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We can easily imagine that we hear a sigh of relief rising from almost all civilized lands as 1893 passes into history. We may well be glad that the year is behind us; for it has indeed been a period of most trying circumstances, unusual hardships, and unprecedented severity, not only to the United States, but to all America and Europe. Let us hope that the climax has been reached, and that the future will be more tolerable.

Beginning last winter, signs of financial stringency, accompanied with unusual discontent and agitation among the laboring classes, made their appearance, resulting in the great panic of the summer. Strikes, bloodshed, and crimes of all sorts have been unprecedentedly frequent; storms and disasters have startled us almost weekly; and amid all there has existed an under-current of a discontent more dangerous than the elements. But we are not the most afflicted of the nations. Our neighbors in Brazil have been in the midst of a fierce civil war for five months, and lesser republics have either suffered from unsettled financial conditions or famine and unrest. The Old World has been shaken thoroughly by enormous scandals, menacing international disputes and threatening war. They, too, have not been spared a degree of financial depression, and discontent. But this is not all: we have not been without unusual triumphs. Peace has been made more sure by the manner in which our last international dispute with England was settled; and the nations of the earth have been gathered together in one of our great cities, and made the greatest exhibition of the products of human industry, and constituted and conducted the greatest educational force in the history of the world. The great Fair is in the balance against the weight of hardships that we have endured; and though the index does not point in its favor, we feel that there is great consolation in that so great and so magnificent an undertaking was inaugurated and accomplished in a year so ill fated. There is a lesson from on high through it all: the difficulty is in impressing the lesson on the millions, as it is impressed on a few. We should know by the experience of 1893 how to make 1894 better; and we believe it will be better.

THE year has ended in a very significant peacefulness. It would seem that all the world is taking a breathing spell. We do not believe in new-year resolutions. They have become a reproach to weak and wilful humanity; but we believe there is one resolution, if taken now, if acted on even while its force lasts, the new year will begin its career more brightly for all the world. We are in the beginning of the "long end" of winter, the annual season of suffering among the unfortunate; what we see and hear to-day is only a faint prophecy of the coming weeks. There will be suffering in the land, and the year will be worse than the last for many, if the resolution is not quickly made by the more fortunate to relieve suffering in our cities as soon as possible. This is one resolution that we will be willing to see made now, and suspended for a term, after two months. Our great daily papers are taking subscriptions for the relief of the suffering poor in our greater cities. Clothes, food and fuel must be provided for those who are able to work but honestly out of employment, and those so afflicted that they are unable to earn their daily bread. It is useless to resort to logic in this matter; there is no poverty in our ideal governments, but God has said, "The poor ye have with you always." They are with us to be supported and protected, and they will be always, however advanced our civilization may become. But there are riches in great abundance—far more than commensurate with poverty—and none will deny, God intended them to aid in the relief of the poor. We prophesy new eras, we talk of great futures, and better times, but they will not come for the majority of us until we exercise a more liberal spirit, and a broader charity, in the strongest sense of that extensive term. The Nation, aside from political action, has it within its power to make this a new era of comparative peace and comfort to many, yea, to all its subjects, if it will only take advantage of the opportunity. The key to better times is found in disregard of personal interests, greater liberality, and broader charity; and to these we must resort before the times will be better for many.

DR. CHAS. H. PARKHURST of New York City has for sometime been the subject of wide notoriety, and the object of no small degree of criticism at the hands of the press, both secular and religious. He is only human, and has made mistakes. His ideas and plans of work, his creed and conduct have not been pleasing to many, but he is doing a great work. He is doing, in the name of God, the great Ruler, what the law prescribed for mortal rulers to do. But they have failed, and he is executing their offices. Naturally, having proved that the police of New York City were incompetent or wilfully negligent, he is regarded by them as worse than a criminal. He has to execute the law, in the face of the opposition of law-breakers, law-makers, and executors of the law. But under God's guidance, he has been successful to a marvelous degree. New York's gambling-dens, dives, bar-rooms, beer gardens, and houses of ill-repute have long been a menace to the youth of that city, and numbered thousands among their victims. They are Satan's greatest agencies; and the most dangerous of them were conducted with the passive approval of the law. Dr. Parkhurst went among them, saw their condition, recognized the enormous elements of danger that they held, and organized a "Society for the Prevention of Crime," with the purpose of destroying them, so far as the law allowed. It was unbecoming work for a D. D., some said, still he was the only Christian in the city who could do that work. Dr. Parkhurst has driven many fallen women to the courts, but he is not pitiless, and offers them a chance to reform and become human. He may be seeking notoriety; his methods are indeed unusual; and attract attention; but the charity which he exercises, and the compassion that prompts him to try to save and socially redeem those abandoned beings, is that of a sincere Christian. So long as Dr. Parkhurst's work is as productive of good as at present, he need have no fear of his critics or his enemies.

The Baptists and the Lord's Supper.

BY CALVIN S. BLACKWELL, A. M.

In Christ's great commission are all the facts to be believed, commandments to be obeyed and promises to be received, in order to save man from his past sins, sanctify his soul on earth, and glorify his redeemed spirit in heaven? This great commission is the head and heart of the gospel, and the written constitution of the church. In it is formally expressed the divine authority for the three ordinances of the church, viz: 1. "The Preached Word;" 2 "Baptism;" 3. "The Lord's Supper."

1. In Luke's record of the commission (24: 46, 47) the basic facts to be accepted by all men are stated, "Thus it behooved Christ to suffer and rise from the dead that repentance and remission of sins should be preached among all nations."

2. In Mark's account (16: 15, 16) the primary commands to be obeyed, together with the rewards and punishments, are clearly set forth, "Go ye, therefore, into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Matthew's statement of the same is, "Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost."

3. In Matthew (28: 20) the blessing of God's continual presence is assured to those who "observe" these divinely appointed ordinances; "teaching them to observe all things I have commanded you, and lo, I am with you alway."

So the final analysis of the great commission is that the apostles and the preachers who succeeded them were "ordained" to "preach," to "baptize," and to "observe."

In this united account of the great commission by Matthew, Mark and Luke, the "Ordinance of the Preached Word" appears distinctly in all three. The "ordinance of baptism" appears twice, while the "ordinance of the Lord's Supper" is indicated once only, in the "observing all things."

What is a divine ordinance? "*A divine rule made effective by means of material objects through which God reveals and teaches most important spiritual truths.*"

Now enter a church at the close of the apostolic era with a New Testament in your hand. What do you see and hear?

1. There on the pulpit stands the minister "ordained" to "preach the gospel to every creature," and to "teach all nations." He is "ordained" to "preach the word," by the "foolishness" of which God has "ordained" to save the world. Now if that man and that book, in that church, doing the primary work of saving souls do not constitute an "ordinance,"—the "ordinance of the preached word,"—the first ordinance, too, it will be hard to find an ordinance in the New Testament Church.

2. Behind the pulpit on which the preacher is administering "the ordinance of the preached word," is a pool or grave of water, in which are "buried in the likeness of Christ's death" such as were saved by the "foolishness of preaching," and who had repented of their sins and confessed their Saviour. Such was the place and use of the "ordinance of baptism" in the primitive church.

3. Before the pulpit on which is administered the first "ordinance of the preached word," and behind which is administered "the second ordinance of Christian baptism," stands the table for observing the "ordinance of the Lord's Supper." Those, and those only, who had heard the word of the "first ordinance," and obeyed the commandment of the "second ordinance," participated in this "third ordinance of the Lord's Supper."

Such was the use and manner of "observing" the ordinances, and "all things whatsoever he had command" in the apostolic church, and in every regular Baptist church until this day.

For two and a half centuries the church as a whole was loyal and conscientious in "observing all things" of these ordinances. During this period of her loyalty she gained her grandest triumph over the world, the flesh and the devil. The word of God alone was then the man of her counsel. Where the Bible spoke, she spoke, and where the Bible was silent, she was silent. She felt that the Bible, and the Bible alone, was an all-sufficient rule of faith and practice. She felt that any man-made creed that contained *less* than the Bible was imperfect; that any man-made creed that contained *more* than the Bible was presumptuous; that any man-made creed that contained neither *more* nor *less* than the Bible was superfluous. In these positions the early uncorrupted church of the three divine ordinances was invulnerable and invincible, because it stood upon the solid rock. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto every good work." (2 Tim. 3: 16, 17).

This position the Baptist church still strives to maintain. But ere long ambitious men began to "teach for doctrines the commandments of men," and thus to pervert and change and destroy "the ordinances of God's house." These perversions and changes resulted in the formation of the many religious denominations of modern times. Each denomination formed a creed and polity of its own, in harmony with the changes and perversions it had made in the ordinances of the New Testament church. All through the centuries the Baptists protested against these perversions and changes, and for their protests were burned at the stake, hunted like wild beasts, driven to find shelter in rocks and caves, legislated against by Senates, outlawed by courts, imprisoned and whipped at the public posts, denounced by ecclesiastical assemblies, and even to this day are ridiculed by every denomination as being bigoted in doctrine and offensively narrow in practice.

The open contention now by other denominations against the Baptists is that the Baptists refuse all participation with others in the Lord's Supper. The contention is admitted. But why the refusal? First of all, because the denominations pervert or change a part or the whole of the ordinances of "preaching the word," or baptizing candidates for church membership, or in "observing the Lord's Supper." Several of the leading denominations utterly ignore that part of the first ordinance of "the preached word" which says, "Go teach all nations baptizing them." They would baptize "every creature," in unconscious infancy, before a single babe could hear the "word of God preached," and "rejoice, believing in God," before baptism, as did the children, (if there were any children) in the jailor's household. (Acts 16: 34)

If the "preaching" of these denominations was accepted by all the adult population of the world during the next six months, never thereafter could there be another penitent sinner baptized; and for the simple reason, all would then have been baptized in infancy.

Thus the fundamental part of Christ's great commission—"the constitution of the church,"—would be made a dead letter. Yet with what an amazing show of injured innocence these persistent perverters of God's "preached word" of the first ordinance come up and say, "You Baptists are so selfish in refusing us participation in the third ordinance—the Lord's Supper!" Our answer is the Lord's answer: "Make your crooked ways straight, and walk in mine ordinances uprightly, and then come to mine altars, I will receive you." "Unless we two agree, touching 'the word of the Lord,' we cannot walk together." We will have to work together in preaching and teaching the same things according to our Lord's commission before we can sit down together at the Lord's table in communion with him.

Second, Baptists refuse to participate at the Lord's table with some other denominations, because those denominations utterly destroy the commemorative character and teaching set forth in the second ordinance of baptism by substituting some other act than immersion for it. In their work of destruction they twist and jugularize with the word of our Lord's command used when he instituted the ordinance in a vain effort to get out of the word its classic and generic meaning "to dip," and to get into it something else. In their destructive work they are pushed to the absurd extreme of changing the very topography of the Holy Land to get away from the rivers, pools, and "much water" in which the penitent believers of the New Testament church were immersed. They silence the universal voice of history which speaks through the first three centuries of the common practice of immersing all candidates into the fellowship of the church. They make ridiculous the solemn act of our Saviour's baptism in the river Jordan by picturing John the Baptist with an oyster shell in his hand sprinkling water on Jesus's head. These denominational changers of divine ordinances grow audacious as they proceed. Not satisfied with the above false positions on baptism they lay iconoclastic hands on the commemorative feature of the ordinance. That the fundamental facts of the gospel are the death, burial and resurrection of Christ all will admit and none will deny, since, (1 Cor. 15: 3, 4) is conclusive on this point. The Holy Spirit was not satisfied to leave the proof evidence as to these fundamental facts solely in the written testimony of twelve apostles corroborated by five hundred brethren (1 Cor. 15: 5-9), but a monument in the form of a symbolic death and burial and resurrection must needs be erected, and so baptism is chosen as that monument; for Paul continues right in the same connection (1 Cor. 15: 29) to offer additional proof of Christ's burial and resurrection by pointing to the commemorative institution of baptism and asks, "Else what shall they do which are baptized for the dead, if the dead rise not at all?" That is, every immersed man in the church of Corinth had borne testimony to the burial and resurrection of Christ by having submitted to the commemorative ordinance of baptism. Else "why are they then baptized for the dead?" if not to testify by baptism that Christ had been buried and had risen again? This is positive proof that Paul used the ordinance of baptism chiefly to keep before the eyes of the world in symbolic form the death, burial and resurrection of Christ. He gives additional proof in Rom. 6: 4-6 of the commemorative teaching of baptism by declaring that every time a penitent believer in Rome was "buried with him by baptism into death and like as Christ was raised up from the dead in the likeness of his resurrection," he bore witness to the facts commemorated. So Rom. 6: 4-8 and 1 Cor. 15: 29 are in perfect harmony, and the one throws light on the other, and both point unmistakably to baptism as the only institution in the New Testament that has on it the great seal of Father, Son and Holy Ghost to keep forever living proof before men by the immersion of believers, that Christ died, was buried, and rose again.

Every time the world sees a minister of one of the denominations sprinkle water on the head of an infant or an adult, evidence is given that even the commemorative sacredness of God's most solemn ordinance cannot restrain the destroying hand of sectarian prejudice and pride of opinion. Such acts of destruction in the present light of learning history and language is nothing short of sacrilege. Therefore, because refusing all light, these denominations continue to wantonly destroy this the most sacred commemorative act in the Bible—the only act in which the apostles attempted to show forth Christ's burial and resurrection, as Baptists we cannot conscientiously commemorate with them our Lord's death and agony in the Lord's Supper. Loyalty to our Master forbids any other attitude.

Third, the Lord's Supper—the third ordinance in the church—was placed there exclusively to commemorate the agony and death of our Saviour. It would seem that the pride of intellect and prejudice of opinion that destroyed the sacred symbolism of baptism would be satisfied to stop; but no. They change this ordinance from a memorial of Christ's suffering and death to a feast of charity and fellowship between men, and then speak most uncharitably of us Baptists because we do not follow them in their unholy perversions. This is the age in which naked truth and stern honesty are sacrificed on the altar of a sentimental and false liberality. Men think they have to lie and be untrue to the Scriptures and to conscience if they would be popular. In harmony with this spirit, many of the denominations desecrate the Lord's Supper by calling it a "communion of saints," and invite all who feel soft and sentimental to sit down together, eat and drink, not "discerning the Lord's body," but seeing only each other's smiles, and then rise up and go out and criticise most harshly the Baptists for declaring that the Lord's Supper was instituted by our Saviour to "show forth his death," and is not, therefore, to be used by his disciples to exhibit their hospitality. "What! have ye not houses to eat and drink in?" "If you want to have a feast to show your hospitality, charity and good fellowship, have it in your own house," is what Paul says, but do not desecrate the Lord's house and the Lord's Supper for such a purpose. The broken loaf and wine on the Lord's table are there solely to help us "keep in remembrance" his agony, and not our amiability.

If a half dozen companies of the United States soldiers were detailed to do guard duty at different places in and about Washington, D. C., and one company, whose duty it was to guard the monument to George Washington, should conclude to put dynamite beneath that granite shaft and blow it up, and then construct of the fragments a big table and seats, and spread on it a feast and invite the other companies to sit down with them in a feast of mutual love and fellowship for George Washington, and thus also to celebrate their mutual loyalty to their common country, think you that the other companies would join the monument destroyers in such a feast? Never. On the contrary, they would say that your feast is a mockery in view of your treasonable acts of destroying and desecrating the chief monument of the father of your country. Our love for Washington and loyalty to our land alike forbid us partaking with you of your perverted feast of loyal and loving fellowship! But suppose, then, the company that had blown up the monument should say of the other companies who had refused to join them in their pretended feast of loyalty: You men are very narrow and selfish and bigoted! This clearly illustrates the relation of the Baptists and the other denominations who have perverted, changed and destroyed every ordinance of the New Testament, and then on the very ruins of those destroyed ordinances, which were monuments to Christ's agony, death, burial and resurrection, spread a feast of pretended loyalty to our Lord and fellowship with his followers, and ask us to join them. Through all the centuries the Baptists have been God's color guards, and have ever stood for his word, pure and simple, as the authoritative rule of faith and practice. They dared to die, then, in defense of his ordinances, and they can well afford now, in these modern days of religious indifference, to be accused of selfishness, narrowness and bigotry by those who have substituted liberality to man for loyalty to God.

These reasons sufficiently satisfy our conscience for practicing what is commonly called "close communion." But there are certain set phrases and stock objections to our practice current in every community which call for brief answers.

1. We are approached by one, not a Baptist, who says: "It is the Lord's Table, and as one of the Lord's people I have a right to partake." At Washington in the treasury of the United States with its [illegible] million dollars in gold in its vaults, a secretary is appointed to [illegible]

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, JANUARY 3, 1894

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

AN AIM FOR 1894.

One idea seemed to possess the brethren at the close of the last Convention. We do not know who first promulged it, or how it became so broadly distributed; but we found it the subject for discussion on almost every seat of the returning train. We believe that it started naturally, as we say, and the force of its own worth won its place in the minds of the brethren. The idea is to encourage every Baptist in North Carolina to give something for the Lord's work in 1894, in addition to his or her contribution to pastor's salary, church repair, etc. Truly, it is not a new idea, and, no doubt, to many it appears a small one; still a glance at our average per capita contributions leads us to believe that it is new to some; and that, if its force reaches these, its results will not be insignificant.

Much—too much, we fear—has been said of giving. We have heard pleas for this, that, and the other object, until they have no effect on us, and we can dismiss the promptings of conscience without a reproaching thought. But we are not urging the givers to give more; we seek more givers. We do not need larger branches for the fire, but more branches.

God owns and demands a tithe of our incomes, but we have never heard that he sets a limit to the amount we may give. He has promised to give many times as much as is given, and he has told us in the example of his Son to give all we have, even the world, for his sake. But many prefer to consider a tithe the limit of their benevolence, and disregard the other parts of God's word. We know there are many Baptists who think their duty is done when they have discharged their subscriptions to their pastor and the church—their obligations to God, not free will offerings. This is a selfish view to take: we pay the pastor not for the sake of some one else, but for our own. We should never consider the pastor an object of charity; we should feel obliged to pay him for his work, and not pay him in a spirit of benevolence. We may have to pay far more than our share, but this is not charity to the pastor, but to those who are unable to pay their part. This is a species of State missions at home, and should not be depreciated. But what we want to impress on the minds of our readers is, that paying only our share to the pastor is not benevolence. The pastor deserves his salary. He is devoting his energies to you, as well as his life to God, and is always worth what he is paid, if he preaches God's word, and the fruits of his ministry prove him to have been divinely called. A pastor is worth his salary as a friend and counselor to the troubled, if not as an able expounder of God's word. We believe that something additional to the pastor's salary should always be given by each member of the church to church improvement, relief of the poor, the orphans, missions, education, etc., and to encourage such giving, is the object of these remarks.

But some say they are unable to give more than they subscribe for the pastor's support. This is a common mistake. We may not be able to give much more, but we can surely give something. We believe that a little more can always be given. Even a beggar may save a penny for the Lord. And the family which barely subsists on its income, can spare, with a little foresight and no perceptible sacrifice, a few pennies for God. Those who do not make sacrifices in their benevolence, are unacquainted with the blessings which the widow had when her last mites had gone into God's treasury. Many rich men have made princely contributions for various good ends, but who can say they felt the joy of the giver who has made a sacrifice in his gift! They merely felt relieved of obligations, and, perhaps, of accusations of greed; but they had not the joy of a consciousness that a great obligation to heaven had been discharged. We can find none who do not give now—however poor they be—who cannot give something to the Lord's work besides their pastor's salary; and none who will not be happier, not that they have discharged obligations, but that they have treasures laid up in heaven. We herald the great gifts of millionaires over the land with praise for the giver, but the widow's mites, which none may notice, are a greater treasure on high than all the benevolence of the rich.

The more givers there are in a church, the more spiritual is the church. The more we [illegible] the Lord's keeping, the closer he [illegible] us and the stronger the influence [illegible]. We may consider our [illegible] and it will be found that the [illegible] members interest themselves in the various objects of the denomination is known as the stronger. "Church workers" are now very few in proportion to the total number of members, and the great reason is that many cannot be given church offices requiring church work, and they think their only duty is to pay the pastor. But they have the wrong idea; there are many other offices under God which they can execute—too many to be mentioned in detail, but just enough to employ every Christian in the land.

Pastors should endeavor this year, and all the years, to impress on the minds of their charges that there are other objects and other commissions for their benevolence than in their own churches. There are other churches in this State, in other States, and in other countries, that must be supported by all Baptists; and there are other ministers, at college, and on the fields, that, too, must be supported.

Let this be our aim in the year before us: not to seek greater gifts, but more givers, and more small gifts, so that all of us may feel that each object of the denomination is ours and deserves our personal interest and support. With such a sentiment, retrenchment will be impossible, and progress cannot be prevented.

CHRISTIAN RELIGION THE CONSERVATOR OF EDUCATION.

The action of the recent Methodist Conferences, and the Baptist Convention, in passing resolutions deprecatory to the operation of the present educational policy of the State, was a slight, though significant, eruption from a "ground swelling" of public opinion, that is stirred more deeply in this regard than in the history of the State. And not only in this State are there signs of a desire for change, but in many others, particularly in the South. With the purpose of speaking at length of the causes of this desire, and setting forth our views as to how it may be accomplished, we wish now to make some general observations from history, as a basis of other editorials. In this editorial we shall endeavor to show that religion—eventually the Christian religion—through various denominations has been at once the great motive force, controlling influence, and conservator of educational agencies.

The Old Testament provided family training as the only process of education—a process all-sufficient in a time when moral discipline and practical wisdom, preceptively taught, were the essentials to culture, and when the sciences were unknown, and the necessity for alien communication unrecognized. The children of Israel were prepared for life by precepts from their fathers' lips, and by the examples of their elders. In the Book of Proverbs there are many references to the training (education) of the young, but no mention is made of a teaching class, or educational institutions. In this early period none were necessary, but in later Jewish history the synagogue arose, in which the Hebrew had an educational as well as a devotional centre. Gradually the Rabbi came to hold week-day exercises in the synagogue for the instruction of the young. That these schools were valued very highly is attested by Prof. R. E. Thompson, who says the "Hebrews spoke of the breath of the school children as the life of Israel, and declared that not even to rebuild the temple should the schools be closed,"—an estimate that shames us who are content to appropriate less than $1.50 per capita each year for the training of our children outside the cities, now—as anciently—the life of the nation!

Thus the first organized educational agency was established by the ministers of God in the House of God. Since the Christian era, we shall see, it has had the protection of that same God of Israel, and its great promoter in Christianity, through denominational influences.

But there were other nations who valued education more highly than Israel. In ancient Greece we have the example of two antitheses in methods and aims of instruction. In Athens the effort was to "develop human powers of mind and body to the highest potency"; in Sparta to repress individual desires and propensities by discipline. Each failed to preserve the state or perpetuate the race, lacking that Christian influence which unites the two,—"repressing man's baser nature, and developing that which is higher."

According to the New Testament, home training was the first dependence of early Christianity. In later times the methods and the curriculum of the Hellenic world were incorporated into Christian schools. Under this arrangement what little of education there was to be given was inculcated. But the world, beyond a few scholars, had never known what education meant, or its attainment required. Gradually the Roman church obtained command of the world, politically and socially, as well as religiously. Under it nothing flourished. True, schools, colleges and universities were conducted, but they were not opened to the people. Whatever good influence there was in them was perverted to serve the designs of unholy ambition. But this state of affairs, having held the world in darkness for centuries, came to an end in the sixteenth century. Luther appeared; the Reformation was begun, and the testimony of its history is that the restoration of the truth and the Bible to the schools, and the schools to the people, were the great agencies of its accomplishment.

That Christian education, fostered by denominational enterprise, has been the great instrumentality in the progressive civilization of the centuries since the Reformation is "writ at large" in every chapter of European and American history. Luther's appeal "to the German cities that they set up schools," in which certain fundamental principles of Christianity, as well as general knowledge, might be inculcated, found responses in France. John Knox followed his methods in Scotland. Since that day, with few exceptions, every prominently useful college or university in Europe has been the offspring of Christianity. The fact that of our American institutions, Harvard and Princeton are strictly denominational institutions, and that Yale and many others have never been connected with the State, is sufficient testimony to the work of denominational, and the possibilities of independent, institutions in our land.

Says Prof. Thompson of the University of Pennsylvania: "To the Christian churches of the New World we owe especially that support of the higher institutions of learning, which has kept the Western republic from sinking to the level of the Transvaal, a race of Christian barbarians with no culture above the level of the spelling book." After the difficult part of the work had been accomplished, and the world had seen the advantages of institutions of higher learning conducted by Christian denominations, individuals and commonwealths came into the field as founders of new institutions. That they have been useful is not denied; but that greater and safer work has been done along denominational lines cannot but be evident to the student of history.

THE needs of our Foreign Mission Board are very pressing, and we hope there is not a Baptist in the State who will not respond to the call at the first opportunity. All of us are able to give something, and none of us, as "doers of the word," can afford not to bear our part of the burden of giving the gospel to the heathen. The gospel must be given to every creature, and as Baptists—missionary Baptists—we must do our part now as in the past.

Pastors will do well to respond to Bro. Willingham's request, and take up a collection for Missions as soon as possible. North Carolina, the home of so many consecrated missionaries, should not be behind in this matter.

IT should be understood in the beginning that the Methodist Conference and the Baptist Convention in passing their resolutions in regard to the present system of higher education in North Carolina, have nothing—absolutely nothing—in common with the aim of the Catholics of the North, who seek to destroy the common schools, and have the State appropriations divided among the private and denominational elementary schools.

Neither the Baptists nor the Methodists seek State aid in anything; nor do they ask that any action be taken in regard to the system of lower education. They both request that steps be taken to remove the friction between the institutions of higher education, largely supported by the State, and the denominational and private institutions of higher education.

The question of control or direction of the agencies of elementary institutions does not enter into the issue; and any attempt to provoke prejudice by raising the cry of Catholicism, or church control of education, should not be heeded.

IT is very often the case that a country pastor, who serves four or more churches situated miles apart, necessitating long trips each week, looks abroad to the city, and the pastor of the city church, and envies his lot. He thinks what a blessing it is to serve only one church, and that a wealthy one, and to have a permanent residence. But it is seldom he considers the other side of the question. It is natural for us all to be discontented, and a great cause of this discontent is that we see the evil of our environments, and examine those of others with eyes only for good. The Chinese are the most contented people on earth, though their condition is about the worst. But they know nothing of the out-side world, and hence cannot compare their condition to that of others. But it is not so with us. We see all conditions of life—better and worse—and it happens that many of us always compare the better in the condition of others with the worse in ours. So it is with some country pastors. Let us consider the relative difficulties and advantages in country and city pastorates.

If the country pastor is true to his calling, he is very probably the most esteemed man in his community; he is easily, in the true relation to his flocks, a leader. In the country the spirit of love pervades church members, and though poor, their pastor does not have to deal with abject poverty. They give more freely from their means, and they are not always in search of a new organization to give it to; they stand by the church and the gospel. The country pastor is pastor of a church, and not a lot of organizations. In the country there are no "society" people, on whom the pastor must rely for his salary, and at the same time hold the halter of discipline—a very hard task, and one filled with temptations. Taking all in all the city pastor's lot is not to be envied, though his church building be grand, his pulpit ornamented, and his parsonage handsome. His work is very difficult, and if he is true to his charge he has no time to rest. The country pastor, however poorly paid, is seldom situated so badly as the city pastor; and yet he does more work, and his work is more pleasant to him, and more lasting, because his labors are labors of love. We have often heard occupants of prominent city pulpits say that their best and sweetest work was done in the country, where they were unknown to the out-side world; and we believe it. God bless the simple and humble followers of Jesus in the country, that they may not know, nor care to know the difficulties and the trials that always attend the labors of the pastor of a city flock.

PERSONALS AND OTHER ITEMS.

....We were glad to see Rev. W. C. Tyree in our office recently.

....Rev. J. W. Milliard of the Seminary spent the holidays in this State.

....We were glad to see Rev. W. H. H. Lawhon in our office last week.

....Dr. Pritchard makes a strong argument for co-education in this issue.

....The State Mission Board meets in Raleigh on the 13th and 14th instants.

....Rev. Thos. Dixon, Jr., will start on another lecturing tour in the near future.

....Rev. A. L. Stough has been called to the pastorate of the church at Kinston for another year.

....We are glad to state that Maj. A. M. Lewis of Raleigh, who has been very sick, is much better.

....Dr. N. B. Cobb has a large supply of Baptist Almanacs on hand. Every Baptist should have a copy.

....Rev. L. R. Pruett, who has served the Mt. Airy church so acceptably for some years, has resigned.

....Rev. G. L. Finch has recently baptized twelve candidates into the fellowship of his church at Biltmore.

....Rev. L. R. Carroll and Rev. S. D. Swaim began a series of meetings at Masonboro church on Sunday last.

....Rev. S. C. Tapp, formerly of Roxboro, N. C., and the University of Chicago, is now situated at Temple, Texas.

....Pastors and laymen will help us greatly this year by sending the news from their churches on its occurence.

....Rev. J. A. Mason, formerly of Conclave, N. C., is now situated at Jefferson, S. C., where he has a good school.

....If any of our subscribers fail to get any issue of the RECORDER, we would be glad if they would inform us of the fact.

....We acknowledge the receipt of an invitation to the "china" wedding of Dr. and Mrs. A. C. Barron of Baltimore, Jan. 6th, 1894.

....The fifth anniversary of the American Sabbath Union, was held in the Marble Collegiate church, New York City, Dec. 10th—12th.

....The Board of Missions and Sunday-schools will meet on Tuesday 7:30 p. m. after the third Sunday in January, March and July.

....Rev. D. D. Pernell reports that the work on his field is progressing, and that his ministry among his people is very pleasant.

....Rev. J. F. Green and Miss Ada Reece were married in Reece's church, Booneville, N. C., on Christmas day. They have our heartiest good wishes.

....Miss Katie F. Ferrell has sent us for her Sunday-school class a box of dolls, candy, &c., which will delight many little orphans.—*J. H. Mills.*

....Rev. C. S. Blackwell's sermon in this issue is one of the strongest on the subject that we have read or heard. It will be published in pamphlet form.

....Our note in our last issue was prophetic. Rev. A. D. Hunter writes that he is coming back to his native county (Wake) and has resigned his pastorate at Carrsville. Bro. Hunter has received a good field near Cary, N. C. We welcome him to his old home.

....Their many friends will be glad to know that Col. J. M. Heck, and daughter, Miss Fannie, are much better. Bro. Heck is now able to sit up and write letters.

....Rev. J. T. Stephens, formerly of this State, has removed from Anthony, Kansas, to Caldwell, Kansas, having recently accepted a call to the pastorate in the latter place.

....Rev. W. L. Grissom has purchased a half interest in the *Raleigh Christian Advocate*. Dr. D. Atkins will continue as editor, Mr. J. W. Jenkins, assistant editor, retiring.

....A special from Lincolnton to the Charlotte *Observer* says that Rev. M. P. Matheny has resigned his pastorate at that place. Bro. Matheny's plans have not been announced.

....We were glad to have Bro. R. T. Vann of Scotland Neck in our office a few days before the holidays set in. Bro. Vann, we are glad to know, has completely recovered his health.

....We were pleased to have a visit from Rev. Dr. P. B. Reynolds, President of the University of West Virginia, last week. Dr. Reynolds was a guest of Bro. A. M. Simms while in the city.

....The RECORDER, so far as we know, is the only religious paper, North or South, that shows the amount contributed each week to all objects of the Convention of which it is the organ.

....We are glad to know that Rev. A. A. Newhall is making good progress in his field at Southern Pines. He is situated in a community that will become a Baptist stronghold if vigorous work is continued.

....I greatly need a few copies of a tract sent out last June—"Our Board and its Work"—and will gladly refund postage to any one sending them to me. Please look them up and send them to me.—*C. Durham.*

....The Broad Street brethren at Winston gave their new pastor Bro. H. C. Moore a royal welcome. Bro. Moore is one of our best young preachers and we predict great usefulness for him in this important pastorate.

....We learn with pleasure that the Wake Forest College law lectures by Bro. N. Y. Gulley, Esq., continue to be very popular with the students. The class is large and enthusiastic, and is making very satisfactory progress.

....Rev. T. G. Wood should be addressed at Belcross instead of Murfreesboro, N. C., as he is now the pastor at the former place. Bro. Wood did noble work at Murfreesboro, and we are sure God will bless him in his new field.

....Messrs. Edwards & Broughton deserve great credit for the excellent "get-up" of the minutes of the late Baptist Convention. The minutes are all they should be, well arranged, clearly and neatly printed, and well bound.

....The various Protestant denominations in the United States, including the Baptists, last year gave for religious objects eighty-five millions of dollars. This is an average of four dollars for each church member.—*Western Recorder.*

....Bro. H. A. Brown, we are glad to say, is now in better heart than he has been for some time. May the Lord bless and keep Bro. Brown yet many years for his glory and for the extention of his kingdom on the earth.

....The Sunday-schools connected with the three white Baptist churches of Raleigh had appropriate Christmas exercises last week. They were very successful and much enjoyed. The poor were cheered by many substantial gifts.

....Our brother editors of Kentucky should be careful in mailing their flaming red Christmas issues. A brother has called our attention to the fact that they resemble a certain publication whose circulation is prohibited in North Carolina.

....Rev. J. B. Harrell writes from Mount Olive: "I have left Elizabeth City and shall remain here till I enter my new field; where that is I don't know now." We hope Bro. Harrell may not be permitted to go without a good pastorate many days.

....Rev. G. W. Gardner, late of Kissimee, Fla., has accepted a call to the pastorate of the church at Jackson, Ga. Brother Gardner made the change after a short pastorate in Kissimee, because Jackson afforded larger opportunities for work.

....The Western Union of the Eastern Association will meet with Piny Grove church on December 29. Opening sermon by Rev. W. L. Bilbro. Query, Does Modern Evangelism Pay? Sunday, collection for Orphanage.—*O. P. Meeks, Clinton, N. C.*

....*The Seminary Magazine* for December attains the dignity and the value of a national periodical. Strong articles by Drs. J. M. Frost, J. B. Thomas, F. M. Ellis, and others, and good departments well conducted make the magazine of interest to all pastors.

....In Henderson county, Western North Carolina, the Baptists have four new churches—Middle Fork and Liberty, finished, and Cove and Refuge, nearly ready for occupancy. We are glad to note these signs of progress, and hope they are to be followed by others.

....We were pained to hear of the sudden death of Bro. James Hunter of Wyatt's, Wake county, on the 26th ult. Bro. Hunter had served many years acceptably as county commissioner, was a good man, and a strong Baptist. We extend our sympathy to the stricken family.

....We are endeavoring to make the RECORDER better with each issue, and we need the co-operation of every Baptist in the State, both in communications and in extending our circulation. We want every one of our subscribers to endeavor to send us a new subscriber during the year.

....Bro. C. A. G. Thomas was summoned by a telegram last week announcing the death of his father at Portsmouth, Va. This was not altogether unexpected by Brother Thomas, as his father has been in feeble health for some time. We extend our tenderest sympathies to Bro. Thomas and the bereaved family.

....Let us begin the new year with a determination to make it better than 1893; better for the poor, for the orphans, for the struggling young ministers, for the heathen, for ourselves, and for the Lord. Let us not look backward; there is no time for delay. The work must be done; we have our part to do, and the sooner the better.

....Two years ago the demand that our papers reduce their subscription price was made. Many papers acceded to it, but now, wiser by experience, they are returning to their former rates. The man who is unwilling to pay $8 00 per year for a good State daily, such as the Charlotte *Observer* is, or $2.00 for a weekly published independently of a daily, is unjust to his State. Good newspapers do not, and never will, come cheap.

....Rev. A. B. Caudle writes from Waxhaw: "I am arranging plans for the year's work on the border line of North and South Carolina. I have a good field with pleasant people and large possibilities. My churches are Waxhaw, Hermon, and Pleasant Valley; the last named is just over the line, and has just completed a new house of worship. The people of the Hermon church are also building a new house. The brethren are planning for larger work along all the lines."

....We sympathize deeply with the Morganton people in the loss of their church by fire recently. Bro. Patton writes that the organ, lamps, and part of the seats were saved, and that it is expected that a good brick edifice will be erected in place of the old one. At present the town hall is used as the place of worship. Both the Methodists and Presbyterians offered their houses to the Baptist people, with a sympathy that is commendable. We are glad to know that the brethren and sisters are not at all discouraged.

....Rev. A. C. Dixon of Brooklyn delivered the dedicatory sermon of the monument of Rev. Drewry Dobbins, long since gone to his reward. Bro. Dobbins was a pastor in the western part of the State, and did service for the Master more enduring than time. He occupied the pastorate of Sandy Run church more than forty years. We are glad that this evidence of appreciation of his work has been given. The monument was erected through the efforts of Rev. Thos. Dixon, Sr.

....We have received No. 1, Volume 1, of the *Young People's Leader* and are greatly pleased with it. The editorial work by Bro. Van Ness is very appropriate, and shows the the wisdom of the Board's selection. Among the regular contributors are Dr. Lansing Burrows, Rev. C. H. Jones, Dr. W. H. Whitsitt, Rev. E. B. Pollard, and D. H. Allen Tupper. We especially commend Dr. Whitsitt's admirable historical papers. There is no better man to teach our children, and the grown folks as well, Baptist history. The *Leader* has our best wishes for a broad circulation.

....From the admirable New Year's issue of the *Richmond Dispatch*, we glean the following interesting information: There are more white Baptists in Richmond than any other denomination of that city. They give more than any other denomination. The same is true of the colored Baptists. Here are the figures: White Baptists, 15 churches, 8,152 members, and contributions, $80,983.30; colored Baptists, 19 churches, 8,878 members, and $30,873 70 contributions. Of 28 churches built in the last decade, 14 were Baptist; of an increase in membership of 8,333, 3,473 joined the white Baptist congregations. These figures convince us that Richmond is *the* Baptist city of the land, and is becoming more so each year. Bro. Dickinson of the *Herald* should be proud of this remarkable showing of the Baptists of Virginia's capital city.

Wake Forest Letter.

College exercises were suspended for one week Christmas, and a large number of the students went home to spend the holidays.

The cantata given by the Sunday-school on Tuesday night was a decided success. The programme was in some respect original, having been gathered from several sources and arranged with special reference to our school. With two or three exceptions, the characters, more than fifty in number, were all represented by children. Great credit is due Mrs. P. W. Johnson who arranged and directed the programme, and Prof. Brewer the faithful and efficient superintendent. Miss Hannah Lanneau presided at the piano with her usual skill. A very large audience witnessed the exercises.

Our people showed their appreciation of their pastor on Friday evening the 22d inst. by visiting him in a body and filling his pantry with various articles of use and value; and their gifts were accompanied with the wish that their pastor and his family might have a merry Christmas and a happy and prosperous new year.

Maj. J. H. Foote of the class of '53 spent a few days on the "Hill" recently. He expects to arrange for a reunion of his class at our next commencement. Dr. Jno. Mitchell and Chief Justice B. J. Lee of Tennessee graduated in this class. The idea of class reunions is an excellent one and we trust that members of other classes will take the matter in hand and that at our next commencement we shall have the largest gathering of alumni ever seen at the College.

The regular intermediate examinations began on January 1st and will continue two weeks.

The spring term opens January 15, and we hope to have quite an addition to our roll. J. B. C.

Read the advertisements.

Henry Martin Tupper.

ANOTHER GREAT MAN FALLEN.

"Death loves a shining mark, a signal blow,
A blow which, while it executes, alarms,
And startles thousands with a single fall."

In the person of Henry Martin Tupper, D. D., late President of Shaw University, Raleigh, N. C., death has indeed aimed at a shining mark. He has seized and borne away a Christian soldier and hero—has struck a blow which reverberates not only through our own country, but is echoed back from foreign shores.

After a long and painful illness of more than five months, at a little past sunrise November 12th (a beautiful Sabbath morn) he entered upon the rest of the eternal Sabbath.

A large institution is in deep mourning; thousands of colored people grieve over the loss of a true and faithful friend, and numbers of white people in the South who have learned to respect and appreciate his noble character and grand work, truly lament his departure from the field of his labors.

The place and date of his birth were Munson, Mass., April 11th, 1831. Born in humble life of those whose bread is won by daily toil—endowed with an unusual amount of energy and zeal, Henry Martin Tupper in his early years began to desire a liberal education; and with that desire commenced a career of persevering effort and constant self denial. His indomitable will and unceasing industry carried him unaided through Munson Academy, Amherst College and Newton Theological Seminary. Converted while in the academy, in obedience to his Divine Master's last command, he at once engaged in that Christian service which seeks the extension of the Redeemer's kingdom, till it shall include as loyal subjects all nations, all races and all classes in the whole wide world—a service from which he never withdrew till he laid down his life, and at the Father's call went up higher.

When in June, 1862, his studies at Newton ended, the civil war was upon us, and a few days later found him enlisted as a Union soldier, in which capacity he served his country till the contest was over.

When discharged in July, 1865, he found awaiting him a commission from the American Baptist Home Mission Society to labor as their missionary among the freedmen South, with the privilege of selecting his own field. That commission had not been sought by him, and he knew nothing of others making any effort in his behalf. But it proved to have been obtained by some of the Newton professors who knew that while a student there his thoughts were turned to Africa as the country in which his life-work might be prosecuted.

Committing the whole matter to the Lord, he soon decided to accept the appointment, and his choice made Raleigh the place in which his earnest efforts should be put forth. The following October saw him and his heroic wife on their way thither—a journey which, in the then disorganized condition of the country, with its broken lines of travel, occupied a week, and was attended with many difficulties and discomforts

Here among a lowly people he began a work which for twenty eight years has been deepening and making stronger its foundations, broadening its base, rearing its commanding superstructure and extending its influence till in reality, at home, and in a far-reaching reputation abroad it has become the Shaw University of to day—an institution that annually numbers over four hundred students in its several schools of, theology, medicine, law and pharmacy, its college, scientific, normal and industrial departments, with its missionary training school.

With all his heart and soul, might and mind, here he has wrought unfalteringly, continually studying for the highest elevation of this people, seeking earnestly the wisest plans and the best methods for developing in them the noblest and truest whole Christian manhood and womanhood. And beyond this he has reached up and pointed to one still higher, that of entire consecration to the Lord's service in Christ-like self denying work for fallen humanity. He has earnestly sought to give the students who have sat as pupils in Shaw University that training which should prepare them thus to follow in the Master's footsteps, which would send them forth equipped to lay hold of their entire race and raise it to the gospel plane. Encountering for years bitter opposition, strong prejudice and forbidding obstacles sufficient to overpower many an average man, he has moved steadily forward, trusting wholly in the Lord, leaning securely upon the Almighty Arm, with the unshaken purpose to perform faithfully every duty as it should be made manifest to him.

Has he succeeded, and to what extent? Questions best answered by a careful review of the radical changes effected in various directions, the transforming power of which was quietly but surely working out from Shaw University. That power and the fame thereof has extended not only through all the Southern States and several of the Northern, bringing back to its source scores and hundreds of students for her several departments, but it has reached on to Africa, South America, the West Indies and Central America, and within the last few years has drawn from these different quarters of the world twenty or more students to her centre, to feel more directly her moulding influence while occupying places in her literary and medical classes. Eleven of these are now in the institution.

Following the many hundreds who have come hither, tarried awhile, and gone away to engage in life's active duties, we find a large number of earnest Christian workers in the *home*, the teacher's chair, the pulpit, the Sabbath school, the temperance reform, and other organizations engaged in doing good. Several have gone from the medical school, located in various towns and cities in the South, and as Christian physicians are practicing the duties of their profession, a few are Christian lawyers, some are at the head of public schools and higher institutions for their people, and a small number have figured in political life as members of Congress, State Legislatures, Collector of Customs at Wilmington and Minister to Liberia. Four of the students of other years we follow across the ocean, and find two earnest young men in Liberia engaged in the Master's service, one of them having been there about sixteen years, the other twelve; one young lady also has been there in a missionary field three or four years. Another (Lula C. Fleming) went to the Congo six or seven years ago, and after faithful work for four years, failing health compelled her to return for recuperation. She is now studying medicine in Philadelphia with the purpose of going back a medical missionary to practice physical as well as spiritual healing among the benighted on the dark continent.

How Dr. Tupper lived down the early prejudices and neutralized the antagonism that at first was peculiarly strong, has been wonderfully emphasized for the last few years by the respect, esteem and warm friendship cherished and rendered him by many once hostile to him and his work.

The winning to his side as fellow-workers with him of an entire medical faculty of eight from among the best classes of society in the city of Raleigh, speaks volumes. And when this faculty requested the privilege of being the real pall-bearers to carry him to his last resting place, (a duty which was performed by twelve students from six different classes) and as honorary bearers and sincere mourners followed him to the peaceful grave, our hearts were deeply moved. During the four months of the summer and September that he lay such a sufferer at Martha's Vineyard the strong hold which he had with many prominent men in Raleigh and throughout the State was most unmistakably shown by the many tender, touching letters that came to him—letters full of sympathy, kindness, intense interest and earnest prayer for his recovery and return to his chosen work.

And the month that he tarried with us after his coming back to the field he so dearly loved was continually marked by anxious inquiries for his health, offers of assistance in caring for him days and watching nights, and by manifold expressions of heartfelt sympathy. And when death came, none could doubt the loving regard, the sincere mourning that were manifested by unquestionable signs. Beautiful floral tributes of rare and choice bloom came in such profuse showers, these were sufficient to mantle his entire grave again and again. Kind notices in the Raleigh papers and appreciative resolutions followed. And yet more, ere a week had passed, there came a free and voluntary contribution from a prominent white citizen towards erecting a suitable monument over his grave in the grounds of Shaw University,

He was a great man and he has wrought a great work. He was a man with a rare combination of most efficient qualities. Quickness of perception, sound judgment, prominent business and executive abilities met in him. Safe, careful, honest and shrewd as a financier, regarded as a man of strictest integrity, he established for Shaw University an enviable credit, and kept her ever above board where hundreds of others would have quickly swamped her interests. So firm and unswerving in principle that he would never yield one iota of right, yet like the grand old Apostle Paul, where there was no sacrifice of right, no doing of wrong, he was ready to become all things to all men that thereby he might save or gain something of good for God's work for fallen humanity.

Fearless as a Luther, he pressed on in duty's path, and in the strength of the Omnipotent would have swept injustice down before him. Yet, powerful as he was in contest, he fought not men, but wrong,—it was not the individual but the evil he would vanquish.

Revenge found no abiding place with him; he cherished no ill-will. It mattered not how much one might have injured, or how badly treated him, whenever the opportunity came that the offending party stood in need of a favor or a kindness from him, it was as readily granted as if no wrong had ever been meted out to him.

Justice and mercy were in him so evenly balanced that in dealing with disobedient or rebellious scholars he could easily maintain a discipline of high order by stern and unrelenting severity, or a lenience pervaded by forgiveness, as the merits of the case seemed to require.

Such a combination of strong, forceful traits, accompanied by gentleness and courtesy, with a constant spirit of self-sacrifice, a devotion to God's work, and an entire consecration to his service, gave him to the world the man he was—*a man among men*, and in institutions of learning *a President among Presidents.*

For the deeply bereaved friends, there are many pleasant and comforting memories connected with this time of suffering. His patience and submission were beautiful—there was no murmuring, no repining heard in the sick room, but instead, resignation to his disabled condition, (one foot amputated) and a willingness, if he lived, to continue his work under added difficulties—then came readiness to depart, if that was the Father's will, and lastly, the triumphant death.

On Wednesday morning, Nov. 8th, four days before the final hour, it became evident that the end was rapidly approaching, and when his physicians came in he enjoined upon them the statement of his true condition; receiving the answer that he had but a short time to remain, he requested the calling in of every teacher, that he might speak his last message while in a conscious state. With peculiarly sad and solemn emotions we passed in, one by one, to take his hand, to hear and say the last good-by.

When this trying scene was over his exhausted state demanded quiet rest. From this hour until the closing one much of the time he was either suffering severely or lying in an unconscious state. And yet there were many lucid intervals when apparently the parting spirit was in Beulah land getting bright glimpses into the glorious realms beyond. At such times, if the voices of dear ones could gain his attention sufficiently to elicit a reply, it seemed to come from far away, as if for a moment he was called backward from the entrancing scenes before him; and at these periods the blessed expressions were heard, "I have gained the crown—all is happy with me—all is well with me—I have gained the victory—I have passed the final examination with thousands of others—I am so happy, praise the Lord—the grave is robbed of its victory—death is pleasant—I am dying, but I am happy."

Gently as the little child falls into quiet slumber, his life was breathed away that last Sabbath morn—that beautiful Sabbath, and he had gone up to the Higher Courts to worship with the glorified assembly there and be forever with the Lord.

HARRIETTE M. BOSS.

Multiplication of Contributors.

Several important results would be seen if the number of givers could be increased. *Equality.* "For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality." 2 Cor. 8: 13, 14. The conscientious Christian will not murmur because he is expected to give, while so many about him give nothing; but he will earnestly wish for the sake of the cause that the brother may see the necessity for each one giving according to his ability, thereby equalizing the work. No Christian should be willing for another to do his work, as no Christian would be willing for another to take his crown. Can every Baptist be a giver? It was so in the church at Antioch. "Every man, according to his ability, determined to send relief unto the brethren which dwelt in Judea." Acts 11: 29.

Is poverty an excuse for not giving? It was not in the church in Macedonia. 2 Cor. 8: 2. A great leader, just before battle, thrilled his men by saying "England expects every man to do his duty." The same can be said to the churches of to-day: The Lord expects every man to do his duty.

Let there be equality in the work.

Contributors multiplied means the number of friends increased. Is it true that our gifts to a cause and our service for the cause are indicative of our interest in the cause? Can our interest in any work be measured by the support we give it?

The work of State Missions is doubly dear to the missionary because of what he has sacrificed for it. The toil, the self denial, the crucifixion of self for the cause and for Jesus, make it dearer.

The missionary feels a deeper interest in the work because he has given his best efforts, the best of his life, to it. The salvation of the people and their spiritual enlightenment are woven into every fiber of his being. Their interests are his, and he cries out like Paul, "My heart's desire and prayer to God for Israel is that they may be saved."

One hundred and fifty thousand contributors to the Lord's work in North Carolina would mean 150,000 friends. Every new contributor means another sympathizer, another well wisher, another supporter—another partner in the enterprise. A pastor has gained ground when he has induced a brother to become a contributor.

The multiplication of contributors means increase of enthusiasm. As our beloved Bryan said, the more sticks of wood you put in the fire, the more heat you have. Somebody suggested that some institution of learning was suffering because one man had done nearly all for it. It was not in the hearts of the people. It is true that the more people there are interested in an enterprise, the more interest there will be for the enterprise.

One hundred and fifty thousand supporters of the work of the Convention would put an end to the feeling that any part of it is tiresome and uninteresting.

One hundred and fifty thousand supporters of Foreign Missions would make it impossible for a pastor to feel a doubt about a congregation to hear a discussion of Foreign Mission work.

A multiplication of givers will settle the question of enlarged contributions. The amount did not trouble Paul, he received what he wanted and more, it was pressed upon him. The question of amount did not enter into the subject when Moses called for gifts for the Tabernacle. They came, every one whose heart stirred him up. They came, both men and women. Every man and every woman brought of what they had till it was told Moses there was more than enough, and command was given to give no more. "So the people were restrained from bringing." Exodus 36: 6.

How can the contributors be multiplied? Inform the people. If our people are the Lord's people, when they see the need and hear his voice, they will respond.

Writers like Madam de Staël have blessed the world through what they have heard; those like Ruskin and Dickens by what they have seen. Mrs. Browning saw the sad condition of child-life in England, and called the nation to the rescue of children. Charles Dickens saw the system of farming out paupers, and wrote "Oliver Twist." He saw the poor school system, and wrote "Nicholas Nickleby." The Lord says to his people, "Lift up your eyes and see." We do not know the needs, and how can we feel the necessity? We do not see the destitution, and how can we be expected to be enthusiastic?

"The poem hangs on the berry bush,
Where comes the poet's eye,
And all the street is turned into a masquerade,
When Shakespeare passes by."

Why has not somebody connected with our State Mission work, who is competent, given the churches some tracts showing the needs and destitution in our State? Many are as ignorant of the needs at home as they are of the destitution in China. We want to scatter tracts and literature over this field like harvest leaves and let our eyes be opened that we may see, and through our ears hear the mighty calls of God.

We want to let the churches know the situation in China and every foreign field that they may see and be interested. A celebrated traveller said she was converted to missions through seeing missions.

Emphasize individualism. That is the Scriptural idea. The kingdoms of this world shall become the kingdom of our Lord and his Christ by individual salvation. "And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord; for they shall all know me, from the least of them unto the greatest of them."

Let the individual feel that he ought to help to save some of the one thousand millions of earth.

Let the individual realize that thirty millions die yearly, and that he ought to save some.

Let the individual see the vastness of the field, the promise of the harvest, and the paucity of reapers. R. V. D.

Several Meetings.

Since our South Yadkin Associational meeting at Mocksville the first week in September, I have had the pleasure of assisting neighboring pastors in special meetings—with Olivet, New Hope, South River, New Bethany, and Damascus churches; in all of which the blessed Master has comforted his people and won souls to himself. It has been a feast to my own soul, amid the burdens of this warfare along the pilgrimage journey, to be with those noble pastors, and their dear people in those times of spiritual refreshing, and amid the shouts of the new-born souls; but not least among those comforts were the seasons of prayer, and searching out God's precious teachings.

With this, I close the sixth year of my pastorate at Society church, having resigned there the first Sunday in October; and I am much comforted to know that not a single appointment will be missed there, as my beloved brother, Elder W. D. Pool of Alexander Association, will enter upon his work—or, rather, the Lord's work—as pastor there Jan. 1st, 1894. In the mean time, he will delight us all by moving into our midst, serving South River, New Hope, and Society churches.

We held no special meetings at the latter place during my last pastoral year, though much needed. So we hope to hear of a gracious ingathering at that point in the near future.

I thank God for sustaining grace during the years at Society and beg his copious blessings upon those there, who have stood by his word and helped us. Thanks be to his holy name, "by and by," in his own time, we shall step home to glory, and meet them there. W. J. HOPKINS.

Mooresville, N. C.

Marvelously Low.

The Advanced Quarterly, issued by the American Baptist Publication Society and edited by Prof. B. C. Taylor, D. D., is attractive to the eye, the arrangement excellent, the comments brief and to the point, shedding light on the Scriptures without the perplexing doubtfulness sometimes found in similar helps. The Bible Dictionary, Quarterly Review and music make it complete. One wonders, after an examination, how so much valuable information can be sold at rates so marvelously low as 2½ cents per copy. The remaining quarterlies of the Publication Society for Intermediate and Primary Departments are also first class and are only 2½ cents per copy.

Death of Rev. John W. Gore.

Rev. John W. Gore died at his home in Columbus county, N. C., on Wednesday morning, Dec. 6th, 1893, aged eighty-one years, eight months and nineteen days. He became a member of a Baptist church in the year 1834; was ordained a deacon in Iron Hill Baptist church in the year 1846, and was ordained to the work of the gospel ministry in the year 1866. He was a steadfast Missionary Baptist, a strong lover of the BIBLICAL RECORDER, and a bold and zealous defender of the faith once delivered to the saints. He died in peace with God and man, and has gone to reap the reward of his arduous toils. D. N. GORE.

Lois, S. C., Dec. 18, 1893.

Walter Baker & Co., the largest Cocoa and Chocolate Manufacturers on this continent, have carried off the highest honors at the World's Columbian Exposition. They received from the Board of Judges the *highest awards* (medals and diplomas) on all the articles contained in their exhibit; namely, breakfast cocoa, premium No. 1 chocolate, German sweet chocolate, vanilla chocolate, cocoa butter.

The judges state in their report that these products are characterized by "excellent flavor," "purity of material employed," and "uniform, even composition, indicating great care in point of mechanical preparation."

A copy of Miss Parloa's "Choice Receipts" will be sent free to any housekeeper, on application, by mail or otherwise, to Walter Baker & Co., Dorchester, Mass.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

The unprecedented sale of Dr. Bull's Cough Syrup provokes competition, but the people cling to Dr. Bull's Cough Syrup.

We are all subject to [illegible] and it is well to have a good [illegible] house, such as Salvation Oil.

(CONTINUED FROM THE FIRST PAGE.)

money. Suppose you go up there and say, "Mr. Secretary, this is the people's Treasury, and I am one of the people, and I have a right to some of this gold." The Secretary would say, "As custodian of this money I can only give it out to such persons as bring me properly signed and sealed warrants for it." You take out of your pocket a paper with certain signs and seals; this paper looks legal and old. But the Secretary glances at it and says, "Sir, this is counterfeit; it was gotten up many years ago, and fooled many, but it is nevertheless a counterfeit. You can't get a cent of this money under that seal. Yet, you may be a citizen of the United States, I don't deny that." You go off and call the Secretary all sorts of names, and accuse him of being narrow and bigoted. So, as a Baptist I am custodian of the Lord's table in the church in which I preach. When you come and say, "This is the Lord's table, and as one of the Lord's people I have a right to partake of the emblems on it," I ask at once for your credentials—signed and sealed privileges to partake of the same. You reply by saying, "I have repented of my sins, confessed my faith in Jesus, and knowing that baptism is only an 'outward seal of an inward grace,' I was sprinkled with water in the name of the Father, Son and Holy Ghost." I say, as to the "inward grace" I am not the judge; but as to your "outward seal"—sprinkling for baptism—I know that to be a base counterfeit, gotten up many years ago by the Roman Catholic church, and stamped with ecclesiastical authority at the council of Ravenna, 1311 A. D. Many people have been deceived by that old counterfeit "seal." But as custodian of the Lord's table in this house I cannot, and be loyal to the New Testament, accept it. Though I do not deny that you may be a citizen in the kingdom of God.

2. The "Disciples of Christ" practice immersion strictly and exclusively, why then do Baptists refuse to participate with them in the Lord's Supper?

For the reason that the "Disciples" pervert the ordinance of baptism, not in its form, but in its design. Every loyal Disciple teaches and believes just what Alexander Campbell believed and taught in his "Christian baptism, with its antecedents and consequents," written about the year 1850, when Mr. Campbell was in his ripe maturity and far removed from the excitement of debate which characterized his earlier years. In that work he deliberately says, "While, then, baptism is ordained for remission of sins, and for no other specific purpose, it is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause in which faith and repentance are developed and made faithful and effectual in the changing of our state and *spiritual* relations to the divine persons whose names are put upon us in the very act."

So, then, "*baptism is ordained for remission of sins and for no other specific purpose*," according to the Disciples' standard book of doctrine. But still more baptism is necessary to make both "faith and repentance" effectual "in changing our state and *spiritual* relations to the Divine Persons," Father, Son and Holy Ghost, "whose names are put upon us in the act."

From this teaching Baptists are convinced that when the Disciples immerse an adult "for the remission of sins and for no other specific purpose," they pervert the ordinance of baptism just as much, if not more, than the Pedobaptists do when they sprinkle an infant. With the Pedobaptists, only the administrators are deceived, but the Disciples deceive the candidate into the belief that his immersion is "an instrumental cause" or condition of remission of sins, and is "*effectual in changing his spiritual relations*" to the Father, Son and Holy Ghost.

3. Why do the regular or Missionary Baptists refuse to participate with the Primitive Baptists in the Lord's Supper? For the reason that the Primitive Baptists pervert and make void by their deadly doctrine of fatalism the very first clause of Christ's great commission, "Go ye into all the world and preach the gospel to every creature." When our king bids them go and administer the first ordinance of the "preached Word" in every land, they stand still and spend enough time, means and effort in preventing others from going, to carry the gospel themselves to "every creature" in "all the world."

How can we consistently *observe* the *all things*, including the Lord's Supper, commanded in the last clause of the commission with those who so persistently refuse to carry out the first clause of the same, "Go ye into all the world and preach the gospel?"

The conclusion, then, is this: It were as sinful for Baptists to invite or accept invitations to the Lord's table from the other denominations whom they know to be perverters, changers or destroyers of any one of God's ordinances, as for Moses to have accepted Pharaoh's invitation to sacrifice to God in Egypt (Ex. 8: 25, 26).

Moses' position is our position: "It is not meet for us so to do. If we do, we shall sacrifice the abominations of the perverters, changers and destroyers of God's ordinances. "To come out" and "be separate" was the only thing left for Moses to do. It is the only thing Baptists can conscientiously do.

Be merry, but with modesty; be sober, but not sullen; be valiant, but not venturous; let your clothes be comely, but not costly; your diet wholesome, but not excessive; mistrust no man without cause, neither be thou credulous without proof. Serve God, fear God, love God, and God will so bless you as either your heart can wish or your friends desire.—*Syly.*

For Dyspepsia,
Use Horsford's Acid Phosphate.

Dr. R. R. Pettitt, Sherman, Texas, says: "I have used it in dyspepsia with great success. I think it is a fine remedy."

Co-Education—No 3.

BY T. H. PRITCHARD, D. D.

Dear Recorder:—I had the honor to organize the first woman's missionary society of modern times in the State—there were women's mite societies in North Carolina as long ago as 1817—and in doing so encountered determined and vigorous opposition on the part of many of our leading brethren. The first report of the executive committee of this organization, submitted at Durham, sixteen years ago, was so sharply criticised in the Convention that the good women who composed that committee were wounded and discouraged, and for a few years women's work was almost suspended. Now, it is received with favor almost everywhere, and at the late session of the Convention the women reported nearly $5,000 raised for various objects.

Still later, I had the honor to introduce in the Convention a resolution calling for the establishment of a society for the relief of our aged and infirm ministers. That was opposed in at least two sessions of the Convention, and came near being killed at Shelby two or three years ago. It is now seen to be a beneficent and timely institution, and hence, I was not at all discouraged that the resolution I introduced at the late session of the Convention found little favor with the majority of the body. The truth was, I was greatly surprised to find so many who were in sympathy with the idea, and many more who seemed to be undecided on the matter. I accomplished all I expected to do in being permitted to address the body on the subject. I only wanted to bring it prominently before the brethren, and withdrew it without a vote. My point was gained in getting our people to think about and talk about it, for I am well assured in my mind if they will investigate the subject, they will be converted to what seems to me to be the true theory of education. Remember that it is not a question to be settled by prejudice, or physiological, social, or psychological *theories*. In a matter of this sort facts are worth all the theories in the world, and I submit that practical experience has settled this question beyond any reasonable doubt. It is not an experiment; it has been put to the test, under every variety of circumstances, and for years, and the testimony of a large number of competent witnesses in this country and in Europe, at the North and in the South, give the strongest assurance of the practical wisdom of this plan of education.

I repeat that a few years ago, I was the uncompromising opponent of this system. I talked with him about it, and he gave it his uncompromising support. I regarded it as a Yankee invention that ought never to be introduced into the South. The first person who shook my confidence in the wisdom of my position was Dr. J. L. M. Curry, the Agent of the Peabody Fund. I learned also that Dr. H. H. Harris of Richmond held views similar to those of Dr. Curry, and I knew that these two men had been acquainted with the whole science of education for many years, and I had great respect for their wisdom. Then, at the instance of Dr. Curry, I went to the Peabody Normal College in Nashville and saw for myself. I talked with the young people there. I consulted Dr. Payne, the President, and Prof. A. D. Purinton, who was once a Professor at Wake Forest, and here is what they told me then, and have since written me. Dr. W. H. Payne said:

"First, in various high schools, then in the University of Michigan, and for the past seven years in the Peabody Normal College, I have observed the results of co-education in all its phases, and the result of this wide observation has impressed me with an unwavering confidence in the practical wisdom of this policy. Schools conducted on this plan are more easily administered, the general type of deportment is higher, the boys are more manly, and the girls more womanly. We have had here the past year over five hundred students, and the discipline of this college has not cost me two hours' anxiety. If I were free to organize a school in the way that seems to me to embody the wisest policy, I would resort to co-education without a moment's hesitation."

Dr. Purinton says: "As for myself, I believe co-education is right education. At this college, with more than five hundred students, the experience and observation of nearly five years have left me in no doubt of its pronounced success. I have never seen a school which would compare with this one in the admirable deportment of its students, and in the general disposition to study. The work of government is nothing, and the only difficulty we have with our students is to restrain them from overwork, to the injury of their health. At Denison University, of which my brother is President, they have two colleges, one for boys and one for girls, under the same management, and in the higher work, both boys and girls are in the same classes. It is practical co-education, but not technically so called. It works excellently well, but I think it rather inferior to our plan of out and out co-education."

H. L. Stetson, President Des Moines, Iowa, College, says: "In answer to yours of the 11th inst., I would say that in this institution co-education has always worked very satisfactorily. I do not suppose it would be possible to induce the trustees to consent to any change which would exclude either sex, and I am sure that it would be the most unpopular movement which could be started. I know of but one institution in this State which excludes women, and now that is practically dead. The benefits to both the young men and the young women more than offset any disadvantages."

Dr. Rufus C. Burleson, President Baylor University, Waco, Texas, says: "I have received a similar request to yours from our distinguished brother, Dr. Noah K. Davis, of the University of Virginia, and from two or three others of the most eminent educators in other States. I will answer in a pamphlet, giving my experience and observation of thirty years on co-education. Baylor University is, as you are probably aware, the second in co-education in America, the first in the South, and the third in the world, that is, since the Pope abolished co-education in the University of Bologna, nearly a thousand years ago; but now one hundred and ninety of the leading Universities of the world have adopted co-education, and many others would gladly follow the example if their buildings and other environments would permit. You are aware Baylor University is now the largest in the South. We hope to matriculate one thousand students, male and female, by the end of the forty-third annual session, and co-education has been a grand factor in our success."

President D. B. Purinton of Denison University, Granville, O., says: "I am heartily in favor of the system. * * * My decided opinion is that co-education, rightly conducted, makes young ladies more lady-like, young gentlemen more gentlemanly, and both more natural and sensible."

Jno. F. Forbes, President John B. Stetson University, De Land, Fla., says: "My experience is unqualifiedly in favor of co-education. * * * Both sexes are benefited by working and associating together. We have seen no injurious effects whatever, and have had no trouble of any kind. Prof. Farriss of the *Florida Baptist Witness* was opposed to the system before he became familiar with our work, but has become an earnest advocate of the co-educational system."

John Howard Harris, President Bucknell University, Lewisburg, Penn., says: "The results with us in co education are favorable. The men are more manly, and the women more womanly, and both study better than when separate."

President W. T. Scott of Franklin College, Indiana, says: "We have had co education for twenty-five years. We advocate it on several grounds. The one institution made strong is better than two weak ones. The effect is good on both the young men and the young women. * * * After the first novelty passes away, there is no longer any conduct calling for special attention. We talk of the equality of men and women, and of the great responsibilities of woman in wifehood and motherhood, so let us give the young women a fair chance."

Only last week at staid old Brown University, President Andrews, in an address of welcome, briefly reviewed the history of the Woman's College connected with Brown University, and said that, so far as advantages for education were concerned, a woman could get the same degree as a man at Brown.

See how the thing grows; at Harvard, the oldest college in this country, they had what they called an Annex for Women. The last issue of the *Examiner* says: "The Overseers of Harvard University have decided that hereafter the women graduates of the Annex—which has been renamed Radcliffe College—shall be eligible to the same degrees as the Harvard graduates." Radcliffe College has become an essential part of this great University.

And these are but a small part of the many experienced witnesses who all testify to the wisdom of co education.

The truth is, we are behind the times and in a hopeless minority in not adopting the system of co education. The Bureau of Education reports 384 schools and colleges of highest grade in the United States: 220 of these, that is, 55 majority, have adopted this system. There are 35 Baptist schools among this 384, and more than half of them (21 out of the 35) are co-educational; and so far from its being an importation from the North, the second school in all the land to adopt it was Baylor University in Texas, where it has been in operation for thirty years. These are facts, and facts are stubborn things. Brethren, revise your opinions: listen to the voice of those who are prepared to speak, for they know whereof they testify.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Dec. 24, '93.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 p m	9 51 p m	
Ar Rocky Mount.	12 55 p m	10 45 p m	
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 07 p m		
Lv Rocky Mount.	12 55 p m	10 45 p m	6 00 a m
Leave Wilson....	1 55 p m	11 25 p m	6 35 a m
Leave Selma.....	2 45 p m		
Lve Fayetteville.	4 25 p m	1 15 p m	
Arrive Florence..	7 05 p m	3 27 p m	
	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 20 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Dec. 24, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma.		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	11 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson ...	12 50 a m		10 35 p m
	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 6.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Talks About Law—No. 21.

BY JUDGE R. W. WINSTON.

PACKAGES BY EXPRESS.

When a law-abiding citizen orders a dozen pretty cut glass tumblers as a Christmas present for a friend; they come by express; he opens the package; three are crushed—he—well he wishes to know whom to sue!! Strange to say we have few cases, in our State, if any, upon the subject of Express Companies. In many other States it has been held by the courts that they are common carriers; and as such are fixed with great care and responsibility in the conveyance of goods.

With express companies, as with telegraph companies, many regulations are made for the protection of the company. Some of these are reasonable and valid; some unreasonable and invalid.

We all recall the fact that when we deliver a package to an express agent and demand a receipt, he asks, "What value?" Sometimes, to have the package go cheap, the sender will take his chances and say five dollars.

If the package is lost, even by the negligence of the company, in these circumstances the loss recoverable would not exceed fifty dollars, or perhaps not exceed the value fixed.

This regulation, that the value shall be given, is hence reasonable, because the company ought to know what degree of care to exercise in transporting and guarding the package.

A celebrated case arose in New York some years ago of this kind. A French company of importers sent by express a package of watches worth $2,500 to a Memphis firm. When the watches were sent, nothing was said as to their value, nor could the character of the contents of the parcel be discovered from its outside appearance. The watches were lost or stolen. In a suit against the express company for damages, the importers contended that they were entitled to recover full damages. "Not so," said the court, "it was your duty to tell the company that you were expressing so valuable a package. You did not do so, and it is your loss." So the plaintiffs recovered only fifty dollars, the limit beyond which recovery cannot be had unless the value is fixed above that sum.

So, it is the duty of one sending a package, easy to break, to communicate this fact. If the sender practices any fraud by concealing the value of the article, or its fragility, it is his own fault if he do not recover damages.

But if no fraud is practised and the company are made acquainted with the contents of the package and undertake to deliver it safe and fail to do so, they are doubtless answerable in damages for loss and breakage.

Some years ago a man shipped by express a dangerous explosive to San Francisco. It began to leak. The agents of the company in attempting to stop the leak, caused the substance to explode, killing several men. Suit was brought against the company, but they were not liable, as they did not know and had no reason to suspect that the package was a dangerous one.

Then suit was brought against the shippers for not disclosing the contents of the package, and they were made to pay heavy damages.

As to the measure of care required of express companies in delivering packages, this varies in different States. But it is generally held that a simple notice by mail is not sufficient; but that the package ought to be delivered to the place of business of the consignee.

Benjamin Vaughan Abbott has collected in a readable book called "Judge and Jury," the law on this and kindred subjects.

New Year's Wishes.

From all this New Year's precious store
Of wishes, as I scan them o'er,
I choose for thee but three; no more.

These three shall more than thousands prove,
For they shall draw thy heart above,
Their names are Service, Trust and Love.

Trust God, and trust will gain God's best;
Love God, and learn how love is blest;
Serve God, and find in service rest.
—*Cottage Hearth.*

Mental depression, wakefulness, lost manhood caused by errors of youth or later excesses quickly cured by Magnetic Nervine. Guarahteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

We are only called upon to live by the moment. Christ does not bid us bear the burdens of to morrow, or next week, or next year. Every day we are to come to Him in simple faith and obedience, asking help to keep us, and aid us through that day's work; and to-morrow, and to-morrow, and to morrow, through years of long to-morrows, it will be the same thing to do; leaving the future always in God's hands, sure that he can care for it better than we. Blessed trust! that can thus confidingly say, "This hour is mine, with its present duty; the next is God's, and when it comes, Christ's presence will come with it." This is the rest of faith, whose heavenly calmness no storms disquiet.—*Selected.*

A Good Recipe.

"We have noticed that the ministers who give themselves to distinctively pastoral work are not apt to follow vagaries of doctrine, or to be enraptured with the latest results of criticism—latest, until the next results appear. There is something in the engagement of a man's soul in the attempt to make the gospel a controlling force in the lives of tempted, sinning, suffering men and women, that keeps his brain clear and his heart in touch with Christ."—*The Watchman.*

Lincolnton Observatory.

M. P. M., DIRECTOR.

It is the business of the man in charge of this observatory to observe—that is the prime object of its establishment, and for that purpose he will try to perpetuate it. He may not always see things as others see them—in fact, he shall not attempt so impossible a thing, but he will always try to represent things fairly as he does see them, but will always be glad for any correction from the editor, or any brother, who sees that his observations are not in accordance with the facts. It is his purpose to turn his telescope upon every part of the field, and note his observations regularly for the benefit of the RECORDER.

In expressing the conviction on the report of periodicals before the late Convention that "the leaders" were not using the RECORDER as much as they should, he but expressed a truth for all who in any way may add to the efficiency of the paper. The observer is frank to say that he has not always agreed with the positions of the RECORDER, but he does not appreciate the paper any less on that account. The same may be true in the future, and yet he hopes always to have enough of the spirit of the Master to differ from his brethren and at the same time appreciate all the excellencies in them.

The last meeting of the Convention was a demonstration so clear of the value of discussion—not of acrimonious, but brotherly discussion—there was more discussion with less bitterness of personalities than I have ever seen, and to me this was the most hopeful sign for the future. It is clear that no one in our great Baptist ranks is going to have "a collar" on his neck and be led around by anybody. More and more does the wisdom of our church polity appear. So long as discussion, full and free, exists—this safety valve of the denomination—there can be no danger to our churches or their interests.

GRACEFUL ACQUIESCENCE.

One of the commendable things which any observer must have seen at Elizabeth City was the gracefulness with which advocates of certain measures accepted defeat, or the elimination of a part of what they desired should be accomplished.

The irrepressible Cade never stated a greater truth than when he said, "The man who is in the right can afford to wait, and he is the only man who can afford to." This quiet acceptance of the inevitable was manifest in no connection more than in connection with the young people's movement. It was earnestly desired to secure during the next year a "State organization" of our young people's societies, but some of us were to be disappointed along this line. If it is right to have such an organization, then it will come, because we can trust the majority of the brethren to see the right thing at least. If it is not for the best interest of the Master's kingdom, then we ought not to want such organization. So far as I am concerned there is not a shadow of doubt as to the wisdom or desirability of such organization, and yet three years ago I was just as much on the other side. The discussions which were had in connection with the Baptist Young People's Union in Chicago, at which I had the pleasure of being present three years ago, revolutionized all of my ideas on that question. As I saw the mighty hold that such undenominational organizations as the Christian Endeavor, and other undenominational societies, had upon our Baptist churches in the North, and how such societies were sapping the very foundations of their denominational life, and when I heard the plea made by those brethren who had come to see the condition and realize the danger from the situation as they plead for a distinctively Baptist organization, I was forced to say that we ought not to wait until such conditions obtain in the South before we organize our young people.

"THE BAPTIST CONGRESS."

This—what shall I call it?—organization? institution? Well, call it what you please—has held a meeting recently in Augusta, Ga., and, judging from reports, seems to have had a good time, although Bro. Vedder of the *Examiner* says that our Southern men were not easily provoked into a discussion. Such a statement seems rather strange to a man who was with "Aunt Betsy" at the late Convention and saw how ready the brethren were for "a spute," as the old negro said when he joined the Campbellites in the West.

One question discussed, and some positions taken, were new in the South, at least to a large extent. That was "alien baptisms." On this question the North and South are far apart—the brethren of the North taking the position that it is not a question of valid or invalid baptisms, but regular or irregular, and that an immersion performed on a scriptural subject in the name of the Trinity is scriptural baptism; while the brethren from the South, at least a part of them, held that the question of the administrator was also involved. I should have been glad to have heard the discussion as there were giants on each side, but I am constrained to believe that the scriptural position is, first, authority; second, subject; third, design; fourth, action. The trouble with these Ephesian disciples was twofold—first, administrator; second, design. Apollos had no doubt been baptized by John, but John had no right to authorize any one else to baptize, and hence his want of authority; and as to design, it was legitimate for people to be baptized with reference to the coming of Jesus Christ before he came, but such design was certainly not legitimate after he came. I think we are forced to the conclusion, therefore, that the question of authority, as well as design, enters into the question of baptism as well as subject and action.

Letter from Winston.

Dear Recorder:—Having returned from a five months' stay in the mountains of Alleghany, I will give a short article.

I did not go to church often while there, from the fact my folk (the Baptists) did not worship close to me. I did worship occasionally with the Methodist brethren.

I attended a revival conducted by a Mr. Johnson of the Northern Methodist faith, who is a good preacher. There were several conversions, and the church was much revived—was revived myself.

The people seem to have the right conception as to baptism, though in that particular the way is so plain no one need err therein. Of those who joined the church, every one went down into Laurel Branch and was plunged under its swift and sparkling waters. It was plainly to be seen they had no thought as to what body of Christians they really ought to connect themselves with. There are some good people through that section, but they are twenty-five or thirty years behind in some of the customs.

Young girls are glad of the opportunity of riding on horse-back behind their beaux to church.

Our Missionary brethren up there don't seem to know just who they are. They keep up old custom of foot-washing, and have great gatherings on these occasions, reminding one very much of our Primitive brethren. I could have attended one of those gatherings, but I had never witnessed anything of the kind, and I did not care to. I know the Scripture is very plain on that subject. I did not look upon it as a church ordinance, but rather a lesson of pure and deep humility that Christ intended to teach. At the same time I think the church, from pride and selfishness, is losing sight of some important lessons along the line of humility. Some one has said, speaking of form connected with worship, "Where there is so much formality, there is little sincerity." Equally so, where there is so much pride and selfishness, there is little humility. Nothing short of an humble and contrite heart can worship God acceptably. Therefore, let us pray that we may overcome all pride and selfishness and be willing to humble ourselves in the very dust of humility.

MODD VICKERS.

Winston, N. C.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

What the Psalms Say About God.

The heavens declare his glory.
He gives strength to his people.
He is light and salvation.
He will be a refuge in time of trouble.
He will teach the meek his way.
In his favor is life.
He will redeem our souls from the power of the grave.
He is a sun and shield.
He is worthy to be praised.
His mercy endureth forever.
He knoweth our frame: He remembereth that we are dust.
He satisfieth the longing soul, and filleth the hungry soul with goodness.
The Lord is nigh unto all them that call upon him in truth.—*Ram's Horn.*

If He who knows the road, and knows our capacities and our needs, is but with us, would we wish to take the guidance out of His hands? I trow not. And so welcome to the beautiful New Year; and may we welcome all it may bring us of joy or sorrow, and learn the lesson hidden in each.—*Caroline Fox.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

"Disfigured For Life"



Is the despairing cry of thousands afflicted with unsightly skin diseases.
Do you realise what this disfiguration means to sensitive souls?
It means isolation, seclusion.
It is a bar to social and business success.
Do you wonder that despair seizes upon these sufferers when Doctors fail, standard remedies fail,
And nostrums prove worse than useless?
Skin diseases are most obstinate to cure.
CUTICURA REMEDIES
Have earned the title Skin Specifics,
Because for years they have met with most remarkable success.
There are cases that they cannot cure, but they are few indeed.
It is no long-drawn-out expensive experiment.
25c. invested in a cake of CUTICURA SOAP
Will prove more than we dare claim.
In short CUTICURA WORKS WONDERS,
And its cures are simply marvellous.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.



$25 to $50 per week. Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to plate nearly all ware knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. P. Harrison & Co., Columbus, O.



Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	†4 45 a m
" Greensboro	7 33 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.08 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.06 p m daily.

Trains on O. & H. R. R. leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	....	....
Ar Fayetteville	10 10 a m	....	....
Lv Fayetteville	10 27 a m	....	....
Lv Fay'ville Junc	10 30 a m	....	....
Lv Sanford	11 48 a m	....	....
Lv Climax	1 43 p m	....	....
Ar Greensboro	2 15 p m	....	....
Lv Greensboro	2 55 p m	....	....
Lv Stokesdale	3 48 p m	....	....
Ar Walnut Cove	4 20 p m	....	....
Lv Walnut Cove	4 33 p m	....	....
Lv Rural Hall	5 01 p m	....	....
Ar Mt Airy	5 25 p m	....	....
Lv Bennettsville	....	6 25 a m	....
Lv Maxton	....	7 37 a m	....
Lv Red Springs	....	8 17 a m	....
Lv Hope Mills	....	9 12 a m	....
Ar Fayetteville	....	9 35 a m	....
Lv Ramseur	....	....	6 50 a m
Lv Climax	....	....	8 40 a m
Ar Greensboro	....	....	9 25 a m
Lv Greensboro	....	....	9 40 a m
Lv Stokesdale	....	....	11 00 a m
Ar Madison	....	....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 13 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 18 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Ag't.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 30 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 06 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	Henderson	Lv	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B, Breakfast. D, Dinner.

For information relative to schedules, etc., apply to Ticket Agent, or A. J. Cocke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Pass. Agent.
JNO. C. WINDER, Gen. Man.

Notes from Lenoir.

Dear Bro. Bailey:—At our last church meeting we decided to ask the State Mission Board for no further help. The Board has very kindly helped at this point for the past seven or eight years, while it was impossible for us to help ourselves. Our number has grown during the past year, and while we are financially very weak, yet we feel like we should make an effort to take care of ourselves. There are only a few male members who are able to do a little, but with the best efforts of this few put forth, we hope to pay our good pastor one hundred dollars, and also not to fall behind on the amounts heretofore contributed to other objects of our Convention.

We are carrying a small church debt even yet, but thought best, rather than seem to be imposing on the goodness of the Board, to defer this indebtedness until future development of our church enables us to pay off. We have been able recently to put in a beautiful chandelier and pulpit lamps at a cost of about thirty dollars, thus supplying a long-felt want. We are now in shape for night services under more favorable circumstances.

Our progress has seemed very slow, but has been steady. Since the meeting of our Association with us three years ago, we have completed our house, put bell on, painted, put up blinds, and now have lighted up nicely. This has cost money, and but for the fact that we have taken little at a time, we could not have done it. Our house and lot, as it stands, is worth about $1,500. With gratitude we make our bow to Bro. W. A. Pool and other brethren who, with such commendable zeal, instituted the work here. We feel that under God we have more reason to thank Bro. Pool than any one else for this planting, and may the time never come when he will have cause to regret the large financial sacrifices he made for this work in its beginning, but may we in our future development prove the seal of his good judgment and liberality.

We feel sympathy for the Morganton brethren who have sustained the loss of their house. We hope the brethren there may be able to sell their present lot and secure a better location, the present being much more suitable as a business lot than for a church. Church building now, while money is so hard to obtain, is difficult, but we hope for them rapid progress.

We hope to secure, at an early day, the services of Bro. E. F. Jones of Gastonia to aid in a meeting of days.

Bro. Thomas, aided by Bro. W. R. Bradshaw, has just closed an interesting and helpful meeting with his church at old North Catawba. This is one of the best churches in our county, and yet it belongs to the Catawba River Association. I wish the brethren would come to our Association. In fact, I wish the Caldwell County and Catawba River would all come together.

Fraternally, J. V. McCall.

It Pays.

It pays to read the papers, especially your own family paper, for often in this way good business opportunities are brought to your attention. For instance, B. F. Johnson & Co., of Richmond, Va., are now advertising, offering paying positions to parties who engage with them, devoting all or any part of their time to their business interests. It might pay you to write to them.

Baptist Female University.

The Trustees of the Baptist Female University met in the Mission Rooms Dec 19, 1893, and after full and free discussion unanimously adopted the following resolutions:

Resolved first, That it is the sense of this Board that the Baptist Female University be opened September, 1894.

Resolved, second, That a committee be appointed to correspond with and nominate a suitable man for the President of this Institution, to be elected by this Board, Jan. 16, 1894, 4:30 p. m. S.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Items Personal and Otherwise.

Well, Dr. Bailey, I find myself this bright, breezy Christmas day, taking my bearings in this new home in the old "Tar River."

Hitherto the Lord has helped me; and, judging from the past, I involuntarily exclaim, "Surely goodness and mercy shall follow me all the days of my life."

I have decided that during the year 1894, the Lord permitting, I will practice "ecclesiastical polygamy," giving *half* my time to Littleton, and dividing the other half between Warren Plains and Enfield.

Littleton, my home, a town of one thousand inhabitants, is situated on the Raleigh & Gaston Railroad, twenty two miles south of Weldon, and six miles from the Roanoke river. It is a famous health resort, being the location of the popular Panacea and Shaw's All healing Springs. These springs are largely patronized, so much so, that the number of visitors for the past season, about two hundred, was only limited by the hotel accommodations. These, however, have been enlarged for the coming summer. Not only do we have these health-giving springs, but the atmosphere in these hills of the Roanoke, is high and dry, and as bracing as that of High Point in Guilford county.

This is the seat of that excellent institution for boys and young men, "Littleton High School and Business Institute," under the wise, systematic management of Bro. L. W. Bagley and his cultivated, consecrated, Christian wife, and their proficient assistant, Frank Gibson. Prof. Bagley is a modest man and says but little about his work.

I find the church here in a gratifying condition, under the wise, godly training of the beloved John Mitchell, whom I have the honor to succeed.

Warren Plains, sixteen miles south of this, on the Raleigh & Gaston Railroad, planted by the elder Purefoy of blessed memory, and tended by those consecrated men of God, Glenn, Taylor, Cullom and Day, is the live st church I know. Last Sunday, Christmas eve, at our afternoon services, after crowding the house, pulpit and every available space with the people, more than a score, were compelled to stand in front of the door and listen while the pastor talked for thirty minutes, about "God's Christmas Gift to the world." A collection was taken amounting to eight dollars for the poor and afflicted ones of the community; and then, Monday morning, all hands joined in sending Deacon Weldon and the pastor with money and substantial good cheer to the fatherless and the widow. They are in need of a larger house, which is in process of erection, and it is hoped will be ready to accommodate our Union Meeting in March.

I have not yet visited Enfield, but felt it in my heart to say this much about Littleton and Warren Plains. I must add that these churches furnished the wherewith and insisted that their pastor should attend the late session of the State Convention in Elizabeth City.

YOUNG PEOPLE'S SOCIETIES.

I am heartily in favor of these. When pastor of a country church, the young members were organized into a society under an agreement like this:

"I will try to be a better Christian; I will try to help others do the same.

"I will try to attend all the meetings of my church and try to induce others to come.

"I will try to do whatever the pastor asks me to, and encourage others to do likewise."

When present, the pastor was leader of the meeting; in his absence, a prudent deacon would lead. These meetings were quite informal; everybody took part, and more precious meetings I never attended. They were held in the homes of the brethren on Sunday afternoon.

Fraternally, J. K. Fant.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

FOR THE WEEK ENDING DEC. 23, 1893.

State Missions—New Hope ch, Central, $1.95; Sweet Home ch, 1.00; Corinth ch, Tar River, 1.50; W M S, Mt Tabor ch, W Chowan, 4.83; Cub Creek ch, Brushy Mountain, 4 04; Wilkesboro ch, ditto, 1.74. Total, 15.06. Previously reported, 270.63. Total this year, 285 69.

Foreign Missions—Sunbeams, Pine Grove—Reedy Creek Bapt church, $1.37; S S, Lilesville ch, 74c; S S, Laurinburg ch, 1.52; Gardner's ch, Tar River, 2.00; New Hope ch, Central, 2.10; Clemmonsville ch, 3.38; Laurinburg ch, 13.40; Cashie S S Mis Soc, West Chowan, 2.10; Clinton ch, 2.50; Island Creek ch, Flat River, 1.05; S S Mis Soc, Chapel Hill ch, 8.20; Robeson Asso, 86.89; S S, Raft Swamp ch, 1.91; Tolarsville ch, 2.55; W M S, Lumberton ch, 34 60; Sunbeams, ditto, 16.81; Wilkesboro ch, Brushy Mountain, 2.58; Raft Swamp ch, 6.73. Total, 190.43. Previously reported, 120 45. Total this year, 310.88.

Home Missions—S S, Lilesville ch, 73c; S S, Laurinburg ch, 1.53; Laurinburg ch, 2 81; First ch, Raleigh, Central, 109.50; W M S, ditto, ditto, 33.26; Stovall ch, Flat River, 2 30; Island Creek ch, ditto, 1.60; S S, Raft Swamp ch, 2.72. Total, 154.45. Previously reported, 44 37. Total this year, 198.82.

Education—Laurinburg ch, $3.10; C Gresham, Charlotte, N C, 7.50. Total, 10.60. Previously reported, 11.90. Total this year, 22.50.

Orphanage—Red Springs ch, Robeson, $4.16; New Hope ch, Central, 60c; Mt Tabor ch, W Chowan, 10.00; W M S, ditto, ditto, 4.84; Mt Zion ch, Cape Fear, 2 64; Laurinburg ch, 5.82; Lilesville ch, 4.00; Cashie S S, 1.35; Island Creek ch, Flat River, 5.25. Total, 38 66. Previously reported, 100.68. Total this year, 139.34.

Ministerial Relief Fund—Laurinburg ch, $2.39; Lilesville ch, 3 00; D L Gore, Wilmington, N C, 50.00. Total, 55.39. Previously reported, 4.00. Total this year, 59.39.

Centennial Permanent Fund—Holly Grove S S, for Home Missions, 5.00, and for Foreign Missions, 5.00; Sandy Branch ch, 1.65. Total, 11.65. Previously reported, 43.02. Total this year, 54 67.

CORRECTIONS: In last report the amounts for Home and Foreign Missions from Maxton ch, Robeson county, should have been credited to the W M S of that church; Berea church, Chowan, $6.16 for Foreign Missions should have been $6.06.

FOR THE WEEK ENDING DEC. 30, 1893.

State Missions—Elizabeth City ch, Chowan, $7.44. Previously reported, 285.69. Total this year, 293.13.

Foreign Missions—Wake Forest ch, Central, $5.18; W M S, Rocky Mount ch, Tar River, 2.00; W M S, Mill Creek ch, 4.70; C C Lilly, Allenton Ferry, N C, 1.00; Scotland Neck ch, Tar River, 7.50; Rev Z D Harrill, 2.00; D P Bland, Executor of J R Corbett, 10.00; Dobson's Chapel ch, Eastern, 2.00; Cape Fear ch, Cedar Creek, 2.00; Elizabeth City ch, Chowan, 9.35; W M S, ditto, ditto, 4.18; Rutherfordton ch, Green River, 11.72 Total, 61.63. Previously reported, 310.88. Total this year, 372.51.

Home Missions—Elizabeth City ch, Chowan, $13.25; Rock Spring ch, Flat River, 5.00. Total, 18.25. Previously reported, 198.82. Total this year, 217.07.

Education—Bethel ch, Eastern, $1.00; B B Price for J M Walker, 1.00; Pleasant Grove ch, Green River, 1,17. Total, 3.17. Previously reported, 22.50. Total this year, 25.67.

Orphanage—Big Level ch, Green River, $2.18; Elizabeth City ch, Chowan, 4.01; Bethel ch, Mt Zion, 1.84; Rock Spring ch, Flat River, 3.60; S S, Hickory ch, Nash county, N C., 2 60; S S, Beck's ch, Pilot Mountain, 3.00. Total, 17.23. Previously reported, 139.34. Total this year, 156.57.

Ministerial Relief Fund—Cross Roads ch, Columbus, $2.20; S S, Maxton ch, Robeson, 2.71. Total, 4.91. Previously reported, 59.39. Total this year, 64.30.

CORRECTION: $9.25 previously reported from W M S, Scotland Neck ch, for Foreign Missions, should have been for State Missions.

J. D. Boushall,
Treas. Bap. State Convention.
Raleigh, Dec, 30, 1893.

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NEWS OF THE WEEK.

State News.

L. Edwards, dealer in dry-goods at Goldsboro, recently assigned. Liabilities $6,000.

The Surface Hill gold mine, near Charlotte, has been sold to a Baltimore capitalist for $10,000.—*Ex.*

The alderman of Charlotte have levied a tax of $300 on retail cigarette dealers to go into effect April 1, 1894.

The town of Mt. Holly was visited by a disastrous fire on the 20th ult. Loss about $35,000; insurance small.

At Burlington, Monday night week, Jno. H. Murphy committed suicide by shooting himself through the heart.

R. W. Livermore, merchant at Pates, Robeson county, recently assigned. Assets stated at $30,000; liabilities $15,000.

Elias Hairston, colored, was run over by a train at Winston Saturday night week, and died from his injuries next day.

Mr. Josephus S. Holton, a farmer, living near Grifton, Pitt county, recently committed suicide by taking strychnine.

Messrs. Powell & Co., merchants at Whiteville, have assigned. Liabilities about $16,000; assets not definitely known.

Mr. James N. Smith a highly esteemed citizen of Scotland Neck, was run over by a train near his home on December 18th and instantly killed.

A. H. Rhyne of Wadesboro sues that town for $10,000 damages, alleging that his son, while being arrested, was so roughly treated as to cause his death.—*Ex.*

Dr. J. F. Miller has been elected superintendent of the colored Insane Asylum at Goldsboro, to serve six years. There are 280 inmates in this asylum.

Dr. J. J. Summerell, one of the most prominent physicians in the State, died at his home near Salisbury, on the 17th ult., aged seventy-four years.

George Murphy, colored, was found dead in a vacant lot in Fayetteville on the 22d ult. It is thought that he went to sleep while drunk and froze to death.

Prof. D. H. Hill, of the Agricultural and Mechanical College at Raleigh, has been tendered the presidency of the Arkansas University. He will not accept.

Alma, the eight-year-old daughter of Mr. Tom Jones of Spray, Rockingham county, died recently from the effects of burns received while playing too near a fire.

Martin Daniels, white, of Mecklenburg county, while under the influence of whiskey was run over and killed by a train near Salisbury on the night of December 20th.

The Durham Supply Company, the largest mercantile establishment in Durham, has gone into the hands of a receiver, as a consequence of the assignment of B. L. Duke.

Joseph Fields, aged about sixty-four years, committed suicide on the 26th ult. at his home two and a half miles west of Greensboro, by blowing out his brains with a pistol.

A large brick building is to be erected in Dilworth, a suburb of Charlotte, to be used as a pants factory. It is said that employment will be given to 125 persons at the start.

Mr. C. Allen, an aged invalid residing on White Oak, in Howellsville township, about ten miles from Lumberton, was burned to death at his house last Friday.—*Robesonian, December 27.*

After a hearing before magistrates for several days the charge against Dr. J. L. Edgerton of Hendersonville of plotting to burn the drug store of J. L. Edgerton and Co., to obtain the insurance, was dismissed with costs taxed against the prosecution.

A Washington special to the Charlotte *Observer*, December 22, says: "Capt. T. R. Jernigan is slated for a good place in the foreign service, and Mr. Walter R. Henry for some good consulate, probably one in Japan, British Columbia or Switzerland."

A freight train on the Norfolk and Carolina railroad, ran into a landslide at Kelford, Bertie county, on the 23d ult., wrecking the engine and nineteen cars. Engineer William Barlow was killed, and the fireman and two brakeman were slightly injured. The damage done to the engine and cars was considerable.

A Raleigh special to the Charlotte *Observer* says: "In the future no news as to pardons of convicts, etc., will be given out at the executive department. Gov. Carr says the law requires that this information shall be given the Legislature bi-annually, with the cause of clemency, etc. He says he sees no reason why, when a convict is pardoned, notice should be given all over the State that he is a criminal; but that punishment should cease when the pardon is issued and the man be given a chance to make something of himself."

The funeral obsequies of the late Consul-General, A. D. Jones, were held Thursday, December 28th, at Cary, the home of the deceased. The attendence from that section and from Raleigh was very large. Brief but impressive services were conducted by Revs. B. C. Allred and M. A. Smith in the Methodist church and at the grave, Masonic services were also held at the grave. Mr. John W. Thompson acting as Master, and Mr. B. R. Lacy as chaplain. The floral offerings were numerous and of the most beautiful designs ever seen in the State. The reports that Mr. Jones became violent and uncontrollable, and was ill treated on board ship, are positively stated to have been sensational. It is also learned that his sickness dated almost from the time of his arrival in China last August.

Japanese Liver Pellets are the best family medicine for liver complaint and constipation. 50 pills in vial, 25 cents. Sold at Jno. Y. MacRae's drugstore, Raleigh.

MARRIED.

HAMM—MOYE—On Dec. 13th, 1893, at Rocky Mount, N. C., by Rev. J. K. Howell, Mr. James M. Hamm and Miss Martha A. Moye.

O'BRIAN—HART—On Dec. 20th, 1893, in Granville county, N. C., by Rev. J. A. Stradley, Mr. William J. O'Brian and Miss Emma T. Hart.

GREEN—ELLINGTON—On Dec. 26th, 1893, by Rev. J. A. Stradley, Mr. Stephen M. Green and Miss Katie B. Ellington, both of Vance county, N. C.

GOVEN—WALLACE—On Dec. 21st, 1893, at the residence of the bride's father, Bland Wallace, in Kenansville, N. C., by Elder W. L. Bilbro, Mr. J. A. Goven and Miss Margaret K. Wallace.

DOWELL—HICKMAN—At Futau, Ala., in the Methodist church, by Rev. J. Bancroft, Mr. W. B. Dowell of Johns, Ala., and Miss Mary Ida Hickman, daughter of the late G. M. Hickman.

FOSTER—GIBSON—On Dec. 27th, 1893, at the residence of the bride's father, Mr. W. Gibson, in Turnersburg township, Iredell county, N. C., by Rev. W. J. Hopkins, Mr. Berry Foster of Davie county, N. C., and Miss Venola Gibson.

BRADBURN—SETZER—On Dec. 14th, 1893, at the residence of the bride's mother, near Bethel Baptist church, Iredell county, N. C., by Rev. W. J. Hopkins, assisted by Rev. J. R. J. Annas, Mr. Thomas P. Bradburn of Catawba county and Miss Maggie Setzer.

DIED.

AUSTIN—Mrs. Martha Ann Austin died on Nov. 14th, 1893, at her home in Middle Creek township, Wake county, aged sixty-four years. She leaves a husband and nine children to mourn their loss. She was a good companion and a kind mother, and beloved by all. Her every duty seemed to be a pleasure. It can be truthfully said that she faithfully stood at her post.

J. H. AUSTIN.

SIMONS—Mr. Charles W. Simons, a highly respectable citizen of Cary, and member of the Cary Baptist church, died after a short but painful illness on Dec. 1st, 1893. He was about thirty-five years old, and gave promise of much usefulness as a citizen and churchman. He leaves a devoted wife to cherish his memory and await the Master's time for their final reunion. Many friends in Cary, Durham and Raleigh, as well as his church and pastor, are saddened by his death, and extend prayerful sympathy to the bereaved.

C. W. BLANCHARD.

BROWN—Died, in Murfreesboro, November 17th, 1893, in the thirteenth year of her age, little Effie Estelle, youngest daughter of Frank and Elizabeth Brown. How incomprehensible are the ways of God!

Effie was the light and life of the household. Bright, engaging, lovable, and yet God took her. We cannot fathom the mysteries of divine providence, but we can rejoice in the thought that he is too wise to err, and too gracious to be unkind; and that he it was who, taking the little ones in his arms, said, "Suffer little children to come unto me, and forbid them not." God comfort the sorrowing ones.

W.

DAY—Miss Maud Day died Nov. 29th, at the early age of seventeen. The parents have one child less, but heaven has one jewel more. She was beautiful in spirit and in person, for the lovely spirit moulded the body into its own image. Her presence was a ray of light in the home and in the church. How beautiful she must be in her spiritual body now in her angelic home. What a glorious change! The death of one so young and beautiful, so well fitted for usefulness, seems sad; but her mission here is ended, and the Heavenly Father has a mission for her to fill in the spirit world, and has called her home. She is free from all the infirmities of the mortal state, and still lives in the conscious exercise of all her intellectual, social and spiritual powers. Somewhere in God's beautiful universe she still lives, and will find employment and happiness in the service of the dear Master she loved so much. Heaven is nearer and sweeter to us because she is now there. Heaven is cold and distant until we have friends there. Till then, we feel concerning it as we do of a distant land where we have no friends; but the emigration of friends to that country invests it with a new interest and makes it more real to our minds. We knew this dear girl well, having taught her in early childhood.

The burial services were conducted in a very impressive manner by Rev. J. A. Beam, her pastor. Many friends followed her body to the last resting place. May Our Heavenly Father comfort the hearts of her parents, aunt, brothers and sisters.

"Another hand is beckoning us,
Another call is given;
And glows once more with angel steps
The path which reaches heaven."

T. A. HARRISON.

Tributes of Respect.

"'Tis hard to break the tender cord
When love has bound the heart,
'Tis hard, so hard, to speak the words,
Must we forever part?
Dearest loved one we have laid thee
In the peaceful grave's embrace,
But thy memory will be cherished,
Till we see thy heavenly face."

Joseph Napoleon Ellis, aged twenty-eight years, died at the home of his father and mother, in Raleigh, N. C, November 26th, 1893.

For more than a year Joseph had been suffering with that fatal malady, consumption. In November, 1892, he went to Florida, hoping to gain strength amid the summer flowers and orange groves; but alas, no help came, and in June he went back to the old home scenes to die, watched and nursed by the same loving hands that first ministered to his childish wants, for his sick heart yearned to be at home and with mother. Then for six months longer the fight for life went on, till on Sunday evening, Nov. 26th, at 9:30 o'clock, he went home to glory and to God.

Long before death came the patient sufferer knew that he must soon pass over the river. Some times his enraptured eyes would see an angel band hovering on white wings about his couch, and the music of heaven beat upon his ravished ear. The peace of God that passeth understanding filled his heart, and he was ready for the call.

The funeral services were held at the grave in Oakwood cemetery on Tuesday afternoon, Nov. 28th, Rev. O. L. Stringfield officiating. Tender hands placed lovely flowers on his grave, and many a tear fell upon the sod that covers his noble form. The aged father and mother are a second time called upon to mourn the loss of a manly son. And no one but them will know the sorrow and woe his untimely death brings to their desolate home and hearts, for the aged parents had fondly hoped to feel his strong arm as a rod and a staff in their declining years. But God willed it differently, and we bow to his mysterious dispensation humbly and reverently. May we so live that, one by one, as we join the silent army that camps upon eternity's fields, we may strike hands again with the loved one gone before. D.

Bro. A. L. Ferrell, a member of our church and a member of, and teacher in this, the First Baptist Sunday school of Raleigh, N. C., died on Thursday morning, November 9th, 1893, after a brief sickness. Bro. Ferrell was a good citizen, and from his early manhood gave his active work and influence to every movement for the prosperity and moral advancement of his fellows. He was a good neighbor, kind and helpful to the extent of his ability. To his friends, he was always true and loyal, and never turned his back upon a friend in the hour of his need. He was a good husband, a kind, patient and gentle father, giving his best thoughts and constant energy to the promotion of the welfare and happiness of his family. As a man among men, recognizing his duties and responsibilities to his friends and to the general public, he was loyal to the convictions of an enlightened conscience and did what he believed to be right, regardless of the consequences to himself. In his intercourse with his fellows, he was brave, candid, courteous, honest and faithful.

When only seventeen years of age he volunteered and entered the Confederate army as a private soldier. He was brave and true to the cause for which he fought, and came out of the struggle with a bright, honorable record as a soldier and with a character for high and manly virtues, without a stain upon his good name and with a life made purer and brighter by the trials through which he had passed.

Early in life he professed religion and connected himself with a Baptist church. He was a good working member of every church with which he was connected during his Christian life, faithful to every duty and true to the cause of Christ and to his brethren.

As a member of our school, his attendance on its exercises was as regular and punctual as his health and circumstances would permit.

The committee recommend the following resolutions:

Resolved, That in the death of Bro. A. L. Ferrell, this Sunday-school has lost a faithful member, a good teacher and a worthy brother.

Resolved, That we tender to the bereaved wife and children our sympathy in their sad affliction and point them to our heavenly Father who has promised to be husband to the widow and a father to the fatherless.

Resolved, That these resolutions be spread upon the minutes of the school in token of our remembrance of Bro. Ferrell as member of the school, and one of our teachers.

J. C. SCARBOROUGH, *Chm'n of Com.*
J. S. JOHNSON, *Ass't Sec.*
December 3, 1893.

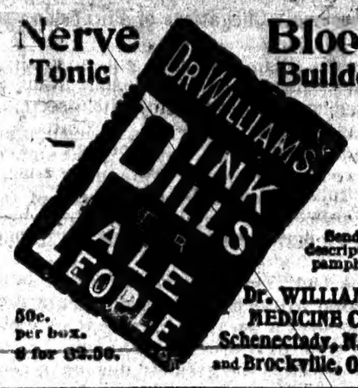
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Reliable Evidence.

ATLANTA, GA., Nov. 28, 1893.

In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe. L. STUART.

MONTGOMERY, ALA., Oct. 13, 1893.

About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip.'

MRS. GEO. TISDALE.

SWEETWATER, TENN., June 23, 1893

My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.

J. T. BARROW,
Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev. J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 31, 1893: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."

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LEADING FAMILY PAPER.

The reputation that the WEEKLY HERALD has enjoyed for many years of being the best home newspaper in the land will be materially added to during the year 1894. No pains or expense will be spared to make it in every department the most reliable, interesting and instructive of all weekly newspaper publications.

It will be improved in many ways.

A number of new features and departments will be added. The latest development in all fields of contemporaneous human interest will be ably discussed from week to week by accomplished writers

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will be given in a concise but complete form. Every important or interesting event, either at home or abroad, will be duly described in the columns of the WEEKLY HERALD.

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Farmers and stock raisers cannot afford to be without the WEEKLY HERALD during the coming year. It will contain a regular department each week devoted exclusively to subjects of timely interest to them, and giving many valuable suggestions and new ideas.

The women and children of the land will find in the WEEKLY HERALD a welcome visitor. The household and children's pages will be both instructive and entertaining. They will abound in hints and receipts which women so much value.

A brilliant array of novels and short stories by the best writers in America and England has been secured, so that fiction will be one of the most attractive features in the WEEKLY HERALD during 1894.

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The Home Circle.

The Sweet Old Story.

Tell me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west,
But my heart is aweary, aweary,
And longs like a child for rest.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and blood of His anguish
Dropped down on Judea's sod.
For to me life's seventy milestones
But a sorrowful journey mark,
Rough lies the hill country behind me,
The mountains behind me are dark.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And the heart that was bruised and broken
Grows patient and strong and calm
—Selected.

Burdette's Message to Boys.

My boy, the first thing you want to learn—if you haven't learned how to do it already—is to tell the truth. The pure, sweet, refreshing, wholesome truth. The plain, unvarnished, simple, everyday, manly truth, with a little "t." For one thing, it will save you so much trouble. O, heaps of trouble! And no end of hard work. And a terrible strain upon your memory. Sometimes—and when I say sometimes, I mean a great many times—it is hard to tell the truth the first time. But when you have told it, there is an end of it. You have won the victory; the fight is over. Next time you tell the truth you can tell it without thinking. Your memory may be faulty, but you tell your story without a single lash from the stinging whip of that stern old taskmaster, conscience. You don't have to stop and remember how you told it yesterday. You don't get half through with the awful sense upon you that you are not telling it as you did the other time, and cannot remember just how you did tell it then. You won't have to look around to see who is there, before you begin to tell it. After Ananias told a lie, his wife had to tell another just like it. You see, if you tell lies you are apt to get your whole family into trouble.

And then it is so foolish for you to lie. You cannot pass a lie off for the truth, any more than you can get counterfeit money into circulation. The leaden dollar is always detected before it goes very far. When you tell a lie, it is known. Yes, you say, God knows it. That's right; but he is not the only one. So far as God's knowledge is concerned, the liar doesn't care very much. He doesn't worry about what God knows—if he did, he wouldn't be a liar; but it does worry a man, or boy, who tells lies to think that everybody else knows it. The other boys know it; your teacher knows it; people who hear you tell "whoppers" know it; your mother knows it, but she won't say so. And all the people who know it, and don't say anything about it to you, talk about it to each other, and—dear! dear! the things they say about a boy who is given to telling big stories. If he could only hear them, it would make him stick to the truth like flour to a miller.

And, finally, if you tell the truth always, I don't see how you are going to get very far out of the right way. And how people do trust a truthful boy! We never worry about him when he is out of sight. We never say: "I wonder where he is! I wish I knew what he is doing! I wonder who he is with! I wonder why he doesn't come home! Nothing of the sort. We know that he is all right, and that when he comes home we will know all about it, and get it straight. We don't have to ask him where he is going, and how long he will be gone, every time he leaves the home. We don't have to call back and make him "solemnly promise" the same thing over and over two or three times. When he says, "Yes, I will;" or "No, I won't," just once, that settles it. We don't have to cross examine him when he comes home, to find out where he has been. He tells us once, and that is enough.

We don't have to say, "Sure?" "Are you sure now?" when he tells anything. But, my boy, you can't build up that reputation by merely telling the truth about half of the time, nor two-thirds, nor three-fourths, nor nine-tenths of the time. If it brings punishment upon you while the liar escapes; if it brings you into present disgrace while the smooth tongued liars are exalted; if it loses you a good position; if it degrades you in the class; if it stops a week's pay—no matter what punishment it may bring upon you, tell the truth.

All these things will soon be righted. The worst whipping that can be laid on a boy's back won't keep him out of the water in swimming time more than a week; but a lie will burn more than fifty years. Tell the truth for the sake of the truth, and all the best people in the world will love and respect you, and all the liars will respect and hate you.—*Ladies' Home Journal.*

The divine purpose of our lives—let us think of that as we change the year-dates on our letters and ledgers. Let us consecrate ourselves to that purpose. To be better is to be more useful. To be more useful we need the transforming grace. Let us begin the new year right. Let us pray a prayer of penitence, of consecration to God and his sublime work. Yet a little while, and we shall be done with changing dates. One last one will be made for us on the stone above our heads. Make haste, for the time [illegible] an end—and to eternity.—*Western Christian Advocate.*

Pshaw! Pshaw! Take Beecham's pills.

The Small Obligations of Friendship.

I wonder if the majority of people realize the full necessity of meeting obligations to friends. Those of us who gladly break our costly boxes, giving our all in some supreme moment of adoration, may be great sinners when we meet the small demands of friendship. Do we comprehend the need of the steady purpose to show the one for whom we have a real regard that she is not forgotten?

It is a fact that the mere withholding of expression works often toward delicate, sensitive natures a greater disaster than some sudden seemingly cruel act unpremeditated would. Perhaps the greatest danger in neglect is related to those who are far away, beyond the reach of our voice or sight of our eyes.

A little lapse, if they were close at hand, might be explained, and the shadow which flitted above the relationship dispelled by a look of love; but distance bars out these signs, and so, for the friend who must depend upon the letter for communication, there needs to be a careful purpose and a steady loyalty to fulfill the obligations of correspondence. It happens often that one of the two friends is more happily situated and more favorably conditioned with respect to general social life than the other. It is sometimes the case, too, that the one with the greater social opportunities finds herself pressed by numerous duties, and, naturally, she seeks excuse for little neglects in this fact.

Let this one, however, try to realize the situation of the one at the other end of the line, who waits and trusts, but who at length, as the weeks pass, finds her heart sick through hope deferred. It is not necessary that full sheets, with recrossed pages, should be sent. A few lines penned frequently might hold the reassuring message. The letter would cost little to the writer, and would save the aroma of the friendship.

The letters we intended to write, how many they are! The letters we might have sent, if we had possessed the true sense of obligation to a friendship, stand against us upon the record of unfulfilled pledges.

But we say, if love is worthy its name it will trust on and always. Yes; it will. But does there not come a time when the weakening effects of neglect force away the barriers which love has built against the tide of loss? There comes an hour when self respect, too, clamors for its rights, and insists that the one sided relationship is essentially lost. Ah! the blessed aroma of friendship! This is what sweetens life, giving to the weary heart new strength, offering inspiration, helping almost to *create power* in service. To some of us the friend is lost when this is scattered. Through it soul may meet the emergency of soul, and heart may sing to heart safe in the blessed secret of love.

What care, then, should be taken to preserve it! And if signs of regard are of any use—as they must be until we pass into that domain where we shall know as we are known—should we neglect to offer them?—*Harper's Bazar.*

Secrets of Snake Charming.

A snake charmer can by a simple motion of his hand make a moving snake stop instantly. The reason is this:

The snake is a most timid animal. His eyes, while dull to color and form, are quick to motion, especially if it is rapid. If any large thing moves very quickly too near him, he gets frightened and scurries off, while at certain distances the motion stops him if he be moving.

He stops from astonishment, fear, or the wish to see what it is that moves. Hence, he glides on, unconscious of the charmer's presence near him so long as the latter remains perfectly quiet; the snake doesn't know him from a tree or a rock.

But when he gives a sudden evidence of life, the snake is astonished and immediately remains stock still.

In India and Africa the charmers pretend the snakes dance to the music, but they do not, for they never hear it. A snake has no external ears, and perhaps gives evidence of sound only through its skin, when sound causes bodies in contact with him to vibrate.

They hear also through the nerves of the tongue, but do not at all comprehend sound as we do. However, the snake's eyes are very much alive to the motions of the charmer, or to the moving drum-sticks of his confederate, and being alarmed, he attempts to strike.

A dancing cobra (and no other snakes dance) is simply a cobra alarmed and in a posture of attack. He is not dancing to the music, but is making ready to assail the charmer.—*Selected.*

The Modern Jack Horner.

"Little Jack Horner sat in a corner,
Eating a Christmas pie;
He put in his thumb and pulled out a plum,
And said 'What a good boy am I!'"

But little Jack Horner became a deep mourner
When older he grew and a glutton.
For his liver, I'll state, was like a dead weight,
As he drank wine and ate too much mutton.

Poor Jack's time of grief, however, was brief,
And of sickness he ceased to be fearful;
For a boon friend said "Well, let's try Pierce's Pellets,"
And with *good* livers both are now cheerful.

Dr. Pierce's Pleasant Pellets, absolutely effective in cases of sick headache, constipation, indigestion, and all derangements of the stomach and bowels. Satisfaction *guaranteed.*

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Yours truly, THOS. S. EVANS.

CHERAW, S. C., Oct. 16, 1893.

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IN THE *Forum* for January, Mr. D. A. Wells contributes an unusually valuable article, entitled "The Teaching of Recent Economic Experiences." Naturally his attempt to show the significance of the financial depression (from which, we have reminders, we have not yet escaped), by statistics, is inadequate. The figures are too great to be grasped by the unaccustomed mind. We do not know what it means to say that there have been 16,000 business failures in the United States since January 1st, 1893; what it means to say that between January and October, 1893, 585 banks suspended payment with liabilities of $169,000,000; what it means to say that during the same period railroad property to the valuation of twelve hundred million dollars was placed in the hands of receivers; or what it means to say that the producing classes, factory owners, farmers, factory-hands, and wage workers, have lost one thousand million dollars in the same period. None can conceive of or appreciate results so enormous; but there are lessons, dearly bought, which they teach, that are within the comprehension of every school-boy in North Carolina. Learning these lessons is our only means of compensation. Mr. Wells says that we have been living for a quarter of a century in political conditions that in other countries would have long since ended in revolution and ruin, and that under these conditions we have prospered, ignorant of impending danger, on account of the marvelous resources of our soil and situation. We are now passed the stage where our welfare can be insured by nature. Our country no longer protects us, and we must rise to the occasion and preserve the country. The remedies are simple, and easily suggest themselves, but the problem of their application can be solved only by the coming years. We must begin now and teach the rising generation political economy, the science of government; we must learn it ourselves. The ignorant must not make our laws; knowledge of affairs and mental capabilities must replace the present qualifications of legislators—personal popularity, party strength, private pulls, etc.—which in many instances place men who know nothing of political science, and care less, in responsible offices. It has been a costly lesson at best, but if the country is awakened to a sense of its need of intelligent voters, and learned and broad minded law makers, and executors of the law, nothing will have been lost.

MR. WELLS' statement that our panic was local in cause and effect, is rather surprising. He concedes that England had been more or less in distress sometime before the United States was affected; that Australia, India, and other minor countries, preceded us in the throes of financial depression; but he finds that the United States suffered far more, and differently, than any country which preceded it. He holds that the immediate cause was our own uncalled for distrust in our financial system, which of course was communicated to foreign nations. We have much food for thought in that Canada, separated from us territorially only in imagination, politically, as greatly as England three thousand miles across the Atlantic; and that Mexico, territorially as close to us as is Canada, but hardly nearer politically,—that these countries, situated as they are, have prospered, while we, between them, territorially, and in a manner politically, have suffered as never before. Certainly our trouble was not due to climate, situation or soil, else Mexico or Canada would have been affected also. We must take the other alternative, and lay the blame to political conditions. But the dilemma is none the less difficult here. Canada is an exponent of the advocate of the gold standard monetary system, and has not been troubled by the panic; Mexico, equally an exponent of the advocate of a silver currency, is prosperous. Certainly the relative conditions of these countries are various; still they are not so widely different that they may not throw some light on the problem, with which the great nation lying between is struggling. Canada, gold standard, monarchical (provisional) government; Mexico, silver currency, republican form of government; both prosperous internally and internationally; the United States, between them territorially, a republic, with a varying and experimental monetary system, in the throes of financial distress; which should we follow, Canada or Mexico? A problem greater than the best of us!

THE situation in North Carolina as regards public education has become very interesting, and promises to increase in interest for—quite a time. There are some citizens who request that the State withdraw all aid from its agencies of higher education, in order that there may be no "friction" between the State and the private and denominational agencies of education. There is principle in the question—by no means new—which is worth considering. It is an undisputed fact that the State is unable to afford all its youth the advantages of higher education. It is impossible for the State to aid an institution, which only a small number are able to attend, without favoring that small number. Can the State discriminate in this matter of education? The State cannot so favor every student; some are unable to attend State institutions, while it is within their means to attend a private or denominational institution permitted by law to award the same degree; what right has the State to favor an already fortunate minority? By what right, for what purpose, does the State assist in educating any one beyond enabling him to exercise intelligent franchise, or to perform the functions which intelligent citizenship demand? Does the State educate for the general good or for the individual? If for the latter, then the spirit of equal privileges demands that the same opportunities be given to all. Have denominational institutions a *raison d'etre* here, beyond preparing students for the ministry? If the State does all else for the few, there is no reason why, as a just State, it should not do the same for all; if impossible to educate all, why do those, for whom higher State education is an impossibility, an injustice? These and many other questions make this matter very interesting.

On the other hand, we have heard the Superintendent of Public Instruction of North Carolina say that he has received not a few letters complaining that there was "friction" between the private and the public agencies of lower education, and requesting that that friction be removed. Where shall State aid begin, and where end? Is there room in our commonwealth for all our institutions of education, higher and lower? Surely we hope so; and surely we cannot afford to destroy any. But this doesn't dispense with the underlying principle of the question.

THE *argumentum ad populum* in political discussion is now all that is left of that period of forensic political disputations in the school in which Webster, Clay and Calhoun flourished. The logician on the platform is disregarded as being too learned and abstract, and the logical editor is an extinct species. We wish to speak especially of the methods of the class which has replaced the latter, and think one instance sufficient for our purpose.

In the unparalleled discussion, provoked by the financial depression, the subject of finance was studied with greater ardor than any subject, not excepting the tariff, which has confronted the Nation. Yet in the presence of all this research and development of facts, the value of logical deductions was totally disregarded. The effort was to reach the people and excite their emotions by the quickest means. A most flagrant instance of this appears in the statement that our financial system, just as is our central government, must be independent of foreign nationalities; else, we are a subject nation. In the plea for an "honest dollar" it was held that we must have a currency that will be accepted at its face value in Europe. The advocates of free silver at a low ratio contended that as we were not subject to foreign powers our finances could be ordered independently of other nations—a statement that might have been made safely a century ago, but now out of date, and false to the core. We are about as independent as any nation on earth, but we have not and never will reach that stage where we can enclose us with a Chinese wall of unrecognized currency. The conditions of our civilization have brought the nations into closer relations; "steam and electricity are making the world a neighborhood and every man a neighbor." Such are the exigencies of our international commercial relations that depressed conditions in South America are of vital concern to England and the United States. If it were possible for us to prosper without regard to foreign credit, and foreign commerce, it would be unwise. Nations progress by contact, communication and contrast. We are not slaves, we are not subject, we are not individually dependent, but as a nation we must have commercial exchange with other nations, whereof the basis must be one of honest dollars. We believe in a bi-metalic currency, but we have no sympathy with those who claim that our financial system can and should be regulated without regard to foreign relations. We have in Thibet of to-day, and China and Japan of a decade ago, examples of absolutely independent nations, and we may very advantageously learn a lesson from them, and not be too patriotic in our demands for "independence."

A Layman's Studies in the Life and Letters of Paul.

III THE GOSPEL VS. JUDAISM: THE GREAT CONFLICT.

In a previous article I have said that Paul's controversy with the Judaizing teachers of the primitive church was the central fact of his career. That controversy, therefore, deserves some special study. In the present article I shall seek to sketch its origin and development.

The most important revolution in the history of human thought is that which resulted in the substitution of Christianity for the Mosaic economy. It was effected in comparatively few years, and in its beginnings, at least, without violence. The method of it is the highest possible witness to the tenderness and wisdom of our Lord. "The kingdom of heaven," said he, "is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." He knew that any permanent change in the religious beliefs of a race must take root in its existing beliefs; that the new plant which was to take the place of the old must first spring from a seed in the same soil and prevail at last, not by assaults upon decrepitude, but by absorbing into itself the supports and the elements of that which was passing away. And hence, he did not formally abrogate the law. On the contrary, he said, "I am not come to destroy, but to fulfil." Note his habit of appealing to the prophets of Israel and presenting himself as the realization of their visions. He did not deny his lineage and cut himself loose from the history of his people. He gave that history a new complexion. In him it took a new direction and found its justification. The stock of David put forth a new shoot.

And so it came to pass that, after the death of Jesus, his disciples maintained their former relations in the Jewish community, some of them for years. They observed the national feasts. They took part in the temple and synagogue worship. They observed fasts, the hours of prayer, and the rite of circumcision. In a word, like Ananias of Damascus, they were "devout men according to the law." They did not perceive that their attachment to the person of Jesus involved secession from Judaism. Indeed, the question was not so much as raised at first. In these early days Judaism and Christianity co-existed so peacefully that they seem not to have been apprehended as distinct, much less as mutually exclusive.

But this tranquillity could not last. Very soon the first Christians discovered that they were bound to one another in a closer fellowship within the national family, and the temple ritual must needs be supplemented by the exhortation and prayer of the "upper room." And it is not long before Peter is proclaiming that Jesus is the head stone of the corner, and in *none other* is there salvation. Only a few hours later, Peter and John, in words practically identical with those of Socrates to the Athenians, formally broke with the leaders of their people and opened the inevitable conflict, saying, "It is better to obey God than men." Stephen the deacon perceived yet more clearly the incompatibility of Judaism and the Gospel of Christ, and, worthy predecessor of Paul as he was in spiritual insight, in courage, and in zeal, he set the two sharply over against one another, and carried the war into the enemy's country. The issue was accepted and his martyrdom was the result.

It is in the individual experience of Paul, however, that we find this antithesis drawn with a distinctness and intensity not to be looked for elsewhere. From the first he had seen that the Gospel and Judaism were radically opposed. Hence the vehemence of his persecutions. And that deep revolution in his nature which we call his conversion did not obliterate in his mind this essential opposition; it merely forced him from the extreme of one side to the extreme of the other. He had felt the galling yoke of the law and the vanity of formal obedience to its code of ceremonies, and in that supreme moment the living power of faith in Christ dawned upon him, the new principle of righteousness triumphed over the old. Henceforth, reversion to Judaism was for him an impossibility, and the protection of his converts from its outworn thraldom was at once the care and the crown of his life.

Paul's work lay outside Palestine, and for probably seventeen years after his conversion the Palestinian church developed unaffected by his influence. During this period, after the subsidence of the first fury which followed upon Stephen's attack upon the national party, the question of Moses or Christ gradually ceased to disturb the external relations of the Christian community in Jerusalem. Indeed, leaving aside the temporary diversion of Peter's experience at Cæsarea, they appear to have settled back into Judaism, regarding themselves merely as a new sect of that time honored cult. So inveterate was this attitude that it has been questioned whether the news of the conquests of the new faith among the Gentiles did not cause in Jerusalem more embarrassment than joy. The Mosaic party could not but ask, How can these Gentiles be one with us unless they first become Jews? The very name *Christian* is Gentile in form and was first employed in a Gentile city,—a striking indication that Christianity had passed beyond the pale of Judaism. But Judaism would not yield without a struggle. A zealous propaganda was organized within the Judean churches and maintained with unwearying missionary fervor. Paul's first collision with it occurred at Antioch, whither "certain men came down from Judea and taught the brethren, saying, except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed"—probably at Paul's suggestion—"that Paul and Barnabas and certain other of them should go up to Jerusalem to the apostles and elders about this question." The so-called council at Jerusalem was the result.

Among Baptists the significance of that conference is often obscured by the prominence given to a matter wholly incidental and subsidiary, namely, the countenance which it can be made to give to the tenet of the independence of the local church. A far more vital question was at issue. A crisis was reached in the development of Christianity. None so transcendent has occurred in all its subsequent history. The question was, whether the Gentiles must become Jews in order to become Christians. Must Christianity be restricted to Jewish legalism, or assume its spiritual and universal character? Does that righteousness which is salvation come by the deeds of the law, or by faith in Christ? As was to be expected, Paul was the champion of the Gospel freedom, and after earnest private conferences with those who were of repute among the apostles and sharp debates with the Judaizers in the public assembly, to whom, as he says, "he gave place, no, not for an hour," he gained what was in reality a triumph for his great cause, though it wore the guise of compromise. (Acts 15: 22—35; Gal. 2: 1—5) He secured his essential aim; his mission and message to the Gentiles were approved by the authorities of the mother church.

But the attitude of the Twelve still remained quite different from Paul's. While they approved Paul's Gospel, they showed none of Paul's enthusiasm. They did not require the circumcision of his Gentile converts, but, in their eyes, the Gospel was primarily for the Jews. "The part played by them in these keen debates was, and could only be, that of conciliation. All their efforts were directed to bring about through these deliberations such a compromise as would preserve unity among all divisions of the church, without placing the new evangelical principle in peril. Hence the equivocal position in which they were found throughout, and the minor part they played in the history of these great struggles."

A compromise may supply a *modus vivendi*, but it does not settle principles. We are not surprised, therefore, to find that the resolutions of the council at Jerusalem, so far from putting at rest the conflict between the Jewish and the Christian principle, became in reality the starting point for still fiercer conflict. The issue thus formally raised passed, as a line of cleavage, through the church. The serpent of discord established himself in "the paradise of the regenerate," and we have the sad spectacle of one wing of the Christian community seeking to cloud and to destroy the saving work of another. The emissaries of Judaism, who held themselves to be the only genuine Christians, founded no churches of their own, but were content to follow in Paul's track and, stealing into the churches which he had founded, to "undermine his authority, seduce his disciples, and destroy his work under the pretense of rectifying it."

And they were not without success. The churches of Galatia were deeply disturbed by them. So were those of Ephesus and Corinth and Rome. Indeed, the defection at some time or other appeared everywhere, and Paul began to fear that he had labored in vain. The crisis aroused all his energies and put all his resources in play. To some of the threatened churches he hurried in person; to others he sent messengers; to some he wrote letters. It is these letters which show the apostle at his best. One hardly knows what to admire most in them, the overwhelming torrent of his passion, or the keenness of his sarcasm; the skill of his dialectics, or the tenderness of his solicitude.

His anxiety is our gain; in that great conflict his great letters were born.

W. L. POTEAT.

Wake Forest College.

Opportunities for doing greatly seldom occur; life is made up of infinitesimals. If you compute the happiness in any given day, you will find that it was composed of small attentions, kind looks, which make the heart swell, and stirred into health that sour, rancid film of misanthropy which is apt to coagulate on the stream of our inward life as surely as we'll live in heart apart from our fellow-creatures. And remark, too, these trifles prepared for larger deeds. The one who will be found in trial capable of great acts of love, is ever the one who is doing considerate small ones.—*F. W. Robertson.*

"Now is the accepted time," means that God stands pledged to save us if we will seek him in the present moment.

Talks About Law—No. 22.

BY JUDGE R. W. WINSTON.

TELEGRAMS.

If a person orders any goods by means of the telegraph wire, this authorizes the seller to reply by wire. It is the agency of the purchaser.

The question often arises, "When is a contract, which is made by letter or by telegram, closed?" "Is it when the letter or message is received, or when the one is put in the office and the other is delivered to the agent?" It is the latter.

Some years ago a New Orleans house wished to sell some Mexican dollars. A New York house, wishing to buy, asked the prices by telegram. The New Orleans house replied, "Sell $50,000 at 74." At once, the New York house, by wire, accepted. But the wires were down, the message was delayed four days, and the New Orleans house sold all the dollars to another party.

Mexican dollars advanced in price; so the New York firm sued the New Orleans firm for damages, in not complying with the terms of the contract. The courts held that it was a proper case for damages, because the bargain was struck when the last message accepting the offer was delivered to the agent in New York.

Telegraph companies usually have a rule that if a mistake is made by the company, in the delivery of a message or in its proper transmission, suit must be brought to recover damages within sixty days. In a recent case our court have said that this regulation was reasonable and parties dealing with the company were bound thereby. "It is not a statute of limitations," say the Court, "but a reasonable requirement enabling the company to enquire into the nature and circumstances of a mistake in, or of the delay or non delivery of, the message while the matter is still within the memory of witnesses."

Some regulations made by telegraph companies are held to be unreasonable and hence void. For example, one company had a regulation that upon a message, *unrepeated*, no damages were recoverable, even for delay in delivering the message. Our Court say, in a late case, that such a regulation is not reasonable; and the plaintiff, the husband of a wife in a delicate condition, had heavy damages because he was kept away by the carelessness of the company in not delivering this message, "Father, come at once, mother is sick." "Because," said he, "the physical pain, mental anxiety and alarm of the wife were greatly increased."

For quite a while in our State, and under various discussions of our courts, it was thought that a regulation that no damages could accrue upon a mistake made in an unrepeated message was not unreasonable. By such a message is meant one not repeated over the wires to the sending operator for correction. On such messages extra charges are made. But, in a very recent case, in which a tobacco firm named Brown & Knott in Oxford sued a telegraph company, it was held that even that regulation was contrary to public policy and void.

In that case certain Richmond commission merchants telegraphed the Oxford firm that an offer of "twenty-seven" cents had been made on the tobacco in Richmond. The message, as delivered to the Oxford firm, read "forty seven" cents. The Oxford firm at once wired to Richmond to sell. The sale was effected at "twenty-seven," and the plaintiff sued the company for damages and recovered.

The companies often attempt to shield themselves against liability by setting out in the printed matter, on the blank telegram, that the company is not, in any way, responsible for the mistakes of its agents, and by attempting to limit its liability, in any case, to fifty times the cost of the message. It is needless to say that these regulations are invalid as against public policy. If answerable in damages at all, the company is responsible for all the proximate and immediate damage flowing from the negligence and carelessness,—though the amount may depend upon whether the importance of the message is known to the company. If the message, on its face, fail to disclose its importance, that fact ought to be communicated to the telegraph operator at the time he takes the message.

A very interesting case against a telegraph company is now in our courts. A young gentleman sued a telegraph company for not delivering, as he claims, a message tendering him a nice office at Wilmington. The company denied all the above allegations. The Judge below held that the measure of damage under the circumstances was the cost of the telegram.

One of the pretty points argued was the measure of damages. The defendant contended that the damages were speculative: how long would the office last? How long would the plaintiff be able to hold it? he might die, &c. The plaintiff contended that the damages were not speculative; that the office had continued two years at least; that he was still alive and fully competent, &c.

Lawyers and doctors often speak of a pretty case. This is one. When decided I will append the opinion to some future article.

The Christian life is a transfigured manhood. We believe without [illegible] love without distinction, we [illegible] limitation.—*Tholuck.*

The Biblical Recorder.

WEDNESDAY, JANUARY 10, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"NOT ALMS; BUT A FRIEND."

Last week we wrote of the definite action of giving. In this editorial we shall try to impress our readers with the importance of a more indefinite, though none the less urgent and essential, part of benevolence,—that of giving love and sympathy, without which Christian charity does not exist.

We have said that too much has been said of giving, but we had reference only to the giving of money. We are sure too much cannot be said of the necessity of combining love and sympathy with our gifts, two elements that are often subordinated to the third, the act of giving, which, though important, has no place in comparison to the other elements. Our Christianity is not judged on High by our actions so much as by the spirit which prompts and governs them. Christ was not an almsgiver, nor did he ask alms; he gave love, and he sought love. He did not measure by amounts, or numbers, or frequency. His criterion was the intention and the spirit of the action.

Many, very many, are unacquainted with that charity which consists of the love as well as the gifts of the giver; and here we think is a great denominational weakness. God demands not only a tithe of our incomes, but a part of our time. We cannot do all his works with money—good enough in its place, but inefficient in making Christians, strengthening weakened members, comforting the afflicted, unless there is something of faith, hope and charity in the spirit which prompts the giver. We have seen many Christians give freely who knew nothing of the objects to which they gave, and we are assured they lost a great part of the joy in their benevolence. Some of them eventually lost that freedom and liberality which characterizes the benevolence of those who give, not automatically, but because they are so well acquainted with the objects to which they give that a personal interest is felt in them. In giving alms to the poor, we should not lose sight of the importance which Christ attached to visiting the afflicted. We may be busy, but business, although it may enable us to give more money, cannot excuse us from Christian duty. But, say some, we cannot all be missionaries. True, but we can make ourselves so thoroughly acquainted with the Boards, their works and needs, the condition of the unsaved, that we will feel a personal interest in them. Just so we can learn to sympathize with the orphans, with the struggling ministers, and all other denominational objects through the great amount of literature published in their interest. If we know the needs of a worthy object, and give to that object, it is needless to say that in every respect we will give with more joy, knowing that we are aiding something near and dear to us. God will be responsible for the time consumed in visiting destitute fields, listentening to the representatives of our various boards, and studying their objects, and in efforts to comfort the poor and afflicted about us; we have no fears but that God blesses these actions as well as that of giving alms.

In this way, and only in this way, can our churches be made to feel that interest in the work which they should feel—a broad, loving interest in every object of the Convention, whether we are able to give to all the objects or not. We should know that these objects are ours, ours to rejoice in and ours to support, ours in the name of Jesus and his kingdom of love and peace.

Of course some will say they cannot spare the time, just as others say they have need of all their money. We have only this to say: The time, if not the money, must be spared, if we would "do his works." Christ and the apostles didn't worship on the Sabbath and forget their cause in the week. "My meat is to do the will of him that sent me, and to accomplish his works." As Christians we cannot afford to sing and pray and worship on Sunday, and, to all appearances, lose our religion through the week. True, we must make a living, but we hope no occupation of Christians is so low that God's works cannot shine in them. We deplore the modern greed which kills men physically and spiritually, and we sympathize with him who labors so hard that Sunday must be given to indolence. But even if all the week days are thoroughly occupied, we can give part of our Sundays to teaching, visiting the poor, the sick, as well as [illegible]. Attending church services is [illegible] daily, but learning how to do Christ's work and preaching his word in its fullness must not be overlooked. Remember, "he that gathereth not with me, scattereth," was not spoken to a class, but to all Christians.

There are many of us to whom these words are applicable. Few, indeed, do their whole duty. We may be great alms-givers, and that is well enough so far as it goes, but we must be friends, else our duty is not finished. We cannot discharge our offices under Christ, in Christ's way, without personal visitation, and sympathy and love, no more than a business man can conduct business without personal contact. We cannot be foreign missionaries; we should be home missionaries; and do what we can by reading and hearing addresses to cultivate an interest and a sympathy in the foreign work.

Such a course stimulates liberality, and were it now a part of the life of each one in the denomination, we would have no doubt of the result. We would be willing never to say a word about giving money, if we were assured that every Baptist in the State would give part of his time, sympathy, and love to the objects of the Convention. And which one of us can say that these things are not Christian duties?

THE PROVINCES OF THE FAMILY, THE STATE, AND CHURCH IN EDUCATION.

We are aware that in discussing the subject of schools, State, private and denominational, we are dealing with a matter of no small concern, and, therefore, are determined to take no hasty steps. We purpose exploring all the phases of the question now before the State, but we have no hope of doing so much, in addition to other duties, in a few editorials. We wish to set forth fundamental principles thoroughly before we consider the main question. In our last issue we showed that the great educational agencies of this and other centuries have been supported and directed by the various sects of the Christian religion. In this issue we shall set forth our views in regard to the disposition of the control of education at the various stages of the process, and we hope to strengthen our position in future issues.

Sociology is said to be concerned with "three normal forms of society,—the family, the State, and the church." To which of these does the school belong? (We use the term "school" in its broadest sense—embracing all organized agencies of education, from the university to the primary school.) The question is answered differently in different countries. In Iceland the entire school system, which is not extensive, is identical with the family; in many countries it is in the hands and control of the State; in others it is controlled by the church. We believe that the wisest policy is to distribute the control of education, at different stages of the process, throughout the three, for it is obviously dependent on them all.

Where the youth has to depend on the family for instruction and direction of studies, we need not say, education is very limited. Parents have livings to make. But the State cannot direct the entire system wisely and justly for many reasons. States haven't consciences. Moreover, such a course tends to paternalism and centralization. It would destroy our individualism. The power in the hands of the State government would be too great. Some one has well said, "Give me the schools of the land, and I care not who make the laws." To place the control of education in the hands of the State is to place the agency for all that is good among men dangerously near politics. But we meet with fully as great barriers to the proposition to leave the matter to the church, using that term in its broadest sense. There are too many kinds of churches, and some are unable to educate their children, while others are able to educate their own and those of others. To leave the matter solely in the hands of either State or church would be giving too much power to certain influences and agencies. Were we "all one," church, State, and the school would be one, but as long as there is a reasonable difference in belief among men, church and State must be kept separate and independent. We think it obvious that there are just objections to placing the entire system in the hands of any of the three branches of society; we hold that it is dependent on them all, and, that while no one of them is equal to, or worthy of the task, each has a part to do; and in doing that part will subserve the greatest good.

We believe the influence of good parents, and the presumption is that all parents are good, on the conduct of their children should be maintained as long as possible. We know the time comes—when the youth leaves home for college—when the direct influence of the parents must be dispensed with; then, as Christians, we believe the youth should be placed under the influence of the Christian religion, or, at least, the religion of his parents. We cannot, as citizens believing in the wisdom and justice of our Constitution, expect the State to favor even the Christian religion. Our Constitution acknowledges a God, but goes no further; in justice to the Hebrew tax payer, it cannot teach Christian principles; in justice to the agnostic and the infidel, it can incline to no definite doctrine, belief, or religious principles. Thus it is manifest that the Christian religion can have no influence in public education, if that justice is done, which our Constitution insures. For this reason, if there were no other, it is not only wise, but an imperative religious duty of Christians to support their denominational institutions.

But we have said the State has a part to do in educating the children of its citizens. We have declared our opinion, and set forth the reasons therefor, that college or higher education should be left to the direction of the family and the instrumentality of the church. We hold that elementary education should be left to the State. The child between the ages of six and twelve is directly under the influence of the parents. The school has no influence over him beyond that of broadening his mind and enlightening his intellect. Whatsoever of dangerous tendency the school might impress, being a public school, non religious, though confessedly moral, can be destroyed by parents. Moreover, elementary instruction is obviously indispensable, and therefore should be placed within the reach of all citizens, and required of all. We may add that teachers cannot afford to make a profession of elementary instruction, for the reasons that in many cases their pupils will be very poor, and their youth always makes the remuneration small. They can easily make the instruction of the very young their profession, if the State assures them of a competence.

We believe the academical—if we may use this term to designate that stage of instruction immediately between the elementary and the college, or higher, as we call it—the academical should be reserved for the private schools, academies and preparatory schools, conducted independently of church and State, but closely allied to the family. Students who enter academies are usually able to compensate the professor; the State is unable to give this degree of instruction to all its children; the private individual may teach as the parent bids; these and other reasons are clearly in favor of this arrangement.

In conclusion, let us say we believe the family should have to do with rudimentary instruction, and, as we have made apparent throughout these remarks, should influence the conduct of their children as far as possible,—which is ordinarily up to the time when the youth enters a higher educational institution.

It is said that certain ministers are using their exalted calling dangerously. We hear the complaint very often that preachers don't preach the gospel as they used to; we have read various review and magazine articles on the decline of the pulpit. What is the matter? The power of the gospel cannot decline. It has lived through the ages, and God has sustained it when everything on earth was under the heel of the oppressor. We don't think the power of the North Carolina pulpit is declining. We know the number of Christians in our State is increasing; we know our contributions are comparatively encouraging. The trouble, in our opinion, is with those who spend their days splitting doctrinal hairs, instead of saving souls; those who seek to find out all God's mysteries, and all mans fallacies, instead of telling the Story. Preach the gospel, and God will answer the question as to the decline of the power of the pulpit.

In a recent issue of the *Religious Herald* Bro. R. T. Bryan proposes a watchword for 1894. It is, *Every Baptist do something for the Lord's work in* 1894. This is along the line of our suggestions in our last issue, and we hope it will impress itself on the minds of our readers.

As Baptists we are expected to do something for the Lord's work each day of our lives; we have professed to love Christ who said, "If ye love me, ye will do my works." We want to see a more active spirituality in Christians all over the world, and we wish North Carolina Baptists would set the example. The day is passed—it should never have been allowed to come—when preachers are expected to do the Lord's work. They may do a great part in leading, guiding and directing their flocks, but it remains for the great body of the professors of religion to do the work.

The watchword may be rather indefinite to some. It means that every Baptist, young, old, rich, poor, should not let the year pass without a consciousness that he has done something, by word or deed, to forward Christ's cause. If we can't give money, give words, work, love. Do something *for the Lord*, the best you can, whenever you can.

"I am going down into the pits; you hold the ropes," said Carey a hundred years ago. There are thirty Careys who are waiting to see if we will hold the ropes for them, when they go down into the pits of heathendom; surely we cannot refuse them. Carey expressed the relation of the Baptists to the missionary as well as it can be expressed. There are many ropes, of many threads, and their strength is in the prayer, faith and works of each individual Baptist. Are you feeling the weight? If not, you haven't a firm hold on the ropes.

It is well known that in the North many ministers have introduced politics into their pulpits, and many objections have been raised. We do not believe that politics should enter God's house; but we do believe that the preacher, being a voter, and in some respects a leader, should be allowed to express his opinion,—not in the pulpit, however. The time has come when preachers must themselves learn, and teach their flocks the difference between "the things of Cæsar and the things of God." A preacher should not deal in political theories, or political questions, carelessly. When he has certain knowledge, let him give it to the people; but otherwise let him confine his efforts to what he knows.

If a preacher is acquainted with political science—the science of government—he may do a good work by teaching it in lectures. But he should never gather a few newspaper theories and give them to the people as coming from a man of God. The people already lose too much time in politics, but they have never given enough to political science—something that is found in books, not newspapers, or in political speeches. Let politics go, but learn the principles of good government is something we all, preachers, editors, citizens, must do.

PERSONALS AND OTHER ITEMS.

... The Florida Baptist Convention meets this week.

....Rev. W. F. Watson of Norfolk spent the holidays in North Carolina.

....Rev. E. M. Poteat contributes an interesting article on the fourth page in this issue.

....Rev. L. P. Vaughan of Virginia recently held revival meetings at Elkin, Iredell county.

....The next session of the Eastern Association will meet with the church at Lisbon, Sampson county.

....Dr. Skinner and Bro. J. D. Boushall of Raleigh are suffering with the "grip," we regret to learn.

....The *Baptist Union* is the new name of the organ of the B. Y. P. U. A., formerly the Young People's Union.

....We are very anxious to receive as many renewals as possible this month. The books must be put in shape.

....The Trustees of the Baptist Female University meet in this city on the 16th to consider very important business.

....There is religion enough in the world. It is Christianity, the religion of Christ, that the world needs.—*Journal and Messenger.*

....A Kentucky church had a Ferris wheel Christmas entertainment instead of the usual Christmas tree. The world moves!

....Rev. J. J. Taylor of Mobile, Ala., has been called to the pastorate of the church at Greenville, S. C., resigned by Rev. Dr. J. A. Mundy.

....Dr. T. H. Pritchard baptized several candidates at the night service of his church—Tryon Street, Charlotte, N. C.,—last Sunday.

....With brethren Brown and Moore at the helm, the work in Winston-Salem cannot lag. We do not know of two more energetic pastors anywhere.

....We regret to announce the serious illness of the wife of Rev. W. B. Harrell. Her son, Bro. Eugene Harrell of this city, has been called to her bedside.

....Rev. G. W. Coppedge of Wakefield called in to see us last week. Bro. Coppedge has recently accepted the pastorate of Pleasant Grove church, this county.

....Rev. A. D. Hunter is now one of the Raleigh preachers. He has accepted work near the city, and makes his home in Raleigh. We extend him a hearty welcome.

....Rev. G. H. Church began a series of revival meetings at Statesville last Sunday with a sermon on revivals, showing what they are, and what they are not, says the *Landmark.*

....Brother Caddell, our agent, has been quite unwell for the last two weeks. He is better now, and has his eye and his book and his hand open for delinquents and new subscribers.

....Rev. C. W. Matthews has changed his address from Gertie, Va., to Moyock, N. C. He now preaches to Mulberry Street church, Portsmouth, and Lake Drummond church, N. C.

....Bro. J. A. Covington of Blackwood's Chapel writes us appreciatively of the work of Rev. H. M. Ingram, who has served as pastor at Blackwood's Chapel for the last five years. The church has now called Rev. D. S. Morton of Stanly county. Bro. Ingram has been very successful at this church in the face of unusually adverse circumstances.

....We are glad to know that Rev. O. C. Horton of Selma, who was taken ill at the Baptist Convention, is now convalescent. He is able to get about very well, but has not fully recovered.

....We were glad to see Prof. F. P. Hobgood in Raleigh last week. He was here in attendance on the meeting of the executive committee of the Teacher's Assembly, of which he is President.

....In a recent letter from Soochow, China, Bro. T. C. Britton writes: "We are all in good health, hard at work, and enjoying fine weather." We will publish a letter from Bro. Britton in a few weeks.

....Rev. W. D. Powell, one of our missionaries to Mexico, has baptized eighty candidates and organized five churches since June. Bro. Powell's visit to the 1892 Convention is very pleasantly remembered.

....We welcome Rev. J. A. Brunson to Asheville and our Convention, and trust that he will, under God, be a valuable addition to our working forces. He comes from the Palmetto State.—*W. N. C. Baptist.*

....We have received a copy of *The Indian Helper*, an unique little paper published and mailed by the Indians of the Industrial School, Carlisle, Pa. It has a circulation of 11,000, published weekly; price, ten cents a year.

....Rev. A. M. Simms baptized the first candidate in his new pastorate—the Raleigh Baptist Tabernacle—on the night of the 2d. Several others have been received for baptism, and the prospect for church growth is very bright.

....We have received the first issue of the American Baptist Publication Society's latest publication—*The Calporteur.* Its objects are to publish reports from the colporteurs, home missionaries, and encourage their work. Published monthly.

...."The strength of a chain is in its weakest link" is as true as gospel. The Baptist denomination is to us a chain from earth to heaven; how important it is that every church and every church member put on the full armor of the Lord!

....Rev. C. H. Durham, the new pastor at Bryson City, Tenn., was ordained at Asheville recently. The ordination sermon was preached by Rev. G. L. Finch; the charge delivered by Rev. J. L. White. Bro. J. A. Brunson offered the prayer.

....We scarcely remember more pleasant weather for this season of the year than that which prevailed from the 20th ult. to the 6th inst. There was no suffering from cold in this part of the land during the Christmas season, and we should be thankful for it.

....We regret to learn that Rev. Jno. B. Marsh of Piedmont, S. C., is sick. We are glad to know that his first year's ministry in South Carolina has been very successful. Recently his people made him the very appropriate and suggestive gift of a gold watch.

....The Orphanage is now in a better condition than it ever was before, and we ask the friends of the orphans to continue their contributions in order that the Orphanage may never again be compelled to repeat the struggles, sorrows and sufferings of 1893.—*Charity and Children.*

....Rev. P. S. C. Davis' postoffice is now Fentress, Va., instead of Shiloh, N. C. All of Bro. Davis' work is on the other side of the line, except on one Sunday each month. He occupies the pulpit at Roanoke Island, N. C., each fourth Sunday. The remainder of his work is divided among Centreville, Northwest St. John's, and Bethel, all near Norfolk, Va.

....Rev. Geo. Warton retired from the staff of the *W. N. C. Baptist*, January 1st, and also gave up his pastorate at Waynesville. He enters on his duties as pastor at Corinth, Miss., immediately. Bro. Wharton has done noble and lasting work for the Lord in this State, and it is with regret that we lose him.

....We were glad to have Rev. R. W. Weaver of High Point with us a few hours last week. Bro. Weaver recently baptized his first candidate, a Methodist brother, who enters Wake Forest College this month to study for the Baptist ministry. Brother Weaver's church recently gave him a handsome gold watch.

....We have received an interesting communication from Rev. J. A. Campbell which will appear in our next issue. We are very glad to hear that Bro. Campbell's school—Buie's Creek Academy—is in excellent shape. Several new students entered at the opening of the new term, and the total number is now one hundred and fifty.

....Bro. Simms of the Tabernacle of this city was treated to a very happy surprise on New Year's. His people lay seige to his residence from fortifications of the most appetizing kind. Of course, Bro. Simms and family were captured soul and body; and, of course, he desires to express his appreciation of the kindness and good will so effectually shown by his members.

....Our many readers will be very glad to know that Miss Fannie Heck is very much better, and that her complete recovery is expected in the near future. Col. J. M. Heck is still in the hands of Philadelphia physicians, and, we are happy to know, is doing as well as could be expected. His condition is still precarious, though there are grounds for hope of his recovery.

....The Tarboro church was dedicated the last week in the Old Year. This church, built in the face of circumstances that would have discouraged less able brethren, is a monument to Bro. O. C. Farrar who began it, and Bro. Hufham who finished it. The dedicatory sermon was preached by Dr. J. A. Mundy, Wilson's new bishop, in the presence of the Tar River Union Meeting, which held its recent session in the new church. We learn from the Scotland Neck *Democrat* that brethren Hufham, Vass, Mundy, McLeod, Powell, Biggs and Hillard took part in the meeting.

....Attention is called to Bro. Gwaltmey's communication in regard to the Board of Education. Help is needed, and needed now.

....The next issue of the *Wake Forest Student*, which will come from the press about the 15th inst., will be of especial value to ministers. In addition to the usual admirable features, Rev. E. M. Poteat of New Haven, Mass., contributes an article on "The Minister."

....An apology is due Dr. N. B. Cobb of this city. We stated that in the educational discussion at Elizabeth City he offered a "couter resolution" to the one then under discussion. This is a mistake; Bro. Cobb simply read the original resolutions as amended, for the enlightenment of the Convention.

....The parents of Abraham Lincoln were Baptists of Kentucky, and, though he was never a church member himself, he attributed all that he was to his Baptist mother. It is interesting to note in this connection that the parents of Jefferson Davis were also Baptists of Kentucky.—*Western Recorder.*

....The three white Baptist churches of Raleigh recently held joint services to discuss the advisability of appointing and sustaining a city missionary. There is a committee on this matter, and it is thought that Rev. A. D. Hunter will be employed. Bro. Hunter occupied the pulpit of the West End mission on Sunday night last.

....Prof. Geo. H. Ross of Durham, N. C., more recently of Elloree, S. C., and Miss Essie Johnson of Oakdale, Alamance county, were married at the residence of the bride's father on Dec. 27th, 1893, Rev. T. M. Johnson of Henderson officiating. Bro. Ross graduated from Wake Forest College last June. The couple have our best wishes.

....We have received the report of the "Proceedings of the Third International Convention of the Baptist Young People's Union of America," held in Tomlinson Hall, July 13–16, 1893, at Indianapolis, Ind. The pamphlet is very interesting to our State just at this time. The model, constitution and methods of the organization are set forth in the report.

....The Leigh Street Baptist church, Richmond, Va., of which Rev. W. L. Wright is pastor, has just put in improved steam-heating apparatus at a cost of $1,450. The church is in excellent condition. Bro. Wright writes: "The Virginia brotherhood are an united, affectionate and noble fraternity,"—just what we already knew.

....Rev. Dr. and Mrs. A. E. Owen of Portsmouth, Va., have issued invitations to the marriage of their daughter, Sallie Hall, to Joseph E. Britton, which will occur at Court St. Baptist church, Portsmouth, Jan. 11th. This is the third time in four months the genial and generous Doctor has been called on to give away a daughter.

....A Pedobaptist preacher said recently: "I find that to get people to church we must please them." Then his people have been trained in a Sunday-school where the children's pleasure was consulted. Duty and the desire to please and glorify God should be made the sole motives with children, and when they are old they will not demand to be "entertained."—*Western Recorder.*

....The following from Dr. J. J. Hall of Norfolk is very encouraging: "We have abundant reason to thank God for the work here. We would not boast, but rejoice in that some seventy-five persons have recently joined the church; and God has blessed us with a united and hopeful people. Already pledges are being made for our new church, and we ask the prayers of our many friends."

....It is a pleasure to us to note that the holiday edition of the *Colorado Springs Gazette* contains a portrait of Bro. Jno. E. Ray, with a sketch of his life appended. Bro. Ray was for some years instructor in the Raleigh Institution for the deaf, dumb, and blind; afterwards Corresponding Secretary of our State Mission Board. He is at present at the head of the Colorado State Institution for the deaf and blind, which has made great progress under his administration. Bro. Ray is an honor to Wake Forest, the denomination and the State.

....Dr. Jno. Mitchell is now situated at his old home, Wake Forest College. We regret to learn that he has been very unwell for the last two weeks, and hope he may be speedily restored. Bro. John will succeed Bro. Gwaltney as agent of the Ministerial Relief Board, who retires on account of pastoral duties. Under Bro. Gwaltney's direction the Board has done great work as is attested by the fact that even in the last year more money was raised for this object than ever before. Bro. Gwaltney leaves his duties in good and worthy hands.

....Rev. N. R. Pittman, one of Wake Forest's most worthy sons abroad, being pastor of Patee Park Baptist church, St. Joseph, Mo., and recently of the editorial staff of the *Central Baptist*, has been very sick with pleurisy, but is now fully recovered, and is visiting North Carolina. He will go to his father's at Renvert, N. C., and later on we hope to see him in Raleigh. Of course he will visit Wake Forest. Bro. Pittman has been at St. Joseph, Mo., for almost nine years, and has one of the best churches in that State. Bro. J. P. Haymore will accompany him on his visit.

....With the new year two of our more prominent papers make changes in their form and composition. The *Baptist*, of Baltimore, is now a sixteen page paper, and while not improved in appearance, begins the year with an unusually good programme of contributors. The *Standard*, of Texas, appears as a seven column quarto, with new head and a number of improvements. The *Standard* announces that its subscription has almost doubled in the past year. We have wanted for sometime to commend Dr. B. H. Carroll's weekly sermons published in the *Standard*. They are a feature any paper might be proud of.

Co-Education—Dr. Pritchard Indorsed.

I indorse Dr. Pritchard's statement, in an article in last week's RECORDER—"Co-Education, No. 3"—which declares "facts are worth all the theories in the world." This statement ought to be impressed on all young men. Facts should be known. Facts should impress, teach, and guide us. In presenting his argument for "Co-Education," he uses the following hitherto unknown, but, if true, important statement of facts. He says:

"I had the honor to organize the first woman's missionary society of modern times in this State."

Just what this statement has to do with "co education" is not, I think, fully developed in said article. But he uses it as part of his argument and doubtless, with him and others, it has force. And, if so, how much stronger the argument, had all the facts about female missionary societies in this State been brought out. Look at them:

1. *It is a fact* that Baptist female missionary societies existed in this State before Dr. Pritchard was born, and they have existed through more than seventy-five years. Dr. Pritchard was born Feb. 8th, 1832, and the "Raleigh Female Missionary Society" sent to the Baptist State Convention, held April 15—18, 1831, for State Missions, $8.00, and for Education, $4 00, and was represented by Rev. P. W. Dowd; the "Bethel Female Missionary Society" sent that year for State Missions, $8.00, and for Education, $2 00, and was represented by Wm. King; the "Cape Fear Female Missionary Society" was represented by Charles McAllister and Samuel Mimms; the "Neuse Missionary Society" sent $30.65, and the "Newbern Missionary Society," with some sisters, from Newbern in their own names, sent $9.04.

In 1832, six societies sent funds to the Convention; in 1833, two; and in 1836, the "Union Foreign Missionary Society" sent for State Missions, $5.00, and for Foreign Missions, $15.28; the "May's Chapel Foreign Missionary Society" sent for State Missions, $10.08; for Foreign Missions, $10.08, and for Education, $10 09; and the "Charlotte Domestic and Foreign Missionary Society" sent for State Missions, $10.00, and to Foreign Missions, $10.00.

The origin of female missionary societies in this State may go back to the work of Elder John Gano in 1754—1760; but certainly, without reasonable doubt (just as the inception of many Baptist colleges, North and South), the existence of such societies can be traced to the advice and personal work of Luther Rice in 1815—1825.

The "Minutes of the Hyco Female Missionary Society" show its formation to have been at Lynch's Creek meeting-house in Caswell county in October, 1816, and in March, 1817, and in 1818, its annual meetings were held at Bush Arbor meeting-house, in 1819, at Grave's meeting house, and in 1820, again at Bush Arbor meeting-house. At these meetings, Elders R. Dishong, J. Landers, Barzillai Graves, S. Chandler and Abner W. Clopton preached. Female missionary societies have existed in this State, with fluctuating interest, but never extinct, from the times of Luther Rice, named above, to the present day.

If Dr. Pritchard will tell *when* and *where* he organized the Society referred to by him, I will look up all the facts; and, if the organization of "the first woman's missionary society of modern times in this State' by him is an argument for co education, how much stronger becomes the argument when *all these facts* are added to what he did in these matters!

Again, Dr. Pritchard, in presenting his argument for "co-education," says:

"I had the honor to introduce in the Convention a resolution calling for the establishment of a society for the relief of our aged and infirm ministers."

I am not now concerned to know how *this* argument favors "co education," but I am concerned about the large number of *facts* which might have been added.

2. *It is a fact* that at the Convention of 1878, "C. Durham, C. M. Cooke, W. B. Clement, L. R. Mills and J. S. Bridges" were appointed a committee to report on ministers' relief. It was found there was no constitutional provision for this object, and the committee had no authority.

In 1882, N. L. Shaw introduced "a plan for ministers' relief." This plan is published and covers more than a page of the minutes. It was referred to W. H. Pace, J. M. Heck, John Watson, N. L. Shaw, J. E. Ray and J. C. Scarborough. But there was yet no constitutional provision for this work.

In 1883, at Edenton, some of us outside of the Convention organized for this work with "C. Durham, President, and C. T. Bailey, Secretary and Treasurer." This organization did splendid work for about five years. It aided a number of aged and indigent Baptist preachers and their widows and children.

At the Convention in Edenton in 1883, in addition to the above organization outside of the Convention, J. D. Hufham moved in the Convention that "C. T. Bailey, C. Durham, J. C. Scarborough, W. R. Gwaltney and C. F. Farris" be made a committee to revise the constitution and report at next session.

In 1884, the committee reported, and the Convention adopted the revised constitution, which named the orphans and aged and indigent ministers as objects of the Convention.

In 1889, Dr. Pritchard presented his resolution referred to by him, asking for a committee to report a plan for the relief of aged and indigent ministers. The committee, with Dr. Pritchard as chairman, reported a plan; and, while it was being discussed, Dr. C. E. Taylor offered, as a substitute for the report of the committee, the following:

"1. That a Board of nine Trustees be annually appointed by the Convention, whose duty it shall be to collect, appropriate, and invest funds for the relief of aged or indigent Baptist ministers.

2. That the Board be located in Wilmington."

This substitute was adopted, and has become the basis of our present operations for the relief of our old preachers.

If the introduction by Dr. Pritchard in 1889, of a plan in the Convention to aid our old preachers (which plan was rejected), is an argument for "co education," how much stronger its presentation becomes when all of these *facts* are added to what he had the honor to do!!

BUT SERIOUSLY.

Dr. Pritchard gives 384 as the number of co educational "schools and colleges" in the United States, but why did he not tell us that more than *thirty* such institutions are now in this State? He gives the opinion of professors in *seven* co-educational colleges from Iowa to Texas in favor of this system. But there is not a word given from a professor in such colleges in our own State. Why go away from home for such facts when they are all around us? Why ignore them? How different his argument had he pointed to the *fifteen* chartered, living co-educational colleges for white youth now in this State! Here this system has been tested longer, perhaps, than in any other State in the United States. Dr. Pritchard seems to write and speak like this is a new system, and that he is now, for the first time, introducing it to the attention of his brethren. But this is the oldest system of the States. It has existed in "Catawba College, Concordia College, Elon College, Fairview College, Floral College, Gaston College, Guilford College, Hayesville College, Judson College, Kinston College, Lenoir College, Mar's Hill College, Rutherford College, Weaverville College, and Yadkin College"—all co educational colleges and all in this State for more than a quarter of a century. It has been here in about this number of institutions now extinct, and such as have, after years of trial, given up the system for something better.

If there is any *one* thing the State seems not to need, it is (judged by the number, position, and influence of those it has) an enlarged number of co-educational colleges; and, if there is any *one* thing the State *does* seem to need, it is better equipped and endowed distinctively male, and distinctively female, colleges.

Co education has always, and everywhere, so far as I know, been the system adopted when the people could do no better.

But we should not let this discussion, so inopportunely thrust upon us, divert our thoughts or efforts from the work before us. More must be done by the Baptists of this State in the next five years for education than has been done by them in the past twenty years, or they will, for many years, lose their opportunity, if not their possibilities, for enlarged influence and usefulness.

Side tracks are certainly, here and there, needed, but the man who mistakes a side-track for the main-line in denominational work, at a time like the present, is not wise.

Facts are worth all the theories in the world, and hence I have filled this article, not with theories, but with facts.

C. DURHAM.

From China.

Dear Recorder:—I will only write now to inform your readers that we have landed at Shanghai. We left Vancouver, British Columbia, Nov. 18th. We were in a terrific storm, and it lasted for many days. We could not see the sun nor stars for a week. It was the worst storm this vessel ever encountered. Every one was glad when we came in sight of land after being tossed about by the waves out in mid ocean a thousand miles from land.

As the vessel stopped at Yokomama for a day, we saw something of the Japanese. One is impressed at first that they are a race of pigmies. They are quite small; but, after studying them for awhile, you discover that they are very ingenious and robust. Their streets and homes are models of neatness. But it makes one sad to look into their temples and see the images of stone, and then to watch the people as they come and kneel down and worship them, how terrible! It staggers me that I am in a land where there is no *Sunday*. It has been nearly two thousand years since Christ "came to seek and to save that which was lost," and these people have never heard of him.

I passed by a school in Japan where there were several hundred black-eyed boys, and my heart sank within me as I thought of their condition—in gloom, darkness and despair going down to Christless graves, and they are not aware of it. Let me ask you, who will be responsible for them when we stand at the judgment? Have you done what you could to tell them of Christ?

When one looks out over a heathen land, he cannot but think that the field at home is a small garden spot compared to the great untouched fields here. Only think, just hundreds and thousands of people who have never heard any "glad tidings"! They don't know what "glad tidings" are.

Our voyage was stormy, but God controls the wind and the waves. I will write again when we get located.

Fraternally, F. M. ROYALL.

Shanghai, China, Dec. 23, 1893.

The Board of Education.

The question with the Board of Education soon is how many of those who want help can be aided? Can the thirty-five already here be helped next term, or shall some of them, yea, more than half of them, go home? With the present outlook, there seems but one way open, and that is to greatly reduce the number. This ought not to be done. It need not be done if all the churches and brethren who have promised us help will send some of it very soon.

Rev. John Mitchell has taken the work now as Corresponding Secretary, and all communications concerning it should be addressed to him at Wake Forest.

W. R. GWALTNEY.

Some articles have been crowded out of this issue. They will appear in our next.

From Bro. Cashwell.

Bro. Blackwell's sermon on "The Baptists and the Lord's Supper" is good. I like it. I am glad it is to be put in pamphlet form.

Nothing strange or unusual has taken place among the Baptists of Hickory for the last three months. We are trying to work on in regular, simple, Scriptural form.

The regular services on the second and fourth Sundays are very well attended, as are also the Sunday-school and the Wednesday-night prayer-meetings. We are trying to preach "the Word" every time, and are praying that the Spirit will bless it to the salvation of souls. We believe he will.

We need a new house here, not because the pastor is drawing such crowds we have not seating-room, but because our old house has served its day, and the Master's cause needs that it give place to a better one.

AT NEWTON.

We are put to great disadvantage. I found the brethren meeting in the Methodist house, when they met at all. We have an excellent house on the way. If we had the floor, doors and windows in, we could use it. There is considerable debt, not against the property, but two of the brethren are responsible for it, and they feel that so long as this debt hangs over them, they can't do anything toward finishing the house. We are doing what we can to get it so we can use it in February. I have labored in some of the most destitute points in North Carolina, and I am satisfied that there is no more important destitute point for the Baptists in the State than Newton. I seldom ever write through the papers, and still less frequent do I beg away from home, or among my own people; but if there is any reader of this who can and will send me a contribution for this much-needed work at Newton, it will be thankfully received, and acknowledged through the RECORDER.

MOUNTAIN GROVE

is a church of about seventy-five members, six miles southwest of Hickory. They have a good house and no debt. I found them in "peace and harmony"—agreed on doing nothing. But congregations are increasing, and we made a fair beginning on collections. I think the prospects are very encouraging for a good work.

SOMETHING TO EAT.

On the night of the first, brethren and sisters came to the parsonage with almost all manner of eatables. The Book says it is more blessed to give than to receive. There are times, however, when, to say the least, it is blessed to receive. Their coming was seasonable. God bless them; and whatever of earthly goods he may deny them, may they be "rich in faith."

C. S. CASHWELL.

Hickory, Jan. 5, 1894.

Here and There.

SOME DURHAM BAPTIST HISTORY.

I am sojourning in Durham during the inclemency of winter, and perhaps a note from a visitor may be of interest to the brethren at large. I worship with the first church where I held my membership for more than six years while Durham was my home. This church has a history. I knew it when it worshipped in an ordinary wood building located in a beautiful oak grove on the east side of the Red Mountain road between a quarter and a half mile from the depot, with old Bro. Jesse Howell, now over eighty years old, as pastor. It has been my pleasure to see this dear old saint since I have been here on my winter sojourn and listen to him recite his labors and triumphs in the Lord's kingdom when he was able to do efficient service. I have had pointed out to me the spot where he first preached the gospel in this section. It was at a common log school-house about three miles west of the depot. This was perhaps fifty years ago or more. The Lord blessed his labors; the work of conversion and baptism began and continued, and resulted in the organization of the Rose of Sharon church, located as above described. After the war, when Durham became a center of the tobacco trade and developed into a town, it became necessary for the church to adjust herself to the demands of the situation. Bro. Howell's modes being adapted to rural life, he retired from the church. After his retirement for some years several brethren held short pastorates of the church, and in 1874 Bro. C. Durham was called and accepted the pastorate. He soon took in the situation and induced the church to arise and build. The result was the erection of the present meeting house of the First church, located on the comb of the ridge that divides the waters flowing into Eno river from those flowing into the tributaries of the Cape Fear river, and fronting Mangum street. When this was done, some of the brethren who lived in the country and whose residences were not taken into the corporate limits of the town, were organized into another church about six miles north west of the town, retaining the old name of Rose of Sharon, the town church taking the name of the town. Very soon Yate's church, three miles south west, sprang up. After a few years the Second church, in the west end of Durham, was organized; then a little later on the Third church, in East Durham, came into existence, and recently a church has been organized about four miles north east of Durham, and are now engaged in building a house of worship.

Thus the good work goes on from the foundation laid by that veteran of the cross, who still survives to witness the results of the pioneer work done by him reaching back fifty years or more.

It was my privilege to attend the Union Meeting of the Mount Zion Association, held with the first church of Durham Friday, Saturday and Sunday, the last three days of the year 1893, where I learned much of the progress of the work in the western part of the territory, Burlington and adjacent points. Bro. Hocutt seems to be the bishop of that section, and the right man in the right place. It is inspiring to hear him speak of the progress of the kingdom of Christ within his bounds of operation. If things goes as they have started, in ten years that whole section is bound to be Baptist. And why not, Jesus Christ was a Baptist!

Bro. Carroll's sermon Friday night on "Christ the same, yesterday, to-day and forever," made the Lord's people feel that their faith rests on a sure foundation, one not affected by the mutations of time. If shouting had been the order of the day, I dare say a dozen more or less who heard the sermon would have been in for it.

The discussions of the questions propounded seemed to give a great deal of satisfaction, and I doubt not did good. Everything passed off most pleasantly, with one exception, and even in that no bones were broken so far as heard. One of the brethren appointed to lead the discussion of one topic—a topic of much importance—arose and excused himself by calling on a visiting brother to make the leading address, and so the visiting brother had to do the best he could or back out squarely. Well, no matter who may have been taken by surprise, it was a method adopted by the brother of showing his respect for age, a quality or grace not extensively cultivated in this age of rush and bustle and glitter and parade.

Bro. Carroll's speech on the question, "Does indebtedness to men excuse us from giving to the Lord?" was so masterly that the Union called for its publication in the RECORDER. So nothing more need be said of it here, for if published it will speak for itself.

Bro. Hocutt stated that the Baptist cause (which is the cause of Christ) is 500 per cent. in advance of what it was in the bounds of the Association when the Association was organized some seventeen or eighteen years ago.

Bro. Tyree, holds a high place in the estimation of the First church, as do also the pastors of the Second and Third churches.

J. J. LANSDELL.

Young People's Societies.

There is a demand for them. It is seen in the existence and prosperity of Associations and societies that are undenominational.

The question we have to face is, shall we let these organizations take our young people from this legitimate church work, and lose their much needed aid? A glance at the good work they are doing in other places through organization is an earnest of what they can do in our State and in our churches. In New York, they number 108,000 members, and gave $31,861 to missions last year. In New Jersey they gave $10,716. Properly organized they would help fill our empty and overdrawn treasuries. There is a larger blessing than the good their money may do, it is the moral force derived from such organizations. We feel it in our Associations and Conventions. Why would not an organization of our young people have the same kind of result.

I will feel under obligations if any pastor having a young people's society, or prayer-meeting, or social circle, or any kind of organization will inform me of the fact. I hope if this request meets your eye that you will drop me a postal at once.

I would like to commend the *Young People's Leader*. The first copy is excellent. Subscribe at once. Price 40 cents.

R. V. D.

Resolutions of Ballard's Bridge Church.

The Ballard's Bridge church, Dec. 9th, 1893, adopted the following resolutions of respect to their retiring pastor, Rev. A. W. Burfoot:

WHEREAS, Rev. A. W. Burfoot, after having served this church as pastor for the past six years, has tendered his resignation, to take effect with the close of the present year; be it, therefore,

Resolved 1st. That we have found in him a faithful exponent of the gospel; ready at all times to cry down evil in all its forms, and exalt virtue and righteousness above all things else.

Resolved 2d. That we believe him to be an exemplar in daily life, who may be followed with safety by all who may be thrown in contact with him in the battles of life.

Resolved 3rd. That we will cherish his memory with fond recollections, and that our prayers shall follow him wherever his lot may be cast, hoping that he may be continuously successfully in winning souls to Christ and in the general upbuilding of the kingdom of the Master.

Resolved 4th. That a copy of these resolutions be spread on our church record, and that the same be presented to our worthy retiring pastor in token of our appreciation of his faithful services for the past six years, and that a copy be forwarded to the BIBLICAL RECORDER for publication.

Adopted by the church in conference on Saturday before second Lord's day in December, 1893.

A. A. PARRISH,
M. W. ELLIOTT,
Committee.

$200 in Debt—Plan to Pay It.

Dear Recorder:—At a meeting and re-organization of the Executive Committee of the Eastern Association at Burgaw, on the 28th of December, we found that we are indebted to our missionaries about two hundred dollars for services already and faithfully performed. To cancel this obligation, to meet the needs of the laborers, and enter upon the new year free from debt, we decided to divide the field among the members of the Committee and visit each church in the Association during the month of January, and if possible, raise the amount aforesaid. We affectionately ask the pastors to receive the member of the committee cordially and help us in the work.

L. L. CARROLL.

Warsaw, Jan. 1, 1894.

Of South Carolina.

THE ANDERSON CONVENTION—PUBLICATIONS—BAPTIST CONGRESS AND DR. BURROWS—AN UNKNOWN BROTHER, &C.

Dear Bro. Bailey:—Well, our Convention at Anderson is over, and the smoke has all cleared away, so that one can view the field without any discomfort. This meeting was a great surprise to many, and possibly a greater surprise to your correspondent than to any one else; for from all that I had seen and heard I supposed that we were going to have times and times and half times. I confidently expected to see many of the Lord's host lying slain upon the field of battle, but I have been unable to see or to find a single wounded man. Every fellow escaped without injury, and there is now rejoicing in the camp over the wonderful turn which things took. I think that we have in this a practical demonstration of the fact that we South Carolinians are great fellows to make a noise, and, if possible, we would set the whole course of nature on fire with our tongues, and have all the ends of the earth behold our ways.

THE PUBLICATION BUSINESS.

The fact was clearly demonstrated that the brethren are nearly all in favor of our own Sunday-school Board. The American Baptist Publication Society men, as it seemed to me, were in a woeful minority. For years our State Board has been having some kind of co-operation with the Society which was of great advantage to the latter, but of very little, if any, to the Board and to our work, when everything connected with the transaction was taken into consideration. The Board was informed that if this co-operation was not discontinued they would have a big fight on their hands. The Board very wisely accepted the suggestion, and recommended as a closing item of their report, that it be discontinued. The friends of our Convention series were so confident of success that when a motion was made to strike out this recommendation they let it go without debate. The result was a vote of about five to one to let it stand. It seems to me that the Publication Society has seen its best days in South Carolina, and it will do far less in the way of supplying literature for our Sunday schools than it has ever done. I rejoice to see that old North Carolina at her last Convention took high ground in favor of our series, and I learn from a friend, who has made the matter a subject of close study, that there are good reports from the whole South along this line. So we have a solid South in more things than one. I cannot see how it is possible for us to fail to support our own publications, for it is our work, and we cannot leave our work and go out to help other people. I have no fears since South Carolina has practically settled the question, for I am sure that brethren everywhere were holding their breath to see how she would do it, and that they were waiting to know on which side of the fence they had best fall.

BAPTIST CONGRESS.

Just now the tune in our State has been struck to a new song, and it has been raised in a very high key. A goodly number of the saints crossed the Savannah, and in the city of Augusta saw for the first time in their lives a Congress in session. Now you never heard in all your life such a noise as the little fellows are making who went over there. It almost takes one's breath to hear them, and the screaming is so loud that I am nearly deaf. Such bragging on mortal men, and puffing and blowing was never heard before. Dr. Lansing Burrows has my profound sympathy, for I know the great shower of taffy which has fallen upon him from our side of the river will weigh his big frame down, and I fear that he will not recover in time to attend our Convention next May. The thing was presided over by a Governor, and I suspect, from all that I hear, that most of our brethren never saw such an animal before, and they were surprised to know that he was human, and especially to learn that he was a Christian. The whole business closed with a big supper, and this filled the brethren to overflowing. I have always heard that the way for a woman to reach a man was through his stomach. I suppose that good Dr. Burrows acted upon this principle, and captured the the hungry saints, and now leads them captive at his will. It must be a great thing to eat supper at a big hotel with a high sounding name in a big city with a lot of big men, Congressmen, Governors, &c. It would run almost any set of corn-field preachers wild. At least, this is the inference I draw from the noise that the brethren are making who were at one a few weeks ago.

PALMETTO TWIST.

Some fellow, I believe his name was Brown, had something to say about a Palmetto with a twist in it. Now, I do not know, but I think this palmetto is pretty straight, and that it will continue to survive even though it may receive a few chops with a hand axe ever and anon. However, as I am not much acquainted with Mr. Brown, I will not make many remarks to him. I do not think any such man lives in our State. If so, I am unable, just at this time, to locate him. Ah! I have it now. He is writing over a *nom de plume*, and striking his brethren in the back. Naughty fellow so to do!

I am yours with everlasting good will, and to be heard from again,

PALMETTO.

All the doors that lead inward to the secret place of the Most High, are doors outward—out of self, out of smallness, out of wrong.—*MacDonald.*

Magnetic Nervine quickly restores lost manhood and youthful vigor. Sold by Jno. C. MacRae, druggist, Raleigh, N. C.

Church Annexes.

The writer was not present at the close of the late Baptist State Convention, but it is evident from reports that the craze for multiplying organizations and annexes for church work has struck some of our Southern brethren.

The church is the only organization that our Saviour assumed the head and leadership of when he was contemplating the needs of men, and I am inclined to believe if he were here to-day arranging for the evangelization of the world, and the relief of all suffering humanity,—with due deference for all benevolent institutions,—the church would be his only institution for this work.

I thank the Masons, the Odd Fellows, and allthe charitable institutions, for what they have done for the world, and are doing. And especially that they have done it as they have as entirely human institutions, but I still believe that there is no good that they purport to do that is not comprehended under the design of the church, and if the churches had been all the while actively engaged in performing their function as the saving and uplifting power of humanity, *mind, soul and body*, as the designer intended they should, there never would have been provocation for the establishment of new and unsanctioned societies.

That there is great and imminent need for the training and better development of Christian people in all the evangelical graces is manifest, but why not do it in the name of Christ, i. e. the church, which is his only representative on earth? Can we conceive that the platform of the church is not broad enough to give scope to ample development and benevolence? What need is there to man except the need to please God? Since the organization of the church, and the apostolic interpretation by precept and example, of its functions, has new discoveries or revelations brought new duties and obligations that transcend the pales of the church? If not, then, why not better conclude that a present necessity is development of our churches, and not titled annexes or societies?

When the Grecians complained that the Hebrews neglected their widows in the daily ministrations, the apostles did not say that it was work without the bounds of the church, and make it incompetent to serve this demand, but they called upon the church to supply this need, and recognized its ability to do the work.

Now, some of our astute and nervously aggressive brethren may take occasion to say that I am too old fashioned and narrow in my views, but they can't accuse me of being out of harmony with the Bible and the abiding duty of the church.

I do not believe in running in ruts or holding to belief or practice because it is one of the *landmarks* of the fathers, but the rather I would have us correct their errors, taking advantage of their good examples, and go on to a more perfect state.

Our fathers largely neglected to encourage or work in the Sunday school, which is not an appendage, but the church itself in the exercise of its most potent function for good. Now, let us, one and all, oil up this piece of machinery, and put it to work for all it is worth. No better field can be opened for the development of both old and young in their full Christian capacities than here—such as cannot be afforded in the best of societies. The trouble, we think, is that this part of the church work is so neglected. We have not yet used the wisdom of "the children of this world" in preparation for Sunday-schools. Nor is our best talent employed to make this failure a success. But more about this some other time.

Again, our fathers were not systematic in their church work, and woefully lacked in method. With civilization and the multiplied phases of evil running riot with each other in a single era, our churches need to systematize and concentrate all their forces to combat with the enemy, and not to scatter their energy in a multiplicity of societies to do the same work. Here is one of our biggest failures as pastors. We lack method and tact in the management of our churches to reach the very best and most speedy results. Our Saviour was methodical and systematic. He had the multitude to sit down in fifties to be waited upon by the disciples, and I suppose each disciple had his part allotted to him in the service. They went out to preach, two and two, and in the order of the arrangement in the plan of salvation he had a well-defined method. Now what I want to show is this: If the churches themselves are duly organized and developed, there will be no time nor need to organize or run other societies.

Let us magnify the church of Jesus Christ, and do what we do "in his name." If the pastors would give the benefit of their experience in church development through our church organ, and every one would vie with the rest in practical application of the best methods to do the work, I think we would note great progress without expense to the church. C. W. BLANCHARD.

December 23, 1893.

Made Happy at Christmas.

Dear Bro. Bailey:—I want to say through the RECORDER that two of my churches, East Bend and Shiloh, made my wife and I easy and happy during Christmas, and for days to come. The box sent by the brethren and sisters of East Bend church contained flour, meal, ham, beef, lard, sugar, coffee, eggs, butter, apples, dried peaches, and other articles. The box sent by the brethren and sisters of Shiloh church contained all the good things of the season, for which we are thankful. We greatly appreciate the kindness and sympathy of the brethren and sisters. I feel greatly encouraged, and mean to be more faithful during the coming year. Other nice articles were presented by our neighbors and friends. The Lord be praised for it all.

C. C. HAYMORE.

The Question of Higher Education.

Dear Recorder:—Apropos of the educational discussion in North Carolina, I mention a conversation which may be of interest.

The gentleman with whom I conversed was brought up in Boston, and is a graduate of Harvard. I asked him if there were schools of high grade in Massachusetts supported in whole or in part by the State. He said he knew of only one—the Massachusetts Institute of Technology. And he added that State support of colleges or of a university was contrary to the settled policy of his State from the beginning. "The business of the State," he went on, "is to foster and perfect the public schools. Here is a field for all the wisdom and all the money the State can command. And we leave to private enterprise the founding and equipment of schools—like Harvard and Wellesley—which in the nature of the case can reach only a small proportion of the population. Moreover, Harvard and Wellesley and the rest would instantly oppose the founding and support by the State of a State University, believing such an institution to be wrong in principle and unnecessary in fact."

One other word. There is just now in this latitude an acute disturbance in educational circles due to the so called Spelliesy bill which is pushed by Roman Catholics for introduction into the New York legislature. This bill provides for a division of the public school fund among religious denominations. It has raised a storm of opposition. The gist of the opposition is in this proposition: Public money for public schools. School money collected by taxation from all the people must be devoted to the education of all the people in schools which the people control. The diversion of such money to another purpose whatsoever contravenes the educational policy which by distinction has come to be known the world over as American.

It would be strange indeed if by the blinking or confusing of this principle, North Carolina should be found in the company of their highnesses Cardinal Gibbons and Apostolic Delegate Satolli and of his supreme Highness the Pope of Rome!

Yours cordially,

EDWIN M. POTEAT.

Boston, Mass., Dec. 28, 1893.

In these days of disappointments it is a gratification to know that one can buy a bottle of Salvation Oil for 25 cents.

From South Carolina

Dear Recorder:—We have greatly enjoyed your accounts of the recent Baptist State Convention, and among the number of interesting items, three struck us as exhibiting in a large measure, the spirit of independence and progress that pervaded the Convention. Matters of local interest were relegated to the proper authorities, the local churches. The brethren do not believe in the retrenchment policy in missions. Their purpose is enlargement. Circulation must be kept up in the extremities. "The light that shines farthest shines brightest at home." They were willing to discuss so unpopular, and yet so important and living a question as co-education. We honor the brother whose head and heart are set for the defence of this system. We are among those who believe this will be the prevailing system, even in so conservative a State as North Carolina, before a great many years shall have passed. We are glad the Convention comes within our reach next year.

We shall soon close our fifth year on this field, and there are few pastors who have enjoyed more constant expressions of appreciation from their people. Thanksgiving, Christmas, or the visiting brother have never yet come without their sharing in our entertainment in a substantial way. A neat extension dining-table, together with a number of nice edibles, constituted Mrs. Dowell's Christmas present from the ladies of our church.

Our hearts and sympathies are with you in your efforts to lead the people up to a higher plane of usefulness and Christian living.

Hoping for you still larger usefulness and increased prosperity in your responsible work, I am, fraternally,

C. L. DOWELL.

Dovesville, S. C.

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Very many of our teachers and superintendents feel sorely their need of capacity to intelligently teach the lessons of the Sunday-schools. They cannot have, at so little cost, any better help to prepare them for successful teaching than *The Baptist Teacher*, published by the American Baptist Publication Society. Its "Expository and Practical Notes," "Lesson Topics," and "Hints on Teaching the Lesson" for the different classes, if well studied, are very helpful.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Dec. 24, '93.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 47 pm	9 51 pm	
Ar Rocky Mount.	12 55 pm	10 45 pm	
Arrive Tarboro	2 35 pm		
Leave Tarboro	12 07 pm		
Lv Rocky Mount.	12 55 pm	10 45 pm	6 00 am
Leave Wilson	1 55 pm	11 25 pm	6 35 am
Leave Selma	2 45 pm		
Lve Fayetteville	4 25 pm	1 15 pm	
Arrive Florence	7 05 pm	3 27 pm	

	No 47. Daily.		
Leave Wilson	2 05 pm		6 35 am
Leave Goldsboro	3 00 pm		7 20 am
Leave Magnolia	4 18 pm		8 29 am
Arr Wilmington	5 50 pm		10 00 am

TRAINS GOING NORTH.

Dated Dec. 24, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 05 pm	7 30 a m	
Lv Fayetteville	9 20 pm	10 27 a m	
Leave Selma		12 10 a m	
Arrive Wilson	11 18 pm	1 05 a m	

	No 43. Daily.		
Lve Wilmington	9 00 a m		7 00 pm
Leave Magnolia	11 40 a m		8 37 pm
Lv Goldsboro	12 00 a m		9 48 pm
Arrive Wilson	12 50 a m		10 35 pm

	No 14. Daily.		
Leave Wilson	11 23 pm	1 15 pm	10 40 pm
Ar Rocky Mount	12 05 pm	2 07 pm	11 25 pm
Arrive Tarboro		2 35 pm	
Leave Tarboro		12 54 pm	
Lv Rocky Mount.	12 05 pm	2 07 pm	
Arrive Weldon	12 56 a m	3 17 pm	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.35 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 6.30 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.30 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

Literary.

Out of the Sunset Sea. By Albion W. Tourgee. Merrill & Baker, New York. Price, $1.75.

We are glad that the distinguished author has found another and a wider field for the basis of his last fiction. "Out of the Sunset Sea" is an admirable historical novel based on Columbus and his search for a new world. It is peculiarly interesting just at this period, having to deal with a subject recently so prominent in our minds. Tourgee has lost none of his powers of description in narrative,—in fact we have found "Out of the Sunset Sea" more interesting, and stronger in plot and execution than any of his former works. North Carolinians and Southerners should read this book, and judge Tourgee's powers by it rather than by his former works. The illustrations by Aimee Tourgee are strikingly vital and very appropriate.

The Ladies' Home Journal for January is fully up to its former high standard. The second instalments of "How Little Lord Fauntleroy Really Occurred," by Mrs. Burnett, and "My Literary Passions," by W. D. Howells, and Pomona's letters are of great interest. The various departments are, as usual, interesting and instructive.

We have noticed a decided improvement in our College magazines this year. The improvement of two—the *University Magazine* and the *Wake Forest Student*—is especially gratifying. In the *University Magazine* for December appear several articles of marked interest, among them the conclusion of Dr. Venable's sketch of Student Life in a German University. The influence of the Chair of English is plainly apparent in the occasional excellent discussions of Shakespeare's works.——The *Wake Forest Student* for December is unusually attractive. Prof. Lanneau's admirable articles on Electricity in the November number is followed this month by "The Science of Fairy Tales" by Prof. Sledd, which would be a credit to any of our national magazines. This series of contributions by the Faculty adds greatly to the value of the magazine. Of the other contributions, all of which are creditable to their authors, the "Religion of Cicero," by the late R. R. Day, gives new insight into the life of our lamented brother. The editorials and departments are as strong as usual. We hope the *Student* may maintain the present high standard of its contributions.

Current Topics for December is before us. It is replete with valuable articles by distinguished writers on the topics of the time. "The Parliament of Religions," ably discussed by leading divines; Prof. Henry Drummond's "Three Things that Make up Life"; the "Assassination of Mayor Carter Harrison," and "The Mighty Dollar" by Jno. M. Stahl, are among the more valuable contributions.

The Old Testament and its Contents. By Prof. James Robertson, D. D., of the University of Glasgow. Anson D. F. Randolph & Co., New York. Price, 30 cents.

In this book we have a concise discussion of the Law, History, Poetry, and Prophecy of the thirty-nine books of the Old Testament. The author shows deep research, and has crowded the rich results of his investigations in a volume, the price of which puts it within the reach of all. It is a valuable addition to the Bible class system.

The Pentateuch. By Rev. A. J. Rowland, D. D. 16mo, 96 pages. Price, 50 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

On the title page of the little book we are told that it belongs to the series of Bible Handbooks which have been provided for by the Publication Society. It marks a worthy beginning of the series. It is small as the number of its pages, but it contains a vast amount of information, and points out to the student the means whereby much more may be obtained. Following the Introduction, the books are taken up in order. They are thoroughly analyzed, and difficult points as to the authorship, composition, and interpretation are explained. The general make up and appearance of the book are very attractive, and it would seem that this series, if carried out as begun, will be of very great service to our young people and to others who may be led to use the books. This first volume of the series cannot be too highly recommended.

The Columbia Desk Calendar, which is issued annually by the Pope Manufacturing Company of Columbia Bicycle fame, is out for 1894, much improved in appearance. It is a pad calendar of the same size and shape as those of previous years, having a leaf for each day, but its attractiveness has been heightened by the work of a clever artist, who has scattered a series of bright pen-drawings through its pages. It also contains, as usual, many appropriate and interesting contributions from people both bright and wise.

Three Roman Girls. A Tale of the Catacombs. By Mary E. Bamford. 12mo, 253 pages. Price, 1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This is a story of Rome during the reign of Diocletian and connected with the terrible persecution of Christians with which his name is associated. The three Roman girls who give the title to the book are sisters and members of a family driven from home by the remorseless edict of persecution. They and others were hunted like wild beasts, and many lost their lives in the arena and throughout the provinces under the unspeakable cruelties of their foes. The volume is one of the young peoples' series of select fiction, and will be most serviceable, not only in giving a vivid picture of the life of those early days, but also in teaching what at times it has cost to be a Christian.

The Reasonable Christ. By Geo. E. Merrill. 220 pages; cloth. Price, $1.25. Silver, Burdett & Co., Boston.

The author of the *Reasonable Christ* has fully attained his "one desire in the preparation of this book;" that is, "to present the Christ of the gospel as one who satisfies the reason as well as the hearts of believers. We have greatly enjoyed the book, and place it among the most valuable philosophical contributions on the life and words of Christ. Chapter VII, on the "Questions of the Times," in the light of our knowledge how Christ met the questions of his time, is both interesting and instructive. The book is well and strongly written, and thoroughly logical, and strengthens the cause, where its enemies claim it is most weak.

What Baptists Stand For. By Lemuel Moss, D. D., LL. D. 16mo, 23 pp. Price, 5 cents. Philapelphia: American Baptist Publication Society, 1420 Chestnut Street.

The special excellence of this pamphlet largely consists in that it deals with current conceptions and misconceptions in relation to Baptists. The subject is treated negatively and positively. On the one side it is said that Baptists do not stand for the opprobrious doctrine and polity which some have charged against them. On the other hand they do stand for certain distinctively New Testament, and hence, vital principles, as they have always stood.

The twenty-seventh volume of *The Homiletic Review* opens with a comprehensive article by Prof. Wm. C. Wilkinson, on "The Attitute of Christianity toward Other Religions." Dr. Robert Balgarnie follows with an article dealing with some of the difficulties of prayer consequent upon the doctrine of the Trinity, as held by those who maintain the evangelical view. The Rev. Wm. C. Schæffer discusses the subject, "Emotion in Religion." Dr. Wm. Hayes Ward tells of the light that has been thrown by recent discoveries upon the life and character of Belshazzar. The Sermonic Section contains several timely sermons for the beginning of the new year. An interesting description of the social and religious customs of the Ainu, by Rev. A. H. McKinney will be found under the head of Sociology and Comparative Religion. In the Miscellaneous Section are two helpful papers, one by Rev. E. P. McClintock on "Fellowship with Christ in His Sufferings an Essential Qualification for the Work of the Ministry," the other by B. B. Loomis, D. D., on "Ideal Worship." This number augurs well for those that are to follow. *The Homiletical Review* is almost indispensable to those engaged in the work of the ministry. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at $3 00 a year.

Brain-Workers

Use Horsford's Acid Phosphate.

When night comes, the literary and active business man's brain is hungry from the exhausting labor of the day. Horsford's Acid Phosphate quickly supplies the waste of tissue, and refreshing sleep results.

The late Dr. James A. Delke.

Dear Bro. Bailey:—I desire to express through the columns of the RECORDER the sentiments of admiration and affection entertained by my family and me toward Dr. James A. Delke, who recently passed to the heavenly land.

Bro. Delke came into our home in June, 1885, when I was in charge of Thomasville Female College. He remained with us while there and went with us to High Point when we removed our school to that place and remained until last April when he went to his nephew's at Conway, S. C., where he died as you have already announced. He was fully employed in teaching for the first four years and partially for the greater part of the remainder of the time, being one of our family. We greatly admired him for his profound erudition, his versatile talent, his genial nature, and his warm and true heart. We loved him for all these, and still more for his devotion to the Lord Jesus, and his high ideal of character and devotion to duty.

James A. Delke, A. M., LL. D., the scholar, poet and christian, is no more, and earth is poorer; but he is happy, our loss being his gain. There are few with such varied and extensive scholarship and talent, and gentle, kind, loving hearts.

With a heart full of love for our departed friend and brother, I pen this tribute to his memory. Yours fraternally,

J. N. STALLINGS.

Blue Ridge Institute,
Low Gap, Dec. 27, 1893.

Sick headache yields to Beecham's pills.

Commit thy trifles unto God, for to him is nothing trivial; and it is but the littleness in man that seeth no greatness in a trifle.—*Tupper.*

Mere amusement allures and deceives us, and leads us down imperceptibly in thoughtlessness to the grave.—*Pascal.*

A Barrel Clothes Hamper.

A very satisfactory receptacle for soiled clothes can be made, says the *Country Gentleman*, by covering a barrel with what used to be called furniture calico, but now is sold under the name of comfortable print. The barrels that pulverized sugar comes in are of good size for this purpose. Carefully break off all nails that project, both on the inside and outside. Line the inside of the barrel with smooth brown paper, or remnants of wall paper can be used, using flour paste to fasten the paper in. Measure four pieces of print the depth of the barrel, allowing four inches extra for the frill at the top. Join the pieces and run a strong thread around the lower edge to draw it on; fold over two inches at the top and gather at the bottom. Draw this cover over the barrel, even the fullness, and secure it in place with small tacks. Place a two inch band of silesia around the top to hide the tacks. Cover the lid of the barrel, inside and out, with the print. Make a knob in the center of this lid by putting a screw through the medium sized spool and screwing it firmly in place. Cover the spool with silesia like the bands on the hamper. This makes a neat and handy place to keep soiled articles, and each week when they are removed the hamper should be given a few hours' exposure to the sun and air.

Giving Cheer or Gloom by our Words.

Words of cheer are words of help. Words of gloom are words of harm. There is a bright side and a dark side to every phase of life, and to every hour of time. If we speak of the bright side, we bring the brightness into prominence; if we speak of the dark side, we deepen its shadows. It is in our power to help or to hinder by a word any and every person whom we are with. If we see a look of health or of hope in the face of an acquaintance whom we casually meet, and we tell him so, he goes on his way with new life in his veins. If we see a look of failing strength and of heaviness of heart in one to whom we speak, and we emphasized the fact that he looks poorly, we give him a push downward as our contribution to the forces which affect his course. A look or a word can help or can harm our fellows. It is for us to give cheer or gloom as we pass on our way in life; and we are responsible for the results of our influence accordingly.—*Sunday-school Times.*

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.

The Society Woman as a Failure.

The life and occupations of a society woman, in failing to awaken her to her full development, fail also in rendering her companionable to the business man, who has little time to indulge his taste for æsthetics. It is the wife's over valuation of sentiment, and the lack of sympathy and comradeship between husband and wife, which lead to the well-worn statement that marriage is a failure; but may not the truth rather lie in the fact that marriage is a failure in just so far as woman is a failure? Can she ever grow to her full status and stand on the same plane with man as long as she continues a creature of cramped and undeveloped energies?—*Bertha Monroe Rickoff.*

Don't be talked into having an operation as it may cost you your life. Japanese Pile Cure is guaranteed to cure you by Jno. Y. MacRae, druggist, Raleigh, N. C.

Are There Many of Them?

"But, alas! there are many Christian parents who neglect to provide good reading for their families; and when asked even to subscribe for their church paper, object because they say they cannot afford it!—yet they subscribe for sensational secular and Sunday newspapers, and thereby often the tastes, the morals, and the character of their children are ruined. There is a fearful responsibility upon parents in respect to this momentous source of moral corruption."—*Lutheran Observer.*

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—*Farrar.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Never did any soul do good but it came readier to do the same again with more enjoyment. Never was love or gratitude or bounty practiced but with increasing joy which made the practicer still more in love with the fair act.—*Shaftesbury.*

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with right principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity.—*Daniel Webster.*

Ridicule is the attire of all energy amongst those she controls.—*Lord Lytton.*

Cuticura SOAP

The most Effective Skin Purifying and Beautifying Soap in the World. The Purest, Sweetest and Most Refreshing for Toilet Bath and Nursery.

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 53 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 20 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m, daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL. HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	5 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 19 a m	
Ar Fayetteville		9 55 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	13 50 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. R. KYLE, Gen. Pass. Ag't.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 03 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 05 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 06 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 30 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 26 p m
9 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 30 p m	Lv	Henderson	Lv	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 30 a m
7 30 p m†	Ar	Fayetteville	Lv	8 37 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 p m connects with No. 117 at Washington.

No 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No. 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, etc., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen'l Pass. Agent.
JNO. C. WINDER, Gen'l Manager.

Does Indebtedness to Men Excuse Christians from Giving to the Lord?

Outline of an Address made by Dr. J. L. Carroll at the Union Meeting at Durham, Dec. 30th, 1893, and requested for publication by the Union.

Many seem to think so. When appealed to for a contribution to the Lord's work, they often reply, "I am in debt, and I must be just before I am generous." What they owe to men they regard as a matter of justice; what they give to the Lord is a matter of generosity, pure and simple. They do not sing:—

"O to grace how great a debtor,
Daily I'm constrained to be."

They do not regard God as one of their creditors at all; and yet he is one of the highest dignity—a creditor to be preferred, whose claim should be met first. He evidently thinks so. In accordance with this view he gave the law under the old dispensation concerning the first fruits of the flocks and fields and other products of human labor, which were to be devoted to his service. To the poor widow of Zarephath, who said—1 Kings 17: 14—"As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die." God's representative said, "Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son." And under the new dispensation the Lord himself has laid down the law—Matt. 6: 33—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The interests of the Lord's kingdom are of primary importance; food and raiment are secondary in character. According to the Scriptures, then, men ought to make God a preferred creditor; and the considerations which usually prompt the preference of debtors would make him such also. For instance, some prefer to pay,

1. *Those most able and willing to help them afterward.* This is a mercenary motive, but it is none the less powerful. Some men will have an eye to future business operations, and the best way to get help in time of need. But who is more able and willing to assist than God is? Ps. 75: 6, 7—"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one and setteth up another." Prov. 3: 9, 10—"Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine." Prov. 10: 22—"The blessing of the Lord it maketh rich, and he addeth no sorrow with it." Prov. 11: 24—"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 19: 17—"He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he pay him again." And so taught our Lord—Luke 6: 38—"Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." And so did Paul—2 Cor. 9: 7, 8—"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work." From this point of view is not God the one to prefer?

2. *And some their kinsfolk.* Those who are bound to them by the closest ties, and who love them best. Then let Christians pay God first, for he is their Father. Gal. 3: 27—"For ye are all the children of God by faith in Christ Jesus." And never had children such a father—one who loved them with such infinite wealth of affection, and who—Rom. 8: 29—"did predestinate them to be conformed to the image of his Son, that he might be the first born among many brethren." And surely they ought to prefer Jesus Christ, their Elder Brother, who loved them and gave himself for them. John 15: 13—"Greater love hath no man than this, that a man lay down his life for his friends." He graciously recognizes his brotherly relation to them—Heb. 3: 11—"He is not ashamed to call them brethren." And he loves them as such—Matt. 12: 50—"Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Observe he does not say brother, *or* sister, *or* mother; but brother *and* sister *and* mother. They are as dear to him as brother and sister and mother combined. If affection is to determine the preference, ought he not to have it?

3. *Others prefer to pay those whom they have owed longest.* If any must wait, let it be the latest creditors. They want to give *age* the preference in the payment of debts. Nor is it a bad rule. There seems to be much of equity in it. But by this rule God will come in first, for he is beyond question the oldest creditor. Our debt to him runs back to the beginning of our existence. Every one of us may say to him as did David—Ps. 139: 15, 16—"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Then he opened account with us, and it has been running ever since. Acts 17: 28—"For in him we live and move and have our being." How clearly David recognizes this in Ps. 30: 3—"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive." Hence his exhortation in Ps. 66: 8—"O bless our God, ye people, and make the voice of his praise to be heard, which holdeth our soul in life." During life he has never failed to do us good. Ought not this life long creditor to have the preference?

4. *And others still prefer to pay first those they owe most.* And this suggestion savors of equity also. But it, too, brings God's claim to the front to be settled first. For whose debt can be compared with his in point of magnitude? What mind can undertake to estimate what we owe him as our Creator, Preserver, Benefactor and Redeemer? By what arithmetic may its immense proportions be calculated? It is simply incalculable, inconceivable. Eternity alone can reveal it.

"When this passing world is done;
When has sunk yon glorious sun;
When the pearly gates we gain,
Never to go out again;
Then, Lord, shall we fully know—
Not till then—how much we owe.

When we stand before the throne,
Clothed in beauty not our own:
When we see thee as thou art,
Love thee with unswerving heart;
Then, Lord, shall we fully know—
Not till then—how much we owe.

When the praise of heaven we hear,
Loud as thunders to the ear;
Loud as many waters' noise,
Sweet as harp's melodious voice;
Then, Lord, shall we fully know—
Not till then—how much we owe."

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is generaldebility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

"In the Observatory."

BY M. P. M.

INTERNATIONAL SUNDAY-SCHOOL SERIES.

The *Examiner* has a timely and forcible editorial on the coming conflict between the present series of Sunday-school helps and the new method proposed by many of the best Bible students and Sunday school workers in the land, known as the "inductive method of Bible study." That there will be a mighty contest over the question, every thoughtful Sunday school worker must see. The International Series have done a great work, but they have been *so* abused, that there has arisen a strong conviction that we need a strong reform along this line. Your "Observer" had occasion to call attention to this subject in the report on Sunday-schools before the late Convention. The conviction has been growing with him for some years that the abuse of the International lesson helps would compel some reform and the introduction of some new methods. He is now convinced that the time has now fully come in which we must change. So far as my observation extends, great numbers of our teachers and scholars do not study the lesson worthy the name, and I am convinced that they will not until they are compelled to do so by some method which will not permit them to shirk as they now can.

"THE YOUNG PEOPLE'S MOVEMENT."

No more interesting or important question is before the Baptists of the South than the question of our young people and how to use them. I have been much interested in a discussion going on among the Baptists of New York State, led by Clifton L. Anderson on one side and Dr. W. C. Bitting on the other. The controversy is not "whether the churches shall have young people's societies or not," but whether these societies shall be Baptist or undenominational. Mr. Anderson is at the head of the Baptist Young People's Union in the State, while Dr. Bitting is a prominent pastor in the State. The controversy is one that ought "to speak loud" in the ears of North Carolina Baptists. It may be argued that such is not the question before our people, but "shall we have any sort of young people's organization in our churches?" True enough, and as for the "Observer," he would rather have no "society" in the churches than to have undenominational ones. A great and mighty effort is already being made to take our young people from us, and such effort is much more effectual when made through these undenominational affairs. If it was simply a question of whether we would have a society or not, I could understand and appreciate the position of those pastors in the State who oppose "the innovation," but that is not the question which confronts Baptists of to day, but "shall we have Baptist young people's societies and train and control our own young people, or shall we "stand in the road" and let the undenominational wagon run over us?—and when it is almost too late, find ourselves, as in New York, trying to organize our young people as a matter of self defence. Let us learn by the experience of our brethren "other wheres" and keep along "with the procession" rather than try to go in the opposite direction or stand still.

RESIGNATION

Your "Observer" has resigned the care of the Lincolnton church after twenty-seven months' labor. The work has been done under many difficulties, but with many evidences of the Divine favor. We have had twenty-five additions to the church, seventeen of whom were by baptism. This is gratifying to the retiring shepherd, inasmuch as there had not been so many additions to the church within the past ten years.

We have had some sad deaths during the time. Only to day Bro. J. W. Loyd passed to his reward. In August last, Bro. L. T. Wilkie, our senior deacon and treasurer, was called to his home on high.

The workers die, but the work goes on. The work here is very dear to me, but we had a *situation* on hand, and that *situation* was the cause of disturbances between the membership. Perhaps your readers are not acquainted with a *situation*, but they may rest assured that it is a troublesome affair, and as ours expressed itself as determined to remain, your Observer thought it best to go. The church has not yet decided upon a successor, but whoever comes will have the privilege of preaching to as noble a people as the sun shines on.

December 28, 1893.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.
"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.
Pittsburgh. GEO. A. MACBETH CO.

STRENGTH And beauty of leather is Vacuum Leather Oil; 25c, and your money back if you want it. Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.
Vacuum Oil Company, Rochester, N. Y.

Florida News and Notes.

Baptist affairs are standing the pressure of the hard times remarkably well; pastors' salaries are kept paid up pretty generally, there is but little shifting from church to church, our University at De Land has 194 students, a dozen or more of which are young preachers. The De Land people are getting ready to erect a costly meeting-house, our State Mission work has moved on vigorously and the debt on the Board to be reported at Plant City at the Convention on the 10th of January, will not be much, if anything, the people are hopeful, but few pastorates are vacant, and we propose to stand the storm, for we are satisfied it won't be very long. The *Baptist Witness*, our Baptist organ is standing the storm too, it is the best paper the Baptists here have ever had, and commands greater respect and confidence; if any paper has a "hustler" behind it, the *Witness* has in the person of J. C. Porter.

EVANGELISTS.

And along with the migratory birds come the evangelists, in advance of the cold, holding meetings anywhere, everywhere that an invitation is extended. Rev. A. P. Graves has had meetings at Leesburg, Dade City, Sanford and elsewhere, "Singing" Price of New York, is announced for Ocala early in January, and others will come and stir up things at other places. Some think this course wise, others think it otherwise, and so we go; I may be prejudiced against this class of our ministry, doubtless all must not be judged in the scale in which A. B. Earle and Sam Jones are weighed, these two I have heard of, heard and seen, and I am unconvinced. I don't wish to be understood as meaning that evangelists do no good, but I would like to see an experiment running through twenty years tried between two churches equals in all things, one having evangelists with their methods of "hustling in converts," holding special meetings twice a year, the other church steering clear of the evangelist and having protracted services when the indications from the Lord were favorable, the pastor and his own people doing the work, or if outside aid should be needed, have a prudent, pious pastor come in and do the preaching. With some limitations, doubtless this experiment has been made, with what results? In my humble judgment this experiment of which I have spoken, would at the end of a score of years be overwhelmingly convincing that *sans* evangelist method had accomplished far more. My observation goes to sustain my theory, for the deadest churches I wot of are those that call in periodically the travelling evangelist; but I am a warm advocate of protracted meetings of the old fashion sort. I claim to represent myself and no one else.

TOURIST SEASON

is here again, it brings with it all sorts, sizes, conditions and occupations. Our hotels, boarding-houses, livery-stables, railroads feel the quickening stimulant in a mighty way—and our churches are greatly assisted too, many who come bring their religion with them, it being a kind that will bear transportation, they hunt out our prayer meetings, fall in with our congregations, help in every way in which good, earnest Christians can work; our churches feel the quickening influence of such, the pastor is assisted in his problem of bread and butter. We learn that a Baptist from North of Mason-Dixon is a Baptist just the same, sometimes a better one.

But enough, I do enjoy the RECORDER, I think it was never so good. How I'd enjoyed meeting your class at Elizabeth City. Send us some more good Baptists like Bro. and Sister Crawford of Ocala. SEYE.

Baptist Female University.

An adjourned meeting of the Board of Trustees of the Baptist Female University of North Carolina, will be held in the rooms of the Board of Missions and Sunday-schools of this city on Tuesday, January 16th, at 4:30 p. m. It is earnestly desired that every member of the Board be present.

The following constitute the Board of Trustees:

W. L. Poteat, President; J. C. Scarborough, O. L. Stringfield, A. M. Simms, C. M. Cooke, W. A. Montgomery, W. N. Jones, R. T. Vann, N. B. Broughton, R. H. Marsh, R. Van Deventer, C. J. Hunter, C. Durham, J. W. Carter, E. McK. Goodwin, J. N. Holding, W. C. Petty, E. K. Proctor, Jr., J. H. Lassiter, W. G. Upchurch, W. T. Faircloth, R. P. Thomas, Thomas Hume, C. B. Aycock, T. E. Cheek.

N. B. BROUGHTON, *Secretary.*

We have received a beautiful calendar from C. I. Hood, the great Sarsaparilla man. It will be an ornament to any desk or mantle. Price 6 cts. stamps.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Gross irregularities, amounting to millions of dollars, are stated to have been discovered in the New York custom house. A Treasury special agent's report on the matter has been laid before Secretary Carlisle. The report refers principally to tobacco refunds from 1883 to the present, in which the irregularities are alleged to have occurred.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Liberty Asso, $11.53; Galeed ch, Bladen, 6.15; Centre Road ch, ditto, 75c; Mountain Creek ch, Flat River, 5.40; A Friend, 1.00; Providence ch, Chowan, 7.50; Rehoboth ch, ditto, 2.00; Shiloh ch, ditto, 5.00; Pleasant Grove ch, ditto, 4.00; Elizabeth City ch, ditto, 20.00; Ebenezer ch, ditto, 2.00; Powell's Point ch, ditto, 5.73; Poplar Branch ch, 63c; Enon ch, Yadkin, 2.00; Third ch, Durham, 1.15, W J. Hopkins, 2.55, Bethany ch, Sandy Creek, 1.00; First ch, Raleigh, Central, 10.00; Boiling Springs ch, King's Mountain, 4.95. Total, 93.34. Previously reported, 293 13. Total this year, 386.47.

Foreign Missions—Back Swamp ch, Robeson, $15.03; Saddle Tree ch, ditto, 13.30; Ashpole ch, ditto, 10.00; Big Branch ch, ditto, 8 72; Spring Hill ch, ditto, 8.00; Tolarsville ch, ditto, 3.61; Bear Swamp ch, ditto, 3.00; Red Springs ch, ditto, 2.75; Mt Zion ch, ditto, 1.55; Mt Elim ch, ditto, 1.54; W M S, Long Branch ch, ditto (Japan), 1.14; Pleasant Hope ch, ditto, 52c; McAlpin's Grove ch, ditto, 50c; White Pond ch, ditto, 50c; Pleasant Hill ch, ditto, 2.02; E J Biggs, ditto, 5.00; Abbottsburg ch, Bladen, 1.25; Central Union, ditto, 1.80; W M S, Carthage ch (Japan), 3.80; S S, Ruffin ch, Beulah, 6.25; W M S, Gatesville ch, Chowan (Japan), 3.00; Enon ch, Yadkin, 4.00; W M S, Rennert ch (Japan), 3.25; W M S, Tabernacle ch, Raleigh, 8.70; Sunbeams, Lilesville ch, 1 21; W M S, Perry's Chapel ch, Central, 2.95; W M S, Chapel Hill ch (Japan), 5 00; W M S, Stoney Creek ch, Tar River, 1.00; Chapel Hill ch, Mt Zion, 20.00; Wake Forest ch, Central, 4.84; Bethany ch, Sandy Creek, 2.00; Eton's ch, 2.69; Women and children, Lilesville ch (Japan), 3.00; S S, Pine Grove ch, Chowan, 5.00; Antioch ch, Little River, 1.06; Turkey Branch ch, Tar River, 1.10; Boiling Springs ch, King's Mountain, 1.00. Total, 160.08. Previously reported, 372.51. Total this year, 532.59.

Home Missions—Robeson Union Meeting, $9.78; Providence ch, Robeson, 2.08; Warrenton ch, Tar River, 8.86; W M S, Stony Creek ch, ditto, 1.00; Third ch, Durham, 2.40; Bethany ch, Sandy Creek, 2.00. Total, 26.12. Previously reported, 217.07. Total this year, 243.19.

Education—Providence ch, Robeson, $1.50; T C Britton, Soochow, China, 5.00; Sawyer's Creek ch, Chowan, 15.00; R H Jordan, 9.00; Mrs R H Jordan, 9.00; Bethany ch, Sandy Creek, 40c. Total, 39.90. Previously reported, 25.67. Total this year, 65.57.

Orphanage—W M S, Henderson ch, $7.20; Galeed ch, Bladen, 8.10; Sawyer's Creek ch, Chowan, 9.54. Total, 24.84. Previously reported, 139.34. Total this year, 164.18.

Centennial Enlargement Fund—First ch, Durham, Mt Zion, $5.00.

Ministerial Relief Fund—Lumberton ch, Robeson, $18.91; Tolarsville ch, ditto, 3.40; Back Swamp ch, ditto, 3.45; Red Springs ch, ditto, 5.64; Big Branch ch, ditto, 4.31; Raft Swamp ch, ditto, 2.75; Spring Hill ch, ditto, 1.50; Providence ch, ditto, 1.82; Long Branch ch, ditto, 75c; S S, Chickasaw ch, ditto, 50c; Warrenton ch, Tar River, 12.26; Galeed ch, Bladen, 8.15. Total, 63.44. Previously reported, 64.30. Total this year, 127.74.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Jan. 6, 1894.

La Grippe Again.

The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.

ATLANTA, GA., Nov. 28, 1893.
In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe. L. STUART.

MONTGOMERY, ALA., Oct. 18, 1893.
About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip.' MRS. GEO. TINDALE.

SWEETWATER, TENN., June 23, 1893.
My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health. J. T. BARROW, Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev. J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 31, 1893: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."

Keep the bowels open with Germetuer Pills.

KING'S ROYAL GERMETUER CO., ATLANTA, GA.

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Stationery Co.,
309 Fayetteville St., (opp. Postoffice.)
Manufacturing Stationers.
WE ARE KNOWN AS
Headquart'rs for fine Stationery
Office and School Supplies.
Can supply you with anything in the stationery line you may need. We are daily receiving new novelties in Fine Writing Paper, Envelopes, Fancy Goods, &c. Our prices attract the attention of all buyers.
We carry in stock Blank Books, Ledgers, Journals, Cash Books, Day Books, Record Books, &c. Pocket memorandums in great variety. Letter Copying Books, Copying Presses, Press Stands, Letter Files, Binding Cases, Invoice Books, Gum Stub Files; Note, Draft, Receipt, and Check Books Marking and Shipping Tags, Gum Labels, Pin Tickets, Fairchild's Gold Pens and Pencils, Wirt, Albemarle, Blair, and Tip-Top Fountain Pens; Ladies and Gents Pocket Books, Card Cases, Purses, Wallets, Bill Books, etc.
We have a large and complete line of Slate Straps, Pens, Pencils, Sponges, Tablets, &c. School Bags of every description, at prices that cannot be beaten.
All orders will receive prompt and careful attention. If we haven't what you want in stock, we can furnish it at short notice. Your patronage is solicited.
W. G. SEPARK, Manager, Raleigh.

HATCH CHICKENS BY STEAM
With the Improved Excelsior Incubator.

Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other Hatcher. Lowest priced first-class Hatcher made.
Circulars free. Send 6c. for Illus. Catalogue.
GEO. H. STAHL, Quincy, Ill.

THE IMPROVED VICTOR INCUBATOR

Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free.
Catalogue 4 cents.
GEO. ERTEL & CO., Quincy, Ill.


AGENTS $50 to $100 a WEEK.
Ladies or Gents. Best seller known. Sold at every house, place of business or farm the year round. "Climax" Electric Lamp cleans all kinds of light machinery. Cheaper than wax or earth. Connected instantly to watch or sewing machine, corn sheller, pumps, fans, lathes, jewelers' or dentists' machinery, &c. Clean, Noiseless, lasts a lifetime. No experience needed. To show in operation means a sale. Profits immense. Circulars free.
W. C. HARRISON & CO., Columbus, O.

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They can always be depended on to produce the finest Vegetables and Flowers and successful Farm crops.
Wood's Seed Book
tells you when to plant, how to cultivate, and all about the best Seeds, together with much valuable information about profitable crops, both for the Garden and Farm. Mailed free. Write for it.
The Largest Seed House in the South. T. W. WOOD & SONS, Seedsmen, Richmond, Va.

A sixteen-page folder, "What ministers of the gospel say has been their experience with the Electropoise," mailed free to any address. Clergymen from all parts of the country add their testimony in favor of the instrument that cures when all else has failed. Write for one.
ATLANTIC ELECTROPOISE CO., Washington, D. C.

NEWS OF

Durham is to ha... plant to cost $10,000

Chief of Police J... died last Sunday we...

The East Carolin... Newbern, beginning...

The Quakers are s... fort to establish an o...

Gov. Carr has issu... execution of Peter D... ruary 8th.

Maj. R. S. Tucke... given several award... products at the Wor...

Mr. Chas. Slade of... ally killed on Decem... sion of a hand-made...

Hon. Hoke Smith... terior, will be the o... mencement of the S...

The town of Mor... a $3,500 fire recentl... dwelling house were...

Mr. Eli Phillips of... Chatham county, w... ago by the accidenta... his own hands.

Mr. Cicero Jackso... was accidentally th... Farmers, Randolph... and fatally injured.

Mr. J. G. Hall of... pointed permanent... and Lenoir Narrow... bond was fixed at $2...

During a negro... county, on Christma... shot in the head by... stantly killed. The...

Mr. Chas. M. Burr... talist, is to establish... the near future. Its... and it will be called...

Hon. Kope Elias ... dent to withdraw... Western Collectorshi... of Asheville, it is sa...

The *Shelby Revie...* white woman, name... was run over and k... W. N. C. Railroad ... week.

Mr. John W. Jen... editor of the Raleigh... cently purchased the... Monday of last week... of that paper.

At Collinsville, Po... of the 26th ult., W... and instantly killed... ing a fight two days... Wilkerson with a kn...

Several days ago ... Roper, was struck b... C. Railroad three m... and fatally injured. ... end of a cross-tie in...

Mrs. Ben Whitehu... in Bethel township... cently accidentally ... child, a boy twelve y... ing with a gun, whe... tire load taking effe...

On December 21st ... a Chinaman who wa... near Paint Rock, M... weeks before, was ... Tennessee. Hogs h... body.

R. S. Simpson, a ... Rutherfordton comm... day of last week by ... breast with a pistol. ... thought to have bee... act.

The board of lady ... Carolina Confederate ... recently closed a co... of Louisville, Ky., ... for $22,500, reservi... the quarry from wh... taken.

The State Conven... of Public Schools w... mington. The sess... Interesting address... able papers read. T... held in Raleigh the ... cember.

Abram Williams, ... colored, were hange... county, on the 12th ... David Umphlett, ... county, on the 4th ... said to be the first ... forty-seven years.

Mr. John Abner ... Harrell's Printing ... and a prominent ci... Public Printer of ... at his home in Hen... morning of heart ... fifty-one years of ag...

Gen...

A $300,000 fire o... night of the 22d ul...

Sir Samuel White... African explorer, ...

Wayne MacVeag... been nominated am... dor to Italy.

Dr. Chas. W. D... been appointed Ass... culture by Presid... ney was at one ti... Carolina Experim...

NEWS OF THE WEEK.

State News.

Durham is to have a soap factory, the plant to cost $10,000.

Chief of Police J. S. Mason of Charlotte died last Sunday week.

The East Carolina Fair will be held in Newbern, beginning February 24th.

The Quakers are said to be making an effort to establish an orphanage at High Point.

Gov. Carr has issued his warrant for the execution of Peter Degraff at Winston, February 8th.

Maj. R. S. Tucker of Raleigh has been given several awards for exhibits of sheep products at the World's Fair.

Mr. Chas. Slade of Newbern was accidentally killed on December 25th by the explosion of a hand-made cannon.

Hon. Hoke Smith, Secretary of the Interior, will be the orator at the next commencement of the State University.

The town of Morven, Anson county, had a $3,500 fire recently. Three stores and a dwelling house were entirely destroyed.

Mr. Eli Phillips of Bear Creek township, Chatham county, was killed several days ago by the accidental discharge of a gun in his own hands.

Mr. Cicero Jackson, a young white man, was accidentally thrown from his cart at Farmers, Randolph county, some days ago, and fatally injured.

Mr. J. G. Hall of Hickory has been appointed permanent receiver of the Chester and Lenoir Narrow Guage Railroad. His bond was fixed at $20,000.

During a negro row at Pactolus, Pitt county, on Christmas day, Dan Harty was shot in the head by Henry Miller and instantly killed. The murderer is in jail.

Mr. Chas. M. Burns, merchant and capitalist, is to establish a bank at Wadesboro in the near future. Its capital will be $50,000 and it will be called the Bank of Anson.

Hon. Kope Elias has requested the President to withdraw his nomination for the Western Collectorship. Hon. Melvin Carter of Asheville, it is said, will succeed him.

The *Shelby Review* learns that an aged white woman, named Mrs. Rebecca Garvin, was run over and killed by a train on the W. N. C. Railroad at Marion last Tuesday week.

Mr. John W. Jenkins formerly associate editor of the Raleigh *Christian Advocate* recently purchased the Durham *Globe* and on Monday of last week assumed entire charge of that paper.

At Collinsville, Polk county, on the night of the 26th ult., Wesley Wilkerson shot and instantly killed Ben Robinson. During a fight two days before Robinson cut Wilkerson with a knife.

Several days ago a man named C. W. Roper, was struck by a train on the W. N. C. Railroad three miles from Morganton, and fatally injured. He was sitting on the end of a cross-tie in a drunken sleep.

Mrs. Ben Whitehurst, a widow lady living in Bethel township, Pitt county, was recently accidentally killed by her youngest child, a boy twelve years old. He was fooling with a gun, when it discharged, the entire load taking effect in his mother's face.

On December 21st the body of Ling Gun, a Chinaman who was assaulted and robbed near Paint Rock, Madison county, several weeks before, was found in the woods in Tennessee. Hogs had partially eaten the body.

R. S. Simpson, a prominent merchant of Rutherfordton committed suicide on Tuesday of last week by shooting himself in the breast with a pistol. Financial troubles are thought to have been the cause of the rash act.

The board of lady managers of the North Carolina Confederate Monument Association recently closed a contract with W. Muldoon of Louisville, Ky., to build the monument for $23,500, reserving the right to choose the quarry from which the granite shall be taken.

The State Convention of Superintendents of Public Schools was recently held in Wilmington. The sessions were harmonious. Interesting addresses were made and valuable papers read. The next meeting will be held in Raleigh the latter part of next December.

Abram Williams and John Corpew, both colored, were hanged at Winton, Hertford county, on the 12th ult., for the murder of David Umphlett, a white man, in Gates county, on the 4th of July last. This is said to be the first hanging in Hertford in forty-seven years.

Mr. John Abner Harrell, proprietor of Harrell's Printing House, Weldon, N. C., and a prominent candidate for the office of Public Printer of the United States, died at his home in Henderson last Wednesday morning of heart disease. He was about fifty-one years of age.

General News.

A $300,000 fire occurred in Boston on the night of the 22d ult.

Sir Samuel White Baker, the distinguished African explorer, is dead.

Wayne MacVeagh of Pennsylvania has been nominated and confirmed as ambassador to Italy.

Dr. Chas. W. Dabney of Tennessee has been appointed Assistant Secretary of Agriculture by President Cleveland. Dr. Dabney was at one time Director of the North Carolina Experiment Station.

In South Carolina a scheme is on foot to establish a State war relic museum in the State capitol building.

Dr. A. W. Read of Atlanta, Ga., committed suicide on Dec. 28th, by shooting himself in the head with a shot gun.

Several persons were burned to death in a big fire in Providence, R. I., Wednesday night week. Property loss, $200,000.

During the year 1893, 123 lives were lost on our great lakes, and fifty-three boats were lost, valued at $1,040,000.—*Messenger.*

The peasants of Sicily are agitating a revolutionary movement against taxation. Riots have occurred and several persons have been killed.

Gen. Hunton and Thos. S. Martin were elected United States Senators by the Virginia Legislature, Tuesday, Dec. 19th, for the short and long term, respectively.

The Committee of Ways and Means of Congress has voted to amend the tariff bill with a clause providing for a general tax of 2 per cent. on all incomes over $4,000.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

MARRIED.

LEARY—ASHLEY—On Dec. 3d, 1893, at the home of the bride in Chowan county, N. C., by Rev. W. P. Jordan, Mr. West E. Leary and Miss Hattie Ashley.

WHITE—MODLIN—On Dec. 13th, 1893, in the Baptist church at Union, Hertford county, N. C., by Rev. W. P. Jordan, Mr. E. White and Miss Estella Modlin.

LEARY—BYNUM—On Nov. 2d, 1893, at the home of the bride's father in Chowan county, by Rev. W. P. Jordan, Mr. Robert Leary and Miss Debbie Bynum.

SANDERS—THOMAS—On Dec. 27th, 1893, at 8 o'clock p. m., in Lilesville Baptist church, by Rev. L. Johnson, Mr. J. T. Sanders and Miss Fitzgerald Thomas.

RICE—LONG—On Dec. 24th, 1893, in the Baptist church in Aulander, by Rev. L. M. Curtis, Mr. J. D. Rice of Bertie, and Miss Lula L. Long of Hertford county.

VAUGHAN—DEANS—On Dec. 21, 1893, at the residence of the bride's father, Mr. Thos. Deans, by Rev. L. M. Curtis, Mr. J. N. Vaughan and Miss Ada Deans.

JENKINS—PEARSON—On Dec. 27th, 1893, at Lystra Baptist church, by Rev. J. W. Watson, Sheriff Joseph J. Jenkins and Miss Albia T. Pearson, all of Chatham county.

GATLING—BRITTON—On Dec. 24th, 1893, in the M. E. Church at Powellsville, Bertie county, N. C., by Rev. W. P. Jordan, Mr. H. P. Gatling and Miss Carrie V Britton.

STELL—HICKS—On Dec. 20th, 1893, at the residence of the bride, near Youngsville, N. C., by Rev. W. B. Royall, Mr. Y. N. Stell and Miss Siddie R. Hicks, both of Franklin county.

SMITH—HARRELL—On Dec. 21st, 1893, at the home of the bride's uncle in Bertie county, N. C., by Rev. W. P. Jordan, Mr. Joseph F. Smith of Chowan county and Miss Lizzie E. Harrell of Bertie county.

DIED.

HILLIARD—Jesse Hilliard died at his home on Dec. 12th, 1893, in the twenty-fourth year of his age. He professed religion and joined the Baptist church at Bear Creek in the twelfth year of his age, and lived a consistent life ever since. He was a model young man, dutiful and obedient to his parents. His manner of life showed that he was influenced by the religion he professed. M.

PHILLIPS—Josephine Phillips died Dec. 14th, 1893. She was ready for the summons, and only desired to live to help her husband take care of their little babe. After giving some instructions in regard to her baby and burial, she passed away without a struggle. Truly a good woman has gone. In her death Tyson's Creek church sustains a great loss. M.

HILLIARD—Mahala Hilliard, wife of Deacon William Hilliard, departed this life Sept. 6th, 1893. In her death Tyson's Creek Baptist church loses one of her best members, her husband a devoted wife, the children a loving mother, the community a faithful friend. In her life were blended all the Christian graces that make up the Christian character. May the Lord comfort the bereaved. M.

KIDD—Death has taken from among us Elizabeth J. Kidd, wife of J. H. Kidd. She died of consumption on Dec. 2d, 1893. She bore her afflictions with Christian fortitude, and died in the full triumphs of the gospel faith. She leaves a husband, five children, and a large circle of friends to mourn their loss. She was a consistent member of Tyson's Creek Baptist church. M.

NUCKELS—Died Nov. 19, 1893, at Forestville, N. C., Mrs. Etta H., wife of Mr. W. P. Nuckels, in the twenty-fourth year of her age. She belonged to the Forestville Baptist church, and for months before her death manifested great joy in Christ, her Saviour. Very bright is the evidence left us that she is now among the redeemed in glory. The Lord sustain and comfort the bereaved husband. PASTOR.

CROSS—Died Oct. 29, 1893, at the residence of her brother in Wake county, Mrs. Martha Cross, in her sixty-first year. She was a member of the Forestville Baptist church, and lived a consistent Christian life. She bore the sufferings of her last days meekly and patiently, looking forward with calmness and confidence to the hour when she should depart and be with Christ. PASTOR.

HOLLEMAN—Died in the city of Raleigh, on Dec 21st, 1893, Brit Wyatt J. Holleman, aged eighty years. He joined the Baptists when a young man, lived an active Christian life, and died in the faith. His remains were carried to Apex for interment. His funeral was conducted by the writer, after which he was buried by the side of his first wife, who passed away many years ago. He leaves an aged widow, two sons and three daughters. J. M. HOLLEMAN.

CLEMENTS—Fell on sleep Dec. 11th, 1893, sister E. A. Clements, wife of Bro. W. G. Clements. She for a number of years has been a member of Mt. Carmel Baptist church. She was a great sufferer for more than six years during the latter part of her life. To know her was to love her, as she manifested on every occasion the spirit of her Master. Her husband and daughter can think of heaven as being nearer and dearer to them than ever before. May the Lord comfort them. J. W. W.

TAYLOR—Deacon William Taylor was born Feb. 1st, 1829, and died Jan. 1st, 1894, making his age just sixty-four years and eleven months. He was a deacon of the Goldsboro church for about twenty-two years. He was a man of sterling worth, possessing many admirable qualities both of mind and heart. He stood before the community as a man of unspotted character, loved and honored by those who knew him. At the time of his death his immediate family consisted of a wife, a son, and three daughters. C. A. J.

MEDLIN—Corlia, the little infant of J. A. and Etta Medlin of Laurinburg, Richmond county, N. C., was born Aug. 8th, 1893, and died Nov. 21st, 1893, aged three months and thirteen days. His life on earth was very short, but we must ever submit to the will of him who doeth all things well. Little Corlia is not dead, but has fallen asleep in Jesus. We extend to the stricken family our sincere and heartfelt sympathy in this their hour of trouble, and direct them to lean heavily upon him who is the great comforter in the time of trouble. One less on earth, one more in heaven. AUNT W. H.

PHILIPS—At her home in Ramseur, sister Malinda Philips departed this life Dec. 8th, 1893. She was a consistent member of Columbia Baptist church for a number of years. Our sister has so lived as to entitle herself to the esteem and good will of the people among whom she lived. She leaves a lonely sister, the two composing the family for a number of years. May the good Lord comfort her greatly in her sad loss.

The funeral service was conducted by the writer, and a large gathering of friends were there to pay the last tribute of respect. G. W. HARMON.

Ramseur, N. C.

SCOTT—Mrs. Louisa Scott, relict of the late Stephen D. Scott, departed this life Dec. 25th, 1893, near Elizabeth City, N. C., in the fifty-sixth year of her age. Sister Scott had been an active and devoted member of the Baptist church for twenty-four years. She leaves two daughters and one son to mourn the inestimable loss of mother. Her life was an open book on the white pages of which the fair lines of a Christian character were distinct and instructive to all who knew her. She suffered much in body, but was patient in spirit. She did her work well while she could, and was ready when the Master called to go in to the rest prepared for the children of God. Her last words were a prayer that her loved ones might meet her in heaven. C. S. B.

ODOM—Mary P. Odom, relict of Charles Odom, departed this life at her residence in Hertford county, in hope of a better one above, on October 10th, 1893, in the seventy-sixth year of her age. In early life she was baptized by Rev. A. Craig and joined Sandy Run church, of which she remained a consistent member all her life. By reason of sickness and infirmities her seat in church had been vacant sometime before she passed away. Her Christian life was as a "city set upon a hill, whose light could not be hid," and by patience, meekness and faith, she greatly glorified the grace that saved her. For more than thirty years she had been a patient sufferer, not a murmur was heard to escape her lips, she bore it all with Christian fortitude. Her life was one worthy of imitation. C.

WILLIAMS—Bro. Wm. Joseph Williams died at his residence in Norfolk county, Virginia, Dec. 17th, 1893, aged eighty-four years and nine months.

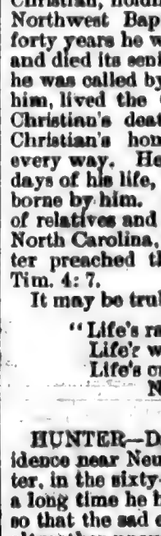
For over a half century he had been a Christian, holding his membership with the Northwest Baptist church. For more than forty years he was the clerk of this church, and died its senior deacon. "Uncle Joe," as he was called by almost every one who knew him, lived the Christian's life and died the Christian's death, and he has gone to the Christian's home. His life was a success every way. He suffered much the last few days of his life, but his sufferings were nobly borne by him. He leaves one son and a host of relatives and friends, both in this State and North Carolina, to mourn his loss. The writer preached the funeral discourse from 2 Tim. 4: 7.

It may be truly said of "Uncle Joe,"

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

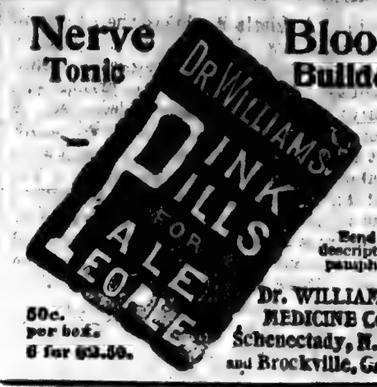
C. W. MATTHEWS.

HUNTER—Died Dec. 25th, 1893, at his residence near Neuse, N. C., Mr. James T. Hunter, in the sixty-fourth year of his age. For a long time he had been in declining health, so that the sad event, though sudden, was not altogether unexpected. It is no ordinary affliction, however, that comes upon a devoted family when such a husband and father dies. Mr. Hunter was a man of marked integrity of character, esteemed and loved as such by all his neighbors. Those who had daily dealings with him, and, therefore, knew him best, found him ever honorable and just. He was compassionate to the ignorant and poor. The kindness of his heart expressed itself in the last act well-nigh of his life, when he took it upon himself to provide that some humble neighbor should not feel forgotten at the unveiling of the Christmas tree in the little school-house hard by that balmy Christmas evening on which the spirit left its earthly house. Though he never united with the church, Mr. Hunter always manifested a deep interest in Christian work, and did not leave his loved ones without a reasonable assurance that he had given his heart to Christ. May the God of all grace comfort the faithful and loving wife and the devoted sons and daughters. W. B. R.



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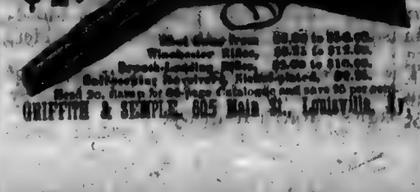
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FOR 1894

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The reputation that the WEEKLY HERALD has enjoyed for many years of being the best home newspaper in the land will be materially added to during the year 1894. No pains or expense will be spared to make it in every department the most reliable, interesting and instructive of all weekly newspaper publications.

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A number of new features and departments will be added. The latest development in all fields of contemporaneous human interest will be ably discussed from week to week by accomplished writers

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will be given in a concise but complete form. Every important or interesting event, either at home or abroad, will be duly described in the columns of the WEEKLY HERALD.

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Farmers and stock raisers cannot afford to be without the WEEKLY HERALD during the coming year. It will contain a regular department each week devoted exclusively to subjects of timely interest to them, and giving many valuable suggestions and new ideas.

The women and children of the land will find in the WEEKLY HERALD a welcome visitor. The household and children's pages will be both instructive and entertaining. They will abound in hints and receipts which women so much value.

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The Home Circle.

New Year's Thoughts.

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heart's-ease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!
—Lillian Grey, in Golden Rule.

"Miss Positive."

The girls called her that because she was always so sure that she was right. Her real name was Ida. In Miss Hartley's school the scholars each said a verse from the Bible, every morning, at prayers. One morning, Ida had such a funny verse it made all the scholars laugh; and even Miss Hartley had to pucker her lips to keep a little sober.

This was the verse repeated in Ida's gravest tones: "It never rains but it pours."

"Now, all the girls except Ida knew enough about the Bible to be sure there was no such verse in it. She was "just as sure that it was in the Bible as she was that she had two feet!" so she said, "and if they didn't believe it, they might ask Miss Hartley."

So at recess they all asked Miss Hartley at once: "Miss Hartley, is there such a verse?" "Miss Hartley, there isn't, is there?"

And Miss Hartley had to say that so far as she had read the Bible or heard it read, she certainly never had heard any such verse in it.

But Miss Positive was not convinced. She shook her pretty brown head and said she couldn't help it, it was in the Bible, in the Book of Proverbs, and she could bring the book to school and show them.

Miss Hartley said that would be the very best thing to do. So, the next day, came Ida, looking pleased and happy, with a little bit of a book in her hand, and pointing her finger in triumph to the verse in large letters: "It never rains but it pours."

"But, dear child," said Miss Hartley, don't you know that isn't a Bible?"

"Oh, yes, indeed," said Ida, "it is out of the Bible, every word of it. Don't you see it says 'Proverbs' on the cover? Everybody knows that Proverbs is in the Bible."

Then all the girls laughed again; and Miss Hartley explained that the book was a collection of the wise sayings of different men, and that they were called proverbs because they had so much meaning in them, and were used so much.

After a good deal of talk, Ida had to own that she was mistaken, and that there wasn't a word of the Bible in her book, from beginning to end. Then how her naughty little playmates teased her!

At the play hour they buzzed around her like so many mosquitoes, and giggled and asked her if she "got caught in the rain," and if "poured hard to-day," and ever so many other silly things that they seemed to think were funny.

Ida stood it very well. At last, she said: "I've got a verse for to-morrow that is surely in the Bible. Uncle Ed found it for me: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' And, girls, in spite of all your teasing, I am going to keep the door shut." Then all the owners of those naughty tongues slipped away, one by one, looking ashamed. It wasn't the thing to say so much about a mistake.—*Baptist Courier.*

An Amusing Anecdote.

Some time ago an amusing little anecdote was related about the German Crown Prince whilst having a lesson in grammar from his tutor. One is now being told about the second son of the imperial couple, Prince Eitel Fritz. The Emperor is exceedingly strict about his son's behavior at table. Not long since little Prince Eitel Fritz, using his fingers instead of his knife and fork, was corrected by his father several times to no purpose. At last the Emperor's patience was exhausted, and he said: "Children who eat with their fingers are like little dogs that hold their food with their paws. If you use your fingers again you must go under the table, the proper place for little dogs." The little Prince did his utmost not to forget this time, and used his knife and fork like a man; but all at once he forgot again and began using his fingers. "March under the table," said his father. Prince Eitel Fritz crept under as bidden. After a little while the Emperor, thinking the Prince very quiet, lifted up the table-cloth and peeped underneath. There sat little Prince Eitel Fritz undressed. His father asked him what he meant by undressing himself. The child answered, "Little dogs don't wear clothes; they only have skin."—*Selected.*

Johnson's Oriental Soap is far superior to all the other so-called medicinal soaps for beautifying the complexion.' Sold by Jno. Y. MacRae, Druggist, Raleigh, N. C.

A Little Sunbeam.

Railroad engineers and firemen, grimy and taciturn, lead a more dangerous life than any soldier; but their occupation is prosaic, and few give them credit for heroism or the gentler feelings which make up the romantic side of human nature. Yet in their existence there sometimes falls a spark of light and a ray of sunshine that illuminates the smoky cab. The overland train had arrived at Oakland, Cal., and the great iron engine was throbbing and puffing after the long, sinuous trip over the mountain-sides and rocky defiles, lofty trestles and marshy stretches.

The din in the depot was deafening; but out of the chaos of sounds a sweet girlish voice was heard welcoming home her parents who had arrived on the train. She was a little golden-haired beauty; scarcely seven years of age, with a quick, intelligent eye and a loving nature, to which she gave full vent in the radiant and impulsive way she welcomed her parents back. At last they took her by the hand, and proceeded toward the waiting ferry-boat.

As they passed by the engine attached to the train, the little one broke away, ran up to the big black machine, and patted the driving wheels affectionately with her small, white hands. Then, looking up at the smoke stack, she said:

"You good, big, old iron horse, you have brought back papa and mamma safe over the great mountains to their little girl, and I want to thank you, even if you don't care for me because I am so little. And you, too," she continued, turning her face wistfully toward the grimy engineer and fireman, who were looking down at her—"I love you all." Then she kissed her hand to them, and was gone.

"Bill," said the engineer to his fireman, "what was that?"

"'Peared like an angel," said the fireman, echoing the other's thought.

Just then a fleeting sunbeam from the great orb sinking down in the Golden Gate came stealing through a chink in the depot, and stole by the engineer into his cab. There was a strange look on his face for an instant, and when he turned his head there were two light spots on his dust begrimed cheeks.—*Selected.*

"A Last Year."

There will come a last year to each one of us; therefore let each one say to himself—Is this my last? Dear friend, is "this year also" to be *your* last? Are you ready to see the curtain rise upon eternity? Are you now prepared to hear the midnight cry, and to enter in to the marriage supper? The judgment and all that will follow upon it are most surely the heritage of every living man; blessed are they who by faith in Jesus are able to face the bar of God without a thought of terror!

If we live to be counted among the oldest inhabitants we must depart at last; there must be an end, and the voice must be heard—"Thus saith the Lord, this year thou shalt die." So many have gone before us, and are going every hour, that no man should need any other *memento mori*, and yet man is so eager to forget his own mortality, and thereby to forfeit his hopes of bliss, that we cannot too often bring it before the mind's eye. O mortal man, bethink thee! Prepare to meet thy God; for thou must meet him. Seek the Saviour, yea, seek him ere another sun sinks to his rest.—*Spurgeon.*

Dr. Bull's Cough Syrup takes the lead of all cough preparations on our shelves.
Carpenter & Palmeter, Jamestown, N. Y.

The Most Beautiful of all Cats.

The Persian cat is born to the happiest fate of any of his family, for according to the tales of travellers, he is, in his native land, not only loved and cherished, not only well treated and admired, but thoroughly respected, and he has an acknowledged position and rights. In form the bewitching Persian does not greatly differ from the Angora, but the tail is much more effective, for the longest and the thickest set hairs being at the tip, they form a magnificent plume, which the dignified owner carries proudly erect, waving in the air as he moves. In his splendid silky coat is not a trace of woolliness, and it clothes the graceful creature from the tips of his ears to the well "feathered" toes.

Unless some undreamed of feline marvel shall be unearthed, this animal must forever be regarded as the perfect flower of the domestic cat family. Not only does he easily surpass all his competitors in beauty and grace, but he possesses charms of disposition and manner and dignity of bearing, and while most affectionate and loving, is still self-respecting and independent.—*Olive Thorne Miller, in Harper's Bazar.*

When Jack calls on Miss Eleanor,
He always brings her plenty
Of flowers and chocolate bonbons, which
Most charm the maid of twenty.

And though Sir Jack has skinny arms,
And legs as thin as pheasants',
How could one blame Miss Eleanor,
Who much admires his presents?

No woman has any real admiration for a man's *presence* unless the man has a good physique—legs and arms well filled out. You can't be "well-looking" if you suffer from any of the diseases by a disordered liver or impure blood—dyspepsia, biliousness, and scrofulous affections. Dr. Pierce's Golden Medical Discovery is a medicine that *cures* these cases. It's the only remedy that's guaranteed to benefit or cure, in every case, or the money refunded. Medical science stamps it "absolutely potent" as a blood-cleanser, strength-restorer, and flesh-builder.

The worst Nasal Catarrh, no matter of how long standing, is permanently cured by Dr. Sage's Catarrh Remedy.

Young Inventors.

Children have taken out a number of profitable patents. The youngest inventor on record is Donald Murray Murphy, of St. John, Canada, who, at six years of age, obtained from the United States exclusive rights in a sounding toy. Mable Howard, of Washington, at eleven years, invented an ingenious game for her invalid brother, and got a patent for it. Arthur G. Smith, of Richwoods, Ill., at twelve years, invented and patented a rowing apparatus.

When only seventeen years old, Benjamin F. Hamilton, of Boston, took out patents on a number of devices for electric and elevated railways. A dispute over a contract which he desired to escape from, on the ground of his minority, made an interesting case not long ago before the commissioners of patents. Samuel Ker, eighteen years old, has patented a self feeding pen. Other boys have invented useful devices for electric signaling and telephoning. Geo. C. Pyle, of Wilmington, Del., at the age of eighteen, patented a machine which turns out sixty horseshoes a minute. He sold it for a sum sufficient to lift the mortgage off his father's home. In fact it was this purpose which inspired him to undertake the task of invention.—*Cincinnati Commercial Gazette.*

A LONG STRING



of diseases follows a "run-down" system when the liver is inactive and the blood in disorder. Look out for "breakers ahead" by putting the liver and blood in a healthy condition. You've only to turn to the right remedy to make yourself secure from disease. Dr. Pierce's Golden Medical Discovery *prevents* as well as *cures*. Take it, as you ought, when you feel the first symptoms (languor, loss of appetite, dullness, depression) and you'll save yourself from something serious.

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Yours truly, THOS. S. EVANS.

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Volume 59. RALEIGH, N. C., WEDNESDAY, JANUARY 17, 1894. Number 28.

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THE prevalent opinion in regard to denominational institutions is, we think, a mistaken one. We have often heard it said, and know it is a matter of current belief, even among supporters of denominational institutions, that such institutions are established and sustained for the sole purpose of strengthening the denomination, by making proselytes, &c. An institution conducted with such an object in view is little better than useless as an educational agency. Denominational institutions do strengthen the denominations that support them, and are indispensable to the growth of denominations, but higher ends should not be subordinated to one so narrow when compared to the real object of all education, which is the development of man—physical, intellectual, esthetic, moral and religious, by the inculcation of truth. This is a broad statement; but none too broad to embrace the objects of denominational institutions. Now we do not wish to be misunderstood to hold that denominational institutions should not be directed by denominations, and exert denominational influences, but we do hold that the inculcation of truth in religious light should not be subordinated to making proselytes for the denomination. The denominational character of the institution should always be prevalent, but never to such an extent as to make the institution appear as the agent of a denomination; it should appear as an instrument of truth so broad in its application that any one might be glad to take advantage of its opportunities. In Yale, Princeton, Amherst, Brown, Williams, and many other great institutions, we have laudable examples of what denominations may do in educating the race, and yet make the original object of education so prominent that their denominational character does not appear, although it is as strong, if not stronger, than is possible in institutions whose sole object is the strengthening of the denomination by the inculcation of creeds and doctrines, to the neglect of all the other objects of education. Our North Carolina denominational institutions should make it thoroughly understood that, while they are directed and supported by denominations, and their influence is denominational, their object is to apply the truth to the betterment of men without further regard to results.

ALTHOUGH it was announced with great rejoicing on this side of the Atlantic and with equally great fear and trembling on the other side three years ago that Brazil had undergone a "bloodless revolution," and had become a Republic, with all that that word implies, it now appears that our "Southern Sister" has been a Republic only in name, and that the idea and the spirit of republicanism has never been known to her people. After a term of peace, and what was thought republican prosperity, she is now in a worse plight than at any period under Dom Pedro II. The reason is not far to seek. There is one essential quality to the exercise of free ballot—the underlying principle of self-government—and that quality has never been known to the citizens of Brazil. That individualism of thought and character which has sustained us one hundred and nineteen years cannot exist among a people dominated by Catholicism. The very fact that they recognize a supreme temporal power, authoritative and infallible, makes them unworthy of the privilege of self-government, since by that recognition they set up one man to control their destiny. They are confessedly dependent on one central power, and independent and individual action is left to that power. The citizen of the United States is taught from the cradle that the ballot—self-government—is the privilege and the duty of his citizenship; he recognizes no earthly power greater than the ballot of the people, and as one of them, he knows that his safety is dependent on the wisdom of his ballot. He is one of the rulers, if he takes advantage of the opportunities of our Constitution. On the other hand, the Catholic-taught Brazilians, when they found themselves burdened with the responsibility of self-government, were so unused to individual action and independence of thought, that their President found no difficulty in making his power tyrannical. His subjects were as ignorant of the power of the ballot, and as incapable of exercising the functions of independent citizenship as barbarians. They were unprepared for so great a change. Brazil may become a land of free people, but she must first dethrone the priest as well as the monarch. She is to day, struggling in brutish ignorance and infantile helplessness, an excellent example of the educational influence of the Catholic religion and the consequences of ecclesiastical domination.

WE DISLIKE to exhibit a spirit of complaint, unless such an exhibition may be of some avail. We should always try to look upon the better side of everything, and in political matters this should certainly be an invariable rule. Political actions are the results of only human wisdom, and are always subject to criticism. Still we believe the present Congress has been unusually remiss of duty, and will be none the worse for a little criticism and a warning, neither of which are untimely just now.

Legislation was delayed an entire week immediately after the holidays by the slowness with which many representatives returned to their duties, and in the face of the fact that the dominant party had a great majority of the House, their absence stopped the wheels of legislation. Congressmen had a longer holiday than any other class of men we know of, and yet, because they were not immediately under the lash of a master, they gave way to the human aversion to duty like college freshmen. We know that it is characteristic of the ordinary man to do what he can to escape work, but we cannot understand the man that stands before the people, their servant, their guardian, their representative in campaign times, and after the people's votes have reposed in him these very honors, does what he can to escape whatever is burdensome in them. Congressmen should attend the sessions of Congress, if they do nothing else. They were sent to Washington, and they are paid a salary to represent people who have a right to be represented on every question. If not for this reason, we would expect them to be regular in attendance for the sake of the party to which they claim allegiance. They know that it does not speak well for their party that the speaker had to request the Sergeant at Arms a few days ago to compel certain members to attend Congress by arrest.

Again, we depreciate that spirit, invariably characteristic of the minority, which tries to delay legislation by whatsoever means it may. This nation is one of majorities, and graceful acquiescence is the only laudable means of serving their country left the minority. The filibusterer may become notorious, he may delay legislation, and he may be doing what his constituents would be willing to do, but as an American citizen, as a servant of the people, he is a failure. The people have shown their determination to lower customs, and any one who, taking advantage of the negligence of duty on the part of the people's representatives, delays the accomplishment of that determination, is unworthy of his position. The minority representatives may enter protests, they can vote against any measure they choose, but this way of delaying action, not with the object of considering a measure, but simply to delay, is despicable and intolerable. Filibustering is worse, if possible, than absence; neither are creditable to responsible representatives of the people.

STRENUOUS efforts are being made to defeat certain provisions of the new tariff measure. We have been the recipient of considerable matter on the subject of free coal, and have found the burden of most of it that free coal will injure Southern industries—just what New England has been saying with regard to herself of certain other imports all these years. Whether it injures Southern industries or not, we who have declared time and again that the principle of protection was unwise and unjust, should not ask for it ourselves as soon as it is perceived that we need it in regard to certain products. If the South has the benefit of a tax on coal, New England should have her choice of a tax on something that, admitted without tax, will injure her industries; thus every section would have to have its privileges, and a protective tariff would be the result. In the first place it is not apparent to us that free coal is likely to injure the South. No doubt the price of coal will be affected, the West Virginia miner's wages will be reduced, the railroads have less coal to transport, but the great body of consumers will reap the benefits of the reduction. But if we were fully persuaded that it would injure the South, we cannot see the consistency of taxing coal for our own protection and leaving other sections unprotected. The question with us is one of protection or no protection—not even for the South—and we believe that every other disciple of the revenue tariff will agree with us.

Just such projects as these will eventually kill the Wilson bill, which should be acted on to day. We favor setting a day for a vote in the House as soon as practicable, and carrying it through the Senate with certainly not more than a week's delay. Nothing can be gained by debate; not a voter converted, nor a new fact developed; and the suspense incident to delay is costing our business men millions of dollars. Prof. Wilson and his assistants have spent months on the subject; Congress has devoted the larger part of seven sessions to it in the last decade, not to mention the debates of the last seventy years; and it is presumption to say that this Congress can make any material change in the facts and principles which have governed the framing of the present measure. Debate, which cannot be otherwise than sectional, will be absolutely futile, so far as the principle is concerned, and we do not think that the question of the relation of certain items to various sections is of sufficient importance to delay action, on which so much now depends. We favor deliberation in all things, but we know there has already been enough, and we fear too much deliberation in this matter. Now is the time for action, straightforward and determined, for a principle, not a party, nor a section.

Introductory Sermon.

Preached in Burlington before the Mt. Zion Association, Nov, 17, 1893, by Rev. W. C. Tyree.

Text—"Preach the word." 2 Tim. 4: 2.

The Christian ministry is God's own unique institution. There is nothing at all like it in the world. No other religion has it. The wisdom and ingenuity of men would never have originated it. God calls his own men and puts them into the ministry. They do not choose it, as men do other professions. God then surely must say what purpose this institution shall serve. He and he alone has the right, the authority to say what his preachers shall preach. This is a matter of vast importance. It is not so important how the preaching is done, for God chooses men of different and varied gifts, and evidently blesses different styles and methods or preaching; but what is preached is of supreme importance, and God never designed or endorses any variation in this. The thing preached must always be the same. God has not left it to the taste or wisdom or caprice or ingenuity of the preacher to determine what he shall preach, nor he has left it to the whims or fancy of the people to decide what shall be preached to them. The sick patient must not prescribe for himself nor dictate to his physician; so this sin sick world must not say what message, what remedy God, its great Physician, shall send through his servants. If this world does dictate, the preacher, if faithful to a dying world and loyal to his God, must not heed. If he does heed it, and preaches anything else than what God directs, he will stand at the last day amid the reproaches of those to whom he was unfaithful, charged with malpractice while treating immortal souls in this great world-hospital of sin. Paul says, "if any man preach any other gospel, let him be accursed."

Our text informs us what God would have us preach.

We are not to preach philosophy. To discuss causes and principles. To investigate the various phenomena in nature, within and without us, is to many minds a tempting field, and to some hearers such discourses are interesting and acceptable. But the preacher is not a philosopher. We are not to preach the arts and sciences. Preachers should, if possible, be educated men, and they should be sincere friends and advocates of learning, but to educate the people is not their real mission. The preacher is not primarily an educator. We are not to preach politics. There is much in political parties which deserves denunciation. There are many pernicious laws which ought not to exist; and many good laws which ought to be made. As an intelligent and patriotic citizen, the preacher may see and know this, and as a citizen he may and ought to do his duty about these things; but in the pulpit he has a specific work, and it is not his mission here to reform or control the civil government; for the preacher is not a politician or statesman.

We are not to preach the current events of the day. Such themes may be made intensely interesting, and from many such occurrences interesting and profitable lessons may be drawn; but the preacher is not a popular lecturer.

We are not to preach an outward and formal morality. Much may be said in favor of the common virtues and much against the common vices of human character. Men may eloquently and impressively plead the cause of honesty, justice, chastity, &c., simply upon the ground that virtue is its own reward; for it can be clearly shown that it is wiser and more profitable, to the individual as well as society, for a man to be a good man. But preachers are not simply ethical teachers. Some one may ask, "May not preachers do much good by such preaching?" Possibly they might; but where is the authority for it? As commissioned officers, what right have they to do so? And besides, such themes appeal to and influence the head and not the heart. Such themes deal simply with men's relations to his fellowmen, and such themes all have reference to man's existence in this life, which is a very small part of man's existence. We know the heart and not the head is the fountain of conduct and the seat of character, and man's relation to God is of greater importance than his relation to his fellowmen, and we know man is an immortal being and his welfare here is not his chief concern. God gives preachers a message which not only influences the intellect but changes the heart, which not only puts men into right relations with each other, but what is of far more importance and really essential to the other, puts men in right relations with God; a message which affects not simply men's well-being in this life, but his eternal well-being in the world to come. What, then, is this message, what is it that God intends for us to preach? We are to preach the *Word*. Christ did this, Mark 2: 2. He implies we are to do this when he says the seed is the Word in the parable of the sower. The disciples preached the Word after the stoning of Stephen. Now the *Word* we know is *Christ*, and all the truths and facts vitally connected with him—all that converge in Christ and all that radiate from him. For Paul, who gives this instruction to Timothy, says of himself when in Corinth, I determined not to know anything among you save Jesus Christ and him crucified. Philip preached Christ in Samaria and to the eunuch. And John says Christ is the *Word*. The Word is the *gospel of Christ*—the good news about Christ. So we have the commission, "Go ye into all the world and preach the gospel to every creature," &c. This it is we are to preach—nothing more, nothing less, and nothing else. It is a single theme, but a broad and great one. It involves sin, its various forms and manifestations, its destructive influence and power, its sad and fearful effects and consequences in this life and in the life to come. It involves the wisdom, the goodness, the love, the power of God in giving his Son for our redemption, and devising such a complete plan for man's redemption.

It leads us to dwell upon the beauties and perfections of Christ's life and character; for he was "God manifest in the flesh." It leads us to consider the blessedness promised to those who receive him and the glory of their future state. Oh, what a theme it is—as deep as hell, as high as heaven, as broad as humanity!—a theme which concerns our highest interest, and exercises our highest faculties! Surely such a boundless, fathomless, exhaustless, unlimited theme can never grow stale. Surely with such a theme there is no need to resort to other subjects for variety and freshness. No wonder Paul could say, "I am not ashamed of the gospel of Christ," and "God forbid that I should glory save in the cross of our Lord Jesus Christ." The gospel of Christ solves all the real problems of human life, removes all real evils, illumines all real darkness, comforts all real sorrow, supplies all real need, enables us to conquer all real enemies, to achieve all real success, to win all real victories. It puts man into right relations with his fellowmen and with God. It puts him into his own place in the great universe over which God's will and purpose reign supreme. It puts him into harmony with nature and providence. It teaches us how to live wisely and how to die peacefully. It puts us and keeps us in the way that leads through this world to heaven and to glory.

It is this gospel of Christ that we are to *preach*—that is, we are to publish or proclaim it. Some one who has investigated tells us that the English word *preach*, which occurs about 114 times in the New Testament, is an equivalent for six Greek words, three of which mean nearly the same thing, to bear a message, and these cover about sixty cases; another means to publish or proclaim, and occurs about fifty times; another, which occurs several times, means to talk about, to prattle; and only one means a formal discourse, and this occurs only three times. So we thus learn that to preach really means to tell or to publish, not to philosophize about it, not to prove or defend it, but to bear the message. This shows, too, that every Christian can preach, and is expected to do so. The commission was probably given to all the disciples as well as the apostles.

This, then, my brethren, is what we are to do, to preach nothing else but the gospel, and do nothing more with the gospel, but proclaim it: and the Holy Ghost will do the rest. By this simple means, God intends to save souls, to convert the world and reclaim the race. This appears to the world and to worldly-minded Christians, I fear, a very feeble and insufficient instrument to accomplish such a stupendous work. So it doubtless appeared when Joshua marched around Jericho blowing the rams' horns. So it appeared to Ezekiel when in a vision he stood in the valley, speaking to dry bones. The instrument seems utterly inadequate to those who do not know, or forget that it is God who wields it, and the strength which makes it efficient is in his almighty arm. To those who do not understand that it is but the visible sword of the invisible Spirit. The world thinks philosophers must be reached through philosophy; the learned, through learning; that the immoral must be reformed by abuse or ridicule, or threatened ostracism from society. The world thinks the ignorant and degraded masses must be left to rot in their vices, or restrained by police force, or slowly elevated by education. The world thinks it idle or almost insane to expect to impress the wicked philosophers by the simple story of Jesus and his cross, that it is ridiculous and absurd to attempt to reform the hard-seamed sinner by such simple and gentle means. The world thinks the gospel fit only for the feeble—for old women and children. The world thinks it has outgrown the gospel, that it has grown stale, and must have something to render it fresh and attractive. So the world thought in Paul's day, for "the preaching of the cross, says he, "is to them that perish foolishness." "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Away with all the vain and presumptuous theories of the world! What right has the world to dictate to God's servants? What has the world ever done to save itself, and what have *preachers* ever done who yielded to the demands of a worldly taste? Has not the world tried all means it recommends, and have they not all failed? Has it not tried philosophy and learning in Athens? Has it not tried law and ethical teaching in Rome, and did not the people become loathsomely corrupt in both, and did not their civilization become so honeycombed with vice that these great kingdoms fell to pieces? Was it not when in the wisdom of God, the world by wisdom knew not God, that God chose by the foolishness of preaching, to save them that believe? Was it not after the world had had time to make full test of all their plans, which seem to the world so feasible and promising for making men good, that God came with his plan, the preaching of the cross; and has not God's plan been thoroughly tested, and its wisdom and efficiency fully vindicated? See what has been wrought in the world by this simple means, the preaching of the cross. See what Paul did in heathen and idolatrous cities of Europe and Asia, though called in classic Athens a babbler talking about nonsense—the resurrection of a poor Jew! Surely from a human view nothing could have been more unpromising, nothing could have seemed so hopeless when Paul entered the proud, imperial city of Rome and began to preach Christ to all he could reach. His arrival attracted no attention, for coming as he did, he was beneath the notice of the proud citizens. He came as a prisoner, was confined in prison, and chained to a soldier. He had no friends or patrons. If his name was ever mentioned in the palace of the Emperor, it was only with contempt, and the proud Nero only heard of him as a criminal. Such was the entrance of the gospel in Rome. But as Paul preached Christ to the few to whom he had access, he deposited the leaven, which began at once to work in the population of this great city—this great kingdom, and it worked on attracting attention, overcoming opposition, undermining prejudice, subduing enemies, until it eventually leavened every grade of society from the bottom to the top, until its influence was felt in the palace of the rich as well as the hovel of the poor, until it won the reverence and respect of the learned and powerful as well as the ignorant and obscure, until it placed a Christian ruler upon the throne of the Cæsars!

See what the preaching of the cross has done in other places. See the revolutions it has produced, the progress it has made against the strongest forces and powers. See the effects it has produced upon the moral condition of nations and upon their civilization; how it has raised nations out of the degraded vices of barbarism. Brethren, we have nearly 1,900 years of victorious progress of the cross to strengthen our faith; and do we not see in all Christian history that the cause of Christianity has grown most and souls are saved in the greatest number, and piety has prevailed most, when Christ was most faithfully preached? Why was religion at so low an ebb, why was there so little piety and so much immorality in the church, in this latter part of the last century? It was as Blackstone indicated when he said he "went to hear all the chief Protestant preachers in London, and though they were learned, and preached profound and eloquent discourses, there was no more of Christ in their sermons than in the orations of Cicero, and from what they said, they might have been as reasonably regarded as the followers of Confucius, Zoroaster, or Socrates, as the disciples of Christ."

Brethren, I solemnly believe that preaching in our day is not more efficient because Christ is not fully, faithfully and exclusively preached, or where Christ is preached, it is an *unfelt* Christ. Christ is the only saving, transforming element in preaching. But when Christ crucified is faithfully, earnestly, believingly, feelingly, lovingly preached, this will be honored of God and used by the Spirit in the conviction and conversion of sinners and the edification of saints. When this great theme takes full possession of us, when our hearts are full of it, it possesses every element of attraction, of persuasion, of proof, and of power, which the Spirit needs to save and sanctify human hearts. God's love for men flowing on in nature and providence through all history as a mighty river, but the crucifixion of Christ is the great cataract in this stream over which the love of God falls. Scientists tell us if the power produced at the falls of Niagara could be utilized in generating electricity, it would be sufficient power to run all the machinery of our land; so there is enough moral power in the cross of Christ to transform the lives and reform the lives of all God's creatures in all the world if we intelligently use it and propel every department of the [illegible]

[CONTINUED TO THE FOUR PAGE.]

The Biblical Recorder.

WEDNESDAY, JANUARY 17, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

A NEED.

The instruction of our children in biblical history and doctrines, and denominational history and holdings, is a departure of church work that is now much neglected, for want of a proper agency within the church for such instruction. It does not take a great imagination to see that this want is the occasion of the very vigorous growth of young people's societies, which have recently appeared in many States, and which seem to do very satisfactory work where they have been tried. We do not propose to discuss the advisability of church societies now; we think the Convention was wise in putting them on probation for a year; but we do feel that there is a woful want of a knowledge of biblical and church history in the great body of our people, and to some extent among our pastors. We cannot help the present ignorance by any new methods; but it is a fact that if we instruct our children now, giving them knowledge, and exciting their interest, when they become leaders in the churches the denomination will be stronger and better for this knowledge and interest.

Baptists have a history that they should be proud of; and it is a reflection on us that we know no more of it than we do. No sect can point to so glorious a past as that which the Baptists have wrought wherever they have existed. It matters not where we open the book, the Baptists will be found maintaining God's word, whether amid persecution and oppression, or prosperity. We said much this summer in regard to North Carolina Baptist history; the record of the struggles of our forefathers would be an inspiration to the present generation, if it were impressed on their minds. We know they wrought well; for our present strength is built on the foundations which they laid in the face of oppression and persecution. But we cannot now dwell on this history; we haven't space or time to do it justice. The question is, How can we make our children acquainted with it?

We recognize that the pastor, especially he who has country charges, is already very busily occupied with his duties, and we cannot expect him to do any great degree of this kind of work. The Sunday-school, too, is usually occupied with Bible instruction through set lessons that have little regard to biblical history; and in most instances has not time to fully teach its lessons. We would be glad to leave this matter to parents, but they themselves, though otherwise well-informed, are usually ignorant of the good works of our denominational fathers; and they, too, may often say they haven't time. We see that under the present arrangements, this mode of strengthening our denomination cannot have that attention which it deserves. But some will say it is not necessary, and can be dispensed with. Why trouble ourselves with something that we have doing without for many years?

There was a time when this instruction was handed down through the family. There are brethren among us to-day who are well acquainted with our history, and who seem to have "come by it naturally;" they were raised in families that were Baptist from head to toe; and no one can say they were not the better for it. But we know that such is not the case to-day. They will tell us that such knowledge is not essential to Christianity; but their very lives testify that their acquaintance with biblical and denominational history has made them stronger and better Baptists. While not necessary, all will agree that it will add to the zeal and the power of the denomination to have our children acquainted not only with the faith and the doctrines of our fathers, but how they have maintained them through struggles on to victory and glory. It will make every Christian a better and a more useful Christian to know biblical history, and it will make every Baptist a better and a more useful Baptist to be acquainted with the history of the denomination.

Some will contend that we should not first try to impress our children with an interest in these topics. Childhood is the age for impressions, and if we put off instruction too long it will do but little good. We know that the pastor does not have the opportunity; we have shown that the Sunday-school is inadequate; now the question is, Is the desired result worthy of the means? Suppose we admit that between the church and the Sunday-school our children may become thoroughly acquainted with the Bible; can we dispense with denominational history? Shall we add another agency to the church—all sufficient in apostolic days—in order to make our denomination stronger by cultivating a denominational interest in our children, and giving them a knowledge of denominational history? Probably the question would be more readily answered if there were assurances that such a departure would not be accompanied with other results in addition to that desired.

Thus the question confronts the denomination. We are glad the young people's societies are being thoroughly tested in other States, and that we shall have the privilege of knowing their worth before they can affect us. We hope the brethren, as requested by the Convention, will see what North Carolina can do in the premises. So far, all steps have been taken in deliberation; we now have a year before us in which we hope the brethren will freely give their opinions of the proposed departure.

THE IMPORTANCE OF CHRISTIAN PRINCIPLES IN HIGHER EDUCATION.

It is a reflection on one's Christianity to urge upon him the importance of Christian principles in anything. A Christian is supposed to know and appreciate their importance from personal experience. Yet it is patent that many Christians overlook this matter in the education of their children,—and especially is this true as regards higher education, in which they are most essential. Assuming that parents are already expected to influence their children in their earlier years, we shall confine our remarks to that stage in which they cannot so influence them; first with reference to Christians, and latterly in general application.

Christian parents who send their children to non-sectarian, and therefore, to all ends and purposes (as we shall show), non-religious institutions, usually do so in confidence that they have already so thoroughly imbued them with a knowledge of, and a regard for Christian principles, that they are prepared to withstand the influences of religious indifference or agnostic environments. The institution may not be agnostic, but we know that this general Christianity, this modern disregard of sectarian barriers, though recognizing God and Christ and attempting to observe the Bible in a general way, without definite convictions or beliefs, in efforts to conciliate all opinions, is hardly less potent in destroying that reverence with which home-taught Christians observe the word of God. It is not agnosticism; but a general confusion of doctrines, that disregards the sanctity of them all, and leads to indifference. We believe that such influences, or rather absence of influences, is likely to lessen the zeal of any but the most consecrated. Yet Baptists have often failed to recognize this to the injury of their children, and their own sorrow. The child may be strong at home, and seem so naturally, but no one can foresee the effect of environment. This much is obvious: If one is to be a Christian, it is best that he be reared and educated under definite and tangible Christian influences. Our stately pines may seem independent in their glorious height and verdure; but take away the shower and sunshine, of which they daily illustrate the blessing, remove them to more stubborn soils and bleaker airs, and their stately strength is dwarfed and enfeebled; they are no longer productive. So we may contrast the influences of a Christian home and a religiously accommodating institution. The environments of the children of the land have no little to do with the character of the nation. How important it is, then, that we place them in strong, bold, Christian surroundings in the years when the mind is most impressible, when it undergoes those changes which will characterize it for life!

We believe it is never safe to send a youth away from home except into a Christian institution. In young manhood he is stronger, and is able to resist evil tendencies. But in all stages the absence of parents is best compensated by Christian influences. And when we say Christian influences, we mean those which proceed from Christian principles, definite enough to be understood, and strong and prominent enough to impress themselves. We do not wish to be misunderstood as advocating that denominational colleges should make it an object to impress denominational principles regardless of other objects, but we do hold that there is no comparison between the general influences for good between a denominational institution and one in which definite Christian principles are impressed.

As to the importance of Christian principles to the general welfare. Bacon has said that "religion is the aromatic principle which preserves science from corruption." We believe religion—Christian religion—has not only preserved science from corruption, but we have the testimony of history that it has on more than one occasion preserved the human race from this consequence. Religion in one form or another has always characterized the world's greatest nations. The Greek king claimed to pronounce his decisions as a judge by the inspiration from Themis; the Roman monarch is said to have learned the elements of legislation from the nymph Egeria, and consulted the oracles for the wisdom of his laws. These empires, false in religion, more perfect in political government, passed away with their faithless gods. To-day our own legislatures, despite constitutional declarations, invoke God's blessings by the daily prayer of their chaplains, and our courts remind us of the presence of "Almighty God, the searcher of all hearts." This is a tendency. The nation recognizes an all-wise and omnipotent God, and confesses its fear of him; who would say that it should not learn of his love through his Son! We know it cannot as a nation, but there is no reason why it should not as a people.

Our nation was rocked in the cradle of a sublime Christianity. The Puritan fathers came to our shores in the name of Christ; their first work was for his glory; and their first appropriation of public funds was for the establishment of an institution, their monument to this day, for the education of a Christian ministry—Harvard. We know our constitution of necessity recognizes God only; but we know that the people largely recognize his goodness through Christ. For without him we would long since have lost, and we may yet lose, that bond of brotherhood that sustained our fathers on the seas, established them on inhospitable shores, and preserved them in famine and war—the bond of Christian brotherhood. Such is the indisputable testimony of history.

As a State we recognize and fear an All-wise God; as a people we love Christ, and love God through him. As Christians we should apply Christian principles practically. It is needless to say that in the education of youth this can be done most speedily, surely, and lastingly; and that Christian churches must be the means to the attainment of this end.

Why the nation needs Christian principles practically applied may be briefly stated. If the idea of a perfect man—an exemplar, an ever-to be sought ideal—is lost, men will be content with their own conduct. Our imaginations offer us nothing better than ourselves. We must beware of that materialism, under the influence of which Italy fell as a State, and which to-day threatens France. Mankind must have something—indefinable, elusive, but spiritual and omnipresent that speaks to and stirs the soul. Israel fell in Judaism, and the Grecian and Roman Republics perished as their character and stability were lowered and lessened by the imitation of mortal and perfidious gods. Christianity alone can sustain that reverence for a divine ideal, which they lacked.

Again, we have in Christian principles the incentive to sympathy with all men—that brotherhood, to which we have already referred. A nation that lacks this spirit is deficient in the noblest human quality, and one sided in its civilization. Only by these principles will grasping capital and oppressed labor be reconciled. We know the present conditions; we know in whatever degree they have been alleviated has been through Christian philanthrophy; and we know the final adjustment must be made. It cannot be done by the ballot; such a course may be successful for a time, but former conditions will return. It cannot be done by war, for the victors will become oppressors unless subdued by Christ. Mammon-worship has brought the strife; Christ,

> "Whose sad face on the cross sees only this
> After the passion of a thousand years,"

only can bring peace. The laborer must learn "to seek first the kingdom of God and his righteousness;" the capitalist must learn that "who serves man most, serves God best."

Even the agnostic and the infidel acknowledge that New Testament principles would make the world far better than it is, but they say they are ideal. We do not know but that they may be ideal now. An ideal should always be sought. Men are human; still they pray, and we hope, not without faith, that the kingdom of God come on earth, and he has promised to answer our prayers. At any rate, we do not see that it is unwise to teach these principles admittedly wise and just and good. We must first learn them, and try to live in them ourselves, and teach the rising generation the importance of living by them.

SOME one has said, "Worry kills; work doesn't;" and we believe it. It is not going to do one whit of good to worry. We cannot help being concerned, but being concerned and worrying our life away just because "things don't suit us," when, for all we know, they shouldn't, is foolish and unchristian. Don't worry, be concerned, be studious in work, be fervent in spirit, and place your hope and trust for better times in the Lord, who has brought us safely thus far, and we cannot fear the result.

REV. T. M. LEARY.

Rev. T. M. Leary, aged twenty-eight years, of Morehead City, N. C., at the time of his death a member of the senior class at Wake Forest College, died at Wake Forest on the morning of the 14th, after a short illness of pneumonia, contracted Christmas week through exposure, while ill with the "grippe," in attending his appointments to preach.

Mr. Leary was ordained to the ministry about eighteen months ago. Since then he has filled acceptably the pastorates of several churches, at Clayton, Beres, and elsewhere. But it was as a student that the promise of his life was most marked. He not only took a high stand in the class-room, but held the highest honors in the gift of his Society and fellow-classmates, having last year been elected to the position of second debater from his Society, and this year he had been chosen to represent his Society as Anniversary Orator, and to deliver the class prophecy at commencement.

Mr. Leary's death is one of the saddest we have ever been called on to chronicle, and seems to us untimely; yet God knoweth best, and to him we commend his grief-stricken relatives and friends.

The remains of Mr. Leary were shipped to Morehead City, and the interment took place Tuesday morning.

THE Board of Education is now in need of the sympathy and the aid of every Baptist in the State. It represents a worthy cause—the dissemination of God's word, the redemption of the lost. This is not a time for retrenchment in such a work. God's harvest must be garnered, and the reapers must be prepared.

The question as to whether or not certain young men who have been assisted by the Board while at Wake Forest last fall, shall now be continued, confronts us. We know they are worthy, for they have been tried in the past six months. We have no excuse for not supporting them except a financial one; and it is a sad day when we submit to that. Let us rally to the cause of ministerial education; let those who have subscribed send in their amounts, and those who haven't given anything, see if something can't be done. Prompt action this week is very important. God has given us Wake Forest College, and if we allow its usefulness in educating young ministers to wane, we will lose a rich blessing.

The new term should open not only with all of last Fall's students present, but many more.

CHRIST gained his victory over the flesh and the devil only after a struggle that would have repulsed one less divine; but his conduct is an everlasting assurance and a consolation to struggling Christians. He had to endure a Gethsemane and a cross and death before the bright days of the resurrection and the ascension came. Our victory may not have to come through such struggles, but it will not come without toil, sorrow, and disappointment; else, it is a cheap victory, and will not be appreciated. Let those who feel forsaken, and weary, and afraid of the world's sin, remember Gethsemane and the cross and the ultimate triumph—as sure to come as was the sorrow that preceded it. What is worth gaining is worth trials and sufferings.

PERSONALS AND OTHER ITEMS.

....Dr. Broadus of the Seminary is spending a few weeks in Florida.

....Rev. G. W. Bagby and family have returned to their mission field, Brazil.

....Dr. H. M. Wharton is conducting evangelistic services in Brooklyn, N. Y.

....Rev. W. J. Fulford has changed his address from Maxton, N. C., to Blenheim, S. C.

....There are fourteen young men now at the Seminary who will become foreign missionaries.

....Rev. Sam J. Porter who left us for Brazil last July is now pastor of the church at Juiz de Fora.

....Dr. A. E. Owen has been elected President of the Norfolk-Portsmouth ministers' conference.

....The trustees of the Morganton church have purchased a lot on which a new brick church will be erected.

....Rev. R. T. Bryan attended the Florida Convention last week. Of course the brethren fell in love with him.

....The Board of Missions meets in Raleigh on Tuesday, Jan. 23, 1894, instead of Jan. 16th, as has been stated.

....Let us have your renewal as soon as possible. We have waited on some very patiently, and must hear from them.

....We were glad to have Bro. John Robertson of Iredell county, now at Wake Forest College, in to see us last week.

....Rev. John T. Albritton contributes a very readable historical sketch in this issue. He will tell us of the religious history of "Old Waynesborough" in our next issue.

....Rev. W. S. Long has resigned the presidency of Elon College, of the Christian denomination, this State.

....Dr. R. R. Overby has been called by the church at Roper, and will, perhaps, preach for those brethren once a month this year.

....Our aim is to publish every bit of Baptist news that occurs in North Carolina, and we rely on our subscribers to let us have it.

....As far as we have heard six profession of religion have been made in the revival at Statesville conducted by Rev. G. H. Church.

....We tender our sympathies to our brethren of the *Alabama Baptist*, who lost their outfit and establishment by fire Christmas week.

....Rev. D. M. Austin has resigned the pastorate of Olivet church, Charlotte. Bro. D. K. Bennett will supply until further arrangements.

....Bro. C. H. Fry of Hasty, N. C., called in to see us on his way to Wake Forest, where he enters this week with a view to the ministry.

....Rev. G. M. Webb has changed his post-office from Randleman to Shelby, and wishes the brethren in writing to him to note this fact.

....We were pleased to have Bro. H. W. Norris in our office last week. Bro. Norris reports that all his churches are making good progress.

....Rev. M. R. Pernell of Franklinton has accepted a call to Wake Cross-Roads church. This, with his other charges, fills up all his Sundays.

....The Disciples of Christ and the Baptists of Indianapolis are about to unite in one sect. This sect has about 600,000 followers in this country.

....All the more important churches of Western North Carolina have called good, strong pastors, and we feel very hopeful of good results.—*W. N. C. Baptist.*

....Rev. Thos. Dixon, Jr., has decided not to have any more of his sermons published in the papers for some time. He estimates that they have reached 1,500,000 people weekly.

....Judge Winston's "Talk on Wills" in this issue is very instructive. But few of our people are acquainted with the laws in regard to making wills and the order of inheritance.

....President Andrews of Brown University has been offered the chancellorship of the Chicago University, which, if accepted, will make him practically co-president with President Harper.

....We have noted with pleasure the many expressions of love and appreciation our various churches have given their pastors. Such things make a pastor's life happier and his work better.

....Dr. Williams preached his farewell sermon as acting pastor of the First church, Baltimore, Jan. 7th. He has been pastor of this church forty-three years. Rev. C. L. Laws will take his place.

....Rev. Thomas Carrick entered on his work at Randleman, succeeding Bro. Webb, on the 9th inst. A brother writes: "His sermons were just splendid, and his people are highly pleased with him."

....Bro. W. L. Wright, the shepherd of the great flock of Church Hill, has been quite sick. This is sorrowful news, for he is one of the choicest and most effective laborers in Richmond.—*Baltimore Baptist.*

....We regret to hear of the continued sickness of Bro. Peterson of the *Baptist*. Doesn't it seem rather fortunate that Bro. Peterson and Bro. Caddell were kept at home by the grippe during the holidays?

....Rev. A. W. Crabtree has accepted calls to Chaney's Hill, Locust Level, and Howells churches. Brother Crabtree has charges also at Arlington, Oak Grove and Coldwater, and two out-stations. A busy man.

....The Baptist parsonage, next to the church, is being repaired and will be occupied by the new pastor, Rev. Samuel Sanders, who is expected to arrive about the first of February.—*Murfreesboro Index, Jan. 12, 1894.*

....Dr. H. A. Tupper is now in Richmond, having returned from pleasant visit to his children and grandchildren, in Denver, St. Louis, Birmingham, Baltimore and Albemarle. His many friends will be glad to know that his health is excellent.—*Religious Herald.*

....Rev. C. C. Newton and family sailed from Liverpool, England, Jan. 3d, for Lagos, Africa. He says: "La grippe has held me back several weeks, which was a great disappointment. It may be best in some way. We cannot see. Often our disappointments are God's appointments."

....Dr. Pritchard rises to the occasion in good shape this week, and adds some valuable facts to his series of papers on Co-education. Whether one believes in Co-education or not, Dr. Pritchard's articles are worth attention for the information they contain on the subject. We are sure the Doctor has been studying the matter deep and long.

....The liberality of our Newberry church should be an example to the whole State. One year ago they undertook to pay a missionary $400 a year, and have paid it monthly. The minutes of the Association show that other objects were by no means overlooked. They gave, Sunday-school and church, for the Orphanage, $24.00; [illegible] for Foreign Missions; Home Missions, $38.11; Ministerial Education, $18.12. They will support the missionary again this year. In addition to all this they pay Bro. [illegible] the pastor, a good salary.

....The congregation of Olivet Baptist church has taken no steps yet towards securing a pastor, and will not, probably, for some time. Rev. Mr. Austin has received calls from both Asheville and Mt. Airy, but has not accepted either as yet. He says he has no plans for the near future.—*Charlotte Observer.*

....Hard times seem to encourage the matrimony business. The RECORDER has about a column of marriage notices on hand, a part of which appear in this issue, and the remainder will appear in our next, along with others that are constantly coming in. Verily, "it is not good that man should be be alone." Let the good work continue.

....The Waynesville church has unanimously extended a call to Rev. A. R. Willett of Harrisburg, Ill. He is a native of Kentucky, and belongs to a large family of preachers, having eight brothers and a father, all of whom are Baptist preachers. This is more remarkable than the Dixon family in this State. Bro. Willett has not yet accepted.—*W. N. C. Baptist.*

....There seems to be some confusion in regard to the situation of Bro. A. D. Hunter. The following from him explains matters: "I accepted work in Raleigh Jan. 2d, 1894; so am regularly in my work. Have two country churches in reach, so I am to preach in my Raleigh church each Sunday night." His work is "in and near Raleigh," and he lives near the West End Mission Chapel, just beyond the western limits of the city.

....A church of eleven members has been organized at Macon, N. C., but they have no house of worship, and are now holding services in a school-house. An effort is being made to raise funds to build a house. A lot has been secured, but the brethren have not enough money on hand to warrant them in commencing the work. This is a worthy object, and any help given will be highly appreciated. Bro. John H. Nicholson, Macon, N. C., will acknowledge all money received through the RECORDER. Help them, brethren.

....Rev. W. H. Strickland of Plant City, Fla., writes January 10th, 1894: "Rev. C. S. Farriss, Professor of Greek in Stetson University, and editor of the *Baptist Witness* preached the Convention sermon to-day at 11 o'clock. Text, John 17: 3. It was a masterful effort, forceful in expression, finished in diction, graceful in delivery, beautiful in metaphor, sound in doctrine, aggressive in spirit—it swept the deck. North Carolina gave us much in yielding him to Florida. The effort places him in the very first rank of preachers; it makes our University still prouder of him and assures us all that the *Witness* is safe in his hands. Much obliged for Farriss. Send us another."

....Col. J. M. Heck has written a letter of most touching gratitude to the brethren of the late Convention for their sympathy and prayers in behalf of himself and daughter, and begs me to say to them that the Lord has been pleased to hear them, for Miss Fannie has begun to improve, and he, if no better, so far as permanent improvement is concerned, is so much stronger that he can sit up, and feels that special grace is given him to bear with patience his sufferings. He mentions also with liveliest expressions of gratitude that one of his sons has not only professed faith in Christ, but resolved to devote his life to the ministry. These blessings he regards as the direct results of the many afflictions sent upon the family recently.—*Dr. Pritchard in Charity and Children.*

Wake Forest Letter.

The spring term opens January 15. Several new students have already arrived and quite a number of others are expected soon. All things considered, the prospects of the coming term are good.

The examinations just closed, show that very thorough work has been done in all the departments. The list of class absences is smaller than usual and the average grade higher.

At the last meeting of the Missionary Society Dr. Taylor discussed "Christ and Mohammed." He was at his best and his address was deeply interesting and instructive.

Mr. R. L. Freeman, the Librarian, sketched the progress of Christianity in Mohammedan countries. The amount of the collection, $8.00, was given to Foreign missions. At the February meeting the "Qualification of the Missionary" will be discussed and Profs. Royall and Ferrell will be the principal speakers.

We are glad to welcome back to the "Hill" Dr. John Mitchell, who takes charge of the work of the Board of Education. His presence and influence are a blessing to any community. The Board at a recent meeting decided to continue the support of all the beneficiaries now here. This step was taken because we were unwilling that any young man should be forced to give up his course if it could be avoided, and because we believed that the Baptist hosts would rally to the support of an object so closely connected with our progress as a denomination.

The following extract from a private letter received from a gentleman at Johns Hopkins University will be gratifying to the friends of Wake Forest: "Wake Forest is taking her stand at Hopkins as she does everywhere. Three of the six honorary North Carolina scholarships are held by Wake Forest boys." This proves the justness of the claim made by the friends of the College that it offers broad, thorough scholarship, and disproves the charge sometimes made, that denominational colleges make narrow, one-sided men. J. E. C.

Jan. 13, 1894.

Twenty-two persons have united with the Calvary church, Roanoke Va., since Bro. L. G. Broughton took charge.

Co-Education—No. 4.

BY T. H. PRITCHARD, D. D.

Before proceeding with the argument, the article of Dr. C. Durham, in the last issue of the RECORDER, merits a word of comment. He quotes from me these words: "I had the honor to organize the first woman's missionary society of modern times in this State." In the same sentence I stated that there were women's missionary societies in the State as long ago as 1816, thus showing that I used the word *modern* in the sense of *recent* times. Now for a brother, after that disclaimer, to devote half a column to ridiculing my claim to be the first man to organize women's missionary societies in the State, is so unfair and unjust as to place him beyond the pale of legitimate controversy. I have no objection to discussing this question with any one who will deal fairly with me and my arguments, but must politely ask to be excused from discussing a question with a brother who has so little regard for the courtesies of debate.

To proceed: This is a matter of importance and interest to our people, and I propose to say in this number a little more about the history of this movement. Within the past twenty years it has gained favor with remarkable rapidity in Europe and America, but it was practiced in some few schools of higher learning long before that time. So far as I can learn, Oberlin College opened its doors to both sexes in 1833; Antioch College, under that great teacher, Horace Mann, followed twenty years later; then came Baylor University, Texas. Later this principle was adopted by Queen and Bedford Colleges, London; then the Universities of London, Oxford and Cambridge, England, offered their degrees to women as well as men, and two years ago St. Andrews of Switzerland invited women to become students and the University of Pennsylvania, with *twenty* State Universities of the West, have placed men and women on the same footing in their course of study. In Michigan, Iowa, and Kansas there is not a single college separate for men. The two most richly endowed institutions of America, the Leland-Stanford of California and Chicago University, make no distinction between men and women.

In the report of the National Educational Association of 1890, I find this language: "We think we should be safe in saying that the question of co education, in every grade of schools in this country, is settled: Individuals may deny the soundness of the theory, but the public mind is made up, and is not likely to be shaken in its conviction."

Dr. W. T. Harriss, the United States Commissioner of Education, of whom the *Religious Herald*, in its issue of this week, speaks thus: "He is one of the profoundest scholars and ablest educators in this country. His reports and writings are sought after in Europe, and have helped to give us the high reputation which was so generally conceded by teachers and scholars from abroad at the International Educational Congress in Chicago"; this eminent educator has summed up the advantages of co-education in three remarkable statements:

"*Improvement in discipline.* The self-will, violence and rudeness of boys being restrained by the presence of the girls, while the manners of the girls are more self-possessed by daily association with the boys.

"2. *Improvement in instruction and study.* The diversity of sex preventing extreme methods and one-sided training. The tastes of the boys for severe studies being corrected by the inclination of the girls for the lighter studies of literature and *vice versa*.

"3. *A more sound and healthy development of both sexes.* Schools kept for either sex exclusively, requiring stricter surveillance upon the part of teachers. Daily association in the class-room tests the intellectual strength of each sex, each seeing the weakness of the other and learning to esteem what is essentially true in each, thus checking the imagination, which, in boys and girls especially, is the reigning faculty. That the sexual tension remain undeveloped as long as possible and that all early love affairs be avoided is the *desideratum*; and experience has shown that association of the sexes, in the plane of intellectual contests, is the safest course to secure this end."

This testimony, I submit, is worthy of weight, since it is given by the very highest authority on the subject at issue.

This is largely a matter which must be settled by evidence, and I now wish to submit some witnesses in the case, in addition to those heretofore published. The first man I bring on the stand is my old college-mate, A. J. Emerson, President of Northwest College, Texas. He says:

"I have an experience of only three years where the two sexes have been educated together. So far, however, my impressions are altogether favorable. I think the influence exerted is mutually beneficial. I have observed no resultant harm to girls. The girls have less sentimental silliness than when educated in separate schools. Boys are more manly, less inclined to rowdyism; more amenable to moral influences; the vicious are more easily detected and are not backed up in their evil courses by their fellow students as they are in male schools."

The next witness is also a new convert to the system. J. T. Henderson, President of Carson and Newman College, Tennessee, writes:

"We have tried co-education for four years, and are pleased with it. In a mixed school the discipline needs to be carefully guarded. If you have separate boarding-houses for the boys and girls, and these be well located, much of the difficulty of discipline is removed. The principal of a mixed school especially, if many of the boys and girls are young, needs to be a wise executive. The effect socially is good, and there is a stimulating effect on both sexes. In these hard times the economy of co-education is a very strong argument."

Our next witness is from Oregon, Dr. T. G. Brownson, President of McMinnville College. He writes:

"I most gladly and cheerfully say, after graduating from a male school, and after teaching for six years in a mixed school, I am positively and pronouncedly in favor of admitting women to every male school in the United States, especially to such schools as are under Baptist control. I know of no injurious results that are not vastly more than counterbalanced by the beneficial results to both sexes. On the score of economy, it seems to me that all the arguments are in favor of the mixed school."

Let us hear the President of Sioux Falls University, Dakota, Rev. E. B. Meredith:

"Our school has always been co-educational. We find no difficulty in it. The girls seem to be able to carry the same work as the boys, and we have never had any difficulty about their being together. We think it has a refining influence on both sexes, and with proper management makes the girls more conservative in their conduct towards young men than when they are educated separately. It is well to have two separate dormitory buildings, but let them use the same dining-room, and recite together, and also it is well to have them in the same literary societies, for they will thus come into good and refining competition with each other."

Dr. S. B. Morse, President of California College, shall next be called:

"I have had seven years' experience in schools where the sexes were separated, and twelve years in co-educational work. There are advantages in both systems. I have sometimes thought that I had rather my son would attend school with young ladies and my daughter an exclusively girls' school. If, however, the government is just right, I am inclined toward co-education. I should say without hesitation that co education is best for college students. For academic and preparatory students, it is doubtful. We find most trouble with boys and girls from fourteen to eighteen, i. e., in the academic grades. After students get over the *soft* period and have come to realize the necessity of study, they give us but little trouble; this is not always the case, however. We have separate boarding-houses and they take their meals apart. I should advocate, however, a common dining room. I think taking their meals together would be advantageous, especially to the boys. I have noticed this in California; that students of mixed schools stand higher for scholarship than those from others."

I might cite the testimony of many other experienced and able educators on this point, Dr. W. R. Harper, for instance, who is unqualifiedly in favor of co-education;—but surely, if there be any worth in evidence, I have adduced a sufficient number of witnesses, and as the lawyers say, I rest here the case, at least for a while.

Facts From Missionaries.

"I have done the hardest year's work, the past year, of my life; have made more than 1,500 pastoral visits; attended, usually, twenty-one public services per month; written about 200 letters and postal cards for my churches; held six protracted meetings and many other general meetings of different kinds; organized two churches and expect to organize another this year; baptized fifty; received by letter fifty seven and restored two. I have a family of six to support, and here in January with $250 behind, it tries my patience. I never was so embarrassed before in my life. I am badly worn by the year's work; but "I count not my life dear." The Lord be with, and direct you in your responsible position." These words are from one of the best men in the State. The Board is due him $41 70. Who will send us the money for this missionary?

"If there is any possible chance for me to get the amount due by the Board I would be glad to have it. Those who have waited on me to pay them are wanting their money and are dunning me for it." This statement is from a most devoted missionary, and the Board is due him $25. Who will send us the money to pay him?

"I am much in need of money to pay some of my indebtedness. Can your Board do anything for me? I would appreciate a part, if you can't send the whole amount." If there is a better worker in the State than this brother I do not know him. The Board is due him $88.74. Who can send us the money to pay him?

"I am sorry to say I will have to drop my work unless I can get some aid soon. Times are very hard at present and the people here can't do much for me." These are the words of a missionary to whom the Board is due $100. He is in a very destitute mission field. Cannot some one send us the money to pay him?

"I must ask for some money. I am being dunned for my coal bill and have not enough to last two week with only one dealer in town. I am dependent on the Board. I now owe, house-rent $75, and grocery bill about $50. Please, if possible, let me have $100 at once. I have put off my creditors for months—in fact ever since September. I don't see any chance to put them off any longer without compromising my honor and integrity. Please let me hear at once." If there is a better man that walks the earth than this missionary I do not know who he is. The Board is now due him $134 35. Where is the money to come from to pay him? These facts are taken from private letters not designed for publication. I could add many other facts. This is a great burden upon me day and night. I feel that these men must be paid speedily. Who will help to pay them?

C. DURHAM.

We are in receipt of W. Atlee Burpee & Co.'s excellent "Farm Annual" for the current year. It is as usual replete with interesting facts for farmers and gardeners, and beautifully illustrated. They have published a book for which there has long been need, "The Beautiful Flower Garden." It will be of great help to those engaged in beautifying garden spots. Price, 50 cents. Philadelphia, Pa.

Union News and Notes.

Dear Recorder:—Our work throughout the county moves on, with now and then an interruption.

A new church, composed of old members from other churches, was organized December 31st at Union school house. I do not know whether it was needed or not. Some think so, and some think not: wise or unwise, it is done.

Our Union Meeting was more of a success than usual. As a rule, the preaching brethren seem to think that these meetings can run themselves, and so they do not attend; but this time they were there in full force and did good work.

The hard times is affecting us in our work here more now than at any time previously. Several have moved away and several more are now making their arrangements to do likewise. With all these things to work against, we are doing well and working hard.

I have never known the like of sickness. Everybody has "grippe," and those who have escaped to date are taking it. Last Sunday there were about twenty families of my congregation with from one to three sick in them. It had its effect on the size of my audience, too. We are hoping for more settled weather and less sickness soon. The doctors tell me that it is equally as bad in the country as it is in town.

This is about the extent of the news. Now for the

NOTES.

1. I see quite a newsy letter from Sam Jones in the *Texas Baptist-Standard*. Sam seems determined on what he believes that he ought to do, conference or no conference. He closes his letter in the following words: "You have no idea how free a fellow feels when he feels he owes allegiance to no power greater than himself under the shining stars. God as his King, Christ as his Elder Brother, the Holy Spirit his Comforter and Friend, the Word of God the man of his counsel, the praying millions around him helping him on in his work! With wings like these, a man can fly around the world." It is really surprising that Sam has not seen these things earlier, and that he had to be forced to see them by the Bishop's refusing to allow him to continue his evangelistic work. This is just what we Baptist preachers have always had, and this simple freedom largely accounts for our flying around the world at such a rapid rate.

2. The other day Dr. R. R. Montgomery's physician said to him, as he stood by the bedside of the dying pastor, "Pastor, we have let you work too hard. We ought to have given you a rest sooner"; and then he confessed that the pastor's death was largely due to overwork. In the same issue of the *Examiner*, it is also stated that three young pastors are in bed from overwork. The *Examiner* then utters a word of caution to the pastors and preachers thence to lecture the churches. Very timely, too, I think, for the churches will very often allow a man to work himself to death, and then mourn when it is too late; or what is worse, they will after allow a pastor to work hard, make great sacrifices for them, and then when he is gone to some other field, say hard things about him. Sometimes he is not paid. This scribe well remembers a few instances where he has labored hard, and then his salary was not paid and is not yet paid. There is no class of men anywhere who work as hard and get as little for it, both in appreciation and money as preachers. Sometimes the church fails to meet her obligations to the preacher, and then he is necessarily bound to fail to meet his own obligations and to be abused because of it, when justly the blame should fall on the church. The moral here is, take good care of your pastor. Keep his salary paid. Pay all you promise, and then our pastorates will be more pleasant and longer, and the memories thereof sweeter. M. A. A.

The Biblical Recorder the Organ of the South Carolina Baptists.

Here is and extract from "a sermon, occasioned by the death of Rev. Thomas Meredith, delivered in the Baptist church in Newbern, N. C., November 24, 1850, by Rev. J. M. C. Breaker, pastor. Preached and published by request of the church." The extract is this; "From Newbern he (Meredith) went to Savannah, Ga., where he remained for several months as pastor of the church at that place. In 1826 he was called to the pastorate of the church at Edenton, where he remained nine years. It was here that he commenced the publication of *The Baptist Interpreter*, the first Baptist paper published in North Carolina. He received and accepted a call the second time to become the pastor of this church (Newbern), in June, 1834, which office he continued to occupy for two years. During this period, the publication of the BIBLICAL RECORDER was commenced, which for several years was the denominational organ of the Baptists of both North and South Carolina."

Until I read this sermon by Bro. Breaker I was not aware of the fact that the RECORDER was at one time the organ of the Baptists of two States. How long this arrangement continued the sermon does not say—can some brother tell us? R. F.

Scuppernong Union Meeting.

This Union convened with the church on the Sound Side in Tyrrell county, Saturday before the fifth Sunday in December, 1893.

We had a very interesting and we hope a profitable meeting. The introductory sermon was preached by a boy we raised and baptized in our midst (John A. Shaw), which would do for any congregation to hear.

There was great interest manifested in the cause of State Missions.

Rev. W. V. Savage was elected a delegate to represent this Union Meeting in the next session of the Bertie Union Meeting in the interest of State Missions.

The following query was ably discussed by Rev. W. V. Savage, J. A. Spruill and M. Magett. (Our duty as Baptists in the cause of State Missions.)

The committee on religious exercises recommended that the next session of the Union Meeting assemble with the church in Columbia, Tyrrell county, Saturday before the fifth Sunday in April, 1894. Rev. W. J. Fulford to preach the introductory sermon, Rev. R. R. Overby, alternate. Adopted.

J. A. SPRUILL, *Mod.*

H. A. LITCHFIELD, *Clerk.*

South Yadkin Union.

This Union met with Society church, Iredell county, on Friday before the fifth Sunday in December, 1893. The introductory sermon was preached by Rev. J. F. Redwine.

Practical subjects pertaining to church and Sunday-school work were discussed before the body.

Revs. J. F. Redwine, D. W. Pool, J. B. Newton, W. J. Hopkins and J. M. Ballard were present and did all that could be expected of them to advance the work of the Union.

The next Union will meet with Beres church, Iredell county, on Friday before the fifth Sunday in July, 1894.

Brethren, you are earnestly requested to be present at our next meeting. Don't think there is no work for you; but let each one feel that he has a work to do, and then we will revive the work that once characterized the South Yadkin in its earlier days.

W. F. BEACH, *Sec. pro tem.*

Sigma, Jan. 4, 1894.

Ordination of A. E. C. Pittman.

This brother was ordained in the Baptist church at Rennert, N. C., at night on the 7th inst.

Examination of candidate by the presbytery before the congregation. Sermon by pastor, Rev. R. A. Hedgpeth, from 2 Tim. 2: 3. Impressive sermon. Ordaining prayer by Rev. A. R. Pittman, father of the candidate. Charge and presentation of the Bible as the only weapon of spiritual warfare, was also by the father. Hand of fellowship extended by presbytery. Benediction by Rev. A. E. C. Pittman.

The congregation was large, considering the inclement weather, and the entire service seemed to be much appreciated by all present.

May heaven's benediction rest upon the young minister of God's Word, and upon all his efforts in the Lord's vineyard, is the earnest prayer of his church.

T. J. TOLAR.

Rennert, Jan. 10, 1894.

From Georgia.

Our Christmas holidays went off very well in North Georgia, and in North Carolina along the line. Bro. Plott ran a series of meetings on Nantahala. I had a continuous meeting at Mt. Pleasant church. The Hiawassee people had a Christmas tree on the night of Christmas. On the night of the 30th of December the people of our little town and some of the nearer country folks, gave a supper to Prof. I. G. Harrison and his wife, Miss Bessie Gillmore. They were married on the 28th of December at Gainesville, Ga. The supper was a splendid one, and made the attendants feel like they would be glad if these sort of scenes and realities would come every day or two. Some thing over 200 persons were the happy participants in this supper.

Our school opens up this morning with quite a host of students, several young ministers among them and bids fair for the best session lately.

H. C. STANDRIDGE.

Hiawassee, January 1, 1894.

I heartily recommend Salvation Oil for neuralgia, for it acts like a charm. J. S. McCaulley, 536 N. Gay St., Baltimore, Md.

Mecklenburg and Cabarrus Union.

The next session of this Union will be held with the Concord church the fifth Sunday in April, and we hope the brethren will come out better than they have done heretofore.

1. Should we as Baptists patronize our own denomination in all respects? Martin Henson.

2. How can we get church members to attend the Sunday-school? J. L. Cashion.

3. Is compulsory attendance at church-meetings right? J. W. Snider.

4. Why do Baptists hold to so-called close communion? Dr. T. H. Pritchard.

A. N. HENSON.

Croft, N. C.

From Kelsey.

Dear Bro. Bailey.—We have had a good meeting of ten days at Boon's Fork church. Rev. E. D. Crisp, the pastor, did most of the preaching. He was faithfully assisted by Bro. Phillips. Both did good preaching. There were five conversions. Twelve were added to the church. On Sunday before Christmas, Bro. Crisp baptised eight girls, all under eighteen years old, in the beautiful stream, Boon's Fork, at the foot of Grandfather Mountain.

The church was greatly revived. The members covenanted to run a prayer-meeting once a week till next Christmas. May the kind Heavenly Father help them to keep that vow.

The RECORDER comes every week like a dear friend. May its editor have a happy and prosperous year 1894.

Don't go [illegible] pills.

(CONTINUED FROM THE FIRST PAGE.)

Christ's church. If the mighty volume of sound produced at Niagara could be converted into articulate melody, it would make music enough to be heard in every home all over our country. So the love and goodness of God revealed by the death of Christ passing through the sanctified hearts of his people like so many æolian harps ought to cause such sweet music as to charm and fascinate, to win and persuade, to convince and subdue the ungodly everywhere, and to render every heart and every home happy.

Oh, what a privilege, what an honor to preach the *Word!* May God help us to do it faithfully. For God will bless the preaching of his Word to the salvation of souls and to the advancement of his kingdom.

Talks About Law—No. 23.

BY JUDGE R. W. WINSTON.

THERE BEING NO WILL.

We have heretofore had occasion to consider the subject of wills, and, incidentally, what will the law makes for a man dying without a will. The personal estate of a person dying intestate, that is without a will, is divided under the "statute of distributions." If a man die leaving more than two children and a widow, the personalty goes equally to widow and each child. That is, he gets a child's part. If there are two children or less, the widow gets one-third, and two-thirds goes to the child or children. If the dead man left no child, nor the legal representative of a deceased child, the widow gets all the personalty. Now, if a son dies leaving no widow nor children, his father takes the personalty. But if a son dies leaving no widow nor children and having no father but a mother, the estate goes equally to her and the brothers and sisters of the son.

Sometimes a question arises as to whether persons take by stocks or by the head—*per stirpes* or *per capita*, as the law hath it. This is very material, as one may readily see.

Suppose an old bachelor dies leaving no mother nor father, but leaving one living brother, two nephews and two neices, the children of a deceased brother, will the living brother get a fifth or a half of the estate? He will get half, and the nephews and neices will get each one fourth of a half. That is to say, they take the place of the deceased brother of the intestate.

If the old bachelor had died leaving no living brother or sister but children of dead brothers, such children would have taken by the head. The presumption, so say our court, is that they take in all cases by the head, and this presumption will prevail unless, as sometimes happens in wills, the opposite intention may be gathered.

A father will often, in his life time, make a deed to a piece of property to one son, or will let that son have more money or other things of value than the other children. On the death of the father, the question arises, will that son have to account for what he received of the father before he can get any of the estate, or shall he keep what he has and share equally with the other children in the estate. In a word, did the father *give* him, or did he *advance* him money and other valuables? If it was a gift, the son does not have to account for it; if an advancement, he does. Of course, a father can give his son all the property to the exclusion of all the other children, if he wish. The presumption is against the gift and in favor of the advancement; and the son must show that it was a gift and was so intended. This he may do by evidence that the father said, "I give you this horse, and do not wish it charged against you in the settlement of my estate;" or by the words of the will, indicating that all the property, during the life of the testator, were gifts and not advancements; or, indeed, in any way, by which the presumption of an advancement is rebutted.

Indeed, so far have our courts gone that, in a recent case from Durham, they held that when a father executed to a son a deed to a tract of land worth, say $1,200, and recited a consideration in the deed of only $400, the son was advanced to the extent of $800, which he must account for in a settlement of the estate.

This did not violate the rule of law that you may not alter the terms of a deed or other written instrument concerning land by word of mouth; because our courts hold that the consideration of a deed is not embraced in the Statute of Frauds which requires all contracts for the sale of lands, or any interest in or concerning the same, to be in writing.

Suppose a son has been advanced by the father, can the other children take away what he has thus received? Not at all. But if the party advanced is not willing to, and does not, render an inventory showing what he has received from the father, he can get none of the estate. If he is willing to render such inventory and account for what he received, which is called bringing the effects into "Hotch-Pot," he will then share equally with all the other distributees.

An administrator, as is well known, is appointed by the clerk, and represents the estate of an intestate. An executor is appointed by will.

So true is it, in the eye of the law, that the executor or administrator represents the estate of the deceased, that when suit is brought upon any contract of the deceased, generally no one is made defendant in the action but such executor or administrator. The parties really interested as distributees of the estate, or as legatees, are not only not necessary parties, but are oftentimes not proper parties to the action; and after judgment goes against the executor, and afterwards he files his petition to make real estate assets to pay the debts of the deceased, in which last proceeding the heirs-at-law are necessary parties, they are not permitted to attack the judgment for any cause whatever save and excepting fraud or misconduct on the part of the administrator. They cannot set up the statute of limitations or payment previous to the taking of the judgment, &c., because the executor has had his day in court and the same case cannot be twice tried except upon appeal. Matters arising since the judgment they may avail themselves of. The solvency or insolvency of many an estate is a matter largely depending upon the executor or administrator.

Previous to 1868, after a man had, by his wife, children, he had a beneficial interest in the rents and profits of her lands, even before she died. He is said to be tenant by the curtesy initiate.

Since 1868, however, that is, under our new constitution, the husband has practically no interest in his wife's lands or the rents and profits of the same, until after her death. He then becomes tenant by the curtesy consummate.

Our courts have recently said that the husband cannot sue alone and recover the rents of the wife's land, she living. She must sue.

What a change this is in the old law, when husband and wife were one in law. Baron and femme they were called. We are told that once upon a time in England, a wife, deserted by her husband who fled the realm, sued alone in the courts. Whereat, my Lord Coke was so surprised, that nothing would give expression to his feelings but a Latin distich:

"Eccè! modo-mirrum, quod fœmina fert breve regis,
Non nominando virum, conjunctum robore legis"!!

A Question Solved.

Too high praise cannot be accorded the American Baptist Publication Society for its enterprise in preparing a series of charming papers for children. The future success of the child in Bible study depends largely upon the way in which the instruction is begun. Our national Society has solved this question in the delightful papers which it issues.

Old Waynesborough.

Railroads kill and make alive. In 1820 Newbern was the largest town in North Carolina, having a population of 3,633, while Wilmington's population was only 2,633. The latter is now the largest city in the State, having gone far ahead of Newbern in consequence of the fact that she had railroad facilities twenty years or more before Newbern did.

The same railroad (the W. & W. R. R) that made Wilmington surpass Newbern, converted a forest into the town of Goldsboro, and the town of Waynesborough into a cotton and tobacco farm.

I have never become reconciled to the death of this ancient town—the home of my early boyhood. But few of its inhabitants are now living. Many of their descendants, however, are citizens of Goldsboro and other parts of the world, and I feel confident that reminiscences of the dead town will prove interesting reading to them.

How old the town was at its death I cannot tell. Wayne county, of which Waynesborough was the capital until some time in the fifties, was formed in 1779, and named after Gen. Anthony Wayne, known in Revolutionary history as "Mad Anthony." The town, which was named after the hero's birth place—Waynesborough, Pennsylvania,—is probably as old as the county.

In Entick's old dictionary, printed in 1812, Waynesborough is mentioned as one of the eighty-four leading post towns in the old North State.

The writer is just now in a reminiscent mood, and under the mastery of the sentiment so beautifully expressed in Wordworth's lines,—

"How dear to my heart are the scenes of my childhood,
When fond recollection presents them to view!"

Nor is it difficult to follow the old Latin maxim, *de mortuis nil nisi bonum*, since, to my boyish mind, everything connected with the dear old town was not only good, but very good.

Somewhere in the forties, the writer—then a small boy—travelling westwardly, passed through the little village of Goldsboro, his objective point being the old town of Waynesborough, situated on the right bank of the Neuse, about a mile beyond Goldsboro. At that time, the old town contained several stores, two hotels, two carriage factories, a tailoring establishment, a large milling interest and other industries that gave quite an air of business to the place. Besides, there was the court-house, which had been for generations the trysting-place where such eminent lawyers as Louis D. Henry and Wm. H. Washington were wont to engage in fierce, forensic warfare. Then there were three steamboats—the Wayne, the Johnston and the Rough and Ready—plying with tolerable regularity between Newbern and Waynesborough, frequently ascending the river as far up as Smithfield. Last, but not least, the incoming four-horse stage coaches, laden with mail and passengers, and heralded by the loud-sounding stage-horn, relieved the monotony of the place and infused new life into the citizens. But alas! the halcyon days of the stage-coach have departed. The railroad is the destroyer of many an old-time institution.

Paul said that when he was a child, he thought as a child, he spake as a child. In this respect, we are all like the apostle. I wish to speak of Waynesborough, as the town impressed my boyish mind. It was emphatically

THE SMALL BOY'S PARADISE.

If the Tillery boys, Ben Williams, Ben Traylor, Lem Springs, Bill Wellons and Dick Nelson are yet living, they will bear willing testimony to the fact that old Waynesborough was what the preacher said heaven was—"a Kentucky of a place."

Bill Wellons, as a school-boy, excelled all the other boys in one particular,—he carried in his basket whitest, lightest biscuit and the best fried chicken that ever tantalized a hungry boy. I am sure that Bill, if living, gets no such biscuit and chicken now, for his good old mother died several years ago. Bill was a clever fellow, and would frequently swap dinners with me just for accommodation. Bill used to ask me home with him, and I always accepted the invitation when my mother would let me.

As for Dick Nelson, he is down in Selma, Ala., pleading law, presiding over a bank, and teaching other bankers how to run their business. When last heard from, he was president of the American Bankers' Association. I am not surprised at Dick's growing propensity; for to be born in old Waynesborough was to get a good running start in life's race. I was not born there, but went there a few years after that important event happened.

Fishing, hunting, swimming, boating, and climbing after grapes, constituted the chief sports of the Waynesborough small boy.

In the immense growth of cedars that surrounded the old church, the ubiquitous robin found both food and shelter. I have never seen so many robins since the day I left the old town. My father bought me my first bird gun, which I literally wore out shooting at the red-breasts. The gun was rather weak in the hammer, but whenever she went off, something happened. Sometimes fifteen or twenty robins would fall, to repay me for my patient snapping. I then thought that gun was the best gun in the world, that weakness excepted.

In the adjacent low grounds there grew, up the large trees, a superabundance of as fine black grapes as ever grew anywhere, free to everybody who was willing to climb for them. We cultivated the art of climbing until I believe we could have beaten the world at this high calling.

Swimming was *par excellence* the amusement and the glory of the small boy of the ancient borough. We had no use for bathing suits, a popular appendage to the swimming of more effeminate times. We had no fight to make with those who opposed the nude in art; but, to our minds, the nude in nature was the proper thing when swimming was to be done.

Out in the river, at the foot of the long platform up which were drawn the logs for the saw, were great timber-rafts, in which were holes sufficiently large to admit the body of even a grown man. To our delectation, we would jump into the river, dive under the rafts, and come out through these holes. One day the writer failed to find the hole as quickly as he wished or needed to find it. I would advise boys of all kinds never to hunt for a hole on the under side of a timber raft, unless they are hungry for a drowning experience.

If the reader will, as the preachers say, pardon a little personal allusion, I will relate a thrilling story that had a sad ending. Sometimes the old Neuse would get on a big swell and bisect Waynesborough pouring its surplus water into a low depression running through the whole town. It is an ill wind that blows no good to any one. Our parents thought it a great calamity to have their town cut in two by the wild, rollicking river, but the small boy looked upon the calamity as an occasion for great rejoicing and thanksgiving. Of course, we had to cross and re-cross the improvised stream daily to get from one part of town to the other. Some of our parents lived on one side, and carried on business on the other side. We had to construct improvised crafts for crossing over. We boys placed some timbers in the form of a four-rail pen, overlaid the craft with a plank or two, and started out for the other side. When about midway the rushing stream, the craft got crazy, and soon became a total wreck. Like Paul and his companions in the Adriatic sea, we that could swim first cast ourselves into the water, and the rest, some on boards and some on the broken pieces of the ship, escaped all safe to land. Sorrowfully my brother Jesse and I wended our way homeward where our parents discovered that we were broken out all over with the measles. The darkened room and the sassafras tea are painfully remembered to this day. The heaviest affliction we had to bear, however, was the fear that the river would get within its bed before we could get out of ours. Our worst fear, alas! was realized. For the river no longer divided the town, and hence the necessity of boat-building no longer existed.

We boys thought the older people did a very unwise thing when they left the old town to help build up Goldsboro. The railroad was the cause of the removal and of the breaking up of our paradise. The little shrieking locomotive, slap-slap slapping the iron bars from one end of the road to the other, at the rate of fifteen to twenty miles an hour, was not worthy to be compared to the grand old stage coach drawn by four magnificent steeds, guided by a King or a Samson. The railroad of that day was a very primitive thing. Across the cross ties were laid long pieces of scantling upon which were nailed bars of iron about the width of cart tires, but somewhat thicker. The ends of these bars would sometimes rise up and pierce the coaches, seemingly in retaliation for the slapping they got from the train. When I first saw a locomotive running and throwing out fire at top and bottom, through smoke stack and fire pan, the sight brought me into profound sympathy with the old lady who, having seen, for the first time, a locomotive approaching her on a dark night, exclaimed, "Lord o' mercy, old man, yonder comes the devil shore, a-puffin' and a-blowin', and a spittin' fire! Poor thing! how tired he is!"

Wait awhile, and I will come again, and tell something about the old church in the old town.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 37 p m	

	No 47. Daily.		
Leave Wilson....	2 05 p m		6 55 a m
Leave Goldsboro.	3 00 p m		7 30 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma. ...		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	

	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson ...	12 45 a m		10 35 p m

	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope 5.40 a m, Nashville 6.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m, returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Pass. Agt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

A Voice from Alabama.

HOME-SICKNESS.

Last Sunday morning I preached a sermon to my people on the expediency of Christ's return to heaven. I said:

It was expedient for the development of the highest faculties of our nature. Love never ridicules that. It wants eternal contact. Nevertheless all of our experiences teach that absence is wholesome. It is one of the grandest lessons of this life that absence intensifies love. Who in the world has never been home-sick? If you have never been home-sick you do not know how tenderly, truly, mightily you love home. That, afterward, prodigal boy inexperienced, untried, enjoying the comforts of a father's honesty, and the little attentions of a mother's love, does not know what a dear place the father's house is. But when at last in the far, far distant land he sins away his money and health, and a wretch in rags and filth he is cast out, there rises before him a vision, and even the mountains, the valleys, the rivers that rise and stretch and roll and spread betwixt the old home and the new one, there come the memories of his boyhood days, and he loves the old home as never before. You live with your mother so long you really forget you love her. You pause sometimes and ask, "Well, now do I love my mother." But O my soul! how it all comes back in the shadows of a dream, long years after the dear, dear face, furrowed with the marks of anxious care and patient suffering, rests under the snow and the cedars; when the nerveless hands are crossed in dreamless sleep upon the pulseless breast. All our hopes are centered in a world we never see. All we love go away into the unseen world. What cords of affection are woven to bind us to the invisible as one by one—friend, father, mother, brother, sister—embark in the dark boat of death for the other shore. One thing that saves this life from being contemptible is the thought of mother. Thus the love side and the faith side of our natures are developed, &c.

Think how constantly in our dull, daily experiences, these sentiments become facts. It seems to me every year I love North Carolina better. There my mistakes were made, my wild oats were scattered broadcast. There the precious opportunities and cloudless days of boyhood were squandered in thoughtless carelessness. There the voice of the aged preacher called a raw lad to the foot of the Cross. There I met discouragements that at last whipped and stung me out of the pulpit into the newspaper office, and upon the edge of dissipation and recklessness, a dispensation of Providence (like Luther's thunderstorm that drove him into the cloister), which brought me, a trembling penitent, back to the wounded, loving Saviour. I never expect to return to North Carolina to live, but at last under the sighing pines I chance to be buried.

Take a shell from the shore,
Twill sing of the sea;
Take a heart from its home,
'Twill tell of its love.

THE HOMELESS BOY.

For seven years I have lived in hotels. Since I have learned how to tell the story of the Cross in pastorates of more or less influence, I have preached to many strangers. Some have been converted under my ministry. Some of these boys were away from home. Two are now preparing to preach the gospel, whom I baptized when not a relative nor a home acquaintance of theirs was present—Mr. Howell of Jonesboro, Tenn. (preaching there temporarily), Mr. Johnson of Tenn., now a rising student at Wake Forest College. One, of whose conversion I am especially thankful, was from Massachusetts and in Tennessee, a young actor impersonating "Little Lord Fauntleroy." Another, Henry Brown, who was in a minstrel show, I baptized, and afterward he dedicated a fortune to the cause of Christ. He is now at death's door.

I learned from bitter experience how to sympathize with the weak and with strangers. How little sympathy there is in the world for those who need it! How rare, how inactive, how full of gush and tears in the absence of the object that little is! How it pulls aside its robes, how tight it is laced while the tears fall! There are women in choirs and in pastors' homes who care more for the poodle-dog than they do for the orphan whose frozen tears fall at the gate! In the language of Luther Benson, whose voice compasses the sweetness and agony of women and children: "This life is too short to speak an unkind word to a dog." You who have been emancipated by the eloquent kindness, the suffering sympathy, of Him who spake to the very harlot and showed her the way up, to the stranger and publican and showed him the way up—look after the homeless boy on the street, in church, in the college, the cold and chilling college.

OSCAR HAYWOOD.

Huntsville, Ala., Dec. 28, 1893.

If you want to be on the safe side, stick to the old reliable, Dr. Bull's Cough Syrup. It is sold by dealers everywhere.

The effect of negative teaching is enormous. The pastor, the Sunday-school teacher, the parents, the friend, who says nothing to his unsaved friend, or child, or neighbor, does in reality say a great deal. He says to him, "You are not in danger; you have nothing to do; keep right on." We apprehend that more harm is done by negative teaching than by all the positive false teaching that would be heard in a lifetime. The lighthouse that professes to shine, to enlighten, to guide, but that shows no light, does really mislead and often fatally. —*National Baptist.*

When the dross is taken from the gold of the Christian he will be forever delivered from the furnace of trial. The purer the gold, the hotter the fire now, the whiter the garment, the harder the washing.—*Moore.*

From the Little River Association.

I noticed in a recent article from Dr. Pritchard that so far as he knew there is only one Association in the State that paid its quota to the Centennial Fund. Please let me say that the Little River raised its quota also. Organized eighteen years ago, at Cumberland Union, it has more than tripled its membership and increased its contributions many fold.

I am trying to collect all facts of historic interest in connection with the churches of the Little River Association, and all churches of all denominations in Harnett county. If I succeed in my undertaking, I desire to have the facts published this year.

I earnestly request the immediate co operation of all persons who can tell us something about the first preaching or organization of churches in this section. A short sketch of the ministers who have labored in this section is also desired.

Our last Union met at Cumberland Union church where, eighteen years ago, Elder Orin Churchill made the first motion ever made in this body. Now he lies sleeping in the cemetery near the church. The Union appointed a committee to collect funds to erect a stone at his grave. I am sure he had hundreds of friends over the State who will be glad to help a little in this matter. Don't wait to give large amounts, but let all who will do so send at once to the writer whatever amount they desire to give. Proper acknowledgement will be made, and with the little mites we will get the best stone we can secure for the money given. If you wait, you will forget it. Send it today.

Was not the Convention helpful to all who attended, but especially the tired, worn-down, despondent preacher? What a blessing to the country preacher who seldom can see or hear such men as attended our last meeting!

As I heard McConnell preach I made a solemn promise that if I should be permitted to try to preach again I would do better.

I don't know whether I have kept it or not, but I have never enjoyed so much trying to preach as I have since that meeting. Oh, that we all may be more earnest during this year.

I desire to say that our last Union was the best we ever had, I thought. Bro. R. G. Taylor of Dunn was elected Moderator, and made us an excellent one. The discussions were lively and helpful. The spirit of the meeting was good. Some one said, as we were leaving, "This seems like a revival."

J. A. CAMPBELL.

Poe's, N. C., Jan. 4, 1894.

The Japanese Pile Cure is the only proper application for internal piles and is guaranteed in every case by Jno. Y. MacRae, druggist, Raleigh, N. C.

Sandy Creek Union.

Dear Recorder:—This Union, on last Sunday, closed an interesting session at Siler City.

The next meeting is to be held with the Mt. Zion church, Alamance county, on the fifth Sunday in July, 1894. Our Sunday-school Association convenes with Bear Creek church the fifth Sunday in April. Here is the report of the Executive Board:

To the Sandy Creek Union, December 20th, 1893, for the year 1893. Amount received from all sources, $50,31; amount paid out, $29.67; amount on hand, 20.64; necessary to be raised, $34.69.

The Board has appropriated to the following places for the year 1894, the following amounts, provided suitable and efficient ministers can be had to supply said points:

Deep River and Macedonia, each, $25.00; Cedar Falls and Moore's Chapel, each, $12.50; Ephesus and Cameron, each, $20.00; Central Falls, $25,00; total, $140.00.

This appropriation is made upon a basis of $200. Your Board earnestly calls on the churches within the bounds of the Association to make up and send in this amount to Rev. G. L. Merrell, Franklinville, N. C., as soon as possible.

The Board is in arrears $23.40 and the churches are called on for this amount also. The Board has lengthened the cords in this work feeling sure the churches in the Sandy Creek Association will respond.

Respectfully submitted,

G. L. MERRELL,
W. N. STRAUGHAN,
W. C. DOUGLASS,
For Committee.

G. L. MERRELL, *Chm'n of Board.*
January 3, 1894.

Sentiment and Life.

A great many mistake religious sentiment for a religious life. Because they are touched by religious truth, they fancy they are religious. Because they are susceptible to religion, they think they have it. An impression is to them the same as if they obeyed it; to appreciate right is the same as though they did the right. Weeping over a book of martyrs, they almost think it as heroic as though they died at the stake themselves. They come to take what God has planted in them as a substitute for a practical Christian life.—*The Watchman.*

Bro. Blackwell's Sermon.

I suppose, even in my short life-time, that I have read through eight hundred pages devoted to baptism and the Lord's Supper. But I have never read anything that equals Dr. C. S. Blackwell's article, "The Baptists and the Lord's Supper," in the RECORDER of January 31. In his article one finds almost what he would find by reading a thousand pages.

The influence of the sermon upon me was very great. So much the more when I thought of the fact that the eloquent Doctor some few years ago came to us from a denomination which all its life-time have in one way or another "perverted the design" of the sacred ordinances.

By all means let it be printed in pamphlet form. Put me down for one hundred copies. Oh that every Pedobaptist could and would read it with a prayerful and with an honest heart. But many of them are so much afraid of such grand Bible truths that they will not read. And even if they do, they read, many of them, with hearts bursting with prejudice.

Lord hasten the day when all men shall know the truth and practice the truth as it is in Jesus. I am one of those lonely country pastors whose work is hardly known outside of his own community, (nor do I care to be very much known) but dear Doctor you have helped me, even me.

C. W. MATTHEWS.

Moyock, N. C.

Moneys Paid to Advance Baptist Church Lot.

Dear Recorder:—Below are the names and amounts of those who have paid towards the Baptist church lot at Advance. Other names and amounts will be sent when the amounts have been received.

A. H. Carter, 25c.; E. Frost, 2.25; P. B. Cain, 1.00; J. G. Clifford, 50c.; J. P. Green, 1.00; R. W. Woodward, 25c.; B. R. Bailey, 15.00; W. A. Bailey, 15.00; F. M. Phillips, 5.00; A. C. Wood, 2.00; W. A. Thomas, 1.00; W. A. Clement, 1.00; J. A. Davis, 1.00; J. M. Foster, 2.00; W. R. Ellis, 1.00; S. C. Rich, 1.00; Giles Hendrix, 1.00; J. C. Turner, 2.00; L. K. Lazenby, 1.00; F. F. Wooten, 1.00; A. H. Stewart, 1.00; Pink Hendrix, 1.00; J. B. Newton, 10.00; U. H. Orrell, 19.68. Total amount paid in to date, 85 93.

Last Wednesday we had run 2½ acres just where we wanted it. As we did not have money to pay for it all, we had run 1 1-16 acres, where we aim to locate the church. We paid for that amount and got a deed for it. We need the other, and will get it when the money comes in hand. The land costs seventy five dollars per acre, but the man selling gives in fifteen dollars on each acre. We lack about forty five dollars of having enough subscribed to secure the remainder. Will not others send me money enough to purchase the balance?

I had expected to begin this week to secure subscriptions for building, but am confined at home with the la grippe.

Thanks to the brethren and friends who have already helped us.

J. B. NEWTON.

Fork Church, Jan. 3, 1894.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.

Men are made manly, the old made young and vigorous by Magnetic Nervine. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Only the religion that saves the soul is a religion worth having. Max Muller has said that there will never be any book that will dazzle the Bible. The more the study of comparative theology has been extended the more the Bible stands as the only book worthy to occupy the top shelf.—*Joseph Cook.*

For Indigestion and Nervousness,
Use Horsford's Acid Phosphate.

Dr. W. O. Hoyt, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

It is not with a rush and a spring that we are to reach Christ's character, and attain to perfect saintship; but step by step, foot by foot, hand over hand, we are slowly and often painfully to mount the ladder that rests on earth and rises to heaven.—*T. Guthrie, D. D.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

How Postage Stamps are Made.

Every part of stamp making is done by hand. The designs are engraved on steel, two hundred stamps on a single plate. These plates are inked by two men, and are printed by a girl and a man on a large hand-press. They are dried as fast as printed and then gummed with a starch paste made from potatoes. This paste is dried by placing the sheets in a steam-fanning machine, and then the stamps are subjected to a pressure of two thousand tons in hydraulic presses. Next sheets are cut so that each one contains one hundred stamps, after which the paper between the stamps is perforated and, after being pressed, the sheets are filed away. If a single stamp is injured, the whole sheet is burned.—*Selected.*

THIS CURIOUS THING



MAGNIFIED.

Is a Sweat or Excretory Gland.
Its mouth is called a PORE.
There are 7,000,000 in the human skin.
Through them are discharged many impurities.
To close them means death.
Sluggish or clogged pores mean yellow, mothy skin, pimples, blotches, eczema.
The blood becomes impure.
Hence serious blood humors.
Perfect action of the pores Means clear, wholesome skin, Means pure blood, Means beauty and health.

Cuticura Resolvent

Exerts a peculiar, purifying action upon the skin, and through it upon the blood.
Hence its cures of distressing humors are speedy, permanent and economical.
Like all of the CUTICURAS, it is pure, sweet, gentle, and effective. Mothers are its warmest friends.

Sold everywhere. Price, $1. POTTER DRUG & CHEM. CORP., Sole Props., Boston.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	6 45 a m
Ar. Statesville		11 05 a m
" Asheville		4 00 p m
" Hot Springs		5 35 p m
Lv. Salisbury	9 17 p m	6 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 30 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*5 05 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 55 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.08 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:30 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL. HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16 Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 43 p m	.....	.....
Ar Greensboro	2 15 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	5 25 p m	.....	.....
Lv Bennettsville	.....	6 25 a m	.....
Lv Maxton	.....	7 37 a m	.....
Lv Red Springs	.....	8 17 a m	.....
Lv Hope Mills	.....	9 12 a m	.....
Ar Fayetteville	.....	9 35 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. R. KYLE, Gen. Pass. Ag't.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 03 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 32 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 26 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.	No. 38.
2 00 p m	Lv New York Ar	1 30 p m
4 30 p m	Lv Philadelphia Ar	10 47 a m
7 00 p m	Lv †Baltimore (Bay Line) Ar	7 00 a m
7 00 a m	Lv Old Point Ar	7 00 p m
8 00 a m	Ar †Portsmouth Lv	6 00 p m
9 35 a m	Lv Portsmouth Ar	5 45 p m
12 03 p m	Ar Weldon Lv	3 09 p m
12 15 p m	Lv Weldon Ar	2 50 p m
12 39 p m	Lv Henderson Lv	†1 09 p m
4 10 p m	Ar Raleigh Lv	11 15 a m
4 30 p m	Lv Raleigh Ar	11 00 a m
6 00 p m	Lv Sanford Lv	9 31 a m
7 50 p m	Ar Hamlet Ar	7 20 a m
7 20 p m†	Ar Fayetteville Lv	8 37 a m
11 00 p m†	Ar Wilmington Lv	5 00 a m
5 00 a m	Ar Charlotte Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No. 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, apply to Ticket Agent, or A. J. Orr, Traffic Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. S. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Pass. Agt.

From Brazil.

Dear Recorder.—The State of Minas Geraes is almost the size of Texas. Numbers of new towns and cities are springing up. An immense foreign population is pouring in here yearly. And nearly all these foreigners are Italians and Portuguese, who know nothing of the gospel. There is not a city in this whole State where the people have yellow fever,—a remarkable thing for Brazil. The climate is more pleasant than that of any other State in the country. The land is fertile—so fertile that many people of the poorer classes do not work but about three months in the year. The farmers export thousands of sacks of coffee every year. Many of these coffee farmers have as many as fifteen hundred persons living on one plantation. In fact, this State is rapidly taking a foremost position in all Brazilian affairs and has before it a comparatively bright future. But the people are wicked and knew absolutely nothing about faith in Jesus Christ.

There are three Methodist preachers in the State, and I am the only Baptist preacher. Brother pastor, imagine how you would feel, if you were the only Baptist preacher in North Carolina. Imagine what a responsibility there would be resting on you. Well, brother, weak as I am, I feel this same responsibility. Oh, when will these people have the gospel preached to them! I am trying to preach twice a week, but my efforts seem only as a drop in the ocean.

The people in a town some miles from here have expressed a wish that I go there and preach the gospel, and many such inviting doors are being opened to us, but I can not go yet; the work here must not be left. Not yet, did I say? What does this mean? It means that not yet can these hungry souls eat the bread of life; it means that not yet can they have offered them the Saviour whom they are seeking; not yet, *not yet!* poor dying men, can you be saved from death and hell. And why not yet? Because we have not men and means sufficient. And where must the men and means come from? The reply is, from the Christian people of the United States; from the Baptists of the South; from the churches of dear old North Carolina; from her happy homes and Sunday-schools. Men must bring their money and lay it on God's altar. Family circles must be broken and bright sons and daughters must turn away from home and follow the command of our Master, "Go ye into all the world and preach the gospel to every creature." Parents must act as a dear father and mother whom I know did when they said to their son, "Go and perform your duty, my boy, and obey the command of God."

Dear brethren, pray for Brazil, and pray for us.

OF NORTH CAROLINA.

The RECORDER of Nov. 8th is just to hand, and its contents are unusually interesting. From the Wake Forest letter I learn that Dr. Taylor has taken up the work of lecturing to the ministerial students. I am glad to learn this, and let me say that every Wake Forest student who intends to preach the gospel will do himself a great injustice if he fails to attend these lectures. I feel grateful that it was my privilege to attend, for nearly four years, the lectures given by the late beloved Dr. William Royall. I love and revere the memory of that great and good man. The counsels and instructions so faithfully and lovingly given by him to the young preachers in those little Sunday afternoon meetings will influence the lives and brighten the paths of many of us till death.

Wake Forest seems to be coming to the front notwithstanding the hard times, and I pray the blessings of heaven upon every department of her work.

I am cheered by the encouraging accounts of the various associations just held throughout the State. As I read of the zeal and work of the dear brethren at home, I feel like saying, as did one of our Brazilian Christians, "The United States is God's country."

Surely the Lord has been blessing our churches in North Carolina during the past summer and fall. Accounts of so many good revivals, and so many conversions, indicate that the soldiers of the Cross are on the triumphant march. May the good work continue. The country pastors seem to be bestirring themselves unusually. They are the pioneers of the gospel cause. Our country churches are the backbone of Christianity, and though their contributions in money to benevolent objects may fall far short of the contributions of our city churches, yet they make up the deficiency by their great number of consecrated, simple hearted and God-fearing men and women.

Some months ago, as I walked along Twenty-third street in New York, I was struck by the appearance of a fine, handsome building just completed. Every stranger who passed, paused to admire. As I stood admiring that great structure with its polished stones and ornamental work, and thought of the great amount of material which lay concealed in the interior and in the foundation, I was reminded of the state of affairs in the religious world. Many men by their unusual gifts and accomplishments, rise to occupy spheres of usefulness where they justly command the respect and admiration of the world. For such men we are thankful, because they show what Christianity can do, just as the polished, ornamented stones of the building display the more delicate skill of the artist's hand: but we should not, at the same time, forget the foundation material of our churches which is hidden from the praise and gaze of the world—the hard-working country pastors, the Sunday-school teachers, the faithful lay-members, and the often unheard-of mothers by whose tender and loving hands the great leaders are trained, and prepared for the deliverance of Israel. These humble ones form the foundation of the church, and without them we would be as unable to stand as would be the beautiful building without its foundation of rock.

SAMUEL J. PORTER.

Bella do Forte, Brazil, Dec. 11, 1893.

Literary.

Beautiful Joe. An Autobiography. By Marshall Saunders. 16mo, 304 pp., illustrated. Price, 50 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

For centuries there have been the means of learning of "man's inhumanity to man," but it is only recently that any voice has come from the animals that we are accustomed to call dumb. Now their complaints have reached us, and they tell of the tortures they have been compelled to suffer. They are told in such publications as *Our Dumb Animals* and "Black Beauty." This latter has had a phenomenal circulation and, it was inevitable that other books of this class would follow. One of them is the volume herewith noticed, "Beautiful Joe." It purports to be an autobiography of the dog, as "Black Beauty" is that of the horse. Much is told of the dog; of his disposition, his traits, his affection, and his love toward men. But the book is not confined to him alone; nearly all the domestic animals and pets are touched, and some wild ones. The author has entered into sympathy with them, and speaks from their point of view. Mr. Hezekiah Butterworth, who furnishes for the book an appropriate introduction, says of it: "Through it we enter into the animal world and see as animals see, and feel as they feel. The sympathetic state of thought in this interpretation is ethically the strong feature of the book."

The Preacher's Magazine for January is the first number of the fourth volume of this most excellent Homiletical Periodical. The leading sermon is entitled "Christian Brotherhood," and is by the venerable Wm. M. Sinclair, Archdeacon of London. The senior editor, Mark Guy Pearse, contributes another chapter on "Moses: His Life and Its Lessons," taking up "The Story of the Golden Calf." Joseph Parker, D. D., writes on "How to Read the Scriptures" and Dr. C. O. Eldridge, "The Key of Experience or "Pages for Young Preachers."

Rushlights. By Mattie Dyer Britts. 12mo, 252 pages. Price, $1 00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This is a pleasant little story of life in a country school district, and is confined in the main to the limits of a single school year. Barry Finley, a bright, well educated, and devoted Christian young woman taught the school at Oak Grove. The course of events is well unfolded by Mrs. Britts, and the influence of one unselfish, conscientious, and thoroughly devoted Christian life is well brought out. The book is full of lessons for the young, and will make a not unwelcome addition to the lists of any of our Sunday-school libraries.

Congress has proposed to levy once again an Income Tax, consequently this is one of the principal subjects of discussion just now. A valuable and timely paper on this question has been contributed by Dr. Frederic C. Howe of Johns Hopkins University to the January *Annals of the American Academy*. It is entitled "Federal Revenues and the Income Tax," and endeavors to show that if properly administered, and income tax is not necessarily burdensome or unjust. [Philadelphia, Station B].

"*The Life of Jesus.*" By Rev. O. C. S. Wallace. 16mo, 192 pp. Price, 90 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The purpose of a new publication must largely establish its legitimacy. In the case of this book, it is found in the fact that the author has made therein an effort to start our young people in the pathway of an intimate knowledge of the Christ. It has been the thought to present a manual that might lead up to the larger and more exhaustive works of Farrar, Geikie, Edersheim, and others. In this purpose Mr. Wallace has succeeded in a way to win great praise. In a domain explored again and again, he has given us a fresh discussion of an old theme by the freshness with which he has used the well-worn material. The appearance of the book comports well with its contents, and it is deserving of a wide circulation.

The Treasury of Religious Thought begins the year with an excellent number. The reader will find it the monthly visits of this magazine an invaluable repository of sermons, articles, illustrations and other matter admirably adopted to the wants of any preacher and Christian worker. The portrait of the Rev. Russell T. Hall furnishes the frontispiece, his sermon has the first place, and a view of his church, with a sketch of his life, is also given. There is a full sermon by Dr. O. P. Gifford, an Expository Lecture by Rev. J. F. Forbes, and Sermonic Thoughts by Drs. MacDuff and Alexander, and Revs. S. G. Hillyer and W. M. Roger, and many other interesting articles by able writers, in addition to the usual feature.

The New Minister. By Kenneth Paul. New York: A. S. Barnes & Co.

As a modern theological novel this effort is passing fair: as a romance, it is unworthy of type. The author shows unmistakable ability in dealing with modern theology, and modern church methods, but as a romancer he is a failure. The plot has in it the conception of a popular and useful work, but in efforts to increase interest, which, indeed, were not in vain, the dignity of the subject is lost, the characters and the situation are overdrawn, and the book falls to the level of a *fin de siecle* romance of the weaker sort. The book is moral, suggestive, and interesting, but we cannot overlook the blunder of the author in converting what promised to develope into an excellent satire on certain ecclesiastical methods into a dilettante fiction.

The North American Review for January is as usual replete with thorough discussions of questions of the day. Prof. Wilson's leading article—Income Tax on Corporations," Rev. C. A. Briggs, D. D., of "heretic" fame, on "The Sunday school and Moden Biblical Criticism," "Inter-collegiate Foot-ball" by two leading physicians, and "Tariff and Business," are of especial value.

The United States—An Outline of Political History; by Goldwin Smith. MacMillan & Co., New York.

Although the author states that he has writen this book for English rather than the American readers, we have found it the most valuable work in its especial field that we have seen. Americans and the English speaking race will profit by an acquaintance with it. Beginning with the colonial epoch, the various phases of our development up to 1871 are considered and discussed in a style that is succinctness itself, the volume being so condensed that it can be published at a price within the means of all. Among the especially instructive and interesting features of the work is Prof. Smith's remarkable insight into the character and the lives of the men who have made our history. His analyses are at once clear, discriminating, thorough, and at times so contrasted to as to bring the subjects out into boldest relief. As a political history it is an invaluable contribution to our national history, and will, no doubt, be handed down as the standard on the topic, with which it deals. Students of present conditions will find its pages very suggestive. To say the least we are glad that our political history has been found worthy of treatment so careful, just, and suggestive.

Daniel G. Taylor—A Country Preacher; by J. J. Taylor, A. M. D. D. Baptist Book Concern, Louisville, Ky.

Beginning with Carlyle's observation that the true delineation of the smallest man is capable of interesting the greatest, by way of apology,—by no means necessary—the author delineates in a very pleasant style the character and the life of one of the humblest and simplest and noblest of those whom God ordains to spend their lives in the blessed peacefulness of a country pastorate. The work is worthy of its subject, and is a deserved tribute not only to the individual but to the thousands of those of our brethren whose work, simple and unostentatious, but ernest and consecrated, is worthy of him in whose name, and for whose glory it is done.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

H. C McDonald of Hamlet was found dead in his bed at a hotel in Savannah, Ga., Jan. 7th. He had died of asphyxiation caused by blowing out the gas.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mt Carmel ch, Montgomery, 70 cents; Ballard's Bridge ch, Chowan, 12 31; Beulah ch, ditto, 2.15; Center Hill ch, ditto, 5.00; Cool Spring ch, ditto, 3.00; Eureka church, ditto, 6.00; Gatesville ch, ditto, 3.43; Great Hope ch, ditto, 3.00; Reynoldson ch, ditto, 5.00; Rockahock ch, ditto, 10.22; Salem ch, ditto, 2.00; Warwick ch, ditto, 3.00; Whiteville Grove ch, ditto, 3.00; Yeopim ch, ditto, 3.50; Yeopim Union collection, ditto, 10 50; Forest Home ch, Ashe & Alleghany, 1.20; Oxford ch, 10.00; Jackson ch, West Chowan, 3 48; Rich Square ch, 6.24; Amis Chapel ch, Flat River, 3.50. Total, 97.26. Previously reported, 386.47. Total this year, 483.73.

Foreign Missions—Mt Carmel ch, Montgomery, $2.12; Ballard's Bridge ch, Chowan, 2.22; Bethel ch, ditto, 3.78; Beulah ch, ditto, 2 00; Cool Spring ch, ditto, 3.65; Great Hope ch, ditto, 3.00; Macedonia ch, ditto, 5.00; W M S, Reynoldson ch, ditto, 4.33; Warwick ch, ditto, 10.00; Whiteville Grove ch, ditto, 3.00; Yeopim ch, ditto, 3.01; Miss Marsh's S S Class, for Bible woman, Canton, China, 3.21; S S, Hopkins' Chapel ch, Central, Japan, 2.25; Pittsboro ch, Sandy Creek, 2.00; Clinton Sunbeams, (Japan), 75c; Clinton Sunbeams for "Sunbeam Mis," 2.90; W M S, Wake Forest ch, (Japan), 15.00; Mis Soc, ditto, 9.00; S S Mis Soc, Henderson ch, 3.82; Rich Square ch, 18.84; Mis Band, Broad Street ch, Winston, (Japan), 5.00; Columbus Union, 2.00; Smyrna ch, Columbus Union, 50c. Total, 107 88. Previously reported, 532.59. Total this year, 639.97.

Home Missions—Bethel ch, Chowan, $5.45; Olivet ch, ditto, 2.00; Warwick ch, ditto, 5 00; Woodville ch, ditto, 4.40; Rich Square ch, 6.77. Total, 23.62. Previously reported, 243.19. Total this year, 266.81.

Education—Centre Hill ch, Chowan, $2.50; Reynoldson ch, ditto, 3.40; Whiteville Grove ch, ditto, 6.00. Total, 11.90. Previously reported, 65.57. Total this year, 77.47.

Orphanage—Mt Carmel ch, Montgomery, $1.11; S S, Cool Spring ch, Chowan, 1.59; Sunbeams, Clinton ch, 2.90; Infant Class, Murfreesboro S S, 3.75; S S, First ch, Raleigh, Central, 15.00; Canton ch, Stanly, 1.00. Total, 24.35. Previously reported, 164.18. Total this year, 188.53.

Centennial Enlargement Fund—Burlington ch, $2.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Jan. 13, 1894.

WALTER BAKER & CO.



COCOA and CHOCOLATE

Highest Awards (Medals and Diplomas) World's Columbian Exposition.

On the following Articles, namely:

BREAKFAST COCOA,
PREMIUM No. 1 CHOCOLATE,
GERMAN SWEET CHOCOLATE,
VANILLA CHOCOLATE,
COCOA BUTTER,

For "purity of material," "excellent flavor," and "uniform even composition."

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO., DORCHESTER, MASS.

A world of misery is implied in the words "Sick Headache." A world of relief is wrapped up in a twenty-five cent box of

Beecham's Pills

(Tasteless)

WORTH A GUINEA A BOX.

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

Hard Times Fertilizers

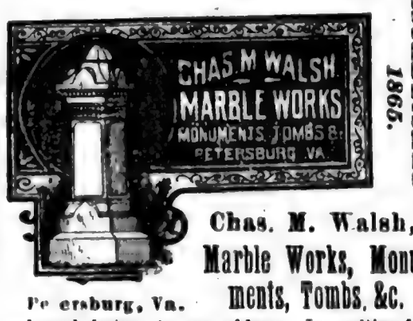
To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash

Good Fertilizers at the Lowest Wholesale Prices, per ton.

for Corn, Cotton and Peanuts, at $13.50
for Trucking Crops and Potatoes 14.50
for Oats, Tobacco and Fruits - 15.00

Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars.

W. S. POWELL & CO., Fertiliser Manufacturers, Baltimore, Md.



ESTABLISHED 1865.

Chas. M. Walsh, Marble Works, Monuments, Tombs, &c.

Petersburg, Va.

I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

Do You Want a Teacher?

TEACHERS' EXCHANGE,

Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited. WM. F. FOX, Manager.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

La Grippe Again.

The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.

ATLANTA, GA., Nov. 28, 1893.

In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe.

L. STUART.

MONTGOMERY, ALA., Oct. 18, 1893.

About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip'

MRS. GEO. TISDALE.

SWEETWATER, TENN., June 23, 1893.

My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.

J. T. BARROW,
Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev. J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 31, 1893: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."

Keep the bowels open with Germetuer Pills.

KING'S ROYAL GERMETUER CO., ATLANTA, GA.

—AT THE—
RALEIGH
Stationery Co.,

309 Fayetteville Street,

Manufacturing Stationers,

Can be had the latest, freshest, and most attractive goods in this line to be found anywhere, such as

Note and Letter Paper,

all qualities, both Folded or in Box.

Writing Pads,

all Grades.

PENS,

from the finest point to broadest stub.

PENCILS, all grades and prices. INK, numerous brands.

Stationery Supplies

in endless variety.

Anything in our line to fit out the best-appointed office or library. A call solicited.

RALEIGH STATIONERY CO.
W. G. SEPARK, Manager.

MUSIC BOOKS for 1894

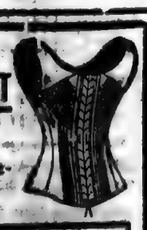
OUTING SONGS contains a splendid collection of selected and original Camp Songs, Road Songs, Boating Songs, and songs for every phase of out-door life. Wheelmen especially will be delighted with it. Pocket size. PRICE 50 CENTS.
BROEKHOVEN'S HARMONY A celebrated system of Harmony based on the Richter principle, so familiar to all musicians. PRICE, $1.00.
KING RENE'S DAUGHTER by Julian Edwards. A new and beautiful one act lyric drama, recently produced in New York with flattering success. PRICE, $1.00
DAY SCHOOL MUSIC The Cincinnati Music Readers make the best series of Graded Readers for Public Schools in this country. Revised and enlarged to five parts. Descriptive pamphlet free. Prices, Part 1, 20 cts., Part 2, 20 cts., Part 3, 20 cts., Part 4, 30 cts., Part 5, 35 cts.
THE JOLLY PICNIC A new and pleasing cantata for Juveniles, by C. H. Gabriel. Full of good music and bright dialogue. PRICE, 30 CENTS.
FAMOUS VIOLINISTS A little pamphlet containing short sketches of the famous violinists of the world. PRICE, 25 CENTS.
SINGING CLASS BOOKS The best of all. Send for specimen pages.
**Send 10 cts for sample of The Musical Visitor, containing music for Choirs, and general musical news.
THE JOHN CHURCH CO.,
CINCINNATI—NEW YORK—CHICAGO.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

AS A GARMENT OF MERIT



THE GENUINE JACKSON CORSET WAIST



STANDS AT THE FRONT.

It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

A Three Months' Test OF THE **ELECTROPOISE** will convince the most skeptical of the instruments curative powers. We rent it for three months at a nominal cost, that invalids may test it. Write for particulars.

Atlantic Electropoise Co., Washington, D. C.

Treatise on Indigestion mailed Free to any address.

Notes and Comments.

BY M. P. M.

CATHOLICISM IN THIS COUNTRY.

To those who have watched the course pursued by the Catholics in this country have realized something of their purposes concerning our government and its subversion. All the while they are becoming more bold in their movements and defiant in their course. Recently I announced to begin a series of sermons under the shadow of St. Mary's College at Belmont, on the origin, history and doctrine of the Roman Catholic church. Before I had time to begin, they sent me word that I had better be careful in my utterances, or I would have to give a libel, and thus they sought to intimidate me. Sometime since Rev. J. V. McNamara, an ex-priest, was attacked on the streets of Maysville, Ky., where he had gone to lecture. I remember some years ago to have helped to guard Dr. White from the court-house in Russelville, Ky., to his hotel, because his life was in danger, and had been attempted several times.

Just now the attack is upon the public schools, and they are determined to secure a part of the fund for their schools if possible, because so many of their people are poor and they do not feel able to support the parochial school where the public school is free. In Maryland they are now moving for a division of the public fund.

"TROUBLESOME ASSURANCE."

Down in Texas they are having a deal of trouble with assurance. For months the discussion has raged and will not down. The point in the controversy is not so much whether one can attain to Christian assurance in this life, but whether he is born into it when he becomes a child of God. There are some strong men on both sides, and great damage has come to the cause of Christ because of the intemperance of expression among many brethren. Assurance is a "mighty good" thing to have if it assures, but it is easy to substitute presumption for assurance, and thus do great damage to the individual and to the cause. It is better not to have assurance than to have the wrong kind. There has been strong talk of dividing the denomination in Texas on the question of assurance, but how foolish such a course would be.

"THE LEADER."

The first copy of this "new factor" in our work I and my household have examined and read with infinite satisfaction. *It is good* every way—beyond expectation, and evidently has a mission in our churches. The "make-up" of the *Leader* is capital, and the very breath of it is fragrant and freighted with good things. I have been reading for many months the *Baptist Young People's Union*, and I have a warm place place in my heart for this publication in Chicago; but the paper from the "cold clime" has no chilling effect upon the "new comer" in the fair sunny Southland. But few of our people will take the former, but we trust many will take the latter. The projectors are careful to let us know that it is their purpose to push the State papers, or I had rather say "pull them." I noticed in crossing the river from Norfolk to Portsmouth, that every now and then could be seen a small "tug-boat" drawing a "schooner" along the river. May not the *Leader* prove to be a sort of "tug-boat" bringing the "State paper" and introducing it to the young people and so make itself a fine agency in creating a necessity for the State paper—not so much creating the necessity as discovering to the young people a necessity already existing of which they were not conscious before. Such a paper can be of great service to every department of our work in the Convention. If the initial number is any index to what is to follow, then our young people are to be congratulated. The price is forty cents per annum, and certainly no young Christian could put their money to a better use than in this way, and I trust they will secure a club at once and send to Nashville, Tenn.

"SUGGESTIVE SILENCE."

Some weeks ago the *Western Carolina Advocate* of Asheville came out with a great "tirade" against the Baptists, and I kindly asked the little brother who edits that paper to affirm certain propositions in a written discussion. The propositions were very simple, and ones which he promulgated with great gusto in the article referred to; but his silence on the matter is really painful, and I have concluded that he "don't have to discuss" infant sprinkling or sprinkling for baptism. Of course he don't, and there is no man in North Carolina any gladder than he that he don't. I feel real sorry for the fellow and almost repent me that I disturbed him in his "good time," for he was having a real good time. The trouble in the whole matter was, his readers did not know any better than to think that what he said was true, and for them to find out that it was not true, would spoil a lot of fun for him, and so he concluded that discretion was the better part of valor, and so let his people remain, as the Alexander county man said of his neighbor, "vastly ignorant."

S. R. Niles Business

WILL BE CARRIED ON BY THE S. R. NILES ADVERTISING AGENCY.

The advertising business of the late S. R. Niles of Boston, Mass., will be carried on by The S. R. Nile Advertising Agency, which was incorporated prior to Mr. Niles' death.

The management is as follows: E. G. Niles, President; Carl G. Zerrahn, Vice-President and General manager; J. C. Howard, Treasurer.

It is announced that the Cape Fear and Yadkin Valley Railroad has been sold to a foreign syndicate for $1,000,000. It is thought that the change will be made the first of next month.

The Cosmopolitan for January is, of course, worth several times the price. This magazine has done what none other has, and now stands at the front in its class. Well illustrated, neatly printed and bound, its presence is always agreeable.

We have already made reference to the January *Forum*. It begins the year with a striking array of articles that makes it valuable to every man. Its low price $3.00 per year, has no perceptible effect on the quality of its contents.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

NEWS OF THE WEEK.

State News.

The Farmers' Alliance store at Durham has gone into the hands of a receiver.

Frank Newell, colored, was shot and killed in Cumberland county recently by other negroes, the result of a row over a dog.

Ben Hill, colored, was hanged publicly at Plymouth on the 5th inst., for the murder of a white man named Andrews several months ago.

At Rockingham, on the 5th inst., Daniel Gilchrist, colored, was hanged privately for the murder of Frank McKay, his father-in-law, on Feb. 9th, 1893.

The seventh annual exhibition of the East Carolina Fish, Oyster and Game Industrial Association will be held at Newbern, Feb. 19th to 24th inclusive.

John Fleming, colored, was knocked down by an unknown man near Weldon on Friday night week and died from the effects of the blow on Sunday following.

The Northampton and Hertford Railroad has been completed to Jackson, and is to be formally opened to the public for passenger and freight traffic at Jackson on the 17th inst.

Mr. William Gootchins of Rome, Ga., a student of Davidson College, fell over the balusters of the stairway from the third to the first story on the 5th inst., sustaining fatal injuries.

Ida Marrow, a respectable young colored woman, was outraged and murdered near Stovall, Granville county, one night recently. Circumstances point to the guilt of one Sol. Marable, colored, who has been arrested and is now in jail.

The aldermen of Greensboro recently adopted a motion to place a tax of $200 per year on retail dealers in cigarettes—wholesale dealers to pay a tax of $500. It is said that this ordinance practically does away with the cigarette business in that place.

The 107th annual convocation of the Grand Lodge of Masons was held at Wilmington week before last. The following officers were elected for the ensuing year: Grand Master—John W. Cotton of Tarboro; Deputy Grand Master—Francis M. Moye of Moyeton; Senior Grand Warden—Richard J. Noble of Smithfield; Junior Grand Warden—Walter E. Moore of Webster; Grand Treasurer—William Simpson of Raleigh; Grand Secretary—William H. Bain of Raleigh. The Grand Lodge appropriated $3,500 for the Oxford Orphan Asylum. There are 230 orphans sheltered in the Asylum, and the expenses last year were $19,465.

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear pop, clash on the least provocation.

Pittsburgh. GEO. A. MACBETH CO.

MARRIED.

WRIGHT—GREGORY—On Oct. 10th, 1893, by Rev. Calvin S. Blackwell, Mr. M. G. Wright and Miss Mamie Gregory.

MURDEN—WOOD—On Nov. 7th, 1893, at Elizabeth City, N. C., by Rev. C. S. Blackwell, Mr. Wm. F. Murden and Miss E. Hicks Wood.

FOXEY—SAWYER—On Jan. 4th, 1894, at Elizabeth City, N. C., by Rev. C. S. Blackwell, Mr. Andrew P. Foxey and Miss Mary E. Sawyer.

CARROLL—GRIFFIN—On Jan. 3d, 1894, in Wake county, N. C., by Rev. M. R. Pernell, Mr. John H. Carroll and Miss Geneva A. Griffin.

GALLOP—SAWYER—On Dec. 27th, 1893, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, Mr. Clarence W. Gallop and Miss Stella Sawyer.

MODLIN—SEELEY—On Dec. 27th, 1893, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, Mr. Cary W. Modlin and Miss Zenovah H. Seeley.

OWENS—OWENS—On Nov. 30th, 1893, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, J. W. Owens and Alberta O. Owens, both of Portsmouth, Va.

RAPER—CARTWRIGHT—On Oct. 18th, 1893, in Pasquotank county, N. C., by Rev. Calvin S. Blackwell, Mr. R. Henry Raper and Miss Mary B. Cartwright.

KING—GRAY—On Dec. 10th, 1893, in Mecklenburg county, N. C. by Rev. A. W. Crabtree, Mr. B. F. King and Miss Flora Gray, all of Mecklenburg county.

RUTTER—SAVAGE—On Nov. 30th, 1893, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, N. W. Rutter and Beulah E. Savage, both of Portsmouth, Va.

BELL—WHITEHURST—On Dec. 14th, 1893, in Pasquotank county, N. C., by Rev. Calvin S. Blackwell, Mr. Alonzo C. Bell and Miss Mattie W. Whitehurst.

NINCHALSON—MAYO—On Nov. 27th, 1893, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, Mr. L. O. Ninchalson of Portsmouth, Va., and Mary J. Mayo of Newport News, Va.

NORVILL—BRAFFORD—On Nov. 5th, 1893, at the home of the bride's father, Mr. W. J. Brafford, by Rev. A. W. Crabtree, Mr. G. A. Norvill and Miss Jennie Brafford, all of Cabarrus county.

ARP—PARES—On Nov. 30th, 1893, at the residence of the bride's father, Mr. Monroe Pares, by Rev. A. W. Crabtree, Mr. Harrison Arp of Johnson county and Miss Lizzie Pares of Mecklenburg county.

BOONE—UZZLE—On Jan. 10th, 1894, at the residence of the bride's mother, some few miles east of Louisburg, N. C., by Rev. G. W. Newell, Mr. Willis M. Boone of Cedar Rock and Miss Alice Uzzle, daughter of the late Wm. B. Uzzle.

DIED.

PARKER—The subject of this notice, Mr. John W. Parker, son of John H. Parker, was born in Johnston county, N. C., Nov. 8th, 1873, and died at his home in Selma, Jan. 1st, 1894, aged about twenty-one years. Brother Parker was a member of Selma Baptist church, was baptized by Rev. J. K. Howell when quite young, and his life was so Christ-like that he won the admiration of all who knew him by his consistent walk. "A good name is rather to be chosen than great riches," and our young Bro. Parker's life called forth words of praise from all around him. On New Year's morning his father mentioned the fact in the presence of his son, and inquired what he desired for a New Year's present. "Nothing," said he, "I don't want anything in this world but to go home." "You are home," said his father, tenderly. "Yes," was the reply, but strongly indicated by his manner that he had another home to which he must be off soon, and for which he was ready and willing to go.

O. C. HORTON.

Selma, N. C., Jan. 8, 1894.

BRADSHER—"God moves in a mysterious way his wonders to perform," yet who would question his love and mercy, then! Thus it was when he who knows best entered the home of Mr. and Mrs. D. W. Bradsher on Dec. 20th, and plucked the tiny rosebud that he had loaned them for a few weeks, to plant it in his own happy home, the eternal garden. Little D'Arcey Merritt was a sweet, bright babe, and had even in his short life planted many fond hopes in papa's and mamma's heart, and had won his way into the heart, and good wishes of all whose pleasure it was to know him. How glorious his mission! How happy his lot! His life was long enough to share with the saints in the eternal reward, and yet too short to feel a sorrow, a grief, a bereavement, a heartache. Little Merritt, thou hast finished thy work, thou hast performed it well; though only a span of one month and ten days was alloted thee. May father and mother, brothers and sisters so live that they will meet thee on that eternal shore, and may the fountain of comfort and love make whole the bruised hearts, is the prayer of uncle G.

CUTTS—Sister Maggie D. Cutts, wife of W. H. Cutts, died Oct. 23, 1893, at her home in Granville county, N. C., in her thirty-third year. Sister Cutts was a member of the Baptist church, first being baptized into the fellowship of Island Creek church, then, for convenience, with her husband moved her membership to Stovall Baptist church, where she was a member at her death. Sister Cutts, in many respects, was a remarkable woman. No one could associate with her without being impressed with the gentle spirit that at all times characterized her Christian life. Being resigned to the will of her Heavenly Father, we believe she was ready to meet him. She was not conscious of her death, being confined to her bed but a short while, and she passed over the river to her reward. Her last words were, "God bless the little ones." She leaves four little children not old enough to know their great loss. She was a good woman in her home, always ready to assist the children in their amusements, though she spoke with authority, and they knew how to obey. She was never heard speaking ill of any one, never fretted nor grumbled, but took everything quiet an easy, beloved by all who knew her. There was universal sorrow when the spirit of our dear sister winged itseternal flight to God who gave it. Maggie saw life on its bright side. We shall greatly miss her. Her piety was unquestioned. Surely others of her companions can afford to follow her example. While we cannot help regretting her early death, we remember that our Saviour died young. Yet it was said of him that his work was done.

Her funeral services were conducted by her pastor. Loving and sorrowing friends laid her body to rest in the cemetery at Stovall Baptist church. While with deep sorrow we say that she is dead, with the eye of faith we see her not dead, but only gone before. A devoted and affectionate wife, a loving mother, an exceptional friend and neighbor to all; but alas, she is gone. Her husband and children can see her no more on earth, but can meet her in the sweet by and by—

For she who meekly bears her cross
A golden crown awaits,
And loved ones who have gone before
Welcomes her at heaven's gates.

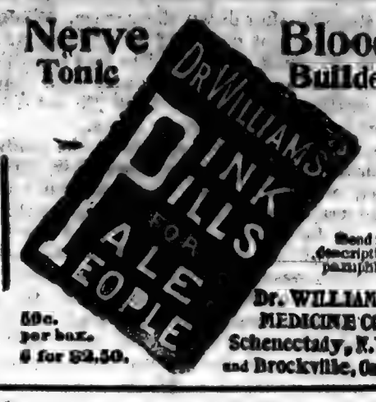
R. L. C.

800 Acres of Land for Sale.

Two creek farms, two mills. For description write to W. A. McCLAMMEY, Stony Hill, Wilkes county, N. C.

$12 00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country a portion of the time, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an excellent opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th & Main Sts., Richmond, Va.

Nerve Tonic — Blood Builder



50c. per box. 6 for $2.50.

Send for descriptive pamphlet.

Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

A Prominent Manufacturer of New England

writes:

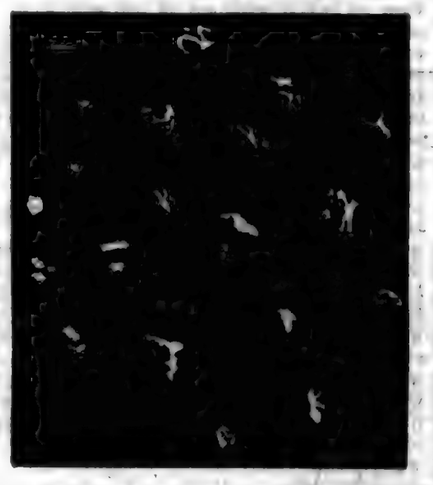
I suffered severely for four years from Stone in the Bladder, and tried many remedies and spent much money in my efforts to get cured, but without success. After becoming almost discouraged of ever recovering my usual health I heard of

Buffalo Lithia Water

began to take it, and in a short time had passed a large number of stones, about one-half of which I send you herewith. The largest ones were retained by different physicians hereabouts, as they said they were the largest stones they had ever seen passed. I can sincerely recommend Buffalo Lithia Water to fellow sufferers, as the test I gave it was a most severe one.

RUFUS H. BRIGHAM.

Hudson, Mass., Nov. 16th, 1893.



Above is exact representation of Ca'culi referred to in this statement. The largest ones are retained by physicians and cannot be shown here; one of them is described as being the size and shape of an almond.

Prominent physician in every part of the United States prescribe Buffalo Lithia Water, and pronounce it of the greatest value in Bright's Disease, Rheumatism, Rheumatic Gout, Diabetes, and Nervous Prostration. Dr. Wm. A. Hammond says it is better than any other lithia water.

Water in Cases of One Dozen Half-Gallon Bottles, $5 F. O. B. at the Springs.

Descriptive Pamphlets Sent Free

THOMAS F. GOODE

PROPRIETOR

BUFFALO LITHIA SPRINGS, VA

A YOUNG LADY

of education and refinement desires a situation as governess, or companion to a lady who will appreciate a cheerful disposition. All English branches, Music and Art. No objection to the country, or to small salary. Address, MISS MARY L. EASTWOOD, Williamsboro, Vance Co., N. C.

Notice.

Stolen from me, near Youngsville, on January 5th, one dark sorrel mare, 9 or 10 years old; under medium size; heavy mane and tail. A suitable reward will be given for any information concerning the mare. R. H. TIMBERLAKE.

Wake Forest, N. C., Jan. 6, 1894.

$7.00 FOR A Double Breech-Loader



Send for 68-page Catalogue and save 25 per cent.

GRIFFITH & TEMPLE, 605 Main St., Louisville, Ky.

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The Home Circle.

The New Year.

Your petitioners stand at your gates, New Year,
  A clamorous, hungry crowd;
And they pour their wishes into your ear
  In voices deep and loud.
They show you the work that you have to do,
  And it is not an easy task
If you listen to all that they say, New Year,
  And give them the boons they ask.

"Give me a little more gold to heap,
  Or houses, or shares, or land!"
"Give me more bread for my children's mouths,
  And work for my willing hands."
"Oh, give me health, you may keep the rest
  If you will, but make me strong."
So the pleaders fill the air with prayer,
  And are begging the whole day long.

"An upward step in the social scale
  Give me, and an honored name."
"Little care I for the gold that wastes
  If I have my meed of fame."
"What is the outside world to me?
  Give me a heart at rest
In the kindly thought and the tender love
  Of those whom I love the best."

There are a few who are wise, New Year,
  And this is the boon they crave,—
"Bring me a change that is all within,
  To render me meek, yet brave,
To conquer and banish the self that is mean,
  And the higher self upraise,
That so I may work on the Master's side,
  And my life may give him praise."

You will do your best for us all, New Year,
  But you come of a race of sires
Who never have given the sons of men
  The half of their wild desires.
No stronger are you than your fathers were,
  And however good your will,
You will leave the petitioners at your gates
  With their needs and cravings still.

But the whole world opens its heart to you,
  Welcome to towns and men!
Welcome to every fireside scene,
  And to frozen field and fen!
Your hands are full of our Father's gifts,
  And they come his grace to prove;
And whatever you bring will be good to have,
  For our Father's name is Love.
—Marianne Farningham, in Christian World

A Natural Bear Trap.

When I was twelve years old my uncle moved into a house nearly two miles from my father's farm.

I was allowed to go there sometimes from school with my cousins, who were boys of my own age. At such times I had permission to remain till early evening. Now and then we became so absorbed in our games as to forget the clock. One night I happened to look up just when the hand touched the very last minute. Trustworthiness and obedience were my watchwords, so, with a hurried good night, I set out cheerily for home.

My walk was along a country road among wooded hills. The snow was white under a full moon and the sky brilliant with stars such as glitter and gleam above the cliffs and tall pines in a clear winter evening.

A mile from my uncle's house I reached the point where the road began to keep company with a small river beside which it went quite a distance, crossing and leaving it finally at a covered wooden bridge. On the opposite side of the river was a rugged height, glorious with moonlit snow, yet seamed and heavily marked with rocks and dark pine trees. From the nearer bank hemlocks reached out their level boughs over the stream. The clear, dark ice reflected the stars, that, to my childish eyes, seemed to shine deep beyond the opposite hemisphere in that other vault of heaven.

When I recall scenes that I used to look upon when my eyes were new, I often think of Hood's tender lines:—

"I remember, I remember,
  The fir trees dark and high;
I used to think their slender tops
  Were close against the sky;
It was a childish ignorance,
  But now 'tis little joy
To know I'm farther off from heaven
  Than when I was a boy."

Other words, however, came to me then. Gems of literature made familiar by our school reading book were among them. One of these I had learned for examination day, when we "spoke pieces" and "read compositions." It seemed to belong here, among the dark tall trees with stars shining through their branches and the moon lighting their huge trunks to show how strong they were. In the audience of the river and the hills I recited aloud:—

"Thou art, O God, the life and light
  Of all this wondrous world we see,
Its glow by day, its smile by night,
  Are but reflections caught from Thee;
Where'er we turn Thy glories shine,
  And all things fair and bright are Thine."

I was interrupted by a sound that was not the echo of my voice from the hill. Turning quickly, I saw, near the opposite bank, what brought to a sudden test all I had of boyish courage. I had seen the like before, but not unchained. At once I recognized the motions as well as the form of a full-grown bear.

I ran rapidly down the road toward home, but he kept opposite me, lumbering along the other bank. Twice he came down to the river's edge, but dared not venture his weight on the frail ice, which, though it covered the river from side to side, yet, so early in the season, was too thin to be secure.

Deciding at length that some bolder effort must be made, he started a third time and pushed out almost to the middle of the stream when an ominous crack, sounding under his very feet, hurried him back to shore.

It was evident that I could go safely toward home as far as the river kept between us. But Bruin and I would meet at the bridge. I must, therefore, bring my enemy to close to conclusive terms.

I took my position on a high point of the [illegible] bank. Here I set, or selected, my [illegible] all putting myself as bait. He [illegible] a moment, then continued a few steps further down the stream. When he found I did not come, he stopped again. Then he returned and passed to and fro several times before he seemed quite sure that I had made a final stand. Once he sat up, challenging me with waving paws.

But he did not wait long before he made the venture I expected. One paw first, then another, was cautiously tried on the ice; then he crept carefully out from shore, listening all the time for another loud crack. Finding that all went well, he advanced more boldly past the middle of the stream.

It was time now to spring my trap. With all my might I tossed a stone high in the air. Down it came under his very nose. Crack! went the ice. He jumped, and his frail bridge went all to pieces under him. The fragments shivered like glass as he struck about wildly with his great paws. Down he went under the gleaming splinters and tossing foam. The current caught him and swept him under the ice down the stream.

He was securely trapped.

I assure you, it was not long before I was telling my adventure to interested listeners at home. But they seemed to think less of my trick on the bear, in which I was chiefly interested, than of my narrow escape from danger. Mother, especially, I could not understand. She said hardly anything. She hugged me till I thought the bear had got me after all. She kissed me; and then, to my astonishment, she cried.—*Julius Robinson, in Zion's Herald.*

Jack and his Blind Mate.

"One always likes to read about the fidelity of animals," said a gentleman the other day, "and I will tell you a little incident that came under my observation when I was taking my vacation last summer. I stopped at a farmhouse and the farmer was the owner of a pair of chestnut horses, named Doll and Jack. He had raised them from colts, had always stabled and driven them together, and they were consequently much attached to each other. Last summer he turned them out to pasture, and while wandering around the fields I noticed the incident.

"Doll had been blind several years, but she never betrayed it by her gait when traveling. In the pasture she would sometimes become separated from her mate, and as soon as she discovered it she would commence to search for him. Sometimes she would whinny, and he would respond to her, when she would go directly toward him, and when she found him they would rub their noses together. At other times Jack would not answer, but would stop eating, and watch the course his blind mate would take, back and forth across the pasture, each time turning toward the left and nearing the fence at each turn. Frequently she would stop and listen. If she was nearing the mischievous Jack, he would stand perfectly still; if she was some distance away, he would stamp his feet two or three times when Doll was listening. She was always sure of finding him, though sometimes it would take an hour to do it, and then they would go away side by side cropping the fresh grass. When they went to the spring in one corner of the lot to drink Jack always led the way, and he would stand beside the trough and call to his mate until she stood beside him, and both would drink together.

"One day a terrible racket was heard in the pasture, and it was kept up so long that one of the men went to see what it was all about. Doll had gotten one of her feet caught in the spokes of an old wagon wheel that lay in the pasture. She stood very still and quiet in the trap into which she had walked, while Jack was thrashing around the pasture and neighing as though he had been hired to rouse the neighborhood. Doll was released, while Jack stood by and watched the operation with apparent delight, that was manifested with a wild gallop around the lot when she was once more free."—*Utica Observer.*

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Not Worth While.

Agnes M—— was a girl who never thought it "worth while" to be pleasant at home. Her smiles, her gay sallies, her sweet and tender words were given to friends and acquaintances, and her ill-temper and sullen words reserved for the privacy of the home circle. She was quite a different person at home from what she was abroad. Outsiders thought her obliging and generous, while her brothers knew her to be irritable and selfish. When rebuked or reproached by her mother she always answered that it "didn't matter" how she acted at home; she "didn't care what the boys thought of her."

But the time came when she realized her mistake. Her brothers left home on reaching manhood to make places for themselves in other cities, and they carried with them, as a matter of course, the memory of Agnes's ill-temper and selfishness. When, on the death of her parents, she was left with only very slender means, not one of her brothers offered her a home. Each had some excellent or plausible excuse for not receiving her as a member of his household. Alas, the truth was that they had all preserved the memory of their sister as she had been in youth; and now in her middle-age and loneliness on one wanted her. She was forced to suffer for her early mistakes. By no loving or tender words could she blot the past from the minds of those to whose consideration her relationship should have given her a claim.

Said a young man to the writer once in speaking of a sister whom he had not seen for years: "I always remember Annie as fretting about something."

Girls would surely try harder to repress all ill-temper and to distribute their kind and loving words more generously in the home circle if they realized how tenaciously early impressions cling to the memory of those whom they expect to love and cherish them whatever their faults and failings.—*Florence B. Hallowell, in the Examiner.*



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ALTHOUGH the November elections are yet quite in the distance, the honorable, and yet dubious slogan of the partisan, "free ballot and a fair count," is heard in the land. It is in itself a censure of the present administration of affairs in the State and counties, and should be answered with the promptest action by those on whom it reflects. A cry for a free ballot and a fair count implies that such have not been accorded us in the past, and are not assured for the future. It is not our intention to question this matter now. We have heard charges and charges, and their volume persuades us that they are not miserable excuses of defeated candidates, but rather outcries based on the suspicions of a possibly misled people. There should not be ground for suspicion, and to this end all efforts of all parties should be bent. It has been said, and we know it is true of past history, that the great body of the people is patient under ordinarily adverse conditions; that even in conditions intolerable to the individual, the people are comparatively complacent. We know that to day many of our citizens with reputations for calmness are now loud in their complaints; and in this one matter of elections we do not see why they should be allowed to continue uneasy, when all grounds for their complaints can be easily removed. It must be confessed that these complaints are based on mere suspicion, else they should not be made a party slogan, but be brought before the grand jury. The question is, how can this suspicion be allayed and the cry rendered futile so far as further results are concerned, and it is not a difficult question. To say the least there is no reason why all the parties concerned—there'll not be more than three—cannot have representatives at the polls and at the counting of returns. A party that is unwilling to such equality of representation shows a spirit of dishonesty and a tendency to defraud, and must rest under suspicion. The law intends that each party concerned shall have supervision of elections, and any attempt to prevent this is basis for suspicion, which is full ground for injury. The public official, the State, the party that hopes to govern the State, like woman, should not only be of unimpeachable honor, but *above suspicion*. There is one way, and but one, that will allay forever this suspicion, and that is in confiding the ballots of the people to responsible representatives of each of the parties, that each may be responsible for all transactions.

THE Nation is just now in financial straights very similar to those in which its individual components have been for almost a year. But a nation's responsibility is so great, and its transactions of so much consequence, that when it does become involved the solution of its troubles is a very serious matter. Our much-talked of gold reserve of $100,000,000, which had stood the storms of decades, is now dwindling, and at such a rate that prompt action is essential to the maintenance of our national credit. We are accustomed to believe that our dominions are so broad, and our realized personal property of so great value, that our credit is illimitable. As a nation we cannot become bankrupt, but our credit may be so greatly impaired that national progress will be retarded for years. We cannot foresee the consequences of the loss of that credit which the gold reserve maintains. One thing would be clearly demonstrated: We would know whether this nation can conduct its affairs with a paper currency, which represents only imaginary values. But as glad as we all would be to have this ground for so much speculation removed, we would rather have the demonstration made under more favorable conditions. Secretary Carlisle has recommended the issuance of bonds, by the Federal government, to tide us over this crisis. This is an extreme measure, and any other means of avoiding the contingency is preferable, and to this end many other recommendations have been made. Senator Voorhees, to whom more than any other man the repeal of the Sherman law is due, favors the coinage of $55,000,000 of our stock of silver bullion, now lying disgracefully idle in the treasury vaults. He exposes himself to the charge of inconsistency here. This fall he was violent in his denunciations of the law, under which more than two millions of "dishonest" dollars were being coined monthly; now he thinks it advisable to coin these same dollars! Dishonesty is dishonesty. Still we do not see that such a measure would not relieve matters, and we have never been persuaded that the silver dollar was too dishonest for internal uses. We know it is folly to hold millions of dollars worth of silver bullion useless when it would do so much to help the nation. The income tax is another plan, which, though advocated long before the present troubles were manifest, is thought better of in the light of the present condition of our treasury. And yet there is another, which we wish to highly commend as a permanent measure. It is to tax immigrants, not so much as a means of enriching our treasury, but for the welfare of the nation.

MORE has been said and less done concerning the problem of immigration than any other subject that has confronted us. One naturally feels that whatever he may say will be in vain, words have been in vain so long. But the problem is worth the attention of every citizen; the day will come when it will have to be settled, and we might as well prepare for it. There is a sentiment associated with the problem, and until recently it has been all-powerful: we could not overcome the consciousness that our fathers intended America to be a refuge for the oppressed for all nations, without money and without price; and this consciousness retards whatever progress we may make toward limiting immigration. Again we are conscious that our fathers were immigrants, and some of us have the same degree of confidence in those of today, that we have of reverence for those who came in earlier days. But we have put away sentiment in refusing to receive the oppressed of China; and the question now is to obtain grounds for further limiting the number of immigrants.

The tide of immigration first turned to our shores in 1820. Since then it has increased decade by decade with slight variations. But the *ante-bellum* immigrants were of far better character than those who now seek a paradise on our shores, make Castle Garden a Babel, and the streets of our larger cities echo with alien tongues. Our fathers paid no small amounts for their passage across the ocean; they had to be good steady workers in order to accrue sufficient money to come to America. In their days the tramp and the idler and the mendicant and the organ grinder spent life-times without having seen at one time sufficient money to pay their way to our shores. They had to know how to labor and to save, before they could get here, and were prepared for work on their arrival. But now how different! There are representatives of steamer lines in every European city, large enough to afford subsistence to a small number of tramps and beggars, who do all in their power to persuade these worthless people to come to America. They are wanted to fill the steerage of vessels, and probably to compete with the lower class of American laborers. It has been too often demonstrated that they are useless as citizens to need further words. They are a menace to our welfare, socially, politically, physically, and in every other respect that we know. The way to keep them out is easy: Levy a prohibitive tax on every undesirable class. We would be justified in taxing all classes of immigrant laborers. They have no claims on us. If they did not come we would be none the worse for it. We are certainly independent to that extent. And none can pay as our fathers paid—not only in the sweat of their brows, but in their life's blood. And more than this, all who are worthy to partake of the privileges of our land would be glad to pay an initiatory tax.

IT IS not difficult to conceive of the disadvantages under which all reformers labor. It has been said that every existing plan, system and institution possesses two arguments in its favor: "It is established, and it is known"—arguments with which logic has but little to do. On the other hand, all new measures must be largely theoretical, and must be established before they can be otherwise. A nation may await the experience of other nations, but this will result in slow development; and, moreover, what is advantageous under certain national conditions may not be in the least so under others. The knowledge of these facts leads the thinker to conservative action, and makes the radical reformer deservedly unpopular. This accounts for the proverbial slowness of "all great reforms." They must first be small movements—tendencies—and afterwards develop so gradually as to permit of the adjustment of the nation to them. A sudden great reform may prove very unsalutary, when, if it had been a development of a generation, it would be a blessing. The people must have time to adjust themselves to new conditions, else the conditions will probably work hardship.

Perhaps these contingencies had no little to do with the framing of the proposed tariff measure. England's experience as a free-trade land might have led less wise men to move the removal of all commercial barriers at one blow. But we know such a course to-day would result in little less than anarchy; still this is not an argument against free trade;—it merely shows the necessity for moderation in all things, and especially those which effect various and extensive interests. We all remember how the Democratic party denounced the McKinley tariff, and how we were led to great expectations; and we are now disappointed when there should be no ground for disappointment. Any party is to be commended for conservative action; it should be commended for conservative promises, but such is not compatible with the nature of the American citizen. The campaign orator is usually so ardent in the advocacy of his ideas that he is unaware of the responsibility he incurs in advocating them. But power is always accompanied with the sense of responsibility of action, and the radical candidate often becomes the conservative legislator. He perceives that his measures are to be actually compared with those with which he has been making only verbal comparisons in his speeches; he recognizes that the substitution of new means, to which the people are unaccustomed, with old laws, to which the nation has adjusted itself, necessarily places the unknown in an unfavorable light. And his first impulse is to moderation, that the unestablished and untried may become established and known gradually and as imperceptibly as possible. It is not sufficient to prove the justness of a new measure; expediency is about as important as justice. We may often find just theories which are unjust and inexpedient in practical application. We know that there are not a few instances in which injustice is done, because a just measure would be subverted to evil purposes by designing men;—in these instances expediency must have precedence over justice. But to return to our point, even if a measure is in theory wise, just and expedient, it will be dangerous, unless inaugurated with reasonable moderation.

A Layman's Studies in the Life and Letters of Paul.

IV.—THE CRISIS AT CORINTH.

The four great letters which had their origin in the controversy sketched in the last article are *Galatians*, *First* and *Second Corinthians*, and *Romans*. The letter to the Galatians is the earliest. In some respects it is unique in the series. It has a closely reasoned and formal unity of thought not present in the others. If the personal element in it is not more controlling than in *Second Corinthians*, it is more serious and vehement. The letter is a mingled torrent of argument, entreaty, irony, and lofty exposition. The missionary Judaizers have been warmly received by the fickle Galatians, who now discredit the independence of Paul's apostleship and the Divine origin of his gospel. He is astonished and indignant, and with all his powers at white heat, he throws himself upon the adversaries of Christ in a pamphlet which for irresistible power can scarcely be matched in all the range of polemic literature.

Next in time to this admirable defence of Christian freedom, stand the two Corinthian letters. Only a few months of Paul's stay in Ephesus pass by, and the tension of his anxiety for Galatia is scarcely relaxed, when bad news reaches him from Corinth. The ubiquitous Judaizer has reached that bright metropolis of Achaia and deposited in its infant church the leaven of suspicion. Loss of confidence in Paul on the part of many was quickly followed by the recurrence of the dissolute pagan habits which, while he was present with them and honored of them, had been repressed. The still faithful element were at a loss what to do with members who thus scandalized the Christian name, and they made their appeal to Paul. In a letter which has not been preserved (1 Cor. 5: 9), he answered that they should not mingle with such men. The Corinthians appear to have misunderstood him and replied that if they were to keep no company with the dissolute, they must needs go out of the world (1 Cor. 5: 10). In the same letter the church laid before Paul a number of new matters, practical problems in the life of the church for his solution (1 Cor. 7: 1). Besides, three representatives of the church arrived in Ephesus, and the apostle doubtless received with confidence their account of the religious condition at Corinth, for he speaks of them in the highest terms (1 Cor. 16: 15—18). And members of the household of Cloe, a lady lately come from Corinth, informed him of the factions which rent the church (1 Cor. 1: 11).

By these several means Paul was fully informed of the situation, and to it he addresses himself in his second letter to the church, our *First Corinthians*. The situation was different from that in the Galatian churches, and, as we might expect, Paul's method of dealing with it is different. In Galatia the issue was openly and squarely joined between the Christian principle and the legal, and it was without adventitious complications. It was a question of dogma, and accordingly the letter to the Galatians gives us a sketch of Paul's system of theology. At Corinth, on the other hand, this issue is not allowed by Paul's enemies to appear. They seek to undermine his authority by secretly fanning the tendency of a Greek democracy to discord, and by stimulating the development of many embarrassing questions. He is confronted by a multiplicity of unrelated subjects, some of them being of merely local and transient interest, and on that account all the more difficult to handle. He is called upon to apply the teaching of Jesus to so widely diverse matters as church factions, social scandals, law trials, the behavior of women in public assemblies, the use of meats offered in sacrifice to idols and religious toleration, marriage and celibacy, love-feasts, the use of spiritual gifts, and the resurrection. This is not the condition which calls for a coherent line of argumentation, of which the Galatian letter shows him so capable. It demands a different set of faculties, and brings into view a new aspect of this richly endowed nature. It discloses a rare alertness of mind and adroitness in questions of extreme delicacy, and a self composed mastery of practical details in the sphere of conduct. At the same time, to the careful student, a wonderful power of generalization is no less apparent, for it is to be observed that "in treating each particular matter submitted to his judgment, the apostle does not stop at the surface; he endeavors to penetrate to the very root of those various manifestations. Instead of summarily settling the questions as by the article of a code, he searches the depths of the Gospel for the permanent principle which applies to the passing phenomenon." And it is precisely this method of solving local and temporary problems that gives to the Corinthian letters their universal and abiding interest. The principles of the Gospel are here applied to the practical conduct of life. "While the letter to the Galatians was the foundation of *Christian dogma*, the two letters to the Corinthians, signalizing as they do the emancipation of the regenerate conscience, are the beginning of *Christian ethics*."

United as they are in this general relationship, these two Corinthian letters are yet very different in tone and contents and must have originated in a different set of circumstances. Excepting two or three passages, as, for example, the fourth and fifth chapters, and the eighth and ninth, *Second Corinthians* is, I think, read less than any other of Paul's letters. It contains so many obscure allusions and so much biting irony that it is "hard to be understood," to use Peter's phrase. And yet from the point of view of Paul's inner history, no other letter is so important, for in no other does his own personality occupy so conspicuous a place. The wearing anxiety and the bitter experiences which it recounts seem in their bare recital to dissolve his habitual reserve, and he exclaims, "Our mouth is open unto you, O Corinthians, our heart is enlarged." As his heart swells and warms toward them, his tongue is loosed, he grows nobly garrulous. The spontaneous self-revelations of such seasons are apt to be full and of most value. It so turns out here in the most critical period of the apostle's life.

The best help to the understanding of this letter is the reconstruction of the history of the Corinthian church immediately prior to its writing, for I apprehend that its difficulty for us consists solely in our inability to transport ourselves into the midst of the precise historical conditions out of which it sprung. In seeking to compass this task, I shall follow the guidance of M. Sabatier, who approaches the problem with a more intelligent appreciation of Paul's personal traits and with an acuter historic instinct than any interpreter whom I have read.

The key to the situation I think we shall discover in 1 Cor. 5: 3—5. The particularity and emphasis of the passage at once arrest attention. "I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of the Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Here is a formal call for an assembly over which he will in spirit preside with all the rights and authority of an apostle. His Judaizing enemies, who had already in covert ways been seeking to discredit his apostleship, looked upon this formal assumption of the very thing which they denied as the opportunity for open and avowed hostility. They declared that he was incompetent (cf. chaps. 3 and 4), that he wished to lord it over the churches for gain (11: 7—15), that he was no Israelite (11: 21—23). They are reinforced in the mean time by emissaries from Palestine armed with "epistles of commendation" (3: 1, 2), and claiming themselves to be apostles of Christ (11: 13—15). They said to the Corinthians that Paul had not preached to them the true Christ, for the sufficient reason that he had never seen or heard him; they themselves, however, had seen and heard him, and were prepared to give them the only true gospel (11: 4).

We observe, accordingly, that the affair of the incestuous person and Paul's apostolic demand concerning him merely supplied the occasion for a new and more serious breach in the church, not upon that question of church discipline, but upon the question of Paul's apostleship. The peril of the church required an immediate visit. (Cf. 2 Cor. 13: 1, 2; 12: 14; 1 Cor. 16: 7, and 4: 21; 2 Cor. 2: 1—3.) But his enemies were in no wise terrified by his presence (2 Cor. 10: 10). It is probable that there were hot debates, during one of which it appears that one of their number gave the apostle a public personal affront which deeply humiliated him. (Cf. 2 Cor. 2: 5—10; 7: 12, which passages, contrary to the general interpretation seem to refer, not to the incestuous person and his father, but to the man who had committed the personal affront suggested and to Paul himself.) He left the city in great dejection; but soon after, "pen in hand, he regained his power, and wrote a crushing letter," to which he several times refers (2 Cor. 2: 3, 9; 7: 8—12). It was scarcely out of his hand before he was sorry that he had written it, and it may be, as Sabatier suggests, that this expressed regret accounts for the fact that it has not been preserved. This letter, supported as it was by the personal presence of Titus (2 Cor. 12: 18; 7: 6, 7), seems to have won over "the majority" to Paul. The insult was publicly withdrawn and the offender censured. Paul's extreme anxiety about the result of this letter and the mission of Titus appears in his statement (2 Cor. 2: 12, 13), that at Troas he had no relief in his spirit when he found not Titus there, and even with the door for the Gospel open in that city he left it and went forth into Macedonia to meet him. His spirit was at last relieved by the coming and the message of Titus, "who told us," he writes to the penitent church, "your longing, your mourning, your zeal for me; so that I rejoiced yet more." In another place, when he recalls this happy meeting, he exclaims, "Thanks be unto God, which always leadeth us in triumph in Christ!"

"Thus reconstructed, this dramatic chapter of the apostle's life enables us, better than anything else, to understand what that life was really like," and the letter which arose out of it (really his fourth to the church) becomes intelligible and intensely interesting. When that letter was written, "the storm was dispersing, and we only hear its final mutterings. But in the joy and gratitude with which Paul's soul overflows, there linger the vibrations of his sorrow, his anger, and his apprehension. A drama has evidently been enacted at Corinth of which this letter is the denouement."

W. L. POTEAT.

Wake Forest College.

The Education Question—A Clear Statement of the Situation.

We do not propose to go into politics; but at the same time we do not propose to be so afraid of politics as to let the politicians destroy us. * * * Christian people, and Methodists with the rest, mean to * * * promote higher education under religious influence. * * * They surely cannot look with indifference upon a legislation which arrays itself against them. As things are drifting every church college in six Southern States must sooner or later go to the wall. Methodist or Baptist people cannot compete with themselves as citizens—working in the latter character by taxation, with all the taxable population represented, and in the former as a fractional part of the population—by voluntary contribution. When the legislators (practical men) meet, the State universities must make a large showing of numbers for all this money; therefore they take in, upon a low standard of qualification, many boys and girls who ought to be in grammar schools. Thus, not only are the colleges broken down, but a valuable class of teachers are hurled and discouraged who are essential to the higher education—men who at their own expense keep preparatory schools and academies.

What is to be done? The agents, committees on education, and trustees in all the reports and addresses which I have seen and heard in all the conferences, seem unwilling to recognize the situation. With singular unanimity they preface their appeals for aid by magnanimously declaring that they have no complaint against this destructive competition, no issue with the State universities that are cutting rates, etc., etc.; and they conclude by asking from a few Methodist friends help in their hopeless contest against tremendous odds. I greatly mistake if this tone and attitude will not have to be altered before relief comes. * * * If those most nearly concerned stand with indifference, and even with implied approval, while the cord is tightened, can rising men who have Judgeships, Attorney-Generalships, and Senatorships in view, be expected to sacrifice a career for the principle at stake?

A correction of abuses will be accompanied by a few things concerning those who take part in it.

1. They will make up their minds not to be popular with certain men and newspapers.

2. They will not act like a boy who throws a stone at a hornet's nest and then runs. Steady, systematic movement is required. Politicians will soon [illegible] this and get out of the way.

3. The religious weeklies, planted as they are at controlling centres, will [illegible] suspect in a religious way—calmly, [illegible] avoiding intemperate expressions [illegible] Turkish catch-words of demagogues [illegible] opposition. A few strong [illegible] will join them in giving [illegible] ject.

4. All personal complaints [illegible] will go for nothing while the [illegible] form rather to an individual [illegible] ments and is gained.

The end will surely be [illegible] vantage of each church [illegible] ill of both Christ [illegible] McIlwaine, in [illegible]

The Biblical Recorder.

WEDNESDAY, JANUARY 24, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

IS THIS AN AGE OF UNFAITH?

The present period is one of intense human research. The intellectual world is seeking to make the unknown known; it is seeking the means of a more comfortable existence; to adapt man to nature and to the world about him. Men give their lives to the demonstration of a theory, or the explanation of a fact, which in other years has been unknown, or regarded as of no consequence. There is an overpowering ambition among mortals to remove mysteries that in other years excited mingled awe and curiosity. The heavens are mapped, and its laws set; mother earth is claimed to be known from centre to circumference; the falling star, or the rain, it matters not which, is always explained and often anticipated. Progress has been made, and credit should be given for it, but men are not yet satiated. Earth's mysteries are still abundant, and they are the more earnestly sought because they have withstood investigation so long. The number of seekers after the unknown is growing rather than diminishing; in fact it seems that all mankind distrust the present, and hang expectant on the future; wherefore, this is said to be an "age of unfaith."

Many of us have, no doubt, often heard the infidelity of the times, the lack of strong faith even among Christians, excused with the remark that all men are doubters these days; that nothing is certain. It is said to be a time of investigation conducted by human power only; that faith in the unseen and the undemonstrable is a poor basis for research. But let us see. Do not these very men contend for the molecular theory of matter, and the wave theory of light, or the evolution theory of human development? Can they demonstrate these theories; can they make them known and seen? Do they not to an extent depend for their existence on the human faith that nothing else can explain certain phenomena, while they themselves do not demonstrate those phenomena beyond a doubt. It seems to us that with all our search the world is yet a simple world, and doubts only those things which it is agreeable to doubt. Men seek a sign in matters of religion, but in human theories it is sufficient to say that we believe nothing else than our theory will explain matters as well. They cry for sight in religion, when they do not hesitate to explain the light of the sun, or the heat of a stove, by faith in theories, which do not permit of demonstration. Men are not yet the doubters they claim to be; they are seekers, but they seek material things by faith, and the wish to investigate the kingdom of God by sight.

It is not an age of unfaith, but one of a blind hopefulness in human beings that is pitiable. Which one of us does not look forward to better times; who does not dream of better governments; who does not hope to see disease overcome, or the means of transportation transformed again as greatly as it has been in the last half century? Would we be surprised to see an air-ship in actual action? The success which has rewarded past seekers after the unknown, of inventors of other ages, has made the world foolishly faithful in its own power in the very period when we expected it to be most distrustful. All men, infidel and Christian, who have watched the march of progress since 1850 look forward with strong faith to even greater things. But men still seek a sign from God, and have no faith in him because they have not sight. Have to-day's scientist sight to guide them in their searches? Have inventors sight to guide them in their experiments? They have only a hope—a faith.

The January issue of *McClure's Magazine* contained a series of short prophecies from those men who "are in the active service of modern civilization," than whom, the editor well says, none are more fit to report on the problems of the time. The encouraging words are from scientists, theologians, scholars, lawgivers, economists, editors, and many other representatives of almost every profession. There are infidels, atheists, agnostics, Christians, and the pope of Rome; and all, but one or two malcontents, have a sublime faith in the progress of the coming years. The mechanic says the day of steam-engine fast draws to an end; [illegible] and the air ship are the means of [illegible] the future; and that it is to be ap[illegible] to prolong human life. Edward [illegible] a social millennium, and says [illegible] long life for all men is near at [illegible] believes that the [illegible] will secure us wealth and art, wisdom and happiness; another predicts the eradication of contagious scourges. Dr. John Hall says that Christianity will cure all social ills; that new religions must die; Dr. Briggs sees tendencies to church unity; a priest foresees a larger fraternity of men under the paternity of God, and many other theologians repose their hope in Christianity. And we might go through the entire list, and cite prophecy after prophecy from men and women who have justly earned their title as the leaders of nineteenth century thought. Is it not rather paradoxical that they should have such unbounded faith in this day of unfaith, of walking by sight, of investigating the mysterious, of insatiate research.

No, it is not a day of unfaith. Men are more than ever inclined to repose faith in human power for progress, whether blindly or by sight. They make the excuse of unfaith as to religion because they have no better excuse, and because people will take such an excuse in a day of such *extensive unfaith!* Many of the prophets whom we have quoted have no doubt "reckoned without their host." Their blind enthusiasm has made them foolishly trustful of the future. Many of them are trusting in man alone; they will be disappointed. There is one means that would do much toward alleviating many oppressive conditions, and that is more search after God, and a larger faith in him, which we are sure will come to every earnest searcher.

But credulity is as characteristic of the race as ever; let it not be said that this is a day of unfaith. It is a hopeful world. Would to God that its hope was rightly grounded!

THE BAPTIST FEMALE UNIVERSITY.

After four years of effort and consideration in regard to the higher education of our girls under the same conditions which the denomination has provided its young men, the Board of Trustees of the North Carolina Baptist Female University have, with the approval of the Convention by which they were appointed, elected a President of the institution,—Prof. Jno. R. Brewer, A. M., at present the President of the Chowan Baptist Female Institute. They have also taken steps to open the doors of the University in September of this year.

The RECORDER is in hearty accord with the sentiments of the report of the Board of Trustees of the institution which, through the kindness of Dr. Durham, we publish on another page. We would advise every Baptist in the State to read this report, in order that the broad scope and large usefulness of the institution may be known to our people from the beginning. From the report it will be seen that not only those branches which are usually taught in female institutions are aimed at, but in addition to these plans are laid to have a thorough business course, a normal and industrial department, and a course of study that leads to the degree of Master of Arts. This may seem rather a broad aim for a beginning, but it is as it should be, and is in the power of North Carolina Baptists to perfect.

We have much to be thankful for in that the recent action of the Trustees and all the developments of the institution have been made in deliberation. Ample time has been given for us to recognize the value of an institution for which there has long been a need. Brethren Skinner, Boone and Stringfield have, in various ways, put the matter thoroughly before the people, and they have spoken through the Convention in favor of its early establishment. Now that the matter is settled it is needless to say that its success depends on the co-operation of the members of the denomination which has ordered it.

The need for a denominational female school, conducted under the auspices of the Convention, has demonstrated itself in the many excellent female institutions which have been conducted by individual brethren. Of these, several have dissolved or been converted to other objects, and to day we have only Oxford Female Seminary and the Chowan Female Institute. These institutions are of undoubted merit, but they have not done for our girls what our central and denominationally approved institution has done for our boys. There are other schools, but they are smaller in scope, and can hardly be classed among institutions of higher learning. None now existing are as broad of scope or large in aim as the University is to be, if present plans are only partially perfected by September,—that they will eventually be complete, cannot be doubted.

Of course, under the circumstances, the institution could not be inaugurated without a small degree of friction. We believe the delay of four years has done much to reduce friction to a minimum. As to friction without the denomination, that will have our attention another time. It could not be expected that the way to the attainment of any object so desirable would be without barriers.

We cannot expect to make great progress in a year. We have much in the conception, gradual growth, and present glorious development of our institution at Wake Forest to teach us the value of earnestness and co-operation in such an enterprise. Its history is one of struggles and hardly won victories. It made a small and insignificant beginning, and none dared prophesy its present large usefulness in its early days. But under God's guidance his servants have labored without ceasing, until to-day it is the pride of the denomination, a credit to the State, and an active means of glory to God. The Baptist University begins under far more auspicious circumstances; let us see to it that its development is that much more rapid, and that its usefulness is not less.

As to the present possessions and needs. It has a faithful, consecrated, united, practical, and energetic Board of Trustees; it has a President who has spent twenty successful years in the school-room, who has not known what failure in an enterprise is, and who has shown along with broad culture a business tact and executive ability that is characteristic of few men. Moreover he was educated at Wake Forest, has served the denomination long and well, and is known to many of our people personally, and to all by good report. He is all that could be desired. Of property, a lot and house thereon have been purchased at a cost of about $20,000, and $2,600 is still due. The buildings are well situated, and can be equipped with small expense. Three thousand dollars is needed before the opening to put everything in order as it should be. Of course this will not make the institution complete; it will only begin it; its growth must be one of years.

We need hardly speak of the significance of the enterprise thus inaugurated. Here, too, Wake Forest speaks for us. What it has done for our denomination through its sons is inestimable; it sufficeth to say that its influence is felt in every department of our work. What the University has in its power to do for our daughters, and for our denomination through our daughters, may never be so prominently seen, but it will be none the less salutary.

We have undertaken a great responsibility; but the Baptist who sulks under a load, or who is afraid of great responsibilities, is not a characteristic Baptist. Our march must be onward, and we think the education of our girls is essential to our progress. We owe as much to them as we do to our boys. There is not a shadow of a doubt of eventual success; all our efforts should now be concentrated for the accomplishment of that success as speedily as possible.

THERE are more agencies for the education of our children than we are accustomed to think; and many of them are very dangerous agencies. We have heard it said that the child learns far more in going to and from the school house than it does in the school-room. Environments make lasting impressions on children; we believe they are more powerful in shaping character than heredity. Association with an evil-minded companion may destroy the character of a child whose parents are good citizens and Christians. The streets of the town make lasting impressions for good or evil. There are pictures on shop-windows and billboards that produce impressions that are as lessons imparted and received. They are mute, but they possess a fascination more powerful than the human voice. And then there are the much maligned daily papers. They are a great power for good, and they may be a great power for evil. They have to get the news; it is their function to inform mankind, but we believe many of the details could well be omitted. A gentleman, in the true sense of that word, doesn't care for them; and it goes without saying that they are very unwholesome to children. Let the news be told as chastely as possible, and the details, which are often fabrications, be omitted. Such evil news is unwholesome enough at best.

THERE is a danger that comes to many people who have great talents; they may become "above" their brethren. The great preacher, like the high mountain, may grow colder and more barren the higher he goes. We know those who are, in the popular estimation, great are often less blessed in their works than many who are never known. Knowledge and eloquence is not all that is needed; grace and spirituality are far more indispensable than they. How many we see in daily life, now looked up to as great leaders, who long for the simple joy of their unknown years! They have learned how to attract and entertain, but they do not reach the heart of their hearers. They have power, but it is not over the soul—spiritual power. It is dangerous to become too popular; it is dangerous to become great in the eyes of the world. Luke said, "Woe unto you when all men shall speak well of you." That was a warning against the praise of the world.

SEEKERS after lower prices seldom think what lower prices mean. They have so often been over-charged that they are glad to think they are getting their money's full worth. But lower prices often mean far more than appears. We think what is our advantage is the merchant's or the manufacturer's disadvantage; but such is very seldom the case. The lower price means the poor laborer, or the helpless producer in an abundant market, must live at a lower cost; must deny himself and family of all that makes life comfortable. Lower prices too often mean that some one is suffering for the few cents which we gain, and which we do not need half so badly as the worker. But it is a problem which we cannot overcome. People will buy at the lowest price, for they have no assurance that a high price doesn't make a profit for the manufacturer, and that the laborer receives no more than he would with lower prices. What the world needs is Christianity in merchants, manufacturers, producers, and laborers—Christianity everywhere!

NONE of God's sayings are meaningless; there is an object of every sentence in the Bible. It is beautiful in story, eloquent in its lessons, but it was not made to entertain, but to instruct. It cannot help being attractive to God's loving children. Its actions converge to one point—Christ. The Old Testament prophecies him, and the New fulfils the prophecy; there are lessons on every page. We have theologians in the land who say the Old Testament is no more than a history; it is a history, written by God, but it is more; it is prophecy, it is full of warnings, it is full of examples; it teaches us faith, hope, and charity. It divides the straight and narrow from the broad and easy as clearly as possible. One of God's greatest lessons, which Christ often taught, but which some Christians are still unacquainted with, was taught the first children—the lesson of giving. God's acceptance of Abel's gift was for a reason. In that act he showed the futility of gifts given in the wrong spirit. Cain's gift was in sin; he was jealous of Abel. His offering was as expensive as Abel's, but his heart was not in his offering. God will bless the gifts of the righteous, but all the gifts in sin that men can give will not receive his sanction or acceptance. Perhaps this accounts for the uneasiness of many in regard to their gifts. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

PERSONALS AND OTHER ITEMS.

....Rev. Thos. Dixon, Jr., will be in this State on his lecturing tour.

....Rev. S. F. Bristow preached his first sermon at Institute, Lenoir county, Jan. 14th.

....We have received the *Seminary Magazine* for January. It is an excellent number.

....The revival conducted by Bro. Church at Statesville did much good, we are glad to know.

....Rev. N. S. Jones writes encouragingly of his work at Salisbury, in a private letter to us.

....We are glad to see Dr. T. E. Skinner up and looking well after six weeks indisposition.

....We will publish a sermon from Rev. M. V. McDuffie of New Brunswick, N. J., in an early issue.

....Rev. J. A. Brunson was expected to take charge of the French Broad church, Asheville, last week.

....Prof. Jno. R. Brewer, the President of the Baptist Female University to be, was in Raleigh last week.

....Rev. O. C. Horton has recovered from his recent illness, and is now regularly filling the duties of his pastorate.

....Rev. J. L. White will aid Dr. Pritchard in a series of meetings in Tryon St. church, Charlotte, in February.

....Rev. Chas. H. Durham's work is divided between the mission stations at Bryson City, Tenn., and Murphy, N. C.

....On the 14th inst. eleven persons joined the Baptist church at Statesville. Bro. Church continued the meetings all last week.

....The B. Y. P. U. A. meets in Toronto, Canada, July, 1894. They have recently gotten out a neat descriptive leaflet of that city.

....There is no sickness at Wake Forest College. Bro. Leary's sad death was due to exposure, and not to unsalutary surroundings.

....We were glad to have Rev. J. F. MacDuffie of Durham in to see us [illegible] week. The brethren of his vicinity are in line, and hopeful.

....We spoke of the needs of the Board of Education last week. Dr. Mitchell has something interesting to say about the matter in this issue.

....Our warmest sympathy is extended to Rev. T. J. Leary of Morehead City in the loss which he sustained in the death of his [illegible] son.

....The Charlotte pastors enjoyed a ministerial hunt last week. We have heard that Dr. Pritchard came out ahead, with seven birds and a rabbit.

....Brother Caddell continues unable to travel, though he is improving. He hopes to be among the brethren before another paper is issued.

....Rev. M. P. Matheny, who resigned the pastorate of the church at Lincolnton, N. C., will continue to serve his other churches in that community.

....Dr. I. G. Broughton is organizing his Roanoke church in the same vigorous way as he did at Winston. He has already begun to publish a church paper.

....Rev. O. L. Stringfield, who has served so faithfully as Financial Agent of the Female University, will continue his service in that position for sometime yet.

....Rev. E. J. Edwards having accepted the call to the pastorate of the Baptist church at Williamston, N. C., will reside there hereafter. Correspondents take note.

....Rev. Jno. O. Gough, a student of Wake Forest College last year, was ordained to the ministry at Lumberton, on the 18th inst. He has accepted charges in South Carolina.

....We regret to learn that Miss Fannie Heck is again very ill. It is thought now that she will have to have the care of specialists. Col. Heck, we are glad to know, is doing well.

....Bro. F. F. Cohoon of Elizabeth City expressed the sentiments of the brethren when he said: "I am opposed to the protective plan in education as well as in commercial affairs."

....In furthering the interest of your denominational paper you do the denomination and the Lord a service. Make up your mind to send us a new subscriber before the end of the month.

....Dr. J. W. M. Williams, pastor emeritus of the First Baptist church, Baltimore, is spending some time at Chapel Hill on vacation, his many friends in North Carolina will be glad to know.

....Raleigh is becoming a Baptist centre. Look at this list of preachers: Skinner, Carter, Simms, Durham, Cobb, Stringfield, Hunter, Bailey. Raleigh has nothing to complain of in this line.

....In the death of the venerable Dr. E. Burke Haywood of Raleigh, N. C., the State loses one of its noblest citizens. It is seldom we have seen his equal in his profession, or as a Christian gentleman.

....We have heard many good things said of Prof. Poteat's "Studies," Dr. Carroll's and Dr. Buckwell's and Tyree's sermons, recently. They are among the best things we have given our readers in some time.

....The new Fayetteville Street Baptist church of this city, recently built, is about ready for occupancy. It will be dedicated on the 28th inst. Bro. Jno. Pullen and his co-workers under God have labored long and well for this church.

....We have heard with deep regret of the death of the estimable wife of Bro. D. H. Graves of Selma, which occurred on the 20th inst. of pneumonia. She leaves a daughters, Mrs. Jno. Vann, and three sons. Our sympathy goes out to the bereaved family.

....A good sister in another State pays her pastor's subscription, and writes: "He is my pastor, and a fine one too. Hope he will enjoy the RECORDER as much as I do." The brother was recently one of the most beloved pastors in Virginia; he is now in Tennessee.

....Rev. C. J. F. Anderson a former Wake Forest student, has accepted a call to the pastorate of the church at Carthage. Bro. Anderson has charge also of churches at Siler City, Cool Spring and Sanford. Bro. Newton, recently pastor at Carthage, accepts work elsewhere.

....Rev. J. H. Hildreth writes that his work at Southport is in good condition, and he thinks it would help matters greatly if our Board would turn their attention to the Southport church, which he says will become self-sustaining if services were held every Sunday now.

....Rev. Hight C. Moore, the new pastor of Broad street, Winston, writes: "I am enjoying my work. The church has splendid prospects. Five or six are awaiting baptism, and others expect to follow soon." Bro. Moore has a hard place to fill, but he seems to be equal to it.

....We were glad to have Rev. J. M. White of Apex in to see us last week. Bro. White spent last year in the service in and around Edgefield, S. C., and has now returned to his old home, Apex. He will serve Salem church, Wake county, and Cameron, Moore county, this year.

....We thank Dr. R. H. Marsh of Oxford for a club of subscribers received last week. He is an example to our brethren in many things. He has begun the twenty-sixth year of his pastorate at Hester's, and will preach also at Poplar Creek and Grassy Creek churches, near Oxford.

....Rev. Samuel Saunders of East Radford, Va., who succeeds Bro. T. W. Wood as pastor at Murfreesboro, will also give part of his time to the church at Seaboard. We extend Bro. Saunders a cordial welcome to the State, and hope he may become one of the Chowan's "standbys."

....An [illegible] of the vilest type, one Rabbi John Sergius Ben [illegible], who has deceived Christian people in many States, has been preaching his frauds in our State. He claims to be a descendant of the lost ten tribes, and a Christian. His object is to make up collections from Christian churches for a people who, according to the London Missionary Society, and the *American Israelite*, do not exist. He has been denounced wherever he has been, and [illegible] the prompt way with which North Carolina journals "showed him up," we judge he will not deceive North Carolina people again.

....We were glad to have Bro. VanDeventer of Henderson in to see us last week. He reports his field in a prosperous way, and is himself more ardent than ever in behalf of our Foreign Missions. Our readers will hear from him with profit on this subject, and Young People's Societies also, occasionally.

....Old State Line church near Reidsville has long been one of the Lord's strong-holds. Revs. J. H. Lamberth of Greenville, N. C., and C. G. Jones of Chattanooga, Tenn., did their first pastoral work there, and now they have arranged to return next summer for a few days and hold a revival, and be themselves revived, in the old church.

....It appears that there is more religious zeal than Christianity round about the Yadkin River, in Caldwell county. The Methodist, Adventist and Baptist churches of one community became crowded, and had to have the courts settle the matter. The case has been compromised to the satisfaction of all parties, however, we are glad to say.

....On Sunday last, Master Henry Thomas received a very neatly bound copy of the Holy Scriptures as a prize for being present at every session of the West End Baptist Sunday-school, Raleigh, during the year 1893. He was also present every Sunday for the year 1892. Bro. T. D. Watson is the superintendent, and the school is succeeding well under his management.

....We greatly regret to learn that Capt. W. C. Allen has closed the Scotland Neck Military Academy, and will not open again. We had thought this institution one of the best of its kind in the Eastern part of the State, and are surprised to hear that the hard times have made it unwise to continue it longer. Bro. Allen has our best wishes in whatever field he may turn his talents.

....Rev. F. H. Martin of Lumberton "knows a good thing when he sees it." He writes: "Dr. Blackwell's sermon is one of the best I ever read on the subject. Our work in Lumberton is moving on nicely. We have two strong preachers who have come into the Robeson Association during the last year—J. Hartwell Edwards and M. L. Kesler." Of course the outlook in Robeson is bright.

....We need in mission work at once the minutes for 1893 of the following Associations, viz: Bladen, Brushy Mountain, Caldwell, Catawba River, Cape Fear, Columbus, Chowan, Eastern, Elkin, Liberty, Mecklenburg and Cabarrus, Mitchell, Montgomery, Robeson, Yadkin, and Yancy. Will not the clerk or some pastor in each of these Associations send three or four copies of their minutes at once to C. Durham?

....The South Carolina brethren have appointed a brother to write their history. North Carolina is in great need of such a work, and we hope the Historial Society will see what can be done. We are sure if a North Carolina Baptist history were well and faithfully written, it would find a good sale, and fully compensate the author. The material is plentiful. We need a man, and then the enterprise will take tangible form.

....The following note in regard to the Female College of the South Carolina brethren, published in the *Courier* of last week, is at once an encouragement to North Carolina Baptists, and a testimony to the need of a Female University: "In spite of the 'hard times,' the College has steadily increased in numbers since the opening. Two young ladies, once from Winston, N. C., right from under the shadow of the Salem Seminary, and another from Orangeburg county, have arrived since new year's day."

....The *Western Recorder* recently sent out postals to distinguished Baptists, asking two questions, viz., "Is it wise to publish unaccepted calls? 2nd. Were the Apostle Paul living now, what do you think he would be doing and where?" To the first, the general response is "No;" to the second most of the replies differ. Dr. Noah K. Davis thinks that Paul, if now living, would be under the direction of the Foreign Mission Board, S. B. C., and in the van of Chinese Missions. Others think he would be in Chicago.

....Some of our readers may be curious to know how the Female University can begin real work with only buildings and no endowment. It looks like a hard proposition when we contemplate the struggles of well-endowed male institutions and their demands for more endowment. But it can be done. There'll be no free-tuition students among the girls. But this is not all. Prof. Brewer has been conducting female institutions for many years, and has made a living—not to say more. He has never had the advantages of his present opportunity, and yet he has made successes. The Baptist Female University needs money; it cannot have too much. But its great need is the co-operation of every Baptist in the State; and surely it will have that from the beginning.

....Bro. Jno. R. Brewer, the President of the Baptist Female University, comes of stock whose name is a synonymn for piety, integrity, and Baptist principles. Both of his parents now live at Wake Forest, where they have reared as noble a family as is in the State. The sons—John, Samuel, Carey, Richard and Charles—and the daughters—Mrs. Perry, Mrs. Bagly, and Mrs. Powers—are testimonies to the worth of their parents. Bro. John R. Brewer was born in 1846, graduated at Wake Forest College in 1868, with the degree of M. A., and immediately adopted the vocation of teaching. He spent two years in a small school in Franklin county, whence he left in 1870 to take a position in the Wilson Collegiate Institute. In 1873 he became principal of this school, and held the position until he was elected President of the Chowan Baptist Female Institute in 1881. Since then he has become well-known among North Carolina Baptists, having travelled over the State and attended many Associations in the interest of the Institute. He has the confidence of the people in whose service he has just been called.

....That Associated Press dispatch that Dr. Kerr B. Tupper has expressed his opinion that the Baptists and the Campbellites were about to unite, must be taken with more than the usual grain of salt. It seems the two denominations are very close together in Indianapolis, but as for North Carolina and the South, union is impossible. The Baptist name and the Baptist principles will not be disregarded in the least degree. The Campbellites may be absorbed, if they are real Missionary Baptists, but such a thing as a compromise of New Testament principles—never!

....."We hold in our hands here a slip of paper containing the names of 101 Roman Catholic priests of the diocese of Archbishop Williams, of the city of Boston, who within a few years have been dismissed, suspended or otherwise disqualified, and who, taken together, were guilty of almost every crime in the calendar of crimes. And we are to bear in mind that rarely are Roman Catholic priests disciplined unless their irregularities and iniquities become notorious. Here before us, we repeat, are the names of 101 disgraced Roman Catholic clergymen. Archbishop Williams can give you a duplicate of this list, if he chooses to do so." Suppose the same could be said of any Protestant denomination—the daily press would join all its forces to hold that denomination up to public execration. Suppose the *Sun* and the *World* and the *Herald* should turn their editorial light in the direction of Rome!—*The Christian Inquirer.*

A Statement by the Trustees.

The following brief statement of the needs of the denomination and the outlines of the school they propose to establish, has been authorized by the Board of Trustees of "the Baptist Female University of North Carolina":

1. We need a school for our daughters, which will sustain the same relations to the Baptist State Convention and to the denomination that Wake Forest College sustains to the Convention and to the denomination in the State.

2. We need a school whose grounds, buildings and apparatus shall be owned by the denomination through a Board of Trustees created by the Convention, and whose Faculty and management shall be subject to said Board.

3. We need a school which will offer the same advantages, in all respects, that are given by the best female colleges in the State.

4. We need a school which will offer, in addition to the above, to those who desire it, and are prepared to take it, a course of study equal to the course required for graduation with the A. M. degree at Wake Forest College.

5. We need a school which will, in addition to the above, offer, in Normal and Industrial training, opportunities equal to those given in the best Normal and Industrial colleges for young ladies.

6. We need a school which will, in addition to the above, offer, in practical business training, in all departments suitable for young ladies, opportunities equal to those given in the best practical business college.

8. We need such a school as the above so endowed, that all the advantages, in all the literary departments, could be secured by girls and young ladies at a cost not exceeding the cost of a young man in the A. M. course at Wake Forest College.

THE STEPS TAKEN.

The Convention in 1888 appointed a committee of nine "to consider the expediency and feasibility of inaugurating such an institution." In 1889, the committee said: "The committee appointed to consider the expediency and feasibility of establishing a Baptist Female College of high grade, under the auspices of the Convention, are convinced that the great need for such an institution renders the enterprise *expedient*, and most encouraging assurances of moral and financial support convince us that it is now *feasible*. We, therefore, earnestly recommend that this Convention resolutely and joyfully assume the duty which we believe the desires of the people and the demands of the times have laid upon us."

The Convention adopted the report and named twenty-five "Trustees to establish and govern such institution."

To the Convention in 1890 the Trustees reported: "After much investigation, discussion and prayer for Divine guidance, we unanimously located the institution in the city of Raleigh. One of the most eligible locations in or about the city was selected, and the work of payments, on the installment plan, began. The Trustees are determined and hopeful, and mean by the favor of God and the aid of the denomination, to push to a blessed consummation the work committed to them. They beg the patience, sympathy and co-operation of the Convention and the Baptists of the State in their important and difficult work."

The Legislature of 1891 (Chapter 182, Private Laws) incorporated "The Baptist Female University of North Carolina," giving a most liberal charter to twenty-five Trustees and their successors. The charter permits the Trustees to hold, free from taxation, in lands, buildings, apparatus, endowment, &c., one million of dollars.

The report of the Trustees to the Convention in 1892 said: "The Executive Committee of the Board of Trustees has been unanimously directed to press the work with unremitting diligence."

The report of the Trustees, through their Financial Secretary, to the Convention in 1893, said: "This Convention should encourage the Trustees to make the necessary arrangements to begin the school at an early day, and that plans worthy of the enterprise be made to raise an amount sufficient with which to erect the buildings and get for it an endowment of one hundred thousand dollars."

The Convention thus unanimously adopted the following:

"*Resolved*, That we have heard with pleasure that, with the exception of $3,600, which sum is covered by good subscriptions, the property, purchased by the Trustees of the Baptist Female University for founding that institution, is paid for.

Resolved, 2nd, That we have also heard with pleasure of the purpose of the Trustees to push their work vigorously."

At a meeting of the Trustees, Dec. 19th, 1893, it was unanimously

"*Resolved*, 1st, That it is the sense of this Board that the University be opened in September, 1894.

Resolved, 2nd, That a committee be appointed to nominate a suitable man for President of the Institution at an adjourned meeting to be held on Jan. 16th, 1894."

At a meeting, Jan. 16th, 1894, the committee nominated Prof. John B. Brewer of Murfreesboro, N. C., and he was unanimously elected President of the Institution. His acceptance is assured, if the property can be put in readiness for the school.

The Executive Committee has been directed by the Trustees to comply with President Brewer's suggestions about needed preparations to open the Institution in September.

There has been no time in twenty years when such a school could have been established under circumstances more favorable to united action by the denomination in the State, or with prospects of so little friction with our other Baptist female schools, and with more unanimity of opinion in the necessity and wisdom of the enterprise. The three years' delay now seem providential. After our delay, has come God's relay, and after our disappointments have come God's appointments. Every step has been authorized and approved by the Convention, and every step by the Convention and the Trustees has been a step forward. This is a great work, and it will take time to do all that is needed and contemplated. But the school must be opened and time given for growth. The Trustees are united, their plans are practical, the progress in their work is steady, and their faith in the establishment of the Institution unshaken.

Such a school for us, as a denomination, is a necessity, and its establishment is worthy of five, ten, or if need be, twenty-five years of toil. This is our work for those mainly who are to come after we are gone. We commend it to the people.

FORM OF BEQUEST.

I hereby give and bequeath to the Trustees of "The Baptist Female University of North Carolina," located at Raleigh, N. C., ... to be applied by them to the purposes of said Institution.

(*Signature*) .....

Many might by will arrange to put some of their property in the hands of the Trustees for the use of this Institution.

C. DURHAM, *for the Trustees.*

Edenton Remarks.

We were delighted just after the Convention to have with us brethren Lamberth, Ballard, Vann, Cade and Simms, who stopped over for a day or two, for various reasons. Cade was after insurance scalps, Simms was looking after Cade, Vann and Ballard to take the boat up the Chowan, home, and we hoped that Lamberth was after a wife. Well, it seems that he was, and always has been, but was too far from taw in Edenton to effect anything while here.

I am sure if others of the brethren who are foreign to the Eastern shore and its attractions, had known what a delightfully *selectful* town was at their feet and in their easy reach from Elizabeth City, that more of them would have given us an opportunity to show them what we brag on even if limited time would not allow us to convince them that Edenton is the most pleasant residence place in North Carolina.

In Edenton, as in no other town in the State, Old Past is married to Young Present, History to Progress, and Colonial Relics to Twentieth Century Saw Mills. Nor do we mix these things in small proportions of each—a few musty relics and a little saw-mill; but we go about both on a big scale. The writer of North Carolina history who leaves Edenton out and what she has to show him, builds his history without a foundation. Besides having the largest lumber industry in the State, Edenton furnishes fish for North Carolina, fills the markets at Richmond, Norfolk and Baltimore, furnishes caviare for the Czar of Russia, and keeps on hand for her own consumption enough to make a famine forever and forever impossible.

But the RECORDER is more interested possibly in what the Baptists are doing here, than in what our Episcopalian forefathers did here. Edenton is a Baptist town, having twice as many Baptists as all other denominations put together. I want to assure the brethren elsewhere who fight against overwhelming odds and influences, as I did in Wilson, that it is indeed a comfortable feeling to feel that for once in your life you are in a majority. Coming here in September, the present pastor did not find things in a very happy condition, but thanks be unto God the church is now thoroughly united and harmonious. Our house is too small for our congregations, our prayer-meetings have grown in favor and in feeling, and our Sunday-school since September has grown from 65 to 130.

To pay way of thinking Edenton is an ideal pastorate. Ask Brother Vann if it is not so. How the people do love him here! And he loves the people and the town. It is related of him that when in the hands of the Baltimore doctors a few months ago, when they prescribed rest and mountain air, he said, "Won't Edenton do as well, Doctor?"

I am not going to enumerate the Christmas presents with which the good people inundated myself and family. I will only say this: they made us happy—cook, nurse, and all.

Our Union Meeting, the Temple, held its recent session with the Hertford church. It was the sentiment of all that it was the most successful meeting in the history of the Union.

The brethren in Hertford, under the leadership of Josiah Elliott (to write a eulogy reaching up to panegyric on Josiah Elliott would be the easiest thing in the world, but I will not offend him), have made many admirable improvements in the interior of their already splendid church. This church was Dr. Pritchard's first pastorate. A good sister told us during the Union Meeting how the Doctor, then but a boy, used to come out with his sermon, read it to her, and ask her how that would do, &c.

Bro. W. B. Waff preached the sermon on Sunday. An ex Congressman thought it the best sermon he had ever heard, and it was good—just like Waff, sweet-tempered, clear and gentle.

The Yeopim Union is doing all the missionary work that is being done by Baptists in Hyde county. It is evidently a fine field for Baptist missions. John C. Scarborough, our Superintendent of Public Instruction, says it is one of the finest farming sections he ever saw. We are spending only $200 a year there. The State Board ought to come to our rescue as soon as it is able.

W. V. Savage is doing a grand work at Columbia just across the Sound. Alone, not a Baptist preacher in his county, he presses forward courageously. He has some men in Columbia, however, who stand by him, and who, in time of famine, I had rather have behind me than a whole Association of preachers.

Josiah Elliott is preaching to six churches, shoulders full, arms full, hands full, heart full. Ten years ago he was a drayman on the streets of Hertford, eking out a precarious existence for himself and an invalid wife. To-day, from Elizabeth City to Roanoke Island, and all through this eastern section, he is the most popular and best beloved man as well as one of the most useful preachers. He thinks your Caddell told some pretty hard things on him at the Convention.

This is not only a Baptist town, but it is a RECORDER town. Here the *Baptist Interpreter* was commenced in 1833 by Rev. Thos. Meredith, a monthly, which afterwards was changed into a weekly under the name BIBLICAL RECORDER, the publication of which was commenced in Newbern in 1834 while Meredith was pastor there. Here (in Edenton) the paper is appreciated and supported, and its editor prayed for daily. We have some dear sisters in our church, who always ask about the health and welfare of the editor, and who in wrinkled and forgetful age carry still the memories of his pastorate at Edenton. Yours, JNO. E. WHITE.

From Morehead City.

Dear Recorder:—The silence of my pen has been due to my wife's long illness, in addition to an abundance of hard work. Now she is gaining her strength quite rapidly after ten weeks of fever. During this time of anxiety, our sorrow was deepened by the death of our only child. My people have been so kind, sympathetic and attentive, as to deserve the highest praise from an appreciative heart.

Our church is moving along nicely; congregations are good; Sunday-school large and well attended; prayer meetings also good. The people attend with remarkable promptness. I haven't preached to a *pro cassion* since my arrival here.

Last Sunday I exchanged pulpits with Bro. J. D. Moore of Beaufort. My people were well-pleased with him. Some compare him as a preacher quite favorably with his attractive brother.

The Beaufort saints received me warmly; and one among the night congregation—a cultivated Episcopalian—surprised me much by saying he wished he could hear me in his own church. How does this sound for an Episcopalian? Are we not getting close together? Surely a few more years of earnest study of the Bible (not prayer-books and other substitutes) with the light of our age, will gradually draw denominations nearer together. Dr. J. A. Smith, in his "Modern Church History," says: "Denominationalism came into existence as a result of conscientious and earnest study of the New Testament law as regards things outward in Christianity. We believe it to be perpetuated now, in a great measure, through *lack* of such study. Loyal inquiry, with all the advantages secured in results of learned research, and the aids and testimonies of consecrated scholarship, ought to result in at least comparative unity."

Another experience which illustrates the above quotation: Some time ago soon after preaching a sermon in which I emphasized some Baptist principles, I met a prominent Methodist brother who heard the sermon, and upon entering into conversation, he expressed his hearty approval of the Baptist doctrines I had just preached, adding that he had "always believed them." How he could have made such a confession and remained in the Methodist church is a mystery to me.

JOS. HYDE.

Morehead City, N. C.

What "Smith" Did He Mean?

A New Yorker won a bet that he could get exactly the same answer to the same question from fifty people. He asked them if they had heard of Smith's failure, and every one of the fifty inquired, "What Smith."

In like manner when people are told they can get roses by mail, if they are bright they will ask, "what roses?"

If they have not learned that there are roses and roses, they should get The Dingee & Conard Co.'s New Guide to Rose Culture and become posted. This Company makes a specialty of sending the famous H. & C. roses everywhere by mail. They are "on their own roots," which is another peculiarity, and how good they are may be inferred from the fact that they have made the Company the largest rose growers in the world. The book will be sent to our flower-lovers no earnest, and only applicants will get better a sample copy of the Company's magazine, "Success with Flowers." The address is West Grove, Pa.

A Virginia Letter.

Dear Bro. Bailey:—Though I am not a "returned Virginian," let it be understood that I lived so long in the Old North State that I naturally feel a lively interest in your affairs both secular and religious. You will see from the *Herald*, the Baptist organ of Virginia, the drift of religious matters in this State. The late General Association took the Southwest Virginia Institute, located at Bristol, Va.—Tenn., under its fostering, and this action of that body has excited a lively discussion in the columns of the *Herald*. The educational question is a living one, and I see that you are handling it in your columns with ungloved hands. Keep your gloves off, Doctor, and roll up your sleeves. The agitation is timely and there is undoubted need that the relation of the State to public education should be clearly defined, and if the State goes beyond her province and brings her so called institutions for the higher education of her people, in ruinous competition with the schools within her borders founded and supported by the liberality of religious denominations, or private individuals, the question may well be asked whether she is not going beyond her constitutional authority, and doing violence to the genius of American institutions. The ship of State in America is just now greatly troubled by two adverse winds; that of paternalism on the one hand, and that of sectarianism on the other. These are the Scylla and Charybdis that our Legislatures and our Congress would do well to avoid. It is quite difficult to convince some that the State has no right, according to American ideas of liberty, to tax her citizens for such a system of higher education as will cripple effectually denominational and private enterprise; and then again, quite as difficult to convince some religious sects, or denominations, that they have no more right than any other to the money collected for public purposes. May God speed you and other sturdy Baptists of North Carolina in standing for your rights! It is a well known fact that error is hydra headed, and when defeated on one field it renews the conflict on another. Look well to your armor brother, the conflict before you is no child's play!

I am getting along pretty well on my present field of labor. There have been some thirty-five additions to my churches since I took charge of the work here. My people are kind and appreciative. One of my churches gave us a genteel pounding during the Christmas holidays. Such thoughtfulness on the part of churches cross the members but little, but adds greatly to the pastor's comfort, besides assuring him that his services are appreciated and that he is remembered in the homes of his people.

I am glad to see that the work of the Minister's Relief Board is obtaining a faster hold on the masses of your people. By the way, I notice that a larger number of churches in the Robeson Association than in any other are contributing for the Board. This I suspect is largely due to the efforts of our active laymen (E. K. Proctor) in that Association. Preachers and laymen throughout the State say they are heartily in favor of this work, and I would say to all kindness to our godly laymen all over the State. If your pastor neglects it, take hold of it yourself; you will suffer this much from one formerly identified with this work. Plucky little Robeson shows what can be done.

Prof. Poteat's letter in last RECORDER was worth more than one reading. Your man "Palmetto" wields a trenchant pen. Tell him to come early and often.

C. A. WOOSLEY.

Brookpeal, Va.

Board of Education.

I wish to call the attention of our brethren to the fact that the Board of Education is sadly in need of funds now to meet current expenses. We are now aiding thirty-four young ministers at a cost of about three hundred dollars per month. And yet the contributions for the past month were less than one fourth that amount. Brethren, shall this continue? The indebtedness of the Board is already $1,000, and is this to be increased monthly? Will not the brethren and the churches send up their contributions as soon as they can and relieve the Board? I know that many are going to help, and that some time during the year the expected and the promised help may be looked for. But, brethren, help is needed now. The distress is upon us. Please don't wait till the close of the year to send up your contributions, but let as many as can conveniently do so send them *at once*, or as soon as they can, to our Treasurer, J. D. Bonsball, Raleigh, N. C., and help in this time of need our young ministers. It is the Lord's work. Let the Lord's people come up cheerfully to the help of the Lord.

Fraternally, JOHN [illegible].

Wake Forest, Jan. 16, 1894.

A World's Fair Calendar. Anyone who has ever seen one of the "Keeping Knowingly At It" Calendars issued by N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, is ever afterward very hard to please. That for 1894 is a rare combination of beauty and utility—large enough to be seen, ingenious enough to [illegible] and sensible enough to be respected. It would indeed be a queer person who could be unwilling to "keep company" with it for a year. It is [illegible] Ayer's Ads, and that means [illegible] on it," as a business helper. [illegible] credit the statement. [illegible] number of these calendars [illegible] year. The price delivered [illegible] delivered), post paid to any [illegible] —evidently a tariff for [illegible] as this figure there can be no [illegible] the patchboxes.

In ordering goods, or [illegible] you will confer a [illegible] find that your [illegible] BIBLICAL RECORDER.

Old Waynesborough—No. 2.

In this paper I wish to tell of the religious interests of the old town. I am indebted to Rev. C. J. Nelson of Goldsboro for many of the facts that follow. When Bro. Nelson moved to Waynesborough in 1838 he found there no house of worship. A free house was built about 1840 through the liberality of Messrs. Richard Washington, Geo. W. Collier, John Wright, Martin Stevenson, and others.

The first public Sunday-school ever organized in Wayne county, Bro. Nelson states, was the school he organized in Waynesborough about the date of 1842. This school still exists, and is known as the Sunday school of the First Baptist church of Goldsboro. My memory can recall but very few incidents of my Sunday-school life during my residence in the town, as I was not at all inclined to have anything to do with religious matters of any sort. I was afraid of all preachers, and shunned them as I would a snake. (By the way, the time has been that the reverend gentlemen were to be feared, and their title "*reverend*," from *reverere*, to fear, was quite appropriate.)

But I remember that the Bible was in more general use than now, the memorizing and repeating of long passages of Scripture being a common and popular practice. My little sister Fannie, when in her sixth year, repeated from memory the whole of the third chapter of Matthew. Several of the first pupils of the school were first taught their letters and how to read in that school, and afterwards became pious and useful members of the church.

Between 1840 and '42 quite a religious awakening was brought about by the visit and labors of Revs. Robt. McNabb, David Thompson and —— Dupree, Baptist ministers, and several professions of religion resulted. The meetings were held alternately in the free church of Waynesborough and in the old Academy of Goldsboro.

Another great awakening occurred later on, or about the year 1848, under the leadership of Rev. Ira T. Wyche, a Methodist minister, who impressed me as not being a very eloquent speaker, but a man of deep piety and great earnestness. I was an unconcerned spectator, but I remember that many of the prominent citizens of the surrounding country made a profession of religion during the progress of that meeting.

As the outcome of the first religious awakening, the church now known as the First Baptist church of Goldsboro was organized. This occurred in 1843 or '43. The church applied for membership in the Union (now Eastern) Association in 1844 through her delegates, T. C. Garrison and Rev. Wm. Robinson, the pastor. The constituent members of the church were Chas. J. Nelson, Thomas C. Garrison, Mrs. Lizzie Garrison, Patsey Powell, and Cynthia Ellis. Brother Nelson is the only original member now living. He resides in Goldsboro, retains a large measure of his physical vigor, and preaches wherever opportunity offers.

Beginning with five members, this church reported a membership of twenty-three to the Association in 1844. To my mind, the most remarkable and gracious revival with which God has ever blessed this church was the great revival of 1856, during the pastorate of Dr. David Coulling of Richmond, Va. The church then worshipped in the old Academy, which stood on or near the spot now occupied by the new Methodist church called St. Paul's. While Dr. Coulling did most of the preaching, and was the leading spirit in the meeting, A. P. Repiton, Dr. Chas. F. Deems and Dr. Jas. B. Taylor, Sr., Corresponding Secretary of the F. M. Board of the S. B. Convention preached, at least once each, during the meeting. Dr. Deems probably preached more than once, as he was at the time pastor of the Goldsboro Methodist church. I heard him but once, however, and still remember much of his able and lucid sermon on Faith.

Dr. Taylor's sermon was timely. Many of us were troubled about restricted communion, and we requested him to preach on that subject. He cheerfully complied. He didn't put on war-paint, as too many preachers do when they discuss distinctive principles; but with much tenderness and affection he spoke the truth with great plainness, showing that we, in common with the other leading denominations, required the scriptural prerequisites of repentance, faith, baptism, and church membership. We saw—what we should have seen before, and what everybody, it seems to me, should be able to see,—that the trouble was not about the terms of communion, but about what constitutes scriptural baptism. Bro. Coulling, under God, led me to Christ, and Bro. Taylor led me into the Baptist church.

I believe that about one hundred persons professed faith in Christ during the meeting, some uniting with the Baptists, and some going to other denominations. Dr. Deems immersed some of the new converts in Neuse river, just as Dr. Coulling did.

From the date of organization in Waynesborough, 1843 or '43, to the present, the following ministerial brethren have occupied the pastorate of the First Baptist church of Goldsboro: David Thompson of Smithfield, Wm. Robinson, A. J. Battle, H. Miner, J. J. James, editor of the RECORDER, Samuel Wait, president of Wake Forest College, David Coulling, George Bradford, Geo. W. Keener, M. B. Cobb, P. D. Gold, Theodore Whitfield, J. B. Hardwicke, Geo. W. Sanderlin, C. Durham, E. H. Ivey, Thomas Dixon, J. S. Dill, J. H. Edwards, and C. A. Jenkins.

Although many years have passed away [illegible] I have lost none of my interest [illegible] Bro. Nelson my first ecclesiastical [illegible], having been baptized into her [illegible] by Dr. Coulling, Oct. 5th, 1856. [illegible] has become to preach January [illegible] any twenty-five years. I was [illegible] fall work of the ministry by [illegible] February 19th, 1859. Dr. Thos. [illegible] preaching the ordination

tion sermon. It was a good sermon, but it was too long for Bro. George Bradford, who had to follow with the charge to the candidate. Some say that Bro. Bradford had gone to sleep under Dr. Skinner's sermon, and had to be aroused from his slumber to act his part in the programme. He was soon wide awake, however, and charged vigorously. His charge was double barrelled, and was aimed at Dr. Skinner as well as myself. Looking at the Doctor, he emphatically charged me "never to preach long sermons until I had made up my mind that I was a great preacher." The congregation smiled, and Dr. Skinner tried to. I shall never forget what a hearty laugh we three had over that charge when we chanced to meet, some years afterwards, at Brother Pescud's residence, during the session of the S. B. Convention in Raleigh. Bro. Bradford, I believe, has gone to heaven. May Bro. Skinner have many years of usefulness before him before the Lord shall call him away.

The Lord grant Brother Nelson, who has watched with fatherly solicitude the Goldsboro Baptist church through all her varying vicissitudes from her constitution to the present time, abundant grace and peace, through our Lord Jesus Christ.

JNO. T. ALBRITTON.

Mt. Olive, N. C.

Notes and Comments.

BY M. P. M

SEMI-POLITICAL.

The RECORDER has a difficult but important task on hand in its discussion of current questions which sometimes borders on the political. I believe in it and trust that this department will be kept up—it can be made of service as well as of great interest to the readers of the paper. It is a very delicate matter to handle and very difficult to always make them colorless politically, but that it can be done the *Examiner* has demonstrated, this feature of that paper being among the most interesting. I am a "sort of political crank" anyway, and believe in mixing politics and religion—not putting politics into religion, but religion into politics. I am of the opinion that we are too much afraid of public criticism along this line. There are great questions "with moral phases" agitating the public mind of to-day that must be met, and the only way to meet them is for Christian people to be largely independent in politics and thus let the politicians know that we are not "to be collared" and led about at their will, but we think for ourselves and that we will act for ourselves. I am constrained to express appreciation of this new department of the RECORDER, and venture to express the hope that it will be kept up. The department I have carefully read from its inception, and it has grown upon me. I have no idea of agreeing always with the editor's conclusions; but what is an editor for if not to express ideas and conclusions? and what is a reader for if not to read what the editor says and then differ from him as widely as he likes?

"EDUCATIONAL PROBLEM."

I am glad you have taken up the above subject in your editorial department. It is a "large question" and one of vital importance to all of the interests to the Church and State. The question is not to be settled in a day, neither is it to be settled by any appeal of a selfish character. Its foundations are deep in the work and history of the past, and yet something must be done to change present methods of State education, or perpetual strife and injury must follow. It is a recent question with me, and I do not feel like venturing upon its discussion, but I must be permitted to venture a word.

The position I have held in the past in reference to the matter is, that the State cannot justly engage in the matter of higher education; but I am learning that the question has two sides and already I am in "hot water" at home, and discussion "waxes warmer" with no prospect of abatement. Turn on the light—go to the bottom of the question, and let us have all the truth, and nothing but the truth, on the subject. One thing can safely be said, and that is, that our State is very far behind in provisions for the common schools. Her ambition may be great for her University, but the neglect of her 500,000 school children for the common schools is a shame. We have a capital superintendent, but what is $1.00 a year per head for our children? Whatever else she does in the way of education, she ought to increase this amount five fold.

A GOOD PRODUCTION.

That is an exceptionally good production of Bro. Blackwell in the RECORDER on the "Baptists and the Lord's Supper." It is clear that when he came to us that he did not come with his eyes shut. He understood the Baptist position, or he has been a very apt scholar since he came. His position is thoroughly invulnerable, but if his first ordinance is Scriptural—"the ordinance of preaching the gospel"—how about lending our pulpits to those who do not preach a whole gospel? Are they not just as far from the truth on this ordinance as the other two? And would it be just as consistent to have them baptise for us or administer the Lord's Supper for us? I think we are surrendering the outer post of the citadel, in thus recognising the right of the ministers of other denominations to preach, and it is sure the attack is now being made along this line. They have long since ceased to try to answer our position on the other ordinance, and have concentrated their forces on this point. They recognise the advantage gained and the victory over "our bigotry" by such recognition. For a long time their great plea was "We are Christians—God's children, and therefore entitled to come to his table," but they were repelled with the statement, "Inasmuch as it is the Lord's table, he had a right to make the conditions of admission, and he has put baptism before the Lord's Supper." Now they can make a stronger plea in this, "You recognize our ministers as called of God to preach the Word of God, and if ye thus recognize them in their official relation, ye must recognise their official acts." How are we to avoid the conclusion? Does the Master call to represent him in preaching the gospel those who cannot represent him altogether?

A Valuable Book.

T. W. Wood & Sons' New Seed Book for 1894 is now ready. This is a most useful publication to all gardeners and farmers. It not only tells all about the best seeds, but also when to plant, how to cultivate, and gives much useful and valuable information about profitable drops for the garden and farm. Two articles in it which are particularly timely and valuable are about the new forage plant, Lathyrus Sylvestris and the Growing of Beets for sugar making. This publication will be mailed free on application by T. W. Wood & Sons, Richmond, Va.

Church Annexes.

Dear Bro. Bailey:—Although I am not a Baptist, yet when I see your people score a victory for God and the right, as I see it, I feel like lifting my hat and giving them a gospel cheer; and when I see the cause of my Master suffer through any mistake of your people, I can truly weep with you, and so I ask permission to say a word to your noble and hard-working people as to Bro. Blanchard's church "annexes." If I could endorse Baptist tenets generally as heartily as I can the position he has taken on this question, then I would ask you to let me be a Baptist, too, for I believe he is right, fully right in this matter. I hope for the honor of the church of Christ and the glory of God, that the Baptists of this beautiful and highly blessed Southland will generally take the same stand, for I think there is some danger of stinting the growth and diminishing the usefulness of the church.

It looks to me even now that the church in nearly all denominations is doing its work very largely by proxy, for her principal work is done in organizing societies which are to go out and do her work for her, while she takes "a big mid day nap," and if this sort of work is to go on, not only unchecked, but encouraged, it will not, I fear, be many years till the church will be "hobbling along" on crutches, while the societies will be standing off, with "hands in the pockets," laughing at her misfortune. Already real, solid gospel work goes a begging for the want of workmen, while the societies are chiefly engaged in ministering to the lovers of amusement—and their work is in fact only a sort of religious dissipation.

This is an anti-gospel idea, and the sooner God's people appreciate the fact, and, instead of organizing so many societies, go boldly to work themselves, the sooner will the grandest institution God ever gave to man—I mean the church—pass beyond the most dangerous breakers on the shores of her earthly existence. God grant that his people may be sufficiently wide-awake to see betimes the dangers in the way and avoid them.

As I understand it, the Baptists are noted for claiming "a thus saith the Lord" for what they teach. They claim to have it for the church, for an ordained ministry, for immersion, for close communion, for repentance toward God, for faith in Christ, and for regeneration; now what Baptist will be smart enough to name the book, chapter and verse in the Bible where they may get the authority "of a thus saith the Lord" for these church "annexes"—these societies which the church is organizing to teach her how "to do nothing."

Think of it, brethren! The church wishes her young people to become pious; she organizes a society to look after that work. The house of worship needs repairs, painting, &c., and she organizes an aid society to raise the money by all sorts of fun, with a big supper and a jolly good time. She wants missionary funds to send the gospel to the heathen, and she organizes a society to raise the money. She wants to help provide for the orphans, and she organizes a society to raise the money. The poor must be helped and a society must do it.

The puzzling question with me is, if all this society affair is right, what is the church for? What is its mission among men? Did the Master make a mistake in instituting the church, and was the honor of finding it out reserved for the wise men and women (?) of the last half of the nineteenth century? And is the modern church society the institution which is to supplant the dear old church of God, after she has helped and comforted and given passports to heaven to millions of the people of earth? Is her work done? Must she henceforth be "shelved" like the book for which there is no demand? God forbid, but if he is to forbid it, brethren, he will do it through the faithful few who have never bowed the knee to this modern idol which seeks to change and improve (?) the plans of God himself.

J. PRESSLEY BARRETT.

Norfolk, Va.

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Mr. James Parson of Salem, Neb., writes that of eighty good-tested eggs placed in a Victor Incubator, he had seventy-eight fine healthy chickens. He adds that he is a green hand at the business, but that the Incubator is so simple that any one can use it successfully.

This batch of 97½ per cent. entitles the Victor people (Messrs. Geo. Ertel & Co., Quincy, Ills.) to go up head as far as heard from.—Adv.

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TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	1 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	3 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	

	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 20 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma. ...		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	

	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 43 p m
Arrive Wilson ...	12 45 a m		10 35 p m

	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 50 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.27 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.39 a m.; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 6.30 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.42 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.25 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.30 a m, Nashville 8.55 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78, makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Sup't.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Letter From Mo

To the *Missionary Society* [illegible] *wale College:*—Though it [illegible] good fortune to know any o[illegible] I am sure you are all inter[illegible] As we are approaching the [illegible] you will please join me in [illegible] our work and progress.

It will be remembered th[illegible] gun work in Mexico twelve [illegible] with three missionaries, Re[illegible] his wife and her sister. [illegible] twenty-four foreign miss[illegible] native workers, and thir[illegible] churches with an aggregate [illegible] over 900. Six new church[illegible] ganized this year, and pres[illegible] three new stations. Two [illegible] men have been ordained to [illegible] the ministry, and three oth[illegible] concluded a four years' lite[illegible] ical course of study at Sa[illegible] the field has been greatly [illegible] valuable workers have be[illegible] number. This will enable [illegible] ies to meet the multiplying [illegible] es our time and services.

La Luz, our newspaper, i[illegible] to the front under wise and [illegible] vision of Rev. W. H. Sloan [illegible] the Northern Board located [illegible] After a suspension of two [illegible] ister, our Sunday-school pa[illegible] sumed with new life and vig[illegible] Rev. D. A. Wilson, than w[illegible] more critical Spanish schol[illegible] After much prayer and co[illegible] fields and workers, our fe[illegible] have been distributed. All t[illegible] I think our work has neve[illegible] happily and hopefully ar[illegible] prosperous a condition as i[illegible]

Coahuila Association, co[illegible] six churches located in n[illegible] held at Saltillo recently one[illegible] monious sessions. The de[illegible] nearly complete, was not la[illegible] extensive territory occupie[illegible] tion, some of the delegates [illegible] 300 miles. A number wer[illegible] because of the wide spr[illegible] casioned by the terrible d[illegible] now scourging northern M[illegible] parts, crops are a compl[illegible] hundreds of poor families [illegible] from their homes in sear[illegible] water.

Notwithstanding the hi[illegible] poverty, the church letter[illegible] to be in a healthy and pros[illegible] In this Association we h[illegible] times during the year, and [illegible] of one dollar per member [illegible] for missions. This does [illegible] equal amount which has [illegible] church building. Our m[illegible] taught to "lay by in store [illegible] prospered them. Besides [illegible] sionary for all his time [illegible] bounds, the Association [illegible] other Baptists of Mexico i[illegible] J. D. Bautista, a missionar[illegible] Brasil. Thus it turns out [illegible] the first denomination in [illegible] into the regions beyond. [illegible] Christian people of the Un[illegible] them they are sending on [illegible] This is as it should be.

To accommodate an ov[illegible] gation at Doctor Arroyo [illegible] some time ago to double t[illegible] hall. As we had to begin [illegible] the house and lot, and bui[illegible] ing enormously high, the [illegible] repairing has made some [illegible] noon-day." But the wo[illegible] finished, and we have on[illegible] neat, durable chapels [illegible] Grande. Dr. Powell ca[illegible] preach our dedication ser[illegible] night, December 3d, the [illegible] was full, and there were [illegible] many people about the d[illegible] on the outside. The or[illegible] were perfect. The speak[illegible] the happiest mood for the [illegible] By his logic, pathos and [illegible] led us heavenward, bun[illegible] souls the words of his te[illegible] other but the house of G[illegible] gate of heaven." Gen. [illegible] heart swelled within me [illegible] gray-headed man, two [illegible] streaming eyes, weepin[illegible] would break. The Spiri[illegible] was with us. Some of u[illegible] that night and that sermo[illegible]

The new chapel and [illegible] constitute the Centennia[illegible] missionaries to the Fo[illegible] greatly need $50 for ben[illegible] kindly lent us seats from [illegible] the occasion of the dedic[illegible]

There has been a decid[illegible] public sentiment and f[illegible] gospel and its advocates [illegible] only see the good fruits [illegible] our members, but they a[illegible] led and even convinced [illegible] and justice of our prin[illegible] truth of our doctrines. [illegible] to find out also that our [illegible] we have come to stay. [illegible] couraged with the outloo[illegible]

I purpose spending the [illegible] eary in the saddle, trave[illegible] miles over some of the r[illegible] on this continent. To [illegible] readers who are troubled [illegible] recommend as a sure [illegible] life in Mexico.

Will you not join w[illegible] that the dear Lord may [illegible] word, turning many be[illegible] sinner to light, and [illegible] service of Satan unto G[illegible]

Most truly,

As dark misery settle[illegible] our refuges of lies fall [illegible] the hearts of men [illegible] will turn to refuges of [illegible] there mine out again a[illegible] enough.—*Carlyle.*

Letter From Mexico.

To the Missionary Society of Chowan Female College:—Though it may not be my good fortune to know any of you personally, I am sure you are all interested in Mexico. As we are approaching the end of the year, you will please join me in a brief review of our work and progress.

It will be remembered that our Board began work in Mexico twelve years ago, 1881, with three missionaries, Rev. W. D. Powell, his wife and her sister. We now have twenty-four foreign missionaries, sixteen native workers, and thirty-five organized churches with an aggregate membership of over 900. Six new churches have been organized this year, and preaching opened in three new stations. Two promising young men have been ordained to the full work of the ministry, and three others have recently concluded a four years' literary and theological course of study at Saltillo. So, while the field has been greatly extended, some valuable workers have been added to our number. This will enable us in some measure to meet the multiplying demands made on our time and services.

La Luz, our newspaper, is rapidly coming to the front under wise and efficient supervision of Rev. W. H. Sloan, a missionary of the Northern Board located in Mexico City. After a suspension of two years, *El Expositor*, our Sunday-school paper, has been resumed with new life and vigor by its founder, Rev. D. A. Wilson, than whom we have no more critical Spanish scholar in all Mexico. After much prayer and consultation about fields and workers, our forty missionaries have been distributed. All things considered, I think our work has never before been so happily and hopefully arranged, and in so prosperous a condition as it is now.

Coahuila Association, composed of twenty-six churches located in northern Mexico, held at Saltillo recently one of her most harmonious sessions. The delegation, though nearly complete, was not large, owing to the extensive territory occupied by the Association, some of the delegates having to come 900 miles. A number were kept away also because of the wide spread poverty occasioned by the terrible drought which is now scourging northern Mexico. In many parts, crops are a complete failure, and hundreds of poor families have been driven from their homes in search of bread and water.

Notwithstanding the high pressure and poverty, the church letters show the cause to be in a healthy and prosperous condition. In this Association we have had 104 baptisms during the year, and $800—an average of one dollar per member—has been raised for missions. This does not include an equal amount which has been given for church building. Our members are early taught to "lay by in store" as the Lord has prospered them. Besides sustaining a missionary for all his time within her own bounds, the Association unites with the other Baptists of Mexico in supporting Rev. J. D. Bautista, a missionary now at work in Brasil. Thus it turns out that Baptists are the first denomination in Mexico to push on into the regions beyond. The gospel which Christian people of the United States sent to them they are sending on to South America. This is as it should be.

To accommodate an overflowing congregation at Doctor Arroyo, we were driven some time ago to double the capacity of our hall. As we had to begin work in debt for the house and lot, and building material being enormously high, the heavy expense of repairing has made some of us "see stars at noon-day." But the work is now about finished, and we have one of the most elegant, durable chapels south of the Rio Grande. Dr. Powell came 500 miles to preach our dedication sermon. On Sunday night, December 3d, the newly-finished hall was full, and there were perhaps twice as many people about the door and windows on the outside. The order and attention were perfect. The speaker seemed to be in the happiest mood for the task before him. By his logic, pathos and eloquence he carried us heavenward, burning to our very souls the words of his text: "This is none other but the house of God, and this is the gate of heaven." Gen. 28: 17. My own heart swelled within me as I beheld an old, gray-headed man, two seats back, with streaming eyes, weeping like his heart would break. The Spirit of the great God was with us. Some of us will never forget that night and that sermon.

The new chapel and lot, worth $1,200, constitute the Centennial gift of Mexican missionaries to the Foreign Board. We greatly need $50 for benches. The Mayor kindly lent us seats from the city school for the occasion of the dedication.

There has been a decided reaction here in public sentiment and feeling toward the gospel and its advocates. The people not only see the good fruits in the daily lives of our members, but they are becoming mollified and even convinced of the high purity and justice of our principles, and of the truth of our doctrines. They are beginning to find out also that our work is permanent, we have come to stay. We are greatly encouraged with the outlook.

I purpose spending the larger part of January in the saddle, traveling more than 500 miles over some of the roughest mountains on this continent. To those of your home pastors who are troubled with indigestion, I recommend as a sure remedy missionary life in Mexico.

Will you not join with us in praying that the dear Lord may bless the preached word, turning many benighted souls from darkness to light, and from the power and service of Satan unto God.

Most truly, J. G. CHASTAIN.

As dark misery settles down on us, and our refuges of lies fall to pieces one after one, the hearts of men, now at last serious, will turn to refuges of truth. The eternal stars shine out again as soon as it is dark enough.—*Carlyle.*

"Co-Education."

I am glad to see that our Charlotte pastor has thrown his whole soul into this enterprise, as he does in all great matters of world-wide interest. I will just say amen to his views on the subject, and not undertake to argue it myself. It does seem to me that the thing is so plain that everybody ought to see it just as he sees it. Yes, as a natural consequence, good results do and will follow. The brother's arguments, I think, are sufficient for the whole State.

BASE-BALL AND FOOT-BALL.

I am glad to think that many of our good people are considering the propriety of supporting schools in which these foolish and dangerous plays are tolerated.

R. Q. A. TEAGUE.

Farmington, N. C.

Indigestion? Dizziness? Take Beecham's pills.

From Elder Hocutt in Burlington.

Dear Bro. Bailey:—It is becoming in me to say that the "lines have fallen to me in pleasant places." Since I began serving the people here and in the neighboring towns, I have received many tokens of appreciation. As Christmas presents, the people in this town gave me a $15.00 overcoat; at Haw River, they gave me a pair of gold-framed glasses; and at Graham, they gave me many presents.

In addition to these, last evening, while I was in my study, the members of my congregation here took me by surprise, and gave us a first-class pounding. May the Lord reward the dear people for their kindness. I feel a deep desire to do them better service than I have ever done before.

The Lord continues to bless the labors of his servants in these parts.

Fraternally, JOHN C. HOCUTT.

Burlington, Jan. 13, 1894.

Only good things are imitated, therefore be sure that you get the genuine Salvation Oil, if you want to cure your rheumatism.

Ordination.

At the call of Beres Baptist church, Iredell county, N. C., a presbytery, composed of Elders D. W. Pool, W. J. Hopkins, W. J. Wyatt and A. W. Crabtree, met at their church Wednesday, Jan. 3d, 1894, and organized by the election of W. J. Hopkins, Moderator, and A. W. Crabtree, Clerk.

The church presented Bro. J. M. Ballard to the presbytery, and after a thorough and highly satisfactory examination of the candidate, Bro. D. W. Pool preached an excellent sermon upon the customs of Baptists in the recognition of God's call, the qualifications and duties of the minister, and the duties of a church to the same, at the close of which Bro. W. J. Wyatt made the ordaining prayer. The writer presented the Bible, and the benediction was pronounced by Bro. Ballard. A. W. CRABTREE, *Clerk.*

Recommend Johnson's Magnetic Oil for rheumatism, neuralgia, sprains, bruises, lame back, it quietly relieves pain. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Charity as a Fine Art.

"The fine art of charity, that is, of cordial, prompt, efficient help to whoever needs it, is one which surpasses music, sculpture, color and all other gifts of intelligence. Like all art, it has its rules and foundations. Amateur giving is apt to prove little satisfaction to giver or object. The first principle laid down by best authority is that charity begins at home. That it should not end there does not weaken the force of this obligation. Let every man and woman ask themselves if they have no relation less comfortably placed, who would be the better for help which they might give. If this be so, help is due to that quarter before all other obligations. If there is a brother out of employment, or out of health, a brother's widow in strait circumstances, a sister lacking comforts for health and credit, and old aunt or uncle on a scant income, thinly clad, poorly fed, ill-housed may be, a far-away cousin falling into decline from overwork, the sacred sense of family honor should compel care for these interests before all outside cases. If you do not do your duty so, the world must see to your duty for you, or suffering no less pitiable than it is never heard of, must appeal to heaven against you. And you, neglecting your own blood, bestow your alms on cases not half so needy or so worthy often, as those of your own kin. It is a very odd thing that the most desperate cases appealing for aid or employment almost invariably are found to have relatives abundantly able to help them, if only disposed to do so. There is no family disgrace equal to this, and public sentiment needs to be educated up to seeing this fact in its true light.—*The Housewife, New York.*

The Heavenly Inheritance.

Christians look forward to a heavenly home when they die. It is a home prepared by Jesus for them, and a home which he earned for them by his own sufferings and perfect obedience to God's law. They obtain the privilege of enjoying this heavenly home by simple faith in Jesus Christ. Faith is trust in the merits of Jesus and a reliance upon what Jesus has done in the way of atonement for the sins of the world. All those who have faith in Jesus and prove it by a godly life have titles clear "to mansions in the skies." As a joint-heir with Jesus, they inherit a heavenly home, for God has graciously forgiven their sins, adopted them into his family, and cleansed their souls. At death he will receive them into glory. The way, then, to obtain a heavenly home forever is to repent of sin and believe on Jesus. You gain this inheritance not by *doing*, but by *trusting*. "By faith are ye saved, through grace." God's grace allows it.—*Kind Words.*

A Priceless Jewel.

When opportunity offers itself to selfish desire, the strength of one's purpose to do right is severely tested. If in that hour of temptation the force of evil example be added to the allurement and opportunity, the strain upon one's will is raised very nearly to the limit of one's power of resistance. Happy, therefore, is the Christian man who in that moment of moral peril gives heed to the Divine Voice which whispers, as in Paul's caution to Timothy, "Keep thyself pure!" In these ethically evil times marked by almost daily instances of detected corruption in unexpected quarters, the Christian needs to keep vigilant guard over himself; and, as Lewis Morris exhorts, to "keep his innocence" by being "all a true man ought," superior alike to the blandishments of pleasure and to the pain caused by the scorn of men whose meanest crime it is to laugh at virtue. Keep thine innocence, therefore, O tempted man! It is a priceless jewel:

"Who hath that, he hath all things having naught;
Who hath it not, hath nothing having all."

—*Zion's Herald.*

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.

Miserly.

The man who was so mean that he sat in the back pew in church to save the interest on his cent while the contribution box was coming around has at last found a rival.

This man, it is declared, took his supper a little later each night.

"Now, why does he do that?" some one asked, in surprise, who did not know him very well.

"Why, so that presently his supper will come after twelve o'clock, and then he'll call it his breakfast and save one meal!"—*Youth's Companion.*

Inflamed itching, burning, crusty and scaly skin and scalp of infants soothed and cured by Johnson's Oriental Soap. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

At the bloody battle of Marengo the French line fell back in a complete route, and the officers rushed up to their commander crying, "The battle is lost." "Yes," exclaimed the general, "one battle is lost, but there is time to win another." Inspired by his faith and courage, the officers hurried back, turned the head of the retreating column, and when in a few hours the last gun was fired, the French camped on the field of battle. Marengo had been won. So if we are thinking of battles lost during the past year, in school, or business, or worse still in character—lost temper, lost patience, lost spirituality or prayerfulness—let us remember that there is yet time to win another battle. Raise the standard once more, take fresh courage, put on the whole armor, and God will surely give us the victory. "So teach us to number our *days* that we may apply our hearts unto wisdom.—*Rev. H. W. Pope.*

This New Year Thou givest me,
Lord, I consecrate to Thee,
With all its nights and days:
Fill my hand with service blest;
Fill my heart with holy rest;
And fill my life with praise!

Francis Ridley Havergal.

Where God Leads.

God knows where we can do the most good, better than we do. Hence it is well for us to realize we are just where we ought to be when we are in the place where God has set us. "If each drop of rain chose where it should fall," says Charles Kingsley, "God's showers would not fall, as they do now, on the evil and the good alike." So it is that the world is benefitted by God's choosing the place for his individual workers in the world.—*Sunday school Times.*

"Who has a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and to make a further growth in holiness.—*Thomas a' Kempis.*

From the MOMENT OF BIRTH use CUTICURA SOAP



It is not only the purest, sweetest and most refreshing of nursery soaps, but it contains delicate emollient properties, which purify and beautify the skin, and prevent skin blemishes occasioned by imperfect cleansing and use of impure soap.

Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"All About Baby's Skin," free.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Richmond & Danville Railroad Company

Samuel Spencer, E. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE,

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	3 40 a m
" Keysville	3 24 p m	5 17 a m
Ar. Danville	5 40 p m	8 35 a m
Lv Danville	6 05 p m	8 50 a m
Ar. Greensboro	7 33 p m	7 30 a m
Lv. Goldsboro	*9 35 p m	
Ar. Raleigh	4 23 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 25 p m	2 30 a m
Ar. Greensboro	7 20 p m	3 30 a m
Lv. Winston-Salem	*5 05 p m	*4 45 a m
" Greensboro	7 35 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 05 a m
" Asheville		4 00 p m
" Hot Springs		†5 35 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	6 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 30 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 05 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*6 35 a m	*12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 05 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 30 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 50 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m. daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:30 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Dec. 5, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 52. Mixed. Daily ex. Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 45 a m		
Lv Climax	1 43 p m		
Ar Greensboro	3 15 p m		
Lv Greensboro	3 35 p m		
Lv Stokesdale	3 45 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 23 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	5 25 p m		
Lv Bennettsville		8 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 13 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 50 a m
Lv Climax			9 40 a m
Ar Greensboro			9 55 a m
Lv Greensboro			9 57 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 51. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 05 a m		
Ar Walnut Cove	11 25 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 19 p m		
Ar Fay'ville Junc	4 35 p m		
Ar Fayetteville	4 50 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 05 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 20 p m
Lv Stokesdale			1 02 p m
Ar Greensboro			2 20 p m
Lv Greensboro			2 22 p m
Lv Climax			2 55 p m
Ar Ramseur			3 15 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 51 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. C. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. H. KYLE, Gen. Pass. Ag't.

J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.			No. 134.
3 00 p m	Lv	Norfolk	Ar 11 45 a m
3 20 p m	Lv	Portsmouth	Ar 11 25 a m
3 53 p m	Lv	Suffolk	Lv 11 08 a m
4 29 p m	Lv	Franklin	Lv 10 32 a m
4 54 p m	Lv	Boykins	Lv 10 02 a m
5 35 p m	Ar	Weldon	Lv 9 22 a m
5 50 p m	Lv	Weldon	Ar 9 00 a m
7 07 p m	Lv	Henderson	Lv 7 37 a m
8 45 p m	Ar	Durham	Lv 6 00 a m
9 15 p m	Ar	Raleigh	Lv 5 30 a m
9 30 p m	Lv	Raleigh	Ar 5 15 a m
9 36 p m	Lv	Sanford	Lv 5 05 a m
10 16 p m	Lv	Southern Pines	Lv 4 23 a m
11 00 p m	Ar	Hamlet	Lv 3 36 a m
5 00 p m	Lv	Wilmington	Lv 9 00 p m
10 00 p m	Lv	Charleston	Lv 3 00 p m
11 10 p m	Lv	Hamlet	Ar 3 30 a m
11 30 p m	Lv	Rockingham	Lv 3 15 a m
11 53 p m	Lv	Wadesboro	Lv 2 41 a m
12 50 a m	Lv	Monroe	Lv 1 45 a m
2 00 a m	Lv	Chester	Lv 12 15 a m
3 14 a m	Lv	Clinton	Lv 11 07 p m
3 57 a m	Lv	Greenwood	Lv 10 25 p m
4 31 a m	Lv	Abbeville	Lv 9 50 p m
5 19 a m	Lv	Elberton	Lv 8 50 p m
6 18 a m	Lv	Athens	Lv 7 40 p m
6 54 a m	Lv	Jug Tavern	Lv 7 05 p m
8 30 a m	Ar	Atlanta, Kimball	Lv 5 45 p m
7 30 a m	Ar	Atlanta, Union	Lv 4 45 p m

No. 41.		PASSENGER & MAIL.	No. 39.
2 00 p m	Lv	New York	Ar 1 20 p m
4 30 p m	Lv	Philadelphia	Ar 10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar 7 00 a m
7 00 a m	Lv	Old Point	Ar 7 00 p m
8 00 a m	Ar	†Portsmouth	Lv 6 00 p m
9 35 a m	Lv	Portsmouth	Ar 4 35 p m
12 05 p m	Ar	Weldon	Lv 2 00 p m
12 15 p m	Lv	Weldon	Ar 2 00 p m
12 50 p m	Lv	Henderson	Lv 1 20 p m
4 10 p m	Ar	Raleigh	Lv 11 15 a m
4 20 p m	Lv	Raleigh	Ar 11 00 a m
6 00 p m	Lv	Sanford	Lv 9 25 a m
7 50 p m	Ar	Hamlet	Ar 7 30 a m
7 52 p m*	Ar	Rockingham	Lv 7 27 a m
11 00 p m*	Ar	Wilmington	Lv 4 00 a m
5 00 a m	Ar	Charleston	Lv 10 00 p m

The fast mail leaving New York at 4.30 p m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleeper, Atlanta to Washington; Parlor car, Washington to New York.

No. 117 has Pullman Sleeper New York to Washington, and Pullman Buffet Sleeper Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charleston, Hamlet to Wilmington.

Train No. 38 connects at Weldon with Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlanta.

*Daily, †Daily except Sunday. D, Dinner.

For information relative to rates, etc., apply to Ticket Agents, or address

C. H. GATTIS, Gen. Agent, Passenger Department, Raleigh, N. C.

JNO. C. WINDER, Gen. Manager, Portsmouth, Va.

Selma Items.

"An old friend's welcome to his old home is a thing already assured"—so we felt on our way down to the Baptist State Convention in Elizabeth City, N. C., in December, 1893.

We were not disappointed in our thought about our welcome—it was all we expected and all we could desire—but the la grippe put us in bed on the first day of the Convention and kept us there through the entire session, and even longer. Why? This might call out a year's guessing without finding a true answer. We can already see some things our sickness did, and with these we must be content until further developments shall let us into the now unrevealed. Our sickness called into exercise the sympathy of our relatives and old-time friends as nothing else could have done.

After our return from the Convention, Selma church and the people of the town gave us attentions and many substantial expressions of sympathy and love. We feel drawn closer to this people because of these kindly expressions of regard for us in our need. A dear brother, writing concerning the seeming strangeness of some of the Lord's dealings, said: "Nothing happens, brother. What seems to be mysterious to the human mind is plain and well ordered by heaven." How true, we thought, as we read the wholesome words of comfort. "All things work together for good to those who love God, to those who are the called according to his purpose." Again, "The steps of a good man are ordered by the Lord"—his steps in affliction as well as his steps in health, and the "all things" of God include those things which others design shall work against us. The Lord be praised for his goodness—that which comes to us through affliction and strangely—as well as for that which comes otherwise.

Our Union Meeting work is growing in favor with the churches. Glad to report such a disposition to unity in the Lord's work on the part of his people. When the Lord's people get to the unity of spirit and concert of action exercised by the opposition of good, we shall be stronger and move on more rapidly. Our last Union Meeting at White Oak was thinly attended; because of much sickness, some lack of disposition to go, and the inconvenience of getting to the church. We must try to have a better meeting next time. The brother who said, "We never either win or lose" put the truth in proper shape, as it refers to our opportunities and means. The servant who buried his talent lost it. Another has said that "opportunities have no resurrection." They never come back to us in better shape for use for having been buried. Then our December opportunity for a good Union Meeting has gone forever, and we must make better use of the next opportunity God may give us.

The members of Clyde's Chapel church have treated their house of worship to a new dress. This "white body" and "green blinds" is as we admire it. It shows to advantage and is longer in fading. It may be pronounced old fashioned by some, but we think it is modern enough, and pretty. Some other churches are talking about following the example set by Clyde's Chapel ere long.

Rev. F. H. Poston has decided to remain in Smithfield and occupy his old field of labor, very much to the satisfaction of those he has been serving—indeed, it makes all our hearts glad. He is an earnest worker, a good preacher and a good man—what more can, or ought to be said in his favor? Our highest compliment of respect is found in our willingness and delight to have him remain with us.

Clayton church is still without a pastor, so we were informed the other day, and we were very sorry to hear it. A flock without a shepherd scatter and often get torn by wolves. The true Christian gets hungry for the bread of life also, and we would be glad to hear of the church's success in securing a good pastor. If some good man could feel called of God to live in Clayton, and some of the neighboring country churches could be induced to co-operate with Clayton church, so as to make a field and support for the preacher, it would be a good thing, if we are not mistaken in our conclusion. This is only suggestive, however, and there may be a better way—or even ways—open to the mind of others. Our cause needs a preacher in Clayton, one in Smithfield and one in Selma (there is one in each of the latter towns) with hearts in love with each other and the work, and a mind to co-operate for the good of the cause.

Bethesda, Wilson's Mills, Pine Level and Princeton claim "to be holding their own," as it is so often put when wishing to express neither gain nor loss, backward nor forward step. We believe the Lord is with his people at each of these places, and, if so, there must be progress. There was one received into the fellowship of Princeton church by experience at our last appointment.

Selma has the exodus fever—an incurable case. It has been fatal to our numerical growth during the years of our stay here. We cannot tell how many have gone from us to other places since we first adopted Selma as our home. The fever still rages. "We want a home in a larger place where we hope to do better"—*desire for city life.*

We received two into the fellowship of Selma church by letter at our first regular appointment for January this year, and we have heard of one or two others who are thinking about coming in with us soon. We hope all the good reports we have heard are true, and that by-and-by, more good than we have heard, is in store for us.

C. C. HOUGH.

Selma, Jan. 17, 1894.

Seminary Notes.

Intermediate examinations are upon us. They continue until Feb. 2nd.

Dr. Whitsitt is at present giving the class in church history an interesting course of lectures on the history of American Baptists. These lectures, slightly modified, are being published in *The Young People's Leader* of Nashville, Tenn.

Talmage and Sam Jones lectured here some time ago. The city is to have the privilege of hearing America's foremost orator, Tom Dixon, on Feb. 1.

Dr. W. L. Pickard, pastor of the Broadway Baptist church, is in Florida taking his winter vacation. He has just closed his first year's pastorate. He has made a wonderful record. His church last year contributed to all objects over ninety thousand dollars.

Dr. Broadus is also in Florida, taking a much needed rest. During his absence Dr. Robertson is delivering a course of lectures to the class in New Testament on miracles.

Many new students are entering. We have about 275 now, and still they come.

I hope that the young ministers of North Carolina will begin to make arrangements to enter the Seminary next fall. I cannot begin to tell the advantages to a young minister who takes a course here. Many of our North Carolina students will enter the pastorate next summer. I hope that some of our churches will capture Bro. C. J. Thompson. It is rumored here that Virginia is about to capture him.

Dr. G. W. Manly dropped in to see some of his old Wake Forest friends and former students about New Year's day. He is taking a fine stand among the Ohio Baptists. He is Professor of Latin in Denison University.

B. W. SPILMAN.

Louisville, Ky., Jan. 15, 1894.

Where Seeds Come From.

First among the seed producing houses of the world stands the old establishment of D. M. Ferry & Co., Detroit, Mich. Established in 1856, this firm has been for years the largest and best-known seed house in the world. In 1893 over one hundred thousand dealers handled Ferry's Seeds, and the number of people who planted them runs far into the millions. For 1894 this firm has made preparation to supply at least 50,000 bushels of garden beans alone. Something more than shrewd business methods is required to place and keep such a business in the lead. It is something that deserves the thought of every one who plants a seed. If every sower could go on a tour of inspection through this great establishment and see what is behind the name of Ferry's Seeds, see with what care they have been developed and tested, see with what precision they are sorted and packed, ready for planting, there would be less disappointment and fewer losses from the use of inferior seeds.

Every year D. M. Ferry & Co., issue an Annual for the convenience and instruction of those who plant seeds. It is prepared by the most competent authors, and is rightly looked upon as a standard authority on the most profitable things to plant, and the best way to cultivate them. This book is sent free of charge to all who send their name address to the above mentioned firm.

My First Year with the Piedmont Church.

With Dec. 31st ended my first year as pastor of Piedmont Baptist church, and with the passing months the members have become dearer and dearer to me.

Their appreciation of my services, their ready co-operation in every good work, their care for our physical wants, together with the rich blessings of salvation to so many precious souls, have made the past the happiest year of my pastoral life.

With Christmas came the gifts, with the accompanying expressions of appreciation and love that almost overcame us; and to crown all, as I took my place on the platform Sunday morning, 24th ult., I was met by Bro. Callaham, who, in a few well chosen words, presented me a beautiful gold watch and chain, "in behalf of the Christian people of Piedmont." Notwithstanding the hard times, they paid my fare to the Southern Baptist Convention, and before starting on my vacation, which I spent at my North Carolina home, they put in my hands more than enough to meet expenses. Added to this, my liberal salary is all paid up, and missionary contributions have been liberal.

I preached the anniversary sermon at the evening service, Dec. 31st, and promised with God's blessing to be a more consecrated pastor in the year to come.

The next morning I was attacked with la grippe, and am yet a "shut-in." This is a new experience to me, but the work and the workman are the Lord's, and I wait patiently his will. I am recovering, but my wife is now suffering with the same dread disease.

J. B. MARSH.

Piedmont, S. C., Jan. 19, 1894.

Mr. O. J. Carroll of Raleigh has been nominated and confirmed as United States Marshal for the Eastern District of North Carolina.

The rollet flouring mill of the Eureka Mill Co., Gibsonville, was recently destroyed by fire. Loss about $7,000; insurance, $4,000.

Lieut. Richard Henderson has been detailed as military instructor at the Agricultural and Mechanical College, Raleigh, N. C.

Literary.

From S. S. McClure, Limited, New York City: "Robert Louis Stevenson and Lloyd Osbourne will begin publication in *McClure's Magazine* for February of their new novel, 'The Ebb Tide.' It is a tale of the South Seas abounding in dramatic situations and adventures, and it has been very effectively illustrated by Alfred Brennan.

The Century Co., 33 East 17th St. New York, have just issued "Pudd'nhead Wilson's Calendar for 1894," containing humorous extracts from Mark Twain's latest story, "Pudd'nhead Wilson," now appearing in *The Century*. They offer to send a copy of the calendar free to any one who will inclose them a stamp to pay postage.

The February number of the *Baptist Teacher* is very full and complete. Contributed articles on "Abraham," "Judgments upon Wickedness," "Genealogies of Genesis" and "Hebrew Manuscripts" are furnished by Presidents W. T. Stott and W. T. Lowery; Rev. William Hurlin, and Prof. W. Taylor Smith, in the order given. The editorials as usual, are bright and pointed, while the comments on the lessons, with suggestions for teachers, etc., will be found full of pointed comments and information. A feature of the *Teacher*, which is becoming more important, are the suggestions to the teachers who are using the Inductive Lessons prepared by Mr. Fennell and Miss Dimock. We are glad to know that this new series of lessons and helps is being received with very great favor: this is especially true of the new Primary course "Two Years With Jesus." It is issued by the American Baptist Publication Society at 50 cents per annum in clubs of five and upwards.

From Statesville.

Dear Recorder:—We are now in the midst of a very precious revival of grace in the Statesville Baptist church. I commenced a prayer meeting the first of the month, and told my people that my plan was to take the meeting in Jerusalem as a model for our work; so after special prayer for a week, I commenced preaching on Sunday, the 7th, and there has been an increase in interest and congregation every service. Yesterday was a great day for the Baptists of Statesville. At the close of the morning service, we received four young ladies for baptism and five by letter.

It had been announced that I would preach my new sermon on the Devil last night. The brethren had put in some forty extra seats, the house was filled to overflowing, and many men stood up in the rear end of the church. God blessed his Word, for I am just preaching the pure Word.

We will continue the services from night to night as long as the Spirit directs. Many persons are interested.

GEORGE H. CHURCH.

Statesville, Jan. 16, 1894.

A Suggestion.

Dear Bro. Bailey:—I have read with interest Dr. Carroll's article on "Does Indebtedness to Men Excuse Christians from Giving to the Lord?" It is excellent and goes directly to the pith of the subject. Could Dr. C. Durham do a better thing for his work than to have it put into tract form, and send a copy to every pastor and missionary in the State, with the request that they read it to their congregations, commenting upon it, &c.?

By the way, permit me to say I read the RECORDER with pleasure and profit.

With best wishes, I am yours fraternally,

JNO. W. M. WILLIAMS

Chapel Hill, Jan. 18, 1894.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—"A Friend," $32.50; I W Thomas, 3.79; Concord ch, Meck and Cab, 3.63; Frank P Shields, 5.00; Sandy Run ch, W Chowan, 3.40; Ebenezer ch, Eastern, 90c; S S, W Washington ch, Greensboro, 6.80. Total, 59.62. Previously reported, 433.78. Total this year, 536.41.

Foreign Missions—Marion ch, Green River, $3.00; Concord ch, Meck and Cab, 3.04; Sandy Run ch, West Chowan, 3.00; Old Fort ch, 3.68; Children's Mis Soc of Rockingham, 5.65; Cuwhiffie S S, Eastern, 60c; Murfreesboro ch, 80c; Maxton ch, 4.50; Union ch, W Chowan, 12.00. Total, 34.27. Previously reported, 639.97. Total this year, 674.24.

Home Missions—Rutherfordton ch, Green River, $3.50; Concord ch, Meck and Cab, 3.97; Children's Mis Soc, Rockingham ch, 5.65; Cuwhiffie S S, Eastern, 60c. Total, 13.72. Previously reported, 366.31. Total this year, 379.53.

Education—Rutherfordton ch, Green River, (Rev J M Walker), $3 00; Concord ch, Meck and Cab, 3.10; High Point ch, 5.00; Stovall ch, Flat River, 2.48. Total, 13.59. Previously reported, 77.47. Total this year, 90.06.

Orphanage—Hickory S S, by Fred Dozier, 25c; Tabernacle ch, Raleigh, 15 28; Cuwhiffie S S, Eastern, 20c; Ebenezer ch, ditto, 1.15; Stovall ch, Flat River, 6.52. Total, 23.05. Previously reported, 188.53. Total this year, 211.58.

Centennial Permanent Fund—Sandy Run ch, W Chowan, $10.00. Previously reported, 54.67. Total this year, 64.67.

CORRECTIONS: The $3.82 reported fr m Henderson S S Mis Soc for Foreign Missions should have been for Japan.

The $3.50 from Amis Chapel ch, Flat River, for State Missions, should have been for Orphanage.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Jan. 20, 1894.

A Clock out of order shows it on the face. When the human machine goes wrong, the physiognomy tells tales. If you do not *look* well, take
Beecham's Pills
(Worth a Guinea a Box.)
(Tasteless)
25 cents a box

Rheumatism
Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [1 a r m]

Hard Times Fertilizers
To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash
Good Fertilizers
at the Lowest Wholesale Prices, per ton,
for Corn, Cotton and Peanuts at $13.50
for Trucking Crops and Potatoes 14.50
for Oats, Tobacco and Fruits 13.00
Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars.
W. S. POWELL & CO.,
Fertilizer Manufacturers, Baltimore, Md.

MUSIC BOOKS 1894
OUTING SONGS contains a splendid collection of selected and original Camp Songs, Road Songs, Boating Songs, and songs for every phase of outdoor life. Wheelmen especially will be delighted with it. Pocket size. Price 50 CENTS.
BEETHOVEN'S HARMONY. A celebrated system of Harmony based on the Richter principle, so familiar to all musicians. PRICE, $1.00.
KING RENE'S DAUGHTER by Julian Edwards. A new and beautiful one act lyric drama, recently produced in New York with flattering success. PRICE, $1.00
DAY SCHOOL MUSIC The Cincinnati Music Readers make the best series of Graded Readers for Public Schools in this country. Revised and enlarged to five parts. Descriptive pamphlet free. Prices, Part 1, 20 cts., Part 2, 20 cts., Part 3, 20 cts., Part 4, 30 cts., Part 5, 35 cts.
THE JOLLY PICNIC A new and pleasing cantata for juveniles, by C. H. Gabriel. Full of good music and bright dialogue. PRICE, 30 CENTS.
FAMOUS VIOLINISTS A little pamphlet containing short sketches of the famous violinists of the world. PRICE, 25 CENTS.
SINGING CLASS BOOKS The best of all. Send for specimen pages.
Send 10 cts for sample of The Musical Visitor, containing music for Choirs, and general musical news.
THE JOHN CHURCH CO.,
CINCINNATI—NEW YORK—CHICAGO.

DON'T think because you have failed in the past, that you can't grow roses, successfully. There will be no failures in the future, if you get the famous D. & C.
D AND C ROSES
Our new Guide to Rose Culture gives you explicit directions for selecting and growing the very choicest flowers of every kind. We send it Free, if you request it, also a sample copy of our Interesting Floral Magazine.
"Success with Flowers."
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TEACHERS' EXCHANGE,
Box 773, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
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Catalogue 4 cents
Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free.
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La Grippe, Again.
The United States has never suffered from any disease that has caused such fearful results as La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.
ATLANTA, GA., Nov. 26, 1893.
In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe.
L. STUART.
MONTGOMERY, ALA., Oct. 13, 1893.
About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip.'
MRS. GEO. TISDALE.
SWEETWATER, TENN., June 23, 1893.
My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.
J. T. BARROW,
Pastor First Baptist Church.
Rev. W. G. E. Cunningham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of your remedy relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."
Rev. J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 3d, 1893: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."
Keep the bowels open with Germetuer Pills.
KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

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Stationery Co.,
300 Fayetteville Street,
Manufacturing Stationers,
Can be had the latest, freshest, and most attractive goods in this line to be found anywhere, such as
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all Grades.
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from the finest point to broadest stub.
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Anything in our line to fit out the best-appointed office or library. A call solicited.
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Petersburg, Va.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.


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Sadler's Bryant & Stratton
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In Baltimore, Carrollton, Faculty, and Course of Study are superior. No vacations. Enter at any time. For catalogue and particulars address H. W. SADLER, Prest. & Founder, Nos. 7 to 13 N. Charles St., Baltimore, Md.

Rev. Geo. A. Lofton, D. D.,
AUTHOR OF
"Character Sketches,"
writes the Baptist and Reflector a very interesting letter about his experience with the Electropoise. Read it in this issue of the Recorder. Correspondence is invited from any sufferers, and information promptly and cheerfully furnished.
Electropoise
(TRADE MARK)
"CURES BY ABSORPTION"
ATLANTIC ELECTROPOISE CO.,
Washington, D. C.

Mississippi Baptists.

There are two general bodies of Baptists in the State, the Convention and the General Association. The Convention occupies the larger section of the State, having forty-district Associations, containing 973 churches, 486 pastors, and 66,233 members. The General Association, though not so large, is a thorough missionary body. Only a few weeks since its annual session was held with Mt. Olive church in Jones county. Its territory is in the southeastern portion of the State. In this meeting seven District Associations and twenty-nine churches were represented. Its pronounced missionary spirit is seen in its having employed eight men during the past year in preaching the gospel, including work among the resident Indians. From this time the body proposes to support a foreign missionary wholly as its representative on the world field. This is a most praise-worthy move. The venerable Rev. N. L. Clarke of Newton was Moderator, Mr. Benjamin Thigpen, Clerk and Mr. D. T. Chapman, Treasurer. The body invited Rev. H. N. Hatch, Sunday-school evangelist of the Convention, to labor within its territory. It has a constituency of 252 churches, 110 pastors and 14,710 members. There were during the past year 332 baptisms and 193 received by letter and a total loss 121, leaving a net gain of 711. It has in its membership only eight churches, eight pastors and 300 members among the Choctaw Indians in the State.

Since the opening of the fall session of Mississippi College, and, by the way, that the opening has been well sustained, for its halls are thronged with the young manhood of the churches,—since the opening the Board of trustees have laid hands upon Rev. Charles L. Lewis, the excellent Raymond pastor, and made him the general solicitor and financial agent of the College. He is expected to devote his whole time to the work, in the field among the churches in the interest of the College. The scientific department has run down and is sadly in need of complete philosophical and chemical apparatus. Secretary Lewis will make an effort to secure at least $3,000 in order to fully equip this department, into which Prof. Provine is infusing new life and energy—no disparagement to his predecessor, Prof. J. F. Sellers, now of Mercer University, Georgia, who did excellent work. This is an arduous task and Bro. Lewis needs an immense amount of audacity and pluck to attempt it in the face of these hard times. But he is a man of pluck and has pulled off his coat and gone into his work in a business-like way. He is a man of grit and success.

Secretary Lewis was lately with Dr. Hackett and his Shuqualak people. He says: "We had a real love-feast; I never saw pastor and people love each other better. If all the pastors and churches would treat the agent as did Dr. Hackett and his churches, we will soon have the College all it needs to be. I am doing well for the College."

Dr. Walter Hillman, the noble and accomplished President of the Hillman College, for young ladies, has been in very poor health for some months past. At several times his life has seemed to be in the scale and might cease in a moment. The good man said he was ready for either life or death as seemed good to the Lord. He has been in educational work at Clinton for at least thirty years, once President of Mississippi College, but for twenty or more years President of Central Female College, now Hillman College. This is a work of which any one might feel justly proud (in the good sense.) In all of his work Dr. Hillman has been ably seconded by his excellent wife, Mrs. Adelia Hillman. A recent $10,000 addition to his school buildings bears the name of Adelia Hall in honor of Mrs. Hillman. This hall is said to be a model of convenience and adaptation for school purposes, and is the result of twenty-five years of careful study of school architecture, both practically and theoretically, by Dr. Hillman.

Mrs. Hillman, besides her school duties, has for several years past been the President of the Central Committee of Woman's Societies in the Baptist churches of the State. She has also been librarian of the Baptist State Historical Society almost from its organization. In the work of this Society she has taken a keen and most lively interest, and has greatly aided in collecting the large amount of historical matter already gathered by the Society. This material is all arranged and classified. Many friends hope that Dr. Hillman may be spared yet many years to the denomination, and most heartily appreciate the excellent denominational work being performed by Mrs. Hillman.

That truant Mississippian whom you captured and held for these years at Waynesville where he did an excellent work is back in his native heath. It is Rev. Geo. Wharton. He paid a flying visit to Dr. Hackett and the *Record* office a short time since and is now girding his loins for arduous work in his new pastorate at Corinth. We are all glad to welcome him back. May he be greatly blessed in his work.

CALAMUS.

If you feel weak and all worn out take BROWN'S IRON BITTERS

NEWS OF THE WEEK.

State News.

Harboro has a chewing-gum factory.

Mr. T. G. Sparrow, a prominent citizen of Idalia, Beaufort county, died of apoplexy the 5th inst.

The Piedmont Mineral Company of King's Mountain is prospecting for tin about two and a half miles from that town.

Friday the 15th inst. was the anniversary of the birth of Gen. Robert E. Lee. That is a legal holiday in this State.

The eleventh annual session of the North Carolina Teachers' Assembly is to be held at Morehead City from June 19th to 26th.

The Grand Lodge of Odd Fellows has 4,500 members in this State. The number of lodges is 168.

The President has appointed Mr. Stephen H. Lane of Newbern collector of customs of the Pamlico district, embracing the Newbern district.

Early Wall and George Broadaway, citizens of Davidson county, were recently accidentally drowned in the Yadkin river near Bringle's Ferry.

The cigarette ordinance which passed the town council of Greensboro some time ago, mention of which appeared in our last issue, has since been repealed.

Secretary Carlisle has awarded the contract for the erection of the life saving station at Portsmouth, N. C., to W. J. B. Shuff of Beaufort, N. C., at $5,419.

The Ex. Committee of the North Carolina Sunday-school Association have fixed Aug. 21—24, 1894, for the meeting of the State Convention, which will be held at Durham.

Eleven people were killed and twenty-eight injured in a railroad collision on the Delaware, Lockawanna and Western railroad near the bridge over the Hackensack river on the 15th inst.

Gov. Flower of New York, and a number of other prominent gentlemen of that State, escorted by the Albany Burgesses Corps, will visit Raleigh, Feb. 2d, stopping for a day, on their way to the New Orleans Mardi Gras.

Rosa Haywood, an aged negro woman living near Raleigh, was strangled to death in her house, Tuesday of last week, by Orange Page, a negro ex-convict, and Mary Smith, the old woman's niece. Robbery was the motive for the deed. The Governor offers a reward of $100 each for the arrest of Page and the woman Smith.

The store house and stock of goods contained within, belonging to Mr. J. A. Coppedge of Cedar Rock, Franklin county, were destroyed by fire on Friday night, the 19th inst. The post-office was located in the building, and a quantity of stamps and other things belonging to the office were also consumed. Estimated loss, $2,000; no insurance.

The good people of the State were horrified by the sensational culmination of a disgraceful scandal among well-known Greensboro and Danville, Va., people last week. An unfaithful wife, a depraved man, and an injured and incensed husband were the parties involved in a shocking affair, which resulted in the serious shooting of the adventurous interloper and the disgrace of two families.

The Wilmington *Star* of the 20th says: "The British steamship *Leander*, Captain Robson, cleared yesterday for Bremen, Germany, with the largest cargo of cotton ever shipped from this port—and probably the largest number of bales to the registered tonnage of the ship ever sent abroad from any port in the United States. The *Leander's* registered tonnage is 1868, and she carries 10,513 bales; near 5½ bales to the ton. Her cargo is valued at $400,015."

A Greensboro, N. C., special to the Richmond *Dispatch*, January 20th says: "The North State Improvement Company, which is the same thing as the C. F. & Y. V. R.R. Co., was to-day placed in the hands of receiver John W. Fries of Salem by order of Judge Graves of Mt. Airy. The application for the receivership was made by the United Brethren of Salem to whom the company is indebted about $10,000. In view of the approaching sale of the road it is thought the receivership will be only temporary. The Company's liabilities are placed at $650,000."

The Raleigh Chamber of Commerce is the recipient of inquiries about good farming lands, timber lands, water powers, etc., that may be for sale in the State. Recent correspondence with a large land agency has been interesting, and the agency, which is now getting ready to issue a book, desires to include in it any good lands in North Carolina which may be on the market. People who desire to sell may easily be put in correspondence with a good purchaser by writing to the Secretary of the Raleigh Chamber of Commerce and giving a good description of the lands for sale, what they will produce, and especially the lowest price at which they can be purchased. The agency mentioned has sold $70,000 worth of lands in the past few months, and stands ready to place on a good market other desirable lands.

General News.

The Cotton States and International Exposition is to be held in Atlanta, Ga., during the autumn months of 1895.

On the 15th inst., the Senate rejected the nomination of Wm. B. Horablower of New York, for Associate Justice of the Supreme Court.

Capt. A. G. Babcock of Richmond, Va., died on the 17th inst. He left the bulk of his estate, valued at $135,000 to charitable institutions.

Col. Frank A. Burr, a well-known journalist, and the biographer of U. S. Grant, Russell A. Alger and James A. Bayne, died recently at Camden, N. J.

A freight train ran into the rear end of a vestibule train at Chester, S. C., on the night of the 16th. Five persons were injured; none fortunately were killed.

A terrific wind storm swept over Oak Cliff and Dallas, Texas, last Friday night, destroying property to the extent of $100,000, killing one person and injuring several others.

Lewis Rudolph, the defaulting cashier of the Gate City National Bank, Atlanta, Ga., was recently tried for embezzling $103,000 found guilty and sentenced to six years imprisonment in the Ohio State penitentiary.

A pugilistic contest came off at Norfolk, Va., last week. Gov. O'Ferrall has been interviewed on the subject, and says that he proposes to have the matter investigated and to bring the participants to justice, if possible.

The Secretary of the Treasury has issued a circular offering for public subscription an issue of bonds of the United States to the amount of $50,000,000, in either registered or coupon form, in denominations of $50 and upwards, redeemable in coin at the pleasure of the Government after ten years from the date of their issue and bearing interest, payable quarterly in coin, at the rate of 5 per cent. per annum.

"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

A true Christian is the representative of Christ in the world, the only embodiment of Gospel teaching and influence presented in human society. How vitally important is it, then, that those of us who profess and call ourselves Christians should make our Christianity attractive! Multitudes of people know very little and think very little about the Lord Jesus; nearly all the idea they get of his religion is what they see in those who profess it, and their eyes are as sharp as those of a lynx to discover whether their neighbor is one whit the better for religion.—*Dr. T. L. Cuyler.*

Rev. Geo. A. Lofton, D. D.,

PASTOR OF THE CENTRAL BAPTIST CHURCH OF NASHVILLE, TENN., AND AUTHOR OF "CHARACTER SKETCHES," GIVES TESTIMONY.

[From the Baptist and Reflector.]

Several parties have written to the editor of this paper inquiring whether the Electropoise really possessed the wonderful curative powers that are claimed for it. While the editor has not been in a position to speak from personal experience, quite a number of his friends and acquaintances have testified to great benefit received from its use; among them is Rev. Dr. Lofton of Nashville who writes as follows: "I have given a partial trial to the "Electropoise," and I found it great relief to indigestion, nervousness, and sleeplessness; and while I have not kept up the use of the instrument sufficiently to judge of its full effect in the treatment of the many ills of life, my wife considers it invaluable, and so do many of my friends about me, who would not for any consideration part with it. My very good health since I purchased the "Electropoise" has superseded the necessity of its use, except occasionally when I employ it for the purposes above specified. Judge East told me that after exhaustive speaking he found it of great value in equalizing the circulation and restoring the nervous equilibrium in sleep, and I have found the same effect under like circumstances."

GEO. A. LOFTON.

Nashville, Tenn., Oct. 24, 1892.

MARRIED.

WHITLEY—WHITE—On Nov. 22d, 1893, by Rev. J. H. Vernon, Mr. Frank Whitley and Miss N. A. White, all of Jones county.

BEUK—ALLEN—On Dec. 6th, 1893, by Rev. J. W. Atkinson, Mr. Charles F. Beck and Miss Sallie F. Allen, all of Wake county.

GATLING—MORRIS—On Dec. 20th, 1893, at the Colerain Baptist church, by Rev. S. F. Bristow, Mr. E. L. Gatling and Miss Ella Morris.

CHAPPELL—REEVES—On Dec. 5, 1893, in Clayton, N. C., by Rev. O. L. Stringfield, Mr. H. A. Chappell and Miss Bettie Reeves of Clayton.

NORWOOD—HONEYCUTT—On Dec. 24, 1893, in Durham, N. C., by Rev. George J. Dowell, Mr. Lewis C. Norwood and Miss Annie T. Honeycutt.

NEWTON—CATES—On Jan. 10th, 1894, at the residence of Levi Cates, in Durham county, by Rev. Geo. J. Dowell, Mr. G. R. Newton and Miss Lula Cates.

BREWER—SMITH—On Jan. 3d, 1894, in Newbern, N. C., by Rev. J. H. Vernon, Mr. C. L. Brewer of Scotland Neck and Miss Mattie May Smith of Pollocksville.

SYKES—WHITE—On Jan. 17th, 1894, near Pollocksville, N. C., by Rev. J. H. Vernon, Mr. H. A. Sykes of Bladen county and Miss Cora A. White of Jones county.

MELVIN—MAYNARD—On Dec. 26, 1893, at the residence of Mr. James, in Durham, N. C., by Rev. Geo. J. Dowell, Mr. Walter C. Melvin and Miss Hettie Maynard.

FLYNN—HUFF—On Dec. 31st, 1893, at the residence of J. B. Monk, in Durham, N. C., by Rev. Geo. J. Dowell, Mr. J. J. Flynn of Charleston, S. C., and Miss Mamie Huff of Durham.

RIDDLE—CADDELL—On Jan. 10th, 1894, at the residence of the bride's father, Mr. A. S. Caddell, in Moore county, N. C., by Rev. E. C. Horner, Mr. Robert Riddle and Miss Mary A. Caddell.

RAY—ATKINSON—On Jan. 2d, 1894, at the residence of the bride's father, Rev. J. W. Atkinson, by Rev. J. H. Brewington, Mr. Fayette B. Ray and Miss Wilmot Atkinson, all of Wake county, N. C.

CARTER—CATES—On Jan. 9th, 1894, at the residence of the bride's father, Mr. Thos. S. Cates, by Rev. J. W. Watson, Mr. John A. Carter of Raleigh, N. C., and Miss Ada L. Cates of Hillsboro, N. C.

ANDREWS—POLLARD—On Dec. 24th, 1893, at the residence of Samuel Pollard, in Durham, by Rev. Geo. J. Dowell, Mr. J. G. Andrews and Miss Ella Pollard.

SPENCE—LAMBERT—Near Cole's Store, Randolph county, N. C., by Rev. O. T. Edwards, Mr. J. E. Spence of Chatham and Miss Fannie G. Lambert of Randolph.

MOORE—BROOKS—On Jan. 18th, 1894, near Mt. Vernon Springs, Chatham county, by Rev. O. T. Edwards, Rev. R. R. Moore of Greensboro and Miss Margaret E. Brooks of Chatham.

DIED.

BURNS—In the town of Pollocksville, N. C., Jan. 9th, 1894, Sister Susan Burns, aged sixty-four years. A good woman and faithful Christian has thus been removed from our midst. She leaves a faithful and devoted son and step-daughter to mourn their loss, which we believe is her eternal gain.

J. H. VERNON.

Pollocksville, Jan. 19, 1894.

GREGORY—Sister J. A. E. Gregory died at her home in South Mills, Camden county, N. C., on January 7th. Sister Gregory joined the Baptist church about fifty-nine years ago. If she had lived eight days longer she would have been seventy-eight years old. She rests from her labors and her works do follow her.

R. R. O.

WILKIE—Mrs. L. E. Wilkie, widow of H. J. Wilkie and daughter of Rev. G. J. Wilkie, died at the home of her son-in-law, A. Shell, in Hickory, N. C., Dec. 18th, 1893. Sister Wilkie was for many years a faithful and consistent member of the Baptist church. One more is added to the number of whom it may be said, "These all died in faith."

PASTOR.

FLORA—Dennis Flora, aged nineteen years, departed this life at his home, of heart trouble, January 5th, 1894. He professed religion and joined the Baptist church at Shady Grove in the fourteenth year of his age, and lived a consistent life ever since. Very bright is the evidence left us that he is now among the redeemed in glory. The Lord sustain and comfort the bereaved mother.

E. F. HUMPHREYS.

BROWNE—Departed this life at her home, near Roxobel, Bertie county, Nov. 18th, 1893, Mrs. Elizabeth A. Browne, in the ninety-fifth year of her age. She survived her husband, Joshua Browne, thirty-seven years. She was a consistent member of Sandy Run Baptist church for many years. She was remarkably active for one of her age until within a few years of her death.

In March, 1893, she had a fall from which she never recovered. She gradually grew weaker every day, until her life, as a light, simply went out. Her funeral services were conducted by her pastor, Rev. A. Cree, in the presence of a large crowd of friends and relatives.

We cannot grieve for dear grandma as one who had no hope. We know she has gone to rest.

GRANDDAUGHTER.

GOODWIN—At Elizabeth City, N. C., Jan. 16th, 1894, Minnie Cherry Goodwin, the beloved wife of Z. E. Goodwin, in the thirty-fifth year of her age. Sister Goodwin was the daughter of the late James Bonner, of sainted memory in Chowan county. She confessed Christ and joined the church when quite young, and has ever been a most consistent member. Her name was not simply on the church-book, her heart was with Christ. She loved God's people, and all who knew her loved her. She and her husband have made many real sacrifices for the church here during the last few years. We all feel her loss deeply, but her devoted husband is bereft indeed. She has left three lovely little boys, for whom her last conscious moments were spent in prayer. May the God of the motherless and orphans watch over them and guide them. Bro. Josiah Elliott and the writer officiated at the funeral.

C. S. BLACKWELL.

Tributes of Respect.

WHEREAS, An Allwise Providence has seen fit to remove by death our sister Mary Smaw, who was a member of our Woman's Missionary Society, therefore

Resolved 1. That in the death of Sister Smaw this Society recognizes the loss of a valuable member, a Christian who was quiet in life, humble in spirit, consistent in conduct and faithful in Christian work.

Resolved 2. That while we realize our loss, we bow with Christian submission to the will of him who doeth all things well. We mourn but do not murmur, believing as we do that our loss means gain to our departed sister.

Resolved 3. That our sincere and heartfelt sympathies be extended to the bereaved family; and further, that a copy of these resolutions be presented to the family, and also published in the BIBLICAL RECORDER and *Newbern Journal*.

MRS. A. T. JERKINS,
MRS. W. G. BRINSON,
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Notice.

Stolen from me, near Youngsville, on January 9th, one dark sorrel mare, 8 or 10 years old, under medium size; heavy mane and tail. A suitable reward will be given for any information concerning the mare.

S. H. TIMBERLAKE.
Wake Forest, N. C., Jan. 6, 1894.



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Let us Give Thanks.

For all that God in mercy sends:
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
For everything give thanks!

For beauty in this world of ours:
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood
For the great ocean's mighty flood—
In everything give thanks!

For the sweet sleep which comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky;
For these and everything we see,
O Lord! our hearts we lift to thee—
For everything give thanks!
—Ellen Isabelle Tupper, in Kind Words.

Did it Serve Her Right?

A FASHIONABLE WOMAN DRIVEN TO FLIGHT BY JUVENILE INQUISITIVENESS.

Her hat was a regular stunner and no mistake. It looked something like a miniature tropical garden, but nature never produced anything half so gorgeous. A couple of artificial butterflies, whose wings presented a dazzling assortment of colors, were poised upon invisible wires over two imitation orchids. They were obviously designed to supply the crowning touch of realism. When she entered the "L" car she knew that that hat would create a sensation. There were plenty of vacant seats around, but she walked nearly the whole length of the car before taking one, and when she sat down it was with the proud consciousness that all eyes were fixed upon her—or rather upon her hat.

But nobody stared at that hat half as hard as a bright, chubby little youngster, who was sitting alongside of his mother, right opposite the owner of the triumph of millinery.

"Oh, mamma, mamma!" exclaimed the little fellow gleefully, "I see two butterflies on that lady's hat."

"Hush, hush, Willie," said the mother; "you mustn't make remarks."

But Willie was at that age when the mind refuses to be satisfied with domestic assertions, and demands reasons.

"Why must I hush? Will the butterflies hear me and fly away?"

The people in Willie's immediate vicinity began to snicker, and the proprietor of the hat began to look uncomfortable.

"Willie, you must be quiet," said the mother; and then, with the view of allaying his curiosity, she added, "The butterflies ain't alive."

"Did she stick pins through them and kill them?"

"Hush—no; they are made up butterflies."

Willie meditated upon this for a minute, and then, to the intense delight of everybody within earshot, excepting of course, his mother and the proprietor of the wondrous hat, he broke out afresh.

"Did you ever see any live butterflies like those butterflies, mamma? I never did!"

"Do be quiet; don't ask foolish questions."

But Willie was not to be suppressed in that fashion.

"Mamma, why is it that other ladies don't put butterflies in their hat?"

"I don't know. Do be quiet."

"Mamma, if you put butterflies on your hat, would you put butterflies on your hat like that?"

By this time the snicker had developed into an audible titter, and threatened to become a downright laugh soon.

The conductor suddenly opened the door and shouted out something that sounded like "Dronthonth Street!"

Whatever the street might be, it seemed suddenly to occur to the proprietor of the hat that it was the street she wanted, and she rushed precipitately out of the car, her undignified exit contrasting strangely with her stately entrance a few minutes before.

And what do you think I overheard the woman who sat next to me say?—

"*It just serves her right!*"

Why it served her right I don't pretend to know."—*New York Herald.*

Keep a Clean Mouth.

A distinguished author says, "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father and mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet, "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart, and keep it clean, for out of the abundance of the heart the mouth speaketh.—*The Christian.*

have sour stomach and feel Bilious, ... Head aches, take a Japanese Liver ... will relieve you. Sold by Jno. Y. ... Raleigh, N. C.

Perfect Faith.

A street boy in London had both his legs broken by a dray passing over them. He was laid in one of the beds of the hospital to die; and another little creature of the same class was laid near by, picked up sick with the famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said:

"Bobby, did you ever hear about Jesus?"

"No, I never heard of him."

"Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you die, and you'd never hunger any more, and no more pain, if you axed him."

"I couldn' ax such a great big gentleman as he is to do anything for me. He would not stop to speak to a boy like me."

"But he'll do all that, if you ax him."

"How can I ax him, if I don't know where he lives? and how could I get there with both legs broke?"

"Bobby, they told me at the mission school as how Jesus passed by. The teacher said that he goes around. How do you know but what he might come to this hospital this very night? You'd know him if you was to see him."

"But I can't keep my eyes open. My legs feel so awful bad! Doctor says I'll die."

"Bobby, hold up your hand, and he'll know what you want when he passes by."

They got the hand up; it dropped. They tried it again; it slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears, he said, "I give it up."

"Bobby, lend me your hand. Put yer elbow on my pillar; I can do without it."

So his hand was propped up. When they came in the morning the boy lay dead, his hand still held up for Jesus.

You may search the word, and you cannot find a grander illustration of simple trust than that of the little boy who had been to a mission school but once.—*John B. Gough.*

For Sleeplessness,
Use Horsford's Acid Phosphate.
If you are a poor sleeper, not only do not forget to put on your night cap, but on retiring, also take a night cup of Horsford's Acid Phosphate, to make assurance doubly sure.

Thorns.

Every one has a thorn sticking him. The housekeeper finds it in unfaithful domestics, or in an inmate who keeps things disorderly, or in a house too small for convenience, or too large to keep clean. The professional man finds it in perpetual interruption, or in calls for "more copy." The Sabbath school teacher finds it in inattentive scholars, or in neighboring teachers who talk loud and make a great noise in giving a little instruction.

One man has a rheumatic joint, which when the wind is in the Northwest lifts a storm signal. Another has a business partner who takes full half the profits but does not help to earn them. The trials are the more nettlesome because, like Paul's thorn, they are not to be mentioned. Men get sympathy for broken bones and mashed feet, but not for the ends of thorns which have been broken off in the fingers.

Let us start out with the idea that we must have annoyances. It seems to take a certain number of them to keep us humble, wakeful and prayerful. To Paul the thorn was as disciplinary as the shipwreck. If it is not one thing, it is another. If the stove does not smoke, the boiler must leak. If the pen is good, the ink must be poor. If the editorial column be able, there must be a typographical blunder. If the thorn does not pierce the knee, it must take you in the back. Life must have sharp things in it. We cannot make up our robe of Christian character without pin and needles.

We want what Paul got—grace to bear these things. Without it we become cross, censorious and irascible. We get into the habit of sticking out thorns into other people's fingers. But, God helping us, we place these annoyances in the category of the "all things that work together for good." We see how much shorter these thorns are than the spikes which struck through the palms of Christ's hands; and remembering that he had on his head a whole crown of thorns, we take to ourselves the consolation that if we suffer with him on earth, we shall be glorified with him in heaven.—*Christian Herald.*

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will do you as much good as the one that buys Dr. Pierce's Pleasant Pellets. This is what you get with them: An absolute and permanent *cure* for constipation, indigestion, bilious attacks, sick and bilious headaches, and all derangements of the liver, stomach, and bowels. Not just temporary relief, and then a worse condition afterward—but help that *lasts.*

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Dr. Henson on Evolution.

Dr. P. S. Henson makes his wit serve him in puncturing holes in various sophistries. He does not like Prof. Drummond's evolution ideas, and he likes to give them a ludicrous turn, as witness the following:

"There is one consolation in it. If the theory be true, this evolution, of course, is going right on, and in course of time there will be a race as far superior to Prof. Drummond as Prof. Drummond is to a monkey now; and when that time comes the wise men of that future race will go out and capture such men as Prof. Drummond and his advocates and put them in cages and poke them with sticks and feed them peanuts and chestnuts."

The paper says: "Prof. Drummond collected a great number of observations showing extraordinary prehensile strength of new-born babes, from which fact he concluded that it was reasonable to postulate an ataviatic tendency traceable only to simian ancestors. Think how absurd that is! A new-born babe grips a thing firmly. So does a monkey. Ergo, a new born babe is a monkey. But so does a spider. Ergo, also, a new-born babe is a spider. One is as reasonable as the other."—*Christian Herald.*

If we wait until we have more than we want before beginning to give, we shall die without giving. But if we give out of our scanty proportion to those whose need is greater than ours, we shall live as givers, and shall enjoy living. The man who only gives from his surplus, never knows the real joy of giving.—*S. S. Times.*



SEDENTARY CALLINGS at sometime or other bring on a torpid liver. This condition is common to an indoor life; then there follows another condition, anæmia or lack of blood; frequently another worse effect—that of dyspepsia. These conditions aggravate one another. Your bad temper is likewise aggravating to your friends. No need to go further, the rest is easy. If you buy a vial of Doctor Pierce's Pleasant Pellets you'll find them a *natural remedy.* Mild but effectual. They have a strengthening effect upon the lining membranes of stomach and bowels, hence their effect is *lasting.* They cure Constipation, Indigestion, Jaundice, Biliousness and Sick or Bilious Headaches, permanently; because they act naturally.

The best medical testimony proves that these cases are best treated by *mild* methods. One tiny, sugar-coated, Pellet is a corrector, a regulator, and a gentle laxative. They are put up in glass vials, easily carried and always fresh. They are *guaranteed* to benefit or cure, or the money is returned.



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IT HAS been well said t... dent to be over hasty in ... wise man admits no prejud... siderations. What we t... wrong may be right after ... than one opinion of all acti... can be right; some one ... Hence in all matters, and ... reference to matters poli... calmness and carefulness in ... sions, and the exercise of ... ward those whose opinions ... with ours, may save us m... pang.

The administration of aff... for which North Carolina ... gave their votes has not ... but few of the voters. In t... South, having been deprive... Federal patronage for years ... great hopes that it would ... the party which it had susta... but its hopes seem vain. ... reason to complain, althou... otherwise. We have no ri... of one who stands for the ... "spoils system," however ... personal interest it may se... South was disappointed by ... Congress in regard to all ... pointment should not inte... unanimity. Congress labo... opinions, and it decided to ... worth of that opinion oppos... we not wait a reasonable ... condemn that opinion? It ... if it fails, the worth of ... have an opportunity of d... surely as another election ... much better it is that our ... its final test, and that all ... removed before that test co... ester follows the present ... may rightly hold ourselv... There were two opinions; ... was right; and one or the ... demonstrated first. If we ... much the better; if we we... leading financiers and ... wrong, we shall have the ... great cost—and the victi... Three years will tell, and ... accordingly. Meanwhile, l... dimanship, and passion, be ... their stead enthrone reason ... ty, and do what is in our ... times easier.

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IT HAS been well said that it is not prudent to be over hasty in judgment. The wise man admits no prejudices into his considerations. What we think is grossly wrong may be right after all; there is more than one opinion of all actions, but only one can be right; some one must be wrong. Hence in all matters, and we have especial reference to matters political just now, calmness and carefulness in reaching conclusions, and the exercise of broad charity toward those whose opinions are at variance with ours, may save us many a regretful pang.

The administration of affairs by the party for which North Carolina and the South gave their votes has not been pleasing to but few of the voters. In the beginning the South, having been deprived of its share of Federal patronage for years and years, had great hopes that it would be recognized by the party which it had sustained for decades; but its hopes seem vain. Yet there is no reason to complain, although it may seem otherwise. We have no right to complain of one who stands for the abolition of the "spoils system," however inimical to our personal interest it may seem. Again, the South was disappointed by the action of the Congress in regard to silver. But disappointment should not interfere with our equanimity. Congress labored between two opinions, and it decided to demonstrate the worth of that opinion opposite to ours. Can we not wait a reasonable time before we condemn that opinion? It is on trial; and if it fails, the worth of our opinion will have an opportunity of demonstration as surely as another election is held. How much better it is that our opinion is not on its final test, and that all barriers may be removed before that test comes; that if disaster follows the present legislation, we may rightly hold ourselves irresponsible. There were two opinions; one or the other was right; and one or the other had to be demonstrated first. If we are wrong, so much the better; if we were right, and the leading financiers and economists were wrong, we shall have the glory—true, at great cost—and the victory in the end. Three years will tell, and then we may act accordingly. Meanwhile, let prejudice, partisanship, and passion, be put away, and in their stead enthrone reason, patience, charity, and do what is in our power to make times easier.

A RECENT article in the *Forum* by the Librarian of Congress brings out some interesting facts. In these latter years the method of reaching the public mind has taken a decided turn. At one time our leaders in thought communicated with us through books. Every man of learning would set forth his views of a particular subject at great length, and depend on the eagerness of the race for books to recompense him. But there are too many books now. One knows not which to select, so many are excellent, and he cannot afford to buy all, nor has one the time to read all. The newspaper and the magazine have supplanted books. The modern press syndicate gathers the best thought of the land in short articles and distributes it so widely that its original cost is unfelt by the reader. An author may charge a thousand dollars for a short article, but when it is distributed to one thousand newspapers, its cost is insignificant. Of course this plan is not feasible with regard to the religious press just yet; there are not sufficient religious papers of any kind. But that it will some day be accepted was recently evinced by the efforts of a syndicate, which had gathered excellent articles from most prominent writers on religion and sociology, and which offered these articles at a very low price. The trouble is now that one has to buy so much that he doesn't desire. Of course, in the case of the daily press it is different.

Another tendency is the turn toward special fields that magazines and reviews have taken. "The recent increase of periodicals devoted wholly or mainly to literature has been phenomenal. In 1883 there were published in the United States 428 reviews, magazines, and other periodicals of this class; in 1893 there were no less than 1,051. Still greater has been the increase of periodicals devoted to science, invention, transportation and the technical arts, this class numbering 146 ten years ago, to-day 611." The tendency of all human application is to specialism. More than one subject, or one phase of a subject, is too broad for the limits of one periodical. Every direction of human activities is held separate and independent, and has its especial and unhampered organ. None of us can hope to keep pace with the progress of them all; yet with the aid of the daily paper, and a certain class of reviews and magazines, sufficient can be done to keep us well informed generally, and this much should be done by every one who is able. We live in an age of intense desire for knowledge, and we thank God that the means of satiating that desire grow more abundant, and come nearer to the poor man year by year. When every citizen has the time, the opportunity and the means of acquainting himself with the progress of the world in its more important fields, then we may expect a broader, higher civilization.

SIR WILLIAM DRAPER, replying to the celebrated letters of Junius in regard to the administration of English affairs in the beginning of the latter half of the Eighteenth century, took occasion to say that "disappointed ambition, resentment for defeated hopes, and desire of revenge, assume but too often the appearance of public spirit." That charge is as true to-day as it was then. Few public spirited men are critics, fewer still give vent to their criticisms publicly, and yet still are personal in criticism. We know of but one man of this generation who was in active public life, and whose position demanded that his sentiments be given to the public, that showed an entire disregard of self-interest and personal motives in all his actions—Henry Grady. And he was never a critic. His ambition was to better the South, but he did not set about it by disparaging the North. If eloquence and logic would not inspire his hearers, he was too public-spirited to resort to abuse. How different are the men in public life to-day! The politician harangues his hearers with abuse of the opposing party; his effort is to excite discontent, that a change may be made whereby he may obtain office. He may not be a candidate, but if his party is victorious he raises the cry of ingratitude if he is not given an office. The public weal does not enter into consideration. Such also is the aim of many a newspaper writer; they abuse because certain men like to feel that they are oppressed, and are satisfied only with discontent. They are paid well for calling the people's representatives scoundrels, and they are afraid of starvation, if they cease their defamations. It has been said that "no man can be a gentleman and a politician." Even though one's character were spotless, a public office surrounds him with treacherous enemies. He is looked upon with suspicion, even if actual charges are not made. But at the same time these defamers claim that all their efforts are in the interest of the public; that they are the people's faithful guardians, and that all dishonesty that is known to them shall be exposed. They are devoting their energies in the name of public spirit to the defamation of the character of those, who, of all men, should be treated with respect for public spirit's sake. It can be safely asserted that such men are of the class to which Lord Draper referred, or are making their living by their accusations. Dishonesty should be exposed, and virtue taken as a matter of course in all things. But political parties should not attempt to gain victories by proving either personally. The man of true public spirit will contend for principals, and will contend logically. Moreover, it may be said that he who makes a profession of exposing character is prompted by personal motives.

IN THE rejection by the Senate of the President's nomination of Hon. Wm. B. Hornblower for Associate Justice of the United States Supreme Court, some facts were brought out which, though heretofore apparent, were not publicly acknowledged. Senator Hill, who led the opposition, confessed that his chief motive for opposing the nomination was that he and his colleague had not been consulted in regard to the appointment, and called on the Senate to remind the President that he was not to nominate officers without the approval of some Senators. He, too, claimed to be acting in the name of public spirit—"senatorial prerogative," it was called. However this matter of "senatorial prerogative" may be, and however just Senator Hill's opposition may be, we do not perceive under what law the Senate has a right to expect the President to consult any one in making his appointments. And we believe, rather than be expected to consult Senators, he should not be permitted to give undue consideration to any recommendation they may make.

We do not know how long it has been customary for Senators and Representatives to serve their constituents by getting offices for them; we do know that this occupation is now one of their permanent functions, and we have the late opposition of Senator Hill in testimony that they value it very highly; and we believe that the custom gives rise to contingencies, which should be avoided. Congress is our legislative body, and has no prerogative except in law-making. It should have nothing to do with appointments, beyond confirming and rejecting, as it thinks proper. This applies equally to the body and the individuals. If this were the custom, the suspicion which has given form to the charge that the President buys votes for his measures with patronage—an aspersion on both President and Congress—could not exist; Senators would not have to resent the charge of "office-brokerage;" Congressmen could give more attention to their duties; would make no enemies by refusing to give influence to any one's application; and better men would hold public offices. The lawmakers should be as free from the influence of the Executive as possible, and to this end they should not be under any obligations to him. Let them make and revise laws—no more, no less, than they were elected to do,—and in the name of all that is good, let them be separate from and independent of the Executive, and we may be sure the Executive will hold himself independent of the legislators.

What To Do in Hard Times.

A sermon preached in the First Baptist Church, New Brunswick, New Jersey, Sunday, Jan. 14th, 1894, by Rev. M. V. McDuffie.

Text—John 6: 9—"There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many?"

It was an anxious time in the life of five thousand people. They were in a desert place—many of them from home. They were all hungry. The food supply was very scant, and is always so when there is destitution among the people. The true worshippers of God, Christ and his disciples were asking, what should be done? One said, "There is a lad here, which hath five barley loaves and two small fishes; but what are they so among so many?" Then it was that our Saviour gave an object lesson. He first took steps to prevent confusion and a panic of fear. He had the people to sit down. Then he brought to bear upon their minds the subduing and comforting influences of religious worship. He took the loaves and fishes, and lifting his heart in adoration and prayer, he gave thanks—doubtless thanking God that the people had something still to eat, even though it was but five barley loaves and two small fishes. Then he called to him his own immediate disciples and commissioned them to distribute the loaves and fishes among the needy people. When this had been done, he gave commandment to gather up the fragments that nothing might be lost.

We may get some suggestions from this narrative that will assist us in determining what to do in hard times. We seem to have fallen upon hard times. There is verily something like a panic in the North and in the South, in the East and in the West. It is said that in 119 cities of this country to-day there are more than 800,000 people out of employment. The factories are closed. The wheels of industry are stopped. Commerce seems paralyzed. The hearts of men are failing with fear. Many are asking, what shall we do? The saddest sight I have ever witnessed in the North I witnessed last week as I went through the different streets visiting among the people. I saw many strong, well, able bodied men sitting idle in their homes. They were out of work. They were distressed. The weather was cold. Many needed coal; others bread; all needed money. They had sad hearts. They said, "Times are hard, and we fear the worst is not yet."

It is no time to theorize as to the cause of the present stringency in the money market and paralysis of business. As to that, there are different opinions among us. Perhaps some of us know the exact cause. There are different theories as to the cause on the ebb and flow of the tides of trade and of the tides of the ocean. Doubtless all are subject to some law, either known or unknown, and I am persuaded that the hand of God is in all these things, and for our good. It is said that during the late war at one time the colored people along with Grant became very despondent and fearful as to the results of the war, when one old colored man approached Grant and said, "General, how is tings goin'?" The reply was, "Everything is going all right." At once their despondency gave place to joy and enthusiasm. If you should go to your commander in these dark days, and ask him how everything is going, he would say, "Everything is going all right." "All things work together for good to them that love God." So if you ask me what to do in hard times, I answer—

First, have faith in God. Have faith in God for two reasons: first, as a preventative of despondency, gloom, insanity and other mental disorders that are common in hard times. Secondly, have faith in God because he is able to do for us exceedingly abundantly above all we may ask or think. God is the Pilot at the helm of the old ship of State. All signs point to the conclusion that God has large plans concerning the people and government of America. He will not suffer this nation to go to destruction if we faithfully serve him and pray as he directs us to pray for kings, presidents, governors, and all who are in authority. The leading thinkers of the age have thought that right here in America is to be fought the decisive battles of the world; that right here on American soil is to be developed the government which shall be a model for the governments of all nations for all time. At the close of the late war the heads of authority in Washington stamped upon our national coin the legend, "In God we trust." Let us not repudiate the declaration. Our faith is being tested. And I implore you "cast not away your confidence in God which hath great recompense of reward." To do this at such a time as this, would be as unwise as it would be in a sailor in a storm to cast overboard his chart and compass—as unwise as it would be in a soldier in battle to lay aside his armor and stand defenceless and exposed to the worst that comes. We seem, indeed, to be approaching a crisis in the affairs of the government. And I am reminded of the judgment expressed by all the great generals that have ever lived from the days of Julius Cæsar down to the days of Grant and Robert E. Lee. They have said that in every decisive battle there is a moment of crisis by which the fortunes of the day turn. The commander who seizes the ridge of destiny wins the victory. The pending tariff bill is the ridge of destiny to to us now. When England's enemies were once defeated through a storm at sea, England issued a medal with this inscription, "God blew upon them, and they were scattered." Let us have faith in God and pray that if the proposed changes will not be for the general good of the people, that he will blow upon them that they may be scattered. Have faith in God. Make a close alliance with the King of kings and secure his aid. Then,

Second, have patience with men—even with the present administration. The questions now under consideration have surely been much discussed, and the time has come for talk to cease, that changes may be made. If you call a physician, and the first effect of his medicine is to relax your system and prostrate your strength, you do not for that reason dismiss him. You exercise a little patience. You give his medicine time to effect radical changes in your system that you may be delivered from evils that may long have afflicted you and your family. Let us have faith in God and patience with men.

Third, husband your resources. Do not suffer anything in your home or premises to go to waste. Utilize everything and gather up the fragments. Jewelers preserve the dust of their shops because even the dust has in it something of the precious metal. The makers of telescopes use even grains of sand to good purpose. It is said that the American people waste every year more than enough to support another nation as great and as large as this one. Husband your resources. Gather up the fragments that nothing be lost.

Fourth, cut off luxuries. We have all indulged ourselves in some luxuries. Many men use tobacco, beer, wine, liquor. They regard these as luxuries, and like the Israelites who, while the quails were between their teeth, murmur at the providence of God. This applies to the rich as well as to the poor. The rich, in times like these, have no moral right to live upon luxuries. Men, women and children are shivering in the cold and crying for bread. Will you think no more of the cry of your suffering fellowmen than you would of the lowing of so many oxen in the streets?

Fifth, be mindful of the necessities of others. In hard times some actually prey upon the helplessness of their suffering fellowmen. They take advantage of their circumstances to drive hard bargains, foreclose mortgages, reduce wages, charge exorbitant interest, &c. They come upon the helpless as wolves from the forest come upon a lame deer, to drink the very life blood. Be mindful of others. Give the poor work. Draw upon the surplus accumulated by you in years of plenty. Woe be unto the rich who, in times such as these, tighten their purse strings and persuade themselves that there is no call of God's providence to them to give alms, provide bags that wax not old, a treasure in the heavens that never faileth. If you are poor yourself, be mindful of the necessities of others.

"Is the cruse of comfort failing,
Rise and share it with a friend;
And through all the days of famine
It shall serve thee to the end."

Sixth, seek sanctification of spirit. If you study the history of hard times, you will see that such times are favorable for the development of piety. It is said that in this country to day, 30,000,000 people have become estrtanged from the church and religion of God. In all our cities they hold labor meetings on the Lord's day and ridicule the church and name of God. This day of adversity may be intended to bring them to their senses—that they may see that the church is the best friend the poor of this world have. This day of adversity may lead the poor to see that all their help must come from God. The church that has understanding of the times will fulfil a great mission in a time like this, and by noble charity and sound teaching win back the thousands and millions of the industrial classes who like sheep have gone astray.

Seventh, in hard times, be loyal to God. Some will cut off all gifts from the church and from mission and benevolent societies at the very first signs of approaching hard times. It is poor economy. See the case of the widow of Zarephath and the multiplied meal and oil. Be loyal to God. "Seek first the kingdom of God and his righteousness," and in the day of famine you shall be satisfied.

Eighth, lastly, take short views of life. Do not attempt to look or plan too far ahead. Live to day. Do not borrow trouble. You may not need as much as you may opine. You may need only a shroud, a coffin, and a grave. "Be ye also ready; for in such an hour as ye think not the son of man cometh." "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

Some Phenomenal Blunders.

It is not easy to make proverbs which shall be both popular and true. Sundry American humorists have attempted the task; but I can recall only two that achieved any marked success. "Poor Richard" (Dr. Benjamin Franklin) attracted considerable attention in his day; but few of his proverbs seem now a-days to be generally remembered; and some of them were by no means to be commended for their moral tone and tendency.

"Josh Billings" is, upon the whole, the best proverbial philosopher that America has produced; and so far as my knowledge extends he may fairly be called the wholesomest of American humorists.

The popular proverb is, indeed, so generally vulnerable, either from the moral or from the intellectual side, and not unfrequently from all sides, that our canonical book, commonly called the proverbs of Solomon, remains a standing monument to the wonderful wisdom of the several authors of that very extraordinary compilation.

That average people, in making, or in adopting, their proverbs, should frequently blunder into absurdities, is no matter of wonder. But that men of ability and learning—men whose business is to instruct the public—men whose fame is spread over the world—should blunder as absurdly as does the most illiterate clown—*this* is a phenomenon that calls for explanation.

When a noted Baltimore daily, in "writing up" Mr. Spurgeon, told us that "he dispensed with all arguments on religious questions;" that "he believed that unless you are baptized you will be damned," there is nothing very wonderful in the case. Editors of daily papers are not expected to be acquainted with the score or two of volumes which Mr. Spurgeon published—most of them full of "arguments on religious questions,"—nor do we expect the average editor to know that a *Baptist* preacher cannot baptize any one who does not profess to be already saved.

Still, these editorial blunders recalled the story of a certain publisher, who, anxious to rival "Robert Elsmere," called upon a certain author with the request that the said author should write a religious novel. "I know almost nothing about the different phases of religious belief," said the author. "I can't tell a Unitarian from a Democrat. I know that the Methodists contend for close communion, and that the Baptists believe in infant baptism." "Oh, that is enough for you to know," rejoined the publisher. "You will do. Go to work on the novel."

Again: When one of our dailies gravely informed us that Mr. Spurgeon died "at *Merton's*, in Italy, I presume that nobody searched the map of Italy to learn where Merton's was. Most reading people knew that Mentone had, for many years, been Mr. Spurgeon's place of resort; and nobody who had any inkling of the Italian language ever imagined that "Merton's" *could* be Italian.

Mr. Gladstone, however, is a very different man from the editor of the average daily. He is a great man, a man of real learning, nay, a man of uncommon scholarship. And yet, in his book on *Church and State*, having occasion to quote the words, "My kingdom is not of this world," he makes Jesus utter them as a reproof to Peter, who had drawn a sword and cut off Malchus's ear! In John 18: 36 we learn that these memorable words of our Lord were spoken to Pontius Pilate.

Some years ago a distinguished United States Senator from Alabama was sojourning in my home at Orange C. H., Va. He was a man of refinement and culture. He represented a State in which the Baptists were especially strong in men of mark—Shorter, J. L. M. Curry, Watts, Porter, King, Harralson, and others. Learning that our family were Baptists, this highly cultivated statesman said, "Well, there is a branch of that people who are called Free-Baptists; do you belong to that branch?"

When a mulatto barber from Boston had been elected to the South Carolina Legislature in the days of "reconstruction," we are told that he made a flaming and highly rhetorical speech, to which Uncle Cudjo, a plain corn-field negro, replied thus: "Mr. Speaker, de gemman from Boston he tell us a heap 'bout de Merican eagle. But de ole South Kliny tukkey buzzard is jes as good a bird as de eagle any day. An' Mr. Speaker, I listen to de gemman, sir, from de beginnin' to de eend, and I never did hear no speech what was so superficient and ondigestible."

J. C. HIGGS.

Richmond, Va.

For thankfulness there's always reason,
Come sunshine or come rain;
Whate'er the changes, every season
Brings pleasure in its train.

—Boston Courier.

There is no way of reaping [illegible] life without giving [illegible] to—Sam's Horn.

The Biblical Recorder.

WEDNESDAY, JANUARY 31, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

PRACTICAL DENOMINATIONALISM.

Many and various and distressful have been the out cries of the more 'liberal' representatives of the different sects of the Christian religion against "denominationalism" in the last few years. Catholic and Protestant alike have joined in the crusade against the barriers between the tribes of the children of God. The effort is for a "more liberal Christianity, a broader spirit, and more charitable feeling" between the denominations, in words; but what it means in actuality can hardly be anticipated. They say that the present conditions are contrary to the will of God and the example of Christ, and cannot but greatly hinder the progress of Christianity; that agencies are in discord where, in harmony, great progress would be made; that there is a rivalry among churches that is destroying their usefulness. These are the charges; they have been declared in pulpit and press; and they found a worthy harbinger in that colossal farce of liberal religion—the Parliament of Religions.

It is evident that during the actual ministry of Jesus there was but one sect of Christians; Christ their leader, interpreter and teacher. Were he now here in the flesh there would be but one sect; but men are imperfect and unlike physically, mentally and spiritually; hence the present differences; they are a consequence of and a testimony to human imperfection. Thus the facts that all were once one, and all will be one again, are not reasons for exercising looseness of belief now. It is a reason for the exercise of charity to those who differ from us, and for efforts to keep all Christians in good will and good spirit. But this does not interfere with practical denominationalism; in truth, it is a part of it.

We have used the word "practical" here because regard should be had for practicability in all things. Practical religion, practical Christianity, are the world's great needs; and practical religion means to a church member practical denominationalism. It is wrong, it shows a jealous spirit, to ridicule the faults of those who differ from us; it is wrong to have other than friendly relations toward the members of any church which we have reason to believe is serving God as well as it can and interpreting the Scriptures in sincerity. But with these allowances, there is no need for a "broader doctrine," or less intense church love. We may need practicability in our religion, but we must preserve at all hazard the thoroughness of our tenets and the strength of our principles. And right here the Baptists are thought to be particularly strong; they are even called stubborn for the steadfastness with which they maintain their views. We are told we attach too great importance to non-essentials. We thank God we cannot see that our ordinances are non essentials; and we trust that the day will not come when we recognize any non essentials in our religion. But while we maintain the principles as they appear to us, there is no reason why we should despise or dislike the Christian who in all sincerity holds different views from ours. We may respect him, and not alter our beliefs one iota.

The present idea of a common ground between all denominations, disregarding all those things which cause differences, will destroy Christianity. We believe a Baptist should be a Baptist, and being one, should stand up for everything that he believes. His children should be reared in denominationalism, because reared otherwise they will lose respect for Christianity. If we are taught that one thing is unessential, and teach our children so, they will probably come to the conclusion that something else is unessential, and before we know it, will be relying on nothing for salvation. There is nothing in the Bible that is unessential to Christianity. True, we may go to heaven without knowing all the Bible, but no one denies we would have been better on earth for having known it. The New Testament is our rule of life, and the more we know of it, the greater the strength of our belief in every verse in it, the better will be our life. On the other hand, disregard for troublesome points—causes of denominational differences—will lead to disrespect. For this reason it is necessary that we be intensely, though practically, denominational. For this reason these religiously-accommodating inter-church societies and conventions are [illegible]; they lead to looseness, too much [illegible], to disregard.

[illegible] call denominationalism "the [illegible]" but we believe that had it not been for denominationalism Christ's cause would not be as strong as it is. It can be carried so far as to injure the cause just as anything else can be carried too far. If we consider those who differ from us insincere, and attempt to ridicule them, then we lose that Christianity of which charity is one of the cardinal principles. But we may maintain our beliefs, and contend earnestly and Christianly for them with charity for others. Talk with a member of another church, let him understand your ideas, and you his, but don't think less of him because his conscience directs him to keep within his church. An honest difference of views is no ground for ill feelings. This is all the liberality that need be exercised. A denomination cannot be too strong in the devotion of its individuals; it needs strength in well-defined principles to maintain itself against sin; and on common ground that strength is impaired. It is well to be charitable; but it is also well to be thorough, strong and faithful, knowing what you believe, and maintaining it with all your might, though the barriers be ever so troublesome to the "more liberal;" for, when the barriers are broken down by compromise of sincere belief, Satan's way is just that much easier.

WOMAN'S WORK.

The RECORDER'S position in regard to Paul and the women and the churches is too well known to require words here. We have not changed from our position taken years ago, taught us from the beginning of our active career, but we have never been unappreciative of the good work done through our sisters. The work done by our Woman's Missionary Society in the year just closed is a noble testimony to what woman can do in a field that was once considered largely man's, and also a testimony to what may be done in that silence which Paul enjoined.

All mankind is ambitious, and the feminine half is not an exception. Which of us dislikes to adorn a high place? In other times, it is true, the high place for woman was the home, and never will she find a higher; but in these latter years her fields have multiplied so rapidly, and she has so ably and thoroughly demonstrated her usefulness in them, that amazed man has given way to her. Almost before we knew it, women doctors, lawyers, editors, appeared here and there, and now they are in all fields. Of course this is carrying matters too far, and a revulsion will follow. But we are glad that women have demonstrated their independence and ability, and have shown that they are as worthy of higher education as young men; but there are dangers in broadening her field. We are perfectly willing to admit the superiority of women, if they will confine themselves to their God-given spheres; but outside of them, whether superior or not, we do not care to recognize her. They are adapted to many occupations, but some, which they now try to fill, were best adapted to men. Let her be prudent, that she may command reverence and respect not afforded men.

But with all these dangers, woman has many duties in the service of the Lord, far higher than any human duties, in which her natural fitness will easily demonstrate her superiority. They know their duty to their children in the name of Jesus; they cannot know it too well, no more than they can perform it too well. But their duty in the churches is often neglected, and we are glad they are beginning to take a more active part in all church work. Women's missionary societies have long been institutions in this State, but not until recent years have they attained prominence in our denomination. Yet in this time they have demonstrated their great powers, and have not been in a position to excite opposition from any quarter. At the Convention Bro. Willingham especially commended the work of our North Carolina sisters; and they deserved it, and should be encouraged to press onward.

But there are other fields for her labor, and they are right at home. In the church, missionary work may be done with great effect. There are the sick and the weary and the poor, the disconsolate and the heart-sick; and none can so effectively bring consolation in such troubles as a Christian woman. She, too, may have no little influence in making a pastor's life easier. In fact, woman can influence the entire church for good, and she should do it; she could not do half so much with sermonizing as she can do in actions.

WE have indulged many of our delinquent subscribers some time, with the hope that they would remit their dues and renewals within the first month of the New Year. Many have not been heard from, and we hope they will spare us the trouble and expense of sending them personal reminders, by letting us hear from them *as soon as possible*. The date on the label of your paper shows when your subscription expired.

THE present tendency of Christians to neglect Christianity for the sake of politics is traceable to man's desire for controversy. If our religion had as many assailable points in it as politics, it would be the subject of many a discussion between men who now regard it as something uninteresting. If the Bible were studied more, it might not give rise to much disputation, but there would be more conversations about Christianity, and there would be more and better Christians. Let us change our habits; it is well to talk politics, but there is such a thing as overdoing the matter. Study the Bible more, enable yourself to look at politics from a Christian standpoint, and your life and your politics will be better for it.

THE following statement from a leading review is a testimony to the necessity of our Board of Education:

"While educational institutions and everything else have advanced with prodigious strides, the number of properly trained clergymen has remained stationary. In 1870 there were about 43 000 ordained ministers of religion in the United States; in 1880, 64,000: and yet there were no more trained men among the 64,000 than there were among the 43 000. There has been a slight improvement during the last ten years, but nothing in proportion to the increase of population."

This is a startling statement, but we have the figures as quoted from the report of the Commissioner of Education. Of all men the preacher should keep up with the age; he needs education, and must have it. The way to improve the appearance of these figures is to help the Board of Education of Wake Forest College. If North Carolina Baptists do their duty, we have no doubt others will look to theirs.

IT is only natural that in this day of new things, a new religion should be started. We have something really interesting in Theosophy, which first came into prominence a few years ago. It has some characteristic features that do not yet obtain in other religions. It believes in spirits—spirits all around us,—and the apostles of Theosophy "call them up" at will. It cures all ills by the consoling philosophy that all ills are imaginary. It does most anything through its unseen spirits; the miracles of the New Testament are overshadowed by the wonders which it works; but it happens that they never bear close inspection. The leaders of Theosophy are women, most of whom make their living by giving performances at high prices. The strange part about it is that any one will pay any price to witness their second class sleight of hand affairs. But the world is easily fooled, and converts can be made to anything.

DR. J. W. CARTER struck the key-note of many a church trouble—or situation, as some choose to call it—when he said too many of us wish to play "first fiddle," when we were made to play second. It is the old dispute that would have disrupted the ties that bound the disciples together, had not the Saviour intervened, when they disputed over who was to be first in the kingdom—that vain earthly kingdom they imagined was coming. It is not a question with the true Christian as to the station of his service, but as to the quality and the quantity of it. The second fiddle is as necessary as the first, and the brother or sister who consents to labor under the direction of another may do just as much and as good work for the Lord as any one. Some of us were made to be second, and we are glad of it. With all masters and no workers, the kingdom would be very long in coming. Let us aspire to the humbler place, and fill that well, and Christ will be the only First. We may be sure when Christians contend with one another about the first place, they have worldliness in view.

REV. E. M. POTEAT'S article—"The Minister"—in the February number of the *Wake Forest Student* is worthy of more than passing mention. He says that whereas in apostolic times the work of the ministry was divided among several classes of workers, viz., evangelists, apostles, prophets, pastors, teachers, the minister of to-day is at once all these; and, moreover, he must be. With this statement as a premise, he proceeds to outline the fields of the minister's preparation, and the methods: first, what he himself must be; second, his education; and he well says here: "Whatever else the minister knows, or does not know, he must know his Bible—not books about the Bible." We are almost reluctant to state the other requisites to his education; they are discouraging, because of the difficulty with which they are attained. They are, briefly, Philosophy and the History of Philosophy, Psychology, and Sociology. Surely, these are not essentials, and yet were they a part of the education of every minister, the result would not be other than strengthening."

But we do not care to further mutilate so good an article. It can be read to advantage by every young minister, who should realize as early as possible that "his sphere is limited only by the nature and relations of man"; whose ideal should be "the reconstruction of society upon the basis of the gospel; and whose reward "is fellowship with Christ in his work and in his cross."

PERSONALS AND OTHER ITEMS.

....Dr. N. B. Cobb has resigned his work at Dunn.

....We regret to hear of the sickness of our aged brother, Rev. R. M. Sessoms.

....Rev. M. A. Adams has added Oak Grove, Union county, to his pastorate.

....Our readers will rejoice to learn that Sister Yates has arrived in China safely.

....We were glad to see Dr. John Mitchell of Wake Forest in Raleigh last week.

....Help us to make the RECORDER better by sending us the news from the churches.

....Rev. W. B. Beach, Jr., changes his address from King's Creek to Taylorsville.

....Revs. J. K. Fant and T. J. Taylor of Warrenton are engaged in a series of meetings at Littleton.

....We have received the January number of the *University Magazine*. As usual, it is very creditable.

....The next annual meeting of the Executive Committee of the Orphanage will take place January 31st.

....We extend our sympathy to Rev. Geo. S. Best of Kenansville in the sickness of his wife and daughter.

....Capt. W. C. Allen, principal of the late Scotland Neck Military Academy, will enter journalism at Wilson, N. C.

....Rev. O. Bullock, one of our substantial colored pastors, changes his address from Middleburg to Manson, N. C.

....Rev. E. W. Oakes, known as the "Irish Evangelist," held meetings in the Baptist church, Kinston, last week.

....Rev. N. R. Pittman will preach a series of sermons at Mount Airy before he leaves for his home, St. Joseph, Mo.

....Rev. Chas. H. Durham has declined to divide his work, and will give his full time to the work at Bryson City, Tenn.

....Rev. M. A. Adams began a series of sermons on the "Second Coming of Christ" in his church at Monroe on Sunday last.

....The *W. N. C. Baptist* says Rev. A. B. Thomas has been compelled to give up his pastoral work on account of ill health.

....Rev. J. R. Jones has been called to serve Yanceyville Baptist church another year. His address still remains at Milton.

....Rev. I. T. Newton has removed from Carthage to Wake Forest, and will continue to preach at Apex and Flat Rock churches.

....In a revival conducted by Rev. L. H. Greene and others at Bakersville recently, twenty-five professions of faith were made.

....By oversight we failed to include good Bro. Alvin Betts in our list of Baptist preachers in Raleigh in our issue of the 24th.

....In a recent issue we stated that the new book—"Beautiful Joe"—was on sale at fifty cents; it should have been stated sixty cents.

....Rev. Dr. Creasy of Charlotte has been engaged to deliver the baccalaureate sermon before graduating sermon of the A. & M. College of this city next June.

....Rev. M. V. MacDuffie of New Jersey, Dr. J. C. Hiden of Virginia, Dr. T. H. Pritchard and Rev. R. Van Deventer are some of our writers in this issue.

....We will publish Dr. Carter's Convention sermon in an early issue. Any one desiring extra copies of that number will please advise us as early as possible.

....When it is realized that over half the world is either heathen or infidel, contributions to missions will be wonderfully increased. The world is yet the field.

....Rev. L. M. Berry and wife, formerly of North Carolina, now of Booneville, Mo., will celebrate their golden wedding in the near future. We extend congratulations and best wishes.

....Rev. A. D. Hunter is doing good work in his new field. On last Sunday he held three services in different parts of the city, and this week he holds revival services in the Swain Street mission.

....Rev. D. M. Austin is to become a raiser of stock. He has just completed his large barn, 24x100 feet, on his place south of the city, formerly the M. L. Barringer farm.—*Charlotte Observer.*

...Judge Winston makes the following correction to a recent article by him: In article twenty-three on Talks on Law, "There being no will" by inadvertence was omitted from line fourteen—"*nor any* next of kin of the deceased."

....Dr. Hufham of Tarboro, and Bro. Vann of Scotland Neck, recently exchanged pulpits. After his sermon Bro. Hufham collected one hundred dollars from his former flock, which pays off all the indebtedness of the Tarboro church.

....Rev. L. R. Pruitt will deliver an address before the pupils, patrons and friends of Madison High School on Friday night, Feb. 5th, 1894. Bro. Betts, the principal of the school, writes that it is in good condition and improving.

....Dr. Baldwin, one of the most eloquent Baptist preachers we ever had, was engaged in the early part of this century, at first as a supply, at the rate of six dollars per month and fifteen cords of wood by a Baptist church.—*The Baptist (Baltimore).*

....Our churches cannot be too careful in dealing with strange preachers. We would advise them to admit no unknown man to their pulpits without first having investigated his record. A good man will always have credentials, and will not fear investigation.

....Rev. T. DeWitt Talmage will resign the pastorate of the Brooklyn Tabernacle in April next, when he completes the twenty-fifth year of his Brooklyn ministry. Dr. Talmage will continue to preach in pulpit and press and platform, but has no plans of a permanent situation.

....Rev. M. A. Jenkins of Asheville has accepted the call to the pastorate of the Waynesville church. Brother Jenkins was born in Buncombe county, and educated at Judson College. Last fall he entered Wake Forest College, but ill health would not permit him to continue his studies. He has served as pastor of the church at Biltmore.

....Here's good news from Bro. W. L. Wright of Richmond, Va.: "The papers from which you took notice of my sickness had gotten the facts exaggerated. I was in bed only two or three days, and missed only one preaching service. I am as well and strong now as I have been in twenty years. Thanks for letters of sympathy from brethren."

....We were glad to see Rev. I. S. Boyles in Raleigh on his way to Wake Forest College, where he re entered last week. Bro. Boyles left Wake Forest in his junior year two years ago, and since then he has been doing good work in several pastorates. His recent pastorate at Roberdel Fields, Richmond county, has been taken by Rev. J. F. Tuttle.

....P. W. McDonald was excluded from the first district Christian Conference in Kentucky for the vilest offences April, 1893. He is now, we understand, traveling in this State as a preacher of the Christian (O Kelleyite) denomination, and preached in a Baptist church in Wake county on Sunday, 21st. We warn the churches and people against him.

....Rev. J. A. Beam writes: "Our school is fine. We have thirty boarders, and more are coming. Our young ministers, thirteen in number, are a noble set of young men." If there were more such able "feeders" to Wake Forest College in the State, the cause would be greatly strengthened. Bro. Beam says he heartily agrees with Dr. Pritchard on the co educational question.

....We should have been more careful in our statement in regard to the value of the purchased property of the Female University in our last issue. Between $14,000 and $15,000 have been paid out for the property. Other expenses, interests, agents salary, etc., make the total amount paid out a little more than $18 000 dollars. Money is needed now to put the property in order, and equip the buildings.

....With the following words Dr. J. B. Jeter once closed a sermon on "Useful Christians": "The reward of Christian laborers shall be proportioned, not to their success, but to their toil and thankfulness. In the day of retribution, Christ will say: 'Well done, good and faithful'—not successful—'servant'" That thought ought to comfort every discouraged worker in the Lord's vineyard.—*Religious Herald.*

....Here's hopeful news from Brother Blanchard of East Durham: "The Baptists in Durham are steadily gaining ground. A bright future awaits us here. In the near future a Baptist church in West Durham will be constituted and a new house of worship built. As soon as the financial cloud passes over the First and Third churches will have to enlarge their house of worship. Our Sunday schools already crowd us."

....The revival at the Baptist church continues, and the interest is unabated. Monday night ten persons were received into the church and baptized by the pastor. Tuesday night three persons professed conversion and there were many requests for prayer. Mr. Church is preaching strong sermons nightly, and the house is filled to overflowing at each service. The meeting will continue as long as sufficient interest is manifested.—*Statesville Landmark, Jan. 26.*

....Our sympathy goes out to our brethren of the *Texas Baptist Standard*, whose entire outfit was destroyed by fire on the 18th. The *Standard* has been a credit to the great Southwest, and we are glad to know that it will not be delayed an issue by the fire. Its plan of re establishment, which is to get as many subscribers to pay up as far in advance as they are able, is a worthy one, and we hope will meet with great success. Bro. Cranfill had just announced numerous improvements in his paper, and had bought new presses when the fire occurred.

....The fifty-ninth anniversary of the Literary Societies of Wake Forest College will be held on the 14th of February. The following is the program: Afternoon, debate: Should the President of the United States and the United States Senators be elected by popular vote? Debaters—R. L. Freeman, M. P. Davis, affirmative; W. H. Sledge and W. C. Newton, negative. Evening: orations by Jno. D. Robertson and Jul. B. Yates. The officers of the occasion are: President, R. H. Carter; Secretary, T. W. Mullet; Marshalls, Jno. H. Kerr, Jr., W. B. Stokely, S. W. Oldham, S. R. Buxton, W. H. Reddish, J. R. Moore.

....William Shaw, who claimed to be a physician and a Baptist preacher, was killed in a railroad accident (collision) near Henderson on the night of the 18th inst. He had held a revival meeting in Rev. J. J. Fant's church at Littleton since Christmas, and was in Raleigh with the intention of holding meetings in the mission house of the Baptist Tabernacle. He attended one meeting and delivered about a ten-minutes' exhortation. He could not give a satisfactory account of himself, and left here under suspicion. He claimed to be from Mississippi and Louisiana, and said he had relatives in Richmond, Va., and Rutherfordton, N. C.

....Our Bro. T. J. Leary of Morehead City, N. C., wishes to thank his many friends through the RECORDER for their kind letters of sympathy which have been received since his recent bereavement. They are most gratefully treasured, and would be answered privately were it not for his physical inability.

....Rev. Dr. J. A. Mundy is conducting services every night at the Baptist church, the onject being to bring the membership together in the true spirit of the work which is before Christians as members of church organization. His discourse on Monday night was on the text, "Ye are the light of the world," and was of the most tender and impressive character. Christians cannot but be benefitted if they attend these services, and those who are not may hear something which may lead to good results. —*Wilson Mirror.*

....Rev. A. C. Dixon has been in the midst of a great evangelistic campaign in Brooklyn, N. Y., for some time. The New York *Times* describes it as a "great religious wave that has filled thirteen churches nightly with zealous worshippers and brought large numbers of penitents into evangelistic meeting places." Many famous revivalists have engaged in the glorious work, and it appears that inestimable good has been done by them in the "city of churches." A recent issue of the *Times* contains an excellent likeness of Bro. Dixon, and puts him down as the great leader of this movement. Dr. Wharton, Geo. C. Needham, and very many others, have taken prominent parts in these meetings, which will be continued indefinitely.

....Dr. L. G. Broughton writes from Roanoke: "Let me say that Prof. Poteat's 'Studies in the Life and Letters of Paul' are worth to me their weight in solid gold. Surely he will put them in book form, and if so, here is an order for the book. My work is progressing well; am baptizing at almost every service. My congregations are large—always overflowing Sunday-nights. It is said that we have turned away at least five hundred people every Sunday night for a month. The RECORDER is better and better. Those squibs on current events can't be beaten." We are very glad to know that Dr. Broughton will aid Brother Simms of the Raleigh Tabernacle in a series of meetings in March.

....We have received a letter from Dr. Kerr B. Tupper, in which he gave the following statement of facts: "At our Denver Baptist Ministerial Alliance I said that I liked the name 'Christian' because it is biblical; that there is not so great difference between Baptists and Disciples as is generally supposed; that the latter people were in error in the emphasis they place upon baptism; that I had hopes that Baptists and Disciples might some day be organically connected; that I had even had correspondence with prominent pastors on this matter. Only this and nothing more. With my speech every Baptist pastor agreed." There was even less basis of fact than we supposed for the newspaper man's imagination, but he built a magnificent fabric of ignorant and lying conjecture upon it.—*Examiner.*

....Rev. Frank Dixon, recently of Oakland, Cal., has begun his pastoral work with the South church of Hartford, Conn., under favorable auspices. The people have a mind to work, and pastor Dixon has a mind to have them. The congregations are most encouraging, and the pungent discourses of the preacher can hardly fail to bear fruit. New England, as well as New York, appears ready to give hospitality to pastors whose birth and training have been in the South. Pastor Poteat at New Haven has for several years held on his way bravely and successfully under the shadow of Yale, and now the capital city of Connecticut welcomes a representative of the noted "preaching family" of the South. The Dixons seem destined to obliterate Mason and Dixon's line, so far as the Baptists are concerned.—*Examiner.*

....On Dec. 28th, 1884, the Fayetteville Street church, Raleigh, was organized. This result grew out of years of labor in prayer meetings, Sunday school work, visiting and helping the poor, &c. A site was purchased from the State during the administration of Gov. Jarvis and a mission house erected thereon at the lower terminus of Fayetteville street. Brethren Jno. T. Pullen, Sylvester Betts, T. W. Blake and others were prominent in the labors in that section of the city. After the church was organized, God blessed the work and many have been added to the membership. The house was enlarged; but the Master has so constantly blessed the labors of this flock, that the building became inadequate for its purpose. A more eligible site at the corner of Fayetteville and South streets was secured, and a larger, handsomer and a more convenient edifice has just been erected. The old house will be sold to colored people. On Sunday last the new church edifice was dedicated to the service of God. By especial request, Rev. C. A. Jenkens, the eloquent Goldsboro pastor, preached the dedicatory sermon. His subject was "God's Supreme Command of Love," and he treated it in a style that was at once broad, clear and convincing. His remarks with especial reference to the new house were very well taken. After the sermon, Dr. Carter, Bro. Simms, Bro. Stringfield, the pastor, and Bro. Pullen, who has labored so faithfully in this field, made short talks. They were all timely and forceful. Bro. N. B. Broughton made a "collection talk," and about $975 was raised to help pay the indebtedness of the church. The new church building is indeed an honor to the taste and judgment of its builders; is neat, well-arranged and roomy. It is situated in a location to do much toward bringing souls to Jesus, and the church has within it some of the best workers we know of. The attendance at the services was very large. Brethren Cobb, Carter, Betts, Simms, Stringfield and Hunter were on the pulpit.

....We are pleased to learn that Rev. G. W. Harman of Weldon, who has been confined to his room for six weeks by sickness, has recovered.

....The B. B. B. (Baptist Boy's Brigade), though only a year old, has 140 companies in 19 States and in Canada. It is already called a "movement," and will soon "demand recognition." It has not started a paper yet, but of course that will come in due time. Everything cannot be done the first year, you know. We expect some "live, progressive" woman will start the B. G. B. (Baptist Girl's Brigade) or the B. G. U. (Baptist Girl's Union) or something of the kind. It would never do to let the boys get ahead of the girls.—*Western Recorder.* Our cotemporary may be "slightly off" on the question of Paul's whereabouts, were he now alive, but it never fails to make a centre-shot against the "movements."

....Those who were in attendance at the Baptist Sunday-school last Sunday morning were made happy by the reading of a letter from Col. J. M. Heck, and the announcement that he had become so much better that he was able to take short walks. But the sad news that our brother was declining, and could not live but a few hours came Monday. His family has been called to Philadelphia, and at last accounts he was sinking. We shall hope and pray that Bro. Heck's life may be prolonged, yet we recognize that God knows best, and will do the best. Miss Fannie Heck, who was taken to Philadelphia last week for treatment, was improving when last heard from.

Only Sixty Days—Progress on the Debt.

The report of J. D. Boushall, Treasurer, for 1892, showed the reception and disbursement for all the work of the Convention to be $76,420 81, and his report for 1893 showed $124,307.36 This was a gain for 1893 over 1892 of $47,886 55. The total cost of the work of State Missions for the year ending with the Convention at Elizabeth City was $16,666 97, and of the Sunday-school department was $5,491.62. The Board, however, had to report a debt to the Convention of $3,097.10 on State Missions, and $2,086 94 on the Sunday-school department—total debt to be provided for, $5,186 74. The $3,097 10 is due to thirty two faithful, hard-pressed, worthy Baptist preachers for services as missionaries. The $2,086 94 is due the American Baptist Publication Society for Bibles, books, and Sunday school literature, which the denomination has received through the Board.

The Convention referred this debt and the manner of providing for it to a committee of six wise and well informed brethren. Their report, presented by T. B. Wilder of Louisburg, which was unanimously adopted, directs the Board to make an effort during the next sixty days to find one hundred individuals or churches who will, on condition the entire $5,000 is provided for, pay $50 each in ninety days from January 1st, 1894.

At a meeting of the Board, December 20th, the following was unanimously adopted:—

"*Resolved*, That the Corresponding Secretary be requested to secure, if possible, by April 1st, 1894, the debt of $5,000 now on the Board, according to the plan and instructions of the Convention; and, further, that he present this claim (1) to the members of the Board; (2) to Executive Committees of Associations; (3) to churches formerly aided by the Board, but now self-sustaining, and (4) to individuals and churches as he may be able to reach them."

I have used my energies and time for the past thirty days in obedience to the instructions given. The brethren have written very kindly; even when they could not give they have showed their deep interest, and have told me their condition. Some of them have told me to write again "on the home stretch" and they would do their best. Thirty days of the time given have past. The following amounts have been promised:

21 persons have pledged $50 each;	$1,050.00
7 persons have pledged $25 each;	175 00
12 persons have pledged $10 each;	120 00
5 persons have pledged $5 each;	25 00
1 person has paid $5;	5 00
1 person has paid $1;	1 00
Total pledged and paid to date,	$1,376 00

I have written to more than two hundred brethren and sisters from whom I have not yet heard. I now desire, oh how anxiously! to have each of them write me. Others have kindly written that they will let me know soon what they can do. It was not the desire of the Convention, nor was it the plan of the Board, to have public appeals made through the papers, or to congregations, for this work; but at the meeting of the Board January 23d, 1894, after a careful survey of the field, and due consideration of all that had been written to me by wise brethren from all parts of the State, the following was unanimously adopted:—

"WHEREAS, The Convention lumped the debt of $2,000 on the Sunday-school department, and $3,000 on the State Mission department, and instructed the Board to secure, if possible, 100 persons who would each pay $50 to liquidate the debt; and, whereas, it now seems wise to separate these two amounts, and to secure *first* the $3,000 due on State Missions, and to ask all pastors, churches and individuals to aid in this work; therefore

Resolved, That the $3,000 now due the missionaries for work in the Conventional year ending Nov. 1st, 1893, be secured, if possible, by April 1st, 1894, and that *every pastor, church, and individual member, be urged to co-operate and aid in securing this amount.*"

One-third of the time has passed, but not one-third of the original amount has been pledged. Only sixty days remain. Will not every pastor and church aid this work on the above proposition? You have the facts before you. This article gives you the progress made. The prospects are good. If we can have the general co-operation of the pastors and churches, every dollar of the debt will be paid by April 1st, 1894. Write me, please, and tell me what *you* or *your* church will do by that time. While due credit will be given to your church for all its members who give on this proposition, I hope you will send the name and amount of each contributor with the contribution.

C. DURHAM

Over Land and Sea.

OPEN DOOR IN INDIA.

In Upper Burmah the missionary is meeting with the favor and aid of the officials. They give money and lumber for building, and send their children to mission schools. How Dr. Judson would rejoice could he see the present opportunity, and how his zeal would glow with the prospect of entering those open doors in Burmah with the gospel.

LIBERALITY AMONG THE CHRISTIANS IN HEATHEN LANDS.

Some native Christians in South Africa recently built a sanctuary costing $13,000, all given by themselves.

The Karens maintain their educational and religious institutions and send the gospel to others.

They sustain the work in Upper Burmah, and have sent missionaries into other countries.

One Burmese Christian woman gave twelve hundred dollars, the first contribution to Judson Memorial chapel in Mandalay.

A Baptist church in Prome, Burmah, recently sent seventy five dollars to the Missionary Union, when they heard how much the Union needed help.

Not all the Christians in China are "Rice Christians," as they have been called. In a station established in 1883, three churches are soon to be self-supporting. Two others now provide for half their support.

Let our people get acquainted with the converted heathen and be convinced that they make as efficient followers of Jesus as we who have the advantage of gospel influence.

It is expensive to be a heathen. Ancestral worship costs one half of the time of the female population to prepare articles for sacrifices and offerings, and $150,000,000 in cash per year to sustain it. Some of our church-members who feel it an expensive business to belong to the church ought to live in China and be obliged to submit to the demands of Confucianism or Buddhism.

RELIGIONS IN CHINA.

Taoism, founded upon the teachings of a reformer of the seventh century before Christ.

Confucianism. In the sixth century before Christ, Confucius combined all that he could learn from Taoism, and others before him, with the best results of his own thinking, and gave the people a moral system of ethics and political science.

Judaism found its way into China about one hundred years before Christ.

Buddhism came from India to China a little while before the seige of Jerusalem by Titus in the year 70 A. D.

Mohammedanism came in China in the eighth or ninth century, and to day there are 30,000,000 followers of the Moslem faith.

Romanism effected an entrance into China in the thirteenth century. For an hundred years they had great success; then declined for two centuries.

Protestantism began with Robert Morrison in the first part of this century. Since his day, converts, schools and churches have multiplied. About fifty years ago there were not more than one dozen native converts; now there are more than 50,000.

In China proper there are 386,000,000 souls. The women of India hold the destiny of their country. They are worth saving.

THE SUCCESS OF THE GOSPEL IN THE SOUTH-SEA ISLANDS.

In 1777, Captain Cook, while referring to the effort to carry the gospel to the islands of the sea, said:

"It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice; and without such inducements I may pronounce that it will never be undertaken."

By a motive stronger than "public ambition" or "private avarice" the Christians have been stirred up to give the gospel to them.

What a mistake Capt. Cook made! You can pass from isle to isle and find a nice church and comfortable home for the teacher or preacher.

R. V.

A Mistake Corrected.

It is never too late to correct an error; and the more necessary is it to do so, when the error comes from so distinguished and usually reliable source as the admirable President of the Baptist State Convention of North Carolina. Dr. Marsh, in his article in the RECORDER of Dec. 6th, 1893, describes the time and place of the founding of the Baptist State Convention. He says it was in a *barn* in the town of Greenville, N. C.

The *fact* is, that the meeting referred to was held in the parlor of the former residence of the late Mr. Gorham (not Gorman, as the types had it).

The Tar River Association, at its fifty-sixth anniversary, appointed a prayer-meeting to be held in that same parlor, at 9 a. m. A large number of the delegates did assemble there at the appointed time, and a most solemn and impressive hour it was to all of us.

Mr. Gorham educated three sons at Wake Forest College, and Mrs. A. M. Lewis, his daughter, still resides in the city of Raleigh, and is a member of the First Baptist church.

THOS. E. SKINNER.

Miscellanea.

FROM T. H. PRITCHARD.

THE LAST ISSUE OF THE RECORDER,

was one of the best I have ever seen of the paper. The amount of matter, editorial, and otherwise, was extraordinarily large and it was excellent in point of merit.

OUR BOYS AT THE SEMINARY.

One of them writes me as follows: "I have heard it said that some Baptists in North Carolina object to the Seminary on the ground that students who go there rarely go back to their own State when they get through. I do not know how far this is true, but as far as it is true, it might be well to stop and consider whose fault it is. Of course, they can't go back if no church calls them. They are in want of work, and are obliged to go where churches do call them. And I think they are perfectly right in doing so." He then goes on to say that *five* of the North Carolina boys, now there, will not return, and that they would much rather find work in their own State that any where else, and adds for himself: "My financial situation, as well as strong desire for work make it important that I should know before leaving here what I am to do." J. S. Corpening, W. M. Gilmore, J. W. Millard, C. J. Thompson and Jas. J. Kendrick are the names of the young men who will leave the Seminary in May. Brother Thompson, who was pastor, I think, at Lumberton for a while, will lack only two studies, Hebrew and Latin, of being a full graduate, brethren Gilmore and Millard will be eclectic graduates, and Brother Kendrick, if he gets through, of which I presume there is no doubt, will be a full graduate. They are all good men and not only good preachers, but men of excellent character, and we should by all means secure them at once. I have heard that so much do the students from Missouri think of Brother Thompson that they are trying to have him settle in that State. Let us bring our boys back home; we need such men badly, and if we don't invite them to return we shall have no one to blame but ourselves.

REV. J. B. SOLOMON, D. D.

A letter from this esteemed friend of other days, dated Hawesville, Ky., Jan. 19, says: "I am by God's forbearing mercy still in the land of the living, having passed my seventieth natal anniversary yesterday, and am enjoying a good degree of health and physical vigor for one of my age. I preach every Sunday two sermons and sometimes three and am thankful for the privelege.

I will say that my dear wife is still spared to me by the goodness of our kind heavenly Father, and is now sitting by my side, preparing her lesson for her Sunday school class of nine young men. Ours is a small town, on the banks of the Ohio, of about 1,200 people. I hope I am truly thankful to God for the honor he has put upon my poor labors here. Of course, I know that my days are very few now, and I want the summons to find me at my post and ready. Pray for me my dear brother. I read the BIBLICAL RECORDER with loving interest, and was highly pleased with your articles on Co education. Your views as to the location of the Baptist Female University are the correct ones. Wake Forest is the place, above all others for that school. I am interested in everything that concerns North Carolina, especially, North Carolina Baptists. I wish I could talk with you six days and twelve hours a day. I hope to be able to write for the RECORDER soon. I think there are a few of my old friends in North Carolina who would love to hear from me occasionally."

I wish to say, in conclusion, that I always read what J. T. Albritton writes; he knows how to use a pen, and has something to say. I know no man in the State better qualified to do the needed work of writing a history of the Baptists of North Carolina.

Expression of Appreciation.

The members of the Plymouth Baptist church, wishing to make public expression of the high appreciation and esteem they have for Rev. J. F. Tuttle, their former pastor, did on the 16th day of November, 1893, in conference assembled adopt the following resolutions:

Resolved 1st, That in all the relations of life, we recognise in him all the noble traits of character that constitute the high-toned, honorable Christian gentleman.

Resolved 2d, That as a neighbor, he was kind, social and entertaining; as a friend, true and steadfast; as a counselor, wise and conservative; as a preacher, eloquent without affectation; as an expounder of the gospel, learned without ostentation.

Resolved 3d, That the great work done by him here under adverse surroundings will ever be a living monument to his ability as a preacher and his consecrated Christian life.

Resolved 4th, That by his able ministry, prudence and wisdom, he gave to the church here a power and influence for good it never before possessed, and lifted the Baptist standard in all this surrounding country to a much higher plane than it had ever before occupied.

Resolved 5th, That we commend our beloved Bro. Tuttle and his noble Christian wife to all those with whom they may be associated in their new field of labor as being worthy of their confidence, kind consideration and Christian love.

Done in church conference.

E. LUDFORD, *Moderator.*

J. W. BRYAN, *Church Clerk.*

A man lives but once; why should he live like a drone, a slave or a dunce? A man who does not labor six days in a week is a drone. A man who cannot rest one day in seven is a slave. And a man who is either a drone or a slave in this age of enlightenment is a dunce.—*Joseph Cook.*

"Movement for Unity."

"PLAN TO CONSOLIDATE THE BAPTIST AND CHRISTIAN DENOMINATIONS."

Dear Recorder:—I send you to day a clipping from the *Republic*, a daily paper published in St. Louis, with the above heading, which was doubtless intended to be somewhat sensational as something new under the sun. But I wonder what the editor of the aforesaid paper has been doing if this is the first time he has heard of this Campbellite fallacy. I use the term "Campbellite" in no invidious sense, for I have many warm, personal friends among them. And there may be, and I believe there are Christian people among them, but as a denomination they deny from our standpoint the fundamental principles of Christianity. You and I for a long time have heard the disciples of A. Campbell preach union for, lo, many years, even from the day they began what they call the current reformation, while using every means in their power to detract and divide Baptist churches.

It seems to me if a man was half-way sincere in advocating union, he would not try to divide and pull down others. Baptists have always been advocates of union on Bible terms, and are ready for it now. If Dr. Keer B. Tupper wishes to unite with the Campbellites, I doubt not but they will make it easy for him to do so, but he will find he is much less than the Baptist denomination. I should be much opposed to the whole Campbellite fraternity coming into the Baptist ranks. What do we want with such a mass of unconverted, deceived baptized membership? We already have enough unregenerate persons in our churches, with all our caution in receiving members, without inviting those in with the false belief that in the act of baptism they are made Christians, and are not saved without it.

If we had all the Campbellites with us today, in less than twelve months we would be compelled to withdraw the hand of fellowship from half of their ministry for preaching heresy.

I have heard no expression about the matter yet in Missouri. While we have some Baptist preachers who will receive into their churches Campbellite baptisms, the larger body of our ministers and churches are true to the Baptist or Bible faith, and would not be ashamed to be called Anabaptists, as many have done before.

I stand by the time-honored Baptist Bible doctrine of salvation by grace through faith, and not of works, yet God has created his people in Christ Jesus unto good works. God's people work not to be saved, but because they are saved by Christ the only Saviour.

L. M. BRAY.

Boonville, Mo., Jan. 22, 1894.

"Dr. Shaw"—Meeting in Littleton.

In my absence two strangers came to Littleton, and the deacons asked them to hold services on Sunday. The Lord was with them from the first. I found the church in a state of revival. It was evidently the work of the Spirit, and I could say nothing against it. The services continued a week, "Dr. Shaw" doing the preaching—and he did it well—and "Capt. Dunlap" conducting after meeting. I "wired" for Bro. Taylor of Warrenton, and he came to the help of the Lord. "Dr. Shaw" went to Raleigh, and the meeting continued, Bro. Taylor aiding the pastor. Some dozen conversions; church revived; great grace upon us all.

"Dr. Shaw" returning to Littleton on night freight, was run into and killed. Saturday a. m. funeral services at Littleton.

J. K. PARE.

Littleton, Jan. 29, 1894.

Literary.

"The most popular technical journal." The vast importance which the electrical interests of the present day have assumed may be inferred from the fact that a recent issue of *The Electrical World*, the leading weekly journal devoted to electricity, contains no less than 100 pages, and over 300 business announcements in its advertising columns, an amount of matter only exceeded by that of one other industrial or technical paper in the United States—the journal representing the iron interests. *The Electrical World*, which is an enterprising and handsomely illustrated weekly, is called "the most popular technical journal," and is said to have more subscribers among the general reading public than any other technical periodical. The subscription price is only $3.00 a year, which includes postage, and the publication office is 41 Park Row, New York.

An article of unusual interest has resulted from an expedition of behalf of *Harper's Magazine*, made by Joel Chandler Harris in company with a skilful artist, Daniel Smith, to the scene of "The Sea Island Hurricane," off the coast of South Carolina. It was this strange region which was devastated by the great storms last autumn, which killed 2,000 people and left 30,000 homeless and suffering. Among them for the past few months Miss Clara Barton, with a staff of workers from the Red Cross Society, has been dispensing much needed relief. Mr. Harris viewed all the interesting features of this work, and his well-known conception of negro character has enabled him to present such a picture of the disaster, the suffering, and the work in progress as no other writer in the South could give. The illustrations present a realistic glimpse of the curious life on these islands. The article in this number is devoted largely to a description of "The Devastation." An article in the March number will treat of "The Relief."

In ordering goods, or in writing concerning anything advertised in this paper, you will confer a favor if you will say that you saw the advertisement in the BIBLICAL RECORDER.

Talks About Law—No. 24.

BY JUDGE R. W. WINSTON.

CONTRIBUTORY NEGLIGENCE.

Never, perhaps, in the legal history of North Carolina has the subject of contributory negligence received so much attention as within the past few years. The reason can, no doubt, be found in the fact that there are many more corporations in existence than ever before; more machinery is in use; more accidents occur; and more damage-suits are brought.

In such suits, sometimes, two questions arise for the jury to pass upon: first, was the defendant negligent? And second, was the plaintiff guilty of contributory negligence?

A man is walking over a railroad bridge. An engine and cars rush by. He is killed. Can his personal representative recover damages because of the killing?

Now, this will depend, if the railroad is negligent, whether it might have avoided the accident, notwithstanding the negligence of the trespasser, as we shall presently see.

If the jury should find that the accident could not have been avoided by the railroad, the plaintiff would get no damages. But if the jury should find that the railroad, itself negligent, might have avoided the accident, notwithstanding the negligence of the deceased, damages would be recovered.

Perhaps the railroad was negligent; but perhaps also the deceased was a contributor to his own injury. That is to say, the deceased was a trespasser; he was on the bridge of the railroad; a notice, posted at the bridge said, "Keep off this bridge"; and so, of his own head, he brought about his own death; or, knowingly, took his chances.

To this the representative of the deceased replies, "Even if the deceased was negligent, still the railroad might have avoided the accident."

So it is seen that a third question generally arises: "Despite the contributory negligence of the deceased, might the railroad have avoided the accident?" This is the vexed question.

Some cases are plain and simple. For example: a train of freight cars is standing at the depot. A man comes along and, being in a hurry, does not walk around them, but attempts to crawl under. The cars are moved, and he loses his leg.

Now, was the railroad negligent? Perhaps so, because it did not ring the bell or blow the whistle when it started, and stood across the street longer than the law permits. Was the plaintiff guilty of contributory negligence? Yes, he knew it was dangerous to crawl under the cars. But, could the railroad have prevented the accident, after discovering the negligence of the plaintiff? Not at all, because the negligence of the plaintiff was the immediate, proximate, instant cause of the accident. And so, perhaps, no damage would be recoverable. But there are cases where the railroad sees the foolish conduct of man and his imminent danger, in time to stop the cars and prevent the injury.

If they do see it, or if they ought to see it, by the law, and fail to see it, and the railroad itself is negligent, and the accident occurs when it might be avoided, the defendant is answerable in damages. This difference exists when a man is on the railroad track, and when a beast or a little child is. The man is presumed to know his danger and the engineer does not have to blow or stop, except in exceptional cases, for the man. But a beast or a little child does not know the danger, or perhaps how to avoid it, and hence the engineer must blow and must stop, if he can, when the latter class get on the track in front of the engine. And even when a grown person is seen on the track, if the engineer discovers that he is in so dangerous a place that he cannot escape; as for example on a high, but narrow, trestle or bridge; or if the person is known to the engineer to be deaf; or an idiot or lunatic; or to be drunk; or to be asleep on the track; in all these cases it is the duty of the engineer to use every effort, consistent with the safety of his train, to stop and avoid the accident. And if he fail to do so and the accident occur, through the negligence of the railroad, it is a case for damages. The law, being humane, says, you must not take human life, although the person foolishly expose himself to danger. You must use every means that is provided to avoid accidents of this kind.

So far we have been speaking of trespassers on railroad tracks. Now a person who simply crosses the track of a railroad at a public crossing is not a trespasser. And in considering any question of damage, it may be highly important to the plaintiff's case that he was no trespasser.

There is another rule of law, and it is this: not only must the railroad not kill or injure a person (if they can avoid it) whom the engineer can see, but whom he ought to see. Now, whom ought the engineer to see? All are are agreed that he ought to see, and ought to keep a constant lookout to see, persons who are using the highways over the railroad track at public crossings, or in cities and towns, or in other places where experience has taught him that human beings usually pass along or over the railroad track.

But it is contended that the failure of the engineer to see every trespasser who comes on the track at places and points remote from the haunts of man does not subject the railroad to damages when accidents occur in these circumstances. For example: a little child is run over and killed by the engine. The jury find, first, that the little child, or its mother, was guilty of contributory negligence; that the railroad was likewise negligent; and, lastly, that the accident might have been avoided by the defendant, notwithstanding the child's negligence. The engineer states that he did not see the child. The point is, "Ought he to have seen it at all [illegible]?" It was a level, clear track, it [illegible] day, and the child might have [illegible] five hundred yards away. The [illegible] "You were a trespasser, and my duty does not require that I shall keep a constant lookout and actually see everything that happens on the track in cases of this kind. I stopped just as soon as I saw the child. Hence, I did my duty."

This is a real case that occurred in Northampton county (except that the child was not killed). The turning point in the case is, if the engineer or the fireman did not actually see the child, ought they to have seen it? and is the road answerable in damages for their failure to see it. When this case is decided, I will make known the opinion.

In our next, we will consider damages arising from the use of spring-guns and steel-traps and the like; from falling in old wells not properly covered over; from dangerous machines, &c.

Gospel Hindrances.

Lest we should hinder the gospel of Christ.—1 Cor. 9: 12.

Three things chiefly occupied the mind of the great preacher to the Gentiles. First, to preach the gospel. "Woe is me if I preach not the gospel." Second, to defend the gospel. "I am set for the defence of the gospel." Third, not to hinder the gospel. "Lest we should hinder the gospel of Christ." In our efforts to preach the gospel, and to defend it against error, we ought to be careful lest we should hinder the gospel. We may hinder the gospel both in its progress and reception. As to its reception, many hinder by their indifference. Preachers ought to be full of zeal, and all the Lord's people in earnest. The world expects us to be enthusiastic in the cause we represent, and if we are not, we lower the cause in the estimation of the world. Indifference in pulpit or pew hinders sinners from receiving the gospel. If politicians manifested no more zeal for their principles than many of us do for the gospel of Christ, they would find themselves with a small following. If the liquor men were as indifferent to the cause they represent as many Christians are toward the precious cause of Christ, we might look for prohibition at an early day. Those who have accomplished most in any direction have been characterized for zeal. Many are indifferent as to their attendance at church, Sunday-school and prayer meeting, and of course are indifferent as to the work of the church. The world expects us to do our best, and we ought not to be content with any thing short of our best. Many hinder the gospel in its reception by their inconsistent lives and conversation. The world expects the followers of Christ to be good men and women, and we must be good, or we will never enter the kingdom of heaven. Perfection ought not to be expected of us, but the world has a right to require a high standard of Christian living. So many of us hinder the gospel by our unchristian conversation; and the preachers are not always excepted. The conversation of many on their way to church, while there, and on their return, is such as to make an unfavorable impression on sinners. The Lord's people may hinder the gospel by speaking lightly of the sermon or the preacher in the presence of their children or before the unsaved. If the sermon has not helped us, it may have helped some one else, and if the preacher has not much influence with us, maybe he has with others. Some preachers indulge unduly in telling jokes, and jokes that at times are a bit smutty. Some of us have known preachers whose usefulness and influence were greatly curtailed by their jokes and yarns. It has been said of some ministers that when in the pulpit it seemed they ought never to go out, and when out, ought never to go in. Preachers may hinder the reception of the very gospel they preach, and Christians may hinder the gospel they give their money to support. The gospel is hindered in its progress to the heathen by the expenditure of too much money at home. Many churches have rendered themselves unable to give largely to send the gospel to the heathen by building, or undertaking to build, too costly church edifices. Our church houses ought to be neat, commodious and comfortable, but beyond this have we the moral right to spend the Lord's money to erect costly edifices with lofty steeples and costly furniture, while the heathen are dying without the gospel, and the last words of the Master ringing in our ears, "Go ye into all the world, and preach the gospel to every creature," and men feeling called of God to go to the heathen, and saying, "Here am I, send me," and the means wanting. But somebody says that the temple was the finest building ever erected. Very well, but there was but one temple, and if the Jews had undertaken to build all their synagogues as costly and fine as the temple, it would have impoverished the whole nation hopelessly. The gospel is hindered in reaching the poor by too fine and costly church houses and by making the worship and service of God too formal and fashionable. The poor feel they cannot dress themselves and children well enough to attend church and Sunday school at the fine and fashionable church, and hence stay away. While our Saviour was a friend to all, he was specially the friend of the poor. It might do us all good to study the last of the twenty fifth chapter of Matthew, and examine the reasons the Saviour gives for saying, "Come ye blessed," &c. What the world needs most is not pomp and show, but a pure, simple, spiritual and devout worship and service of God and not of man. Preachers may hinder the gospel by too frequent changes in their pastorates, when the changes are often to better salaries. The preacher is entitled to a living and something over and above for old age, but when the preacher manifests something like a covetous spirit, and that I am seeking *yours* more than *you*, he is hindering the gospel. We must not preach the gospel to live, but live to preach the gospel. We must not make merchandise of the gospel. We ought to stop now and then, and seriously consider whether we are helping or hindering the gospel.

J. W. THOMAS.

Hibriten, Jan. 16, 1894.

From Boonville, N. C.

Dear Bro. Bailey:—Our little town is beautifully situated, and is a remarkable little place in some respects. I took charge of the work here in Aug. last, both as principal of Yadkin Valley Institute and pastor of the church. The work moved on very smoothly till the time came either to compromise some of our principles or to take a decided stand for the Baptist cause, and when I took the stand, the storm arose. The Baptists have by far the ascendency in number, but some few are decidedly in need of more *backbone* religion. The Methodists are weak in number. They have their preaching once each month, and on that day we have no service to conflict. But from the time I came here, we have had our prayer-meeting service every Sunday night. In November at their service on Sunday they announced that they would have preaching that night. Of course, we had our regular service as usual, and then the storm cloud exploded because I did not recall my appointment. The Methodists stopped their children from school, and said many hard things. But I am sorry to say that the trouble was caused by a few weak-kneed Baptists who tried to occupy a middle ground—so afraid of losing popularity—that they try to compromise with the Methodists and say: "They need our help—they are few in number—we ought to help them on—we ought to help them support their preacher, etc., and give way for their service in order to keep down hard feelings."

But notwithstanding all that has passed, our congregations still increase, and our church is growing larger and stronger. Seventeen have united with the church during my charge of it. I hope soon to have more copies of the RECORDER among us. I expect to try to induce every family in my church to take it.

Yours in the work,

J. E. GREENE

Boonville, Jan. 17, 1894.

Horsford's Acid Phosphate,

Makes an Invigorating Drink,

with water and sugar only. Delicious.

Acknowledgments for Kernersville Church.

Dear Recorder:—Please acknowledge the amounts named below for Kernersville church:

Liberty church, Liberty Association, $2 15; J. M. Bennett, 1 00; New Friendship ch., 8 65; H. A. Brown, 5 00; J. K. Fant, 1 00; Mrs. Bettie Laugenhour, 1 00; Hugh Beeson and wife, 2 00; A Friend, 25c; Reynoldson ch., 3 99; Cool Spring church, Chowan Association, 2 36; W. B. Waff, 5 00; Madison church, 5 50; Charlie Tedder of Florida, 10 00; J. Van Lindley, 10 00; Rich Fork ch., 3 75; A Friend, 1 00; Collected by Miss Lilly Moore at Thomasville, 6 25.

We worshipped in the new house last Sunday, but the work is not quite completed. We held meetings elsewhere only four times And though the time has been short, we have no shoddy house; faithful work has been done. We had brethren in the church who took hold, and with others outside have scarcely regarded the time. Many friends have stood by us and done faithful work. Small boys have worked like beavers. We have *all* worked and the Lord has blessed our efforts.

But, brethren, we are needing money *now* to pay off some bills already due and others that will be due in the near future. Brother pastors, won't you call the attention of your churches to this call? We were deprived of our house by an act of God, and feel therefore that we have some claim upon the brethren. Quite a number have responded. Dear reader, won't you help, and try to get others to help? If you can do something in the future, drop me a postal, saying so. This is the last call through this medium.

HENRY SHEETS.

Lexington, Jan. 17, 1894.

The Effects of La Grippe.

My Dear Sir:—I gladly give you my opinion of the Electropoise. I consider it Science's best gift to man. It has been of such wonderful benefit to me that I feel as I could not say too much in its favor. A very severe attack of Grippe in the winter of 1890 left me with a shattered nervous system and almost no digestive power at all, and for eighteen months people in Hades had as much fun and as good a time as I did. I tried Allopathic, Homeopathic and "jam of the fence" remedies all to no good. The Electropoise has made me almost myself again, and I believe will eventually make me a better man. It has been used on every member of my household of seven children from the youngest up to their mother (who is also a convert) with marked beneficial results; so much so, that I have not paid one penny for drugs since it entered my house the first of last March. I have recommended it to many who have taken my advice and I have never known of any one to regret having done so. It is the most economical physician on earth. I would not be without one under any circumstances.

Yours truly, JAS. D. MCNEILL.

Office of Merchant Mill,

Jas. D. McNeill, Prop.,

Fayetteville, N. C., Aug. 16, 1893.

Dec. 18th, 1893.—Mr. McNeill writes us: "The continued use of the Electropoise increases my confidence in its power to cure."

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J. C. Scarborough, Chairman; C. Durham, Cor Secretary; N. B. Broughton, G. M. Allen, C. T. Bailey, J. N. Holding, W. N. Jones, J. D. Boushall, L. O. Lowrey, W. G. Upchurch, T. W. Blake, J. H. Alford, J. W. Carter, T. E. Skinner, E. McK. Goodwin, W. R. Gwaltney, N. B. Cobb, M. T. Norris, J. C. Caddell, F. P. Hobgood, J. C. Ellington, C. J. Hunter, C. W. Carter, E. C. Holloman, T. H. Pritchard, H. C. Olive, W. A. Montgomery, S. B. Brewer, F. S. Biggs, H. L. Watson, A. M. Simms, R. E. L. Yates, J. Hartwell Edwards, J. P. Wyatt, G. J. Dowell, C. W. Blanchard.

Ashe and Alleghany, Jas. Eller; Atlantic, J. C. Whitty; Alexander, D. W. Pool; Beulah, W. R. Brooks; Brier Creek, W. A. Myers; Brunswick, J. M. Long; Brushy Mountain, R. A. Spainhour; Caldwell, J. V. McCall; Cedar Creek, H. B. Downing; Central, P. A. Dunn; Catawba River, Samuel Huffman; Cape Fear, E. W. Wooten; Columbus, A. McKennon; Chowan, E. F. Aydlett; Eastern, L. R. Carroll; Elkin, J. S. Kilby; Flat River, R. H. Marsh; Green River, C. B. Justice; King's Mountain, H. F. Schenck; Liberty, James Smith; Little River, J. A. Campbell; Mecklenburg and Cabarrus, C. Gresham; Mt. Zion, W. O. Tyree; Pee Dee, L. Johnson; Pilot Mountain, H. A. Brown; Raleigh, O. L. Stringfield; Robeson, E. K. Proctor, Jr.; Sandy Creek, O. T. Edwards; South Fork, J. S. Bridges; South Yadkin, J. B. Holman; Stanly, E. F. Eddings; Tar River, R. VanDeventer and R. T. Vann; Three Forks, N. S. Farthing; Union, A. C. Davis; West Chowan, J. B. Brewer; Yadkin, J. G. Burrus; Montgomery, W. M. Bostick; Bladen, W. S. Meekin; Mitchell, L. H. Greene; Yancey, J. W. Biggs; French Broad, T. M. Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W. L. Poteat, President; W. R. Gwaltney, Cor Secretary; W. B. Royall, D. W. Allen, C. E. Brewer, J. M. Brewer, J. B. Carlyle, L. Chapell, P. A. Dunn, W. B. Dunn, W. H. Edwards, P. W. Johnson, W. C. Lankford, L. R. Mills, J. B. Powers, F. M. Purefoy, N. Y. Gulley, C. E. Taylor, J. F. Lanneau, Elder John Mitchell, R. E. Royal, W. J. Ferrell, J. C. Fowler, F. W. Sikes and J. C. Maske, J. C. Caddell, T. E. Holding, A. F. Purefoy.

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TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

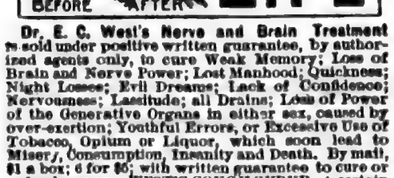
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Gentlemen: The chemicals I bought of you for making "Home Fertilizer" continue to give satisfaction. I only use it under cotton. You know I must think it good, or I should not have used it so long. This makes 16 or 17 years that I have been using it, and its use has made me able to pay for it cash, not on crop time.

Yours truly, THOS. S. EVANS.

CHERAW, S. C., Oct. 16, 1893.

Messrs. Boykin, Carmer & Co.:—

It gives us pleasure to say we have been using your Home Fertilizer for more than fifteen years continuously, and expect to continue to do so. Of course, we are entirely satisfied that it pays us to use it.

Respectfully, J. W. MCKAY. R. M. MCKAY.

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Top-Dress all Crops with CEREALITE



JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? WE guarantee 6 boxes to cure any case. You only pay for benefit received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured. Piles Prevented. Dr. West's Liver Pellets, the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 30 Doses 25 cents.

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NORTH CAROLINA

Baptist Almanac

FOR 1894.

NEEDHAM B. COBB, Editor and Proprietor,

will be ready for delivery about the 25th of November, 1893. It will contain much valuable statistical and historical information, besides sketches of deceased Baptist ministers and prominent laymen.

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Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 28. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	3 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 30 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma.		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson ...	12 45 a m		10 35 p m
	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 26 p m
Arrive Tarboro..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m Kinston 7.55 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.20 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.40 p m; arrives Plymouth 9.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.35 a m and 11.45 p m.

Train on Smithfield, N. C. branch leaves Goldsboro daily except Sunday, 6 05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

In the Observatory.

BY M. P. M.

BRO. C. W. BLANCHARD.

The Observer has an "eye out" for anything bearing upon the question of young people's societies, and hence read Bro. Blanchard's article on "Church Annexes," in the RECORDER of January 10th, with careful scrutiny and interest. He desires to "offer a few feeble remarks" on the question. Our brother lays great stress upon "*the church*" of Christ. What is the object of such an organization? For what purpose are such institutions perpetuated? The Observer assumes that the prime object of such organization and perpetuation is to execute the great command of our of our Lord, "to preach the gospel to every creature;" "to teach all nations." That such work is given us to do, there is no sort of question; but the method of doing it was left to the "sanctified common sense" of those who have it in charge at any particular time. Bro. B's own illustration is against his theory. The office of deacon was established "out of a necessity" which had not hitherto existed, and was "a method" of carrying out the Saviour's command. Every step taken by Baptists in the prosecution of the Lord's work has come in the same way—is the outgrowth of the necessities of the case. There is no special warrant in the word for the formation of associations, conventions, missionary societies, educational or philanthropic organizations, originating with God's people for carrying on the Lord's work, and yet no one believes them to be contrary to the Lord's will.

It was very amusing to see Bro. Hufham flourishing his New Testament around in our late Convention in his speech against young people's organizations, as though it was any more against such societies than it was against the organization of which he had been a leading spirit for many years. Some things are funny.

There is no work a church can do for Christ "as a whole." All must be done as individuals working in concert with other individuals. A church cannot run a Sunday-school as a body; it must be done by individuals working under the instruction and direction of the body; but a Sunday-school is no more the "church at work" carrying out the commission "to teach," than a missionary society is the "church at work" carrying out the commission "go into all the world and preach the gospel to every creature." The question is not one of "annexes" or "prefixes" to the church, but the best method of doing what Christ commanded, which always includes training and discipline. The object of the organization of an army is to carry out the commands of the governing power, but there are many things to be done by the officers, and those to whom the commands are given, which are not mentioned in the commands themselves. And so in carrying out our Lord's commands there are many things to be used that are not specified in the word. The questions involved in young people's organization are very simple: first, do we need the young people in our church work? second, do they need any sort of training for Christian service? third, is it wiser for the pastor and older members to see to this training, or leave them to go without, or get it in some undenominational society? These questions do not need any discussion from me; the statement of them is sufficient. A good brother made a speech at the Convention against organization of young people's societies, maintaining that "the church was sufficient." And I could not help remembering that the said brother had preached for several years to a church, and when he left, about the first thing his successor did was to reduce the membership by exclusion from 220 to 90—a revival out of the church of 130 members. Evidently that church needed something that it did not have.

WHERE I AM AT.

The announcement was made that Observer had resigned the care of the church at Lincolnton, and other churches wanting pastors suppose of course that he is "open to a call," and hence are writing to him. But he desires to say that he was only preaching to the church at Lincolnton one Sunday in the month, and that he does not propose to give up his field for the present; he does not see any reason why he should, as he feels that his call is to do foundation work and develop "hard-fields," and to that work he is giving himself, preaching three times every Sunday, and sometimes four. He has not yet determined whether he will go away from Lincolnton or not. His association with the membership of the church here—every one of whom would have preferred him to continue as pastor—has been exceedingly pleasant, but it may not be best for the cause for him to remain. The hardest place any man ever tried to fill is that of an ex-pastor. It takes more "grace, grit and gumption" to fill such a place than any other. Observer is of the opinion that it is always better for a pastor when he resigns, from any cause, to go somewhere else to live. In this Association there was a great work to be done, and my brethren, in whose judgment I have great confidence, think that I can be of some service in this work, and I have written these lines to say that it is my present purpose to stay in this Association. This may not be of any interest to the mass of RECORDER readers, but as churches were writing me from this and other States about work I thought it might not be out of place to let them know where I am at, and that I expect to be "at the same place," for awhile at least.

From Baltimore.

Dear Bro. Bailey:—I want to write a short letter through the RECORDER to my friends in the Old North State to let them know that I am still living, and that we have just closed one of the most glorious meetings I have ever attended; and I have attended Moody's, Sam Jones', Earle's, and Pearson's several times.

Dr. H. M. Wharton begun a series of meetings at my church on Christmas day, and what a Christmas we have had!—everybody delighted. Wharton may not have the logical acumen of some of the D. D 's, but he has an unlimited drawing power. We have had a pentecostal meeting. He charmed the people as he does everywhere he goes.

He had to leave for another appointment last week in New York, and Dr. Barron preached for us this week. Wharton made the people laugh, but Barron made them cry, and our people are delighted with them both.

There must have been more than two hundred who made profession. The Lord only knows how many *converts* there were. I have already baptized a large number—several Catholics among them—and others will follow Sunday night. "The Lord hath done great things for us whereof are glad."

I have entered upon my fourth year as pastor of Broadway church, and the brethren have increased my salary two hundred dollars above that of last year; beside, they made me a present of a purse filled with greenbacks as a Christmas gift.

A happy new year to all my friends in the Old North State. R. B. COLLIER.

Baltimore, Md., Jan. 20, 1894.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.

An Epitaph.

BY HIGHT C. MOORE

C–old blast of death! Thy chilling breath
L–aid here a victim true and brave—
A– gentle dove, a lovely flower,
U–nrivaled song in gloomy hour,
D–elightful star, pure crystal wave;—
I–ll earth deserved a life so high,
A–nd Claudia dwells beyond the sky.

"Church Annexes."

My object in writing this article is to call the attention of the readers of the RECORDER to Brother Blanchard's article on "Church Annexes." He says:

"Our fathers largely neglected to encourage or work in the Sunday-school, which is not an appendix but the church itself in the exercise of its most potent function for good. Now, let us, one and all, oil up this piece of machinery, and put it to work for all it is worth."

Now, suppose we do put the Sunday-school to work, as the brother reasonably suggests, where will you get your society work from? There will certainly be no room in churches for society organizations to work.

Whether it is good for the superintendent to lecture every Sunday, I can't say; but I believe the pupils ought to lecture and lead in prayer every Sunday; yes, every religious pupil, big or little, ought to be taught in the school to lead it in prayer at any time when called on, and also to lecture the school on texts of Scripture. Thus schools can be "run for all they are worth."

But, say some, "Neither little children, nor all big children, can lecture and lead in prayer." Right here comes in our big mistake. Train them and teach them; then all in school who are Christians can both lecture and lead in prayer.

Why can big children and also little children stand before large congregations at our school commencements and talk like preachers and lawyers? Simply, because they are trained and educated up to that point. Then let us leave the miserable, old, uniform, dead ruts of monotony in our Sunday-schools and teach the pupils, old and young, to be workers in the vineyard; yes, lively material, living epistles instead of dead ones.

O, how strange! We go to Sunday-school week after week and year after year, and never once enter into the spirit of the work! Yes, we go without any purpose in the world, only just to go. We ask our parents for many things before we start to Sunday-school; but after we get to the Lord's house, our heavenly Parent's house, notwithstanding we need so much, we don't ask him for needed good.

We have not been taught to do so in the Sunday school. Our Sunday-schools, as a rule, are dead formalities. May the Lord open the blinded eyes of Sunday-school leaders! R. Q. A. TEAGUE.

Farmington, N. C.

Two to Quarrel.

You have often heard, "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed.

Dolly never came to see Marjorie without a quarrel. Marjorie tried to speak gently; but no matter how hard she tried, Dolly finally made her so angry that she would soon speak harsh words, too.

"Oh, what shall I do?" cried poor little Marjorie.

"Suppose you try this plan," said her mamma. "The next time Dolly comes in, seat yourself in front of the fire and take the tongs in your hand. Whenever a sharp word comes from Dolly, gently snap the tongs, without speaking a word."

Soon afterward in marched Dolly to see her friend. It was not a quarter of an hour before Dolly's temper was ruffled and her voice was raised, and as usual she began to find fault and scold. Marjorie flew to the hearth and seized the tongs, snapping them gently. More angry words from Dolly. Snap went the tongs. More still. Snap.

"Why don't you speak?" screamed Dolly in fury. Snap went the tongs.

"Speak!" she cried. Snap was the only answer.

"I'll never, never come again, never!" cried Dolly.

Away she went. Did she keep her promise? No, indeed! She came the next day, but seeing Marjorie run for the tongs, she solemnly said, if she would let them alone, they would quarrel no more forever and ever.—*Christian Age.*

A Presumptuous Fly.

Just now, as I sit at my table writing, there is before me a horse-fly entangled in a spider's web. About an hour ago I saw that fly get caught in the snare. He was walking about on the window pane, and now and then would touch one of spider's threads. But with one buzz of the wings the thread would break and he would continue his walk. Thus it went on for awhile until at last he touched a place where the meshes were closer. Here he buzzed and struggled as before, but the strength that could break one thread easily enough could not break dozens of them together. He seemed encumbered, too, with the broken threads which he had been dragging about. Just then a very small spider, about half so large as the horse fly's head, came out and began drawing the threads closer and spinning new ones about his wings and legs, until he was so tied up as to be perfectly motionless. And now that little spider is feasting off his dead body.

It would seem that men might be warned of their danger by falling once or twice into sin. It seems that that fly might have gone away when he touched the outside thread, but no. It kept on till it was caught in the web. And so we, with just a little wisdom, and not warned by touching the outside threads, go on until we are caught in the snare. Not a few walk into the snare of Satan after abundant warning and with open eyes.—*Selected.*

Above Everything Else

Dr. Pierce's Golden Medical Discovery purifies the blood. By this means, it reaches, builds up, and invigorates every part of the system. For every blood-taint and disorder, and for every disease that comes from an inactive liver or impure blood, it is the only remedy so sure and effective that it can be *guaranteed*.

If it fails to benefit or cure, you have your money back.

These diseases are many. They're different in form, but they're like in treatment. Rouse up the torpid liver into healthful action, thoroughly purify and enrich the blood, and there's a positive cure. The "Discovery" does this, as nothing else can. Dyspepsia, indigestion, biliousness; all bronchial, throat, and lung affections; every form of scrofula, even consumption (or lung-scrofula) in its earlier stages; and the most stubborn skin and scalp diseases are completely cured by it.

Mild, gentle, soothing and healing is Dr. Sage's Catarrh Remedy. Only 50 cents; by druggists.

Mother's Bible.

It is wise never to censure people until you fully understand just what you are talking about. Here is a story to the point:

"What is the meaning of this?" said a minister, coming into a house and taking up a tattered copy of part of the Scriptures. "I don't like to see God's Word used so"—for indeed the book had been torn right in two.

"O sir," said the owner of the half Bible, "do not scold until you hear how it came to be thus. That was my mother's Bible. When she died I could not part with it, and my brother could not part with it, and my brother could not part with it, and we just cut in two; and his half has been the power of God unto salvation to his soul, and my half has been the power of God unto salvation to mine."

What a change came over the good man's countenance after this more than satisfactory explanation! And he left more than ever convinced that there is a mighty transforming power in God's Word.—*The Children's Friend.*

Magnetic Nervine, the great restorative, will cause you to sleep like a child. Try it. Sold by Jno. Y. MacRae, druggist, Raleigh.

Religion is a chain of gold which attaches humanity to the throne or rather to the heart of God.—*Fournier.*

Some church-members talk too much.

Cuticura

Works Wonders In Curing Torturing Disfiguring Skin Diseases

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 34 p m	3 17 a m
Ar. Danville	5 40 p m	5 05 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 21 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 50 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	‡6 05 p m	*4 45 a m
" Greensboro	7 38 p m	6 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	5 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	1 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 50 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*5 35 a m	‡12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 55 a m
" Raleigh	10 30 a m	7 20 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

‡Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 p m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m Oxford 7 44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m, daily except Sunday, 11:45 a m, daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:30 a m, daily except Sunday, 4 30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
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Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville June	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 43 p m	.....	.....
Ar Greensboro	2 15 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	6 25 a m	.....
Lv Maxton	.....	7 37 a m	.....
Lv Red Springs	.....	8 17 a m	.....
Lv Hope Mills	.....	9 12 a m	.....
Ar Fayetteville	.....	9 55 a m	.....
Lv Rameur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville June	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Rameur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L. at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 124.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 55 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	5 30 a m
8 30 p m	Lv	Raleigh	Ar	5 15 a m
9 36 p m	Lv	Sanford	Lv	4 05 a m
10 16 p m	Lv	Southern Pines	Lv	3 22 a m
11 00 p m	Ar	Hamlet	Lv	2 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	9 10 a m
11 20 p m	Lv	Rockingham	Lv	9 15 a m
11 58 p m	Lv	Wadesboro	Lv	8 41 a m
12 50 a m	Lv	Monroe	Lv	7 55 a m
2 00 a m	Lv	Chester	Lv	6 18 a m
3 14 a m	Lv	Clinton	Lv	5 07 p m
3 57 a m	Lv	Greenwood	Lv	4 25 p m
4 21 a m	Lv	Abbeville	Lv	4 00 p m
5 19 a m	Lv	Elberton	Lv	3 00 p m
6 18 a m	Lv	Athens	Lv	2 05 p m
6 54 a m	Lv	Jug Tavern	Lv	1 28 p m
7 30 a m	Ar	Atlanta, East'n	Lv	12 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	Henderson	Lv	2 39 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 90 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 p m connects with No. 117 at Washington.

No 124 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor car, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 124, Raleigh to Charlotte; No. 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with through Sleeper for points South, via Atlantic Coast Line.

*Daily. †Daily except Sunday. H. W. B. D. Dunn.

For information relative to schedules apply to Ticket Agent, or A. J. Cox, General Agent, Raleigh.

O. Y. SMITH, Gen. Manager.
I. T. MYERS, Gen. Pass. Agt.
JNO. C. WINDER, Gen. Supt.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

State News.

Statesville is shortly to have a shoe factory.

A promising deposit of mica has been discovered in Buncombe county.

One mild case of small-pox was reported from Wadesboro, January 23d.

The Mann-Arrington mines near Rocky Mount are being rapidly developed.

Hon. Jas. S. Battle, a prominent citizen of Nash county, died on the 26th of Jan.

The dry-kiln of the Aberdeen Lumber Co., was destroyed by fire on the 20th; loss $8,000.

Gov. Carr has accepted an invitation to deliver an address at the Newbern midwinter fair.

Two miners from Montana have leased and are working a gold mine in Chatham county.

Capt. M. E. Carter will take charge of the collectorship of the Western District on the 1st of February.

The trial of E J Fuller for the murder of Ben Parker, was commenced at Fayetteville on the 25th.

The number of newspapers published in this State is given as 240 by the Bureau of Labor Statistics.

Governor Carr has commissioned Bishop Cheshire chaplain of the North Carolina naval reserve battalion.

Mr. Fred H. Pendleton, a former citizen of Iredell county, committed suicide at his home in Virginia recently.

It has been agreed that the Philadelphia mint coin $15,000,000 in gold eagles and double eagles by March 1st.

Fred S. Utley of Apex, Wake county, a student at Trinity College, Durham, died on the 21st inst., of peritonitis.

A. A. Underwood was recently fatally injured by a boiler explosion is his saw-mill at Broadway, Moore county.

A bill has been introduced in Congress appropriating $75,000 for the erection of a public building in Winston.

It is stated that Greensboro is to have a new system of electric lights, and an electric railway in the near future.

A little child of T. W. Grubbs, at Germanton, Stokes county, fell into a well, Monday, and was drowned.—*Ex.*

The Raleigh Chamber of Commerce has enthusiastically endorsed a plan to hold another State exposition in Raleigh in 1895.

On the 20th inst. two negro children were burned to death in Northampton county, having been left in a house alone by their mother.

Gov. Carr has made requisition of the Governer of Missouri for Charles Hensley, charged with murder of his cousin in Madison county.

Mr. Robert Everett an employee of the Wilmington cotton seed oil mill had his arm broken in three places while oiling machinery on the 26th.

C. D. Jones, a prominent young farmer and magistrate was brutally murdered eight miles north of Shelby, January 19th by Lawson Howell, a negro.

Near Fayetteville, Monday night week, John Burkett, white, was fatally injured in a fight with Wm. Campbell and Wm. Smith, both colored. The negroes are in jail.

Mr. Gus Russell of Mecklenburg and one of his children have died recently from poison. The entire family was made ill from eating pie made of canned cherries.

Hansford Barnes of Little River township, Alexander county, while turkey hunting some days ago, was shot and killed by the accidental discharge of a gun carried by a neighbor.

The trial of Tom and Cal Coley for the murder of a peddler near Franklinton some time ago was held in Franklinton last week. One of the defendents has been convicted; the jury is "hung" as regards the other.

In a rear-end collision on a freight train and a "mixed train" near Henderson on the night of the 25th inst., two men were killed and two injured. Conductor Coley of the "mixed train" has been charged with neglect.

Quite an exodus of farmers from Cabarrus and Stanly counties is reported. A recent issue of the Charlotte *News* stated that dozens of the most thrifty families in Stanly have gone to Texas, Arkansas and other Western States in the past six weeks.

Fort Caswell, at Southport, it is stated, is to be rebuilt and garrisoned with a small force. The government will put up new brick barracks on the site of the old Fort Johnson. The property is now occupied by the signal service.—*Ex.*

Governor Flower and a number of other prominent citizens of New York, escorted by the Albany Burgesses Corps, will stop in Raleigh February 2d on their Southern tour. They will be handsomely entertained by the Raleigh Chamber of Commerce.

Martin D. Denning of Black River township, Cumberland county, was recently discharged from the Insane Asylum at Raleigh, where he had been confined nearly a year, and returned to his home. On Sunday the 21st inst., he became dangerously insane and attacked his two sons in law, J. L. Starling and Rolandus Gainey. He succeeded in throwing Gainey and getting on top of him. The latter called for help and Starling rushed in with a gun and shot Denning, killing him instantly. A jury was summoned and an inquest held. After inquiry into the circumstances of the killing, the jury rendered a verdict of "self-defence," and Starling, who had given himself into custody of Deputy Sheriff, was released.

The failure of the North State Improvement Company of Greensboro has caused the assignment of a number of prominent people in different sections of the State who were endorsers for the company. Among those who have recently assigned are Dr. W. C. Benbow of Greensboro, Capt. Gilmer Winston, Dr. W. A. Lash of Walnut Cove, and J. H. Fulton of Mt. Airy. The Greensbore correspondent of the Charlotte *Observer* writes that paper that Col. J. Turner Morehead of Spray, this county, went to Wentworth Wednesday night to make an assignment. He was also one of the endorsers. Our people sympathize with Col. Morehead in his present troubles and hope that he will emerge from the difficulties without sustaining serious losses. We understand that the failure of Col. Morehead will not effect his cotton and woolen mills at Spray. J. D. Williams and E. J. Lilly, Pres. and Cashier of the Bank of Fayetteville, have also assigned. We are glad to learn that the embarassments are only temporary.

General News.

The widow of Wm. F. Thackeray died in England recently.

The militia was ordered out to suppress trouble in Charleston, S. C., last week.

The people of Sicily are in rebellion against Italy. They complain of taxes and rents.

The German Emperor and Prince Bismark, his erstwhile chancellor, have become reconciled.

The Democratic caucus at Washington has voted to introduce the income tax and tariff bills jointly.

The rumor that the insurgents and the Brazilian government had agreed on a mediator, is untrue.

Both Dunn and Bradstreet report last week's business livelier and more promising than in some time.

A ferry boat, with six sailors on board, was swamped near Baltimore on Friday last. The sailors were drowned.

A mob lynched three men at Russell, Kan., on the 21st. They were charged with the murder of a man last July.

Constance Fennimore Woolson, well known as an author, committed suicide in France last week. She had been suffering with the grippe.

The debate on the tariff bill closes on the 1st of February. It will, in all probability, pass the House. A sharp contest in the Senate is anticipated.

Active hostilities exist between Nicaragua and Honduras. The United States has sent Admiral Stanton and the *Kearsage* to protect her interests in the two countries.

The prize fight in Florida last week occurred despite all opposition. It proved a disappointment, and will be resultant of good in that the States will be more careful in the framing of their laws hereafter.

The pension appropriation bill, recently introduced in the House, carries $151,581,570. It is stated that $17,000,000 will be appropriated for river and harbor improvement.

The House committee has reported adversely on the bond issue. Definite action has not yet been taken. From the number of offers received, it is certain the bonds would find a good sale.

A mob of six hundred strikers near Pittsburg attacked the mine laborers on the night of the 26th. Several buildings were destroyed and considerable damage done before the mob was subdued.

The municipal government of Guthrie the capital of Oklahoma Territory, has become so corrupt that a convention of the citizens has been called to take the matter of restoring good government in hand.

The following is the latest statement of the associate banks showing the following changes: Reserve increase, $6,288,550; loans decrease, $914,300; specie increase, $3,265,700; legal tenders increase, $4,369,900; deposits increase, $5,388,200; circulation decrease, $65,000. The banks now hold $109,048,000 in excess of the requirements of the 25 per cent. rule.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

The man who is climbing the Alps has but to follow his guide and set his foot in the right spot before him. This is the way you and I must let Christ lead, and have him so close to us also that it will be but a short way to behold him. Sometimes young Christians say to us: "I am afraid to make a public confession of Christ; I may not hold out." They have nothing to do with holding *out;* it is simply their duty to hold *on.* When future trials and perils come, their Master will give them help for the hour, if they only make sure they *are his.* The short view they need to take is a close, clear view of their own spiritual wants, and a distinct view of Jesus as ever at hand to meet those wants. If the fishermen of Galilee had worried themselves over the hardships they were to encounter, they might have been frightened out of their apostleship and their eternal crowns.—*Theodore L. Cuyler, D. D., in "Stirring the Eagle's Nest."*

From Bro. Tatum.

Dear Bro. Bailey:—I could present my best wishes for season, but they would be out of date before reaching you. Our best Christmas gift this year is the return of mother Yates. She, with Mr. and Mrs. Seaman, reached Shanghai December 19. After having been sick during the summer and fall she is very weak and much reduced. We hope that with rest and care she may regain her strength, and be spared yet a long time to us and her church.

I have had it on my heart to write the RECORDER a letter for three months, but with the present force at this station, I hardly have time to say: "We are well and very busy." I want to tell you about a brother Presbyterian and how he prayed for us Southern Baptists, but not in this note.

Fraternally,
E. F. TATUM.

A Genius for Helping.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public and he does not try. He is not worth $3 000, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him. He finds time for a pleasant word to every child he meets, and you'll always see them climbing into his one horse wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him in the street. —*Selected.*

Why throw away your money for every new cough syrup, when you can buy that standard remedy Dr. Bull's Cough Syrup?

There are many wrong ways in doing a right thing, but there is no right way in doing a wrong thing.—*United Presbyterian.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Franklinton S S, $3.99; Society ch, South Yadkin, 5.00; Greensboro ch, 5.00; W M S, Greensboro ch, 5.00; Gardner's ch, Tar River, 1.41; Ebenezer ch, Stanly, 1.00; Aulander ch, 3.85; J W Fleetwood, 1.00. Total, 25.25. Previously reported, 536 41. Total this year, 561 66.

Foreign Missions—Garner ch, Raleigh, $1.30; Franklinton S S, 3 08; W M S, Sawyer's Creek ch, (Japan), 6.00; S S Mis Society, Kinston, 4.70; Mrs M Jeffries and Mrs J W Fagan, Keyser, N C, 3.33; Ebenezer ch, Stanly, 3.00; S S, First ch, Fayetteville ch, Robeson (Japan), 21.00; W M S, Scotland Neck ch, (Japan), 5 76; Cedar Rock, N C, 36c; Mrs J W Powell, Grists, N C, (Japan), 5.00; Sunbeams, Warren Plains ch, 1.65; W M S, Mt Tabor ch, West Chowan, 3.00. Total, 58.11. Previously reported, 674.24. Total this year, 732.35.

Home Missions—Franklinton S S, $3.74; Warrenton ch, 8.80; Mrs M Jeffries and Mrs J W Fagan Keyser, N C, 3.33; Ebenezer ch, Stanly, 1.00. Total, 16 87. Previously reported, 279.53. Total this year, 296 40.

Education—Franklinton S S, $3 37; First ch, Raleigh, Central, 36.50; Fayetteville Street ch, Raleigh, 9.00; Society ch, South Yadkin, 5.00; Aulander ch, 1 94; Ebenezer ch, Stanly, 50c. Total, 56.31. Previously reported, 90.06. Total this year, 146.31.

Orphanage—Garner ch, Raleigh, 50c. Franklinton S S, 4.22; Ebenezer ch, Stanly, 2 00; First ch, Fayetteville, 22.51; S S, Aulander ch, 10.00 Total, 39.23. Previously reported, 211.58, Total this year, 250.81.

Sunday-schools—Franklinton S S, $2.96.

Church Extension—South Yadkin Association; $85.93.

Oxford Orphan Asylum—Franklinton S S, $3.19.

Ministerial Relief Fund—Aulander church, $5.00. Previously reported, 127.74. Total this year, 132.74.

Colored Institutes—S S Mis Soc, Kinston ch, 93c.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Jan. 27, 1894.

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Are just what every sower needs. The merits of Ferry's Seeds form the foundation upon which has been built the largest seed business in the world. Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Free for the asking.
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(Tasteless)
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25 cents a box.

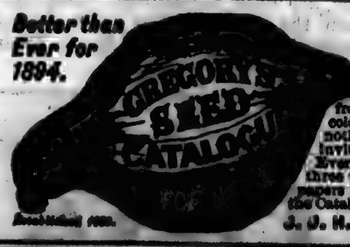
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To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash
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Is Different from Others.
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J. J. H. GREGORY & SON, Marblehead, Mass.

If you are a sufferer from La Grippe or its effects, it will pay you to read the letter of Mr. Jas. D. McNeill of Fayetteville, in this paper.

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"cures when all else fails."

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La Grippe Again.
The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.
ATLANTA, GA., Nov. 28, 1893.
In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe.
L. STUART.

MONTGOMERY, ALA., Oct. 13, 1893.
About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip.'
MRS. GEO. TINDALE.

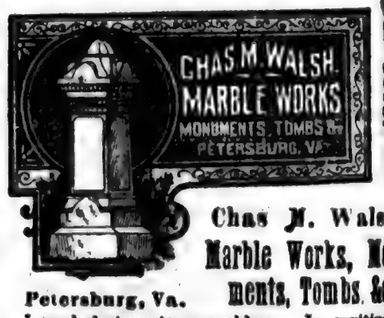
SWEETWATER, TENN., June 23, 1893.
My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.
J. T. BARROW,
Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 31, 1893: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."

Keep the bowels open with Germetuer Pills.
KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

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M. P. MÖLLER, Hagerstown, Md.

Funds Received for Cove Baptist Church.

Dear Bro. Batley:—Please acknowledge the following contributions for Cove Baptist church:

J. E Peterson, W. G. Britt, K. E. Bizzell, J. J. Robinson, W. T. Faircloth, E. W. Cox, R. M. Freeman, H. E. Grant, D. M. Stanley, H. Weil & Bros., and Mr. — Parker, one dollar each.

Rev. C. A. Jenkens and J. M. Beatty, two dollars each.

Kinston Baptist church, $12.50.

E. L. Edmondson, J. D. Daniel, and C. C. Whitworth, 50 cents each. G. E. Thurston, 25 cents.

Total, $35 30.

We have just got our house so we can use it. We owe near fifty dollars on it now, and it will take about one hundred dollars to finish it. Now if fifty brethren and sisters will send me one dollar each to liquidate this debt, we will finish our church without further aid. Remember this is in a section of the State that have but very few Baptists. I do not think there are more than seventy-five or eighty outside of Newbern in this county. We have a population of at least 10,000 outside of Newbern in the county. Supposing one half to be colored, and half of the whites to be too young to become Christians, then we have a population of 2,500 that are old enough to become Christians now. So you see we have only three Baptists out of every hundred that are old enough to join the church.

Brethren, this is mission ground for the Baptists if we have any in the State. We need your prayers and your money to establish the Lord's cause in this most destitute section. Send your prayers to the Lord of heaven, and your money to the undersigned, and see if he will not doubly pay you back in heavenly treasures.

Be it known to the honor of the Newbern Baptist church, that there are not any appropriations made to this field outside of the county. The only aid we have received outside the county is acknowledged in this article. Brethren, we need your most hearty co-operation from all over the State to evangelise this most destitute field.

Yours fraternally, J. W. Rose

Cove, Jan. 25, 1894.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Resolutions of the Lincolnton Baptist Church.

Whereas, Our pastor, M. P. Matheny, has seen fit to resign the care of this church, and that it came about without any suggestion from any member of this church, and that he has done more for the advancement of Christ's kingdom in this church, even under very great difficulties, than any could expect. Be it therefore

Resolved, That it is with great reluctance that we accept his resignation, in which he gives us no other alternative but to accept. That we hereby acknowledge our gratitude to him for what he has done for us, assuring him that we have only the kindest feeling for his welfare and will ever pray for his success whereon the Lord may direct him. That we have been inspired with perfect confidence in him as a minister and citizen, ever loyal to Christ and his fellow man, and that he has satisfied the people of the foregoing facts that even enemies have been made to rise up and praise him. We heartily commend him to the confidence of all, and bid him welcome to continue his home in our midst.

Resolved, That a copy of these resolutions be spread upon the minutes of this church, a copy be given Bro. Matheny, and copies the Biblical Recorder with request to publish.

Adopted in church conference, January 21, 1894. J. Thos. McLean, *Clerk*.

The proprietors of Salvation Oil will pay a large reward, if any certificate published by them is not found genuine.

An Appeal for Help.

Dear Recorder:—Maysville, a mission field in the Atlantic Association, is struggling to complete a house of worship. This place is twenty miles from Newbern on the Norfolk, Newbern and Wilmington Railroad. We are the first to occupy the ground. Let me appeal to the pastors and brethren to help us now. We have the house enclosed. We have the endorsement of the Executive Board of the Association. The people have done nobly. Help us brethren. It will be a good investment.

J. H. Vernon, *Missionary Pastor*.

Pollocksville, N. C.

Thirteenth Annual Report of N. C. Horticultural Society.

The North Carolina State Horticultural Society, having left a small supply of its Thirteenth Annual Report, will send copies to citizens of the State only, so long as the supply lasts, for the cost of postage and packing—three cents each copy.

This is a very complete and voluble report and should be in the hands of every intelligent farmer, fruit grower and amateur gardener in the State. The contents include select lists of fruits and vegetables the most successful in this State; kitchen garden calendar, chrysanthemum and tuberose growing; a chapter on canning and preserving fruits and many other articles by well-known fruit men.

Those who want the Report should order at once before the supply is exhausted. Address, Gerald McCarthy, Secretary State Horticultural Society, Raleigh, N. C.

If any man turns religion into raillery by bold jests, he renders himself ridiculous, because he sports with his own life.—*Tillotson*.

Mexican Items.

We need a strong man to follow brethren McCormick and Rudd as pastor in Zacatecas and to have charge of the work in that State. The foundation was well laid. A good house of worship has been built. It is a fine field and one of our strategetic points. Who feels called of the Lord to take this inviting field?

We need several men for Southern Mexico, where American pluck and enterprise are building railroads, so that "the good news" may be hurried on to those who have never heard of Jesus as the only true Savior. Who will go? Who will help support those sent? Eighty-four have been baptized on this field and nearly as many more stand approved for baptism. We need an abundance of grace and spirital power to train these new converts aright.

In November and December I assisted in the dedication of two Chapels built without any help from the States. One was the Centennial offering of the missionaries in Mexico to the Foreign Mission Board. It is valued at $1,200. It is finished, paid for and dedicated. We are doing our utmost by precept and example to teach the natives self-help.

We are supporting a missionary in Brazil and very soon we will support another among China's teeming millions. All the missionaries in Mexico live in native houses. One church built a parsonage for the American missionary. Two or three missionaries live in their own homes (native house) and the remainder occupy "hired houses."

Mrs. Chastain, Mrs. Goldsmith, Miss Cabaniss and Miss Barton are in the States. Brethren Chastain and Goldsmith will follow later on.

Bro. Wilson edits and publishes the best Sunday-school paper in Mexico. It is self-sustaining. Our Baptist paper *La Luz* is taking on new life.

Our church in this city grows slowly, but we have some signs of spiritual development. A candidate for baptism was received at our last prayer meeting. I raised $135 the other day towards furnishing our meeting house.

There is great encouragement just now to Americans to invest in coffee plantations in this country. W. D. Powell.

Toluca, Mex., Jan. 17, 1894.

Beecham's pills for a bad liver.

The February *Forum* will contain an impartial review of the whole Hawaiian controversy by the eminent historian, Mr. Jas. Schouler of Boston, who as a student of international law has gone over the whole matter especially for *The Forum*—to make it plain, without any partisan purpose to serve.

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be thinks tough glass isn't good for his busines

Pittsburgh. Geo. A. Macbeth Co.

MARRIED.

POOL—PULLY—On Jan. 24th, 1894, at the residence of the bride's father, by Rev. J. A. Beam, Mr. G. L. Pool and Miss Emma B. Pully.

BARNETT—WALTERS—On Dec. 13th, 1893, at the residence of the bride's mother, by Rev. J. A. Beam, Mr. T. B. Barnett and Miss Texie Walters.

GILLIS—WORDS—On Dec. 9th, 1893, at Olive Branch church, Person county, by Rev. J. A. Beam, Mr. Joseph Gillis and Miss Mollie Words.

TURNER—EDWARDS—On Dec. 13th, 1893, at the residence of Mr. S. Jones, by Rev. J. A. Beam, Mr. A. C. Turner and Miss Annie Edwards.

WILLIFORD—ROYSTER—On Dec. 9th, 1893, at the residence of the bride's father, by Rev. J. A. Beams, Mr. P. L. Williford and Miss Maggie Royster.

PEARCE—BOYETTE—On Jan 17th, 1894, at the residence of the bride's father, in Hertford county, N. C., by Rev. D. Cale, Mr. J. A. Pearce and Miss Ella D. Boyette.

JOYNER—BLOW—On Jan. 17th, 1894, at the residence of the bride's father, in Northampton county, N. C., by Rev. D. Cale, Mr. A. G. Joyner and Miss Maggie Blow.

GRIFFIN—JOYNER—On December 14th, 1893, at the residence of the bride's sister, in Northampton county, by Rev. D. Cale, Mr. N. E. Griffin and Miss Claudia Joyner.

ROYSTER—WILKERSON—On January 17th, 1894, at the residence of the bride's mother, by Rev. J. A. Beam, Mr. Willie Royster and Miss Keturah Wilkerson.

LASSITER—McDANIEL—On Jan. 17th, 1894, at the residence of Mrs. Ellen Jenkins, Hertford county, N. C., by Rev. D. Cale, Mr. J. Atlas Lassiter and Miss Mattie McDaniel.

BASS—THOMPSON—On Jan. 3d, 1894, near Chadbourn, Columbus county, N. C., by Rev. T. J. Cobb, Mr. Ashley Bass and Miss Delithia Thompson, both of Columbus.

ALLEN—DUNNING—On Jan. 11th, 1894, at the residence of the bride's father, in Northampton county, N. C., by Rev. D. Cale, Mr. James H. Allen and Miss Sarah J. Dunning.

McCORMACK—COBB—On Jan. 17th, 1894, at the residence of the bride's father near Alfordsville, N. C., by Rev. T. J. Cobb, Mr. W. W. McCormack and Miss Sallie G. Cobb, both of Robeson.

DIED.

EVERS—Nancy Evers, wife of William Evers, died January 11th, 1894. Sister Evers lived a faithful member of Hickory Grove Baptist church for many years. She was a kind mother. She leaves six children and many friends to mourn their loss. May the Lord comfort the bereaved.

W. M. Brisson.

Bladen county, N. C.

CARPENTER—Mrs. Jane Safrona Carpenter, wife of Rev. D. Carpenter of Lincoln county, N. C., after years of severest suffering, quietly passed in spirit, Jan. 20th, 1894, to the Father. She was a member of the Baptist church. She lived meekly and died peacefully. Death is swallowed up in victory.

M. O. Carpenter.

Wake Forest, Jan. 25, 1894.

WASHAM—Little Essey Lee Washam, grand-daughter of Sister Jane C. Rodgers, (whose obituary appears in this paper), departed this life Jan. 16th, 1894, aged three years, eleven months and sixteen days. We give her back to God with sad and aching hearts. We expect to meet her in heaven, and there live with her forever.

W. J. Wyatt, *Pastor*.

GILMORE—James D., son of J. C. and A. E. Gilmore, died at his home in Moore county, of la grippe, Jan. 21, 1894. He was born Oct. 13, 1867, was a member of Cool Springs Baptist Baptist church about ten years. For two years he was in business at Gray, West Va., where he was taken sick. He came home for treatment, but alas! a mother's care was not sufficient. C. V. Booker.

Wake Forest, Jan. 23, 1894.

PAGE—Near Morrisville, N. C., on Dec. 26th, 1893, after a long and painful illness, Bro. Oscar H. Page, aged sixty-six years. He had been a consistent member of Morrisville Baptist church for a number of years, and adorned his profession by "a godly walk and pious conversation." His pastor, Rev. W. S. Olive, preached the funeral sermon to a large concourse of sorrowing friends. "Blessed are the dead who die in the Lord."

Friend.

CARTWRIGHT—On Jan. 22d, 1894, Mahala Cartwright, the beloved wife of W. A. Cartwright, departed this life in the fifty-fifth year of her age, from their delightful home in Pasquotank county, N. C. Sister Cartwright has been a devout Christian for many years and a faithful member of Woodville Baptist church. After many weeks of painful sickness borne with patient meekness, she found happy release and went home to her Heavenly Father's house, where she joined four children who had gone before. She left a devoted husband and six living children to deeply mourn her departure. A large company of her neighbors attended her funeral in token of their esteem for her many Christian graces and neighborly kindnesses. Around her cold form the writer preached the gospel of blessed hope to many interested souls. She was laid to rest near Corinth church by the side of her children.

C. S. Blackwell.

RODGERS—Sister Jane C. Rodgers was born Dec. 13th, 1826, married to M. P. Rodgers Feb. 14th, 1854, and departed this life Dec. 24th, 1893, aged sixty-seven years and eleven days. Sister Rodgers was a member of the Methodist church for a number of years. On becoming acquainted with the Baptist doctrines, and by comparing them with the teachings of the Bible, she decided that she hadn't followed her Lord in baptism. Therefore she joined Beren Baptist church about nine years ago, receiving baptism at the hands of Rev. Mr. Ruck. She loved her church, and enjoyed its blessings till her death. She leaves a husband, who is a deacon and also the clerk of Beren Baptist church, five children, and twenty-two grand-children, besides many friends to mourn her loss. The church has lost a faithful sister, the husband a devoted wife, and the children a loving and tender mother. She always welcomed her pastor heartily to her home, but alas! our loss is her eternal gain. W. J. Wyatt, *Pastor*.

SMITH—On Saturday, Jan. 6th, 1894, David Smith, aged seventy-five years, was called to his rest and reward. The funeral services were conducted by the writer at the home of the deceased Sunday afternoon at 2:30 p. m. A large congregation assembled to pay their last tribute of respect to their kinsman, neighbor and friend. After the funeral services a large crowd followed his remains to Beaver Dam, where he was laid away to await the resurrection morn.

Bro. Smith had been a great sufferer for many years. "But he did not murmur nor complain beneath the chastening rod." He was fully resigned to his Heavenly Father's will. He was a consistent member of the Missionary Baptist church at Antioch, and he will be greatly missed by the church and neighborhood to which he belonged. We tender our heartfelt sympathies to the bereaved family, and trust that they may comfort themselves with these words, "Them also which sleep in Jesus will God bring with him" when he comes. J. H. Hildreth.

CARROLL—Sadness has come to another home, and grief, to many hearts. On Jan. 11, 1894, Mrs. Mary White Houston Carroll, wife of Mr. George W. Carroll of Duplin county, N. C., was called to go into the presence of God whom she had loved and served many years. Sister Carroll was born Aug. 28th, 1836; was baptized into the fellowship of Kenansville Baptist church, May 15, 1857; and was married Sept. 20, 1860. Hence, at the time of her death, she was fifty seven years, four months, and sixteen days old. As a Christian, she had been serving her Saviour more than thirty-six years; and, as wife and mother, she had made home a happy place for husband and children more than thirty-three years. It was in the home where her genuine Christian character appeared to best advantage. While she loved and respected, as Christians, all who love the Lord Jesus Christ, she was an uncompromising Baptist; and, hence, was devoted to all the interests of the church of which she was a member. Sister Carroll was a member of one of the best families in Duplin county. William J. Houston, a brother of hers, arose to distinction as a lawyer and statesman. Her husband, three sons and one daughter have sustained an irreparable loss in her death; but their loss is her gain. To the sorrowing loved ones, we extend our sympathies, and for them we pray that God may overrule this dispensation of his providence to their good. The writer learned to love and highly esteem Sister Carroll while she was visiting her son, Bro. W. H. Carroll, who is a rising lawyer in our town.

John C. Hocutt.

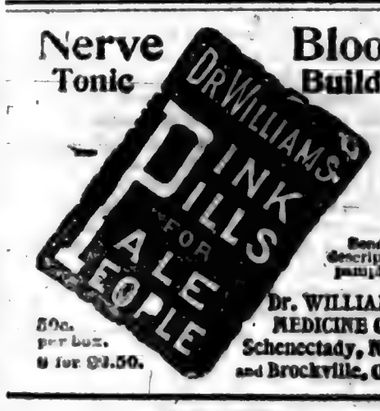
Burlington, Jan. 22, 1894.

*** *N. C. Baptist*, please copy.

YATES—At her home near Grist's, Columbus county, N. C., Mrs. Ellen Williams Yates, beloved wife of Mrs. B. F. Yates, departed this life, Dec. 21st, 1893, in the forty-second year of her age. She only suffered a few hours when the Lord took her home. A good Christian mother, a devoted wife and a kind neighbor has been called to her reward. She left six children, the youngest a little babe only a few hours old, a devoted husband, an aged father and mother, and many friends to mourn their loss. Sister Yates was a consistent member of Spring Hill Baptist church for about twenty four years. She was married to Mr. B. F. Yates Jan. 30th, 1880. Regretting to leave her home church, she never moved her letter to Piny Forest church near which she lived the most of her married life. Yet she took great interest in the church, and at the time of her death she was president of the ladies' missionary society. She will be sadly missed in the missionary society, church, and neighborhood. She was faithful to her Master, and when he called she was ready. Her funeral was preached by the writer at Piny Forest church, Dec. 23d, in the presence of a large number of friends, after which her body was laid to rest in the church cemetery to await the resurrection morn. May God bless the bereaved husband, children, and aged father and mother.

T. J. Cobb.

Nerve Tonic Blood Builder



50c. per box. 6 for $2.50.

Send for descriptive pamphlet.

Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

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Dress Making Department.

We desire to call the attention of our out-of-town patrons to the excellence of our Dress Making Department.

We also wish to state that our designer made two out of three of the costumes which received first premium at the World's Fair.

We have just placed on sale a few late, novel, and very choice shades in very stylish textures for late winter toilettes.

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Notice to Teachers

DO YOU WANT A POSITION? We will help you get one for small remuneration. Do you know of a position in need of a teacher? We will provide one for nothing. Send stamp for particulars. C. J. PARKER, Mgr.

Teachers' Southern Aid Asso., Raleigh, N. C.

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W. B. Wingate's store at Wake Forest, N. C. Good place for successful trade. Store large and central. Rent $1 00 a month; or sale, on easy terms, for $1,500. Call on or address

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AGENTS MAKE $5 a Day Greatest Kitchen Utensil invented. Retails 25 cts. 2 to 4 sold in a house. Sample postage paid, 15 cents. FOSHER & CO., Cincinnati, O.

Mothers,

when nursing babies, need a nourishment that will give them strength and make their milk rich.

Scott's Emulsion

the Cream of Cod-liver Oil, nourishes mothers and makes babies fat and healthy. Gives strength to growing children. *Physicians*, the world over, endorse it.

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Guaranteed Pure and Free from all Adulteration. 1 lb, ½, ¼ and ⅛ lb pckgs. Retail price, 75c. lb. Merchants supplied at Importers Prices.

Hires' Root Beer,

A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.

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Liebig's Beef, Wine and Iron. The Great Restorative Tonic. $1 bottle for 50c. Trade supplied at Manufacturers Prices by

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RALEIGH, N. C.

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EASTER SELECTIONS, containing bright, new Carols, and a Responsive Service. Music by Celebrated Writers of Sunday-School Songs. Price 5 cents, post-paid.

THE LIVING CHRIST. Service of Song and Responses, prepared by *J. R. HALL*. Price, 5 cents post-paid. We call attention also to "*The Lord of Life*," "*The Risen Messiah*," "*He Lives*," "*Death's Conqueror*," "*The King of Love*," "*Ever Victorious*," *Easter Morning*, &c., Price, 2 cents each, post-paid.

CANTATAS.

UNDER THE PALMS. By *Butterworth and Rest*. Price 30 cents, post-paid.

FLOWER PRAISE. By *Burnham and Rest*. Price, 30 cents, post-paid.

FESTIVAL OF THE FLOWERS. By *Burnham and Rest*. Price 30 cts, post-paid.

MUSICAL VISITOR, for February, will contain Easter Anthems. Price, 15 cts. a copy.

Catalogue of Easter Music of every description mailed free on application. Address,

THE JOHN CHURCH CO.,
CINCINNATI, NEW YORK, CHICAGO,

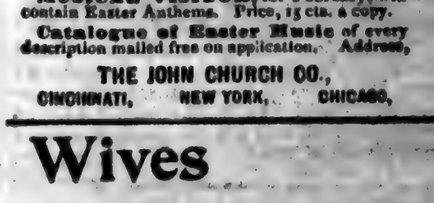
Wives and Daughters

Often lose the benefit of life assurance, taken out for their protection, because of ill-advised investments. Again, the intentions of the assured sometimes fail of realization through the prodigality of a son to whom the sudden possession of so much money proves too great a temptation. The

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has provided against these contingencies by offering The Tontine Installment Policy. The premiums per thousand are much less than under older forms of insurance, and the amount is payable in 20, 25 or 30 annual payments, thus securing a comfortable income for the beneficiary. Write to

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For the Carolinas,
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GRIFFITH & HEMPLE,

The Home Circle.

Life's Tools.

A man is wanted for the Lord!
Life, take thy tools, and make this man
Hew him, and shape, and mold, and form—
On ancient lines. Thou know'st the plan.

Thine axe! Affliction. Chisel! Care.
Thy gnawing saw! The fretting strain
Of ceaseless toil. Thy mallet's blows!
The humbled hope—the bitter pain.

Life, do thy work. But ere it close,
With tenderer skill the task pursue,—
Smooth gently o'er the rugged edge,
And softly touch with evening dew.

What's here! A simpleton! A babe!
A block!—Nay, such he came to thee.
But wrought by Life into man,
He passes to Eternity.
—L. B. Walford, in The Independent.

Forgiveness.

A street boy was run over several weeks ago by a heavy wagon in New York City. He was in the gutter, in the act of stooping, and did not see the approaching team. Another gamin, who had been taunting him, ran away when the accident happened. The injured boy was taken to the nearest hospital, where he was found to be fatally hurt.

After he had been in the hospital a few days, a small boy as ragged and friendless as himself, called to ask about him and to leave an orange for the injured lad. The visitor was shy and embarassed, and would answer no questions.

He soon came again with an apple to be used for the same purpose. After that almost every day he appeared at the hospital, bringing some small gift.

One day the nurse told the little visitor that his friend could not get well. The boy lingered in the receiving room, and then with great hesitation asked if he could see John. He had been invited before, but had refused.

The little patient was lying on his cot, very pale and weak. His eyes opened in dull surprise when he was told that he had a visitor. Before he knew it two little arms were about his neck, and a familiar, grimy face bent over his and sobbed:

"I say, Johnny, can ye forgive a feller? We was always fightin,' and I know I hurt yer, an' I'm sorry. Won't ye tell me, Johnny, that ye haint got no grudge agin me?"

The boy reached up his thin arms and locked them around his little mate's neck, and said: "Don't cry, Bobby. Don't feel bad. I was firin' a rock at yer when the wagon hit me. You forgive me? Yes, you forgive me—an' I'll forgive you, an' then we'll be square. The folks here learned me a prayer. How does it go nurse?"

"Forgive us our trespasses," said the white robed nurse, softly.

The next morning Bob was a little late. The kind nurse met him with a grave face. Johnny, she said, had just died. She led the boy to the place where his little friend lay shrouded from sight. He looked at the dead face a moment, and turned away with streaming eyes.

"Didn't he say—nothin'—about me?"

"He spoke about you before he died, and asked if you were here," replied the nurse.

"Are you sure he forgiv' me?" pleaded the trembling voice.

"I am quite sure."

"Then—may I—may I go to the funeral?"

"Indeed you may," said the nurse tenderly. "Poor Johnny hasn't any friends."

He was the only mourner; his little heart the only one that ached, and his the only tears shed over the pauper sod. But Bob had exchanged forgiveness with his friend before he died, and felt his conscience clear with his small world.—*Youth's Companion.*

R. C. Taylor, Murfreesboro, Tenn., writes: "I have used the Japanese Pile Cure with great satisfaction and success." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Chopsticks.

"They cut their food with their daggers and they eat with pitchforks!" cried the horrified Japanese who first saw Europeans eating in such barbaric and revolting manner with the knife and fork.

Light-fingered, deft and imitative as the Japanese and Chinese are, it takes them as long to learn the proper and graceful use of the knife and fork as it requires for us to master the evolutions and etiquette of the chopsticks.

It is a pretty sight at the beginning of a Japanese or Chinese feast to see the host help his guests to sweets, as then is displayed the best and most graceful play of chopsticks. One can take a lesson as the master of the feast daintily lifts cakes or confections and places them on the plate or paper before each guest. The Chinese chopsticks are longer than the Japanese, often metal-tipped and decorated, and are used again and again. Mandarins carry their own silver tipped ivory chopsticks to a feast, wipe them clean and carry them home again when it is over. In the common restaurants in Chinese cities, the chopsticks constitute a lottery for the patrons. All the sticks are kept together in a deep, round box, and certain ones are marked on the lower end with a Chinese character or number. The ones who select these chopsticks from the box are entitled to an extra dish or portion without charge. In the old city of Tientsin, particularly, one is half-deafened when he passes a restaurant by the rattling of the boxes of chopsticks and the shrill voices of the proprietors screeching the merits of their establishments at the top of their [illegible], whose exquisite neatness and [illegible] more every part of household [illegible] these chopsticks are used only once. At a feast, or at an ordinary tea house, a long paper envelope laid beside one's bowl contains a pair of twelve-inch sticks no thicker than lead pencils, whittled from clean white pine. To show that they have never been used, the two sticks are whittled in one piece and split apart only half their length.—*St. Nicholas.*

The Manchester Ship Canal.

There was great rejoicing at Manchester, England, and a corresponding gloom in Liverpool, when the Manchester ship canal was formally opened January 1. Manchester and Liverpool have long been rivals, and though Manchester is the center of the great cotton manufacturing regions, Liverpool's seaport position on the Mersey has caused her to thrive mightily on the tolls her rival had to pay her on imported raw cotton. Manchester has tried for many years to counteract the immense advantages that Liverpool gains from her docks. As far back as 1720, Manchester secured scanty water communication with Liverpool by a small canal, but still the great ships unloaded at Liverpool docks, and that city grew rapidly.

Over ten years ago Manchester made a determined effort to obtain a ship canal, to bring the great steamers straight to her doors, and a bill to this effect was introduced in Parliament. Liverpool was in arms at once, and one of the bitterest of Parliamentarian battles ensued. Never was there a more costly fight. It is estimated that the Liverpool city council, the Liverpool dock board and the railway companies spent over a million of dollars in measures to defeat the legislation. Their efforts were successful, and the bill was thrown out.

This measure meant a great deal to Manchester, however, and two years later she succeeded in her efforts, a bill authorizing the building of the present canal passed both houses by a considerable majority, in spite of hot opposition on the part of Liverpool. Work commenced in 1887, and since that time an average of 16,000 laborers have worked at the undertaking. It has cost $68,000,000, fully a third of which was lent by the city of Manchester at a time when the canal seemed financially stranded.

The canal runs from Manchester to Eastham, a village on the Mersey five miles below Liverpool. It is thirty five and one-half miles long, with an average width of one hundred and seventy feet and a minimum depth of twenty-six feet. It has five sets of locks, any one of which will accommodate a ten thousand ton steamer. As soon as the canal is fully opened, a bitter war will commence between Liverpool and Manchester to see which will become the great distributing centre for that part of the country. Sweeping reductions will be made in dues, determined efforts will be put forth in foreign lands to have goods consigned to Manchester instead of Liverpool, and the whole commercial world will feel the effect of this big ditch.—*The Watchman.*

Make No Mistake.

Many preachers are duped in buying commentaries. Cheap offers are baits at which they oftentimes readily bite. When their money is gone and the commentaries come, they are glanced over with feelings of disappointment, and are at once shelved, scarcely ever to be thought of again for use. No such experience comes of the purchase and use of the *American Commentary*, published by the American Baptist Publication Society at $16 00 the entire set.

Only a Little Lesson.

It was just a little lesson, that was all, but it went right to the spot. He stopped a moment on his way home to look in a florist's window, and the florist, who saw him, asked him inside to see something extra fine.

"You don't buy any more flowers now?" said the florist.

"No," was the response, given good naturedly, though it was brief.

"And it used to be a year ago or more, that roses and violets and carnations and all sorts of flowers were a great attraction to you?"

"Yes; I had a sweetheart then," and the man blushed and laughed.

"You used to take her a flower every time you went to see her, didn't you?" pursued the inquisitive, kindly old florist.

"Yes."

"And they didn't cost you very much, as a rule, did they?"

"Oh, no, but that didn't make any difference to her. If I brought them fresh and fragrant, that was enough."

"Why don't you take them to her now? Did she choose another in your stead?' and the florist's voice was sympathetic.

"Oh, no; I married her a year ago.

The florist waited a moment, as if thinking.

"And don't you love her now?" he asked cautiously, as if treading on thin ice.

"Of course. We are very happy. But you know the flower business doesn't go any more."

"Did she ever say so?" asked the florist.

"Well—um—er—no, I can't say that she ever did."

"Have you ever asked her about it?"

"No. I never happened to think of it. Busy, you know, with all sorts of things so much more practical."

The florist didn't answer. He went to a pot of roses and violets, and, taking a handful, he handed them over to his late customer.

"There," he said, "I give them to you in remembrance of old times. You might take them to your wife; and if she doesn't like them, you can bring them back to me."

But they never came back.—*Exchange.*

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MEN in responsible and prominent positions are frequently requested to give their endorsement to the claims, or commend the character of people personally unknown to them. It is really a difficult matter to avoid. The refusal to grant such requests, made in person, is always disappointing, often makes enemies, and is not infrequently considered an insult by the person refused. And yet, for the welfare of the nation, the protection of the people, and the preservation of the reputation for good judgment and honesty of those of whom the request is made, the majority of requests for the influence of a name should be refused.

Every applicant for a public appointment should be able to receive the endorsement of his fellow citizens, but we need not say such ability has little weight in the present conditions, when every man can secure endorsements from men of character. It has become common, and being so, is not valued. Just after Cleveland came into the presidency the second time, every would-be postmaster or minor government official in the land sent out his "petition" for signatures, not only of his friends, but often of men, till then, absolutely ignorant of the existence of the applicant. Many of them, if they had no conflicting interests, readily jeoparded their names, because they disliked to disappoint one, although he was unknown to them. We have heard of some men who obtained thousands of endorsements from many representatives of different States simply for the asking. And in nine cases out of ten their names were signed to false statements. It is disagreeable to disappoint either friend or stranger, and it is more disagreeable to tell the truth about them. We are all cognizant of the present extensive habit of giving glowing testimonials. One that is not exaggerated is valueless, and is seldom used. If men were more careful of the use of their influence, and more guarded in the use of their descriptive or qualifying adjectives, the present evils and dangers would be avoided. Names and testimonials would begin to mean something, and better men would occupy offices; for a man whose character is blamable, under suspicion, uncertain or unknown, would hesitate to face the public gaze and seek the signatures of worthy men. But, as we have said, it is a difficult matter to avoid, even though not avoiding it often necessitates falsehood, or, at least, danger of falsehood. A sympathetic man, no matter how careful of his word he may be, dislikes to refuse to aid an unknown applicant for office, and having no time to make personal investigation, dismisses the difficulty by a few glowing phrases and his autograph. And yet the habit should be reformed, for the sake of society, of reputations often built by years of labor, and, by no means least, for the protection of those applicants who are worthy, but lack boldness.

LIVING in the brilliant sunset of nineteenth century civilization, the present generation often contemplates the darkness of former ages with mingled pity and disgust. The present century has been one of unprecedented progress toward the ideal. The past and present are too often contrasted to require comparisons here. Improvement has been made in every province of human activity except literature, and in many departments of that sphere great progress has been made. But we wish here to speak of the hindrances to progress rather than the progress itself.

It is a true remark that the world's great leaders have arisen from the middle classes. And there is reason for it. There are two extremes of society, on either side of the middle that are inimical to the interests of the race. The pauper, the ignorant, the shiftless, one; the "society leaders" (only in name, thank God,) of which the "four hundred" in New York, and certain classes of city social organizations, circle, etc., are exponents, the other. In neither of these are men made, but rather promising manhood and womanhood is destroyed in the latter, while in the former there is a possibility of reclamation by reformatories and charitable enterprises. Neither of these extremes have good effect on human society, and it is not easily decided which is the greater hindrance to the accomplishment of that civilization of which we hope the twentieth century will be the dawn. We are resigned to the certainty that the poor—perhaps, the thriftless—will always be with us, but there is hope that so much of progress may be made that that part of the human race which has the opportunity of superior enlightenment, will be persuaded of the vanity of its ways, and become a contributor to the advancement of human society, rather than a menace to it. But it will not become so while men cater to the existing conditions; while newspapers devote several pages each week to "society and the fashions," and the leader of a fashionable set is made a hero; and the rising generation is taught to seek the recognition of the so-called society leaders as the first object of its ambition. It is well for men to be social; to be exclusive in their society, if they wish; but the present manner in which men and women subject themselves to the whims of a Brummell, apotheosize pedigrees and wealth (always in combination), and teach their children to seek to shine in this abortive condition of society, rather than as contributors to the betterment of real human society, is a dangerous hindrance to progress. We have made progress, but our development has increased hindrances as well as overcome them. Let us hope that the boasted brilliancy of the civilization of the present century will fade as a meagre reflection in the glorious light of the twentieth, in which men may have but one great problem to engage them—the problem of the eternal poor.

THE present discussion of the issuance of bonds, or more specifically the discussion of the "popular loan" bonds by a great daily paper, has brought the savings' bank department of the postoffice of Great Britain into prominence. It is claimed a popular loan would "practically make the government the custodian of the people's savings," and might lead to a system of national savings banks, inasmuch as such an issue of bonds in small denominations "would be practically based on the same policy as that which led to the establishment of the postal savings' banks of Great Britain." We do not believe that such would be the result of a "popular loan," for the simple reason that it is an impossibility to issue bonds to the masses in the United States; they are always bought by the moneyed classes. But we do attach significance to the favorable light in which this metropolitan journal, a stanch advocate of our present banking system, places the system of postal savings' banks.

After reciting briefly the history of former English savings' bank systems, it is stated that "since 1861 the postoffice savings banks system has been developed from 500 to 11,000 banks, in which six millions of people make deposits as regularly as the weeks come around. There is now to the credit of these depositors £30,000,000. This gigantic sum has been literally snatched from the grasp of those who prey upon the weakness of working men, and has been added to the wealth of the nation. Individually and as a whole it has been shown that hardly any of the present depositors were in the habit of saving money prior to the existence of the postoffice system."

And it is further stated that the system has "a most marked effect in promoting temperance among the people," and that it "has stood like a gigantic rock amid the financial cyclones that have raged around it, and instead of being itself dashed to pieces, has by its own immobility caused the storm to subside." The total number of depositors in these banks in England and Wales in 1892 was 5,027,481, or one out of every six of the population, each with an average balance of thirteen pounds and eighteen shillings (about $70.) These very favorable statements are surprising to us, and as the present system of banks is regarded unfavorably by some, and as one party is already the avowed advocate of postal banks, we think the success of England may well engage our attention. The statements being made by an interested official may be to some extent exaggerated; yet the figures speak well enough.

UNREST rests the head that wears a European crown. With the coming of the winter months of each of the last fifteen years the world has scanned the never-serene political sky of the great European Powers with dark forebodings. The portentous war-cloud has gathered and dispersed year by year, but its cause has not yet been removed; and now it threatens to gather its power from an unsuspected source and vent its force in a direction unexpected. The causes of the threatened wars of other years have been international jealousy, envy and fear; to-day they are civil, social and internal, though they have no little significance internationally. The masses, not the monarchs, are threatening. A year ago Germany anxiously watched the movements of the French, and both were not regardless of England and Russia and the minor powers; but now they all are occupied with heavy internal cares. The rulers are guarding their own sceptres rather than plotting new conquests; they have their own subjects to fear, not alien rivals. In France, Germany, Austria, Italy, Spain and Belgium the masses are becoming more and more desperate. Strikes are frequent, socialism is becoming more popular, anarchy is throwing bombs, and agitation and unrest is incessant. Sturdy England alone keeps the even tenor of her way, ready at a moments notice to take advantage of any opportunity, as indeed she is now doing in Turkey and South Africa. But European monarchs have always had a fortunate knack of postponing internal wars, and their present efforts will hardly be in vain. They are endeavoring to conciliate their subjects with many good intentions and some concessions. The Russian monarch is glad to be known as the peasant's Czar; the German emperor has made friends with Prince Bismark, long idolized by the people; Italy has restored Crispi; Austria's ruler is making electoral concessions to his subjects; Belgium's tottering monarchy has made concessions until it is powerless; and Spain and the French Republic have resorted to arms to compel the peace of their more desperate subjects.

These present troubles, although of unusual vigor, may be tided over. But the belief is prevalent that the days of European monarchy are numbered; and many hope and expect that the last years of this century will be marked by an uprising of "man evolving from the slave," like unto that which made the last quarter of the last century a great era in human history.

Legal Forms and Technicalities.

BY HON. WALTER CLARK, ASSOCIATE JUSTICE OF THE SUPREME COURT OF NORTH CAROLINA.

Every profession, legal, medical, philosophical or clerical, in its early stages endeavors to lock up its secrets and maintain its dignity by the use of a language and formulæ not intelligible to laymen. As civilization advances, professions become more liberal. Possessed of more real learning, they rely less upon jargon and meaningless forms and phrases.

To apply this to the legal profession, our English law was once almost wholly given to technicality and forms; so much so that the real matters in issue were often lost sight of. Frequently a party would lose a meritorious case and pay a large bill of costs because his counsel thought the action should be brought at law when the judge might think it should have been in equity, or because the action was entitled trover when it should have been case or detinue. These childish quibbles seemed to very able men, who were habituated to them, to be the very essence of the law. They thought that the very heavens would fall if these sacred forms were swept away. But they were swept away in this State in 1868, and yet the heavens remained placid and serene.

There then remained, however, the cumbrous forms in criminal proceedings. An indictment for murder was a wonderful instrument. It charged numerous and strange things, some of them unprovable and very many utterly irrelevant. But each was sacredly held to be indispensable. The "mystery" of the law must be preserved lest, as it seemed, laymen might attempt to plead their own cases and lawyers become unnecessary. Among numerous similar incidents, it may be recalled that a man convicted of a gross brutal murder, after a long and impartial trial in one of our counties, and at an expense of thousands of dollars to tax payers, had the judgment against him arrested after verdict because his lawyer discovered that in the bill of indictment the word "knife" (with which the murder had been committed) was spelt without a "k." The bill of indictment for perjury was so fearfully intricate that solicitors abstained from drawing them except when forced to do so; and indictments for that offence were usually held defective, as a matter of course, if the defendant had an ingenious lawyer. The trial judge was usually not willing to risk himself by holding such an indictment to be valid.

In conveyances—deeds, mortgages, and the like—repetitions, recitals and redundancy were considered essential. The greater the number of synonyms which could be found to express the same idea, the "more strengthy" and binding the conveyance was considered to be.

But we "have changed all that," too. A recent statute, construed by a decision of the Supreme Court, renders the following a sufficient indictment for murder: "The jurors for the State on their oath present that A. B. feloniously did kill and murder C. D." There is the one essential point clearly and unmistakably charged. The defendant and every body else can understand what it is. It cannot be misunderstood. If that charge is proven to the satisfaction of the jury, your man shall hang.

The indictments for perjury, and other offences, have been wonderfully simplified on the same lines.

As to deeds, the following would now doubtless be held to be a good deed in North Carolina, as it has been held to be in Iowa and elsewhere:—

"In consideration of — dollars, I hereby convey to A. B. all my interest in the following tract of land (describing it). This — day of —, 1894. SEAL."

And the following would be a good warranty deed:—

"In consideration of — dollars, I hereby convey to A. B. the following tract of land (describing it), and I warrant the title against all persons whatsoever. This — day of —, 1894. SEAL."

A mortgage would follow the above form for a deed, simply adding that it was given to secure a sum specified, and that if default is made in payment by a date named, the mortgagor may advertise for the length of time and in the manner set out, and sell the mortgaged property to pay off the mortgage, handing the surplus, if any, to the mortgagor.

A comparison will show that, excluding words describing the property, and the date, by the above forms a warranty deed requires twenty-five words, a quit claim deed twenty, and a mortgage one hundred words or less. The same instruments would to day require in New Jersey, where the old forms are still in use, as follows: A warrantee deed would require (excluding words describing the property) five hundred and ninety-three words, a quit claim deed two hundred and seventy words, and a mortgage seven hundred and eighty words.

From the above summary, it will be seen that there has been progress in the law in North Carolina. Both by legislation and by the courts there has been a clearly expressed determination to lay aside obsolete and useless technicalities, and to make every case, civil and criminal, triable on its merits, and and every indictment and every conveyance short, clear and intelligible.

The Second Coming of Christ.

A sermon preached by Rev. R. D. Carroll at Fort Barnwell Baptist Church, Craven County, August 20th, 1893.

Text, Rev. 1:7—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

That Christ will come again, is abundantly taught in the Bible. Not only do the inspired apostolic teachings prove this doctrine, but all the orthodox Christians, who have lived during the past centuries, have steadfastly taught the beaming millions the same God-given truth. No system of religious teaching would be perfect without the doctrine of "the second coming." Our Lord himself frequently referred to his second coming while he was with the disciples. The apostles taught the early Christians to watch and be ready when the Lord should come. There was at one time quite an excitement in the church at Thessalonica, because Paul had preached to the brethren there that the Lord would come again.

The Old Testament Scriptures which speak of our Lord's first coming, also speak of his second coming. In discussing this subject we are not foolishly to set a day as some have done on which the Lord will come. It is enough for us to know that the event is certain. I note then, first,

THE CERTAINTY OF HIS COMING.

The Scriptures teach that he will come again, and they shall have our first attention.

In the twenty-fourth chapter of Matthew our Lord speaks of the sun being darkened and the moon being turned into blood. Then in verse thirty he speaks of the appearance of the sign of the son of man in heaven—"And then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory." Our Lord has been telling the people about the fearful consequences which came upon the wicked in the days of Noah and Lot, all because they did not watch, and therefore were not ready for the day of wrath when revealed from the presence of the Lord. He presents his second coming as the highest reason why people should heed his warning and receive his teachings.

In Matt. 26: 64, our Lord is before the Jewish court, being tried for his life, and the high-priest asked if he were the Son of God, and our Saviour told him that "hereafter shall ye see the son of man sitting on the right hand of power, coming in the clouds of heaven." Here Jesus Christ teaches that his enemies are to know that he is the Son of God by the fact that "he comes the second time without sin unto salvation."

After the resurrection of Christ he remained with his people on the earth forty days, and opened to them the Scriptures, and they loved him and were strongly attached to him; so when the time came for him to go back to his Father in heaven, they were grieved at the thought of his leaving them. They did not understand everything in connection with the divine arrangement; so when Jesus was about to ascend, two angels were sent from God to comfort his sorrowing children who remained on the earth. The aspiration of the redeemed soul is to be with its Saviour. These angels restored the heart broken disciples that Jesus came to reign, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here the emphasis is on the fact that the Lord will come again. The Christians were comforted with these words and went to Jerusalem to pray.

In the fourteenth chapter of John our Lord comforts his disciples by telling them that he is "coming again to receive them unto himself," part of the Christian's comfort is based upon the glad union which is to be realized with the glorified Lord when he comes the second time.

Mark and Luke both say that the Son of Man shall be seen coming in the clouds of heaven with power and great glory. The greater part of the knowledge which Christians have of Christ comes as a result of the Spirit's leading them into the truth. Paul, while at Thessalonica, was so thoroughly imbued with the glory of the second coming that he taught the Christians there to "wait for the revelation of Jesus Christ from heaven."

1 Thes. 4: 16, says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Here Paul assures the brethren that the Lord would come the second time. There is no truth in the Bible taught more clearly than the second coming of Christ. We may adduce proof from the old Scriptures in substantiation of this doctrine.

In Daniel 7: 9—14, we have a description of the second coming and of the general judgment—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their times were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Here the prophet foretells the future triumphs of the gospel, and the second coming is the central point around which all the other events cling. To be weak on this point, means that you are weak on the resurrection, future glory for the righteous, and future punishment for the wicked. Heaven with all of its glory will be nothing to you without the second coming of Christ. Both the Old and New Testaments state, "That he cometh with ten thousand of his saints." Deut. 33: 2. Jude 4.

What I have said leads me to notice

THE MANNER OF HIS COMING.

"He cometh suddenly." The thief comes when you are not expecting him. The flood came when the people were not expecting it. They were wholly unprepared for such a judgment. They were engaged in the affairs of every day life, as though no flood had been coming. They were destroyed because they were not ready to enter in God's way. When the people of Sodom and Gomorrah were revelling in their sins and giving themselves no concern about their future welfare, they were with fire and brimstone destroyed from the earth and consigned to the flames of eternal fire. Our Lord says as it was in the day of these people, so will it be in the days when the Son of man cometh. They will be eating, drinking and marrying, and will not know until the Son of man comes—"They will say peace and safety, and then sudden destruction cometh upon the children of disobedience." When you least expect it you will be called into the judgment of the great God; and if you are not ready and waiting for him, it will be ill with you. If you are not earnestly watching and waiting for him, then you will be deceived when he comes. Let all be watching, prayerful, diligent and faithful when the Lord comes.

THE UNIVERSALITY OF EVERY EYE BEHOLDING HIM.

Not only will the Lord come and come suddenly, but every eye shall behold him. For this statement the Scriptures are the best source of proof. The text states that "every eye shall see him, and they also which pierced him." Here we are told those who were guilty of the crucifixion of literally piercing him shall see him at his coming. With some people there is some difficulty in understanding how every eye shall see him. They say if the righteous go to heaven, and the wicked to torment, how can it be certain that every eye shall see him at his second coming? They shall see him, whom they pierced. John 19: 37. The "wailing" millions of the dead will rise and see him. The old earth will be called from their long sleep, and will come forth to be judged. The Lord, "for every eye shall see him," and they also of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12: 2. "Those who pierced him" will be raised before the dead in Christ at the second coming, and will see him coming. The nations will be gathered before him coming from heaven to judge the world. The Lamb, and

The Biblical Recorder.

WEDNESDAY, FEBRUARY 7, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

SUNDAY-SCHOOLS.

The instruction of our children in Christian principles from the time when they are able to appreciate instruction until they reach manhood, is very important. The child should leave its mother's knee only to listen to God's truths more ably told. There should not be a period in life when the child is not receiving instruction in God's Word; and the Sunday school is an essential to this end. The parents may teach their children in their earlier years, but there is a tendency to leave them to their secular studies in youth; and here the Sunday-school must take up the thread.

But there is complaint now that the Sunday-school is not doing the work for which it was intended; that, while the younger children take an interest in it, they soon outgrow their love, and before they are able to follow thought as delivered from the pulpit, they lose all sense of duty to Bible study. We believe that to some degree the complaint is justifiable. Many Sunday-schools are not what they should be. There is not that spirituality in them that should always be present in the sanctuary of the Lord; they are not regarded as sacredly as they should be, and oftimes are disrespected. The youth goes, not from sense of duty or desire, but because the parents make him. He dreads it more than he does the week day school. Bear in mind that we are not speaking with regard to any one school, or the whole class; but of certain cases of which we have heard and have testimony.

We have in Raleigh excellent Sunday-schools; but they cannot be taken as other than exceptions to the rule, for they have the guidance of Christians of large experience, and are managed far better than the average Sunday-school. And moreover, they are so situated that they will always have abundant material for officers and workers and classes, being in a city of almost fifteen hundred white Baptists. They are exceptionally good schools, and in many ways show the weak places in those of other churches.

A great cause of the disrespect which many children have for the Sunday school is the method of making them attractive by entertainments, picnics, etc. It is only natural that such pleasures are not regarded in a spiritual light. They may be very well in some cases, and no one should deny children certain pleasures, but they should be given in a manner as to entirely disconnect them from things temporal, or weld them indissolubly to the spiritual. There is no half-way ground. Never should an excursion be given to obtain new scholars; but we may give them, and in a manner that is highly pleasurable, and impress the minds of the children with the goodness of God. In the same way Sunday-school exhibitions are dangerous. They can be made both profitable and pleasurable and spiritual, but it cannot be done in the foolish manner that is sometimes attempted. Money may be raised by the children, but they should find their greatest pleasure in the consciousness that they have helped the Lord's cause; other pleasure there may be, but it should not be predominant. A child should be taught to walk in the path of duty, and find its pleasure in that path; but at the same time the path of duty should be so natural and adaptable to the child that it will be pleasant. We do not advocate straight-laced and long-faced piety among children; but we do wish to see the children loving the Sunday-school, not for its so called attractions, but for the instruction to be received and the love of Christ.

A great need in Sunday-schools is properly trained teachers. It does not take a theologian to teach a class of youths, but it does require consecration, a knowledge of the Bible, something of history, an insight into character, a good mind and impressive force. The teacher must be able to impress himself on his hearers before he can impress knowledge; and he should have an insight into the character of those who hear him in order to adapt his methods to them. Great care should be exercised in choosing teachers. In them is the energy and the machinery of the structure. They cannot know too much about the Bible and Bible history; and they must have the faculty of winning the attention and the confidence of their hearers. We really believe that the most common mistake is in the choice of teachers, a most vital point; and yet few of us are able to discriminate between a successful and unsuccessful teacher before we have [illegible] tried.

[illegible] the North Carolina Baptist Sunday-school Chautauqua was organized. Its object is to remedy the trouble to which we have just alluded, by the instruction of teachers. We believe there is good in such an organization, and its only drawback is that it cannot reach every Sunday-school. Its method is the usual Chautauqua method: Lectures, discussions, questions put and answered by men who have made successes in teaching. Let us have an educated, a trained Sunday-school teaching force; and we trust there will be no more complaints of the tiresomeness and dullness of Sunday-schools. They can be made interesting and attractive and instructive, but it requires good teachers.

"THE INDEPENDENT" AND THE SOUTH.

We had thought the war was over; at least we had long since acquiesced in the inevitable. But there are still a few Northern editors who have laid down the sword only to wield the reputed mightier pen against the South. It seems that they will never cease to vent their impious spite and vile spleen on the South. The latest to asperse the character of our section is the *Independent* (New York)—only in name, however,—which has for many years been prominent among defamers of the people of the conquered banner.

This paper contains a symposium on "Lynching" in its issue of Feb. 1st, and rather than lose subscribers in its own section, directs all its remarks against the South. We agree that lynching under any circumstances is as deplorable as it is diabolical,—as much so in the North and West as in the South, however. But the *Independent* goes farther: A correspondent, claiming to be a "resident of North Carolina," who discreetly withholds his name, charges the churches and the society of North Carolina with sanctioning the vilest crimes of which human beings can be guilty. The statements in the article purport to be from one who has resided in our State several years, and who has incontrovertible evidence of their verity. And the editor of the *Independent* willingly makes favorable comment on the article;—it is only charitable to say that he believes the statements of the resident of North Carolina.

We cannot refer more definitely to the statements made, for the simple reason that they are unworthy of a paper intended for the family. We would have been surprised to see them in any religious journal except the *Independent*. But there is one way, and only one, to settle the matter: The writer of the article refers to definite cases, of which, of course, he has full evidence. We challenge him to produce it. The editor of the RECORDER has lived in North Carolina twenty-five years; he has been an editor almost twenty years of this time; he travelled over the State, coming in contact with all classes of people, every fall for ten years; and he is certain that such travesties of the law of God and man could not escape his notice. He has been a trustee of Shaw University for about ten years; he has a larger acquaintance with the colored people than any preacher in the State; he knows he is regarded as their friend; and he has been no little interested in the negro problem. But never within his knowledge have such things occurred as the "North Carolina resident" refers to.

But our challenge will settle it. Let him adduce his facts specifically; the *Independent* will publish them only too gladly, as they, even though false, make good reading for the worshippers of Sherman's soulless horde, to whom, by the way, no insignificant percentage of the half and three quarter blooded negroes are traceable. If the facts are not adduced, let the article stand branded a foul invention of a depraved intellect.

In the name of decency the editor of the *Independent* should have refrained from publishing the article; in the name of truth he should have investigated before endorsing it; in the name of the God of truth and justice the article should be proved or retracted. Let him be mindful of the lake which burneth for liars as well as other criminals.

The writer of the article is worse than the negro brute; is worse than the Texas brute-burning mob: maliciously and without justification he has traduced the character of a people whose highest human regard is woman's virtue and man's honor. He has tried to steal their character, and, unsuccessful, slinks off fiend-like, as trackless as possible; guilt written in his very action. The South desires none of his kind; it is a region for men, not traducing ingrates. Let the "North Carolina resident" hide his guilt-bearing brow as well as his name from the gaze of men. His putrid intellect is an abomination to honest Southern sunshine.

Now is a good time to renew your subscription. By so doing you will confer a great favor on us.

MANY papers are absorbed in discussing the Roman Catholic attempt to obtain public appropriations for their parochial schools, but they have overlooked operations on the same principle that have been and are now going on under their very eyes. In the last nine years $2,736,581 have been appropriated to Roman Catholics for Indian education. Whether good comes or not, it has a tendency to evil that will culminate badly. It is on the wrong principle; it is unconstitutional. Let Congress listen to the petition of the National League for the Protection of American Institutions.

VARIOUS journals and books consume pages and pages in producing evidences of Christianity. It is a favorite theme with many, but they often seek too deep to find the truest evidences. Let them look at a Christian community, or a Christian man; they are all-sufficient evidences. The changes that Christ has wrought on human beings are more than miracles, and are wonderful testimonies to his grace and his power. In no other religion do we find these changes. The Mohammedan is a benighted and narrow being: he is sordid and low-minded and wretched, although he turns his eyes to the temple with every call of the muezzin; the Hindoo and the Chinaman are unchanged in nature and character, although their piety from the idol-worshipper's point of view is unquestionable. Let us have less of labored deductions. Christ in man is the great evidence of Christianity, and infidels can see it if they look. Be careful, Christian, that Christ shine brightly in your life.

THE breath of the school children is the life of the Nation; and North Carolina is regardless of her interests in that she is not providing for the education of her children. It is a fact that public schools in our State are kept open a shorter time than in any other State in the Union. Bro. Scarborough is doing all that is in his power, but he has not the means to do what should be done. Already some people are proposing a reformatory. The State is now spending too much on criminals, and we cannot sanction such a proposal as long as the schools are not provided for. If the people should pay taxes for anything other than the running expenses of the government, it should be for the education of our children in the public schools. Moreover a system of public schools maintained in every community eight months in the year would make a reformatory unnecessary. The average number of days they were open in 1891-'92 was only sixty-two.

THE system of church letters is a very delicate one, and yet it is very simple. Recently we have had several inquiries in regard to them, and our attention has been called to some errors in their usage.

The church-letter was originated with the object of protecting churches. They were made a part of our church organization, not to be kept in the pocket or in the desk; but for easy and immediate transfer of membership. Yet it is often the case that in moving from one town to another, the last thing the member does is to settle his church membership. He should attend to it at his earliest opportunity. And still there is another danger. The school-boy leaves home for college, and his pastor and his parents urge him to keep his membership in the "old home church." This is wrong. It exposes the youth to danger; he should always have active membership in some church, and the fact that his name is not on the books may lead him to disregard the college church. The same is true of moving "to the city." It sounds well to keep your membership in the old home church, but it is far better to be in a position to do active work wherever you may be. Instead of urging the boy or the man to keep his membership at his former home, his letter should be pressed upon him, and the pastor of the church in the place to which he removes notified. There is many a name on church-books now that should be transferred; they should be investigated and attended to.

FROM OUR TRAVELLING AGENT.

Court was to have convened at 10 o'clock in Louisburg on Monday, but did not convene till after 4 o'clock. The Judge in his charge to the grand jury said he did not propose to apologize for not being there earlier, for the reason that to have done so he would have had to travel the best part of the day Sunday. There was no sign of any disposition on the part of anybody to take an exception to this ruling on the part of the Court, and if there had been, certainly his Honor could have stood solidly behind the fourth commandment. But while this position was announced by the head of the court with a sort of pious heroism, and was received with silent applause by those present, we could hardly help wondering if, instead of being the Judge, it had been some other officer or person under the direction of the court, coming in with just such an excuse, how the matter would have turned out. In a recent article written for the RECORDER by Judge R. W. Winston, he takes the position that our courts ought to open on Tuesday instead of Monday as they do now. In this Judge Winston shows the good judgment and amiable character which have so distinctly marked his official dealing with the public. An excuse which is good for a Judge ought to avail for a juror, witness or any one else having business in the court.

Bro. C. M. Cook is suffering temporarily with rheumatism, and was scarcely able to be in place in the court-room.

Pastor Morton is in fine health and succeeding finely: hard times have taught preachers as well as other men to put forth extra efforts in organizing and systematizing the work of their churches, and are getting more work by the same number of members than heretofore.

Bro. Cade, who is so affectionately remembered by the brethren and citizens of Louisburg, spent some days with the legal fraternity: he loves the law as well as the gospel.

At Warrenton we failed to find Bro. Taylor, he being at Littleton holding a meeting with Bro. Fant. We failed, also, to renew the subscriptions of the brethren, not, however, for the same reasons we sometimes find. They had used the policy of the raccoon when he found that Davy Crocket stood at the other end of the gun—most of them had sent up their money the week before. Hope many more will do likewise.

Bro. Van Deventer has moved just across the street from where he lived last year. I didn't know this, so I found myself soon after reaching the town pulling at the door-bell which for the last three years had brought the Henderson bishop to his feet; but this time, instead of confronting the stalwart form of him whom I had so often met there, a gentleman, not over five feet, six inches, with a bald head and gold spectacles on, came out and politely invited me to walk in. Well, I didn't know whether to go in or not. I began to try to find out "where I was at." I had not seen Bro. Van Deventer for some time, but I knew it was hardly possible for such shrinkage and scalpage to have taken place in so short a time, but in the midst of my confusion, which must have been immense, I am glad my friend didn't have a kodak. I found I was trespassing upon the peaceful home of a good Presbyterian brother, who very kindly offered to either take me for the night or show me the new home of Bro. Van Deventer. All of this was a sign of good luck, for I found most of the brethren, and with the kind help of Bro. Van Deventer, put their subscriptions forward another year. Bro. Thrower has been sick for some time, but is better now. The whole face of the earth was covered with ice on Friday morning; young men were slipping and some falling on the side-walks, yet Bro. Lassiter was at his accustomed post in his store, sharing work and fun with the boys. Bro. D. Y. Cooper was happy, as he always is, when his warehouse is full of fine tobacco, and his customers are going away pleased with the prices they get for tobacco. Bro. Shaw has been "tusseling" with the "grippe" for sometime: we are glad he is better now. He and Bro. Pittman have dissolved co-partnership, and Bro. Shaw will be found now in the rear of the court-house. These brethren are fine advocates, and will no doubt continue as heretofore to get a large portion of the legal business in Henderson.

I noticed that nearly a page a day is filled with arrivals at Massenburg's Hotel. This is no more than a just recognition, on the part of the public, of the efforts of a man who endeavors to give them the worth of their money. There is no cleverer man than the proprietor of the Henderson Hotel, and there is no house in the State where people are better treated.

There are many things which make a visit to Oxford pleasant. We are all more or less selfish, or, rather, have an "eye to business." The BIBLICAL RECORDER is taken by more people in Oxford than at any other post office in the State; then, outside of this, it is a real pleasure to spend a few days among these brethren. A few years ago the criminal docket here was one of the largest in the State. It is not so now. I note this as a sign of prosperity. Bro. Hardaway, who has been preaching here only three Sundays in the month for some time, is now giving all his time to the work here. The brethren and sisters, too, are hard at work to secure the completion of their church-building. How I did wish I had a dollar to give to every one who asked me. Bro. J. M. Currin is hopeful of that section: he says the farmers are getting good prices for good grades of tobacco, and that they have plenty of provisions for another year. He had just received a check from a distant friend for $250 to aid in the finishing of the church.

Prof. Hobgood feels encouraged in his school. This session is better than the last. Many others desire to be there and would be but for the stringency in money matters. F. P. Hobgood, jr., has done excellent work in the school-room this year, and has arranged to study law at the Columbian University next year. Frank is a bright boy, and gives promise of usefulness in his chosen profession.

Bro. Fant is much pleased with Littleton. The late revival has added some valuable members, and the work seems to have a new start. Bro. Shaw has just completed and furnished an elegant hotel. Brother Ray Browning has just finished a splendid brick building which he will use for his office and drug-store. Bro. Bagley has without question one of the best schools for boys in the State. The area of his patronage continues to enlarge every year, a result of judicious advertising and honest, competent work.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Dr. R. D. Fleming of Warrenton was in Raleigh last week.

....Rev. R. G. Pearson is holding evangelistic services at Davidson College.

....A young people's society has been organized in the church at Fayetteville.

....Rev. J. K. Fant writes: "I have baptized seven recently—more to follow."

....There are 128 children at the Orphanage. Room is needed for fifty applicants.

....We were glad to see Bro. W. H. Sledge of Wake Forest in Raleigh last week.

....We were glad to have a visit from Bro. T. M. Pittman of Henderson last week.

....Bro. R. T. Bryan addressed the young ladies of the first church, Richmond, last week.

....Dr. Landrum is having the aid of Dr. Willingham in a revival in his church in Richmond, Va.

....It is stated that Rev. J. L. Sproles of Shelby has announced his intention of resigning his pastorate.

....Rev. W. Y. Chappell has taken charge of Reedy Creek church near Cary, recently resigned by Rev. D. D. Edwards.

....A revival in Oak Grove church, Macon county, recently conducted by Rev. G. A. Bartlett, resulted in fourteen conversions.

....Rev. John W. Suttle of Shelby has accepted a call to the pastorate of the Baptist church at Albemarle.—*Charlotte Observer.*

....Efforts are being made to secure Dr. W. R. Hatcher of Richmond to hold a meeting at Wake Forest College. We hope he will come.

....The Statesville *Landmark* of Feb. 1st contains an interesting description of a "Storm at Sea," by Rev. G. W. Greene of Canton, China.

....Bro. L. W. Bagley of Littleton High School says: "I have always been able to trace my patronage to BIBLICAL RECORDER advertisements."

....Dr. Wharton is to aid Dr. W. C. Bitting of Mt. Morris church, New York, in a series of meetings beginning February 19th.—*Baltimore Baptist.*

....We are glad to hear of the continued fine success of our Bro. H. W. Battle in the First church, Petersburg. He recently baptized twelve converts.

....Rev. W. J. Fulford has gone to Marlboro, S. C., and becomes pastor of the Baptist churches at Mineral Spring, Salem, Brownsville, and Clio.

....Dr. A. E. Owen of Portsmouth will have the assistance of Dr. C. S. Blackwell of Elizabeth City in a revival during the present month. A strong pair.

....Rev. J. K. Fant now gives his fourth Sunday morning to the church at Macon, to which we recently referred as newly organized and needing a building.

...."I have never failed to pray for the editor of the RECORDER and that is one reason why the RECORDER has done me so much real good."—*C. W. Matthews.*

....*One thousand million* souls, two thirds of the human race—heathen, pagan, Moslem—most of these have yet to see a Bible or hear the gospel message.—*Foreign Mission Journal.*

....We were glad to have Rev. W. A. Ferrall of Black Creek, Wilson county, in to see us last Monday. Bro. Ferrall says his school recently opened has surpassed his expectations.

....We are glad to hear of the continued progress of the Durham churches. Brother Blanchard's church has recognized the necessity of enlarging the building, and will start to work soon.

....We have noted with pleasure that hardly a Sunday has passed since Revs. J. J. Hall and W. F. Watson took charge of Norfolk pastorates that additions were not made to their churches.

....Judge Walter Clark's article—Legal Forms and Technicalities—is of interest to all classes. It shows the progress of our State in law, and explains processes in which all people need instruction.

....Rev. J. F. Tuttle writes from Roberdel: "We are all well now, and in this land of sand and turpentine are not over supplied with luxuries, but are in a condition to enjoy the common comforts of life."

....Bro. Bailey of the RECORDER has located Bryson City in Tennessee, twice lately. It is in Swain county, this State, and one of our best young churches is there.—*W. N. C. Baptist.* Thanks, brother; we live and learn.

....Rev. E. W. Oakes, who held a good series of meetings in Kinston recently, will hold meetings in Charlotte and Fayetteville. He is a Baptist, but usually holds his meetings with a view to all Protestant denominations.

....Brethren T. M. Hufham, W. W. Vass, E. Y. Webb and B. A. Justice were in Raleigh last week standing for their law license. They are all sons of prominent Baptists, and we are glad to know that they stood excellent examinations.

....Brother Jno. A. Wray of Knoxville, Tenn., and Miss Lucy Mills of Wake Forest were united in marriage at Wake Forest on the 31st ult., Dr. W. B. Royall officiating. Bro. Wray is a son of Bro. W. A. Wray of Knoxville, a graduate of Wake Forest, and recently a student in the Louisville Seminary. Miss Mills is the second daughter of our esteemed brother, Prof. L. R. Mills of Wake Forest College. They have our best wishes.

....At last accounts, the condition of Bro. J. M. Heck was unimproved. Miss Fannie is improving.

....We are glad to know that Bro. Jno. T. Albritton's health is so much improved that he is encouraged to undertake more pastoral work; and he has taken charge of Canaan church, Sampson county, which he served eleven years successively several years ago.

....Here is good news of the work of a North Carolina boy in the North: "Rev. William J. Sheiar, pastor of the Noble St. Church, Brooklyn, N. Y., has been preaching every evening for two weeks or more, and ninety-four persons have professed conversion."—*Watchman.*

....The *Gospel Mission*, a twelve-column monthly, is a new North Carolina Baptist publication. It is edited by Bro. R. L. Patton, and is issued from Morganton, N. C. Its object is to arouse the friends of this new mission (the Gospel Mission) to more earnest prayers and greater gifts.

....On last Sunday morning the First Baptist church Sunday-school of Raleigh voted to pay $100 of the debt on the West End Mission Chapel. This Sunday-school does good work. Dr. Carter said recently that it had a habit of keeping something special before it, and we believe it is a good habit.

....Rev. Jasper Howell, Jr., of Jonesboro, Tenn., writes: "The Jonesboro church will make any pastor happy. About thirteen have joined during my pastorate. My members say they are in the best condition that they have been in for some years." The lamented Dr. William Royall was once pastor of this church.

....The rumor that the Pope nominated Mgr. Satolli a Cardinal at a recent consistory, and that he is to be recalled as Apostolic delegate to the United States, is generally believed. His mission to the United States has only served to anger Roman Catholics and Protestants. Giving him a red hat would enable him to escape from an uncomfortable position with dignity.—*Watchman.*

....Hon. W. L. Wilson, chairman of the Ways and Means Committee, and author of the tariff bill before the House of Representatives, is a member of the Baptist church at Charlestown, W. Va., and a faithful Sunday-school teacher. He generally returns home on Saturday night and is in his place on Sunday.—*Baptist, Baltimore.* We wish as much could be said of many other Representatives.

....Think, at almost the same hour in which you receive your paper, two hundred thousand Baptist homes opened to a visitor of much the same spirit, speaking in the same tone, having the same intent. Into nearly a million souls the same inspiration is breathed. Nearly a million copies of religious periodicals enter homes in our country this week.—*J. E. Chambliss, D. D., in Central Baptist.*

....Rev. J. E. Smith of Raleigh, a young Baptist minister, spent several days in the community this week. Preached at Knap of Reeds and Tally Ho Baptist churches. The people were very favorably impressed with Mr. Smith, and there is some prospects of his making Stem his future home. He will preach at Pleasant Grove Saturday and Sunday, Feb. 3d and 4th.—*Stem cor. in Oxford Ledger, Feb. 2.*

....Rev. J. C. Alderman has resigned the pastorate of the Concord church, to take effect May 1st. At that time he will have been pastor of the Concord church over two years, and in this comparatively short pastorate his membership has almost doubled, and a good sum has been paid on the church debt. Bro. Alderman will hold revival services in his church before leaving, which we think an excellent plan.

....Rev. C. G. Wells has returned to Warsaw, N. C., after an absence of fifteen months from the State. Our readers will remember that Bro. Wells was awarded a Fellowship at the Chicago University, where he won distinction as a student. Bro. Wells has the following to say of the RECORDER: "Through fifteen months of absence from home, the RECORDER has kept me in living touch with Baptist affairs in the State, and I want to thank you for what the paper has been to me."

....Rev. N. R. Pittman writes from Greensboro, on his way to St. Joseph, Mo., under date of Jan. 29th: "I am on my way to St. Joseph. I found it inconvenient to go to Raleigh and Wake Forest without breaking some of my plans to visit my people. I have preached at Greensboro, Rennert, Lumberton, Ashpole, Mt. Airy and in Chattanooga, Tenn., since I left St. Joseph—14 sermons—and I have enjoyed my visit to North Carolina very greatly. I may soon write the RECORDER a letter concerning the trip."

....Rev. H. W. Tribble of Jackson, Tenn., tells the *Baptist and Reflector* of a ministerial student at the Baptist University of that town who is living on $9.84 a month. He buys his own provisions, does his own cooking and cleans his own room. When a man like this "pulls through," he is sure to be in demand. He hardly knows what to do with the "calls" that pour in upon himself; while the young brother who waits for something to "turn up" has all the rest of his life to meditate upon the mistake he made.—*Religious Herald.*

...."From the most carefully compiled statistics, it is found there are in this country thirty-three Foreign Missionary Societies, whose contributions are $4,963,516; in Great Britain twenty-nine Societies, whose contributions are $7,904,158, in Canada five, whose contributions are $186,887; in Germany seventeen, whose contributions are $652,823. The summary of Protestant Foreign Missions in the world is 6,179 missionaries; 44,538 native laborers; 893,315 communicants; and $14,586,854 contributions from home churches."—*Dr. Geo. Cooper, in Foreign Mission Journal.*

....The Executive Committee met here (Thomasville) last Wednesday. All the members were present. Most of the business was transacted before noon. At 3 p. m. Dr. Pritchard preached an appropriate sermon on the Water of Life. Messrs. Frost and Fleming followed with timely and tender remarks on quiet devotion to daily duties. After supper, prayers were held with the sick, and the members of the committee returned to their homes.—*Charity and Children, Feb. 2.*

....The meeting at the Baptist church, which has been in progress since the first day of January, closed last Thursday night. Beginning Sunday night, January 7th, the pastor, Rev. Mr. Church, preached every night excepting Sunday night, and every Sunday morning, until the close of the meeting on the night of the 25th—making nineteen sermons in all. As a result of the meeting there have been about twenty-seven accessions to the Baptist church by letter and experience. Ten persons were baptized Monday night of last week and there are eight or ten more candidates for baptism.—*Landmark, Feb. 1.* That is what we call good, hard, faithful work; and it is the kind that God blesses. The meetings have resulted in the establishment of a mission in Statesville.

Corrections Corrected

DRS. MARSH AND SKINNER—THE "BARN" OF THE FIRST, AND THE "PARLOR" OF THE SECOND—THE CONVENTION—NOT LEGEND, BUT FACTS—"THE PALE OF CONTROVERSITY"—"THE COURTESIES OF DEBATE."

In the RECORDER of Dec. 6th, 1893, Dr. R. H. Marsh said: "The fathers of the Convention are now all dead; but the humble institution that was born in the barn of Dr. J. C. Gorman March 26th, 1830, still lives."

In the RECORDER of Jan. 31st, 1894, Dr. T. E Skinner, correcting Dr. Marsh's mistake about the *place* of organization of the Convention, says that the Convention was organized "in the parlor of the former residence of the late Mr. Gorham."

Both of these brethren are mistaken. The Baptist State Convention was organized neither in a "barn" nor in a parlor; but "in the Academy" in Greenville, North Carolina. The minutes of the first session of the Convention—the record made that day, March 26th, 1830, by the secretaries, and afterwards published, is before me. This minute distinctively and positively says "at half past eleven o'clock, March 26th, 1830, an introductory sermon was preached in the Baptist meeting house by Elder S. Wait from Matt. 9: 36-38. At 3 o'clock, the Society (North Carolina Baptist Benevolent Society) convened for business IN THE ACADEMY." They there and then, after transacting some business of the Society, as the minutes show, organized the Convention, read and adopted the constitution, appointed a committee on order of business for the next day, and "adjourned to 8 o'clock tomorrow."

There is, however, just this much as a basis for the "barn" and "parlor" legends—the minutes nowhere say the Convention "was *not* organized in a barn or a parlor." But, perhaps, it never occurred to Bro. R. S. Blount and Rev. John Armstrong, the Recording Secretaries, or to the Convention, that this would be necessary to fix the place of organization. They doubtless supposed the brethren, in all after years, would not follow legends, but the published statements in their minutes.

If these "facts" shall leave Dr. Marsh without "a barn" and Dr. Skinner without "a parlor," I am reasonably certain *they* will not place me "beyond the pale of legitimate controversy," or refuse to discuss the question further because the "facts" are against them. These brethren do not so understand "the courtesies of debate," but believe in faithfulness to the facts in our denominational history. But who misled Drs. Marsh and Skinner? C. DURHAM.

"CORRECTIONS CORRECTED."

The citizens of Greenville, I have no doubt, will be thankful for the facts. They and many others have been misled by the tradition that the North Carolina Baptist State Convention was organized in the parlor of Mr. Gorham.

It is hard to rub out a tradition, but we must not go "behind the returns." The minutes of the meeting settles the question. The Convention was organized in the Academy.

It is reasonable to suppose that a preliminary meeting of the fourteen original members of the Convention was held in Mr. Gorham's parlor, and that after full deliberation there, they met at the Academy as the North Carolina Benevolent Society, and there and then resolved themselves into a State Convention. The words of the resolution are, "*Resolved*, that this Society be transformed into a State Convention." Then followed the constitution, which was read and adopted.

The barn and parlor theories are smashed. Durham is on top. Where is Marsh? Hear him:—

"In a journal of Dr. Samuel Wait it is stated * * *, 'and that when the Convention was formed, in the barn of Dr. J. C. Gorman (Gorham) * * * that constitution was substantially adopted,' &c. Cathcart's Encyclopedia, page 864. That's all I know about it. R. H. MARSH."

Now that little quotation from Dr. Wait's journal excuses Dr. Marsh. But where did Dr. Cathcart get that bit of information?

Bro. Moderator, can you inform us who was Dr. Cathcart's informant? If that informant was correct, and if Dr. Wait's journal was also correct, then Dr. Marsh's barn is rebuilt, notwithstanding it was smashed. Here is a lesson for us Baptists. Be sure to preserve the historical facts of our existence by recording them accurately and as near the time of their occurrence as possible.

THOS. E. SKINNER.

Attention, Brother Pastors

Only three months remain ere the books of the Treasurer of the Home Mission Board shall close accounts for this year. In nine months we have raised $1,091.10 for this work. Since 1887 our contributions to Home Missions have run steadily upwards till for the year ending May 1, 1893, we gave, including contributions to the house of worship in Havana, nearly $10,000. What we gave last year I have no means of knowing, having mislaid my copy of the S. B. C. minutes; the amount was probably not under $4,000. Brethren, now is the time to bestir ourselves for this cause. Let us not go up to the Convention in May with a deficit of several thousand dollars. Let me beg every pastor to lay the matter before his churches and inform them about the work. I have on hand a hundred sets of the following tract on Home Missions: "The Cloud Lifting," by A. C. Barron; "Indian Missions," by I. T. Tichenor; "A View of the Negro Question," by Dr. Gambrell; "Our Frontier Missionaries," Dr. Tichenor; "The Field and the Work," J. W. Jones; "Conversation of Diaz and his Return to Cuba," Dr. Tichenor; "The Mountain Region and Its People," F. C. McConnell. With a view to aiding any brother who is not supplied with the means of information, I will send a set of these tracts complete or any of them that may be desired to any preacher in the State who wants them enough to write me a postal-card requesting them. I will pay the postage too. The only cost to you will be one cent. I would send them without your writing at all, but do not want to send them to any body's waste-basket. I ask you to write for them only to see whether you want them. Send on your requests, read tracts carefully, and then ask your people to make one contribution to Home Missions at your earliest convenience.

R. T. VANN.

The New President.

The trustees of the Baptist Female University have made no mistake in selecting Prof. Jno. B. Brewer of Murfreesboro as their President. For two years it was my pleasure and privilege to be associated with him as teacher in the Chowan Institute and I wish to take this opportunity of bearing witness to his entire fitness for the position.

The three prime requisites for the presidency of this college for women, and I name them in the order of their importance, are, first, executive ability; second, experience; third, scholarship. Mr. Brewer combines the three in a singularly happy manner. His twenty years record of successful teaching and management of female schools are far more expressive than words. Without a doubt he is the best man in the Baptist denomination for the place. Possessed of untiring energy, he will do all that one man can do to make the University a success. Again, he is fortunate in having a better half who knows how to do her part and always unhesitatingly does it. The unusual success Mr. Brewer has achieved is due in a large measure to the fine judgment, ability and cleverness of his noble wife.

To accept this position, Mr. Brewer will have to make a large pecuniary sacrifice and it behooves all Baptists to rally to his support. It is too late to discuss its location; that is settled and I believe wisely. The Baptists need, and need badly, a female college at Raleigh. Whether it should be called a University is of no practical importance. The trustees and Pres. Brewer will settle this matter wisely. It is too soon to discuss co-education. Theoretically I believe in co-education, but practically we are not ready for it. Let us side-track all these petty questions whose discussion now can not but result in harm, and see if we cannot do some work for the University.

H. A. FOUSHEE.

Durham, N. C., Jan. 31, 1894.

Dangerous

Dear Recorder:—In the last issue of the RECORDER we noticed a short article commenting on the danger, which attends a minister who becomes popular, and we almost shuddered as we thought of our own beloved pastor, Rev. Rufus Weaver. "It is dangerous," the writer said, "to become popular; it is dangerous to become great in the eyes of the world. If this be true, then surely there must be danger ahead of him, for truly he is popular in High Point, and we expect him soon to become great in the eyes of the world, but we hope and believe he will be able to pass safely through the danger, and come out more pure, more humble and more consecrated than before. Although he is talented and eloquent, and the people are delighted with his sermons; his gentle unassuming manners; his humility and faith, and above all his deep spirituality is the magnet that has drawn the hearts of the people toward him.

His sermon Sunday night, on "Jesus the Carpenter," was forcible, pathetic, and grand, and impressed all who heard it. Rev. J. B. Richardson assisted in the celebration of the Lord's supper Sunday morning, and his remarks were timely and touching and much enjoyed by those present. The church is united and hopeful. May the Lord direct and keep us all, and may we, pastor and people, like H. A. Brown and the Winston church, grow up together a power for good and for God. H.

High Point, Jan. 30, 1894.

Rev. C. D. Smith, D. D., LL. D., recently died at his home near Franklin, N. C., aged eighty-two years. He was for fifty years a member of the Holston Methodist Conference, and until recently was Assistant State Mineralogist.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

"News and Views"

BY M. P. W.

DR. J. B. LINK.

Recently there passed to a well earned reward—if one can be said to earn such a reward—this distinguished brother at his home in Austin, Texas. I have known him since 1883, but for twenty-eight years he has been intimately associated with the work of the denomination in that great State. He was my friend, and I love to think of his sturdy character and unflinching devotion to the truth as he understood it. Very many years of his life he gave to religious journalism, to which he was greatly devoted. No doubt he would have been in it up to the day of his death but for circumstances over which he had no control. He was a man of strong convictions and hence often got into trouble and sometimes with his own brethren, but his heart was always found in the right place. His judgment was generally reliable. I do not remember but one instance in which I felt called to differ from him, and that was his position in reference to the Sunday school literature. He was always a firm friend of the literature of the American Baptist Society as opposed to the Southern Series, and I suppose he died believing that there was no necessity for our own literature. He had gathered together a good deal of this world's goods, and he knew how to take care of it, for he was a safe business man, but he was liberal toward the cause of Christ. He died in his seventieth year after three days of illness. He had nearly lived out his three score and ten years, and his had been a faithful, consecrated life.

AN AWKWARD FIX.

Down in the "Lone Star State" they have two Baptist papers with about a half dozen aspirants for the dignity of such title. Just now there is a cloud on the denominational horizon somewhat "larger than a man's hand," and there is good prospect of rapid growth of said cloud. It all came about in a very simple way, but is none the less aggravating on that account. It so happens that there is a giant in that country, and he stands head and shoulders above his brethren, and this giant is remarkably popular in that land of cow-boys and large ideas, and naturally each paper wants the influence of his writings, and so there is a squabble over the publication of his sermons, and there is "blood on the moon," and the rumbling like unto a hurricane in a cave, and everybody is on the *qui vive* for a "cloud-burst" or something of the sort. One editor seems to have "a cinch" on the situation, and the other is making a pathetic plea for a portion of the eloquence of the giant. The aforesaid giant is in "a cita fiction," out of which he is trying to "worm himself." It all came about by an agreement first for one editor to publish his morning sermons, which were prepared specially for the church, and which said editor expects to publish in book-form later on. The editor who is never caught napping secured a short-hand reporter to report the night sermons, which were delivered off-hand without special preparation and were to the unconverted. The preacher agreed to correct them for a consideration; but when the stenographer appeared on the scene and began operations, it took all the fire out of the preacher and served as a "sort of shower-bath" to the service, and so he canceled his agreement to supervise, and tried to stop things, but they won't stop, and hence the fix.

THE SECULAR PRESS.

The secular press knows a great many things, and can be relied upon for a good deal of information, but when it comes to denominational matters, they are vastly ignorant, and get themselves into very unenviable positions, as, for instance, in the recent announcement of the consolidation of Baptist and Campbellite churches. The amount of ignorance among intelligent people on Baptist church polity is absolutely appalling. Many of these newspaper writers are intelligent "churchmen" in other denominations, and yet seem to have no sort of conception of our polity. There is no two denominations further part than the two mentioned, which are reported as ready to unite. The only point of agreement between them is on the mode of baptism, while they disagree on the other three essentials in baptism. As to their name—which Dr. Tupper is reported to favor because it is scriptural—it is proper to say that it would be a long time before Baptists would consent to adopt the name "Christian" to designate themselves as a denomination. There is a serious question in my mind whether it is legitimate for one to call himself "a Christian," much less a denomination. There is no real evidence in the Scriptures that such title is to be accepted. It is mentioned but three times in the Word, and then not by direction of the Holy Spirit unless it be where Peter uses it. It was first applied by unbelievers at Antioch as a term of reproach, and second in derision by Agrippa, but avoided by Paul in his answer, and so far as the other instance is concerned, it only shows that such was the name under which the disciples were persecuted. The prospect for a union under the name "Christian" is not very bright.

Ministers' Meeting at Statesville.

In accordance with previous agreement, Elders G. H. Church, W. J. Wyatt, J. M. Ballard, and the writer, met in Statesville, N. C., on Wednesday, Jan. 24th, 1894, and organized a ministers' meeting, the object of which is the study of the Scriptures.

With this in view, we cordially invite those who minister in word and doctrine to meet with us on Wednesday after the third Sunday in each month, in the Baptist church building of Statesville at ten o'clock a. m.

Subject for February meeting is, "The Importance of presenting God's Word in all our ministrations."

W. J. HOOPER, Sec.

Richmond County Items.

I have now been here something over two months, but with means of observation so limited, that I am still without other than mere fragmentary information as regards Baptist interests hereabouts. I had hoped to meet a goodly number of the brethren at Lilesville, where our Union Meeting was to have been held, but was denied that pleasure, as there were only three or four delegates from all the churches. Perhaps the exceedingly bad weather was the principal reason for it, and yet, as I see reports of other Unions, I am persuaded that there may have been other causes, latent, to be sure, but none the less causal on that account. Bro. Johnson, the pastor at Lilesville, and Bro. Thomas Wright were the only pastors present, and, be it said to their praise, instead of dissolving the Union, they adjourned it in good order, a living organism, and it is quite safe to assume that it will be heard from again. I enjoyed exceedingly the privilege of spending the Sabbath with Bro. Johnson and his Lilesville people, and not the least of all that contributed to my pleasure, were the marked evidences of confidence and sympathy between pastor and people. At Rockingham, also, the same conditions are conspicuously present, and it is certain that, whatever may be true elsewhere, there are no good reasons here for either change or exchange.

Some reference to myself and field of labor may now be in order. Well, to begin, I find myself here without official identity, as to my "clerical order," since, by some rather unusual and not altogether reasonable coincidence, my name has been dropped from the list of ordained Baptist ministers, in both the Baptist Almanac and minutes of the Baptist State Convention. Now, it may not be a matter of surprise, if the curious querist does jocularly inquire, why? Well, to state the case plainly, I can only answer, why? But enough of this, as it concerns me little how the records are kept here—only I am concerned about how they are kept "up yonder." I think I am justified in saying, there are some "signs of promise" in my field, the churches so far having shown a willing mind to come into line with my plans. However, that they are not overburdened with plans, they could readily testify, still some plan—almost any plan, is better than no plan. So with some new plans, rather old ones newly inaugurated, we are hoping to make some advances during the present year. How well we succeed remains to be seen, but with faithful, earnest work, the Lord's blessing attending it, I know no reason for failure.

For the marked improvement in the health of my family I am profoundly grateful; for without the blessing of health, even the wealth of luxury could do little more than mock our sense of comfort. But, even this has its better side, and the child of God having recourse to the better, catches glimpses of his Father's home—the "many mansions"—and sees the habitations which no invasion of disease nor reverses of fortune may wrest from him. But I digress; and yet it may be pardonable, since it is but the intrusion of reminiscence and experience.

Our next Union Meeting will be held at—well, somewhere, but it yet remains for the Executive Committee to tell us where, and so I am hoping to hear from them on time, and them to see them at the meeting. They have planned well, I think, and with their plans faithfully executed, I can see no reason for any other than an advance all along the lines of the Pee Dee. How greatly this is needed one can readily see, for some of the older churches are well nigh moss-covered, needing to be jostled out of their slumbers, while the younger ones require prudent leadership and careful training, if they are to take position as efficient bodies. That all this will come in due time, I have no doubt, for the sentiment of progress is *invading the churches*, and the church or individual that doesn't fall into line, will be left behind in this forward movement. Better organization—general co-operation, thorough consecration, and we are equal to all the demands that are upon us.

Fraternally, J. F. TUTTLE.

Roberdel, Jan. 30, 1894.

Here and There.

I. HERE.

1. *Here* are about 275 men who have given their lives—all that they are and can make of themselves—earnestly and conscientiously to preach the everlasting gospel of Christ.

2. *Here* are fourteen men from North Carolina who love their own State—her institutions, her people, her *all*—as they love no other spot in the world.

3. *Here* are nine of the above fourteen who do not expect to return to the Seminary next fall. They are men of piety, men of faith, men of power. They are competent leaders and would make faithful pastors.

II. THERE.

1. *There* are a number of fields in North Carolina that need pastors.

2. *There* is sometimes a little disposition to complain that boys who come to the Seminary do not return to their own State.

3. *There* is but a short time before these men will want to locate in the ministry. They would prefer working in North Carolina. W. R. C.

Southern Baptist Theological Seminary, February 1, 1894.

D. Y. Cooper has an announcement of interest to farmers in this issue. He is reliable, clever, and "O. K." in business.

It is stated that efforts will be made to re-establish the Louisiana lottery in Kentucky. It will be strongly opposed.

W. B. Patterson & Sons, Salisbury, manufacturers at Mt. Airy, have failed. Liabilities about $18,000; assets given at $[illegible]

(CONTINUED FROM THE FIRST PAGE.)

The inhabitants of Sodom and Gomorrah who were sunk beneath the fetid pool and consigned to the vengeance of eternal fire, shall all come forth and stand before the dread Judge of all. Enoch, with Moses and Elijah and all the Old Testament saints, stand before the glorified Lord, for "every eye shall see him." David and all the prophets will see him, for all kindreds and tribes shall be gathered before him, and "every eye shall see him."

I need not emphasize the fact that every eye shall see him; for this proves that *you*, my friend, will see the Son of God when he comes in the clouds of heaven with power and great glory. It is not a question as to whether the teeming millions shall stand before the Lord or not, but *how* will you appear in that day! And will you see the Lord for yourself and not for another? Job said he should see God for himself and not another.

THE WRATH UPON THE GATHERED NATIONS.

"All kindreds of the earth shall wail because of him." The general teaching of the Scriptures is, that it will not be a glad day for the wicked. They will wail because of him. There shall be weeping and gnashing of teeth. Some will awake to shame and everlasting contempt. Every soul will there be conscious of what it has lost in this life. They have refused his counsel and would none of his reproof in this life, and he will laugh at their calamity and mock when their fear cometh. Many of those who claim to be very religious here, will be sadly disappointed there. They will say, Lord, Lord, have we not eat and drank in thy name! and then the Lord will say "depart from me, for I never knew you." Those who have refused him here will there acknowledge that he is Lord to the glory of God the Father. Every knee will bow to him in that day. Those who have been called, and have rejected the offers of mercy and salvation in this life, will there stand before the Judge of all. The teeming millions who came in contact with our Lord, and heard his teaching, and over whom he wept because of the hardness of their hearts, will there see him, and in their awful disappointment will call for rocks and mountains to fall upon them and hide them from the face of the Lamb. You treat the presence of the Lamb with indifference in this world, but there you will mourn and weep because of your conduct here. The wicked of every tribe will mourn because of him. All those who are not in fellowship with Christ here will wail because of him. The great day of wrath will have come, and then who will be able to stand? The wicked shall be driven away in their wickedness and turned into hell with all the nations that forget God. Jesus Christ, who will be Judge in that day, will have the nations gathered before him, and he will separate them as a shepherd divides his sheep from his goats, and then the wicked will be placed on the left hand, and he will say to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thes. 1: 7—9. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Whatever may be the fears of the wicked as they leave this life, death is only the door that opens to them the horrors of the second death at his coming. "The wicked shall be destroyed with the brightness of his coming."

My friends, the most fearful thing about this whole matter is, you would not heed the divine warning here, but you shall face the divine judgment there, when it will be contrary to your desire. You will bow when you will not want to. It will, indeed, be a day of fear, gloom, trembling and wailing, a day of blackness and darkness. Every fond anticipation will perish. Every hope shall give way. Heaven's gates will be closed, and mercy will no longer invite you, and you shall be driven away in your wickedness.

"It is a fearful thing to fall into the hands of the living God." Heb. 10: 31. This is all the more awful because those who thus fall cannot cease from sin, and so will by their continued wickedness and crime continue to feed the flames of the unquenchable fire. Your condition there will be all the more sad, because of your consciousness of what you have lost. One of the reasons why you will mourn and lament will be because you remember the opportunities of this life. If memory could be blotted out, and the vision could be dimmed, the condition of the wicked would not be so dreadful. But every eye shall behold him. You will be bid to remember what you received in your lifetime. "He shall have judgment without mercy, that hath showed no mercy." "Whatsoever a man soweth that shall he also reap." "To sow to the wind and reap the whirlwind."

But again, your doom will remain unchanged. If you are unholy, you will remain unholy still. As the judgment finds you, eternity will receive you. "The dead shall hear his voice and shall come forth, they that have done good unto resurrection of life, and they that have done evil unto the resurrection of damnation." The righteous and wicked alike shall come forth, and "every eye shall see him." The difference between the righteous and the wicked here is not as great as it will be there. The separation does not take place here. The wheat and the tares all grow together; but at that day the angel reapers shall gather all nations before the throne, and then shall the separation take place, for the wheat shall be gathered into the garner, and the tares shall be bound into bundles to be burned." The wicked are subjected to an awful doom. They are to go into "everlasting punishment." The Lord will laugh at you and mock at your calamity. You have trifled with him here, and he will deal in strict and just judgment with you there. You would not have the man Christ Jesus to reign over you while he was the merciful Saviour; but now, when he is the stern Judge of all, you shall bow at his feet and confess your condemnation just, for you there reap the full reward of what you have sowed here. You shall seek a hiding-place but shall find none. For the Judge shall set upon the throne, and the books shall be opened and the dead shall be judged out of the things which are written in the books. In the twenty-first chapter of Revelation the glorified Lord tells John of the blessed condition of those who are faithful to him in this life; and says, "I will be his God and he shall be my son." He here states the condition of the righteous and wicked in contrast, so that it may be seen more clearly, and says, "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Could judgment be more dreadful or doom more awful? There will be weeping and gnashing of teeth. You were given time and opportunity for repentance, but would not; and now you are left in your desolation, and will no longer be moved to forsake your sins. "There is no peace to the wicked, saith my God." If you have known the way of righteousness and have not walked therein, you will be conscious that you suffer justly, for when you knew God, you glorified him not as God. Every excuse which you may have had for not being a Christian will there vanish away, for you have no cloak for your sins. "Every eye shall see him, and they that pierced him, and all kindreds of the earth shall wail because of him," "for the great day of his wrath has come."

"That awful day will surely come,
The appointed hour makes haste,
When I must stand before my judge,
And pass the solemn test."

"The day of wrath, the dreadful day,
When heaven and earth shall pass away;
What power shall be the sinner's stay,
How shall he meet that dreadful day!'

When shriveling like a parched scroll,
The flaming heavens together roll,
And louder yet, and yet more dread,
Resounds the trump that wakes the dead.

O, on that day, that wrathful day,
When man to judgment wakes from clay,
Be thou O Christ the sinner's stay,
Though heaven and earth shall pass away."

The condition of the wicked is referred to in the twelfth chapter of Hebrews as being terrible. Those who refused Moses could not escape, and as the new covenant is more steadfast and unchangeable than the old, so much more is the condition of the wicked more dreadful. Moses feared and quaked when he saw the Lord in Sinai, and if they escaped not when they refused Moses, how much more shall we not escape who refuse him who spoke from heaven! "They could not endure." "Men's hearts shall fail them in that day."

"How will my heart endure
The terrors of that day,
When earth and heaven before his face
Astonished shrink away."

This is the day for which all others were made. "It is appointed unto men once to die, and after this the judgment." Seeing that all these things are so, "we ought to give the more earnest heed to the things which we have already heard lest at any time we should let them slip." For beyond,

"There is a death whose pang
Outlasts the fleeting breath,
O what eternal horrors hang,
Around the second death!"

Such will be the condition of a part of all nations and kindreds and tribes of the earth on that day. "He cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

Let me now to the other class, and look at

THE OTHER SIDE OF THE PICTURE.

The Bible just as clearly states that he will come to be admired in all them that love him. Christ will come in his glory with the holy angels, and the righteous in their glorified bodies shall see the glorified Lord. The righteous may live in glad anticipation of the coming of their Lord. The Christians at Thessalonica were established in the faith by the Apostle Paul, and among other things in which he strengthened their faith was the coming of their Lord. "They were not to sorrow as those who had no hope." They were exhorted to "comfort one another with these words." When Paul was a prisoner at Rome, he wrote to Timothy that he was already being offered; that he had finished his course, fought a good fight, and kept the faith; therefore, there was a crown of righteousness laid up for him which the Lord would give him at that day. The same servant of God was more anxious to be with the Lord than to remain on the earth. He was in a strait betwixt two, "having a desire to depart and be with Christ which is far better." In the restlessness of his soul he cried out and asked who should deliver him from the body of this death! The faithful soul who knows what it means to struggle with sin here longs to hear the Master say, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." How can we help desiring the glorious day when our bodies of humiliation shall be made like unto his glorious body! Notwithstanding we have received the gift of salvation through Jesus Christ, there is a reward of which the Bible speaks, which the children of God want to realize the possession of. The best of God's people here have much sorrow and suffering, but at that day sorrow and suffering will cease, for we shall be as the angels, and there shall be no more tears. But those whose souls are moulded by divine grace and are conformed to the image of Jesus Christ, are interested in the triumphant conquest of their Lord. It will be a glad day for the saints when they reign in glory. That day when there shall be no more curse, when the Lord comes to make up his jewels, is to be a bright day for the saints. It is a day of peace and deliverance—a day of joy and gladness. The saints will be satisfied when they awake in the likeness of their Lord. He will come and receive us unto himself, that where he is, there we may be also. Some of the old saints used to sing, "I want to go and be where Jesus is."

After a bright vision of the Master's glory, the beloved disciple prayed, "Even so, come, Lord Jesus." "Then shall the righteous shine forth in the kingdom of their Father as the stars forever and ever." Broken hearts will be healed and burdened souls relieved; and we no longer shall see through a glass darkly, but shall see him as he is. Heartaches shall cease, and fear shall give way to perfect love. And there shall be no unclean thing among the righteous redeemed. They will not mourn nor wail. There will be no weeping, no gnashing of teeth among the people of God. But they who went forth with weeping, sowing precious seeds, shall then come with rejoicing, bringing their sheaves with them.

Rev. A. D. Hunter, Raleigh's Baptist City Missionary.

Dear Recorder:—Rev. A. D. Hunter, our city missionary, has moved his family to Raleigh, and is now pleasantly and comfortably fixed in a nice new house in West End, near the West End Mission Chapel, and seems to be perfectly at home and happy with his estimable wife and two lovely little daughters. Bro. Hunter is the right man in the right place. He has already been energetically at work in his new field of labor, and I rejoice to say that he has already made a very favorable impression on all the people of the West End section, and the interest there is growing rapidly. Already the congregations are increasing at every service, and great results are looked for in that part of his field. Bro. Hunter is very enthusiastic, and has entered into the work with great earnestness and energy. In the near future another important point in the city will be developed, and others will follow. A grand and noble work lies before Bro. Hunter. He will be able to reach many people who do not attend our city churches and who need the gospel preached to them. His field is a large one, his duties are not few, and his labor will not be light, and it is very important that he should have the hearty co operation and the united and earnest prayers of every Baptist in the city of Raleigh that he may be able to preach the gospel of our Lord Jesus Christ with great power and effect, and that many souls may be saved. There is a great work to be done in and around this city. Will not the Baptists of Raleigh wake up and go to work for Jesus? He gave his life for you. What have you done for him?

Raleigh, N. C. T. D. WATSON.

Home with love in it is a kind of paradise. I suppose with love out of it home is a kind of pandemonium. The sweetest hours of life are those when the heart is full of love, and those hours are almost as sweet in the recollection as in the present experience. In the day and night, and in times of reverie, we recall every look, every gesture, every word by which love was confessed to us, and I suppose, even in extreme old age, the heart never forgets the scenes and the memories of love's young dream. Such is the heart of man.—*Dr. Stalker.*

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY—LOCATED AT RALEIGH.

W L Poteat, President; N B Broughton, Secretary; P H Briggs Treasurer; W N Jones, Auditor; W A Montgomery, Attorney; O L Stringfield, Financial Secretary; C J Hunter, J N Holding, W G Upchurch, J C Scarborough, J W Carter, E McK Goodwin, C Durham, R T Vann, A M Simms, C M Cooke, R H Marsh, R Van Deventer, W O Petty, E K Proctor, J H Lassiter, W T Faircloth, R P Thomas, C B Aycock, T E Cheek.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatur, Kans.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

VITAL TO MANHOOD.



DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration, caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-Indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantees issued by agent. WEST'S LIVER PILLS cure Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.

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Cotton, Corn & General Crops

Used and endorsed by Leading Farmers in North Carolina and the South for the past twenty years. Read the following certificates, and send for pamphlet giving direction for mixing, testimonials, &c.

MARLVILLE, N. C., Sept. 20, 1893.

Messrs. Boykin, Carmer & Co:—

Gentlemen: The chemicals I bought of you for making "Home Fertilizer" continue to give satisfaction. I only use it under cotton. You know I must think it good, or I should not have used it so long. This makes 16 or 17 years that I have been using it, and its use has made me able to pay for it cash, not on crop time.

Yours truly, THOS. S. EVANS.

CHERAW, S. C., Oct. 16, 1893.

Messrs. Boykin, Carmer & Co.:—

It gives us pleasure to say we have been using your Home Fertilizer for more than fifteen years continuously, and expect to continue to do so. Of course, we are entirely satisfied that it pays us to use it.

Respectfully, J. W. McKAY,
R. M. McKAY.

BOYKIN, CARMER & CO.,
Baltimore, Md.

Top-Dress all Crops with CEREALITE



JOHNSON'S MAGNETIC OIL!

Instant Killer of Pain.

Internal and External.

Cures RHEUMATISM, NEURALGIA, Lame Back, Sprains, Bruises, Swellings, Stiff Joints, COLDS and CRAMPS instantly. Cholera Morbus, Croup, Diptheria, Sore Throat, HEADACHE, &c. if by magic.

THE HORSE BRAND, Especially prepared for Stock, Double Strength, the most Powerful and Penetrating Liniment for Man or Beast in existence. Large $1 size 75c., 50c. size 40c.

JOHNSON'S ORIENTAL SOAP.

Medicated and Toilet. The Great Skin Cure and Face Beautifier. Ladies will find it a most delicate and highly perfumed Toilet Soap on the market. It is absolutely pure. Keeps the skin soft and velvety and restores the lost complexion; is a luxury for the Bath for Infants. It allays itching, cleanses the scalp and promotes the growth of hair. Price 25c. For sale by

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NEEDHAM B. COBB, Editor and Proprietor,

will be ready for delivery about the 28th of November, 1893. It will contain much valuable statistical and historical information, besides sketches of deceased Baptist ministers and prominent laymen.

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Special Rates for School and College Advertisements.

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Prices & Terms Free. Satisfaction Guaranteed.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches,

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 53 a m	10 45 p m	
Arrive Tarboro ..	1 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 53 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 20 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 10 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 39 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma.....		12 10 a m	
Arrive Wilson ...	11 16 p m	1 06 a m	
	No 43. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro....	12 00 a m		9 48 p m
Arrive Wilson...	12 45 a m		10 35 p m
	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4 00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.25 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m; arriving Halifax at 11.05 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.15 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 3.10 p m, Sunday 2.40 p m; arrives Plymouth 9 20 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.30 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 05 a m; arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.20 p m. Returning leaves Spring Hope 5.30 a m, Nashville 5.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7.45 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Shutting the Door.

One of the wonderful things about our Lord Jesus Christ's words is that the meaning of them deepens and widens just as our hearts and lives deepen and widen. Not long ago a young Christian fell into great distress about not being able to pray more earnestly; he went often upon his knees, he used full petitions, he knocked loudly at heaven's door, and then went away empty and unsatisfied.

"Have you followed the Master's rules?" asked an old preacher to whom he told his trouble. The young man said he thought he had. "You entered into your closet?" "Yes." "How about shutting the door? Did you shut out all your business worries? all your plans for pleasure? all your self-esteem? Was all your earth silent before God when you sought him in that little secret temple?" The young Christian felt with a thrill that the speaker had found out the secret of his discomfort in prayer.

Dear young readers, I need hardly remind you that your first daily duty is to "enter into thy closet," but, when there, let your first petition be, "Now, Heavenly Father, help me to *shut the door*." And, having shut it, watch and guard it, for just as surely as you enter that closet, your great enemy begins by clamor or by wiles, by force or by craft, to break down the door and put to rout all your devotional thoughts and feelings.—*Forward.*

Good Reading for Democratic Times.

A year ago, *The N. Y. Tribune* announced that in the four years of trial, of new experiment, discussion of great national topics, and observation of the effects of Democratic supremacy before the country, *The Tribune* would lead in the presentation of the Republican view. The friends of the Republican party were asked to aid the final triumph of Republican principles by seeing that the people read the Republican side of the story. Evidently, the friends of the party have responded. *The Tribune* claims the largest weekly circulation of any paper in the United States, and challenges the country to prove to the contrary. *The Tribune* has gained by making its paper al most a Statesman's Manual and a most admirable one. It takes the deepest interest in public questions. Roswell G. Horr's articles are especially valuable. Mr. Horr came out ahead in his great debate with Senator Stewart of Nevada on the Silver question in *The Tribune*. He always states the Republican view with frankness, points out the probable consequences of a change in the tariff and silver policy of the country, and evades no issue and conceals no fact bearing upon the subjects discussed. His thorough treatment of fundamental principles will aid every reader to a better understanding of profound and important issues. Friendly to the old soldiers, devoting much space to agriculture, and printing every week superb and absolutely unequalled Market Reports, editorially able and entertaining, *The Tribune* is a great paper and worthy a place in every home. It illustrates the news of the day profusely. Thousands of Democrats take it for its articles on public affairs and its purity, decency and freedom from smut. Every Republican should have it. An illustrated Premium catalogue and specimen copies are sent free to applicants. This year, *The Tribune* includes a valuable historical picture in its list, painted expressly on the order of that paper. Every one of our readers can receive *The Tribune* in combination with his own local paper if he desires, on reasonable terms.

A Sunny Face.

Wear it. It is your privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant ever flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant, where fear, doubt and despondency held high carnival.

Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion, a face luminous with light, and let it glow and shine on all around. A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially so to the weak, paused, hesitated, and then asked a sunny faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes. —*Selected.*

Singing Sand.

There are a few beaches in the world on which are found "singing sands;" so called because of a prolonged musical sound heard when walking through the sand or stirring it with a stick.

One of the best known beaches where the phenomenon occurs is at Manchester, about twenty-five miles from Boston. Another place is on one of the Hebrides Islands. Some of the sands were sent to an American scientist last year for examination. One portion was sealed in bottles, and another sent in bags. The latter lost their peculiar properties, but the former sang sweetly on being stirred. No satisfactory cause for the curious sound has yet been discovered. One peculiarity of these musical beaches is that they occur in comparatively small patches, and the sound is not always of uniform loudness. It is said that along the shore of the Carribean Sea there is a place where a disturbance of the sands makes a noise like the barking of a dog.—*Christian at Work.*

Beware of Bad Books.

When Mr. Spurgeon was a little boy he was very fond of reading. Once a book, which was not a good book, was loaned him. His father punished him for reading it. He himself said afterwards, "I should like to be able to forget even the half I read in that book: but I cannot; it sticks to me like glue. Bad books are terrible things."

Remember this, boys and girls, and be careful what books you read.—*Ex.*

We have read of a battle against cannibals gained by the use of tacks. They had taken possession of a whaling vessel and bound the man who was left in care of it. The crew, on returning, saw the situation, and scattered upon the deck of the vessel the tacks, which penetrated the bare feet of the savages, and sent them howling into the sea. They were ready to meet lance and sword, but they could not overcome the tacks on the floor. We brace ourselves up against great calamities. The little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear. A pastor was absorbed in studying the question of socialism, when his wife came in with despair on her face, and said she wanted advice about the servants. "Oh, my dear," he replied, "I cannot give my time to little matters like domestic service. I am trying to solve the social problem of the universe." "Well," replied the wife, "you solve the problem in the kitchen, and I will promise you to solve the problem of the universe in twenty-four hours." Really, it is easier to dispose of those great questions which cover the world than it is to meet and successfully overcome the little worries which present themselves day by day.—*Rev. A. C. Dixon, in "Milk and Meat."*

The Homiletic Review for February is replete with the discussion of subjects of interest to the ministry. "The Use and Abuse of Wit and Humor in Preaching," is the subject of an interesting article by J. Spencer Kennard, D. D., of Chicago. Dr. Robert Balgarnie, of Bishop Auckland, Eng., gives a second paper on "Our Trinitarian Prayers." Prof. T. W. Hunt, of Princeton, sends a helpful contribution on "English Literary Reading," in which he gives a list of works that are essential to the literary education of the busiest men. Dr. John Hall, the famous Metropolitan Preacher, answers the question, "How I Prepare My Sermons." Dr. William Hayes Ward continues his series of papers concerning "Light on Scriptural Texts from Recent Discoveries." The various departments and sections, are as usual, very well filled with instructive reading. Published monthly, by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at $3 00 per year.

A Greensboro Report.

Dear Sir and Brother:—Just one year ago I began to treat myself with the Electropoise. I have not taken a single dose of medicine of *any* kind in that time. For several years I had poured down every abomination that doctors, druggists and old women suggested in the vain hope of recovering my lost health. I went down hill all the time and was fast sinking into the grave. For over thirty years I suffered inexpressibly with torpid liver and indigestion; that disappeared entirely as soon as I began the Electropoise treatment. I was so stiff and rheumatic that life was largely despaired of. Diabetes had depleted my system, and an impoverished state of the blood caused numerous carbuncles of most painful and long standing nature. I suffered in this condition for two years. I fought the battle faithfully, and to day am a healthful, vigorous man; probably as fully restored as it is possible for one of my years (61), and constitutionally ruined by drug to be. A number of most notable cases of improved health could be given among my personal friends and acquaintances. I have not had on the 'poise now for two months, but it is "loaded" and ready for business.

Yours truly, L. W. ANDREWS.
Greensboro, N. C., May 24, 1893.

The Pastor's Duty.

It is a pastor's duty to see to it that as many families as possible in his congregation take a religious paper, and preferably, as a general thing, their denominational paper. I believe those denominations are wiser which expect their pastors to present regularly the claims of their papers to their people.—*Dr. William Hayes Ward, editor of the Independent.*

Jno. Y. MacRae, druggist, Raleigh, recommends Japanese Liver Pellets for constipation and sick headache. Small, mild, easy to take. 50 pills 25 cents.

My Neighbor.

The widow, orphan and oppressed,
The sick who languish, craving rest;
All forms and states of misery
Reveal a neighbor's need to thee.
—*William K. Palmer.*

We cannot minister while heart-fever of any kind is on us. We may go on with our work, but we cannot do it well, and there will be little blessing in it. Discontent hinders any life's usefulness. Jesus loved Martha, and accepted her service because he knew she loved him: but he plainly told her that her feverishness was not beautiful, and it detracted from the worth and the full and acceptableness of the good work she did; and he pointed her to Mary's quiet peace as a better way of living and serving. Anxiety of any kind unfits us in some degree for work. It is only when Christ comes and lays his hand upon our heart, and cures its fever, that we are ready for ministering in his name in the most efficient way.—*J. R. Miller, D. D.*

There is need of preparation. The life must be holy that Christ will employ. The vessel must be clean that the King will use. The heart must be broken through which God's love may flow. Some one gives a consecration prayer: "Lord, take me, break me, make me!" and tells the story of a golden cup which had been made out of old gold coins. These had lost the image and superscription originally upon them, and were then thrown into a melting-pot and wrought into a beautiful cup. So ofttimes a human life has lost its beauty; and then the Master takes it, breaks it, and makes it over again in form of beauty. Then the King will use it.—*J. R. Miller, D. D.*

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.

To live truly means to think truly and discern the truth.—*Fichte.*

For Weak Nerves,
Use Horsford's Acid Phosphate.

It is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.

No, brother, we do not mention that our pastors have "large congregations" when they preach, because we do not regard it as news. If it be news, it is a reflection upon the pastor and the church. It is equivalent to saying that his having a large congregation is so unusual a thing that when he does happen to have one, it is an event that needs to be recorded. In the same way we do not tell of any given pastor that "he is doing well," as if he did not generally do well, and as if others failed to do well to such a degree as to make his case call for special mention. We rallied an honored pastor lately on a paper's publishing as an item of news that he had "preached an interesting sermon." He preaches no other kind.—*Western Recorder.*

Roses, Plants and Seeds.

The Good & Reese Co., Springfield, Ohio, publish a beautiful 152 page illustrated catalogue of roses, plants and seeds; four colored plates, one of them the wonderful new rose, General Robert E. Lee. Be sure and see it. They will mail it to our readers for 10 cents in stamps.

Children are fretful when sleepy. Are not Christians asleep when quarrelsome?

E. Nulty of St. Paul, Minn., writes: "Was confined to bed for three weeks, doctors could do me no good; Japanese Pile Cure entirely cured me." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Revivals furnish arguments infidels cannot answer.

The readers of our publications are requested to use Salvation Oil for any and all pains. It is a sure cure. 25 cts.

Strike while the iron is hot, and then keep it hot by striking.

Jno. Y. MacRae, druggist, Raleigh, recommends Johnson's Magnetic Oil, the great family pain killer, internal and external.

There is very little use in making to-day cloudy, because to-morrow is likely to be stormy.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

What Causes Pimples?



Clogging of the pores or mouths of the sebaceous glands with sebum or oily matter.

Nature will not allow the clogging of the pores to continue long, hence, inflammation, pain, swelling and redness.

What Cures Pimples?

The only reliable cure, when not due to a constitutional humor, is CUTICURA SOAP.

It dissolves sebaceous or oily matter, reduces inflammation, soothes and heals irritated and roughened surfaces, and restores the skin to its original purity.

Besides being the most effective skin purifying and beautifying soap, it is the purest, sweetest, and most delicate of toilet soaps.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"All about the Skin, Scalp, and Hair," free.

THE IMPROVED VICTOR INCUBATOR



Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable and cheapest first-class Hatcher in the market. Circulars free.

Catalogue 4 cents.

GEO. ERTEL & CO., Quincy, Ill.



$25 to $50 per week to Agents, Ladies or Gentlemen, male or selling Gold Reliable Plater. Only practical way to replate rusty and worn knives, forks, spoons, etc., quickly done by dipping in melted metal. No experience, polishing or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. P. Harrison & Co. Columbus, O.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

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CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 34 p m	3 17 a m
Ar. Danville	5 40 p m	5 25 a m
Lv Danville	6 05 p m	5 35 a m
Ar. Greensboro	7 35 p m	7 30 a m
Lv. Goldsboro	*2 30 p m	
Ar. Raleigh	4 2 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	*6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	6 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 17 p m	6 54 a m
Ar. Charlotte	10 50 p m	11 35 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 30 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	3 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 05 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 19 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 50 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 13 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 06 a m
" Burkeville	11 06 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 3.50 p m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 8.10 a m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 p m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m. daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4 30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL. HAAS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 10 Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 43 p m	.....	.....
Ar Greensboro	2 15 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	6 25 a m	.....
Lv Marion	.....	7 37 a m	.....
Lv Red Springs	.....	8 17 a m	.....
Lv Hope Mills	.....	9 12 a m	.....
Ar Fayetteville	.....	9 55 a m	.....
Lv Ramseur	.....	.....	8 50 a m
Lv Climax	.....	.....	9 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 53 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Marion		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 35 p m
Ar Ramseur			5 35 p m

Train No 3 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 10 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Marion with S. A. L. at Bennettsville with C. C. & N. R. R., at Sanford with S. A. L. at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 55 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 28 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
3 00 p m	Lv	Wilmington	Lv	3 00 p m
10 00 p m	Lv	Charleston	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 30 p m	Lv	Rockingham	Lv	3 15 a m
11 53 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
9 00 a m	Ar	†Portsmouth	Lv	5 00 p m
9 35 a m	Lv	Portsmouth	Ar	3 45 p m
12 03 p m	Ar	Weldon	Lv	1 12 p m
12 15 p m	Lv	Weldon	Ar	1 00 p m
12 30 p m	Lv	Henderson	Lv	12 45 p m
4 10 p m	Ar	Raleigh	Lv	10 15 a m
4 30 p m	Lv	Raleigh	Ar	10 00 a m
6 00 p m	Lv	Sanford	Lv	8 37 a m
7 30 p m	Ar	Hamlet	Lv	7 00 a m
7 20 p m†	Ar	Fayetteville	Lv	8 37 a m
11 00 p m†	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 p m connects with No. 117 at Washington.

No 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charleston, No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South via Atlantic Coast Line. †Daily. ‡Daily except Sunday. D. BRANCH, D. Cincy.

For information relative to schedules, &c., apply to Ticket Agent or A. POPE, Passenger Agent, Raleigh.

O. V. SMITH Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Christian Giving.

I very highly appreciated the extracts furnished the RECORDER from the speech made by Dr. Carroll at the Union Meeting of the Mt. Zion Association in December. I wish it could be read by every Baptist in the State. But alas! that such a small per cent. of them read the RECORDER. I think it would be wise to adopt Dr. Williams' suggestion and put it into tracts and scatter them broadcast. Surely no one can doubt that it is the duty of every child of God to give of his means for the spread of the gospel, if he has even casually thought upon the matter as he studied the Word. I believe that this has been a long neglected feature of our religious development.

The pulpit and religious press owe it to themselves to educate the people upon this practical element of Christianity. There are preachers of the gospel (the whole message) in our day who try to teach the people their duty upon this subject; but while they are faithfully trying to arouse the people from their lethargic indolence, others are pouring out their contempt upon "so much preaching about giving" and "always calling upon the people for money, *money*, MONEY." Their cry really seems to be for popularity and favor among a class that are always averse to anything that calls for sacrifice or effort on their part, and they are generally pretty well paid for their *giant effort* (?) before they leave the grounds, when some one who never gave a quarter in all his life comes up to sympathize with his heaven-born views! This class of croakers will harp on the need of more preaching about *love, the power of the Holy Ghost, justification, atonement*, &c.

Well, I suppose it might benefit a great many of us to go home with them and have our spirituality renewed. We would generally find a church in debt, a pastor with an empty larder, the people instead of being in the Sabbath school, roving over the country desecrating the holy Sabbath (for if they were to study the Bible in the Sunday-school they would soon want a new preacher), a dead spirituality among the membership and a chilling indifference one toward another.

Some of our Associations have not abandoned the custom of reading statistical reports from the churches, and I hope they never will, but it is real amusing to hear the report of a church of a hundred members read with blank financial statistics, and then with a foot-note added, "But we are all spiritually alive"!

It is good to preach often about love, the atonement, justification, &c., without which there could be no gospel. I believe that these themes are too often sadly neglected in our day, but "all theory" will not do. We want to learn how to practice our religion. And these highly essential characteristics are more often proven by practice than by arguments. One might say he had love for his fellowman and sound it in pathetic tones, "but if he hath this world's goods, and seeth his neighbor have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Pure love is demonstrated in compassionate distribution to the wants of those who lay claims upon us through the gospel. Without these "bowels of compassion" being opened, it would be hard to convince a genuine Christian that our natures had absorbed these other essentials, however truly important they may be.

I believe in giving, and believe our people need a steady course of education on this subject. If I did not believe in it, I would at once join the "Hardshells," and fire a continuous volley of contempt upon every phase of evangelical church work, and ask Jehovah to stop the maddening cross of the one hundred and fifty millions of people engaged in such beneficence.

If you want to find a live Christian church united in the bonds of Christian fellowship, dwelling in peace at home, and wooing the affection of the ungodly to a crucified Redeemer, you will have to go where self-sacrifice and endurance for Christ's sake are taught and practiced as an essential part of pure and undefiled religion. All other conditions of peace and *rest* are portending messengers of death from indolence and sloth. A perfect knowledge of God's compassionate sufferings and self-denials for us brings us under everlasting and unbounded contribution to every creature of his. The keener our sense of God's beneficence to us, the deeper we feel a debt of gratitude that we only can pay in *deed* to "these little ones" of his.

The pastor who does not preach missions will sooner or later die himself and his church, and it will be a natural death.

C. W. BLANCHARD.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will save you, cleanse your liver, and give a good appetite.

New Denominational Attachment.

We not infrequently hear the expressions, "He is a strong Baptist," "She is a stanch Methodist," when the meaning may be reduced to this, each has a very strong denominational attachment. They who are of any denominational persuasion wholly from conviction are comparatively few. No man can be a stanch Baptist without giving attention to the distinctive doctrines advocated by Baptists. And this necessarily requires some investigation of the teachings of the New Testament. The great body of the church membership in every denomination is made up mostly of those who are influenced by mere taste, social influence, or denominational attachment. Not long ago while in conversation with an intelligent Methodist preacher I asked the question, If he did not believe that immersion was the primitive form of baptism, and to my surprise, he gave this frank reply: "I don't know, I haven't given the subject serious attention." Here we have an example of a leader in a denomination—one who appears to be a Methodist either through taste or denominational attachment, and not through any strong conviction based upon the teachings of the New Testament. Would this not be the confession of thousands, were they honest enough to tell the unvarnished truth?

To some people, the idea that you have been "reared a Baptist" seems to be a conclusive argument for accepting Baptist principles and joining a Baptist church. If there is any force in such an argument, what should be the duty of the heathen when the gospel is presented unto them?

Some time ago there was published in a Southern paper an article (from one of the Atlanta pastors) which contained an argument as follows: "I am a Methodist because I was reared a Methodist; my parents were Methodist; I had access to a Methodist library; I attended a Methodist Sunday-school; and it was just as natural for me to be a Methodist as for oranges to grow in Florida." This preacher (who doubtless gloried in the doctrine of man's free agency) was hardly aware that he was advocating an iron scheme of necessity as firm as any ever held by Hobbes or Spinoza.

Let us put the same course of reasoning into the mouth of a lawyer as he pleads a case at the bar: "This man is a thief because he was reared a thief: his parents were thieves; his brothers are thieves; he has had access to only low, vile literature; his associates were all thieves and scoundrels: and it is just as natural for him to be a thief as for oranges to grow in Florida." Would this course of reasoning be likely to save the criminal from the penitentiary? And yet this is the kind of reasoning used by thousands who would feel deeply insulted were it suggested that they were not of any denominational persuasion through conviction.

He that wishes to be really a Baptist, let him earnestly search the Scriptures for the truth, and in all his investigations let him observe the principle contained in that noble exhortation of the Apostle Peter, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and with fear."

JOS. HIDEN.

Morehead City, N. C.

Rev. D. W. Conway.

No better man has lived in our county than the above who died July 20, 1891. He was in his seventy-fourth year, and had been an humble minister of the Cross for more than thirty years, having been ordained Feb. 7th, 1857, by Elders William and James Bradshaw from old North Catawba church.

Always quiet, unpretending and earnest, he impressed all with his implicit trust in God. It may be said of him, he never proved false to a trust reposed. I shall never forget the comfort of his counsel. He was untiring in his efforts for the advancement of the cause. As a result of his labors of love, many churches were built up, when, but for his pioneer work, none would be to day. Truly a good, though comparatively unknown, man has fallen, and surely "his works do follow him." May those who remember him live to imitate his noble example. Peace to his ashes.

J. V. MCCALL.

It is stated that more roller flour mills have been built in the State in the last two years than in the twenty years previous.

Commendatory Resolutions.

Reedy Creek church, in conference on Saturday before the first Sabbath in January, 1894,

Resolved, That whereas, Elder D. D. Edwards of Morrisville, N. C., has served us so faithfully for the last seven years, and has so much endeared himself to us that we part with him reluctantly. Yet a change may be for the best, and we cheerfully submit and say the Lord's will be done, and take pleasure in recommending him to the brethren and sisters as a faithful, efficient and worthy minister of the Lord, and pray that God's blessings may rest upon him, and that the Lord may choose his fields of labor for him and give him many souls for his hire.

Resolved, That a copy of these resolutions be sent to the BIBLICAL RECORDER with a request to publish and that the same be made of our church record.

W. Y. CHAPPELL, *Mod.*
R. A. YOUNG, *Clerk.*

New remedies are being constantly introduced to the public, but Dr. Bull's Cough Syrup still maintains its pre-eminence.

Ordination.

On Jan. 7th, 1894, at the request of the Mt. Zion Baptist church (Tar River Association), a presbytery, consisting of Revs. J. W. Sledge, W. A. Smith, and deacon W. B. Joyner, met, and after having examined Rev. G. W. May, he was ordained to the full work of the ministry.

The ordination sermon was preached by the writer, and the charge and presentation of the Bible were impressively done by Bro. Sledge.

Bro. May is now in school at Cedar Rock Academy, and hopes, at an early date, to begin a course at Wake Forest College. We wish for him a useful life in the Master's great work.

W. A. SMITH.

Cedar Rock, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Sandy Creek Asso, $36.33 and 17.20—53.53; W M S, Masonboro ch, 1.75; W M S, Pollocksville ch (Japan), 3.00; Friendship ch, Little River, 3.13; Spring Branch ch, South River, 2.26; W M S, Mt Pisgah ch, Mt Zion, 1.90; Robert's Chapel ch, West Chowan, 6.55. Total, 71.11. Previously reported, 566.66. Total this year, 637.77.

Foreign Missions—Haw River ch, Mt Zion, $1.85; W M S, Mt Pisgah ch, ditto, 1.95; Ditto, ditto, for Japan, 1.13; Roberts' Chapel ch, W Chowan, 6.00; Lillington ch, Little River, 1.70; Third ch, Durham, 3.00. Total, 15.63. Previously reported, 732.35. Total this year, 747.98.

Home Missions—W M S, Mt Pisgah ch, Mt Zion, $1.90. Previously reported, 296 40. Total this year, 298.30.

Education—First church, Raleigh, Central, $12.50; Barlow's Chapel ch, 2.00; Third ch, Durham, 2.15; R H Jordan, Charlotte, N C, 18.00. Total, 34.65. Previously reported, 146.31. Total this year, 180.96.

Orphanage—Mt Pisgah ch, Mt Zion, $6.65; S S, Farm Hill ch, Central, 1.10; S S, State Line ch, 1.25. Total, 9.00. Previously reported, 250.81. Total this year, 259.81.

Oxford Orphan Asylum—S S, Farm Hill ch, Central, $1.10. Previously reported, 3.19. Total this year, 4.29.

Church Extension—Liberty Asso, $67.90; Atlantic Asso, 25.30. Total, 93.20. Previously reported, 85.93. Total this year, 179.13.

Ministerial Relief Fund—Lillington church, Little River, 75c; New Hope ch, Eastern, 1.05. Total, 1.80. Previously reported, 183.74. Total this year, 184.54.

CORRECTIONS: In last report the amount, 36c, from Cedar Rock, N C, for Foreign Missions should have been 30c.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Feb. 3, 1894.

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 45 Maiden Lane, New York. [n r m]

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Manufacturing Stationers,
Can be had the latest, freshest, and most attractive goods in this line to be found anywhere such as
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all Grades.
PENS,
from the finest point to broadest stub.
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W. G. SEPARK, Manager.

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N. C. Home Insurance Co.
This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.
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P. COWPER, Adjuster.
HOME OFFICE, - RALEIGH, N. C.

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BEECHAM'S PILLS
CURE
SICK HEADACHE,
Disordered Liver, etc.
They Act Like Magic on the Vital Organs, Regulating the Secretions, restoring long lost Complexion, bringing back the Keen Edge of Appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World.
Covered with a Tasteless & Soluble Coating.
Of all druggists. Price 25 cents a Box.
New York Depot, 365 Canal St.

The sower has no second chance. If you would at first succeed, be sure and start with
FERRY'S SEEDS.
Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Every planter should have it. Sent free.
D. M. Ferry & Co.,
Detroit, Mich.

Hard Times Fertilizers
To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash
Good Fertilizers
at the Lowest Wholesale Prices, per ton.
for Corn, Cotton and Peanuts, at $13.50
for Trucking Crops and Potatoes 14.50
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Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars.
W. S. POWELL & CO.,
Fertilizer Manufacturers, Baltimore, Md.

HATCH CHICKENS BY STEAM
With the Improved Excelsior Incubator.
Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other Hatcher. Lowest priced first-class Hatcher made. Send 6c. for Illus. Catalogue.
GEO. H. STAHL, Quincy, Ill.

La Grippe Again.
The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.
ATLANTA, GA., Nov. 28, 1893.
In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe.
L. STUART.

MONTGOMERY, ALA., Oct. 13, 1893.
About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip.'
MRS. GEO. TINDALL.

SWEETWATER, TEXN., June 23, 1893.
My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.
J. T. BARROW,
Pastor First Baptist Church.

Rev. W. G. E. Cunningham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev. J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 24, 18.3: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."

Keep the bowels open with Germetuer Pills.
KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

For Rent or Sale.
W. B. Wingate's store at Wake Forest, N. C. Good place for successful trade. Store large and central. Rent, $15 00 a month; or sale, on easy terms, for $1,500. Call on, or address
W. J. WINGATE,
Wake Forest, N. C.

Notice to Teachers
DO YOU WANT A POSITION? We will help you get one for small remuneration. Do you know of a position in need of a teacher? We will provide one for nothing. Send stamp for particulars.
C. J. PARKER, Mgr.
Teachers' Southern Aid Asso., Raleigh, N. C.

COOPER'S WAREHOUSE,
Henderson, N. C.
Where is the best tobacco market in the State? Who pays the highest prices for all grades of leaf tobacco? These are questions which farmers are daily asking. If it be true that "figures never lie," the tobacco raiser in North Carolina will be interested in reading the following account of sales made January 27th, 1894:
L. L. Crews, 983 lbs. @ $65 per hundred; 197 lbs. @ $34 per hundred.
Alford & Teasley, 142 lbs. at $69 per hundred; 103 lbs. @ $60 per hundred; 105 lbs. @ $39 50 per hundred; 105 lbs. @ $44.50 per hundred.
N. G. Crews, 167 lbs. @ $59 per hundred; 86 lbs. @ $41 per hundred; 86 lbs. @ $51 per hundred; 60 lbs. @ $45 per hundred.
Jno. Winston, 58 lbs. @ $60 per hund'd; 42 lbs. @ $49 per hund'd; 48 lbs. @ $44 per hund'd.
R H. Fleming, 190 lbs. @ $58 per hundred; 221 lbs. @ $44 per hundred.
L. V. Peace, 640 lbs. @ $60 per hundred; 324 lbs. @ $40 per hundred.
D. H. Mangum, 380 lbs. @ $50 per hundred; 265 lbs. @ $37.50 per hundred.
J. M. Tingen, 580 lbs. @ $50 per hundred; 190 lbs. @ 31.50 per hundred.

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[Next week, Judge Walter Clark's Letter.]
Electropoise
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"ATMOSPHERIC OXYGEN"
BY ASSOCIATION
"cures when all else fails."
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WASHINGTON, D. C.

Orphanage Notes.

As the Orphanage is an institution of the Baptists of North Carolina, it would seem especially appropriate that some news of interest should occasionally appear in the columns of their organ, the BIBLICAL RECORDER. The Executive Committee met on Wednesday, Jan. 31st, and found the Orphanage in good condition and all the officers doing their work well. With the present judicious and economical management, and the support of Baptist people in North Carolina, there is no reason why the struggles of 1893 should be repeated.

La grippe has had its hold on some of the boys and girls for several days, and two cases developed into pneumonia, but all are better now and the prospect is for continued healthfulness which has ever charactorized this locality.

Seven have been received into the Orphanage church within two months by experience. The orphans have a splendid opportunity to learn the business side of the Lord's work in having a church of their own, and in being allowed to formulate plans and discuss and vote in their conferences.

Among the 180 orphans here there must be varied gifts, insomuch that all departments of labor, whether Christian or secular, may receive additional force from those who go out year by year qualified in a measure for life's work. With sufficient means the Orphanage might be made a splendid industrial school for the training of the children for the various pursuits now open to them. There is an industrial department, but it needs appliances before it can be put fully into operation. An engine is needed, first of all. The friends of the Orphanage should be liberal in their contributions so that the engine can be purchased at once. Orphans are taught farming, sewing, printing, washing, ironing, cooking, &c. Certainly these are important industries, and yet this does not afford a field for the exercise of the varied gifts of so many.

It is to be hoped that the day of criticism of the Lord's work and institutions is past, and that the day of help and co-operation has dawned. God has dealt very mercifully with the critics, but some departments of his work have suffered seriously. May the wounds be healed, the chasms filled, and the Lord's work be established in the hands, minds and hearts of his people.

J. D. NEWTON.

Thomasville, Feb. 1, 1894.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

NEWS OF THE WEEK.

State News.

It is stated that agents have sold 466 Bibles in Iredell county this winter.

At a colored "festival" at Salisbury Jesse Manly cut and dangerously injured Omar Goodman last week.

Conductor Coley, who was charged with negligence in the Henderson railroad collision has been exonerated.

Mr. R. S. Pullen will erect a splendid store and office building on Fayetteville St., Raleigh, in the near future.

Lewis Workman, an old white man, was arrested and jailed at Lexington last week for passing counterfeit money.

Thieves broke into a store in Greensboro last week. This is the second time this store has been robbed recently.

Nick Wright, who is thought to be implicated in a double murder in Winston in 1891 has been arrested in Roanoke Va.

The Leaksville Woolen Mills has made an assignment, but it is understood that its assets are considerably more than its liabilities.

O. F. Werner, an Austrian, was found dead in his hotel room at Asheville last week. He died from hemorrhage of the lungs.

The directors of the Oxford Orphan's Asylum met in Oxford on Tuesday of last week, and re elected all the old officers and teachers.

Thirty-three applicants were granted license to practice law by the Supreme Court last week. Three of the applicants were negroes.

Dr. Whitfield has resigned as Superintendent of the Odd Fellows' Orphan Asylum at Goldsboro. His successor will be named in March.

Mrs. Jno. C. Goodman living near Salisbury died on the night of the 31st ult., from the effects of burns accidentally received some days before.

S. S. Brown, dry-goods and clothing merchant at Greensboro, recently made an assignment. Liabilities about $20,000; assets estimated at about $16,000. The Hudson Stove Co., at Greensboro has also failed.

The grand jury at Fayetteville have found a true bill against J. L. Starling for shooting his father-in-law, M. Denning, who was crazy, Sunday, Jan. 21. It will be remembered that the coroner's jury justified the killing.

Recently in Buford township, Union county, F. R. Starnes shot his wife in the head and on the hand, and then beat her unmercifully with a stick and the butt end of his pistol. The injured woman is dangerously hurt. Starnes is said to be hiding in South Carolina.

The board of education of Duplin county, has entered suit against the State Board to test the question as to whether the public school taxes should not be paid into the State Treasury and then divided out pro rata among the counties. The fund is now divided by counties.

General News.

The full amount of the Carlyle bond issue has been subscribed for.

The proposition to repeal the State Bank tax has been voted down in the committee.

A new steamship line will be established between Norfolk, Va., and European ports.

Rev. J. B. Newton, D. D., has been chosen assistant Bishop of the Episcopal church of Virginia.

Bradstreet's report shows that ten mills are resuming operation where one is "shutting down."

Harry Hill, whose arrest and trial was somewhat sensational, was convicted of forgery in Atlanta last week.

It is stated that Mr. Gladstone will shortly resign as Premier of England. He has been in public life longer than any living Statesman.

Two men were killed and several wounded recently by the explosion of a stick of dynamite placed in a stove of a railroad car in Tennessee.

The Haytian government has notified this government that it will adopt extreme measures against American vessels entering closed ports. It has also complained of the American minister to Hayti.

The House Committee on the judiciary has been considering a proposition introduced by Representative Morse to amend the constitution of the United States to recognize the sovereignty of God in that instrument.

The tariff bill, with the internal revenue and income tax clauses, passed the House of Representatives by a majority of sixty-three votes on Thursday, February 1st. The bill now goes to the Senate, where it will meet fierce opposition, and will be extensively amended before passing.

Your dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.
Pittsburgh. GEO. A. MACBETH CO.

MARRIED.

HARRIS—WILSON—On Jan. 24th, 1894, in Vance county, N. C., by Rev. J. A. Stradley, Mr. Frank D. Harris and Miss Hattie L. Wilson.

PRICE—GODFREY—On Jan. 11th, 1894, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, Mr. Wm. N. Price and Miss Cornelia Godfrey.

McCARRIS—LEWIS—On Jan. 22d, 1894, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, Mr. John L. McCarris and Miss Virginia E. Lewis, both of Portsmouth, Va.

DIED.

SMITH—Thomas Smith departed this life at his home in Wake county January 17th, 1894, aged about thirty-five years. He leaves a wife and three children and many other near relatives and friends to mourn his loss. He professed faith in Christ when quite young and joined the Baptist church. He was a consistent member until his death. He bore his sickness with much patience, and said just before he died that he was reconciled to the Lord's will, though he hated to leave his family. His funeral services were conducted by his pastor, Rev. Mr. Hutchinson; in the presence of a large crowd of friends and relatives. B. A. SMITH.

GRAVES—After a brief illness of pneumonia, Sister Theresa L. Graves died at her home in Selma, Johnston county, N. C., Saturday, Jan. 20th, 1894, at 10:35 p. m. Sister Graves (*nee* Cooke) was born in Jewett City, Conn., Aug. 15th, 1845, and came to this State soon after our civil war, making her home with her brother in Selma. She was married to Mr. D. H. Graves March 10th, 1869, and Selma has since been her home until on the evening of the 20th she left us for the home of the redeemed. Her father, Rev. John B. Cooke, was a Baptist minister of enviable reputation. He had pastorates at Jewett City and Hartford, Conn., and at Chickopee, Mass., and near the close of his life was called to serve a Baptist church in New Orleans, La. Sister Graves became a Christian and a Baptist in early life, and also qualified herself for a life of Christian usefulness. She united with Selma Baptist church July, 1879, by letter from the First Baptist church of Lewiston, Maine, just about one month after the organization of our church, and during the pastorate of the sainted Rev. W. M. Wingate, D. D., and she henceforward gave her prayers, tears and best efforts to build up her church and forward the cause of him whom having not seen she loved. She seemed to be fond of music and music teaching, and many taught by her have gone out from us, and some are still with us. She led our church music until her health so failed that she could not get out to services regularly, and then she showed a willingness to do what she could. Indeed, she was always ready to every good work until she was called to rest. She sometimes passed beyond her ability, perhaps, so willing was she to do for her church and the good of others. She leaves a husband in loneliness and five children without a mother in the earthly home, but she left all under obligation to come to her "over there," saying, "All is well, and I wish you to meet me in heaven."

O. C. HORTON.

Selma, Jan. 31, 1894.

GOODWIN—Miss Annie Goodwin, in her fifty-second year, daughter of Mr. James Goodwin and Catharine Goodwin (nee Elliott), of Perquimans county, and sister of Mrs. E. Burke of Chowan county, and Mr. John Goodwin of Norfolk, Va., died at the residence of her sister, Mrs. E. Burke, January 16th, 1894, of brain trouble, after confinement to her bed for more two weeks. All was done for this kind Christian lady that could be done by a loving sister, kind friends, and two able physicians, who were at her bedside every day during her sickness. But it seemed that an Allwise Creator saw that it was best to take this estimable and Christian lady from earth to heaven. She was a devoted sister to the one that she had left behind. The writer does not think that he ever saw two sisters so devoted to each other.

This dear Christian lady was a member of the Methodist church at Centre Hill, having connected herself with that church about the year 1863, and was a member at the time of her death. No one could associate with her without being impressed with the gentle spirit that at all times characterized her Christian life. Being resigned to the will of her Heavenly Father, we believe she was ready to meet him. The deceased was a kind lady in her sister's home, where she had lived for more than thirty years, always ready to assist her sister in anything that she had to do in her domestic affairs. She was never heard speaking ill of any one, nor fretted nor grumbled, but took everything quiet and easy, and was beloved by all who knew her. She was a dear lover of small children, and it was her delight to do all she could for their pleasure and comfort.

There was universal sorrow when the spirit of this estimable Christian lady winged its eternal flight to God who gave it. She saw life on its bright side. Her sister, to whom she had been of so much consolation for many years, will miss her; the church will miss her; the Sunday-school will miss her; all will miss her; for none knew her but to love her.

To the bereaved sister, brother, neices and friends, we can say, while we mourn with them in their loss, we must remember that our Creator died also.

Her remains were taken to the church near by, followed by a large concourse of friends, and her funeral was preached by Mr. Robbins, of the Hertford circuit, from John 14: 1-3. Then the remains were taken from the church to the cemetery, near her sister's residence, by loving and sorrowing friends, and laid in a lonely grave to await the resurrection morn.

While with deep sorrow we say that she is dead, yet with the eye of faith we see her not dead, but only gone before. A devoted and affectionate sister, an exceptional friend and neighbor to all; but alas, she is gone. Her sister, brother and friends can see her no more on earth, but can meet her in the sweet by and by.

For she who meekly bears her cross
A golden crown awaits,
And father and mother who have gone before
Welcomes their daughter at heaven's gates.

A. F. A. C.

Tributes of Respect.

At a meeting of the Woman's Missionary Society of Pollocksville, Jan. 20th, 1894, the following resolutions were adopted:

1st. In the death of Sister Susan Burns, the Society has lost a faithful and earnest worker.

2d. That while we with deep sorrow feel the loss of her presence and aid, we sorrow not as those having no hope, feeling assured that our loss is her gain.

3d. That our sympathies be extended to the grief-stricken son in this his great affliction.

4th. That these resolutions be spread on our minutes and published in the BIBLICAL RECORDER.

MRS. SARAH HAYWOOD,
MRS. H. J. WARD,
MRS. LINA BELL,
Committee.

WHEREAS, An all-wise Providence has seen fit to remove by death our pastor, Rev. T. M. Leary, who was also a member of our church.

Resolved 1st, That in the death of our beloved pastor, Beres church recognizes the loss of a valuable member, a Christian man who was quiet in life, humble in spirit, consistant in conduct, and faithful in Christian work.

Resolved 2d. That while we realize our loss, we bow with Christian submission to the will of him who doeth all things well. We mourn but we do not murmur, believing as we do that our loss means gain to our departed brother.

Resolved 3d, That our sincere and heartfelt sympathies be extended to the bereaved family, and further that a copy of these resolutions be presented to the family and also published in the BIBLICAL RECORDER and *North Carolina Baptist*.

Adopted Jan. 27, 1894.

W. H. ATKINS, *Mod.*
H. A. ATKINS, *Clerk.*

*** *N. C. Baptist*, please copy.



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Dress Making
Department.

We desire to call the attention of our out-of-town patrons to the excellence of our Dress Making Department.

We also wish to state that our designer made two out of three of the costumes which received first premium at the World's Fair.

We have just placed on sale a few late, novel, and very choice shades in very stylish textures for late winter toilettes.

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The experience and scientific study of eighty-two years in China and America.
HE-NO TEA,
Guaranteed Pure and Free from all Adulteration. 1 lb, ½, ¼ and ⅛ lb pckgs. Retail price, 75c. lb. Merchants supplied at Importers Prices.

Hires' Root Beer,
A Delightful, Healthful Drink. 25c. prkge makes five gallons of beer.

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EASTER SELECTIONS, containing bright, new Carols, and a Responsive Service. Music by Celebrated Writers of Church and Sunday-School Songs. Price 5 cents, post-paid.
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MUSICAL VISITOR, for February, will contain Easter Anthems. Price, 15 cts. a copy.
Catalogue of Easter Music of every description mailed free on application. Address,
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Will grow anywhere, with a little sunshine, water, and care. You can learn how to grow them, and every other flower of import, from our
New Guide to Rose Culture
for 1894. If you so request, we will send free, this book and a copy of our Floral Magazine, 'Success with Flowers.'
The Dingee & Conard Company,
West Grove, Pa.

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Yes, it is very important to all farmers to plant the best and earliest seed potatoes they can buy. To do this, they must buy the EARLY SIX WEEKS, the earliest now in cultivation. If farmers would plant this potato they would always get their crop in market in time to get seven and eight dollars per barrel. We planted this potato for the last two seasons, and selling our crop for nine dollars per barrel. This potato grows so quick the Esquimau would almost have time to mature a potato crop if he planted the Early Six Weeks. In the South two full crops can be grown in one season. Its size is large and handsome. We have one thousand barrels for sale. One lb. 40 cts.; 3 lbs. $1.00; by mail, postpaid. Peck, $1.10; bushel, $3.00; barrel, $7.00; by freight or Express. Send your order in at once before they are all sold, and give them a trial. Address all orders to
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Petersburg, Va.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

800 Acres of Land for Sale.
Two creek farms, two mills. For description write to W. A. MCLAMBEY, Stony Hill, Wilson county, N. C.

Can
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The Future?
Do you know what your condition will be 20 years hence? Will your earning capacity be equal to the support of yourself and family? This is a serious question, yet, you could confidently answer "yes" if you had a twenty-years Tontine Policy in the
Equitable Life
A method which guarantees all the protection furnished by any kind of life insurance, and in addition the largest cash returns to those policy-holders whose lives are prolonged, and who then need money rather than assurance. For facts and figures, address
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ROCK HILL, S. C.

$7.00 FOR A Double Breech-Loader

Send Stamp for 68-page Catalogue and Price List.
GRIFFITH & TEMPLE, 605 Main St., Louisville, Ky.

The Home Circle.

Amen.

I cannot say,
Beneath the pressure of life's cares to day,
I joy in these;
But I can say
That I had rather walk this rugged way
If Him it please.

I cannot feel
That all is well, when darkening clouds conceal
The shining sun;
But then, I know
God lives and loves; and say, since it is so,
Thy will be done.

I cannot speak
In happy tones; the tear drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be,
Who He is love;
But I can see,
Though often dimly, through the mystery,
His hand above.

I do not look
Upon the present, nor in nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book,
And I can wait.

—Selected.

Library Etiquette.

Books! books! books! What pleasure they may give, and yet what annoyances they become when misplaced, or irretrievably loaned, or hopelessly ruined! *Good Housekeeping* has made a few mild remarks to guests about these library friends of ours,—remarks which many a hostess has longed to make herself. Hear them:

"It is bad form for a guest to take books from the book-cases without permission. In many instances they remain in the guest-chamber to be replaced by some member of the family who requires them for immediate use. Magazines, periodicals, papers, are for the library table, and should be left there. Order and consideration for the desires of all are among the canons of good society. The best seat by the cheerful blaze should be for the invalid or elderly person. Age and sickness demand a courtesy that should be on all occasions extended to them. It is their prerogative. 'Don't fail in proper attention to elderly people. Don't stand before the fire to the exclusion of the warmth from others. Don't fail in good manners in anything.'

There are three articles that should be chained to the library table,—the paper-cutter, scissors, and pencils for family use. It is the displacing of these little instruments of usefulness that disturb the disposition, irritate the temper, and are among the causes of the hasty word and the unkind thought.

"'The borrowed book.' What a text for a sermon! said a clever author. If books are borrowed, mar them not; neither turn down the leaves, and, above all, be careful to return them in as good a state of preservation as when borrowed. To write on the margins is unpardonable, vulgar, ill bred. And so the library has its etiquette, social laws, and good form. In this inviting place the inmates enjoy the calm repose, the new books, the fire-light's sparkle. Here they pen the loving words, and in this sanctum our intellectual life grows, spreads and digests. It is the room of sweet disorder, where dead authors lie and give us all their gems of thought and intellectual life."—*Standard.*

Ayer's Cherry Pectoral is known by its works. The experience of half a century proves that no other preparation of the kind stops coughing and allays irritation of the throat and bronchial tubes so promptly and effectually as this.

One Mother's Mistake.

"It seems to me," said a woman lately,—one whose sons and daughters are grown and out in the world,—"that if I had my children to bring up over again, I would give up everything, and devote myself to each till he was five years old.

"What I did was to employ nurses—what a travesty of the tenderly significant world!—from infancy to about that time, when I looked after them myself.

"One of my children—he is a married man now—cherishes still a most unreasoning fear of the dark, even of passing the open door of an unlighted apartment, because, forsooth, years ago in his babyhood, a nurse urged him to sleep, lest a wolf should come out of the dark and get him.

"A second son will carry to his grave a nervous dread of laughing, born of a practice by another nurse of showing her large, white, glittering teeth in a mirthless grin when, as an infant, he fretted. I caught her at it one day, and instantly sent her away; but the mischief was done, and I have been helpless to combat it. And my nurses were no worse than my neighbors.

"A child's care-taker should be a child-lover; and who loves a child like his mother? I long to say to every young mother I know: 'Stay with your babies, if you possibly can, until they are big enough to know what is going on about them.'"—*Exchange.*

The Best Men Wanted.

"Yes, sir; we want some good men, men of first-class character and ability to represent us. Among our representatives are many of the noblest and best men in America, and parties of that stamp can always find a splendid business opportunity at our establishment." That is the way Mr. B. F. Johnson of the firm B. F. Johnson & Co., Richmond, Va., stated the case in reference to their advertisement in this paper.

Two Sides of Matrimony.

Said an unmarried friend, as we watched the careful attention with which a young lover wrapped a light cloak around the form of his sweetheart, every look and gesture showing the service to be a delight, "I should like to know how many men, ten years married, would, unasked, assist their wives to adjust their wraps!"

I made no reply to my cynical friend, but when a few minutes later we heard the pretty sweetheart say:—

"Thank you for the lovely evening, the music has been an inspiration."

I smiled wickedly and asked—

"How many wives ten years married show their appreciation of an evening of pleasure in that way!"

The craving of a woman's heart for loving attention is as natural as the need of a rose for rain and sunshine. Yet let it be remembered that as a rose, though still a rose, would lose half its beauty without its perfume, so a wife, be she ever so dutiful and cumbered about much serving, has lost half her loveliness if she has laid away her manners with her wedding gown.

I cannot see why a woman who was given tact as a birthright will ever sell it for that pottage, "plain speaking."

"How do I look, father?" I once heard a lovely old lady ask as she stood dressed for church.

"Thee always looks well to me," was the answer, "but other folks might like it better, were those white threads off thy gown." Show me a lover of twenty years whose delicate tact could do better.

"Excuse me," "please," "thank you," are little words and trifles in themselves, but they are stitches in the seams; little trouble to take them, but oh! the difference to the patchwork.—*Baltimorean.*

A Cool Head.

Nothing conduces to a successful meeting of emergencies better than a cool head, with a feeling of perfect confidence that everything is going to come out all right. Whether things *are* "coming out all right" or not, at least the feeling of quiet self-control makes one better able to work toward the good result. To a mother this self-possession is invaluable. In a large family small events calculated to upset the domestic machinery are constantly occurring. It seems to be a law of nature that children should continually have hair breadth escapes and come within an inch of losing their lives. But it is equally a law of nature that they should escape. And whenever the critical moment arrives in her own life, or in the life of another, it is important for a woman to remember that the very worst thing she can do at that moment is to lose her head.

To do that means to be helpless instead of helpful, to be a drag instead of an assistance. In an emergency one should rather seem heartless than inefficient. There are always ten people ready to cry or faint or shed tears over the sufferer where there is one who stands coolly by and sees the way to help him. Affection and sympathy are often best proved by ignoring them, particularly when the moment arrives which calls for action and not tears.—*Harper's Bazar.*

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

Couldn't Stand the Shock

"You know, Dorothy, these biscuits of yours," he began, as he reached across the breakfast table and helped himself to the fifth. "Yes?" said his wife, with a weary, feeble smile. "Ah! they're nothing like mother's." "No?" And the smile was gone. "No. Not a bit. You see, mother's were heavy and gave me dyspepsia, while yours are as light as a feather, and I can eat about—why, what's the matter, Dorothy?" She had fainted.—*Kate Field's Washington.*

An Old Song.

When giants lived in ancient times,
Sing heigh, my boy, sing ho!
In good old England, or foreign climes,
Sing heigh, my boy, sing ho!
They carried things with a high old hand,
Nor strong, nor weak, could before them stand,
And they killed whom they pleased throughout the land,
Sing heigh, my boy, sing ho!

But the giants didn't have things their own way when Jack-the-Giant-killer arrived on the scene. You remember the story. Recollect, too, that every age has its giant-killer. We have our giants in the form of all sorts of dreaded diseases, supposed to be incurable. Our Jack is in the form of Dr. Pierce, who has proven the expression "incurable diseases" to be a fallacy. Can you imagine more potent weapons to assist a woman in killing the giant-disease, than Dr. Pierce's Favorite Prescription? It's the only guaranteed remedy for all functional disturbances, painful disorders, and chronic weaknesses of womanhood. In female complaints of every kind, if it ever fails to benefit or cure, you have your money back. It's simply a question of the company you prefer—the Giant or Jack!

We want to say a word for the brother that "bothers the life out of you." You often see him and run away from him when you can. He has a church to build, a school to support, a lot of missionaries to clothe and feed, or what not. He always comes at just the wrong time; but nearly always he has a good cause, and is burdened beyond measure for its success. If you have a cup of cold water, give it to this man, but not in his face. Many of the martyrs of this age are to be found among the brethren who have to beg for the Lord's money.—*Baptist.*

25c. for a box of Beecham's pills.

Thoughtlessness.

Farmer Simson was an exceedingly mild-natured man, and would find excuses for the shortcomings of his neighbors, for the faults of his horses and, in fact, for every unpleasant thing that came in his way. He purchased a cow and had great difficulty in keeping her in the pasture.

"She's kind of a rovin' critter, but she means well," he said, after a walk of several miles in pursuit of her.

One morning he was milking the cow, when she began to kick violently, upset the stool, sent the pail flying, and all the milk was spilled.

The farmer got up, and contemplating the ruin, said gravely to a witness of the disaster:

"Well, now, that's the worst fault this cow has."

Then with a moment's meditation, feeling that perhaps he had been unnecessarily severe, he added: "That is, if you can call it a fault; maybe it's only thoughtlessness."—*Youth's Companion.*

An old peasant in Northwest India learned by heart the first chapter of St. John's Gospel. After his harvest was over he would go out year by year into the villages around and repeat what he had learned. In eight years he had brought some four hundred of his countrymen to embrace Christianity and receive baptism.—*Parish Chronicle.*



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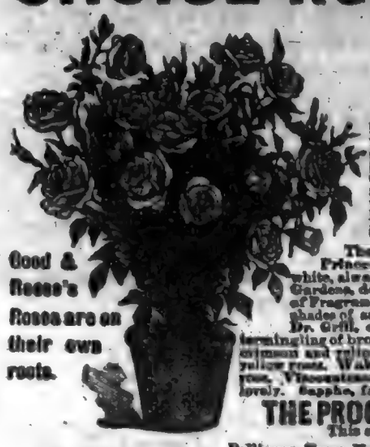
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Volume 59

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Volume 59. RALEIGH, N. C., WEDNESDAY, FEBRUARY 14, 1894. Number 32.

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THE public has got into the habit of thinking that the majority of the people of the United States live and will continue to live in rural districts. It is far wrong, as statistics show. "In 1850 one eighth of our population lived in cities of more than 8,000 inhabitants; now considerably more than one-fourth." It is certain that more than one fourth live in smaller cities, towns and villages. The country has flocked to the city despite many warnings; and just now this sudden immense increase in municipal population is the occasion of much discussion among students of American government. It is stated that in the North, particularly in those States in which the largest cities are, villages are abandoned, communities depleted, whole districts deserted, and the soil is untended and fruitless, all because of this sudden gravitation to the city. No wonder that in the presence of these conditions men are contemplating the problem of the city; for the city is going to be, if it is not now, the ruling force in our affairs, and the solution of its problems in the beginning will be most salutary.

When it is realized that the State of New York owes much of its greatness to the great city in its Southeast corner, and that that State, thus made great, now influences national politics in an appalling disproportion, the danger of the city to the nation is more apparent. If New York is to exert a dominating influence on the National government, how important it is that New York City itself be pure. Who does not recall the "snapper convention" and its Chicago struggle, or even the recent Hornblower rejection, with somewhat of fear. It has often been said that none but a New Yorker can be elected to the presidency by the Democratic party; and that party has shown its faith in the statement by nominating its presidential candidates for twenty years from that State. But this is a mere tendency; only an earnest of what may shortly be, unless the tide of immigration from Europe and emigration from the country is checked, and of what will eventually be, whether the tide is checked or not. The cities are destined to control our government, and they are becoming powerful by the depopulation of the rural districts. The city has far more influences for evil in it than the country; city politics are far more liable to corruption than rural politics. What can be done now to counteract those influences? is the problem of the city.

A LITTLE reflection on present methods of municipal politics will persuade any one of their utter disregard of the object of city government. A mayor, or a board of aldermen, is to be elected; the citizens who vote the Democratic or Republican National ticket immediately draw the party lines, and nominate candidates for city offices on National platforms and international policies! What has a mayor of a city to do with National affairs? How foolish it is to vote for a man for mayor because he is a strong Democrat! Yet this is the present method, and in the primaries of the city of Raleigh we have known citizens to be debarred because there was a suspicion that they were not precisely in accord with a majority of the citizens of a ward in National politics. The same remarks apply to county politics, and would be applicable to the State, if United States Senators were elected by popular vote. It is often the case that incompetent and unworthy officers are preferred to excellent ones for the inane reason that they believe in protection or free silver. What have such things to do with the government of a city? Surely it is enough to have to consider National policies once in four years, without bringing them into every election of petty officers, whose election or defeat can have no National effect.

If these useless discriminations were eradicated from county and municipal elections, politics would no longer menace the city, and the present problem would be much nearer solution. In the election of city or county officers men and not platforms should be the one consideration, and if there were a platform, it should have to do with the adjustment of local taxation and the properly punishing of evil doers, and not National finance, taxes and policies. It can now be easily seen how many mistakes have been made: "bosses" and "rings" have secured control over cities because the voters have overlooked the essentials to good city government, for the sake of National platforms, on which the municipal elections had absolutely no effect. Would it not be a much better state of affairs if politics were disregarded in all local elections in city, county and State? Would it not be much better if the controlling motive of our votes in local elections were good local government, instead of high or low tariff? The questions answer themselves

THE citizens of the South and West are now more independent of parties and party leaders, and less influenced by prejudice, than they have been since the first election of Lincoln; and the independent press is more popular than ever before. We wish we could say that there has been a corresponding diminution of partizanship; there has been, no doubt, some diminution.

It is said that the ideal representative government is of a people of individuality of thought and unity of aim; that is, of a people, each of whom "thinks for himself" and strives according to his knowledge for better government. They may differ widely as to means, but have a common end in view, the betterment of the race. Of course individualism may be cultivated to too great an extent; any one may become an egotistic crank, but there is scarcely any danger from that. Now this widespread disregard of former inviolable party ties is a tendency to individualism, but if the apostates ally themselves to another party, the beneficent results of individualism will not be realized. What is needed is conservative independence, with a more extensive knowledge of the principles of government and less regard for party ties among all classes of citizens. In former years the division of the voters into two great bodies, which voted, often without regard to principles, according to the dictates of the leaders of the party of its fathers, was little better than the impersonal loyalty of the Roman citizens, who, although they were pre-eminent in law, were enslaved by the Cæsars. They voluntarily enslaved their mind, and the temptation to enslave them physically was too great. But to be independent in thought doesn't require one to be a cynic, or a despiser of politics; for political parties are a necessary evil: it does require one to rise above a party when he differs with it in principle and whenever his conscience dictates. It does not require, nor can success be attained in hasty action; the radical independent is dangerous. Conservatism and wisdom and success, though slowly, go hand in hand. And if individualism, independence and conservatism were the moulding influences of men's politics, our government would be more democratic. The time has come when tradition and prejudice must give place to principles; when citizens must exercise the right of suffrage regardless of the party lash, looking only to the performance of their duty as moulders of the policies of the government. What that duty is, is best learned by study and investigation without prejudice, and not by listening to the confessedly prejudiced harangues of partizans.

WE ARE among the few who believe that President Cleveland's policy in the Hawaiian affair was both wise and just. The government of the Hawaiian Islands was taken from the former ruler by citizens of the United States; and by force. It is true that that ruler was not acceptable to those citizens, and it is equally true that those citizens had by their industry and superior advantages of mind acquired a large part of the property of the Islands. But are these reasons why the United States flag should have been used to depose the queen? If the United States citizens had been persecuted or unduly and unprovokedly interfered, a declaration of hostilities by the United States would have been in order. But these citizens resident on the Islands and holding allegiance to the queen, although they still held their citizenship in the United States, were allowed the privilege of voting in Hawaii. When they exercised that privilege they became a part of the Hawaiian government, and no longer had reason to look to the United States for protection, unless they were harassed by the queen. They should not have asked to be protected from themselves. The exercise of the right of suffrage implies the right and the obligation of self-government. If the United States citizens desired to establish a government of their own, it was no concern of ours, while they had the privilege of the ballot; and Cleveland is right in holding that reparation (not restoration) should be made if our flag was concerned in the dethronement of the queen; and in removing all American governmental influences that opposed or discouraged the queen.

There is still greater objection to annexation, which the preceding administration favored. A recent writer in the *Forum*, who treats the entire question in a masterly manner, and most disinterestedly, says, after stating that the population of the Islands is 90,000: "Of this whole hybrid and heterogeneous brood the most highly civilized portion, comprising Americans, British, Germans and Norwegians, number less than 14,000; natives and half-castes amount to 40,600; Chinese, Japanese, and a mongrel species of Portuguese, constitute the rest—36,000. Of pure Americans there are less than 2,000 altogether." Can we afford, for the sake of 2,000 Americans, to admit that heterogeneous brood, situate in the midst of the Pacific, to Statehood, which they would surely demand? There are 40,000 of them certainly no better than the oft denominated "savage and brutal" queen, who, according to our Constitution, would eventually have the constitutional right to demand the privileges of American citizenship. The Islands would be a troublesome charge on our hands, while formerly and now we have all possible advantages from them, and share none of the responsibility of educating, protecting and governing them.

Talks About Law—No. 25.

BY JUDGE R. W. WINSTON.

FIRE INSURANCE.

A large proportion of the dwellings in North Carolina are, doubtless, insured against loss by fire in some fire insurance company. Prudent men, now-a-days, almost always carry some insurance.

It will, perhaps, be within the mark to say, that in a fourth of the cases in which insurance is carried, if a fire were to occur, nothing could be recovered under the policy. And why? Because some of the numerous matters exist which avoid the policy.

Now take down your fire insurance policy, which perhaps you have never read, and read it over, not omitting the fine print. In most of the policies it will be seen that the following matters, among others, are named in the policy as *avoiding the policy*:

(1) Any material fact in writing not correctly represented;
(2) Over valuation of the property;
(3) Subsequent insurance without permission;
(4) If, being personalty, it is removed without permission;
(5) If property be changed so as to increase risk;
(6) If the property be sold;
(7) If policy be assigned;
(8) If title to property be changed in anyway;
(9) If assured be not sole owner of property;
(10) If interest of insured in property be not properly stated;
(11) If building be and remain unoccupied ten days;
(12) If fire-works, benzine, petroleum, nitro-glycerine, more than twenty five pounds of gunpowder, or more than one barrel of kerosene oil be used or kept on the premises.

Quite a long list. And, even in case of fire, there being nothing to avoid the contract, the company is not answerable, if such fire occurred by reason of riot, or insurrection, or from lightning, or by reason of a wind, cyclone or tornado blowing down the building.

To which it should be added the further condition that suit must be brought within one year after the fire; and, in case of fire, the company has the option to replace the building, or to pay three-fourths of the face of the policy provided the property is worth the insurance; and if not worth the amount of the insurance, then three-fourths of its cash value.

Some of the conditions in contracts of insurance our courts have held to be void, as against public policy. For example, No. (2) above. If one overvalue his property, this will not avoid the contract, unless the over-valuation is fraudulent and intentional.

And so, perhaps, No. (12); the mere having any prohibited explosives on the premises would not avoid the contract, unless such explosive caused the fire. Let us illustrate by means of a few examples:

Mrs. Sugg insured her dwelling, and after that time took out other insurance without notifying the first company. As a matter of fact she did not think of it and had no intention to injure the insurance company. But, our court said that it was so written in the contract. So Mrs. Sugg received no insurance money when the house burned. See (3) above.

So take (6), (8), (9), (10) above. The contract which one makes with an insurance company to the effect that he is the sole owner in fee of the property proposed to be insured, and that there are no incumbrances on it, is binding on the insured, and an error in either of these particulars avoids the contract.

Mr. Cuthbertson, in Union county, after his building was burned, sued the company; and, it appearing that he ignorantly signed an application for insurance in which he stated that he owned in fee the land on which the house stood, whereas, in truth and in fact, he had built the house on land *leased* by himself, he did not recover his policy.

A dwelling recently burned in Oxford, upon which were several mortgages, all unknown to the company in which insurance was taken. The owner did not know that he had no right to mortgage his house, after taking out insurance on the same, without permission of the company. Of course, he was entitled to nothing after the dwelling burned; but the company generously compromised with him and paid something.

How many men know they ought not to suffer their insured residences to be vacant ten days without a "permit" from the company? And yet, no doubt, if a fire occurred after the ten days and while the insured property was still vacant, no insurance could be recovered. Of course, this is on the supposition that the policy requires that the house shall be occupied. It would then be, no doubt, a "continued warranty."

Such clauses are not inserted in policies of insurance taken on barns, stables and other houses not intended to be occupied. In these cases the rate of insurance is higher generally than when the building is occupied.

Now, in a case that Hornthal & Bro. brought against an insurance company, it appeared that the insured made an approximation of the amount of their previous insurance to the agent of the defendant company. It also appeared that the company was not correctly informed by the agent. But our court said that the plaintiffs, in these circumstances, ought to recover on the policy.

Let us consider section (5) above. Suppose that after insurance is effected, the insured property is altered so as to increase the risk. That is to say, suppose that another building is placed so near as to be in the fire limit; or the pipes run into the sides of the dwelling instead of into well-secured flues or chimneys; or suppose, indeed, that the dwelling is greatly added to or enlarged without permission, and such addition increases the risk, in case of a fire, under these changed conditions, perhaps no damages could be recovered.

In fine, no man ought to mortgage or otherwise encumber his insured property; or take out additional insurance on the same; or add to it; or carry explosives, &c., on the premises; or permit a house that is insured as a dwelling to remain vacant more than ten days without permission from the company carrying the insurance.

When applying for insurance, if it is asked of the agent, he will attach a "lightning clause" to the policy, by the terms of which, in the event of fire by lightning, the company is liable.

Sometimes, if not always, the insured agrees that the ashes shall be properly secured or emptied a safe distance from the dwelling. In the event of a fire, because of failure to comply with this agreement, the company would not perhaps be answerable.

The statement and agreement that suit shall be brought within one year after the fire, is not a statute of limitations. But it is a binding contract. And if a party delays to bring suit more than one year, and the delay be not caused by the act and conduct of the company, perhaps the insured could not maintain his suit.

In this connection, and referring to the recent article on "Telegrams," it is proper to say that the recent ruling of our court is, that the party seeking damages against the telegraph company, because of error in delivering a message, must make the *demand* of the company in sixty days,—not that suit must be brought within that time. If the demand be made in sixty days, so as to put the company on its guard, suit may be brought as in other like cases, under the statute of limitations. So that, on the whole, it is to be observed that people should exercise great care in matters pertaining to insurance, for the contracts of insurance companies are not illy drawn.

Your void policy of insurance and your last year's almanac are equally valuable.

The General Catalogue of Wake Forest College.

ITS BIOGRAPHICAL SKETCHES—SOME REMARKABLE FACTS—MILITARY AND CHRISTIAN HEROISM.

Dear Recorder:—I have just been looking through the "General Catalogue of Wake Forest College," prepared with so much labor by Dr. Taylor, and comment as follows:

1. There seems to have been about three thousand students educated wholly or in part at the College since its organization in 1834-5. Of this number very few have switched off the track in their career through life and made wrecks of themselves. On the other hand, I think it doubtful if there has ever been an institution for educating the young in all our country that has sent out so great a variety of talent and successful attainments, in proportion to the number. In almost every avenue of life we find these sons of Wake Forest climbing to the top rung of the ladder of usefulness and distinction.

2. In examining these biographical sketches, as prepared by Dr. Taylor, of each individual student, our memory is aroused from its silent slumbers to active visions of the past, and proudly, though sadly, contemplates the brilliant and glorious achievements of such a host of young men who were prepared and inspired within the classic walls of Wake Forest. I know of no other institution so limited in resources that has produced such grand results.

3. In our late civil war many of these youths distinguished themselves for bravery and gallantry, winning the admiration of the highest military commanders in Gen. Lee's army and those in the West.

They were seen as privates in the rank, commanding companies, regiments, brigades and divisions. Many of them poured out their young life's blood upon the altar of their country, and left us the legacy of their brilliant achievements upon the fields of hard contested battles.

THE HERO OF PLYMOUTH, N. C.

John G. Jones of Person county graduated in 1862, and hastening to the front of our armies, threw his body and soul into the bloody contest. See him in command of the Thirty-fifth Regiment of North Carolina Infantry before the frowning forts of the enemy at Plymouth, N. C., charging and leading his men through the port holes, planting his flag within the ramparts of the enemy, triumphant in victory, capturing the fort, and winning his promotion to a Brigadier Generalship. But few instances of more daring intrepidity are recorded in the annals of history.

After passing through many of the bloodiest battles of the war, in June 17th, 1864, before Petersburg, in that memorable struggle, where so many of our brave soldiers fell, our hero fell at the head of his command and yielded up his life for his country. I mention this one instance as illustrative of what I have said in regard to the action of the sons of Wake Forest in the war. A great many others are equally worthy of mention, but encumber this brief narrative. General Jones was a younger brother of the Rev. R. B. Jones so well known all over the State, who also graduated in 1861, and after a most successful career as a minister, died in 1868, and lies buried in the College cemetery.

4. Again, looking over these short sketches, we find many of these students distinguished in civil life, not only in this State, but scattered far and wide over our broad domain. Some of them presidents of banks, presidents of railroads, of business corporations, capitalists, engineers, prominent as editors, journalists, merchants, physicians, machinists and artists, and not a few following the quiet, sequestered walks of the farmer. Again, many of them in our legislative halls, members of Congress, judges and justices of the Supreme Court, one of our class mates at present Chief Justice of the Supreme Court of Tennessee. Some are high in position in the general government, ministers plenipotentiary and consuls to foreign governments, useful and distinguished in almost every department of life as lawyers, professors and presidents of colleges and universities in this and other States, teachers in academies and high schools all over the land, and superintendents of asylums; some of them as the foremost scholars of the country. Doctor W. Gaston Simmons, LL. D., who died March 3d, 1889, the senior professor at Wake Forest, after giving more than thirty years of his valuable life to his alma mater, was one of the most eminent scholars of this country. Dr. T. B. Kingsbury, editor of the *Wilmington Messenger*, and the most profound English scholar of this State, if not in America, regarded Dr. Simmons as the peer of any man in scholastic attainments. Had he chosen the profession of law he might have been a distinguished jurist. Dr. Simmons has two sons who graduated from Wake Forest, one the president of the female college in Eufaula, Alabama, and the other professor in William Jewell College, Missouri. He has also a daughter, Miss Eva Belle, who went through the full course at Wake Forest, and is the only lady in the State that I know of who has received the degree of A. B.

5. The most useful and highest sphere of life that these sons of Wake Forest have been called to fill is that of the ministry of the gospel. So, again looking through this catalogue, we see the names almost on every page of some of the most remarkable men in modern history. I fully believe that no institution of learning in this country ever furnished to the world such a host of consecrated and useful men.

Going back to 1845, Matthew Tyson Yates took his A. B. degree, and on March 15th, 1857, he sailed as missionary to China, and the first to go from the State of any denomination. For more than forty years he spent his eventful life preaching to the millions of that far off heathen land and translating the Scriptures in their own language, and was called the model missionary of the world. He was honored and esteemed by all the civilized nations of the earth, and at one time was under official appointment of the British government. He died at his post March 17th, 1889. When he first sailed it took several months voyage to reach his destination, but he lived to visit his native country when it required only about four weeks to make the trip, so great are the triumphs of transportation.

The preachers going out from the College since Dr. Yates' day are now scattered all over the world. Not only are they found in every nook and corner of this State, but in the other States and territories—in Mexico, in South America, in Africa, in Japan, in China, in India, in the isles of the sea, everywhere, standing up as moral lights and preaching the everlasting gospel. Go where you will over North Carolina, stop over on Sunday in our towns and cities, you can hear the voice of these representative sons of Wake Forest proclaiming to the large congregations that old story of the cross. Go into our largest cities, New York, Brooklyn, Baltimore, Kansas City, Louisville, Augusta, from the shores of California to the

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, FEBRUARY 14, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

THE BIBLE AND "LEARNING."

The intellectual and the spiritual have always been at war. Christ was despised because he was uncultured; the Pharisees could not abide the idea that one so lowly born and humbly reared was to be a leader among them. Besides they knew signs, and Christ seemed to them incapable of giving a sign that was worthy of their advanced learning. Wherever he went the fiercest opposition came from the intellectual leaders, and the respect, which the learned always command, engendered opposition on the part of the uneducated. But Christ went his way, losing as little time as possible in disputing and arguing with the learned ones, and gave himself to the poor, whose life of labor deprived them of opportunity for education. The intellectual thought they had won the fight; learning was triumphant, and no doubt many of those questioners thought well of themselves. They didn't anticipate that the civilized world would wonder at their stupidity in the presence of Christ, nineteen centuries later.

But that warfare begun so long ago is not yet over. A part of the intellectual world is still contending that Christ's word doesn't agree with their advanced investigations; they are ready to claim a victory on all occasions. There are many men of great learning who cannot reconcile science to the Bible, and for this reason they consider it anything but a work of divine inspiration. But they scarcely ever view the Bible in the proper light. If their science had been exposed to the investigation and discussion of which the Bible has been the subject and object for centuries, we doubt if it could be reconciled to anything. The fierce light that has been thrown on the Bible in this century, and the thousands and thousands of books that have been written on it, would have long since destroyed or improved any human fabrication. And all the while science has remained in the hands of its friends, and even then it has been wonderfully improved, and some say is about to be reconciled to the Bible, which is above improvement, and to which all things will eventually be reconciled.

We do not contend that all is known about the Bible no more than that science has been fully developed; but it is needless to say that more, far more, is known of the former than of the latter. There are mysteries to many of us yet, and there will always be mysteries. But the Bible is so much older than science that we do not well see how anyone could expect them to become reconciled. Suppose they had been reconciled in perfect agreement fifty years ago; one or the other would be grossly wrong now. And it will be the same fifty years hence; what is scientifically accepted now will be false then. Thus it is: Science, human, always capable of improvement; the word of God, perfect. We do not wish them reconciled until scientific investigators and theorists cease their occupation.

But there is danger that this difference, in that it is made of importance by learned men, will detract from the Bible in youthful eyes. Let them think of the Pharisees, who were full of seemingly laudable criticism, but who were very foolish. Let them think of the changes and the uncertainty which characterizes all human affairs, and, on the other hand, the storms that God's word has endured unharmed, the investigations it has undergone, unimproved. It is very attractive to some to think that they are above and are different from the generality of people and their views; and for this reason many a brilliant young man boasts infidelity only to regret it in his more sober days.

But the warfare will be kept up. People will be crying that the Bible and an ever-varying science are not reconciled when judgment day comes; attempting to reconcile them, a perfect and unchanging dispensation with human, temporal and changing ideas and theories. Yet there are many engaged in investigation for the truth's sake, and they are not searching in vain. Buried cities have been exhumed, and many objects which confirm heretofore unsubstantiated biblical statements. Progress is being made every day; but it will be of little value to Christians, for they should not depend on things temporal for the strength of their faith. Yet they may remove the props that support scientists and sceptics, and thus do a great work. But we do not believe that Christ will convert many sinners by such means, for he would rather his followers show him and his grace so strongly in their lives that there will be no need of further proof. Works among men will do more to destroy the force of the arguments of science than a century of investigation and discussion.

We cannot all of us be learned. Many must go through life without that higher temporal knowledge which men aspire to, and which commands so much respect. Science is a difficult matter to keep up with, and no one man has sounded its "heights and depths." But all can know Christ and his work; the divine fount is ever flowing, and who thirsts for knowledge of God and Christ will not seek it in vain; for the Holy Spirit is poured out for the humble and lowly just as abundantly as for the great ones in human affairs. One does well to study, but God's word should not be overlooked by any student. We may learn much, but nothing so beneficent as a faith in Jesus Christ can be acquired.

BETWEEN CHURCH-MEMBERS.

Country churches have a decided advantage over a majority of city churches in that the formalities, which a foolish generation have incorporated into social laws, have no existence in them. It does one's heart good to see the heartiness with which the brethren and sisters of country churches greet one another; there is a living brotherliness among them. While, on the other hand, the mechanical formality of some city churches is not only unchristian, but really senseless. The members of a country church are always acquainted with one another, are not in the way of temptation to division socially, and know what real sympathy is. They are an example to all church-members. But we do not mean to have it understood that they do not have their differences, and that they are unchristian in them; still, we believe they are as a whole more brotherly because they are more thoroughly acquainted, and are more ready to sympathize with one another in time of trouble.

We do not believe that a good Christian will require a formal introduction to a new brother in the church before he speaks to him in public. Yet this has often been an excuse for unacquaintance among church-members. And some church members even require an introduction to a new pastor. These things have been brought about by social laws, conceived in foolishness, and designed by people who think themselves better than others. There is one Christ for us all, and it is a fact of history that he dwelt among the lowly, that he himself was meek and lowly. His law is, love thy neighbor; and if we love Christ we will keep this simple law, despite all the social laws on earth. Let it not be said that church-members "do not know" each other; let it not be said that an inane law of men is preferred by any one to the law of Jesus.

Again, church members often have quarrels. They refuse to speak to each other, each holding that it is the duty of the other to apologize or make reparation. They smother their imagined wrongs in silence, and never a word of prayer to God that he may repair injuries is uttered. This is unchristian. Church members should not bear malice; and there is a way to avoid and remedy it. No one should refuse to take all his troubles "to God in prayer," whether they are his own or some one else's fault. It will never do to smother anything of the kind. The pastor or a mutual friend should know your grievances, and you should not be ashamed to tell them. You are not a tale-bearer if you tell the truth, and it is so much better than injuring yourself and your church by bearing a brother malice. A warfare among church-members does far more harm than all the arguments of infidels and agnostics; and for Christ's sake and our own, it should never exist. If you are positively sure that your brother is wrong, it is your duty to tell him so; if he is not persuaded, God will settle the matter through his church. An erring brother should be corrected, and if he is wilfully erring he is unchristian and unworthy of Christ, and should not be allowed church-membership. But it is always well for one to look prayerfully for the beam in his own eye before he complains of the mote in his brother's.

"I FEEL like I imagine one feels who is about to try the high seas in a birch canoe," said a young man on the threshold of a promising career. The simile is apt, but the young man should console himself that his position is no worse than that of the rest of mankind. Some are facing the waves, some are in their midst; others are nearing the farther shore; all are in frail barques, the tide is against them, and the sea is rough. But there is a pilot and a chart, and with them none can make a mistake. The waves may threaten, but with Christ in him, and Christ's Book to guide him, the young man cannot be without consolation or without hope under the blackest clouds or before most powerful "breakers." "Be thou faithful unto death and I will give thee a crown of life." Win the crown, and nothing is lost.

JONATHAN M'GEE HECK.

Although we were aware that Bro. Heck's illness was fatal, and had expected his death for several days, we were none the less sensible of the great loss that befell the city, the State, and the denomination, when the announcement came that he had passed away at 11:30 a. m. on the 10th inst. at Philadelphia, whither three months ago loving hands had borne him, with the prayers of a great multitude, in quest of relief.

Jonathan McGee Heck was born in Virginia (now West Virginia) May 5th, 1831. He received the best education that the locality afforded, and afterward sought higher instruction at Rector College. At the breaking out of the war he was enjoying a large practice at law, his chosen profession, and had already attained eminence as a citizen, being Colonel of the State militia. He cast his lot with the Confederacy, was one of the signers of the Virginia declaration of secession, and followed the fortunes of the South throughout the long struggle. Even at this time he manifested remarkable executive talent, distinguishing himself as an organizer of his State troops.

At the end of the war Col. Heck came to Raleigh, N. C., and began the reconstruction of the fallen fortunes of himself and his adopted State. He was one of the organizers of a company to develop North Carolina resources, and attract worthy immigrants. Afterwards he became interested in agricultural and mineral development, and in this amassed that fortune which enabled him to do so much benevolent work among all classes. He never lost sight of his duty as a citizen, and though he never held nor sought public office in North Carolina, he bore the burden of many difficult civic positions with grace and usefulness for the sake of his State. But he was better known to us as a pillar of the Baptist denomination in North Carolina.

A descendant of a family noted through generations for devotion to the Christian religion, it is not surprising that he easily became chief among North Carolina Baptist laymen. We know of no layman who has been so honored and trusted by the denomination as was Bro. Heck; and no man could have borne these trusts and honors more worthily and gracefully than he. It is worthy of note here that his distinguished son-in-law, the lamented Pace, stood second only to him among North Carolina Baptists. Bro. Heck had been President of the State Convention, was President of the State Sunday school Board, was a member of the Board of Trustees of the Southern Baptist Theological Seminary, and President of the Board of Trustees of Wake Forest College. Large of means, he was free handed in benevolence; the Heck-Williams building of Wake Forest College being an enduring testimony to his liberality and his Christian love.

A citizen of affluence, culture and refinement, an honored soldier and patriot, a Christian of undoubted zeal and consecration, large of head and heart, determined of purpose and noble in spirit; the passing of his life deprives the State of one of its most substantial citizens, the denomination of one of its strongest pillars. Sanguine of temperament, earnest and faithful in duty, and discreet in execution, the inspiration of his presence in dark and trying times will be greatly missed.

Nothing in this life could be of more consolation to us who mourn his death than the gentle spirit with which he bore the agony of his lingering illness. When he was strong enough, he spent the hours writing letters to his brethren whom he would not see again on earth, to the Sunday-school and the church in which he had been a faithful steward of the Lord for a generation, and which he had done so much to upbuild, and to the Convention in which his timely counsels had so often been blessings. Truly

"His dying hours brought glory to his God."

We mourn his death as of a friend, a brother and counselor; and we join his family and many friends in their sorrow, awaiting the unfolding of the promise of our Lord and Saviour—"What I do thou knowest not now, but thou shalt know hereafter." We have not lost him long; he has only gone before to receive the crown which awaits the faithful.

The funeral was preached from the First Baptist church of this city on last Sunday afternoon, Drs. Taylor, Carter and Skinner taking part in the exercises, after which an immense concourse of sorrowing friends conducted the remains to Oakwood cemetery.

IT doesn't seem business like to be thinking of sending out more missionaries when the Board is already struggling under a debt, and money is unusually scarce. Yet we believe that Bro. Bryan is wise in advising that twenty or thirty more missionaries be sent to the fields this year. A church, like a man, doesn't realize what it can do until it labors under the stimulus of what seems an overpowering burden. Great things must be attempted before great things are accomplished. There's no telling what we can do when we are pushed,—"in a corner." The fields are ripe, and the harvest must be garnered; the work must be done, for the night cometh. We cannot afford for our own sake, for the heathen's sake, for Christ's sake, to hesitate in sending the blessed gospel to the perishing. If we haven't the money on hand, if it is not even "in sight," we can trust to God and do our best. We fear many of our people are relying on human means too much now; they are unwilling to undertake anything that they cannot see the end of. We must work more by faith and prayer.

If you have not money, pray God to move some one who has to give it freely. Christ's saving love must be heralded to the nations of the earth, and there are but two means to the end: prayer and faith; do your part in these, and the works will follow.

WE publish in this issue an article from Bro. W. C. Tyree on the Ministers' Relief Board. It should be read by every Baptist in the State. There is no more deserving enterprise within the denomination than that to make the decline of those men, who have served man nobly and well by serving God faithfully through many years, as pleasant as possible. God promises to take care of his servants, and he fulfills that promise through his children. A preacher in North Carolina seldom has the opportunity to accumulate anything for an evil day; he does very well if he educates his children. But they should never want for the necessaries and the comforts of life. The Ministers' Relief Board has done much good work, but it needs more power in order to do as much as it should.

WE believe in a cheerful religion. No people should be happier than Christians, and unhappiness among them always leads us to think that they want faith. It is not recorded that Christ ever smiled; yet that has but little to do with the question. Christ was weighed down by sorrow; he bore the sins of the world; and he may, and he may not, have smiled. It is certain that he knew a divine joy in his glorious work. Christians have their crosses to bear, but if they do not bear them willingly and cheerfully, they are only menial servants; they are not performing their work in love, which is the mainspring of joy.

Something of the "doctern" and the "religen" of "Old John Henry" does much to make a dark world brighter to the struggler against adverse circumstances:—

"A smilin' face and a hearty hand
's religen 'at all folks understand."

PERSONALS AND OTHER ITEMS.

....Rev. A. B. Thomas has removed from Canton to Silver, N. C.

....Rev. M. J. Willoughby has resigned the pastorate at Marion, S. C.

....Rev. W. H. Hamner of Lexington is extremely ill.—*Charity and Children.*

....Rev. R. G. Pearson's meetings at Davidson College are growing in interest.

....We were glad to have Prof. Collier Cobb of the State University in to see us last week.

....A Baptist Young People's Society has been organized in the First Baptist church, Winston.

....*Our Record* is the church paper of the Raleigh Baptist Tabernacle. It is a very creditable publication.

....Our esteemed Bro. E. F. Aydlett of Elizabeth City was in Raleigh last week attending the Supreme Court.

....We acknowledge receipt of the minutes of the New Haven Baptist Association, Rev. Ed. M. Poteat, Moderator.

....Dr. A. E. Owen and Dr. J. A. Speight have begun the publication of the *Baptist Inquirer* at Norfolk, Va.

....Rev. C. J. Woodson has resigned the pastorate of the church at Gatesville; Rev. C. B. Williams will succeed him.

....Rev. J. A. Beam is contemplating the erection of a new building for Bethel Hill Institute in time for the next annual commencement.

....Twenty converts have recently been baptized into the fellowship of the First Baptist church, Petersburg, Rev. H. W. Battle, D. D., pastor.

....We have heard with sorrow of the death of Rev. R. M. Sessoms of Orton. He had served his generation well and long, and has received his crown.

....Dr. Wm. B. Harrell has moved his membership from Dunn to a church in the bounds of the South River Association, of which body he is the Historian.

....Dr. Broadus' recent sermon, "Glad Giving," has been put in tract form. It will be an inspiration to every Christian. Price, 5 cts. Baptist Book Concern.

....It is stated by the newspapers—with how much truth we are unable to say—that Dr. Harper of the Chicago University says that the story of the death of Abel is a myth. This man is getting very wise—too wise.

....The Baptist church at Ramseur is in need of money to complete their house of worship. Any money sent them will be gratefully received.

....In a three days' meeting conducted by Rev. Wm. Pruitt in Panther Creek Baptist church, Graham county, recently, nineteen professions of religion were made.

....We were incorrectly informed that Dr. W. B. Royall officiated at the marriage at Wake Forest recently. Pastor Gwaltney tied the knot. We tender our apologies.

....Brethren often write us as to taking agencies for the RECORDER. We always prefer that the pastors of the churches do this work, and we offer them a good commission.

....Hon. J. T. Ellyson, the most prominent Baptist layman in Virginia, and an energetic worker, has declined to stand for re-election to the mayoralty of Richmond, Va.

....Bro. W. J. Hopkins writes: "We received seven members at Mooresville on the last fourth Sunday—three by letter, and four under watchcare pending reception of their letters."

....Rev. J. H. Lamberth went to Person county Friday to fill an appointment there on Sunday. He will preach in that county the first Sunday in each month.—*Greenville Reflector, Feb.* 7.

....The will of Mr. Sampson, who bequeathed $70,000 to the Stetson University, Fla., is being contested, and it is feared that the University may not get the amount. This is greatly to be regretted.

....Rev. O. L. Stringfield recently preached for the Reidsville church, which has not yet secured a pastor. The Lord's Supper was celebrated at the morning service, and one candidate was baptized at night.

....Within the last year Rev. W. D. Powell, missionary to Mexico, has baptized eighty persons and organized five churches. Such work as this will evangelize the Southern part of the continent in a few years.

....Bro. W. Y. Quisenbury has been elected corresponding secretary of the Tennessee Sunday-school and Colportage Board, to succeed Rev. O. L. Hailey, who returns to the pastorate.

....We were glad to see Rev. E. W. Oakes, the evangelist, in Raleigh last week. He is now in Charlotte holding revival services in Dr. Pritchard's church. He will go to Fayetteville later.

....Dr. Welling has resigned the presidency of the Columbian University, Washington, D. C., after having served twenty-three years. The University is largely endowed by Baptists and is doing a great work.

...."Sunday-school Lessons and Golden Texts" is one of the best arranged Sunday-school helps that we have seen. There are many interesting features in it. It can be had of the Baptist Book Concern, Louisville, Kentucky.

....Mr. George W. Childs, who died recently, began life penniless, and by industry and integrity died rich and honored. His life should be read by every young man in the land. He has shown the world that a rich man can enter the kingdom of heaven.

....Judge Winston's article in this issue concerns almost every property owner in the State; it may save you trouble. We will publish next week Dr. Carter's "Convention Sermon," and an article by Dr. A. T. Robertson—"The Denominational College as Bearing on Denominational Usefulness."

....Rev. Samuel Saunders, who is the pastor at Murfreesboro, arrived on the 7th. He serves Seaboard on first Sundays and Saturdays before; Mt. Tabor, third Sunday and Saturday before; second and fourth Sundays, Murfreesboro, says the *Index*. We extend him a hearty welcome to North Carolina.

....It is probable that Rev. F. C. McConnell, the popular Assistant Secretary of the Home Board, will take part in the next commencement exercises of Wake Forest College. He has been asked to deliver the address before the Literary Societies, and we hope he will accept. Dr. Conwell of Philadelphia recently declined to deliver the sermon before the graduating class.

....Rev. C. W. Matthews of Moyock, N. C., has accepted a call to the pastorate of the Second Baptist church, Berkley, Va., (South Norfolk), and began work on the 11th inst. This church will occupy Brother Matthews' full time, and he gives up his North Carolina charges. He may serve the church at Mulberry, five miles from Portsmouth with afternoon services. North Carolina regrets to lose him.

....We have received the second number of the *Young People's Leader*. Among the leading writers are Dr. Lansing Burrows, "*Rev.*" W. L. Poteat of Wake Forest College, who tells quite interestingly "How a Land Wasp Stored Fresh Meat for Her Young," Revs. F. C. McConnell, C. H. Jones and Dr. Whitsitt. The editorials are sensible, and tersely expressed. The *Leader* is worthy of the place it seeks. Prof. Poteat can make a mighty good talk, and write splendid articles, but so far as we know he does not lay any claim to the title of Rev.

....Our readers have often heard that the "Gospel Mission" was modeled after the plan of the Inland China Mission. The following interview of Dr. Pritchard with Rev. Jno. M'Carthy of that Mission should settle the matter beyond doubt: "I asked him (Mr. M'Carthy) if he knew Bro. Herring. He stated that he did, and that he was satisfied he was making a mistake in the method he had adopted of conducting his new Mission. I told him I had heard that the 'Gospel Mission,' as it is called, was modeled after the plan of the Inland China Mission. He said that was a mistake; their plans of work were, in some respects similar, but the money basis of the Mission was very different. He confirmed what we had heard, that the real source of the movement is Dr. Crawford."—*Charity and Children.*

.....Dr. A. E. Owen writes an article in the last issue of the *Religious Herald* on "Representation in the Southern Baptist Convention." He seems to think that the number of delegates from a State should be determined by the amount of money that State gives to the objects of the Convention. This is mercenary, plutocratic, and grossly wrong. Amounts of money should have no part in the question; money does not represent Christianity, nor churches, nor anything Christian, and should not determine the number of votes in anything except a meeting of stockholders. And if it is regarded in that light we are sure every Southern Baptist is an equal stockholder in the Southern Baptist Convention, whether he is able to give money to the work or not.

.....If young people, or old people, or middle-aged people need instruction, there are thousands of teachers, hundreds of preachers and millions of parents charged with that duty. And if they fail in it, there is no reason to believe the editor of an "organ" in Boston or any other other city will succeed.—*Western Recorder*. This involves the question which the Convention expects North Carolina to decide this year. Our admirable contemporary has taken a decidedly strong stand in the matter, and many of our brethren in North Carolina, particularly the older ones, stand with it. If the teachers, preachers, and parents will do the work (and there is no doubt they can), the societies have no place. But will they do it?

.....Rev. R. T. Bryan spent a busy day in the Master's service in Raleigh last Sunday. In the morning he addressed the First church on the results already accomplished in China, and at night he delivered a splendid discourse at the Tabernacle from the unique subject, "Having a Name Without Reality." At both services large audiences were in attendance, and every one seemed greatly interested in the speakers words. Bro. Bryan is different from the majority of missionary lecturers in that he delivers the best missionary talk we ever heard, and never charges anything for his eloquence, he doesn't believe in taking up collections, and prefers the prayers and the sympathy of his hearers to all other offerings. He addressed the Ladies' Missionary Society Monday afternoon. Bro. Bryan has travelled from Maryland to Florida in the last few months inspiring the people to a larger interest in mission work, and will now take a much needed rest at his home in Durham.

Demands on the Foreign Mission Board.

Dear Brethren:—The demands upon your Board of Foreign Missions for reinforcements in some of our fields are so great that we feel it our duty to lay the matter before you. Out of a large number of applicants to go to foreign fields, the Board has closely examined many, and decided that ten at least are worthy and if possible should be sent out this fall. Some others are already under appointment waiting to go. These men and women are among our very best, consecrated and anxious to start on the work to which they feel God has called them.

The Board, after waiting, praying and carefully considering the matter, has passed the following:

"Inasmuch as the committee on New Missions and Missionaries has reported ten applicants worthy of appointment, and as our fields in China, Japan and Africa greatly need reinforcements, therefore,

Resolved (1), That we instruct the Corresponding Secretary to present this matter to the associations, churches and individuals, as far as practicable, and see if they can be induced to make such an increase in their regular contributions as will authorize the Board to send out this fall those who are ready and approved.

(2) That Bro. R T. Bryan be requested to take part in pushing this forward movement, and also Dr. R. H. Graves when he arrives in this country."

Now, in presenting this great work to you, we feel that God's hand is leading us to go forward. The fields are white, the laborers few. We have prayed God to send others. They stand before us, saying, "Here am I, send me!" The whole question, then, is, what will we, God's people, do?

Our plan is this: We wish individuals, churches and associations, who will make an advance in their regular contributions, to notify the Secretary of the Board, so that we may have some definite idea of what our people are willing to do. For example, if a church has been giving for Foreign Missions ten dollars, and will raise it regularly to twenty; or fifty dollars, and will raise it to a hundred; or one hundred, and will raise it to one hundred and fifty or more, then send us word. So, also, with an individual, or missionary society, or association. Many of our business men could easily give an additional fifty or one hundred dollars annually. The same is true of many associations composed of churches which are financially weak.

Those who desire to go are from different States—Maryland to Texas. Your State can easily increase her contributions sufficiently to send one or two. Every State has churches and individuals who could alone do this. The work is God-given. If we honor our Father, he will honor us. Resolve at once that you and your church will act, and never stop until the notice is given us, and the money is sent, and the missionary is on the field giving the gospel to the dying souls for whom Christ died. Then you cannot stop. You will have a work in which you will rejoice more and more. Who will be the first to respond? What individual or church?

Fraternally,
R. J. WILLINGHAM, *Cor. Sec.*

P. S. A list of those responding to this appeal will be published in the *Journal* from time to time, unless we are requested not to do so.

Foreign Mission Rooms,
Richmond, Va., Feb. 7th, 1894.

Comfort in Trouble.

My heart is filled with thankfulness. There are many good and true servants of the Lord in the State. Many of them have written me in the past thirty days. I have never felt so drawn out in heart to the brethren. They know our anxiety, the burden upon us, and the work we are trying to do.

The Convention instructed the Board, and the Board instructed me. Hence for thirty days I have devoted head, heart, energies, and time to an honest effort to secure the debt of $5,000 now on the Board. I have written to hundreds of the best men and women in the world about it. They are all in sympathy with this work. Many of them have told me what they will do. We are in sight of victory. But *all* will be lost unless we secure *all*—the full amount.

I have just received (Monday, Feb. 12) the following comfort:

"*Dear Bro. Durham:*—Please inform me to whom of my brethren you wrote with reference to indebtedness of the Board, and send me a copy of propositions made to them. I purpose aiding you with them, but must know what you said to them, so when I take hold I will help, not hinder. If I hear by Monday, I will devote the next week to the work. Yours truly, ———.

February 10, 1894."

"*Dear Bro. Durham:*—Your letter of Jan. 20th to hand. I verily believe your plan to raise the desired amount will succeed. I think the hand of the Lord is in it; I do not only believe it, but know it.

I was about making a trade a few days ago, which would have required all or about all the money I had on hand. Last Monday at noon, while talking to the Lord about it, I was struck with the thought to stop (it was lawful) for a few daws. I did not understand it. Your letter explains it all. So by the help of God, I will respond. I hope you will find ninety-nine men in the State who have felt about it as I do. So I feel it a privilege to take part in coming up to the help of the Lord in this most indispensable part of our mission work. Put me down for fifty dollars, and by His help I will respond.

I hope the other brethren will do the same. If we have the will, it will come. May the prayer of us all be that the Lord will help us to deny ourselves for this end.

Yours fraternally," ———.

On Saturday last I send a statement to hundreds of our pastors, and, in a few days, I will, I hope, hear from them all. Time is short. We must succeed, or lose all that has been done. Brethren and sisters and churches, in all parts of the State, are taking part in the Convention's proposition.

Help us, please, at once, if you can, and get others to help, if it is in your power.

C. DURHAM, *Cor. Sec.*

Raleigh, N. C.

Relief of our Aged Ministers.

I was requested by the last Convention to expand some simple thoughts, which I briefly presented during the discussion of the report of the Ministers' Relief Board, into several articles for the RECORDER.

It was not because there was any special merit or force in my short speech that this was done, nor is it because I think so that I comply with the request; but the Convention seemed to feel that this Board which represents a comparatively new object has not been brought as prominently before the Baptists of the State as its importance demands, and does not share as much of the sympathy and liberality of our people as it needs and deserves. I should like in this article to emphasize the fact that the object of this Board, to provide for our aged and disabled preachers, is proper and legitimate work for the Convention to engage in. Some of the brethren think that the Convention is burdened with some things which do not come within the scope of its real design, and that these outside objects consume so much time in our annual meetings, that the objects which properly belong to the Convention, do not and cannot receive as much consideration, as they should have. I think this is true, and I believe it would be well as a wise brother expressed it for the Convention to unload itself of these outside objects, which are good and important, but have no real claim on this body. But I am quite sure that the support of our poor and disabled preachers is not one of such objects; for it really devolves upon the Convention to provide for them. The practice of the apostolic churches should guide us in this matter and we see that they unitedly and in combination provided for the poor saints. The first thing for which Christians were called on to contribute, was the relief of poor Christians. The first burden God put on the churches was to support the disciples, who, on account of persecution or famine or other misfortune needed assistance. Before there was any call for contributions to missions, before there was any occasion for Christians to exercise the grace of liberality in that way, God imposed this duty. It was not left to individual Christians to support the poor disciples about them, nor for individual churches separately to take care of their own poor; which at that time in some places was impossible; but all the Christians in all the churches, were repeatedly urged by the apostles to contribute to the general fund which was disbursed where it was needed. If the apostolic churches engaged in such work, if these churches collectively cared for the poor saints at that time surely the care of our poor and needy preachers is a work which belongs to our Convention, the only common, general organization through which our churches work; surely it is as plainly the duty of the Convention to do this as it is to do mission work. It might be asked, why should the Convention care for poor preachers and not for other needy Christians? In reply I would say it is better for each church to take care of its own poor because in this country this is generally possible, and if in any case it should not be possible neighboring churches would aid; for it would be impracticable, owing to the proportions of such a work and the trouble which it would involve, to have a State fund for the general poor. But it is practicable to care for our disabled preachers for they are a comparatively small and separate class, who have peculiar claims upon the denomination as a whole.

For these and many other reasons which I need not mention the distinction is justifiable. It might also be urged that other denominations make such provision for their disabled preachers and the Baptists of other States do so and this shows that it is a general opinion among Christian people, that the care of our needy preachers should devolve upon the churches collectively, and should be arranged for through some general organization. Now if this is and ought to be a part of the Convention's regular work it ought to be as regularly and generally brought before the churches composing the body as any other board, and the churches should be expected to contribute as regularly to this as to any other object which the Convention undertakes. If this is and ought to be one of the boards of our Convention whose claims are as just as any of the rest, there is no reason why it should not be regularly presented and properly considered and discussed at all of our Associations. Surely if the Convention has undertaken this work the churches ought to support it. They should make it one of the regular objects to which they contribute and if they take public collections for the other boards they should take public collections for this; if they appoint committees for the others they should appoint a committee for this. If it is the duty of one church to contribute to it, it is the duty of all; for the beneficiaries are scattered all over the State and they have labored in all sections of the State, so it is as much the duty of one section as another to care for them when they are no longer able to preach and have not the means of support. We hope, therefore, that our churches may feel that loyalty to the Convention requires that they should not neglect this important part of its work and we trust every church which has not heretofore contributed will do so this year. In another article we shall urge other and perhaps stronger reasons for general and liberal support of the board.

W. C. TYREE.

Seminary Dots.

Dear Recorder:—If there is one thing in the life of a student that he dreads above all things else, it is examinations, and he always feels relieved when they are over; such is the case with the students of the Seminary at this time. The intermediate examinations closed the 31st ult. with the exception of one, "Pastoral Duties." We begin work to-morrow on the second half of the term. To-day is missionary day, as the first day of every month is set apart for that special work. This is the only Seminary in the country that sets apart a special day for that work. These meetings are extremely interesting and instructive. The object of these meetings is to create greater missionary interest, and keep the subject of missions burning in the hearts of the men who will soon go out from this place to lead the people in every good word and work.

We had a very instructive paper read today by Bro. Thomas A. Johnson of Lynchburg, Va., on the subject, "Means of Awakening and Maintaining in the Home Churches Greater Interest in Foreign Missions."

Dr. Jno. R. Sampey, our much-loved and efficient teacher of Old Testament and Hebrew, is quite sick. We miss him very much in the class-room, and we pray for his speedy recovery and full restoration to health, so that he may soon greet us again with his usual pleasant smile.

Dr. Broadus returned to us much refreshed after a short visit to Florida. The Florida brethren gladdened his heart with a liberal contribution to the "Students' Aid Fund." He asked for $180, and they gave him $200.

Rev. Thomas Dixon, Jr., will lecture in the city Friday night, Feb. 2d, to the delight of a majority of the boys of the Seminary.

Rev. B. W. Spilman filled the pulpit of Broadway Baptist church last Sunday night, to the satisfaction of all who heard him, in the absence of the pastor, Dr. W. L. Pickard. Our North Carolina brethren capture the people wherever they go. We hope that the churches in our State will not allow Kentucky to keep all of our best men; but if our brethren don't keep a sharp look-out, these Kentucky brethren will be laying violent hands on some more of our brethren as they did our Bro. Lynch. And ought they not to be satisfied with him?

I wish I could say something that would induce more of our brethren to come here. We have only fourteen here from North Carolina. Now, that ought not to be, and it would not be as it is, if the brethren only knew what they are missing by staying away. One of our best men said to me the other day, "I would not take a thousand dollars for the good I received last year in Homiletics." I believe a man will get a foundation for work here that would take him twenty-five years to get were he not to come. There are twenty-two years saved, to say it will take him three years to take the course here. We ought to have a larger representation from our beloved State, and we are looking and working for it to take effect Oct. 1st, 1894. Brethren, come, we need you here; and above all, you need the benefits that this institution offers you, and lay hold of them at once. Were I to try to exaggerate the benefits of the Seminary, I would make a failure.

THOS. J. HUDSON.

New York Hall, Louisville, Ky., February 1st, 1894.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

A Memorial to Dr. Wingate.

The Franklinton Baptist church is engaged in erecting a beautiful and commodious meeting house, upon the most beautiful lot in the village; and, when their work is done, they desire it shall include a memorial to the late Dr. W. M. Wingate. It is the intention of the church to set aside the bay-window of the new church to be filled with such a memorial in stained glass. We think this memorial window is call for, and is appropriate, because Dr. Wingate's talents, Christian virtues and public services are worthy of such recognition, and because of the further fact, that this great and good man organized the church here, and was its first and only pastor for more that twenty years.

The church here is not large, nor rich. They are building, not alone for themselves, but for the future; and, while they do not ask, in this public way, for a contribution from any one, they have thought there might be many of those who knew and loved Dr. Wingate, who would take pleasure in giving something to erect the beautiful and appropriate memorial to one whose labors and talents contributed so largely to the growth of Baptist principles and opinions in North Carolina.

We hope to complete, pay for, dedicate and occupy our new meeting-house by the end of the coming summer.

A prominent brother recently asked the chairman of our building committee this pertinent question:

"Where do you expect to get the money to pay for your new church?"

The answer came without one moment of of hesitation:

"We expect to go down into our pockets and get the most of it!"

This is our plan, and we are following it, and mean to follow it to the end. But if there are those who would like to honor a great man gone from us, let such persons send their contribution to Hon. N. Y. Gulley, Chairman Building Committee, Franklinton, N. C. BAYLUS CADE, *Pastor.*

An Explanation.

Dear Bro. Bailey:—In the RECORDER of Jan. 24th, appeared the following:

"It appears that there is more religious zeal than Christianity round about the Yadkin river in Caldwell county. The Methodist, Adventist and Baptist churches of one community became crowded, and had to have the courts settle the matter. The case has been compromised to the satisfaction of all parties," &c.

The following are the facts in the case:

The Methodists had nothing to do with it. They have a good house on the opposite side of the river some half mile away. In 1882 Rev. Reuben Coffey deeded an acre, more or less, of land on the east side of the Yadkin river, to be free to all Protestant denominations believing in the articles of the Christian religion. So far as I know, the Baptist is the only denomination that ever had a church organization on the lot until the Adventists, a few years ago, made a rent in the Baptist church. The old log-house, which had been free all the while to all denominations, became unfit for use, and no one cared to repair it. The Baptists procured a lot just large enough, and just on the edge of the old lot to set a new house on, using the old lot for a yard and hitching ground, but when they built their new house, by mistake, put one corner on the old lot. The old lot being free to all Protestant denominations believing in the articles of the Christian religion, the Baptists did not want to build a house they could not control.

The Adventists continued to use the old house until it was unfit for use. Then they began to build a new house on the old lot about thirty yards from the Baptist church, leaving the old log-house standing, making three houses on less, perhaps, than a quarter of an acre of land. About one-half the old lot is almost worthless, being a river hill bluff, leaving a narrow strip of bottom, just enough for one church building and room for vehicles and horses.

The Baptists protested against the Adventists building another house, and some of the brethren were willing to help them buy a lot elsewhere, but they would build, and they seem to glory in dividing Baptist churches, and then to build an Adventist church-house almost under the shadow of the Baptist meeting house. They have done just that thing in several localities.

The Baptists consulted a prominent lawyer, and he held that the Adventists could not build legally on the old lot, as they do not believe in all the articles of the Christian religion—immortality of the soul and eternal punishment of the wicked—and he further held that as the Adventists had no organized existence when Reuben Coffey made the deed in 1882, they originating in 1833, hence were unknown to the mind of the maker of the deed. An injunction, restraining order, was obtained and the work stopped till the matter could be heard in court. The case had been on docket for three or four courts (with several witnesses), and the cost was accumulating rapidly, and was likely to fall heavily on some body, and no assurance that the matter would end this side of the Supreme Court, hence it was thought best by both parties to drop it, paying each their own witnesses, and share equally in the court cost; the old log-house to be removed, and appointments not to conflict, &c. The Adventists are at liberty to finish their house and use it. But it would be very nice in them to move somewhere else, as there is not room for two church-houses, and their course savors so much of ambition and spite. Then they have to build a free meeting-house, one they cannot control when finished. There are good people among the Adventists, and it is a pity they pitch their tents right beside other churches almost invariably and cause great hardness and division, but the Lord can overrule all for good.

I. W. THOMAS.

Hibriten, Feb. 7, 1894.

Sketch of the Life of Rev. R. M. Sessoms.

The subject of this sketch was born in Bladen county, April 5, 1817. The earlier years of his life were spent on the farm of his grandmother, Sister Mary Davis. His chances of an education were very limited, as his parents both died when he was quite young. After he grew up, he purchased a farm near Hickory Grove Baptist church in Bladen county on Big Swamp.

He accepted Jesus Christ as his Saviour and united with Hickory Grove Baptist church in 1844.

On Feb. 11, 1849, he was married to Miss Sarah J. Smith, daughter of Mr. and Mrs. John Smith of Robeson county. There were born to them fourteen children, twelve of whom are now living.

Soon after his conversion he entered the gospel ministry, and was one of the early pioneers in the work in this part of the State. He was licensed to preach in 1853, and ordained on May 11, 1856. Since that time he has been in the field of his Master. He has done a great work in this part of the vineyard. He never charged anything for his preaching: he preached, pay or no pay.

He organized the following churches, viz.: Shady Grove, Sandy Grove, Brown Creek, and Gallead, in Bladen county, and Zion's Tabernacle and Cedar Grove, in Robeson county, without any aid from the Board.

In 1869 he moved to Smith's Bridge in Robeson county, where he spent the remainder of his days in doing his Master's work.

In February, 1893, he was taken sick. This, with the many toils and cares of years gone by, moved his footsteps swiftly towards the tomb. On Jan. 23, 1894, at five o'clock p. m., this man of God, surrounded by his dear wife and children, ceased to breathe. He died in the triumphs of the gospel faith, and in hope of the blessed immortality beyond the grave. On Jan. 25th, his remains were laid to rest in the family cemetery.

He was a man loved by all who knew him, and a Christian of broad and lasting influence for good, and one who exerted all the influence, which God gave him, for God's cause and kingdom here in the world. He was used as clay by God to anoint the eyes of many who were blind, thus causing them to see. Thus we see, though he be dead, he yet speaketh. Thousands perhaps are ready to say, "He was the instrument in God's hands of winning me to Christ." "He was a Christian in deed and in truth," can be truthfully said of him. Oh, for more such men to day!

A captain true was he,
A soldier of the Cross;
A man from sin set free,
This world must bear the loss.

Done by order of Cedar Grove Baptist church.

D. C. BRITT (Pastor),
W. O. BLAKE,
Committee.

Literary.

The *Century* and *St. Nicholas* fully sustain their excellent reputations. We are not surprised at their great popularity, as they are worthy of a place in every family.

The Cosmopolitan for February introduces a famous European author to its readers—Valdes of Madrid, and the artist Marold, of Paris, well known as a French illustrator. The number is unusually attractive in every respect.

The *Preacher's Magazine* for February contains excellent articles by Dr. Joseph Parker, Rev. Mark Guy Pearce, Dr. R. A. Watson, Dr. Guyler. Among other contributors are Dr. Maclaren and Rev. John Edwards. Wilbur B. Ketcham, 3 Cooper Union, New York. $1.50 per year.

The February issue of the *Treasury of Religious Thought* is worthy of a commanding position among the religious magazines. Its table of contents is well filled with matter, excellent, varied, and adapted to all the readers for whom the *Treasury* is prepared. Yearly $2.00. E. B. Treat publisher, N. Y.

"Are We a Plutocracy?" This is question which W. D. Howells, the distinguished novelist, considers in an article published in the February number of the *North American Review*. Mr. Howells maintains that if we have a plutocracy it may be partly because the rich want it, but more because the poor choose to allow it.

A larger volume than ever before, now numbering over 360 pages, but sold at the same price as when, in the Forties, it printed only 60 pages, *The New York Tribune Almanac* for 1894 comes to us this week, revised, rearranged, freshened up to date, and enriched by the addition of new features. The book contains an almost unlimited array of statistics on every conceivable subject which concern the whole people of the United States, with much which interests only the political parties or other large bodies of men or women.

A new volume of essays and addresses by Professor John Stuart Blackie, entitled "*The Ideal of Humanity in Old Times and New*," will be issued at once by the Fleming H. Revell Company (New York). The subjects treated are, "Women," "Wisdom," "Christian Unity," and several others of equal interest. The same house will issue early in January, a new work by Dr. Geo. Smith, the distinguished writer on East Indian and Missionary subjects, entitled "The Conversion of India, from Pantaenus to the Present time, A. D. 192—1892," being this year's course of "Graves" lectures on missions, delivered before the New Brunswick Theological Seminary.

Dr. N. B. Cobb, who recently resigned at Dunn, preached there on last Sunday, by request of the brethren, to the largest congregation he has ever had there, and may continue to preach there on the second Sunday until they can make arrangements for the settlement of a pastor.

(CONTINUED FROM THE FIRST PAGE.)

Gulf of Mexico, and you will find these sons of Wake Forest ranking in eloquence and pulpit attractiveness with any on this continent—many of them young—born into the world since this scribe passed the noontide of life, but have already become beacon lights in the moral firmament.

A CHRISTIAN HERO.

John Lamb Prichard of Camden county took his degree in the class of 1840, and was ordained to the ministry two years later. For twenty-two years he ranked among the foremost preachers of this State and Virginia. The First Baptist church at Wilmington, one of the most beautiful church edifices in the South, stands as a monument to his energy and zeal in elevating the Baptist standard equal to any in "the city beside the sea." It was in 1862 this city was visited by that fearful plague, the yellow fever, which devasted the homes of the rich and the poor.

"Pallida mors aequo pulsat pede
Pauperum tabernas regumque turres."

The black pall of death hung over the city. Those that could, fled to places of safety. Scores were daily tumbled into carts and carried off to the potter's field. Our hero was urged to flee from the doomed city and save his valuable life. He refused to leave his flock. When all his brethren of the ministry had deserted, he alone remained administering to the sick and dying, going from house to house by day and night. But at last, on November 13th, 1862, just as the cloud of death was rising from its death work, the summons came, and John L. Prichard was called from earth to glory.

When the hero of Quebec was floating down on the bosom of the St. Lawrence to make a night attack on that formidable citadel, repeating the lines of the poet Gray—

"The boast of heraldry, the pomp of power,
All that beauty, all that wealth ere gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave,"

said he would rather be the author of that poem than to be the victor of Quebec. Although he gained the victory, he did not live to receive the plaudits of his countrymen.

How much more glorious died our hero, exclaiming, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day."

Such are a few of the results of the grand work of this institution, and which appear to be really phenomenal to be accomplished in so short a space of time. Where is there a Baptist parent in the State who would not be glad to have his son educated here, to have his name enrolled among this galaxy of shining stars?

How time flies! I was for some years familiar with Dr. Wait, the founder of the institution. Have often listened to his interesting stories of his struggles to lay its foundation. How he used to ride over the State in his old high-wheel gig—sometimes with his wife and only child, the present Mrs. Brewer, and the mother of one of the present faculty of the College, and also of the President-elect of the Baptist Female University. I knew the second president of the College, Dr. William Hooper,—"*clarum et venerabile nomen*,"—whose grandfather, Wm. Hooper, was one of the signers of the Declaration of Independence from this State. I knew Meredith, the publisher of the first religious journal in this State—*The Interpreter*—and the founder of the BIBLICAL RECORDER. I knew Charles W. Skinner, the wealthy planter, who so freely poured out his money to carry on the work, and the father of Dr. T. E. Skinner, now of Raleigh, also William Crenshaw, the father of Major John M. Crenshaw, who was the first student to register his name on the rolls of the College, and whose handsome portrait adorns the walls of one of the Societies. Besides, I knew several others of these fathers of the College, all having crossed over the river to their eternal rest.

JAMES H. FOOTE.

Roaring River, N. C., Feb. 3, 1894.

We endorse all the proprietors say about the merits of Salvation Oil. It is the greatest cure on earth for pain. 25 cts.

Observations and Reflections.

BY M. P. M.

DR. PRITCHARD'S "SLIP-UP."

In the *Charlotte Observer's* Sunday edition of the third Sunday in January, our good Bro. Pritchard, writing on the Waldenses, makes a "bad slip." Dr. Protchet, the representative of the new colony of Waldenses now settling in Burke countyin North Carolina, was in Charlotte recently and addressed the people of that town upon the history and sufferings of his people in Italy, in which he took occasion to say that most people thought his people originated with "Peter Waldo in 1170," but they "went much further back than that." With this statement, our usually correct Bro. Pritchard agrees in his religious department in the *Observer*. I tried to vindicate history along this line in the same paper, but "they are not publishing Baptist history" just now, and my "little piece" was not acceptable to them, and so it went to the "waste-basket," hence I go to the RECORDER with my "vindication of history."

The truth is, Dr. Protchet's people have no connection with the "ancient Waldenses," and never did have, but originated as the outgrowth of the work of Jerome and Huss, whose first confession was promulgated in 1508. In the introduction of this confession which they presented to the king, they state that they were not "Waldenses," as the term was applied to that ancient people, "although they were persecuted under that name." In the Reformation under Luther and Calvin, these people united with them in 1529 and partook largely of the doctrine of Calvin, hence are very much like the Presbyterians. These "modern Waldenses" were also Pedobaptists and never practiced anything but "sprinkling for baptism" and "infant sprinkling," while the ancient Waldenses were Baptists in every essential feature, and maintained "pure doctrine" in the valleys of the Piedmont for more than one thousand years. In 1686, Louis XIV issued an edict which resulted in the expulsion of all those faithful witnesses for the truth who were scattered throughout Holland and other and adjacent countries, and took the name of Mennonites and afterward Anabaptists. In 1889, the king of Holland appointed Drs. Ypiege and Dermont to look into the history of the Dutch Baptists; and after careful investigation, they reported to the king as follows:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account, the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society preserved pure the doctrines of the gospel through ages."

This statement from non Baptist authority ought to settle the question. It is natural that the modern Waldenses should desire to have the honor of belonging to so noble a people as the ancient Waldenses proved themselves to be through centuries of severest trial and persecution, but they are not entitled to any such honor.

"SOCIAL PROBLEMS."

In most of our churches these questions will "bob up," and must be met. The dance, the card table, and other like questions arise, and "what attitude should the church assume toward them?" is a question often asked. Ought Christians to take part in or encourage such things? The old and oft exploded statement, "I can't see any harm in it," has to be answered. Such church-members never think to ask, "What good is there in it?" Such a question as that puts a great deal more conscience into these matters than is wont to be put there by many people. You may quote the Word of God bearing direct upon the subject, but often it falls upon listless ears because it is not the truth in the premises they are looking for, but something to quiet what little conscience they have on hand. "Shun every appearance of evil" has no influence with them because the question with them is not one of usefulness but of salvation—how far can I go and yet be saved? And if they can persuade themselves that they can indulge and yet escape, all argument or Scripture is lost on them. Alas! that such a state of affairs exists with so many of our congregations. Surely this is a day of worldly Christianity, if indeed Christianity it can be called.

"THOSE PASSPORTS TO HEAVEN."

Our sympathizing brother, J. Pressley Barrett, who "parts his name in the middle," need not have announced that "he is not a Baptist,"—he evidently needs a "sassiety" or something else to "straighten out his theology"—it is badly unhinged when he talks about the churches "furnishing passports to heaven" for millions of earth's inhabitants. I do not know what denominational affiliations our friend has, but his statement is "unadulterated popery," and I cannot let it pass unchallenged. [Dr. Barrett is a minister of the Christian church, and for a number of years in the past was editor of the *Christian Sun* of Raleigh, the organ of that denomination in this State.—EDITOR.] As to his arguments (?) against young people's societies, I have covered all the points made in my notice of Bro. Blanchard's article on "Church Annexes." So it is not necessary for me to take more space in reviewing this last communication. I would not have referred to it all but for the "bad break" on doctrine our friend makes. I am glad to have anything said upon the subject of young people's organizations. It is a question from the discussion of which the friends of the movement need not and will not shrink. If there is any valid reason why we should not have such organizations, we shall be glad to have them, but all this talk about "shelving the church" and displacing the church with societies is "mere twaddle," and does not deserve serious argument. Of course, there are abuses of these organizations, but that is no argument against the right use of them. I have known churches to have fairs, suppers, etc., for the purpose of raising funds to pay the pastor and other things, who never thought of having a society of any kind—not even a Sunday-school: will our good friend contend, therefore, for the abolition of the churches? I trow not. Let us meet the question squarely and fairly.

If afflicted with scalp diseases, hair falling out, and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

The Work at Mountain Creek Church.

Dear Recorder:—Having been requested to write something about the work at Mountain Creek church, I will write a few lines about the Lord's work there. For some time they did not have any pastor; their former one Rev. C. A. Jenkins, having resigned. They now have as pastor Rev. J. T. Riddick, who is a student of Bethel Hill Institute, and a most excellent young man. The church work is prospering in his hands and the Sunday-school is built up through his earnest efforts.

Brethren pray for the church and their pastor that God may continue his richest blessings upon them, and that through the instrumentality of the church and their pastor many souls may be brought to the glorious light of the blessed gospel of the Son of God.

Yours in Christ, G. U. DUNCAN.

Bethel Hill, Jan. 30, 1894.

Caldwell County Association Union.

The Union Meeting of the Caldwell County Association met with the Fleming's Chapel church on Friday before the fifth Sunday in December, 1893.

The introductory sermon was preached by Rev. M. L. Beach, a young brother, who promises to become a useful minister of Christ.

Rev. J. F. Crisp was elected Moderator, and —— Beach, Clerk.

The following subjects were discussed:

1st. Is it according to the Bible to retain a member in full fellowship who refuses to help support the church financially?

2d. What is real advancement in a church?

3rd. The Christian's duty in the salvation of sinners.

4th. The work of the Holy Spirit in human redemption.

All the above subjects were discussed with great freedom and zeal, and in a spirit that was calculated to leave a lasting impression on the hearers, the church and community generally. The following named brethren took part in the discussions: Revs. Isaac Oxford, J. S. Gwaltney, H. M. Croom, Prof. R. L. Moore of Amherst, Finley Coffey of Lenoir church, M. L. Beach and L. C. King. All the speeches were pointed and spirited, and showed that the subjects had been thoroughly studied by the speakers.

The last subject mentioned above was deferred till Sunday morning and was discussed in a most able and instructive manner by Rev. I. W. Thomas, pastor of Lenoir church.

While all the speaking was excellent, we must say that the speech of Rev. J. S. Gwaltney on the subject of the real advancement of the church was by far the best the writer remembers to have heard on the subject.

Rev. H. M. Croom, the pastor of the church at which the meeting was held, was at his best, and seemed to enter into the work with all his soul as he does in every good work.

On Sunday at 11 o'clock Bro. Gwaltney preached, and all seemed to feel that the committee on religious exercises had made no mistake in their selection for that hour.

AMICUS.

There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise followed by sudden thunderclaps and bursts of unlooked for sorrows are the ones that test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory. The fourteenth chapter of John never falls with such music upon our ears as when we catch its sweet strains amid the pauses of some terrific storm. "Let not your hearts be troubled; ye believe in God, believe also in me. I will not leave you comfortless."—*Dr. Cuyler.*

The helmsman does not steer for the sunshine. If the sun shines on him during the voyage, well and good; but, if not, he keeps the vessel's head pointing toward his destination just the same. We must keep on our course steadily through darkness and storm and clouds just as much as through the fair weather and pleasant circumstances.—*Booth.*

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

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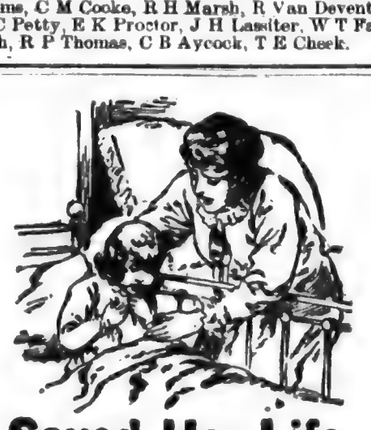
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Saved Her Life.

MRS. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of **Ayer's Cherry Pectoral.**

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of **Ayer's** Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that **Ayer's** Cherry Pectoral saved her life."

AYER'S Cherry Pectoral

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Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

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— FOR —

Cotton, Corn & General Crops

Used and endorsed by Leading Farmers in North Carolina and the South for the past twenty years. Read the following certificates, and send for pamphlet giving directions for mixing, testimonials, &c.

MARLVILLE, N. C., Sept. 20, 1893.

Messrs. Boykin, Carmer & Co:—

Gentlemen: The chemicals I bought of you for making "Home Fertilizer" continue to give satisfaction. I only use it under cotton. You know I must think it good, or I should not have used it so long. This makes 16 or 17 years that I have been using it, and its use has made me able to pay for it cash, not on crop time.

Yours truly, THOS. S. EVANS.

CHERAW, S. C., Oct. 16, 1893.

Messrs. Boykin, Carmer & Co.:—

It gives us pleasure to say we have been using your Home Fertilizer for more than fifteen years continuously, and expect to continue to do so. Of course, we are entirely satisfied that it pays us to use it.

Respectfully, J. W. MCKAY.
R. M. MCKAY.

BOYKIN, CARMER & CO.,
Baltimore, Md.

Top-Dress all Crops with CEREALITE

MAGNETIC NERVINE.



Is sold with written guarantee to cure Nervous Prostration, Fits, Dizziness, Headache and Neuralgia and Wakefulness, caused by excessive use of Opium, Tobacco and Alcohol; Mental Depression, Softening of the Brain, causing Misery, Insanity and Death; Barrenness, Impotency, Lost Power in either sex, Premature Old Age, Involuntary Losses, caused by over-indulgence, over-exertion of the Brain and Errors of Youth. It gives to Weak Organs their Natural Vigor and doubles the joys of life; cures Leucorrhœa and Female Weakness. A month's treatment, in plain package, by mail, to any address, $1 per box, 6 boxes $5. With every $5 order we give a Written Guarantee to cure or refund the money. Circulars free. Guarantee issued only by our exclusive agent.

JNO. Y. MACRAE, Druggist, Raleigh, N. C.

NORTH CAROLINA Baptist Almanac FOR 1894.

NEEDHAM B. COBB, Editor and Proprietor,

will be ready for delivery about the 25th of November, 1893. It will contain much valuable statistical and historical information, besides sketches of deceased Baptist ministers and prominent laymen.

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Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 47 a m	9 51 p m	
Ar Rocky Mount	12 55 a m	10 45 p m	
Arrive Tarboro	2 35 a m		
Leave Tarboro	12 07 a m		
Lv Rocky Mount	12 55 a m	10 45 p m	6 00 a m
Leave Wilson	1 55 a m	11 25 p m	
Leave Selma	2 45 a m		
Lve Fayetteville	4 25 a m	1 15 p m	
Arrive Florence	7 05 a m	3 27 p m	

	No 47. Daily.		
Leave Wilson	2 05 p m		6 35 a m
Leave Goldsboro	3 00 p m		7 30 a m
Leave Magnolia	4 13 p m		8 29 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 05 p m	7 30 a m	
Lv Fayetteville	9 20 p m	10 27 a m	
Leave Selma		12 10 a m	
Arrive Wilson	11 18 p m	1 05 a m	

	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 37 p m
Lv Goldsboro	12 00 a m		9 48 p m
Arrive Wilson	12 45 a m		10 35 p m

	No 14. Daily.		
Leave Wilson	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro		2 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount	12 05 p m	2 07 p m	
Arrive Weldon	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.40 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.35 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

The Soldier's Testimony.

Among the touching incidents of the Crimean war comes the following:

The battle was over. All day long it had raged, but now the conflict had ceased, the victory was won. Upon the solemn battlefield, among the wounded, the dying and the dead, lay one who had fought bravely and well through the battle's wild alarm. The dimness of death was upon his eyes: it icy hand was stopping the slow beating of his heart, and checking the current of his blood. He was dying, and he knew it, and now in the quiet evening he lay silent, waiting for the end. Searching for the live among the dead, two of his comrades found him there, and with gentle hands lifted him to carry him to the camp. All tender as they were, the movement was more than he could bear, and stifling the moan upon his lips, he bade them lay him down and let him die in peace. They laid him down, and stood beside him with uncertain will. It seemed so cruel to leave him there unattended and alone, to die, and yet to carry him further was to hasten his death. And so they left him, and hurried on their way of mercy. An officer soon after, passing by, saw him and stopped.

"Shall I get you a drink of water, my poor fellow?" he asked gently.

"No, thank you, sir."

"Have you any relative or friend to whom you would like to send a message? I will gladly take it."

"I have not a friend in the world."

The officer was silent. He had stood by many a dying man, but never yet one who had not some loved name upon his lips. Kneeling down, he wiped the death damp from his bronzed forehead with pitying hand.

"Is there nothing at all I can do for you, my poor fellow? Do you wish for nothing?"

Slowly the dying man opened his eyes and looked into the kindly, sympathizing young face, "There is one thing, sir, I should like," he murmured. "In my knapsack—my Bible."

Opening the knapsack, the officer took out a little, well-worn Bible.

"Is there any particular part you wish to hear?" he asked.

"The fourteenth chapter of St. John—near the end—you will find—something about peace."

He turned over the leaves, and found the place. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Fitting words for that solemn battlefield! The dim eyes opened and a look of radiant happiness fell upon the soldier's face. The cold lips moved with broken, murmured words, and the officer bowed his head to listen.

"That peace—is mine! Heaven is—mine! That Saviour is mine!"

The night closed round, drawing its pall of darkness over the dying and the dead. Motionless and still with upturned face and folded hands, lay the dead body of the friendless man, with his little, worn old Bible lying on his breast. And they laid him in a nameless grave in a strange and far-off land.—*Christian Guardian.*

Jno. Y. MacRae, druggist, Raleigh, N. C., recommends Johnson's Oriental Soap for all skin and scalp diseases. Try it.

"Holiness Unto the Lord."

Baron Stow of Boston once preached from the words: "In that day shall there be upon the bells of the horses, 'Holiness unto the Lord.'" The sermon was of a practical character, and enforced the truth that in every transaction of life, in everything in which we engage, this should be the great principle which should govern us. "Inscribe these words," he said, "on every implement of trade; on the yard sticks upon your counters; upon your scales and measures; let it be written at the head of every page of your day-book and ledger—'Holiness unto the Lord.'"

There was a man in the audience, a stranger, who was largely engaged in the liquor business. As Mr. Stow closed his sermon, he said: "Some one has remarked that he can judge of the propriety of an idea if he can paint it out on the wall. Let us apply this text: inscribe it over the entrance to the house of God, 'Holiness unto the Lord:' nothing could be more proper; let it be inscribed over your court-houses and colleges, over your hospitals and charitable institutions, and nothing could be more suitable. But suppose we inscribe over the entrance to a drinking saloon or gambling-house the words, 'Holiness unto the Lord:' or suppose we go down to the wharf, and inscribe on those casks of liquid fire that burns men's bodies and destroys their souls, 'Holiness unto the Lord'?"

He closed here. The liquor-dealer went out cursing the preacher and the sermon. That single question had a more terrible effect on that man's conscience than a whole hour's denunciation of the liquor traffic.—*Christian Safeguard.*

A fool carries his name in his mouth.

The wren has a sweeter song than the peacock.

All churches have some members who talk too much.

Every man is a hypocrite who prays one way and lives another.

There are two ways of telling a goose—by its gabble and its walk.

Find a man who has no hobby, and you find one who is not happy.

Nothing will do more to improve the looks than sunshine in the heart.

Scrubbing a pig with soap will not take the love of mud out of its heart.

The right kind of a man always learns something worth knowing from a mistake.

There are people who claim to be praying for the salvation of the whole world, who never go to prayer-meeting in rainy weather.—*Ram's Horn.*

True Attainment.

Men are found who are very ready to defend themselves from the falsehood of slander, who swallow with great relish as big falsehoods of flattery. There is a vast difference between slander and flattery, but it is not always a difference of truthfulness or falsehood. A modest man may not appreciate his own excellences, and so may resist words of commendation.

There are people who would do well to consider some passages of Scripture which bear on this matter. How Job regarded flattery may be seen by such utterances as these: "He that speaketh flattery to his friends, even the eyes of his children shall fail." And again he says, "Neither let me give flattering titles unto men, for I know not to give flattering titles; in so doing, my Maker would soon take me away." We are told in Proverbs that "a flattering mouth worketh ruin," and Paul could declare, "Neither at any time used we flattering words." A just man must resist the falsehood of overestimates.

The really Christly man delights in the honor of his Master, and in all the honor which comes to him for his Master's sake; but he must be pained at the dishonor which comes to the Master by the undue exaltation of his own graces or services, for this is to belittle the standard; to bring it down toward the low level of his attainments. Who has not been sickened and shamed by the claim to perfection made by spiritual pigmies, deformed as miserably as they are dwarfed! Paul said of himself, "Not as though I had already attained or were already made perfect." No, the standard of possibility is above, way above. It is a higher, grander thing than has been realized. Possibly, the nearer we approach unto it the farther we may seem to be from having attained to it. The chiefest apostle says, "I forbear lest any man should account of me above that which he seeth me to be, or heareth from me." To prevent his own exaltation there was given him "a thorn in the flesh, a messenger of Satan, to buffet him," lest he "should be exalted above measure." An humble disciple is the best exaltation of the Master. Greatness bearing the yoke of service to men, is the nearest approach to Christ, which this world will see.—*Christian Inquirer.*

If you are worn out, run down and nervous, Magnetic Nervine will restore your health. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Getting Men to Believe.

How shall we secure belief in the Bible in the case of those who have never yet been led to believe? It may be set down as a well-established fact that argument will accomplish nothing. In most cases it drives men farther away. The man who is ready to argue is in most cases going in directly the opposite direction from that of belief. Non-belief in the majority of instances is due to lack of acquaintance with the facts. Few persons who really know the contents of the Bible are unwilling to accept it. Our first duty, therefore, should be to make known as best we can the essential ideas of this great collection of books. But here arises a serious difficulty. Non-belief is due in many instances also the confusion which has come to exist among men between Bible truth on the one hand and the distorted conceptions which are palmed off upon an unsuspecting public for Bible truth.

Scepticism finds in these distortions the best soil in which to grow. The second obligation, therefore, which rests upon us, is to clear away the rubbish and to teach as Bible truth that which can, beyond a doubt, be shown to be real Bible truth. Patience and prayer must accompany the work both of teacher and taught, and with patience and prayer misconceptions will be laid aside, while truth in all its fullness and all its power will exercise the influence which only truth can exercise.—*The Biblical World.*

A Dangerous Temptation.

One of the most perilous experiences of a young convert is in dealing with the suggestion that he is not converted. To make the suggestion is one of the favorite modes of attack used by the adversary. If he can succeed in getting a young Christian to listen to it, and go into analysis of the case, he is very sure of cooling that convert's zeal, if not of bringing his Christian life to an end. Be on your guard against his whisperings. Instead of looking at *yourselves*, look at *Jesus*. Meet the approaches of Satan as Luther did. When the devil said to him, "You are no Christian," he replied, "Well, that's none of your business."—*Michigan Advocate.*

To think of religion in any other sense than as a state of self-denial, is knowing nothing at all of it; for its whole nature is to direct us by a light, and knowledge, and wisdom from God; which is all contrary to the darkness, ignorance, and folly of our natures.—*Law.*

Appendicitis.

This is not a new disease, but it is a comparatively new discovery. Our fathers knew nothing of it. That there was an "appendix," or little blind pocket, attached to the human entrails, has been known since anatomy has been studied, but it is probable that deaths from the drifting into this pocket of undigested substances were, until lately, attributed simply to "inflammation of the bowels."

But it is well recognized and admitted, now, that very many deaths do occur from the lodging of seeds and similar substances in this peculiar little recess, and an operation to extirpate it by cutting it off entirely is the only remedy as yet known. The operation is generally successful, but is dangerous and sometimes has fatal results, as in several cases which have lately been brought to the public notice.

A learned physician, of rather radical views, queried, the other day, in a conversation with medical associates, whether it would not become necessary, some time in the future, to operate upon all new-born babies, and cut out the appendix from their bowels during infancy, to save them future danger and trouble. But he was, surely, rather ahead of his age, and his friends suggested that he was becoming a surgical "crank."

But it is certain that a great many people are more careful than they need to be in swallowing the seeds and pits of fruits. Some go so far as to take the seeds out of grapes, lemons, etc., before eating. Thus does science, always peering into the secrets of nature, perpetually warn us of new dangers that threaten life.—*New York News.*

Too Learned a Congregation.

A preacher will usually satisfy the minds at which he is really aiming. If he were so unfortunate as to have in his congregation three or four theological professors, the probability is that he would be ruined as a preacher! Every paragraph, every sentence, every statement, every illustration in his sermon, would, with too great probability, be framed with the vision of those scholarly monsters before him.—*Christian Leader.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Unceasing Ministry.

We all need sympathy, human kindness, cheer, fellowship, the thousand little things of human love, as we go along the dusty road of life. These small coins of affection are the brighteners of every life that is blessed by a rich friendship. It is this unceasing ministry that your heart hungers for as its daily bread—not great gifts and large favors, but a gentle kindliness in your friend which shall bring cheer, satisfying inspiration, comfort, uplifting hope, and strength to your soul every time you look into his face.—*Rev. J. R. Miller, D. D.*

You will be pleased with the mild and lasting effects of the Japanese Liver Pellets. Try them. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

She Knew What to Ask.

A West Washington young lady, who has been married but a few weeks, had her first experience at "going to market" the other day. After she had succeeded in making several laughable blunders, as young wives are apt to, she approached a poultry dealer and asked the price of chickens. Being told by the dealer, who also handed her a fine pair of live birds to examine, she quieted their fluttering as best she could, and then, applying her nose to them and giving them an audible smell, said in the most innocent manner: "Are you sure they are fresh, sir?"—*Washington Post.*

Don't fool with indigestion. Take Beecham's pills.

Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will care for you to-morrow, and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it.—*Francis de Sales.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Religion in the Home.

Family piety is the basis of the whole religious fabric. If there is decline at this point, all fancied advances at other points are vain. The *Canada Presbyterian* says: "Our church membership is increasing; societies for the promotion of charity, missions and spiritual improvement are multiplying; the Sabbath-school occupies a more prominent place in the work of the church, yet, if religion be declining in the houses of our people, all these are but evidences of fictitious growth, and not of solid prosperity."

Faith is the sacrifice of the understanding to God; repentance the sacrifice of the will.—*Jeremy Taylor.*

Beauty and Purity

Go hand in hand.
They are the foundation of health and happiness;
Health, because of pure blood;
Happiness, because of clear skin.
Thousands of useful lives have been embittered by distressing humors.



CUTICURA RESOLVENT
Is the greatest of skin purifiers
As well as blood purifiers.
Because of its peculiar action on the pores
It is successful in preventing
And curing all forms of
Skin, Scalp, and Blood humors,
When the best physicians fail.
Entirely vegetable, safe, and palatable,
It especially appeals to mothers and children,
Because it acts so gently yet effectively
Upon the skin and blood, as well as the
Liver, kidneys, and bowels.
Its use during the winter and spring
Insures a clear skin and pure blood,
As well as sound bodily health.

Sold everywhere. Price: RESOLVENT, $1; OINTMENT, 50c.; SOAP, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Skin and Blood Humors," free.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	+6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 05 a m
" Asheville		4 00 p m
" Hot Springs		5 35 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	+12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

+Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 48 p m	.....	.....
Ar Greensboro	2 15 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	6 25 a m	.....
Lv Maxton	.....	7 37 a m	.....
Lv Red Springs	.....	8 17 a m	.....
Lv Hope Mills	.....	9 12 a m	.....
Ar Fayetteville	.....	9 35 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with C. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
8 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 35 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 30 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 10 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 33.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 06 p m	Ar	Weldon	Lv	3 00 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	Henderson	Lv	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 30 a m
7 20 p m†	Ar	Fayetteville	Lv	8 37 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 33 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B, Breakfast. D, Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
E. T. MYERS, Gen. Sup't.
JNO. C. WINDER, Gen. Man.

New Testament Studies—No. 1.

BY HIGHT C. MOORE.

THE NEW TESTAMENT.

1. *Title.* The books now grouped under the general head—New Testament—were not thus designated until long after they were written. *Testament* ordinarily means a will, but as applied to Scripture, it means a *covenant.* God made a covenant with the Hebrews, and the Old Testament is the record of his dealings with them. The new covenant promised in the prophets (Jer. 30: 31) was alluded to by Christ (Luke 22: 20) and Paul (2 Cor. 2: 6; Heb. 8: 6) as secured by the death of Jesus. The Greek words in these passages meaning *new covenant* were translated into the Latin *Novum Testamentum* (whence the English New Testament), and applied to the collection of twenty seven books written by the disciples of Christ, which may properly be called the Scriptures of the New Covenant.

2. *Language.* The entire New Testament was written in Greek which was the language of culture and commerce in all the civilized circles of the world. Matthew was also written in Hebrew and the other books were soon translated into several tongues.

3. *Writers.* Eight inspired men wrote all the books of the New Testament. Fourteen books (if we include Hebrews) were written by Paul; five by John; two each by Luke and Peter; one each by Matthew, Mark, James, and Jude. Six of these were apostles—James, John, Jude, Matthew, Paul, Peter; two were evangelists—Luke and Mark; all, except John, suffered martyrdom.

4. *Divisions.* The New Testament is divided into History, Doctrine, and Prophecy. History includes the first five books—the four Gospels giving four distinct views of Christ, and the Acts giving a sketch of the first forty years of the Christian church under the leadership of Peter among the Jews, and Paul among the Gentiles. Doctrine includes the fourteen Pauline Epistles, ten of which were addressed to churches and four to individuals, and the seven Catholic Epistles by James, John, Jude and Peter, which were circular letters sent out to all the churches. Prophecy contains only the book of Revelation, the Apocalyptic Epistle, which is a prophetic outlook into the future.

5. *Order.* The order in which the books appear in our English Bible is that of the Latin Vulgate, a version of the Scriptures executed by Jerome at Bethlehem direct from the Hebrew during the closing years of the fourth century. The order is not chronological, but it is convenient to have the Epistles between the Histories and Revelation. Recent critical editions of the Greek text follow the order found in most of the older Greek manuscripts—Gospels, Acts, Catholic Epistles, Pauline Epistles (Hebrews standing just before the Pastoral Epistles), and Revelation.

6. *Chronology.* It is impossible to fix the dates of composition with perfect accuracy. Learned critics differ widely from each other. Hence the following dates, the result of the most recent and critical investigation, may not be entirely correct, but may useful for reference and comparison. James was written in A. D. 50; 1 Thessalonians in 52; 2 Thessalonians in 53; Galatians, 1 and 2 Corinthians in 57; Romans in 58; Philemon, Colossians, Ephesians in 62; Philippians in 63; Matthew, Mark, Luke, and Acts sometime between 65 and 70; 1 Timothy and Titus in 66; 2 Timothy in 67; Hebrews, 1 and 2 Peter, Jude, and Revelation about 68; John's gospel and three Epistles between 90 and 95.

7. *Sections.* Each book of the New Testament was originally written in large capital letters, and there were no paragraphs, punctuation marks, or spaces between words. Hugh de St. Cher adopted a division into chapters which superceded those in previous use and appearing in the early editions of the Vulgate and Coverdale's English Bible thus became universal. The verse division was made by Henry Stephens while on a trip from Paris to Lyons and first appeared in 1551. Nine years later it appeared in the Geneva Bible and has since been almost everywhere received.

8. *Canon.* The only Scripture of the early Christians was the Old Testament. For an account of the teaching and works of Christ they relied more on oral testimony than written record. But in the second century the Gospels and Epistles, first kept in two separate volumes, were rescued from the mass of general literature. The complete canon as we now have it was virtually fixed at the end of the second century, though the first council of any authority to sanction it was the Third Council of Carthage in 397. This decision was accepted by the Western Church, and the New Testament has since stood as one book regarded no less genuine and authoritative than the old Jewish Scriptures.

9. *Versions.* Many have appeared; a few deserve special mention. The *Peshito*, made in the second century, is a Syriac version of the whole Bible, that of the New Testament being the first ever undertaken. The *Vulgate*, translated from Hebrew into Latin by Jerome in the fourth century, was practically the only Bible of western Christendom for a thousand years. *Wycliffe's* translation of the New Testament appeared in England in 1380. *Luther's* New Testament, published in 1522, is now the version of most Protestant nations in Northern Europe. *Tyndale's* was the first English translation to exert a permanent influence on subsequent versions. His New Testament was published in 1526. *Coverdale's* was the first English version issued under royal sanction. Of this edition, twenty-five hundred copies were burnt by the Inquisition. The *Geneva* Bible was the first to be printed in Roman type and divided into verses. It also contained a Bible Dictionary and expository notes. Its New Testament appeared in 1557. The *Authorized Version*, executed by forty-seven scholars under the direction of King James I. between 1607 and 1610, is a lasting monument to the "simplicity, dignity, grace, and melody of the English Language." The *Revised Version* undertaken in 1870 and completed in 1884 by two companies of European and American scholars, is more accurate than the old version, but less pure and popular.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

Washington—Pantego—Bell-Port.

Dear Bro. Bailey:—A few lines from this end of the State may not be amiss, as doubtless there are some interested in the Master's work down this way. I will begin with Washington.

I have just completed my first year here. Contrary to my expectations, the health of myself and family has been very good. As Washington, from a Baptist stand point, is a hard field, the question is often asked: are you making any progress? and I am very glad to be able to answer it in the affirmative. At the Association of 1892, the church reported, no addition, no contribution to any of the objects, except one dollar contributed to the minute fund. During the year just closed we have had eight additions by letter, and two by experience, and the church has contributed to Home, Foreign and State Missions, and also to the Orphanage. Our congregations are, proportionately, larger than any other in town.

All this is encouraging, but there are many things that are discouraging. Our number is small, and some of these are careless and indifferent.

Our great need is a better house of worship, and this we must have. We have concluded that the best thing to be done is to remodel the old house, for which we have drawn plans, which, if carried out, will give us, practically, a new house. We are poor, but have faith enough in our brethren to believe that when we have done what we can, that they will come to our rescue. We hope to be able to commence the work in March. Is any one feels like helping us, if they would send a contribution now, it would help us to make the start. Contributions can be sent to T. J. Lathan, cashier of the bank of Washington, or to me.

PANTEGO.

A while back, Dr. J. W. Bullock requested me to come down to Pantego, and preach for them, and also to visit and preach at Bell-Port. Having a desire to visit these places, I accepted the invitation and went down. I never think of Pantego, but in connection with "Bob" Peel. You remember how hard he struggled to build a house there? Well he succeeded, the house is there, and a small band of believers, as monuments to his untiring zeal and consecration. There is a work to be done there now for the Master. The people gave me a hearty welcome, and I had very good congregations to preach to, and they seemed anxious to have regular preaching.

BELL-PORT.

This is the terminus of the "Pamlico Div. W. & S. R. R.," and is a new place. There is no church of any kind here, and the people seemed more anxious for preaching than any I have been with in a time. As there was no public building of any kind, we secured a large oyster house, and some friends cleaned it up and improvised benches and I preached there on Sunday the 21st ult., and monday night. I found several Baptists, and a strong desire for a church. I think as the field is now unoccupied, that we ought to occupy it at once. I am quite sure that a church could be constituted, and with a little outside help, a house built this year. D. V. I shall visit them again the third Sunday in this month.

Yours in the work,
DUNCAN MCLEOD.

Washington, Feb. 2, 1894.

Nothing so clearly discovers a spiritual man as his treatment of an erring brother, wishing to restore rather than to upbraid him.—*St. Augustine.*

A Good Reflection.

CHICAGO, ILL., Oct. 18th, 1893.
THE BAILEY REFLECTOR CO.
Pittsburg, Pa.

Gentlemen:—The two 54 inch reflectors have been received and placed in position. They have been thoroughly tested and give perfect satisfaction. Our audience room is 48 by 80, with ceiling 30 feet high; with your reflectors we can see to read with ease in any part of the room. We had two reflectors of another make and firm in the former building that was destroyed by fire, but they did not give satisfaction. When it came to lighting our new building our Building Committee agreed not to buy the reflectors we had had, but to try yours. We are pleased with the change.

Respectfully yours,
J. W. WARNSHUIS, Pastor,
First Reformed church.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mrs M D Fleming, $1.00; Jackson ch, W Chowan, 2.04; First ch, Raleigh, Central, 10.34; Montgomery Asso, 33c; Bertie Union Meeting, 1.25. Total, 14.96. Previously reported, 637.77. Total this year, 652.73.

Foreign Missions—W M S, Tabernacle ch, Raleigh, $13.75; First ch, Raleigh, Central, 18.68; ditto, (Japan), 25.00; Montgomery Asso, 1.58; Lenoir ch, Caldwell (Geo W Greene), 1.54; Bertie Union Meeting, 1.25; Sunbeams Robardel ch, Pee Dee, 4.10; Wake Forest ch, 6.23; W M S, ditto, 6.40; Corinth ch, Tar River, 1.25; W M S, Newbern ch, 12.46; Ditto, ditto, (Japan), 8 27. Total, 95.51. Previously reported, 747.98. Total this year, 843.49.

Home Missions—First ch, Raleigh, Central, $9.35; Montgomery Asso, 2.29; Bertie Union Meeting, 1.25; Wake Forest ch, 2.69. Total, 15.58. Previously reported, 298.30. Total this year, 313 88.

Education—Pittsboro church, Sandy Creek, $2.10; Republican ch, West Chowan, 15.00; Bertie Union Meeting, 1.25. Total, 18.35. Previously reported, 180.96. Total this year, 199.31.

Orphanage—E J Sawyer, Camden, N C, $1.00; E K Sawyer, ditto, 25c; Luther Upton, ditto, 25c; W E Bartlett, ditto, 15c; Earnest Forbes, ditto, 10c; Enoch Sanderlin, ditto, 10c; S W Hastings, ditto, 10c; Jas F Morgan, ditto, 5c; Herring S S, Christmas collection, 3.00; Berea Mission, South Yadkin, 2.56; Montgomery Asso, 4.45. Total, 12.01. Previously reported, 259.81. Total this year, 271.82.

Sunday-schools—S S Board of Southern Baptist Convention, $250.00. Previously reported, 2.96. Total this year, 252.96.

Baptist Female University—Dr H T Chapin, Pittsboro, Sandy Creek, $5.00.

Ministerial Relief Fund—Montgomery Association, 35c. Previously reported, 134.54. Total this year, 134.89.

—CORRECTIONS; W M S, Polloksville (Japan) reported for State Missions should have been for Foreign Missions.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Feb. 10, 1894.

WALTER BAKER & CO.



COCOA and CHOCOLATE
Highest Awards
(Medals and Diplomas)
World's Columbian Exposition.
On the following articles, namely:
BREAKFAST COCOA,
PREMIUM No. 1 CHOCOLATE,
GERMAN SWEET CHOCOLATE,
VANILLA CHOCOLATE,
COCOA BUTTER,
For "purity of material," "excellent flavor," and "uniform even composition."
SOLD BY GROCERS EVERYWHERE.
WALTER BAKER & CO., DORCHESTER, MASS.

—AT THE—
RALEIGH
Stationery Co.,
309 Fayetteville Street,
Manufacturing Stationers,
Can be had the latest, freshest, and most attractive goods in this line to be found anywhere such as
Note and Letter Paper,
all qualities, both Folded or in Box.
Writing Pads,
all Grades.
PENS,
from the finest point to broadest stub.
PENCILS, all grades and prices. INK, numerous brands.
Stationery Supplies
in endless variety.
Anything in our line to fit out the best-appointed office or library. A call solicited.
RALEIGH STATIONERY CO.
W. G. SEPARK, Manager.

ASK YOUR AGENT FOR
A POLICY
—IN THE—
N. C. Home Insurance Co.
This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.
INSURE AGAINST FIRE
W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.
HOME OFFICE, RALEIGH, N. C.

Worth a Guinea a Box.
A trifling dose from a 25-cent box of
Beecham's Pills
(Tasteless)
will frequently prove as effective as a doctor's prescription. 19

Don't Lose Heart.
PLANT FERRY'S SEEDS
this year, and make up for lost time. Ferry's Seed Annual for 1894 will give you many valuable hints about what to raise and how to raise it. It contains information to be had from no other source. Free to all.
D. M. Ferry & Co.
Detroit, Mich.

Hard Times Fertilizers
To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash
Good Fertilizers
at the Lowest Wholesale Prices, per ton.
for Corn, Cotton and Peanuts, at $13.50
for Trucking Crops and Potatoes 14.50
for Oats, Tobacco and Fruits - 15.00
Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars.
W. S. POWELL & CO.,
Fertilizer Manufacturers, Baltimore, Md.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O

La Grippe Again.
The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.
ATLANTA, GA., Nov. 28, 1893.
In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe.
L. STUART.

MONTGOMERY, ALA., Oct. 13, 1893.
About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip.'
MRS. GEO. TISDALE.

SWEETWATER, TENN., June 23, 1893.
My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.
J. T. BARROW,
Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev. J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 3d, 1893: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."

Keep the bowels open with Germetuer Pills.
KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

For Rent or Sale,
W. B. Wingate's store at Wake Forest, N. C. Good place for successful trade. Store large and central. Rent, $15 00 a month; or sale, on easy terms, for $1,500. Call on, or address
W. J. WINGATE,
Wake Forest, N. C.

AGENTS MAKE $5 a Day Greatest Kitchen Utensil invented. Retails $5 to $10. Sold in a house. Sample postage paid, five cents. FORSHEE & CO. Cincinnati, O

What is Said About the Young People's Leader.
Am much pleased with it indeed. Excellent judgment has been displayed in the choice of the young men to represent each department. I want the paper in each family of my church.—D. Y. Eagle, Louisville, Ky.
Am pleased with everything in it except the name.—A. B. Campbell, Americus, Ga.
Have carefully examined the initial number of the Young People's Leader, and have but one criticism to make. It is too good. I do not see how you can keep it up to that high standard.—M. P. Matheny, Lincolnton, N. C.
The Young People's Leader pleases me very much. I have read it from start to finish. We shall learn some things about ourselves from Dr. Whitsitt—J. H. Gambrell, Brookhaven, Miss.
I am much pleased with the initial copy, and if it maintains or surpasses this number, it will be helpful in leading the young people.—L. S. Foster, Senatobia, Miss.
THESE ARE SAMPLES OF MANY.
REGULAR CONTRIBUTORS: Lansing Burrows, D. D., W. H. Whitsitt, D. D., E. B. Hatcher, E. E. Pollard, Carter Helm Jones, H. A. Tupper, Jr., D. D. Every issue contains articles from some other of our leading men. POLICY. To lead the young people to be first rate church members, well indoctrinated, well posted on denominational work, devout, energetic. Published monthly. Twelve pages. Price, 40 cts. per year. Send for samples to BAPTIST SUNDAY-SCHOOL BOARD,
T. P. BELL, Corresponding Secretary. Nashville, Tenn.

COOPER'S WAREHOUSE,
Henderson, N. C.
Where is the best tobacco market in the State? Who pays the highest prices for all grades of leaf tobacco? These are questions which farmers are daily asking. If it be true that "figures never lie," the tobacco raiser in North Carolina will be interested in reading the following account of sales made January 27th, 1894:
L. L. Crews, 283 lbs. @ $65 per hundred; 197 lbs. @ $34 per hundred.
Alford & Teasley, 142 lbs. at $69 per hundred; 103 lbs. @ $60 per hundred; 195 lbs. @ $39 50 per hundred; 105 lbs. @ $44.50 per hundred.
N. G. Crews, 107 lbs. @ $59 per hundred; 86 lbs. @ $41 per hundred; 86 lbs. @ $51 per hundred; 60 lbs. @ $45 per hundred.
Jno. Winston, 58 lbs. @ $60 pr hund'd; 42 lbs. @ $49 pr hund'd; 48 lbs. @ $44 pr hund'd.
R. H. Fleming, 190 lbs. @ $52 per hundred; 221 lbs. @ $44 per hundred.
L. V. Peace, 640 lbs. @ $60 per hundred; 324 lbs. @ $40 per hundred.
D. H. Mangum, 380 lbs. @ $50 per hundred; 265 lbs. @ $37.50 per hundred.
J. M. Tingen, 580 lbs. @ $50 per hundred; 190 lbs. @ 31.50 per hundred.



Roses Our Specialty.
Our 40 Rose Houses are filled with the choicest varieties of Roses in existence. All are grown on their own roots, and we claim that Roses grown in this State will
Do Best in the Southern States.
Thousands of testimonials prove this.
Our Illustrated Plant and Seed Catalogue of 114 pages will be mailed FREE to ALL applicants. Address,
NANZ & NEUNER,
Louisville, Ky.

NORTH CAROLINA SUPREME COURT.
Walter Clark, Associate Justice.

The Atlantic Electropoise Co.:—
RALEIGH, N. C., Jan. 26, 1894.
Dear Sirs: We have found the Electropoise very valuable—especially for children. I got one last May, and I am sure I have saved three times its cost already in doctor's and drug store bills. From my experience with it, and observation, I can safely recommend it.
Yours truly,
WALTER CLARK.

Electropoise
TRADE MARK
ATMOSPHERIC OXYGEN BY ABSORPTION
"cures when all else fails."

From Bro. Tobias Bright, Forest City, N. C.

Dear Recorder:—I am out on my work, and, as usual, am happy in it. Since the first of January I have visited about one hundred families, preached thirteen sermons, and held some special meetings for the young people in my churches.

At this point (Cherryville) we constituted a Baptist church on the first Sunday in June, 1893, with seventeen members. We now have twenty-five members. Yesterday as I passed around, I took over one hundred dollars in subscriptions toward building a Baptist church house. So far we have had to hold meetings in a house owned by what is known as the Northern M. E. church; but these twenty-five poor Baptists and their friends are going to build the Lord a house in Cherryville.

I am trying to preach regularly at six places this year. At all these places we have churches, except one, the Academy at A. C. Miller's cotton-mill at Shelby.

Brethren, let us in the east and in the west put our shoulders to this great Baptist wheel in North Carolina and make this the best year in our history. Our motto should be "North Carolina for Christ."

Your brother in Christ,
TOBIAS BRIGHT.

Forest City, Feb. 6, 1894.

Fair at Newbern.

To those going to the Eastern Carolina Oyster, Fish, Game and Industrial Fair at Newbern, N. C., the Richmond & Danville Railroad will sell tickets to Newbern, N. C., and return, with one coupon for admission to Fair grounds, at following rates: "Charlotte, $10.20; Asheville, 13.45; Greensboro, 7.60; Reidsville, 8.30; Oxford, 7.00; Raleigh, 4.90; Salisbury, 8.95; Hickory, 10.70; Winston-Salem, 8 45; Durham, 580; Henderson, 7.30; Selma, 3.75. Intermediate points in same proportion. Tickets on sale February 17th to 22d inclusive; limited in return trip to February 27th; continuous passage in each direction; no stop-over allowed; and to be stamped at Fair Grounds, Newbern, before returning.

NEWS OF THE WEEK.

State News.

The post-office at Cherryville was robbed of fifty dollars by house-breakers recently.

The North Carolina Voice is the name of a new State paper. It is a prohibition organ.

Frank Hunt was recently killed by a falling tree, while wood cutting in Transylvania county.

A youth named Thos. Burgess was accidentally drowned at Stonewall, Pamlico county, on Sunday of last week.

The C. F. and Y. V. Railroad has made a reduction of from ten to twenty per cent. in the salaries of their employees.

A branch of the Lobdell Car-wheel Works will be established in connection with the North Carolina Car Company in Raleigh.

A married woman living at Walnut Cove recently deserted her four children and eloped with a policeman of Germanton.

Peter Degraff was hanged in Winston on the 8th inst. for the murder of Ellen Smith, "his sweetheart," in the summer of 1892.

In a fire at Rockingham in the night of the 7th, a livery stable and two bar-rooms were destroyed. Loss, $3,500; insurance, $800.

Wadesboro is to have a National Bank. Its capital stock will be $50,000. Mr. Jas. A. Leak is to be president of the new institution.

It is rumored that in all probability the State will purchase the Roanoke river farms which it leases, and on which it now has an option.

A hotel at Marion, N. C., erected at a cost of $35,000, during the recent real estate boom at that place, has been sold for less than $1,500.

Alfred D. Chuner, recently returning from prayer-meeting at night near Asheville, attempted to cross a tressle, and fell, and was instantly killed.

The Eastern Carolina Barrel Factory in Newbern started regular operations on the 6th inst. Orders for 80,000 barrels have already been received.

Joseph Scott, colored, was killed at the Topping chemical works in Wilmington on last Thursday, by the blowing off of the door of a retort, which he was attending.

Near Shelby several days ago, unknown parties opened the grave of a woman who had been dead three years, and robbed the body of bracelets and other jewelry.

Miss Zenobia W. Beale and a little brother, formerly of Enfield, Halifax county, were accidentally killed in a runaway accident at Beach Creek, Pa., several days ago.

President Winston of the University has been appointed by President Cleveland one of a commission to test the weights and fineness of the coinage of the United States mints.

Judge Bynum is credited with saying in his charge to the grand-jury of Wilson court last Monday week, that there were over five hundred divorce cases now pending in the courts of North Carolina.

Nearly one hundred men have obtained employment in Raleigh in the last two weeks on the car-works building, the Pullen building, at the Ellington-Royster factory which has resumed operations, and elsewhere.

It is stated that the graded-school fund of Charlotte is $2,500 short, and that unless the deficit is provided for the schools cannot continue the usual length of time. There are 1,400 public school children in Charlotte.

Senator Vance has written a letter for publication, in which he states that he has preferred no charges against Collector Simmons. He will oppose his confirmation on other grounds.

On the night of the 4th, John Maze broke into a store at University Station. He was pursued by Sheriff Cates of Durham county, who overtook him on the afternoon of Monday following. Maze drew a knife and attempted to stab the sheriff, who shot him dead.

The Harnett county court-house at Lillington was burned about two years ago. Since that time court has been held in a large frame building which was rented for the purpose. On the 9th inst. this building was also destroyed by fire. All the records and other contents of value, except some Supreme Court records were saved. Court was adjourned in consequence.

The body of Mrs. John Brock, who, with her husband, had been missing from her home at Wrightsville Sound since the 3rd inst., was found hidden in a swamp on the 5th. Foul play was evident. The coronor's jury brought in the verdict that Mrs. Brock came to death by drowning at the hands of her husband. Brock has since been arrested in Wilmington.

General News.

The King of Saxony is ill.

Congressman G. W. Houk of Ohio dropped dead on the 9th.

A financial panic is prevailing in India, and great suffering is reported.

The post-office at Newport News, Va., was robbed of $4,000 on the 9th.

The Midwinter California Fair now being held in San Francisco, is a great success.

The gold reserve is again at the $100,000,000 mark, made so by the bond issue, however.

Traffic manager, O. V. Smith, of the Seaboard Air Line R. R. died in Portsmouth on the 7th.

The Godey Publishing Company, well-known as the publishers of *Godey's Magazine*, have failed.

New York City has begun the construction of a costly driveway, which will employ many men now out of work.

Mrs. Mary Lease has won her suit against Gov. Llewellen of Kansas. She will retain her place on the State Board of Charities.

Capt. Cunningham an esteemed citizen of Richmond, Va., and the father of the celebrated singer Frank Cunningham, died last week.

The Federal Election laws have been repealed, and the President has signed the bill. This leaves the conduct of elections to home authorities.

Ex President Harrison has gone to California where he is engaged to deliver a series of lectures on law in the Leland Stanford, Jr., University.

The old war-ship, Kearsarge, was wrecked en route from Hayti to Nicarauga. It did good work for the Union in the late war; sinking the Alabama made it famous.

The House of Representatives have sustained President Cleveland in the Hawaiian affair. It is stated that the future policy will be "no interference, no annexation."

A Valliant, the anarchist who threw the dynamite bomb in the French House of Deputies Dec. 9th, injuring one Deputy, and many spectators, was guillotined at Paris on the 5th inst.

A New York City pawn-broker was robbed of $10,000 worth of diamonds and other gems one day last week. He had placed them in a bureau drawer at his home for safe keeping.

The cyclone season is approaching. In Louisana last week one struck Port Hudson, demolishing many buildings, and injuring several people. Terrific gales have prevailed also off the English coast.

W. N. Henson, a prominent bank president, shot and killed J. B. Wert an insurance agent, in Chatanooga, Tenn., last week. A divorce suit, and suspicion were the causes of the action.

A local company of the Virginia militia was called out by Gov. O'Ferrall to protect two negro brutes from a mob at Manassas last week. The negroes have since been convicted and sentenced to death.

A disastrous fire of incendiary origin occurred at Spartanburg, S. C., on the night of the 8th, destroying a large gin-house and all the machinery. A negro named Smith is suspected of the crime, and has been arrested.

By May 1st, the United States war ships, Columbia, Olympia, Marblehead, Montgomery, Atlanta, Boston, Raleigh, Cincinnati, Alert and Marion will have to be manned, and it is stated that only half the number of men required is available.

A young government employee named Anderson recently stole $794 from the United States Treasury vaults where $8,000,000 were stored. There will have to be counted 240 tons of silver dollars before the exact amount of the theft is known.

A bill has been introduced in Congress to instruct the Secretary of the Treasury to have coined at least 2,000,000 ounces of silver each month; to redeem Treasury coin notes and silver certificates in gold, when there is more gold than silver in the Treasury, and *vice versa;* to issue Treasury coin notes on the seignorage.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

Pittsburgh. GEO. A. MACBETH CO

John B. Carberry of Newark, N. J., has been hiccoughing nearly every day for several weeks, and is now in a very serious condition.

MARRIED.

WRAY—MILLS—On Jan. 30th, by Rev. W. R. Gwaltney, Rev. J. A. Wray of Knoxville, Tenn., and Miss Lucy P. Mills of Wake Forest.

DODSON—CATES—On Feb. 7th, 1894, in Burlington, N. C., by Rev. John C. Hocutt, Mr. Wm. E. Dodson of Orange county and Miss Terressa Cates of Haw River, N. C.

MARTIN—THORNTON—On Feb. 4th, 1894, at the residence of Mr. Luke Griffin, by Rev. A. L. Betts, Mr. James M. Martin and Miss Hattie E. Thornton of Stokes county, N. C.

CARMICHAEL—CLAYTON—On December 26th, 1893, at the residence of the bride's father, near Brevard, N. C., by Rev. J. N. Booth, Prof. W. L. Carmichael of Franklin county, N. C., and Miss Maggie Clayton.

DIED.

HINSON—Eunice, little daughter of F. M. and A. B. Hinson, died Feb. 1st, of membranous croup. She was sick only thirty-six hours, and was just fourteen months old. May the Lord let us so live, that we may again see her in heaven. PARENTS.

PRICE—On Jan. 31st, 1894, at the home of her father and mother, Walter and Susan Price, of Elizabeth City, N. C., Pattie, their oldest daughter, departed this life, aged eleven years. Pattie was an unusual child—bright in books, affectionate and lady-like to all, she was greatly beloved in the church and her Sunday-school. She learned music almost as by intuition. She could sing and play anything she ever heard. Her spirit, pure and beautiful, has joined with the angels in the sweeter songs of glory. It is not strange that a child so lovable should be the pet of a home. Certainly her soul shines among the brightest around the Heavenly Father's throne. C. S. B.

JONES—Died at the home of his mother, in Chowan county, Oct. 18th, 1893, Bro. Hezekiah Jones, in the forty-eighth year of his age.

His mother, Mary Jones, died seven weeks afterwards, in the seventy-ninth year of her age. Sister Jones had been a widow for twenty-two years, and her son Hezekiah had lived with her all these years and taken care of her. No son was ever more faithful to a mother than he. He was truly a good man. He may have had enemies, but the writer did not know them.

Brother and Sister Jones were earnest Christians. Both were members of Ballard's Bridge church for many years. Loved ones and many friends are left to mourn their loss. The Lord bless the sorrowing ones.

A. W. B.

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

Important to Farmers!

Yes, it is very important to all farmers to plant the best and earliest seed potatoes they can buy. To do this, they must buy the **EARLY SIX WEEKS**, the earliest now in cultivation. If farmers would plant this potato they would always get their crop in market in time to get seven and eight dollars per barrel. We planted this potato for the last two seasons, and selling our crop for nine dollars per barrel. This potato grows so quick the Esquimau would almost have time to mature a potato crop if he planted the **Early Six Weeks.** In the South two full crops can be grown in one season. Its size is large and handsome. We have one thousand barrels for sale. One lb. 40 cts.; 3 lbs. $1.00; by mail, postpaid. Peck, $1.10; bushel, $3.00; barrel, $7.00; by freight or Express. Send your order in at once before they are all sold, and give them a trial. Address all orders to the

ROANOKE SEED COMPANY,
Roper, N. C.

Notice to Teachers

DO YOU WANT A POSITION? We will help you get one for small remuneration. Do you know of a position in need of a teacher? We will provide one for nothing. Send stamp for particulars. C. J. PARKER, Mgr.
Teachers' Southern Aid Asso., Raleigh, N. C.




AGENTS $75 A WEEK AT HOME, using or selling PRACTICAL PLATING BY HAND. The modern method, used in all factories to plate new goods. Plates gold, silver, nickel, etc., on watches, jewelry, table-ware, lamps and all metal goods; five exhibit for agents; different size; always ready; no battery; no dirt; no experience; no limit to plating surface; a great money maker. W. P. HARRISON & CO., Clerk No. 16, Columbus, Ohio.

Tributes of Respect.

WHEREAS, God in his providence has seen fit to remove from our midst by death our beloved sister, Theresa L. Graves, who for twenty-one years has been a member of our church and Sunday-school, be it, therefore

Resolved 1. That in the death of Sister Graves the church lost one of its brightest lights and best laborers, and the Sunday-school one of its most earnest and faithful teachers.

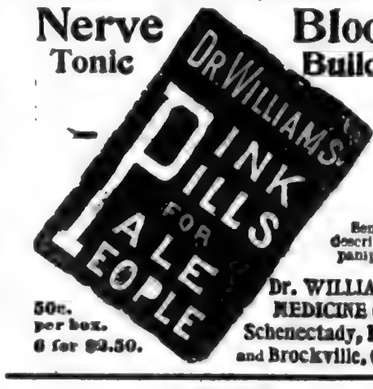
Resolved 2. That her work for our church and Sunday-school be held in grateful remembrance, and her example held up as worthy of imitation.

Resolved 3. That we do hereby tender our heartfelt sympathy to the bereaved family; and while we, with them, do deeply mourn the loss of one who by her Christian life and upright character has so justly won our love and esteem, we bow with submission to the will of him who doeth all things well, and hope that so great a loss may be sanctified to our spiritual growth.

Resolved 4. That a copy of these resolutions be spread on our church record, one to be sent to each member of the family as a token of our esteem, and a copy sent to the BIBLICAL RECORDER and *Smithfield Herald* for publication.

JAMES M. TISDALE,
MRS. O. C. HORTON,
MRS. M. C. WINSTON,
Committee.

Nerve Tonic — Blood Builder



Send for descriptive pamphlet.

50c. per box. 6 for $2.50.

Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

OUR

Dress Making Department.

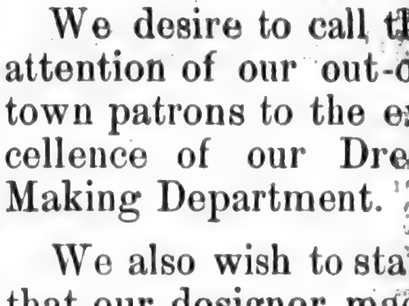
We desire to call the attention of our out-of-town patrons to the excellence of our Dress Making Department.

We also wish to state that our designer made two out of three of the costumes which received first premium at the World's Fair.

We have just placed on sale a few late, novel, and very choice shades in very stylish textures for late winter toilettes.

Correspondence Solicited.

W. H. & R. S. Tucker & Co
123 and 125 Fayetteville St.
RALEIGH, N. C.



ESTABLISHED 1865.

Chas. M. Walsh, Marble Works, Monuments, Tombs, &c. Petersburg, Va.

I send designs to any address. In writing for them always give age of deceased and state limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

Do You Want a Teacher?

TEACHERS' EXCHANGE,
Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

Anæmia

is depleted blood. The blood lacks richness and the cheeks lack color. The whole system lacks the nourishment of

Scott's Emulsion

the Cream of Cod-liver Oil. This nourishing, palatable food restores a healthy color, enriches the blood and tones up the whole system. *Physicians,* the world over, endorse it.

Don't be deceived by Substitutes!
Prepared by Scott & Bowne, N. Y. All druggists.

He-No Tea

The experience and scientific study of eighty-two years in China and America.

HE-NO TEA,
Guaranteed Pure and Free from all Adulteration.
1 lb, ½, ¼ and ⅛ lb pckgs. Retail price, 75c. lb. Merchants supplied at Importers Prices.

Hires' Root Beer,
A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.

Hires' Concentrated Solution
for Soda Fountains. Pt and gal. jugs. Merchants supplied at Manufacturers Prices.

Bernhams
Liebig's Beef, Wine and Iron. The Great Restorative Tonic. $1 bottle for 50c. Trade supplied at Manufacturers Prices by

W. C. & A. B. Stronach,
GROCERS, BAKERS, AND CANDY MANUFACTURERS,
RALEIGH, N. C.

EASTER MUSIC

EASTER SELECTIONS, containing bright, new Carols, and a Responsive Service. Music by Celebrated Writers of Sunday-School Songs. Price 5 cents, post-paid.

THE LIVING CHRIST. Service of Song and Responses, prepared by *J. R. HALL.* Price, 5 cents post-paid. We call attention also to: "*The Lord of Life,*" "*The Risen Messiah,*" "*He Lives,*" "*Death's Conqueror,*" "*The King of Love,*" "*Savior Victorious,*" *Easter Morning, &c.,* Price, 5 cents each, post-paid.

CANTATAS.

UNDER THE PALMS. By *Butterworth and Root.* Price 30 cents, post-paid.

FLOWER PRAISE. By *Burnham and Root.* Price, 35 cents, post-paid.

FESTIVAL OF THE FLOWERS. By *Burnham and Root.* Price 30 cts, post-paid.

MUSICAL VISITOR, for February, will contain Easter Anthems. Price, 15 cts. a copy.

Catalogue of Easter Music of every description mailed free on application. Address,

THE JOHN CHURCH CO.,
CINCINNATI, NEW YORK, CHICAGO.

What is Life Assurance?

An easy means of securing your wife and family against want in the event of your death.

A creditable means of securing a better financial standing in the business world.

The most safe and profitable means of investing your savings for use in after years.

All Life Insurance is good. The

Equitable Life

is the best.

For full particulars, address

W. J. RODDEY, Manager,
FOR THE CAROLINAS. Rock Hill, S. C.

$7.00 FOR A Double Breech-Loader



Shot Guns from $4.00 to $15.00.
Winchester Rifles, $9.00 to $40.00.
Breech-Loading Rifles, $3.00 to $12.00.
Self-cocking Revolvers, Nickel-plated, $1.25.
Send for catalogue and price list of guns, rifles, revolvers, etc., sent free to any address. Catalogue sent free to any address.
GRIFFITH & SEMPLE, 521 Main St., Louisville, Ky.

The Home Circle.

Comfort for Laborers.

It is enough, if, at the close of day,
Thou, resting wearied limbs, canst truly say,
"I have walked humbly with my God this day,"
It is enough.

Though failure, oft repeated, dim the light
Of high resolve, wherewith thy youth was bright,
If each fresh morn thou gird thee to the fight,
It is enough.

Though hopes which made the world seem half divine
Fade in thy clasp and suffer slow decline,
If thou for others' hopes exchangest thine,
It is enough.

. . . . . .

Though thou hast longed in vain to find a friend
Whose glance thy heart's sore loneliness can mend,
If thou hast loved thine own unto the end,
It is enough.

Though death should come ere half the projects vast,
Which seemed thy life's breath, into form are cast,
If without wrath or fear thou breathe thy last,
It is enough.

And when the Dark shall flee before the Day,
And God shall comfort thee in His great way,
Then thou at last in utter peace shalt say,
It is enough.

—Dorothea Hollins.

Who Deserved the Whipping?

In one of the current magazines Mrs. Henry Ward Beecher cites an actual case of a father's interference with the mother's government of their child and shows its pernicious effect upon their offspring. When parents seriously differ on these matter there should be some compromise among themselves whereby unity may be preserved in the presence of the children. The dialogue quoted has its counterpart in too many homes:

"Mamma, please give me another piece of pie?"

"No, darling, one piece is enough."

"Half a piece—please, mamma!"

"No, Freddie, no more."

"Just a very little piece, mamma, dear?"

"No, Freddie, no!"

"Do give the child a piece," says the husband. "I'll risk its hurting him."

And the mother gave it! What else could she do?

"Mamma, may I go out to play?"

"It's very chilly and you have a cold. I do not think it is best."

"Bundle me up warm, mamma, and I won't take any cold."

"I fear you will. You must play indoors to day."

"Just a little while—please, mamma?"

"No, Freddie, you must not go out to-day."

"Do let the child go. What a girl you are making of him. Women never were fitted to bring up boys. Dress him warm and let him go. It will do him good."

And Freddie went out!

"May I have my blocks in the parlor, mamma?"

"No, Willie, make your block house in the dining-room. Miss L. is an invalid and I want the parlor very quiet."

"I will be very quiet."

"You will intend to be, but you cannot help making some noise, and as Miss L. very rarely goes anywhere I fear she will be very tired at best—so be a good little boy and play in the dining-room this afternoon."

"I won't make a bit of noise or tire her one speck."

"You must play in the dining room, Willie, and not say any more about it."

"Nonsense! It will do her good to see a happy little face, and give her something beside her own pains and aches to think of. Let him bring his blocks into the parlor."

And he brought them in!—*The Standard.*

The Most Gorgeous Treasures of Arabia.

What a splendid picture it brought before your mind! You read the glowing descriptions of the secret treasures which the genii of the ring spread before Aladdin's gaze. You perused this favorite story of yours in "Arabian Nights" when a boy, and your imagination pictured brilliantly for you everything that the words suggested.

That was when you were a boy. To-day, possibly, you are unable to do it. Shall we tell you the reason why? Most probably because your liver is sluggish, dizziness, and constipation. Do you want to cure all these troubles permanently, make your liver active, your imagination lively, and in general enjoy things as you did when a boy? All you have to do is to use Dr. Pierce's Pleasant Pellets, purely vegetable, perfectly harmless, the smallest and easiest to take, and they are the cheapest because they are guaranteed to give satisfaction, or your money is returned. What more can you ask?

The Real American Girl.

The truest, best and sweetest type of the American girl of to day does no come from the home of wealth; she steps out from a home where exist comforts rather than luxuries. She belongs to the great middle class—that class which has given us the best American wifehood; which has given helpmates to the foremost American men of our time; which teaches its daughters the true meaning of love; which teaches the manners of the drawing-room but the practical life of the kitchen as well; which teaches its girls the responsibilities of wifehood and the greatness of motherhood. These girls may not ride in their carriages, they may not wear the most expensive gowns, they may even help a little to enlarge the family income, but these self-same girls are to-day the great bulwark of American society, not only present but of the future. They represent the American home and what is best and truest in sweet domestic life, and they make the best wives for our American men. I have no patience with these theories that would seek to place the average American girl in any other position than that which she occupies, ornaments and rightfully hold: the foremost place in our respect, our admiration and our love. She is not the society girl of the day, and she is better for it. She knows no superficial life; she knows only the life in a home where husband, wife and children are one in love, one in every action. She believes no woman to be so sweet as her mother; no man so good as her father. She believes that there are good women and true men abroad in the world, and, thank God, her belief is right. And that man will ever be happiest who takes such a girl for his wife.—*Edward Bok, in Ladies' Home Journal.*

Any tendency to premature baldness may be promptly checked by the use of Ayer's Hair Vigor. Don't delay till the scalp is bare and the hair roots destroyed. If you would realize the best results, begin at once with this invaluable preparation.

Doubling the Collections.

In a small town in the Midlands there is a rich congregation which is not characterized by a lavish liberality.

Time after time the minister has vainly appealed to his people to contribute more generously to the funds of the church. The members would, indeed, give something, but it was nearly always the smallest silver coin of the realm that was placed on the plate.

A shrewd Scotchman, who had recently come to the place and joined the church, was not long in noticing this state of affairs, and a remedy soon suggested itself to his practical mind.

"I'll tell you what," he said, to one of the officials, "if you make me treasurer, I'll engage to double the collections in three months."

His offer was promptly accepted; and, sure enough, the collections began to increase until, by the time he had stated, there were nearly twice as much as formerly.

"How have you managed it, Mr. Saddyman?" said the pastor to him one day.

"It's a great secret," returned the canny Scot, "but I'll tell you, in confidence. The folk, I saw, maistly gave three-penny bits. Weel, when I got the money every Sabbath evening I carefully picked oot the sma' coins and put them by. Noo, as there's only a limited number of three-penny pieces in a little place like this, and as I have maist of them under lock and key, the folk maun give saxpances, at least, instead. See, that's the way the collections are doubled."—*Spare Moments.*

For General Debility,

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Dr. R. D. Fairfax, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

Are You Safe?

Two little girls were playing with their dolls in a corner of the nursery, and singing as they played:

"Safe in the arms of Jesus,
Safe on his gentle breast;
There by his love o'ershaded
Sweetly my soul shall rest."

Mother was busy writing, only stopping now and then to listen to the little ones' talk, unobserved by them.

"Sister, how do you know you are safe?" said Nellie, the younger of the two.

"Because I am holding Jesus with both my hands—tight!" promptly replied sister.

"Ah, that's not safe," said the other child. "Suppose Satan came along and cut your two hands off!"

Little sister looked very troubled for a few moments, dropped poor dolly, and thought seriously. Suddenly her face shone with joy, and she cried out:

"Oh, I forgot! I forgot! Jesus is holding me with his two hands, and Satan can't cut his off; so I'm safe!"—*Day Spring.*

Do not let your dealer palm off on you any new remedy for colds. Insist on having Dr. Bull's Cough Syrup.

Some Remarkable Volcanoes.

There are volcanoes all over the world. They occur all along the Pacific coast, on the western side as well as the eastern, all the way from Bering Strait to New Zealand. There are volcanoes in Africa, in the Mediterranean, the West Indies, and even amid the eternal ice and snows that surround the southern pole. Iceland is especially noted for its volcanoes, which have burst forth from time to time in the most fearful eruptions. On one occasion the volcano of Skaptar Jokull poured out a stream of lava which, flowing into the bed of the river, dried it up. The flowing lava followed the bed of the river until it came to a leak, which it filled up, and, soon after, it reached a tremendous abyss over which a magnificent waterfall had formerly plunged. Here, too, the lava took the place of water, and formed a cataract of fire which must have been a grand and awful sight.

Of course all volcanoes are not of the same age. Many have been formed within the last few centuries, and we have descriptions of several from eye-witnesses who watched their formation.

About the middle of the last century there lived on the elevated plain of Malpais, in Mexico, a planter by the name of Jorullo (pronounced Ho-rool-yo). All had gone along quietly enough in that neighborhood up to June, 1759, when, under the plain, were heard terrible subterranean noises. The earthquakes followed, and continued for two months, and presently the ground burst open, a terrific eruption took place, and a volcano was formed upon the Senor Jorullo's plantation. When Humboldt visited the spot about forty years afterward, he found, in addition to the principal volcano, an immense number of little oven like vents scattered over the plain, and still hot and smoking.

Just to the north of Naples in Italy is the beautiful bay of Baiæ, on which anciently stood a little town called Tripergola. In the years 1537 and 1538 a great many earthquakes were felt in the vicinity, but on the afternoon of Sunday, the 29th of September, 1538, fire burst out of the ground, ashes, mud, and stones were hurled out, and, in a single night, a volcanic mountain 440 feet high was thrown up, very near the town. Its fires speedily died out; the Italians call it Monte Nuovo, or the New Mountain.—*Ewing Gibson, in St. Nicholas.*

The city of Bath, Maine, recently suffered a loss of over a half million dollars by fire.



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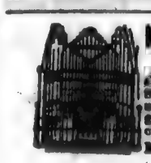
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HAD Shakespeare lived in these latter days, and in the United States, he would have had better cause for assigning "the law's delay" as a reason for disgust than the delays of his time afforded. It is assigned, and not poetically either, as the reason for many high crimes. The murderer is not at all convinced that he is taking his life in his hands when he attempts the destruction of his fellow-man; the embezzler knows only too well of the "cities of refuge" just beyond our Northern and Southern limits; in fact, no ordinarily sane man transgresses the law without some hope of immunity, or at least of escaping punishment for many months. And his hope is by no means groundless. Precedent is the sole constitution of England, and to most men everywhere it is law. Which of us searches the statutes for guidance? Which of us knows where to find the statutes, and how to interpret them? It is all unwritten law to most of us; we know the penalties that have been imposed for certain actions, and govern ourselves accordingly. And if one man escapes the clutches of the law for a year, however condign his final punishment, another reasons that he may escape for longer, regardless of the statutes. It is here that the great trouble arises: Too great a length of time intervenes between the crime and the punishment.

Delay is even more marked in civil cases than in criminal. We have known suits to stand for years, and some of them are standing now. And we do not have reference particularly to North Carolina, for the United States Supreme Court is so wofully deliberate in reaching decisions that no one interested cares to have a case brought before it. The matter should be remedied. If court dockets are over-full, there should be more courts; if the system of unanimous verdicts is the cause of undue delay, it should be modified. There is a right and wrong of every question, and it is injustice to the right to delay the punishment of the wrong. We believe our courts perform their functions as ably and speedily as those of any other State, but that is no reason why we should not complain when France disposes of her criminals in six weeks, and America allows hers to go unwhipped of justice for twice as many months. Let it be said, however, that whatever the law's delay may encourage, none but the vicious will have hope of final immunity; and that however slow justice may seem, we never have reason for "taking the law in our hands," except by means of the ballot—the primal instrument of self government.

THERE is nothing so characteristic of the times as the importance that is attached to figures. Books, registers, almanacs, and newspapers are full of them. Everything, from the number of dogs in our back lots to the number of drunkards on our streets, from the number of cigarettes smoked by young men to the number of loaves of bread that the race consumes, from the number of beggars in the land to the amount of money in our treasuries, is told us in figures. He who has not a memory for figures must carry a memorandum, if he would keep up with the times. The statistician, the politician, the theorist, blend history and prophecy in figures—the unchangeable witnesses to the past, measure is of the present, and indices of the future. If any prophecy is reliable, it is the prophecy of figures. And even when the figures are not appreciated, and it is often the case that they are not, they have a convincing power. All the abstract logic that men may command cannot overcome the arguments of the statistician. There is a notable exemplification of this before the country now. Free trade is ideal in theory; the leading economists agree that the presumption is in in its favor; the very constitution of the earth, the distribution of men, soil and products, lead us to believe that all the world should have the benefits of its varied climates, conditions, etc., untaxed. Every one acknowledges that free trade, or a revenue tariff, which has no legitimate regard to trade, however protective it may happen to be, would make the cost of living less, and hence would advantage the poor man and the wage-worker. But the apostle of protection shows the New Englander that it would lower his wages as well as the cost of living, the Westerner, that his wool would sell for less, the Southerner, that his coal and iron and sugar would fall in value; and thus he gets their votes. Whether the figures are given fairly, or whether they represent results of decidedly different conditions in other countries, is of little consequence to the apostle; and they generally serve to carry his point, as is witnessed by the recent announcement that when the tariff bill passes the Senate there will be no free list.

It was once a rule without exception that figures never lie; but it has fallen into disrepute since men began to deal so largely in them. They do not lie, but they can be converted into lies; false conclusions can be drawn from them, and they can be made to insinuate a thousand things that are untrue. Due regard should be had to statistics, but all the conditions of which they are results should be weighed in reaching conclusions; and few, indeed, are they who can do this properly.

WE may be rather late in the day in attempting to define the very abstruse term—seigniorage—yet we presume there are more than one among us who have used and abused the term without knowledge of its meaning; and, moreover, the public mind is just now drawn to the subject *apropos* the new Bland bill.

If the silver bullion, purchased under the provisions of the Sherman law, now in the National treasury, were coined into money, it would amount to about $55,000,000 more than it cost the government in Treasury notes when purchased; that is, by coining all its silver bullion the government would net $55,000,000, less the cost of melting, moulding and stamping, which is comparatively small. This $55,000,000 is the seigniorage in Mr. Bland's acceptance of the term, which is also the general American acceptance. But this is a very recent application. Heretofore the word has been used to designate the charge the government made for coining the bullion. The seigniorage represented the difference between the value of the bullion—the raw material—and the *commercial* value of the coin—the raw material manufactured by the government into money. There is quite a difference between Mr. Bland's application of the term and the statements of economists; in the former the seigniorage varies with the market price; in the latter it is a fixed charge. But the economists didn't calculate on the rise in the price of gold or the fall in silver; they anticipated that a dollar in silver would always represent a dollar's worth of bullion, and labor in manufacturing into proper form, and would have practically the same relative value to gold that it had twenty-two years ago. But now circumstances have altered cases, and we must accept the general definition: Seigniorage is the difference in the cost of bullion when purchased and the *face* value of the same bullion when stamped with the approval of the government. Of course, in natural conditions the seigniorage should be consumed in manufacturing the dollar, as its very existence implies that the dollar of which it is the residue, is worth less than its face value, the amount less being the amount of seigniorage which is in existence. And therein is the reason why we have no gold seigniorage—in Bland's sense of the term;—the gold dollar is worth its face value.

Now that we have defined the term as best we could, some general observations may be timely. We have just stated that, if the government were to coin all its silver bullion, "it would net $55,000,000, less" etc., etc. But suppose the United States desired to annex Canada by purchase from England, and should proceed to coin its silver bullion for the purpose of buying it. It would have no seigniorage. For England considers only bullion value, and would melt down and weigh the silver as soon as received. A suggestive spectacle: In our own eyes we have $55,000,000 more than we have in England's eyes. And for the sake of international convenience the greater European governments have no seigniorage, even in their acceptance of the term,—making no charge for coining, because whatever they coin will be melted down as soon as it gets into the hands of another nation. "Although the charge for coinage must give the coin additional value at home, the moment it is sent abroad it is worth no more than the same weight in bullion."

As to the Bland bill: Mr. Bland proposes to issue certificates on the bullion in the treasury, redeemable in silver when coined. Notes on the bullion were issued when it was purchased. Have we the right to issue two notes on one dollar? This is scarcely less reasonable than Bland's proposition. If the Treasury note for $100 that the Western miner received for his bullion was issued on a $100 worth of bullion, how much is there left of it for the certificates to be issued on? The proposition doesn't seem equitable, and though coinage may seem no less so to some, we think the bullion in the treasury and the seigniorage thereof should be made into dollars as speedily as possible. As it is now the bullion is absolutely useless, will not pay debts, nor redeem the very notes which were issued on it. In such times as these, a time of bonds and demand for more bonds, we cannot afford to hold useless any resources so available.

Christ in the Church.

The Introductory Sermon preached Dec. 7th, 1893, by Rev. Dr. J. W. Carter of Raleigh before the late Session of the Baptist State Convention held at Elizabeth City.

Text, Rev. 1: 13—"And in the midst of the seven candlesticks one like unto the Son of man."

The book of Revelation is a book of lightnings, and thunders, and fires, and earthquakes, and plagues, and pestilences, and deaths. In the first chapter we have a striking introduction to the succession of startling visions which follow.

Patmos was a little, lonely, rocky island in the Ægean Sea. It was a kind of public prison. It was a Roman Botany Bay. John, the apostle of love, was banished for the gospel's sake to desolate Patmos. At that time he was the last of the apostles. The others were all dead. John was an old man, but he was not too old to suffer for the truth. When he was sent to Patmos, the enemies of the Church doubtless thought that they were done with him, and that he would give them no more trouble. His brethren probably feared they would never hear of him again. But his sojourn on lonely Patmos was the grandest part of his whole career. Angels visited him. Heaven came down to him. The curtain which concealed the future from mortal gaze was lifted, and it was the privilege of John to follow the Church through the labors, conflicts and sufferings of coming ages, and onward to final triumph. He "was in the Spirit on the Lord's day." He heard a trumpet-like voice behind him. He turned and looked, nor did he look in vain. He saw seven golden candlesticks, and in the midst of the candlesticks there was the glorified Son of God. His appearance was awful and commanding. His voice was like the blended roaring of many commingled waters. In his right hand he held seven stars, while a sharp, double edged sword proceeded out of his mouth. The sight was more than John could bear. He fell to the earth as if he had been dead. But the glorious Christ came and bent over him in sympathy. Though he was so dreadful in appearance, yet there was gentleness in the touch of his hand, and love in the pulsations of his voice. He said, "Fear not: I am the first and the last: I am he that liveth and was dead: and behold I am alive forever more, Amen; and have the keys of hell and death."

When the meaning of the vision was explained to John, he was told that the seven candlesticks were the "seven churches of Asia." Then a golden candlestick fitly represents a church of Christ. The resemblance between the two is very evident. Gold is a pure and precious metal. Men toil and sweat, fight and bleed for it. They often give their lives for it. The fact that the candlesticks which John saw were made of gold implies purity and preciousness. Much more was meant than would have been meant, if the candlesticks had been brass or pewter. Surely a converted membership is suggested. If people of all kinds, classes and conditions, the bad as well as the good, the unrighteous as well as the righteous, the unholy as well as the holy, and the unconverted as well as the converted, may be properly gathered into the church, then the church is not a golden candlestick, but is rather like the image which Nebuchadnezzar saw in his dream, and which consisted of gold, silver, brass, iron and clay mingled in strange and unnatural proportions.

The candlestick is a *light bearer*—not a light giver, but a light-bearer. You might carry it in your hand, and still grope in densest darkness. Unless it bears the burning candle, no light shines forth from it. The church is also a light-bearer. Christ is the true "Light of the world." He is the infinite source of spiritual light, and it is for the church to receive the light which he gives, and diffuse it abroad through the nations of the earth. The church is not so much a light-producer as a light-reflector.

Now, notice the position of Christ. He was in the *midst of the candlesticks, or churches.* Not one of them could monopolize him. He did not belong to one more than to the others. But he was in reach of all. "And in the midst of the seven candlesticks one like unto the Son of man." The last time he was ever seen on the earth, he was walking in the midst of his churches. The subject which I get from the text, and about which I want to talk to you, is

CHRIST IN THE CHURCH.

1. Let us notice that Christ in the church is a *fact.* It is not a fancy, or a fiction, or a mere theory, but a fact. It is a fact of the gospel, and a fact of Christian experience. It is a fact which inspired truth teaches, and which believers enjoy. Paul, the apostle of doctrine, in writing to the Colossians, said, "God would make known what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you*, the hope of glory." Col. 1: 27. Here we find that Christ in his saints is the great mystery of the gospel. The same apostle, writing to the Galatians, condensed his own experience into one verse, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20. Paul said, "*Christ liveth in me.*" Christ is in all believers, and believers form the gospel church; therefore, Christ is in the church. Now, is not this conclusion forced upon us by God's truth? I do not see how we can escape from it unless we reject the positive teachings of Scripture. The apostle Peter was writing to believers when he said, "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Peter 2: 5. Here the church is compared to a house. It is built of believers. They are lively or living stones. The church is a living building, because the life of Christ pervades it from foundation to turret, and throbs in all the stones of which it is composed. How different from the simple truth is the complicated theory of Roman Catholicism. It declares that Christ has made a vast deposit of grace and merit in the church. This deposit is sufficient to last the church forever; but it is kept under lock and key, and pope and priest carry the keys. The grace is supposed to flow forth through a huge pipe called the pope, and this great pipe branches off into smaller pipes called archbishops, and these branch off into many smaller pipes called bishops, and these branch off into ten thousand still smaller pipes called priests; and through this network of pipes the poor sinner can suck grace enough to save his beleaguered soul, provided that he will turn the screw, as often as he is in need, with a dollar.

But the gospel establishes very little machinery. It teaches that all believers as individuals come into spiritual union with Christ through faith. They are in him as the branches are in the vine, and he is in them as their life and hope and joy. Because he is in them, he is in the church.

2. Christ in the church is not a barren fact. It is a *blessed and fruitful fact.* It produces results which are precious and glorious.

(1) *It accounts for the preservation of the church.* The church is already the oldest organization in the world, and is destined to endure until time shall be no more. When it was established, the Roman empire was in the zenith of its power and greatness. Rome ruled the known world. The Roman legions were almost invincible. The Roman eagles waved from the forests of Germany on the north to the deserts of Africa on the south, and from the river Euphrates on the east to the British isles on the west. But the church was small and weak. The men and women who professed faith in Christ, and preached salvation in his name were few in numbers. They were a little company of despised Jews. It looked like hopeless presumption for them to think of making any serious impression upon the deeply-rooted Judaism and firmly fixed Paganism which filled the world. A man who would have said that the infant church would outlive the empire of the Cæsars, would have been regarded as insane. But we know what has come to pass. The Roman empire went down in crash and disaster, and the throne of the Cæsars turned to dust a thousand years ago; but the church still lives and grows.

The ruthless ravages of death have continued through all these centuries. Christians die, but sinners are converted to take their place. Great workers fall, but Christ's work goes on. The membership of the church is changed almost entirely in each period of thirty years; but the church still continues. In this fact we probably find the fulfillment of our Lord's prophecy in Matt. 16: 18—"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." It is often said that "the gates of hell" are the powers of wickedness, and claimed that the forces of evil cannot prevail against the church of Christ. That is doubtless true. But is that the exact truth that Christ meant to teach? I think not. It is true that in our version the word "hell" is used; but in the original the word is not "gehenna"—the place of final punishment—but "hades," the state or condition of the dead. It seems to me that what Christ meant and said was that death, physical death, should never destroy his church. The ranks of his people, though thinned by death, would be filled by conversion. Brethren whom we love pass away, but the church still stands, and down to the end of time will stand.

"Like some tall cliff which lifts its awful form,
Swells from the vale and midway leaves the storm;
Though rolling clouds round its breast are spread,
Yet eternal sunshine settles on its head."

If the church could have been destroyed, its destruction would have been accomplished long ago.

Persecution has done its utmost. Pagan Rome and Catholic Rome exhausted their immense resources in desperate efforts to crush the struggling church. Armies of martyrs died for the faith. They languished in dungeons; they hung on gibbets and crosses; they bled on scaffolds; they perished in the flames. But the church still flourished. For a long time force and fraud, fire and sword were employed by the enemies of Christ's kingdom; but the church, founded on the Rock of Ages, could not be consumed. It is the threshing-floor on which persecution has worn out all its flails, and the anvil on which persecution has broken all its hammers. But after all these ages of blood and anguish, the church still survives.

The church has also suffered more than tongue or pen can tell from the unfaithfulness of professed Christians. Some good people are almost tortured into hysterics by the bold blasphemies of Robert Ingersoll; but I honestly believe that one Christless, graceless preacher can do more injury to the gospel than ten Ingersolls. Some pulpits still thunder against Tom Paine, though he has been dead more than eighty years. But it is my positive conviction that one contentious, domineering deacon can hinder the Lord's work far more than Tom Paine. This is one instance in which the living dog is more formidable than the dead lion. When church-members are careless or worldly, when they are negligent or indifferent, or when they are false or dishonest, they do strengthen the arms of the enemy and check the enlargement of Zion. When amid the convulsions and agonies of the French revolution, Madame Roland—"the brave and beautiful wife of Roland," as Carlyle calls her—was led to the guillotine, she exclaimed, "O liberty, what crimes are committed in thy name!" So those who love the Lord often have occasion to say, "O religion, what evils and wrongs are done in thy name!" But the church still remains, and is marching on from victory to victory.

Now, how can we account for its continued existence? There is one fact which explains it all, and that is Christ in the church. But here an objection may be offered. It may be said the argument proves too much, and therefore proves nothing. We may be reminded that Mohammedanism, though more than twelve hundred years old, still lives and is making proselytes; and that Roman Catholicism, though older still, exists to day and is still powerful. It may be argued that if the church lives because Christ is in it, then it must be true that he is also in Roman Catholicism and Mohammedanism, because they still live and win converts. But the cases are not parallel. Mohammedanism and other forms of false religion fall in with the weaknesses and corruptions of human nature, but the true church opposes them. They propose to give human nature the kind of religion it likes, if it will give them its support. They make large concessions to human nature to secure its approval; but the church rebukes human nature, and tells the sinner that he must repent and be born again. It condemns the very forces upon which they depend. It rejects the helps by which they are kept alive. It is natural for stones to roll down the hill. If they are not stopped by some sufficient obstruction, they rush downward with increasing momentum. The farther they go, the faster they go. They perhaps acquire a force which may carry them far out on the plain. But whenever you see a stone rolling up a hill, you may know that it is not self-moved. Now the perverted religions that I have mentioned are merely stones rolling down hill. But true Christianity is a stone rolling up the hill of human nature. The hill is high and long and steep, but the stone still rolls upward and increases in size as it goes. Is it not moved by Almighty power?

Sometimes men say, "We do not believe in miracles. We read of them in the Bible, but we reject the record. The miracles that we hear of occurred far back in the remote past. Why are they not repeated now? Show us a miracle, and we too will believe." Well, I think that I can show you one, for if I am not mistaken, there is one continued miracle. When Jesus ascended to the Father's right hand, his disciples were few in number and poor in purse. Their leaders were eleven plain, poor men. They had not been taught in the schools of earth. They were mostly fishermen. The world, the flesh, and the devil were against them. Scribe, priest and Pharisee were against them. Jew and Pagan, Greek and Barbarian were against them. All the governments of earth were against them. Wealth and fashion, poetry and philosophy were against them. It looked as if they were doomed to utter failure. But they went forth and told "the story of the Cross." The doctrines which they taught were heart-humbling and unpopular. The world hated the truth which they preached. But the Lord was with them. He blessed their labors, and sinners were converted. They grew in numbers and strength. The more they were oppressed and persecuted, the more they multiplied. Now, when we consider the circumstances, do we not see that the continued preservation and triumphant progress of the church in spite of such opposition, required the exercise of divine power as truly as any miracle that Jesus ever performed?

A flame, kindled on the very bosom of the ocean, and assailed by all the winds and waves, yet blazing higher, burning brighter, and enlarging the circle of its radiance from age to age, was surely kindled and sustained by the power of the Infinite.

Roman history tells us that when Julius Cæsar followed Pompey from Italy into Greece, he had not ships enough to convey all his army at once. He crossed the Adriatic sea with part of his legions and sent back the vessels for his remaining forces. But their return was delayed until Cæsar was impatient and anxious. One dark and stormy night he disguised himself and went on board a small vessel bound to the coast of Italy. The voyage was almost made. The ship came to the entrance of the harbor, but could go no farther because the sea was rough and the winds were contrary. The men worked long and hard at the oars, but could not enter the harbor. They, at length, decided that they might as well give up and turn back. Then Cæsar threw off his disguise and revealed himself. To the ship-master he said: "Fear not, for thou bearest Cæsar and his fortunes." When the sailors saw him and knew him, they were stimulated to still greater efforts.

Now we may regard the church as a ship

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, FEBRUARY 21, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

PERSONAL WORK.

We have had no little to say recently in regard to individual work on the part of Christians. But we cannot say too much. We know that many church members are remiss in one essential of Christ's teachings; that, while they are devout in worship and upright in conduct, and thorough in doctrine, they, as workers, are very light workers, to put it mildly.

We have gotten into the habit of leaving what is commonly accepted as "pastoral work" to one man—the pastor. He is expected to do all the church-visiting, do all the consoling among the poor and the sick, and to explore all the needs of a pastorate. We do not intend to convey the idea that church members are divided or exclusive, but it is a sad fact that many of them never make any but social calls. They visit those whose society they enjoy, but when it comes to bringing joy to those who most need it, they are never to be seen. The pastor has much to do in caring for even a limited flock, and he should have the assistance of every one in his church in visiting in Jesus' name. Especially is this needful in those pastorates to which the pastor has opportunity to come only once a month, and then to remain only two days. It was only recently that we heard that a church desired to change pastors because their regular pastor didn't live in the community, and could not do personal work among them. If they had visited among themselves more, if their intercourse had been more Christian, and less social, there would have been no grounds for a change of pastors, as the spiritual condition of the church was not his fault; although, whenever a church can afford it, they should have a resident pastor.

It is among the poor that personal work by church-members is most needed; for they need the example and the spirit of Christ more, if possible, than any other class. We have read this winter how the rioters in our larger cities denounced Christianity, how they despised Christian work, and derided preachers of the gospel. The trouble with them was they had heard what Christianity professes to be, and seen what it was as lived by some rich church-members. Personal work among them would do much to reconcile them to humanity and draw them to Christ; let them once know that the essence of Christianity is love for God and love for fellow man, let them see this exemplified in human lives, let them know that self-sacrifice in the name of Jesus is a characteristic of Christians, and we have no fears for their redemption from their present position in regard to Christianity.

Among the poor in small communities, be they church-members or not, there is always room for some Christian to bring joy through Christ. They may not entertain one as he is entertained in the halls of the rich, but there is a sublimer joy in doing Christ's will; in a consciousness that you have brought light where there was darkness, in that you have done what Christ bade us all do, whether it has required sacrifice of your own pleasure or not. And what greater pleasure can man have than in bringing pleasure to others?

But there is another and a stronger side to the subject. Personal work is a means of growth in grace. We may be very benevolent so far as money is concerned, and yet we are not benevolent in the true sense of the word. Give your money, and give it personally, and give your good wishes with it. There are many Christians who give freely, and yet know nothing of personal work, and therefore are not as benevolent in their gifts as they should be. Personal visitation is healthful religious exercise. It strengthens the Christian, and through him strengthens the cause.

Our Father is a personal father, and Christ is a personal Saviour. The Ten Commandments are personal, the great commandment is personal, and Christ died "for every man."

Let us no longer leave this duty to our pastors. It is something that would be sacreligious to think of paying to have it done; men should never be paid in worldly things to touch the human heart and uplift the soul, for they cannot do either if they would do it for pay. Supporting a missionary in the church may aid the pastor, but the missionary has a field of his own, and it doesn't cover the duty of church-members. We cannot escape it; we must do work—missionary and charitable—among the poor and sick. We must show Christ in us, if he is in us. We cannot destroy sociability, and we would not destroy it, if we could; but there is something higher than social friendship—something that is made secondary to friendship by some—that must distinguish the follower of Jesus, and that is love, the motive force and the genius of charity.

"HAVING A NAME WITHOUT REALITY."

Rev. R. T. Bryan recently delivered an address in Raleigh on the above theme as applied to the Chinese forms and customs. He told us of the great show without reality the Chinese youth make of obedience to parents; of the selfish benevolence of that nation, and many other characteristics. But he failed to mention certain peculiarities of American life that have great names, but are in reality vain and profitless.

The *Wilmington Messenger* remarked in a late issue:—

"One of the last jokes is that any one should have supposed that hand-shaking means conversion. It means generally an evanescent sympathy, a temporary emotion. Think of any one supposing that Ingalls was changed in life and soul by a friendly shake of Sam Jones's hand!"

We dare say the press-agent who sent out the report concerning Mr. Ingalls was perfectly sincere in his statement. Some evangelists never require more from a penitent than a shake of the hand to be counted among "the converted." They have the name without reality, they convert numbers by a shake of the hand, but when it comes to reality the numbers dwindle; the "convert" goes through a form, but has no real change of heart. Such are the results of certain species of professional evangelism.

The "charity" ball has recently had an airing in North Carolina. They had one in New York first, and, we suppose, the contagion spread. It had a beautiful name; the poor were to be relieved and the rich were to enjoy themselves thereby; but it had no reality, so far as charity is concerned. People must learn sooner or later that charity consists not in money so much as in love. Before many years we shall expect beggars to petition "social sets" to have charity balls, because the rich enjoy them so greatly, and the poor are helped; it will then be asserted that it is the duty of the rich to have charity balls, and that they are under obligations to the poor because the latter make a charity ball useful, giving the rich an excuse for indulging in dancing. They have a good name—a good excuse, apparently—but there is none in reality. And the Chinese beggars, who *demand* alms because it is meritorious to give them, are a warning of what the charity ball may become.

Bro. Bryan referred to the Chinese social code; they are the most polite people on earth, viewed from the standpoint of one who believes in forms and ceremonies. They lose half their time to be polite. There is much in this that may be said of the society leaders, the moulders of the code of politeness, the makers of etiquette, in modern society. It is said that one has to study several months, has to have the training of an experienced society leader, before he can enter certain "sets" of society without danger of disgracing himself, by some negligence of style or disregard of forms. Their functions have great names, they gather together the sons and daughters of the great, but in reality they are mockeries of civilization. They are polite (?) because it is the fashion to be polite, and not for politeness' sake.

Truly there are many things in civilized life that have beautiful and attractive names, but in reality are more dangerous than beautiful. There are church-members who are pillars of the church in name, who rent pews, and pay their pastors well—too well,—but in reality they are nothing so far as Christianity is concerned; and when that day comes when all things are revealed, when the good is winnowed from the bad, when deceit is no longer possible, the mockery of many a social form and religious pretence will appear worse than nothing.

A PROMINENT minister recently remarked to us that in his opinion a funeral service should consist more often of a sermon preached from the Bible on the life of the subject of the funeral. That if it could be shown how Christ moulded the character of the deceased, in what respects his life was a testimony to the grace of God, much good would be done. There are people who attend funerals, but never come within hearing of a pulpit on other occasions; and their mind is more receptive, more liable to listen then than at any other time. If in the presence of these the Christ in man can be demonstrated, it should be. An address on the life of a Christian without references to Christ, without exemplifications of Christianity, must be unworthy indeed. Every life is a sermon, and if it didn't speak in existence, some one can speak for it when it is gone—a warning or a testimony.

THE latest development in the matter of giving honorary degrees has turned up in Georgia. The Great Eastern Colored Baptist Association of Georgia recently voted the titles of D. D. and LL. D. to two of its members. We do not blame the Association, as we do not see that it does not know as well who should be a Doctor of Divinity as many a small college that has the charter-right to distribute the same degree broadcast.

We have seen it stated that there are not more than six Baptists in the South who are really worthy of the title—Doctor of Divinity. Who these six are we do not know, but we are certain that the South would be none the worse off, if not one of its ministers had the title. We are really glad our colored population are using the title so freely that no importance will be attached to it.

FROM the *Examiner* we learn that the Home Mission Society of the Northern Baptists is in debt to the amount of $313,595 91, of which $95,795 91 is due April 1st. They expect to receive $88,000 in February and March.

Our Southern Home Board closed its last year's work comparatively out of debt. North Carolina must raise $5,000 by April 1st on State Missions. How small our burden seems when compared with that of the Northern brethren! Yet they will raise the debt, without a great struggle, and continue their good works. They know how a debt stimulates liberality as well as thrift. There is a lesson for us in their hopefulness under what appears burdensome. Let us to the work now, and pay our missionaries, State, Home, and Foreign, and send out more.

IT IS related that there have been times in the history of the Waldenses when there was a sufficient number of men among them to reproduce the Bible from memory, each being assigned certain parts; so that even if their Bibles were destroyed by Roman Catholic fires they would not be without the word of God. We like that story. Memorizing Bible verses is one of the best Christian exercises we know of. It should be begun in youth and continued through life. We may not memorize the entire Bible, but we will know how to live better for what we have memorized. We haven't the Catholics to fight so much as Satan in general, and a rich store of biblical knowledge will withstand the longest seige.

The more the people know of the Bible the less potent will be the critics, who know too much; and the people must be the great bulwark against the attacks of the critics, just as the people destroyed the power of Rome in the Reformation, when it was said

"So papists refuse
The Bible to use,
Lest flocks should be wise as their guide."

When flocks study the Scriptures as much as their guides, when the Bible is the guide of Christians, we shall not be troubled with critics or papists.

PERSONALS AND OTHER ITEMS.

....Several communications were received too late for this issue.

....Rev. J. C. Blalock changes his address from Spruce Pine to Ledger, N. C.

....Rev. E. Pendleton Jones and wife have entered their mission field in Cuba.

....Rev. J. Q. Adams of Wadesboro is preaching a series of sermons on the Parables.

....Rev. O. T. Edwards has changed his postoffice from Mt. Vernon Springs to Ore Hill, N. C.

....Rev. E. A. Oakes begins his meetings at Fayetteville this week in the Presbyterian church.

....The Robeson Institute now has 130 pupils. Its success calls for enlarged room and more teaching force.

....Rev. F. H. Poston filled his first appointment as pastor at Princeton, Johnston county, last Sunday morning.

....We regret to learn of the illness of the wife of Rev. A. J. Bordeaux. May God see fit to spare her to her loved ones.

....Rev. C. A. G. Thomas is in Roanoke, Va., this week aiding Dr. L. G. Broughton in a meeting at the Calvary church.

....Rev. C. A. G. Thomas writes that progress is being made at Greensboro. Nine members have joined the church since January 1st.

....The encouraging letters from brethren Greene, Britton and Bostick are a fitting sequel to Bro. Bryan's article. They are all on our third page.

....We gather from the Charlotte *Observer* that more than thirty professions of religion have been made in Rev. R. G. Pearson's meetings at Charlotte.

....Dr. and Mrs. R. H. Graves, missionaries to China, have been ordered home on account of the latter's ill health. They leave China in the early spring.

....Rev. W. V. Savage, secretary of the committee, requests us to announce that the Executive Committee of the Chowan Association will convene at Columbia, N. C., on Monday night, Feb. 26th. A full attendance is desired.

....On last night Prof. W. L. Poteat delivered before the Young People's Union of the Baptist Tabernacle an address upon "The Thirty Silent Years; or, Christ's Private Life from the Human Standpoint." The address was a very entertaining and instructive one, and the audience retired well pleased.

....Rev. G. M. Duke has resigned the pastoral care of the Philadelphia church, Nash county. Rev. George May has been called in his place.

....Dr. W. W. Landrum baptized nine candidates on the 11th, who made professions of religion in a recent meeting in his church at Richmond, Va.

....Every North Carolina Baptist should read Dr. A. T. Robertson's article on our fifth page. Dr. Carter's sermon and the missionary letters are of unusual value.

....The *Western Recorder* states that the oldest man in America is a negro living in Osage City, Mo. His name is Richard Hoops, and he was born in Chatham county, North Carolina, in 1770.

....Rev. J. F. Tuttle desires to state that in his letter published in the RECORDER of the 7th inst. two words were misspelled: *grateful* and *inaugurated*. They were oversights of the proof-reader.

....Bro. R. F. Beasley, a member of the present Senior Class at Wake Forest, and one of the editors of the *Student*, is also editor of the new Union county paper, *The Monroe Journal*.

....Mrs. J. M. Heck has returned to Raleigh from Philadelphia, where she left her daughters, Misses Fannie and Susie, in charge of specialists. We are glad to know that both are improving.

....Our subscribers are requested to be as prompt as possible in renewing their subscriptions for the year. Attend to the matter now, while you have it in mind, and save us trouble and expense.

....Rev. J. L. Sproles has resigned the pastorate of the church at Shelby to take effect in April next. Bro. Sproles' two years work at Shelby has been greatly blessed of God; in that time the membership of his church has increased from 281 to 406.

....Dr. Geo. Dana Boardman has resigned the pastorate of the church in Philadelphia, which he had been serving more than twenty years. Increasing age made it impossible for him to execute the duties of so large a pastorate.

....Rev. A. T. Howell of Holdcroft, Va., writes: "I love my old native North Carolina and her dear people. My heart still beats for old Wake Forest; may she abound in prosperity. I have a splendid field, and am blessed of the Lord."

....We have heard with great regret of the business failure of Bro. E. Frost. We hope his embarrassment is only temporary. Bro. Frost's benevolence is well known, and his interest in the Orphanage has been a blessing to that institution.

....We were glad to have Rev. S. W. Hall of the Orphanage in to see us last week. He attended the Anniversary exercises at Wake Forest College. We were glad to hear very encouraging news of the condition of the Orphanage from him.

....The forthcoming number of the *Wake Forest Student* will contain an article on journalism by Reau Folk, a former student at Wake Forest, now a prominent Tennessee editor; also an article relative to the early history of Wake Forest by Hon. Sanders Ingram.

....Prof. Oscar J. Peterson, who graduated from Wake Forest College in 1892, has been elected to the Chair of Mathematics in the North Texas Baptist University. Bro. Peterson has been teaching in North Carolina since he graduated. We wish him success in Texas.

....Rev. R. T. Bryan attended the anniversary exercises at Wake Forest College last week and enjoyed them greatly. Saturday night following he delivered a missionary address before the College, and on Sunday spoke of the "Social Condition of Women in China."

....Mr. C. B. Edwards, Jr., son of our esteemed Bro. C. B. Edwards, and Miss Maggie D. Ferrell, daughter of the late A. L. Ferrell, were united in marriage in Raleigh, the 14th inst., Rev. A. M. Simms and Dr. J. W. Carter officiating. We extend congratulations.

....The new house of worship at High Shoal, Rutherford county, is to be dedicated next Saturday; and the house just finished at Henrietta is to be dedicated next Sunday. Rev. C. Durham is to preach the sermon at both places. Our representative, Bro. Caddell, will be present.

....The *Seminary Magazine* for February is on our table. The number is unusually attractive. An excellent photograph of Dr. Tichenor is reproduced, and Dr. Burrows writes of the good man's work. The contributions, symposiums and departments are interesting and instructive.

....A brother writes us that Rev. J. O. Gough, who attended Wake Forest College last year, is preaching two Sundays a month at Manning, S. C., and two at Providence, S. C. He also preaches every Sunday night at a union chapel, Acolu, S. C., and at Dudley's church Sunday afternoons.

....According to the United States census reports there are 800 more organizations of Regular Northern Baptists than there are church buildings. In the South there are 2,800 unsheltered Baptist church organizations. There are more of the latter in Texas than in any other State. This means that we cannot do too much for home missions. Responses to Bro. Vann's recent call are timely.

....Dr. Kerr B. Tupper, of whom many exaggerated reports concerning the coalition of Baptists and Disciples were recently circulated, has received a call to the pastorate of Washington Avenue Baptist church, Brooklyn. Dr. Tupper is a Southerner, a graduate of our Seminary, and has been in the ministry twelve years, during which time his labors have been greatly blest. He is now pastor of a large church in Denver, Colorado.

....Dr. Russell H. Conwell, pastor of the Baptist Temple, Philadelphia, which is the most largely attended Baptist church in America, lectured in Association Hall, New York City, last week, for the benefit of Twenty-third Street Baptist church of that city, Rev. Thos. Dixon, Jr., pastor.

....The Board of Missions, at its meeting March 20th, will appoint the delegates to the next session of the Southern Baptist Convention. Those who expect to go had best send their names at once to the Corresponding Secretary, Bro. Durham. All arrangements ought to be made early.

....Rev. G. W. Greene writes very hopefully of the work in China. Their many friends will rejoice to know that the health of himself and wife is better than in years. Bro. Greene has so far mastered the language that he has been assigned full work for this year. He writes: "The report for the past year is encouraging, the number of baptisms reaching 109."

....Rev. L. H. Greene writes: "We have had a glorious revival of religion at Mine Creek church, two miles west of Bakersville, which lasted a fortnight. The membership was increased half a hundred, forty-one being by baptism. It is said to be the best meeting in the history of the church." We rejoice with our brother at this glorious outpouring of the Spirit.

....The only Japanese mission in New York City or Brooklyn is supported by the Hanson Place Baptist church, Rev. A. C. Dixon, D. D., pastor. Bro. Dixon recently baptized six converts of the mission. The Hanson Place church raised and expended on churches and mission stations $26,000 in the last year—more than some States give to State, or Home, or Foreign Missions.

....It seems that it is necessary to remind our friends that anonymous communications, even in regard to marriages that we have no knowledge of, cannot be published. In this instance our reason is obvious. It would save trouble if every one of our readers would take a few minutes "off," and contemplate the standing matter in minion type on the first column of the first page.

....On the 12th, Bro. J. C. Caddell received his second serious injury in six weeks, while travelling for the RECORDER. Entering Charlotte, N. C., on the Carolina Central Railroad, he was struck on the forehead and cheek by a rock thrown by a miscreant through a window of the cars. Though painful and disfiguring, the wound is not dangerous, and he will be "on his rounds" this week.

....Rev. J. L. White of Asheville is assisting Dr. Pritchard in a series of revival meetings in the Tryon Street Baptist church, Charlotte. Rev. E. W. Oakes, as noted in a recent issue, has been holding revival services in this church several days, and has done much good. Bro. White's power is well-known, and no doubt the Lord will greatly bless his labors in Charlotte as he has elsewhere.

....Rev. J. N. Booth of Union, S. C., is arranging to have a revival in his church in March, and is making efforts to have Bro. N. B. Broughton of Raleigh to aid him. Bro. Booth has been at Union a little less than one year, and he says in many respects it has been the most pleasant period in his ministry. He writes: "The North Carolina brethren on this side the line (in South Carolina) are doing well according to all reports."

....A little after 10 p. m. on the 13th inst. we received the following telegram from the *North Carolina Baptist*: "Partially burned out to night. List ruined. Please call on our delinquent subscribers to help us issue as usual. Loss several hundred. Editorial room destroyed." As the RECORDER of the 14th had at that time been printed, and every copy placed in the mails, it was impossible for us to comply with the request. The issue of the *Baptist* for last week was delayed only three days, and from it we learn that "all material is damaged, by either fire or water or smoke," and the records are confused or lost. If we mistake not, this is the sixth time that Baptist papers have been injured by fire in ten weeks. We have assured Bro. Oates of our sympathy. See his announcement in another column.

....At Wake Forest College last Friday was devoted to the celebration of the fifty-ninth anniversary of the excellent literary societies connected with the institution—the Philomathesian and Euzelian. The forenoon was given to holiday, the afternoon to debate, and the evening to oratory, as has been the custom for years. The question for debate was: "Should the President and the United States Senators be elected by direct vote of the people?" and the debaters were: Affirmative, R. L. Freeman, South Carolina, Senior; M. P. Davis, Booneville, N. C., Junior; negative, W. H. Sledge, Leaksville, N. C., Senior, and W. C. Newton, Wake Forest, Junior. All the debaters showed thorough acquaintance with the question, and did credit to themselves and the occasion. At the conclusion of the debate the audience was requested to decide by vote which of the two sets of debaters presented the best argument, and their verdict was favorable to the negative. Mr. R. H. Carter was president, and Mr. T. W. Elliot secretary of the debate. The evening exercises were opened by Mr. Jno. H. Carr, who, with a neat address, introduced Mr. J. D. Robertson, the representative orator from the Euzelian society; subject, "Discontent the Mother of Progress." Mr. J. E. Yates was the orator from the Philomathesian society; subject, "Cross and Crescent." We have not the space to do justice to the debaters or orators. It is sufficient to say that the fifty-ninth Anniversary was fully up to the standard of those of preceding years. After the orations, the large audience was invited to the annual reception in the literary halls, where the evening was passed very pleasantly. Fair women, weather, music, and speakers, did much to make the exercises throughout unusually delightful.

Shall We Reinforce Our Missions?

BY REV. R. T. BRYAN.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

The needs of the heathen are calling for help. Our missionaries are pleading for reinforcements. Men and women are saying, "Here am I, send me"—are even begging to be sent. The Board is anxious to answer these appeals, but cannot do so, unless the churches furnish the money. The Board, at the last meeting, approved of ten men and women as worthy of appointment and instructed our Secretary, Bro. Willingham, to bring this matter before the churches, and see if such an increase in the regular contributions to Foreign Missions can be secured as to enable the Board to appoint and send out these missionaries by next fall.

We have a great God. He is calling us to a great work. We are a mighty host, a great people. Shall we send these reinforcements? Who will answer? The answer must come from the churches, saying, send them, and we will support them by increasing our regular contributions to Foreign Missions. Will our churches answer? That depends upon you, dear reader. Will you say, I will pray more, I will increase my contributions? Will you talk it up and not down? Will you try to get every one with whom you come in contact to pray for this matter and to give more? Brother editors, will you help us? Brother pastors, more depends upon you than upon all others. Will you bring it before your churches and try to get them to pray over it, and make an increase in their contributions? Will you make an effort to get *every member* to give something, be it ever so little?

If all would give even a small sum, our Board could easily pay off the debt and send out over fifty men and women. Will you help, brother deacon? Brother Sunday-school superintendent, what a lift you and your dear children could give us; will you help? God has abundantly blessed some of our people with thousands and millions; will you, God's wealthy children, ask him to allow you to invest some of your money in this enterprise? Lastly, but not least, will you, dear sisters, lend us your tender-loving but strong hands? We expect an affirmative answer from you all. We are trusting God and the Baptists. God will not fail us. What will the Baptists do?

This appeal is not for special objects and special contributions, but for an increase in our regular contributions to Foreign Missions, so as to enable our Board to pay off all debts and send out, at least, some of the consecrated men and women who are begging to be sent, and for whom many urgent appeals and earnest cries from heathen lands are daily calling.

"He who gives to a special object, does well, but he who gives to the general fund, does better," Now, who will write our Secretary, Bro. R. J. Willingham, at Richmond, Va., and say, send on the reinforcements, I will help with my pen, my tongue, my money, and my prayers? "Not by might, not by power, but by my Spirit, saith the Lord."

One Sunday in China.

The first Sunday of the year 1894 was a day of peculiar privilege and enjoyment. Let me give a brief account of the services of the day. The chapel where the Canton church meets is three miles from where I live. I hardly felt equal to walking that distance and back, over stone pavements and through streets always crowded. So I called a boat and went a mile and a half down the river, then walked a mile and a half through the city. Arriving at the chapel, I found a prayer meeting in progress, led by Dr. Graves. Usually the Sunday-school occupies that hour; but the first Sunday of the month, being communion Sunday, a prayer-meeting takes the place of the Sunday-school. After the prayer-meeting, the pastor of the church at Shin Hing, Bro. Fung Chak, preached on the crucifixion of Christ. It was a sermon of great power, moving the congregation more than any other sermon I have heard in China. Closing, he exhorted the preachers present to make the cross very prominent in their preaching. After the sermon the Lord's Supper was administered by Dr. Graves and Pastor Fung King Him, of the Canton church. Permission was given for such brethren as should be present at the afternoon service at another chapel to examine candidates and receive members.

We then returned a mile and a half to the residence of Bro. Simmons, where we ate an appropriate Sunday dinner, that is, one that was cooked on Saturday.

The chapel where the afternoon service was held is just in the rear of the residences of Bro. Simmons and Dr. Graves. Here we were joined by the rest of the family, who had come thither in a boat. Usually the service is introduced by another Sunday-school, but on the days when the Lord's Supper is celebrated there is not time for the Sunday school. Pastor Fung Chak preached again, this time on the resurrection of Christ, another sermon of high excellence. After the sermon, Dr. Graves, for the Canton church, gave an opportunity for the relation of Christian experience, and our second daughter, Pansy, nearly ten years old, came before the church. Dr. Graves gave her a very searching examination, translating her answers into Chinese. She was then received for baptism.

The ordinance of baptism was administered in the baptistry of the chapel by Bro. Simmons. First he baptized three little Chinese girls from the boarding-school, one of them totally blind. These had been received by the church the previous Sunday. Another was ready for baptism, but had not yet received permission from her parents. Then Pansy was baptized, Bro. Simmons repeating the formula first in Chinese and then in English.

I should have mentioned that in each of these services the collection had its proper place, as in all the services of our Chinese churches.

There was then barely time to hurry home and eat supper before going to the night service in English, participated in by all the missionaries of all denominations. This was the beginning of the daily services to be held in connection with the observance of the Week of Prayer. The sermon was by Rev. H. V. Noyes, of the Presbyterian mission, and the subject assigned was "Pentecostal Power." It was eminently appropriate to the occasion, and rich in gospel truth. We are hoping for large spiritual results from these services now in progress.

G. W. GREENE.

Canton, China, Jan. 9, 1894.

Letter from Rev. T. C. Britton in China.

Dear Bro. Bailey:—As we have just entered upon a new year, I will give you some lines about our last year's work. During the three or four months of beautiful weather that we had in the spring and fall, we made special efforts in preaching to the people in the country villages and city suburbs. It was the custom to take some copies of the Gospels and Acts to sell to those, who could read and might want them, making it our special point to embrace the opportunities for speaking the word to the people. And we were thankful to find so many of these opportunities, for we consider them as doors opened by the Lord for the gospel. We could often preach to ten or twenty together on the street, or in an open place in a settlement, to five or six around a table in a tea shop, to three or four in the field at work, to one plying his trade alone, and to the sick and aged in their homes. But in the midst of this work, how deeply we felt, "What are we among so many?" We can reach but such a small part of this great city and the surrounding country with our present force. And in the places that we can reach, we have time and strength to speak the gospel to such a few of those who would be willing to give us a hearing, if we were reinforced sufficiently to give them an opportuninty. How long before our people, moved with compassion for these multitudes as Jesus was, will mightily exert themselves to give them the gospel at his command? May the Lord hasten the day! While I was working outside, our native preacher carried on the chapel services in the day, and helped about them at night. He also takes Thursdays for visiting, principally among his acquaintances, to try to lead them to Christ.

We have had much sickness among our church members lately. But it has been gratifying to see how faithfully they have attended the Sunday church services, which are held especially for them.

I want to tell you some of the announcements that the native preacher made, just before preaching one Sunday morning not long ago. One was that Bro. Herring had arrived in China again. The native brethren and sisters in this part of the country, among whom Bro. Herring labored so faithfully, love him dearly. Another announcement was concerning the son of a widow lady, who is a member of our church. His father was for some time the Baptist preacher here. The young man was expelled from the church, and went deep into sin, which was a sore grief to his mother. But, true to a Christian mother's love, she had never ceased to pray for him. The preacher told us the glad news that this wayward son had shown decided evidences of repentance. And, as he spoke of it, he almost broke down, while he with the mother wept for joy. A third announcement was, that work had been begun at Wongdai, a large town ten miles from this city. A Baptist lady lives there; and her husband, although not a church member, offers to furnish a room for preaching and lodging for the preacher, as often as we can go. This gentleman's proposition is especially encouraging to us, since the idea is so common in this section, even among church members, that persons must be paid for whatever they do for the Lord's cause. It is our purpose to make monthly visits to Wongdai at present. The last announcement was, that a gentleman, named Sz, had been attending our night preaching regularly, and was being instructed in the way of salvation. Our night services continue to be well attended, and we are hopeful that good is being done.

Perhaps you have heard about the session of our Baptist Mission Conference, which was held here in last November I suppose there were more Baptists present than had ever been in Soochow at one time before. It was a real delight to have our brethren and sisters of the other stations in Central China with us, to hear them tell of their experiences, methods of work and views on various subjects, and to worship God together. It lasted three days, and I believe that lasting good was accomplished. Among other things done, there is one that I regard as very important, viz, steps were taken towards getting our churches in Central China to organize into an Association.

For some weeks I have been giving a portion of my time to the study of the Chinese government. Our Baptist force being so small here, I have gone ahead with the study of the language and work among the people, since we have been in China, to the neglect of preparing myself on the government of the country. Our neighbor and fellow North Carolinian, Dr. J. W. Davis, who is a Presbyterian and has given special attention to this subject, is kindly giving a course of lectures on it. He has been in China about twenty years, and seems to be well acquainted with its government. I am trying to lay a good foundation, and hope to build up a sufficient knowledge of it.

The last day of last December completed our fifth year in this country. How thankful we are to the Lord for allowing us to live here and labor for him during these years. Surely his mercies and blessings bestowed upon us have been many, for which we thank God, and take courage. In taking a special object for prayer at our daily worship during this first week in the year, we asked the Lord this morning to send forth laborers into his harvest. Will not all who see this, join us in that prayer, and do all they can to reinforce us this year for Jesus' sake? Fraternally,

T. C. BRITTON.

Soochow, China, Jan. 5, 1894.
(P. O. Shanghai.)

Letter from Rev. G. P. Bostick in China.

Dear Bro. Bailey:—We are rejoicing these few days in the company of our brethren—Herring, Royall, Crocker and Blalock—who reached us day before yesterday, just the day before a snow-storm began. They had a stormy voyage across the Pacific and up the coast from Shanghai to Chefoo. But they had good weather for the overland journey from Chefoo here. They are all now in Pingtu about 160 miles from Chefoo, and they think they are far into the interior, but those of us who have travelled 125 miles still further west and yet not reached the western border of even this one province, know that they are far from the center of this great empire.

The brethren at home can scarcely imagine how heartily we here do welcome these new recruits in this far-off land of darkness. We have had two afternoon prayer-meetings of rejoicing and thanking the Lord for his goodness and mercy to us and to our brethren whom he has brought in safety to us. These brethren all are in good health after the long voyage, except slight inconvenience from vaccination which they endured in Shanghai. I never saw Bro. Herring in better health or spirits. He is specially delighted to be back among these people. These four brethren will all soon be down to the study of the language. Bro. Herring will have to study this dialect for a few months before he can preach in it as it is altogether different from the Shanghai language. There are now sixteen of us here for the winter, including the three babies.

The Crawfords and ourselves had meant to be in Chiiching, a city eighty miles southwest from here. We thought we had arrangements about completed to rent a house; but the landlord proved untrue, and the whole thing failed, as many of our business dealings with them do. They are very unreliable. It is a very difficult thing to rent and settle in a new city in China.

We are now temporarily fixed up in a Chinese house in Pingtu. It has neither plank-floor nor glass window, but we are comfortably fixed for the winter. We rented so very late here (the 9th of December), that we could not repair now; besides we may yet get off to some other city next spring or early autumn, but this is entirely uncertain.

We mean to do the best work we can here for the Lord while we are here, and if other places are not opened to us, we shall rejoice to work where the Lord puts us and leave results with him and for other reapers whom he may send.

We are all well and happy in our work. Many and abundant have been the blessings of our Father during the year now so near to a close, for which we are profoundly grateful. Every year brings new tokens of God's goodness to us.

May God's blessings abide upon you and all the Lord's work.

Fraternally, G. P. BOSTICK

Chefoo, China, Dec. 26, 1893.

Ten Brethren Speak.

In reply to letters sent out giving statements of the debt on the Board, and the Convention's instructions about the same, many brethren have written me. These letters were not written for publication; but I am reasonably certain that those who wrote them will, under the circumstances, excuse me for giving them to the public. They are better than anything I could write. This week I can give only a few of them.

One of the best young dentists in the State, speaking for his little weak church, says:

"Your statement was duly received. I have seen Bro. J. E. Jones, and we agree to say that the Hillsboro church will become responsible for fifty dollars of the amount to be paid according to the specifications in your letter.

Wishing you success in the cause, I am yours truly, J. S. SPURGEON."

Hillsboro church was, many years ago, aided by the Board; and now, in the time of the Board's distress, this little church speaks out nobly.

The Missionary Bishop of the Green River Association says:

"In reply to yours of 25th, I must say that I did not at first see, nor do I at present, unless the Lord is my helper, how I could give fifty dollars. But the more I have thought of it, the more I am impressed with the conviction that I ought to do it. Therefore, I will be responsible for the fifty dollars, to be paid by April 1st, on conditions that the entire debt is paid. Every consideration demands that this be done at once. The missionaries have done their work; the Lord has greatly blessed it; and now we ought to do our part.

I am yours in Christ Jesus our Lord,

C. B. JUSTICE."

The faithful and wise representative of his county in the Legislature, and one of the best known men in the Chowan section, says:

"Your letter asking me to assume fifty dollars of the Convention's indebtedness to State Missions, has been received, and I have thought seriously over it. I am in debt more than I can pay at present; made so by a loss by fire August, 1893; but I am also in debt to my Maker and Preserver more than I can ever pay. After much reflection and prayer, I have decided to divide my means, and pay some to my earthly creditors and some to the cause of my Master. When you have ninety-nine others, let me know.

Yours in Christ, W. P. TAYLOE."

The best Moderator the King's Mountain Association has ever had, the wise legislator, the successful manufacturer, and farmer, says:

"Although I have given during the past year considerably more than my usual contributions to charity and the church and its enterprises, and though I am making no money, only running the mills in hope of better times, I cannot refuse to say to you that on April 1st you may count on the fifty dollars asked for, under the conditions stated in your letter. Yours truly,

H. F. SCHENCK."

There are nineteen other first class lay moderators of Baptist Associations in our Convention. Some are farmers, some are merchants, some are doctors, some are lawyers, and some are in the school room, and when they all unite with the King's Mountain Moderator, there will then be added $—— to the Moderator's fund on State Missions. Farthing, and Hoffman, and Bridges, and Spainhour, and Gresham, and White, and Burrus, and King, and Smith (of Liberty), and Eddings, and Covington, and Albright, and Parham, and Smith (of Little River), Royal (of South River), and McKennon, and Bowers, and Thomas, and Aydlett are, like Moderator Schenck, greatly honored by their Associations, and are deeply interested in this proposition. How many of them can do like Moderator Schenck, I do not know, but my expectations are large. We will hear from them all soon. Moderator Royall (of the Central) is only one out of twenty three preachers in the Convention called to preside over a Baptist Association last year, and he says he can be counted on for fifty dollars. The other twenty-two will be heard from. Our moderators don't have much chance to speak in in the Associations, but now here is a splendid opportunity. They are all good men, and they know when to speak and what to say.

The big-hearted, "hard-shell" Treasurer of the Tar River Association says:

"I will see that you get fifty dollars from Scotland Neck by April 1st. I am so anxious for our work to go forward. I do pray you may find the other ninety-nine men to help you. Truly yours,

NOAH BIGGS."

The learned and successful teacher of Greek at Wake Forest College says:

"I think I can, with the aid of my churches, undertake to raise fifty dollars by April 1st. I will make my own contribution through the churches, and forward to Bro. Boushal as I collect.

Yours fraternally, W. B. ROYALL."

Chapel Hill's great Bishop says:

"I write to say that you may put down Chapel Hill church for fifty dollars on the conditions mentioned. Hope you may get it all. The Lord help you.

Fraternally, J. L. CARROLL."

The eloquent and venerable Bishop of Tryon Street church, Charlotte, says:

"My deacons voted to raise fifty dollars for the indebtedness of the Board within sixty days. Yours fraternally,

T. H. PRITCHARD."

Newbern's thoughtful and wise Bishop says:

"I shall try to secure you fifty dollars on the debt. Fraternally yours,

RUFUS FORD."

A well equipped and consecrated country preacher says:

"Put me down for fifty dollars.

Fraternally yours,

I. P. HEDGPETH."

And what shall I more say? for the time would fail me to tell of the brother who has already sent a check for $250, of a number of others who say they will pay $50, of some who promise $40, some $30, some $25, some $10, and some $5. The time is short—only thirty eight days remain in which to make good the Convention's proposition. Fifty dollars now will be worth more than one hundred dollars at any other time. Who will help now?

C. DURHAM, *Cor. Sec.*

Christian Assurance.

Sometime ago I noticed this subject touched upon in the RECORDER. I had hoped some of the brethren would write an article upon it; and now while still waiting, I merely wish to give a short Bible-reading on the subject.

How the believer may *know* that he is saved, and eternally saved:

1. Sins removed to the extreme. Psalms 103: 12.

2. Blotted out and the sinner redeemed. Isa. 44: 22; 43: 1, 25.

3. They shall not be mentioned to him, he shall live. Ezek. 33: 16; Mic. 7: 19.

4. Christ died for him, Rom. 5: 8, 9; and has become his advocate. Heb. 9: 24, 26, 28.

5. He was elected by God's love. John 3: 14—17, 36. He knows he believes as well as he knows he breathes; therefore he recognizes that

6. It is a present salvation. John 5: 24; 6: 47; 17: 2, 3, and 1 John 3: 1—6, 9. Then that

7. It is an eternal salvation. John 10: 27—29; 1 John 4: 9, 15—17, with 5: 1, 4.

8. Then he may know it. 1 Jno. 5: 9—13.

From these the reader may readily look up the references, and will find the blessed book full of assurance, notwithstanding the fact that a great many of God's children do not believe it. Truth remains truth whether we believe it or not.

W. J. HOPKINS.

Mooresville, N. C.

The Late Col. J. M. Heck.

Editor of Recorder:—I have read with sincere sorrow in the *News-Observer-Chronicle* of yesterday, the announcement of the death of Col. J. M. Heck. And I come, as one who loved and admired him, and ask permission to place my poor tribute to his memory in the columns of the RECORDER, his own church paper.

There are others, doubtless, who, out of the abundance of their hearts, will speak words of sympathy for his dear, loved ones, so greatly bereaved, and who will tell of the love and esteem in which he was held by those with whom he came in daily contact.

I shall speak of him as I knew him—the kind, attentive, and affectionate son. Having been a neighbor to Mr. and Mrs. George Heck, the parents of Col. J. M. Heck, and having lived for a short while as a member of their household, I bear willing testimony of his thoughtfulness and care for their comfort. Surrounding them with the comforts of a good home and its conveniences, he would visit them often, and always with some delicacy or reminder of his affectionate care.

After the death of his father, Col. Heck's conduct towards his step mother was all that a warm, generous heart could wish—attentive, affectionate, deferential. Many times have I heard his dear step-mother say, after one of his visits, "Jonathan was always a good boy." And before "Good-night" was said, she would have him take the Word of God and read aloud its precious promises and kneel in prayer around the family altar. This was always done. Knowing these facts, and seeing him in the family circle, it is not strange that I should admire him greatly.

His was the religion that was not boastful. His good deeds live in the hearts and memory of those who knew him best. He was content to do that which he believed to be his duty, and faithfully he performed it.

Truly he was a *Christian* in religion, giving of his means in a quiet way wherever he could do good. As a Methodist, and a member of a Methodist Sunday school, the writer has listened often to his voice in the Methodist Sunday-school, pointing the little ones to Christ.

Truly he was a great man. One to whom he had been a sincere friend wrote during his late illness: "He has been a *father* to the orphan. I know his crown will be full of stars." Beautiful tribute, and so well deserved.

To his family, I offer my heartfelt sympathy, and point them to their father's God for that solace which he alone can give.

H. F. J.

Warrenton, Feb. 12, 1894.

A Phenomenal Success.

One of the most convincing proofs of the popularity of Miss Holley's (Josiah Allen's Wife's) new book, "Samantha at the World's Fair," is the announcement by the publishers (the Funk & Wagnalls Company, of New York,) that, although the work has scarcely been in print three months, the sales have reached the phenomenal figure of more than 60,000 copies. This is a success rarely attained in the publishing arena, and assures a triumph for the book almost unequaled.

Rev. J. L. Sproles Resigns.

Dear Recorder:—I write to announce that on last Sunday morning I gave my people notice that I desired to close up my work here by the first of April.

When I came to Shelby I found the church numbering 281 members. The Lord has greatly blessed us. We now number 409. I have, during my pastorate here of two years, received into the fellowship of the church 175. Actual increase, 125.

Our church here has contributed during my two years pastorate $4,000 to all objects. Practically there is no debt hanging over us. The Lord has greatly blessed his cause here. Our church now is stronger than ever before in its history. Although the work is difficult, yet a pastor has many godly, consecrated men and women to stand by and hold up his hands.

Since coming into the great Baptist State of North Carolina I have grown to love her every interest. If it is the Lord's will that I shall labor further in her midst, I shall be delighted. My plans for the future are not yet matured.

May the RECORDER ever live to advocate orthodox Baptist principles and best methods of work.

I am at a loss to part with the many noble men and women here in this part of the Master's vineyard, yet I feel that the work is now in such condition that I can well lay it down. God can and will raise up some other servant to take hold and carry it further. Truly, J. L. SPROLES.

Shelby, N. C., Feb. 12, 1894.

Letter from Bro. Oates of the N. C. Baptist.

Clerks of Associations, Presidents of Baptist Institutions, Secretaries of Baptist Boards, and Baptists generally, will confer a favor on us by sending whatever records, reports, catalogues, &c., they may be able to spare.

Those having copies of the *North Carolina Baptist* of Vols. 1 and 2 will confer a favor by corresponding with us.

We will continue, not missing an issue, and replace our losses. We trust our subscribers will aid us.

Fraternally,

JOHN A. OATES, JR.
Managing Editor of N. C. Baptist.

The attention of RECORDER readers is directed to the new advertisement of Messrs. W. H. and R. S. Tucker and Co., leading dry-goods merchants of Raleigh. One excellent feature of their extensive business is that of selling dry-goods by mail. Write them for anything kept by a strictly first-class dry-goods establishment.

(CONTINUED FROM THE FIRST PAGE.)

sailing across the broad ocean of time. The voyage is long and stormy. The winds are high and rude. The waters are tempest lashed and furrowed. The sails are often rent and torn. Many times it has seemed that the good ship would be lost. Perhaps Christians, as they have looked out on the dark prospects, have felt their hearts sink within them. But the ship cannot go down because Christ is on board. The voyage will continue until the anchors will be dropped into the waveless waters of the fair haven of peace, and the sails will all be reefed and furled by angel hands.

2. Christ in the church explains the moral power of the church. In 2 Cor. 10: 4, we read: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." In our spiritual warfare we must not fight with the sword or any earthly weapon. We must not depend on force or cunning. The Krupp gun may batter down massive walls and sink iron-clads, but it cannot soften hard hearts and bring stubborn spirits into subjection to Christ. Physical force may compel the reluctant worshipper to drag his unwilling body into the outer court, but cannot bring the rejoicing soul into the holy of holies. If we are soldiers of Christ, let us gird ourselves with the truth, wear "the helmet of salvation," "the breastplate of righteousness," and the shoes made of "the preparation of the gospel of peace," bear "the shield of faith," and wield "the sword of the Spirit." The church, armed with its moral weapons, is equipped for a career of glorious conquest, and is more than a match for its proudest enemies. It publishes and circulates the truth. It proclaims that the "word of God" is the infallible "rule of faith and practice." It preaches the gospel. It teaches "the way of salvation." It holds up Jesus as the only Saviour, and exhorts sinners to seek refuge in him. It loves with the hearts, serves with the hands, and speaks with the voices of all in whom the divine Christ dwells. Believers "watch and pray," live and labor. The Holy Spirit works by and through them. The Lord answers their prayers, accepts their services, and gives success to their efforts. The unconverted are brought to repentance and salvation, and the growth of the church is assured. It is not strange that the church marches on from victory to victory. One fact accounts for it all, and that is Christ in the church.

Men sometimes declare that the influence of the church and the power of the pulpit are declining. It is said that they are wasting and waning forces. But I do not believe the statement. At the present time, when education is so cheap, when schools and teachers are so numerous, and when books and newspapers are so common, people do not look to the ministry for some kinds of instruction for which they formerly depended on the pulpit. But in the realm of moral truth and spiritual teaching, the pulpit has lost none of its ancient power. Never was the sanctified and consecrated pulpit more effective than it is to-day. If the Bible has a firm grip on the heart of the preacher, and he has a good grip upon the Bible, he will also have a sure grip on the people. The gospel is as truly "the power of God unto salvation" as it ever was; and every year the church is leading armies of souls to Christ. Never before were so many missionaries sent out, so many churches organized, so many schools established, and so much money contributed to the kingdom of Christ. As we look out on the lands and peoples we see that the church is advancing its lines and extending its influence in all directions. Germany is slowly reforming the Reformation; Sweden and Norway are stirred by the truth; Italy tires of the grievous yoke which it has worn so long; in Mexico the day dawns; in India thousands turn to the cross; in China ancient conservatism gives way; Japan turns its face towards the sunrise; the isles of the sea receive the gospel; and Ethiopia is beginning to stretch up its dark and scarred hands to God.

"The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears.
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war."

The power of the church to influence and uplift, to bless and save, cannot fail, because Christ is in the church. A generation ago an European author wrote a book in which he announced a new and strange theory. He insisted that the fervor and earnestness of the apostles gave the church an impulse which has not yet died out. He contended that the fiery zeal and enthusiasm of the apostles were all the capital that the church ever had, and that the church has been spending this capital for eighteen hundred years. The capital is not all spent yet, but it is greatly reduced. The church has been steadily losing its original strength ever since the days of the apostles; and when the impulse which it received from them shall be exhausted, and the moral capital which they left to it shall be spent, then the church will surely die. But there was a vast mistake in the calculation. The largest factor of all was left out. Christ was not considered. He is infinitely greater than the apostles; and he is in the church, therefore the church will live and conquer.

There is a legend which has come down to us from the early church. It may be only a creation of fancy, but it illustrates the truth. It is said that when Paul was in Greece a renowned philosopher met him in debate. It was a battle of giants. It was Titan against Titan. But the philosopher thought that he had gained a complete victory. He said: "You will hear but little more about this superstition. I have given it a death blow. It will die now." But years passed away, and the religion of Christ grew and spread. The philosopher was surprised. He said: "How is this? I thought that I had killed this new fangled religion. I proved that it is all folly. Now why doesn't it die?" When the philosopher was old and gray, his daughter was converted, and even his wife would creep through the gloom of night to meet with the despised company who praised Christ and prayed to him as their Lord. Then he was startled. He said: "I cannot understand this. Years ago I showed that the religion of these Christians was all nonsense and foolishness. I thought that I had killed it. And now here it is in my own family." When the philosopher was still older and grayer, he himself bowed at the foot of the cross for pardon. Then he said: "I understand it better now. I thought that I had beaten Paul. But now I see that it was not Paul that I was fighting, but Paul's Christ; and he has conquered me, and I will praise him for it forever." Christ is in the church, and no man can contend with him.

Julian, the Roman emperor, was a scholar, an author, and a philosopher. But he is known as Julian the Apostate, because, though a Christian mother had taught him that Christ was Lord and Saviour, he afterwards relapsed into paganism. He hated the gospel, persecuted believers, and called Jesus "The Nazarene." But at the early age of thirty-three he fell fatally wounded in a battle with the Persians; and as he was borne bleeding from the field he exclaimed, "O Nazarene, thou hast conquered; O Nazarene, thou hast conquered." The Nazarene always will conquer. You who are living without Christ are exposing yourselves to utter overthrow. You are fighting a hopeless battle. The chariot of salvation is moving along the highway of the ages. It will bear you to glory if you will rest yourself upon it. But if you oppose its progress, or stand in the way of it, it will roll over and crush you. Christ now holds out the golden scepter of his love. If you will come to him in penitence and faith he will accept and save you, but if you reject him you will have to go down beneath the iron scepter of his power. All must submit to him. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

3. Christ in the church is the unfailing pledge of the complete triumph of the church. Here our appeal is to prophecy instead of history. Surely the glorious enlargement of the church is plainly foretold. Long ago, in the time of Moses, and when the Israelites were in the wilderness, the Lord said: "As truly as I live, all the earth shall be filled with the glory of the Lord." Numbers 14: 21. Again, speaking through an inspired psalm-writer, he said: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms 2: 8. Isaiah was the sublimest of poets and prophets. In his upward flight he seemed to soar above all height, and in his majestic march to walk with the stars beneath his feet. He said: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his way, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah 2: 2, 3. Habakkuk said: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Habakkuk 2: 14. John tells us that in one of the visions of Patmos he heard great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever." Revelation 11: 15.

Many of the prophets were hated and persecuted. But they forgot their sorrows, when splendid visions of the future prosperity of the church floated before them. Sometimes they were in the deepest distress. As they sat upon the Mount of Vision, they looked out upon scenes of death and desolation. Their hearts were almost breaking within them. But suddenly they would catch a glimpse of the future glory of Christ's kingdom, and then their tears would cease to fall, their sighing would be turned into gladness, and they would rejoice aloud in their God and his promises to his people.

I know that we must be careful in our interpretation of unfulfilled prophecy. We must not suppose that we are prophets. We are liable to be vastly mistaken where we are very confident. But if the faithful prophets teach anything concerning the future, they surely declare that the church is destined to enjoy a period of unparalleled increase and enlargement. In stating this conclusion I make no attempt to settle the questions at issue between pre-millenarianism and post millenarianism. There are some things that I don't know. There are many questions which I can't settle. I always discount the opinions of a man who thinks that he knows everything. Once I heard an elaborate lecture on the resurrections and judgments. The lecturer told us how many resurrections there would be, who would rise in each resurrection, and what the results of each resurrection would be. He also told us how many judgments there would be, where each judgment would be held, who would be judged on each occasion, and what the ultimate results of all the resurrections and judgments would be. I found myself instinctively shrinking from a man who seemed to think that he knew everything. But when somebody in the audience asked a hard question, and the lecturer frankly confessed that he could not answer, I breathed a sigh of deep relief to find that, in the illimitable universe of God, there was one thing which that marvelous man did not know.

After making all reasonable allowance for mysteries which we cannot explain, is it not clear that the prophets have foretold a bright future for the church? Have they not promised that the church shall win mighty victories and make glorious advances, through the power of the gospel, either before the second coming of Christ, or else in connection with the final coming of the Lord? But how do we know that these far reaching promises will be fulfilled. I answer that there is one infallible guarantee of their complete fulfillment, and that is Christ in the church. All power in heaven and in earth is given unto him, and because he is in the church, all that he has promised will be brought to pass.

4. Christ in the church is the conclusive proof that his people shall dwell with him forever in the heaven of light and love. In the life that now is, they are always tried and tempted, often poor and lowly, and sometimes hated and persecuted. But there is an exalted destiny before them. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4: 17.) Christ, when the shadows of the cross were falling darkly around him, said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." (John 14: 23.) Pouring forth his longing soul in ardent prayer for his disciples, he said: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (John 17: 24.) The heroic Paul, looking away from the mingled present to the untroubled future, said: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5: 1.) The angel said to the inspired exile in Patmos: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7: 14–17.)

In the present life believers are often followed by mockery and ridicule. Enemies sneer and scoff at them. Their failings are denounced, and their weaknesses are ridiculed. But you have never seen them at home. Here they are "strangers and pilgrims." They are struggling on along a weary journey through an unfriendly world; and, of course, are often dust-stained and travel soiled. But just wait until you see them at home, robed in white, crowned with honor, and walking on gold; and then criticise them if you can. Now a practical question arises: Is there any proof that they will come to glory? Yes, there is. It is Christ in the church. He lives with them here, that they may live with him hereafter. Because he is in the church, they shall be glorified with him.

Now, brethren, I have tried to tell you that Christ is in the church; and that his presence and power in the church accounts for the preservation of the church, explains the moral influence of the church, and will secure the ultimate triumph of the church and the complete salvation of all believers. We are gathered here in the annual meeting of our State Convention. We have come from our scattered homes and our varied fields of toil—some from the cloud-capped mountains of the west, some from the fruitful hills of the central region, and some from the broad levels of the east—and are assembled here near the coast-line, where the continent loses itself in the ocean. We are also convened within a few miles of the historic spot where the first Baptist church in North Carolina was organized. One hundred and sixty-six years ago, a band of faithful men and women established a little church. The beginning was feeble, but the growth has been wonderful. We now number more than a quarter of a million. Truly "the Lord hath done great things for us; whereof we are glad." May the divine Christ who was with the fathers be with the children also. May he preside in our Convention, uphold us with his grace, help us in time to come, and finally bring us to glory.

Look upon the bright side of your condition, then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

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Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 47 a m	9 51 p m	
Ar Rocky Mount	12 55 a m	10 45 p m	
Arrive Tarboro	2 35 a m		
Leave Tarboro	12 07 a m		
Lv Rocky Mount	12 55 a m	10 45 p m	6 00 a m
Leave Wilson	1 55 a m	11 25 p m	
Leave Selma	2 45 a m		
Lve Fayetteville	4 25 a m	1 15 p m	
Arrive Florence	7 05 a m	3 27 p m	

	No 47. Daily.		
Leave Wilson	2 05 p m		6 35 a m
Leave Goldsboro	3 00 p m		7 30 a m
Leave Magnolia	4 13 p m		8 29 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 05 p m	7 30 a m	
Lv Fayetteville	9 20 p m	10 27 a m	
Leave Selma		12 10 a m	
Arrive Wilson	11 18 p m	1 05 a m	

	No 43. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 37 p m
Lv Goldsboro	12 00 a m		9 48 p m
Arrive Wilson	12 45 a m		10 35 p m

	No 14. Daily.		
Leave Wilson	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 26 p m
Arrive Tarboro		2 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount	12 05 p m	2 07 p m	
Arrive Weldon	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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The Denominational College as Bearing on Denominational Usefulness.

It is not the purpose of this article to discuss the merits or demerits of undenominational institutions. Baptists are not set for the tearing down or the building up of institutions that lie outside of their denominational life, although they may sometimes as individuals hold important relations with them. Whatever doubt may arise as to our duty to this or that institution of learning, no doubt obscures our duty to distinctly denominational schools. This obligation may be merely nominal and tacit, where the institution is simply a private enterprise with the Baptist name attached, or it may be strong and undoubted as where the school is established by the official action of the representatives of the churches. There is in such cases a kind of unwritten compact between the school and the churches, with the largest kind of freedom, however. Baptist boys and Baptist parents reserve the undisputed right to patronize whatever school they please. I wish to present some reasons why Baptist colleges deserve the patronage of Baptists.

1. As good teaching is done in Baptist schools as is done in any others. This is certainly true as a general rule. It is undoubtedly true of Wake Forest. Good teaching is not entirely dependent upon large endowment, fine buildings, fine apparatus, and crowds of students. These things are all advantages, but the man who occupies the professor's chair is more important than all these external appliances. He it is that is going to shape the mind and heart of your boy far more than all the surroundings of his college life, if he is a real teacher. Good teaching was done at Wake Forest when the broom-sedge and old-field pines grew between the red gullies of what is now a magnificent campus. Mark Hopkins could teach more from the end of a log than many men in the finest lecture hall. The best work for the poorest pay I know of is the teaching done by the college professor in the South. Sometimes it is poorly done, but more frequently it is nobly done, genuine teaching that tells. On the score of teaching, our Baptist colleges deserve patronage. And the helps for the teacher are increasing with improved apparatus.

2. It is a good thing for the denominational work in the future that Baptist boys should be in a Baptist atmosphere. This is not narrowness nor mere sectarianism. These educated Baptist boys are to be the pillars in our churches, the deacons, the leading spirits in associations and conventions. What an advantage for them to be thrown in their college days with sturdy Baptists of culture and power. Thus the denominational college is a weapon of great power in shaping the denominational life. Imagine the effect if all our deacons had been educated at Catholic schools.

3. Moreover, good will come from the association of the young layman and the young minister together in school life. Friendships thus started often continue in many helpful ways. It is a great mistake to consider the Baptist college simply a school for preachers. Great as this work is, it is not all that is involved in the scope of the Baptist college. We need educated laymen as really as we need educated preachers. Each reacts upon the other. The educated preacher stimulates the layman, and the educated layman stirs the preacher to greater effort.

4. In these days of pronounced and outspoken skepticism, no little good comes from being in a school where the Bible is not simply tolerated (let alone sinister infidelity in the professor's chair, or even open antipathy to Christianity), but where the Bible is sincerely believed, where the Bible is not apologized for as out of date, where no effort is made to explain away the supernatural element of the Scriptures.

Whether men know it or not, infidelity can be taught in almost any chair in a modern institution of learning as well as in a chair in a theological seminary. Not that the Bible rightly understood is inconsistent with science rightly understood. But we need the various sciences taught to our children by men who have sympathy with the Bible rather than by a sceptic or infidel. Scepticism wishes no better chance than to teach philosophy or any of the physical sciences or history from a sceptical standpoint. It is all done in the toning down or the shading or what is not said above suggested, &c.

5. The Baptist college is apt to have a wholesome moral atmosphere. This much is expected by the churches. It is usually true. Poor solace it is to a mother to get back her boy from college with mind well trained, but a moral wreck. This is not the boy she sent away from home. You have educated his mind, but his life is ruined. The Baptist college owes it to the parents to do the best that can be done for the moral training of the boys who are its pupils. No education that lets the boy tie himself up with bad habits, just so his mind is trained, is a good education. It is not the kind Baptist schools should give.

6. Many a boy is led to Christ at the Baptist college. The Christian boys find many ways of leading other boys to the Saviour whom they never owned at home. The college revival has been the epoch in many a boy's life. In the Baptist college there is a distinctly spiritual atmosphere. College life is cold enough at best with all the spiritual influences brought to bear upon it. But there is a decided and telling spiritual power in every Baptist college that stirs the life of some boys that feels its force and uplift.

7. The Baptist boy, educated at a Baptist college, ought to be no less efficient as a citizen of the State than if his education had been elsewhere. A Baptist boy with a well-rounded and developed mental, moral and spiritual discipline, is as high a type of the citizen as I know. If all these things are true, Baptist parents should seriously consider the question if the Baptist college has not the first claim on the boy, and if the Baptist college is not likely to do just the things for the education of the boy that are wanted. If so, the question of a few dollars one way or another ought not to be considered. Your boy is worth more to you and the world than a few dollars, or than any number of dollars.

A. T. ROBERTSON.

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True Genius.

I shall never forget almost the last thing Dr. E. G. Robinson said to us as we were about graduating from the theological seminary: "Gentlemen, the time has come when you must begin the duty and conflict of the work you have chosen; do not be troubled about your place, about whether or not you will ever be heard of. But be determined that, wherever you are, you do good work; and even though you may have a parish on the nether side of Kamtchatka, your good work will be heard of, and you will be wanted; for the world is on the perpetual lookout for good work." Thomas Carlyle said: "Genius is an immense capacity for taking trouble." George Eliot tells us "Genius is, at first, little more than a great capacity for receiving discipline." I read once how a certain prominent man, a Judge, wishing to have a rough fence built, sent for a carpenter and said to him: "I want this fence mended to keep out the cattle. There are some unplaned boards—use them. It is out of sight from the house, so you need not take time to make a neat job. I will only pay you a dollar and a half."

But the Judge, coming to look at the work, found the boards planed and the work finished with excellent neatness. The Judge thought the young man had done it that he might claim more pay, and somewhat angrily said: "I told you this fence was to be covered with vines. I do not care how it looks." "I do," said the carpenter. "How much do you charge?" asked the Judge. "A dollar and a half," said the man, shouldering his tools. "Why did you spend all that labor on the job, if not for the money?" "For the job, sir." "Nobody would have seen the poor work on it." "But I should have known it was there, sir. "No, I'll take only the dollar and a half,"—and he took it and went away.

Ten years afterward this carpenter was the successful competitor for a great contract the Judge had to give out—the man successful among the crowd of others seeking it. "I knew," said the Judge, telling the story afterwards, "we should have only good, genuine work from him; I gave him the contract, and it made a rich man of him."

I have walked and ridden in England along the roads on which William Carey, the great founder of modern missions, was wont to tramp, carrying to market his load of cobbled shoes. I had sat in his cobbler's shop, and explored the poor country villages in which a century ago he used to preach to little clumps of villagers, when he was an utterly unknown and stringently poor dissenting minister. Really I do not think you could crowd more than fifty people into the humble straw-thatched building which was his church. But when, in his later years, and when he had achieved so magnificently in India that his fame had become as wide as the world, he said to Eustace Carey: "Eustace, if they write my life, and say I am a genius, they will say falsely; but if they say I can plod they will tell the truth. Yes, Eustace, I can plod." And it was the painstaking plodding that did it all.

When Dr. Moffat came from Africa he was altogether surprised at the welcoming acclaim he met for the splendid Christianizing and civilizing work he had been doing there among the Bechuanas. In his surprise he said: "I never thought, when I was working in South Africa, to see a day like this. I simply did the work of the day in the day, and never thought that any one in England would think of me or it." But they did. You cannot hide, even in Africa, thorough days' works.

"If thou has yesterday thy duty done,
And thereby cleared firm footing for to day,
Whatever clouds may dark to-morrow's sun,
Thou shalt not miss thy solitary way."

—*Dr. Wayland Hoyt, in S. S. Times.*

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

The poorest can do as much (in God's sight) as the richest; of their poverty, they can give their all; and the rich, at the utmost, can do no more.—*Hare.*

Remember, whatever warrant you have for praying, you have the same warrant to believe your prayers will be answered. —*Phillips.*



DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is **NOW** that the great strength and purity of the **ROYAL** stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

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JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

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Richmond & Danville Railroad Company

Samuel Spencer, E. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 36 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 26 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	*6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	2 35 a m
" Raleigh	10 30 a m	3 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 13 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:20 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 14. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 43 p m	.....	.....
Ar Greensboro	2 15 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	6 25 a m	.....
Lv Maxton	.....	7 37 a m	.....
Lv Red Springs	.....	8 17 a m	.....
Lv Hope Mills	.....	9 12 a m	.....
Ar Fayetteville	.....	9 55 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 06 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. C. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 03 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 35 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	5 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 55 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 30 a m
11 30 p m	Lv	Rockingham	Lv	3 15 a m
11 53 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 26 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Big Tavern	Lv	7 38 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 20 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 30 p m	Lv	Henderson	Lv	1 00 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 30 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Pass.

"In the Observatory."

BY M. P. M.

"THAT CAIN AND ABEL MYTH."

If the Associated Press is to be believed, there is a "furor" in Chicago over a lecture by Dr. Harper of the Chicago University on the story of Cain and Abel in which he says that it is on a par with the "Trojan horse" and some other ancient myths. Dr. Henson has on his "war paint" and "blood in his eye," and will investigate. It appears to a man "off at the forks of the creek" that investigation might have been made with propriety some years ago, but the trustees, of whom the Doctor is one, did not seem to think so, until now this Scripture belittler has become a necessity to the University, and the trustees will find that Mr. Harper is very much like the mythical Trojan horse himself—he is so far into the great temple of learning that the whole thing will come tumbling down some of these "odd comeshorts." It may be said of this modern Ajax as Festus said of Paul, "Much learning doth make thee mad."

It is really a picture over which angels might weep—the greatest of all public spirited men lavishing money on what might become the greatest school of the age. This wealth seems now destined to become a curse rather than a blessing to the cause of righteousness and truth. We will not take too gloomy a view of the case. It is to be hoped that there are enough men who love truth on the board or trustees to see that such teaching is stopped or that he be discharged.

"A PERTINENT QUESTION."

Our neighbor of the "Old Dominion" can ask some very interesting questions and make some forcible remarks; but one of its most pertinent questions is, "How shall we improve our methods of Baptist work"? But who is to answer such a question? No one seems willing to try, and yet it is a question which needs to be answered and a problem which needs to be solved. *Our Home Field*, in a recent issue, gives some "startling statistics" along the line of the un-utilized force in our Southern Baptist Convention. In Missouri, not more than four hundred out of sixteen hundred churches, and in the greater State of Kentucky, eight hundred out of fourteen hundred and fifty churches make contributions to missions, and 40,000 white Baptists give all that is given in the State, while 110,000 give nothing! Dr. Gibson of Georgia says there are 80,000 white Baptists in that State who give nothing for missions. We have no means of knowing how bad it is in our own State, but as North Carolina has more white Baptists in it than any State in the Union except Kentucky, and as we give less for Foreign and Home Missions than Kentucky, or Georgia, or Missouri does, it is fair to presume that there are 100,000 Baptists in this State who do not give anything to missions. What shall be done about it? What is the remedy for this great failure among our people? With our church polity there is no way to *compel* the people. We cannot assess them as do our Methodist brethren. So what shall we do? One thing ought to be done: the pastors of our churches ought to be reached and brought to see the necessity of the case and induced, if possible, to see every member of his church or churches, and lay the obligations upon them in private. If after making an earnest effort along that line and could not reach the membership, then they should inaugurate a campaign of discipline and exclude from the church all those who cannot be induced to make contribution to the work. That might be considered severe, but severe measures are necessary sometimes.

"THAT SUNDAY-SCHOOL EDITORIAL"

I read your editorial on "Sunday schools" in a recent issue with more than "passing interest," possibly because I have come to think much along the same line myself in recent months, and also had occasion to speak of the trouble in our late Convention. Very much of what is called "teaching" in our modern Sunday-schools is nothing, if not a farce. It is not entitled to the dignity of the name. You "hit the nail on the head," that is to say, "you touched the weak point" in our Sunday-schools when you said, "Our great need is teachers." It is astonishing and painful beyond expression—the inefficiency of our Sunday-school teachers. This, so far as my observation goes—and that has been quite extensive since 1882, when I carried the burden of a secretaryship in the Sunday-school work in Missouri. I began to realize then that our greatest need in the Sunday-school work was "a normal" for the purpose of training teachers. I am *now* convinced that every well regulated school should have a normal department where an experienced and efficient teacher should give all his time to the training of teachers.

Another point you mention is pregnant with importance just now. "The difficulty of holding the boys and girls when they get too large for parents to make them go to Sunday-school, and yet not large enough to take a lively interest in the preaching." In mentioning that difficulty, you announce one of the most potent arguments in favor of young people's societies—something to tide them over that "goslin period," and I know of nothing more suitable to such a purpose than such societies. We have all seen many shipwrecks in that period of life, and I have no doubt that it was that condition of things which first suggested the formation of young people's societies. I am as fully convinced of the necessity of the one as of the other.

The annual meeting of the National Farmers' Alliance was recently held in Topeka, Kansas. Officers were elected for the ensuing year as follows: President, Marion Butler of North Carolina; Vice-President, J. L. Gilbert of California; Secretary and Treasurer, D. P. Duncan of South Carolina. The salary of the President is $5,000 a year.

Fragments of a Journey.

BY N. B PITTMAN.

I spent a Sunday in Greensboro. C. A. G. Thomas delivered the best sermon I have ever heard on systematic beneficence. I enjoyed preaching to his congregation.

I wanted to go to Raleigh and to Wake Forest. When I visit North Carolina again, I'll widen my plans so as to center at Wake Forest College.

I enjoyed preaching at Mt. Airy. Bro. Pruett has done excellent work at Mt. Airy. He has resigned. The church is strong. Here is a fine opportunity for the minister whom the church may call.

Rev. A. E. C. Pittman is my half-brother. He was ordained at Rennert in January. He makes the third son of Rev. A. R. Pittman in the ministry. A. McA. is in South Carolina. I am in Missouri. A. E. C. is at Plymouth, N. C.

At Lumberton I assisted in the ordination of Bro. J. O. Gough. He is a fine man full of good promise. Pastor F. H. Martin is in favor with the people.

My father was pastor in Lumberton from 1868 to 1878. Five male members were in the church in 1868. When he retired from that pastorate there were many members who were well off financially and spiritually, and there was a good sum on hand for the new meeting house in which the people now assemble for worship.

I preached twice at Ashpole church where I was converted. My father began his ministry here in 1859. Since that time Elder P. C. Connelly was pastor two years and Rev. J. A. Smith about four years. With these exceptions, my father has been the minister at Ashpole since 1859. He was born and reared in the neighborhood of the church.

It refreshes me to go to this old church. Here is my mother's grave. Here is the sweet and sad sanctuary of my memory. God bless the people there forever.

I enjoyed preaching at Rennert. Good people gathered there at McAlpine's Grove church to hear the gospel.

Twice I preached in Chattanooga—once in Central church of which the eloquent R. D. Haymore is pastor; once at the First of which gifted C. G. Jones is pastor. I also met W. A. Simmons of the Second church. These three pastors are native North Carolinians. C. G. Jones married Miss Rosa Jones, a daughter of my dear friend, Rev. F. H. Jones of Chatham, Va. I spent many happy hours in Chattanooga.

With best wishes for the BIBLICAL RECORDER, I close this hurried sketch of a happy journey.

St. Joseph, Mo.

Johnson's Magnetic Oil cures all pain and it will never return again. Internal and external for man and beast. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Notes from the Beulah

Bro. Thomas, as is his custom, is keeping things on the move in his church in Greensboro. Being on the sick list at our last Union, he could not favor us with his presence, and we missed him very much. Our next Union meets with Shiloh, and as that church is centrally located in the Association we are looking for a large crowd and a good time.

Reidsville church, when last heard from, was still without a pastor; but a live church like that will hardly remain long without a leader. With such brethren, however, as Rominger, Allen, Alderman, and so on, they can keep up preaching services very well without a preacher.

Bro. Tucker of the Ruffin church, one of our most active and energetic brethren, is on the lookout for a pastor. The truth is, a part of our work in the Association is in such bad shape, it is difficult to get some of our vacant churches supplied. But we are working to get things in better shape, and hope that it will not be long now before we can get another pastor in the Association.

While pastors on other fields were securing their good things during Christmas times, this scribe was too. The ball began to roll just before Christmas, when he was made the recipient of a first rate overcoat. From that time on various things good and useful were given. Just a few days ago a beautiful quilt made by many friends, was brought in. Well, for all these things we feel thankful; and our friends do not know how much sunshine they, in this way, bring into our home and hearts. May the Lord bless them all. Our congregations in Milton are good. Prayer-meetings unusually well attended. Just entered upon my seventh year here.

The cry of hard times is still heard in the land, and so far as money matters are concerned, it is not a meaningless cry in this section. Money is very scarce, and will remain so until another crop is made; for the present crop of tobacco, the money crop of this section, is very sorry, and will bring but little money, not much more than enough to pay for making it. It is a good time for the Lord's people to make sacrifices for his cause.

You are putting lots of good things on the first page of the RECORDER. The times need and badly need, fair and honest discussion of the living questions. May the Lord guide you.

J. R. JONES.

Milton, February 9, 1894.

John L. Weber, now a professor at Trinity College, Durham, is charged with being a defaulter in the sum of $1,200 while acting as school commissioner of Charleston, S. C.

Sanford Funds Received.

Dear Bro. Bailey:—Please allow me to acknowledge through your columns the following amounts, which have been given to help build a church in Sanford:

L. Richardson and W. E. Wilburn, $1.00 each; O. L. Stringfield, J. H. Lamberth, J. A. Beam, D. C. Murchison, T. H. Pritchard, I. T. Newton, W. H. Edwards, J. A. Stradley, Leon Lame, R. C. Thagard, W. E. Hall, W. H. H. Lawhon, W. A. Smith, E. E. Lamberth, A. T. Lamberth, L. R. Dixon, J. P. Boyd, Mrs. W. R. Hunter, Miss Mamie Bell and Miss Lizzie Thagard, 50 cents each.

The Baptists here are very weak. We are struggling to build a home and support a pastor. All contributions will be thankfully received and acknowledged through the RECORDER. Brethren, help us.

J. R. WEATHERSPOON, *Ch. Clerk.*

Sanford, N. C.

Moneys Received for the Advance Church Lot.

Dear Recorder:—Please credit in your paper the parties and amounts below for the Advance church lot:

Sam Foster, $5.00; Rev. S. F. Conrad, 2.00; A. W. Early, 1.00; Mrs. Rev. L. M. Curtis, E. C. Harrell, C. W. Mitchell, each 50 cents—1.50, A. G. Bazemore, R. J. Dunnigu, W. D. Hoggard, each 25 cents—75 cents; E. L. Rice, 10 cents, Total, $10.35.

Thank you, brethren and sister.

Brethren, this is an important mission point. Who else will help? We have not commenced the house yet, and we cannot do much without one. We cannot afford to go in debt. J. B. NEWTON.

Fork Church, Feb. 13, 1894.

A sensible woman will not fail to keep a bottle of Salvation Oil on hand for cuts and bruises. It is unrivaled. 25 cts.

Bob Burdette bids us remember that the good things in the world are always cheapest. Spring water costs less than whisky; a box of cigars will buy two or three Bibles; a State election costs more than a revival of religion; you can sleep in church every Sabbath morning for nothing, but a nap in a Pullman car costs you $2 every time; the circus takes 50 cents, the theater $1, but the missionary box is grateful for a penny; the horse race scoops in $2,000 the first day, while the church bazaar lasts weeks, works twenty five or thirty of the best women in America nearly to death, and comes out $40 in debt.—*Onward.*

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Robbers wrecked a train at Roscoe, Cal., on the night of the 15th inst., blew open the express car with dynamite and secured several sacks of gold, with which they escaped. The engineer was badly hurt and the fireman and a tramp were killed.

You can buy a chimney to fit your lamp that will last till some accident happens to it. Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburgh. GEO. A. MACBETH CO.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Wake Forest ch, Central, $1.94; Holly Springs ch, Raleigh, 1.91; Pleasant Grove ch, Raleigh, 1.41; Marion ch, Green River, 1.30; Forestville ch, Central, 17.56; Rolesville ch, ditto, 1.50; Miss C C Lilly, Allenton Ferry, 2.50; Murfreesboro ch, 1.80; Meadow Branch ch, Union, 6.47. Total, 36.39. Previously reported, 652.73. Total this year, 689.12.

Foreign Missions—W M S, Pittsboro ch, $4.09; Rock Springs ch, Green River, 2.65; Rutherfordton ch, ditto, 8.18; S S Mis Soc, Kinston, 67c; Galeed ch, Bladen (Japan), 4.00; Great Marsh ch, Cedar Creek, 4.19; W M S, Holly Springs ch, 3.85; Burlington ch, 3.65; Clement ch, Beulah, 10.00; Green Level ch, Raleigh, 4.06; Youngsville W M S, Central, 1.35; Murfreesboro ch, 25c; Meadow Branch ch, Union, 3.14; Pleasant Hill ch, ditto, 1.00. Total, 51.08. Previously reported, 843.49. Total this year, 894.57.

Home Missions—Edenton church, Chowan, $15.00; Rock Springs ch, Green River, 3.00; Rutherfordton ch, ditto, 3.36; Brantley's Grove ch, W Chowan, 8.00; Green Level ch, Raleigh, 2.06; Poplar Springs W M S, 4.00; W M S, Pittsboro ch, 4.09. Total, 38.55. Previously reported, 313.88. Total this year, 352.43.

Education—Rutherfordton ch, Green River (J M Walker), $2.00; Chapel Hill ch, 20.00; Miss C C Lilly, Allenton Ferry, 2.50; Fayetteville ch, Robeson, 11.65; W M S, ditto, ditto, 5.00; Rev A R Pittman, McAlpine's Grove ch, Robeson, 5.00; Lumberton ch, ditto, 40.00; K M Biggs, Saddle Tree, N C, ditto, 1.00; J E Carlyle, Raft Swamp ch, ditto, 50c; A Toon, Smyrna ch, Columbus, 50c; First ch, Wilmington, 18.50; D L Gore, ditto, 1.50; E B Stradley, Treas W B Con, 8.94. Total, 107.09. Previously reported, 199.31. Total this year, 306.40.

Orphanage—Rock Springs ch, Green River, $1.00. Previously reported, 271.82. Total this year, 272.82.

Sunday-schools—Rutherfordton ch, Green River, $3.00; Green Level ch, Raleigh, 56c. Total, 3.56. Previously reported, 252.96. Total this year, 256.52.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Feb. 17, 1894.

"WORTH A GUINEA A BOX."

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TASTELESS—EFFECTUAL FOR A

DISORDERED LIVER

Taken as directed these famous Pills will prove marvellous restoratives to all enfeebled by the above or kindred diseases.

25 Cents a Box,

but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they WILL CURE a wide range of complaints, and that they have saved to many sufferers not merely one but many guineas, in doctors' bills.

Covered with a Tasteless & Soluble Coating.

Of all druggists. Price 25 cents a box.

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P. M. F. COX, Manager.

La Grippe Again.

The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.

ATLANTA, GA., Nov. 28, 1893.

In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe. L. STUART.

MONTGOMERY, ALA., Oct. 13, 1893.

About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip.' MRS. GEO. TISDALE.

SWEETWATER, TENN., June 23, 1893.

My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.

J. T. BARROW,
Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev. J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 31, 1893: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."

Keep the bowels open with Germetuer Pills.

KING'S ROYAL GERMETUER CO., ATLANTA, GA.

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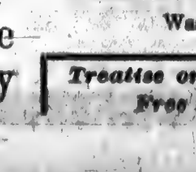
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DO YOU WANT A POSITION? We will help you get one for small remuneration. Do you know of a position in need of a teacher? We will provide one for nothing. Send stamp for particulars. C. J. PARKER, Mgr.

Teachers' Southern Aid Asso., Raleigh, N. C.

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AGENTS WANTED. Read what is said by one or two: "Eight orders on my way home—about 8 squares." "It goes like hot cakes. Took six orders this morning." "Nineteen names taken to-day." "I started out a little while on Saturday and this morning have twenty orders." The book sells itself. Every one wants it. Prices, by mail or through agents, Cloth, $2.50; Half Russia, $4.00. Handsome prospectus and outfit for agents. Half a million copies sure to be sold. Will sell all this year, and offers an opportunity for good live agents to earn $50 to $100 per week. Write at once for terms to agents.

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Treatise on Indigestion mailed Free to any address.

Johnston County Items.

The death of Sister Graves has made a vacant place in our church service, the Sunday-school, and missionary society. The members of this happy family are scattered since her death, and the home of Bro. D. H. Graves appears lonely now.

Since there are no "happenings," but things run according to the ordering or permission of unerring wisdom, how much we need grace while passing through this mystery to enable us to say, "Even so, Father, for so it seemeth good in thy sight."

Rev. F. H. Poston will preach for the brethren at Princeton this year, and the writer will go to Four Oaks. We will have a change now and again, though the Book tells us not to "meddle with those given to change." Prov. 24: 21. This may have no true application here, and we do not wish to be found guilty of "handling the word of God deceitfully." If this text has reference to the change in question, then "we" are guilty, and do not know how to cease meddling with ourselves! Possibly the term "given," in the text quoted, means to caution against allowing the desire for change to get possession so as to cause changes to become injuriously frequent. We believe our change will be for the good of the Master's cause in the county.

The little church at Wilson's Mills deserves credit. The church has had much less aid from our Mission Board than some other points. The membership is composed largely of mechanics and women, and only twenty-seven in number; and yet this "handful" did more for their pastor, missions, the poor, church building and the Orphanage, last year, than did some other churches with a fourfold membership and wealthier members. "These things ought not so to be," that is to say, the abler-to do churches ought not to lag behind the less able-to do in work and giving. This little church is out of debt, has two well attended weekly prayer-meetings, and a good "all-the-year" Sunday-school. The members seem to be daily growing in spiritual life, and this now small membership gives promise to become a large and very useful body in the distant future. A want of sympathy (outside) may retard its numerical growth, but their manner of life and work will tell "after many days."

This Johnston county field is a good one for much earnest labor, and we have but few workers. A quiet work of grace is manifest, however, and grace usually does its work quietly.

O. C. HORTON.

Selma, Feb. 15, 1894.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Literary.

J. Fischer & Bro., No. 7 Bible House, New York, have sent us four new sacred pieces, which are well worth the attention of all church singers:

1. *Lead Kindly, Light.* Duet for Soprano and Alto, or, Soprano and Baritone. By J. J. Wiegand. Price, each, 40 cents.

2. *Wake Ye That Sleep.* Soprano Solo and Chorus. By M. A. Melvil. Price, 20 cents.

3. *Jesus Christ is Risen To-Day.* (Easter Anthem.) Solo and Chorus. By M. A. Melvil. Price, 20 cents.

They are compositions of uncommon merit, and will answer equally well for church and home use, especially well adapted for festal occasions. The authors names and reputation are of long standing.

The American Sabbath for February, the organ of the American Sabbath Union, Rev. George S. Mott, D. D., Pres.; Rev. J. H. Knowles, D. D., General Secretary, is a valuable number. It contains the proceedings of the late Anniversary of the Union, held in New York City, together with the addresses on various aspects of the Sabbath question, especially on the "Sunday Secular Newspaper," by Drs. C. L. Thompson, T. L. Cuyler, C. H. Payne, A. H. Plumb, D. J. Burrell, J. M. King, T. A. Fernley, and others. The American Sabbath Union, 203 Broadway, New York, will send a copy to any address on receipt of 10 cents in stamps. A special price will be made to pastors, churches, and Sabbath associations desiring literature for distribution against the Sunday secular newspaper.

It will astonish you how quickly Johnson's Magnetic Oil will kill all pains. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

NEWS OF THE WEEK.

State News.

The Winston *Daily World* has suspended because of insufficient patronage.

The next meeting of the Farmers' National Alliance will be held in Raleigh.

The President has appointed Col. Wm. R. Kenan as collector of customs for the Wilmington District.

F. P. Mimnaugh, dry-goods merchant at Asheville, has assigned. Liabilities about $30,000; assets about $30,000.

It is understood that an unusually large number of "green goods" circulars are being scattered over our State.

The superintendent of the Winston graded schools recently expelled several pupils for attending a hanging in that city.

A cyclone passed near Durham Monday evening of last week, doing considerable damage to dwellings and out-buildings.

Col. J. S. Carr of Durham is to deliver the oration on the observance of Memorial Day in Wilmington on the 10th of next May.

Wm. McArthur was killed near Fayetteville, Monday week, by a tree which fell upon him as he was assisting in fighting a forest fire.

Mr. Hiram Foard has been appointed receiver of the Leaksville Woolen Mills.

Mr. Samuel E. Westray of Nash county died at his home near Rocky Mount on the 15th inst. He left an estate estimated at about $250,000.

Another building is in course of erection at the Soldiers Home in Raleigh, which it is thought will afford room for all who may apply for admittance this year.

Hall Brothers, leading merchants of Hickory, have failed. Liabilities are said to be from $50,000 to $75,000, and the assets will approximate $30,000 it is thought.

Mr. Henry Fairley of Fairley, N. C., failed in business last week. We understand that Mr. Fairley's liabilities are between $40,000 and $50,000.—*Laurinburg Exchange.*

W. G. Bronson, a well-to-do farmer of Level Cross, Randolph county, dropped dead in Greensboro on Tuesday of last week, while under the influence of strong drink.

Revenue officers recently seized the property of the Chester Springs Distilling Company in Person county, for irregularities. The value of the outfit, &c., taken was about $4,000.

Micajah Fortner, an aged citizen of Alexander county, was found dead in a creek near his home several days ago. It is presumed that he had a fainting spell and fell into the water.

Rev. S. D. Adams, Presiding Elder of the Warrenton District, M. E. Church, South, died of heart failure in Weldon, on Monday of last week, in the sixty-fourth year of his age.

Gov. Carr offers a reward of $125 each for the arrest and delivery to the sheriff of Watauga county of Frank Ragan, Sr., and J. S. Ragan, who are charged with many crimes in Watauga.

At Salisbury on the 15th inst., R. G. Dabb, a flagman on a R. & D. freight train, attempted to cross over the observatory of the caboose when his head struck a bridge, breaking his neck and causing instant death.

Gov. Carr offers rewards of one hundred dollars each for Gaither J. Johnston, William and John West. Johnston killed Frank Meares in Wilkes county some months ago, and William and John West are wanted for murder in Cumberland county.

The President has made the following North Carolina appointments: W. T. Blackwell to be postmaster at Durham; John B. Sherrill, postmaster at Concord; Matt Manly, postmaster at Newbern and Edwin Barnes, postmaster at Wilson.

Col. J. W. Alspaugh of Winston, ex-President of the First National Bank of that city, made an assignment on the 12th inst. His liabilities are said to be more than $70,000. Simon L. Kiger of Winston also failed on the 12th. Liabilities about $8,000.

The President has nominated Mr. Thomas R. Jernigan of North Carolina, United States Consul-General at Shanghai, China, the position occupied by the late Mr. A. D. Jones of Wake county. The nomination has been confirmed, and Mr. Jernigan will sail for Shanghai sometime in March.

It is reported that on the night of the 14th at Mars Hill, Madison county, G. R. Sams shot and killed Willis Morgan. Sams had ordered Morgan off of his lot because he objected to his showing attentions to his daughter. Morgan persisted in forcing himself on the premises of Sams, and it appears lost his life in consequence.

General News.

R. M. Ballantyne, the English story-writer, is dead.

Hans Von Bulow, the eminent German pianist, is dead.

Germany recently suffered great loss of life and property from a storm.

An international exposition will be opened in the city of Antwerp on May 5th.

Dr. Theodore Billroth, the most eminent of Austrian surgeons, died recently.

On the 13th inst. the Bath, Me., Iron Works were destroyed by fire, causing a loss of $150,000.

Severe wind and hail storms in certain counties of Texas have caused the death of much cattle.

Count Ferdinand de Lesseps has been appointed honorary president of the Suez Canal Company.

It is stated that Paris, following Manchester's example, is planning for a canal to the sea by way of Rouen.

It is said that during recent riots at Yujgal, Turkey, 125 Armenians were killed and 340 wounded.

Thirteen persons were killed and others badly injured in a recent railway accident near Jelan, in Eastern Russia.

The Colt Company's Fire-Arms Factory in Hartford, Conn., was recently damaged by fire to the extent of $250,000.

The St. Leonard and Central Hotels at San Antonia, Texas, were destroyed by fire on the night of the 13th inst. Loss $100,000.

Jas. E. Stone was hanged at Jeffersonville, Ind., on the 16th for the murder of the Wratten family, consisting of six persons, on the night of September 18, 1893.

The Senate has rejected the nomination of Wheeler H. Peckham of New York to be Associate Justice of the United States Supreme Court. The vote stood 41 against, 32 for.

Emile Henry, an anarchist, threw a bomb loaded with nitric acid and chlorate powder into the cafe of the Hotel Terminus, Paris, France, on the 12th inst. Twenty-four persons were injured by the explosion. Henry is in custody.

Thirteen miners are entombed in the Gaylord mine, at Plymouth, Pa., as the result of an extensive cave in. Mining experts express the opinion that it will take at least three weeks to recover the bodies of the unfortunate men.

Every new season brings a new crop of cough remedies, but they cannot compete with that grand, old Dr. Bull's Cough Syrup.

According to reports made to the St. Louis *Globe-Democrat*, 53,991 conversions and 49,010 accessions to the churches have occurred in 117 counties of the States of Missouri, Illinois, Kansas, Texas and Arkansas during the past five months.

Chickens Hatched by Steam.

A few years ago the suggestion that chickens would ever be hatched by steam would have brought down no end of ridicule on the head of the prophet, and yet to day, steam is recognized by experts to be the most efficient means of incubation. A clear illustration of this is found in the well-known Excelsior Incubator, manufactured by George H. Stahl of Quincy, Ill.

The original copy of the Declaration of Independence has been withdrawn from public exhibition in the State Department Library, at Washington, and placed in a tin box for filing with the archives of the Government. This was done because of the rapid fading of the text of the declaration, and the deterioration of the parchment on which it is engrossed, from exposure to the light and on account of its age. In lieu of the original document a fac simile will be placed on exhibition.

MARRIED.

RAY—THARRINGTON—On Feb. 14th, 1894, by Rev. J. W. Atkinson, Mr. H. C. Ray of Wake and Miss Martha C. Tharrington of Franklin.

BRUCE—RUSSELL—On Feb. 8th, 1894, at the home of the bride, in Montgomery county, N. C., by Rev. G. W. Henderson, Mr. Robert Bruce and Miss Lizzie Russell.

SUNDY—SHAW—On Feb. 8th, 1894, at the residence of the bride's father, by Rev. J. M. Holleman, Mr. John S. Sundy of Titusville, Florida, and Miss Lizzie K. Shaw of Lillington, N. C.

DIED.

BAITY—Died at his home, Cross Roads Church, Yadkin county, N. C., on Feb. 6th, 1894, Mr. William D. Baity, aged sixty-five years. The deceased was a consistent member of the Baptist church, and much beloved by all who knew him.

PARKS—Sister Parks, wife of Col. Felix Parks of Wilkes county, departed this life Jan. 16th, 1894. She was born April 25th, 1818, and joined the Baptist church at Oak Forrest, and lived a consistent Christian to her death. She bore her long affliction of two years with great patience and Christian fortitude. She was a kind and loving wife, a tender mother, always giving good advice to her children, and was a faithful attendant at her church. She leaves an aged and afflicted husband, four sons and two daughters to mourn this deep affliction. May the Lord bless this providence to their good, and supply her absence by the abundance of his spirit and grace.

The burial services took place on the 16th inst., R. W. Wooten officiating.

J. P. GWALTNEY.

Landmark please copy.

GASKILL—Our brother Anson Gaskill departed this life at his home in Carteret county, February 4th, 1894, aged about sixty-five years. He leaves a wife and several children and many friends to mourn his loss. He was converted in the early part of his life and joined the Methodist church, but becoming dissatisfied, three years ago he joined the Smyrna Baptist church. He led an honest, pious Christian life. We feel that we have lost a good brother, but believe our loss is heaven's gain.

By request from his family, his funeral services were conducted by Rev. W. Y. Everton, a Methodist minister. His remains were interred in the family graveyard near his home.

E. C. BOBBITT.

HENRY—It is my sad duty to chronicle the fact that death has once more entered the home of Sister Matisha Henry of Lilesville, and has taken away another of her beloved children. This sorely bereaved mother has been called upon to give up three of her children within seven months. She has, within the last seven years carried to the "village of the dead" a devoted husband and six interesting children. How thick and fast the strokes have fallen, but with what Christian fortitude she bears them!

Charles Lee Henry died Jan. 21st, in the twenty-fourth year of his age. Something more than two years before his death, he professed religion and joined the Lilesville Baptist church. From the very first day of his Christian life he gave promise of great usefulness. His devotion to his church and consecration to his Master were "known and read" of all who knew him. A few months after his conversion he was instrumental in organizing a weekly prayer meeting in his church, which has been the means of developing the spirituality of the church in a wonderful degree. He was elected clerk of the church soon after joining it, and efficiently performed the duties of that office until forced by failing health to resign.

Just a little more than a year before his death he married Miss Lelia Byrd, who, after one short year of happiness, is left with a broken heart. May God comfort the young widow, the heart-broken mother, and the sorrowing brothers and sisters. It is refreshing to know that they all have the Christians hope to sustain them, and while they cannot have their loved ones back, they "can go to them."

PASTOR.

Tribute of Respect.

1881—1894. JONATHAN MCGEE HECK.

Our brother, J. M. Heck, Superintendent of this School from 1872 to 1875, and afterwards for the years 1880 and 1881, is not, "for God took him." He was born May 5th, 1831, and died in Philadelphia, Pa., at 11:30 o'clock a. m., Feb. 10th, 1894. His body was brought to this city, and at 11 o'clock a. m. last Lord's Day, was followed by many friends from the "Union Depot" to his former residence on Blount Street, thence at 4 o'clock p. m., it was borne to this church, where, in the presence of a large congregation, the funeral services were conducted by the pastor, Dr. J. W. Carter, assisted by Drs. T. E. Skinner and C. E. Taylor. At 5 o'clock his body was laid to rest in Oakwood Cemetery, to await the resurrection morn. Around the open grave many of this School sang, "All hail the power of Jesus' name," the grave was filled, flowers were placed upon it; and, then, the large number of people there gathered, from all the walks of life, turned in sadness to their homes. They could do no more.

Resolved 1*st*, That in the death of our brother, J. M. Heck, this School has lost a wise and faithful leader, friend and helper.

Resolved 2*nd*, That we extend to his bereaved family our deepest sympathies, and pray that the Master, whom our brother loved and served, may now give to each of them the consolations of his sustaining grace.

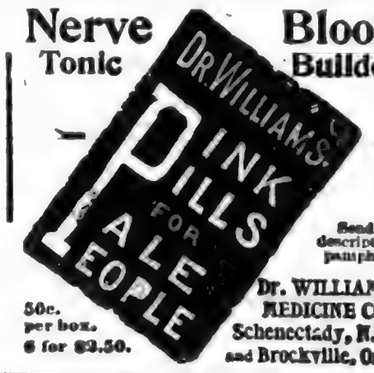
Resolved 3*rd*, That a copy of these statements and resolutions be made a part of the records of this School, and a copy sent to our sister, Mrs. J. M. Heck.

COMMITTEE.

The foregoing tribute was submitted by Rev. Dr. C. Durham in behalf of the committee composed of the Class to which the late Bro. Heck belonged, and adopted by the First Baptist Sunday-school of Raleigh, Feb. 18th, 1894.

JNO. S. JOHNSON, *Ass't Clerk of School.*

Nerve Tonic — Blood Builder



50c. per box. 6 for $2.50.

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Worth While.

It is easy enough to be pleasant
When life flows along like a song,
But the man worth while is the one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years.
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day;
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage of earth,
For we find them but once in a while.
—Ella Wheeler Wilcox.

The Rubbish Keeping Habit.

I visited an old house some time ago where everything wore a look of decay and ruin. Having occasion to go into the garret with a member of the family, I discovered an immense pile of rubbish, composed of broken old chairs, frames of broken mirrors, dilapidated washstands, ragged bedquilts which had been carefully washed and laid away, and a rusty and useless stove. A chest in one corner was filled with torn books which had neither beginning nor end, photographs from which the heads had been torn, a broken-backed and dog-eared album, half sheets of music, and pasteboard boxes, some without covers, and other covers without boxes.

"For what in the world are you saving all this rubbish?" I queried. "Why don't you sell the rusty stove for old iron, and the bedquilts to the ragman, and make a bonfire of the contents of this chest?"

The lady lifted her hands in protestation. "O you destructive creature!" she cried. "All these things may come handy some day. I always believe in saving everything. These pasteboard boxes, for instance, are handy in case you want to send away a photograph, and the old bedquilts would be just the thing to smother flames with in case of a fire. There is nothing like economy, you know."

"But this is not economy," I insisted. "Were you to sell all this rubbish to the ragman and the old iron man, it would bring you money enough to buy all the photograph envelopes you desire, with ready pasteboard backs, and hand-grenades with which to extinguish fire."

"I never heard of those things," she said.

"No," I replied, "people who have a mania for accumulating old truck never do keep up with the times."

The mind which is bent on saving a lot of useless and shabby old things becomes shabby and useless itself. It becomes incapacitated for earning and procuring the new and useful.

I once had a housekeeper of a country home complain that she had no room in the pantry to place her pans and dishes properly. I remarked to her that the two upper shelves were loaded with old medicine bottles, empty pill boxes, broken flat-irons and noseless teapots, and that she had better dig a hole in the ground and bury the whole mass, leaving room for her necessary articles. But she declared herself to be "too saving" to perform such and act. "Empty bottles often are handy," she said, "and I intend to have the flat-irons and teapots mended some day."

"But you never will," I said. "People who get into the habit of saving broken trash never get it mended. And you will never need more than two bottles out of that score. You would be able to think more clearly, and your mind would not become so tired over your work, if you had those two shelves cleared off. Unconsciously to yourself, this cluttered condition and the way you are obliged to crowd things in consequence, tax your mental powers."—*New England Farmer.*

A "Run-down"

and "used-up" feeling is the first warning that your liver isn't doing its work. And, with a torpid liver and the impure blood that follows it, you're an easy pray to all sorts of ailments. That is the time to take Dr. Pierce's Golden Medical Discovery. As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It rouses every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

For every disease caused by a disordered liver or impure blood, it is the only *guaranteed* remedy. If it doesn't benefit or cure, in every case, you have your money back.

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Naming the Baby.

Since the day in which the mother of the race cried over the head of her little boy, "Call his name Seth," naming the baby has been the prerogative of her daughters. Who does not sympathize with poor Katy, the heroine of *Stepping Heavenward*, as she sighed, "I expected to call the baby Raymond, but it seems that there has been a Jotham in the family ever since the memory of man!" It does seem hard that relatives should insist upon a young mother's handing down the heirloom of an ugly name. Yet it is quite as well not to offend the powers that be, especially if the little one's financial interests will suffer thereby. The gratitude of the husband when family customs are kept up rather than derided is of itself a sufficient reward for the sacrifice.

The next snare lying in wait for the mother might be called extraordinary combinations—the desire to atone in the middle name for the shortcomings of the first. Miss Woolson gives us an illustration of this in the case of Miss Macks, whose name was Ethelinda Faith, Mrs. Macks having thus combined euphony and filial respect—"the first title being her tribute to æsthetics, the second her tribute to the memory of her mother."

In choosing the Christian name it is well to consider the surname, its length, significance, and associations. The first day at school has been made more trying than need be because thoughtless parents have increased the conspicuousness of a peculiar and uncommon name by adding to it some unusual title, sure to be twisted into an annoying nickname.

The poetical nomenclature of literature and the prose of college catalogues and visiting cards do not harmonize. For this reason, if for no other, the custom of bestowing upon children the romantic titles of the heroes and heroines of fiction is to be deplored. *Uncle Tom's Cabin* has stood sponsor for too many Evas and St. Clares.

Long ago the question was asked, "What's in a name?" We answer, revelation of ancestry and a suggestion of individuality. Looking over the records in the family Bible, one can discover if the tendency of the race has been religious, political, or clannish, and what public characters have been its ideals. The good sense or the folly of the parents is exhibited in the Christian names of their children.

Dickens often speaks of the effect upon himself of the names of his associates. We expect a Solomon to know something, a Hercules to be strong, and are disappointed if a Lily is not fair. For this reason it is quite as well to avoid names that call for a certain harmony of temperament, physique, and career.

Plain manly and womanly names that make no pretensions are always pleasant to hear and speak. It is decidedly better taste to choose English in preference to foreign titles.—*Helen Jay, in Harper's Bazar.*

How to Train Children.

Be very vigilant over thy child in the April of his understanding, lest the frosts of May nip his blossoms. While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly shalt thou find him. Let his first lesson be obedience, and the second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creator, and make the fear of his God the beginning of his knowledge. If we have an active spirit, rather rectify than curb it; but reckon idleness among his chiefest faults. As his judgment ripens, observes his inclination and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plow, and prepare him as well for the danger of the skirmish as possess him with the honor of the prize.—*Quarles.*

For Headache and Indigestion,

Use Horsford's Acid Phosphate.

A prominent physician of Buffalo, N. Y., says of it: "I have severe headaches, and it relieves them. I am fond of the pleasures of the table, and as a consequence of my indulgence there, I have to pay the penalty. It divides the penalty with me. Indeed it is an indispensable article to me."

Appreciation.

Each human soul is like a cavern full of gems. The casual observer glances into it through some cranny, and all looks dark and sullen and forgotten. But let light enter into it; lift a torch up to the walls, let God's sunlight fall into it and flood its open recesses, and lo! it will flash with crystals and with amethysts, and each separate crystal will quiver under the touch of brightness with a transporting discovery of its own nature. If souls do not shine before you, it is because you bring them no light to make them shine. Throw away your torch of conceit and hatred, lift up to them the light of love, and lo! they will arise and shine; yea, flame and burn with an undreamt of glory.—*Canon Farrar.*

Much of life's misery is due to indigestion; for who can be happy with a pain in his stomach? As a corrective and strengthener of the alimentary organs, Ayer's Pills are invaluable, their use being always attended with marked benefit.

Prayer is the door forever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken.—*Lucy Larcom.*

Distribution of Baptists.

Dr. Clifford gathers from the Handbook of the Baptist Union that the Baptist membership is distributed as follows throughout the world: In Europe, outside Great Britain and Ireland, we have 84,694 members, but including them, the figures mount up to over 415,000. In Asia, there are 96,639, India, Burmah and Assam claiming the whole number, excepting some 7,000. Africa contains 3,357, Australia 16,580, South America 419, and the West Indies and Central American Islands, 43,453, and North America adds 3,431,048, so that the registered Baptist brotherhood is close on four millions.—*The Watchman.*

A. Golden, Druggist, Birmingham, Ala., writes: "Please publish some of the testimonials I have sent you for Japanese Pile Cure." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Every great sorrow is in a certain sense a lonely sorrow. It drives a man into the fastness of himself. No friends, however near and dear, can quite penetrate to the sacred chamber of his grief. They may come so near that he can catch the sound of their footsteps, and get a vague, sweet comfort out of the sense of their cheering him up, whispering, "Peace! peace!" Only Christ can do that. He is the one guest who can enter the sacred chamber of a great sorrow. The soul's sense of loneliness yields to him. The heart's sensitive reserve gives way. Christ enters, and thenceforth sorrow takes on a new meaning and aspect.—*Episcopal Recorder.*



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A FEW years ago Gladstone, Bismarck and Blaine were the lights in public life of three great nations. To-day Blaine is dead, Bismarck retired, and Gladstone in the afterglow of his most glorious career. Three great men, the veritable kings of their time, are all but passed from the scenes which they have done no little to create. And as it appears now there is no one to take their places. The United States needs a great man now, a Moses to lead it from the toils of doubt and change, if it ever has been in need of one. England, while not in immediate need as a nation, will sadly miss Gladstone as a mediator between the throne and the subject; and Germany has not yet replaced the Iron Chancellor, despite the personal ambition of the young Emperor to assume at once that and his own proper position.

There have been but few generations of men in which some man did not rise high above his fellows in public life; but we have reason to think that the present in the United States will be one of the few exceptions. Whither shall we look for our great man—a greater, indeed, than Blaine? Cleveland is either very great or very rash to have taken the steps of his second administration; and he has yet to manifest abiding greatness. There is no great man in his cabinet, or under his appointment. McKinley is the idol of certain classes, but they are too limited to establish his claim to greatness; Reed is a partisan leader of undoubted ability, but he makes no higher pretensions; Sherman is a man of experience, but that is all that can be said of him; and Harrison has been too easily forgotten. Voorhees, Hoar, Gorman, Gray, Crisp, Wilson and a score of others have some pretensions to greatness, but none of them stand out prominent—individually great.

The fact is, all our men in public life fall far short of the standard of greatness set by a recent historical biographer. It is a day of the mediocre. Men are narrowed and stinted to stand becomingly on platforms, the man above his party is ostracised, the independent is a despised "mugwump," originality is treachery. We do not think that such a state of affairs necessarily presages evil. Platforms are good enough, if they are not ambiguous, and those who stand on them keep their pledges. A leader may mislead, but a platform can be studied by the people, and if it is based on wrong principles the people will have only themselves to blame; a leader is usually idolized, but a platform is regarded as a temporary instrument, designed for a specific purpose, and useless after its purpose has been accomplished. We need a leader now because of peculiar conditions. In an ideal State a leader would be impossible, and even now, integrity, decision of character and determination will supply our need.

SEVERAL weeks ago we remarked that notwithstanding the boasted grandeur of our Federal Constitution, it was not above misconstruction and misinterpretation by the highly intelligent as well as the uncultured and uneducated. Hon. Lafe Pence of Colorado confirms our observation in his recent woman-suffrage bill. Mr. Pence holds that according to the Constitution women are citizens of the United States, and have equal right of voting with men. His bill confers the right of suffrage upon women by law, instead of by amendment to the Constitution, as the vast majority of the male population think necessary. The well-known fourteenth amendment to the Constitution declares that a part of its representation in Congress shall be taken away from that State which denies suffrage to any of its male citizens, and the fifteenth amendment, equally well-known, provides that the right of suffrage shall be withheld from no one on account of race, color, or previous condition of servitude. In the fourteenth amendment no penalty is provided for the State that denies the right of suffrage to its female citizens; thus the State may do so with impunity. In the fifteenth, sex is not one of the specific conditions of the right, and if it is not a specific condition of the right of suffrage, then that right may be denied. Thus it would appear that the brilliant Colorado Congressman is egregiously ignorant of our Federal Consittution. But we have no idea that he is not aware of its every provision, and has studied the fourteenth and fifteenth amendments thoroughly. His fault is in his method of interpretation. He chooses to think, and he is not alone, that those prohibitive conditions not specifically expressed, however clearly they are implied, should not be considered; and it is true that in no instance does the Constitution say that women shall not vote. That it implies that they shall not, cannot be denied by any one acquainted with the fourteenth and fifteenth amendments. Moreover, it is patent that in the days of Jefferson and the Constitutional Convention, women never dreamed of the ballot as a means of dominion, but were content to rock the cradle, and thus rule the world in a less ostentatious, but far more certain and an equally more honorable way. That they will have to be content with this latter means of dominion for many years yet, is not doubted, save by dreamers and overzealous female-suffragists.

A WOMAN, and a resident of Colorado at that, recently said in our hearing that, were the right of suffrage allowed the female half of our population, the purity of politics would be assured. It is not remarkable that she thinks so; yet her opinion is scarcely less than theoretical, and whatever of fact in the matter that has as yet been demonstrated, is decidedly contrary to her theory. It is a question with us that we would not desire to have settled in our community; for, while we are satisfied as to the politics and their impurity, we are not positive that their purification would be hastened by woman-suffrage. We are sure they would become more impure in the South, because certain classes of women would vote and certain classes would not, the voters being, with few exceptions, the uneducated and the thriftless. Whatever may be said of men, there must be caste among women; and the destruction of caste by the equality of the ballot would be distasteful and dishonoring to some classes, and would elevate none. Need we add that under these conditions the ballot would be corrupted, good women wronged, and civilization retarded? Of the North and East and West, we cannot speak; but we surmise that they would encounter the same obstacles so patent in the South. Politics must undergo a more enduring fire than female ballots for their purification.

Do women-suffragists—those who have made themselves heard over the land—have regard for the purification of politics? Would our female population, guided by Mrs. Lease, be above the methods of the male politician? Are Mrs. Lease's methods above reproach? Which one of us would be proud to have a wife or daughter in her position, although she is undeniably brilliant and eloquent as a leader and a speaker? Do women point to her with pride as an example of what is within the power of their sex? But it may be said that Mrs. Lease is not an equitable example. Surely some one would have taken her place, if she were not. She attained her present position as the apostle of woman-suffrage. To us she seems a very paragon of the woman in politics, but she is no more bent on their purification than is ex-Senator Ingalls, whose infamous utterance in this regard is notorious. Woman is well enough in her sphere, and no one is more ready than we to recognize her superiority in her proper fields, but there are fields which are unfit for her, and in which she is useless and dangerous; and pre eminent among them is politics.

THE petty strife recently waged between the President and the Senate, led by Hon. D. B. Hill, regarding their respective prerogatives in the appointment of public officers would be unbecoming considerably less dignified positions. Two nominees of the President for Associate Justice of the Supreme Court of the United States have been successively rejected with the same motives, by the same methods, and by essentially the same Senators, in the last few weeks. That the Senate had the right to reject them, that its highest duty was to reject them, if it deemed them unworthy the high office, we do not question. But we have good reasons to seriously doubt the motives which prompted the opposition in both instances. We have referred in a former issue to the rejection of Mr. Hornblower; what we said then is equally applicable in the case of Mr. W. H. Peckham, the latest rejected nominee. Mr. Peckham was nominated for the bench by Cleveland, so far as we know, because, through personal observation, he considered him fitted for the honor. We must believe this at any rate, inasmuch as Mr. Cleveland has made no declarations to the contrary, and his oath of office binds him to nominate only capable and worthy men. But the Senators acknowledge that their motives were either partisan, local or personal. The Republicans didn't hesitate to use the argument that Mr. Peckham was an ardent advocate of the Southern interpretation of the Constitution regarding State's rights; it is only natural that they should have opposed him also in hopes of widening the breach in the party at whose hands they have suffered defeat. The Democrats whom Mr. Hill led voted against Mr. Peckham because he had on several occasions, and in our opinion greatly to his credit, declined to support the nominees of the Tammany-Democracy of New York, one of them being the notoriously criminal Maynard in the election of last fall. It was said, moreover, that Mr. Peckham being sixty years of age, was too old to properly fill the position, although he maintains an extensive practice at law in New York City. But it is generally acknowledged that his greatest crime was that he was not a good and changeless Democrat. Does this unfit him for the judicial robe? If it does not, and no other reason for his rejection can be adduced, the Senators have been unfaithful to their offices. If Hornblower and Peckham were unfit, and so unfit that forty-one Senators perceived their unfitness without much contemplation, then Cleveland was wofully blind to Hornblower's and Peckham's faults, or wilfully untrue to his office. Somebody was wrong; Cleveland is suffering for it. The question is, is the penalty rightly imposed?

A Layman's Studies in the Life and Letters of Paul.

V. THE ORIGIN OF THE LETTER TO THE ROMANS.

M. Renan declared that Paul did not have the patience to compose a treatise. I think it would be truer to say that he did not see the need of it. The letter to the Roman church is his nearest approach to a formal theoretical disquisition. It has, indeed, been frequently so named, and much of the current interpretation of it proceeds upon that conception. It would seem at times to be taken as a series of theological formulas in language as coldly exact as that of a modern treatise on physics; and accordingly each separate statement, whether in the sphere of intellect or of feeling, is reduced to a formal proposition and interpreted with the severe precision of science. This point of view is responsible for what has not rarely come to pass: more is got out of this great letter than Paul put into it.

It must be admitted that the writer of *Romans* is calmer and more contemplative than in the Galatian and the Corinthian letters. His thought is not so trammelled by conditions of time and locality, and flows onward with more freedom and with less impetuosity. His passion is not stirred by actual attacks upon his character and apostleship. The atmosphere is cooler and not so charged with electricity, and the fierce energy of his personality is below the horizon. But, for all that, the letter is a real letter and not a speculative treatise, and to an open-minded reader who is not searching for a syllabus of systematic theology, it shows Paul, not concerned with metaphysics, but true to his unvarying practical aim of religious edification and the preservation and extension of the supremacy of Christ. The letter is, indeed, written in a style more objective and impersonal than that of his other letters, but we shall see that both its style and its contents were determined by the circumstances of the writer and of the church addressed. It need hardly be said that, without the knowledge of these controlling circumstances, no matter what our equipment beside, we should go astray in its interpretation.

It would be singularly curious and instructive, as Milman observes, to trace, if it were possible, the rise and growth of the Christian community at Rome, the initiatory movements of the religion of Jesus in its conquest of the mistress of the world. Who was the first to plant that mustard seed of the universal kingdom in the capital of the empire of the Cæsars? Was it one of the "sojourners from Rome" who marvelled at the fire of the new Pentecost at Jerusalem and were then baptized? Or was it some Pagan, weary of his idolatries, who had been attracted and won by the news which reached him on the currents of business of the young prophet of Galilee? Was the good soil found in the despised Jewish quarter of the Trastevere? or in the precincts of the Forum? What perils waited on its germination? What jealousies eyed its springing stem? When did the little company of believers discover themselves as distinct from Jew and Pagan alike, and enter into a formal communion to signalize their isolation? Was it at the time of the proposed edict of Claudius (c. 50 A. D.) looking to the expulsion of the Jews who were troubling the city "at the instigation of one Christ"? Upon this supposition, the letter of Paul was written only some six or eight years after the founding of the church. In that brief period, so mightily grew the word of God and prospered, the fame of their faith had spread through all the Christian world, and every passing year witnessed a sustained and ever-widening aggression upon the misery and vice of that corrupt social system in which the ends of the world were come together.

In the obscurity which veils the origin of the church at Rome, only two things are clear. The first is, that Paul was not its founder. Of this fact the *Acts* and the letter to the Romans supply abundant evidence. (Cf. Acts 19: 21; 23: 11; Rom. 1: 13; 15: 23.) It may be objected that the large number of salutations at the close of the letter suggests strongly an antecedent visit to Rome. The suggestion, however, is set aside by the positive statements just now referred to; and it is in entire accord with all the conditions of the case to conclude that the acquaintances whom he here mentions he had met in the course of his wide travels as business or pleasure called them back and forth over the highways of the Empire. The second fact is, that Peter was not the founder of the church. The historical value of the Romish ecclesiastical tradition that Peter not only founded the church, but presided over it as bishop for twenty-five years, has been surrendered, even by some Roman Catholic writers. The letter to the Romans itself implies the impossibility of Peter's presence in Rome before it was written; for it was one of the principles of Paul's missionary activities not to build on another man's foundation (Rom. 15: 20; 2 Cor. 10: 16), and according to the formal agreement mentioned in *Galatians* 2: 9, when four men, unconscious of the heroism of the transaction, divided the world into provinces for conquest, Rome fell not to Peter, but to Paul.

For our present purpose, the composition of the church when Paul wrote is more important than its origin. Was it composed mainly of converted Pagans or of converted Jews? If of Jews, were they Judaizers and hostile to Paul's gospel? As these questions are answered, the letter is interpreted. Those who hold that the Gentile element predominated, consider the letter a dogmatic exposition. To them the two sections of the doctrinal portion of the letter are but slightly related, the first section (chapters 1—8), which deals with the doctrine of justification by faith, being the essential part; the second section (chapters 9—11), which deals with the judgment of God in Israel, being a mere historical corollary to the first. On the other hand, those who hold that the Jewish element predominated and was hostile to Paulinism, regard the letter as polemic, and place the emphasis on the second section as disclosing the apostle's primary object, namely, to justify the substitution in Christianity of the Gentiles for the Jews. The first section is, accordingly, reduced to a mere introduction.

The truth seems not to be with either of these hostile camps. I think it may be taken as proved that the church was composed mainly of Jews who had as yet received no positive bias for or against the gospel which Paul preached. Having originated spontaneously, and having up to this time been unaffected by apostolic influence, the church at Rome was in the condition of the church at Antioch before the rise of the questions which were submitted to the council at Jerusalem. The Judaizers appear to have got no further west than Corinth. At Rome there was as yet no Pauline teaching to undermine. The question of Law or Gospel had not been raised. "The church remained in the simple untheological faith of the primitive days. It was virgin, and therefore *neutral* soil, which might easily be claimed by the first occupant. It was most important to Paul that he should take possession of it, and not allow himself to be anticipated. He will, therefore, himself expound his gospel to the church at Rome, before his adversaries come to present it in caricature. He will try to secure a favorable reception for his gospel and his apostleship" at the hands of brethren who, reared in Judaism as they were, might possibly find it difficult to accept both.

Upon this view the letter preserves its organic unity, and becomes intelligible. The second section, which treats of Jews and Gentiles in the state of grace, is seen to correspond with the earlier portion of the first, which presents them both in the state of sin.

Now as to the circumstances of the writer. He was at Corinth, in the winter of 57–58, on his third visit to that much loved church. The crisis there which had so deeply tried him is now overpast, and the visit, which appears from Acts 20: 3, to have extended over about three months, was a peaceful and happy one. He has reached the climax of his apostolic career. Standing near the western limit of his labors, in this season of reestablished friendships his eye runs over a line of churches stretching from Illyricum through Achaia, Macedonia, Asia Minor, and Syria to Jerusalem (Rom. 15: 19). He plans in this peaceful interval a great campaign for the triumphs of the Gospel in the remoter west. In his successive missionary journeys, Rome had been drawing him with an inevitable fascination, and the close of each one found him nearer to the brilliant centre of his "province" of Paganism. Now at length it lies next in his path to the west. It fills that horizon, and only a final visit to Jerusalem with a love token to preserve the connection of his work with the mother church, now separates him from the realization of his ambition "to preach the Gospel to you also that are in Rome." The impatience of a great spirit yearning for a high achievement breathes through those simple words, "After I have been there, I must also see Rome." But even Rome, at first an absorbing end, becomes a means, only a stage in his advance upon the west. His enthusiasm and courage will not stop short of Spain—Spain washed by the waters of the western ocean which in that time was the limit of the world.

The first step which this wise and heroic soul takes toward the accomplishment of these vast designs is the letter to the Romans.

W. L. POTEAT.

Wake Forest College.

If we would follow Christ, we must shake off the baser objects of earthly desire as nothings better than the dust which gathers upon the core clothes of mortality. So Christ taught us, and so he lived.—*F. W. Farrar.*

Talks About Law—No. 26.

BY JUDGE R. W. WINSTON.

ACCIDENTS FROM SPRING-GUNS, STEEL-TRAPS, DANGEROUS MACHINES, AND THE LIKE.

It is a maxim of the law that one shall so use his own property as not to injure another.

Suppose that a man, being worried by trespassers, should set a spring-gun, and that some one should be injured thereby, would the injury be actionable? In a case similar to the above, that arose in England, the court said "that as such weapons are calculated to produce great bodily harm to innocent persons (for many trespassers are comparatively innocent), it is necessary to give as much notice to the public as you can, so as to put people on guard against their danger."

So, that it may not be doubted that, if one set a spring gun, with no notice of his intention so to do, and an innocent person be injured, he may recover on account of the injury.

So, in another English book, we read that a land-owner placed sharp spikes into trees in the lane of the hare paths, at such height that dogs would be injured in running against them. Plaintiff did not know of the spikes. His dog jumped a rabbit and ran it towards the dangerous ground. Plaintiff did all he could to stop his dog. But the dog, being fonder of sport than of obedience, ran into the woods and was killed by a spike.

Suit was brought to recover the value of the dog, and was won. But if guns were set in a dwelling-house to protect against burglars in such a way as not to shoot in the direction of a public thoroughfare, one would doubtless be not answerable in damages for shooting another if he let his usual visitors know the fact that he had set such a gun, and if besides he placed the gun in such a position that it would ordinarily shoot only such persons as were engaged in some unlawful entry, through the window, for example. "The general doctrine is that spring-guns and traps, placed by one on his own premises, but to the danger of others, are a nuisance."

In this connection, it is material to inquire if the injured party be a trespasser. If he is a trespasser on the lands of another, that is to say, if he is on the land without permission or authority, and is injured by defective machinery, or by falling in an old well improperly covered, or because of the owner carrying on any business in which he had the right to engage, in all such and like cases, the intruder can recover no damages. To entitle the intruder to recover in like circumstances, it must appear that such contrivances were placed on the premises with an actual or constructive intent to hurt.

The principle here laid down is one of importance to men owning lands or owning machinery. And in this connection the sign usually posted at the door of a machine shop, "No Admittance," stands the owner in good stead when intruders are injured, because they have due warning to keep out.

In a recent case reported in the 111th North Carolina Reports, the authorities are fully cited and the principles in cases of this kind considered. It is a well-settled principle, say the court, that a land-owner has a right to the exclusive use and enjoyment of his premises, and that he incurs no liability for injuries caused by its unsafe condition to a person who was not at or near the place of the accident by lawful right, and when the owner has neither expressly or by implication invited him there. In a New York case, a man went on the land of another to seek employment, and while there was injured by defective machinery. Even in this case no damages were given. So also where a man, who was employed to watch certain grounds, where excavating was done, took part in the latter work and was injured, it was held that he, being an intruder, could get no compensation therefor.

Another class of cases often arises. Two good neighbors will lose their tempers and strain their friendship because the chickens of one scratch up the garden, or wheat-field, of the other. The owner of the garden will set a steel trap, or drop poisoned food; or openly use the shot gun, and thus put the disturbing element out of the way. For this he would be answerable in damages. And when sued he could not set off so many bushels of wheat destroyed against so many chickens killed. The appeal must be made to Cæsar. It was the duty of the garden or wheat-field owner to sue the man having the chickens for damages in scratching up the seed. And each time the injury is repeated, to sue again and again. After the injury became to be wilful, perhaps the offending party might be arrested. I once tried a man charged with the criminal offense of poisoning chickens, by dropping poisoned wheat in his wheat-field. The defendant claimed that much injury had been done him by the chickens; but this plea did not avail him, and he was convicted.

Usually a few kind words, a little patience, and much forbearance settle all such cases better than the stern mandates of the law. But sometimes one old hen and a brood of chickens will sever the oldest friendships.

There appears to exist a greater desire to live long than to live well. Measured by man's desires, he cannot live long enough; measured by his good deeds, he has not lived long enough; measured by his evil deeds, he lives too long.—*Zimmermann.*

The Biblical Recorder.

WEDNESDAY, FEBRUARY 28, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

AUTHORITY—ONE THING NEEDFUL.

We Baptists recognize no ecclesiastical authority; the pastor, the deacon, the layman, are of equal power. They have different duties and privileges, but as Baptists one has no more authority than the other; as Christians they have equal authority to proclaim Christ, even though the pastor feels it his duty to proclaim him from pulpits, to devote his life to his service, and to perform offices that laymen cannot perform. But a Christian has as much power and right, and is as much obliged to proclaim Christ, by various means, but mostly by "keeping his word," as anyone. One may not be moved to make this proclamation his life's occupation, nevertheless he is a weak Christian who does not feel moved to carry the message by some means to all who have it not. But we all, having equal authority, have not enough; or rather having it, are not aware of it; and concerning this we wish to speak.

Jesus had called the twelve, after a night of communion with God,—the twelve who were to continue the work when he should soon leave it unfinished. He had prepared the soil, and sown the seed, and reaped a harvest. The newly appointed apostles were to prepare and sow and reap long after he had ascended to the Father, and to bring up others to succeed them in the fields. They were the first great workers, and they must needs be trained for the great task before them while the Lord was yet with them. So he gathered them on the Mount, and in the presence of a great multitude expounded the principles of that new kingdom which he had established, and for which they had looked so differently. Christ preached to them the "Sermon on the Mount," and to this day it is the grandest sermon that adorns any language. It has been said of it, and we believe it, that "though one were ignorant of his miracles and resurrection, yet reading this discourse intelligently he would find ample proof that Jesus was 'a teacher come from God.'" It is, indeed, unrivaled in our language. The meaningful beatitudes, the suggestive words in regard to alms, fasting and prayer, the advice as to how to advance the kingdom, the final promise and warning,—all are marked with the divine impress. And when he had finished, it is said, the multitudes were astonished. They had heard the profitless discourses of the Rabbis, with their laws and legends, and mazes of casuistry; but this man possessed a new attraction for them: "He taught them as one having authority, and not as the scribes." It was the authority of his sermon that made it possible for Christ to impress his words on their ears. However great had been the truth of the discourse, it would have but slightly impressed the multitudes if there had not been an attractiveness about the speaker that demanded attention for his words; they felt that he bore them an important message by reason of what they called the authority of his speech; we call it individuality and magnetism in these days. Whatever its name, it is needful now.

We know with what respect the learned are regarded; their authority commands it. We know how the great lecturers move their hearers; they have something to say, and they know how to say it convincingly. They feel the truth of their words as strongly as they desire their hearers to feel it; they are moved as they desire to move their hearers. So the preacher must have confidence in himself and faith in every word he utters; must feel that the gospel of love and the gospel of condemnation is as sure as he preaches it; must know that he bears a message to a people in danger before he can impress his hearers. In a word, he must have authority of manner and of speech—authority from on high.

When Napoleon inspired his soldiers beneath the pyramids with the cry, "Soldiers, forty centuries look down upon you," it was not the presence of the pyramids, but the authority in the exclamation of the General that encouraged them. When the plain monk, Luther, stood out alone against the world, turning his back on friends, facing the most powerful throne on earth, and set forth his theses against Rome; when he stood among the gathered rulers and pleaded for the gospel; when he overthrew Rome, and restored Germany to Christianity, it was the authority of the man, given of God, that sustained him. There were Huss and Reuchlin and Melancthon, but they lacked authority. Luther alone could speak with authority, and Luther won the greatest contest that ever engaged mortals, with that authority; for he knew, as he says, that God was in him and with him. He had authority and knew it.

Who speaks with authority has the ear of the people, convicts the sinner, and serves the Lord. We have not authority to save, but we have authority to proclaim the way of salvation; and it is the Christian's duty to proclaim it with authority.

A messenger hastes from the scene of battle; he tells us the enemy is victorious and will sack our city. We prepare. The messenger has no authority; we may not know him, but there is authority in his voice, and we feel its force. So even the least among men can tell sinners of the enemy and the city of refuge; he has no authority over others, but he has authority from on high to bear the message, for it has been given only to be borne. But he must feel the import of the message, he must be earnest, he must have faith, else the authority will be wanting, and his words will fall profitless.

We need this kind of authority; it is the authority of faith, and it grows as we work. Some preachers have lost earnestness in efforts to be dignified; others, by having too great regard for doubt and differences of opinion; others have become mechanical, being so used to preaching that the opportunity, and the duty of preaching with all their earnest might, on every occasion are forgotten. Christians need it, because many of them never felt it.

CONCERNING THE SUNDAY PAPER.

The secular paper issued on Sundays is receiving considerable local and general attention just now. The question is by no means of recent origin, however, as ever since the first Sunday edition of a newspaper appeared it has been a subject of discussion. But the Sunday paper has become so popular that at the present time it is the most carefully and elaborately prepared edition of the daily press. We do not care to defend the Sunday paper—it needs no defence at our hands,—but we think some facts regarding it may be instructive.

Those who oppose the Sunday paper are accustomed to regard its publisher wrongly. If there is sin, it is the reading public's sin, and not the publisher's. We may be sure if church members stop reading papers on Sunday the Sunday issues will be abandoned. The North Carolina publishers do as much as they can to keep the Sabbath by not publishing Monday editions; for the edition of that day is gotten up on Sunday, the Sunday paper being made on Saturday, with the exception of the comparatively small item of press-work. Which is better: To issue a paper on Sunday, and leave the matter of breaking the Sabbath to the conscience of the public, or to publish a Monday paper, and compel editors, reporters, printers, etc., to break the Sabbath? Or, is it best to publish papers only five times a week?

The Sunday paper, like the gates of the World's Fair, is at the mercy of the public conscience. The Fair was closed on Sunday by the people, after Congress and the courts had failed. Since then we have not doubted that the American people had regard for the Sabbath; they showed the power of their conscience then, and we can rely on it now. If any one is conscientiously opposed to the Sunday paper, let him inform the publishers, and they will discontinue it so far as he is concerned, and lower the price accordingly. It is not a question for publishers to decide, but for the people.

A Christian will not allow the perusal of a Sunday paper to interfere with his worship of God. A non-christian is liable to do far worse things than reading a paper on Sunday. That there is more probability of good to all classes in the Sunday paper than there is of evil, is indisputable. If there is not, the paper should not be published at all—Sunday nor Wednesday.

We do not believe that Sunday is a fast-day, a day of deprivations. We do not believe that it was intended that the day should be spent wholly in worship, no more than Saturday was intended to be without worship. It is unrighteous to work on the Sabbath, because God has told us to rest on that day; but he did not command us to put ourselves to pains. If a paper is wholesome, and if it is restful to read a wholesome paper, there is no sin in reading it on Sunday. The Sabbath was made for man, and man was made for God's glory every day in the week. We are aware that we are dealing with a question of conscience, and we have merely stated our own views.

"Religious Editorials for Sunday" have become a feature of one of our leading secular dailies. We hope the other daily papers will follow the lead of Dr. Kingsbury. Religious editorials in secular dailies are wholesome, because religion is always a good thing.

Bro. Durham has made a good beginning in raising our State Mission debt. Brethren, let us make a good and speedy ending of the matter.

Our readers will see from the list of appointments of Bro. Bryan on another page that we were mistaken in stating that he was going to spend sometime in rest. It seems that work is the only thing that he can do. We are very glad to note also that Bro. Willingham will be with Bro. Bryan, and lend his eloquence to the cause. We hope our brethren and sisters who are so favored as to live in reach of these appointments will attend. We wish these speakers could be heard by every one in the State.

Edward W. Bok's recent successful article in the *Cosmopolitan* on the "Young Man in Business," has interested all quarters of the country. Every writer seems to agree that the young man's hope for success is in doing what is before him well, all the while striving to do more and better;—not faithfulness merely, but excellence. We are glad so much interest has been excited in this direction. An encouraging editorial to young men is worth more than a hundred on politics. The one is heard and acted on; the other is read, and immediately contradicted or counteracted.

Our opinion of the "Basis of Union Between Baptists and Disciples," published in another column, has been requested. We approve the general statements of the "basis"; they are biblical: but as a "basis of union" they are too general. There are several denominations that could regard them as a basis of union, if the clause on baptism were omitted. Moreover, the "basis" does not touch our exegetical differences, and they are many; it does not touch "baptismal regeneration"; it does not touch our differences in regard to the workings of the Holy Spirit; and it is uncertain in regard to restricted observance of the Lord's Supper, called "close communion." All these things are important. Let there be no makeshift, no compromise.

The *Independent* of the 22d inst. declines to permit the "North Carolina resident" to prove, or attempt to prove, his maliciously false statements in regard to religious and social conditions in North Carolina. It assigns as the reason for its declination that it fears that, were the author of the article known, he would be lynched at the instigation of the Recorder. Every one will recognize this excuse as a miserably puerile pretence of a conscience-stricken editor, who, unable to substantiate his position, is too unmanly to confess his error.

We are perfectly willing for the editor of the *Independent* to believe the statements of "the North Carolina resident;" but we would remind him that he is preferring the word of one lone and confessedly cowardly man, to that of every respectable pastor and editor in the State.

We wish there were some lawful means of compelling people to substantiate their statements, or suffer for them. Until we have such means the North Carolina resident and the editor of the *Independent*, and all of their ilk, may continue to malign good people, and take refuge in miserable excuses.

We have seen it intimated that there are "leaders" in North Carolina who object to Seminary-educated ministers as pastors. We are glad we do not know any such "leaders."

It is utterly unwise for a man who lays claim to ordinary intelligence to entertain the idea that an education of the right sort is an objection to a man as a servant of God; and the world has ample testimony that our Seminary inculcates education of the right sort. If there is ground for objection it is inherent in the man, and not due to education.

We have feared for promising young men to go outside the State for an education, because it seemed like losing them forever, and we have always been glad to hear that they were coming back to labor among the people who know them best, and who, perhaps, did much to make their education possible. Let the young men come back to North Carolina from the Seminary, and while we will not promise them a city pastorate of large proportions, we can assure them of good fields and attentive, sympathetic and faithful brethren and sisters. We hope every young man who can, will go to the Seminary after he has been well prepared at Wake Forest; and we hope every one of them will return to us when he has completed his studies.

It is worth remembering that voluntary worship, religious liberty, and soul freedom have ever been the trophy of Baptists, as Bancroft expresses it. While most other sects have at one time or another endeavored to inaugurate a compulsory religion, Baptists have been content to simply invite those, who fully and freely agreed with them, to fellowship. We cannot depart from this honored custom now; for it would destroy the once distinctive characteristic of our relations with differing sects.

FROM OUR TRAVELLING AGENT.

SOME THINGS THE BRETHREN ARE DOING, AND TALKING ABOUT.

Sometimes I get off on the wrong foot, and things don't go well for a whole week. Then, again, I make a very poor start in the early part of the week, but come in on the home stretch. It was so last week. On the first part of the week the "grass was very short" indeed. Evidently the brethren were not expecting me till some weeks later; however, I was glad to see them, and will be on hand again before a great while. I always enjoy stopping at

HIGH POINT.

I went to school there when a boy—not long ago certainly, but still it was when I was younger than I am now, and plenty of changes have taken place to afford at least a suspicion that some years have passed between then and now. The town has grown greatly, and so has the cemetery. Only a few who were there then are to be seen now. Then there was not a factory in the town; now there are more than twenty, of various sorts and sizes. Wooden houses have been replaced by brick ones, the streets are now longer and wider, and business increased more than tenfold. Churches and schools have gone along with other improvements in the town, so now each church has preaching every Sunday, and it looks as if all the boys and girls are attending school daily. The brethren are much encouraged in the work of the church, and the sisters love Bro. Weaver exceedingly. We hope this love may continue, and that he may not be enticed to leave them.

AT LEXINGTON

I found Bro. Carrick's little girl quite ill, and besides, on the day I was in the town Sheriff Leonard, a prominent citizen of the county, was buried. So, altogether, I found it rather hard to do my work. What I left, however, is in good hands. Bro. Carrick is true to look after the Recorder in his congregations, as he is to all other interests of the denomination.

IN CHARLOTTE

I found Dr. Pritchard interested in a series of meetings conducted by Bro. Oakes, who is preaching especially to members of the church rather than to sinners generally. The work of specialists is not to be depreciated, and yet it would seem that the line might, with the best of authority, be drawn at the work of preaching the gospel. Why preach that which is the power of salvation to every one that believes to any particular class of people more than to another?

The brethren at the Second church are somewhat "at sea." All regret having lost Bro. Austin, their former pastor, and are now casting about for some one to take his place.

AT GASTONIA

the brethren were expecting me. Brother Jones is none the worse by having been assassinated in California summer before last. He has preserved his identity, and is now far from being a dead man. The people in Gastonia are thoroughly impressed with the worth of their pastor, and the cause of the Baptists is making progress.

Bro. L. L. Jenkins, who has been identified with the town in all the various interests which have grown up within the last fifteen years, took me behind a pair of nice horses and kindly looked up the Baptists, or rather went to see them, for he knows where to find every one of them; and by this kindness on his part I not only renewed all the old subscribers, but got a good number of new names.

Bro. Marshall runs the postoffice and also a newspaper, and then has plenty of time to play with his twin babies and talk to the brethren.

Bro. J. D. Moore has just completed the handsomest cotton factory in the State, and is now North to purchase machinery. This is the fourth cotton factory built here within the last few years.

The day after we left Shelby Bro. Sproles resigned the pastorate of the church. There are few churches in the State in which there are greater possibilities than in the Shelby church. The membership is large and intelligent, and their real strength would be a surprise to the church itself. Bro. Sproles has done good work as pastor, and we hope his successor may be one who will take up the work where it now is and continue the advancement of which the membership is so capable.

The church at Henrietta is now complete, and the brethren there are in the notion to have a man for all his time. This is wise, even though the brethren at Boiling Springs should have to look out for a new pastor. The Baptists ought to look closer to the cultivation of factory-towns than they have heretofore done.

The recent editorials in this paper on the subject of education are being discussed wherever I go, and the brethren want to know if they are still to be taxed to give college education to a few boys and girls, and they, too, the sons and daughters of men who in many cases are able to provide their education themselves. This matter is one for consideration, and will be decided by the people sooner or later. Forty thousand dollars would run four hundred schools in the State four months each, giving the teacher of each school $25 per month. This would help very much the poor children in the State, many of whom have little or no opportunity to learn to read and write.

Farmers are better off than they have been in twenty years. Most of them have plenty of meat and bread at home, and they are staying with it, giving merchants and railroads a rest that is getting to be painful.

Rev. J. Hartwell Edwards of Fayetteville has been in feeble health for a while, but is better now. Fifty members have been added to the church since he became its pastor. Wages of the men on the C. F. & Y. V. R. R. have been reduced ten per cent. Some of the brethren were not able to renew their subscriptions, but will do so as soon as possible. These men show a fine spirit, and they ought to do so, for the officials of this road have been unusually liberal to and considerate of the men in their employ.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Revival meetings will be commenced at Monroe next Sunday.

....Rev. D. M. Austin has been called to the pastorate at Lincolnton.

....We were glad to see Capt. W. G. Coleman of Churchill, N. C., last week.

....Lawyers Cooke, Timberlake, Pittman and Aycock were in Raleigh last week.

....Rev. R. A. Sentell has resigned the pastorate at Hominy, Buncombe county.

....The City Missionary Society of Richmond, Va., is in need of a city missionary.

....Rev. C. E. Beard has changed his post-office address from Edge to Winsl[ow], N. C.

....Rev. T. J. Taylor delivered what was pronounced a fine lecture on "Crooked Folks" at Littleton last week.

....Dr. Pritchard occupied Rev. J. L. White's pulpit at Asheville, last Sunday, Bro. White being in Charlotte.

....Rev. J. M. White has received a call to the pastorate of Lystra church, Mt. Zion Association. He will probably accept.

....A brother writes from Winston: "Bro. Brown is having a continual revival. Church was never in better spiritual condition."

....Dr. C. S. Blackwell was with Dr. A. E. Owen in a series of meetings in Court Street Baptist church, Portsmouth, Va., last week.

....We hope all those of our readers whose subscriptions have expired will renew as soon as possible. Time is money with a newspaper man.

....Dr. J. J. Hall, Rev. W. F. Watson and Rev. C. W. Matthews, all of whom labored in North Carolina last year, are now located in Norfolk, Va.

....Rev. R. G. Pearson's revival services at Davidson resulted in a total of 150 professions of religion. The spiritual condition of the community was greatly strengthened.

....Rev. G. H. Church of Statesville baptized several converts last Sunday night, he having preached a sermon on baptism before the administration of the ordinance.

....Rev. —— Macomson of Burlington, a blind preacher, preached on the 17th and 18th inst. at Olive's Chapel, and at Apex on the 20th and 21st, so we learn from Bro. J. M. White.

....Bro. R. T. Vann of Scotland Neck, N. C., speaker and singer and all-around genius of goodness, is to help the Sumter, S. C., pastor in a meeting during the month of April.—*Courier.*

....Rev. A. M. Simms of Raleigh has an excellent article in the Convention *Teacher* for March. It is entitled "Sunday-school Teachers in Relation to Other Departments of Church Work."

....Rev. Clarence Dixon, Dr. MacArthur, Dr. Wharton, and Dr. Bitting are doing evangelistic work in New York City. It is seldom that four such prominent ministers are gathered together.

....Prof. W. L. Poteat's excellent lecture before the Baptist Young People's Union of the Baptist Tabernacle of this city will be followed in the near future by one from Dr. Thomas Hume of the University.

....Dr. P. S. Moxom, until recently pastor of the First Baptist church of Boston, Mass., has accepted a call of the South Congregational church, Springfield, Mass. We are glad to know that he is settled, at least.

....Rev. M. L. Green of Ahoskie, N. C., is preaching this year at Fountain Creek, Mt. Vernon, Va., and Mt. Carmel, Elim and Pine Forest, Northampton county. He says he cannot afford to do without the Recorder.

....The *Religious Herald* says a great revival is sweeping over Petersburg, Va. There have been more than 250 conversions. The First Baptist church, Dr. Battle, pastor, has had forty additions. Dr. Battle is the leader of the meetings.

....Sister Tatum of China writes us regarding Sister Yates' health. She says: "Dear Sister Yates has been confined to her room the great part of the time since her return. For a few days she has been improving, and we hope before many weeks she may be able to cheer us by her presence in the home and church, as of old."

....Sunday the 18th inst. closed the second year of Rev. J. L. White's Asheville pastorate. He has been greatly blessed in his work, and the membership of the church now numbers eight hundred.

....An esteemed sister renews her subscription, and writes: "Your valuable paper, and Maj. Foote's able reply to the Hudson's 'Methodist Armor,' has made a Baptist of my husband since I last renewed my subscription."

....Rev. J. T. Jenkins has resigned the pastorate of the Brooklyn Baptist church, near Wilmington, N. C., the resignation to take effect on the last Sunday in March. Bro. Jenkins feels called to enter the evangelistic service.

....Our missionary friends in China will have an able representative in the person of Hon. Thomas R. Jernigan of Raleigh, N. C., recently appointed Consul-General at Shanghai. He will reach his post in May. We commend him to the confidence of the brethren and sisters.

....We greatly regret to hear of the extreme illness of the little son of Rev. C. M. Marchison. Brethren, pray for him, that God may spare the child if it can be the Divine will; but if otherwise ordered, that sustaining grace may be given him in his affliction.

....Rev. J. W. Rose was recently assisted in the ordination of the first deacon in the church at Cove by Rev. R. D. Carroll of Winterville, Pitt county. Since Bro. Rose moved to Cove, they have weekly service in the Baptist church there with good attendance.

....Rev. Dr. Felix has resigned the pastorate of the First Baptist church, Lynchburg, Va., on account of failing health; and Bro. Truett has resigned the pastorate of the College Hill church of that city, rendering vacant two good pastorates in Lynchburg. Rev. C. F. Scott will supply the First church two months.

....The *Raleigh Christian Advocate*, organ of the North Carolina Methodist Conference, and the *Western Carolina Advocate*, organ of the Western North Carolina Conference, have been consolidated, a stock company, Dr. Reid, President, owning the new paper. It will be published in Greensboro. We regret to lose the Raleigh *Advocate* as a neighbor, and extend our heartiest wishes to it in its new surroundings.

....The church at Marion, S. C., the pastorate of which Bro. Willoughby recently resigned, will not call a pastor until it gets out of debt. This is given out for publication "to save good brethren trouble, expense, and disappointment of writing or visiting Marion with a view to serving them at present." We hope the church will succeed in paying its debt very shortly; or, better still, will get a pastor who will help them pay the debt.

....We do not know of a better woman's missionary publication than *Woman's Work in the Far East*. It is published semi annually by the Presbyterian Mission Press in Shanghai, China, at a cost of fifty cents per annum. Sister Yates is editor in chief of the publication, and it has associate editors and correspondents among the Protestant denominations in all parts of missionary China. Every woman's missionary society should subscribe to this magazine.

....Rev. D. W. Herring writes: "Please say to our friends that our address (the address of all of us of the Gospel Mission) is Chefoo, China—simply this and nothing more, except it be *via* San Francisco. For wherever we locate, this (Chefoo) will be our post office: we send a messenger all the way there for our mail. The letter-rate of postage is five cents for one-half ounce or under; for any over that, another five cents." Correspondents will please take notice.

....The fifth instalment of Prof. Poteat's instructive Studies in the Life and Letters of Paul, the second of Bro. Hight C. Moore's New Testament Studies, which promise great help to young students of the Bible, and teachers, Judge Winston's practical exposition of the law concerning accidents from spring guns, traps, dangerous machines, etc., Bro. Van Deventer's excellent article, The Missionary Race, Bro. Boone's article on the Western North Carolina Cherokees, Bro. Durham's "Acts of the Brethren," Revs. Porter's and Crocker's letters about the work on their respective foreign fields, the former just in time for the missionary societies, whose topic for March is Brazil, Some Things that Annoy a Preacher, by "Reminder," who is sensible and godly, and the proposed Basis of Union Between Baptists and Disciples,—these, together with many newsy letters from various fields, and our usual quota of denominational news notes, are in this issue.

....We have the following news from Bro. Porter in Brazil: Mr. Ginsburg has been arrested by the Brazilian authorities on false charges. He was in the midst of a good meeting at the time, and left five converts awaiting baptism. Mrs. Ginsburg accompanied him to prison. Brother Porter has written to the United States representative at Rio de Janeiro, and asked for protection of American interests. Rev. J. J. Taylor, the missionary at Rio, when last heard from (Jan. 11th), was ill with yellow fever, with prospects of recovery. Bro. Porter is alone in the active service, and asks the prayers of all people to help him in this responsibility. He has rented a large house at Juiz de Fora, and the crowds who press to hear the gospel are increasing all the time. The war in Brazil makes it difficult to get justice from the authorities. Brother Guisburg was arrested on suspicion that he was not friendly to the government. What the outcome will be cannot be predicted, but we can assure our readers that the Brazilian government will not interfere with subjects of the United States to any great extent. We have battleships in the harbor to protect our citizens.

Ten More Speak.

Last week ten brethren spoke to the RECORDER readers on State Missions. Each one made a fifty-dollar speech. This week ten others speak, and their speeches are worth five hundred dollars in paying the self-sacrificing Baptist preachers, missionaries of our Board, on work for the Conventional year ending Nov. 1st, 1893, and five thousand dollars in stimulating Baptist energy, liberality, and the cause of our Master in the State.

There are more than twenty others now ready to speak, but only ten can speak each week. I have the pleasure of knowing that I am now giving to the RECORDER the best articles it has ever published. They remind me of the name of one Book in the New Testament, "The Acts." These are the *acts* of the brethren. The Lord reward them. Many are praying for the success of the Convention's proposition, and prayer is being answered.

The successful lawyer and singularly clear-headed Moderator of the Chowan Association, Bro. E. F. Aydlett, says that we can look for fifty dollars from Elizabeth City on the Convention's proposition.

The popular and successful pastor of Wadesboro, Rev. J. Q Adams, says:

"We raised for the debt $60.50, which will be sent you by 1st April. I wanted to make it $100, but you know the cry of 'hard times'"

The young Bishop of the Edenton saints, Rev. John E. White, says:

"It is with pleasure that I am able to write you this morning that we raised fifty dollars without difficulty. The amount will be forwarded by our Treasurer within a week. God is blessing us here, and we are preparing to build a new and larger house of brick. I pray that your strenuous energy in this mission debt may meet with entire success."

The thoughtful and solid lawyer, the wise and faithful legislator, and the courteous former President of our Baptist State Convention, Hon. C. M. Cook, called at the Mission Rooms a few days ago and talked over the needs of our mission work. The Treasurer will, in a short time, acknowledge Louisburg's amount.

The new young Bishop of Roxboro, Rev. H. T. Williams, says:

"We will try to raise fifty dollars in March for State Missions."

The President of the Chowan Baptist Female Institute, Murfreesboro, Prof. John B. Brewer, one of the most successful educators ever reared in the State, was in to see us some days ago, and his check for fifty dollars is always good.

Rev. B. Craig, the beloved Bishop of more than one church, says:

"I have been in person to see some of my best members, and some have said they would help. One brother said he would be one of ten to raise fifty dollars. I am looking for the other nine, and hope to find them. May the Lord put it into the heart of his people to pay the Convention's debt."

The faithful Bishop of Aulander, Rev. L M. Curtis, says:

"I think you can rely on Aulander for fifty dollars. I am working on another fifty dollars at my other churches, and have twenty-five dollars of it already in sight. I hope to get the other twenty-five dollars, making one hundred dollars from my field." Bro. Curtis counts two men in more ways than one. He is the only one hundred-dollar man that has spoken up to date. It is true one check for $250 has been received, and another for the same amount from another brother is expected.

Rev. L Johnson, the young and successful Bishop of Rockingham, says:

"Yours to hand. Will give the matter my immediate attention. I hope to make the amount, fifty dollars."

Only thirty-one days now remain to complete the Convention's proposition. All money must reach the Treasurer by 1st April. But I must be off (Friday 10 o'clock a. m. Feb 23d) to Rutherford county to be present at the dedication of two new houses of worship—High Shoals and Henrietta. At the first-named, thirty-four years ago, I professed faith in Jesus Christ and was baptized. Here my father and mother, and others of the family now gone, were members. In about a quarter of a mile of the beautiful house of worship, which is a monument to the good taste and large liberality of Rev. G. P. Hamrick and the Henrietta people, once stood my father's dwelling. This is a new church and their first house of worship. I have always loved the people here, and as I grow older, I find I love them more and more—as I love no other people. Thoughts of years that are gone fill me, and I must stop. C. DURHAM.

Rev. G. W. Rollins Dead.

Rev. G. W. Rollins died on Friday, the 16th of Feb., 1894, and was buried at Concord church in the presence of a large concourse of people. The writer conducted the funeral services.

Brother Rollins had been preaching about forty-six years. The writer has known him ever since he commenced preaching, and can say that he was a good preacher, and has done a great deal of good. His counsel was often sought by the brethren. He was a safe guide in church matters, also in the Association.

Brother Rollins contended earnestly for the faith that was once delivered to the saints. He had no use for the easy way of professing religion. He preached the old, old gospel of Jesus Christ,—that people had to repent of their sins and be converted, or they could not be saved.

When I think about the loss of such a man at the present day, I am made to exclaim, "How can we do without him!" My prayer is that God will raise up some one to fill his place. T. DIXON.

It is proposed to establish a depository of the American Bible Society in Raleigh shortly.

An Act of Kindness Recalled.

Dear Recorder:—The death of Col. J. M. Heck recalls to my mind most vividly an act of kindness done me by him, which I then and have ever since appreciated highly. It was during my struggle to build the new church house at Henderson, N. C. I had promised Dr. Skinner to preach for him at the First Baptist church in Raleigh on Sunday after the State Convention, that he might be away over Sunday. It was against the rules of the church to take a collection that had not previously been assented to. I was entertained at the hospitable home of the lamented Bro. Pace. Col. Heck came over Saturday evening. We talked over our needs at Henderson, and then Col. Heck and Bro. Pace put their heads together to help me to get some money for our new church the next day. The plan agreed upon was simply this: I was to preach and simply make a statement about our new church and needs. I did this, and then Col. Heck and Bro. Pace stationed themselves at the doors of the church with hats in hand to get whatever the people volunteered to drop in. The result was something like one hundred dollars. I shall never cease to forget their sympathy at that time. The stay in Bro. Pace's home was most delightful, and I still regard it as one of the oases in the desert of my history.

Now that Col. Heck's daughters are in the hands of physicians in Philadelphia, if I knew their address, I would call on them out of respect to the memory of their dear father. I am not far from Philadelphia. How true it is that "little deeds lie in the memory like coral islands, green and sunny in the melancholy waste of the ocean." I have a pleasant memory of Col. Heck and of Bro. Pace and his loved wife, and drop a tear of sympathy with the afflicted families.

M. V. MCDUFFIE.

New Brunswick, N. J., Feb. 22, 1894.

Missionary Mass-meetings in Tar River Association.

Rev. R. T. Bryan will speak as indicated below in the interest of the Foreign Mission work:

At Louisburg	March 14th,	p. m.
" Henderson	" 15th,	16th.
" Warrenton	" 17th,	18th.
" Littleton	" 19th,	p. m.
" Weldon	" 20th,	p. m.
" Wilson	" 21st,	p. m.
" Scotland Neck	" 22nd,	23rd.
" Greenville	" 24th,	25th.

Several of the following topics will be discussed:

(1) The magnitude of the field and need of the gospel.

(2) An inside view of missionary service, or how we work.

(3) Results already accomplished, or do missions pay?

(4) "Yon ming wu suh," or name without a reality.

(5) "John Chinaman"

(6) Some experience and observations.

(7) The life of a Chinese woman.

(8) The pastor as a promoter or hinderer in the church's zeal in foreign mission work.

(9) How can we get the individual members of our churches interested in Foreign Mission work.

Dr. Willingham, Corresponding Secretary of the Foreign Mission Board, will be present and speak at some of the appointments.

The objects of the meetings will be to disseminate information, and no collection will be taken.

R. VAN DEVENTER
T. J. TAYLOR.

A Basis of Union Between Baptists and Disciples.

The Word of God is an all sufficient rule of faith and practice. It reveals that there is one Living Triune God—the Father, the Son and the Holy Spirit—Creator of the universe.

That he made man in a state of innocence, who by transgressions, passed under condemnation.

That God provided salvation for his people, through his Son, Jesus Christ, who died for our sins, was buried and rose again for our justification, and ascended to the right hand of the Father, becoming a Mediator between God and man, and sending the Holy Spirit to convince the world, through the Word of Truth, of sin, of righteousness and of judgment.

That we must believe in Christ as the Son of God, repent of our sins, and be regenerated and led by the Holy Spirit to obey the commandments and ordinances of God.

That there will be a resurrection from the dead, and a final judgment at which the wicked shall be forever separated from the righteous, the wicked going away into everlasting punishment, and the righteous into life eternal.

That a church of Christ, by which title an organized body of baptized believers should be known, is composed of persons who have gladly heard the gospel, sincerely repented of their sins, heartily believed on the Lord Jesus Christ, and have been willingly baptized.

That the ordinances appointed by Jesus to be observed in his church, are: the Supper, commemorating his death, and the baptism, symbolizing his burial and resurrection.

That the officers, are: pastors, who are also called elders or bishops, and the deacons, who are the stewards of the organized membership.

We learn from the Wilmington *Star* that the meetings at the Baptist Chapel, South Wilmington, conducted by the Sailor Evangelist Dunlap, have resulted in more than sixty professions. At the close of the meetings there were between seventy-five and a hundred asking for prayer. Mr. Dunlap was associated with "Rev." Wm. Shaw, who was killed in the Henderson collision, at the Littleton meetings.

From Rev. W. E. Crocker in China.

Dear Recorder:—Our party of four arrived at Pingtu, North China, on the day before Christmas. Rev. T. J. League, one of our missionaries, met us at Shanghai, and his knowledge of the place and country was a very great help to us, especially in traveling the 150 miles overland from Chefoo to Pingtu. As some of your readers may know, we came on the Canadian Pacific railway and steamship line, instead of coming, as is usual, by way of San Francisco. This line has the advantage of being about 300 miles shorter than the other, besides the advantage of having no trouble in transfering baggage from the train to the steamer, and of a through trip on steamer all the way to Shanghai. Most of the steamers from America transfer their passengers at Yokahama, Japan, to another ship for Shanghai. Our voyage was a stormy one—for nine days out of the thirteen we were on the ocean, between Vancouver and Yokahama, we did not see the sun, and for three days the ship labored hard in a terific storm that blew icily from the northwest. But God brought us safely through, and as we steamed up the beautiful Yeddo bay, the same bay in which Commodore Perry's squadron lay when he opened the doors of Japan about forty years ago, the sun was just rising clear on the beautiful "sunrise kingdom" and beyond the green cliffs which rose up out of the deep blue water we saw piles of blue mountains rising, and in the midst of them, towering far above all arund rose the cone-shaped, snow peaked, sacred mountain of Japan, the world-famous Fuji Yama. To the south a great pile of smoke rested like a cloud on the peak of one of Japan's volcanoes which is still active. We stopped about twenty-four hours at Yokahama. Japan is noted for its cleanliness, and the beauty of its scenery. The people are small and they seem to suit their dainty little Island Kingdom. We went out about twelve miles into the country on the narrow-gauge Japanese railway. We visited Dai Butan, the great bronze image of Buddha. This image is forty-seven feet high, and sits in the open air in the midst of a beautiful garden, which we found (last of Nov.) in almost all the luxuriance of its summer growth. This image represents Buddha sitting in the attitude of repose and meditation, and was made about 800 years ago. We could not help feeling affected by this wonderful piece of ancient art. We spent on our way to Shanghai, one day at Kobe, and part of a day at Nagasaki. The Japanese inland sea, through which we passed, is said to be one of the most beautiful seas in the world—certainly it is very beautiful. The Japanese impress one as being rather quick and ready, than strong and deep. The Chinese on the other hand seem to be slow, but broad and deep. We had beautiful weather for passing through the Inland Sea and also for crossing the Yellow Sea to Shanghai. We spent about one week in Shanghai waiting for steamer to Chefoo. English influence predominates here among foreigners. Nearly every nationality in the world is represented. We saw Bro. Tatum and his excellent wife and found them faithfully at work. They are alone now at Shanghai of our Southern Baptist Mission. Bro. Bryan is expected to join them when he returns to China. Oh, the work is so very great and the workers so few! "Pray ye, therefore, the Lord of the harvest that he will send forth more laborers into the harvest."

The distance from Shanghai to Chefoo is about 500 miles. One is impressed with the immense size of China. She is like a great unwieldy monster on the map of Asia lying asleep. When will she awaken? At Chefoo we saw the summer residence of Dr. Yates—Chefoo has become to be a summer resting place for many of the missionaries, especially from the South. North China has a very bracing atmosphere. There is a great deal of beautiful bright sunshine, and the air is clear. It has about such a climate as Kentucky, except it is not so changeable. Our trip westward from Chefoo to Pingtu was made on mules and donkeys and occupied nearly five days. Donkeys and mules are the palace cars of China. Our Chinese dress, heavily wadded and some of it lined with lamb's wool, made us able to sit on our little donkeys and defy the bitter cold.

We found here at Pingtu Dr. and Mrs. Crawford, Bro. and Mrs. Sears, Bro. and Mrs. Bostick, the Leagues and Miss Fannie Knight. What a hearty welcome they did give us, and how sweet it was to us after so much travel. We of the Gospel Mission have to open up three or four new stations westward from here and in places that are not and have not been occupied. Bro. W. D. King having identified himself with the Gospel Mission has just arrived from Hwanghien, and as soon as the spring opens we wish to move westward. Some of us are busy on the language.

Fraternally, W. E. CROCKER.
P. O. Chefoo, North China, Jan. 15, '93.

Resolutions of Thanks.

Resolved, That we, the regular Baptist church at Henrietta, do hereby tender our most hearty thanks to the person who, in the goodness of God and from the kindness of his heart, presented us with a nice church organ with which to praise God.

Be it resolved further, That we tender our sincere thanks to our brother, J. O. Bell, for his kindness in this matter, and also for paying the express charges, &c., on the organ, and that these resolutions be published in the BIBLICAL RECORDER, and a copy given to Bro. J. O. Bell, and through him to our unknown benefactor.

Done in conference.

G. P. HAMRICK, *Moderator*.
J. M. GILLESPIE, *Church Clerk*.
Henrietta, Jan. 2, 1894.

Japanese Pile Cure costs you nothing if it does not cure you; samples free. Guaranteed by Jno. Y. MacRae, druggist, Raleigh.

From Rev. George J. Dowell.

Dear Recorder:—My wife and I are both here, busy and happy in our work. Some of our friends, not knowing our location, will read this in your valuable columns. Our people are very kind to us and we feel that we have made some strong friends.

I serve two churches in the country, as well as this, the Second Baptist church, in town—Yates, and Rose of Sharon, formerly served by Rev. C. A. Woodson, and this, served by Rev. A. A. Butler prior to my coming. The country churches try to raise their finances monthly, and we all like the plan. The Second church raises her finances weekly.

We have no need of an "annex." "Hundreds are not turned away at every service for want of room." We are in earnest, trying to liquidate a debt which is hampering our work, and when it is lifted we shall expect smoother sailing.

Still, God is with us, "the Lord of all." Our meeting before Christmas was a success. Some sixteen have united with us in a short while. The Sunday-school has increased. The attendance upon prayer-meetings is excellent. The congregations are growing large. Our people are growing hopeful, and speak encouragingly of the outlook. To God be all the glory.

Yours in Christ, GEO. J. DOWELL.
Durham, Feb. 26, 1894.

Resolutions of the Franklinton Baptist Church.

Upon the retirement of Rev. Dr. John Mitchell from the pastorate of the Franklinton Baptist church, that church adopted the following resolutions:

WHEREAS, Our pastor, Rev. John Mitchell, D. D., has resigned the pastorate of this church, to enter upon the work of the Board of Ministerial Education; and whereas, we appreciate his faithful and affectionate ministry among us; and whereas, we desire to make some permanent record of our sense of loss in his resignation, as well as of his Christ-like walk and bearing during the whole time of his pastorate; therefore

1. *Resolved*, That we give up our pastor with unfeigned regret; our only reconciliation to the decision he has made, being found in the fact that he deemed it to be his clear and unmistakable duty to enter upon the work of ministerial education, to which he has been called.

2. *Resolved*, That we gratefully appreciate his ministry amongst us, it having been able, untiring, affectionate and tender; and we commend him to his new work, and to all our brethren, as an "Israelite in whom is no guile," praying that God may grant him many years of life, and great usefulness in our Lord's kingdom.

3. *Resolved*, That, when our new church building shall have been completed, we shall owe its completion very largely to him, he having given towards that work his entire salary for two whole years.

4. *Resolved*, That these resolutions be spread upon the records of the church, and a copy be furnished to the BIBLICAL RECORDER and to the *North Carolina Baptist*.

BAYLUS CADE,
W. M. MCGHEE,
C. PRITCHARD,
Committee.

Ordination.

Bro. Bailey:—A large and attentive congregation assembled in the new church at this place Sunday night, February 4th, to witness the ordination of Rev. J. W. Cobb. Rev. R. H. Hedgpeth preached an appropriate sermon, the writer offered the prayer and Rev. A. R. Pittman, in his usual earnest way, delivered the charge and presented the Bible. After singing "Praise God from whom all blessings flow," the candidate pronounced the benediction.

The church at this place, under the care of our beloved young pastor, M. L. Keiter, is planning for more work and better work, along all lines, as well as trying to finish one of the best houses in the county.

Fraternally, C. P. MCGUGAN.
Lumber Bridge, N. C.

Resolutions in Regard to the Resignation of Pastor Jenkins.

The church in conference passed the following resolutions of respect in regard to the resignation of the pastor of Brooklyn Baptist church:

WHEREAS, Our pastor, Rev. J. T. Jenkins, feels that he is called to do evangelistic work, and whereas he has tendered his resignation to take effect on the 25th of March, 1894; therefore be it

Resolved, That we hereby declare and publish to the world that we know of no cause whatever for separation except the one given above, and with him we would send our best wishes and our prayers.

J. C. GORE,
C. W. STEWARD,
S. L. SMITH,
Committee.

From Moncure, N. C.

Dear Bro. Bailey:—Perhaps a few words from this point will not be amiss.

Brother L. R. Dixon is in charge of the work at Gum Springs, and is doing a good work. I think he has the love and confidence of the whole church. Bro. W. H. Edwards is holding the fort at Merry Oaks to the satisfaction of all who hear him. He is the right man in the right place, and is doing a good work.

Respectfully, W. W. MOORE.
Moncure, February 18, 1894.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

New Testament Studies—No. 2.

BY HIGHT C. MOORE.

PALESTINE IN THE TIME OF CHRIST.

1. *Size.* It is 144 miles long and from 25 to 90 miles wide. Its shape is that of a truncated triangle. Its area is about 9,000 square miles. The river Jordan is on the east, the Mediterranean sea on the west.

2. *Surface.* A branch of the Lebanon range of mountains sweeps southward through the entire length of Palestine, broken only by the plain of Esdraelon in Southern Galilee. The altitude of the mountains ranges from 2,000 to 9,000 feet. Skirting the Mediterranean is a narrow plain interrupted by Mount Carmel on the north. Lying on the east is the Jordan valley connecting the Sea of Galilee and the Dead Sea.

3. *Soil.* It was exceedingly fertile to the crests of the mountains no less than in the well-watered valleys. It supported 6,000,000 inhabitants. Fruit and grain grew in luxurious abundance. It was a "land flowing with milk and honey."

4. *Climate.* Palestine, though semi-tropical, presents in its limited area almost every variety of climate from the Artic Circle to the Equator. The crest of Mt. Hermon, 9,000 feet above sea level, is covered with perpetual snow; the heat at the Dead Sea, 1,300 feet below sea level, is almost as intense as in Central Africa. The prevailing climate is mild and the winters are short.

5. *Provinces.* There were three in Palestine proper: (1) On the South, Judea, the centre of Jewish conservatism and aristocracy, the seat of the Hebrew capital and holy temple. (2) In the centre, Samaria inhabited by a Jewish Assyrian people with their own laws and religion, and cut off socially and commercially from the rest of the world. (3) On the north Galilee with its mixed population of Jews and Gentiles.

6. *Position.* Situated at the southeast border of the Mediterranean, Palestine was virtually the corner stone of three continents and the gateway of ancient land commerce and travel. Four great highways crossed it, one of the most important connecting the very fertile valleys of the Nile and Euphrates.

7. *Pursuits.* The chief industry was agriculture; vineyard, garden, and field were cultivated with zealous care. Shepherds and traders also abounded, and there were smiths, carpenters, masons, weavers, tailors, fishermen, scribes, musicians, etc. Each Jewish youth was taught some special craft.

8. *Government.* It was a part of the world empire of Rome, had Roman governors, and paid heavy tribute into the treasuries of the Imperial City. At the time of Christ's birth, Herod the Great held away from Egypt to Damascus and from the Mediterranean to Syria. Upon Herod's death his kingdom passed into the hands of several governors appointed by the Roman power. The most important of these (though not immediately succeeding Herod) were Pontius Pilate over Judea with headquarters at Cæsarea and Herod Antipas over Galilee at Tiberias. A heavy foreign yoke and despotic rule caused much political unrest among the Jews, and they longed for the promised Deliverer.

9. *Religion.* Three great religious parties were in existence: Pharisees, Sadducees and Essenes. The Pharisees were the most numerous and influential and were regarded as the flower of Jewish piety; but their true characteristics were a lax inward morality, a false sanctity, a base hypocrisy and externalism. The Sadducees included a majority of the priesthood and the higher classes of the people, thus being the priestly-aristocratic party of the Jews. They opposed the Pharisees in that they rejected the Oral Law and the doctrines of the resurrection, eternal life, and the existence of angels and spirits. Their worldliness, arroganoe and severity gave them little favor with the common people. The Essenes, numbering 4,000 in the days of Josephus, were an association of ascetics, simple in their habits, refusing to drink wine and eat flesh, clothed in white linen, abstaining from marriage, never taking oaths, detesting slavery and commerce, and living in retired and solitary districts. While there was something worthy in their life and views, their religion was yet "a morbid enthusiasm for technical purity and a morose retreat from the world." Other schools of religious thought flourished, but they were comparatively small and unimportant.

10. *History.* Numerous wild and warlike tribes were living in its borders at the dawn of authentic history. Abraham dwelt at Sychar 2000 B. C. It was subjugated by the Jews under Joshua 200 years before the fall of Troy. "Gideon and Achilles, Elijah and Homer were cotemporaries." The Jews were masters of the country for 850 years. During the next 650 years the sceptre of its power passed successively to Babylon, Persia, Egypt, Greece and Rome. In A. D. 70 the Romans under Titus sacked its cities, devastated its country, enslaved its citizens. "It has changed owners 18 times since Christ and anybody can have it but the Jew." The Turks have ruled it for five centuries. Its fertile fields and populous cities and extensive commerce and splendid wealth are no more; it is now only a land of ruins, attractive mainly to the devout pilgrim, the curious traveler and the biblical student.

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

Life in itself is neither good nor evil, it is the scene of good or evil, as you make it; and, if you have lived a day, you have seen all; one day is equal, and like to all other days; there is no other light, no other shade this very sun, this moon, these very stars, this very order and revolution of things, is the same your ancestors enjoyed, and that shall also entertain your posterity.—*Montaigne.*

The Missionary Race.

"On the Anglo Saxon race is laid, to a large extent, the responsibility of maintaining and spreading evangelical Christianity." "The Anglo-Saxon race is the great missionary race." "Evidently it is chiefly to the Anglo-Saxon race that we must look for the evangelization of the world." These and similar remarks have caused me to ask what authority the writers had for such a position.

In this paper I will try to give some reasons for saying that the Anglo Saxon race is the great missionary race.

The first missionary society organized, the British society for the propagation of the gospel in 1701, was the work of Anglo Saxons. While it is true other people have been active and deserve praise (the Moravians have one missionary for every sixty of their members), it is also true that the first to hear and respond to the Lord's command to give the world the "bread of life," in modern times, were the Anglo Saxons.

The Anglo Saxons are doing more for the spread of the gospel than any other race. In the missionary conference in London in 1888, of the 140 missionary societies represented, 120 of them were Anglo-Saxon, 20 were Continental. Of the 1,579 members of the Conference, 1,534 were Anglo Saxon. That meeting brought out more clearly than ever the extent to which the work of giving the gospel to the world rests on the English and American people, and how nobly they are meeting the demands of the situation.

The Anglo-Saxons largely occupy the mission stations now in operation. Of 11,388 stations in foreign lands, 10,608 of them are occupied by missionaries from Great Britain, Canada, and the United States, the number from the United States being the largest. From these facts, bold and gratifying as they are, we conclude that the Anglo-Saxon race is the great missionary race. When we think of the great mission work, we will think of Anglo-Saxon organization. When we think of the progress of the glorious gospel, we will think of Anglo-Saxon energy and enthusiasm providing voice, hands and feet for the diffusion of the truth.

The Anglo-Saxons have a language best suited to mission work. The *Indian Witness* says, "The Roman alphabet is bound to prevail." A German, conspicuous for his ability, who believed the English language inferior to some others, and studied it to show its inferiority, said: "It contains the cream and essence of its predecessors and contemporaries. It is the best, the most forcible, the one language of all that have ever existed most suitable to become a world language." As Balaam saw the favored condition of Israel when he gazed upon them on the "top of the rocks, and beheld them from the hills," as he looked down upon them from "Mt. Pisgah," and saw that the Lord was with them, as he looked from "Peor," and saw how goodly were their tents and tabernacles, he could but say "He hath blessed, and I cannot reverse it," so this scholar could only bless and utter a prophecy which is even now being fulfilled. In 1801, the English language ranked fifth in number; in 1890, it ranked first. The Asiatic is being awaked by the voice of this wonderful tongue. As he sees its treasures, he realizes how desirable it is for mental food, how pleasant and good to make wise, and he is possessed with an appetite his mother tongue cannot appease. There is a demand for schools for the study of English. To day there are six American colleges in the Turkish empire. Where the missionary goes, soon the demand for schools for the study of English is felt.

The Anglo-Saxons have an enthusiasm which fits them for mission work. Who but Americans could in so short a time transform Jackson Park into a very wonderland. She gathered up the achievements of the past, augmented them with her own genius and gave the world the Columbian Exposition, showing how well she is qualified to accomplish gigantic enterprises when fired with enthusiasm. If nature has a secret, her progressive spirit would seek it out. If victory is yet to be won, Anglo-Saxon enthusiasm makes her children willing to enlist in the cause.

Dr. Strong says: "The Anglo-Saxon race has three supreme characteristics all united in one which will make the world ready for the coming of the Lord." To them is committed more than to any other the work of lifting the world up to God, preparing humanity for the restoration of the power lost in the fall. God does not call us to a forlorn hope, but cheers with a prospect of glorious success. The words of God to Joshua are ours, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."

The Anglo-Saxon race is the most compassionate race. To them more than to any do want, squalor, sorrow, and the direful effects of sin appeal. The Hindoo in Chicago was shocked at the killing of a cow and hog for food; and denounced the religion of a nation that committed such deeds, but he did not object to the cry of the dying beneath idol cars, in the Ganges, and on funeral piles. What race but the Anglo-Saxon would have conceived the plan of rescue being executed by the Salvation Army!

The training schools, the humane societies, the missionary societies, the Bible and tract societies, are all for the uplifting of humanity, and are creations of the Anglo-Saxon people.

"Do you hear the children crying, O my brother,
Ere the sorrows come with years,
They are leaning their young heads against their mothers,
And that cannot stop their tears."

These words from the lips of an English woman looked an answer from the people, and they said we will wipe away their tears.

Is there another nation that is putting so much money in churches and institutions, all of which show their interest in humanity and their faith in God?

They sail seas, climb mountains, plough the desert, endure hardship and brave danger, that they may be instrumental in saving some one. The Hindoo and Mohammedan minister to the poor out of pure selfishness to gain merit for themselves; the missionary does it out of sympathy and in the spirit of philanthropy for the glory of God.

The Anglo-Saxon race has the most vigorous religious life, as is brought out more more forcibly in Dr. Strong's "New Era" than I can do it. If we have a religious life through which we can more clearly see our duty, that increases our responsibility. If God has given us ears to more quickly hear his voice, that puts us under obligation to respond. If God has opened our eyes to see the needs of the world as no other nation sees it, he must expect us to do the work he puts before us.

Do you slumber in your tent, Christian soldier,
While the foe is spreading woe through the land?
Let us arise! All unite! Let us in our might!
Let us arise! Speak for God and the right.

R. VAN DEVENTER.

Parties trying to introduce new cough remedies, should know that the people will have Dr. Bull's Cough Syrup.

Worthy Modesty.

Modesty in prayer meeting is shown by quietly taking one of the empty front seats, instead of crowding into one of the "chief seats" in the back of the room. By this modest act on the part of one who is willing to render service, the leader is encouraged, added warmth is given to the exercises, and a good example is set by the willing hearer. Modesty in this line is a trait as commendable as it is rare.—*Sunday-school Times.*

Constipation and sick headache permanently cured, and piles prevented by Japanese Liver Pellets; especially adapted to children's use. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

How to Be a Pastor.

Determine to become a pastor, cost what it may. If you are shy and bashful, conquer your diffidence; a man has no business to be a shepherd if he is afraid of the sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything or everything until you get in touch with them. It is not best that a minister should talk exclusively about things spiritual. Talk to them about their business, and show your interest in what they are doing.

Watch your chances to put in a timely word for your Master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul wins others. You can reach the parents sometimes by reaching the son or daughter.

Personal conversations with individual souls will train you to be a closer, more suggestive and practical preacher. They will make you colloquial and simple and direct in the pulpit. Half of all the preaching is fired into the air. You will gather most precious material for your sermons by going out among your people and finding out what they are doing, what they are thinking, what they are suffering, and what they need.

Devote a portion of every day to pastoral service. To visit a large congregation consumes a vast amount of time; but can you spend it more profitably elsewhere? Be on the lookout for sermon hints wherever you go; one hour with a live man may teach you morethan two hours with a dead book.—*Dr. T. L. Cuyler.*

The Office of the Law.

"So that the law hath been our tutor to bring us unto Christ." Gal. 3: 24.

Tutor or schoolmaster is more correctly rendered "pedagogue." The office of a pedagogue was not to instruct and control but simply to accompany the child to and from the instructor proper. The pedagogue or servant was to see that the child did not delay or step aside while on the way to school; he was to see to it also that no danger should befall his ward in the way from outside parties. As soon as the child was brought to the real teacher, the pedagogue had no more control over it. The teacher assigned all exercises, so this is the office of the law. It is negative to keep us from turning aside and as soon as we get to Christ, the law is powerless.—*Rev. A. M. Oroxton, in Texas Baptist-Herald.*

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."



For the cure of all diseases originating in impure blood, the best remedy is

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Yours truly, THOS. S. EVANS.

CHERAW, S. C., Oct. 16, 1893.

Messrs. Boykin, Carmer & Co.:—

It gives us pleasure to say we have been using your Home Fertilizer for more than fifteen years continuously, and expect to continue to do so. Of course, we are entirely satisfied that it pays us to use it.

Respectfully, J. W. McKAY, R. M. McKAY.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 47 a m	9 51 p m	
Ar Rocky Mount	12 55 a m	10 45 p m	
Arrive Tarboro	2 35 a m		
Leave Tarboro	12 07 a m		
Lv Rocky Mount	12 55 a m	10 45 p m	6 00 a m
Leave Wilson	1 55 a m	11 25 p m	
Leave Selma	2 45 a m		
Lve Fayetteville	4 25 a m	1 15 p m	
Arrive Florence	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson	2 05 p m		6 35 a m
Leave Goldsboro	3 00 p m		7 20 a m
Leave Magnolia	4 13 p m		8 29 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 05 p m	7 30 a m	
Lv Fayetteville	9 20 p m	10 27 a m	
Leave Selma		12 10 a m	
Arrive Wilson	11 18 p m	1 05 a m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 37 p m
Lv Goldsboro	12 00 a m		9 48 p m
Arrive Wilson	12 45 a m		10 35 p m
	No 14. Daily.		
Leave Wilson	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro		2 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount	12 05 p m	2 07 p m	
Arrive Weldon	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.30 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.35 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Sup't.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

The Eastern Band of the Cherokee Indians in North Carolina.

There are in Western North Carolina about three thousand Cherokee Indians. When the United States government decided to remove the Indian tribes west (in the Indian Territory), they sent a military force with transportation wagons to gather them up and take them to their reservation. Many of them were unwilling to go, and hid themselves in the forests until the removal was over. It was ascertained by the United States Congress that a considerable body of them were left behind, and they settled upon them a reservation of 75,000 or 80,000 acres of land, situated in Swain county, N. C. They do not own the lands in severalty, but they are protected in their ownership so that they cannot be dispossessed of it. Each head of a family can select a sufficient quantity of land for his wants, and improve it, and the improvements give him a title to hold it his life time and transmit it to his children. But he can sell his improvements and the purchaser has all the rights of the former settler. The lands of the reservation are very good, and much of it is in original forest, and is heavily timbered with very valuable timber.

They have a government of their own. They elect a chief, who serves four years (I think), and they have a council consisting of seven. They make laws for the regulation of their own tribal affairs. But they are citizens of the State, and are entitled to suffrage, and are amenable to the laws of the State. They have churches, and have some native preachers among them. They are nearly all Baptists, and have a Baptist Association. They have very good school facilities.

The United States government has established a school at Cherokee (formerly called Yellow Hill), which is kept up by the government, and then there are three other schools (probably more now) scattered through the reservation. The Cherokee school is designed to be a training and industrial school.

Those Indians are rather averse to hard work. The men are fond of hunting, and the squaws are frequently to be seen sauntering about with a little bag on their shoulders. They dig roots and gather herbs and barks, rather than till the soil. They have capacity for learning some things remarkable well. They can generally learn to sing, to recite, to draw, &c. They are very fond of being exhibited. They are very imitative. The writer had twenty of the girls in Judson College in Hendersonville, N. C., for three years, and they soon learned to imitate the white girls so perfectly that a stranger could hardly distinguish between them. They were quite fond of playing jokes in that direction. A large per cent. of them are mixed blooded. In some instances they are mixed with negro blood. But most generally with whites. Many instances have occurred where white men have married squaws to get the benefits of their reservation. Quite a number of cases occur in which white women have married Indians. Their ex chief, who died about a year ago, Chief Smith, married a white woman. Three of his daughters were with us at Judson College. Lottie Smith was considered a beauty.

They do not seem to increase in number, owing mainly to emigration. It is quite common for them to go to the Cherokee tribe in the Indian Territory.

Respectfully, J. B. BOONE.
Windsor, N. C.

I suffered for two weeks with neuralgia, and Salvation Oil gave me immediate relief. Mrs. Wm. C. Bald, Mosher St., Balto., Md.

It is a joy we have on earth to love God and to know that God loves us.

Letter from Rev. J. O. Alderman.

Dear Recorder:—Since handing in my resignation as pastor here I have learned that even among preachers there is a gravitation towards cities—shall I not call Concord a city, it having over five thousand inhabitants? When some three years ago I resigned my field in Pamlico county I could not find a successor. But I don't find it necessary to advertise for one this time. However, cities do possess some advantages. And for the brother that can live on the field here and develop it, Concord offers some inducements. But it will require some little time to develop the field fully. And it cannot be rapidly developed, humanly speaking, by any but a good man—one that is a good *preacher* and also a good *pastor*.

The town has a population of over five thousand. It has three cotton factories, one roller flour mill, and two or three wood working mills. It has a national bank, and no bar-room. It has for several years been a "dry" town. It is as good a town morally as any I ever saw. It has three Methodist churches, two Lutheran, one Presbyterian, one Episcopal, one German Reformed, one Baptist, besides some four negro churches. It has a large and well-equipped seminary for negro women. It is the county seat of Cabarrus county.

The church here is quite young, being not yet ten years old. It has a neat, comfortable building, costing about $1,200 or $1,500, and being about five years old. On this is a debt of some $800. During the last two years the membership has increased from some sixty to about one hundred. During the same time there has been cause for only two cases of discipline. The congregations are decidedly the largest in town according to membership. Even the prayer meeting services are attended by more than a hundred as a rule, and often by two hundred or more. The Sunday-school is growing. The church last year contributed to all the objects of the Convention, found in the minutes of the Association standing third in amount of contribution. Its membership contribute according to financial standing more liberally than any church I know. They love and appreciate their pastor more than is ordinarily done. There is large room for good in the town. There is a future before the Baptist church here in Concord. A former pastor, Brother Bostick of China, was largely instrumental in securing the suppression of bar-rooms in Concord. Its present pastor brought down upon him the imprecations of many by securing the suppression of the sale of tobacco, cigars and cigarettes on Sundays. Since December 20th, 1893, the drug stores have not sold tobacco, cigars and cigarettes on Sundays. We feel that God is blessing us.

Bro. Bailey will excuse me for saying that the RECORDER has had some splendid editorials lately, especially the one on "The Bible and 'Learning.'" Also some of us admire the fearless presentation of some current events on the initial page. And "Talks About Law" find readers among others than farmers. Age is but ripening the RECORDER into more and more fruitful editions.

Fraternally, J. O. ALDERMAN.
Concord, N. C., Feb. 15, 1894.

Johnson's Oriental Soap is the most delicate facial soap for ladies use in existence. Sold by Jno. Y. MacRae, druggist, Raleigh.

A Christianity intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unregarded by the door, will not impress the present age.—*James Stalker.*

For a disordered liver try Beecham's pills.

Read a portion of God's word every day.

What a Little Girl Did.

A good many years ago, a little girl of twelve years of age was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning from behind a cell window and heard a weary voice asking her to please bring him something to read.

For many weeks after she went to the prison every Sunday, carrying the poor prisoner a book to read, from her father's library. At last one day she was called to his death-bed.

"Little girl," said he, "you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number of whom she has helped 600 are now, to her certain knowledge, leading honest lives. Prisoners from all parts of the country know and love her name, and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul. —*Christian Inquirer.*

The impediments of Christianity are more within than without to all classes. Nothing kept a Jew out of the kingdom except what ultimated in this, "Ye will not come to me that ye might have life." The excuses so many times made for not becoming a Christian, because of outward circumstances—an unfriendly environment, are all based upon the unwillingness of the heart to serve Christ there, as he may open the way for them. A Christian resistance can be made to all the evils about us, in one place as well as in another. What we do can be done for him there as well as anywhere.—*Christian Inquirer.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

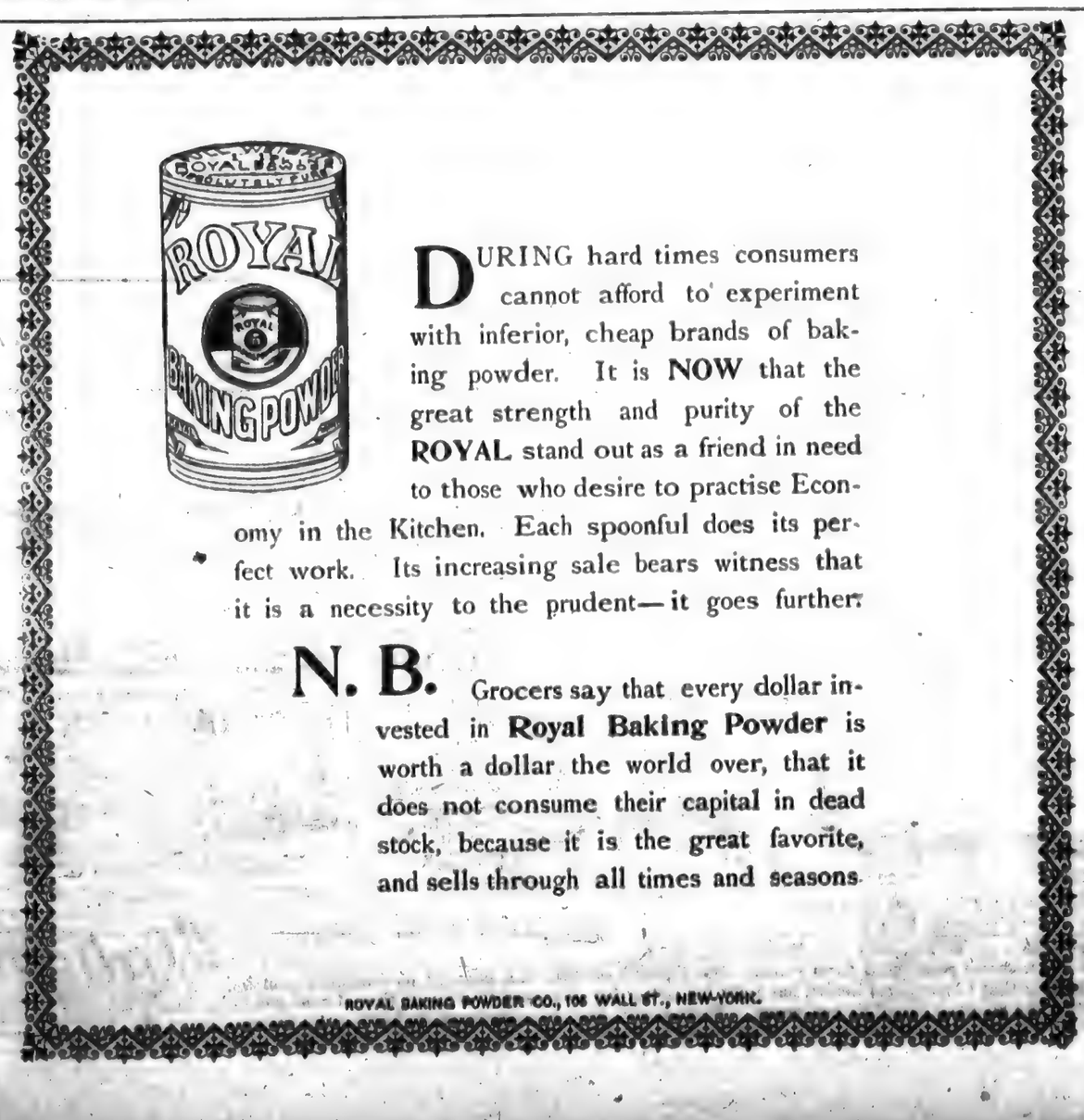
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

In the March number of the *Baptist Teacher*, President Greene introduces a personage who has been much maligned and wrongly understood by those who measure the early Bible Characters by the nineteenth century standard. Jacob is fairly dealt with in that issue. Prof. Nordell sets forth in a clear and convincing manner the practical value of inductive study as applied to the Bible. Doctor Judson gives interesting information with regard to the plans and management of the Judson Memorial Sunday-school, which in many respects is a model worthy to be followed. Mr. Fennell's suggestions to teachers who use the Inductive Quarterlies are full and thoroughly helpful. Miss Dimock's hints to primary teachers are practical and pointed. Price, 50 cents in clubs of five or more to one address. American Baptist Publication Society.



DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is **NOW** that the great strength and purity of the **ROYAL** stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

N. B. Grocers say that every dollar invested in **Royal Baking Powder** is worth a dollar the world over, that it does not consume their capital in dead stock, because it is the great favorite, and sells through all times and seasons.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

MOTHERS! MOTHERS!

To know that a single application of the Cuticura Remedies



will afford instant relief, permit rest and sleep and point to a speedy and economical cure of torturing, disfiguring, itching, burning and scaly humors, and not to use them without a moment's delay is to fail in your duty. Cures made in childhood are speedy, economical and permanent.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Cure Skin Diseases," free.



JOHNSON'S MAGNETIC OIL!
Instant Killer of Pain.
Internal and External.
Cures RHEUMATISM, NEURALGIA, Lame Back, Sprains, Bruises, Swellings, Stiff Joints, COLIC and CRAMPS instantly. Cholera Morbus, Croup, Diptheria, Sore Throat, HEADACHE, as if by magic.

THE HORSE BRAND, Especially prepared for Stock, Double Strength, the most Powerful and Penetrating Liniment for Man or Beast in existence. Large $1 size 75c., 50c. size 40c.

JOHNSON'S ORIENTAL SOAP.
Medicated and Toilet. The Great Skin Cure and Face Beautifier. Ladies will find it the most delicate and highly perfumed Toilet Soap on the market. It is absolutely pure. Makes the skin soft and velvety and restores the lost complexion; is a luxury for the Bath for Infants. It stays itching, cleanses the scalp and promotes the growth of hair. Price 25c. For sale by

JNO. Y. MacRAE, Druggist, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE,

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	*6 05 p m	*4 45 a m
" Greensboro	7 38 p m	6 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 06 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 30 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*6 35 a m	*12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 30 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.30 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R. leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:20 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL. HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 3. Daily ex. Sunday.	No. 1. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville June	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 57 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 55 a m	
Lv Rameur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 16. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville June	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			3 35 p m
Lv Greensboro			3 50 p m
Lv Climax			3 55 p m
Ar Rameur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.			No. 134.
3 00 p m	Lv	Norfolk	Ar 11 45 a m
3 20 p m	Lv	Portsmouth	Ar 11 35 a m
3 33 p m	Lv	Suffolk	Lv 11 08 a m
4 29 p m	Lv	Franklin	Lv 10 22 a m
4 54 p m	Lv	Boykins	Lv 10 03 a m
5 35 p m	Ar	Weldon	Lv 9 25 a m
5 50 p m	Lv	Weldon	Ar 9 00 a m
7 07 p m	Lv	Henderson	Lv 7 37 a m
8 45 p m	Ar	Durham	Lv 6 00 a m
8 15 p m	Ar	Raleigh	Lv 5 30 a m
8 30 p m	Lv	Raleigh	Ar 6 15 a m
9 36 p m	Lv	Sanford	Lv 5 05 a m
10 16 p m	Lv	Southern Pines	Lv 4 22 a m
11 00 p m	Ar	Hamlet	Lv 3 35 a m
5 00 p m	Lv	Wilmington	Lv 5 00 p m
10 00 p m	Lv	Charlotte	Lv 10 00 p m
11 10 p m	Lv	Hamlet	Ar 3 20 a m
11 20 p m	Lv	Rockingham	Lv 3 15 a m
11 52 p m	Lv	Wadesboro	Lv 2 41 a m
12 50 a m	Lv	Monroe	Lv 1 55 a m
2 00 a m	Lv	Chester	Lv 12 18 a m
3 14 a m	Lv	Clinton	Lv 11 07 p m
3 57 a m	Lv	Greenwood	Lv 10 25 p m
4 21 a m	Lv	Abbeville	Lv 10 00 p m
5 19 a m	Lv	Elberton	Lv 9 00 p m
6 18 a m	Lv	Athens	Lv 8 05 p m
6 54 a m	Lv	Jug Tavern	Lv 7 28 p m
8 30 a m	Ar	Atlanta, East'n	Lv 5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv 4 45 p m

No. 41.	PASSENGER & MAIL.		No. 38.
2 00 p m	Lv	New York	Ar 1 20 p m
4 30 p m	Lv	Philadelphia	Ar 10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar 7 00 a m
7 00 a m	Lv	Old Point	Ar 7 00 p m
8 00 a m	Ar	†Portsmouth	Lv 6 00 p m
9 55 a m	Lv	Portsmouth	Ar 5 45 p m
12 03 p m	Ar	Weldon	Lv 2 09 p m
12 15 p m	Lv	Weldon	Ar 1 50 p m
12 30 p m	Lv	Henderson	Lv 1 09 p m
4 10 p m	Ar	Raleigh	Lv 11 15 a m
4 30 p m	Lv	Raleigh	Ar 11 00 a m
6 00 p m	Lv	Sanford	Lv 9 21 a m
7 50 p m	Ar	Hamlet	Lv 7 30 a m
7 20 p m†	Ar	Fayetteville	Lv 8 27 a m
11 00 p m*	Ar	Wilmington	Lv 5 00 a m
5 00 a m	Ar	Charlotte	Lv 10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Goode, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Catholic Priests of Brazil.

"When nations are to perish in their sins,
'Tis in the church the leprosy begins:
The priest, whose office is, with zeal sincere,
To watch the fountain and preserve it clear,
Carelessly nods and sleeps upon the brink,
While others poison what the flock must drink:
Or, waking at the call of lust alone,
Infuses lies and errors of his own;
His unsuspecting sheep believe it pure,
And, tainted by the very means of cure,
Catch from each other a contagious spot,
The foul forerunner of a general rot."

I ask every reader of the RECORDER to study the above lines from the pen of Cowper. True to the letter, they give a vivid and correct picture of the Catholic priests and the people of Brazil. How true the first two lines! Had I time and space I could easily and conclusively show how, in a great measure, the present civil strife in this country is due to the influence which the Romish church has had upon the people. I am actually surprised that these people are no worse than they are. Some time ago I said in the RECORDER that the priests here are the most corrupt men I ever saw. I now make the assertion with doubled emphasis. They swear to chastity and celibacy but live as libertines. Every person here knows and can point out large families of children whose fathers are priests. They profess to be teachers and leaders of the people, but do all in their power to keep the people in ignorance and in darkness. They profess to be humble, but in all the world there cannot be found men more arrogant. They preach charity, and yet will persecute to the death. Even in this city they have so prejudiced the people against Protestants that almost every time I go out on the street some one reviles me. The other day, Miss Bruce, a Methodist missionary, and one of the best ladies I ever knew, while walking the street in this city, was actually struck by a boy, simply because he knew her to be a Christian. A native Methodist preacher was severely stoned recently in the city of Uba. These priests preach good works and lavish millions on the temples of their idols, and yet I have seen them turn away with a scornful smile when a poor helpless beggar would ask them for a penny. "They swear to poverty and extort by cunning and oppression from the people before they are born till years after they are dead." They see the poor suffer and languish, and helpless children die for bread sometimes, while they dress up thousands of images in fine silks, gold, gems and diamonds. Any one can murder his enemy, provided he pays the priest a certain sum of money. They take public collections from house to house, and the money is spent in fire-works, which are generally held on Sunday nights, a single one of which often costs $500.

Recently I saw a negro man going from house to house clothed in a long white gown and a long pole in his hand on the end of which was the image of a dove. By inquiry I learned that this dove was the Holy Spirit! The man would go to the door, present the image to the one who met him, this person kissed the image and put a collection into the collection-bag which the negro had in his hand. I need not tell you that I felt shocked at such profanation. One of the streets in this city is called "the Street of the Holy Spirit."

It grieves me to write so many bad things about these men who *claim* to be servants of God, and yet I have not told it all. In order to know fully, one must come and see for himself.

Below I give a clipping from a tract written by Rev. Z. C. Taylor of Bahia, and published by the Foreign Mission Board, S. B. C.: "John Martin, at ten years of age, was stolen from his English parents by a Portuguese Catholic trader, and, entrusted to the Jesuits in Brazil to raise him up in the Catholic faith. They changed his name to Joao d'Almeda. His master was the celebrated Jesuit Anchetta, called the apostle of Brazil. This John Martin grew up to be greatest fanatic that ever lived. He wore seven chains around his body, seven iron crosses with sharp points next to his skin, lacerating himself every day, allowed vermin, mosquitoes, and filth to collect on his body, which he called a mule, prayed three hours a day, and lived on bread and water." This is what priestly education did for an English boy of Protestant parentage. This is the kind of education which the priests would have all the Brazilian children to receive.

A premium is placed on licentiousness by the erection of houses for offcast children. Any cruel and brutal mother can carry, or have carried, her helpless little infant to a door in the great high wall, the latch being on the outside, she can put the poor little creature into a basket, give the bell a tap and the wheel a turn, and the infant falls into the arms of a nun, and the mother is never seen nor known. I am told that a great many of these offcast babes are children of priests. But I am weary of recalling the crimes tolerated and even encouraged among these people. Reader, lay aside the RECORDER for a few moments, take up your Bible and read carefully Romans 1: 16-32. Here is a true picture of the Brazilian people as drawn by the hand of inspiration.

Brethren pray for us and pray for these people. Yours in His dear name,

SAMUEL J. PORTER.

Juiz de Fora, Brazil, Dec. 30, 1893.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Moody and Sankey, who did such great work in Chicago, and have since held great meetings in New York City and Washington, are coming to Norfolk, Va., April 1st. Great preparations will be made for them by the pastors. The evangelists will be in Richmond, Va., in March.

Mr. Frank Hart, merchant of Tarboro, has assigned. Liabilities $10,000; assets not known.

Ordination of Bro. J. J. Adams.

On the last fourth Sunday (Jan. 28), Bro. J. J. Adams, from your State four years ago, was ordained to the ministry of the Missionary Baptist church to preach the gospel and have care of churches as pastor, he having been previously called to the pastoral care of the Baptist church at Leary, Ga.

The presbytery consisted of brethren E. B. Carroll and G. Tom West of Albany, and Dr. Brittain of Atlanta. After examining Bro. Adams on doctrine, and on some practical dealings and on the relation of church and pastor, they pronounced him fit for ordination. The proceedings were as follows:

Bro. Brittain preached the ordination sermon; Bro. Carroll presented the Bible and delivered the charge, and Bro. West offered the prayer.

Bro. Adams is well beliked, and a good preacher we believe he will make by God's help. He attended Wake Forest College some years ago, and is well qualified mentally for the great work that he has now begun.

G. TOM WEST.

Albany, Ga., Feb. 19, 1824.

Is it Right?

A few days since, our Sunday school secretary received a circular from the American Baptist Publication Society setting forth that any Sunday-school not now using them, may have its *Teacher* at thirty cents, and *Advanced Quarterly* at five cents per copy per year.

I regard this as a "whited wall" designed to crush our Convention Series. It looks to me unfair not to mention unchristian. It is a direct thrust at the Convention Series, whether these brethren mean it so or not.

There is no one who deplores a wrangle more than the writer, but it is very discouraging to superintendents, after having, by hard work, induced their schools to equip themselves with our own Series, for these brethren to come along and undermine all their work.

For fear some one will not understand, I will show where the conflict is. Many schools are using the Convention *Advanced Quarterly* at ten cents per copy per year The Society sends circulars saying that if we are not using *its Advanced Quarterly*, we may have it for five cents per copy per year. But, however, if we *are* using them, we must pay full price, ten cents. "*See*."

To the Sunday-schools that are within the bounds of the Southern Baptist Convention, our Sunday-school Board looks for co-operation. Let us all stand by the Board. The literature is better suited to our needs, being edited by men who are in sympathy with all the objects of the Southern Baptist Convention, and therefore brings the schools in touch with its work.

If we will all use the Convention Series, we will enable our Board to do a great work, besides reducing the prices of the periodicals, as it will likely do when possible.

R. W. WOODWARD.

Cana, N. C.

Some Things that Annoy a Preacher.

It is not probable that any one would do anything on purpose to annoy a preacher. I reckon they are like the cow, which a man, sitting on a stool was milking. Suddenly she kicked him off of the stool, prostrate on the ground, and with him the pail of milk. He got up and good naturedly said: "That is not a bad cow. She did not intend to do wrong. If she had have thought about it she would not have done it." I do not think people would annoy preachers if they would think about it. Let us mention some things that annoy preachers, for people to think about.

Some people sit with their backs to the preacher. If you were talking with a friend and he were to turn his back to you, you would not feel like talking much more to him. Sometimes out of a small congregation four or five persons will sit on a bench in front of the pulpit, with their backs to the preacher. Sometimes they sit in front of him, but turn their faces another way, or drop their heads in sleep. If you were talking with a friend and he were to act in any of these ways towards you, you would consider it at least impolite, if not disrespectful.

Preachers have seen persons sit right before them, and during the sermon, be busy with their pocket-knives trimming and cleaning their finger-nails. Hymn books are often taken up and the leaves turned, and the music half way whistled or hummed. Notes are written and passed between young people. For this purpose all the blank paper in hymn books is often torn out. A great deal of whispering, and funmaking is indulged in. The preacher sees it all. A child sometimes acts in a way to attract the attention of the whole congregation; and I have heard preachers say, that they have heard children cry and scream while they were preaching. Once during the delivery of a sermon, a prominent brother took a memorandum book from his pocket, and with a short pencil in his fingers, busied himself in figuring up accounts. Churches have appointed committees to attend to certain business and report at next meeting. They have been known to neglect that business until the day for the next meeting, and then instead of meeting before the preaching hour to attend to it, they came just at preaching-time, and attend to it out of doors while the sermon is going on. Many people rarely ever get to church until after services have commenced. Others get there in time, but stay in the churchyard until after the sermon is begun, and then come in a few at a time, to the annoyance of the preacher and those who want to hear him.

"How is your church getting on?" "Pretty well, except that a few of our members want a new preacher." "Tell those few members, that they have a good preacher, and they had better keep him; and that it will do them a great deal more good to get a larger supply of the *old* religion, than to get a *new* preacher."

This was heard, and was thought good enough to report.

These are some of the things that annoy preachers. But I am sure that the people who do such things are certainly as good as the cow; they would not do these things if they would just "think about it."

REMINDER.

"You are old, my dear grandma," the little girl said
As she lay by the fire with Dolly.
"For as white as the snow are the hairs on your head—
Yet you always look rosy and jolly.

"Pray tell me, dear grandma, the reason of this
Why you always look healthy and spritely,
Why you never are pale when you give me a kiss,
Why you take such long walks morn and nightly!"

"The reason, my darling," her grandma replied
"Is simple, it needs no description.
I've always been well, for I keep by my side
A bottle of Pierce's Prescription."

All ages, and all conditions of womanhood will find just the help that woman needs, in Dr. Pierce's Favorite Prescription. That's a matter that's *guaranteed*. If it can't be done, then the medicine costs you nothing—its makers don't want your money.

For all derangements, irregularities and weaknesses peculiar to the sex, "Favorite Prescription" is the *only* remedy so certain that it can be *guaranteed*. If it fails to benefit or cure, you have your money back.

Dr. Sage's Catarrh Remedy positively *cures* catarrh.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—First ch. Durham, W M S, $15.00; Home Mission Board, 83.33; Miss Emma Humphries, 5.00; W M S, Yanceyville ch, Beulah, 1.00. Total, 104 33. Previously reported, 689.12. Total this year, 793.45.

Foreign Missions—W M S, First ch, Durham (Japan), $5.60; Sunbeams, Scotland Neck ch, 1.38; Warrenton ch, 8.70; Mountain Creek ch, 4.78; Granite Falls ch, Caldwell, 1.00; W M S, Yanceyville ch, Beulah, 1.00; Wilkesboro ch, Brushy Mountain, 70c; High Point ch, 5.00; Concord ch, Flat River, 8.00; Ditto, W M S, 1.00. Total, 37.16. Previously reported, 894.57. Total this year, 931.73.

Home Missions—Sunbeams, Scotland Neck ch, $1.37; W M S, Yanceyville ch, Beulah, 1.00; Wilkesboro ch, Brushy Mountain, 1.30; Sandy Spring ch, Yadkin, 2.00. Total, 5.67. Previously reported, 353.43. Total this year, 358.10.

Education—Caintuck Chapel church, $2.00; Wilkesboro ch, Brushy Mountain, 2.00; Mrs I J Allen, Wake Forest, 2.00; H M Cates, Morrisville, 10.00. Total, 16.00. Previously reported, 306.40. Total this year, 322.40.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Feb. 24, 1894.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.
It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

Simple ailments neglected may grow deadly. A handy remedy is
Beecham's Pills
(Worth a Guinea a Box.)
in all cases where Liver and Stomach trouble is suspected.
25 cents a box.

ADVANCED AND ADVANCING.
INTERNATIONAL—INDUCTIVE.
BAPTIST LESSON HELPS.

PRICES are MARVELOUSLY LOW. There are NONE CHEAPER and a fair trial will convince you that there are NONE SUPERIOR.

PRIMARY GRADE.
PICTURE LESSONS..... 3 cents per quarter; 12 cents per year.
PRIMARY QUARTERLY..... 2½ " " 9 " "
OUR LITTLE ONES..... 6½ " " 25 " "
NEW PRIMARY QUARTERLY.
TWO YEARS WITH JESUS..... 2½ " " 9 " "
INTERMEDIATE GRADE.
INTERMEDIATE QUARTERLY..... 2½ cents per quarter; 9 cents per year.
SUNLIGHT, MONTHLY..... 2 " " 8 " "
" SEMI-MONTHLY..... 4 " " 16 " "
ADVANCED GRADE.
ADVANCED QUARTERLY..... 2½ cents per quarter; 10 cents per year.
BIBLE LESSONS..... 1¼ " " 5 " "
YOUNG REAPER, MONTHLY..... 2½ " " 10 " "
" SEMI-MONTHLY..... 5 " " 20 " "
INDUCTIVE SERIES.
JUNIOR INDUCTIVE STUDIES..... 2½ " " 10 " "
SENIOR GRADE.
SENIOR QUARTERLY..... 6 cents per quarter; 24 cents per year.
OUR YOUNG PEOPLE..... 10 " " 40 " "
THE WORKER..... 1½ " " 6 " "
INDUCTIVE SERIES.
SENIOR INDUCTIVE STUDIES..... 6 " " 24 " "
TEACHERS.
BAPTIST TEACHER..... 12½ cents per quarter; 50 cents per year
SUPERINTENDENTS.
BAPTIST SUPERINTENDENT..... 6¼ cents per quarter; 25 cents per year
The above are club prices for five or more copies to one address.
THE COLPORTER.
In clubs of twenty copies, 5 cents per year; single copy, 10 cents per year
SAMPLES FREE.
AMERICAN BAPTIST PUBLICATION SOCIETY.
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BOSTON: 256 Washington Street; ST. LOUIS: 1100 Olive Street;
NEW YORK: Times Building; DALLAS: 365 Main Street;
CHICAGO: 122 Wabash Avenue; ATLANTA: 66½ Whitehall Street.

1894.
Spring Business
On the Basis of the New Wilson Tariff.
Now on sale our new lines of High Novelty Suitings, Colored Dress Goods, Black Dress Goods, Fancy Dress Silks, Velvets, White Goods, Laces, Embroideries and Printed and Dyed Cotton Dress Fabrics in assortments larger than ever.
Selling Dry Goods by mail is a special feature of our business. Our mail orders are filled by trained people who do nothing else.
Samples Cheerfully Sent.
OUR FREE DELIVERY.
Cash with Order of $5 00 and over, we deliver goods free (except furniture and crockery) to nearest Express Office or Railroad station.
W. H. & R. S. Tucker & Co.
123 and 125 Fayetteville St.
RALEIGH, N. C.

Notice to Teachers
DO YOU WANT A POSITION? We will help you get one for small remuneration. Do you know of a position in need of a teacher? We will provide one for nothing. Send stamp for particulars. C. J. PARKER, Mgr.
Teachers' Southern Aid Asso., Raleigh, N. C.

AGENTS MAKE $5 a Day Greatest Kitchen Utensil invented. Retails 25 cts. 3 to a cold in a house. Sample postage paid, five cents. FORSHEE & CO. Cincinnati, O

La Grippe Again.
The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.
ATLANTA, GA., Nov. 28, 1893.
In January last I had a violent attack of La Grippe I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe. L. STUART.
MONTGOMERY, ALA., Oct. 13, 1893.
About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip'
MRS. GEO. TISDALE.
SWEETWATER, TENN., June 23, 1893.
My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.
J. T. BARROW,
Pastor First Baptist Church.
Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."
Rev. J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 3d, 18 3; "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."
Keep the bowels open with Germetuer Pills.
KING'S ROYAL GERMETUER CO., ATLANTA, GA.

Hard Times Fertilizers
To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash
Good Fertilizers
at the Lowest Wholesale Prices, per ton.
for Corn, Cotton and Peanuts, at $13.50
for Trucking Crops and Potatoes 14.50
for Oats, Tobacco and Fruits 15.00
Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars
W. S. POWELL & CO.,
Fertilizer Manufacturers, Baltimore, Md.

BAILEY'S
Compound light-spreading Silver-plated Corrugated Glass
REFLECTORS
A wonderful invention for lighting Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free.
Handsome designs.
BAILEY REFLECTOR CO.
Fifth Ave. Pittsburgh, Pa.

Better than for Fifteen Years.
WESTERN CAROLINA ADVOCATE,
REV. P. L. GROOM, Editor.
ASHEVILLE, N. C., Dec. 27th, 1893.
Mr. Jas. H. Webb, Sec'y Atlantic Electropoise Co., Washington, D. C.:—
DEAR SIR:—The Electropoise purchased from you by Mrs. Groome in 1891 has been of incalculable worth to her. I feel safe in saying that her general health has been far better for the past two years than for any corresponding period during our married life of fifteen years. We consider ourselves fortunate in having the instrument in our home.
Very truly yours, P. L. GROOME.
Electropoise.
(TRADE MARK)
"ATMOSPHERIC OXYGEN" BY ABSORPTION
"cures when all else fails."

To the Churches of the Eastern Association.

I have forwarded to every church in the Eastern Association copies of the minutes of the last session held at Johnson's. If any church has not received them, please notify me of the same at Ingold, N. C., and I will trace them up.

OLIVER BLACKBURN, *Clerk.*

Edward Box's successful article in the January *Cosmopolitan* on the "The Young Man in Business, has been reprinted in a tasteful and handy booklet form at ten cents by The Curtis Company of Philadelphia. To this reprint Mr. Bok has added some fourteen pages of editorial matter answering "Three Uncertain Young Men."

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

NEWS OF THE WEEK.

State News.

Durham has made arrangements for a new telephone system.

Evidences of infanticide were discovered near Oxford last week.

Elbert Vannoy, a young man of Gap Creek, committed suicide on the 18th.

Maj. J. M. Blair, an aged and esteemed citizen of Asheville, died on the 21st.

The health of Senator Vance is reported as improving since he went to Florida.

Mr. Ben. T. Ballard, aged 87, a respected citizen of Franklin county, died Feb. 19th.

Prof. Holmes, State Geologist, will shortly publish a treatise on the water-power of the State.

Ex-Judge E. G. Reade and Treasurer Tate are both recovering from their recent illnesses.

The Morehead Banking Company of Durham has abandoned its branch enterprise at Burlington.

Maj. G. W. F. Harper of Lenoir, N. C., was recently elected president of the Chester and Lenoir Narrow-gauge railroad.

A. H. Munday, aged eighteen years, was killed on the 21st at Asheville by jumping from a street car just in front of another.

Daniel Slaughter, who murdered two men in Alleghany county some weeks ago, was taken from the jail at Sparta on Thursday night last by a mob and lynched.

Cuthrell Bros., general merchants of Enfield and Rocky Mount, have made an assignment. Liabilities, about $29,000; assets not stated.

Pennsylvania and North Carolina capitalists have purchased four mines from Dr. A. Fuller of Davidson county for which they paid $55,000.—*Winston Republican.*

At the colored insane asylum in Goldsboro Tuesday week, Wortom Alston, a patient was accidentally killed by Miles Gaither, a fellow patient.

Mrs. Millard Grant died on the 20th inst. at Purlear from the effects of a dose of strychnine, given her by her aged mother, who intended to give her quinine.

The famous lecturer, Eli Perkins, delivered lectures at Chapel Hill, Durham and Henderson recently. He was very obnoxious to his Henderson audience.

Pouring cold water into a heated boiler at Gulf on the 23d resulted in an explosion, in which two men were killed and several severely injured.

Louise White, the thirteen-year-old daughter of Mr. Luther N. White of Raleigh, was accidentally thrown from a wagon and killed last week.

A distinguished party of Northern Medical editors passed through the State on the 22d. They were entertained in Raleigh by the Chamber of Commerce.

Cashier I. H. Foust of Salisbury has been convicted of embezzlement of the funds of the Vance cotton mills, and sentenced to two years in the penitentiary. He has taken an appeal to the higher court.

The Fish, Game and Oyster Fair held at Newbern last week was one of the most successful in the history of the State. The attendance was unusually large.

At a meeting of the Board of Trustees of the State University last week, athletic games—inter-collegiate—were approved; but modifications and restraints were advised.

Wm. Causby was recently murdered near Morganton by Phillip Williams. In his confession Williams criminates Sylvanus Morrow as an accessary. All of the parties were drunk when the crime was committed.

Mr. Lee Hanner of Lexington was held up by two unknown men in the public road one night recently and robbed of between $20 and $25. Mr. Hanner had about $175 in one of his shoes which the robbers failed to get.

It is stated that the recent report of the State Auditor develops the fact that North Carolina pays the lowest rate of taxation on the lowest property valuation of any State in the Union.

Orange Page and Mary Smith, colored, charged with the deliberate murder of the aged colored woman, Rosa Haywood, in the eastern part of Raleigh some weeks ago, have been captured and lodged in the Wake county jail. Two hundred dollars reward was offered for them.

In the case of Zeb V. Walser vs. the W. U. Telegraph Co., for damages for the alleged non-delivery of a telegram offering him the receivership of the Wilmington broken bank, the Supreme Court has affirmed the decision of the lower court—that is that Mr. Walser is not entitled to any damages.—*Davidson Dispatch.*

General News.

The Bethlehem (Pa.) Iron Works resumed work last week. They employ 1,100 men.

The Pope has engaged a new physician—Father Kneipp, the priest-doctor of Bavaria.

Ex-Confederate Gen. Jubal A. Early is very ill at Lynchburg, Va., as a result of a fall he suffered last week.

Ex-Minister to England Phelps is critically ill at New Haven, Conn., where he is a Professor in Yale University.

The grand-jury have found a true bill against the postmaster at Lynchburg, Va., charged with embezzlement of postal funds.

The *New York Herald* and the *New York Tribune* are relieving much suffering just now by free distribution of clothing and bread.

Lobengula, the African chieftain who so successfully defied the English troops for several weeks, died from the effects of small-pox recently.

Galusha A. Grow, Republican candidate for Congressman at large from Pennsylvania, was elected last week by a majority of 175,000.

It is thought that a general election will be called in England in the next two months. The people are greatly dissatisfied with the House of Lords.

A severe snow-storm swept over the country on Saturday and Sunday last. Much suffering has been reported, and it is feared great damage was done to early produce.

All Paris is in a state of suspense from continued anarchist outbreaks. It has been ascertained that an international anarchist association has been formed between parties in London and Paris.

Erastus Wiman, one time a reputed millionaire and a man greatly trusted, has been accused of forgery in New York City, and was imprisoned two days until he secured $25,000 bail last week.

President Dole of Hawaii has prepared a new constitution for the new government of the islands. He will stand for the Presidency at the general election to adopt or reject his constitution.

Virginia is having considerable trouble with Maryland oyster pirates. Gov. O'Ferrall has offered a reward of fifty dollars each for the capture of vessels unlawfully engaged in the occupation.

Chairman Wilson of the Ways and Means committee, the author of the proposed tariff bill, is ill with typhoid fever in Mexico, whither he went as soon as his bill passed the House.

Wilhelm, Emperor of Germany has returned Prince Bismark's recent visit, much to the pleasure of the German people. A commercial treaty between Germany and Russia is hoped for.

The Miller bill in the Virginia House of Delegates has been defeated. The bill proposed to relieve cities of the operations of the local option law, and its defeat is considered a victory for the temperance advocates.

Little has been done in Congress since our last issue. Filibustering—deliberate delay—have prevented progress on the Bland bill. There is considerable agitation in the dominant party concerning a change in the rules of the House so as to remedy the present situation.

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade mark.

Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS."—another trade-mark.

Pittsburgh. GEO. A. MACBETH CO.

Hon. Edward D. White of New Orleans, Senator from Louisiana, has been nominated by the President for the vacancy on the Supreme Court bench, and the nomination has been confirmed by the Senate. There are now five Republicans and four Democrats on the Supreme bench, two being from the South.

MARRIED.

WHITE—IPOCH—On Feb. 14th, 1894, at the Cove Baptist church, by Rev. J. W. Rose, Mr. Fred. White, Jr., and Miss Sarah Ipoch, all of Craven county, N. C.

JONES—ATKINS—On Feb. 8th, 1894, at the home of the bride's father, L. J. Atkins, Esq., near Apex, N. C., by Rev. J. M. White, Mr. Theophilus Jones and Miss Hettie Atkins.

DAVENPORT—BATEMAN—On Feb. 15th, 1894, at the residence of Mrs. Harrison, about three miles from Plymouth, by Rev. A. E. C. Pittman, Mr. L. F. Davenport and Miss Bettie Bateman.

RAYNOR—PROCTOR—On Feb. 21st, 1894, near Rocky Mount, at the residence of Mr. W. G. Proctor, the bride's father, by Rev. A. E. C. Pittman, Mr. Jas. H. Raynor and Miss Mattie Proctor.

FORROW—MOODY—On Jan. 10th, 1894, at the residence of Mr. J. P. Walton on Masonboro Sound, by Rev. S. D. Swaim, Mr. Jno. Forrow and Miss Phila Moody, all of Wilmington.

GRANT—JEWELL—On Feb. 20th, 1894, at the residence of the bride's brother-in-law, Mr. J. B. Harrellson, by Rev. S. D. Swaim, Mr. J. L. Grant of Wilmington and Miss Alma Jewell of Richmond, Va.

DIED.

NIPPER—At his home, Six Forks, Wake county, N. C., on the morning of the 16th inst., Mr. J. R. Nipper, in the fifty-third year of his age, leaving a wife, one daughter, and many friends to mourn their loss.

PHILLIPS—Archie L. Phillips died Feb. 19th, 1894, aged nineteen years, five months, and sixteen days. He was a dutiful son, an exemplary young man, and a consistent member of Tyson's Creek church near Harper's Cross Roads. The writer preached the funeral sermon to a large and tearfully-affected congregation over the death of this young man. May God's word and grace support the father and the infirm mother in their affliction. O. T. EDWARDS.

Ore Hill, N. C.

RODWELL—John, the infant son of W. P. and M. W. Rodwell of Oakville, N. C., was born May 25th, 1893, and after a few days of intense suffering of pneumonia, died Feb. 15th, 1894, aged eight months and twenty days. This is the third time a beautiful and tender bud has been plucked by the hand of our Heavenly Father from this young family, to bloom eternally in heaven. Having a little family in heaven, surely to these parents heaven feels much nearer than if they had not these precious jewels there. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19: 14. R. L. P.

MOORE—Died, on Wednesday, Feb. 14th, at the residence of her father, Mr. T. M. Moore, at Warsaw, N. C., in the twenty-seventh year of her life, Miss Annie Moore. A family is bereaved, and friends without number saddened by the death that is their loss, not hers.

As a teacher she had always won the lasting love of her pupils; as a woman she has given an example of the truest nobility. A member of Johnson's Baptist church, she lived a life of unwavering Christianity. Not soon will be seen a brighter, purer, nobler spirit than this which has passed beyond the range of human ken. But the memory of her life and of her character will linger long to be a blessing to all who knew her. W.

Tributes of Respect.

WHEREAS, It was the pleasure of her Creator on the night of Feb. 14th, 1894, to send forth his harvesting angel and gather into his garner Miss Annie Moore, one of the most ardent supporters of our Sunday-school; and, whereas, we deem it proper to show our appreciation of her services,

Resolved 1. That though we as a Sunday-school sustain a great loss in her death through her influence as a teacher and worker, yet we recognize in it the ruling of an Allwise Providence.

Resolved 2. That we have lost in her one who was noble in womanhood, brilliant in mind, ever cheerful and friendly, whose high Christian character was ever an incentive to those around to a higher plain and broader view of Christian life.

Resolved 3. That we extend to the bereaved family our heartfelt sympathy in this their sore affliction.

Resolved 4. That a copy of this be sent to the family and to the RECORDER, and that it be placed on record of the Sunday-school.

MISS BERTHA JOHNSON,
MISS ELLA BROWN,
MR. H. G. OWEN,
MR. G. F. HANKINS.

WHEREAS, It hath pleased God to take from earth to heaven our sisters Anna T. Keeling and Fannie Jordan, be it therefore

Resolved 1. That in the death of these sisters our Society suffers a loss in their prayers, sympathy and support; but has gained abiding memories of them and an endearing influence which will speak through the years to come.

2. That we calmly acquiesce in the will of God, knowing that the hand which smites is lifted in wisdom and love, and smites only to bless. While we sit amid the ruins of sweet hopes we must wait and look for their resurrection at the last day.

3. That our heartfelt sympathy be extended to the bereaved families, and that a copy of these resolutions be sent to each, also the BIBLICAL RECORDER, and a copy be spread on the minutes of the Society.

By order of the Ladies Missionary Society of the Greensboro Baptist church, Greensboro, N. C.

MRS. C. A. G. THOMAS,
MRS. W. W. ROWE,
Committee.

Scrofula

is Disease Germs living in the Blood and feeding upon its Life. Overcome these germs with

Scott's Emulsion

the Cream of Cod-liver Oil, and make your blood healthy, skin pure and system strong. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

25 YEARS IN THE **Poultry Yard**



168 pp. 51st Edition. Written and edited by a farmer and Poultryman of 50 years experience. A plain, practical System, easily learned. Describes their diseases, how to make hens lay. Cholera, dipes & Roup you need not have. Price, 25c. (stamps). Free Catalogue. A. M. LANG, Cove Dale, Ky.

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Our Board *Was established by the Convention.*
Is controlled by the Convention.
Seeks to advance the work of the Convention.

Our Series Is the Mission Training Series.

The Quarterlies, the Teacher, and Kind Words have each their missionary features, presenting to teachers and children the work of the Convention at home and abroad.

The Profits of the Series help to place

Sunday School Evangelists

in many of our States.

Somebody Must Work for the Children.

We make our periodicals as good as the best in contents. We make them good enough in form for the use to which they are put. We do not waste money on mere ornamentation of periodicals that are used a little while and thrown away. We think the money better expended in living men of loving hearts, going through our States, seeking to advance our Sunday-school work.

THE NEED FOR SUCH WORK IS VERY GREAT.

PRICES.

The Teacher	50 cents a year	Kind Words—	
Advanced Quarterly	10 " "	Weekly	50 cents a year
Intermediate Quarterly	9 " "	Semi-monthly	25 " "
Primary Quarterly	9 " "	Monthly	16 " "
Lesson Leaflet	5 " "	Child's Gem	25 " "
Picture Lesson Cards	16 " "	Bible Lesson Pictures	$5.00 " "

The Young People's Leader .....40c. a year.

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday-school Record Book, etc., etc. Specially pretty line of Reward Cards.

Baptist Sunday School Board,

T. P. Bell, Corresponding Secretary. *Nashville, Tenn.*

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

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N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

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W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, RALEIGH, N. C.

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Moaning I lay at the foot of the cross,
My load seemed too grievous to bear—
Longing for help and compassionate love,
I had carried my burden there.

I could not pray, I could only moan,
My heart was so wounded and sore;
I longed for rest, and I longed for home,
As I never had longed before.

But the Master had not forgotten his child,
He read the unsyllabled prayer,
He gathered me close in his loving arms,
And quietly held me there.

The gnawing pain at my heart grew less,
While the tears fell one by one,
And the burden that had so heavily pressed
Grew lighter, and then was gone.

—Jennie P. Rice.

A Bible for a Pistol.

"See, mother, see what I have brought you!" exclaimed a young Brazilian, holding up to view a well-bound, gilt-edged book. "Antonio Marques told me that the priest ordered him to burn it, but he did not like to destroy so good a book, and was afraid to displease the priest by keeping it, so I offered to trade my old double-barrelled pistol for it. I thought you might like to have the book, for they say it is all about religion, and you are so religious. It might be of use when you go to repeat your prayers for people who are dying."

The mother took the book from her son's hands, and slowly reading the title, "A Santa Biblia," said: "Ah! this is good; this is the 'Rule of Life.' I am glad to have it." Then beginning at the first of Genesis, she glanced over several chapters until she reached the tenth. "Yes, you are right, my son, here is just the kind of prayer I want. Here is a long list of names, and as they are all in the Bible, they must all be of saints, and some of them will surely help the poor creatures."

The youth frequently found his mother with the book before her when he came in from his work, and had he taken the trouble to look over her shoulder, he would have found her always reading the tenth chapter of Genesis.

The woman, who had a fame of knowing by heart a great many prayers, was often sent for to go even long distances to repeat them for the hope and comfort of the dying; and she was faithfully trying to master the long names so as to say them off glibly to serve as a prayer.

One day, as they sat taking their noon-day coffee, a messenger came from a neighboring plantation, begging her to go at once to see a young girl who was very ill. With book in hand she set out, and arriving at the house, a sad though not unusual sight met her eyes. A girl of about fifteen lay upon the bed, her beautiful black eyes looking strangely bright in contrast with the pale features. The parents and sisters, instead of caring for her, were wringing their hands and wildly crying out: "She is dying! She is dying!" The sick girl feebly stretched out a wasted hand, gasping: "They say that I am dying; teach me quickly how to die; tell me, what must I do?" The old woman gently shook her hand, and in a soothing voice, said: "Don't be nervous, dear; if you will repeat after me the Pater Noster, the Ave Maria, the prayer to St. Joseph, and the rest, and then a prayer that I have learned from this good book, you need not be afraid."

A sight never to be forgotten by one who knows that there is but one "name under heaven, given among men whereby we must be saved," was this death bed scene. The old woman, in clear tones, rapidly repeated among other things: "Shem, Ham, Japheth, Gomer, Magog, Madai, Javan," and so on through the long list. The dying girl vainly tried to follow her as her voice grew fainter and fainter, for she was, with all her failing strength, clinging to this false hope, as she passed out into eternity.

Some years later the young man who had gotten the Bible in such a curious way married, and left the old house to live at the wife's homestead. One evening, as the old father sat in his usual place reading, the husband said: "Anninha, what is that book your father is always reading?"

"That," she replied, "is the Bible. He often tells me about what he reads, and it is very interesting. I wish I could read it for myself; but it is a French book, and I can only read Portuguese."

"If it is called the 'Holy Bible,' said he, "then my mother has it in Portuguese, for I gave it to her long ago. I never read it myself, but she used to learn things out of it for prayers. They never sounded very interesting to me."

"Could you get it for me, Josef" she asked.

"Yes, I will go over and ask mother for it to-morrow," promised he.

When the wife got the Bible, she carried it to her father, who was much pleased to find this favorite book in his native tongue, and, opening it at the New Testament, he began to read aloud. The young couple listened, and soon grew so interested that they begged him to go on, till they kept him reading late into the night. Deeply touched by the "old, old story of Jesus and his love," they began to read for themselves. Soon they learned that pardon and peace had already been purchased for them, and that what God required of them was not penances and a bondage to fear through life, and masses and the agonies of purgatory after death, but child-like faith and loving obedience—that godliness which gives promise of the life that now is, and that which is to come.

The son's first wish was to have his mother learn the good news, so he carried back the Bible, saying: "Why, mother, you never got the best out of this book! You only looked for something to die by, and it is full of good words to live by, as well. Let me read you some."

"No, my son," responded she, "I got what I wanted out of the book, and that is enough for me. I do not care to look for more."

"But, mother," pleaded he, "you would be so much happier if you knew the true way to live and to die."

"Hush, Jose," said the mother indignantly. "Do you dare to hint that I, who have taught so many how to die, do not know myself? Let me alone, and do not trouble me any more about the book."

The man went back to his wife troubled and disappointed. The more they studied the book, however, the better they understood that it was God's Spirit who had opened their eyes, and to him they must look to perform the same miracle upon their mother, that blind one leading the blind, and for this they are still daily watching and praying."—*Children's Work for Children.*

Tale-Bearing.

Hannah More thought that speaking ill was as bad as doing ill. If a tale-bearer repeated to her some gossipy story she would say, "Come, we will go and ask if this be true." The tale bearer might stammer out a qualification, or beg that no notice should be taken of the story, but the good lady insisted, and scandal monger and scandalized were placed face to face.

No one ever ventured a second time to repeat a scandalous story to the inexorable lady, who insisted that what was said of an absent person should be said in his presence.

The author of "The Five Talents of Woman" quotes several amusing anecdotes of tale bearers. One tells of a Scotch minister who rebuked one of his flock for her gossiping habit. It was in the days when a gentleman carried a "repeater," a watch which struck the hours and repeated the strokes on pressing a spring.

"Janet," said the clergyman, "I have warned ye often; ye are ower muckle given to scandal. Ye maun keep your mouth as it were wi' bit and bridle, as the Scripture saith."

"Aweel, minister," replied Janet, "sea I hae always keepit a watch upon my tongue."

"Hoot, Janet! It maun have been a repeater, then."—*Companion.*

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Rest.

How differently men and women indulge in what is called a resting spell. "I guess I'll sit down and mend these stockings, and rest a while," says the wife; but her husband throws himself on the easy lounge, or sits back in his arm chair, with hands at rest and feet placed horizontally upon another chair. The result is that his whole body gains full benefit of the half hour he allows himself from work, and the wife only receives that indirect help which comes from change of occupation. A physician would tell her that taking even ten minutes' rest in a horizontal position, as a change from sitting or standing at work, would prove more beneficial to her than any of her makeshifts at resting. Busy women have a habit of keeping on their feet just as long as they can, in spite of backaches and warning pains. As they grow older they see the folly of permitting such drafts upon their strength, and learn to take things easier, let what will happen. "They say: "I used to think I must do thus and so, but I've grown wiser, and learned to slight things." The first years of housekeeping are truly the hardest, for untried and unfamiliar cares are almost daily thrust upon the mother and home-maker.—*Domestic Monthly.*

The entering wedge of a fatal complaint is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the commencement. Therefore, it is advisable to have this prompt and sure remedy always at hand to meet an emergency.

Stone by Stone.

Tom and Robert were walking through the woods. They came to a stream of water; both stopped, deliberating what was best to be done.

"I am going to leap it," said Tom.

"I am going to work my way over, stone by stone," said the more prudent Robert.

Tom leaped, and, missing his footing fell into the middle of the stream, whilst Robert, working his way carefully from one stone to another, landed safe and dry on the other side.

Boys, learn the lesson while yet young; the shortest way often appears the longest. Do not try to leap across the stream of difficulties that separates you from the shores of success. Perseverance, diligence, and determination are all stones cast across the stream of life. A leap will bring you down among them, wounded and bruised. But, conquer them, stone by stone, and ultimately you will reach the other shore—the coveted land of success. Remember, do not leap; work your way across the stream, stone by stone.—*Ex.*

Farm Mortgages.

A good deal of cheap wit is often displayed by speaking of mortgages as a farm crop, the ease with which the crop can be grown, etc. Whether a mortgage should be considered derogatory to a farm depends wholly upon the purpose for which it is incurred. To purchase a farm and give a mortgage for some unpaid portion of the purchase money is wholly honorable and business-like. If this were not done many young farmers would never be able to make a start for themselves. To mortgage a farm for the purpose of putting on substantial improvements, such as good barns, under-drainage, etc., which will help it to have a larger earning power, is also quite right, but mortgages incurred for the purpose of meeting current expenses upon a farm that is not self supporting is the greatest folly in the world. Cut down the expenses until they are within the income, or it is only a question of time when the mortgage will absorb the farm.—*Ex.*

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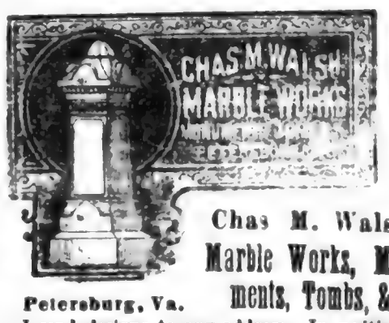
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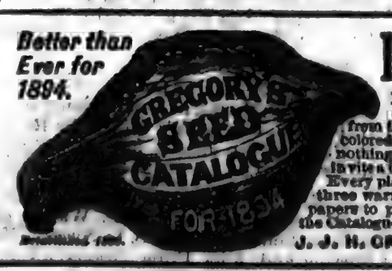
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IT HAS often been said that the agitation of the silver question, begun in earnest in 1890 and now thought to be waning, has been fruitful of more discussion and successful investigation, so far as development of facts and conditions is concerned, than that of any problem that has confronted our Republic since slavery was made unconstitutional. A less popular subject would have become obnoxious long ago, but "free silver," having become the idol of the people, is the subject of as much thought, though temporarily of less agitation, as it ever has been. When Congress annulled the Sherman law and adjourned for rest, it did not dispose of the question; the people still awaited that "further legislation" which many of them had been led to expect. When the law-makers re-assembled, and assumed the discussion of the tariff—for thirty years of prime importance, and now as undetermined as ever,—the people still hoped for further legislation. There is now in the Treasury a little more than $127,000,000 worth of uncoined silver, and that is something to talk about. We believe the people will continue to discuss and investigate, and impatiently hope, until something is done—until it is empirically demonstrated whether free and unlimited coinage of silver under the conditions that prevailed prior to the limiting act of 1873, will precipitate financial ruin and national collapse, as the advocates of the present policy predict. That the great body of the people believe otherwise is indubitable. The silver question cannot be settled by legislative abandonment; for the people will not abandon it so long as there is discontent in the land, and discontent will exist in no small degree until every vestige of doubt as to the merits of unlimited silver coinage is removed, whether prosperity returns or not. They have learned to view the days of free silver and demand notes with enchantment lent by distance, and no present conditions can appease them.

While the respective conditions widely differ, the attitude of the European people in this regard is in a considerable degree similar to that of the people of the United States. The subjects of England are becoming convinced that theirs is not a safe state of financial affairs, despite the boasted British financial stability. The Germany currency commission has been discussing the question, and it was debated recently in the Prussian Lantag. Italy's condition of ruin demands a financial change, and what affects Italy is felt by France. It begins to appear that the wise financiers of two continents were mistaken after all, and that silver is a prime necessity as currency,—or, at least, that gold alone is not adequate to the burden, which experienced economists declared its very own. An international agreement is not at all beyond question; and if one is reached, that bothersome "pledge," now unfulfilled, will be redeemed to the satisfaction of all classes.

THE possibilities of peanuts have been found worthy of the pens of more than one man of distinction. Not to recall an erudite dissertation of former years, Mr. Edward Bellamy, nationalist and idealist, and forecaster of the cotton seed oil industry, has in an able article pointed out the uses of the peanut, its pre-eminent use being as an oil producer, instead of as a somnific, as we had been led to believe. But like most other things of profitable possibility, the producers of peanuts have been surrounded by a trust, which, trust like, robs them of all but a starving profit. Now Judge Walter Clark* has set forth the operations of this trust, and what is better and rather unusual, instead of decrying their soullessness and disparaging the legislative conditions which permit their existence, tells how their insidious efforts may be frustrated.

In Northeastern North Carolina and lower Virginia the peanut industry is one of the most extensive of the region, and, if Mr. Bellamy is to be believed, one of the most promising; it is certain that up to the last few years it was one of the most profitable. But at present farmers are greatly discouraged, being compelled to sell their peanuts to a trust, which by combination, like our tobacco trust, has so arranged that all peanuts must go through their hands before reaching the market. It claims to have a process of cleansing them, which is very expensive and intricate, and has educated the people to believe that this is true, and that it is essential to the fitness of the product. On the contrary, Judge Clark shows that this so-called process is, in the first place, a sham, and in the second, very simple and not expensive. In the present conditions, wrought by the trust, farmers are raising peanuts to sell at two cents a pound to a trust that handles them at a cost of one-fifth of a cent a pound, and puts them on the market at from four to seven cents a pound. This is an enormous profit even for a trust, and we are glad that the Judge has called the attention of the public to the evil, and suggested that the producers of peanuts combine, and build and equip their own "factories," as a remedy. It is refreshing to know that there is a trust which, though one of those "private affairs, with which the public have nothing to do," is at the mercy of those on whom it now imposes, and by whose oppression it has grown rich.

*Vol 14, No. 4, of The Bulletin, containing Judge Clark's article, and other valuable matter relating to the peanut industry, can be obtained on application by postal to the Department of Agriculture, Raleigh, N. C.

WHEN it is stated on authority that in one city in the United States the yearly expenditure for strong drink is $60,000,000, for its amusements $7,000,000, and only $4,000,000 for its schools, it is time for all good people to give the liquor question serious attention. We are aware that these deplorable proportions do not prevail throughout the land, but no one doubts that the sale of liquor does prevail to an alarming extent in all parts of the country, and the expenditure for uninstructive amusements is also quite unworthy of our civilization.

The liquor traffic must be curtailed by some means, if our nation is to be what every Christian and every worthy citizen desires it to be. And action must be taken in the near future, or new means for the imprisonment of criminals, prevention of crime, and protection of the insane, be devised. We do not speak as a fanatic. The matter is serious—quite as serious as the question of protective or revenue tariff. We have watched the efforts of the South Carolina authorities as well as we could at our distance, and have yet to form a favorable opinion of them. It seems to us that Gov. Tillman's efforts are in themselves an evidence of the futility of politics to cleanse a State of the evil. We do not believe that the prohibition question is a matter of politics in the usual sense of the word. Liquor drinking may be prohibited by general law, but it is prohibited only to certain classes. The vicious will drink under any system of that it is, first, a matter for Christians, laws that may be devised. We do believe every one of whom should discountenance the traffic; and second, for true citizens, who cannot but know that liquor drinking is inimical to every good interest. If these discountenance the traffic, none but the vicious will aid it, and it will languish from neglect. And if the rising generation is taught to abhor the drinker and the seller, the vicious class will be greatly diminished. But this is a slow process: something must be done in the meantime—now. Local option is as far as we can go and not mix with politics, and we believe that local option will do more than politics ever could; for it prohibits the sale of liquor by vote locally just as effectually as a general law would, and it has the merit of being on a platform to itself, and thus is offensive to no respectable class. A political party is not the only means of accomplishing anything in our country: there are other means just as effectual, and less exposed to opposition, and therefore more feasible.

ABOUT one sixth of the total mileage of the railways of the United States, representing a capitalization in bonds and stocks of about $1,750,000,000, has passed, since January 1st, 1893, from the control of the owners of the roads into the hands of the courts, to be administered by receivers. These figures show that the railways suffered more last year than any other business enterprise. In view of this it is not unusual that the great magazines are inquiring into the causes of such extensive failure in one branch of commerce. It is, indeed, remarkable that enterprises so vitally important to our commercial interests, enterprises that always have patronage, being the agencies of one of the great divisions of human industry—transportation,—should suffer greater loss than any other concern. And it seems more remarkable in view of the statement that the average decrease in railway receipts during the year was only three per centum—considerably less than that of the average business enterprise, and a great deal less than the average decrease in the receipts of general merchants.

A writer in the *Forum* states that the prime cause is ill management. A railway manager is in an equally responsible position as a cabinet officer. He is the general of a large and various army, and his duties require great executive ability; and this ability is not too abundant. Another notable cause is the effort of railway officials to gratify the demands of bond-holders for interest on their investments, in which all earnings are paid out, and nothing is left for stringent times. They must pay dividends promptly, or their stock will fall. Again, a railway is always rebuilding. New and more costly equipments have to be added as they are found needful, and the old stock, which once represented capital, on which bonds were issued, is replaced at greater cost. Thus the writer in the *Forum* shows that the cause of so many railway receiverships lay in the railway management. The stringent times were the occasion only. A writer in the *North American Review* discusses the question of "friendly" receiverships, which no doubt was suggested by the present condition of railway affairs. Receiverships amount to nothing, so far as their original object is concerned, in these times. The receivers are usually officers of the road, or are appointed at the suggestion of the trustees of the road, and have nothing to do with the management. They serve only to continue the former operations of the railway without paying its debts, and instead of being a guarantee of equitable adjudication, they serve only to force the creditors of the road to accept unfair compromises.

Young People's Societies.

Dear Recorder:—Among your many interested readers, I doubt if there can be found any who are more rejoiced than myself over the decided stand taken by the RECORDER in a recent editorial in favor of organizing the young people in all the Baptist churches in North Carolina. It is a step in a most hopeful direction. It is a progressive movement, and will help to bring the good old State into the march of progress that of late years has been sweeping over the whole country. Why should the good old State of North Carolina lag behind in respect to this and other movements that have been owned and blessed of God in the quickened spiritual life of people in other sections and States of this Union. The editorials in the RECORDER of late breathe a spirit of independence and of progress that must be highly gratifying to many North Carolinians living in the State and in other States who have witnessed in other sections of the country the beneficial results of young people's organizations. Of course, some good people are afraid of every new thing, and it is not a surprise to any to learn that the "movement" among the young people in our churches is being discouraged by some. They honestly think that this movement looking toward the organization of the young people will be an injury in some way to the cause of Christ. It is said that Cromwell, when arguing with his friends, would often say, "By the grace of God, I beseech you imagine for one moment that you possibly may be mistaken." So say I to those who cry out against the organization of the young people and against women's work in the church. I beseech you imagine for one moment that you possibly may be mistaken. It is the only thing to do. It will put one in a condition to impartially weigh the facts and arguments presented in favor of the other side of the question. It is a sure way of getting at the truth in respect to these matters now under consideration. It is the only corrective for the narrow policy pursued by some really good people.

There is a latent power in the churches that needs to be, and must be utilized and developed for the good of the cause of Christ in North Carolina as it has been utilized and developed for Christ's sake in other States. The societies among the young people and among the women are now the most hopeful feature of church life in this age. The young people's organizations or societies bring the young people together in Christ's name and work under circumstances which enable them to realize responsibility, and enjoy a freedom in worship which they do not have in the meetings with the old and more experienced Christians. We have a Tuesday-evening meeting for all the members of the church, and a Thursday-evening meeting for the young people only. It is impossible to say which of these meetings is most beneficial to the church, or which is most comforting and helpful to the pastor. Both are good. They are very unlike. In the young people's meeting the talks are very short, but to the point. So are the prayers and hymns. In the Tuesday-evening meetings it is not so. Custom has made it different there. And there is an old adage which says, "It is hard to learn old dogs new tricks." It is hard to get the old brethren to be brief. It seems almost wicked to them, if you ask them to make short prayers, or speak to the point and be brief. And as the older people set the example in making lengthy remarks and prayers, it looks almost like a failure if some of the young people get up and speak but a few words and sit down. But in the young people's meeting, it is not so. It is quite the thing. And, therefore, the young who have but little to say, do not hesitate there to say it. The result is increased activity, deepened interest in the worship of the Lord, and a quickened sense of responsibility. Pastors are greatly helped by these young people's meetings. In them they are closely associated with the boys and girls, and have opportunity to study their nature, disposition, mental operations and capabilities.

But I have to confess that there is one serious obstacle in the way of developing as much interest in young people's societies in the South as they have in the North. And that serious obstacle is the opposition to women speaking in public. I simply state a fact when I say that the meetings among our young people would lose four-fifths of their interest and helpfulness, if the women were to literally keep silence in the churches. For there are very few young men in the churches. Statistics carefully collected show that not more than five per cent. of the young men in this country to day are active Christians. Now if the sole dependence for successful meetings with us as with you in the South was upon the young men, I frankly confess that I do not think the meetings would last very long. For, instead of a great variety of talks and many voices, we would hear only a few voices and great sameness in the talks in the young people's meetings, and this would itself soon kill the meetings.

If you will make inquiry, you will find that at least four fifths of those who take part, aside from singing, in the young people's meetings in the North, are girls and young ladies. They do not so often venture to lead in prayer, though this is by no means uncommon with us, but they do not hesitate to recite Scripture verses and add a word or two of testimony, saying, for instance, something like this, "This verse of the Word of God expresses the sentiments of my heart this evening. 'I love the Lord because he hath heard my voice and my supplications.' For some time I have been praying earnestly for a certain thing, and recently the long-desired blessing came to me, and I feel it to be in answer to prayer, and I want to acknowledge the Lord's goodness to me in this matter. The blessing came when most needed. And I thank the Lord for it."

Short testimonies of this character make up the bulk of the talks made, and possibly they do not violate the spirit or words of Paul who said, "Let your women keep silence in the churches" any more than the teachings of women in the Sunday-school or the singing of the women in the regular church services violates the command to keep silent. If it does not, it is time we were finding it out. But woe be unto the pastor in North Carolina who advocates women talking out in meeting even this much. This, I say, is the serious obstacle in the way of having as good meetings among the young people in the South as they have in the North. But still you can have meetings and good meetings.

As to other features of the young people's work, I have only to say that if properly looked after, there is no feature of the work recommended by the Baptist Young People's movement, or the Christian Endeavor movement, that may not be of great value to the church. Even the committees appointed to call on the sick and leave flowers to remind them that they are not forgotten by their brethren in Christ, but are kindly remembered, have in very many instances been graciously used of God in the development of Christian sympathy and love among members of the church.

And when there is a desire on the part of the pastor to hold a short prayer meeting, either before or after the evening service, the organization of young people can be called upon to make any special arrangements that may be necessary to make the meeting a success. The young people in this way are the pastor's real helpers; they are relied upon by him as Cæsar relied upon his tenth legion. And they sometimes feel led of God to take hold of some special work and sustain it by personal sacrifices. Our young people, for instance, are now educating a boy in Burmah, and sustaining, through the Missionary Union, a native missionary there. They also make a thorough canvass of the entire church membership every month to solicit contributions for the missionary cause. They take from five cents to one dollar a month from the members in this way; and raise a great deal more in this way than the church could possibly raise by the old plan of taking a collection once a year for Foreign Missions. The young people themselves appoint their own collectors and hold frequent meetings among themselves for conference about the work. It helps the young people to have this responsibility laid upon them. It makes them put on their "studying caps." It develops their sympathy and calls forth their prayers and energies.

The older people have their work also, and in some things there is no discrimination as to sex or age made, but the church as a whole devises plans of work and executes them. "To every man his work" is a good motto for all churches. There need never be any wide chasm between the young people and the old people of the church because of the young people having an organization of their own inside the church. With the young people it is simply a question of doing something or nothing. For years, they have done comparatively nothing; now they are beginning to take hold vigorously of the work and worship of the Lord, and God's Spirit is evidently being poured out upon all flesh so that both our sons and our daughters prophesy. Some think that organizations of the young people make a chasm between the young people and the old people in the church. But did the holding of women's prayer-meetings in the days of Paul in Macedonia create a chasm between the women and men? No. Paul attended one of these meetings and did not raise any protest against such meetings. Why then should meetings held specially by young people create any chasm between the old and young in church life? The conclusion is this: encourage the young people to organize the young people's societies, and map out programs of their own to be followed in their meetings. Let them develop their own minds and hearts by such exercises. It will be for their good and add to the efficiency of the whole church. Let the pastor belong to the young people's society, but not attempt to run it, or map out every thing himself. That would defeat one of the objects of the organization. Let him leave the young people free to get up some things themselves. Let him simply exercise a fatherly watch-care, and occasionally give them the benefit of his thoughts even as he occasionally gets the benefit of their thoughts. Wise men can learn some things sometimes by conversing with fools. A pastor can sometimes get good suggestions from the young people. Let him keep in sympathetic touch with them. But do not let him "boss" them. The young people's meetings will often be an inspiration to him in his work. And he can utilize the strength, enthusiasm, vigor of hope, and spirit of enterprise found in the young, and make them tell for good upon the older people in the church, who will quicken their pace in the Lord's work when they feel and witness the activities of the young. "If this thing be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God." I believe it to be of God, and congratulate the RECORDER on the stand it has taken in the matter. Let young people's societies be organized in all the churches.

M. V. McDUFFIE.

The Prayer-Meeting.

I love it. I am always glad when Wednesday night comes so I can attend. I like it so much that I always go. Nothing but sickness, or absence from home keeps me away.

I love the prayer-meeting because I there meet my brethren and sisters in Christ, and can exchange social greetings with them. I love it because I love my pastor, and am delighted and edified to hear him expound some Scripture, discuss some Christian topic or impress some Christian duty. I like it, because it is a meeting thrown open to all the brethren. I love to hear them talk of the plain practical things that are a part of their Christian lives. I love to gather with all around the common mercy-seat in prayer.

When in these meetings I always feel that "It is good to be here." "A day in thy courts is better than a thousand." I go from these meetings and think with pleasure and profit of what was said by the pastor and brethren. They help me in my Christian life and work. My spiritual nature is strengthened. I take firmer hold on spiritual things.

J. A. B.

The Uncertainty of Plans.

A young countess in Hanover, Germany, was a noted unbeliever. She was especially opposed to the doctrine of the resurrection. Before her death, she gave orders to have her grave covered with a slab of granite clamped to other stones, and that on the stone should be engraved the following words: "This burial place, purchased to all eternity, must never be opened." All that human power could do to prevent that grave from being opened was done. But a little seed found lodgment in a crevice of the stones that covered that body, and sprouted. The tiny shoot found it way between the stone side and the slab that lay on the top of the grave. It grew by degrees, and at last actually lifted the heavy slab, and forced the gravestones apart. Thus the grave was opened, after all, and that too without any miracle. A large tree growing there now attests the powerlessness of human plans. The people of Hanover are said to regard this grave with a kind of awe, feeling that it is a sort of prophecy of the great resurrection day that is yet to come.—*Sunday-school Times.*

Two Sermons.

It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experiences. "I cannot exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and, in a certain sense, spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord and implore him to make me the man he designed me to be, and then send me forth to wider service for the blessing of mankind. One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is more to be desired?—*Congregationalist.*

The Biblical Recorder.

WEDNESDAY, MARCH 7, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

LOOKING FOR RESULTS.

We, living in a day of material tendencies, are apt to overlook the spiritual in many important phases of our religion. The unseen and intangible, however much sought after, are counted as nothing until they become within the grasp of the people, are known of men. We love the mysterious, but we do not value it. It has attraction for us, but if it does not become real and comprehensible, people have little use for it. We value the material only; it is a business-like world.

So in our religious conduct we expect results, real and comprehensible, from our prayers and faith and work in the Lord. The evangelist is happy, if the papers can truthfully announce that his exhortations have resulted in a hundred professions of religion, and therefore his meeting has been a great and glorious one. He is disappointed if a series of meetings are the means of the reclamation of only one backslider, and the papers are silent. He forgets the good shepherd who rejoices at the finding of one stray lamb. He looks for results, and large results at that. It is easy to account for this: Men love reputation, and the people, who judge by results, will not remember the evangelist if he does not "make a great impression." The people say he is successful, has great power, is blessed of the Lord, if his meetings result in large numbers of professions. But professions, we regret to say, may be the result of the effect of personal force and eloquence on an emotional nature, or very fear, or a sense of obligation. Such professions are of the flesh and not the spirit. There are but few of us who haven't seen exemplifications of this. Towns have been "shaken from the foundation," "the oldest and meanest of sinners" have made public their repentance, and given many evidences of regeneration, only to fall back in the old ways as soon as the eloquence of the speaker has spent its force. They do not fall from grace, for they never knew grace. They have forgotten the impressive manner of the preacher, and the solemnity of the occasion, and the impetus added by the sight of many others making professions. They become cold and hopeless. Their temporary good words and works are born of men, for they know not that all righteousness, all faith, does not come from a reformation of character, but from God. Their change began in the material power and hopes of the preacher, and their faith was material. We are not speaking generally, but in regard to special cases, in which it was evident that the workers were intent more on reforming sinners, and a great many of them at a time, than in impressing the saving grace of Christ, and working for his glory. They prayed for results, they worked for results, and they would have been greatly disappointed if great results had not been plainly visible. It was their will and their glory, and not the Father's. And the "convert's" good works were for his own sake instead of Christ's.

So, too, pastors are often said to be unsuccessful because their labors do not result in great and quick growth in their churches. And, on the other hand, those whose congregations are "large and increasing," are said to be successful. They may be, and they may not; we cannot judge; but no one has reason to say that a pastor is unsuccessful because his congregations do not increase, however strong a testimony to God's grace a large congregation may be. It is always a question whether success is attained through power of education and cultivated eloquence, or an earnestness born of love of God, and faith in Jesus' name. We forget that God's ways are mysterious, that his answers to prayers may be swift and evident, or slow, gradual and imperceptible, as he sees fit. There are such things as faith in God, and direct and unmistakable answers to prayer, but those who pray must not only be faithful, but also ready and happy to say "not my will, but thine," before the prayer is answered. A prayer may be ever so fervent and humble, but if it comes from a spirit that will be aggrieved and disappointed if it is not answered just as it is prayed, it will hardly be answered. God knows best, and all who call upon him should be willing to abide his will before they call him Father.

The pastor often longs for a season of revival. His church is not what it should be, —one continual revival. He prays earnestly, and fondly believes the time is at hand for a good meeting. Perhaps the meeting appears to fail; no backsliders reclaimed, no sinners saved. People call it a failure any way, and the pastor bears the brunt of it. But it may not have been a failure after all. The pastor's prayers may yet be answered most fruitfully. God's ways are mysterious. The pastor may learn by an apparent failure to rely more upon God and less on the power of his speech; the church may be humbled. More than these, invisible impressions may have been made that ripen into glorious results, of which the papers know nothing. We have heard of cases of this kind. An aged pastor had held what he thought a fruitless series of meetings; never in his career had his sermons had less visible effect. He thought there was something wrong with the church, as his efforts had been often blest. The church thought there was something wrong with the preacher. But the meeting was not fruitless. One lone boy had been convicted of sin, and inclined to Christ, but he didn't profess it then. He became one of our greatest preachers. The pastor, through whom he had received the impression that converted him, was dead, and the meeting forgotten, long before its results ceased; and they will never cease. Such results do not make a preacher successful in the world's eyes; they cannot be counted and accredited in the world's way. Thus it often is. God sows many seeds that are not counted by men, and he can sow as successfully through humble and unknown laborers as through men of great learning and eloquence. But our way of counting heads, looking for the material, instead of having faith in the spiritual, has made the former "unsuccessful."

"By their fruits" doesn't mean numbers and quantity, but quality. The fact that one preacher is the means of the conversion of a hundred souls is no more evidence of his spiritual power than the saving of one soul; for if one soul is saved, the meeting is successful, and the Good Shepherd rejoices. We should pray with faith in God, and should never abandon it, however long he may be in answering us. He knows best, and his own good time is far better than ours; and in his time every faithful prayer will be answered as it should be. It is well to save great numbers, but let us not despise the day of small things; let us not forget the parable of the good shepherd. Let us leave the counting to him, for whose glory we work.

IT isn't creditable to one's character or intelligence to say that the Baptists of North Carolina are contending for the destruction of the State University. They are contending for a principle—broad, well known and clearly defined. They believe that the present system is unwise and unjust, but they do not hold that destruction of anything is necessary to the correction of the system. We certainly hope that discussion of the principle will not lead to exaggerated statements, uncalled for imputations, or bad feeling. If Baptists are contending for anything, it is the abolition of inequitable and unwise appropriation of taxes, and not the abolition of any good institution.

BRO. MCDUFFIE speaks of the RECORDER'S strong position in regard to young people's societies on our first page. We have advocated them only so far as we have been able to see their good side. We do not endorse the general movement and a national organization. There is a need for something that will increase the zeal of our youth—between Sunday-school and church,—and for something that will excite the interest of our children in denominational history as well as doctrines, and we do not know but that young people's societies are that means. Therefore, have we spoken in their favor. They have been a success in other States, if we are to believe hundreds of testimonies, and we do not see why they should not do good work in North Carolina. We cannot but recognize the need of something of the kind; therefore let us have them, locally only, as an experiment, if for no other reason.

WE all feel like reorganising as the advent of spring becomes apparent. The winter, with its rainy days and muddy roads, is almost behind us once more. Let us redouble our efforts this year, and let us begin now. More for missions—all kinds—more for orphanage, for education, relief board, more for every good cause;—more prayers, if not more money; more work anyway. We are reorganizing our forces, and we want to have the RECORDER in more families this spring than it has ever been in before. Brother pastor, you can help us if you try; and now is a good time to begin. The North Carolina Zion is growing at the rate of a church a week, some one says, not to speak of the many new members being added to old churches. Surely we should grow more in the spring; everything else does. But be sure to quarantine against the spring epidemic—laziness—before you begin to make efforts to grow.

COL. C. H. BYRUM succeeds the late Dr. Benj. Griffith as Secretary of the American Baptist Publication Society.

A PROMINENT speaker addressing a Baptist Convention said not long ago: "There is no such thing as an 'out-of-the-way' place." The thought is not new; it was the consolation of the apostles wherever they went. But it is often forgotten by modern laborers who are fighting their way through wildernesses of sin, or struggling with apparently spiritless charges, or almost overwhelmed by the darkness pervading the lives of their fellows. But the Christian laborer is not alone; he may be beyond the reach of friends, or news of friends, but communication with God is never cut off. The so-called "out-of-the-way place" needs the light, and he who carries the light to it is blessed indeed. The occupants of temples, those whose eloquence have won the admiration of large congregations, are not necessarily in the kingdom." The saintly souls who go "first out from friends into darkness, carrying the blessed gospel light, though it cost them pleasant friendships and divides them from loved ones, they are the heroes in real life, they have the blessed assurance, "I am with you always." Jacob, a poor, lonely wanderer, laid his head upon a pillow of stone to rest in what seemed to him a desolate place, but before he left he was made to exclaim, "Surely, the Lord is in this place." And the Lord was there, and the Lord's abundant promises in Jacob were as safe there as anywhere on earth.

THEY who build a church rear a monument to God. The workers die, but the church lives, and their work ceases not. But we do not wish to speak of the spiritual aspects of a church especially. There are many temporal things that are worthy of attention.

Of all the houses on earth the greatest regard should be had in building a house of worship. It is a gathering place for human beings who love and seek comfort, and it should be as comfortable as possible. There should be self sacrifice among Christians, but the church building is not the place for the exercise of self-sacrifice. A comfortable building may not make a church spiritual, but it does aid in the success of a pastorate. It attracts people who are not spiritual, and thus brings them closer to God's power. It should be neat in every sense of the word. And just here there is occasion for many words. Some church-builders now are more anxious to make a church beautiful—in the popular sense of the word—than tasteful. Gaudy windows, which, by the way, we think must have been devised to prevent the audience from looking through them, handsome mouldings and costly wood-work, are often preferred to more ornate neatness. Plain simplicity without and within are more in accord with the gospel that should be taught from the pulpit than all the grandeur of a temple. And more than this, if any money can be spared, after the building has been made attractive and comfortable, it can be better applied to a mission station or an unhoused flock. We have not yet reached the time when our liberality finds vent only in grandeur. The Ark of the Covenant is as secure in a modestly neat building in these days as it was in the magnificent temple of David.

God is in the humblest house that is truly dedicated to him, and for this reason, if no other, we should design our edifices to please him, and not men, even as David did in his lofty structure, which excited the admiration of all Israel. While we do not approve of applying David's conceptions to modern edifices, we do not advocate the austere surroundings that speak of miserliness. There is a difference between simplicity and severity. Men must be attracted, and a church building helps attract them; but we need not go too far and make the building so attractive from a human standpoint that the divine will be overlooked, or so severely simple that man will be repulsed. No building is worthy of God, if that is what the temple builders aim at; and yet any building wherein two or three may gather in his name will be blessed with his presence. The edifice in which one may worship without reminders of the ills of the flesh—cold draughts, uncomfortable seats and bad acoustics—on the one hand, and on the other, without so much beauty and attractiveness as to compel our attention to the building instead of the pulpit, is the building for an active church. And this means simple neatness, sensibility, and Christianity.

THE Foreign Mission Board of the Southern Baptist Convention has at present about 180 missionaries under its auspices, fifteen of whom are in this country under appointment or returned temporarily. In addition to these there are native assistants in China, Brazil and Mexico. The missionaries are distributed as follows: Southern China, 17; Northern China, 18; Central China, 15; Africa, 8; Italy, 17; Japan, 4; Brazil, 19; Mexico, 81. All but three of the Italian missionaries are natives. These against the heathen millions, thousands of whom die each year!

FROM OUR TRAVELLING AGENT.

THE MAXTON BRETHREN

are anxious to secure a pastor for their church. Laurinburg is also without a preacher. These churches could form a field that ought to delight any preacher who loves to live with good people, and who wants to do hard work and a plenty of it. The brethren at Laurinburg say they are in debt and think they had better devote their contributions, at present, to pay what they owe. This may work well in this instance, but as a rule it is easier to pay a church debt with a pastor than without one.

Bro. J. T. Elmore, who has been one of the brethren to support the work at Maxton, has just moved to Henderson, and now is road-master of the R. & G. and D. & N. Railroads. While the brethren at his old home regret to give him up, yet his promotion by the railroad authorities to a more responsible place as well as better pay, reconcile them to the loss they sustain.

Just a year ago I was in

LUMBERTON,

where I remained thirty days for repairs, but judged from the brethren's kind treatment they had nothing against me for this. Since then Bro. Martin has continually grown in favor with his people. The membership now numbers some 300, and the outlook seems to be encouraging in every way. Then there was no school; now the Robeson Institute is thoroughly organized, and I see from a report by the Superintendent that 160 students have already been enrolled. I do not think there is a school in the State with a brighter future. The time was ripe for its opening, and its success seemed to be assured from the beginning. The building is complete in all of its appointments, and Prof. Duckett, who for many years has been a successful teacher in the State, is more than meeting the expectations of the friends and patrons of the school. Col. T. F. Toon is Prof. Duckett's assistant and is doing fine work in his department as teacher, and finds no trouble in dispensing some of the fine discipline which he so bountifully possessed in the days of the "Confederacy." Several boys from this school will be at Wake Forest next session.

I had not noticed before that so many nice little towns had been built up in recent years between Lumberton and

WILMINGTON.

I found Bro. Oliver in rather poor health, but able to be at his work. I was delighted to see that the brethren were much pleased with their new pastor, and that they were really enthusiastic over some new and more systematic methods which the church has adopted for meeting the current and other expenses of the church.

Bro. Oliver realizes the magnitude of his work, and if he can only be blessed with the physical strength to carry out the plans and desires of his heart, he will do a fine work in the near future.

I do not know what the Brooklyn brethren intend now since they have no pastor. I can but hope some of the brethren who are so able and whose hearts are in the work will unite in this work and carry it to the success of which they are so capable.

I found Bro. D. L. Gore still enough to get a word or two. He said: "I never enjoyed reading the RECORDER so much before. The articles on the first page are the best I see anywhere."

OUR CONVENTION DEBT.

I am glad to find so many of our brethren concerned about this matter. A great number are asking how it is that the Sunday-school Supply Store has gotten in debt. By reference to the minutes of our Convention, it will be seen that in 1881, the Convention instructed the Sunday-school Board to establish a Sunday-school Supply Store, and for this purpose about one thousand dollars was subscribed by different individuals; but according to the report of the Sunday-school Board in 1882, only about *two hundred and seventy five dollars* of the one thousand dollars had been paid. The stock was bought, of course on a credit, and was kept as a running account of the "Sunday-school Board" until 1887, when the present Cor. Secretary was elected, and the Sunday-school Board and the Board of Missions were consolidated and called the "Board of Missions and Sunday schools." This debt, then, was brought over and became the property of the Board of Missions and Sunday-schools and has been kept through all these years just as it had been done by the Sunday-school Board from 1881 to 1887, as a running account with the publishers. And now the publishers decline to carry it longer in this way, and we hardly think any one can blame them, for they have been kind and indulgent for a long time.

According to the report as read by the Corresponding Secretary at our last Convention, no part of our work has done better than the business of the Supply Store. The report shows that by an inventory at cost price, the assets of the Supply Store exceed all its liabilities by $341.97.

I write this as an answer to many brethren who desire to know just how the matter stands and how we came in possession of this debt. I find many brethren who are anxious to help relieve the Convention of what appears an incubus upon our work.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. Dr. J. B. Taylor of Salem, Va., is on a visit to Florida.

....Rev. M. P. Matheney recently held a series of meetings at Troutman's, Iredell county.

....Rev. J. A. W. Thomas has resigned the pastorate of his churches in Marlborough county, S. C.

....Dr. Kerr P. Tupper will remain in Denver, Col., having declined the call to a Brooklyn church.

....Dr. L. G. Broughton will be in Raleigh about the 13th, and commence a series of meetings at the Tabernacle.

....Bro. C. F. Reid who has been quite ill at Wake Forest is much better and his friends hope to see him out again soon.

....It is stated that the church at Waynesville, Rev. M. A. Jenkins pastor, has doubled its congregation since January 1, 1894.

....Rev. J. L. White's revival meetings in Charlotte were discontinued on account of the weather. They will be resumed in April.

....Dr. J. A. Mundy of Wilson will assist Rev. T. J. Taylor of Warrenton in a series of meetings the latter part of this month.

....The Baptist church at Statesville is making efforts to erect a chapel on a site recently given them by the Statesville Improvement Company.

....We congratulate the Senior Class of Wake Forest College on securing Rev. S. M. Poteat of New Haven, Conn., to preach the baccalaureate sermon.

....Rev. R. Van Deventer has been called to the pastorate of Reidsville, and is reported as considering the call favorably. He preached there on the 28th ult.

....Rev. M. P. Matheny has removed permanently to Gastonia, N. C., that point being most convenient for his present pastorate. Correspondents take notice.

....We were very glad to have a visit from Rev. W. A. Smith of Cedar Rock last week. He reported all his four churches in good condition and his school as flourishing.

....On last Sunday night Dr. J. W. Carter of the First church, Raleigh, began a series of sermons on the "Mysteries of the Bible." The series promises to be of great interest.

....The railroad men are reminding us that the time for the Southern Baptist Convention is not far off. We hope there will be a "large and enthusiastic" North Carolina delegation.

....We were very glad to have Dr. Mitchell in our office last Friday, on his return from a very encouraging trip in the eastern part of the State in behalf of the Board of Education.

....The new house of worship at Harrietta was not dedicated at the time appointed—Sunday, March 25th—on account of the severe snow storm. It will, perhaps, be dedicated in April.

...."The devil already has a good start in the family where no religious paper is taken."—*Ram's Horn.* Look around, reader, and see if you cannot find some such families.—*Western Recorder.*

....We congratulate Bro. Kedar Vann and wife of Sampson county on reaching the fiftieth anniversary of their wedding, which event they celebrated recently. Our good wishes attend them.

....Dr. W. S. Black has resigned the management of the Oxford Orphan Asylum to accept appointment as Presiding Elder of the Warrenton district, made vacant by the death of Rev. S. D. Adams.

....The Board of Missions and Sunday-schools will meet Tuesday, March 20th, at 7:30 p. m., at which time delegates to Southern Baptist Convention will be appointed, and other business transacted.

....The Trustees of this school exercise just enough authority to be helpful to a teacher and not enough to hamper and embarrass the progress of the school—Prof. J. E. Ducket of Robeson Institute.

... Bro. L. G. Broughton writes from Roanoke, Va.: "Our meeting is still progressing—forty-six professions up to date. Will continue this week. Bro. C. A. D. Thomas is doing good preaching."

....Dr. Cobb had the assistance of Dr. Thos. Hume in the ordination of deacons in his church at Pittsboro on the 25th ult. Dr. Hume delivered one of his enjoyable lectures in Pittsboro the evening preceding.

....Dr. and Mrs. Geo. W. Sanderlin of Washington City celebrated their silver wedding, and the good Doctor's birthday, on the 22d ult. We tender congratulations, and wish them many happy returns.

....Rev. J. F. Love of Suffolk, who will aid Bro. Hunter of Raleigh in revival services this month, is an East Carolina boy, and a Wake Forest alumnus. His meeting at Suffolk last fall was one of the greatest ever held in that town.

....If any of the delegates or visitors to the Southern Baptist Convention wish to go from Dallas, Texas, on an excursion to the city of Mexico, they had best write to Rev. J. M. Carroll, Lampasas, Texas, for information about the trip.

....We have received a very interesting letter from China which we would be glad to lay before our readers, had we not sometime since determined to close the discussion of "Mission Methods." We are of the opinion that the relative merits of the methods in question will demonstrate themselves in their how good time, and just now no amount of discussion can do any good. Better preach the gospel of "Go teach."

....We have received an excellent little book—"Talks on Home"—by Rev. L. G. Broughton of Roanoke, Va. It is full of good advice aptly given. It can be obtained from the Sunday-school Supply Store, Raleigh, N. C., for 35 cents.

....The *Wake Forest Student* for February presents an excellent table of contents. Reminiscence, history, sentiment, fiction and humor are some of the things that constitute the number. The departments, as usual, are well conducted.

....The new house of worship at High Shoal was dedicated Saturday, Feb. 24th, 1894. Rev. C. Durham preached the sermon. The house is 40x60 ft., and 18 ft. pitch. It cost $1,225, and every dollar was paid before the day of dedication.

....Rev. J. A. Campbell of Poe's writes under date of 22d ult.; "My school is good. Several new boarders to enter next week. We have enrolled more than 160, representing eight counties. Our next Sunday-school Convention meets at Dunn in April."

....Ten men and women, approved and waiting, begging to be sent to reinforce the work where much needed on foreign fields, and our people have the privilege and responsibility of saying whether they can go to this field.—*Foreign Mission Journal.*

....Rev. J. M. McManaway of Big Stone Gap, Va., has accepted a call to the pastorate of the First Baptist church, Louisiana, Mo. We regret to know that our brother is going so far away, and hope he will not fail to let the RECORDER hear from him in his new field.

....Bro. Van Deventer desires to inform the brethren and sisters that they will find a welcome if they will come to Henderson to hear Bro. Bryan speak on the 15th and 16th inst. Let as many as can, go, and the Henderson church will entertain every one who will write Bro. Van Deventer that he is coming.

....We are glad to learn from Rev. G. M. Duke of Duke's, N. C., that in spite of disadvantageous circumstances his field is making good progress, and the outlook is hopeful. One of his churches—Maple Springs—gave him a good pounding recently, and another—Nashville—set him up to an overcoat.

.... Prof. O. J. Peterson desires to say that he did not accept the offer of a Chair of Mathematics in a Texas institution as we have stated. Our information was taken from the press. Bro. Peterson will remain at Clide, where he is principal of the High School, until next fall, when he will probably enter Johns Hopkins University.

....The Raleigh Baptist Tabernacle has a member of its Sunday-school—a teacher—who has not failed to be present at session of the school for thirteen years, and is now well-started on his fourteenth of faithful attendance. Bro. B. F. Faison is a member to be proud of; we believe he holds the record for promptness and faithfulness.

....Dr. William R. Harper says that the newspaper reports of his lecture were false; that rather than saying that the story of Cain and Abel was a myth, he practically held the contrary. We deplore the state of affairs in which "criticisms based on newspaper reports is unfair and unjust," and regret that anything at all has been said about the matter.

....The moving of the railroad shops from Laurinburg to Harnett will greatly weaken the Baptist church at Laurinburg. We hope, however, the brethren there will be able by forming an alliance with some neighboring church to keep up the interest which was so prosperous under the ministry of Bro. Kesler who has recently moved to Red Springs.

....The new monthly paper—*Good Words*—published at Franklinton, has offered to give all the money received in subscriptions during the month of March to aid in the erection of the new Franklinton Baptist church. One copy, one year, (monthly), 25 cents. *Good Words* contains each issue teaching points on the Sunday-school lessons by Bro. Baylus Cade.

....We note with pleasure in a recent issue of the New Haven (Conn.) *Leader* an extended account of a sermon by Rev. E. M. Poteat on methods of church work. The force of his remarks fell on church fairs, sociables, etc., which he said were excellent means to lift up the people socially, but unchristian as revenue makers. It is stated that "the sermon was widely discussed throughout the city."

....Rev. J. A. Mundy, pastor of the Baptist church, has moved into the "Pastor's Home" on Pine street. On Friday night he received a pounding at the hands of the members of the church, as well as some very handsome contributions to house-keeping from others not members of the church. He says he feels like he is at home.—*Wilson Mirror, Feb. 23.*

...."Attention has been called to the fact that Wake Forest is the only college in the State which has not a Young Men's Christian Association. Is this as it should be?"—*Wake Forest Student.* Yes; just as it should be. The young men's prayer-meeting is better, but is unattractive to some only because it has no presidencies, secretaryships, etc., to gratify personal vanity.

....We were very glad to see Bro. J. M. Hilliard for a few minutes last week. He was on his way to visit "home folks" at a church reunion at Green Level, one of Bro. Blanchard's charges. Bro. Hilliard held services for the first time in the new church at Ramseur on the 24th and 25th ult. The church was begun last September. He reports all his fields in a most encouraging condition, and says it pays him to work for the RECORDER because it always makes better Baptists of its readers.

Raleigh Baptist Progress.

A decided impetus has been added to the work of the Raleigh saints lately. We have never seen our city churches in better condition, and there is a concerted movement among them that is sure to bring glory to the Master. A city missionary was found necessary and secured January 1st last—Bro. A. D. Hunter. Since then the work at the East and West End Missions has been looking up mightily, and now comes the good news that Rev. J. F. Love of Suffolk, Va., is to aid Bro. Hunter in a series of meetings at the West End shortly. Bro. Hunter, with the aid of brethren from the three self-supporting Baptist churches has been holding meetings regularly at the Caraleigh Mills, south, and the Pilot Mills, north Raleigh. The city Baptist Missionary Committee, consisting of Brethren Broughton, Scarborough, Boushall, Pullen, Lambkin and Parish have recently bought a lot on the corner of Halifax and Johnson streets, an excellent location, and as soon as it is paid for a house of worship will be erected. Bro. Hunter is on the rounds canvasing, and he will see all the Baptists in town before he stops. We must have this mission in working order in a short while, for with it we will have a stronghold in every direction in the city, north, east, south and west, in addition to the First and the Tabernacle. Brethren Carter, Simms, Stringfield and Hunter are calculated to move things when they pull together as they are now doing.

Home Board.

"Times are distressing. Money is awfully hard to get. We can't press our people. They just haven't got it. They would give it if they could."

These are the ejaculations of loving pastors making excuse for the small and slow contributions of their churches to missions. God bless them and their churches. We know exactly how it is. But we could not know how hard times were going to get, and being placed here to think out the best use to which your money could be put, we have overestimated the amount you would put in our hands for use this Conventional year. Now what shall we do? What can we do? Already we have borrowed a considerable sum, and we must soon borrow again, unless those whose work it is shall speedily furnish us with the means. Many strong churches have not yet contributed. If they will increase their gifts to our work, they may thereby make amends for the falling off of contributions from the less favored. God says, "We then that are strong ought to bear the infirmities of the weak."

One thing certain, unless there is a decided improvement, we shall come to Dallas with a debt that will greatly embarrass us. We have enlarged our work in many departments, and have not decreased at any point. This seemed essential to our prosperity. There is now the greatest demand upon us we have ever had, and the best opportunity for successful work. Brethren pray for us, and send help to us for Jesus sake. Send by express, post-office money order, postal note, New York exchange.

F. C. MCCONNELL, *Ass't Cor. Sec.*
Atlanta, Ga.

Bibles for the Destitute.

The applications to the Board of Missions and Sunday-schools for donations of Bibles and Testaments to families, and boys and girls too poor to pay for them, and to aid in starting Sunday-schools, have become so frequent that the Board at its last meeting authorized the following statement. This has been published in slip-form and sent to the Superintendents of the schools in our Convention, and now it is given to the papers and all urged to aid in this good work. Remember that the 3d Sunday in March is the time for this special collection in all of the Sunday-schools:

TELL IT TO THE SCHOOL.

Dear Superintendent:—At a meeting of our Board, held January 23d, 1894, the following was unanimously adopted, viz.:

"WHEREAS, The Board ought to put, during this year, 2,000 Bibles (25 cents each) into 2,000 families now without the Scriptures and too poor to pay for them, and 5,000 Testaments (6 cents each) into the hands of 5,000 boys and girls too poor to pay for them; and further, to aid, by donating a small supply of Bibles, Testaments and papers, in starting at least fifty new Sunday-schools, to be organized during April, May and June, in destitute neighborhoods; and

"WHEREAS, The Board is without the money to do these much needed things; therefore,

"*Resolved* 1*st*. That we urge every Sunday-school in our Convention to give *one* collection *this* year for the above object.

"*Resolved* 2*d*. That we ask every school (after due notice and information about the work given to the school the preceding week) to take said collection on the third Sunday in March next; and we ask every member in each school to give something to this worthy object.

"*Resolved* 3*d*. That a full report of all amounts given by each school and received by the treasurer, J. D. Boushall, on or before March 30th, 1894, be sent to every school that aids in this work."

There are many entire counties where no Bibles or Testaments are kept for sale; and thousands of families are destitute of the Scriptures, and are too poor to purchase them. We have many applications and letters showing these facts. A well-known Baptist preacher writes: "There is no place in my county where a Bible or a Testament can be bought. Many families are without the Scriptures, and are too poor to pay for them." Another letter, dated January 24th, from a brother well known, cashier of a bank in a railroad county-town, says: "Our pastor, in his talk a few nights ago, asked all, when they went home, to read a certain chapter in the Bible. A man who was present went to his boarding house and asked for a Bible, but was told there was no Bible or Testament in the house, and there never had been. Learning these facts, I sent him word that I would secure and present him a Bible. I left the bank and went at once to the stores in town to search for a Bible, but could find none. *There is not a Bible or a Testament for sale to day in this town.* Can you help us with some Bibles, Testaments and other literature?"

The Board has one hundred missionaries, preaching in more than 400 places. The 3,000 Bibles and 5,000 Testaments would put 20 Bibles and 50 Testaments into the hands of each missionary, and this would enable each to supply about five destitute families gratis, and twelve boys or girls in each neighborhood where he preaches. This would be a great work. If we could donate a few Bibles, Testaments and Sunday-school Quarterlies and papers to destitute neighborhoods where schools ought to be organized, the work could be easily established. We have many applications for such aid. This is our plan to do this part of the Master's work. We ask your co operation. Will you not submit this statement to your officers and teachers? If they agree to it, *please let us know.* If you can send a few words of commendation of this work, which I can use in the RECORDER, do so at once. We need the help of all. Forward the collection to J. D. Boushall in time to reach him by March 30th, and with it give the *name* of your school and the *number* enrolled, and the name and post-office of the Superintendent. Let me thank you and your school, in advance, for your aid in this work, which I feel sure you will render. Some individuals, not members of the school, would, perhaps, gladly help if some of the children were authorized by you or the school to see them. Perhaps the pastor would commend the object from the pulpit to the congregation, and ask the people generally to aid the school in supplying the destitute with the Scriptures.

The man referred to by the "cashier of the bank" was furnished a Bible, and has since professed faith and has been baptized.

We, the Superintendents of the four Baptist Sunday schools in Raleigh, most heartily commend the above to all the schools in our Convention.

S. W. BREWER,
N. B. BROUGHTON,
JOHN T. PULLEN,
T. D. WATSON.

C. DURHAM, *Corresponding Secretary.*
Raleigh, N. C., March 1, 1894.

Forward Movement for China.

Dear Recorder:—The good news that comes to us through your columns, and from various other sources, of the hopeful, enthusiastic work being done in North Carolina for State, Home, and Foreign Missions, seems to be a trumpet call to a quick, forward movement all along the line. Coming in this time of great financial depression, this liberality of God's people in giving, and this generosity in planning for larger things to be realized at once, indicates the finger of God pointing to regions beyond, and the Spirit speaks thus to his people to go forward. I believed this to be a call of the Spirit as soon as I received a recent letter from Bro. Bryan, telling me what God's people seemed willing to do, and how their hearts responded to his appeals for China. I praise God that his Spirit is using this dear brother to move your hearts so mightily towards China. As he pleads for this dark land, receive it as God's voice calling to you.

In the *Foreign Mission Journal*, the *Baptist*, and especially in the BIBLICAL RECORDER, I have seen how God is using Brother Bryan to move your hearts. Receive the truth from him as to China's needs, possibilities and expectations; and yield yourselves to God's Spirit as he moves you to do for China.

The North Carolina Baptists have large interests in China. Of their twenty-one missionaries sent to the foreign fields (including the Gospel Mission), there are sixteen in China. This is not only a great honor conferred upon North Carolina Baptists by God, but lays a corresponding obligation upon them. We, as missionaries of Jesus, coming from your midst, as brothers and sisters, sons and daughters, friends and acquaintances, members of the same great body of Christian believers, have bound your hearts to poor China and her people with living links of sympathy and love. You have given your sons and daughters, and you surely will give your unceasing prayers and all that you can of money to swell the great impulse and to increase the momentum of this move of interest for the extension of the Lord's work in China.

My heart responds to this trumpet call of the gathering of God's hosts in North Carolina, and I would return the answering note from Chinkiang, "China for Jesus!"

There are reasons for believing that God's time for an advance movement has come, as we review the field. Truly "the fields are white unto the harvest," and the Lord of the harvest is standing and earnestly calling for his people to enter quickly the many wide open doors into his harvest fields.

At the beginning of this year, our little mission band in their first quarterly meeting of this year in Yangchow, after reviewing the past year's work, and thanking God for his many blessings, cast their eyes forward upon the work of the present year, and in united prayer cried earnestly unto God, and this cry is unceasingly going up to God, "Send forth more laborers *speedily*, O Lord, into this vast harvest field."

New doors are opening to the gospel on every hand, and the hearts of the people are turning towards the gospel; the enemies of the Cross are rallying to oppose, in hot conflict, the soldiers of the Cross, and ere long the work done in years past, in China, will show increased evidences of good results, and the seed sown will yield a glorious harvest.

Speaking only of the Chinkiang mission (and what is true of Chinkiang is true of all our work, I presume), the beginning of this year finds us planning to enlarge our work as soon as possible, though our hands are now more than full, in the belief that brethren and sisters will be sent to our help soon.

Inviting fields of labor, some parts of which have never been visited by the missionary, lie close about us, and are urgently pressing upon our hearts the need for at least three male missionaries and four single lady missionaries for the two stations of Chinkiang and Yangchow. The men and women are ready to come.

Dear brethren and sisters, will you not arise in the power which the Almighty has given you, and press this work? Make it your daily and hourly prayer to God to furnish the means to send these missionaries, and not only contribute liberally yourselves, but enlist the interest of others?

Last night as I spake to a house full of eager listeners on the parable of the prodigal son, I realized that the Spirit of God is at work among the heathen, and that the time is fast approaching when heathen China will turn to Jesus. To-day, a native brother, a member of our Chinkiang Baptist church, who had come here to worship, and was returning to his distant home thirty or forty miles away, looked up into my face with tearful eyes and said, "When will you come to Ma Kia Chiao again?" Then I thought of the many villages all around his home, where the name of Jesus had not been heard many months ago, but are now learning for the first time from the lips of this rude countryman of a Saviour's love, and how eagerly they listened to our message when we visited a few places among them two months ago, and how they invited us to come again, I longed to go at once to preach to them again. But, alas, I cannot. Too much urgent work lies nearer home, which takes all all our time and strength.

But this field, and others besides, should be visited. Our need of immediate help is urgent. If not received soon, I fear that many golden opportunities and inviting fields which are ours, if we could only possess them, will be taken by the missionaries of other missions, who notwithstanding the hard times are regularly coming to reinforce their various missions. The men and women are waiting to be sent. What is lacking is only the money. And this I believe you will now give quickly, that their departure to the work may not be delayed.

The news of good meetings everywhere all over the State, and the enthusiastic session of our State Convention, show how the Holy Spirit is at work in the hearts of his people, and this news brought us a blessing of joy and encouragement these thousands of miles across the wintry waters.

We eagerly expect more and even better news soon.

L. N. CHAPPELL.
Chinkiang, China, Jan. 23, 1894.

From the Far West.

BY C. K. W. DOBBS, D. D.

I wish to keep in touch with the Baptists of the good old "North State." It was in Greensboro that I united with the Baptists in June, 1859, being baptized by dear John Mitchell, then missionary pastor at Greensboro and Hillsboro, under appointment of your State Board. Because of this past history (though, of course, not for that reason only) I love to read the BIBLICAL RECORDER.

Sometime since a good brother from the Atlantic seaboard wrote me saying, "It seems strange to have you writing from far off Oklahoma." Well, I confess it does seem somewhat strange to me also. And yet, after all, the "far west" is a relative term. Look at your map. Guthrie is just about the center of a line drawn east and west between Cape Hatteras, on the North Carolina coast, and Point Conception, jutting out into the Pacific from the California mainland. Indeed it is rather east, than west, of the half-way longitudinal line! Oh what a vast country is ours! Why I am, away out here in the "wild and wooly west," still two thousand miles by rail from San Francisco.

OUR AREA.

Oklahoma Territory, as originally projected and organized, was rather a small political bantling. It was a shrewd move that which opened to settlement and civilization that small area in the very heart of the old Indian Territory. True it was only about two million acres that President Harrison's proclamation of April, 1889, opened. But it planted civilization in the very midst of semi-barbarism, with the inevitable result that its influence would work outward. So it has proved. Addition after addition has been made until Oklahoma Territory has grown from 8,000 square miles to an area of about 27,000 square miles, or more than 17,000,000 acres. Of this land probably three-fourths may be classed arable. The western section is more suitable for grazing and stock raising. You will find by examining your map that this territory is watered by three considerable main rivers flowing from the west eastward. These are the Arkansas, the Canadian, and the Red. In the east, along these rivers, and their tributaries, the country is well supplied with timber. As to the agricultural value of our land, be it known unto you, that Oklahoma flour made from Oklahoma wheat, carried off the first prize over all competitors at the late Chicago Fair, while our corn captured the second prize over the exhibits from all the world! In the southern part of the Territory cotton was extensively and successfully cultivated the last two years, and our cotton was recognized at Chicago as second only to that exhibited from Mississippi.

POPULATION.

It is here, and from everywhere. Why one day I met men from twenty-two different States, and it was by no means a good day for finding men either! Gov. Renfrow, in his annual report to the Interior Department, said that our population reaches over the 200,000 mark. I am quite sure that the quarter-million figure will be reached by the time the Strip settlers get domiciled the coming spring. There are some cities and towns of considerable importance. The capital city, Guthrie, is a well built city of ten thousand people. We have fifty or more stone and brick business blocks which would do credit to any of your more pretentious cities. Oklahoma City is next in size and importance, and it has 8,000. Then I may mention El Reno, Perry, Kingfisher, Enid, Norman, Stillwater, Edmond—towns varying from 1,500 to 4,000 population.

THE CHURCHES.

The various denominations have rushed in, and their several Missionary Boards have shown commendable enterprise and zeal in seeking to pre empt the Territory for Christ. There are more that three hundred churches with probably 10,000 members. Of these the Baptist have 70 white churches with about 1,500 members. There are some 30 colored churches of our faith.

Our largest church is that at Oklahoma City, which has a membership of 160, worshiping in a handsome $5,000 frame, confessedly the best house of worship in the Territory. Our church at Guthrie is small, only 75 in number—but that gives us room to grow, you know. We expect to build a suitable house of worship for the Lord this year, if the Home Mission Society shall liberally help us, as we have reason to expect it will. The Board made quite a liberal appropriation to induce me to come out here as pastor.

EDUCATIONAL.

The Territorial legislature has established a University at Norman, a Normal School at Edmond, and an Agricultural College at Stillwater. These will have adequate endowments when the funds come in from the sale of the land sections reserved for educational purposes. There will also be realized from this source a common school fund which will place the public school system on a firm and creditable basis, abreast of any of the older States.

Guthrie, Oklahoma, Feb. 20, 1894.

A Doctrinal Issue.

Dear Brother Editor:—In preparing for our periodicals for the second quarter in this year we decided to give the next to the last Sunday in the quarter to the subject of baptism, instead of to Missions as heretofore. Rev. Dr. J. P. Greene, President of William Jewell College, Missouri, is preparing the lessons for the *Teacher* for this quarter, and he will prepare the one on baptism for that periodical. Rev. E. J. Forrester, of South Carolina, has prepared the one for the *Advanced Quarterly*, and it is one of the best I have ever seen on the subject. The smaller quarterlies will follow his lessons for the most part. I think the schools using our series will be very much pleased with the lessons.

Yours truly,
T. P. BELL.

Moneys Received.

Dear Bro. Batley:—Please allow me to acknowledge, through the RECORDER, the following amounts, which have been given in the interest of our church:

T. J. Cobb, V. L. Warren, R. H. Jordan, J. W. Cunningham, W. E. Daniels, F. S. Biggs, J. D. Boushall, Jno. Carter, twenty-five cents each;

W. C. Douglass, D. E. McKeithan, Mrs. J. J. Jenkins, C. A. Durham, L. A. Acres, Jno. T. Paschal, G. W. Foushee, Mrs. Eliza Foushee, "Avery Bros." "Green & Richardson," J. S. Hardaway, B. Gleaves, D. R. Campbell, J. C. Overdorf, H. T. Chapin, O. B. Stroud, Mrs. R. J. Buffaloe, E. G. Lineberry, E. S. Bostic, D. C. Rogers, C. V. Brooks, D. A. Moffitt, R. O. Fry, J. B. Stroud, Mrs. G. L. Merrill, A. B. Hunter, B. E. Mason, O. I. Hudson, Z. T. Smith, D. M. Poe, W. J. Ferrell, fifty cents each;

E. G. Harrell and Mrs. W. W. Vass, $1.00 each; "No name," $1.15; Apex Sunday-school, $2.50.

Brethren, we are weak and need your help. All contributions will be acknowledged in the RECORDER.

J. R. WEATHERSPOON, *Church Clerk.*
Sanford, Feb. 26, 1894.

A New Cure for Asthma.

(Special to Ministers of the Gospel.)

Medical science at last reports a positive cure for Asthma in the Kola Plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., Vine and Baker Sts., Cincinnati, Ohio, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

Ministers of the gospel are invited to apply for special free treatment. Send card, letter-head or cutting from religious paper, showing your name as in the ministry.

The last thing of which man should be ashamed is a pure, religious life. Nothing else so lifts man up into the element of the supernal. By this he takes on a degree of the heavenly. Its price is above rubies. It is, and ever must be, the principal thing.—*The Treasury.*

The annual statement of the Springfield Fire and Marine Insurance Company appears in this issue. As is shown by the statement, this is one of the most excellent companies in our section, and we are glad to note that its business in our State is increasing. Mr. W. S. Primrose, Raleigh, N. C., is the General Agent.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Not Fruit-finding, but Fruit-bearing.

That the Board of Missions and Sunday-schools have reported a debt of nearly five thousand dollars on last year's work is perhaps known to every aggressive Baptist in the State by this time. That many adverse criticisms have been made upon the Board for incurring this debt, is a lamentable fact. We do not believe the members of the Board are infallible, or in any way feel that they are too good to be criticised, or above the need of it. Doubtless they are always glad for wise and discrete brethren to help them in grasping the situation of the work and aid in any way possible to further the progress of the Master's kingdom. But is there a just reason for criticising the Board for the debt reported to our late Convention? The writer will be pardoned for what he shall freely say in this article, when he asserts that only the situation as it presents itself to him after much prayerful thought gives rise to the expression. Our connection with the Board last year was simply that of an humble pastor and a sympathizing friend.

First, let me briefly notice the basis upon which the Board projected its plans and prosecuted its work.

The churches, first of all, formed this basis. Either in conference before the meeting of their respective Associations, or by their representatives at the Associations, each church did (or ought to have done it) make pledges to the Association for the support of these objects. (It is a matter of regret that many never make any pledges, nor do they as a rule ever pay anything.) Each Association files the reports of the churches in the minutes of the Association. The tabulated statistics from the churches show what the churches promise to do where pledges are taken. Or when there are no pledges taken, the report gives the actual amounts contributed by the churches in a previous year. From the pledges in the report of those Associations that take pledges, and the actual cash contributions of the Associations that do not take pledges, the Board always has its safest reliance for compiling a report to the Convention for its endorsement in the enlargement or lessening of its undertaking for another year. This, with the opening fields and the bright prospect of the Baptist cause throughout the State, has moved the Board in all its actions. With this understanding of the prospects of the work and forthcoming means to push it, the Convention in Raleigh, in December, 1893, endorsed the work of the previous year and laid the basis of the Board's actions for the year 1893 by stating the amount they were to spend and for what it should be expended. From a business view we do not see that any one could justly find fault with the Board for its report to the Convention, nor with the Convention for giving the instruction it did to the Board for the prosecution of its work last year.

Now, let us see if we cannot absolve the Board from blame for the debt:

1. Have all the churches that made pledges for this work for last year fully met their pledges?

2. Did all the churches that made no pledges really pay an equivalent amount to the year before? In the aggregate this might have been expected even in a year of financial stringency, for most churches had their numbers swelled last year by new members. Indeed the money panic would not have affected our churches in North Carolina during last year if we had not begun economy at the house of the Lord. Alas! too often this proves our sincerity as Christians. He will forego this duty to indulge a hundred other pleasures and comforts. But to the question; we do not believe the churches have all rallied to the needs of the Board as they definitely or inferentially promised to do. This has placed the Board in any other than a pleasant situation. If we would only try to place ourselves in their situation and realize their embarrassments, the cup of bitterness that so often pours out unjust vituperations on them would be filled with the oil of sympathy and gladness. Around our hearthstones and in our congregations, as well as in our secret devotions, we would ask the aid of our bountiful Father to help us share our part of the burden. And before the first of April, 1894, the Board would be out of debt, and they, with the faithful men of God who are now needing their own for labor already given, would send up one unanimous prayer to God for the faithful who had "come up to the help of the Lord."

Who is it that censures? Is it those who are conscious of having done their part? If such an expression is legitimate. That would be an exception to the rule. Indeed it would be unnatural. Do the innocent complain? Do they not wait, rather, and hope? Did ever a heart filled with earnest desire to do good satisfy its willingness to do? No, rather than blame, let us thank God for the situation. When the crucible is well heated, the pure gold is separated from the dross. The refiner is then in a fair way to reap the reward of his arduous labor. If anything conceals the beauty of our religion or questions its purity compared with that of our fathers, it is that it costs us so little. The fire of persecution and self-denials that characterized their work is so seldom met by us that it is a hardship when it does come, even in a modified degree.

Look again! We think the prospect itself justifies the effort that was made and the present call upon the people. And, too, God seems to sanction it by the unprecedented results that have followed last year's work among the Baptists of North Carolina. From one to two houses of worship are being dedicated every week. Many more churches are constituted than houses of worship dedicated, with a general call for enlargement of work in every section of the State. Every city presents a white field for mission work. In many of them at the private expenses of the existing churches, preaching is kept up, and new churches being organized. The multitudes have been attracted to Sunday preaching and pure gospel churches. What does all this mean? Why such rapid development? There is food for reflection here sufficient for a long article. We will summarize now. In our judgment it is the growing mission spirit which has been quickened by the energy of the Board and their earnest missionaries, together with the associated power of the Holy Spirit promised to such as went forward—"lo, I am with you alway." Let us who are enjoying this wonderful harvest beware lest we forget that the seeds had first been sown that made the ripe fruits.

In conclusion, we authorized the Board to do the work. They did it well. God approved and blessed their labors. Let us thank God and the noble agencies that have been used to accomplish the work, and send, instead of discouragements, the means that will relieve the Board's embarrassment, and bid them "go forward" with the noble work as fast as God will open the way.

C. W. BLANCHARD.

East Durham, Feb. 18, 1894.

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New Testament Studies—No. 3.

BY RIGHT C. MOORE.

THE SYNOPTIC GOSPELS.

1. *Name.* "*Gospel*, signifying originally "the reward of good tidings" and subsequently "good tidings" merely, has in the New Testament the specific meaning of "the good news of the kingdom," (Matt. 4: 23) and refers only to the message of salvation. Not until the time of Justin Martyr were the four narratives of the life and teaching of our Lord generally known as "The Gospels." The first three Gospels were in the eighteenth century styled "Synoptic," because they are largely composed of parallel narratives.

2. *Chronology.* No precise date can be assigned to either of the Synoptic Gospels It is certain, however, that they were all written about the same time, and a very few years before the destruction of Jerusalem in A. D. 70, John's Gospel not appearing till near the close of the century.

3. *Similarity.* The Synoptic Gospels resemble each other so minutely as to be noticeable alike to the casual reader and the special student. (1) There is a striking verbal agreement; for example, compare the three accounts of the healing of the paralytic. (2) "The method of narration is similar; most of the incidents are related in brief, compact, separately moulded paragraphs, which follow one another often in quite loose connection." (3) The series of incidents, presented by the three writers, are largely identical. (4) All have adopted the same general historical outline.

4. *Differences.* While there is found in the first three Gospels a striking similarity, there is yet a divergence sufficient to mark each writer's individuality and show the work to be from the hands of original and independent authors. (1) Each Gospel contains peculiarities of style and vocabulary, more plainly seen in the Greek original than in the English translation. (2) The same facts are often stated differently, sometimes amounting to apparent contradictions. (3) Each of the three contains material not found in either of the others. (4) A peculiar conception of our Lord is portrayed by each writer.

5. *Common Material.* Competent critics regard as accurate the following estimate by Reuss: "The text of Matthew contains 330 verses which are not found elsewhere; that of Mark, 68; that of Luke, 541. The two first have from 170 to 180 verses which are wanting in Luke; Matthew and Luke have about 230 or 240 which are wanting in Mark; Mark and Luke have about 50 which are wanting in Matthew. The total number of verses common to all three is only from 330 to 370."

6. *Sources.* Matthew, as an apostle and constant follower of Christ, could gather materials for his gospel from a rich personal experience. Mark, the evangelist and companion of Peter, doubtless based his work on the teaching of the impetuous apostle. Luke, the beloved physician and associate of Paul, was very probably aided to a large extent by his cultured companion in the authorship of the book which bears his name. The similarity of the books to each other is traced to one of three sources: "The gospels are either dependent (1) on one another, or (2) on a previously existing document (or documents), or (3) on the oral gospel. Each of these theories have their ardent supporters, and it is impossible to satisfactorily account for the resemblance of the Synoptic Gospels to each other.

7. *General Outline.* The following analysis of the Synoptic Gospels by Stevens will be found useful for reference and study. (1) Birth and early years of Christ: Matthew 1, 2; Mark ——; Luke, 1, 2. (2) Baptism, Temptation, and Ministry in Galilee: Matthew 3–18; Mark 1–9; Luke 3: 1—9: 50. (3) From Galilee to Jerusalem: Matthew, 19, 20; Mark 10; Luke 9: 51—19: 28. (4) The Passion Week: Matthew 21–27; Mark 11–15; Luke 19: 29—23: 56. (5) From the Resurrection to the Ascension: Matthew 28; Mark 16; Luke 24.

8. *Leading Ideas.* The four Gospels are thus fully characterized by Bishop Alexander: "In Matthew we have Christ's earthly existence freely moulding itself in a predesignated form; in Mark as a strong life; in Luke as a tender life; in John as a divine life. In the first we see Jesus as the Messiah; in the second as Son of God; in the third as Son of Man; in the fourth as the God-man. With Matthew, the chief factor is the conception of prophecy; with Mark, the conception of power; with Luke, the conception of beauty; with John, the conception of divinity. In the first the predominant elements are fulfilments and sacrifice; in the second, acting and conquest; in the third, forgiveness and universal grace; in the fourth, idealism and dogma."

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Travelling Impostors.

A preachers' meeting was humbugged by some Zulus who were brought before it some months ago for advertising purposes, and no other. It is our belief that there are more than three hundred quacks and impostors travelling in the United States at the present time, who ought to be in prison. Some are spurious evangelists; others, reformed drunkards; others, the founders of societies with object enough to satisfy the promoters, who have every reason to "thank God and take courage." Up to two or three years ago we used to think there were about two hundred, but many circumstances lead us to think that three hundred is a moderate estimate. The presumption should be against any itinerant applicant for the purpose of addressing a congregation. He should not receive the benefit of any doubt, but the church should receive that benefit. Let him demonstrate beyond doubt that he is a good man and true, and that his cause is a worthy one.—*The Christian Advocate.*

Jno. Y. MacRae, druggist, will tell you that Johnson's Magnetic Oil always gives satisfaction and is the cheapest.

Faith without knowledge is apt to be mixed with much superstition. Knowledge without faith—ah, *that* is the sin of to-day! But they should go together. Begin with faith, but add to your faith knowledge, and as you grow into the knowledge of the Lord Christ, your faith will expand into a useful life, not only for yourself but for others. These two are joined together in an indissoluble union.—*The Ensign*

Japanese Liver Pellets cure biliousness, sour stomach and all kidney and liver troubles Small and mild. Sold by Jno. Y. MacRae, druggist, Raleigh

Patriotic Americans of limited means will be glad to learn that the new magazine *Blue and Gray* (Philadelphia) has been reduced to ten cents a copy instead of twenty-five cents as formerly. This change of price takes effect with the February issue, the first edition of which is one hundred thousand copies If the publishers keep up their existing standard of excellence, it is hard to see how they can fail to reach the circulation of quarter of a million copies for which they are striving.



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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 47 a m	9 51 p m	
At Rocky Mount	12 55 a m	10 45 p m	
Arrive Tarboro	2 35 a m		
Leave Tarboro	12 07 a m		
Lv Rocky Mount	12 55 a m	10 45 p m	6 00 a m
Leave Wilson	1 55 a m	11 25 p m	
Leave Selma	2 45 a m		
Lve Fayetteville	4 25 a m	1 15 p m	
Arrive Florence	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson	2 05 p m		6 35 a m
Leave Goldsboro	3 00 p m		7 30 a m
Leave Magnolia	4 13 p m		8 29 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 05 p m	7 30 a m	
Lv Fayetteville	9 20 p m	10 27 a m	
Leave Selma		12 10 a m	
Arrive Wilson	11 18 p m	1 05 a m	
	No 43. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 37 p m
Lv Goldsboro	12 00 a m		9 43 p m
Arrive Wilson	12 45 a m		10 35 p m
	No 14. Daily.		
Leave Wilson	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 38 p m
Arrive Tarboro		2 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount	12 05 p m	2 07 p m	
Arrive Weldon	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.23 a m.; arriving Halifax at 11.0 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.50 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

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"Thought and Said."

BY M. P. M.

"THE LANGUAGE OF ASHDOD."

Just now the "Baptist Union" is discussing two very interesting and important questions connected with the work of young people's organizations. The first of these is the term used to designate us as a "denomination." More and more our people are coming to use the "language of Ashdod" in saying "the Baptist church" when speaking of us as a denomination. The Baptist Union, which is the organ of the young people's societies in the United States and Canada, does well to call attention of the young people to this departure from the language of our fathers. There is no such institution in the world as the Baptist church, although other denominations continually speak of us as "the Baptist church," as though we were an ecclesiastical organization like unto their own. Our very church polity is involved in such an appellation, and it is well to guard our young people from the use of such phraseology, and impress upon them the difference between us and other denominations on this line as well as many others.

Our leading preachers in the North, and some in the South, are using this phraseology, and thus covering up one of our distinctive principles, and I am glad that our young people are being impressed with the right use of words in speaking of denominational affairs. Theology is expressed in our songs, and in many ways which we do not take into account, and we cannot be too careful in the use of words used with our children and young people.

"GIFTS OF OUR YOUNG PEOPLE."

Another question of importance now being discussed by the *Baptist Union* is the question of beneficence among our young people. That they ought to be trained to give, is conceded by all, but how shall they be trained is the question? Shall we train them to give as members of young people's societies or missionary societies, or as members of our churches? It may seem to be of little importance whether they give in one way or another, "just so they give;" but the *Union* makes the point, and I think that it is well made, "that this giving is to be done as members of the churches, rather than as members of the societies." We ought never to lose sight of the important truth that the churches of Christ are the divinely appointed agencies for giving the gospel to the world, and that no institution can ever take the place and do the work of the churches. Societies of any kind in connection with the churches are "simply hands" for them and "feet for them" with which and through which they are to gather up the benefactions of all the membership, and thus enable her to carry on the work assigned her by the Lord. This is a wise step taken by the *Baptist Union*, and will no doubt magnify God's institution as it should be, and put these other organizations in the back ground, except as agencies. There is no arguing against the fact of the efficiency of our own young people as collectors of funds when directed in a wise way, and for one I shall be glad to see them utilized, if it can be done without interfering with the efficiency of the churches.

"A JUST COMMENT."

A correspondent in the *Examiner*, writing of a social gathering of ministers in Boston, says:—

"The only blemish in the meeting was in an exceedingly happy speech by Dr. A. A. Miner, the veteran Universalist leader. It was the old 'gag' about 'water.' The doctor was an honored guest, and thought to please us. When will these excellent and illustrious brethren from beyond take it for granted that every conceivable jibe about water has been perpetrated *ad nauseam*? And that there is silent condemnation in advance for any horse play reference to the Lord's ordinance in our assemblies? It is high time that every Baptist ceased to grant even the courtesy of a smile to this species of sacrilege. There should be a dignified silence that would chill the joke into ghastliness on the spot."

There are two or three things I want to say on this "comment" in the *Examiner*. In saying them I am aware that I am exposing myself to the charge already made against me in certain quarters, "of exceeding narrowness;" but none of these things move me. I am not ambitious for "that broadness" which ignores or belittles Christ's word and work. In the first instance, I think those Baptists were in "poor business" when they invited to address them "the veteran Universalist leader." "What concord is there between Christ and Belial?" No wonder Baptists can't prosper in New England; and there is talk of one of the leading Baptist preachers of "Bosting" going over to the Congregational denomination. And why not, pray? If Universalist preachers are to be recognized, surely it can't make much difference whether a man is in one denomination or another. Let such belittling of divine things stop, or give up the distinctive principles of Baptists altogether.

And second, the point of attack is changed so far as Pedobaptists oppose Baptists. They once met us in open controversy, and disputed about the questions that divide us; but that mode of warfare "didn't pay," and so all that has passed away, and they are "courting us to death." They are coming at us from a "social standpoint," and also from the standpoint of "courtesy," and when introduced into our gatherings they do like Mr. Miner did and like Bishop Fitzgerald in Nashville last May before the Convention—get off some "gag" about "water," and thus do what they would not "dare do" in serious earnestness in the same presence—"belittle the Lord's ordinance." A Baptist who will not "rise and stand with uncovered head" when such a personage is "to be introduced" is "voted a boor" by his own brethren and counted very "discourteous." Well, this scribe never rises on such occasions.

The Rest that Remaineth.

In the midst of the cares and toils of life we falter sometimes, and through the very pressure of our weariness our longing reaches forth to the rest that awaits us, as we hope, when the end of earth's activities is reached. A friend who has been foremost in the fight against evil in the world, and whose life has been filled with good deeds, writes that she has come to the point where she can say with Prince Henry:

Rest! Rest! O give me rest and peace!
The thought of life that ne'er shall cease,
Has something in it like despair.
A weight I am too weak to bear.
Sweeter to this afflicted breast
The thought of never-ending rest!
Sweeter the undisturbed and deep
Tranquility of endless sleep!

I know, as I read the expressions of longing, that her better nature, when in its normal condition, would never have voiced itself in such a way. I feel that her overburdened life is responsible for the desire for an eternal sleep, and that her spiritual vision is darkened. I am sure that with renewed strength her languid powers of mind will reassert themselves, and clamor for eternal activity. The human side has conquered the higher hopes and aims, as at times it does conquer, momentarily, with us all.

The rest that remaineth! What is its better significance to each of us? Not, surely, a mere surcease of care and labor, not even a regathering of interest in service; but is it not that perfect surrender to God's will which enables us to accept all that he allots to us, and to feel that when we are truly fitted to the service chosen for us, we get true rest of spirit, though the body may at times groan under a heavy load of care?

The rest that remaineth may surely be begun here, in this life, in the soul; and the process of fitting the real self to God's appointment for it in the life to come may, if we have bowed to his purpose, have become already a leavening power within, and, like the bow of promise, hang above our individuality an arch of beauty, each color in harmony with the whole.—*Mary R Baldwin.*

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors natural brown or black.

Spoiled It All.

A farmer went to hear John Wesley preach. Wesley said he would take up three topics of thought; he was talking chiefly about money. His first was, "Get all you can." The farmer nudged a neighbor, and said: "This is strange preaching, I never heard the like before; this is very good." John Wesley discoursed on "industry," "activity," "living to purpose," and reached his second division, "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said. Wesley denounced thriftlessness and waste, and satirized the wilful wickedness which lavishes in luxury; and the farmer rubbed his hands, and he thought, "All this I have been taught from my youth up," and what with getting, and what with hoarding, it seemed to him that "salvation" had come to his house. But Wesley advanced to his third head, which was, "Give all you can." "Ah dear! ah dear," said the farmer, "he has gone and spoiled it all."—*Exchange.*

The wonderful cure by Salvation Oil of Mr. M. S. Culp, a chronic rheumatic, 816 George St., Baltimore, Md., is a miracle.

Picking the Teeth at Table.

The practice of serving toothpicks as a course is no longer observed in polite society. Neither are they used as a sideboard decoration and a centerpiece for the table. Neither are they served along with after-dinner coffee, and it is not polite to pick the teeth at the table; it is rather the act of a scavenger, even if the face and mouth are covered by a napkin, as some people seem to think it correct. Really, refined people suffer pain rather than to pick their teeth at the table.

A person might as well brush the teeth at the meal, and it would be quite as agreeable a diversion. The toothpick is properly an article of toilet, and for the bath-room and not for the dining-room. People do not clean their nails at the table, which would be far more preferable than the opening of cavernous mouths. The time has already come when something should be said about this disgusting toothpick fad. Better go to the dentist and have the holes plugged up with gold and cement instead of prying meat out with a toothpick.—*Selected.*

God does not give grace until the hour of trial comes. But when it does come, the amount of grace and the nature of the special grace required is vouchsafed. Do not perplex thyself with what is needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials.—*J. R. Macduff.*

Church Etiquette.

The next time your journey leaves you stranded in the great and delightful city of New Chicorkadelphia on the Sabbath day, if you should go to the church of St. Indolence—I can recommend it as having the slowest singing and the softest pew cushions, with a preacher to match, in the city,—you will see the following "Suggestions to Worshippers:"—

"Fall or slide in the pew nearest the aisle. Stay there. Do not sit erect, but lop. Rest one elbow on the arm of the pew; and support the side of the face with the outspread hand.

"Do not rise during the singing of the hymns. The fact that you played tennis or baseball all Saturday afternoon, or walked four or five miles around a billiard table Saturday night, entitles you to a little rest on Sabbath morning.

"Extend your legs as far under the pew as you can without sliding off your seat. Gratefully and politely cover your mouth with your hand while yawning during the sermon. If the minister is looking at you, cover the mouth with both hands, and, at the close of the yawn, bring your jaws together with a cheerful snap.

"After looking at your watch, always turn your head and gaze longingly and earnestly toward the door.

"Do not move if a stranger, accompanied by his wife and daughter, attempts to enter your pew. Permit them to climb over your legs, no matter how much it may annoy you.

"Do not annoy strangers who may enter the church by looking at them, or even glancing in their direction. If they really want a seat, they will find one without the obstructive interference of other people.

"At the close of service, remark aloud, but to yourself, that you are hungry as a shark, and set off for home at a brisk trot."—*Robert J. Burdette, in Sunday-school Times.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Social Christianity.

Social Christianity *minus* the Christianity can never be permanently effective. We have yet to learn—and we know something of the difficulties and joys of mission work in the slums of a large city—that any gospel of art, culture, sanitation, or any other gospel but the gospel of our Lord and Saviour Jesus Christ, can offer a lever strong enough to lift fallen men and women into the peace and power of nobler living, or carry any abiding comfort into hearts shadowed by a sorrow that will not flee away.—*N. Y. Observer.*

Never defer a vital matter. A cough shouldn't be neglected when Dr. Bull's Cough Syrup will cure it at once.

When Benjamin Franklin was a young man, he applied for a position in a printing office. The manager asked: "Can you set type?" Franklin stepped up to a case, and, in a surprising, short time, set up: "Nathaniel said unto him, can any good thing come out of Nazareth? Philip saith unto him, come and see." A position was given him at once. Those who can really do needful things well are in demand, and to be able to show that you can do well is far better than to have ever so many recommendations from ever so prominent people.—*Western Recorder.*

Beecham's pills cure bilious and nervous ills.

The Bible teaches both humility and self-respect. Nehemiah manifested the former when he gave God the glory of his success, and the latter when he said proudly to Shemaiah, "Should such a man as I flee?" A good text for the Christian who is tempted to do a mean thing.—*United Presbyterian.*

If a man can by art make of ashes the curious glass, why cannot an omnipotent God, of dust and ashes make glorified bodies fair as crystal?—*Lowe.*

If we were loved by any for God's sake, we are debtors to God for the honor thus conferred; if hated by men for his sake, he becomes debtor to us.—*St. Chrysostom.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE



For Baby's Skin Scalp and Hair use CUTICURA SOAP the purest sweetest and most effective skin purifying and beautifying soap in the world

Sold everywhere. POTTER DRUG AND CHEMICAL CORP., Props., Boston.

MAGNETIC NERVINE.



BEFORE - AFTER

Is sold with written guarantee to cure Nervous Prostration, Fits, Dizziness, Headache and Neuralgia and Wakefulness, caused by excessive use of Opium, Tobacco and Alcohol; Mental Depression, Softening of the Brain, causing Misery, Insanity and Death; Barrenness, Impotency, Lost Power in either sex, Premature Old Age, Involuntary Losses, caused by over-indulgence, over-exertion of the Brain and Errors of Youth. It gives to Weak Organs their Natural Vigor and doubles the joys of life; cures Leucorrhœa and Female Weakness. A month's treatment, in plain package, by mail, to any address, $1 per box, 6 boxes $5. With every $5 order we give a Written Guarantee to cure or refund the money. Circulars free. Guarantee issued only by our exclusive agent.

JNO. Y. MacRAE, Druggist, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 20 a m
" Burkeville	2 41 p m	3 40 a m
" Keysville	3 24 p m	6 17 a m
Ar. Danville	5 40 p m	5 55 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 58 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 30 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 08 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*6 35 a m	†12 50 a m
Lv Greensboro	7 50 a m	12 01 a m
Ar Durham	9 28 a m	2 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 08 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R. leave Oxford 5.00 a m, daily except Sunday, 11.45 a m, daily, and 6.20 p m daily, except Sunday, and arrive Henderson 6.00 a m, 12.40 p m, and 7.10 p m. Returning leave Henderson 6.30 a m, daily except Sunday, 4.30 p m, daily, and 7.20 p m daily except Sunday, and arrive Oxford 7.40 a m, 5.30 p m and 8.25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 42 p m		
Ar Greensboro	3 15 p m		
Lv Greensboro	3 55 p m		
Lv Stokesdale	4 48 p m		
Ar Walnut Cove	4 30 p m		
Lv Walnut Cove	4 32 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 13 a m	
Ar Fayetteville		9 55 a m	
Lv Ramseur			6 30 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 37 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 53 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Train No 3 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. C. & N. R. R., at Sanford with S. A. L. at Greensboro with the Richmond and Danville System.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 25 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 30 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	5 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 30 a m
11 30 p m	Lv	Rockingham	Lv	3 12 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 30 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 26 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Cent'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.	No. 38.
2 00 p m	Lv New York Ar	1 20 p m
4 30 p m	Lv Philadelphia Ar	10 47 a m
7 00 p m	Lv †Baltimore (Bay Line) Ar	7 00 a m
7 00 a m	Lv Old Point Ar	7 00 p m
5 00 a m	Ar †Portsmouth Lv	6 00 p m
9 35 a m	Lv Portsmouth Ar	5 45 p m
12 03 p m	Ar Weldon Lv	3 06 p m
12 15 p m	Lv Weldon Ar	3 00 p m
12 39 p m	Lv Henderson Lv	1 09 p m
4 10 p m	Ar Raleigh Lv	11 15 a m
4 30 p m	Lv Raleigh Ar	11 00 a m
6 00 p m	Lv Sanford Lv	9 31 a m
7 50 p m	Ar Hamlet Ar	7 20 a m
7 20 p m†	Ar Fayetteville Lv	8 27 a m
11 00 p m*	Ar Wilmington Lv	5 00 a m
5 00 a m	Ar Charlotte Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor car, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cook, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
J. R. MYERS, Gen. Supt.
JNO. C. WINTER, Gen. Agt.

Ten Other Eloquent Speakers.

One of the wife and successful business men of Wilmington, the friend of the orphans and of the aged and indigent Baptist preachers of the State, Bro. D. L. Gore, says:

"Yours received. It seems now that State Missions is paying for the drain that the superhuman efforts for Foreign Missions caused. I am not promising, but let me know when ninety-nine others are ready to pay fifty dollars each in ninety days from Jan. 1st, 1894."

The beloved disciple, Rev. Josiah Elliott of the Chowan Association says:

"I thought as you had dropped a line to many of the brethren, that you would *remember me*, and let me, with the others, enjoy a line from you. Your work is on my heart, and I am often thinking of you in prayer, begging God to bless and direct you in this time of anxiety. I have many things to say, but cannot say them here and now. I have some of the weakest churches in this section, but by the help of God, if I live, they will send you fifty dollars by the first of April. I contribute through my churches. I first state the object, then pray, and take the collection. We do not want ours returned whether you get only half or all the amount. We had rather make another effort and continue to pray and work until the entire amount shall be placed in the Treasurer's hands. This can be done by prayerful work. God bless you, my dear brother: the more I do to help the great work you represent, the more I love you and it, and the more I pray for both."

The quiet, wise and thoughtful friend of every good work, Bro. A. W. Early, says:

"You will please excuse me for not letting you hear from me sooner about the balance due on missions. Business down here is quite dull, and money very scarce, but we must push this matter, and we will help. I think you may rely on fifty dollars from Bro. C. W. Mitchell and myself. We are in business together. Hope you are still receiving encouragements in your efforts."

Bro. H. W. Scott, who has helped Dr. R. R. Overby in his work a thousand times, speaks for Sawyer's Creek church, and says:

"We have called a meeting of the deacons for next Thursday to take the matter in hand, and our conference meets on Saturday when I hope we will make some arrangements to raise a part or all of the fifty dollars asked of us. I have had a talk with Bro. Wood, our pastor, and he is very anxious to do something. I will put my contribution with the amount from the church, and forward it soon."

The church-builder of North Carolina, the wise pastor, the venerable Bishop of Wake Forest, Rev. W. R. Gwaltney, says:

"I laid your appeal before our deacons, and they requested me to make the strongest possible appeal to our people in its behalf on the third Sunday in March. We will raise all we can at that time."

The best known preacher in his section, and the least known in all other sections, the strong preacher, the faithful worker, and the brother beloved wherever known, Rev. G. M. Duke, says:

"I have been reading your earnest appeals for help in State Missions. I am in full sympathy with you in this work and am praying for you. I cannot promise to give fifty dollars by the first of April, but I will do all I can to raise it. May God abundantly bless you in your labor of love, and grant us a gracious success."

Bro. J. G. Mitchell of Newbern, who loves to give, and always has a word of encouragement and a helping hand for the Master's work, says:

"Yours of the 12th received and noted. I will pay twenty-five dollars on the mission debt on the plan you suggest, and hope to be able to make it what you ask for [fifty dollars,] but just now I have some other obligations to meet. May God prosper the Board is my prayer."

Some may think it is time to know what the writer will do. At the first meeting of the Board after the Convention, it was stated that he would, on the Convention's proposition, be one of the one hundred to pay the debt, and so on April 1st his fifty dollars will be paid.

The faithful, courteous and efficient Treasurer of the Convention, and the youngest deacon in the First Baptist church of Raleigh, says:

"Yes, certainly, I want to pay fifty dollars toward amount due on the Board by the 1st of April."

Bro. J. C. Caddell, writing from Wilmington, just after a visit to Lumberton, says:

"Brethren Proctor and Martin say, go ahead and count on them for their share of your distress. You will get the minutes asked for from Bro. Martin, and also the one hundred dollars for State Missions. I have ten dollars for you which was handed me by a brother at Laurinburg."

There are no better people or wiser Baptists in the State than the Lumberton saints. Their success has been wonderful. But with such helpers as E. K. Proctor, Jr., B. Godwin, L. H. Caldwell, W. W. Carlyle, W. I. Linkhaw, Frank Gough, A. E. White, Emory D. McNeill, Profs. Duckett and Toon of the Robeson Institute, and many others, and the consecrated women, Bishop Martin ought to succeed in all of his work. The fact is the Baptists in Lumberton and in Robeson county are "somewhat." The Lord is greatly increasing their efficiency and influence year by year. I have already received five dollars from one of the best women in the Lumberton church through her husband, Bro. T. F. Toon. I first knew Bro. Toon as the beloved Colonel of the Twentieth North Carolina Regiment in the war. How so many good men have come together at Lumberton I do not know. The Lord bless and prosper them more and more.

But I must stop. We are in sight of about three thousand dollars on the Convention's proposition to secure five thousand dollars by the first of April. We must, therefore, secure two thousand dollars additional in the next twenty-four days, or the proposition fails. This should not, ought not, and must not fail. Here is an opportunity to do a blessed work. But remember the money must reach the Treasurer on or before April 1st. Do not send the money to me, but to J. D. Boushall, Raleigh, N. C.

Please do not let your church be behind. Will not the clerk or some brother or sister in every church take this work in hand at once? Cannot each of the many efficient women's missionary societies in the State send us ten dollars during this month? Some individual sisters have agreed to send that much, and some even more than that sum. The time is short.

C. DURHAM, *Cor. Sec.*

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Pittsburgh. GEO. A. MACBETH CO.

God's Purpose in Us is the Key of Our Purpose in Life.

We do not belong to ourselves. "And ye are not your own." In other words, don't ye know you are not your own? What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Do you ask, then, to whom do you belong, and are you not a freeman? Well, that depends upon whom you obey. One thing is true: you are the servants of him whom you obey. If you obey the Devil, you are a servant of his, and you are not a freeman. You are in bondage, and the worst kind of bondage. You are led captive by the Devil at his will, and doing his service without reward or hope of reward.

On the other hand, if you obey Christ, you are his servant, and a freeman, enjoying a liberty that no power on earth or hell can deprive you of. "For he that is called in the Lord, being a servant is the Lord's freeman (freedman); likewise also he that is called, being free, is Christ's servant." Then, if a Christian, you belong to the Lord, and are a freeman, notwithstanding a servant. "For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's."

But do you ask why you belong to the Lord? The answer is found in the Scriptures, and is as follows: "For ye are bought with a price." And, certainly, that which one buys and pays the price therefor, is his. This none will dispute, for it is a recognized principle both in law and in practice. But we inquire what price did the Lord pay for his people, that they might be freemen? Here is the answer: "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." But do you ask how much of you he bought? I answer, the entire man, soul and body; and that means everything you possess. And truly, every one will admit that the price was ample. "Therefore, glorify God in your body, and in your spirit, which are God's."

Now the way to glorify God is to serve him, for this is his purpose in you; and you serve him best by doing his will from the heart. "Not with eyeservice as menpleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

Hence, the purpose of the Christian life is not to serve self, nor men, nor the world, nor the Devil, but God, doing his will from the heart. It is the will of God that you believe on his Son Jesus Christ. When asked by some, "What shall we do that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." And as faith without works is dead, being alone, it is evident that to believe on the "Sent" of God is not only to assent to God's truth, but to receive it into the mind and heart, live it in the life, and thus fulfil in the daily walk and conversation the purpose of God in the Christian life. The test of faith in the Christian life is obedience, which is the fruit of unselfish love. There are many examples of this in Bible characters, prominent among whom are Abel, Noah, Abraham and others. Read and note carefully the worthies mentioned in the eleventh chapter of Hebrews, and see how they declared their faith by their works. Christ said, "If a man love me he will keep (i. e., do) my words."

F.

Blenheim, S. C.

James B. Crawliff, who murdered Chas. Harris in Beaufort county about five years ago, was arrested in Norfolk, Va., last week.

Dr. C. E. Mann, a skillful physician of Beaufort, N. C., died suddenly in New York City several days ago.

The Friends of the North have decided to erect a college building at High Point, N. C., for colored students.

M. T. Wood, merchant at Enfield, has failed. His liabilities amount to about $9,000.

To do an evil action is base; to do a good action, without incurring danger, is common enough, but it is the part of a good man to do great and noble deeds, though he risks everything.—*Plutarch.*

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Laurinburg SS, $5.00; Newbern ch, Atlantic (J W Rose), 135.35; Atlantic Association, 21.09; Edenton ch, Chowan, 50.00; "Brooks Mis. Soc," Jonesboro, 5.00; Mrs T F Toon, Lumberton ch, 5.00; Gardner's ch, Tar River, 1.45. Total, 222.89. Previously reported, 781.95. Total this year, 1,004 84.

Foreign Missions—Laurinburg S S, $5.00; Roxboro ch, Flat River, 32.53; W M S, Mt Olive ch, Eastern, 2.96; W M S, Clinton ch, ditto, 1 70; W M S, Shiloh ch, Pilot Mountain, 1.00; Wake Forest ch, 8.84; Greensboro W M S (Japan), 4.10. Total, 51.13. Previously reported, 933.62. Total this year, 984.75.

Home Missions—W M S, Mt Olive ch, Eastern, $1.48; Ahoskie ch, W Chowan, 10.00. Total, 11.48. Previously reported, 365 06. Total this year, 367.54.

Education—Littleton ch, Tar River, $11.25; Scotland Neck ch, ditto, 34.00; Greenville ch, ditto, 24.50; Kinston ch, Atlantic 3.00; Newbern ch, ditto, 25.00; Morehead City ch, ditto, 15.00; Beaufort ch, ditto, 19.00; Selma ch, Raleigh, 10.00; C Durham, ditto, 5.00. Total, 146.75. Previously reported, 332.46. Total this year, 479.21.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, March 8, 1894.

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FOR ALL
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Such as Sick Headache, Wind and Pain in the Stomach, Giddiness, Fullness, Swelling after Meals, Dizziness, Drowsiness, Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, All Nervous and Trembling Sensations, and Irregularities Incidental to Ladies.
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Of all druggists. Price 25 cents a Box.
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Can be had the latest, freshest, and most attractive goods in this line to be found anywhere such as
Note and Letter Paper,
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Writing Pads,
all Grades.
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from the finest point to broadest stub.
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Anything in our line to fit out the best-appointed office or library. A call solicited.
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Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

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PRIMARY GRADE.			
PICTURE LESSONS	3 cents per quarter;	12 cents per year.	
PRIMARY QUARTERLY	2½ " "	9 " "	
OUR LITTLE ONES	6½ " "	25 " "	
NEW PRIMARY QUARTERLY.			
TWO YEARS WITH JESUS	2½ " "	9 " "	
INTERMEDIATE GRADE.			
INTERMEDIATE QUARTERLY	2½ cents per quarter;	9 cents per year.	
SUNLIGHT, MONTHLY	2 " "	8 " "	
" SEMI-MONTHLY	4 " "	16 " "	
ADVANCED GRADE.			
ADVANCED QUARTERLY	2½ cents per quarter;	10 cents per year.	
BIBLE LESSONS	1½ " "	5 " "	
YOUNG REAPER, MONTHLY	2½ " "	10 " "	
" SEMI-MONTHLY	5 " "	20 " "	
INDUCTIVE SERIES.			
JUNIOR INDUCTIVE STUDIES	2½ " "	10 " "	
SENIOR GRADE.			
SENIOR QUARTERLY	6 cents per quarter;	24 cents per year.	
OUR YOUNG PEOPLE	10 " "	40 " "	
THE WORKER	1½ " "	6 " "	
INDUCTIVE SERIES.			
SENIOR INDUCTIVE STUDIES	6 " "	24 " "	
TEACHERS.			
BAPTIST TEACHER	12½ cents per quarter;	50 cents per year	
SUPERINTENDENTS.			
BAPTIST SUPERINTENDENT	6½ cents per quarter;	25 cents per year	

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ANNUAL STATEMENT
Showing the condition of the Springfield Fire and Marine Insurance Company.

ASSETS.	DECEMBER 31, 1893.
Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 134,000.00
Loans on bond and mortgage (duly recorded and being first liens on the fee simple)	397,550.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	2,536,686.00
Stocks, bonds and all other securities (except mortgage), hypothecated to the Company as collateral security for cash actually loaned by the Company	66,000.00
Interest due and accrued on stocks and other securities	32,067.51
Cash in Company's principal office and belonging to the Company, deposited in bank	175,811.92
Premiums or assessments unpaid	240,900.00
All other assets, detailed in statement	2,484.65
Total Assets	$ 3,505,498.17
LIABILITIES.	
Losses unpaid, including those resisted	$ 263,894.41
Reserve, as required by law	1,343,413.79
All other claims	36,135.88
Total Liabilities	$ 1,643,074.08
Capital stock paid up	$ 1,500,000.00
Total income	1,918,704.04
Total expenditures	2,015,748.07
NORTH CAROLINA BUSINESS IN 1893.	
Risks written	$ 1,195,776.00
Premiums received	18,791.25
Losses paid on risks taken	19,126.60
Losses incurred	14,441.65

President, A. J. WRIGHT.
Secretary, S. J. HALL.
General Agent, W. S. PRIMROSE, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1893.
In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Springfield Fire and Marine Insurance Company on December 31st, 1893, now on file in this department.
OCTAVIUS COKE, Secretary of State.

D AND C ROSES
DON'T think because you have failed in the past, that you can't grow roses, successfully. There will be no failures in the future, if you get the famous D. & C.
Our new Guide to Rose Culture gives you explicit directions for selecting and growing the very choicest flowers of every kind. We send it Free, if you request it, also a sample copy of our interesting Floral Magazine, "Success with Flowers."
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To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash
Good Fertilizers
at the Lowest Wholesale Prices, per ton
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Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars
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KIRKWOOD & CO., 132 Nassau St.,
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$7.00 FOR A Double Breech-Loader

Shot Guns from $3.00 to $50.00.
Winchester Rifles, $9.25 to $12.00.
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Send 2c. stamp for 60-page Catalogue and save 25 per cent.
GRIFFITH & HEMPLE, 605 Main St., Louisville, Ky.

SUPREME COURT of the UNITED STATES.
Justice's Chambers.
1311 K. St., N. W. WASHINGTON, D. C., February 5, 1894.
DEAR SIR:—Ever since I began to use the Electropoise in our family I have taken frequent occasion to speak to my friends of its wonderful curative powers. We have both the pocket and wall Electropoise, and we would not part with either under any circumstances. I have found that no medicine or drugs will so quickly give relief as the Electropoise, and particularly is this true with a cough, or in case of sleeplessness. The application of the instrument almost instantly stops the cough, and thereafter produces sleep. Ordinarily I decline to give public testimonials, for I very much dislike notoriety in any form; but I take pleasure in recommending the Electropoise, because of the wonderful relief it has accomplished in our family.
Yours truly,
MRS. HOWELL E. JACKSON.
Comment is unnecessary. Shall we mail you a book describing the instrument that *cures when all else fails*. It goes Free.
ATLANTIC ELECTROPOISE CO., Washington, D. C.

Sunday-schools in Country Churches.

Dear Recorder:—The purpose of this short article is to call attention to the inefficiency and to the lack of Sunday schools in our country churches, and to enquire who is to blame for it. The writer has no argument in favor of Sunday-schools to offer to the intelligent readers of the RECORDER. He believes the day has past in most communities in North Carolina when it should be necessary to discuss the importance of the Sunday-school. But one has only to attend the Union Meetings and some of the Associations to hear long-winded discussions of this subject. Nearly every man in the State has heard them, and is convinced. So it is against so much talk and so little action that the writer would protest. To organize and run a Sunday-school in any church needs only the active personal efforts of one or more of its members. Many seeking an excuse for their own indifference and inaction, will gainsay this proposition, but it is nevertheless true, as the experience of most Sunday School workers in country churches will attest. Most children are glad of the opportunity of going to Sunday-school. It is too often the grown folks, the deacons and other leading members of the church, who do not like to go. These constitute the class that must be aroused to the importance of the Sunday-school work, or rather to a sense of their personal duty to it. And who is to do this? The pastors, certainly. If these pastors believe what they so strongly proclaim in their Sunday-school speeches, they should certainly see that their churches organize and maintain schools. It is a plain duty they owe their churches. A church that can have a Sunday school and fails to do so, is hardly worthy the name of church. It is idle for a pastor to deny that he can organize a Sunday-school in most of his churches. Let him but interest himself enough to superintend the organization and see that the most faithful and efficient brethren and sisters be made officers and teachers, and his Sunday-school in most cases will be a success.

It is safe to say that one-half the country churches in three or four Associations which the writer has attended have no Sunday-schools. These churches do little or nothing for any object of the Convention. Some of them pledge as much as twenty-five cents, but fail to pay it. This is pitiable, and reflects not only on the churches themselves and their pastors, but on the whole cause. But if these churches feel that they cannot do anything for the outside world—and many of them are poor and can do but little—they certainly ought to try to do something and keeping up Sunday-schools whereby their spiritual activities may be awakened. Is the pastor who ignores so important an adjunct to the church as the Sunday-school is everywhere acknowledged to be doing his full duty? Let the pastors of the State put forth one earnest effort to increase the number and efficiency of the Sunday-schools and see if it does not mark a new era in the work.

F. B. H.

Moravian Falls, February 26, 1894.

At Cornell College, Ithaca, N. Y., on the night of the 20th ult., certain Sophomores, in order to break up a banquet of the Freshmen, released a considerable quantity of chlorine gas into the room where the feast was being held. As a result, a colored woman, a cook, is dead, and several of the students are critically ill.

Prendergast, the assassin of Mayor Carter Harrison of Chicago, has been denied a new trial, and his execution is set for March 23d.

President Cleveland, Secretary Gresham, and other prominent persons were on a hunting expedition in North Carolina last week.

The Standard Silk Mill, Phillipsburg, N. J., has shut down because of a strike among the weavers. Over 700 operatives are affected by the shut down

---

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

MARRIED.

YATES—JONES—On Feb. 28th, 1894, in the Baptist church at Holly Springs, N. C., by Rev. J. M. Holliman, Mr. W. M. C. Yates and Miss Della Jones.

DIVELBISS—ADAMS—On Feb. 28th, 1894, in the Fern Hill Baptist church, Biltmore, N. C., by Rev. G. L. Finch, Mr. J. H. Divelbiss and Miss Ella Adams.

FERRELL—ROBENSON—On Feb. 21st, at the residence of Mr. J. P. Robenson, in Durham county, by Revr. J. F. MacDuffie, Mr. L. S. Ferrell and Miss Sarah J. Robenson.

PURCELL—BLACKMAN—On Feb. 25th, 1894, at the residence of the bride's father, Haw River, N. C., by Rev. John C. Hocutt, Mr. Albert D. Purcell and Miss Lou Blackman.

DAUGHERTY—CAMPBELL—On February 28th, 1894, in the Fern Hill Baptist church, at Biltmore, N. C., by Rev. G. L. Finch, Mr. J. M. Daugherty and Miss Annie R. Campbell.

PICKETT—WEAVER—On Feb. 22d, at the residence of Mr. John T. Weaver, by Rev. J. F. MacDuffie, Mr. Asa Pickett, Jr., of Durham county, and Miss Sallie Weaver of Orange county.

SEAWELL—STINSON—On Feb. 28th, 1894, at the residence of the bride's father, by Rev. W. H. H. Lawhon, Mr. Ottie E. Seawell of Moore county and Miss Mattie S. Stinson of Chatham county.

DUPREE—HOLLEMAN—On Feb. 15th, 1894, at the residence of Mr. J. P. Holleman, the bride's father, near Holly Springs, N. C., by Rev. J. M. Holleman, Mr. J. E. Dupree and Miss Minnie Holleman.

MOODAY—ALFORD—On Feb. 28th, 1894, at Palmer's Springs, Mecklenburg county, Va., by Rev. J. A. Stradley, Mr. John E. Mooday of Vance county, N. C., and Miss Bertha Alford of Mecklenburg county, Va.

BENTON—CLARK—On Feb. 22d, 1894, at the residence of Mrs. Maud Setzer, near Bethel church, Iredell county, N. C., by Rev. W. J. Hopkins, Mr. W. O. Benton and Miss Katie Clark.

JONES—EUDY—On Sunday, Feb. 25th, 1894, at the residence of the bride's father, Mr. H. Eudy, near Mooresville, N. C., by Rev. W. J. Hopkins, Mr. W. A. Jones and Miss Callie Eudy.

DIED.

MORRISETT—Died at Camden C. H., Feb. 10th, 1894, M. S. Morrisett, in his sixtieth year. He leaves an afflicted wife and five children and a host of relatives and friends to mourn his loss. Their loss is his eternal gain. He was a consecrated member and deacon of Shiloh Baptist church for several years.

NEPHEW.

MADDREY—Sister Lula Maddrey died suddenly on Thursday, Feb. 15th. She was about twenty-two years old, and wife of Bro. Neady Maddrey, who was left heart-broken. She was the daughter of Bro. Samuel Pruden. An affectionate mother and devoted brothers and sisters are left with hearts crushed and bleeding. Sister Maddrey suffered indescribably all day Thursday, but said she was going home to be with papa. A large attendance of ladies from Carmel and Seaboard churches attended her funeral, and rarely have we witnessed such deep grief, manifested in sobs and profusion of tears. Oh may our dear Father in heaven comfort the sorrowing.

J. C. FLEETWOOD.

DODD—On February 5th, 1894, Mrs. Angeline Dodd of Wake county, N. C., departed this life. She was the wife of John Dodd. She was eighty years old, and died in full faith that Christ was beckoning her home. Her life was peculiarly that of a Christian, and as her days drew to a close she manifested a firmer and stronger hope. Day by day she grew weaker and spoke but rarely, and principally then in expressing her willingness to die. As the inevitable hour approached, her children, with many friends, gathered about her bedside. She revived sufficiently to bid them an affectionate farewell, and then quietly passed away. Her death was one to be coveted.

The funeral was preached by Rev. O. L. Stringfield, her pastor, at the home of the deceased, and then her remains were carried to the cemetery at Mt. Moriah church and interred.

JOHN D. DODD.

PERRY—Died at his home in Franklin county, near Mapleville, on Feb. 18th, 1894, of pneumonia, Howell Winston Perry, son of Bro. Winston and Sister Mariah Perry. He was born March 18th, 1838. He married Mary E. Uzzle March 18th, 1874. Bro. Perry's death deserves more than a passing notice because of his excellent character. He was in every relation in life an upright man, as son, brother, husband, father, friend, neighbor and citizen. He was free from malice—wished every one well, never saying harm of any one. He professed religion some years ago, but never united with any church, never feeling himself worthy to be among the Lord's people. He died in full hope of eternal life, and was laid to rest in the old Perry burying ground amid a large crowd of sorrowing friends, the funeral services being conducted by the writer.

He leaves a devoted wife and nine children, besides brothers and sisters to mourn his loss. May God bless and comfort them.

G. M. D.

TEMPLE—Bro. Martin Temple departed this life Feb. 21st, 1894, being some over sixty years old. The fearful disease, pneumonia, seized him and he lingered only one week. A short while before his death, raising his hands, he called upon the Saviour to relieve him.

Bro. Temple became a member of Berea church while young, and was never known to be absent from his conference meetings unless kept away by sickness. His life had a sweet influence over all who knew him. He was one of the men whom I never heard any one speak light of. He was honest and just in all of his dealings with his fellowmen. It seemed to give him much pleasure to do a favor for any of his brethren, and all who knew him loved him.

His place either in the church or in the community cannot easily be filled. Truly a good man has fallen, and though the church through him suffers a great loss, we bow with submission, feeling that what is our loss is his eternal gain. He leaves several children and many relatives and friends to mourn their loss. God bless them. JOSIAH ELLIOTT.

PRUDEN—Departed this life Monday, Feb. 12th, 1894, Samuel Pruden, aged seventy-three years. Brother Pruden was baptized into the fellowship of Mount Carmel church under the ministry of Elder G. M. Thomson. Seldom do we chronicle the death of such a good man as Bro. Pruden. He was repeatedly requested to allow the church to have him ordained as one of her deacons, but his humility and retiring disposition always caused him to decline. Hospitality, liberality, promptness in attendance at church, among many other admirable qualities, were distinguishing traits of his character. It was the pleasure of his church to frequently send him as their delegate to union and associational meetings. He always manifested great delight in meeting the brethren and ministers of his Association, and ministers from other parts of the State, and when worthy objects were presented he always liberally responded.

For more than fifteen years the writer was actively engaged in securing material for and building and organizing new churches in Northampton county, and in every instance Bro. Pruden gave liberally. In the midst of these many sacrifices, he and wife Mildred (daughter of Bro. Kinchen Stephson) reared a large family, five boys and five girls, all of whom are valuable members of Baptist churches, filling their places well in all the relations of life.

The writer conducted the funeral services, using the text Ps. 37: 37, "Mark the perfect man," &c. His family, the church, and the whole community realize a sore bereavement in the loss of such a good man. For five years he was confined to the house, and almost helpless, but was submissive.

J. C. FLEETWOOD.

ROLLINS—Rev. G. W. Rollins was born August 7th, 1825. The earlier part of his life was spent on the farm with his father in Rutherford county, (now Cleveland). While quite a youth he accepted Jesus Christ as his Saviour, and in the year 1845 connected himself with Mt. Pleasant church. Soon after this he was licensed to preach and was ordained to the full work of the ministry in 1851, and the same year married Miss Malinda J. Jenkins, daughter of Benjamin Jenkins, of Rutherfordton county. There was born to them eight children, five of whom are still living—four daughters and one son.

Rev. Rollins has been in the Master's field for forty-three years proclaiming the gospel. He was several times moderator of the King's Mountain Association, and moderator of the Sandy Run Association ever since its organization until his recent sickness, which commenced in August, 1893. This, with many toils and cares of years gone by, moved his foot-steps toward the tomb. On Feb. 16th, 1894, the man of God, surrounded by his dear wife and children, ceased to breathe. Quietly and peacefully he passed to rest. On the 17th his remains were interred at Concord church, the funeral services being conducted by his devoted friend, Rev. Thos. Dixon, Sr. Rev. Rollins was pastor of Concord church for many years. He was a man loved by all who knew him, and a Christian of broad and lasting influence for good, and who exerted all the influence that God gave him for his cause and kingdom here in the world. He was used as clay by God to anoint the eyes of many who were blind, thus causing them to see. The good he accomplished will live after him. Thousands perhaps are ready to say he was the instrument in God's hand of winning me to Christ. He was a Christian and a model for piety in deed and in truth.

Only a Step

from Weak Lungs to Consumption. from Depleted Blood to Anæmia, from Diseased Blood to Scrofula, from Loss of Flesh to Illness.

Scott's Emulsion

the Cream of Cod-liver Oil, prevents this step from being taken and restores Health. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

Notice.

NORTH CAROLINA, WAKE COUNTY. } IN THE SUPERIOR COURT.

J. D. Boushall, Admr. Turner Wilcox, deceased, vs.
Bettie W. Dawson, Earnest F. Dawson her husband, Clara Wilcox and Benj. Wilcox.

Bettie W. Dawson and Earnest F. Dawson her husband, now residents of the State and city of New York, defendants above named, will take notice that an action entitled as above, has been commenced in the Superior Court of Wake county to make sale of real estate, for assets, situated in Raleigh township in said county, and the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court of Wake county, in North Carolina, on the 11th day of April, 1894, and answer or demur to the complaint in said action, or the plaintiff will apply to the court for relief demanded in said complaint.

JNO. W. THOMPSON, Clerk Superior Court.

This March 5th, 1894.

Lovely Complexion.



Pure, Soft, White Skin.

Have you freckles, moth, black-heads, blotches, ugly or muddy skin, eczema, tetter, or any other cutaneous blemish? Do you want a quick, permanent and absolutely infallible cure, *FREE OF COST* to introduce it? Something new, pure, mild and so harmless a child can use or drink it with perfect safety. If so, send your Post-office address to

MISS MAGGIE E. MILETTE,
134 Vine Street, Cincinnati, Ohio.
AGENTS WANTED EVERYWHERE.

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Yes, it is very important to all farmers to plant the best and earliest seed potatoes they can buy. To do this, they must buy the **EARLY SIX WEEKS**, the earliest now in cultivation. If farmers would plant this potato they could always get their crop in market in time to get seven and eight dollars per barrel. We planted this potato for the last two seasons, and selling our crop for nine dollars per barrel. This potato grows so quick the Esquimau would almost have time to mature a potato crop if he planted the **Early Six Weeks.** In the South two full crops can be grown in one season. Its size is large and handsome. We have one thousand barrels for sale. One lb. 40 cts.; 3 lbs. $1 00; by mail, postpaid. Peck, $1.10; bushel, $3.00; barrel, $7 00; by freight or Express. Send your order in at once before they are all sold, and give them a trial. Address all orders to the

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Roper, N. C.

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T. P. Bell, Corresponding Secretary. *Nashville, Tenn.*

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The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.

ATLANTA, GA., Nov. 23, 1893.

In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe. L. STUART.

MONTGOMERY, ALA., Oct. 13, 1893.

About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip'

MRS. GEO. TISDALE.

SWEETWATER, TENN., June 23, 1893.

My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.

J. T. BARROW, Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev. J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 3d, 18 3: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."

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Respectfully, W. F. SNIDER.

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The Home Circle.

From Day to Day.

My days are stairs that lead to life's great end
And one by one I steadily ascend;
Climbing with purpose true the upward road
That brings me to the city of my God.

Sometimes the step is bright with the full sun
That shines in cloudless radiance thereon;
Sometimes a shadow falls upon the way,
But, dark or light, I need not go astray.

One stair is rough, with thorn points all bestrewn,
But shoes of iron tread the nettles down;
And one, so steep, my weary crippled feet
The painful ascent scarcely can complete.

Sometimes it is a slippery step I tread,
And fierce temptations make my soul afraid;
But held in Christ's dear hands, so tender, strong,
The next I mount with courage and a song.

Each step in the long course a history has;
I make a mark as one by one I pass;
A gladsome record here, a tear-spot there,
A rescued soul, a struggle or a prayer.

And on life's mystic ladder to the skies
Bright angels come and go to paradise;
And work grows dearer as the end draws near,
Until I reach at last the golden stair.

And enter through the open pearly gate;
Where, with our King, souls watch for me and wait;
There at the feet I'll cast my trophies down,
And shout the victory which his love has won.

—Mrs. Helen E. Brown, in Exchange.

Happy Homes.

Why are there so few homes where there is complete harmony and constant sunshine? Why is it so rare a thing to find families where hearts are at rest, brows unclouded, and tongues oiled with gentleness and joy as the merry months glide by? Why has the lamp of love gone out on so many family altars? Why has the reality of wedded life fallen so far below what was expected and pictured? How has it come about that so many married people are in what is not too harshly designated as a chronic state of dissatisfaction with each other?

We speak not now of those sad, sad places where the drink fiend has stolen in to ravage or destroy, or where some other form of open sin readily accounts for the lack of peace. In very many Christian homes where the hands of the household maintain a fairly consistent outward walk there is not the settled habitual happiness that might be expected, and is certainly to be desired. Why is it?

Selfishness and thoughtlessness are the two words that destroy the beauty and vitality of the house-tree. Perhaps more than anything else it is just lack of thought and consideration, lack of little courtesies and manifestations of affection. Happiness is a mosaic made up of little stones. Trifles constitute it, and trifles can destroy it. The delicate plant of household harmony and love can be broken by much smaller matters than blows and oaths. It is not enough that the husband is a good provider, and furnishes the family enough of the necessities of physical life. It is not enough that the wife is reasonably economical and indefatigable in toil. Much more than this on both sides is needed. Love seeks ever to express itself, and longs for a similar return of expression. This is perfectly understood and acted upon in the days of courtship. Why should it not be in the days that follow? Is it not of quite as much importance to retain as to obtain? Should there not be an increase rather than a diminution of attention and care after those solemn vows are said which never can be unsaid, but are too often forgotten?

It is undoubtedly true that in a multitude of cases home happiness is wrecked by mere heedlessness. How richly it pays to take pains in these small matters that make up the sum of daily intercourse and common life! We make no question but that most people are much too sparing of commendation and encouragement. All of us need such pleasant words of cheer. It will not spoil the wife if she be raised occasionally, and told what a prize she has proved to be; it will fill her soul with song and sunshine and lighten all her labors. Nor will it hurt the husband if he is made to understand that he is the very best husband in all the wide world. It will make him ashamed not to live up to so inspiring an ideal. What a mistake it is to wait until our dear ones are dead before we seem to find out what they are worth to us, and to tell everybody else their good qualities sooner than we tell them! It is a mistake, also, to presume too much upon affection, as if it were an exhaustless reservoir. It requires perpetual renewal, and by the same means as those which were used to fill it in the beginning. It is of primary importance for the constituting or the continuing of a happy home that there be a multiplicity of those little delicate attentions which spring so naturally from a "thoughtful love by constant watching wise."

Have we uttered truisms? Perhaps so. Yet who of us do not need some gentle reminder along these lines? And young couples especially, just setting out together on the journey of life, might save themselves much misery and a thousand unavailing regrets would they but lay to heart these hints. They can thus keep the cold chill of indifference from creeping over their hearthstone. Even they who have already made the mistake here mentioned may surely turn over a new leaf, have an earnest season of prayer together, and resolve that a different order of things shall henceforth rule in their home.—*Rev. James Hedley, D. D., in Home Herald.*

Pain and depression of spirit, endured in early life have prepared many to sympathize with the unhappy, and to live a life of benevolence.—*Sel.*

Was She Selfish?

"I don't see," said Mamie, going slowly to the closet where she kept her hat, "why it is that I don't like almost everything that I have to do. Do you think it's wicked, auntie?"

"Perhaps, and perhaps not. Tell me an instance."

"Well, I've to go up town now on an errand. I wouldn't mind that so very much—not at all, perhaps—only I did want to finish this lovely blue silk for my Flossie. You see she needs it. Isn't it just sweet, auntie?" And Mamie held up her pretty little French doll, with its nearly finished dress, for auntie's inspection.

"Very," said auntie, smiling. "And how she must suffer if it isn't finished so soon as you intended by half an hour!"

"You're laughing at me now," said Mamie, pouting a little. "You know she wouldn't suffer a bit. She couldn't."

"But how about Katy and her eggs?"

"Why, she says she can't get dinner without them," said Mamie, blushing a little; "and she can't go for them herself, as the rest of the dinner would spoil."

"If it were somebody besides Mamie that 'hated go up town' for faithful Katy, what would you call her?" asked auntie.

"Oh, auntie, I should have to call her selfish; but that isn't what I mean to be. I wonder if I am really selfish every time I hate to do things for other people?"

"Better stop and think," said auntie. "Giant Selfishness is a horrid tyrant. Better kill him as quickly as possible."

"I mean to," said Mamie, putting on her hat with a will. The next moment she was trotting gayly down the sidewalk; and nobody would have dreamed that she hated to go.—*Young Reaper.*

A Curious Method to Take Foul Air Out of a Well.

I saw, says a writer in the *Globe Democrat*, a curious method used, the other day in Illinois, to take the foul air out of a well. The well was to be cleaned, but the man that took the job was afraid to go down until he had ascertained the quality of the air at the bottom. He let down a lighted candle, and when it descended to about six feet of the bottom it went out as suddenly as though extinguished by a whiff of air. That was all he wanted to know. He was then sure that the well had poisonous gas in it, and took a small umbrella, tied a string to the handle and lowered it open into the well. Having let it go nearly to the bottom, he drew it up, carried it a few feet from the well and upset it. He repeated this operation twenty or thirty times, with all the bystanders laughing at him, then again lowered the light, which burned clear and bright even at the bottom. He then condescended to explain that the gas in the well was carbonic acid gas, which is heaver than air, and therefore could be brought up in an umbrella just as though it were so much water. It was a simple trick, yet perfectly effective.

For Dyspepsia,
Use Horsford's Acid Phosphate.
Dr. G. I. Halbert, Waco, Texas, says: "I have used it in dyspepsia, with good effect."

An Awful Story.

There was once an awful little girl who had an "awful" to everything. She had an awful house in and awful village, which was an awful distance from every other awful place. She went to an awful school, where she had an awful teacher; who gave her awful lessons out of awful books. Every day she was so awful hungry that she ate an awful amount of food so that she looked awful healthy. Her hat was awful small and her feet were awful large. When she took an awful walk she climbed awful hills, and when she got awful tired she sat down under an awful tree to rest herself. In summer she was awful hot, and in winter awful cold. When it did not rain there was an awful drouth. If this little girl does not get rid of this vulgar way of saying "awful" about everything, I am afraid she will come to an awful end.—*Selected.*

"A crick in the back," a pain under the shoulder-blades, water brash, biliousness, and constipation, are symptoms of disordered stomach, kidneys, liver, and bowels. For all ailments originating in a derangement of these organs, take Ayer's pills.

Fretfulness.

The one canker which ruins and disintegrates many a home is nothing more or less than a fretful temper. It is not cruelty, not indifference, but peevishness. It is the multiplication of a thousand needless rules and irritable injunctions. It is the inability to praise, and the readiness to blame. It is the disposition to ignore a virtue, but never forget a fault. The carelessness of a servant or the thoughtlessness of a child, is permitted to cloud the brightness of a day filled with the beneficence of God. A single dish upon a table under-done or over cooked converts all the wine of life to vinegar. Causes too trivial to be named without shame, are the beginnings of a strife whose angry and turbulent emotions surge and swell throughout the day. Not a line of the decalogue is broken, but the whole spirit of the gospel is violated, and the home, although professedly Christian, is devoid of that love "which is the bond of perfectness."

Gross immorality, judicial sundering of the sacred ties of marriage are not common in such families as read this, but the ideal Christian home, where mutual forbearance reigns, and only kindly words are spoken, is not easily found. Petty ebullitions of temper may not fill the divorce courts, but they do fill the club rooms. Nowhere more than in the privacy of the home is it necessary to remember the apostolic injunction to be "slow to speak, slow to wrath," and to remember that "the wisdom which cometh down from above is first pure, then peaceable." These are the marks of a truly Christian home.—*Interior.*

Things Are Looking Better.

Yes, every day shows cheering signs of improvement in very branch of business. If you are out of employment, or have spare time occasionally, write without delay to B. F. Johnson & Co., Richmond, Va., who can make suggestions that will be worth your consideration.

He Had Seen It.

A Chinaman came to a missionary to ask baptism. When asked where he had heard the gospel he answered that he had never heard the gospel, but had *seen* it. He then told of a poor man at Ningpo who had once been a confirmed opium smoker and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered—he gave up the opium and became loving and amiable. "O," said the candidate for baptism, "I have not heard the gospel, but I have *seen* it."—*Selected.*

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Volume 59. RALEIGH, N. C., WEDNESDAY, MARCH 14, 1894. Number 26

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A DISTINGUISHED professor speaking of certain religious aspects of troublous times recently made these statements: "To teach the hollowness of wealth God blows it away in the smoke of a Chicago fire—$200,000,000 for an idea. To show the transientness of life he lets a steamer strike and founder—five hundred dead for a sentiment. He is spreading over the United States, just now, certain lessons in broad, black letters." We do not doubt God's power to do these things; we know his lessons are many and unmistakable; but no one can persuade us that he teaches by the methods implied in the statements of the professor. We do not see the necessity for such ghastly methods, and cannot conceive of a God, who "is love," using them. All powerful and all-wise, and the embodiment of love, he can and does teach us the lessons of life without harming a hair of our heads. Why is it necessary for God to show men that human existence is transient? Is not the fact mentioned in millions of last testaments, whose very existence proclaim it "in broad, black letters"? Not since the builders of the Tower were confounded have men needed to be impressed with life's transientness. And have we not testimony that wealth is hollow? Have men doubted it since Solomon concluded that all was vanity? And which of us will cease to strive for hollow wealth as long as it procures human power and recognition, though a hundred Chicago fires befall. Our God is a loving Father, and though he is jealous of the golden calf of modern men, there are many means that we know and an infinite number that he knows, by which men are impressed with human weakness and mortality, without destruction and death. The Chicago fire took its origin of a woman, a cow, a lamp, combustible material and the winds, it is said. God made them all essentially, but he did not make the woman neglectful. That was human. God made the waters, but when the great deep swallows up human lives, it is no sign of divine interference. A foolish man or a false pilot are the usual cause, and though God made them, no one but a fatalist would think that he sent them aboard the heaven cursed ship. If such are his methods we need no penal institutions, no death penalties. It is time we were discriminating the human and divine—a short-sighted, imperfect, and weak human, and a provident, wise, perfect and loving divine. "The heavens declare the glory of God, and the firmament showeth his handiwork." His ways are mysterious, but never cruel nor useless.

OUR attention has been called to the efforts which the National Reform Association is making to have incorporated into our Federal Constitution a "Christian clause"—recognizing Christ as the Saviour. We have heard of people organizing for no other purpose than to be organizing, and we feel that we would be uncharitable to ascribe more serious motives to the leaders of this movement.

We know that the Pilgrim Fathers dedicated their lives to Christianity on Plymouth Rock, we believe that a popular vote would declare our country Christian, and we rejoice that it, and all civilization is more Christian than otherwise. But we cannot but hold from a spiritual and material standpoint that we have no right to recognize such a fact in a constitution, to which all voters must hold allegiance, so long as any voter is unchristian. A Christian clause in our Constitution would not add one jot to the glory of the Saviour, and, on the other hand, it has within it serious possibilities of harm to his cause. It would not make any more Christians, for Christians were never, and never will be made that way. It would be a reproach to all sects that believe that the kingdom of Christ is not of this world, and who would profit by the divine injunction, "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." True, this doesn't mean that Christ is not King of kings, but it does mean that we should discriminate between the heavenly and the earthly. Having disregarded the political rights of the Hebrew and the unbeliever, the tendency would be to more definite discriminations. It would let down the gap for inserting clauses as to various disputed interpretations of the Saviour's will, and eventually the most powerful sect—the Jew and the Christian represent sects—would make the citizenship of this country their own by law. If the clause would remedy a single existing evil, or lead to the conversion of one non-believer, it might meet with more favor. Let Church and State be as far apart as possible until the accomplishment of the divine prayer that "all be one." The day of religious discriminations in our country is dead, and it has prospered well since it died. And our temporary and comparatively insignificant troubles just now furnish no grounds for adding a name to our Constitution, which would not make that name any dearer to the Christian, or more acceptable to the infidel.

WHATEVER may be said as to the relative merits of their respective platforms, one cannot avoid the conclusion that as an organization the Republican party is vastly superior to the Democratic. This is creditable or discreditable, as one regards the use of the party leash for harmony to the sacrifice of honest convictions. The Democracy has been in power now just one year, and only one bill of general importance and acceptance to its voters has been enacted—the repeal of the election laws. We believe it was Gladstone, the great opposition leader, who said that a bare majority was more to be desired than an overwhelming one; that the former was compelled by its weakness to concerted action, while personal differences could easily disintegrate the latter. He is right, and the large and divided majority in the House of Representatives is a testimony to his statement, however strongly to the contrary of the first part of it the small and disorganized majority in the Senate may insinuate. We will have further testimony if the majority in the House is diminished by the next fall elections. We are almost prepared to say that such a result would be salutary. In addition to the burden of unwieldy and disconcerted forces some concession must be made for the inexperience of the legislators. They have been fighting on the offensive for thirty years, and there is not one among them who has had considerable experience as a leader of the opposed. They know how to advance and retreat under fire of superior numbers, but are unacquainted with the experience of taking and holding a fort. There is one thing for which they can render no plausible excuse to their constituents—continued absence from sessions of the House, by which the opposition were enabled practically to control legislation for weeks in succession. It is something that we cannot think of without ascribing unworthy motives. Members of the same party, elected on the same platform, sharers of a common victory, and paid to serve and expected to serve faithfully; their absence is unaccountable. A company of recruits is never perfect in action, and were it left to its own counsel, would never win a battle. Organization and authority are necessities to successful party work, and time is an essential to the development of them both. But a year has elapsed, and it is high time that there were evidences of concerted action, if nothing more.

THE American public is possessed of a decided mania for 'rushing into print.' Almost every one—be his pretensions to good English great or small—likes to see his name in type. There would be no danger were this the end of the matter, for the press is the proper medium of public opinion. But the usual writer—some editors included—aspires to originality in lieu of other attractive qualities; and here lay the danger. There is apparently so little good in things, or, at least, it is so little valued, that people imagine that all of it that is worthy has been exposed, and look for the evil as the only subject of originality; whereas quite the contrary is true. The world is not so bad as they would have us think; times are not so hard, human nature not so perverse, nor our days so full of evil as were those that tried Job's soul. Our point of view influences our sentiments in no small degree, and the view of many of those who express themselves publicly is through a pessimistic perspective—wilfully so, perhaps. For such a view is always more popular, because man's natural state is one of discontent; he hallows the past, is hopeful of future change, but despises the present. It is so much easier to find fault than to see "good in everything;" and a complaining article is much more acceptable than one inspired of optimism. Let one but try to set forth reasons for present thankfulness, and his efforts are disregarded altogether or unheeded; but let him complain of his fellows and his time, and he is read and believed. None of us are perfect, and no human thing exists that is insusceptible of improvement. A fool though a wayfaring man can see imperfection on every hand. Civilized beings are embued with a desire of progress as they ought to be, but no one should set out on a mission of reformation until he is persuaded that he is going to improve rather than retard. The facility with which reformatory articles are written, and the difficulty with which reformations are wrought, are very different things. We do not hold that there are not grounds for complaint or need of improvement, for the contrary is unusually patent. Yet we feel that while our efforts should be to remedy and improve, we have no cause for desperation, but rather for hopefulness. We should bear in mind that making the most of the present is the only and the best human occupation. The press is the palladium of the people's rights, and its columns should be of, for and by them. But one should be sure that his statements are not exaggerated, his sentiments just, his remedies expedient, and his article for the general weal rather than to attract attention, before he uses it to influence the public.

Talks About Law—No. 27.

BY JUDGE R. W. WINSTON.

NUISANCE.

Law-writers have well nigh exhausted themselves in the attempt to define the word "nuisance." Blackstone said that it was "anything that worketh hurt, inconvenience or damage." But it is apparent that too much is embraced in this broad definition. So that, finally, some of the modern law-writers have admitted their inability to fully describe, in a definition, all that is embraced in the word "nuisance."

And yet the law governing this subject is not difficult. Nuisances may be public or private. If the nuisance be a public one, that is, one in which the public, and not simply one, or two, or three individuals are concerned: then it becomes to be and is a crime. But, if it be a private nuisance, that is, a nuisance which does not affect the public generally, but only a few people; it is not a crime, but is simply the subject of a civil action.

So that the only difference between the two cases is one of effect, as Mr. Wood, in his work on this subject, points out. A public nuisance must be one occurring in a thickly settled neighborhood, or where a number of people reside either temporarily or permanently. Let us consider some public nuisances, of which we are given an account in a valuable publication called "The English and American Encyclopedia of Law." Draining filthy water from the back-yard and lot and garden into a brook, flowing through a village, was held in New York to be a public nuisance. Of course, the brook was thereby made unhealthy. So it was held that an unguarded area, so near an open alley as to be dangerous to the public, was a nuisance. So also a pig-pen, which is not properly kept and is set up in such inconvenient parts of the town that it necessarily incommodes the neighborhood, is a public nuisance. So also, under certain conditions, a cemetery in the heart of a town, or a soap-boiler, or a tan-yard, might be public nuisances.

A livery-stable in a town is not *per se* a nuisance; but if it is located in a thickly-settled part of the town and is badly kept, it is a nuisance.

But everything that inconveniences one is not on this account a nuisance. Let us see: In the year 1881, Mr. Allen proposed erecting a planing-mill and cotton-gin in the town of Henderson. It was to be operated by means of steam. Mr. Dorsey, living very near to the place on which the mill was to be located, about 120 feet, applied to the chancellor for an injunction to stop operations, alleging that the danger from fire would be greatly increased, that the noise would render his dwelling almost uninhabitable, and that the smoke, cinders and ashes would injure the health and threaten the safety of the people in that neighborhood. But the Court quoted an old case and said that "if a man, instead of contenting himself with the quiet and comfort of a country residence, chooses to live in a town, he must take the inconvenience of noise, dust, flies, rats, smoke, soot and cinders, and he cannot complain of the owner of an adjacent lot by reason of soot, smoke, noise and cinders, caused in the use of his property, provided it be used for a reasonable purpose, and the manner of using it is such as not to cause any unnecessary damage or annoyance to his neighbors." So that Mr. Allen went on, no doubt, and built his mill.

So, in the same county, several gentlemen asked the aid of the court to prevent the commissioners of Vance county from erecting a public jail near their property, alleging that the closeness of the jail would greatly injure the value of the same and render that portion of the town less healthy. But the court declined to interfere saying that a jail was not *per se* a nuisance; but that it might be kept in such a condition as to render it so.

Against a public nuisance one has ample remedy, because the offender may be indicted, and if convicted, may be imprisoned, if he do not abate the nuisance. But not so with a private nuisance. Because in the latter case there can be no criminal case against the defendant.

What is the remedy against a private nuisance, that is to say a nuisance that annoys you and your family only? Generally speaking, it is an action for damages. But if it appears that the nuisance is of such a character that adequate compensation in damages cannot be awarded, or such as will occasion a constantly recurring grievance, which cannot otherwise be relieved against, in these cases the Court of Equity will interpose and abate or tear down the nuisance.

Suppose, for example, that one erect a mill-dam, and that the water ponded thereby sobs and injures the adjacent land; suppose also that the yearly damage is twenty-five dollars, in this case, the nuisance would not be abated, perhaps, if the damages could and would be paid.

But suppose that a mill pond caused sickness in the neighborhood, and that this fact was established by experts or otherwise to the satisfaction of the jury, why the court would no doubt cause the nuisance to be abated. Because compensation in damages would not be adequate, and it would be a continuous nuisance.

A common scold is a nuisance. At common law only women could commit this offence. The punishment therefor was curious. The common scold was taken to the nearest pond and there, being securely fastened to the ducking-stool, she was plunged into the water. To cool her wrath, no doubt.

It is fair to state that the statute in many States has since extended this wholesome law to men as well as women.

If a man bring a horse, cow, or other useful animal having a dangerous contagious disease into the presence of other animals, this is a nuisance. So any indecent exposure in a public place, or the doing any act which shocks and outrages public morals in a public place, is a criminal nuisance. So is loud cursing, swearing, and using indecent language in a public place.

It is laid down in the books that one, in certain circumstances, may himself abate a public nuisance. But it is not safe to do so. However the following seems to be the case when one may so act. It must be a public nuisance; then the person himself, as well as the public, must have been injured thereby. There must be no breach of the peace, and no more must be done than just enough to abate the nuisance. But in this case, as in all others, the safest plan is to let the law take its course.

Christian Assurance.

In writing upon this most important subject, I wish to emphasize only one of its phases, leaving the great theme still open to discussion.

When the Apostle Paul declared unto the Corinthian church the fundamental truths of the gospel, he called its attention to the death, burial and resurrection of our Lord Jesus Christ, emphasizing that these things had all occurred according to the Scriptures. Moreover, he also implies that these wonderful facts must be accepted upon human testimony, (1 Cor 15: 4–9). And upon this assumption he argues the doctrine of the resurrection of the dead. Now, as these historical facts of the gospel are taught so clearly here, as well as elsewhere, to be in perfect fulfilment of the Old Testament Scriptures, it is a natural inference that a critical annihilation of the Old Testament must undermine the New. This point has not escaped the watchful eye of the shrewd skeptical critic. And hence, those who appear so eager to obscure the light of God's truth and to leave the world in darkness, have aimed their most powerful blows at the contents of the Old Testament Scriptures. Some endeavor to explain away all the miracles, making, as much as possible, the records appear utterly unreliable; while others try to get rid of Christ from all the prophetic writings. By such works these men are continually making the blood boil in the veins of honest believers; and not unfrequently do we find many Christians alarmed at the reckless manner in which these unbelievers handle God's inspired truth.

Now the question arises, that if these critics should succeed by their ingenious sophistry in perplexing the mind of the average reading Christian as to the dates, genuiness and authenticity of the Old Testament books, has he not still abundant evidence to assure him of the truth of Christianity? I say, yes! In addition to human testimony as to the death, burial and resurrection of our Lord Jesus Christ, the true Christian has within himself evidence of the truth, and this evidence is beyond the reach of any unbeliever. In fact, to the mind of a real disciple of Christ many of the moral and spiritual teachings of the Bible are plainly stamped with truth. They do not appear as a mere collection of brilliant fancies coined by the fertile brain of man; but they stand as self-evident. They are like Joseph's interpretation of Pharaoh's dream, or like Daniel's interpretation of the handwriting upon the wall; each of these was accepted, though the latter sealed the doom of him to whom it was given.

Again, the new birth of a believer is also an important testimony to the truth of the blessed gospel. Whenever he reflects upon this mysterious change in his life he naturally feels the force of those words: "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh nor whither it goeth, so is every one that is born of the spirit." A more careful and extensive examination of his life as he grows older in Christian experience brings him even greater assurance of his acceptance with God. He finds all his struggles against sin so accurately and minutely described by the inspired writers of the New Testament. His longing desire to obtain a Christ-like spirit—his hungering and thirsting for personal holiness is a testimony to God's truth which even staggers the most critical skeptic. It was the confession of an unbelieving critic that the life of Adoniram Judson, with its Christ-like examples, was worth more to the American people than all the money that had ever been given to foreign missions.

But further, the true believer experiences amidst the greatest trials, his deepest sorrows, sweet hours of peace which harmonize perfectly with Paul's description of the justified sinner (Rom. 5: 1–5). Is this not to him at least a strong testimony that the gospel is all it professes to be?

But once more, the continual presence of the Holy Spirit, which is in itself the real test of acceptance with God (Rom. 8: 9), testifies to our exalted position as God's children: "The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God and joint heirs with Christ," (Rom. 8: 16, 17). This, of course, is our greatest assurance. It sharpens our spiritual perception in the recognition of all other internal evidences of God's grace. Without the Holy Spirit all evidences of the truth of Christianity may become dim to our sight; with it, they all may serve to assure us of immortality and eternal happiness beyond the grave. So let the skeptic go on with his criticisms; let the infidel continue to scoff; for he that is born of God has within himself an assurance of the truth (1 John 5: 10), and this assurance will seal his faith in the blessed Redeemer.

JOS. HYDEN.

Morehead City, N. C.

From Petersburg, Va.

Dear Recorder:—Since I wrote to the RECORDER, events have been chronicled on its pages which have brought to me joy and sadness. I have rejoiced, with a sense of deep personal interest, in each token of the Divine favor upon the great host of the North Carolina Baptists, and my heart has entered, as one bereaved, into the shadow of afflictive providences which, though coming from the source of all *goodness*, are yet often so hard to be understood. In the death of Col. J. M. Heck, North Carolina and the universal cause of Christ suffered loss. Of that charming family circle, where the graces of vital Christianity bloomed as in their native element, now so sadly broken on earth,—Oh, such sorrow is so sacred that I can but reverently stand without and pray that the Divine Comforter may enter and abide within. The beautiful City of Raleigh can never be quite the same to me.

The RECORDER brought me news of the election of Prof. Brewer to the Presidency of the Female University. Is that noble and beautiful dream some of us cherished so fondly, and then almost despaired of, about to be realized? I devoutly hope so, and that this consecrated, wise and successful educator may find the greatest enterprise of Southern Baptists in his plastic hand, shaping into form.

In this connection, let me testify to the rare excellence of the articles that are so enriching your columns from the pens of Dr. Pritchard, Prof. Poteat, and Judge Winston. One does not expect to endorse everything he reads with pleasure and profit, but I wish to make modest acknowledgment to these distinguished gentlemen.

The great revival union meetings, which began in this city on the first day of the year, still sweep triumphantly on, and all the city is moved as never before in its history. I have been widely published as the *leader* of these meetings. It would be more accurate to say the governing power is lodged in a committee of three, of which committee I happen to be chairman. It is true the committee adopted, and have strenuously carried out my methods, but no one man can be called *the leader*. Methodists, Presbyterians, and Baptists have labored harmoniously together, and the blessing of God has come in wonderful fullness upon their joint efforts. It is impossible to say how many have professed conversion. The work has been largely upon the upper classes of society. The preaching has been faithful and fashionable vices have had the tinsilled veil torn away. The city has been convulsed by the power of the truth. Religion and true morality have gained to an incalculable degree. Many converts have gone into Episcopal churches (though the clergy refused to unite with us in the work). This is due to the fact that much of the work has been done in Episcopal circles. The church of which I am pastor (and whose building is used for the night services) has received about forty members, and were the meetings to close now, I could on next Sunday, with present information, make the number fifty. I know no means of estimating the results of a meeting of this character—they *go on*.

Would I then, fresh from the blessed experiences of the last eight weeks, recommend "union meetings" to all Christian communities? *No, indeed!* I think it was Walpole who defined politics to be "the science of circumstances." There is such a science (in the sense used), and it is well to regard it. Conditions may not easily justify, but *demand* such an effort, but be sure that the conditions exist.

HENRY W. [illegible].

Petersburg, Va., March 1, 1894.

The Biblical Recorder.

WEDNESDAY, MARCH 14, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. H. CAUDELL, AGENT AND CORRESPONDENT.

THE TESTIMONY OF SCHOLARSHIP.

Some years ago statements were published in the RECORDER to the effect that the people of Greece know nothing about sprinkling and pouring as religious rites; that every church in Greece requires its members to be baptised—buried with Christ. There was another statement in regard to the interpretation of the Greek word *baptizo*. At that time the statements were referred by the editor of the *North Carolina Presbyterian* to Mr. T. R. Sampson, a resident of Salonica, who wrote quite a lengthy reply, setting forth that the statements were "as full of inaccuracies as an egg is of meat." In the last issue of the *Presbyterian* Mr. Sampson's article was republished at his request, as "almost every week brought him one or two letters in regard to it."

While a controversy in regard to the matter will hardly be of general advantage, it may not be unprofitable to Mr. Sampson and our readers, to have our authority for the statements set forth; and moreover, his imputations demand it.

Mr. Sampson practically admits our first statement, when he says the Greeks "are not *more familiar* with any religious rite than that of sprinkling for purification,—a *baptismos* of houses and men, *called popularly photismos or hagiasmos*," which mean enlightening or sanctifying. We had reference to the ordinance of baptism in our general statement; we never imagined for a moment that the Greeks might not have sprinkled for other purposes, as did the Hebrews. Surely, we did not include *houses* and garden plots in our statement. Mr. Sampson is compelled to say that this sprinkling was called by the Greeks *photismos* or *hagiasmos*, although he called it *baptismos* in the first part of his statement. The question is not what Mr. Sampson finds it convenient to call sprinkling, but what the Greeks call it, and he admits that they do not call it *baptismos*.

Again, Mr. Sampson says: "I never saw any one (we suppose he means any Greek) immersed, i. e., submerged at all—if buried is with the head left out." We do not feel called on to question Mr. Sampson's eyesight,—for fear that he may be like the deaf judge, who had heard no evidence contrary to what was to his interest to believe. But some testimony that the Greeks do immerse may be relevant. Says Von Colln: "Immersion in water was general until the *thirteenth century* among the Latins; it was then displaced by sprinkling, but *retained by the Greeks*." This is the testimony of one of those German scholars, whom Mr. Sampson seems to prefer to any other. Hagenbach, another German, says: "From the thirteenth century sprinkling came into more general use in the West. The Greek church, however, and the church of Milano still retained the practice of immersion." Augusti says: "Immersion in water was general until the thirteenth century, among the Latins; it was then displaced by sprinkling, but retained by the Greeks." Deylingius wrote: "The Greeks retain the rite of baptism," (not of sprinkling, sanctifying—*photismos* or *hagiasmos*, but *baptismos*, mind you) "to this day." Dr. Wall says: "The Greek church in all its branches does still use immersion." Dr. Whitly says: "The observation of the Greek church is this, that he who ascended out of the water must first descend into it; baptism, therefore, is to be performed, not by sprinkling, but by washing the body, and indeed, it can only be from ignorance that this can be questioned." Dr. King holds that "the Greek church uniformly practises the *trine immersion*," although Mr. Sampson says that practically they do not. Broughton says: "The Greek church differs from the Romish, as to the rite of baptism, chiefly in performing it by immersion, or *plunging the infant all over in water*." Lastly, the Encyclopœdia Brittanica, a standard authority the world over, says: "The Greek church differs from the Romish chiefly in performing it (baptism) by immersion; or plunging the infant all over in water." Does any one believe Mr. Sampson in preference to this Encyclopœdia, which spent thousands of dollars to find the truth of all matters, and which has been before the world, the German scholars and all others, for a century? It has been corrected and improved; perhaps Mr. Sampson will have it change its utterance in regard to the Greek church. Are all the scholars, whom we have quoted, wrong, and Mr. Sampson alone right? God forbid!

Again, Mr. Sampson questions the meaning of the Greek word *baptizo*. He says German scholars know more about the ancient Greek language than do the modern Greeks themselves. Do the Germans know more of Greek than did the greatest of Greek scholars, Melanothon? who says: "Baptism is immersion in water." But grant that modern Germans do know more; let him account for the foregoing statements of Von Colln, Hagenbach, and others. The leading scholarship of the world, English, French, German and Greek, declares that the meaning of the Greek word *baptizo* is "Immerse." And if we thought it worth the space we would quote forty representative (not Baptist church members) scholars on the subject, every one declaring that the word has but one meaning. There are prominent Presbyterians living to day who acknowledge that for thirteen centuries there was but one mode of baptism, and that was immersion. Dr. Schaff, the most learned of modern Presbyterians, who died quite recently, says: "Immersion, and not sprinkling, was unquestionably the original form." Is this some of the "nonsense that has been written on the subject," which Mr. Sampson ascribes to some one, or does Mr. Sampson know what he is talking about? Schaff or Sampson? A scholar or an ignoramus, choose.

Until we had read Mr. Sampson's article we did not know that any one who had investigated the subject to the recesses of a Greek lexicon, doubted the original and the present and the everlasting meaning of the word *baptizo*. And we are sure every educated preacher in North Carolina will admit that the general practice of Christians of all kinds up to the thirteenth century was immersion—ducking, dipping. The ground of difference is in discrimination between essentials and non-essentials, not interpretation of the Greek text. The latter was abandoned years ago.

In conclusion we desire to acknowledge our obligation to Dr. Edward T. Hiscox for compiling the utterances of distinguished scholars, many of whom are quoted in the foregoing, in his book—"The New Directory for Baptist Churches."

We have not seen anything more pertinent in some time than the following from the *Journal and Messenger*:—

"It is suggested that those who are doing what is popularly regarded as 'the work of an evangelist' ought not to be satisfied with a single visit to one place, but should do as the apostles Barnabas and Paul proposed to do when they said, 'Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.'"

Evangelists often cite the methods of Barnabas and Paul as models of their efforts. Let them take the apostle's examples throughout, and we are sure their work will be more fruitful, whether it appears so or not.

There are not many Christians who are not more influenced by some preachers than others, and every one seems more influenced by the preacher who first pointed him the way, than by the regular pastor. And for this reason, were there not many others, it would be well for evangelists to revisit the scenes of their meetings, and preach to those whom they have already been the means of converting. Morever, they would learn a little more about their fruits than they do in usual cases; they would not be so certain of numbers, to say the least.

There are too many evangelists in the field already, and we are inclined to agree with a recent writer who said that the main reason is to be found in the fact that of all ministerial work the evangelistic was the easiest. The evangelist finds the sheep and leads them to the fold, thinking that he has done his part; but some one must feed, direct, guard, and comfort them, and this is the lot of the pastor. But Paul and Barnabas could edify and comfort as well as find, and we are glad our contemporary has called attention to the fact.

We have said that there are too many evangelists, and have suggested a reason therefor; let no one, however, think that we do not recognize the need of evangelism. There is such a thing as diversity of gifts,—one is a good minister; another, preacher; another, exhorter; another, instructor; and others, we are happy to say, combine all these gifts, and are good pastors. But where power of exhortation is lacking, though other good qualities are present, there is need of an evangelist, but not of the non committal and indefinite kind. He may excite the emotions, and inculcate vague ideas of morality, and even religion, but his boundary lines are too indistinct to contain a worldly-inclined professor of conversion. Christianity is more than excitement, emotion and sentiment, and those evangelists who depend on these would soon perceive this, if they would take Paul's example and revisit the cities of their apparently glorious work. It is well to be an instrumentality in converting sinners; but no preacher of Christ should forget that he said "Feed my sheep."

Brethren, the first day of April is now only seventeen days in the future, and that State Mission debt *must* be raised. Bear in mind that if the complete amount—$5,000—is not secured, many of the pledges that have made Bro. Durham and the faithful missionaries happy, will be void. If your churches haven't done anything yet, place the matter before them at your earliest opportunity, and urge them to join in the good work that our columns have been chronicling for the past several weeks.

Some one has said that the prayer meeting is the church thermometer. If Christians are cold and lack interest, it is more apparent in the prayer-meeting than anywhere else; if a church is active, working, and full of faith and love, it can be seen most plainly in the prayer meeting. It happens in this way: Certain people are ashamed to be absent from regular church service, because they haven't a good excuse. But few fear to miss the prayer meeting, because so many apparently plausible excuses may be made. We are sorry the prayer meeting is being disregarded by any. It is the very time for active church work. Some one else than the pastor has opportunity of preaching, of "telling the story." The lay-member is no longer a hearer only. The prayer meeting service may be so varied as to interest the most easily wearied; it is freer than a regular service, and it is often more blessed, in that the motive of those who attend it is one of love, and, perhaps, self sacrifice. And there is so great an opportunity for communing with the Father at these services. It is a blessed institution, and it should not be disregarded so widely as it is. And it is true, it is a good thermometer, for it depends on love, and not obligation.

We have been requested by Hon. T. J. Morgan, Secretary of the American Baptist Home Mission Society, to reply to several articles in the March number of the *Home Mission Monthly* on the condition of the negro, as understood by Drs. MacVicar, Morehouse, Hiscox, and Secretary Morgan, all of whom recently visited the South, and who have come to the conclusion that "the present statue of the colored people calls loudly and imperatively for serious consideration on the part of Baptists North and South."

We have yet to make the acquaintance of a Northern writer on the negro problem who does not reflect on the South, if his article is intended for Northern readers. The four gentlemen are agreed that the negro is now regarded more kindly by Southerners than ever before. This is very well. They believe that the condition of the negro has improved, but they attribute his improvement to the work of the Home Mission Society. Have they forgotten that there are negro free schools in North Carolina and other States supported largely by the whites? The Home Mission Society has done a great work, but they have by no means done all.

Again, the articles bristle with reflections on the "old South;" they misstate the motives that prompted it to war; they exaggerate the condition of the negro slave, and the freedman in reconstruction times. Altogether there is too much of seeming prejudice in the articles to permit of an unprejudiced reply. However, we commend the work of the Society, if we cannot submit to its opinions. The latter are excusable in men who know very little of the negro, and less about the South.

Some time ago we noticed a statement made in a lamentably personal controversy concerning the number of people who believe in immersion. A writer stated that nineteen of every twenty Christians believed in infant sprinkling. As the statement grew out of a personal matter, and appeared in a Baptist paper, we did not feel called on to refute it. However, it has remained several weeks unquestioned. The author of the statement was either unspeakably ignorant or a very poor calculator. All churches—not established by missionaries—in Asia, in Africa, and about one-third in Europe, immerse to baptize, not as we do however, as they baptize infants by dipping. The information is valuable as a question of interpretation, not of doctrine. In addition to these there are 3,383,160 Baptists in the United States, not to mention those who believe in immersion as the biblical mode. Altogether "more than half the *nominal* Christians in the world still practice immersion in baptism." (Dr. Hiscox). This is according to a careful estimate, and a very recent announcement, from an authoritative source. We do not see the object of those who misrepresent facts as they are often misrepresented; and charity, and a regard for the churches which they represent, compels us to ascribe ignorance rather than design to the authors of the misrepresentations referred to in this issue. Surely, it is uncharitable enough to expose the truth in such instances.

PERSONALS AND OTHER ITEMS.

....Several communications are crowded out of this issue.

....Rev. E. F. Jones of Gastonia is this week holding meetings in Lenoir.

....An interesting public debate was held at Bethel Hill Institute, March 11th.

....Rev. G. H. Church, Statesville, baptized six candidates on the 4th inst.

....The Orphanage at Thomasville will want another female teacher April 1st.

....We continue to hear good reports of Bro. M. A. Adams' meetings at Monroe.

....The First Baptist church of Brooklyn, N. Y., recently purchased a building lot at a cost of $76,000.

....Rev. Rufus Ford writes that Rev. P. G. Elsom begins a series of meetings in Newbern, March 21st.

....Rev. T. Bright has resigned the pastorate at Cherryville. He is succeeded by Rev. J. M. Webb.

....The new Southeast Virginia paper, by Doctors Owen and Speight, is to be called the *Atlantic Baptist*.

....We are glad to state that Miss Fannie E. Heck of Raleigh is almost entirely recovered from her recent illness.

....We were pleased with a visit last week from Bro. H. L. Foushee, the promising young lawyer of Durham.

....Rev. W. T. Jones, pastor of the Second church, Goldsboro, also preaches at Seven Springs, Wayne county.

....Dr. J. C. Hiden of Richmond, Va., aided Bro. Warren of Williamsburg, Va., in a series of meetings last week.

...."Talks on Medicine" by a retired physician, which we began some time since, will be resumed in our next issue.

....This issue is somewhat of a young men's paper,—brethren Moore, White and Hiden contribute excellent articles.

....Rev. Hight C. Moore's book on North Carolina Poets and Poetry is ready for the press. It will, no doubt, find a good sale.

....*The Watchman*, Boston, was injured by fire on the 6th inst. These Baptist newspaper fires are beginning to assume a serious aspect.

....Rev. J. N. Stallings has accepted a call to Mocksville, N. C. He will serve also the Farmington, Jerusalem, and Eaton's churches.

....The Sunday school of Bro. Van Deventer's Henderson church recently held a successful book reception for the benefit of their library.

....Bro. Jno. E. White will assist Rev. W. F. Watson in a series of meetings in Spurgeon Memorial church, Norfolk, after the Moody meetings.

....We are glad to learn from a member of his church that Rev. Thos. Carrick is doing good work at Randleman. Congregations are large and growing.

....Rev. W. F. Williams, city missionary, preaches in the Fulton Street Baptist church, Richmond, during March, Dr. Whitfield, pastor, being in need of rest.

....A meeting preliminary to the Moody meetings has been started in Bro. Wright's Leigh Street Baptist church, Richmond. Rev. P. P. Bliss is preaching.

... Rev. W. C. Tyree is at Wake Forest College, assisting Bro. Gwaltney in a series of meetings. The prospect is, we are glad to learn, for a successful meeting.

....Rev. W. P. Hamrick began a series of meetings at Henrietta church last Sunday. The new church at this place will be dedicated the third Sunday in April.

....Dr. Cobb tells of remarkable Baptist progress at Pittsboro in another column. His methods might be applied with advantage to certain other difficult pastorates in our State.

....We were very glad to see Rev. J. K. Howell of Rocky Mount in our office last week. He reports his flock in good condition, and some recent minor improvements to his church.

....We have heard with regret of the assignment of Bro. J. B. Bostwick of Asheville, and hope that he is not mistaken in thinking that he will "be on his feet again" in a few months.

....It is stated that revivals in recent months in Illinois, Missouri, Kansas, Arkansas and Texas, have resulted in 54,000 professions of religion and 49,000 additions to various churches.

....Miss Bessie Richardson, daughter of Rev. J. B. Richardson of High Point, and Mr. A. E. Tate of the same town, were united in marriage on the 14th inst., Dr. Pritchard officiating. Congratulations.

....Bro. W. W. Vass, Jr., son of Maj. W. W. Vass of the First Baptist church, Raleigh, has entered co-partnership in law with Bro. J. N. Holding of this city. The new firm have our best wishes.

....The Foreign Mission Board recently accepted as missionaries for China, brethren W. B. James, R. E. Chambers, C. W. Chadwick and W. W. Lawton, all of whom are Southern Baptist Theological Seminary students.

....Preliminary to the revival meetings to be conducted by Dr. L. G. Broughton next week, night meetings are being held in the Raleigh Tabernacle commencing on Sunday night. Dr. Broughton arrived in the city on Tuesday.

....Rev. T. DeWitt Talmage has decided to remain with his Brooklyn Tabernacle, "as satisfactory arrangements have been made about the debt." If we mistake not, Dr. Talmage has said that the debt had nothing to do with his resignation.

....We acknowledge receipt of a copy of the minutes of the thirty-ninth annual session of the Florida Baptist Convention, held January 10–13, '94, at Plant City.

....While out hunting last week Bro. R. T. Vann of Scotland Neck received a slight wound over the eye from a stray bird-shot. We are glad to learn that it is not serious.

....Messrs. Herbert W. Early, J. C. Howard, J. L. Cornwell, W. J. C. Christain, F. M. Lee and J. M. Holding have been chosen marshals for the next commencement exercises of Wake Forest College.

....Rev. R. W. Weaver's High Point church publishes a very neat programme of church services, together with names of officers, etc., every two months. We thank Bro. Weaver for the programme for March and April just received.

....Dr. J. W. M. Williams, who is at Chapel Hill, is writing a book, which, we learn from the *Baltimore Baptist*, is to be called the "Teaching of the Holy Spirit." It will be a valuable contribution to Baptist literature, we are certain.

....We return thanks to the editors for a copy of the February issue of *The Harrisonian*, an excellent college journal, gotten up semi-annually by the young ladies of South West Virginia Institute. The present number is very creditable to the institution.

....Be sure to hear Bro. Bryan's address if he has an appointment near you this week. The program of the next few days is as follows: Louisburg, evening of the 14th; Henderson, 15th and 16th; Warrenton, 17th and 18th; Littleton, 19th; Weldon, 20th; Wilson, 21st.

....We have received a copy of a recent tract by Bro. E. E. Folk, the able editor of the *Baptist and Reflector*, Tenn. It considers "The First Day, or Sunday, the Christian Sabbath," and can be obtained at ten cents a dozen, or two hundred copies for $1.00.

...."Board or No Board," by Dr. R. H. Graves, which we reprinted from the *Religious Herald* last summer, has been published in tract form. Those desiring an exhaustive discussion of this important question should send to the Foreign Mission Board, S. B. C., at Richmond, for this excellent treatise.

....Rev. E. A. Oakes has returned to his home at Summerville, Mass., after having held meetings at Kinston, Charlotte and Fayetteville, N. C. His methods were of edification and comfort rather than for exhultation, and we were glad to see his work so highly commended by Dr. Pritchard in our exchanges.

....Bro. Jno. E. Ray, the well known former Corresponding Secretary of our State Board, has recently compiled, with the assistance of two others, a brief historical sketch of the Colorado School for the Deaf and Blind, of which he is superintendent. We are very glad to note the marked success of Bro. Ray's administration.

....We regret to hear of the extreme illness of our aged brother, Rev. Jesse Howell of Chatham county. Bro. Howell is said to be the oldest Baptist minister in the State, and in spite of his years was still a good worker up to the recent snow-storm, during which he received a severe fall. He has served his generation long and well.

....The *Western North Carolina Baptist*, which has been conducted by its regular business manager, J. D. Boone, since Bro. Wharton retired, announced in its last issue that Revs. M. A. Jenkins and W. H. Rich had taken editorial charge, Bro. Boone continuing as manager. These brethren, we believe, are young men, and we extend to them a hearty welcome into the fraternity.

....Twice lately the Baptist newspaper world has been misled by the daily press; first regarding Dr. Kerr. B. Tupper and the Disciples, and more recently in regard to Dr. Harper's utterances. Newspaper correspondents should not be sent to report religious matters, of which they have no knowledge; and newspapers should not be so anxious to get sensational reports, that the truth is exaggerated to make it acceptable.

...The *Western North Carolina Baptist* is making efforts to raise a fund for buying Judson College, or, if that is impracticable, to build a new college. Surely one Baptist college is sufficient for our State, and Wake Forest is as good as the best. We would suggest that the fund be applied to a Baptist preparatory school, or given to the Board of Education for the support of Western North Carolina ministerial students.

....Rev. C. W. Blanchard has added about ten new subscribers to our list since Jan. 1st, and we wish to commend the following note from him to the attention of all our readers: "Sample copies of RECORDER received last week, and I made haste to scatter them where I expect you to get good returns. I will use them thus as often as you send them. I consider myself an agent for the RECORDER, and know I will be fully paid for my trouble in placing it among my people by the help it will give me in my pastoral work."

....Judge Winston on that troublous subject—"Nuisances," Rev. Jos. Hiden on one of the important phases of "Christian Assurance," "A Prayer-meeting Talk" by Rev. Jno. E. White, a study in the gospel according to Matthew by Rev. Hight C. Moore, "State Aid" by Rev. J. W. Powell, Sir Walter Raleigh's hymn with remarks by Dr. J. L. Carroll, a "Hopeful" view of the State Mission debt by Dr. Durham, a narration of an interesting China trip by Sister Fannie E. Knight, and welcome news letters from brethren W. B. Oliver of Wilmington, L. Johnson of Rockingham, A. W. Setzer, Dr. H. B. Cobb and others should make this issue interesting and instructive to our subscribers.

Hopeful.

I have time this week to say only a few things about the prospects of success on the debt.

IF THE WEATHER

for the next three Sundays (I am writing on Friday morning, March 9th) is good, so that the churches can have their usual congregations, it will be greatly in our favor.

THE CLERKS

of five hundred churches have been asked to aid us this month each in collecting a small definite amount. Some of them have been heard from and more than the amount asked for will be secured. The clerks of our churches are good men; I believe in them, and hope all of them will secure the amount named.

THE WOMAN'S MISSION SOCIETIES

have been asked to aid in this work. Many of them will do so. Some of them have been heard from. If all of them shall do what they can, much help will be realized. These woman's mission societies will not disappoint us.

SOME OF THE PASTORS

have not yet been heard from, but they will do their part. They will each give of their personal means, and do much to bring this work before their churches and to impress their people with its importance just at this time. If it is desirable, a list of the pastors that do nothing on the Convention's proposition can be published later on. I would not like to give it to the public now. They may yet put this object before their people, and do well.

SEVERAL INDIVIDUALS,

from each of whom I am hoping to raise fifty dollars, have not given their final answer. But they are good men, are able to do it, and are interested in this proposition. They have a great opportunity.

THE PRAYERS

of many are being presented to God for his help and guidance in this proposition. It seems to be for the glory of the Lord's work that the five thousand dollars shall be in the Treasurer's hand by the first of April. We can all pray for success. Why not do it? Brethren, pray for it. Our God can give us all his cause needs.

THE PROPOSITION

of the Convention is for the money to reach the Treasurer "on or before April 1st," but, as the first day of April falls on Sunday, and, of course, the Treasurer cannot post his books on that day, the time will be extended to Monday, April 2nd. So that if any churches make collections on the first Sunday in April, and they can reach the Treasurer on Monday, April 2nd, it will be counted in the amount necessary to complete the proposition.

SUNDAY, MARCH 19TH, 1894,

is the time fixed by the Board of Missions and Sunday-schools for a collection in every Sunday-school in the Convention for Bibles and Testaments. The Board thinks it ought to put 2,000 Bibles (25 cents each), and 5,000 Testaments (6 cents each) into 2,000 families too poor to pay for them, and into the hands of 5,000 bright boys and girls too poor to pay for them.

Will not every school in the Convention take said collection for this object and forward it to the Treasurer at once? Remember this object and the time for the collection.

C. DURHAM, *Cor. Sec.*

A Word from the Pee Dee.

Everything is moving on quietly in this part of the moral vineyard. The incessant cry of "hard times" has had somewhat of a depressing effect upon the work in our Association; but since people have gone to work, there is less time to complain, and hence more hopefulness.

One great need of our Association is that the churches combine and form compact fields, and settle pastors on the fields. In some parts of this Association this has been done, and the development of these churches has been quite gratifying. In other sections, however, no effort has been made to form fields, but each church acts for itself. As a consequence, some of the pastors live anywhere from twenty-five to seventy-five miles from their churches. Of course, where that is the case, but little, if any development can be expected. Some Baptist churches think it is an abridgement of that glorious freedom and independence which has been the proud boast of the Baptists through all ages, to unite with any other church. We hope, however, that all our churches will be brought to see the advantages of forming themselves into convenient fields, and that a more thorough system of organization can be effected.

Bro. Adams of Wadesboro and Tuttle of Roberdel are quite valuable acquisitions to our Association. The Wadesboro saints are delighted with their new pastor, and he seems well pleased with the church.

Bro. Tuttle, my nearest neighbor in the pastorate, is getting his work well in hand. His people are all charmed with him. The only objection they have to him, says one of his members, is that "he is too big a preacher for the field."

Bro. Kesler is snugly domiciled at Red Springs, just between his other two churches, Spring Hill and Lumber Bridge. He has a very snug and promising field, and Kesler is just the man to wake it up. Red Springs and Lumber Bridge are in the Robeson Association, so that we can only claim half interest in Kesler, but we will be extremely reluctant to give a "quit-claim" to a half interest.

Bro. Martin's folks at Morven have shown their appreciation of their pastor by building him a nice house in their thriving little town. As to whether he has moved into it yet or not, I don't know.

Bro. Boyd was in quite feeble health the last account I had of him. His many friends pray that he may be speedily and permanently restored to health.

The other pastors are doing their work so quietly that I rarely hear from them.

The irrepressible Tom Wright is missionary and colporter for the Association at large. He travels back and forth across the Pee Dee river, preaching sermons, scattering books, and teaching "missions" wherever he goes.

We closed a meeting here last Sunday. The snow came right in the midst of the meeting, and made it necessary to suspend services for several days. Before we were interrupted by the bad weather, considerable interest was developed; but the suspension caused an abatement of interest which was not fully regained. The congregations were large and attentive, and we trust the seeds sown will yet produce fruit. We had no help except a sermon or two preached by the pastors of each of the other churches. As a fitting finale to the meeting, we took a collection for State Missions, and without resorting to any high pressure, raised fifty dollars. According to ability, I do not think a more liberal church can be found in the State. They always cheerfully respond to any call made.

It is very gratifying to me to know that, in the history of the church, not one cent has ever been raised by any questionable means, such as oyster suppers, dime parties, and such like. So may it ever be.

Our dear Bro. Harrison, though unable to leave his room, is as much interested in the Master's work as those who are actively engaged in it. It is refreshing to drop in and spend an evening with him, and see how bright and cheerful he is amid his sore affliction.

L. JOHNSON.

Rockingham, March 5, 1894.

The Little Banner Church Again to the Front.

Last year the little Baptist church at Pittsboro made an advance of fifty per cent. on pastor's salary, and increased its contributions to other objects to such an extent that it led all the other churches of the Sandy Creek Association in beneficence. When the Association met in October, the delegates pledged to raise as much during the present Associational year as they did last year, although the financial condition of the country was growing rapidly worse. Although the year has but half gone, the Woman's Missionary Society has more than redeemed the pledges to Home and Foreign Missions; the church has quadrupled its pledge to State Missions; the pastor and sexton have both been paid up to date; the incidental expenses have been paid to date; and the church has in six months raised more money for all objects than it did during the whole twelve months of the previous year, when it led all the other churches of the Association.

This little church numbers less than fifty members, and ten of these were added by baptism during the year 1893. Every member of the church is accounted for, and every member required to be a doer of the word and not a hearer only. Some few of the members have moved away, but they are diligently looked after until they are granted letters to unite with other Baptist churches and the church is informed that the letters have been deposited. More than two-thirds of the members, including the Sunday-school superintendent and all of the ordained deacons, live in the country.

Now, what this church is doing, any village or country church can do, if there exists in it the same sort of brotherly love, unity of effort, *systematic* way of attending to its finances and firm conviction that churches are organized for the purpose of giving the gospel to every creature.

This church does its business through committees of one.—Each committee of one is authorized to select two men to help him if he wants help or advice, but he himself is held accountable to the church for the work entrusted to him.

The clerk of the church, Bro. Hunter, who is a railroad agent, having been transferred last week from Pittsboro to Aberdeen, has been deputed a committee to organize a branch Sunday-school at that place, although it is in Moore county about forty miles off. We hope that the scattered Baptists at Aberdeen will rally around him and help him to build up a good Sunday-school at that place.

N. B. CONN.

Dr. Blackwell in Portsmouth, Va.

Dear Bro. Bailey:—Dr. Calvin S. Blackwell of Elizabeth City, N. C., has been preaching for two weeks in the Court Street Baptist church, Portsmouth, Va.

I do not remember the preaching of any man that has done me more good, intellectually and spiritually, than that of Dr. Blackwell. He is a fine speaker. His illustrations are beautiful and striking. His methods of sermonizing are original, and he presents the gospel in a clear and impressive manner. Those who were wise enough to hear him were greatly edified. He spent the time in my house, except when he was with his wife's family in Norfolk, and he delighted all the members of our household by his polished bearing and genial conversation. The meeting was not very productive of the conversion of sinners. I have long been impressed with the idea that God has retained in his own hands the conversion of human souls, and the longer I live, and the more I preach, and the more I hear preaching, the more I am impressed with this solemn truth: we may work and pray, but God gives the increase—God saves the soul.

Affectionately, A. E. OWEN.

The Blue and the Gray has reduced its price to 10 cts. per copy, $1.00 per year. "Atlanta, a City of the New South," "Recollections of an Army Surgeon" are the features of the March issue, in addition to several good articles and stories.

From Chefoo, China.

Dear Bro. Bailey:—May I tell you of a visit to Litz-Yuan, a village about two miles west or southwest from Pingtu City? A woman from that village, a Mrs. Wang, who is interested in the "good doctrine," came in to see me about two weeks ago and invited me to visit her home. She said she would let me hear from her again as soon as her daughter came home. They sent a wheelbarrow in for us on Friday, Dec. 29th, but I could not arrange matters so as to get off that day. However, on Saturday, Dec. 30th, Mrs. Crawford and I hired a cart (a closed cart drawn by two white mules). I crawled in first: it is literally a crawling process when one, fettered with Chinese winter garments, attempts to get into a covered Chinese cart. I sat down on my feet in the bottom of the cart with a *pet* (bag) or Chinese quilt under me. Mrs. Crawford sat in the front part of the cart on a package of Chinese garments which she took as a provision against a change of weather. Off we started, the carter walking by the fine large mules and directing their movements by word instead of by rein. He carried a very long lash or whip in his hand, but he seldom used it on his mules, they being obedient to his voice. Well, we moved slowly, but we got there after a while.

We were met almost as soon as we entered the village by an old gentleman who led the animals to the door of the Wangs. The mother, daughter and others were there with smiling faces to meet us. They conducted us into an inner room and invited us to *Shang k'ang ba*—"Get upon the brick bed." We got up. Mrs. Crawford sat on a bundle of bedding, while I *p'an tsi* (p'an tay), or sat on my feet. (I can't manage to *p'an tsi* exactly as the Chinese women do, however).

In a short while other women came in, and Mrs. Crawford was soon telling them the "good news." At first they thought they could not understand her words, because they had not seen her before, and her dialect (the Tung Chow) is somewhat different from this, but after a while they found out they did understand, and some gave very earnest attention to her words. They said they had never seen anybody who knew so much "good doctrine." There are two or three families in that village who meet every Sunday for worship. Some of them are earnestly seeking the "right way." May God make us his instruments in leading them. It did my heart good to hear Mrs. Wang and one Mrs. Yang tell of their love and trust in the Saviour. Mrs. Wang's daughter, too, was a very eager listener. Many others there were who heard, some of them with gladness, I believe. They wanted us to stay with them, they said, and spend the Sunday, but we could not at this time very well stay. The village is near, and we may go often. Some of our missionary brethren will probably go out to see them next Sunday.

Formerly, several men would come every Sunday from Litz-Yuan to worship in the west suburb of Pingtu City. At that time only native men were present at those meetings. (It was before brother and sister League came to the work here). The women met in my home on Sundays. The rooms in which the men met belonged to the compound, at first rented by Miss Moon and afterwards rented by myself as a working place on great temple days when so many country women come into the city to sacrifice or burn to their idols. Since that time I have so arranged my home as to have my work-room connected with my other rooms, though it can be entirely shut off from the foreign parts on public days. After thus arranging my home, I gave up the small compound to which I have referred. It seemed that those men who had been allowed to meet in the rooms which lay against the street, had gotten the idea that the foreigner ought to furnish a chapel for them. So when Bro. League came and rented a home, they came immediately to know what part of it was to be used as a chapel. Bro. League told them he did not mean to have any chapel of his own, that sometimes he would go to their homes to teach them, either on Sundays or work-days, or at night, whenever they would be willing to hear, and that sometimes they would meet him in his guest-room and worship God—that those who worship God in spirit and in truth could worship him anywhere. Furthermore, if they left their homes and came to the missionary every Sunday, there would be no one to lead those of their villages who desired to be instructed but could not come to the city; for instance, the women of their families. They did not like this idea at first, but they are following this plan now both at Saling and Litz-Yuan with good results.—(Written Jan. 8, 1894).

Jan. 6th—Yesterday, Mrs. Crawford and I went to a village seven miles south of the city. This village is called Tsai-'Tsen. It is the home of a man who sells milk in the city and who has been attending services held with the Chinese here. He told Mrs. Crawford that there were women in his village who desired to hear the gospel. Mrs. Crawford and I decided that we would go and see them. The milk-man went before us to let his friends know. They gave us a warm welcome and put us on a warm *k'ang*, but this time I did not *p'an tsi*, for we had taken small chairs with us. The room in which we were seated was packed with women and children in a very short while, and Mrs. Crawford was telling them the object of our visit. As soon as those who came in first had seen and heard, the milk-man (at whose house we were) came and drew them out by force, if they would not go willingly, in order that others might get in and hear. The room was emptied and refilled in this way several times during our stay, and a good many heard something of the "right way." They urged us to come again in the first month of their New Year. Some women came in just as we were leaving and seemed greatly disappointed because they had not heard. Mrs. Crawford had gone into the adjoining room, and I was just coming down from the *k'ang*. A bright young woman said to me in a pleading tone, "Let me feel your hand." I took off my glove and gave her my hand, and her hand trembled in mine as she said, "What will count?" At first I did not understand her meaning. Again she said, "Will a pure heart count?" Her real meaning was, "What must I do to be saved?" The time was short. I tried to tell her who is able to save. May she and many others whom we saw yesterday be taught of him. And may he prepare us to do a work for him in that village whose people had not seen a missionary among them before yesterday. Your friend and sister,

FANNIE S. KNIGHT.

P. O., Chefoo, North China.

From Bro. Oliver in Wilmington.

Dear Recorder:—Perhaps a line or so from this part of the vineyard will be acceptable.

In Wilmington, Baptist affairs move but slowly, yet we are grateful that there is some onward motion, and there appear hopeful indications of more rapid progress in the near future.

The First church naturally is foremost in my thoughts, and of it I shall first give account. We have had a protracted season of refreshing—not by ingathering, but by purging and pruning, so that many dead and useless branches have fallen, and the effect is visible in greater interest and increased effort.

Dark financial clouds have lowered about us for the last year, and these added to our troubles of other sorts, made the prospect rather gloomy; but there are rifts through which cheering gleams of light have come to us, and we are on the up-grade.

Within the last month we have had more than twenty additions, half of them by baptism, and there are more to follow.

The mission at Fifth and Wooster Streets has grown encouragingly and we shall soon have a branch there. Here is where most of our new members have been received. Capt. Dunlap, who calls himself the "Sailor Evangelist," held a number of services at this point, and his efforts were blessed in a remarkable degree. He is a curiosity. I can't quite place him. A very ignorant man, he is yet a wonderful power and gets hold of the crowds who go to hear him. He seems to me a good man, making many blunders, and I would not do him any injustice; but I do recommend that brethren handle him with great prudence.

Work has been resumed on our lecture-room, and we hope soon to have proper quarters for our growing Sunday-school.

Brooklyn church with her accustomed energy has selected a man to succeed Brother Jenkins, but as yet his decision is not known.

Rev. J. T. Jenkins, who has been with these brethren for two years, feels it his duty to devote himself fully to evangelistic work, upon which he will enter next month. He goes forth as a Baptist, and I am sure he will steadfastly contend for the whole counsel of God.

It seems that here is a possible beginning of the solution of the question of State evangelists, and that is a question which will not down until it has been squarely met upon its merits.

Brother Jenkins' past successful experience is a basis for hopeful expectation, and already he is making engagements far ahead. It is probable that he will associate some helpers with him in his new work, but of that I cannot positively declare.

Bro. J. C. Crumpler has resigned his churches in Pender county, and is now in Florida where he expects to locate. The "only Bob Peele" has also given up some of the mission points which he served. His movements for the future are not yet fully determined.

I desire to endorse your position as to the "Basis of Union between Disciples and Baptists," and only to differ by saying you didn't go quite far enough. Will you not give us a critical analysis of it and point out wherein it must prove an unsatisfactory compromise? Such an union is most desirable, provided it can be effected in a manner that will preclude endless strife as to what is our faith.

Fraternally, WILL. B. OLIVER.

Wilmington, N. C.

Our Seminary Letter.

Dear Recorder:—One of the most interesting features in connection with our Seminary is the regular monthly missionary meeting. In some respects, the one held to-day is the best we have attended in two years. In order that we might have a report from the great missionary meeting just held at Detroit, Mich., our meeting was postponed from the 1st till the 6th of March.

Dr. Dargan and four of the students returned from Detroit, overflowing with missionary zeal, and set our meeting to-day on fire with their stirring speeches. The spirituality of the meeting was specially brought out, and the personality of the Holy Spirit emphasized. But the address of Rev. R. J. Willingham was the main feature of our meeting to-day. He spoke principally of the work at home, and the relations of a missionary pastor at home to the missionary on the foreign field. The importance of a forward movement among the pastors and churches was specially emphasized. The pastor at home is a missionary as well as the missionary in China.

Many churches, if rightly developed by the pastors, would bring forth abundant fruit. If Christians were better informed about our mission fields, they would give far more liberally than they do.

This meeting will be long remembered by many of us, and we hope much good will come from it in the years to come.

Four of our brethren—Chambers of Maryland, Chadwick of Texas, Lawton of South Carolina, and James of Virginia—have been lately appointed by the Foreign Mission Board to be missionaries to China. They will finish their studies this spring, and take up their work in China next fall.

Dr. W. H. Whitsitt will lecture in Norton Hall to-morrow evening on "Robert Burns." We all look forward with joy to the lecture to be delivered by Dr. Henson of Chicago in Broadway Baptist church. Our Brother B. W. Spilman of North Carolina will lecture in a few days at Bardstown, Ky. He has delivered his lecture, "Laugh and Grow Fat," at many places in Kentucky, and he meets with much success. It is one of the most entertaining lectures we have ever heard.

We are all delighted that Dr. Sampey, who has been sick for several weeks, is able to meet his classes again.

J. S. CONFRENCE.

S. B. T. Sem., Louisville, Ky., March 6, 1894.

The South Fork Sunday-school Association.

Dear Recorder:—Please allow me space to say a few things about the above mentioned meeting.

TIME OF MEETING.

Some of the brethren are right forgetful sometimes. I would here call to their remembrance the change that was made as to the time of meeting. The body meets in April instead of July as last year. This change was made to benefit the pastors. We hope they will take advantage of this change and attend. Remember the time is Friday before the fifth Sunday in April.

PLACE OF MEETING.

The committee selected Providence 1st as the place. This church is located in Catawba county about two miles from the town of Catawba. Those coming by rail will get off at Catawba. None need complain as to the place of meeting as the committee did the best it could.

TO PASTORS,

The success of this meeting depends, in a great measure, upon the pastors of the Association. Will you not put forth every effort to make the meeting a successful one? You can do much to advance the cause in this way. See to it that your churches send full delegations. Be sure that your delegates have some interest in the Sunday-school work. Try and see how much you can contribute to the success of the meeting.

TO SUPERINTENDENTS AND TEACHERS.

Upon you rests a responsibility. Did you ever realize that you were engaged in a great work? You should have been conscious of it before accepting the work. You can do a great deal for the Master by working in the Sunday-school. Let us, then, combine our efforts and work to the end that we may have a pleasant and profitable meeting.

REPORTS.

In order that the Secretary may keep a statistical record, it is necessary that each Sunday-school make a report to the Association. Let each school make a report as follows: (1) Name of Sunday-school; (2) Name of superintendent; (3) Number of officers and teachers; (4) Number of pupils enrolled; (5) Number of church-members in the Sunday-school; (6) Number of church-members out of Sunday-school; (7) Average attendance; (8) Amount of collections and how applied.

Pastors and superintendents will please see that their schools make reports according to the above. May the blessings of God rest upon the work.

Sincerely, A. W. SEIZER, *Sec'y.*

Literary.

The March *St. Nicholas* contains one of the most instructive articles we have seen, "A Lesson in Electricity." The position of the magazine, the first of its class, is well sustained throughout the number.

The Homiletic Review for March is of exceptional strength and interest. Opening the Review Section is a paper by Dr. Newman Smyth on "Labor Problems for Pulpit Discussion," in which the writer points out certain responsibilities and restrictions pertaining to the pulpit discussion of labor problems. "The Decline of the Prayer-meeting" is the theme of a contribution by Dr. Edward Judson. Rev. G. B. F. Hallock writes upon the question of "Pastor's Assistant or Associate," presenting the view that the establishment of such a relation is apt to be fraught with benefit to pastor and church as well as to the associate.

The Ladies' Home Journal is worthy of every woman's support. It will add to the ease and grace of every home. Full of wholesome advice and gentle counsel, in addition to excellent stories and articles, it is always good. The March number is no exception. A daughter of Hawthorne writes of her father's methods, Dr. Lyman Abbott, of "The Church and the Choir," Mrs. Burton Harrison defines the relation between the mother and sixteen-year old daughter, and Stockton and Julia Magruder contribute instalments of fiction. Mr. Howells writes again of "My Library Passions."

The Treasury of Religious Thought for March makes its appearance ahead of its usual time and with a table of contents excellent in every particular. Prof. Howe's portrait forms the frontispiece, and his instructive, noble sermon is the initial article of the number. A view of Cobb Divinity School, Lewiston, Me., is also given, and an appreciative biographical sketch of Prof. Howe. The second article is a characteristic sermon by Dr. Charles H. Parkhurst on "Samaritanism a Part of the Universal Creed." Other full sermons are by Revs. W. W. Taylor, A. B. Vaughan and J. Rabinowitz, with a scholarly lecture on the Miracles of the Gospels by Prof. Leitch, and an Address to Young Men by President Stryker of Hamilton College. The Critical Aspects of Foreign Missions is discussed by Prof. Witherspoon, and Dr. Guyler describes Three of the Famous Hymn Writers he has known.

"Paragraphs"

BY M. P. M.

"THE HOLY ARMOR."

Some one was kind enough to send me a copy of Bro. J. H. Foote's review of "The Methodist Armor," by Dr. H. T. Hudson. It looks as though he had taken a "crowbar to it" rather than "a Foote." Any way it is a very *hol(e)y* armor—not a place in it where our brother has not "stuck his Foote," and so we have a very dilapidated armor for our Methodist brethren. It was very kind in the brother to send me a copy of the review; it is an expression of sympathy which I very much appreciate. I had been "spoiling for an encounter" with my little Bro. Groome of the *Western Carolina Advocate*, but could not bring on "an engagement," because the editor was like the Irishman at the battle of Bull Run when reproached for running, said, "Faith, and I had rather be disgraced for a half an hour than to be a corpse the rest of me natural life." By the way, I see that he has consolidated with the *Raleigh Christian Advocate* like "Jonah and the whale" consolidated. I wonder if he has "got a whale" now that he can trust to fight his battles when his indiscretion gets him into trouble. I hope he has. Our Bro. Foote has done the cause of truth a good service in thus exposing the fallacies and weakness of the "Methodist Armor," and I hope it will have a wide circulation and reading: It is worthy of it. I return my thanks for this balm for my "heated feelings."

"THE ROCK ON WHICH IT WAS FOUNDED."

In the review above referred to, the author, writing on the expression "Upon this rock I will build my church," says that the "rock was Peter's faith and the confession of it," and that upon this Christ built his church. I think that the foundation is too small and narrow for such a noble structure as the church of Jesus Christ. A careful examination of all the words of our Lord will reveal a different foundation—the recognition of Christ's position, character and work. No church can be established as a church except it be established upon this foundation. It will be remembered that Peter said as spokesman for them all "Thou art the Christ, the Son of the living God." Of course, Peter had faith, exercised long before to the saving of his soul, and he here made confession, but it was his recognition of Christ's position, character and work that brought forth the statement of our Lord. This underlying principle differentiates Baptists from all other peoples and gives us the right to claim to be the only churches of Christ in the world. Christ as Prophet (or teacher), Priest and King is the threefold character in which he stands in his relation to men, and only those who recognize him in this threefold character can be organized into churches of Christ. This "recognition" is the impregnable and perpetual rock on which the churches are to be founded until our Lord shall come again.

"SOME NEWS ITEMS."

The church here has called Bro. D. M. Austin of Charlotte, and it is understood that he will preach for them, although he has not formally accepted the call. The people here are very much pleased with him and hope for a prosperous union. The church is a very faithful one, and have paid the retiring pastor every cent they promised and more. I have never preached to a people more responsive and generous than these.

I will move next week to Gastonia where I will make home in the future. My correspondents will please take notice.

Last week I spent with the saints at Shady Grove in Iredell county. The name suggests very cool and refreshing rest, but we did not need the "shade" so much as the sunshine, for the roads were very muddy. I went to preach a series of "doctrinal sermons" for Pastor A. W. Setzer, who serves so acceptably the people. It was a great pleasure to preach the old doctrines to these people who came through rain and mud. Bro. Setzer is just starting in the ministry and is a young man of fine promise. He will enter Wake Forest this year and take a course there and subsequently at the Seminary.

Pastor J. A. Hoyle, who is one of the "big preachers" of this part of the moral vineyard, has been "pulled down" very much by that dread epidemic, the grippe. He has not been able to report for duty for many weeks.

Pastor Jones at Gastonia "throws a brand" into the camps of the Pedoes ever now and then, and so they are "looking a leettle out" all the time expecting to hear "something drop."

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What I Learn from the Syrophœnician Woman.

(Matthew 15: 21—28.)

A PRAYER-MEETING TALK.

Christ was weary. As a few weeks ago, when Dr. Montgomery, the man who baptised Dies, was on his death-bed, a heart-broken member of his church, wringing the dying preacher's hand in farewell, said, "Oh Doctor! We have let you work too hard." So now on this occasion the Saviour is suffering the weakness of overtaxed strength, and is greatly in need of physical rest. The pressure upon him has been great during the past days of his ministry in Galilee. The crowds have thronged him, and the demands upon his heart and hand have been incessant. Indeed from the beginning, he has steadily grown in popularity. But especially now it is immense among the common people. For just a day or two before, in the sight of a vast concourse, he has performed a most wonderful miracle. He fed five thousand people. They have not forgotten it. So from all quarters, they have precipitated themselves upon him—the sick, the lame, the possessed, and the greedy.

Christ's ministry was a "protracted meeting" all the time. I am sure that if a minute account of his labors at that time had been preserved for us, there would be found an example and zeal in "the Father's business" which would put to shame some of the brethren who, in private and through our papers, complain so much of hardship and over-work, and some of us here who puff and blow over a little Christian service.

But even Christ was not proof against everything. He was not physically a God; and being a man, he must suffer the penalty of over exertion. He needs rest. Hence, we see him departing from his own coasts in search for some retired spot where he may not hear the unending cry of the distressed, the moans of the sick, and escape the flocking of the eager multitude, and where he may give over-spent nature time to recuperate.

He goes across to Canaan, a Gentile province. Here it might have been supposed no reports of him and his power had penetrated. Mark tells us very emphatically of his desire for privacy. "He entered into an house, and would have no man know it." But alas for his rest! His fame has preceded him, and in Canaan, heathen territory tho' it was, there is a beautiful faith, a sorrowing home's distress and an importunate prayer awaiting only his appearance to be thrown upon his already o'erfraught heart. It is the Syrophœnician woman. The incident which followed her approach to the Saviour has become one of the famous scenes in the life of Christ, and as related by Matthew, is so dramatic in its intensity, so pathetic in pitiful entreaty, and withal so illumined by a bright and quick intelligence that this Canaanitish stranger has become a sweet sister to all the thousands who since then have eaten of the crumbs which fell from the Master's table.

And, brethren, in this which I have read to you, and with which you were before so well acquainted, there are two lessons which in learning I have felt blessed myself, and which I ask you to hear, that you also may be strengthened, instructed and encouraged:

1. *I learn the blessedness of prayer.* The woman is in great need. Her daughter is vexed—not slightly, but *grievously* vexed. Her home has lost all its brightness. All the light of her daughter's life upon her own is gone. Gloom on the threshold, gloom in the sick-room! What shall she do? 'Till now this question ringing in her brain has brought nothing save an echo of despair. But now in some way she has heard of this Christ, this healer who has been doing so many merciful and wonderful things on the other shore, and she hears, too, that he is at last come to Canaan. Can we believe that she delayed her going to him? And when she has reached him, what then? What can she do? Only this: she can pray, and she does pray. She pours her soul out. "O Lord, thou son of David, have mercy on me." It may have been a weak voice. It may have been choked with tears, and husky and full of faltering anxiety. But it was loud enough. It reached the Divine ear, and brought all of God's power to her side.

Oh, the blessedness of prayer! Brethren, if God is power, this is the lever which moves the power. If God is love, this is the gate which opens it to us. If God is wisdom, it is the key that unlocks it to us. If outside of us and beyond the reaching grasp of these human hands, there are infinite treasures of blessing and good and help, it is by prayer, blessed prayer, they become ours.

It is our weapon. It did not fail Elijah. It will not fail us. Let us grip it fast. It is trusty. Only with it can the throne be stormed, and he that sitteth upon the throne be moved. The onslaught that conquers God is the onslaught of prayer. Poor soldiers are we that we use it so seldom victoriously.

Rob us of prayer, and our God is blotted out. He would become but an unapproachable Moloch, worse than the Baal of the ancient idolaters. And that we rob ourselves of it, accounts for the spiritual paralytics there are in all our churches. Without prayer there is no faith, no hope. We are but slaves of inexorable chance in chains of fate which we cannot break, nor hope to have broken—pitiable captives in the dungeon of a law-racked world. But with prayer we have wings to soar into freedom on and tongues of liberty. The "right of petition" was once a much struggled for principle by the subjects of kings and rulers, and when at last it was won, there was great rejoicing. We are free to go to our King; free to petition for his favor and the bounty of his hand.

We are clothed in the liberty of prayer. Oh, let us use this liberty as this Gentile mother. Your woes, your weakness, your sins, your wants, your perplexity, the sickness in your home, the waywardness of your sons, the wilfulness of your daughters—take them to the Lord, the son of David. He will have mercy on thee and hear thy cry. Take your burden to the Lord in prayer. It is your right to do that. It is an abuse of your liberty as a son of God if you do not do that.

And remember that you have the same warrant for believing that your prayer will be heard that you have for praying at all. If you do not believe in God's readiness to hear and answer, why pray at all? Says Christ, "Therefore, I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

2. *I learn how to pray.* "Lord have mercy on me. My daughter is grievously vexed," this mother prayed. "On me—my daughter." With what loving bonds do you notice, does she bind her "me" to "my daughter." "Not me alone," we seem to hear her heart saying, but "on me in behalf of my daughter." What is this, if not the truest prayer? The bearing heavenward of two interlocked and inseparable needs on the pinions of one petition; the linking of one's desire to another's distress—one's heart want to another's weakness.

She is married in love and interest to her daughter, and the offspring's sorrow is a common sorrow with the mother. Can we imagine at the feet of the merciful God the incoming of a more welcome prayer than the one that carries a double load? Ah! it seems to me that the Spirit which maketh intercession for us can lead such a prayer as this up to God the Father, not "with groaning which cannot be uttered," but with smile and gladness that some one at last knows how to pray as he ought. Christ knew the power and acceptance of such a prayer. For on the cross in the hour of his great pain, and amid the deepening shadows of a gloom which for a moment left his own heart, it seemed to him, desolate and forsaken, he threw his clinging arm about the cruel, hooting mob for which he was dying, and with his own appealing cry unto God, carried it up to a throne of mercy, "Father, forgive them, for they know not what they do."

Brethren, are we not sometimes like a nest of young birds each mouth gaping wide for fear it will not get its share of the morsel which the mother-bird holds aloft? When we go into our closets, do we not too much shut "me" up to pray for "me," and shut out a son unconverted, a daughter unsaved, and friends "grievously vexed"? And oftener than that do we sometimes taint our prayers with a family selfishness as did the man who prayed, "O Lord, bless me and my wife, my son John and his wife, we four and no more." Or, are we like a jar of Egyptian asps in which each strives to get its head above the other, praying for a prosperity superior to another's?

Above everything else the man who talks to God ought to know that he looks behind, every prayer for the motive which inspires it, and that the worth or the worthlessness of a request made to him is measured by its animus. You do but insult him to pray in an unworthy spirit. There are mountain piles of such petitions in heaven to day, if they ever reach so far, trampled upon by indignant angels. God help us to pray as we ought and to learn how to pray from the sweet-spirited prayer of this woman who knelt at Christ's feet in Canaan.

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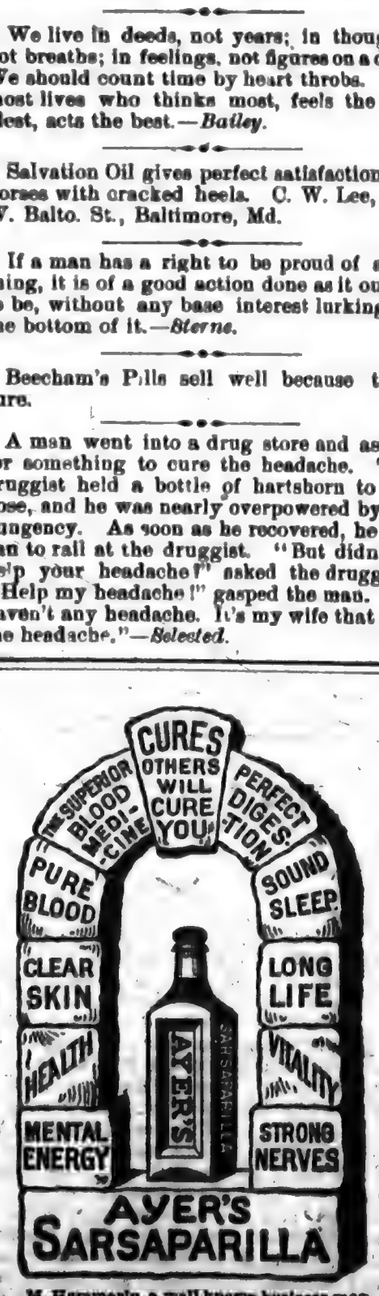
We live in deeds, not years; in thoughts not breaths; in feelings, not figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.—*Bailey.*

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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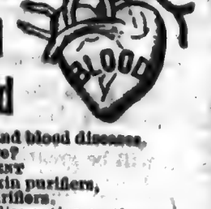
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TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 05 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson....	2 05 p m		8 35 a m
Leave Goldsboro.	3 00 p m		7 30 a m
Leave Magnolia..	4 13 p m		6 22 a m
Arr Wilmington.	5 50 p m		10 05 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 48. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma.		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 42. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 49 p m
Arrive Wilson ...	12 45 a m		10 39 p m
	No 14. Daily		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 26 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	15 55 a m	3 17 p m	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.22 a m.; arriving Halifax at 11.05 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 8.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m., arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.20 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Sup't.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

New Testament Studies—No. 4.

BY RIGHT G. MOORE.

THE GOSPEL ACCORDING TO MATTHEW.

1. *Author.* The first gospel, though not expressly assigned to Matthew until the close of the second century, has always been ascribed to the apostle whose name it bears. He was the son of Alpheus (Mark 2: 14) and a native of Galilee. He held office under Roman appointment as receiver of customs at the sea of Tiberias (Matt. 9: 9). There he was called by Christ to active discipleship and his name (Matthew and Levi being here identical) appears in the four lists of the apostles: Matthew 10: 3; Mark 3: 18; Luke 6: 15; Acts 1: 13. Little is recorded of him by the evangelical writers, and little is certainly known. One tradition says that after our Lord's ascension he preached eight years in Judea and then travelled extensively, laboring incessantly, to finally suffer martyrdom in Ethiopia. From another tradition we are led to infer that he lived an ascetic life, sustaining himself on nuts, berries, and vegetables, and died a natural death. The only accurate knowledge we have concerning Matthew is that recorded in the New Testament.

2. *Language.* A tradition was received in the early church to the effect that Matthew wrote in Hebrew. Hence some have inferred that our Greek gospel, generally accepted as original, is only a translation. It is very probable either that the tradition is unfounded or that Matthew also wrote his book in Greek, so that the first gospel attained its present form in the apostolic age.

3. *Composition.* Matthew was evidently written only a short time before the fall of Jerusalem in A. D. 70. Opinion is divided as to the place of composition. Some critics assert that Matthew wrote during his stay in Judea; others, with perhaps more reason, claim that he wrote outside of Palestine.

4. *Design.* It was written primarily for Jewish converts to the Christian faith, both within and beyond the borders of Palestine. This is very clearly shown by its peculiar phraseology and the familiarity with Jewish ideas and customs which it assumes.

5. *Characteristic Features.* (1) Great stress laid on prophecy, and the book is a record of constant and frequent fulfilment. (2) It is closely connected with the Old Testament and properly marks the transition from the Old Theocracy to the New. (3) It presents Jesus of Nazareth as the founder and ruler of a kingdom: the phrase "kingdom of heaven," peculiar to Matthew, is used 33 times in the book. (4) The arrangement of its matter is topical rather than chronological. (5). It has less spiritual insight than the other books, and was called the "somatic," or bodily, gospel. (6) It is the only gospel in which is found the word *church*. (7) It is remarkable for its full reports of the discourses of Christ. Six of these are specially prominent: chapters 5–7, 10, 13, 18, 23, 24–25. (8) It is mainly devoted to the record of our Lord's Galilean ministry.

6. *Contents.* A clear analysis of the book is quite as essential to its devotional reading as to its systematic study. The following outline is convenient and comprehensive.

I. EARLY YEARS.

1. Genealogy—birth.
2. Visit of the Magi—flight into Egypt.

II. GALILEAN MINISTRY.

3. John the Baptist—baptism of Jesus.
4. The temptation—ministry begun—call of the four.
5, 6, 7. Discourse: Sermon on the Mount.
8. Miracles: leper, centurion's servant, Peter's wife's mother, stilling the tempest, two Gadarene demoniacs.
9. Miracles: paralytic, Jairus' daughter, two blind men, demoniac—call of Matthew, —fasting—sending out twelve.
10. Discourse: commission and instructions to the twelve.
11. Message of John the Baptist—impenitant cities—Christ's thanksgiving prayer.
12. Plucking grain—Miracle: withered hand—warning to Jews.
13. Discourse: Parables of the kingdom—rejection at Nazareth.
14. Death of John the Baptist—miracles: feeding five thousand, walking upon the sea.
15. Unwashed hands—miracles: Syrophenician woman's daughter, feeding four thousand.
16. Leaven of Pharisees—Peter's confession—Christ foretells his death and resurrection.
17. Transfiguration—miracle: demoniac boy—the tribute money.
18. Discourse: The church and its duties.

III. CLOSING EVENTS.

19. Divorce—blessing little children—the rich young man.
20. Parable: laborers—sons of Zebedee reproved—miracle: two blind men near Jericho.
21. Triumphal entry—cleansing the temple—cursing the fig tree—Christ challenged—parable: wicked husbandmen.
22. Parable: marriage of king's son—wise answers of Christ.
23. Discourse: Invective against the scribes and Pharisees.
24, 25. Discourse: The last things.
26. Christ anointed—treachery of Judas—the last supper—Gethsemane—the arrest—before the Sanhedrin—Peter's denial.
27. Death of Judas—Christ before Pilate, —crucifixion—burial—guarding the tomb.
28. Resurrection—appearance to women—report of the guard—appearance to the eleven on a mountain in Galilee.

State Aid.

Editor of the Recorder:—I thought when I left the law and entered the ministry, that I should never raise my voice or use my pen in any political controversy again, and hoped my life might be spent without entering this kind of work; but I reserved to myself one privilege, or rather, I have never believed that I had a right to surrender that, viz., the right, or rather, duty, to contend for "religious liberty." Hence I have seized my pen, believing, as I now do, that if the tendency, in some directions, of our State is not checked, that we will have to fight over again the battles of religious liberty so gloriously won by our ancestors a century ago. It is true we may fight upon different battlefields, but with the same enemy. He may be clothed in the garments of education, with the widow's wail upon his lip, and the orphan's tear upon his cheek, but unmask him, and we see the monster "stealing the livery of heaven to serve the Devil with."

Having been whipped in open conflict, he returns in disguise; and thus disguised, he has misled many innocent and good people, and by his tears and garb have made them his followers, who are arrayed under his banner, believing that they are fighting for education and for the orphans, while in reality they are only forging chains to again bind religious liberty, and making bolts and bars for "Bedford jails," or growing withes for "Newbern whipping posts."

"Ah," sneers some, "he fears a ghost." Yes, I fear "annexation of Church to State" as the lamb fears the shadow of the eagle, and from a similar cause: the lamb has no pleasant recollection of ancestral associations with the eagle, nor have I any pleasant recollections of ancestral associations with "Church and State." Now to be plain, the friends of religious liberty are up in arms against the legislation pertaining to the State University and the Orphanage at Oxford.

Not that they are opposed to Chapel Hill if run as a University and not in competition with colleges and academies, and when it has its ministerial educational clause stricken out, nor are they opposed to helping orphans, as the institutions they have erected for the benefit of orphans fully testify; but they are unalterably opposed to supporting either by taxation under existing circumstances.

We do not believe that a State has the right, moral or legal, to appropriate funds raised by taxation to the support of an institution over the control of which its citizens have no voice. We believe that all work done in the name of Christ should be done by Christians in the spirit of Christ without State aid. "My kingdom is not of this world," says the Master. As to the University, we doubt the legality and assert the injustice and impropriety of taxing the private property of one class to run the institution of another class, in competition with the private institutions of the State. It is "protective tariff run to seed." It is taxing me to support an institution, in competition with, and run to the detriment and ultimate abolition of an institution, in which is embodied and taught the fundamental principles of religion as I believe it, which embraces the worship of God according to the dictates of conscience. This I am deprived of by State legislation, which forces me by taxation to destroy my own institution, as any one of common sense must know that no private institution unaided by State help can compete with Chapel Hill while it is thus fed by thousands from the public treasury, and is still crying for more.

Therefore Chapel Hill must be made a University, and lifted up and out of competition with the private institutions, or the private institutions must go. Now which shall it be? Baptists, Methodists, Presbyterians, which shall it be? Are you ready to see Wake Forest, Trinity, and Davidson go down before the triumphal march of the enemy of religious liberty, and let him have use of Chapel Hill to inculcate and indoctrinate your sons with the poison which will ultimately paralyze all opposition to the encroachments of the enemy of religious liberty until your descendants are again deprived of worshiping God as conscience dictates? If so, you are degenerate sons of nobler sires, and deserve to be priest-ridden, and have a keeper of your conscience appointed. But I hope for better things from you; therefore, let us with a united front say to Chapel Hill, keep your hands off of our institutions. Keep your hands off of our churches and everything pertaining thereto, for we will submit to nothing that smacks of Church and State. You say this is uncalled for and out of place; if so, what right has the State, by legislation or otherwise, to educate a minister or minister's son simply because he is such? Can any State do this by taxation without infringing upon the hallowed and zealously guarded confines of Church and State? And if they can thus infringe with immunity, will not the same law with the same construction tax us to feed that minister or son after he is educated? And would not that denomination or preacher that would ask for one, ask for and then claim the other? And would not they who accept the one accept the other?

Then whither are we drifting? And *when*, if not *now*, shall we call a halt? Now what I have said are my own observations, and I alone am responsible for them (but I believe they are shared by thousands of the lovers of religious liberty), and I know it is time to call a halt.

Now we want no legislation for ourselves. "My kingdom is not of this world" forbids it, and the church or kingdom that cannot endure without State aid or legislation in its behalf, is not and cannot be the church or kingdom of Christ and ought to perish.

Now I expect this article will incur the displeasure of the management of the Oxford Orphanage and the University and some may condescend to reply, but, gentlemen, give us something else than sentimental talk about a "glorious record," "honored alumni," etc., and lack of patriotism, nor blubber about the inhumanity of those "narrow-minded bigots." These things never filled a purse, dried an orphan's tear, nor built an institution of learning, nor erected an orphan asylum, nor fed a hungry soul. Give us something else more substantial, or we will be compelled to follow our present convictions.

J. W. POWELL

Mildred, March 1, 1894

Sir Walter Raleigh's Hymn.

The accounts usually seen of the life of this brave and brilliant, but for the most part unfortunate courtier of Queen Elizabeth, fail to bring out the pious features of his character, and consequently it is not generally known that he was a man of positive religious sentiments and had a clear apprehension of the plan of salvation through faith in Jesus Christ. It may be that, in the providence of God, the disappointments and misfortunes of life were specially sanctified to his spiritual good. Some allusions in the second and third stanzas of the hymn seem to indicate as much. This hymn, written during his first imprisonment, manifests a strong and intelligent faith and an earnest and abiding Christian hope.

To my own mind it is particularly gratifying to discover this decidedly Christian element in the character of the man whose name is so intimately connected with the early history of North Carolina, and which is borne by our capital city; and supposing it will be equally gratifying to many others in our State, I ask the republication of the hymn:

"MY PILGRIMAGE.

Give me my scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy—immortal diet—
My bottle of salvation,
My gown of glory, hope's true gaze—
And thus I take my pilgrimage.

No cause deferred, no vain-spent journey,
For there Christ is the King's Attorney,
Who pleads for all without degrees,
And he hath angels, but no fees.
And when the great twelve million jury
Of our sins with direful fury
'Gainst our souls black verdicts give,
Christ pleads his death, and then we live.

Be thou my speaker, taintless Pleader,
Unblotted lawyer, true Proceeder;
Thou giv'st salvation even for alms,
Not with a bribed lawyer's palms;
And this is my eternal plea,
To him who made heaven, earth and sea.

Blood must be my body's balmer,
While my soul, like faithful palmer,
Travelleth toward the land of heaven,
Other balm will not be given.

Over the silver mountains
When spring the nectar fountains,
There will I kiss the bowl of bliss,
And drink my everlasting fill
Upon every milken hill;
My soul will be a-dry before,
But after that will thirst no more."

Some fifteen years after the composition of this hymn, Sir Walter was, for some cause, just or unjust, again arrested and cast into prison and condemned to death. On the night before his execution, which occurred on Oct. 29th, 1618, he wrote the following sad and touching lines in his Bible and left it in his cell. They breathe the same spirit of Christian resignation and hope:

"Even such is time, that takes on trust
Our youth, our joy, and all we have,
And pays us but with earth and dust;
Who, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days:
But from this earth, this grave, this dust,
My God shall raise me up, I trust."

The hymn and these valedictory lines ought to be put into the hands of all the children in the schools and in the homes of North Carolina.

J. L. CARROLL.

Chapel Hill, Feb. 27, 1894.

We often hear people say there is only one good cough medicine and that is Dr. Bull's Cough Syrup, the specific for colds.

Humility is the first lesson we learn from reflection; and self-distrust the first proof we give of having obtained a knowledge of ourselves.—*Zimmerman.*

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

Pride is observed to defeat its own end by bringing the man who seeks esteem and reverence into contempt.—*Bolingbroke.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 40 Doses 25 cents.

GUARANTEES issued only by

JNO. Y. MacRAE, Druggist, Raleigh, N. C.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

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Richmond & Danville Railroad Company

Samuel Spencer, E. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 15 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 55 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 20 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	†4 45 a m
" Greensboro	7 38 p m	6 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 35 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 53 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	5 30 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 30 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 08 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 30 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 25 a m	1 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 55 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 30 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 3.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.05 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:05 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 3. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville June	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 19 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 37 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville June	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 12 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			1 35 p m
Lv Greensboro			1 50 p m
Lv Climax			3 35 p m
Ar Ramseur			5 35 p m

Trains No 3 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. C. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 25 a m
3 53 p m	Lv	Suffolk	Lv	11 08 a m
4 29 p m	Lv	Franklin	Lv	10 32 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 30 a m
11 20 p m	Lv	Rockingham	Lv	3 18 a m
11 50 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 15 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 02 p m
6 54 a m	Lv	Jug Tavern	Lv	7 26 p m
8 50 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Cent'l	Lv	4 45 p m

No. 41.		PASSENGER & MAIL.		No. 38.
3 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	2 50 p m
12 59 p m	Lv	Henderson	Lv	1 09 p m
4 19 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m*	Ar	Fayetteville	Lv	3 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 03 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 p m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon Sleeper, No. 134, Raleigh to Charlotte; No 41 Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent or A. J. Conlin, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. J. MYERS, Gen. Pass. Agt.
JNO. C. WINDER, Gen. Man.

In *Scribner's Magazine* for March, Joel Chandler Harris contributes his second article on "The Sea Island Hurricanes, Ban Ferree, one of the editors of the *Engineering Magazine* writes practically of "The High Building and its Art, and William Henry Bishop, Octave Thanet, George W. Cable and Geo. A. Hibbard contribute the fiction. Other excellent articles, poems and splendid illustrations make the number complete as a magazine of to-day.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers Keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

The *University Magazine* for February opens with a sketch of Judge William B. Rodman, with portrait; H. L. Ferguson, U. S. N. writes interestingly of Life at the Naval Academy, Mr. W. S. Primrose contributes an historical paper on Peace Institute, and Prof. Toy, on Luther's Translation of the Bible. Mr. Lee's contrast of Carlyle, Macaulay and De Quincy is exceeding well executed undergraduate work. The number as a whole is very good.

An Asthma Cure at Last.

(Special to Ministers of the Gospel.)

European physicians and medical journals report a positive cure for Asthma, in the Kola plant found on the Congo river, West Africa. The Kola-Importing Co., Vine and Baker Sts., Cincinnati, Ohio, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and addresses on a postal card. A trial costs you nothing.

Ministers of the gospel are invited to apply for special free treatment. Send card, letter-head or cutting from religious paper, showing your name as in the ministry.

NEWS OF THE WEEK.

State News.

A training-school for nurses is to be established at Fayetteville.

Rev. Dr. Pritchard proposes to organize an anti-cigarette club at Charlotte.

The Southern Metallurgic Mining Company has been organized at Salisbury.

Prof. Hendren, Superintendent of the Elizabeth City graded school, has resigned.

Dr. L. L. Sapp has been acquitted of the charge of murder of one Lamar at Kernersville.

The trustees of the Oxford Orphan Asylum will elect a successor to Dr. Black March 30th.

Jno. D. Brevard, a well known Asheville merchant has assigned. Liabilities $20,000; assets, $30,000.

Mad-dogs have created considerable excitement at Durham and other parts of the State recently.

A colored woman confessed that she had killed her infant child, having been arrested at Durham recently.

It is stated that more than fifty new buildings are in course of construction or under contract in Raleigh.

Grover Cleveland was in our eastern waters two weeks ago, and now the Vice-President is in Asheville.

Dr. Wood, who resigned as Superintendent of the Insane Asylum, Raleigh, is succeeded by Dr. G. L. Kirby.

Several of the recent Alleghany county lynchers have been arrested. It is said there were 150 men in the party.

The negro train-wrecker, George Brown, has been arrested, convicted and sentenced to ten years in the penitentiary.

The First National Bank of Wadesboro and the Bank of Anson have consolidated. The latter was a State institution.

The President has nominated Geo. W. Knott for postmaster at Oxford and Thos. J. Lowry for postmaster at Mt. Airy.

Cardinal Gibbons will attend the dedicatory services of the new Catholic church at Belmont, near Charlotte, on April 11th.

Secretary Harrell says the prospects for an unusally large attendance at the next Teachers' Assembly at Morehead, are very good.

The Erwin Cotton Mills of Durham have enlarged their capacity to 18,000 spindles, making it one of the largest mills in the State.

Mr. J. T. Deans has been elected Superintendent of the Odd Fellow's Orphan Asylum at Goldsboro, to succeed Wm. C. Whitfield, resigned.

Ben. Freeman, a negro train-hand, was caught between two log-trucks on the Cashie and Chowan R. R., near Windsor, on the 8th and crushed to death.

Bishops Hargrove of Tenn., and Fitzgerald of California, and Hon. T. J. Jarvis will deliver addresses at the next commencement exercises of Greensboro Female College.

The University Press has been established at the State University. There are now three periodicals published at Chapel Hill in connection with the University in addition to catalogues, etc.

The Aberdeen mills of the Page Lumber Co., are working to fill an order of a Pittsboro, Pa., firm for 4,000,000 feet of lumber, this being the largest contract ever placed in our State.

Hon. W. A. Montgomery of Raleigh has accepted the invitation of the Ladies' Memorial Association of Raleigh to deliver the annual address, May 10. His subject is [illegible] Wm. D. Pender.

The water-works system of Newbern will be in operation in sixty days.

State Geologist Holmes thinks the "Narrows" of the Yadkin River in Montgomery county is the site of the best water-power in the State, and is trying to devise plans for utilizing it by means of electricity.

Mr. B. B. Buffalo was seriously injured in Raleigh last week by a bale of cotton falling on him from a wagon. He is seventy years old, but we are glad to know that there is little likelihood of permanent injury.

Mr. Savage D. Trenholm, for many years a resident of Flat Rock, Henderson county, committed suicide recently by cutting his throat while in a fit of insanity. He was a native of South Carolina, and belonged to one of the most prominent families in the South.

The Railway Commission has adopted the following rule, to take effect immediately: Whenever shipment is offered at a point where there are two routes over connecting lines to its destination it shall be the duty of the railway company making the shipment to forward the same by the shortest route, unless the rate charged over the longer route does not exceed that of the shorter, or unless otherwise ordered by the shipper.

The case of S. H. Threadgill, administrator of G. P. Threadgill, against the commissioners of Anson county for the payment of certain coupons, representing interest on bonds issued by the county for the benefit of the Wilmington and Rutherford Railroad, was recently tried at Richmond county Superior Court. The jury gave the plaintiff a judgment for $6,537.43, the full amount of his claim. The county's attorneys appealed the case to the Supreme Court.

General News.

Louis Kossuth, the Hungarian patriot, is dying.

Gen. Jubal A. Early died at Lynchburg, Va., March 2d.

Gladstone has resigned as Premier of England, and Lord Rosebery succeeds him.

The State of Virginia has attached the features of the Australian ballot law to her election laws.

The liquor dispensary at Chester, S. C., was robbed, and an attempt made to burn it on the 10th inst.

An attempt to recover the old war-ship Kearsarge, recently wrecked and abandoned on Roncador reef, will be made.

Congressman Wilson, recently prostrated with typhoid fever, has passed the crisis of his illness, and is now convalescent.

The Richmond and Danville R. R., is making efforts to induce immigration South. It reduces its rates to genuine settlers.

Moraes has been elected President of Brazil, and it is thought that when he assumes the duties of his office peace will be declared.

The New York State Senate committee has begun investigation of the charges that the New York police are partisan at the polls.

The preliminary trial trip of the first battle ship of the new United States navy—The Indiana—was very satisfactorily held last week.

Judge McAdam of New York has lately decided that a newspaper has no right to publish pictures of persons without their consent.

The Postmaster General has secured the co-operation of Canadian authorities in preventing operations by the Honduras Lottery Company.

The Tariff bill, after a month of consideration has been placed before the entire Finance Committee of the Senate, with several amendments.

The extraordinary session of the Colorado Legislature called by Governor White failed to enact any laws of importance, and cost the State $75,000.

The Protestant pastors of Memphis, Tenn., are publicly denouncing the Roman Catholics, and defending the American Protective Association.

Gov. Foster of Louisana has appointed congressman Buchanan to succeed Senator White, recently appointed Associate Justice of the Supreme Court.

Jno. Y. McKane, the New York political boss at Gravesend, convicted of election frauds, has been sentenced to six years' imprisonment in Sing Sing.

Peter Albert, a sailor, was drowned near Norfolk, Va., on the 8th inst., in an effort to save a cabin-boy who had fallen overboard. The boy was rescued.

A new outbreak of bomb throwing anarchists caused a great sensation in Rome last week. One man was killed. The anarchists have not been arrested.

The courts have decided on a technicality that the local option election held at Roanoke, Va., last September, and carried by the better element of voters, is null and void.

An American Protective Association lecturer against Roman Catholics was recently shot in Texas. His injuries were not great, and the assailant was placed under arrest.

The vestibuled train of the Norfolk & Western Railroad met with a serious accident near Buchanan, Va., on the 8th inst. The engine ran into a land-slide, and was thrown down a forty-foot embankment, killing the engineer and injuring the fireman.

The discussion of the Pension appropriation has engaged the House of Representatives for the past few days. The probabilities are that the usual appropriation will be reduced.

The yellow fever is raging in Rio de Janeiro, Brazil. About one hundred deaths occur daily from the disease, and the besieged state of the city renders medical aid very difficult.

Jos. Dorgan, the crank who sent a threatening card to Vice-President Stevenson, was recently tried for violating the postal laws, found guilty and sentenced to eighteen months' imprisonment.

A recent cyclone caused great loss of life and property on the island of Mauritius. A railroad train was blown from the track into the Coromandel river, killing fifty persons and injuring others.

Wheat and silver have reached their lowest selling prices in our history in the last few days. It is stated that in some localities wheat is being fed to hogs. The 1893 crop of wheat was 32,000,000 bushels less than in 1892.

It is probable that the seignorage bill in some form will pass Congress. It is said the President will veto it; if not, its operations will restore conditions somewhat like those of the Bland-Allison act, which preceded the Sherman law, until the seignorage is exhausted, which will be about two years.

It is estimated that under the tariff, income tax and internal revenue laws as amended in the Senate the annual receipts will be $411,000,000, against $385,000,000 received under the laws relating to the same objects in 1893. The annual expenses of the government during the year are variously estimated from $400,000,000 to $500,000,000.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mt. Olive ch, Stokes Co, $5.00; Ephesus ch, Person County, 12.00; Liberty Asso, 5.00; W M S, Elam ch, W Chowan, 9.00; D L Gore, Wilmington, N C, 50.00; Capehart's ch, West Chowan, 10.00; Bethany ch, ditto, 8.00; Mt Adar ch, 1.00; Morehead City ch, 10.75; Ansonville ch, Pee Dee, 1.20; Pleasant Hill ch, King's Mountain, 1.75; Holly Grove ch, West Chowan, 9.00; Pittsboro ch, Sandy Creek, 11.28; Scotland Neck ch, Tar River, 50.00; Dr John Mitchell, Wake Forest, 5.00; W M S, Sanford ch, 52c; Elizabeth City ch, 4.75; Taylorsville ch, Alexander, 8.00; Meherrin ch, West Chowan, 5.60; J P Woody, Person County, 2.00; Seaboard ch, 8.00. Total, 215 85. Previously reported, 1,004.84. Total this year, 1,220.69.

Foreign Missions—Wilmington W M S, Eastern, $4.16; Elizabeth City ch (Japan), 3.07; W M S, Wake Forest ch, 13.45; W M S, Newbern ch, 5.00. Total, 25.68. Previously reported, 984.75. Total this year, 1,010 43.

Home Missions—W M S, Greensboro ch, $5.00; Ansonville ch, Pee Dee, 80c; Kinston S S Mis Soc, 1.86; New Hope ch, Eastern, 1.20; Wilmington W M S, ditto 2.09; Bethel ch, Flat River, 20.80. Total, 31.75. Previously reported, 367.54. Total this year, 399.29.

Education—Dr J W Carter, Raleigh, $20.00; High Point ch for R T White, 5.00; R H Jordan, Charlotte, 18.00; Juniper Springs ch, Little River, 75c; Kinston ch, 15.00. Total, 58.75. Previously reported, 479.21. Total this year, 537.96.

Orphanage—Greensboro church, $5.00; S S, Morehead City ch, 9 02. Total, 14.02. Previously reported, 272.82. Total this year, 286.84.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, March 10, 1894.

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PICTURE LESSONS	3 cents per quarter;	12 cents per year.	
PRIMARY QUARTERLY	2½ " "	9 " "	
OUR LITTLE ONES	6½ " "	25 " "	
NEW PRIMARY QUARTERLY.			
TWO YEARS WITH JESUS	2½ " "	9 " "	
INTERMEDIATE GRADE.			
INTERMEDIATE QUARTERLY	2½ cents per quarter;	9 cents per year.	
SUNLIGHT, Monthly	2 " "	8 " "	
" Semi-monthly	4 " "	16 " "	
ADVANCED GRADE.			
ADVANCED QUARTERLY	2½ cents per quarter;	10 cents per year.	
BIBLE LESSONS	1¼ " "	5 " "	
YOUNG REAPER, Monthly	2½ " "	10 " "	
" Semi-monthly	5 " "	20 " "	
INDUCTIVE SERIES.			
JUNIOR INDUCTIVE STUDIES	2½ " "	10 " "	
SENIOR GRADE.			
SENIOR QUARTERLY	6 cents per quarter;	24 cents per year	
OUR YOUNG PEOPLE	10 " "	40 " "	
THE WORKER	1½ " "	6 " "	
INDUCTIVE SERIES.			
SENIOR INDUCTIVE STUDIES	6 " "	24 " "	
TEACHERS.			
BAPTIST TEACHER	12½ cents per quarter;	50 cents per year	
SUPERINTENDENTS.			
BAPTIST SUPERINTENDENT	6¼ cents per quarter;	25 cents per year	

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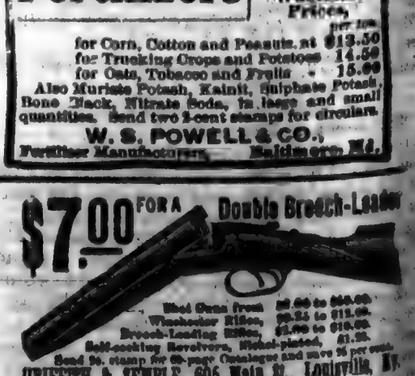
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A Helpless Cripple from the Effects of La Grippe

Read in this paper the letter of venerable Archdeacon Yates of Missouri, whose little child was "a distorted cripple." Sufferers will be interested in our printed matter. It is mailed FREE.

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AN INTERESTING STORY FOR PARENTS.

A CHILD THAT WAS BORN WITH A TERRIBLE AFFLICTION—PRONOUNCED INCURABLE BY THE LEADING PHYSICIANS OF HAHNEMANN COLLEGE—SAVED BY A MIRACLE.

[*From the Philadelphia Inquirer.*]

From time to time there have appeared in the leading and most reputable newspapers of the country marvelous accounts of many wonderful cures that have been effected by a medicine called Dr. Williams' Pink Pills for Pale People. These statements have been made by some of the best known men in business circles, church circles, and have been backed up by their affidavits. The *Inquirer* is pleased to add another to the list and gives the story below, properly vouched for.

Little Ettie Moncrieff is the daughter of Mrs. Helen Moncrieff, who resides with her sister, at 748 Wharton st., which is a neat little bakery. The reporter found Mrs. Meek herself behind the counter and she said:

"My sister's daughter, who is now a year old, was afflicted from her birth with a spinal affection, and the doctor who attended her said she could not live. We had two other doctors to attend her. They also said she could not live. Finally I took her to the Hahnemann College. That was four months ago, when she was eight months old. The examination was made in the presence of a room full of physicians and students. The Professor lectured on her case, saying it was a very rare one, and that in such cases there was very seldom a recovery. It was, he remarked, the most peculiar case that was ever brought to his attention.

"I brought the child home immediately, believing, as the Professor and the others had said, that she couldn't live. In fact, at one time, we thought that she was entirely gone. She was unconscious, with scarcely perceptible pulse or breath. Several times she was in an almost equally helpless condition and we looked for her death hourly.

"Then I called to mind how Dr. Williams' Pink Pills for Pale People had once cured me of the after effects of the grippe, and the miraculous recoveries I had heard of and read about of people cured from paralysis in various stages, and even from physical deformities. I told my sister that since all the doctors had abandoned the child, and she seemed to have no chance for life, it could certainly do no harm to try the Pink Pills to see if they could possibly repeat their other wonderful cures. She couldn't move at that time, both her arms and legs being affected. But we began that very night giving her the Pink Pills, letting her have one pellet a day divided into three parts. On the third day we could see that she was improving. Before that it was hard to get her to take food. At the end of two weeks we saw great improvement in her. We continued giving her the pills more than a month. After we ceased giving her the Pink Pills, however, she seemed a little less happy and healthy, and we soon began using them again. Now she is a cheerful, beautiful child in splendid health. She has entirely recovered from her spinal and other troubles. She sleeps well and takes her food well. For a child of her age she seems to be as strong and healthy as could be expected. When we hold her by the arm or she is at our knees she can stand, and for a child who was once deprived of all power of spine, arms and legs, this seems wonderful. We cannot have the slightest doubt now that she will grow up a strong, healthy child."

Mrs. Meeks made the following affidavit to the above:

Sworn and subscribed before me this sixth day of May, A. D., 1893.

JAMES F. ROONEY,
[SEAL.] *Notary Public.*

Dr. Williams' Pink Pills are not a patent medicine in the sense that name implies. They were first compounded as a prescription, and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co. from either address. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

The income tax is well discussed pro and con in the March *Forum*, by David A. Wells, economist, and W. S. Hall, M. C. We have noticed "Recent Railroad Failures and their Lessons." "The Stability of the Great Religious Sects," "A Religious Analysis of a New England Town," "The Duty of Educated Men in a Democracy" and "Lowell in his Letters," among other timely articles, are of especial interest.

The *North American Review* presents an attractive table of contents in the current number. The Secretary of the Navy treats of the House Representatives and the House of Commons, an American and English comparison, the author of "The Heavenly Twins" writes instructively of the "New Aspect of the Woman Question," leading business men discuss "Home Industries and the Wilson Bill," and Prof. R. T. Ely, the well-known Professor of economics is very instructive on Natural Monopolies and the Workingman. Other articles are worth reading.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

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McClure's Magazine contains an article on "The Late Prof. Tyndall," by Herbert Spencer, the frontispiece being a portrait of the latter. The "Human Documents," which are nothing if not interesting and instructive, concern Andrew Lang, essayist and critic, J. T. Trowbridge, the adventure-story writer, and the philologist and author of many works relating to Biblical character, Earnest Renan. The "Identification of Criminals," the second instalment of Stephenson's weird novel, two good short stories, and an article, "The Glamour of the Arctic" by A. Conan Doyle, constitute the remainder of this attractive number.

A Cripple from La Grippe.

Dear Sir:—Last winter my daughter was attacked by la grippe and through the ravages of this mysterious disorder, reduced to a helpless cripple. From a bright, rosy, handsome child she became in three weeks so weak, emaciated, and in shape so distorted, that words fail me to adequately describe her condition. By accident I learned of the Electropoise, I purchased one—more through desperation to leave no means untried, than through any belief in its efficacy. I confess, I thought it something on the order of a liver-pad, "made to sell" and a sort of mild humbug. It was with more than half way skepticism I applied it, in accordance with directions. Day by day as I observed the marked improvement in my daughter, my doubts vanished. In eight weeks after the first application of the 'Poise my little girl was fully restored, enjoyed sound sleep, a good appetite, and is now in the possession of vigorous health, and as to her figure, there is no *trace* even that she had the first stages of spinal curvature, or la grippe, which causes it. I used the 'Poise in my family as a *tonic* and preventitive. I would not be without it under any circumstances. I feel that it has solved many a hygenic problem, and is to solve more, as the time goes on. Given your able little book, a 'Poise and common sense enough to put on a pair of rubbers, I think any disease can be mitigated, and if taken in time, destroyed. I have recommended the Electropoise to many of my friends, and I am glad to say where my advice has been followed and one purchased, good results have always followed. Thanking you for all your kindness,

I am very faithfully yours,
HORATIO GATES.
Ven. Archdeacon of West Missouri.
Kansas City, Mo., December 21, 1893.

MARRIED.

ROBARDS—HUMPHRIES—On Feb. 21st, 1894, at the residence of Mrs. C. F. Humphries in Oxford, N. C., by Rev. J. S. Hardaway, Mr. Henry J. Robards and Miss Mary E. Humphries.

COWAN—THOMPSON—On February 21, 1894, at the residence of the bride's father, by Rev. T. J. Cobb, Mr. P. A. Cowan of Lauriburg, N. C., and Miss Rachael E. Thompson of Chadbourn, N. C.

DIED.

YATES—Sister Ella F. Yates, wife of Bro. C. C. Yates, operator at Manly, N. C., died on the night of Jan. 25th, 1894, at the age of thirty-six years.

Sister Ella professed hope in Christ at about twelve years old, and soon thereafter joined the church, and she lived true to her profession till her death. She was a lovely woman, and made friends wherever she went. She leaves a husband and two children to mourn their loss. Weep not loved one, she is not dead, but sleepeth, awaiting the resurrection morn, when husband, children, father and friends will meet to part no more, if we are prepared. Let us be of good cheer; we shall meet again by and by.

JNO. C. BURNS.

FLEMING—Mrs. Lucy E. Fleming, daughter of Mr. and Mrs. B. D. McKaughan, was born May 6th, 1865, and died at the home of her parents, near Rockford, N. C., Jan. 16th, 1894. Her father's house—like that of Obededom—was one in which the divine peace and blessing dwelt, and under their influence she developed into a beautiful life and character. She became a member of the Baptist church at Rockford in July, 1880, and lived close to its rules and doctrines, and exhibited on all occasions the strongest evidence of a consistent Christian faith and piety. She was devoted to the church, and took a true woman's part in all its work and interests. In Sunday-school she did her part well, and her voice was always heard in the choir. She was very happily married to Mr. J. C. Fleming on Thursday evening, March 16th, 1893, and on the same day of the tenth month thereafter she yielded up her sweet life to the death angel. She bore her illness with great patience from beginning to end, and was conscious of her sufferings until a short while before life became extinct. Yes, the end came, and it was peace that passeth all understanding. She fell asleep and awoke in heaven.

It is but human to weep when the heart is broken or lacerated, but refrain, dear ones, for ye know not what incalculable joys are hers in that city of rest. Like David, you can go to her, but she cannot return. You mourn not as they without hope.

Her remains were laid away in the cemetery at Rockford Jan. 18th, after the funeral services had been conducted in the church of her choice by Rev. E. J. Adams. We bear the husband, parents, and other members of the family our deepest sense of feeling in this sore affliction, sharing with them in their sorrow, and would place an immortelle upon the grave of a noble Christian and truly lamented friend. HER FRIEND.

Rockford, N. C., Jan. 29, 1894.

Tributes of Respect.

Bro. Sherman Peed died at the residence of his eldest son, Simeon Peed, in October, 1893. His funeral was preached by Dr. R. H. Marsh from the Tally Ho church, and he was buried in the family burying plot, with Masonic honors.

Bro. Peed was nearly seventy-five years old, and had been a faithful member of Tally Ho church for a number of years. A worthy servant in the Master's vineyard, a zealous worker for the cause, a true Christian in all things, his death deprives our church and Sunday-school of an able member.

The following resolutions of respect were adopted by the church and Sunday-school of which he was a member:—

1. That we, the church and Sunday-school, recognize the loss of a punctual member and a true Christian; a man who was humble in spirit, consistent in conduct and faith.

2. That while we miss him, we will not mourn, believing that our loss is his gain; and bow in humble submission to the divine will.

3. That we extend our heartfelt sympathy to his family, and pray that they may not forget the example of our deceased brother.

4. That a copy of these resolutions be spread on our minutes, and a copy be sent to the BIBLICAL RECORDER.

ANNIE L. THOMPSON.

Stem, N. C.

The undersigned committee, appointed to draft suitable resolutions upon the death of our departed Bro. John Goss, submit the following:—

Resolved 1. That Tally Ho Baptist church deeply feels the loss of such a valuable member. He was loved and respected as a brother, and while the church fully realizes the loss of such a brother, we feel that it would be irreverent to murmur at this decree, coming from a kind and loving Heavenly Father; for we, as humble followers of him, and as church members should humbly submit to his most holy will.

Resolved 2. That Bro. Goss having lived to an old age, it is sweet and comforting to think of him while among us; always trying to serve, in an humble way, the Heavenly Master, attending church regularly and ever willing to do what he could to advance the cause of Christ upon earth and for the salvation of souls.

Resolved 3. That we extend to the bereaved family our heartfelt sympathy, and commend them to the God of their Fathers, who alone can heal their broken hearts by his grace. May this bereavement be sanctified to their own good and his glory, and may they serve him faithfully to the end.

Resolved 4. That Tally Ho Baptist church has lost a valuable member, the community a good citizen and a kind neighbor, his children a loving father; that a copy of these resolutions, when approved by the church, be spread upon the records of the church, a copy be sent to the BIBLICAL RECORDER for publication, and a copy sent to the family of the deceased.

J. E. SMITH,
G. D. PITTARD,
Committee.

Babies

ought to be fat. They are sickly when thin and thin when their food does not nourish them.

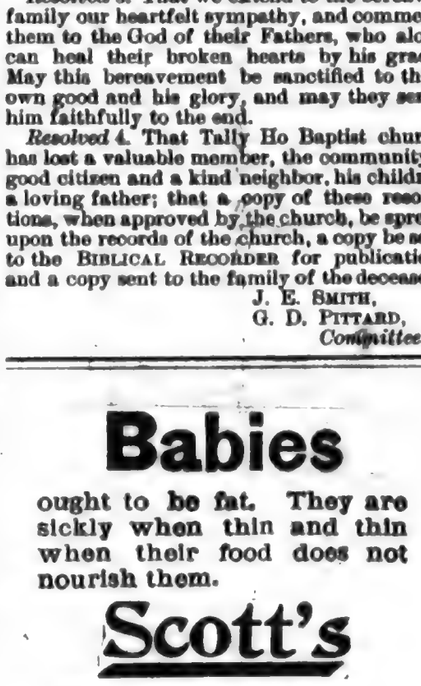
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ATLANTA, GA.

Notice.

NORTH CAROLINA, WAKE COUNTY. } IN THE SUPERIOR COURT.

J. D. Boushall, Admr. Turner Wilcox, deceased, vs. Bettie W. Dawson, Earnest F. Dawson her husband, Clara Wilcox and Benj. Wilcox.

Bettie W. Dawson and Earnest F. Dawson her husband, now residents of the State and city of New York, defendants above named, will take notice that an action entitled as above, has been commenced in the Superior Court of Wake county to make sale of real estate, for assets, situated in Raleigh township in said county, and the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court of Wake county, in North Carolina, on the 11th day of April, 1894, and answer or demur to the complaint in said action, or the plaintiff will apply to the court for relief demanded in said complaint.

JNO. W. THOMPSON,
Clerk Superior Court.

This March 5th, 1894.

CINCINNATI BELL FOUNDRY CO. (Successors to) SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 2500 testimonials. Prices and terms free. Please mention this paper.

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1894.

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W. H. & R. S. Tucker & Co.

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Yes, it is very important to all farmers to plant the best and earliest seed potatoes they can buy. To do this, they must buy the EARLY SIX WEEKS, the earliest now in cultivation. If farmers would plant this potato they would always get their crop in market in time to get seven and eight dollars per barrel. We planted this potato for the last two seasons, and selling our crop for nine dollars per barrel. This potato grows so quick the Esquimaux would almost have time to mature a potato crop if he planted the Early Six Weeks. In the South two full crops can be grown in one season. Its size is large and handsome. We have one thousand barrels for sale. One lb. 40 cts.; 3 lbs. $1.00; by mail, postpaid. Peck, $1.10; bushel, $3.00; barrel, $7.00; by freight or Express. Send your order in at once before they are all sold, and give them a trial. Address all orders to the

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M. P. MOLLER, Hagerstown, Md.

The Home Circle.

Over it All.

Over it all—the care and the fret,
The mixture of joy and sad regret,
The anxious thought and the burdened heart
The bitter loss and the cruel smart—
Over it all—this puzzling dream—
His glad love shines with holy beam.

Over it all—the hope and the fear,
The struggle for right when wrong is near,
The kind intent, though the words be cold,
The prayer for patience and love's sweet hold—
Over it all His justice lies
Unchanged by sudden or dark surprise.

Over it all—the day and the night—
The hours of dark, the seasons of light,
Mistakes and blunders and faults and all
The pitiful cries from those who fall—
His kindness waits to help and bless
With a father's touch of tenderness.

And He sees it all and reads aright
As we cannot do with blinded sight,
And we dare not blame, we dare not chide
When others falter to turn aside;
We see in part, we know but in part
The human thought and the human heart;
And 'tis well to leave to His own care
The open judgment—it must be fair—
And gave him thanks that over it all
His mercy answers His children's call.

—Anna Wilson Simmons.

How to Treat a Horse.

FROM THE STANDPOINT OF A HORSE.

When a man drops from sheer exhaustion or illness, promptly seize an end board or a cart stake, and pound him on the head and on the ribs. If this does not recuperate him, kick him violently in the stomach. This treatment will restore him, if persistently administered.

If a man finds his load too heavy and feels that it will seriously strain him to proceed, kick off a fence board and knock him down—and hammer him thoroughly with the board. This will give renewed energy, and he will make no more fuss. But do not on any account reduce the load. That would look too much like common sense, or humanity, and he will be likely never to balk when over-loaded.

If a man refuses to drink when you offer him water, don't give him any for two days. That will "teach him" to be thirsty at any time you find it convenient to attend to him. It is a good plan to ply the whip frequently on a man who is at work. No matter if he is doing his best, hit him now and then on "general principles" and to prevent him from taking any comforts. If his load is not heavy, oblige him to go enough faster to make up for it. Work him hard enough to bring down the average life of man one half, as is done with horses. If no whip is handy, use a club.

Tie your man's head back in an unnatural position, with his eyes up toward the sun. This will give him a "fine appearance," and "prevent stumbling." Of course he will not be able to do so much work in this fix, but it makes him wretched, so it's all right.

If it is not perfectly convenient to feed a man, who is working for you, at noon, let him go without it, and, by active use of the whip, secure as much work as the food would have secured. Of course it wears out his vitality and distresses him, but that is no matter.

Put tight shoes on your man and keep them there until he is very lame with corns. To change his shoes often costs money, not much, but some, and lameness and misery are of no account if you can save a dollar's worth of shoes in a year.

When you hire a man, do not be hampered by any humane notions. Get all you can out of him. True nobility consists of getting money, not in decency, or kindness, or what some noodles term "character." Get money, even if it is bloodstained These are correct principles, I am sure, for I learned them when a colt from my master, who treated all his horses on this plan—and don't he know what's what!—*Chicago Humane Journal.*

Children who are puny, pale, weak, or scrofulous, ought to take Dr. Pierce's Golden Medical Discovery. That builds up both their flesh and their strength. For this, and for purifying the blood, there's nothing in all medicine that can equal the "Discovery."

In recovering from "grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, it speedily and surely invigorates and builds up the whole system. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength. For all diseases caused by a torpid liver or impure blood, dyspepsia, biliousness, scrofulous, skin, and scalp diseases—even consumption (or lung-scrofula) in its earlier stages—the "Discovery" is the only *guaranteed* remedy.

If it doesn't benefit or cure, in every case, you have your money back.

Long Life.

There can be little doubt that a man's occupation has much to do with the length of his life. Freedom from hereditary taint, general temperament, habits of life, age and general physique, together with a man's occupations, form the basis on which all insurance companies calculate their risks. So important do they consider this question of occupation that tables have been issued based on wide observation and careful investigation.

The largest mortality rate among indoor occupations is found among liquor sellers. In fact, some first-class companies refuse to insure barkeepers at all. The cause is found in the fact that most barkeepers are hard drinkers.

Clergymen, on the other hand, are considered very good risks. Investigation has proven that the death rate is the lowest among the clergy of the Episcopal church, while the mortality is the highest among the priests of the Roman Catholic church. Why this should be is hard to tell. The tables of the insurance companies volunteer no explanation of the fact. It would seem as if clergymen rarely worked themselves to death. Perhaps it is a clear conscience that make them live so long. They are at the head of the list of men who are likely to reach a ripe old age. Forty-two out of every one hundred ministers live to be seventy.

Next to the clergymen come the farmers. Forty out of every one hundred farmers live out their three score years and ten. Butchers, however, are short lived, the hazard of this occupation coming next to that of the bartender. It seems to be a kind of poetic justice that he who lives by taking life should soon lose his own life.

It is more dangerous to be a stonemason than it is to be a carpenter or a painter. Drummers, in spite of the popular reputation as to their dissipation, are a long lived set of men, ranking third. Thirty-three per cent. of our military men live to be seventy, while only twenty-nine per cent. of our lawyers, twenty eight per cent. of our artists, twenty-seven per cent. of our teachers and twenty-four per cent. of our doctors live to see seventy.

This list overthrows many popular notions. It would seem as if war was a very safe occupation. In fact, military men make such excellent risks that many insurance companies waive all the usual restrictions when the case of a soldier is considered. On the other hand, physicians, who know more about the laws of hygiene than any other class of people, rarely live to be old men. Can it be they take their own medicines?—*The Watchman.*

The First Offer.

A clergyman was visiting a man of business and the following conversation substantially occurred:

"It is true," said the merchant, "I am not satisfied with my present condition. I am not 'of a settled mind in religion,' as you express it. Still I am not utterly hopeless. I may yet enter the vineyard, even at the *eleventh hour.*"

"Ah! your allusion is to the Saviour's parable of the loitering laborers who wrought one hour at the end of the day. But you have overlooked the fact that these men accepted the *first offer.*"

"Is that so?"

"Certainly; they said to the lord of the vineyard, 'No man hath hired us.' They welcomed the first offer immediately."

"True; I had not thought of that before. But then the thief on the cross, even while dying, was saved."

"Yes, but it is likely that even he had never rejected the offer of salvation as preached by Christ and his apostles. Like Barabbas, he had been a robber by profession. In the resorts to which he had been accustomed the gospel had never been preached. Is there not some reason to believe that he, too, accepted the first offer?"

"Why, you seem desirous to quench my last spark of hope."

"Why should I not? Such hope is illusion! You have really no promise of acceptance at some future time. *Now* is the accepted time! Begin *now.*"

"How shall I begin?"

"Just as the poor leper did when he met Jesus by the way and committed his body to the great Physician in order to be healed. So commit your soul to him as a present Saviour. Then serve him from love. The next—even the most common—duty of life that you have to perform, do it as a service to him. Will you accept the *first offer?* Your eyes are open to see your peril. Beware of delay!"

"You are right; may God help me! I fear I have been living in a kind of dreamy delusion on this subject."—*Kind Words.*

Rev. O. L. Stringfield of Raleigh, N. C, says: "Five boxes of Japanese Pile Cure cured me after 12 years' suffering." Sold by Jno. Y. MacRae, Raleigh, N. C.

Advice to Boys.

Horace Mann gives this bit of advice to boys: "You were made to be kind boys—generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there be a bright boy, be not envious of him, for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before."—*Ex.*

Life is sweet as nitrous oxide; and the fisherman dripping all day over a cold pond, the switchman at the railway intersection, the farmer in the field, the negro in the rice-swamp, the fop in the street, the hunter in the woods, the barrister with the jury, the belle at the ball, all ascribe a certain pleasure to their employment, which they themselves give it.—*Emerson.*

Small Farms.

The most successful farming, as a rule, is to be found upon the farms of small area, say such as contain on an average not more than forty acres. A small farm, well cultivated, is generally both pleasanter and more profitable than one of greater extent. Many farmers could make more money, and do less hard work at the same time, by cutting their farms in half. The amount sold would permit improvements upon the smaller area that they are not now able to undertake. Figure this out this winter, you men who have more land than you can till, and see if it is not true that you would be better off with somewhat less.—*Exchange.*

W. P. Drop, druggist, Springfield, Mass., writes: "Japanese Pile Cure has cured a lady 7 years afflicted; could not walk half mile in last 3 years; now walks any distance." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

House Work as an Exercise.

To keep the complexion and spirits good, to preserve grace, strength and agility of motion, there is no gymnasium so valuable, no exercise more beneficent in result than sweeping, dusting, making beds, washing dishes and the polishing of brass and silver. One year of such muscular effort within doors, together with regular exercise in open air, will do more for a woman's complexion than all the lotions and pomades that were ever invented. Perhaps the reason why house work does so much more for women than games, is the fact that exercise, which is immediately productive, cheers the spirit. It gives women courage to go on living, and makes things seem really worth while.—*Medical Record.*

IT PREVENTS THE ENTRANCE



of disease—pure blood and an active liver. How explained? The circulation of the blood is the great highway over which the germs of disease travel, the liver is the quarantine through whose gate any dread disease may or may not pass, as the liver chooses.

Are you watchful? Is your blood in order and your liver active, so as to repel disease? If not, you will find in Dr. Pierce's Golden Medical Discovery just the help you need. It comes to your assistance when you have such warnings of impure blood and inactive liver, as pimples, boils or carbuncles; or a feeling of lassitude, weakness and despondency. When your flesh is, from any cause, "reduced below a healthy standard," you've only to take the "Discovery," which will set all the organs into vigorous action and build up both flesh and strength. Avoid nauseous preparations of Cod Liver Oil. They add *fat*, but not *wholesome flesh* or healthy tissue.



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Teachers' Southern Aid Asso., Raleigh, N. C.



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Volume 59. RALEIGH, N. C., WEDNESDAY, MARCH 21, 1894. Number 37.

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WE who so often use the very common shibboleth, "The People," seldom think what that popular slogan signifies. It has of late years changed its meaning, having become a watchword, a war cry,—the mask of the demagogue as well as a shield of the patriot. Not every patriot uses it now; all demagogues do, however. The phrase is in itself a testimony to the ultimate power of the lower classes,—a power, however often seemingly illusory and baseless, however often usurped, that no one can afford to despise in a government theoretically of the people; for it will become practically so some day. But the most common present usage of the phrase does not necessarily signify the majority of the nation's citizens; "the people" now means merely those classes which have not that voice in the direction of public affairs that seems lawfully theirs. At any rate it means this on the lips of the public speaker. It never embraces the rich, never the contented, seldom the "cultured," and never for more than a brief day the dominant class; but it always does mean those who are dissatisfied, those to whom present conditions are irksome, whether they are in the majority or not. Of course this usage of the phrase is illogical, for the people is the nation—every citizen;—but as a shibboleth it is very expressive. The patriot feels surer of his efforts if he can think that the people will applaud his work; the demagogue knows that the people deluded are the only means of self-aggrandizement. The people's power is always recognized; and in this is consolation. As long as men call upon the people to support them in their efforts for betterment, whether their purposes are deceitful or honorable, there is certainty that every deserving cause of "the people" will eventually have a hearing before the nation, there is hope for the illusive government of, for and by the people. If they who call themselves "the people" now should realize their ideals to morrow, there would be a newer "the people" the day after, and they would have the right to use the shibboleth until their ideals have been tested. Over and over again thus, as long as the power of "the people" as a war cry is recognized, the schemes of every class for betterment will be tried until discontent ceases. But as long as there is discontent, "the people" will be the discontented; if the poor are dominant, the rich will be "the people," if the rich, the poor. And the power of the war-cry of either will eventually overcome the other. In a democratic government, it seems to us, political stability is out of the question.

A RECENT public execution for murder, and a proposed public execution of two murderers in our State, has revived the question of the propriety of public hangings. On consideration of the question, we are led to ask: Does the criminal suffer the penalty of the law in expiation of the crime? or is the penalty imposed for a terror to possible or would-be evil-doers? We trust that, while it is granted that the law should be made a terror to evil-doers, no one will hold from a practical standpoint that public imposition of the penalty is the only means of impressing the presumably guiltless with fear of the law. Viewed in this light, public executions are unnecessary. But let us grant that in the case of the highest of crimes—murder—it is necessary that all men be impressed with the condignness of its penalty, would the ghastly spectacle of the gallows serve this end any better than more civilized means? The moral element need not, and would not, see it; and those who would are prompted by curiosity, and are callous to its impressiveness. They are apt rather to become contemptuous of the scene through familiarity, than fearful. The public execution would serve no end even here. Does any one—however densely ignorant—commit murder in ignorance of the penalty? One may have hopes of escape unapprehended, or through the now too loose meshes of the law, but the man does not live in our country who is capable of the crime and liable to its penalty who does not know that death is that penalty; and a century of public executions would not make one more certain of it. Have not regardless papers published miserable details of enough executions to reach all people? Or, if not these, is there any one who has not had the benefit of a report of public trials and the death sentence? In no way can it be shown that public executions serve the only end that is claimed for them, and therefore they should be abandoned. The frequency of crime is a result—if it can be ascribed in any way to the law—of the length of time that elapses between the crime and the punishment. The potential criminal knows the law and the penalty, but there is hope for immunity for so many months that the final end is terrorless.

IT WAS discovered some weeks ago that the old Louisiana State Lottery, which a righteous people had driven from their country into the less regardful Central America, was preparing to carry on operations in Florida, under a pretence of an establishment and a charter in Honduras. The press of the land thundered against the lawless effort most ominously, petitions at once began to circulate, Congress was called on to explore the insidious designs of the arch enemy, and our Postmaster General even made some vague and mysterious arrangements with Canadian authorities, with the effect that the weak and broken Lottery was suppressed—forever, we hope. But all this strikes us as incongruous on the part of the press and the petitioners. There is a lottery in New York, a great deal more harmful and far reaching in its effects than was the old Louisiana affair in its palmiest days; but seldom a word is spoken by the powerful petitioners and righteously indignant papers against this species of games of chance:—we speak of the stock and "futures" gamblers of New York City, who have patrons in almost all cities of our land. New York has recently closed its pool-rooms because they conflicted with race-track gambling—being the means by which one could remain in the city and gamble on and hear the progress of each race in its various stages. Of course this interfered with the owners of the track, horse owners and book-makers, and by them it was stopped. The prohibiting law was a business and not a moral one, and its makers say never a word against the "future" dealers, who are far more objectionable than mere lottery proprietors, in that they are equally immoral, and also dangerously influence the prices of our two greatest crops—cotton and wheat—and one of our most abundant products—pork. It is laudable to fulminate against the lottery, but we believe such reforms should not be confined only to gambling places that are honest enough to call themselves by their proper names. Begin with the future dealers. Then attack the less dangerous race-tracks and pool-rooms and lotteries. Start at the head, let Congress strike the death blow, clear itself and the administration forever from the suspicion of Wall street domination, and we will not ask for further legislation for some time. But some one cries "class-legislation." So was the closing of the mails against the lottery, except that the present class is baser, richer and more powerful; so is the execution of the murderer class legislation, but he is too poor and powerless to excite the cry. This is a country of the majority, and that which benefits the majority should be done. The greatest good to the greatest number should be the motive of all law, whether a poor and unpardonable criminal is legislated against, or a great and powerful aggregation of gamblers. No one can doubt that morally and commercially a strict anti-option law would help our nation.

IT IS the custom of all nations to pension those of its soldiers who have suffered for them, and we would be untrue to our sense of the gratitude one should feel for another who has defended him should we advocate illiberal pensions for the Federal soldiers. They have won their countries gratitude, and they should have full and free evidence of it; but we do protest against the present almost endless pension rolls and exorbitant pensions. During the last fiscal year, ending June 30th, we paid to alleged ex-Union soldiers for various disabilities, widows and children of dead soldiers, $158,155,343 51. This was paid to 1,357,021 pensioners. Since 1861, $1,576,503,544 42 has been paid for the same object. If this amount had been applied to the national debt, all of which was practically incurred by the civil war, the debt would have been wiped out, and we would have besides a balance of $400,000,000. Such enormous figures are in themselves evidence of fraud. The fact that of the 2,778,304 men whom the various Northern States furnished for the war, 966,012 are drawing pensions through disability or widows is enough to convince that something is wrong. In the first place, of the latter number many thousands never smelt the smoke of battle, who are now drawing pensions for disability, never having served the country in the remotest degree.

It may be interesting to note the rise and marvelous growth of pensions. In 1870 the amount paid to pensioners was $27,780,811 81; in 1880, $57,240,540.14; in 1893, $158,155,342.51. General Grant, than whom none was more loved by the Union soldiers, and than whom none had greater cause to court the favor of the soldiers, considered $30,000,000 adequate appropriation for pensioners, and during his terms in the presidency the amount was never more than two millions above that amount. To-day it is five times Grant's estimate, and there are 700,000 applicants for pensions and nearly one million pensioners greedy for more and larger pensions, knocking at our treasury doors. The figures speak for themselves; there was never a more stupendous fraud in our national affairs than our pension system. Were it remedied, were the annual appropriation reduced to an honest basis—say $50,000,000,—the tariff problem would be half settled, and an issuance of bonds would be out of the question. But the pensioners and the greedy pension agent control about two million of our voters, and that is a political power that a party must respect, if it would obtain success. It is fraud, stupendous, colossal fraud, and growing daily. To us its correction is as important as the tariff, for it is not only a political but a moral question.

New Testament Studies—No. 5.

BY HIGHT C. MOORE.

THE GOSPEL ACCORDING TO MARK.

1. *Author.* The second gospel was uniformly ascribed by tradition to "John, whose surname was Mark," (Acts 12: 12), John being his Jewish and Mark his Roman name. He belonged to the tribe of Levi, and was the son of a certain Mary of Jerusalem. He was a nephew of Barnabas (Col. 4: 10) and Peter's son in the gospel (I Peter 5: 13). The companion of Paul and Barnabas on their first journey (Acts 12: 25), he was the cause of sharp contention and temporary separation on their second (Acts 15: 36–40). Still he was faithful to Paul, and is named as one of the apostle's fellow-laborers during his first imprisonment at Rome (Philemon 24). He was the companion of Peter at Babylon (1 Peter 5: 13) and of Timothy at Ephesus when Paul for the second time was lying in prison at Rome (2 Tim. 4: 11). Tradition tells us that, at the request of Peter, Mark went on a mission to Africa and founded the church at Alexandria, the Egyptian metropolis. He also visited adjacent countries and prevailed on multitudes of idolatrous barbarians to embrace the tenets of the Gospel. Returning to Alexandria he found his foes hungry for his life. During Easter solemnities they entered the church and bound him with cords and dragged him through the streets and over craggy localities until he expired, when they burnt his mangled body. His friends buried his bones and ashes, which were afterward removed to Venice, where he was adopted the tutelar saint and patron of the state.

2. *Origin.* In all probability Mark wrote his gospel under the superintendence of Peter. Many facts show the incidents to be supplied by an independent witness, and ample evidence proves Peter to be that witness. "The gospel really begins with his call, culminates in his confession, and closes with the message from the risen Lord to 'his disciples and to Peter.'" Peter's modesty caused the suppression of noteworthy particulars connected with himself which are related in the other gospels, and his humility dictated the fullest record we have of his faults and failures. Some of the facts given are also naturally referred to Peter as the source of information.

3. *Design.* Mark wrote his gospel primarily for Gentile readers. This is clearly manifest: (1) He explains Jewish customs and Aramaic names and expressions. (2) He omits the genealogy of Jesus, does not mention the Law, and in his own narrative makes only a single quotation from the Old Testament. (3) He defines localities, well known to the Jews, which would be appropriate only to foreign peoples.

4. *Composition.* As in the case of the other Gospels, it is impossible to assign a precise date. It was probably written within five years before the destruction of Jerusalem, whether before or after Peter's death we do not know. Some think Cæsarea was the place of composition, but it is more likely that this honor belongs to Rome: (1) Mark reduces money to Roman currency. (2) He introduces Pilate as no stranger, apparently, to his readers. (3) He employed frequent Latinisms in his work.

5. *Facts and Features.* (1) Mark writes only of our Lord's ministry, covering a period of three years from the baptism to the appearances after resurrection. (2) Special stress is laid on the works rather than the words of Jesus. (3) Eleven retirements of Christ from the public gaze are here recorded. (4) The effect of Christ's teaching and miracles upon the people is carefully noted. (5) The incidents, though presented concisely, abound in rich and minute details. (6) The present tense is very frequently used instead of the past. (7) It is the oldest of the four gospels and represents the earliest form of the gospel history. (8) It has no preface or conclusion. (9) It alone tells us that Christ was a carpenter, that he gave Simon the surname Peter, and that he would not suffer any man to carry any vessel through the temple. (10) "The most striking literary characteristic of the second gospel is its picturesqueness."

6. *Contents.* The following outline of Mark is abridged with new arrangement and slight modifications from the fuller analysis by Professor Stevens.

I. BAPTISM, TEMPTATION, AND GALILEAN MINISTRY.

1. Ministry of John the Baptist—baptism of Christ—the temptation—departure from Judea—call of the four—Sabbath in Capernaum—preaching tour.
2. Paralytic—call of Matthew—fasting—plucking grain on the Sabbath.
3. Withered hand—fame of Jesus—choosing the twelve—warning the Jews.
4. Parables of the kingdom—stilling the tempest.
5. Gadarene demoniac—Jairus' daughter.
6. Rejection at Nazareth—sending out the twelve—death of John the Baptist—feeding five thousand—walking the water.
7. Discourse: Unwashen hands—Syrophenician woman's daughter—deaf and dumb man.
8. Feeding four thousand—the blind man—Peter's confession—Christ foretells his death and resurrection.
9. Transfiguration—demoniac boy—discourses with the disciples.

II. CLOSING EVENTS IN JUDEA.

10. On divorce—blessing little children—rich young man—Christ prophesies of himself—blind Bartimeus.
11. Triumphal entry—cursing the fig tree—cleansing the temple—Christ challenged.
12. Parable: The wicked husbandmen—wise answers of Christ—the widow's mite.
13. Discourse: The last things.
14. At Bethany—Passover preparations—the last supper—Gethsemane—the arrest—before the high priest—Peter's denial.
15. Before Pilate—the crucifixion—the burial.
16. The resurrection—appearances to the disciples.

Talks on Medicine—No. 4.

BY A RETIRED PHYSICIAN.

DISEASES AFFECTING THE RESPIRATORY SYSTEM.

We begin now to consider some of the more common diseases with which we are likely to be afflicted. And in order that we may keep together, let it be known that we shall group diseases under four heads: *Respiratory*, *Circulatory*, *Digestive*, and *Nervous*.

The first disorder under the head "Respiratory Disorders," which I want us to consider, is

BAD COLDS.

Perhaps one of the most common disorders in the family is what we call "bad colds." They are more frequent in winter than in summer, but when they occur in summer, they are always more severe than in winter. Some people are more subject to colds than others. The reason consists in the delicacy of the mucous structure. It is not a sign of health to be subject to colds. Some have argued that it is a strong symptom of a consumptive state when one is constantly "catching cold." This may not be true, but is always a sign of an existence of a catarrhal state, which calls for attention, lest it may result in something serious. Those who are predisposed to colds should be careful to avoid exposure—should never allow themselves to be exposed to sudden changes without being prepared by a sufficient amount of the proper kind of clothing—should be careful about sitting with their backs to cracks and key-holes. Henry Ward Beecher once said that the most dangerous practice in the world was sitting in a hot room with the back to keyholes. No doubt but that this is true.

Another practice which helps doctors, wrecks health, and fills graveyards, is remaining in a crowded church for an hour breathing hot air, and then going out without proper clothing and breathing cold air; wearing rubbers in cold and taking them off in warm weather, or wearing them on the streets or out of doors and failing to take them off when one comes in doors. Then little thoughtless acts have contributed to ruin the health of many a man. I know some preachers who wear their rubber-shoes all the time in doors and out, and yet are very earnest in talking of "self-murder." The fact is, in my judgment, rubber-shoes have ruined more people than they have helped.

STAGES.

There are two stages in the clinical history of a cold whether head or chest. First, the running stage, or the stage of introduction, when the sufferer is introduced to its existence, but most especially to his *nose*. O, how one does dread the "nose-wiping" and sneezing period! This usually lasts for about twenty-four hours. Then comes the second or consolidating stage, when the unwelcome guest takes off his grip-sack and sits down for business.

TREATMENT.

These stages are very important from the standpoint of treatment. With the proper care the majority of colds can be checked. The time to act is in the first or running stage. The following is the best method known: Upon going to bed, take a hot foot-bath with enough mustard in the water to redden the skin. After this, take quinine, five to ten grains, and antikamnia, five grains, and go to bed. Next morning, take again quinine, five grains. This, in nine cases out of ten, shortens, if not entirely breaks up a cold. No fear need be entertained about taking the antikamnia in the dose recommended. It is as harmless thus administered as the quinine. If the antikamnia cannot be obtained, a good plan is to take the hot foot-bath, and a cup of some hot tea and five grains of quinine on going to bed, and quinine again on rising next morning. When the second stage has arrived, if it be a chest cold, there will usually be a cough; if so, it needs to be treated. By all means, don't allow it to continue, when in the majority of instances it can be so easily checked. The following cough mixture, while not capable of explanations theoretically, will act sometimes like a charm in breaking a bad cold cough and sometimes old chronic coughs which have baffled the entire range of medicine: Sweet spirits of nitre, paregoric, sweet oil and mucilage of accosia, equal parts of each. Take of this mixture well shaken up from a half to a tablespoonful every three or four hours. If the stomach will not take the oil, substitute simple syrup. I have often found paregoric alone in teaspoonful doses sufficient for such coughs. A good household remedy is a tea made of horehound, mullen and sweet-gum balls, with enough sugar to make a syrup. To this might with advantage be added a little paregoric, and taken every three or four hours. If, after this, your cough continue, *go for a doctor.* In no case should you tamper with patent nostrums. These cough mixtures on the market are, some of them, dangerous. You had better trust your family doctor: he is your best friend.

For a head-cold in the second stage, when there is a good deal of mucous being discharged, the best thing I know to stop it is to wash occasionally the nostrils with a solution of salt and soda, say a half teaspoonful of each to a cup of warm water. This will check the formation of mucous and likewise dissolve that which is already formed. Don't get scared to death now when you have a cold. If, after taking everything, you find no relief, take as a final resort a full dose of *time*, and when it has done its work, you will perhaps be well.

Dr. Broadus on Alien Immersion.

We have found the following from Dr. Jno. A. Broadus going the rounds of the Baptist press. It is a sensible disposal of a troublesome question.

"I have received a number of inquiries from the Pacific coast about what is called alien immersion, and have always replied to substantially the following effect: I think it highly undesirable that persons previously immersed by Pedobaptists or Campbellites should be received as they stand, into a Baptist church. I think they ought to be baptized when received, for the sake of good order and to prevent any troublesome questions from afterward arising. I think that the candidate, even if satisfied with his previous immersion as a baptism, ought to be willing to be baptized now to satisfy the church and give no trouble hereafter; and that if he is not willing, the church can do without him. But I know that a great many Baptist churches in large portions of our country do receive such persons without baptizing them. So, if I were a member of a church to which such a person applied, I should earnestly urge that he ought to be baptized; but if the church should decide to receive him without baptizing, I should not feel bound to leave the church or make trouble on account of the decision."

You know as well as I do—better a great deal, for it is yourself that is in question—that at each time when your heart and conscience have been brought in contact with the offer of salvation through faith in Jesus Christ, if you had liked you could have opened the door and welcomed his entrance. And you know that nobody and nothing kept it fast except only yourself. "Ye will not come to me," said Christ, "that ye might have life." Men, indeed, do pile up such mountains of rubbish against the door that it cannot be opened, but it was they that put it there; and they are responsible if the hinges are so rusty that they will not move, or the doorway is so clogged that there is no room for it to keep open. Jesus Christ knocks, but Jesus Christ cannot break the door open. It lies in your hands to decide whether you will take or whether you will reject that which he brings.—*Alexander Maclaren.*

Prayer sets the soul particularly near to God in Jesus Christ. It is then in his presence, and being much with God in this way it is powerfully assimilated to him by converse with him; as we readily contract their habits with whom we have much intercourse, especially if they be such as we singularly love and respect. Thus the soul is moulded farther to the likeness of God, and is stamped with clearer characters of him by being much with him.—*Archbishop Leighton.*

It is a serious thing to die. It is a more serious thing to live. So as it is a great and glorious thing to die, it is a thing greater and more glorious and God like to live a resigned, active and blessed, if not happy, life.—*Schiller.*

The Biblical Recorder.

WEDNESDAY, MARCH 21, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE PASTOR AS A CRITERION.

"Like priest, like people," is a pleasing alliteration that is significant of much more than we generally think. It refers to the Roman Catholic priests and churches, and was applied first in accounting for the depraved and morally and religiously corrupt countries where Roman Catholic influences are predominant. Unsettled and uncertain Italy, pitiable, struggling Spain, war ridden Brazil, and weak and misled Mexico, are even to-day cited as examples of the effect of Roman Catholic domination on nations; and their deplorable condition is usually accounted for with the alliteration, "Like priest, like people." And there is more truth in it than may be thought. The Roman Catholic church sets up the priest as an example to the people, establishes the pope as an infallible representative of Christ; and it is not surprising that Roman Catholics are no better than their corrupt priests. But how is it with Protestants—with Baptists? Do we consider our pastors ideals? Are their examples to be followed? Are their acts Christian criterions?

Every man, unless he be an extreme egotist—and even then exception is not probable—makes an ideal of some being. We may not be conscious of it, but human influences are most potent in shaping human character. Every man influences the rising generation for good or evil. We read a book—a biography, say—and may not be particularly impressed,—but it will very probable influence our life. But living books are far more influential, and equally more dangerous. Human beings are not original; they are always followers individually, and especially is this true in the formation of character and the direction of actions. If some one, whom we esteem, or who commands general respect, pursues a certain course unchallenged, we naturally assume that we, who are lesser than our ideal, can do the same things under similar circumstances. And thus it is we feel immunity in following our pastor, unconsciously idealize him, and by imitating his actions make the expression, "Like priest, like people," applicable to ourselves.

The peculiar and delicate relation of the pastor to his flock has been the subject of much dissertation. The pastor is the nominal leader and guide of those who have called him to preach God's word to their edification, comfort and guidance; and this position commands that confidence and respect which lead naturally and imperceptibly to imitation—idealization in a modified form. But it may, and it may not, be safe to imitate him. Speaking generally, pastors are better—more godly—than their flocks. They have given themselves to Christ's service, have felt called of him, have studied his word more, are less exposed to worldliness, and for many other reasons are in a position that church-members consider "good enough for them." But, while thus the pastor may be followed, the pastor's errors are never an excuse for his flock's sins. We are apt to cite the actions of our pastor as criterions whereby our own are excused. This is a mistake. However Christ-like the pastor may be, however worthy a leader he may be, however apparently Christ is in him, there is but one whose actions can be followed with immunity,—but one who is the Christian's model and ideal—Christ. That the pastor has done anything questionable, however favorably the rest of the world regarded the act, is no reason why one can do the same thing if a Christian conscience prompts otherwise—if one is convinced that the pastor was wrong. He is human; Christ is divine and unerring, and a Christian's only exemplar.

But the pastor's nominal leadership, although he preaches Christ as leader and Saviour, will make him liable to imitation; and here we do not feel that a caution to the pastor will be out of place. He is a minister of Christ, he is in many respects a leader, and for these reasons he should be most guarded in his actions. He must follow Christ, and for the sake of those who follow him unconsciously, must be as Christ-like as possible. We do not believe that a greater responsibility rests on human beings than to be taken as an example. The pastor moulds character in his every act. What he does is very apt to be generally considered as legitimate, in spite of all that can be said in behalf of following Christ. But if he follows him, if he could show Christ in his every act, no injury would result from imitating him. Still, it is not safe to consider the actions of the best pastor we know as criterions, for the pastor is, as we said, only human, and liable to error; and, therefore, Christians should have only one ideal,—Christ,—although, of course, they should have the same confidence, love and respect for the pastor, as they would for any servant of God who served them in Jesus' name.

However laudable the lives of our pastors may be, however much we love and revere them, there is only one whom we can safely follow, and his life was so simple, and is so simply told, that none can mistake the motive and the meaning of his actions. And let no one say that the fact that some human being has erred is reason for any action of ours. As it is now, we only wish that "like pastor, like flock" could be truthfully said in reference to our churches; but if all seek Christ, the only Christian ideal, our wish will be most happily realized.

It is noticeable that of late years total abstinence pledges and temperance lecturers have almost disappeared from the land. And the reason is not far to seek: a good cause has been smothered in a platform. It is unnecessary to say that we unqualifiedly condemn the liquor evil, that we regard it as one of our country's most deplorable misfortunes, and that any possible means of annihilating it would meet with our approbation. We do not, however, believe that a moral question, although it is in some aspects physical and social, is a ground for formulating entire platforms destructive to political and social principles. We do believe that the question is one of education; that a campaign against the traffic by the churches and the schools, and all well-meaning people, will eventually drive the barrooms and the liquor sellers from our land. We do believe that a total abstinence pledge is better than a vote; that a sermon or a lecture against the evil is more far-reaching and surer in its effects than a campaign speech. We wish to day that the time and money that have been consumed in political campaigns, which disregarded the value of temperance pledges and lectures, and relegated them to the past, had been used by advocates of temperance. The churches and the schools—the greatest agencies for all good—are the great means of wiping out the traffic. A campaign for Christianity, which embraces temperance, if it means anything, is the great need.

Two or our contemporaries which differ with our views on the Sunday paper seem to think that all Sunday papers are wholly bad. One draws an analogy between them and "every den of infamy." Another understands us as saying that there is more good than evil in them. The meaning of our reference was that if there was not "more probability of good" effect than evil in them, they should not be published at all. There is such a thing as week-day religion, and if we mistake not, Sunday religion is no better than it is.

We did say that the publisher of a Sunday paper, which we presumed was wholesome, committed no sin if he observed the Sabbath; we were trying to show that while the publisher did no mechanical work on the Sabbath in making a Sunday paper, that one would have to work all day Sunday to get out a Monday issue. If his paper was unwholesome, as, for instance, the analogous (?) bar-room, he equally commits sin in publishing it on Wednesday. "He who furnishes the opportunity for sin" is not guiltless; but with us that was not at all the question, as we excluded unwholesome papers as not guiltless on Wednesday as well as Sunday, in the beginning of our editorial. We know that there are unwholesome papers, but we do not get them.

Brethren, be sure you do not misrepresent us before you speak of perversion of moral sense, and do try to draw analogous analogies before speaking of illogical justifications.

BRETHREN, the time is short; the call is urgent. Every Missionary Baptist church and every pastor and every church member in North Carolina, should do something for the State Mission debt, and do it quickly. Some will not help, for they cannot; but we hope that every one who decides to let this urgent call pass, will be sure that they are unable to do anything before they decline to give;—give your prayers and faith anyway.

Twelve days from the date of this issue the opportunity to help, when help is most needed, will be lost. Bro. Durham has now in pledges and cash about four thousand dollars toward the five thousand dollars. The probabilities are that many of these pledges will be null and void for the want of *your* encouragement and assistance. The debt should be paid; the missionaries should have their money; and it is the duty of North Carolina Baptists to see that it is paid, and now is the best opportunity that we will have. Let Bro. Durham hear something hopeful from you, brother pastor.

It appears that the oft-predicted and much hoped for revival wave, that has been known to follow former seasons of financial stringency, widespread poverty and worldly failures, is upon us. Revivals in Chicago, in New York and Brooklyn, and in the Central West have been very abundant of results in recent months, and it seems now that our own section is resting under God's blessings. We hope and pray that there may be such an outpouring of the Spirit as our country has seldom experienced. We need it all over the land, all over the world. There is not a town in our State, no, not a district but that it needs the gospel light more abundantly. We hope that others will pray and prepare for it.

Whether the season is to be one of remarkable developments or not, we know that our brethren throughout the State are accustomed to do more revival work in the spring and summer than in winter, because people can more easily attend them in these seasons. In view of this we wish to urge upon our pastors, though some may think us narrow therein, to preach doctrinal sermons before or during or immediately after revival services. As Bro. Mills says, a plain, definite system of religion is the wholesome one for converts to grow up in. The usual revival preacher has time only, or takes time only to exhort the unsaved and the back-sliden to turn from their ways. It is necessary that they have edification also, and this devolves on the pastor. Candidates for membership in any church, should know what that church holds to be true before they are united with it; if they are not there is probability of disagreement, coldness, and eventual need of another revival. A Baptist should be a Baptist through and through. For this reason we do not approve of union revivals. Definite doctrines are helpful to active work, and they should be preached occasionally for the benefit of church-members as well as candidates.

Since we announced with general approbation that the discussion of mission methods was closed in the RECORDER, after having offered our columns freely for discussion of the subject, we have received several communications for and against the "new mission movement."

Very recently we received three articles written by China missionaries, two for and one against the gospel mission, but as we, in our opinion, have given a full hearing to both sides, and have concluded that the present is a time for deeds, not words, they will not be published. We regret to disappoint our esteemed missionary friends, but we think our readers everywhere will agree with us that a reopening of the question after the gospel missionaries have entered on the work, would be anything but profitable to any one concerned. The RECORDER prides itself on its missionary letters, and we hope that no one will understand from this that we will not be glad to give our readers the benefit of any news or narrative or doctrinal letters they may send us.

We have considered the question prayerfully and deliberately, and are convinced that our duty is to support the Foreign Mission Board of the Southern Baptist Convention, as we have endeavored to do throughout our career. We wish North Carolina Baptists were united on missions—something that we cannot afford to differ on long,—and we believe that division will not exist after a reasonable time,—but having closed our columns to the discussion because we thought such a policy served best the interests of both sides, we shall not intentionally attempt to bias any one for or against. It is too late to decide the matter on paper.

We wish every boy and girl in the world, and in North Carolina particularly, could be raised in families that believe in good books and good literature. Our race would be an entirely different one in a generation if this were the case. Reading is greatly to be encouraged, and the cheapness of books and papers place them in the reach of many who now think they cannot afford them. We seldom read the life of a man who has died good and great but that it is mentioned that he had the advantage and made the opportunity for reading in his early life. There is many a man who worked all day on the farm and read a few good books at odd times, and grew up a leader. They make men, they make leaders, and the boy who doesn't read will be very apt to be a follower and a dependent all his life.

An Easter number of a Baptist paper, in embellished covers, is something strangely and incongruously new under the sun; yet one came to our office in this shape last week. We wonder if our brethren of *The Baptist*—the Baltimore one—have been eating only fish and eggs and wearing sackcloth and attending mass, high and low, this "lent." And in what manner will they "keep" "good Friday!" Verily, these be times.

NEWS FROM THE BRETHREN.

"BLUE MONDAY."

I have often heard the preachers talk of this noted day. Recently I had one of my own. I had *nothing* to do. The day was beautiful and the town at which I stopped was peaceful and quiet. As my custom heretofore had been, I made my way to the office of a brother learned in the law, and on this day he was given to prophecy. Among his first questions was this: "Did you get a return ticket when you started here." I told him I did, and that I also had money enough to pay for my dinner. To my great relief he did not press his examination further, but seemed somewhat reconciled to my presence in the town.

I was soon on the go, with book and pencil in hand, to renew subscriptions, many of which had taken on a second year's growth. I walked and I walked, and when the sun was down I had had no use for either pencil or book,—a whole day gone, and not a cent for expenses. Just as I was giving up, I found a brother who had unfortunately discontinued his paper, and was due a balance on subscription. He was a jeweler, and I suppose my situation excited more or less his compassion, and he generously proposed to give me a watch in settlement of his account. I took it at once, for altogether I was in a taking humor. I asked him particularly if it would keep good time. I wanted to be at the depot when the train came, and so I was, and was soon in my seat in the train, and on my way to spend Tuesday in

ROCKY MOUNT.

This town has grown greatly for the last year. A number of new and costly warehouses have been built, and the leaf tobacco trade is now one of the prime industries of the town. The bringing of the Coast Line Railroad shops here has added greatly to the business of the place. Quite a number of handsome residences are now being built. Capt. Devine's residence is here, and Sister Devine is a great help to Bro. Howell in the work of the church. The brethren are greatly pleased with the faithful work and excellent preaching of Bro. Howell. The work here is exceedingly hopeful.

David L. Ward, one of the brightest boys who ever graduated at Wake Forest, after having spent ten years on the "crest" of western civilization, is home again to spend the remainder of his days in the Old North State. The "go west" doctrine needs to be taken with some caution as well as enthusiasm. However, we extend to Bro. Ward a hearty welcome to his place among us. We need many more like him to develop and shape the best interests of North Carolina.

Only a few years ago the section through which the W. & W. R. R. passes between Goldsboro and Wilmington produced nothing except turpentine and cotton. Now on either side of the road can be seen fine fields of strawberries, asparagus, and in many places tube roses, which are raised in great quantities. These things, along with many varieties of trucking, have taken possession of this entire section. The farmers were never so prosperous as now. The railroad authorities have already arranged to run a special train with refrigerating cars to accommodate the shippers of this section.

I spent Sunday with Bro. L. R. Carroll at

WARSAW.

The grip took the "under hold" on this good brother, and gave him a rest of several weeks. He is now nearly well again, and anxious to get out to his work. For some months he has visited several churches in the Eastern Association which were without a pastor. These churches are now slow to look out for any more preaching than they get from Bro. Carroll, and those who know him will not be surprised that this is the case. No man in the State is better posted on the history of missions than Bro. Carroll. With his knowledge of the Bible, and his rich Christian experience, there is no wonder that people should listen to him when he talks. So many preachers are grazing on the hedge rows, instead of going in and devouring the rich pastures in the Book of all books.

AT CLINTON

I found a good number of brethren waiting to renew their subscriptions to the RECORDER. Bro. Meeks feels encouraged with the progress the church is making. They have an excellent Sunday-school, which is doing much to develop the younger members of the church. Clinton has suffered much within the past few years with fires and other reverses, but these things result in good. Fires and funerals often do much to improve and enlarge towns that would otherwise stand still for years.

On taking leave of Sister L. R. Carroll she said, "Here is $5.00 our Missionary Society thought of using for another purpose, but we have decided to send it Bro. Durham to help out on the debt he is trying to raise."

It was a real pleasure to spend a few hours with brethren Poole and Bland at Burgaw. Bro. Poole is halting for awhile to learn his duty, whether it be to remain on the mission field in the Eastern Association, or go to other fields to which he has recently been invited.

This mission work is pressing sorely on the mind and heart of Bro. Bland, and if Bro. Poole should decide to leave that section it is to be hoped that some one capable of doing the very best work will take his place.

Bro. Lamberth is just coming to feel at home in

GREENVILLE.

The brethren there are delighted with him as a preacher and pastor. The children on the streets and in the homes seem to know him and love him. His congregations are large, and the interest in all of the work seems to be growing. Bro. Lamberth has one or two preaching places in the country, and he thinks there is a bright prospect for the work in this part of the Tar River Association. I am on the track of Bro. John Mitchell. He has just gone through this section in the interest of the Board of Education. The people here are glad he came, feel more interested in his work than they did before they knew him.

Bro. W. H. Ragsdale has a fine school for boys here. This is his best session. He has over fifty in attendance. Quite a number of the boys are well advanced, and will soon be ready for college. Bro. Ragsdale has been a successful teacher. Dr. Hufham says he was born to govern boys. He is active in his church, and most helpful to his pastor, and has lost none of his love for his alma mater. Wake Forest will receive some bright and promising boys from this school.

Bro. I. A. Sugg, who has been in bad health for several years, is well again. He will be remembered by many of the brethren in the State as the brother who did so much for the erection of the Memorial church in this place. We note with much pleasure his restoration to health, and hope he may use now more than ever the fine talents he possesses in such a marked degree.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Read Bro. Willingham's statement in this issue—then act.

....Rev. C. M. Donaldson of Norfolk has decided to enter the evangelistic service.

....Rev. S. B. Barnes took charge of the Hill Side church, Bertie county, 10th inst.

....The Hominy Baptist church, of the Western Convention, has called Rev. E. J. Morgan.

....Dr. John A. Broadus will spend part of the summer vacation preaching in Detroit, Mich.

....It is stated that Rev. R. G. Pearson will hold union revival meetings at Lexington shortly.

....The Norfolk Moody and Sankey meetings are in full blast; great congregations in attendance.

....Mr. Richard J. Biggs of Baltimore was in Raleigh Sunday, having come to North Carolina to enter his son at Wake Forest College.

....The Baptists of Hickory have secured an acre lot in the western part of their town, and will proceed immediately to erect a chapel thereon.

....At last accounts, we are glad to announce, our aged brother, Rev. Jesse Howell, was still living, with some probability of recovery.

....Dr. Broadus will preach the dedicatory sermon of the handsome new Grace Street church, Richmond, Va., (Dr. Hatcher pastor,) next Sunday.

....Rev. R. E. Peele succeeds Rev. J. T. Jenkins as pastor of the Brooklyn Baptist church, near Wilmington. He takes charge the latter part of April.

....General Neal Dow of Massachusetts, known widely as "the father of prohibition," recently celebrated his ninetieth birthday amid general congratulations.

....Mr. Meserve, the new President of Shaw University, has arrived in Raleigh, and takes charge immediately. We extend him a warm welcome to the State.

....Nothing makes the RECORDER happier than to be the means of the diffusion of the news of God's blessings on the work all over the State. Let us have the news, workers.

....The meeting at Wake Forest, in which Rev. W. C. Tyree is assisting Pastor Gwaltney, is progressing finely. We hope to have a full report of it in our next issue.

....Evangelists Needham and Bliss, accompanied with trained singers, are holding meetings in Richmond preliminary to the Moody meetings, for which a great tabernacle has been erected.

....Rev. J. M. Bennett received three members into Silver Hill church, Davidson county, at a recent service—two by baptism, one by letter. Bro. Bennett also baptized at Holloway's recently.

....The following from Brother G. W. Greene of China sounds home like: "Next week I go to Tsing Neu *to attend the Association.* If anything of special interest occurs I will report it for the RECORDER."

....Rev. J. D. Hufham of Tarboro has been called to succeed Rev. J. L. Sproles at Shelby. We congratulate the Shelby people on the wisdom of the selection, and hope that our brother will see fit to accept.

....We would appreciate it very highly if those of our subscribers who are in arrears would send us part of what they owe. We should not be expected to wait on them without some evidence of good faith.

....It has been announced that the Adams property of Raleigh will not be purchased by the trustees of the Baptist Female University. We deplore the troubles that are confronting our brethren, and are glad to know that steps are being taken to erect a suitable building in order that the school may be opened next fall.

....We are glad to note the continued success of Rev. C. A. Jenkens in Goldsboro. The last issue of the *Headlight* speaks of his recent sermon on "Little Things" in most complimentary terms.

....Rev. M. A. Adams was compelled to relinquish his series of meetings in the Monroe church, we learn from the *Journal*, on account of sore throat. Up to the close of the meeting much interest was manifested.

....Rev. R. M. Luther, D. D., has preached a series of twenty-five sermons on the "Holy Spirit," in the South Church, Newark, N. J.—*Watchman*. And twenty-five more would not exhaust the glorious theme.

....The Ebenezer (colored) Baptist church, Charlotte, we learn from the *Observer*, is nearing completion. It has a large Sunday-school room in connection, and it will be one of the finest colored people's churches in the State.

....Rev. S. B. Yoder of Sonoma, N. C., writes to the *W. N. C. Baptist* that in a recent meeting which he and Rev. C. Brown conducted at Pleasant Grove, Tenn., there were 100 professions of religion and ninety-eight additions to the church.

....It is stated that Bro. Van Deventer of Henderson is favorably considering the call to Reidsville. The Reidsville brethren will support Bro. Royall independently, but have decided to forward its money through the regular Board, we are very glad to learn.

....Rev. W. C. Newton, son of the beloved missionary to Africa, Rev. C. C. Newton, and at present a student of Wake Forest College, has declined a call to the Clayton pastorate, but will preach there once a month until a pastor is secured.

....We regret that Miss Alice Ferrall, assistant and music teacher in the Aulander Female Academy, is still confined to her room with rheumatism. We hope she will soon be up again. Her mother, Mrs. A. L. Ferrall of Raleigh, spent last week with her.

....Miss Adelaide M. Dixon, youngest daughter of Rev. Thos. Dixon, Sr., and Rev. J. Ernest Thacker, pastor of the Presbyterian church, Oxford, N. C., were united in marriage at Shelby on the 14th, the father of the bride officiating. We extend best wishes.

....Miss Emma Humphries, who was educated at LaGrange, Ga., and was for a while teacher at the Orphanage, will go to China this fall, when it is thought her support can be arranged for, we learn from a letter by Rev. F. M. Royall in the *Sampson Democrat*.

....Rev. J. W. Abernethy was ordained to the Baptist ministry at Matthews, near Charlotte, on the 16th, Dr. Pritchard delivering the ordination sermon. Revs. J. B. Richardson, M. A. Adams, W. W. Johnson and Dr. Pritchard composed the ordaining presbytery.

....We have received and read with profit a gentle and Christianly, and withal straightforward and convincing little pamphlet by Rev. O. L. Hailey of Oxford, Miss., entitled, "Why they did not join the Methodists." It is a faithful report of an actual experience.

....Now and then we read that some members are vowing that they will not enter a church because the pastor has said something with which they did not agree. It is a sad commentary on Christianity, and sadder still on Baptists, who give every one a right to an honest opinion.

....Forty-one persons representing seven nationalities have joined Dr. A. C. Dixon's Brooklyn church since Feb. 1st. The *Brooklyn Eagle* calls it a cosmopolitan church, and states that in it was begun the great revival which has done so much good in Brooklyn and New York.

....Rev. L. M. Curtis writes that Hon. J. C. Scarborough, Superintendent of Public Instruction, will speak at Aulander, Bertie county, on the night of April 12th; at Republican church, Friday the 13th; at Windsor, Friday night; and Saturday the 14th, at Ross' church.

....The Congregationalists are in the lead in giving, among the denominations of this country. They last year averaged $4.28 per member. The Moravians came next with $3.85 per member. We refrain from giving the figures for the Baptists. Brethren, let us do better.—*Western Recorder*.

....Rev. C. J. F. Anderson writes from Siler City: "Our cause is steadily progressing here. I expect to begin a meeting with this church in April, and will have the assistance of Bro. J. T. Jenkins." Bro. Anderson's pastorate includes also Carthage, Sanford and Cool Spring Baptist churches.

....Our readers will be glad to know that the Supreme Court has decided in a recent case from Monroe that any town or city has the right to pass an ordinance making it punishable for any person under twenty-one years of age to enter a bar room. No one doubts what is the duty in the matter, and now that the right is established we hope all our towns and cities will adopt such an ordinance.

....We greatly regret to announce that Bro. R. T. Bryan's health has been so much impaired by his ardent labors all over the South since he came from China, that the doctor has ordered him to rest. Surely no man ever earned a rest, if Bro. Bryan hasn't. His appointments will be filled, some of them by Dr. Willingham, and others we hope will be provided for.

....The RECORDER would like to publish extended descriptions of weddings for the sake of its personal friends, but it cannot, in view of the fact that its space must be used for matters of more general interest. We could fill up a page with accounts of marriages almost any week, and no good be done. However, we are glad to publish announcements of marriages when they are sent.

....In one year's pastorate at Monroe Bro. Adams has seen added to his church eighty members, while twenty-four have been lost to his membership through letters, deaths, etc. The amount of contributions was $1,973 28. Bro. Adams held 285 preaching and prayer meeting services, and made about 1,000 pastoral visits during the same time. Doesn't this account for the success of the year?

....Bro. J. E. Hutson has been holding some excellent meetings in the "*peanut country*." For eighteen years in succession he has held protracted meetings with some of those churches, and they are more eager to have him do this for them now than ever before.—*Religious Herald*. This is striking testimony to a recent editorial in the RECORDER on evangelistic methods.

....We regret to chronicle the death of Mrs. Sallie Horton, widow of Capt. Jeptha Horton, which occurred at her home in Raleigh on the night of the 14th inst., aged nearly seventy-three years. She had been a faithful member of the First Baptist church of this city more than fifty years, and died, after a painful illness, in the full Christian hope. She left three children, Capt. John W. and Henry Horton and Mrs. John Beckham, to whom we extend sincere sympathy.

....A postal card came to Richmond the other day for Dr. J. B. Jeter. As this old servant of the Lord has been in glory for over ten years, we naturally conclude that the writer of that postal is considerably belated. He lives in North Carolina, and is a Baptist, and that goes to show that there is one man in North Carolina who has not fallen into the hands of Bro. J. C. Caddell, the wide awake and efficient agent for the BIBLICAL RECORDER.—*The Baptist, Baltimore*.

....A great concourse of workers was gathered at the recent undenominational Detroit Missionary Convention. Its delegates were largely college students and missionaries, and speeches were made by some of the most prominent mission workers in the land, Drs. Gordon, Willingham and Bro. Bryan being of the number. The Convention was a result of a movement started only a few years ago among college students, and has for its motto, "The evangelization of the world in this generation." We believe there were two delegates in attendance from Wake Forest College.

....Dr. L. G. Broughton began a series of meetings in the Raleigh Baptist Tabernacle on Tuesday evening of last week. From the first the meetings have been largely attended, and given much evidence of the presence of the Holy Spirit. Bro. Broughton doesn't stop work at any time of day. Service at noon, service in the afternoon, and service at night, have been the order. At present it is impossible to state the number of professions or the extent of the work. Bro. Broughton's pulpit power is indisputable; he knows what and he knows how to say. The meetings will continue through this week.

....Dr. Carter announced last Sunday morning that he had secured the promise of the assistance of Dr. P. G. Elsom of Fincastle, Va., in a series of meetings in the First church during April. Dr. Elsom has met with much success in the State of his residence, and also, we think, on one or two occasions in North Carolina, and no doubt his efforts in Raleigh will be profitable. Bro. J. F. Love will be here shortly to aid Bro. Hunter at the West End; the Tabernacle is already being greatly blessed through Bro. Broughton, and if Bro. Stringfield will begin a revival at his promising Third church, our cup will be full. It really looks like we Raleigh folks might have a glorious "revival wave" this season. God grant it.

Bro. Willingham's Appeal.

I write to urge upon all pastors and churches that you come to our help within the next few weeks, as you know our Conventional year closes April 30th, preparatory to the meeting of the Southern Baptist Convention on May 11th. We want, if possible, to go to Dallas out of debt and prepared to send a number of men and women who are waiting, out to the foreign field. We must not hold our hands in indifference, but let each one of us arise and do what we can and we will rejoice in the results.

With best wishes, yours fraternally,

R. J. WILLINGHAM, *Cor. Sec.*

Ashe and Alleghany Union Meeting.

The Union Meeting of the Ashe and Alleghany Association met with Forest Home Baptist church, Ashe county, N. C., Saturday, Dec. 30, 1893. At 11 o'clock a. m., introductory sermon by Rev. E. Blevins.

After organization, the following queries were discussed:

1st. Duties of churches to pastors. Opened by brethren R. L. Shoaf and H. A. Eller.

2nd. Duty of pastors to churches. Opened by Rev. E. Blevins.

The next session of this body will meet with New Hope Baptist church, Alleghany county, N. C., on Friday before the fifth Sunday in April, 1894. Introductory sermon to be preached by Elder I. M. Carter.

SUBJECTS FOR DISCUSSION.

1st. Duty of deacons. To be opened by brethren R. L. Shoaf and Allen Jones.

2nd. The New Testament on giving. To be opened by Rev. I. M. Carter and Bro. W. C. Fields.

3rd. How money should be used. To be opened by Revs. E. Blevins and E. Tucker.

4th. The Scriptural teaching on missions. To be opened by Revs. T. M. Duncan and E. Tucker.

The churches of the Ashe and Alleghany Association are requested to send two delegates each to this Union Meeting.

JAMES ELLER, *Mod.*

M. F. CARTER, *Secretary.*

About to Fail.

It pains me deeply to write the above three words, but duty demands it. I state the case as the facts to day—Saturday, March 17th—present the prospects. The pledges to pay off the debt on the Board have been taken according to the Convention's proposition. These are conditioned on securing by April 1st the full amount, $5,000. I can now see, I think, where about $4,000 are to come from; but where the other needed $1,000 are to come from, I cannot see. I have heard from all parts of the State, and know, I think, about what will be done. It now looks like the proposition may fall for the lack of about $1,200 or $1,000. Shall we lose the $4,000 for the lack of $1,000 additional? This is the serious question before us now.

A good sister at Lowell sends one dollar and says: "I send one dollar, and am praying that five hundred other sisters will do the same." Shall this woman's prayer be answered? Will you, reader, help answer it? There is now one visible hope of success. We can succeed, if

TWELVE HUNDRED RECORDER READERS

will each, in the next ten days, send one dollar for this object. Some two years ago, in response to a letter, about *two thousand* persons, in ten days, each sent one dollar to the Treasurer. Cannot you be *one of the twelve hundred*, each to send *one dollar* now? You know best. Please do so, if you can. Many are praying for success in this proposition. Some are making real sacrifices. Enclose one dollar in a letter, saying "for the debt," and mail it to J. D. Boushall, Raleigh, N. C.

EVERY PASTOR

is most earnestly and affectionately asked to call attention to this "one dollar" proposition next Sunday. Success now and here will make all the work of the year larger and better.

SINCE THE ABOVE

was written, complaint has been made by a beloved brother about one paragraph in my statement last week; and as it is possible others have put the same construction on the language that offended the brother referred to above, I most gladly give the statement complained of, and make the needed explanation, viz.:

"SOME OF THE PASTORS

have not yet been heard from, but they will do their part. They will each give of their personal means, and do much to bring this work before their churches and to impress their people with its importance just at this time. If it is desirable, a list of the pastors that do nothing on the Convention's proposition can be published later on. I would not like to give it to the public now. They may yet put this object before their people, and do well."

Many pastors, business men, doctors, lawyers and farmers have written that they could not help with this proposition; and they have told why they could not now aid this work.

I have been more deeply touched by some of these letters than by any of those promising help. One says:

"Up to date on last year's salary, I have received $455 60. For 1894, I do not expect more than $450. This will give a good idea about the condition of money matters in my charge. I never have seen the like in this county. We cannot raise half the usual contributions for anything."

This brother has presided over the Convention, and is as true as any man in the State, and he gives the reasons why his churches cannot help now. He is a country pastor. Another says:

"My people are so severely strapped financially, that it is just out of the question to make any calculations for money now. No man sympathizes more with the Board than I do, but I am unable to help now. I pray the Lord to open a way out of this trouble."

This brother is Moderator of his Association, and if there is is a better man on earth, I do not know who he is. Another says:

"It is utterly impossible for me *now* to collect money for any purpose. I would gladly do my part under other circumstances, but can neither give myself nor secure money from any one else."

When this brother cannot get money from his churches, it is because there is no money there; and, I think, if he had the money, that he would gladly pay, if need be, every dollar of the debt.

One of the best young preachers and pastors in the State, after telling the condition of his people, as an explanation why they could not help *now* with this special proposition, says:

"I make these explanations that my people may not be misunderstood."

A pastor, who in January wrote that his church could do nothing, did well the first week in March. Another pastor, who on Feb. 2nd wrote "I can't promise anything; my people are so crippled that they can't do," wrote March 18th (received to-day, March 20th), and says: "I took a collection to-day for the debt, and got over fifteen dollars, and the ladies added ten dollars, making a little over twenty-five dollars." This is just as I indicated last week it might be, and hence, I then said it was premature to state why any pastor or church could not help on this proposition, and said, "if it is desirable," that is, later on, if these pastors who have given me the reason why their churches could not aid in this work, desire it, I would gladly state their reasons through the RECORDER that their people might not be misunderstood.

I give these extracts from more than one hundred such letters now in this office on this subject. From ten churches, where there are individuals from whom we should have received as much as fifty dollars, come letters from the pastors and individuals, giving the facts about bank and business failures, most of them occurring, too, since the Convention in Elizabeth City, so involving brethren who would have aided us, that they cannot do it. Then, too, more than fifty churches in the Convention are now building new houses of worship, making heavy repairs, or paying off old debts, and their pastors and individuals from many of them have written how gladly, under other circumstances, they would aid with this proposition; but they have said they could do nothing now for it.

When I wrote the statement last week, I was hopeful, but I then saw that the whole $5,000 might not be secured. I knew if the $5,000 was not secured, when many had done so well, and some had given up their expected trip to the Southern Baptist Convention in order to give fifty dollars here and now, that there might be a disposition to blame those who had not helped with this special proposition, and that it might, therefore, be simple justice to these pastors and churches, and to the work, for me to give extracts from the letters from these faithful men stating why they could not help this special work.

I am in possession of the facts and know that this failure is not from indifference or opposition to the work. They are as true and as deeply anxious as are those who have promised aid. I am sorry I left the language open to a double construction, as I see it is, after my attention has been called to it. I am the last man in the land to "pop a whip" over pastors. I could have no respect for myself in doing it, or for pastors who would allow it. But please remember to send the *one dollar*, just *one dollar*.

C. DURHAM.

From Greensboro.

Dear Recorder:—Things are moving along slowly at Greensboro. The work has progressed along all lines, but as you know this is a very hard field to work and a hard force to train. The growth has been very encouraging indeed, but the decrease is sometimes very discouraging; for example, we have received eleven this year, and dismissed by letter ten. This is one thing that has made Greensboro a hard place for a pastor to develop. Then again we have been overshadowed and opposed by a strong Pedobaptist influence; however, we have been greatly blessed and there has been development in our interests here, and it is said that our average congregation is now larger than any other in the city. Notwithstanding the financial depression and discouragements which have touched very severely some of our people, yet we have tried to increase our contributions to general benevolence.

Things in the Beulah Association are seemingly at a stand. We have several pastorless churches and much missionary territory unoccupied. We greatly hope that Bro. Van Deventer will come to Reidsville. It is the leading church in our Association and might be a great power for good in our section.

I have just enjoyed a very gracious meeting with Dr. Broughton in Roanoke. The Calvary church of which he is pastor is young and vigorous. The people are wide awake and are now engaged in building a splendid house of worship. Broughton has great crowds, and the brethren say he is doing a great work in Roanoke. The progress of the church indicates that he is doing great good. Broughton is growing as a student of the Bible, and as a preacher of the gospel he is doing much to bring men to Christ and to build them up in Christ.

May God's blessings rest upon the RECORDER and editors.

CHAS. A. G. THOMAS.

Greensboro, March 7, 1894.

Ordination of Rev. Sam. J. McLeod.

On Friday, March 2nd, 1894, a presbytery convened at Pleasant Grove church, Robeson county, for the purpose of examining and ordaining Bro. Samuel J. McLeod to the work of the gospel ministry.

The presbytery organized by appointing Elder I. T. Hedgpeth, Moderator, and Elders Jas. A. Smith, W. A. Humphrey and Hugh Harrelson composed the presbytery. The writer was requested to act as Secretary. The sermon was preached by the Moderator from 2 Tim. 4: 1, 2. A searching examination was then gone through with by the presbytery. The ordination prayer was then led by Elder W. A. Humphrey; laying on of hands by the presbytery. The charge was then delivered by Elder James A. Smith. The Bible was presented by Elder W. A. Humphrey. Right hand of welcome by the presbytery. Hymn, "Go, preach my gospel." Benediction by the candidate.

D. W. MCGUGAN, *Secretary.*

Twenty-seven Cents Foreign Mission Money.

Dear Recorder:—You will find enclosed twenty-seven cents, which you will please turn over to the Convention Treasurer, to be applied to the Foreign Mission work. It is money that belonged to my two little boys who died—one January 5th, and the other January 12th, of diphtheria. They were my two youngest boys, and I had hoped that the Lord would have raised them up and called one or both of them into the ministry. But the Lord knows best; Jesus has called them both to his arms. And they are forever at rest.

Inasmuch as it was not the will of the Lord for either one of them to enter into his vineyard to labor, I trust that these pennies may be blessed of God to the salvation of some precious soul who may enlighten a host of the benighted ones.

God bless the RECORDER.

Yours in Christ, D. J. HARRIS.

Sparta, March 6, 1894.

A New Baptist Church at Creedmore.

Creedmore is a depot on the D. & N. R. R., about seventeen miles from Durham—nearly the same distance from Raleigh and Oxford and a little farther from Henderson. It is in the midst of one of the finest tobacco belts in the State, and indeed a fine soil for the production of grain and grasses, as has been fully demonstrated. The products of the country, for a considerable area, are brought to this place for shipment to other markets. Two stores of general merchandise, a saddlery and an undertaker's business, all are in fine prosperity with the outlook for business to grow at this place as a centre for this beautiful farming section. The absence of mud with a bright sandy loam will make the place attractive for settlers. The water is excellent.

The present population of Creedmore is something like one hundred and twenty-five inhabitants. Out of this number one dozen are members of Baptist churches. The writer by request met these faithful servants of the Lord last Thursday night (March 8) in the parlor of Dr. Sanderford, a thorough going Baptist and popular physician, to consider the advisability of trying to build a Baptist church there. There are three Baptist churches within three miles and a half of the place in different directions, but their influence seems not to have fully reached Creedmore. If it was formed by striking a radius of two miles from the place, we would encircle some six or seven hundred people, and out of the whole number, perhaps, we would not find more than sixty or seventy church members, all told, of every sect. Some others are the Lord's children but out of duty because out of the church. This destitution with the future outlook for the town and the Baptist cause at this place, lead all present to believe that a Baptist church should be built at once and the organization effected as soon as possible. Whereupon an aged veteran of the Master's cause, generously offered the building lot and the lumber for the body of the church. In addition to this about three hundred dollars in cash donations were secured at once. A building committee was appointed to begin at once and to push the work to completion. One of the prettiest lots in town was selected for the building and it was unanimously decided to build a house 28x54 feet with 18 feet pitch, which when finished will be an honor to the little town as well as the Baptists of the surrounding country. It will take about three hundred dollars more to complete the house, and the Lord's people who have a little money in the Lord's treasury for church building, cannot serve him better than to send a part of it to Mr. S. C. Lyon at Creedmore for this purpose. All contributions will be duly acknowledged. The people have done what they could. They need help. Who will come up to the help of the Lord in building this house? The church will never be an expense to the Board of Missions, but will be thoroughly missionary in spirit, and helpful from the beginning. We have never seen a plainer call for the establishment of a church. The people all are in hearty sympathy with the enterprise, even of other denominations, and have contributed liberally. "Honor the Lord with thy substance" by helping these brethren.

C. W. BLANCHARD.

East Durham, March 14, 1894

From Boonville.

Dear Bro. Bailey:—The work at this point seems to be in a progressive condition.

The "storm" of which I spoke in my last letter is still raging, but I am glad to tell you that the disturbance is not in the church, but outside—some who are not friends to the Baptist cause have been using every influence to split our church. But our church seems to be in good working condition, growing stronger and stronger, and more united.

I would like to have Bro. Caddell visit us, think he could do a good work.

Our church is not so strong in number as some village churches, about 175 members, but they believe in the pure gospel. They are strong in the faith and warm in Spirit.

Only a few weeks ago—Feb. 18—we were all made sad from the loss of one of our dear Sisters, Mrs. Lucy Eavens. She died the 17th ult., and was buried on Sunday the 18th. The funeral services were conducted by the pastor. Sister Eavens was a true soldier of the Cross. She bore her sufferings without murmuring and died the death of the righteous. A good mother, a faithful wife, and a true Christian.

To-day we were called upon to attend the burial of a dear sister, just in the bloom of youth, Miss Emily Castephen of Nebo, N. C. Her body was interred in the Boonville cemetery. The funeral services were conducted by her pastor, Rev. J. J. Angell, in the presence of a large congregation. She was a consistent member of the Baptist church at Nebo. It is the Lord's work and we must say "thy will be done." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

J. E. GRIFFIN.

Boonville, March 19, 1894.

A Seventieth Anniversary Surprise.

On this, the 13th day of March, 1894, a number of persons met at the home of Sister Amanda Meadows, it being her seventieth birth-day. It was quite a surprise. She had no idea of the meeting until the company began to enter her home. Among the company were sixty-seven children, grandchildren and great grandchildren, one brother whom Sister Meadows had not seen in about forty years, sixty-two neighbors and friends who were not invited.

A long table was soon spread in the yard and loaded with well-prepared food. The "hard times" was forgotten for the time.

All seemed to enjoy the occasion very much. Our aged sister will never forget this surprise on her seventieth anniversary. It will ever be an oasis in her memory.

P. CARVER.

"Thoughts"

BY M. P. M.

"CHRIST IN THE CONSTITUTION."

Senator Frye and Representative Morse have each introduced a joint resolution in their respective ends of the Capitol to recognize "Christ in the Constitution." My opinion is that the preachers who are working the matter are about out of a job. Christ said, "My kingdom is not of this world." The place he wants is in the hearts of men and not in the Constitution.

I have received a copy of the "Christian Amendment," begging for money to "create sentiment" in favor of the proposition. I am like the Methodist preacher, being examined for ordination, was by regeneration, "I am agin it." If men would honor him in their lives, and if preachers would honor him by preaching the "old gospel," that would be honor quite sufficient. It is an effort to unite Church and State, and opens the floodgates for the establishment of religion by law. Let every Baptist stand by his colors and say we will not interfere with the religion of the Jew or any one else, as for that matter. "Them's my sentiments."

"BRO. EATON'S CONTRACT."

The erudite and versatile editor of the *Western Recorder* has "stirred up a hornet's nest" by his inquiry into the reasons for the existence of two Baptist papers down in Texas where the editors "love (?) each other audibly," and his further promise to invade even the Old North State with his investigation. The Doctor's real purpose is not far to seek; he has a superfluity of papers in his own State, and would no doubt be glad to have some inquiry made as to the wherefore of their existence. Let him solve the question as it relates to his own bailiwick, and then we will hear him for others. There can be but one question in this whole matter, "Is there a field?" Baptist journalism is a great power and is needed more and more, and no one man can occupy all the field, or pre-empt it. As to the wisdom of starting a paper in a territory already occupied, at least in part, with commendable effort to do more, there is serious question; but as to the right in the matter, there is no question. When started, the question to be decided is "how best to use it" with least possibility for friction.

"TAKING MY BEARINGS."

It is important in changing locations to see that the "sun gets up in the right place." It is often quite arbitrary about the matter, and so it takes some time to get things straight. I am in Gastonia, and I am trying to take "my bearings" and determine "where I am at," although I am not unacquainted with the town and its people. The first thing a Baptist does when he gets to a place is to look up the Baptist church and find out about it. I am aware that there are a great number of people who are registered as Baptists who always wait for some one else to do the "looking up," but they are only second or third class Baptists, and I am not running on that line. When I looked into things, I found a live Baptist church with a live pastor, though with the antiquated and uncommon name of "Jones." You have heard that name before, perhaps.

And then I found a live prayer-meeting and a live Sunday school, and in fact things are alive all around. Only one trouble on the surface—Bro. L. L. Jenkins who has been the "wheel-hoss" here for some years has sold out his banking business in part and will go to Wilmington to start a bank. Jenkins is a team and the church will give him up reluctantly. The pastor reports forty Baptists in town without letters, and still they come, and yet additions in this way are very frequent and the pastor gives them "no rest day nor night," and they will get letters in a time as all good Baptists do.

"BRO. MACDUFFIE'S DIFFICULTY."

I was interested in the article of Bro. McDuffie on young people's societies in a recent number of the RECORDER. His testimony is valuable, because he went from a country where there were no societies, and so has been convinced by observation as was this writer. But I did not start out to endorse his statements so much as to notice the difficulty he mentions in connection with young people's societies in the South. I do not see the difficulty as he does, as I think "bearing testimony" a very small portion of the work to be done by a Y. P. S. From many other things can they gain strength, interest and efficiency besides those he mentions as furnishing the difficulty. It is true that a training in public speaking is to be desired for our boys and young men, but the main features of such a society, as seems to me, is thorough indoctrination in Baptist principles and their enlistment in active Christian service, and there are many ways in which such training can come, some of which Bro. McDuffie mentions. Concert of action in Bible and other study as well as organized effort in Christian work are points not to be overlooked. I am glad our brother has written. I want the question studied from every standpoint. Of course, we cannot adopt the methods used in the North to which he makes reference, but we can adopt our own methods.

Do You Have Asthma?

(Special to Ministers of the Gospel.)

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., Vine and Baker Sts., Cincinnati, Ohio, have such faith in this new discovery, that they are sending out free by mail large trial cases of Kola Compound to all sufferers from asthma, who send their name and address on a postal card. Write to them.

Ministers of the gospel are invited to apply for special free treatment. Send card, letter-head or cutting from religious paper, showing your name as in the ministry.

Condition of the University.

EXTRACTS FROM PRESIDENT WINSTON'S REPORT TO THE TRUSTEES.

NUMBER OF STUDENTS.

The total number of students enrolled during the year is 385. The number last year was 316, the year before 248, and three years ago 198. In three years there has been a gain of 187 students.

The area of patronage includes fifteen States and one foreign country, as follows: Arkansas, Connecticut, District of Columbia, Florida, Kentucky, Minnesota, Mississippi, Nebraska, New York, North Carolina, Pennsylvania, Tennessee, Texas, Virginia, and Japan. The number of students from North Carolina is 352, being more by fifty-nine than the largest enrollment in the history of the University. There is reason to hope for continued increase in the number of students as well as the area of patronage. The State of North Carolina should supply at least five hundred students, being an average of only five from each county: and our sister States could easily furnish five hundred more.

MORALITY.

My acquaintance with the University as student and teacher extends through twenty-eight years, and I cheerfully testify that I have never known less vice, immorality, idleness and disorder than during the present year. This remarkable and most wholesome condition has been brought about through the voluntary and harmonious operation of faculty and students, with entire absence of petty restraint and annoying surveillance on the part of the faculty, and of hypocritical pretense or petty annoyance on the part of the students.

The University is not a factory where character, culture and physical power are made to order and worn like outer garments. Rather is it a vital organism where men grow daily into large stature by self-effort, and absorb into their inner selves the strong nourishment that feeds only those who earn it.

HEALTH AND SANITATION.

The health record of the year is very remarkable—only one case of serious illness has arisen. Not a death has occurred, nor has any contagious disease prevailed. The epidemic, la grippe, has scarcely touched the University; although it has prevailed to some extent in the village. The vigorous out door athletic life of the students, their regular habits, the absence of vice and extravagant living, together with the perfect sanitary arrangements recently made, have doubtless caused us to be blessed with this exceptionally fine record.

SCHOLARSHIP—ADVANCED WORK.

It is gratifying to note a large increase in the number of students pursuing advanced courses of study in the various departments. These courses afford facilities for original investigation and require a degree of culture and proficiency beyond that essential to the Bachelors' degrees. During the present year 101 students have pursued twenty one advanced courses in the following departments: Modern Languages, English, Latin, Greek, Moral Philosophy, Sanskrit, Chemistry, History, Geology, Biology, Electrical Engineering, Surveying and Law.

It should be the policy of the University, as rapidly as possible, to increase and strengthen its advanced work in all departments. But the proper accomplishment of this end will require a very material enlargement of income. The teaching force of the institution is already taxed to its utmost limit.

A SUMMER SCHOOL AND SUMMER COURSES OF UNIVERSITY INSTRUCTION.

One of the duties which the University owes the State is to aid in developing its general system of education. This duty can be performed most efficiently by educating competent teachers, who by their work and influence will gradually elevate the entire school system. To this end was established in the University last June by your honorable body a department of the History and Philosophy of Education, presided over by Prof. Edwin A. Alderman, recently of the State Normal and Industrial School for Women. Twenty students are now in attendance in this department, of whom five have already taught school, twelve contemplate teaching next year and perhaps longer, while eight have selected teaching as a permanent profession. The work of Prof. Alderman in this department, as well as in the department of English and History, has added greatly to the power and usefulness of the University. After consultation with Prof. Alderman and other members of the faculty as well as with various educators throughout the State, it seems advisable to establish a Summer Normal School at the University, lasting through the month of July and furnishing free tuition. An opportunity for professional culture and inspiration will thus be afforded many teachers who are unable to leave their schools in order to attend the regular sessions of the University. Several members of our faculty have consented to teach in such a school; and besides the normal instruction referred to, we have arranged a series of University Summer Courses, in English, Modern Languages, History, Civics, Mathematics, Physical Geography, Geology, Biology, Latin, Greek, and Political Economy. It will be necessary to employ some of the teachers essential to this instruction, and I respectfully ask that $300 be appropriated to meet the general expenses of the Summer Normal School and the University Summer Courses; also that this instruction be open to women as well as to men, and with the additional understanding that no part of this sum shall be paid our own Professors.

THE LIBRARY—A GIFT OF TWENTY THOUSAND VOLUMES—A PERMANENT ENDOWMENT FUND.

It gives me pleasure to announce that the Dialectic and Philanthropic Societies have donated to the University their joint libraries of about twenty thousand volumes, and have suggested a plan for the permanent endowment of the library. This donation is one of the largest and most valuable ever received by the institution. It is made upon certain conditions embodied in a communication from the Societies and herewith transmitted. I sincerely hope that the donation will be accepted, and that some suitable testimonial may be given the Societies in grateful appreciation of their generosity.

The Wood Medical Library, which was donated last year by Mrs. Thos. F. Wood, as a memorial to her husband, and which contains twelve hundred volumes and about thirteen hundred pamphlets, has been catalogued and placed upon the shelves.

HOW THE LIBRARY IS USED—NEED OF A LIBRARIAN.

It may be interesting to quote from the Librarian's report some statistics illustrating the manner in which books were used by the students during the months of September, October, November and December, 1893. During these four months, 2,200 volumes were taken from the library by students and read in their rooms. The classification, according to topics of the books thus used, is as follows: Biography, 129 volumes; education, 67 volumes; fiction, 882; historical fiction, 100; history, 160; literature, 183; mythology and art, 25; mathematics, 4; miscellaneous, 29; bound periodicals, 189; mental and moral philosophy, 73; poetry and drama, 108; science, 43; travel, 24; medicine, 25; French and German, 3; jurisprudence, 14; books of reference, 7; religion, 66; Greek history and poetry, 6; Latin history and literature, 20; political and social science, 38.

DONATION OF CHINESE AND JAPANESE WARE BY MRS. WILLIE P. MANGUM.

Mrs. Willie P. Mangum of Washington, D. C., has donated to the University a valuable collection of Chinese and Japanese ware, collected by herself and husband during twenty years' residence in those countries. On a recent visit to Washington, I had the pleasure of meeting Mrs. Mangum and seeing a portion of this collection.

THE UNIVERSITY AND THE COLLEGES.

I beg to say in conclusion that I have observed with much sorrow efforts making to arouse denominational opposition against the University. The University is conducted neither against the interest nor for the interest of any particular denomination. It is a State institution, whose benefits and privileges are freely offered to the youth of all denominations. Were it otherwise, it would not deserve to exist.

Its influence and its positive teaching are distinctly religious, but it can no more be denominational than the legislative, executive or judicial departments of the State. The University desires the prosperity of every college and school in North Carolina. It recognizes the fact that the State has urgent need for them all; and that their halls would be filled to overflowing if they could attract even a fraction of the young men in North Carolina who sadly need college culture and training. It is the earnest desire of the University to work harmoniously and sympathetically with all the colleges, for it recognizes them as self-sacrificing, earnest and most valuable co-laborers in the field of higher education. There is abundant work for all. Let the State properly endow the University, and the denominations will quickly endow the colleges. What we need is not opposition and obstruction, but construction and co-operation.

FOR THE RECORDER.

Hast Thou a Talent?

BY A. E. CROOM.

Hast thou a talent, improve it,
Guard it with precious care;
Never hide that precious gift,
Or droop in dark despair.
But up, arouse, prove to the world
That by rich talent given,
Thou may'st not here reap thy reward,
But it will bloom in heaven.

Hast thou a failing, despise it,
Pluck from thy heart the weed,
That chokes the good which there would flow,
A bloom of life indeed.
Cast all aside that would degrade,
Ne'er let it grow with thee,
But be thou circumspect in life,
As all men ought to be.

Hast thou a virtue? foster it,
With others let it grow,
And walk the path of honesty,
As all men ought to do.
It may be hard and painful, too,
But do not look behind;
Live thou on earth a goodly life,
And die in peace of mind.

Morganton, N. C.

For Wakefulness,
Use Horsford's Acid Phosphate.

Dr. A. D. McDonald, Wilmington, N. C., says: "I find eight drops taken in water, on going to bed, will rest the brain and cause a quiet sleep."

The Lord never depends much on the church-member who can, but will not, pay his honest debts.—*Ram's Horn.*

O. L. Rice, Mendota, Ill., writes: "Have used your Japanese Pile Cure and found it a sure and permanent cure." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Three things to hate—cruelty, arrogance, ingratitude.

Chronic coughers are stupid bores and should be forced to use Dr. Bull's Cough Syrup, the only infallible remedy.

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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MELLIN'S FOOD FOR INFANTS AND INVALIDS.

TRADE [illegible] MARK.

THE ONLY PERFECT *Substitute for Mother's Milk.*

Denver, Colo.

Gentlemen:—I can attest the good qualities of Mellin's Food, for I have as healthy and strong a baby as one could wish. She has always eaten Mellin's Food.

Yours truly. MRS. H. R. CLISE.

San Jose, Cal.

Sirs:—I am using Mellin's Food, and it agrees with my baby. It is the most satisfactory I have tried, and I am well pleased with it. MRS. FRANK WARDHASS.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.

Doliber-Goodale Co., Boston, Mass.

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ANTHEM CROWN. The latest anthem collection by this celebrated church music composer. By H. P. Danks. Price, 35 Cents Postpaid.

Any of the above books will be sent to responsible parties for examination, conditional upon postage or express charges being paid by the one ordering, and that copies returned to us shall be reasonably saleable.

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FRUIT TREES,
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J. VAN LINDLEY,

POMONA, N. C.



Saved Her Life.

Mrs. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Prompt to act, sure to cure



FREE by return mail, full descriptive circulars of MOODY'S NEW & IMPROVED TAILOR SYSTEM OF DRESS CUTTING. *Revised to date.* These only are the genuine MOODY TAILOR SYSTEMS. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address, MOODY & CO. CINCINNATI, O.

Atlantic Coast Line.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 37 p m	
	No 47. Daily.		
Leave Wilson....	3 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 20 a m
Leave Magnolia..	4 18 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma. ...		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson...	12 45 a m		10 35 p m
	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m. Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.32 a m; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.16 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.30 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m. Spring Hope 5.20 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m; arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Sup't.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

A Few Thoughts.

Dear Bro. Bailey:—I have been a reader of the RECORDER for many years. Sometimes I see sentiments expressed in it that I do not endorse, editorial and otherwise. It would be wonderful if this were not so. I do not deem it my duty to keep all the brethren straight. I could not do it; neither can you. Sometimes I see articles from brethren holding official positions under the Convention—articles that I think are damaging to the cause specially represented by said brethren. I can only regret that a good cause should be wounded in the house of its friends. There is sometimes a very strong impulse to *debate*, but I keep it under.

The rule is, the RECORDER brings me lots of good things every week, and there is in this, as in other matters in life, much more to be thankful for than to whine about. There are four good departments in the paper: The brief, pointed, and generally sensible editorial articles on the first page; the editorial and personal item columns on second and third pages; some unusually good articles in the body of the paper, (Prof. Potat's are just excellent); and lastly, the choice selections on the last page. Well, in regard to the RECORDER, I am much like a friend of mine is by cabbage. He says he thinks cabbage are excellent boiled for dinner, but not near so good then as taken cold for supper. Yet he thinks that about the best way is to warm them over for breakfast.

Your reflections (first page) in the RECORDER of March 7th on the liquor traffic suggest some thoughts to me.

I am in principle and practice a prohibitionist. Yet I would not advise nor vote for prohibition in a State or other corporation unless there was a public sentiment back of it; for, as a rule, in a free government like ours, any law without this backing is a dead letter—is useless. But whenever a fair majority shall have been educated up to this point, touching this destructive traffic, I am for it and its rigid enforcement. Virtue and intelligence in the people are essential to self-government in the State as in the person.

It has for many years been a kind of wonder to me how our people have allowed this monster traffic to have a name and existence in our land, or in any other Christian land, as for that. The liquor traffic is a menace and an enemy to all good, and the aider and abettor of all evil. If we are not ready for complete prohibition, then I am for the next best thing to it that we can get.

THE SOUTH CAROLINA DISPENSARY LAW.

It was my pleasure to spend the last year or two in South Carolina, and I had fair opportunity to judge of the dispensary law. I did not join the Tillmanites nor the anti-Tillmanites. I am not a partisan; but in my humble opinion the dispensary law is by far the best regulation of the traffic I have ever known. I go farther, and assert that never within my observation, has any law of so much merit met with such bitter opposition from otherwise so good people. The truth is, as I see it, the law has had no fair showing, not because it is a bad law, but because B. R. Tillman championed it. And for once some of the best people in the State are in league with the ardent dram-drinkers, the bar-rooms, the wholesalers, and the liquor associations and breweries all over the country! In spite of all this, many, very many, who at first opposed the law, and on principle, having seen much of its merits under difficulties, now endorse it.

Such a law enacted by North Carolina would, in my opinion, be a blessing, for it would have a much fairer showing. Here campaign fevers intermit. There for the last four years they have not even remitted perceptibly. An objection might be raised in this State as there, that it dishonors and humiliates the State to go into the liquor business. The facts are, however, that this State is already a partner in the traffic and is already disgraced. No open bars at night; no selling at all to men already partially drunk; no selling to minors, (there is no earthly inducement); no screens to hide the deviltry behind; no string bands nor gaming tables to allure the young, are some of the merits of such a law.

For consistency's sake, if no other, let the State cease to be a partner in this criminal business—a State whose governor, once a year, at least, calls on the people to cease their bustling business and spend that one day in thanksgiving to Almighty God for his mercies. It seems to me we need no farther proof of God's mercifulness than we have in his forbearance with such hypocrisy. The traffic in intoxicants is indeed, as you say, a great moral and social curse. With this view I have penned these thoughts. May God speed the day when this right arm of the devil shall be completely broken.

J. M. WHITE.

Call for the Horse Brand of Johnson's Magnetic Oil. It has no equal for the diseases of horses and cattle. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Have You Read It?

It is told of Franklin that at one time in Paris he was greatly ridiculed for his love of the Bible, and that he made up his mind to find out how many of the scoffers had read it. He informed one of the learned societies, of which he was a member, that he had come across a story in pastoral life in ancient times that appeared to him very beautiful, but he would like the judgment of the society upon it. On the evening appointed Franklin had a reader of finely modulated voice read to them the book of Ruth. They were in ecstacies over it, and one after another rose to express gratification and admiration, and the desire that the manuscript should be printed. "It is printed," said Franklin, "and is part of the Bible."—*Ram's Horn.*

The church lives, but man soon dies.

Literary.

The Beautiful Flower Garden. By the well-know Boston artist, F. Schuyler Mathews. W. Atlee Burpee & Co., Philadelphia. 195 pages. 50 cts., postpaid.

The text of this unique book is illuminated with 197 sketches from nature and six half-tone plates, showing complete artistic designs in gardening. Four plans are given,—two for laying out a narrow city lot and two for the country, where more space is available. The planter has the choice of four designs for beds. A striking design is what the author calls a color weel, made up of sixteen colors. The directions for culture are plain, simple, and accurate, the work of a professional grower, Mr. A. H. Fewkes, who has worked in collaboration with the auther.

To introduce this book, the price per copy for the first edition has been put at 50 cts., postpaid, which is actually less than cost of production.

Messrs. Burpee have also issued an attractive monograph, "All About Sweet Peas," by Rev. W. T. Hutchins, a recognized authority on the subject; price, postpaid, 20 cts.

The New Directory for Baptist Churches. By Edward T. Hiscox, D. D. 16mo, 604 pp. Price, $1.50. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

There has for a number of years been no dearth of manuals giving full information in regard to the polity and distinctive features of the Baptist denomination. Among the authors of these, Dr. E. T. Hiscox has easily stood first, as his "Short Method," "Star Book," and pre-eminently, his "Church Directory," will bear witness—the last named having obtained a circulation of sixty thousand, and being still in demand.

It seemed desirable, however, that a new work should be prepared containing the salient features of all these, and yet more comprehensive that either of them, so that within the covers of one book any one desiring it can have all needed information concerning the doctrines and methods of our denomination. We have this in "The New Church Directory for Baptist Churches," prepared by Dr. Hiscox. It is exhaustive in its method, complete in its information, clear in its statements, conservative and careful in its positions, and contains all that is needed for correct knowledge and guidance in reference to our faith and practice.

All who desire such a compendium cannot mistake in securing this. Indeed, so complete is it in its discussions, and so intelligent in its treatment, that it is likely to be a standard authority for many years. It should find a place in the libraries of all our ministers, and of our intelligent members.

The Ancient British and Irish Churches. Including the Life and Labors of St. Patrick. By William Cathcart, D. D. 12mo, 847 pp. Price, $1.50. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

History is being rewritten. Many questions supposed to be settled are being re-discussed, and the verdict hitherto pronounced is undergoing reversal. So misconceptions regarding our Puritan ancestors are in process of correction, and the pre-founders of our Baptist churches, the Anabaptists, are emerging from the unjust aspersions cast upon them by their unchristian enemies, and revealing themselves to us as true men they knew themselves to be.

It was time that some one should do the same work for our Christian ancestors of the British Islands. Roman Catholic historians have dealt with their records as the Roman Catholic church did with themselves. They have suppressed what they could not pervert or appropriate. And so it has come to pass that most supposed the Christians of Roman and Saxon Britain to have been Romanists, and the ancient foundations of Bangor, and Whitby, and Iona, and Lindisfarne, to have owed their origin to the pope.

Dr. Cathcart shows the baselessness of this claim. No one of them was Romanist, and the papal emissaries won by chicanery what better Christians than they established by devotion. There were Bible schools and missionary centres, and the men who controlled them, Aidan, and Columba, and St. Patrick, as well as the men and women who went out from them, were Bible Christians, believing in grace and regeneration, and the New Testament ordinances as therein prescribed. And Patrick himself was the noblest of them all. Cleared from the mists that superstition has cast about him, neither a fanatic nor a fraud, he is seen to be a humble follower of Jesus, substantially a Baptist, seeking the salvation of those who had enslaved him, and winning thousands of the Irish, not to Rome, but to Christ.

It is worth much to have this work done. Dr. Cathcart has devoted years of his life to the task. He has gone to the original sources of information, and host of authorities substantiate the statements made. Copious indexes have been prepared, putting the material of the volume at complete control. The work is a credit to the author and publishers, and will remain a standard on the theme of which it treats.

"Sufficient Unto the Day."

"Do you gain anything by these great day's works?" a middle-aged woman asked her neighbor, a young woman who had done her family washing, and at three o'clock in the afternoon was found at the ironing-board.

Frankly the young housekeeper answered: "No; and I was wondering, as you rang my bell, why it is that I am usually left by the procession. I believe that by overdoing one day, I am unfitted for the days which follow."

"Then take your rest, my dear; you lose nothing, but gain much by an afternoon of cessation from housework. Sewing may prove a partial rest, in that it affords a contrast, but after such a laborious task as family washing, be sure that you lie down for a little, no matter if you are not sleepy. I have practised the afternoon rest for many a year, and more than half hoped, as I rang your bell, that you were taking a good nap, and would not hear me."

As the comfortable, healthy and handsome woman took leave of her young admirer, the former whispered, "Reserve a part of your best self for other years; sufficient unto the day is the work thereof." And the ironing waited for ironing day.—*Housekeeping.*

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. . . . Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.—*F. W. Robertson.*

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

The current number of the *Century* is of unusual excellence. "Tuileries under the Second Empire," accompanied with a striking portrait of Empress Eugenie, a descriptive article, "The Madison Square Garden," "The City Tramp," "The Suppression of Bribery in England," with other instructive articles, and several attractive stories, among them an instalment of Mark Twain's "Pudd'nhead Wilson," all handsomely illustrated make the magazine all that could be desired.

TRULY ASTONISHING.—Miss Annette N. Moen, Fountain, Minn., says: "Ayer's Cherry Pectoral has had a wonderful effect in curing my brother's children of a severe and dangerous cold. It was truly astonishing how speedily they found relief after taking this preparation."

A man may have large worldly success, and none of the success which Christ requires. No true judgment can be formed by outward appearances; for these often, like the shell of a nut, may seem indicative of a sound condition, but on cracking it, no kernel is found within.—*Christian Inquirer.*

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy, Hall's Vegetable Sicilian Hair Renewer.

A revival that does not end in more home Bibles daily opened and read, is open to suspicion.—*Selected.*

Japanese Pile Cure is the only one that can be guaranteed, as it is the only cure. Sold by Jno. Y. MacRae, druggist, Raleigh.

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

All our city fathers say: Use Salvation Oil, the greatest cure on earth for pain, for rheumatism and neuralgia. 25 cents.

To see the hand of God in all things and events, and calmly to leave the results with him, this is the glory of Christianity.—*S. H. Calhoun.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE



Luxuriant Hair

WITH a clean, wholesome scalp, free from irritating and scaly eruptions, is produced by the CUTICURA SOAP, the most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest for toilet and nursery. It clears the scalp and hair of crusts, scales, and dandruff, destroys microscopic insects which feed on the hair, soothes irritated and itching surfaces, stimulates the hair follicles, and nourishes the roots.

Sold everywhere. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "All about the Skin and Hair," free.

VITAL TO MANHOOD.



DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing Insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantee issued by agent. WEST'S LIVER PILLS cures Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.

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Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	8 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	1 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 08 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 25 a m	1 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:20 p m and 8:35 p m.

Nos. 35, 36, and 39 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL. HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex. Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville June	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Marion		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 55 a m	
Lv Ramseur			6 30 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 49 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 13 p m		
Ar Fay'ville June	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Marion		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			4 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Marion with S. A. D., at Bennettsville with C. C. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 25 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 30 p m	Lv	Rockingham	Lv	3 15 a m
11 53 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 19 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 26 p m
4 31 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 06 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.	No. 38.
2 00 p m	Lv New York Ar	1 20 p m
4 30 p m	Lv Philadelphia Ar	10 47 a m
7 00 p m	Lv †Baltimore (Bay Line) Ar	7 00 a m
7 00 a m	Lv Old Point Ar	7 00 p m
8 00 a m	Ar †Portsmouth Lv	6 00 p m
9 25 a m	Lv Portsmouth Ar	5 45 p m
12 03 p m	Ar Weldon Lv	3 00 p m
12 15 p m	Lv Weldon Ar	3 00 p m
12 39 p m	Lv D Henderson Lv D	1 09 p m
4 10 p m	Ar Raleigh Lv	11 15 a m
4 30 p m	Lv Raleigh Ar	11 00 a m
6 00 p m	Lv Sanford Lv	9 31 a m
7 50 p m	Ar Hamlet Ar	7 39 a m
7 20 p m†	Ar Fayetteville Lv	5 47 a m
11 00 p m†	Ar Wilmington Lv	5 00 a m
5 00 a m	Ar Charlotte Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte, N. C. Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

†Daily. ‡Daily except Sunday. B. Breakfast. D. Dinner.

For information, tickets, or connections, apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
C. T. MYERS, Gen. Pass. Agt.
J. R. WINDER, Gen. Supt.

Work at Chinese New Year.

A recent RECORDER contained a very excellent article on Chinese New Year, written for Nashville *Christian Advocate* by a Chinese preacher. If readers remember that article, I may make my explanation of customs connected with that festival very brief. The Chinese months are lunar, always beginning with the new moon. The New Year is at the new moon of January, if it is late in the month, or at the new moon of February, if it is early. This year it was February 6th. At that time every Chinaman expects a holiday and new clothes. They put on their best, and walk around, some for a day or two, some for a week, and see the sights. Usually most of our work ceases during that time. The Christians observe a week of prayer, meeting at their various churches every day. No boats run, and so country work is suspended. Dr. Graves and Bro. Simmons usually go to the chapel and preach, finding that the people, being at leisure, are the more ready to come in and listen. This year it was too far for me to go with them every day, as I live nearly two miles farther from the chapel than they do. My teacher must have holiday, so my studies were in part suspended. But I had heard that this was a good time to sell books, and I concluded to try. Just back of my house is a canal, and on the other side a street of the Chinese city. This is usually thronged with people intent on business. The morning after New Year, there were similar throngs, but intent on seeing the sights and enjoying a holiday. I seized an armful of books and crossed the bridge into this throng. As soon as I began offering my books, they began buying, and before I had gone one hundred yards I had sold out. I had fifty or more booklets, telling how to worship God, which are sold at one cash (one tenth of a cent) a piece. When I offered these for sale, they were taken as fast as I could take the cash and hand out the books. I returned and got another armful and soon sold out. Later I made a third expedition with like result, and returned too tired to attempt anything more. The next day I found an old schoolsatchel, packed it full of books and strapped it on my shoulder, filled my pockets, and took what I could on my arm, and in a little while I sold them all. At first I wore a black derby hat, but the mischievous boys amused themselves with knocking it off, so I put on a cap very similar to those worn by the Chinese, and the boys lost part of their fun. Thus I continued for four days, when I found that the people were returning to business and the opportunities for selling were not so good.

Some of these books were New Testaments and smaller portions of Scripture. These are furnished by the American Bible Society at a mere nominal price. I sold New Testaments at two cents, half the New Testament at a cent and a half, Psalms at one cent, Gospels and smaller books at half a cent. I also sold some tracts at from one to four cash, which is nearly the cost. On country trips I have worked hard at market towns, selling as long as my strength would allow and thinking I had good success, if I sold enough to amount to 300 cash. The colporters of the American Bible Society, whose movements I have been directing for two years, rarely sell more than one thousand cash worth in a month. One day I sold 700 cash worth, and in four days 2,100 cash worth. To-day I went to one of the chapels to preach, and took fifty booklets along to sell on the way. After selling about half of them, I saw it was nearly time for preaching and I put the rest in my pocket. Returning I sold the rest while going a few steps. If I had had books and had had the time, while going this distance, say three-forths of a mile through retired streets, I could have sold 150 or 200.

When missionaries first came to China, the Chinese feared and suspected them so much that they would scarcely receive a Christian book when it was given to them. But by and by they lost their fear of foreigners, and the Chinese nature came out to take everything given to them and ask for more. So every man would take a book when it was offered, and often tear it up without reading it. But it is found now that if a man buys a book he will usually read it. Well dressed men hold out their hands for books and ask us to give them, but they do not care enough to pay one cash for one. About twenty years ago Bro. Simmons introduced the custom of selling books, and now no one gives them away except under peculiar circumstances. At first much selling was done in Canton city, but I suppose it was felt that all had had the offer of books, and so little had been done in this direction for some years. When we go into villages we always take books to sell, but here rarely. But now a new generation has grown up, and I find they are more ready to buy than ever in the villages.

To day when I returned and reported the result of my work, my wife said there was room for the exercise of much faith in connection with these books sold. This is true of all Christian work everywhere. Men may plant and water, but God only gives the increase. But it is peculiarly so here in Cairo. I tried to preach to twenty or thirty people to-day. I may never see a single one of them again. I tried to tell them of the way of salvation through the merits of Christ, and some of them listened and seemed to understand. God knows how much any one understood and believed. Still more of these books. In no case did I see a man's face long enough to recognize him again. Once a woman stood behind a screen and sent a little girl to the door to buy two books from me, one containing the Gospels and Acts. All these books, I send on their way, praying God to use the truth therein to the accomplishment of his purposes in the salvation of souls. Each day as I went out, I asked him to give me such success in selling as was consistent with his will. If a man repulsed me, or looked angry when I offered him a book, I went on to the next with only a feeling of sorrow that he refused to read the good news of salvation. For many years this work of distributing Scriptures and other Christian books has gone on. Thousands have bought them and read a little about the way of salvation. I cannot but hope that when the secrets of all hearts are made known, that many will be found who have believed in Jesus to the saving of the soul.

I met an old man at Shin Hing last winter, whose history encourages such a hope. When he was a boy some one gave him a Christian book, a paraphrase of part of the New Testament. The title page is gone, and none of the Chinese scholars here or in Hongkong have ever seen a book like it. It may be a translation made by some of the missionaries in India, for the Chinese whom they met. Carey and his associates made a Chinese version, but this was not it, as will appear in a moment. This man read the book, believed it, and became a Christian at heart. But the book said little about baptism or the duty of a public profession, and he continued a Christian in secret from his youth till he was past fifty. A few years ago he was induced to attend a class held by Bro. Simmons at Shin Hing. They studied one of the Gospels, and when the subject of baptism was read, its importance was explained. This man saw his duty and was baptized, and is now a quiet but faithful member of the church. I can but hope that there are many similar cases. I hope to see a great wave of revival influences sweep over China, which shall bring to light many secret believers, and bring many others to the truth as it is in Jesus.

G. W. GREENE.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Norfolk Notes.

THE MOODY MEETINGS.

Dear Recorder:—Permit a short news letter. The big Moody and Sankey meetings opened in this city last night in the great Armory Hall with a crowd of about 3,000. There are 500 singers in the choir, and the music is simply grand. Mr. Sankey, seated to the right of Moody before his little Estey organ, delights the vast audience from time to time with one of his sweet solos.

After several songs rendered by the choir, interspersed with prayer, Mr. Moody, fat and chunky, slowly rises and delivers a brief and practical talk on "The Bible," about the same with which he opened his meeting years ago. I learn that Mr. Moody does not feel the need of preaching other than the old sermons so long as God continues to bless them so abundantly. Are not ministers often too sensitive as to the repetition of Bible truth? An eminent professor of Rochester Seminary once remarked to his homiletic class: "Young brethren, don't hesitate to repeat. Preachers too often neglect the duty of repetition in their pulpits." Depth of impression is often better than variety of impression.

All the preachers and churches are united in the work, and let every reader of these lines offer at least one earnest prayer for the "Moody meetings."

Our Baptist cause in these sea side cities was never more prosperous. All the churches are led by faithful, aggressive pastors, and all the churches are full of people and full of work.

A new Baptist weekly, viz, *The Atlantic Baptist*, begins its career here the first of April. Drs Owen and Speight are at the helm of this new enterprise, and this means *pluck, push, popular*. With two such men at the front—one, engineer, the other, fireman, and plenty of coal—this new Baptist engine must have a successful run. It shall have our best wishes and co-operation.

Now a word personal. I have decided to make Norfolk my fixed home and to devote my time in future to revival and evangelistic work among the churches, as God may open the way. For years my heart has been drawn in this direction. It is a work I very much love, and my success in meetings held with fellow-pastors and on my own fields in the past has deepened the conviction that this should be my special work. This decision has not been taken without much prayer and the advice of noble brethren who feel I have special gifts for the work.

I already have engagements for part of the summer in Virginia, and would be glad to correspond with any of my North Carolina brethren who may desire aid in meetings.

C. N. DONALDSON.

47 Windsor Avenue,
Norfolk, Va., March 15, 1894.

Clayton.

When a short time since, Bro. W. C. Newton of Wake Forest came and preached for us, we thought that at last we had found some one to fill the place of our well-beloved pastor, Rev. R. R. Day, who died last summer, and for whom we have never ceased to grieve. We liked Bro. Newton from the first, and when the church called him, he was given a large and unanimous vote. Last Sunday, when he told us he could not accept the call, sorrow filled our hearts. But we were somewhat consoled when he was at last persuaded to come every month and preach for us until we could get a pastor. We feel that great good can be accomplished by having him with us. He possesses the rare gift of being a fine reader. Indeed it is worth a good deal to hear him read a chapter from God's Word, and not one idle, careless listener can sit in his presence. He is not a loud talker, but he has a clear, ringing voice which penetrates to the utmost corner of the house. Some of our older members are very deaf, but they all say they can hear every word Bro. Newton speaks. Last Sunday he talked to us about "Life," mortal and immortal, and it seem to us that while he spoke in words of burning, thrilling earnestness and power, we could feel the refreshing influence of the eternal fountain, welling up within our inmost souls. His walk and conversation prove a life and heart consecrated to the Master's service. He already has charge of several churches, and is also pursuing his studies at Wake Forest, and he did not wish to take on too much work. He is young, but was reared in a minister's home, and understands thoroughly every duty and obligation of a pastor. We trust that God will provide for him to be with us for many months to come, and we look upon him as our pastor, hoping that some time he may indeed be such. And wherever he goes, we ask for him heaven's richest blessings, and prophesy for him a place at the top.

H. H.

This State gets $1,024 from Virginia as the sum due as the latter State's half of the expenses of re establishing the boundary line between the two States, and interest for six years.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Forest Home ch, Ashe and Alleghany, $10.00; W C Fields, Sparta, N C, 10.00; N H Jones, ditto, 5.00; Jas Ellis, Berlin, 10.00; J Kivett, Mt Pleasant ch, 25c; J A Kivett, ditto, 25c; Jas B Williams, ditto, 25c; Geo R Williams, 25c; C L Kivett, 5c; Suffie and Vondela Kivett, 10c; Cashie Baptist ch, 15.48; H A Tilley, 89c; W M S, Goldsboro ch, 10.00; Goldsboro ch, 10.00; Salem ch, Pasquotank County, 4 50; Sunbeams, Apex ch, 5.12; W M S, Carthage ch, Sandy Creek, 5.00; Antioch ch, 8.00; Boonville ch, 3.25; Shelby ch, King's Mountain, 20.00; Pilot Mountain Asso, 35.00; Pine Forest ch, West Chowan, 5.00; Pine Forest W M S, ditto, 5.00; Enon ch, Catawba River, 1.10; Fishing Creek ch, Nash County, 1.64; East Branch ch, Yadkin, 2.50; Mrs J. S Earney, Lowell, 1 00; Mt Pleasant ch, Sandy Run, 2.00; Green River church, Green River Association, 5.00; Norwood church, Pee Dee, 4.50; Marion ch, McDowell County, 4.00; Beaufort ch, Atlantic, 8.00; Murfreesboro ch, 1.00; Jackson ch, 2.35; Jackson S S, 2.23; W M S, Warsaw ch, Eastern, 5.00; Rock Fish ch, Cedar Creek, 1.02; King's Mountain ch, King's Mountain, 1.70; Holly Springs ch, Raleigh, 2 42; Seaboard ch, 5.65; Mt Carmel ch, 5.83; Riggsbee's ch, 2.00; Zion ch, King's Mountain, Galatia ch, West Chowan, 4.00; Bethel ch, 1.00; Rich Square ch, 9.15. Total, 244.48. Previously reported, 1 220.69. Total this year, 1,465.17.

Foreign Missions—Apex ch, $1.46; Apex Sunbeams, 2.41; Roberdel ch, Pee Dee, 5.00; Saron ch, ditto, 3.50; Brown's ch, Tar River, 8.29; Red Banks ch, Pilot Mountain, 2.50; Norwood ch, Pee Dee, 3.14; Ramoth Gilead ch, Chowan, 10.00; W M S, Tabernacle ch, Raleigh, 6.35; Shiloh Mis Soc, Chowan (Miss Knight), 10.00; Wake Forest ch, 6.60; S S, Enon ch, Flat River, 4.00; Rich Square ch, 10.00; D J Harris, Sparta, 27c. Total, 73 52. Previously reported, 1,010.43. Total this year, 1,083.95.

Home Missions—Sunbeams, Apex ch, $2.41: Roberdel ch, Pee Dee, 2.50; Ramoth Gilead ch, Chowan, 10.00; Beaufort ch, Atlantic, 5.00; Sandy Run ch, W Chowan, 8.04; Murfreesboro ch, 3.75; W M S, Warren Plains ch, 2.76; So Yadkin Asso, 3 00; Rich Square ch, 3.42. Total, 40.88. Previously reported, 399 29. Total this year, 440.17.

Education—Antioch ch, $8.00; Ramoth Gilead ch, Chowan, 10.00; Seaboard ch, 1.81. Total, 19.81. Previously reported, 537.96 Total this year, 557.77.

Orphanage—Enon ch, Catawba River, 77c. Previously reported, 286.84. Total this year, 287.61.

Sunday-schools—Pilot Mountain Association, $70.00; F A Tobey, 1.00; S S, Corinth ch, 2.54. Total, 73.54. Previously reported, 256.52. Total this year, 330.06.

CORRECTIONS: In the RECORDER of March 14th, Mt, Olive ch, Stokes County, is credited with $5.00 for State Missions. The amount should have been $5.85.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, March 17, 1894.

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A box of
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Sick Headache, Weak Stomach, Loss of Appetite, Wind and Pain in the Stomach, Giddiness, Fullness, Swelling after meals, Dizziness, Drowsiness, Cold Chills, Flushings of Heat, Shortness of Breath, Costiveness, Blotches on the Skin, Disturbed Sleep, and all nervous and trembling sensations are relieved by using these Pills
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TWO YEARS WITH JESUS	2½ " "	9 " "
INTERMEDIATE GRADE.		
INTERMEDIATE QUARTERLY	2½ cents per quarter;	9 cents per year.
SUNLIGHT, MONTHLY	2 " "	8 " "
" SEMI-MONTHLY	4 " "	16 " "
ADVANCED GRADE.		
ADVANCED QUARTERLY	2½ cents per quarter;	10 cents per year.
BIBLE LESSONS	1½ " "	5 " "
YOUNG REAPER, MONTHLY	2½ " "	10 " "
" SEMI-MONTHLY	5 " "	20 " "
INDUCTIVE SERIES.		
JUNIOR INDUCTIVE STUDIES	2½ " "	10 " "
SENIOR GRADE.		
SENIOR QUARTERLY	6 cents per quarter;	24 cents per year
OUR YOUNG PEOPLE	10 " "	40 " "
THE WORKER	1½ " "	6 " "
INDUCTIVE SERIES.		
SENIOR INDUCTIVE STUDIES	6 " "	24 " "
TEACHERS.		
BAPTIST TEACHER	12½ cents per quarter;	50 cents per year
SUPERINTENDENTS.		
BAPTIST SUPERINTENDENT	6½ cents per quarter;	25 cents per year

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Notice.

NORTH CAROLINA, WAKE COUNTY. } IN THE SUPERIOR COURT.

J. D. Boushall, Admr. Turner Wilcox, deceased,
vs.
Bettie W. Dawson, Earnest F. Dawson her husband, Clara Wilcox and Benj. Wilcox.

Bettie W. Dawson and Earnest F. Dawson her husband, now residents of the State and city of New York, defendants above named, will take notice that an action entitled as above, has been commenced in the Superior Court of Wake county to make sale of real estate, for assets, situated in Raleigh township in said county, and the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court of Wake county, in North Carolina, on the 11th day of April, 1894, and answer or demur to the complaint in said action, or the plaintiff will apply to the court for relief demanded in said complaint.

JNO. W. THOMPSON,
Clerk Superior Court.
This March 5th, 1894.

The flower has no second chance. If you would at first succeed, be sure and start with
FERRY'S SEEDS.
Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Every planter should have it. Sent free.
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"ATMOSPHERIC OXYGEN" BY ABSORPTION
"cures when all else fails."

A Sad Bereavement.

Last Saturday (10 inst.) the wife of Col. O. H. Dockery and his son William were buried at the same time. Mr. William Dockery had been sick for several days with pneumonia. From the first, the disease was very violent, and grew in virulence until the end. Mrs. Dockery was stricken with paralysis Tuesday night and was unconscious until the last. The heart-broken father knew that his son was in a dying condition at his home half a mile away, and yet he couldn't leave his dying wife to be with his beloved son in his last hour.

Mrs. Dockery died about seven o'clock Thursday night. Very soon after the death of Mrs. Dockery, the sad intelligence was brought that Mr. William Dockery had passed away. His death occurred about forty minutes after that of Mrs. Dockery.

Mr. Dockery was for many years a consistent member of the Methodist church. His pastor bore testimony to his upright, walk and his usefulness in his church. He died rejoicing that he had a Saviour's strong arm on which to lean. He leaves a wife and four small children.

Mrs. Dockery was a member of the distinguished Settle family, being a sister of the late Judge Thos. Settle. She was a highly cultivated woman, and could grace any circle into which she was thrown. She was twice married—first to Col. J. W. Covington, of which union three children were born, only one of whom, Mrs. Platt D. Walker of Charlotte, survives. God blessed Col. and Mrs. Dockery with two promising children, Oliver H., Jr., and Miss Carrie May. As was said above, Mrs. Dockery was a very cultured woman. This can be said in its truest sense. She had that adorning spoken of by the Apostle Peter, "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." She became a Christian early in life, and until her death was a faithful member of a Baptist church. She was not a negative Christian, but like her Master she "went about doing good." By her deeds of kindness she brought sunshine into many hearts and homes.

It was not the writer's privilege to have known her long; but his short acquaintance with her was very delightful, and will always be a bright spot in his memory.

As your readers all know, Col. Dockery and his wife had but recently returned from Brazil, where for four years the Colonel represented this country as Consul-General. They had gone to considerable expense in repairing their already beautiful country home, and expected to spend the remainder of their lives there together. Mrs. Dockery has gone home, not to the lovely home on earth, but "to that mansion in the skies across the river."

I trust that the pen of one who knew her longer and better than I will portray her life and character; but I could not refrain from placing this poor tribute on her tomb. May the God of all grace comfort the broken-hearted.

L. JOHNSON.

Golden Wedding and Family Re-union.

This interesting and enjoyable event, marking the fiftieth anniversary of the marriage of Mr. K. Vann and wife, was duly and appropriately observed at their residence, Sampson county, on the 15th day of February, 1894, by the family and a large circle of friends. This event not only marks the fiftieth anniversary of their family history, but also the seventy-third and sixty-eighth year of their ages. Both in remarkably good health and vigor. Mr. Vann has been an active member of a Baptist church for about fifty-five years and Mrs. Vann for near fifty years, and constant readers of the RECORDER for forty-eight years, which they love and prize next to their religion and their Bible.

Mr. Vann was for many years a member of the Executive Board of the Eastern Association with such faithful colleagues as D. J. Middleton and "Uncle" Ben Oliver of sainted memory. These brethren used to travel from seventy-five to one hundred miles by private conveyance through heat and cold to attend the meetings of the Executive Committee to transact the Lord's business. Those of the present generation can but poorly appreciate how much they owe to the self-denying labors of these old brethren. Others have toiled and we have entered into their labors.

Half century ago in the quiet days 1844, February 15th, Mr. Vann, a young man of twenty-two, and Miss Louisa of eighteen, were married at the home of the bride's father, Mr. Geo. W. Robinson of Sampson county. Of this union were born twelve children, four sons and eight daughters, ten of whom are living. Nine of the ten living were present. Mrs. H. B. Giddens of Clinton was absent on account of sickness, greatly to the regret of all.

The children are all married except the youngest son, Preston S., now at Wake Forest College. Besides these were present sixteen grandchildren and two great-grandchildren. Also four of the eight original waiters, viz., Mr. Daniel Boney, Mrs. Jas. Ward of Duplin county, Mrs. Wells Taylor also of Duplin and Mrs. E. Cain of Sampson county. All of the number now living and many of their friends and neighbors.

Many valuable presents by their friends and children, too tedious to note here, were made, consisting of gold coins, jewelry, &c. In connection with this the bride of fifty years, true to her well-known characteristic, had prepared a sumptuous dinner, and if actions can be taken in evidence, this feature of the occasion was keenly enjoyed by all present.

Thus passed this most delightful occasion which is just cause for profound gratitude to the Father of Mercies for his benedictions which have marked their family history for fifty busy and pleasant years.

X.

Ingold, March 8, 1894.

This is "holy week" with the Episcopalians and Roman Catholics.

A "Taxpayer's" Plan.

Editor of the Recorder:—As the subject of State aid to the North Carolina University will be an issue in the approaching political campaign, I will say that I am certain that I voice the sentiment of many taxpayers when I say that they are willing the State should furnish the University at Chapel Hill the buildings and all that appertains thereto, keep them in repair, and pay the insurance on them, but *nothing beyond this*, as the institution is now conducted.

If, however, the trustees will establish a chair, or department, entirely above and independent of the branches taught in Davidson, Trinity, and Wake Forest Colleges, then for this *special* department we are willing the State should make a reasonable appropriation; otherwise, withdraw all money aid made from State taxes or State property.

TAXPAYER.

A Missionary Library.

Some time ago Rev. Fred D. Hale, pastor of the First church of Owensboro, Ky., wrote to the Mission Rooms of this city, ordering therefrom one copy of each publication on hand. His idea was to create in his church a missionary library, composed of the best literature which could be gotten on the fields which are occupied by our Southern Boards. This library of missionary intelligence was to be recommended and used in his church just the same as any other library.

The thought has occurred to our Mission Rooms Committee that doubtless if other pastors only knew how much literature there is within reach and how cheaply it can be purchased, they might also desire to invest and thus furnish an invaluable source of missionary information to all the members of their churches.

We therefore take this occasion to say to the pastors and indeed to the brethren and sisters at large of the whole South, that if Bro. Hale's idea seems to them a good one, they can purchase one copy of each publication on hand for the sum of $11. This will include a number of leaflets on each of the subjects treated on our Annual Mission Card. These subjects are Foreign Board, Home Board, Italy, Japan, China, Brazil, Africa, Mexico, State Missions, colored people, Indians, and Cuba. One leaflet on each of the above mentioned fields, four mission cards and twelve programs for missionary meetings are published each year, the price of subscription being only 30 cts. So that with an investment of $11 to begin with and 30 cts. annually thereafter, any pastor or church can be supplied with such a missionary library as cannot be duplicated anywhere else in the South.

Hoping these suggestions may be of benefit to many, I am very fraternally,

L. L. HENSON, *for Com.*

Maryland Baptist Mission Rooms, Baltimore, Md.

The seigniorage bill authorizing immediate coinage of $55,150,081, being the seigniorage on the silver purchased under the Sherman Law; also providing for the coinage of the remainder of the silver bullion in the hands of the government—about $127,000,000—as soon as the seigniorage is coined. The latter will be used to redeem Treasury notes, and will not increase the amount of currency. It is greatly feared by the friends of silver that President Cleveland will veto the bill; but there are grounds of hope that he will not.

NEWS OF THE WEEK.

State News.

Statesville is to have another tobacco factory.

Mr. C. M. Busbee has been appointed postmaster at Raleigh.

The shad-fishing season has opened with good prospects in our eastern rivers.

About 200 Danish and Swedish families will locate in Camden county this spring.

W. Corbett, one of Wilson's largest merchants assigned last week; liabilities $20,000.

The Caraleigh Mills of Raleigh have ordered 3,000 spindles to increase the capacity of the mills.

Two physicians in our State have died recently—Dr. Guion of Newbern, and Dr. E. A. Anderson of Wilmington.

A man named Davis wanted for murder in Virginia has been apprehended in Warrenton, and returned to his State.

A large paint factory will be established at Charlotte. Two broom factories will be established in the same city shortly.

Jerry Roberts, yard conductor for the C. F. & Y. V. R. R., at Fayetteville was run over and killed by a shifting train on the 13th inst.

Mrs. I. T. Broach was found dead at her home near Pilot Mountain on the 15th. There are evidences of murder, and her husband has been arrested on suspicion.

The election of a superintendent of the Oxford Orphan Asylum is to take place on Tuesday, the 20th. A number of persons will be voted for, among them, Mr. W. H. Dodd of Raleigh.

On the 14th inst. all the houses except the dwelling on the farm of Mr. S. M. Bascom, nine miles from Raleigh were destroyed by fire, together with some valuable live stock, and farm products. It was of incendiary origin.

One hundred and fifty rifles and other equipments for the cadets of the State College of Agriculture and Mechanic Arts arrived here this week. The uniforms will arrive next week, and regular military instructions and practice will begin.

The Monument Association has decided that the Confederate Monument shall be made of granite quarried at Mt. Airy. Its total cost is $35,000, ten thousand of which was appropriated by the State Legislature. The corner stone will be laid 21st of May next.

The third annual meeting of the State College Association will be held in Durham, March 23d, 24th, Dr. J. B. Shearer of Davidson College, President. The following papers will be read: "Preparation in English for College Classes," by Prof. B. F. Sledd, A. M., Wake Forest College; "Inter-Collegiate Athletics," President Holladay of the College of Agriculture and Mechanic Arts, Raleigh; "Co education," by President L. L. Hobbs of Guilford College; "The Moral and Religious Basis of an Education," by President Crowell of Trinity. The meeting will be of great interest.

If you feel weak and all worn out take BROWN'S IRON BITTERS

MARRIED.

JACKSON—CLIFTON—On Tuesday evening, March 13th, 1894, at the home of the bride's parents, by Rev. W. B. Harrell, M. D., of Dun, N. C., Mr. Marshall R. Jackson and Miss Annie Lou Clifton, second daughter of Col. Marion W. Clifton of Sampson county.

COCHMAN—PHILLIPS—On March 8th, 1894, at the residence of the bride's father, by Rev. W. H. H. Lawhon, Mr. Jos. I. H. Cochman of Moore county, N. C., and Miss Etta, youngest daughter of Rev. John Phillips of Chatham county.

DIED.

LINDSEY—At the residence of her grandfather, Mr. Jesse F. Taylor, about three miles north of Raleigh, N. C., on March 10th, 1894, little Mary Belle, infant daughter of Alvis and Anna Lindsey, aged two weeks and two days. God gave us the little treasure for only a few short days, and then he gently called his little lamb, "Come home." And we can safely say that she is

"Safe in the arms of Jesus,
Safe on his gentle breast;
There by his love o'er shaded,
Sweetly her soul doth rest."

PARENTS.

HEADEN—Departed this life suddenly, of heart failure, on Monday, March 5th, 1894, Deacon Frank Headen, in the forty-eighth year of his age. Brother Headen had been a consistent member of the church for twenty-eight years, and was highly esteemed by all who knew him. In his death Rives Chapel has lost one of its best members. He leaves a wife and one adopted child to mourn their loss. May the Lord comfort them in this deep affliction. The funeral services were conducted by Rev. S. Gilmore and the writer. "Blessed are the dead which die in the Lord."

C. J. F. ANDERSON.

FLORA—Near Moyock, in Currituck, his native county, January 5th, 1894, Mr. Dennis Flora, the beloved and dutiful son of Richard and Patsy Flora, in his nineteenth year. He professed religion in early life and connected himself with the Shady Grove Baptist church. He lived a consistent Christian, and died in the faith, and has gone home to meet his dear father, who preceded him only a few years. He was afflicted all his life with heart disease. He was a good boy, and was very much attached to his elder brother, R. B. Flora. Equally ardent was his brother's love for him. Often have I heard him say, "Dennis shall never suffer while I live."

He was buried in the family burying ground beside his father, to await the resurrection. His funeral, by his and the family's request, was preached in Shady Grove church by the writer, to a large concourse of relatives and friends.

He leaves a mother, one brother, sister, and half brother, to mourn their loss. "He is not dead, but sleepeth." May grace be given to the bereaved ones.

P. S. C. DAVIS.

Tributes of Respect.

WHEREAS, It has pleased an Allwise Creator to remove from our midst our beloved treasure, Miss Annie Moore, be it therefore

Resolved 1. That in her death our Society sustained a great loss in her prayers, sympathy and support; yet we calmly submit and recognize in it the will of an Allwise Providence.

Resolved 2. That we extend to the bereaved family our sincere sympathy, and that a copy of this be sent to the family; also to the RECORDER, and a copy be spread on the minutes of the Society.

By order of the Ladies' Missionary Society of the Warsaw Baptist church, Warsaw, N. C.

MISS JULIA JONES,
MISS ELLA BROWN.

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means strength to withstand chronic ailments, coughs, colds and disease. Sound flesh is essential to health.

Scott's Emulsion

the Cream of Cod-liver Oil, enriches the blood, builds up flesh and fortifies the system against sickness and chronic ailments. *Physicians*, the world over, endorse it.

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Lesson Leaflet	5 " "		Child's Gem	25 " "	
Picture Lesson Cards	16 " "		Bible Lesson Pictures	$5.00 " "	

The Young People's Leader .....40c. a year.

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday-school Record Book, etc., etc. Specially pretty line of Reward Cards.

Baptist Sunday School Board,
T. P. Bell, Corresponding Secretary. *Nashville, Tenn.*

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Is the greatest of all remedies in such cases. It acts so pleasantly, and yet so promptly and surely, that it almost imperceptibly sweeps out of the system the causes that produce these troubles, and restores the vigor of joyous health. This is the experience of thousands who have tried it. It is as pleasant to take as lemonade, harmless always, and **Cures** WHEN ALL ELSE FAILS.

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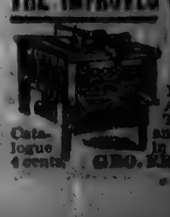
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The Home Circle.

A Mother's Good-by.

Sit down by the side of your mother, my boy,
You have only a moment, I know;
But you will stay till I give you my parting advice,
It is all that I have to bestow.
You leave us to seek for employment, my boy;
By the world you have yet to be tried;
But in all temptations and struggles you meet;
May your heart in the Saviour confide.

You will find in your satchel a Bible, my boy;
It is the book of all others the best;
It will teach you to live, it will help you to die,
And lead to the gates of the blest.
I gave you to God in your cradle, my boy,
I have taught you the best that I knew,
And as long as his mercies permit me to live
I will never cease praying for you.

Your father is coming to wish you good by;—
O how sad and how lone we will be!
But when far from the scenes of your childhood and youth
You will remember your father and me.
I want you to heed every word I have said;
For it comes from a heart filled with love;
And, my boy, if we never behold you on earth,
Will you promise to meet us above?
Hold fast to the right, hold fast to the right,
Wherever your footsteps may roam;
O forsake not the way of salvation, my boy,
That you learned from your mother at home.
—Our Visitor.

Noah Webster.

There was nothing very wonderful in the circumstances of Noah Webster when a boy, nor in his early life. He was the son of a farmer, was well educated, being ready to enter Yale at the age of sixteen. In his junior year he was interrupted by the excitement of the Revolution, and joined his father, who was already serving in the war. A few years later, however, he finished his course.

When he had been graduated, and had reached home after commencement, his father presented him with a small sum of money, about equal in value to four dollars, and told him that for the future he must take care of himself.

In those days the most common means of gaining a living by young men of fair education were school-teaching and the practice of law. Webster chose the first of these, while he should prepare himself for the second. In the moments of time he could snatch, after his school duties were done, he studied alone, until a few years later he was admitted to the bar. Had he been idle, careless of time, or fond of self-indulgence, this end would never have been reached.

While teaching, he also prepared several school-books—a reader, a grammar, and also a spelling-book, which became very famous.

This spelling-book was bountifully illustrated by rude wood cuts. These must have greatly charmed the boys and girls who read of "The Country Maid and her Milk-pail," and "The Boy who Stole Apples;" and many a lad felt that the story grew too personal when he saw the account of the boy who went to the woods to look for birds' nests when he should have been at school.

This spelling book reached such an immense sale that it alone supported his family during the many years in which he was engaged on his dictionary.

We cannot follow him during his long life, but in his seventy-ninth year he wrote a letter which gives us glimpses of his life and habits. Of these he says: "I have never been a hard student, unless a few years may be excepted; but I have been a steady, persevering student." It is not the sudden strokes of labor, which come in fits and starts; it is not this which accomplishes great things, but the slow, steady work, day after day.

He tells us he was in the habit of rising half an hour before the sun, and making use of all the daylight, so that he rarely used lamp light at all. Apart from saving his eyes, this must have been a great means of preserving his health. With daylight his work ended, and his body and mind were alike ready for rest.

Again, he says: "I was never, or rarely, in a hurry." Girls and boys, mark this well!—you who are hunting up hats and books, and hurrying to school at the last minute, leaving everything behind you in confusion. Is anything gained by it? Does it bring any ease or comfort to yourselves? Surely not. And the worst of it is that the habit of leaving everything to the last, and then rushing through in a hurry, will gain such a firm hold on you, as the years go by, that it will vex and worry half the sweetness out of your lives. Let us read and remember the words of Noah Webster: "I was never, or rarely, in a hurry."

Again, he tells us how, in Amherst, he cultivated a little land, made hay, and worked in his garden. And until late in life, he was in the habit of rising in the morning and making his fires through the house. Such exercise as he gained by these simple duties must have been a great gain to him in health and strength as he advanced in years. Such was his simple life while he performed a work which has made him famous.

At the ripe old age of eighty-four, Noah Webster's life closed, blessed by the peace and comfort of the Christian hope. Let us remember the life and lessons of this great man as we open so frequently the book which cost him such patient toil.—*Young Folks' Friend.*

An Emergency Closet.

We have known what it is to be aroused from a sound sleep by the terrible sounds of the croupy cough—at least, we who are mothers—and we have sometimes remembered with dismay that we had no ipecac or other remedy at hand. And some of us—I trust not many—have seen our teething babes go into convulsions in the middle of the night, when there was no fire in the kitchen stove nor hot water in the boiler. Lesser evils, too, as burns, cut fingers, and so on—how often, where there is a family of little children, do we have to doctor such ills!

After a good many tribulations for lack of the right thing at the right moment, I established in my home an emergency closet.

Its position recommended it most highly. In the corridor between my own door and that of the nursery it stood, and it seemed to have been made for nothing else, for it was shallow, with many shelves across one-half of its space, and the other half was reserved for hanging purposes.

The first rule I made was this: Nobody was to go to it except in an emergency. The next rule forbade anything being placed in it save by myself. The third and last one was that the key should always hang beside the locked door, beyond the reach of the little ones.

Having prepared my closet and announced my rules, I proceeded to arrange the interior and classify its contents.

The top shelf contained medicines, all distinctly and carefully labeled, and with good stout corks or glass stoppers in the bottles. Little boxes of ointment and salves stood well in view in one corner, and there were three spoons of three sizes called for in giving medicine. On the shelf below was a box of mustard plasters, a bundle of old linen, some of it cut into strips and rolled for bandages, and some left in large pieces as needed; a bundle of white flannel, old and soft; a pile of half-worn towels; another of old sheets; and a thin old blanket, to be put around a hot bath while giving it to a sick baby. On the same shelf, by the mustard plasters, was a jar of mustard, one of flax-seed and one of hops.

On the lowest shelf stood a coal-oil stove, a large copper kettle, and a deep tin foot-tub large enough to hold a child of two years with plenty of hot water to cover it to the neck. Here also were sponges of different sizes.

From the hooks hung several useful articles. A warm eider-down flannel wrapper, too faded to see daylight, but the very thing for a sudden tumble out of one's warm bed in the cold winter nights; other flannel garments of various sizes useful as wrappings for children, bags of herbs, bags of woolen rags, bags of old linen too far gone for anything but lint, and a number of other odds and ends, all having a distinct and well-known value. Having placed each article in its established position, I could go to my "emergency closet" in the dark, if needful, and place my hand on exactly what I wanted.

If my sisters who are house mothers will try my plan, I am sure they will acknowledge that it is a good one. For my part, I know not how I managed at all in the days when I had no "emergency closet."—*Harper's Magazine.*

Two Kinds of Women

need Dr. Pierce's Favorite Prescription—those who want to be made strong, and those who want to be made well. It builds up, invigorates, regulates, and cures.

It's for young girls just entering womanhood; for women who have reached the critical "change of life"; for women expecting to become mothers; for mothers who are nursing and exhausted; for *every* woman who is run down, delicate, or overworked.

"Favorite Prescription" is the *only* remedy so unfailing that it can be *guaranteed*. If it doesn't benefit or cure, in every case, the money will be returned.

Choking, sneezing and every other form of catarrh in the head, is radically cured by Dr. Sage's Catarrh Remedy.

Preserving the Teeth.

Time was when dentists simplified their business by extracting a tooth as soon as it became troublesome, while the natural result that the owner's face lost its contour and winsome curves, writes Maude E. Murray in the *Ladies' Home Journal*. Now it is different. Dentistry has made great strides within the last twenty years, and we are the gainers. If the breath should be offensive consult the dentist and have the teeth put in order. If the trouble seems to come from the stomach take some simple corrective, and if that fails to sweeten it look for microbe growth in the mouth and war against it unceasingly. A few drops of any one of the many good antiseptic tooth lotions added to a half glass of water used for rinsing the mouth on retiring, will gradually ostracize these unwelcome dwellers. Mothers should be impressed with the importance of caring for the children's teeth from infancy. From the time the first teeth make their appearance they need constant care. Every morning the mouth and little teeth should be carefully washed with a soft sponge or cloth dipped in lukewarm water. If they begin to decay before the time arrives when nature intends the first ones to fall out, to be replaced by the permanent set, they should be filled by a dentist with white bone filling, or some soft preparation which will not require much cutting to hold it in place. This will preserve the baby's teeth as long as will be necessary, and will also preserve the shape of the face, as cannot be done if the teeth are drawn prematurely, thus allowing the jaws to shrink.

The Pharisee's righteousness consisted in not doing evil; Christ superadded that we must do good.—*Clement.*

Emerson says: "To be great is to be misunderstood." That may be true, but many small people are misunderstood also. A large portion, perhaps half of the trouble we have with each other, arises from misunderstandings. Could we but know the heartaches and the burdens of the people we meet we would be much more charitable in our judgment. Could we but see the hidden motive back of that strange act we would be less quick to criticise. Could we but understand the provocation we would turn another's wrath with soft and gentle answer many a time. Look out for misunderstandings. Give everyone credit for a good motive until you are sure they had a bad one. Count no one your enemy until he has proved himself one. Then heap coals of fire upon his head and win him by love for a friend.—*Exchange.*

Reason? Beecham's pills act like magic.

He that lives to live forever never fears dying.—*William Penn.*



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WHAT would become of us if the world heeded the divine dictum, "Sufficient unto the day is the evil thereof," requires more than the faculty of prophecy to say. We may say with some degree of assurance, however, that we all would live longer—that life would seem longer at least;—with certainty that people would be happier and the world better. While this is true, it is not meant that we should be wholly indifferent to the future, but less indifferent to the present. Youth, wherever one finds it, is building air-castles, manhood universally seeks fore-knowledge, and often pretends that it has been obtained; dotage alone looks backward, and it, too, would peer even into eternity. We live in the future tense, inspired of hope. Does it not seem rather anomalous that the author of "Looking Backward," illusion of illusions, was dreaming vainly of a century hence! We are a race of trouble-borrowers, discontent with that which the Omniscient has declared sufficient, and we are suffering for it, physically and mentally.

Just now we have an excellent instance of trouble-borrowing in the world political,—most troublous of spheres! Our State press is planning for the political onset this fall, and weary editors are racking their brains for ideas, and exploring the depths of political history to prove that this or that plan is wise or unwise,—"planning and building and spoiling, and building and spoiling again." It seems to us that this is unnecessary. If voters there are to be converted—and heretofore there have not been many—no system or plan will accomplish their conversion. The generality of North Carolina citizens now look for facts with greater avidity than ever before; they relish arguments as they never have. If one party formulates a specific plan, another will compel it to a broader one; its nominees will not stand unquestioned on all political principles long. To-day's audiences not do only not heed, but they anticipate, question, demand and dispute. It is really quite irrelevant whether a constable or a member of the commons knows anything about the tariff or national finance, which they usually do not, but campaign audiences will make them express themselves on these matters before their votes are pledged; and although it is useless, they will govern themselves accordingly. Character is really the chief requisite quality of a State legislator, but the generality in our State are in a notion of disregarding this for pledges to certain principles, and they will have them.

THERE years ago a New England preacher wrote "White Slaves," a book that obtained considerable popularity for a time, but like others of its nature was quickly replaced by some other novel revelation. It treated of the sewing women of the tenements, the inspiration of Hood's lines,

"Sewing at once with a double thread,
A shroud as well as a shirt."

The revelations made by this writer were, indeed, ghastly; yet he saw only one side of the situation. There are others, and baser in that their slavery is of the mind and the soul, "white slaves," if we can use the hyperbolical term—slave—in our country; but they are dwellers in palaces, not tenements; yet they are sewing shrouds for themselves and others, which will hardly fall away in that other and better world. Investigation of this class might not reveal anything of ghastliness, but without search we may see many things repulsive and deplorable in the mid-light of our questionable civilization. The white slaves of fashion—pitiable time-servers—are quite sufficient substance for a volume of revelations, another of consideration and another of commentary. But, are they slaves? We have only to observe the changes in the manner of dress of "cultured society,"—the "one eye-glass and knee-pants" type,—to perceive the one answer to the question. Who tells society how it must dress? The Parisian demirep, the modiste and the milliner. Who tells it how to talk, to eat, to walk, to live? The Beau Brummels and their tailors. Is there a "woman of fashion" of your acquaintance who obstructed thoroughfares with six yards skirt last winter, and this winter with broad side sleeves, and voluminous neckwear to match, who did so before the demireps of Paris were paid by dress-makers to wear them. No, originality is unculture, sameness is "common." Is there an enervated male creature of your acquaintance who could have carried a cane by the ferule end and worn an ogle before some unaccountable "society" man set the style? The same tailors who necessitated copious trouser legs years ago, now compel their weak-kneed minions to wear long and hideous coats. Either requires more cloth than a common sense suit does, and in this is the inspiration of fashion's changes. There are wealthy men living to-day, having had the opportunity of excellent educations, who would wear their hats upside-down if Englands tailors and lords would demand it as an evidence of culture. The wealthy sing the song of fashion, the poor sing the song of the shirt. It is a natural sequence.

IF THERE is anything that has to a greater extent injured the cause of the subjects of European rulers, a cause that was strengthening to mightiness in England, France and Germany, more than all else, more than all the efforts of monarchy, and the safe-guard of armed forces, it is the recent anarchistic outbreaks. Through the deviltry of the irresponsible seekers of no government, the efforts of the real strivers for local self-government have been seriously retarded. Those measures that were awhile ago promising, and generally well thought of, are now under suspicion, and will no doubt be retarded for years by the foolish and really purposeless bomb throwers and anarchistic publications. Some one has said that he had confidence in the accomplishment of the people's will because God made them, gave them needs and wills, and numbers and power. When Christ came on earth, among the remarkable things that he did was preaching the gospel to the poor and the common people,—something that the Pharisees didn't understand, nor favorably regard. But God does not sanction lawlessness, however imperfect law may be. He knows that partially good laws are better than none at all. The Great Teacher of reform never broke the Roman civil law nor urged disrespect of it, though it is recorded that he was quite independent of the Jewish moral code in healing on the Sabbath. So now, while each citizen should strive to further better laws, by no means should one attempt to teach disrespect for present law. He who does is liable to injure the best causes, and to no purpose. We are glad that there are enough true citizens among us to preserve our laws inviolable until better ones replace them. It is the part of unwisdom to teach disrespect of law. God does not sanction it, nor will good men heed such teaching. Quietness and calmness and patience and conservatism and godliness—the capability to "suffer and be silent"—are the expedients of those who seek betterment; and impetuousness, regardlessness and deviltry are their great enemies.

CAN THE writer discuss a matter—a platform plank—that appertains solely to one party,—and not seem partisan or meddlesome? We have been called on to discuss briefly the question—pity, indeed, that one exists—whether the late Chicago Democratic Convention declared for free silver coinage, and we hope we may do so without seeming partisan, as the matter is now rather out of date. We never heard a campaign speech of any consequence all last fall, and therefore are unbiased so far as to what this and that campaigner said. We read the papers desultorily, but do not think we studied the respective party platforms to any extent; and moreover, most of the papers we saw were too greatly engrossed with past records and future promises to materially bias us in this regard. Our views on the silver question have been expressed.

Let us bar any idea that the party purposed speaking "a various language" to varying sections of the land by means of the clause regarding coinage in its Chicago platform, which we hope at this late day need not be published. On reference we find these words: "The dollar unit of coinage of both metals (gold and silver) must be of equal intrinsic and exchangeable value." The solution of the question seems to us to lay in the word *intrinsic*. Does it mean bullion value or value as a coin? Universal or local value? Surely the former, else the qualifying word would have been "legal," "money," or "coined." Intrinsic value is the real value of the coin itself, not the value of the buying qualities that law may attach. In this light the platform declares for free coinage only at a greatly increased ratio—in other words indefinite bimetalism. That it had little hope of effecting this alone is evidenced by the mention of "safeguards of legislation" and "international agreement."

But if this is not satisfactory we have the further evidence of a member of the platform committee that the party did not intend to declare for free silver coinage; we have, moreover, the fact, which we learned from the Richmond *Dispatch*, that Mr. Patterson of Colorado presented a minority report, which was identical with that which we are now discussing excepting that it declared for "the free" coinage of gold and silver, instead of merely "the coinage," and it was defeated by vote. It seems to us, whatever any campaigner may have led any one to believe—and we do not know a public speaker that is wholly reliable in extempore efforts,—that this instance in which Mr. Patterson figured is sufficient evidence that the Chicago Convention did declare its disapproval of "free" coinage, even if the interpretation of the qualifying terms is not.

The Church a Good Society.

BY REV. S. M. BROWN.

It is now seventeen years since I left my dear old North Carolina home to cast my lot with our people in Missouri. I have been connected with the *Central Baptist* here, and for several years have tried to serve our Master in another position, which has afforded me some opportunity for observation. I will say further that during the first years after coming to Missouri, I served as pastor, and, so far as I can learn, organized the first "Young People's Society of Christian Endeavor" ever organized in our State.

I have written thus, that my brethren in my native State may observe that I have had at least the *opportunity* of observing some things in connection with the working of our churches, and from that standpoint may be permitted to say a word or two.

I must also be indulged in remarking my great gratification at the steady, uninterrupted progress of our Baptist people in North Carolina. In comparing the statistics of North Carolina Baptists with those of the Baptists of the great State of New York (statistics taken from the Year-Book of '92), it will be observed that the latter has only 131,123 members, while the former can boast of 243,354. Observe also that the whole population of New York in 1890 was 5,997,853 and that of North Carolina only 1,617,947. So that while my dear old State has not been so very "progressive" (?) in falling in with "*movements*" new and "taking," her dear people have been blest by their Lord and have gone steadily on *taking* the State for our people and our Masterr.

But I am to say that the *church* is a good *society*.

1. *A good missionary society.* Her commission from her Lord makes her such. "Go ye into all the world and preach the gospel to every creature." When she has accomplished her mission as an organization, there will remain no other peoples or tongues on earth to be evangelised by any other organization.

2. *A good benevolent society.* When the "poor saints" among the early Christians needed assistance, the appeal was made to the church as such—not to the "Ladies' Aid," the "Y. P. S. C. E.," the "B. Y. P. U.," the "Helping Hands," or the "Sunbeams."

3. *A good "Christian Endeavor."* The church covenant reads: "We engage, therefore, ... to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines, to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor and the spread of the gospel through all nations ..... to seek the salvation of our kindred and acquaintances," &c.

4. *A good Young People's Union.* It is the only brotherhood founded upon a *real* basis of brotherhood. Its members are spiritually born unto the same family, a real union. Now if the church is all this—and more,—and if it has for its head and founder our blessed Lord who organized it for the purposes indicated above, why is it not amply sufficient for our young people and our sisters?

What forceful appeal can we as ministers make to our sisters and our young people from the standpoint of the society, which we cannot make from the standpoint of the church? Is the strength of our appeal from the standpoint of membership in the society the more forceful because it is new, or because the appeal can be addressed to the partisan spirit, or the present rising spirit of rivalry in some parts between men and women?

Is there any purpose for which our young members ought to hold a meeting from which our older members ought to be excluded? If the young people of our churches need to meet to study Baptist doctrine, practice, history, &c., about which our older ones are sufficiently informed, would it not be well to have our better informed brethren and sisters to meet with our young people to teach them and aid them? Or, on the other hand, if—as is the case in many instances—our younger membership is better informed than the older persons, is it possible for our old brethren to "learn any younger?" Shall we exclude them?

"But," says one, "have we not an exclusive meeting already in our Sunday-school?" Yes, in some instances, we have, but I am persuaded that in so far as our Sunday-schools are thus exclusive and contain, as they do in many instances, only the children, they are hurtful in many ways. Wherever the Sunday-school is thought of as a meeting for children and young people only, do not our older brethren and sisters suffer great loss, and do not the children go away from our regular preaching services, which are regarded as peculiarly the "old folks" service? Why should it be thought necessary to inaugurate or organize something to bridge the chasm between the Sunday-school and the church services? Why not attempt to bring all the members of the churches into the Sunday-school and to bring all the Sunday-school into the church services, so that there will be no chasm to bridge? It is my opinion that the Sunday-school ought to be the *teaching* service of the church, where the people of God gather on the Lord's day, bringing "their children" and the "strangers within their gates" together to study, teach and exalt God's Word in the public congregation, and that when the *teaching* service is over, parents ought to take their families and repair to the place appointed, and together listen at the proclamation of the gospel from the lips of God's called minister. This is the New Testament conception of the services of the churches. If we have departed from this conception, we had better attempt a return to it than to undertake to provide for an everlasting perversion of the Lord's way.

Another objection to the organization of these societies is the unavoidable disintegration of our forces.

Those who favor their organization claim that they are not intended to be organizations distinct from the churches; but it seems that they are. Why are they not? They become the unit of a separate family of organization clear up to the nation. The young people and the sisters have their local, district, State, and National organization, while the church is the unit of an entirely different line of organizations up to the nation. They are a distinct "species", "infertile" with the "original stock," and yet we frequently see one of these mongrel "sports" trying to display all the functions of the church.

Finally, There is nothing in the New Testament which can be construed into authority for these additions to the divine method. Sometimes we conclude that we know better than the Bible knows, but we are mistaken. "Ye being many members are one *body*" (organization). "That there be no schism (*division*) in the body; but that the members should have the same care one for another." "From whom (Christ) the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love."

Let every pastor strive to bring up all his members young and old, male and female, to engage in every good word and work; not by resorting to unscriptural or extra-scriptural methods, but by the proclamation of the same old gospel of the grace of God, to whom be glory in all the churches and all the world.

Kansas City, Mo., March 13, 1894.

Biographical Sketch of the Life and Labors of Elder George Pope.

Of the many noble, consecrated men of God who have lived, toiled and made great sacrifice for the establishment of the truth as Baptists hold it, was Elder George Pope.

After spending a life-time in the Master's vineyard and having gone to his reward, little or norecord is made of such service. The object of this communication is to preserve some history never before published.

Mr. Benedict in his valuable history mentions incidentally that he saw him and learned some things from him and says of him that he was a "man of sense and moderation."

His life-work was mainly in Davidson and surrounding counties. He figured conspicuously in the Sandy Creek Association.

His parentage and early life are hid in obscurity. His grandsons, now living in Davidson county, can give no information regarding him till we find him preaching the gospel of the blessed God, except that it was said that he came to the neighborhood of Abbott's Creek from up near Buffalow, a Baptist church by that name in Guilford county, which is now probably extinct.

He purchased a farm about midway between Thomasville and High Point, one mile north of the Richmond and Danville Railroad, on the Guilford side of the county line. The house built for him as a part of the contract, is still standing on the old homestead.

He wooed and won the heart of Miss Mary Hiatt. Of this union there were born six sons and two daughters, namely, William, Charles, James, Isaac, Whitfield, Phœbe, Mary and Jesse. Jesse was a preacher and removed to South Carolina.

Elder Pope's zeal for Baptist principles was so great that it is said of him in his family devotions, that it was customary for him to pray that his children, grandchildren and descendants after him might follow after him in the faith. I have observed that this prayer has, with scarcely an exception, been answered, though I would say that most of them hold anti-mission views.

I have been informed that all his children made a profession of religion and joined the church with him.

His daughter Mary, however, was headstrong and disobedient. On one occasion, contrary to the wish of her parents, she ran away and went to a dance. Her mother went and brought her home. She was finally excluded from Abbott's Creek church. I mention this to show his views on dancing. He was pastor of the church when she was excluded.

Just when he began preaching is not known. I find from the oldest record extant of Abbott's Creek church that when the first record was entered and the names of members enrolled, that his name was entered both as a member and as pastor. This was in January, 1788. We cannot know just how long he had been pastor when this record was made.

He continued as pastor without any interruption till September, 1813, when he and his wife were granted letters of dismission. The last hymn that he sung before leaving was "Hark from the tombs a doleful sound."

In 1811, the church granted him leave of absence to go and preach in the "lower part of the State," which was perhaps near South Carolina. He went to that State after leaving his old charge, and lived about four years.

He was, doubtless, a man of more than ordinary power. The principles, as believed and taught by the Baptists, naturally incalcate liberty of conscience in all matters of religion. He was, therefore, loyal to the American cause during the struggle for independence.

This naturally enough rendered him obnoxious to the Tory element. During the struggle men (who were found to be Tories) came to his house, telling his wife that they desired Mr. Pope to meet them at a certain school-house. He met them promptly, only to learn that they intended to kill him. He obtained their consent to preach before them for the last time. In the delivery of this sermon, some were convicted, and all more or less wrought upon, so powerful was the discourse. At the close, they told him to go home that they would never trouble him again.

He was not a poor man, for he gave all his boys a good tract of land, and yet, notwithstanding his ability to do this, he, like the Saviour, often walked to his appointments. One day walking on his way to church, he passed a man notorious for wickedness; the man called to him, offering him a horse and saddle, which was accepted. When he got back, he returned them. "No," said the wicked man, "as good preacher as you are ought not to walk, and I now make you a present of them."

He was possessed of a strong voice. He could be heard, oftentimes, for a mile delivering a discourse. He was not only a good preacher, but a good songster as well.

Mr. Benedict, who visited him in 1810, says that Elder Pope was greatly tried in his mind by the unusual appearance of the great revival which swept over several States about 1800—1803. But he saw such evident signs of a genuine work of grace, that he engaged in it and helped to promote it. During this extensive revival he baptised about five hundred persons.

When Abbott's Creek church was a member of the Sandy Creek Association, he was chosen Moderator of that body at least three times.

There is scarcely a doubt but that the thirty-one years or more of his life spent in the pastorate at that church was productive of untold good. Baptist sentiment prevails almost exclusively in that section, which never could have been but for the faithful presentation and defence of the truth. "And their works do follow them."

HENRY SHERIN.

Shall we be "Hit," or "Fed?"

A stranger had occupied the preacher's place at the evening service. One sister, who heard his sermon, was asked by a neighbor what she thought of the young man's effort, and the following dialogue occurred: "Did you like that minister?" "Yes, he preached the word of God." "Did he hit you?"

"'Hit' me? Why, no. Why should his preaching hit me? I am a Christian. I do not expect the preaching to *hit* me. I expect it to *feed* me. I would think I was a very poor Christian if the preacher had to keep *hitting* me instead of *feeding* me. If I were an unconverted sinner, I would be hit by the preaching, but now that I am a child of God the preaching feeds my soul." This woman, not long a Christian, and not learned in the wisdom of the schools, had found out a secret of which many Christians are still ignorant. The Christian who is being constantly *hit* by the truth of God cannot be yet a docile, obedient child; there must be something in his life on account of which he feels condemned.

It is the high privilege of the children of God to stand before the doctrines and precepts of God's word, not as unruly boys needing to be whipped, but as children, healthily hungry, who are eager to be fed by their father's bounty.—*Rev. O. S. C. Wallace, in Young People's Union.*

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gayness, beautiful because bright.—*Carlyle.*

The only joy we have on earth is to love God and to know that God loves us. O when I think that there are souls who will die without having tasted even for an hour the happiness of loving God!—*Fénelon.*

The Biblical Recorder.

WEDNESDAY, MARCH 28, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

BEING A BAPTIST.

We do not purpose trying to set forth in a short editorial what Baptists believe—something that has occupied more than one volume,—nor do we feel that a statement of distinctive Baptist principles would be beneficial, as all Baptist readers are supposed to know at least one, if not each of them, and those of our readers who are not Baptists, being editors, are hardly open to conviction of their importance. In fact, we think the day of inter-denominational controversy has met a timely and a happy end. There are matters in all relations, whether religious, moral, social, historical or political, about which people have "honest convictions," from which it usually requires more than human efforts to convert one. In these matters patience and time are more potent than logic and eloquence. We believe that organic "church union," or even federation, is not only impossible now, but would be unwholesome, because untimely. The different Protestant denominations are about equally headstrong, equally zealous, and in all charity let us add, about equally honest in their motives and their work; and there are good Christian like men in each of them. If one is conscientiously—honestly—a communicant of a separate sect from ours, we must respect his opinion and his claims if he lives up to them, however utterly groundless they may seem. We can do this and still maintain the proper zeal and respect for what we believe. We can let church federation and unity await its own good time; it is a matter in which our Lord is greatly concerned, and we may be sure he will not let his cause languish by reason of its not being effected in a day. We have need now more particularly to regard unity in the differing sects themselves, rather than the union of them all into one great body. It may not have seemed very apparent, but it is true that there is more than one type of Missionary Baptists, notwithstanding the clearness and simplicity of our creed, confession and catechism—the New Testament. They do not differ in preaching and principles, but in what is as important—practice.

There are in our churches to-day many of the "dip-and-be done-with-it" Baptists. They are very probably regarded as unharmful members, but often they are of little good except in increasing the strength of mere numbers. Morally, perhaps, they are unobjectionable; they are quiet, well-behaved, and live pious lives, but they do not take that interest in their church that they should. They seem to be of the opinion that the profession of faith and the ordinance of baptism—in that these two things are so often urged as the key to Baptist churches—are all that is necessary to being a Baptist. Let them recall the first Baptist, and contemplate the fact that he earned his title because he baptized, because he was a worker, not because some one baptized him. John the Baptist was not content with saving his own soul. A Baptist, in our opinion, is aggressive, is a worker; he forwards the Baptist cause because he is convinced that it is Christ's cause, and he forwards it not only by professing faith and accepting the ordinances of Baptists, but also by living and working to make his fellow-man a follower of and a worker for the same cause. He is a poor Baptist who is content to live, morally, professing to live according to Baptist tenets, and yet does not accept the whole faith and commission. There are other souls to save besides our own, and it is every Baptist's duty to make himself an instrument in saving them. Immersion alone does not make Missionary Baptists; professions do not; faith and regeneration do, but surely they make more active Baptists than we sometimes see.

Again, there are good, honest Baptists who do not seem to get exactly into the spirit of denominational objects and work. They are undoubtedly Baptists in every sense of the word, and yet they lack something. The New Testament is their rule of faith and practice, and surely that is all-sufficient. Yet while they may be good enough, and no one will criticise them, they lack interest in the work of the denomination as a whole, though as individual workers no one can complain of them. The trouble with them is that they do not keep posted; they are ignorant of Baptist affairs past and present, and are content to observe only the doctrines. They do not know enough of the labors of their brethren in the vineyard. All Christendom is said to be a brotherhood, and we hope it may really become perceptibly so; just now, however, we would rather have all Missionary Baptists convinced of their brotherhood. We want them to pull together, and surely they should, being in the same harness. Every Baptist should be acquainted with Baptist history from the beginning, and prepared for any occasion to defend it. We wish we knew more of it ourselves. Every Baptist should know what Baptists the world over are doing in the present time; they should feel an interest in the work everywhere as well as in their own home church. Doctrines and principles make good Baptists, but knowledge of Baptist history, how those doctrines and principles were struggled for and preserved, and acquaintance with present day Baptist progress would make them better—would make them broad, whole-souled, progressive, rounded Baptists, stronger as men and abler as servants of the Master. We have doctrinal unity; we need laboring, practical unity of effort.

QUESTIONABLE.

Reading a New York daily paper recently we were impressed with the modern custom (only in the North, we are glad to say,) of advertising church services and the attractions offered to make them interesting. What we have to say is more in the nature of warning and deprecation than otherwise. We hope that a good God may spare our churches—our religion—the humiliation of such methods, though it really seems that they are essential to the salvation of souls in New York, and if they are, we have no reason to complain of them.

On the same page with advertisements of dry goods, hotels, horse sales, etc., appear also advertisements of almost all sects represented in New York—Protestants, Roman Catholics, Christian Scientists, Hebrews and Islamites. But this is unobjectionable in a great city, where newspapers are the guideboards to strangers and wanderers; and any sect has a right to announce its services and subjects of worship. But let us look further: Numerous revival services—widely known as the "Evangelistic Campaign"—are advertised, and Bro. A. C. Dixon is very prominently mentioned in these. The preachers do not seem to confine their efforts to one church, but go from church to church, or lecture hall to opera house, in the same day. It was announced that Bro. Dixon would speak in a certain hall "every day at noon for ten minutes upon "Why I am a Christian," and at several other points on other subjects during the week. In addition to this he is serving a great pastorate with much success in Brooklyn. Yet Bro. Dixon alone seems an insufficient attraction for the New York people, although he is leading the "campaign." Other distinguished speakers are advertised to speak at the same time—and they are not of the same denomination either;—but these are not sufficient: Musicians, who are supposed to be of note, are announced, and to "cap the climax," final mention is made of a "Creole quartet." Of course all this goes to show the religious condition in New York. The people are so accustomed to being entertained and amused, instead of instructed, and of being offered special attractions and inducements that they will not even go within reach of the gospel for their souls' sake, or to hear the eloquence of preachers whom we would go miles to hear; they demand something of lighter nature than lectures and sermons; they have to be attracted by musicians, quartets, etc.; they demand a promise of sensual recompense for the trouble they undergo in hearing a distinguished Christian lecturer. It strikes us that these methods reflect sadly on the city, and to put it mildly, are questionable.

New York is a great city; it has some great men and great preachers in it; but it is greatly in need of missionary evangelization by missionary (personal) methods; so it seems to us.

"Penny-wise and pound-foolish" is the only expression that, it seems to us, does justice to some church methods. A Baptist congregation finds a destitute section; it contracts for a church edifice. Another congregation of a separate Protestant denomination perceives that the Baptists have made a wise move, are going to increase their numbers and influence; and it immediately purchases a lot in the same community, to serve the same destitute section. Two Christian churches are built where only one can do good work, and only one can be supported. The field will probably remain a charge on the hands of the rival denominations. Such are some of the ways the Lord's money is spent. Suppose that that money had been given to Foreign Missions, where rivalry is practically impossible. Would it not be more greatly blessed? Would not more have been done for the Great Cause? Would it not have been wiser even from a business—a worldly—point of view? The cry of the heathen is no uncertain evidence that we have not yet reached the point where money given in the name of the Lord can be squandered in rivalry to no purpose. If any of our churches have a surplus that they are holding to build a rival church with after some other Christian church has occupied the field, we recommend that they give it to one of the needy objects of the Convention. If you know of a field that ought to have the gospel, then spend money on it; but be sure you do it before any other church has gone to great expense for the same field. Use the Lord's money where it will best serve the Lord.

"What thou doest in secret shall be proclaimed from the house-tops." We have illustrations of this every day of our life. If there were no other evidence of an eternal and just God of reparation, the daily history of the world would be sufficient. The Creator does know, and does proclaim the good and the evil deeds of men from the house-tops. We sometimes think that the evil only is revealed, but it is because there is much more evil than good to be revealed, and also because envious beings prefer to hear and proclaim the evil in life to the good. No man's life is full of good deeds but that it is known. If they are not proclaimed from the housetops in life, they are the more manifest in death. We should endeavor to be unostentatious in good doing; but we need not fear that it will be known and admired of men as well as God sooner or later. "The evil that men do" is doubly exposed because men will reveal it, forgetting the good, even before the Almighty would. Both will be proclaimed. God knows the good and the evil, and sees them long before men do. What a blessed condition that is in which one can feel that, however great and many may have been the mistakes of one's life, he is conscious of having done his best! What a stimulus to good works—even if there were no other—is the knowledge that a just Judge knows our motives and deeds from the beginning, and that an impartial Searcher of hearts will make them known in his own good time.

It has been painfully manifest for many years that the seasons in which Christ's birth, death and resurrection are commemorated, are observed in any but a Christian manner. Christmas is a day of carnal privileges with many, and has excuse for existence only in that it is a day of joy for young people, and a season for the exercise of charity. It is not of Christian, but of heathen origin. But the Easter season, in which Roman Catholics and Episcopalians commemorate the death and resurrection of our Lord, while it is not characterized by the drunkenness and revelry of irresponsible people, is desecrated by the vanity of the members of the churches which instituted and now sanction it. In the cities it is the day of spring dresses and bonnets, of new styles and envy and rivalry. A striking evidence of this was in the advertising columns of one of our city dailies last week. The *Jewish* merchants were advertising new goods for Easter. Of course they showed their idea of the season; it was a money-making one. Yet theirs was about as commendable a use of the occasion as that of many of the church members, who indeed render it possible for the Jews to make such use of it.

We are rejoiced at the statement that our churches in North Carolina have given more for the various objects up to date than they did last year in the same time. We know we are not any wealthier, and therefore must conclude that we are becoming better. The fact is reason for encouragement to greater efforts. The Convention meets at Dallas in early May. We want North Carolina to stand before that body with a better comparative record than any of its sister States. The Lord's cause is greatly in need. We can do much to relieve it, and now is the time of all times. State, Home and Foreign Missions need the prayers of every Baptist in the State, and the financial help of every one who can give it. Bro. Durham must raise our State debt before April 1st; Bro. McConnell has called on us only once, but his cause is as needy as it is worthy of our help; and Bro. Willingham must go before the Convention with that burdensome debt minimized, and must have assurances that he can send out more missionaries this fall. We have done very well so far; let us rejoice and move onward to greater things. The Lord is calling.

Reader—brother pastor, brother, sister—devote half an hour to getting us a new subscriber this week. It may be quite an easy matter; it can't hurt any one. It will help you, the denomination, and the Recorder.

There were more than one thousand persons present in the Baptist Sunday-schools (white) in Raleigh on March 18th, 1894.

PERSONALS AND OTHER ITEMS.

....We learn that Bro. C. C. Newton has reached Africa safely.

....Rev. Jno. E. White is assisting Bro. Watson at Norfolk in a meeting.

....Bro. Jones of the Gastonia church baptized two candidates on the 18th inst.

....Dr. Pritchard spent last week in Lancaster, S. C., holding a series of revival services.

....Rev. J. F. Love of Suffolk, Va., arrives here this week to assist Bro. Hunter in a meeting.

....The *Western Recorder* says Baptists are preaching the gospel in more than forty languages.

....Rev. O. L. Hailey has severed his connection with the *Baptist and Reflector* of Tennessee.

....The Baptists of Winston are preparing to erect a chapel in East Winston in the near future.

....Rev. L. Johnson was engaged in a series of meetings in Olivet church, Charlotte, last week.

....Rev. J. L. White of Asheville is this week at Hendersonville assisting Rev. D. A. Glenn in a meeting.

....Rev. C. W. Williams of Canada is serving the church at Murphy, Cherokee county, temporarily.

....Rev. N. S. Jones of Salisbury is assisting Rev. J. O. Alderman in a series of meetings at Concord.

....Rev. P. H. Fontaine of Elmo, Va., occupied the pulpit of the Main St. Church, Reidsville, on the 18th.

....We thank Bro. J. M. McManaway for several clippings—"Worth Repeating"—that appear in this issue.

....Dr. G. W. Sanderlin of Washington recently preached a fine sermon in Elizabeth City, says the *Economist Falcon*.

....Rev. J. T. Riddick, a student of Bethel Hill Institute, has been chosen to serve the Mt. Creek Baptist church.

....Rev. J. M. Gillespie writes from Henrietta, March 20: "We are having a glorious meeting at our church. It has been progressing ten days."

....One thousand Recorder readers by sending each *one dollar* to J. D. Boushall "for the debt," can turn what may be a defeat in to a great victory.

....Dr. M. B. Wharton's Norfolk church is building a chapel in that city that will be named in memory of Dr. Burrows. It will be dedicated next month.

....Rev. Dr. R. H. Whitaker the veteran editor of the *Spirit of the Age*, Raleigh, N. C., has retired, and is succeeded by Mr. R. C. Gulley of Franklinton.

....Rev. Dr. T. E. Skinner of Raleigh preached the Baccalaureate sermon before the graduates of three departments of Shaw University Sunday the 25th.

....We were very glad to see Bro. Van Deventer and wife in Raleigh last week. Bro. Van Deventer, much to the joy of his flock, has decided to remain in Henderson.

....Whatever is done "on the debt" according to the Convention's proposition, must be in the next five days. The money must all be in the hands of the Treasurer on Monday next.

....We hope the brethren who sent us extensive printed programmes of their Sunday-school conventions will pardon us for abridging them. We think we have printed all that is necessary.

....Some of our subscribers are unusually slow in renewing their subscriptions. Remember we are glad to credit you with any part of the subscription, if you cannot forward the whole amount.

....Dr. J. W. Carter closed at the First Baptist church in this city, last Wednesday night, a six months' series of Wednesday night talks on the first part of "Bunyan's Pilgrim's Progress."

....Dr. J. W. M. Williams, who has been at Chapel Hill for the past three months, has returned to Baltimore and filled the pulpit of the First Baptist church of that city on last Sunday morning.

....A Convention that cannot afford a college and a paper, ought to disband and unite with one that can.—*W. N. C. Baptist.* Not necessarily, brother; yet, let it be granted in this instance. We bide our time.

....Rev. D. J. Harris of Sparta, we learn from the *Caswell News*, will in the near future occupy the Baptist parsonage at Yanceyville. Bro. Harris serves Trinity, Beulah, Kerr's Chapel, and Ruffin churches.

....We are glad to know that Edward, the son of Dr. Thos. L. Banks of Banks, N. C., and brother of Dr. Braxton Banks of Garner, has recently graduated from the University of Baltimore School of Medicine.

....In our next issue will appear the first instalment of "How far Ought the State to Undertake to Educate?" by a "Citizen of North Carolina." The discussion of the question will appear in six or seven successive issues.

....Mr. N. M. Lawrence of Tarboro has been selected by the board of directors of the Oxford Orphan Asylum to succeed Dr. Black as superintendent. Need we state that Mr. Lawrence is a member of the Methodist Episcopal Church?

....The recent purchase of property in North Raleigh for a Baptist mission failed of judicial confirmation, the bid having been raised. The brethren had bought also the building formerly occupied by the Second Presbyterian congregation, for use in the erection of the new building, but other plans will now be adopted.

....We had a letter from Dr. Hufham last week in which he says his "heart is in the highlands," and that he will open his work in Shelby the first Sunday in May. Again let us congratulate Shelby and the West on securing Bro. Hufham.

....An imposter has been operating on the churches in the western part of the State. He is known to have used two names, "Jno. Marston," and Morrison, and has a testimonial, which must be a forgery, from D. L. Moody. Brethren, beware.

....Dr. Robert Ryland, the venerable Virginia servant of the Master, passed his eighty-ninth birthday on the 14th inst., and says in the *Religious Herald* that he is "hale, hopeful and happy." God bless him with many happy and hopeful returns of the day.

....We were glad to see Profs. Taylor, Poteat, Sledd, Lanneau, Carlyle and Sikes of Wake Forest College in Raleigh last week. All, except Dr. Taylor, were returning from Durham, where they attended the annual meeting of the North Carolina College Association.

....Here's what a good brother writes about Bro. Brown: "Money scarce, but tell Bro. Durham that the First church (Winston) is trying to raise some money for missions, and we never fail to do what our pastor asks us. Bro. Brown is getting better and better; he hasn't an equal in the State."

....Sunday, April 1st, Bro. Willingham requests us to announce, is desired to be observed as a day of prayer for missions. We believe Missionary Baptists should pray for the diffusion of the gospel every day; but let every pastor and every reader that sees this ask the Lord especially to come now to the help of this cause.

....At the commencement exercises of Yadkin Valley Institute, Rev. J. E. Greene, Principal, which takes place May 29th and 30th, Rev. W. R. Bradshaw will preach the annual sermon, and Rev. Hight C. Moore will deliver the literary address. Brethren Greene, Bradshaw and Moore are young Wake Forest graduates.

....Bro. L. G. Broughton writes concerning his recent Roanoke meeting: "Rev. C. A. G. Thomas of Greensboro remained with us ten days. His preaching was forceful from beginning to end. The entire church was greatly helped and more than fifty persons professed faith in Christ. Thomas is truly a fine preacher."

....Rev. J. L. Sproles of Shelby accepts a call to the pastorate at West Point, Miss., to enter on work April 1st. Bro. Sproles' ministry at Shelby has been blessed with the addition of 178 members, more than half by baptism. Bro. Sproles regrets greatly to leave the State, but thinks the Lord's will is for him to go. We wish him well in his new field.

....Brother C. W. Matthews of Norfolk writes under date of the 24th inst: "Moody leaves next week. The meetings have done good, but they have not been as interesting as was expected. Moody is great, but there is any amount of sameness about his preaching." Mr. Moody now goes to Richmond, where great preparations and expectations await him.

....A brother writes us: "Please correct the statement made in your last issue that our church (Main Street, Reidsville), will remit through the Board." The statement did not appear in the Recorder. We said the church in question had decided to forward its Foreign Mission money for Bro. Royall through the Board. Will our brother inform us if a resolution to that effect was not passed by the church?

....Dr. Broughton's revival services in the Raleigh Baptist Tabernacle came to a glorious close last Saturday. There have been about fifty professions, and the zeal of the congregation has been quickened. Rev. Simms baptized thirteen converts last Friday, and seven others presented themselves for baptism on Sunday; others will follow. Dr. Broughton's stay in our city has been a blessed one; he has made a lasting impression on many hearts for God's glory.

....The revival meetings conducted by Rev. W. C. Tyree of Durham with Pastor Gwaltney's congregation at Wake Forest College closed last Friday. We have heard competent judges say it was one of the finest meetings ever held at the College. The number of conversions is now indefinite, but the evidences of spiritual revival are very manifest. We thank God for his abundant blessings on Bro. Tyree's labors, and for sending him to North Carolina.

....Rev. G. W. Harmon writes encouragingly from Weldon: "The years of my ministry have for the most part been spent among some of the best of the saints, and my present field contains some of the 'salt of the earth.' I am now preaching a series of sermons on distinctive principles. I believe it to be the imperative duty of pastors to indoctrinate the people; the Bible enjoins it, the times demand it. After some years as pastor I am profoundly convinced that numbers do not guarantee strength." We heartily agree with our brother in this matter. Doctrinal sermons seem dull to some, but they are meat to the hungry.

....Rev. R. T. Bryan was in Raleigh last week to see a specialist in regard to his ear and throat, which have been very seriously effected of late. We regret to say that the doctors advise him not to participate in public exercises for at least a month. Bro. Bryan is very sorry that he could not fill his appointments which we announced some weeks ago, and wishes especially to tender his regrets to Brethren Van Deventer and Taylor, who were making extensive preparations for the occasion. At the time he was sick, and there was scarlet fever in his family. We earnestly hope that Bro. Bryan's health may be speedily restored, and that he may yet be enabled to fulfil many engagements in our State before returning to China. He is recuperating at his home in Durham.

....We take the following from a press dispatch from London, March 21st: "The members of Spurgeon's Tabernacle met this evening and elected Rev. Thomas Spurgeon, son of the great preacher, to be their pastor. The Rev. Dr. Pierson of Philadelphia, who was the rival candidate, received but 649 votes, against 2,027 cast for Dr. Spurgeon." According to this report there are not but 2,027 Baptists in Spurgeon's Tabernacle; they who voted for Dr. Pierson voted for an unimmersed pastor.

....The *Wake Forest Student* for March contains among others a thoughtful article, "Tennyson as an Evolutionist," by Prof. W. L. Poteat; the "University of Chicago from the Inside," by a graduate of Wake Forest College and a student at the University, Mr. Geo. W. Paschal; the "Revision of Creeds," being one of the essays of the Thomas Dixon, Jr., medal contest of last spring by the successful contestant, Mr. C. P. Sapp; "Irrigation in Arid America," by Mr. C. V. Brooks, an undergraduate. It is a good number.

....Another member of the First Baptist church, Raleigh, has been called to rest. Bro. Jno. H. Baker died, from injuries received in a fall, on the morning of the 23d. He had been a trusted employee of Messrs. W. C. and A. B. Stronach about twenty five years, and the esteem in which they held him is a great testimony to his Christian character. His funeral was conducted by Dr. J. W. Carter on Friday morning in the presence of a large gathering of friends. He leaves a wife and several children, whom we commend to the Heavenly Father in this sad hour.

....Hon. J. C. Scarborough, Chairman of the Executive Committee, has announced that the Board of Trustees of Wake Forest College will meet in the Baptist Mission Rooms, Raleigh, N. C., Tuesday April 10th. Important business will engage the body and every member should be present. Among other things the following will be considered: Election of a President of the Board of Trustees; the needed arrangement to meet the proposition of the American Baptist Education Society; enlargement of the Faculty; the Law School.

....The last issue of the *Baptist Union*, with its gaudy "Easter" covers, is more Episcopalian than Baptist. It is enough for us. The organ of the B. Y. P. U. would teach our children to imitate Roman Catholics in the observance of Easter. North Carolina Baptists commemorate Christ's resurrection the first day every week, and while we are among them, there is a certainty that attempts of "modernized" or "improved" Baptists to gain a foothold will be opposed. If this is one of the accompaniments of young people's societies, North Carolina can and will do without them. Let us teach the children of Christ, but in the name of all that is good, do not lead them after Roman Catholics.

....Pres. Chas. F. Meserve, A. M., of Shaw University informs us that the annual commencement exercises will be held March 28th—30th as follows: Wednesday night, 28th inst., the Leonard Medical School and School of Pharmacy will graduate fourteen students, Hon. K. P. Battle, LL. D., of the State University delivering the address; on the night of March 29th the graduating exercises of the Law School will take place, R. H. Battle, Esq., a prominent member of the Raleigh Bar, delivering the address. Friday night following the Missionary Training School will graduate its first class, Dr. M. MacVicar of New York delivering the address. The occasion promises to be very interesting.

... In this issue Rev. S. M. Brown contributes one of the most excellent articles on the church and one of the ablest rebuffs to internal organizations that we have seen; Bro. Sheets writes interestingly of a unique life of "old times," and "Clerk" contributes a valuable historical paper—Organization of the Baptist church in Murfreesboro;—Dr. J. L. Carroll is timely in opening the discussion of representation at the Southern Baptist Convention, and Bro. Matheny, who also has something pointed to say regarding the educational policy of the State, suggests a plan of representation that possesses the merit of originality, if no other; one of the best and wisest of Southern Baptists—"W. A. M."—writes consolingly of the "Right Training of Children,"—an apparently simple and commonplace subject, but you cannot afford to fail to view it in the new light of this article; our good Bro. Stradley, for the first time in thirty years, is not exactly "on the track,"—he is doubtful about the Female University, but we think we can help him "right himself" in our next issue; Bro. Stringfield settles some doubts about the same matter; a China letter, interesting announcements of meetings, valued news letters too numerous to mention, not to speak of—well, we really believe you are reading a good paper this week!

The Meeting at Wake Forest.

Our meeting closed last night. The work began first among the young men. For more than a week before the regular preaching began, they were holding meetings of great spiritual power. I have rarely ever seen such a revival as we have here among the students.

Bro. Tyree of Durham came on the 16th and preached twice each day until the 23d inst. He preached the Word with simplicity and great earnestness, and God greatly blessed it. His style of preaching and manner of conducting each service is safe and all that any church could ask. It is thought that Wake Forest has never enjoyed a more genuine revival of religion. We are full of joy, and I trust of gratitude also. To the Lord belongs all the glory.

W. R. GWALTNEY.

Wake Forest, March 24, 1894.

Subscribers will please inform us when they fail to get the RECORDER.

The Baptist Female University.

For thirty five years I have been working with the Baptists of North Carolina. So far as I remember I have always been in accord with all their work. I love unity. But I am nearer out of harmony with some of my brethren now than ever before. I did not see in the beginning, neither have I been able to see yet, the propriety of undertaking to establish a "Baptist Female University." I am in favor of female education. I wish all our girls could take the full course in the schools we have.

But I understand by a university, a school that begins where colleges leave off, and advance students to higher degrees of scholarship. Now if there are girls enough in North Carolina, or even in adjoining States, who have graduated in colleges, and wish to extend their education, to support a female university in our State, then, I say with all my heart, let us have it. But is there any chance to have a university indeed—a school supported by college graduates? If there is I cannot see it. The difficulty has been, and still is, to get many of our girls to take even a partial, much less a full seminary or college course. And of the few who take the full course, there are but very few who want to take an extended course. These few from a great many States would have to be gathered together to support a university. But the few who do wish to take an extended course, can easily be accommodated. They can take a post graduate course in colleges, or go to institutions of higher grade in other States. I doubt whether there would be ten girls a year in North Carolina, who would want to take a university course.

A *real* university means something. It requires a president and teachers who are university scholars. A fountain cannot rise higher than its source. Something more than college training is needed for university teaching. Persons qualified for university teachers demand and command large salaries. This, with other necessary university expenses, makes education in such institutions costly. The expenses of a student at Johns Hopkins University, Baltimore, are nearly double what they are at Wake Forest College. Can we hope for patronage sufficient to meet such expenses? I think not, unless some rich person or persons will endow the university with at least half a million dollars.

But says some one, "We do not expect to reach so high a standard." Perhaps you do not. Such an expectation would be unreasonable. But not to reach it is to fall below the reality of a university. If then, we cannot have a *real* university, why have one only in name?

Some say, "We must have a school for girls of the same grade that Wake Forest College is for boys." Then you must call Wake Forest a university to make it equal to the one to be established in Raleigh for girls. Great complaint has been made against the State University of Chapel Hill, and the Normal School at Greensboro, because, instead of doing the higher and different kind of work they were expected to do, they have come down into sharp competition with other schools. And yet those who have joined in this complaint, are proposing to establish a school, higher in name, but yet will compete with schools already existing. If money and patronage enough can be secured to establish a university *de facto*, then I am in favor of it. I would be glad indeed, if it would be shown that North Carolina is able to lead all the other States of the Union; for, so far as I know, there is not a female university in America. I cannot see the propriety of our denomination, as such, establishing and supporting a school that is to compete with other schools in the State. If the proposed school is to have the money and the patronage of the whole State, then let it be what its name indicates, a university indeed. Let it be, in degree of scholarship, as far above other female schools, as Wake Forest College is above the academies, or as Johns Hopkins University is above Wake Forest College.

I have not written to provoke controversy, or to keep wiser brethren from doing what they think best, but simply to express my individual view of an important denominational question. I have written candidly but kindly.

J. A. STRADLEY.

Baptist Female University.

There not a Baptist Female school in the State that answers the purpose of our denomination. The old Chowan Baptist Female Institute at Murfreesboro is for the most part a local school, and grandly answers the purpose for which it was established years ago. Had it been more centrally located, it would have been long ago occupying a place equal to any female institution in the land. It will doubtless remain to the end of time doing a local but grand work in the training of young ladies. I want to say just here that the Trustees of that Institution hail with joy the establishment of the Baptist Female University. There is no such thing as antagonistic thought by any except by such as may wish to run a private enterprise at the great expense of having a large number of our Baptist girls attend Pedobaptist schools, or a larger number that attend none at all.

As has been stated before, the Trustees have secured a lot in the City of Raleigh, which has two buildings that can be utilized to advantage, but which are not large enough for school purposes. With the money paid for this lot, a large building could have been built outside of the city; and we have no doubt but we could sell the property now for the amount we paid for it. But the more we consider the advantages to the school, the better are we pleased with the site selected. It is Christian education we want for our daughters, and the Trustees have done well to keep this important feature in mind all the time. We cannot afford to deprive the boarding pupils of the religious advantages to be derived from regular attendance on the services of two of the most influential Baptist churches in the State. Many parents in the State know the concealed sorrow that comes to the heart when the son or daughter comes home with a certificate of graduation, but without a knowledge of Jesus as a personal Saviour. As servants of God the Trustees feel bound to take advantage of any and every influence for good to the pupils.

In order that we might be able to open the school the first of September, 1894, we secured a large building very near our buildings, which we meant to use for school purposes a year or two, but we learned first of March that we could not rent the building. We then tried to purchase the building, but could not do so at a price we were willing to pay. In this disappointment which we regard as providential, we appointed a committee to secure plans, specifications, cost of materials, &c., to present to the Trustees 10th of April with a view to erecting the needed building at once. This committee has found that there never was a time when materials could be obtained so cheaply—a most fortunate time to build. Owing to the great financial pressure now upon us, it would seem to some a most unfortunate time to undertake to raise money enough to erect such a building as we must have. When we look at the necessity for such a school as this is destined to be, and when we look at the hand of Him who has been leading in its establishment, we confidently believe He will send men and women to our help who will be willing to appropriate much of the goods intrusted to them to this great work. We depend upon God, through these men and women, and other friends of the work who are willing to struggle with us for its establishment.

Few days ago I told our dear sister, Mrs. Holleman, what we were trying to do, expecting her to give only a small amount. She said, "My husband has gone on to the better land, and it will not be long before I shall go, too. I have $475 that I can do without, that you can have." We are persuaded that there are many others in the State who have money or property that they "can do without." To these we appeal with confidence. We are permitted by the Legislature to own one million dollars worth of property which shall be exempt from taxation.

When can the school be opened? Certainly not the first of September, but perhaps in October. From what I have learned from the Trustees, every effort possible will be made to get the buildings ready to open the school this fall.

O. L. STRINGFIELD, *Sec.*

Raleigh, March 23, 1894.

Notes from Lenoir.

Dear Recorder:—Matters move on much as usual in our little town. Bro. E. F. Jones of Gastonia aided our pastor in a series of meetings. He did excellent preaching to the gratification of all who heard him. The meetings were largely attended—house packed every night. And while no conversions have as yet been reported, we feel that lasting good has been done our town. No high pressure means were resorted to, and we had the pure, simple, plain gospel, the preacher depending on the Spirit to move men to repentance. Doubtless "his word will not return unto him void, but will accomplish that whereunto it was sent." When we resort to the means of some of our modern evangelists, we affect to do a work that belongs purely to the Holy Spirit. We want to trust God, sow good seed, and depend upon him to mature a harvest.

Our Sunday-school is increasing in numbers and interest, and will reach one hundred, we hope, during the next quarter.

Bro. J. W. Powell in RECORDER of the 14th inst. speaks the truth regarding State aid to educational institutions. We of the western part of the State are thoroughly tired of being taxed for the support of institutions run in direct competition with our denominational colleges. As Baptists, Methodists, and Presbyterians, we have a laudable pride in our schools. To say nothing of the evident tendency to consolidation of Church and State, it is flagrant injustice and nothing short of class-legislation, at which we are all kicking, to be forced to work against our own interests. We would not be narrow, but insist that our State school move on out of the way of our denominational schools, or else get down off its State-aid and be like the rest of us.

J. V. MCCALL.

Lenoir, March 19, 1894.

A North Carolina Missionary in Siam.

It is generally known that North Carolina Baptists are represented by missionaries in China, Western Africa, Brazil and Mexico; but it may not be generally known that there has been a female Baptist missionary from this State to Siam.

Dr. McGilvary, returned Presbyterian missionary from Siam, informs me that both the wives of Rev. Mr. Eaton, the successor of Dr. Dean in Siam, were born and reared near Mebane, N. C. Mr. Eaton went to Siam as an unmarried missionary under appointment of the Northern Missionary Union. Miss Cheek was sent out as a single Presbyterian missionary by the Southern Presbyterians. They met in Bangkok, were married, and she became a Baptist. She died, leaving several children, who were sent to her sister in North Carolina, and Mr. Eaton has returned to North Carolina to look after his children, and has married his first wife's sister.

Brother and Sister Eaton are now at Mebane, and he would be glad while in North Carolina, Dr. McGilvary tells me, to talk to our churches on the Foreign Mission work. Perhaps he might be secured to address mass-meetings on missions, while Bro. Bryan is laid aside by sickness.

N. B. CONE.

If you want to be filled with the Holy Ghost, obey; if you want to keep filled, go right on obeying.—*D. L. Moody.*

Representation in the Southern Baptist Convention.

At the session of the Convention at Atlanta in 1892, I was appointed on a committee to consider and report upon the propriety of a change in the basis of representation that would reduce the size of the body to less unwieldy proportions. A majority of this committee had a conference at Mont Eagle, Tenn., during the summer following, but no report was agreed upon. Nor was the committee able to agree at a conference had during the session of the Convention at Nashville last May. So the Convention increased the committee by appointing upon it a member from each State within its bounds, with instructions to report at the ensuing session at Dallas, Texas. Now as the representative of North Carolina on that committee, I would be glad to have our brethren express through the RECORDER during the month of April their opinions on this subject. My own personal conviction is that the *financial* basis on which the Convention had been operating from the beginning should be continued, inasmuch as it gave it the character of a missionary society pure and simple, as opposed to an ecclesiastical machine which the *numerical* basis would make it, and at the same time preserve the right of churches and individuals contributing funds to determine, through their own representatives, what disposition shall be made of them. But I want to represent, as far as I may, the views and preferences of our people. So I invite a full and free expression of opinion through the RECORDER.

J. L. CARROLL.

Chapel Hill, March 26, 1894.

A Rift in the Cloud.

A rift in the cloud that has been down heavy upon us for the past ninety days lets in a little light, the wind has changed, and we now hope that on Monday, April 2nd, the sun will come out, and there will be thanksgiving in many hearts. Much can be done and will be done in the few days that remain for us to complete the Convention's proposition.

Let every one, therefore, who has pledged an amount towards the $5,000 to be paid "on or before the 1st of April," forward the same, *without further notice*, to J. D. Boushall, Raleigh, N. C.

Noah Biggs (the Lord's blessings be upon him) says:

"I see you are about to fail to secure the needed $5,000. It grieves me very much. I write to say, although I am hard pressed, I am willing, if you cannot do any better, to be one of ten, or any larger number, to pay whatever is, next Monday, lacking on the $5,000."

Where are the nine? WHERE ARE THE NINE?

It will take quick work. Last Sunday was not favorable for this object. But it is the Lord's work. It may be the Lord's will for *you*, reader, to help. Can you not do it at once? Send one dollar, if you can. Baltimore, Md., and China have been heard from. Bro. Richard J. Biggs of the former place sends two dollars, and China sends two dollars through Brother and Sister Bryan. This should stimulate us all. May the Lord give success. In haste,

C. DURHAM.

Delegates to Southern Baptist Convention.

APPOINTED BY THE BOARD MARCH 20, 1894.

C. E. Taylor, W. R. Gwaltney, Rufus Ford, C. W. Blanchard, T. H. Pritchard, R. H. Gordan, J. S. Hardaway, J. L. Carroll, C. Durham, J. C. Scarboro, J. A. Mundy, T. J. Taylor, J. B. Richardson, C. A. G. Thomas, G. M. Webb, J. L. Edwards, M. M. Edwards, O. L. Stringfield, W. C. Tyree, R. T. Bryan, N. B. Cobb, J. D. Boushall, R. M. Johnson, J. C. Caddell, C. C. Haymore, H. A. Brown, J. C. Walker, J. Q. Adams, G. P. Hamrick, N. S. Jones, C. A. Woodson, W. B. Morton, R. Van Deventer, R. T. Vann, J. A. Smith, J. N. Page, J. L. Memory, C. S. Blackwell, Martin Simpson, A. M. Simms, H. T. Chapin, L. M. Curtis, M. A. Adams, S. F. Conrad.

Others desiring to attend the Convention will be appointed on application to the Board.

DELEGATES APPOINTED BY THEIR ASSOCIATION.

Alexander, J. A. White; Atlantic, C. A. Jenkins; Caldwell, H. M. Croom; Central, J. W. Carter; Chowan, A. W. Burfoot; French Broad, T. M. Honeycutt; Green River, C. B. Justice; Mt. Zion, Thos. Hume; Pee Dee, M. L. Kesler; Raleigh, N. B. Broughton; Robeson, F. H. Martin; Sandy Creek, J. M. Griffin; Sandy Run, J. T. Alexander; South Yadkin, Jacob Stewart.

The other Associations, so far as we have been able to find out by a hasty examination of the minutes, did not appoint delegates at their last annual meetings. The Board is not authorized to appoint delegates for these Associations.

C. DURHAM, *Cor. Sec.*

To the Trustees of Chowan Baptist Female Institute.

There will be a meeting of the Trustees of the Chowan Baptist Female Institute at Murfreesboro at 10 a. m. on Tuesday the 10th day of April, 1894.

The lease of President Brewer terminates next June, hence it will be a very important meeting, and it is earnestly desired that every member of the Board attend the meeting.

R. P. THOMAS,
President Board of Trustees.

Rev. C. Durham preached at Aberdeen last Sunday morning and night. The brethren organized a Sunday-school, and expect to organize a church there on the fourth Sunday in May. Their prospects are good for a large Sunday-school and at an early day a self-sustaining church.

"In the Observatory."

BY M. P. M.

"REPRESENTATION."

As usual the question of the basis of representation in the Southern Baptist Convention "bobs up serenely" and demands consideration. It is a question hard to settle, and in fact cannot be limited except by the number who will attend. It is a great pity to deny any one the privilege of attending who really desires to do so. Like most brethren, I have an opinion about the matter and will proceed to "air it." Why not? That is what an opinion is for. I think that we ought to have three conventions in place of one. Some one will say, but that would call for three foreign secretaries and three home secretaries, which would be a heavy expense, while on the other hand the extra expense of attending these conventions would support the extra secretaries. If the territory was divided, we could have more of our brethren present, and it would not be long before each convention would be doing as much as we are now doing. Maryland, District of Columbia, West Virginia, Virginia, North Carolina and South Carolina would be plenty of territory for one convention. It would represent 400,000 white Baptists, and that is enough for one body. Kentucky, Tennessee, Georgia, Alabama, Mississippi, and Florida would represent 600,000 Baptists, and the territory west of the Mississippi river would make another convention. The time will come when such division must be made, and the sooner the better.

"PRESIDENT WINSTON'S REPORT."

There are three points in the above mentioned report which I desire to "touch upon" briefly. In doing so, I shall be frank and just to all parties concerned.

The first is on the question of advanced scholarship in the University. On this point I am aware that there is a difference of opinion among those who oppose the present methods of the University management, but I do not hesitate to express the earnest conviction that advancing the scholarship of the University will not relieve the difficulties now recognized by the friends of denominational colleges in the State. The only solution of the question, doing justice to all parties, is for the State to cease all effort in higher education and devote her money and energies to the education of the masses in the best possibly equipped common schools. But some will say, that will destroy our University. Not necessarily. If the wealthy men in this State want an undenominational University to which they can send their sons, then let them endow such an institution. They are abundantly able to do so, and in nine cases out of ten they are the only ones benefited by the present program. There is absolutely no justice in taxing the poor people of the State, many of whom are voluntarily supporting their denominational colleges, to provide higher education for the sons of rich men. It is on a par with a high protective tariff. There is neither justice nor right in the State furnishing higher education on any terms, and for one I am opposed to it *in toto*.

The second point I want to notice is the question of an appropriation for the education of teachers for our common schools. Of all the ridiculous propositions I have seen, this "takes the cake." One would think that our common schools are perishing for the want of highly educated teachers, while the truth is the fund appropriated for such schools is so outrageously small that no well qualified teachers would think of devoting themselves to teaching in the common schools for a living. It is not likely that we will secure any of these University educational teachers in our common schools unless it be in connection with a private school where the parent has to pay for so many extra studies that it costs him very nearly as much as if there were not any public fund. It is only another scheme to scoop in some more of the State's money and have a pretext for larger appropriations. There are plenty private and denominational schools in the State which are supported by tuition or private donations to educate all the common school teachers we need in the State.

The third is on the question of the University and the colleges. The President is very anxious to be on "good terms" with the colleges, and yet he would take every student out of them to-morrow if he could and had room for them. His efforts in the past three years bear out the preceding assertion. If the President is so anxious to have the colleges succeed, let him ask the State for no more aid and put his school upon its merits and let it so stand along with the others. If he wants endowment, let him go to the friends of such a school and ask it as the other schools have to do.

Bertie Union Meeting.

The next session of the Bertie Union Meeting convenes with Mars church. Elder J. B. Boone is to preach the introductory sermon, Elder T. T. Speight, alternate. Elder Reese to preach the missionary sermon, Elder Curtis, alternate.

Practical subject continued from last session, viz., "More frequent preaching for our churches, where are the advantages, and where may they be obtained?" To Bro. C. W. Mitchell and Elder E. T. Williams.

1. Practical subject: What is selfishness?—its effects, and how cultivated. Discussion to be opened by Bro. Levi Hoggard and Elder Curtis.

2. Exposition of 1 Peter 3. 18. To Bro. W. M. Outlaw and Elder Britt.

3. Exposition of Matthew 5. 23, 24. To Bro. F. E. Meyers and Elder Spruill.

4. What relation should Baptists sustain to the orphans? To Bro. J. Barnes and Elder J. E. Matthews.

A. J. CONE, *Secretary.*

Make Bro. Durham's "rift in the cloud" a little larger by sending a contribution towards the Convention debt.

The Right Training of Children.

"Train up a child in the way he should go, and when he is old, he will not depart from it." Prov. 22 : 6.

With equal truth Solomon might have said the converse of this statement is also true, "Train up a child in the way he should *not* go, and when he is old, he will not depart from it." Yet, experience has shown rules subject to exceptions. Not always the carefully-trained children of pious households prove to be godly men and women, nor do the children from godless homes, not even from homes of vice, always turn out to be vicious men and women. One has observed but little who has not known cases of exception of both kinds. But all history shows such, in both instances, to be exceptional. Usually, the pious and godly are from pious and godly homes and are the result of careful and godly training, while the vicious are, for the most part, from godless homes and the result of a neglected or vicious training. And so rarely do we see the cases reversed that it becomes a matter of wonder and comment, on the part of everybody, when godly training results badly, or ungodly training, happily. So that, in popular estimation, the truthfulness of Solomon's assertion is not only not doubted, but is strongly confirmed, by the reception given, in the popular thinking, even to these exceptional cases.

But, it has occurred to me, that perhaps Solomon had a still deeper significance in his utterance than is usually brought out. Perhaps he meant to say (if not his principal point, nevertheless *a* point,) that the *old* almost uniformly return in death to the principles of their childhood's training. This was Archbishop Hughes' thought, when he said, "Give me the children till they are seven years of age, and I care not who has them afterwards, they will die Catholics." It is characteristic of old age to live in the past and especially to recur to the scenes and lessons of early childhood. Indeed, human life seems a circle in which old age and childhood bend together and touch for its completion. The soul, wearied with life's blasted hopes and disappointed expectations, goes back, with loving contemplation, to the peaceful hours of childhood, when, free from care, it looked forward to a landscape painted by the rosy fingers of hope, and athwart whose sun-lit glories no shadow wandered, and whose sure continuance was bodied forth in childhood's dreams and confided in with childhood's faith. Home scenes and home touchings, softened by distance and mellowed by the lapse of years, come upon it with an almost irresistible charm and power. Under their touch old principles revive, old feelings and sympathies re-live. If these have been from a godly culture, the soul sometimes throws off the sinfulness of mature years, breaks the fetters that Satan has so long forged, and with childhood's faith runs to the God of its early trust, and receiving the kingdom of heaven as a little child, sits at last "clothed and in its right mind at the feet of Jesus," a saved soul. This, it is believed, may be a not unimportant part of the meaning of the wise man's saying. If so, what an additional encouragement to parents to train up their children "in the nurture and admonition of the Lord." To many who, in the fear of God, have prayed and labored for the spiritual welfare of their children, and who have seen them wander in the paths of sin and folly, it will surely be consolatory to think there is hope that, after old age begins to creep upon these loved ones, they will awake to their degradation and return to the godly counsels of their childhood and to the merciful arms of the God of their fathers. Such a hope would extract many a thorn from the pillows of dying saints planted there recklessly by hands that should have ministered peace to their departing spirits and soothed their death-couches with the cheering thought of a happy reunion "beyond the river." Surely such a hope we would not willingly lose. If Solomon meant to give us this, let us cherish it and redouble our diligence to obey God in the careful training for him of the young immortals confided to our charge, trusting him for results. W. A. M.

Leadvale, Tenn.

Horsford's Acid Phosphate
Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Love of Children for Parents.

There is perhaps no one thing which renders its recipients as happy, certainly nothing more beautiful to behold, than the tender affection manifested by children toward their parents, and it becomes more attractive and beautiful when the former have formed new ties and relations in life. How pleasing to see the lovely daughter, after she has become an idolized wife and happy mother, seize every opportunity to visit her loved parents, and by careful attention and a hundred other graceful and cheerful kindnesses, assure them that, though a cherished wife and a proud mother, she still holds a place in her heart sacred to the name of those who, by years of care and guidance, made her what she is to day, a noble, loving woman.

Years ago, speaking of this love between members of a family, an old gentleman present remarked, "Parents always love and express in some way affection for their children; and sometimes children for their parents." I was younger then and thought the old man soured or eccentric; but years of observation convinced me that the man was right. Children beyond their teens are too careless of showing any, or at least many, expressions of affection for their parents. A great reformation may be begun upon this line, and, as with charity, let us begin at home.—*Mrs. Mary Felton.*

Beecham's pills are faithful friends.

New Testament Studies—No. 6.

BY HIGHT C. MOORE.

THE GOSPEL ACCORDING TO LUKE.

1. *Author.* Luke has always been universally regarded as the author of the book bearing his name. A sketch of his life must be gleaned from three sources: (1) From the book of Acts, written by Luke, we learn that he joined Paul on his second missionary journey at Troas and accompanied him into Macedonia (Acts 16) where, left by Paul, for seven years he preached the gospel in and around Philippi. He also went with Paul on his third missionary journey, finally arriving with him in Jerusalem (Acts 20, 21) and remaining by his side on the memorable voyage to Rome (Acts 27: 1). (2) From the writings of Paul we find that Luke was a physician loved and honored (Col. 4: 14). He is named by Paul (Philemon 24) in the list of his fellow-laborers during his first imprisonment, and when a second time the apostle lay in the Roman dungeon awaiting execution, Luke was his only companion (2 Timothy 4: 11), steadfast and faithful to the end. (3) The voice of tradition is more full, but less accurate and reliable. Luke was a Greek born in Antioch, Syria. He early studied medicine, and was a popular physician. He was also skilled as a painter, and is hence the patron saint of artists. He received fine training, was a good scholar, and a gifted writer. Won at first as a Jewish proselyte, he was afterward converted to the Christian faith under the ministry of Paul, and became closely associated with the great apostle. He died a martyr between 75 and 100 A. D.

2. *Origin.* A belief was current in early times that Luke wrote at the dictation of Paul, and that Paul referred to this work when he wrote of "my gospel," (2 Timothy 2: 8). That the third gospel is in some respects similar to the Pauline writings no one can deny. (1) There is verbal agreement in a few cases (compare Luke 22: 19, 20 with 1 Cor. 11: 23-25). (2) Prominence is given to humble outcasts and hated Gentiles; as, the call to the Gentiles, Christ's ministry in Samaria, the sinful woman, Zaccheus, and the praying publican. (3) In both cases the same wide reaching Saviour of all men is presented. But Luke's intimate association with Paul fully accounts for the Pauline character of the book, while the preface and subsequent sections indicate other sources of information than Paul, the careful research of Luke and his independent authorship.

3. *Date.* This is a matter of conjecture, but is partly determined by the date of Acts, which is a continuation of the history contained in this gospel. That book brings its narratives down to about 64 A. D., and Luke was composed only a short time before, probably while Paul was detained in Cæsarea.

4. *Design.* Written primarily for Theophilus, who was said to be a man of great authority at Antioch, it was intended for general circulation among the Gentiles, especially those in the Roman empire. (1) Topographical and other references, understood in Palestine, are explained. (2) The taxing under Quirinus is mentioned and dates are fixed by the year of the reigning emperor. (3) The scourging and ill-usage of Christ by the Roman soldiers is omitted.

5. *Preface.* The unique dedicatory preface, comprising the first four verses of the book, is in this age of historical criticism receiving special and merited attention. (1) It reveals the author as an accomplished writer, a careful investigator, and an accurate historian. (2) It shows that his object is to confirm the faith of Christians by placing the facts and truths they had been taught upon a definite historical basis. (3) It informs us that at the time of its composition there were current many written narratives of Christ which were based upon the testimony of eye-witnesses. These early accounts are not to be found among the existing Apochryphal Gospels, but are now all unknown and lost.

6. *Facts and Features.* (1) It is the fullest and most complete of the four accounts of the life and work of Christ, covering the entire period from the Annunciation to the Ascension. (2) The chronological order of the leading events is better preserved by Luke than the others. (3) Though Hebraisms abound, this gospel bears a striking resemblance to classic Greek. (4) It specially exhibits Christ's compassion for women, children, the poor, and sinners. (5) It relates with striking clearness the conversations of Jesus and the incidents connected with them. (6) "It is the gospel of a gratuitous and universal salvation; the gospel of hymns and prayers; the gospel of the publican and the outcast, and the weeping Magdalene, and the crucified malefactor, and of the Good Samaritan, and of the Prodigal Son."

7. *Contents.* The following outline will be found helpful in the perusal and study of the book:—

I. OPENING EVENTS AND EARLY YEARS.

1. Preface—annunciations to Zacharias and Mary—Mary's visit—birth of John the Baptist.
2. Birth of Christ—announcement to shepherds—circumcision—presentation—in the temple at twelve years of age.

II. BAPTISM, TEMPTATION, AND GALILEAN MINISTRY.

3. Ministry of John the Baptist—genealogy of Jesus.
4. Temptation—rejection—Sabbath in Capernaum—preaching tour.
5. Call of the four—miracles: leper, paralytic—call of Matthew—on fasting.
6. Plucking grain on Sabbath—miracle: withered hand—choosing the twelve—sermon on the mount.
7. Miracles: centurion's servant, widow's son at Nain—message from John the Baptist—Christ in Simon's house.
8. Preaching tour—parable: the sower—miracles: stilling the tempest, the Gadarene demoniac, Jairus' daughter.
9. Sending out the twelve—miracle: feeding five thousand—Peter's confession—transfiguration—miracle: demoniac boy—various sayings—departure from Galilee.

III. JUDEAN MINISTRY.

10. Sending out the seventy and their return—the good Samaritan—visit to Bethany.
11. Discourses: Prayer, warning to Jews, denunciation of the Pharisees.
12. Discourses: Hypocrisy, property.
13. Discourse: Galileans slain by Pilate—miracle: woman on the Sabbath—number of the saved—a reply.
14. Lessons on humility and love—parable: the great supper—counting the cost.
15. Parables: the lost sheep, the drachma, the prodigal son.
16. Parable: unjust steward—rich man and Lazarus.
17. Exhortations to love and humility—miracle: ten lepers—coming of the kingdom.
18. Parables: unjust judge, Pharisee and publican—blessing little children—rich young man—Christ foretells his death and resurrection—miracle: blind man near Jericho.
19. Zaccheus—parable: the ten pounds—the triumphal entry.
20. Christ challenged—parable: the wicked husbandmen—Christ's wise answers.
21. The widow's mite—discourse: the last things.

IV. CLOSING EVENTS.

22. Treachery of Judas—passover preparations—the last supper—Gethsemane—the arrest—Peter's denial—Christ before the Sanhedrim.
23. Before Pilate—the crucifixion—the burial.
24. The resurrection—appearances to two disciples on the way to Emmaus and the eleven in Jerusalem—the ascension.

The base of Ayer's Hair Vigor is a refined and delicate fluid, which does not soil or become rancid by exposure to the air, and which is as perfect a substitute for the oil supplied by nature in youth and health, as modern chemistry can produce.

Worth Repeating.

George C. Needham, the evangelist, commenting on the fact that pungent conviction of sin attends upon the work of his brother Thomas in Western Pennsylvania, pertinently asks: "Are we in the way of the sovereign Spirit with our trifling methods of modern evangelism? Are tricks and jugglery and forced manifestations, the stock in trade of some preachers, a sufficient compensation for the loss of that power which produces contrition, repentance, conviction, and real consecration to God? Some pastors and evangelists possess this power. Why not the rest of us?"

He who longs to be rich is like a man who drinks sea-water. The more he drinks the more thirsty he becomes, and never leaves off drinking till he perishes.

The institutions of learning which have wrought most in forwarding the religious denominations in whose charge they have been, are the ones which have been the most large and liberal in interpreting their denominational commission, the most devoted and fearless in ascertaining and teaching the truth, provided they have held this attitude, not only without losing the support of their denominations, but receiving it more and more as their broad policy becomes more pronounced.—*Pres. E. Benj. Andrews.*

The father who puts a slight on the law of the Lord, by habitually neglecting to read and teach it to his own children, need not be surprised if those children hate the law and go headlong to destruction.—*W. E. Hatcher, D. D.*

Kind looks, kind words, kind acts and warm handshakes—these are secondary means of grace when men are in trouble and fighting their unseen battles.—*John Hall.*

Good News for Asthmatics.

(Special to Ministers of the Gospel.)

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make a trial of the Kola Compound free, by addressing postal card to the Kola Importing Co., Vine and Baker Sts., Cincinnati, Ohio, who are sending out large trial cases free by mail to sufferers.

Ministers of the gospel are invited to apply for special free treatment. Send card, letter head or cutting from religious paper, showing your name as in the ministry.

All the blood in the body makes the entire round of the circulation in twenty seconds, so that three times in every minute all the red globules of the blood, which are the oxygen-carriers, must each have its fresh modicum of oxygen.—*Selected.*

H. Heineman, Milwaukee, writes: "One box Japanese Pile Cure has cured me of a case of twenty-eight years' standing, after being treated by New York's best physicians." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Longing desire prayeth always, though the tongue be silent. If thou art ever longing thou art ever praying. When stayeth prayer? When desire groweth cold.—*St. Augustine.*

Look out for cheap substitutes! Beware of new remedies. Dr. Bull's Cough Syrup has stood the test for nearly fifty years.

Our Boards for 1894.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatur, Kans.

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Dated Jan. 11, '94.	No 28. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 30 a m
Leave Magnolia..	4 18 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma. ...		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 42. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson ...	12 45 a m		10 35 p m
	No 34. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 55 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.33 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.30 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.35 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Encouraging Report from Bro. Chappell.

1. *Church and Sunday-school work.* The preaching to the native church is equally distributed between Brother Hunnex and me. I have been trying to give special prominence recently to the cardinal doctrines of our faith in preaching to the church, hoping they would become more familiar with them and stronger in their religious convictions.

My Sunday-school class is composed of the native brethren and those enquirers who come regularly to hear the gospel. We use the International Series of Sunday-school Lessons, translated and published by Dr. Wm. Curtis of Peking. This work is systematic and thorough, and the class learn much of Bible truth.

2. *Preaching in the heathen in the large chapel or church building* four evenings per week, two conducted by Bro. Hunnex, and two by me. From January 1st to the middle of July I was able to preach at least twice a week, and sometimes oftener, to good-sized and attentive audiences in this chapel. Through this period, there were a few regular inquirers, who studied the Scriptures with me in my home. Of this number I recall two whom I think the Spirit of God was teaching. They professed to believe Christ.

About the middle of July we were advised by the doctor to leave for Japan, on account of Mrs. Chappell's health, and were gone two months. During this time there was a gradual falling off in the audiences, and the inquirers, whom I reluctantly left, were all gone when I returned. This was due in part to causes over which we had no control, but in fact to the loss the work must sustain when a missionary leaves his field for a few weeks. But the audiences have since gradually increased to a fair size, with good attention.

3. *Preaching in the street chapel.* I opened a street chapel on a street called the Siao Ma Teo this last spring. The people came in great crowds, and my chapel was too small to hold them; but as no larger one could be rented at that time, I continued to preach with good success, though sometimes on hot days the room was almost suffocating. Many boatmen resort there, and artisans and shopkeepers. Some of my listeners had come from long distances; and many of these boatmen come from various provinces. There were a few who came to see me, and talked about the gospel from this chapel. One was a man from Shausi, whom I hope the Spirit has led to a saving knowledge of the truth. He was persecuted by friends, however, and lacked the courage to be baptized at that time. The latter part of June I gave up the work in that street for a time because of the bitter hostility to the gospel which the preaching provoked in the owner of the house and a few neighbors. We hope to rent another house soon in a different locality on that same street, where we may be more kindly received by the neighbors.

4. *Outside evangelistic work.* (a) *Regularly visited country towns and villages.* My plan is to visit these regularly, but I have not been able to go as often this year as I hoped. Much work has been done among them, however. There are of these, in all, about twelve, in which I have preached frequently, sold and given away tracts and portions of the Scriptures. This work is very encouraging. They are growing more kindly disposed, and as their fears and prejudices gradually give way to respect and confidence towards us, they understand more of the gospel. Some places are reached by boat, and others by land-travel. In one place there are four who profess faith and want to be baptized, but they are evidently not ready to enter the church.

(b) *Visiting more distant places occasionally*, some of which had not seen a foreigner before, or heard the gospel. There is a very inviting field of unlimited size all around us, which might well employ the greater part of one missionary's time, and to advantage. This is the pleasantest of all the work I have engaged in, where you cultivate virgin soil and preach to those who hear the gospel for the first time.

5. *Results.* While we have had no baptisms this year, the work has been very encouraging. I believe souls have been saved. I have had a number of inquirers, some of whom, I hope, are saved. One of these cases I mentioned in a previous quarterly report. Another is a blind boy with whom I talked and prayed, and whom I believed to be a Christian; but who was not allowed to enter the church through the deceit of his older brother. But "the Lord knoweth them that are his," and we hope to reach this youth again. Others have heard and believed whom no one knows about save God.

I would add to the foregoing report, that the street-chapel preaching which was given up for a time has been renewed under fair auspices, the people welcoming us back and showing a better spirit towards us in that community than ever before. We are praying for and expecting great blessings on our work in that community the present year. Pray God that it may be so.

We begin this year with the smile of God resting upon us and our work. We are all well, our audiences are large and attentive, the Spirit of God seems to attend the preaching of his Word, and we feel that there are rich blessings in store for us if we have the faith to pray believing that we shall receive them. We ask that God's people will pray earnestly for an outpouring of God's Spirit on our work in Chinkiang this year.

L. N. CHAPPELL.

Chinkiang, China, Jan. 30, 1894.

Remember, my boy, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around you will see the men who are the most able to live the rest of their days without work, are the men who work the hardest. Don't be afraid of killing yourself with overwork.—*Anon.*

Report of the Womans' Central Committee of N. C. for Quarter Ending Feb. 28, 1894.

Anson Association—Sunbeams, Lilesville, $1.21.

Atlantic Association—Pollocksville, $8.59; Newbern, 30.78.

Beulah Association—Yanceyville, $3 00; Greensboro, 14.10.

Bladen Association—Galeed, $4.00.

Central Association—Perry's Chapel, $2.95; First church, Raleigh, 62.37; Hopkins' Chapel, 4.00; Wake Forest, 54.85; Youngsville, 1.35; Sunbeams, Wake Forest, 5.02.

Cedar Creek Association—Hope Mills, $2.12.

Chowan Association—Reynoldson, $4.33; Elam, 9.00; Gatesville, 3.00; Sawyer's Creek, 6.00; Elizabeth City, 4.18.

West Chowan Association—Mt. Tabor, $19.02.

Cape Fear Association—Whiteville, $3.60.

Eastern Association—Mt. Olive, $4 44; Sunbeams, Clinton, 2.90; Shiloh, 1.00; Clinton, 1.70; First church, Wilmington, 35.85; Masonboro, 1.75.

Flat River Association—Concord, $1.00; Henderson, 7.20.

Mt. Zion Association—First ch, Durham, $20.60; Mt. Pisgah, 6.88; Chapel Hill, 5.00; Mt. Gilead, 3.10.

Pee Dee Association—Sunbeams, Roberdel, $4.10.

Richmond Association—Children's Mis. Band, Rockingham, $5.65.

Raleigh Association—Tabernacle, $22.45; Garner's, 2 00; Holly Springs, 8.35; Sunbeams, Holly Springs, 3.75.

Robeson Association—Fayetteville, $84.79; Saddle Tree, 4.00; Back Swamp, 8.80; Long Branch, 1.14; Maxton, 15.00; Lumberton, 27.14; Sunbeams, Lumberton, 27.14; Big Branch, 75c.

Reedy Creek Association—Sunbeams, Pine Grove, $1.37.

Transylvania Association—Brevard, $4.20; Tar River Association—Scotland Neck, 16.39; Sunbeams, Scotland Neck, 1.37; Rocky Mount, 2.00; Sunbeams, Warren Plains, 1.65; Stony Creek, 2.00; Littleton, 1.35; Poplar Springs, 4.00.

Sandy Creek Association—Sandy Branch, $2.50; Carthage, 9.20; Pittsboro, 8.18.

No Association given—Mill's Creeks, $4.70; Thomasville, 28.60; Holly Grove, 8.80; Sanford, 52c; Rennert, 3 25; Mt Eliam, 50c; Ai, 15 50; Wadesboro, 1.80.

DIVIDED AS FOLLOWS:

Foreign Missions	$200.72
Home Missions	45.58
State Missions	86.79
Christmas offering	138.98
Education	10.00
Orphanage	72.99
Expense fund	4.45
Centennial Fund	6.52
Value of box for Home missionary	53.00
Total	$ 612.98

Number of new societies, 1; "Talks" sent out, 2,420; letters written, 25; tracts sent out, 200.

MISS FANNIE E. HECK, *Pres. W. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. W. C. C.*

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

A Remarkable Production.

The following literary oddity contains fifty-eight words, one hundred and twelve e's and no other vowel:

We feel extreme feebleness when we seek perfect excellence here. We well remember men everywhere err. Even when Eden's evergreen trees sheltered Eve, the serpent crept there. Yet, when tempted, when cheerlessness depresses, when helplessness fetters, when we seem deserted—then we remember Bethlehem; we beseech the Redeemer's help. We ever need the rest the blessed expect.—*Exchange.*

The healing and purefying qualities of Salvation Oil render it the best article for the speedy cure of ulcerated sores. 25c.

"Do you know," she said, "that clock reminds me of you every time I look at it. Do you notice anything peculiar about it?" "Why—no; I really can't say that I do," he replied, as he drew nearer, "except that it *doesn't go.*" Then he got red in the face, says the Washington *Post*, and in a few moments vanished.

When Jesus began to be a force in human life, there were four existent types on which men formed themselves and which are still in evidence. One is the moral, and has the Jew for its supreme illustration, with his faith in the eternal, and his devotion to the law of righteousness. The next is the intellectual, and was seen to perfection in the Greek, whose restless curiosity searched out the reason of things, and whose æsthetic taste identified beauty and divinity. The third is the political, and stood enthroned at Rome, where a nation was born in the purple and dictated order to the world. And the last is the commercial, and had its forerunner in the Phœnician, who was the first to teach the power of enterprise and the fascination of wealth. Any other man born at the beginning of the first century could be dropped into his class, but Jesus defied classification.—*Rev. John Watson, M. A., in London Expositor.*

According to Jesus, a well-conditioned child illustrates better than anything on earth the distinctive features of the Christian character. Because he does not assert nor aggrandize himself. Because he has no memory of injuries, and no room in his heart for a grudge. Because he has no previous opinions, and is not ashamed to confess ignorance. Because he can imagine, and has the key of another world, entering in through the ivory gate and living amid the things unseen and eternal.—*Ibid.*

Jesus was an absolute believer in character, and was never weary of insisting that a man's soul was more than his environment, and that he must be judged not by what he held and had, but by what he was and did.—*Ibid.*

There can be no finality in theology; this is one of its glories. Therefore, it must ever be an uncertain ground of judgment: this is one of its disabilities. There are only two departments in which the human mind can arrive at certainty: one is pure mathematics, and the other is pure ethics. There can be no place in the moral order where the man of the beatitudes will not be judged perfect.—*Ibid.*

"He that abideth in me and I in him the same bringeth forth much fruit," is Jesus' reconciliation of creed and character.—*Ibid.*

It is necessary that we should answer all the arguments of unbelievers against our faith. Some of the arguments relate to the conduct of professing Christians. We may not be able to defend the example which others set. It does not follow that we are to yield to the argument. We are responsible especially for the example which we set. If this is right, our argument is unanswerable.—*The Workman.*

Hall's Vegetable Sicilian Hair Renewer is, unquestionably, the best preservative of the hair. It is also curative of dandruff, tetter, and all scalp affections.

Whatever may be the mysteries of life and death, there is one mystery which the cross of Christ reveals to us, and that is the infinite and absolute goodness of God.—*Charles Kingsley.*

Cases of forty years' standing where operations have failed, have been cured by Japanese Pile Cure. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Some people find it hard to think of eternal life or existence. Is it easier to think of God as perishing, or his promise failing, or his redeemed, upheld in his everlasting arms, falling away?

When traveling, always take a cake of Johnson's Oriental Soap with you; diseases are often caught from using hotel soap. Sold by Jno. Y. MacRae, druggist, Raleigh.

God has made us to feel that we may go on to act. If, then, we allow our feelings to be excited, without acting from them, we do mischief to the moral system within us.—*J. H. Newman.*

No matter how much the wicked get, they only get it to lose, but whatever a good man gets he is going to keep. The devil cannot pick the lock that guards the treasures of the righteous.—*Ram's Horn.*

Yesterday is yours no longer; to-morrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.—*F. W. Farrar.*

True peace consists only in the possession of God, and the possession of God here below is only to be found in submission to the faith and in obedience to the law.—*Fenelon.*

Life, however short, is made still shortest by waste of time.—*Johnson.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE



Suffering the Tortures of Eczema

And yet lives in ignorance of the fact that a single application of CUTICURA will afford instant relief, permit rest and sleep, and point to a speedy and economical cure, when all other remedies fail. CUTICURA works wonders, and its cures of torturing, disfiguring humors are the most wonderful ever recorded.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Cure Skin Diseases," free.



Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 25 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 50 a m
Lv. Winston-Salem	†6 05 p m	†4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 05 a m
" Asheville		4 00 p m
" Hot Springs		5 35 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 30 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 08 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 50 a m	12 01 a m
Ar Durham	9 28 a m	2 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 30 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.06 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:35 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 1. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville June	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 57 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 13 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville June	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 55 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 29 p m	Lv	Portsmouth	Ar	11 23 a m
3 53 p m	Lv	Suffolk	Lv	11 03 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 23 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	5 30 a m
8 30 p m	Lv	Raleigh	Ar	5 15 a m
9 36 p m	Lv	Sanford	Lv	4 05 a m
10 16 p m	Lv	Southern Pines	Lv	3 23 a m
11 00 p m	Ar	Hamlet	Lv	2 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	9 30 a m
11 20 p m	Lv	Rockingham	Ar	9 15 a m
11 52 p m	Lv	Wadesboro	Lv	8 41 a m
12 50 a m	Lv	Monroe	Lv	7 65 a m
2 00 a m	Lv	Chester	Lv	12 15 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.	No. 33.
2 00 p m	Lv New York Ar	1 30 p m
4 30 p m	Lv Philadelphia Ar	10 47 a m
7 00 p m	Lv †Baltimore (Bay Line) Ar	7 00 a m
7 00 a m	Lv Old Point Ar	7 00 p m
8 00 a m	Ar †Portsmouth Lv	6 00 p m
9 35 a m	Lv Portsmouth Ar	4 45 p m
12 08 p m	Ar Weldon Lv	3 09 p m
12 15 p m	Lv Weldon Ar	3 00 p m
12 39 p m	Lv D Henderson Lv D	1 09 p m
4 10 p m	Ar Raleigh Lv	11 15 a m
4 30 p m	Lv Raleigh Ar	11 00 a m
6 00 p m	Lv Sanford Lv	9 31 a m
7 50 p m	Ar Hamlet Ar	7 30 a m
7 30 p m†	Ar Fayetteville Lv	8 27 a m
11 00 p m*	Ar Wilmington Lv	5 00 a m
5 00 a m	Ar Charlotte Lv	10 00 p m

The fast mail leaving New York at 4.00 p m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 33 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily. †Daily except Sunday. D. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Ochse, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
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JNO. C. WINDER, Gen. Pass.

Organization of the Baptist Church in Murfreesboro, N. C.

The year 1843 is commonly known all over this eastern section of the State as the "wet year," but it is better known, in and around Murfreesboro, as "McNabb's flood." It was sometime during that year, one Elder Robert McNabb of Granville county, N. C., came to this place and commenced a series of meetings as best he could do under the circumstances. The Baptists had no house here in which to worship, but by the aid of friends a place was obtained, and the meeting commenced, for several days with little success; but with a determined and unfaltering faith in God, he continued the work, and after awhile the people were aroused, and came in from various directions in carts, wagons, gigs, on horseback, on foot, &c., until the town seemed to be filled with people crying, what shall we do to be saved? Nearly all of the time the rain descended in torrents, and with it the Holy Spirit, and such a religious awakening was never known in these parts. The oldest citizens of this section often speak of this great meeting. The seed from this effort fell in good soil which sprang up with an increase of an hundred fold to the honor and glory of God. Out of the results of this meeting sprang the dear little Baptist church in this place, which has been and is still instrumental in leading souls to Christ. A great many of the converts of this meeting connected themselves with the dear old church (the mother of many), Meherrin, which stands amid her stately oaks about one mile from town. On July 2nd, 1843, this church assembled in conference, with Elder Geo. W. Thompson, pastor, and Brother S. J. Wheeler, clerk. Visiting brethren were invited to seats. Elders Robert McNabb and Frey responded. Through a petition presented by these two brethren the Murfreesboro Baptist church was permitted to worship as a branch church in the town of Murfreesboro, with the understanding that her members must be enrolled at Meherrin, and that they were to render quarterly reports to the mother church.

On the next day, July 3d, the pastor, Bro. Thompson, baptized the following persons, and their names were enrolled as members of the branch: William Darden, W. E. Poole, Goodman Parker, Cardwell Farmer, Hardy Hedgepeth, Littleberry Futrell, Susan Spiers and Catharine McLenny; and on July 7th, Elder McNabb baptized and had names enrolled as follows: Samuel Polkinhorne, Henry A. Moore, David J. Blount, Lewis Spiers, Benj. A. Spiers, N. H. Hodges, Edward K. Jeggitts, Elizabeth Polkinborne, Susan Deans, Elizabeth Hodges, Martha Parker, and Rebecca Porter.

These brethren and sisters went to work at once, and with the help of some of the members of Meherrin, such as brethren Jacob Parker, James H. Lassiter, Joseph Rea and Sister Nancy Rea, and the then known friend of all religious denominations, Lewis M. Cowper, and many others, soon purchased a lot, built a house of worship, raised money and paid for it. On Nov. 5th, 1845, this house was dedicated to God. Elder Magoon of Richmond, Va., preached the sermon from Hag. 2: 9 (first clause), at 11 o'clock a. m. Elder J. V. Cosby preached at three o'clock, and Elder Magoon again at night.

It appears that this church labored as a branch church, under the pastorate and rules and regulations of the mother church until November, 1848—Rev. G. M. Thompson being pastor of both.

At a conference held with the mother church in November, 1848—G. M. Thompson, Moderator, and S. J. Wheeler, Clerk—the branch church in Murfreesboro was declared an independent church to transact her own matters as God might direct. The following named brethren and sisters were granted letters as constitutional members: Fanny Johnson, Elizabeth M. Bishop, E. T. Hatchel, Jacob Parker, Benj. A. Spiers, James H. Lassiter, Adeline A. Lassiter, Wade H. Adkins, Sarah Adkins, J. G. Rea, Henry A. Moore, Anastatia Carter, Susan Carter, Nancy Rea, Samuel Polkinhorne, Elizabeth Polkinborne, L. T. Spiers, Mary A. Thatch, G. D. Parker, W. E. Poole, Carter H. Wall, Thomas Spiers, Mary A. Spiers, Lavenia O. Spiers, Priscilla Carter, S. B. Poole, and Margaret Jeggitts. During this meeting six other letters were granted, making thirty-five. Some unknown brother remarked during this meeting: "Thus it is that this dear old church is bleeding herself for the benefit of others. After setting off five churches, she has this day sent thirty-five of her best members to others. May the Lord sustain us."

It was then ordered that a counsel of Elders and laymen be called to meet with the church in town to participate in the dedicatory service of the church independent. The 19th of November, 1848, was then set apart for that work. A great number of people assembled on this day; among them were Elders C. R. Hendrickson and William D. Pritchard from Elizabeth City, N. C., Elder A. McDowell from Wake Forest College, Elder G. M. Thompson from Meherrin, and Elder A. J. Battle from Buckhorn.

Elder C. R. Hendrickson was called to the chair, and Elder A. J. Battle acted as Clerk. Elder A. McDowell opened the meeting with prayer. Elder G. M. Thompson presented the letters granted by the mother church, and their names were enrolled as constitutional members. Articles of Faith, Covenant and Rules of Decorum were then read by the Clerk and approved by the body. This being done, the church was declared independent, and no longer amenable to the mother church. Elder C. R. Hendrickson preached the sermon, Elder A. J. Battle offered the constituting prayer, Elder A. McDowell delivered the charge, and Elder G. M. Thompson extended the right hand of fellowship. The names of Benj. A. Spiers and James H. Lassiter were then presented for ordination as Deacons by this council. Elder Battle preached, Elder Thompson offered the prayer, and Elder Hendrickson delivered the charge. After which the church partook of the Lord's Supper, administered by Elders Hendrickson and Battle. Then they sang a hymn and went out.

This little church was then left to the care of Elder G. M. Thompson, Pastor, Bro. L. T. Spiers, Clerk, and the Deacons elect. We know of but very few of these dear brethren and sisters yet living to tell of the struggles of this little church, namely, Jacob Parker of Warrenton, James H. Lassiter of Henderson, and Margaret Jeggitts of Murfreesboro. We trust that this little sketch may prove to them a source of heavenly comfort as they stand near the open door.

CLERK

Outlines and Questions.

At first thought one would say that the stories of the book of Genesis are the first known and the best known of all the Bible stories. As a matter of fact, however, only the most apparent and obvious lessons from these stories are comprehended by the child mind. In later life the desire for food for devotional thought as expressed in the New Testament teachings crowds out the more careful study of these early stories. As a consequence, their deeper religious teachings, and their character as great steps in the plan of a divine Being revealing himself to the human race which he has created, are seldom brought with force to the mind of the ordinary Bible student.

The International Lesson Committee, however, have this year allowed six months for the study of the book of Genesis. Shall we not be sure before leaving these stories, that we have gained from our study more than a repetition of our childhood impressions?

The American Institute of Sacred Literature offers its usual semi-annual examination upon the International Lessons, to take place in all parts of the world June 30, 1894. The Institute has prepared a comprehensive outline in two parts (one for each quarter) designed to present in brief form the connection and deeper purpose of these stories. The examination questions will be based upon this outline, copies of which outline will be sent free upon application, (postage should be enclosed) for distribution to officers, teachers and Bible class students in all schools filing an application for questions. A copy of the questions in two grades will be sent to individuals for ten cents, and to schools in quantities at the rate of one dollar for one hundred. Instructions for conducting the examination will accompany the questions.

Under such a simple arrangement thousands of schools should avail themselves of these outlines and questions. For a special fee of fifty cents students are allowed to send their answers to the Institute office for grading, and an Institute certificate is awarded all those whose papers reach an average of seventy per cent.

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Robeson Baptist S. S. Association

This body meets at Lumberton Baptist church April 7th and 8th. The following is the program of subjects of discussion and opening speakers:

Saturday a. m.—How can we best accomplish the object of this organization? Rev. J. W. Cobb.

Afternoon.—How many Bibles should there be in a Sunday school? O. S. Hayes.

Should classes be confined to teachers of their sex? Prof. Jno Duckett.

What should be taught in the Sunday school? Rev. J. P. Price.

Sunday.—Sunday school mass-meeting, conducted by J. T. Winburn. Subjects: Little people and the Sunday-school—Prof. A. T. Rogers; Young men and the Sunday-school—E. K. Proctor, Jr.; Old Folks and the Sunday-school—Archie Johnson. Sermon at night by Rev. F. H. Martin. A large delegation from each Sunday-school in the Association is expected.

W. W. NYE,
REV. J. P. PRICE,
AMOS BRITT,
Committee.

FRANK GOUGH, *President.*
R. D. CALDWELL, *Sec. and Treasurer.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Richard J Bigge, Baltimore, $3.00; Rev D C Murchison, Gulf, 1.00; Abbott's Creek ch, 3.15; Piny Grove ch, 3.00; Hephzibah ch, Raleigh, 3.00; W M S, Red Bud ch, 3 86; Cedar Grove ch, Orange County, 3.10; Macedonia ch, Guilford County, 3.00; Mt Hermon ch. 3.00; Damascus ch, Brier Creek, 3.10; Beaver Island ch, 3.00; Brassfields ch, Central, 6.15; St John's ch, West Chowan, 10.00; Mt Zion ch, Tar River, 5.00; Sandy Creek ch, 4.00; Antioch ch, 2.29; W M S, Green Level ch, 50c; Middleburg, N C, 3.56; W M S, Sutton ch, 3.20; Union, No 1. 1.35; Greensboro ch, 20.00; Ditto, W M S, 10.00; Bethlehem ch, 3.00; C P Harper, Duke's, Nash county, 3.00; Antioch ch, South River, 3.25; Sulphur Springs ch, 1.20; Forest Home ch, Ashe and Alleghany, 5.00; Warren Plains ch, 3.15; W M S, Scotland Neck ch, 10.00; Rich Square ch, 11.00; Newbern ch, 22.06; Eastern Asso, 115.00; J F Tuttle, 10.00; Pleasant Grove ch, Pee Dee, 3.57; Flat Rock ch, Central, 5.00; Clemmonsville ch, Pilot Mountain, 1.00; J C Ellington, Raleigh, 1.00; May's Chapel ch, Sandy Creek ch, 6.50; W M S, Morrisville ch, Raleigh, 7.30; Mrs R J Hickerson, 1.50; N E Parker, 1.50; Mrs N E Parker, 1.00; Cool Spring ch, Mt Zion, 2.25; Enon ch, 1 70; Colerain ch, West Chowan, 8.00; Cedar Falls ch, Sandy Creek, 1.00; Green Spring ch, ditto, 4.25; Zion ch, King's Mountain Association, 25.00; Raleigh Asso, 420.31; Tar River Asso, 525.00; Antioch ch, 6.25; Aulander ch, West Chowan, 3.90; Wake Union ch, 3.50; W M S, Cary ch, 5.00; Bethlehem ch, Sandy Creek, 2.53; New Salem ch, 2.23; Mt Gilead ch col, 1.90; W A Foushee, Mt Gilead ch, 5 00; Jas Q R Bryant and wife, ditto, 5.00; J H Ward, ditto, 1.00; J W Horton, ditto, 25c; M Seymore, ditto, 25c; Dr W H Edwards, ditto, 25c; Texanna Neal, ditto, 50c; Clement ch, Beulah, 8.15; Waughtown ch, Pilot Mountain, 7.14; Independence Hill ch, Meck & Cab, 2 50; R D Bridges, Bladenboro, 10.00; H C Bridges, ditto, 10.00; Lattimore ch, 5.00; Louisburg ch, Tar River, 25.00; Gardner's ch, ditto, 3.78; Connaritsa ch, West Chowan, 8.00; Hebron ch, 10 00; W M S, Mt Vernon ch, Central, 5.00; Spring Vale ch, Eastern, 3 00; W M S, Pollocksville ch, 3.50; Miss A Hickerson, 1.00. Total, 1,459 51. Previously reported, 1,465.17. Total this year, 2,924.68.

Foreign Missions—Eureka ch, Chowan, $12.00; Grape Vine ch, French Broad, 1.08; W M S, Mt Gilead ch, Mt Zion (Japan), 3.10; Ditto, Green Level ch, 1.00; Warren Plains ch, 6.19; W M S, Henderson ch, 7.45; Sunday-school Mis Society, Henderson ch, 1.68; Wake Union ch, 1.50; Bethlehem ch, Sandy Creek, 1.95; Stovall ch, Flat River, 10.35; Island Creek ch, ditto, 27.20; Broad Street ch, Winston, Pilot Mountain, 5.25; W M S, Buckhorn ch, W Chowan, 6.10; Buckhorn ch, ditto, 11.70; Holly Grove ch, West Chowan, 10 00. Total, 106 55. Previously reported, 1,083.95. Total this year, 1,190.50.

Home Missions—Brassfields ch, Central, $15.50; W M S, Green Level ch, 1.00; Clemmonsville ch, Pilot Mountain, 3.51; Enon ch, 1.70; Lewisville ch, 2 50. Total, 24 21. Previously reported, 440.17. Total this year, 464 38.

Education—W M S, Green Level ch, 50c; Clemmonsville ch, Pilot Mountain, 1.29; Colerain ch, West Chowan, 7.00; Aulander ch, ditto, 4.88; Bethlehem ch, Sandy Creek, 3.87. Total, 17.54. Previously reported. 557.77. Total this year, 575.31.

Orphanage—W M S, Green Level ch, $1.00; Aulander S S, 10.00; Wake Union ch, 20c; Bethlehem ch, Sandy Creek, 3.30; First ch, Raleigh S S, 15 00. Total, 29.50. Previously reported, 287.61. Total this year, 317.11.

Sunday-schools (for distribution of Bibles and Testaments)—Point Caswell S S, Pender County, $2.57; S S, Piny Grove ch, 78c; Shiloh S S, Raleigh, 38c; Beaver Dam S S, Union County, 25c; High Point S S, 1.32; Cool Spring S S, Chowan, 1.50; Raleigh Asso, 3.02; W M S, Green Level ch, 52c; Mountain Creek ch, 5,23; McAdensville S S, Gaston County, 2 75; S S, Four Oaks ch, 50c; Magnolia S S, 15c; Olivet S S, Chowan, 1.00; Newbern S S 5.00; Kinston S S Mission Soc, 2.36; North Wilkesboro S S, 50c; Sound Side S S, 2.10; Baptist Center S S, 1.01; Elam S S, 1.50; S S, Hickory ch, 90c; Hebron S S, South Fork, 1.00; Hester's ch, Flat River, 2.50; Waughtown S S, 2.00; Goldsboro S S, 3.68; Lenoir ch, Caldwell, 1.60; Lower Creek ch, ditto, 60c; First Baptist ch S S, Raleigh, 13.82; Warrenton S S, 1.87; Wake Forest S S, 11.25; First ch, Durham, S S, 5.60; S S, Dunn ch, 1.50; Mt Vernon ch, Central, 1.75; Gatesville S S, 1.20. Total, 80.61.

Ministerial Relief Fund—W M S, Green Level ch, 60c; Spring Hill ch, Pee Dee, 3.35. Total, 3.95. Previously reported, 134.89. Total this year, 138 84.

Students' Aid Fund, Louisville—Spring Hill ch, Pee Dee, $4.35.

CORRECTION: In last RECORDER, Jas Ellis, $10.00, for State Missions, is an error. It is the same amount credited to Forest Home church, Ashe and Alleghany Asso.

J. D. BOUSHALL,
Treas. Bap. State Convention,
Raleigh, March 24, 1894.

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Notice.

NORTH CAROLINA, WAKE COUNTY. } IN THE SUPERIOR COURT.

J. D. Boushall, Admr. Turner Wilcox, deceased,
vs.
Bettie W. Dawson, Earnest F. Dawson her husband, Clara Wilcox and Benj. Wilcox.

Bettie W. Dawson and Earnest F. Dawson her husband, now residents of the State and city of New York, defendants above named, will take notice that an action entitled as above, has been commenced in the Superior Court of Wake county to make sale of real estate, for assets, situated in Raleigh township in said county, and the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court of Wake county, in North Carolina, on the 11th day of April, 1894, and answer or demur to the complaint in said action, or the plaintiff will apply to the court for relief demanded in said complaint.

JNO. W. THOMPSON,
Clerk Superior Court.
This March 5th, 1894.

Don't Lose Heart.
PLANT FERRY'S SEEDS this year, and make up for lost time. Ferry's Seed Annual for 1894 will give you many valuable hints about what to raise and how to raise it. It contains information to be had from no other source. Free to all.
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Pilot Mountain S. S. Association.

The next session of the Sunday-school Association will meet with Pilot Mountain church and Sunday-school on Friday before the fifth Sunday in April.

The Association at its last session authorized the Executive Board to put in the field a Sunday-school missionary and evangelist. Bro. S. F. Conrad has been selected for this work, and is now giving to it three-fourths of his time. The success of this work will depend upon our giving to it our hearty co-operation and support. We would urge the superintendents of the schools to see to it that delegates are appointed and a letter written giving full statistics of the school; also to raise the amount pledged and forward them to the Association.

PROGRAM.

Introductory sermon, Rev. H. C. Moore. Alternate, Rev. J. B. Richardson.

Report of Sunday-school missionary and evangelist.

1st. The relation of the church to the Sunday-school. Rev. H. A. Brown and T. M. Baker.

2d. The Sunday school as an evangelizing agency. Revs. C. C. Haymore and J. B. Richardson.

3d. Are the Sunday school helps an advantage in the study of the Bible? Dr. J. G. Watkins and T. S. Sprinkle.

4th. Spirituality as a qualification for teaching the lesson. Rev. W. H. Wilson and D. F. King.

5. General discussion on the evangelistic movement and work of colportage in the Association. Led by Rev. L. R. Pruitt.

L. R. PRUITT,
W. H. WILSON,
J. B. RICHARDSON,
S. F. CONRAD,
Ex. Com. S. S. Association.
H. A. BROWN,
Ex. Com. Pilot Mountain Ass'n.

The Sandy Creek Baptist Sunday-school Association.

The 5th annual session of this body convenes with Bear Creek church, Chatham county, one, or one and a half miles from Rickmond, on the C. F. & Y. V. R. R., on the fifth Sunday in April, next.

Every Sunday-school or church in the Sandy Creek Association is requested to send delegates with letters, giving statistics of their school for the past year. Brethren, please attend to this at once—duty demands it.

PROGRAMME

1. Introductory Sermon Friday, 12 m., by P. A. Furgison; Saturday 11 a. m., Sermon by W. H. H. Lawhon; Missionary Sermon Sunday, by O. T. Edwards.

2. Report on Orphanage, discussed by L. R. Dixon, Daniel Hannon and G. W. Harmon.

3. Report on Colportage—W. R. Fry, Leban Moon, and Wm. Rogers.

QUERIES.

1. What Relation Ought our Churches to bear to the Sunday-schools? C. J. F. Anderson, J. D. Hackney and G. A. Murchison.

2. How can we Have a Sunday-school in Every Church? W. N. Straughn, Jesse L. Smith.

3. What are the Advantages and Disadvantages of Our Sunday-school Literature? O. T. Edwards, Jones Jordan.

4. How to Run a Successful Sunday-school. D. R. Sears, W. C. Douglas, S. Gilmore.

G. L. MERRELL.

Franklinville, March 21, 1894.

Literary.

Murdered Millions—Is the striking title of a remarkable little book by Dr. George D. Dowknott. Every Christian and philanthropist should read it. It is introduced by the Rev. Theodore L. Cuyler, D. D., the well-known author and preacher.

Price, cloth bound, 7x4½, 96 pp., 30 cents. Paper covers, 15 cents—100 for $10.

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"A Light From the East" is a beautifully written tract on the pre millennial coming and reign of Christ by one of the most clear and accurate writers of the South. The author, Rev. A. P. Copeland, is distinguished for his accuracy of statement, clearness of thought, fairness of argument, and sweetness of spirit in all that he writes. Whatever the reader may think of the positions taken by the author he will not fail to find in it all the elements of Christian candor and lucidity of thought.—*Texas Baptist and Herald.* Send to Elder A. P. Copeland, Crawford, Miss., single copy, prepaid, 22 cts. five or more, 20 cts. per copy.

Mrs. M. A. Copeland, good and true, of Ascend, Chatham county, N. C., has lost her husband, her cook room and its contents were not long since burned, her son has died, and now her horse has died. She has nine children. If you can help her, it will be help extended to a worthy object, and thankfully received.

Rev. H. A. Bagby and wife have arrived in Brasil.

NEWS OF THE WEEK.

State News.

The Charlotte trouser factory has commenced operations.

Mr. J. J. Vann an esteemed citizen of Monroe died last week.

The State Y. M. C. A. Convention meets at Wilmington next week.

A negro boy was run over and killed in Charlotte on the 23d by a shifting engine.

Mr. W. T. Cheatham has been appointed and confirmed as postmaster at Henderson.

J. E. Schoolfield, the layman evangelist, is holding meetings in the eastern part of the State.

Several whales were captured on our eastern coasts off Morehead last week. They yeilded rich returns to the fishermen.

Aldermen of the city of Charlotte have passed an ordinance taxing cigarette dealers $300 each, to go into effect April 1st.

Jasper Jernigan, aged 15 years, committed suicide near Dunn recently. Ill-treatment by his father caused the deed.

Dr. C. J. Geer, a physician at the State convict farms in Halifax county, has been stricken with paralysis and is dangerously ill.

Prof. Woodrow Wilson a distinguished member of the faculty of Princeton College lectured at Trinity College, Durham, last week.

Eight houses, a livery stable and a hotel were destroyed by fire at Franklin, Macon county, on the 23d. No insurance. Loss $15,000.

C. E. Crabtree, book keeper for the Z. I. Lyon tobacco factory of Durham, is missing. It is supposed he has "wandered off," being temporarily insane.

Congressman Bryan of Nebraska who has won a considerable reputation as an orator will deliver an address at the State Normal and Industrial School next commencement.

A fight between a professor and a student of Biddle University, a negro institution near Charlotte, has caused a general disruption among faculty and students, and the school is stated to be ruined.

We have received an interesting book "Biltmore Forest" being a comparative description of the Vanderbilt woods near Asheville before and after scientific improvements. It is a valuable work.

Messrs. J. D. Williams, president, and E. J. Lilly, a director, have resigned their connection with the Band of Fayetteville. Dr. H. W. Lilly, president, and Judge R. P. Buxton, director, succeed them.

The case of the State against W. S. Smith, ex cashier of the defunct Bank of New Hanover, Isaac Bates, ex president, J. W. Atkinson, W. I. Gore, and C. Giles, directors, has been *not prosed*, to the disappointment of many of the depositors. A technicality was the cause.

General News.

Louis Kossuth, Hungarian patriot and exile, is dead.

The political campaign has begun in South Carolina.

Congressman Hatch will introduce in the House at an early day a compromise "Anti-Option" bill.

The tariff bill is under the consideration of the Senate. The time of its passage is very indefinite.

Two valuable veins of gold bearing quartz have been discovered in Louisa county, Va. New York capitalists own them.

Last week was consumed by the House of Representatives in discussing the internal revenue and naval appropriation bills.

A half-million dollar fire occurred at Money Point, near Norfolk, burning lumber mills, plaining mills and lumber on 23d.

Chairman Wilson is still sick and very weak, but his condition is not dangerous. He will not resume his official duties for some months.

The Supreme Court of Colorado has decided that Gov. Waite's recent action in calling out the militia to assist in the removal of certain office-holders was illegal.

Senator Alfred H. Colquit of Georgia, who has been an invalid for two years, recently suffered a second stroke of paralysis, and is thought to be hopelessly ill.

Frosts last week, and on the 25th and 26th, seriously injured fruit prospects in Tennessee, Mississippi, Alabama, North Carolina, South Carolina, and other States.

Three women and two men were killed by an explosion of dynamtte at Pittsburgh, Pa., on the 23d. The explosion occurred in the nitro-glycerine and dynamite works of the Acme Powder Company.

It is stated that Secretary of State Gresham has prepared a new China treaty, requiring Chinamen coming to the United States to register and have a certificate with their photograph on it; Americans going to China to have a similar certificate and photograph.

General Coxey, a wealthy stock raiser of Ohio, is making efforts to mass a "peace army" at Washington City to demand the issuance of fiat money in great amounts. He purposes starting from Ohio, and during a three months march to Washington City to gather about 100,000 men in his army.

Mello, the Brasilian insurgent, whose main strength, the navy, was defeated recently, has instituted an insurgent provisional government, with representatives from three Brazilian States. His forces are crippled and diminished, but he is still able to make considerable trouble.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

MARRIED.

RITTER—DICKENS—On March 20th, 1894, in Weldon, N. C., by Rev. G. W. Harmon, Mr. C. W. Ritter and Miss Mattie B. Dickens.

HARRIS—HUGHES—On March 20th, 1894, in Vance county, N. C., by Rev. J. A. Stradley, Mr. Ed. M. Harris and Miss Carrie Hughes.

JOHNSTON—TRUEBLOOD—On March 21st, 1894, near Weldon, N. C., by Rev. G. W. Harmon, Mr. J. J. Johnston and Miss Maud L. Trueblood.

WRIGHT—CLARK—On March 14th, 1894, at the home of Bro. James Clark, in Granville county, N. C., by Rev. J. A. Stradley, Mr. James W. Wright and Miss Addie M. Clark.

DIED.

JOHNSON—Died at the residence of her daughter Mrs. Burline Womble, in Raleigh, N. C., on Feb. 24th, 1894, Mrs. Smithy Johnson, aged about seventy years. She was a consistent member of the Fayetteville Street Baptist church. She died in the full triumph of faith. She leaves to mourn her loss four sons and two daughters. DAUGHTER.

JORDAN—Calvin Jordan was born November 20th, 1832, in Montgomery county, and died at his home in Rowan county in the triumph of faith in Christ January 21st, 1894. Mr. Jordan was a man of strong mind, of clear and decided views in business. In his younger days he merchandized in the county of his birth. His last years were spent chiefly as a tobacconist.

JAMES JORDAN.

MIDDLETON—In Duplin county near Warsaw, N. C., Feb. 22d, 1894, Thomas Middleton died in the eighteenth year of his age. His illness was brief, he being confined to his room about one week. His sufferings were severe, but he seemed to exercise patience and resignation all through his afflictions. He had not made a public profession of faith in Christ, but was regarded as a good boy—sociable and kind to every one. He was the son of Mrs. Mary Middleton, and was quite a comfort and help to his widowed mother. Sister Middleton and her family have our sympathy in their sorrow, and we would point them to Him who knows how to temper the wind to the shorn lamb, and to the Word of his grace which teaches that "all things work together for good to them that love God." B.

CLARK—The Lord in his goodness saw fit, in November 27th, 1893, to take from this earth to heaven, Bro. Samuel Clark.

For more than thirty-five years he was a faithful member of Concord Baptist church. So long as he was able to attend his church, his seat was never vacant.

During the four years which he spent in the civil war, I was told, there could hardly be found a truer Christian. From his conversion to his death, he walked so close to God, that wicked influences made but little, if any, impression upon him. He left a wife and several children to mourn his loss. But notwithstanding the fact that he lost a leg during the war, he provided well for his family, and left them a home, saved and provided for this purpose, that they should not be thrown out upon the cold world, after he was gone.

We extend our sympathy to his bereaved family and many friends. D.

LYON—The Lord in his wisdom, on Feb. 27th, 1894, took one of our deacons away, Bro. Norfiet C. Lyon. Bro. Lyon joined Concord Baptist church in 1857. At once he began an active work for the Lord. He was always ready to try to point a sinner to the Lamb who taketh away the sin of the world. He was so faithful that the church elected him a deacon, and for many years he was a deacon in truth. He was always present at his church meetings. Often when he was not able to attend church, he would say to his wife, "I must go, I cannot miss."

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our church,
And how can it be filled?

God in his wisdom has recalled,
The boon his love has given;
And though the body slumbers here,
The soul is safe in heaven." D,

HARRIS—We regret very much to learn of the death of Willie J. Harris, aged twenty-three years, the only son of Mr. J. W. Harris, near Vaughan, Warren county, N. C., which occurred January 22d, after a long illness. He leaves a mother, father, and two sisters, to mourn the loss of one that was very dear to them. We extend to them our heart's deepest sympathy. God knows best, and saw fit to take from us a promising young man just in the prime of life. One consolation we have is that he professed faith in Christ during his illness, and we should not grieve over our departed friends when we know they are at rest; but it is hard for us to give them up even when we know this. He will be badly missed by his many friends, and no one can ever fill his place in his dear mother's heart. Mother is a boy's best friend.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

God in his wisdom has recalled
The boon his love had given,
And though the body moulders here,
The soul is safe in heaven."

A FRIEND.

Tributes of Respect.

At a recent meeting of the Hamer Creek Baptist church, the following resolutions were passed in memory of Mrs. O. H. Dockery:

WHEREAS, Our Father has called from our number Sister Dockery, a valued member and Christian woman of rare excellence;

Resolved 1. That we bow in humble submission to the Divine will.

2. That we thus express our grief at her death, but rejoice in the hope of her eternal rest.

3. That we tender our heart-felt sympathy to the stricken husband and family, and pray God's richest blessings upon them.

4. That these resolutions be sent to the RECORDER, and be engrossed on our minutes.

ELI GREEN,
J. J. McLENDON,
S. D. BALLARD,
Committee.

Mangum, March 19, 1894.

WHEREAS, It has pleased our Heavenly Father to remove from earth to heaven little Belle Peal, one of our much-beloved pupils of the Baptist Sunday-school, therefore

Resolved 1. That in the death of her, the Baptist Sunday-school of Bethel loses one of its brightest jewels, and her parents a loving, affectionate and devoted child.

2. That we deeply sympathize with the bereaved parents, brothers and sisters in this their sad hour of bereavement, and extend to them our heartfelt condolence.

3. That the Secretary of this school furnish a copy of these resolutions to the parents of the deceased, and that a copy be sent to the BIBLICAL RECORDER and the *Eastern Reflector* with a request to publish.

"Sleep, little Belle, sleep, while o'er thy breast
Thy friends in sadness weep,
Let not their tears disturb thy rest,
Nor break thy peaceful sleep."

EFFIE GRIMES,
ROSA ANDREWS,
ANDREW J MOORE,
Committee.

WHEREAS, God in his providence has removed from us by death our beloved brother G. W. Rollins, who for fourteen years was pastor of our church, therefore be it

Resolved 1. That in the death of Bro. Rollins our Sunday-school has lost one of its most faithful and earnest laborers, and the church one of the brightest lights and firmest teachers of its faith.

Resolved 2. That his work in our church, Sunday-school and families be held in grateful remembrance and worthy of imitation.

Resolved 3. That we, the Double Springs Sunday-school, tender our heartfelt sympathy to the bereaved family, and while with them we deeply mourn his loss, who so justly won our love and esteem we humbly bow to the will of him who "doeth all things well," trusting that the great loss may be sanctified to our spiritual good.

Resolved 4. That a copy of these resolutions be spread on our Sunday-school record, that one be sent to his family as a token of our esteem, and one be sent to the BIBLICAL RECORDER, *Forest City Ledger*, and *Rural Reformer*, for publication.

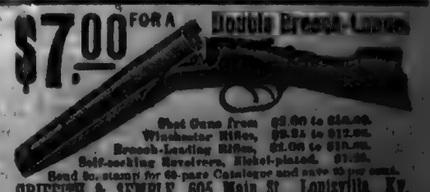
J. B. HAWKINS,
W. W. WASHBURN,
J. L. GREEN,
Committee.

Do You Cough?
It is a *sure sign of weakness*
You need more than a tonic.
You need
Scott's Emulsion
the Cream of Cod-liver Oil and Hypophosphites, not only to cure the Cough but to give your system real strength. *Physicians*, the world over, endorse it.
Don't be deceived by Substitutes!
Prepared by Scott & Bowne, N. Y. All Druggists.

Wives and Daughters
Often lose the benefit of life assurance, taken out for their protection, because of ill-advised investments. Again, the intentions of the assured sometimes fail of realization through the prodigality of a son to whom the sudden possession of so much money proves too great a temptation.
The
Equitable Life
has provided against these contingencies by offering The Tontine Installment Policy. The premiums per thousand are much less than under older forms of insurance, and the amount is payable in 20, 25 or 30 annual payments, thus securing a comfortable income for the beneficiary. Write to
W. J. RODDEY, Manager,
For the Carolinas,
ROCK HILL, S. C.

After the
GRIPPE
Is Over
Many persons find that their general health has been impaired. Effects linger in the system which, if not promptly met and removed, may, and often do, result in great danger. These effects are indicated by such symptoms as a lingering cough, disordered digestion, nervousness, pains and general weakness, with loss of energy.
Royal
Germetuer
Is the greatest of all remedies in such cases. It acts so pleasantly, and yet so promptly and surely, that it almost imperceptibly sweeps out of the system the causes that produce these troubles, and restores the vigor of joyous health. This is the experience of thousands who have tried it. It is as pleasant to take as lemonade, harmless always, and Cures WHEN ALL ELSE FAILS.
$1.00 per bottle, 6 for $5.00. All druggists. Manufactured only by
KING'S ROYAL GERMETUER CO., ATLANTA, GA.

1894.
Spring Business
On the Basis of the New Wilson Tariff.
Now on sale our new lines of High Novelty Suitings, Colored Dress Goods, Black Dress Goods, Fancy Dress Silks, Velvets, White Goods, Laces, Embroideries and Printed and Dyed Cotton Dress Fabrics in assortments larger than ever.
Selling Dry Goods by mail is a special feature of our business. Our mail orders are filled by trained people who do nothing else.
Samples Cheerfully Sent.
OUR FREE DELIVERY.
Cash with Order of $5 00 and over, we deliver goods free (except furniture and crockery) to nearest Express Office or Railroad station.
W. H. & R. S. Tucker & Co
193 and 195 Fayetteville St.
RALEIGH, N. C.

$7.00 FOR A Double Breech-Loader

Shot Guns from $2.00 to $50.00. Winchester Rifles, $9.25 to $12.00. Breech-Loading Rifles, $2.00 to $10.00. Self-cocking Revolvers, Nickel-plated, $3.00. Send 2c. stamp for 68-page Catalogue and save 40 per cent.
GRIFFITH & SEMPLE, 605 Main St., Louisville, Ky.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.
Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.
Made Only by the JACKSON CORSET CO., Jackson, Mich.

The Home Circle.

Example.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears.
In weeds that mar the land,
Or healthful store,

The deeds we do, the words we say—
Into still air they seem to fleet,
We count them ever past;
But they shall last,
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way
In work and play,
Lest in that world their cry
Of woe thou hear!

—Selected.

The Story of a Rich Man.

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more and give you a little advice, and then I will let you go."

They both kneeled down upon the tow-path (the path along which the horses which drew the canal-boat walked.) The dear old man prayed earnestly for William, and then gave this advice: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man, give your heart to Christ, give the Lord all that belongs to him of every dollar you earn, make an honest soap, give a full pound, and I am certain you will yet be a prosperous and rich man."

When the boy arrived in the city he found it hard it get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to seek first the "kingdom of God and his righteousness" and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth, so he said: "If the Lord will take one-tenth I will give that." And so he did, and ten cents of every dollar was sacred to the Lord.

Having regular employment, he soon became a partner; and after a few years his partners died and William became the sole owner of the business. He now resolved to keep his promise to the old captain. He made an honest soap, gave a full pound, and instructed his book keeper to open an account with the Lord and carry one tenth of all his income to that account. He prospered, his business grew, his family was blessed, his soap sold, and he grew rich faster than he ever hoped. He then gave the Lord two-tenths, and prospered more than ever. Then he gave three-tenths, then four-tenths, and then five tenths. He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever.

This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause and left a name that will never die.—*Kind Words.*

Slang in Dress.

A puzzled girl says: "How can I be slangy in my dress?" writes Ruth Ashmore in a thoughtful article on "The Girl Who Uses Slang" in the *Ladies' Home Journal.* I'll tell you, and then you can see whether you are or not. The girl who, because lace frills are fashionable, has her frills wider than anybody else, who accentuates the width of her skirts, the brim of her hat, who, because pink roses are fashionable, has the greatest number of pink roses and the deepest in tone, this girl is slangy in dress. She is the girl whose dress tires you to look at. She is the girl, who the very minute she enters a room, makes you conscious of her presence by the noise of her skirts, and who gives you an overpowering sense of her having too much to wear. That is one type.

Another is the girl who, seizing the pretty fashion of cloth skirts, soft blouses and pretty jackets, makes it slangy by having the soft blouse developed into a loud, stiff shirt and the jacket made to look as much like a man's coat as possible. With this she wears a masculine tie, a stiff, plain hat, and unconsciously she assumes the manners of a man. But as she is not a man, she does not succeed in this.

A Good Suggestion.

If you do not think it will pay to go in for pure-bred poultry for yourself, why not invest a few dollars for the boys and girls, if they have a fancy in that line, and let them have the profits? Maybe that would be just the thing that would keep the boy contented at home. As it is, with nothing of his own on the farm, and nothing of especial interest to employ his spare time, he may get to thinking that he would be better off in town, clerking, may be, in the corner grocery store.—*Hoe's Herald.*

What One Woman Did.

A New England farmer in reduced circumstances contrived to eke out a living by selling vegetables from door to door in the nearest coast town.

A young daughter was his housekeeper, fellow-laborer in the fields and companion on the road. She was a bright girl, with a hunger for knowledge which her meager schooling had only served to set on edge.

When her father jumped from the wagon to go indoors and sell his wares she remained behind to watch the horse and employed her leisure moments in studying a Greek grammar. In the small, resolute head on her shoulders there was room not only for her father's accounts with his customers but also for inflections, conjugations and paradigms as dry as his sandy garden in a midsummer drought.

The father died, leaving to this silent, motherless girl a house and a truck farm but no money. She was forced to support herself, and, not knowing how to do anything else, she went on with the farm work and vegetable peddling.

She wore high top boots, dressed like a man, worked in the garden with hoe and rake as her father had done, took care of the horse and sold vegetables in town.

Toilsome as was her life, she had an antidote for loneliness—the study of Latin and Greek. She did not know how it was to be done, but she did not despair of fitting herself to be a teacher. Her well-thumbed grammar was always on the wagon-seat when she drove to town. Her voice could be heard on the road rattling off the conjugations of the verbs. When her supper was cooked and eaten she had an hour by candlelight over the classical authors.

An eminent lawyer, enjoying an outing in the coast town, caught sight of her in one of his drives. She had been hoeing corn, and while resting under a tree, was studying her favorite grammar.

The devotion of this hard-working girl to Greek excited his admiration. He made her acquaintance and offered her the position of private secretary in his office, with leisure for completing her education.

She leased her house and farm and entered the lawyer's employ. She had time for study and received superior instruction. Her eccentricities of dress and her rough, mannish ways disappeared. She became a lady of refinement and culture.

When her patron died she could command a fine position as a teacher of Latin and Greek. She now occupies an important chair in a New England school. Her vacations she spends in her old home, where she conducts a summer school for coaching boys for college.

Such a life shows what a woman can do when her will is a strong motor. The opportunity for abandoning her farm labor would never have come to her if she had not persisted in digging for Greek roots as well as Irish potatoes.—*Youth's Companion.*

More Potash Needed.

1. Fodder crops, pasture grasses, corn, clover and hay, all remove large amounts of potash from the soil, and these crops occupy a large proportion of our improved lands.

2. The urine of our domestic animals contains about four-fifths of the total potash of their excrements.

3. When urine is allowed to waste, the manure is poor in potash.

4. When manures are exposed to rains, much of the potash, being soluble, is washed away.

5. Nearly all the special fertilizers are especially rich in phosphoric acid and do not contain enough potash.

6. Superphosphates were the first fertilizers to come into general use among our farmers.

7. When the farmer buys a fertilizer, he still, nine times out of ten, calls for a phosphate.

8. As a result of the above conditions, our soils seem to be quite generally in need of more liberal applications of potash.

9. In the case of corn the need of potash appears to be particularly prominent.

10. For a good crop of corn the fertilizer used should supply 100 to 125 pounds of actual potash per acre; 200 to 250 pounds of muriate of potash or one ton (50 bushels) of good wood ashes will do this.

11. With ordinary farm or stable manure it will generally pay to use some potash for corn; 125 to 150 pounds of muriate of potash has given profitable results.

12. The liberal use of potash means more clover in our fields, more nitrogen taken from the air, more milk in the pail, a richer manure heap, and store-houses and barns full to overflowing. It means also a sod, which, when turned, will help every other crop.

13. For the potato crop, the sulphate appears to be much superior to the muriate of potash, promoting both yield and quality in much higher degree; 300 to 400 pounds of high-grade sulphate of potash furnishes enough of this element.

14. For oats, rye and grass, nitrate of soda applied just as the growth begins in spring has proved very beneficial; 300 to 400 pounds per acre should be applied.—*Prof. W. P. Brooks, Massachusetts Agricultural College.*

Purely vegetable—Dr. Pierce's Pleasant Pellets. They're a compound of refined and concentrated botanical extracts. These tiny, sugar-coated pellets—the smallest and the easiest to take—absolutely and permanently cure constipation, indigestion, sick and bilious headaches, dizziness, bilious attacks, and all derangements of the liver, stomach and bowels.

They cure *permanently*, because they act *naturally*. They don't shock and weaken the system, like the huge, old-fashioned pills. And they're more effective. One little pellet for a corrective or laxative—three for a cathartic.

They're the *cheapest* pills you can buy, for they're *guaranteed* to give satisfaction, or your money is returned.

You pay for the *good* you get.

Introduce the Children.

It is a common oversight in too many households not to introduce the children to visitors. Guests are formally presented to the adult members of the family, but the younger boys and girls are either ignored altogether or else introduced in a general way without giving their individual names. This course is almost certain to result in awkwardness and constraint on their part, when grown. There is a difference between putting children forward unduly and giving them their just meed of recognition. And pray take pains, in making introductions, to speak the names distinctly, and, above all things else, do not omit their mention. How many of us have been annoyed to have a hostess greet an intimate friend, to whom we were entire strangers, with some such salutation as, "O Henry, so pleased to have you meet Miss Blank," leaving us to discover his surname as best we may. It is not a bad plan for the family to rehearse by themselves some of these little social formalities.—*Congregationalist.*

The Selection of Jurymen.

Great care, always and everywhere, should be given to the selection of jurymen. Unfortunately, there is a disposition among our busy men to evade jury duty. It is often irksome and always poorly paid; but it must be assumed. The evasion of this duty tends to weaken the popular respect for courts and their decisions. Where the local courts are presided over by an indifferent judge, with the State represented by an inefficient attorney and with a jury not of the best in the box, we have all the conditions present for a failure of justice. This is the atmosphere in which violent and unlawful punishment of crime flourishes.—*Philadelphia Ledger.*

Pray to God at the beginning of thy works, that thou mayest bring them to a good conclusion.—*Xenophon.*



A GENTLE CORRECTIVE is what you need when your liver becomes inactive. It's what you get when you take Dr. Pierce's Pellets; they're free from the violence and the griping that come with the ordinary pill. All medical authorities agree that in regulating the bowels mild methods are preferable. For every trouble of the liver, stomach and bowels, these tiny, sugar-coated pills are most *effective*. They go about their work in an easy and natural way, and their good *lasts*—they strengthen and tone up the lining membranes of the stomach and bowels, thereby promoting digestion. Sick and Bilious Headache, Constipation, Sour Stomach, Indigestion, Bilious Attacks, Dizziness, are prevented, relieved, and permanently cured. They're the *cheapest* pill you can buy for they're *guaranteed* to give satisfaction or your money is returned.

School Printing.

We are now specially prepared for all classes of School Printing, Catalogues, Announcements, Circulars, Invitations, Programmes, &c., in the highest style of Printing Art.

Fresh Type and Papers. Latest styles. Work done with great despatch.

EDWARDS & BROUGHTON,
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Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 43 Maiden Lane, New York. [n r m]

MAGNETIC NERVINE.



Is sold with written guarantee to cure Nervous Prostration, Fits, Dizziness, Headache and Neuralgia and Wakefulness, caused by excessive use of Opium, Tobacco and Alcohol; Mental Depression, Softening of the Brain, causing Misery, Insanity and Death; Barrenness, Impotency, Lost Power in either sex; Premature Old Age, Involuntary Losses, caused by over-indulgence, over-exertion of the Brain and Errors of Youth. It gives to Weak Organs their Natural Vigor and doubles the joys of life; cures Leucorrhœa and Female Weakness. A month's treatment, in plain package, by mail, to any address, $1 per box, 6 boxes $5. With every $5 order we give a written guarantee to cure or refund the money. Circulars free. Guarantee issued only by our exclusive agent.

NO. Y. MacRAE, Druggist, Raleigh, N. C.

IN paint the best is the cheapest.—Don't be misled by trying what is said to be "just as good," but when you paint insist upon having a genuine brand of

Strictly Pure White Lead

It costs no more per gallon than cheap paints, and lasts many times as long. Look out for the brands of White Lead offered you; any of the following are sure:

"Atlantic" New York. "Jewett" New York.

"John T. Lewis & Bros." Philadelphia.

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

Philadelphia Branch, 521 South Front Street, Philadelphia. NATIONAL LEAD CO., New York.

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We Want

YOUR OLD BOOKS.

The handsome "North Carolina Practical Spelling Book" is adopted by the State Board of Education for use in all the public schools. The price is 20 cents a copy. Send us the old spelling books now used in your school, and 12 cents with each, and we will send the same number of new North Carolina spellers by mail, postpaid.

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"IF YOU would found durable institutions," Lacordaire once remarked speaking of the prized "Liberty, Equality, Fraternity" of France, "write above the word 'liberty,' 'obedience'; above 'equality,' 'hierarchy'; above 'fraternity,' 'reverence'; above the august symbol of rights the divine symbol of duty." This memorable sentence contains more of truth than many would attribute to it. They who know nothing of obedience are ignorant, unfit for and incapable of appreciating true liberty; they who enjoy equality before the law and of suffrage, use the latter only to institute a legislative hierarchy which they must obey; fraternity without reverence is the binding tie of banditti and anarchistic organizations; a government cannot guarantee rights without imposing corresponding duties. In this connection it is pertinent to recall Prof. Woodrow Wilson's sentiment in his recent lecture in this State. He is reported as saying that the people are not the authority of law and government, but the source of that authority. The tyrant may initiate drastic measures against the people's will, but if he is wise he will hearken to their cries, for with them forever lies final, though never actual, sovereignty; the legislator may be honest and manly, or quite the contrary, in opposing popular demands, but he must hearken to them or return to civil life, giving place to some one who is in accord with the people, for theirs is the final power, and by their will public men must rise and fall. But the people must also be subject to restraints: they have duties as well as power and privileges. It is their right to select makers of the law, it is their right to become makers of the law if they can, it is their duty to respect and protect the law once enacted. There has been no such thing as popular legislation since the Athenian democracy perished, in which all citizens in assembly considered how best to administer public affairs. There is now no possibility of enacting law that will be approved of all classes, yet the minority must acquiesce, in patient hopefulness biding its time. A good measure, true and right, will not perish by lapse of years. Civil order is impossible without law; law can only be enacted and enforced by hierarchy; the people rule only by means of the hierarchy which it is their right to elect; and the people in majority and minority are responsible for an amenable to the laws of their representatives. But the very imposition of law upon one is his title deed to "a freedom without which obedience is not obedience, nor citizenship citizenship."

THE "Coxey peace-army of the common weal," which purposes marching from Ohio to the National Capital and personally demanding of our representatives the enactment of certain measures, among them one authorizing the circulation of baseless greenbacks, has excited extensive comment and speculation, disturbed the even tenor of certain gubernatorial (and possibly presidential) ways, and, it is said, stricken some timorous Washington City officials with apprehension. General Coxey confidently hopes to aggregate 100,000 men during his three months' journey, and expects to maintain that number from and to their homes, if they have any. We think both his hope and his expectation groundless. We have no idea that he will mass a considerable number of men, and we are sure it is not in his power to maintain and control even an inconsiderable number. When his army has endured the labor and deprivation incident to a several hundred miles march of an army, there will be some occasion for hopes and apprehension. It is true, tramps make a profession of walking, but they go by easy stages, and preferably alone. Coxey cannot get farmers to join him; they are too sensible, they are in the midst of the sowing season, and moreover they have families who cannot subsist without their aid, whom it would be necessary to leave. So it is really a matter of tramps, most of whom have no citizenship.

The colossal purposelessness of the effort is sadly ridiculous. Imagine Senators hearkening to the clamors of tramps; Cleveland, who has faced unmoved multitudes on parade or in attendance at his inaugurations, diverted from his purposes by a 100,000 vagrants! Imagine Coxey, a horse-breeder, demanding anything of any one in the name of anything, not to mention revolution of financial policies of law-makers in the name of tramps! If Coxey were right, his methods would hinder rather than promote his cause. However, we believe he desires more notoriety than greenbacks, and having obtained this in good measure we shall expect him to retire to live on his fame and, perhaps, to seek political preferment for his self-sacrificing patriotism and good intentions in behalf of the great unemployed—not those who are temporarily so, but who make a profession of unemployment in hard and easy times.

THE disgraceful and deplorable libels of certain Senators—to which we do not choose to give credence, since evidence of them is only vaguely circumstantial, and we still have confidence in reputed honorable men—arising from long delay of the tariff bill in the sub-committee and the changes which they effected, have brought to our attention the chief popular argument of protectionists: protected interests increase laborers' and even independent farmers' incomes. It has been stated in various journals that certain Senators were laboring to continue the sugar bounty and the coal and ore tariff clauses on the Wilson bill, because they had vested interests in the industries which these provisions affected. Such accusations are very common. Senator Stewart and Congressmen Bryan and Pence have been persistently accused of motives of self interests and villanous hypocrisy for no other reason than that endeavored strenuously to effect a resumption of free coinage of silver, a product in which they were probably personally interested. Who believes the libel of the sugar-bounty and ore-tariff Senators cannot avoid that of the silver men: both being of equal reputation, and the evidence in either case being of the same nature—circumstantial.

Whatever one may believe of the prompting motives, it is contradictory to say that owners of industries are favorable to certain tariff provisions in personal interest, and that tariff insures increase of laborers' incomes. If it increased owners' incomes, nothing would remain for the employees. We believe that the manufacturers who clamor so for protection in the name of their employees are really prompted by motives of self-interest. A manufacturer, like most other employers, pays the least possible wages. Their wage rates are not adjusted according to ability to pay, but to supply and demand of labor. Wages would not increase if goods sold for twice the present prices, as long as laborers could be secured at present wage-rates. Protection serves rather to increase the income of the owner, who buys labor which cannot be protected save by restriction of immigration. The natural resources of our land and the Atlantic Ocean are sufficient protection for American industries, not to mention the necessary protection of a strictly revenue tariff.

THE efforts of the Secretary of Agriculture, Hon. J. S. Morton, to reform certain much-abused features of his department, are very commendable. Under former administrations the department of our government over which he presides has been used by representatives, and legally too, at great expense to send seeds, etc., to their constituents. It is supposed that in lieu of ability to make pleasing speeches, some legislators used the Department of Agriculture to maintain their popularity at home. The present administration, as stated in the President's message to the present Congress, is inclined to restrain these methods, and to make the department of more experimental and statistical nature than a free distribution bureau—an expensive instrumentality of would-be-returned legislators. The farmer has no more right to ask free seeds of the government than the manufacturer has to demand a supply of raw material. Both may expect the government to protect them from fraud, and to make reasonable efforts to make their labors more fruitful. Efforts are being made to secure National appropriation for the eradication of the "Russian thistle," which is a menace to certain Western and Northwestern crops. If appropriation can be secured for such an object we do not know why the government should not be expected to eradicate cotton-rust, "Colorado beetles," moths, and finally to protect merchants' goods from the damp of badly weather-boarded store-houses. Paternalism once instituted cannot be justly limited, and we do not know of a greater tendency to paternalism, barring protection, than the expectations of citizens that the government shall appropriate gums to help them. We cannot demand anything of our government save those certain inalienable rights, privileges and immunities provided in our Constitution. Exception may be made for obvious reasons in case of threatened invasion of the country by contagious diseases. While it may be wholesome for the government to bear the expense of costly and difficult experiments, for the benefit of large classes which could not otherwise enjoy such advantages, farmers have no more need than merchants of government-aid in their vocation.

How Far Ought a State to Undertake to Educate?

BY CHAS. E. TAYLOR.

Is it possible to discuss in a calm and good natured way some grave and practical questions of public policy? The writer hopes so. At any rate he will make the attempt. In his own thinking he has reached certain definite and decided conclusions. But as he has pursued the lines of study and reflection which have led to these conclusions, his desire has been to see both sides,—to see them, too, in that "dry light" which Lord Bacon so strongly commends, and unobscured by the mists of prejudice.

When one considers the importance of these questions, the effect that his words may have, and the far reaching results of decisions which may be reached, he cannot deal lightly or flippantly with such grave matters, or consciously allow any selfish motives to dominate his judgment or dictate his language.

And has he not the right to expect candid and respectful consideration of the views which may be advanced? The fact that they are held by very many thoughtful men in many parts of our country would seem to demand that they should not be treated with ridicule or answered with epithets.

There are at present two widely divergent tendencies of opinion as to what is the wisest policy for a State to pursue with reference to the education of the young. In several States of the Union, each of these is claiming acceptance on the part of the people.

What are these two opinions? Briefly stated, they are as follows:—

1. That it is right and expedient for a State to undertake the education of all its youth, not only in the lower, but also in all the higher branches of instruction. And that provision should be made for this by taxation. And that if, as an incidental result of this policy, private or corporate institutions for higher learning be injured or destroyed, the State is not responsible therefor.

It may be remarked, in passing, before stating the other opinion, that, if it be right and expedient for a State to furnish for all its citizens adequate instruction,—technical, professional, scientific and literary,—in universities, colleges and academies, as well as in common schools, it would seem unnecessary for any private or corporate institutions to exist.

The late Prof. Mangum of Chapel Hill, N. C., published an "Open Letter" a few years ago in which he said: "If the State provides for secular education in a safe way and in a satisfactory degree, the church, in all its divisions, appears to have no reason to establish schools for such kinds of learning." If his hypothesis be admitted, he was beyond all question right in this conclusion.

Is there any good ground for asking men and women to put a voluntary tax upon themselves for the support of higher education when they have already been taxed by the State for the same purpose? The writer confesses that if it be right and expedient for the State to cover the whole field of education from top to bottom, and if the State can do it without violating the principles of religious liberty, he can see no reason for such an appeal.

And, moreover, if the people endorse this view, and accept the duty of providing for the higher education of all who may desire it, he does not think that complaint as to competition can be reasonably made by any individuals or corporations engaged in the same work.

If the whole field belongs to the State, and the State in the exercise of a right of eminent domain chooses to occupy it, others who may enter it do so at their own risk. The State may rightfully complain of any invasion of *its* monopoly, but, if the right of this monopoly be once recognized, no one has any good ground for objection to the incidental inconveniences caused by the State to individuals or corporations.

Some who, in the main, agree with the views of the writer are not willing to make such large concessions. But he cannot resist the conviction that they are necessary conclusions from the premises. As to whether the premises are true is another matter. This will be argued later on.

Some of those who favor State monopoly in education boldly announce their positions and even take the aggressive.

The position is clearly and frankly outlined by Acting President Frieze of the University of Michigan. In his report to the Regents in 1880 he said: "Every educational want should be provided for here at home just as perfectly as if no other State, nor any private institution, were in existence." And in his baccalaureate address for 1887 he is reported to have said: "The people of Michigan adopted at the first, as a fundamental principle of their State polity, the idea of universal education at public expense; education, not only of the Common School, but also in its higher grades, and in all its branches; education in all its breadth and compass. * * It (the State) can leave no part of it to other hands; as justly might it delegate to some private agency any other part of its functions, as any part of its educational system. As properly consign its judiciary to a private corporation of lawyers, or its financial affairs to a syndicate of bankers, as to leave its work, or any part of it, to private corporations of any kind."

Now it is not proposed to argue at this point the question whether this policy is the wisest for Michigan and the other States of the Northwest, for whose educational systems, both lower and higher, magnificent provision was made by Federal grants before these States were ever organized. Even from these, however, may be heard an undertone of protest.

Dr. W. B. Williams of Michigan, in a monograph on this subject, ("The Duty of the State," &c., Beacon Press, Boston, 1891,) writes:—

"Some years since, the President of a Christian College was invited to speak at a college alumni banquet in a western city, and he says, 'Just before the supper I fell into conversation with the President of the State University, who was to preside at the banquet. And, somewhat to my surprise, his frankness far exceeded his courtesy, and with considerable earnestness he argued that the State ought to control all education; that there was no need for any such institutions as I represented; and, said he, 'We mean to get you between the upper and the nether millstone and grind you out.'"

Dr. Williams continues: "Those who share these views * * seek to crowd the graduates of Christian colleges out of all prominent positions—such as superintendents of schools and principals of high schools—and to work in graduates of State institutions, that they may be the recruiting officers of those institutions. They belittle the work of the colleges, and use what influence they may have to turn students away from them, and to turn them toward the State institutions."

In his inaugural address in November, 1893, President Schurman of Cornell University appealed for an annual appropriation from the State of New York of not less than $150,000, and said: "* * Shall we, then, entrust the cause of higher education to private universities? No, they are in supply too capricious, in maintenance too precarious, in efficiency too variable, and in the charge for instruction they are too far beyond the means of the masses of the people. Denominational and private colleges belong to an era which is passing away."

In July, 1893, Dr. Ely of the University of Wisconsin delivered in Albany, New York, an address in which he said: "It is not proposed at the present time to discuss the question of the common schools, but it is simply asserted that least of all is there need of separate denominational institutions for the higher education."

President Ely quotes from President Jesse of the University of Missouri as follows: "It would be a good thing if the churches would sell out, even at a sacrifice, their colleges, and use the proceeds for theological schools near the best universities."

Dr. Ely elaborates and strongly advocates the plan proposed by Jefferson that "various religious denominations should group their educational efforts, so far as these touch the higher education, around the State universities of the country."

The address of Dr. Ely is, throughout, in admirable spirit. The Jeffersonian idea, along with the dangers which might arise from excessive centralization, would obviously have its advantages. The writer recalls the fact that, some years ago, when the question of the location of a theological seminary was under debate, he suggested in a religious paper that it might be wise to consider Jefferson's proposition, and to locate it at the University of Virginia. And if the "Michigan Idea" in education shall find acceptance with the people, and they shall consent to support all higher education by taxation, it will unquestionably be wise to adopt the course recommended by Dr. Ely. But it is hard to believe that when the matter is thoroughly understood, the people will assume this large responsibility.

There is, however, little room for doubt that the idea—in whole or in part—of State monopoly in higher education has taken root in the minds of some in our own State? And it is not difficult to discern indications of a purpose to inaugurate the Michigan plan—in whole or in part—either immediately or gradually and ultimately.

Those who favor it, it is believed, are not numerous; but they are highly influential by reason of their high character and their social and political position. No question is raised as to the honesty and sincerity of their convictions. As patriotic citizens, they believe that they are working for the good of the State.

As to to whether they are favoring and pursuing the best method to secure that good is certainly open for debate. And the whole plan ought to be thoroughly debated before final adoption if it is likely to destroy among us more education than it can create, and if, in its execution, public revenues are to be used which could be more wisely employed in lengthening the terms of the public schools.

It will be seen that the principles involved lie far deeper than any merely superficial questions as to comparative excellence of institutions or competitions at minor points. They involve in their decision the ultimate life or death of many institutions. Others, which may survive, will in the course of time be quietly side tracked, and the whole right of way will be given to a vast and complicated system under State control.

The writer is especially desirous of being understood to say, not that there is a purpose or intent to injure or destroy these interests, but that such results as have been suggested will be the natural outcome of causes which have already begun to operate.

The tendencies are too manifest to require much discussion. A large proportion of those who seek higher education expect to teach for a longer or shorter period. Free tuition and the monopoly of influence for appointment to positions in the graded schools will naturally draw the great majority of this numerous class to State institutions. And with the many young men who have political aspirations, the arguments used for attendance upon State universities are very potent. These and other motives will largely increase the numbers of students at the State institutions. This increase will be made a plea for larger appropriations from the State treasury. These, when granted, will multiply attractions. Then, as soon as it can be enacted by a legislature, unlimited free tuition will be granted to all State students. On the other hand, the patronage of the other colleges will continue to decrease. Their incomes from students' fees will gradually cease entirely. In the absence of any hopeful outlook for the future, buildings will cease to be erected, and endowments to be enlarged. Their corps of professors must be cut down to the limit of support afforded by endowments already secured, and those who remain will be compelled to instruct numerous small classes in several departments. The work done under these conditions will hasten the end, when a melancholy silence will reign in halls of learning which had been dedicated to higher education under Christian influence.

When, a year ago, efforts were made to secure an understanding between some of the State and private institutions, the writer believed that there was a field which it was not likely that any private institution would be able, at present, effectively to enter, and was in hearty sympathy with the efforts made at that time to remove existing friction by placing some reasonable limit to the work to be done both by the public and private institutions. These efforts met with opposition—perhaps with ridicule. A year of study and reflection has convinced him that the question is a far deeper and wider one than he at first thought. His own opinions have undergone more modifications than he expected when he began the investigation. He is now persuaded that, while compromises may be made and are perhaps desirable, they will only serve as temporary expedients. Either this claim as to the functions of a State in education must be repudiated by the people, or else very many private enterprises must die. He does not expect any immediate general acceptance of the views which he will attempt to present. He was so slow and reluctant in reaching his own conclusions, that he can afford to be very tolerant with those who may not agree with him. But he cannot help believing that, in the course of time, conclusions more or less similar to those which he has reached will generally prevail, or else that entirely different conceptions as to the functions of government will supplant those which are generally held.

If this first opinion can be sustained, and if the people of any State decide to accept the whole work of education,—the higher as well as the lower,—as one of the functions of their State, then those who control the majority of the colleges and academies for both sexes within that State may expect, not only to surrender the hope of larger and better equipment, but, in the course of time, to close their institutions entirely.

If the revenues of any State are to be used, not in order to, but in such a way as, to compete with colleges and academies in doing the work which the latter can do without cost to the State, their ultimate doom is sealed. They may struggle on for a few years, but the end will be only a question of time.

If, for instance, a State shall accept as one of its functions the whole duty of transportation (a policy, by the way, which Dr. Ely is said to endorse) and shall use revenues secured by taxation for cheapening the cost of the transportation of freight and passengers, private enterprises will be compelled to abandon that field.

Not a few people were amused when they read, last February, in a Raleigh newspaper which had thrown the weight of its influence against the colleges in their protest, the following editorial: "When we hear a Senator declare, on the floor of the State Senate, that a railroad enterprise, which would shorten the distance from one city in the State to another forty miles, should be prevented by legislation, because it might jeopardize the interest of the State in a railroad, it appears to us that it is time for the State to so husband her resources as not to allow them to defeat the enterprising spirit of her citizens. The State should never own property of a character to force on to become the rival of her own citizens in any field of enterprise. We state a principle which we believe to be sound."

Illustrations could equally well be drawn from other industries. Could any industry expect to maintain itself when brought into competition with similar industries subsidized by funds raised on such taxation?

The above remarks on the first opinion have been made, not in order to seek to

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, APRIL 4, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE CHANGED CRISIS.

Half a century ago when Matthew T. Yates sought the Asiatic shores in the name of the Master, and since then until very recent years, the problem of evangelizing foreign lands was one of men who would undergo the dangers and deprivations and the self-sacrifice incident to a voyage to and work in foreign fields. The crisis was one of unanswered prayers for many workers. And indeed it even now requires an unusual gift of faith and grace to face the uncertain existence and the inevitable dangers and trying struggles that await the worker in unenlightened and heathen lands. But now men are ready and willing; the problem is not one of individuals, but of the mass of Christians. The engine is not slow moving for want of firemen, but of fuel. To-day workers are asking—praying—to be sent that they may do the Master's will, whereas Christian people formerly prayed for the faith and the grace to be willing to go.

Such is the change in the condition of affairs. And such a change—imperceptibly gradual, yet radical and decisive—is indeed a hopeful one; and it could not but be significant of much.

It is, first, a testimony, speaking wholly from a physical point of view, to the hope of progress, based on former progress, in foreign evangelization. If men and women did not believe after the thorough test of half a century that progress was being made, and that greater progress awaited greater efforts, the foreign fields would not now be dotted with mission stations, and workers would not ask that they be sent out. Men like success; it is always an encouragement and attraction. And if after fifty years there was no evidence of success in foreign missions, few would be the venturers abroad. But success is crowning the work of the missionaries, certainly and unmistakably from God, and this is one encouragement to those who are now asking the privilege of saving the heathen.

The change is an evidence, moreover, that God is sanctioning the foreign work. We might easily imagine when there were only a few missionaries that they were mistaken; that God had not called them, there being so many who felt no call, nor even an interest in the work. But the number has grown until no one can reasonably think that so many are misled. When we see men who have given unusual attention to the subject—young and promising men—declaring that it is their earnest conviction that it is the Master's will that they throw away whatever of hope of success they may have in their native land, and go to work and struggle with no hope of much earthly glory; when we reflect that these young men know as well as we that few are they who make famous names as missionaries, or even attain what men call success, we cannot but believe that God is calling them. When we have testimony of so many men and women that God has called them, we cannot doubt God's will in regard to us. He has effected the greater sacrifice, has accomplished the greater work, and now the final accomplishment is resting on the Christian world—every follower of Jesus Christ. This is the changed crisis, and this is the crisis which now confronts us.

A crisis is an extreme condition; a favorable outcome depends on action—prompt and decisive. When the physician tells us that his patient is about to pass the crisis, we are stricken with apprehension; when he hopefully tells us it is passed, hope rises. It is the turning point for better or for worse. And the "changed crisis" is entirely as critical as was the former one. To delay is dangerous; to delay God's called workers is more than dangerous. A missionary turned backward from his chosen work is discouraged, others are discouraged; the workers, who cannot make much progress without assurances of support and reinforcements, are disheartened. Delay imperils souls. We do not wish to go faster than God does. We are willing to measure our progress by the number of men that he calls. A certain kind of speed against a great grade with a greater burden, would be dangerous: the coupling pin might fail; but they are never broken for want of fuel and steam, and these are the present needs. We have workers of faith and grace and gifts and inspiration, worthy firemen,—but they have not sufficient fuel to feed the engine.

A change, largely significant, has been wrought. It is a basis for hope and encouragement and an assurance of success. A crisis is at hand, and a crisis means something—better or worse. It is the occasion for decisive action.

A BROTHER recently wrote us that in his opinion insufficient emphasis is placed on the fact that Baptist churches constitute the highest authority in the Baptist denomination. It is true: We have often seen the statement that the "Convention has ordered," "the Association orders," etc. Neither of these bodies order. The churches which constitute them may agree to give so much money to certain objects, may agree to mutually support certain aims, and the only thing that is ordered usually is that the minutes be printed.

The Convention cannot order churches to institute young people's societies, cannot order them to support certain objects and not others. It only suggests, endorses and recommends. It is not a body of ecclesiastical authority. It can order its officers, but it merely recommends and endorses certain things as worthy of the attention and support of the churches.

In this view of the matter—and it is the only biblical view—let us consider the proposals to consolidate the Disciples and Baptists. How can it be done? Suppose every D. D. and every pastor and every joint committee of the two denominations should recommend consolidation;—that would be the end of it, if our churches did not think it according to their ideas to admit the Disciples. Suppose every Association and every Convention should vote that a certain basis of union was satisfactory. Would not the individual Baptist churches regard their own opinion in the matter, and would they not be doing just what the Scripture teaches?

We would be very happy to give the right hand of fellowship to the Disciples; we will not say a word against their becoming Baptists, if they will only come in the right way—as candidates for membership in Baptist churches, and demanding no further concessions and privileges than any other candidates do. Baptists hold to the faith in the gospel of the Son of God as handed down by their fathers; let them hold that, though the world demands compromise. We have nothing that we are ashamed of; nothing objectionable to our God and Saviour, if we may believe our conscience. If the Disciples were anxious to become one with us, it would only be because they thought us right under God; and thinking thus, they would come without asking concessions and compromises.

Again, the greatest argument against numerical—the only right mode, in our opinion,—basis of representation at the Southern Baptist Convention is that it would make the Convention an ecclesiastical body. How it would effect this is not stated. It would require more than one session of the Convention and an unheard of number of delegates on any basis to take God-given authority from our churches. It is impossible for the Southern Baptist Convention to become a body of ecclesiastical authority and remain Baptist. Yes, we *are* united, but not bound in chains of law and power and authority:—united in the name of the Master and for the furtherance of his cause.

NO ONE knows God's purposes; but we should be forever grateful to him that Jesus has taught us how to do our best and trust in his wisdom. A Christian can have no trial with which one cannot find a parallel in the life of the Saviour; the way is dark without a knowledge of him. Men in trouble without his example are apt to revile and blaspheme him who gave it to us that we might have solace in every affliction, faith through every doubt, a bearer of every burden and hope in blackest darkenness. Christ's patient trust and silent resignation to the divine plan would have been a light to a troublous world, even if he were not more than a man. Such is a Christian's advantage over other men. Alas, how few are they who enjoy it freely! How often do we prefer human doubts and struggles to divine example! How much happier and better would the world be, if the world knew more of the Bible, more of the Son of God.

ACCORDING to the new "Baptist Year Book" (American Baptist Publication Society) which is indeed more thorough, if possible, in its departments this year than ever, there are 1,498 Baptist Associations in the United States; 25,354 ordained ministers; churches, 38,199. Received by baptism during the year 1893, 176,077; restored, 25,074; lost by death, 39,188, by exclusion, 47,650; Sunday-schools, 30,698; officers and teachers, 143,765; pupils, 1,430,985; total membership of churches, 3,496 988; valuation of property of our churches, $78,606,769; contributions, for missions, $1,467,398; education, $367,416; salaries and incidental expenses, $7,986,464; other objects, $2,789,588; making a total of $13,560,712, about $3 80 to each member. There are 667,519 Baptists in other countries.

Truly we are "a mighty host of the Lord."

WE promised to try to "explain away" some of Bro. Stradley's doubts in this issue. Bro. Stringfield is sufficiently clear in his article on another page regarding the pseudonym—University. According to Brother Stradley's definition there are few universities in the world, and they are not generally known. Johns Hopkins was intended as a university pure and simple, but it was so apparent that its endowment could be used to greater advantage in undergraduate work that the authorities determined to give the usual college degrees. The Baptist Female University is chartered under that name, and it could not now be changed without legislative consent. But is this a reason why the denomination should have no institution for the higher education of Baptist girls? If it is, there is reason for vast demolition of institutions for the higher education of young men all over the country. By general usage, the name University has come to signify an institution of higher education. The meaning of terms has been changed by common usage many a time before. So much for the name.

Bro. Stradley says "if the proposed school is to have the money and patronage of the whole State, then let it be what its name implies." The University asks the financial support and patronage of only the Baptist population of North Carolina. Wake Forest College was founded in a like expectancy, yet it is not a University. Our brother seems to think that the original object of the University trustees was to organize an institution that would not compete with other female institutions. There never has been hope of such an institution. There is no possibility of such a one in the near future. The Female University, like Wake Forest, like the Baptist denomination in North Carolina, will be slow of growth. It may be unfortunate in having an imposing name, but its name is only significant of its final aim, which is to gratify the desire of Baptist fathers and mothers in North Carolina to give their daughters higher education in a Baptist institution, which they may regard as their own. As Bro. Stradley says a fountain cannot rise higher than its source; nor should it. We do not desire to have the Baptist Female University to rise above the needs of the Baptist girls of North Carolina—above the Baptist denomination. Our understanding of the matter is that in the opinion of the Convention there was need of an institution for the higher education of young ladies, children of Baptists, in North Carolina, not that there was a sufficient number of young ladies in our State who needed or desired or could afford post-graduate education in a University.

Bro. Stradley says: "Some say, 'we must have a school for girls of the same grade that Wake Forest College is for boys.'" That is precisely the ground on which the friends of the Female University are building hopes. It is unreasonable to hope that in scholarship and equipments it will equal Wake Forest College from the beginning; but the time will come when the University does as good work for Baptist girls as Wake Forest now does for boys, and we will look upon it as proudly as we now regard Wake Forest.

Like Bro. Stradley, we have not written in a spirit of controversy; and we hope what we have written may be regarded as candidly and kindly as was the article of our esteemed brothr.

NOT THE least interesting part of the RECORDER is the little yellow label on the outside of your paper; some of our subscribers, however, do not seem to catch its significance, even though it is one of the means by which they receive the paper. We are very anxious to have the concise legend which it carries to be read by our readers this week. It is important to us. If you are behind, we would like to have you pay at least part of the amount due, but we are not going to cut you off in the midst of a feast of good things. You must read "How far Ought the State to Undertake to Educate" from beginning to end, if we have to give you the paper. And, by the way, have you tried to get us a new subscriber lately? Several have been quite successful in this direction in recent weeks.

WE ARE glad that our brother who confesses that he has been looking for a chance to disagree with us, has mistaken our statement and failed of his object in the very moment of exultation. He seems to think that we do not advocate "legal suasion"—or better, "legal force,"—in dealing with the liquor evil. We distinctly declared some weeks ago that we approved of local option methods—which are as much legal as any other. We do not believe in running men for office and voting for them on platforms that cover the entire theory of government. That was the kind of vote we thought unequal to a total abstinence pledge.

We publish a condensation of the Mississippi plan of local option in this issue. We know that something must be done—and speedily—to curtail and finally destroy the liquor evil. We know the liquor men are organizing to perpetuate the traffic, and we recognize that the longer we delay the greater grows their hold on our State. No plan can be suggested that has not some flaws and objectionable features; and we place this one before our readers that they may consider it with us,—not to destroy, but to strengthen. It is doing effective work in Mississippi.

WE HOPE the State press will read Dr. Taylor's article as it appears in this and future issues, and express their candid opinions of its premises, assumptions and conclusions. It is indeed a "grave and practical question of State policy" which is at issue, and a great deal depends on its solution; and the general public will have to solve it sooner or later.

We need hardly call the attention of our subscribers to the article;—its subject and author are both favorites with them. As a wholesome, excellently written, clear cut and logically invincible discussion, we do not believe it has its equal in all the articles that have appeared in the RECORDER. And, too, the thoroughly admirable spirit which pervades its every sentence should make it pleasant reading even to those who would not be convinced of the rightfulness, justice and wisdom of its conclusions and purposes.

FROM OUR TRAVELLING AGENT.

MT. VERNON SPRINGS.

The season when visitors begin to come in is here. The hotel and grounds are being fitted up, and those who come to spend the summer will find cool and inviting quarters. The people in this entire section are talking about the coming Chautauqua to be held there this summer. Many hope the time will be changed to July instead of August. This would enable the citizens to get ready for the opening of the school, which will be early in August; and besides, it would afford an opportunity to many brethren to be present who will be at the Associations in August.

I spent a short while at

ORE HILL

Brethren Cheek and Stroud were very kind, and aided me in my work. The wheat crop is very promising in all this section. The grasses and clover were never so fine, or so far advanced as this year.

Bro. O. T. Edwards is assisting in the school at Siler City. Quite a large number of boys are in attendance, and the school is making fine progress, as it has for several years past.

Bro. Edwards will re open the school at Mt. Vernon Springs this fall. A good situation and a good teacher ought to make a successful school.

AT PINNACLE

Bro. Ball has seventy five students. The building is first-rate, and the citizens here seem to be enthusiastic for the success of the school. Bro. Ball is proving a first-rate teacher and manager of a school. Sometimes the best work a teacher ever does is done before he gets experience. Three or four boys in this school are prepared for college, and will be at Wake Forest next session. This, like most of the small towns on the C. F. & Y. V. road, is building up with stores and factories.

One year has noted many changes in the appearance of

MT. AIRY.

The large brick stores, factories, and handsome dwellings, give the place a decidedly city-like appearance. Apples, cabbages and butter can be seen in great quantity, sent down from the mountains. The tobacco factories are at work, and labor will find employment from this time on. A few years ago there was little if any western meat sent to this town, but now I see more here than in two towns of the same size in the eastern portion of State. How is this? Our eastern people learned several years ago that this sort of thing would not do. It may be that the western people will have to learn the same lesson.

Bro. Pruitt, as has been stated, has decided to leave Mt. Airy. He has done faithful and valuable work here for the past five years. This is one of our best churches, and Bro. Pruitt's successor will find much to encourage him in his work.

I spent Sunday in

GERMANTON,

and went out to Friendship to be with Bro. Crews. This is the finest country church in the Pilot Mountain Association. There is no better section in the State; the land is rich, the farms well cultivated, and the farmers are unusually prosperous for these times.

Bro. Crews has been pastor of this church for fourteen years. His people were never so devoted to him as now. The surprise to me is that they do not have preaching twice instead of once a month.

GERMANTON

is one of the oldest towns in the State. The old court house, which was the county seat for Stokes and Forsyth, is still standing, and has been converted into a store.

Bro. C. C. Haymore, several years ago, built an excellent church here. Up to that time the Baptists had no church here. Bro. Haymore was their pastor from the first, and is still with them. His congregations are good and the work hopeful. Men like Crews and Haymore, who are willing in a quiet way to go on and do their work, will always succeed, however unpromising the situation.

AT WALNUT COVE

brethren Lewis and Sledge showed me over the town and helped me to get some new subscribers. There is a splendid church building here, built by Bro. Conrad, who has done so much of this sort of work for the denomination. It pained me to see that some thoughtless boys had deliberately thrown rocks through a dozen panes of glass in the windows. It is hard to see why any one should find pleasure in this sort of thing.

Brother Blackburn's twelve-year old boy, while riding horse-back Saturday, March 31th, was so badly injured by the falling of his horse that he died Sunday morning.

Bro. Day, who is teaching here now, will probably return to Wake Forest next year and complete his course.

The fine railroad facilities would seem to insure the building of a considerable town here. A few years ago Dr. Lash, who owns the town largely, was offered $30,000 for thirty-two acres of land near the Norfolk and Western depot.

As we passed up the C. F. & Y. V. road a few days ago, fruit trees of every sort were in full bloom; now the fruit is all killed, and the wheat crop seriously injured.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Success—Thanksgiving.

....Rev. A. T. Howell of Rocky Mount was in Raleigh last week.

....Rev. D. R. Burton of Wilson, a prominent and aged minister of the Methodist Conference, is dead.

....Moody's meetings in Richmond are largely attended, and much enthusiasm is manifest in the work.

....A little more than a month till the Convention—let North Carolina be well represented in men and figures.

....We regret to hear of the continued serious sickness of the venerable Rev. Dr. Whitfield of Richmond, Va.

....Bro. N. B. Broughton of Raleigh is meeting with good success in a series of services at Union, S. C., with Bro. Booth.

....Miss Althea Bright, daughter of Rev. T. Bright of Forest City, has been selected as one of the teachers in our Orphanage.

....Rev. G. H. Church of Statesville is to aid Pastor Hilliard of Thomasville in a series of meetings the second week in April.

....A friend writes: "Bro. Edwards has entered on his work at Hamilton; his sermons are good and go to the hearts of the people.

....Rev. G. M. Webb's pastorate consists of Bethlehem, Shady Grove, Cherryville and Mt. Zion. He writes that his work goes on smoothly.

....The amount secured for State Missions and Sunday-schools is $5,582 38. Other amounts are on the way. Next week will give all the facts.

....We gratefully acknowledge receipt of an invitation to attend the commencement exercises of the University College of Medicine, Richmond, Va.

....We were glad to see Prof. Jno. B. Brewer of Murfreesboro in Raleigh last week. Bro. Brewer is in good spirits, and hopeful of the University.

....Rev. L. Johnson of Rockingham is expected to hold a series of meetings at Whiteville this week. The Whiteville church is without a pastor.

....In a personal letter last week, Dr. Pritchard says he is in a good meeting at Lancaster, S. C., with Bro. Tolson. He returned to Charlotte Saturday.

....Rev. J. Q. Adams of Wadesboro began a series of revival meetings in his Wadesboro church last Sunday, Rev. D. W. Key of Society Hill, S. C., assisting.

....Rev. P. G. Elsom, who has been holding splendid meetings with Bro. Ford of Newbern, began a meeting with Bro. Van Deventer of Henderson last Monday night.

....Rev. Jas. Plemmons recently held a two weeks' meeting at Bent Creek, Buncombe county, in which there were twenty professions of religion, ten candidates having been baptized.

....Rev. G. N. Cowan has entered upon his work at Webster. He has also been called at Sylva. We are glad to know that Bro. Cowan accepted work in our Convention.—*W. N. C. Baptist.*

....Thirty persons were given the right hand of fellowship in the Raleigh Baptist Tabernacle by Bro. Simms on last Sunday. They had joined the church and been baptized during the past month.

....Rev. Solomon L. Ginsburg, one of our Brazil missionaries, has been released from prison. Bro. J. J. Taylor, of the same field, who was stricken with yellow fever some weeks since, is recovering.

....We were mistaken in the statement that Rev. J. F. Love would be in Raleigh last week. He arrived last Monday. Rev. P. G. Elsom will begin his meetings with Dr. Carter the latter part of the month.

....In addition to the $10,000 bequeathed to Baylor College, Texas, by the will of the late Dr. J. B. Link, $5,000 was given to the Southern Baptist Theological Seminary and $5,000 to the American Baptist Publication Society.—*Baptist Courier.*

....Rev. J. E. Greene of Booneville has changed his address to Crutchfield, N. C., although he will continue to preach and teach at Booneville. Correspondents take note.

....Rev. Dr. A. B. Dunaway of Churchland, Va., is assisting Dr. J. J. Hall of Norfolk in a good meeting. Dr. Hall's congregation, we are glad to learn, are contemplating the erection of a new church building.

....The magnificent new $70,000 Grace Street Church, Richmond, Va., Rev. Dr. W. E. Hatcher pastor, was dedicated with fitting exercises on the last Sunday in March, Dr. Jno. A. Broadus preaching the dedicatory sermon.

....Many of his North Carolina acquaintances will be glad to learn that Rev. M. V. MacDuffie's congregation of New Brunswick, N. J., have completed a splendid new house of worship, and worshipped in it for the first time last Sunday.

....Rev. H. M. Wharton, D. D., pastor of the Brantly Baptist Church of Baltimore, and one of the editors of *The Baptist*, has received a call to the Epiphany Baptist Church of New York City, one of the largest Baptist churches in New York.

....Work on the Baptist chapel is progressing rapidly. The roof will be put on to-day, and the building will be completed next week.—*Statesville Landmark, March 29.* We are glad to note also that Brother Church is preaching doctrinal sermons just now.

....Rev. C. A. Jenkens of Goldsboro is assisting Rev. O. L. Stringfield in a series of blessed meetings at the Fayetteville St. Church of Raleigh. Great interest is manifested, and there are numerous professions. The meeting will be continued through this week.

....Rev. H. C. Moore writes: "Baptist affairs are looking up in the Twin City. The work at Broad Street is promising, and the First church is steadily moving forward with even brighter prospects than ever before during the sixteen years pastorate of Bro. Brown. Our force here numbers about six hundred."

....Rev. A. M. Simms of Raleigh, formerly of Texas, says he will be glad to give those who purpose attending the Convention any information they may seek. He is going by the route advertised in another column, and says he prefers it because it is less exposed to high water delays and dangers than any other.

....The sixth annual meeting of the American Baptist Education Society will be held May 23d. This is one of the greatest benevolent institutions in the land. It will have for discussion two very interesting topics at this meeting, viz: State aid for sectarian schools, and questions relating to denominational colleges.

....Dr. A. J. Battle, who has recently located in Wadesboro, N. C., is now at the post graduate college of medicine in New York, where he is taking some special studies in his profession. The Doctor has for several years enjoyed a fine practice in Johnston county, and we wish him continued prosperity in his new field of work.

....In justice to *The Baptist*, Baltimore, Md., we desire to say that its publishers didn't know the difference between attaching significance to Christmas and Easter; also that they have not been wearing sackcloth, and have eaten fish and eggs only when they could afford them. They kept "good" Friday "not a whit more" holy than any other day. Does Gibbons sanction such inconsistency?

....Rev. A. B. Caudle of Waxhaw writes: "We held our first service in our new house at Hermon on the third Sunday in March. The house when completed will be one of the best country churches in the Union Association. This house has been built by a few workers, there being only twenty-four members, and they, with some outside help, have built the house. We are glad to know also that Bro. Caudle's work at Waxhaw is in good condition.

....The meetings held by Rev. G. P. Bloom of Virginia with Rev. Rufus Ford's Newbern congregation are proving very successful. A large number of conversions are reported, and as an evidence of general interest the business houses were closed on Thursday last during the day services in order that employees might attend. There have been more than fifty professions, and Bro. Ford writes: "The whole town is moved, many sinners converted and Christian people edified."

....The Board has had, for several months, under consideration a change in the scale of salaries of our missionaries. In some places they can live much cheaper than in others. What we do, we wish to do after careful consideration and investigation, getting the views of the missionaries themselves. Some of them do not draw all that is allowed them. Others, from peculiar circumstances, need more. They are our brethren, and we wish to deal with them as brethren.—*Foreign Mission Journal.*

....We clip the following worthy tribute to Judge Lea from the *Charlotte Observer*: Another North Carolinian dies in a sister State, after gaining great popularity and distinction. Chief Justice Benjamin James Lea died March 15th, at Brownsville, Haywood county, Tenn. Judge Lea was a native of Chatwell county, born January 1, 1833; graduated at Wake Forest 1853, and moved soon after to Tennessee; taught school for a few years and at the same time studied law, in which profession he soon acquired a deserved eminence. He was Attorney General for eight years, Speaker of the Senate, and at his death Chief Justice of the State, having been elected by the largest majority ever given in Tennessee. He was an able jurist and a Christian gentleman. This State and his alma mater, Wake Forest, have reason to be proud of him.

....In this issue appears the last of Judge Winston's series of practical "Talks on Law." We do not hesitate to say that these talks have been more widely read than any series of articles published in North Carolina in many years. We have been gratified to see them republished and otherwise commended by many of our State contemporaries. Moreover, they have met with the favor of many of the legal profession. Judge Winston has done our readers and the general public a lasting service, and we are glad to announce that he will continue to contribute to our columns. Occasional "Talks on Medicine," which have already become popular, will replace the regular law articles.

....On the evenings of the 28th, 29th and 30th of March, respectively, the commencement exercises of the Leonard Medical School and School of Pharmacy, the Law Department, and the School of Missionary Training of Shaw University, were held. There were seven graduates in medicine and six in pharmacy, seven in law, and four, all females, in missionary training. On the evening of the 28th the invocation was offered by Dr. Thos. E. Skinner, after which J. H. Alston delivered the salutatory address, which was followed by an oration by I. L. Roberts. Hon. Fabius H. Busbee of Raleigh delivered the degrees with appropriate remarks. On the same evening the representative speaker from the School of Pharmacy was C. F. Crews, Hon. Kemp P. Battle delivering the address to the graduates. The exercises of the Law Class were held on the 29th, opened by Rev. M. W. D. Norman. G. W. Kilgore delivered the salutatory, C. H. Alston, O. A. Neal and J. F. Douglas followed with fitting orations, and J. C. Robertson offered the valedictory. Hon. R. H. Battle of Raleigh delivered the annual address, and Hon. J. B. Batcheler, also of Raleigh, presenting diplomas. Chief Justice Shepherd and Solicitor Pou also made remarks. On the evening following the Missionary Training School graduates closed the commencement exercises. Essays were read by two of the graduating class. Dr. MacVicar of New York delivered the address and President Messerve presented diplomas. The exercises were interspersed with music, and were thoroughly interesting, doing high credit to this great institution.

Attention, Churches.

In fifty days from this writing, the Southern Baptist Convention will be in session in Dallas, Texas. In forty days the Treasurer's books will close and the condition of our work will be decided for this year. Have you done your part? If you have not, will you not do what you can in the next thirty days?

Unusual demands in these hard times have been made upon our churches since the meeting of the Convention in Elizabeth City, and the churches have not failed to respond to the call. Now that the time for that special work is past, let us give ourselves earnestly to the help of our Foreign Mission work.

In 1891, in the last ten days, the churches sent to the Board $26,345.15. In 1892, in April, the Treasurer received $40,000. In 1893, in the last four days of the year, the Board received $34,233 41. It would be economy to send our contributions regularly through the year, but if we have not done so, let every church send a contribution th's month, and in this way meet the demands of the work.

Brethren, we are God's stewards, he bids us do this work *with his money*. The needs are great. Who will help?

R. VAN DEVENTER

Baptist Female University.

In answer to Bro. Stradley's article in this week's RECORDER, this needs to be said: There is but one University, strictly speaking, in America, and that is Clark's, at Worcester, Mass. This University has sixty pupils, thirty of whom receive free tuition. This is the only one I have been able to find that began and continued to exist as a University in the sense in which that name is used by some. It may be unfortunate that our proposed female school was chartered as a "University." If it be understood that there shall be only a University course in our school, surely we have no need for such a school either male or female. Such a school would not answer the demands of the Baptist State Convention. But it is very clear that we need an institution of learning at which young women may be prepared to fill positions as teachers in schools, colleges and universities. There are very many young men and women in the Old North State who are abundantly capable to be so trained that it will not be a necessity to "send North" to get teachers to fill the most responsible positions in our schools. We have been doing this for years, and at a tremendous expense. I have been informed recently that a music teacher in one of the female schools of this State gets a salary of $2,500 a year, and that the president of that institution regards this salary as a fine advertisement for his school. I do not know that this is true. One thing I verily believe to be true: that we have young women who could give equal satisfaction to patrons and pupils if they had a chance. It is well known that the cost of securing such an education is so great that those who would wish to teach cannot afford it. Only the wealthiest can afford to "go off," and these are rarely found in the school-room as teachers after they return.

Surely we need a school for our young women where they can make the most of themselves—a *college* and a university course, and at a cost within their reach. If we have not the right kind of material for first-class teachers, it would be well for us to find it out as soon as possible and get grace to submit to the inevitable; but in justice to our young women, let us give them a chance.

We would honor the men and women of other states and nationalities who have taught and are now teaching in our schools and universities. They have done good work in their different departments, and we promise to retain them as teachers until we can fill their places with our own sons and daughters.

Why such great ado about President Harper of the Chicago University as to his belief or unbelief in the Bible? He is only the president of a school of learning—higher education. Indeed, there is reason for greater ado than is being made, for we have come at last to see something of the influence of the schools on our holy religion. We want consecrated men and women to teach our children.

I suppose the greatest burden on our hearts to-day is to provide for our children. It requires but little study to find that none of us are able to do so except as we provide for the education of others. It is a law that cannot be changed, that no individual endowment of property or mental training can or will save our children from their environments. It is true, then, that he who makes the greatest provision for the children of others makes the greatest provision for his own.

A school-boy may be able to compute the worth of an educated woman in dollars and cents, but how much she is worth as an immortal being in her influence for good in the land can be computed only by Him who gave her the capacities she has.

O. L. STRINGFIELD.

The Debt.

As this article is being put in type (Monday) amounts are coming in by every mail, and a full statement cannot, therefore, be made about "the debt" till next week. It may help us to know that this special effort on "the debt" has not absorbed the contributions to Home and Foreign Missions, and that we now have the same chance to bring up these objects during April that we had last year.

From December 1st, 1892, to April 1st, 1893, (including acknowlegdments in RECORDER of April 5th) the Treasurer received for State Missions, $803.33; Foreign Missions, $1,301 93; Home Missions, $452 36; Sunday-schools nothing. Total for these four objects, $2,557.61.

From December 1st, 1893, to April 1st, 1894, (including amounts for Home and Foreign Missions and Sunday-schools crowded out of his RECORDER, April 4th) the Treasurer has received for State Missions $5,133 44; Foreign Missions, $1,236.85; Home Missions, $497.70; Sunday-schools, $449 94. Total for the four objects, $7,316.43.

From December 1st, 1893, to April 1st, 1894, the amount received for Foreign Missions is $55 57 less than the amount received during the same months of the year before, and for Home Missions the amount is $45 34 more than the amount received the year before during the same months.

THE SOUTHERN BAPTIST CONVENTION

will meet in Dallas, Texas, May 11-15. The railroad rates are one fare for the round trip—see another column. The total cost of the trip will be about fifty dollars. My fifty dollars has gone into the debt and I cannot go, but will gladly serve the brethren in arranging for the trip. If you will let me know ten days before you start at what point you will wish your ticket all arrangements shall be made for you and the ticket shall be at that depot. The reports of the Home and Foreign Mission Boards must close at 12 o'clock, noon, April 30th, and whatever is done for

HOME AND FOREIGN

missions should reach them on or before that time. These two objects are greatly in need of our immediate attention. Our churches in this State will, unless liberal things are done during this month, fall behind what they have formerly done for these objects. They have, in the past, done well during April. Rather than fall behind, let us all say, these departments of the Lord's work must go forward this year. This can be done, if all the churches unite this month in doing it. Nothing should conflict with collections for Home and Foreign Missions during April, and all amounts should reach the Treasurer on or before April 30th. The time for this work is short.

C. DURHAM.

S. B. Convention—Excursion to Mexico.

It has always been customary, when the Southern Baptist Convention has been held in Texas, to arrange for an excursion to the City of Mexico. We are now making such arrangements. The rates will depend upon the number who wish to attend. If any of the brethren or sisters anticipate such a trip, will they please send me their names immediately?

It may be unnecessary to state that the City of Mexico is one of the most interesting cities on the American continent. The trip to and from this city will be delightful. On going, the route will be *via* El Paso; on return, it will be *via* San Antonio.

We should be pleased to see many of our brethren at the Southern Baptist Convention, which meets at Dallas, May 11—15. Come see the only State that was a Republic before it came a State. Come and see the Alamo where Crockett and other brave Texans fell. Come, see the cow-boys on the ranches, the thrifty Texan farmers and the bustling cities. Come, brethren and sisters, and we will do you good.

One-half rates on all railroads to Dallas, Texas.

G. L. SEABOLDS,
Pastor First Baptist Ch., Dallas, Tex.

Dallas, Texas, March 28, 1894.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Those Home-Mission Tracts.

At the request of a number of pastors, I have sent out some hundreds of pages of these tracts, but a good many sets still remain. If you really wish to know more about Home Missions, brother, and will drop me a card saying so, I will cheerfully mail you a set of seven tracts at my own charge. If after reading them, you feel that you are under no obligation to lay the work of the Home Board before your people, you need not and should not do so. If you fail to push the work from wilful ignorance, the Master may reckon with you for such neglect.

The special effort for State Missions is now over. Shall we not all lend a hand to overcome the far larger debt of the Home Board? No work that is upon us is more vitally important and none has been crowned with richer success. And yet while only one month remains before the Convention meets, North Carolina is several thousand dollars behind her usual contribution to this work. The situation will greatly improve if every pastor will only give his people an opportunity to make one contribution to this Board by the last of April. Later than this is too late for this year's record.

R. T. VANN.

A Foreign Mission Society.

On March 18th, 1894, a Foreign Mission meeting was held at Bethel Baptist church, Person county, in honor of one of her members, Miss Emma Humphries, who feels she has been called of God to carry the glad tidings of salvation to the perishing millions of China. Never before was this church called upon to offer one of her members as a missionary to a foreign field.

The meeting was conducted by the pastor, Rev. J. A. Beam, and was well attended by church and community. Great interest and zeal was manifest on the part of many who seemed to realize their duty to the heathen as they had not done before.

There were several appropriate and stirring speeches by the male members of the church and young ministers of the Institute. Miss Humphries also gave a touching little talk, in which she set forth her feelings in regard to her call to the work; that she had endeavored to shirk the duty for some time, but at last had given herself unreservedly into the hands of the Lord to be used for his glory. She confessed her faults which she said "are many," and, feeling a deep sense of her unworthiness and inability to be an effectual worker of herself, requested that her church pray especially that her heart be filled with the Holy Spirit.

As a result of this meeting, a Foreign Mission Society was organized with Mr. Ruffin Woody, President; Mr. W. P. Howard, Vice-President; Mrs. J. A. Beam, Treasurer, and the writer, Secretary. The officers will arrange for the future meetings and duties of the Society.

LUCY WOODY.

Bethel Hill, March 29, 1894.

Rates to Southern Baptist Convention.

The following are the rates fixed by the So. Pas. Association to Dallas, Texas:

From Asheville, $34 80; Charlotte, 36 30; Durham, 36 30; Fayetteville, 36 30; Gastonia, 35 70; Gibson, 36 30; Goldsboro, 37 80; Greensboro, 36.30; Hamlet, 36 30; Henderson, 36 30; Maxton, 36.30; Monroe, 36.30; Raleigh, 36.30; Sanford, 36.30; Salisbury, 36 30; Selma, 37.30; Wadesboro, 36 30; Weldon, 37.30; Wilmington, 37.30; Winston-Salem, 36 30.

O. F. GREGORY.

Baltimore, Md., March 31, 1894.

Dr. O. F. Gregory, one of the secretaries of the Southern Baptist Convention, and all the Maryland delegation; Drs. John William Jones, R. J. Willingham, H. H. Harris, and a number of other Virginians; Dr. Simms of Raleigh; Rev. R. T. Bryan and a large number of North Carolinians have selected the following route to Dallas: Richmond and Danville to Birmingham; K. C. M. and B. to Memphis; Cotton Belt to Greenville, Texas; M. K. T. to Dallas. This route affords superior facilities and the quickest schedules for handling the delegation. There is no "official" route to the Convention, statements to the contrary notwithstanding. Persons desiring sleeping car accommodations will notify Dr. Oliver F. Gregory, Baltimore, Md., without further delay. Arrangements have been made for an excursion from Dallas to Mexico. The cost of this trip, it is thought, will not exceed $91. For further information, address John M. Beall, 930 E. Main street, Richmond, Va.

From Rev. S. J. Porter in Brazil.

Dear Bro. Bailey:—Our work is moving on nicely here now, and the Lord is blessing us. Some time ago we succeeded in finding a nice large hall for services, but it now really seems that we must seek one still larger if we hope to accommodate the crowds who press to hear the Word of life. Last night our hall was full while a number stood at the door. My heart is glad. The dear Lord is with us, and is clearing up the way before us. We need workers. Who will come?

The young school-teacher, of whose recent baptism I wrote you, now wishes to preach the gospel. I am teaching him English and also instructing him more fully in the gospel and the doctrines of the Baptists. He promises to be a useful worker.

Bro. Taylor and family from Rio are here with us now. He is trying to recover from the terrible effects of yellow fever. He is yet very weak, but can sit up some now.

Pray for the work in Brazil.

God bless you and all the brethren in North Carolina. I enjoy reading the RECORDER so much. Fraternally,

SAMUEL J. PORTER.

Juiz de Fora, Brazil, Feb. 28, 1894.

West Chowan Association.

Bro. R. T. Bryan, one of our missionaries to China, and Bro. Durham, the Secretary of our Board of Missions and Sunday-schools, have consented to visit our Association and speak on missions.

At a meeting of the pastors held at Aulander, March 27th, it was arranged for these brethren to speak at—

Coleraine	April 25,	at 11 a. m.
Aulander	" 26,	"
Sandy Run	" 26,	at 7 p. m.
Hebron	" 27,	at 11 a. m.
Murfreesboro	" 27,	at 7½ p. m.
Robert's Chapel	" 28,	at 11 a. m.
Elam	" 29,	at 11 a. m.
Jackson	" 29,	at 7½ p. m.

Let us make special efforts to hear these brethren. At the appointments, services will be held both morning and afternoon.

C. W. SCARBOROUGH.

A Great Calamity.

The severe freeze that covered the Southern States on the nights of the 25th and 26th of March, was a great calamity, the extent of which it is difficult to measure.

The killing of the corn and cotton, thus necessitating large replanting, the destruction of fruits, pears, apples, peaches, plums and grapes, and in many cases the injury done the trees and vines, the ruin of the young melon crop, and the utter desolation of the family and market gardens, coming in times of fearful financial pressure, are enough to dishearten our people. It is estimated that a million of dollars will not cover the loss in Georgia alone.

In some of these States, particularly in Georgia, strong efforts have have recently been made to relieve their State Boards of debt, and the month of April has been set apart as the one to take collections for the Home Mission Board.

This calamity will inevitably cut short the contributions that would have been made. The Board in its great need will sorely feel this diminution of its receipts. We appeal to our brethren of the more Northern States of the Convention, Maryland, Virginia, North Carolina, Kentucky, Missouri and Tennessee to so increase their contributions as, if possible, to make up this deficiency.

I. T. TICHENOR.

Atlanta, Ga.

Literary.

A Light From the East" is all that it claims, being among the most concise and cogent treaties ever offered to the Christian reader on the pre-millennial coming and reign of Christ. Each proposition is clearly stated and demonstrated under the burning rays of divine truth. While it has gone into ten or eleven States, no adverse criticism has appeared. It is just the book to lead every lover of truth into clear views of God's Word on the coming of Jesus. Send to Elder A. P. Copeland, Crawford, Miss., prepaid, single copy, 22 cts., five or more, 20 cts. per copy.

The Palm Tree Club; or, How Three Girls Grew. By Mrs. R. M. Wilbur. 16mo, 224 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The scene of this story is laid in New England, and the narrative is told in Mrs. Wilbur's well known happy manner. The interest of the reader will be sustained throughout the entire book, and the lessons contained therein cannot fail to be beneficial, while the incidents related will prove very entertaining. This book is not the exclusive property of the girls, but the boys will be interested in the account of Ted's Fourth of July celebration, and the disastrous, almost fatal result because of which he had but little enjoyment from his summer vacation to which he had looked forward with so much pleasure.

Delegates to Southern Baptist Convention.

APPOINTED BY THE BOARD MARCH 20, 1894.

C. R. Taylor, W. R. Gwaltney, Rufus Ford, C. W. Blanchard, T. H. Pritchard, R. H. Gordan, J. S. Hardaway, J. L. Carroll, C. Durham, J. C. Scarboro, J. A. Mundy, T. J. Taylor, J. B. Richardson, C. A. C. Thomas, G. M. Webb, J. H. Edwards, M. M. Edwards, O. L. Stringfield, W. C. Tyree, R. T. Bryan, N. B. Cobb, J. D. Boushall, R. M. Johnson, J. C. Caddell, C. C. Haymore, H. A. Brown, J. C. Walker, J. Q. Adams, G. P. Hamrick, N. S. Jones, C. A. Woodson, W. B. Morton, B. Van Deventer, R. T. Vann, J. A. Smith, J. N. Page, J. L. Memory, C. S. Blackwell, Martin Simpson, A. M. Simms, H. T. Chapin, L. M. Curtis, M. A. Adams, B. F. Conrad.

Others desiring to attend the Convention will be appointed on application to the Board.

DELEGATES APPOINTED BY THEIR ASSOCIATIONS.

Alexander, J. A. White; Atlantic, C. A. Jenkins; Caldwell, H. M. Croom; Central, J. W. Carter; Chowan, A. W. Burfoot; French Broad, T. M. Honeycutt; Green River, C. B. Justice; Mt. Zion, Thos. Hume; Pee Dee, M. L. Kesler; Raleigh, E. E. Broughton; Robeson, F. H. Martin; Sandy Creek, J. M. Griffin; Sandy Run, J. T. Alexander; South Yadkin, Jacob Stewart.

The other Associations, so far as we have been able to find out by a hasty examination of the minutes, did not appoint delegates at their last annual meetings. The Board is not authorized to appoint delegates for these Associations.

O. F. GREGORY, Cor. Sec.

Many Persons are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes causes of both and cures malaria. Get the genuine.

(CONTINUED FROM THE FIRST PAGE.)

prove, at present, that it is not best for a State to undertake to cover the whole educational field, but only to show how fundamental are the principles involved, and how far reaching are likely to be the results of the policy.

It is believed that this opinion, when its underlying principle is tested and its necessary tendencies are made manifest, can be defended only on a paternal theory of government.

And it will be shown hereafter that its adoption would greatly increase the difficulty of dealing with the claims made by Catholics for distribution of public funds appropriated for education.

2. On the other hand, there are those who believe that it is not wise for a State to undertake functions which can be equally well performed by private or corporate parties; that a State should maintain a system of public school instruction for the children of all classes; that this amount of educational work by the State cannot be done by private enterprise, and is justified on the ground of its necessity for the protection and preservation of the State, and on this ground alone; that the needs of this common school system are so great and pressing, at least in the South, that the State should spend all of its revenues which are available for educational purposes for the supply of these needs; that larger and better results can be secured in higher education under the voluntary system than under any other, and that the use of revenues derived from taxation of all the people for the education of only a few is not in accord with the genius and equity of free institutions.

It is now proposed to discuss these two opinions which represent, as will be seen, very different conceptions as to the proper functions of a State. No reference will be made to the several colleges established by Federal grants for technical instruction. The same principles do not apply to these as to institutions established and supported, in whole or in part, with means raised by taxation. And no discrimination will be made between the education of young men and young women. It has often been said of late that if it be right for a State to provide for the education of young men, it is also right that it should provide equally good education for young women. The writer believes that this claim can be sustained. And it will also be seen that it is believed that there is as good ground (if not better) for the support by the State of secondary education in academies as of the higher education in colleges and universities. And, moreover, it will be assumed that the State, having undertaken this work, is committed to supply all the demand which may be made upon it. In other words, that the institutions for doing work in higher education must be sufficiently large or sufficiently numerous to educate all who may apply. There may be no discrimination against any individual who can comply with prescribed conditions.

It is proposed to ask and to try to answer three questions:

1. Is it *right* for a State to undertake to supply all the demand for higher education within her borders?

2. Is it *expedient* for a State in the present condition of North Carolina to undertake to do so?

3. Is it *possible* for a State to supply the kind of training desirable for her youth without committing itself to some special form of religious belief?

(To be continued.)

Good Times Ahead.

No doubt about it, we are rapidly leaving "hard times" in the rear, and those who are working for good times and expecting them are already enjoying a fair degree of prosperity. If, however, things are not moving satisfactorily, write to B. F. Johnson & Co., Richmond, Va., and they will give you a business opportunity that will prove a surprise and delight.

A Reasonable Request.

The following correspondence explains itself:

Dear Sir:—I have taken your paper ever since you have been editor. During the past year there were two or three articles, editorial, that I entirely disapprove of, and unless you can give me assurance that nothing of the kind will occur again, I cannot continue to take it. ——.

If you can arrange an electrical, magnetic, hypnotic, clairvoyant, telegraphic, magical, spiritualistic, or miraculous apparatus by which you can infuse into the brain, soul, or spirit of the manager of this paper your hereditary endowments, impulses, experience, and complete intellectual outfit, in place of what exists there, we can guarantee if the said apparatus is continually in operation, day and night, waking and sleeping, there will not be a line in the editorial departments of this paper during the next year that you will not fully approve;—unless you fall into error and find it out.

Failing in this, we shall be unable to make the guarantee, and will probably have to bear the burden of losing your subscription. —*N. Y. Advocate.*

The active principle of tobacco is an alkaloid called *nicotine*. This is a colorless, volatile, oily liquid, with a strong odor and a burning taste. It is almost as powerful a poison as prussic acid. A single drop administered to a rabbit killed it in three and a half minutes. This is the poison which tobacco users take into their systems.

All disease of the skin cured, and lost complexion restored by Johnson's Oriental Soap. Sold at Jno. Y. MacRae's druggists, Raleigh, N. C.

Talks About Law—No. 28.

BY JUDGE R. W. WINSTON.

THE LAW OF PARTNERSHIP.

The combination of capital or labor or skill by two or more persons for the purpose of business and for their common benefit, is the definition of a partnership.

We sometimes see after the name of a firm the word "Limited." This means that the liability of certain partners is limited to the amount of capital put into the business by them.

For, it is well known that if one be a general partner in any business, he is liable for the debts of the firm even to the extent of his entire individual estate.

Sometimes one becomes to be and is a member of a partnership when he does not really know it and indeed does not deserve it. For example, we read in the books that a man, owning certain buildings, agreed with another man that each would put two hundred dollars into the mercantile business, that the latter would conduct the business, and that the former would get no rent except one half the profits of the concern and no other interest in the business. Of course the owner thought that he was no partner, and yet he was held by the courts to be such

Again, one may became a partner when he does not put any money or other thing into the concern, but simply permits the use of his name. Having one's name printed on the sign or on the envelopes and letterheads, or on the delivery-wagon of the firm; or indeed holding one's self out to the public in any way as a partner will fix the relationship on one.

A silent partner is one who furnishes capital, but is not active in the business. The reason why one who participates in the profits is fixed by the law with this relationship of partner is because it would be a fraud on the creditors to permit the profits and assets to be taken from them by a person who proposes to gain all and risk nothing.

Our courts at first held that the landlord and his tenant were partners in the usual case of the landlord "running" the tenant and "going halves" in the crop. Such ruling would have greatly injured agriculture. Very soon the opinion was overruled. The statute says expressly that they shall not be so considered.

Recently "The Sampson County Alliance Store," Mr. Clute its manager, purchased fertilizer of the Durham Fertilizer Company. Failing to pay for the same, it was sought by suit to hold about twenty farmers liable as partners in the concern. But our court held that as the County Alliance had accepted the provisions of Chapter 105 of the Private Acts of 1889, and the Alliance store was operated under the provisions of that act, the concern was a corporation, and the farmers not partners, and hence not liable. But for that act of the Legislature, they would have been liable.

For quite a while it was held by the English courts that participation in the profits of a concern constituted the participant, in all cases, a partner. And this is now the rule, except in cases where, under the contract, the profits are looked to as a means of ascertaining the compensation to be paid.

And even in these excepted cases, the margin is so narrow, that it is quite dangerous for one to accept a part of the profits unless he is also willing to be a member of the firm.

What are some of the consequences of the formation of a partnership? Why your partner has as much right to contract debts, in the course of firm business, and bind the firm as you have; and if he make such a contract, it will bind you, although he agreed not to make any debt without your consent. He can sign the firm name to notes. He can do anything in the course of the firm business authorized by the contract of partnership

Indeed, if your partner were to do any unlawful act, in pursuit of the firm business, you would be answerable in damages, in many cases, although not present at the time and not consenting to the same. As we have already seen, in the event of a failure, your property as well as the firm property is bound for the firm debts. After the creation of the partnership, good faith is required on the part of all the partners.

And if any partner violate the contract of copartnership in an essential particular, and thereby render it impossible to carry on the business, equity will dissolve the same and place the whole property in the hands of an officer of the court called a receiver. So the permanent insanity of a partner is a cause for dissolution. Or the death of a partner, in which last event, the surviving partner or partners alone conducts the business. Such surviving partner cannot continue the business permanently; but he may contract new debts, binding on the firm, if necessary to finish up or complete some work begun by the firm before the death of such member. But only in like cases may debts be contracted binding the firm after the death of a partner.

If a partner agree to give all his time to the firm business, and, instead, carry on a rival business, he may be made to divide the profits of his new undertaking with his partners.

Nor can a partner use the firm assets to pay his individual debts. This would be a fraud on the creditors of the firm; and thereafter the firm could recover the amount so misappropriated.

Sometimes one man will be a secret partner in a firm; and, perhaps, goods will be sold to the concern, and at the time of the sale this fact will be unknown to the vendor; even in these circumstances, when credit is not extended on the strength of the name of the secret partner, he will be liable.

Another apparent peculiarity about a partnership is the fact that after it has been dissolved or ended by mutual consent, if goods are bought in the old firm name from parties in the habit of trading with the firm, the retired partner is still answerable unless the fact of the dissolution is brought to the knowledge of the party selling the goods.

Nor will a notice of dissolution, put in a newspaper, be sufficient to prevent a recovery unless it is brought to the actual attention of the party. Just such a case arose in Raleigh a few years ago. The firm had dissolved. Notice had been put in the papers. Thereafter, goods were purchased in the old firm name of parties who had no knowledge of the dissolution. The retired partner was held liable.

Winding up a partnership by the process of the courts is an equitable proceeding. Therefore justices of the peace cannot try cases of this kind. Nor can one partner sue another partner in the court of a justice of the peace during the continuance of the partnership.

As between the partners themselves, no statute of limitation runs, until the debts are all paid and the affairs are settled, after which they are not partners.

As we have heretofore seen, the statute does not run against one occupying a confidential or trust relationship to another, until something has been done to render the relation adverse.

Suppose that an insolvent person were a member of a solvent firm, might the creditors of the insolvent man sue the firm? Not at all. But, by proper proceedings, no doubt, the creditors might ask a court of equity to wind up the affairs of the partnership, and, after paying all debts, to apply the proceeds belonging to the insolvent member to the demand of the creditor.

A very interesting discussion appears in the 71st Reports. It was claimed that Mr. McDowell owed Sloan & Co. a debt. Also, that when McDowell contracted the debt, he had an understanding with Mr. Sloan that the articles bought should be credited on an individual bond of McDowell's against Sloan. Finally, Sloan & Co. sued McDowell. McDowell set up the above facts and asked judgment against Sloan. The court said that he was entitled to it. Say the court in substance: The general rule is that a claim of a defendant against one party is not a set-off against a claim of the partnership against him.

But there are four exceptions to the rule:

(1) Where partnership agreed to it.

(2) Where the partnership has been settled, and a surplus in favor of the defendant.

(3) Where the indebted partner is insolvent, outside of his interest in the partnership.

(4) Where one partner only agreed to it. But this last exception is really not good, in the light of subsequent decisions, and in the argument of the court in Sloan's case.

We spoke in the beginning of a limited partnership. In our State one may be a limited partner in any concern. To do so, however, he must comply with the law as laid down in Vol. II. of the Code, Chapter 31.

Among other things, the contract of copartnership must be registered, so as to give notice to the world. The amount to be paid in must be stated on oath, and all the other formalities of the law must be strictly complied with. On the whole, from what we see in the courts, we may remark of a general partnership that it ought not to be lightly entered into, but seriously, soberly and discreetly.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

The Wine Merchant and his Business

A wine merchant, who had made a fortune by his business, sold it, just when his son had reached an age when he could have stepped into his father's place.

A friend said in surprise, "Is it true that you have sold your business?"

"Quite true."

"I thought," said his friend, "you would have put your son into it."

"No; I have sold it mainly to keep my son out of it."

"Why so?"

"I don't wish him to be exposed to so much temptation."

"But," said his friend, "you have been all your life in it yourself, and have always kept straight."

The merchant looked at his friend for a few second in silence, and then said, with a serious look:

"I have kept straight, Mr. D., in spite of temptations that would have carried me to the bad long ago, if I had not stood firmly against them. It was desperate work. I sometimes wonder that I got through; and I tell you frankly, I would never put into that business any one I cared for. I wouldn't expose my boy to the same temptations—no, not for all the money, twice over, that I have made it."—*Selected.*

Any one possessing, even in a moderate degree, a knowledge of the resources of the English language, can make known any idea the human mind can conceive or that slang ever expressed, in chaste words and a style which can elevate the uneducated hearer or reader, and not degrade the cultivated. Many use slang under the impression that it is more forcible. That can be so only when there is no force in their minds.—*The Christian Advocate.*

There are more disease and contagion, more unhappiness and more reprehensible conduct that have their inconception in kissing than in almost any other custom in which people can engage.

A student of philosophy once said to President Wayland: "Doctor, I don't believe I have any soul." "Possibly not, possibly not, young man," said the doctor. "You ought to know. I have one. Good day, sir."—*The Standard.*

Is your blood poor? Take Beecham's pills.

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Louges, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Maske, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W C Tyree, President; W A Albright, Cor. Secretary; H A Reams, T E Cheek, J L Markham, T H Pritchard, F P Hobgood and W N Jones, N B Broughton, J F MacDuffie, G J Dowell.

TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

John Mitchell, President; Thomas Carrick, Secretary; J C Scarborough, C Durham, W E Gwaltney, Dennis Simmons, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

J M Heck, President; R E Royall, Secretary; C T Bailey, Noah Biggs, G W Blount, John B Brewer, H A Brown, N B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, C Durham, W T Faircloth, A R Foushee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Huffham, C J Hunter, R H Marsh, W J McLendon, John Mitchell, W H Mitchell, E S Moore, R R Overby, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, G W Sanderlin, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY —LOCATED AT RALEIGH.

W L Poteat, President; N B Broughton, Secretary; F H Briggs Treasurer; W N Jones, Auditor; W A Montgomery, Attorney; O L Stringfield, Financial Secretary; C J Hunter, J N Holding, W G Upchurch, J C Scarborough, J W Carter, E McK Goodwin, C Durham, R T Vann, A M Simms, C M Cooke, R H Marsh, R Van Deventer, W G Petty, E K Proctor, J H Lassiter, W T Faircloth, R P Thomas, C B Aycock, T E Cheek, Thos Hume.



INFLUENZA,

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is Ayer's Cherry Pectoral.

"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I began taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Crook City, S. D.

AYER'S
Cherry Pectoral
Prompt to act, sure to cure

Pomona Hill Nurseries.

OVER A MILLION
FRUIT TREES,
GRAPE VINES,
SHADE TREES,
ORNAMENTAL TREES,
ROSES, SHRUBS, &C.

Send for catalogue. Address
J. VAN LINDLEY,
POMONA, N. C.

TALKS WITH MOTHERS.—No. 2. FEEDING THE BABY.

Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and scientists who have analyzed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

For convalescents, consumptives, dyspeptics and the aged, Mellin's Food is also of incalculable value. It is a food, not a medicine, and the system receives the nourishment it demands for its daily needs. For those severely ill Mellin's Food will sustain the failing strength and promote a speedy recovery when convalescence has been established.

GIVE THE BABY
MELLIN'S
FOOD
FOR INFANTS AND INVALIDS.
THE ONLY
Perfect Substitute for Mother's Milk.
SEND for our book "The Care and Feeding of Infants," mailed free to any address.
DOLIBER-GOODALE CO., BOSTON, MASS.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	2 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson.....	3 05 p m		6 25 a m
Leave Goldsboro.	3 00 p m		7 20 a m
Leave Magnolia..	4 18 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 05 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 48. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma. ...		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		5 37 p m
Lv Goldsboro.....	12 00 a m		9 45 p m
Arrive Wilson ...	12 45 a m		10 30 p m
	No 14. Daily.		
Leave Wilson.....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 56 a m	3 17 p m	

Train on Scotland Neck branch read leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m: Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.20 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.30 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

My Experience with Young People's Societies.

I do not think they are the only means of developing the gifts of our young people, but I do think they present *one way*.

That they are capable of abuse, I do not doubt, and so is most every other good thing. As important an institution as that of church treasury was abused by the first treasurer; shall we, therefore say let us have no treasury in our churches? The ordinances—baptism and communion—clearly defined as to their meaning by the Lord and Apostles, have been perverted, shall we, therefore, abolish them?

I am not afraid that they will weaken the power of the church. I do not believe that their existence threatens the sovereignty of the churches. I am quite sure that the advocates are as true Baptists and will go as far in the defense of the truth as those who oppose them.

I want to state in a few lines some of my experience in these meetings.

They give the pastor an opportunity to keep in touch with the young.

That something should be done to check the drifting tendency of the young from our churches is generally conceded. In a city of 10,000 inhabitants, there were 3,500 young men; by actual count, twenty-nine were church-members. In another city of 20,000, there were 3,500 young men, and twenty-nine of them were church-members.

In a city of 17,000, with 3,000 young men, 1,121 young men entered forty-nine saloons on Saturday night between seven and eight o'clock.

One of the great daily papers said of a certain city: "Among young men of character and position, it is not considered good form to attend any place of religious worship."

We are told that one-third of our young men belong to the churches, and four-fifths of the convicts are young men. I am persuaded that these sad facts represent only one side of the situation, but they show the need of doing something to turn the tide towards the churches.

May we not find the cause in the feeling that the churches are not in sympathy with the young, and may not this condition of the churches be due in part to the position of the pastors.

Men are growing old, and the conservatism of mature years may cause us to lose our hold on the youth. We may say we will not grow old, that the things which please us now shall always please us; but that is a delusive sentiment. We are in not in sympathy with any attempt to hide the marks of years, but we do favor "age as a lusty winter, frosty but kindly." In years, we may be far away from the youth, but in kindly interest and sympathy, we may and should keep in touch with them.

Charles Lamb writes of the "fine old pedagogue revolving in a perpetual cycle of declensions, conjugations, syntax and prosodies, daily renewing the occupation of child hood, and rehearsing the fact." While thus engaged, the present slipped away, and he found himself and his green coat out of touch with the new condition.

The pastor has to face a similar danger. The quiet of the study, the genial company of books,

"Sterling in worth, in friendship most sincere;
Here talk I with the wise in ages gone,
And with the doubly gifted of our own;
If love, joy, laughter, sorrow, please my mind,
Love, joy, grief, laughter, in my books I find,"

will beguile him to neglect other duties, and he will find himself out of sympathy and unfitted for the social part of his life work.

The young people's meeting presents an opportunity to help the pastor.

I do not think I expected this result when I started the work among the young. I felt this work would be another demand upon my time. I was conscious that I would have to take some time from other work in which I was interested. I knew the work would make demands upon my physical and spiritual life, but I was in the ministry for service, and had charge of this church to strengthen it at every point possible, but I do not think I expected to be directly benefited.

I attended one meeting with a burden on my heart. I came away without it. The meeting led by a boy and conducted by boys was hopeful, which is an uplift, but that was not the greatest help. The last five minutes were spent in repeating some of the promises of the Lord. The boy acting as chairman repeated Psalm 55: 22, "Cast thy burden on the Lord." It came to me like a voice from God. Another boy quoted John 14: 1, "Let not your heart be troubled." It came to me as a message from the Lord. A girl modestly quoted Matt. 11: 28, "Come unto me all ye that labor and are heavy laden." No one saw me but the Lord, but I did go to him and found rest. The boys and girls I had led to the Saviour led me to him. Those to whom I had given a welcome when they came into the church were lifting from my heart some of the cares and taking out of the way some of the rough places.

That single experience was enough to make me a life long friend to young people's meetings.

In these meetings the young are trained for usefulness in the church.

I do not say this is the only place, but it is one good place for training. In my church with not more than fifty young men and boys, the benefits of these meetings have been most marked.

One young man, now preparing himself to preach, offered his first prayer in public, and stood up for the first time to speak for the Lord in these meetings. He told me they led him into the ministry. The present efficient superintendent of our Sunday-school was developed for the position in these meetings. The chairman of our S. S. Missionary Society, one of the most liberal givers in our church, started in these meetings. The chairman of our committee on missions, a position of vital importance to the work, made his first start in these meetings. So from these meetings, opposed by some, and not favored even in the local church by many, have given leaders for prayer meetings, for mission work, for Sunday-school work, and one to preach the gospel of the Son of God.

I close with an earnest plea for the young. Keep in touch with them, brother pastor. Help them to fit themselves for positions of usefulness in the work. Give them a chance to help you, brother pastor.

R. VAN DEVENTER.

Henderson, N. C.

A Suggestion for Young People's Societies.

There seems to be a general feeling among the brethren to the effect that our Baptist young people need to know more of our denominational history. Having recently conducted a "denominational rally" in the society of which I am a member, and found it profitable and interesting, I venture to give a suggestion to the young people's societies in our Baptist churches.

Suggestion: Have in your society a denominational rally. Do it in this way: Get some ten or a dozen of the young people and prepare five-minute papers on the following subjects:

1. Who are the Baptists, and where did they come from?
2. What do we know of the Baptists in the United States, their struggles and victories?
3. What is the main purpose of the Baptist denomination, and what does it stand for?
4. What connection have the Baptists here had with the cause of Foreign Missions?
5. What interest have the Baptists taken in the cause of education?
6. What part have they taken in securing religious liberty?
7. What have Baptists done for the world?
8. By what names are Baptists known in history?
9. What progress have Baptists made in this country?
10. Give the number of Baptists in the world, and tell where they are found.
11. Relate some pleasing and edifying traditions of our Baptist forefathers.
12. What is the message of God to Baptists to day?

In our denominational rally, all the papers read were prepared by myself, though read by the young people. The papers were afterwards read at the regular church prayer meeting for the benefit of the entire church. But it was not necessary for the pastor to prepare the papers. Let the pastor tell the young people what books to read to get reliable information. I found Dr. Lorimer's recently published address, and Dr. Armitage's History of the Baptists full of needed information. The study will be helpful.

A meeting conducted on this plan might be held on the subject of "systematic benevolence," or upon "church discipline," or upon "Bible biography."

Utilize the suggestion in your society, and let all the papers be permeated with Christ's spirit.

PHILOGENET.

Religious Training of the Young People.

We shall see more and more, I think, the wisdom of the Southern Baptist Convention in leaving the matter of organizing the young people in the hands of the churches. There can be no doubt that something is needed for the better training of many of our young people. It is the pressing need of the hour. Each church ought to know the needs of its own membership and of the young persons not members, for whose evangelization and training it is largely responsible. Some churches may not need anything beyond what they already have for the accomplishment of the desired results. If so, they are to be congratulated.

Some persons are greatly agitated about the multiplication of organizations, societies, &c., in the churches. Why call the young people's meeting a society any more than the Sunday-school? It is only a step farther. It is the church making use of a training agency—the church working for the benefit of its own membership and those whom the Holy Spirit may qualify for membership in the future. Hundreds of our young people know scarcely anything about the Bible, about the history of the Baptists, their distinctive principles and their glorious success. As a consequence of this ignorance, many of them come to think by and by that "it makes no difference what church they join."

Many churches as such are directly responsible for the drifting of their young people from the faith of the fathers. Our children are not born with Baptist notions in their heads. These come as a result of a conscientious teaching of the Scriptures after they are older. Now, if there is any good reason for the existence of Baptist principles in the world, there is reason why the churches should seek to plant these principles in every way possible. It is time to be tired of organizations that do not teach any "definite system of religion." The young men and young women who change their views as they change their clothing to suit the weather or the company they are in, are generally those whose training has been neglected.

The aim of the young people's meeting should be to instruct, train, develop, indoctrinate. Encourage all to read a certain portion of the Bible, "find out" everything they can about it—have persons appointed to explain, to illustrate, to make stand out in living forms the great Scripture truths. Study the doctrines one by one, read the struggles of our fathers in the past—tell them to the young "over and over again." Tell of the missionaries and encourage them to inquire about their work. One great object should be to *stimulate inquiry* along the line of Scripture doctrine, church history, missionary labors and Christian work in general.

Do not be alarmed about organizations. Where one church has suffered on account of too much organization, ten have practically died for lack of it. It is the raw, untrained militia who are frightened when the battle is raging. Let us have system in every department of church work. Let the young people stand by their church—work mightily in it and through it. Let them be grounded in the faith and built up year by year; let them be trained in right methods of work for the glory of Him who "died for all, that they who live should not henceforth live unto themselves."

H. A. BROWN.

Winston, N. C.

A Great Man.

Rev. Dr. Broadus recently related the following incident, during a Sunday-school talk in Detroit:

An old man used to sweep the street-crossings for gratuitous pennies, near the Houses of Parliament, for many years. One day he was absent. Upon inquiring, he was found by a missionary ill in a little attic chamber, barely furnished with cot and stool.

"You are lonely here," the missionary said. "Has any one called upon you?"

"Oh, yes," he replied, "several persons have called—Mr. Gladstone for one. He called and read to me."

"Mr. Gladstone called? And what did he read?"

"He sat on the stool there and read the Bible to me."

What a beautiful position! The greatest statesman in the world sitting on a stool in an attic reading the word of God to a street-sweeper! Great men lose none of their greatness by kindness to God's poor.—*Ex.*

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

A Congregation Makes the Pastor.

If your preacher is not quite up to the measure of the stature of your ideal; if he is not so elegant as Robertson, or entertaining as Beecher, or eloquent as Brooks; if he lacks somewhat on the social side, and is a little slow and awkward in making friends, the poorest of all remedies is criticism or censure. For all ordinary ministerial failings an ounce of co operation is worth a pound of criticism; a gill of sympathy more than a gallon of censure. Any sincerely pious man of ordinary talents can be made into an efficient, successful pastor by a congregation; and any man, however good and gifted, can be made a failure by the congregation. A congregation may be known by the sort of pastors it makes.—*Christian Standard.*

These hard times are forcing people to do a good many things they did not know they could do. Extravagances and luxuries that seemed necessary are laid aside, and impossible labors have become every day matters. Strange as it might seem at first, nearly all these changes are in the direction of good health, honest industry and good morals. This is the silver lining to the cloud.—*Central Baptist.*

God has not promised to supply our wishes, but our needs according to his riches in glory by Christ Jesus. And our Father in heaven knows what our needs are, and he has promised to withhold no good thing from us. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Therefore let us exalt his name together. Seek peace and pursue it.—*The Christian Visitor.*

To be pure in mind, be pure in habit.

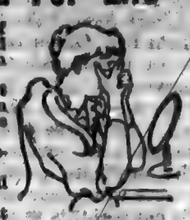
Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

"Disfigured For Life"

Is the despairing cry of thousands afflicted with unsightly skin diseases.



Do you realize what this disfiguration means to sensitive souls?

It means isolation, seclusion.

It is a bar to social and business success.

Do you wonder that despair seizes upon those sufferers when Doctors fail, standard remedies fail, And nostrums prove worse than useless? Skin diseases are most obstinate to cure.

CUTICURA REMEDIES Have earned the title Skin Specifics, Because for years they have met with most remarkable success.

There are cases that they cannot cure, but they are few indeed.

It is no long-drawn-out expensive experiment. 25c. invested in a cake of CUTICURA SOAP Will prove more than we dare claim.

In short CUTICURA WORKS WONDERS, And its cures are simply marvellous.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

VITAL TO MANHOOD.



DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-Indulgence. A month's treatment, $1. 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantee issued by agent. WEST'S LIVER PILLS cure Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation. GUARANTEES issued only by

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE,

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	3 41 p m	3 40 a m
" Keysville	5 24 p m	5 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	‡2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	‡4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	‡6 05 p m	‡4 45 a m
" Greensboro	7 38 p m	6 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 05 a m
" Asheville		4 00 p m
" Hot Springs		5 55 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 06 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	‡5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	3 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 05 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		9 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	‡8 35 a m	‡12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 08 a m	1 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 50 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

‡Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.30 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 p m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R. leave Oxford 5.00 a m, daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 14. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 42 a m		
Lv Climax	1 42 p m		
Ar Greensboro	3 15 p m		
Lv Greensboro	3 55 p m		
Lv Stokesdale	5 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 38 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 50 a m
Lv Climax			5 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 37 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 06 p m
Ar Greensboro			2 25 p m
Lv Greensboro			3 30 p m
Lv Climax			3 35 p m
Ar Ramseur			5 25 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Agt.

J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 33 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 02 a m
4 54 p m	Lv	Boykins	Lv	9 46 a m
5 36 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	4 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 53 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 23 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
3 00 p m	Lv	New York	Ar	1 23 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	‡Baltimore (Day Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	‡Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 06 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 09 p m
12 39 p m	Lv	Henderson	Lv	2 39 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 50 a m
7 20 p m*	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 p m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charleston; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia, and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line, daily, (daily except Sunday. S. Restaurant. D. Dining.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cocke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Manager.

A Card from President Winston.

To the Baptists of North Carolina:—Various communications have appeared recently in the RECORDER and other papers, suggesting either directly or indirectly that the University is not friendly to the Baptist people and their interests. There seems to be a feeling in some quarters that the success of the University means the failure of Wake Forest College. Such a result has not been produced in other States, nor does it seem likely in North Carolina. On the contrary all of our colleges have flourished together. From 1868 to 1875 the University was practically closed. But Wake Forest did not flourish during this period. With the re-opening of the University in 1875 began an educational revival. Since then Wake Forest has not decayed in proportion as the University has grown. On the contrary it has doubled the number of students and trebled its endowment.

As an educator and a citizen of North Carolina I rejoice that Baptist philanthropy, Baptist energy and Baptist self-sacrifice, in establishing and endowing Wake Forest, have added over a quarter of a million dollars to the educational wealth of the State, thereby enabling some two hundred young men annually to enjoy the benefits of higher education. Instead of aiming to cripple or destroy such a college, I would rejoice to see twenty like it in North Carolina. The State is made richer and our people are made better by all its schools and colleges. There is need for every one of them and more. I rejoice in the prosperity of the A. & M. College, with its two hundred students, of Trinity, of Davidson, of Wake Forest, of Elon, of Guilford, of Yadkin, of North Carolina College, of Catawba, of Weaverville, of Rutherford, of Peace, of Salem, of St. Mary's, of the Greensboro Normal and Industrial, of the Greensboro Female College, of the Oxford Seminary, of the Chowan Institute, in short of all schools from the log-cabin up. There is need for every school or college that has students.

Were I a Baptist, I would rejoice in the success of the State University; I would rejoice and be exceeding glad that so many Baptist boys are enjoying its great opportunities; that the two best scholars in the University are Baptist boys, devout church members, boys in humble financial condition, one a painter the son of a painter, now educating himself by loans from the Deems Fund and from private sources; I would rejoice that so many of the leading trustees and that five full professors in the Faculty are Baptists. I would thank God and take courage that the Baptists are seising and using such fine opportunities for culture and improvement. I would tell my people that they needed not only Wake Forest College and a great Baptist Female University but also the A. & M. College, the Normal and Industrial School for women, the University of North Carolina, Judson College and as many others as we could use for the improvement of Baptist boys. I would cry out "open wide the doors of learning and let the Baptist boys and girls go in."

I have never desired nor attempted to toll away students from Wake Forest. Last summer my clerk distributed 25,000 catalogues, circulars and pamphlets (all printed) in North Carolina, Virginia, South Carolina and Tennessee. They were sent broadcast. About ten thousand went to pupils in schools and colleges, among them Wake Forest. I did not single out Wake Forest nor any other school or college. I ordered them sent to all. I neither expected nor desired to entice students from other colleges. As a matter of fact there is only one student in the University, pursuing non-professional studies, who came from Wake Forest. My purpose was to advertise our professional schools and graduate courses. Were it possible, I would put a University catalogue in the hands of every man and woman, every boy and girl in America. The fact that such documents were sent to the son of the President of Wake Forest College ought to show their wide distribution and the entire absence of hidden designs on my part. I distinctly state that I have never knowingly solicited any student to come from Wake Forest to the University. On the contrary I have distinctly advised several not to come.

University scholarships have been given, and loans made and students canvassed for without inquiring as to whether they were Baptists, Methodists, Presbyterians, Episcopalians, Friends, Hebrews, Moravians, church-members or non church-members. The University has been freely offered to all. The Baptists are as welcome here as any body else. They cannot afford to turn their back on the University, and they are not doing it. Should they do so, they would deprive their own boys of splendid opportunities now freely offered them.

Let Wake Forest educate all the boys it can. Let the University educate all the boys it can. There are more poor boys than both can help. There are five thousand boys of means waiting to be inspired with love of learning. There is abundant harvest for all the reapers. The University will soon establish a Commons Hall with free lodging and board at cost for needy boys. The poor Baptist boys will be welcomed here too. I shall never refuse to help a poor boy because he is a Baptist, and I shall hail the day when Wake Forest College furnishes education entirely free, with a roll of five hundred students and an endowment of one million dollars.

GEORGE T. WINSTON.

Chapel Hill, March 31, 1894.

Absolutely Free.

A BUSINESS EDUCATION TO ONE WORTHY GIRL OR BOY IN EACH COUNTY.

The Georgia-Alabama Business College, Macon, Ga., which is heartily endorsed by press and pulpit, now generously proposes to give to one worthy boy or girl in each county of North Carolina a thorough business course *without charge*, as it has recently done for those of Georgia. All interested should apply at once.

Evangelistic Work in the State.

Dear Recorder:—I was glad to see a word from Bro. Oliver relative to the evangelistic work in our State. I very much favor a movement in this direction, and believe the time has come when our churches should act. But these evangelists are needed, not so much for our established churches, as for the destitute portions of our State—those places where our missionaries are laboring. Of course, this work would not entirely support him, but with a little help from the State Mission Board, it would.

I am glad that Bro. Jenkens has seen the need of this work, and, together with Bro. L. R. Carroll, has begun it right in the heart of the destitution. Bro. Jenkens has some special gifts in this direction, and churches needing his services would do well to write him. It is well to say right here that he is entirely dependent upon this sort of work for his support.

R. E. PEELE.

Baptists and Easter.

Dear Recorder:—I want to thank you for your stand in regard to Baptists turning Episcopalians and Catholics in our way of observing Easter. When it gets to be all form and no religion, why I think it gets out of line with Baptist principles.

If Baptist churches and Sunday-schools must get up something to attract a crowd of sightseers—if our religion isn't worth anything, or if it isn't there, then it is time to go with some who bear one of the other names. When we turn to be Episcopalians or Catholics in principle, then we should let the Baptists alone!

I was truly glad not to find any account in the Wilmington papers of Baptists celebrating Easter. Every other denomination was mentioned, and most of their churches described as to floral decorations, music, &c. Let us hope the Baptists commemorated the day by *serving the Lord*.

And yet I think I can never be convinced that *Baptists* should march their members and Sunday-school children upon the rostrum to recite speeches and "picnic it" on Easter Sunday.

A. G.

South Yadkin S. S. Association.

This body meets this year with Jerusalem church, Davie county, on Friday, April 27th, 1894. The program is as follows:

Introductory sermon—Rev. W. J. Hopkins.

1st. Would an active colporter be beneficial to our Sunday-schools? If so, what should be his qualifications, and how supported? J. M. Ballard, W. J. Wyatt, J. M. Wiseman.

2nd. Is the music in our Sunday-schools as good as it should be? If not, what is the remedy? G. L. White, Jacob Stewart, S. J. Tatum.

3rd. Are our church-members doing their duty toward the Sunday-schools? If not, why not? N. S. Jones, J. B. Holman, A. M. Yoder.

Each Sunday-school is entitled to five delegates—three appointed by the church, or Sunday-school, the superintendent and clerk being delegates by virtue of their office.

The schools are urgently requested to send a full delegation and a full report.

We want every superintendent to be there. The pastors are all expected to be there; and not make themselves conspicuous by their absence as in the past.

Any visiting brethren will be welcomed.

We are intending, with God's blessings, to have a good meeting—one that will benefit every one who attends. So let us all go, and by intermingling our thoughts, encourage one another in this great work.

R. W. WOODWARD, *Sec.*

Liberty Union.

This body will convene at Liberty church on Friday, April 27th, 1894.

PROGRAM.

Introductory sermon by Rev. H. Sheets.

1. Is opposition to Sunday school work found in the Bible, or is it of men? Speakers—D. R. Myers, J. M. Hilliard.

2. Can Baptists consistently engage in union schools where the whole truth is not taught? Speakers—C. W. Davis, Thomas Carrick.

3. What are the chief elements in a successful Sunday school? Speakers—C. M. Wall, A. P. Snider.

4. The proper training of children—to what extent should the Sunday-school supply this? Speakers—J. M. Bennett, G. W. Henderson.

JAMES SMITH, *Mod.*

D. R. MYERS, *Clerk.*

Mt. Zion Union Meeting.

This body will meet with the church at Mt. Pisgah on the 27th of April, 1894. The meeting will be devoted exclusively to Sunday-school work.

J. F. MACDUFFIE, *Chairman.*

East Durham, March 27, 1894.

Scuppernong Union Meeting.

The Scuppernong Union Meeting convenes with the church in Columbia, Tyrrell county, on Saturday before the fifth Sunday in April, 1894. We hope all will attend that can do so.

H. A. LITCHFIELD, *Sec.*

Japanese Liver Pellets are small but great in their effects; no griping; 50 doses 25 cts. Sold at Jno. Y. MacRae's drugstore, Raleigh, Raleigh, N. C.

The Shelby congregation gave Rev. J. L. Sproles, who is now on his way to West Point, Miss., an appropriate farewell reception last week.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Liberty Asso, $18.67; N B Broughton, Raleigh, N C, 25.00; H M Cates, Mt Pisgah ch, 1.00; Cartledges' Creek ch, Pee Dee, 1.03; Sweet Water, N C, 7.55; W M S, Galeed ch, Bladen, 5.00; Miss Dora Watford, 1.00; Mrs Dr W B Watford, 1.00; Wm B Watford, 1.00; Mt Zion ch, Kings Mountain Asso, 3.00; Mt Sinai ch, ditto, 1.25; Poplar Creek ch, 2.60; Palmersville ch, Stanly, 8.00; Albemarle ch, ditto 6.52; Poplin's Grove ch, ditto, 2.00; Anderson's Grove ch, ditto, 1.43; Tryon Street church, Charlotte, 50.00; Hillsboro ch, 50.00; Sandy Run ch, West Chowan, 10.40; First ch, Durham, 80.00—(of this amount the Ladies Missionary Society contributed 10.00, and the Young Ladies Missionary Society contributed 10.00); Bethel ch, Flat River, 29.50; O B Stroud, 1.00; A Friend to Missions, 2.00; Spring Hill ch, 4.90; Mineral Springs ch, Sandy Creek, 3.00; Sandy Branch ch, ditto, 1.81; "A Richmond Brother," 10 00; J L Memory, Whiteville, 5.00; Scotland Neck ch, Tar River, 2.00; Rev C W Scarborough, 8.50; Murfreesboro ch, W Chowan, 5.00; Dr T E Skinner, Raleigh, 2.00; Rockford ch, Yadkin, 1.50; New Hope ch, Central, 1.75; J A Buxton, Jackson, N C, 1.00; Littleton ch, 11.19; Union ch, W Chowan, 8 00; Sunbeams, Selma ch, 2.00; W M S, Wake Forest ch, 15.15; Magnolia ch, So River, 60c; S S, Southport ch, 2.72; D I Watson, M D, 1.00; Warrenton ch, 17.25; Bethlehem ch, 1.00; Westfield ch, 7 00; Woodville ch, Perquimans Co, 5.00; Cool Spring ch, Chowan, 3.15; Reynoldson ch, Chowan, 2.60; Beulah ch, ditto, 1.25; Mt Olivet, N C, 1.00; "A Sister," Kernersville, N C, 1.00; Wadesboro ch, Pee Dee, 58.75; W W Bridges, So Yadkin, 1.00; M T Sanders, 25c; King's Creek ch, Caldwell, 1.00; Lenoir ch, ditto, 1.00; Lower Creek ch, ditto, 1.00; W M S, Thomasville ch, Liberty, 7.00; Ditto, Whiteville ch, Columbus, 5.00; Scotland Neck ch, Tar River, 9.00; Rev D McLeod, Washington, 1.00; Manly ch, Sandy Creek, 1.00; Big Spring ch, 50c; Mt Carmel ch, Montgomery Co, 3.58; Jas A Johnson, Barclaysville, 1.00; Saxapahaw ch, sent by John C Moore, 1.30; Gastonia ch, 4.00; Margarettsville ch, 6.00; Kenansville ch, Duplin Co, 3.50; D J Whichard, 1.00; J J Chery, 1.00; Dr D L James, 1 00; J H Lamberth, 1.00; Gethsemane ch, 2.25; Fort Barnwell ch, Atlantic, 3.50; Dunn ch, 10.00; Laurel Springs ch, 2.00; J T Burgess, Scott's Cross Roads, N C, 2.00; Beck's ch, Pilot Mountain, 5.00; Mrs E D Yates, 1.00; Mrs Rose Powell, 50c; Pinkney Oliver, Dalton, N C, 2.00; Healing Springs ch, Ashe and Alleghany, 5.00; A Graybeal, 5.13; Waxhaw ch, Union, 5.00; Ex Com, Mt Zion, 50.00; Miss Ida Scott, Long Creek, 2.00; Rev C Durham, Raleigh, 50.00; Elm City ch, Tar River, 8.00; L Hofler, Gatesville, N C, 1.00; Mrs M McLeod, 1.00; Sandy Creek Asso, 2 25; Mrs J A Bryan, Kenansville, N C, 1.00; W M S, Youngsville ch 3.55; Cape Fear ch, Cedar Creek, 3.90; Sandy Plains ch, 1.75; W M S, Pollocksville ch, 1.20; Island Creek ch, Flat River, 4.00; High Shoals ch, Sandy Run, 8.00; Pleasant Grove ch, Green River, 2.00; Silver Creek ch, Green River, 10.00; Mt Tabor ch, W Chowan, 3.00; Ditto, ditto, 1.30; W M S, ditto, ditto, 8.10; Marsh ch, 2.21; Concord ch, Flat River, 12.15; Ditto, W M S, ditto, 1.85; Bear Creek ch, 4.00; Oak Ridge ch, 6.50; Rowan ch, 1.59; Ebenezer ch, 5.00; Rehoboth ch, 2.00; Pleasant Grove ch, 2.00; Maple Springs ch, Tar River, 3.56; Old Fort ch, 95c; Hector's Creek ch, Little River, 1 65; Cleveland ch, So Yadkin (Mrs J H Walters and daughters), 2 00; A E Sherrill, So Yadkin, 1.00; W W Sorrels, Glenwood, 1.00; Mount Elam church, Robeson County Association, 3.24; Mrs E A Little, Castoria, 1.00; Mrs Lora E Carr, ditto, 1.00; Mrs J J Scott, 1.00; Mrs S C Pearce, 1.00; Lawrence Cross Roads ch, West Chowan, 3.25; Roanoke Island Mis Soc, 8.00; Green Creek ch, 1.44; Harris' Chapel ch, Tar River, 7.17; Reedy Creek ch, ditto, 4.61; Quanker ch, 3.70. Lilesville ch, 5.00; Cleveland ch, 4.00; Cove Creek ch, 1.00; W M S, Leaksville ch, 5.00; Ditto, Rockingham ch, 10 00; Rockingham ch, 40.00; Miss E B Hunt, 1.00; Bayboro ch, 3.50; Mrs John W Moore, 1.00; W B Daniel, Epsom, N C, 1.00; Mrs Wm Dickie, 1.00; D H Dickie, 1 00; Y B Johns, 50c; J W Stokes, 20c; T J Hicks, 25c; Henry Falkner, 15c; Geo T Dickie, 3.90; S S, Magnolia ch, 4.00; Haw Bluff ch, 1.00; Bethel ch, Chowan, 10 54; Macedonia ch, 5.60; Yeopim ch, 8 85; A W Burfoot, 5 00; Corinth ch, Chowan, 5 00; Dover ch, Montgomery, 4.00; Mt Moriah ch, Robeson, 2 03; Pleasant Grove ch, ditto, 1.47; Mt Carmel ch, 3.00; Bethlehem ch, West Chowan, 1 75; Robeson Asso, 44 78; W M S, Magnolia ch, Eastern, 6 00; Mrs R P Hamblin, Magnolia ch, Eastern, 1.00, Miss Annie Gleason, 1.00; A L Holland, Kiser, 1.00; M H Holland, ditto, 1.00; Aberdeen Mis Soc, 3 00; Rev G L Finch, Biltmore, 1.00; Wilson ch, Tar River, 17.45; Friendship ch, Pilot Mountain, 8 00; W M S, Olivet ch, Charlotte, 10.00; Rev L M Curtis, Aulander, 5.00; Wm Pritchard, ditto, 5 00; Rive's Chapel ch, 4 00; Winton ch, W Chowan, 8.93; Mrs J W Pernell, 1 00; Emmaus ch, Sandy Creek, 3.25; W M S, Lilesville ch, 2.05; Pleasant Grove ch, 1 00; W M S, Sandford ch, 61c; W M S, Johnson ch, Eastern, 3 50; Wake Forest ch, 34 12; Oak Grove ch, Central, 2.10; Bethel ch, Little River, 5 00; Dudley Shoal ch, Caldwell, 3 26; Sandy Level ch, 6 00; Woodville ch, North River, 1.50; Mrs P H Smith, 1.00; Seaboard ch, 2.00; Scotland Neck ch, 1.00; Dr John Mitchell, 1.00; A W Early, 20 00; C W Mitchell, 30 00; Annie Smith, Viola, N C, 1.00; Henderson ch, 24.25; W M S, Henderson ch, 6.35; Mrs C C Corbett, 1.00; Maplesville, N C, by Mrs C P Harris, 6 00; J M Hollowell, 1.00; Rolesville ch, Central, 10.20; Ditto, W M S, ditto, 3.40; Youngsville ch, ditto, 9 55; Forestville ch, ditto, 5.75; Newbern ch, 27.94; Bethel ch, Sandy Run, 2.40; W M S, Wakefield ch, Raleigh, 2.00; Chapel Hill ch, Mt Zion, (debt), 50 00; Ditto, ditto, (regular), 10 00; W M S, Big Branch ch, Robeson, 10.00; Pleasant Hill, S C, 1.31; Smyrna ch, 5 00; Sharon ch, Tar River, 20.00; Mrs M D Baxter, 5 00; Weldon ch, Tar River, 16 00; W M S, Mt Olive ch, Eastern, 4 00; Rocky Mount ch, Tar River, 10 00; Mrs S J Drake, 2.00; Hebron ch, So Fork, 8 00; Jonesboro ch, Sandy Creek, 3 00; J L Grydes, 1 00; Monroe ch, Union, 23 00; Brethren in Raleigh—City Missions, 138.00; Juniper Springs ch, Little River, 1.25; W M S, Mt Pisgah ch, Mt Zion, 6.00; Columbia ch, Chowan, 10 00; Elizabeth City ch, Chowan, 50 00; H F Schenck, King's Mountain, 50.00; Roxboro ch, Flat River, 26 80; Rev Josiah Elliott's churches, Chowan, 50 00; Salisbury ch, So Yadkin, 10 00; J D Boushall, Raleigh, 50 00; Olive Branch ch, Flat River, 8 00; First ch, Winston, Pilot Mountain, 50.00; Green Level ch, Raleigh, 5.45; W M S, ditto, ditto, 3 05; Third ch, Durham, Mt Zion, 10 23; Beulah ch, Green River, 1.10; Members Tabernacle ch, Raleigh, 12 50; R R Barnes, Barnesville, 25 00; North Catawba ch, Catawba River, 5.00; Roberts Chapel ch, W Chowan, 11 00; Bell's ch, Cedar Creek, 5 92; Bethlehem ch, West Chowan, 40 00; Roanoke ch, ditto, 7.63; W M S, Henderson ch (additional), 50c; Mrs C P Harriss, 1.00; Fair Bluff ch, Robeson, 1 50; Bear Swamp ch, ditto, 9.50; Sunbeams, Goldsboro ch, Atlantic, 1.60; Meherrin ch, W Chowan, 5 50; Mrs Jno A Baker, Youngsville, 1.00; Rev L C Perkinson, 1 00; Pittsboro ch, Sandy Creek, 6.00; Dr M D Phillips, Dalton, N C, 2 50; First ch, Raleigh, Central, 131 25. Total, 2,207 76. Previously reported, 2,924 68. Total this year, 5,132.44.

[The receipts on the other objects will be given next week.]

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, March 31, 1894.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Affairs are in a very bad way in South Carolina. The Evans Dispensary law is very obnoxious to some citizens, and it is requiring bloodshed to enforce it. In a conflict on Friday last between appointees of Gov. Tillman (called "spies") and certain citizens of Darlington, two men on each side were killed and few dangerously wounded. The Governor ordered out the State militia, but the "Governor's Guards" disbanded rather than obey. Eleven companies of State troops are said to be on the way from Columbia to Darlington. The people in that State are much excited. When cooler counsels prevail, the truth will be obtained. A Mr. Redmond of Durham, N. C., was one of the killed. His remains were sent home for burial.

Orange Page and Mary Smith who killed Rosa Haywood an aged woman near Raleigh in January were tried and found guilty of murder last week. Page was sentenced to be hanged in June, and Mary Smith was sent to the penitentiary on a life sentence. All these negroes.

S. R. House while in a state of irresponsibility made a desperate attempt at suicide in Raleigh on the 29th ult. It is thought that he will recover.

In a small fire in Wilmington on the 30th Emanuel Mitchell a Portugese was suffocated. His body was not recovered until the fire had been extinguished.

In the Spring

Those who would insure to themselves the greatest degree of safety, and the enjoyment of that good health which is life's greatest blessing, should be careful to do these two things:

PURIFY THE BLOOD
AND
TONE UP THE SYSTEM

For doing these things in the safest, surest and most pleasant way

Dr. King's Royal Germetuer

is pre-eminently the greatest of all medical remedies. It is as pleasant to take as lemonade, acts like magic upon the blood and nervous system, expels all the waste, stimulates digestion and gives appetite, puts roses on the cheek and joy in the heart.

SOLD BY ALL DRUGGISTS.

$1.00, six for $5.00.

Manufactured only by KING'S ROYAL GERMETUER CO., Atlanta, Ga.

Hard Times Fertilizers

To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash

Good Fertilizers

at the Lowest Wholesale Prices, per ton.

for Corn, Cotton and Peanuts, as 2 to 1 $13.50
for Trucking Crops and Potatoes 14.50
for Oats, Tobacco and Fruits 15.00

Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars.

W. S. POWELL & CO.,
Fertilizer Manufacturers, Baltimore Md.

A Wonder-working quarter is the 25 cents invested in a box of Beecham's Pills (Worth a Guinea a Box.) (Tasteless)
—a medicine that in numberless cases, will give relief promptly.

ASK YOUR AGENT FOR
A POLICY
—IN THE—
N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, - RALEIGH, N. C.

—AT THE—
RALEIGH
Stationery Co.,

309 Fayetteville Street,

Manufacturing Stationers,

Can be had the latest, freshest, and most attractive goods in this line to be found anywhere such as

Note and Letter Paper,

all qualities, both Folded or in Box.

Writing Pads,

all Grades.

PENS,

from the finest point to broadest stub.

PENCILS, all grades and prices. INK, numerous brands.

Stationery Supplies

in endless variety.

Anything in our line to fit out the best-appointed office or library. A call solicited.

RALEIGH STATIONERY CO.
W. G. SEPARK, Manager.

Notice.

NORTH CAROLINA, WAKE COUNTY. } IN THE SUPERIOR COURT.

J. D. Boushall, Admr. Turner Wilcox, deceased,
vs.
Bettie W. Dawson, Earnest F. Dawson her husband, Clara Wilcox and Benj. Wilcox.

Bettie W. Dawson and Earnest F. Dawson her husband, now residents of the State and city of New York, defendants above named, will take notice that an action entitled as above, has been commenced in the Superior Court of Wake county to make sale of real estate, for assets, situated in Raleigh township in said county, and the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court of Wake county, in North Carolina, on the 11th day of April, 1894, and answer or demur to the complaint in said action, or the plaintiff will apply to the court for relief demanded in said complaint.

JNO. W. THOMPSON,
Clerk Superior Court.

This March 5th, 1894.

FERRY'S SEEDS

Are just what every sower needs. The merits of Ferry's Seeds form the foundation upon which has been built the largest seed business in the world. Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Free for the asking.

D. M. FERRY & CO.,
Detroit, Mich.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of wonderful cures sent FREE. 10 DAYS TREATMENT FREE by mail. Dr. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO.,
Cincinnati, Ohio, U. S. A.
CHURCH BELLS, PEALS AND CHIMES.
Price & Terms Free. Mention this Paper.

Christian Prohibitionists.

In using the term "Christian Prohibitionists" we desire to be understood, emphatically, as referring to those only who are truly *in Christ*, living the life *in Christ* here, because they have, through faith in him, "good hope" for the life eternal in heaven; and who believe that the suppression of the liquor traffic by legal statute is the remedy, the sovereign remedy for the terrible evils that afflict, and ruin, and curse, to-day our poor, weak, rum-besotted brethren, fallen "among thieves," "stripped and wounded," and lying "half-dead," and even worse, by the way side. They are our brethren. We dare not ignore the claim of the poor drunkard. He is our "brother," and the voices of hundreds and thousands of just such brethren as these, cry unto us day and night for help.

We do not, at all, include among the "Christian Prohibitionists," who are the chosen ones, that other large array of professors of religion, in and out of the various churches of our land, who, though in some part, declaring themselves against the rum-traffic, yet are always ready to go with the vote no matter which way it runs. We do not call them Christians. They are a stench in the nostrils of all men who love the heroic spirit—the only true spirit that stands firm and says "Here am I, send me." No; we have no words of commendation for the mere professor of the religion of the Lord Jesus.

But there are true men—"Christian Prohibitionists," really and conscientiously against the drink traffic; and we find three classes, or kinds, or grades of them among us. Two of these have recently spoken in the columns of the BIBLICAL RECORDER, and the other, the third, speaks now. The first says he is "unqualifiedly" against "the liquor evil"—that he regards it as "one of our country's most deplorable misfortunes" and that "any possible means of annihilating it would meet our approbation." So far, so good. But this brother is opposed to "campaign speeches" on the subject, and don't think it good to formulate "platforms" of principles in order to unite the prohibitionists to vote the traffic in drink, which is the traffic in souls, out of our land and country. In other words, he wants no party for prohibition to carry out the principles which he holds concerning the liquor traffic; and if we understand him rightly, he thinks total-abstinence pledges, or moral suasion, better than *votes* against the great evil.

The second class of "Christian Prohibitionists" is in favor of the suppression of the traffic *by law*, and would vote for it; but only after he could be assured that "there was a public sentiment behind it," for he is afraid that prohibition wouldn't prohibit, "in a free government like ours," and a prohibitory law without this, might become "a dead letter." And yet this good brother faithfully says, "the liquor-traffic is a menace and an enemy to all good, and the aider and abettor of all evil;" and it has been a wonder for many years "how our people have allowed this monster traffic to have a name and existence in our land, &c. Who are the "our people?" Are we not a part of them? And yet we allow "this monster evil" still in our land.

But there is still another, a *third class* of "Christian Prohibitionists" who not only desire the overthrow of the whole cursed drink traffic, but who know that this can only be accomplished by the aid of a party (call it political if you will) a party that will sink all other questions, for the time being, in this one great question of reform by the legalised destruction of the liquor traffic, State and National—entire prohibition forever. Let all Christians unite in one solid phalanx for this, and then we'll try for other reforms afterwards. Should not Christians vote as they pray? Thus doing, they will create in time, a public sentiment that will make itself felt among the evil-doers, and it would not be long delayed, we may be sure. May God speed the day when the Lord's people shall become a unit on this great and momentous question, and by their prayers, their wealth, and their righteous ballots, rid the Nation forever of this curse of dire curses, the traffic in drink.

W. B. HARRELL.

Dunn, N. C.

Features of the Mississippi Temperance Law.

The Mississippi law is a local option law; but it has several features that differentiate it from the local option laws of other States. One of these distinguishing features is its *local election* petition requirements. When a local option election has been held and a county has voted "For the Sale," it does not follow that a saloon can be set up anywhere or by anybody. The would-be saloon-keeper must present to the proper authorities a petition in his behalf signed by a majority of all the registered voters of the municipality, or supervisor's district, as the case may be. This petition must lie on file thirty days before it can be acted on, and must also be published for the same length of time in some local newspaper. Moreover, the names to this petition must be signed in full. G. W. Smith will not do; it must be George Washington Smith.

* * * * *

First, the people of a county decide by vote whether they will tolerate the traffic at all in the county. If they vote in the affirmative, then each community, whether in town or country, is allowed to decide the same question for itself, and also to decide into whose hands the traffic shall be committed.

Another notable feature of the law is that which relates to counter petitions. During the thirty days when the liquor petition is on file, any person may get up a counter petition. Any one who has had any experience in getting up petitions knows that there are a great many persons who will sign almost any kind of petition that is presented to them. They will sign a saloon petition to-day, and to-morrow they will sign a counter petition. The law provides that all names that are on both petitions shall count on the counter petition, but not on the other. Just here we see the rationale of the requirement that all names shall be signed in full. It is a well-known fact that saloon petitions are often fraudulent. They frequently contain the names of non residents, etc.

* * * * *

I wish also to say a word about the license fees. The license taxes imposed on the traffic are as follows: country saloons, $700; town saloons, $1,000; city saloons, $1,500. These are the dues to the State. Each county or municipality has the right to impose an additional tax of fifty per cent. Most of the counties and towns take advantage of this provision. This makes the schedule run thus: country saloons, $1,050; town saloons, $1,500; city saloons, $2,250. This high-license scheme was intended to sound the death knell of the country saloon.

* * * * *

In your cities, if a man gets drunk, a policeman is at hand to take him to the lockup. In the country, in our swamp region, we are often absolutely at the mercy of a "drunken mob." It was in response to such appeals as this that this measure was adopted. It has worked admirably. It can almost be said that the country saloon is now a thing of the past.

Let us suppose that the would-be vender of intoxicants has met his pecuniary obligations to the State and procured his license. What then? Is he now at liberty to dispense liquid damnation to anybody and everybody according to his own ideas of propriety? Not exactly. In the first place, there must be no secrecy about his work. No screens must be placed before his door.

The American citizen who has paid so highly for his vending privileges finds himself restricted also as to the character of his customers. Not only is he not allowed to sell to a drunken man; he is also forbidden to sell to a habitual drunkard, either drunk or sober. As to minors, he must not even allow them to enter his place of business.

Suppose the vender should make up his mind to ignore the law, what are the penalties that can be inflicted on him? Well, besides fine and imprisonment, there are other consequences to be contemplated. Besides being liable to indictment and prosecution, he may have a damage suit brought against him by any one who has suffered by his law-breaking. A father whose minor son has imbibed at his counter, or a wife whose husband has exchanged shekels for his poison, may claim heavy damages at his hands. Moreover, any chancellor (not necessarily the local one) may on complaint of any citizen cancel any license summarily, and the cancellation of the license does not require the refunding of the license money. * * *

It is my deliberate conviction that Mississippi is to-day the banner temperance State of the Union.—*Rev. W. C. Black, in Christian Advocate.*

From Brother Newton in West Africa.

Dear Bro. Bailey:—We are settled in our African home again, all quite well and full of work.

We arrived in Lagos just at the right time to escape one of the most fearful fever epidemics that ever passed over this tropical city. 'Tis said that twenty-five per cent. of the white population of Lagos died during the last twelve months. Eleven died during the month of January, 1894—seven of these were missionaries. The death rate in the native population was never greater. There were 190 buried in the Lagos cemetery during the month of January. Of course some were buried elsewhere. The great number of deaths is attributed to the excessively large rain-fall during the last rainy season.

We found our little church in Lagos alive. We met a warm welcome from all, and instead of having to kindle the fire and start the engine of church work, we had simply to fall into line with the members and move forward. There are some awaiting baptism, and others applying, as the result of their faithful efforts.

When we came to this mission in 1889, the Lagos church was as cold as an iceberg, and the whole mission at a low ebb. There had been no growth in two years, and nobody seemed to expect any. There were only ten or fifteen members in the Lagos church, and a little above fifty in the whole mission. Now how different we find matters! All are hopeful, and the mission is growing. There are seventy members in the Lagos church and 160 in the Yoruba Mission, besides one self-supporting church that numbers about 100. The members show a mind to work, not only at home, but to send the gospel to the regions beyond. They support missions at two villages several miles beyond Lagos.

The native Baptist church of Lagos has just completed a neat house of worship. It is of brick, and cost about $1,200.

The congregation at Agbari has finished its house of worship, and have regular services in it. This is the result of a village blacksmith's devotion to Christ. He has done most of the work himself.

The congregation at Hausa Farm has been greatly amazed with false teachers during the last year, but all is quiet there now, and the work moves slowly forward.

There are persons awaiting baptism at all of these places, and we hope to visit them in a few days.

These congregations in and around Lagos illustrate clearly what African Christians will do for themselves under rather trying circumstances. These people support themselves and build their own houses of worship, and they are poor. Surely this must be the work of the Lord.

In the political world the work of adding territory to European powers still moves on. The Governor of Lagos went up to Ijebu Remo to uncrown its king and attach his country to Lagos. The occasion of this raid was furnished by the abominable custom of offering human sacrifices. If the neighboring tribes offer human sacrifices, or indulge the luxury of cannibalism, it is made a pretext for interference on the part of European governments. There seems a mutual understanding that the native tribes are not to do these things. They have, therefore, to practice them secretly if at all. We saw a few days ago a man who was rescued out of the hands of an Ijebu Remo priest as he was in the act of preparing him for being offered up to the heathen god. A missionary happened to be passing near, and hearing his cries, ran to his relief and saved him from this horrid fate. The rescued man was brought to Lagos last week. The expedition went up this week. Only the strong arm of some European power has yet proven sufficient to break up these barbarous customs in some of the tribes.

News reaches us just now that the King of Dahomy has been captured by the French and will be banished probably to Algeria. This puts an end to one of the mightiest and wickedest kingdoms on this west. It outstripped all the other tribes in sanguinary rites, and in the power and despotism of its king. One of the most remarkable institutions of Dahomy was the famous Amazons or female soldiers. Notwithstanding they were women who by nature ought to be modest and tender, they are not wanting in courage and the heart to commit the most bloody deeds ever recorded of any soldiers. The Dahomians are described as "arrogant and servile, liars and boasters, cheats and thieves, bloodthirsty and vindictive, and showing scarcely the semblance of affection." This country is now open to the gospel. Does any one dare say they do not need it! Who will bear the call of God to give it them? The gospel faithfully preached by those whom God calls and sends, accompanied by the Holy Spirit which is promised, is the sure remedy for the ruined condition of Africa. God is opening the way.

The climate is dangerous will be the excuse of some for not coming to this work. Men work for European governments and trading-houses by living in good houses, taking proper medicines, frequent vacations spent in a better climate. There is a lesson in their example. When we learn the lesson and have the same zeal for the spread of the gospel that they have for carrying gin to Africa and making money, the gospel work will also be done, and Africa will be regenerated.

We Baptists of the South do not seem to grow up very fast into the idea that this African work is any of ours given to us in any special sense by the Lord. We may wake up after awhile to realize that we have let an opportunity pass unimproved. The field will be entered by some one if Baptists do not enter it.

Not long since three young missionaries arrived in Lagos from Canada, the United States and England respectively. They purposed going up into the Soudan seven hundred miles from here. Neither of them knew previous to starting that the others had any thought of coming to Africa. The one in Canada, starting first, was joined by another in New York and the other in England. They had no money, nor did they know where it was to come from as they had no society, board or even church to look to or stand behind them in the matter of support. The one in Canada was supplied by friends with money to get to New York. There the money to buy tickets to England came up from an unanticipated source. In England the expenses of the three were provided for to Lagos. Only one hundred dollars was left over to meet the most difficult and perilous part of the journey of seven hundred miles to the Soudan. Of course, that amount would not be sufficient; they would naturally be a little solicitous about what they are to do. This is relieved in a few days by the arrival of an unexpected check from Canada for five hundred dollars, and their immediate wants are provided for. This is a somewhat interesting case. It must have cost these young men near $1,500 to get their outfit (for they are well equipped) and reach their present stage. Yet they have met all along those who have furnished the means. They are devout and earnest young men and attribute all their help to the Lord.

If we know only the above facts, we shall look upon this as a most wonderful incident in missionary history, and could but feel that the Holy Spirit can help men to such an extent as this, but when we are helped to look beyond the supernatural appearances, we behold the real naturalness there is pervading it all.

These young men are non-denominational in doctrine and believe in faith healing. One might easily suppose that these erratic views, together with the apparent heroism of the undertaking of men and their own personal magnetism, have borne a part in securing liberal contributions for the time being.

They have all been sick since they have been in Lagos, and the journey to the Soudan has been delayed. One of them has decided not to go further at least now. Their faith has not proven sufficiently strong in this miasmatic fever-producing climate of Africa to do without medicines. Hence, they have resorted to them and lived. It remains yet to be seen what will be the result of their undertaking.

But we would rather not have to rely on movements of this kind to evangelize the Dark Continent. Our methods may seem slow and expensive, but they will not prove more so in the long run than these new and untried ones.

We must say, in conclusion, that we need men for our field in Africa, too. Let us pray the Lord of the harvest that *he* will send forth laborers into the harvest.

Very truly, C. C. NEWTON.

A Glorious Meeting.

Dear Recorder:—A glorious meeting closed at Henrietta Baptist church, in Rutherford county, March 21st. The meeting was conducted by the pastor, Rev. G. F. Hamrick, and continued ten days. The preacher, not only from the stand, but by visitation from house to house, urged sinners to repent and turn to God.

The church has been greatly blessed, its membership strengthened in the Christian faith, and backsliders won back to duty. The error of some hurtful teachings in this community had, by the aid of the Holy Spirit to be overcome in the minds of some who sought salvation in this meeting.

Not less than forty persons made a profession of faith in Christ. There were many anxious inquirers at the close of the meeting. The congregations were large and attentive. J. M. GILLESPIE.

Henrietta, March 22, 1894.

Changed from Burgaw to Magnolia.

Owing to the fact that Burgaw cannot at present receive it, the Eastern Baptist Sunday school Association is invited to meet at Magnolia on April 27th, 28th and 29th (fifth Sunday).

Let every Baptist Sunday school within our bounds send delegates and a report as to number of scholars, conversions and contributions during the year.

The committee on hospitality at Magnolia desire that as far as possible those expecting to attend will address either Miss Hattie Cox or John Hollingsworth, Magnolia, N. C. O. P. MEEKS.

Clinton, March 29, 1894.

MARRIED.

SAPP—JENKINS—On March 7th, in Concord, by Rev. J. O. Alderman, Mr. John S. Sapp of Concord and Miss Sallie E. Jenkins of Palmerville, N. C.

MANNING—COSTEN—On Wednesday evening, March 21st, 1894, at the residence of the bride's parents, by Rev. Chas. K. Taylor, Mr. Chas. M. Manning and Miss Ruth B. Costen, youngest daughter of Thos. W. Costen, Esq., all of Gates county, N. C.

DIED.

WEBB—It is said troubles hardly ever come single. This is true in many instances, and is felt to be true with sister Harriett Webb of Chowan county. Her husband died less than three years ago; last October her brother died; just before Christmas her mother died, and March 20th her son, James E. Webb, was brought home to her dead, having been thrown from a buggy while on his way from Edenton, and died in a few minutes afterwards. He was a good boy, always ready to do what he could to make others happy. He joined Yeopim church over a year ago, having professed religion in his own home while a prayer meeting was being held there by Bro. H. Bass and Rev. C. J. Jones. He was in the eighteenth year of his age. Many attended his funeral to bid him a loving farewell as he was laid beside his father to await the resurrection day. The Lord bless the sad home.

A. W. B.

Children

will not develop uniformly unless they get sufficient nourishment. They will be thin, weak, hollow-chested.

Scott's Emulsion

the Cream of Cod-liver Oil and Hypophosphites, overcomes the tendency toward thinness and makes children strong and healthy. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

Can You Read The Future?

Do you know what your condition will be 20 years hence? Will your earning capacity be equal to the support of yourself and family? This is a serious question, yet, you could confidently answer "yes" if you had a twenty-years Tontine Policy in the

Equitable Life

A method which guarantees all the protection furnished by any kind of life insurance, and in addition the largest cash returns to those policy-holders whose lives are prolonged, and who then need money rather than assurance. For facts and figures, address

W. J. RODDEY, Manager,
For the Carolinas,
ROCK HILL, S. C.

1894.

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On the Basis of the New Wilson Tariff.

Now on sale our new lines of High Novelty Suitings, Colored Dress Goods, Black Dress Goods, Fancy Dress Silks, Velvets, White Goods, Laces, Embroideries and Printed and Dyed Cotton Dress Fabrics in assortments larger than ever.

Selling Dry Goods by mail is a special feature of our business. Our mail orders are filled by trained people who do nothing else.

Samples Cheerfully Sent.

OUR FREE DELIVERY.

Cash with Order of $5 00 and over, we deliver goods free (except furniture and crockery) to nearest Express Office or Railroad station.

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123 and 125 Fayetteville St.

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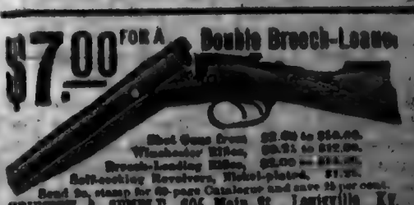
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$25 to $50

The Home Circle.

The Waiting Time.

There are days of deepest sorrow
In the seasons of our life;
There are wild despairing moments
That o'ertake us in the strife;
There are hours of stony anguish
When the tears refuse to fall;
But the waiting time, my brother,
Is the hardest time of all.

Youth and love are oft impatient,
Seeking things beyond their reach;
And the heart grows faint with hoping,
Ere it learns what life can teach;
But before the fruit be gathered
We must see the blossom fall;
And the waiting time my brother,
Is the hardest time of all.

When the bloom of nature withers,
And the soul has weary grown
With its deep and nameless yearning,
Standing desolate and lone,
O, how painful is the blighting
That doth chasten and enthrall;
But the waiting time, my brother,
Is the hardest time of all.

When our faith hath grasped the promise
Of a rapture yet afar,
While the blissful vision tarries
O, how long the seasons are!
Ere the morn of glory dawneth
Night must spread her darkest pall;
But the waiting time, my brother,
Is the hardest time of all.

But at last we learn the lesson
That God knoweth what is best,
And a silent resignation
Makes the spirit calm and blest;
For we know the day is coming,
In the changes of our fate
When our hearts will thank him meekly
That he taught us how to wait.

There's a joy for every sorrow,
There's a song for every sigh,
When the waiting time is over,
We shall know it by and by;
For the rest that Jesus chooses
Never reaches us too late;
And the highest bliss of heaven
Crowns at last the hearts that wait.

—Anon.

A Rare Coin.

One of the rarest coins of the United States mintage is the famous 1804 silver dollar. Only nine of them are known to be in existence; and their worth may be inferred from the fact that one of them was recently sold for twelve hundred dollars. The market value of the coin differs in different catalogues, but the fortunate owner of one of these rare pieces may be sure that his possession is worth at least eight hundred dollars.

It is easy to say that the extreme rarity of the coin gives it its present fabulous value. It is only another instance of the law of supply and demand; the greatness of the demand arises from that kink in human nature that makes people want what they cannot have, but it is a harder task to account for the smallness of the supply.

According to the mint records, there were 19,570 silver dollars coined in 1804. Their disappearance is shadowed in mystery. The popularly accepted story is that they were shipped to Africa to pay the seamen of our fleet, then engaged in war on Tripoli. The glitter of the newly coined silver attracted the fancy of the natives who gathered them for ornaments as fast as they could induce the sailors to spend them. So the whole issue disappeared in the wilds of Africa.

This story reads suspiciously like a sailor's yarn. It is very improbable that the whole of the 1804 issue should have been sent to our African fleet. Granted that this to have been the case, however, it is absurd to declare that every man on board the fleet, from admiral to cabin boy, should have spent every dollar of his pay at the little port of Tripoli. Jack tars are notorious spendthrifts, but surely some few of the nineteen thousand dollars would have found their way home. Moreover, there has been no trace found in Tripoli of a single dollar of the many thousand said to have been sunk there by our jolly sailors.

It is far more probable that the entire issue was defective, and, after reposing quietly in the treasury vaults for a while, was reminted in the following year, dollars bearing the date of 1805 being common enough If such was the case, it proves that the accounts at the mint were poorly kept, as there are no records of the 1804 dollar being re-coined. Whatever may be the true explanation of the mysterious disappearance, it is undoubtedly true that the most pronounced "gold bug" would be pleased to own a few silver dollars stamped with the date 1804.—*The Watchman.*

Let it run, and your cough may end in something serious. It's pretty sure to, if your blood is poor. That is just the time and condition that invites consumption. The seeds are sown and it has fastened its hold upon you, before you know that it is here.

It won't do to trifle and delay, when the remedy is at hand. Every disorder that can be reached through the blood yields to Dr. Pierce's Golden Medical Discovery. For severe coughs, bronchial, throat and lung diseases, asthma, scrofula in every form, and even the scrofulous affection of the lungs that's called consumption, in all its earlier stages, it is a positive and complete cure.

It is the *only* blood-cleanser, strength-restorer, and flesh builder so effective that it can be *guaranteed*. If it doesn't benefit or cure, in every case, you have your money back.

Perfection is attained in Dr. Sage's Catarrh Remedy. It cures the worst cases. Only 50 cents, by druggists.

Trouble's shadow is often of darker hue than the trouble itself.

Grandma's Glasses.

HOW LITTLE FREDDIE OBTAINED INFORMATION ON SEVERAL POINTS.

"Freddie, have you seen my spectacles?"
"Your gold rimmed glasses, gramma?"
"Yes."
"What you wear on your nose and see through?"
"Yes; where are they?"
"The glasses that grampa gave you?"
"Yes."
"For a Christmas present?"
"Yes; tell me where they are."
"Are they the glasses that you read the Bible with, gramma?"
"Oh, yes! I'm getting impatient, Freddie. Get them for me."
"Glasses that you read about David and Gerliah with, and the three children in the fiery furnace?"
"Yes; the same glasses. Tell me where they are, and quit asking so many questions."
"Do you want to read with them now, gramma?"
"No; I want to sew."
"What are you going to sew, gramma?"
"I want to hem a few handkerchiefs."
"For me?"
"No; for grandpa. Where are those glasses, you little torment?"
"You can't sew with the glasses, can you, gramma?"
"Of course I can. I can't sew without them."
"I thought you sewed with the sewing machine, gramma."
"O, you aggravating boy! Look right at me! Now tell me where those glasses are."
"Dunno."
"Haven't you seen them lately?"
"Nome."—*Wm. H. Switzer, in Puck.*

An Elephant's Sunshade.

On hot summer days in New York, when the mercury is well up in the nineties, it becomes almost a necessity to carry an umbrella, or shade of some kind, to protect ourselves from the burning rays of the sun. We should hardly expect, however, a native of India—residing in this city—to have the same need for a sunshade, particularly when the native is a huge Indian elephant. That an elephant should feel the heat in our climate seems rather absurd, but as he does, it is quite in keeping with the general intelligence of this animal that he should invent some means of protecting himself from it. The elephant inclosure in Central Park contains no trees nor shade of any kind, and on those hot days when the heat is almost unbearable, it seems hotter there than any place in New York. Grouped around the inclosure are nanally scores of persons, many with sunshades and umbrellas, intently watching the elephants. Some of the huge animals are carefully tossing hay upon their own backs, whilst others, whose backs are almost covered, may be seen peacefully resting. Newly mown grass is what the elephant prefers for this purpose,—perhaps because it feels cooler than hay,—but hay answers the purpose very well. How many visitors to the park on these warm days have realized that they were not the only ones carrying sunshades, and that the elephants were protecting themselves in like fashion!

The fact that elephants never attempt to thatch their backs with hay during the winter, although the same opportunities for doing so exist, seem to prove that they use the hay as a protection from heat. They may sportively throw a little hay about, but nothing more. However, in ly time, there are good and sufficient reasons for the animals adopting the same means of defense again; therefore, when the flies are fierce, the elephants cover their huge backs as on hot summer days.—*Meredith Nugent, in St. Nicholas.*

For Sick-headache, Etc.,
Use Horsford's Acid Phosphate.

Dr. Wm. B. Conway, Blacksburg, Va., says: "I have used it in my practice for sick headache, dyspepsia, indigestion, innutrition of the brain and nervous system, and find it gives decided benefit."

The Humming of Telegraph Wires.

You have all heard the humming and singing of telegraph and telephone wires as you passed the poles along the streets. No doubt you have concluded that it is caused by the action of the wind on the wires, and given it no further thought. But it is not true, continues the Boston *Journal of Commerce*, that the singing is caused by the wind, and, if you are at all observing, you will notice that often the humming sound is to be heard these cold winter mornings when the smoke from chimneys goes straight up until it is lost in the clouds, and when the frost on the wire is as fuzzy and thick as a roll of chenille fringe. The wind has nothing to do with the sound, and, according to an Austrian scientist, the vibrations are due to the changes of atmospheric temperature, and especially through the action of cold, as a lowering of temperature induces a shortening of the wires extending over the whole of the conductor. A considerable amount of friction is produced on the supporting bells, thus inducing sounds both in the wires and the poles. When this humming has been going on birds have mistaken the sound for insects inside the poles, and have been seen to peck with their bills on the outside as they do upon the apple and other trees. The story is told of a bear that mistook the humming noise as coming from a nest of bees, and clawed at the pole, and tore away the stones at its base in the hope of finding the much-coveted honey.—*Exchange.*

Johnson's Magnetic Oil kills all pains whether internal or external. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Keep Lime-water in the House

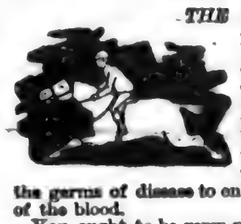
Lime-water is a good thing to keep in the house. It is prepared in an easy manner by putting a layer of the unslacked lime in a wide-mouthed jar and filling it with cold water.

There is no danger of using too much lime, as the water will only take up so much, however much is put in. It takes only a few hours for the water to take up all the lime that is possible. After it has stood, say, five hours, the water may be drained off and more water added until the lime is all absorbed.

Acidity of the stomach is corrected by adding a little lime water to the drinking water. A teaspoonful of lime-water added to a glass of milk corrects the tendency which milk has to coagulate in the stomach, forming a hard indigestible mass. For this reason it should be added to the milk fed the little children, and nursing bottles should be rinsed with it. As a mild disinfectant there is nothing safer or better.—*Exchange.*

The rapidity with which croup develops, calls for instant treatment; and yet few households are prepared for its visits. An admirable remedy for this disease is Ayer's Cherry Pectoral. It has saved hundreds of lives and should be in every home where there are young children.

Drudgery is the gray angel of success. Look at the leaders in the professions, the solid men of business, the master workmen who begin as poor boys and end by building a town to house their factory hands; they are drudges of the single aim—"One thing I do." Mr. Maydole, the hammer-maker of Central New York, was an artist. "Yes," said he, "I have made hammers for twenty-eight years." "Well, then, you ought to be able to make a pretty good hammer by this time." "No, sir," was the answer, "I never made a pretty good hammer—I make the best hammer made in the United States."—*Wm. C. Gannett.*



THE RACE IS WON—over to good health and rendered impervious to disease when the blood is pure and the liver active. For the liver is the sentinel which permits or forbids the germs of disease to enter the circulation of the blood.

You ought to be germ-proof against Grip, Malaria, or Consumption; you will be—if you take Dr. Pierce's Golden Medical Discovery.

When your flesh is reduced below a healthy standard, when you are troubled with pimples and boils, or if you have dizzy, weak and sleepless, spells—its best to *heed the warning.*

Build up your strength, purify the blood, and set all the organs of the body into activity, by taking the "Discovery." It's *guaranteed* to benefit or cure all diseases resulting from impure blood or inactive liver, or the money paid is refunded.

There's no case of Catarrh so hopeless that Dr. Sage's Catarrh Remedy cannot cure. The proprietors of this medicine will pay $500 for any incurable case.

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A CURIOUS and despicable tendency among "literary" magazines, born of the popularity of the sensational newspaper and fostered by the marvellous popularity which they themselves have attained in very recent years, is the tendency to sensationalism—a universal cult just now. A story, which wouldn't have found a publisher in a time of great meagerness of literature, written by a dead, though none the less incapable Napoleon, is bought by the modern magazine editor at a great price, and heralded over the land in "fac-simile" of the original as an evidence of unprecedented enterprise, of which the editor proudly claims "the honor." Another exhumes the dust buried poems of Abraham Lincoln, and inflicts them on a morbidly curious public. Both the Napoleon story and the Lincoln poems were hidden from the public for very shame in their day, but now that their authors cannot reap any possible reward, publishers pay fabulous sums for them. Such perversion of the mediums of literature destroy whatever literary aspirations one may have. According to these methods, the would-be *litterateur* should first become a general or a president, then die and leave his literary efforts to his grandchildren and his memory, with the provision that they were not to be exploited until an unsuspicious public will be excited out of its wits to think that the dead author ever made other than military or political pretensions. This literary ghoulism is destroying future literature and warping present day efforts. These and other sensational tendencies, among them that of seeking how an author wrote his book, what he thinks of one thing and another, his favorite this and that, are utterly irrelevant in literature, and are to be deprecated in the name of an age in letters that was better and purer, and in hope of one that may be.

OUR only ground of hope—and it is an unspeakably doubtful one in this instance—that any proportion of present-day literature will find lasting recognition, is that the history of Letters teaches that a generation never appreciates its literature. We have standards and criterions even among our feeble effusions, but no one is so bold as to compare them with standards and criterions established before the day of living men that hold their high places unchallenged. Yet we must speak guardedly, for some "inglorious Milton" may be among us singing in a multitudinous waste of books and letters, only to sing for other generations the more gloriously. It seems to us, however, that circumstances do not permit such a hope. Bookmaking, essay-writing, rhyming, critique and article-writing never flourished as they now do. Books and Letters are abundant, the volume of our "literary output' is unequaled, but we are not makers of literature; we have no authors who will lie studied for their worth, or whose style will be considered worthy of preservation. Still our day is not wholly wanting in this respect. The short-story writer has indeed attained unapproachable superiority. But we have no portrayal of depths of emotion, no delineation of strength and simplicity of character, no meritoriously descriptive work, no combination of color, action, motive, inspiration and art that can be compared with the works of George Eliot, Dickens, Scott, Hugo, and others long since dead. Howells and his school are fair masters of the language, and they write tolerably entertainingly of life as they see it; but they, unlike their master, Thackeray, see only the inane, colorless and insipid life of artificial classes, and are incapable of his satire. A multitude of others cater to popular taste and write strongly with the correction of political, social and religious conditions as their motive, but their very object lacks the quality of permanency. And not one in two thousand attempts the historical novel, and even then its weariness long-drawn out is fatal. And in the places of Shakespeare, Milton and Tennyson, we have a multitude of drama and comedy writers that write for immediate financial recompense, and such writers are more mercenary than literary; no followers of Milton, because epics are too long for modern life, and Tennysons only in rhymes and shallow verses.

THE veto of the bill to coin the seignorage and to put to use the silver bullion now in the Treasury, is a disappointment to our section of the country. The bill itself amounted to very little, and was desirable as law only in that it was a concession to the advocates of silver legislation—a hopeful straw in the wind, and its veto is cause for regret in that it shows a determined prejudice against silver legislation for several months at least. President Cleveland was commendably frank and explicit in his vetoing message. His last words were hopeful: he claimed to be—with the rest of the country—a bimetalist, and hopes, yea, vaguely suggests that he will give good and sufficient evidence thereof before he retires. We believe him sincere—in fact he is a very frank public man; but patience is better than prophecy in the circumstances.

Some people can see "good in everything," and we hope that we may suggest something for encouragement in the veto. The bill was, in a sense, more of a makeshift, a measure of expediency and a subterfuge, though less objectionable because limited to the amount of bullion in the Treasury and therefore temporary, than was the repealed Sherman law. Many representatives voted for it, thinking that it would be a temporary barrier between them and the popular will. It is certain that if the bill had become law, Mr. Bland, the leader of the silver legislators, would not have made further efforts on behalf of silver legislation until all the bullion was coined—a year at least. As it is now, Senator Stewart has introduced a bill for the free coinage of silver, which will have to be met before summer is past. Thus unplaced men will have to declare themselves unreservedly for or against free coinage of silver, whereas the vote on the "Seigniorage" bill by no means determined their attitude. This issue will be forced on the Congress and the administration before another election occurs, and its friends and foes will be compelled to stand on the right and the left in the public gaze. There can be no loop hole, no pretext now. We hope the next coinage bill that is sent to the President will be unlimited and unqualified, in order that there may be a public demonstration of how all representatives stand, if for no other reason.

THE insubordination in South Carolina cannot be mentioned in other than deprecatory terms. The sovereign people of that State—with intentions that were unquestionably good—elected legislators who enacted the Evans Dispensary law, after long debate and deliberation. Now many people of the State, who cannot be said to be law-abiding in any light they may be regarded, have shown their preference for shedding their own and others' blood to observing that law. The Governor—whose office at least demands respect—has witnessed the humiliation of the State of which he is the chosen head, in calling in vain, in the name of the law, for the assistance of the militia, the oath-bound protectors of all civil law.

Whatever may be the merit and demerits of the Dispensary law—and we have expressed ourselves in this regard in a recent issue—every citizen who has raised his arm against that law, or used his influence to excite contempt of that law, has been recreant to the highest duty of citizenship, and has done himself, his State and his posterity an injury. Obey and uphold a law because *it is law* and for the sake of other laws, as long as law is the expression of the popular will in a free country, is a lesson that some South Carolinians have yet to learn. The ballot is the citizen's only legitimate weapon in our day and time, and we have no reason to think it is less safe and sure in South Carolina than elsewhere. The time to oppose the Dispensary system was when the election was held, and the time to oppose it again will be when the next election is held; but even then exhortation, discussion, logic and votes are the only legitimate means of opposing it. In the mean time it is the citizen's duty to do nothing to invalidate the operations of the law except through the courts, but rather to do what he may to allow the operations of the law to demonstrate its merits and demerits, and if they do not choose to pursue this policy—if they seek the sword—they shall meet the sword, if Scripture means anything. Gov. Tillman and his supporters have made serious mistakes of judgment, and the reported system of espionage is unwholesome and obnoxious. But he has made no mistake comparable with that which the belligerent citizens made in resorting to violence in their opposition to a law which was enacted by the representatives of the popular will. They have initiated a disregard of law, which teaches their children lawlessness, and which in a more developed state is positive anarchy.

How Far Ought a State to Undertake to Educate?

BY CHAS. E. TAYLOR.

[CONTINUED FROM LAST WEEK]

"Now, if the State provides for secular education in a safe way and in a satisfactory degree, the Church, in all its divisions, appears to have no reason to establish schools for such kinds of learning." From "Church and State," &c., by the late Prof. A. W. Mangum, Chapel Hill.

It was conceded in the first article that there is no need for corporate and private institutions of any kind for higher education, provided it be (1) right, (2) expedient, for the State to furnish all such education, and provided (3) that a State is at liberty to provide Christian education.

It remains, therefore, for those who are on the defensive against the policy of universal education by the State to examine carefully these three conditions.

First, then, IS IT RIGHT FOR A STATE TO UNDERTAKE TO SUPPLY ALL THE DEMAND FOR HIGHER EDUCATION WITHIN HER BORDERS?

Let it be remembered that the question under discussion here is in regard to the higher education. Few, probably, will raise any question as to the right and duty of a State to maintain a system of common schools for the instruction of children of all classes. It is almost universally conceded that education under the control of the State to such an extent as will enable the recipients intelligently to exercise the duties of citizenship in a goverment which is of and by the people should be maintained and controlled by the State. But it may add clearness to the argument against State control of higher education if some emphasis be given to the ground for State support of common schools. This ground is not, primarily, the benefit which accrues to the recipient, but the good which accrues to the State. This idea seems to be brought out in the following extracts from the writings and addresses of men whose opinions are worthy of the highest consideration.

Washington Gladden, in his "Applied Christianity," says. (page 288, ff. Houghton Mifflin & Co., 1887) "It is scarcely necessary to trace the close connection between the church and the school in the early New England commonwealths. From these came forth the impulse which has made education universal all over the Northern States of this Union; so that its schools are the earliest care and the loudest boast of every sprouting emporium and every noisy mart; so that the pioneer's axe loses its virgin edge upon the timber of which the log school-house is builded.

"The reasoned basis of popular education in the popular mind is twofold; it includes philanthropy and self-defence. A considerable number of our citizens recognize the latter as the only admissible ground on which a public school system can rest. Philanthropy they do not believe in; or at any rate, they contend that the State has no right to go into the business of philanthropy. But the right of self preservation does belong to the State, and if popular ignorance threatens its security, and even its very existence, then the State has the right to provide, and even to require, popular education. That this is a valid basis of State action on the subject, so far as rights go, will not be disputed."

And on page 300 he says: "It is sometimes said that the State owes to its children only the rudiments of a general education; that it ought to equip every citizen for the discharge of his political duties, but that it is not under obligation to teach men trades or professions; that the State is going a step too far when it undertakes to make men lawyers or doctors or carpenters or machinists. The objection is valid."

Ex Gov. Northrop wrote as follows several years ago for the *Independent* (New York): "Taxes for the education of children in Common Schools are founded primarily, not on the idea of benefitting children or parents, but on the broader view that the State has a proprietary interest in all persons and property within its bounds. The State has duties as well as rights, and one of these is the securing a good common school education to the children of all classes. It is the duty and right of the State to defend itself by a humanizing and civilizing education against what would otherwise become a degraded and dangerous class in society. Better than fleets and forts for security and prosperity is universal education, which is the supreme guarantee of our liberties, the condition of our prosperity, and the safeguard of our institutions. Universal suffrage without universal education means universal anarchy."

Ex Gov. Winthrop in his Yorktown Address expressed these views: "It is one of the great rights of a free people to be educated and trained up from childhood to that ability to govern themselves, which is the largest element in republican self-government, and without which, all self-government must be a failure or a farce. It is indeed primarily a right of our children, and they are not able to enforce or vindicate it for themselves. But let us beware of subjecting ourselves to the ineffable reproach of robbing the children of their bread and casting it before dogs, by wasting millions on corrupt or extravagant projects, and starving our common schools. Free governments must stand or fall with common schools. These, and these alone, can supply the firm foundation."

Prof. Woodrow Wilson says in "The State," (page 667, D. C. Heath & Co., 1893), "Popular education is necessary for the preservation of those conditions of freedom, political and social, which are indispensable to free individual development. And, in the second place, no instrumentality less universal in its power and authority than government can secure popular education. In brief, in order to secure popular education, the action of society as a whole is necessary; and popular education is indispensable to that equalization of the conditions of personal development which we have taken to be the proper object of society. Without popular education, moreover, no government that rests upon popular action can long endure; the people must be schooled in the knowledge, and, if possible, in the virtues, upon which the maintenance and success of free institutions depend."

Dr. J. L. M. Curry said several years ago before the Teachers' Association at Hartford, Conn.: "We felicitate ourselves that our experiment of self goverment has been thus far a success, and yet the glory that has been achieved only enhances the magnitude of the trust, the weight of the responsibility, to transmit unimpaired and fortified the representative institutions we have inherited. The basal idea of these institutions is the civil equality of man as man. Behind the ballot should stand intelligence. Such writers on the English constitution as Montesquieu and Blackstone, in writing on suffrage, concur that those should be excluded from voting whose situation is such that they cannot be presumed to have a will of their own, or what is equivalent, an independent and intelligent will. * * It seems a truism that education and the right of voting should be coextensive. One invested with this prerogative of freedom, having such potencies, should obviously be able to read the names on the ballot which accomplishes noiselessly in America what in other lands requires standing armies or a revolution. Mere suffrage is not a safeguard. * * It does not necessarily ensure peace, prosperity, or a virtuous administration. A mass of ignorant voters awakens fearful apprehensions. The adult illiteracy in the United States is appalling. Of the 1,580,000 illiterate voters in the United States, the Southern States furnish 317,281 white, and 220,022 colored. This illiteracy is a standing menace to republican institutions."

It will, therefore, be not only admitted but urged by the writer that it is both the right and duty of the State to maintain common schools for all classes of children.

It would seem that the same principles do not apply to the education of a limited number of its citizens by the State in academies, colleges and universities.

There are two very different views as to the proper functions of government. One is the theory of Paternalism; the other is the Laissez Faire (or "let-alone") theory. The former assumes that it is the duty, or at least the privilege, of a State to assume a fatherly relation toward its citizens, providing for many of their needs, and looking after many of their individual wants. This idea, where it still prevails, is the survival of the old notion of "The Divine Right of Kings," and it is not out of accord with patriarchal and monarchical theories of government. Protective tariffs, great pension systems, as well as government control of education in colleges and universities, and establishments of religion in State churches are the natural outcome of this theory. There is something fascinating about the idea until its claims are closely inspected, and not a few vigorous writers, especially in Europe, have sought to vindicate it. Strong sentimental appeals may be based upon it, but it will be found that if the fundamental principles of this theory shall once be admitted, the gap will be let down for unlimited interference by the State in every department of business. It is impossible to mark the point where one can say, "Thus far shalt thou come and no further." If a State may furnish education below cost to the recipient, because such education is a good thing for the individual to possess, why may it not furnish to its citizens blankets, agricultural implements, and other articles of utility and comfort? Even the familiar "forty acres and a mule" would not be so good a working capital for a young man or woman as a first class education.

Herbert Spencer, in his "Social Statics," (page 303, Ed. of D. Appleton & Co.) says: "The expediency-philosophy, of which this general state-superintendence is a practical expression, embodies the belief that government ought not only to guarantee men in the unmolested pursuit of happiness, but should provide the happiness for them and deliver it at their doors. Now, no scheme could be more self defeating, for no scheme could be more completely at variance with the constitution of things. * * To do anything for him (the citizen) by some artificial agency, is to supercede certain of his powers—is to leave them unexercised, and therefore to diminish his happiness. To healthily developed citizens, therefore, State aid is doubly detrimental. It injures them both by what it takes ('in the form of taxes') and by what it does."

If space admitted, many pages might be quoted from this eminent writer, in which, with great wealth of illustration, he argues against the paternal conception of government.

It, however, it should be claimed at this point that this higher education is given by the State, not for the sake of the individual, but for the good of the State, it will be a sufficient answer to show that all the needs of the State for higher education among its citizens can be abundantly supplied under the voluntary system, and without cost to the State. And this, it is believed, can be shown at another point in this investigation.

The fact, which can be shown, that there is more and better education in certain States where higher education is not supported by the State, than in the South, where for many decades the State-university system has prevailed, would seem to show that the care for higher education is not a necessary function of the State.

There is unquestionably need for teachers and for educated men and women as leaders in every community. If it were not possible for this admitted need to be supplied in any other way, it might be necessary for the State to undertake to do so. But that it could possibly be otherwise supplied is at least suggested by the fact that in the South the great majority of the teachers and a large proportion of the leaders have not come out of the State colleges.

It will be no answer to the argument which the writer is seeking to make to say that it can be used with equal force against government control of banking, the postoffice, and other functions of government which are universally admitted. It cannot be so used. If all of these enterprises could be safely and effectively managed without any governmental interference, it could fairly be used to overthrow the position taken in regard to State interference in higher education. It will be seen, therefore, that very much depends upon the answer finally given to the question: Can the higher education be as well cared for by private enterprise as by the State? It is hoped by the writer that he can show that it can, and that the State is subject to some necessary limitations from which private and corporate bodies are free, in their work for higher education.

The other theory is that it is not wise for a State to undertake any functions which can be as well performed by private or corporate enterprise. According to this view, a State should provide for the protection of all its citizens, administer justice, and insure the perpetuation of the liberties of the people. But, so far as possible, the responsibility of self-support, self-development, &c., should be left to the people themselves. In cases of great public need, where private enterprise will not or cannot enter the field effectively, it may become a clear duty for the State to do so. But this point should be carefully watched, as should also be the numberless enterprises which are sought to be justified by the "General Welfare" clause in our Federal Constitution.

It is believed that in proportion as any people are thrown upon their own resources and left free to develop along the lines suggested by their needs, self-interest, and sense of duty, while the State sees to it that no individual invades the rights of another in person or property, the highest general prosperity will result. Those who hold this opinion admit that the State is justified in supporting a system of public schools, because it is essential to the making of a self-governing people, and is a work of too much magnitude to be undertaken by individuals or corporations. But they do not admit that it is necessary, or, therefore, right for a State to undertake the support or control of higher education at all.

The contrast between the two theories is well presented by President Charles W. Eliott of Harvard University. The Address from which the following extracts are made was delivered several years ago before the National Educational Association. His subject was "A National University." The principles enunciated are, however, of universal application.

"In Continental Europe all universities are subsidized by government. Such is the custom of these countries,—a custom which is certainly not the outgrowth of free institutions. * * The general notion that a beneficent government should provide and control an elaborate organization for teaching, just as it maintains an army, a navy, or a postoffice, is of European origin, being a legitimate corollary to the theory of government by divine right. It is said that the State is a person, having a conscience and a moral responsibility; that the government is the visible representative of a people's civilization and the guardian of its honor and morals, and should be the embodiment of all that is high and good in the people's character and aspirations. This moral person, this corporate representative of a Christian nation has high duties and functions commensurate with its great powers, and none more imperative than that of diffusing knowledge and advancing science.

"I desire to state this argument for the conduct of high educational institutions by government as a matter of abstract duty, with all the force that belongs to it, for under an endless variety of thin disguises, and with all sorts of amplifications and dilutions, it is a staple commodity with writers upon the relation of government to education. The conception of government upon which this argument was based is obsolescent everywhere. In a free community the government does not hold that [illegible] or patriarchal—I should better say, God like position. * * The doctrine of State personality and conscience and the whole argument of the dignity and moral elevation of a Christian nation's government, as the basis of government duties, are passed

[CONTINUED TO THE FOURTH PAGE.]

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Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

A MEANS OF INTEREST AND ZEAL.

It is indisputable that Baptists are not as well acquainted with themselves, their history, their cause and their objects as they might be; and that a deeper and broader acquaintance with these relations of their service would be exceedingly helpful. Self-absorption is not wholesome; it does not permit of comparison with other methods; it demands originality where imitation and improvement by comparison would be most expedient. The pride in ignorance of outside matters, which some profess, is not commendable, for ignorance is likely to father indifference. The more one knows of good and great Baptists the better Baptist one will be; for he has the paths and the example of strength to guide him. It would be a glorious achievement if every Baptist pastor were enabled by acquaintance with the Word, with doctrine and with history to combat and refute every aspersion on his denomination; it would be the more glorious if lay members were capable in the same degree. But in addition to this, acquaintance with Baptist work in all its departments develops interest and zeal, which are very desirable, even essential, while power to argue and confute is not so important.

There are many Baptists who do good and blessed work at home, but fail to look abroad for objects. Acquaintance with their individual church has developed that interest and zeal, which should exist for, and would come of acquaintance with all fields and departments. It is well for one to be a zealous home worker, for home work—among "the fatherless and widows in their affliction," and in revising inactive fields, extending influence, and otherwise—is the first duty of the follower of the Son of God. While this is well, it is not well enough. Macedonia still cries for helpers; aid and sympathy are needed elsewhere. One should not overlook his community for another; but one should not become so narrowed as to see only what is before his eyes.

A great theme in economics is "division of labor," one laborer having a small and limited part to do, the remainder of the fabric being handed over to other workers. Such work makes thorough specialists; each knows his part, but no one knows all about the entire industry. It is natural that these workers' abilities should become narrowed; and we would not have this to be the case in denominational work. A Baptist who believes in education and laudably supports it, yet gives nothing to the Orphanage, presents the condition of the laborer who has been confined to one branch of an industry all his life by the division of labor, which is necessary in the trades because one cannot afford to be out of work, or work for small wages through all the years that would be required to become completely master of an industry. But we can all master the fields of the cause without delay and waste of time or great expenditure of money. We need no division of labor in Christ's field; we need no warping and narrowing of duties and aims. Each of us needs to become an artisan in the entire work of our profession. Christ could have confined his ministry to one place, his occupation to preaching and baptizing, but it was not wise in his sight. He went about doing good, at home and abroad. He succored the poor and afflicted at his feet, he sought them out, he preached the Word to his own Nazareth; but more than this he sought other fields, in which he was more appreciated. His work at home and abroad expanded from one aim: the coming of the kingdom. His was a broad and thorough acquaintance, an unlimited interest and irrepressible zeal.

Significance has been attached to the recorded evidence that Christ was educated for one who was reared in Hebrew environment. He wrote with his finger on the ground, and his affirmative queries, "Is it not written," etc., repeated on many occasions, are sufficient testimony that he was versed in the inspired writings of Moses and the prophets. It may be added that the apostles were informed in some degree of the condition and progress of their work is an evidence that good workers ought not to become so absorbed in what engages them that the work of other laborers for the same cause is forgotten. No church and no individual should live to itself. The Bible is indeed sufficient for the consecrated servant of the Master. Yet we live in a day of great facilities and greater demand for news from all parts of the world. The reader comes in contact with the whole world, he has a broad field for sympathy and for objections. So might the Christian know of the acts of Christian workers all over the land. Such acquaintance is inspiration; it uplifts and spurs on to greater efforts; it teaches how to succeed by showing how others have succeeded or failed.

There is comfort and edification in good books. The work of a great and good author usually represents the thought, the study and experience of a lifetime. Full of knowledge, ripe with experience, rich with the philosophy of one who has suffered life's ills and rejoiced in heaven's victories, a good book cannot but edify and encourage its reader. Evil books are not to be tolerated, and in our day it is easy to distinguish between good and evil literature by their publishers, authors and reviewers.

We are always glad to see a Sunday-school using a library; it is evidence that the church will have intelligent, able and zealous workers when the children are grown. Books are powerful moulders of character and directors of minds, and one should be very careful in their selection and solicitous of their use and preservation. Churches may well buy a few books for the use of their members. A pastor cannot do all the teaching, nor should it be expected of him; there have been greater men than he, and many of them have left blessed works that will strengthen every Christian. A greater interest and zeal is sure to follow a larger and broader knowledge of the work. The need is not only for more home-workers, but for home-workers who are acquainted with and feel an interest in the work all over the world, for it is, in deed and in truth, the Field.

SEVERAL QUERIES.

A brother has written us that he is greatly troubled over efforts made by certain members of a Sunday-school, of which he is superintendent, to introduce a cornet and a violin into a choir where there is already an organ. He asks our advice. It is entirely a matter of conscience, there being no scriptural authority for any of the musical instruments in question. We know, however, that God was pleased with David's music—not so much with the music as with the spirit of the musician. We do not approve of a cornet in a choir; we could not countenance a violin in any extremity. The two latter instruments have by usage been relegated to sensual and sinful diversions, while the organ by usage and natural fitness has long been the instrument used in song-service. It is not necessary. The best music we ever heard—the combined voices of an entire congregation in a camp-meeting—was without instrumental accompaniment.

Another brother wishes to know if there is any authority for a pastor being chairman of a church finance committee. So far as we know there is none. In fact there were no finance committees in the time of the apostles. Judas carried the money, but he can only be regarded as a carrier—not even a treasurer, as we do not presume he had authority to dispose of funds. We think the wisdom of the matter depends on whether the pastor is a man of good judgment in finance. We would advise a pastor not to undertake such a responsibility; yet he is entitled to part in all church work as he is the apostle of the Good Shepherd; his voice should be welcomed and have due weight in all counsels.

Another wishes to know if a Baptist deacon, who is otherwise well and good in his church-office, should serve in the United States government service as a whiskey gauger. We speak for ourselves: we would not. For the reasons that we would be in temptation, in evil company, and might lead others to follow; that our example would not be wholesome in any respect; that our influence would be lessened, if not destroyed; that one should always be as far from evil as possible, except in rescue work; for the reason that we would not desire to make a living in connection with an instrumentality of so broad and dire woe; and for many other reasons that are obvious.

We endeavor to answer, to have answered, or find answers, to any proper queries that may be sent us. We hope, however, that no one will ask questions except for information, and that no one will question us to provoke controversy, or to humiliate some one who differs with them. And remember that publication of an answer does not make it infallible. We all have differences, just as we have various capacities and predilections.

After all there is but one essential in raising money for the Cause, and that is faithful prayer. And if that doesn't bring results, results should not be looked for. Societies and organizations in a church may raise more money than the church did without them; yet they pray more and work more than they ever did in the simple though more responsible relation of plain church members. Money raised in rivalry is not the Lord's money; for we surely are taught that God considers the motive of both giver and worker, and he never approves any effort for personal earthly gratification. Church fairs and church entertainments may make excellent financial showings, and possibly move some to giving who would not otherwise have given; yet they are fraught with dangers. If the energy which is expended in making them successful were confined to "old time" methods, we have no reason to think that the showing would not be a great deal better. We have always felt impressed with the sequence of faith, prayer and work. The first two cannot exist without inducing the other; the last can exist alone, but it will be vain and barren expenditure of energy. When we say we need more work we imply that there is need of more love and faith; for they are the base of all good works in the name of the Lord. Reader, pray for those objects to which you cannot give money; you can do work without finances, with only faith; and such work is sure and lasting, for it comes from God. Grow in grace and faith; pray "without ceasing," and the Master will take care of all else.

The depth of study and extent of research which Dr. Taylor has gone to in the preparation of his article is manifested in the numerous quotations from men of note and influence, past and present, which are incorporated into the discussion. It is generally thought that this is a new theory, and therefore dangerous. Dr. Taylor shows that it is more than theory, and the fact that it is endorsed by so many able minds is sufficient testimony that it is not an outgrowth of prejudice, but rather of principle and ripening wisdom. In the first paper most of the space was occupied in a statement of conditions and probabilities, and in subdividing the question into three basal questions. In this issue the first of these is taken up, and we wish especially to call the attention of our readers to the strong distinction made between public education for the protection of the State, and education at public expense for the benefit of only a few young men and women, as only a small per centum of them have in the past, in a majority of the States, become teachers. Moreover, as the author says, if corporate institutions provide a sufficient number of well qualified teachers for public schools—and he will show this with facts and figures in another paper—that a State should not go to expense to provide such teachers. It is to be regretted that the entire article cannot be placed before the reader at once, for doubtless in serial form some of its force is lost. However, if the reader will consider only what was said in the last issue as one reads the present instalment, and not anticipate matters, the logic of the argument will lose little of its force.

A brother recently wrote us that after trying faithfully to persuade some brethren to write articles favorable to organizing young peoples societies in our State, it seemed that while they favored the organization of them, very few felt constrained to write about it. The trouble is, only a very few have felt called on to say anything against them, and a discussion cannot live without two sides. If some one would write a violent protest against the societies, it would not be long before every brother in the State who favored them would come to their rescue. One never knows the number of his friends until in trouble. So, too, with the discussion of union of Baptists and Disciples. No one in our State up to this writing has taken it on himself to "fight" for either side, and the matter has languished, which is really fortunate; for some might have been led to approve the basis merely for the sake of differing. We hoped that the brethren would interest themselves in the question of "basis of representation" in the Southern Baptist Convention, and for this reason have pronounced our opinion in unmistakable terms. It seems that all the brethren either agree with us, or are unanimously with Dr. Carroll; two sides to the question have been taken, but there are no followers. Of course this means that North Carolina's vote, as stated by Bro. Carroll, will be cast in committee in favor of a financial basis. He cannot do otherwise after having stated his intention and asked for opinions in order that he might be guided.

Absence of proneness to dispute and indulge in controversy is really hopeful: it means more work and more harmony. At the same time honest discussion and presentations of views always helps, not only the work itself, but it improves the methods of work. A matter must be discussed in all its phases, and vigorously, or people will never become interested in it, and it will fall into disrepute from indifference.

PERSONALS AND OTHER ITEMS

....The Georgia Baptist Convention met in annual session last week.

....A Baptist church is in course of erection six miles west of Hickory.

....Brethren J. K. Fant and R. E. Peele began a meeting at Enfield last week.

....Pastor E. F. Jones of Gastonia had thirteen additions to his church on the first Sunday.

....Rev. J. D. Hufham expects to attend the next session of the Southern Baptist Convention.

....Rev. M. P. Matheny accepts a call to the work at Granite Falls and entered upon it last Sunday.

....Rev. C. A. G. Thomas was engaged in a protracted meeting in his Greensboro church last week.

....We are glad to note that Bro. Z. T. Broughton, recently of Greensboro, has taken charge of the University Press of Chapel Hill.

....Dr. A. B. Dunaway of Norfolk has been invited to deliver an address at the Chowan Baptist Female Institute commencement.

....We were glad to see Bro. G. W. Coppedge of Wakefield last week. He reported his field in good condition, and brought us a new subscriber.

....This fall is to be a time of political excitement, hence the importance, so far as possible, of holding your annual protracted meeting this spring.

....The new house of worship at Henrietta will be dedicated next Sunday, April 15th. Rev. C. Durham is to preach the sermon on that occasion.

....The revival meetings in Brooklyn and New York, inaugurated and led by Rev. A. C. Dixon, continue, especially in the latter city, with unabated interest.

....Pastor D. W. Thomasson has accepted a church in South Carolina, which makes him serve one in each State, since he succeeded Pastor Hoyle at Independence Hill.

....Rev. J. L. Sproles of West Point, Miss., writes: "I am well pleased with my new field. Will commence a meeting next Sunday (the 10th)." We hope to hear from him again.

....Pastor Cashwell is moving over the country in the interest of the house at Newton; he is in sight of success, and hopes to be in the new house by the fifth Sunday in this month.

....Rev. J. L. Bennett is rejoicing in the bright prospect of his church at Polkton. He recently received five additions by letter. Congregations are steadily increasing.—*Union Baptist*

....We learn from *The Baptist* that Dr. H. M. Wharton is holding revival meetings in Danville, Va., and will come further South. May he be persuaded to come to North Carolina.

....The time for the Southern Baptist Convention draws nigh. Texas is a long way off, but North Carolina has many relations in her borders, and a good representation may be expected.

....God be praised for the lifting of the debt on our Board of Missions and Sunday schools. It is the grandest achievement in the history of the Convention. It is sunshine to my heart and home.—*J. D. Hufham.*

....We are glad to learn that pastor J. A. Hoyle is able to do good work again, after a long sickness consequent on an attack of "grippe." He has two new churches in his field this year—King's Mountain and Long Creek.

....The *Hendersonville Times* says Rev. J. L. White's services in pastor Glenn's church have been unprecedentedly successful. Many have professed conversion and more than 100 asked for prayers. The meetings continued all last week.

....Rev. L. W. Overby has changed his address from Durham to Macon, and writes: "I am glad to say that Sandy Level church is about to get 'on the hill' again. We have added two members lately, and ask the prayers of the brethren."

....Rev. H. M. Wharton, D. D., is endeavoring, says the *Religious Herald*, to raise a "fund" to be used for extending evangelistic work throughout the land. His idea is to supply good preachers to churches who wish evangelistic aid.

....We have received a copy of "Murdered Millions," a stirring little book designed to incite greater efforts for the propagation of the gospel of the Son of God. It can be had of the *Medical Missionary Record*, New York, for 15 cents.

....Rev. Dr. Pritchard preached to a full house at the North Side chapel last night. The new chapel has been a marked success, which shows the need there has been of a church in that locality for some time.—*Charlotte Observer, April 7.*

....Press dispatches state that a great conflagration is raging in Shanghai, China, one thousand houses having been destroyed, and the fire still beyond control. We hope that the report is exaggerated, and that none of our stations have suffered.

....Pastor Henry W. Battle of the First church, Petersburg, Va., one of North Carolina's most beloved sons, celebrated the second anniversary of his pastorate in that city last Sunday. We acknowledge receipt of invitation, containing an excellent picture of the handsome building. In Bro. Battle's last year's pastorate ninety persons have been received in to the church, sixty-five of whom were by baptism. On the first Sunday in this month Bro. Battle gave the hand of fellowship to twenty members.

....We were glad to have a pleasant visit from Bro. J. M. Beaty of Smithfield last week. It is always a pleasure to talk with brethren who are interested in church work. Bro. Beaty informs us that Bro. Poston is holding revival services at Smithfield this week.

....The Board of Trustees of Wake Forest College and of the Baptist Female University met in Raleigh last Tuesday. The Board of Trustees of Chowan Baptist Female Institute met at the same time. Our next issue will contain reports of the action of the Boards.

....The current number of the *Seminary Magazine* contains a picture of Dr. Willingham and a sketch of his life by Dr. Montgomery. Other articles by distinguished writers make the number very creditable. The various departments are instructive and interesting.

....We were a little previous in our announcement that Mr. Chas. H. Banes had succeeded the late Dr. Griffith as Secretary of the American Baptist Publication Society. He was serving temporarily at the time, and has now been elected to the position and has accepted.

....Dr. Thos. Hume of the State University delivered one his delightful lectures—"The Book of the Age, the Book of all Ages, the Bible"—at Pittsboro recently. Dr. Cobb, pastor, had him to assist in the ordination of two deacons of the church at the time of his visit.

....The appointments for Rev. R. T. Bryan and Rev. C. Durham in the Chowan and West Chowan Associations, from the 19th to the close of this month, have been recalled. Bro. Bryan is not yet able to undertake such work, and hence this postponement of these meetings.

....Rev. A. D. Hunter tells us that Bro. Love's services in the West End Mission are good and promising. There are many penitents and several professions so far. Bro. Love preached especially to the students of the College of Agriculture and Mechanic Arts on Sunday afternoon last.

....At a recent meeting of the Board of Trustees of the Deaf and Dumb Institution of Morganton Prof. E. McK. Goodwin was elected superintendent; D. R. Tillinghast, Z. W. Haynes, J. C. Miller, Ottis Betts, Mrs. Winston, Miss G. E. Welch, teachers. The institution opens this fall.

....Rev. M. V. McDuffie writes us from New Brunswick, N. J.: "At the final and farewell service held in our old church we took a thank offering from the people to liquidate a debt of $486, and the offering amounted to $542. How is that for gratitude for the Lord's mercy to us!"

....A letter from Sister Yates' daughter, Mrs. Seaman, received last Friday states that Sister Yates was very weak at that writing (March 8th.) She was exhausted by the long voyage, but hopes to gradually regain her strength. We pray that our dear sister may be spared many years.

....Rev. A. P. Hollifield has resigned the pastorate of the Zion church, and Rev. G. M. Webb of Shelby succeeds him. Brother Hollifield has served long and well. We are glad to know that Bro. Webb's promising young son, E. Y. Webb, has been chosen secretary of the Shelby Bar Association.

....We have heard that a young and promising pastor in North Carolina is giving his flock some "new theology." Look out, brother, you may have to devise a new method of raising a salary or a church debt, if your church becomes very ardent for "newness." Stand by "the old time religion!"

....It is stated that one hundred and forty-nine persons were added to the Baptist ranks in Richmond, Va., during the last month; and that Richmond has a larger percentage of Baptists in it than any other city. Perhaps that's why the capital of the "Old Dominion" is the most beautiful and the best city of any size in the country.

....We thank those of our friends who have sent us new subscribers recently; they have shown that all the Baptists in North Carolina who should read the Recorder have not been reading it. Reader, can't you bring in some more evidence. We are willing to receive subscriptions in parts, as may be convenient for the subscriber to remit.

....Rev. R. T. Bryan was in Raleigh on last Friday to see the doctor about his ear and throat. We very much regret to announce that the present state of Bro. Bryan's health is such that he is unable to participate in public meetings or do any of the work which he had planned. It is hardly probable that he can meet any of his appointments recently announced for the Eastern part of the State. May God speedily restore him.

....From the well edited and neatly printed monthly publication of the Monroe church, Bro. Adams, pastor, we learn the following: Contributions for last three months amounted to $464.70. The parsonage committee is making efforts to secure a lot on which to erect a parsonage. Prof. W. L. Poteat will lecture before the church on the 27th inst. on "The Silent Thirty Years of Christ's Life." We have heard the lecture, and can promise the Monroe people a rich treat.

....At a recent meeting of the Bethel Baptist church, a presbytery was invited for the purpose of examining, and, if found worthy, to ordain Rev. G. V. Tilley to the full work of the gospel ministry. The presbytery met, and after a satisfactory examination, unanimously voted his ordination. The ordination was proceeded with on the fourth Sunday in March. Dr. J. L. Carroll preached the sermon, Rev. J. C. Hoomt offered the ordaining prayer, Dr. Thos. Hume delivered the charge, Bro. J. W. Watson presented the Bible, and the candidate pronounced the benediction.

Facts About the Debt.

The Convention's proposition to secure on or before April 1st $5,000 for "the debt," has been, by the Lord's guidance and blessings, made a great and blessed success.

Some of the Associations, however, had debts on *their* mission work, brought over from last year, and their executive committees thought it best to use some of the money collected under this proposition to pay off *their* Associational missionaries, and to send only the proper vouchers to the Treasurer.

In other Associations, where the missionaries were very hard pressed to live, the executive committees paid out some of the money on the mission work of this year.

Some of the money sent to the Treasurer was designated by the donors for this year's work, and special places and men. The Board had no control, and desired to have none, over such matters. It could use only such *cash* as was sent to the Treasurer in paying off *its* debt of $3,000 to the missionaries, and $2,000 on "Sunday-schools." At its meeting January 23d the Board, by a formal resolution, determined to pay off the missionaries first. The resolution was at once given to the public, and was, so far as I know, approved by all. The $3,000 due the missionaries has been paid, the checks were sent on the 3d inst., and $750 has been paid on the Sunday-school department.

It will thus be seen that, while the special effort to raise the $5,000 was successful, $5,660.64 having been the total amount secured, in the time specified, for State Missions and Sunday schools, yet the whole debt on Sunday schools could not be paid for the reasons given above. Had the money all come to the Board, the debt on Sunday-schools would have been paid in full; but, under all the circumstances, the executive committees, perhaps, made the wisest disposition of their funds, and no one has a word of complaint to offer. The plan of work was wisely devised, fully understood, heartily endorsed, vigorously pushed by the churches, pastors, mission societies, individuals, in all parts of the State, earnest and continued prayer was made by many, and God gave his people the ability and the disposition to contribute. Now to him and for him be all the honor and praise.

Thanks, many thanks, to EVERY ONE who aided by prayer, suggestion, influence, work, or donation.

OUR PLAN

is to go to the Convention at Charlotte next December without debt, and I believe it can and will be done. The work of the year has been arranged to this end, and without some unusual and unforeseen difficulties, it will most certainly be done.

Now, with thankful hearts for what has been done, let us all do our best during this month for Home and Foreign Missions.

C. DURHAM.

A Few Words More.

I did not expect that my article on the Baptist Female University would call forth two replies in the RECORDER. I did not intend to awaken controversy. I only stated my views. I do not care to discuss the subject. I have only a few things to say, and then I am done with the subject.

I object to calling the proposed school a university. The editor of the RECORDER and Bro. Stringfield both admit in their replies that it may have been unfortunate in the Board of Trustees to call the school a university. It cannot be a university for a long time, if ever. I am opposed to the Baptists of North Carolina sailing under deceptive colors. Give the school a name in keeping with the facts represented. If you want a school of the same grade for girls that Wake Forest is for boys, then call it a college. Wake Forest is only a college. It is said that to change the name now, it would have to go back to the Legislature. Then go back and get it right.

When I spoke of the whole State being called on to furnish money to run this school, I meant, of course, the Baptists of the State. And here I would say, that I do not think the Baptists of the State should be called on to equip a school to do the same grade of work done by other female schools. If the Baptists of Raleigh want a female school, I have no objection to them having it; but if the Baptists of the whole State are to be called on to contribute money to it, then let it be as far above existing female schools, as Wake Forest College is above the male academies.

The editor misapplies my statement that a fountain cannot rise higher than its source. I meant by this that persons with only college training could not rise to the position of university teachers. I may be stupid or stubborn, but I do not yet see that my position is wrong. I stand now just where I did when I first thought the matter over.

I am glad to know that there are a few young ladies of Baptist parentage, who wish to take a more extended course of training than they can get in existing female schools.

The more I think about it, the more I incline to the opinion that the wisest and cheapest way to meet this demand is to establish at Wake Forest College a department where such young ladies can take a higher course of training. Young ladies who have finished the course in other schools would be old enough and sensible enough not to trouble the boys, or be troubled by them.

J. A. STRADLEY.

Some of our exchanges are trying to find out whether Dr. A. T. Pierson, the notable Presbyterian, has been immersed. A writer in the *Advance* (Congregationalist) says the fact does not seem to admit of any doubt. Dr. A. J. Gordon has publicly denied that he immersed him. Whether Dr. Pierson has been immersed or not, the fact that it must have been clandestine, and that he has never made it public, is sufficient to keep him out of a Baptist pastorate.

Brother N. B. Broughton in Union, S. C.

Dear Recorder:—On Sunday, the 25th ult., Bro. N. B. Broughton begun his labors here in our church and continued till last night. From the first service till the close, he grew in power and plainness in the presentation of the gospel. All concede that his last talk was his best. When he came among us, no one knew him but wife and I; but he is no stranger and never will be again.

The results of the meeting, as now discoverable, are most gratifying. I don't know how many professions there were. Our church at the close had received for baptism seven and restored one, five had joined the Presbyterian church, and there were some for the other churches. I know of still others for us.

Beyond this, there has seldom, if ever, been such another quickening among the Christians of this place among the churches. And just in this line is his strongest point, I think. His lay-preaching seems especially adapted to inspire other laymen with zeal and aspiration for the work.

Bro. Broughton left this evening for Morganton to attend a meeting of the Trustees of the Institution for the Deaf and Dumb, carrying with him the love and prayers of the Christians of this entire town and community; but this unworthy pastor felt not the least suggestion of jealousy—may be that he is not a "preacher."

It was indeed a great delight to have him in our home, whom in other days we learned to love; but apart from this, his labors have been a benediction to our whole people. The future looks brighter, and the work here, delightful as it was before, is more so now. The Lord be praised for his coming, and may he be used of the Lord greatly at other places, and in his work at home.

Fraternally, J. N. BOOTHE.

Union, S. C., April 3, 1894.

A Disclaimer.

Dear Recorder:—I see an article from the pen of Bro. Stradley in your issue of March 28th, which, in the humble judgment of this scribe, hits the nail squarely on the head; and as one of the humblest of the Trustees of the C. B. F. Institute at Murfreesboro, I want to commend it, and ask the wiser and thoughtful brethren of our State to think seriously of what Bro. Stradley has said.

Who authorized Secretary Stringfield, in his article in the same issue, to say the Trustees of that institution (having reference to the Chowan Baptist Female Institute at Murfreesboro), hail with joy the establishment of the Female University? I have seen and talked with several of the Trustees, and not one of them think it a wise step, and how can they when the first step taken struck the institution under their charge a serious blow? The effect of the University can, in my humble judgment, do nothing less than hurt such institution in the work of preparing our daughters for usefulness in life. Our worthy Secretary of the University made a mistake when he said the Trustees of the school at Murfreesboro hailed with joy the establishment of the University. Yours sincerely,

A TRUSTEE.

Winton, April 3, 1894.

Two Faithful Men Gone to their Reward.

Dear Recorder:—Brethren Milton Stamps of Madison, N. C., and J. J. Dallas of Berry, N. C., two old and faithful soldiers of the Cross, have recently gone to their reward. The former was eighty four, and the latter about seventy-five years of age. They were modest and unassuming, but valuable and honored members of the church. Brother Stamps was one of the original members of the Madison Baptist church.

It was largely through the influence of Bro. Dallas that the Mt. Hermon Baptist church was organized.

These brethren were eminent for piety. They were dear lovers of the RECORDER, and everything that had for its object the furtherance of Christ's kingdom. Truly two good men have fallen. They died as they lived, trusting in the promises of God. They will be missed, but heaven is dearer to many of us since they have gone to rest. Each of them leaves a companion and children, but the separation will not be long. Soon we will greet them on the eternal shore.

W. H. WILSON.

March 30, 1894.

Commendatory Resolutions.

Sulphur Springs church in conference Saturday before the third Sunday in February, 1894, adopted the following:

WHEREAS, Elder J. W. Sledge of Cedar Rock, N. C., has served us so faithfully for the last eight years, and has so much endeared himself to us that we part with him reluctantly; yet a change may be for the best, and we cheerfully submit and say the Lord's will be done, and take pleasure in recommending him to the brethren and sisters as a faithful, efficient and worthy minister of the Lord, and pray that God's blessings may rest upon him, and choose for him his fields of labor and give him many souls for his hire.

Resolved, That a copy of these resolutions be sent to the BIBLICAL RECORDER for publication, and the same be spread on our church record.

J. T. ROGERS,
J. A. SHEPHERD,
B. C. WILLIAMS,
Committee.
G. W. MAY, *Mod.*
J. L. ROGERS, *Ch. Clerk.*

The total amount received by the Treasurer for State Missions and Sunday-schools from Dec. 1st, 1893, to April 5th, 1893, was $803.33, and the total from Dec. 1st, 1893, to April 5th, 1894, was $5,865.64, just $5,057.01 more than was received last year in the same months.

Glad So Many are Going—The Recorder.

I am really glad that so many brethren are going as delegates to the Southern Baptist Convention. It is a long journey, and money is hard to get; but it will be a delightful trip. In order to go, three things are necessary—desire, clothing and money. Many of us have only got the first.

I have distributed all the sample copies of of the RECORDER you sent me, and have commended the paper. Some people who like the RECORDER have let it stop, because they say they cannot spare the money to pay for it. If they loved it as I do, I think they would say, "I cannot afford to do without it." A Baptist without his denominational paper is groping in the dark. He does not know what his brethren are doing, or what he ought to do. The reading of the RECORDER greatly increases the intelligence and usefulness of individuals and churches.

S.

To the Churches of the Pee Dee Association.

The Union Meeting of the Pee Pee Association will convene at Laurinburg, Friday before the fifth Sunday in this month. The programme will appear in due time. Churches wishing the next Association to meet with them will please send request by delegates. The naming of the place for the next meeting was left with the Executive Board. Up to this time only one church (Wadesboro) has asked for it. If any other churches want the Association to meet with them at its next session, commencing Thursday before the fourth Sunday in October, let them "speak now or hold their peace forever hereafter."

It is earnestly desired that all the churches send to the Union at Laurinburg the amount due for State Missions this quarter. By reference to the minutes can be seen the amount each church is expected to contribute for the year. If possible, please send one-fourth of the whole amount, as we greatly need funds to carry on the work within the bounds of our Association. We trust that all the churches will be represented; but those that are not will please send their contributions to State Missions to Bro. F. C. Allen, Treasurer, Wadesboro, N. C.

There will be a meeting of the Executive Board at some convenient hour during the session of the Union.

By order of the Board.

I. JOHNSON, *Sec'y.*

From Bro. Tobias Bright.

Dear Recorder:—Things are moving along up here in a normal manner, only the weather has been colder than usual for the last of March.

Bro. M. P. M. must be in an abormal state of mind. It seems that he wants three Southern Baptist Conventions. Why we can hardly run one, and what could we do with three? I guess that the brother did not have his bearings correct when he struck the S. B. C. question.

If I had been a member of the great Spurgeon Tabernacle of London, and Baptist as I am, when those 649 members voted for Mr. Pierson to become Spurgeon's successor in the pastorate of that church, I should have made a motion to withdraw fellowship from them. I don't know how it is in London, but we do not need men and women in American Baptist churches, who would vote for a Pedobaptist to be their pastor. My notion is, if a man is a Baptist, let him be one warp and filling, and make no compromise with heresy. This is a day of easy methods, but our great Leader says, "Watch," "try the spirits," etc.

After writing the above, and starting to my church at Waco, I met Bro. Cashwell of Hickory, N. C. Bro. C. was on an important errand, working for his struggling church at Newton, N. C. I also met G. M. Webb on his way to Shady Grove and Cherryville, where he gives to his people the pure gospel. Bro. W. seems to grow old gracefully.

Our congregations are good at Waco. We have a young people's meeting on Saturday night of our regular meeting. We are studying the New Testament. During the month of March, 15 young people read 972 chapters. A report is made, and we have songs and prayers, and the pastor lectures on some subject. The object is the development of our young members in the Christian life and in the knowledge of the Scriptures.

The Presbyterians have recently built a new church house at this place. It is a very neat building.

Some deacons were to be ordained at Zion church yesterday. Bro. T. J. Moss is pastor at Zion, and speaks of his church as being in a prosperous state.

TOBIAS BRIGHT.

Forest City, April 1, 1894.

Good Meeting at Hendersonville.

Dear Bro. Batley:—Our meeting closed last night (5th) with good results. Almost all in the town were brought under its influence. In the latter part of the meeting the business men closed their places of business day and night and came and heard the gospel. We have no idea how many professed faith in Christ for many came from the country. Up to this time we have received seventy (70) into the church. About ten of these came by letter and restoration.

Bro. White is a dear, good brother, a fine preacher, and wonderfully gifted in leading men to Christ. My people love him dearly, and no wonder they do, for he was so faithful and kind. May God continue to bless his labors. Fraternally,

D. A. GLENN.

Hendersonville, N. C.

All amounts in the hands of church treasurers, mission societies, and all collections made this month for Home and Foreign Missions should be forwarded in time to reach the Treasurer, J. D. Bonsball, by April 30th noon.

From Rockingham, N. C.

Dear Recorder:—As God is blessing our labor in Silver Run neighborhood I feel it my duty, as well as requested by the brethren, to report our work through the dear old RECORDER. Four weeks ago the Baptists had no church from Rockingham to Keyser and from Sayron to Fayetteville. So I have been informed to day we have a church with all outside work completed. Our house is 14 feet pitch by 28 wide and 42 long, 10 windows one door 4 by 8 feet high—good shingled roof, german siding, weather boarding, good floor from machine at Hoffman. Our Methodist brethren gave us the prepared flooring, and may God bless them. Bro. Thos. Wright preaches at Silver Run every second Sunday, and your humble servant every first Sunday and Saturday before. On last Saturday there were five accessions to the church by letter, and on Sunday morning I enrolled 50 names for Sunday-school. Among this number I received one old sister whose age was 80 years, others 50 and 60. May the blessings of God rest upon the church and Sunday-school. Yours in Christ,

J. H. AUSTIN.

"The South Carolina Dispensary Law."

Dear Recorder:—Under the above caption Bro. J. M. White takes it upon himself to say that, "for once some of the best people in the State (S. C) are in league with the ardent dram-drinkers, the bar rooms, the wholesalers, and the liquor associations and breweries all over the country." The charge is sweeping and unjust. As good and sensible a man as Bro. White need not, and ought not, to have written that. I write this not for controversy but because the charge misrepresents "some of the best people in the State." Bro. White says he joined neither side; then he should say nothing. He says further, that "many, very many, who at first opposed the law, and on principle, having seen much of its merits under difficulties, now endorse it." Again he's mistaken. Here are some of the facts as seen by those who see and know. The law did not go into effect till the first of last July. "Very many" of those who opposed the law were willing to wait and see it tested. But having seen it tested, or seen it at work, "very many" fail to see its "merits," because it possesses none. The dispensary is in no sense a good thing, but is certainly a less evil than the open bar-room. But being a less evil does not give it merit. Before the dispensary law was passed several of our counties were prohibition, or local option counties. Now, dispensaries, State bar rooms, are being established where liquor could not legally be sold before. Here, in Marion, we had local option, and liquor could not be sold even by druggists. Now, then, in the face of a strong petition against it, a dispensary has been established. The dispensary has been in operation here but little over one month and there has been more of the effects of drinking seen on the streets than I have seen here before in all the five years that I have lived here. "No open bars at night; no selling to men partially drunk; no selling to minors" would make the dispensary a less evil, but not a good thing. But this is not always true. Minors can get it through those who are not minors. Old topers, who have squandered their living by drunkenness, can buy it from the dispensary. I have seen dispensary bottles in the hands of such since the dispensary came to Marion. Two families have been bereaved and orphaned since the State, by gagging us, established the bar room here. To say people are in league with the liquor traffic because they oppose the dispensary is extremely unjust. "Many of the best people in the State" oppose the dispensary because they are opposed to the sale of liquor in any form. Those who oppose the dispensary are charged with being in league with bar-rooms, by bitter partisans of the law, but the charge is the sheerest sophistry, indulged for the want of argument. 'Tis true that the bar-keepers oppose the dispensary because it takes the business out of their hands. Of the two evils the dispensary *is* the *less*; but men who are opposed to the sale of liquor in any measure, and are prohibitionists from principle are not therefore in league with bar rooms as Bro. White unwittingly charges.

Nearly two years ago the people of the State polled a heavy majority for prohibition—many, like Bro. White, did not take sides—and instead of prohibition the State took charge of the business and gave us the dispensary—or forced it upon us. Therefore "many of the best people in the State" oppose the dispensary, from principle, because it is the sale of liquor for State revenue solely, and not "because Gov. B. R. Tillman championed it. Tillmanites opposed the dispensary. The dispensary has not the accompaniments of the bar room, and, in that respect, is preferable to a bar-room, as the less evil in immediate results to the community, but as a factory of drunkards, widows and orphans, in the long run, "many of the best people of the State" can see no difference in the new way and the old, as the new creates quite as much thirst for liquor as the old. Churches cannot retain a dispenser in their fellowship, no more than an old-fashioned bar-keeper.

Prohibition does not entirely prohibit the sale and use of liquor, neither does prohibition of murder entirely prohibit murder. But that does not argue that both murder and drunkenness are not lessened by prohibition. The best liquor law is to out law it, and severely punish those who sell it and those who drink it.

I have discussed neither Tillmanism, nor politics, but this purely moral question; not partisanism, but Christian ethics, upon Christian principle, in behalf of "many of the best people in the State." This and no more. M. J. WILLOUGHBY.

Marion, S. C., March 29, 1894.

Can Baptists and the Disciples (Campbellites) Unite?

This question is now being extensively discussed and strongly urged by some writers in Campbellite papers. They are giving the question much prominence by sending their papers to all the Baptist ministry throughout the country. In what is said I see the names of some prominent Baptist ministers given as favoring a union.

I have carefully read a number of the communications which have appeared, and I desire to say I appreciate the sentiment or desire for union, as I believe all who love Christ and his Word must, as the Scriptures are unmistakably against division into sects and factions among the followers of Christ. But to my mind, union with the Campbellites or Disciples, as their views of Scripture teaching now stands, is *an utter impossibility*. There can be no union of things which are squarely antagonistic to each other. The differences, as they now stand, are radical and irreconcilable.

First, our views of justification and theirs are radically different. We believe in justification by *faith alone*, while they teach that *works* are in order to justification—that no one is justified by God until baptism is performed. They discard legal works as being in order to justification, but say that gospel works are also. Baptists hold that works of no sort are in order to justification in the sight of God. In Gen. 15: 1—6, and the Apostle's argument drawn from the same, found in Rom. 4: 1—6 and Gal. 3: 6—14, is as clear as a sunbeam on this point. Their view of justification is anti-Scriptural and is utterly at variance with a multitude of Scriptures which declare the believer in Christ as free from condemnation. The Baptists believe in works in their place, and also believe in giving them all the prominence which the Scriptures attach to them, but not as in order to justify the soul in the sight of God.

But again, their (the Campbellite) view of the *design* of baptism as being a *regenerating* ordinance, that its purpose is to *literally remit sin*, and that also in the act new life is imparted to the soul, can never be accepted by Baptists. I know their theory is that the *act when preceded by faith and repentance*, pardon takes place in the mind of God, still it is the same thing—*baptismal salvation*.

As I understand Campbellism, there is very little harmony in quite a number of important particulars between their views and Baptists. When you analyze them, their views of repentance, they are radically different from ours. Also, of faith. In the statement of them, they would appear precisely alike, but in the light in which they are understood, they are very unlike.

Baptists can never accept their views of the Holy Spirit and his work. They claim that the Holy Spirit has spent all his force in the Word, and that apart from the Word the Holy Spirit exerts no influence whatever.

Then we can never accept their *loose communion*. While their doctrine forces them to unchristianize all Pedobaptists, yet they invite all who claim to be Christians, leaving the question of fitness to the communicants to decide for themselves.

While they claim to follow very closely the Scriptures, they invariably, as far as I have seen in their writings, *change the order* of stating repentance and faith from the order in which they are stated in the New Testament. The reason for this is found in the fact that they must carry out the theory or peculiar system of doctrine to which they are wedded.

I think I could have charity enough to accept and endorse all the good there is in them, and what they teach and hold, yet the differences are so deep and wide, that union is impossible.

To all who really want to understand them in their views and practices, I commend a little book entitled "The Campbellite Church," by C. N. Ray of Kirkville, Mo.

Many of our people are ignorant of their doctrine and are often unwittingly led to think they are the same in doctrine as the Baptists. They are with us in some points. They magnify the Scriptures as the supreme rule of faith and practice. They make prominent immersion only as baptism and discard infant baptism. They discard all sorts of manipulations such as the anxious seat, rising for prayer, extending the hand in token of resolution to reform, &c.

In their organized relations, they are very much alike us. I am satisfied they have done some good in that they have prompted a closer study of the Bible, and have caused some practices to be abandoned; but with the good, they have done a harm which eternity can never blot out. Souls deceived under the idea that in baptism their sins were blotted out, who have gone to eternity with their baptismal pardons, have realized a mistake which can never be remedied.

S. F. CONRAD.

Winston, April 5, 1894.

Rev. N. S. Jones of Salisbury made a pleasant visit to our office last Monday. He spoke in very high terms of his pastorate.

Rev. Rufus Ford writes from Newbern: "Baptized seventeen yesterday (8th). Others will follow. Received several 'stray Baptists.' One good which a genuine revival does is reaching stray Baptists."

Dr. N. B. Cobb writes from Dunn, April 9th: "Our meeting at Dunn has opened very encouragingly. A large congregation and three penitents last night at our second preaching service. We shall continue through the week with two services a day, one at 4 p. m., the other at 8 p. m. I am looking for Dr. Mundy from Wilson this afternoon. This is an important field and a genuine revival of religion is much needed. Dr. W. B. Harrell is sick with grippe. Several others are in bed with same disease."

A number of communications are crowded out of this issue. They will appear in course.

(CONTINUED FROM THE FIRST PAGE.)

enough under "Grace of God governments," but they find no ground of practical application to modern republican confederations; they have no bearing on governments as purely human agencies, with defined powers and limited responsibilities. Moreover, for most Americans, these arguments prove a great deal too much; for if they have the least tendency to persuade us that governments should direct any part of secular education, with how much greater force do they apply to the conduct by government of the religious education of the people. * * Now, if a beneficent Christian government may rightly leave the people to provide themselves with religious institutions, surely it may leave them to provide suitable universities for the education of their youth. And here, again, the question is by no means synonymous with the question, "shall the country have good university education or not?" The only question is, Shall we have a university supported and controlled by government, or shall we continue to rely upon universities supported and controlled by other agencies? * *

"We indeed want to breed scholars, artists, poets, historians, novelists, engineers, physicians, jurists, theologians, and orators; but first of all we want to breed a race of independent, self-reliant freemen, capable of helping, guiding and governing themselves. Now the habit of being helped by the government, even if it be to things good in themselves,—to churches, universities, and railroads,—is a most insidious and irresistible enemy of republicanism; for the very essence of republicanism is self-reliance. With the continental nations of Europe, it is an axiom that the government is to do everything, and is responsible for everything. * * This abject dependence on the government is an accursed inheritance from the days of the divine right of kings. Americans, on the contrary, maintain precisely the opposite theory, namely, that government is to do nothing not expressly assigned it to do; that it is to perform no function which any private agency can perform as well; and that it is not to do a public good, even, unless that good be otherwise unattainable. It is hardly too much to say that this doctrine is the foundation of our public liberty. So long as the people are really free, they will maintain it in theory and in practice. * * The fatal objection to this subsidizing process is that it saps the foundations of public liberty. The only adequate securities of public liberty are the national habits, traditions, and character, acquired and accumulated in the practice of liberty and self-control. Interrupt these traditions, break up these habits, or cultivate the opposite ones, or poison that national character, and public liberty will suddenly be found defenceless.

"We deceive ourselves dangerously when we think or say that education, whether primary or university, can guarantee republican institutions. Education can do no such thing. A republican people should indeed be educated and intelligent, but it by no means follows that an educated an intelligent people will be republican. * * Let us cling fast to the genuine American method * * in the matter of public instruction. The essential features of that system are local taxes for universal elementary education, voted by the citizens themselves; local elective boards to spend the money raised by taxation and to control the schools; and, for the higher grades of instruction, permanent endowments administered by incorporated bodies of trustees. This is the American voluntary system, in sharp contrast with the military, despotic organization of public institutions which prevails in Prussia and most other States of continental Europe. Both systems have peculiar advantages, the crowning advantage of the American method being that it breeds freemen."

The (English) Quarterly Review for October also presents a comparison between the working of the two theories: "This idea of the individual employing, in free conjunction with his fellow citizens, the social forms which he can modify at pleasure, instead of being employed and moulded by them, runs through American society from end to end. The originality of the American mind is shown precisely at this point, where it differs as much, to say the least, from the French, with their bureaucracy and their despotism, as it does from the conservative English. In all these varieties of government * * the small number who have held political office were not only authorized, but required to see to it that a given ideal should be realized by the people. They have been looked upon as creators of a definite type of education, of religious training, or of artistic culture, * * as charged with the responsibility of the nation in much the same sense as a father is charged with the proper bringing up of his children. So familiar and so sacred is this notion to Europeans, that any assault upon it, even now, is thought by most to be a token of a godless and prodigate disposition." But in America "the functions of a Church, or a University, or an Academy of Science and Art, all of which have been exercised directly by European governments, or under their supervision and influence, in America belong to private and voluntary associations, which last only so long as the individuals composing them think fit, and not a moment longer. * * Universities abound in America of varying excellence. * * But their quaint personal names would be proof enough, were any needed, that to private individuals their foundation has been due, as by private Boards of Management they are carried on. * * Their standing with the public depends solely on the success which they happen to achieve. * * Science, research, and intellectual training, when it passes the standard of the Common Schools, are no more established than is religion. Yet on this account, as Americans believe, and as Mr. Bryce repeats, the principle of individual beneficence has grown mightily. * * And throughout the country, hospitals and seats of learning, just endowed, seem to affirm the law which Mr. Spencer formulates, that, with free institutions, private persons will of themselves undertake all that paternal governments have attempted for the happiness of their subjects. The advantage, it is clear, remains with the American system."

It is, of course, conceded that the people of a State, in the exercise of their sovereignty, have the right to adopt the paternal theory of government, if they choose to do so. But if they do so, they must be consistent, and carry it out in practice in all directions. The giving of higher education by a State can be justified only on the principles of paternalism in State policy. Unless, therefore, they are willing to accept these principles, it is inconsistent, for the people to provide higher education by taxation. And practice which is not in harmony with accepted principles is not right.

(To be continued.)

New Testament Studies—No. 7.

BY HIGHT C. MOORE.

THE GOSPEL ACCORDING TO JOHN.

1. *Author.* Although the authorship of the fourth Gospel has been hotly contested, there is little reason to believe that it was written by any one else than the "beloved disciple." John was the son of Zebedee and Salome. His father was a successful fisherman living at Bethsaida on the shores of the sea of Galilee. At first one of the disciples of John the Baptist, he with his brother James early enlisted among the followers of Jesus. He was probably the youngest of the apostles, and although the name assigned to the sons of Zebedee (Boanerges, sons of Thunder) indicates vehemence, it is likely that John possessed a warm, affectionate nature. He was known as the "disciple whom Jesus loved," and with James and Peter was admitted to special intimacy with our Lord, notably on the Mount of Transfiguration and in the garden of Gethsemane. With faithful zeal, he alone of all the disciples, save Peter, followed his Master through the various forms of mock-justice to the execution on Calvary. There the crucified Lord entrusted his weeping mother to the care of John. On the morning of the resurrection, John was the first disciple to reach the empty tomb. After the ascension he lived chiefly in Jerusalem, associated closely in his work with Peter. Upon the death of Mary about 48 A. D., he removed from Jerusalem to Ephesus, and began active measures toward the development and establishment of churches in Asia Minor. He was severely persecuted, and tradition says he was carried to Rome during the reign of Domitian and cast without hurt into a caldron of boiling oil. Thence he was sent to work in the mines on the isle of Patmos. When liberated on the accession of Nerva to the throne, he returned to Ephesus to prosecute his plans and protest against the numerous heresies of his day. He died about the close of the first century.

2. *Date.* John is the latest of the Gospels and perhaps also the latest of the New Testament books. It was written in the latter part of the first century, probably between 90 and 95 A. D. Early writers are divided on Ephesus and Patmos as the place of composition; the weight of evidence favors the latter locality where the apostle spent the declining years of his long life.

3. *Design.* The fourth Gospel was written primarily for the churches in Ephesus and western Asia Minor. Tradition says that John wrote his recollections of our Lord's life and teachings at the request of the churches which had grown up under his instruction and oversight. The author himself (John 20: 31) declares: "These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name." He unveils the divine nature of Jesus, and throughout the entire book he adheres closely to the doctrine given in the Prologue: "The Word was God ... and the Word was made flesh and dwelt among us."

4. *Comparison with the Synoptics.* The relation of John to the Synoptic Gospels is peculiar, and a few points of comparison may be noted to advantage. (1) Matthew, Mark, and Luke dwell chiefly on the life of Jesus in Galilee; John records the ministry in Judea. (2) John gives more numerous and decisive proofs of the divinity of Christ than the other Gospels. (3) Much of the matter of the Synoptists is given at second-hand; the record by John is that of an eye witness. (4) "In the first three Gospels the utterances of Jesus are terse and epigrammatic; in the fourth, they are discursive and argumentative." (5) John declares the deity and portrays the spiritual personality of Christ; the other Gospels lay their chief stress upon his works and teachings. (6) In John our Lord attends at least three Passovers; in the others, but one. (7) Aside from the Passion, John relates only three facts in common with the Synoptics: feeding the five thousand, the storm on the sea of Galilee, and the anointing of the Saviour's feet by Mary. (8) John is the latest of the Gospel writers, and his book may properly be regarded a supplement to the Synoptic Gospels.

5. *The Prologue.* Embracing the first eighteen verses of the book, "The Prologue divides into three paragraphs: verses 1—5, the Word as Life and Light; verses 6—13, the Word manifested in history; verses 14—18, personal witness to the glory of the Word. John, writing to Christian believers and Christian churches, begins his book by announcing in these three clusters of memorable sentences, (1) certain fundamental facts of the Christian faith, (2) the organic beginnings of that faith, and (3) the personal verification of the revelation on which it is based. The object of the Prologue as a whole appears to be to announce the leading truths and facts which the writer was to set forth in his history and his own personal relation to them."

6. *Facts and Features.* (1) John records seven visits of Jesus to Jerusalem. (2) Special stress is laid on the last utterances of Christ. (3) None of the parables of our Lord are given, and only seven of his miracles wrought before the resurrection. (4) A large part of the book is devoted to a record of the Passion Week. (5) The fourth Gospel abounds in striking metaphor to describe the character and work of Christ; as "True Vine," "Good Shepherd," "Bread of Life," "Light," &c. (6) The words employed by John are few, the language familiar; the style remarkably simple, and the thought specially profound. (7) In the noteworthy unity of its plan and composition, this work is not surpassed in the whole range of literature. (8) It faithfully records the testimony of numerous witnesses to the mission of Christ from the fearless Baptist, guileless Nathanael and hesitating Nicodemus to doubting Thomas and impetuous Peter. (9) John omits the predictions of our Lord concerning the destruction of Jerusalem and the dispersion of the Jews. (10) To John we are indebted for the first recorded discourse of Jesus (to Nicodemus, chapter 3) and for an account of his first miracle (turning water into wine, chapter 2: 1—11) and the first of his public acts (cleansing the temple, chapter 2: 13—16) (11) This book, remarkable alike for sublimity and simplicity, has justly been styled "the very crown and glory of the Bible."

7. *Contents.* The following outline of John, showing the general structure of the book and intended as a table of contents for reference and an aid to systematic study, is based on Stevens' analysis of the historical books of the New Testament.

I. THE GOSPEL PROCLAIMED.

1. Prologue—announcement of John the Baptist—Jesus the Messiah—the first believers—departure into Galilee.
2. First miracle—first cleansing of the temple.
3. Discourse with Nicodemus—John at Enon.
4. Samaritan woman—healing nobleman's son.

II. THE GOSPEL REJECTED.

5. Healing infirm man—discourse before Jewish rulers.
6. Feeding five thousand—walking on water—discourse: Bread of Life.
7. At the feast of Tabernacles—vindicatory discourse—Jews divided.
8. Woman taken in adultery—discourse with Pharisees—on spiritual freedom and sonship.
9. Healing a man born blind.
10. The Good Shepherd—at the feast of Dedication.
11. Raising Lazarus—withdrawal to Ephraim.
12. Mary anoints the Saviour's feet—triumphal entry—Gentiles seeking Jesus—the rejected gospel.

III. LAST DISCOURSES OF CHRIST.

13. Washing the disciples' feet—betrayal announced—discourse with the eleven begun in the upper room.
14. The promise of the Spirit.
15. The believers' union with Christ.
16. The work of the Spirit—promise of Christ's return and his people's victory.
17. The prayer of Christ.

IV. THE TRIAL AND CRUCIFIXION.

18. The arrest—in the highpriest's palace—before Pilate.
19. Before Pilate—crucifixion—burial.

V. THE RESURRECTION.

20. The empty tomb—appearance to Mary Magdalene—subsequent appearances in Jerusalem—conclusion of the book.

VI. SUPPLEMENT.

21. Appearance to seven disciples by the sea of Galilee—conversation with Peter—second conclusion of the book.

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Breathe, asleep and awake, through the nostrils only. Open your mouth when you wish to eat and talk. Nature makes no mistakes. The nostrils were made to breathe through, not the mouth. When you leave a room, close the lips, and use the nose as God intended. More oxygen and ozone are thereby taken into the internal passages, the lungs will be more expanded, the chest broadened, your health better preserved and life lengthened. If you involuntarily open your mouth in sleeping, then bandage it until the habit of keeping the lips closed in sleep is acquired.

The cords of love are silken; and he who begins with setting before himself the largeness of Christ's gifts to him, will not fail in using these so as to increase them.—*McLaren.*

He that is careful not to do any more than his bare duty is doing less than his duty.

Consciousness of a mission is a great brace in a stormy day.

The *Western Recorder* gives the following spicy hit of a lad to a lady reprover: A lady reproved a boy for taking the eggs from a bird's nest. She said to him: "O cruel, heartless little wretch to rob a poor bird of her eggs." But the boy turned the tables on her with great effectiveness: "That's the mother bird you've got on your bonnet. Guess she won't care."

Tears are but finite; 'tis but awhile that we shall weep; after a few showers that fall from our eyes, we shall have a perpetual sunshine. In heaven the battle of tears is stopped.—*T. Watson.*

Every sincere wish and prayer for goodness is sure to help on our spiritual progress, directly or indirectly. By one road or another, it brings us nearer God.—*Clarke.*

The true Christian is like the sun, which pursues its noiseless track and everywhere leaves the effect of its beams in blessing upon the world around him.—*Luther.*

The way of the transgressor never was an easy one and never will be.

Our Boards for 1894.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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John Mitchell, President; Thomas Carrick, Secretary; J C Scarborough, C Durham, W R Gwaltney, Dennis Simmons, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

J M Heck, President; R E Royall, Secretary; C T Bailey, Noah Biggs, G W Blount, John B Brewer, H A Brown, S B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, C Durham, W T Faircloth, A R Fonshee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Huffham, C J Hunter, R H Marsh, W J McLendon, John Mitchell, W H Mitchell, E S Moore, R R Overby, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, G W Sanderlin, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY—LOCATED AT RALEIGH.

W L Poteat, President; N B Broughton, Secretary; F H Briggs Treasurer; W N Jones, Auditor; W A Montgomery, Attorney; O L Stringfield, Financial Secretary; C J Hunter, J N Holding, W G Upchurch, J C Scarborough, J W Carter, E McK Goodwin, C Durham, R T Vann, A M Simms, C M Cooke, R H Marsh, R Van Deventer, W C Petty, E K Proctor, J H Lassiter, W T Faircloth, R P Thomas, C B Aycock, T E Cheek, Thos Hume.

Skin

diseases are caused by impure or depleted blood. The blood ought to be pure and rich. It is *made so* by

Scott's Emulsion

the Cream of Cod-liver Oil. Scrofula and Anæmia are overcome also, and Healthy Flesh is built up. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."



For the cure of all diseases originating in impure blood, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you



Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 05 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson....	3 05 p m		5 35 a m
Leave Goldsboro.	3 00 p m		7 30 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 66. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma.		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson ...	12 45 a m		10 35 p m
	No 14. Daily.		
Leave Wilson....	11 20 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 50 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.39 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m; arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leave Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

"In the Observatory."

BY M. P. M.

"HERE'S MY HAND, BRO. VANN."

My hand may not reach you for "a spell," but I am so well pleased with your discussion with the *Messenger* editor, and your manly plea for purity before heroism, that I hasten to start my hand in that direction. I am myself a "secesh" and hard to "reconstruct," and when a man is faithful in his defence of what he believed to be right, I honor him; but when that same man is such a sinner as was Gen. Early, I am under no obligations to cover up his sins, and I for one am glad that our beloved brother of Scotland Neck spoke out in earnest protest against such wholesale commendation as the *Messenger* perpetrated. I read carefully both sides, and if I am any judge, the *Messenger* did not maintain its position. This disposition to cover up the sins of men great in some respects, and hold them up to the emulation of our young men, is fraught with grave consequences, and deserves just such a scathing rebuke as the *Messenger* received at the hands of Bro. Vann.

"THAT PROMISE."

I promised some time ago that I would not always agree with the positions of the RECORDER, and if I don't "hurry up" and disagree with you, you will conclude that I "was just joking." I am not alike Bro. J. M. White—I believe in controversy, and am never afraid that any harm will come out of it, if it is done in the spirit of fairness; but I did not start out to write a disquisition on controversy, but to controvert the RECORDER'S position in the issue of March 21st on the "temperance question." There are two or three things which I want to put over against yours and see how they look together.

I believe in moral suasion, and I do not believe that this method of fighting the liquor traffic has fallen into disrepute. It is true that efforts are not now devoted to this line alone, and yet every address in the interest of legal suasion is a mighty appeal to total abstinence, and I am persuaded that efforts for the suppression of the liquor traffic have resulted in far more total abstainers than old methods.

The editorial in question is one in favor of moral suasion against legal force. It is not difficult to decide which is the more successful, and in which it is wisest to spend time and money. Take those States in which prohibition has been secured by legal enactment and compare these when they have depended in the main upon moral suasion, and there is no comparison as to the amount of liquor used. I am not speaking at second hand, but from personal investigation and observation, both in Kansas and Iowa, and yet these States have been handicapped because often the officers of the law, whose duty it was to enforce the law, were elected by a political party opposed to the law. Such experience has been a large factor in the formation of a political platform, not with one idea, but with this as the dominant one, and this I am constrained to believe is the only hope of our country, and while I stand by the question of moral suasion, I believe in the other also.

"OUR HANDS TIED."

I have not sent one dollar toward it from my field—not because I was indifferent, but because "my hands were tied." The same was true of most of the pastors in our Association. At the meeting of our Association in October, the Executive Committee expressed themselves as anxious to do as near all the mission work necessary to be done in our bounds without calling on the State Board, as possible, and therefore asked the churches to notify them how much of their contributions for Associational and State missions they would send to them. On the promise of these churches, they made appropriations for mission work, and hence our hands were tied, so we could do nothing in the special appeal. These facts I feel ought to be known in justice to the pastors and churches in this Association.

Buckingham's Dye for the whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentleman's favorite.

From South Carolina.

Dear Bro. Batley:—I enjoy the weekly visits of the BIBLICAL RECORDER. I am taking six Baptist papers, and my wife thinks that the RECORDER is as good as any of them, and I suspect that she is about right. Some time ago I saw some resolutions from a local church, commending Rev. J. F. Tuttle and his good wife. They will commend themselves wherever they go. He and his good lady are well spoken of for their work's sake wherever they have labored.

BURLINGTON, N. C.

It was my privilege to spend a few days with the saints at Burlington the first week in last December, and to say that I enjoyed my visit, but faintly expresses it. Burlington has been a hard field for the Baptists, but the truth is mighty and will prevail. From the thirteen constituent members with which they organized six years ago last summer, they have grown to nearly two hundred. In the mean time a colony of thirty-five have been lettered off to form a new church. The majority of the present membership are poor people, but they are among the best people that I ever knew. With much self-denial they have erected a beautiful little church. Bro. J. H. Cates deserves credit for the prominent part he took in erecting this beautiful church. But the whole church deserves credit for their heroic sacrifices. They are trying hard to pay off the remaining indebtedness on the house. I hope they will succeed. Their pastor, Rev. J. G. Hocutt, is one of the most capable men I ever met, and is certainly a good pastor. During his two years at Burlington, his labors have been signally blessed. Everybody in Burlington look upon Bro. Hocutt as a consecrated Christian gentleman. Though feeble in body, he has a beautiful soul. May he yet be spared many years to work in the Master's vineyard.

G. S. DAUGHERTY.

The Baptists and Disciples Again.

Dear Brother:—Some weeks ago, we, the undersigned pastors, held a pleasant conference in which the points of difference and agreement of our respective churches were freely discussed. From this frank and candid expression of views it was evident to some extent that the Baptist and Disciples had misunderstood each other.

These points of agreement were noted and formulated into a statement, which was submitted to hundreds of prominent brethren in both denominations and also to several editors. In the replies which have been received, many accept that statement as a satisfactory declaration of their views, as Baptists and as Disciples, others suggest some modifications, or verbal changes for the sake of clearness, and a few reject the statement entire, giving as a main reason for rejecting it, that they fear that an effort to bring these two bodies together and into close fellowship might be attended with some confusion and provoke dissensions. These letters and communications have been carefully read, and the document alluded to has been amended as far as possible in accordance with the suggestions. The statement is not intended to be a compromise, or surrender of any gospel truth, but an expression of agreement in the interpretation of the Scriptures.

It is not intended as a creed for churches which have none, nor as a substitute for a declaration of faith for churches, which have such declaration, but only as a statement of agreement on many vital doctrines concerning which it has been thought there were wide and irreconcilable differences. It is given as information, being the result of a concensus of opinions of many wise brethren in the United States, sincerely sought for the sake of the truth. As to the use which may be made of it, that is left to every individual conscience, and to every local church which may feel concerned in the matter. It is certainly not designed to multiply sects, nor stir up bitter disputations, but rather to prevent misrepresentations and misconstruction, to allay strife, and, if possible, to solidify the kingdom of Christ, and bring his followers into closer fellowship, and to fill them more and more with that desire which he expressed in his prayer to the Father, "That they all may be one, that the world may believe that thou has sent me."

Yours very truly,

G. A. NUNNALLY,
Pastor Con. Bap church.
J. A. BROOKS,
Pastor Christian church.

Memphis, Tenn.

A STATEMENT OF DOCTRINAL AGREEMENT BETWEEN THE DISCIPLES AND THE BAPTISTS.

1. The word of God is an all-sufficient rule of faith and practice.

2 It teaches that there is one true God, revealed as the everlasting Father, the only begotten Son and the Holy Spirit, who made all things that were made.

3. It teaches that he made man in a state of innocence, who by transgression passed under condemnation, and condemnation has passed upon all men for all have sinned.

4 It teaches that God so loved the world that he gave his only begotten Son, who died for our sins and was buried and rose again for our justification, that whosoever believeth on him should not perish but have everlasting life.

5. It teaches that Jesus Christ ascended to the right hand of the Father, and is become the mediator between God and man, and has sent the Holy Spirit to convince the world of sin, of righteousness and judgment, and to regenerate and sanctify men by the Word of Truth and lead them to observe all thing whatsoever he has commanded.

6 It teaches that it is the duty of every man to believe on Christ as the Son of God and repent of his sins and be zealous of good works.

7. It teaches that they will be called and justified and glorified whom God hath from the beginning chosen unto salvation through the sanctification of the Spirit and the belief of the truth.

8. It teaches that there will be a resurrection from the dead and a final judgement, at which the wicked shall be forever seperated from the righteous, the wicked going away into everlasting punishment and the righteous into life eternal.

9 It teaches that a church of Christ, by which title an organized body of his followers should be known, is composed of person, who have gladly heard the gospel, sincerely repented of their sins and heartily believed on the Lord Jesus Christ, and have been willingly baptized.

10. It teaches that the ordinances appointed by Jesus to be observed in his church are: first, the baptism, symbolizing his burial and resurrection; second, the supper, commemorating his sufferings and death. The officers are: pastors, who are also called bishops or elders; and deacons, who are the stewards of the organized membership.

Excuses to God.

How sad the delusion that Satan is impressing upon the minds of many that they can give God an excuse for non-performance of duty, and that God will accept it. A greater falsehood never existed. When it is not within our power to perform an act, God does not require it; hence it does not become a duty. But when it is within our power, it becomes a duty, and God will accept no excuse for a non-performance of that duty. To this position we fear no successful contradiction. How little and insignificant appear the many and trivial excuses given when viewed from this standpoint! Many upon this plea are found absent from the house of God on the Lord's Day, absent from the prayer meeting, and absent from the Sunday-school.—*Selected.*

God's Wisdom.

In his own good time God takes his people out of the world. He could easily, if it so pleased him, keep them out of the reach of trouble; but he allows us to know the annoyances and sorrows of earth, and one reason is that we may know the abundance of his grace in the peace with which he can fill our souls. He gives us hope as the anchor of our souls, and he wills that we shall prove its power. We may sometimes be chargeable with little faith, but we are not called to any trial above that we are able to bear. Out of weakness God's people are made strong. While his providence tries our faith, his spirit is strengthening it.—*Christian Inquirer.*

The True Baptist Line.

To the Delegates and Visitors to the Southern Baptist Convention:—The relations between this line and the Southern Baptists have been so evenly pleasant, so intimate and so long continued, that to many of you it will be only necessary to announce that for the accommodation of those who wish to attend the Southern Baptist Convention, to be held in Dallas, Texas, May 11th—14th, 1894, we will provide for them on the same liberal lines as in the past, but to those to whom we may yet be strangers, we desire to say that these arrangements will consist of special trains composed of Through Free Reclining Chair Cars and Pullman Buffet Sleepers, accompanied from starting point to destination by competent, experienced agents of our line, whose sole aim will be to contribute to the comfort and pleasure of our patrons and serve them in any way necessary to achieve this end.

As endorsers of our competency to carry out fully all these arrangements, and our record for fulfilling to the letter all promises, we take pleasure in referring to our old friends who have gone with us in previous years. We will be pleased to have you communicate with us at your earliest convenience, stating whether you will desire sleeping-car accommodations, and from what station you wish to leave, when we will furnish you with full details showing departure of trains from your station, time *enroute*, arrival at Dallas, and rates of fare.

Remember there is no tedious and uncertain river transfer *via* the Cotton Belt route, as our trains cross the Mississippi on the wonderful steel Cantilever bridge at Memphis. Trusting we may be allowed to serve you, we remain, respectfully,

FRED. H. JONES, D. P. A.

Atlanta, Ga.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

It doesn't take much talk from a theatre going professor to choke the life out of a prayer-meeting.—*Ram's Horn.*

If out of order, use Beecham's pills.

Culture may polish, but it cannot change the grain or the wood.

This ought to be our endeavor: to conquer ourselves and daily wax stronger, and make further growth in holiness.—*Thomas a Kempis.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Cuticura SOAP

The most Effective Skin Purifying and Beautifying Soap in the World. The Purest, Sweetest and Most Refreshing for Toilet Bath and Nursery.

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston.



Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 2 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 20 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	6 45 a m
Ar. Statesville		11 05 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 08 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 50 a m	7 45 p m
Lv Charlotte	3 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*6 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	2 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 30 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m daily except Sunday, 11:45 a m, daily, and 6:30 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL. HAAS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	3 15 p m		
Lv Greensboro	3 55 p m		
Lv Stokesdale	5 48 p m		
Ar Walnut Cove	6 20 p m		
Lv Walnut Cove	6 33 p m		
Lv Rural Hall	6 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bonnetsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 43 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv. Walnut Cove	11 43 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 35 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 58 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bonnetsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 06 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bonnetsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. R. KYLE, Gen Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.			No. 134.
3 00 p m	Lv	Norfolk	Ar 11 45 a m
3 20 p m	Lv	Portsmouth	Ar 11 25 a m
3 53 p m	Lv	Suffolk	Lv 11 02 a m
4 29 p m	Lv	Franklin	Lv 10 29 a m
4 54 p m	Lv	Boykins	Lv 10 03 a m
5 35 p m	Ar	Weldon	Lv 9 25 a m
5 50 p m	Lv	Weldon	Ar 9 00 a m
7 07 p m	Lv	Henderson	Lv 7 37 a m
8 45 p m	Ar	Durham	Lv 6 00 a m
8 15 p m	Ar	Raleigh	Lv 5 30 a m
8 30 p m	Lv	Raleigh	Ar 5 15 a m
9 36 p m	Lv	Sanford	Lv 4 06 a m
10 16 p m	Lv	Southern Pines	Lv 3 29 a m
11 00 p m	Ar	Hamlet	Lv 2 35 a m
5 00 p m	Lv	Wilmington	Lv 5 00 p m
10 00 p m	Lv	Charlotte	Lv 10 00 p m
11 10 p m	Lv	Hamlet	Ar 3 20 a m
11 20 p m	Lv	Rockingham	Lv 3 15 a m
11 52 p m	Lv	Wadesboro	Lv 2 41 a m
12 50 a m	Lv	Monroe	Lv 1 55 a m
2 00 a m	Lv	Chester	Lv 12 13 a m
3 14 a m	Lv	Clinton	Lv 11 07 p m
3 57 a m	Lv	Greenwood	Lv 10 36 p m
4 21 a m	Lv	Abbeville	Lv 10 00 p m
5 19 a m	Lv	Elberton	Lv 9 00 p m
6 15 a m	Lv	Athens	Lv 8 06 p m
6 54 a m	Lv	Jug Tavern	Lv 7 26 p m
9 30 a m	Ar	Atlanta, Eastern	Lv 5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv 4 45 p m

No. 41.	PASSENGER & MAIL.		No. 38.
2 00 p m	Lv	New York	Ar 1 20 p m
4 30 p m	Lv	Philadelphia	Ar 10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar 7 00 a m
7 00 a m	Lv	Old Point	Ar 7 00 p m
9 00 a m	Ar	†Portsmouth	Lv 6 00 p m
9 25 a m	Lv	Portsmouth	Ar 5 45 p m
12 03 p m	Ar	Weldon	Lv 3 09 p m
12 15 p m	Lv	Weldon	Ar 3 00 p m
12 30 p m	Lv	Henderson	Lv 1 09 p m
4 10 p m	Ar	Raleigh	Lv 11 13 a m
4 30 p m	Lv	Raleigh	Ar 11 00 a m
6 00 p m	Lv	Sanford	Lv 9 31 a m
7 50 p m	Ar	Hamlet	Ar 7 38 a m
7 20 p m†	Ar	Fayetteville	Lv 8 27 a m
11 00 p m*	Ar	Wilmington	Lv 5 00 a m
5 00 a m	Ar	Charlotte	Lv 10 00 p m

The fast mail leaving New York at 4.00 p m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with Through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, etc., apply to Ticket Agent, or A. J. Cook, Passenger Agent, Raleigh.

O. V. SMITH Traffic Manager.
L. T. MYERS Gen Supt.
JNO. C. WILL Gen. Man.

Rates to Southern Baptist Convention.

This body meets in Dallas, Texas, commencing May 11th, 1894.

DELEGATES APPOINTED BY THE BOARD.

The Board of Missions and Sunday-schools have appointed the following-named delegates to this Convention:

C. E. Taylor, W. R. Gwaltney, Rufus Ford, C. W. Blanchard, T. H. Pritchard, R. H. Jordan, J. S. Hardaway, J. L. Carroll, C. Durham, J. C. Scarboro, J. A. Mundy, T. J. Taylor, J. B. Richardson, C. A. G. Thomas, G. M. Webb, J. H. Edwards, M. M. Edwards, O. L. Stringfield, W. C. Tyree, R. T. Bryan, N. B. Cobb, J. D. Boushall, R. M. Johnson, J. C. Caddell, C. C. Haymore, H. A. Brown, J. C. Walker, J. Q. Adams, G. P. Hamrick, N. S. Jones, C. A. Woodson, W. B. Morton, R. Van Deventer, R. T. Vann, J. A. Smith, J. N. Page, J. L. Memory, C. S. Blackwell, Martin Simpson, A. M. Simms, H. T. Chapin, L. M. Curtis, M. A. Adams, S. F. Conrad, J. B. Boone, G. M. Hackler, J. H. Morrisette, A. W. Early, O. J. Carroll, R. H. Moore, J. H. Austin, J. D. Hufham, G. M. Duke, J. T. J. Battle.

Others desiring to attend the Convention will be appointed on application to the Board.

DELEGATES APPOINTED BY THEIR ASSOCIATION.

Alexander, J. A. White; Atlantic, C. A. Jenkins; Caldwell, H. M. Croom; Central, J. W. Carter; Chowan, A. W. Burfoot; French Broad, T. M. Honneycutt; Green River, C. B. Justice; Mt. Zion, Thos. Hume; Pee Dee, M. L. Kesler; Raleigh, N. B. Broughton; Robeson, F. H. Martin; Sandy Creek, J. M. Griffin; Sandy Run, J. T. Alexander; South Yadkin, Jacob Stewart.

RAILROAD RATES TO DALLAS.

The following are the rates fixed by the So. Pas. Association to Dallas, Texas:

From Asheville, $34 80; Charlotte, 36 30; Durham, 36 30; Fayetteville, 36 30; Gastonia, 35 70; Gibson, 36 30; Goldsboro, 37 30; Greensboro, 36 30; Hamlet, 36 30; Henderson, 36 30; Maxton, 36.30; Monroe, 36 30; Raleigh, 36 30; Sanford, 36 30; Salisbury, 36 30; Selma, 37 30; Wadesboro, 36 30; Weldon, 37.30; Wilmington, 37 30; Winston-Salem, 36 30.

I am glad to be able to announce that a rate of one full fare for the round trip has been authorized from all points in the territory of the Southern Passenger Association, and from all roads leading to Dallas, Texas, on the west of the Mississippi river.

Tickets to be on sale May 7th to 9th, inclusive, from all points east of the L. & N. R. R., and May 8th to 10th, inclusive, from points on and west of L. & N. R. R.

Tickets to be of iron clad signature form, of continuous passage going, and good for thirty days utmost limit returning.

O. F. GREGORY.
Secretary in Charge Transportation.
Baltimore, Md., Ayril 4, 1894.

Dr. O. F. Gregory, one of the secretaries of the Southern Baptist Convention, and all the Maryland delegation; Drs. John William Jones, R. J. Willingham, H. H. Harris, and a number of other Virginians; Dr. Simms of Raleigh; Rev. R. T. Bryan and a large number of North Carolinians have selected the following route to Dallas: Richmond and Danville to Birmingham; K. C. M. and B. to Memphis; Cotton Belt to Greenville, Texas; M. K. T. to Dallas. This route affords superior facilities and the quickest schedules for handling the delegation. There is no "official" route to the Convention, statements to the contrary notwithstanding. Persons desiring sleeping car accommodations will notify Dr. Oliver F. Gregory, Baltimore, Md., without further delay. Arrangements have been made for an excursion from Dallas to Mexico. The cost of this trip, it is thought, will not exceed $21. For further information, address John M. Beall, 920 E. Main street, Richmond, Va.

SEABOARD AIR LINE COMMENDED.

In an honest effort to serve our brethren, we have carefully investigated the advantages of the various routes to Dallas, Texas, to attend the next session of the Southern Baptist Convention, and have selected the Seaboard Air Line to Atlanta, thence *via* Montgomery, Mobile, New Orleans, Shreveport and Marshall.

The Seaboard Air Line, with its connections, in our opinion, is in position to do the best things for the largest number of our delegates this year. We have seen personally Mr. Anderson, Mr. Bush, and Mr. Word, of these Systems, and have from them every promise of the best in every respect that can be done.

C. DURHAM,
Cor. Sec. Bap. St. Convention.
N. B. BROUGHTON,
Rec. Sec. Bap. St. Convention.
Raleigh, March 10, 1894.

N. B.—Delegates from Virginia can address Rev. Dr. M. B. Wharton and Rev. Dr. J. J. Hall, Norfolk, Va.; Rev. Dr. A. E. Owen, Portsmouth, Va.

ANOTHER ROUTE COMMENDED.

After carefully considering the various lines with a view to securing the best possible route to our next annual Convention at Dallas, Texas, May 11th, 1894, we have determined to use the following lines:

Richmond & Danville to Birmingham, Kansas City, Memphis & Birmingham to Memphis, the Cotton Belt to Greenville, Texas, M. K. & T. to Dallas.

There is no "Official Route" for delegates to this Convention, statements of railroad agents and others to the contrary notwithstanding. This route via Atlanta, Birmingham, Memphis, (The Cotton Belt), Texarkana and Greenville, with its double daily through train service to and from Dallas, affords superior facilities for handling our people.

The Maryland and District of Columbia delegations will leave Washington May 7th, via Richmond & Danville R. R. Vestibule Limited, at 10:48 p. m. and be joined at the various points below by delegates from Virginia, North and South Carolina and Georgia.

The following will be the schedule of this vestibule train, round trip rate:

Leave Washington, R & D. R. R. 10:48 p. m. May 7, $38 30; Charlottesville 1:55 a. m. May 8, 36 80; Lynchburg 3:48 a. m. May 8, 36 80; Richmond 12:50 a. m May 8, 37.30; Danville 5:40 a. m. May 8, 36 30; Raleigh 1 a. m. May 8, 36 30; Goldsboro 6:54 a. m. May 8, 36 30; Salisbury 8:13 a. m. May 8, 35 10; Charlotte 9:35 a. m. May 8, 33 65; Spartanburg 11:37 a. m. May 8, 31 10; Greenville 12:28 p. m. May 8, 30 00; Gainesville 3:29 p. m. May 8. 26 50; arrive at Atlanta 8:55 p. m. May 8, 24 90; Anniston, Ga. Pac. R'y, 7:55 p. m. May 8; Birmingham 10:20 p m. May 8; Memphis, K. C., M. & B. R. R 7:25 a. m. May 9; leave Memphis, Cotton Belt route 7:45 a. m. May 9; Dallas, M. K & T. 7:00 a. m. May 10.

There will be special Pullman cars on this train for the accommodation of delegates and their friends. Those desiring sleeping car berths will please notify the undersigned at once in order that sufficient accommodations may by provided. The rate will be one first-class fare for the round trip as above, and sleeping car berths about two dollars per night.

At Memphis we will be joined by the Tennessee and Kentucky delegations, and from starting point to destination will be accompanied by experienced passenger agents of the several lines, who will see to our comfort and every convenience on this, which promises to be indeed a pleasant trip.

Fraternally,
REV. H. H. HARRIS, Richmond, Va.
REV. A. M. SIMMS, Raleigh, N. C.
REV. O. F. GREGORY, Baltimore, Md.

Why undergo terrible sufferings and endanger your life when you can be cured by Japanese Pile Cure; guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Western Union, Raleigh Association.

This body will meet with Inwood church, Saturday, April 28th, 1894, at 10 o'clock a. m.

SUGGESTED PROGRAM.

Prayer and praise service, followed by organization. Recess.

1. Should a church enforce attendance of members at her regular meetings? If so, how?

2. Should a church compel her members to give of their means for church expenses? If so, how?

3. Wherein do Baptists differ from other Christian people?

4. A call to the ministry defined.

5. How can we give the gospel to the destitute "these hard times?"

6. How can we improve on our present methods of Sunday school work?

Sabbath services to be provided for by the Union.

As the meetings on Friday are generally thinly attended, the pastor (Bro. A. D. Hunter) and church request that delegates and others meet promptly at 10 o'clock on Saturday. They desire a good meeting. Let every church and Sunday-school be represented. Come, brethren, let us meet with them and do two days of good work.

J. M. WHITE

EASTERN UNION.

The next session of the Eastern Union of the Raleigh Association will be held with Blackman's Grove Baptist church, on Friday, Saturday and Sunday, April 27th, 28th, and 29th, 1894. This is the church recently constituted at Blackman's Cross Roads.

PROGRAM.

Introductory sermon at 11 a. m., on Friday by Rev. R. C. Wallace.

Friday afternoon.—How to have the revival spirit in our churches all the year and at every service. Rev. Worley Creech.

Why do Baptist churches require of candidates for admission into fellowship, some evidence of regeneration before receiving them? Rev. F. H. Poston.

Saturday Morning.—What is our Scriptural authority for having Sunday-schools and neighborhood prayer-meetings? Who should attend and participate in them? J. M. Beaty.

Why do Baptists believe in, and give their support to missions? J. M. Broughton.

Saturday Afternoon.—Why do Missionary Baptists refuse to practice foot-washing as a church ordinance, and do not invite members of other denominations to their communion? O. C. Horton.

What does the Bible say about our giving of our means to support the gospel, and to help the poor? How often and how much ought we to give? N. B. Broughton and J. T. Holt.

Sunday Morning.—The Sunday-school: its importance for the old as well as the young. Short talks by several brethren. Service to be conducted by J. M. Beaty.

Missionary sermon at 11 a. m. by O. C. Horton.

It is hoped that every church in the Union will send a full delegation and a liberal contribution to forward our mission work.

O. C. HORTON, *for Com.*

Magnetic Nervine quiets the nerves, drives away bad dreams, and gives quiet rest and peaceful sleep. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

The semi-centennial number of the *University Magazine*, due March 22d, will not be issued till the 23d of April. It will be a double number, profusely illustrated with views of buildings and grounds in 1844 and in 1894, portraits of the faculty of 1844 and 1894, an illustrated history of the *Magazine*, and very many other things of unusual interest. This number will be issued from the University Press at Chapel Hill.

Franklin County Union.

The next meeting of the Franklin County Union will be held with the church at Red Bud, commencing on Saturday before the fifth Sunday in April at 10:30 a. m.

QUERIES FOR DISCUSSION.

1. In what respect was man made in the image of God? Jno. W. Sledge, J. A. Coppedge.

2. What should be done with a member of the church who neglects or refuses to commune? Rev. George May, T. S. Collie.

3. What relation ought our churches to bear to the Sunday school? Rev. G. M. Duke, Rev. G. W. Newell.

4. Our Foreign Missions: their claims upon us. Rev. W. B. Morton, Hon. C. M. Cooke.

Sermon on Sunday at 11 a. m. by Rev. W. A. Smith. J. A. COPPEDGE, *Mod.*

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

The April number of *The Treasury of Religious Thought* is on our table. It is the closing number of the eleventh yearly volume of this excellent magazine. Its intrinsic excellence and its age are indicative of careful work and of success. It gains in every way as the years pass, and it will enter on its twelfth year with unabated vigor and brightened hope.

E. B. Treat, Publisher, 5 Cooper Union, New York.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Maxton ch, $8.05; Matt Currin, Oxford, 1.00; J S Hardaway, ditto, 50c; Elizabeth ch, King's Mountain, 4.72; Maggie Nutt Mis Soc. 1.00; Lisbon ch, 1.00; Shady Grove ch, 50c; Mars Hill ch, 25.00; Buie's Creek ch, 1.47; Tryon St ch, Charlotte, 10.00; W M S, Bladen Union ch. Cedar Creek, 2.00; Rock Spring ch, Tar River, 3 38; Elam ch, West Chowan, 40c; Lilesville ch, 5.00; Creeksville ch, 4 00; Etherton Wilson, Colerain, N C, 5.00; Round Hill ch, Green River, 25c; Rutherfordton S S, ditto, 1.00; Rev C B Justice, ditto, 45.00; A L Grayson, ditto, 5 00; Mrs J A Grayson, ditto, 1.00; Mrs E A Justice, ditto, 1 00; Mrs Julia Justice, ditto, 25c; Miss Annie Justice, ditto, 25c; Miss Virginia Grayson, ditto, 25c; Miss Myra Grayson, ditto, 5c; Mrs Hattie Callahan, ditto, 30c; Mrs Mary Mc Arthur, ditto, 50c; Mrs Q A Watkins, ditto, 50c; Mrs Carmila Washburn, 25c; C Worley, Nichols, S C; 10.00; Rev R Ford, Newbern, 1.00; Kinston ch, 25.00; S S Mis Soc, Cashie ch, 1.76; Ahoskie ch, W Chowan, 10.00; Mrs Agnes Askew, 1.00; R W C, Burgaw, N C, 1.00; Apex ch, 7.29; Sunbeams, Apex ch, 1.05; Salem ch, 70c; Lystra ch, Mt Zion, 91c; Pleasant Grove ch, Raleigh, 1.35; Sawyer's Creek ch, 25 50; Providence ch, Flat River, 2.46; Rev I P Hedgepeth, 50.00; Rev D W Thomasson, 5.00. Total, 272.64. Previously reported, 5,132 44. Total this year, 5,405.08.

Foreign Missions—High Point ch, Liberty, $5.00; Corinth ch, King's Mountain, 2 75; Union ch, 1.00; Manly ch, Sandy Creek, 4.06; Brush Creek ch, ditto 55c; Kerr's Chapel ch, Beulah, 3.00; Old Fort ch, 95c; Spring Branch ch, So River, 1.65; Friendship ch, Little River, 2.00; Lawrence X Roads ch, W Chowan, 40c; John's Chapel ch, 1.55; Bethlehem ch, West Chowan, 8.19; Germanton ch, Pilot Mountain, 2.26; Winton ch, West Chowan, 7.80; Flat River ch, Flat River, 4.60. Total, 45 85. Previously reported, 1,190.50. Total this year, 1,236 35. [These amounts were received up to last week. The following for Foreign Missions have been received up to this week]:

Mrs M E White, $1.00; Amis Chapel ch, Flat River, 11.20; Rocky River ch, Pee Dee, 2.28; Rutherfordton ch, Green River, 12.00; S S Mis Soc, Cashie ch, 3.18; Fishing Creek ch, Tar River, 1.78; Oxford ch, 6 61; Ditto, Ladies' Aid Soc. 10.48; Bear Swamp ch, 5.00. Total, 53.48. Previously reported, 1,236.35. Total this year, 1,289.83.

Home Missions—Sweet Water, N C, $3.55; Manly ch, SandyCreek, 1.60; Brush Creek ch, ditto, 25 cents; Wilkesboro ch, Brushy Mountain, 1.44; Kerr's Chapel ch, Beulah, 2.00; Lawrence X Roads ch, W Chowan, 40c; Perry's Chapel ch, 3.60; Bethlehem ch, W Chowan, 7.16; W M S, Clinton ch, 1.41; Sunbeams, Clinton ch, 76c; W M S, Rock Fish ch, Cedar Creek, 2.15; Chapel Hill ch, Mt Zion, 10.00. Total, 33.32. Previously reported, 464.38. To this year, 497.70. [These amounts were received up to last week. The following have been received up to this time for Home Missions]:

Matthews' ch, Meck and Cab, $3.46; Greensboro ch, 10.00; Elam ch, West Chowan, 7.00; Rocky River ch, Pee Dee, 1.76; Rutherfordton ch, Green River, 3.35; Mt Zion ch, Flat River, 12.75; Atlantic Asso, 57.00. Total, 89.32. Previously reported, 497.70. Total this year, 587 02.

Education—Manly ch, Sandy Creek, $3 98; Buckhorn ch, West Chowan, 14.75; Murfreesboro ch, ditto, 13.95; Winton ch, ditto, 20.00; Ditto, S S, ditto, 5.00; Ahoskie ch, ditto, 20.00; Harrellsville ch, ditto, 10.00; Bethlehem ch, ditto, 15.00; Edenton ch, Chowan, 20.00; Hertford ch, ditto, 12.50; Beren ch, ditto, 12.50; Yeopim ch, ditto, 7.50; Macedonia ch, ditto, 3.00; Elizabeth City ch, ditto, 30.00; Sawyer's Creek ch, ditto, 10.00; Corinth ch, ditto, 5.00; Ramoth Gilead ch, ditto, 10.00; Claude Kitchen, Scotland Neck ch, Tar River, 5.00; Wake Forest ch, Central, 4.86; Warsaw ch, Eastern, 5.50; Gatesville church, Chowan, 2.21; Brush Creek ch, Sandy Creek, 250; Cub Creek ch, Brushy Mountain, 3 06; Friendship ch, Little River, 1.30; Spring Branch ch, South River, 1.50; Lawrence X Roads ch, W Chowan, 1.10. Total, 227.80. Previously reported, 575.81. Total this year, 813.17. [These amounts were received up to last week. The following up to this time have been received for Education]:

Elam ch, West Chowan, $13.10; Rutherfordton ch, Green River (by J M Walker), 4.00. Total, 17.10. Previously reported, 813.17. Total this year, 830.27.

Orphanage—Manly ch, Sandy Creek, $4.56; Mt Tabor ch, West Chowan, 1.20. Total, 6.00. Previously reported, 317.11. Total this year, 323 17. [These amounts were received up to last week. The following up to this time have been received for the Orphanage]:

Bethlehem S S, $5.00. Previously reported, 323.17. Total this year, 328.17.

Sunday-schools (Bible distribution)—S S, Randleman ch, 85c; S S, Morven ch, 80; S S, Antioch ch, Atlantic, 5.00; S S, Yanceyville ch, 80c; S S, Bethel ch, 3.43; S S, Ross Grove ch, 1.00; S S, Trap Hill ch, Elkin, 1.00; S S, Beaver Dam ch, 1.00; Lystra S S, 2 00; S S, Roberts' Chapel ch, West Chowan, 7.47; S S, Corinth ch, 5.00; S S, Winton ch, W Chowan, 8 13; S S, West End, Raleigh, 2.81. Total, 39.29. Previously reported, 410.67. Total this year for Sunday-schools and Bible distribution, 449.96. [These amounts were received up to last week. The following up to this time have been received for Sunday-schools]:

S S, Bethel ch, 50c; S S, Barlow's Chapel ch, 1.50; Rutherfordton ch, Green River, 2.00; Meherrin ch, West Chowan, 1.80. Total, 5.30. Previously reported, 419.96. Total this year, 455.26.

Colportage—S S, Mt Tabor ch, W Chowan, $3 50; S S, Eastman ch, 60c. Total, 4.10.

Ministerial Relief Fund—Pittsboro church, Sandy Creek, $3.48. Previously reported, 138 84. Total this year, 142.27.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 7, 1894.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.
It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
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The sower has no second chance. If you would at first succeed, be sure and start with
FERRY'S SEEDS.
Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Every planter should have it. Sent free.
D. M. Ferry & Co., Detroit, Mich.

In the Spring
Those who would insure to themselves the greatest degree of safety, and the enjoyment of that good health which is life's greatest blessing, should be careful to do these two things:
PURIFY THE BLOOD
AND
TONE UP THE SYSTEM
For doing these things in the safest, surest and most pleasant way
Dr. King's Royal Germetuer
is pre-eminently the greatest of all medical remedies. It is as pleasant to take as lemonade, acts like magic upon the blood and nervous system, expels all the waste, stimulates digestion and gives appetite, puts roses on the cheek and joy in the heart.
SOLD BY ALL DRUGGISTS.
$1.00, six for $5.00.
Manufactured only by KING'S ROYAL GERMETUER CO., Atlanta, Ga.

"WORTH A GUINEA A BOX."
BEECHAM'S PILLS
(Tasteless—Effectual.)
FOR ALL
BILIOUS and NERVOUS DISORDERS,
Such as Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Liver Complaint, and Female Ailments.
Covered with a Tasteless & Soluble Coating.
Of all druggists. Price 25 cents a box.
New York Depot, 365 Canal St.

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N. C. Home Insurance Co.
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from the finest point to broadest stub.
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in endless variety.
Anything in our line to fit out the best-appointed office or library. A call solicited.
RALEIGH STATIONERY CO.
W. G. SEPARK, Manager.

Notice.

NORTH CAROLINA, WAKE COUNTY. } IN THE SUPERIOR COURT.

J. D. Boushall, Admr. Turner Wilcox, deceased, vs. Bettie W. Dawson, Earnest F. Dawson her husband, Clara Wilcox and Benj. Wilcox.

Bettie W. Dawson and Earnest F. Dawson husband, now residents of the State and city New York, defendants above named, will take notice that an action entitled as above, has been commenced in the Superior Court of Wake county to make sale of real estate, for assets, situated Raleigh township in said county, and the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court of Wake county, in North Carolina, on the 11th day of April, 1894; and answer or demur to the complaint in said action, or the plaintiff will apply to the court for relief demanded in said complaint.

JNO. W. THOMPSON,
Clerk Superior Court.
This March 5th, 1894.

Möller Celebrated Pipe Organs
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All persons desiring a fine Pipe Organ should not fail to correspond with us. Specifications, Drawings and all information free of charge. Our Pipe Organs are now in eighteen States and cities. Established 1849. Address
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Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.
Made Only by the JACKSON CORSET CO., Jackson, Mich.

Ministers' Conference and Robeson Union.

The Ministers' Conference and Robeson Union will hold its next session with Mt. Elim Baptist church, April 27th, 28th, and 29th.

MINISTERS' CONFERENCE—27TH.

11 a. m.—Sermon by Rev. M. L. Kesler.

1 p. m.—What is required to constitute a Scriptural presbytery for the ordination of a minister or deacon? Discussion opened by R. A. Moore.

3 p. m.—What are the Scriptural duties and authority conferred on deacons in the government of the churches? Discussion opened by A. R. Pitman.

3 p. m.—What are the causes of unfruitfulness in the churches? Discussion opened by W. A. Humphrey.

ROBESON UNION—28TH, 29TH.

11 a. m.—Sermon, F. H. Martin. Collection for ministerial education.

1 p. m.—Addresses on ministerial education by J. A. Smith and I. P. Hedgpeth.

3 p. m.—What principles should govern the granting and receiving of letters of dismission from one church to another? Discussion opened by T. F. Toon.

Sunday, 9:30 a. m.—Sunday school addresses by John Duckett and J. W. Cobb.

11 a. m.—Sermon by R. A. Hedgpeth.

The churches will forward their contributions for Home Missions.

Flat River Union—Second Section.

The Union Meeting of the Southern Section of the Flat River Association will convene at Mt. Zion church, Granville county, April 28th and 29th, 1894.

Saturday, 10:30 a. m.—Devotional training of children by Rev. J. A. Stradley.

1 p. m.—Discussion: To what extent does conforming to the fashions of our day injure the cause of Christ? Rev. —— Smith and Bro. J. M. Phipps.

3 p. m.—Discussion: What does the proper observation of the Sabbath include? Bro. R. F. Hester and Bro. M. W. Veazy.

3 p. m.—Reports from the Sunday-schools and miscellaneous business.

Sunday, 10 a. m.—Mass meeting.

11 a. m.—Sermon by Rev. J. S. Hardaway.

1 p. m.—Discussion: What are the needed qualifications of a successful Bible teacher? Bro. J. P. Riddick and Bro. J. F. Meadows.

3 p. m.—Discussion: Who are responsible for the indifference of church-members in the Sunday-school work? Bro. E. T. Paulson and Rev. J. A. Stradley.

It is earnestly hoped that every church in this section of the Association will send a full delegation. B. D. HOWARD, *Com.*

Yeopim Union Meeting.

The Yeopim Union expects to meet with the church at Beulah on Friday before the fifth Sunday in April. Introductory sermon by Rev. W. P. Jordan; alternate, Rev. A. W. Burfoot. Missionary sermon by Rev. J. R. White; alternate, Rev. Josiah Elliott.

SUBJECTS FOR DISCUSSION.

1. The Board of Education, its work and its needs. To W. B. Felton and J. E. White.

2. Ought our churches to oppose the manufacture and sale of intoxicating liquors? if so, in what way? To Edward Pierce and W. B. Waff.

3. In what particulars, do we differ from other religious denominations in doctrine? To H. Bass and C. J. Woodson.

JOS. T. WAFF, *Clerk.*

A Physician Talks.

THE REMARKABLE STORY AND AFFIDAVIT OF DR. LEWIS BLUNDIN.

AFFLICTED WITH PARALYSIS FOR TWENTY-FIVE YEARS—PRONOUNCED INCURABLE BY THE FOREMOST PHYSICIANS OF THE WORLD—A CASE OF WORLD WIDE INTEREST.

(*From the Philadelphia Times.*)

Many survivors of our late war left the ranks unwounded but with broken constitutions; an instance in point, is Lewis D. Blundin, a resident of Hulmeville, Bucks county, Pa. In relating his experience of the hardships he had encountered Mr. Blundin said: "I was born at Bridgewater, Penn., in 1841, and went through the war as private, sergeant and hospital steward in Company I, 28th Pennsylvania Volunteers. My service was active and while in Georgia I had an attack of typhoid fever, which left me weak and a ready victim for future disease. My kidneys were then affected and this finally developed into spinal trouble which dated through my army service. In 1866 I was mustered out with an honorable discharge and entered the Jefferson Medical College in Philadelphia as a student. I graduated two years later with a diploma but did not practice. At that time I was living in Manayunk. One day, after I had graduated, I was lying on a sofa at my home in Manayunk, when I felt a cold sensation in my lower limbs as though the blood had suddenly left them. When I tried to move them I was horrified at the discovery that I was paralysed from my hips to my toes. The paralysis was complete and a pin or a pinch of the flesh caused no pain. I could not move a muscle. I called in Dr. William C. Todd of Philadelphia. He made a careful and exhaustive examination of my case, sounding and testing and finally announced that my trouble was caused by inflammation of the spinal cord, and that I would likely have another stroke of paralysis. I consulted Dr. I. W. Gross and Dr. Pancoast of Jefferson College, Philapelphia, who said that no amount of medicine would ever prove of the slightest benefit to me.

"One day last September I decided to try Dr. Williams' Pink Pills for Pale People. I had used them for some time. I had always been troubled with a sort of vertigo after my first stroke of paralysis to such an extent that when I got out of my bed my head would swim and I had difficulty in saving myself from falling. My appetite was bad, digestive organs ruined and no assimilation of food. In addition to my many other ailments, rheumatism held a prominent place. By the time I had finished the first box of Pink Pills I was comparatively free from these minor ills. Relief followed upon relief with astonishing rapidity. First one ail would disappear; then another until the pills got to work upon the foundation stones of my trouble—paralysis. Before I had taken the six boxes of pills, I was sitting in my chair one afternoon, when I felt a curious sensation in my foot. Upon investigation I found it had flexed, or, in other words, become movable, and I could move it. From that time on my improvement was steady and it was not long before I was walking around on crutches with little or no discomfort. It was three years before taking the Pink Pills that I had been able to use the crutches at any time. My health is daily improving and I feel sure that Pink Pills have done me more good than all the doctors and all the medicine in the country and as they are not costly I can easily afford the treatment."

Sworn to before me this 15th day of May, 1893. GEO. HARRISON, *Not. Public.*

These pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, rheumatism, nervous headache, the after effects of the grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood. They are also a specific for troubles peculiar to females. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes, at 50 cents a box, or six boxes for $2 50, and are never sold in bulk or by the dozen or hundred.

If you feel weak and all worn out take BROWN'S IRON BITTERS

NEWS OF THE WEEK.

State News.

The Y. M. C. A. State Convention met in Wilmington last week.

The State Grand Council of the Royal Arcanum will meet in Raleigh in May.

The wife murderer, English, was lynched by a mob of 200 men near Bakersville last week.

The *Salisbury Herald* says a rich gold vein has been reached in the Bearn mine near Garfield.

Walter R. Henry Esq., Henderson, N. C., has been appointed consul to Curacoa, West Indies.

A joint stock company has been formed at Lexington to supply that town with electric lights.

Evangelist Fife of Charlotte has gone to Richmond to aid Moody in the Union Tabernacle meetings.

Jno. W. Gill has been appointed receiver for the C. F. & Y. V. R. R. He will retain the present officers.

Barn-burning has become so frequent in Chatham that the farmers are combining for mutual protection.

The Daily Press is the name of a creditable new Raleigh afternoon paper. We wish it abundant prosperity.

The sub committee of the House of Representatives have reported favorably to appropriate $75,000 for a public building at Winston.

Cardinal Gibbons, the Roman Catholic, will be in our State to officiate at the dedication of a Roman Catholic cathedral at Belmont, April 11th.

Alex. Rose, the Surry county lyncher, who was injured and captured, has turned State's evidence. True bills have been found against nine men all of whom are at large.

As a health and pleasure resort Asheville has become one of the most popular cities in the country. The American Physicians Association will establish a sanitarium there in the near future.

John Schenck, negro, whom many of the older generation remember as a politician of intelligence and influence in the sixties seventies, died near Charlotte on the 29th ult., aged seventy years.

Hon. T. W. Mason of the railroad commission has been chosen orator for the occasion of the corner stone laying of the proposed Confederate monument to be erected in the Capitol square of Raleigh, N. C. The date is May 12st.

A recent issue of the *Manufacturers' Record* says "land in lots of ten thousand acres and upward is being purchased in North Carolina, Florida, Georgia and other Southern States for colonies of settlers. It is stated also that the most hopeful signs of returning business prosperity are in the South.

The Board of Aldermen of Raleigh have passed an ordinance regulating the speed of railway trains within the city limits. The speed of trains must not exceed six miles an hour, and flagmen are to be placed at the street crossings. The matter of issuing bonds ($50,000) for street improvement was postponed for consideration at the meeting of the Board in May.

General News.

The Columbian fire insurance company of Louisville, Ky., has failed.

In a strikers' out break at Mine Town, Penn., ten men were killed last week.

Jane G. Austen, author, and Geo. Tickenor Curtis an eminent lawyer have died recently.

The President has appointed Thos. E. Benedict public printer. There were two candidates from North Carolina.

Governor Northen of Georgia has appointed Hon. Patrick Walsh, journalist, to succeed the late A. H. Colquitt as Senator.

Belva Lockwood, the noted woman lawyer and political aspirant, has been denied the privilege of pleading in Virginia courts.

A negro was lynched at Greesboro, Ga., on April 5th for a criminal assault on a white lady. He was taken from jail by the mob.

Coxey's peace army of the commonweal has successfully proceeded as far as Pittsburg, Pa., and now numbers more than three hundred men.

A bill to refund the cotton tax collected years ago from producers has been introduced in the Senate by Senator James Z. George of Mississippi.

The severe weather of the first of last week did great injury as far south as Texas. Nothing of consequence escaped injury from frost and freezing in North Carolina.

The sixth auditor of the Treasury under the present administration, J. W. Brawley of Pennsylvania has resigned. This is the first resignation of considerable importance under Cleveland.

Gov. Frank Brown of Maryland has practically vetoed a bill providing free schoolbooks in the public schools of that State. The matter will be an issue in the next Maryland campaign.

Congressman George has introduced a resolution reducing 20 per cent of all official incomes not protected from reduction by the Constitution, in view of the financial oppression. The bill is in committee.

In removing a wooden bridge to give place to an iron one near Radford, Va., recently, part of the structure fell carrying with it eight men, six of whom were killed out right and the others probably fatally injured.

The reunion of United Confederate Veterans will be held at Birmingham, Ala., April 25th and 26th. Business of the greatest importance will demand careful consideration during this meeting and the General Commander J. B. Gordon is very anxious that as many ex Confederate soldiers and sailors as possible be present.

Senator Wm. M. Stewart of Nevada has introduced a bill providing for the free coinage of silver. It lays on the table until the tariff bill is disposed of, which probably will not occur until June or later. Representative J. S. Henderson of the Seventh North Carolina District has introduced a bill to coin all the bullion in the Treasury—about $130,000,000.

The coroner's jury summoned to investigate the killing in South Carolina last week has reported as follows: That Constable McLendon killed Norment; that Cain killed Redmond, Redmond having killed Pepper. Troops have been withdrawn, and peace is restored. We may expect to get the whole truth about the trouble and its cause after the trial.

The Carnegie Steel Co. of Pennsylvania has had the contract for furnishing our government with steel plates for cruisers and battle-ships for many years. Recent investigations have brought to light a long series of systematic frauds practiced in the manufacture of the plates by under officials of the company. The company will be required to make full reparation.

MARRIED.

PERRY—LAYDEN—On March 29th, 1894, in Perquimans county, N. C., by Rev. Josiah Elliott, Mr. Bragg Perry and Miss Carrie Layden.

HOLDING—DAVIS—On April 4th, 1894, at Falls of Neuse in Wake county, by Rev. A. D. Hunter, Mr. Henry G. Holding and Miss Elma T. Davis.

DIED.

JOHNSON—In Sampson county, October 17th, 1893, little Ralph Ventis, son of Calhoun and Laura Johnson, aged nine months and thirteen days. Little Ralph did not stay here long enough to learn anything of earthly sorrow. As to sin, he knew nothing. The Lord took him while he was pure. "Suffer little children to come unto me, * * for of such is the kingdom of heaven." CHAS. F. H.

BATTLE—At Wake Forest, March 22d, 1894, Mrs. A. M. Battle. When the summons came, she was near the close of her seventy-fifth year. For more than forty years she had been a member of a Baptist church. Several weeks before she died, she saw that the end was near, and spoke of it with perfect calmness, and during the last few days joyfully awaited the last hour. The end was peaceful. She leaves two devoted sons, practicing physicians in the town of Wadesboro, and many warm friends at Wake Forest where she spent most of her life. W. R. G.

ALDERMAN—In Sampson county, Dec. 6th, 1893, sister Catharine Eliza Alderman, wife of D. W. Alderman. She was born Sept. 3d, 1822. She was for many years, and until her death, a consistent member of Bethel church. We feel that our loss is her gain, and that she has only gone to meet friends and to await the coming of others. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; * * and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. 4: 13–18.

CHAS. F. HOPPER.

JONES—Departed this life in Northampton county, N. C., on March 31st, 1894 Mrs. Martha Jones, aged nearly eighty years. Mrs. Jones had been a member of the Baptist church at Galatia for nearly thirty years. Oh how sad to loose her whose place is hard to fill. As a church member she was ever at her place shouting hallelujah to the Lamb forever. May we all so live as to meet our dear old sister around our Father's throne in heaven, for we have every reason to believe that she has gone home to rest with the good old saints who passed before her. She leaves to mourn her loss one kind son and several daughters. May these children take the steps of their dear old mother, and so live as to meet her in glory where there will be no more parting, but all joy and happiness forever and ever, is the prayer of the writer of these few words in honor of the one that has passed over Jordan. A FRIEND.

Severn, Northampton county, N. C.

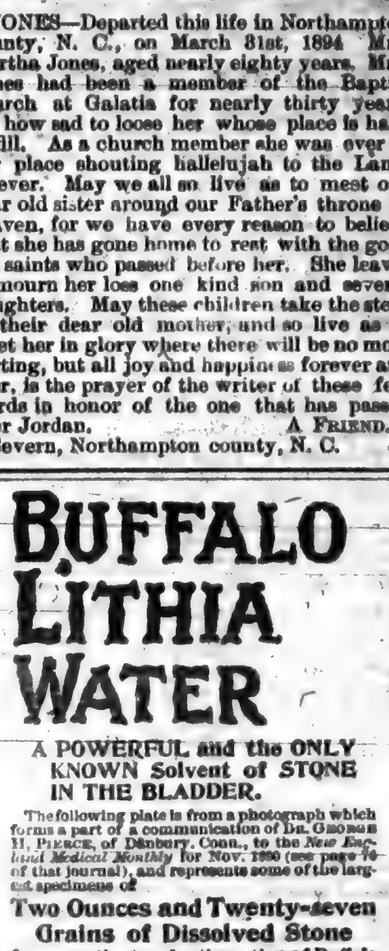
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The following plate is from a photograph which forms a part of a communication of Dr. GEORGE H. PIERCE, of Danbury, Conn., to the *New England Medical Monthly* for Nov. 1890 (see page 76 of that journal), and represents some of the largest specimens of

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from a patient under the action of Buffalo Lithia Water. Smaller particles, and a quantity of Brickdust deposit, Dr Pierce states, were not estimated.



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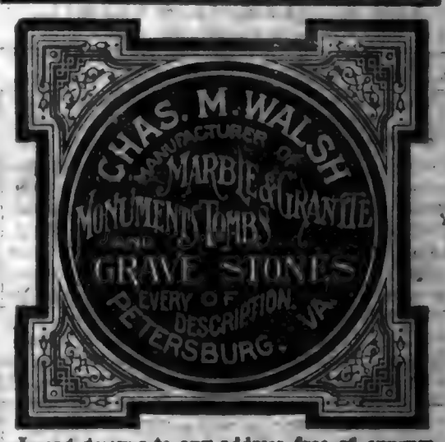
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AGENTS MAKE $5 a Day Greatest Kitchen Utensil invented. Retails 25 cts. 2 to 6 sold in a house. Sample postage paid FREE. FORBES & Co., Cincinnati, O.

BELLS

The Home Circle.

To My Little Grandchild in Heaven.

[Edna Miriam Curtis, born in Osaka, Japan, March 11, 1892, died March 20, 1892.]

Through blinding tears, I see
A bit of silken floss of dark-brown hair
Cut from thy head
When thou wert dead—
My little one!

And this is all I have,
For thou wert born so far across the sea,
I could not take thee in my clasping arms
My little one, so dear, so dear to me!
Nor see thy face
In which to trace
With keen delight, each day's new opening grace.

I could not see thee, dear,
Close nestled to thy fair young mother's breast,
Nor see her happy smiles and tears of joy,
Nor see my boy
In all the tender pride of fatherhood,
When first he took thee gently in his arms—
God's precious gift, so dear!

And all this time there stood
Outside the door, an angel sent from God—
Who doeth right—
And suddenly our little one was gone
Back to her heavenly home,
Out of our sight!

For them, struck dumb with grief,
Are precious memories of the little face;
The little hands and feet;
The dainty lips so sweet:
The lovely eyes that opened to the light.
But all I have is this—
To look upon, and kiss—
A bit of silken floss of dark-brown hair,
Cut from thy head
When thou wert dead,
My little one!

But thou art still my own,
And I shall some day see thy smiling face,
Shall clasp my little grandchild to my breast.
Be patient, Oh my soul! God knoweth best;
In some sweet day of grace
I'll see thy face,
My little one!

—Mrs. A. W. Curtis, Raleigh.

Farmer Jones Sneezes for Luck.

One day last week Farmer Jones sat on his stone fence to let his horses rest after an hour's steady plowing. Mentally, Mr. Jones is very like his horses—slow but sure. Out of the hazy nebulm of facts and figures, it takes a long time for him to formulate an idea; but once evolved it has come to stay, and if action is required, it means action for him.

"Kee-hash! Kee-hash!" sneezed Mr. Jones, six times in succession.

"Sneeze on Thursday, they say that's for good luck," said Mr. Jones to himself; "but it would be a good deal more like my luck this year, to have a bad cold coming on in my head, so as to stay the whole winter. But, come to think, Mr. Rankin said in his Thanksgiving sermon there wasn't any such thing as luck, and that every, single, simple little thing was ordered by God. It's a hard doctrine and sometimes—seems to me"—and the good farmer drew out his words meditatively, and stopped and pondered over them several minutes with deeply knitted brows.

His next remarks seemed totally irrelevant, yet his train of thought had logically led to them. "And next Sunday they are going to take up another, and an extra Home Missionary collection, to make up what's behind, and pay back what the head officers in New York have borrowed, so as to keep their word good to the poor home missionaries out West here, and not have them suffer this winter. And that's business, too; but five thousand dollars is a big lot of money in these hard times"; and there was another long pause.

"And in the summer—let me see, in July it must have been—I gave five dollars, one for me, and one for wife, and one for Jane, and the other two for some of the poor members, so as to make a dollar a head for every member of Shiloh church. Seems to me I did my share then, and if other folks had only done theirs"—

Another silence, and then his remarks took the form of a discussion between two persons, that reads as if he rudely interrupted, but each dash represents a season spent in thought—

"And now the preacher and the Lord want me to give some more—

"But I had such bad luck with my crops this year, wheat failing so, and corn only half a crop—

"But the oats I put in where the wheat was, got a proper good stand, and brought most as much money as the wheat would; and the corn is so good a price that the half crop sells for most as much as a full one—

"But stock is so low, and grass was so scarce—

"But what hay there was is better than most years; and not a head of horses, or hogs, or cattle has been lost by sickness, or strayed, or been stolen—

"And it has been so dry there's been no sickness in the family and no doctor's bills, and when I set that against what I paid Dr. Green two years ago, when we had a wet season, and big crops, and lots of money for them, but every one of us down with malaria, and a hundred dollars clean cash out of pocket for it—

"And then no death among all my kinfolk, far and nigh, the whole year, and father and mother both spared to me, and both over eighty—Simeon Dobson Jones," said he, springing excitedly to his feet, "you've had good luck all this whole year, and have been going around and whining about it, and complaining against the Lord all the time. You haven't been dealing as fair with your neighbors! You call yourself a Christian, and you haven't even been honest toward God!

"If I live till next Sunday I'll put in five dollars for a sin offering; plant that down!" and he stuck the butt-end of his whip stock sharply into the ground; "and five for a trespass offering, and plant that too! and five more for an offering of first fruits, and another five for a thank offering. And I'll tell wife she can give all she feels like, and then I'm afraid it isn't half what I ought to pay, but it makes me feel good already," and as he strode with an unusually quick pace to his plow, and, seizing the handles, started up his horses, he said, with a laugh:—

"These six sneezes did mean good luck after all."

Will somebody else please sneeze!—*M. H. Jaquith.*

A Marked Boy.

Years ago there lived in the interior of New York a boy, the son of a farmer, who also worked at the trade of a potter. The boy was a marked youth, because he did with his might whatever he undertook. He was a leader in the ordinary sports of boyhood; and, whenever the farm or the pottery relaxed their hold upon him, he would be found repairing some damaged article or devising a new implement.

His father was poor, the farm was small, and could only be enlarged by clearing up the primeval forest. The boy was anxious to acquire knowledge, but his services were so necessary to his father that he could not be spared to attend the winter term of the common school. But the boy was in earnest. With the aid of his brother, one year his junior, he chopped and cleared four acres of birch and maple woodland, plowed it, planted it in corn, harvested the corn, and then asked, as his compensation, to be allowed to attend school during the winter. Of course the father granted the wish.

When the boy was seventeen the father's pottery business had so increased as to demand a more extensive factory. A carpenter was hired to build the new building, and the boy assisted him. So familiar did he become with the tools and trade that he determined, with the aid of the younger brother, to erect a two-story frame dwelling house for his father's family.

The two boys cut the timber from the forest, planned and framed the structure, and then invited the neighbors to assist at the "raising." They came from far and near to see what a lad of seventeen had done. When every mortise and tenon was found to fit in its place, and the frame was seen to stand perfect and secure, the veterans cheered the young architect and builder. From that day he was in demand as a master carpenter.

That boy was Ezra Cornell, the founder of Cornell University.—*Evangelical Messenger.*

A Wife's Soft Answer.

"We were married thirty-seven years," said Mr. Gardiner Andrews, and in that time my wife never gave me a cross word. But I shall never forget the first time I chided her. It was on a Sunday morning, when we had been married two years. I found a button off my shirt, and threw it across the room.

"Sew a botton on," I said in a brutal voice. She was a good Christian woman, and she got a button and sewed it on.

"And what did she say?" asked a little bristling woman, with snapping eyes.

"She said, 'Forgive me, husband, I had a great deal to do yesterday, and forgot it, but it shall never happen again.'"

"Oh!" said the man, fixing his eyes on the picture of his dear wife, "her gentle words almost broke my heart. I could have gone down on my knees to ask her forgiveness. She made a different man of me, and the world has been a different place since she died."

There was a silence as he finished speaking, interrupted by a general clearing of the throats, and a confused snuffling as if we all had bad colds, and the little woman's snapping eyes looked suspiciously dim.—*Selected.*

Everyone Can Help.

A gentleman related once that a traveler stood outside a splendid cathedral in Germany, expressing his admiration of its beauty. "Yes," said a laborer, who happened to hear him, "it's a fine building, and took us many a year to finish." "Took you," exclaimed the gentleman, "why what had you to do with it?" "I mixed the mortar that's in it, sir," was the modest yet proud reply. That laborer had a right to feel he had some share in the grand work now complete, his part, though humble, had been well done, and he was not ashamed of it. In the struggle of Right against Wrong, every one can help; your place, dear reader, may be lowly, but if you are diligent and trustworthy, if you fulfill your daily work as in the Master's sight, you are a fellow-laborer with him, and you will yet hear him say to you, "Well done, good and faithful servant."—*Young Reaper.*

Something Unusual,

as a medicine, is Dr. Pierce's Golden Medical Discovery. And, because of that, there's something unusual in the way of selling it. Where every other medicine of its kind only *promises*, this is *guaranteed*. If it ever fails to benefit or cure, you have your money back.

It's the only guaranteed remedy for every disease caused by a disordered liver or impure blood. Dyspepsia, biliousness, the most stubborn skin, scalp and scrofulous affections, even consumption (or lung-scrofula) in its earlier stages, are all cured by it.

It purifies and enriches the blood, rouses every organ into healthful action, and restores strength and vigor. In building up both flesh and strength of pale, puny, scrofulous children, or to invigorate and brace up the system after "grippe," pneumonia, fevers, and other prostrating acute diseases, nothing can equal the "Discovery."

Catarrh is positively cured by Dr. Sage's Remedy.

Surprises, like misfortunes, seldom come alone.

Children Need Sleep.

Children, until they are twelve or thirteen years old, should have at least ten hours sleep, eleven is better; until eighteen or nineteen, nine hours is none too much, writes Mrs. Scovil in her valuable department, "Mothers' Corner," in the *Ladies' Home Journal*. In this country our children inherit nervous temperaments. No hygienic measure soothes, quiets and strengthens the nerves like plenty of sleep. Children should never be wakened in the morning. Yet the demands of house-hold convenience and the claims of school make it necessary that they should be out of bed at a certain hour, usually not later than seven. To make this possible, and give them their fair share of sleep so that they will be ready to waken of their own accord, they must be in bed between eight and ten, according to their ages. If bedtime is made pleasant to them, as mother love can make it, with a story, a little talk over the events of the day, with loving words and ministrations, the hardship of banishment to bed will be robbed of most of its bitterness.

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"MR. CLEVELAND'S . . . . FAILURE" is the popular title of an article in a recent number of the *Forum*. On reading it we were surprised to learn that the author really thinks that Cleveland is more of a successful man than one of failure; in fact, he accords the President a place among the world's great ones—and the writer is said to be "an independent," too. Cleveland's mistakes—the causes of his loss of popularity,—if we are to believe this writer, are innate, a part of his mental make-up. Dealing with the people, those who are in opposition, who desire change, he was a leader with few peers in our history. The North and West voted for him instead of the Chicago platform last election; the South had followed him with little regard to his principles twice before. These facts are testimony to his power as a leader in opposition. But he failed in that the popular hopes so riotously reposed in him could not but be vain on account of their variety. To please New England in governmental politics is to displease the South, and Cleveland was expected to please both sections, displeasing none. In the minority he retained his popularity, because he was unable to influence legislation; but when entire success was attained he was forced to displease one part or the other of his followers, and thus he has fallen in the popular estimation of the sections which he displeased, and risen in that of the people of the North.

The South idolized Cleveland as the personification tariff—and all other reform. While he was powerless either to please or displease, he had our confidence, hopes and sympathy; but when power came, hope and confidence seemed misplaced—it appeared that the idol had a mind of its own, and people would destroy it because it is contrary to theirs. Moreover, too much was expected of one man; he was too popular to remain so in a country of varied tastes and occupations; the press was too full of his praises, prophecying all things good of him; the man was made to think too much of himself; he, it is said, believed himself to be "a man of destiny." There is no doubt but that Cleveland thought in March, 1893, that any combination of cabinet officials he might make would please the people who had voted so overwhelmingly for him the November preceding; in his greatness he forgot Tammany and Hill and the small schemers, having become a national and not a local or municipal character. He thought that his will, of which a majority of his fellow citizens had expressed their approval on three occasions, would, as a matter of course, continue to be the popular will. The people had followed him in conquest—should they not follow him in success? But they didn't. Politicians in his own party began criticising him in the beginning, office-seekers became disgruntled. But Cleveland still counted on the popular approbation; he thought himself too great to suffer harm from small politicians. He was started down hill by these men, and popularity he has never stopped, and now no party seems anxious to support his policy in the next campaign. We believe that Cleveland is a great man; that he is self-confident and independent; that he has made mistakes of judgment in common with all mankind; and we prefer him to Hill or Gorman or Reid or McKinley or Harrison. A great deal of his present unpopularity is a consequence of his great popularity; some of it is due to the machinations of his enemies, other to the general discontent, and other to his mistakes. No one man caused the financial depression, no one man could have remedied it once set in, and no one man in the position of President could have undergone the past few months without losing ground with the great body of the people. "Mr. Cleveland's failure" to retain his popularity of November, 1892, was inevitable. That this failure is so great and so palpable is the cause for surprise, and if he does not redeem himself before final retirement it will be the more surprising.

THE "Seventh Annual Report of the Bureau of Labor Statistics of the State of North Carolina" has been before us several weeks, but as its author—Commissioner Lacy, who will send any one a copy upon application—confesses in the first few words of his introduction that it "is sadly incomplete," we have not thought it advisable as a basis for reflections. Yet the fact of its incompleteness, which the Commissioner is frank enough to attribute to his own inexperience, the death of an able assistant, and the meagreness of the annual appropriation, coupled with a seeming reluctance on the part of employers to divulge facts regarding their industries which might not meet public approbation, is worthy of consideration. So the "report" is a matter of interest, not so much for what is in it, as for what its author thinks ought to be, his opinion as to why it is now incomplete, and how it may be made complete. The report was made in accordance with the law; otherwise we might have had only a very suggestive introductory at considerably less expense and of equally great value. But we wish to commend Mr. Lacy for getting up even a sadly incomplete report, even though the law did demand it,—for you know there are some things that the law cannot do, among them, it may be refreshing to recall, getting "blood out of a turnip." So now Commissioner Lacy has done the best he could in the circumstances, which were, to speak concretely, $2,000. It was an impossibility to get complete, or even approximately reliable statistics of North Carolina labor, but he has strained a point and collated a part of a report, which we hope "his excellency" will kindly consider a report, though an incomplete report is not a report, if the latter term means something useful. However, we leave this to "his excellency." Let us say in passing that the report is well arranged and perspicously stated, so far as it goes; the trouble is it doesn't go far enough, and Mr. Lacy went as far as one could without railroad fare. He needs appropriation for this purpose; he must travel to factories and mines and make personal investigation; he must have inquisitorial authority, the same which they call outrageous tyranny in South Carolina, to force people to give information when they pursue Mr. Gresham's prized policy—the policy of reticence. But a dreadful contingency arises here. At least $5,000 is needed in addition to the $3,000 now appropriated, not to mention the power and authority needful; else Mr. Lacy, who, indeed, is "a plain, blunt man," says the Bureau may as well be abolished so far as thorough work is concerned. But that grave and dreadful contingency: $7,000—think of it, and forget the inquisitorial authority,—would make the Bureau more desirable than the gubernatorial office; and if the authority were added our Commissioner would be a greater man than Tillman! Can our State undergo these transitions unshaken? Really, our Bureau seems to be leading a doubtful existence. We would be glad to see it well equipped; but we know the people of North Carolina are not in a mood for increasing taxes just now. The Bureau has a capable chief, and it might be very useful with $7,000 with which to perform its functions; but if it is this or abolition, there is no choice; unless the voting public is in much better mood than we presume, the latter is inevitable.

WE HAVE also received the "Annual Report of the Board of Directors and of the Superintendent of the State's Prison." We commend it unreservedly to the morbid figure-gatherer. It tells us how many felons are on our hands, how long they will remain; how many are to the soil indigenous, for how many we are indebted to sister States, and how many hail from foreign climes; how many came to grief in a twelve-month, and whether by malaria and other ills of the flesh or "gun-shot;" what they have attempted to do in an effort to be self-supporting, and what their superintendent would have them do in the same honest cause; what they have eaten, and how; but more important than these, the number of their servants and the hire thereof; the horses they work, and the mules, the cattle, the swine, and how many, and how low the condition of the broad dominions, in the name of the State, over which they roam, when the waters are not over-high—all these and other things are told us between the covers of the report. Surely it possesses the merit of completeness; whether by reason of a convenient appropriation, we know not.

The prison population is 1,183 felons, keepers of felons in the twelve-month 317, with wages ranging from $306 33 to $14 a month, and four directors whose railroad fares were occasionally paid: it is evident that the State's prison is more favored than the Bureau of Labor Statistics. The report also states that the convicts really supported themselves last year, yet further on we find that $10,000 on appropriation was conveniently drawn. It may have been because lots of produce has not been sold; that the penitentiary has a real sub-treasury plan of its own, and draws money without interest while its produce awaits a favorable market. It is startling to think that we have a palpable example of the sub-treasury plan right before our eyes. It may be of interest to know that the convicts have labored—like the rest of folks, honest or not—under sore disadvantages. Floods have come destructively eight times, and miasmic marshes have caused many cases of sickness. We begin to feel like commending the gentlemen for getting out any report at all; yet there is a vague and perhaps uncalled-for desire within us to question why they—they who had public money wherewith to buy and slaves wherewith to develop—should have undertaken to dam the Roanoke's long unharrassed floods! Why didn't the State buy of the hill-country! Why didn't it attempt to dyke the tides of Bogue Sound, if its object was none other than to apply the wasting energy of the convicts! May Mr. Leazer sell his forage and his produce as he has estimated, may his mules come to $100 a head, and his calves to two; may the health of his charges continue to improve, and may he learn the ancient parable of the foolish man, the house, the sands, the winds, the waters and—the downfall. 'Twas and 'tis true. But let us contemplate some figures: 1,182 felons require 217 public servants and four free-mileage directors, and a palace that rivals the Queen's Windsor, and low ground domains noted for the waters that sweep over them Nile like in their vast expanse, but unlike the Nile flood unheralded by a kindly Sirius. Suppose we had 200 teachers and a great building, and several farms for every 1,182 school children now untutored in our borders, and suppose salaries of the former ranged from $306 to $14 per month, and suppose we were expending $188 on each of those children every year. These are the rewards of a felon. He has a castle, four directors, a superintendent, a warden, a matron and body-guards; the school boy and girl endure the damp and the chill of log-cabins and grope in the darksome tutelage of poorly paid teachers—only eighty days in 365. We pay more for the felon than we do for the enlightenment of the growing youth—a potential felon. Is it the felon's fault? or should he have reared himself aright? Or should his State have given him a few timely lessons for its own sake in his formative years?

How Far Ought a State to Undertake to Educate?

BY CHAS. R. TAYLOR.

[CONTINUED FROM LAST WEEK.]

(NOTE.—The writer regrets that the apparent, if not the real continuity of his argument, is necessarily broken by its publication in serial form. The unity and cumulative force of the argument would, he believes, be more evident if the whole discussion could be read at a single sitting. As this is impossible, he ventures to express the hope that final judgment will be suspended until the whole series shall have been read.)

If it be right and expedient for a State to furnish higher education under Christian auspices to all applicants, it is hard to see the need for private and corporate institutions or to entertain much hope for their continued prosperity. In the last article it was argued that it is not right, because, in doing so, the State is inconsistent. It commits itself to a line of policy which, if carried out logically in all directions, would revolutionize all our economic conditions. But, if the principle on which State control of higher education is based be a correct principle, it ought to be generally applied. If its general application cannot be defended, on what ground is its special application to the higher education based? Not, surely, on the ground of necessity, for it will be shown hereafter that better results in both higher and lower education have been reached in those States which do not undertake to furnish higher education, but endorse the voluntary principle.

Another ground for questioning this right would seem to be the fact that, while all the people are taxed for the support of State universities, colleges, and academies, only a few, in the nature of the case, can avail themselves of the privileges thus afforded. And this comparatively small number could certainly secure similar opportunities for higher culture without the people being taxed for the purpose.

In an Address at Mont Eagle, Tennessee, Bishop Atticus G. Haygood, of the Methodist church, expressed his views on this point as follows:—

"The arguments that sustain the principle of elementary education at public expense do not apply to the luxuries of education. The support of colleges and universities by taxation is foreign to the principles which underlie the Common School system. College education at public expense is un-American; it is at home in monarchical countries; it does not belong to us. Higher education is not a legitimate function of government. College training is not necessary to qualify the people to be good citizens; the arguments that demand the public school for the elementary education of the whole people, forbid the education of a few in college or university at public expense. * * In any country, the constituency of the college is a very small one compared with the masses of the people. I have in mind a State college that registered last year 204 students in a State whose population is well on to two millions. Yet the whole people, rich and poor, white and black, were taxed to give free college education to these 204 youths,—most of them sons of rich or well-to-do people. Tuition is the least part of college education; it would be more righteous to tax the people to pay for the board and clothing of these students, for then the poor as well as the rich would have a chance at the benefits of college or university education provided for by the taxation of the whole people.

"Higher education there must be, else there will presently be an end of all efficient elementary education. If it could not be provided except through colleges and universities supported by the State, then the argument for taxing everybody to give free tuition to the children of a few comfortable citizens would be stronger. But higher education does not depend upon State colleges and universities.

"What are the facts in the case? First, the colleges and universities that are not in any way related to the State educate vastly more students than the State institutions educate. To say the least, they do as good work as the State schools do. The facts require a stronger statement: with only two or three exceptions in the United States, the State colleges do not rank with institutions not connected with the State. To mention three of the older and one of the new, where many might be mentioned, how many State institutions rank with Yale or Princeton or Harvard or Johns Hopkins, either as to the number of students or the quality of the work?"

President Dreher of Roanoke College, Va., referring to this last remark, says: "And it may be added that a higher degree of confidence is felt by the public in the continued good management of Harvard, Yale, Princeton and Johns Hopkins by their Boards of Trustees than would be felt if these institutions were placed under the control of the political parties in power in the States in which these universities are situated."

The amount which it costs a State to educate each student at one of its institutions may be known by dividing the amount of the annual appropriation by the number of students in attendance. Where the appropriation is for plant or betterments, it would not be right to count it as expended for any one single year. Be the amount of expenditure on the individual student small or large, is it an equitable use of money raised by taxation? Certainly it is, provided that the voters of a State are thoroughly informed on the whole subject, and then, with their eyes wide open, voluntarily tax themselves. And if, after thorough discussion of the whole question from various points of view, the people who ultimately constitute the State, decide that they wish the State to undertake to furnish higher education for all, and that they are willing to pay the expense of supplying it, then the expression of their wish ought to be accepted by all as a decision of the question, whatever damage may be wrought thereby to other interests.

But is it at all an open question as to how they would vote, if after considering the matter in all its bearings, they had an opportunity to vote on this single question, unembarrassed by any other question of public interest?

Dr. Nunnally, late President of Mercer University, Georgia, has expressed the following views which apply to the point under consideration: "State education should never have advanced to a grade of scholarship in which the recipient is more benefitted than the State. That education which blesses the recipient, the individual, more than it blesses the State is evidently a boon, a luxury, an accomplishment, which the State is under no obligations to bestow. The State ceases to aim simply at self protection, and becomes a dispenser of alms, a distributor of favors; and the government degenerates into an administration of partiality. Higher education by which the recipient is more benefitted than the commonwealth that bestows it, is but a species of refined, legalized communism. The true province of the State is to protect; when it proposes to do more, it is guilty of usurpation. * * The State should confine its course of instruction to a curriculum, the attainment of which would benefit all the people, and be equally attainable by every citizen. To feed the poor may possibly be the duty of a good government, but to feed them on costly dainties and lodge them in residences of palatial luxury would evidently be transcending the limits of a wise administration. I ask what right has the State to tax its citizens to clothe the bodies of a few in purple and fine linen, and fit them up to fare sumptuously every day? What better right has it to levy a tax to clothe the mind in mental broadcloth and feed the intellect on rare dainties? * * The higher education of the people by the State is a fearful mistake. It is impossible to make it universal, and it is therefore unfair and unjust."

The late Bishop McTyeire, of the Methodist church, has expressed very nearly the same views: "Not a few thoughtful persons take the ground that States should confine their work to common school education, and that with colleges and universities they properly have nothing to do. Primary instruction, including what has facetiously been called the three R's, reading, riting and rithmetic, is almost a natural requisite for citizenship. * * People must not starve, but the public purse may not be drawn upon to feed them on turtle soup and plum-pudding. The key of knowledge has been put into their hands by the public schools. If they have taste or aptitude for greater things, they may be left to make their way up."

It may be considered by some a sufficient answer to the views which have been presented to say: "The right of the State to supply higher education has long been more or less generally recognized, and it is too late to raise the question now."

The truth seems to be that the long history or traditions of no merely human institution afford sufficient reason for its continued existence. Its permanence ought in every case to be justified by considerations of present right and expediency.

The constitutions of some of the States say that the legislatures of these States may make provision for universities, and that so far as practicable, the latter shall give free tuition to the students who attend them. But it should be remembered that many of these constitutions have undergone great modification from time to time, according to the will of the people, in order to adapt them to changed or changing conditions. Very many illustrations might be given. The Constitution of North Carolina, for instance, for many years prohibited any man from holding certain offices unless he were a Protestant. This restriction has long since disappeared.

No constitutional change, however, is needed at present. The Article in our own State Constitution which has reference to provision for higher education is not mandatory but permissive. The legislature may or may not make appropriations for higher education. In this matter, as in others, where the Constitution is not mandatory, legislators must carry out the wishes of the people whom they represent.

If in any State, after a trial for many years of the support, at least in some extent, of the higher education by taxation, it should be deemed wise to rely upon the voluntary system, which has succeeded so well in other States, the way is open for the trial to be made.

Nor will it avail as a valid argument against the position which has been taken to say that some of the Fathers of the Republic gave countenance to State and Federal aid to universities. The fact is granted, but the argument is not. They also believed in lotteries. We do not.

A sufficient answer has come down to us from Thomas Jefferson himself. Writing to his friend Cabell in 1816, he said, referring to "the form of public instruction," "Our descendants will be as wise as we are, and will know how to amend and amend until it shall suit their circumstances." No one among us is as wise as Jefferson, probably, but we know our present circumstances as he could not possibly know them.

It must be confessed that, after a long, long trial of the old Southern system, the masses of the people still remain in a most illiterate condition. One may seem presumptuous, but he is at least honest in questioning whether it is right to continue longer a costly method which has left the masses of the people in comparative ignorance.

The writer is especially desirous, however, of being understood to say that he would deplore the abolition or destruction of any existing institution of learning. But he cannot help believing that it would be better for the State and for these institutions themselves, if they should be freed from all political relations and controlled by self-perpetuating trustees under liberal charters, with the expectation that they would be largely endowed and amply equipped by their alumni and other friends of education.

There can be little doubt that they would be well provided for. In his message to the General Assembly, in January, 1893, the Governor stated that one of these institutions already "embraces more than half a million of dollars in property, of which not twenty-five thousand dollars came from the State treasury." The writer remembers to have read in one of the papers of the State, in February, 1893, a suggestion that, if, in the past, this institution had received this large sum from the bounty of philanthropists, it would be reasonable to expect that it would in the future receive far larger sums from its friends, many of whom were abundantly able to aid in supplying all its needs.

Of course the bare suggestion of such a course will appear startling to many. It would have been so to the writer before he had been led to think over and study the whole question very carefully. But this idea is by no means so startling as was the proposition to sever the connection between Church and State, when it was made in this country more than a hundred years ago. There were not wanting those who honestly believed and did not hesitate to say that if such "narrow" views should prevail, all religion would perish out of the land.

Everybody knows what the results have been. When the responsibility of supporting religious institutions was thrown upon the people, they showed themselves more ready to sustain them out of a "willing mind" than they had ever been when they were taxed for the purpose. And the writer believes that the same results would follow, if all higher education should be "disestablished."

Eugene Lawrence, in "The First Century of the Republic," (page 479, Harpers, 1876,) says: "With the total abandonment of all evil provision for the salaries of the clergy, began the real or positive development of the religious life of the people; and the whole subsequent history has shown that, however much of a prophet Cotton Mather

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, APRIL 18, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Commissioner.

"UNITY IN DIVERSITY."

We remember having read sometime ago a chapter in a stirring book relating to the attitude of the various sects of the Christian religion to the problem of the times—the elevation of the lower and the levelling of the higher classes in our great cities,—which pleaded for unity of aim in the diversity of creeds and sects. The author thought unity in work and final object could be attained as well among diverse sects as in an individual sect. Let us say we differ here, as it is written "how can two walk together except they be agreed," and no man has yet answered the question in practical application. But this is not the aspect of the matter in which we desire to view the question of denominational work: We have diversity in our own denomination, a fortunate diversity attendant on a God-approved independence; yet we need unity.

Some months ago we attempted to show the power of union. We may now recall in illustration the great forces which influence our times. There is union of forces towards one object—the accumulation of wealth—in all the industries. Corporations and trusts have pooled their interests to avoid the expensive friction and competition formerly existing. Everything is organized; our system of government is one combination of men, each accountable to him immediately above, and all accountable to the final human sovereign—the voting public; labor is a series of great organizations, which are becoming more popular and greater every year, for protection against corporate power; even our churches are organized to some extent beyond church lines; we have this society and that society, all for one object it is claimed,—the furtherance of our religion; and even religions made a miserable show of combining at Chicago. These things show the tendency of the times. All forces are being concentrated to avoid useless expenditure of energy and friction. There is no doubt that these combinations have shown the power of unity, whether they have applied that power worthily or not. There is human machinery, well-organized and ably directed, for almost every object; whereas in other days each industry and each laborer and each worker for an individual purpose was content to "look out for himself," trusting in the law of "survival of the fittest" in time of competition. But these things are changed; the world has learned the power of unity even in diversity of tastes and abilities.

We rejoice that our churches cannot be ecclesiastically organized; that in them there is no class, no caste, no authority save God's inspired word,—all servants of the Lord. Yet we have no fear of being questioned in the statement that these servants, diverse in degree of faith, in likes and dislikes, in ideas and opinions, in powers and weaknesses, in love and desire, and in a thousand other particulars, for no man is alike another mentally or physically,—all should labor in that powerful unity measured only by the grandeur of the commission with which the Master has endowed every one of his followers. We should "bear one another's burdens," the strong helping the weak; we should labor so as to be sure that in doing our part something is also at hand for others to do, and if it is not perceived, it should be pointed out; and whatever may be done there should be no rivalry, competition or antagonism, for these destroy rather hasten the achievement of the first and only purpose—the execution of God's will.

And here is evident one of the objectionable effects of internal organizations. They upbuild one object at the expense of another; they strengthen one worker in his favorite field, and one becomes so absorbed in that field that all one's energy is consumed in it, and others are crowded out. This is diversity that kills; a unity of purpose would lead one to endeavor to have all his brethren and sisters do something in each direction; thus roundly and completely, albeit slowly, developing the interest, multiplying the work and increasing the activity of the whole flock.

There is need for the prayers and the sympathy of every member of a church in every cause; and no one should be made to feel out of place in any particular relation. An individual worker may do well, one's work for any one object may be blessed, one's efforts in all directions may be very gratifying; yet an individual worker is not sufficient in himself; there is need of counsel, or advice, of sympathy, of co-operation. "It is not well for man to be alone;" no man is entirely successful until he has gained an interest in others and led them to follow him in his efforts. We are individual; but at the same time we are servants of the Master and workers of the same kingdom. We are a brotherhood in more than name: we are children of a common Father.

We do not believe in "fads" and idiosyncracies. There is but one ground on which to stand, and that is broad enough for men and angels—the whole word of God, the example of Jesus Christ. A half-developed Christian, that is, one who observes the ordinances and follows a part of the Example, is like anything else half-developed; he is not doing his full work. We long to see every one of our brethren and sisters imbued with a sense of their obligation to take a part—however small, and indeed smallness is of little consideration when numbers are so great as ours—in every work of the Baptist brotherhood. There is but one aim, and there are numerous and various efforts toward its achievement, and we wish to see every one assisting those efforts. The world is united, in politics, in industries, in labor, in good and evil causes,—why cannot Baptists all strive with one accord for our own objects as well? We do not need organizations, we do not need other central authority than that of God; we all, speaking generally, serve the Lord in one respect or other; yet there is palpable evidence that a broader and better service is needed from many. When a pastor sets his flock in motion, and they cease to become querulous in their absorption in good work, he is called a good organizer; that is what we need in many fields, a pastor who will not do all the work himself, but who encourages and leads each of his flock to take some part in all work. That is unity in diversity.

BOARD MEETINGS LAST WEEK.

The attendance on the meetings of the meetings of the Boards of Trustees of Wake Forest College and the proposed Baptist Female University were unusually full, and the work executed was very gratifying. The election of Dr. Durham to the chairmanship of the Trustees of Wake Forest College to succeed the lamented Col. Heck meets with general approval. The position is a very responsible one, and just at this period its duties are more exacting than ever. There are barriers to progress to be removed, professorships to be equipped and added, and the endowment of the College must be increased. We are informed that in present conditions the College is not living within its income, though, be it said, this is attributable to conditions which had not been anticipated, and not to extravagant management. There can be no doubt that Wake Forest's force of professors is too small to do the great work which may be required of it. Enlargement and not retrenchment is the order of the day. A committee has been appointed to consider the advisability of making a decided effort to increase the endowment fund, and another to properly adjust the matter of professorships so as to bring the expense within the income. They will report regarding this in June next. Wake Forest needs immediately a chair of Bible study and larger provisions for the study of modern languages. It needs and deserves, moreover, a larger patronage. Dr. Durham is capable of adding great impetus toward the achievement of these things; he is well-known and widely popular, he is energetic, industrious, forceful and determined. His positions in all relations are well-defined and unmistakable, and he may be expected to maintain them in any presence. His success in other undertakings is surety of progress in this new relation. He has always labored with the upbuilding of our denomination under God in his heart.

It may be added that the Board approved the publication in pamphlet form of Dr. Taylor's article now running in the RECORDER. It seems inevitable that the North Carolina public will know at least one side of this question.

The Board of Trustees of the Female University met on the 11th, President Poteat in the chair. It was decided to pay off the $2,000 debt now on the Pullen property. The Adams building will not be purchased, and while this occasions a change of plans and necessitates the immediate erection of a brick building, we have no reason to think that it is not fortunate. There is plenty of room for buildings and grounds on the land already in hand; and a building designed for school-purposes is much more desirable than an adapted one. Secretary Stringfield was authorized to make a thorough canvass for funds to meet the expense of building and equipping which will have to be met this summer and fall. The spirit of the meeting was very encouraging, and we now feel that we are in sight of a useful institution owned by the North Carolina Baptist Convention and conducted for the higher education of girls and young women. The building committee, it is true, is too wise to go into debt if it is apparent that funds will not be forthcoming, yet the expense is really slight compared with the work which such a school will do. We hope we do not seem to reflect on or antagonize any one when we say that the University is designed to serve the Baptists of the State, if they desire its service; it is not local,—in fact our Convention is not implicated in any local work in the sense that it confines its beneficence to any particular quarter.

SENATOR VANCE DEAD.

Zebulon Baird Vance, aged nearly sixty-four years, died in Washington City, D. C., whither he had returned a few days ago from a vain quest for health in Florida, in the night of the 14th inst.

We have not words to express our admiration of this man in life, nor to signify our sense of loss in his death. As his life was devoted to the common weal, as he loved and was loved by every citizen of North Carolina, so is his death a public and a personal calamity, of which none is more sensible than we.

Senator Vance was a man of the people in every relation; he was indeed North Carolina's Commoner, the tribune of her people, the conservator of their interests and their honor. In our opinion from first to last—from the day of his greatest service as "war Governor," until the gradual decline of his powers as Senator—the people's will to him was duty; and whatever one may charge against him in official life is chargeable to his fellow-citizens. And he was by no means unappreciated; his life was full of honors worthy only of the grace with which he wore them. Legislator, Congressman, Governor, Senator,—honor such as has been bestowed upon no North Carolinian has been his. The day will not come until this and another generation have passed when North Carolina will honor and trust and love a man as it loves Vance; and the memory of no man is more deserving of our reverence; and no man's memory will be revered as his will be.

"Zeb. Vance" is now a symbol of what was the inspiration of the man in every relation of life, a symbol of patriotism—State-love—in war and strife and trials and peace; and we thank God that such a symbol is our heritage: as such we would inscribe it on the heart of every citizen of the State, which he has served for more than a generation as only wisdom, purity, honor and nobility could serve.

In this week's instalment of "How Far Ought a State to Undertake to Educate" a question is asked, which we hope every citizen may put to himself: If it is right for a State to afford the means of higher education by general taxation, should not the State place that education—toward which all must contribute—in the reach of all? Or is it right for a State to give education to the young man or woman, who has sufficient means to pay for board and travelling expenses, and the time to spend in pursuit of higher education, when the young man, who cannot afford either the time or the money, remains at home and pays taxes, part of which educate and elevate those already more fortunate than himself? Surely if it were right to aid any one, it should be the "man who is down." It can be seen how under the present arrangement the rich may become richer and the poor poorer. But such advantages should be offered to neither by a State, if we are to have an equitable government. Dr. Taylor showed in a preceding instalment that such a policy can be reconciled only to a Paternal theory of government, and the Paternal theory is as far from our Constitution as can be. A State should make especial provision only for the afflicted; its proper functions are "to provide for the protection of its citizens, to administer justice and insure the preservation of the liberties of the people." It has already been shown that higher education by the State is not essential to the performance of these functions. He has shown also that the initiation of such a policy may lead to a centralized form of government identical with that of Old World monarchies. Our people have already become too dependent on the central government. A State is not a charitable institution, nor should it be expected to appropiate education to its citizens other than that which is essential to citizenship. What *do* we think of taxing ourselves for the benefit of students of other States, as is now the case? They pay tuition, but that is comparatively a small matter in the cost of higher education.

In the instalment in this issue Dr. Taylor states his opinion as to the maintenance of State institutions after the State has withdrawn its aid and legislative control, and we desire especially to call to it the attention of those who have spoken of the present discussion as "a fight," a "blow aimed at destruction," and as antagonistic to any institution. It is antagonistic thereby to a policy and not any institution. He has something of vital relevancy to say regarding "traditions" and constitutional interpretation, also.

Now that the weather is more seasonable, we desire to suggest to the brethren that the system of institutes for the instruction of colored preachers be revived with more vigor than ever. We have never tried to settle the "negro problem," believing it a matter that must settle itself. The negro is with us and is going to remain,—for better or worse depends on the amount of attention we give to his moral and intellectual elevation. The gospel of Jesus Christ would settle all problems, and it will settle this one very quickly if it is properly and persistently applied; and the negro pastors are the means through which we must apply it. The negro is naturally religiously inclined, being both emotional, appreciative and a believer in Providence from the beginning; there are no infidels among them. They need more stability, and this will come with greater knowledge.

Institutes for colored pastors conducted in recent years have proven the most inexpensive of mission work, and this is one point greatly in their favor just now. The work, too, is not without earthly as well as spiritual recompense. An instructor learns much from teaching any one, and one learns much more than usual from teaching a colored pastor, who is naturally inquisitive and sometimes deeply philosophical. It is our duty to help these brethren for our own sake as well as theirs. The negro needs the gospel, needs it with more force, and he needs to learn how to study and apply it. The negro pastor may now be doing good and faithful work, but a broader acquaintance with men of experience helps any one, and will help him especially.

PERSONALS AND OTHER ITEMS

....Reader, write us of the good things going on in your church.

....Pastor Saunders is holding a protracted meeting with his congregation at Murfreesboro.

....We were glad to have a short visit from Bro. H. C. Dockery of Rockingham last week.

....We were glad to have visits from brethren Marsh, Taylor, Poteat, Hobgood and others last week.

....Rev. J. J. Hall, D. D., will deliver the annual address at the closing exercises of Dr. Lewis' school at Kinston this year.

....We were glad to see Elder John Mitchell in a hopeful mood on his return from a trip west in the interest of his Board.

....The *Enterprise* states that the Newton Baptists will be able to occupy their new house of worship the latter part of this month.

....The Baptist brethren at Union, Lane's Creek township, are contemplating building a brick house of worship.—*Monroe Enquirer.*

....Twenty-two members of the Board of Trustees of Wake Forest Colleges were in attendance upon the late called meeting in this city.

....Rev. J. W. Watson of Chapel Hill has received a call to preach at Swepsonville, Alamance county, the first Sunday in each month.

....Bro. J. H. Mills has been appointed by the Governor a State delegate to the meeting of the National Board of Charities and Corrections.

....The brethren who have expressed their desire that Dr. Taylor's article be published for general distribution, may rest assured that it will be so published.

....It will be seen from the letter in another column that Bro. R. L. Patton of Morganton has decided to go to China as a missionary. May God keep and guide him.

....Rev. O. L. Stringfield of the Raleigh Fayetteville Street Church left last week for East Durham, where he is now helping Bro. Blanchard in a series of meetings in his church.

....Rev. P. G. Elsom is meeting with gratifying success in his services with Bro. Van Deventer of Henderson. We hope to have a full report of the meeting from Bro. Van Deventer.

....Pastor Church of Statesville is preaching every night in Thomasville. His sermons are plain, searching and scriptural. We hope the Lord will help him and bless the meeting.—*Charity and Children*, 13.

....We gratefully acknowledge receipt of an invitation to attend the next meeting of the North Carolina State Dental Society at Durham May 1st to 3d. Bro. C. A Rominger of Reidsville is president of the Society.

....Rev. D. J. Harris has removed from Sparta, N. C., to Yanceyville, and now resides in the Baptist parsonage at the place. An esteemed sister writes us that Bro. Harris is the only preacher residing in Yanceyville.

....Rev. J. L. White of Asheville was in Durham last week and preached on Wednesday night for Bro. Tyree. Bro. White will resume his series of meetings with Dr. Pritchard in Charlotte the latter part of this month.

....We have received the first issue of the *Atlantic Baptist*, by Dr. Owen and Speight of Norfolk. It is a lively paper and full of promise, and we wish it well. Its editors need no introduction to Virginia and North Carolina Baptists.

....Let there be a full attendance on the Union Meeting at Inwood. Come praying for the work. Members of the church will be glad to entertain any on Friday night coming so as to be on hand by 10 o'clock on Saturday.—*A. D. Hunter, Pastor.*

....Prof. J. B. Carlyle of Wake Forest College has been secured to deliver the address before the literary societies of Turlington Institute, June 6th. Bro. Carlyle has also been engaged for a similar duty at Buie's Creek Academy May 24th.

....Moody's meetings in Richmond, Va., closed last Thursday. They were largely attended throughout, but it is manifest that "union" revival meetings in the South are not as fruitful as in the North, however great preliminary preparations may be.

....Rev. W. J. Hopkins baptized two candidates at Mooresville on the 8th inst. Two others await the ordinance. We are glad to note the prompt acquittal of Bro. Hopkins of a loathsome charge. We have known him for many years as a Christian gentleman.

....We have just received a letter, dated March 16th, from Brother E. F. Tatum of Shanghai, China, stating that "Mother Yates grows more feeble," and that all are very anxious about her. We hope and pray that she may be spared yet many years to her Master's work.

....The Mid-winter California Fair is imitating the World's Fair in many things, and is now holding a series of Congresses. It will hardly attempt to institute a "congress of 'religions,'" however, as the miserable Chicago failure seems to have been sufficient for all time.

....The American Baptist Home Mission Society closed its fiscal year March 31st with a debt of $101,456. This seems to be a year of debt, national, commercial and religious. Let us see to it that our Convention records the exception to the rule in May. We can do it.

....Rev. J. F. MacDuffie of Durham writes: "We had services in our new house at Piny Grove last Sunday (1st) for the first time. Our executive committee has had this mission point under supervision for several years. The congregation was large and the meeting was inspiring."

....Rev. Dr. C. S. Blackwell of Elizabeth City, N. C., had a glorious day last Sunday. Three were added to the church, and fifty dollars raised for State Missions——Rev. J. E. White of Edenton is greatly pleasing the Spurgeon Memorial people in the revival.—*Atlantic Baptist, April* 12.

....The report of the recent Georgia Baptist Convention showed that $80,505 61 had been collected for Missions (of all kinds) and Education during the year. The Convention adopted a resolution favoring numerical, the only right basis, of representation at the Southern Baptist Convention.

....The *Smithfield Herald* of the 12th contains some very complimentary resolutions regarding Rev. F. H. Poston's recent resignation of Shiloh Baptist church. It is announced, however, that Bro. Poston has decided to continue on in this pastorate at the unanimous solicitation of his members.

....Rev. Dr. J. W. M. Williams, pastor emeritus of the First Baptist church of Baltimore, has been re-elected president of the Maryland Tract Society, he having written a letter saying that, although temporarily residing at Chapel Hill, N. C., with his daughter, he still considers Baltimore his home.—*Watchman.*

....We had a very pleasant visit from Rev. C. W. Blanchard of East Durham last Monday. We do not know of a young brother who takes a more intelligent interest in Baptist affairs than he. Brother Blanchard came to Raleigh to preach for the Fayetteville Street brethren and sisters, Pastor Stringfield being in the midst of a gracious revival in East Durham.

....Rev. Chas. A. G. Thomas of Greensboro has been preaching in his church every night for twelve nights. There have been seven professions. We are glad to hear that his work is moving on well. Bro. Thomas believes in printers' ink; he has printed leaflets addressed to church members urging them to work, and tracts for those out of the church; and they are pointed and well prepared, too.

....Now is the time to help the Home and Foreign Mission Boards, if you are going to help them at all soon. Remember the burden of debt must be greatly lightened, and the time for closing the year's accounts—May 1—is very near at hand. What a blessing it would be if the Convention should meet and be presented with unburdened reports! And it may come if every one of us sends something.

....We learn from the *Messenger and Intelligencer* that the revival at Wadesboro continues with unabated interest. The number of converts is stated by that paper as ten. Rev. D. W. Key of South Carolina, who assisted ably in the meeting the first week, has returned home, and Elder M. A. Adams of Monroe is now doing the preaching. Bro. Adams will deliver an address at the commencement exercises of Polkton Academy.

....Rev. J. M. White of Apex sends us the following: "The saw mill, dry-kilns, etc., at Apex, owned by the Hickson Company have become quite an extensive plant. ——My churches are all moving on quietly and pleasantly.——Our Boards and denominational enterprises depend on the people for support. The question many of us would like to have answered is not exactly how 'to get blood out of a turnip,' but one closely related to it. The best I know is, 'the Lord will provide.'"

....Dr. H. M. Wharton has declined the call to the Epiphany Baptist church of New York City, and will continue to serve the Brantley church, Baltimore. He was announced to come to Raleigh last week from Danville, Va., where he had been conducting meetings, and lecture for the First Baptist church, but the engagement was cancelled on account of his sudden, and we presume temporary, illness. We hope Dr. Wharton may yet be secured to lecture in Raleigh.

....Rev. J. K. Fant writes: "We have had a blessed meeting at Enfield. Bob Poole came down and preached Christ unto us for eight days in his own inimitable, unique way. The church was gloriously revived and edified, and sinners, not a few, were moved to seek the Lord. There were I know not how many conversions, as I do not count professions until they join the church. Some were baptized, however, and others are expected. To God be all the praise."

....Rev. J. H. Lamberth writes from Greenville: "God's hand is leading me and giving me good congregations. Fourteen people have joined the Greenville church recently—six by baptism, five by letter and three by restoration. About twenty have professed faith this year at Ephesus without any especial meetings; five of them were baptized on the first Sunday. Don't you think this a better way than by 'spasmodic jerks?'" We do. Bro. Lamberth will be with Rev. Duncan McLeod at Washington in a meeting for the next two weeks.

....Our esteemed contemporary, the *N. C. Christian Advocate*, doesn't approve of the Baptist contention for the exact form—as they know it—in the ordinance of baptism. Formerly it was denied that the Baptist form was even according to the Bible; now this is admitted by scholars of many sects, but they question its essentiality. As we see it baptism is not baptism unless there is dipping and burial and resurrection. Let the *Advocate* set up its columns in broken type and words next week, and its readers will impress it with the essentiality of exactness and completeness in forms, symbols and ordinances.

....Rev. J. F. Love's meetings at the West End Mission, Raleigh, with Bro. Hunter have been very fruitful. There have been more than twenty-five professions of conversion, and the community has been greatly uplifted. There was need at the West End for just such work as Bro. Love has done, and on his return to Suffolk he will leave a stronger and more promising field for Bro. Hunter. We have enjoyed several pleasant visits from him while in the city. Up to date there have been about thirty professions, and the interest is so great that the meeting will be continued through this week. Dr. Carter said last Sunday that he had never seen young men work in a meeting as the A. & M. students are working. Bro. Hunter says he has never seen a more thoroughly orderly set of young men. These statements are very gratifying. Rev. Baylus Cade preached for Bro. Love at Suffolk last Sunday.

....Perhaps it is advisable to state for the information of those of our readers who purpose attending the Southern Baptist Convention, that there are two rival railroads competing for the travel on this occasion in our State, viz: the Richmond & Danville, which connects with a route by Birmingham and Memphis, and the Seaboard Air Line, by which one may go by way of Atlanta and New Orleans. Rates are the same, and may be seen in another column. The former road is endorsed by brethren Simms, Harris and Gregory, the latter by brethren Durham, Broughton and Hall. None of these brethren have made mistakes; both roads will carry you to the Convention, and judging by their uniform kindness to us in the past, they will take good care of all their patrons. Mr. Hopkins, the agent of the R. & D. system, called in to see us last week and gave every assurance that his road was doing all within its power to make the trip pleasant and profitable, and we feel sure it will.

From Bro. Willingham.

We are very anxious to pay all of our indebtedness before the Convention. One earnest brother, who has the cause at heart, has been writing to me in reference to the work, and says that if we will raise this money, I can count on him with one or two others around him for at least a thousand dollars, to pay the debts of our Home and Foreign Boards.

Let us press the matter all along the lines, getting funds from churches and individuals. The Baptist brotherhood can pay all of our debt, if each will do his duty instead of waiting for others to do all. I hope to hear from many in North Carolina within the next few weeks. What church or individual will speak out?

Our books close the last of April. Let us pray and pay.

R. J. Willingham, *Cor. Sec.*
Richmond, Va., April 9, 1894.

Rev. J. L. Sproles.

Whereas, Rev. J. L. Sproles has seen fit to resign his pastorate of the Shelby Baptist church, and has accepted a call in a distant State.

Resolved, That in his departure, the church loses an able preacher, a watchful and sympathizing pastor, a zealous, patient and aggressive worker, a staunch Baptist, a true Christian, and that we commend him to the brethren of his new field of labor, invoking the blessings of God upon him wherever he may go.

And further, That a copy of these resolutions be sent to the Biblical Recorder for publication, and a copy of the same be spread upon the minutes of this church.

Read before and adopted by the church *en masse* the 28th of March, 1894.

Dr. C. L. Taylor's Articles.

In the discussion of "How far ought a State to undertake to educate," the man, the question and the occasion have met.

A number of able lawyers, educators and ministers of the gospel read carefully the whole discussion before any part of it was given to the public; and so far as I know, without an exception, they, like the Recorder, think it is "a clear-cut and logically invincible discussion." It is on *the* question of State policy to be settled only by the people. This question is now up and it will not down. It will never again be "patched up" or "side tracked." The highest interests of the people are involved in the conclusions. Its presentation is the best work of Dr. Taylor's useful life. It is a service to his State, to the cause of education, to the young men of the country, and to the college over which he has, with so much wisdom, distinction and success, presided for many years.

The fundamental questions, with the principles involved, and their proper application, are not now appreciated by those who have not made special investigations and careful study. But "turn on the light," and all will be bright. This will be done. The cost has been counted, the resistance measured, the field surveyed, and the strength and weakness of both sides compassed. The time is most opportune. We, however, wrestle not only against a century of traditions and legislative enactments, strongly rooted customs, deeply seated prejudices, and uncontradicted assumptions; but against the terror of principalities, against the combination of powers, against the rules of darkness in the State's educational policy, against the Winstonian blandishments, trickery, deception and arrogance—e. g., at the A. & M. College, at the Robeson Association, in the Biblical Recorder, &c. So soon as the articles are completed in the Recorder, twenty five thousand copies, in pamphlet form, should be published; and, if necessary, we can have

ONE HUNDRED THOUSAND COPIES PRINTED

and at once put into the hands of the people. A copy should be sent to every professor in every college, to every teacher in all of the schools, to every lawyer, to every doctor, preacher, State and county officer, to every prospective member of the Legislature, and to every man who will use them for the object contemplated.

At the last session of our Convention I was made chairman of a committee "to memorialize the Legislature at the next session of that body" on these questions. But the only open door for us is to "memorialize the Legislature," through the people, before its members are elected, and not allow ourselves to be hampered by the legislative committee on education, a list of whose names might be furnished the presiding officer in both ends of the Capitol by some enemy of the denominational colleges. *Begin in time.*

At a meeting of the Board of Trustees of Wake Forest College in this city, April 11th, the following resolutions were adopted:

"*Resolved* 1. That we commend the articles by the President of Wake Forest College, on "How far ought a State to undertake to educate," now being published in the Biblical Recorder, to a most thoughtful reading.

"*Resolved* 2. That we would be pleased to see said articles in some more permanent form, and widely circulated among the people of the State."

It was not designed by these resolutions to commit the Board, or any member thereof, to the conclusions reached in the articles referred to, but to do only what is done—to commend their thoughtful reading, their publication in some more permanent form, and their wide circulation. The articles did not need the commendation of the Board. They stand for themselves, and will win their way wherever, without prejudice, they are thoughtfully read.

I have read, with much care, the Georgia discussion (now in book form) of these questions. There, on the one side, was the greatest constitutional lawyer in the great State of Georgia, and on the other side was the President of the Methodist College of said State.

But Dr. Taylor's discussion is a stronger and a better presentation of these great questions than I have seen elsewhere. I have addressed from thirty to fifty thousand people, in my own native State each year, for the past seven years; and, if there is any one thing I know, I know that thousands of our people are anxious for an opportunity to express themselves on these great questions. The man, if thoroughly informed, who speaks to them about these matters will have anxious, liberal and unflinching supporters.

C. Durham.

Fayetteville Street Church, Raleigh.

Dear Recorder:—We have just closed a delightful series of meetings in our church, Fayetteville Street. Eleven have been received for baptism, two or three others are expected, and others have been received into other churches. We do not count any except those who get into ranks to aid in fighting the "good fight of faith."

Eternity alone will reveal the good accomplished through the powerful presentation of the gospel by Rev. C. A. Jenkens of Goldsboro, N. C. Surely it was a feast to all of us to hear him tell the "old story" with such freshness. We want him to come again soon. That which impressed us most was his hiding himself so completely behind Christ. Truly, O. L. Stringfield.
Raleigh, April 11, 1894.

Central Association.

UNION MEETINGS.

These meetings will convene on Sunday, April 29, at 10:30 a. m., with the churches at Youngsville and New Hope. Suitable programs will be arranged for morning and afternoon. W. R. Royall.

What President Winston Says.

"Were I a Baptist, I would rejoice in the success of the State University."

This is what Dr. Winston says to the Baptists of North Carolina in his card published in the Recorder of April the 4th.

There are several difficulties in the way of some Baptists rejoicing in the success of the State University if its success is to be attained by its present policy. Its present policy is to run in competition with the colleges, even the academies, offering free tuition and other inducements to our boys. Having been over a large portion of the State three times during the last three years, and having seen scores of our Baptist boys, I have yet to find the first one who had come in contact with the head of the State University who had not the offer made him.

For instance: I met a young man at an association who told me that he expected to enter Wake Forest College the next fall, or the next fall year at furthest. He said he had had his heart set on taking a course at Wake Forest ever since he was old enough to know anything about it. That night one of the ministers told me that President Winston had that afternoon made some offers to the young man to induce him to go to the University; and that he would be glad if I would see the young man again. I saw him and asked him what offers had been made him. He said he had tuition offered him and any other help that might be found necessary to carry him through if he came and got along well with his work. Some months after this I saw President Winston and told him that we could not compete with the State in giving our boys a college education, and if they were let alone to pursue a college course in their own denominational college while their characters are forming, then we would rejoice to see them all, if they could, taking a University course. Dr. Winston said that the young man told him that he was poor and had nothing. I replied that he told me the same, but notwithstanding his poverty, he had been set on coming to his own college, and was teaching school to enable him to come.

This put me to studying this condition of things as I had never done before. I saw that the Baptists and the other denomination in the State are in competition with themselves. They are struggling to sustain their own institutions and are taxed to sustain State institutions which are in the field as their competitors doing all the work which they are doing from the very lowest to the highest. No man likes to be in competition with himself, and hence it is somewhat difficult for some Baptists to rejoice in the success of the State University achieved by its present policy.

In December, 1892, a committee of three appointed by the Board of Trustees of Wake Forest College met in Raleigh. Dr. Winston asked to come before the committee and make a statement. His request was granted. One of the committee told him that it seemed to us that his policy would drive the denominational colleges to the wall. He replied "I am not trying to break down the denominational colleges. I appreciate the work they have done, but if my policy breaks them down I am not responsible for it; I am for the University. North Carolina has never had anything and I am determined that she shall have a university. I expect to have five hundred boys there soon and then soon thereafter I expect to see a thousand there." This mania for numbers is bringing the State in such sharp competition with most important enterprises of many of her citizens, that all Baptists true to their past history, are finding it hard to rejoice in any success that comes out of such a policy.

In the same meeting of this same committee Dr. Skinner asked Dr. Winston if the impression is not being made on the minds of the young men all over the State that to hope for political preferment in North Carolina one must attend the State University. Dr. Winston promptly replied, "Gentlemen, is it not so?" He then named five men who he said are Baptists, who had political honors conferred on them during the last campaign and said: "Gentlemen, I take it for granted that these men would not be where they now are if they were not University men." Dr. Skinner and Dr. Hufham will please correct me if I have misstated him.

We have other evidence in a printed circular over his own name that such impressions have been sought to be made on the minds of the young men of the State. Now such means of competition are not only unfair, but they are beneath the dignity of a State University, and University of the State that owns and fosters it. And Baptists can ill afford to rejoice in success so attained.

In December, 1892, the Board of Trustees of Wake Forest College held a session in Raleigh, and the question was up as to whether any adjustment between the University and the College could be effected. One of the members told the Board that he was also a member of the Board of Trustees of the University, and that he knew whereof he affirmed when he said that leading members of the Board of Trustees of the University see no place in North Carolina for the denominational colleges and that they think that the State should educate from the University down, and that it would be useless to attempt anything of the sort. I said then, and I say now, that the present policy of the University confesses the truth of this statement.

And with State taxes to sustain it, and with State prestige behind it, the time cannot be long till the denominational colleges will be driven out of the field. Wake Forest College has done too much for the Baptists and for the world, and they have too much invested in it to feel much like rejoicing in a success by means of a policy so full of promise to bring such an end.

Baptists remember too vividly the struggles of their pastors a hundred years ago in a war against State religion to rejoice in a manifest tendency to put Christian education in the hands of the State.

Baptists cannot rejoice much in seeing the money taxed for the education of a favored few while tens of thousands of poor children are growing up in ignorance and are not having the facilities offered them by the State to acquire that degree of training necessary to make them good citizens. About one dollar spent by taxation on each poor child a year and from eighty to one hundred dollars spent on the young man who can make his own way. Some Baptists believe that when a boy or a girl gets an education above what the common schools afford, or that which they ought to afford, gets that which is worth paying for, and the getting it prepares him or her for paying for it.

Let our State University, like the great colleges and universities in the New England and some other States, look to the friends of higher education, and not to the taxes of the people, for endowment and let the friction between it and the colleges cease, and then, and never till then, can it hope for true success, and then all the Baptists will rejoice in its success as every intelligent Baptist rejoices in Johns Hopkins, Yale, Harvard, and scores of others.

W. R. Gwaltney.

From Newbern.

Bro. P. G. Elsom of Pincastle, Va., began a protracted meeting in the Baptist church here in Newbern, March 21st. The meeting continued a week and a half. I have already baptized seventeen and expect to baptize others. The Methodist and Presbyterian churches have had several additions; both churches together have had about as many as were added to the Baptist.

Our church has been very much revived, and with the hope of keeping them united and zealous, the pastor has begun a series of sermons on "vital godliness." By the way, is formal godliness a term which we can use? Is there any such thing? Mere formal godliness is no godliness. And, on the other hand, godliness cannot be godliness without being vital. So we have no more right to say *vital godliness* than we have to say *free grace*: if grace is grace, it is free, and if godliness is godliness, it is vital.

With joy mingled with sadness, I record the fact that in addition to those added by baptism, we added about a half dozen *stray Baptists*—people who use to be members of the church, but had left the community where they first joined without anything to show that they were "in full fellowship and good standing." What better letter of recommendation could any Baptist carry with him to a new place than a church letter?

Bro. Elsom has held a meeting in Shelby and Newbern. In both of these North Carolina towns he has had fine success. Newbern people, regardless of denominational difference, will long remember his visit to this place.

I might say many good things about my work, but since I am not anxious to leave here I will not advertise.

And now to the work of keeping the old sheep in the pasture and of feeding these lambs on the sincere milk of the Word that they may grow thereby.

Rufus Ford.

Rev. Abram Jenkins.

Dear Recorder:—News reaches me that Bro. Abram Jenkins of Bertie county, N. C., is dead. Permit me to pay a short tribute to the memory of my friend and brother in Christ.

Abram Jenkins was above the average. He possessed a fine head full of common sense. A high-tone Christian gentleman, his church and community was made better because he lived in them. He was my friend. I know he was. He made known his friendship to me when I most needed his help. Never shall I forget, when I, a struggling boy, entered the ministry, how he, with his great sympathetic heart, helped to lift me up out of discouragements into which I was thrown by those who were no helpers. He would always do his best to help me out of mistakes which I had made. I went to his home as often as I had opportunity. I invariably found Bro. Jenkins the same loving husband, kind father and Christian brother. I felt that I was in the home of a father. Well do I remember the day when he and the writer gave themselves to Christ together. And, never, as long as memory holds its seat, shall I forget that lovely Sabbath morning when Rev. Jeremiah Bunch of blessed memory led us both down into the water and "buried us with Christ by baptism." Of me he seemed to often make the anxious inquiries: "Is the young man safe? Is it well with him?" Being told it was "well," he was glad.

I loved him. And brother, as thou liest in thy grave to-day, I love thee. When I go, again, to the dear old mother church, Connaritsa, I shall not see Bro. Jenkins. I grieve because of it. But I rejoice because I shall see him "when the mists have rolled away." Yes, now, I weep. But,

"There, hand to hand, firm linked at last
And heart to heart enfolded all;
We'll smile upon the troubled past,
And wonder why we wept at all."

May our dear Father comfort the wife, the children, the relatives and many friends of our departed brother. He is in heaven. Only a little while and we shall see him. Thank God. C. W. Matthews.
Berkley, Va.

The death of Senator Vance intensifies interest in the State election this fall, as the legislators then elected will have to choose two senators, one for the regular term, Ransom's time having expired, and one to serve the remaining two years of Vance's term. Gov. Carr will appoint a successor to the late Senator to serve until the legislature convenes.

Two Important Questions.

Two questions that undoubtedly among the most vital interests of our State morally, spiritually and temporally are now being ventilated in the columns of the Recorder. One is that of the educational system of the State. Whatever changes needed to create a happier and more healthful condition in every grade of education, we hope will be shown in the fair and honest treatment of the subject now being submitted to your paper. One thing is very certain, there are very many citizens of North Carolina to-day who feel that it is time for improvement, if not for a decided change. We would not croak. We deplore *fault-finding*, but a faulty and burdensome system of education deserves a candid consideration from its supporters—the tax payers—and we will talk and think about it at least.

Another question, the graver of the two, and of all others as for that, is the liquor traffic. No one can follow the records of our courts without appreciating the great burden this traffic is to our government. Four fifths of the crimes are directly or indirectly attributable to this evil. And from this standpoint we conclude that at least the same ratio of expense is created by it. But in the name of Christianity we would not argue dollars and cents. When we consider the end of the criminal, and his cohort of attendants that may escape his civil misfortunes and indictment, yet, who verily do meet his final judgment, all, too, a result of legislative defalcation in a Christian land, endorsed not only by the masses of professors, but by the ministry of the gospel—the emmisaries of heaven, it appears to be time for the conservative to cast a reflection. At home and abroad this evil offers the strongest resistance to the spread of the gospel to say nothing of the unhappiness, and even misery of the millions of innocent mothers and children all over the land. It is antagonistic to every righteous claim upon humanity. The following statistics were compiled by the secretaries of the Home and Foreign Mission Board of the Southern Baptist Convention in 1893 as the annual expenditures in the United States:

Home and For. Missions	$ 11,000,000
Public education	85,000,000
Boots and shoes	196,000,000
Cotton goods	210,000,000
Woolen goods	337,000,000
Meat	803,000,000
Bread	805,000,000
Tobacco	600,000,000
Alcohol	1,300,000,000

From the foregoing, and we have no reason to doubt its accuracy, we find that only eleven million dollars are annually spent for the spread of the gospel at home and abroad, and one billion and two hundred millions spent in the same length of time for alcohol. The use of arithmetic shows us that one hundred and nine dollars are expended for the deadly curse to every one spent in the evangelization of the world. Now look at it, if it would take one hundred and nine years to evangelize the world with eleven millions a year, why not expect one hundred and nine times that amount to do it in one year. And much more so when we would have the barrier of intemperance out of the way? Then, we spend about fifty-five dollars for tobacco to every one for the extention of the gospel. Take the two nuisances together and put their results to missions and it would be strengthened one hundred and sixty-four fold. We might continue to compare the above table in its rational bearings to each object and we would find it the mastodon enemy of all.

In conclusion, shall we who claim to have the weal of our race at heart, mind, body and soul, and, too, with the possible power over our common foe vested in us, stand still and see the king of terror continue to sweep his blighting hand over our homes and country and drag down at every stroke, those who would be our joy in time and eternity, into an abyss of woe and ruin?

C. W. Blanchard.
East Durham, April 7, 1894.

Bro. Patton to Become a Foreign Missionary.

Bro. Bailey:—For years I have resisted the Saviour's command, "Go ye." Though forty five years of age, I can do so no longer. The "appeal for one hundred missionaries" for interior China must not go unheeded! If God opens the way, we will go to China next fall. We will be sent direct by the churches. Any friend or church wishing to help send us, can send funds to Bro. E. A. Spainhour, Moravian Falls, N. C. He will receive and report in the Recorder all funds for our passage to China.

R. L. Patton.
Morganton, April 13, 1894.

Poe Den Union.

This meeting which is to be held with the Laurinburg Baptist church, April 27th—29th, is to be devoted to the Sunday-school work.

PROGRAM.

Friday, 27th, 4:30 p. m.—Organization.
8 p. m.—Preaching.
Saturday 9:30 a. m.—Helping the children at home in preparing the lessons. Rev. J. F. Tuttle, H. O. Dockery.
11 a. m.—How to enlist and develop the children in missionary work. Rev. T. Johnson, W. J. McLendon.
2:30 p. m.—Should we confine ourselves to the lesson helps in teaching the younger children? Rev. J. Q. Adams, Rev. C. H. Martin.
3:30 p. m.—Old folks and the Sunday-school. A. Johnson, I. S. Covington.
8 p. m.—Mission schools in our Association. Rev. T. H. Wright, J. T. Gaddy.
Exercises for Sunday will be arranged at the meeting.
The churches are requested to send a full delegation of Sunday-school workers.

Committee.

(CONTINUED FROM THE FIRST PAGE.)

may have been in some respects, he was a very poor one in his valuation of the straits to which preachers would be reduced who might have to depend on voluntary support."

No one can fairly raise the cry that the object of those who may favor any such views as are advocated here is to destroy any college or university. One may seek for reformation and yet be no iconoclast. And it is to be hoped that a resistance to the will of the people, if they really prefer the voluntary system in higher education, will not drive them to any extreme position.

(To be continued.)

Our Seminary Letter.

Dear Recorder:—An item or two as to happenings in this part of the country might not be altogether without interest to your readers.

One evening last week, Mr. W. D. Willard Lyon, Travelling Secretary of the Students' Volunteer Movement, lectured in Norton Hall to a mass-meeting of the students of this and the Presbyterian seminaries. Mr. Lyon was born in China, and expects to return to his native country as a missionary. He is a Presbyterian, but this does not keep him from being very enthusiastic on the subject of Foreign Missions.

The four brethren recently appointed by our Foreign Mission Board for China have been for some time visiting various churches, both in and out of the city. Their object is to excite more interest in the great mission field of China.

The first day of the month coming on Sunday this time our missionary meeting was held on the following day, Monday. It was a meeting of more than usual interest and power. Bro. R. Cohron of Mississippi read a paper on "Cuba as a Mission Field," which was both interesting and instructive. We are fortunate in having with us Bro. Chastain from Mexico. He is spending a few weeks here. He made a stirring speech for Mexico.

We are having a feast of good things these days. Not long ago, Dr. P. S. Henson of Chicago was here and gave his celebrated lecture on "Fools." Dr. G. C. Lorimer is to lecture to-night and to-morrow night. Next week Hon. Geo. R. Wendling will deliver his lectures on "Stonewall Jackson," "The Man of Galilee," and "Saul of Tarsus."

Dr. Whitsitt is away now at the Georgia State Convention in the interest of the Students' Fund.

The scheme of the final examinations have already been posted. No rest for "theologues" now until they are all over.

Bro. H. Morris, one of our North Carolina students, finds that he will have to leave the Seminary before the close of the session. He is a good man, and some of the pastorless churches in the State would do well to secure his services.

There are nineteen who hope to be full graduates in June. Of this number, Missouri has four, Tennessee three, Virginia, South Carolina and Alabama, two each, and Maryland, North Carolina, Georgia, Mississippi, Texas and Kentucky, only one each. The prospect now is that North Carolina will make a better show as to numbers next year as it ought to do.

JAS. I. KENDRICK.

New York Hall, April 6, 1894.
Louisville, Ky.

Some Objections to Young People's Societies Answered.

Dear Recorder:—Allow me to thank Bro. Van Deventer, and my old pastor, Brother Brown, for their timely articles on young people's society. The effort to get the people to think on the subject, will, I judge, be successful by and by, and all the people will then fall in with the movement.

But some objections need to be answered. What Paul says about "divisions among you," strange to say by one of your correspondents writing in opposition to societies, has been construed as authority for disapproving of societies in the churches. Can it be that any one is so much in error as to the apostle's meaning as to seriously so interpret his words? Do we not all know that he is referring to schisms, contention, alienations and strife? This is so evidently the meaning of the apostle that it is impossible to inspire any man of reasonable intelligence, thinking for a moment, that the apostle's words have even the remotest application to such organizations in the church as are under consideration. When a passage in the Word of the Lord is thus violently wrenched from its true place in Scripture teaching and made to serve as an argument against all decisions that may be made for the purpose of developing greater spirituality, harmony and efficiency among the workers of the kingdom, our sense of right and justice rebels. Let us beware of wresting the Scriptures to our destruction in our eagerness to make a point in an argument with those who have respect for God's Word and regard it as infallible authority in all matters of faith and practice.

I protest against the above use of Corinthians, and respectfully suggest that such use of it exposes the weakness of the opposition to young people's societies.

2. Another very weak argument is that made by those who say, "The church is the only society needed by Christians. It is a missionary society, young people's society," &c., *ad nauseam*. To express one's self in this way is about as absurd as to say that man does not need any hands, feet or eyes since his body is sufficient for all purposes. Pray tell me are not the hands, feet and eyes parts of the body? And are not missionary societies, young people's societies, &c., parts of the church? "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? If the ear say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were many members, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. And those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness."

After saying this, the apostle mentions the different divisions in the church of God. He speaks of "apostles, secondarily prophets, thirdly teachers, after that miracles, gifts of healing, helps, governments, diversities of tongues"; and asks, "Are all apostles, are all prophets, are all teachers? Are all workers of miracles? Have all gifts of healing? Do all speak with tongues? Do all interpret?" His whole argument is in favor of division of labor among the members of the church according to the respective gifts of each member. Possibly his word for missionary societies, or young people's socities, is "helps." And this might be a good name for some young people's societies to adopt, so as to legitimately overcome any prejudice that may be in the minds of some good brethren against "societies" in the church. Call them "helps", and you at once have a Scripture name.

To speak of societies in the church as if they were not parts of the church is as ridiculous as it would be to speak of the cavalry or infantry of an army as if either were no part of the army. If it is thought wise to do so, the officers and committees of all societies might be elected in a regular church meeting and be required to make regular reports to the conference or business meetings of the church. This would enable the older brethren and sisters to keep track of the young people. In our church the superintendent of the Sunday-school is elected by the church and makes monthly reports of the condition of the school to the church. All the societies in the church likewise report their work. It is a good thing to do. There ought to be a monthly report from pastor, deacons, trustees, Sunday school superintendent, ladies' aid society, woman's missionary society, society of Christian Endeavor, and also from the president of the junior society of Christian Endeavor. By this arrangement a practical and regular recognition is made of the fact that we are not *divided* in spirit or purpose, but can sing:

"We are not divided;
All one body we,
One in faith and doctrine,
One in charity."

The opposition offered to young people's societies reminds me of a statement made by Prof. Huxley. He says: "I know no study which is so unutterably saddening as that of the evolution of humanity, as it is set forth in the annals of history. Out of the darkness of prehistoric ages man emergies with the marks of his lowly origin strong upon him. He is a brute, only more intelligent than the other brutes; a blind prey to impulses which, as often as not, lead him to destruction; a victim to endless illusions, which make his mental existence a terror and a burden, and fill his physical life with barren toil and battle. He attains a certain degree of physical comfort, and develops a more or less workable theory of life in such favorable situations as the plains of Mesopotamia and of Egypt, and then for thousands and thousands of years, struggles with varying fortunes, attended by infinite wickedness, bloodshed and misery, to maintain himself at this point against the greed and the ambition of his fellowmen. He makes a point of killing and otherwise persecuting all those who first try to get him to move on; and when he has moved on a step, foolishly confesses *post mortem* deification on his victims. He exactly repeats the process with all who want to move a step yet further."

This being the nature and history of the race, let us be patient with one another, brethren; by and by, we may all come to see eye to eye, and "all speak the same thing."

PHILOGENET.

For Indigestion and Nervousness,
Use Horsford's Acid Phosphate,

Dr. W. O. Hoyt, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

"Slow to Speak."

Scarcely do you hear the ungracious word before your more ungracious answer rushes to your lips. And does it pause there? Do the faithful lips keep the door shut and prevent its egress? Probably not. You must "answer again." And your answer provokes a rejoinder. Every word on either side is a fresh fagot for the flames. And presently, where there were only a few embers, not enough to light a candle, there is now a conflagration. Peradventure it may die down as suddenly as it sprang up; but it is more likely to last, and as it burn on it may spread into a huge prairie fire. And all this because you would not heed the caution—be "slow to speak." This is one of the various rules the Scriptures give us for avoiding anger and strife, none of which can be of any radical and permanent efficacy unless the grand motor, the heart, be brought under the power of Divine love.—*H. Boardman.*

If you desire a luxurious growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Renewer.

Talks on Medicine—No. 5.

BY A RETIRED PHYSICIAN.

SORE THROATS.

This is perhaps one of the most common affections, at least with some people. There are several kinds of "sore throats"—first, what is known as the "bad-cold throat," caused usually by cold. It does not amount to much usually. Sometimes it calls for treatment, when in my judgment the best thing is a gargle of hot water and salt, as hot as can be borne and strong with salt. In order to get the least results, it should be gargled freely every few minutes. By the way, let me say here that for *any* sore throat this is one of the best remedies which can be used.

TONSILITIS.

Many people are predisposed to this form of throat trouble. It may be caused by a number of things. Perhaps, the most frequent cause is a "gouty diathesis." Frequently associated with tonsillar troubles is gout or rheumatism, either in the patient or the back family. So sometimes in order to prevent the attacks in such a patient, treatment directed to the patient's constitution would have to be given. But we are supposed now to be dealing with a case of acute tonsilitis, and something must be done for it. The books on medicine make a number of distinctions as to kinds, but for us they are not necessary. It is sufficient to know that enlarged or acutely swollen tonsils, very sore throat, fever, aching limbs with perhaps a chill in the outset is tonsilitis, and whether it be complicated with something else or not, calls for treatment. Now in almost every case I should begin my treatment by a full dose of calomel ranging from 2½ to 5 grains for an adult and follow it by a large dose of salts. This reduces fever and equalizes circulation, and in this way prevents in part the extent of the inflammation. Follow this by large doses of quinine ranging from ten to twenty grains in the twenty-four hours. Also, if patient is thin, as is usually the case, give five to ten drops of tincture of iron every two or three hours. If possible, also add to each dose from 2½ to 5 grains of chlorate of potash. This will usually be sufficient for the internal treatment. Locally, I would recommend in *every* case the hot salt-water gargle every few minutes. It is the best thing to use. The following also is good not only for tonsolitis, but in any sore throat, even diphtheria:

Take Chlorate potash	120 grains.
Carbolic acid	30 drops.
Listerine	2 ozs.
Lime water	4 ozs.

Mix. Dissolve the potash thoroughly by constant shaking, and gargle or spray, if for a child, every two hours. In my judgment, it is the finest "all-round" gargle which can be used. This course, if followed, will always cure without much trouble provided the treatment is begun in time. Of course, when there is much swelling of the tonsils and pain in them, external applications will do good. The best thing for this purpose is usually hot cloths on which a little sweet oil and laudanum is placed. Leaving this form of sore throat, I want to speak of what is known as

"PREACHERS' SORE THROAT."

It is not at all uncommon. Many a preacher has given up his commission because of this trouble. Sometimes, too, I expect that it has had to bear the blame, when in reality the cause was in the head or heart. At least, I think I have heard so. It is an easy thing to jump on a poor, weak, defenceless throat. If the ministry was made up of more brains and less pulp, more work and less "gad," and more heart and less self, there would not be quite as many cases of "preachers' sore throat."

Another prominent cause of "preachers' sore throat," in my judgment, is "forced emotion." I cured a man once by the following simple prescription: 'Quit trying to cry when you don't feel like it, and you may dump out all your gargles." I knew him. He was a good man, but no man felt like crying as much as he cried. It is strange to me why preachers do this any way. A tear is a good thing when it comes, but O me! when a preacher has to grabble out the very bottom of his lachromals to get up a little eye-juice, I think he is getting very near out of "soap," as the preachers call it. A preacher's business, it seems to me, is to deal with life, living facts and issues, not sentimental gush. To remedy ministerial customs, then, would be largely to remedy this disease. But there is such a thing as a "preachers' sore throat" sure enough, which may have a real cause—weak parts, or a want of a proper understanding as to how to speak. Such a man ought to learn to use his chest and bowels more in speaking, and *never rely on his throat to perform a work that it will not support.* To acquire this power may take practice, but it will pay the preacher to do it. Let him, however, practice in his study by reading aloud, &c.

Now I know no better special treatment than the remedy just suggested—potash, listerine, carbolic acid, and lime water.

It may surprise many people that decay of the teeth is largely due to breathing through the mouth, and that irregularity in the formation and arrangement of the teeth may often be ascribed to the same cause. When the lips are kept closed by day and by night, growing teeth will meet by natural occlusion, and will become adjusted as they should be, except in very rare and curious instances of malformation. When a person breathes with open mouth during the hours of sleep, the mucous membranes become dry from exposure, and the gums and teeth are injured by the consequent lack of saliva. Facial neuralgia is also due to open mouths, declare the most advanced physiologists. In fact, few teeth are so hard and strong, and few systems so liberally endowed with reconstructive force, that such unnatural exposure can be endured without detrimental effects. A hale cobbler is better than a sick king.—*Cor. Delineator.*

Making the Best of Things.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are is God's providential arrangement—God's doing—though it may be man's misdoing; and the manly and the wise way is to look your disadvantages in the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.—*F. W. Robertson.*

The infinitely little have pride infinitely great.—*Voltaire.*

Our Boards for 1894.

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Asbe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Briar Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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"For Years,"

Says CARRIE E. STOCKWELL, of Chester, Said, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective

$12.00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an excellent opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th & Main Sts., Richmond, Va.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 85. Daily.	No 41. Daily.
Leave Weldon	11 47 a m	9 51 p m	
Ar Rocky Mount	12 55 a m	10 45 p m	
Arrive Tarboro	2 35 a m		
Leave Tarboro	12 07 a m		
Lv Rocky Mount	12 55 a m	10 45 p m	6 00 p m
Leave Wilson	1 55 a m	11 25 p m	
Leave Selma	2 45 a m		
Lve Fayetteville	4 25 a m	1 15 p m	
Arrive Florence	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson	2 05 p m		6 35 a m
Leave Goldsboro	3 00 p m		7 23 a m
Leave Magnolia	4 18 p m		8 29 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 05 p m	7 30 a m	
Lv Fayetteville	9 20 p m	10 27 a m	
Leave Selma		12 10 a m	
Arrive Wilson	11 18 p m	1 05 a m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 37 p m
Lv Goldsboro	12 00 a m		9 45 p m
Arrive Wilson	12 45 a m		10 35 p m
	No 14. Daily.		
Leave Wilson	11 28 p m	1 15 p m	10 45 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro		2 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount	12 05 p m	2 07 p m	
Arrive Weldon	12 50 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p. m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.30 p m, arrives Washington 7.55 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.20 a m, arrive Tarboro 10.25 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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You Shiver

and say: "I'm taking cold." But you shiver because your system is weak and cannot resist outside influences.

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites will clothe your bones with solid flesh and build you up so you won't take cold easily. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

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The Way for Church-members to Right their Wrongs.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: and if he shall hear thee, thou hast gained thy brother." Matt. 18: 15.

This may not be your way, but it is God's way, and his way is the best way. It may be a very hard thing for you to go to one who has done you an injustice, and yet it is the right thing. There are several reasons why you should go to your offender and speak with him face to face.

First, he may be ignorant of having offended you. Second, you might be able to wield the pen with more force than he, and thereby you would be taking advantage in writing him. Third, writing does not portray our feelings as plain as our spoken words, for the tongue is a much truer index to the heart. Fourth, it is Christ's way. Fifth, it proves to your offender and the world that you have the spirit of Christ. Sixth, it is evidence of true manhood.

After you have gone to your offender and talked the matter over face to face, and settle the matter between yourselves, then the hatchet is buried, and the difference goes no further. "But if he will not hear thee, then take with thee one or two more, that every word may be established." If the matter is thereby settled, then let it drop. "But if he shall neglect to hear them, then tell it unto the church." But it is not to be carried into the church until the foregoing Scripture is complied with. If the matter could not be settled before it goes to the church, and if the offender is willing to abide by the decision of the church, then let the hatchet be buried. "But if he neglect to hear the church,"—then and not till then—"let him be unto thee as an heathen man and a publican." Matt. 18: 15—18.

Not only is it the duty of the offended to go to the offender, but it is also the duty of the offender to hunt for the offended just as soon as he knows that his brother has aught against him. This duty is so urgent upon the offender, that he is not even to take the time to go to church, nor even to pray, until he hunts up and makes peace, if possible, with his offended brother. Matt. 5: 23, 24.

We have no account in the Scriptures where any of God's people in olden times went to law against a man to have his wrongs righted. I think that Abraham and his nephew Lot came as near going to law before the heathen as any of the Old Testament saints; but they never got into a lawsuit. Abraham gave Lot the first choice, saying to him, "You go to the right hand and I'll go to the left, or you go to the left and I'll go the right"—"let there be no strife between me and thee."

As a general thing, church-members of this day make for the court-house to have their wrongs righted—the just before the unjust, and thereby bring disgrace upon themselves and the church of Christ. "Know ye not that ye (the saints) shall judge angels" (much less the smaller matters of earth).

I don't mean to do away with our system of laws, courts, &c., but I do mean that church members should live above such things and not condescend to their use. The church to which I belong should not only be the dearest, but the highest tribunal on earth to me. Some may say, "I can't get revenge on my enemy in the church." Well, if you are fit to belong to Christ's church here on earth, you don't want revenge, you only want to receive as you are willing to give. Some one may say that the church is not capable of judging in certain cases. This is a mistake. The law is or ought to be according to common sense, and I believe Judge Winston would concur in this statement. Most any little country church has at least twelve sensible men in it. If you carry your wrongs to the law, are they not settled by twelve men who act as jurors? Very likely a majority of the jurors will be church members; but if not, I am sure it would be better if they were such, in the interest of truth and justice. If you win your case in the courts, such triumph is attended with much expense: you lose the lawyer's fee and also your time, which is worth money to you; and besides all this, you will lose the good-will of your adversary in court and his friends.

Some may say that such a course would blend the Church and State. Not so. Let the State continue to have its laws, courts and prisons for the ungodly, and Christians should help to bear the burden of such continuance; but Christians among themselves should not arbitrate their differences in the civil courts.

Some may ask how are Christians to settle their misunderstandings with those not Christians? I advise, in such instances, that the Christian seek the advice of his church; and I venture to say that in ninety-nine cases out of every hundred that the matter at issue would be settled without going to law. If the outsider should be stubborn and not willing to accept the church's decision, then all the better for you and all the worse for him when you do get into the court-house.

An objector may say the foregoing course would do, provided there was but one denomination of Christians. The man with whom I differ may belong to another church; then let the different churches appoint a joint committee to investigate the matter at issue between us and agree upon a basis of settlement.

In my ministry I have advised the courses above mentioned to be pursued in the settlement of difficulties between Christians, and some have adopted my advice. When all churches and individuals adopt this plan (i. e., receive the Bible not only as the gospel of salvation, but also as the law by which to live), then, and not until then, will Jesus receive due honor from his bride, the church.

J. H. HILDRETH.

Southport, N. C.

After crosses and losses, men grow humbler and wiser.—*Franklin.*

Christ as Our Example.

In this progressive age when we are completely surrounded by so many modern isms and schools of vice, which appear the natural outcome of so heterogeneous a population as that of our country, it is often very perplexing as to the wisest, most Christian course in dealing with such evils. In fact, a profound knowledge of the principles of the Bible along with a watchful, devotional spirit is manifestly needed to maintain our integrity as Christian workers. And the more we read this Bible, and reflect upon a personal application of its principles, the more we must feel the need of intelligent thinking to carry out its precepts. It is easier to say, "Take Christ for your example and go ahead," than to tell just where, how, and under what circumstances we should initiate the different steps in our Saviour's life. Indeed, some of these, though very instructive when properly considered, were not given for imitation. For instance, our Lord claimed the authority to forgive sins, would it not be blasphemy for us to do likewise?

Again, in the life of Christ there are examples which should be observed as such by us all, and yet these are often imitated almost to the letter, while owing to a difference of circumstances, their spirit is violated. And hence, to avoid such gross errors, and to acquire a more spiritual comprehension of our Saviour's life, every one should study the four gospels in connection with the rest of the Scriptures. A mere fragmentary method of viewing his course of life often proves misleading to even intelligent readers. This method, however, is usually pursued by the majority of professing Christians. In fact, in observing the various examples of Christ's ministry, many of us are too prone to leap at convenient conclusions without making thoughtful discriminations as to the circumstances under which these examples appear. And without these discriminations, we are sure to imbibe erroneous conceptions of much of his work. For instance, at the marriage in Cana of Galilee, Jesus made wine for the guests (John 2: 1—10); can this exonerate the distillers and liquor-sellers of our day, when drunkenness is the moral curse of our nation?

Again, the Saviour in antagonizing some of the learned Jews of his day, called them hypocrites, serpents, vipers, and pronounced upon many the sentence of death, does this authorize the eloquent (!) modern preacher, one who has never clearly understood the theory of "natural selection," to pour out the vials of his wrath upon Darwin and his disciples, and with an assumed authority, send them all to hell? As widely as we may differ with this celebrated naturalist as to the creation and development of the world, yet when we hear of such indiscreet denunciations, do we not feel a strong temptation to reiterate the skepticism of the Jewish scribes, "By what authority doest thou these things?"

Once more, Christ in seeking to save that which was lost, sought the despised and neglected, and even mingled with the most degraded of his people: can this be an example to a weak, stumbling brother who naturally loves the company of low society?

Ah! to take the Saviour as our example means a great deal. It means more than an indiscriminate accommodation of each isolated act of his life to our conveniences. When we consider the life of Christ, we should take care to learn, if possible, the various objects of his discourses, the specific object of each act in his ministry, and all the circumstances under which he taught and worked, comparing our interpretations with the general tone of the Scriptures whenever there is the least doubt as to the meaning of the inspired record. This takes thought, patience and perseverance; but it is the only safe way to take Christ as our example. And even after pursuing this method in studying the life of our Saviour, his example will often appear hard to follow; yea, when we are fully aware of our duty, we are often sure to feel the power of human depravity, "When I would do good, evil is present with me."

JOSEPH HIDEN.

Morehead City, N. C.

Itching, burning, scaly and crusty scalps of infants cleansed and healed, and quiet sleep restored by Johnson's Oriental Soap Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

From Bro. Williams in Arkansas.

Dear Bro. Bailey:—I am still in life and am able to be about as others.

The dear old paper, the RECORDER, regularly finds me every Saturday morning, and I take great pleasure in looking over its columns. There is no failure perceivable by reason of its age, but on the contrary manly growth, and that growth manifested by Apostolic speech in its able teachings.

In my old age I am very pleasantly situated with my daughter in her home, and have every comfort that I could ask.

Our little city of Arkadelphia is quite a pleasant place of about 4,000 inhabitants, and directly located on the Ouachita river, quite healthy, and free from the saloon nuisance.

We have two colleges—the Ouachita Baptist College with about 275 pupils and a good library, and the Methodist College in the northern part of the city with about 150 pupils. Also we have a Business College, four churches (two Baptist, one Methodist, and one Presbyterian). The First Baptist has a fine brick house neatly finished on the inside, though rather small for our Sunday-school and regular service. Our present pastor, Rev. E. B. Miller of Mississippi, preached his anniversary sermon last Sunday. In the past year, 130 have been admitted to membership, and the church is in good working order. The Second church is quite youthful, is doing reasonably well, and has a prospect of future growth. The other denominations are making but little progress.

I have been in Arkansas thirty-six years, and my hopes have been realized in point of educational facilities. Though I enjoy the privileges of a good church and the society of Christian brethren, yet I am lonely. I look over the population of our city, and all who were here when I came, with but few exceptions, have passed away, and those who were members of the church only two or three are living. I am said to be the oldest man of our city. And when I look over the RECORDER for the names of my old brethren, I see that they, with one or two exceptions, are gone, too. Yes, dear reader, I feel lonely. I am living in another generation—Christian brethren gone, parents gone, wives gone, children gone, friends gone—but not lost. O no! bless God, they are not lost but gone before, to live in the mansions above prepared for them. Rest, dear ones! My father's God will take me home soon, and then I will rejoice with you and with all the dear brethren and sisters of my old churches in my native State and of those of Arkansas, whom I expect to meet in glory. I say again, dear old brethren, rest, and praise God for his redeeming grace! I will come to you as soon as my Father calls, and join you in praising our common Redeemer as long as eternity shall last!

D. S. WILLIAMS.

Arkadelphia, Ark.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

One reason why many a boy wants to quit the farm is that while the drudgery is the boy's share all the management falls to the father's lot, and in it the boy is given no part. Give your boy something he can call his own, and you greatly decrease the danger of his leaving the farm.—*Ex.*

Beecham's pills will save doctor's bills.

The dominion of any sinful habit will fearfully estrange us from his presence. A single consenting act of inward disobedience in thought or will is enough to let fall a cloud between Him and us, and to leave our hearts cheerless and dark.—*H. E. Manning.*

He that embarks in the voyage of life will always wish to advance, rather by the impulse of the wind than the strike of the oar; and may founder in their passage, while they lie waiting for a gale—*Johnson.*

The fraction of life can be increased in value, not so much by increasing your numerator, as by lessening your denominator. Nay, unless my Algebra deceives me, unity itself divided by zero will give infinity.—*Carlyle.*

People are always talking of perseverance and courage and fortitude, but patience is the finest and worthiest part of fortitude. Patience lies at the root of all pleasures as well as of all powers. Hope herself ceases to be happiness when impatience companions her.—*Selected.*

The essence of true nobility is the neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—*Froude.*

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—*Geo. Eliot.*

Men do not sin because they are blind, but because they shut their eyes.—*L. C. Randolph.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

THIS CURIOUS THING



MAGNIFIED.

Is a Sweat or Excretory Gland. Its mouth is called a Pore. There are 7,000,000 in the human skin. Through them are discharged many impurities. To close them means death. Sluggish or clogged pores mean yellow, mothy skin, pimples, blotches, eczema. The blood becomes impure. Hence serious blood humors. Perfect action of the pores Means clear, wholesome skin, Means pure blood, Means beauty and health.

Cuticura Resolvent

Exerts a peculiar, purifying action upon the skin, and through it upon the blood. Hence its cures of distressing humors are speedy, permanent and economical. Like all of the CUTICURAS, it is pure, sweet, gentle, and effective. Mothers are its warmest friends.

Sold everywhere. Price, $1. POTTER DRUG & CHEM. CORP., Sole Props., Boston.

VITAL TO MANHOOD.



DR. R. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantees issued by agent. WEST'S LIVER PILLS cure Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.

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Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 00 a m
Lv. Winston-Salem	*5 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 50 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	3 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*6 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	1 35 a m
" Raleigh	10 50 a m	2 50 a m
Lv Raleigh	10 55 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 08 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

SOUTH BOUND.	No. 3. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 15. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 45 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 38 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 13 a m	
Ar Fayetteville		9 55 a m	
Lv Rameour			8 30 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 5 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 43 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 53 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 13 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 20 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 35 p m
Ar Rameur			4 25 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. C. & W. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. R. KYLE, Gen. Pass. Agt.

J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.			No. 134.
3 00 p m	Lv	Norfolk	Ar 11 45 a m
3 30 p m	Lv	Portsmouth	Ar 12 35 a m
3 53 p m	Lv	Suffolk	Lv 11 08 a m
4 29 p m	Lv	Franklin	Lv 10 29 a m
4 54 p m	Lv	Boykins	Lv 10 03 a m
5 35 p m	Ar	Weldon	Lv 9 25 a m
5 50 p m	Lv	Weldon	Ar 9 00 a m
7 07 p m	Lv	Henderson	Lv 7 37 a m
8 45 p m	Ar	Durham	Lv 6 00 a m
8 15 p m	Ar	Raleigh	Lv 5 30 a m
8 30 p m	Lv	Raleigh	Ar 5 15 a m
9 36 p m	Lv	Sanford	Lv 4 05 a m
10 16 p m	Lv	Southern Pines	Lv 3 23 a m
11 00 p m	Ar	Hamlet	Lv 2 35 a m
5 00 p m	Lv	Wilmington	Lv 5 00 p m
10 00 p m	Lv	Charlotte	Lv 10 00 p m
11 10 p m	Lv	Hamlet	Ar 1 30 a m
11 30 p m	Lv	Rockingham	Lv 1 15 a m
11 59 p m	Lv	Wadesboro	Lv 12 41 a m
12 50 a m	Lv	Monroe	Lv 1 55 a m
2 03 a m	Lv	Chester	Lv 12 18 a m
3 14 a m	Lv	Clinton	Lv 11 07 p m
3 57 a m	Lv	Greenwood	Lv 10 25 p m
4 21 a m	Lv	Abbeville	Lv 10 00 p m
5 19 a m	Lv	Elberton	Lv 9 00 p m
6 18 a m	Lv	Athens	Lv 8 05 p m
6 54 a m	Lv	Jug Tavern	Lv 7 28 p m
7 30 a m	Ar	Atlanta, East'n	Lv 6 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv 4 45 p m

No. 41.	PASSENGER & MAIL.		No. 38.
9 00 p m	Lv	New York	Ar 1 20 p m
4 30 p m	Lv	Philadelphia	Ar 10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar 7 00 a m
7 05 a m	Lv	Old Point	Ar 7 00 p m
5 00 a m	Ar	†Portsmouth	Lv 6 00 p m
9 35 a m	Lv	Portsmouth	Ar 5 45 p m
12 03 p m	Ar	Weldon	Lv 3 09 p m
12 15 p m	Lv	Weldon	Ar 3 00 p m
12 39 p m	Lv	D Henderson	Lv D 1 09 p m
4 10 p m	Ar	Raleigh	Lv 11 15 a m
4 30 p m	Lv	Raleigh	Ar 11 00 a m
5 00 p m	Lv	Sanford	Lv 9 31 a m
7 50 p m	Ar	Hamlet	Lv 7 20 a m
7 30 p m*	Ar	Fayetteville	Lv 8 27 a m
11 00 p m*	Ar	Wilmington	Lv 5 00 a m
5 00 a m	Ar	Charlotte	Lv 10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 194, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B, Breakfast. D, Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or S. J. Coues, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Eastern Baptist S. S. Association.

The Eastern Baptist Sunday-school Association will convene at Magnolia on Friday before the fifth Sunday in April. The following is the

PROGRAM.

Friday, 27th, 11 a. m.—Opening sermon by Rev. W. B. Oliver.

Afternoon.—Organization and reports from schools.

Topic: Orphanage. L. R. Carroll.

Saturday, 28th, forenoon.—Topic: The urgent need of a Sunday-school colporter missionary within our bounds. Rev. J. T. Albritton, Rev. A. A. Butler.

Afternoon.—Topic: The duty of Sunday-schools to missions. Rev. S. D. Swaim.

Topic: The relation of the Sunday-school to home life. Rev. R. E Peele.

Sunday, forenoon.—Mass-meeting and sermon.

O. P. Meeks,
L. R. Carroll,
S. M. Carlton,
Committee.

Clinton, April 10, 1894.

Rates to Southern Baptist Convention.

This body meets in Dallas, Texas, commencing May 11th, 1894.

DELEGATES APPOINTED BY THE BOARD.

The Board of Missions and Sunday-schools have appointed the following-named delegates to this Convention:

C. E. Taylor, W. R. Gwaltney, Rufus Ford, C. W. Blanchard, T. H. Pritchard, R. H. Jordan, J. S. Hardaway, J. L. Carroll, C. Durham, J. C. Scarboro, J. A. Mundy, T. J. Taylor, J. B. Richardson, C. A. G. Thomas, G. M. Webb, J. H. Edwards, M. M. Edwards, O. L. Stringfield, W. C. Tyree, R. T. Bryan, N. B. Cobb, J. D. Boushall, R. M. Johnson, J. C. Caddell, C. C. Haymore, H. A. Brown, J. C. Walker, J. Q. Adams, G. P. Hamrick, N. S. Jones, C. A. Woodson, W. B. Morton, R. Van Deventer, R. T. Vann, J. A. Smith, J. N. Page, J. L. Memory, C. S. Blackwell, Martin Simpson, A. M. Simms, H. T. Chapin, L. M. Curtis, M. A. Adams, S. F. Conrad, J. B. Boone, G. M. Hackler, J. H. Morrisette, A. W. Early, O. J. Carroll, R. H. Moore, J. H. Austin, J. D. Hufham, G. M. Duke, J. T. J. Battle, W. P. Covington.

Others desiring to attend the Convention will be appointed on application to the Board.

DELEGATES APPOINTED BY THEIR ASSOCIATION.

Alexander, J. A. White; Atlantic, C. A. Jenkins; Caldwell, H. M. Croom; Central, J. W. Carter; Chowan, A. W. Burfoot; French Broad, T. M. Honeycutt; Green River, C. B. Justice; Mt. Zion, Thos. Hume; Pee Dee, M. L. Keeler; Raleigh, N. B. Broughton; Robeson, F. H. Martin; Sandy Creek, J. M. Griffin; Sandy Run, J. T. Alexander; South Yadkin, Jacob Stewart.

A ROUTE TO DALLAS COMMENDED.

After carefully considering the various lines with a view to securing the best possible route to our next annual Convention at Dallas, Texas, May 11th, 1894, we have determined to use the following lines:

Richmond & Danville to Birmingham, Kansas City, Memphis & Birmingham to Memphis, the Cotton Belt to Greenville, Texas, M. K. & T. to Dallas.

There is no "Official Route" for delegates to this Convention, statements of railroad agents and others to the contrary notwithstanding. This route via Atlanta, Birmingham, Memphis, (The Cotton Belt), Texarkana and Greenville, with its double daily through train service to and from Dallas, affords superior facilities for handling our people.

The Maryland and District of Columbia delegations will leave Washington May 7th, via Richmond & Danville R. R. Vestibule Limited, at 10:48 p. m. and be joined at the various points below by delegates from Virginia, North and South Carolina and Georgia.

The following will be the schedule of this vestibule train, round trip rate:

Leave Washington, R. & D. R. R. 10:48 p. m. May 7, $38.30; Charlottesville 1:55 a. m. May 8, 36.60; Lynchburg 3:43 a. m. May 8, 36.30; Richmond 12:50 a. m. May 8, 37.90; Danville 5:40 a. m. May 8, 36.30; Raleigh 1 a. m. May 8, 36 30; Goldsboro 4:54 a. m. May 8, 36 30; Salisbury 8:18 a. m. May 8, 35.10; Charlotte 9:35 a. m. May 8, 33.65; Spartanburg 11:37 a. m. May 8, 31.10; Greenville 12:28 p. m. May 8, 30.00; Gainesville 3:29 p. m. May 8, 26.50; arrive at Atlanta 6:55 p. m. May 8, 24 90; Anniston, Ga. Pac. R'y, 7:55 p. m. May 8; Birmingham 10:20 p. m. May 8; Memphis, K. C., M. & B. R. R. 7:25 a. m. May 9; leave Memphis, Cotton Belt route 7:45 a. m. May 9; Dallas, M. K. & T. 7:00 a. m. May 10.

There will be special Pullman cars on this train for the accommodation of delegates and their friends. Those desiring sleeping car berths will please notify the undersigned at once in order that sufficient accommodations may by provided. The rate will be one first-class fare for the round trip as above, and sleeping car berths about two dollars per night.

At Memphis we will be joined by the Tennessee and Kentucky delegations, and from starting point to destination will be accompanied by experienced passenger agents of the several lines, who will see to our comfort and every convenience on this, which promises to be indeed a pleasant trip.

Fraternally,

Rev. H. H. Harris, Richmond, Va.
Rev. A. M. Simms, Raleigh, N. C.
Rev. O. P. Gregory, Baltimore, Md.

REDUCED AIR LINE RATES TO DALLAS.

Round-trip tickets at rates of one first-class fare over the route to Dallas will be sold as follows from points named: From Weldon, $36.80; Suffolk, Va., 37.30; Henderson, N. C., 36.30; Durham, 36.30; Raleigh, 36.30; Sanford, 35 80; Maxton, 34.55; Wilmington, 35.30; Wadesboro, 34 25; Charlotte, 33 45; Lincolnton, 34 75; Shelby, 34 65. Tickets will be sold May 7th, 8th, and 9th, with final limit thirty days from date of sale.

The Seaboard Air Line, with its magnificent vestibule train service, offers unsurpassed accommodations to all delegates and visitors to Dallas on this occasion. Choice of routes from Atlanta, either via New Orleans or Memphis. For further information, address T. J. Anderson, G. P. A., Portsmouth, Va., or A. J. Cooke, S. P. A., Raleigh, N. C.

SEABOARD AIR LINE COMMENDED.

The North Carolina delegation to the S. B. Convention at Dallas, Texas, May 11th, to 15th, can move solid via the Seaboard Air Line. The fine vestibule train service of this line, with quick schedules and sure connections, affords to delegates unsurpassed accommodations. Choice of routes are given from Atlanta, via Memphis or New Orleans. Through Pullman service to Atlanta and from Atlanta to Dallas by Convention Special Train. For full information, delegates should address

Rev. C. Durham,
Cor. Sec. Bap. St. Convention,
N. B. Broughton,
Rec. Sec. Bap. St. Convention,
Raleigh, N. C.,
Or, T. J. Anderson, G. P. A., Portsmouth, Va., and A. J. Cooke, S. P. A., Raleigh.

On the Look-out.

BY M. P. M.

"THIS AND THAT."

Week before last you "poked fun" at the *Baptist* (Baltimore), for their "Easter issue," and last week you scored the Baptist Union for the same thing. Wherefore this difference? Why use the one to prejudice the churches against the young people's movement and not the other to prejudice the churches against Maryland Baptists? One is as much Easter as the other. The truth is that each of them put on the extra cover "for advertising purposes" because there are some people who will advertise on such an occasion. In neither of them is there any Easter program or commendation of "Easter observance," only a reference to the same truth which you commend in your paragraph in last week's issue: "Baptists have a perpetual reminder of our Lord's resurrection in their baptism."

I am not a defender of the papers mentioned, neither do I believe in the "nonsense" practiced at Easter, but I am very much interested in the movement among our young people, and am not willing to see an advertising scheme of any paper turned against that movement.

Bro. S. M. Brown's article of this same issue I have read carefully; but while very forcible, it proves nothing against young people's societies that it does not prove against against every organization of Baptists for missionary or benevolent work, and I submit that Bro. Brown ought to cease attending associations and conventions.

"THAT ORIGINAL IDEA."

On the question of representation in the Southern Baptist Convention, I was guilty of an "original idea" in suggesting the organizations of two more conventions, but really did not touch the question of "basis" after all. On that question I agree with Bro. Carroll that the financial basis is the fairest. The truth is there is no authority for "delegated power" from the churches in this matter, and as it is a mutual co-operation for specific purposes, the people making the contributions should decide where and how that money should be expended. If ours was an ecclesiastical organization which arrogated to itself the privilege of saying how much each member should contribute and that every member should contribute, it would make some difference, but such is not the case. I am coming more and more to believe that in all of our gatherings for "mission purposes," that those who contribute the money should say how and where that money should be used—this in our associations as well as elsewhere. I know churches entitled to two representatives in the Associations which give ten times as much money as some which are entitled to eight representatives.

"PROPHET C. C. BROWN."

Bro. Brown of Sumpter, S. C., is preaching a series of sermons on "living questions," and these questions are being published in the *Baptist Courier*. Bro. Brown talks interestingly or nothing, and you can always promise yourself a good time when you start out after him. His last sermon was on the "Negro question," in which he turns prophet and gives us the benefit of his prophecy. He tells us that the Negro is to be the bond which is to bind the Baptists North and South, or the people, rather. As they have been the occasion of much strife and heart-burnings between the sections, so they are to be the occasion of cementing the sections together, and that in the future we will see them earnestly united in their effort to solve this great question.

In writing on this question, I am reminded of the position taken by the Greenville *Daily News* of South Carolina on the "Negro question." He says there are but three solutions of the question—colonization, amalgamation or annihilation.

"WILLIAM COLGATE."

You did well to transfer to your columns the story of the great soap manufacturer of New York. His was a very simple business and not very promising, but he flourished. Why? Because he kept God's "rule of giving. "The tithe is the Lord's," not that we should give it to him, but it already belongs to him, and *whoever* uses it for himself is a robber, a robber of God, which is the worst sort of robbing. I am convinced that every man who appropriates the Lord's part to his own use, not only looses one-tenth of the result of his labor, but is under the chastening rod of the Almighty at the same time.

"Oh, that is a part of the Mosaic dispensation and does not apply to me," some one is ready to say. Not so fast, my friend; this law is much older than the Mosaic dispensation, and is also enforced by Christ and the apostles—"Ye pay tithes of mint," &c. "On the first day of the week let every one of you lay by in store as the Lord hath prospered him." Whose measurement? God's, of course.

"ONE PRINCIPLE."

Much is being said in these days about Baptists and what "they stand for," and what they could afford to give up in order to secure union with other Christians. The *Examiner* submitted to the *Independent* what they considered the "Baptist ultimatum," but that did not please the *Independent*, of course; nothing would please them but a tirade against the South. The most satisfactory statement to this scribe is from the *Watchman* of Boston in which they say, "Baptists do not stand for any one thing; whether it be immersion or believer's baptism, or anything else: they stand for the *principle of the supreme authority of the Word of God* in all matters of Christian faith and practice." It occurs to me that "literally covers the ground" and expresses in the fullest sense the difference between us and all other people. A great principle it is, and one worthy of a contention involving even centuries of persecution and bloodshed. In this mighty principle may be found every phase of doctrine and practice which differentiates us from others. In many things they seem to be faithful, but wherever the Word of God comes in conflict with their creeds, they do not hesitate to stand by the creeds.

Sunday-school Association.

A Sunday-school Association meets with Green River church, Green River Association, April 27th, 1894. The following is the program:

1. Introductory sermon by C. B. Justice.
2. Reports from the delegates of the condition of Sunday-schools.
3. The importance of doctrinal teaching in the Sunday-school. Speakers—C. B. Justice and H. Portium.
4. Exegesis of 1 Cor. 10: 7. Speakers—M. M. Landrum and A. L. Rucker.
5. Prov. 20: 1. Speakers—C. E. Gower and J. C. Sorrells.
6. Is it better to continue the S. S. Association with the present rate of attendance? Speakers—N. J. Rollins, R. K. Wilson and Wm. Whitesed.

H. D. Hamill,
C. E. Gower,
J. G. Logan,
Committee.

Absolutely Free.

A BUSINESS EDUCATION TO ONE WORTHY GIRL OR BOY IN EACH COUNTY.

The Georgia-Alabama Business College, Macon, Ga., which is heartily endorsed by press and pulpit, now generously proposes to give to one worthy boy or girl in each county of North Carolina a thorough business course *without charge*, as it has recently done for those of Georgia. All interested should apply at once.

Caldwell County S. S. Association.

This body will convene at Rocky Springs church on Friday before the fifth Sunday in April. The program is as follows:

Introductory sermon by J. F. Crisp.

First query: Origin and progress of the Sunday-school. Speaker, W. L. Beach.

Second query: Woman's work in Sunday-schools. Speaker, M. N. Harshaw.

Third query: What would be the best means of increasing interest in our Sunday-schools? Speaker, R. L. Moore.

4. What are the proper qualification for a Sunday-school superintendent. Speaker, J. V. McCall.

M. G. Shearer,
Wm. R. Beach,
Committee.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Orphanage church, Thomasville, $1.12; R. J. Buffaloe, 4.00; Jesse Flowers, 10.00; Mrs S E Roller, Oxford, N C, 1.00; Enfield ch, 1.00; J P Mitchell, Winton, N C, 10.00; May's Chapel ch, Sandy Creek, 6.04; Macedonia ch, Union, 5.00; Wake Forest ch, 4.05; W M S, Henderson ch, 1.45; W M S, Mt Pisgah ch, Mt Zion, 6.00; Holly Springs ch, Raleigh, 1.64; W M S, by Miss Lillie H Hewlett, 1.58. Total, 62.88. Previously reported, 5,405.08. Total this year, 5,467.96.

Foreign Missions—Orphanage ch, Thomasville, $2.61; Cedar Falls ch, Sandy Creek, 1.41; W M S, Newbern ch, 7.25; Cashie ch, West Chowan, 13.89; Forestville ch, Central, 15.50; Monroe ch, Union, 12.00; Hopewell ch, ditto, 4.85; Rock Spring ch, Flat River, 11.00; Mt Airy W M S, 5.00; W M S, Tabernacle ch, Raleigh, 7.80; Oakdale, Columbus, 25c; Flat Rock ch, Yadkin, 2.00; Macedonia ch, Union, 2.25; Union ch, West Chowan, 12.00; Deep Creek ch, Pee Dee, 2.67; Wake Forest Mis Soc, 10.98; Inwood ch, Raleigh, 5.00; Ditto, ditto, D. W. Herring, 2.00; Mt Gilead ch, Centennial Fund, 9 97. Total, 127.06. Previously reported, 1,289.83. Total this year, 1,416.89.

Home Missions—Orphanage ch, Thomasville, $1.53; Norwood ch, Pee Dee, 1.60; Cashie ch, W Chowan, 1.62; S S, French Creek ch, Bladen County, 4.00; Rose's ch, West Chowan, 15.00; Macedonia ch, Union, 3.21; Deep Creek ch, Pee Dee, 1.63; Brown Creek ch, ditto, 3 09; Hickory ch, Tar River, 3.00; Inwood ch, Raleigh, 5.00; Tally Ho ch, Flat River, 3.10; Third ch, Durham, 2.35. Total, 46.40. Previously reported, 587.02. Total this year, 633.42.

Education—Orphanage ch, Thomasville, 44c; Monroe ch, Union, 7.00; Corinth ch, Tar River, 1.00; Bay Leaf ch, Central, 2.75; A F Purefoy, Wake Forest, 50c; Jackson ch, West Chowan, 3 67; Macedonia ch, Union, 1.00; Deep Creek ch, Pee Dee, 40c; Bethany ch, W Chowan, 3.00. Total, 19.86. Previously reported, 880.27. Total this year, 850.09.

Orphanage—R J Buffaloe $4.00; Macedonia ch, Union, 1.95; Deep Creek ch, Pee Dee, 1.79. Total, 7.74. Previously reported, 328.17. Total this year, 335.91.

Ministerial Relief Fund—Orphanage ch, Thomasville, $2.33; Deep Creek ch, Pee Dee, 75c. Total, 3.08. Previously reported, 142.27. Total this year, 145.35.

Sunday-schools (Bible distribution)—Mt Pisgah S S, Mt Zion, 3.00; Mt Carmel S S, 30c; Woodville S S, 1.00. Total, 4.30. Previously reported, 455.26. Total this year, 459.56.

CORRECTIONS: Sunbeams, Goldsboro ch, Atlantic, $1.00 for State Missions, should have been 2.00. Tryon Street ch, Charlotte, 10.00 for State Missions, should have been W M S, Tryon Street ch, Charlotte. Elam ch, West Chowan, 7.00 for Home Missions, should have been 1.00.

J. D. Boushall,
Treas. Bap. State Convention.
Raleigh, April 14, 1894.

MELLIN'S
FOR INFANTS AND INVALIDS.
FOOD
THE ONLY PERFECT
Substitute for Mother's Milk.
West Liberty, Ia.
We have a baby 10 months old who was raised on Mellin's Food; she was so delicate that no one thought she could live; Mellin's Food saved her. Mrs. A. J. Westland.
Wilmington, Del.
I have been using your Mellin's Food for my boy, nearly two years old, for the last month or so, and it has improved him wonderfully; he is just recovering from a severe illness and could not digest milk at all before using the Food. Mrs. Wm. J. Quinn.
SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.
Doliber-Goodale Co., Boston, Mass.

Don't Lose Heart.
PLANT FERRY'S SEEDS
this year, and make up for lost time. Ferry's Seed Annual for 1894 will give you many valuable hints about what to raise and how to raise it. It contains information to be had from no other source. Free to all.
D. M. Ferry & Co.
Detroit, Mich.

In the Spring
Those who would insure to themselves the greatest degree of safety, and the enjoyment of that good health which is life's greatest blessing, should be careful to do these two things:
PURIFY THE BLOOD
AND
TONE UP THE SYSTEM
For doing these things in the safest, surest and most pleasant way
Dr. King's Royal Germetuer
is pre-eminently the greatest of all medical remedies. It is as pleasant to take as lemonade, acts like magic upon the blood and nervous system, expels all the waste, stimulates digestion and gives appetite, puts roses on the cheek and joy in the heart.
SOLD BY ALL DRUGGISTS.
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Musicians, Read!
By Julian Edwards. not difficult songs, that have never before appeared in print.
Lessons in Singing By Emma Spencerian. A book on a new plan, to be used in private or class instruction for the development of musical language. Price, 50 Cents Postpaid.
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Anthems Grown By E. P. Danks. The finest anthem collection by this celebrated church music composer. Price, 35 Cents Postpaid.
Any of the above books will be sent to responsible parties for examination, conditional upon postage or express charges being paid by the one ordering, and that copies returned to us shall be entirely saleable.
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makes the home circle complete. This great Temperance Drink gives pleasure and health to every member of the family. A 25c. package makes 5 gallons. Be sure and get the genuine.
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The Chas. E. Hires Co., Philada.
Send 2c. stamp for beautiful Picture Card and Book.

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N. C. Home Insurance Co
This Company has been in successful operation for twenty-two years, and paid out
$600,000
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W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Asst. Sec'y.
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Stationery Co.,
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Manufacturing Stationers
Can be had the latest, freshest, and most attractive goods in this line to be found anywhere, such as
Note and Letter Paper,
all qualities, both Folded or in flat.
Writing Pads,
all Grades.
PENS,
from the finest point to broadest stub.
PENCILS, all grades and prices. INK, sundry brands.
Stationery Supplies
in endless variety.
Anything in our line to fit out the best-appointed office or library. A call solicited.
RALEIGH STATIONERY CO.
W. G. SEPARK, Manager.

CHAS. M. WALSH
MANUFACTURER OF
MARBLE & GRANITE
MONUMENTS, TOMBS
AND
GRAVE STONES
OF EVERY DESCRIPTION.
PETERSBURG, VA.
I send designs to any address free of charge. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.
CHAS. M. WALSH.

Hard Times Fertilizers
To meet the present Hard Times on Farmers, we will sell to farmers direct for cash
Good Fertilizers
at the Lowest Wholesale Prices.
per ton
For Corn, Cotton and Peanuts, at $13.00
For Trucking Crops and Potatoes 14.00
For Oats, Tobacco and Fruits 15.00
Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars.
W. S. POWELL & CO.,
Fertilizer Manufacturers. Baltimore, Md.

Do You Want a Teacher?
TEACHERS' EXCHANGE
Box 378, Richmond, Va.
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers of proved merit at cost. Correspondence solicited.
WM. F. FOX, Manager.

Some Notes on Ex. 35:4 to 36:8.

BY R. T. BRYAN.

Please read carefully the Scripture referred to, before reading the notes.

1. Ex. 35:4-20. Moses calls on all the children of Israel to make an offering to build the tabernacle for God.

Notice that Moses does not beg, nor plead, nor tell jokes to laugh an offering out of them, nor tell sad stories to cry it out of them, nor did he use eloquence to stir them up to the fever heat of a momentary enthusiasm, and thus force them to give what they would afterwards regret, but simply said, "This is the thing which the Lord commanded."

Moses tells the people what work is to be done, what materials are needed for its accomplishment, and lays the responsibility upon them with a thus saith the Lord by saying, "Whosoever is of a willing heart, let him bring it."

1. Ex. 35:20, 29-99. "Every one whose heart stirred him up, and every one whose spirit made him willing," brought an offering in response to the call of Moses.

They had been but recently emancipated from slavery, but they did not plead poverty; they were wandering in the wilderness, often hungry and thirsty, depending upon the nightly fall of manna for bread, but they did not cry hard times. They did not excuse themselves by saying, "we are afraid that too much will be paid to the laborers, nor that there will be too many high salaried officers, conducting the work on such an expensive plan that only a small per cent. of our offerings will be used for the actual work; but stirred by their own hearts, and made willing by their own spirits, each one came bringing an offering of such things as he had; and those who had nothing wrought wisely with their own hands and brought such things as they could make, a willing and cheerful offering to the Lord. The women that were wise hearted brought offerings. They deprived themselves of their jewelry, and spun with their hands. I wonder if any were so foolish as to take no part in that great work!

1. Ex. 35:21. "And they brought the Lord's offering." They were God's chosen people what they had, and what they could make, were not their own, but God's. They simply took from what was God's, and brought it, not as *their* offering, but as "the *Lord's* offering."

If we were God's people, "bought with a price," what we own and what we make also belong to him. We have no right to spend even our own property on ourselves as we please, except as we can by so doing in some way glorify God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." We often feel proud of what we have given, or of what we have done, when in reality we have given nothing and done nothing, but simply brought "the Lord's offering," and even feel that so small that the Lord is ashamed of it, and of us. O that God's people could realize that, not only themselves, but also all they have belongs to God! Our Father wants us to use of his goods all that is necessary to make us comfortable and happy, to expand our hearts and minds, to beautify our characters and better fit us to serve him. More than that we have no right to use.

4. Ex. 35:30 to 36:4. The Lord called Bezaleel and Aholiah and filled them with his Spirit. His spirit gave them wisdom, understanding and knowledge, not only to do all manner of work, but also to teach others. Moses gave over all the offerings to them, and trusted them, guided by God's Spirit, to carry on the work to completion. Let us pray *God* to call our preachers and missionaries, and give them his Holy Spirit to fill them with wisdom and knowledge and understanding to work, to plan, and to teach others. Then we can trust our offerings to them to be economically and wisely used to carry on God's great work, the evangelization of the world. Instead of being ever ready to suspect and criticise them, and to withhold our offerings, let us constantly pray God to give them his Holy Spirit, to give them all needed grace and wisdom. I suspect that very little time is given, very little money is contributed, and but few prayers are made for the Lord's work and the workers by the critics.

5. Ex. 36:5-7. The people gave more than was necessary, and Moses had to restrain them from giving. The world has made rapid progress since that time, but O how God's children have retrogressed in giving! Bear testimony ye empty treasuries! Just think of Brethren Durham, Tichenor, McConnell and Willingham restraining the people from giving!

If our people would only respond to the present calls as those poor wandering Israelites did to the call of Moses, and coming stirred by their own hearts, and made willing by their own spirits, bring a willing and cheerful offering for the Lord's work, what a glorious time we would all have! All our Baptist host with hearts full of joy would join in one glad hallelujah, and we could then truly sing, "The morning light is breaking!"

Our Foreign Board would pay its debt, and send out next fall all the God-called men and women!

What we do in April will largely determine, what the Board is to do this year in sending out new missionaries.

O that our Baptist people would respond to this call, as the children of Israel did to the call of Moses! If God has called men and women to go as missionaries, has he not also called the money to support them? Dear reader, has he called any of your money? If so, will you send it? What answer shall we give to those who are begging to be sent out? How shall we answer the cries of the perishing millions? O my brethren and sisters let us pray now and give now!

In Davie county, M. A. Foster's barn and contents, including three horses, one cow, three wagons, etc. were burned recently.

Literary.

The Sunday Problem; published by James H. Earle, Boston, Mass.

Among the congresses connected with the exposition in the "White City" was that of the "International Congress of Sunday Rest," conducted by leading thinkers and officials, Cardinals, Rabbis, College presidents, statesmen, men of business, Railroad officials, Labor leaders, Protestant, Catholic and Jewish officials—all of them, from their various standpoints in the world's crowded life, working toward a common basis of agreement and support for the World's Rest Day. The committee of the Congress have placed the official reports, papers and addresses, with the well-known Boston publishing house of James H. Earle, for immediate publication.

In the Physiological relation of the Rest Day to human needs, Dr. Lyon, Superintendent of Bloomingdale Asylum, has a remarkable paper; and this is supplemented by a paper from Dr. Davis of Chicago. In the industrial relation are papers by W. J. Young, Vice President Forest Oil Company; Thomas Weir, Superintendent of Monte Christo Mining Company; E. C. Beach of the Penn. R. R. Company; George E. McNeil, the well-known Labor leader of Boston; Ed. Boumgartner of France on Sunday in the industries of France. In other departments are papers by Cardinal Gibbons, Rabbi Felsenthal, Gen. Howard, Wm. A. Butler, LL. D.; President Rogers; the Lutheran Professor Spaeth; Dr. Huntington; Alice Woodbridge, Secretary Working Woman's Society; Frunier and Gibbon of France; Archbishop Ireland; Manager on our leading railroads, and others.

It is a handsome 12mo, with between 300 and 400 extra-sized pages; and to bring it within reach of everybody it is issued in cloth at the very low price of $1.00; paper, 50 cents.

Little River S. S. Convention.

The Little River Sunday-school Convention meets with Dunn Baptist church, Harnett county, N. C., on Friday, April 27th, 1894.

PROGRAM.

Friday 11 a. m.—Sermon by Rev. C. V. Brooks.

2 p. m.—Organization, reading letters, &c.

3 p. m.—What relation does the Sunday-school sustain to the success of missions? Opened by Rev. A. N. Campbell.

8 p. m.—The Orphanage and the Sunday-school. Opened by J. H. Mills.

Saturday 9 a. m.—Devotional exercises.

9:30 a. m.—The rewards of the work. Opened by Rev. J. M. Holleman.

11 a. m.—Sermon.

2 p. m.—What just claims have the scholars upon the teacher? Opened by J. A. Cates.

3 p. m.—Opening question box.

8 p. m.—Address. The Sunday-school and the home, and the Sunday-school and the church. N. B. Broughton.

Sunday, 9:30 a. m.—Mass meeting.

11 a. m.—Sermon.

3 p. m.—Address to young people. N. B. Broughton.

8 p. m.—Sermon.

Other visiting brethren have been invited and are expected to be present.

Let every church or Sunday-school send three delegates with letter, giving full and accurate statistics concerning your school for the last twelve months.

In your letter give the superintendent and his postoffice, number of officers and teachers, number enrolled, average attendance, verses of Scripture memorized, number of quarterlies and papers taken, conversions from school last year, number of months school is kept open, branch schools, and any other items of interest concerning your school.

Let especially every superintendent and teacher be present.

The Executive Board will meet during the Convention.

Let us daily pray that God's blessings may be upon the meeting.

THE SUNDAY-SCHOOL BOARD.

Stanly Union.

This Union meets with Corinth church on the fifth Sunday in April.

Introductory by Rev. E. D. Tutor; alternate, Rev. G. W. Henderson.

1. How can we raise the standard of Christian conduct? Speakers—Rev. D. S. Morton and Rev. P. G. Harteell.

2. How can we arouse our churches to a sense of their duty? Speakers—Rev. G. W. Henderson and Rev. E. D. Tutor.

3. How can we get our people to read and study the Bible more? Speakers—J. F. Hodge and E. F. Eddins.

COMMITTEE.

To Down Speaks.

A wealthy bachelor declared that a horrid hag had glared at him through the night. His friends laughed at him but he insisted that the house was haunted. He grew ill, complained of extreme heaviness in the stomach, his appetite failed, he grew sallow, emaciated and despondent, believing he was going to die, the spook being a warning, and declared he could hear funeral bells ringing in his ears, and even hinted at suicide. A friend induced him to use Dr. Pierce's Golden Medical Discovery, and he rapidly grew well, spooks and all his distressing symptoms disappearing. A torpid liver and dyspepsia caused his suffering and the medicine cured both. The "Discovery" is the only remedy for biliousness and indigestion, or dyspepsia so certain in its curative action as to warrant its sale on *trial*. A guarantee, in print, wraps every bottle.

Dr. Pierce's Pleasant Pellets cure constipation, biliousness and derangements of stomach, liver and bowels.

Confederate Veterans' Reunion.

To the Confederate Veterans' reunion, Birmingham, Ala., April 26th and 26th, 1894, the Richmond & Danville Railroad will sell tickets to Birmingham and return at rate of one first-class fare for the round-trip. Tickets to be sold April 23d and 24th, limited continuous passage in each direction; good for return trip within fifteen days from date of sale. For further information, apply to any agent of the Company, or to W. A. Turk, General Passenger Agent, Washington, D. C.

NEWS OF THE WEEK.

State News.

The sale of the Raleigh Street Railway has been postponed until May 2.

Dr. F. L. Reid has been re-elected president of Greensboro Female College.

A new cotton mill is to be erected on Rocky river near Concord, says the *Standard*.

Eight young ladies will graduate from the Greensboro Normal and Industrial School this year.

The *Enterprise* says the Friends have bought property near High Point and will build an orphanage upon it.

The State Board of Pharmacy met at Raleigh last week to examine fourteen applicants for pharmacists' licenses.

The Eagle cotton mills in Iredell county were destroyed by fire on the 12th ult. loss $30,000; no insurance. The mill will be rebuilt.

The Roman Catholic church at Belmont, near Charlotte, at the dedication of which Cardinal Gibbons officiated last week, cost $70,000.

A school for teachers will be conducted by the faculty of the State University with assistants from elsewhere at Chapel Hill this summer.

A hosiery mill will be established at Valdese, near Morganton. It will employ only Waldensians in consideration of cessions of land by them.

Evangelist Moody, for whose presence in Raleigh some efforts were recently made, has declined to come on account of pressing engagements.

Over 1,000 acres of land were burned over by a forest fire in Wilkes county recently. It is stated that these fires have been more frequent than usual this spring.

Charles Crabtree, the Durham book keeper who has been missing several weeks, has been seen near Durham, but has not been secured. He is thought to be in an irresponsible condition.

Receipt of a valuable historical paper, consisting of an address on the revolutionary history of Chatham county, delivered twenty years ago by editor H. A. London of the *Pittsboro Record* is gratefully acknowledged.

General News.

Four men were killed and thirty injured last week at Pittsburg, Pa., by the bursting of a tremendous pot of molten iron.

Mr. Bland promises to have a free coinage of silver measure before the House of Representatives by the end of next month.

In a conflagration in Buffalo, New York, last week there was consumed one million two hundred thousand dollars worth of property.

The Delaware fruit crop is destroyed this year for a verity. In fact, the fruit all over the country has been damaged to a greater extent than in many years.

Great distress is prevailing all through Australia. It is ascribed to the sudden growth of that country and consequent inflation of values, the revulsion having now set in.

Judge Goff of the United States Circuit Court has entered a decree for the foreclosure and sale of the Richmond & Danville Railroad. It is thought that the sale will take place before June 1st.

Gov. Tillman of South Carolina is reorganising the militia of that State, and is dismissing the companies which refused to respond to his orders in the recent troubles at Darlington.

An explosion and subsequent fire in a fireworks factory of Petersburg recently resulted in the loss of ten lives and the serious injury of many others. Several of the dead were prominent citizens.

There are fifty-six strikes now going on in this country, involving 55,000 laborers. Considerable trouble is anticipated among the miners of Pennsylvania and other States, as the month of May is noted for outbreaks among those people.

Coxey's army of the commonweal was snow-bound in Pennsylvania last week, and has made slow progress. It numbers now a few less than five hundred. Recruits are said to be coming from the West, Southwest and North.

In the suit instituted by Madeline Pollard against the Kentucky Congressman W. C. P. Breckenridge for breach of promise to marry has been decided favorably for the plaintiff, she being awarded fifteen thousand dollars, instead of fifty thousand dollars, which was asked.

It is stated that more than twelve Republican senators will vote for the income tax measure, while there are eight Democrats declared against it. The Populists will support it. If these surmises are correct the income tax bill will pass independently of the tariff bill.

A terrific gale swept the New Jersey coast on the 10th inst. A large schooner was wrecked and a dozen lives lost, in addition to considerable injury of many houses.

The sessions of Congress last week were, as usual, barren of material results. Several resolutions are being considered whereby Representatives will be made to be present or give good excuse for absence, and to compel them to vote. It is a sad reflection that there is need for such measures; yet it is manifest that something must be done to secure quorums and expedite legislation.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will ease you, cleanse your liver, and give a good appetite.

MARRIED.

RICHMOND—WALKER—On April 4th, 1894, at the residence of the bride, in Caswell county, N. C., by Rev. Thomas W. Strowd, Mr. James H. Richmond and Miss Mary E. Walker.

HOLLOWAY—FERRELL—On April 10th, 1894, in Oak Grove township, Wake county, at the home of the bride's father, by Rev. J. F. MacDuffie, Mr. Thos. J. Holloway of Oak Grove township, Durham county, N. C., and Miss Alice Ferrell.

Tributes of Respect.

The angel of death, executing the command of an Allwise God, called to the regions beyond the spirit of Alsey Holland of Bradley's Store, Harnett county, N. C., on March 7th, 1894. Bro. Holland was born November 2d, A. D. 1800, and was at the time of his death aged ninety-three years, four months and five days. He united with the Holly Spring Baptist church, Wake county, when a young man; was married to China Jones on Feb. 11th, 1824, with whom he lived till June 20th, when she died. Some years after his marriage he moved his membership to Piny Grove church, Wake county, where he remained an active, consistant and leading member till he left there to join in the organization of Kinney's Creek Baptist church on October 30th, 1869. He served as deacon of the churches to which he belonged for about sixty-five years, always leading an humble Christian life; therefore

Resolved, That we, the members of Kinney's Creek Baptist church, individually, will strive to emulate the Christian example of our deceased brother.

Resolved, That these proceedings be entered in our record book, and that a copy be sent to the BIBLICAL RECORDER for publication.

W. H. HOLLAND,
Y. Q. UTLEY,
J. C. HODLAND,
Committee.

Kinney's Creek church.

AN ESCAPE
—is made from all the diseases that come from tainted blood if the liver is roused to vigorous action, the blood purified and the system braced up with Dr. Pierce's Golden Medical Discovery. Languor and loss of appetite, with or without indigestion, warn you that graver ills are close behind. The "Discovery" will sharpen the appetite, improve digestion and restore health. A positive cure for "Liver Complaint," Indigestion, Dyspepsia, and Biliousness.



Mr. J. P. McADAMS, of Elon College, N. C., writes: "A few of my symptoms were, Heart-burn and fullness after eating, sometimes pain in my bowels, headache, poor appetite and bad taste in my mouth. At night I was feverish, with hot flushes over skin. After taking Dr. Pierce's Golden Medical Discovery I was relieved of all these symptoms and I feel perfectly well to-day."

J. P. McADAMS, Esq.

PIERCE'S CURE.

"WORTH A GUINEA A BOX."
BEECHAM'S PILLS
(Tasteless—Effectual.)
For Sick-Headache, Impaired Digestion, Liver Disorders and Female Ailments.
Renowned all over the World.
Covered with a Tasteless & Soluble Coating.
Ask for Beecham's and take no others. Made at St. Helens, England. Sold by druggists and dealers. Price 25 cents a box. New York Depot, 365 Canal St.

Notice.

NORTH CAROLINA, WAKE COUNTY. } IN THE SUPERIOR COURT.

J. D. Boushall, Admr. Turner Wilcox, deceased, vs.
Bettie W. Dawson, Earnest F. Dawson her husband, Clara Wilcox and Benj. Wilcox.

Bettie W. Dawson and Earnest F. Dawson her husband, now residents of the State and city of New York, defendants above named, will take notice that an action entitled as above, has been commenced in the Superior Court of Wake county to make sale of real estate, for assets, situated in Raleigh township in said county, and the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court of Wake county, in North Carolina, on the 11th day of April, 1894, and answer or demur to the complaint in said action, or the plaintiff will apply to the court for relief demanded in said complaint.

JNO. W. THOMPSON,
Clerk Superior Court.

This March 5th, 1894.

BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO.
Cincinnati, Ohio, U. S. A.
CHURCH BELLS, PEALS AND CHIMES.
Price & Terms Free. Satisfaction Guaranteed.

For Spring Weddings.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.,

Are desirous of particularly directing your attention to their excellent assortments of Silks, Dress Goods, Laces, Linens, Underwear, Corsets, Shoes, Parasols and other out-fittings that are by custom necessary for bridal outfits.

They send samples, offer suggestions, send articles on approval, and make up your dresses in the most stylish manner—equal to Paris made gowns and at moderate prices.

Ready-made tailor-finished suits are also offered in most approved styles.

Correspondence by mail, or a personal call, is solicited. Estimates furnished.

W. H. & R. S. Tucker & Co

PIANOS ORGANS
Times Hard
Prices Low

Only $60 for a Superb MASON & HAMLIN Organ. 4 sets Reeds, 10 Stops, Rich Case. $5 cash and $2 monthly. Reduced from $115. WRITE US.

Beautiful STERLING Mirror Top only $80. 4 sets Reeds, 11 Stops. WRITE US.

Lovely New Styles at $60 and $70. WRITE US.

Elegant New Pianos only $250. WONDERFUL at the PRICE. WRITE US.

Tremendous bargains in nearly new Pianos and Organs, used a trifle only. WRITE US.

If you want a Piano or Organ now is the time to buy it RIGHT. WRITE US.

Write us anyhow. Trade is dull and you can't ask more questions about Pianos and Organs than we want to answer. Try it, please.

Ludden & Bates S.M.H.
SAVANNAH, GA.

Is Your Life Worth Anything

to others? Are there not persons dependent on your earnings for their support? Are they provided for in case of your death? The simplest and safest way of assuring their protection is life insurance. Business, professional, and working men generally, should insure, for their brains or their muscles, are their capital and income too. Death stops them both. Insure in the

Equitable Life

and death cannot stop your salary or steal your capital, and your loved ones will be safe from want.

W. J. RODDEY,
ROCK HILL, South Carolina.

The Home Circle.

The Little Worn Shoes.

A mother stood by an open drawer
"These now are two small to use."
And she laid away, with a careless hand,
A little worn pair of shoes.

Then she took baby up in her tender arms;
She knew 'twas her rightful place,
And the mother imprinted a loving kiss
On the upturned baby face.

Little soft golden rings of hair,
And blue eyes open wide,
A sweet little mouth and a dear little nose—
A baby who never cried.

But tired of laughing and toys and fun,
And tired of trying to creep,
The little head dropped on the mother's arm
And baby was fast asleep.

A year rolled on, and the mother's heart
Was chastened beneath the rod,
The house was still, with no baby voice,
For the baby was home with God.

The mother tried to forget her grief,
But she did not attempt to pray;
"She could not love God," she bitterly said,
"Who had taken her child away."

Again at that drawer the mother stood,
With a worldly and careless face,
But at something she saw a tear dropped down,
And hid in the folds of lace.

The little old shoes she held in her hand,
As she stood in the twilight there.
"I must see my baby again!" she cried,
And she fell on her knees in prayer.

In a sobbing voice she softly said,
"O God, thy way I choose!"
And she tenderly kissed, and she clasped them close—
The little worn pair of shoes.

—Selected.

A Young Man Should Remember.

1. That, whatever else he may strive to be, he must first of all, be absolutely honest. From honorable principles he can never swerve. A temporary success is often possible on what are not exactly dishonest, but "shady" lines; but such success is only temporary, with a certainty of permanent loss. The surest business success—yes, the only successes worth the making—are built upon honest foundations. There can be no "blinking" at the truth or at honesty, no halfway compromise. There is but one way to be successful, and that is to be absolutely honest; and there is but one way to be honest. Honesty is not only the foundation, but the capstone as well, of business success.

2. He must be alert, alive to every opportunity. He cannot afford to lose a single point, for a single point might prove the very link that would make complete the whole chain of business success.

3. He must ever be willing to learn, never overlooking the fact that others have long ago forgotten what he has still to learn. Firmness of decision is an admirable trait in business. The young man whose opinions can be tossed from one side to the other is poor material. But youth is full of errors, and caution is a strong trait.

4. If he be wise he will entirely avoid the use of liquors. If the question of harm done by intoxicating liquor is an open one, the question of actual good derived from it is not.

5. Let him remember that a young man's strongest recommendation is his respectability. Some young men, apparently successful, may be flashy in dress, loud in manner, and disrespectful of women and sacred things. But the young man who is respectable always wears best. The way a young man carries himself in private life often-times means much to him in his business career. No matter where he is, or in whose company, respectability and all that it implies will always command respect. And if any man wishes a set of rules even more concise, here it is:

Get into a business you like.
Devote yourself to it.
Be honest in everything.
Employ caution; think out a thing well before you enter upon it.
Sleep eight hours every night.
Do everything that means keeping in good health.
School yourself not to worry; worry kills, work doesn't.
Avoid liquors of all kinds.
If you must smoke, smoke moderately.
Shun discussion on two points—religion and politics.
And lastly, but not least, marry a true woman, and have your own home.—*Edward Bok, in Cosmopolitan.*

The Faults of Children.

It may be well to drop a hint against the folly and impropriety of making the faults of your children the subject of conversation with other people. Nothing can be more unkind and injudicious. If you wish your children to reform and improve, you must throw a shield around their character. However foolishly they may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. Many a youth has been driven to despair by being tauntingly upbraided before strangers with misconduct, which never needed and therefore never ought to have been known beyond his own family. On the other hand, many a wanderer has been encouraged to return, by observing in those most injured by his follies a general readiness cordially to reinstate him in their esteem, and to shield his reputation from the reproaches of others.—*The Worker.*

Henry Ward Beecher once informed a man who came to him complaining of gloomy and despondent feelings, that what he most needed was a good cathartic, meaning, of course, such a medicine as Ayer's Cathartic Pills, every dose being effective.

Early Rising.

A person should never be waked except in cases of urgent necessity. When a man falls asleep, he is in a shape for repairs. All the intricate machinery of his body is being overhauled and put in order for next day's work. Nature knows what the tired body needs. She lays it on the bed, surrounds it with the refreshing air of night, covers it with darkness and lets the man rest. "Tired nature's sweet restorer, balmy sleep," visits him, and as the hours pass by his energies are renewed, his strength comes back, and when the daylight steals through the window, he opens his eyes and feels like a new man.

If he is early to bed, he wakes correspondingly early. Now, who will go to that man's side an hour before he opens his eyes and say to nature: "Stand aside and let him get up. He has had enough rest." Nature will say: "You can take him if you will, but I will charge him with an hour's lose of sleep, and I'll collect it out of his bones and nerves and hair and eyesight. You can't cheat me. I'll find property to levy on." Nature is the best book-keeper in the world. You may overdraw, but you must pay back, even to the "pound of flesh."—*Selected.*

The Time to be Pleasant.

"Mother's cross," said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing, and she looked up and answered Maggie:

"Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be helpful and pleasant is when other people are cross." "True enough," thought she, "that would do the most good. I remember when I was ill last year, I was so nervous that if any one spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution towards the room where her mother sat soothing and tending a fretful teething baby.

"Couldn't I take him out to ride in his carriage, mother? It's such a sunny morning," she asked.

"I should be so glad if you would," said her mother. The hat and coat were brought, and the baby was soon ready for the ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadfully tired."

The kind words and the kiss that accompanied them were almost too much for the mother, and her voice trembled as she answered, "Thank you, dear; it will do me a world of good. My head aches badly this morning.

What a happy heart Maggie's was as she trundled the little carriage up and down on the walk! She resolved to remember and act on her aunt's good words: "The very time to be helpful and pleasant is when everybody is tired and cross."—*Christian Index.*

Rheumatism, neuralgia, headache and pains of every kind instantly relieved by Johnson's Magnetic Oil. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

An Antidote for Morphine.

Dr. Wm. Moore, a specialist on therapeutics, a member of the staff of the West Side German clinic, in West 42d St., N. Y., has discovered that permanganate of potassium is an antidote for morphine poisoning, and that it will counteract, within a reasonable lapse of time, the effects of any of the salts of opium.

Dr. Moore, in the presence of twelve members of the clinic, who assembled Jan. 9th, swallowed three grains, ordinarily a fatal dose, of morphine in two teaspoonfuls of water. His fellow-physicians attempted to dissuade him. Some of them left the room, declaring they would not countenance such madness by their presence.

But Dr. Moore persisted in committing "suicide" with the utmost cheerfulness. Then he swallowed his new-found antidote. Deadly languor and death must have followed ordinarily, for Dr. Moore swallowed a positive fatal dose in his case, as he is supersensitive to the effects of narcotics.

But a solution of four grains of permanganate of potassium in four ounces of water, drank immediately, did its work well. In the business of the meeting which followed the experiment, no head was clearer that Dr. Moore's, and when it came to eating, drinking and making merry, some hours afterward, he was quoted as active a participant as there was in the party.

The experiment was so bold, the physician's faith in his discovery so absolute, and the proof so conclusive, that the physicians present were at once absorbed and delighted. The experiment, although its complete bearing upon the saving of life is not yet known, proved conclusively that the effect of an ordinarily fatal dose of morphine, opium, paregoric or laudanum, may be counteracted by a remedy at once simple, harmless and easily obtainable upon all occasions.

Of its importance in the treating of the morphine and opium habits it is too early to speak authoritatively, but if Dr. Moore's opinion is correct its usefulness in this direction will prove incalculable. Dr. Moore has been experimenting with his new antidote since early spring, but it was not until the meeting of the clinic that he felt that he had advanced far enough to permit an experiment which would instantly establish the importance of his discovery in the eyes of his colleagues. In cases where variations of opium other than the sulphate of morphine have been taken internally, Dr. Moore has found the antidote should be acidulated with vinegar in the proportion of one to five, and then it proves efficacious at once.

The lapse of an hour or two will not, it is thought, make the new antidote useless, the counteraction must necessarily be slower and less satisfactory in such cases.—*Boston Herald.*

She Wheeled Her Own Baby.

It was once my lot to board for a few months in a beautiful city. Every pleasant day I wheeled my baby out. On the broad, shady sidewalks which we frequented, I used to meet many other baby carriges, their little occupants in charge of girls with snowy caps and aprons. Hardly a day passed that I was not accosted by some of these girls, and always, after the first general chat, would come the question: "Where do you live?" "Say, who do you work for?" "Whose baby's that?"

The stare of incredulous astonishment which always greeted my quiet answer, "He is my baby," was very funny.

"She says it's her own baby, and she ain't workin' out for no one!" I overheard one of them tell another, in a tone of perplexed amazement.

"Why did you take me for a nurse girl? Why shouldn't it be my own baby?" I asked one of them.

"Why, nothing, only—well, the ladies round here don't ever wheel their own babies out," she answered.

"Well, I am a lady, and I wheel my own baby out," I remarked briefly.

That afternoon, one of the ladies who never wheeled her own baby out, went by with a little shaggy poodle in her arms!—*National Baptist.*

He that hopes to look back with satisfaction upon past years must learn the present value of single minutes, and endeavor to let no particle of time fall useless to the ground.—*Dr. Johnson.*



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WEEK follows week and month follows month, and the session of Congress is not fruitful. Problems that confronted it half a year ago are scarcely as near solution or even disposal as they were at the beginning. It is not to be wondered nor regretted that the people are exasperated. They had done their part well; they had elected representatives, they have been prodigal of the salaries paid them, and they have been patient; and they have realized that prosperity will not return if it depends on Congress. Recent political "landslides" in various States are natural consequences, and they are potent warnings from the sovereign people of the Republic. We have written of conservatism and deliberation, but malicious and criminal dilly dallying and negligence can be included in the category of neither of these. Patience in the present circumstances is not a virtue; distrust and desire of change are reasonable. Our representatives seem to think that the popular will is something to be perverted and despised; they have made masters of themselves and no longer have a sense of their servitude, nor do they seem to hear the voice as of many waters that will condemn them in a hot flood of indignation as they have contemned their "chance" and their duty, so surely as they confront their constituents. And if the retirement of these inactive and obstructive legislators were the only result, we might well rejoice; but principles, good and true, are condemned in condemning these men; and principles unknown, untried and untoward may rise in their stead. The present attitude of the lawmakers is as a fever in the vitals of a party that was reared on and stands yet for principles as meritorious as they are needful; but the present lawmakers are either unappreciative and unworthy of those principles or unworthy of their position for want of capacity or honesty. The day of probation has not yet expired, but its close is approaching and it is inevitable.

THE system of rewards and penalties is being carried too far in politics. Men are holding all kinds of public offices, in the gift of the people and in the discretion of the powers that be, which they have obtained through the elevation of party service above principles. And here we may find reason for the present condition of affairs in Congress, and for the ominous tendency to defeat principles, because they are betrayed by men who were nominated for party services but who stood before the people and were elected in the name of principles, of which they knew nothing and for which they cared less. Since Cleveland last became President, North Carolina has asked him for many offices for her unemployed sons, and when he has refused, dissatisfaction has arisen. To the best of our knowledge not three men from our State have been candidates for appointment on the ground of personal fitness: the highest endorsement they asked or received was that they had done "good service for the party" in the campaign, which is not evidence that they will serve the government well; and we think Cleveland has fully paid them for this. He did not need their service, nor North Carolina's votes; he would have been President if the State had voted against him, and eleven electoral votes are not worth much anyway. There are several States that have twice the number. But it is politics these days to elect men and ask for the appointment of men for no other reason on earth than that they have done good party service. And if that party service is valueless to Mr. Cleveland, why should he be expected to reward it? We have contempt for the "silver-tongued Demosthenes" who inflicts his "eloquence" on the public in the name of principles true and good on the campaign, and after election is disappointed if he does not receive honor and money for it. If one is capable of good and honest party service, he is capable of good private work, and if he is worthy of the government's honor and money, he will be paid and honored in private life. Principles should be the inducements to campaign work. We hope that on the next campaign they who are working for a party with a view to reward will say so; and then hearers will know just how much of campaign eloquence is sincere. Party service is not a measure of anything; principles and personal worth are the only criterions of usefulness.

THE truth is, we have too many sinecures in our official government. Public offices pay too well and require too little work. This is really a government of "powers behind the throne;" and these powers are in most cases clerks and underlings in the popular view. Representatives and Senators have clerks to attend to the routine business of their positions, and we know that some of them have even employed people "to fame unknown" to write their speeches for them. The people's representatives have nothing to do except talk and vote and campaign; and they pay a great deal more attention to the latter than to the two former. The representatives who earn their bread by the sweat of their faces are usually young and uninitiated. Clerks and assistants do the sweating and earn less bread; but they earn it honestly. So also, we are bold to say, is the case with many an employee of the government. Some officers are paid $3,000 a year for the energy and brain-work involved in waiting until another officer is absent on vacation or other business before they work. The head of a department or division is paid a high salary for former party service, and his clerks serve the government. Thus have government offices been made so desirable that they "seek the man" only in a multitude of seekers. Where is the Congressman whose time is quoted in his home market at $5,000 a year with perquisites and a clerk? Which of the employees of our government could earn half their present salaries with twice the amount of labor at home? Those who pose as being anxious to serve either their party or their government are usually out of a job and too lazy to go to work. The office in its long-hindered search for good men will find them some day, and no one is going to suffer if every seeker of office is "turned down," for office-seekers were never noted for efficiency in other occupations. Cut down salaries, abolish about half of the clerkships, extend the civil service reform, and make public office a public trust and one of arduous duties, and we will have fewer demagogues, fewer candidates and better officers. But this will temporarily ruin any party that attempts it (for parties live mostly on "spoils"), and we have yet to hear of the first deliberate political suicide. Machines and spoilsmen and self-interested "patriots" are a reproach to good principles and a menace to our welfare; and their name now is legion.

BOOMS on paper or otherwise are treacherous instrumentalities. Our State was taught a dear lesson by "boom-towns" not many months ago; but it seems to have made impression only in regard to commercial speculations. If we knew whom we wished defeated for the next Presidency, we would have him boomed now. The Congressional nominating conventions are not far in the distance, and many are the booms that over-zealous and indiscreet friends are manufacturing on newspapers, hyperbolical adjectives and leather-like consciences. At least three "unanimous choices" of this district have been announced in far-fetched prose or flesh-creeping verse. The writers of these "unanimous verdicts" or "choices" or "opinions" do not seem to think that other people in their neighborhoods have minds and favorites of their own; and they are surely ignorant of the historical fact that just so often as one man attempts under an assumed name to set up a candidate for an entire community, he makes vigorous opponents to that candidate for the very reason that he presumes to manufacture other people's opinions,—an exploit to which few men are equal, and which never has been achieved anonymously. These are the booms that are boomerangs. If one wishes to compliment his fellow-citizen by the expression of high opinion, let him speak out over his signature. An assumed name—which is usually self-flattering—is less forceful than that of the least influential citizen in town. Its subject may be worthy of all high adjectives, and its writer may be as influential and "good" and "true" and "staunch" as he presumes to be; but without his name his words are unworthy of consideration so far as influence is concerned. And if his man is truly the choice of a hundred voters, how much less ashamed should one be to sign it truthfully! Anonymous nominations, however, are usually dishonest; they bear dishonesty on their face any way; for a writer never speaks for himself, he is the voice of an entire precinct at least, and his adjectives are always hyperbolical. Such writers are well aware of these things and are too regardful of their names to sign them; they seldom speak for more than one person, their eulogies are lies, and their purpose is to reap a reward "for services rendered" if their "choice" should happen to be the choice. Beware of booms, beware of "united voices" of whole districts, beware of anonymous nominations. They are presumptious and deceitful, and their writers are ashamed of them. And beware of the man who asks for office because he has supported certain tickets half a century—an idiot will do the same thing if his master shows him how and he lives long enough.

How Far Ought a State to Undertake to Educate?

BY CHAS. E. TAYLOR.

[CONTINUED FROM LAST WEEK.]

If the people of a State are willing to furnish higher education for any of its citizens, there is no good reason why they should not furnish it for all. And it has been conceded that there is little need for and little hope for the future of corporate and private academies and colleges if the people agree that it is (1) right and (2) expedient to furnish, by taxation, higher education (3) under Christian auspices.

In previous articles the question of right has been briefly,—by no means exhaustively,—argued. In this number it is proposed to begin the discussion of the second question:—

2. Is it EXPEDIENT for a State in the present condition of North Carolina to undertake to supply all the demand for higher education within her borders?

One may clearly have the right to do what it would not be expedient for him to do. A man may have the unquestioned right to stop farming and dig for gold, but it may not be for his best interests to do so. It may not be expedient for a farmer to sell out his plantation in North Carolina and move to Texas. Yet no one will deny his right to do so. If, however, others are going to be affected by his decisions, it is clearly not right for him to take an inexpedient step unless he has given the question ample consideration and is honest in believing that he is taking the wisest course. And so, in very many cases, questions of right and expediency will be found to shade off into each other. Perhaps it may be found to be the case in the question now under discussion.

If, therefore, the argument against the right of a State to maintain higher education by taxation should have seemed to any reader to be inconclusive, he is invited to consider whether it be wise for North Carolina, under existing circumstances, to undertake to do so.

And it may be remarked that if the writer can succeed in making good any one of his three independent points, he will have established his main position. If not all, but either one of his three contentions shall prove to be valid, the State should not undertake to furnish the Higher Education.

It is believed and will be urged that in the present condition of our State every cent of money raised by taxation that is available for educational purposes ought to be expended in increasing the efficiency of the Common School System; and that all Higher Education ought to be cared for by private enterprise and supported, so far as necessary, by private munificence.

For some years three distinct methods of educational policy have been on trial in as many different parts of the United States. Sufficient length of time has elapsed since their adoption to prove their relative value. And each has prevailed over so wide an extent of territory as largely to eliminate merely local influences. The results of these experiments on so large a scale are due, mainly, not to accident, but to the working of the systems themselves. They afford excellent object lessons, and as such they are worthy of comparative study on the part of all who are interested in educational questions. It is easy to theorize about educational methods, but it would be hard to draw misleading inferences from the results of experiments on so extended a scale.

The following contrast between two of these methods is from an Address before the National Educational Association by Dr. J. D. Dreher, President of Roanoke College, Virginia:

"In the North, that great fundamental idea of the fathers of the Constitution that a republican government can rest safely only on the intelligence and virtue of the people, took practical shape in the establishment of a system of public free schools, supported by taxation.

"Higher education, though aided at times by various States, was never so controlled, until the establishment of agricultural colleges by national aid, as to make any single college in the New England or Middle States a State school. The University of Vermont, at Burlington, the College of New Jersey, at Princeton, and the University of Pennsylvania, at Philadelphia, although bearing the names of States, are nevertheless governed by close corporations or Boards of Trustees, wholly independent of State legislatures. * *

"The people of the Northern States, then, have acted upon the idea that the State should provide free elementary education so as to fit all, and especially the poor, for the duties of citizenship; and that the maintenance of higher education should be left to the benefactions of the friends of liberal culture and religion.

"Whatever may have been the views of the leaders of public opinion in the South before the civil war, the practical outcome of the Southern idea was just the opposite of that in the North. At the South almost no provision was made for the masses who could not otherwise obtain even an elementary education; while nearly every Southern State established a university, which in most cases could be attended only by those who had sufficient means to avail themselves of advantages already provided elsewhere. At the North the system seemed to embody the idea that education was regarded as a necessity and blessing to all; at the South, that it was a blessing and a necessity only to the few who were to be the social and political leaders of the people."

It was difficult for the writer to reconcile the wide generalization in the second paragraph quoted from Dr. Dreher with some of the statements in Blackmar's "Federal and State Aid," &c. All doubt is now removed by the reception of the following letter from President Chas. W. Eliot of Harvard University:—

CAMBRIDGE, April 11, 1894.

"*My Dear Sir:*—President Dreher is right. Until the Agricultural Colleges were established by National aid, there was no State University or College in New England. Harvard has never been a State University or College. It was aided by the Colony, Province and State from 1636 down to 1814, chiefly by small gifts, which amounted in all to $216,000; but endowments began to be received in 1638, and have always been the main support of the institution. Individuals have given to the University at least $12,000,000. * * *

"Wherever government supports universities, there endowments fail, or are procured with difficulty, and the public spirit which prompts gifts for education languishes. This effect has been produced in all our Western States which support State universities. * *

CHARLES W. ELIOT."

In the Western and Northwestern and in some of the Southern States, other conditions have prevailed. By provisions made before these States were organized, there was set aside from the public domain, to be used forever for educational purposes, an amount of land which is said to be, in the aggregate, more than half as large as France. In each township, one section (a square mile) was given by the Federal government for the support of public schools, and in each State, one township, sometimes two or three, (each containing thirty six square miles) was set apart for the support of a university. And while the legislatures of some of these States have from time to time made liberal appropriations for higher education, it should never be forgotten that the people of these States have been greatly relieved in the support of their schools by this generous provision of the Federal government. And, moreover, the proceeds of the Morrill Land Grant of 1864, which in several cases was given to the State Universities, were larger on an average in the Western than in the Old States. They were in some cases able to take up land within their own borders instead of accepting "scrip" to be sold on the market.

"Since the above was written, the following paragraph has appeared in a newspaper. The writer does not know that the figures are correct, but sees no reason to doubt their accuracy:—

"The elaborate provision for public schools is a striking characteristic of State and Territorial legislation in the far West. North Dakota estimates the ultimate amount of her school fund at somewhere between $30,000,000 and $40,000,000. Oregon's school fund is now $9,500,000. Idaho's school lands are worth nearly $7,000,000. Kansas holds nearly $7,000,000 in bonds for the benefit of her public schools. Missouri holds between $4,000,000 and $5,000,000 for her schools. Oklahoma will one day have a large school fund, and half a dozen other Western States and Territories have many millions invested for the benefit of such funds."

The writer may remark, in passing, that he has long believed that a grave injustice has been done to the older States in the lavish distribution of the public domain. Some of the commonwealths which with patriotic generosity surrendered their claims to their territory in the West, have received nothing for the support of their Common School Systems, while the new States have received millions of acres. Is it too late, even now, to ask Congress for justice to the older States, especially to those which have to undertake the Common School education of the Freedmen?

But as a matter of fact, the same provision has not been made in North Carolina by the Federal Government for either higher or lower education that has been made in the West.

It is simply impossible for us to take the Western States as examples. Yet the writer has heard addresses in which one or another of the Western or Northwestern States has been presented as the standard to which our State should conform.

A further consideration of each of these three systems is desirable.

The plan pursued in the New England and Middle States seems to have borne good fruit in both lower and higher education. First, the admirable Common School systems of these States are supported by the States and are largely supplemented by local taxation. The last Report of the Bureau of Education (1889–90) says: "The tendency in the North is to regard State aid as an auxiliary agency, having a well-defined function, but to keep it within restricted bounds. In education, as in other departments of human activity, it is self-help that stimulates the healthiest and most vigorous growth and leads to the most enduring results. A realizing sense of this truth has led to the practice in the North of being somewhat chary in the matter of giving State aid. Enough is furnished to tone down the harsher inequalities of local taxation and to afford a stimulus and an encouragement to the people in the poorer localities to do for themselves," page 24. Under this system, we find that of over forty-five million dollars expended by these States upon their public schools, over thirty-seven millions were raised by local taxation.

The public schools in these States are kept open over 166 days. (In North Carolina, by same report, 59.2 days). The teachers receive sufficient compensation to warrant them in preparing for their work, and in devoting their lives to it.

To this almost universal education of the masses of the people are largely due their wonderful thrift, enterprise, inventiveness, and wealth. Despite unfavorable conditions of climate and (in many places) of soil, they can show the best results in agriculture. To their widespread general intelligence we may look for at least some of the causes of their amazing activity and success in manufacture. Of their influence in the affairs of the whole country, Governor Joseph E. Brown of Georgia has said in an Address at Atlanta:—

"There has been a great change. We have to bury the dead issues, and go forward with the living future. The statesmen of the South have no right to disregard the great question of popular education.

"Disguise it as you may, the New England States, by their broad and liberal educational system, the splendid endowments they have given to their universities, and their admirable Common School system, have educated their people up to a point which has given them great advantage in the contest for power and place in this government. Travel, if you please, over the broad plains of the mighty West, and you will find in most instances that the lawyer, the doctor of divinity, the physician, the schoolmaster, the literary man, the newspaper man, and the most prominent citizens in their cities and towns were educated in New England. They have imbibed New England ideas. By her educational influences New England has dictated laws to the continent. If we would elevate the people of the South to the true position of power and influence to which they are entitled, we must educate the masses of our people, and develop the bright intellect in the humbler circles of life, that is now left uncultivated."

And he might have added that it would be well to do it, so far as they are applicable, in accordance with the same methods which have been so fruitful in New England.

It is really impossible for one who has not traveled in the North, in the rural districts and smaller towns, as well as in the great cities, to form an adequate idea of the high level of general intelligence to which the masses of the people have been lifted through popular education, mainly in the public schools.

The policy pursued by these States of caring for primary, and, in some cases, secondary education, by taxation, local and general, and of relying mainly upon voluntary beneficence for the support of higher institutions, has produced excellent results. Second. What are some of these results in Higher Education?

The endowments of the colleges and universities of these States amount to nearly forty million dollars, and those of the South Atlantic States to about six and a half million. The college and university endowments of the single State of Massachusetts exceed those of all the South Atlantic States together by over four million dollars. Of course it is not forgotten that many Southern endowments were swept away by the civil war, and that there is far more wealth everywhere in the North than in the South. All that is aimed at in the presentation of these figures is to establish the fact that the Voluntary System in higher education is friendly to the support of universities and colleges without any necessity for taxation. If, however, one cared to make an analysis of the figures which show that the equipment in buildings, grounds, libraries, and apparatus (which were not generally destroyed by the war) are only one third in value in the South Atlantic States of what they are in the New England and Middle States, this argument could be made even stronger. The fact seems to be that when the field has been left open by a State, and when responsibility has been laid upon those who are interested in higher education, abundant means have not been lacking for either endowment or equipment of higher institutions.

Now is not the thought at once suggested that a method which has produced such admirable results, not in one single State, but in all in which it has been tried, is worthy of consideration, if not of adoption in other States?

The policy hitherto pursued in most of the Southern States does not seem to have borne such good fruit either in the higher or the lower education. The assumption by the States of the responsibility of providing the former does not seem to say the least, to have stimulated the people to give largely of their means for the endowment and equipment of private and corporate institutions.

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, APRIL 25, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"A LITTLE LEAVEN."

We often have evidence of the tremendous results of apparently small influences in every-day life. Men judge one another by these small things. Fortunes are made, battles are won and lost, empires builded and destroyed by small things. The despiser of the day of small things, however great one may be otherwise, never attains true greatness. They make up life, they make usefulness, greatness and success. Be faithful in that which is least, is a good rule of action for any one, whether in church-life or world-life. But after all, the spiritual life is mostly shaped and is most dependent on small things. A pastorate is made useful by the pastor, or made successful and happy by the flock by faithfulness in small things.

"A little leaven leaveneth the whole lump." We do not know of a greater truth. A little leaven of unrighteousness in a church, a little indifference or carelessness or indiscretion on the part of a church member is more than dangerous. Uncorrected, it will become as a contagion and leaven the whole lump. A revival will be needed, and a strong one at that. All church troubles may be traced to this little leaven of unrighteousness. They commence at first in one member and are unheard of for the time. But as no one lives without influence, so this one member injures others. His trouble finally becomes a cause, a principle, and the number of his sympathizers immediately increases to right an imaginary wrong. The leaven works silently but surely; but it works evil only in unrighteousness, for if a Christian have a grievance, he will tell him, who has aggrieved him, of it. He will get the aid of another and another, if this fail. And by these methods no misunderstanding can exist long, and wrongs will be righted. But if they are not righted in this way, wrong will be done some one, no one will have satisfaction, and the Lord's cause will be injured.

In the outside relations of a Christian the little leaven of evil is fully as potent, though often less traceable. A church member in bad company is not an honor to his church or his profession; a church member bearing malice doesn't speak well for his religion; a church member being too "close" in business—hard-fisted—is no inducement to others to seek the way of the Lord; a church member indifferent to Christian work is contrary to the teaching of the Master whom he professes to follow. The leaven works better than we would have it. One may not intend to do injury to any one, and least of all to one's church, but we seldom look further than ourselves. The weak brother near by, or the unsaved wanderer, we do not expect to judge Christ by us; but they do. And the wilfully unchristian are only too happy to find a backslidden Christian. If a man in a high place falls, the papers, catering to the public, gloat of the fact that he was "prominent in the church." They seem to think that the bare fact that a professor of religion becomes a criminal is a reason why a church is totally bad, and an excuse for those who are moral but unchristian. It is not so. Christ anticipated that his name would be imposed on, he allowed Judas to impose on him at the very beginning. And yet the fact is no reason why we should be suspicious of one another. All sin, but all are not wantonly sinful. Yet such is the influence of a little leaven, that one crime attaches infamy to a whole church. Then how careful should church members be that they sin not, that they may not be the cause of wrong to thousands, and a reflection on Christ's name.

On the other hand, a little leaven of righteousness may work unspeakable good. The example of a good man is just as influential as that of an evil one, so far as individuals are concerned. The trouble is, good men are not written up in the papers until they die, and if they have influence in life it must be exerted personally. Within the church a faithful member can give life to a smoldering activity. One earnest, faithful worker is as the one hundredth lamb to a pastor, and if the church is pastorless one member can keep the Lord in it. And here may be mentioned influences for which Christians receive little credit. A church needs revival. Its members are careless and indifferent and engrossed with the world. But if it have one faithful Christian in it, that one can bring the Spirit and his power back by prayer. Prayers make revivals, and they are usually secret prayers, too. Communion with the Lord is the means of exerting this kind of influence. One's station may be low, one's faith as the mustard seed, but prayer long-continued in hope and faith will exert miraculous influences. We seldom think that a revival can be had without evangelists and great and ostentatious preparations; but if a pastor succeeds in getting his flock to pray for a revival, the Spirit will come. The evangelist may bring the unconverted within hearing of the word and to a state of anxiety, but it is our conviction that no influence is so great in reviving Christians as that of prayer by themselves.

To pray seems a small office, and yet it is the greatest privilege of human beings. Many prefer to lead, to be known as "prominent members," etc.; but the one who prays God to guide such members and oneself, is greater than all of these. Have we not the Father's promise that the faithful in that which is least shall be made rulers in great things? But if we didn't have this promise, is it not sufficient to know that one has in prayer the greatest of all privileges, to make one pray without ceasing.

Little things, humble offices, make a church; little things,—doubts and quarrels and sins, destroy its usefulness. There is a way by which we may regard the former and escape the latter; there is a way by which one may counteract the evil influence of the latter after they begin, if one is Christ-like enough. The leaven of unrighteousness should be removed before it begins to work.

SISTER YATES DEAD.

Previous notices had informed us of Sister Yates' serious condition, but we were not prepared for the sad news of her death, received last Monday as the RECORDER was on the eve of going to press. We have space now for only a few words.

Eliza Moring, widow of the lamented Matthew Tyson Yates, died in Shanghai, China, on March 24th, 1894, at the age of seventy-two years. The funeral services were conducted by Rev. John Stephens, assisted by Drs. Boone and Fryer, Revs. Tatum, Muirhead and Reid in the Union chapel, after which the interment took place in the New Cemetery, Shanghai.

Dr. Yates and wife went to China in 1847, under the call of God, to found the Southern Baptist mission in Shanghai. Now both are at rest, having kept the faith and fought the good fight. The name of Yates has been an honor to North Carolina and Southern Baptists for many years. And no little of it is due to the labors of Sister Yates. In all her husband's labors and sacrifices she was more than a helpmeet. Blessed of the Lord with wisdom tempered with gentleness and meekness, she was a most efficient worker among the heathen. She gave her life to them, and has now received the blessing of her Master. The influence of the lives of Dr. and Mrs. Yates cannot die. They began a work which will be carried on through the centuries, and in which their lives will be constant examples.

May God comfort the stricken ones, and may another be raised up worthy of her example. A more extended account will appear in our next issue.

THE following statement, which appeared in an exchange recently, is worthy of note:

"The experience of the first century of our existence as a State has proven beyond a reasonable doubt that if the education of the people is left to the denominations a very large majority of the children will grow up and remain in ignorance."

First, we take this occasion to say that denominational colleges are not the basis of any one's contentions. We are dealing with a matter of State policy, and in no wise is it a denominational question. No one has contended that "education of the people" should be left to the denominations. On the contrary it has been distinctly stated that free schools for primary education for the benefit of the State should be conducted by the State and maintained by taxation; moreover, no one asks that the higher education be left to denominations: it was contended that private and corporate institutions should do the latter work; and some weeks ago we claimed that a definite system of religion could not be inculcated in a State institution, but we have never questioned the right of private and corporate institutions to exist or their ability to inculcate principles of the Christian religion. But let that pass as a misstatement due to ignorance.

We wish to call the attention of our contemporary to the fact that during the century of existence to which it attributes the signal warning against ignorance, North Carolina had a University that existed *thirty eight more* years than any denominational college, and was the head of our educational system;—and our contemporary guilelessly states that in this century the great danger of leaving education to others than the State was made manifest!

Does any one believe that this country owes more to State conducted institutions for higher education than to private and corporate institutions? Let such recall Harvard—founded by the Puritans, and enlarged and equipped by benevolence; Yale, founded by benevolence and conducted by a denomination; Princeton, the Presbyterians' institution; Johns Hopkins, founded by benevolence and so maintained; and the two greatest of latter-day institutions, the Chicago and Leland Stanford, Jr., Universities. Let one consider the thousands of alumni of voluntarily-supported institutions before one cries that beyond a reasonable doubt were education left to them our youth would grow up in ignorance; they have done many fold more for our civilization than all the institutions for higher education supported or materially aided by States. In "the first century of our existence as a State" the State had a monopoly of higher education of males—from 1795 to 1833; and, it is needless to add, the ignorance and illiteracy of those years was as Egyptian darkness compared with the broad intelligence of to-day; and if anything was made manifest in those years, it was the utter incapacity of a State to educate its citizens.

Let us add that another contemporary, which asks why Dr. Taylor's article does not oppose State aid to the College of Agriculture and Mechanic Arts and the State Normal and Industrial School for young ladies, merely shows its entire ignorance of what it is talking about. Dr. Taylor has explained why his article does not directly affect the Raleigh institution, and it has never been held that it does not affect the Greensboro school.

JUDGING from the flood of announcements and programmes that we have been publishing the past two issues, the latter part of this week and next Sunday are going to be happy and fruitful days in our Zion. While we have published so many programmes at length with some misgivings as to its advisability, we have read them with much interest. In many cases they are clear indexes of what the brethren are thinking about; we hope to have reports of some of the results of their thoughts after the meetings. It would be well to meet together more often than we do. We need a broader sense of fellowship. And since Associations have become so crowded with greater business it is needful that these union meetings be held for discussion of smaller, though important, topics. They are great instruments of education; they help those who discuss them, and they help the hearers. And moreover, they bring the lay-brethren into line, while pastors hold the field for the most part at other meetings.

The union meeting is desirable, moreover, in that it has nothing of business in it. It is purely instructive and spiritual. We hope these meetings this week will be largely attended, and regret our inability to respond to the many kind invitations of the brethren to be with them.

ZEB VANCE'S appeal to the North Carolina mothers and daughters to send means of sustenance and comfort to the soldiers thirty years ago, which we read in a daily paper last week, reminded us very forcibly of the present need of sacrifice for the soldiers in the full armor of God in the work of carrying the saving gospel to every creature. North Carolina responded so well in sixty-two that it was a common remark that her soldiers were better clothed than those of other States.

We are living in a blessed day of peace so far as ourselves are concerned; but it is a time of fierce warfare against the powers of darkness. Our soldiers of the cross must be clothed and fed and comforted; they depend on us here at home in comparative peace. Their need is very great just now. Retrenchment and temporary loss of ground is certain if means are not forthcoming. We have not much in our treasuries, the missionaries have nothing but faith in theirs; and faith means that we are to help them. They should not be disappointed. What we do must be done quickly. This is no time for retrenchment.

HOW MANY prayers are prayed in vain! Faith is wanting often. But this is no reason why we should not pray. A little faith will increase to a great force in communion with God; and a faithful prayer never ascends in vain. It is always answered,—perhaps not as we asked, but always answered for the best. It is strange that any one who believes in God's all-wisdom and kindness should doubt his wisdom and kindness in his dealings with us. An answer to a prayer may be a mere realisation of the fact that the prayer is unwise, when it is thus, we are as well satisfied as if the prayer were granted; for none of us desire to follow the ways of unwisdom. All faithful prayers are answered somehow; and the most blessed answers often are those in which we are made to see God's kindness tempered in wisdom.

To feel that one has over and about and within him a guide and comforter is the most blessed human state; to know that there is one who will be with you through the valley and the shadow, to commune with that one daily is man's highest accomplishment and privilege. Such are the rewards of Christians.

FROM OUR TRAVELLING AGENT.

PITTSBORO, N. C.

Recently I made my first visit here in the interest of the RECORDER. Soon after reaching the town, I found I was thought to be a post-office inspector, and that I was there to overhaul the accounts of the new postmaster. Bro. H. A. London, however, soon vanished the suspicion by informing his friends that such was not the case, and the only interest I had in the post-office business was to add some new names to the list of the BIBLICAL RECORDER. The new names I added, together with a pleasant day spent with the brethren gave me additional interest in the town, and I am not now surprised that Bro. Cobb should talk so much about his Pittsboro church. In 1889, I was in

JACKSON,

the county-seat of Northampton county. A succession of bad seasons and short crops, together with a bad system of farming, had brought desolation, and in some cases it looked almost like starvation over the entire county. The spirit of the people seemed to have been crushed, and there was apparently not enough energy left to try one more time. They did, however, make another heroic effort, and in 1890, the land which was well and faithfully cultivated, yielded a fine crop, and since then the prosperity of the county has not been surpassed by any other section of the State. There is now plenty of meat, corn, hay and oats in the hands of the farmers, and the people are cheerful, hopeful and comparatively happy. The money crop of this entire eastern section is largely in the hands of the farmers, who are patiently waiting for better prices.

The brethren are greatly pleased with Bro. Cree, the pastor of the church. Bro. Buxton says that he is not only a fine scholar but a hard student, and never comes before his people without the best and most thorough preparation for his work. I note with much pleasure that the people in the country are demanding better preaching now than ever before, and the preacher who fails to observe this will soon find himself out of a pulpit. I found the brethren at

SEABOARD

in the best sort of humor. Bro. Parker's school was never so prosperous as it has been this year. The sisters, through the efforts of Mrs. J. T. Maddry, have secured a splendid organ for the church. They only owed a small balance on it, and if Brother Maddry observes his former diligence in calling on the brethren who pass that way, it will not be long before the last cent will be paid. The Trustees of

MURFREESBORO INSTITUTE

met on Tuesday the 10th, and failing to have a quorum present, adjourned to meet in Winton on the 18th. This was my time to be here, and the brethren were expecting me. Some people complain much of the bad schedule of the railroad. The train reaches Murfreesboro now between 11 and 12 o'clock at night. I have nothing to complain of except I have no pass over the road: so far as any other inconvenience is concerned, that is made even by the kindness of Bro. Corbett at Boykin's, Va. I was almost sorry when I heard the whistle of the engine which summoned me away. I found Bro. Scarboro waiting for me at the depot. His house which is not half as large as his heart was my home while in the town. His constant presence and zealous efforts in my behalf enabled me to do the very best work I ever did in the town.

Bro. Saunders is just getting into his work. He is holding a series of meetings which promise to be of great interest to the church. Good fortune seems to follow this church in the securing of a good pastor. Few pastors were ever loved as these people loved Bro. Wood, their former pastor.

And now Bro. Saunders has shown himself to be a first-rate preacher, a man of fine judgment with a will to work, one of those all-round fellows which Virginia occasionally furnishes to North Carolina.

The dining-room of the Institute was well filled with girls, and there was nothing in this department to suggest the much talked of hard times. The contract which expires between Prof. Brewer and the Trustees will be renewed and the school conducted as heretofore.

Thursday morning, by the kindness of Bro. Scarboro, I find myself on the way to

AULANDER,

where the State Superintendent of Public Instruction was to address the people of Bertie county. The people of this section are thoroughly aroused on the subject of education. They come in crowds when it is known that this subject is to be discussed. Both at Aulander and at Republican fine audiences were present to hear the addresses of Bro. Scarborough. The people listen to him as they only will to a man who speaks out of a full heart. The best investment in this office is the money given to Bro. Scarborough to enable him to meet the people of the State and talk to them face to face on the subject of education. No little portion of the success of these educational meetings is due to the efforts of Bro. Curtis whose heart is in every department of good work in this part of the State. The three churches of which he is pastor paid one hundred dollars of the debt of the Convention which the brethren all over the State are rejoicing because it has been paid off.

Bro. Boone is now in good health and succeeding well with his churches at Windsor and Union. His speech at the close of the educational meeting at Republican church added interest to the occasion. He will attend Commencement at Wake Forest in June. Bro. G. W. Harmon of Weldon says many attend the Commencement because they are alumni of the College, but he desires to attend because he was not a student there and wishes to be in the closest sympathy with every interest of the College.

There are many young men in this section who ought to go to Wake Forest next session and who will do so if the matter is kept properly before them.

The brethren are reading the articles written by Dr. Taylor with unusual interest. These papers ought to be printed in a tract and sent to every intelligent voter in North Carolina. J. C. C.

PERSONALS AND OTHER ITEMS.

....Dr. Whitfield of Richmond, Va., continues very ill, we regret to learn.

....Rev. J. E. Hutson, the evangelist, is holding meetings at Elizabeth City this week.

....Rev. Josiah Elliott reports the mission work in Hyde county in an encouraging condition.

....Brethren Timberlake of Louisburg and Turner of Statesville were in Raleigh last week.

....We are indebted to the University of Rochester (N. Y.) for the annual catalogue of that institution.

....The meetings held at Dunn by Drs. Cobb and Mundy have resulted in seven additions to that church.

....Rev. James Plemmons baptized fourteen converts at Bent Creek, Western North Carolina, on the 15th inst.

....The new house of worship at Tillery's, Halifax county, will be dedicated on the fifth Sunday in this month.

....Rev. T. J. Taylor of Warrenton, N. C., is helping Pastor Hines in meetings at Curtis Bay.—*Baltimore Baptist.*

....Pastor R. T. Vann of Scotland Neck is down in South Carolina—at Sumpter, we believe—holding revival meetings.

....Rev. C. A. G. Thomas of Greensboro will begin a series of meetings with Bro. C. J. F. Anderson at Sanford next Sunday.

....Dr. J. J. Hall of Norfolk, Va., baptized fourteen candidates and received them into his Norfolk church on the 15th inst.

....Revs. Henry Sheets and Thos. Carrick recently held a meeting in the former's church at Kernersville with good results.

....Brethren Aydlett, Gregory, Pinner and Sykes have been added to the board of deacons of the Baptist church at Elizabeth City.

....Rev. J. M. Bennett has frequent additions to his churches, and his church at Holloway's is building a new house of worship.

....We were glad to have a pleasant visit from pastor W. B. Morton of Louisburg last week. He reports his church in good condition.

....Dr. J. A. Mundy is holding special services in his church at Wilson. The meetings are reported as well attended and promising.

....Commissioner of Labor Statistics Lacy has our sincere gratitude for an artistically bound copy of the recent report of his Bureau.

....Dr. Hufham will stop in Raleigh a few days on his way from Tarboro to Shelby the first week in May. We shall all be glad to have him with us.

....Dr. Hufham is spending this week with his brethren at Scotland Neck whom he served so long as their faithful pastor. He preached there last Sunday.

....Rev. J. L. White of Asheville resumed his meetings in Doctor Pritchard's church, Charlotte, last Monday, and will continue them until next Saturday.

....Rev. L. R. Pruitt of Mt. Airy occupied the pulpit of the Olivet church, Charlotte, which Rev. D. M. Austin recently resigned, morning and night of last Sunday.

....Prof. A. M. Yates of Ewing informs us that Prof. J. B. Carlyle of Wake Forest College will deliver the address at the closing exercises of Green Level Academy.

....To the esteemed *N. C. Christian Advocate*: Thanks; substitute Presbyterian or Methodist for the word *Baptist* in the sentence in question, and you have our meaning.

....Rev. F. C. McConnell, Assistant Secretary of the Home Board, has been called by the congregation at Lynchburg, Va., to succeed Dr. Felix. He will probably decline.

....Rev. Dr. J. N. Stallings and family moved from Low Gap to Mocksville this week, and are now occupying the Baptist parsonage. The *Times* extends to them a most cordial welcome.

....Work is being rapidly pushed now on the new Baptist "meeting house." It is really beginning to look like a house, and we hope to see it day by day grow more so till it is finished.—*Franklinton Weekly.*

....It is probable that the North Carolina representation at the Southern Baptist Convention will be smaller than usual. What we lack in men should be made up for in the reports of the Home and Foreign Boards.

....The Roman Catholic houses of worship in the United States have a seating capacity for 3,874,000 persons, the Presbyterian houses for 4,088,000 while the Baptist have capacity for 11,599,000.—*Western Recorder.*

....Rev. J. A. Campbell informs us that the commencement exercises of his excellent institution, Buie's Creek Academy, will occur May 23d. He has enrolled 176 students this year, and says it is the best he has ever had.

....E. R. Logan of Dallas, Texas, an ex-North Carolinian, writing to Bro. Durham about the meeting of the Southern Baptist Convention, says: "Bring along a bit of roain as some of us would like to taste it once more before we die."

....Bro. W. A. Albright has retired as Secretary of the Board of Ministers' Relief, and Rev. J. F. MacDuffie has been chosen to succeed him. Bro. Albright has been an efficient officer, and we are glad to know that he remains on the Board.

....We regret to learn that Rev. R. B. Collier of Broadway church, Baltimore, is suffering from a severe attack of bronchitis. He will come South—we presume to his former home, North Carolina—in hopes of entire recovery, says the *Baptist*.

....Dr. Thos. Hume of the Chair of English at the State University delivered three lectures at Salisbury last week, and occupied Bro. Jones' pulpit on Sunday. Dr. Hume has become the most popular lecturer in the State, and his services are always in demand.

....The Lord be praised for his goodness. Bro. Durham deserves the hearty thanks of the entire denomination for his untiring and unceasing efforts to raise "the debt." I know of no other man that could have succeeded in these hard times as he did.—*J. W. Thomas.*

....We enjoyed a pleasant visit from Bro. J. F. MacDuffie, the pastor of the Second Baptist church of Durham, last week. The cause in Durham is moving forward. Bro. MacDuffie reported Bro. Stringfield's meeting with Bro. Blanchard, East Durham, as of great hope.

....President John B. Brewer of the Chowan Baptist Female Institute has declined the proffered presidency of the Baptist Female University. The action is generally regretted. It is a back-set. The Board of Trustees will take action in the matter at an early date.

....Two students of the University were baptized by Dr. J. L. Carroll at Chapel Hill on the 15th. He also baptized a very worthy woman of the same village on the 18th inst. Dr. Carroll informs us that the two young men who won the debaters' and the declaimers' medal on the 20th in the Philanthropic Society contest were Baptists.

....Dr. H. M. Wharton of Baltimore is now holding meetings at Fort Worth, Texas. He was in Chicago not so very long ago, has written a book since, however; has held meetings for many days in New York City, then in Danville, Va., and now to Texas! Let him complete his campaign in California.

....It was stated in a recent issue of the RECORDER that Dr. H. M. Wharton was prevented from lecturing for the First Baptist church, Raleigh, on account of sudden illness. We should have had it Dr. M. B. Wharton of Norfolk, our school-mate and friend; and we are happy to state that he will come to Raleigh and lecture for us in the near future.

...."The corrected report of the Missionary Union leaves the deficiency for the year ending April 1st, 1894, $203,595 89." That means our Northern brethren have a great burden to begin this year's work on; but they have the advantage of a minimum of complainers and accusers, and a maximum of workers and prayers. And they will "balance even," yet.

....Rev. Mr. Church of Statesville has been conducting a series of meetings in Thomasville during the past week.——Three boys and ten girls were baptized last Sunday by pastor J. D. Newton. How good to see the little ones following Jesus. After the baptizing, the congregation repaired to the chapel and enjoyed a talk about heaven by Mr. Church.—*Charity and Children, April* 20.

....We recently received an invitation from Rev. L. M. Berry and wife of Booneville, Mo., to the celebration of their golden wedding. Bro. Berry will be remembered by the older generation of our readers as a good and faithful North Carolina preacher. He writes that he still loves the people of this State, and keeps up with them through the RECORDER. We wish him many happy returns of his wedding day.

....Dr. Carter of the First Baptist church, Raleigh, announced on Sunday last that he would preach in his church every night this week except Saturday on various phases of the subject, "The Holy Ghost." These services have especial relevancy to Christians, being preliminary to the protracted meeting which Rev. P. G. Elsom will conduct beginning next Monday; but they will be of interest to the unsaved as well.

....We hope our brethren who are so intensely interested in the South Carolina dispensary law will not fight the battle over again. The law has been declared unconstitutional by the Supreme Court of South Carolina, and that should settle the matter until they get a better law or a better court. North Carolina needs a better law than it has. We think the Mississippi plan—which we recently published—both desirable and practicable.

....The annual catalogue of our Southern Baptist Theological Seminary ('93–'94) has been received. It contains much interesting matter, and is illustrated with three excellent pictures of the buildings of the institution. Two hundred and sixty-seven students have been enrolled during the year from thirty-three States and foreign countries. Fourteen of these were from North Carolina, eleven of whom had attended Wake Forest College. At the coming commencement degrees will be conferred on thirty-nine young men, two of whom are from North Carolina, namely, George Vance Tilley and Charles Judson Thompson. The commencement occurs May 31st. We advise every young preacher in North Carolina to obtain a copy of this catalogue, which will be forwarded on request.

....A headline in our last issue was incorrect: Bro. Abram Jenkins, of whose death Rev. C. W. Matthews wrote, was not a minister. Bro. Matthews, who is now situated at Norfolk, informs us that several have been added to his church recently, and congregations have doubled. One candidate awaits baptism and another was expected to join his church last Sunday.

....Rev. J. F. Love's meetings at the West End, Raleigh, with Bro. Hunter, have been the occasion of eighty professions of religion, and more than twenty renewals of faith. The meetings were very largely attended, and the power of God was very manifest. Bro. Love left for Suffolk, Va., his home, last Friday, carrying with him the love and esteem of many newly-made friends.

....The RECORDER columns have contained a letter from a foreign missionary each issue for more than two months, and we have a good one this week from Brother Chappell; and one next week from Brother Tatum. We hope our brethren and sisters will keep this up; no letters are so appreciated as from those with whom we cannot communicate otherwise, and the RECORDER is proud of the number of excellent letters which it has given its readers.

....Send us your subscription or a part of it as soon as you can. We can wait, if you are not able just now; but we cannot wait unless those who are able do send something. Our friends have added a gratifying number of new subscribers to our books recently; they have our thanks, and we will appreciate any effort you may make to increase the number. Pastors are authorized to take subscriptions, old and new. It has been said many times that a denominational paper is an able pastor's assistant.

....Rev. Duncan McLeod writes from Washington April 19th: "Bro. Lamberth came down last Monday, the 16th inst., to assist me in a series of meetings, and has preached every night since. The congregations are good, and they listen attentively to the preaching of the word. A number have asked for prayer, though he has not as yet preached what is generally known as "revival" sermons. His preaching is clear and forcible, and I am quite sure that very much good will be accomplished. Pray most earnestly that God will bless us and the town of Washington."

....We publish in this issue another article on co education by Dr. Pritchard. The Doctor comes out and tells us just what he meant by his articles, and puts the matter in his usual strong way. President Hobgood of Oxford Female Seminary has given notice to the Board of Trustees of Wake Forest College that he will introduce a resolution looking to the opening of the doors of Wake Forest to women desiring higher education than that offered at the female colleges of the State. He will probably elaborate his plan in the RECORDER columns next month. President Crowell of Trinity College—we have heard—favors a similar arrangement at the Methodist institution. A professor at Wake Forest says he will approve the opening of the College to young ladies if he is given the privilege of holding the entrance examinations!

From Bro. Watson in Norfolk, Va.

Dear Recorder:—Since first coming to Norfolk, it has been my intention to communicate with my brethren in the Old North State, but press of work has prevented up to this date.

The Baptist cause was, possibly, never in a better condition, in these cities by the sea, than at present. The churches are well manned, the present writer excepted, with wise, conservative, consecrated leaders, and the weekly reports at the ministers' conference are most inspiring and helpful.

Dr. J. J. Hall, who made for himself an enviable reputation as preacher, pastor, lecturer, in your own city while in charge of the Tabernacle, is prosecuting his work with marked ability and decided success. Constant additions are being made to his church membership, and his people are enthusiastic over their growth under his leadership and justly proud of their talented pastor.

My work with the Spurgeon Memorial church has been abundantly blessed and most gratifying to me. I give God all the glory. Not two years old yet, our church is vigorously prosecuting her work and independently looking to her own members for her sustenance. Not one dollar has ever been donated for her benefit outside of the contributions of her own flock. I have never had the pleasure of serving a people previous to the present pastorate, so thoroughly imbued with the spirit of liberality.

Nearly two years ago the church was organized with thirty-one members. The membership has grown from that time to one hundred and eighty odd, fifty-seven of whom have been added since the writer has had charge of the church.

In our recent meeting, in which I was most ably assisted by the popular and talented young pastor of Edenton in your own State, twenty-two made a profession of faith, and up to this time fifteen have united with the church.

Let me say, before I forget it, that Bro. J. E. White, while he may not be exactly orthodox in his views on a call to the ministry, is a fine preacher, and any people are to be congratulated who have the opportunity to sit under the sound of his voice. My people were greatly delighted with him and want him to come again. W. F. WATSON.

Norfolk, Va., April 17, 1894.

East Chowan Association.

This body meets with Shady Grove church, May 20th, 1894. Brethren coming by rail will be met at Moyock. This station is only three miles from the church. We hope to see all the churches in the Association represented. N. P. STALLINGS.

Coinjock, April 16, 1894.

Co-Education—No. 6.

BY T. H. PRITCHARD.

THE IMPORTANCE OF A SCHOOL IN RALEIGH.

I said before the late Baptist State Convention that I regarded it as a matter of the gravest importance that we should have a good school for girls in the Capital; that I thought our people had lost a great deal—far more than they had any appreciation of by having no school there for these many years, and that such was my recognition of the necessity for such a school that if I were pastor there I would have a school if I had to organize and run it myself. I still adhere to these opinions, and do not wish to be understood, in all that I have said as antagonizing a school in Raleigh. I hope that an institution of good grade will begin operations there next fall, but while I say this, in good faith, I must maintain, at the same time, that *the place for the Female School of the grade we need for the whole State is Wake Forest, and in organic connection with our College there.*

This opinion I base upon the following considerations: first, economy demands it. On the fine square, in the northern part of the village, the property of the College and beautifully located, or within the spacious College *campus*, of twenty odd acres, buildings could be erected—all that are necessary,—for not more than $50,000 which would accommodate 150 students. This school would be supplied with nearly all its teaching force by the Faculty of the College, whose salaries are already provided for. The College library, reading-room, chemical, philosophical apparatus, and class-rooms now there, would answer for students of both sexes. For the matron, or lady-principal, and all other instructors and appliances needed the fees of the female students, even at a much lower rate than are charged at other female schools, would be amply sufficient. To provide a school with inferior advantages in any other place in the State would require an outlay, in the first place, of not less than $100,000, and an endowment of not less than $300,000 more. I am satisfied that I am within the bounds of a reasonable estimate when I say that $50,000 wisely expended at Wake Forest would go as far in establishing a good female school as $350,000 at any other point in the State.

But the ends of economy would be subserved, not only in regard to buildings, libraries, apparatus, teachers, &c., but in the matter of travel, no small item by the way, where the boys and girls of a family attended the same school, a large amount of money would be saved in a few years.

In the second place, I do not doubt but that we would have a better school—one in which the grade of instruction would be higher, more comprehensive and more thorough, from the very beginning, at Wake Forest than would ever be attained elsewhere; certainly for many years to come. I need not elaborate this point; those who know the grade of teaching now done at this College, and that which obtains at any other school for girls of any denomination in North Carolina do not require argument to prove my proposition.

And in the third place, the establishment of such a school at Wake Forest would concentrate the Baptist educational interests of the State largely at one point, and in my judgment, would greatly increase the number of both sexes, who would wish to pursue a generous course of study and obtain a superior education. The experiment has never been tried in this State, so far as institutions of a real college grade are concerned, and I am persuaded that were our people to carry out the scheme I have projected in this series of articles, a long stride of progress in the direction of higher and more general education would be taken.

I do not expect my suggestions to be acted on now; it may be some years before our people will be prepared for putting them into execution, but that they are founded in wisdom and supported by practical and successful experience I have not a shadow of a doubt. Nor do I question but that they will gradually remove prejudices and win their way to success in the end, and I hope to see such a consummation, even before I go hence.

Southern Baptist Convention.

Perhaps it is not generally known that any person wishing to go to Texas can avail themselves of the rates to the Convention. Certainly you can. And, if you wish to see the greatest State, when in her beauty, go then in May. The tickets will be good, over all roads, for 30 days.

A trip from Dallas to the city of Mexico has been arranged for and if any one in North Carolina desires to take it, costing forty-five dollars. I shall be glad to help them arrange for it. The excursion will go out by El Paso, over the great plains, and return by San Antonio, the historic ground in Texas. Persons wishing to see that country can afford to live hard for a year that they may go. Many of the young teachers in North Carolina would find this trip a helpful educational feature in life and never regret the expense after they had seen so much of the Southwest.

Again I wish to commend the R. & D. and the Cotton Belt route to our North Carolina people. One of the most wonderful bridges in the United States, over the Mississippi at Memphis, and the great rivers of the Southwest—famous in all pioneer history—and some beautiful country in Texas are some of the features of interest on this route. No transfers, and no danger from highwater, as the Cotton Belt is the best protected in the Southwest. We have one sleeper filled already and I shall be glad to engage room for others. Free reclining chairs and a special train, from Memphis with the most accommodating officers, will help to make the trip interesting. The Cotton Belt will also land you in the only depot in Dallas convenient to the street-car system, thereby saving you back hire.

A. M. SIMMS.

An Open Letter to Rev. Dr. W. on "Regeneration."

FROM REV. C. M. DONALDSON, D. D.

My Dear Dr. W.:—Strong says: "Regeneration and conversion are but the divine and human sides of the same fact. The moment a sinner's regeneration and conversion is also the moment of his union with Christ, although only as *he believes* is he united to Christ. Regeneration embraces repentance and faith."

The efficient cause of regeneration is the immediate agency of the Holy Spirit, yet we do not affirm that the divine Spirit accomplishes his work without any accompanying instrumentality. God's work in regeneration is within the soul itself and must be a direct influence of the Holy Spirit on the heart, although wrought in conjunction with the presentation of the truth to the intellect.

The Scripture view is, that regeneration is accomplished through the instrumentality of the truth. Man is not passive at the time of his regeneration. Although the efficient power is divine, man is not therefore unconscious, nor is he a mere machine moved by God's fingers. We reject the "exercise system," which regards God as the direct author of all man's thoughts, feelings and volitions in its special application to regeneration.

This activity of man's mind in regeneration, is activity in view of the truth. Only as the sinner's mind is brought into contact with the truth does God exert his regenerating power.

It is an instantaneous change. Although there may be a gradual work of God's Spirit and providence preparing the change, and a gradual recognition of it after it has taken place, there must be an instant of time when under the influence of God's Spirit the disposition of the soul, just before hostile to God, is changed to love." As proof of the instantaneous change he refers to Jno. 5: 24, 25. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life." With the moment of belief comes the new life. Verse 25—"The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." The words "now is" in this verse must have reference to the morally dead, who though dead hear his voice. Thus far I think we both substantially agree with Strong. But in the following I think he parts company with you, and with him I am in full accord:

"If man is ever regenerated, it must be in and through a movement of his own will, in which he turns to God as unrestrainedly and with as little consciousness of God's operation upon him as if no such operation of God were involved in the change. And in preaching, we are to press upon men the claims of God and their immediate duty of submission to Christ, with the certainty that they who do submit will subsequently recognise this new and holy activity of their own wills as due to the working within them of divine power." Refer to Ps. 110: 3—"Thy people shall be willing in the day of thy power."

If I have understood your position correctly, you hold that no man can come to Christ sincerely with any true spiritual longings for salvation, or life, except as the result of regeneration or the new birth, and you quote in your strong proof passage: "No man can come unto me except the Father which sent me draw him." You infer that this drawing means regeneration.

While I believe all who are drawn to Christ by the Father become regenerated, I do not believe the drawing is regeneration, or the result of regeneration, but the precursor or prerequisite of regeneration. It seems to me that your logic is at fault in leading you to confound the influences which induce the soul to receive Christ and the new birth which follows his reception. The soul may be awakened to the consciousness of its guilt and danger and led to seek God by the exhibitions of his power, as in the case of the jailer who, being aroused by the mighty earthquake and seeing the prison doors open and hearing the voice of Paul, falls before him and asks, "What must I do to be saved?" This cry for help—spiritual help—came not from a regenerated man, but from one who felt its need. Nicodemus was led to seek Christ, and as a result to experience the new birth by the miracles of Christ. The Syrophenician mother by grief, and so on, yet God influenced the seeking.

It is said of Saul of Tarsus, "For behold he prayeth." Yet there is no evidence that Saul experienced the new birth till Ananias spoke to him and told him of Jesus and of his love to him.

The argument from analogy is strong, viz: If Christ conditioned the healing of men's physical maladies on faith, does it not seem that he would use the same faith as a medium of moral healing? Again, if the physically dead can hear the voice of the Son of God, may not the morally dead also hear his voice? He says they will. Does not Jesus imply the ability to hear and believe when he quotes from Isaiah, "Ears ye have and hear not," &c. "Ye will not come unto me that ye may have life."

Does not the exercise of God's punitive justice at last rest on the presumption that man might have believed and would not? Christ and his disciples always preached to men as if they were free agents, having power to accept or reject the offer of eternal life, and we must do likewise. While, as I have shown, God is in man's regeneration and salvation from beginning to end, yet it is in such a way—mysterious—as in no wise to affect his consciousness of free agency.

Permit one other quotation from Strong, and I relieve your patience:

"The appropriation of Christ and his salvation is not the result of an accomplished renewal, but rather the medium through which that renewal is effected. Otherwise, it would follow that one who had not yet believed (i. e. received Christ) might still be regenerate, whereas the Scriptures represent the privileges as granted only to believers." John 1: 12-14—"To as many as received him, to them gave he the power" right—"to become the sons of God," &c. Gal. 3: 26—"For ye are all the children of God by faith in Christ Jesus." "That the object of saving faith is, in general, the whole truth of God, so far as it is objectively revealed or made known to the soul: but in particular the person and work of Jesus Christ, which constitute the substance and centre of God's revelation. The patriarchs, though they had no knowledge of a personal Christ, were saved by believing in God so far as God had revealed himself to them, and whoever among the heathen are saved, must in like manner be saved by casting themselves as helpless sinners upon God's plan of mercy dimly shadowed forth in nature and providence. But such faith even among the patriarchs and heathen is *implicitly* (implied) a faith in Christ and would become *explicit* and conscious trust and submission, whenever Christ were made known to them."

I can't see by what laws of reasoning or logic, you can reconcile your language: "Knowledge of Christ is not essential to the new or spiritual birth in man," and "The heathen cannot possibly be saved without a knowledge of the gospel or Christ."

I think, on reflection, you will revise your theology just here if not at other points.

Notes of Travel.

The church of Aboskie, N. C., was the first visited. We find here a flourishing little village which was a few years ago only a church. Bro. B. Craig is pastor here. The weather was so inclement they had no services on Sunday. The pastor rode a few miles away that morning and made a couple happy.

Next point was at Scotsville, Va., where we met and had the pleasure of hearing Rev. J. G. Chastain, missionary from Mexico. The obstacle to their work there was Catholicism, but the outlook was hopeful.

The conflagration at Money Point, Va., March 23d, was fearful in the extreme. Mothers and children's cries were heart-rending. There was $250,000 worth of property destroyed.

Our next point was at South Norfolk, Va. Here we found a Baptist church recently organized and under the pastoral care of Rev. C. W. Matthews. They have a commodious house of worship with a fair congregation and Sunday-school.

Our next stop was with Rev. P. S. C. Davis at Centerville and St. John's churches, in Virginia.

Moody's meetings in Norfolk were successful, everything being in readiness when he came. Meetings were held in the churches in Norfolk and Portsmouth a week prior to his coming. Moody is a wonderful plain man. B. GRIFFITH.

Meeting at West End Mission, West Raleigh.

Dear Recorder:—As many of your readers know, Rev. J. F. Love of Suffolk, Va., has been with me in a meeting in West Raleigh for nineteen days. He goes back to his home to day, and with him the prayers and best wishes of a large number of new friends as well as old ones.

The meeting has been an old time revival. There have been eighty-five or ninety converts, with quite a number of backsliders reclaimed. So in all it seems safe to say that, according to profession, fully one hundred precious souls have been greatly blessed. Sowing has been going on at this point for years, and this is some of the reaping.

To God be all the praise. We meet to-night. A. D. HUNTER.

West Raleigh, April 20, 1894

Literary.

What is the cause of the enormous decrease in immigration during the past year? This is a question answered by Dr. Senner, the United States Commissioner of Immigration at New York, in an article entitled "How We Restrict Immigration" that will appear in the April number of the *North American Review* and in which the precautions taken by the Federal authorities for barring out undesirable immigrants are fully described.

The Preacher's Magazine for April, edited by the Revs. Mark Guy Pearse and Arthur E. Gregory, is to hand. The leading sermon is entitled, "Guidance and Glory," and is by President H. C. G. Moule. Dr. George G. Findlay writes on "Faith and Duty," and the Rev. Mark Guy Pearse on "The Vision of God," being one of the chapters of his excellent series of articles, entitled "Moses: His Life and Its Lessons." The Rev. W. Hay Aitken contributes an able paper on Mission or Revival Preaching. The Homiletical Department is, as usual, complete. Among the contributors we notice, the Revs. Gordon Calthrop, W. L. Watkinson, Wm. J. Holtzclaw and C. S. Laird. The Rev. J. Reid Howatt contributes a Children's Sermon for which he has chosen the title, "Well Grounded." Notes and Illustrations, Notes on the International Sunday-school Lessons, Books of the Bible, Great Bible Words, are among the other departments and articles. One of the features of this magazine is the Outline Addresses on the Golden Texts of the International Sunday-school Lessons, they are most suggestive, and will be found very helpful to the Sunday-school superintendent and pastor. This homiletical magazine, now in its fourth volume, is a decided success. It is published monthly at 15 cents per copy, or $1.50 per year. Wilbur B. Ketcham, Publisher, 7 Cooper Union, New York.

The annual catalogue of that excellent Virginia institution, Washington and Lee University, has been received. It shows a gratifying enrollment for the year just past. At this institution this summer a law class will be organized by Hon. John Randolph Tucker and Chas. A. Graves, M. A., also a summer school in pedagogics and physics, by Prof. S. T. Morehead.

(CONTINUED FROM THE FIRST PAGE.)

for liberal culture. Yet during the half century before the war, many of the people of these States were prosperous. And can it be doubted that, but for the fact that the States had entered this field, abundant provision would have been made by wealthy individuals, and by every one of the religious denominations, for the support of all needed colleges and universities?

What private munificence is willing and able to do in the South was illustrated and proved in several of these States after the close of the war. Most of the State universities were closed for a longer or shorter period,—a danger, by the way, to which colleges under political control are always subject, and from which Christian and private colleges are comparatively free. Many can still remember the vigor and elasticity displayed by these corporate institutions, and the large and rapid increase of the means at their disposal. When, for a period, overshadowing influences were removed, and responsibility for the care of higher education was put upon them, they seemed to feel the infusion of a new vitality, and were beginning to prove their ability to do, and to do well, all the work in college instruction needed by these States. Our State University was practically closed for ten years after the war. (Moore's History of North Carolina, page 417.) Some of the Christian colleges of the State made more real growth, all things considered, during the years which afforded opportunity for their expansion than they had done during the same number of years before the war. Yet this growth was made in the feverish days of reconstruction, while the country was in an unsettled condition, and the people were impoverished.

If the wave of tendency toward State maintenance and control of higher education shall culminate, the gifts of individuals to private institutions will probably be, in the future, few and small. Why should it be otherwise? What motive would there be for strengthening existing colleges or building up new ones, when alike they would be hopelessly handicapped in the struggle for existence?

If some wealthy and public-spirited man were, even now, contemplating a liberal gift to one of the Christian colleges of North Carolina, what encouragement would he receive from the State? And with what degree of hopefulness and enthusiasm can those who control these colleges plan and labor for the enlarged usefulness of the institutions committed as trusts to them?

For several years the foundation of a new institution of higher learning in North Carolina has been much discussed by one of the large bodies of Christian people, and some steps toward its organization have been taken. The writer happens to know, however, that some who at first favored the enterprise are now lukewarm, and that one of the reasons assigned for decrease of interest is that, in view of a seeming manifest destiny toward State control in higher education, it would be unwise to multiply points of friction and competition, and that the expenditure would be entirely unnecessary.

Incidental reference has been made to the suspension of the work of State universities after the close of the war. It will be no serious interruption of the general line of argument to lay some emphasis upon the fact that there is an element of inherent instability in the life and working of all institutions under political control. No man can forecast the future, or tell what social and political convulsions lie behind its unlifted curtain. Is it expedient to pursue a policy which will weaken or destroy institutions which are comparatively free from dangers arising from political and social changes in the effort to build up others which in the very nature of the case are liable to be suspended or destroyed by such changes?

In his monumental work on Political Science, President Woolsey, of Yale University, sets this difficulty in clear light. (Vol. II, page 409)

"The practical difficulties * * * arise from the causes which tend to disturb the stability of State institutions of higher learning. * * * The directors of higher institutions of learning, to a degree, change with the change of politics. Some professor has given offence by his freedom in expressing his opinions on public measures, and is made an object of attack. Some politicians think that learned education ought to pay for itself, without receiving aid from the public. There is no certainty that the university will survive half a century. * * From all this it would appear that universities supported by the State cannot * * be sure of a healthy, undisturbed existence. On the other hand, universities and colleges under the management of persons acting under a private charter * * are free from the instabilities to which State institutions are generally subject."

Extended discussion might at this point be made of some grave and peculiar dangers which, sooner or later, may manifest themselves in those States which have a large colored population. The writer does not care to discuss these dangers here. It is sufficient only to suggest them, and to remark that they do not and cannot threaten the Christian and other private institutions. These dangers may not be imminent now. But many unsettled questions are to be the heritage of our children.

In Chapin's edition of Wayland's Political Economy, (Sheldons, 1886, p. 139,) the following views are expressed: "There can be no question that it is the duty of the State to provide for the gratuitous elementary education of all classes. Whether the State should set up and maintain by general taxation higher institutions, * * is a question which demands the thoughtful consideration of the economist, the statesman, and the Christian. * * Under the control of the State, such institutions must be more or less involved in the conflicts of political parties in a way unfavorable to the most successful prosecution of their work. Under such control, also, it is difficult—not to say impossible—to adjust the treatment of moral and religious subjects, which ought not to be excluded from a course of liberal education, so as to satisfy all. Moreover, it is healthful for a people that wide scope be given for the action of private beneficence in endowing institutions of learning. * * Such institutions certainly deserve the fostering care of the State, whatever it may do with respect to other institutions under its direct control."

It is very difficult to see how these institutions which are thus commended to the "fostering care of the State" can expect to maintain themselves side by side with other institutions which are subsidized by State appropriations. If, therefore, the permanence and prosperity of a number of colleges, maintained by private munificence is more desirable than the growth and influence of colossal, overshadowing institutions, maintained by taxation, then the subsidy of the latter by the State is not expedient.

In the next article, some consideration will be given to the results of the Southern System in primary education.

(To be continued.)

"Rock Me to Sleep, Mother."

The poem, "Rock Me to Sleep, Mother" was written by Elizabeth Akers Allen, known otherwise as "Florence Percy." It is a favorite for it is a sweet little touch of home life. But there is another side to the picture. Many a mother rocks her child to sleep who can neither rest nor sleep herself. She is always tired, has an everlasting backache, is low spirited, weary, nervous and all that. Thanks be, she can be cured. Dr. Pierce's Favorite Prescription will do the work. There is nothing on earth like it, for the "complaints" to which the sex are liable. Guaranteed to give satisfaction in every case or money returned.

Dr. Pierce's Pellets are specific for biliousness, headaches, constipation, piles, and kindred ailments.

From Bro. Chappell of China.

Dear Recorder:—Perhaps many of your readers have often felt the desire to come into closer sympathetic touch with our Chinese brethren and sisters. It is not easy to do. The barriers are not few nor insignificant. The distance between you and China, with its miles of land and water, is not the greatest obstacle. Differences of language, customs, habits of thought and feeling, religious and social environment,—the warp and woof of this fabric, Chinese life, together with the included idea of a distinct racial instinct or genius, are some of the real difficulties in the way. But we are all brethren. I feel the truth uttered by the Apostle Paul, "God has made from *one*, every race of men, to dwell upon every face of the earth." There is the same human heart and the same Saviour.

Intelligent social intercourse, while it does not remove social distinctions, does establish a common middle ground where all may stand; and God's Spirit will use this knowledge to quicken our heart's sympathies, and awaken a growing love for all mankind, akin to that of our Master when he said, "Go ye into all the world, and preach the gospel to every creature." Interest in general mission work grows, *pari passu*, with information about our general work.

But more is needed. I would you could know the hearts of your Chinese brethren, so as to individualize your sympathy and love for them. How can this be done? I would not dare attempt an answer to so difficult a question. But I think the missionary is the avenue. We must try and bring you closer to our brethren through our letters. And, brethren and sisters, you must bear with us, and read prayerfully what we endeavor to present of Christian life and work on the field. Our Chinese brother is many sided. I will attempt to present one side. Much has been said about the

RICE CHRISTIAN.

1. What is he? He must be a Chinaman with chop sticks and bowl piled high with steaming hot rice, ready for a prodigious gastronomic feat. Well, yes, he is a *Chinaman*, and perhaps a true Christian. We hope many of those to whom we refer are real Christians. The term has come to be used with a distinct and clearly defined meaning. Some doubt whether any of these are genuine, while others think that many of them are real Christians who are placed within an environment of difficult spiritual growth and development.

The pronounced Rice Christian is most likely an unreliable man, if his character is to be measured by the present existing standards of Western Christianity. For convenience, we may speak of there being two classes.

(1) He who has by deceit entered the church for a support, in part or in whole, or for some distinct, material benefit, and for no other reason. That there are such professing Christians every missionary in China knows; and they are, perhaps, not a few. Do you ask how they got into the church? "For ways that are dark and tricks that are vain, the heathen Chinee *is* peculiar." He is an expert in all forms of deceit; and can tell all forms of lies, from an inadvertently (?) misplaced or omitted word in a statement, to the most bald-faced lie, without the movement of a muscle in his serene and placid countenance, or the raising of the oriental eyebrow to question your gullibility, and does it all in a way to preserve his "face" and dignity. He will come for months and study the Bible, show the deepest interest, become acquainted with its truths, talk appreciatively to you and others about the way of salvation, profess thorough belief in it all, and a personal trust in Jesus as his Saviour, applies for church membership, and is probably received and baptized, whereupon he humbly requests employment and a living salary (he is not greedy, and will do anything from preaching the gospel [?] to blacking your shoes), and if refused, will turn his back on you and disappear, or else will continually persist, by quiet planning and patient waiting, to eventually grow into some place where he can eke out a living, and calmly wait for more prosperous days. If employed he never seems to get any further along than repeating in a parrot-like way what he "crammed" for his church examination, and having passed, he has reached his goal, viz, a living, and he is satisfied. Of course sooner or later, he will act in some way so as to show how unmistakably he is "still in the gall of bitterness and in the bonds of iniquity."

(2) The second class seems to be those who do give, all along, some signs of real spiritual life, and grow appreciably in knowledge and experience; but they seem to be lacking in Christian manhood and independence. They seem to feel that because they belong to the church, they must eat the church's rice, and that if they receive no help from the church or missionary, they are not called upon to do anything towards the spread of the gospel or the help of the church. That the church was organized for the Christian's material and spiritual sustenance, and that all should eat of it, and grow fat. That all our Christians are embraced under this head, is not the case. There are those who do not receive financial help of any kind from the church, nor seek it, and yet who are self-supporting, and do more or less towards the help of the church they have espoused.

But the Rice Christians are many and give the missionary much anxious thought and many an hour of earnest prayer to God for wisdom to guide them aright.

There are reasons for the existence of this class of Christians, some of which lie in the mistakes of missionary work and experience, and others, that are entirely due to the native Christian's previous heathen environment, and over which the missionary has no control. The discussion of some of these may throw much light on a very badly vexed question of missionary work, and enable those who have not had this experience to better sympathize with their missionary brethren on the one hand, and on the other, make due allowances for and sympathize with their unfortunate brethren who have lately emerged from the grossest heathen darkness. These may well form the subject for another letter. L. N. CHAPPELL.

Chinkiang, China, March 10, 1894.

From Little Alice.

Dear Recorder:—Somehow I always feel at home in writing to the RECORDER; although I expect every letter to find its way to the waste-basket. I want the good people who have written me so many sweet letters from different parts of the State and other States, to know I am still living, and have filed their letters away as keepsakes, and will answer them all some future day.

I gave the church all the money I collected, and it is now on interest for the benefit of the church, whenever they get able to build. I don't think the good Chautauqua people noticed the bad condition of the church building. They were all so good they kept looking upwards instead of at the old place. We will be anxious to see them all back this summer. We wish so much, Mr. Bailey, you could join them.

We were pleased to have Mr. Caddell visit us; still more pleased that we did not owe him anything. We had rather live on half-rashions than not pay for our paper. I was learning to knit when Mr. Caddell was to see us, and I think from the way he eyed me he had not seen anybody knit since he saw his mother or grandmother do so when he was a little boy. I am learning to knit for my own special benefit. I think all little girls should learn to knit and not depart from it when they get older. That is one cause of the hard times on us now buying things that we can make at home.

I am sorry to tell you all the fruit is killed, but God always knows best. He don't send us fruit to be distilled, as it was last year, and maybe cause many orphan boys to fill a drunkard's grave. I have a warm spot in my heart for orphan boys and girls. I have recently heard that church-members in a certain neighborhood were putting up a still one mile from a church, expecting to get ready for the fruit. God was wise in not letting us have fruit to bring shame and disgrace in our beautiful land.

While there has been so much sickness out in the country, there has not been a single case in Mt. Vernon. Our Doctor would perish to death could he not get practice in the country. We have a very singular case of sickness in Mt. Vernon Springs. A good old gentleman in the place has been confined to his bed for ten years. Sometime he is so sick that we think he won't be with us long; then he gets better, and is lively for a while. He has his right mind all the time, and can lay on his bed and make better calculations how to manage his affairs to keep out of debt, to pay his preacher and for the RECORDER better than the most of the men who can go every day and work when they feel like it. Uncle Joe is a member of the Baptist church at Mt. Vernon Springs. I think every doctor who can should go to see him. Perhaps they may never have the chance of seeing a case like his. No other such case has ever been in this county. I am sure if any doctor were to do him any good, he would be paid.

We expect to see Mt. Vernon on a boom next fall, as Rev. O. T. Edwards contemplates starting the school then. He had success when he taught here before. Anybody who wants to go to school to learn would do well to come here; but if they want to go to have a good time, this is not the place for him. Mr. Edwards will have you to put on your "studying cap," if you never had it on before. We have already heard of some coming from a distance. It is thought that Mr. Edwards' brother, who is at college in New York and will graduate in June, will assist in teaching.

I am requested to ask Rev. A. J. Emerson to come to our next Chautauqua, as he was reared here. He can give us a letter through the RECORDER stating whether he can attend or not. Of course, he reads the RECORDER and will see in it my letter.

With love and best wishes to the RECORDER,

ALICE RUSSELL.

Mt. Vernon Springs, April 15, 1894.

It pays to be a Christian. Faith in Christ makes a man industrious and honest, prudent and thoughtful, firm and decided, patient and loving. If there was no life beyond the present, it would pay to believe and practice the doctrines of the gospel. It is a wrong idea that the Heavenly Father delights to see his children in sackcloth and poverty, and bestows all his blessings upon the wicked. And there is a better world, which can be entered only through the door of saving faith.—*Our Young People.*

Get into the habit of looking at the silver lining of the cloud, and, when you have found it, continue to look at it rather than at the leaden gray in the middle. It will help you over many hard places.—*A. A. Willis, D. D.*

Our Boards for 1894.

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The Board meets on Tuesday at 7:00 p. m., after the third Sunday in January, March and July, and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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of disease feed on life, and are only overcome by the making of sound, healthy tissue.

Scott's Emulsion

the Cream of Cod-liver Oil, is an easy, palatable fat food that makes new tissue quickly and gives strength. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.



M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

AGENTS MAKE $5 a Day Greatest Kitchen Utensil invented. Retails 25 cts. 1 to 6 sold in a house. Sample postage paid FREE. FORGERS & Co., Cincinnati, O.

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Best Lake Copper and E. India Tin.
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Prices & Terms Free. Satisfaction Guaranteed.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	

	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 30 a m
Leave Magnolia..	4 13 p m		8 39 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma..		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	

	No 42. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson	12 45 a m		10 35 p m

	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.32 a m; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.55 a m and 11.45 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

Notes and Comments.

BY M. P. M.

"THAT DISAGREEMENT."

As my "disagreement" with the editor did not appear in the RECORDER of April 11th, I will say another word. The editor says that I said "I had been looking for a chance to disagree with him," but I think the editor needs to put on his glasses. "I said I had promised to disagree, and if I did not hurry up, some one would think I was joking." No, indeed, I never look for a chance to disagree with a brother. I can find plenty of chances without looking. What I said, of course, was a jest. But to the question at issue.

I have examined carefully what is said of the Mississippi local option law, but it does not solve the question. It is not to be compared with the South Carolina law about which they are having riot and bloodshed. The advantage the South Carolina law has over the Mississippi law is, that it has somebody behind it whose continuance in office depends upon its enforcement. No local option or State prohibition has ever succeeded, nor ever will, because no one will enforce it. If you put a party behind it and let the officers feel that they can't continue in office unless they enforce it, then the law will be enforced, though it causes bloodshed. The saloon will never be driven peaceably from our midst: it will die in the last ditch. If we think we can work up public sentiment to stem the tide of opposition presented by the saloon, we will find ourselves always humiliated, as thousands of others have been. All prohibitive legislation in the past, whether State or county, has been comparatively a failure, because the officers whose business it was to enforce it were interested in having the votes of the whiskey men. There is nothing that is so effective in the suppression of the liquor traffic as a vote for a party committed to the destruction of the traffic.

"BAPTISM BY IMMERSION."

Have you observed how anxious our Pedobaptist friends are to have us use such phraseology as the above caption in speaking of our baptism? Have you also noticed that a goodly number of our ministry are falling into the habit? If we use such language, does it not imply that there is some other baptism which would do as well? They say "We baptize by sprinkling or by pouring, and you baptize by immersion;" but that is misleading, and we ought not to be led into such a statement. We baptize—we would not be guilty of saying that we immerse by immersion—that would sound ridiculous, but we had as well say that as the other. I do not believe in the use of the word "immerse." King James' translators gave us a word in the place of the original, and to us it must mean the same, and I believe in saying, "We baptize, and others sprinkle or pour."

"A PASSABLE PLATFORM."

Dr. Brooks (Campbellite) and Nunnally (Baptist) of Memphis have agreed upon a platform upon which the two denominations can unite. Who authorized anybody to be-in making platforms for us any way? We have a good one and it is broad enough for the whole world to get on if they want to; but we don't propose to reconstruct it for anybody's benefit. It had been in existence for over eighteen hundred years before the Campbellites were even thought of. The only way Campbellites and Baptists can ever unite is as Jonah and the fish united, but we are not ready to unite that way yet awhile—lest we might have to "fling up" on dry ground again. Whenever they get into a condition of assimilation, then we will be ready to try it, but we want no platforms constructed.

"DR. TAYLOR'S DISCUSSION."

The first paper by Dr. Taylor on "How far Ought a State to Undertake to Educate?" filled me with gratitude. First of all I was very glad that he wrote over his name in place of "A Citizen of North Carolina." Perhaps few of your readers have such strong feelings against anonymous writing as I, but I am sure that all are glad to know the man.

As to the argument, it stirred me deeply, because I feel deeply on the question. It goes to the very root of things—well done so far.

Constipation and headache positively cured by Japanese Liver Pellets; 50 pills 25 cents. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

From Jonesboro, Tenn.

Dear Recorder:—Though out of North Carolina, yet by the weekly visits of the RECORDER I gladly note the progress of the Baptists in the Old North State. I often feel somewhat homesick, but I am kept so busy I haven't time for it to develop into anything serious. How gladly I have read of the State mission work as championed by that lover of the Lord and fearless Baptist, Dr. Durham. The Baptists in North Carolina are more numerous, more united and their mission work more telling, but I do love these Tennessee Baptists. We are growing here, especially in East Tennessee.

In East Tennessee the denomination has reason to be proud of the South Western Institute, a college for young ladies, at Bristol, the product of Baptist devotion and sacrifice.

I prize your paper because of the many letters from the missionaries. It keeps the people in touch with their labors of love and sacrifice and cannot fail to inspire the love for missions in the churches.

In the Holstein Association through evangelistic efforts as well as pastors, the many additions to the churches will make a cheering report for its next meeting. The work in Jonesboro is being blessed and is prospering, and I delight to present the Baptist idea which is both evangelical and evangelistic.

J. HOWELL, Jr.

Jonesboro, Tenn., April 11, 1894.

South Carolina Liquor Law.

Dear Recorder:—"I rise to a question of personal privilege," and very briefly to reply to Bro. M. J. Willoughby of Marion, S. C., in last week's RECORDER. He says I have "taken it upon" myself to say some things about the Dispensary law and people of South Carolina. Really, I had forgotten, if I ever knew, that a "Tar Heel" had to get a permit to speak of a South Carolina matter. The people of that good old State do not give "license"—not even to marry, nor to sell whiskey. I beg pardon, if I have intruded.

He also says, as I was not a partisan, belonged to neither side, while I lived there I ought to have said nothing. In my simplicity I thought that disinterested witnesses were to be preferred. In our courts, testimony by interested parties is usually and properly discounted. I think Brother Willoughby's letter illustrates the wisdom of the rule. Not that he means to misstate anything, but that prejudices tend to warp judgment; and it is very hard to know when and how much we are thereby affected.

He also says I am mistaken in saying that many once opposed after seeing the law in operation were brought to acknowledge its merits, and then he proceeds to "give some facts by those who see and know." This intimates that I did not know what I was writing about. I am not mistaken in this matter. I speak what I know and have seen. "Some of the best people" do not admit its merits. Bro. Willoughby is one of them. "Some" do, and names could be given if needful. No, I am not mistaken. I try to remember Davy Crockett's motto, "Be sure you are right," &c., and also the parting instruction of an old lawyer to his pupil just about entering the "practice," "Be sure of your evidence."

I would not for any consideration knowingly misrepresent any of my good friends in South Carolina. I stated, "They are in this matter in league with the whiskey men." I gladly modify this statement; at least I explain. I did not mean to say that these "good people" are in sympathy with liquor men in matters generally: that would be a slander. Nor that they confer and agree with them in methods in opposition to the law, but just this: The whiskey men in and out of the State are obstructing the law; and that "some of the best people" are throwing their influence in the same direction, and thus encourage lawlessness. For example: A genial gentleman, a church-member and an editor of a paper, tells the "blind tiger" men that he will not inform on them, "go ahead," &c. This is what I meant, and I still think these good people *in this matter* are in bad company.

A rule in war is to find out what your enemy wants you to do, then don't do it. In this sense, I am not in error, but "am sure of my evidence."

As to whether the law is a good thing or not depends upon how you judge it. "Good," like most qualifying words, is used comparatively. There is no absolute good among men. It is all comparative. A man six feet high is "tall" compared with most men; but the same man is "low" by the side of a tree. Compared with open bar-rooms, the Dispensary is "good"—very good. Brother Willoughby says "better," and we agree. Compared with prohibition, it is not "good," we both say. The few counties that had prohibition, and now have Dispensaries, are injured. We agree again.

But the "Dispensaries were *forced* upon them." This is unlawful; for the law provides for them only where a majority of freeholders of any town approve of them. If the law has been disregarded by the authorities, that is another matter about which "good" people will not disagree.

"The people voted for prohibition, and the Dispensary was *forced* on them." This, too, is not the matter under discussion. My letter was for North Carolina readers chiefly, for here we have licensed bars—legalized deviltry. I commended the Dispensary law as much better. Bro. Willoughby comes to my help—a voluntary witness, and says it is "better." "I thank him for it."

In the liquor-law business, South Carolina is ahead of us, as she was in a little matter in 1861. I hope she may be more successful in this than we all were in that.

I appreciate the kindly tone of Brother Willoughby's letter. I love him and the good people of his adopted State. I number many of them among my best friends. God bless them every one. Please forgive me for "taking upon myself" to advise you. The Dispensary is the best liquor law you have in your State. Enforce it, and if it is a bad law, it will kill itself. Recognize it until you, by legal means, can get another and a better. I ask your pardon in advance. I know it is granted. If so, I am now out of the discussion.

J. M. WHITE.

Beecham's pills will save doctors' bills.

He who prays as he ought, will endeavor to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying fame is utterly inconsistent with the love of sin.—*Owen.*

Departing From God.

Two young masons were building a brick wall; one of them, in placing a brick, discovered that it was a little thicker on one side than the other. His companion advised him to throw it out. "It will make your wall untrue," he said.

"Pooh!" answered the other. "What difference will such a trifle as that make? You are too particular."

"Well, if you use that brick, it will show itself sooner or later, and bring harm, if not ruin, to your wall."

"I'll risk it in this case," was the final decision. And the man worked away until the wall was much higher.

The next morning, they went to resume their work, when, behold, the wall was lying on the ground! The wall, getting a little slant from the untrue brick, had got more and more untrue as it got higher, and at last, in the night, had toppled over. In the same way, if we wilfully depart from what we know to be right and commanded by God, we shall bring trouble and sorrow upon ourselves.—*The Worker.*

Not Guilty.

By special invitation, the undersigned ministers and deacons met with the church at Green Springs, Robeson county, N. C., in conference, on Thursday, April 5th, 1894, to advise the church what course to pursue relative to reports against the ministerial dignity of Rev. J. G. Fisher; and after hearing all the evidence and carefully investigating the same, do hereby recommend that the church with this council vindicate the Christian character of Rev. J. G. Fisher, having found those charges utterly false. Therefore,

Resolved, That a copy of these proceedings be spread upon the church book, and one sent to the BIBLICAL RECORDER with request to publish.

(Signed) REV. J. W. COBB,
" M. A. STEPHENS,
" J. D. CLARK,
" C. P. MCGUGAN,
" W. C. WEST,
DEACON W. S. JOHNSON,
" J. M. JOHNSON,
" G. D. M. HOWARD.

REV. J. W. COBB, *Chairman.*
M. A. STEPHENS, *Secretary.*

*** *N. C. Presbyterian* and *Christian Advocate*, please copy.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

A great Grant number, apropos of General Grant's birthday, is announced by the editors of *McClure's Magazine* for May. With an unequalled series of portraits of Grant, covering the whole term of his manhood from his cadetship at West Point to his closing days at Mount McGregor, will be presented a series of studies and reminiscences from his son, Col. Frederick D. Grant, and his friends and fellow-soldiers, General Horace Porter, General O. O. Howard and General Ely S. Parker. An autograph letter by General Grant's father, written in 1865, giving new glimpses into the General's career and character, will appear in facsimile. [From S. S. McClure, Limited, 743-745 Broadway, New York.]

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

It is the personnel of successes that interest us as well as the material fact. Much has been said about the man who has made *The Cosmopolitan*, also about Edwin Bok's power behind the *Ladies' Home Journal;* but aside from the connection of that gallant Confederate and finished scholar, General Basil Duke, the public has not been informed as to who is supplying the manifold requirements to get out so complete a literary success as *The Southern Magazine*. The associate editor is Colonel T. E. Spencer, a scholar ripe before his years; and the general management is under the direct charge of a young man, Sam Stone Bush. They already have the material assurance from the public that "nails" success.

Three things to wish for—health, friends and a contented spirit.

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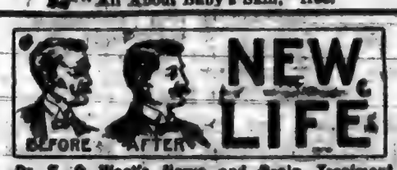
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"All About Baby's Skin," free.



Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old 25c. size, now 10c. GUARANTEES issued only by

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CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 00 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 35 p m	5 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 06 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 08 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 05 a m	5 55 a m
" Raleigh	10 00 a m	7 30 a m
Lv Raleigh	10 05 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 06 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.06 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:30 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL. HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.
In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville June	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	3 15 p m		
Lv Greensboro	3 50 p m		
Lv Stokesdale	5 48 p m		
Ar Walnut Cove	6 20 p m		
Lv Walnut Cove	6 35 p m		
Lv Rural Hall	6 01 p m		
Ar Mt Airy	6 35 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 37 p m		
Lv Sanford	3 19 p m		
Ar Fay'ville June	4 35 p m		
Ar Fayetteville	4 50 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 45 p m
Ar Ramseur			3 55 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 15 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 30 p m	Lv	Portsmouth	Ar	11 30 a m
3 58 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 22 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 23 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
9 15 p m	Ar	Raleigh	Lv	5 30 a m
9 30 p m	Lv	Raleigh	Ar	5 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 30 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 30 a m
11 30 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
2 14 a m	Lv	Clinton	Lv	11 07 p m
2 57 a m	Lv	Greenwood	Lv	10 35 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 13 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 25 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Cent'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
3 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
5 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	3 45 p m
12 03 p m	Ar	Weldon	Lv	1 00 p m
12 15 p m	Lv	Weldon	Ar	12 00 p m
12 39 p m	Lv	Henderson	Lv	11 35 a m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 30 p m	Ar	Hamlet	Ar	7 30 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 3.00 p m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, etc., apply to Ticket Agent, or S. H. Green, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
WM. C. WHITE, Gen. Man.

Southern Baptist Convention.

This body meets in Dallas, Texas, commencing May 11th, 1894.

Delegates and visitors are notified that they must send in their names by May 1st to Bro. C. L. Seasholes, Dallas, Texas, or they will have difficulty in securing entertainment. Assignments to homes and hotels will be made by mail. After 4 p. m. Friday, May 11th, all assignments to homes and hotels not taken will be forfeited. No delegate will be provided for after May 6th—positively, so send in your names at once. If a delegate, after an assignment to a home, decides not to go, he is requested to inform Bro. Seasholes of such decision. Hotel rates are from $1.00 to $2.50 per day according to hotel selected, and whether you have one or more up to four and six in a room. Boarding house charges are from 60 cents to $1.00 per day. Great preparations are being made for the entertainment of the Convention by all classes and conditions of the citizens of Dallas, and all are assured of a cordial reception; but don't forget the statements and directions of Bro. Seasholes.

DELEGATES APPOINTED BY THE BOARD.

The Board of Missions and Sunday-schools have appointed the following named delegates to this Convention:

C. E. Taylor, W. R. Gwaltney, Rufus Ford, C. W. Blanchard, T. H. Pritchard, R. H. Jordan, J. S. Hardaway, J. L. Carroll, C. Durham, J. C. Scarboro, J. A. Mundy, T. J. Taylor, J. B. Richardson, C. A. G. Thomas, G. M. Webb, J. H. Edwards, M. M. Edwards, O. L. Stringfield, W. C. Tyree, R. T. Bryan, N. B. Cobb, J. D. Boushall, R. M. Johnson, J. C. Caddell, C. C. Haymore, H. A. Brown, J. C. Walker, J. Q. Adams, G. P. Hamrick, N. S. Jones, C. A. Woodson, W. B. Morton, R. Van Deventer, R. T. Vann, J. A. Smith, J. N. Page, J. L. Memory, C. S. Blackwell, Martin Simpson, A. M. Simms, H. T. Chapin, L. M. Curtis, M. A. Adams, S. F. Conrad, J. B. Boone, G. M. Hackler, J. H. Morrisette, A. W. Early, O. J. Carroll, R. H. Moore, J. H. Austin, J. D. Hufham, G. M. Duke, J. T. J. Battle, W. P. Covington, C. C. Curlee, W. T. Faircloth, C. H. Holland, C. J. Parker.

Others desiring to attend the Convention will be appointed on application to the Board.

DELEGATES APPOINTED BY THEIR ASSOCIATION.

Alexander, J. A. White; Atlantic, C. A. Jenkins; Caldwell, H. M. Croom; Central, J. W. Carter; Chowan, A. W. Burfoot; French Broad, T. M. Honeycutt; Green River, C. B. Justice; Mt. Zion, Thos. Hume; Pee Dee, M. L. Kesler; Raleigh, N. B. Broughton; Robeson, F. H. Martin; Sandy Creek, J. M. Griffin; Sandy Run, J. T. Alexander; South Yadkin, Jacob Stewart.

A ROUTE TO DALLAS COMMENDED.

After carefully considering the various lines with a view to securing the best possible route to our next annual Convention at Dallas, Texas, May 11th, 1894, we have determined to use the following lines:

Richmond & Danville to Birmingham, Kansas City, Memphis & Birmingham to Memphis; the Cotton Belt to Greenville, Texas, M. K. & T. to Dallas.

There is no "Official Route" for delegates to this Convention, statements of railroad agents and others to the contrary notwithstanding. This route via Atlanta, Birmingham, Memphis, (The Cotton Belt), Texarkana and Greenville, with its double daily through train service to and from Dallas, affords superior facilities for handling our people.

The Maryland and District of Columbia delegations will leave Washington May 7th, via Richmond & Danville R. R. Vestibule Limited, at 10:48 p. m. and be joined at the various points below by delegates from Virginia, North and South Carolina and Georgia.

The following will be the schedule of this vestibule train, round trip rate:

Leave Washington, R. & D. R. R. 10:48 p. m. May 7, $38 30; Charlottesville 1:55 a. m. May 8, 36.80; Lynchburg 3:43 a. m. May 8, 36.30; Richmond 12:50 a. m. May 8, 37.30; Danville 5:40 a. m. May 8, 36 30; Raleigh 1 a. m. May 8, 36 30; Goldsboro 6:54 a. m. May 8, 36 30; Salisbury 8:13 a. m. May 8, 35.10; Charlotte 9:35 a. m. May 8, 33 65; Spartanburg 11:37 a. m. May 8, 31.10; Greenville 12:28 p. m. May 8, 30.00; Gainesville 3:29 p. m. May 8, 26 50; arrive at Atlanta 5:55 p. m. May 8, 24 90; Anniston, Ga. Pac. R'y, 7:55 p. m. May 8; Birmingham 10:20 p. m. May 8; Memphis, K. C., M. & B. R. R 7:25 a. m. May 9; leave Memphis, Cotton Belt route 7:45 a. m. May 9; Dallas, M. K. & T. 7:00 a. m. May 10.

There will be special Pullman cars on this train for the accommodation of delegates and their friends. Those desiring sleeping car berths will please notify the undersigned at once in order that sufficient accommodations may be provided. The rate will be one first-class fare for the round trip as above, and sleeping car berths about two dollars per night.

At Memphis we will be joined by the Tennessee and Kentucky delegations, and from starting point to destination will be accompanied by experienced passenger agents of the several lines, who will see to our comfort and every convenience on this, which promises to be indeed a pleasant trip.

Fraternally,

Rev. H. H. Harris, Richmond, Va.
Rev. A. M. Simms, Raleigh, N. C.
Rev. O. F. Gregory, Baltimore, Md.

REDUCED AIR LINE RATES TO DALLAS.

Round-trip tickets at rates of one first-class fare over this route to Dallas will be sold as follows from points named: From Weldon, $36.80; Suffolk, Va., 37.30; Henderson, N. C., 36.30; Durham, 35.30; Raleigh, 36.30; Sanford, 35 30; Maxton, 34.55; Wilmington, 35.30; Wadesboro, 34.95; Charlotte, 33 65; Lincolnton, 34.15; Shelby, 34 65. Tickets will be sold May 7th, 8th, and 9th, with final limit thirty days from date of sale.

The Seaboard Air Line, with its magnificent vestibule train service, offers unsurpassed accommodations to all delegates and visitors to Dallas on this occasion. Choice of routes from Atlanta, either via New Orleans or Memphis. For further information, address T. J. Anderson, G. P. A., Portsmouth, Va., or A. J. Cooke, S. P. A., Raleigh, N. C.

SEABOARD AIR LINE COMMENDED.

The North Carolina delegation to the S. B. Convention at Dallas, Texas, May 11th, to 15th, can move solid via the Seaboard Air Line. The fine vestibule train service of this line, with quick schedules and sure connections, affords to delegates unsurpassed accommodations. Choice of routes are given from Atlanta, via Memphis or New Orleans. Through Pullman service to Atlanta and from Atlanta to Dallas by Convention Special Train. For full information, delegates should address

Rev. C. Durham,
Cor. Sec Bap. St. Convention,
N. B. Broughton,
Rec. Sec, Bap. St. Convention,
Raleigh, N. C.,

Or, T. J. Anderson, G. P. A., Portsmouth, Va., and A. J. Cooke, S. P. A., Raleigh.

They Want Names.

The Russell Art Publishing Co., of 928 Arch St., Philadelphia, desire the names and address of a few people in every town who are interested in works of art, and to secure them they offer to send free, "Cupid Guides the Boat," a superbly executed water color picture, size 10x18 inches, suitable for framing and sixteen other pictures about same size, in colors, to any one sending them at once the names and address of ten persons (admirers of fine pictures) together with six two cent stamps to cover expense of mailing, etc. The regular price of these pictures is $1.00, but they can all be secured free by any person forwarding the names and stamps *promptly*.

Southern Baptist Educational Conference.

The Southern Baptist Educational Conference will hold its annual meeting at Dallas, Texas, May 10th, 1894, the day before the regular opening of the Southern Baptist Convention. The meeting will be called to order at 9:30 a. m. by the President, Prof. W. R. Rothwell, D. D., of William Jewell College, Mo., and the following programme observed:

9:30—9:45. Religious exercises.
9:45—10. Enrollment of delegates and election of officers.
10—11. The education of girls, including the question of co-education. A discussion led by representatives of Baylor Female College, Belton, Texas, and of other Texas Baptist schools for girls.
11—11:25. The academy as a factor in our educational system, by President J. F. Forbes, Stetson University, DeLand, Fla.
11:25—11:50. The proper curriculum for secondary schools.
A discussion of the report of the Committee of Texas, by Prof. W. A. Harris, Baylor University, Waco, Texas.
11—12:00. General discussion of the two foregoing papers.
Adjournment.
3 p. m.—3:15. Miscellaneous business.
3:15—3:45. Shall the denominational College supply a theological course to those who do not attend the Seminary? By a speaker to be announced next week.
3 45—4:30 General discussion.
Adjournment.
8:30. Some democratic tendencies of higher education. By President J. B. Gambrell of Mercer University, Georgia.

Delegates will be welcomed by the Committee on Hospitality, if they report the time of their coming well in advance.

Thos. Hume, *Sec S. B. Ed. Conf.*
University of North Carolina,
Chapel Hill, April 17, 1894.

Absolutely Free.

A BUSINESS EDUCATION TO ONE WORTHY GIRL OR BOY IN EACH COUNTY.

The Georgia-Alabama Business College, Macon, Ga., which is heartily endorsed by press and pulpit, now generously proposes to give to one worthy boy or girl in each county of North Carolina a thorough business course *without charge*, as it has recently done for those of Georgia. All interested should apply at once.

Our Meeting in Henderson.

Dear Bro. Bailey:—In some respects we closed last night the best meeting I ever saw.

The church is more generally revived than I ever saw it. Many who had grown so cold that they were but little if any help, have been quickened and lifted to a higher Christian life. For twelve days the building was filled twice a day. On two days all the stores closed up at the afternoon service, even the bar-rooms.

Brother Elsom is a bold, earnest, sincere preacher. He may offend some, but he succeeds in stirring them up. We feel very thankful that the Lord sent him to us.

There were more than thirty professions of faith. I expect to baptize some of the most promising young people in town next Sunday. We thank the Lord and take courage.

R. Van Deventer.
Henderson, April 16, 1894.

From Hyde County.

Dear Recorder:—Since you last heard from me, some progress has been made in the Missionary Baptist church.

This is a new field and time is necessary to reap the harvest, the seed of which is being sowed by the hands of Rev. W. R. Carawan, an instrument in his Master's hands.

Rev. Josiah Elliott and Rev. Mr. Carawan held a series of meetings at Rose Bay two weeks ago. Great interest was manifested in the meetings, judging from the large and attentive congregations.

Miss Mattie Carawan, daughter of Mr. Carawan, a very bright and intelligent young lady, made a profession of faith.

Rose Bay is the contemplated place where the Missionary Baptists will erect their first church-house in this missionary field. Notwithstanding the Primitive Baptists have a stronghold in this community, Mr. Carawan has worked up a fine Sunday-school and is fast gaining the confidence and esteem of the children and youth of the community.

We once thought some other place than Rose Bay would be more suitable to plant the first church in this missionary field, but we now believe it is the place. The home influence that the pastor has worked up will follow him in his various labors elsewhere, and the new church will speak not only volumes to his praise, but send out an influence that will hasten on the good work already begun. There is no better time for the planting of a church here than now, a work which, for some cause, has been too long neglected.

W.

Hyde County, April 17, 1894.

The Haseley Family; or, Hard but Wholesome Lessons. By Mrs. A. E. Johnson. 16mo, 193 pp. Price, 90 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This story by Mrs. Johnson is the account of the experiences, some of which were very bitter, through which the heroine, Flora Haseley, was called to pass. The influence of Flora as it touches her own immediate family, from which she had been separated when a child to live with her aunt, is one of good; and her Christian character and implicit trust in her Heavenly Father, are brought out very clearly. The lessons taught are those which any girl might be called upon to learn, and the narration of Flora's course may be of great assistance. The characters are those of the every day world, and therein lies one of the charms of the book—things are described as they are.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Rev Z D Harrill, Ellenboro, $1.00; Mrs G W Greene, Canton, China, 10.00; Antioch ch, Yadkin, 1.71; First ch, Raleigh, Central, 6.00; Second ch, Durham, Mt Zion, 5.20; Piny Forest ch, Columbus, 1.03; Ramseur ch, 2.60; Wells Chapel ch, Eastern, 1.47. Total, 29.00. Previously reported, 5,457.96. Less, W M S, Mt Pisgah ch, Mt Zion (reported twice), 6.00. Total this year, 5,490.96.

Foreign Missions—Hickory church, $12.10; Pinkney Oliver, Dalton, N C, 5.10; Catawba ch, So Fork, 1.35; W M S, Greensboro ch, Beulah, 5.00; Cane Creek ch, Mt Zion, 5.25; Matthews ch, Meck and Cab, 1.60; Mt Zion ch, So Fork, 4.00; Mrs E A Bennett, Lilesville, 2.50; Cross Roads ch, Pilot Mountain, 5.76; East Bend ch, ditto, 5.19; Mt Airy ch, ditto, 1.35; W M S, Rennert ch, 4.00; Sunbeams, Reedy Creek (Pine Grove), 1.75; W M S, Tryon Street ch, Charlotte, 23 00; Pleasant Grove ch, Pee Dee, 5.00; Coleraine ch, W Chowan, 10.00; Cross Roads ch, Columbus, 7.00; Mt Olive ch, Pee Dee, 2.17; S S, West Washington Street ch, Greensboro, 1.55; Third ch, Durham, Mt Zion, 3 33; Henderson ch, 19.71; Piny Forest ch, Columbus, 2.76; S S, ditto, ditto, 66c; Ramseur ch, 2.66; Wells Chapel ch, Eastern, 1.40; Piny Grove ch, Liberty, 6.76. Total, 140.75. Previously reported, 1,416.80. Total this year, 1,557 64.

Home Missions—Tabernacle ch, Raleigh, $34.00; Mountain Creek ch, 6.70; Mrs E A Bennett, Lilesville, 2.50; Rev Z D Harrill, Ellenboro, 1.00; Pleasant Grove ch, Pee Dee, 2.50; Coleraine ch, W Chowan, 5.00; Scotland Neck ch, Tar River, 10.00; Sunbeams, ditto, ditto, 10.00; Mt Olive ch, Pee Dee, 2.79; Macedonia ch, Chowan, 4.00; Gethsemane ch, Tar River, 1.71; Canetuck ch, Eastern, 2.00; Piny Forest ch, Columbus, 1.22; S S Ditto, ditto, 66c; Wells Chapel ch Eastern, 1.50. Total, 75.58. Previously reported, 633.42. Total this year, 709.00.

Education—Pinckney Oliver, Dalton, N C, $5.00; First ch, Durham, Mt Zion, 37.50; Second ch, ditto, ditto, 4.30; Third ch, ditto, ditto; 3.85; Carey ch, Raleigh, 5.62; W M S, ditto, 2.00; Dr R D Fleming, Warrenton, 25.00; Mrs G W Greene, Canton, China, 5.00; Mt Olive ch, Pee Dee, 1.00; Bethel ch, Chowan, 10.00; First ch, Raleigh, Central, 39.67; Wells Chapel ch, Eastern, 1.03. Total, 139.97. Previously reported, 850.09. Total this year, 990 06.

Orphanage—Mrs G W Greene, Canton, China, $5.00. Previously reported, 335.91. Total this year, 340.91.

Ministerial Relief Fund—Canetuck ch, Eastern, $2.00. Previously reported, 145.35. Total this year, 147.35.

Students' Aid Fund, Louisville—Piny Grove ch, Liberty, $3.00.

J. D. Boushall,
Treas. Bap. State Convention.
Raleigh, April 21, 1894.

Correction: W M S, Mt Pisgah ch, Mt Zion, $6.00, for State Missions, twice reported, should have been only once.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa



which is absolutely pure and soluble.
It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

A New York Estimate of the Electropoise.
(TRADE MARK) "ATMOSPHERIC OXYGEN" BY ABSORPTION

An advertisement of the Electropoise appears in another column. There have been so many curative instruments put upon the market, ostensibly merely to cure disease, but really to cure the leanness of the manufacturer's pocket, that this article deserves a special word of praise. Not wholly convinced by what the Electrolibration Company's agent said, the *Observer's* representative sought an interview with Dr. De Puy, of the New York *Christian Advocate*. This gentleman said that with no personal interest in the Electropoise, save that inspired by the wonderful good that it had done him, he gave the Company the letter published in another column of the *Observer*. He was enthusiastic about the system; and has recommended it very heartily to others. Accounts of similar enthusiasm come from other quarters, and as far as we can learn, we feel sure that our readers may safely and with great benefit use the Electropoise. Mr. Du Bois, the Company's agent, at 345 Fourth avenue, New York, will cheerfully forward all information.—*N. Y. Observer*, Feb. 22, '94.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.



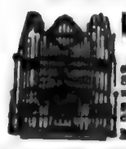


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World-wide, means world-tried. The high reputation and enormous sale of
Beecham's Pills
(Worth a Guinea a Box.)
(Tasteless)
reflect the wisdom of two generations.
25 cents a box.



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From $600 to $10,000.
All persons desiring a fine Pipe Organ should not fail to correspond with us. Specifications, Drawings and all information free of charge. Our Pipe Organs are now in eighteen States and cities. Established 1850. Address
M. P. MÖLLER, Hagerstown, Md.

THE TIRED BRAIN and NERVES
Find Sweetest, Safest and Best Relief by using Dr. King's
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As a Nerve Tranquillizer and Tonic it never has been equalled.

Dr. L. D. Collins, Goldthwaite, Tex., says of it: "It is the finest Nerve Tranquillizer I have ever used."

L. C. Coulson, Deputy Clerk, Jackson county, Ala., says: "I commend it for Nervousness above anything I have ever tried."

Geo. W. Armstead, Ed. The Issue, Nashville, Tenn., says: "Germetuer is an invaluable Builder and Invigorator of the Nerve Forces."

Hon. G. W. Sanderlin, Ex-Auditor, N. C., now 3d Auditor, Washington, D. C., says: "I have never found a better Nerve Tonic and General Invigorator.

Contains no Bromides, Cocaine, Chloral or other injurious drugs. Always safe for all ages and sexes.

$1, 6 for $5. Sold by druggists. Manuf'd only by King's Royal Germetuer Co., Atlanta, Ga.

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SUNLIGHT and SHADOW. By Julian Edwards. A collection of high grade but not difficult songs, that have never before appeared in print. Price, $1 Postpaid.
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ST. CAECILIAN COLLECTION. By C. F. Steele. A collection of sacred music arranged for male voices. Will be especially acceptable in Gospel Meetings and the Y. M. C. A. Price, 40 Cents Postpaid.
ANTHEMS GROWN. By E. T. Danks. The latest anthem collection by this celebrated church music composer. Price, 35 Cents Postpaid.
Any of the above books will be sent to responsible parties for examination, conditional upon postage or express charges being paid by the one ordering, and that copies returned to us shall be perfectly saleable.
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Manufacturing Stationers,
Can be had the latest, freshest, and most attractive goods in this line to be found anywhere, such as
Note and Letter Paper,
all qualities, both Folded or in Box.
Writing Pads,
all Grades.
PENS,
from the finest point to broadest stub.
PENCILS, all grades and prices. INK, numerous brands.
Stationery Supplies
in endless variety.
Anything in our line to fit out the best-appointed office or library. A call solicited.
RALEIGH STATIONERY CO.
W. G. SEPARK, Manager.

ASK YOUR AGENT FOR
A POLICY
—IN THE—
N. C. Home Insurance Co.
This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.
INSURE AGAINST FIRE
W. H. PRIMROSE, President.
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HOME OFFICE, - RALEIGH, N. C.

Hard Times Fertilizers
To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash
Good Fertilizers
at the Lowest Wholesale Prices.
Per ton.
for Corn, Cotton and Peanuts, at $13.50
for Trucking Crops and Potatoes 14.50
for Oats, Tobacco and Fruits 15.00
Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars.
W. S. POWELL & CO.,
Fertilizer Manufacturers, Baltimore, Md.

Do You Want a Teacher?
TEACHERS' EXCHANGE,
Box 373, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

BELLS
Best Alloy Church and School Bells. Send for catalogue. C. S. BELL & Co., Hillsboro, O.

The Warren Union.

This body will meet at New Bethel Friday before the fifth Sunday in April, 1893.

11 a. m.—Sermon by G. W. Harmon.
1:30 p. m.—Organization.
2:30 p. m.—Orphanage, J. H. Mills, R. D. Fleming.
3:30 p. m.—Education, John Mitchell.
7:30 p. m.—Pastor's relation to the work of the church, W. B. Morton, G. W. Harmon.
Saturday, 9 a. m.—Devotional exercises.
10 a. m.—Missions, R. Van Deventer, C. Durham.
11 a. m.—The church and its young people, N. L. Shaw, J. K. Fant.
1:30 p. m.—Report of the Executive Committee.
2:30 p. m.—Relation of the individual to the church, T. J. Taylor, L. C. Perkinson, Kera Bowers.
3:30 p. m.—Question box.
7:30 p. m.—The social mission of the church, J. K. Fant.

COMMITTEE.

University of North Carolina Summer School for Teachers.

A summer school for teachers and others who desire to study will be held from July 9 to July 28 in the University buildings at Chapel Hill, N. C. The tuition fee is five dollars, which admits to all the instruction. The Faculty includes sixteen professors selected from the Faculties of the Universities of North Carolina, Texas and Louisiana, the State Normal and Industrial School for Women, and the Graded Schools of Charlotte, Wilmington, Raleigh and Goldsboro.

The following subjects will be taught: Latin, Greek, French, German, English Language and Literature, Anglo-Saxon, Civics, History, Pedagogics, Arithmetic, Algebra, Geometry, Land Surveying, Road Construction, Political Geography, Physical Geography, Botany and Political Economy.

Methods of teaching will be discussed theoretically and illustrated practically by means of model classes.

Board and furnished room may be had for the month at the hotels for fifteen dollars, more cheaply at private houses.

Reduced rates will be granted by all the railroads.

For circulars with full details, address PRESIDENT WINSTON, Chapel Hill, N. C.

Richmond & Danville Railroad.

REDUCED RATES ACCOUNT GRAND COUNCIL ROYAL ARCANUM, RALEIGH, N. C.

For this occasion tickets will be sold April 30th, May 1st and 2d, limited to May 17th, 1894, to Raleigh, N. C., and return at following rates for round trip, from points named: "Charlotte, $7.30; Greensboro, 4.05; Winston-Salem, 5.05; Marion, 9.20; Durham, 1.50; Selma, 1.50; Goldsboro, 2.50. Rates from intermediate points in same proportion.

NORTH CAROLINA DENTAL ASSOCIATION, DURHAM.

Tickets will be sold April 28th to May 1st, inclusive; limited to May 5, 1894, to Durham, N. C., and return at following rates for the round trip from points named: Charlotte, $6.50; Greensboro, 2.75; Marion, 9.10; Winston-Salem, 4.05; Henderson, 2.25; Raleigh, 1.50; Selma, 2.75; Goldsboro, 3.65. Rates from intermediate points in same proportion.

In the May number of *The Forum*, Edward Atkinson writes "The True Interpretation of Farm-Mortgage Statistics," explaining in full for the first time the results of the census investigation. So far from proving disaster, these statistics show great thrift and prosperity. The remarkable fact is brought out that twenty-one per cent. of mortgages on real estate in the whole Union is on property in and adjacent to New York City.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

NEWS OF THE WEEK.

State News.

Two Mormon preachers were driven out of Mecklenburg county last week.

Woody, the leader of the Alleghany county lynchers, has been captured in Tennessee.

The *Rockingham Rocket* states that the old Hamlet woolen mill was destroyed by fire on the 15th.

Oil has been "struck" in Pender county. It is not stated whether there is sufficient flow to make oil-wells valuable.

Three new mines have been recently opened in Chatham county and are now shipping coal with good orders.

A railroad from Bristol, Tenn., to Asheville is being built. It will complete the new route from Cincinnati to Asheville.

William C. Etters, white, indicted for the killing of Dr. David Hogue was tried at Shelby last week, and convicted of manslaughter.

Mr. S. H. Conway, a section master on the railroad, was killed in an attempt to remove a hand-car before an approaching passenger train on the 19th inst., near Greensboro.

Memorial services in respect to the late Senator Vance were held in almost every town and village in the State last week. The funeral at Asheville was attended by more than 10,000 people.

The mountain land in Western North Carolina has not depreciated in value to an extent comparable with other localities. One hundred and fifty acres near Asheville sold for $50,000 recently.

A man named Bailey in New Light township, Wake county, died last week from injuries inflicted on his throat and head by one Wyatt Perry several weeks ago. The assailant has not been apprehended.

Efforts are being made to have the Cape Fear & Yadkin Valley R. R., extended to Southport, below Wilmington. It is thought that this move would increase the coal shipping business of the railroad. Norfolk, Va., is now the greatest Southern seaboard coal-shipping point.

It is stated that Mr. G. W. Cochrane of Maryland has been at Wake Forest in recent days with a view to investing in property in the village. He has several sons whom he desires to have educated at Wake Forest. It is stated also that Mr. Cochrane is a man of wealth, being one of the stockholders of the Baltimore & Ohio R. R.

Meetings in various parts of the State are being held in memory of the lamented Col. L. L. Polk. Some were held on the 24th, others will be held on the 29th. This is a worthy movement of the Farmers' Alliance to honor their dead organizer and leader. It is thought that sufficient means to erect a monument to his memory will be accumulated at an early date.

The executive committee of the State College of Agriculture and Mechanic Arts has decided to build a new black-smith and wood-working shop. The military equipments have been received, and aparatus for a regular system of physical culture have been ordered. There are now about 160 students at the institution.

Gov. Elias Carr appointed Ex-Governor Thomas Jordan Jarvis of Greenville, on the 19th inst., to serve as United States Senator from North Carolina until the next Legislature elects some one to serve out the remainder of Vance's term. Senator Jarvis has announced that he will not be a candidate before the Legislature for Vance's term, inferring that it should be filled by a Western man, and that he will stand for the long term against Ransom the present incumbent, and others.

Preparations are being made in Raleigh to lay the foundation of the twenty-odd thousand dollar monument to our Confederate dead. The following announcement is made by the Association of ladies which has the matter in charge: "The Ladies' Monumental Association of North Carolina having at heart the erection of a monument in the Capitol square to the Confederate dead, appeal to her citizens, one and all, to contribute their mite to this noble undertaking. There is not a son or daughter of our good old State who did not feel the bitter pangs of the Civil war. We feel proud of the stand North Carolina took, proud of the action of her troops, revere and honor the names of her sons who so heroically laid down their lives in her defence, and feel sure there is not one of her children who would prove so ungrateful to the memory of these men as to refuse to contribute their mite to perpetuate their deeds in monumental stone cut from her own native soil. According to an Act of the Legislature, every man, woman and child can become a member of said Association by contributing the sum of one dollar, but larger or smaller amounts will be thankfully received. All who contribute one dollar will be entitled to a very handsome certificate of membership, which will be forwarded you upon receipt of said sum."

General News.

Exports of gold from New York City last week aggregated $3,000,000.

Ex-Gov. Throckmorton of Texas died last Saturday at McKinney, Texas.

A cablegram announces that a severe earthquake occurred in Greece last week, killing many people and destroying much property.

The action of Secretary of the Treasury Carlisle in removing certain Republican office-holders from his department is to be tested by suit in the courts.

The Supreme Court of Colorado has decided that Gov. Waite was justifiable in his recent efforts to remove certain officers and install others, which efforts caused great excitement.

Virginia is still having a great deal of trouble with oyster pirates from Maryland. A battle occurred between the officers and the pirates on the 20th, but it was without serious results.

Congressman Adolph Meyer of Louisiana has introduced a bill to coin the seigniorage and to issue low interest bearing bonds. The measure is in accord with the suggestion of Cleveland's veto message; but will meet severe opposition from other directions.

One hundred and fifty thousand men are on a strike for better wages in various parts of the country. They are distributed so widely that no serious trouble is anticipated. It is stated, on the other hand, that there is need for thousands of farmer laborers in the Central and Western States.

A bill to repeal the State Bank tax has been introduced by Hon. Claude A. Swanson of Virginia in the House of Representatives. It is a certainty that it will pass the House. It will not receive the sanction of the Senators without restrictions, and can hardly come before them until July or August.

Coxey's army purposes reaching Washington in the first week in May. Congress has become much interested in the movement, and gave considerable time to it last week. Coxey's army proper numbers only about 500 men, but there are said to be 2,000 in Chicago, 2,000 further West, 2,000 in New York, 1,000 in Washington, and smaller gangs from other localities on the way. It seems to be their purpose to stay at Washington quite a time, and that city is making preparations to entertain them.

Major-General Henry Warren Slocum died in New York City of pneumonia on the 14th. He was one of the best known survivors of the civil war, having commanded one wing of Sherman's army on the "march to the sea." He had also served as Congressman.

A caucus of Democratic members of the House of Representatives agreed last week that arbitrary rules for counting quorums were necessary to the transaction of their business. Indifference and insincerity on the part of some Democrats and filibustering on the part of Republicans made the obnoxious step necessary. It is thought that pay will be withdrawn from those members who are absent without excuse, and all present, whether they vote or not, are counted to make quorums. This will expedite matters. It is a direct admission, however, that "Czar" Thos. B. Reed of Maine, ex-Speaker of the House, was justified in his rulings when Speaker.

A Rare Opportunity.

The meeting of the Southern Baptist Convention at Dallas, Texas, May 11th, affords an unusual opportunity for those desiring to do so to visit our Southern cities and the great State of Texas. The round-trip tickets from Raleigh are only $36.30, just one-half the usual rate, and other points at correspondingly low rates. These tickets are not confined to delegates to the Convention and therefore any person may enjoy the benefit.

The Seaboard Air Line offers every inducement for the comfort of their passengers. Solid trains will run over this road from Atlanta to Dallas. Tickets will be placed on sale May 7th, 8th and 9th. The main party will leave Raleigh at 2 a. m. on May 8th, and reach Dallas at 7.00 a. m. Thursday, May 10th.

A special excursion has been arranged from Dallas to the City of Mexico at a very low rate, and a great opportunity is thus afforded to see that wonderful and interesting country.

This train will run on the following schedule: Leave Washington, 4.52 p. m.; Richmond, 9.00 p. m.; Portsmouth, 8.30 p. m.; Weldon, 11.30 p. m.; Raleigh, 2.20 a. m.; Sanford, 3.40 a. m.; Hamlet, 5.20 a. m.; Monroe, 7.42 a. m.; Charlotte, 9.45 p. m. Arrive at Atlanta, 8.30 p. m.; Dallas, 7.00 a. m.

Parties intending to avail themselves of this trip to the South should inform either of the undersigned.

T. J. ANDERSON, G. P. A., Portsmouth, Va.
B. A. NEWLAND, T. P. A., Charlotte, N. C.
A. J. COOKE, S. P. A., Raleigh, N. C.

MARRIED.

TUDOR—BROWN—On the 18th of April, 1894, at the Arlington Hotel, Goldsboro, N. C., by Rev. C. A. Jenkens, Mr. Furman E. Tudor and Miss Lena Brown, all of Goldsboro.

DIED.

ATKINS—At her home, near Love Station, on April 14th, 1894, Mrs. J. D. Atkins, widow of Dr. W. S. Atkins. She was born near Chapel Hill, N. C., April 15th, 1809, and moved with her family to near Hernando, Miss., in the winter of 1850, where she lived till her death, and was buried in the Hernando cemetery on her eighty-fifth birthday. Her husband died during the war, and the remainder of her life was spent with her two children, Mrs. Dockery and A. G. Atkins, by whom and her grand-grandchildren, her memory is revered on account of her many virtues and kindnesses. She was a prudent and frugal woman, a true and loving wife, an affectionate and devoted mother and grandmother, an earnest and consistent professor of religion and member of the Baptist church, and died in full confidence that all was well.

T. C. DOCKERY.

CHAMBERS—Died in Charlotte, on the 18th of March, 1894, Mrs. Elizabeth S. Chambers, relict of the late Thomas Martin Chambers, in the 63rd year of her age. She was not called on to pass weary months of helpless suffering, having been confined to her bed but a short time before death came to her relief. The Christian character of this good woman was pronounced, and she illustrated in her daily life those elements of piety which had distinguished her family—the Buchanans of Person county—for generations. I conversed with her often and freely about her spiritual condition during her last illness, and can bear testimony to the unfaltering faith which sustained her in her trials and enabled her to triumph over all fear of death. Her only concern seemed to be a deep anxiety for the salvation of her children. Two of her sisters and five of her six sons were with her when she was called home. Blessed in her life, she was happy in her death, and "having served her generation, by the will of God she fell on sleep."

"She rests in peace, hushed is her voice,
Dim is her eye of light and love;
But let one thought your heart rejoice,
She's happy in the courts above."

T. H. PRITCHARD.

THINK 2 THINKS
IN CHOOSING DRINKS AND
HIRES'
Rootbeer
WILL LINK YOUR THINKS.
Deliciously Exhilarating, Sparkling, Effervescent. Wholesome as well. Purifies the blood, tickles the palate. Ask your storekeeper for it. Get the Genuine.
Send 2 cent stamp for beautiful picture cards and book.
THE CHAS. E. HIRES CO., Philadelphia.

GENUINE ENGLISH
ONLY 99c
FORMERLY SOLD FOR $9
HOW WE ARE ABLE TO DO IT!
These spoons were made up especially for the World's Fair trade, by THE ONEIDA COMMUNITY Ltd., and were left on their hands. In order to dispose of them Quickly we make this unheard of offer. SIX SOUVENIR SPOONS after dinner coffee size HEAVY COIN SILVER PLATED with GOLD PLATED BOWLS, each spoon representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus, and dates 1492-1892 and wording "World's Fair City." They are genuine works of art, making one of the finest souvenir collections ever produced. Sold during the Fair for $9.00; we now offer the balance of this stock at ONLY 99c. Sent in elegant plush lined case properly packed and express prepaid to any address. Send Postal Note, or Currency. Money cheerfully refunded if goods are not as represented. LEONARD BRO'S CO., Sole Agents, Dep. A 121 & 123 Adams St., Chicago, Ill.
What the "CHRISTIAN AT WORK" of New York, has to say in their issue of March 22, 1894:
"These spoons have been submitted to us, and we say more than those who send for them will be exceedingly gratified to receive such solid and valuable souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."

CARTER—In Danville, Va., on Thursday night, April 12th, 1894, probably without a moments warning, Claude Carter, son of Rev. V. E. Carter, was hurried into eternity. It was on his way to the post of duty in the service of the R. & D. R. R. that he met this sad and terrible end. No one saw the struggle of death, but it is thought that in passing along the road just before an approaching train he made a misstep and fell, and before he could recover, the engine had done its terrible work of death. A young man in the midst of life, being only about twenty years old, was thus taken from a devoted father and mother. It is said that he was a great favorite among all who knew him best. He leaves behind him a record of faith, having made a profession of religion early in life and uniting with the Baptist church at Palmerville, Stanly county, N. C.

We shall miss thee a thousand times along
life's weary track,
Not a sorrow or a joy but we shall long to
call thee back;
Yearn for thy true and tender heart, long
thy bright smile to see,
For many dear and true are left, but none are
quite like thee.
Not upon us or ours the solemn angel hath
evil wrought,
The funeral anthem is a glad evangel, the
good die not;
God calls our loved ones, but we lose not
wholly what he has given,
They live in thought and deed as truly as in
his heaven.

He was laid to rest in Salisbury cemetery Saturday April 14th, 1894. J.

Lovely Complexion.

Pure, Soft, White Skin.
Have you freckles, moth, black-heads, blotches, ugly or muddy skin, eczema, tetter, or any other cutaneous blemish? Do you want a quick, permanent and absolutely infallible cure, FREE OF COST to introduce it? Something new, pure, mild and so harmless a child can use or drink it with perfect safety. If so, send your Post-office address to
MISS MAGGIE E. HILETTE,
184 Vine Street, Cincinnati, Ohio.
AGENTS WANTED EVERYWHERE.

Are You—
out of employment, or in a position that you do not like? Possibly the soliciting of Life Insurance is your special forte. Many people have, after trial, been surprised at their fitness for it. To all such it has proved a most congenial and profitable occupation. The Management of the
Equitable Life
in the Department of the Carolinas, desires to add to its force, some agents of character and ability. Write for information.
W. J. Roddey, Manager,
Rock Hill, S. C.

THE CINCINNATI BELL FOUNDRY CO. CINCINNATI, OHIO.
SOLE MAKERS OF THE BOYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &c.
Catalogue with 2000 testimonials. Prices and terms FREE.
Please mention this paper.

OH! IF I ONLY HAD HER
Complexion! Why it is easily obtained. Use Poussoni's Complexion Powder.

For Spring Weddings.
W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.,
Are desirous of particularly directing your attention to their excellent assortments of Silks, Dress Goods, Laces, Linens, Underwear, Corsets, Shoes, Parasols and other out-fittings that are by custom necessary for bridal outfits.
They send samples, offer suggestions, send articles on approval, and make up your dresses in the most stylish manner—equal to Paris made gowns and at moderate prices.
Ready-made tailor-finished suits are also offered in most approved styles.
Correspondence by mail, or a personal call, is solicited. Estimates furnished.
W. H. & R. S. Tucker & Co

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ORGANS
Times Hard
Prices Low
Only $90 for a Superb MASON & HAMLIN Organ. 4 sets Reeds, 10 Stops, Rich Case. $5 cash and $5 monthly. Reduced from $115. WRITE US.
Beautiful STERLING Mirror Top Only $80. 4 sets Reeds, 11 Stops. WRITE US.
Lovely New Styles at $65 and $75. WRITE US.
Elegant New Pianos only $175. WONDERFUL at the Price. WRITE US.
Tremendous bargains in nearly new Pianos and Organs, used a trifle only. WRITE US.
If you want a Piano or Organ now is the time to buy it RIGHT. WRITE US.
Write us anyhow. Trade is dull and you can't ask more questions about Pianos and Organs than we want to answer. Try it, please.
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SAVANNAH, GA.

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MONUMENTS, TOMBS
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GRAVE STONE
OF EVERY DESCRIPTION
GREENSBORO
I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first class and entirely satisfactory.
CHAS. M. WALSH.

The Home Circle.

All for the Best.

Secure is that soul in the midst of affliction,
Who sees in each sorrow the hand of his God,
And knowing all things for his good, work together,
Unquestioning bows 'neath each stroke of the rod;
Oh! blessed is that heart that when toss'd by the tempest,
Can cling to this hope as a bird to its nest,
And say, with a faith by each trial made stronger,
"The dear Father knows—it is all for the best."

Each blossom of hope in our lives may be blighted,
Swept by adversity's pitiless blast;—
Clouds of misfortune o'ershadow our pathway,
Friends of a lifetime prove false at the last;—
The heart may be sad, and the way may be lonely,
And rough be the path by weary feet prest'd,
Yet faith pleadeth over, Oh, fail not to trust Him,
"The dear Father knows—it is all for the best."

The seed, that with weeping, we sowed for the Master,
Unquickened, may lie where it fell by the way;
Prayers that were wrung from our heart's deepest anguish,
Unanswered remain, though we cease not to pray;
The Father may hide for a moment His presence,
And the soul by its doubts, and its fears be distress'd,
But faith whispers low, "Though He slay thee, yet trust him,"
"The dear Father knows—it is all for the best."

These light afflictions, which but for a moment,
The Father hath sent us His promise to seal,
Are naught to the weight of the glory eternal,
And far more exceeding, which God shall reveal;
Some day we shall know why the crosses were given,
For the angels will summon us home to our rest,
Where with faith lost in sight, and with vision grown clearer,
We shall see as God sees; and shall know it was best.

—Lilla M. Alexander, in Christian Herald.

What Mable Earned.

It was the closing day of Miss Clancey's school. The exhibition was to be held in the chapel, and the prize essays read, and then!—there would be one proud, happy girl in that school!

How much Mable Harrison desired to win that prize, nobody knew, except herself.

"But, oh, dear! I haven't a ghost of a chance!" she said, with a little sigh, and a face half laughing, half ready to cry. "I might, if it wasn't for Hattie—all the girls say that. But I never, never could write like Hattie can, and so I may as well give it up."

Hattie Loomis was Mabel's cousin, and as her parents were both dead, she lived with Mabel's father and mother. And that was how it chanced that when Mable came down into the library to ask her papa how he liked her, in her pretty new dress, that she found not her father, but a little white paper, tied with a white ribbon, lying on the table.

She caught it up with a little cry: "Why, what is this! Did I leave my——no! as sure as I live, it is Hattie's essay! She has gone to the chapel, and forgotten it! Now, what ever will she do? Oh! if I only could think of some way to win that lovely, little silver watch! I do so long for a watch of my own! No one knows how badly I do want one!"

She hesitated a moment, with the paper still in her hand, and then said, slowly:

"What if—what if Hattie couldn't find her essay, when the time comes! She will send back for it, when she finds she has forgotten it, and nobody knows I found it. What—if I—was—to—the fire is so handy!—and—nobody will know!"

Oh, what a mighty temptation wrung her young heart. But only for one second, thank heaven. Then she suddenly cried:

"No, no! I will not do such a wicked thing! I will not! Perhaps, if I run fast, I may catch her yet, before she is out of sight! I will go and give it to her, and I hope, oh, yes, I do hope she will win the watch!"

And then she fairly flew out of the side door, calling "Hattie! Hattie!" at the top of her voice. And the moment she had left the room, her father stepped out of the library closet, with a queer smile on his face, actually wiping the tears from his eyes.

Hattie was not too far gone, and Mabel succeeded in restoring the forgotten essay before the writer even knew she had left it behind her. Hattie won the prize, and nobody gave her more hearty congratulations than did her Cousin Mabel.

"Oh, Mabel! I did want to get it, but I am sorry to take it from you!" whispered Hattie.

"No, no! I did not deserve it! I am so glad you got it!" answered Mabel, with a fervent squeeze of her cousin's arm.

The next morning, Mabel's father called her into the library, and put into her hand a small velvet case, saying, with a smile:

"There, daughter, is a present for you."

"Thank your, papa! But what is it?"

"Open it, and see!"

Mabel did so, and there lay a lovely little watch, just the counterpart of the one Hattie won at school.

"Why, papa!" began Mabel. But her father stopped her with a kiss, as she flew to his side, and said:

"I was in the closet, yesterday, and heard all you said. And I am proud to give you this reward, prouder of my little daughter's honesty, than if she had won a hundred prizes at school."

How happy was Mabel now. But, after all, it was not so much the beautiful watch, as the knowledge in her own heart that she had not yielded to temptation, which made her so glad.—*Mattie Dyer Britts, in Young Reaper.*

"Half a span of angry steel" will produce no more fatal results than a neglected cold or cough. For all throat and lung diseases, Ayer's Cherry Pectoral is the best remedy. It is invaluable in cases of croup, whooping-cough, bronchitis, and in grippe.

Make the most of your opportunities.

Low Spirits.

"Low spirits" is one excuse for much selfishness. It is doubtful whether any one has a right to be melancholy in a world so full of joy, and there is so much to live for; besides, it is a miserable piece of egotism to thrust one's low spirits upon others. Melancholia is undoubtedly a disease, but it is one of those diseases which are largely, if not wholly, under the control of the will. There are many diseases brought about purely by people allowing themselves to drift into morbid conditions. Even dreaded scourges are often induced by fear. Constantly brooding over fancied wrongs or imaginary slights will induce that condition of mind called melancholy. The selfish idler is condemned by every one; but the one who wastes his time in groaning and complaining until he becomes a chronic hypochondriac, is a hard worker from the trouble. Such people accomplish little work in the world. They are greater wasters of time than the most flippant idler, because they take away from the nerve-force and the life of others. They reduce the working power of all around them, enervating them by their continuous dole and plaint.

The best prescription for depression of spirits generally is work—work which is all-absorbing. The poor who drudge for a living seldom develop chronic diseases of the nerves and mind, despite the greater hardships to which they are subjected. How often it happens that the woman of wealth who believes herself to be an invalid, and who is suddenly thrust into poverty, is able to meet the emergency, and forgets all the morbid tendencies in the necessity which calls forth her supreme strength.

One way of paralyzing our faculties is to allow them to waste with disuse. Employment keeps away the rest. It keeps the mind and heart alive to the interests of the day. It has been said that the reason why so many old men break down and become childish is because they abandon business, and thus lose much of their every-day interest in the world around them. It is no uncommon thing for people who are quite advanced in life to take up courses of study and successfully pass through them. All such occupations serve to keep the interest alive in something besides mere selfishness, and do more to ward away the "fumes of dusky melancholy" than all the herbs in the old wife's pot on which our ancestors relied or all the drugs of the modern pharmacopœia.

A case in point: A few years ago a dear friend came to spend a few days with us. He was in a most melancholic state of mind. We were at that time engaged in microscopic research during the leisure hours of the day. To take his mind from his own troubles he asked to join us in the study. He became so enthusiastic that within a week he had forgotten his unhappiness and became a joy and delight to us all. At the end of three months he left in perfect health of body and mind, and said, "These have been the happiest weeks I have ever known. —*Journal of Hygiene.*

The Naughty "Think."

How sweet it is to see children with tender consciences.

A little girl one day said to her mother:

"Papa calls me good, auntie calls me good, and everybody calls me good; but I am not good."

"I am very sorry," said the mother.

"And so am I," said the child, "but I have got a very naughty "think"

"A naughty what?"

"My 'think' is naughty inside of me."

And on her mother inquiring what she meant, she said:

"Why, when I could not ride yesterday, I did not cry, nor anything; but when you was gone, I wished the carriage would turn over, and the horses would run away, and everything bad. Nobody knew it; but God knew it, and cannot call me good. Tell me, mother, how can I be good inside of me?"

Then the mother took her little girl upon her knee, and told her how Jesus could drive away all her naughty thoughts.—*The Sunlight.*

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Talking too Much.

Many a person talks too much, and finds when too late that silence would have been golden. The Mongols have a story on this wise:

"Two geese, when about to start southward on their autumn migration, were entreated by a frog to take him with them. On the geese expressing their willingness to do so, if a means of conveyance could be devised, the frog produced a stalk of strong grass, got the two geese to take it, one by each end, while he clung to it by his mouth in the middle.

"In this manner the three were making the journey successfully, when they were noticed from below by some men who loudly expressed their admiration of the device, and wondered who had been clever enough to discover it. The frog opened his mouth to say, 'It was I,' lost his hold, fell to the earth and was dashed to pieces.

"Do not let pride induce you to speak, when safety requires you to be silent."—*Exchange.*

A farm lying five miles from market connected by a bad road, is of less value than an equally good farm lying ten miles away from market connected by a good road.—*Col. A. A. Pope.*

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world, who use it to restore and keep the hair a natural color.

He had Forgotten.

It is related of the late Dr. Hodge of Princeton Theological Seminary that he once asked a student for a definition of eternity. The student, after some hesitation, replied that he used to know the definition, but had forgotten it. "O my, my, my!" exclaimed Dr. Hodge, bringing his hand down forcibly upon the table. "What a calamity! The only man in the universe that ever knew what eternity is has forgotten!"—*Ex.*

Be Clean.

Sir Lyon Playfair, in an address before the British Association, of which he was President, said that the whole of sanitary science could be compromised in two words, "Be Clean!" Most fortunately, this condition is placed with in man's reach. The clean man, other things being equal, will be the healthy man and the moral man. To attain this condition he must secure pure air, pure water, cleanliness in and around the house, cleanliness of person, dress and food, cleanliness in life and conversation; in other words, purity of life and temperance in all things to the end, that his days may be long, and that these days may be productive of good to his fellow-men.—*Journal of Hygeine.*

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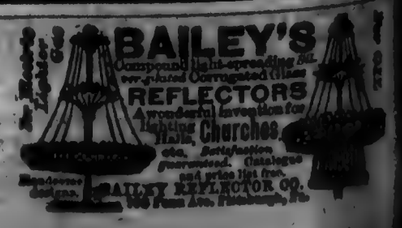
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WE do not know what our steady-going old North Carolina is coming to. We hear some new things these days—absolutely new, Solomon and all his wisdom to the contrary notwithstanding; and we are becoming very solicitous of the old original commonwealth.

A good brother was in to see us recently; he had labored, he said, in this district as school teacher, merchant and farmer "nigh on to forty years, and been a magistrate besides." But he was a back number now and didn't have "anything to brag on but a good conscience." The old State in which he had lived since 1830 was getting beyond him. The realization of the fact came about in this way: They had a public school—one of the four months kind—up his way, and as a former teacher of free schools, he sorter kept an eye to it. But he couldn't keep the pace of present methods, he couldn't catch on to what they were driving at. He could calculate fractions, percentage and "partial payments," and wasn't as rusty on "quadratics" as some people might think; he had read the "bridge chapter" in Cæsar till he knew it by heart; but all this was of no avail now. He thought his old books were good enough for his two children; but they came back from school with a whole list to be bought, and they told him that the teacher said his old blue back was out of date, his Cæsar didn't have notes, and the arithmetic was too hard. He let this pass, thinking it was natural that the ways of learning had improved since his day. As the spring came on, he noticed that the children were not studying, but he thought that the new fashioned learning wasn't so hard, perhaps as that which he had dug and dug for. The whole thing came to light the other day, however, when the young collegian, who had been running the school, sent him an invitation to commencement. They never had commencements to speak of in his day except at the University, and he thought he would see about it. The children had been preparing for two solid months; they had gotten their Ma to cut up all the old family clothes into all sorts of shapes, and they were just wild for the time to come. They never thought of studying; their whole idea was in the great blow-off-tableau, they called it. The time came, and as he had two children's time and all the family heirlooms invested in the occasion, not to speak of his office as a former teacher, the old man went. And the like of marching and singing and waving of flags and ribbons, and speaking of Fourth of July pieces and such dressing he never saw in all his "born days." Then the collegian made a grin and a bow, and said how he hoped all had enjoyed themselves, and how great a success he had made. The farmer thought differently. His children had learned how to blow-off in exhibitions, but they didn't know a fraction when they saw it. They had learned lots. They could make "funny" speeches and bows, and sing songs and march and cavort, but they knew about as much grammar as a jay-bird does about melody.

The old man was red in the face when he stopped telling us about the "blow-off." He had sent his children to school four months, and they had spent half of the time practicin' for commencement. Such schools were better closed, and such teachers should stay in college or join a military company. Commencements and exhibitions are barely tolerable in any institution, and in schools for boys and girls they generate deceit and vainglory; they make young folks forward and high headed and impertinent; they often ruin college graduates; and the idea of an ignoramus devoting half his school's time to a "blow-off!"

SPEAKING of free-schools, we are reminded that the constitution of our sovereign State says that they shall—which is mandatory, remember—be kept open four months in the year; and this is the duty of the county commissioners. But our constitution is self-contradictory, according to our Supreme Court, first under Smith with Merrimon dissenting, and now under Shepherd with Avery dissenting. We are not questioning decisions, but we have a vague idea that Merrimon and Avery will be found to have been right some fine day. The contradictory clauses in our constitution are, that which says the limit of taxation shall be sixty-six and two thirds cents on the one hundred dollars' worth of property and two dollars on the poll, and that which says that the free-schools shall be kept open four months in the year. In present conditions the limit is reached without the free-schools in some counties, and in a majority of them the limit would be exceeded were taxes levied to "keep" the schools according to the constitution. The decision depends on whether or not we regard free-school education as a special or a general purpose; if the former, Merrimon and Avery are right, for taxes may be levied beyond the limit for special purposes; for instance, bridges, etc.

From the report of the U. S. Commissioner of Education (1891-'92), we take the following statistics relating to North Carolina: Number of pupils enrolled in free schools, 335,358; average daily attendance, 198,747; teachers, 6,950; average number of days schools were kept, *sixty two and a half*; total expenditure, $760,991. It is probable that there are 500,000 children in our State who would attend public schools and who are not able to get a rudimentary education otherwise. At present the schools are in reach of only 335,358 of these, and are situated so far from probably 200,000, that they cannot attend regularly. At least 100,000 are growing up in illiteracy. And moreover, the schools "keep" but little more than half the length of time ordained by the constitution. These statements are estimates, but they are conservative and are now set forth advisedly. A conservative estimate also places the proportion of children that rely on the State for rudimentary instruction at nine in each ten. Such are the conditions.

These facts and figures are sufficient to persuade any one—whatever his opinion as to the function of the State in higher education—that we are sadly in need of more and better schools for the education of boys and girls who cannot, by reason of poverty or distance from villages, avail themselves of village academies. If one should ask us why North Carolina, with her boasted blank-filling agricultural resources, mineral wealth unexplored, water power, climate, etc., is in the rear of her sister "originals," we would lay the reason at the door of the undeveloped minds of her children and citizens. It is the ancient warfare of mind and matter, and matter will not yield to mind in the present stinting conditions of human development. Develop the minds of our State and the resources of her soil will be utilized. When we have a free school in every district six months in the year, and when we are able to supply them with efficient teachers, we may be said to have taken a step which will establish us in whatever position among the States we may deserve. We have the soil and the climate, the railroads and rivers; we have the men of brawn and energy, and do not need immigrants; but we do need a wider and a broader and a higher intelligence. And we may add, our State is spending money now to comparatively insignificant advantage for other objects than education, that would do much to develop this intelligence. If we had fewer Bureaus and Departments, if we practiced strict economy in various public offices, the schools could be supported almost according to the constitution, and the tax limit would not be reached. Many departments and offices have been instituted without specific constitutional requirement, and these are sapping the blood of the free-schools, which by virtue of the constitution should take precedence over them all.

RAILROAD trains have been racing through our confines in these struggling days of competition, and they are making columns of pure-reading advertisements thereby. We have read them with a repulsive interest. One road beat the other by fifteen minutes in a thousand miles in the first race, but on the second race the vanquished "rolled in" more than an hour ahead of its former conqueror. "Hot boxes were the cause," said one special position advertisement; "fine road-bed and short route," said the other. Both made good time—"unprecedented," the advertisement had it,—but neither were raised in our estimation. We would rather take the slow route and lose a few minutes except in cases of sudden illness, hasty funerals and elopements. Our time is not so valuable that we care to risk our mortal remains to save fifteen minutes between Florida and Washington. We admire the American spirit, which has made the thousand-mile telephone and the world-encircling telegraph needful; and the quick transportation in the North over pavement-like road-beds and through level country; but we do not admire even this over much. Haste often makes waste. We can overdo things. Railroads anywhere are not the safest things on earth, and we would rather join King Wilhelm's army than become a trainman on our Southern roads, which must, now and forever, run through inconsistent hills and over uncertain rivulets. And the wrecker and the rock thrower are not quite extinct. Traveling seventy miles an hour is like living thirty hours in a day; it kills, it blows out the cylinder head. A Bostian bridge and Rachel's tears are close attendants on railroad races; a collision or an explosion is ever near at hand, and when either of these occurs, it does not excuse the railroad to say that it was a work of Providence. We prefer the road that is noted for care and certainty; for really on "lightning expresses," there's no telling where one's journey may end. Speed is a good thing, but care is a cardinal virtue and security the most prized of conditions and certainly the mind's most blessed state. Still we expect to hear of races and wrecks until rival roads are forced into permanent receiverships by competition.

How Far Ought a State to Undertake to Educate?

BY CHAS. E. TAYLOR.

[CONTINUED FROM LAST WEEK]

In the last article the Voluntary Principle in higher education as illustrated by the practice of the New England and Middle States, was contrasted with the plan of State support of higher education as illustrated in the Southern States. It was claimed that the voluntary system has proven itself more friendly to the development of a large number of strong and self-supporting colleges than the other plan had done. Reference was also made to the extraordinary efficiency of the Common Schools in those States where the voluntary system has been adopted. Enquiry will now be made as to the results of the Southern system in the education of the masses of the people.

The picture is on one side bright and hopeful, on the other, dark and discouraging.

There are more school-houses and more teachers than ever before. There is a large increase in the enrollment of the school population. There were five times as many children attending the public schools in 1890 as in 1870. Very much good work is done in private schools. The graded schools of fifteen towns and cities, supported by local taxation and the Peabody fund, are probably unsurpassed in any State.

On the other hand, the public school term is shorter in North Carolina than in any other State or Territory of the Union.

The average salaries of teachers in the public schools in North Carolina is $23 10.

The expenditure per pupil is less in North Carolina than in any other State, except South Carolina.

In 1890 the total expenditure per capita of population for Common Schools in the New England and Middle States was $3 76. In North Carolina it was forty-four cents. State aid to public schools is about the same in both. But (report of Bureau of Education, '89-'90), "the States of the Northern divisions raise on an average over two dollars per capita of population in local taxes, and those of the two Southern divisions, on an average, about thirty-six cents."

There can be no question that better provision ought to be made for our public schools, if not by local taxation, then by larger State appropriation. Would it not be better to use revenues available for educational purposes to increase the fund for our common schools rather than to expend these revenues in such a way as incidentally to weaken private institutions which would care for higher learning without cost to the State?

Until after the close of the war, little provision of practical value had been made for the masses of the people by most of the Southern States. The majority of those who controlled public policy seemed to have felt that they had done their whole duty in making provision for State universities.

Jefferson was as anxious for a public school system in Virginia as he was for the success of the University. On Jan. 13th, 1823, he wrote to his co-worker Cabell, "Were it necessary to give up either the primaries or the university, I would rather abandon the last, because it is safer to have a whole people respectably enlightened than a few in a high state of science, and the many in ignorance. This last is the most dangerous state in which a nation can be." Yet there was no real common school system in Virginia till 1870.

In North Carolina the University was opened in 1795, but it was not until 1840—forty five years later, and after several of the Christian colleges had been founded—that a system of public schools was inaugurated. The occasion for their establishment seems to have been the transfer of nearly a million and a half of dollars of surplus deposit fund to the State by the Federal Government. Before the breaking out of the war North Carolina was ahead of all the slave holding States in her system of public instruction and compared favorably in several respects with some of the other States.

The present Constitution of the State requires that "each county of the State shall be divided into a convenient number of districts, in which one or more public schools shall be maintained at least four months in every year;" and also, after specifying other sources of revenue, that "so much of the ordinary revenue of the State as may be by law set apart for that purpose shall be faithfully appropriated for establishing and maintaining in this State a system of free public schools."

This Constitutional requirement as to the length of the public school term is not obeyed. Is it expedient that a legislature should make appropriations for higher education which could be provided otherwise, while thousands of children are growing up in comparative ignorance, and while the requirements of the Constitution are not obeyed?

But it will be said, higher education is also in the Constitution. That is true, but the language of the Constitution with reference to public schools is mandatory, "Shall be maintained at least four months," while Art. IV, sec. 6, is permissive stating that "the General Assembly * * may make such provision * * as may be necessary and expedient for the maintenance and management of said University."

In the last report of the Superintendent of Public Instruction of North Carolina, (page 10), "special attention is called to the fact that thirteen weeks of annual school term is not enough, and is not even up to the required minimum of sixteen weeks." And, again, (page 45), "the general system is working well, so far as the money goes; what is specially needed is larger appropriation by the General Assembly, and a liberal provision to allow communities to vote additional taxes."

It will be easy for any one to make the calculation which will show how far the money spent annually by the State on higher education would go in increasing the number of schools with the present length of term or in increasing the length of term of the present number of schools.

We must not allow ourselves to be blinded to the real educational condition of multitudes of our people by what we see along the railroads, and in the towns and cities where Graded Schools are doing their admirable work. Those who travel to any great extent in the State, and are brought into contact with the people in the rural districts know far better what the real illiteracy is than they can discover from any tables of statistics. There are multitudes, white as well as black, who can neither read nor write. And many of these people have little desire that their children shall learn. They are content with low ideals, and know little of the higher conceptions and ambitions of life. Yet the State can never be wealthy and prosperous in any high degree until the masses of the people are better educated than they have ever been before.

The area of North Carolina is nearly as great as that of England, or as that of Scotland and Greece combined. It contains three-fifths of the population of Elizabethan England, and half the population of Holland at the time of the great Revolt. What a State it might be if the people were only educated! There must be general intelligence before there can be general thrift. And this intelligence can only be procured by wide spread popular education. And this can only be given by the State.

Bishop McTyeire has written on this subject: "It is too serious a farce; though one can hardly help smiling at the preposterous absurdity of offering free University tuition where free common schools can hardly run four months in the year. Of the over six millions of illiterates who disgrace and threaten our country, a very large portion are in those Southern States that are inviting their citizens to free university education. It sounds well to say, 'Our State University is open to the poor as well as the rich. The farmer and mechanic can educate his son there on the same terms with the millionaire.' Look at this a moment. The farmer wants his son to chop out cotton and help gather in the crop. The mechanic wants his son in the shop. Offer to them a common school, within reach, for nine or ten months in the year, and you offer them what they want, and what they can accept. Moreover, could these boys be spared for two or three years from the plow and anvil and work-bench, their parents cannot afford the expense of board and travel and books and suitable outfit for the University. It is mocking them to say it is open and free."

Dr. Warren Candler, President of Emory College, Georgia, delivered an Address, three or four years ago, before the Legislature of Georgia, in which he had the courage to say: "The Church in the United States (meaning by that all the churches) has a right to be heard upon this subject, and her opinions are much to be valued, for she may be regarded as an expert in higher education, however unable she may be to take care of the primary schools. There are 365 colleges and universities in the United States. Of these, 278 belong to the churches. Of the 65,000 college students in the United States, 50,000 are in church schools. These colleges do not ask of the State appropriation or any other help, but they do ask of the State that she will give them the protection of good government, and enact no legislation unfriendly to them. They think they have a right to ask this much. They know they serve the country well. * * Can the State or anybody in the State who really loves the State, whatever be his theory of education, refuse to foster these religious institutions that do the work of higher education as well as any, and cost the State nothing for the doing of it? * *

"As we have it to-day, what is the best method of fostering higher education in Georgia? My opinion is, the best way to do this is to appropriate every dollar that you have to appropriate to education, to the education of the common people—to our common schools. (Applause.) * * Our University has reached a point where it owns property to the amount of $683,000, and has an annual income of $30,000. Has all this produced common schools? I think we are all familiar enough with the facts to know that this method has not built up the common schools. Virginia tried the same policy with much the same result. The University of Virginia has had under its tuition 9,000 students, and it has made in the course of its history only about 500 teachers. It has produced in that time about 2,000 lawyers. This process does not make teachers, but it does create a ruling class. * * We may prize the upper part of our population higher, and press the lower part lower, until there is a yawning chasm between them which will not be good for any of us. But if we work upon the common school, we will lift all together. If you will give a boy the keys that will unlock the vestibule to education, depend upon it, if he is fit to be initiated into the inner shrine, he will find the pass words, grips, and signals, and secure admission into the higher degrees. * *

"There are half a million children in Georgia between six and eighteen years old who need to have a chance to enter this struggle. If we send down to them through the common schools all the money that we can spare, we shall stimulate these young lives to thoughtfulness, to thirst and hunger after learning. But if on the other hand we give sparingly to them, and follow the old ante-bellum policy, that before the war was adopted all along the South Atlantic slope, we shall continue to have multitudes unlearned, and a few taught at the expense of the many. I think we are less alarmed in the United States when we ruin a crop of children than when we lose a crop of cotton or barley. What must become of the crop of 460,000 children down yonder in the country unless something is done? If it were 460,000 colts I think our friends of the Farmers' Alliance would have something to say about it. If it were 460,000 sheep that were being slain by the dogs, the dog-law would stand a better chance of passing. But it is 460,000 children, and we say, 'If they can get to school, it is all right, and if not, it is all right.' We must not waste children that way. There is where the money of the State should go to day. * * * Our rich people have means abundant to take care of the higher education, at least for awhile, until the State has given us common schools for eight months in the year, which is much more urgent. This work will tax every resource of the State. When the thought comes to me of what the State can do if she will build up her common schools, my emotions are unspeakable."

Whatever else it has accomplished, the Southern idea in education has never succeeded in educating the masses of the people. One sometimes wonders whether those who controlled public opinion in the days before the war were ever deeply in earnest in seeking to give all the children a chance to learn, at least, to read and write. That there were some who were, there can be no question. All honor to the names of Judge Murphey, Bartlett Yancey, W. W. Cherry, and C. H. Wiley. President Caldwell published in 1832 a series of letters which still do honor to his mind and heart. His appeals rang out clear and strong, like the blast of a trumpet. The following passage, written sixty-two years ago, is good reading now.

"We have a country inferior to none of the original States in soil; in climate, it is far superior to most, in the mildness of its winters, in the diversity of its productions, and in the renovation of its crops. In the midst of all these sources of wealth and opportunity, our children are left to grow up unpruned and uncultivated as the forest or the brake which the hand of industry has never touched. This continues to the present hour, while it implies an almost total exclusion of knowledge, like the opacity of incarcerating walls, in the last and most enlightened age of the world. * *

"Let us place up to the eye for our consideration the thousands, may I not say the hundreds of thousands of our people, old and young, that cannot read. With this prospect under our view a little time only, could we convey in competent expressions the reflections which it would excite in our bosoms? A wilderness of minds springing into life, and advancing through its tract of years, untaught, untutored, groping their way in darkness, except where a few rays break in upon them from the floating information of the time. * * How many more of our generations must still grow up to pass through life, surrounded with the gloom of three hundred years ago? Shall we not say with united voice, this evil is too grievous, too inglorious, and, in its effects, too mischievous to be borne? It must have a remedy, and it must have it soon. Let us bring all the resources of our minds to bear anew upon the subject, and use the best means in our power to disseminate education through every county of the State, and among every portion of our people."

Yet years were still to elapse before public schools were established. Caldwell suggests one reason for the delay. "Party spirit, which is the bane of all wise and sound policy, is perpetuated from year to year; assumes a standing character, and is propagated among the people, poisoning the fountains of legislation. The halls of the Assembly become an arena to fight over again the same battles, in which it often happens that the best interests of the country are connected with the degradation of defeat. Success is made the test of merit. The triumphs of victorious opposition, even

[CONTINUED TO THE FOURTH PAGE]

The Biblical Recorder.

WEDNESDAY, MAY 2, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

CRITICS, HIGHER AND LOWER.

The spirit of religious criticism is spreading. We do not know when it began, speaking of present times; but if one would ask us the question in a general way, we would say that it began with the first murderer, Cain; for no doubt he questioned God's goodness and wisdom. In the time of Christ the Pharisees, men of extensive learning in certain directions, but vastly ignorant in their abnormal self-esteem, were the critics; and their race is not yet run. There are Pharisees in every field now, and we scarcely expect that they will ever become extinct. There are men amongst us to-day of brilliant endowments and accomplishments whose delight seems to be to destroy God's Word of Truth in a pretended search for truth. They first received their ideas from Germany, and naturally were Northern students who were able to complete their education under skeptic teachers. But the agitation which these men began has spread to the South and, we have some reason to think, to North Carolina.

In view of these things we desire to make some observations. The more prominent of present-day critics question the inspiration of the Bible—God's Holy Word. They consider the Old Testament a somewhat colored history of Israel. They deny that Moses wrote the Pentateuch; they suspect that Isaiah wrote only half of the book which we ascribe to him; they question the propriety of some of Solomon's songs, and they criticise every thing else connected with the book that seems to them to permit of criticism. All this is done, the critics claim, in search of truth; and of course they cannot go beyond God for that, so they deny that he inspired Moses and the prophets.

If the inspiration of the Bible is denied, it is true, we have not sufficient historical evidences of the Israelities of the time of Moses to prove their existence. The Bible as a history goes nearer to the beginning than any other written record, and of course if it is said to be merely a work of men and fallible, there's no proving to the contrary. For instance, there is no way of proving that Israel crossed the Red Sea as it is written in God's Word, if we take the Bible out of consideration. Thus the critics of the Old Testament would enwrap us all in darkness as well as themselves, and at the end of their labors would not have as much evidence of the truth as they did with the Bible. Such efforts are efforts of vanity, and are prompted by no desire of truth. We would rather have faith in God than nothing at all.

The other class of critics is far more general, but more insignificant. They are not sufficiently radical in their views to attract wide attention, have some pretentions to Christianity, but at the same time are potential instrumentalities of great injury. They do not question the inspiration of God in the Bible, but think that he inspired only parts of it. They are inclined to blink at the miracles and some other parts of the Scriptures. They are co-operative with the still more general class that thinks many mistakes have been made by translators. So far as the former are concerned only the last few words in the Old and New Testaments can be quoted. To take away any part of either Testament is a damning sin; to question one verse is to remove the pillar of them all. To speak of part of the Bible as God's Word and to consider another part some human being's is to "take away from the words of the book of this prophecy," the penalty for which is the loss of the "tree of life" and the "holy city." We have often heard the expression, the Bible contains God's Word; we believe, and cannot see how Christians believe otherwise, that the Bible from the first word to the last is God's Word, and it is inspired of God from Genesis through Revelations; and any one who denies this is sinning against God in contempt of the express warning of John.

We do not believe that the King James translators made an essential error throughout their entire work. It is unusual to have such faith in men. But when we reflect that they were good men, chosen of a righteous king, educated, learned, zealous, God-serving and God-fearing; that the English into which they translated the Greek is held to-day to be the purest and the truest to be found, our admiration is such that we do not fear any mistake in this regard on their part. They were not inspired, but they were appointed and prepared. We know that a good God would not have had his children misled these centuries.

But we have not spoken of the harm that is being done by critics of all kinds. A wise man may think he has some right to question anything he pleases about the Bible,—certainly we do not deny the right of opinion to any one. Yet, the right to lead others to skepticism and agnosticism and infidelity is not possessed by any Christian. These results may not seem to follow, but they do, and naturally. To us to question the infallibility or the authority of God's Word in any particular is to let down the gap to a multitude of skeptics who would destroy the entire Word. There is as much proof that one chapter is inspired as there is of another; thus to question one is to question all, and to take from one is to admit the possibility of a removal of all. To question the Scriptures is to ally oneself with infidels,—and more, for a "Christian" critic may lead thousands to whom an infidel is an abomination. Surely of these critics, who are indeed revilers of God and agents of unfaith, the pleading words of the persecuted, dying Christ, "Father, forgive them, for they know not what they do," can be said as they were said of the mob at Calvary. God has blessed us marvelously in our faith, the world has grown better as the kingdom of Christ has extended through his Word; and it is too late to deny the authority or the accuracy of that Word.

ELIZA MORING YATES.

Last week we had time only to announce the sad news of Sister Yates' death. In this issue Bro. Skinner writes of her life and labors, having known her and her husband from early youth. We hope to publish something concerning her missionary work by Bro. Bryan in our next issue. We knew her only as a warm personal friend, whom our Lord brought to us long before we had seen each other, for, indeed, we never saw her until last year. But our friendship was formed many years ago, and grew warmer and warmer until her death, and even after she had been taken a tardy letter came full of faith and love.

Sister Yates possessed the advantage of a good education before she went to China. She was blessed with an apt mind, had a fine appreciation of humor, and a keen insight into character. Her letters were ever bright, interesting and instructing, and she wrote as one who brought the experience of a busy and varied life into her paragraphs, and not the least interesting of them were those in which a fine sense of the humorous in life was manifested. Her letters have been blessed lights to us along our career.

Her education, above the average among women of this country before she went abroad, was considerably extended after she left America by studies in Rome. She was conversant in several tongues and very widely read. In addition to this, her travels over three continents among people worthy of her culture and Christian character made her experience a most valuable attribute. Few minds could reap such advantages from these opportunities as did that of Sister Yates. She was by far the most cultured and experienced of our missionaries, and in addition to this it may be said, without detracting from any one, she has had few equals in piety, usefulness and faithfulness in well doing. Her service as editor-in-chief of 'Woman's Work in the Far East' is an enduring witness to her accomplishments.

We do not think we overstate the fact in saying that without Sister Yates her husband's life would not have been so abundantly fruitful as it was. He was one of the greatest of men; she was one of God's noblest women. Together as laborers the one encouraged and sustained the other through more than forty years. Their work is inseparable: we cannot say to one is due this exploit to the other that; for the hope of one was the aim of the other; and through all they worked for and through the Master. Both have now entered into that rest which remaineth for the people of God, and their works do follow them. Their influence in China can never die, though their presence will be missed for years to come. They were as parents to our missionaries, and none ever came to them in vain. They were beloved by those of the natives with whom they came in contact; they were esteemed by all who knew them, whether native or foreign; and their lives were truly cosmopolitan.

We have never known a more lovable character than Sister Yates; we have known no one who has lived so nobly and so well. Nearly fifty years spent in blessed self-sacrifice to God in humble, loving and faithful service; such a life is indeed a testimony to Christ.

It seems that the "Southern Number" of the 'Home Mission Monthly' has attained its purpose. It libeled the South, knowing that the South would respond, and thus stir up a discussion that would excite our Northern brethren to greater contributions. The wise course would have been silence, though we confess it is one of the hardest trials of life to let a wilful misrepresentation pass. At the same time we do not care for the opinion of any one who would take the word of a time pressed traveller and a biased one at that, to the disfavor of millions of good people. We believe the North has done well by the freedmen, and it has by no means finished its work. But we would remind the editors of the 'Home Mission Monthly' that money raised by misrepresentations will not be used by a wise God. We hope the next time any Northern religious publication libels the South our people will disregard it. Denials are useless so far as counteracting influences are concerned; and we are confident that the increasingly large number of Northern brethren who winter among us each year will establish the truth of these matters. It certainly cannot be established by prejudiced investigators and seekers of evil, nor can it be established by three travellers, however honest and charitable they be.

This week's article by Dr. Taylor is one of the strongest that he has placed before us so far; and it can be read independently of the others: it is complete in itself. In discussing the broad, fundamental theory of right, no one can be as interesting as in more tangible subjects. This question of expediency depends on the present condition of North Carolina, intellectually and financially, and this is a matter of general interest always. We have noticed several critical remarks by people who seem not to have read the articles, and in some cases they have shown entire ignorance of the question at issue. We earnestly hope that they who intend to take a stand in regard to the question—and we hope every one will—will not reach conclusions before they know precisely what is sought and what is proven needful. There is no excuse for ignorance in this case, and misrepresentation can only be considered as designed.

Now that our exchanges have exhausted the subject of Disciples and union, Dr. Moxom's change of base, the "Baptist Ultimatum" and the Episcopal concessions and challenges, we are at a loss to know "what next?" We have been amused to see three of the more widely circulated of our exchanges recently disputing as if their lives depended on it as to what constituted a Baptist. One of them seemed to have just discovered that baptism and close communion were not the only Baptist characteristics; another seemed not to have discovered it at all; and another, more wisely, comes forth and says that Baptists stand for the supreme authority of God's Word in all things. That is very well, but it strikes us this is a late day for Baptists to be finding it out. If they ever stood for anything else we are not cognizant of it. Perhaps the reason for this is, however, that Baptists in some localities have gotten beyond the Scriptures in certain branches of their work; and they are just now returning to the primal Baptist idea. To such people our exchanges may direct their efforts to great advantage.

A brother writes us that he has so often heard of "good preachers," he would like to know what the term means. He is a preacher himself, and should know as well as we. A good preacher preaches Christ as he knows him, and he knows nothing else but Christ in his ministry. One may not be educated, cultured, profound nor eloquent, and yet be a good preacher; yet these qualities will help one. But "Christ and him crucified," is the measure of a preacher's real usefulness and goodness.

We cannot judge preachers by their flocks, though a good flock is an unfailing sign of a good preacher; yet a disorganized one is not a guaranty that it has not been lead by a good preacher. All preachers who are called of God to the ministry are good preachers as long as God has use for them; and good preachers are good enough.

Doubtless our brother desires us to draw distinction between the words "good" and "fine," which are so often used. A "fine" preacher is one who has unusual natural or acquired ability; a good preacher has it only to a degree. Both kinds may be called of God, and we have no means of telling which of the two is more frequently called or which does the greater service for God.

A sister presents the following case and desires to know whether one or two members can keep the brother in the case out of their church. A brother belonged to a Baptist church. He offended a brother and fellowship was withdrawn from him. He has now professed repentance and asked forgiveness of him whom he offended, saying that he knows God has forgiven him. But the offended brother will not forgive.

When Christ was on earth he never had occasion to talk a great deal about church discipline or government. He laid down one rule of life that applies impressively in this and many other cases: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." For a candidate for Baptist church membership to be admitted requires a unanimous vote of the members present. But in this case, acting on the above Scripture, the repentant one should be allowed to come back, if after investigation no further charges are found against him. He who refuses to forgive is the offender now, and the repentant one has the Bible on his side.

FROM OUR TRAVELLING AGENT.

The distance from one place to another depends more on the sort of road you have to travel than the number of mile posts you have to pass. After spending a second night with my old friend and college mate, W. C. Mitchell, at Aulander, I found myself behind Bro. B. Craig's gray horse,—and by the way, I have been riding behind gray horses nearly all the week, and have had no bad luck, either,—on my way to Harrelsville, where I spent Saturday with Bro. C's The town was full of measles, the window blinds of most of the dwellings were closed, and only a very few able to be at church. The health of Bro. B. B. Williams is much improved, and he seems to be anxious to resume his work again.

I was surprised to find so much fine grass and clover growing in this section. Almost everybody has a nice Jersey cow and plenty of nice milk and butter. Shad and herring are here in the greatest abundance, and to an up-countryman they seem very cheap.

Bro. Craig is encouraged in his work. His congregations are larger than ever before, and year by year there is an increase in contributions for all objects. His three country churches support two orphans at Thomasville, and find no trouble in raising this amount. Wonder how many other country churches do as well!

Sunday morning after looking in for a little while on Bro. Powell's Sunday-school, and taking my last subscriber, I take his gray horse and soon find myself numbered among Bro. Curtis' congregation at

BETHLEHEM.

I had waited with interest for some years for an opportunity of visiting the homes of Bro. Adkins, who has for years stood for the Recorder in this section of the State, and of Dr. R. P. Thomas, the moderator of the West Chowan Association. After spending most of the day with Bro. Adkins, I, in company with Hon. J. C. Scarborough, spent Sunday night at the elegant home of Dr. Thomas. When I saw the evidences of industry, energy, and system, which so distinctly marked every department of his premises, I was not surprised that in the person of such a brother the West Chowan Association had found a moderator second to none in the entire State.

I have seen no better section anywhere in the State than the portions of Hertford and Bertie counties which I passed. The lands are not only fertile, but so level and smooth that you feel like exchanging places with the man who is plowing the fields you pass. I could not understand why in all of this section the fences are still retained.

Monday morning early I was in

WINTON.

This was court week. I found a number of the brethren here whom I never see at the Association. Judge Armfield's charge to the grand jury was clear, simple, pointed and practical, and contained so many references to the Bible that you were at times almost persuaded that you were listening to an introductory sermon. One good brother remark that the Judge must have been a preacher before becoming a lawyer.

By Monday night the court was through with the State docket, and in order to consume this much time, several hours were taken up in trying a boy for stealing a pint of ground peas.

I met quite a number of old Wake Forest students in Winton. Several live here, and a number came from the country. J. S. Mitchell, sheriff of the county, graduated at Wake Forest about twenty years ago, and is a zealous friend of his alma mater. J. P. Mitchell, who left about the same time, is the largest merchant in the town, and one of the most liberal men in this entire section. He had not ceased to rejoice at the paying off of the Convention debt when I reached the town.

It is always a pleasure to see Judge Shaw. He seems to be recognized as the peace-maker in his neighborhood. He has for several years conducted a public business, and in all that time has never had a case in court. He invariably advises his neighbors not to go to law.

It was a real pleasure, again, to meet Bro. J. A. Vann. He said he had read the Biblical Recorder and voted the Democratic ticket for the last fifty-two years. He is well preserved, and has much to make his old age happy and comfortable.

I felt hungry as soon as I saw "Thad" Vann. I went to his house once in shad season, and if any of my readers have enjoyed a like good fortune they will understand how this is.

The whistle of the steamer "Olive" reminds me that my time is out, and soon I am quietly resting on a comfortable sofa, and the steady throbbing of the engine below is such sweet music when compared to the snoring of one of my recent companions, that soon I am asleep, and know no more till I am in Franklin, Va., where I take the Atlanta special and soon finish my nap at the Park Hotel in the capitol of our own State.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Several newsy letters are crowded out of this issue.

....Dr. R. H. Marsh of Oxford has added State Line church to his pastorate.

....We were glad to see Bro. J. H. Mills of the Orphanage in Raleigh last Monday.

....Dr. Kerfoot of the Seminary is to preach the introductory sermon at Dallas.

....Fifteen additions have been made to the Wadesboro church since the recent meeting there.

....Dr. Taylor will attend the Baptist educational meetings in Saratoga instead of the Convention at Dallas.

....Rev. C. W. Williams who has been preaching at Murphy, N. C., the last few months has gone to Denver, Col.

....Rev. A. W. Setzer is encouraged to say his congregations increase at every service; the work moves on nicely.

....Rev. M. A. Adams of Monroe writes: "I go to Leaksville to aid Bro. Richardson in a meeting soon." The meeting began last Sunday.

....Dr. Durham spent the last few days with the Warren and West Chowan Union meetings. He's the busiest man in town these days.

....Dr. Pritchard will preach the baccalaureate sermon at the next annual commencement of the widely-known Salem Female Academy.

....Rev. J. F. Tuttle has given up his once a month appointment at Roberdell and will hereafter give that Sunday to the Whiteville pastorate.

....Rev. A. C. Dixon has renewed his charges against infidel Ingersoll, and defies him to bring suit. Perhaps the infidel knows the law too well for that.

....Histories of Baptist work in Virginia, Alabama, South Carolina, Mississippi and North Carolina are either being written or undergoing revision. This is hopeful.

....Dr. J. J. Hall of Norfolk delivered a fine address before the Odd Fellows of Greenville on the 26th ult. Bro. Hall lectured in Richmond last Sunday night.

....Prof. Poteat made us a pleasant visit last Monday on his return from Monroe, where he delivered a lecture on the thirty silent years of Christ's life, on the 27th ult.

....We are glad to see it stated in the *Religious Herald* that Dr. Whitfield of Richmond, Va., is improving, and his physician now thinks he has a fair prospect of recovery.

....There were more than thirty professions of faith in the meetings held with Bro. C. J. F. Anderson's Siler City church by Rev. J. T. Jenkins, with Bro. L. R. Carroll assisting.

....Eleven converts were baptized at Plymouth, N. C., recently as a result of a meeting held by Rev. A. R. Pittman of Rennert, with his son, A. E. C. Pittman, at the former place.

....Bro. A. D. Hunter baptized twelve converts in the baptistery of the First Baptist church of this city on the 25th ult. He baptized ten in Pullen's pond on last Sunday afternoon. Others are to follow.

....Twenty-nine persons have united with the Cascade Baptist church as a result of the recent meeting. A part of them have been baptized, and the others are to be baptized the first Sunday in May.—*Leaksville Herald.*

....This week the fourth series of meetings held in Baptist churches of Raleigh is in progress at the First church. Dr. Carter has labored faithfully to prepare his people for the revival, and a good meeting is anticipated.

....On last Sunday Dr. Hufham assisted in the dedication of a new church at Tillery. He made us a most welcome visit Tuesday and has now reached Shelby. May God spare him to work in the West as he has in the East.

....Bro. W. H. Davis, a ministerial student of Wake Forest College, was in Raleigh last week. Bro. Davis intends to preach in the Western part of the State this summer. He preached for Bro. Hunter at the West End on Sunday night.

....The North Carolina Teachers' Assembly, Prof. F. P. Hobgood, President, and E. G. Harrell, Secretary, will hold its eleventh annual session at Morehead City, June 19th to July 3d. An interesting programme has been arranged.

....We regret to state that the wife of Rev. G. W. Harmon of Weldon died on the 27th inst. Her remains were transported from Weldon and interred at Rutherfordton. We extend our warmest sympathy to Bro. Harmon in this sad affliction.

....Bro. J. C. Marcom, who is secretary of the committee from the First Baptist church Sunday-school, on time and place for a picnic and excursion, informs us that the committee are considering the matter, and have a number of places in view. The time will probably be the latter part of May.

....A brother desires to know what we think of a Sunday-school in which the teacher of the Bible class is not only not a member of a church, but is a "profane swearer." That Sunday-school should be abolished, the locality disinfected, and another effort made "from the ground up."

....The new chapel at Statesville was was dedicated last Sunday, Rev. G. H. Church preaching the sermon. We learn from the *Landmark* that it will seat about four hundred people; has cost $675, of which all but about $50 have been paid. It has been a surprisingly short time since the idea of having the chapel was formulated, and we congratulate the Statesville people on their good work.

....We return thanks to the Johns Hopkins Press for a copy of "The Constitutional Beginnings of North Carolina," by John Spencer Bassett, Fellow in History at the University, and Professor elect of that branch in Trinity College, Durham, N. C.

....We advise any one who desires to secure a teacher to communicate with Dr. Taylor of Wake Forest College. He will also take pleasure in recommending some of the students to any pastorate that may desire a preacher for supply in the summer months, or permanently.

....We have received many endorsements of Dr. Taylor's articles. We are holding them until his papers are completed, when we hope there will be a general expression of opinion from one end of the State to the other. It will pay you to read and think now, and write a little later.

....The Convention is almost on us. From the tone of our exchanges, it seems that the delegation will not be large enough to lend force to the discussion of a basis of representation. Texas has made great preparations, nevertheless, and we are sure all who attend will be royally entertained.

....Prof. Carlyle is making noble use of his talents this season. We have announced four occasions at which he will address young men and ladies, and Rev. C. B. Williams informs us that he will deliver the commencement address before the Winton Male and Female Academy on the night of May 31st.

....We have published several historical papers in the last few weeks, one of which was spoken very highly of by Dr. Whitsitt of the Seminary. There is another in this issue about an old hymn book, "Daniel's Selection." We have also in hand a historical sketch of Abbott's Creek church, which will appear in our next.

....Rev. P. G. Elsom of Fincastle, Va., whose labors in Newbern and Henderson have been so abundantly blessed in the last few weeks, began preaching in the First Baptist church of Raleigh on last Monday night. Dr. Carter has been laboring earnestly to prepare the church for these meetings, and the prospect is for a gracious outpouring of the Spirit.

....Dr. J. D. Hufham preached his farewell sermon in the Baptist church last Sunday to a large congregation. His sermon was very touching, and when he concluded there was hardly a dry eye in the church. He left Sunday afternoon for Scotland Neck, where he preached that night.—*Tarboro Southernor, April* 26th.

....The Sunday-school of the First Baptist church, Durham, has given its pastor, Bro. Tyree, a ticket to Dallas; and more than this, on learning that Dr. Durham had appropriated his Convention money to State Missions, the church sent him the amount. That is good all around.

... And Kentucky has a "felt need" for another Baptist paper, we hear. Experience is a great teacher, and sometimes we think it the only one. If we were asked to name the best edited and most staunchly Baptist paper, we would have to say the *Western Recorder*, but no one paper can relieve all the "felt needs" these days.

....Rev. C. W. Blanchard wrote us on the 28th: "An interesting revival is yet in progress in our East Durham Baptist church. It has lasted already more than two weeks and grows in power at every service. Rev. O. L. Stringfield was with us for more than a week at the beginning of the meeting and preached the gospel with great power. We were all delighted with the man as well as his services."

....Mrs. Janie Pritchard Duggan of Wake Forest has been awarded the $500 prize, offered by the American Baptist Publication Society for the best story illustrating the theme, "Christian Indebtedness, or the Obligation Resting upon Those who Possess Spiritual or other Advantage." "A Mexican Ranch" is the title of the work, and it will come from the presses of the Society May 20th. We congratulate Mrs. Duggan on receiving this signal testimony to her ability.

....A recent issue of the St. Joseph, Mo., *Gazette* contains a picture of Rev. N. R. Pittman and his church, the Patee Park Baptist church of that city, the occasion being the celebration of the ninth anniversary of Brother Pittman's pastorate there. Bro. Pittman is a graduate of Wake Forest College, attended the Seminary, was connected with the Lumberton *Robesonian*, served the Wadesboro Baptists as pastor, and went to Missouri, where he has labored for nine years with the blessing of God. He was connected with the *Central Baptist* for some years. His new church is a splendid edifice of which he and his large congregation may well be proud.

....We have received several letters from the brethren, and even our advertisers, containing sentiments regarding the lamented Zeb. Vance. None of them are more worthy of publication than the following from Bro. Hufham, the Baptist Nestor: "It grieves me that Vance is dead. He has gone at a time when our need of him was sorest. In these days of unrest the people would have followed him. It does not yet appear whether there is one who can take his place. The people loved and trusted him, and not without reason, for he first loved them. His career was brilliant beyond comparison. Richard Caswell is the only man in the past of our State who can be mentioned along with him; but Caswell met no such crises, passed through no trials such as came upon Vance."

The Confederate Veteran's Reunion at Birmingham, Ala., last week was largely attended and proved a very spirited meeting. More than twelve thousand dollars have been received for the Jeff. Davis monument. The reunion will be held at Houston, Texas, next year.

Dr. Taylor's Articles.

News comes from every part of the State to us about the continued deepening and widening interest created by, and felt in, Dr. Taylor's articles. They are being read, and every paper, by many, carefully filed, or loaned to those who are not now subscribers. These articles are, therefore, being seen by, perhaps,

TEN THOUSAND PEOPLE EVERY WEEK.

The people are talking about them in their homes, and with their neighbors and friends. No articles ever published in this State on education have had so many eyes turned upon them, or have made so deep an impression on those who have read them.

The brethren have written me, urging their publication in pamphlet form as soon as possible. This seems to be the desire of the thoughtful in all parts of the State. It will, therefore, be done, so soon as the series is completed. I will be personally responsible to the publishers for the first issue of twenty-five thousand copies, and will give the brethren, interested in their publication and wide distribution, an opportunity of uniting with me in the cost. The postage will be two cents on each copy sent through the mail, the expense and work of mailing will be something, and the cost of printing about three hundred dollars. The cost, therefore, of twenty five thousand copies put into the hands of the people, will be about five hundred dollars. This will be the most fruitful money ever put in education in North Carolina. If you feel that it will be a privilege to help with this work, you can send check for any amount you wish, at once, or write me what amount you will send later on—name your own time. Let every one who desires these articles in pamphlet form drop me a postal card and state the number of copies desired. If you wish to supply the demand in your town, township or county, and will agree to put them wisely into the hands of the people, so state your object and determination, and the number of copies you will thus use. We

"ARE DEAD IN EARNEST" IN THIS WORK,

and all who wish the *people* to know the facts and principles brought out in the discussion, and their proper application to the questions before us, are asked to unite with us in this effort to reach the people. To all interested in the public schools, the constitutional changes, legislative enactments, the money appropriated, and how more than one hundred thousand dollars of the taxes of the people were appropriated by the last Legislature to schools other than "the public schools," these articles will be most valuable.

The Winstonian policy *now* of course, is to keep things quiet, the people from knowing, thinking and talking about these questions, to suggest the dangers of discussing *these* things at *this* time, and to frighten, or to deceptively advise Baptists and to tell of their bright boys, to flatter, to pat on the back and to use us against our own best interest.

We remember the speech at the A. and M. College and at the Robeson Association. How was the invitation to make the speech at the A. and M. College secured? Why were the Faculty and Trustees ridiculed? Why was rebellion against such men and rules urged on the students? Was not the sugar-coated hook thrown out to these students?

There are more than sixty Union Meetings to be held in July, and the same number in September—Friday and Saturday before the fifth Sunday in these months—at each of which on Saturday at eleven o'clock this educational question should be discussed. There are fifty-three Associations to be held from July 31st to Nov. 25th, and at each of these such discussions should be vigorous and intelligent. At all of these meetings there will assemble more than fifty thousand people. The opportunities, therefore, to reach the people with a discussion of these questions are most abundant. Why should not the Chowan Association, to meet in May, be prepared, and, as it does in most other things, lead off in defining its position on these questions which so vitally affect the best interest of Wake Forest College, Murfreesboro and Oxford Colleges, and five hundred thousand children in the State?

C. DURHAM.

Death of Mrs. E. M. Yates.

The death of Mrs. Yates occurred on the 24th of March, 1894, at Shanghai, China, where she had lived for forty-seven years as a missionary of the Southern Baptist Convention. She survived her distinguished husband but six years and seven days.

Never did a wife better supplement the life and work of a husband than did this excellent lady minister to and help the great missionary in his labors for more than forty years.

In her sphere she was his equal for efficiency and intelligent discretion in all those difficult and important plans and achievements incident to the establishing and maintaining a Christian mission in a heathen land. Her retiring modesty concealed her superiority over ordinary people, and this gave her easy access to the poor and helpless, while at the same time it enhanced the beautiful symmetry of her character with the grace of dignified bearing when thrown in contact with the cultured and refined foreign population.

Her friends all felt that on her late visit to America last yaar, that we were beholding her with the eyes of the flesh for the last time. The unusually stormy passage across the Pacific ocean was too much for her feeble frame, worn as it was by seventy two years of labor and anxious toil.

Happy meeting over on the other side must it have been when death's door opened and ushered into each other's presence the great missionary, Matthew Tyson Yates, and his devoted fellow-laborer and world-companion, Eliza Moring Yates!

Do we know each other there? This question is often asked, and this fact itself would seem to presuppose the reality. They do not come to us and therefore can tell us nothing which happens there; but we go to them, and therefore they may well receive information of all which happens here. They are "a cloud of witnesses" over us and around about us. Moses and Elias, Abraham, Dives and Lazarus know each other. There is only one objection, and this proceeds from the feelings. It asks how could we be happy and know the objects of our earthly love to be absent? We can only meet this with a simple, humble faith in that all providing wisdom which can enable the human soul to forget all which it might be distressed to remember and can fill it with all holy and joyous meditations, and can in a thousand ways preserve the flowers of memory without its thorns.

Perhaps our cup of blessing will be so full to overflowing with Christ and his glory, that all else will be in a state of oblivion.

It has been fifty five years since we first knew Yates at Wake Forest College, and all along through life we have kept in touch with him and Sister Yates, and it will not be long before we shall know each other there. Our sympathies and prayers are fresh and full for the beloved daughter and her husband.

T. E. SKINNER

"The Baptist Female University."

The last payment of twenty six hundred dollars has been paid this week on the location for the "Baptist Female University," and the deed in fee simple to the Trustees and their successors has been made. Several thousand dollars in good subscriptions towards the first building are in hand, and every month makes some progress. The Trustees authorized a committee to ask the next Legislature to amend the charter by striking out "Baptist Female University of North Carolina," and insert ———. The committee is to fill the blank. How would "Yates College" fill the blank?

C. DURHAM.

Cold Water on the Baptist Female University.

"If Raleigh wants a Baptist female school no one will object." This is quite cold at this late hour. If this had been said during 1890, '91 or '92 it would not have been quite so chilly. We are prepared to say that Raleigh does not want a Baptist female school.

The Baptist State Convention in four different *open* annual sessions ordered and encouraged the establishment of the Baptist Female University for the higher education of our girls. At each of these annual sessions the trustees were so encouraged in their work that they located the school in Raleigh, selected the site, and through their executive committee purchased the property, and have paid for it (will make the last payment in a few days) with money given to the Baptist State Convention by the citizens of Raleigh for the purposes mentioned in the chapter. Of the thousands of dollars contributed, not one cent was contributed for a Raleigh Baptist female school.

Every cent was given for the establishment of a school to answer the purposes of the Baptist denomination of the State. If the Baptist State Convention had not named the school and encouraged Raleigh to believe that the school would receive the hearty sympathy of the Convention from its infancy, surely the citizens of Raleigh would not have made the sacrifices they have made for its establishment.

Objection is raised to the name,—Baptist Female University. We have heard of children being burdened, as we thought, with a name, but we never heard of one being killed outright for having a name not exactly euphonious. That the name be changed would be more humane. Personally we like the name, Baptist Female University, and would have it retained, but the majority of the trustees are willing to select another name. All are agreed that whatever name it may have, it shall be to the Baptist girls of the State what Wake Forest is to our boys.

Co-education—Wake Forest College opened to the young ladies of the State is another chilly contrivance of recent origen among a few brethren. Dr. Pritchard has been leading in this *far off* enterprise. It has been a strange thing to us that he did not think of this before making his speech before the Baptist State Convention at its session in 1893, so heartily urging the establishment of the Baptist Female University. Equally strange are his actions in times past, which were calculated to discurage those institutions for the education of young ladies then in our State. There are many things that may do for Bro. Pritchard that will not do for us. It is also strange to us that the discussion of co-education should be a matter of such great importance at this particular time, and when such a thing is so unpopular among the trustees of Wake Forest College. There are thirty-seven trustees of Wake Forest College and of that number we have heard of only two in favor of co education. President Chas. E. Taylor told us that if Wake Forest were opened to young ladies he would not allow his daughter to attend. That Prof. Hobgood should think of offering a resolution to open Wake Forest College to the young ladies of the State, and begin at an early day the discussion of the measure so important to him, at least, is not at all strange, for any one well accquinted with the circumstances in the case understands. With due respect for the advocates of co-education at this particular time we understand what it means—to sidetrack the Baptist Female University if possible.

We offer you this discouragement, that if this work—the establishment of the Baptist Female University—be of God it will succeed. We verily believe that God has men enough with money enough to erect suitable buildings and endow the school so that we can, under God, do a work for the Baptist girls of the State that will live forever.

O. L. STRINGFIELD, *Sec.*

Gracious Meeting in Whiteville.

Dear Recorder:—Last Sunday I closed a two-weeks meeting in Whiteville. I think it was the best meeting in which I was ever engaged. Although the church has been without a pastor since November last, they seemed ready and anxious for a blessing and entered with great zeal and earnestness into the meeting. The congregations which were large at first, increased until the last. Sunday night the large church was filled to its utmost capacity. Men, who rarely attended church before, were regular in their attendance, and some of them were happily converted. The whole community was mightily moved by the power of the Spirit.

The spirituality of Christian people was greatly quickened, and many who had grown very cold are rejoicing in renewed consecration. Old feuds and misunderstandings were blotted out. It is hard to estimate the number converted. Eight were received into the Baptist church and baptized last Sunday night. I suppose there will be as many more perhaps for both of the other churches. Two years ago an "Irish evangelist" held a "high pressure" meeting in the town, during which meeting a large number "took the preacher by the hand" and joined the several churches. During the recent meeting quite a number of these made professions of religion and declared that they never before knew what a change of heart was. I suppose there were between thirty and forty professions, but God has the exact account.

I do not suppose there was a house in the whole community but felt the influence of the gracious refreshing in some way.

This meeting is a proof of the fact that the plain simple gospel accompanied by the Holy Spirit has power to save.

There was no animal excitement, no outburst of feeling, but a deep, quiet interest on the subject of religion, that swept the whole town with its blessed influence.

Some of the papers seem to have gotten the impression that the meeting was a union meeting. God be praised that it did reach the other churches and they were blessed and benefited by it. The Christian people of the town attended regularly and entered heartily into the work; but it was strictly a Baptist meeting. One of our distinctive principles, regenerated church membership, was insisted upon during the whole meeting, and on Sunday morning just before the door of the church was opened, a sermon was preached on the subject, "What is a New Testament church?" in which was set forth what we as a denomination believe.

I think the day for the modern "union meeting" has about passed and that every church of every denomination would have more satisfactory results if it would hold its own meeting. We appreciated the interest manifested by the members of the other churches, and rejoice that they felt benefited by attending.

The church in Whiteville is composed of as fine material, take it all in all, as any church of its size that I know of anywhere. There is very little, if any, "dead weight," and almost, if not quite, all of the material is available and susceptible of development.

They know just how to treat a visiting brother, and they have the reputation of treating their pastors just that way.

The church has shown its wisdom by calling a well-rounded man who has proven himself to be a "workman that needeth not to be ashamed." The man who is so fortunate as to be called to this church is Bro. J. F. Tuttle, my nearest neighbor in the pastorate. Bro. Tuttle has given up Roberdel church, and the Whiteville church has asked him to give them the spare Sunday. This arrangement is only temporary. The brethren at Whiteville felt that they need and must have a man for at least half his time, and they want him to live with them. The present arrangement is the best that can be made just now. Bro. Tuttle has only one spare Sunday, and most of his work for the year will be in the Pee Dee Association. The Whiteville church has a great work before it. Whiteville is the county-seat of Columbus county. Of course the Baptist church there will exert an influence upon Baptist affairs throughout the county. This scribe is no prophet, but knowing the church and Bro. Tuttle, he predicts a first-class love affair. May Heaven smile upon this union!

My churches in Rockingham and Lilesville gave up a Sunday each that I might labor for souls in Whiteville. I trust that the inspiration I received at the meeting may enable me to do better on my own field, and that my churches may be thus rewarded for the sacrifices they have made.

I was glad Bro. Austin gave an account of the work at Silver Run. He told me of the house that was being erected there; but I had already sent off my notes from the Pee Dee, hence the omission of the good work done there. Bro. Austin is a modest brother and does his work in a quiet way, but he has done some very self-sacrificing labor in the Master's vineyard.

Quite a sensation was created in our home this morning, among both "great and small," on discovering that a good brother had driven into our lot an animal in the shape of a Jersey cow. O, the visions of milk and butter! Fraternally,

L. JOHNSON.

Rockingham, April 19, 1894.

East Indian Opium Antidote.

Persons addicted to the use of opium or morphine should try the above remedy. The principal ingredients composing it have been used with remarkable success in the English Hospitals of China, and prescribed by the most eminent physicians of the day. Trial package by mail securely sealed for $1.00. Send money by registered letter or P. O. money order. L. N. Bembe, Chemist, Sta. 1 Cincinnati, Ohio.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

The Funeral Services of Sister Yates.

There was a very large attendance of foreigners and natives at the new cemetery yesterday afternoon at the funeral of Mrs. Yates. Mr. and Mrs. J. F. Seaman were the chief mourners, and the coffin was carried to the grave by Drs. Boone and Fryer, the Revs. W. Muirhead, C. F. Reid, and E. F. Tatum, and Messrs. C. Thorn and W. H. Poate. The Rev. John Stevens, pastor of Union church, conducted the ceremony in the chapel in English, making the following very graceful and impressive address:

We meet to-day under the shadow of a great sorrow, but we are strengthened with a great consolation. Our beloved friend is no more with us, and our sense of loss is deep and painful; but we know that she has entered upon her rest and reward and therein we do rejoice, yea, and will rejoice. There is, happily, no occasion to speak now of what her life was; in the highest and best way it speaks for itself. The presence here of this great throng testifies unmistakably to the affection in which she was held and to the influence which she exerted. Although always markedly quiet and unobtrusive she, throughout her long residence in Shanghai, showed a real and practical interest in all that relates to the well-being of the people, both native and foreign; and there are few among us who have not in some way been blessed through her words or deeds. As we take up the body to bury it, let us remind ourselves that we burry nothing but the body. She has gained for herself a part in the "choir invisible," an immortality of holy influence. But beyond that, and in addition to it, she has "entered into the joy of her Lord." Christ has brought life and immortality to light in the gospel." She will not return to us, but through the grace of him, whose she was and whom she served, we may go to her. The glorious springtime is whispering to our hearts today its blessed message of hope and cheer. Where, awhile ago, we saw only bareness and death, are now see signs of newly given life and beauty. These things are a parable of the great truth of the resurrection. "I am the resurrection and the life" is the work of him who triumphed over death and the grave. Therefore faith may say, in the language of one of the early saints, as the body of our friend is committed to the grave

"Receive it earth, into thine harbouring shrine,
In thy soft tranquil bosom let it rest;
This human form we to thy care resign,
And trust the noble fragments to thy breast.

This house was once the mansion of a soul,
Brought into life by its Creator's breath,
Wisdom did once this living mass control,
And Christ was there enshrined, who conquered death.

Cover this body, to thy care resigned,
Its Maker shall not leave it in the grave;
But His own lineaments shall bear in mind,
And shall recall the image which He gave."

The services at the grave was conducted in Chinese by the Ven. Archdeacon Thomson, two appropriate hymns being sung in Chinese by the large company that had come together to see the last of their old and dearly-valued friend.—*North China Daily News, March* 27.

The announcement in another column of the death on Saturday at the age of seventy-two of Mrs. E. M. Yates will be read with the deepest regret. Mrs. Yates came to Shanghai with her husband the Rev. M. T. Yates to found the Southern Baptist Mission here in 1847, and has been identified with Shanghai ever since. She was a lady who made herself beloved by all who came in contact with her, Chinese or foreign; who devoted herself to good works; and whose memory will be green here for many tens of years.—*Editorial in North China News, March* 26.

From Salisbury, N. C.

Dear Recorder:—Doubtless you and all the Baptist host of the State will be gratified to know that our work is progressing finely at this point. It has been by hard and faithful effort that the cause has been established here, but it is now a source of the greatest joy and encouragement to know that we have splendid church property and a constantly increasing membership.

Our work is not on the sensational or spasmodic order, but with wisdom and prudence we are trying to build upon the simple gospel truths as taught by the Divine Master himself.

We are sometimes imposed upon, as other churches are, by bad people, but it is our constant prayer that God may so guard the door of his church that none but the regenerated shall enter.

Sunday, April 22d, was especially a day of joy and interest to our hearts. It was our pleasure to have with us that eminent scholar and Christian gentleman, Dr. Thomas Hume of the State University, who preached for us morning and night. It is the universal testimony that two finer sermons have never been delivered in our city. This was the second visit among us of late, and he has completely won the hearts of the people of Salisbury regardless of religious differences, yet he shows himself to be a Baptist of the true old type. In addition to these excellent sermons, we had ten good, substantial persons to join our church on the same day. "If God be for us, who can be against us?"

N. S. JONES.

Salisbury, N. C.

If you feel weak and all worn out take BROWN'S IRON BITTERS

F. J. Stimson writes a brief essay in *Scribner's Magazine* for May on "The Ethics of Democracy" with particular application to liberty—an essay that is of unusual significance at the present time when socialistic laws are so much discussed. Mr. Stimson has classified the laws of this kind which have been recently added to the statutes of various States.

(CONTINUED FROM THE FIRST PAGE.)

to an object so sacred and all important as the education of the people, are capable of covering the object itself with ignominy, through an indiscreet and persevering connection of it with loans and taxes to which our established feelings are in revolting and irreconcilable aversion."

And the men of Caldwell's day were not entirely responsible. They had inherited their opinions from the Colonial era. So far as the South was dominated by the old Cavalier influence, there was little sympathy with public schools. "In the early colonial days, when the English Commissioners asked for information on the subject of education from the governor of Virginia and Connecticut, the former replied: 'I thank God there are no free schools or printing presses, and I hope we shall not have any these hundred years;' and the latter, 'One fourth of the annual revenue of the colony is laid out in maintaining free schools for the education of our children.'" (Quoted by Bryce, Amer. Commonwealth, Vol. 1, p. 588.)

There are people in North Carolina to-day who are ignorant, as their fathers were before them, because of the petty political struggles and the little personal ambitions of those long by-gone years. The highest interests of the masses of the people, as we can see now, were lost sight of or ignored. One can hardly help imagining how differently the whole history of the country might have been written if, all over the South, for the last hundred years, as much attention had been given to educating the people up from the bottom as has been given to education from the top downwards.

We invite immigration to our State. We need not expect to succeed until we are more able to compete with other States in the opportunities offered for the instruction of the children of the immigrant. A skilled mechanic from the North who left North Carolina after several months residence told the writer that his only reason for returning was that he was disappointed in the common school education offered to his children here. Had he remained he would doubtless have been a valuable citizen. And not only will the immigrant decline to accept our invitation, though we establish bureaus, and make exhibition of our resources, but we shall not be able to put a stop to that leakage by emigration which will continue to add to the wealth and productive power of other States which it subtracts from our own. Many of the most enterprising and useful citizens of other States were born in North Carolina, or their parents were. There can be little question that many of these would still be citizens of North Carolina if better facilities had been offered for primary education.

In "Industrial Education in the South," published by the Bureau of Education, Washington, in 1888, on page 16, Dr. A. D. Mayo says: "The bottom question in Southern life is neither political in the partizan or economic sense, nor social, even including the race question, half as much as it is the educational question, in the broadest sense of the term. First, the training of the masses of both races in that elementary common school in knowledge, discipline, and the general awakening of mind which has been the largest factor in the development of the North, and the foundation of the present power of Germany, is now the hope of liberalism in Great Britain, the promise of the future in France and Italy and Austria, and the mighty agency which within a short generation, has wheeled Japan into the line of civilized nations. With all forbearance and personal respect for people of every sort who now stand in the way of the effective common-schooling of the Southern masses, it must be said that the best friend of that section is the portion of the educational American public that is pushing forward the movement to plant a good district school for six months in the year everywhere in the open country, and a good graded school for eight or nine months, with opportunity for training teachers, in every village of these sixteen States."

(To be continued.)

Which?

Reader, there are two ways of beginning the day—with prayer or without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly or devotionally. You spend the Sabbath in one of these two ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others die in their sins. You will die one of these two deaths. Which?

There are two places to which people go—heaven and hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; and may the issue be your salvation from "the wrath to come."—*Parish Visitor.*

Proud of His Business Co-Workers.

"Yes, I am real proud of the splendid body of men and women we have to represent us in the various parts of the country; many of them are among the best men and women that ever walked the sod, and we wish to employ a few more." This is the explanation that Mr. B. F. Johnson of the firm B. F. Johnson & Co., Richmond, Va., gives of their advertisement.

Conscience is a great ledger book in which all our offenses are written and registered, and which time reveals in the sense and feeling of the offender.—*Burton.*

From Shanghai, China.

Dear Recorder:—I have not yet told you how that Presbyterian brother prayed for us (Southern Baptists), have I? It was on the occasion of our annual mission meeting held this year at Bro. Britton's house in Soochow. On Sunday afternoon in connection with a preaching service, this brother was requested to lead in prayer. In the course of his prayer, he asked that Brother and Sister Britton, who had been alone in Soochow so long, might have other workers come to be associated with them. In my heart I felt a large amen to that petition. With said petition the brother's mind and heart seemed to go out in our behalf as a denomination. He grew earnest as he besought the Lord that we might be aroused to a sense of our ability and responsibility in the matter of giving the gospel to the heathen. I wanted to say "Amen," but I could not. Without a justifiable reason, perhaps, I was ashamed. A short time previous to that, I had been reading of the "coolest" thing a Presbyterian had been known to do. As I remember, he had put down the number of North Carolina Baptists at one hundred and seventeen thousand, whereas it should have been two hundred and seventy thousand, I believe. The statement was ridiculed as displaying wilful inaccuracy on the one hand or inexcusable ignorance on the other. Nor have I forgotten that some years ago, after some annual gathering of the Presbyterians, it was significantly handed around among us that they claimed to have gained *one* in the State during the year.

What was it that confused me as this brother took us to the Lord in prayer? It was the thought of how little we, the misrepresented hosts, had done compared with this small despised tribe of Presbyterians. They just kept sending missionaries here last fall till the number was not far short, if any, of twenty. What did we do? Two missionaries came during the summer and went to North China. What about the fall? I had a request from the Secretary of our Board, and from a brother that I should meet him and his wife at the ship landing in Shanghai on or about a given date. Our place is off among the Chinese about one and a half miles from the wharf. Meeting friends often means waiting for hours at the wharf. Ships are subject to wind and tide. Steamers are influenced by them. At the appointed time I went to meet my friends, but they did not come. We were left to hope they would come by the next steamer, but no. Nor by the next, nor by the next. Did they ever come? Yes, the thirteenth time we went we had the very great pleasure of bringing our friends, who were for North China, back with us. And, if it is the best that can be done, I am ready to go thirteen times for some more. What was it that detained these friends? Times were hard. The financial condition of the Board did not justify their being sent at the time first appointed. How could the Presbyterians send missionaries here by the score? Two on the field have been added to our Tung Chow mission lately, and three returned with Bro. Herring last fall for the Gospel Mission. We are thankful for all these, but with them all they fall far short of twenty. Brethren, think on these things.

But we must not spend too much time in thinking of what we have not done in the past. Nor must the fear that the Presbyterians will excel us, be the motive that moves us. Let us "fear God and do good." Let us hope the Lord will raise up a goodly number for China and give us the opportunity of sending them out after a few months.

Not long since it was stated in the *Foreign Mission Journal* that Bro. R. T. Bryan desired to have a party of twenty to reinforce our present stations and open new ones, return with him to China next fall. The Secretary of our Board spoke of Bro. Bryan as being enthusiastic for asking for such a large number, admitting that he admired the enthusiasm. If by saying he is enthusiastic, it is implied that Bro. Bryan is asking an impossibility, I beg to submit that he ought not to be considered enthusiastic. Later he wrote me that he hoped that twenty-five would be sent to China next fall. This does not seem enthusiastic to one on the field. For if we remember our great numbers, or if we look at what other Christian bodies are doing, or if we consider what the Master has done for us, we are compelled to admit that we have not done much for China yet. Now lets begin in time. What can each church, missionary society, Sunday-school, individual do to help send these twenty-five new missionaries to China—never forgetting the regular work in hand? Suppose it takes two hundred and fifty dollars to send one, then six thousand two hundred and fifty dollars would be needed to send the entire party to the field. Can't you send or help send a man? Let the brotherhood make up the company. Please do not leave it for Bro. Bryan to do. The last I heard from him he had been sick with his old trouble from overwork. For this reason, I ask you to make up the company and let him rest this summer.

At the last may it be said of us, "They did what they could." I am afraid it could not be said of us now.

Fraternally yours, E. F. TATUM.
Shanghai, China, March 16, 1894.

Faith is not sight, but faith can be seen. The man who walks by faith cannot see what is before him, but those who see him can see that he is walking by faith. Faith which has any reality in it can be seen with the naked eye, by watches of the walker. A faith-filled man does not ask to see, but he is sure to be seen as a faith-filled man.—*Sunday School Times.*

Horsford's Acid Phosphate

Is vitalizing in its effect on the nervous system.

The good have trials as well as others.

Baptist Young People's Societies.

Bro. Bailey:—In the RECORDER of the 18th ult., I find an article by some one whose signature is "Philogenet" (I don't know the meaning of the word), about Baptist young people's societies in our Baptist churches. He (or she) evidently believes that we should have them.

I have been watching what the brethren have had to say about such societies. There is evidently no Scripture for them. There is just as much Scripture for them as there is for the Episcopal form of church government. We find no intimation in the New Testament that Christ and his Apostles organized young people's societies or old people's societies in the churches mentioned in the New Testament. Why not? Evidently because they were not needed. But Philogenet says, "They are helps." Helps to do what? Helps to raise money? It is certainly a bad day for our churches when we need these cat's-paw societies to pull money out of people's pockets to send the gospel to the heathen.

The idea of some of our brethren appears to be that our young people should not be turned loose in the church with the old people, but we need a nice little new pen in the old church to put our young bloods in. Of course, when Christ was here and young people were saved, they were not so "artistic" and "tasty" as they are now. Then the young convert could sit side by side with the old folks, and together pray, give and exhort. But now times are different, and we need a young people's prayer meeting where the prayers are on the "hop, jump and skip" order.

I was present at a Baptist Convention last summer where the B. Y. P. societies met in a big convention with banners of silk and badges of gold, and one stated that if any of the old people did not want to attend the young people's meeting to go and drown themselves in the sea. That was certainly refreshing when none of those dear young people had been in the Convention. The old men met and talked, and wept, and prayed about the Master's work; but the young people met for boast and show. They evidently felt like they had no place among the old folks. In part, they speak of them as "fogies," "out of date," "back numbers," and other like talk.

My observation is, that those young people's societies educate the young people away from the true Scriptural idea of church work. I like the old Scriptural idea that the church is the Christian's home, whether young or old. If Pedobaptists need such societies, let them have them: they are in the society business—can't get along without them; but as for Baptists, I think they should adhere to the old way,—that is, that the church is a society of heaven-born people. Some of my brethren may think I am a "back number," but I have written what I think. With love to my brethren I write this. May the Lord direct us in all things for his glory. E. F. JONES.

Gastonia, N. C.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

Where Was the Convention Organized?

Some months ago, in an article published in the RECORDER, Dr. T. E. Skinner was given as authority for saying that the Convention was organized in the private residence of a Bro. Gorham, in Greenville, Pitt county. Dr. Durham stated that the minutes of that memorable meeting said distinctly that the organization took place in the Greenville Academy, while Dr. Marsh quoted Dr. Wait as authority for the statement that it was organized in the barn of Bro. Gorham.

I wrote the sketch in Cathcart's Baptist Encyclopedia from which Dr. Marsh gets his statement, as well as every other notice of North Carolinians in that book of which there are, as well as I remember, about eighty-three, and I took the statement from the journal of Dr. Wait, now in the possession of his daughter, Mrs. John B. Brewer of Wake Forest College, and I have no question as to the truth of the statement.

Of the three places claimed for this distinguished honor, a barn is the most singular, and any expert in the sifting of evidence would tell you that that was the very spot, in all probability, where the Convention first met. It may have been that both statements are correct in a sense—that is, that the first meeting was held in the barn and the after sessions in the Academy.

It is a matter of very small moment, and I only refer to it to assume whatever responsibility may belong to me for making the statement in the sketch of Dr. Wait.

T. H. PRITCHARD.

Chowan Association.

This body meets with Shady Grove church, May 22d—24th. To reach it by rail, go on the Norfolk and Southern road to Moyock. There the people will be met and conveyed to the church which is some three miles from the station. Persons can leave Raleigh via Seaboard line in the morning and reach Moyock at 5 p. m.

Rev. Josiah Elliott will preach the introductory sermon.

E. F. AYDLETT, *Moderator.*
N. P. STALLINGS, *Secretary.*

Happy is he who has a friend. When others criticise harshly, your friend says: "Wait, there is some mistake, I know that the purpose of his heart is right." Such a friend is like gold when the paper currency of casual acquaintance proves worthless.—*L. C. Randolph.*

The King's highway runs by your own door: be sure that the road there is smooth

Nearly two-thirds of the population of the world are ruled by Christian governments. Considerably more than two-thirds of the population of the people of the earth also are under the rule of six governments, five of which are Christian. The Emperor of China bears away over 405,000,000, the largest number of people under any one government in the world; but after this comes in order the Queen of England, ruling 380,000,000; the Czar of Russia, ruling 115,000,000; the French Republic, with 77,000,000; the United States of America, with 65,000,000; and the Emperor of Germany, with 55,000,000; so that the indirect influence of Christianity is powerfully affecting the destinies of by far the largest proportion of the people of the world.—*Ram's Horn.*

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends upon whether the man turns to the lower or the higher helps. . . . . If he turns to God, the hour of suffering is the turning hour of his life.—*Phillips Brooks.*

Our Boards for 1894.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 47 a m	9 51 p m	
Ar Rocky Mount	12 55 a m	10 45 p m	
Arrive Tarboro	2 35 a m		
Leave Tarboro	12 07 a m		
Lv Rocky Mount	12 55 a m	10 45 p m	6 00 a m
Leave Wilson	1 55 a m	11 23 p m	
Leave Selma	2 45 a m		
Lve Fayetteville	4 25 a m	1 15 p m	
Arrive Florence	7 05 a m	3 27 p m	

	No 47. Daily.	
Leave Wilson	2 05 p m	6 35 a m
Leave Goldsboro	3 00 p m	7 30 a m
Leave Magnolia	4 13 p m	8 29 a m
Arr Wilmington	5 50 p m	10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 05 p m	7 30 a m	
Lv Fayetteville	9 20 p m	10 27 a m	
Leave Selma		12 10 a m	
Arrive Wilson	11 18 p m	1 05 a m	

	No 48. Daily.	
Lve Wilmington	9 00 a m	7 00 p m
Leave Magnolia	10 40 a m	8 37 p m
Lv Goldsboro	12 00 a m	9 48 p m
Arrive Wilson	12 45 a m	10 35 p m

	No 14. Daily.		
Leave Wilson	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro		2 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount	12 05 p m	2 07 p m	
Arrive Weldon	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.30 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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The Divine Organization Sufficient.

BY S. M. BROWN.

I may be permitted to add one or two other observations to what I said in a former article entitled "The church a good Society."

The causes which have led to the extra scriptural—if not unscriptural—organizations of this generation. I say this generation; for, whatever may be said in favor of these separate organizations for women and young people, they are of recent origin. The future church historian will certainly record their beginnings in the latter half of the nineteenth century.

I have no doubt but that the cause, at least in part, for the appearance of these organizations in our time is to be found in a misapprehension on the part of the Lord's people as to the importance of the work of our sisters and our young people. These organizations have arisen very much as the modern Sunday-school did. The churches had neglected the work of *teaching* God's Word, and as the blood rushes from other parts of the body to repair the damage of a broken limb, so the efforts of the Lord's people were concentrated upon the teaching department of the church's work, and consequently that department came to be thought of—an account of the special emphasis placed upon it—as demanding some *special organization* to push it forward. This notion of a Sunday-school work separate from the churches has led to the "union" efforts along this line of work—to the inauguration of Union, State, National and International Conventions. Different denominations of Christians do not, however, unite in sending forth preachers or missionaries to preach the gospel, for the reason that the preaching work of the churches has not been separated from the church as an organization as has her work of teaching.

Now I think this separation, this setting off to itself the teaching work of the churches has worked great harm. While the Sunday-school has accomplished much good, I maintain it would have accomplished far more good had it always been regarded as one of the *services of the church*,—a service into which the old and the young together—as I said before—to each study and exalt the Word of God. Such a view of Sunday-schools as I have set forth would relieve the Sunday-school of the most grievous charge which is now made against it, viz., that it trains our children up into the habit of going away from the regular preaching service. The Rev. Josiah Strong, D. D., the author of the wonderful book entitled "Our Country," in his later work entitled "The New Era" says: "The Sunday-school, notwithstanding all the good it has done and is doing, by being considered the "children's church" has interfered with the formation of church going habits on the part of children, and so has eventually contributed not a few to the non-church-going class." And again, the same writer says: "So far as the Sunday-school is made a substitute for the church, its influence is mischievous instead of beneficial. Usually the habit of attending church is formed in childhood if at all. Multitudes of youth "graduate" from the Sunday school every year, and most of them who have not already established the habit of church attendance drops into the great non church-going class. That class contains few who attended church regularly in childhood, but many who were once Sunday-School scholars."

A second cause for this state of things is in the modern craze for organization. The individual is being lost in the corporation. Every class of labor and profession is organized. In many instances it is, as they say, for self-protection, but it shows itself most generally in organized selfishness called "boycotting."

A third cause is in a sentiment (which is to my mind to bring disaster), viz, acquiescence in the leadership of the young (young America).

A fourth cause is in an unprofitable rivalry between different ages and sex, and a fifth is in a seeming desire for the world's livery to serve God in, to wit, "rallies," "mammoth conventions," "display of banners," "labeled trains," "salutes," &c. "He shall not strive, nor cry; neither shall any man hear his voice in the streets." Matt. 12:19. "Not by might nor by power," &c. Zeck. 4:6.

It may be claimed that our missionary organizations are not unlike these proposed organization of the young people and the sisters, that they are independent of the churches. So they are in many instances. The same reasons which led to the organization of Sunday-school conventions, &c., have led to the formation of these missionary societies. And I will venture to say, that so far as they are independent of the churches, they will finally prove disasterous. Or further, in so far as they represent only classes, or one sex, they will prove disastrous. The New Testament *churches united* in mission and benevolent work. Now I am in favor of organized mission work—of the co operation of the *churches* after the New Testament example. See 1 Cor. 16:1-4; 2 Cor. 8th chapter.

Here we have the churches united in a work of benevolence and sending their offerings through a Board of chosen messengers. But who will give a single example of the young people of the churches, or the women of the churches thus uniting in co-operative work? Our Associations, our State Conventions, our Southern Baptist Convention ought to be thoroughly and only representative of the churches, and amenable to them. If our missionary bodies are not such we will find trouble until we make them such.

Finally—what shall we do? Why, let the whole church come together and make the Sunday-school a great training school for old and young, and if that meeting is not sufficient, let us have a week-night meeting where the young and the old, the men and the women, meet together for the training of the young members—for the study of missions. Let the young have the benefit of the experience and piety of the old—and the old the benefit of the warm zeal and enthusiasm and courage of the young. And let the women be guided by the sober judgment of their husbands, and let the men be warmed and charmed by the sweet, tender, devoted hearts of our noble godly women. Let our sisters who have more time for such work prepare papers on missions to be read by their husbands to the whole school, and "What God hath joined together let not man put asunder."

Of course "train the young"—but why set them off to themselves to train them? God placed them under the care of their parents together in the family, and made parents responsible for their training. Let them go to church together, and belong to the church together—when the children are saved, and ere that time who is better fitted to bring the gospel home to their hearts than their Christian fathers and mothers and the dear old Christian men and women of the churches.

Now we all admit that the church as an organization is for all this. Shall we not try to make the church the ideal New Testament church, and then take the united strength of the entire membership, old and young, male and female into our district associations, our State Convention, our Southern Baptist Convention which we propose to make thoroughly representative of the entire membership of the churches? Or shall we break up into organizations of women, men, young people and whatnot, with extra unscriptural machinery, a printed organ of every faction weakening our State Baptist papers, &c., &c.? That is the question.

Kansas City, Mo., April 9, 1894.

"Sweeping Judgment."

In early ages the whole of North Africa, from the Red Sea on the east to the Pillars of Hercules on the west, was mainly Christian. Here lived Clemens and Tertullian, Origen, Cyprian, and Augustine—men mighty in faith and love who, being dead, yet speak. Here were flourishing churches, and here the truth seemed established beyond all the vicissitudes of time. To-day all this is changed: North Africa is now Mohammedan; the crescent is now waving where the cross once stood, and all Christianity—"save an oppressed remnant"—is gone.

The question cannot but present itself: Why was this sweeping judgment allowed? No answer can be given except that the church of North Africa had lost her first love, and had ceased to let her light shine. Careless of the great commission of her Lord, she had ceased to be missionary, and so provoked his indignation that at last he utterly removed her candlestick and submerged all her glory beneath the wave of Saracenic woe. And he who did all this still walks amid the golden candlesticks, and still tries the children."—*Canadian Church Missionary Magazine.*

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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The Baptist Teacher for May, 1894, contains first-class matter and it would be difficult to put more within the same compass. The editorials are in Dr. Henson's best vein, especially that on "Ballooning and Building." Contributed articles entitled "The Treasure Cities of Egypt," "The Training of Moses," "Egyptian Burials," bear especially on the lessons of the month. The names of President H. L. Stetson, Dr. Lemuel Moss and Dr. Nathan S. Wood guarantee the quality of the work without further testimony, while of the other contributed article "The Neglected Sister", is treated as only Boston W. Smith, "Uncle Boston," can deal with it. It might be worth the while of some to find out who this neglected sister may be. Dr. Grenel, Mrs. Kennedy, Mr. Fennell and Miss Dimock make a strong quartette on the lessons of the quarter, each carrying his own part and carrying it well. Dr. Blacall, on whom the work of preparing this monthly mainly falls, is making it so good that no Baptist teacher can afford to be without it. Its cheapness, moreover, puts it within the reach of all. It is issued by the American Baptist Publication Society at fifty cents per annum in clubs of five or more copies.

Fan your zeal, but not your temper.

Prof. Arthur S. Hoyt of Auburn, N. Y., opens the Review Section of the *Homiletic Review* for April with a practical discussion of the theme "Reality in Pulpit Speech." The article deserves to be well considered by preachers, suggesting, as it does, one of the dangers that threatens the pulpit of to-day, and one of the causes which has occasioned its partial loss of influence. Dr. Arthur J. Brown of Portland, Oregon, writes instructively upon "The Homiletic Value of Historical Study." "Isaac Watts, the Founder of English Hymnody," is the subject of a comprehensive paper by Rev. James H. Ross of East Somerville, Mass.; while Dr. Wayland Hoyt of Minneapolis closes his eloquent treatment of the suggestive theme, "The Person of Christ." The various evangelical denominations are well represented in the Sermonic Section by eminent names which are a guarantee of interest and profit. "Light on Scriptural Truths from Recent Science and History" is furnished by Rev. George V. Reichel, a member of the American Association for the Advancement of Science, whose illustrations are worthy of careful study. Dr. Anson P. Atterbury of New York City, writes on "Mohammedanism in Africa," a Study in Comparative Religion. "How to Conduct a Revival," is the subject of an interview with Rev. Henry M. Wharton, in the Miscellaneous Section; and Rev. D. Sutherland tells of the work and trials of "The Highland Minister."

Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at $3.00 per year.

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down;
And offered to the Mightiest solemn thanks
And supplication.

—*William Cullen Bryant.*

If thou expect death as a friend, prepare to entertain him; if thou expect death as an enemy, prepare to overcome him; death has no advantage but when he comes a stranger.—*Quarles.*

The Son of man came not to be ministered unto, but to minister. It is the great example; it is the law of the highest life. He who would be great must serve. He rises highest who does most to lift others.—*Standard.*

Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble but that it may be done to a great purpose, and ennobled thereby.—*George Macdonald.*

Remember that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather is no faith. —*Spurgeon.*

Japanese Pile Cure is an unfailing cure for every kind and stage of the disease. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Wisdom says: "Honesty is the best policy." Virtue says: "I do not care whether it is the best policy or not; it is right, and therefore I will be honest."—*Lyman Abbott.*

The dews and rich showers of God's grace slide on the mountains of pride, and fall on low valleys of humble hearts and make them pleasant and fertile.—*Leighton.*

Johnson's Oriental Soap imparts a delicate odor and leaves the skin soft and velvety. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

It does not require great learning to be a Christian, and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—*A. Barnes.*

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—*Russell.*

O power to do! O baffled will!
O prayer and action! ye are one
Who may not strive, may yet fulfill
The harder task of standing still,
And good but wished with God is done!

I wonder why it is we are not all kinder than we are. How easily it is done. How instantaneously it acts. How infallibly it is remembered.—*Drummond.*

The gate of heaven is love. There is no other. When generous act blooms from unselfish thought the Lord is with us, though we know it not.—*Lucy Larcom.*

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In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 55 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	+6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 30 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 30 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

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Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

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Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	....	....
Ar Fayetteville	10 10 a m	....	....
Lv Fayetteville	10 27 a m	....	....
Lv Fay'ville Junc	10 30 a m	....	....
Lv Sanford	11 48 a m	....	....
Lv Climax	1 43 p m	....	....
Ar Greensboro	2 15 p m	....	....
Lv Greensboro	2 55 p m	....	....
Lv Stokesdale	3 48 p m	....	....
Ar Walnut Cove	4 20 p m	....	....
Lv Walnut Cove	4 33 p m	....	....
Lv Rural Hall	5 01 p m	....	....
Ar Mt Airy	5 25 p m	....	....
Lv Bennettsville	....	6 25 a m	....
Lv Maxton	....	7 37 a m	....
Lv Red Springs	....	8 17 a m	....
Lv Hope Mills	....	9 12 a m	....
Ar Fayetteville	....	9 35 a m	....
Lv Ramseur	....	....	6 50 a m
Lv Climax	....	....	8 40 a m
Ar Greensboro	....	....	9 25 a m
Lv Greensboro	....	....	9 40 a m
Lv Stokesdale	....	....	11 00 a m
Ar Madison	....	....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	....	....
Lv Rural Hall	11 06 a m	....	....
Ar Walnut Cove	11 35 a m	....	....
Lv Walnut Cove	11 42 a m	....	....
Lv Stokesdale	12 06 p m	....	....
Ar Greensboro	12 52 p m	....	....
Lv Greensboro	12 59 p m	....	....
Lv Climax	1 27 p m	....	....
Lv Sanford	3 12 p m	....	....
Ar Fay'ville Junc	4 25 p m	....	....
Ar Fayetteville	4 30 p m	....	....
Lv Fayetteville	4 45 p m	....	....
Ar Wilmington	7 55 p m	....	....
Lv Fayetteville	....	4 50 p m	....
Lv Hope Mills	....	5 13 p m	....
Lv Red Springs	....	6 06 p m	....
Lv Maxton	....	6 47 p m	....
Ar Bennettsville	....	8 00 p m	....
Lv Madison	....	....	12 30 p m
Lv Stokesdale	....	....	1 05 p m
Ar Greensboro	....	....	2 35 p m
Lv Greensboro	....	....	3 00 p m
Lv Climax	....	....	3 55 p m
Ar Ramseur	....	....	5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127*	ATLANTA SPECIAL.		No. 134*.
*8 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 04 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 08 a m
11 20 p m	Ar	Weldon Lv	*9 25 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 39 a m
2 05 a m	Ar	Raleigh Lv	6 30 a m
2 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	5 10 a m
4 23 a m	Lv	Southern Pines Lv	4 20 a m
5 20 a m	Ar	Hamlet Lv	3 25 a m
5 43 a m	Lv	Rockingham Lv	3 15 a m
6 20 a m	Lv	Wadesboro Lv	2 42 a m
7 15 a m	Ar	Monroe Lv	2 00 a m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR) Ar	6 53 a m
11 33 a m	Lv	Philadelphia Ar	3 45 a m
2 20 a m	Lv	Baltimore Ar	12 49 a m
4 00 a m	Lv	Washington Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv	Petersburg " Ar	5 30 p m
11 27 a m	Ar	Weldon " Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR) Ar	7 45 a m
9 10 a m	Ar	Portsmouth Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R) Ar	1 23 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	†6 00 p m
*7 00 p m	Lv	Washington, N & W S S Co Ar	6 30 am
8 00 a m	Ar	†Portsmouth Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv	Portsmouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 14 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
†11 43 a m	Ar	Weldon " Lv	†3 23 p m
†11 54 a m	Lv	Weldon " Ar	3 10 p m
2 09 p m	Lv	D Henderson " D Lv	†1 14 p m
‡4 07 p m	Ar	Durham " Lv	†10 50 a m
†3 50 p m	Ar	Raleigh " Lv	†11 35 a m

No 43.			No 35.
†10 15 a m	Lv	Raleigh Ar	†6 00 p m
1 43 a m	Lv	Sanford Ar	4 30 p m
12 43 p m	Lv	Southern Pines Ar	3 35 p m
1 45 p m D	Ar	Hamlet D Lv	2 35 p m
12 25 p m	Ar	Rockingham Lv	3 01 p m
3 02 p m	Ar	Wadesboro Lv	1 25 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
3 29 p m	Ar	Maxton Lv	12 58 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 20 p m
3 21 p m	Ar	Bennettsville Lv	12 56 p m
4 12 p m		Darlington Lv	12 03 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, etc., apply to Ticket Agent, or S. J. Coors, Passenger Agent, Raleigh.

JNO. C WINDER, Gen. Man.
U. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

Southern Baptist Convention.

This body meets in Dallas, Texas, commencing May 11th, 1894.

Delegates and visitors are notified, that they must send in their names by May 1st to Bro. C. L. Seasholes, Dallas, Texas, or they will have difficulty in securing entertainment. Assignments to homes and hotels will be made by mail. After 4 p. m. Friday, May 11th, all assignments to homes and hotels not taken will be forfeited. No delegate will be provided for after May 6th—positively, so send in your names at once. If a delegate, after an assignment to a home, decides not to go, he is requested to inform Bro. Seasholes of such decision. Hotel rates are from $1.00 to $2 50 per day according to hotel selected, and whether you have one or more up to four and six in a room Boarding house charges are from 60 cents to $1.00 per day. Great preparations are being made for the entertainment of the Convention by all classes and conditions of the citizens of Dallas, and all are assured of a cordial reception; but don't forget the statements and directions of Bro. Seasholes.

DELEGATES APPOINTED BY THE BOARD.

The Board of Missions and Sunday-schools have appointed the following named delegates to this Convention:

C. E. Taylor, W. R. Gwaltney, Rufus Ford, C. W. Blanchard, T. H. Pritchard, R. H. Jordan, J. S Hardaway, J. L. Carroll, C. Durham, J. C. Scarboro, J. A. Mundy, T. J. Taylor, J. B. Richardson, C. A. G. Thomas, G. M. Webb, J. H. Edwards, M. M. Edwards, O L. Stringfield, W. C. Tyree, R. T. Bryan, N. B. Cobb, J. D. Boushall, R. M. Johnson, J. C. Caddell, C. C. Haymore, H. A. Brown, J. C. Walker, J. Q. Adams, G. P. Hamrick, N. S. Jones, C. A. Woodson, W. B. Morton, R Van Deventer, R. T. Vann, J. A. Smith, J. N. Page, J. L. Memory, C. S. Blackwell, Martin Simpson, A. M. Simms, H. T. Chapin, L. M. Curtis, M. A. Adams, S. F. Conrad, J. B. Boone, G. M. Hackler, J. H. Morrisette, A. W. Early, O. J. Carroll, R. H. Moore, J. H. Austin, J. D. Hufham, G. M. Duke, J. T. J. Battle, W. P. Covington, C. C. Curlee, W. T. Faircloth, C. H Holland, C. J. Parker.

Others desiring to attend the Convention will be appointed on application to the Board.

DELEGATES APPOINTED BY THEIR ASSOCIATION.

Alexander, J. A. White; Atlantic, C. A. Jenkins; Caldwell, H. M. Croom; Central, J. W. Carter; Chowan, A. W. Burfoot; French Broad, T. M. Honneycutt; Green River, C. B. Justice; Mt. Zion, Thos. Hume; Pee Dee, M. L. Kesler; Raleigh, N. B. Broughton; Robeson, F. H. Martin; Sandy Creek, J. M. Griffin; Sandy Run, J. T. Alexander; South Yadkin, Jacob Stewart.

A ROUTE TO DALLAS COMMENDED.

After carefully considering the various lines with a view to securing the best possible route to our next annual Convention at Dallas, Texas, May 11th, 1894, we have determined to use the following lines:

Richmond & Danville to Birmingham, Kansas City, Memphis & Birmingham to Memphis, the Cotton Belt to Greenville, Texas, M. K & T. to Dallas.

There is no "Official Route" for delegates to this Convention, statements of railroad agents and others to the contrary notwithstanding. This route via Atlanta, Birmingham, Memphis, (The Cotton Belt), Texarkana and Greenville, with its double daily through train service to and from Dallas, affords superior facilities for handling our people.

The Maryland and District of Columbia delegations will leave Washington May 7th, via Richmond & Danville R R Vestibule Limited, at 10:48 p. m. and be joined at the various points below by delegates from Virginia, North and South Carolina and Georgia.

The following will be the schedule of this vestibule train, round trip rate:

Leave Washington, R. & D. R. R. 10:43 p. m. May 7, $38 30; Charlottesville 1:55 a. m. May 8, 36.80; Lynchburg 3:43 a. m. May 8, 36 30; Richmond 12:50 a. m. May 8, 37.30; Danville 5:40 a. m. May 8, 36 30; Raleigh 1 a. m. May 8, 36 30; Goldsboro 6:54 a. m. May 8, 36 30; Salisbury 8:13 a. m. May 8, 35.10; Charlotte 9:35 a. m. May 8, 33 65; Spartanburg 11:37 a. m. May 8, 31 10; Greenville 12:28 p. m. May 8, 30 00; Gainesville 3:29 p. m. May 8, 26 50; arrive at Atlanta 3:55 p. m. May 8, 24 90; Anniston, Ga. Pac. R'y, 7:55 p. m. May 8; Birmingham 10:20 p. m. May 8; Memphis, K. C., M. & B. R. R 7:25 a. m. May 9; leave Memphis, Cotton Belt route 7.45 a. m. May 9; Dallas, M. K. & T. 7:00 a. m. May 10.

There will be special Pullman cars on this train for the accommodation of delegates and their friends. Those desiring sleeping car berths will please notify the undersigned at once in order that sufficient accommodations may by provided. The rate will be one first-class fare for the round trip as above, and sleeping car berths about two dollars per night.

At Memphis we will be joined by the Tennessee and Kentucky delegations, and from starting point to destination will be accompanied by experienced passenger agents of the several lines, who will see to our comfort and every convenience on this, which promises to be indeed a pleasant trip.

Fraternally,

REV. H. H. HARRIS, Richmond, Va.
REV. A. M. SIMMS, Raleigh, N. C.
REV. O. F. GREGORY, Baltimore, Md.

SEABOARD AIR LINE RATES TO DALLAS.

Round-trip tickets at rates of one first-class fare over this route to Dallas will be sold as follows from points named: From Weldon, $36.60; Suffolk, Va., 37 30; Henderson, N. C., 36 30; Durham, 36 30; Raleigh, 36.30; Seaford, 35 30; Maxton, 34 55; Wilmington, 35 30; Wadesboro, 34 25; Charlotte, 33 65; Lincolnton, 34 15; Shelby, 34 55. Tickets will be sold May 7th, 8th, and 9th, with final limit thirty days from date of sale.

The Seaboard Air Line, with its magnificent vestibule train service, offers unsurpassed accommodations to all delegates and visitors to Dallas on this occasion. Choice of routes from Atlanta, either via New Orleans or Memphis. For further information, address T. J. Anderson, G. P. A., Portsmouth, Va., or A. J. Cooke, S. P. A., Raleigh, N. C.

SEABOARD AIR LINE COMMENDED.

The North Carolina delegation to the S. B. Convention at Dallas, Texas, May 11th, to 15th, can move solid via the Seaboard Air Line. The fine vestibule train service of this line, with quick schedules and sure connections, affords to delegates unsurpassed accommodations. Choice of routes are given from Atlanta, via Memphis or New Orleans. Through Pullman service to Atlanta and from Atlanta to Dallas by Convention Special Train. For full information, delegates should address

REV. C. DURHAM,
Cor. Sec. Bap. St. Convention,
N. B. BROUGHTON,
Rec. Sec. Bap. St. Convention,
Raleigh, N. C.,
Or, T. J. Anderson, G. P. A., Portsmouth, Va., and A. J. Cooke, S. P. A., Raleigh.

A Worthy Cause in Need.

Dear Bro. Bailey:—I want to impress upon the minds of the brethren and sisters of the State the importance of contributing to the support of our dear old preachers and their families during these stringent times of oppression. I suppose all of us are feeling it more or less, but none, I dare say, are feeling it more than these. Dear brethren and sisters they have been very patient. I have not heard of but one murmuring or complaining, yet I know most of them, if not all of them, would appreciate so much a liberal appropriation at our next meeting of the Board which will be the fourth Wednesday in May. Brethren and sisters can't we gladden their hearts and send a gleam of sunshine into their homes which will vanish the shadows and make them feel that we are taking some interest in them?

We can't, brethren, appropriate unless we have it in the treasury, and how glad we will be to make the appropriation as your Board, and gladder still will those be who receive it, if you will all help a little. It will cost us but little, but will help them much. One good sister writes us: "I have been getting along somehow, but the future is all dark. Have not yet paid my husbands burial expenses," &c.

These old veterans have nobly and faithfully held up our cause when it was in its infancy, and we have "entered into their labors." Shall we not take their temporal interests to heart, and make their last days their best days? They feel neglected. Let us apply the "golden rule" and make the application.

Let me make a special appeal to the pastors. Brethren in the ministry, yours is a noble calling, but none the more so than your predecessors. Can't you bring these needy ones before your congregations and send us from your church or churches for this very worthy object before our next meeting in May one contribution? May the good Lord, by his Spirit, lay upon your minds this good cause.

Fraternally,
J. F. MACDUFFIE

From Wadesboro, N. C.

Dear Recorder:—As a result of my meeting, I have received fifteen for baptism. Bro. D. W. Key of Society Hill and Bro. M. A. Adams of Monroe did some faithful preaching. The church was greatly refreshed and encouraged.

We have recently received by letter two strong men into our church in Bro. T. J. Covington of Florence, S. C, who comes here to go into the mercantile business, and Bro. S. W. Norwood of Greenville, S C., who has been elected cashier of our new bank. The outlook for the Baptists here is flattering indeed. We have two flourishing mission Sunday schools connected with our church, one in South, and the other in North Wadesboro, and these are doing a much needed work among a class of people who will not attend the up-town churches.

Our young people are doing some faithful work in their young people's union. Many of the older people attend their meetings and greatly enjoy them. They say they can't stay away.

I never lived among a kinder and a better people. The young men of the church have ordered me to join "The Baptist Train" for Dallas at their charges. Of course I go.

J. Q ADAMS.

Wadesboro, April 26, 1894.

From Miss F. S. Knight in China.

Dear Recorder:—I have a long letter in my mind and heart for you, but I cannot write it out to-night. I have had but little time for writing since the China New Year came.

I came in yesterday from a visit to Saling. Mrs. Crawford and I are going to make a visit to a country village south of our city to-morrow. This village is called "Fengtaip'u." We have a great many invitations. We met some interesting people and saw some strange sights during the New Year holidays. I think any of the little folks who read the RECORDER would have been interested in the Dragon lanterns and paper steam(?)ships which went floating along the streets of our city during the holidays.

The Gospel Mission workers will be reporting to you from several different stations, I presume, before long.

Yours sincerely, F. S. KNIGHT.

Chefoo, China, March 12, 1894.

Acknowledgments.

State Missions—Mill Creek ch, Flat River, $4.05; Bethel ch, Green River, 2.15 Total, 6.20. Previously reported, 5,490.96. Total this year, 5,497.16.

Foreign Missions—Johnson's Missionary Soc, Eastern, $1.10; Robert's Chapel ch, West Chowan, 10.00; W M S, Gum Spring ch, Pee Dee, 1.48; Antioch ch, Eastern, 1.15; Bethel ch, ditto, 50c; Lebanon ch ditto, 1.00; Southport ch, ditto, 1 15; Bethlehem ch, W Chowan, 5.00; Mt Zion ch, Sandy Creek, 1.00; Ballard's Bridge Mis Soc, W Chowan, 10 20; Wadesboro ch, Anson, 40 00; Brown Creek ch, ditto, 78c; J P Pritchard, Winton, 5.00; W M S, Kiser ch, Sandy Creek, 2.00; Spring Hope ch, 1.23; Aberdeen Mis Soc, 3.00; S S, Reynoldson ch, Chowan, 5.00; Cool Spring ch, ditto, 1.65; Bethel ch, Montgomery, 5.25; Flat Creek ch, 1.50; Trinity ch, Beulah, 1.50; Brassfield ch, Central, 16.50; Sandy Spring ch, Yadkin, 4.00; Sharon ch, Tar River, 6 25; Bear Swamp ch, Tar River, 2.07; Macon ch, ditto, 2.00; Ahoskie ch, W Chowan, 30.00; W M S, ditto, ditto, 10.00; Peachland ch, 3.50; Meadow Branch ch, Union, 3.81; Kernersville ch, Liberty, 7.77; W M S, Warsaw ch, Eastern, 5.00; Yanceyvill ch, Beulah, 9.28; Chapel Hill ch, Mt Zion, 19.10; W M S, ditto, ditto, 3.00; Edenton ch, Chowan (Miss Knight), 45.00; Rolesville ch, Central; 1.87; Sunbeams, ditto, ditto, 5.68; Enon ch, Yadkin, 1.35; Old Fort ch, 1.23; Milton ch, Beulah, 7.45; Providence ch, ditto, 6.45; W M S, Second ch, Goldsboro, Atlantic, 3.00; Barlow's Chapel ch, 2 00; First ch, Goldsboro, Atlantic, 35 00; Beulah ch, Hamer, N C, 1.00; Bethel ch, Union, 5.00; Marion ch, Green River, 2.50; Bethel ch, ditto, 19.20; Munford's Cove ch, 2.30. Total, 360.75. Previously reported, 1,557.64. Total this year, 1,918.39.

Home Missions—Robert's Chapel ch, West Chowan, $6 00; Antioch ch, Eastern, 70c; Bethel ch, ditto, 50c; Lebanon ch, ditto, 1.00; Southport ch, ditto, 81c; Mt Zion ch, Sandy Creek, 1.00; Wadesboro ch, Anson, 20.00; J P Pritchard, Winton, 10.00; Western Prong ch, Cape Fear, 1.75; Reynoldson ch, Chowan, 5.70; W M S, ditto, ditto, 4.30; Cool Spring ch, ditto, 5.00; Bethel ch, Montgomery, 5 25; Flat Creek ch, 1.50; Trinity ch, Beulah, 1.50; Sharon ch, Tar River, 6 25; Bear Swamp ch, ditto, 2.07; Mt Gilead ch, Montgomery, 3.87; Manly ch, Sandy Creek, 4.67; Meadow Branch ch, Union, 5.00; Hickory ch, Catawba, 7.00; Mt Hermon ch, Pilot Mountain, 3.00; Rutherfordton ch, Green River, 3.00; Providence ch, Pilot Mountain, 3.75; Beulah ch, Hamer, N. C, 1.00; Madison ch, Pilot Mountain, 2.50; King's Mountain ch, King's Mountain, 1.50; Barlow's Chapel ch, 1.00; Bethel ch, Union, 2.83. Total, 112 45. Previously reported, 709.00. Total this year, 821.45.

Education—Robert's Chapel ch, W Chowan, $6.00; Southport ch, Eastern, 97c; Clinton ch, Eastern, 2 40; Perry's Chapel ch, Central, 6.70; Franklinton ch, ditto, 13 47; Rutherfordton ch, Green River (for Walker), 1.00; Elbert Jackson, ditto, ditto, 1 00. Total, 31.54. Previously reported, 990.06. Total this year, 1 021.60.

Orphanage—Antioch ch, Eastern, $1.00; Bethel ch, ditto, 1.17; Lebanon ch, ditto, 1.50; Southport ch, ditto, 1.51; State Line Sunday-school, 1.04. Total, 6.22. Previously reported, 340.91. Total this year, 347.13.

Sunday-schools—Weldon church, Tar River, $3.99.

J. D. BOUSHALL,
Treas Bap. State Convention.
Raleigh, April 28, 1894.



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Law School
University of North Carolina.

42d Regular Session begins Sept 6th, 1894. 14th Summer Session begins July 2d, 1894. For particulars address JOHN MANNING, LL D., Chap l Hill, N. C.

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North Carolina Supreme Court.
WALTER CLARK, ASSOCIATE JUSTICE.
RALEIGH, N. C., Jan. 26, 1894.
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ASK YOUR AGENT FOR
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N. C. Home Insurance Co.
This Company has been in successful operation for twenty-two years, and paid out
$600,000
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HOME OFFICE. - RALEIGH, N. C.

Why Is It?
That the most successful business men are the strongest believers in Life Insurance? That they are, is attested by the following letter from a well known business man who held a Tontine Policy in the
Equitable Life
POWELL & SNIDER,
STAPLE AND FANCY GROCERIES,
GRAIN AND FLOUR.
ASHEVILLE, N. C., Jan 18, 1894.
MR. W. J. RODDEY, Rock Hill, S. C.
DEAR SIR:
I have accepted the cash value of my Tontine Policy in the "Equitable," which matured Jan. 3d, 1894. I desire to say that I am very well pleased with the results, as an evidence of which I have applied for more assurance on same plan.
Respectfully, W. F. SNIDER.
If you are interested send your age and let us give you figures on a Tontine Policy. Address
W. J. RODDEY, Manager,
Department of Carolinas,
Rock Hill, S. C.

FOR BEAUTY
For comfort, for improvement of the complexion, use only Poeoni's Powder; there is nothing equal to it.

THE BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO., Successors to E. Ind. Vanduzen & Co., Cincinnati, Ohio, U. S. A., and E. India Sq., London, England.
CHURCH BELLS, PEALS AND CHIMES.
Prices & Terms Free. Satisfaction Guaranteed.

Daniel's Selection.

Mrs. Wm. H. Faison of Sampson county, N. C., gave me an old hymn-book, with the above title, several years ago, and I have, since that time, spent many a pleasant hour in reading the excellent hymns it contains. About eighty of the hymns are original, having been written by Robert T. Daniel and Mrs. Hardy Saunders, the former the founder and first pastor of the First Baptist church of Raleigh, and the latter a leading member of the same.

The book was printed in Raleigh by Thos. Henderson in the year 1812. It is probably the first hymn-book ever printed in the State.

Dr. S. B. Weeks in his valuable work, "The Press of North Carolina," mentions T. Henderson & Co. as publishers of the Raleigh *Star* in 1810. In Dr. Weeks' Bibliography, appended to his history of the North Carolina Press, several books on various subjects are mentioned as having been printed during eighteenth century; but I failed to find the name of any hymn-book.

Daniel's hymn book contains many typographical errors, but I know of no book that surpasses it in depth of spirituality and soundness of doctrine. The hymns written by Daniel and Mrs. Saunders are full of the doctrines of divine sovereignty, total depravity, predestination, election and final perseverance—doctrines that are conspicuously absent from many of our modern hymn-books. In this old volume are many things of interest of which I might speak. Some things are of local interest, and some things are quaint and curious.

Mrs. Saunders wrote one long hymn of twenty-five stanzas, addressed to John McCabe, under whose ministry she was led to peaceful trust in her Saviour. McCabe was a leading Baptist minister in North Carolina from about 1776 to 1811. He preached in Wake, Johnston, Chowan and Craven counties, was twice moderator of the old Kehukee Association, was pastor of Ballard's Bridge church in 1803 and for some years before that date, and was probably the founder of Fort Barnwell church, Craven county, near to which was his plantation.

She also wrote a hymn addressed to the Raleigh Baptist church; also, a hymn to the female members of the same, besides many other hymns that appear in the book

I hardly expected to find an acrostic in the book. There are two of them, however, one on the name of Robert Thomas Daniel, and the other on the name of Mrs. Hardy Mary Saunders.

The widower's hymn is so long, that I will not transcribe it. It is a serious, mournful composition, and I presume it was sung in public meeting as occasion required it.

Of course, this hymn, written by Burkett, was intended for such widowers as had lost good wives and had not repaired their loss. As there are many such widowers in the land—several of them around me—I will neither give the hymn nor loan my hymn-book, lest they should cultivate their vocal powers beyond endurance. Between them and Robert Burns' "Joyful Widower" there is such wide contrast, that I have no fear of their trying to sing it; and, therefore, I cheerfully re-produce it:

"I married with a scolding wife,
The fourteenth of November;
She made me weary of my life
By one unruly member.
Long did I bear the heavy yoke,
And many griefs attended;
But, to my comfort be it spoke,
Now, now her life has ended.

"We lived full one-and-twenty years
As man and wife together;
At length from me her course she steered,
And 's gone I know not whither.
Would I could guess, I do profess,
I speak, and do not flatter,
Of all the women in the world,
I never could come at her.

"Her body is bestowed well,
A handsome grave does hide her;
Be sure her soul is not in hell,
The Devil could ne'er abide her.
I rather think she is aloft,
And imitating thunder,
For why, methinks I hear her voice
Tearing the clouds asunder."

JNO. T. ALBRITTON.

Mt. Olive, N. C.

Richmond & Danville Railroad.

MEDICAL SOCIETY OF NORTH CAROLINA—GREENSBORO.

To this body tickets will be sold to Greensboro, N. C., and return at following rates from points named: Charlotte, $4 45; Goldsboro, 5 85; Marion, 6 50; Selma, 5.05; Durham, 3.75; Henderson, 4 85; Raleigh, 4 05; Winston-Salem, 1.50. Rates from intermediate points in same proportion.

GRAND LODGE I. O. O. F. OF NORTH CAROLINA—GOLDSBORO.

To this body tickets will be sold May 7th to 9th, limited to the 15th, 1894, to Goldsboro, N. C., and return at following rates for the round trip, from points named: Charlotte, $9.00; Marion, 11.20; Greensboro, 6.85; Winston-Salem, 6.85; Henderson, 4.75; Durham, 3.65; Raleigh, 2.50; Selma, 1.05. Rates from intermediate points in same proportion.

GRAND CHAPTER ROYAL ARCH MASONS—CHARLOTTE.

To this body, held May 8th and 9th, 1894, tickets will be sold May 6th to 9th, inclusive; limited May 12, 1894, to Charlotte, N. C., and return at following rates from points named: Marion, $5.00; Hickory, 3.35; Newton, 2.85; Greensboro, 4 45; Winston Salem, 3.65; Henderson, 7.90; Durham, 6 50; Raleigh, 7.30; Selma, 8.20; Goldsboro, 9.00. Rates from intermediate points in same proportion.

GENERAL ASSEMBLY PRESBYTERIAN CHURCH—NASHVILLE, TENN.

To this body tickets will be sold to Nashville, Tenn., and return, at rate one first class fare for the round trip. Tickets on sale May 14th to 16th, inclusive; continuous passage in each direction; final limit June 2, 1894.

From Granville County.

Dear Recorder:—Rev. J. E. Smith, the new pastor at Tally Ho church, Granville county, N. C., is greatly pleasing and profiting the members of that church.

Rev. R. H. Marsh has accepted a call to the pastorate of State Line Baptist church, Granville county, N. C.

The churches that have tried it are much pleased with the change of the time of meeting from eleven o'clock a. m. to two o'clock p. m. on Saturdays. It greatly increases the Saturday congregations.

The wheat crop that seemed to be so much injured by the cold snap has greatly improved. It looks well now.

There is a prospect for some strawberries, blackberries, whortleberries, and late apples.

GRANVILLE.

The New England Conservatory of Music.

The stability of many educational institutions has been severely tested during the recent period of financial depression, and those that have weathered the storm have done so on account of their exceptional merits. During all this season of commercial disaster the New England Conservatory of Music has had an attendance but little, if any, below the normal. The majority of its students are there to prepare themselves for their life's work, and the recent valuable additions to the courses have served to stimulate ambition, and to give further desirable qualifications to those who are now ready to teach. There is to be a special summer term this year, of unusual value to music teachers.

NEWS OF THE WEEK.

State News.

A new steam laundry has been established at Raleigh.

A destructive fire occurred at Greenville on the 27th.

A flouring mill of large capacity is to be established at Raleigh.

Maj. James Turner, a leading citizen of Stanley county, is dead.

The North State Music Co. of Raleigh has assigned. Liabilities $4,600.

The North Carolina Press Convention meets this summer at Morganton.

A telephone line from Raleigh to Durham is an assurance of the near future.

It is stated that the Raleigh Street Railway will begin to run again this month.

The Reformed church of North Carolina was in annual session at Concord last week.

A youth, Jno. Pankey, was drowned near Rockingham while seining for fish recently.

Plans have matured for the establishment of a new cotton mill near Raleigh. Three are already in successful operation here.

Lawyer Robert O. Burton of Raleigh is sueing the State for a fee of $5,000, charged for services in the Wilmington & Weldon R. R. suit.

Silas Nicholson, aged about 60 years, dropped dead in court at Asheville last week, where he was on trial for the murder of his son.

The foundation for the Confederate Monument at Raleigh is being laid. The corner stone will be laid with appropriate exercises, Tuesday, May 22d.

It is said that the prospects for a good apple, berry and grape yeild in this State are better than was anticipated immediately after the frost in March.

The remains of William Hooper, of Declaration of Independence fame, have been removed from the old church yard at Hillsboro to the Guilford battle ground.

J. F. Smith shot and mortally wounded his brother-in-law, T. B. Sellers at Wadesboro last week with but a moments warning. Both are residents of Anson county.

From the various meetings over the State in memory of Vance it is judged that sufficient money will be raised to build a handsome monument. It will probably be situated at Asheville.

Congressman Alexander has introduced a bill in the National Congress authorizing the sale of the United State Mint property to the city of Charlotte, which desires to use it for park purposes.

North Carolina produces the finest wheat in the world. Wheat raised by H. G. Thomas, near Thomasville, was awarded the first premium at the World's Fair, says the *Greensboro Record*.

Gov. Tillman of South Carolina will deliver an address in Charlotte the 21st inst. The anniversary of the Mecklenburg Declaration of Independence will be celebrated with unusually attractive ceremonies in that city on the same date.

Revival meetings are being held with unusual frequency by the various denominations over the State. In addition to those held in Baptist churches, which are mentioned elsewhere, we note, meetings by three denominations in Durham, Evangelist Lee holding meetings at Greensboro, Methodists recently in Raleigh and Wilmington, and also at Wilmington a stirring meeting in the Advent church.

The tone of the State press leads us to state that North Carolina is in better condition financially and morally than is generally believed. Failures are few, and new enterprises are announced on every hand; crime, so hard to repress in some portions of the State, is not so frequent as it has been, and in most cases culprits are receiving the penalty of the law. No one can read the papers containing news from other States and not perceive that North Carolina is far better off than many of her sisters.

General News.

Two cases of small pox have broken out at Gadsen, Alabama.

The Southern steamship line from Port Royal, S. C., is in regular operation.

The hosiery works in the South Carolina State prison was burned last week. Loss, $20,000.

Richard M. Taylor has been nominated to succeed Hon. J. T. Ellyson as mayor of Richmond.

It is now stated on high authority that the tariff bill will be enacted in some shape or other by June 1st.

Editor Frank Hatton of the independent *Washington Post* has been stricken with paralysis, and is seriously ill.

The national agricultural appropriation bill carries $3,450,000, being a reduction of $148,000 on the present appropriation.

A Richmond, Va., preacher, Dr. Moses D. Hoge of the Second Presbyterian church, is now serving that church for the fiftieth successive year. That is a good record.

The annual epidemic of cholera has made its appearance in Lisbon, Spain. The national quarantine system of the United States insures immunity to our people.

It is stated that Senator Jarvis will vote for free silver coinage, low tariff with income tax, and favors more stringent Senate rules. His attitude toward the Simmons appointment is variously stated.

It is stated on authority that there are now 800,000 more pensioners than there were soldiers on the Union side at any one time the war. When it is remembered that there were more than 260,000 deserters from Union armies the significance of the above statement is most impressive. Hundreds are being exposed in various directions, however, and a general correction of abuses seems probable.

Members of Congress are now required to testify on their pay blanks the number of days in which they have been absent from regular sessions of the House during the month, and $14 are deducted from their salary for each day absent. Pleasure or personal business will henceforth cease to be regarded as sufficient reason for neglecting public duties. This rule is just and salutary; and it is hoped a similar one will be adopted by the Senate.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

"Coxey's army" will have reached Washington City before this issue is read. The army numbers only 400 men; but other armies are coming from various parts of the country. It is thought, however, that the latter will to a great extent disband before reaching their destination. It is the purpose of the "commanders" to remain in Washington City "all summer" if they are not starved out or arrested. No serious trouble from these men is feared; but the country regards with great apprehension the recent strikes among railroad and mine employees. The number of strikers is more than 200,000, and unless adjustment of wages is quickly made, trouble will ensue. Negotiations between employers and labor unions are pending.

MARRIED.

BOSWELL—MAYNARD—On April 8th, 1894, at the residence of the bride's parents in Durham, N. C., by Rev. Geo. J. Dowell, Mr. L. O. Boswell and Miss Myrtle Maynard.

McKEE—WYNNE—On April 19th, 1894, at the parsonage of the Second Baptist church, Durham, N. C., by Rev. Geo. J. Dowell, Dr. W. T. McKee and Miss Beulah F. Wynne.

BRYAN—GLASS—On April 12th, 1894, at the residence of the bride's father, Mr. B. B. Glass, by Rev. L. R. Dixon, Mr. Daniel L. Bryan and Miss Susan Glass, all of Chatham county, N. C.

STRAUGHAN—ROBERSON—On March 28th, 1894, at the residence of the bride's mother, Mrs. Julia Roberson, by Rev. L. R. Dixon, Mr. Isaac H. Straughan and Miss Allen Roberson, all of Chatham county, N. C.

DIED.

McGLAUGHON—On the night of March 27th the spirit of Bro. L. A. McGlaughon was freed from its mortal casket to find its home in the land of happy spirits.

He was the oldest member of Winton Baptist church; was one of the original twelve who organized it, and was also a deacon. In his manners he was calm and quiet; in disposition, gentle and peaceable; in character, pure and holy; in conduct, upright and godly.

In his death he calmly laid his head on Jesus' bosom and serenely went to sleep to wake in the glory land.

WELDON—Miss M. Frances Weldon exchanged the sufferings of this present time for the glories to be revealed in her, April 14th, 1894, aged fifty-five years. She was the oldest of a large family of children to whose comfort she had devoted herself with singular constancy and self-forgetfulness. She provided well for her household, and managed to secure a comfortable living.

Thirty-five years ago she was received into the Baptist church at Tanner's, and baptized by Bro. Purefoy, since which time she has adorned the doctrines of God, her Saviour, with extraordinary consistency. She was ready for her Saviour's calling, her only regret being she didn't see how she could be spared. J. K. P.

SINGLETON—Sister Lucy Palmer Singleton was born Feb. 24th, 1856, and died March 29th, 1894. Thus, in her thirty-eighth year, in the prime of her womanhood, God called her home to heaven. Becoming dissatisfied with her connection with the Methodist church, she left them and joined the Baptists. She died an honored and beloved member of Rock Spring Baptist church, Vance county, N. C. She was a woman of deep-toned piety. She loved her Saviour, her church, her family, her neighbors. It seems mysterious that she should have been taken from her devoted husband and loving children at a time when the children are all so young as to greatly need her tender care and her moulding influence. But God knows best. May the bereaved ones all meet her again in heaven.

PASTOR.

NELSON—The people of this county (Polk) were shocked when the tidings spread that Sheriff Otis L. Nelson was dead. His illness was very brief, lasting but little over forty-eight hours, and at 3 o'clock p. m. Tuesday, April 17th, 1894, his spirit took its flight. The funeral services were conducted by Rev. A. T. Jones, pastor of White Oak church, of which the deceased was a prominent member. He was born Nov. 30th, 1839. He entered the Confederate army in the spring of 1861 and served as a member of the 15th N. C. Regiment until the close of the war; had been Sheriff of the county two full terms, and was serving the third at the time of his death.

He enjoyed the confidence and esteem of the people of his county to a degree seldom attained by any. Mr. Nelson was twice married, his first wife having died February 18th, 1893. He afterward was married to Miss Mattie Egerton Nov. 27th, 1893. He leaves four daughters, all children of his first wife. He joined White Oak Baptist church at an early age and lived a consistant Christian life. He served his church as clerk for several years, and was then ordained deacon, in which capacity he served until his death.

In the death of Bro. Nelson his family sustain an irreparable loss—an affectionate husband and father being taken, his church loses an active, energetic member, and his county an honest, efficient officer, whose place will be hard to fill, but we know "our loss is his gain." To the bereaved family the hearts of all go out in sympathy. May the Lord comfort them. W. M. JUSTICE.

Mills' Spring, N. C., April 20, 1894.

Tributes of Respect.

After two days confinement to her room, sister Martha Jones fell asleep in Christ on March 29th, 1894, aged nearly seventy-eight. She was born in Isle of Wight county, Virginia, and at the age of sixteen professed faith in Christ and united with the Christian People. After a few years she and her husband came to Northampton county, N. C., and were baptized by Elder B. B. Williams into the fellowship of Galatia church. She has beautifully adorned her profession for a long term of years. If manifested love for Christians, and loud rejoicing when sinners would publicly confess Christ, and telling all how happy she was, are worth remembering, dear Sister Jones should not soon be forgotten. A very industrious, pious mother has passed away, leaving one son, a leading worker in our Sunday-school, and four daughters, all members of Galatia. "Blessed are the dead which die in the Lord; * * they may rest from their labors; and their works do follow them."

Ordered to be prepared in conference April 7th, 1894, and sent to the RECORDER for publication, and also to be recorded in our church book.

K. DAVIS,
J. C. FLEETWOOD,
Committee.

TAPE-WORMS

Promptly, Painlessly Expelled. A Pleasant, Harmless, certain Vegetable Cure. Expulsion guaranteed. Sent postpaid for $5.00, or C. O. D.

KAMFOL A family remedy. Kamfol is not merely a palliative, but a healing antiseptic oil. For fever blisters, pimples, chapped skin, cuts and abrasions, milk crust, and prickly heat; burns, bruises, sprains, erysipelas, ringworm, barbers' itch, boils, carbuncles, hives, ulcers and insect bites, Kamfol affords instant relief and a sure cure. Gentlemen will find that it at once removes the irritation caused by close shaving. No other preparation before the public is as effective in curing bunions, chilblains, and ingrowing nails. *Kamfol will cure all local inflammation of the skin.* Full directions accompany each bottle, which if followed will *infallibly* cure. Sample bottle mailed for 50c., large bottle, $1.00.

KERLEN'S TONIC BITTERS.

For indigestion, consumption, chills, malaria, anaemia, la grippe, and as a tonic and appetizer, use Kerlen's Bitters. Quart bottles to any address on receipt of $1.00. These preparations are new and not handled by the drug trade.

KERLEN CHEMICAL CO., Cincinnati, O.

IT POPS.

Effervescent, too.

Exhilarating, appetizing.
Just the thing to build up the constitution.

Hires' Rootbeer

Wholesome and strengthening, pure blood, free from boils or carbuncles. General good health—results from drinking HIRES' Rootbeer the year round.

Package makes five gallons, 25c.
Ask your druggist or grocer for it.
Take no other.

Send 2-cent stamp to the Charles E. Hires Co., 117 Arch St., Philadelphia, for beautiful picture cards.

Hard Times Fertilizers

To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash

Good Fertilizers at the Lowest Wholesale Prices, per ton.

for Corn, Cotton and Peanuts at $13.50
for Trucking Crops and Potatoes 14.50
for Oats, Tobacco and Fruits 15.00

Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars

W. S. POWELL & CO.,
Fertilizer Manufacturers, Baltimore, Md.



BUFFALO LITHIA WATER

Goes regularly to Hot Springs for GOUT, RHEUMATIC GOUT, RHEUMATISM.—How this Water is valued there in BRIGHT'S DISEASE OF THE KIDNEYS and STONE OF THE BLADDER.

Dr. Algernon S. Garnet,
Surgeon (retired) *U. S. Navy, Resident Physician, Hot Springs, Ark., says:*

"My experience in the use of

BUFFALO LITHIA WATER

is limited to the treatment of Gout, Rheumatism and that hybrid disease, "Rheumatic Gout" (so-called), which is in contradistinction to the Rheumatoid Arthritis of Garrod. I have had excellent results from this Water in these affections, both in my own person and in the treatment of patients for whom I have prescribed it. Of course the remedial agent is its contained Alkalies and their solvent properties. Hence it is a prophylactic as well as a remedy in Nephritic Colic and forming Calculi, when due to a redundancy of Lithic Acid."

Dr. Wm. B. Towles,
Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia, former Resident Physician, Hot Springs, Va., says:

"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to

BUFFALO LITHIA WATER

"Its effects are marked in causing a disappearance of Albumen from the urine. In a single case of Bright's Disease of the Kidneys I witnessed decided beneficial results from its use, and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

The late Dr. Wm. F. Carrington,
Resident Physician, Hot Springs, Ark., Surgeon (retired) *U. S. Navy, says:*

BUFFALO LITHIA WATER

has signally demonstrated its remedial power in Gout, Rheumatic Gout, Rheumatism, Uric Acid, Gravel and other maladies dependent upon the Uric Acid Diathesis. It not only eliminates from the blood the deleterious agent before it crystallizes, but dissolves it in the form of Calculi, at least to a size that renders its passage along its ureters and urethra comparatively easy. Send twenty cases No. 2."

Dr. T. B. Buchanan,
Resident Physician, Hot Springs, Arkansas, says: "Send me five cases of

BUFFALO LITHIA WATER

I have made use of this Water for Gout in my own person and prescribed it for patients similarly suffering, with the most decided beneficial results. I take great pleasure in advising Gouty patients to these Springs.

This water is for sale by druggists generally, or in cases of one dozen half gallon bottles $6.00 f. o. b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS P. GOODE, Proprietor,
Buffalo Lithia Springs, Va.
Springs open June 15th.

For Spring Weddings.

W. H. & R. S. TUCKER & CO.,

RALEIGH, N. C.,

Are desirous of particularly directing your attention to their excellent assortments of Silks, Dress Goods, Laces, Linens, Underwear, Corsets, Shoes, Parasols and other out-fittings that are by custom necessary for bridal outfits.

They send samples, offer suggestions, send articles on approval, and make up your dresses in the most stylish manner—equal to Paris made gowns and at moderate prices.

Ready-made tailor-finished suits are also offered in most approved styles.

Correspondence by mail, or a personal call, is solicited. Estimates furnished.

W. H. & R. S. Tucker & Co.

The Home Circle.

The Preacher's Bible.

My Book! my Book! my grand old Book!
By inspiration given
Thy every page from age to age
Reveals the way to Heaven.
My Lamp of Light, in Nature's night!
Thy unbeclouded ray
Has turned the gloom of death and tomb
To everlasting day.

My Chart! my Chart! my changeless Chart!
By thee I guide my bark.
A sinner vile on ocean wild,
O'er mountain billows dark,
By thee I steer in safe career
With canvas all unfurled,
And onward sail before the gale
To yonder blissful world.

My Staff! my Staff! my trusty Staff!
I'll grasp thee in my hand,
As faint and weak on Pisgah's peak
I view the promised land;
Not sadly told, as one of old,
To see but not explore;
My hold I'll keep through Jordan's deep
Till safe on Canaan's shore.

My Sword! my Sword! my two-edged Sword!
By thy unerring might
I'll deal my foe the deadly blow
In faith's unequaled fight;
Thy tempered blade, that lent me aid
In every conflict past,
Shall make me more than conqueror,
Through Him that loved, at last.

My Book! my Book! my grand old Book!
Heaven speed thee on thy way
From pole to pole as ages roll,
The harbinger of day;
Till Christ, "the light, shall banish night
From this terrestrial ball,"
And earth shall see her jubilee,
And God be all in all.

—Anonymous.

Aunt Ruth's Story.

"Duty is a tiresome word," said Helen Kent. "If I had my way I should spell it pleasure every time."

"What a topsy-turvy world you would make of it!" said Aunt Ruth.

"I shouldn't care," returned Helen, flippantly; "so long as I could do whatever I liked."

"Oh, my dear!"

Aunt Ruth cried out as if Helen had hurt her.

"Don't say such things," she said. "I knew a girl once who put pleasure before her duty, and she has had to repent of it all her life."

"Is it a story?" asked Helen. "Tell me about it, auntie."

She stopped her sewing, and nestled down on the sofa beside her aunt, whom she dearly loved, as in fact every one did who knew her. She was one of the people who never seemed to think of themselves, but spend their lives in saving others; and Helen said of her, when her mother held her up as an example:

"It's no use trying to be like Aunt Ruth. She was born an angel."

"Tell me the story, auntie," Helen repeated.

"I give you warning that it is a sad one," her aunt replied. "The girl was young, like you, and people called her pretty."

"Like me," said Helen, merrily.

"And she thought more of her pleasure than she ought to have done."

"Like me again, I suppose. But I can't help it, auntie!"

"She had one duty, which she often found a burden," continued Aunt Ruth, "because it interfered with her pleasure. Her mother was in feeble health, and there was a little brother, the care of whom came mostly upon his sister. She loved him dearly, but she was often impatient with him, and she sometimes neglected him. One day—her mother had kept her room that day with a sick headache—she left him asleep in the hammock, while she went out on the river in a boat with some young men. The river was at the foot of the garden, and the young men were her cousins. She only meant to go a little way with them; but it was pleasant on the river, and she went a long way, forgetting her mother, and her baby brother, forgetting everything but her enjoyment.

"She came back at last, however, and just as the boat was drawing near the shore, a dog came bounding down the bank, and leaped into the water.

"'What's the matter with black Tom?' said one of the young men. 'He's after something in a hurry.'

"Another one sprang to his feet. 'There's a child in the water!' he cried. 'Pull the boat across to the bushes yonder. It's caught in the bushes.'

"They rowed to the place, but the dog got there first, and began to howl. The girl knew what he had found, even before she saw the little white face and the streaming yellow curls."

"Oh, auntie! But her little brother wasn't drowned!" cried Helen. "He wasn't dead, truly?"

"He was quite dead," said Aunt Ruth, gently. "He never breathed again. And the dreadful news was too much for his delicate mother. She died of the shock. And the girl was freed from her troublesome duties. But she never cared for pleasure again, Helen. She would have given all the pleasure in the world—all she ever had, or ever hoped to have—to get her duties back."

"Auntie, that is the saddest story I ever heard," cried Helen. "Is it really, really true? Did you know the girl yourself?"

"I knew her very well," was the answer.

"She has tried to be more faithful to her duties since. And her name was Ruth.—*Mary E. Bradley, in Young Reaper.*

A child was cured of croup by a dose or two of Ayer's Cherry Pectoral. A neighbor's child died of the same dread disease, while the father was getting ready to call the doctor. This shows the necessity of having Ayer's Cherry Pectoral always at hand.

The Eagle on the Coins.

If you have a silver dollar of 1836, 1838, or 1839, or one of the first nickel cents coined in 1856, you will find upon it the true portrait of an American eagle, which was for many years a familiar sight in the streets of Philadelphia.

"Peter," one of the finest eagles ever captured alive, was the pet of the Philadelphia Mind, and was generally known as the "Mint Bird."

Not only did he have free access to every part of the Mint, going without hindrance into the treasure vaults where even the Treasurer of the United Stated would not go alone, but used his own pleasure in going about the city, flying over the houses, sometimes perching upon the lamp posts in the streets.

Everybody knew him and admired him, and even the street boys treated him with respect. The government provided his daily fare, and he was as much a part of the Mint establishment as the superintendent or chief coiner.

He was so kindly treated that he had no fear of anybody or anything, and he might be in the Mint yet if he had not set down to rest on one of the great fly wheels. The wheel started without warning, and Peter was caught in the machinery. One of his wings was broken, and he died a few days lates.

The superintendent had his body beautifully mounted, with the wings spread to their fullest extent; and to this day Peter stands in a glass case in the Mint's cabinet, where you may see him whenever you go there. An exact portrait of him as he stands in the case was put upon the coins named. —*Harper's Young People.*

How to Draw a Will.

The wisdom of having the will drawn while in health, when the nervous and morbid fears engendered by illness are absent, and the person making it is able to order a clear and reasonable distribution of her property, should appeal to every one, writes Mrs. Hamilton Mott in an article entitled "Making a Will" in the *Ladies' Home Journal.*

The fear that the attorney's fee will be exorbitant, or even that it will be large, should be neither excuse nor reason for delay. All professional work is done on the basis described in the old saw:

"When you find a fat goose pluck it clean,
And let the fat goose fry the lean."

And legal charges are regulated not only by the amount of work done, but by the ability of the client to pay.

Go to any reliable attorney and tell him that you wish to have your will drawn, and that you can only afford to pay a certain sum for a fee. If he has reason to believe that you have stated your pecuniary position truthfully he will become your adviser no matter how small his recompense is to be. Determine in advance exactly what you wish done with your estate; make careful memoranda of all the points, the full names of all who will appear in the document, and of anything else which may seem to you as of importance. Take this data with you to the lawyer; tell him clearly what you wish done. Answer without questioning whatever he may ask you; avoid irrelevant remarks, and then lead him to prepare the document, after making an appointment to return with your witnesses for signatures, etc.

Test Questions as to the Worth of Amusements.

First. Do they rest and strengthen or weary and weaken the body?

Second. Do they rest and strengthen or weary and weaken the brain?

Third. Do they make resistance to temptation easier or harder?

Fourth. Do they increase or lessen love for virtue, purity, temperance, and justice?

Fifth. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

Sixth. Do they increase or diminish respect for manhood and womanhood?

Seventh. Do they draw one nearer to or remove one farther from the Christ?—*Christian Commonwealth.*

"Now good digestion wait on appetite,
And health on both,"

says the great Shakespeare, but he did not have in mind a coated tongue and torpid liver, with all the symptoms of biliousness, so common in this country. All this, and more, can be cured by Dr. Pierce's Golden Medical Discovery, a purely vegetable compound, which restores the action of the liver, gives tone to the flagging energies of the dyspeptic's stomach, and thus enables "good digestion to wait on appetite, and health on both." By druggists.

Asthma, and hay fever cured, by a newly discovered treatment. Address for pamphlet, World's Dispensary Medical Association, Buffalo, N. Y.

Too Much Woman.

For conscience sake, let us cease this everlasting prattle about the present being "woman's century" and "woman's age," implying each time that we say it that the women of any previous age were driveling idiots, and casting a slur upon the very women who gave us our being, writes Edward W. Bok in a vigorous defense of the woman of a generation ago, in the *Ladies' Home Journal.* Why is this "woman's century" any more than was any century before it? Just because a few thousand more women are engaged in business? Does that fact make a "woman's century?" We haven't determined yet, by any means, whether the present tendency of woman going into the rougher commercial pursuits is to her interest or to the benefit of those who will follow her. A little caution here is a very good thing. What sense is there in this constant ding-donging into the ears of our girls that they are born at the "dawn of woman's emancipation?" Emancipation from what? Will this sort of thing teach our girls to have a greater respect for the women of past generations? If we keep up this harangue much longer I shall not blame our youngest girls if they get the notion that the world only began about forty of fifty years ago. If we expect children to have a respect for their mothers, and their mothers' parents, we cannot enshroud the times in which they lived with the darkness of ignorance and bigotry. The women who lived before the present agitators of the "woman's century" were born did a thing or two in the world's history, far more, I venture to prophesy from their present talk, than the women of to-day will do in these latter days if they pursue their present course.

The Model Maiden.

She helps "mother" in looking after the house, and carries many of the domestic burdens on her strong shoulders.

She devotes a portion of her time daily to the improvement of her mind.

She is much too sensible to imagine that if a man shows her any ordinary amount of attention he is so smitten with her charms that he is only waiting for a suitable opportunity to throw himself at her feet and propose marriage.

She makes her own bed, keeps her room in order, and is always ready to lend a hand in any household emergency.

She places implicit truth in her parents, and thinks "mother" the dearest woman in the world, and "father" the best and most sensible man.

She does not waste the eyesight over useless fancy work, but takes a pride in keeping the household linen and her own clothes in good repair.

She is never unsympathetic with her brothers in their love affairs, on which a man's whole future life may depend. She makes herself happy and contented at home, and is not perpetually pining for pleasures and things beyond her reach.

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WE are inclined to think that a brother who wrote us an admonitory letter recently, saying that we "had better be careful, as the country is in a bad fix generally, and there is danger of bloodshed," is either nervous or dyspeptic; and he may be a little suspicious of our politics. The country is just now in a comparatively "bad fix"; but it has been worse off before, and it is not half so badly off as it might be, nor as some other countries have been and are. It is true that an unusually great number of laborers are out of work or receiving reduced wages; that the yield of the earth is selling for less money than ever before; that many laborers are "striking," and more are "kicking" for higher wages; and that some of the unemployed are marching on the National Capital. Some factories are idle, and Congress is comparatively so; and the "unrest, unrest, unrest" that we have been preaching for five years is upon us. But these conditions are temporary at best. "The country's safe." It is in the power of no man nor set of men to ruin the Republic or retard its progress for many months. Ours is yet the greatest nation on earth, and its people are the best provided for, if we make comparisons by decades instead of months. And we should not judge any one's health on "off days."

We anticipate insurrection and bloodshed. It would be extraordinary if the month of May, the striking-foreigners' month, should pass without the necessity arising for ordering out some State's militia to quell some local insubordination. There will be but little more than usual.

No man nor country has enjoyed a sequence of prosperous years without a temporary turn backward. Revulsions are inevitable: they follow everything that is very good or very bad; and one will follow the present hard times as surely as times are hard. Discontent in a period of unfavorable revulsion is not going to hurt any one. It makes us work harder and think deeper. We Southerners have been preaching discontent for a generation, and the last political victory, as are all political victories, was a victory of discontent. Discontent is the motive force of revolution, but they are bloodless ones in free countries. Ballots answer the purpose in one day of a million swords in a year. We have supreme confidence in the American people. They will not divide organically again; and, to be sure, we are glad they will always be divided politically, and that one half or the other will be discontented; for discontent is the keynote of progress.

THE determination of the dominant party in the House of Representatives to adopt rules for counting and keeping quorums, receives the approval of the whole country, a great deal of which is unexpressed for political reasons. It requires more moral courage than is characteristic of the usual human nature to resort to measures which one has denounced throughout a congressional campaign. It will be remembered that the anathemas hurled at ex Speaker Reed had much to do in the election of the great Democratic majority of Representatives and the elevation of a Southerner to the Speakership. Now they who denounced Mr. Reed are upholding the identical policy which he pursued. A party that can go back on itself thus in the face of a world of sneers deserves hearty congratulations. It thereby admits that Reed was wronged, and it does all within its power to right the wrong. No one can do more. So far, however, the Senate has not changed the abominable tenor of its way. The obstructionist still holds away there, and his ilk are prepared to do the Nation a decided injury before the tariff bill becomes a part of our laws. We hope it may yet adopt the ruling of the ex Speaker of the House,—and more than this, force a square vote on the issue, before the obstruc-

ments—there are three hundred of these already—that it will not be recognized as a tariff-reform measure. We have but one objection to the bill—and be it said, we have "looked over" the entire 290 pages of it—and that objection is, its tariffs are not low enough. However, it is a step in the right direction, and we are inclined to "let well enough alone." Moreover, the present suspense occasioned by probable amendments to the bill and possibility of months of obstruction is more injurious to commerce than the certainty of a great increase on the present tariffs would be. Vice-President Stephenson has now the chance of his life. He may not get the nomination for the Presidency by any means; but if he will use all the privileges of his office to force the tariff bill—income tax and all—through his branch of the National Legislature, he may rest assured that he will have the gratitude of every merchant in the country for relieving him of a grievous suspense. It is often the case that certainty of disappointment is more salutary than entire uncertainty; and the present time with regard to the tariff bill offers one of those cases.

THERE is at least one propitious sign of the times—a redeeming feature of the final years of the century, which we have been looking for, and dyspeptics have been fearing many days. A revolution is on hand—the inevitable follower on and destroyer of froth-raising cults and "rages." Edward W. Bok, than whom no man has exerted a more wholesome or greater influence on womankind, has declared that the times are feverish to nausea with "too much woman"; and his tones herald a revolution. Moreover, "Ouida" (a woman!) has declared in the *North American Review* that she abhors "the woman of the day,"—the woman who is going—ever going—to supersede man, the woman would relegate man to the nursery and the cradle, and go out into the world, a political redeemer, evolving a civilization quite undreamed of by male beings. And there are evidences that many other influential women before the public are tired of this species of her kind. It is time they were for the sake of their name. As Mr. Bok says, "the woman of the day" would have us think that our mothers and grandmothers were the veriest nonentities, untrue to themselves and their duty; that never a good thing have they done, and that they are really unworthy to be mothers of the luminous "woman of to-day." There are hundreds of women's journals in the land, and most of them are devoted to the woman-of-the-day idea; they are leading a generation astray; but we rejoice to know that the first and best woman's periodical—*The Ladies' Home Journal*—is proving a Joshua. The froth-born journals may live vigorously for a day; but their influence will disappear finally. "Ouida" has not the best reputation; much of her work is unwholesome, but no one has spoken a greater truth than this: "Every word, whether written or spoken, which urges the woman to antagonism against the man, every word which is written or spoken to try and make of her a hybrid, self-contained opponent of men, makes a rift in the lute to which the world looks for its sweetest music." "The woman of the day" is an infrequent species in the South, and she will disappear from all sections eventually. The woman of the future will be as our mothers—the better half of the race indeed and in truth; which cannot be said of that limited present class which dresses like men from the waist up, smokes cigarettes—which men do not do, be it said—and walks the streets insusceptible to shame, incapable of modesty.

SARAH GRAND, mother of the 'Heavenly Twins,' attempts to counteract the influence of Ouida's article in the same number of the "Review." She is absolutely hair-tearing—we may say, heart-rending—in her denunciations of "the man of the moment." He is quite unworthy of her sovereign contempt. He has not half the wit of woman; not a mustard seed's measure of the moral courage; he is utterly devoid of anything worth having except masculinity, and that in the caustic writer's opinion is desirable only as a quality of which tolerable good might be made in proper hands. Sarah Grand is right—so far as she knows; she has lived quite a time and is a good judge of human nature; but her fault is, she has not seen a man that "is a man for a' that." She speaks of 'gentlemen' throughout her tirade, and her "man of the moment" is the 'gentleman' whose daily occupation is amusing frivolous girls, who apes English dukes and devotes his energies to changing apparel and smoking cigarettes. She has known several of these enervated creatures, but she is vastly ignorant of men. This is a danger of the moment: American boys are growing up to become gentlemen, afraid to soil their fingers save with nicotine, and ambitious only to toady to that contingent of "the women of the day," which is found in "higher" circles, and which puts a premium on brainlessness of habit and idiocy of dress. Sarah Grand is entirely correct, but she is wofully unfortunate in that her acquaintance with male kind has been limited to "gentlemen" who, she writes, live in idle luxury having princely incomes. Surely these men are so few that they cannot be regarded as the men of the moment, by whom all men must be judged and condemned.

"Male and female made he them." That is all that is necessary. God made both sexes, and he never made a useless thing. There are spheres and spheres, and no one can say to man or woman "thus far shalt thou go and no farther." They are not antagonists, but co-ordinates. They are mutual indispensables, and so ordained by the Creator. Both have great mental powers; neither has all nor too great. Both need and seek a higher intelligence and a betterment of conditions; but if the quest of these things will cause a declaration of independence on the part of either, they had better remain in their primal state of ignorant simplicity. But it will not be. There will be froth as there are mushrooms; but it will pass before the first pure breeze. The turbid yellow flood, which has come upon us in the shape of "the woman of the day" and her journals, is even now so diffuse in the vastness of the good and pure in woman that but an effort is needed to drive every appearance of it hence. The nausea of enervated male beings, who claim to have letters patent on society and gentlemanliness, will pass too—when vagrant laws are enforced, not only according to the letter, but the spirit.

How Far Ought a State to Undertake to Educate?

BY CHAS. E. TAYLOR.

[CONTINUED FROM LAST WEEK.]

But may not the control and support of higher education by our State be rendered expedient by a necessity for the supply of teachers for public and other schools?

This argument, more than any other, seems to be relied upon to justify the expediency of State control and support of the higher education. It ought, therefore, to be carefully considered.

If there were no other way to secure a supply of teachers, and if this method *would* secure the supply, there would be force in this objection to the position assumed in the last two articles.

There is good ground, however, for believing that this is neither the only way nor the best way.

The Law of Supply and Demand is as applicable to schools and teachers as to any other department of human industry.

The demand for teachers will surely create a supply of teachers; and it will do this without any care or expense on the part of the State.

What is needed in North Carolina is better pay for the teachers and longer school terms. When this great and crying need is supplied, the whole matter of supply of teachers will take care of itself.

State control and support of higher education is not the only way to supply teachers. The great majority of teachers in our public and other schools have not come, hitherto, from our State institutions. So far as they have had higher education at all, the majority have come from the Christian and other private colleges.

So far as the higher and better paying places are concerned, there will probably always be more applicants than there will be vacancies. The books of the numerous "School Agencies" are filled with the names of well-prepared men and women who are anxious to secure positions in graded school and academy work.

These numerous candidates for employment are so much in excess of existing demand for their services, and they are so eager to get places, that they are ready to pay not only a registration fee to the "Agency," but also a considerable percentage of their first year's salary.

As to teachers for the public schools, is it not true that the more of the higher education a man or woman receives the less likely it is that he or she will ever teach in a public school?

If the State will pour all the money it can spare into its common schools, and thus pay teachers something like living salaries, it need give itself no concern about an ample supply of teachers.

And, on the other hand, the teachers educated by the State will for the most part decline to teach unless the schools afford more pay or else have longer terms. They can make more money at other occupations.

The range of average salaries of public school teachers in North Carolina is from $26 20 per month for white males to $20 14 for colored females. The length of the public school term is about thirteen weeks.

Is this compensation likely to be attractive to those upon whom the State spends its revenues for higher education?

At a meeting of the Southern Educational Association in Louisville, Ky., President Candler expressed the following views on this subject: "Some have made the mistake of supposing that we can improve the grade of our common school teachers by the endowment of normal schools and the like, without increasing the appropriations to our common schools. This is a delusion which we should dismiss without delay. If we could restrain the advancing years as Joshua made the sun to stand still, so that the present generation of children should grow no older while waiting for their teachers to be trained, and if, all the while, the normal colleges and all the other colleges were turning out graduates by the thousand, we could not draw these qualified men and women into the common schools, when the machinery was again set in operation, unless we paid them living salaries. On the other hand, if our colleges were to turn out no more graduates for the next ten years, and we would raise the salaries in the common schools to the level of a decent support, we would secure for most of the schools competent instructors. There is not a school in the South which offers a respectable salary which does not, in the case of a vacancy, have more applicants than it knows what to do with. But capable men and women will turn to other employment rather than enter schools which do not give the teacher a living. The more capable we make our college graduates the more surely they will go into other lines of labor, as long as the pay of teachers in the common schools is less than the salaries of dry goods clerks and base-ball players."

President Caldwell, of Chapel Hill, in the letters which have already furnished quotations, argued for the establishment of a "Central School" for the training of schoolmasters. In letter XI, he referred to "two or three well written pieces published some time since in one of the weekly prints" in which "the writer recommended to prepare teachers * * by availing ourselves of our university for their education."

In opposition to this view, he took the position that education at the University positively unfitted a young man from teaching a common school. He says, "To educate a young man in a college is to disqualify him almost with certainty for the permanent business of an elementary schoolmaster. * * * To educate a youth in college is to spoil him for the occupation of a primary schoolmaster. * * * He will soon be tired of being an abodarian, if he can teach Virgil and Homer, or hope for distinction in one of the learned professions. His tastes, his desires, his habits, the scope of his mind, his expenses and modes of living, have all been formed entirely at variance with the ends proposed."

The writer believes that the position taken by this eminent man is still true in its essential principles, and that it will apply to all colleges of high grade.

If this be true, it would seem that the State if it is going to undertake to educate teachers for its common school system, would do better to establish high schools and academies. The same objection would not lie against these. Indeed, if the general plan for State control of education shall be carried out, the State will ultimately maintain a system of academies which will make all private academies unnecessary. And Dr. Dreher says in the Address to which reference has already been made, "There is far more reason why the States should provide high schools than that they should maintain universities, since a great many more children would be educated in the former than in the latter. The high schools would meet the wants of nearly all classes; the universities, even with free tuition, do not meet the wants of those who are not able to bear the expenses necessary to bring the free tuition within their reach."

The present writer need hardly say that he can see no sufficient ground for the maintenance of either by a State. He believes that the whole matter of supply of teachers, all along the line, from top to bottom, may safely be left to self-interest on the part of the individual and to the laws of supply and demand.

The same principle, it is believed, will apply with equal force as an answer to the argument that the State is under obligation to educate men for social and political leadership in the State.

Any young man who has within him real capacity for leadership and a worthy ambition for advancement, if he shall receive from the State a good public school education, will surely make his way up. Assuredly he must have a chance to get education,—the best education. But this can be afforded under the voluntary as well as under the State-support system.

And there are really some serious objections to, if not dangers in, the encouragement of the idea that it is desirable for the rulers and leaders of the future all to be educated together and to be imbued with the same traditions. The writer is prepared to discuss this objection from a practical point of view, but prefers not to do so unless it should be rendered necessary hereafter.

If the State accepts the responsibility of providing higher education in order to supply teachers for all lower institutions, will it not naturally come to pass, more and more, that it will secure a sort of monopoly in filling desirable positions to the practical exclusion of applicants from all other institutions? The institutions which stand as "Logical Heads" of the State system will, as a matter of course, come to possess the nominating, and practically, in the course of time, the appointing prerogative. No others need apply. When this shall have come to pass, the colleges, male and female, can hold out, little hope to those whose patronage they solicit that they can expect positions as principals or assistants in the graded schools or State academies. And those in charge of these schools and academies will naturally, so far as they can, induce the young, as they pass from their higher classes, if they enter any higher institutions, to repair to those maintained by the State. And will not the ultimate result be that, as the system becomes more complete and compact, the children, as they grow up, will pass, with infrequent exceptions, into the State colleges and universities, and that these, in turn, will supply teachers for all the more desirable positions? Signs are not wanting that such a tendency has already begun to operate.

And is it not likely that in a somewhat similar manner political influence in a State will have a tendency to pass more and more, though quietly and unobtrusively, under control of the institutions of higher learning conducted by the State? Less and less, when the system is complete, will any one be likely to look hopefully for promotion to positions of honor and emolument, unless he shall have been a student at a State university. And all ambitious youths will naturally choose to enter the institutions whose halls are commended to them as the surest avenues to political promotion.

As to what the result of the full development of this tendency will be to the private colleges of the land, no prophet is needed. And yet it would be difficult to overestimate the value of the services which have been rendered by them to the whole cause of education. And this has been done, not only through the work in their class-rooms, but also in the stimulation of widespread interest among the people. By addresses and discussions before Synods, Conferences, Associations, Presbyteries, Conventions, Union and Quarterly Meetings, and Sunday school Institutes, more people have been reached, wider public opinion created, and greater stimulus given to desire for education than in any other way.

This work has been largely done in the name and under the leadership of the several Christian colleges. They are prepared for better organized and more persistent work in reaching the masses of the people, and for promoting a revival in popular interest in education than ever before. Is it expedient for the State to expend, in such a way as will injure these colleges, the money which would open more public schools or lengthen the terms of those now in operation? The people must answer.

Would it not be better to come back to the Voluntary System, which, it will be seen, is no new and untried experiment, even in North Carolina?

Before the Revolution there were eleven colleges in the American Colonies. Each of these was in a true sense a denominational college. They were also connected with government, because the churches were not yet disestablished.

During and after the struggle for Independence, all the logical demands of complete religious liberty were not recognized immediately. And the Voluntary System had received little recognition in the Old or the New World. It was an experiment. It is not surprising, therefore, that the patriotic men of the early years of the Republic sought in some cases to assume State control and support of the higher education.

In North Carolina more emphasis seems to have been laid on State control than on State support of the University during the first seventy years of its history. Indeed, before the war there was far more recognition, at least in practice, of the Voluntary System in higher education than there has been since the civil war.

The charter of the University (Code of N. C. Sec. 2610) enacted in 1789, empowers the Trustees * * to take * * all moneys, goods, and chattels that shall be given them for the use of the said university, and to apply the same according to the will of the donors."

Sec. 2612 says, "* * every Treasurer (of the University) shall receive all monies, donations, gifts, bequests, and charities whatsoever," &c.

Of course these paragraphs include money, &c., given by the legislature, but the enumeration of donations, gifts, bequests and charities is at least suggestive.

It becomes more than suggestive when we read (Blackmar's Hist. of St. and Fed. Aid to Higher Ed. in the U. S.) how the legislature interpreted this charter before the civil war.

The Trustees of the University were "authorized to purchase a site and erect a building as soon as sufficient funds could be collected, and hold all subscriptions to the university as a permanent fund for the use and support of the said university forever." (Blackmar's Hist. p. 194.)

The State loaned the University $10,000 in 1791 for the erection of buildings. This loan was afterwards made a gift. And this ten thousand dollars, originally a loan, is the whole amount given to the University by direct grant from the State Treasury by the legislature from the date of the charter in 1789 until 1866, a period of seventy-seven years. (Id., p. 198.)

The State gave the University escheats of lands, including land warrants granted Revolutionary soldiers. The total amount from this source is estimated at $300,000. Of this, $150,000 went into endowment and was lost as a result of the war. The other $50,000 was spent in paying professors and for other current expenses. (Id., p. 198.)

After the University had been in operation for twenty years, Hon. A. D. Murphey reported as follows to the legislature, after speaking of the usefulness of the institution to the State in high terms: "Unfortunately, the nature of the funds with which it was endowed in a short time rendered it odious to some and cooled the ardor of others. The torrent of prejudice could not be stemmed, the fostering protection of the legislature was withheld, and the institution left de-

The Biblical Recorder.

WEDNESDAY, MAY 9, 1894

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

INACTIVE MEMBERS.

In the allegory of the body and its members it is presumed that each member usually performs its functions. In the allegory of the True Vine and its branches our Lord presumed that each branch would draw sustenance from the Vine and live to its purpose growing stronger and stronger and more and more fruitful. But just as a member of the body may become weak or inactive, or a branch of a vine wither and become barren, so do members of the true Vine become apparently so nearly unconnected with the source of life that they are barren and even burdensome. An active member helps in being an agency of returning life and yielding fruit. But all members are not active; we have burdensome ones in nearly every flock who demand our prayerful attention.

A church member may become "cold"—if we may express it that way—through a retiring nature; for the human in man is with difficulty overcome. A young convert naturally feels that he is unable to take the place or even assume to aid an old and experienced church. Such a one rather regards himself as one to be led and not to lead. This spirit is commendable; but it should not be permitted to become a rule of action for one's life. The retiring young convert should be made to know that a "little child shall lead them." It is not the man of brains; nor he of brawn who leads in Christ's kingdom; but it is he who has become as a little child whom Christ leads, and through whom Christ leads. Young people should yield to the advice of older heads; but by no means should they be burdens. There is work in a church for every one of them; and that work should be given them to do. There is obvious reason why youth should not exert a predominating influence in a church in which there are older members; but that is no reason why it has not its field of usefulness.

It is a matter of frequent comment that there are too many inactive members in churches of all kinds. Could we find the cause of this it would be a great blessing. If it is worldliness or selfishness a revival through prayer is the remedy. If it is ignorance, the pastor must instruct them in the ways of knowledge. If it is want of spirituality, the Spirit must be brought back to them. But we have known church members who were perfectly willing to work who did not do what they could. And, perhaps, in these is the great trouble.

It may appear to some that one who was full of the Spirit of Christ would be as near the ideal church member as one could wish. Such is the rule; but it is a rule with many exceptions. In our churches many a pastor complains of lack of co-operation, when a little personal work in the way of organizing and instructing would secure unity of forces. One may be ever so faithful and pious and influential; but if the pastor has not found it out and given him a work, the execution of which depends on him, the pastor will receive little help. A church member is on equality, so far as power, is concerned, with his pastor; and yet the pastor must lead through Christ. Laymen seldom assume the duties of their pastor. And thus while they may be capable and willing to aid him in his cause they refrain from working without definite assignment for fear of intruding on their pastor. This demonstrates the need of perfect organization.

We think it highly desirable that a pastor become so thoroughly acquainted with his flock that he knows precisely for what each is fitted. They all may participate in all work; yet each may have one especial object in view. We do not believe in dividing a church, but we feel that it should be so arranged that each will be sensible of a personal burden. And we know in every day life "what's every one's business is nobody's care." So while every church member must feel that the entire work of the Lord in the world is a Christian's duty, and should do something in every possible direction, one should also be made to have an especial object in view. One thing done in the name of the Lord is a bolster to the entire work.

We do not believe in censuring inactive members until efforts—personal efforts—have been made to get them interested in some small part of their duty and to persuade them of the fruitlessness and the burden of their inactive condition. It is wholesome to have well-rounded members; that is, members who take an interest in every object; but this can be best attained through efforts to get them interested and active in [illegible] a small degree at the beginning. There of our churches at the present time who need only to be made to feel a sense of personal responsibility.

A pastor cannot do all the visiting, nor should he; a wealthy member should not do all the giving; a spiritual member cannot do all the personal aiding; they all need to help one another, and they all need the help of the inactive brother or sister who, perhaps, thinks that the church is already surfeited with workers; who may think that it is pure religion only for the pastor "to visit the fatherless and widows in their affliction, and keep himself unspotted of the world;" who may think that the rich should give, and the poor do the spiritual and personal work. None of these things apply. All need to feel a special interest, have a special object; but their prayerful co operation and sympathy cannot be spared solely to one direction. And a pastor should not complain until he has tried to make each of his flock aid him in some direction.

THE CONVENTION.

The Southern Baptist Convention meets at Dallas, Texas, this week. It has not a "great work" before it as a body; as an organization it is representative of a series of bodies before which the greatest work lies. There is but one question of general interest to be decided—that of representation. The Convention representation has grown so large under the present management that it is cumbersome to those who entertain it and to itself. A part of the denomination favors the numerical basis of representation; the others favor a financial; the question is, shall numbers or finance direct the Convention? Its settlement is of small importance, as the great number of churches make it impossible for any one church to feel personally represented, whether its number or contributions be great or small.

The reports of the Home and Foreign Boards will be read under the shadow of debt. They have been before. Our Southern churches have done better this year than in many years; we have made progress at home and abroad; and it has cost something We regret that the debt is so large, and hope that means may be devised for raising it. We do not approve of retrenchment under God's banner at any time; we do think that estimates should be made this year, considering all conditions. It is grievous enough to stand still. We would rejoice to see many workers sent to the frontier and to foreign lands in the next few weeks. God alone knows how sorely they are needed. But we cannot approve of enthusiastic methods under the present conditions. Let careful estimates be made.

As to North Carolina's part in the work to be reported this week: Our columns show how much our State Baptists have given; and investigation shows that they have done well—better than ever before since January 1st. We have raised a burdensome debt on our State work; and the contributions to other objects are not appreciably behind the usual figures. North Carolina is in tolerably good condition so far as the necessities of life are concerned, and we thank God for it. Her people have not much ready money, and we think they have given liberally. We are not disposed to complain. God only knew what the widow would have given had she been wealthy. No one, save God, can tell what North Carolina would have done if it had been able.

But, as we have said, while we have done well under pressure, it is no time for rest or retrenchment. We must certainly keep our present standard, and pray God to help us do more. Self-sacrifice will be an essential in a Christian's life so long as the world is not entirely Christian. Let us enter the work of another Conventional year with thanks and praise to God, prayers for his guidance, and the zeal and the joy of them who work not vainly. We have done well; we may try to do better.

QUERIES.

(1). Is it right for a minister to arrange to hold a meeting with a church through a private member without consulting the pastor of the church?

(2). Is it right for a private member of a church to invite a minister to come and hold a meeting, and make arrangements for said meeting, without consulting his pastor? "H."

To both questions we answer, No. And we desire to add that it is advisable that a pastor consult the deacons of his church before arranging for a special meeting in which some evangelist will assist. And the deacons are expected to know the needs and desires of the church in which they serve.

THE amount received by the Foreign Mission Board, Richmond, Va., this year, is $179,728.41. This is $11,658 80 more than was received last year. The liabilities of the Board, at the close of the fiscal year 1893, were $10,464.24, and the liabilities this

OUR Agent is laid up again. It is his foot this time. He may not be out for several days, and in the meantime we desire to impress our delinquents with the importance of paying a part, at least, of their subscriptions. Pastors are urged to help us extend our list and to send us renewals when it is convenient. These things are very important to the RECORDER.

WE should humble ourselves before the Lord all the time. We are dependents. He is the Master, Guide and Saviour. Nothing should be done without his will.

In another column it will be seen that a union meeting has resolved to set aside a day of fasting and prayer, having come to the conclusion that as God dealt with wayward Israel he deals with us. It is very well. We do not approve of special days. The Lord tells us to "pray without ceasing." But if we have not done this, we should begin as soon as possible. We would rather think that present conditions are things of the flesh. Yet we may believe that they came from the Almighty for his purposes. It matters not whence they came. If we humble ourselves in the sight of God and pray to and trust and obey him, all things will be better; and such is our duty. A special day of prayer may best be followed by another and another, at home and elsewhere. All the praying should not be done in churches.

A WRITER in *The Standard* suggests that as methods have to be adapted to circumstances in all other relations to obtain the widest results, so in the matter of evangelization must methods vary. God has but one method of salvation—Regeneration; but men whose work it is to impress that method on men have varying powers themselves, and deal with beings of various tastes and aptitudes. A pastor may be an excellent pastor, but, as is often the case, indeed, he may be pastor of one flock many years and fail to reach a certain class in the community which an evangelist with entirely different methods would reach. This is one of the reasons for existence of evangelists. Another is "reviving" church members. It is true Christians should not need revival; but if they do need it, and their pastor cannot revive them with his methods, there is need of an evangelist. Methods have to be adapted to men; but they should not be carried so far in the effort to reach them that they seem in discord with God.

FOR some time we have heard much of the "A. P. A."—American Protective Association. It is organized for the expressed purpose of politically opposing Roman Catholics. It is worthy of aim, but base and hideous in means. It is oath bound and secret—which is little better than Romanism It is violent and rights abridging. It is as entirely opposed to the American and the Baptist idea as is Romanism itself.

We fear Roman Catholicism. It is extremely dangerous; and we know it has too much political power right now, and that it is grasping for more. A Roman Catholic is a citizen of the United States, but a subject of Rome; and as such his citizenship should be abridged. We believe the Word of the Lord is the sword with which to fight this menace. Secret societies are menaces in themselves. We believe an American should think long before he places power in the hands of one who is bound to a sovereign other than the people. But we know that the proper educational steps on the part of Protestantism, and the use of a little energy, will be more effective in restraining Rome than an un-American secret society.

WE are informed that Dr. Taylor's article has excited interest in all parts of the State. We had surmised as much from the numerous messages we have received concerning it; and the solicitude of some of our subscribers that no issue might be lost. It is our intention to publish letters from all parts of the State after the discussion is completed; and we urge the brethren who have read the article not to hesitate to write us their views of the question in the new light. Dr. Taylor has done a great deal of thinking; he has purposed suggesting more.

Some people hesitate to express their opinions of a matter of this kind. It is so easy to provoke discord, strife, and bitterness, that the more retiring fear to take part in a public matter. But the lofty spirit of Dr. Taylor has been calculated to put aside whatever of ill-feeling may have been anticipated. We do not need a fight; and no one enters a fight when one begins thinking of the question or writing of it. The discussion is conceived and set forth in the best spirit; and we hope it might remain so, in order that the more peaceful may take part, if for no other reason.

The instalment in this issue should be read by all means. It is a little longer than usual, but it is very interesting, as it concerns the very practical question of expe-

PERSONALS AND OTHER ITEMS.

....If you are behind with your subscription, let us hear from you.

... Five persons joined the Raleigh Tabernacle the last Sunday in April.

....We were glad to have a pleasant visit from Rev. P. G. Elsom last week.

....Rev. R. H. Graves and wife, two of our missionaries to China, expect to be at the Convention.

....There are letters in this issue regarding Sister Yates from Bro. Bryan and Bro. and Sister Tatum.

....Rev. J. R. Jones is having the assistance of Rev. N. S. Jones of Salisbury in a meeting at Milton.

....Brethren W. Y. Chappell and W. M. Jackson were ordained to the Baptist ministry at Leesville recently.

....Rev. J. W. Daugherty of Portsmouth is aiding Rev. C. W. Blackwell of Elizabeth City in a series of meetings.

....Rev. M. A. Adams preached at Reidsville Sunday before last. *Webster's Weekly* speaks of his sermon in high terms.

....Rev. P. T. Hale of Birmingham, Ala., is aiding Dr. Cooper in a meeting in the First Baptist church, Richmond, Va.

....We return thanks for a copy of the report of the South China Mission, Southern Baptist Convention, for the year 1893.

....We very much regret to learn that Rev. G. W. Harmon of Weldon is quite sick. May God comfort him and restore his health.

....The Baptists of Sanford, where Rev. C. J. F. Anderson is preacher, began a series of meetings in the Presbyterian church last Monday.

....We were glad to see Dr. John Mitchell of Wake Forest on his return from a trip in the interest of the worthy object of which he is the representative.

....Rev. Hight C. Moore has brought out a compilation of North Carolina poetry. It is spoken very highly of by the *Charlotte Observer*, and we hope it will find a good sale.

....Rev. R. T. Bryan is able to travel again. We were glad to see him in Raleigh last Friday. He addressed the Ladies' Missionary Society of Wake Forest last week. He will attend the Convention.

....The Winston *Sentinel*, speaking of current events in the household of the pastor of Broad Street Church, says "its a bouncing boy, and the pastor and wife are happy." Congratulations.

....The Tarboro church calls Rev. W. V. Savage of Columbia. There is no preacher in the East more beloved than Bro. Savage, and he is looked upon as a son worthy of his honored father's mantle.

....Circular letters for subscription to the Vance memorial are out. They contain an excellent picture of Vance with autograph, and can be obtained on application to Hon. Alf. A. Thompson, Raleigh, N. C.

....Rev. W. H. Rich, recently of the *W. N. C. Baptist*, and Miss Mattie Haynes, were united in marriage on the 21 inst., in the Baptist church at Clyde, Rev. R. A. Sentell officiating. We extend best wishes.

....Rev. P. H. Goldsmith, Southern Baptist Missionary to Mexico, and a messenger from our workers in that country to the Dallas Convention, stopped over and made a talk to the Wake Forest people recently.

....A brother writes to an exchange that "Bro. —— has worked up a good meeting in such a church." We have more faith in a meeting which is "prayed down" than one which is "worked up."—*Western Recorder.*

....Shaw University of Raleigh, the property of the American Baptist Home Mission Society, is to be improved and enlarged. The president's residence will be rebuilt, and the pharmacy department will be improved.

....Rev. A. M. Simms and wife, Dr. C. Durham, Bro. N. B. Broughton and wife, brethren J. M. Broughton, O. J. Carroll, B F. Montague, J. T. Pullen, C. T. Spruill, and Prof. Parker left Raleigh Tuesday night for Dallas, Texas.

....Messrs. Jul. E. Yates and Chas. M Billings of Wake Forest College have been chosen by their respective societies as representatives in the "Intercollegiate Oratorical Contest," under the auspices of the Teacher's Assembly in annual session.

....Bro. D. E. Modlin writes from Windsor: "Our pastor, Rev. J. B. Boone, gives entire satisfaction as a preacher in our midst. This year he preaches two Sundays in each month for Cashie and Union churches in addition to his work at Windsor."

....The *Piedmont Herald* says Revs. F. H. Jones of Chatham, Va., M. A. Adams, J. B. Richardson and J. L. Tucker are engaged in the meeting at Leaksville, and several persons have professed faith in Christ, and a large number asked for prayers.

....Rev. L. R. Pruitt has been called to the pastorate of the Olivet church, Charlotte. Bro. Pruitt resigned the Mt. Airy pastorate some time ago, but has continued to supply it. If he goes to Charlotte he will do good work.

Rev. W. C. Tyree will preach the baccalaureate sermon, Rev. R. T. Bryan the sermon before the Maggie Nutt Missionary Society, and Hon. Chas. M. Cook will deliver the literary address at the commencement exercises of Oxford Female Seminary, May 28th.

....Rev. T. M. Honeycutt has our thanks for a neat and tasteful invitation to the commencement exercises of Mars Hill College, May 16th and 17th. The annual address will be delivered by Hon. Locke Craige, Asheville, N. C.; the sermon by Rev. H. T.

....On last Wednesday night Broad St. Church, Winston, a missionary meeting with an interesting programme, was held in place of the regular prayer meeting.

....We were glad to have a visit from one of our best laymen last week—Bro. W. E. Daniel, Esq., of Weldon. The work at Weldon is in excellent shape, but the Weldon Baptists are cast down in sympathy with Bro. Harmon in the sad death of his wife.

....It is stated that the Baptist, Methodist and Presbyterian churches of Oxford have arranged to hold union revival meetings. The meetings were begun in the Baptist church last week, and will be continued in the other churches for the greater part of this month.

....The *Wake Forest Student* for April has been received. The Forsaken Bell, a translation from the German; The Present and Future of Poetry, and Bible Study at Wake Forest are among other interesting contributions. The number is fully up to the usual standard.

....Our statement last week in reference to this year's graduates from the Seminary was a mistake. The two North Carolina brethren mentioned as candidates for degrees this year, graduated last year. Bro. Thompson is still studying at the Seminary, but Bro. Tilley is not.

....Rev. F. C. McConnell, Assistant Secretary of the Home Mission Board, has accepted the call to the pastorate of the First Baptist church, Lynchburg. His resignation of his present position is a great loss to the Home Board, as he had done much in recent months to strengthen and enlarge its work.

....Dr. Pritchard wrote us Saturday: "Bro. White preaches wonderfully well, and did us all good. We had a fine meeting—don't know how many converts—probably a hundred. Many will go to other denominations. We will get fifty or more. Others are from the country. Shall go to the Convention."

....Bro. R. H. Moore writes us that there is a fine opening for a doctor of medicine at Old Fort. They need one at once, and assure us that any one who looks over the field will be pleased. At the rate the colleges turn out M. D's this season of the year, we think Bro. Moore will find little difficulty in getting one.

....Dr. J. D. Hufham reached Raleigh from Tarboro on the 8th inst. He stayed with us an evening and went to Wake Forest to visit friends and relatives. He spent half of Thursday in Raleigh and left Friday morning for the "highlands." It was a great joy to us to see our old friend in vigorous health and spirits. It is hard for the East to lose him to the West.

....Dr. J. H. Hiden of Richmond, Va., is aiding his promising young son, Rev. Jos. Hiden of Morehead City, in a series of meetings. Young Bro. Hiden has been in our State some months, and despite his apparent efforts to "keep to himself," we have heard many good reports of his work, both from his members and others who had occasion to hear him. We congratulate father and son.

....Bro. T. R. Crocker, professor of Latin and Greek in Turlington Institute writes: "Our school has had a very prosperous session. Prof. J. B. Carlyle will deliver the address at commencement, June 6th. If he should fail to make an excellent one, it will be the first time. He writes also that no other word but *charmed* will express the effect of Bro. F. H. Martin's recent services with Bro. Poston's people at Smithfield.

....Rev. J. A. Campbell of Poe's has our thanks for a handsome invitation to the closing exercises of his excellent institution, Buie's Creek Academy, May 23d. Mr. H. McL. Greene of Lexington, N. C., delivers the salutatory, Mr. W. M. Montgomery of McLeansville, the valedictory: and Prof. J. B. Carlyle of Wake Forest, the literary address. The exercises will be extended with declamations, recitations, dialogues, music, etc.

....The courtesy of an invitation to the commencement exercises of Yadkin Valley Institute, Booneville, N. C., May 29th and 30th, is acknowledged. Rev. J. E. Green is principal of the institution. Rev. W. R. Bradshaw of Moravian Falls will preach the annual sermon on Tuesday night, and Rev. H. C. Moore, Winston, will deliver the literary address Wednesday morning. Interesting exercises by the students are announced.

....This week the Southern Baptist Convention meets for the fourth time in Texas. It met for the first time in Augusta, Ga., forty-nine years ago, and will probably meet there next year. It has met in Georgia seven times, in Kentucky five times, in Virginia four times, in Tennessee five times, three times each in Alabama, South Carolina and Maryland, and once each in Louisiana, Missouri and North Carolina.

....Rev. P. G. Elsom's work with Dr. Carter in Raleigh is fully up to the high expectations based on his work this year in other parts of the State. He is conversational in method, and his great forte is reliance on the surety of God's word and promises. He reads a promise and impresses his hearers with the absolute infallibility of it. Numbers have shown interest and there have been some professions. The church is in a state of activity, and the meetings will be continued. The attendance is increasing.

....The *New Berne Journal* of the 5th inst. contains half a column on the Home Mission work done by Newbern Baptists through Rev. J. W. Rose. Bro. Rose has been laboring in that section of the State sixteen months strengthening the foothold in Cove, Dover, Fort Barnwell and Vanceboro neighborhoods. A church has been built at Cove, and one is being arranged for at Spring Garden. The Newbern Baptists are among the most active Christian people in the State,

Sister Yates.

Apr 20, 1894

Dear Recorder:—One Saturday in March six years ago, Dr. M. T. Yates was not, for God took him. In some respects, it has been Saturday with our dear Mother Yates ever since, and on Saturday, March 24th, 1894, she entered upon the rest that remains for the children of God. They who were the stay of the Shanghai mission through so many years are again united where Sabbaths never end and partings never come. We shall miss her so very much. She has been such a mother to us children missionaries, and some of us have been so childish in that we have received her kindness and care as if it were due us and we owed nothing in return.

Mother Yates was nearing three score years and ten when I first came to the mission. Though she was obliged to put aside some of the more active duties of missionary life, she was ever awake to the interests of the church here, and by word and deed showed her love for each member. What a blessing Dr. and Mrs. Yates have been to the Chinese and to the churches of North Carolina and of the Southern Baptist Convention. We ought to follow them as they followed the Master. Mrs. Tatum visited Mrs. Yates frequently during her last weeks with us, and has agreed to write you.

Yours fraternally, E. F. TATUM

Shanghai, China.

Death of Sister Yates

Dear Recorder:—Dear "Mother" Yates has gone to her rest and her reward. On Monday, March 26th, a large and sorrowing company, natives and foreigners, gathered in the Shanghai mortuary-chapel, while the pastor of Union church read some of these beautiful, comforting passages from God's Word, and spoke feelingly of the noble Christian life of the dear departed one. Among other things he said, "There are few among us who have not in some way been blessed by her words or deeds." His testimony was so true. My own mind wandered back over the four years I had known her and recalled kindness after kindness—one long succession of loving acts and helpful words, and I knew myself to be but one of many who had shared like ministrations.

The English service ended, loving hands bore the body to its resting-place by the side of him whose companion she was for so many long years. Archdeacon Thompson, one of the oldest missionaries in Shanghai, conducted the service in Chinese at the grave. The native Christians of all denominations were present, and their tearful eyes and sad, reverent faces told how much they loved and respected the one, who for so many years and in so many ways had showed herself their friend. We sang the Chinese version of "Heaven is my home," and then Mr. Thompson spoke to the native Christians of the life of Mrs. Yates among them, exhorting them to follow her as she had followed Christ, and reminding them that we buried but the body, while the spirit had entered upon the life eternal. After an earnest prayer, we sang "Forever with the Lord," and left the grave of our loved one was covered with floral tributes.

I need not tell you how much we do and shall miss her, to whose ready sympathy and ripe experience we have so long looked for encouragement and counsel in our work, but I do want to tell you how God crowned the last days of the long life of his servant with goodness and mercy, and how he has taken all the bitterness from the cup of sorrow of the bereaved.

When Mrs. Yates left America in November, she was so weak that it was feared she might never reach her home in the East; but God strengthened her on the journey and she reached the land of her adoption stronger than when she left her native land.

After her arrival, however, she grew gradually weaker, being confined to her room most of the time. She was not able to see many friends, but I was allowed to sit with her one afternoon each week, and how I shall always cherish the sweet memories of those afternoons! I invariably found her cheerful, and she talked of the difficulties and encouragements at home and of the interests of the work here with the same deep concern she had always manifested. One afternoon she gave me a generous check to hand to Mr. Tatum to use in meeting mission expenses, that it might not be necessary for a time to draw on the overburdened treasury at Richmond.

She said little about herself, except to speak thankfully of freedom from pain. Always thoughtful of the interests and comfort of others, this characteristic was prominent through all her days of weakness until the end.

Her decline was so gradual that not until a week before she died did we realize that she was surely going from us. I went to see her the Saturday before she died and found her very weak. She slept the greater part of the time I was there, but was awake when I left, and sent a message of love to Mr. Tatum and the children—her last words to me. Until that time her mind was perfectly strong and clear. The last week she slept much of the time and on waking was sometimes confused. She suffered no pain, however, and when she knew the end was near, never expressed a doubt or fear. She passed away peacefully and we feel that hers was an abundant entrance into the kingdom above.

Surely we have reason to praise God who permitted his servant to reach in safety the land she loved, where she might rest beside the companion gone before; Who, during the days of weakness, granted her the tender, loving, unceasing care of a devoted daughter and son; Who surrounded her with every physical comfort; Who granted her freedom from suffering; Who spared her the use of every faculty until the end, and then let her sleep to wake in heaven. A noble life! A beautiful death! A precious memory!

Our hearts go out in deepest sympathy for Mrs Seaman, who until now has known little of separation from her mother, but God has made the parting for her as easy as it could be made, and he will comfort and sustain his child.

The native Christians feel deeply their loss. In speaking of it on Sunday, they said they had lost "their mother," and truly she was as a mother to them. It was to her they were accustomed to carry their joys and sorrows, and if she could not always relieve their distress or point the way out of their difficulties, they came away stronger by reason of her sympathy and with their thoughts turned toward the great Burden-bearer.

God greatly blessed her work in the home, where she diligently taught the native women who were from time to time members of her household, both to read and understand the Word of God. These native women are numbered among the most earnest, faithful workers in our church, and they are exerting a saving influence among their heathen relatives and friends.

Until within ten days of her death, Mrs. Yates kept up the reading of a morning Bible lesson with her aman, only ceasing when when she had not strength to continue:

God has taken to Himself two of those who welcomed me to China—Mrs. Herring and Mrs. Yates, and heaven seems nearer and sweeter that they are there to welcome me when I may cross to the other shore.

Sincerely, ALICE M. TATUM

Shanghai, China, March 30, 1894.

"Mother Yates"

She called me "Son Robert," and allowed me to call her "Mother Yates." Many of the young people enjoyed this same privilege, and appreciated it as a great honor. It is very difficult to write a newspaper article about one's mother. Human language is unable to express the deep emotions and sacred feelings of the heart when mother's living, sympathetic, encouraging voice is hushed in the sleep of death. The sad news of Mother Yates' death will cause many hearts to ache and many tears to flow, both in China and the United States.

O how we shall miss her help, her encouragement, her wise counsel; and some of us, her visits to the Old North Gate in Shanghai. God alone knows the loss of her own dear son and daughter. May he who knows their sorrow comfort their hearts! May he who has weighed their burden, give them strength to carry it!

We have lost a mother! We can think of her and write about her in no other sense. She was a mother to the work, always interested in it, and growing more and more so to the day of her death. The last letters we received, written just before her death, and doubtless among the last she wrote, were almost entirely about the condition of the mission work. These letters showed as much interest in the work, and as much anxiety for its success as a mother feels for her own children.

She gave up her home at the North Gate after "Father Yates's" death to live with her daughter, but her heart and her hand still resided there. She told us just before we left China that she felt more like a missionary than ever before in her life. Nothing gave her more pleasure than to have us come and tell her about the work, our plans for the present, and the future outlook; and we were always well paid for doing so by her help, her judgment, and her encouragement. Besides her school-work and her work among the church members and heathen women, she considered her money as belonging to God, and made many liberal gifts to our mission work. She was a liberal contributor to the Shanghai Baptist church, gave the church an organ, and taught several young ladies music, one of whom is now the organist.

Whenever she made a contribution to our work, she always asked us not to say anything about it.

I understand to day, as I write about her as "Mother Yates," why she wished us not to make known her gifts to the work. No mother likes to publish to the outside world what she does for her child. I obeyed her and said nothing about what help she gave us in our work; but now that she is dead, I think it will not be wrong for me to tell of some few of her noble works since Father Yates's death:

She gave nearly a thousand dollars to help build a mission house in Chinkiang; built the mission house in Soochow, and contributed about four hundred dollars in the last two years toward the expense of our mission station at the East Gate in Shanghai.

She was a mother to the Chinese Christians. They all loved her tenderly, and felt that in her they had a friend who loved them and sympathized with them. We will miss her influence over the native Christians very much, for they were largely guided by her in their church life.

She was "Mother Yates" to many young missionaries, especially to the unmarried young men and young ladies, both in her own mission and in others.

In fact, her heart never grew old. She was the children's friend. Many little missionary children will miss Grand Ma Yates's Christmas box. It seemed to give her peculiar delight to make children happy.

Many hearts will join in thanking God for her life, and in mourning her death. God took her. We humbly submit to his will, but heartstrings have been severed and must bleed.

She has left us never more to return, but the influence of her quiet, earnest life will never die!

R. T. BRYAN.

Durham, N. C.

Read the Statement of the Union Casualty and Surety Company, to be found in another column in this issue. This Company is represented by Mr. A. E Lindsey of Raleigh; and while it is not so large as some others, it is as strong as the strongest. It has over half a million in assets, and is equally strong in other points.

Dr. Pritchard's Reply to Rev. O. L. Stringfield.

I hardly know whether my self respect should allow me to answer Bro. Stringfield's personal reflection on President Hobgood and myself, contained in a late article in the RECORDER. At first, I could scarcely determine whether he intended to insult us or not, his language will certainly bear such a construction—but supposing that there was no such desire in his heart and that he was only unfortunate in his manner of putting things, I have concluded to add a word by way of rejoinder.

There is no escaping the conclusion however, that Bro. Stringfield charges us both with being opposed to the Female University in Raleigh; we are trying to *side track* it, and are charged with unworthy motives in discussing the topic of co education just at this time. Bro. Stringfield asks why I said nothing about this when in 1893, before the State Convention, I advocated the establishment of the school in Raleigh. I answer that in 1894, as stated in my first article in favor of co-education, I was not converted to that theory. Now let me say right here, that with all his enthusiasm on the subject, Bro. Stringfield does not begin to see the importance of our having a college grade school for our girls as I do. I have longed for it for thirty years, and for a time, I fondly hoped that the enterprise projected at Henderson might result in the consummation so devoutly desired. When I was constrained to relinquish that hope, turning in every direction for help, and visiting, in the meantime, the Peabody College at Nashville, my mind rested upon the idea of using the appliances at Wakes Forest already provided, as the easiest attainment of the end I so earnestly longed for. I have now been preaching the gospel for forty years; I have been intimately connected with all our public measures, during all that long period and I can say with an honest appeal to my Master, that I have never favored or opposed any measure which related to the cause of Christ from selfish and sinister motives, and I believe I can modestly, and yet confidently appeal to all the brethren that have known me to bear testimony to the truth of this statement.

I have no personal feeling against any place, or person connected with this enterprise: I have no axe to grind in advocating co education. I protest that I have no other end in view than the promotion of the best interests of our Zion, and it seems to me that my good Bro. Stringfield has acted in a manner unworthy of himself in attributing to me and President Hobgood selfish and unworthy motives.

No doubt this idea of co education seems to Bro. Stringfield a *far off scheme*, but he will find himself mistaken about this matter, as he is as to the opinions on the subject of the Trustees and Faculty of the college, as I happen to know.

So far as I am concerned personally in this matter, let me say, in conclusion, that amid all the blunders which have been made, since this enterprise began, and its most ardent friends must confess that the enterprise has been distinguished by some sad blunders, let not the added blunder be made of advocating it in the spirit of this article of Bro. Stringfield.

Mt. Zion Union—Tickets Given to Dallas.

Dear Recorder:—The Mt. Zion Union which met last Friday and Saturday with Mt. Pisgah church was considered the most pleasant and profitable session we have had for years. As is the custom every year at this spring meeting of our Union, all the topics for discussion related to Sunday-school work. Bro. MacDuffie, our chairman, prepared an admirable program, but we were sorry he was prevented by sickness from attending. If I may be allowed I would suggest the plan we adopted this time to other Associations. Instead of having the program of our Union printed in the RECORDER, we simply *announce the time and place* of meeting in the RECORDER and had our programs printed, mailed a copy to each brother who had been assigned a part, and distributed these programs in the audience. This I think much better for several reasons than printing them in the RECORDER.

There were present at this meeting seven of our pastors and representatives from about twenty-five churches. The reports from all the churches indicate quite a general and deep interest in Sunday-school work, and when the delegates go home from this meeting, I am sure they will carry back greater enthusiasm. The Mt. Pisgah people come out in large numbers and entertained us splendidly.

We all felt it a great privilege to visit the old home church of Dr. Yates and to see the stone which marks the spot behind the old church where he, when a young man, was in the habit of praying, and where he probably decided the question about going to the foreign field. There was an old tree there then, and when this died and decayed, the brethren placed a stone slab to mark the place which will always be a sacred spot. During this meeting mention was made of the recent death of Sister Yates, and several brethren spoke feelingly in regard to the life and work of those two faithful and noble servants of God.

I had decided not to go to the Convention, but my Sunday-school has kindly surprised me by proposing to pay my expenses, and I now intend to go.

My people have also done another noble thing. Many friends of Dr. Durham in our church feel that he has worked so faithfully and successfully to raise money to pay off the State Mission debt, and has been so unselfish in giving his fifty dollars instead of going to the Convention, that they wanted to show their affection for their old pastor by presenting him a ticket to Dallas, and it gave them pleasure to do so.

Of course I feel proud of my Sunday-school and church, and I feel more and more that I have the best church and noblest people in all the land.

W. C. TYREE.

Durham, N. C.

About the Work.

Dear Recorder:—I write these lines with the hope that they will be of interest to some of the RECORDER readers. As some of them know, I have only been in the pastorate since September, 1893, and, of course, am inexperienced along that line of work. But I am doing the best I can and my feeble efforts seem to be appreciated. I now have all my Sundays occupied with pastoral work.

On each first Sunday I go to the brethren at Cleveland. Here we have a good house with a small membership. The membership is composed of as good people as my lot has ever been cast with. They appear to be ready for "every good word and work." I greatly enjoy working with this consecrated people. With God's help we hope to do much for his cause at this place.

On the second Sunday in each month I meet with the brethren at Thessalonica. I have but recently commenced my work at this place. I have been favorably impressed with this people and desire to do them good.

On the third Sunday I go to Catawba. Here we have a good house built of brick, but we need to have some inside work done. We could greatly improve the inside appearance by expending a few dollars, and this we hope to do. We have not a large membership, but among them are some good, substantial "stand bys."

On each fourth Sunday I go to Shady Grove. Here we have a good house with a small membership, but some good people. The outlook is now more encouraging than when I commenced my work with them. While there are huge difficulties in the way, yet by God's help we hope to overcome them.

On last fourth Sunday, after preaching at Shady Grove in the morning, it was my privilege to meet with the brethren at Berea in the afternoon. It was a great pleasure to me to meet with this people as I have some pleasant recollections of a week spent in a meeting with them last August. Bro. Wyatt is their faithful and much loved pastor. He is doing a good work here.

There was quite a large congregation out to hear me, and I felt grateful to God that he had given me an opportunity to meet with this people once more.

We spent the night at the pleasant home of Rev. J. M. Ballard. Bro. Ballard was ordained last December, and is now working up a mission point in Rowan county. He is an earnest, faithful brother and worthy of encouragement.

Bro. Ballard and I went to Mooresville next day to see Bro. Hopkins. This dear, good brother has had a great load of oppression to bear for sometime. But God has been with him and has brought him safely through all. Bro. Hopkins informed me that his congregations were now large and the work in Mooresville "looking up." He gave me a kind and pressing invitation to visit and preach to his people. I hope to do so soon. Sincerely,

A. W. SETZER.

Carson, April 24, 1894.

From Concord.

Dear Recorder:—Here in Concord we have lately enjoyed one or two ripples in the smooth flow of time.

Last Friday, April 27th, the Mecklenburg and Cabarrus Union met with the church here and held for two days, discussing questions of interest.

Dr. Pritchard, to our great regret, did not get over, as Bro. White was with him in a meeting in his church. Also, Bro. Austin's genial inspiring presence was sadly missed. I suppose that without Bro. Austin, Bro. Gresham could not come, and so we had none of the Charlotte brethren.

But we had a good meeting despite all these drawbacks. Bro. Thomasson remained over and preached for me Sunday morning and night. At the beginning of each service on Sunday I gave an opportunity for any one to unite with the church, and each time welcomed one.

We have had no pentecostal ingatherings, but have seen them come by one's and two's at shorter intervals.

Our church debt is in better shape now. I have had taken from me my reason for offering my resignation here. The brethren have gone to work on the debt, and will, I think, do something on it now. Everything seems brighter with us and promises sure though slow progress. My church has given to missions, during the last three months, about three times as much as for the same length of time heretofore.

I understand Bro. L. R. Pruitt has been called to Olivet church in Charlotte. I hope he will accept and get into our Association. I wish we had a large number of strong men.

ADVICE.

Soon after the South Carolina trouble, I preached from Titus 3: 1—"Put them in mind to be subject unto principalities and powers, to obey magistrates," &c. I tried to teach that it is a duty of every Christian to be law-abiding. Among other things I said that it was the civil and religious duty of Gov. Tillman to execute and to enforce the law so long as it was law. Some how I was very partially reported in the *Charlotte Observer*. Soon after some one claiming to be a Baptist and ashamed to sign his own name to his letter of advice, over the signature of "Only a Drummer" proceeded to expatiate on the South Carolina law, &c., &c., and to advice me to "keep my hands out of the Devil's business." But some how such advice has not yet convinced me that I ought to keep my hands out of the Devil's business. I think the Devil desires me to do that very thing, viz., keep my hands out of his business. At any rate I feel like doing almost anything to put the Devil out of business. May the Lord and we hasten the day when he shall be bound!

DR. TAYLOR'S ARTICLE

is reaching in this town more deeply than he expected, I am sure. It has indirectly stirred several. One of our editors is holding the articles so that he can read the entire discussion at one time. He expects to speak upon the subject treated after due consideration. Many here seem to think that the question of STATE AID for the University will be thoroughly aired this year. It does seem that these are times of enquiry and change. I pray that God's cause may prosper in the midst of all this plowing and sowing. Fraternally, J. O. ALDERMAN.

Concord, May 2, 1894.

Notes from Scotland Neck.

I am just home from Sumter, S. C., where I spent twelve days in a meeting with Rev. C. C. Brown and his flock. What a sunny and sociable and inspiring soul Bro. Brown is, and what a wonderful fellow generally. Bright and tough and tireless and mighty, he is a steam engine in breeches. Wherever you gear Brown, the machine must move or "bust." It would not do to say in print that Sister Brown is the engineer. But folks, you know, will have their opinions. This gifted and versatile "son of thunder" and "son of consolation" rolled into one has been bishop of his present charge for twenty years; and very beautiful is it to observe the warm reciprocal regard of pastor and people. They both know a good thing when they see it, so each holds on to the other. A sojourn in the home of Sister Brown (meaning no harm by calling it the home of Sister Brown) and among his charming people, is an occasion to be coveted, and once enjoyed, will remain a delightful memory.

BISHOP HUPHAM'S DEPARTURE.

This war-worn veteran, having rounded up his sixteenth year in this Union, left us last week to take up the work in Shelby. His work among us has been one of almost continuous reaping following closely on his sowing. And while the toil has been severe, the harvest has been wondrously generous. It is but just to say that out of his pastorate here grew the Orphanage and the new birth of State Missions, not to mention the many new churches organized and new buildings erected under his labors in this Union. His last week among us was a fitting close to his valuable services on this field. Coming over from Tarboro last Sunday week after his farewell to those saints, he preached for us that night and again Wednesday night, when five souls professed faith. On Sunday morning last we went up and dedicated the neat and tasteful church at Tillerys, first organizing a new church there with eighteen members from Crowells, Dawsons, and Scotland Neck churches. He preached the sermon, and it was up to his best. That night he baptized for me three fine young men into our fellowship. His departure leaves Scotland Neck and Tarboro and the regions round about in tears.

TWO VALUABLE RECORDER SERIALS.

By all means let Dr. Taylor's articles be placed in the hands of every voter in the State. They strike me as cogent, convincing, overwhelming, unanswerable. Give the people the facts and they will speak in due time. Could not Poteat be induced to enlarge his "Studies" and then put them in a book? His papers are a valuable contribution to biblical literature.

I do not remember to have observed so signal improvement in any paper as the last year has marked in the RECORDER. So be it.

R. T. VANN.

Scotland Neck, May 4.

From Wadesboro, N. C.

Dear Recorder:—I write to show what we are doing in this quiet, little town.

For many weary months we were without a pastor. We felt that a crisis in the history of the church had arrived, and that we must have a spiritual leader. God graciously heard our prayers, and sent us a wise, faithful and efficient pastor, Rev. J. Q Adams. He from the first seemed to recognize the disadvantages under which we labored, and set about to remedy the defect, and as a consequence we are moving onward and upward. The congregations are good, the contributions have increased, and the prayer-meetings are well attended.

A Young People's Union has been organized, with an average attendance of between fifty and sixty. Some of the older members and deacons always cheer us with their presence. The Union has proved to be a great blessing to our young people, both mentally and spiritually.

We have just passed through a gracious revival. Rev. D. W. Key of Society Hill, S. C., assisted our pastor the first week, and Rev. M. A. Adams of Monroe the second week. Many souls were saved, and the members greatly revived. Eleven have been baptized, and others await the ordinance.

These services were continued by our pastor the following week at the "Chapel," a mission of our church, with good results.

It is the general verdict of our people that we have the right man in the right place.

R.

Wadesboro, April 30, 1894.

Chowan Association.

This body meets with Shady Grove church, May 23d—24th. To reach it by rail, go on the Norfolk and Southern road to Moyock. There the people will be met and conveyed to the church which is some three miles from the station. Persons can leave Raleigh via Seaboard line in the morning and reach Moyock at 5 p. m.

Rev. Josiah Elliott will preach the introductory sermon.

Arrangements have been made for all delegates and visitors to the Association to be returned at one-half fare on the Norfolk Southern R. R., and we are trying to make arrangements on the Norfolk and Carolina R. R., which have not as yet been completed.

E. F. AUTREY, *Moderator*.

(CONTINUED FROM THE FIRST PAGE.)

pendent upon private munificence. Individuals contributed, not only to relieve its necessities, but to rear up its edifices and establish a permanent fund for its support. * * With the aid thus derived from individuals, together with occasional funds derived from escheats, the institution has been maintained thus far." (Id., p. 196)

Between 1790 and 1797 about $60,000 were raised for the University on the Voluntary method. This sum represents the gifts of such noble spirited men as Col. Smith, Maj. Gerrard, and Gen. Person, and of citizens of Chapel Hill. Other amounts may have been given by other parties. (Smith's Hist., p. 59)

In 1811 President Caldwell made an extended excursion through the State as soliciting agent for the University. By making application to individuals, he obtained funds for the erection of buildings at Chapel Hill to the amount of $12,000. (Foote's Sketches, p. 549)

In those earlier years of the history of higher education in North Carolina the Voluntary system was to a great extent adopted by those who controlled the University. Yet it would seem that if, at any time, entire support by taxation of the University has been expedient, it would have been when no other institution existed in the State for supplying higher education.

Since the civil war, however, when other institutions, working entirely on the Voluntary system, have been ready to supply all the higher education demanded of them, without cost to the State, the idea of State support (as well as State control) has come more prominently to the front.

This more recent tendency is probably a refluent wave of influence from the West and Northwest. Theoretically, it appears very attractive, and makes a strong appeal to the imagination. But it is simply impracticable in North Carolina.

The gradual increase of appropriations from the State Treasury for higher education is one indication of the tendency referred to in the first article. Those who may discredit the existence of such a tendency are invited to compare the ten thousand dollars voted from the State Treasury between 1789 and 1866 (seventy seven years) with the two hundred and forty-five thousand dollars granted from the State Treasury during the last fourteen years, (including 1894) And if we count in the income from the land-scrip bonds (which, having been accepted by the State were properly used till the A. & M. College was founded), the State has paid the University since 1866 three hundred and forty thousand dollars.

The amount received by the institution from escheats, &c., since the war is not known to the writer.

(If any one will kindly inform him where his figures are not accurate, the writer will be glad to correct them in a future article.)

If any reader will take the trouble to add up the grants made from the State Treasury for other institutions of higher learning in North Carolina, the tendency referred to will manifest itself to him still more clearly.

There seems to be some ground for supposing that before the war the University was supported by students' fees to a greater extent than it has been since the war. But in the absence of reports, such as are published by other State institutions, one does not feel warranted in making an assertion at this point. The tendency, however, is in this direction.

This is another tendency for which we are indebted, perhaps, to the example of the Western States. The old Constitution of North Carolina did not say that "the General Assembly shall provide that the benefits of the University, as far as practicable, be extended to the youth of the State free of expense for tuition." These words are in the new Constitution which was adopted after the civil war. Efforts have been made in the past, and possibly may be again in the not distant future, to induce the General Assembly to conclude that it is practicable to give free tuition at the University to all applicants.

Even if the State should undertake, after all, to support as well as control all higher education, is there any sufficient ground for it to decline to charge tuition or other fees in the old fashioned way?

Does not all higher education, worthy of the name, enhance the earning power of the recipient? Does it not create within him the power to repay, after a time, it may be, a reasonable fee for his tuition and other expenses? Is there any more ground for the State to give a young man the use of a room free from rent, because he is a student, than there is for the State to give the same to any other young man because he may be a clerk, a mechanic, a farmer?

Even if the State maintains higher education with a view to supplying a possible demand for teachers, does any sufficient reason appear why they should not pay at least a part of what the State expends upon their education?

Those who teach do valuable work. But it is not missionary work. These laborers are worthy of their hire. And unless they receive it they are hardly likely to continue to teach at all.

No young man or woman in North Carolina ought to be, or is, debarred from securing a good college education by reason of his or her inability to pay tuition fees in cash.

As a matter of fact, generous indulgence is given to large numbers,—young women, as well as men,—by the colleges of the State. But the tendency within the last few years is toward the idea that higher education is not a valuable consideration for which money ought to be paid. Even well to do people enquire more and more, "What 'inducements' do you offer in the way of free tuition, &c?" Doubtless all the institutions need more or less toning up at this point. But it is a point at which they must all make a stand together, or no one of them can succeed.

Let a student give his note, if absolutely necessary. But the notes thus taken ought not to be regarded in a merely sentimental light, either by the creditors or the debtors, but as real business obligations.

A "scholarship" does not give free tuition. The only difference between the man who pays his own tuition fees and the man who has the use of a scholarship is that, in the one case, the student pays for his tuition himself, and in the other, somebody else pays for it. The institution gets (or, at least, ought to get,) the full amount of the tuition fees charged to the student. But instead of collecting them, however, from students, the institution collects them from the income accruing from invested funds. Provision for scholarships is a wise and beneficent use of money. But money invested to provide for perpetual scholarships is in no proper sense endowment of an institution. For it is the individual, whose tuition is paid, and not the institution, that gets the benefit.

(To be continued)

"Am I Married or Not?"

asked Mr. A, despondently, "I declare, my wife is so nervous and irritable that I don't stay in the house a moment longer than I can help. My home isn't what it used to be." "Mrs. A. is suffering from some functional derangement, I presume," said B. "Yes, she has been an invalid for years." "Exactly. Her experience is that of my wife, but she was cured by Dr. Pierce's Favorite Prescription. Get this remedy for Mrs. A., and the happiness of your home will soon be restored." Mr. B. was right. For prolapsus, painful periods, irregularities—in short, all "complaints" peculiar to the female sex—the "Favorite Prescription" is a sovereign specific.

Rupture, or hernia, permanently cured, or no pay. For pamphlet and references address, World's Dispensary Medical Association, Buffalo, N. Y.

New Testament Studies—No. 8.

BY HIGHT C. MOORE.

THE ACTS OF THE APOSTLES.

1. *Title.* The term used in most English versions to designate the book is so definite and comprehensive that it may sometimes be misleading. From "The Acts of the Apostles," one would infer the book to be a full account of the transactions of the Twelve; the fact is, it is no record of the apostolic body, little is said of any one of them except Peter, and the chief incidents cluster around the Apostle to the Gentiles. Hence the Greek title has by some scholars been translated "Acts of the Apostles" (American Revisers), or merely "Acts of Apostles" (Noyes), thus omitting the definite article for the sake of accuracy. Still usage is paramount, and it is well to bear in mind the scope and limits of the book.

2 *Theme.* Chrysostom declared Acts to be practically sealed to many in his day. To understand the book and grasp its true intent, one must resort to its careful reading and diligent study. Essential to its proper interpretation is a clear statement of its theme. This has been defined by an eminent scholar to be "*The Planting and Growth of the Christian church*..... It relates the birth of a witnessing church and the progress of the gospel among the Jews and Gentiles, by the power of the Holy Spirit."

3. *Author.* The authorship of the Acts has been attributed by some critics to an unknown writer of the second century who had access to memoranda of the apostolic age, but it may with far more reason be ascribed to Luke, the author of the third Gospel: (1) Acts is plainly a continuation of the history given in Luke. (2) The preface of Acts refers to a former treatise in terms descriptive of a gospel. (3) Both books are addressed to the same individual, Theophilus. (4) The same style, idiom and vocabulary are exhibited in the two narratives, which is accounted for only on the grounds of identical authorship. (5) Since Luke was the companion of Paul, the "we" sections in Acts (16: 10; 20: 5; 27: 1; 28: 16) furnish strong evidence in favor of Luke as the writer of the book. (6) The authorship of Acts is accredited to Luke by the unanimous consent of antiquity. [A brief biographical sketch of Luke was given in No. 6 of these studies]

4. *Sources.* Luke probably resorted to the following sources of information in the preparation of his work: (1) His personal knowledge supplied materials for part of the book, especially some of the incidents connected with Paul. (2) It is likely there were preserved written reports of missionaries, church letters and minutes of formal proceedings, and that Luke had opportunity to subject these to careful scrutiny and draw on them for his work. (3) Since the author certainly did not hear the discourses found in Acts, it is held that he incorporated in his own book certain portions of trustworthy documents extant in his day. (4) In every possible case, Luke resorted to reliable eyewitnesses in the preparation of both his books, and for the information conveyed in Acts, he was largely indebted to Paul, Peter, James, John, Mark, Philip, and others.

5. *Accuracy.* Luke is the most accurate and reliable of the New Testament historians. Trustworthiness was promised in the preface of the Gospel, and it was carried out with equal fidelity in the composition of Acts. Of the many tests made by scholars, two (abridged from Dods) will serve to illustrate the writer's accuracy: (1) Ancient historians and inscriptions confirm the titles used by Luke for the Roman magistrates and governors, terms likely to be confounded by the careless or ill-informed; for example, Sergius Paulus (17: 6) and Gallio (18: 12) rightly have the same title of governor or Proconsul; the Philippian magistrates (16: 20) are (in the Greek) properly called prætors and the Thessalonian magistrates (17: 6) called politarchs; the ruler of Melita (28: 7) is given the more correct title of "chief man." (2) The speeches of Peter and Paul are so faithfully reported by Luke as to bear in substance and diction a striking similarity to their own extant writings.

6 *Composition.* Various dates have been assigned to the composition of Acts from 64 A. D. to the middle of the second century. The former date is probably not far from correct. The early authorship of the book is argued from its abrupt ending; it breaks off at the close of the second year of Paul's first Roman imprisonment, and does not mention his trial, release, or death. A full account of Paul's closing days would doubtless have been given if Acts had not been written before his decease. Some believe that Luke wrote the book in Rome at the close of Paul's two years' residence; others assign a slightly later date and consider Antioch the place of composition. In the first case, Luke "tells no more because as yet there was no more to tell;" in the second, distance and lack of direct communication from the great Apostle prevented additional record and a more complete history.

7. *Design.* Luke's exact purpose in writing Acts has been elaborately discussed. It may be well with Dods to notice some of the theories advanced. (1) The purpose of the writer was conciliatory; he intended to unite more closely the divided Jewish and Gentile sections of the church. Hence the author enlarges on Peter's reception of a Gentile within the church, and observes that Paul appealed to the Jerusalem apostles on questions of Gentile Christianity and on various occasions observed the Jewish law. (2) The book is the endeavor of a Gentile Christian to justify the position of the Gentile church and reveal Gentile Christianity as the offspring of the Christianity of the older Apostles. (3) The writer himself in the opening paragraph of the book (1: 8) intimates his intention to tell how the gospel was received in ever-widening circles. Taking together both narratives by Luke, his chief purpose was to "sketch the progress of the gospel from its rise in the cradle of Judea to its throne in the heart of the heathen world."

8. *Facts and Features.* (1) Acts is properly the connecting link between the Gospels and the Epistles. (2) The book covers a period of thirty-three years, from A. D. 30 to 63. (3) It relates chiefly but not fully the acts of Paul and Peter. (4) It is a continuation of Luke and begins precisely where the third Gospel closes. (5) No complete history is given of either the Jewish or Gentile church or of any of the Apostles. (6) "Acts is a commentary on the Epistles."—*Luther.* (7) It gives us valuable glimpses, not obtained elsewhere, of the character and order of the first Christian churches. (8) It discloses Christ as the sole theme of apostolic teaching. (9) "Acts is pre eminently a missionary book."—*Stevens.* (10) Six of the longer discourses of Paul and several speeches by Peter, Stephen and others are recorded. (11) The book is remarkable for its inspiring biographical sketches. (12) The writer in three passages (16: 10 to 17; 20: 5—21: 18; 27: 1—28: 16) claims the character of an eye-witness. (13) We are in debted to Acts for what we know of the "witness of the Spirit" in the apostolic age. (14) Remarkable for purity of style and with few Hebrew idioms, Acts approaches classic Greek more nearly than any other of the New Testament histories. (15) A striking parallel has been drawn in the book between Peter and Paul: "If Peter's first first act of healing is that of a lame man at the Temple gate, so also is Paul's first act of healing upon a cripple at Lystra. Peter is delivered from prison miraculously in Jerusalem; in Philippi, Paul has a similar experience. If Peter strikes dead Ananias and Sapphira, a like power is exhibited in Paul's blinding of Elymas the sorcerer. Peter raises Tabitha; Paul raises Eutychus."

9. *Contents.* By the most common and natural division the book falls into two sections: (1) The first covers twelve chapters, relates largely to Peter, and occurs in Jerusalem and Palestine. (2) The second embraces the last sixteen chapters, "Paul is the leading figure, and the story moves westward from Antioch to Rome."

Angus calls attention to the fact that a threefold condition of the church is described: (1) In chapters 1—11: 18, the church is entirely Jewish with a single Roman accession at Cæsarea, and the time occupied is eleven years, 30—41 A. D. (2) In chapters 11: 19—15, the Jewish element still prevails with numerous Gentile converts, and the period covered is nine years, 42—50 A. D. (3) In chapters 16—28, the position of the Gentiles is defined and many churches formed from among the Gentiles, and it embraces thirteen years, 51—63 A. D.

From the more extended and critical analysis by Stevens, the following leading points are taken: (1) Advent of the Holy Spirit, chapters 1, 2. (2) Growth of the church in Palestine, chapters 3—8 (3) Beginnings of the Gentile churches, chapters 9—12. (4) Paul's first missionary journey, chapters 13, 14. (5) The council at Jerusalem, chapter 15: 1—35. (6) Paul's second missionary journey and ministry in Corinth, chapters 15: 36—18: 22. (7) Paul's third missionary journey and ministry in Ephesus, chapters 18: 23—21: 14. (8) Paul's arrest in Jerusalem and imprisonment in Cæsarea, chapters 21: 15—26: 32. (9) Paul's voyage to Rome and imprisonment, chapters 27, 28.

God puts his people in this world as a restraining power, to hold others back from sin, and to draw society upward. Unless Christians have themselves a strong foothold they will invariably be dragging downward into compliances and conformities with evil. Wherefore we need to be shod with obedience to God's will, and to make straight paths for our feet, lest we turn out of the right way.—*T. L. Cuyler.*

It seems to me that while we are waiting for the perfect order of society, it may be a good thing to lighten the burden of an old woman, to assist a hungry child to get bread, or to give a dollar to a person who needs it.—*John Swinton.*

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A refined complexion must use Pozzoni's Powder. It produces a soft & beautiful skin.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatur, Kans.

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Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	

	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 20 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 37 a m	
Leave Selma.		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	

	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson ...	12 45 a m		10 35 p m

	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 36 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m. Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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BY M. P. MATHENEY.

A PRESBYTERIAN BAPTISMAL POOL.

There are some things in reference to the controversy in regard to baptism which are settled, and one of these is the practice of the Greek church. There are some people who never know that a question is settled, because they don't want to know it, and are determined not to know it, if one is to judge by their talk. Of this later kind is one Rev. T. R. Sampson, whose "monumental cheek" has not been surpassed by any one within my knowledge. This "cheek" is just now being exhibited in various parts of the State in lectures on the practice of the Greek church, in which he expects his unsupported statement to be taken against the testimony of scholars—the fact that every church which the Southern Presbyterian church, of which he was missionary, has in Greece has a baptistery in it, in which the children are immersed, while the adults are taken into the church on their baptism received from the Greek church. In the face of the catechism of the Greek church, suppose we put a few statements of Greeks over against this "wonderful Sampson" and see how they look along side of this "jaw-bone of an ass" with which he would demolish his opponents.

The catechism of the Greek church says: "The servant of God N. is baptized in the name of the Father, amen; and of the Son, amen; and of the Holy Ghost, amen; now and ever and to ages of ages. At each each invocation he immerses the candidate and raises him again."—Offices of the Oriental Church, pp. 88, 94. And hence the Russian catechism reads: "This they hold to be a *point necessary*, that no part of the child be undipped in water."

The Bishop of Cyclades says: "The word *baptize*, explained, means a veritable dipping, and in fact a perfect dipping. An object is baptized when it is completely covered. This is a proper explanation of the word *baptizo*."

These statements could be multiplied tenfold.

Dr. W. D. Powell, writing in the *Western Recorder* of Jan. 8th, 1891, from Athens, Greece, says, "I asked a professor in one of the universities in Athens what the word *baptizo* meant, and he replied, "It has but one meaning, and that is to immerse. You need not ask me, go out and ask the commonest day laborer and he will tell you." He says further: "I asked Bro. Sakeloris how the Presbyterians managed the question of baptism, and he said, very easy—by having a baptistery built in their churches, in which they immerse all of their infants, and the adults they take on their baptism from the Greek church. At one time they sprinkled some babies, and it created such a scandal that it came near breaking up their church, and so they have never tried it since."

This "learned Sampson" thinks that he will put the Baptists "in a hole" on the question of infant sprinkling, because they contend for the correctness of the Greek mode of baptism, but there is no force in such a plea. We believe in the doctrine of salvation by grace as taught by the Presbyterians, but that does not compel us to endorse all the foolishness they practice in their baptism and church government.

But the *North Carolina Christian Advocate* wants "to have a finger in the pie," and so he announces a great and startling discovery at which he is much pained—a sort of cramp cholic, I should judge, by his contortions. What is this discovery? Hear it all ye Baptist hosts: we are "*ritualists*." Isn't it startling and terrible? We are "spiritually minded and magnify the work of the Holy Spirit in conversion and preach a strong spiritual gospel," but when we come to the ordinances, we go to "the full length of ritualism!" What is the foundation for this grave charge against the Baptists? What is the extent of their offending? "They contend for the symbolism of the ordinances." I should be greatly delighted if the erudite editor would tell us what there really is in baptism and the Lord's supper when he takes away their symbolism? It would be refreshing to read an exposition of these ordinances with the symbolism left out. It would be like preaching a gospel with Christ left out—the core, the heart, would be gone. Look at some of the Scriptures which set forth this great truth in reference to baptism: First, purification, see Acts 22: 16—"Arise, and be baptized, and wash away thy sins." This is not baptismal regeneration, as the Scriptures clearly teach that we are not saved by baptism.

But, second, baptism is a symbol of the believer's death to sin and his rising to a new life. Paul, in Rom. 6: 2, 4, clearly sets this great truth forth. So in Col. 2: 12.

Third, baptism is also a symbol of the believer's participation in the death and resurrection of Christ. Says Paul in Romans 6: 5, "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." I need not multiply these citations. If anything can be made plain, the Scriptures make plain the symbolism of baptism, and it is not going too far to say that he who has no Scriptural symbolism in his baptism, has no Scriptural baptism. If contending for Scriptural symbolism of the ordinances makes us ritualists, we can afford to rest under the charge.

Some History of Abbott's Creek Church.

This is amongst the oldest churches in the State. Only a few date back of this. The exact date of its constitution is not definitely known. It was probably in the early part of 1758.

Morgan Edwards, the only one from whom we can learn anything about it, says that Shubal Stearns and his company of sixteen Baptists (including himself and wife) came to Sandy Creek November 14, 1755, and on the 22d day of the same month, Sandy Creek church was constituted. He further says that in three years' time they had increased to three churches and nine hundred communicants. The first church which sprang off was Abbott's Creek, the other, Deep River.

On the second Monday in June, 1758, the Sandy Creek Association, the fourth body of its kind in America, was organized, with the three churches named above. So we see that Abbott's Creek church had an existence in June, 1758.

Daniel Marshall, a licentiate and brother-in-law of Shubal Stearns, first preached at Abbott's Creek, and was, under God, the instrument in getting up this church. After the organization of this church, he was ordained as pastor by Messrs. Stearns and Ledbetter.

How long he remained pastor, is not known. We have only this record: "It was but a few years after his ordination, before, induced by appearances of increasing usefulness, he took an affectionate leave of his beloved charge, and settled on Beaver Creek in South Carolina."

If he remained only five years, there is a space of twenty years in the history of the church that is without a single line of record. If there was a record kept of this time, it has been lost.

After we lose sight of Daniel Marshall as pastor, the very first line of history begins:

"North Carolina } Jenevary ye
Roan County } 4 day, 1783.
For the Baptis church in Abets Crick."

Then follows the Confession of Faith:

"Believing the Old and New Testament to be the perfect rule for life and practice and 2ly Repentance from dead works and 3ly Faith towards God and 4ly The doctrine of baptism and 5ly laying on of hands and 6ly the perseverance of saints 7ly The resurrection of the dead and 8ly Eternal judgment."

Immediately following the above is, "The members recorded by name—the pastor George Pope," &c.

From this time to Sept., 1813, George Pope was pastor—making about thirty one years. After he resigned and went to South Carolina, the church seems to have been without a pastor till March, 1819. At this meeting, Elder Ashley Swaim was chosen pastor and continued with them until the split in the church in 1832. I am almost certain that the church was a member of the Sandy Creek Association from its organization in 1758 to 1825, with the exception of one year. She was enrolled in the Yadkin Association held at Eaton's M. H. on 10th—12th of December, 1791, with George Pope and Christopher Vickory as delegates.

In 1825, the western portions of Sandy Creek and Pee Dee Associations met at Liberty church, Davidson county, and organized the Abbott's Creek Union Association, and Abbott's Creek church went into this new body, and worked in it till 1832, when the church divided.

The anti-mission Baptists were in the majority in this particular church, and hence held all the church property. After the antis refused to hear their brethren who were in the minority, Elders Eli Phillips and Wm. Dowd were called as a presbytery to look into matters.

The minority pleaded with their brethren to reconsider the matter of non-fellowship, as they desired to live with them in church fellowship. But our brethren say, "They refused to allow us to unite with any Baptist church except they had declared against the Baptist State Convention."

After this presbytery had examined into matters, they said substantially, "We are unanimously of the opinion that the majority is clearly in a state of disorder and have forfeited their right as members of the church by their oppressive, unchristian and ungodly conduct. * * * But the minority as we believe, being orderly in their conduct and orthodox in their principles, have remained on the old ground and is clearly the old church. We therefore recommend to all associations, churches and brethren to recognize the minority as the Abbott's Creek church, and view the majority as disorderly people, entirely unconnected with the Baptist denomination."

Notwithstanding the bitter feelings of the anti-brethren, their church about fifteen years before the split, delivered themselves thusly:

"The church took into consideration the glory redounding to God, to join in Union with our sister churches that have joined the Missionary Band of Missions in America; to send the gospel to the heathen in America and elsewhere, and for our trustee to receive voluntary contributions in this church; and without the church, we appoint our deacon William Raper to receive what money may be put in his hands for that purpose, and correspond with such missionary as is and may be appointed for the Sandy Creek Association."

Mr. Swaim was called to the pastorate some two years afterward, and no doubt was responsible in a great measure for the church going into anti ism.

About the time he assumed pastoral control, "The church took into consideration the nature of Foreign and Domestic Missions, and unanimously reject the Foreign, and agree that our representatives report to the Association that they think favorable of the Union, but want time to consider more on the subject; and for the tuition of young men we totally reject." Those who knew Mr. Swaim best—who knew his ministerial life, will hardly say that the above is unjust to him.

The two organizations have their houses in the same beautiful grove—some little distance apart. The anti-mission church and its influence is considerably on the wane: the church is small, and I am told that the congregations are small, except on "big days."

That anti influence around there has made it very much harder for our brethren there to carry forward the Lord's work. The Sunday-school and mission work feel the chill of its deadly atmosphere.

Daniel Marshall, George Pope and Ashley Swaim are the only known pastors for the first seventy-four years of her existence.

Beginning with 1832, the following brethren have ministered there: Eli Phillips, Josiah Wiseman, Enoch Crutchfield, Benjamin Lanier, Wm. H. Hamner, Wm. Turner, John Robertson, Amos Weaver, J. B. Jackson, J. B. Richardson, G. W. Harmon, R. R. Moore, S. F. Conrad, S. H. Thompson, J. N. Stallings, and the present pastor is J. M. Hilliard.

This church is now about 136 years old.

HENRY SHEETS.

Bitterness.

In beginning the important discussion of "How far may the State educate?" and in beginning also the political campaign of 1894, I want to beg all persons who believe the Bible, and who think it worth while to obey it, to read, consider, and not forget Eph. 4: 31—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice."

I rejoice that Dr. Taylor has so far complied with this Divine injunction. He discusses his subject in a calm, manly, dignified, able manner. He aims to convince, not wound others. I wish the same could be said of all the other writers who follow along with him. But already hundreds of good people have been filled with deep regret that bitter personalities have been resorted to. Kind, calm, dignified argument is always appreciated by people of sense and goodness, but bitterness can only be relished by those lacking in the better qualities of humanity. Bitterness never convinces or draws others to your belief. There are better things than vinegar with which to catch flies.

The bitterness engendered in the last political campaign is one of the saddest things connected with American politics. Discord, strife and alienations entered into families, neighborhoods, schools and churches. Friends, neighbors and Christians were divided, if not made enemies. And sad to say, all this was without any just cause. Every man has a right to have, hold, and support by his ballot the political doctrines he believes best for his country. But let him do this kindly, allowing to others the same right he enjoys.

Political views ought never to disturb friends, neighbors and churches. Let me close with a contrast.

I occasionally read two political papers. One, when it differs with men and measures, gives reasons, in a high-toned, manly way, why it differs. It never contains a word of bitterness or abuse. It relies on fairness, kindness and argument. The other, in nearly all its discussions of men and measures, resorts to ridicule, criticism and bitter abuse. The influence of the first paper is elevating and refined, that of the second, degrading and injurious. A man and his cause must both be weak, when they can present nothing in their support but abuse of others.

Let us ever in the future strive earnestly to avoid the evils of Eph. 4: 31, and cherish and practice, in their stead, gentleness, kindness, forbearance and love. God help us to "Keep the unity of the Spirit in the bond of peace."

CHRISTIAN CITIZEN.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

All the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day, or mercy to the soul that sinks itself in sin, or usefulness and honor to the life that wastes itself in vanity and inanity.—*H. J. Van Dyke.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

What Causes Pimples?



Clogging of the pores or mouths of the sebaceous glands with sebum or oily matter.

Nature will not allow the clogging of the pores to continue long, hence, inflammation, pain, swelling and redness.

What Cures Pimples?

The only reliable cure, when not due to a constitutional humor, is CUTICURA SOAP.

It dissolves sebaceous or oily matter, reduces inflammation, soothes and heals irritated and roughened surfaces, and restores the skin to its original purity.

Besides being the most effective skin purifying and beautifying soap, it is the purest, sweetest, and most delicate of toilet soaps.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"All about the Skin, Scalp, and Hair," free.



Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP, a certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 20 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 30 p m	11 25 a m
" Spartanburg	1 10 a m	3 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*4 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 30 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m. Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.06 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	....	....
Ar Fayetteville	10 10 a m	....	....
Lv Fayetteville	10 27 a m	....	....
Lv Fay'ville June	10 30 a m	....	....
Lv Sanford	11 48 a m	....	....
Lv Climax	1 43 p m	....	....
Ar Greensboro	2 15 p m	....	....
Lv Greensboro	2 55 p m	....	....
Lv Stokesdale	3 48 p m	....	....
Ar Walnut Cove	4 20 p m	....	....
Lv Walnut Cove	4 33 p m	....	....
Lv Rural Hall	5 01 p m	....	....
Ar Mt Airy	5 25 p m	....	....
Lv Bennettsville	....	6 25 a m	....
Lv Maxton	....	7 37 a m	....
Lv Red Springs	....	8 17 a m	....
Lv Hope Mills	....	9 13 a m	....
Ar Fayetteville	....	9 35 a m	....
Lv Ramseur	....	....	6 50 a m
Lv Climax	....	....	8 40 a m
Ar Greensboro	....	....	9 25 a m
Lv Greensboro	....	....	9 40 a m
Lv Stokesdale	....	....	11 00 a m
Ar Madison	....	....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville June	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L. at Greensboro with the Richmond and Danville System.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894

No. 127*	ATLANTA SPECIAL.			No. 134*
*8 45 p m	Lv	Norfolk (via S A L)	Ar	*11 45 a m
8 35 p m	Lv	Portsmouth	Ar	11 35 a m
9 54 p m	Lv	Suffolk	Lv	11 04 a m
10 30 p m	Lv	Franklin	Lv	10 30 a m
10 58 p m	Lv	Boykins	Lv	10 06 a m
11 20 p m	Ar	Weldon	Lv	*9 25 a m
11 20 p m	Lv	Weldon	Ar	9 00 a m
12 50 a m	Ar	Henderson	Lv	7 30 a m
2 05 a m	Ar	Raleigh	Lv	6 30 a m
2 20 a m	Lv	Raleigh	Ar	6 15 a m
3 40 a m	Lv	Sanford	Lv	5 10 a m
4 25 a m	Lv	Southern Pines	Lv	4 20 a m
5 20 a m	Ar	Hamlet	Lv	3 35 a m
5 43 a m	Lv	Rockingham	Lv	3 15 a m
6 20 a m	Lv	Wadesboro	Lv	2 42 a m
7 15 a m	Ar	Monroe	Lv	2 00 a m
8 40 a m	Ar	Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.			No. 38.
*8 30 p m	Lv	New York (PRR)	Ar	6 33 a m
11 33 a m	Lv	Philadelphia	Ar	3 45 a m
2 20 a m	Lv	Baltimore	Ar	12 43 a m
4 00 a m	Lv	Washington	Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line)	Ar	6 50 p m
9 25 a m	Lv	Petersburg "	Ar	5 39 p m
11 27 a m	Ar	Weldon "	Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR)	Ar	7 43 a m
9 10 a m	Ar	Portsmouth	Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R)	Ar	1 33 p m
7 00 p m	Lv	Baltimore (Bay Line)	Ar	7 00 a m
8 30 a m		Portsmouth "	Lv	†6 00 p m
*7 00 p m	Lv	Wash'ton, N&WSB Co	Ar	6 30 am
8 00 a m	Ar	†Portsmouth	Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L	Ar	†6 00 p m
9 15 a m	Lv	Portsmouth "	Ar	5 50 p m
9 54 a m	Lv	Suffolk "	Ar	5 14 p m
10 58 a m	Lv	Boykins "	Ar	4 06 p m
†11 42 a m	Ar	Weldon "	Lv	†3 22 p m
†11 54 a m	Lv	Weldon "	Ar	3 10 p m
2 09 p m	Lv	D Henderson " D	Lv	†1 14 p m
†4 07 p m	Ar	Durham "	Lv	†10 50 a m
†8 50 p m	Ar	Raleigh "	Lv	†11 25 a m

No 43.				No 33.
†10 15 a m	Lv	Raleigh	Ar	†3 00 p m
1 48 a m	Lv	Sanford	Ar	4 30 p m
12 43 p m	Lv	Southern Pines	Ar	3 35 p m
1 45 p m D	Ar	Hamlet D	Lv	2 35 p m
12 25 p m	Ar	Rockingham	Lv	2 01 p m
3 02 p m	Ar	Wadesboro	Lv	1 25 p m
3 57 p m	Ar	Monroe	Lv	12 30 p m
4 45 p m	Ar	Charlotte	Lv	11 40 a m
8 06 p m	Ar	Laurinburg	Lv	1 07 p m
3 29 p m	Ar	Maxton	Lv	12 58 p m
6 25 p m	Ar	Wilmington	Lv	10 00 a m
2 30 p m	Lv	Hamlet	Ar	1 47 p m
2 57 p m	Ar	Gibson	Ar	1 20 p m
3 21 p m	Ar	Bennettsville	Lv	12 56 p m
4 12 p m		Darlington	Lv	12 03 p m
5 27 p m		Sumter	Lv	10 47 a m
8 45 p m		Charleston	Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO. C WINDER, Gen Man
L. T. MYERS, Gen. Supt.
T J. ANDERSON, Gen. Pass. Agt.

Rays out of my Reading.

BY J. M. MCMANAWAY.

Replying to the argument that the Bible nowhere claims to be the Word of God, Dr. Parker, in his recent book, None Like It, says, along with other things: "What then? Is it not, therefore, the work of God? May it not be all the more the work of God on that very account? Does the Bible ever claim to be a book at all? Then it is not a book. Does the Bible ever claim to be a unit? Then it is not a unit? Does it make any claims?"

"There are some rights which do not require to be formally claimed. They wait for recognition. They are self-revealing; they establish themselves little by little; they grow, so to say, like reason and conscience and sense of responsibility."

"The Bible cannot live upon testimonials, or claims, or official sanction; it can only live by such a supremacy of influence as entitles it to the faith, the love, and the veneration of the world. If it has exercised that influence—account for it variously as we may—that influence is the Bible's best claim."

To the dear brethren who claim that the Bible contains the word of God only, he says: "I am disposed to think that the very process by which the Bible is turned from *being* the Work of God into *containing* the Work of God might for the self same reason and without the loss of one degree of cogency be employed in an attack upon the duty of Jesus Christ. The parallel seems to me at this moment to be exact."

He does not undertake to define what is meant by the Word of God but says: "We must remember there is no final definition. No man can define God, or truth, or life, or love. They are original and indefinable terms." He would, however, describe it by its supreme purpose which he thinks is "the revelation of God in such degree and proportion as the human mind is able to receive it." "The Bible is the revelation of God—ineffable—in the only setting or framework possible in the present condition of life. To bring God into language is to bring him with limitations. Words are constantly trying to define themselves, and even to do what they were never meant to do. Words may be better used when simply pointing to what is infinitely greater than themselves, than when trying to say everything exclusively and finally. There are points in religious thinking at which reverent and adoring silence must supersede definition."

Louisiana, Mo., April, 1894.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

From Kelly, N. C.

Dear Bro Bailey:—Notwithstanding our great disasters last summer by hail and sickness and storms, our church and neighborhood are trying to do more and live nearer to the Lord this year than we did last year. We have for our pastor, Rev. M. C. Walton, one of the most earnest and forcible gospel preachers I ever heard. He does not "soft-sorder" his sermons. He shows that all sin is heinous in the sight of God; and that through faith in the atoning blood of Jesus Christ we can be saved.

We have several small, weak churches in our Association, and I do not believe that our Association or strong churches could do a better thing than to employ our pastor to visit and preach for them at least two or more sermons each. The hard times and lukewarmness of several of our small churches have caused them to be very careless and negligent of their Christian duties, and we common preachers seem to have failed in our efforts to arouse them.

I do not know all the causes that have brought about the state of affairs, but I think I know two of the causes:—first, a failure of the pastors to have their churches contribute as the Lord had prospered them in the time when they had more money than they now have; secondly, because for the last few years several reports detrimental to the character of at least three of our ministers have been circulated, and the churches to which they belong have failed to investigate the reports, and publicly exonerate or condemn said ministers. I believe this has a great tendency to weaken the confidence of the brethren, not only in the ministry, but in the cause of our blessed Master. As truth never loses anything by investigation, I think for the sake of the cause of Christ, and that the good name of the ministers in question might be maintained, this much ought to be done.

I do not wish to be misunderstood. I do not say the reports are true; but I do say that when grave and scandalous reports are publicly circulated against a minister or other member of a church, and he fails to ask his church to investigate them, the public generally looks on him with suspicion, and it certainly will injure him.

I think every church should keep a strict eye on the ministers belonging to it, and whenever the character of any one of them is impeached, the church (whether the accused wanted it done or not) ought to call a presbytery consisting of at least two ministers and a deacon or two and investigate the matter thoroughly, and then give the investigation to the public; and when they find that a minister has been falsely accused, and they can ascertain the name of the slanderer, let him be advertised.

I agitate this matter with the hope that good to Christ's cause may come out of it.

Your editorials and paper are getting better and better. May the good Lord spare you to a green old age, and may your last days be your best days.

Respectfully, A. J. BORDEAUX.

Japanese Liver Pellets are the best family medicine for liver complaint and constipation. 60 pills in vial 25 cents. Sold at Jno. Y. Mackie's drug store, Raleigh, N. C.

Ordination of Joseph E Smith.

At the call of Tally Ho church, Flat River Association, Granville county, N. C., Elders R. H. Marsh, J. A. Stradley and Jno. S. Hardaway met on April 28th at the residence of Bro. Washington to consider the propriety of setting apart to the work of the gospel ministry Bro. Joseph Edwin Smith. Brethren Washington and Cash of Tally Ho church sat in council with the presbytery.

The presbytery organized by electing Elder R. H. Marsh, Chairman, and J. S. Hardaway, Secretary.

After a thorough examination of the candidate as to his conversion, call to the ministry, and views of Christian doctrine, and church discipline, the presbytery unanimously decided to go forward with the ordination.

On Sunday, April 29th, at Tally Ho church the ordination services were held. The ordination sermon was preached by Eld. J. A. Stradley from Mark 1:7. "Come ye after me, and I will make you to become fishers of men." The sermon was an admirable discussion of the qualifications and work of a minister of the gospel.

After the sermon explanatory remarks were made by Eld. R. H. Marsh as to ordination, and the ordaining prayer was offered by Eld. J. S. Hardaway, after which Bro. Marsh presented the Bible, and charged the candidate, and the right hand of fellowship was given. In the evening the charge to the church was delivered by Eld. J. S. Hardaway.

Bro. Smith bids fair to become a very useful minister of the gospel.

JNO. S. HARDAWAY

Literary.

The Treasury of Religious Thought for May commences the twelfth yearly volume of this excellent monthly magazine. Its issues from month to month display a vigor and versatility and a breadth of vision in the scope of its articles that commended it to the widest range of patronage and render it worthy of the highest praise.

A Harmony of the Gospels, for Historical study, by W. A. Stevens and E. D. W. Benton, Professors of New Testament Interpretation in Rochester Theological Seminary and Chicago University, respectively. Boston: Silver, Burdett & Co. Price, $1.50.

We have not seen a more complete or more perspicuous harmony than this just from the hands of two leading New Testament students. The analytical outline alone is a great aid to the Bible students, and with the harmoniously arranged gospels this work must prove an indispensable adjunct to the live preacher's library. There is evidence of greatest care on every page; and we see much to commend even in the index. This harmony will be a great help to anyone who uses it; it will save time and moreover give one a broader ground for his discourse. As an index to the life of Jesus it is equally valuable; for parallel quotations from each of the gospels are collected so that not one word or act of his life fails to be placed in the light of every verse that pertains to it.

Attention is called to the advertisement of "Position Wanted" in this issue. The applicant has had six years successful experience, and gives excellent references.

The income tax clause of the tariff bill has been amended so as to materially modify its objectionable features. It is now said that all the Democratic Senators, except Hon. D. B. Hill, New York, will vote for the entire tariff bill.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Ballard's Bridge church, Chowan, $6.94; Bethel ch, ditto, 3.29; Beulah ch, ditto, 3.35; Cool Spring ch, ditto, 6.60; Eureka ch, ditto, 2.00, Gatesville ch, ditto, 1.91; Hertford ch, ditto, 10.00; Macedonia ch, ditto, 1.00; Middle Swamp ch, ditto, 3.21; Mt Sinai ch, ditto, 1.50; Reynoldson ch, ditto 5.00; Salem ch, ditto, 3.00; Warwick ch, ditto, 8.50; Yeopim ch, ditto, 4.16; Corinth ch, ditto, 4.00; Ebenezer ch, ditto, 5.90; Powell's Point ch, ditto, 1.76; Coinjock ch, ditto, 1.00; Shady Grove ch, ditto, 2.44; Sawyer's Creek ch, ditto, 22.50; Ramoth Gilead ch, ditto, 20.00; Pleasant Grove ch, ditto, 5.00; Rehoboth ch, ditto, 8.40; Providence ch, ditto, 4.95; Oak Ridge ch, ditto, 2.00; Berea ch, ditto, 25.00; Republican ch, W Chowan, 20.00; Green's Cross Roads ch, ditto, 3.00; Grassy Creek ch, Flat River, 6.60; New Bethel ch, 2.30. Total, 195.31. Previously reported, 5,497.16. Total this year, 5,692.47.

Foreign Missions—Centre Hill ch, Chowan, $1.50; Great Hope ch, ditto, 1.50; Rockahock ch, ditto, 25.64; Warwick ch, ditto, 3.50; Woodville ch, ditto, 2.00; Waughtown ch, Pilot Mountain, 6.00; Jackson ch, W Chowan, 9.49; New Friendship ch, Liberty, 10.18; Lick Creek ch, ditto, 2.50; Lexington ch, ditto, 1.30; Salisbury ch, South Yadkin, 10.00; Bethel ch, Mt Zion, 2.20; Wake Forest ch, Central, 3.52; Rich Square ch, W Chowan, 3.00; First ch, Durham, Mt Zion, 43.35; W M S, ditto, ditto, 15.00; Sunbeams, ditto, ditto, 5.00; Mrs L E Riggan, 1.00. Total, 146.68. Previously reported, 1,918.39. Total this year, 2,065.07.

Home Missions—Ballard's Bridge church, Chowan, $6.94; Beulah ch, ditto, 3.25; Centre Hill ch, ditto, 1.00; Great Hope ch, 3.00; Atlantic Asso, 50.00; Sawyer's Creek ch, Chowan, 25.00; Kernersville ch, Liberty, 2.70; New Friendship ch, ditto, 5.00; Lexington ch, ditto, 1.51; Ditto, ditto, (Colored Institutes), 1.21; Salisbury ch, South Yadkin, 10.00; Wake Forest ch, Central, 3.48; Flat River Union, Flat River, 3.00; Ruffin ch, Ruffin, N C, 4.65; Corinth ch, Tar River, 1.35; Mrs L E Riggan, 1.00. Total, 123.00. Previously reported, 821.45. Total this year, 944.54.

Education—Centre Hill ch, Chowan, $1.50; Great Hope ch, ditto, 1.00; Rockahock ch, ditto, 5.00; Warwick ch, ditto, 7.00; Warren Union, Tar River, 6.10; N L Shaw, Warrenton, 6.00; Oxford ch, Flat River, 12.10; R H Jordan, Charlotte, 9.00; Rev Rufus Weaver (for R L White) 10.00; Waughtown ch, Pilot Mountain, 1.75; Kernersville ch, Liberty, 3.00; Lexington ch, ditto, 3.06; Pleasant Grove ch, ditto, 60c. Total, 78.20. Previously reported, 1,021.60. Total this year, 1,099.80.

Orphanage—Whiteville Grove ch, Chowan, $6.00. Previously reported, 347.13. Total this year, 353.13.

Centennial Enlargement Fund—Kernersville ch, Liberty, $2.55.

Students' Aid Fund, Louisville—Lexington ch, Liberty, $4.30.

Sunday-schools (Distribution of Bibles and Testaments)—S S, Lexington church, Liberty, $1.47; S S, Tryon Street ch, Charlotte, 5.03. Total, 6.50. Previously reported, 462.55. Total this year, 469.05.

Antioch, Bethel, Lebanon and Southport churches reported last week as in Eastern Association, should be Cape Fear Association.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, May 5, 1894.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.



It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.



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Stationery Co.,
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Manufacturing Stationers,
Can be had the latest, freshest, and most attractive goods in this line to be found anywhere such as
Note and Letter Paper,
all qualities, both Folded or in Box.
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all Grades
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from the finest point to broadest stub
PENCILS, all grades and prices. INK, numerous brands.
Stationery Supplies
in endless variety.
Anything in our line to fit out the best appointed office or library. A call is licited.
RALEIGH STATIONERY CO.
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For the present we will continue the most popular premium offer yet made.

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And it is in every respect the Greatest Literary Monthly ever published outside of New York.

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And it is the most enterprising and popular of New York Magazines.

We will send to any address both of these great monthlies for one year for the single price of The Southern Magazine, or $2.50, payable in advance.
We are only able to offer this combination by special agreement for a limited time to sell the list of both periodicals.
There is no use saying more. The mere announcement of this combination at this price should keep our Circulation Department busy while the offer is open.
This offer is good on renewals only for those whose subscriptions to The Southern Magazine have expired, or now expire with this number, and will not apply hereafter.
Enough magazine literature for a family for a year, and of the very highest quality, as the announcements of both for 1894 are superior to anything previously offered by either.
Send $2.50 by P. O. Money Order, Postal Note or Check direct to
THE SOUTHERN MAGAZINE,
(Circulation Department) Louisville, Ky.
N. B.—This offer is entirely separate from, and does not go in connection with any other premium offers or contests advertised by The Southern Magazine and is not open to subscriptions received through agents.

Law School
University of North Carolina.
42d Regular Session begins Sept 6th, 1894. 14th Summer Session begins July 2d, 1894. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

Ex-Gov. Holt,
Judge Clark,
Rev. Dr. F. L. Reid,
Judge Dick,
Col. Cantwell,
Capt. McNeill,
Mr. W. R. French,
Mr. R. L. Steele, Jr.,
and hundreds of other North Carolinians

USE AND ENDORSE
THE
Electrohoise.
(TRADE MARK)
"ATMOSPHERIC OXYGEN" BY ABSORPTION.

Write us for all information about the instrument that "cures when all else fails."
Electrolibration Co.,
Gould Building, Atlanta, Ga.; 345 4th Avenue, New York.

ANNUAL STATEMENT
Showing the condition of the Union Casualty and Surety Company.

ASSETS. DECEMBER 31, 1893.

Loans on bond and mortgage (duly recorded and being first liens on the fee simple)	$ 16,500.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	295,150.00
Stocks, bonds and all other securities (except mortgage), hypothecated to the Company as collateral security for cash actually loaned by the Company	75,000.00
Interest due and accrued on stocks and other securities	591.52
Cash in Company's principal office and belonging to the Company, deposited in bank	66,689.93
Premiums or assessments unpaid	135,686.66
Total Assets	$ 559,518.03

LIABILITIES.

Losses unpaid, including those resisted	$ 17,865.46
Reserve, as required by law	149,381.45
All other claims	40,167.02
Total Liabilities	$ 207,413.91
Capital stock paid up	$ 250,000.00
Total income	172,561.44
Total expenditures	105,911.49

President, C. P. ELLERBE.
Vice President, D. R. FRANCIS
Secretary, J. B. WAESTNEAU
General Agent, A. E. B. LINDSAY, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1893.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Union Casualty and Surety Company on December 31st, 1893, now on file in this department.
OCTAVIUS COKE, Secretary of State.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.
Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.
Made Only by the JACKSON CORSET CO., Jackson, Mich.

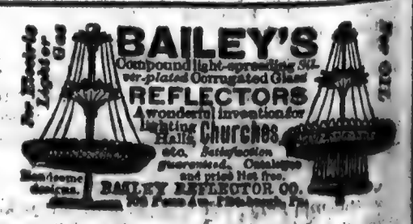
THE TIRED BRAIN and NERVES
Find Sweetest, Safest and Best Relief by using Dr. King's
Royal Germetuer.
As a Nerve Tranquillizer and Tonic it never has been equalled.
Dr. L. D. Collins, Goldthwaite, Tex., says of it: "It is the finest Nerve Tranquillizer I have ever used."
L. C. Coulson, Deputy Clerk, Jackson county, Ala., says: "I commend it for Nervousness above anything I have ever tried."
Geo. W. Armstead, Ed. The Issue, Nashville, Tenn., says: "Germetuer is an invaluable Builder and Invigorator of the Nerve Forces."
Hon. G. W. Sanderlin, Ex-Auditor, N. C., now 3d Auditor, Washington, D. C., says: "I have never found a better Nerve Tonic and General Invigorator."
Contains no Bromides, Cocaine, Chloral or other injurious drugs. Always safe for all ages and sexes.
$1, 6 for $5. Sold by druggists. Manuf'd only by King's Royal Germetuer Co., Atlanta, Ga.

Every Man A Capitalist.
You can become a capitalist at once by laying by a small part of your yearly income and investing it in a Tontine policy of the
Equitable Life
For $20 you can instantly secure a capital of $1,000 (or for $200 a capital of $10,000), thus acquiring an estate which you may leave to your heirs, or retain as a fund for your own support in old age, if your life be prolonged.
Such a step will prompt you to save, will strengthen your credit, will increase your confidence, will preserve you from care and will give you lasting satisfaction.
The Plan is Simple.
The Security Absolute.
It is the perfect development of the life policy. To-day is the right time to get facts and figures. Address
W. J. RODDEY, Manager,
For the Carolinas.
ROCK HILL, S. C.


AGENTS $75 A WEEK AT HOME using or selling PRACTICAL PLATING DYNAMO. The modern method, used in all factories to plate new goods. Plates gold, silver, nickel, etc., on watches, jewelry, table-ware, bicycles and all metal goods; fine outfits for agents; different sizes; always ready; no battery; no test; no experience; as limit to plating needed; a great money maker.
W. P. HARRISON & CO., Clerk No. 16, Columbus, Ohio


Moller Celebrated Pipe Organs
From $400 to $10,000.
All persons desiring a fine Pipe Organ should not fail to correspond with us. Specifications, Drawings and all information free of charge. Our Pipe Organs are now in eighteen States and cities. Established 1850. Address
M. P. MÖLLER, Hagerstown, Md.

AGENTS MAKE $5 a Day Greatest Kitchen Utensil invented. Retails 25 cts. 2 to 6 sold in a house. Sample postage paid FREE. FORSHEE & CO., Cincinnati, O.


BAILEY'S
Compound light-spreading Silver-plated Corrugated Glass
REFLECTORS
A wonderful invention for lighting Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free.
Handsome designs.
BAILEY REFLECTOR CO.

Another New Jersey Miracle.

A STORY FROM NEW JERSEY WHICH WILL INTEREST EVERYONE.

A MAN WHO WAS CURED OF RHEUMATISM AND PARALYSIS AFTER SUFFERING FOR TWENTY-SIX YEARS.

(From the Philadelphia Record.)

A very interesting story comes from Cape May C. H., N. J. The chief character in the story is John L. Steel, who has lived in that town for thirty years, and is one of the best known men in Cape May county. To a reporter, Mr. Steel said: "Certainly, I'll tell you the story. I am 54 years old and was first attacked with the rheumatism twenty-six years ago. I suffered all that mortal man could stand. The medicine and the doctoring I have had has cost me at the very least $2,500, but they were all like so much water in my case.

"One day, in 1883, I was taken with a chill up and down the back, my leg gave out at the knee and I fell like a log. Never shall I forget the agony I suffered. I thought I would go crazy. I could not walk, and my legs were all drawn up at the knee and felt as if dead. It was without feeling and without power. I called in Dr. Alexander Young, one of our town physicians. He capped and blistered me without success. I went to Dr. Downs, a physician of the old school. Dr. Downs took my leg and pulled it out straight, then he laid it over the arm of the sofa on which I was reclining, and from it suspended two bricks. The pain was almost unbearable. The battery was applied, and the result was that I was just as bad as ever. As a last resource I went to the late Dr. Pancoast, then of Jefferson College. He pronounced my case chronic rheumatism, and said that he could relieve the pain but could not cure me. He gave me sarsaparilla and iodide of potassium, of which I had already taken a quantity. I felt that I was going from bad to worse. The pains were growing more intense, my body was growing weaker and I had to crawl up stairs on my hands and knees. I was as white as a sheet, and at times nearly frozen to death. I slept under enough covering to crush me, and was cold then. I had to lift my leg around wherever I wanted it, but at night it would twitch and jerk as though possessed by some fiendish power.

"Well, to cut a long story short, I read in the *Philadelphia Record* of a man who had been cured by Dr. Williams' Pink Pills for Pale People. The story appeared to be an authentic account, and with a ray of hope I sent for two boxes of Pink Pills. This was about six months ago. As soon as I began to take them they began to do me good. I felt as though I had been given fresh blood and new muscles When the two boxes were finished I sent for six more, and under this treatment continued to improve. I began to regain the use of my limbs and I could soon get around with the aid of a crutch and cane. Now I have discarded the crutch. I have an excellent appetite and feel first-class all over.

"Why Pink Pills have done more for me than all the rest of the medicine and doctors put together, and my recovery is due solely to them. I have taken in all twenty boxes of Pink Pills and you can see for yourself what they have accomplished."

Suiting the action to the words Mr. Steel placed his cane over his shoulder and walked off like a man who had never had an hour's sickness in his life. Some idea of the severity of his case can be had from the fact that his leg has been shortened nearly an inch by the ravages of the disease. The following affidavit was made before John Spalding, Justice of the Peace, who has known Mr. Steel during his entire illness.

Sworn and subscribed before me this 26th day of May, A. D. 1983.

JOHN SPALDING,
Justice of the Peace.

Dr. Williams' Pink Pills are not a patent medicine in the sense that name implies. They were first compounded as a prescription, and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co. from either address. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

Request of the Robeson Union.

As a result of the following resolution, which was unanimously adopted by the Robeson Union at Mt. Eliam church on the 28th of April, 1894, all the churches in the bounds of the Union are hereby requested to set apart and observe Friday before the third Sunday in May as a day of fasting and prayer:

"WHEREAS, We feel that some pending judgment or calamity overshadows our country; therefore,

Resolved, That the Robeson Union in session at Mt. Eliam church, recommend the churches constituting this body, to humble themselves before God and seek his mercy and protection and that some definite plan be now suggested."

Johnson's Magnetic Oil cures cramps and colic and internal neuralgia; 40 and 75 cents. Sold at Jno. Y. MacRae's drug store, Raleigh, N. C.

The North Carolina Press Association will meet at Morganton, June 13 and 14.

For a disordered liver try Beecham's Pills.

A Curse.

I have been of late in two neighborhoods where two murders have recently been committed. Upon careful investigation I found that whiskey was a prime factor in both murders. The parties to the crimes were so far under the influence of whiskey that they allowed passion to eclipse reason. Had the parties been sober, bloodshed would have been avoided. These murders will no doubt cost taxpayers several thousand dollars. I once heard a prominent lawyer say that he had appeared in twenty-seven cases where persons were tried in court for their lives, and that twenty-three out of the twenty-seven were the result of strong drink.

A poor man collected a $50 00 debt due him. He began at once to drink, and did not do a lick of work, or get sober, until the last cent was gone.

People fret, complain and abuse the President and others for hard times; but really whiskey makers, sellers and drinkers are the chief causes of hard times. A vast amount of time and money are wasted by drinking. Taxes are nearly doubled by this curse.

In a certain county one negro killed another. It was done in a drunken row. The case went into court. It was continued from court to court until it cost the county about $3,000.

Whiskey is almost an unmitigated curse. It may do a little good as a medicine in a few cases. But it brings ten thousand curses to where it gives one blessing. It destroys a thousand lives to where it saves one.

In the neighborhood where one of the murders above alluded to was committed, a good brother said to me: "I am greatly troubled by the dreadful effects of the whiskey traffic. I have studied a great deal to try to find a remedy for it. I can think of but one; it is this: If all church-members would quit drinking, and use their influence against it, this evil would soon be killed out."

This brother is right. Whiskey sellers often say that they could not keep up their business but for the patronage of church-members. How sad it is that church-members are keeping alive the greatest curse of the age. What a dreadful responsibility rests upon them! TEETOTALER.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

NEWS OF THE WEEK.

State News.

A charter for a National Bank at Wilmington has been issued.

C. H. Fletcher of Newbern, a bar keeper, committed suicide last week.

Efforts are being made to establish a Female Methodist College at Raleigh.

Harmond & Justice, hardware dealers of Charlotte, assigned last week. Liabilities $15,000.

Mr. Paul Wilkes, an esteemed citizen of Charlotte, died in Washington City, Saturday last.

A new court house for Mecklenburg county will be erected at Charlotte. It is planned to cost $50,000.

Raleigh has made it a law that minors shall not be permitted to enter saloons. Let other towns follow her example.

Hon. George Gray, the distinguished Senator from Delaware will deliver an address at Trinity College commencement.

Dr. G. H. West of Newton has been chosen to succeed Dr. Chas. Gee, deceased, as physician in charge of the convict farms.

The city of Raleigh has appropriated $500 for the occasion of laying the corner-stone of the Confederate Monument, May 22d.

General Superintendent, L. T. Myers of the Seaboard Air Line R. R., has resigned, and John H. Winder has been chosen his successor, with officers at Atlanta, Ga.

The Rex Hospital has been opened at Raleigh. It is endowed with an estate; and receives $2,000 a year from the city of Raleigh. It replaces the St. John's Hospital.

Fire destroyed the academy building at Grifton last week; loss $2,000, with a $1,000 insurance. The Lyon & Bro. lumber mill at Selma was also destroyed by fire. Loss $5,000.

Dr. Jno. F. Crowell has resigned the Presidency of Trinity College. His resignation will lie on the table until June, by which time it is hoped he will have been persuaded to reconsider his action.

J. F. Smith who deliberately killed his brother-in-law, by name, Sellers, near Wadesboro recently, has been released on the ground that the dead man's conduct justified the action.

Two large boilers at Robertson and Godwin's lumber mills at Williamston on the 1st inst., killing one man outright and fatally wounding two others. There were fifteen people in the mill at the time and all were injured.

General News.

The strikes in various parts of the country are having little effect. Adjustments are probable.

Editors Hattoń of the *Washington Post* and Geo. W. Shell of the Baltimore *Sun* died last week.

A great bridge is to built across the Mississippi river near New Orleans. At present the nearest one to its mouth is at Memphis.

Hon. Jere Simpson, Congressman from Kansas, has been very ill. He is convalescent.

John Potter, Jr., Republican, has been appointed to fill temporarily the place of the late Senator Stockbridge of Michigan.

Red river, in Arkansas is at higher flood than in many years. Crops have been destroyed, and other damage done. It is feared that the Mississippi will get beyond its banks.

"Coxey's Army" reached Washington City five hundred strong last week. They were met by police, and prevented from any demonstration on the Capitol steps. Coxey, Chief-Marshal Brown, and Jones, the leader of the Philadelphia contingent, were arrested on charge of walking on the public grass plots and disorderly conduct. The evidence was taken Saturday, when court adjourned till Monday morning.

MARRIED.

MEDLING—O'DANIEL—On April 25th, 1894, by Rev. J. W. Atkinson, Mr. G. H Medling of Granville county and Miss Stella I. O'Daniel of Wake.

DIED.

WILLIS—Our Sister Willis, wife of Mr. Joe Willis, departed this life on April 7th, 1894. She was a consistent member of the Smyrna Baptist church. May the Lord comfort the husband and the several children that are left. The funeral services were conducted by the writer. "Blessed are the dead which die in the Lord." E. C. BOBBITT.

FORRESTER—Johnnie Forrester, son of Rev. Manly Forrester, at Ramseur, N. C., March 16th, 1894, in his eleventh year. Johnnie was an intelligent and good boy, and we have good reason to believe understood the way of eternal life. This is the third time death has come in Bro. Forrester's family in the last three years. Wife, daughter and son, all taken up above. PASTOR.

WHITE—Some days ago, after arriving at Green's Cross Roads Church, Bertie county, (the church of which I am pastor), the sad news reached me that my own dear uncle, Alfred J. White, was dead and laid in the old family burying ground. He leaves a wife and eight children to mourn their loss. He was a good father, devoted husband, and a consistent member of Ross church, Bertie county.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

I remember when a struggling boy entering the ministry how he encouraged me by comforting words. I shall go to him, though he can't come to me; therefore I sorrow not as those who have no hope. Thank God we will meet again in that bright and sunny clime and join in singing the morning light is breaking. G. W. WHITE.

Rockyhock, N. C.

PERKINS—The sun shined bright and clear on the morning of Dec. 16th, 1893. But little of its brightness cheered the hearts of Bro. W. W. Rosser and his afflicted family. Sister Mary A. T. Perkins had gone to join her Saviour. Only the body remained with her youngest daughter. A Christian of more varied experience was never known to the writer. Cradled in the lap of luxury, yet, in her old age, she lost the bulk of her property, with everything in early life calculated to make her pathway bright and joyous; yet the Saviour said "follow me," and he was "a man of sorrows and acquainted with grief." But God be praised for the gift of such a woman. Amid all her varied experience her unswerving devotion to Christ was well known by all her acquaintances. For half a century she endured "the burden and heat of the day" in the Master's vineyard. But at last he says to her,

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

When pastor of her church at Antioch, the writer ever found her house to be the preacher's home, and herself never better pleased than when making the preacher feel that he was at home. She was born Feb. 14th, 1815, and died of consumption at Bro. W. W. Rosser's on Dec. 16th, 1893, leaving two daughters and several grandchildren to mourn while she rejoices. For fifty years she was a member of the Missionary Baptist denomination. "Blessed are the dead which die in the Lord."

"Oh for the death of those
Who slumber in the Lord,
Oh be like theirs my last repose,
Like theirs my last reward."

JAMES A. PITCHFORD.

Littleton, N. C.

Tributes of Respect.

Departed this life at his home near Cary, Wake county, Feb. 13th, 1894, Brother Willis Sorrell, in the seventy-second year of his age. He was a consistent member of Reedy Creek Baptist church for many years. He had been suffering for several years from a stroke of paralysis from which he never recovered.

Resolved 1. That Reedy Creek church deeply feels the loss of such a valuable member, the community a good citizen and a kind neighbor, his children a loving father.

Resolved 2. That we extend to the bereaved family our heartfelt sympathy, and commend them to the God of their fathers who alone can heal their broken hearts.

Resolved 3. That a copy of these resolutions when approved by the church be spread upon the records of the church, a copy be sent to the BIBLICAL RECORDER for publication, and a copy sent to the family of the deceased.

R. A. YOUNG,
J. J. MARCOM,
YOUNG STONE.
Committee.

Ayer's Pills are recommended by leading physicians and druggists as the most prompt and efficient remedy for biliousness, nausea, costiveness, indigestion, sluggishness of the liver, jaundice, and sick headache; also, to relieve colds, fevers, neuralgia, and rheumatism.



The Great Health Drink

Safe, sure and reliable. Always on time. A pleasure and a delight. Comfortable, enjoyable.

HIRES' Rootbeer

A 25c. pkg. makes 5 gallons. Sold everywhere. Send 2c. stamp for beautiful picture cards and book. The Chas. E. Hires Co., Philadelphia.

Wanted.

A private school from about the middle of June (or later) until middle of September, by a teacher of six year's successful experience in teaching. Address, LOCK BOX, Chapel Hill, N. C.

ASK YOUR AGENT FOR
A POLICY
—IN THE—
N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE. RALEIGH, N. C.

Musical Entertainments

for Young Folks. For use in public and private schools, and the home. Tableaux, Marches, Drills, etc.

A Capital Song, A lesson in geography, 40 cents.
Ball Tossing, A series of evolutions, 40 cents.
Heroes, A marching song for boys, 75 cents.
Japanese Parasol March and Drill, 50 cents.
Song of the Rain Drops, A motion song, 30 cents.
Tambourine March and Drill, 40 cents.
Today, A character sketch with tableaux, 40 cents.
Tomorrow or the Music of the Future, 50 cts.
The Ten Little Sunflowers, A humorous chorus and encore. Very entertaining. 50 cents.
Yesterday or Grandma's Dream, A beautiful little sketch with old time costumes. 50 cents.
Theory and Practice, A singing class lesson, 60 cts.
The Jolly Little Waiters, 60 cents.
The Little Turkkee Turks, 50 cents.
I'm Ashamed to Look my Dolly in the Eyes, A cute song for a bright little girl. 40 cents.

SEND FOR COMPLETE CATALOGUE FREE.

Sample copy of Musical Visitor containing Choir Anthems for 10 cents.

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THE JOHN CHURCH CO.,
CINCINNATI, - - NEW YORK, - - CHICAGO



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first class and entirely satisfactory.
CHAS M. WALSH.

Hard Times Fertilizers

To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash
Good Fertilizers
at the Lowest Wholesale Prices,
per ton.
for Corn, Cotton and Peanuts, at $13.50
for [illegible] 14.50
for Potato Tobacco and Grass 16.00
Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars
W. S. POWELL & CO.,
Fertilizer Manufacturers. Baltimore, Md.

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SOLE MAKERS OF THE BLYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM, &c.
Catalogue with 2500 testimonials. Prices and terms FREE.
Please mention this paper.

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[illegible] C. S. BELL CO., [illegible]

BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO.,
Cincinnati, Ohio, U.S.A.
CHURCH BELLS, PEALS AND CHIMES.
Prices & Terms Free. Satisfaction Guaranteed.



Leaksville Woolen Mills,
LEAKSVILLE, N. C.,
are at the old place, under the old management, making the same line of excellent goods. Write us for information and samples if you have any wool to be manufactured into Blankets, Fancy Bed Spreads, Cassimere, Jeans, Flannels or Yarns.

Lovely Complexion.



Pure, Soft, White Skin.

Have you freckles, moth, black-heads, blotches, ugly or muddy skin, eczema, tetter, or any other cutaneous blemish? Do you want a quick, permanent and absolutely infallible cure, FREE OF COST to introduce it? Something new, pure, mild and so harmless a child can use or drink it with perfect safety. If so, send your Post-office address to
MISS MAGGIE E. MILETTE,
134 Vine Street, Cincinnati, Ohio.
AGENTS WANTED EVERYWHERE.

For Spring Weddings.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.,

Are desirous of particularly directing your attention to their excellent assortments of Silks, Dress Goods, Laces, Linens, Underwear, Corsets, Shoes, Parasols and other out-fittings that are by custom necessary for bridal outfits.

They send samples, offer suggestions, send articles on approval, and make up your dresses in the most stylish manner—equal to Paris made gowns and at moderate prices.

Ready-made tailor-finished suits are also offered in most approved styles.

Correspondence by mail, or a personal call, is solicited. Estimates furnished.

W. H. & R. S. Tucker & Co.



The Leading Conservatory of America.
Founded in [illegible] Tourjée, Carl Faelten, Director.
Illustrated calendar giving full information sent free.
New England Conservatory of Music, Boston, Mass.

The Home Circle.

On Every Sea.

The waves ran high upon the sea,
And bravest hearts were tried,
When o'er the waves of Galilee
One walked upon the tide.
The men who saw that wondrous sight
Now rest eternally;
But still, as on that awesome night,
Christ walks on every sea.

Disease and storm and harrowing care
Smite us on every side,
Danger and death come everywhere,
And will not be denied.
How could we bear affliction's wave,
Or whither might we flee,
Did Christ not stand beside each grave
And walk on every sea?

Yes, He is there! His form of light
Our eyes may not discern,
Yet howsoever dark the night
To Him our hearts may turn.
As once He made the waters bright
When night swept Galilee,
Supreme in mercy as in might,
Christ walks on every sea.

—Julia May Williamson, in Zion's Herald.

Ernst and his Model

"Oh, Ernst, it is beautiful! Is it like me? Is that the very way I stood? I could fancy it is me but for one thing—it has not life. It is only a piece of clay, after all, and cannot hear the music of my dear violin."

"But I can, Thekla," returned her brother, with a laugh, "and perhaps that inspired me to put such good work into my statuette."

"But you are not the statuette, and your work is not you," persisted Thekla.

"Yes, it is," replied the boy, with flashing eyes. "It is the expression of what is in my very heart and mind. I love my sister and choose her for my model. I love my art, and mean to go to Berlin some day, and perhaps may see the old specimens of Greek art in other lands. Who can tell? I shall learn all I can from these our masters. My whole heart and soul—the very best that is in me—shall come out in my work. Oh, it is grand!"

And Ernst Ulbrich put aside his image as Thekla turned away and began to play the *Vaterland*.

"I am so glad that when the great God formed a man out of clay he breathed a soul into him," she said as she finished her piece. "Ernst, your work is just perfect, so far as terra-cotta can be. But I have something in me which your dear little figure has not got. I feel and see and love my brother who has molded me here. Yes, Ernst, I love you, and know you will become famous some day."

The workshop, in which much of the brother's and sister's time was spent, was simple and rude, but without was bright sunshine, and the peaceful residences and beautiful gardens of a German town. Their father, who had died two years before, had been a poor musician, and had taught his little daughter to play on the instrument she loved so well. Her talent was as pronounced as her brother's, though in a different line.

Ernst's work was now the sole support of his mother, sister, and two little boys, but before his father's death he had begun an apprenticeship to an artist in terra-cotta. At first, he learned to examine the material out of which the figures were made, then to prepare the colors with which they were often painted. He understood all about the baking of the clay when it was molded, and what a delight it was to him to make his first venture in the plastic art in the rude figure of a horse.

"You are not the statuette, and your work is not you."

Though Ernst had the cares of a family upon him, he was still a boy in many things, and the words lingered unpleasantly in his memory. Boy-like, he could not refrain from sending a passing shot after unconscious offender; so he said:

"Your violin is not you."

"Yes, it is," cried Thekla, hastily. "It speaks out exactly what I feel, as my own tongue could not do. If I am glad, it goes like this." And she played a few bars of a gavotte. "If I am ugly, why there!"

She drew the bow across the strings, producing a sharp, discordant wail. Ernst stopped his ears, with a laugh, put aside his image to cool, and, taking his hat from a peg, prepared to go out.

Thekla approached the table after he had gone, violin in hand.

"I am afraid he did not like what I said," she murmured to herself. "But I told the truth; it has not life. It is but a piece of clay, molded by clever fingers, pinched into lines, and smoothed into curves that look like life. But only the great God can give life. And our pastor says we must have a higher life still, a life in the soul, if we would know God and enjoy him forever. Yes, I spoke truth; my violin always speaks truth, and it will not say what I do not feel. God requires truth."

How it was she never knew, but just then she gave herself a sudden twist, the violin in one hand and the bow in the other. Which came in contact with the statuette she could not tell, but in a moment it had turned over and the figure lay broken, flattened, and defaced upon the stand. Only the face was not marred, and it lay happy and serene, as if smiling at the wreck of hope and beauty.

With a despairing cry, Thekla threw her once-loved instrument on the floor, as if in anger for the mischief it had wrought. She raised the image carefully, and tried to put it together again. But no! The ugly dents and cracks remained. It was hopelessly injured.

"I cannot tell him! I dare not tell him!" she exclaimed, as sobs broke forth. "He will be so very angry and not love me any more. Oh, how careless and wicked I have been!"

She picked up her violin, almost hating it, in that moment of supreme despair, for the mischief it had been the means of working.

Away she stole, upstairs to her own little room, drawing a rough bolt across the door to secure her from intrusion. Then, throwing herself on her knees, she gave way to a perfect storm of weeping.

Two hours passed. Ernst must have come in. What had he done? Had he told their mother? Had he destroyed the image? Curiosity was awakened; suspense became intolerable.

And with it came back the echo of her own words: "My violin always speaks the truth." Was she less honorable than that wondrous mechanism of man's devising, the chords of which thrilled beneath her fingers?

Leaving it on the bed, she stole downstairs to the workshop.

Outside the half-closed door she paused. No sound came from within. He could not be there.

No sound! Yes, a smothered sob met her ear! The bitter disappointment and sense of failure, the hours of toil wasted, had been too much for poor Ernst, and his wounded feelings found boyish vent.

In a moment she was beside him, her arms about his neck.

"Ernst, dear, dear, Ernst, I did it. It was very, very wrong, but I went to look at it and the bow must have knocked it over. Oh, I am so sorry! My heart is breaking! Ernst, can you forgive me?"

The true hearted brother turned and caught her in his arms, and forgot his own trouble in trying to sooth hers. He told her he would re mold her image, correcting its former mistakes, for he had seen many faults after the first was finished. And so would he produce a better work, a work that should live in the minds of men, as this might never have done.

"I have read that 'the best men are molded out of failures,'" he said. "And so our greatest gain often comes to us through loss."

"And, oh, Ernst, I will never again say it is not you, for I shall always see in it my brother's noble nature, his love and patience and power—and, oh, ever so much besides!"

Many years afterward, in a studio in Berlin, one lady asked another: "Have you seen Ulbrich's great work, 'The Broken Image'?"

She led the way to a farther corner, and the two joined a group standing in rapt admiration.

It was the figure of a young girl of life-size. The lower portion, with its exquisitely-poised foot, the simple but graceful drapery of the short skirt, was complete, but the head and shoulders had been broken off and lay on the pedestal, the face upturned and smiling.

It was a curious fancy, perhaps an ungraceful one. Was it only an eccentricity of genius, or what story did it tell? Had the original been injured like this in envy or rage?

As the ladies questioned thus, a quiet voice said:

"The original was a statuette, destroyed by an accident. The artist tried to rise through disappointment and pain, as we all must do if we would make life lead to something better. This figure is at once the monument of his failure and success."

He bowed and passed on, and the ladies afterward learned that the story of this strange work of art in terra-cotta had been explained to them by the greatest artist of his day—Ernst Ulbrich.—*Emma E. Hornibrook, in Our Young People.*

Why Not?

"Please help me just a minute, will you, mamma?" Lucile held up the bit of bright red satin on which she was outlining, in simple stitch, a quaint old teapot, for a pretty holder.

Mrs. Harmon laid down her sewing instantly, and carefully showed the little needlewoman where the mistake had been made.

"Can she sew patchwork?" asked Mrs. Davis, a neighbor who had "run in" with her own sewing for an afternoon's chat.

"Not yet," replied the young mother, glancing rather anxiously towards the little maiden by her side. "Lucile, will you please bring mamma a glass of water?" She did not mean to discuss the question in the child's presence, evidently. Lucile ran obediently away, and her mother was free to continue.

"I am going to let her begin on plain sewing later, but she is not ready yet, I think."

"But, Mrs. Harmon, I always thought children had to begin on patchwork and plain seams. I did!" rather sadly.

"So did I!" responded Mrs. Harmon with a merry laugh. "And I cordially hated sewing until I was a grown woman. And I don't mean that Lucile shall go through such an experience. The bit of work she is doing is teaching her simple stitching, and it is bright and pretty. She dearly loves to do it, and begs for it every rainy day when she can't play out of-doors."

"I do believe it is a good plan." Mrs. Davis spoke regretfully. "I do not like any kind of needlework even now. The memory of those hateful seams and quilts is undimmed, and I'm afraid will always be!"

"Try my way with your Maud," suggested Mrs Harmon.

"Don't you fear it is unsafe to make life too easy for the children? Trouble's bound to come some day. I've always tried to brace Maud for it," with the conviction of the right on her side.

"I think," replied Mrs. Harmon quietly, for Lucile's step was heard outside the door, "that a happy childhood and a faculty of finding the 'silver linings' of all the clouds that rise day by day will be the best strength for future trouble that I could give my little girl."

"You may be right," sighing a little, "I know Lucile is a happy child, and wonderfully sweet and bright."

"Just as long as God puts sunshine and flowers into his world, I'm going to pick out the sunny ways of doing things for my little one's world. Honestly, Mrs. Davis, is there anything particularly praiseworthy in making sewing, or anything else, disagreeable, when it might, and ought, to be pleasant?"

Hasn't Mrs. Harmon the right of it? Let's try her plan, mother.—*Jean Halifax, in New York Observer.*

Looking Forward.

Never attempt to go into the poultry business in a hurry. Begin at the foot of the ladder and progress gradually. Aim to breed for the kind of hens you wish, instead of purchasing them, for when you buy you are liable to bring disease and vermin into your yards. There is always something to learn, and the risk of loss is small if a beginning is made with a few fowls only. It is well to look forward for success with large numbers, but success is only attained by gradual approaches.—*Farm and Fireside.*

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Common paper may be converted into a substance resembling parchment by means of sulphuric acid. The acid should be of an exact strength, and mixed with half its weight of water. A sheet of paper placed in this solution becomes hard, tough and fibrous, yet its weight is not increased and it is far better for writing purposes than animal parchment.—*Exchange.*

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WITH many a laugh in their sleeves, with many a reassuring chuckle, and with fulsome sighs of relieved suspense, do Prince Albert of England, Wilhelm of Germany, and Alexander of Russia contemplate our marching "Armies of the Commonweal." They have often been subjected to such demonstrations, and no doubt they feel better now that they are shown to be possible in a "government of, for, and by the people." To know that a government founded in defiance of the "Divine right of kings" is not altogether free from the charge of oppression, should be cause for congratulation among them. And, indeed, Coxey's armies are having an influence in Europe that is far more lasting than in the United States. Four hundred men crying for "relief" here becomes four hundred thousand men when the papers of monarchial governments speak of them, and one man killed is a bloody revolution when Europeans hear of it. It is a fact that the people of the United States have not enjoyed life as they confidently hoped when freed from the oppression of a tyrant. We have expected the supernatural of human beings; and we have been disappointed. The European press says our government is a failure, and a revolution is on hand; that kings are divinely sent beings, and that we will yet have to import one. While this seems ludicrous to us, it does much to persuade the Englishman, German or Russian to retain his present form of government. They are lead to believe that our system of government is not any better than theirs, notwithstanding our freedom and our wealth of land and resources; and they conclude that a revolution is too costly to undergo for nothing. They see the army of the discontented, but are blind to the millions of happy citizens. Yes, the Divine right of kings has been strengthened in the European popular view in the last few weeks; and the kings are rightly rejoicing over it. The army of the Commonweal has added years to the existence of monarchy, even if it has failed to accomplish its purpose in America. It has made it possible for monarchy to say that people cannot govern themselves, and therefore need a "divinely sent" king to shape their destinies.

FOR the last two years the Nicaragua Canal Company has been endeavoring to persuade our government to virtually become responsible for $100,000,000 worth of its bonds—paper based on the hope of cutting a canal for ships through the strip of mountains that connect North and South America, which would permit ships sailing from New York to San Francisco to save several thousand miles in the course. Suez canal is a magnificent success. Panama is a dismal failure, as is witnessed by the bones of many men who gaves their lives to the phosphorescent scheme. The Panama canal with its crumbling excavations, rusting machinery, repudiated bonds and dead men; with its ruined and disgraced De Lesseps, its colossal robberies of the people and its nation-tarnishing scandal, is a monumental warning to all governments not to meddle with private affairs. If the Nicaragua canal were a possibility—and if it is impossible now, it is a surety of the future, it should be cut by all means. It would help America from Terra del Fuego to Alaska; it would save millions of money and decades of time; it would increase commerce in both continents. But our government cannot afford to meddle with the bonds of any corporation. It does well to keep its own above par. If the United States is to have anything to do with the canal, it should have all; it should buy out the present company, issue its own bonds and dig its own canal. Private affairs are private affairs, and the government cannot consistently endorse any one's notes, however promising be the premiums, however lasting the results. It would be more just and more practicable to issue $500,000,000 in bonds and pay them to a Coxey's army to build better public roads. Failure of private companies is too probable; corruption is too frequent. Our National Treasury is not yet a speculator; the public moneys are not to be expended on chances and hopes; and, we may add, neither the people of the country nor the government has enough money or sufficient credit to become security to the amount of $100,000,000 for any one or any uncertain object.

SOME weeks ago we read with a satisfaction akin to joy that the Attorney-General of Illinois had decided that the American Tobacco Company was a trust of the most pronounced type. Coming from a State officer, it is something quite startling. We and almost every one else in North Carolina have considered it to be a trust since its inception. We also know that our State Legislature has declared trusts inimical to the interests of its citizens, and enacted laws to prohibit their operation in North Carolina. But the great trouble has been to prove that a trust is a trust. We know them when we see or feel them, and one might define them; but in this day of lawyers devoted to invalidating instead of upholding law, few can write or do anything to which money and power can not take technical exception. There are loop holes in our enactments. But if a far off public attorney has declared that the company is a trust, we do not perceive why North Carolina—which has suffered more than any other State from its oppressive work—cannot take the Illinois man's word for it. Certainly we must rid our State of the operations of the American Tobacco Company by some way or other. It is a trust, if we know what a trust is. It is a combination of buyers and sellers, which has depressed the price of tobacco by destroying competition. Even if it were not a trust, some means should be devised for preventing it from selling cigarettes and lewd pictures to youths.

It is a reflection on the present administration in this State that a trust, which another State Attorney-General recognizes as such, is permitted to exist in defiance of our law. If the law is weak, let the next Legislature strengthen it. But if it is not weak save in its executors, a test should be made, if nothing further.

Trusts may be good things; a professor of political economy has said that they employ labor, buy produce, and reduce prices; also, they sometimes become "benevolent" and endow colleges with insurance policies bought with their ill-got gains; and there is a man in our State who has declared that such endowments are "more enduring monuments than classic piles." These things may be true. Perhaps our college boys should be taught to admire the operations of trusts. But they are unlawful in North Carolina, and as such should be destroyed, whether they be useful to needy institutions or instructive to college students or not. Let a test be made.

THINGS are often carried too far. Some highly civilized—too highly, indeed—apostle of etiquette has been sending the RECORDER columns and columns of polite literature, with the hope that we will subscribe to his work, or give him a good "reader," we presume. Among other interesting departments of this work are the queries. There's a young girl who desires to know how long her skirts should be; another is in doubt as to whether her commencement slippers shall be white satin or vermilion kid; another apparently is in distress because red gloves are not "in style." A young man desires to know whether his love is old enough to correspond; another is very reasonably confused by the red-tapeism involved in the system of cards, "at homes," etc. Mothers, and not query columns, should answer these questions.

This etiquette business is getting so intricate that, we fear, its hair-brained disciples will not be able to master all its "rules of politeness;" certain it is that they are unequal to anything else already. A person who has to read a book of etiquette to be a man—in all that the word implies—reflects on his parents and himself; one who submits to half the modern social laws and forms should be disfranchised. The laws of God and country and common sense are sufficient for well meaning people. Any one who seeks or formulates other laws is uncultured and presumes that his characteristic quality is rampant. Neither manhood nor womanhood are made or measured by books of etiquette. Some of the most consummate scoundrels alive are most polite and gentlemanly in appearance. While the qualities are not inate, they are not difficult of attainment. If one does one's best to be oneself, he is more cultured than the disciple of etiquette who sneers at his awkwardness. The former comes by his qualities honestly; the latter is a hypocrite. Tennyson expressed it precisely when he wrote:

"Cursed be the social wants that sin against
the strength of youth!
Cursed be the social ties that warp us from
the living truth!
Cursed be the sickly forms that err from honest
Nature's rule!
Cursed be the gold that gilds the
straiten'd forehead of the fool!"

How Far Ought a State to Undertake to Educate?

BY CHAS. E. TAYLOR.

[CONTINUED FROM LAST WEEK.]

Those who may have been so patient as to pursue with the writer the line of thought suggested in his first article will remember the original proposition.

It was agreed that if it be (1) Right, (2) Expedient, and (3) Possible on Religious Grounds, for the State to provide the higher education, there is simply no need at all for citizens in private or corporate capacity to go to any trouble or expense in providing such education.

But if, on the other hand, on any one of these three grounds, the State be estopped from making this provision, then higher education must be provided for, not by taxation, but on the Voluntary principle.

The State policy now in vogue and the tendency which it reveals assume that it is right, expedient, and possible for the State to control and supply all demands for higher education.

The Voluntary system, which has been put upon the defensive by this policy, and whose very existence is threatened by this tendency, challenges the right, the expediency, and possibility of the supply of the higher learning by the State.

The questions of right and expediency have been discussed. It is now proposed to seek an answer to the last question:—

THIRD. IS IT POSSIBLE FOR A STATE TO FURNISH THE KIND OF HIGHER EDUCATION WHICH IS MOST DESIRABLE FOR ITS YOUTH, WITHOUT COMMITTING ITSELF TO SOME SPECIAL FORM OF BELIEF,—A THING WHICH A STATE IS NOT AT LIBERTY TO DO?

This question is neither local nor little. In one form or another it has for years agitated the public mind in many communities. In the effort to give wise solutions to the practical problems involved, great cities have been stirred from centre to circumference, the secular and religious press of large sections of the country have been filled with discussions, and the highest State courts of appeal have recorded their judgments.

And wherever an issue has been squarely made, there has been only one answer. And, so long as our Constitutions remain unchanged, there can be only one.

The question may be delicate and difficult to discuss; but it cannot be laughed down or otherwise ignored. The truth is, no question before the American public is likely to demand for its ultimate solution more of the tolerance of charity or of the wisdom of statesmanship.

The question will be answered by the establishment of two propositions. The conclusion follows necessarily.

1. The desirable education must contain religious elements.

2. The State is debarred by its fundamental law from furnishing these religious elements.

3. Hence, the State is debarred by its fundamental law from supplying the desirable education.

(1). To the truth of the first proposition, no one will be likely to raise serious objection. Everybody will agree that a desirable education must contain religious elements. There will be a wide diversity of opinion, however, as to what these religious elements should be.

To give to a youth in the formative period of life the best physical culture, the highest intellectual training, and the widest attainments in secular knowledge, and at the same time to ignore and neglect his spiritual nature is surely a fatal error. Such an education cannot develop the highest type of symmetrical manhood, but will produce an incomplete and distorted being, in whom most important organs and functions have become atrophied from disuse.

Professor Huxley will not be suspected of prejudice in favor of religion; and his testimony is worth all the more on this account. "My belief is," he says, "that no human being, and no society composed of human beings, ever did or ever will come to much, unless their conduct was governed and guided by the love of some ethical ideal. If I were compelled to choose for one of my own children between a school in which real religious instruction is given, and one without it, I should prefer the former, even though the child might have to take a good deal of theology with it."

Dr. Whewell of the University of Cambridge (England) bases a strong argument for union of Church and State on the relation of religion to education. The State must educate. Religion is essential in education. The State, unless connected with a form of religion established by law, may not give religious education. Hence establishment necessary for higher education. It can easily be seen how his argument can be turned around so as to prove that without an established religion, the State may not give the higher education. (Elements of Mor. & Polity, Bk. V. Caps. 15 & 16. passim.)

He presents strongly the importance of Religion in Education.

"Mans duty, his destiny, * * the precepts of religion have so much more interest for the intellects of men in general than any other subjects, that any intellectual teaching which excludes these subjects, would, on that account, fetter and narrow the mind, far more than enlarge and elevate it. Moreover, the intellect could not be much exercised on mere material subjects, to the exclusion of moral and religious ones, without giving an undue estimate of the comparative value of the former, and a false view of their bearing and connexion." (Vol. 2, p. 341.)

Again, "Intellectual, moral and religious education are so closely connected, that they cannot be kept permanently separate. If we take the higher degrees of education, we find it impossible to carry them on without teaching either religion or irreligion. * * A person cultivated to the highest degree in a knowledge of physical science, without any moral or religious education, would be a powerful intellectual machine rather than an educated man. Thus education cannot go on, so as to answer its purpose, without including in it religion as a leading element." (Vol. 2, p. 345.)

Man is essentially a religious being: no wise system of education can ignore the fact. Mere moral instruction or the presentation of ethical truth is not enough. This will not satisfy the deeper needs of the nature. Religious truth, in some definite, clear cut form, ought to be presented. Generic religion is an absurdity.

If a system were to be framed which embraced the doctrines of all sects, these would be found mutually antagonistic to such an extent that only a very small skeleton of Natural Religion would remain. If, on the other hand, a State should frame a system which rejected the peculiar doctrines of all sects, nothing would remain as an object of belief.

If a State is to take any cognizance of sects at all in deciding what religious elements should enter into its education, the disciples of Comte, Haeckel, and Ingersol, are just as much entitled to recognition by the State as are Jews, Catholics, and Protestants.

The term "Religion" must not be used in this article in any equivocal sense. Fortunately, it has been defined for us by the advocates of State education in North Carolina. Their definition is, "The religion of our own Bible,—the Christian Religion."

This first proposition will receive incidental notice again further on.

(2) I may take more time and trouble to show that the State has no right to furnish education which contains religious elements, i. e. Christian Education.

It is true that very much of really valuable Christian education has been given in the past by State institutions. And it is also true that in several States they have been for years together, under the dominant influence of one or another of the Christian denominations. And there can be no doubt that far better ends have been attained than if religion had been ignored. North Carolina is doubtless better off to-day because, as Dr. Mangum says, the State university was for many years virtually a Presbyterian institution. Georgia has probably been the gainer because her university was for a long time largely under Baptist influence. And so other States and other denominations might be mentioned. The results were good. The means were unjustifiable. Christian education is always and everywhere a good thing. But no State in the Federal Union has any right to give or authorize it.

Unless they be made absolutely secular, it will be almost impossible, however great may be the efforts made to do so, to prevent State institutions from drifting under the influence of one or another of the religious denominations. Yet unless this almost impossible condition of stable equilibrium be permanently maintained, there will certainly be more or less of a sense of injustice felt by the less influential bodies of Christians.

While the considerations just mentioned are a real and serious objection to State control and support of higher education,—an objection of the same general nature with that which is urged against the union of Church and State—no special stress will be laid upon them in this argument.

But great stress will be laid upon the fact that there may not be in any State institution any discrimination for or against any form of religion whatever.

Protestants, Catholics, Israelites, Agnostics and Infidels are all to be on equal footing. If they are all taxed alike for the support of an institution, there may be nothing taught in it which would oppose the religious views of any. A State can set up no religious standards, and is not at liberty, even indirectly, to favor one form of religion more than another.

"But the majority of the people of North Carolina are Christians, nominally, at least." That makes no difference. This matter is not affected by what happen to be majorities in any State at any given time. Minorities, also, have their rights. The Bill of Rights protects them in the assertion of these rights. And the argument implied by the objector would prove too much. Suppose, as is possible, that Catholics or Baptists or Methodists or those holding any other form of belief or unbelief, should become more numerous than all others combined, what then?

If Christianity may be taught because Christians happen to be most numerous, Catholicism may be taught in a State institution when Catholics become most numerous. And if this dominant influence may be exerted in one institution on the ground of numerical majority, it may be with equal propriety exerted in all State institutions and in all departments of government.

If it be granted that the education which is most truly good and useful to the individual and to society must contain branches of study which discuss religious questions and must be thoroughly interpenetrated with decided religious influences, then the State is debarred from furnishing the education which is best and most useful. For in giving such education it interferes with the rights of conscience; and this it is forbidden to do by the Constitution.

Hon. W. T. Harris, U. S. Com. of Ed., has said, [Cir. of Infor. No. 6, 1888,]: "The separation of Church and State is an acknowledged principle in our National Government, and its interpretation from generation to generation eliminates with more and more of strictness whatever ceremonies and observances of a religious character still remain attached to secular questions and usages. * * All thoughtful persons look with solicitude on institutions of an educational character in order to discover what means, if any, can remain for moral education after ecclesiastical foundation has been removed. * * It happens quite naturally that some of the best people in the community struggle to retain the ecclesiastical forms and ceremonies in the secular. They find themselves unable to discriminate between the provinces of morality and religion. With them education and morality means education is performing religious rites. But this view certainly does not harmonize with the political convictions of our people."

Of course these principles are equally applicable to all education undertaken by the State, to public schools as well as colleges and universities. So far as the former are concerned, however, there is little practical difficulty. The child is at home a large part of the time and religious instruction can easily be imparted there. The writer does not care to make any practical issue at this point, but whenever the issue is made, as it surely will be, sooner or later, neither prayer nor the reading of the Bible can be allowed in any school supported by general taxation. Morality may be inculcated, but the instruction given must be absolutely and entirely secular, as opposed to religious.

This seems to be the only ground on which it is possible to answer Catholics who may claim a division of the public school money in such a way as to enable Catholic schools to be supported by it. But, on this ground, the solution of this troublesome problem seems to be very easy. If the State furnishes secular education which is absolutely colorless as to religious instruction and influence, the Catholic may avail himself of it or not, but he cannot say that there is any discrimination against him. And, if he wishes, he can easily arrange, as many do, to supplement the secular education given by the State with religious instruction elsewhere.

Rev. Howard Crosby says: "The public schools have no more right to teach religion than has the Military Academy or the Coast Survey."

President Payne of Nashville, Tenn., says: "The genius of our institutions seems to require that our public schools should be purely a lay institution. In Cooley's Constitutional Limitations we find that the compulsory support, by taxation or otherwise, of religious instruction is named as one of those things which are not lawful under any of the American Constitutions. * * With the State as an educator, the school becomes a civil institution, and, as such, must abandon religious instruction, which must be relegated to the family and the Church. * * To conclude, the manifest destiny is to a secularization of the school."

President R. A. Venable, of Mississippi College, published a few weeks ago in a Tennessee paper the following statement of the argument:—

"I do not believe the Bible should be read in the public schools. The Jew, the Roman Catholic, the Protestant, all pay taxes to keep up the schools. The Jew does not believe the New Testament is of divine origin. He does not believe in it. I take it he is sincere. He does not want his child to believe it. The Catholic does not believe in the Protestant Bible. Nor does the Protestant believe in the Catholic Bible. These both pay taxes. Read the Catholic Bible and you do violence to the Protestant. Read the Protestant Bible and you do violence to the Catholic. Read the New Testament and you hurt the Jew."

In *The Outlook* of January 27th, 1894, is an article by E. B. Dahlgren. He gives the Catholic point of view: "Let there be no infringement of the religious rights or the wounding of the conscience of any of our people, be they Catholics, Protestants, or Jews. The Bible should be excluded. It properly belongs to the religious field of education. You have no more right to impose upon the Catholic the Protestant version of the Bible than he has to make you read his. Besides, the Catholic does not believe that every one is capable of expounding the Bible, much less that children of all ages are capable of proper reception of its contents. Nor should the Jew be compelled so listen to the New Testament which he does not consider inspired. It would seem beyond cavil that the Bible belongs to the religious field of education, and, as such, has no mission to fulfil in a purely non-sectarian school system."

On the ground which has been assumed, all difficulties in dealing with Catholic claimants for public school money will vanish. But the conditions are different, and the question is far more difficult to solve, if

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, MAY 16, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

THE ABUSING PREACHER.

In a recent issue of the RECORDER appeared a short clipping—"Hitting or Feeding,"—which we thought very pertinent. It merely asked the question: "Shall preachers 'hit' their flocks with pungent remarks or feed them with the Word of God?" At the time it was published a pastor in conversation with us decided it so far as he was concerned in the affirmative. He thought slow and sleepy flocks were best aroused by sudden and curt "hits," such as all of us have heard. We differed with him, and differ now.

Christ had occasions for rebuking men in his earthly ministry. But they were addressed to defilers of the temple rather than its members. His ministry was essentially one of feeding. And we are sure modern shepherds would find it both more congenial and useful to lead and teach and feed those who are placed under his guidance, than to be forever accusing them of neglect of duty, albeit it is apparent that they are neglectful. When Thomas doubted, Christ showed him the marks and the scars; when Peter denied, he was lead to a greater faith. So now with church members who are weak and neglectful of their duty, we believe that the policy for the pastor to pursue should be one of personal and direct instruction and prayer; and by no means a general "slap" at the entire congregation. In the first place public abuse seldom reaches the mark. Some good, faithful soul—sensitive of its unworthiness of Jesus—may take it as a rebuke, but the one who is careless seldom considers anything unpleasant as addressed to himself. Again, it is unjust to those who do their duty as well as they can to make them feel a "fling" that is intended for only one or two who need correction.

Consider the matter in an every-day light. No man is brought to his duty by abuse. No animal is trained to work by cuts and scolds so well as by kindness. To abuse one blunts his sense of right and wrong and makes him indifferent to duty. We have all seen sullen servants; and in nine cases out of ten they become sullen through abuse. It is gentleness and kindness that makes one aware of the evil of one's way; and for the sake of gentleness and kindness many a man has felt obliged to do better. People should be made aware of their wrongfulness; but a quicker and a surer and a more lasting way than abuse is found in charity of manner and intent. A "fling" may hurt and it may awaken; but when it is forgotten its object falls asleep.

However, "hitting" is the particular forte of undenominational evangelists. Some of them seem to carry a stock of hard sayings with them and deal them out indiscriminately wherever they go. They are persuaded that no Christians on earth are doing half their duty; and we know that one evangelist, who has achieved quite a name in our State, has told the citizens of a dozen towns that they are the worst people he has encountered in all his campaign. Many of those to whom he spoke were good men; but they were not advertisers of their goodness, and therefore seemed to the evangelist to be totally inactive. We believe with all our soul in an active Christian life; we know many Christians are not doing their full duty. But we protest that a travelling evangelist has little right to judge of these things. He may "stir up" some people, but he disgusts more, and eventually those whom he excites fall back into former ways, as far from the spirit of God as ever.

Moreover, abuse of church members cannot but have an evil effect on the anxious seekers of Christ and all others who are not Christians. Calling a church cold and unworthy does not argue well for the value of church membership. And whether it should be considered so or not, many and many a "professor of religion" under travelling undenominational evangelists makes this an excuse for not joining the church. It is so. We have seen it time and again. And to be candid, we would dislike very much to join some churches, if what evangelists said about them were true.

There is but one way to secure the presence of the Spirit—and that is prayer. Abuse may stir us up, it may shame or frighten us; but it will be forgotten. Abuse does not bring the Holy Spirit's power. It is prayer and faith; and no revival is possible without these. None of us do our full duty, nor do evangelists. But if one does his best, that's all that can be asked. If one fails to do one's best, it may be through ignorance of duty. If it is, it can be pointed out personally; one can be asked to read the Bible more, to pray more; and never a word of rebuke be said. Yet we are sure such a course will have far greater effect than "flings." Let us feed and be fed, as Christ very emphatically urged. It is easy to abuse; no one is perfect. But it requires one endowed with the knowledge of the grace of God to feed year in and year out.

SYSTEMATIC CHARITIES.

It has long been a question whether or not the world is growing better. We noticed in a recent review a discussion of the question, "Is Faith in a Future Life Declining?" We think not. We know the world is growing better. We have certain evidence that the world is more benevolent now than ever before; and benevolence is the fruit of Christ's commandment of brotherly love.

The bread funds, clothing bureaus and relief organizations of the greater cities last winter are a testimony that the world is more benevolent than ever. Tens of thousands of dollars were collected and publicly acknowledged for these objects, and we have no reason to believe that an equal amount was not given privately. No charity organization or bureau was forced to close doors during the entire hard season for want of funds. And no worthy one applied to them in vain. The gospel of brotherly love showed itself plainly here. As the summer comes on we will hear of free ice and "fresh-air" funds for sick people; and they will save many lives and soothe many a heated brow before the season is passed.

But over and above these things there are organizations—only a few now—that are attempting to rescue children from iniquitous environment. And this is a work of greater promise than any mere physical efforts. To rescue the mind of a child from the influence of unworthy parents is to protect the community, and to prepare a soul for salvation. It is said that one viceful family has cost the government more than a million of dollars. The generations grew up without wholesome influence and followed the way of its father. But if these children can be removed from their environment, sufficient influences can be brought to bear to overcome the tendency of heredity. We believe this is the only way to remove the human "scum" from our cities. The elder generation is so steeped in sin that it cannot be rescued, though the Salvation Army is doing good work with this view. But there is hope for the children. If they are brought within good influences, and if they are trained and educated, it is probable that they will be good citizens. At least a large percentage of them will be saved from vice.

Another evidence of the betterment of the world is found in an organization founded two years ago in Rev. A. C. Dixon's Brooklyn church—"The Open Air Worker's Association." Its object is the more active work of evangelization among those beyond reach of churches. The gospel is preached as of old, in the open air, where any one can hear without hindrance. It is supported by benevolence and the energy of its workers. It has been the agency of the salvation of many souls; and has resulted in the establishment of many mission chapels and stations. The gospel is now preached in the United States with more force and effect than ever before; and the complete evangelization of our land is not far off, if the present vigorous efforts are not abated.

THE number of histories of the life of Christ is worthy of note. They have all been written in comparatively recent years, for in other days the Bible narrative was considered sufficient. To-day no history excels that of the Gospels. Yet men of all beliefs have felt the importance of taking Christ's life from the Holy Book and writing of it as they would any other biography. There is a profane history of Christ's life; and it was a very popular work once. There are man histories; and these are most important. People who would not read the Bible are often attracted to these histories of Christ. They bring the Saviour nearer all classes not reached by the Bible; and they often help Bible readers. It is strange that a life of which there is real record of but three years should be so popular for book-making. Beyond the human interest which attaches to mere speculation in regard to the first thirty years of Christ's life, there is a broad desire among men to know more of the Son of Man. His life, simple and bold, lowly and powerful, has stood without a peer through the centuries, and it is not to be wondered that books and books are written, and read widely, on the history of so marvellous a being.

AT the close of one of the paragraphs in Dr. Taylor's article for this week the sentence "But it is doubtful if, in that case, States could continue to provide higher education," should be changed so as to read "the higher education which is most desirable for their youth."

IT HAS always been past our understanding that a Christian professor can believe that certain statements in the Bible are untrue and have any reliance in the whole Word. To say that the Old Testament contains myths; that Moses lived less than one thousand years before Christ; that as a history and a prophecy the Book is incorrect, and then to be a believer in the God of Abraham, Isaac and Jacob, is more than we can grasp. To our thinking, to doubt a part invalidates the whole.

Certain it is that the revelations of these skeptical professors has this effect on unbelievers. Certain it is that a higher critic is an aider of infidels and agnostics. The Bible—God's Word from beginning to end—is in our opinion above the investigation of men. To investigate is to doubt; and doubt is unbelief; and unbelief is agnosticism and infidelity. The Bible should be studied; it has something "new" and something "higher" in it every time one reads it closely and faithfully. But no one, however learned he is, should attempt to disintegrate it. It must stand, not by parts, but as a whole. A critic may not injure his faith in Christ, but he is sure to injure that of some one who does not investigate for himself.

JUST as John the Baptist proclaimed the coming kingdom in the wilderness, godly men are proclaiming it now,—not only in China and Africa and India, but even in the United States, yea, in North Carolina. A wilderness of sin is not far from any of us. Wildernesses of ignorance are but too frequent. But we rejoice to think that in our country each of these wildernesses has its proclaimer of the kingdom; we would rejoice more if such were the case the world over.

John the Baptist was in a wilderness, but he was not oppressed and cast down. He had a cause and a mission, and a Spirit to guide him, and he never faltered. So now with modern preachers of Christ there is never cause for faltering. They have their mission and their comforter and guide. The wilderness may be ever so dark and lonely, but he who can preach Christ is never without a companion. Christians, least of all men, should be in "bad spirits." When they are, it is a dangerous sign. It is a beginning of unbelief, a basis of distrust. The voices in the wildernesses, our State missionaries and others, deserve much sympathy and encouragement. Many of them are proclaiming the kingdom almost as newly as did John the Baptist. They have a great work before them—one that, when accomplished, will not be least on the final record book.

THE CONVENTION.

BY THE WAY.

Our train—the "Seaboard Air Line Convention Special"—due at Raleigh at two a. m.—was somewhat more than three hours behind the schedule. So it was a matter of sleeping in a railroad depot, with its inevitable draughts and hard and misfit seats, or walking away the listless "watches of the night." We chose the latter per force, and it is scarcely desirable that one should attempt to express brethren Durham's and Broughton's thoughts during those hours.

But the train did come as the sun rose; and once aboard, the splendid equipment of the cars, the kind attention of the railroad agents, and the general good spirits of some Virginia brethren—among them, Speight of the *Atlantic Baptist*, and Ferguson of the *Religious Herald*, and Dr. M. B. Wharton—notwithstanding their small number as compared with the North Carolina delegates, and the obvious disadvantages under which they labored, made the trip through North Carolina very pleasant.

In South Carolina our number was considerably augmented. We dislike to say much about this State. Its delegates told us we were passing through the worst part of it. We hope so; but we do not think railroad men have that way of doing things. But we take the South Carolinian's word for it—in charity. The State may lay claim, at least, to having more muddy creeks and rivers, small towns and lazy-looking people who live on lazy-looking hills than any State we saw.

Georgia is not unlike North Carolina. The growing cotton and corn, the lofty pines, and the rolling sand hills made us feel quite at home. It is difficult to see why Atlanta is a greater city than Raleigh, both being capitals of very similar States. Atlanta, "the Gate City," is indeed more than a rival of the "Old Dominion's" proud capital. Its appearance is one of business from the word "go." Its buildings are beautiful and substantial. It is the city of the South.

We dreamed through Alabama to the music of the rails with its inevitable accompaniment, the music of the nose. Dr. Durham is thinking of petitioning our paternalistic Legislature to appropriate $90,000 to educate people to sleep laying on their sides, and $10,000 to repair damages to people already injured. The petition has no traditions, but it will get them—if we wait long enough, and that is all it lacks.

We wake up for breakfast at dirty and busy Mobile. It is a Chicago-like place—on a bay, a railroad centre, populated with "hustlers" and dotted with saloons. At this point the breezes from the Gulf of Mexico relieve us of the pelting sun of South Carolina and Georgia, and the presence of a gentle dampness in the atmosphere reminds one of early mornings in April, despite the fact we are closer to the equator than we have ever been. The route along here is inspiring; acres and acres of growing cotton, marshes of beautiful flowers and trees—palms, mosses in greatest abundance, and here and there a glimpse of the Gulf; a breeze from New Orleans is busy in dust and heat. The Mississippi is lower than usual at this season. It is full of dingy-looking, old time paddle-wheel boats. Our cars—there were twelve of them—were carried bodily on a ferry across the river. We felt relieved to get away from New Orleans. It looked heathenish from the cars. Its people are peculiar; its houses are Romish; its ways are sullen. But the State is decidedly the opposite. Every foot of land is planted in either sugar-cane or corn, and cane mills, around which are employees' houses, are seen every few miles. This is the richest section of country through which we passed; and the people were busy and happy looking.

As night comes on, it leaks out that our train is "a racer," and is hard pressed by its competitor by way of Birmingham and Memphis. It has orders to run through the day and night "regardless," as a trainman put it. And on through the sugar State to the plains of Texas we "make time" lost along the uncertain Gulf lands. We awake in the morning and see the prairies of the "Lone Star," on which afar off appear now and then a contented herd of cattle. The "cow boys"—farm hands, really—waive their hats at us, but wake no attempt to "hold-us-up." They were much alike other people who live in the sunshine with probable advantage in comparison to the "other people."

We are now in Dallas, our train a winner, her crew happy, her travellers thankful for the pleasures of the trip and the opportunity of stretching their legs. We are received as Baptists receive guests everywhere. Committees, walking bureaus of information, cabmen, and newsboys, all raise their voices in a medley of uproarious welcome. Dallas is quite a city. Electric cars, elegant hotels, accommodating and energetic people, are her features. There is room here for many more than will come; and there are at least nine hundred (delegates and visitors) already. The Convention building is splendidly appointed, convenient, roomy, and arranged with due regard to acoustics.

To-night Dr. J. William Jones delivers one of his famous lectures; and Dr. T. T. Eaton also lectures.

The Convention meets to-morrow.

OPENING SESSION.

DALLAS, TEXAS, May 11, 1894.—Promptly at the hour of 10 o'clock, a. m., President Haralson called the forty-ninth session of the Convention to order. There were present in the building—"The Sam Jones Tabernacle,"—which was handsomely decorated in the National colors, about 5,000 people.

By request of the President, Dr. Pritchard conducts religious exercises. "All Hail the Power of Jesus' Name" was sung. Dr. Pritchard reads a Psalm, and prays, thanking God for his many blessings and asking his guidance in the present meeting.

Secretary Burrows reads list of delegates. There are many absent.

Preliminary business having been disposed of, President Haralson states that nominations for President of the Convention are in order. Dr. Gambrell nominates the present incumbent, and he is unanimously elected, the Secretaries casting the vote.

The election of Vice-Presidents resulted as follows: Number of votes, 458; Dr. F. M. Ellis receives 379; Dr. J. W. Jones, 331; Dr. S. H. Ford, 321; Hon. W. J. Northen, 320; and are elected. The other candidates were Judge W. T. Faircloth of North Carolina, J. B. Cranfil and J. S. Coleman.

Dr. Hawthorne, who nominated Gov. Northen, made the latter's recent appointment of Roman Catholic Patrick Walsh to the Senate—and the subsequent utterances of Editor Cranfil of the Texas *Baptist Standard*—an issue in the election. In the nominating speech Dr. Hawthorne said: "Gov. Northen is a man who has discharged the duties of his office so as to deserve the approbation of every intelligent citizen. He is a Baptist who has never lowered the Baptist flag,—whose Christian influence has always been used in the cause of his denomination." This was quite a blow to Editor Cranfil; and his defeat and Gov. Northen's election showed clearly the Convention's sentiment.

Dr. H. H. Harris introduced the following resolution which was referred to the proper committee: "*Resolved*, That a committee of five be appointed to confer with a similar committee of the American Baptist Home Mission Society to effect co operation in Home Mission work between Northern and Southern Baptists, and to break down other territorial barriers." It is also *Resolved*, That the time has come for this body to enter New Mexico as a mission field.

At this period, the President introduces Rev. C. L. Seasholes, pastor of the First Baptist church of Dallas, the man who has labored so earnestly—and well nigh successfully—to make this Convention the greatest in our history—who welcomes the body to Dallas with fitting remarks. He is responded to by Rev. E. Y. Mullins of Maryland, who is equally fortunate in his speech.

Dr. Tichenor reads report of Home Board. The following is a summary: Number of missionaries, 381; churches and stations, 1,329; baptisms during the year, 4,470; total additions, 8,509; houses of worship built, 67. Total receipts, cash and vouchers from May 1, '93, to May 1, '94, $187,629.18; cash expenditures, $79,886.72; expenditures on field, $107,544 73. Cash on hand, $247.83. Amount raised and expended on fields for mission work, $54,800.83; amount for houses of worship, $52,784 90.

Dr. Bell read report of Sunday-school Board. This Board has this year collected $50,426 92, and has expended $46,958.75; leaving a favorable balance of $3 468.17.

Dr. Willingham offers his report, making feeling remarks in respect to Sister Yates. He stated that Sister Knight and Bro. King had resigned their work under the Board, and were now laboring with the "Gospel Mission."

The report shows the receipt of $179,782.41 from May 1st, 1893, to same date this year, and an expenditure of $175,567.15, leaving a balance in the hands of the Treasurer of $4,165 26.

The reports having been read and approved, the hour for adjournment is announced. Just before the benediction, Bro. N. B. Broughton is appointed chairman of a committee to preserve order in the Convention. Every one is in good spirits so far, and but one discordant note has been heard, a letter from a Kentucky church, condemning several matters. It was referred to a committee.

AFTERNOON SESSION.

Discussion of the basis of representation consumed the afternoon. Rev. E. E. Folk submitted the report of the majority of the committee appointed by the last Convention, and defined the two ideas of representation. His report held that the constitution should be so changed as to read that the Convention shall consist of ten delegates from each State, and five each from District of Columbia and Indian Territory; in addition there should be one delegate from each Association co operating with the Convention.

A minority report was introduced. It provided that the last three lines in article three of the Constitution should be stricken out, and in the first clause $300 should be substituted for $250. Dr. Carroll favored the latter.

The question was discussed by Editor Folk, for the majority, Dr. Penick of Louisana for the minority, Dr. Hawthorne for the majority, Dr. Harris for the minority. Dr. Nunnally favored neither, but made a good speech.

On vote the entire question was laid on the table, leaving the matter as it has been, except that the clause which reads, there shall be "one representative for every $500 collected and expended conjointly with either of the Boards of the Convention, by any State Convention or General Association," was stricken out. The vote was 449 against 142. The speeches were pointed and contained much of interest. We will publish extracts from them in another issue.

It was also decided by vote that when Associations fail to elect delegates, executive committees cannot fill their places; and that each Board had the privilege of making one man its secretary and treasurer.

The Convention sermon, delivered by Dr. Kerfoot, attracted an audience of 8,000 people. Every inch of the Tabernacle was packed. It was one of the finest pulpit efforts ever listened to in the South.

The Convention was partially organized on the 11th. From telegraphic reports of the proceedings of the body on the 12th, it chose Drs. Lansing Burrows of Augusta, Ga., and Oliver Fuller Gregory of Baltimore, secretaries: Mr. George Norton of Louisville, treasurer; Rev. William Patrick Henry of Louisville, auditor.

A collection was taken up to build a church at Paso del Norte, Mexico, for a Catholic priest who had become a Baptist.

Wednesday morning the excursion for Mexico will leave over the Texas and Pacific in charge of Dr. Bates of the *Western Recorder*, and Dr. Nicholas of Dallas. Between one hundred and two hundred delegates will go. At El Paso the excursionists will be met by Rev. Dr. Park who is in charge of the Baptist Missionary Work in Mexico. The excursionists will visit the city of Mexico and other points of interest, including the volcano of Popocatapeti.

The remainder of the proceedings of the Convention will appear next week.

FROM OUR TRAVELLING AGENT.

OXFORD.

I found a crowd waiting when I reached Oxford last Monday—not for me especially, but for Judge Shuford, who was detained two days waiting for the verdict of a hung jury in Roxboro. This gave the medicine men, horse swappers and patent needle threader a fine chance to get in their work. Newspaper men, likewise, came in for their share of the spoils.

I noted marked improvements in the town for the past few months. The warehouses had good breaks of tobacco, and where the quality was good, prices were satisfactory to sellers.

Dr. R. H. Marsh was quite cheerful. He has stopped chewing tobacco, or at least had when I was there. I noticed he was not very pronounced in his determination not to fall, but seemed to be feeling his way to final security by the aid of chewing gum.

Prof. Hobgood says his school has paid expenses the past session. With a good crop he looks for much better results next session. Hon. C. M. Cook will deliver the literary address, and Rev. W. C. Tyree, pastor of the First church in Durham, will preach the sermon to the graduating class

this commencement. This insures interesting closing exercises.

Judge Winston was home for a few days from his circuit in the western part of the State. The readers of the RECORDER are looking with interest when he will resume his correspondence.

Bro. Hardaway is much encouraged with the recent progress made toward the completion of the new church. His brethren have been zealous and faithful, and have done this work at a real sacrifice.

The Roxboro brethren are much pleased with Bro. H. T. Williams. By the way, Bro. Williams is finely hedged. Bro. Lansdell has him in his home, and will have a fine chance to plumb his theology if it should need anything of the sort. And then Bro. Williams is just now enlarging his hope, strengthening his faith, and reinforcing his patience in the new role he is playing in the nursery. It is always a delight to be with a happy man; it helps to make hard work light and difficult tasks easy. Bro. Williams helped me greatly in my work, and did it with such hearty good will that I was inclined to suspicion that his interest was growing not only in the "family page" of the RECORDER, but in other departments as well.

One day is a short time to spend with brethren like Dowdy, Kitchin, Morris, Couch, Foushee, Noel, and others, but the promptness with which the brethren settled, and the special kindness of Bro. Dowdy in giving me an early supper, enabled me to be at the depot when my train came.

I am not sure it increases a man's piety to be called at half past two o'clock in the morning to leave Durham for Greensboro, but, on reflection, I found I had nobody to blame but myself, and not being inclined ever to do that, with eyes half opened, and wondering if I couldn't get something to do that didn't have this in it—you know most of us, from United States Senators down, want other peoples jobs, especially till we get them,—I soon found myself in

REIDSVILLE,

at the splendid home-like boarding house of sister M. A. Allen, known by some as Batchelor's Retreat. The last time I was here there were just a half dozen of these odd fellows, commanded apparently by the Hon. J. R. Webster, whose long and persistent service had entitled him to this recognition. Scott's place is vacant, but he is still a batchelor, so his last state is no better than the first.

If I could afford to violate newspaper ethics to an extent to write the news before it occurs, I might write some things that would be good reading to some people in Sampson and Warren counties. But since lovers themselves can afford to watch and wait, so also must my readers.

The brethren here are hoping to get a pastor soon. Bro. M. A. Adams was to preach for them on Sunday after I was there. Good news had preceded his coming, and I shall not wonder if he is their next pastor. The church has kept up all services except the regular preaching at eleven o'clock, and the contributions have been regularly made. I know of no church in the State composed of better material than is in the Reidsville church, and I shall be delighted to hear that they have secured a man who will be suited to the development of all the best interests of the church. Bro. Webster always places me under new obligations for his kind attentions while in Reidsville. I meet few men who have clearer views, or who are better posted on public matters. It was as it always is to work among the brethren for the RECORDER. I was specially pleased to put on some new names of brethren who have not heretofore taken the RECORDER.

Friday evening I find myself at the foot of the Pilot Mountain, where the brethren are already in session with the Sunday-school Association. Bro. W. H. Wilson was elected moderator, and Bro. Cooper secretary.

One of the prime objects in the establishment of this Sunday-school Association was the carrying on of the colportage work in its bounds. We did not reach the Association in time to hear this discussion, but we were sorry to learn that satisfactory arrangements could not be made between the executive committee and Bro. Conrad, the former colporter, for the further prosecution of the work, and so it has closed, for the present at least. The attendance was not so large as we wished to see, but the discussions were practical, and were listened to with interest by all present. I have not heard better preaching at any Association. Bro. J. B. Richardson was at his best in the introductory; then Bro. Wilson preached a sermon of great power on Saturday night. On Sunday Bro. Brown preached to a full house, and all showed that they felt the power which comes from an earnest, simple and honest presentation of the gospel. Bro. Conrad preached the closing sermon Sunday night in his usual vigorous and earnest manner. We would like to notice in detail some of the speeches made by the brethren, but this would involve more than my allotted space, and so we must forego this pleasure. The Association, we think, did good, and especially we were glad this meeting was held at Pilot Mountain. The interest of the Baptists has for years been a struggle here, and we are prepared to hope that some new life was infused into the church and the Sunday-school.

The town here is growing rapidly. Several factories are already in operation. Quite a number of new dwellings have recently been built; young people and children are abundant, waiting to be moulded and trained for usefulness.

J. C. C.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

PERSONALS AND OTHER ITEMS.

....Bro. T. G. Kiser of Granite Falls, Caldwell county, paid the office a visit on Tuesday last.

....Hon. W. A. Montgomery delivered the memorial address in Metropolitan Hall, Raleigh, on May 10th.

....Rev. John F. Crowell has resigned the presidency of Trinity College, and contemplates doing literary work in New York.

....We thank Bro. G. C. Briggs for an invitation to the commencement exercises of North Missouri Institute, June 3rd to 7th, at Salisbury, Mo.

....Dr. Pritchard of Charlotte opened the exercises of the Southern Baptist Convention. The Doctor has enjoyed this honor on several occasions.

....The annual exercises of the ninety-ninth commencement of the University at Chapel Hill will begin Sunday, June 3d, and continue till the 6th.

....Our readers will find several articles in this issue of unusual merit, Dr. Taylor's continuation of "How Far Ought a State Undertake to Educate" being very readable.

....Among those appointed as delegates to the Southern Interstate Immigration Convention to be held at Augusta, Ga., on the 30th, we see the name of Dr. Taylor of Wake Forest.

....Rev. Thos. Dixon, Sr., sends us a statement of the contributions both by churches and individuals to the Drewry Dobbin monument, which cost $326 00. It will appear next week.

....Rev. L. R. Pruitt of Mt. Airy has accepted the call to the pastorate of the Trade Street Church, Charlotte. He expects to report on his new field of labor about the middle of June.

....In the absence of Pastor Simms, Dr. Gwaltney filled the pulpit both morning and night at the Raleigh Tabernacle last Sunday. Dr. Mitchell occupied Pastor Gwaltneys pulpit at Wake Forest.

....We acknowledge an invitation to be present at the commencement exercises of the Sylvanus Erwin Normal Institute of Waco, May 23d and 24th, at Waco, N. C. Dr. Pritchard of Charlotte delivers the annual address.

....Rev. Mr. Eaton, the returned missionary, who conducted the prayer meeting service at Tryon Street Baptist church Wednesday night, delighting all who heard him, will occupy the pulpit of the church Sunday, in Dr. Pritchard's absence.—*Charlotte Observer.*

....At the commencement of Pinnacle Academy, which takes place May 23d and 24th, Rev. H. A. Brown of Winston will preach the sermon on Wednesday, 23d, and Prof. W. J. Ferrell of Wake Forest College will deliver the annual address on Thursday, at 11 a. m.

....The man who travels over this State and sees the great number of poor children who have utterly no hope within themselves of bettering their condition intellectually, will not be surprised at the great and sudden uprising of the plain people on this subject of education for the masses.

....The following are the names of the North Carolina delegates at the Convention: Dr. J. L. Carroll, Rev. A. M. Simms (and wife), Rev. C. Durham, Rev. A. B. Wester, Rev. L. M. Curtis, Rev. J. Q. Adams, Dr. Pritchard, Bro. N. B. Broughton (and wife), Judge W. T. Faircloth, Bro. O. C. Curlee, Dr. Battle of Wadesboro, W. C. Tyree, R. T. Bryan, and Bro. Spruill.

....Rev. W. D. Powell of Mexico writes: "I earnestly beseech pastors to bestir themselves for Foreign Missions. It distresses us to feel that we are fed with borrowed money. Then the banks at any time might refuse to lend, and what would we do in a land of strangers? We beg for prompt action all along the line. Our work continues to prosper. We will report this year more than three hundred baptisms."

....Rev. J. R. Jones of Milton writes: "We closed a meeting of ten days in our church here last night. Two candidates were received for baptism, and there are one or two others that we hope may join soon. While the meeting was not what we had hoped it might be, yet it was a good one, and helped us all. Bro. N. S. Jones of Salisbury did the preaching, and did it well. His style is plain, practical, and forceful, just the kind of preaching most needed. His services gave, I think, entire satisfaction."

....The series of meetings at the First Baptist church of Raleigh closed last Sunday night. Bro. Elsom of Fincastle, Va., faithfully preached the Word for two weeks, resting only on Saturday preceding the closing day. He is an earnest gospel preacher, and our people will long remember his visit and labors in our midst. Next week we will give an extended account of the meeting and its results. Bro. Elsom left on Monday afternoon for his home, carrying with him the prayers of our people for his future welfare.

....The Shelby correspondent of the *Charlotte Observer* writes as follows in regard to Dr. Hufham's first Sunday with his new charge: "Rev. Dr. J. D. Hufham preached his introductory sermon as pastor of the Shelby Baptist church Sunday. On Sunday night the pastors of the Methodist and Presbyterian churches, with their congregations worshipped with the Baptist congregation, complimentary to Dr. Hufham's assuming the pastorate of that church. The Doctor is an exceedingly amiable man, and to know him is to love him. At the close of his Sunday night service, Revs. Messrs. McCorkle and Thompson, of the Presbyterian and Methodist churches respectively, in well chosen remarks tendered cordial and Christian greetings to the new pastor. Dr. Hufham was pleased and touched by this greeting."

....The forty-sixth annual commencement of the Chowan Baptist Female Institute, Murfreesboro, take place May 28th to 30th, 1894. We acknowledge the receipt of an invitation to attend.

....Rev. J. B. Richardson of High Point will preach the annual sermon, and Rev. Dr. W. S. Creasy of Charlotte will deliver the address at the closing exercises of the Marshville Academy, Beaver Dam, N. C. Prof. H. E. Copple of the class of '67 of Wake Forest is the principal of the school.

....Dr. W. H. Strickland, of Madison, Fla., writes as follows in regard to matters now of so much interest to the denomination: "I do rejoice that Dr. Durham has had his heart and all your hearts made glad by getting your debt on the Board paid off. Dr. Taylor's articles now coming out are classics. You got a giant when you put him at the head of Wake Forest. My! but how can any one read him and still want citizens taxed to support State colleges. And Dr. Hufham goes to Shelby. May the Lord go with him. In the King's Mountain Association 'no pent up Utica will circumscribe his powers.' Success to you."

....Cards are out announcing the commencement of Wake Forest College for June 11th, 12th, 13th and 14th. The programme is as follows: Monday, 8:15 p. m., Class Day; W. L. Foushee, President; R. H. Carter, Secretary; J. D. Robertson, Orator; J. E. Yates, Prophet; R. W. Haywood, Historian; R. F. Beasley, Poet. Tuesday, 8:15 p. m., Alumni Address, E. B. Jones, North Carolina; Wednesday, 11 a. m., Address to Societies, Rev. F. C. McConnell, D. D., Georgia; Wednesday, 8:15 p. m., Baccalaureate Sermon, Rev. E. M. Poteat, Connecticut; Thursday, 11 a. m., orations by the class. Marshals—Philomathesian: J. C. Howard, W. J. Christian, J. M. Holding. Euzelian—H. W. Early, J. L. Cornwell, F. M. Lee.

Bro. Stringfield's Explanation.

Dear Recorder:—In justice to myself and the Board of Trustees of the Baptist Female University. I disclaim the least intention to insult my dear Bro. Pritchard by my reference to him in your issue of May 2d. If I ever offered an insult intentionally to any one, I do not remember it. No one would be further from offering an insult to Doctor Pritchard than I. Surely his kindness to me while I was at College, his interest in me since I've been facing the storms of life, and his honored and useful life, all preclude the possibility of an intention to insult him. It was true when I wrote the article to which he refers, it is true now that we (the Trustees of the Baptist Female University) do not understand the position Bro. Pritchard has taken in discussing co-education at this time, unless it be to side-track the school, and this he declares is not the case. It seems to us unfortunate for Bro. Pritchard to have his attitude towards the Female University so misunderstood.

My enthusiasm on the subject of female education was not born with my connection with the Baptist Female University, but during the twelve years that Prof. W. J. Ferrell and I spent thousands of dollars in the preparation of young ladies for usefulness in life.

My opposition to co-education, which will last during my life, is a result of twelve years' experience in a mixed school. I have a personal knowledge of the advantages and *disadvantages* of co-education.

Yours in good humor,

O. L. STRINGFIELD.

Eastern Baptist S. S. Association.

The fifth annual session of the Eastern Baptist Sunday-school Association which has just been held at Magnolia, consisted of a goodly number of devoted representatives of the Sunday-school cause, who evidently came together for business. The opening sermon by Rev. W. B. Oliver was a clarion call to personal duty.

The chief topic about which centered the absorbing interest of this meeting was the urgent need of a Sunday-school missionary colporter within our bounds. This was felt by all to be the supreme need of the hour in our Association. The alarming fact that less than 2,000 out of a church membership of 6,000, and a Baptist constituency of at least 18,000, are enrolled as Sunday-school scholars and teachers, reveals how low our churches are sunk in any due knowledge of truth and duty and the demands of the Lord's kingdom.

The best possible agency to move up our people along all the lines of church and denominational work would be a well-equipped man to visit churches, schools and families, arousing them to Bible study, organizing new schools where needed, and carrying a few well chosen books for religious information. This has been found in other sections to be most effective in bringing the churches to a higher plane of action.

An Executive Committee, consisting of W. B. Oliver, O. P. Meeks and B. S. Montford, was instructed to group the churches and appoint some brother to visit each group and solicit a monthly contribution from the members of the Sunday-school and church for this object, and when a sufficient amount was pledged, then to employ a suitable man. This man must be well paid. An average of two cents per month from each of those enrolled in the schools in addition to other individual pledges would support a good man and give us a book fund for his supply. We do not propose for him at all to depend upon the sale of books for his support. The books are to be at our disposal.

After a most excellent and finished discourse by Rev. Chancy Wells on Sunday, a good collection was given for our colportage work.

O. P. MEEKS.

The future post office address of Rev. Samuel J. Porter will be Rio de Janeiro, Caixa 852. (Caixa means post office box).

Dr. Taylor's Articles.

It was stated last week that Dr. Taylor's articles would be printed in pamphlet form so soon as the series is completed in the RECORDER; that the cost of twenty-five thousand copies for general use would be about five hundred dollars; and that I would be personally responsible to the publishers, but would give the friends of the proposition an opportunity to jointly bear the cost of their publication and distribution.

Since that time, brethren, preachers and business men from different parts of the State, have written stating that it would be a pleasure to aid in this work, and they have named amounts to be paid when needed.

The entire expense should be provided for in the next twenty days. For this work I had rather have one hundred men to give five dollars each than to have five men pay the whole amount. I will keep a book, open to inspection at any time by the donors, showing all receipts and disbursements. Let me hear from you, brethren, at once. The way is now open to all to write me and name the amount to be paid for this desirable object. By the last of July,

FIFTY THOUSAND VOTERS

in North Carolina ought to read this discussion; and this number of people will read them if we are wise in our plans.

Ministers and business men in other denominations are sending in their orders. One of the most successful and wealthiest business man in the State, in another denomination, sends the following message: "Tell Drs. Taylor and Durham I am with them in all they have written. It is possible, under the circumstances, that *our* denominational paper will be kept quiet; but, when the time comes for action, four-fifths of the rank and file of our denomination will be with them."

A WISE SUGGESTION.

A brother says: "Please put me down for five dollars towards the expenses of printing Dr. Taylor's articles. Would it not be wise to have a brief, clear statement of the questions involved. If left to each Union Meeting and Association, I can see how many things might be discussed and time and opportunity lost. I wish, therefore, that some one would give in the RECORDER, at an early day, a short, clear cut statement of the questions to be discussed in our Union Meetings and Associations."

This shows that our brethren are going to get down to practical work. This statement can be given later. In the mean time let every brother read, re-read, and really study the question as discussed by Dr. Taylor. Since an Episcopalian has addressed a letter of advice through the RECORDER "to the Baptists of North Carolina," does not common courtesy require that some Baptist should address a similar letter through the RECORDER "to the Episcopalians of North Carolina"? A series of letters to these non-progressive brethren, who, as a denomination, I believe, own no school property in this State, for male or female school, could be made interesting reading to them and to our own people. I am impressed with the importance of such letters that, if no one else will prepare them, and I can find time for the work, I will, after a few weeks, have some letters addressed "to the Episcopalians of North Carolina."

In December, 1892, I made an effort to save one of these brethren from the mistakes into which he had fallen, and I will give to the public that letter which speaks for itself. If he had heeded the suggestion in that letter, the speech at the A. & M. College would not have been made.

C. DURHAM.

Our Seminary Letter.

Dear Recorder:—Everything about the Seminary is bright, busy and hopeful. Preparation for the close is monopolizing both students and professors; hence the Seminary representative at the Southern Baptist Convention will not be large, especially from the students.

The present session of the Seminary, which has been in some respects the most successful in its history, will close on May 31st.

To-day was our last missionary day of the session. Notwithstanding the fact that every one is in a busy hour now, we had a good attendance and a meeting of much inspiration. The conviction that the preaching of the gospel is God's means to convert the world is gradually deepening, but as yet much lacking in general by the masses of God's people. Almost all acknowledge it freely, but it has become a *conviction* of only a few comparatively.

Five letters from missionaries on the foreign field were read to-day, which gave us varied views of the field, and therefore very helpful and necessary to the best information.

"Brazil as a Mission Field" was discussed in our meeting to-day by a well-written essay and several pointed speeches, which brought out the evil effect of the United States of Brazil on the United States of America if not Christianized by a continual influx of Catholics from there to this country, and the assistance it can give in the evangelization of the rest of the world if it is Christianized.

Also the real and genuine fruits of Romanism shown by the condition of Spain, South America and Mexico, after centuries of control by that erroneously called Christian organization. The foot-prints of Romanism can be traced the world over by ignorance and superstition. Moral degradation and ignorance are proportional in every country as Romanism has predominated. A mention of the per cent. of people who cannot read and write in several countries is convincing. In

United States	8 per cent.	can't read and write.	
England	15	"	"
Austria	89	"	"
Hungary	43	"	"
Italy	43	"	"
Spain	62	"	"
So'th Amer.	83	"	"

There can be no mistake about the matter, for Roman Catholics had a fair test in these latter mentioned countries.

Dr. Whitsitt called attention to the fact that North Carolina not only gives of her money to mission, but her men also, hence she has more missionaries on the foreign field than any other State of the Union. He urges that other States shall come up with North Carolina.

There are twenty-four men now in the Seminary who are decided to go the foreign field, and half as many more who are considering the matter. This means that God would stir every church and individual Christian, especially every Baptist, to a greater consecration of the means with which he has entrusted them.

May this call of God be heeded by all of us. Would that God lay the burden of lost souls upon the hearts of his people till something of the same compassion for souls and spirit of self-denial, so prominent in our Lord and Master, shall possess our hearts and move us to a like activity. When he lifted up his eyes and saw the multitudes as sheep without a shepherd, his soul was filled with compassion and went out for them. Love for human souls is a great secret of positive Christianity. With a reasonable degree of the same compassion in God's people, a period of ten years could see the Lord's last command, "Go ye into all the world, and preach the gospel to the whole creation," fulfilled.

We are proud of North Carolina for what she has done this year.

A good number of the North Carolina students now at the Seminary will not return next year. Who among our young brethren are to furnish a good representation from our State next year? Young men of the ministry, let me beg you to consider well the matter of coming to the Seminary before you enter upon your life work. The present age certainly expects and requires more of the minister than the past. The future will require more than the present. Then why not give yourselves the opportunity of the best advantages? The missionary spirit, which is the spirit of Christ, has revolutionized the methods and spirit of church operation, and is to be even more so in the near future. The minister who does not prepare himself to push above the front lines of this advance movement, will necessarily fall behind and fail in that proportion. Brother, if God has honored you with such a high calling, make the best of yourself—come to the Seminary.

Sincerely,

C. J. THOMPSON.

May 1, 1894.

P. S.—Your statement that Bro. Tilley and myself will be awarded degrees at the coming commencement is a mistake, taken from the catalogue of last year. Bro. Tilley is not in the Seminary this year, and my studies are extra.

From Monroe.

Dear Recorder:—I believe all things are moving along the even tenor of their way throughout the county. Our work here still grows. It is developing more internally than it is being added to externally. Of late we have been pruning out, and it looks now that we will have to prune some more before we are done. We have a great many names that we do not know anything about and cannot find out where they are; so we think the best thing to do with them is to withdraw fellowship from them after a reasonable notice. You need not be surprised if we report fewer members at the next Association than at the last. Be sure of one thing—we will know the whereabouts of those we do report. When a person remains from church so long, that nothing can be known of him, and he wilfully has not furnished such knowledge, it seems to me that a charge of "contempt," or at least of "gross neglect" would be in order.

Our people are very much exercised over the parsonage question just now. I think they will have one by fall completed. I have never seen more unanimity and enthusiasm over anything.

Our young people are doing excellent work. I never heard better papers than were read at our last meeting. They would do credit to the columns of the RECORDER.

Altogether our work and congregation are better than since I came, though hard work and constant vigilance are the prices paid for it. It is by no means an easy work, though a very promising field.

LIBERTY.

Some two or three years there has been a sentiment at Pleasant Grove, so far as the preacher is concerned, to set aside the camp-meeting in August, with a corresponding resistance on the part of the church and community. This year it was exceedingly warm when they came to decide the matter. Last year the church was overruled and there was no camp-meeting. This year, however, the decision is reversed. They have the same pastor, too. It is certainly a victory for the liberty of the individual church in Methodism. We believe in the liberty of the individual church, too, provided it does not go too far. All that we are afraid of is the excess. We are not hurt by not having enough, but too much, so some feel, and some others feel that they have a right to all the liberty that the individual church may see fit to exercise. May it not be a question of serious doubt whether or not we Baptists do really believe in the liberty and independence of the individual and individual local church after all? May it not be that said independence and liberty would have to be defined and limited before we could accept it? I am not casting any slurs or insinuations, but simply asking some questions for information, for I must confess, as I see it it looks to me that we are depending more on the machinery at large than the local church, and that the local church is shorn of her power, and so she has largely cast down the responsibility that rests on her. It may largely be the fault of pastors for aught I know. Just that the matter looks to me in this part of the State, and it is a question that bothers me more than

(CONTINUED FROM THE FIRST PAGE.)

it can be solved at all, in the case of higher education by the State, where students are boarding away from home and from family influences. If a Catholic appeals for division of funds raised by taxation, that he may support a Catholic University, he cannot be told that the instruction and influences in a State Institution are religiously colorless. And he has the right to demand that they shall be made so absolutely. If this is not done, he has good ground for claiming his proportional part.

The doctrine of civil and religious liberty, fully recognized and carried out to all of its legitimate logical conclusions, will surely settle all these questions raised by the Catholics. But it is doubtful if, in that case, States could continue to provide higher education.

A very widely published report on our State University, submitted last summer by a Committee of Trustees, contains the following remarkable language: "There is,"—in the University,—"a bias for religion, the religion of our own Bible, the Christian religion. Why should it not be so biased? Our civilization is a Christian civilization. Our school system is a Christian civilization. Our Constitution, which is a religious constitution, declares that 'religion, morality, and knowledge being necessary to good government, and the happiness of mankind, schools and the means of education shall forever be encouraged.' Does any one suppose that any other religion than that of our own Bible, or that any morality, except that of which our Bible is the best teacher, was in the minds of the men who framed this Constitution?"

The language of Art. 9, Sec. 1, of the Constitution of North Carolina, which is quoted in the above report, is found, word for word, in Art. 3, of the Ordinance of 1787 for the Government of the Northwest Territory. Nathan Dane is said to be its author. This fundamental declaration in regard to "religion, morality and knowledge" has been incorporated into nearly all of the State Constitutions. Now, if the men who framed and passed this famous Ordinance, which, in the opinion of Daniel Webster, "has produced effects of an distinct, marked, and lasting character, as any single law of any law-giver ancient or modern,"—if these men intended by "religion" any one special form thereof, Christian or Jewish, or any other, they were out of harmony with the Constitution which was adopted the same year, and with the first amendment thereto, which was declared in force four years afterwards. If religion in our State Constitution means the Christian religion, and no other, this section is not in accord with Sec. 26 of the North Carolina Declaration of Rights, which declares that, "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences, and no human authority should, in any case whatever, control or interfere with the rights of conscience." And Sec. 19 declares that "A frequent recurrence to fundamental principles is absolutely necessary to preserve the blessings of liberty." It is surely time for such a recurrence when it has been advertised in very many of the papers in our State that an institution, supported by taxes raised from Jews as well as from Christians, and provided for under a Constitution which forbids, in any case whatever, control or interference with the rights of conscience, is, practically, a Christian institution.

It is difficult to believe that the men who originated and first adopted this famous clause which has, by degrees, been incorporated into the Constitutions of many States, and which was transferred into the Constitution of North Carolina at the time of reconstruction directly from the Constitution of one of the Northern States,—it is hard to believe that these men had in their minds exclusively the religion of the Bible, the Christian Religion, in their own use of the word "religion." In 1785, an Act for establishing Religious Freedom was passed by the Virginia Legislature. This was drawn up by Thomas Jefferson. Its passage was highly gratifying to its author, not because of the liberty which it gave exclusively to Christianity, but because of its impartiality between all faiths, its indifference to any faith. In Jefferson's own words, (Baird's Religion of America, page 235,) it comprehends "within the mantle of its protection the Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and the Infidel of every denomination."

On June 30th, 1835, in one of the most eloquent speeches ever made on American soil, William Gaston, said to the North Carolina Constitutional Convention, "I trust that we shall act up to the axiom proclaimed in our bill of rights, and permit no man to suffer inconvenience or to incur incapacity, because of religion, whether he be Jew or Gentile, Christian or Infidel, Heretic or Orthodox. * * Dare not to define divine truth, for it belongs not to your functions. * * Prohibit, restrain, and punish, as offences against human society, all practices insulting to the faith, the institutions, and the worship of your people, but * * make no distinction of ranks and orders in the community because of religious opinions." (Debates of Conv. of 1835, p. 392.)

And we find that this principle for which we contend is recognized among those very States which have been created in accordance with the Ordinance which first contained this language. Three or four years ago, in Rock county, Wisconsin, application was made for a mandamus commanding the reading of the Bible in the public schools to be discontinued, on the ground that it is a sectarian book, and that, as such, the Constitution forbade its use in the public schools. The Supreme Court of the State, on appeal, decided that the Bible is a sectarian book, and directed that the writ of mandamus should be granted. Suppose that a Jew should carry up to our own Supreme Court a case involving the question whether our State University or our public school system are distinctively Christian, what decision would have to be rendered in accordance with the Constitution?

And yet there is reason to believe that money raised by taxation from the people has been expended in advertising in the papers of the State—secular and religious—that there is a bias in our State University for the Christian religion, and that this bias is justified by the State Constitution. And it may be doubted whether any advertisement has ever been more potent in drawing to that institution those who would otherwise have entered other institutions which have a legitimate right to claim to be Christian colleges. Little by little we are going to learn in this country to render unto Cæsar the things that are Cæsar's and unto God the things that are God's. Our own constitution at one time, very inconsistently, as Judge Gaston showed, imposed religious tests and qualifications for some of the higher officials of the State. By degrees these have all disappeared. The people will yet insist that the State shall have nothing to do with religion at any point, except to protect all men alike in their beliefs and worship, so far as they do not infringe on the rights of others. The truth seems to be that a State is neither Christian nor unchristian, but has relations exclusively to the secular affairs of government.

(To be continued.)

Climatic Influence on Health.

It cannot be denied that the influence of climate on health is great, and it is in recognition of this fact that physicians send patients with pulmonary diseases to great distances for "change of air." But when the sufferer happens to be too poor to act upon the advice his lot is hard indeed. But it is not necessarily hopeless. Dr. Pierce's Golden Medical Discovery can be had at any medicine store, and to it thousands whose cases were considered desperate owe their lives.

Up to a certain point in the progress of consumption, Dr. Pierce's Golden Medical Discovery is a positive remedy. But delay is dangerous with consumption In all the conditions that lead to it, the "Discovery" is the remedy. With severe lingering coughs or weak lungs, nothing acts so promptly. Every disease that can be reached through the blood yields to this medicine. The scrofulous affections of the lungs that's called consumption is one of them. For this, and for every other form of scrofula, for all blood taints and disorders, and all chronic bronchial, throat, and lung affections, the "Discovery" is the only remedy so certain that it can be *guaranteed*. If it ever fails to benefit or cure, you have your money back.

Can anything else be "just as good" for you to buy? Don't you believe it.

Echoes from the Ministers' Conference and Union Meeting of the Robeson Association.

The Ministers' Conference met with the church at Mt. Eliam on Friday before the fifth Sunday in April, at eleven o'clock a. m., and Rev. V. J. McLeod preached the opening sermon, from Matt. 7:26, 27; the text was well handled and the sermon much enjoyed by all present.

After a recess of one hour the Conference reassembled and three important subjects were ably discussed. The first subject was "What is required to constitute a scriptural presbytery for the ordination of a minister or deacon." The discussion was opened by Rev. F. H. Martin and followed by Revs. M. A. Stevens, J. A. Smith, and others. Space will not allow me to tell what was said by the speakers, but will say that the speakers were to the point, showing conclusively that while under certain peculiar circumstancies, less than three could ordain a brother, but that it is unsafe to have less than three, and that seven, and even all the ministers in the Association in which the candidate lives or to which he belongs, would be better so that no unworthy or unqualified person would be turned loose upon the churches and the world with all the rights of a minister of the gospel.

The second subject was "What are the Scriptural duties and authority conferred on deacons in the government of churches?" Discussion opened by Rev. A. R. Pittman and followed by Martin and Smith. The speeches on this subject were of unusual power, and they brought out some great truths concerning the deacon and his work, unthought of before by even some of our oldest and most learned brethren. The conclusion arrived at was that the deaconship increases the duties of a brother without increasing his authority, and that deacons have no right to take final action in any matter pertaining to the church; that the work of the deacon is to attend to the finances of the church and to stand by and assist the pastor in every way possible, when the pastor tells the church what ought to be done it is the deacons duty to see that it is done, and if a deacon does not try to do this he is a failure and unworthy, and unfit to hold the office.

The third subject was "What are the causes of unfruitfulness in our churches? Discussion opened by the writer and followed by Smith, Martin, Stevens and Pittman. The discussion proved very clearly that the main cause of unfruitfulness in the churches is the lack of a regenerated membership and the next to it, the lack of necessary information from the ministry to the members.

The meeting from the beginning was made awful on the account of the presence of the Holy Spirit and as the day passed by and as one subject was discussed after another, and as one thrilling speech was delivered after another, the presence and power of the Spirit grew more and more perceptable, so that when the discussion of the subjects closed every heart was filled with the divine Spirit and lifted to God, burning with a desire to do something for the Master that would bring great glory and honor to his holy name.

And as the meeting was about to adjourn without any definite arrangement for a special effort in this direction, a proposition was made that we meet the next day one hour before the time for the Union to convene in order that some plan might be devised and that special prayer be made that God would make known to us what he would have us do, for we felt that we must do something but knew not what. And is it strange that when we assembled again the brethren from three or more different homes had identically the same, heretofore unthought-of, plan to suggest? Such was the case and here is what we unanimously agreed to do. To appoint a committee to designate time and place and make such other arrangements as would be necessary for a meeting known as the Robeson Association Ministers' Institute, where all of the pastors of the Association and all other Christians together with every body else who would attend could meet, for at least ten days, and discuss every subject pertaining to revivals and all kinds of Christian duties and every phase of church work, &c. A committee consisting of A. R. Pittman, J. A. Smith, F. H. Martin, E. K. Proctor, R. D. Caldwell, R. A. Moore, M. A. Stevens and M. L. Kesler were appointed. And it is in place just here to state that said committee met the same day and decided to hold the proposed meeting at Lumberton, N. C., beginning on Monday night after the second Sunday in July and that distinguished brethren all over the State and sister States be invited to attend and aid in the great work.

The Conference then adjourned and the Union immediately convened. The first part of the programme was a sermon by Rev. F. H. Martin, and he used as a text Prov. 4:18 and if space would permit we would like to give some of his thoughts but we must forbear; I hardly think the sermon was ever equalled by himself or any one else in our bounds. At the close of the sermon a good collection was taken for Ministerial Education and the Union adjourned for one hour.

At the close of the hour the Union reassembled and the subject of Ministerial Education was discussed by Rev. J. A. Smith with more than even his usual ability, he said "the man who opposed Ministerial Education was an enemy to God and man."

The subject "What principles should govern the granting and receiving of letters from one church to another?" was discussed by Col. T. F. Toon, E. K. Proctor, and others. The discussion showed that the old custom was defective and that it would be better to send the letters directly to the clerk with which the party desires to unite, and if any considerable length of time had expired after the granting of a letter before the applicant presented himself for membership, or if the applicant was not well known, that careful investigation be made as to the Christian character and conduct of the same, and if found unworthy, that the letter be at once returned to the church granting it, with the reason of its rejection.

After an earnest appeal by Col. T. F. Toon in behalf of the aged and infirm ministers, and some statements by Bro. Proctor concerning the Robeson Institute, the Union adjourned till 9:35 o'clock a. m., Sunday, and at that hour Prof. John Ducket, principal of the Robeson Institute, made an excellent Sunday-school address; he laid special stress on the importance of a good library in every Sunday-school, he said that "the mind must have food and if it could not get that which was wholesome it would take the poisonous." Col. Toon followed with a short practical speech, he said "It is wrong for parents to send their children to Sunday-school because it was their duty to go themselves and take their children with them."

A resolution, recommending humility, &c., was adopted and a day of fasting and prayer appointed to be observed by all the churches constituting the Union. Rev. R. A. Hedgpeth then preached from 1 Peter 2:9 to a large and waiting congregation. At the close of the sermon a collection for Ministerial Education was taken and after singing "Dismiss us with thy blessings Lord," &c., the Union was dismissed by Rev. D. C. Britt.

W. A. HUMPHREY, *Sec.*

From Thomasville.

Dear Recorder:—Bro. G. H. Church of Statesville came to Thomasville April 9th and preached eleven very stirring sermons for us. Our membership were thoroughly aroused by the preaching of Bro. Church, and many sinners were awakened, and some trusted in Christ. We will have baptizing soon, and then we will know how many to count.

Bro. Church is a real gospel preacher and depends on the Word and the Holy Spirit to save men and women. The brethren say our church here is in the best working order it has been for twenty years. I have been preaching one and a half years, and while Thomasville has always been a hard place for Baptists. I find some of God's noble servants here, and especially would I mention brethren Reinhart, Morton and Strayhorn among the faithful workers. We also have some noble sisters to help us in the Lord's work here.

The RECORDER is a great help to me in my work here and at my other churches, and if I could only get all of my members to read the RECORDER, I would be one of the happiest pastors in the State, for then I would have plenty of good workers.

Fraternally, J. M. HILLIARD.

A Mother's Practicing.

A young man, who was being examined preparatory to uniting with the church, was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was his reply; "I was converted under my mother's practicing." What a tribute of a consecrated motherhood was that young man's answer! How very near to Christ must that mother have lived!—*Ex.*

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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The Lining

to Throat and Lungs must be preserved or sore spots appear and invite the consumption germs.

Scott's Emulsion

the Cream of Cod-liver Oil, heals the lining, strengthens the lungs and even overcomes diseased spots in their early stages. *Physicians*, the world over, endorse it.

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A WONDERFUL MEDICINE FOR

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To cure these complaints we must remove the cause. The principal cause is generally to be found in the stomach and liver; put these two organs right and all will be well. From two to four Pills twice a day for a short time will remove the evil, and restore the sufferer to sound and lasting health.

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Is an absolute necessity of refined toilet in this climate. Pozzoni's combines every element of beauty and purity.



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Speaks through the Boothbay (Me.) *Register*, of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. They will do good."

For all diseases of the Stomach, Liver, and Bowels, take

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Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n p m]

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 30 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma.		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson ...	12 45 a m		10 35 p m
	No 24. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 35 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 50 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.30 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

The "Rice Christian."—No. 2.

Dear Recorder:—To continue our theme, "The Rice Christian," at the point where our last week's letter concluded, we shall notice:

1. Some of those causes that produce his environment which makes this state of Christian life reasonable, and almost necessary, and for which the missionary is in part responsible.

(1) The first historic efforts towards Christian missionary enterprise in China form an interesting chapter; but time forbids our speaking of this subject now. The Portuguese Catholic missionaries eventually established themselves at Peking, which we may refer to A. D. 1552 when Francis Xavier died a martyr in his attempt to enter China. But it was no Ricci, a Portugese Roman Catholic missionary, who established himself in the good graces of the "Son of Heaven," through his knowledge of the sciences, giving much help to China in astronomical matters and in other directions. These, the first permeating impressions as to the nature of Christianity made upon the minds of the Chinese nation, have been zealously, by every possible means, followed up by the unremitting labors of these missionaries, whereby China has been furnished in every part with teachers of the Romish church. Their policy in China, as everywhere, has been to make proselytes by every conceivable means—good, bad and indifferent; and many of the inducements they have held out to the heathen, to secure their alliance, are utterly unworthy the name of Christian. These have done much to beget in the minds of the Chinese people untrue conceptions as to the spirit and work of Christianity. From the first all kinds of material benefits were freely offered those who would become adherents and be "baptized." These, the Chinese had come to regard as the *essentials* of the Christian religion.

While the efforts of the Protestant missionaries have been to disabuse their minds of these erroneous views; it is important to emphasize this point which is fruitful in suggestions, viz., the Chinese, even to this day, do not trouble themselves to distinguish between Catholic and Protestant missionaries. To the body of the people they appear only to differ in minor particulars, and in reality they believe we are essentially the same in character and purpose. This has had much to do in giving rise to the general idea that those who became Christians might look to the church for a support. So, that never does an inquirer come to us, whose mind is entirely freed of this false idea.

(2) This misconception has been unwittingly fostered, many suppose, by the abuse of certain legitimate means to be used in the diffusion of the gospel. Among these we may enumerate schools, hospitals, the employment of native helpers and others. The sole trouble, as regards the subject under discussion, is the way in which inducements have been held out to those who would come to hear the gospel, and the unwise manner oftentimes followed in doing acts of charity.

There is certainly a wise use to be made of these as *accessories* to the preaching of the gospel. But heretofore, and even now, these have, one and all, been given too prominent a place in the missionary's work, and the gospel as the power of God unto salvation has oftentimes not been made as prominent as it should have been. The consequence has been that the false views of Christian work produced by the missionaries of the Roman Catholic church have been fostered by the abuse of legitimate means in the hands of various Protestant missionaries. As an example, as far back as the time of the sainted Robert Morrison, the inception was given, in Protestant mission work, to the mistake, afterwards imitated by missionaries of other societies, in connection with school work, of giving to their pupils their food and a certain sum of money as an inducement to attend school, where the Bible was taught them daily. It gave rise to a painful question, why, from their hundreds of pupils scarcely any were converted into sound and useful Christians; but after a few years those who received a knowledge of English and the sciences all gladly made use of their acquirements in various occupations which enabled them to acquire wealth; but no use was made of their acquirements in preaching the gospel unless good pay was to be secured.

Quite recently, a prominent missionary, not many miles from here, protested before a conference of brother missionary schoolteachers, that the Bible should not be made the most prominent teaching; but that a thorough curriculum of studies in the sciences, English language, &c., should be offered, and the study of the Bible made optional. Of course, this school makes free tuition very prominent; and the work is carried on with funds contributed by the churches of that denomination for missionary work. I am glad to say it is not a Baptist school.

Another school guarantees to every graduate pupil some sort of occupation after graduation. Free tuition is prominent; and this mission uses many native helpers. Such a course fosters the idea of the church being a home and refuge where the body is fed and clothed as well as the soul saved free of charge.

And yet with all of this, the schools and medical work are doing much towards the spread of the gospel; and they will always be helpful in the diffusion of Christian truth. Great wisdom is needed in so using these as to further God's cause, rather than hinder it, by securing the accession of members without spiritual life, or Christian manhood. Our churches must not become foundling hospitals for lazy, able-bodied men who look to this source for support.

(To be continued.)

Being in Christ, it is safe to forget the past; it is possible to be sure of the future; it is possible to be diligent in the present.—*A. Maclaren.*

Happiness is to be found in duty's path.

In Midnight Darkness.

On the morning of March 6th, after an early breakfast, Bro. League and myself packed our baggage on donkeys, for that is the way we travel, and turned our faces to the southwest. The stars had not ceased to shine, though the first rays of the morning in the eastern horizon were stretching across the blue dome of heaven. The pedlers had already started on their accustomed beat, and their voices echoed in the air, "Hot potatoes, hot bread, hot soup," and various other eatables they had to sell.

We, as soldiers, had started forth almost into the unknown to meet our foe. While to some it may look dangerous and impossible, but our Commander said, "Forward, march," so we go forth with the "conscious tread of a conscious conqueror." We had scarcely started ere we saw the enemy, but we did not hear the clatter of horses' feet, nor the music of the fife and drum; neither does our armament consist of swords, cannon and ball, but of the simple truth of our Saviour; neither do we depend on what *we* can do, but on the Holy Spirit of the living God, after we have delivered the message. On every side of us the enemy are entrenched, their fortifications are stone images and costly temples, also of stone or brick. We hear the tramp, tramp of the enemy, company after company, battalion after battalion, keeping step together, all well marshalled and being deceived by the wary words of Black-death. We can almost hear the bitter wail and the heart-beats of the people—men and women, noble men and women, and boys and girls—as they fall victims to that old fiend Satan, who claims to be a friend.

We travel over an unbroken plain and through great wheat-fields. The monotony is broken by a sparkling stream of water which in summer swells into a large river. It has no banks—just a little depression; it is not a marsh or a swamp; there are no trees by its side, and its bed is sand.

We meet a long line of wheelbarrows laden with paper, wood or other wares, sails like a ship at sea and drawn by donkeys or men, and the weary traveller sits by the road-side and smokes his pipe. We stopped at an inn and ate a lunch of hot bread, eggs, pork and cabbage and tea.

In the afternoon we had only gone a short distance, in front of us and on either side was what seemed to be the great sea and a man walking about in it, looking like old Neptune rising up out of the water, and the wheat-field extended right up to it. When we reached the place, it was still in the distance. It was what thirsty travellers do not like to see—a mirage. The Chinese call it "sun-air."

We travelled till a late hour at night in the midst of the ranks of the enemy, and the darkness was intense. At the villages and at the grave mounds could be seen the faint glimmer of lights that reminds one of "will o' the wisp." We arrived at Kiao Cheo, a city of more than a hundred thousand people, at a late hour. This city is not less than six days' journey from Chefoo, the open port. One Swedish Baptist is here at present. After negotiating for several days, Bro. Blalock and myself decide to locate here.

A week has passed and we have settled down to work in the city of Kiao Cheo. We have been in China now three months, but a part of the time was spent in coming to our field of labor. How time goes, the days pass swiftly, but one day is no more than another to the Chinese. They don't even know of the Sabbath. They don't know of Jesus. Each day I see a throbbing mass of humanity—your brothers and sisters, helpless and hopeless, without God and without Christ. Is the responsibility yours? These people will meet you before God. Will you be able to say that you did all you could to bring them to Christ? A lady with whom I was travelling recently, told me that her "daughter died in Paris, and she had her body embalmed and carried to America." It was her child, she loved her, and she gave the money willingly for that purpose. My friends, what will you do *now* to save these people who are *living*, from banishment from God—yes, from a seething, burning hell, and to bring them to a heavenly home? Will you march into the ranks of the foe with us? Will you help us to hew down the enemy? Will you continue to sit still and let Satan claim these people as his own? How sad their condition in gloom and darkness and despair! "The harvest is plenteous, but the laborers are few."

Fraternally, F. M. ROYALL.

Kiao Cheo, China, March 20, 1894.

P. S.—While we are in the interior, our address will still be Chefoo, China, and postage is five cents for a half ounce. Address via San Francisco. F. M. R.

Thin or gray hair and bald heads, so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

In a world where there is so much to be done, how happy that there is so large a portion of daylight; in a world where there is so much to be suffered, how merciful that there is also so much night.—*Blunt.*

"God Bless Our Cause"

The following song was sung with great effect at a recent "Temperance Rally," by the "Silver Lake Quartette." It breathes the sentiments of every true man and woman in all the land, and its publication is requested for the BIBLICAL RECORDER:

"God bless our sacred cause!
We plead for righteous laws,
Our homes to shield.
Our land has suffered long,
From an accursed wrong,
Whose roots are deep and strong,
Nor do they yield.

We plead! but all in vain;
The people's deep felt pain
Finds no redress.
This deadly upas-tree,
Spreads out, despite our plea,
And plants its rootlets free,
To our distress.

Now let the people come,
And vote for God and home,
And temperance laws!
We'll be no more deceived;
Our land must be retrieved,
And from this curse relieved,
God bless our cause!"

W. B. HARRELL.

A Meeting at Smithfield.

A meeting was commenced in the Baptist church at this place on Monday, April 9th; closed Friday, April 20th. Our pastor, Rev. F. H. Poston, and the church were very fortunate in securing the services of Rev. F. H. Martin, pastor of Lumberton church. Bro. Martin did the preaching and did it well, and the pastor and Rev. O. C. Horton aided in the other work.

Bro. Martin preached in the evening and at night during his stay with us and greatly endeared himself to the people of the town of all denominations by his earnest and effective presentation of the Word. We can truthfully say that Bro. Martin has succeeded in captivating our people. He is not only earnest and consecrated to the work, but is one of the most able preachers we have ever tried. His sermons were clear, forceful and logical. We congratulate our Lumberton brethren on having such a pastor to lead them. The last week of Bro. Martin's stay with us we were delighted by the presence of his amiable wife, who came to be with us.

There were some additions to the church, and we think more will follow soon: besides the Christians not only of our church, but of the town generally were greatly revived and strengthened. Long may our dear brother live to do such valiant service for the Master in pointing sinners to their Saviour and in strengthening Christians in his love.

J. M. BEAAY.

BRO. MARTIN'S ACCOUNT OF THE MEETING.

In some respects the meeting was one of the best I ever saw. The church was greatly revived. Some who never attended revival meetings were present at almost every service. Several were converted.

MATTERS IN LUMBERTON.

We had a good day in Lumberton last Sunday. Four united with the church (by letter) at the close of the morning service. Everything is hopeful with us. The Lord continues to bless us abundantly.

Our Baptist school here is one of the best in the State, or at least some of our best brethren say it is. Our teachers have given satisfaction, and in the church they have been a great help to the pastor. The members of the church have in many ways shown their appreciation of the pastor and his wife. They have recently furnished for the parsonage many useful articles. We are happy in our work here. I feel to say, "The lines are fallen unto me in pleasant places."

F. H. MARTIN.

Lumberton, April 25, 1894.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Industry is more profitable than dependence, more honorable than inheritance, and produces more true content than all the gifts of fortune.

Contentment is a pearl of great price, and whoever procures it, at the expense of ten thousand desires, makes a wise and happy purchase.—*J. Balgay.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Beauty and Purity



Go hand in hand. They are the foundation of health and happiness; Health, because of pure blood; Happiness, because of clear skin. Thousands of useful lives have been embittered by distressing humors. CUTICURA RESOLVENT Is the greatest of skin purifiers As well as blood purifiers. Because of its peculiar action on the *pores* It is successful in preventing And curing all forms of Skin, Scalp, and Blood humors, When the best physicians fail. Entirely vegetable, safe, and palatable, It especially appeals to mothers and children, Because it acts so gently yet effectively Upon the skin and blood, as well as the Liver, kidneys, and bowels. Its use during the winter and spring Insures a clear skin and pure blood, As well as sound bodily health.

Sold everywhere. Price: RESOLVENT, $1; OINTMENT, 50c.; SOAP, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Skin and Blood Humors," free.

VITAL TO MANHOOD.



DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, self-abuse, over-indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantee issued by agent. WEST'S LIVER PILLS cures Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.

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CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 34 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 00 a m
Ar. Greensboro	7 30 p m	5 20 a m
Lv. Winston-Salem	*6 05 p m	*4 45 a m
" Greensboro	7 36 p m	6 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		12 05 a m
" Asheville		4 00 p m
" Hot Springs		5 35 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 50 a m	7 45 p m
Lv Charlotte	3 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 06 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*6 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	12 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 30 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R. leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	3 15 p m		
Lv Greensboro	3 55 p m		
Lv Stokesdale	5 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 38 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 55 a m
Lv Climax			8 40 a m
Ar Greensboro			9 35 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 30 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 49 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 37 p m		
Lv Sanford	3 19 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 09 p m	
Lv Madison			12 10 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			2 50 p m
Lv Climax			3 35 p m
Ar Ramseur			5 25 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. C. & E. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen Pass. Agt.

J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

ATLANTA SPECIAL.

No. 127.			No. 128.
*6 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 04 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 03 a m
11 20 p m	Ar	Weldon Lv	*9 35 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 30 a m
1 05 a m	Ar	Raleigh Lv	6 20 a m
2 20 a m	Lv	Raleigh Ar	5 15 a m
3 40 a m	Lv	Sanford Lv	3 10 a m
4 38 a m	Lv	Southern Pines Lv	1 30 a m
5 20 a m	Ar	Hamlet Lv	12 25 a m
5 43 a m	Lv	Rockingham Lv	12 15 a m
6 20 a m	Lv	Wadesboro Lv	11 42 p m
7 15 a m	Ar	Monroe Lv	10 50 p m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.	No. 38.
*6 30 p m	Lv New York (PRR) Ar	6 55 a m
11 38 a m	Lv Philadelphia Ar	3 45 a m
2 20 a m	Lv Baltimore Ar	12 48 a m
4 00 a m	Lv Washington Ar	11 10 p m
8 25 a m	Lv Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv Petersburg " Ar	5 39 p m
11 27 a m	Ar Weldon " Lv	*3 37 p m
*8 00 p m	Lv New York (PRR) Ar	7 45 a m
9 10 a m	Ar Portsmouth Lv	*5 50 p m
†2 10 p m	Lv New York (P R R) Ar	1 35 p m
7 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
8 30 a m	Portsmouth " Lv	†6 00 p m
*7 00 p m	Lv Washington, N & W R R Co Ar	8 30 a m
8 00 a m	Ar †Portsmouth Lv	5 50 p m
†9 00 a m	Lv Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv Portsmouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 14 p m
10 58 a m	Lv Boykins " Ar	4 06 p m
†11 42 a m	Ar Weldon " Lv	*3 22 p m
†11 54 a m	Lv Weldon " Ar	3 10 p m
2 09 p m	Lv Henderson " Lv	†1 14 p m
†4 07 p m	Ar Durham " Lv	†10 50 a m
†3 50 p m	Ar Raleigh " Lv	†11 45 a m

No 43.			No 36.
†10 15 a m	Lv	Raleigh Ar	†5 00 p m
1 45 a m	Lv	Sanford Ar	2 30 p m
12 43 p m	Lv	Southern Pines Ar	1 33 p m
1 45 p m	Ar	Hamlet Lv	12 33 p m
12 26 p m	Ar	Rockingham Lv	11 [illegible] p m
3 02 p m	Ar	Wadesboro Lv	1 [illegible] p m
3 57 p m	Ar	Monroe Lv	12 [illegible] p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
3 39 p m	Ar	Maxton Lv	12 38 p m
6 25 p m	Ar	Wilmington Lv	10 [illegible] a m
3 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 20 p m
3 21 p m	Ar	Bennettsville Lv	12 36 p m
4 19 p m		Darlington Lv	12 05 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 128 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York and at Atlanta for all points South and Southwest.

†Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, rates, apply to Ticket Agent, or A. J. Cooke, Traveling Agent, Raleigh.

JNO. C. WINDER, Gen Man.
L. T. MYERS, Gen Supt.
T. J. ANDERSON, Gen. Pass. Agt.

Co-Education at Wake Forest.

"The castle which conservatism is set to defend is the existing state of things; good and bad. The project of innovation is the best possible state of things. Conservatism goes for comfort, reform for truth."—*R. W. Emerson.*

The recent discussion of co education by Dr. Pritchard has led me to investigate it anew, and I purpose to state briefly the conclusion reached and to offer a plan, materially different from his, for opening the doors of Wake Forest to women desiring higher education than that offered by the female colleges of North Carolina. His plan proposes receiving girls into all the college classes, while mine proposes receiving them into the Junior and Senior only.

Omitting professional and technical schools, we have four grades; primary for children of seven to twelve years of age, high schools or academies for students of twelve to sixteen years of age, colleges for those of sixteen to twenty-one and universities for those more than twenty-one. Now I do not claim that these devisions correspond with the real state of things, for the colleges too often have students that should be in the academies, and the universities have those that should be in the colleges. But for the purports of this article these decisions are sufficiently exact.

Most of the primary schools, almost without exception those in the country and small towns, admit both boys and girls; and to this arrangement there is no objection.

Now is there valid objection to co education in academies or high schools that have altogether local or day patronage, because the pupils when not in school are under home influence and restraint. But to co-education in schools of this grade whose patronage is boarding, there is, in the opinion of many, a well founded objection.

And the objection holds to the system in colleges, the average age of whose students on entrance is not more than sixteen. This is the thoughtless age of girls, when they need the watchful care of the mother, or of those appointed to stand in her place under conditions specially adapted to their needs. I must not, however, be understood as saying that a co-educational college or academy cannot be conducted without prejudice to girls, but that to do this the most anxious care is necessary under even perfect arrangements.

Another objection to the system in colleges is that it stimulates girls to study beyond their strength. Whatever may be said of the capacity of women in the co educational universities and in the great colleges for women like Vassar, Wellesley, &c., to pursue without danger to health as extended courses of study as men pursue, wise fathers and mothers will not be willing for their daughters of fourteen to eighteen years of age in point of health the most critical period of their life, to attempt to do as much mental work as boys. Some might not be injured by the effort, but many would be. Those who have had the care of girls of this tender age will be prepared to appreciate such fears.

But neither in theory can objection be sustained, nor has any been found in practice, to admitting women to the privileges of Universities. The conditions here are different from those at Colleges. The average age of the three hundred women at Cornell University, and of the more than five hundred at the Michigan University, is nearly twenty. Those who have reached this age are matured in body and in mind, and are supposed to take serious views of life, and can surely be trusted to take care of themselves. To the ability of women to take these extended University courses without danger to health, comes the strongest testimony from the two Universities just mentioned, as well as from Brown, which also is co educational under certain limitations. Like testimony comes from Radcliffe College of Cambridge, and from Barnard of New York City. The women of these Colleges receive instruction from the Professors of Harvard and of Columbia respectively, and have the same examinations that the male students have. A few years ago, as pointed out by Dr. Pritchard, a commission was appointed in England to investigate the effect of University courses upon the health of the women in four Colleges situated near Oxford and Cambridge, England, who received from the University Professors the same lectures and are offered the same examinations that the men have here. It was found that the women stood the work as well as the men.

Connected with the higher education of our women, then, three points seem to be settled,—that some women desire and need higher education than that offered by any Southern female College; that some women master these extended courses with as much ease as men, and that they do this without injury to health.

I would like to turn aside here to discuss briefly the work of the female Colleges of North Carolina. From a wide survey of the field, I believe that, on the whole, they are the equals of any schools of like character in the South. Further, they are doing just as faithful and as thorough work as the male Colleges are doing, and they are doing this, some of them at least, for a less price than that charged by the male Colleges. It is not contended that their courses of study are as extended as those of the boys, neither indeed can there be; for girls give at least one fifth of their time to the study of music and art. Nor is the time thus given wasted; for apart from the pleasure which the ability to sing and perform well on a musical instrument gives, the mental discipline is not to be despised that comes from mastering a scientific course in music including the theory, principles and history of the science. And as the ear is trained to the perception of harmony of sounds, so the eye by a course in art should be trained to the perception of the harmony of color and form.

Now while it is true that the female Colleges of the Baptists are furnishing to a large majority of girls all the facilities desired by them, and all that are necessary to enable them to fill worthily their stations in life, and while daughters of these Colleges are walking by the side of the sons of Wake Forest in full sympathy with them and no whit their inferiors. Yet there are some girls who desire and who need higher training than that now possible to them in the female Colleges of this or any other Southern State. To these the advantages of Wake Forest should be offered. Bear in mind that I do not say open the doors of Wake Forest to girls of any age; but to those desiring higher education than can be obtained in the female Colleges, say to those prepared to enter the Junior Class. Some may strive to enter the Senior Class with the purpose of taking the A. M. degree in two years. Many more will be able to stand the examination required to enter the Junior Class, and take A. B. in two years. Now the requirements for admission will determine the age and the character of those who apply. I suppose that the average age of women able to satisfy the requirements will be at least nineteen. This is about the average age of the graduates of the female Colleges of North Carolina. Now whether they be seventeen or eighteen or nineteen, those who possess mental training sufficient to enter the Senior or the Junior Class, and are so deeply in earnest as to go to Wake Forest can be trusted to observe the proprieties of life, and to take care of themselves in every respect.

What outlay will be necessary to prepare for accommodations for those who come? Under the plan here proposed, not a dollar. For the present and possibly for a few years to come, they will be able all to obtain good board in one or more of the excellent boarding houses on the Hill. In time, as the number increases, some friend or friends will provide for their use a well-appointed building, as was done at Cornell and at Brown.

Will the Trustees have to provide additional force? No, the women will take their places in the lecture rooms with the men, and in my opinion the teachers now employed can instruct at least 150 or 200 more students than are present now.

Will the adoption of the plan cripple existing female Colleges or prevent the building of new ones in other portions of North Carolina? If so, it should not be adopted; and because I believe that Dr. Pritchard's plan for the admission of girls to any of the classes, including the Freshman, would seriously affect all our female Colleges, I am decidedly opposed to it.

A school of high grade in any section creates a demand for education and brings it within the reach of a large number of persons, who because of their nearness to it are able to make easy financial arrangements for patronizing it. So because Dr. Pritchard's plan would tend to destroy these, I oppose it. On the plan here proposed, Wake Forest is to take up the work near the point at which the female Colleges of the State leave it off. It will be conceded that their courses of study are, on the whole, one year shorter than that of Wake Forest. This is true with respect to several schools of the course. Perhaps in one of the schools the course in the female colleges is longer. But I suppose that all will agree that the Science Department at Wake Forest is considerably in advance of the Science department in the female Colleges; and that they may receive the full benefit of this, it will be necessary for women students to remain at Wake Forest two years. If the female colleges have to give them up a little sooner than at present, what is thus lost to them will be more than returned in other ways. They may find it to be their interest to arrange a special course for those preparing to enter Wake Forest, retaining the courses they now have for those who will be satisfied with them, or whose means will not permit them to go further.

The plan is not a new and untried one. For some years it has been in successful operation at Brown University, the oldest, largest and most famous of all our Baptist Colleges. There "graduate women are co-educated." In the letter explaining the plan, President Andrews, one of the wisely progressive educators of the world, speaks warmly in its favor. During my investigation it was this letter which led me to conclude that this plan slightly modified would be advantageous to Wake Forest, and to existing Female Colleges, and would supply the needs of our women for higher training—to be found nowhere this side of Mason's and Dixon's line.

The advantages to Wake Forest are, (1) a larger patronage and a larger income from tuition fees. Her patronage, I believe, will be increased not only by the number of women who may enter, but also by a larger number of boys.

(2) Because of a larger interest there, a larger endowment will soon be provided.

(3) The moral tone already high will be elevated; for the testimony of all co educational Universities is that the men and women are mutually helpful, the men made more manly, and the women more womanly. The only objection I know to the location of our College is because of the small size of the village, the lack of the refining influences of woman upon the life of our boys at the period when they most need this influence.

(4) It unify our educational interests, a "consummation devoutly to be wished," specially at this juncture of affairs. Wake Forest will be the central sun, and all our other Institutions in the East, Center and West lesser lights revolving around her in beautiful harmony, and receiving somewhat of her glory.

The advantages to women consist in being put in possession of a very valuable educational plant. It is barely necessary to refer again to the plant, yet it may not be altogether unprofitable to show of what it consists.

(1) A prestige acquired through an honorable career of more than half a century. To be crowned with her degrees is no insignificant honor to women, these meaning much more than the same degrees mean from any Woman's College in all the South.

(2) An inspiring group of well arranged buildings placed in a campus growing more beautiful year after year—all valued at not much less than $100,000.

(3) An endowment fund of nearly $200,000, which makes it possible to the Trustees to employ an able Faculty of specialists.

(4) A library of more than ten thousand volumes.

(5) Appliances procured at much cost for illustrating the sciences, and manipulated by three specialists.

Why should our women be denied these advantages?

The advantages to existing Female Colleges, and to those that may be built in the future are.

(1) It will stimulate them to do the best work possible, because their work through their representatives at Wake Forest will be compared.

(2) It will help them to hold a larger number to the point of graduation or of the advanced class, because of those who will wish the degrees from Wake Forest.

(3) By the increased interest excited in the education of girls, it will lead to the opening of additional schools.

Last fall I received a letter from a recent graduate of the Oxford Seminary, who wrote that she was making preparations to go to Chicago University to obtain higher training than is possible for her in North Carolina. This young woman had two brothers educated at Wake Forest. They could find what they needed at home, while she must go from her State at very large cost and at the inconvenience of travel and of residence among strangers. She expected to pay her expenses with money she had made by teaching. All that she needs could be furnished her by her Denominational College without a dollar of expense to the College. She is one of a class. Shall we longer discriminate against them?

F. P. Hobgood.

Moneys Received for the Macon Church.

Bro. Bailey:—I acknowledge the receipt of the following amounts for the Macon Baptist church:

B. J. Edgerton, Sr., one acre building lot, valued by him at $100.00; Samuel L. Bobbitt, proceeds of festival, 22 60; J. L. Coleman and J. H. Rodwell, each 25 00—50.00; Jack Rodwell, 10 00; Miss Walter Egerton, 14 40; Mrs. Sallie N. Coleman, 6.00; Mrs. J. A. Coleman, 5 00; W. E. Brown, 5.00; Hiram A. Nicholson, 3 00; Willie May, Gus Overby, James Egerton, W. G. Egerton, Walter Egerton, W. G. Coleman, Jr, Richard D. Fleming, Jr., and John J. Nicholson, each 1 00—8.00; Jack Pegram, Abe Bobbitt, and L. W. Bagby, each 50 cents—1 50; Joseph H. Bobbitt, 20.00.

John H. Nicholson

Macon, April 26, 1894.

Gratitude Expressed.

Mr. Editor:—Will you please give me a small place in your columns for the purpose of acknowledging our gratitude to the many friends who have liberally aided us by subscriptions to the fund for building our church at New Vernon (colored).

We fully appreciate their kindness and liberality, and hope they may be justly rewarded by the Great Creator of us all.

H. C. Toms, *Sup't.*

Washburn, May 7, 1894.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—White Oak ch, South River, 60c; W M S, First ch, Raleigh, Central, 21.31; Central Union, Bladen Asso, 6.55; Abbottsburg ch, ditto, 77c; Bertie Union Meeting, 3.20; Corinth ch, Stanly, 1.50. Total, 33.93 Previously reported, 5,692.47. Total this year, 5,726.40.

Foreign Missions—Jane Fry, Carthage. Sandy Creek, $2.50; Pittsboro ch, ditto, 84c; Sandy Creek S S Association, 6.80; Columbus Co Union, 3 00; Piny Green ch, So River, 80c; Pleasant Union ch, ditto, 2.50; Union Grove ch, ditto, 5.00; White Oak ch, ditto, 1.22; Salem ch, ditto, 2.50; W M S, First ch, Raleigh, Central, 33.11; Central Union, Bladen, 5.05; Abbottsburg ch, ditto, 60c; Bertie Union Meeting, 3.19; Canton ch, Stanly, 50c. Total, 67.11. Previously reported, 2,065.07. Total this year, 2,132.18.

Home Missions—Pittsboro ch, Sandy Creek, 84c; Piny Green ch, South River, 72c; White Oak ch, ditto, 1.10; Jackson ch, W Chowan, 1.15; W M S, First ch, Raleigh, 21.31; Central Union, Bladen, 75c; Abbottsburg ch, ditto, 63c. Total, 26.50. Previously reported, 944 54. Total this year, 970.04.

Education—Frank Mitchell, Raleigh, $1.00; Mt Moriah ch, Raleigh, 8.74; Clayton ch, ditto, 7.50; R H Jordan, Charlotte, 9.00; C N Cowan, Webster, 5.00; Orphanage ch, Thomasville, 63c; Mill Creek ch, South River, 1.00; Union Grove ch, ditto, 1.00; White Oak ch, ditto, 76c; S S Mis So, Cashie ch, W Chowan, 1.91; Central Union, Bladen, 1.25; Bertie Union Meeting, 3.19. Total, 40.98. Previously reported, 1,089.80. Total this year, 1,130.78.

Orphanage—Pleasant Union ch, So River, 50c; Salem ch, ditto, 1.00. Total, 1.50. Previously reported, 353.18. Total this year, 354.68.

Ministerial Relief Fund—White Oak ch, South River, $1.35; Salem ch, ditto, 1.09; Samaria ch, Tar River, 65c; Fishing Creek ch, ditto, 1.19; C C Durham, Shelby, 5.00. Total, 9.28. Previously reported, 147.35. Total this year, 156.63.

Correction.—The amount reported in last Recorder for Education should have been $68.20 instead of $78.20; error in addition.

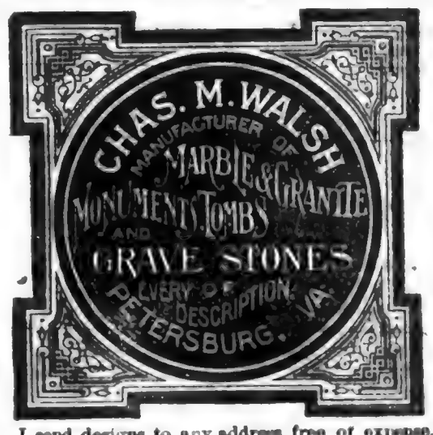
J. D. Boushall,
Treas. Bap. State Convention.

Raleigh, May 12, 1894.

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BRAIN and NERVES
Find Sweetest, Safest and Best
Relief by using Dr. King's
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As a Nerve Tranquillizer and Tonic it never has been equalled.
Dr. L. D. Collins, Goldthwaite, Tex., says of it: "It is the finest Nerve Tranquillizer I have ever used."
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Contains no Bromides, Cocaine, Chloral or other injurious drugs. Always safe for all ages and sexes.
$1, 6 for $5. Sold by druggists. Manuf'd only by King's Royal Germetuer Co., Atlanta, Ga.

$12 00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an excellent opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th & Main Sts., Richmond, Va.



Leaksville Woolen Mills,
LEAKSVILLE, N. C.,
are at the old place, under the old management, making the same line of excellent goods. Write us for information and samples if you have any wool to be manufactured into Blankets, Fancy Bed Spreads, Cassimere, Jeans, Flannels or Yarns.

For the present we will continue the most popular premium offer yet made.
THE PRICE OF
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IS $2.50 PER YEAR.
And it is in every respect the Greatest Literary Monthly ever published outside of New York.
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$1.50 PER YEAR.
And it is the most enterprising and popular of New York Magazines.
We will send to any address both of these great monthlies for one year for the single price of The Southern Magazine, or $2.50, payable in advance.
We are only able to offer this combination by special agreement for a limited time to swell the list of both periodicals.
There is no use saying more. The mere announcement of this combination at this price should keep our Circulation Department busy while the offer is open.
This offer is good on renewals only for those whose subscriptions to The Southern Magazine have expired, or now expire with this number, and will not apply hereafter.
Enough magazine literature for a family for a year, and of the very highest quality, as the announcements of both for 1894 are superior to anything previously offered by either.
Send $2 50 by P. O. Money Order, Postal Note or Check direct to
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Pastors' Conference of Norfolk and Vicinity.

Rev. G. S. Kennard of Fourth St., church, Portsmouth, reports having held meetings with his church last week. Rev. W. F. Watson, Spurgeon Memorial, Norfolk, had Rev. J. A. Speight to preach for him in the morning. Bro. Watson baptized two at night. Next Sunday is anniversary day at his church and Drs. Wharton, Hatcher and Owen are to make addresses on that occasion. Dr. M. B. Wharton had a big day. The Silver Lake Quartette sang at his church in the morning. The church was packed to overflowing. Mr. Beauchamp preached and made a fine impression. At night Dr. Wharton preached the sixth of his series of sermon on The Ten Commandments. His church has lately sent $210 to Bro. Willingham for the Foreign Mission Board.

Rev. C. W. Matthews of South Norfolk, reports the best day of his pastorate with the church in some respects. Three were received by letter, one for baptism and Rev. W. N. Quesenbery baptized two for him in his baptistery at night. Rev. W. H. Taylor of the Scottsville church reports a splendid day at his church. He preached at the Burrows Memorial church in the afternoon.

Rev. H. N. Quesenbery, Berkley Avenue, had Dr. W. E. Hall of New York to preach for him in the morning. Bro. Quesenbery preached to the children in the afternoon and to a fine audience at night.

Dr. Hall lectured in this church last Thursday night on "How to get married and stay so." To-night he lectures in this church on "Happy Homes." To say that Dr. Hall is great only faintly expresses it. He could have held the large congregation that assembled to hear him on Thursday night, spell-bound for four hours.

Rev. A. B. Dunaway, Churchland, reports a good day with his church and at West Norfolk.

Dr. A. E. Owen received one in the morning and two at night. His church has recently given $214 to the Convention Boards.

Rev. P. S. C. Davis was present at the Conference.

Rev. C. N. Donaldson was present and manifested great enthusiasm over the prohibition movement now being prosecuted in Norfolk by Rev. Sam Small and others.

Bro. Sturdeson, one of the Court St. layman, was at the Conference and reported working with Rev. P. G. Elsom and the pastor at Newbern, N. C., in a gracious revival. He said that during the hours of meeting the bar-rooms in town closed their doors. There were sixty or seventy conversions. He expects to go with Bro. Elsom to Raleigh, N. C., soon. Bro. Sturdeson sings the gospel.

Rev. J. T. Eubank, pastor at London Bridge, was present and reported things running smoothly in his church.

The Union Meeting of the Lower District, Portsmouth Association, held a very pleasant session with the church at Pleasant Grove last Friday, Saturday and Sunday. Rev. Dr. J. A. Speight preached the introductory sermon.

Rev. E. B. Hatcher, First church, Norfolk, received two by letter and had fifteen requests for prayer last night.

Dr. J. J. Hall is away in Richmond.

Rev. T. A. Hall, Central Avenue, had a good day. Preached in the morning on the subject, "Should we carry religion into politics?"

Rev. J. W. Daugherty, South St., Portsmouth, held meetings every night last week, except Saturday. They continue this week.

Rev. W. S. Leak, Third church, Norfolk, had Prof. Taite of Nashville, Tenn., to address his people in the morning. Had a good day.

C. W. M.

Ordination of Two Ministers.

The presbytery for the examination of brethren W. Y. Chappell and W. M. Jackson, consisting of brethren W. M. Sorrell, J. H. Hutchinson and A. Betts, met at the home of Bro. W. Y. Chappell on the night of April 28th, having been called together by the Leesville Baptist church for the express purpose of ordaining these brethren into the work of the ministry.

Organized by the election of Bro. W. M. Sorrell as Moderator Bro. W. A. Crabtree, being present, was requested to act as Secretary. Then proceeded as follows:

First, a recital of the Christian experience and call to the ministry of brethren Chappel and Jackson. Then they were examined as to their beliefs in God and his Divine Word, and its relation to the human family.

The examination proving satisfactory, they were duly set apart on April 29th, 1894, in the church at Leesville, to the full work of the ministry. Bro. W. M. Sorrell preached the ordination sermon; Bro. A. Betts delivered the charge, and Bro. J. H. Hutchinson invoked the blessings of God upon them and their work in a most earnest manner.

W. M. SORRELL, *Moderator.*
W. A. CRABTREE, *Sec.*

Chowan Association.

This body meets with Shady Grove church, May 23d—24th. To reach it by rail, go on the Norfolk and Southern road to Moyock. There the people will be met and conveyed to the church which is some three miles from the station. Persons can leave Raleigh via Seaboard line in the morning and reach Moyock at 5 p. m.

Rev. Josiah Elliott will preach the introductory sermon.

Arrangements have been made for all delegates and visitors to the Association to be returned at one-half fare on the Norfolk Southern R. R., and we are trying to make arrangements on the Norfolk and Carolina R. R., which have not as yet been completed.

E. F. AYDLETT, *Moderator.*

Is your blood poor? Take Beecham's pills.

Chat With a Visitor to our Office.

"What is the Electropoise that I have heard so much about?"

"It is a therom-electric battery, when connected with the body of the patient."

"How does it differ from an ordinary battery or belt? I have tried different kinds and obtained no relief."

"Thermal electricity is generated by the difference in temperature. The Electropoise is made cold, and the treating plate fastened to the patient, (usually at the ankle on retiring at night) this difference in temperature puts the body in such an electrical condition as to cause the entire surface of the of the system to absorb oxygen from the atmosphere."

"Why don't the other batteries do the same thing?"

"Because they give both the positive and negative elements of electricity, while the Electropoise gives only the positive, and causes the system to attract the negative from the atmosphere, and as oxygen is one of the principal ingredients of air and highly negative in its nature, it is radically attracted through the pores and membranes, coming in direct contact with the impure blood in the veins and capillaries. It partially reoxydizes this blood, builds new tissue, tones and strengthens the entire system, putting every organ of the body in a normal condition."

"Well, with all this what diseases will the Electropoise cure?"

"It will practically cure all diseases where there is vitality to build on. All disease is but a decrease of vitality; for some reason the body fails to absorb sufficient oxygen to keep the system in an electrical 'Poise' or balance; the result is that the disease attacks the weakest point, and as it spreads and develops itself, receives different names, but as there is but one cause (decreased vitality) so also need there be but one remedy, increased strength. Oxygen is the greatest enemy of disease, and when applied direct to the cause of the disease may be said to be invincible."

"These are very broad claims you make, and you must know how the public regard a cure-all."

"Yes, we know that, but make no claim we do not substantiate. Where the Electropoise fails after a fair trial the case is practically incurable."

"What do the physicians say about it?"

"As a profession they say it is the most gigantic humbug ever sprung on the public. Quite a number of them who have given it any thought or investigation say it is a wonderful instrument, and its field of usefulness is unlimited."

"How do they account for the cures you claim have been wrought by the Electropoise?"

"They say they are 'faith cures,' forgetting or not knowing that we cure infants that have no imagination, patients who are delirious, and in some cases where they have been bereft of all reason and were applicants for the insane asylum. Dumb animals are also treated in the same magical way."

"How long will the Electropoise last, and does it need to be recharged?"

"It will last indefinitely, does not need to be recharged, as it does not lose its force; however, the wire inside of cord sometimes wears out and it is a good idea to bring or send it to us once in six months to be examined, there is no charge for this unless we have to supply new cord or plate, and the charges never exceed seventy-five cents."

"What is the price of the Electropoise?"

"The Pocket or portable size $25.00 and $50.00 for the Standard or wall size. The Pocket is cheaper, and for many purposes practically as good."

"What is the respective merit of the two kinds?"

"The Standard possesses the power to purify the atmosphere in the room, converting oxygen into ozone, this prevents malarial and contagious diseases. Two or more persons can use it at the same time, and the strength of the instrument can be regulated to a nicer degree. For general family use it is far preferable."

"Is not this a high price, and do you not find difficulty in selling them?"

"No; it is economy to possess an Electropoise. It saves doctors and drug bills, and if you will take a look at our order book it would not seem that there is a great deal of difficulty in selling them. Our New York office reports the sale of fifty-three instruments one day this week and that they have done better."

"What proof can you give me that I will be benefited by its use?"

"Just read a few of these letters from the best and most intelligent people all over the country, people you know."

"You can wrap up one for me! I see Rev. ——, Dr. ——, Judge —— and many more that I know personally recommend it highly, and the endorsements of such men do certainly carry weight.

Wine drinking is the mother of all mischief, the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the shame of life, the stain of honesty, and the plague and corruption of the soul.—*Chicago Standard.*

MARRIED.

BALLENTINE—BELL—On May 3d, 1894, at the residence of Mr. A. T. Lambeth, near Lockville, N. C., by Rev. L. R. Dixon, Dr. J. A. Ballentine of Jonesboro, N. C., and Miss Minnie Bell of Lockville, N. C.

Tributes of Respect.

Deacon Abram Jenkins departed this life at his home near Aulander, Bertie county, N. C., on March 28th, 1894, in the sixty-third year of his age.

Bro. Jenkins was a very prominent citizen of the county, especially so in his own community. Having served as justice of the peace for a number of years, his place was headquarters for his neighbors to assemble where they sought and obtained legal counsel on any and all matters of difference between them under his jurisdiction as a peace officer, or conservative and impartial advice as a neighbor and citizen.

In his early life Bro. Jenkins was regarded as a "moralist," but was ever attentive to religious service and a contributor to the cause.

During a series of meetings with the church at Conaritsa, Bro. Jenkins made an open profession of religion, was baptized by the Rev. Jeremiah Bunch, and received into the fellowship of the church the fourth Lord's day in September, 1882, and was ordained as deacon in November, 1886, which sacred trust he filled with dignity to the church and credit to himself until stricken with some bronchial trouble that caused him intense suffering for three or four months, when in one of his resting spells, and while reclining on the bosom of his youngest son, he expired without a struggle as easy apparently as falling asleep.

Bro. Jenkins leaves a widow and several children, all of whom as a natural consequence mourn his loss. Fortunately, however, the most of the children are able to care for themselves.

A committee appointed by the church to give publicity to some expressions of sympathy for the bereaved family and friends, submit the following:—

Resolved 1. That in the death of Bro. Jenkins our church and community sustain a vacancy and loss for the time being, with no one in sight to fill the same.

2. That in his departure from the family circle his vacancy for kindness and affection as husband and father, can never be filled.

3. That this church collectively tender to the bereaved family our heartfelt sympathy in their great bereavement, and humbly pray that our Heavenly Father may comfort and console them with his grace sufficient for their day and time.

4. That a copy of these resolutions be sent to the bereaved family, and one forwarded to the RECORDER for publication.

By order of the church at April conference, 1894.

W. G. BURDIN,
JNO. H. MITCHELL, JR.,
J. M. EARLY,
A. J. DUNNING,
Committee.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

NEWS OF THE WEEK.

State News.

Mr. P. Huffman has been appointed postmaster at Hickory, N. C.

A traveling salesman by the name Orendroff was found dead in bed at Cameron on the 9th.

McCann's saw-mill at Selma was destroyed by fire a few days since entailing a loss of $35,000.

The twenty-ninth anniversary of Shaw University, Raleigh, will be held May 18th to 17th, 1894.

Memorial day was generally observed throughout the State and especially so in the larger town and cities.

Hon. F. M. Simmons has been confirmed by the Senate as collector of this, the 4th internal revenue district.

Hon. W. H. Kitchen of Halifax, it is said, will come out in this week's *Caucasian* declaring himself to be in sympathy with the populists.

The closing exercises of the Apex Academic Institute will take place on May 29. Editor Merritt of the *Carolinian* is orator of the occasion.

The public building committee of the lower house of Congress has favorably reported the bill for building a $75,000 public building at Winston.

Editor Butler, President of the Alliance, appeared before a committee of Congress last week to urge the government ownership of telegraphs, etc.

Mr. G. B. Alford of Holly Springs had the misfortune to lose his store one day during the early part of last week. Origin of fire supposed to be incendiary.

Cablegrams have reached this State to the effect that Consul General Jernigan and his party have arrived at Shanghai and have entered upon their duties.

The breaking up of the S. A. L. shops at Portsmouth is announced in the papers. Machinery and men will be brought to Raleigh, and only enough left behind to do what is necessary to be done at Portsmouth.

The following is the programme of the State Normal and Industrial School:—Wednesday, May 23d, 11 a. m., address, Hon. W. J. Bryan of Nebraska. 8:30 p.m., class exercises. Thursday, May 24th, 11 a. m., sermon, Rt. Rev. Edward Rondthaler, D. D., of North Carolina. Awarding of diplomas and certificates. 8:30 p. m., address, Senator John B. Gordon of Georgia on the Last Days of the Confederacy.

Gov. Carr appointed Friday the following delegates to the Southern Inter-State Immigration Convention at Augusta, Ga., May 30: Rev. Dr. Charles E. Taylor, Prof. Joseph A. Holmes, Charles McNamee, to represent the State at large; T. H. Blount, J. H. Dunn, W. W. McDiarmid, Arthur Arrington, Joseph P. Morehead, B. F. Rogers, F. H. Stith, Clemens Manly and John K. Hoyt to represent the nine congressional districts.

Hon. R. T. Bennett will be one of the speakers at the laying of the corner-stone of Confederate Monument on May 30th. This occasion promises to be a marked one in the history of Raleigh and the State. Twenty thousand visitors are expected to be in attendance. As before announced Hon. Thos. W. Mason, whom North Carolina has no superior as an orator, will make the speech of the occasion.

General News.

The vicious elephant "Tip" was recently killed in Central Park menagerie by a dose of three ounces of cyanide of potassium.

Recent social statistics compiled and given out show that nearly three-fifths of the population is single and one-twentieth widowed.

Richard Croker has made known his intention to resign as the leader of Tammany Hall, the great Democratic organization of New York City.

The tariff bill has been reported to the Senate and has nearly four hundred amendments. Considerable doubt of the passage is expressed, some going so far as to say that Senator Mills of Texas will not vote for it.

The monument to Mary Washington, the mother of our first President was unveiled on Memorial day at Fredericksburg, Va. The President and Vice-President were present and made speeches. Senator Daniels was orator of the day.

Gen. Roger A. Pryor, a man not unknown to the South and now one of the most distinguished Judges of New York, has declared the Ives Pool bill unconstitutional. His decision will serve, it is thought, to break up the race tracks of his State.

The average rate of duty under the McKinley bill is 49.58 per cent. The average rate under the Mills bill, which was so fiercely denounced by Republican protectionists, was 42.78 per cent. The average rate under the Wilson bill is 35.52 per cent, and the average rate under the Senate bill, which is a revision of the Wilson bill, is only 34.15, or 1.37 per cent. lower than the Wilson bill.—*Knoxville Tribune.*

The Standard Oil Co., of which a Baptist philanthropist is at the head, has made a deal with Russia whereby they have divided the territory for selling oil. The discovery of "gushing" oil wells in the Ural Mountains of the Czars country placed that government in a position to damage the Standard monopoly and they have gotten together and agreed to let Russia have all the East and part of Europe while the Standard people will cater to the business of the West and the remaining part of Europe.

KEEP IT COOL



And it will Keep You Cool

Drink it when you are thirsty; when you are tired; when you are overheated. Whenever you feel that a health-giving temperance drink will do you good, drink

HIRES' Rootbeer

A 5c. pkg. makes 5 gallons. Sold everywhere. Send 2c. stamp for beautiful picture cards and book. The Chas. E. Hires Co., Philadelphia.

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Stationery Co.,
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Can be had the latest, freshest, and most attractive goods in this line to be found anywhere such as]

Note and Letter Paper,
all qualities, both Folded or in Box.

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all Grades.

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from the finest point to broadest stub.

PENCILS, all grades and prices. INK, numerous brands.

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Hard Times Fertilizers

To meet the present Hard Times on Farmers, we will sell to farmers direct, for cash

Good Fertilizers
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Lowest Wholesale Prices,
per ton,
for Corn, Cotton and Peanuts, at $13.50
for Trucking Crops and Potatoes 14.50
for Oats, Tobacco and Fruits 15.00

Also Muriate Potash, Kainit, Sulphate Potash, Bone Black, Nitrate Soda, in large and small quantities. Send two 2-cent stamps for circulars

W. S. POWELL & CO.,
Fertilizer Manufacturers, Baltimore, Md.

Wanted.

A private school from about the middle of June (or later) until middle of September, by a teacher of six years successful experience in teaching. Address, LOCK BOX, Chapel Hill, N. C.

MELLIN'S FOOD
FOR INFANTS AND INVALIDS
THE ONLY PERFECT
Substitute for Mother's Milk.

Connellsville, Pa.
Gentlemen:—I have been troubled with dyspepsia for some years. I have been using Mellin's Food for some time, and find it very nourishing; being forced to live entirely on liquids, Mellin's Food is just exactly what I need. Yours truly, JAMES F. BEATTIE.

Salem, Ore.
We have a boy 9 months old who has been taking Mellin's Food for 6 months; he is healthy and happy. MRS. MCCARL.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.
Doliber-Goodale Co., Boston, Mass.

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A POLICY
—IN THE—
N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.

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HOME OFFICE, RALEIGH, N. C.

For Spring Weddings.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.,

Are desirous of particularly directing your attention to their excellent assortments of Silks, Dress Goods, Laces, Linens, Underwear, Corsets, Shoes, Parasols and other out-fittings that are by custom necessary for bridal outfits.

They send samples, offer suggestions, send articles on approval, and make up your dresses in the most stylish manner—equal to Paris made gowns and at moderate prices.

Ready-made tailor-finished suits are also offered in most approved styles.

Correspondence by mail, or a personal call, is solicited. Estimates furnished.

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Founded by Dr. E. Tourjée. Year Begins Sept. 5th. Illustrated Calendar giving full information free. New England Conservatory of Music, Boston.



AGENTS $10 a day at home selling LIGHTNING PLATER and plating Jewelry, Watches, Tableware, Harness, etc. Plates best jewelry gold as new, and all kinds of metal with gold, silver or nickel. No experience. Anyone can plate the first piece. Goods need plating or your money back. Outfits complete, ready for use, all complete. Write sole to agents at once. Don't delay. Address, quick. Agents, Columbus, O.

The Home Circle.

The Boys we Need.

Here's to the boys who's not afraid,
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as those will grow to be
The men whose hands will guide
The future of our land; and we
Shall speak their names with pride.

All honor to the boy who is
A man at heart, I say;
Whose legend on his shield is this:
"Right always wins the day."

—Golden Days.

Salutations.

Many of the Oriental salutations are in the form of a prayer. The Arabian says: "God grant thee his favor." And again, "May God strengthen your morning." The Persian utters, "I make prayers for your greatness;" the Ottoman, "Be under the guard of God." The "God guide you," of the Esthonian, "Adieu" (A Dieu, the God), of the French, and our own "Good-bye," a corruption of "God be with ye," are modern examples of the same idea.

The more colloquial and informal phrases of greeting used by different nations, offer an interesting field of study. The French ask, "How do you carry yourself?" The Arabs say, "May your morning be good." In Egypt the inquiry is made, "How goes the perspiration?" The Persians, always very courteous, ask, "Is thy exalted, high condition good?" The Swedes exclaim, "How can you?" a greeting that must be anything but comforting to a person with a guilty conscience. The Dutch, always mindful of the good things of life, solicitously inquire, "How do you fare?" And so the list might continue indefinitely.

Prostration is one of the oldest modes of salutation. The Bible abounds in instances of this. It disappears as the nations of the world become imbued with the idea of human equality. It now survives only among the least progressive peoples of Asia. The Coreans, for example, retain this old-time usage. The poor prostrate themselves in the dust before the rich. The Tartars scratch the ear, just as Americans bow to a passing acquaintance. The very polite Thibetans put out their tongues.

A very peculiar fact is noticeable, that the ceremonials of greeting among savage nations rarely permit personal contact. Mutual distrust is universal, and this may account for it, in a measure. The Maories of New Zealand rub noses, to be sure, but this is an exception to a very general rule.

The Chinese are elaborate in their salutations. They fold their hands, and raise them a little above the right shoulder. The head is bent over until the right cheek nearly touches the hands. A little more emphasis is given to the greeting, when desired, by moving the folded hands up and down a number of times.

The Mongols do not possess the polite manners of the Chinese or Japanese. Their form of salutation consists in holding out both hands, palms uppermost, bowing slightly, and uttering some informal word of greeting.

The Ethiopian will take the robe of another, and fold it around his own waist, as a mark of delicate attention. Of course, the appropriation is only temporary. The Japanese removes one slipper when he meets a superior, saying, "Hurt me not." The natives of Arracan carry this still further, and remove both sandals in the street, and their stockings in the house.

The Laplanders greet acquaintances by making battering rams of their noses, the nasal appendages meeting with considerable force. The Phillipine Islanders clasp the hand or foot of a person they salute, and gently rest it against their own faces.

Kissing is entirely unknown as a sign of affection among the Australians, the New Zealanders, the Papuans, the Esquimaux, and many other races. The Polynesians and Malays always sit down as a mark of respect in the presence of a superior. Some of the tribes in the island world of the Pacific show admiration by hissing, while the highest compliment an Esquimaux can give another is to pull his nose.

Our American customs doubtless look strange to these neighbors of ours. "Every one to his taste," the old proverb says, and thus we must leave the matter.—*Our Young People.*

One of the best evidences that Ayer's Hair Vigor is an article of exceptional merit is the fact that the demand for it is constantly increasing. No one who uses this incomparable dressing thinks of trying any preparation for the hair.

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks; but only to what he does himself, that it may be just and true.—*Selected.*

Mental depression, wakefulness, lost manhood caused by errors of youth or later excesses quickly cured by Magnetic Nervine. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

No soul was ever yet saved, and no good deed was ever done to-morrow. Be careful dear reader, lest to-morrow shall find you beyond the world of probation!—*Dr. T. L. Cuyler.*

An Idle Day.

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie to her mother, at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it to-day."

How the children going to school envied Rosie, as she swung on the gate and watched them pass by. No hard, long lessons for her. When they were gone, she ran into the garden, picked some gooseberries for a pudding, and took them into the kitchen.

"No, Rosie! That is work. Take them away."

Rosie looked serious. She got her doll and played with it, but soon tired; her shuttlecock, but did not care for it; her ball, it bounced into the kitchen window. Rosie peeped in after it. Mother was shelling peas.

"May I help you, mother?"

"No, Rosie; this isn't play."

Rosie strolled away with slow, lagging footsteps to the garden again. She leaned against the fence and watched the chickens. Soon she heard her mother setting the table for dinner, and longed to help. After dinner, Rosie took her little bag of patchwork, and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said, as she gave her good-night kiss, "I understand now what teacher meant when she said, 'He has hard work, who has nothing to do.'"—*Young Reaper.*

The Choice Task.

A successful business man, recently deceased, said that one secret of his success lay in his practice of always doing the most disagreeable part of his work first.

This is a very good suggestion for any and all of us to test. In every trade and profession and avocation there are some things more disagreeable than others; and because they are so they are frequently put off and put off until they become intolerable. Now, if we would do the worst part of our work first, our enjoyment in our work would always be on the increase, and probably our satisfaction in getting done the irksome and hateful parts will make us really happier than any pleasure we may have in what we really like to do. So, my young friend, if you have a composition to write that you dread, get that done first and have it off your mind. Or is it a series of problems in algebra? Get up early in the morning, after a good night's sleep, and attack the enemy, and don't give up the struggle till the "statements" are all clear and the value of x is easily deducted from them.

Akin to the philosophy of the man above alluded to was that of a small Tennessee farmer who lived and flourished before the war. His lot was narrow in most senses, his family large, his board frugal, but generous and hospitable. He knew nothing of bills of fare arranged to correspond to the economic demands of the digestive apparatus, and he cared for none of these things. Everything provided for any one meal was brought on at one time, and then, said he, "We begin to eat the best thing on the table, and when we have eaten that we eat the next best thing, and so we are always eating the best." A more contented family it would have been hard to find than his; for he got the best things out of life, and with his merry heart had a continual feast.

If we can school ourselves to regard the most irksome tasks as the best, because most fruitful in discipline and preparation for future labors, and steadily push them behind us, we shall be surprised at the narrow proportions their irksomeness will take until we may really become indifferent to it, and prefer to do what costs self denial and persistent courage to perform.—*Richmond Christian Advocate.*

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How His Child Led Him.

Several years ago my brother was in Springfield one cheerless day, with about half an hour on his hands before train time. Strolling along near the depot, he noticed a tidy restaurant, and went in for lunch. A bright boy came to take his order, and as soon as he brought it sat down to his lessons. A respectable man, evidently the proprietor, was seated near the fire, with a disabled foot propped up in a chair. When my brother had finished his meal he approached him, saying:

"You have a bright boy to wait on your customers."

"Yes, indeed," said the man, with parental pride, "I couldn't hire so good a boy as that; he is my son, and was the means of my opening this place instead of keeping a saloon, which was the way I got my living for some years; and I'll tell you how it was. He came from school one day heavy-hearted, and when I asked him what was the matter he began to cry, but couldn't speak. After I had urged him, he said that in recess some of the boys asked each what their fathers did. One said his father was a plumber; another that his was a carpenter; and when they came to my boy, who said his father kept a saloon, one of them said, 'That's the meanest kind of business.' And I could see they all felt the same way. That made me feel awfully ashamed; so, 'father, if you will only give up the saloon, I'll do anything I can to help you.' With that he threw his arms around my neck and, sobbing, begged me to give it up. Well, the end of it was I sold out. I don't make so much money as I did selling liquor, but it goes father, and we have a happy home; my wife can help along, because decent people come here for their meals, but before I did not like to have her around, there was so much low talk. My boy has been as good as his word. I couldn't ask for a better son."

My brother thanked the man for his confidence, and after giving his hearty approval went his way.—*Julia Billings, in Little Christian.*

Hisses Changed to Cheers.

One of the most popular men who has ever taught in Edinburgh University is Jno. Stuart Blackie, whose nobility of character is well exemplified in this anecdote told in the Argonaut:

Professor Blackie was lecturing to a new class with whose *personnel* he was imperfectly acquainted. A student rose to read a paragraph, his book in his left hand.

"Sir!" thundered Blackie, "hold your book in your right hand!" And, as the student would have spoken: "No words, sir! Your right hand, I say!"

The student held up his right arm, ending piteously at the wrist.

"Sir, I hae nae right hand," he said.

Before Blackie could open his lips, there arose a storm of hisses, and by it his voice was overborne. Then the professor left his place and went down to the student he had unwittingly hurt, and put his arms around the lad's shoulder and drew him close, and the lad leaned against his breast.

"My boy," said Blackie—he spoke very softly, yet not so softly but that every word was audible in the hush that had fallen on the class-room—"my boy, you'll forgive me that I was over rough? I did not know—I did not know!"

He turned to the students and, with a look and tone that came straight from his heart, he said: "And let me say to you all, I am rejoiced to be shown I am teaching a class of gentlemen."

Scottish lads can cheer as well as hiss, and that Blackie had learned.

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Many go to ruin before they are fully awake to the fact that they are on a dangerous track. It is their own fault if they don't read the guide posts which stand at every turn of the road.—*L. C. Randolph.*

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THERE are certain expressions in the political vocabulary that are used often with great effect, but which are really understood by few. "The seignorage" is a striking example. "Free silver" was one for many months; "the people" is another. These terms have added force to arguments with many who never understood them. So now the balance of trade is often heard of in connexion with both the tariff and the coinage question. We hear that gold is being sent to Europe by the millions of dollars; it has been claimed that this is a sign of the balance of trade being adverse to the United States; and that it is caused by the tariff. We have read an excellent article on this subject recently, and shall endeavor to give the RECORDER readers some of its suggestions.

If the people of our nation buy from England more than England buys from us, the balance of trade is said to be against us; and *vice versa*. Thus the balance of trade is not a cause, but an effect of causes. We do not ship gold to Europe for nothing; it is in payment always for services rendered. "Loans, interest on securities held abroad, payments for freights to foreign ships, expenses of citizens on their travels, premiums to foreign insurance companies," etc., are the most frequent forces in taking American gold. Most of these things are essentials in commerce between nations, and are inevitable if we have any foreign relations, whether or not we buy a yard of goods or a pound of produce. We must pay interest on bonds, money borrowed; in lieu of an adequate commercial navy we must hire of other countries. If we owe England for any of these things—and it is a truth that she is a creditor in one way or another for each of them—we must pay without reference to what is bought or sold of manufactured or perishable goods. But these are permanent forces, may be anticipated, and are not caused by conditions that can be remedied immediately, or for which any one is responsible.

LET us consider the more vital force of international trade. Here is something suggestive: "An excess of imports does not necessarily cause a drain of currency" (gold) "and if there should be an outflow of it, the amount so exported could not be measured by the excess of imports. If the excess of imports be large, it does not follow that the exportation of gold will also be great, or that there will be any exportation of it at all." Surely we must pay for our excess of imports. The answer is that nations like men (for they are men), do business on credit; and if there is an unfavorable balance of trade against the American nation to day, we have no reason to believe that gold will be exported to pay for it. We can wait until we have some goods, say cotton, which Europe needs. Any farmer who has bought on credit in the spring promising to settle up in the fall appreciates this. So really the "balance of trade" does not necessarily have reference to exports of gold whether it be favorable or unfavorable. We have pointed out forces which may cause exports of gold; and we have shown how goods are bought without the use of money—exchanged on time. It is not denied that gold is sometimes paid for imports; but that is not so frequently the case that we can attempt to measure exports of gold by imports of merchandise. Again, an excess of exports of merchandise does not signify that imports of gold will be large. We export cotton, we import cotton goods, silk or cutlery in payment. Or we may be paying interest on securities with our cotton. We may be loaning England a large amount of capital, which she will sell and convert into gold. If the latter is true, she will pay us at a future time, perhaps in gold, probably in merchandise. Thus it becomes apparent the fact that gold is "flowing out" of the country is not evidence that we are buying, but rather that we have bought or borrowed, or are spending money for travel and other objects, the payment for which must be made in gold.

SUPPOSE a merchant in New York sends a cargo to England, which cost him $200,000. Say it is sold at a profit of $10,000, making the amount in England $210,000. The New York merchant would have credit in England for the latter amount. Instead of taking this in money, he either buys goods for the amount, or "sells on exchange," by which some other person buys foreign goods. Here is how it would appear: The New York Custom House books would show exports $200,000, imports $210,000, thus making it appear that the balance of trade was unfavorable to the United States, when there is really no balance. The United States has parted with $200,000 worth of goods; it has received in turn $210,000 in goods. It has not parted with any gold. Yet, if we were left to judge from Custom House accounts, we had paid out $10,000. We may add the historical fact—shown by figures—that the amount of gold exported does not bear any just proportion to the adverse balance of trade. We get credited for what we export, and pay only the interest in cash; we credit other countries as they credit us; and thus exports nor imports of gold are required to settle the balance of trade. So when any one tries to deduce an argument regarding exports of gold by figures of imports of merchandise, he is very probably illogical.

England's imports in 1879 cost $555,000,000 more than her exports. Yet this didn't drain her currency or give her trouble in any way. England has to import more than she exports; yet she is the richest of nations so far is credit is concerned. The subjects hold a large amount of American securities and property. She gets the interest on these in imported merchandise. And her credit is so good that very few of her debts are called for until she is ready to pay them which she usually does with merchandise. We do not intend to have any one think that cash is never paid in international transactions; for it often is. But our purpose is to show that excess of imports or exports has comparatively little to do with the amount of gold in a country; has little effect on currency circulation; and that exportation of gold is not an indication of an unfavorable condition of commerce.

SOME observations may be pertinent. If we had no foreign debt on which interest must be paid, if we dealt internationally only in merchandise and commodities—both of which suppositions ought to be true—it would make no difference what kind of currency we had so long as it was considered good by citizens of the United States. But we have debts, and we allow our securities to be sold in the markets of the world; and with them goes the honorable agreement to pay interest on and redeem them in a currency recognized by the nations, measured by the international standard, gold. Therefore, we must have a good share of gold currency so long as the present conditions exist, for the benefit of those who have international dealings. Paper would be good enough for citizens of the United States, but if European merchants refuse to take anything but gold, and United States merchants continue to buy and to borrow gold from Europeans, they must have gold with which to redeem their obligations. It is true we can get along without dealing internationally save by exchange of merchandise. But what is to be done for debts already made and securities bought along since?

A striking illustration of monetary relations come to us recently. A Baptist missionary of China wrote us—and he was not writing about financial problems—that his salary had increased from 900 to 1,200 ounces of silver in the last two years. And yet his stated salary had not changed! He was not any better paid, although if he had been paid in United States silver dollars and had spent them here, he would have been almost $300 better off. But his salary is measured by a gold standard, and 1,200 ounces in silver are not worth any more in gold than 900 were some months ago.

How Far Ought a State to Undertake to Educate?

BY CHAS. E. TAYLOR.

[CONTINUED FROM LAST WEEK.]

"All useful learning shall be duly encouraged and promoted in one or more universities."

This was the last clause of Art. 44 of the old Constitution of Pennsylvania. It was also the last clause of Art. 41 of the old Constitution of North Carolina. Inasmuch as the former was adopted some two months before the latter, the presumption is that the clause was taken by the framers of the North Carolina Constitution from the Constitution of Pennsylvania, or that it was derived by both from some common source.

In Pennsylvania, the State which first incorporated these words into its fundamental law, the discovery seems soon to have been made that a State could not provide "All useful learning."

Either from this or some other cause, when the Constitution of Pennsylvania was was revised, several years later, (1790), Art. 7, Sec. 2, was made to read "The Arts and Sciences shall be promoted in one or more seminaries of learning." And it has been already noticed that the people of that State have promoted and encouraged the higher education for the most part on the Voluntary system.

The clause, thus repudiated by the State which originally adopted it, was retained in the North Carolina Constitution until this was changed after the civil war.

And the right of the State educational institutions of North Carolina to give "all useful learning" is, to this day, not tacitly assumed, but openly declared.

If the doctrines of the Christian religion are any part of useful learning, then this right may be openly and fearlessly challenged.

The language of Sec. 26 (last clause) of the North Carolina Declaration of Rights is as follows:—

"No human authority should, in any case whatever, control or interfere with the rights of conscience."

Whenever the State undertakes to teach or uphold by its authority any religious opinions which may not be held by some, even a few, of its citizens, it *interferes* with the rights of conscience. When it uses money raised by the taxation of all for giving instruction or exerting influence, directly or indirectly, which antagonizes the religious opinions of any, it *controls* the rights of conscience, for a citizen is not at liberty to decline to pay the taxes which are so used.

Now, the education provided by a State must either include some religious elements or exclude all religious elements.

But if some religious elements are included, the Constitution is violated.

And if all religious elements are excluded, the education is imperfect.

Hence the education provided by the State must either be in violation of the Constitution or imperfect.

But a State may not violate its Constitution.

Therefore, the education provided by a State must necessarily be imperfect; or, in other words, the State cannot provide "all useful learning."

The above is a restatement, in a different form, of the general line of argument pursued in the last article. This paper and the next of this series will be devoted to the further discussion of the several questions involved.

On Dec. 6th, 1776, after two months of what Thomas Jefferson, the champion of the movement, declared to be the severest contest in which he was ever engaged, the General Assembly of Virginia disestablished the Episcopal church.

It was then moved that a general tax be levied for the support of "teachers of the Christian religion." Decision was postponed. In 1779 the bill passed two readings, but was defeated on the third.

In 1784, just after the close of the Revolution, the same measure was urged again in "A Bill establishing a provision for Teachers of the Christian Religion." The bill was about to pass, when Madison, who stoutly opposed it all the way through, succeeded in having the final vote postponed.

The bill was printed and generally circulated among the people. Madison wrote a Memorial and Remonstrance, which is one of the ablest State papers of an era fertile in such productions. This was so largely signed by the people that the bill was defeated. Then was carried (Dec. 26th, 1785,) "The Act for establishing Religious Freedom," which Jefferson had prepared several years before.

Every American citizen ought to read Madison's Remonstrance. Cogent in logic, transparent in style, and felicitous in the elegant use of language, it ought to stand forever as a breakwater between the secular functions of the State and the sacred rights of conscience.

Fifteen distinct reasons are adduced why the Christian religion should no more be established than any one denomination of Christians should be. The third is as follows:—

"3. Because it is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle; they avoided the consequences by denying the principle. We revere this lesson too much, to forget it soon.

"Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?" * *

Who does not see that the same authority which can declare that the religion mentioned in the State Constitution is the Christian religion, may, with equal ease, declare any particular sect of Christians to be recognized by the Constitution?

In his great speech in the North Carolina Constitutional Convention of 1835, Judge William Gaston—*clarum et venerabile nomen*,—sought to justify himself for occupying a position on Supreme bench, though he was a Roman Catholic, at a time when the Constitution forbade the holding of office to any man who denied the truth of the Protestant religion. The following paragraph is from that speech. If one will take the trouble to put the word Christian in the place of "Protestant" as he reads, he can apply the argument to the present discussion.

"Who shall judicially say what is the Protestant religion? If the Constitution defined the Protestant religion, or if the Protestant religion were made the religion of the country, and there were organized some ecclesiastical court or other proper tribunal, to determine its tenets and to decide on heresy, there would then be the means of legally determining what is that religion. But the Constitution does not define it, nor has it been made the religion of the State. Such a tribunal has not been established, nor, under the 34th Article of the Constitution, can it be erected. Innumerable sects, differing each from the other, in the interpretation of what all deem the revealed will of God—some holding for divine truth what others reject as pernicious error—are indiscriminately called and known as Protestants."

A message to the North Carolina legislature from the Governor of the State (January, 1893,) contains these words: "The university is a State institution as fully as the * * legislature or the courts."

If, then, a committee of the Trustees of the University may decide and publish to the world that the religion mentioned in the State Constitution is the Christian religion, the legislature and the courts may do the same.

This is not the place for any expression of the opinions which the writer of this paper may hold as to the comparative truth or value of the Christian religion. The question of comparative value or truth of forms of belief has nothing to do with the point at issue.

It is simply urged that the State, or any who act in the name of the State, have no right to discriminate between sects or to erect any tribunal for adjudication upon religious matters.

We are in the habit, perhaps, of thinking of Christianity only as including sects. But Christianity in itself only one among many sects under the larger generalization of religion. It is from this point of view that the Supreme Court of Wisconsin rightly decided that the Bible is a sectarian book.

The writer does not need to be reminded of the decisions of Mr. Justice Hammond, of the Supreme Court of Tennessee, "In re King," and of the Supreme Court of the United States in the case of Trinity Church, N. Y., vs. the United States. He may have something to say in regard to these decisions hereafter, if it should become necessary.

Thos. Jefferson reported to the Commissioners of the University of Virginia (October 7th, 1822,) that provision had been made "for courses of ethical lectures, developing those moral obligations in which all sects agree; that proceeding thus far without offence to the constitution, they had left at this point to every sect to take into their own hands the office of further instruction in the peculiar tenets of each.

"It was not meant, however, to be understood that instruction in religious opinions and duties was meant to be precluded by the public authorities, as indifferent to the interests of society. On the contrary, the relations which exist between man and his Maker, and the duties arising from those relations, are the most interesting and important to every human being, and the most incumbent on his study and investigation. The want of instruction in the various creeds of religious faith existing among our citizens presents, therefore, a chasm in a general institution of the useful sciences. But it was thought that this want, and the intrustment to each society of instruction in its own doctrines, were evils of less danger than a permission to the public authorities to dictate modes or principles of religious instruction—or than opportunities furnished them of giving countenance or ascendency to any one sect over another." (Randall's Life of Jeff., Vol. III, p. 468.)

It would seem, moreover, that the teaching done by a State must not only be limited to secular instruction, but that all the branches of study which contain religious elements must be either eliminated or taught only in part. There is some difficulty in apprehending how even the ethical lectures mentioned by Jefferson can be provided by a State.

President Woolsey, of Yale, gives an elaborate discussion of the whole question. The following quotation is from his Political Science, (Vol. II, page 407, Scribners, 1877):

"But, besides this unwillingness of the denominations that one should have advantages from the State which all cannot enjoy, the trenchant principle of entire separation between Church and State will involve a divorce between the State and theological science, for the science itself will have closer connections with one church than with another. * * * We can hardly conceive, then, that a complete university can exist under State patronage in the United States.

"But, still further, how can History or Ethics be taught in a university, unless the professor expresses himself on great events like the Reformation or the Papacy of the Middle Ages, which have to do with the progress of mankind? Here, if all Protestants nearly are agreed, Catholics will differ from them entirely, and may justly urge that their opinions are attacked without having an opportunity to defend them. Thus, history cannot be taught, or must be taught by rival professors. * * Again, though it would naturally be thought at first that Mental and Moral Philosophy are a field where all theists can meet together, this is not found to be the case, and especially in Ethics will the freedom and responsibility of the individual man be subjects of conflict.

"Even in Great Britain it was thought necessary in the Dublin University Bill of 1873 to exclude the teaching, not only of Theology, but also of Morals and Metaphysics as a necessary part of instruction. * * Here we see one of the most enlightened men of the age consenting to urge through Parliament a mutilated university, one that belied its name, and this, we suppose, because he thought no other plan feasible. History with even greater reason should be excluded, for who could calculate the power of a man like Ranke, to spread convictions which he could not but utter, touching the very essence of Catholicism as tested by history. * * * Hence it would seem that there is an insuperable difficulty in the way of such State institutions which no time, no compromise can remove."

But at this point some one may be ready to ask: "What shall that man do who does not happen to belong to a religious denomination which has established a college? Must his son or daughter go without the advantages of a liberal education?"

These questions are answered by Bishop Haygood in the *Methodist Quarterly Review*, (July, 1893, page 510.)

"In the South undenominational colleges are State institutions, a curious notion existing that such as do not wish to patronize denominational colleges must depend on the State to solve the problem for them. It is very singular, yet true, that it seems never to have occurred to the worthy people who are unwilling to send their children to church schools, that they are not shut up to the alternative of asking the State to tax their neighbors, who do approve of denominational schools, to provide them with schools. The suggestion has been made to them that there is another way: they might establish schools to suit them with their own money."

And the late Bishop McTyeire has expressed nearly the same view, as follows: "It is held to be bad political economy for the State to charge itself with doing that which, if let alone, religious zeal and private munificence can and will do as well, and even better. There is a class, not without activity and influence, who affect breadth and elevation and, in the face of this axiom of political economy, cry out: 'What! must a great State be dependent on sectarian and private benevolence for the education of its sons?' Their exclamation goes for argument, ignoring the fact that the best literary institutions of this country had that origin. The anti church sect is the most intolerant of all the sects. These gentlemen have a way of getting into the management of all public trusts, and of dispensing or enjoying the patronage. If they wish godless and unsectarian colleges and universities, this is a free country; let them build and run them at their own expense. It is asking too much of a Christian people to do this for them."

We need to get rid of the idea that a State is under obligation to furnish education to any man, woman or child, except on the ground of necessity for its own protection and preservation. And it would be absurd to claim that the higher education is in any sense necessary to fit a man or woman for the discharge of the duties or the enjoyment of the privileges of citizenship.

In an address delivered in 1889, at Tremont Temple, Boston, Dr. Geo. D. Boardman of Philadelphia said: "Remembering now, that our American theory of government disavows the union of Church and State, it is evident that the State cannot thoroughly educate. For her to attempt this would be for her to overleap her jurisdiction. She has no right to invade the empire of her inner life, or to sceptre conscience and faith. Accordingly, the education which the State gives must be necessarily defective—defective, too, at the very point which is pivotal in man's career."

Dr. Nunnally, late President of Shorter University, Ga., has said: "The State can go no further than the question of moral and mind. For in the separation of Church and State—in the organic law of the State—it was expressly agreed that the State should never by law or edict or requirement, or demand anything that would in any wise affect the moral sense. The fear of the

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, MAY 23, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

SOUTHERN BAPTIST CONVENTION.

(CONTINUED FROM LAST ISSUE.)

Saturday morning's session was opened with prayer by Dr. Burleson. Dr. Nunnally of Memphis introduces a resolution to the effect that "the time has come when delegates to the Convention should have their expenses paid by the bodies sending them, or pay them themselves," which is defeated. The same matter was brought up repeatedly, but good sense finally disposed of it after quite an interesting struggle. The great argument in its behalf was that up to that time no city had asked for the Convention next year; and it was held that this was in consequence of the great task of entertainment of the body. However, the fact is accounted for in that all other cities presumed that Augusta, Ga., had the right to the Convention next year, because it met there half a century ago. We have it on good authority that at least two other cities would have invited us if it had been known that Augusta was hesitating. Moreover, the mayor of Augusta did invite us to that city next year; and if Dr. Lansing Burrows' fears may be overcome, it is probable that the Convention will celebrate its semi centennial there. We deplore the manifest tendency to make the Convention a financial affair. To make ability to contribute to objects and pay one's railway and hotel fare a measure of representation will estrange the poorer churches. We cannot afford to have it insinuated that poor people and poor churches may have no part in the Convention.

This matter having been disposed of, a communication from New Bethel church, Kentucky, is read. It condemns many methods, and deplores debt making; it is respectfully referred to the Boards.

The Southern Baptist Theological Seminary is next in order. The Board of Trustees of this institution had met the night previous for merely routine work, and elected Dr. Charles E. Taylor to succeed the lamented Col. Heck as trustee from North Carolina. No better appointment could have been made. Dr. Whitsitt was introduced as representative of the Seminary in the absence of Dr. Broadus. He stated that while the Seminary itself is on a sound financial basis, the ministers' aid fund is not; and his object this morning is to raise a collection for it. The students' fund has $36,000 invested on good interest, but this doesn't begin to meet the demands. It is now $3,000 in debt, which must be paid by June. After a good speech by Dr. Whitsitt and additional remarks by Dr. Kerfoot, $1,600 in cash and pledges were raised, and Dr. Whitsitt went his way rejoicing.

Next in order is the report on Home Mission work among our foreign population, and Bro. G. W. Hyde offers an encouraging report, and makes remarks. Several Indians are introduced: one addresses the Convention, and another—Jno. Jumper—a Confederate soldier, Indian chief, and preacher, leads in prayer. A song in the Creek tongue is sung by a quartette of Indians. The Indians were accompanied by Bro. Compere, superintendent of missions in New Mexico. Bro. McCombs follows with a short speech, in which he said the gospel had been disseminated among the "Five Tribes" largely by the Southern Baptist Convention. Home missionary Hogue is presented, and makes remarks. Dr. J. Wm. Jones introduces Rev. Alex. Marchand—ex-priest—missionary at El Paso, New Mexico. He makes a very stirring address portraying the need of a larger church building at his station, and Dr. Hatcher raises a collection of about $1,500 for the church at El Paso. The report was adopted.

SATURDAY AFTERNOON.

The special order for this meeting is the Sunday-school Board. Bro. N. B. Broughton offers report on finances of the Board, and speaks to the report. This Board is a money-making one; and it needs only a larger patronage—which it highly deserves,—to increase its usefulness. It has existed only three years and has made a profit of $14,000, which has been contributed to the work. On another occasion during the Convention Dr. Bell contributed $1,000 to foreign missions from the Sunday school Board receipts. Bro. D. B. Gray of Alabama reads report on missionary and benevolent features of the Board. The Board has made a yearly profit of $4,000 on a $48,000 business. If the volume of business is increased to $100,000, the profits—which go to worthy objects—will be more than proportionately larger, as the clerical expense does not be greatly increased. "Commune with the business of our Sunday-school Board is its benevolence." Speeches are made on this report by Drs. Hatcher, Ford, Frost, and Prof. Rothwell; and it was adopted.

And now we have to chronicle one of the discounts of the Convention: Justin D. Fulton is introduced; he makes some lurid remarks; he makes more on Sunday afternoon, and still more on Sunday night. We are opposed to Romanism; but we do not approve Fulton. A more ardent South-defamer never lived.

SATURDAY NIGHT

was devoted to a Home Mission mass meeting, Vice-President J. Wm. Jones presiding. Dr. D. I. Purser reads report on missions in cities, and draws practical lessons from his city, New Orleans. The two main obstacles are found (1) in the tendency of our sons and daughters to follow "society" away from the churches, and (2) in that it is sometimes believed that only those men who are unable to secure good pastorates engage in city mission work. Dr. McGregor speaks well in an effort to rouse interest in the city work. "God made the country, man made the city." He submits some interesting statistics, showing very hopeful progress, and a great Baptist increase. "Christ dictated seven letters to seven cities on earth from heaven." Report adopted.

Gov. Northen of Georgia next reads report on work among the negroes. A telegram of greeting from the Virginia Baptist State Convention (colored) is read. Gov. Northen says the proper adjustment of the condition of the negro at the South is the social problem of this country, and the most important question connected with our enterprise of Home Missions. The Convention telegraphs Ephesians 2: 15-23 in reply to the telegram of the Virginia negroes. Rev. C. C. Brown of South Carolina takes the floor in opposition to the report. He contends that the negroes do not need more preachers nor churches, but they do need an educated ministry. He asks for more work for the negroes and fewer speeches. Rev. F. C. McConnell follows in his usual vigorous style. He says "we Baptists will not be able to preach social equality in ten thousand years." The report is adopted.

At this point a resolution of regret relative to Dr. Tupper's resignation as Secretary of the Foreign Mission Board, is unanimously adopted. Another, urging the advisability of beginning mission work in Palestine, is referred to the Foreign Board; and another, that means be devised to effect that church members give one-tenth of their incomes to the Lord's work, are adopted.

ON SUNDAY

the Baptists stormed and occupied the city and surrounding country, some of the brethren filling pulpits more than one hundred miles distant. There were about thirty appointments. We heard Dr. Hawthorne in the morning, and are inclined to think that he was not at his best. His sermon was a good one, however. At night we heard one of the best sermons of our life by Rev. Carter Helm Jones, at the conclusion of which there were several professions of religion.

MONDAY MORNING.

After prayer by Bro. Woody of the *Pacific Baptist*, the report on admitting Oregon State is read by Rev. W. C. Taylor. It is unfavorable to this State, and is adopted.

Bro. Stout of South Carolina offers a report on woman's work for Foreign Missions. There is no agency known to the committee that does more work at less expense than the Woman's Missionary Union. Total receipts from woman's missionary societies for Home Missions, $21,613; for Foreign Missions, $23,514, which makes a grand total of more than any year except the Centennial. The Woman's Missionary Union works entirely under the two Mission Boards. The work is highly commended. Dr. R. H. Graves of China spoke of the women missionaries in China in very high terms. E. Y. Mullins of Maryland made an earnest plea for that department of the work, which is devoted to distributing tracts—the Baltimore Mission Rooms. He is followed by Bro. Inman of Tennessee. [At this point D. A. Bridges of Texas, a Wake Forest graduate, loome up with a crying baby in his arms, and holds it before the view of the great crowd in hope that its mother may identify it. The lost is found, and the Convention proceeds with the report on Treasurer's report of Home Board.] The debt is stated at $6,516.61. The report is read by Bro. Almond of Lynchburg, Va., who is introduced as an "ex-Hardshell, who has become an ardent mission worker."

At this point, Dr. H. Allan Tupper of the committee on time, place and preachers for the next Convention reports Friday before the second Sunday in May as the time; place to be determined by the Boards of the Convention; introductory sermon by Dr. George B. Eager; semi-centennial historical sermon, by Dr. Whitsitt.

Dr. Kerfoot of the Seminary reports for the committee on Finances of the Foreign Mission Board. The Convention is to be congratulated on the remarkably clear statement of the Treasurer of the Board. The total amount collected is very gratifying. The Board has shown a commendable effort to curtail expenses by reducing salaries at home, and those of some of the missionaries. The committee did not approve all these reductions, while it recognized the worthy spirit which made them possible. Attention is called to the fact that pastors allow the first part of the year to pass without taking collections for the Foreign Mission Board. It is hoped they will take collections oftener, and take them at regular intervals. Only five of the States are mentioned as keeping collected money back for expenses of State Secretaries. In the Western North Carolina Convention as much as seventy per cent. of the Foreign Mission money has been used to pay expenses of collecting. This is not now the case, we believe. In Texas twenty per cent. of the money collected never reaches the Board. Every cent of money collected for Foreign Missions should be sent to foreign fields, except a necessary minimum of expense. It is recommended that the State agencies make reports to the Boards, if they continue their work. Next in the report was a timely reference to the tendency of some Vice-Presidents of the Foreign Board to become merely "ornamental." We need co-operating Vice Presidents. It is recommended that we use the excellent facilities offered by the Woman's Missionary Union for reaching the masses; that the debt be raised, and the Secretary be instructed to appeal to every Association to aid somewhat in raising it. Dr. Whitsitt, Prof. H. H. Harris and Dr. Willingham made speeches, the latter referring tenderly to the late Sister Yates. A collection is taken amounting to $15,500, including $5,000 subscribed by the Woman's Missionary Union, payable Aug. 1st. The Board is instructed to "go forward" with the work.

Dr. Cranfil tries to retaliate on Dr. Hawthorne and Gov. Northen with anti-Romanist resolutions. They are wisely laid on the table, as the Convention thinks it is rather late for Baptists to be condemning Roman Catholicism. Some counter resolutions—equally out of date—relative to the Baptist idea of religious liberty are introduced by a nervous Bro. Coleman. They, too, fall in the committee. A resolution condemnatory of the Louisiana State Lottery of Honduras and Florida is passed.

YOUNG PEOPLE'S SOCIETIES

were the special order for Monday afternoon, and the discussion gave rise to the spicest contest of the Convention. The committee—Dr. Lansing Burrows, chairman—submitted a conservative, but rather loosely constructed set of resolutions and suggestions relative to the young people's work. It advises the organization of societies; it thinks them good agencies for the study of the Bible and denominational history; that they be under authority of the churches. Dr. Eaton desired to amend with the following clause: "That we recommend that the societies organized in any church exist by authority of that church; that they do such work as the church may appoint, and *that they have no outside allegiance.*" There is very little difference between the report and Bro. Eaton's amendment; yet we believe an expressed declaration against a national organization or a State organization, would be wholesome; and that was Dr. Eaton's object. Drs. Burrows, Speight, Frost, Gambrell, Hawthorne, Cranfill, McConnell and Landrum spoke for the report, Drs. Eaton and McGregor for the amendment. The latter was rejected after a hard struggle, which might have been decided differently, had Dr. Eaton been allowed time to dispel prejudice and refute the arguments of his opponents. The vote against the amendment was 198 against, 141 for. We congratulate the Convention that it did not allow the zeal of the Y. P. S. brethren to commit it more deeply.

MONDAY NIGHT.

Signs of waning are apparent; some delegates have returned; others are on excursion trips; others are tired out. But the general audience is almost as large as ever, and it anticipates an interesting evening upon Papal and Pagan lands. Gov. Northen presides. Bro. D. M. Ramsay of South Carolina reads report on the former, Dr. Green, chairman of committee, being absent. The work in Italy, Brazil and Mexico is hopeful. In Italy and Brazil, it is seed time; in Mexico, the reapers are busy. Great opposition is met in Italy, and no little in Brazil, while Mexico is comparatively open and appreciative. Rev. P. H. Goldsmith, who has spent the last three years in Mexico, speaks to the report; he is followed by missionary C. D. Daniel.

Bro. Wall introduced Dr. R. H. Graves of China, who makes an interesting address. He is followed by Bro. R. T. Bryan, who had scarcely twenty minutes in which to speak, owing to the late hour and the additional fact that a collection was to be taken. Yet he caught the ear of the audience at once, and used his few minutes to such good advantage that at the close of his effort Dr. Hatcher succeeded in increasing the collection of the morning session to more than $18,000. Dr. Hatcher's reference to Dr. Willingham was peculiarly appropriate.

THE LAST SESSION.

Speeches are limited to five minutes. Frontier Missions is the special order. Report by R. T. Hanks of Texas, spoken to by G. A. Lofton and Millet, (missionary to New Mexico). Adopted.

In the absence of Dr. A. J. Holt, Bro. P. T. Hale of Alabama submits report on ways and means of increasing contributions. "Every member of every church, every week, every object, seems to be the apostolic idea. If Baptists gave the tithe of their incomes it would not be many years before the world would be evangelized." It is emphasized that we are not seeking increase of contributions, but of contributors. Brethren Brown of Alabama, Kerfoot of Kentucky, Ellis of Maryland, Vardaman of Kentucky, Harris of Virginia, took part in a very interesting discussion.

The committee on resolutions endorses the resolution that 10,000 copies of the minutes be printed; and it is so passed.

The committee on enrollment reports 758 delegates enrolled during the session.

At this stage a Dallas Christian pastor reads a communication from "The Christian church,"—sometimes called Disciples, and again "Campbellites,"—looking to a basis of union. Dr. Hawthorne moves that a committee be appointed to respond to the Disciples in a brotherly and courteous manner at their annual meeting in Richmond, Va., in next October, and inform them that the Southern Convention has no authority over churches; that it cannot commit any church to organic union; and to show our appreciation of the courtesy of the communication. It is adopted.

The officers of the Boards are announced as follows:—

Pres. Foreign Mission Board—Prof. H. H. Harris.

Vice-Pres. for North Carolina—Rev. R. Van Deventer.

Secretary—Dr. R. J. Willingham.

Pres. Home Board—Hon. W. J. Northen.

Vice-Pres. for North Carolina—Elder R. T. Vann.

Secretary—Dr. I. T. Tichenor.

(Assistant Secretary to be elected by the Board.)

Pres. Sunday-school Board—Rev. J. M. Frost.

Vice-Pres. for North Carolina—Dr. C. Durham.

Secretary—Dr. T. P. Bell.

The committee on resolutions recommends the resolution to appoint a committee to consider the advisability of dividing the Convention be non concurred in; and so it is. It also recommends that the resolution to consolidate the *Home Field* and *Foreign Mission Journal*, making the consolidated publication the organ of both Boards, be adopted.

All business having been disposed of, and an ineffectual attempt of Dr. Hawthorne to bring the question of representation once more before the body having been quashed after much talk, the Convention adjourned *sine die*.

Dallas did well by us. We wanted for nothing; and the people came away highly pleased with the city. About one hundred excursionists went on last Wednesday 1,200 miles further to the city of Mexico.

EDUCATIONAL CONFERENCE S. B. C.

Pres. W. R. Rothwell of William Jewell College, Mo., called this body to order on the morning of the 10th. In the absence of Secretary Thos. Hume of North Carolina, Prof. P. H. Eager of Baylor Female College, Texas, serves *pro tem.* Distinguished educators are enrolled representing almost every Baptist educational institution in the Convention.

"The Education of Girls" is introduced by Prof. P. H. Eager, who reviewed the history of education in Egypt, India, China, Persia, and among the Romans. He showed that in those countries female education was neglected. Catholic convents first provided for the education of women, and the Reformation multiplied them. This system was very limited; and the present system was developed at Vassar. There are yet 72 boys in colleges and universities to every 21 girls. He advocated a modified system of co education, holding that the system was yet in the experimetal stage. The question was discussed by President J. D. Robnett of Howard Payne College, and Dr. R. C. Burleson, who are radical co educationalists.

At the afternoon session the election of officers was held, resulting as follows: President, W. R. Rothwell; First Vice-President, Dr. J. B. Gambrell of Mercer University; Second Vice President, G. W. Savage of Tennessee; Secretary, P. H. Eager. Advisory Committee: Dr. Thos. Hume, Chm., Dr. F. H. Kerfoot, Prof. Chas. L. Cocke.

Prof. W. A. Harris of Baylor University on "The Proper Curriculum for Secondary Schools." He urged commercial training. Prof. Harris also spoke to the report of the committee of ten from American colleges and schools. Dr. H. H. Harris of Richmond, Va., followed. Dr. H. H. Harris was called to the chair, and President Rothwell delivered an address, "Shall the denominational college supply a theological course for those who do not attend the Seminary." He thought it would be well for the leading Baptist college in each State to do so; and he is, in our opinion, right. Dr. J. H. Luther endorsed President Rothwell's views. President Greene of William Jewell College followed, saying that a Bible, a Baptist hymn book and Webster's dictionary were a young preacher's weapons. Dr. Ely favored a theological department in all the higher institutions, whether for women or men. Dr. Burleson said he thought the Bible should be a text book in all schools, and cited several practical instances showing ignorance of Holy Writ on the part of highly educated men. After remarks by Dr. Harris of Virginia, and Dr. Jarrell of Texas, the fourth annual educational conference adjourned, having enjoyed an instructive and harmonious session.

CAUGHT FROM THE SPEAKERS.

The woman missionary workers are in many ways examples to us men.—Dr. Graves.

Their loyalty to the teaching of the word of God has made Baptists what they are to-day.—Dr. Ellis.

All the Baptists in the world are doing only 9 per cent. of mission work in China.—R. T. Bryan.

Christian science is the most unscientific of sciences, most unchristian of christianities.—J. B. Hawthorne.

What we need to-day is not more machinery, but more persistent teaching of the Scriptures.—Dr. Kerfoot.

In 1800 there was one evangelical man to every fourteen; in 1880 one to every five; in 1884 one to each 4½.—Dr. McGregor.

Others may have numbers if they want them, but in God's name let us seek Christians.—E. E. Folk on Representation.

The moment we begin to assert our ownership we misinterpret our relation to Christ. He owns us and all we have.—Dr. Ellis.

We have no creed, no authority to establish a creed. What makes Baptist unity? Not creeds, but a Life.—Dr. H. H. Harris.

Religion never hindered the progress of any important enterprise; it never hurt any man; irreligion is the great evil.—Governor Northen.

I hear three distinct voices: Send us the gospel; men and women say send me; God cries "Go forward, go forward."—Dr. Willingham.

Pastors have in their Sunday-schools—speaking wholly of human instrumentalities—the mightiest lever that there is.—J. M. Frost, D. D.

The fundamental idea in our teaching—especially of children—should be: "It is more blessed to give than to receive."—Dr. W. E. Hatcher.

From what portion of the Bible do you get the idea that pastors must look after the spirituality, and deacons after the temporality of flocks?—Dr. Harris.

The Romanists don't know the brotherhood of Jesus; they place him on crosses and in paintings, but never bring him to their hearts.—Alex Marchand.

The pastor should not treat his flock as passive beings, lacking even digestive organs. He should lead them to pastures, but not eat their food for them.—Dr. Harris.

Any man can lead a horse to water, but ten men cannot make one drink: scatter literature and people will help you—scatter it, make them pay for it, and it will be read.—Dr. Harris.

We should not forget to work and to pray for Catholics in our own land,—i. e. by increase of mission schools,—while we are sending workers to papal fields.—P. H. Goldsmith.

A young missionary who goes to China to day can learn the language in half the time it required one in former years.—R. T. Bryan. That is some of Dr. Yates' work, we presume.

There are three strands to the rope that draws the car of missions,—Knowing, Praying, Giving. We are in the preparatory department of missionary mathematics.—E. Y. Mullens.

That collection for Foreign Missions conducted by Dr. Willingham was done in splendid manner and spirit; it possessed a much more dignity than collections sometimes do.—Dr. F. M. Ellis.

The income of Southern Baptists is $300,000,000 annually. They spend $10,000,000 for churches, $1,000,000 for missions and benevolence. Where is the balance of the tithe—where is the $289,000,000?—Dr. McGregor.

Some years ago it was said that the Vice-Presidents of the Foreign Mission Board were the right arm of the Board. Can we say it now?—Dr. Whitsitt. We can say it of Bro. Van Deventer, but do not care to trust ourselves further.

We want this great Baptist host linked together in indissoluble bonds; and money will not serve that purpose;—not a mere society, not a stock company, but a great representative body that represents the Baptists of the South.—J. B. Hawthorne.

There is nothing right in religion that isn't 1800 years old. The Bible doesn't change. The most dangerous tendency of the times is that which fosters the idea that the simple plain gospel is not practical to the exigencies of these times.—*Dr. Eaton.*

I beg to remind you, brethren, that all the bases of representation since the day of Wm. Carey have been financial; and since this Convention organized, forty-nine years ago, it has been on a financial basis.—Dr. Harris. Perhaps it is time to change. What was the basis 1800 years ago?

I have been in the darkness of Romanism fourteen years; I thank God for the present light.—Ex Priest Marchand. The same man says we could have 100,000 Mexican converts from Romanism if we had the buildings and the proper laborers, and the testimony of those who know him is very strong in support of this statement.

EXTRACTS FROM AN UNSPOKEN SPEECH.

North Carolina should be congratulated. The Southern Baptist Convention went no further than did our State Convention in commending Young People's Societies. The resolutions are much alike.

Some people cannot get before a Convention except by introducing "big" men. This is meant for him who introduced Justin Fulton, D. D., *et al.*

Dr. S. H. Ford has attended the Convention forty-nine years, and last week he was young enough to make a splendid speech when the occasion arose.

Some people call it business, others energy; we call it "nerve,"—that dedication of a Convention issue of a Baptist paper to an advertiser with editorial free (?).

Baptists should not be allowed to go to the Convention to lecture, attracting the delegates from the sessions of the body. To lecture the night before is, of course, in order.

The hymns raised during the Convention were very appropriate and always restful and comforting. They seemed almost spontaneous at times. Bro. Penn's solo's were well done.

There is great need for more extensive knowledge of Mell's Parliamentary Practice among us. The president of a body is not the only one who should be thoroughly acquainted with parliamentary rules.

It has been said that there can be no greater hypocrite than he who looks as if he knew more than is possible for ten men to know. Surely all the exceptions to this rule must have attended the Convention.

That was a mighty voice that responded when Dr. Harris asked all, who were willing to put their shoulders to the wheel and say "Go forward," to rise. Dr. Ellis' prayer and the song that followed were indeed inspiring.

This Convention is more to be congratulated for what it refused to do than for what it did. Its work was for the most part routine; there were no great speeches, but it was saved from dangerous action on more than one occasion.

Dr. H. A. Tupper had served us as Secretary of the Foreign Board twenty one years. He has held the helm in trying times, and his mistakes were very few. We were not surprised that the vote of acknowledgment of regret was so hearty.

When Dr. J. A. Speight, speaking on young people's societies, stated that he would go five miles for a drink of water after preaching a sermon, a good Virginia brother near us murmured, "I wonder how far his congregation would go"!

Alas, alas, the Baptists have a heresy hunter. He sat rather high up during the Convention, and at one time in a great, gruff voice called something "rankest heresy." But no more attention was given him than usual, and the matter dropped.

Let all Baptists determine now whether Bro. Eaton of the *Western Recorder* is a prophet or not. He says that within one month it will be told far and near that the Southern Baptist Convention has endorsed a national organization of young people.

Should the Baptist historian of the latter days of the twentieth century happen to have to use our "great" Texas papers for reference, he would probably hand it down to twenty first century Baptists that John Milton, Lansing Burrows, and an insurance agent of Waco, named Pruett, were our greatest men.

Sometime since the RECORDER contained a number of appointments of brethren Bryan and Durham to speak in our State. A Western paper was inclined to think that we were so far behind as to need missionaries. What does the same paper have to say by way of explaining the efforts of half a dozen missionaries at Dallas?

Dr. J. B. Cranfil may be a good practitioner, but some of his theological remedies are to be guarded against. Bro. McConnell did the denomination a great service when he condemned that pusillanimous idea of "counter-irritants" in the Lord's work. Because other churches have evil things is no reason why we should adopt a counterwill.

Speaking of the Secretary of the Convention, one brother called him the Ursus Major of the body; another said his morals must be better than his manners; another, that we must overlook his faults, as they were of the *de natura bestiæ* type. Still some people should be made to know that some other people are accustomed to civil treatment whether they are mere reporters or not.

Woman's Missionary Union.

This body, auxiliary to the Southern Baptist Convention, met in its sixth annual session in the First Baptist church of Dallas, Texas, at 9:30 o'clock, Friday, May 11th.

After devotional exercises led by Mrs. F. B. Davis of San Antonio, Texas, the address of welcome was made by Mrs. C. H. Briggs of Dallas, and responded to by Mrs. C. J. Jones of Tennessee.

Mrs. W. J. Brown of Maryland, President *pro tem.*, read the annual address of the President of the Union, Miss Fannie E. Heck, Raleigh, N. C., the late severe illness of the President preventing her attendance on the meeting. Miss Armstrong, Corresponding Secretary, spoke feelingly of the suffering and sorrow through which Miss Heck had passed. This began with last year and has continued for nearly the whole year. We have seen her break down, and in God's providence she can not be with us. She expressed Miss Heck's great sorrow at not being with them, and asked the Recording Secretary to read a letter from Miss Heck. Mrs. J. L. Burnham of Missouri led in prayer for Miss Heck. On motion of Mrs. Thomas Osborne, the following telegram was sent to her: "Love and sympathy. Romans 8: 28; 3 John 1: 3."

Miss Annie Armstrong, Cor. Sec., read her annual report, which showed as contributed through the "Union" to the Foreign Board, $26,516 99; to the Home Board, $21,613 60; total, $45,128.59, loss by $17,306 than the Centennial year, but $846 more than the previous year. Two hundred and eleven boxes, valued at $11,827, were sent last year to Home missionaries against 180, valued at $8,332, the year before. Eighteen beds had been furnished at a cost of $35 each in the Cuban hospital. The hospital had been moved into larger quarters and could now accommodate one hundred patients. Much work had been done among the foreign population and among the colored people, through Bible classes, mothers' meetings, sewing schools, &c. There had been 15,255 letters sent out from the headquarters in Baltimore; 52,368 mite boxes, and more than 254,000 leaflets, envelopes, programs, &c. Missionary Day, established last fall at the request of the Home, Foreign and Sunday-school Boards, was fast becoming a recognized "day" among the Sunday-schools. The Union was called to mourn the death of Mrs. L. B. Telford, Florida, former Vice-President from that State, and of our oldest missionary, Mrs. Eliza M. Yates. They welcomed their youngest member, the Central Committee of the Baptist Convention of Western North Carolina, whose consecrated President, Miss Lottie Price, was awaiting her departure as missionary to China.

Mrs. Wilson led in a prayer of thanksgiving for the good report.

Dr. F. C. McConnell, Assistant Secretary of the Home Board, spoke on the plans of work suggested by that Board to the Union.

Mrs. S. A. Moore, wife of a frontier missionary, told of the hardships and privations of that life, and the joy and comfort brought by a missionary box sent by a W. M. Society.

Mrs. Proctor spoke of the necessity of a girls' school in Cuba.

In the afternoon the ladies of Dallas gave a reception at the Oriental Hotel to the ladies in attendance on the Union.

Saturday.—The meeting was opened by devotional exercises led by Mrs. Wilson of Atlanta.

The State reports of Kentucky, Louisiana, Maryland and South Carolina were read.

Miss M. A. McIntosh of South Carolina opened the discussion on State Central Committee methods, laying stress on the work of Associational Vice Presidents, the general distribution of missionary literature, the necessity of a fund for Central Committee expenses, &c. Other ladies followed giving plans which had proved especially successful in the various States. Several emphasized the advisability of personal visits to societies; others, the importance of Association Vice Presidents; and others, that all the work of the society should be regarded as church work and reported through the churches.

A most interesting feature of the day was a model Band Meeting conducted by Miss Agnes Osborne of Fort Worth, the children having come over with their leader from that city.

Recommendations of the Foreign Board were presented by Rev. R. J. Willingham, Corresponding Secretary of the Foreign Board.

Sunday afternoon was given almost wholly to talks by missionaries,—Miss J. Johnson of Brazil, Mrs. R. H. Graves of China, Rev. R. T. Bryan of China, and Rev. A. March and of New Mexico, being present.

Monday.—Mrs. Sallie Rochester Ford opened the meeting with devotional exercises.

The remaining State reports—North Carolina, Tennessee and Western North Carolina—were received.

Dr. Willingham, with apologies for again appearing before them, spoke of the debt of $30,000 on the Foreign Board. Twelve new missionaries had been sent out during the year. The debt must be taken from the Board. He was not hopeless. It would be paid. He wanted the Union to aid by raising $5,000.

Miss Armstrong said the sum asked was a large one. If we were called upon to raise it, the call was from God not man. She felt we were called to this work and could perform it. While recognizing the fact that neither the Union nor the representatives of the various States had power to pledge funds, they could pledge their earnest endeavors towards raising this amount. She suggested that the amounts be raised by appeals to individuals. Were there not women who could and would give one hundred dollars? Could you not give that? She made the following suggestion of division among the States: Alabama, $500; Arkansas, $100; Florida, $150; Georgia, $600; Kentucky, $400; Louisiana, $50; Mississippi, $250; Missouri, $300; Maryland, $300; North Carolina, $350; South Carolina, $600; Tennessee, $300; Texas, $500; Virginia, $700. A number of ladies from the different States expressed themselves as determined to do all in their power to raise the amount of the debt ask of the Union.

Dr. T. P. Bell, Secretary of the Sunday-school Board, spoke of the missionary features of that Board and of Sunday school Mission Day. In addition to the page given in each issue of *Kind Words* to missions, Miss Alice Armstrong, editor of that department, would have a monthly program for the use of children's missionary societies. They were to have also a special department given to stimulate Bible study.

A basket of questions asked during the meetings were answered by a number of ladies.

The annual election of officers for the ensuing year closed the proceedings of the meeting.

Miss Heck, on account of her health, had requested that her name should not be used in connection with the office of President.

The election resulted in the election of Mrs. H. M. Gwathney, Richmond, Va., President; Miss Annie W. Armstrong, Baltimore, Corresponding Secretary; Mrs. F. M. Ellis, Baltimore, Recording Secretary; Miss Sarah Tyler, Baltimore, Treasurer. A Vice-President from each State was elected, Miss Fannie E. Heck being elected from North Carolina.

The sixth annual meeting of the Union closed by singing "Blessed be the tie that binds" amid many tears and farewells.

PERSONALS AND OTHER ITEMS.

....Fifteen persons were baptized in the Murfreesboro Baptist church on the 18th.

....The colored Baptists of Virginia met in annual session at Lynchburg, Va., on the 11th inst.

....We were glad to see Rev. W. C. Tyree of Durham in Raleigh on his way home from the Convention.

....Rev. L. G. Broughton of Roanoke, Va., is assisting Rev. J. L. White in a series of meetings at Asheville.

....The complete minutes of the Southern Baptist Convention reached us early Monday morning! Good work.

....Rev. J. T. Jenkins, evangelist, preached a special sermon at the Broad Street church, Winston, last Sunday.

....Rev. E. W. Oakes who held some meetings in this State not long ago has gone on a four months' trip to Europe.

....Rev. C. S. Gardner of Nashville, Tenn., has been called to the vacant Greenville, S. C., pastorate. He will probably accept.

....The *National Baptist*, Dr. Henry Wayland, editor, has been sold to the *Examiner*. For twenty years it has failed to pay expenses.

....Rev. P. H. Goldsmith, missionary to Mexico, has given up his field on account of his wife's health, and will remain permanently in this country.

....We were very glad to see Dr. Tichenor looking better than we ever saw him at the Convention. Newspaper reports led us to think him a sick man.

....Rev. A. C. Jenkins is assisting Bro. R. T. Vann in a series of meetings at Scotland Neck. Bro. Jenkins' held a meeting there about six months ago.

....The First Baptist and West End Sunday schools of Raleigh will picnic at Mebane on May 31st, 1894. The Tabernacle will have an excursion to Wilmington, June 5th.

....Rev. E. Pendleton Jones, missionary to Cuba, has returned to this country for the Summer, as the doctor thinks it advisable that he keep out of Cuba until the fall.

....Dr. Taylor's articles will be concluded in our next issue. We desire to publish many letters immediately thereafter. Brother, if you have an opinion, let us hear from you.

....Dr. J. B. Powers of Wake Forest stopped over to see us on his way home from the Convention of the State Medical Association which met in Greensboro last week.

....The Wadesboro *Messenger and Intelligencer* states that Dr. A. A. Maynard of Anson county has applied to the Foreign Mission Board to be appointed a missionary to China.

....The courtesy of an invitation to the closing exercises of the Littleton High School and Business Institute, May 30th, is acknowledged. Henry Blount will deliver the address.

....We were glad to see Drs. A. G. McManaway, C. E. W. Dobbs, Revs. G. W. Gardner, Jno. A. Wray and Oscar Haywood—all known well to our readers—at the Convention.

....Prof. J. L. Kesler, a former North Carolinian, and a graduate of Wake Forest College, has become one of the associate editors of the *Southwestern Baptist*, Brownwood, Texas.

....We failed to mention the names of several of the North Carolinians at the Convention. Rev. M. A. Jenkins, Brethren J. D. Boone, J. T. Jordan, Dr. H. T. Chapin and Dr. J. W. Rollins were there.

....We were glad to have a short visit last Friday from Pastor Gwaltney, who was on his return from Prof. Fox's school near Burlington, where he delivered an address to a very large audience on "Be Yourself."

....We learn from the *Morganton Herald* that the meeting at that place begun by Rev. E. F. Jones with Bro. Patton the first of the month was continued through last week. Thirteen candidates have been baptized.

....Dr. J. W. Justice, formerly of this county, but late of Memphis, Tenn., died suddenly at his home on the 11th inst. He leaves many friends and relatives in this community. He was the eldest son of the late David Justice.

....Rev. L. Finch writes from Biltmore: "We began a meeting here on Wednesday night last. Rev. Vernon Anson of Marion, Va., is with us and doing some fine preaching. We are hoping and praying for good results. Pray for us."

....The Winston *Sentinel* says that Pastor H. A. Brown went out to Walkertown Monday to assist in the organization of a Baptist church. Sunday afternoon Rev. S. F. Conrad administered the ordinance of baptism at that place.

....The *Salisbury Herald* of the 18th states that the meeting in Rev. N. S. Jones' church is increasing in interest. Rev. J. R. Jones, who is assisting, has been slightly unwell, but is preaching. There have been a number of conversions.

....Rev. S. D. Swaim baptized eight young men and the same number of young ladies recently as a result of a meeting at his church at Masonboro, in which Bro. L. R. Carroll assisted him. He writes: "Bro. Carroll is a power for good in the pulpit and out of it."

....Bro. J. M. Hilliard writes us a postal as follows: "Last Saturday night I baptized three sisters into the fellowship of Thomasville Baptist church. The good work commenced by Bro. Church here in April still goes on, though Bro. Church left us about four weeks ago."

....Rev. M. P. Davis of Wake Forest College preached the first sermon in the new Baptist church at Creedmoore, Granville county, recently. The building cost about $1,200 and will be entirely finished this month.

....News of a revival meeting with Bro. J. D. Moore's Beaufort church in which Rev. J. T. Jenkins assisted has reached us. It was a splendid meeting, forty united with the Baptist church; and Bro. Moore is rejoicing. We will have a letter from him in our next issue.

....The annual report credits $6,364.14 to North Carolina from May, '93, to May 1, '94 for Foreign Missions. The Western N. C. Convention contributed $248.61, of which $182.53 was retained by the Convention official. We gave to Home Missions, $2,489 00, $600 being the Centennial fund.

....President Taylor of Wake Forest College is attending a great Educational Convention at Saratoga, N. Y., this week. The question of State aid will be discussed; and we dare say there will be no more profound authority on the subject there than our brother. Read his article in this issue: it is of prime importance.

....We were glad to have a visit from Bro. Baylus Cade last week. He preached two good sermons for Bro. Simms' flock Sunday. He says the new Franklinton Baptist church, to which he is devoting his energies, will be finished this fall, and will be the nicest building of its kind in this section, not excepting Raleigh edifices.

....The following statements taken from the President's report to the Board of Trustees of our Southern Baptist Theological Seminary should be of interest: The institution has $401,502,02 in interest bearing bonds; real estate to the value of about $500,000. General receipts during the present school year aggregated $61,608.44.

....Rev. J. K. Fant while at Enfield on Sunday last awaked in the morning to find that one side of his body was paralyzed. He returned home at once. He is not confined to his room, and is able to walk about the yard. We hope with many friends and pray for his speedy recovery. He is under the care of Dr. Browning.—*Littleton Courier.*

....Dr. Talmage's house of worship, with a debt on it of more than $300,000 was destroyed by fire on the 13th. This is the third time Talmage has lost splendid houses of worship by fire in Brooklyn. He says he will not attempt to build another until he has $289,000 in the bank. No more debt and disgrace for him. He is now on a tour around the world, and will write another book, we presume.

....Bro. J. H. Hildreth, under date of May 15th, 1894, writes: "Bro. E. J. Edwards of Williamston, N. C., was with us in a meeting here last week. He did some good preaching, but he had to leave just as the meeting got good started. We have received one by letter and two for baptism as a result of the meeting. We want to have another meeting here (Southport) some time in the near future."

....Dr. H. A. Royster, the talented son of Bro. W. L. Royster, M. D., of this city, was among the number of those who secured licenses at the recent meeting of the State Board of Medical Examiners. He was also the successful contestant for the Appleton prize—a very high honor. Bro. Royster is a graduate of Wake Forest College and the University of Pennsylvania. We hope he will practice in our State.

....The Chowan Association meets this week with Shady Grove church, Currituck county. It will probably be largely attended, and we are sure it will repay any one to attend it. Dr. Durham and Bro. Bryan will be there. The old Chowan is a banner Baptist organization in North Carolina, and we greatly regret that we cannot accept the kind invitation of the brethren to attend. Bro. Caddell will represent us.

....Brother and Sister J. A. Beam of Bethel Hill Institute have our thanks for a beautiful invitation card, with programme, to the annual commencement of the Institute, May 30th and 31st. Rev. W. C. Tyree will preach the sermon on the 30th; an entertainment at night, same date; W. W. Kitchin, Esq., of Roxboro, delivers the address Thursday; declamation and recitations afternoon; concert, night of same date.

....Recent Society elections at Wake Forest College have resulted as follows: Representative Philomathesian orator—W. C. Newton; Euzelian, Raleigh T. Daniel; first debaters, John Kerr, I. S. Boyles; second debaters, I. M. Meekins, R. G. Rozier; Secretary of debate, Jno. R. Moore; President of debate, Wm. Royall, Jr. Brethren Yates and Billings will represent the institution at the Teachers' Assembly intercollegiate debate.

....Bro. D. L. Gore of Wilmington writes under date of May 14th, as follows: "I have read the first page, your editorials, and Dr. Taylor's letter; indeed I have read all his letters on the State's help to colleges, and I think I can say amen to all he says on the subject. Your first article on the unrest, and the next where Mr. Stevenson (V. P.) could cover himself with glory, I think both good. I hope you will put in a word for a free ballot. I want all good men to do all they can for honesty in elections."

....Bro. S. D. Swaim informs us that a presbytery, consisting of Revs. W. R. Oliver, R. E. Peele, and S. D. Swaim met on the 17th inst. at the request of Burgaw church to examine and set apart to the full work of the ministry Rev. R. W. Harrell. After a thorough and satisfactory examination the ordination took place in Bro. Peele's church. The sermon was preached by Bro. Oliver, the prayer offered by Bro. Peele, and the charge delivered by Bro. Swaim. Bro. Harrell is pastor of four churches and his people are very much pleased with his services.

....The following is the programme of the commencement exercises of Chowan Baptist Female Institute: Monday, May 28, Class Day; Tuesday, Baccalaureate Sermon by Rev. R. T. Bryan; Tuesday evening, Recital, Schools of Elocution and Delsarte; Wednesday, Delivery of Diplomas; Annual Address by Rev. A. E. Dunaway of Virginia; Annual Concert Wednesday night.

....The following is the programme of the commencement exercises of Oxford Female Seminary: Sunday morning, May 27, address before Missionary Society by Rev. R. T. Bryan; same day, 8:30 p. m., Baccalaureate Sermon by Rev. W. C. Tyree; Monday, 8:30 p. m., address before Calliopean Society by Hon. C. M. Cooke; Tuesday, Class Day at 11 a. m; 4 p. m. Art Exhibit; 5 p. m. Annual Meeting; 8:30 Social Gathering.

Rev. P. G. Elsom in Raleigh.

On the last day of April, Rev. P. G. Elsom of Fincastle, Va., began preaching in the First Baptist church of Raleigh, and continued two weeks. During the meetings congregations were uniformly large, though the great mass of those who attended were professed Christians.

Bro. Elsom believes in the Bible, in prayer, and in the Holy Spirit. As a preacher, he is faithful and fearless, earnest and effective. His sermons are thoroughly Scriptural and practical, and his style, easy and direct. He preaches the old gospel with power and pungency. He makes conscientious hearers think of themselves.

At the present time the results of the meetings cannot be accurately stated, though some facts may be given. Many church-members were spiritually quickened and strengthened. Perhaps about thirty persons professed conversion. Four have been baptized, four more have been received for baptism, and others will be received, though the number cannot be stated now.

Bro. Elsom came to Raleigh a stranger; but when he went away, he left behind him a host of friends who will remember him kindly, and greet him gladly if he should ever return.

J. W. CARTER.

Drewry Dobbins Monument.

The following amounts from churches and individuals were contributed to the Drewry Dobbins monument:

D. C. Webb, $1.00; Sandy Plains church, 14 25; Lattimore's, 12 40; Providence, 12.25; Mount Vernon, 11.40; New Bethel, 10.15; Waco, 4 50; Concord, 14 00; High Shoal, 23.55; Double Spring, 7.00; Elizabeth, 11.25; Beaver Dam, 15 50; C. C. Durham, 5 00; Sandy Run, 21 25; Mount Zion, 2.75; Big Springs, 2 90; Rev. C. Durham, 1.00; R. F. Turner, 2 00; J. B. Hamrick, 1.00; Buffalo, 14 31; Miss Nancy Putman, 1.00; Aunt Zuley Putman, 1.00; Zion, 12.10; Shelby, 40 50; Forest City, 9.75; Pleasant Grove, 2 50; Bethel, 5 00; D. B. Harrill, 5 00; New Prospect, 3 50; W. S. Wood, 1.00; Pleasant Hill, 5 75; Rev. P. R. Elam, 1 00; State Line, 2 50; Grassy Pond, 3 00; Rutherfordton, 9 25; O. E. Ford, 1 00; Wm. Covington, 1.00; S. Green, 50c; Rev. G. M. Webb, 1.00; Mary Harrell, 5.00; Jas. Harrell, 5.00; Boiling Spring, 11.00; D. S. Hamrick, 25 00.

Total amount of contributions	$353 90
Cost of monument	326 75
Overplus	27 15

I will pay the overplus to my son, A. C. Dixon, to help bear his expenses in coming to preach the dedication sermon.

T. DIXON.

To Whom it may Concern.

Editor Biblical Recorder:—Let us say to the white Baptists in this State and all others interested in the education of the colored race, that the commission given to Rev. F. R. Howell, who was appointed to solicit funds for the establishment of an academy for the colored people at Stanly Creek, N. C., has been revoked, and he is no longer authorized to collect funds for the same. This action has been taken for reasons which are satisfactory to the Executive and Educational Board of the Missionary Union of Colored Baptists.

REV. W. S. SHUFORD, *Chairman.*
W. A. ROBERTS, *Clerk.*

Attention is called to the annual statement of the London and Lancashire Fire Insurance Company in this issue. This Company is one of the oldest and strongest companies, and is represented by Mr. H. Grimes Cowper, Raleigh, N. C.

The Sunday-school Board's *Quarterlies* and *Teacher* will have a lesson on "The Lord's Supper Denominationally Considered," at the close of the Third Quarter—July to September. The lessons will be prepared for the *Teacher* by Rev. Dr. J. P. Green of William Jewell College, Mo., and for the *Advanced Quarterly* by Rev. R. J. Forrester of South Carolina. Those who have examined the lesson on Baptism in June will be anxious to follow it up with the September lesson on the Lord's Supper.

T. P. BELL, *Cor. Sec.*, Nashville, Tenn.

Secretary of State Coke warns all North Carolinians not to do business with "The Farmer's and Mechanics' Insurance Company of Alexander, Va." It has no license in this State.

Hon. Jas. W. Reid of Lowell, a prominent citizen of Gaston county, died last week, aged seventy-three years.

The State organization of King's Daughters met in annual session in Statesville.

The strikers in the West Virginia mines are returning to work.

(CONTINUED FROM THE FIRST PAGE.)

main of conscience, by common consent, was forever barred against the State. To complete an education, to make an educated man, the conscience, the moral sense, must be educated, as well as the muscle or the mind. But the State cannot interfere or enter this sacred territory; hence the State is incapacitated. * * But, it is argued, the State schools do teach moral science, do instruct in the Evidence of Christianity, do recognise the authority of the Bible, and recommend it as the standard of right and wrong. Admitted, but it is a usurpation, and is tolerated only by the grace of the people. No professor in a State school can claim this privilege as a right."

One occasionally sees in the announcement of a State university the offer of a course of study in the Evidences of Christianity. This subject surely ought to be taught, but what right has the State to tax Israelites and Theists for the teaching of that which tends to undermine their conscientious convictions?

No, a State university cannot consistently be in any true sense a Christian institution. Dr. A. H. Strong of Rochester, N. Y., has given what seems to the writer to be an excellent description of such a college. "A Christian college is an institution established to promote the kingdom of Christ by training young men's (or women's) highest powers, intellectual, social, and religious, for the service of Christ in the Church or in the State. That is not a Christian college in which Christianity is something merely tacit and nominal. That only is a Christian college in which Christianity is the confessed and formative principle of the whole organization, method, and life. * * The professors should be actively Christian men. Theoretical belief is not enough, Christian profession is not enough."

Dr. B. H. Carroll of Texas, in an address delivered in May, 1891, at Birmingham, Ala., spoke as follows: "Education is the proper development of the whole man—body, mind, and spirit * * Christian education is not instruction in the dogmas of the Christian religion, or in distinctive denominational tenets, but is secular education in a Christian atmosphere, and under Christian supervision. * * Denominational educational belongs to history rather than to debate. Whoever questions its propriety quarrels with the past, the present, and all the reliable forecasts of the future which experience projects. It found a place in history from a triple necessity. (1) The nature of man and his relations to divine government. (2) The full import of education itself. (3) The fact that there is no fitness nor jurisdiction in any other power to warrant supervision in this full import of the term. Therefore, Christians must intermeddle with education. To intermeddle at all, they must intermeddle much. To intermeddle much, they must intermeddle wisely, so as not to beat the air."

Such an institution as is described by Dr. Strong, such education as is commended by Dr. Carroll, can never be subsidized by any State without violating the fundamental ideas of religious freedom.

This doctrine, that a State has no constitutional right whatever to provide Christian instruction, or to give any one form of belief any advantage over another, is of such fundamental importance that some additional extracts will be given. They will serve to indicate the steady growth of the opinions advocated in this article. It would be easy to fill every column of this paper with similar expressions from eminent educators and divines, from lawyers and statesmen, from authors and editors, representing almost every State in the Union. Those are very much mistaken who imagine that the issues raised in these articles are only temporary or local.

Rev. W. T. Spear, D. D., late of Brooklyn, N. Y., (Presbyterian) says that State systems of education "should be rigidly confined to the secular sphere of knowledge, leaving religious instruction and worship to be attended to by other agencies. * * The all-pervading principle of our American Constitution is that the State, as such, has nothing to do with religion beyond affording to the people protection in the enjoyment of their religious rights, and that, too, without discrimination among them. It is difficult to see how a State established upon this principle, and for reasons of State policy conducting a school system at the public expense, can make that system the instrument of religious instruction or worship in any form. It manifestly cannot do so without contradicting the fundamental law of its own religious life."

President Folwell, late of the University of Minnesota, wrote: "The complete secularization of our schools is an essential factor in the present fairest civilization the world has ever known."

Hon. P. A. Sawyer, United States Senator from South Carolina, says: "Whenever a contest is made which involves the principle underlying this matter, those who insist upon religious instruction * * in the school must give way. * * "

Ex-Gov. Cox, of Ohio, says: "My belief is that public education, so far as supported by the State, will be secularized."

Horace Davis, of California, says: "State colleges should be placed upon an entirely secular basis."

If, at this point, reply should be made that State colleges have been committed by the legislatures to boards of trustees, and that these have the right to do what the Constitutions of the States prohibit the legislatures themselves from doing, it will only be necessary to reply that no legislature can create or delegate powers which it does not itself possess, except as authorized by a fair construction of the Constitution. And the same may be said with reference to powers delegated to officers and faculties of these institutions. And it may be further added that in our own State the Constitution does not allow that the control may pass from the hands of the legislature, for it is itself empowered to make such laws and regulations from time to time, as may be necessary and expedient for the management of the University.

Our State University system was originally moulded to a greater or less extent upon European models. It could hardly have been otherwise. Modifications, such as seemed needful at the time,—the omission, for instance, of departments of Theology, were made. But if they are to remain State institutions, further modifications will necessarily have to be made.

European countries, almost without exception, have had State Churches established by law. In Germany, it is, whether right or wrong in itself, perfectly logical for one hour every day to be given in every public school to the study of the Bible as interpreted by the State Church. It is also natural and logical for religion to be taught in all the great German universities. But in our country it is not logical. Our Constitutions must be changed before it can be made so. True, much of it has been allowed by sufferance, but it has always been illogical. The people may change their constitutions in order to secure logical consistency. But, if they do not wish to do that, the only other way to secure logical consistency is to eliminate all studies and all influences which favor one kind of religion more than another from all their institutions supported by taxation.

The writer of this paper is well aware that conclusions, legitimate and logical, in several directions, may be drawn from the position which has been assumed. But he does not hesitate to express his matured conviction that it will be far better to accept all the consequences which may flow from recognition of these principles, at every point and in every direction, than to allow the sacred rights of conscience of any man to be invaded by secular authority.

(To be continued.)

She Would Neither Paint nor Powder.

"I positively will not use cosmetics," said a lady to the writer, "yet my complexion is so bad that it occasions me constant mortification. What can I do to get rid of these dreadful blotches?" "Take Dr. Pierce's Favorite Prescription," was my prompt reply. "Your complexion indicates that you are suffering from functional derangements. Remove the cause of the blotches and your cheeks will soon wear the hue of health. The 'Favorite Prescription' is a wonderful remedy for all diseases peculiar to your sex. Its proprietors guarantee to return the money if it does not given satisfaction. But it never fails. Try it." The lady followed my advice, and now her complexion is as a babe's, and she enjoys better health then she has for many years.

To permanently *cure* constipation, biliousness and sick headache take Dr. Pierce's Pellets. Of dealers.

Mattie Blanche Timberlake.

Dear Bro. Bailey:—Please allow me space the lay a tribute on the new-made grave of one of the purest Christians I have ever known.

On the 26th of April, 1894, in the 22d year of her age, Miss Mattie Blanche Tim-Timberlake exchanged earth for the glories beyond the veil.

On Saturday, March 24th, she sustained painful injuries by accidental burning from which, after more than four weeks' intense suffering, she fell on sleep, and is now, as all who knew her believe, enjoying the rest that remaineth to the people of God.

She was born Aug. 4, 1872, and at the age of eighteen she was graduated with distinction from the Chowan Baptist Female Institute. Prof. J. B. Brewer, President of that institution, in a private letter of recent date, says: "I feel that nothing is too good to say about her. She was a splendid girl before her profession of religion. Her life afterwards was as nearly perfect as that of any one I ever saw. She had an unusually quick, bright mind, and was very fond of study and general reading. She was one of the best educated young ladies who has graduated from the Institute since I have been here. * * * one of the purest beings I ever knew."

The following letter to her parents on the occasion of her conversion, with no thought that it would ever be read by others, best acquaints us with the spirit which manifested itself in her after life:

"C. B. F. INSTITUTE,
MURFREESBORO, N. C., April 17, 1890.

My Dear Papa:—I can't stop to tell you another word before the good news that happened last night. At last I have accepted my Saviour, and mean to try to live for him hereafter. I have felt sometimes before that I loved him, but I could not help doubting, and I never felt like I thought a Christian ought to feel, but last night I made up my mind that I would accept him and try to live for him and like him. I do hope I am a sincere Christian and that I may hereafter live a life unlike the past. I have done so much wrong and lived only for myself, but I hope that Christ has cancelled that.

I wish I could be at home when you hear the news. I know it will gladden yours and mamma's hearts so much.

I haven't felt like shouting, or shed very many tears, but I hope, if I live a consistent life hereafter, the feeling will not be necessary. * * * I wish all of those who have so long prayed for me could know this immediately. So many of them are far away. I would like so much for Miss Flagg [now Mrs. Tatum of Shanghai, China,] to know this. * * * I thank God that I have so many kind friends.

I do wish I could be with you and mamma *now!* Keep praying for me.

Your loving daughter,
MATTIE."

In this letter she expressed her appreciation of Mr. Vann's preaching; Prof. Brewer's kindly interest in herself and other girls; her indebtedness to Prof. Scarboro and his wife for their kindness and example; her desire for the salvation of others, some of whose names she mentioned, and she also expressed her own determination to do all in her power to help them to become Christians. Her desires were soon fulfilled; each of those whose names she mentioned becoming Christians.

She determined to accept Him, to live for Him, to live like Him. How perfectly this beautiful ideal was realised, no human pen can tell. On her return from school she was baptized into the fellowship of the Louisburg Baptist church, where she lived for Him, and became like Him, and is now gone to be with Him.

Graduating June, 1890, she taught two years—the first near her home, the second at her Alma Mater, C. B. F. Institute, giving the most perfect satisfaction.

She loved to teach, and her services as teacher were in demand, but her father preferred for her to remain at home where since the death of her mother which occurred just three years to the day and almost the hour before hers, her presence seemed to be a necessity, for few daughters ever more perfectly filled the place of a mother than she did, and esp cially in connection with family worship.

She always opened her school with reading the Scriptures and prayer, and, like her mother, when it seemed to be desirable, she would lead the family worship. Her services in this capacity were most beautiful and so appreciated that even the children often requested it. The willingness with which she performed these most delicate and embarrassing duties from which most young Christians and not a few heads of families shrink, is the more remarkable because of her gentle modesty which amounted almost to timidity. But she had *determined* to live for Him, and she took up the cross.

We often regret that a young life so full of promise should be cut off just in the midst of its usefulness and lament it as untimely, forgetting that God has no broken columns in his temple. Her life-work was not unfinished. More than once she expressed her readiness and willingness to die, for she knew whom she had believed, and was persuaded that he was able to keep that which she had committed unto him against that day.

The high grade of her intellect, the keenness of her moral perceptions, as well as the facility with which she was accustomed to gather spiritual truths from books and nature are strikingly illustrated in the following lines which were composed by her when but a school girl seventeen years of age, and just about the time of her conversion:

"THE CHRYSALIS

See the golden butterfly—
Fluttering 'tween the earth and sky;
See its pinions, gauzy, shimmering,
Like the yellow sunlight, glimmering;
'Tis delightful to the eye
To mark it move so gracefully.
Once this fairy thing, supernal,
Dwelt in darkness—black, infernal,—
Was the hideous, slimy *larva;*
Then the silent death like *pupa,*—
Till the All-Wise God commanded
Freed should be the creature, banded.
And from out the ruin, lo!
Came this lovely *imago.*

So my soul, from out this prison,
Soon shall soar to fields elysian—
Shall tear these galling bands asunder,
When the last trump's awful thunder,
Shall bring the dead to light external
To face at last the One Eternal.
Then on wings of spotless white
I'll soar, in perfect, rapt delight,
To regions far beyond the cloud,—
Before the great White Throne of God.
Then with that innumerable throng,
With golden harp and seraphic song,
I'll stand, when free from all my woe,
In *God's* own glorious *imago.*".

W. B. MORTON.

Louisburg, May 11, 1894.

From Yanceyville.

Dear Recorder:—I arrived at Yanceyville on Monday, April 9th, 1894, and found the parsonage nicely overhauled and under a new roof. As I had to stop over at Ruffin to preach on the 7th and 8th, it was not possible for me to let the brethren and sisters here know just when I would arrive, and so took them a little by supprise. But they were equal to the occasion,—they did not mean to be beat in that kind of way. So on the night of the 13th they came in and just took possession of the parlor and kitchen, and the good things they brought and stored away. Well, they are too numerous to mention. Almost everything that a family could need to make them comfortable and happy. The good people of Yanceyville know how to make a preacher feel at home.

Bro. J. R. Jones, their pastor, certainly has a stronghold on his people here, and it seems to me that with such a host of earnest, consecrated brethren and sisters he might feel safe to undertake almost anything for Christ.

My churches are Ruffin, Trinity, Kerr's Chapel, and Beulah. I can only be with the Yanceyville church on Wednesday nights in the prayer meetings.

I find the brethren and sisters at all my churches very earnest and full of zeal for the Master. They had grown a little cold, having been without a pastor for several months, but are rising up all over my field and taking hold of the Master's work, and I am looking and praying for the early showers of God's reviving grace. May I ask those who read this to remember me and my people to the Lord in their devotions that we may be faithful in the Master's work.

May God bless the RECORDER, and you in your work. Yours fraternally,

D. J. HARRIS.

Yanceyville, May 8, 1894.

Magnetic Nervine quickly restores lost manhood and youthful vigor. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Our Boards for 1894.

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Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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Fat

is wanting in most foods, or, if present, is not assimilated.

The result is loss of flesh and strength.

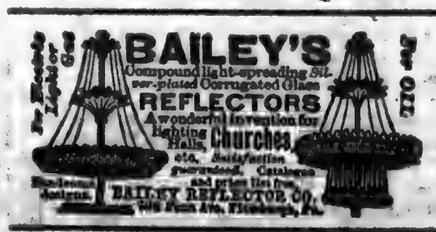
Scott's Emulsion

the Cream of Cod-liver Oil, is a palatable, easy fat food that any stomach can retain and any system assimilate without effort. It gives flesh and strength. *Physicians,* the world over, endorse it.

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I LIKE MY WIFE TO
Use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

AGENTS MAKE $5 a Day Greatest Kitchen Utensil invented. Retails for $1. $5 to $10 in a house. Sample postage paid FREE. FOSHEE & Co., Cincinnati, O.

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."



For the cure of all diseases originating in impure blood, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 20 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma.		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 46. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 45 p m
Arrive Wilson ...	12 45 a m		10 35 p m
	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 26 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 50 a m	3 17 p m	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.20 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.05 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMMERSON, Traffic Manager.

This and That from Virginia.

Although one is in so good a place as Virginia, still if he ever lived in North Carolina, there is a tender feeling for and a deep interest in things in the Old North State. This is specially true if one is of North Carolina Baptist stock, for the "Tar Heel" Baptist is in many respects different from the Baptists of other sections. And yet North Carolina Baptists are interested in Baptist work outside; especially are they interested in the Baptists of Virginia. And this is not strange since North Carolina furnishes so much of the working force here. There is Bro. Wright in Richmond, who by the way is one of the mighty powers over here. His work at Leigh Street is great. It is said that he has one of the livest churches in the State. How could it be otherwise with such a bundle of consecrated nerve force to lead them. Bro. Hall is in Norfolk doing a great work. True, he is not a genuine "Tar Heel," but he stayed there long enough to learn how to do things. Bro. Battle is at Petersburg. He is a great favorite over here. Everybody loves him. Sometimes I am afraid he is not doing his duty,—all men speak well of him. There are brethren Watson and Matthews at Norfolk and Berkley. They are doing well. I heard a brother say that Bro. Watson was "getting there." Brother Love is doing a big work at Suffolk. Besides, there are a number of others in the country. So North Carolina ought to be interested in Virginia as a field of operations for her sons.

But we must not forget that Virginia has some noble sons in the Old North State. There is Bro. Tyree in Durham. Oh! how these people up here in the Old Valley love Bro. Tyree. He went from this section. You must be good to him in Durham. There is Bro. Thomas at Greensboro. By the way, they are talking about him at a certain place in the State. There is Bro. Hiden at Morehead and a number of others. So we are about even perhaps.

THE MINISTERS AND LAYMEN'S INSTITUTE.

The writer looked forward to this body with a great interest. It met at old Mill Creek church away out in the Valley. O, what a pretty country! On our way we took dinner at the celebrated Hollins Institute, where about two hundred girls were surrounding us. What a sight! This is one of the loveliest spots on the earth. Prof. Cocke, the President, is a prince of gentlemen as well as the foremost educator of girls in the State, if not in the South. A number of young ladies from North Carolina were here, and a pleasant time we spent. From Hollins we went through the country up the Valley to Mill Creek where the Institute was held.

The writer preached the Institute sermon at night. After sermon, officers were elected. There are no delegates, simply a great mass meeting for the discussion of important questions. It was a great meeting.

YOUNG PEOPLE'S UNIONS.

I am sorry that some of our good North Carolina brethren are getting so uneasy about the B. Y. P. U. They simply exaggerate their side of the question. To listen to them, one would certainly expect the Baptist hosts to go to pieces soon by departing from the faith once delivered to the saints in the establishment of these "human societies." Such talk is nonsense to me. When will our people learn to be consistent? That old howl "the church is the only authorized society," is but the result of a narrow conception of the kingdom of Christ. It needs no answer. It ought to be laid aside for a while. Why have a finance committee? Why have anything?—just let the church go of its own choosing. Why don't some of these kickers tell us just how to develop the great numbers in our churches? My experience in Y. P. Societies have been very encouraging. In Winston, before any Y. P. Union movement had struck the State, we organized the Broad Street Workers. It did good work. At Cavalry church we have one of the best Y. P. Unions in the South, and the progress they have made in Bible and church history, as well as in spiritual life, is amazing. Is this sin?

DR. TAYLOR.

You have no idea how Dr. Taylor's articles on education are taking. A great many of our papers are copying them. I do believe they will accomplish great good.

Dr. J. B. Taylor of Salem, Va., only six miles from us, had quite a painful accident the other day—sprained his ankle. He has not able to preach for two Sundays.

HOW THINGS ARE IN ROANOKE.

For a long time things in general have been depressed here by the financial stringency. But times are better. Things are going ahead again. The Baptists of the city are flourishing. Never have I preached to larger and more appreciative audiences. People like to hear the truth in plain, unvarnished style. We have had to tackle some giant devils in our work, but the Lord has stood by us. In the last six months we have taken in ninety-seven members into Calvary church. Our financial condition has *gone up*, and things are hopeful. The new church, which has been such a burden, is going right along.

I go next Monday to help Bro. White at the First church, Asheville, prefering this to going to the Texas Convention.

LEN. G. BROUGHTON.

Roanoke, Va.

Live for something! Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with, year by year, and you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Chalmers.*

Views Endorsed.

Dear Recorder:—I endorse what Brother Jones says on B. Y. P. S. I think that some of our people have gone so far from what our blessed Saviour taught by person and by revelation, especially our young people and old ones not a few, that anything that will make a big show will do. I don't see any account in the New Testament where Christ or his disciples organized any societies, called young people's societies, and I do think that even our churches do not adhere to the doctrine taught in the Bible. We are taught that the disciples in the first established church of Christ after Peter's sermon at Pentecost continued steadfastly in the apostles' doctrine and fellowship (Acts 2: 41), and all that believed were together and had all things common (Acts 2: 44). Now let us all who believe in Christ come together in doctrine and fellowship and have all things common. If Christians would worship God in the way they did in the days of the apostles, there wouldn't be so many worldly people enticed to come into the church unconverted.

Will a man rob God? (Mal. 3: 8). I think that we are robbing God when we go into things that are not laid down in the Scriptures. I don't think that those societies are pleasing to our blessed Master.

Again, I believe that we are robbing our Heavenly Father when we are giving what he has blessed us with (or so much more than we give for his cause) to such objects as erecting monuments to the dead. Just think of a monumental fund of $12,000 for the Davis monument; $10,000 spoken of for one to Vance, and, say, $10,000 for one to Polk! If the people in the Southern Baptist Convention would give this $32,000 for a memorial to Him who died for the sins of all the human race, I think that it would have been more wisely appropriated. I feel that we as Baptists are neglecting our duty as professed Christians. May the God of our salvation so inspire our hearts that we may strive to do more for the cause of Him who has done so much for us. I don't pretend to say that Baptists will pay all of the $32,000; but a large percentage of the sum will be paid by them, and in my estimation to a worthless object. The men sought to be thus honored are not any better by nature than others. There have died men who were fully as good Christians; and why we should confer so much more honor on them than on others whom Christ died for, I can't see.

Let us all in Christ labor to please him more than to please self and the world. I mean by saying for a memorial to Him who died for the sins of all the human race, the sending of the gospel to the heathen and building up his kingdom here in these States of ours. Brethren, while we have the opportunity for doing good, let's be at it. Paul told Timothy, "Watch thou in all things," &c. 2 Tim. 4: 5. Watch the world. Watch Satan, watch self. Watch for opportunities to do good and make full proof of thy ministry. Brethren, pray for the writer.

W. B. PARNELL.

Voline, May 7, 1894.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

A Council of Three. By Mrs. Mattie Dyer Britta. 12mo, 256 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This is an account of an innocent little conspiracy of three friends, who call themselves "A Council of Three," for the benefit of two others—an old man and his granddaughter, Edith Holden, who is the heroine of the story. Of course Edith and her grandfather are in ignorance of anything other than the loss of their little fortune, and the necessity to earn their own living. The difficulties through which they passed in the struggle to live, bring out the strong, self-reliant, and capable side of Edith's nature which, heretofore, had lain dormant. Her ready sympathies were touched by the lives of the mill employees among whom their new home was located. From one kind act to her washerwoman, she is interested in other families, until she accomplishes great things. What they are form part of the Story. The best lesson of all, however, is that she is taught to trust her life to God, and to decide to serve him in every way possible.

God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.—*Joseph Roux.*

The Work at Statesville.

Dear Recorder:—I see so many various statements about our work in Statesville, I think it necessary to write the RECORDER and give some particulars.

In February we opened a mission Sunday-school and prayer-meeting in South Statesville in a public-school building. We soon found that we did not have room for the people; so we secured a lot in a convenient place, and about the first of April we commenced to build a chapel. Bro. G. H. Brown was made chairman of the building committee, and by his untiring perseverance the work was pushed forward and completed in about five weeks. We had all the money in sight except about one hundred dollars to complete the house and open it without any debt, but just in time the Lord found the party to give that. Just three or four days before we were to dedicate the chapel, I received a check for the one hundred dollars from Mrs. E. W. Lyon of Thomasville, which enabled us to dedicate without taking a collection. The property is worth one thousand dollars. The house will seat 350 people. We had about 400 in it last Sunday p. m. There were 112 in the Sunday-school last Sunday p. m.

We are moving along in a quit way. Nearly all my people have a mind to work. The Lord has added fifty eight to our membership since I began work here the first of last September, and there are others to come. I am holding services at night in the chapel this week. The Lord is with us. One profession and three backsliders reclaimed up to date. Brethren, pray for our work.

The Lord bless the RECORDER.

G. H. CHURCH.

Statesville, May 4, 1894.

Pulmonary consumption, in its early stages, may be checked by the use of Ayer's Cherry Pectoral. It stops the distressing cough, soothes irritation of the throat and lungs, and induces much needed repose. Hundreds have testified to the remarkable virtues of this preparation.

An intelligent and cultivated Christian mother, who was formerly a Presbyterian, but has lately identified herself with a Baptist church, wrote a pastor, saying, "I wish to thoroughly study the Sunday-school lessons, principally for my own instruction and also that I may be able to intelligently help my children. What Bible Helps does the American Baptist Publication Society furnish?"

Of course, the pastor was not long in placing in the hands of this inquirer *The Baptist Teacher*, published by the Society, and could he have better equipped her for the gracious work her heart is set upon? Before me lies the June number of the *Teacher* packed full of information and instruction to suit the grasp and search of every mind. Besides the lucid and helpful expositions of the Word of God by Rev. Dr. Z Grenell, there are mines of rich and varied instruction in the Lesson Topics by Dr. P. S. Henson, in the Oriental Illustrations by W. Taylor Smith, B. A., in Hints for Intermediate and Primary Teachers by Mrs. M. G. Kennedy, in Hints for Teachers of Inductive Lesson Studies by Rev. W. G. Fennell, in Hints of Primary Teachers of "Two Years with Jesus" by Miss Juliet E. Dimock, while the Editor's Drawer by Rev. C. R. Blackall is full of just such information as will improve the mind in knowledge and the heart in goodness. The June number of *The Baptist Teacher* is unsurpassed.

The Preacher's Advantage.

The preacher in the pulpit has the advantage of his audience in many ways. The talking is all on his side. It is not considered "good form" for his auditors to answer him back from the pews. Instead of abusing this special privilege, he should use it with the utmost care. If he is a thoroughly honest man, he will not try to palm off a fallacious argument for a valid one; and, if he is a gentleman, he will not play the coward by the reckless flinging of epithets which in the parlor or on the street would meet with swift resentment.—*Nashville Advocate.*

The Highest Service.

God's servants in the world are of three classes: Some are slaves, and serve him from fear. Others are hirelings, and serve him for wages. Still others, not so many, are sons, and serve him for love. It would be well for us each to ask ourselves whereabouts in this classification we belong.—*Zion's Herald.*

When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the image of God is upon it commensurate with its capacity; for the tiniest drop of dew images forth the truth, though not the full radiance of the sun.—*Bethune.*

A good way to find out how much religion people have is to watch them when they can't have their own way.—*Ram's Horn.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Women and Women Only

Are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily.

In the preparation of curative washes, solutions, etc., for annoying irritations, chafings, and excoriations of the skin and mucous membrane or too free or offensive perspiration, it has proved most grateful.

Like all others of the CUTICURA REMEDIES, the CUTICURA SOAP appeals to the refined and cultivated everywhere, and is beyond all comparison the most effective skin purifying and beautifying soap as well as the purest and sweetest for toilet and nursery.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.



Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

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CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 20 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 05 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 05 p m
Lv Hot Springs		12 44 p m
" Asheville		3 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	4 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN HILL, Receiver.

CONDENSED SCHEDULE.

In Effect Dec. 1, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4 Daily ex. Sunday	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville June	10 [illegible] a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	5 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			9 50 a m
Lv Climax			9 43 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville June	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			3 55 p m
Lv Greensboro			5 00 p m
Lv Climax			5 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & H. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. H. KYLE, Gen Pass. Agt.

J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 137.	ATLANTA SPECIAL.		No. 134.
*8 45 p m	Lv Norfolk (via S A L)	Ar	*11 45 a m
8 35 p m	Lv Portsmouth	Ar	11 35 a m
9 54 p m	Lv Suffolk	Lv	11 04 a m
10 30 p m	Lv Franklin	Lv	10 30 a m
10 58 p m	Lv Boykins	Lv	10 05 a m
11 20 p m	Ar Weldon	Lv	*9 25 a m
11 30 p m	Lv Weldon	Ar	9 00 a m
12 50 a m	Ar Henderson	Lv	7 39 a m
2 05 a m	Ar Raleigh	Lv	6 30 a m
2 30 a m	Lv Raleigh	Ar	6 15 a m
3 40 a m	Lv Sanford	Lv	5 19 a m
4 23 a m	Lv Southern Pines	Lv	4 20 a m
5 20 a m	Ar Hamlet	Lv	3 23 a m
5 43 a m	Lv Rockingham	Lv	3 15 a m
6 20 a m	Lv Wadesboro	Lv	2 43 a m
7 15 a m	Ar Monroe	Lv	1 50 a m
8 40 a m	Ar Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv New York (PRR)	Ar	8 15 a m
11 33 a m	Lv Philadelphia	Ar	3 45 a m
2 20 a m	Lv Baltimore	Ar	10 45 a m
4 00 a m	Lv Washington	Ar	11 10 p m
8 25 a m	Lv Richmond (A C Line)	Ar	6 50 p m
9 25 a m	Lv Petersburg	Ar	5 39 p m
11 27 a m	Ar Weldon	Lv	*3 37 p m
*8 00 p m	Lv New York (PRR)	Ar	7 43 a m
9 10 a m	Ar Portsmouth	Lv	*5 55 p m
†2 10 p m	Lv New York (P R R)	Ar	1 35 p m
7 00 p m	Lv Baltimore (Bay Line)	Ar	7 00 a m
8 30 a m	Portsmouth	Lv	†6 00 p m
*7 00 p m	Lv Wash'gton, N&WSB Co	Ar	6 30 a m
8 00 a m	Ar †Portsmouth	Lv	5 30 p m
†9 00 a m	Lv Norfolk, via S A L	Ar	†6 00 p m
9 15 a m	Lv Portsmouth	Ar	5 30 p m
9 54 a m	Lv Suffolk	Ar	5 14 p m
10 58 a m	Lv Boykins	Ar	4 06 p m
†11 42 a m	Ar Weldon	Lv	†3 23 p m
†11 54 a m	Lv Weldon	Ar	3 10 p m
2 09 p m	Lv Henderson	Lv	†1 14 p m
†4 07 p m	Ar Durham	Lv	†10 50 a m
†5 50 p m	Ar Raleigh	Lv	†11 25 a m

No 42.			No 35.
†10 15 a m	Lv Raleigh	Ar	†6 00 p m
1 48 a m	Lv Sanford	Ar	4 30 p m
12 43 p m	Lv Southern Pines	Ar	3 35 p m
1 45 p m	Ar Hamlet	Lv	2 55 p m
2 25 p m	Ar Rockingham	Lv	2 01 p m
3 02 p m	Ar Wadesboro	Lv	1 25 p m
3 57 p m	Ar Monroe	Lv	12 30 p m
4 45 p m	Ar Charlotte	Lv	11 40 a m
5 06 p m	Ar Laurinburg	Lv	1 07 p m
5 29 p m	Ar Maxton	Lv	12 58 p m
6 23 p m	Ar Wilmington	Lv	10 00 a m
2 30 p m	Lv Hamlet	Ar	1 47 p m
3 57 p m	Ar Hilson	Ar	1 30 p m
3 21 p m	Ar Bennettsville	Lv	12 04 p m
4 12 p m	Darlington	Lv	12 04 p m
5 27 p m	Sumter	Lv	10 47 a m
8 45 p m	Charleston	Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 137 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to connections, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen. Man.

L. T. MYERS, Gen. Supt.

T. J. ANDERSON, Gen. Pass. Agt.

News and Views.

BY W. P. MATHENEY.

I AM GLAD.

I do not mean to say that it is anything unusual for me to be glad, but I was very glad to see Dr. Pritchard's last article on coeducation and especially the strong point which he made on the question of the economy of opening Wake Forest College for girls. I haven't but two children—a boy and a girl—but I should like to have them both educated at Wake Forest. I may be a crank on the question of economy in denominational matters. I do not want to be "penny wise and pound foolish," but I do not think that we can be too careful on matters like this. I was glad to see the announcement that Prof. Hobgood would "introduce a resolution" next June to open Wake Forest College to girls. I hope to live to see that resolution pass and our girls admitted to all the advantages enjoyed by our boys. I trust that there will be a lot of thinking along this line between this and the next Convention.

I am glad to see that the Foreign Mission Board has under consideration the reduction of salaries of at least a part of the missionaries on the foreign field. There can be no money consideration for a missionary and I do not believe in trying to make such consideration. If the Lord calls a man or woman to make such sacrafice he will see that they are rewarded, and I believe that one on the foreign field should not be paid any way different from such a worker in this country—that is, according to their ability and the necessities of the case. The demands are too large and numerous, and the case too urgent for any money to be expended that is not necessary.

OPPOSING GIANTS.

Just now things are being enlivened through the *Western Recorder* by the two strongest advocates of agencies and no agencies in our churches—Drs. F. M. Ellis and J. H. Spencer. The discussion was brought about by a pretty severe criticism of a proposition from Dr. Bell of our Sunday-school Board by Dr. Spencer, in which he gives the Woman's Missionary Union of Baltimore a rather severe rap because of their effort to have in our Sunday school literature a program for childrens' missionary day. The question is exceedingly interesting, and one of great importance just now in view of the discussions we are having in our denominational papers on the question of Young Peoples' Societies. The question is to be "fought out" along this line. Is it, under any conditions, admissible from a Scriptural standpoint, to have any of these agencies in the development of our people, and the carrying on of our work? If we may without violating the teaching and spirit of the Scriptures, have any of these agencies, how many, what kind? &c. There is no middle ground in the matter when I say that I do not want to be understood as saying that if we admit the wisdom and necessity of such agencies, that we are to throw aside all discretion and judgment in the matter, and have no bounds at all, but I should say that, admitting the utility or wisdom of such agencies, then every one presenting itself for adoption must stand upon its merits. That there are those who have gone to extremes is true, and that such agencies have been greatly abused is true, and yet that is not an argument against them because there is no institution which has been more abused than the churches of Christ—the very simplest of all organizations and yet recall the great number of religious hierarchies posing as churches of Christ, but we are not ready to abandon this simple organization because it has been perverted and abused. The conflict is on and must be settled on one of these lines—we must either take Dr. Spencer's position which would lead us to ignore all agencies save the preaching of the gospel or else we must take Dr. Ellis' position and say that these agencies have quickened the life of the churches and increased their efficiency, enlarged their work and they are to be recognized and used just so far as they can be used for the furthering of the Lord's work, but always under the direction and control of pastor and church and just so long as they can be used to help and not hinder the work. As for myself I believe with Dr. Ellis, and I notice, that as a rule, those who oppose these things have never tried them and do not, therefore, speak from personal experience.

At our late Sunday school Convention at Providence church we had a conference on on the work of the "Gospel Mission," and whether we would undertake to support a missionary of our own—the name of a good woman who desires to go out this fall was present and the question of adopting her as our missionary is under consideration and we hope to have her visit our Association this fall that the brethren may see, hear and decide for themselves. But one pastor in the Association expressed any dissent from the proposition, and the minutes show that although he had four churches with a larger average membership than any pastor in the Association, he did not raise one cent for Foreign Missions last year. All the active pastors in the Association save one are interested in this behalf.

From the Land of the Southern Cross.

Dear Bro. Bailey:—I have just returned from a trip to the interior. The country is simply beautiful. The farmers are gathering their corn. We went through the coffee region. There are many plantations which extend for miles. The coffee is ripe and will soon be ready to pick. There is not a more beautiful scene to be found than a large field of ripe coffee. One growth of coffee lasts and produces well for thirty-five years. The trees are planted in rows about five feet apart each way. Plows are not used, and the only cultivation which the coffee trees require is to clean the soil of grass with hoes once every year. The trees grow to a height of twelve or fifteen feet. The flowers of the coffee trees are white, and the berries, when ripe, look very much like ripe red cherries. The trees are so loaded with berries that they often bend to the ground. The coffee is gathered by hand, a good workman being able to pick five or six bushels per day. Coffee raising is a paying industry. The planters gain each year from 100 per cent. to 200 per cent. on the capital invested. In the year 1889 there were shipped from the two ports of Santos and Rio Janeiro 8,000,000 sacks of coffee, each sack bringing twelve dollars. Last year (1893) from the same two cities were shipped 6,000,000 sacks at $17 50 per sack. You see the coffee business is no small affair in this country.

The people here drink a great deal of coffee. Every time you go visiting, you are served with a cup of hot coffee, and it is a breach of politeness to refuse to drink it. Imagine what a predicament a missionary is in who tries to make a dozen calls in half a day. You get no sympathy from a Brazilian unless you drink his coffee, and as you drink the last sip you must say, "*Este café esta muito bom,*" which being interpreted is, "This coffee is very good." I have learned to make not more than six missionary visits in one half day.

A word as to the making of coffee. They all make coffee exceedingly strong. In the country on the farms it is made by pouring boiling sugar-cane juice on the coffee, and then it is strained. It is very good and of course does not need sugar because it is already sweet; however, I would not advise the folks at home to make it this way, simply because they don't know how.

But I began to tell you about my trip. Rev. Mr. Tilly of the Methodist church was my companion. We preached several times, and the people received us kindly and asked us to come back again. What a great and open field here for the gospel!

While on our trip we saw many interesting things. Howling monkeys, screaming parrots, brilliantly colored humming birds reminded us that this is a tropical land—indeed the land of life and flowers.

Brazil is called the "Land of the Southern Cross," because here can be seen the splendid constellation of the same name. How beautiful this constellation! It is composed of four large stars, three of which are of the first magnitude. As I look at this wonderful cross of nature which adorns and brightens the Brazilian sky, my heart is filled with prayer to God that the spiritual light of the gospel cross may soon shine into the lives and souls of these lost millions.

We enjoy the RECORDER so much—it is like a letter from home. May the Master spare you many years yet to work for His cause, and to strengthen and encourage His children. Yours in His dear name,

SAMUEL J. PORTER.

Juiz de Fora, Brazil, April 14, 1894.

P. S.—Ginsburg seems to have more zeal for the work than ever before, since out of prison. He is a strong man and a good worker. S. J. P.

South Yadkin S. S. Association.

The fourth annual session of this body met with Jerusalem church, Davie county, N. C., on Friday before the fifth Sunday in April.

The introductory sermon was preached by Elder W. J. Hopkins.

There were twenty two schools represented, this being the greatest number of any previous year, and from their reports it seems that a little is being done for the Master.

Let us put forth greater efforts for the coming year, and ask God to bless our labors. There are over twelve hundred scholars in attendance in these schools.

The Association was glad to welcome our aged brother, Rev. Greene Brown, who has been in the work of the ministry for more than fifty years.

The next session will meet with the Farmington church, Davie county, on Friday before the fifth Sunday in March, 1895.

W. FRANK REECE, *Rec*

Sigma, N. C.

Distribution of Soy (Soja) Beans.

The North Carolina Agricultural Experiment Station at Raleigh, desiring to extend the cultivation of Soy beans, proposes to distribute a quantity of seed to careful planters desiring to test their merits. The only condition is that each applicant send ten cents in postage stamps to pay cost of transportation by mail. Enough seed will be sent to each applicant to plant 1-10 acre. The first 400 applications will be filled in the order received.

The Station regards this as a very valuable forage plant. It is of upright growth two to three feet high and is a legumine capable of adding nitrogen from the air to the soil in which it grows. It is planted in hills or drills 2½ to 3½ feet apart according to richness of soil, and 15 to 24 inches apart in the row. It can be planted any time from March to July, either alone or in the corn row between the corn, and 2 to 4 beans are usually planted in each hill. Soil suitable to it and the general preparation is the same as for corn. When planted for corn both crops can be ensilaged together, and the corn ensilage will be much improved by the combination, or the plants when planted alone can be cut for forage before they get too woody. The seed are found in small pods and can be saved by cutting the whole plant when leaves and pods have turned a golden hue. They can easily be beaten out when dry. If cutting is delayed beyond this time the pods will open and some will be lost on the ground. It will not pay to pick the beans. It is also a good table bean, but requires a long time to cook. The Station urges a careful trial of this crop.

A fire in Boston on the 15th destroyed 137 buildings.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Double Springs ch, King's Mountain, $10.00; Bethany ch, Sandy Creek, 1.20; W M S, Yanceyville ch, Beulah, 90c; Sandy Cross ch, Chowan, 4.40. Total, 16.60. Previously reported, 5,726.40. Total this year, 5,743.00.

Foreign Missions—Double Springs church, King's Mountain, $5.00; Poplar Spring Mis Soc, 2.48; Murfreesboro ch, W Chowan, 3.75; W M S, Yanceyville ch, Beulah, 90c; W M S, Middle Swamp ch, Chowan, 4.00; Harris Chapel ch, Tar River, 1.00; Rockahock ch, Chowan, 20.56; Brown Creek ch, Pee Dee, 2.60; Hertford ch, Chowan, 18.00; Berea ch, ditto, 3.94; Roxobel ch, W Chowan, 5.00. Total, 67.23. Previously reported, 2,132.18. Total this year, 2,199.41.

Home Missions—Corinth ch, Flat River, 3.86; W M S, Yanceyville ch, Beulah, 90c; Potecasi ch, W Chowan, 10.00; Harris Chapel ch, Tar River, 1.00; Rockahock ch, Chowan, 5.52; Hertford ch, ditto, 12.00; Berea ch, 5.00; Chappel's Hill ch, ditto, 6.00; Concord ch, Flat River, 5.00; Roxobel ch, W Chowan, 2.80. Total, 52.08. Previously reported, 970.04. Total this year, 1,022.12.

Education—Forestville ch, Central, $4.00; Concord ch, Tar River, 2.55; O M Saunders, Walkersville, 45.00; Wake Forest ch, Central, 5.00; Chappel's Hill ch, Chowan, 7.50; Roxobel ch, W Chowan, 3.93. Total, 67.98. Previously reported, 1,130.78. Total this year, 1,198.76.

Ministerial Relief Fund—May's Chapel ch, Sandy Creek, $1.47. Previously reported, 156.63. Total this year, 158.10.

In last RECORDER, $1.15 from Jackson ch, W Chowan, for Home Missions, should be Education.

The brethren sometimes leave us to guess what the contribution is for, and we invariably guess wrong.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, May 19, 1894.

Prayer is a key which unlocks the blessings of the day and locks up the dangers of the night.—*Young People's Union.*

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University of North Carolina.

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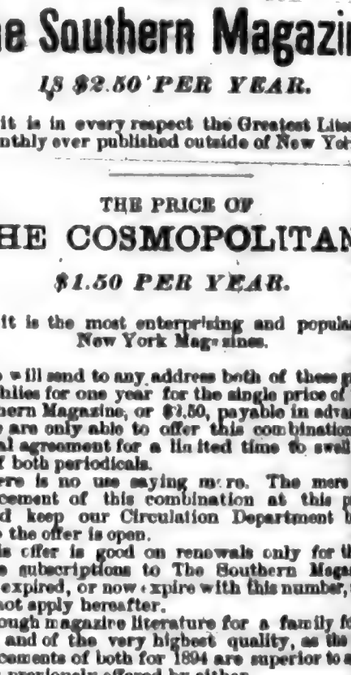
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has provided against these contingencies by offering The Tontine Installment Policy. The premiums per thousand are much less than under older forms of insurance, and the amount is payable in 20, 25 or 30 annual payments, thus securing a comfortable income for the beneficiary. Write to

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THE VANDUZEN & TIFT CO.,
Cincinnati, Ohio, U. S. A.
CHURCH BELLS, PEALS AND CHIMES.
Prices & Terms Free. Satisfaction Guaranteed.

MARRIED.

JONES—O'BRIANT—At the residence of the groom, by Rev. G. T. Watkins, Mr. L. A. Jones and Mrs. L. O'Briant, all of Person county.

BUCHANAN—GENTRY—On March 24th, 1894, at the home of the bride's parents, Mr. and Mrs. B. F. Gentry, by Rev. G. T. Watkins, Mr. L. K. Buchanan and Miss Lorena Gentry.

MIZELL—SHEPPARD—On April 18th, 1894, in the Baptist church at Windsor, N. C., by Rev. J. B. Boone, Mr. William G. Mizell and Miss Tabitha Frost Sheppard, both of Windsor.

VEASEY—COLEMAN—On May 10th, 1894, at the residence of the bride's parents, Mr. and Mrs. J. S Coleman, by Rev. G. T. Watkins, Mr. L. D. Veasey and Miss Nora Y. Coleman.

DIED.

ALLEN—On Friday morning, May 4th, 1894, the spirit of Miss Addie Allen returned to the God who gave it. She was the oldest daughter of Mr. and Mrs. G. L. Allen, and a consistent member of Brassfields Baptist church. Addie's life was short, being only fifteen years, but it was complete; for what she did not do in life will be accomplished in death. She was an obedient daughter, a loving and affectionate sister, and a patient and devout Christian. We will miss her sweet face and ways, but earth's loss is heaven's gain. God comfort and bless the bereaved father and mother, brothers and sisters.

PASTOR.

WOODSIDES—At 5 a. m. Saturday, the 19th inst., Mary Lizzie, the little four-year-old daughter of Capt. J. W. and Mary Woodsides, went home to him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The funeral and burial took place in the city cemetery at 3 p. m. Sunday. We tender our heartfelt sympathy to the bereaved family, and hope that they may comfort themselves with the precious thought that their little girl is at the beautiful gate waiting and watching for them.

"For yet again we hope to meet thee
When the day of life is fled,
Then in heaven we hope to greet thee
Where no farewell tear is shed."

J. H. HILDRETH.

Tributes of Respect.

Sister Lelia Joyner was born July 30th, 1865, and died April 24th, 1894, after an illness of twelve hours. Taken in full health, in the prime of life, she had not time to say farewell to her loved ones, but to her sudden death was sudden glory! What a change, in the morning in the world of sin and sorrow, and in the evening in the presence of the Saviour, for he has said, "Where I am, there ye may be also." At an early age she professed faith in Christ, and was baptized by Elder M. L. Green into the fellowship of St. John's Baptist church, where she remained a faithful and active member. Her life was a beautiful example for the young she taught in our Sunday-school, as well as a benediction to all of those who came under her influence. We do not think of her as dead, but as asleep in Jesus, whose waking will be supremely blessed. Therefore be it,

Resolved by St. Johns's Sunday-school 1. That we have lost one of our best workers and teachers.

2. That while our loss is great, we believe it is her eternal gain, and while there is one vacant seat, and one voice forever hushed on earth, we believe she lives in heaven.

3. That we tender our heartfelt sympathies to our brother, the bereaved husband, and sister, and pray God's blessing to rest on them and the dear little child.

4. That a copy of these resolutions be sent to the BIBLICAL RECORDER for publication; also a copy be sent to the bereaved husband, and a copy be spread upon the minutes of our Sunday-school.

W. E. JENKINS,
ELLA JENKINS,
BETTIE BRITTON,
CHARLIE COOK,
Committee.

January 13th, 1894, at the age of forty-five, sister Mary Jones exchanged the sufferings of this life for a blessed immortality. A husband, Bro. Seth Jones, and five children are left to mourn the loss of a faithful wife and an affectionate mother. For fourteen years she had been trusting Jesus as her Saviour, and she testified that he had not forsaken her in her last moments.

Sister Angeline Dodd, wife of Bro. John Dodd, after much suffering, passed away Feb. 5th, 1894, at the ripe old age of seventy-nine years. For fourteen years she had lived a consistent Christian life. Her resignation to the will of God was most complete. In the face of death she could say, "I am trusting Jesus." The Lord bless her life to the eternal profit of her loved ones.

Luther Broughton, son of Bro. George Broughton, died March 1st, 1894. For over four years he was a member of Mt. Moriah church. This young brother of nearly twenty years possessed qualities that would have terminated in a very useful Christian life. "What I do thou knowest not now, but thou shalt know hereafter."

After a few hours suffering, at the age of nearly sixty-nine years, Bro. James Bryant passed into that rest that remains for the people of God. That day, the 19th of January, 1894, was a sad day to very many hearts. For forty years he had been a faithful member of Mt. Moriah church. Only those who knew him best could estimate his worth as a church member. Ever at his post of duty with his heart absorbed in the Lord's work. With great enthusiasm he urged the claims of his Master upon the church and Sunday-school. How he would plead with God in prayer for the last ones! In his death the church has sustained a great loss, the wife bereft of a loving husband, the two sons of an affectionate father and counsellor.

R. H. GOWER,
MILTON BAUCOM,
Committee.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

NEWS OF THE WEEK.

State News.

Only one Republican Presidential postmaster now in office in this State and he is the postmaster at Fayetteville.

M. London, the oldest lawyer of Wilmington, and one of the oldest and most distinguished in the State, died on the 9th, aged 81 years.

The campaign in the ninth congressional district, now represented by Congressman Crawford, has opened. Richard Pearson is his opponent.

The Episcopal Convention of the Diocese of North Carolina convened in annual session at Winston on the 16th. Dr. M. M. Marshall was elected president of the body.

Rev. R. L. Abernathy is out in an appeal for aid to help him meet a builder's bill on the new Rutherford College building. Unless the money is paid in a few months the property will be sold.

There will be no conflict between the date of the commencement exercises of the State Normal and Industrial School and the laying of the corner-stone of the Confederate Monument as was first supposed.

It has been decided by Gov. Carr that the encampment of the Third and Fourth Regiments of the State Guard be held this year at Morehead City at the same site as last year. The encampment will begin about July 10th.

On Wednesday morning last ten of the prisoners confined in the Raleigh jail broke out by forcing the steel cage and afterwards cutting through the brick wall. Among those who escaped was Orange Page who was to have been executed on June 1st.

The Supreme Court has given to the Governor its opinion as to the length of the terms of judges. Under it the old rule will be followed and the judges of both the Supreme and Superior Courts who are filling unexpired terms will come up this year for election.

There are many applicants for places in the government printing-office from this State and as heretofore we have had nearly a hundred representatives in this department of the government, somebody will not be disappointed. All told there are no less than two thousand five hundred men to appointed by the public printer.

The Washington *Post* says: The Confederate Veterans' Association at their hall, No. 910 Pennsylvania avenue northwest, held a meeting last evening in memory of the life and character of Senator Vance of North Carolina. Addresses were delivered by Senator Jarvis, Samuel Philips, and other distinguished gentlemen. The ladies of the Southern Relief Association were present together with a number of ladies and gentlemen who are not members of the society.

General News.

A section of two counties in Texas which has been drouth stricken for four years was visited by rain on Saturday last.

The Populist of Alabama have held an enthusiastic convention, and nominated a State ticket. Ex-Congressman Tom Watson received an ovation.

Congressman Oates, third Alabama district, stands the best chance for the gubernatorial nomination of his State. Convention will assemble on May 23d.

It has been authoritatively announced that efforts are being made to bribe Senator s to vote against the tariff bill. The Senate has voted to make full investigation.

Coney Island, near New York, one of the worst of resorts, has been placed in the hands of moral authorities and will be cleansed of its gambling establishments and other dens of iniquity.

The most sweeping and disastrous conflagration in years occurred in New York City in the early morning of the 16th. Washington Park and the Empire Coliseum were totally destroyed; also many houses. Loss $23,000.

The total visible supply of cotton for the world is 3,656,816 bales; of which 3,016,616 bales are American, against 3,616,311 bales and 3,003,011 bales, respectively, last year. Receipts of cotton this week at all interior towns 16,332 bales. Receipts from plantations 12,831 bales. Crop in sight, 7,994,912 bales.

Nervous Wreck From Dyspepsia.

OFFICE OF YORK ENTERPRISE,
YORKVILLE, S. C., August 14th, '91.

For the past six years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost dispaired of. Her nervous system was almost entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relief.

Through the recommendation of an eminent divine we were induced to try the Electropoise. After a persistent use of the instrument, the effect has been wonderful. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise, as her case was considered hopeless. If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubts.

Yours truly, W. M. PROPST.

December 8, 1893. Mr. Propst writes: "We still have the utmost confidence in the Electropoise and consider it invaluable."

Book free. Treatise on indigestion free. Electrolibration Co., 845 4th Avenue, New York, Gould Building, Atlanta.

As the State Intended.

Our State Normal and Industrial School has an attendance of three hundred and ninety pupils, and will graduate only *eight* teachers at the commencement in June! At this rate it will require more than five hundred years for the Normal School to supply enough teachers for our public schools, and each teacher supplied will have cost the State about $1,800 a year for preparation to teach! Why is this? It is because the Normal and Industrial School is simply transformed into a female seminary, trying to *educate* about four hundred girls each year, when it should be a *normal* school preparing about four hundred *educated* girls to *teach* each year. This is what the State intended.—*N. C. Teacher.*

The Episcopal Convention met at Winston last week. It meets at Morganton next year. 8,168 is the number of members of this church in North Carolina; value of church property, $481,870; church buildings, 113.

The widow of Senator Vance has announced that she will have published a life of her husband.

Nervous

Are you, can't sleep, can't eat, tired, thirsty? Blood poor?
It's a tonic you want—

Hires' Rootbeer.

This sparkling, exhilarating, and refreshing drink, while being far more agreeable in bouquet and flavor than the finest wine or champagne, is at the same time unlike them, being free from alcohol.

A temperance drink for temperance people, delicious and wholesome as well. Purifies the blood, tickles the palate.

Package makes five gallons.
Ask your storekeeper for it.

Take no substitutes.

Send 2-cent stamp to Chas. E. Hires Co., Philadelphia, for beautiful picture cards.

HELPLESS INVALID.

"About 18 months or two years ago my wife's health gave way, and she grew steadily worse. She could not retain scarcely anything she ate and the case finally assumed the worst form of

DYSPEPSIA and CHRONIC DIARRHŒA,

and she became a helpless invalid at the age of 18. I had her under the treatment of a good physician, but his efforts to relieve her were of no avail. So, after matters had continued thus for 8 or 10 months, and my wife had given up to die, I took the case in my own hands and purchased a bottle of Dr. King's

ROYAL GERMETUER,

began giving it to her in water as hot as she could drink it, before and after each meal, using a mild purgative occasionally on retiring at night.

Suffice it to say in less than a week there was

A WONDERFUL CHANGE.

She could eat a little of anything she desired, and today is a well woman. She used altogether possibly 4 or 6 bottles. In my opinion

GERMETUER HAS NO EQUAL."

HARRY L. WATTS, Winona, Miss.

Mr. Watts is traveling salesman for H. Zuberbier Co., wholesale grocers, New Orleans.
King's Royal Germetuer Co., Atlanta, Ga

—AT THE—
RALEIGH
Stationery Co.,
309 Fayetteville Street,

Manufacturing Stationers,

Can be had the latest, freshest, and most attractive goods in this line to be found anywhere such as

Note and Letter Paper,

all qualities, both Folded or in Box.

Writing Pads,

all Grades.

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from the finest point to broadest stub.

PENCILS, all grades and prices. INK, numerous brands.

Stationery Supplies

in endless variety.

Anything in our line to fit out the best-appointed office or library. A call solicited.

RALEIGH STATIONERY CO.
W. G. SEPARK, Manager.

A PROSPEROUS YEAR
HAS BEEN ENJOYED BY THE
SUNDAY SCHOOL BOARD OF THE
SOUTHERN BAPTIST CONVENTION.

PERIODICALS
Grow in Excellence;
Grow in Favor;
Grow in Circulation.

Sunday Schools Using Them

. . . . GROW IN

Knowledge of Missions;
Interest in Missions;
Contributions to Missions.

Profits all go to Advance our Sunday School Interests.

The Young People's Leader

LEADS IN THE YOUNG PEOPLE'S WORK.

Send for Samples of All.

PRICES.

The Teacher	50 cents a year	Kind Words, Weekly	50 cents a year
Advanced Quarterly	10 " "	Kind Words, Semi-monthly	26 " "
Intermediate Quarterly	9 " "	Kind Words, Monthly	16 " "
Primary Quarterly	9 " "	Child's Gem	25 " "
Lesson Leaflet	5 " "	Bible Lesson Pictures	65 a year.
Picture Lesson Cards	16 " "	Young People's Leader	40c " "

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday-school Record Book, etc. Bibles and Testaments any style and price.

Baptist Sunday School Board,
T. P. Bell, Corresponding Secretary. *Nashville, Tenn.*

N. B.—The last Sunday in June comes on the 24th, on which day periodicals ought to be distributed. To have them on hand in time, Superintendents and Secretaries must order early in June. Don't put off till the last week.

ANNUAL STATEMENT

Showing the condition of the U. S. Branch of the London and Lancashire Fire Insurance Company.

ASSETS. DECEMBER 31, 1893.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 220,126.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	1,998,625.00
Cash in Company's principal office and belonging to the Company, deposited in bank	129,942.45
Premiums or assessments unpaid	315,997.00
Premium or assessment loans and notes	8,434.72
All other assets, detailed in statement	2,924.82
Total Assets	$ 2,641,098.99

LIABILITIES.

Losses unpaid, including those resisted	$ 271,516.65
Reserve, as required by law	1,617,880.34
All other claims	73,809.93
Total Liabilities	$ 1,963,196.92
Total income	$ 2,199,267.02
Total expenditures	2,094,185.15

NORTH CAROLINA BUSINESS IN 1893.

Risks written	$ 666,641.75
Premiums received	11,996.23
Losses paid on risks taken	24,198.14
Losses incurred	11,641.44

Manager, JEFFREY BEAVAN.

General Agent, B. C. COWPER, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1893.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the U. S. Branch of the London and Lancashire Fire Insurance Company on December 31st, 1893, now on file in this department.

OCTAVIUS COKE, Secretary of State.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

ASK YOUR AGENT FOR
A POLICY
—IN THE—
N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
F. COWPER, Adjuster

HOME OFFICE, RALEIGH, N. C.

BELLS

Steel Alloy Church and School Bells. Catalogue. C. S. BELL & CO., Hillsboro, O.

Musical Entertainments

for Young Folks. For use in public and private schools, and the home. Tableaux, Marches, Drills, etc.

A Capital Song, A lesson in geography. *50 cents.*
Ball Tossing, A series of evolutions. *25 cents.*
Heroes, A marching song for boys. *15 cents.*
Japanese Parasol March and Drill, *50 cents.*
Song of the Rain Drops, A motion song. *50 cents.*
Tambourine March and Drill, *50 cents.*
Today, A character sketch with tableaux. *25 cents.*
Tomorrow or the Music of the Future, *50 cts.*
The Ten Little Sunflowers, A humorous chorus and encore. Very entertaining. *50 cents.*
Yesterday or Grandma's Dream, A beautiful little sketch with old time costumes. *50 cents.*
Theory and Practice, A singing class lesson. *25 cts.*
The Jolly Little Waiters, *25 cents.*
The Little Turkish Turks, *25 cents.*
I'm Ashamed to Look my Baby in the Eyes, A cute song for a bright little girl. *25 cents.*

SEND FOR COMPLETE CATALOGUE FREE.

Sample copy of Musical Visitor containing Choir Anthems for 10 cents.

—PUBLISHED BY—
THE JOHN CHURCH CO.
CINCINNATI, NEW YORK, CHICAGO.

The Cincinnati Bell Foundry Co. Sole Makers of the Buckeye BELLS FOR CHURCH, SCHOOL, ETC. Catalogue with 2500 testimonials, prices, etc., free. Please mention this paper.

The Home Circle.

Unbelief.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the most high.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "To-morrow," "The unknown,"
"The future" trusts that Power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, unconsciously
The heart lives by that faith the lips deny—
God knoweth why.

—Bulwer.

An Editorial Letter to Girls.

God has created us with temper, and it is right that temper should arise when there is an occasion for it. It is in the management of it that we are blameworthy or praiseworthy.

I had the opportunity of seeing two young ladies in terrible paroxysms of temper. The expressions upon their faces, their gestures and words, were almost frightful. I might easily have imagined them maniacs. They were not conscious of being observed, and said and did many disgraceful things. Both were members of the Christian church, had been and afterwards were intimate friends. The scene was in a hotel parlor; they were strangers to me then, but they will both read this description.

While observing them I noticed that when each raised her voice the other raised hers higher; that when one made gestures of of scorn and contempt the other followed with those still more violent. When they had vociferated and gesticulated about two minutes they ceased to complete their sentences, and made havoc of verbs and nouns so that it would have been impossible to parse anything they said. They also ceased to describe the things complained of and used epithets.

While this was going on I thought out four rules for self controls.

First. Under circumstances of provocation keep your voice low. Speak in an unusually moderate tone, especially if you are conversing with a person who is speaking in a loud tone. As her voice rises, lower yours. Then you will not lose your self-control nor stimulate her in the wrong direction.

Second. Make no gestures of any kind, even if you have to clasp your hands tightly, for these will fan the flame and intensify everything you say. I noticed in the case mentioned that one of the girls was far more offensive in gestures, including the expression of her face, than in words.

Third. Finish your sentences. There is no reason why you should be ungrammatical or incoherent because you are angry.

Fourth. Describe the things you complain of, and use no epithets. The latter are like poisoned arrows.

These rules will certainly enable you to keep your temper under control.

The effects of paroxysms of passion are bad, especially upon girls. Boys soon learn that it is dangerous to use violent language and make threatening gestures, for it tends to "a breach of the peace;" and unless one means to be a bully he is compelled to practice self control to avoid provoking his opponent to blows.

Frequent outbreaks of temper leave their traces upon the face. I have seen a woman at thirty-five who was of exceeding beauty at twenty, but the marks of temper had given her an almost demoniacal appearance. Lines were drawn upon her face, her eye had a hard and spiteful look, and she had gone so far and was so uncontrollable that, though not insane, she was incarcerated in an institution.

The marriage bells have rung at many a wedding which seemed to have every prospect of happiness, but ended disastrously because of the uncontrollable temper of the wife; and there is many a family where one of the several sisters is a constant foe to peace and love. I could say the same, of course, of boys, but this letter is written to girls.

A girl who occasionally loses her temper and is good natured the rest of the time is preferable as an associate to one who without violence is constantly nagging, irritating her friends and relatives beyond endurance. Strange to say, this is sometimes connected with unusual beauty of face and figure, charm of manner, softness of voice, and a seeming self-control. No one is so much disliked as a person of this sort. The habit often is contracted by imperceptible degrees, beginning with venting one's petty ailments or disappointments in cross looks and words, constantly criticising the taste, conduct, or words of members of the family, and finally becoming so seriously affected as to spread the contagion of sour looks and bitter fault finding words wherever she goes.—*Dr. J. M. Buckley, in Christian Advocate.*

For Exhaustion
Use Horsford's Acid Phosphate.

Dr. J. Pourness-Brice, of S. S. *Teutonic*, says: "I have prescribed it in my practice among the passengers travelling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent sea-sickness."

Hen Cholera.

A correspondent asks: "Will you be so kind as to tell me the symptoms of hen cholera, and its cure?"

It would be difficult to define the symptoms of hen or chicken cholera, as what is called by that name may differ in different localities or conditions. One poultry authority thinks the disorder so called is rather a protest of nature against improper feeding and housing than a well defined disease, and he goes on to say that "fowls are often in poor condition on account of the vermin they are obliged to support, or they may be in impaired health from continuous feeding on corn alone," and that "when in this weakened state a sudden change in the weather may induce diarrhœa or a cold, which attacks the flock so generally that the disease appears to be epidemic. And being generally and rapidly fatal, it is called 'cholera.'"

The first thing to be done, when such a disorder breaks out, is to separate the sick fowls from the well ones, and the next is thoroughly to cleanse the poultry house, fumigate it with sulphur, and whitewash the interior, adding half a pound of crude carbolic acid to each pailful of the limewash.

Various remedies are recommended, such as an immediate change of food, which should be of the most nourishing character, combined with some stimulant like cayenne pepper, or a tonic like iron. The latter may readily be administered by placing a few rusty nails in the drinking water. A saturated solution of alum has also been found efficacious, two or three teaspoonfuls of which should be given, and the dose repeated on the following day. If these remedies do not suffice, the surest remedy we know of is a single application of sharp steel. Its timely application to those first attacked may save trouble with the rest of the flock.—*Examiner.*

A Cinder in the Eye.

Nine persons out of every ten with a cinder or any foreign substance in the eye will instantly begin to rub the eye with one hand, while hunting for their handkerchief with the other. They may and sometimes do remove the offending cinder, but more frequently they rub till the eye becomes inflamed, bind a handkerchief around the head and go to bed. This is all wrong. The better way is not to rub the eye with the cinder in at all, but rub the other eye as vigorously as you like, according to a writer in the *Medical Summary*, who relates the following experience:

"A few years since I was riding on the engine of a fast express. The engineer threw open the front window, and I caught a cinder that gave me the most excruciating pain. I began to rub the eye with both hands. "Let your eye alone and rub the other eye" (this from the engineer). I thought he was chaffing me and worked the harder. "I know you doctors think you know it all, but if you will let that eye alone and rub the other one, the cinder will be out in two minutes," persisted the engineer. I began to rub the other eye, and soon I felt the cinder down near the inner canthus and made ready to take it out. "Let it alone and keep at the well eye," shouted the doctor *pro tem.* I did so for a minute longer, and looking in a small glass he gave me, I found the offender on my cheek. Since then I have tried it many times, and I have never known it to fail in one instance, unless it was as sharp as a piece of steel or something that cut into the ball and required an operation to remove it.

Johnson's Oriental Soap is far superior to all the other so called medicinal soaps for beautifying the complexion. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

"Steer Straight for Me."

A fisherman, who drank to excess, used to sail from a small cove on the Scotch coast to the fishing grounds. There was no lighthouse to guide him, not even a beacon light, and the channel was intricate. When he had taken a drop too much, and night had fallen, it was dangerous work entering that cove.

His little son used to watch for his father's coming, and as soon as he saw him he would run down to the point, and cry out: "Steer straight for me, father, and you'll get safe home!"

The boy died, and one evening the father was sitting at the lonely fireside. His conscience troubled him, for he had been thinking over the sins of his life. Suddenly he thought he heard the voice of his boy ring out through the darkness: "Steer straight for me, father, and you'll get safe home!"

Springing to his feet he called out: "You're right this time, my son!"

From that moment he was a changed man. His sobriety and pious life attested the genuineness of his conversion.—*Independent.*

Admiral Farragut.

Admiral Farragut on one occasion said: Would you like to know how I was enabled to serve my country? It was owing to a resolution I formed when I was ten years old. My father sent me down to New Orleans with the little navy we then had, to look after the treason of Burr. I accompanied him as cabin-boy. I had some qualities that I thought made a man of me. I could swear like a salt, could drink a stiff glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of dinner one day, my father turned everybody out of the cabin, locked the door and said to me:

"David, what do you intend to be?"

"I mean to follow the sea."

"Follow the sea! Yes; be a poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die in some fever hospital in a foreign clime."

"No," I said, "I'll tread the quarter-deck and command, as you do."

"No, David; no boy ever trod the quarter-deck with such principles as you have, and such habits as you exhibit. You'll have to change your whole course of life if you become a man."

My father left me, and went on deck. I was stung by the rebuke, and overwhelmed with mortification. "A poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and to die in some fever hospital!" That's my fate, is it? I'll change my life, and change it now. I will never utter another oath; I will never drink another drop of intoxicating liquors; I will never gamble, and, as God is my witness, I have kept those vows to this hour.

There is a Boy I Can Trust.

We once visited a public school. At recess a little fellow came up and spoke to the teacher; as he turned to go down the platform, the master said: "That is a boy I can trust. He never failed me." We followed him with our eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. We thought a good deal about the master's remark. What a character had that boy earned! He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and, what is better, into the confidence and respect of the whole community. We wonder if the boys know how soon they are rated by other people. Every boy in the neighborhood is known, and opinions are formed of him; he has a character either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment.—*Our Dumb Animals.*

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THE world is now in greater need of a Joshua than the children of Israel were in the days of their direst tribulation. Wildernesses of business, money, politics, society, and kindred things tainted with sin are round about every place where human beings are. Worshipers of the golden calf have increased ever since the serpent was lowered, notwithstanding that a man and a God was raised for sin-stung men more than eighteen and a half centuries ago. Most of the civilized half of the world is said to be Christian; yet no one will contend that one man in ten is Christ like. We acknowledge Christ with every breath: we cannot date a letter without certifying to his birth. Our public assemblies are usually opened with prayer for God's guidance; yet many of those prayers, if we may express our opinion, are of no more avail than were those which used to ascend to Jove; they lack just what was characteristic of the ancient pagan supplication—faith; the two are similar in that they are high-sounding and self-imbued, and in that they are forms ordained by custom. Moreover, present day public assemblies are not disposed to follow God's guidance, after they have secured it, for they have it always.

The world must believe what it pretends to believe, and must live what it believes, if it would become Christian; for Christianity is not merely a name: it is a life acknowledged by all men to have been the best of lives, often lauded, but seldom imitated. That is what the world needs; that life would bring us all things good, not only in the future, but now. Men need a leader—a Moses by day, a luminous cloud by night—some one who is powerful and authoritative, and in whom they can trust; and such a one is Christ. We are divided, one crying this, another that, all crying for something; each laying burdens upon the other, all seeking the removal of those burdens by wrong means, save those few who know the Burden-bearer. We shall always have money and business and politics and social abnormities and sin; but all except the latter may be elevated nigh unto purity, and the latter may be reduced to a minimum. The world can get better, albeit we are of the earth earthy; and it must get better, not by a general reformation such as other centuries have witnessed, but humble individual efforts on the part of each one, who would have it better, to better one's self, regardless of what others do, who would not be bettered.

WE were remarking some weeks ago upon the large part that statisticians are taking in affairs of all sorts. Everything is bounded by figures, we said; and an inclination to complain of their multiplicity and wearying frequency was manifested. But we didn't know at the time that census agents were preparing to promulgate a special bulletin of matrimonial figures, else we might have been more vituperative. We thought matters had already gone too far, but we will not be surprised hereafter to realize that the monopoly of figures relating to the stars, the sands, and the hairs of our head has been arrogated by men. We dare say there is nothing in sight of the reader that is not included in the figures of some bureau of statistics. They are usually tiresome, but this matrimonial bulletin is quite interesting, and has somehow served to relieve us of a depressing sensation: we have at least some certainty about the matter now, and, to be sure, are not timorous of it anyway.

Who would have thought that of the 63,632,350 persons in the United States, 37,139,564 were unmarried? Surely some of us can't sing that song, which has so much in it about "alone," any more. Why, we are in the majority! But alas, this consolatory number includes 22,242,200 (male and female) persons who are less than fifteen years of age. We have become lonely again. The real number of single marriageable persons is about one-fourth the total population. The number of widowers is 2.54 per cent. of the total number of males; of widows, 7.05 per cent. of the total number of females. This manifests that the proportion of widowers who marry again to that of widows is three to one! Who would have thought it! But here's consolation for the sisters: In divorce statistics women show superior fidelity to their vows. The number of men who have divorced their wives is 71,895; of divorced men, the number is 49,101. There are more married males than married females, which seems unusual, until we recall the fact that there are numerous foreigners at work here who have left their wives in the old country. However, there are 2,067,880 more males in this country anyway, but no one who has heard a woman's suffrage orator would believe it. It seems anomalous, too, when we reflect that this generation of men was lessened by the war.

THE bulletin referred to above is the first essay of the kind by our government. It is scarcely necessary to say that it has been received with so much favor by the voting majority of our population that another will be issued with the next census, in order that comparisons may be made, and that it may be seen precisely how the matrimonial world wags. As it is now, we do not know whether to commiserate or congratulate ourselves, for we do not know whether we are improving or not; and, to be sure, we could not make the statement undisputed even if we had the figures for several centuries. We deal with a subject upon which there are differences of opinion.

We venture to predict, however, that ten years from now, unless present social conditions, especially among the classes which have more claim to the title of "cultured," the statistics will show that marriages have not kept pace with the increase in population. There are too many womanish men and manish women among us to promote wholesome conditions. We need manliness and womanliness, and godliness to unite the two; and then another step will have been taken towards that general betterment of which we were speaking just now.

THE resignation of Richard Croker, for many years Grand Sachem of the Tammany Society of New York City marks an era in metropolitan politics; and is of hopeful significance to all who feel that the problem of municipal politics is the critical question of this day. We presume that there is scarcely one of our readers who has not heard of this pernicious political organization, which has controlled New York City for many years and New York State almost as long, and which threatened to exert a dominating influence over the nation. It was founded as a benevolent order more than a century ago, but became so powerful that the benevolent feature was lost sight of, as has occasionally been the case with more than one benevolent order, and it resolved itself into a political machine, after which hundreds of little ballot-stealing machines all over the land are modeled. It was in Tammany that Tweed committed his notorious outrages; and Croker is disciple and successor of Tweed, and has wielded more power than he did, although his actions have never been so flagrant. Croker is said to be the shrewdest politician living, and none shrewder than he has died. He brought Tammany to the heyday of its glory. New York City was at his feet; the public moneys were his; the police were his; he prostituted the State Legislature; he reached out for the nation, and he was humbled in a sweeping condemnation. Croker is now a race-horse owner—a gambler. But Tammany has not yet realized its end. It is trying to assume a shape of decency, and though crippled, still struggles as mighty dying things only can struggle. Religion and morality will not let it live. Brooklyn has taught her sister city and the country a lesson in municipal politics. It elected a mayor regardless of politics. It sought the best man for the place, and his merits were not measured by his opinion of the tariff, or finance, or his votes, or his ability to work for a party.

There is a Tammany in almost every locality, and every Tammany has its Croker—a political boss, who has a way of carrying elections against seemingly overwhelming public sentiment. They should be turned down as Croker has been. City elections in themselves have nothing to do with national questions; and if we are to rid us of machines and little Crokers, we must bear this in mind and vote, not for one who has been of service to a party, but for one who is capable of being of the largest service to the city. Such a consummation would be another step towards that betterment of which we were speaking; it will expel politics from our home—a demon among us, the demon who makes bar rooms possible.

How Far Ought a State to Undertake to Educate?

BY CHAS. E. TAYLOR.

[CONCLUDED]

But, even if it were possible to retain all desirable studies, could these studies be pursued, in a State institution, in the midst of a distinctively Christian atmosphere?

The question, it will be observed, is not whether an institution may be located in a community in which there are churches and pastors, &c., of all kinds, but whether religious influences may be encouraged to permeate the institution itself.

If it should be claimed that there is in several State colleges a high standard of Christianity and morality, this claim will not be disputed. Facts in substantiation of such a claim may be interesting in themselves, but however numerous they may be, they will be no answer to the argument which is here presented. For the point at issue is, not whether a State ever uses the means by which this condition is produced, but whether a State ever has the right to do so. And it might also be asked whether there is any good ground for expecting this condition to be permanent.

The late Dr. Mangum, referring to his work as a Professor at Chapel Hill, says: "I vow, and would gladly appeal to my students as witnesses, that in and out of the class-room I have found it practicable, without violation of my duty to respect the denominational rights of every student, most earnestly to inculcate Christian morals and often most urgently to press upon young men the duty to commit themselves to all that is involved in personal religion."

And the writer has again and again heard another eminent professor of Moral Philosophy in a State University insist upon doctrines, which, however admirable and true they may have been in themselves, antagonized the beliefs of large numbers of the citizens of the State that employed him.

It is not enough to "respect the denominational rights of every student" in a State college. The religious opinions of all other citizens, who may not be students, must also be respected. And, as has already been pointed out, "denominational" has a far wider range of significance from the point of view of a State than from the point of view of any Protestant church.

If the Trustees of a State school may provide a building, or even the site for a building, for any one kind of religious services, can they deny its use for any other services which may claim to be religious? Who would decide what teaching might be admitted, and what should be excluded? And what would be the criterion for a decision? Such objections as these are not visionary, as one might perhaps say in reply, for practical difficulties of this sort have actually presented themselves for solution in other States.

A Chair may be filled for a time by a man of Christian faith and spirit. Yet, if the same Chair should become vacant, it may be filled by some accomplished lecturer who would not hesitate to teach doctrines subversive of the Christian faith. Those who act as the agents of the State in appointment of instructors cannot interfere with the rights of conscience.

Dr. Williams, of Michigan, says: "Every Chair is liable at some time to be filled by a brilliant skeptic who will use his position and the influence of the State university to scatter his skeptical views; and, so long as he is in other respects a good and acceptable teacher, he will not be removed on account of his skepticism. * * Something else must be made the pretext for his removal. One such brilliant, genial, and popular professor, who is skeptical, will neutralize the efforts of a dozen Christian teachers. One man can sow more tares in a single day than a dozen men can root up in a month.

"* * A newspaper dispatch says, 'The Rectors of the Missouri State University have created a storm by inviting the Rev. Dr. —— to deliver the Baccalaureate Address to the students at the annual commencement. In his address, Dr. —— was more radical than ever, and told the students plainly that it was not necessary for them to believe in the divinity of Christ or the inspiration of the Bible. The ministers of the city, at their meeting Monday, denounced the action of the University authorities, and declared that it was time for the Christian people of the State to stop the preaching of infidelity to students.' It is not quite clear how the good brethren will remedy the evil. The State has never adopted any creed, and the Rectors have exercised only their legal authority.

"There are flourishing Young People's Christian Associations in connection with the State institutions, and they have appropriated to their use rooms in University halls. * * But if the Christian Associations are allowed the use of rooms in State buildings, it is difficult to see how the same privilege could consistently be denied to a Unitarian or Catholic club, if it should be requested. All these difficulties are encountered if the State undertakes to give religious instruction. Hence the belief that it can successfully do so appears to be unfounded."

In the Western States the Christian colleges are placed at great disadvantage by the larger material resources of State universities. But they have some compensation in being able to offer surroundings and influences and instruction with a bias for the Christian religion, which most of the State institutions there are not allowed to do.

If, in North Carolina, the State proposes not merely to provide secular instruction, but to provide it under distinctively Christian auspices, what need will there be for Christian colleges?

The late Prof. Mangum, of Chapel Hill, near the close of his elaborate and able discussion of "Church and State in their relations to education in North Carolina," wrote, referring to the several Christian colleges: "I not only grant that they are here, and here to stay, but I earnestly contend that they are needed, and will be needed, as long as certain facts, tendencies, and theories, continue as they now are."

His next paragraph, in which he suggests what he means by "facts, tendencies and theories," is entirely too long to be reproduced here.

The substance of it is a plea that more decided and practical recognition should be given to Christian instruction and influences in our State institutions. If, therefore, there is force in the arguments which have been advanced against Christian instruction and influence under the auspices of a State, the learned and pious writer of the article referred to would probably be among the first to admit that the State cannot furnish secular education in a safe way and in a satisfactory degree." For the "facts, tendencies and theories" to which he refers cannot, in the very nature of things, be eliminated without virtually transforming State institutions into Christian colleges.

None of the objections which have been advanced can be urged against religious instruction and influence in distinctively Christian colleges. They can, without cost to the State, do all the work in higher education that State institutions can do; they can do it as well; and they can do it under Christian auspices, yet without the slightest tendency to proselyting influences. If the burden of responsibility shall be thrown upon these, is it not far more likely that they will embrace in their teaching the whole range of human knowledge, than that State institutions can ever consistently do so? This has been the case in New England and in the Middle States. It is just as likely that adequate endowments will ultimately come to them as that State institutions, subject as they are to peculiar limitations, will have permanent success.

There is no greater mistake than to suppose that Christian colleges are essentially small or poor or narrow in their conceptions and aims. The colleges which form the universities at Oxford and Cambridge in England are connected with the State because the Church is established. But, almost without exception, they were founded and endowed in the name and for the sake of Christianity. And the same is true of all the great mediæval foundations of Continental Europe.

With reference to Christian colleges, Dr. W. H. Ruffner wrote, when Supt. of Pub. Instr. in Virginia, "I am persuaded, after careful examination, that the usefulness and popularity of a college are not necessarily diminished because it is controlled by a particular denominational influence. If properly managed, this simply secures an earnest and *peaceful* religious influence over young men under circumstances in which it is specially important that they should have it. Whilst, on the one hand, the home teaching and influence in religious matters may be sufficient for children whilst going to school at or near home; and whilst, on the other, the mature young man who goes to the university may be trusted to keep himself under wholesome influence, the immature youth who goes from home before his habits have been firmly established, needs to be placed under the guaranteed influence of the most healthful sort; and there is nothing better than the homogeneous habits and spirit of a denominational college."

It is sometimes said, as if it were a sufficient answer to every argument that could be urged, that some of the State universities are older than some of the colleges which are now endangered.

It may be worth while, as suggesting a reply, to enquire into the reasons which, in part, at least, justified the founding of these colleges. People do not make large sacrifice of time and money and labor on purely sentimental grounds. There must have been, in the opinion of the founders, real need of, and demand for, other colleges for the accomplishment of something which existing institutions were not accomplishing. What was this? There can be no question that one of the most potent reasons in the minds of the founders was due to the condition of the State institutions at and before that time. This condition, as is well known, has long since changed to a very great extent. Whether it may not prevail again, if the Christian colleges shall be destroyed or greatly weakened, is another question. The former condition was the outcome of logical consistency. The present condition, though better, is illogical and inconsistent.

The writer has in his possession material which furnished abundant proof that the condition of at least some of these institutions was so unfriendly to the formation of steady habits and Christian character as to cause Christian parents to fear to entrust their sons to their influence. The fear of being misunderstood prevents him from giving facts in detail. And it was the desire to furnish a safer environment, under distinctively religious influences, as well as to aid in the education of their ministry, that moved several of the religious denominations, during the first half of this century, to lay the foundations of many colleges in almost every part of the country.

That their work has been valuable, and their influence beneficent, no one who knows the facts can question. They have exerted a most salutary influence upon other educational institutions. It has been stated to the writer by an excellent authority that the tone of the religious life of a great Southern University was to a great extent changed for the better by the men who had graduated at several of the Christian colleges and took higher courses of study there. Now, if a State shall undertake to do all this work of higher education, is there not a possible danger of reversion to the former type? Is it likely that in any part of the country high standards of religious excellence can be maintained in State institutions when the stimulating influences of the Christian colleges shall have finally ceased to operate?

The following paragraph is from an article by the late Bishop McTyeire: "The best, if not the only moral safeguard of a State university, is the healthful existence of similar institutions under denominational patronage. Living men may recollect the bad moral atmosphere that infected certain State universities before denominational institutions arose to shame them into propriety. Infidelity, drunkenness, profanity, were no bar to a professorship; and the corrupting exploits of professors were a jest among students. When Dr. Cooper, eminent for science, was president of the South Carolina College, some of the choicest youth of the State were tainted with his infidelity. There was no alternative to a parent who feared to expose his son to that influence but to send him abroad."

This, however, is not the only way in which the Christian colleges have been useful. A few years ago, a very competent authority made some enquiries as to the comparative number of ministers educated in State and denominational institutions, and with interesting results. Having tabulated returns secured from thirty-four leading theological seminaries of the United States,—5 Baptist, 7 Congregational, 6 Episcopal, 3 Methodist, 11 Presbyterian, and 2 Unitarian—he found that they had received 69 students from 25 State universities, and 1,103 from 133 Christian colleges.

Since the above was written, a statement has appeared in *The Independent* (New York, Jan. 18th, 1894), which reveals even a greater disparity. President Fisher, of Indiana, has tabulated statements from the catalogues for '92-3 of the eleven largest theological seminaries in the United States. Sixty-one of the young ministers came from State universities, and one thousand and seventy seven from distinctively Christian colleges. Dr. Fisher, in seeking for the cause for this great contrast, says: "Religiously, * * the only basis upon which these institutions can be consistently administered is one that, as to instruction, makes no more distinction than does the State itself between Christian, Jew and infidel. It does not follow that they are 'godless,' but only that, by virtue of the conception of the neutrality of the State, and her functions as to religion, which we as a people have accepted, and are coming more and more to apply in all directions, in none of them can there be that positive, constant presentation of the Gospel that has always been so conspicuous in the distinctively Christian colleges of the land."

It is likely that if the means were at hand for making such a comparative statement concerning the ministers who have attended colleges, but have not continued their studies at seminaries, the contrast would be even greater. To weaken in any way the colleges which have done such a work as this for the uplifting of the people through the ministry would not, to say the very least, be best for the future of this country.

Dr. O. P. Eaches of New Jersey delivered an address in 1888 in Washington City in which he said: "Visitors to Milan must have observed that the wonderful cathedral of that city is adorned with numerous statuettes of saints; but he may not have noticed that, rising from them, are multitudes of lightning rods, designed to divert the dangerous electric current from the magnificent structure. * * We, too, have a sacred edifice, grounded in truth, and needed to shelter humanity from sin and sorrow. Storms roar about it; infidelity flashes its scorn about it, and pessimism and agnosticism hurl their bolts at its glory-crowned summit. And shall we be indifferent to its future? The portentous clouds can be harmlessly emptied of their wrath only by sound scholarship, by learning springing from religion. Such learning, like the images on Milan cathedral, will protect while it beautifies.

"What is thus true of Christianity as a whole is equally true of its parts,—of the various denominations which give it organic form and co-operative force in the world. Presbyterianism, Methodism, Episcopalianism, and the rest, cannot afford to hand over education to the tender mercies of the secular authorities. To do so were to assure the rapid growth of skepticism and materialism, and to jeopardise the existence of their own bodies. Under distinctively secular teaching there would be no cultivation of the religious nature. Conscience and the capacity for faith would alike be neglected, and there would, therefore, be but shallow and unfriendly soil for the reception of positive Christian truth."

These last expressions are strong, but are

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, MAY 30, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

REWARDS NOW.

All men without distinction of race or color hope for another and a better world, ever dissatisfied with the present state. The Indian dreams of a happy-hunting ground, the inhabitants of the icy North have hopes of a land where the sunshine is never hid, the fire worshipers of the East have visions of wars beyond the skies and expect to fight under the banner of Ormuz the bright; "the Hebrew's heaven is a 'city of gold and precious stones;'" the Turk's, a harem; while Christians, trusting in the declaration of the Master: "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live,"—hope to rest in a home of absolute peace, where God is head and Christ the elder brother. We do not know much of the nature of that home; we could not say in what manner of apparel we will be clad, or in what tongue we will commune. The promise is sufficient: "there shall be no trouble there."

While thus it is manifest that all look for supreme happiness after death, it may be pointed out that there is a way to be happy on earth, although temporal happiness can in no wise be compared with that higher happiness of which we have been speaking.

We have so long looked upon human affairs as means of vanity and vexation of spirit, have anticipated, sought and made trouble, that the concensus of opinion is expressed in Burns' line, "man was made to mourn." It is not true. God made man with a higher design; and a mourning one is most probably out of accord with God. We were not created contented beings; but we are not innately hypocondriac. We can pursue happiness on earth; and to that end God is the guide.

It was not long before Christ would take leave of his disciples: when the devil had put it into Judas to betray him, and he was troubled in spirit, the Saviour said, "If ye know these things, happy are ye, if ye do them." That is just as fully a promise of temporal happiness as any we have relating to the future. And it lays all our unhappiness to our account; for there can be no reason for not knowing "these things," and if we know them and do not do them, we need not expect happiness. Does it not seem strange that with the Bible and the inviolable word of Jesus Christ, we should be at all unhappy? Can a Christian be weary and downcast when one knows the Bearer of all burdens, and the Comforter whom he sent to his own, and who is always at hand?

Yet it cannot be denied there are many unhappy people in our churches. We have gotten into the habit of expecting to be unhappy, and we consider those who do not anticipate trouble frivolous; and it is true there are few save the frivolous who do not let the future, if not the present, weigh heavily upon them. There can be but one reason for it—doubt and consequential negligence of duty. We have the source of knowledge and the promise; we need to do, —and be happy.

Many inducements are urged as motives to good actions. If one lived according to the Scriptures without future hope, his days would be more peaceful and his life would be sweeter and longer. If one worked with a hope of heaven in view, that hope should bear him through all trials. But these are not proper motives. The motive to Christian work is love for Christ; and what we gain on earth or in heaven by that work is secondary, unless we regard the matter selfishly. But because these latter are secondary is no reason why we should not strive for them. No one has longed as Paul did to be with Christ; but Paul was happy in doing the Saviour's will on earth.

Consciousness of duty thoroughly done is the key to happiness on earth. The Christian's duty is work for the Saviour, leading souls to him. And no man ever was unhappy while working thus. We should look forward to the New Jerusalem, but with the promise of God and the presence of the Spirit, we should not be unhappy here. There are rewards on earth; and they are not beyond the reach of the weakest of us. By doing our duty we may be happy; it is our duty to be happy.

We have not been speaking theoretically; nor have we pictured an ideal pathway. We have tried merely to make God's promise manifest, to point out the "straight and narrow," but by no means trackless, way. God's word has never failed the faithful. Trusting in the wholeness of that Word—and all Christians profess to trust in it—one can suffer no evil that is not alleviated by the assurance that "all things work together for good;" relying on self one must, sooner or later, cry out in the stress of burdens one cannot bear alone. How can we trace all things to an allwise and infinitely kind God and be sorrowful!

Unhappiness is the logical sequence of unfaith and undutifulness.

THE EDUCATIONAL AWAKENING.

It is manifest that our people, for so long comparatively oblivious to the advantages of a cultured citizenship and indifferent to the educational needs of our State, are awakening. We have long been of the opinion that North Carolina stands in need of only one thing—a higher and broader intelligence. We have everything else that the richest States have—and more. New England was never so blessed of nature as we are. But we have suffered for want of thorough intelligence; and that will be attained, if the present interest in education continues.

We need scarcely say that the admirable article by Dr. Taylor has had no small influence in this awakening. It has been discussed from one end of the State to the other, and won applause even in Michigan and Texas. The article concludes with this issue; but the discussion shall not.

Dr. Taylor sought to establish three propositions, either of which would justify his contention. If we are to believe competent judges, he established all three of them. We have heard of only two persons who desired to answer them, one a foeman worthy of their author's steel, the other a young man who knew no better. On the other hand, many thoughtful men have said that the article is logically invincible.

The difficulty now is to persuade the people that taking away public aid from State institutions of higher education will not cripple them. None of us desire to see them destroyed. We have just been congratulating ourselves that there had been an educational awakening. Upon this surely we would not seem to seek the lessening of the usefulness of any educational institution; and on the other hand, we shall not see the State cripple our denominational institutions unquestioned. The RECORDER was, we believe, the first paper in the State to make an earnest effort for the re establishment of the University after the war; we have not since concluded that its usefulness should be dispensed with. But we are persuaded that as it existed to great advantage for three quarters of a century without annual appropriations, it can do as well now. The demand for higher education is greater than ever. We have not as abundant means as we had before the war, but what we have is more equitably distributed; and higher education is within the reach of more young men and women than it was then. Institutions have multiplied and enlarged.

We hope our people will continue to discuss the topic of education as they have during the past few weeks; the subject is of more importance in any light than any question of purely political nature. It is close to religion, and concerns Baptists next to it. To be more intelligent is to know how to live better; and that is the end toward which our religion aims. To know more of material things is to be abler to appreciate God's abundant blessings. An ignorant man can love and fear God; but an education will bring one nearer heaven, if one is rightly instructed.

The results of this awakening will multiply. Our people will know more of our educational institutions, and they will take a larger interest in them. There will be more students in them next fall. We can not realize the importance of this subject too forcibly; we cannot contend too earnestly for our convictions upon it. It is our candid opinion that Dr. Taylor's principles carried out will upbuild and strengthen educational interests of the State—not of a sect, but of all sects, and the entire citizenship.

In former years scientists, with few exceptions, attempted to place Science and the Bible in antagonistic relations. It has been a cult—made so by Darwin—to hold that either the Bible was wrong, or scientific revelations and theories false. But at the present time there are Christian men as thorough scientists as any, who see God in every revelation. When a law of "Nature" is discovered, there are brilliant men, every whit as learned as the agnostics and infidels of former times, who are ready to say that another evidence of design in the creation of the world by an allwise Being has been revealed. Scientists are no longer characteristically biblical skeptics, but rather Christian men who are scientists are in the majority.

The significance is hopeful. It is no longer necessary that one be a skeptic to hold a chair in a great scientific institution. The greatest scholars are Christians.

All true science can be reconciled to the Scriptures; and if it were left to us, we would reconcile them without one word that would compromise the latter.

If there has been any inclination to oppose the rearing of a monument at the public expense to our Confederate soldiers, there can hardly be any now.

On the 22d inst. in the presence of a great throng—none too worthy of those whom they had gathered to honor—the cornerstone of the first North Carolina monument to those heroes, "first at the front at Bethel, last to salute the fallen flag," was laid with memorable ceremonies. The oration of the occasion by Hon. T. W. Mason can be compared favorably with classic funeral orations. It is seldom that our heroes have eulogists capable of honoring them; oratory is dead, it is said: but it lived on the 22d inst.

No one could have attended these exercises without a sense of regret that our heroes had slept so long without material testimony to the love and reverence in which we hold them; and we rejoice that this occasion has been observed, and that a monument that will remind our children of their honorable lineage, already begins to look aloft.

North Carolina is slow to action; but her sensibilities have not been lethargic. We are poor, although one of the richest sections of the land is our portion. We might have waited longer and built a more costly monument to our heroes, when we had become more wealthy; but we can never so honor them as by self sacrifice, for they sacrificed themselves. Thousands of small contributions from every part of the State are a higher testimonial than the princely gifts of those whose coffers are overflowing.

ROMAN CATHOLICS of all people who make pretension to civilization do the most blatantly foolish things. Sensible people can barely abide their rites and forms. No one who reads the Bible can reconcile their mockeries to Christianity. And yet the Roman Catholic church has some sensible people in it. True, it flourishes most in semi-barbarous countries, but it is not without very able followers in our country. In fact it is quite the fashion in some Northern cities to be a Catholic. Their splendid cathedrals attract the world-loving; and their forms are a perpetual inducement to that reputed cultured part of society, whose profession is social forms.

The latest blasphemous action of Roman Catholics is the beatification of Joan of Arc, —that young woman around whom superstition threw such a halo that armies fled before her. She will now appear in the Roman Catholic calendar amongst the saints; and true Romanists may pray to her to solicit for them in the courts of heaven. Imagine a civilized being praying in the name of the Maid of Orleans! Wherefore may she have more influence on High than any one else who has been saved? Is not every one whom God has saved through his Son a saint? Are not all Christians saints? And yet, if it were left to Catholics there would have to be great ceremonies before one could become a saint; and probably the ceremonies would not occur until we had been dead several centuries. It is another outgrowth of the "good-works" theory, which Luther destroyed for a time. The Catholic church can make a saint about as well as it can make a man. God makes both. Joan of Arc can no more save a soul than any other person can.

When will all this foolishness, all this blasphemy against God, cease? When will people cease to approve a set of ecclesiastics who have not only arrogated the rights of human beings, but have assumed God's own almighty power!

A MORE despicable body of men than a liquor dealers' association never gathered together. One will gather in our State next month. How these men can stand unabashed before respectable people is past our understanding. They cannot be human and be callous to the woe of which they are instruments.

In a recent sermon Dr. Carter took occasion to denounce an effort to establish a brewery here. Some "enterprising" men, who claim to have the interests of our good city at heart, are said to be engaged in this undertaking. They say it will add an imposing structure to our city, and will increase our population. It may do the former, but never the latter. It will take more money from our laborers than it will pay out; it will ruin more men than it gives employment to.

No Christian man, no man who has the real interest of Raleigh at heart, will aid in this movement. None are more anxious than we to have our city prosper; but we would prefer a conflagration to the establishment of a brewery.

In this connection we desire to endorse the efforts of the *North Carolina Christian Advocate* to effect more stringent anti-liquor laws. It is a good work. Our State cannot afford to fall behind her sisters, many of whom have taken decided steps towards ridding themselves of this agency of the devil. And we earnestly hope the matter will be brought before our next Legislature; and we hope the latter will be composed of Christian men.

THE death of Dr. Edward Bright, editor of the *Examiner* (New York) since 1855, removes an eminent figure from the ranks of living Baptists. He was the greatest of Baptist editors, and a great Baptist leader in the North. His services to the cause of Christ cannot be measured. The high standard of his paper, the excellent character of his work, and his able conservative leadership, have been important instruments in the upbuilding of the Baptist denomination.

Dr. Bright was born in 1808, and died May 17th, 1894. It is seldom that a man so able and useful lives and is able to work as long as this man has. It is more seldom that one lives before the public so long and dies so honored. He wrote a truth in 1885 when he said, "Surely goodness and mercy have followed me all the days of my life." He was a great man, and an able defender of the faith.

FROM OUR TRAVELLING AGENT.

Rev. A. C. Jenkins is assisting Bro. R. T. Vann in a series of meetings at Scotland Neck. Bro. Jenkins held a meeting here about six months ago, and the church was so pleased with his preaching that they were unanimous in their desire to have him again. We could wish to see this the case with some of our evangelistic brethren, but it is rarely so.

I stopped at

WILLIAMSTON

for the first time last week. Bro. Edwards is nicely fixed up in a neat parsonage. He was away, but the brethren told me he had good congregations and was pushing on with his work in a manner which characterizes his work wherever it may be. Brethren Simmons and Biggs did much to make the day pleasant as well as profitable to me.

Dr. Knight is doing a fine practice, he is on the go most of the time, yet he found an opportunity to put me over the town and helped me much in getting some subscribers for the RECORDER.

Capt. Powell, who is so well known to the travelling public for his uniform kindness to the passengers on his boat, has recently been married to Miss Pierce who for several years taught in Murfreesboro Institute. The Captain is interested in all of our denominational interests, and has clear and positive notions about how things ought to be done. He said: "At first I was not with Dr. Taylor in his position on the question of higher education, but now I see the matter in a new light altogether, and don't see how any fair minded, intelligent man can differ from the position he takes." The same is true of hundreds of others in every part of North Carolina. Those who think this matter is to "fall still-born" "reckon without their host," as time will fully show. The brethren at

PLYMOUTH

are not sailing anymore at "half mast." "Jack" Bryant, Dr. Cheers and Bro. E. Ludford have grown more in the last year than any three I know.

Bro. A. K. Pittman held a most successful meeting with the church recently, and some twenty additions were made. It will not be long till the work here will be self-sustaining, and helpful to other points now in need of help.

I heard very little complaint of hard times. The catch of fish has been good in this section; a great quantity of fish is now being shipped, and prices are unusually good. The lumber interest in all this section is simply immense, almost every year some new source of wealth and prosperity is shown, and any observing man who passes through this section of the State will be impressed with the splendid future which is only awaiting the development of what the Lord has so abundantly provided. People here, as elsewhere, complain much at the way things are done at the capitol of the nation. It may be they have just cause for all they say in criticism of the conduct of public affairs, but after admitting that the tariff is full of iniquity, that the panic has entailed suffering and disappointment in business, that the apparent legislation against silver has been a direct thrust at the interests of the masses, admit all of this and more besides, and they all together have not done the harm that comes daily from the dram-shops which fill the towns in all this fair land.

Think of it: a little town with scarcely 500 people in its corporation, running in full blast ten bar rooms. And the issue in the last town election was not whether they should sell whiskey, but whether the doors of the bar rooms should remain open on Sunday.

One Monday morning about 7 o'clock an explosion was heard which shook the earth for miles around. The doctors were sent for and when they reached the spot where the accident had happened, found more than a dozen men, some dead, some with arms and legs broken, others with their eyes blown out and otherwise hopelessly mangled. What was the cause of all this suffering and distress? Nothing except the owners of a large saw-mill were the owners of some liquor saloon, and on Sunday the hands were allowed to drink whiskey and Monday morning found them unfit to run the machinery and everything blown to atoms.

I never saw

EDENTON

when it looked so lovely as it did last week. It appeared as if fresh from the hand of the dresser. Hardly any body would fail to be impressed with the loveliness of the town, but if any one should do so the good people there will be very certain to prompt you in this particular. I think most good people love their own town and community just as much as the nature of the case will allow. Evidently there is nothing wanting on the part of the Edenton people.

It may be a question with some people where the Garden of Eden was located, but from W. D. Pruden down to the humblest fisherman would make affidavit, that to the best of their belief, here was the very spot where Adam and Eve first stepped around in their short clothes. I felt no disposition to appear on the other side of the question, and my indisposition grew as long as I remained.

Since last year a large number of the old wood houses have been burned and in their place a block of handsome brick stores have been built up. The Methodists are just completing a handsome brick church.

The largest lumber plant in the State has just been put in, and is turning out 150,000 feet of lumber per day.

Bro. White is nicely situated. I know of no preacher in the State who has a more pleasant pastorate, his people love him and seem anxious to work on all his plans for the good of the church and the cause generally. The brethren are subscribing liberally to build a new church which they estimate will cost some $10,000. The church now does not accommodate the congregations, and besides, they have no facilities for doing Sunday-school work.

Bro. White was very kind to me in my work, and as a result I put on quite a number of new subscribers to the RECORDER. With fifty subscribers to the RECORDER, a large number of prosperous business men in the church, and a host of splendid sisters who think they have the best pastor in the world why not build a new church? Whoever goes to Edenton and fails to get acquainted with Earnest Woodard will miss a sail on the bay, that is elegant beyond description. He has a new boat and is expecting to carry on her first trip to Nag's Head, Dr. Taylor, Dick Vann and other distinguished guests as may want shipping with him.

CHOWAN ASSOCIATION.

This large body of Baptists, containing more than fifty churches, and a membership of over eight hundred, met in its eighty-ninth session with the church at Shady Grove in Currituck county, May 23d—24th, 1894. This was far over on one side of the territory, yet the delegation was good, most of the churches being represented. The brethren seemed to be in fine humor, extending from one to another the most cordial greetings.

The Association was organized by re-electing Bro. E. F. Aydlett, Moderator, and as we anticipated he made the Association a most excellent officer, combining patience, fairness, promptness and impartiality in all his actions.

Many of the brethren had not before realized so sensibly the death of Bro. T. J. Riddick, till it was announced that the Association must elect a new Secretary. The minds of the brethren apparently without exception seemed to turn to Bro. L. Hofler of Gatesville, who was unanimously elected to fill this position. Bro. Hofler is the Register of Deeds for Gates county, is a most excellent business man, and his courtesy and kindly bearing made a fine impression on the Association.

The introductory sermon was preached by Rev. Josiah Elliott from the text, "For me to live is Christ." The sermon was good from first to last and showed that honest and faithful preparation which has so signally characterized Bro. Elliott in all of his work.

Sandy Cross church, which for seven years has been out of the Association, came back to the body, and was duly received by the Moderator and most heartily welcomed by all the brethren.

The report on C. B. F. Institute was read by Dr. C. S. Blackwell of Elizabeth City. The report was one of the finest to which we ever listened, and in itself was a most excellent plea for better support and more enthusiastic effort on the part of the Association in behalf of the Institute. Dr. Blackwell spoke to the report in his usually felicitous and earnest manner, and was followed by Bro. R. T. Vann, who never allows an opportunity to pass for saying a good word for Murfreesboro. A few brief statements by President Brewer closed the best discussion it has ever been our privilege to hear at any Association on the Institute.

Bro. A. W. Burfoot read the report on Periodicals, and the report was ably discussed by brethren Burfoot, Overby, T. T. and J. A. Speight and Dr. C. S. Blackwell. The RECORDER was never so highly esteemed by our brethren as it is now, and although there was not so large a crowd present as we have seen at other meetings of this body, yet we had the very best success we have ever had at the Chowan Association. For this we feel especially indebted to brethren Overby, Burfoot, Woodson (who, though himself sick and unable to be present, sent us a nice club by Bro. Hofler), W. G. Ferebee, Wood, Waff and many others who were so kind and helpful to us in our work.

Bro. Mills was present for the Orphanage. The brethren, as is always their pleasure, gave a most favorable hour for the discussion of this work. My work kept me out of the house at this hour; but if Bro. Mills

did as he usually does, his speech was listened to with interest by all who heard it. We hope he did well in the collection for the Orphanage.

North Carolina Baptists will be sure to ratify the statement made in last RECORDER, attesting the faithful and efficient service of Bro. Van Deventer, the Vice President of the Foreign Board for North Carolina. His presence at the Chowan Association, and the splendid effort he made for this department of our work, was one among the many evidences he has shown of his love for and interest in this work.

The brethren regretted exceedingly to withdraw support from Miss Fannie Knight, who has been supported by this Association; but inasmuch as she has seen fit to change her plans of work, there was nothing else left for the Association to do. She is greatly loved by the churches which have heretofore supported her, and they would gladly continue this support if they could do so through the organized methods of the denomination; but not a single church, not a single individual, so far as we learned, felt any disposition to follow the plan which she proposed in a letter addressed to the Association.

The report on Ministerial Education was read by Rev. W. V. Savage. Like Brother Savage's speeches, it was strong, concise and to the point. Bro. Mitchell followed in a speech in which he heartily commended what was set out in the report, and made a special appeal for the present pressing needs of the Board. He is making a fine success of his work and he hopes soon to see the Board freed from debt and put on a cash basis for the future.

Many of the brethren expected to see Dr. Taylor, and were anxious to hear him on the subject of General Education.

There is no subject about which our people are so much interested. This has been born largely of the articles which have recently appeared from Dr. Taylor in the RECORDER on this subject.

The speeches of Brethren Vann and Durham were clear, conservative, and most convincing to every one who heard them. The house was packed to its utmost capacity. The attention of every man and woman present was riveted on the speakers from first to last.

At the close of the discussion the following resolutions were adopted by a standing vote, not a single individual voting in the negative.

"WHEREAS, Dr. C. E. Taylor has published in the BIBLICAL RECORDER a series of articles on "How far Ought a State to Undertake to Educate;" and whereas, these articles discuss questions of great and vital interest and of practical importance to all of our people, therefore be it

"*Resolved*, 1. That, in the opinion of the Chowan Baptist Association—representing fifty-one churches—located in Camden, Chowan, Currituck, Dare, Gates, Perquimons, Pasquotank, Tyrell and Washington counties, with a total of about eight thousand members, these articles are timely, important and wise.

"*Resolved*, 2. That in our opinion, the next Legislature ought to obey fully the Constitutional requirement to provide, at least, for a four months' public school in every school district in every county in the State.

"*Resolved*, 3. That, in our opinion, no public funds, which can be appropriated by the Legislature for education, should be appropriated other than for the public school."

The report on State Missions was read by Bro. W. P. Jordan who made a good speech on the subject. Bro. Durham had in addition to his usual power on this subject, the pleasure of stating to the Association that the State Mission Board had paid the debt which was reported at our last Convention. This was received with evident delight by the Association. The pledges of the churches were largely in excess of last year for this work; in fact, we think the churches pledged more liberally for objects than they have heretofore done.

Early Friday morning we take our leave of the brethren, with nothing remaining for the Association except the discussion on Home Missions and some routine work which was to be done by the standing committees.

Bro. J. E. White attended the Association for the first time. The brethren gave him a cordial welcome. He will preach the introductory sermon at the next meeting at Gatesville, N. C.

The program of business which Bro. T. G. Wood prepared, and which was adopted by the Association, did much to secure the prompt and rapid discharge of the business.

Bro. N. P. Stallings, the pastor of the church and the brethren who served on the committee on hospitality, deserve the thanks of the Association for their efforts to entertain all who attended the Association.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. M. A. Adams of Monroe is assisting in a protracted meeting at Albemarle.

....Read Bro. Hires' letter from Baltimore in this issue. He tells some rare truths.

....Dr. Carter baptized five persons on last Sunday night into the fellowship of the First church, Raleigh.

....Rev. B. Fay Mills will supply for T. DeWitt Talmage during the latter's absence on his tour around the world.

....Brethren R. H. Marsh and F. P. Hobgood of Oxford and I. L. Howard of Beren made us pleasant visits last week.

....We were glad to see Prof. J. B. Carlyle and Brother and Sister Johnson of Wake Forest in Raleigh last week.

....Prof. W. J. Ferrell of Wake Forest College delivered the address at the closing exercises of Pinnacle High School, near Winston, on the 24th. Rev. H. A. Brown preached the annual sermon.

....We would be glad to have the post-office addresses of Miss Dora Duffy and Bro. D. Clodfelter.

....Rev. J. T. Jenkins, evangelist, is preaching every night this week in Brother Hight C. Moore's Broad St. Church, Winston.

....Dr. John Mitchell stopped over at Murfreesboro to attend the commencement there on his way from the Chowan Association.

....We regret to hear that Rev. C. S. Cashwell has been quite sick, suffering with internal hemorrhoids. At last accounts he was improving.

....Rev. A. D. Hunter began a protracted meeting at the Swain Street Mission (East) Raleigh last Sunday night. The prospect is for a good meeting.

...."Cashie" church and the church at Windsor, Bro. Boone, pastor, is one and the same. A note in a recent issue would lead one to believe otherwise.

....Rev. D. P. Bridges writes from Louisville, Ky.: "I will soon be home from the Seminary and ready for work; my address will be Catawba, N. C."

....Read Bro. S. F. Conrad's appeal in this issue. He is greatly burdened, and wants to get free again. He has done a good and lasting work in his field.

....Revs. J. M. White of Apex and W. M. Sorrell of Cary and Prof. A. M. Yates of Apex were in to see us last week. Brother White reports his field in good condition.

....The Leaksville *Herald* says that the Baptist church at Greensboro has passed resolutions withdrawing from the Beulah Association looking to a new Association.

....Two fine congregations greeted Rev. A. M. Simms on last Sunday at the first day's service since his return from Texas. One candidate was received for baptism.

....The very sad news reached us on Monday last that that venerable servant of the Lord, Dr. Whitfield of Richmond, Va., is thought to be dying. God comfort Richmond.

....We are glad to learn that Rev. J. K. Fant, who suffered a slight stroke of paralysis recently, has so far recovered that he expects to resume his regular work immediately.

....Revs. W. F. Watson and C. W. Matthews, two Norfolk pastors from North Carolina, have been holding successful revival meetings in the latter's church, South Norfolk.

....The Sunday-school of the First Baptist church, Raleigh, have their annual picnic to-day (Wednesday) at Mebane, and will have access to the beautiful grounds of Mrs. Bingham.

....In a recent obituary notice, the date of the death of Sister China Holland was omitted, and might lead to misapprehension. She died June 29, 1890, having lived to a green old age.

....Late accounts inform us that there have been about seventy professions of religion in the First Baptist church, Asheville, in which Rev. L. G. Broughton is aiding Pastor White.

....Dr. J. J. Hall of Virginia attended the Chowan Association. It was in this section that he did his first work in the State. Many of his old friends were glad to see him among them again.

....We are glad to learn from the *Atlantic Baptist* that Dr. M. B. Wharton is again well. We hope he may be secured for that lecture for the First Baptist church of this city in the near future.

....The consensus of opinion of our brethren of the Southern Baptist press is that the Dallas Convention was a great meeting, and that it was quite as fortunate in what it did not do as in what it did.

....We were glad to have a pleasant visit from Bro. M. R. Shaw, and Bro. Connor of the *Patron and Gleaner*, and other brethren of the Northampton county delegation to the corner-stone laying last week.

....Rev. T. J. Taylor of Warrenton has been assisting Rev. W. B. Morton in a series of meetings at Louisburg. The *Franklin Times* says "a number were converted and much good was done in the church."

....Dr. R. S. MacArthur has been pastor of Calvary church, New York City, twenty-four years, during which time more than three thousand members have been received, and two million dollars contributed.

....Forty-five additions have been made to the Baptist church at Elizabeth City, Dr. Calvin S. Blackwell pastor, as a result of a recent revival held there, in which Rev. J. W. Daugherty of Norfolk, Va., assisted.

....Bro. J. H. Lamberth is assisting Bro. W. S. Ballard in a series of meetings at Hobgood. The brethren here have a nice comfortable building, and we hope to see the interest grow and become strong as the years go by.

....Rev. G. M. Tolson of Lancaster, S. C., says the *Baptist and Reflector*, has accepted a call to the Crisfield Baptist church, Maryland. Bro. Tolson is a grandson of the late Rev. Thos. Meredith, formerly editor of this paper.

....We are gratified to learn that our Baptist friends have decided to finish up some portions of the main church building, and complete the Sunday-school room and to worship in it until the completion of the main building.—*Oxford Ledger.*

....President Samuel D. Jones has our acknowledgments for a handsome invitation to the closing exercises—we admire that phrase—of Southwest Virginia Institute. Dr. A. E. Owen preaches the Baccalaureate sermon June 3rd, and Rev. F. C. McConnell delivers the address.

....Rev. J. A. Stradley writes us that pastor J. S. Hardaway baptized nine children of the Oxford Orphan Asylum, "and one of Oxford's best men," on the 23d, into the fellowship of Oxford Baptist church.

....A brother wrote us some weeks ago to send him some literature on the custom of "feet-washing." We have at hand an excellent tract on the subject, which we will send him with pleasure, if his name can be secured.

....Rev. L. R. Pruitt begins his work with the Olivet church, Charlotte, this week. The work done by Bro. Pruitt at Mt. Airy will last through years to come. He is capable of doing a great work in Charlotte, and we ask God's blessings on his labors there.

....That is a worthy appeal which the Morganton brethren make for their new church building in this issue. Our readers will recall that the former house was destroyed by fire; and now the Morganton people are engaged in the erection of a brick structure.

....Rev. P. S. C. Davis, who is well known in the eastern part of our State, but who is now claimed by Virginia, is pastor of five churches, serves two mission stations, and is agent for the *Religious Herald* and the *Atlantic Baptist!* What capacity he he must have!

....Rev. M. L. Kesler was in a meeting at Hope Mills, No. 2, recently with Rev. R. A. Moore. There were a number who professed conversion, and nearly all of them have united with the church. Bro. Kesler writes: "The meeting was still going on when I left."

....Dr. E. H. McCullers of St. Louis, Mo., began an extended trip to Europe on the 23d inst. Dr. McCullers, who is now a prominent physician in the State of his residence, will be remembered by many friends at Raleigh and Clayton, the latter having been his home.

....Prof. J. C. Clifford of Wakefield Academy has our thanks for a tasteful invitation to the closing exercises of Wakefield Academy, June 7th. Hon. Fred. L. Merritt of Raleigh will deliver the literary address at 7 o'clock on the evening of that date, the regular exercises by the school occurring in the morning.

....The last payment has been made on the building of the Fayetteville Street Baptist church in Raleigh. Bro. Pullen informs us that $3,500 have been paid out on this property, but the lot has not been completely paid for. Brother Pullen has also commenced the erection of a mission station at Caraleigh Mills.

....We can promise those who attend the Wake Forest commencement June 12th next something excellent in the address of Bro. F. C. McConnell of Atlanta, Ga., on Wednesday morning of commencement week. We have heard him on several occasions, and he was always the same original, earnest and magnetic speaker.

....The courtesy of a tasteful invitation to the commencement exercises of the well known Salem Female Academy, which occurred May 25th—31st, is acknowledged. There were thirty-seven graduates, this being the largest number in any institution in North Carolina this year so far as we know. Dr. Pritchard preached the baccalaureate sermon.

....The Foreign Mission Board, having concluded that it is "penny-wise and pound-foolish" to attempt to do without an Assistant Secretary, one will probably be chosen in the near future. An exchange mentions Rev. E. Y. Mullins of Maryland in connection with this position; and Rev. B. D. Gray of Alabama with the position which Bro. McConnell recently resigned.

....Rev. R. L. Patton writes May 24th: "We have just closed a meeting of fifteen days. Bro. E. F. Jones of Gastonia preached the first seven days. After he left we could get no help, but continued. We relied upon the Word attended by the Holy Spirit. God greatly blessed us. Thirty-eight were added to the church, and our membership was much revived."

....We deeply regret to hear of the very serious condition of our estimable sister, Mrs. F. F. Cohoon of Elizabeth City. At the last Baptist State Convention no one did more to make the meeting one of great pleasure than her husband and she. And now sorrow hangs over their home. May the Master of whom they are worthy servants give them his grace in this day.

....If there is an organization of Baptists in our State that is more blessed with consecrated and intelligent men than the "Old Chowan" Association, we have not heard of it. It is a very representative body; and we cast no reflection by saying so. The resolutions relative to education which were passed by this body last week are indices of a public sentiment that will make itself felt throughout the State this fall.

....There are no truer or more loyal brethren than those in the Chowan Association. They have always led in the planning as well as in the work of all important interests of the denomination. They were greatly attached to Miss Fannie Knight, their missionary to China, and the refusal of the churches to support her in her new plans for doing mission work is another evidence of the wisdom and conservatism which have made its history so full of glorious results.

....Dr. Max Krahmann, editor of the *Zeitschrift fur praktische Geologie*, published at Berlin, has written to the Mitchell Scientific Society at Chapel Hill for a copy of a paper by Prof. Collier Cobb on the deflective influence of the earth's rotation as shown in streams, for publication in that journal. This is a remarkably high compliment to a sterling North Carolinian and a good Baptist. It is very seldom that German scientists are persuaded that there is any science without them.

....The following highly complimentary paragraph in the Lenoir *Topic* regading a graduate of Wake Forest College and promising young Baptist lawyer will be read with pleasure by his many friends: "Danbury is the home of a young man who is destined to make his mark in this world. Mr. T. W. Bickett, the polished and gifted junior member of the law firm of Stack & Bickett, already ranks among the leading orators of the State. Since his sojourn at this place he has won the confidence and esteem of all our people."

....An exchange of the 24th inst. rises to ask, if the friends of denominational colleges are opposing State aid, "why not include the Agricultural College and the Normal and Industrial School?" Just such perverse ignorance on the part of newspaper publishers as prompted this paper to ask that question is one reason for the unenlightened state of many of our people. An editor is the last person on earth to talk about matters of which he knows nothing. If an editor is ignorant, and prejudiced besides, how can one expect him to elevate his readers?

....Rev. A. A. Newhall, who has been serving in Baptist work at Southern Pines for sometime past, writes us from Saratoga, where he is attending the Northern Baptist Anniversaries, to address him for the present at 21 Kilby St., Woburn, Mass., where he will reside during the coming summer. He desires also six copies of "the pamphlet on education by Dr. Taylor." Bro. Newhall first came South for his health; and while we rejoice that he is able to live in colder climes again, we hope to hear of his return to North Carolina this fall.

....No regular Baptist preacher of the Baptist State Convention of North Carolina will invite Pedobaptists to the Lord's Supper. We have heard that one preacher in the western portion of this State has disrupted his church by inviting "all Christians to communion." This would not be unusual in the North. If any one, after all that has been said on this subject for decades, thinks "close" observance of the Lord's Supper unscriptural or narrow, we can direct them to a book that will persuade them otherwise. "Close Communition," or Baptism as a Prerequisite to the Lord's Supper by Dr. J. T. Christian has settled the question to the satisfaction of thousands.

....Rev. F. H. Jones of Chatham, Va., completes the ninth year of his pastorate in Virginia this month. Since he has been at Chatham his people have erected a church edifice and bought a lot, the total cost being $9,100; and a house and lot for a parsonage has been secured. The membership of his church has increased from eighty to one hundred and forty-five; and Bro. Jones has baptized about 250 candidates into the fellowship of two country churches in addition. There are six Sunday-schools in connection with the three churches. Bro. Jones closes a personal letter as follows: "While I have not accomplished all I hoped to do, I am glad and thankful that the Master has used me to do this much." Bro. Jones will probably attend the commencement exercises of Wake Forest College, where his son, W. H., graduates this year.

Peace Institute.

The closing exercises of Peace Institute, Raleigh, N. C., of the session '93–'94, occurred on the 25th—29th inst.

The occasion was such a one as this admirable institution has become notable for. The young ladies, without exception, acquitted themselves excellently. Prof. Dinwiddie is to be congratulated on the many evidences of thorough and extensive work. We are glad to know that despite obvious disadvantages, this institution has enjoyed a fair degree of prosperity this year.

From Bro. Moore of Winston.

Dear Recorder:—We have just begun a meeting at Broad Street church. Bro. J. T. Jenkins is doing the preaching, and a fluent, forceful, faithful man he is. Prospects are good for a glorious revival and a great religious awakening. I trust we shall soon be up the Hill of Difficulty at the Porter's Lodge where we can get enchanting glimpses of the Celestial City.

Dr. Pritchard arrived here this morning to deliver a sermon to-morrow at Salem Academy commencement. He will also address the Y. M. C. A. at four o'clock, and on Monday evening speak to the young people of the First church. The Twin-City delights to honor the genial Doctor. Pray for our meeting. Faithfully yours,

HIGHT C. MOORE.

Winston, May 26, 1894.

Wake Forest for the Girls: and the Girls for Wake Forest.

I have carefully read Prof. Hobgood's article in the RECORDER, favoring the admission of women to the classes of Wake Forest College; and I write to say that I am heartily in favor of it.

By all means, let the plan be adopted and put into operation at once; and we shall very soon be relieved of all complaints about ruinous competition in higher education. At least, this is my faith—a faith which I hope may soon become fruition.

BAYLUS CADE.

Suggestion Seconded.

Dear Recorder:—I heartily second Doctor Durham's suggestion in regard to Dr. Taylor's articles on the question of State education. Truly "the man, the question and the occasion have met." I know not which to admire most in Dr. Taylor's articles—his lovely spirit, his convincing logic, or his Addisonian English. Such a masterly handling of an important question can but do good. Turn on the light.

Affectionately, C. A. WOODSON.

Brookneal, Va., April 30, 1894.

Rev. S. F. Conrad's Appeal to the Reconciliation.

Dear Brethren and Sisters:—As some of you know, I have been for several years burdened with the debts resting on me for the building of the churches at Walnut Cove and Ruffin. When they were completed, there was a debt of about a thousand dollars on each, which was partly covered by subscription, a part of which has been collected and paid. I have kept the interest paid and have debts on both reduced to about $1,350. Last fall I started a special subscription list of one dollar per year for six years to pay out through a building and loan association. I have on this list sixty names. A number of these have failed to meet their subscriptions, which but makes my burden the heavier to carry. As I see that there is but one way to meet the difficulties and get released from a constant worry and trouble, I have decided to enter upon a general canvass of the State until I have raised the entire amount in arrearage. I have not allowed a mortgage to be placed upon these churches but for part of the money, am carrying the debt on my own responsibility, and part of it by security from others. Had it not been from loss to crops and the general financial depression of last year, I had hoped to have been out and ready for some other enterprise. I am sorry to be compelled to take this step, but I hope in getting a little from a great many to be able to pay out in the near future. Much that I counted as good subscriptions when these houses were built, has proven to be worthless. There are at both places good young churches with a good prospect for the future, but I have not thought it proper to burden them with debts which would but hamper and cripple their usefulness. As a missionary, I have assumed obligations before, and was able to pull through. Don't criticise but help me out, and then I think I will not get so deep in again.

Those who have promised to help me, please send it to me at your earliest convenience. In this general canvass I will aid in protracted meetings where my services may be needed. So if any should desire my assistance, they will notify some few weeks before hand.

To those brethren who have promised to aid me on my building and loan association plan, will address a personal proposition. What has been paid in, and what they will pay me, will be applied directly on the debts.

S. F. CONRAD.

A Church Burned.

Dear Brethren:—During the disastrous fire which occurred in Morganton, December 13, 1893, our church house was entirely destroyed. We are now making brick to build at once. We shall build a substantial brick house, and in a much more suitable place. Morganton's rapid growth in population, especially "common people," and the increasing interest in all our services, demand that the church be finished this summer. This we are not able to do within ourselves. We have only eighty members, and all have to work for a living. Our church and its individual members have helped to build a number of churches in North Carolina, and even now we are paying $350 to missions and the orphanage.

Who will help us? Funds can be sent to Bro. M. P. Hilderbrand, Morganton, N. C., who will acknowledge the same in the RECORDER.

This appeal was authorized by the church, April 26, 1894.

R. L. PATTON, *Pastor*
M. P. HILDERBRAND,
M. D. BRITTAIN,
H. W. CLARKE,
T. F. CAUSEY,
J. H. WALKER,
Deacons.

Morganton, N. C., April 26, 1894.

A Gracious Meeting.

Dear Recorder:—Believing our people are always rejoiced to hear of the advancement of the Lord's kingdom, it is a pleasure to write that for more than a week our church has been in the midst of a very gracious outpouring of the Spirit.

Rev. J. R. Jones of Milton, N. C., came and preached for about eight days. It was an abiding joy to sit under his faithful and loving ministry, a man approved of God, not refraining from declaring the whole counsel of God in plain and unmistakable terms, giving no uncertain sound. He fed our souls as only a faithful messenger of God could from the divine storehouse. We will ever remember his coming and faithful work among us.

On Monday night I buried eleven precious souls in baptism.

I have continued the services since Bro. Jones left last Saturday, and the Lord's blessings are still coming upon us. There were two professions last night. I will have several others to baptize at the close of our meeting.

The Divine approval seems to rest upon our cause here. We have had nearly fifty additions to our church within eight months. I am now in the last part of a four years' pastorate among the Salisbury Baptists, and perhaps there are few brethren who have greater cause for rejoicing in the advancement of the Master's cause than myself. Through Divine help we as a denomination have achieved wonderful victories upon this battlefield. "All things are possible to him that believeth." Our hope is in God.

Yours in Christ, N. S. JONES.

Salisbury, May 28, 1894.

The attention of our readers is called to the advertisement of Messrs. Kramer Bros. & Co., Elizabeth City, N. C. We know these gentlemen personally, and can assure the public that there is no more reliable firm in this or any other State. They possess special advantages for the manufacture of the goods which they offer, and we most cheerfully recommend them to our readers and to the public generally.

(CONTINUED FROM THE FIRST PAGE.)

they at all too strong? Not a few of the friends of the State colleges understand the situation and foresee the dangers. Some, like Dr. Ely, would have the influences which are now in operation in the Christian colleges clustered in close propinquity around the State institutions. Others would convert State institutions into full fledged Christian colleges. But this cannot be done until both State and Federal Constitutions are radically changed. At every announcement of such action the friends of religious liberty may cry with amazement, "Is Saul also among the prophets?" And they believe that they have the right to demand his credentials.

Bishop Atticus G. Haygood, in *Methodist Quarterly Review*, July, 1893, says: "It is now settled that the church must engage in the work of education. The church school is in no sense a luxury; it is a prime necessity. The church cannot get on without it.

"The State does well if it secures the elementary education of the people. In a republican form of government the State has nothing to do with college or university education. As to higher education, whatever the State may attempt or achieve, it cannot do the work of the church. If the church should close her schools, and leave moral with religious instruction and training to the State schools, she would suffer a loss fatal to her efficiency. Education, it is now agreed, is a normal function of the church. * *

"Christian education is vital to the efficiency of the church. The State cannot give, if it tried, the educational furnishing, in training and knowledge, absolutely necessary for the work of the church. If the State gave every boy and girl a university education, the religious schools and Christian education would still be necessary to the church; so necessary that, after a few generations, if we had only State schools, we would have no church worth living and working for."

And when it is remembered that many thousands of men trained in Christian colleges have gone out into every part of the country, and into every profession and calling, can it be doubted that this is a better country to day because of the existence of these colleges? These colleges, also, have their traditions; they can point with maternal pride to hundreds, living and dead, of their alumni who have filled with honor every position of trust which a people could bestow, and they know that they have the affections of multitudes of all sorts and conditions of men. Yet their usefulness is clearly imperilled. It is not wise to wait till too late before sounding the note of warning. The tendencies are evident.

The decision must ultimately be with the people. Their will, when they shall have clearly understood the issues, and secured recognition of its expression, will be the end of complaint and controversy. But, if they shall say that is right and expedient for the State to occupy the whole field of higher as well as lower education at the present time, and that they believe that the State is competent to do so adequately, then the occupation of many of the colleges will soon be gone, and upon their portals will be written "Ichabod,—their glory is departed."

Several objections, of a general nature, have been brought to the notice of the writer. It may, perhaps, not be out of place, before concluding, to subject them to a brief examination.

First. One sometimes hears the remark made,—and made as if it were a full and final answer to all possible objections to higher education by the State, that "the cost of it is very small to the individual taxpayer."

Several rejoinders might be made.

1. The same argument was used against Madison's argument for Religious Liberty. Tax-payers were assured that the amount which they would have to pay to an "establishment" would be "moderate."

2. The principle involved is entirely independent of the amount expended. If it be right, expedient, and possible for the State to provide higher education, then "a great State like North Carolina" ought to spend far more than it does upon its young women and young men. If not right, or expedient, or possible, the State ought not to spend a single cent in this direction, even though the tax-payers do not feel the burden at all.

3. The amount expended on higher education may be small to the individual taxpayer, but in the aggregate it is enough to pay teachers to keep open at least a thousand more common schools in North Carolina for the length of time that these schools are now kept open. For the general expenses of the system are already provided for.

4. The amount may not be large *now* for the individual tax-payer. What guarantee is there that it will continue to be small? The tendency is toward large increase.

5. The suggestion of the Superintendent of Public Instruction to the last General Assembly that the general tax for public schools be increased ten cents on each $100 of property in order that the schools might be kept open four months, involved the same principle. This tax would have been very small in the case of each individual tax payer. Yet the legislature would not vote for this increase.

6. Granting that each citizen is required, for the present, to pay only a few cents (on an average) for the support of higher education by taxation, it is claimed that the way will still be open to each citizen to pay the same amount, if he wishes to do so, for the same purposes under the Voluntary plan.

The above considerations seem to be not without some real weight.

Second. "Inasmuch as wealthy citizens pay a large proportion of the taxes collected, ought not the State to make provision for the higher education of their sons and daughters as well as for the public school system?"

This question seems to imply a total misconception of the objects of taxation. A rich man pays no more than a poor man, in proportion to the amount of property protected by the State. The State is under no obligation to give back anything to either. A rich man may pay more for insurance for protection from fire than a poor man does. This is because he has more to protect. The company is under no obligation, if it fulfils its contract, to give back anything to either; certainly no more to one than to the other. And is it not true that, though the wealthy man pays more taxes (absolutely, not relatively) than the poor man, he does not feel it as much?

Third. "Shall, then, a great State like North Carolina refuse to give higher education to its sons and daughters?"

There is a sentimental element in this appeal which gives to it whatever of force it has. When this has been eliminated, the answer is not far to seek.

The question is not whether young men and women shall have higher education or not, but whether it shall be provided by taxation or on the Voluntary system.

North Carolina *is* a great State, and, if it will educate the children, is probably destined to surpass in her future greatness the wildest dreams of our imaginations. But, great or small, (for it is a matter of principle, not of magnitude,) the State is under no obligation to "give" higher education to any of its citizens.

Fourth. "But are not the views presented in this paper very radical and revolutionary?"

If by "radical" the objector means that the discussion aims to go to the root of the matter, the writer will gladly accept the term.

The "revolutionary" views are not those held by the writer, but are advanced by those who within the last few years have secured large State grants from the treasury of the State for higher education,—a thing unknown in North Carolina until after the close of the civil war. The Voluntary system in higher education is, in its very nature, the more conservative method.

Quibbling questions may, of course, be raised as to the point where common school instruction should end, and the higher education begin. The writer believes that the shrewd common sense of the people will need no assistance in meeting all such objections.

For the views advanced in this paper, which is now concluded, the writer assumes all responsibility. He has not asked, and does not desire formal endorsement from any individual, institution, political party, or Christian denomination. Truth needs no external buttresses. Error is usually already well supplied with them. If the argument in this discussion is valid, it will, sooner or later, cut its own way. If it can be shown to be unsound, it ought to fall to the ground, and the writer hopes that, in that case, it will speedily do so. His only object is to help, and not to hurt, the cause of education,—of all education in North Carolina.

As a matter of accident, this series of articles has been published in a religious newspaper. To this fact are probably due the references to "narrow denominational bigotry" which have appeared in connection with it. It may not be out of place, therefore, to express the opinion that, if the articles had appeared in a secular paper, and if the authorship were unknown, no one, from any internal evidence, could even guess what religious views or political tenets (in the partisan sense) happen to be held by the writer.

There is absolutely nothing personal in these articles. Some of the best friends whom the writer has ever had, have been connected with State institutions. And there are many others who hold similar positions whom he warmly admires, and whose friendship he would highly value. He has only sought to establish some fundamental principles, and to question the wisdom and equity of some manifest tendencies.

It would be, perhaps, too much to hope that a discussion of so wide a scope, written during hours redeemed from a very busy life, will be found entirely free from errors. An honest effort has been made to be accurate in statement and logical in inference. Very gratefully will the writer accept from any source the information or suggestion which may enable him to make a needed correction. For the number and length of the quotations which have been incorporated into this paper, no apology is needed. They present either the opinions of experts or statements of facts.

Incidental matters in this discussion may, and doubtless will be, criticised. But the writer ventures to hope that his three main contentions will prove to be true, and that they will abide the results of criticism. But if any one of them should prove untrue, the other two would still hold. And even if any two strands of the triple cord should be broken, the third, if it remains intact, will be strong enough to support the general conclusion.

This conclusion, and it is important that we should recognize its importance as, in this transition era, we are shaping the future educational policy of our State,—the conclusion is, that we should rely on voluntary beneficence for the endowment and equipment of all institutions for higher education, and that we should aim for the establishment, at the earliest possible day, by wise taxation, of a six months' public school within reach of every child in North Carolina.

The religion of Christ admits of no improvement, but there is an unlimited range of improvement in our apprehension and application of it. The morning stars were as perfect and beautiful when they first sped from God's hand as they are now, but we view them with a wider range and a fuller appreciation than our fathers did.—*The Interior.*

Don't be talked into having an operation as it may cost you your life. Japanese Pile Cure is guaranteed to cure you by Jno. Y. MacRae, druggist, Raleigh, N. C.

Revelation, 3: 5, 12, 21, 22.

THE REWARDS—THEIR CERTAINTY AND CONDITIONS.

1. To him that overcomes are the promises. To the angel of the church at Sardis, *et al.*, write. I want to make a personal application of these Scriptures. To him, by the help of grace, there must be an overcoming, if he should ever be saved. To all there must be the same surmounting of all that condemns. The world of sinful influences and attractions and soul-damning errors must be overcome by us. In other words, these things must not rule our minds and hearts. The carnal appetites of the flesh must be subdued. Every wicked lust of the flesh must be checked and curbed until it loses its predominating power. The spirituality and power of the Devil has to be spurned to that extent in which his works are no longer of an abiding sweetness in our souls. But to him that overcomes are the sureties of the rewards.

2. To him, etc., will I grant; in all the strength of the legal authority of divinity, in all the inflexibility of heaven's law, and the power of the Trinity, and the world of mankind, solicited as witnesses to intensify it to us. To the overcoming one, "will I grant," &c.; and to follow out the legal thought, would say, will grant, convey, bequeath and assign, in fee simple, or forever. As it is the law to have all great conveyances witnessed, and so it ever has been, as did the patriarchs of old. So saith the Scriptures in verse 22, "He that hath an ear to hear, let him hear,' &c. We are left without one single doubt on which to stand, so far as God's part is—so sure, so unfailing are the rewards, if we overcome.

3. Shall grant to him to be clothed in white raiment, which is significant of a justified character, and the only suitable robe in which to appear before the Father—honorable and loyal garment. His name shall remain of record among the noble of heaven. Shall grant him an all important place—"a pillar in the temple of my God." Shall grant him infinite safety; "he shall go no more out." Shall grant him a significant appearance, a badge of his adoption—a "new name," and the "name of my God, and the name of the city of my God"—a recommendatory, yea, a legalizing and introductory name to all the company of the paradise of God. And that you may know all these things and heirship with me, "I grant to sit down with me in my throne." Thus read: All that hath ears to hear let him hear what sure and noble things await the finally faithful, the overcoming ones.

What rewards are here symbolized by robes, temple pillars, written in everlasting records, name of the Father, and a new name, and distinguished company and an honorable place! Let us strive to overcome.

H. C. STANDRIDGE.

Food, when it sours on the stomach, becomes innutritive and unwholesome. It poisons the blood, and both mind and body suffer in consequence. What is needed to restore perfect digestion is a dose or two of Ayer's pills. They never fail to relieve.

Christ's Attitude Toward Sin.

Christ's attitude toward the sins and shams of his age was that of exposure and stern rebuke. This was the spirit and temper of his harbinger, John, and of his servants, the apostles. Shall we conclude, therefore, that every man who exposes the sins of this age, rebukes its follies, and denounces its vices, is necessarily of the spirit of Christ? One *might* do this from a spirit of cynicism, or for notoriety, or even for the money which the ill disposed are ready to pay to have their fellow-men ably and eloquently abused. There is a constituency which relishes the moral pommeling of humanity in the pulpit and on the platform, just as there is one that relishes the physical pommeling of it in the prize-ring; and the relish in neither case comes from a Christ-like spirit, but the very opposite. It *may* be that some are at this business, even in the pulpit, who follow it simply because the crowd pays for and applauds it; but their speech betrays them. In rebuking and denouncing sin and folly, neither Jesus, nor Peter nor Paul used a single word or phrase calculated to provoke the applause of the vulgar. There was no attempt at wit or humor—not a vestige of ridicule. Sin and folly were held up in no ludicrous aspect. Jesus would no more have set a crowd laughing at the moral deformity of a man than he would at his physical deformity. What would be thought of a physician who should hold up to the public gaze the halt, the lame, the blind, as proper objects of jeers and mocking? What if he should provoke the merriment of the unfeeling by pointing out the ludicrous gropings and stumblings of the blind, and by coarse and indelicate jests at the expense of the deformed? Such a man would receive general execration. But why should that spirit find more tolerance which turns to mockery and ridicule the moral deformities and frailties of men? The spirit of Christ seeks to arouse only indignation and opposition to sin—only sorrow and pity for its victim.—*Christian Standard.*

The Fire of Sorrow.

In this cruel fire of sorrow
Cast thy heart. Nor faint, nor wail;
Let thy hand be firm and steady,
Do not let thy spirit quail.
Wait thou till the trial passes,
Take thou then thy heart again,
For as gold is tried by fire,
So a heart is tried by pain.

—*Frances R. Havergal.*

If you lose your soul it will not be because there are hypocrites in the church, but because there is sin in your own heart.—*Ram's Horn.*

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Maake, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

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TALKS WITH MOTHERS.—No. 3.

HAPPY BABYHOOD.

Every mother wants her baby to thrive, because a healthy child is a happy child. The question of how the baby shall be fed is demanding the attention, as never before, not only of the mothers in the land, but of the entire medical profession also, because it is now realized how much the health of a child can be influenced by proper nutrition during the years of babyhood. As the result of the improper feeding of the infant, the vitality of the child is impaired, and he grows up weak and puny. In these days when artificial food is being so generally resorted to for infants, the demand for a substitute for mother's milk has brought out many foods for which great claims are made. Gustav Mellin, an English chemist, was the first to discover and combine the requisite properties necessary for an artificial food, and with his discovery the rational feeding of infants commenced.

Mellin's Food is the only perfect substitute for mother's milk, and it has done more to make babies strong and healthy than anything else that has ever been invented. Mellin's Food possesses all the requisite heat and flesh producing and bone-forming constituents necessary to give a child health, vigor and vitality. Infants are exceedingly fond of it and thrive upon it when nothing else can be retained upon the stomach. If they have been weak, fretful and troublesome they become happy, healthy and active; bright eyes, rosy cheeks, firm muscles and a strong constitution are the inevitable results of using this excellent preparation. Mellin's Food, being highly nutritious and easily digested, is also perfectly adapted to the wants of invalids and convalescents.

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MELLIN'S

FOR INFANTS AND INVALIDS.

TRADE "GRAPE LABORA" MARK.

FOOD

THE ONLY

Perfect Substitute for Mother's Milk.

SEND for our book "The Care and Feeding of Infants," mailed free to any address.

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TO THE YOUNG FACE

Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.

"For Years,"

Says CARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	5 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma.....	3 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	
	No 47. Daily.		
Leave Wilson....	2 05 p m		6 25 a m
Leave Goldsboro.	3 00 p m		7 20 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington..	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 46. Daily.
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma. ...		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	
	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson ...	12 45 a m		10 35 p m
	No 14. Daily.		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Ostracism.

BY B. P. ROBERTSON.

A common sin among us to-day is ostracism. The Scriptures enjoin upon all people to "be kindly affectioned one to another with brotherly love; in honor preferring one another." But we try to become more and more estranged from one another in every imaginable direction. This evil manifests itself in three different spheres as follows: (1) Political ostracism; (2) social ostracism; and (3) religious ostracism. Let us consider each of these for a few minutes:

I. POLITICAL OSTRACISM.

I do not think that it is the place of a minister of the gospel to take the field as a regular politician and become intoxicated with the party spirit, and biased by the party lines, and colored with the political vices. But I do consider it to be the unbounded duty of every minister of Jesus Christ to take his stand on the moral side of every political question and to advocate that side with all the powers with which God has endowed him.

It is generally considered that every individual has a right to his own political opinions; but this liberty which our fathers have handed down to us has become very much abused. Many persons have turned this liberty into a license, and have held and propagated opinions which have proven to be detrimental to our people at large. Of course every person has a right to his own opinions; but God expects each one to hold only such opinions which accord with his will and which may result in good for the people at large.

But this liberty which our fathers have handed down to us is being denied us at the present day, and this denial has assumed a very peculiar form in modern times. In olden times people were persecuted for holding independent opinions with banishment and execution. But in these days it has stepped forth into our midst in the form of political ostracism. If you have the manhood to hold a political opinion, and you express it, those who disagree with you will cast you out of their favor and have but little to do with you and even hate you.

This manner of treatment which political parties have exercised toward each other has produced a gulf between them and many times the truth on questions of vital importance is kept hid from those who have it not. There is only one remedy for all this, and that is for all to be kind to each other and help each other. In this way every one can become open to the truth and receive the truth and comply with the truth.

II. SOCIAL OSTRACISM.

Another form of this evil may be termed social ostracism; and this is perhaps the most common among us now. This form manifests itself in four different channels which I desire to consider separately.

First, there is a form of ostracism which exists between the ignorant and the educated. Those who have been so fortunate as to be able to obtain an education have often made a blunder in the use of it; for, instead of employing it to lift up and benefit those who have no education, they have used it in such a way as to repel the ignorant from them. So then by this means they have ostracised the ignorant, and the ignorant have retaliated and ostracised the educated. So then here is a great chasm formed between the two which seems sometimes to be almost impassable, and the only remedy for this state of affairs is for them to be kindly affectioned one to another.

Second, there is another form of this evil which exists between the rich and the poor. Providence has been very good to many people in permitting them to accumulate wealth, while to others it seems that the hand that rules the world and controls the affairs of men has not deemed it best for them to possess great riches; and it appears that many of those who possess great riches have cast a cold shoulder to those who have seemingly been less fortunate in this world. This coldness toward the poor has caused them to retaliate and return the ostracism which they have received. This evil has of late years assumed the name which is known among us as the fight between capital and labor, and this controversy has increased till it is very great at the present day. So then here is fixed another great gulf between two classes of people. The only thing that can change it is that which our Lord himself has prescribed, "be kindly affectioned one to another," and why should they not be thus toward each other and stop this evil?

Third, there is still another form of this evil which exists between the high and the low in our country. I do not mean by the term "high" what is commonly called modern society. It has come to pass that the best and most cultured society of our country have forgotten their mission in the world and have run to seed on culture. Even some churches have become so much absorbed in this matter that it seems that their whole object is to become cultivated. This position which our cultivated people have assumed has virtually ostracised the low and degraded classes of people, so that they have retaliated and returned the coldness which they have received. In consequence of this an almost impassable gulf has been formed between the classes; and the only way to remove this is found in the special direction which God has given us. Let both classes strive to love each other and to benefit each other.

Fourth, there is also one other form of this evil which exists between the different races. Of course, we all admit that the Caucasian race is superior in some way and by some means to the other four races. The realization of this fact on the part of the Caucasian race has caused it to become elated over the matter, and consequently it has somewhat practically ignored the other races and ostracised them; and, as we would naturally expect, these other races, especially the Mongolian and Negro, have returned what they have been receiving, and consequently we have another breach formed between two other classes of people which seems to be enormous in our eyes. But those who are connected in this matter can bridge over it by observing the commandment of the Lord to be kind to each other and try to benefit each other. Let the Caucasian race help the others to better themselves.

III. RELIGIOUS OSTRACISM.

This form of the evil seems to be the most aggravating of all the three which I mention, and this one, like the second, appears in several different phases, which I wish to notice separately.

First, there is that form of ostracism which exists between the different religions of the world. Of course, among all the religions of the world there cannot be but one true religion. For there is only one God who had only one Son who came into the world to save only one human race. Then if this be true, all the other religions are false. But because they are false does not show that the true religion should ostracise them, yet such has been the case in many instances. The Christian religion has been shown to be the only true religion, and hence the only true religion in the world; consequently some have become elated over this and have placed themselves aloof from the other religions and practically ostracised them. So the advocates of the other religions have retaliated and turned a cold shoulder to the Christian religion. Thus the breach has become so great in times past that the true religion could not reach the advocates of the false religions and do good by leading them out of their errors. It will not hurt the true religion to be compared with the other religions in the proper way. So then the work of comparing the religions ought to continue until the true religion has been made known to all the advocates of the false religions of the world. Let the false and the true be kindly affectioned one to another, and the true religions will always prevail.

Second, there is another form of this evil which exists between the different denominations. It is utterly impossible for all the denominations to be correct on the same doctrine when each of them holds a different view from all the others on this doctrine. For instance, all the denominations cannot possibly be correct on the ordinance of baptism unless the Holy Spirit makes different impressions about the same thing, and from these differences which exist between the denominations has sprung up a coldness toward each other, and hence in many places they have entirely ostracised each other. This ostracism has caused them to study only their creed and that part of the Bible which supports their view; and hence the truth is shut out many times from many minds and hearts. Instead of this state of affairs the different denominations should be kind to each other, and help each other to find the truth as it is revealed in God's Word. Only this can bring about that final state of being of one mind, and there will soon be professed "one Lord, one faith, and one baptism."

Third, there is also another form of this evil which exists between the different congregations in the same town. Of course, every man has a right to his own opinion on religious questions. This liberty is the pride of the American people. But sometimes liberty is abused in two ways in the same locality as elsewhere. Some people will take occasion to hold erroneous opinions and lead many astray from the truth. While others will abuse you for having the manhood to hold an opinion of your own. So the different denominations will ostracise each other and build up a great wall of prejudice between them, and many persons are debarred from finding the truth. The only remedy for this is the passage which says for them to be kind to each other. If all would be kind and unprejudiced toward each other and search for the truth, it would not be long till there would be "one Lord, one faith, and one baptism." This is based on the fact that truth is mighty and will prevail.

Fourth, another form of this ostracism exists between pastor and people. The preacher's business is to preach the Word, reprove, rebuke, and exhort, and to be faithful to his charge, he must do all of these. But sometimes the faithful performance of these duties on the part of the preacher causes the people to become cold toward him and not care to hear him preach any more. Sometimes this coldness goes so far that even the children of the parents will treat the preacher with contempt. This manner of conduct is a shame on any community, and there is only one way of stopping such, and that is for the people to be kind toward the preacher who faithfully performs his duties. If the people were as faithful in hearing and heeding as the preacher is in declaring the message, there would be no more of such conduct. The influence of many servants of God is destroyed by the conduct of a few people, who always ostracise the preacher who proclaims truths which they do not wish to hear.

It seems to me that all people, instead of ostracising each other in any way, ought to be earnestly endeavoring to find the truth and to be on the right side of all questions. If they should get on the right side here and should learn the truth here, they will certainly be on that side at the end of time, and the same is true *vice versa*. We ought to be like one of the noble statesmen of our country who said, "I had rather be right than to be President." Let us seek to be right.

Gaffney, S. C.

Co-education and the Greenville Woman's College.

The following educational note taken from the *Examiner* expresses views upon the subject of co education that are soon to prevail generally throughout the South:

"For two years Georgetown College, Kentucky, has been trying the experiment of co-education, and the new policy has proved itself entirely satisfactory to all concerned. Professor Rucker writes us that while the young ladies have kept up with the young men in all college work, they give no indication of impaired health from hard study. The conservative Baptists of the South, he says, are gracefully yielding to the inevitable, and placing their daughters beside their sons in the same plane of higher education. Owing to their inability properly to endow and equip separate colleges for women on a par with those already provided for men, they are placing them in the same institutions, realizing that the problem of equal education for the two sexes must be worked out, for the present at least, upon the line of co-education."

Furman University has the honor of leading in this matter in South Carolina; South Carolina College has just recently opened its doors to women. Other institutions of higher learning will in due time follow the example of these two colleges. Some of our people are not "graciously yielding," through the South, but they are yielding, and the "grace" will come afterwards. There are few that will not submit to the inevitable. Some like to say that they do not submit even while they are submitting. But the world knows that they submit all the same.—*Baptist Courier.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

The words of Sir Henry Thompson, the famous medical practitioner, who wrote so long ago, are as true now as when first written: "I have long had the conviction that there is no greater cause of evil, physical, moral, and spiritual, than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental powers to an extent which, I think, few people are aware of."

For Over-Indulgence

Use Horsford's Acid Phosphate.

Think of your head in the morning after a night's hard labor, and take Horsford's Acid Phosphate for speedy relief.

John Jarrett gives this advice to laboring men; "Workmen must stand up against the evil of intemperance. The manufacturer of intoxicating liquor represents but little of productive labor, and its consumption does nothing but clog the wheels of commerce and progress. Remove the curse of drink, and the workmen and all the people are raised to a higher level in which all men are thinkers and workers. The sequel is clear, and prohibition will do more to adjust the differences between labor and capital than all the strikes and conflicts of past years."

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, and scalp sores.

Nothing is essential to the success of a church social which is damaging to spiritual life. Nothing is advantageous to a church treasury which is obtained by methods that lower the dignity of the Christian name. Be consistent in all things. Guard the honor of the church, the bride of Christ. Keep the Saviour always before you. Let your deportment be such as becometh godly lives. —*Michigan Advocate.*

Be not in too much haste to come to a determination of a difficult or important point. Think it worth your waiting to find out the truth.—*Watts.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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ABSOLUTELY PURE

MOTHERS! MOTHERS!

To know that a single application of the Cuticura Remedies



will afford instant relief, permit rest and sleep and point to a speedy and economical cure of torturing, disfiguring, itching, burning and scaly humors, and not to use them without a moment's delay is to fail in your duty. Cures made in childhood are speedy, economical and permanent.

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"How to Cure Skin Diseases," free.

VITAL TO MANHOOD.



DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-Indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantee issued by agent. WEST'S LIVER PILLS cure Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.

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Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 35 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 20 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	6 45 a m
Ar. Statesville		11 05 a m
" Asheville		4 00 p m
" Hot Springs		5 30 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 50 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 05 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND.

Leave West Point 7.50 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.0 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	3 15 p m		
Lv Greensboro	3 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 13 a m	
Ar Fayetteville		9 25 a m	
Lv Ramseur			6 50 a m
Lv Climax			9 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 13 p m		
Ar Fay'ville Junc	4 35 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			1 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Train No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. H. KYLE, Gen. Pass. Agt.

J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.		No. 134*.
*8 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 04 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 03 a m
11 20 p m	Ar	Weldon Lv	*9 25 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 30 a m
2 05 a m	Ar	Raleigh Lv	6 30 a m
2 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	5 10 a m
4 23 a m	Lv	Southern Pines Lv	4 30 a m
5 20 a m	Ar	Hamlet Lv	3 35 a m
5 43 a m	Lv	Rockingham Lv	3 15 a m
6 20 a m	Lv	Wadesboro Lv	2 42 a m
7 15 a m	Ar	Monroe Lv	2 00 a m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR) Ar	6 58 a m
11 38 a m	Lv	Philadelphia Ar	3 45 a m
2 20 a m	Lv	Baltimore Ar	12 48 a m
4 00 a m	Lv	Washington Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv	Petersburg " Ar	5 39 p m
11 27 a m	Ar	Weldon " Lv	*8 37 p m
*8 00 p m	Lv	New York (PRR) Ar	7 43 a m
9 10 a m	Ar	Portsmouth Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R) Ar	1 28 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	†6 00 p m
*7 00 p m	Lv	Washington, N & W S R Co Ar	6 30 a m
8 00 a m	Ar	†Portsmouth Lv	5 30 p m
†9 00 a m	Lv	Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv	Portsmouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 14 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
†11 43 a m	Ar	Weldon " Lv	*3 22 p m
†11 54 a m	Lv	Weldon " Ar	3 10 p m
2 09 p m	Lv	Henderson " Lv	†1 14 p m
†4 07 p m	Ar	Durham " Lv	†10 50 a m
†3 50 p m	Ar	Raleigh " Lv	†11 25 a m

No 43.			No 36.
†10 15 a m	Lv	Raleigh Ar	†3 00 p m
1 43 a m	Lv	Sanford Ar	4 30 p m
1 43 a m	Lv	Southern Pines Ar	3 35 p m
1 45 p m	Ar	Hamlet Lv	2 35 p m
12 25 p m	Ar	Rockingham Lv	2 01 p m
3 03 p m	Ar	Wadesboro Lv	1 25 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
3 29 p m	Ar	Maxton Lv	12 58 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 30 p m
3 21 p m	Ar	Bennettsville Lv	12 56 p m
4 12 p m		Darlington Lv	12 05 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

†Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains composed of elegant day coaches and palace Buffet Sleepers without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B Breakfast, D, Dinner.

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JNO. C. WINDER, Gen. Man.

L. T. MYERS, Gen. Supt.

T. J. ANDERSON, Gen. Pass. Agt.

From Bro. Love in Suffolk, Va.

Dear Recorder:—My promise, while in Raleigh recently, to write something for the RECORDER has not been fulfilled because of an abundance of work and a paucity of ideas. There is one thing about which I might write much—those fifteen days of rich enjoyment in the home of Bro. Hunter and in labor for the Lord with him, and in seeing again the faces of many of the Lord's toilers in the dear old State. In all the world there are no more faithful or fraternal men than are to be found among Raleigh Baptists, including those whom God and the churches have called to be leaders of the hosts of the State.

I doubt whether there has ever been in North Carolina a more wisely planned or wisely manned work than the West End church. In the broad influence which it is to exert over the State, if is surpassed by few pastorates in North Carolina. The young men of the A. & M. College are to influence the State by close contact with her people. This church is the only one in the vicinity of the College, and has already set the moral and religious key to the institution. Few men could have so soon won such favor with those young men as Bro. Hunter has. The mutual understanding and good feeling existing is rarely seen between a preacher and college students.

The work done in the community has already pre-empted the territory which in a few years will be the center of a large West Raleigh population.

OBSCENE LITERATURE.

On a recent Sunday morning we offered to our congregation for signatures the following: "Desirous of promoting the highest moral sentiment in the community, and convinced that the *Police Gazette*, published by Richard K. Fox, N. Y., is a most fruitful source of vice and impurity, we the undersigned make the request of newsdealers and barbers, and all our purity-loving citizens, that they co operate with us in suppressing the further circulation in the community of this and all publications of like immoral character published by the said Fox and others." The congregation responded heartily. We then took the paper to the newsdealers and barbers and got their signatures, and now have no more of this vile literature in our town. There is no instrument of the Devil so dangerous to the purity of the young men who read it as this class of publications. By the means we have used, it can be suppressed in any town in Virginia.

BASE-BALL.

We are beginning to reap the harvest of this game "gone to seed." An umpire of our town the other day mauled the face of another young man until it was bloodshot. On Saturday in our neighboring town of Franklin, a promising young man died from the effects of a game. A few days ago in Kentucky a batter killed an umpire. A gentleman, one of the foremost business men of our town said, a few days ago, that base-ball had cost him five thousand dollars and two sons. On a North Carolina train we saw a college student, a member of the "team," board the train, and heard him in conversation with one of his professors who was on the train. The conversation was base-ball and the amount of slang poured into that professor's ears, without correction, did not, to say the least, make flattering impressions on passengers of the work done at that school. The cause of Jesus Christ will not soon be elevated by Y. M. C. A. base ball teams, and twenty five cents admission fees to see their brutal performances. What is the difference in the payment of money to see a horse race and a game of base-ball interspersed by profane contradictions, defiant gestures, occasional blows and savage howls? There is a legitimate place in college training for athletic sports, but the "match game" is a problem which requires speedy solution at the hands of those who are entrusted with the management of our religious colleges. J. F. LOVE

Suffolk, Va.

Commendatory Resolution.

Lee's Chapel church, in conference Saturday before the third Sunday in May, 1894, do adopt the following:

WHEREAS, Elder W. C. Nowell of Smithfield, N. C., but now of Nashville, N. C., has served us so faithfully for the past six years, and has so much endeared himself to us that we part with him reluctantly, yet we think a change may be for the best, and cheerfully submit and say the Lord's will be done, and take pleasure in recommending him to the brethren and sisters as a faithful and efficient and worthy minister of the Lord, and pray that God's blessing may rest upon him and choose for him fields of labor and give him many souls for his hire.

Resolved, That a copy of the foregoing preamble and this resolution be sent to the BIBLICAL RECORDER for publication, and the same be spread on our church record.

Done in conference May 19th, 1894.

A. BRYANT,
WREN TINDALE,
W. I. GREEN,
J. M. DRIVER,
Committee.

Teachers' Assembly at Morehead.

For above occasion, the Richmond & Danville Railroad will sell round-trip tickets to Morehead City, N. C., at the following rates from points named, plus $3 00 to cover membership coupon of the Teachers' Assembly, which will be sold with every ticket:

Reidsville, $7.60; Selma, 3 25; Raleigh, 4 40; Chapel Hill, 6 00; Elon College, 6.65; Greensboro, 7.10; Salisbury, 8.45; Charlotte, 9.70; Winston Salem, 7.95; Mocksville, 8.60; Asheboro, 8 20; Norwood, 9.55; Statesville, 9 95; Morganton, 10.85; Asheville, 12 95; Waynesville, 13 80; Murphy, 16.70; Wilkesboro, 10.05. Rates from intermediate points will be in proportion. Tickets to be sold June 16th to 30th, inclusive; limited to July 15, 1894.

Beaufort Revival.

Dear Bro. Baileys:—It is with the highest joy that I am permitted to make to the RECORDER a good report of the meetings recently held in our town. Rev. J. T. Jenkins was with us for two weeks and did the most of the preaching.

The results are about as follows: Fifty conversions, with forty additions to the Baptist church, and several to the Methodist and Episcopal churches.

For a week prior to Bro. Jenkins' coming, Prof. Leonard trained a choir for the meeting. His music was a great help. He used the "Life Line"—a collection of songs used by Bro. Jenkins in his work. Bro. Leonard is a songster of thirty years experience, and has a wide reputation as an instructor. He well deserves it.

Bro. Jenkins preached with the Spirit and men and women by the hundreds flocked to hear the Word of Life. His denunciation of evil in all forms was keen, and yet commendable—he did not fail to tell men of their faults. Like the faithful Nathan, his words went home: "Thou art the man!"

I wish to speak a word of approval to a suggestion that has been very strongly expressed by some, and it is this: That Bro. Jenkins be supported by the Board in his evangelistic work. There is no doubt as to his fitness to fill such a position. And the question arises, do the brethren of the Board think that such a worker is needed in the State?

There are destitute places to which such a man as Bro. Jenkins could not get a support. And they need the pure gospel as much as anybody. Now, at other places to which the Lord may call him, the amount of collections taken would, if he were supported by the Board, be sent to the Board's treasury. Thus the Board would, no doubt, be called upon to bear a very light expense and could insure the best work to the places of greatest destitution.

I hope that the brethren may discuss the matter and that the Board may consider it, if they regard it worthy of their attention. It is the Lord's work that they do.

Dr. J. C. Hiden of Richmond aided his son, Rev. Jos. Hiden, in meetings at Morehead City recently. I heard favorable reports from them. Bro. Hiden will baptize two candidates next Sunday.

I find my work at Beaufort pleasant indeed. I feel like I am truly amid lovable surrounding. The Beaufort saints are very kind and appreciative.

May the work begun be kept up and carried on to the glory of God.

J. D. MOORE.

Beaufort, May 20, 1894.

A New Church Organized at Walkertown.

On Monday, May 21st, 1894, a presbytery, composed of Revs. H. A. Brown, Robert Gourley, N. J. Matthews and S. F. Conrad, met at Walkertown in Forsyth county, to consider the propriety of organizing a church at that place.

A meeting of days had recently been held by Bro. Matthews, from which he baptized five; these with two others who presented letters were duly constituted into a regular Baptist church.

The outlook here is very promising for a good work. One man proposes to head the list with a hundred dollars for a house of worship, and it is thought that the brother recently baptized will give a beautiful lot.

This point has been neglected by the Baptists for a long time and is now ready for the truth as we preach it. The Methodists have occupied this point for a hundred years or more, but there is a necessity for a Baptist church here. The baptism on Sunday last was something new to many persons and was witnessed by an audience of 600 or 800 people. It was very solemn and impressive, and I think will result in others doing likewise.

A good Sunday school of about fifty scholars has been started, and many others could be added if we only had a house with more room. S. F. CONRAD.

Children's Day.

More than last year at this time, Baptist Sunday-schools are preparing to observe Children's Day, June 10th, (second Sunday), and the prospects are that more than five thousand schools will participate. Each church ought also to make an offering directly and by itself, and aid the great and needy missionary work of the Publication Society. There are many urgent calls now and many of these cannot be met for want of funds. The needy are everywhere and the demands pressing. This is the time and the call for special effort and large contributions. Programs for this day, or some other day convenient for the schools, may be had on the usual conditions. A half million of these have been issued. Send at once to the Missionary Secretary, C. C. Bitting, 1420 Chestnut Street, Philadelphia, Pa.

From Morehead City.

Dear Recorder:—Though quiet, we are not asleep at Morehead City. We have struggled along stubbornly against the severest financial embarrassments the town has experienced since the late war. And in the last eight months, the Baptists here, I believe, have raised more money for Christian purposes than they have done (in the same length of time) for years. In addition to this, they are attempting what they have only suggested before, namely, to build a handsome parsonage near the church. Lately we have had four addition to the church, all of whom are very promising material.

Success to you and our paper.

Pray for us. Yours fraternally,

JOSEPH HIDEN.

Morehead City, May 24, 1894.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

A Pious Governor.

A pleasing incident was brought to my attention while on the trip to the Convention at Dallas. Some time ago a brother had occasion to see Gov. Northen of Georgia, and called at rather an early hour. A servant met him at the door in response to his touch of the bell. With his hand raised in a deprecatory way, and in a subdued tone of voice asked him to be quietly seated a little while, *as the Governor was holding family prayers.*

When I heard the story I could not help saying what a blessed thing it would be for our country if all our rulers were men of that sort, and if every executive mansion in the land were a house of prayer. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." Prov. 29: 2.

J. L CARROLL

Chapel Hill, May 22, 1894.

Acknowledgments.

State Missions—Columbia church, Chowan, $25.00; Sound Side ch, ditto, 15.00; Mt Zion church, ditto, 12 50; Albemarle Mis Station, ditto, 1.16; Chowan Asso, 17.00; Mt Zion ch, Cape Fear, 50c; Bethel ch, Bethel Hill, N C, 2.00; The Childrens' Mission Band, Broad St Church Winston, Pilot Mountain, 5.00. Total, 78.16. Previously reported, 5,743.00. Total this year, 5,821.16.

Foreign Missions—Chowan Association, $66.70; Columbia ch, Chowan, 8.34; Sound Side ch, ditto, 9.00; Mt Zion ch, ditto, 5.00; Mt Zion ch, Cape Fear, 1.16; Enon ch, Flat River, 5.25; S S, ditto, ditto, 2.50; Chadbourne ch, Columbus, 62c. Total, 98.57. Previously reported, 2,199.41. Total this year, 2,297.98.

Home Missions—Chowan Asso, $54.85; Columbia ch, Chowan, 8 33; Sound Side ch, ditto, 6.00; Mt Zion ch, ditto, 5.00; Mt Zion ch, Cape Fear 84c; Chadbourne ch, Columbus, 50c. Total, 75.52. Previously reported, 1,022.12. Total this year, 1,097.64.

Education—Chadbourne ch, Columbus, 70c; Robert's Chapel ch, W Chowan, 6 50 Total. 7.20. Previously reported, 1,198 76. Total this year, 1,205.96.

Distribution of Bibles and Testaments—S S, River Neck ch, Chowan, $1.55.

Orphanage—W M S, Mt Gilead ch, Mt Zion, $4.26; Conaritsa ch, W Chowan, 5.00. Total, 9.26.

Ministerial Relief Fund—W L Saunders, Mariposa, N C, $1.00; Gethsemane ch, Tar River, 1.78; Wells' Chapel ch, Eastern, 1.50. Total, 4.28. Previously reported, 158.10. Total this year, 162 38.

CORRECTION: In RECORDER, May 2, $1.50 each for Foreign and Home Missions from Flat Creek should be Fall Creek, Sandy Creek Association. J. D. BOUSHALL,

Treas. Bap. State Convention.

Raleigh, May 26, 1894.

Lung Troubles

show a tendency toward Consumption. A Cough is often the beginning. *Don't wait* until your condition is more serious. Take

Scott's Emulsion

the Cream of Cod-liver Oil, *at once.* It overcomes all the conditions that invite the Consumption Germs. *Physicians*, the world over, endorse it.

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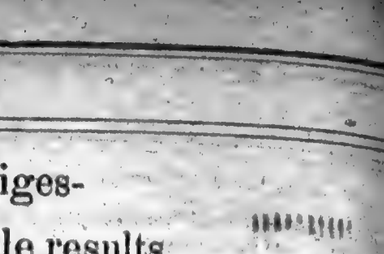
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HELPLESS INVALID.

"About 18 months or two years ago my wife's health gave way, and she grew steadily worse. She could not retain scarcely anything she ate and the case finally assumed the worst form of

DYSPEPSIA and CHRONIC DIARRHŒA,

and she became a helpless invalid at the age of 18. I had her under the treatment of a good physician, but his efforts to relieve her were of no avail. So, after matters had continued thus for 8 or 10 months, and my wife had given up to die, I took the case in my own hands and purchased a bottle of Dr. King's

ROYAL GERMETUER,

began giving it to her in water as hot as she could drink it, before and after each meal, using a mild purgative occasionally on retiring at night.

Suffice it to say in less than a week there was

A WONDERFUL CHANGE.

See could eat a little of anything she desired, and today is a well woman. She used altogether possibly 4 or 5 bottles. In my opinion

GERMETUER HAS NO EQUAL."

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Oak Ridge Institute Commencement.

Commencement week here has just closed and with it the most successful year in the history of Oak Ridge Institute. Vast crowds of visitors have been here from all over this and other States, numbering amongst the thousands. Diplomas have been granted to twenty-six young men of the several departments.

On the 23d an able sermon was preached to the students by Rev. T. J. Ogburn. Orations were delivered by twelve representatives of the Literary Societies, and they were gems of oratory, too. The medal was awarded to A. S. Dixon of Reidsville; subject, "Public Virtue is not Declining." The contest was a close one, C. G. Sherrill of Bantistville, S. C., contesting the honors with him, his subject being "The Present Crisis."

An excellent address was delivered by Hon. G. S. Bradshaw of Asheboro. Medals were presented by Hon. Jno. R. Webster, Reidsville, who made an eloquent address. Music was furnished by the celebrated Lexington band.

The usual reception and reunion were held in the Institute buildings at night.

Corrections.

There are some typographical errors, due probably to my careless penmanship, in my article on "Co-education at Wake Forest," that made me say what I did not intend to say. "*Now* is there valid objection to co-education in academies that have altogether local or day patronage." Read *Nor* in place of *Now*.

"But for the *purports* of this article these *decisions* are exact," &c. Read *purposes* instead of *purports*, and *divisions* instead of *decisions*.

"It unify our educational system." Insert will.

There is an imaginary line called "Mason and Dixon's line," not "Mason's".

There are some other errors, but you have not the space for their correction.

F. P. HOBGOOD.

From Baltimore.

Dear Recorder:—Please find enclosed payment to renew my subscription, which I see with regret is now more than a month overdue. It is a good rule to pay all debts promptly, and especially to religious newspapers. If this rule should be as universally adopted as possible, the result would be better times all around. We as a denomination—and perhaps the same may be said of other denominations—do not realize how largely our prosperity is due to our religious newspapers, otherwise they would be better sustained. That the *National Baptist* has been obliged to suspend publication and sell out to the *Examiner* shows a sad lack of appreciation on the part of the thousands of Baptists in Pennsylvania and south New Jersey, who, it seems to me, ought to have made that enterprising newspaper one of the strongest financially in all the land. I am disposed to feel thankful at this time that I do not live in Philadelphia or thereabout, and also to wonder if the Baptists of that section feel as humiliated as they ought to be. And it is enough to make a Maryland Baptist a little proud to see the *Baptist*, our excellent one-dollar paper, riding the waves with sails all set and colors flying while the big Philadelphia ship goes under; for what a striking contrast there is in the number of Baptists in and around Philadelphia and the number in and around Baltimore! But on the other hand, right-thinking Baptists cannot help feeling shame and humiliation when any of the same faith and order are in that condition, though they may be separated by State border lines. "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

It is really too bad that you, Mr. RECORDER, and all the rest of your fraternity, so far as I see, find it necessary so continually to remind delinquent subscribers that it costs something to run a newspaper. A large majority of these subscribers profess to be Christians and loyal Baptists, and you are giving them far more than they give you even when they pay subscriptions strictly in advance. Shall we not all take for a motto the apostolic advice, "Owe no man anything, but to love one another."

My intention, Mr. RECORDER, was to give you some Baltimore items as to what Baptists are doing, but have inadvertently run too far on that newspaper line of thought to justify many more words.

The Ministers' Conference, at their meeting yesterday, voted in favor of Washington, D. C., as the place of holding the Convention next year, after brethren Mullins and Ellis had told us what they saw and heard at the Dallas meeting and what they thought of things said and done there, and of things left unsaid and undone.

In local church matters at this time, the most interesting thing to my mind is the removal of the Fuller Memorial church into another and a far better house, two blocks further north. This new church-home cost another denomination a few years ago from $35,000 to $30,000: it was recently bought in fee by our Church Extension Society for $12,000; has since been beautifully refitted and refurnished, and last Sunday was rededicated by the above-named church.

Another interesting fact in this connection is, the Patterson Avenue Baptist church (colored) has bought and taken possession of the excellent house vacated by the Fuller Memorial church. Both these moves are in the right direction and eminently wise.

Your Warrenton pastor, Rev. T. J. Taylor, was with me ten days last month in extra meetings. I thought him a good preacher all along, but he preached this time even better than I ever heard him before. We enjoyed his visit and services immensely, and he did us good. If the Lord should open to him a door of pastoral settlement in these parts, it would give me real satisfaction to have him nearer.

A. J. HIRAM.

Baltimore, Md., May 28, 1894.

If we could read the secret history of our enemies, we would find sorrow and suffering enough in the life of each to disarm all hostility.—*Longfellow.*

If you would have the priestly gift of sympathy, you must be content to pay the price; like Christ, you must suffer.—*F. W Robertson.*

Sin is self-destructive. The devil wears men and women out in his service a hundred times faster than keeping all the commandments would.—*Anon.*

NEWS OF THE WEEK.

State News.

Hail storms in various parts of the State did much damage last week.

In Concord, N. C., dogs are muzzled five months in the year. This is a wholesome law.

$500,000 has been appropriated for the erection of a light house at Diamond Shoals on our eastern coast.

A cotton mill will be erected near Albermarle. Quite a large amount of gold has been found in that vicinity recently.

Pendergast, the assassin of Mayor Harrison of Chicago, has secured another stay of proceedings. A final hearing will occur on the 11th of June.

The town of Gastonia is much exercised as to whether mails should be opened and distributed on Sunday. A mass meeting has been held; and sentiment is divided.

The recent General Methodist Conference at Memphis added six counties to the North Carolina Conference. They formerly were under the jurisdiction of the Virginia Methodists.

Rutherford College conferred the degree of Bachelor of Arts on two female and one male student last week. D. D. was conferred on Rev. F. H. Wood of the Methodist Conference.

Jno. Brock, charged with the murder of his wife last February, was put on trial for his life last Saturday at Wilmington. His six year old son is the principal witness against him. The jury brought in a verdict of murder in the second degree.

W. T. R. Bell, Jr., son of Capt. W. T. R. Bell, both of our State, and more recently residents of Texas, took by mistake a dose of morphine in the presence of his father last week, just on the eve of their return to North Carolina, and died from the effects. The family has every one's sympathy.

The commencement exercises of the State Normal and Industrial School were held at Greensboro last week. A great to do was made by Congressman Bryan, Senator Gordon, and Bishop Rondthaler of North Carolina, but we have not heard of the students doing anything. Aliens made a good impression on North Carolina; but what sort of impression did we make on the aliens. Commencements are more than speeches by celebrated people,—the greater part should be done by the class which is "commencing," if we know anything about it.

MARRIED.

JONES—JONES—On May 23d, 1894, near Mt. Vernon Mineral Springs, by Rev. R. R. Moore, Mr. Ensley Jones and Miss M. M. Jones.

DIED.

SMITH—Nannie J. Smith, wife of W. P. Smith, died of typhoid fever May 14th, 1894, in the thirty-third year of her age. She became a member of Jersey Baptist church about eighteen years ago, but has had her membership at Lexington for the last five years. She died in the full triumphs of the gospel faith. She was quiet, modest and unassuming. She was a pious church member, a good wife, and a fond mother, and will be sadly missed by all who knew her. She leaves a husband, two bright little boys, a widowed mother, brothers and sisters, and a large circle of friends to mourn their loss. Her body now sleeps in the grave at old Jersey church, awaiting the morning of the resurrection, while her soul is with the Saviour whom she loved and served.

THOS. CARRICK.

WHITE—Brother A. D. White departed this life May 7th, aged fifty-six years, eleven months and twenty-six days. For months he suffered more than tongue can describe. His dear wife was ever at his side, yet she never heard him murmur nor complain. But as the physical man grew weak, and the departure drew nearer, like a brave warrior his faith increased. Very often these words were uttered in a low tone, "O Lord, how long; I am only waiting for thee to call." The writer visited the home, saw the sufferings and heard the groans, but never a word of complaint was heard. As a husband, father and neighbor, Bro. White was unsurpassed. He was a true man as a citizen and as a church member. Over twenty years ago he joined Whiteville Grove church, and as a deacon performed faithfully his duty. Six years ago he, with others, took letters and organized a church, Sinai. He bore large expenses in the completion of the neat house of worship. How the church will miss this liberal-hearted man! The preachers will miss him, as his house was their home; but the kind wife and children, we can never know their loss.

Bro. White was much beloved by his neighbors. This was seen on the day of his burial. By his own request, Bro. Burfoot, a favorite of his, and the writer conducted the service in Sinai church, the house being full of brethren and friends.

He leaves a noble-hearted, true Christian wife, with four children, two sisters, two brothers, and a host of friends to mourn their loss. We pray God's blessings upon the children and their dear mother, and to bring them at last together, husband and wife, father and children, where parting will never come.

JOSIAH ELLIOTT.

Tributes of Respect.

WHEREAS, The angel of death, executing the commands of an Allwise God, has made inroads into four of the homes of Tyson's Creek Baptist church, and claimed for its victims Mahala Hilliard, wife of Deacon William Hilliard, Elizabeth J. Kidd, wife of J. H. Kidd, Josephine Phillips, wife of A. R. Phillips, and Malinda A. Moon, wife of Presley Moon, who all were worthy members of said church; therefore be it

Resolved 1. That the church sustains a great loss in the death of these four sisters, and that we strive to emulate the Christian examples of our departed sisters so as to be ready for the summons when it comes to us.

2. That while we deeply feel and mourn the loss of each one of these, our sisters, we bow with humble submission to the will of him who doeth all things well, believing our loss is their eternal gain.

3. That our heartfelt sympathies are hereby extended to the bereaved families, and we commend to them the promises of him who is a strong hold in the day of trouble, and that a copy of these resolutions be spread upon our church record, a copy sent to each one of the families, and also a copy sent to the BIBLICAL RECORDER for publication.

LABON MOON,
WM. HILLIARD,
JOHN GRACE,
B. B. PHILLIPS,
Committee.

WHEREAS, God in his providence saw fit to remove from our midst on Feb. 19th, 1894, Bro. A. L. Phillips, in the twentieth year of his age, a consistent member of Tyson's Creek Baptist church and Sunday-school, be it, therefore,

Resolved by the Sunday-school 1. That we mourn his seemingly untimely death, and that we hold in grateful remembrance his example as worthy of imitation.

2. That we hereby tender our heartfelt sympathy to the bereaved family, and especially to the afflicted mother in this deep and sore trouble, and while we with them do mourn the loss of one who had by a Christian and upright character won our love and esteem, we bow with humble submission to the will of him who does all things well, and hope so great a loss may be sanctified to our spiritual growth.

3. That a copy of these resolutions be spread upon our church record, one be sent to the bereaved family as a token of our esteem, and also one sent to the BIBLICAL RECORDER for publication.

LABAN MOON, *Supt. S. S.*
JOHN T. ELLIS,
B. B. PHILLIPS,
F. J. SCOTT,
Committee

An attempt was recently made to destroy "St. Luke's Lutheran church," Catawba county. Dynamite cartridges were found under the building,—no clue to the would-be destroyer.



HIRES' Rootbeer

makes the home circle complete. This great Temperance Drink gives pleasure and health to every member of the family. A 25c. package makes 5 gallons. Be sure and get the genuine.

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NORTH CAROLINA, CHATHAM COUNTY. } Cape Fear Township

W. J. Bradshaw and W. B. Wilkie, trading as W. J. Bradshaw & Co., vs. Edward R. Daw and Elif Hanson, operating as Daw, Hanson & Co., } Before J. E. Bryan, J. P.

State of North Carolina, Chatham Co., Greeting:

The above named defendants, Edward R. Daw and Elif Hanson, being non-residents of the State of North Carolina, defendants, are hereby notified to appear before J. E. Bryan, one of the Justices of the Peace for the county of Chatham, on the 30th day of June, 1894, at 2 o'clock p. m., at his office in Cape Fear Township, at Moncure, N. C., in said county, to answer the complaint of W. J. Bradshaw & Co., plaintiffs, in a civil action for the recovery of $23 99, and interest on $23.99 from May 16th, 1894, until paid, due by sale of lumber, and demanded by said plaintiffs; and for costs.

Herein fail not, or judgment will be rendered against you in favor of plaintiffs.

This 16th day of May, 1894

J. E. BRYAN, J. P.

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Lesson Leaflet	5 " "	Bible Lesson Pictures	65 a year.
Picture Lesson Cards	10 " "	Young People's Leader	40c " "

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday-school Record Book, etc. Bibles and Testaments any style and price.

Baptist Sunday School Board,

T. P. Bell, Corresponding Secretary. *Nashville, Tenn.*

N. B.—The last Sunday in June comes on the 24th, on which day periodicals ought to be distributed. To have them on hand in time, Superintendents and Secretaries must order early in June. Don't put off till the last week.

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The Home Circle.

"Luck."

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat,
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still
When efforts meet with failure,
Will some day surely win,
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work, bravely done.
—Congregationalist.

A Test of Character.

The use which one makes of money is a touch-stone of character. On this point Dr. J. H. Worcester remarks in his book on "The Power and Weakness of Money:"

"Tell me how a man spends his money, and I will tell you what the man is. Is he a miser, is he a sensualist, is he controlled by his domestic affections, is the love of display his ruling passion, is he a worshiper of art, is he a philanthropist, a reformer, is his soul on fire with the love of Christ! His cash book, if only it be truthful and minute enough, will tell the story. Money is simply opportunity, and character is always shown by the use of opportunity. Money is raw material for any fabric at the pleasure of the owner. In the things to which he converts it he reveals himself, as the sculptor reveals himself in the shapes he impresses upon the plastic clay.

"We sometimes test our children at Christmas time by a present of money in lieu of other gifts, watching to see what they will do with it, and, according as it goes for candy or for books or for tools or to the savings-bank or to the mission-box, we not only forecast their future, but regulate our own subsequent liberality to them, trusting them with more or less as they thus reveal their fitness or unfitness to be trusted. And do we never reflect that this is precisely what our heavenly Father is doing with us—trying us with a little of the unrighteous that we may show whether we are fit to receive the true riches?"—*Anonymous.*

An Elephant's Good Sense.

In India domesticated elephants are usually given drink from large wooden troughs filled with well water by means of a pump, and it is commonly an elephant that fills this trough. Every morning he goes regularly to his task. While visiting a friend at his fine residence in India, a correspondent of a paper saw a large elephant engaged in pumping such a trough full of water. He continues: "In passing I noticed that one of the two tree trunks which supported the trough at each end had rolled from its place, so that the trough, still elevated at one extremity, would begin to empty as soon as the water reached the level of the top at the other end, which lay on the ground. I stopped to see if the animal would discover anything wrong. Soon the water began to run off at the end which had lost its support. The animal showed signs of perplexity when he saw this, but as the end near him lacked much of being full, he continued to pump. Finally, seeing that the water continued to pass off, he left the pump handle and began to consider the phenomenon. He seemed to find it difficult to explain. Three times he turned to his pumping, and three times he examined the trough.

"I was an absorbed looker on, impatient to see what would be done. Soon a lively flapping of the ears indicated the dawning of light. He went and smelled the tree-trunk, which had rolled under the trough. I thought for a moment that he was going to put it in its place again. But it was not, as I soon understood, the end that ran over that disturbed his mind, but the end which he found it impossible to fill. Raising the trough, which he then allowed to rest for an instant on one of his huge feet, he rolled away the second supporting log with his trunk, and then set the trough down, so that it rested at both ends on the ground. He then returned to the pump and completed his task."—*Baltimorean.*

A Good Wife.

A good wife is to a man, wisdom, strength and courage; a bad one is confusion, weakness and despair. No condition is hopeless to a man where the wife possesses firmness, decision and economy. There is no outward propriety which can counteract indolence, extravagance and folly at home. No spirit can long endure bad influence. Man is strong but his heart is not adamant. He needs a tranquil mind, and especially if he is an intelligent man with a whole head, he needs its moral force in the conflict of life. To recover his composure, home must be a place of peace and comfort. There his soul soul renews its strength and goes forth with renewed vigor to encounter the labor and trouble of life. But if at home he finds no rest, and is there met with bad temper, jealousy and gloom, or assailed with complaints and censure, hope vanishes and he sinks into despair.—*Exchange.*

Men are made manly, the old made young and vigorous by Magnetic Nervine. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Faithful Rex.

THE TWO LITTLE GIRLS HE WATCHED OVER ARE AT REST IN FOREST HILLS.

The Prince school on Newbury street has lost a strange visitor.

During last fall and winter a regular caller was a big bull terrier, which appeared at the school every morning, escorting two little children.

Not content with seeing the children in the school yard, Rex would follow them into the school building and down to their very seats; then he would turn gravely round and march out again, with a pace as dignified as a drum major's. When it was time for the closing of the school for the day he would again be on hand to escort his charges back to their home.

This attention he continued day after day, and seemed to find the task a pleasure instead of a burden. It all came to an end, however, shortly after the new year. Rex is the property of Mr. S. A. Wetmore, city editor of the *Herald*, and the two children to whom he played escort duty were Mr. Wetmore's little daughters, Florence and Edith.

In the latter part of January Florence died, and the daily tramps to the school were interrupted. Curious to relate, the dog never would go near the place afterward. He seemed to be affected with a grief almost human for his little playmate, and now his loneliness has increased more than ever because his remaining companion has been taken from him.

Little Edith died last Monday night. She was buried on Thursday from her home, 140 Massachusetts Avenue, and laid beside her little sisters at Forest Hills. This was the only child left in the family, two others having died within a year. Mr. and Mrs. Wetmore have the heartfelt sympathy of a host of friends in this especially sad bereavement.—*Our Dumb Animals.*

The Future American Farm.

The so called bonanza wheat farms of the Northwest and the big farms of the California valleys grew out of the transient conditions that no longer prevail—the California farms out of the old Spanish land grants, and the Minnesota and Dakota farms out of the congressional grants to railroads, says Mr. E. S. Smalley in the *Forum*. The history of the Northwestern big farms is that the land was purchased from the railroad companies with depreciated stock, and cost originally about one dollar per acre. The low price of wheat and the higher price of land have changed the whole aspect of large farming. There is no bonanza in the farm now; it makes but a moderate profit on the capital it represents in average crop years, and with a bad crop it barely pays running expenses. It requires as careful management as a factory. I believe that we are in a transition period in agriculture. The influence of machinery has been fully exerted. There are no more fertile lands on the globe to be conqured by civilization and to increase the food supply. With growth of population will come better prices for farm products. Farm life will become more attractive. The tendency to large farms will be checked. A hundred acres, even with exclusive grain farming, will afford a good living to a family. Better times for American agriculture are not far off.

A Sympathetic Boy.

Young Hopeful.—"Papa, it worries me to think how much trouble I give mamma."

Papa.—"She hasn't complained."

"No she's real patient. But she often sends me to the store for things, and the store is a good ways off sometimes, and I know she gets most sick waitin' when she's in a hurry."

"Not often, I guess."

"Oh, she's most always in a hurry. She gets everything all ready for bread, an' finds at the last minute she hasn't any yeast; or she gets a pudding all fixed, and finds she hasn't any nutmegs or something; an' then she's in an awful stew 'cause the oven is all ready, an' maybe company coming'; and I can't run a very long distance, you know, and I feel awful sorry for poor mamma."

"Humph! Well, what can we do about it?"

"I was thinking you might get me a bicycle."—*Selected*

A Skeleton in the Closet.

How often do we hear of this in domestic life at this day. But what is more appalling than the living body made repulsive with scrofulous sores and swellings. Dr. Pierce's Golden Medical Discovery is the positive cure for all of these diseases. If taken in time, it also cures lung scrofula, commonly known as pulmonary consumption. By druggists.

Keyser, N. C.

Dr. R. V. Pierce: *Dear Sir:*—When about three years old I was taken with mumps, also had fever, finally I had that dreaded disease scrofula. The most eminent physians in this section treated me to no avail. I had running scrofulous sores on left side of neck and face. I was small and weakly when eight or nine years old, and in fact was nearly a skeleton. Six bottles of Dr. Pc. Pierce's Golden Medical Discovery wrought marvelous changes. Although the sores were healed in eight months, I did not quit taking it until I was sure it had been entirely routed from my system. The only signs left of the dreadful disease are the scars which ever remind me of how near death's door I was until rescued by the "Discovery." I am now eighteen years old and weigh 147 pounds; and have not been sick in five years.

Yours respectfully,
HARVEY M. HOLLEMAN,
Agent for Seaboard Air Line.

For constipation and headache, use Dr. Pierce's Pellets.

Rules for the Journey of Life.

The following rules, from the papers of Dr. West, according to his memorandum, are thrown together as general waymarks in the journey of life:

Never to ridicule sacred things, or what others may esteem as much, however absurd they appear to be.

Never show levity when people are engaged at worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Not any occasion to relate it.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political and religious opinions.

Not to affect to be witty, or jest so as to wound the feelings of another.

To say as little as possible of myself and those who are near me.

To aim at cheerfulness without levity.

Never to court the favor of the rich by flattering either their vanities or their vices.

To speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate.

Frequently to review my conduct and note my feelings.—*Christian Standard.*

True Gentlemen.

"I beg your pardon!" and, with a smile and a touch of his hat, Harry Edmund handed to an old man against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you! We were playing too roughly."

"Not a bit," said the old man. "Boys will be boys, and it is best they should be. You didn't harm me."

"I'm glad to hear it," and lifting his hat again Harry turned to join his playmates, with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charlie Gray. "He is only old Giles!"

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one, and no true gentleman will be less polite to a man because he wears a shabby coat or sells vegetables through the streets."—*Selected.*

THERE'S DANGER

in a cough—more than ever when your blood is "bad." It makes things easy for Consumption. But there's a cure for it in Dr. Pierce's Golden Medical Discovery. A positive cure—not only for Weak Lungs, Spitting of Blood, Bronchitis, Asthma and all lingering Coughs, but for Consumption itself in all its earlier stages. It's reasonable. All these diseases depend on tainted blood.

PIERCE GUARANTEES A CURE
OR MONEY IS RETURNED.



FLORENCE E. DAVIS.

HARRISON DAVIS, of *Tompkinsville, Monroe Co., Ky.*, writes as follows: "My daughter, Miss Florence E. Davis, had been afflicted for several years with a cough and lung trouble, and tried several remedies but none seemed to do her any good. I bought a bottle of your 'Golden Medical Discovery' and 'Pellets' and commenced giving them according to directions, for she was past doing anything, and now she is perfectly well and the cough is gone. I am thankful to you for such a wonderful medicine." Sold by all medicine dealers.

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A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefit received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 30 Doses 25 cents.

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JNO. Y. MacRAE, Druggist, Raleigh, N. C.

PAINT cracks.—It often costs more to prepare a house for repainting that has been painted in the first place with cheap ready-mixed paints, than it would to have painted it twice with strictly pure white lead, ground in pure linseed oil.

Strictly Pure White Lead

forms a permanent base for repainting and never has to be burned or scraped off on account of scaling or cracking. It is always smooth and clean. To be sure of getting strictly pure white lead, purchase any of the following brands:

"Atlantic" New York. "Jewett" New York.
"John T. Lewis & Bros." Philadelphia.

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors, a one-pound can to a 25-pound keg of Lead, and mix your own paints. Saves time and annoyance in matching shades, and insures the best paint that it is possible to put on wood.

Send us a postal card and get our book on paints and color-card, free; it will probably save you a good many dollars.

Philadelphia Branch, 631 South Front Street, Philadelphia.

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WE honor those institutions of learning which invited us to "closing exercises" in recent weeks; we have thanked the others for their courtesy.

It has been observed that institutions which are capable of the least work send out the most pretensious invitations to "Commencement Exercises," while the institutions whose superintendents are honest and practicable use a neat and plain and modestly-worded card to inform their friends that the occasion of closing the current session will be fittingly observed. We abhor those gaudy cards, protected by two envelopes, a colored cord and tissue paper, and embellished with pictures of an owl or two, several monstrously impressive looking books and a vase of smoking incense, with occasionally a travesty on the Creator in the shape of a picture of a supposed member of the human species in the act of delivering an oration or an essay. What an effect such cards may have on impressible youth! And we are sure they attract the patronage of only those whose taste is vulgar.

There was a time when an invitation to "Commencement Exercises" was appropriate; but it was very long ago. There was a time, we have no doubt, when the final exercises of the school year were in honor of the students who had passed the required test and were standing "where the brook and river meet." They were, indeed, commencing to live and work and learn; and the exercises in that day were confined entirely to the class which so stood. How different now! Some Honorable, severally titled Congressman, Governor or Senator, is the feature of the occasion; the select of the entire school enrollment take part, in order that the advertisement may be more effective; and the "commencing" class stands mainly in the back ground until the hour of delivering diplomas. The occasion is now not to such a degree in honor of the graduating class as for the sake of attracting a large crowd by a program of famous names for advertising purposes.

Is there any one who would have an idea of the attainments of graduates by witnessing "Commencement Exercises?"

THE closing season of educational institutions is a very interesting one—to those who are closing their student career, at least. It is an occasion that is fondly anticipated; it marks a day that is hallowed of memory. Some graduates know more and are more famous on that day than they ever are again. It is really remarkable how easily common people forget graduates; but they are inexorable in the matter, and we are not sufficient to elevate them to that luminous plane from which graduates are accustomed to honor themselves in lone appreciation. Some of them have been known to die just in that state of mind, unhonored and unsung; for the only voice that praised them in life is silenced with their death.

Such a jubilantly proud day as that in which one may even disdain to lift the flowers, cast at one's feet, to one's brow so recently pronounced worthy of the garland of Minerva, is not repeated in one's career. It might come when the sound of bells and the perfume of flowers commingle, but for the awful responsibility; and truly awful responsibility is never absent from one after the diploma has been awarded. When joy comes again it is that subdued complaisance that accompanies a consciousness of having done one's best. Yes, college graduates must step down from the platform where honors but lately fell thick upon them; must store away the "larks" and the visions of student life to be rehearsed at alumni banquets and again to their children,—and take a place in the never-too-crowded hives of toilers, many of whose voices never echoed in college walls, yet who dare dispute the superiority even of once-garlanded graduates. And be sure the unlearned toilers are not weakly disputants, for whatsoever of scholarship they may lack will be off set by determined persistancy of character. There is no short cut to success for honest folks, albeit they are graduates of the greatest institutions. College graduates must work, and must "keep everlastingly at it," and must be honest if they would command success, howsoever deserving of it learning may make them.

We would not insinuate that a higher education is not greatly to one's advantage; and, on the other hand, we prefer such an insinuation to having one think that all the learning in the world will command success. There is advantage. But the fundamental requisite of success is in the person and not in the degree of one's scholarship. To know that Italy lies beyond the Alps is an advantage; but to have the courage to "make a way or find one" across the heights, to brook disappointment, is the one thing needful. To know the way across the Alps is a great advantage; but there is more in the crossing than in the knowledge of the path. And we think it quite timely to remark that disappointments have never daunted an honest and determined soul. Without them there can be no success worth the having; they are stepping stones, and the more surmounted, the higher is the traveler. College graduates must work as hard and as persistently as their fellows who have not a higher education. They begin with higher ideals set by public opinion, they have a higher vocation, they have a higher duty.

And to him or her of whom Cowper's lines are not true, success will never come honestly:—

> "Absence of occupation is not rest,
> A mind quite vacant is a mind distressed."

THE Giant Bell of Peking was molten metal once. To-day its tone is nearer perfection than that of any bell. The Chinese tell a beautiful tradition of its making—as beautiful as any with which Greece has draped her history. The moulder had spent many years in a vain effort to secure the tone which he desired. He had made two failures, and now, the moulds prepared, the metals mixed and molten, he was about to make the third effort, and anticipated failure. His daughter alone knew the secret. The bell lacked only a soul! And before her father knew it,

> "As on the crane the cauldron swings
> Into its jaws the maiden springs,
> * * * * *
> And the arduous task is done.
>
> To save her father from failure's shame,
> To win for her father a deathless fame,
> She drowns herself in that sea of flame:
> But the bell her soul retains."

And the "Giant Bell of Peking" rings out a soulful appealing that has not been known of other bells.

Education is no more than a smelting process. The instructor may wield "a master's cunning hand," but failure is his portion unless the student puts his or her soul in the lessons before they become cold and unimpressible. And, man or maiden, whoever you or your instructors be, if you have not put your soul in your education, it is as "sounding brass and tinkling cymbals." Your education may have been "printed and carved and polished well," but you are alike soulless bells, and your life will be as hollow as it would have been had you never sat at the feet of scholarship. Human beings, from infancy, are more than passive objects to be printed and carved and polished, however masterful the hand that directs the process. Your soul and your education must be wedded, and the twain devoted to your vocation.

WE are reminded that a few end of the century teachers are making efforts to evolve a process whereby one may be impressed with the necessity of imbuing students with this idea of receiving education as more than a process, of making them realize what they are trying to do. A new science, Child-study, has arisen, the promising offspring of Psychology and Pedagogics that will be the mainstay of its dignified parents in years to come.

We heard two young teachers discussing their work quite recently. It is fortunate that they were young, for had they been elderly, as ours were, we apprehend they would have long since resigned themselves to the old "pathways of knowledge;" and their conversation would have been of books and rules and tables and discipline, and not of the development of children's minds as it was. They had become to regard their work not as a process of measuring out knowledge at $40 or less a month, but had realized that their mission is primarily to develop human minds, to make children independent thinkers as their Maker intended them, and, secondarily, to lead them into a knowledge of things to which their independent minds incline. This is the teacher's proper sphere; and one's vocation, often lauded as the noblest of callings, is not more noble than that of him who makes a profession of sharpening pruning hooks, if one has any other conception of one's work. "Knowledge comes, but wisdom lingers," has become an adage because teachers formerly confined themselves to the inculcation of knowledge, because they were not wise enough to know that wisdom is the chief object of their labor.

Some personal experiences may be enlightening, though, we have no doubt, ours have not been unusual. We "were in" Grammar many years—mercifully we do not know how many. We never knew what "Grammar" meant, despite a very large and full and roundly-sounding definition in the beginning of the text book, until we were placed under a real instructor in Latin and Greek grammar. A conjugation was something to be committed to memory, for no other purpose, so far as we then knew, than torture; and we never did know one for more than ten minutes. All rules were to be kept in mind or happily hidden on a fly-leaf until recitation hour was passed,—and then joyfully consigned to imposed on oblivion. We suffered the tortures of Arithmetic even longer than those of Grammar. We remember now how expert we became in "working fractions" by the rules in italics at the beginning of each chapter. We did not know, nor were we led to desire to know, what fractions were good for; and in our ignorance we classed them amongst the heated irons of mediæval history. We were not taught to think. Our teachers would have developed in us a memory and a passively indifferent spirit to a marvelous degree, had we been kept under the same teacher and in the same book long enough. But this is all they would have done; and it is a marvel to us that more stinted-brained boys and girls have not come from our primary schools in which such conditions prevail.

But this "teaching," which, though it be teaching, is not instructing nor elevating, is now being abandoned—has been abandoned by two teachers, we know. Child study has become a branch of science that all teachers must master, if they would be true instructors—inner builders, builders of minds and characters, soul-elevators, the word means; and not mere dealers in stereotyped knowledge.

The Seven Stars in the Lord's Right Hand.

[Outline of a sermon preached by Dr. J. L. Carroll at Bethel church, in Orange county, on the occasion of the ordination of Rev. George V. Tilley, March 25th, 1894, and furnished by request.]

Text—"And he had in his right hand seven stars."—Rev. 1: 16.

The text suggests two reflections:—

1. Christian ministers are like *stars*. Verse 20, "The seven stars are the angels of the seven churches." We are not to understand by the term "angels" that spiritual beings are meant. The word literally means *messengers*, or persons sent to the churches as pastors. The term "seven" here, as in relation to the churches, is to be taken, as often used in Scripture, as an indefinite number. Ministers are properly called stars because

(1) Their office is to *give light* to the world. The stars give light and thereby aid in lifting the darkness which veils the earth at night. David exhorts them—Ps. 148: 3—"praise him all ye stars of light." Every star helps to enlighten the world. And so of Christian ministers. They belong to the body of whom our Lord said—Matt. 6: 14—"Ye are the light of the world." Jesus said of John the Baptist—John 5: 35—"he was a burning and a shining light." He sought to enlighten man in regard to God and themselves, and the relation subsisting between them, and the plan of salvation through Christ. And this is the work of every true minister.

(2) And to *act as spiritual guides to men*. The stars for a long time have served this purpose to travellers by land and sea. They not only give them light, but direct them on their way. So Christian ministers are to be spiritual guides for the people. They are not only to "lure to brighter worlds," but to "lead the way" as well. The Lord said to Paul—Acts 13: 47—"I have set thee to be a light to the Gentiles, and thou shalt be for salvation unto the ends of the earth." And how wonderfully has he fulfilled this purpose of God. How many eyes have been turned to Paul in the past, how many are turned to him now, and how many will be turned to him in the future. Hence he said in 1 Cor. 11: 1, "Be ye followers of me, even as I also am of Christ." And so of all true ministers. They are to lead the great spiritual flock as they follow Christ.

(3) They *differ in size and lustre*. Astronomers speak of "stars of the first magnitude," and "stars of the second magnitude," and so on. And when we look up into the firmament we can see that some are far more brilliant than others. Some seem to be with difficulty pressing above the horizon, and they are often hidden behind the mountains and hills. How true it is as spoken by Paul in 1 Cor. 15: 41, "One star differeth from another star in glory." And yet every one is a star, and seems to be doing his best to fulfill his office. There is no rivalry among them. And in the ministerial galaxy it is equally true that one star differs from another in the matter of magnitude and brilliancy. By reason of differences in natural endowments, and of the accidental and incidental circumstances of education and culture and opportunity, some are much stronger and more attractive than others. Would that there were as little rivalry among them as among the stars, and every one was as intent upon faithfully doing his work without regard to others.

(4) They *have no light of their own*. The stars have none. They are opaque bodies. The universe might be full of them, and if there were nothing else but stars, there would be no light. And so of Christian ministers. They are to act as lights and guides for the people, teaching them and leading them into ways of holiness and usefulness and happiness; and yet they have no light of their own. Naturally they are in darkness, even as other men. Even Jesus said—John 7: 16—"my doctrine is not mine." If this was true of him, much more is it true of his disciples. The doctrine is not theirs, the understanding of it is not of themselves, nor the power to declare it to others.

(5) They *shine only as they reflect the light of the Sun of Righteousness*. This is true of the stars. They shine not of themselves—but only as they reflect the light of the sun. Especially true is this of the ministry. Even Jesus said—John 12: 49—"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." They only reflect the light of the Sun of Righteousness. He gives the doctrines and the ability to understand them, and the power to unfold them to others. Paul says of himself—1 Cor. 11: 23—"For I received of the Lord that which also I delivered unto you."

(6) *Their office will cease at the coming of the Lord*. The stars serve useful purposes in lighting and guiding men during the darkness of the night, but when the sun himself rises upon the earth they pale and disappear in his superior light. And so of Christian ministers. Their present useful office as teachers and guides of men will not be needed always. When the Son of Righteousness shall come in his glory upon the earth the mission of the ministry will cease and determine forever. Every one engaged in it may say with John the Baptist—John 3: 30—"He must increase; but I must decrease." Christ shall be all in all. In these several particulars Christian ministers are like the stars.

2. The Lord held them "in his right hand." Observe, not in the left, but in the right, the hand of superior strength and skill. Truly this is a wonderful statement. All true ministers Jesus holds in his right hand. From this fact we learn the following lessons:—

(1) *They are entirely dependent upon him*. They have no light of their own, and nothing else of their own. All their resources are in the hand that sustains them. Even Jesus said—John 5: 19—"Verily, verily, I say unto you, the son can do nothing of himself;" and 6: 57—"I live by the Father." Much more then is it true of his ministers. So Paul taught—1 Cor. 3: 7—"So then, neither is he that planteth anything, neither he that watereth: but God that giveth the increase." Speaking of the responsibilities of the ministry he inquired—2 Cor. 2: 16—"And who is sufficient for these things?" In the fifth verse of the next chapter he answered—"But our sufficiency is of God." All for body, and for mind, and for soul, he must bestow. More appropriately than any other may a Christian minister sing with Watts—

> "My God, my portion and my love,
> My everlasting all,
> I've none but thee in heaven above,
> Or on this earthly ball."

(2) *They are dear to him*. Would he thus carefully keep them if they were not? Had he not special regard for them would he not withdraw his hand and suffer them to fall? It is a strong proof of his love that he continues to hold them up and supply the wants of body, mind and soul. That is beautiful testimony to his regard for his prophets under the Old Dispensation which we find in Ps. 105: 13-15—reproduced from 1 Chron. 16: 20-22—"When they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong: yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm." And may we not be quite certain that he does not love them less under the New?

(3) *They are at his disposal*. The stars are. He made them, and gave them their places and keeps them in them. Some of them are called *fixed* stars: but it is generally agreed among astronomers that they are not really so, but are performing their revolutions around other and distant centers. Nor are Christ's ministers fixed, except during his pleasure. He calls them to their work, gives them their places, continues them therein during his pleasure, and removes them at his will. Not only are the stars under his authority, but the sun also. Job 9: 7, "Which commandeth the sun and it riseth not, and sealeth up the stars." It is important for us all to learn that the ministry is equally under the Lord's control. These preachers would look to him alone for fields, and churches would look to him alone for pastors. He is the sovereign manager of all.

(4) *They are safe in his care*. Can a safer place be found for one than in the strong and tender right hand of the Almighty Saviour? No enemy can successfully assault them there. The world, the flesh and the devil are powerless to do him serious injury there. Divine power is underneath and around about him, and divine love insures the faithful use of it. What a comforting reflection it should be to every true minister of Jesus. However faithless human friends may be, he is ever faithful found. Paul loved to think of this. Near the close of his last epistle he wrote—2 Tim. 4: 16, 17—"At my first answer no man stood with me, but all forsook me; I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me: that by me the preaching might be full known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion." The promise of the same faithful Saviour, as given in the last words of Matthew's gospel, applies to all his faithful servants—"And lo, I am with you alway, even unto the end of the world." Assured of his infinite faithfulness every one of them may sing with Watts—

> "How can I sink with such a prop
> As my eternal God:
> Who bears the earth's huge pillars up,
> And spreads the heavens abroad."

From Bro. Blalock in China.

Brother Bailey:—We have now had the experience of over three months among China's millions.

Some of us are engaged in the study of the language; we find it difficult but very interesting. Brethren King and Herring are now far out West preaching and in search of suitable centers of location for the Gospel Mission. These brethren are now about fifteen days' journey inland from Chefoo in a section we hope by the guiding of the Spirit to occupy soon. Dr. Crawford, Brethren Bostick and Crocker are now away on a preaching tour hoping also to be able to rent a house for Dr. and Sister Crawford temporarily if not permanently. Bro. Royall and myself have been located for some days at Kiao-Cheo where we will remain only a short while. Kiao Cheo is a city of one hundred thousand inhabitants, located about six days' journey from Chefoo and a days' journey from Pingtu. Bro. League and wife expect to move to Ching Chowfu in a few days, and Dr. Randle, an English Baptist, recently appointed by the the Foreign Mission Board will occupy the house Bro. League vacated at Pingtu. This city hitherto has been unoccupied except by a good Swedish Baptist who will leave it soon. Bro. Bostick and wife and Miss Fannie Knight will very probably remain at Pingtu till next fall. Brother Sears and family are located perhaps for life at Pingtu. Bro. Crocker expects to take up his abode with Dr. and Sister Crawford. We have found it more pleasant in the Middle Kingdom than we expected, and the people more numerous, if possible, but generally kindly disposed toward us.

During the leisure days of the Chinese New Year, Brethren Crocker, Royall and myself visited the top of one of the highest peaks of a range of mountains that lies just a few miles North of Pingtu. On this mount we had a most excellent view of the surrounding country. As far as we could see the plains were almost hidden with crowded towns and villages.

As we looked down upon the homes of millions possessing precious souls I thought of their lost condition, and remembered the bitter tears of sorrow Jesus shed over the doomed city of Jerusalem. I felt that this surging mass of humanity was not only enough to call forth tears from the Great Benefactor of men, Jesus, but enough to arouse the most negligent and careless child of God from his sleep of indifference to the command of our blessed Lord, "Go ye into all the world and preach the gospel to every creature." How I would to God that on this mount we could kindle the signal fire and sound the trumpet alarm that would summons God's Israel from our dear Southland with all their strength to the battle of liberty for these sin-chained captives.

We returned to the city, and a good opportunity being offered to us, we visited the temples of Pingtu. These were large and looked as if they would have necessarily required much money and many years of labor for completion. How long some of them had been erected even the natives seemed not to be able to tell. The huge stone posts and pillars from twenty to forty feet hewn from solid stone were a marvel to us.

Having pushed our way through the multitude and entered within, we saw idols of all sizes representing every imaginable expression. Some looked hideous standing in a striking position as if ready to kill to the last any who dared offend. Others looked grave, dignified, meditative and defenceless. This being the time the natives flock to the temples to worship, there were thousands coming and going from every direction. In the temple some were worshiping, others revelling and gambling. It is a sad sight to see these poor people falling before the cold, helpless and lifeless creatures of their own hands. Yes, a wail, a plaintive sigh goes up constantly from millions of these blinded people to receive only the dead, dumb response that a cold, lifeless idol can give.

The dark cloud of sin and death that arose in Eden six thousand years ago has gathered and hung these thousands of years in its destructive darkness over these people till now every day that passes brings forth the dying groans of over forty thousand lost souls. How long! how long! O army of the living God shall these people continue dying in this hopeless, helpless condition?

My friends will please address us at Chefoo while we remain at Kiao-cheo. Postage five cents for each half ounce or fraction thereof.

T. L. BLALOCK.

Kiao-Cheo, China, March 29, 1894.

(Postoffice, Chefoo, China.)

Sunday is the core of our civilization dedicated to thought and reverence. It invites to the noblest solitude, and the noblest society.—*R. W. Emerson.*

The Biblical Recorder.

WEDNESDAY, JUNE 6, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THIS being the school closing season, and the RECORDER being more prominently interested in education than any publication in the State, our readers and contributors may expect to find our columns unusually crowded with accounts of school exercises for two or three weeks. We often have occasion to write of the harvest of human souls which is never out of season; surely the devotion of considerable space to the harvest of young men and women, which represents much labor and expense, but occupies only a few short weeks in the reaping, and yet which is second only to that spiritual harvest, is not only pertinent, but deserved.

SOMETHING like the following is seen very frequently in our State exchanges just now: "Let us not have a conflict; they have no conflicts between State and private and denominational institutions in other States, why should we have one?" It is an infant's cry.

The RECORDER doesn't seek a conflict; and if our colleges are given fair play, we assure the world there will not be one. But if a conflict is necessary to attain what many of us think is right and expedient and best, be sure there will be a conflict,—and not only for a day or a month, but for decades.

Our view of the question has been set forth in a series of arguments, devoid of flings and imputations. If any differ, let them not play the whining infant; they will not do so if they can combat the matter logically. Need we add that in logical debate commencement write-ups, traditions and advertisements do not have weight?

A SAINTLY soul passed into that rest which remaineth for the people of God, when, on the 28th ult., Dr. Theodore Whitfield, pastor of the Fulton Baptist church, Richmond, Va., ceased to be in the flesh. We knew him well; and we knew nothing of him that does not remind us of the saintly character of his life. He was not a great preacher, nor a fine one; but he was a good one in every sense of the word. He was a theologian, but never displayed his theological research for fear, it may have been, that it would remove him from Christ's "common people." He was a man to whom one might confidently go for sympathetic advice; and the statement that he was greatly beloved and admired by his brother pastors in Richmond does not surprise us.

Dr. Whitfield was born in Mississippi about 1836; graduated at the University of North Carolina in 1854, after which he pursued theological studies in Massachusetts. His career has varied; principal of an institution for the blind, professor of Greek in the University, and editor of a Baptist paper in his native State; pastor at Charlotte, N. C., and Richmond, Va. Wake Forest College conferred upon him the title of Doctor of Divinity.

ACCORDING to *Printers' Ink*, issued by G. P. Rowell & Co., publishers of the "American Newspaper Directory" for 1894, conceded to be the most reliable of newspaper directories, there are 1,017 newspapers and periodicals in America classed as religious, having an aggregate circulation of something like 5,700,000 copies. They represent sixty-eight sects.

The number of communicants of Protestant churches is 20,618,307; the Protestant population is estimated at 49,630,000, the Roman Catholic at 6,257,617. It may be interesting to know that in our country may be found every species of religion, Pagan, Jew or Christian. In the latter one may be six kinds of an Adventist, seven kinds of a Catholic, twelve kinds of a Presbyterian, thirteen kinds of a Baptist—from the "regular missionary" to the "old two-seed-in-the-spirit predestinarian; sixteen kinds of a Lutheran, or seventeen kinds of a Methodist.

But to return to newspapers: the largest circulation in any separate and distinct sect is of Baptist papers, there being 126 journals, with an aggregate circulation of 1,540,000. Baptists are the only sects the number of whose publications is more than a million copies. We may well boast of this fact.

Two-thirds of the communicants of Baptist churches are accredited to the South. And of strictly Southern Baptist papers east of the Mississippi, the BIBLICAL RECORDER is rated by the "American Newspaper Directory" second only to one—the *Western Recorder* of Kentucky, which is a general and not strictly a State paper.

This speaks volumes for North Carolina Baptists.

MUCH excellent matter was crowded out of this issue, to our regret. It is in type and will appear next week.

WAKE FOREST COLLEGE CATALOGUE.

In the perspicuously arranged catalogue (1893-94) of Wake Forest College, which we received fresh from the presses last week, one may find everything of general interest relative to this institution, whose slightest work is of importance to North Carolina Baptists.

We advise all graduates of the institution to get a copy of this catalogue in order that the progress of recent years may be extensively impressed; and every young man who intends to have, or desires a higher education, should have a copy in order that it may be known how easily one may get a higher education without any objectionable disadvantages.

The present catalogue is much on the order of that which we reviewed somewhat exhaustively a year since. It reports the enrollment of one hundred and ninety seven students, and the addition to the faculty of Needham Y. Gulley, M. A., B. L., Professor of Law, during the session which closes next week. We have heard that Judge Clark and Bro. Gulley will conduct a law school at Wake Forest this summer, but definite announcements have not been made.

A brief statement of some of the changes that have been effected in the several schools may be instructive. In the schools of Latin and Greek, Seminaries have been added for advanced work. In the former, Lucretius and the Elegiac poets were studied in the past session; in the latter, works of Aeschylus, Aristophanes and Pindar were subjects of study. Lectures were given in both, and in the Greek Seminary theses were required. New Testament Greek (for the especial benefit of young ministers) was studied one hour weekly, the subject this year being the Gospel of John.

In recent years no school of the entire number has undergone more radical and extensive changes than that of English, of which the Professor of Modern Languages now has charge. From a two year's course it has been extended so as to require full three year's thorough work. Great stress is laid on directing the student to a correct and ready use of the English language; and we are in a position to know that such ability is a rarity even among college graduates in our State. Another commendable feature is the system of parallel readings, the course this year including the foremost English novelists, essayists and poets.

The school of Modern Languages, that of Pure Mathematics that of Physics, Applied Mathematics, and Astronomy, that of Chemistry, that of Biology and Geology, and that of Moral Philosophy, are on the same high plane as noted last year, with some improvements.

In the School of Political Science changes have been made that are worthy of especial note in this day when the country's great need is more political economists. The college library contains the works of the most recent authorities on this subject, which is pursued under three heads, Political History, Political Economy, and Constitutional Government. Such a course will make good citizens, and may make statesmen.

Every feature of the College is encouragingly reported. There are but two great needs: sufficient endowment to separate the School of English from that of Modern Languages, and to institute a Chair of Bible Study, and both are not only needs, but essentials to that degree of work which Wake Forest should do.

THAT Baptists have the scriptural and the best method of dealing with matters—with heresies, discipline, business, etc.—is patent to those who are sufficiently acquainted with practices of other denominations to make intelligent comparisons.

With Baptists a church in conference deliberating under God's guidance is the highest authority; and in this first and final tribunal is the secret of Baptist success in dealing with troublesome questions. Neither committee, nor council, nor union meeting, nor association, nor State nor general Convention, can declare the most heterodox a heretic, nor can they prescribe the duty of a church in any relation. A Baptist church is a throne of God.

It seems that the Baptist method would give rise to much trouble and misunderstanding. The contrary, however, has been manifested on more than one occasion; other denominations are far more exposed to dispute and disruption, and especially is this manifest in dealing with heresy.

We have no widely denounced heretics, no great and sensational heresy trials. And why? Because the "little leaven of unrighteousness" is cast out before it can leaven the lump, or even contaminate an entire church. We have no series of great bodies to try heretics, no machinery to behead them, no series of districts and conferences, nor presbyteries, local, State and general, through which "a case" may go by appeals, remaining an open question for months. One of our churches—whether great or small, it matters not—merely takes the matter in hand and disposes of it. Its letters to other churches are all that is necessary to prevent further trouble.

If there was question of our scriptural authority, we do not see how other denominations can but envy us our peacefulness, while they are in suspense for months, and their proceedings are made the topic of universal remark and the occasion of threats of dissension and diaruption.

Verily, God is with us, for the prayer of the Psalmist, "peace be within thy walls and prosperity within thy palaces," has been realized in our Zion.

SURELY more advice is now being given to graduates than many of them appreciate, for they would be unusual graduates if they were sufficiently impressible in this heyday to be brought to remember much of it. Yet if we can impress a few of them with one thing we will be content.

How many of the hundreds of young men and women now passing their last days in college walls feel their indebtedness? How many of them know to whom they are indebted?

Every college and every university student in our land, rich or poor, owes an honorable debt that can be discharged only by a life of faithful labor. One may have paid one's tuition, bought books, board and lodging and everything else with one's own earnings, and yet there is a debt that honorable men will not dishonor.

One's college expenses are after all only a very small part of the cost of education. Colleges and universities must have aid from endowments or appropriations; and neither of these come from students. Endowments come from men who have long since gone to their reward; but nevertheless one who reaps advantage from them is indebted to those men. Every graduate of Wake Forest College owes a debt to the Baptist fathers who have made his education possible; and they should know the history of the labors of these men, for they will not find more worthy exemplars.

In the same light let us regard the students of State institutions. There are some children of wealthy people among them, but they owe a debt to the humblest and the poorest tax payer in the State; and when they disregard this debt they are untrue to the highest instincts of manhood and womanhood.

What a regenerated world this would be if all college graduates realized their indebtedness! And yet there is no man nor woman among them who can deny the obligation.

Of students of institutions not connected with the public coffers we may trace the indebtedness still further. There is but one institution in our land that was founded by the beneficence of non Christians; and today that one, it is said, is conducted under Christian influences. Men and women of God have been the instruments in making the United States the most favored country in the world so far as educational facilities are concerned. And those who enjoy these facilities should render thanks to God for them. What a testimony to God are our educational institutions! What a testimony their students should be!

WE have been requested to answer each question that Bro. Lamberth presents in a letter on our third page. We hope our readers will read and think upon the statements of our brother before considering our remarks.

The teaching of the woman as reported is grievously wicked. We would not believe such a thing had happened, did we not know the writer of the letter. And rather than have our boys and girls exposed to such influences, we would keep them from all independent religious work.

Bro. Lamberth is neither narrow nor uncharitable in condemning the administration of the Lord's Supper by any one to mere members of a society. There is no end of the harm to which such a precedent would lead. To have ceased to protest against it with all his might would have been recreancy to duty. It is but natural for Baptists to object to such action. Their view of the matter is taken as the Scripture gives it, and can be expressed in a few sentences. Baptists hold that the Bible has no record of unbaptized persons partaking of the Lord's Supper; that the Bible records but one method of baptism, and therefore no other method is biblical baptism. From these doctrines it must be concluded that the Lord's Supper should be administered only to baptized persons; and sprinkling is sprinkling, not baptism. It is pertinent to remark here that the action of the King's Daughter's woman at Greenville will not be sanctioned by any church, whether its "communion" be "open" or "close."

Bro. Lamberth asks three questions: First, is there not danger that our young people will become to think that by merely joining such an order—it has a very attractive name,—and wearing a tin cross will make them "sons and daughters of the King." There is such a danger. There is more danger of hypocrites posing as "sons and daughters of the King" to the disadvantage of honest children of God. In a recent issue we quoted an ex-Catholic priest as saying that Catholics never bring Christ any nearer to them than his image or a cross will bring him. They are notorious for wearing artificial crosses and imposing real crosses on other folks.

The second question is, "Can any human being who has passed the age of accountability be a son or a daughter of the King, who has not been born again?" No. And, moreover, no being born of woman, accountable or unaccountable, can enter the kingdom of heaven—can be a son or daughter of the King—unless that being be born again.

Our foreign missionaries have great struggles in overcoming the idol-worshippers of heathendom; but never have they had to overcome such insidious influences as those which society lecturers and organizers exert to destroy churches, and disintegrate Christendom. Conceived in a sense that the Bible is not sufficient for nineteenth century civilization, their entire policy is one of disregard of the Word given to the world "once for all." Let no true Baptist affiliate with organizations which strike not only at the foundation doctrines of his church, but even at the Word of God and the ordinances of Jesus Christ.

Sons and daughters of the King, whom we recognize, are not made by human deeds, but by the King himself; and true sons and daughters of that King will keep his word.

FROM OUR TRAVELLING AGENT.

CLOSING EXERCISES AT MURFREESBORO.

Nothing in our denominational interests is looked forward to by Baptists in Eastern North Carolina with more interest than the annual closing of the school at Murfreesboro. Each year in the fifty years' of successful operation of the school has added strength to the institution, and inspired its friends with larger hopes and fresh inspirations for its higher and broader usefulness.

Many, comparatively strangers, love the institution, and venerate the names of those who have so well and faithfully presided over it, for the blessings which have come to their homes and churches through the lives of the many noble and consecrated women who have enjoyed its educational and refining influences.

Monday, the trustees are all present, and the condition of the institution is such as not to prevent them from enjoying a full share of the good things which had been prepared for us. At 8 o'clock p. m. the following program was rendered to a full house, and was listened to with interest as an "earnest" of what was to follow:

Processional March—Persian March, (Op. 369 Koutske)—Miss Susie L. Mitchell.

Inst. Solo—Fleur d'automne, (Mayer)—Miss Carrie Bateman.

Vocal Solo—La Zingara, (Balfe)—Miss Sallie McClenny.

Recitation—Opportunities of the Scholar, (H. W. Grady)—Miss Carrie McLean.

Class Poem—Miss Sallie McClenny.

Inst. Solo—Arabesque, (Andres)—Miss Mary Vann.

Recitation—Absolution, (E. Nesbit)—Miss Maggie Bass.

Vocal Duet—In this Hour of Softened Splendor, (Pinsuiti)—Misses E. Wiggins and M. Whitfield.

Class Prophecy—Miss Mary Whitfield.

Class Song—Una Fides, Unum Opus, Una Spes—Senior Class.

TUESDAY.

At 12 o'clock the sermon to the graduating class was preached by Rev. R. T. Bryan, missionary to China. After prayer by Rev. Mr. Edmundson of the Methodist church, the preacher announced his text: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." The introductory remarks were a beautiful and tender tribute to the women who after graduating at the college had given their lives to the work among the heathen.

The sermon would not be classed among what is sometimes termed a commencement sermon, but it was just such a one as will be acceptable on all occasions. As the speaker tenderly portrayed the various evidences of God's love for his people, the sermon seemed a fit culmination of the motto of the class of '94—"One faith, one work, one hope"—which was written on the wall above the rostrum.

EIGHT O'CLOCK P. M.

The following exercises were rendered, showing the highest proficiency of students as well as the most skilful efforts of the teachers in the School of Elocution and Delsarte:

Processional March, Miss Bruce Brewer.

Attitudes of the emotions: Courtesy, 1. Triumph, 2. Horror, 3. Listening, 4. Abhorrence, 5. Accusation, 6. Astonishment, 7. Satisfaction, 8. Faith, 9. Invitation and Rejection, 10. Mourning, 11. Blessing, 12. Meditation, 13. Scrutiny, 14. Defiance, 15. Revenge, 16. Mercy, 17. Entreaty, 18. Shame, 19. Ridicule, 20. Bashfulness, 21. Grief, 22. Resignation, 23. Curiosity, 24. Devotion, 25. Flight, 26. Parting.

Instrumental Quartette—Polonaise, (Op. 9 Schmidt)—Misses Jessie and Mary Brewer, M. Deane and B. Parker.

Recitation—Lady Wentworth—Miss Carrie McLean.

Vocal Quartette—Bridal of the Birds (Richards)—S. Mitchell, N. Powell, M. Parker, M. Whitfield, M. Wiggins.

Recitation—Daisy's Faith—Miss Jessie Brewer.

Recitation—Prince Eric's Christ Maid—Miss Addie McD. Shaw.

Vocal Duett—O Come to Me (Kucken)—Misses M. and E. Whitfield.

Recitation—The Minuet—Miss Mary Brewer.

Recitation—(Musical Accompaniment) Story of Some Bells—Miss Maggie Bass.

Vocal Trio—Life has no Power (Donizette)—O. McClenny, M. Parker, E. Wiggins.

Recitation—A Russian Christmas—Miss A. Bruce Brewer.

Inst. Solo—Grand Galop de Concert (Op. 24 Ketterer)—Miss L. White.

WEDNESDAY MORNING.

We have had a most refreshing rain, the air pure, and the flowers fresh and in great abundance. It is just cold enough to make the straw hats and alpaca coats of the gentlemen, and the commencement dresses of the girls, strikingly attractive. Eleven beautiful girls who have completed their course of study take their places on the rostrum and performed their parts as indicated by the following program:

Processional March—Awakening of Love, (3 Pianos) "Haven"—Misses S. and O. McClenny, Sykes, Boushall, Long.

Chorus—Spring in the Land, (Op. 184, Raff).

Inst. Solo—Rondeau Brilliant, (Op. 62 Weber)—Miss Jessie Brewer.

Essay—Flora Macdonald—Miss Fanny Taylor, Wake Forest, N. C.

Vocal Duet—Night in Venice, (Arditi)—Misses Vann and Shaw.

Essay—True Courage—Miss Mary E. Vann, Como, N. C.

Essay—Success in Life—Miss Carrie Bateman, Creswell, N. C.

Inst. Solo—Illustration Poetique, (Belisario) Ascher—Miss Lillie White.

Essay—Practicality of Education—Miss Eleanor Wiggins, Franklin, Va.

Vocal Solo—Breaking the Ice, (Poulet)—Miss Mary Brewer.

Essay—The Geometry of Life—Miss Carrie Lee McLean, Lincolnton, N. C.

Overture to Zampa—Double Quartette—Misses Vann, Mitchell, Carlton, Bateman, Holmes, Baker, Barnes, Britton.

President Brewer here announced the degree taken by each member of the Class and also the Class standing during the course of study. After some appropriate remarks, Rev. S. M. Saunders delivered the diplomas.

Dr. R. P. Thomas, President of the Board of Trustees, made a most encouraging report on the condition of the Institute, reminding the friends of the School that, as our friends at the Capital of Virginia, as well as those at our own Capital, had shown their appreciation of the President of this Institution, it ought to remind them that in the future they ought to be more zealous for the success of their School, and hold the closer to the man who had been so persistently pressed to go elsewhere.

At the close of Dr. Thomas' remarks, President Brewer presented as the orator of the occasion, Dr. A. B. Dunaway of Churchland, Va. Those of us who had spent some time socially with the Doctor were prepared to believe that the man and the occasion had met. The character of a literary address decides largely the success or failure of an occasion of this sort. Dr. Dunaway announced as his subject, "The Wrong of Subordinating the Useful to the Ornamental." And with no formal introductory, he showed the various ways in which people take the shadow for the substance. Many people in building make high towers for show and cover up poor material and dishonest work with the paint brush. In education many invest all in the ornamentals and find when too late their inability to meet the demands of a practical world where the question is growing more and more prominent, *What can you do?* Let us love music and the arts as well, but we ought to constantly protest against the cultivation of a fractical part of our nature and talents. The same is true in the building of character. Plated metal shines only for a time and then reveals its true worth. Truth must be at the bottom of all character. The house on the sand, so far as we know, was as good as the one on the rock, but having no foundation, it fell. Continuing, the speaker said, "In matrimony as well as elsewhere would be seen the force and truthfulness of this subject. Alas! too often the being of a first-class dude with hair parted in the middle was a sure passport to matrimonial preferences." Speaking of dress, the Doctor said that he knew he was walking on dangerous ground, but being here to benefit as well as please, he would declare the whole truth. Many women, thoroughly sensible on all other subjects, show a weakness here that is simply appalling. These things are a violation of God's plan. He has taught us to love the beautiful by the lovely objects which with a bountiful hand he has placed around us; but look where you will, and in no case will you find that the substantial and useful are subordinated to the ornamental. The grace of the forest, the grandeur of the mountains, the beauty of the sky and the music of the streams contribute not less to the useful and the substantial than to the pleasing and ornamental.

The speaker received the highest evidences of a grateful appreciation of the audience, and at the close of the speech was presented by Miss Dora Shaw of Warrenton with a handsome buquet in behalf of the Literary Society.

WEDNESDAY, 8 O'CLOCK, P. M.

The chapel is filled to overflowing and then many who desired to be inside found no room.

The following program will be of interest to those who comprehend music:

Processional March—March Celebre, (De

La 1re suite), (Op 113 Lachner)—Misses Parker, Powers, Vaughn, Watfor, Dickerson, M. Marshburn, Early, Bowen.

Salutatory—Miss Rose Britto, Colerain, N. C.

Chorus—Reapers, (Clapisson).

Inst. Duo.—Lutzvious Wilde, Jagd, (Op, 198 Hiller)—Misses B. Brewer and L. White.

Vocal Solo—Loves Joy-Waltz Rondeau, (Gumbert)—Miss Mary Whitfield.

Vocal Trio—Whirl and Twirl, (Wagner) Miss Vaughan, E. Whitfield, E. Wiggins.

Recitation—Legend of Bregenz, (Adalide Procter)—Miss Annie Boushall.

Vocal Solo—My Love is Like a Red, Red Rose, (Brande)—Miss Eva Bowen.

Overture—Egmont-Double Quartette, (Beethoven)—Misses Homes, Powers, Mary and Minnie Parker, Mizelle, Wiggins, Earley, R. Marshburn.

Vocal Solo—What e'er Betide, (Millard) Miss Addie McD. Shaw.

Vocal Solo—Little Coquette—Miss Mamie Brewer.

Inst. Duo—Martha, (Op. 20 Alberti) Misses Carlton and Vann.

Vocal Solo—"Oh Light of Hope, (Donizetti)—Miss Mary Vann.

Recitation—Country Sleighing, (E. C. Steadman). (Musical Accompanyment) Miss Jennie Long.

Vocal Solo—Winding, (Bischoff)—Miss M. Vaughn.

Vocal Solo—Cuspino E La Comare, (Rice) (I'm no Longer Poor Annetta) Miss L. White.

Double Quartette—Guesippe Verdi, (Op. 50 Fischette)—Misses B. Brewer, Vann, White, Mitchell, Carlton, Baker, Holmes, Barnes.

Valedictory—Miss Maggie Bass, Barsaw, N. C.

This closed what the old friends of the Institute said was the best commencement in its history; and trunks are being packed, and the girls crying, kissing and laughing in the same breath. If school girls all fulfil their promises, vacation is a fine season for canceling postage stamps. The affectionate leave-taking of the girls and Mrs. Brewer was evidence of the affection between her and the pupils.

Nobody seemed to enjoy a reunion with his old friends than did Capt. N. L. Shaw, and the creditable part his daughter took of course added to the pleasures of the occasion.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Five members were received into the Greenville Baptist church by letter recently.

....Rev. R. T. Bryan will aid Rev. W. B. Oliver in a protracted meeting at Wilmington in the near future.

....A good Baptist church was recently organized at Aberdeen, Dr. Durham preaching the dedicatory sermon.

....Rev. J. S. Corpening, who has been in the Seminary, has requested us to address him hereafter at Union City, Tenn.

....The Convention tourists in Mexico bought a house of worship for one of our missionaries in that country as a thank-offering to God.

....Mrs. Jas. P. Boyce, relict of the distinguished Southern Baptist President, died at Oxford, Ga., May 26th. The interment occurred at Louisville, Ky.

....Elder L. M. Curtis of Aulander has our thanks for a club of eight new subscribers. Such manifestations of interest in our work are always encouraging.

....Mr. J. H. Southgate of Durham is the North Carolina representative at the International Temperance Congress, which meets this week in New York City.

....Under present conditions it seems to me that every dollar raised by taxation from the masses for education should go back to the masses.—*Jno. T. Albritton.*

....Rev. W. J. McGlothlin has been chosen assistant professor of Hebrew and Old Testament Interpretation in the Louisville Seminary. He is a late graduate.

....Dr. W. H. Goler has been chosen President of Livingstone College (for negroes), Salisbury, to succeed the vacancy caused by the death of Dr. J. C. Price.

....Rev. N. S. Jones of Salisbury has baptized eighteen candidates into the fellowship of his church, Salisbury, since he and Bro. J. R. Jones began a meeting there.

....Rev. C. W. Matthews of South Norfolk has baptized two candidates as a result of the recent meeting held with him by Brethren Watson and J. A. Speight.

....The *Wake Forest Student* for May is on our table. It is an interesting number, and contains the oration of the representative of the Euzelian Society last anniversary.

....Since the recent good meeting at Elizabeth City, Dr. Blackwell's church has decided to pay off an indebtedness of $800 and make some needed internal improvements.

....Rev. E. S. Reaves, who graduated from Wake Forest College in 1892, having closed the male academy at Aulander for vacation, should be addressed hereafter at Mullins, S. C.

....Union revival meetings are in progress in Asheville. Brethren Broughton's and White's work there in recent weeks has stirred the entire city. Bro. Broughton has returned to Roanoke, Va.

....In recent weeks a glorious revival has been in progress in the Fulton Baptist church, Richmond, Va., of which the lamented Dr. Whitfield was pastor. Ninety-six persons have been baptized.

....Dr. Carter of the First church, Raleigh, baptized two converts last Sunday morning. At night five stood for prayer. Brethren Simms and Stringfield had good congregations. Bro. Hunter's revival services in the Swain Street Mission are hopeful.

....The Young Mens' Christian Association celebrates the fiftieth year of its existence this week with an International Jubilee Convention in London Eng. Hon. Jno. Wanamaker is the delegate from America.

....In the meeting held at Aberdeen Bro. L. Johnson baptized seven persons. Perhaps, more than that number will be baptized soon. There were about forty professions of faith. The new church starts off well.

....Prof. J. B. Carlyle made us a pleasant visit on his return from Winton last week, where he delivered an address at the closing exercises of Rev. C. B. Williams' school. The Professor is enthusiastic on the subject of education.

....Those who know him will be glad to hear that under call of God Bro. B. K. Mason, who taught school at Apex this year, had decided to preach. Brother Mason is a graduate of Wake Forest College and a young man of decided talents, well-equipped for good service for the Master.

....A good and faithful pastor in the Eastern part of our State writes that he is bothered nearly to death with societies and woman preachers; and desires to know what he should do. There is but one policy: Preach the gospel as taught by Jesus Christ and leave the consequences to him.

....We were glad to see Prof. J. C. Clifford of the Wakefield Academy in Raleigh on Saturday last. Bro. Clifford informs us that Hon. Fred. L. Merritt will deliver the literary address in the morning instead of the evening as heretofore stated in the RECORDER. The exercises occur on the 7th inst.

....We are grieved to hear of the sad death of the wife of Rev. I. T. Newton at Wake Forest College on the 27th inst., and deeply sympathize with our afflicted brother. May God sustain him in this time of sorest trial. Brother and Sister Newton, who was Miss Alderman, had been married scarcely a year.

....The fifty ninth Commencement of Wake Forest College will begin with the Class Day exercises Monday night, June 11th, and will end with the social gathering Thursday night, June 14th. Ticket agents of the R. & D. and S. A. L. railroads have been instructed to sell return tickets at reduced rates.

....Many of our readers will recall Rev. Wm. Jessup Sholar, formerly of Raleigh and Wake Forest College, and they will be pleased to know that cards are out announcing the wedding of him and Miss Alice White of Kingston, N. Y., June 14th. Bro. and Sister Sholar will reside at 152 Calyer Street, Brooklyn, N. Y.

....Rev. W. A. Smith of Cedar Rock Academy made us a pleasant visit last week. The session of his school just closed has been a most favorable one, and he is greatly encouraged. Last year was Bro. Smith's first at this place, but he has succeeded in building up a school that has few equals among institutions of its class.

....Elder Jno. T. Albritton, well-informed, reliable, and conservative, writes: "I heartily endorse the able articles just finished by President Taylor. If there is to be any reply I sincerely wish that it may come from a man of like spirit and ability. I have carefully read and reread, and expect to read again the series of articles."

....Rev. C. A. G. Thomas writes: "I have been very busy this month. Have delivered four commencement talks, at Summerfield, Ashboro, Pocket and Ramseur. Have had in all twenty-five services. The people wherever I have been are reading and thinking over Dr. Taylor's articles. There's going to be a mighty uprising."

....City Missionary, Hunter, of Raleigh is engaged in a protracted meeting in Swain St. Chapel (East). This is a most difficult field; and for that reason should be worked and prayed over most persistently. We were glad to have a visit from Bro. Hunter last week, during which he said he felt greatly encouraged in his work in Raleigh.

....The prospects are for an unusually enjoyable commencement at Wake Forest College next week. So far as we can ascertain there are twenty-eight graduates. Rev. E. M. Poteat of Connecticutt will preach the baccalaureate sermon; and Rev. F. C. McConnell will deliver the address before the literary societies; alumni address by E. B. Jones, Esq., of Winston. The Board of Trustees will be presented with very important business.

....The recent general session of the Methodist Conference is spoken of as the most radical since 1866. The institution of a Board of Education was authorized; and what is more significant to us, it was deemed advisable to set up a Board of Control of the Epworth League, a Methodist Society of far-reaching influence. How long will it be before Baptists confront the necessity of organizing a board of control for protection from its societies?

....Bro. Robt. E. Royall, Secretary of the Board of Trustees of Wake Forest College desires us to announce that the Board of Trustees of this institution will meet at Wake Forest College at 9 o'clock, a. m., Tuesday 12th inst. It is important that every member be present at the first meeting. "Atlanta special" arrives at Wake Forest at 6:59 p. m.; local freight at 8:50 a. m. Mail from Raleigh at 12:04 p. m.; mail from Weldon and the North at 3:00 p. m.

....In "notes and comments" in *Charity and Children* of the 1st inst., Dr. Pritchard says he has heard that Bro. Jno. E. Wray of Colorado Springs, Col., has been elected Superintendent of the Deaf Mute Asylum of Kentucky, situated at Danville, where Rev. J. W. Lynch is pastor. Bro. Wray has done a great work for the State of Colorado and is well situated, but we earnestly hope Dr. Pritchard has heard correctly and that Bro. Wray will come nearer home.

....Bro. Kim. W. Weathers, the genial Seaboard Air Line official of Portsmouth, Va., made us a very pleasant visit last Monday. In addition to good news from the "Raleigh colony" in that city, he brought us appreciated messages from Dr. Owen, and promised to persuade Dr. Wharton to come to Raleigh and deliver one of his notable lectures before many weeks. Dr. Hall, he said, has succeeded in raising about $8,000 toward his new church building.

....The Treasurer's Report (1893-94) of Wake Forest College has just reached us. The receipts of interest on endowment, rents, etc., for the year were $14,372 27. The income from students is not included in this report, being in the Bursar's, which we have not received. We have good authority, however, for stating that it was a little more than $4,000, being about $2,000 less than it was two years ago. The total endowment, including the Bostwick Loan Fund and the Wm. Royall chair fund, is $214,078 77. An indebtedness of $4,983 60 is reported.

....Receipt of an invitation to the second annual commencement of the North Carolina College of Agriculture and Mechanic Arts is acknowledged with thanks. The exercises will occur June 17th to 20th inclusive, the program being as follows: Baccalaureate sermon, Sunday, 17th inst., Dr. W. S. Creasy; class exercises Monday evening, 18th; annual address, Hon. W. H. Hatch, Missouri, 19th. Eight graduates will be awarded diplomas on the 20th. An exhibition of practical work will occur on the 19th.

....We are very glad to publish the following with the authority of Dr. Taylor: "There are, it seems to me, many reasons why the consideration of co education at Wake Forest should be adjourned for the present. The practical question to the Baptists of North Carolina is not whether we shall have co education, but whether, after a few years, we shall have any education at Wake Forest." Nothing can be so harmful to our educational interests as a denominational discussion of secondary educational questions. We have one question which is sufficient for the consideration of the best of us; and no permanent progress in education can be made by us until that question is settled.

....President George T. Winston of the University of North Carolina has our acknowledgements for an invitation to the annual exercises of the University. An excellent program has been provided. Rev. F. J. Murdock preached the baccalaureate sermon on the 3d inst.; Rev. F. L. Reid delivered an address in memory of the late Dr. Deems on the 5th, on which day also the senior class day and orations by representatives of the literary societies occurred. On the 6th orations and theses by graduates are in order, and at noon on that day Hon. Hoke Smith delivers an address, after which diplomas will be given to twenty-nine young men, three of whom are graduates in law.

Expressions About Dr. Taylor's Articles.

Dear Bro. Bailey:—I have always admired and loved Dr. Taylor as a great thinker and Christian gentleman, but now I am proud of him as a *citizen* of North Carolina to say nothing of our denominational relations. I believe his articles in the RECORDER on the subject, "How far Ought a State to Undertake to Educate?" will do more to promote truth and Christian education than any one thing at this time. Christians and citizens of North Carolina, let us write and talk about them until every person in our State will feel that his or her education is incomplete without reading them. What would become of our religious institutions if it were not for such fearless veterans of the truth? Thank the Lord for them.

J. R. PACE.

Whitakers, June 1, 1894.

Dear Bro. Bailey:—I have been reading for a half century, and have read and studied the best authors; but for compact, cogent reasoning I am not sure I ever saw anything equal—certainly nothing superior—to Dr. Taylor's articles on the State's relation to higher education. A beautiful spirit of fairness and courtesy marks every line. He heroically stands for the interest of the people—and I shall be disappointed, if, after this, we do not have better and more "Public schools."

His argument, well braced at every point, is an impregnable bulwark, and within this is a magazine, which will, I hope and think, furnish thousands of men in North Carolina with abundant ammunition until the wrong is set right.

I congratulate you on furnishing your readers with the best series of letters on a vital topic that ever appeared in a North Carolina newspaper.

Yours, J. M. WHITE.

You invite expressions of opinion concerning the papers of Dr. Taylor on the State's right to give higher education. I have read each article as it appeared, considering it carefully; borrowing Dr. Taylor's words as applied to Dr. Madison's remonstrance, I will say these contributions are "Cogent in logic, transparent in style, felicitous in the use of language, they ought to stand forever as a breakwater between the functions of the State, and the sacred rights of conscience." I trust every voter in North Carolina may read and be influenced by them. Can an outsider get a copy when bound in tract form?

WM. HENRY STRICKLAND.

It seems to me that Dr. Taylor's articles on "How far Ought a State to Undertake to Educate," are unanswerable. He goes to the bottom of his subject. It is a masterly production, and will doubtless be of great service to the cause of education in the State. By all means let us have the whole thing in pamphlet form and then broat cast over the land.

J. R. JONES.

Letter from Greensboro church withdrawing from Beulah Association will appear in our next issue.

Oxford Female Seminary.

The commencements of this famous school are always well attended by both the residents of the town and visitors from this and other States, and the large audiences who greeted the participants in the exercises of the occasion just finished, were but a repetition of the past. All who were present felt they had been well repaid for whatever time they had lost or inconvenience they had experienced.

The exercises were inaugurated on Sunday morning in the Baptist church, at which time Rev. R. T. Bryan made the annual address before the Maggie Nutt Missionary Society, which is composed of students of the Seminary. The effort was characterized by great earnestness and eloquence, as the speaker told of the holy joys of a life consecrated to the work of saving and rescuing his fellows, and as he pleaded for others to follow the examples of the noble missionaries who had gone before and whose lives had been sacrificed to the welfare of their dying brothers. He assured his hearers that while life among his friends and relatives is sweet and dear, yet the pleasure is not to be compared with the peace and satisfaction which come to the earnest worker in the vineyard of the Lord, that life in far-off China has more joys than life in dear old North Carolina. The tribute which he paid to the memory of the consecrated wife of Bro. Herring was beautiful. The readers of the RECORDER remember that his wife's maiden name was Maggie Nutt.

In the evening of the same day the Baccalaureate sermon before the graduating class was preached by the Rev. W. C. Tyree of Durham, whose reputation as a preacher of force, clearness and eloquence is so well known throughout the State. He emphasized the superior excellence of Mary's choice as compared with Martha's. There has been a time in the world's history, the dreamy, forgetful, lethargic age of Feudalism and chivalry, when to hold up Martha as an example was salutary; but now Mary's choice in all its beauty and love appeals to us most strongly. The higher attainments one possesses, the greater is the responsibility resting upon one, and the more is it his duty to do good. The sermon was characterized by great strength and brilliance and gave evidence of profound thought.

MONDAY EVENING.

On Monday at 8:30 p. m., a large and cultured audience had assembled in the Opera House for the purpose of hearing the address before the Calliopean Literary Society by the Hon. C. M. Cooke of Louisburg. After a short speech of presentation by Mr. F. P. Hobgood, Jr., he advanced amid cheers and applause, and announced as his subject, "Developing of Character in Woman." He spoke beautifully and eloquently for about thirty minutes, listened to all the while rapturously by the entire audience. By "character" he meant "an aggregation of qualities positively good," and in that exclusive sense he employed the word. He recommended, as tending to the highest development of character in woman the cultivation of certain qualities, viz, firmness, candor, self-esteem, literary attainments, knowledge of the precepts of the religion of Jesus Christ.

TUESDAY MORNING

the Class Day exercises took place in the Opera House. These exercises consisted of essays by the graduates and music. The graduates in the literary department were Miss Bessie Pritchard of Franklin county, and Miss Lilly Shanks of Granville. The essays of these young ladies were beautiful in style and contained good, substantial thought, giving evidence of minds trained to think and pens trained to *express* thoughts. To their other excellencies was added the admirable manner in which they were read. The music of the occasion was grand, and sustained the reputation of the music department of the Seminary as one of the best in the South. The lady who has presided over this department is an accomplished and talented instructor, and the playing of the young ladies bore testimony to careful and approved training. Especially do I wish to mention the piano solos of the graduates in music—Miss Fannie Timberlake of Oxford, Miss Edna Hudson of Apex, and Miss Carrie Hobgood of Oxford. These are particularly worthy of mention as showing perfect knowledge of the charming art and the highest degree of technical perfection.

ART EXHIBIT.

All day Tuesday and Tuesday evening the work done by the students of the Art Department was on exhibition at the Seminary, and during that time a large number of visitors and friends viewed the beautiful pictures. The exhibit consisted of crayons, water-colors, and pastels. It would be a difficult task to single out a few from the one hundred works on exhibition as preeminently worthy of praise.

The afternoon was given to a meeting of the alumnæ of the institution, and during the evening there was a social gathering in the parlors, which was very largely attended.

Thus has ended one of the most pleasant and delightful commencements in the history of the Seminary. President Hobgood says the outlook for next year is full of hope. This institution has done a great work for the girls of the State and is destined to accomplish still greater works in their behalf.

An Unprecedented Thing.

Dear Recorder:—I want to make a statement, and ask you, or any other intelligent Baptist, a question.

Mrs. J. C. Davis of New York, who says she used to be a Baptist, but joined her husband in his church (Presbyterian), came to Greenville, N. C., on Thurday, May 24, as Corresponding Secretary of the International Order of the "King's Daughters and Sons." She conducted a service in the Presbyterian church, Friday, in which reports from several circles were read. The same night she lectured on the Order in the Opera House to a big crowd, and Sunday morning in the same building. After making a talk to the Methodist Sunday-school, Mrs. Davis gave notice that at four o'clock that p. m. a consecration service would be conducted in the Episcopal church, at which time the communion would be administered to the "King's Daughters and Sons." According to announcement, on Sunday afternoon, Rev. A. Greaves, pastor of the Episcopal church, administered the Lord's Supper to the King's Daughters and Sons, who were members of any church. I asked Mr. Greaves, who is an humble, good man, and very much loved by the Greenville people, on the following morning, if he administered the communion to them as church members, or as a society of King's Daughters and Sons? He said, "I administered the communion to them as an order of King's Daughters and Sons." Some think me very narrow and uncharitable in condemning such,—first, because it is, so far as I know, an unprecedented thing to administer the Lord's Supper to a mere society. Second, because it would force the Baptist young men and women belonging to the society, to either refuse the communion, or violate the rules of, and create disturbance in their own church. And third, because such conduct is unscriptural, and there is danger of eating and drinking to their own condemnation.

Now having made these statements, for my own benefit, and for the information of other young Baptist people, who will be invited to join this Order, I want you, or any other well posted Baptist, to tell me whether or not I am right in my threefold opposition to such conduct.

Mrs. Davis made a very tender, pathetic, womanly plea for all to join the Order, wear the cross, and thus become Sons and Daughters of the King. Isn't there danger of people who do not and will not think of joining the Order, trusting in such a human institution, wearing the shining little silver cross, while behind the precious motto is an unregenerated heart? Can any human being, who has passed the age of accountability, possibly be a Son or Daughter of the King, who has not been born again?

J. H. LAMBERTH.

Greenville, N. C.

Things Important.

It has been only a few days since the Southern Baptist Convention adjourned at Dallas, and now

THE MINUTES

for distribution in North Carolina are in the hands of the Vice-Presidents of the three Boards—Home, Foreign, and Sunday-school. These are valuable records. They give much information to be found in no other publications. If you desire a copy, send your address and four cents in stamps to Rev. R. T. Vann, Scotland Neck, Vice-President of the Home Mission Board for this State, to Rev. R. Van Deventer, Henderson, Vice-President of the Foreign Mission Board for this State, or to me at Raleigh, N. C. If you desire copies for distribution in your church or churches, address me, name the number desired and your Express office, and they will cost you only the Express from this city to your office.

THE TRUSTEES OF WAKE FOREST COLLEGE

will convene at the College in annual session on Tuesday, 9 o'clock a. m., June 12th, 1894. This will be a meeting of very great importance, and it is hoped every member of the Board will be present at the hour named above. The "Atlanta Special," and all other trains, carrying passengers, will stop at the College, June 12—15.

DR. TAYLOR'S ARTICLES

are now in the hands of the printer, and the first edition of 25,000 copies, in pamphlet form, will soon be ready for distribution. Those interested in this work can now send in their orders for the number of copies desired. The distribution to the people will, of course, be free; but the cost of publication and distribution will be considerable—perhaps about $500—and the friends of the proposition can make it light on each one, if all will send at once a money order or check for some amount towards this expense.

C. DURHAM.

A New Association Proposed.

The Greensboro church has sent out a letter to a number of adjacent churches asking them to withdraw from their Associations for the purpose of forming a new Association with Greensboro as a centre. I believe this to be a wise step. The passage of railroads through our country necessitates a change in many of our Associational boundaries. The time for the two days' journey over dusty highways to reach our Associations has passed. In this busy age everybody is in a hurry. The country embraced in this proposed Association is as fine as we have in the State. It has been neglected too long already. This is an opportunity to take it and plant our churches in every part of it.

It will be possible to reach any church within the bounds of the Association by means of the railroad. It will be easy to attend Union Meetings. It will soon become one of the best Associations by reason of the proximity of healthy aggressive churches.

It is the duty of churches to consider in what Associations they can best promote the glory of God in the building of the waste places. I hope the churches addressed will carefully and prayerfully consider the matter.

H. A. BROWN.

Rev. R. T. Bryan, missionary to China, impressed us in his speeches before the Convention as a man of conversation, force and of a practical turn. He seems to know what to say and how to say it.—*Christian Index.*

Closing exercises of the Southern Baptist Theological Seminary occurred last week. Our next issue will contain an account. Rev. J. W. Millard.

Young People's Societies.

BY REV. C. W. BLANCHARD.

It would seem from the manner in which the advocates of Young People's Societies discuss the question, that they esteem all who oppose the *general movement* as opposed to any church organization for the development of its members or youth. To make myself clear to all who are not acquainted with my plans of church work, I wish to say that I am theoretically and practically in favor of church development; and believe that the only hope of an ideal growth in the spirituality, temporality, and, I might say, doctrinal teachings of the Bible or church polity, lies in the efforts of our churches to keep their members well harnassed. I believe in having a W. M. Society in every church for the development of the female membership and for its influence on the entire interest of the Master's kingdom. I believe in organizing the youth for the purpose of teaching them the practical lessons of Christianity, "training them up" religiously "in the way they should go."

I believe every church is the loser, and its membership dwarfed, that does not sustain a well organized, enthusiastic young men's prayer meeting. (I expect in less than a decade we will be led to say the same of our young ladies). The church that is without a weekly prayer-meeting for all, only has a name to live. These are my ideas of church organizations in the way of societies, and as fast as I find any suggestions of improvement from other churches or pastors, I feel under obligations to advocate them to my churches, but these are all cloistered beneath the wings of the church. Whatever of good may come from the work of these organizations will be imputed to the church of Christ. The relation of each of these organizations is so intimately associated with the others that the gradation of development leads from one to the other without any formal initiation. The intimate watchcare of the church over these societies, permits it to correct any error or stimulate any weakness before it has carried the society and church to ruin.

Now as to the general organization, whose advocates are some of our best brethren, I oppose upon principle.

1. I believe it is a departure from Baptist principles. Every Baptist church is an independent, self-governing body. It owes its allegiance to God and knows no higher authority in organizations or men than in its self. Its fraternal obligations to other churches or to Associations or Conventions cease at the limit of Divine instruction. For this independence we have paid a great price, even the blood of our fathers. One of the proud boasts of the Baptists to day is their local independence and conscience liberty. With my mind fixed upon this principle which the advocates of a general organization for the young people do not appreciate in churches less than myself, I am puzzled to see how they can harmonize the difficulty that confronts them in a centralized power to which each local society would be subjected. Who could expect a church to endorse an effort to take from it its God-given authority to control and manipulate its own strength and train its own youth any more than they would expect a true parent to appreciate the effort of some one to take away their household privileges, or in any way to influence their children contrary to their advice?

I am not "uneasy" about this movement, as my good friend Dr. Broughton states in the last RECORDER. I think the matter will be self-regulating. Somebody may be able to show that the opposers of the Y. P. Societies have expressed "exaggerated" views, or have taken a cobweb in a persimmon bush for a ghost, but it will take a logical proof and not a tirade of censure to convince some of us. If such measures should convince us it would be against our will, and we would be unprofitable servants of the new cause, If this is "nonsense," it is abundant in these parts.

2. I am opposed to the general organization, because our Sunday-school work has proved that it is not necessary. Every church should be engaged in regular Sunday-school work. It is the only reliable hope of a church. I am glad as a rule our churches are keeping open regular Sunday-schools. These Sunday-schools are the life of the churches, and from the least to the greatest, they are developing the people in doctrine, in work, but who would advocate taking the responsibility of the Sunday-school out of the hands of the church? What Sunday-school worker, but a fanatic, would say that the church should be relieved of the burden of the Sunday-school? I for one believe that great good has come to the churches and the Master's cause every way through the Sunday-schools, but I believe that the greatest good comes where the schools are most closely allied to the churches in this work, and are fostered under the wings of the churches.

Now to make a very brief statement, I believe that every society or organization in a church should be equally subject to it, whatever the design of the organization. And I am prepared to say from my point of view that every society or organization that cannot exist under this regulation hasn't a right to live. Our Sunday-schools have annual gatherings in Association for their mutual development and to increase enthusiasm for Sunday-school work. This I most heartily endorse, and wonder that so few of our people take part in it. But when these Associations would assume to be head and authority in the Sunday-schools over the State and to dictate to them as a sovereign body, I shall renounce the Sunday-school Association. In like manner I believe there would be good in fraternal messengers from our churches, representing the different organizations, meeting together at least once a year for mutual encouragement in their respective work, but let it be for that purpose alone. All this may be but "the result of a narrow conception of the kingdom of Christ," and the argument may "need no answer," and this view of it I suppose accounts for the dogmatic shifts of the advocates of Y. P. Societies without any answers, but it will not satisfy a true Baptist. The devotees of Papal sovereignty would doubtless esteem it sufficient for his Majesty to assert, but Baptists want to be loyal to truth, and think that time is not pressing on these matters so hard that one could not take time to explain himself. If the brethren who want all the Baptists to believe in Y. P. Societies, expect us to believe it because they say it is right, they ought to be willing at least to show us *who they are*—why they are so peculiarly favored.

3. I am not only opposed to the effort as an innovation, but because I believe it will be against the local societies themselves. The church as a whole has a family relation. This relation, for the good of the church, must not be broken nor subdivided. Nothing can improve our ideas of church development, and bring us to a better understanding of the needs of church discipline, than a proper understanding of household relations and methods of attaining desired ends. All consent that the object in view ought to make every member of the family better and happier day by day, and to bring the intimate relations of each member of the family closer and closer each day. This is the only road that leads to ultimate happiness. But certain details of manœuvre are left to the discretion of the heads of the family for the accomplishment of this work. In family No. 1, it is decided that the best way to train children to be useful men and women, to be honorable citizens, to be humble Christians relying upon the strength of God and a knowledge of his truth for faith and practice, is to have them often around the fireside in the the family circle, and under the direct drill of father and mother. The curiosities of the young mind unembarrassed are poured out as he prats on his father's knees, and as often an interested parent takes occasion to leave a lasting impression on its plastic mind. By the knees of its mother (than which no child ever bowed at a holier shrine), it bows to lisp its first holy petition. The father at the close of each day by example learns it to reverently express homage to God for his goodness and to commit by faith the further keeping of his soul and body. The lessons of life are taught them then. The joys of life are imparted then. The cords of the family circle are drawn closer and bound with bands of steel. If any good follows in life, they wreathe a garland for a mother's brow and reverently crown her the queen and princess of all honor.

In family No. 2, the same high purposes are in view, but a different idea as to the road that leads to the goal. The parents sigh and long for the consummate end, but the training and developing of the children are referred to other agencies. In the earlier part of life they are put in a department to themselves both male and female, and with the door closed they are expected to grow wise and good, while the parents in another department are amusing themselves with the daily press or in wholesome sleep. When these juveniles are ready in matter of age, for stronger lessons, and it is desired they shall be impressed with not only the lessons of parental obligation that they have just learned in the first department, but must learn the brother to be kind and courteous to his sister, and the sister to honor and respect the claims of a brother, the sagacious parents decide they had better put a wall between them and separate the sex that they may have better opportunity to learn these lessons, and the parents will return to their slumbering. These parents are surprised when their children refuse to acknowledge them as such, and grieved to see that they are disloyal to almost every human claim upon them. The name of their children is legion to day, and perhaps nine tenths of the infractions of society are directly or indirectly due to such a cause.

So with the churches that delegate their work to some other agency. If the work in any event should be well done, the church that should be the mother of every laudable religious enterprise will be called the harlot or stranger. No one will dare say that the work of Masons and Odd Fellows is not a good work, but who that was helped by them ever praised or loved a church for it. If through the organizations, apart from the churches, the gospel was carried to the ends of the earth and souls were saved, would those souls love the church or the organization that sent them the gospel? Who would blame them for loving the society that helped them? Now it follows that we must say that the church is not sufficient for the task God gave it, and other aids of more modern conception are necessary, and consent to the death of the church, or we must accept the Divine institution as adequate to meet the Divine purpose and teach our people to respects its power and ability to do all that a visible organization can afford for humanity.

The claims of *Society brethren* are that our young people *need educating*. It seems reasonable to us that if our young people need to learn something that we know, we owe it to be with them in some way and teach them, or else how can they learn it? If it is confessed that they ought to learn something that we cannot know, whence the hope of their instruction?

Surely it cannot be possible that a few of the *leaders* (?) of our churches have had revelations that they wish to impart to the youth and are so selfish as to withhold it from the older ones who are anxious yet to be students.

We believe societies as such apart from church control should be relegated to those denominations whose inception and continuity are based on society work, but Baptists should steer clear of the innovation.

East Durham, May 23, 1894.

Most coughs may be cured in a few hours or at any rate in a few days, by the use of Ayer's Cherry Pectoral. With such a prompt and sure remedy as this at hand, there is no need of prolonging the agony for weeks and months. Keep this remedy in your house.

The Blind and the Dumb.

"There was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw." Matt. 12: 22.

There is a standing enmity between Christ and Satan, between right and wrong. Christ is our friend and ever works for our good; Satan is our enemy and is always striving to ruin us. This poor man that was possessed was well nigh ruined. He was blind—he could not see to help himself; he was dumb—he could not ask others to help him. Satan had thus shut out communication and monopolized the whole soul and thoughts of this poor unfortunate. A soul, to-day led by Satan, is both blind and dumb—blind in the things of God, and dumb at a throne of grace. Satan puts out the eyes of faith, and seals the lips of prayer.

But the Son of God was manifested that he might destroy the works of the devil; and accordingly he cures this man, drives Satan from his hiding place, and gives sight to the blind, and speech to the dumb, insomuch that the blind and dumb both spake and saw." Christ's goodness is directly opposite to the hatred and evil works of Satan. When Satan's power in the soul is overthrown, the eyes of faith are opened to see the beauties of the gospel and the glories of God, and the tongue is loosened to speak his praises and tell of his great goodness.

SAMUEL J. PORTER.

Matters in Union County, Etc.

Dear Recorder:—Since my last letter several things have occurred in Union county and other points that may interest your readers.

It has been commencement month at almost every point where a school was located in this part of the State. Last week there were three. Prof. H. E. Copples, a Wake Forest man, closed Wednesday. Bro. J. B. Richardson of High Point preached the sermon on Sunday, May 13. Every one is very loud in their commendation of his effort. This is not to be wondered at when we remember that Bro. Richardson is one of the strongest thinkers in the State. Dr. W. S Creasy, a Methodist Bishop, Charlotte, delivered the literary address on Wednesday. Dr. Creasy is a speaker and scholar of rare ability, and it was doubtless done in superb style. The point of school interest for Union county is

UNIONVILLE

Dr. J. B Shearer preached the sermon at this point May 13th—a masterly one, they say, it was, too. On Monday evening the small children took charge. Tuesday evening the Franklin Society gave a public debate. Wednesday evening the Philomathesian did likewise. Both debates were exceptionally good. I doubt if any high school in the State pays more attention to speaking than this one. Two medals were awarded to the best debaters. Thursday evening there was a musical concert, and the concert on Friday was the day of all. The chief attraction of this day was Prof. J. B Carlyle's address. Prof. Carlyle is one of the leading orators of the Old North State. When oratory and brains are combined, we may expect a great speech. That is just what they all say they had. I have no doubt of the truthfulness of this statement, though I did not hear the speech, having a like duty to perform at

OAKTON,

with the oratory and greatness left out. Prof. W. F. Humbert has only taught one year, but has made a first class record. He has enrolled 121, and had an average of 70. His closing exercises were good. He expects to open the school again some time in August.

Besides the commencements, there has been a few small ripples along

BAPTIST LINES.

The first of this month it was my delightful privilege to aid Bro. J. B. Richardson in a meeting at Leaksville. A better meeting I have never been in. The whole church was revived, and there were some twenty-five or thirty conversions in the eight days I was with him. If there is a better village in the State than Leaksville, I do not know it. They have the most commodious, neatest, prettiest and cheapest church in the State. A good many others might learn a lesson from the Leaksville flock. But then all churches haven't a D. F. King to manage for them, nor a Maj. Morehead to purchase the material at wholesale prices.

On my way to Leaksville, I called by and preached for the Reidsville saints. Here is one of the best churches in the State awaiting some good brother with a good parsonage partly finished, and a good salary. I most earnestly hope that they may have a pastor at no far-distant day. It would have been a pleasant duty for this scribe to have served them if circumstances had been such as to have allowed him to do so. They were not, and hence I shall remain at Monroe. If any brother wishes a first class people in all respects, Reidsville is the place for him.

I am now at Albemarle aiding Bro. J. B. Suttle in a meeting. He is bishop of six churches here in Stanly and doing a first-class work. Our meeting is moving along nicely. We have only held three services and there have been three conversions. Our congregations are very large and the order is perfect. We are expecting a good meeting. I will give the results when the meeting is over.

My brethren at Monroe are doing excellent work. My congregations are steadily increasing. They raise more money every month. Our house is moderately filled on Sunday evenings now.

We hope to put a colporter in the field for the Union Association for two months. We are trying to secure a first class brother.

More anon. M. A. ADAMS.

May 28, 1894.

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caldell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Bartwell Edwards, J P Wyatt, G J Dowell, C W. Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union; A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m, after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C S Brewer, J M Brewer, J B Carlyle, L Chatell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Maske, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W C Tyree, President; J F MacDuffie, Cor. Secretary; H A Reams, T E Cheek, J L Markham, T H Pritchard, F P Hobgood and W N Jones, N B Broughton, W A Albright, G J Dowell.

TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

John Mitchell, President; Thomas Carrick, Secretary; J C Scarborough, C Durham, W R Gwaltney, Dennis Simmons, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

J M Heck, President; R E Royall, Secretary; C T Bailey, Noah Biggs, G W Blount, John B Brewer, H A Brown, N B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, C Durham, W T Faircloth, A R Foushee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Hufham, C J Hunter, R H Marsh, W J McLendon, John Mitchell, W H Mitchell, E S Moore, R R Overby, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, G W Sanderlin, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY—LOCATED AT RALEIGH.

W L Poteat, President; N B Broughton, Secretary; F H Briggs Treasurer; W N Jones, Auditor; W A Montgomery, Attorney; O L Stringfield, Financial Secretary; C J Hunter, J N Holding, W G Upchurch, J C Scarborough, J W Carter, E McK Goodwin, C Durham, R T Vann, A M Simms, C M Cooke, R H Marsh, R Van Deventer, W C Petty, E K Proctor, W W Kitchin, W T Faircloth, Prof J B Brewer, C B Aycock, J Y Joyner, Thos Hume.

Are You---

out of employment, or in a position that you do not like? Possibly the soliciting of Life Insurance is your special forte. Many people have, after trial, been surprised at their fitness for it. To all such it has proved a most congenial and profitable occupation. The Management of the

Equitable Life

in the Department of the Carolinas, desires to add to its force, some agents of character and ability. Write for information.

W. J. Roddey, Manager,
Rock Hill, S. C.

OH! IF I ONLY HAD HER
Complexion! Why it is easily obtained. Use Pozzoni's Complexion Powder.





M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 11, '94	No 23. Daily.	No 35. Daily.	No 41 Daily.
Leave Weldon ...	11 47 a m	9 51 p m	
Ar Rocky Mount.	12 55 a m	10 45 p m	
Arrive Tarboro ..	2 35 a m		
Leave Tarboro...	12 07 a m		
Lv Rocky Mount.	12 55 a m	10 45 p m	6 00 a m
Leave Wilson....	1 55 a m	11 25 p m	
Leave Selma....	2 45 a m		
Lve Fayetteville.	4 25 a m	1 15 p m	
Arrive Florence..	7 05 a m	3 27 p m	

	No 47. Daily.		
Leave Wilson....	2 05 p m		6 35 a m
Leave Goldsboro.	3 00 p m		7 20 a m
Leave Magnolia..	4 13 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No 14. Daily.	No 78. Daily.	No 40. Daily
Leave Florence ..	7 05 p m	7 30 a m	
Lv Fayetteville..	9 20 p m	10 27 a m	
Leave Selma....		12 10 a m	
Arrive Wilson ...	11 18 p m	1 05 a m	

	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 37 p m
Lv Goldsboro.....	12 00 a m		9 48 p m
Arrive Wilson ...	12 45 a m		10 35 p m

	No 14. Daily		
Leave Wilson....	11 23 p m	1 15 p m	10 40 p m
Ar Rocky Mount	12 05 p m	2 07 p m	11 25 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 05 p m	2 07 p m	
Arrive Weldon...	12 56 a m	3 17 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m. Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

Funds Received for Cove Baptist Church.

Dear Recorder:—Please acknowledge the following contributions for the Cove Baptist church debt:

Brethren R. F. Broaddus and J. W. Whitty, $2.00 each; Revs. P. G. Elsom, Rufus Ford and Mrs. Penniel, $5.00 each; Wilmington Baptist church, $9.00; Antioch Baptist church (Pitt county), $7.00. Total, $36.00.

If we can get a little help, we will be able to remove the entire indebtedness from this little struggling church. Remember the house is not completed; it is only so we can hold service in it. We want to get this debt off so we can go ahead and finish it. I have written to several churches and Sunday-schools that I have not heard from yet. If they will all respond with a small contribution, we will be able to pay our debt and go ahead with the balance of the work we so much need on our church.

Our work is encouraging here. The attendance is good at our services. I received a very worthy candidate for baptism at our last Sunday morning service. This will give us a membership of eighteen. We organized nine months ago with seven.

Brethren and sisters, you could not help a more worthy and needy cause. Send your money to the undersigned, and it will be acknowledged in the BIBLICAL RECORDER.

J. W. ROSE.

Cove, May 23, 1894.

No Degrees of Happiness in Heaven.

Paul says, "By the grace of God I am what I am." 1 Cor. 16: 10. He further says, "By grace are ye saved through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast." Eph. 2: 8. Christ is emphatically "our all and in all." Col. 3: 11. He is "the end of the law for righteousness to every one that believeth." Rom. 10: 4. The law demands perfection, but that perfection is found only in Christ, so when the pardoned sinner appears in Christ at the judgment clothed in his justifying righteousness, the demands of the law will be fully met—the Divine justice will be satisfied. Then the Judge will say, "Well done, thou good and faithful servant," enter thou into the joys of thy Lord. "Then shall the righteous shine forth as the sun in the kingdom of their father." Matt. 13: 43. All the children of God have the blessed assurance "that their vile bodies at the resurrection will be fashioned like unto the glorious body of Christ." Phil. 3: 21. "And it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3; 2. There are only a few of the great number of Scriptures, which so strongly sustain the doctrine of equality in heaven. But says the advocate for degrees of happiness in heaven, it is a reward *of* grace. Yes, all the happiness any saint will enjoy in glory will be a reward of grace. But let us examine the word "grace" a little in this sense. If I understand correctly, it is the bestowment of unmerited favor. Can we merit a greater degree of happiness in heaven than others by our good deeds? If we can, I must change my definition of grace; and I frankly confess I don't know what to change it to.

Now, if our salvation and all our future happiness are attributable entirely to the meritorious atonement of Christ, I confess I can't see how our deeds while in the flesh can raise or lower us in heaven, or make us happy or less happy there. Now I would not be understood to discourage good works and perseverance in the cause of Christ; far be that from me. We are under obligations inconceivably great to take up our crosses daily, sacrifice continually, and to employ all our time and talent during this short life in the precious cause of our blessed Redeemer, and all this should be done out of love to God our Saviour.

In conclusion, let me say I write these few lines, not because I am concerned about whether I will have a high or low seat in heaven, a large or small crown, a greater or less degree of happiness. No, if I can but be permitted to take my position at the feet of my blessed Saviour, my most sanguine expectations will be fully met and my highest aspirations more than realized. But this is what concerns me, and the main reason why I write these lines, I can't see but what the idea of degrees of happiness in heaven detracts from the merits of the Cross. Where is the consideration for that difference? In what does it consist? Is it in man? Or is it in Christ? If it is in man, are not his works meritorious? If in Christ, will he not bestow his sovereign grace upon all alike?

JAMES JORDAN.

"Believe Also in Me."

There is no journey of life but has its clouded days, and there are some days that our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise, followed by sudden thunderclaps and bursts of unlooked for sorrows, are the ones that test certain of our graces the most severely. Yet the law of spiritual weight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory. The fourteenth chapter of John never fails with such music upon our lips so when we catch its sweet strains amid the pause of some terrific storm. "Let not your heart be troubled; ye believe in God, believe also in me. I will not leave you comfortless."—*Rev. Theodore L. Cuyler.*

Literary.

Series of portraits of Cardinal Gibbons, Lord Rosebery and Richard Harding Davis will appear in the department of "Human Documents" in the June number of *McClure's Magazine.*

Benjamin Griffith. Biographical sketches contributed by friends. Edited by Col. Chas. H. Banes, A. M. 12mo, 296 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

It is only saying what all know, that for the past twenty-five years one of the most prominent men in the Baptist denomination was Benjamin Griffith, the honored Secretary of the American Baptist Publication Society. His counsel was always sought; his presence was valued and his judjment respected. His management of his great trust has been so conspicuous for integrity and success, and his loyalty to all the interests of the denomination with which he was connected was so marked and well understood that no one was more welcome to the platforms of its great gatherings than was he.

When in October last he suddenly laid down his work and went home, more than one thought of a worthy representation of his life and work and of the cause he served. This has been secured in the volume hereby noticed. Dr. Griffith's successor, Col. Chas. H. Banes, was fittingly requested to act as editor, and various parties were chosen by him to write different chapters, according as their acquaintance with Dr. Griffith and his work fitted them to do. Dr. Sarles, a college mate, writes of Student Life. Dr. Blackall of his great work, the Publication Society. Dr. Henson of him as an Organizer and on the platform. Prof. Williams writes of his Life in the Home and in the Church. Dr. Weston of his Denominational Relations, and Dr. Rowland of the Fruition that crowned his life, with others on themes equally important; while the editor himself writes the introduction and the story of Dr. Griffith's Boyhood.

Ray's Doctrinal Magazine, Vol. 1, No. 1, is the first of a series of doctrinal treatises, and considers "Bible Feet-washing. It is from the pen of editor D. B. Ray, D. D., of the *American Baptist Flag.* The entire matter is embraced in thirty two small pages; yet it is sufficiently clear, and just terse enough to be forceful. It shows that feet-washing was a social custom; that the feet-washing by the Saviour *occurred two days before the Passover and the Lord's Supper;* that it is in no way a church ordinance. Price, 10 cts., from F. M. Ray, 1404 Locust St., St. Louis, Mo.

The "Golden Jubilee Number" of the *North Carolina University Magazine* surpasses any other production of the kind we have seen. Besides an interesting sketch of the *Magazine* for fifty years, and a picture of the present editorial corps it contains pictures of all the members of the present faculty as well as a picture of the faculty of 1844 The reminiscent article by Dr. Battle is easily the most entertaining. Dr. Weeks brings out some quaint facts with several letters written by a University student in 1805. Pres. Winston is eloquent in "The University of To day." Mr. Busbee's sketch of Judge Gaston's historic "Carolina, Carolina," and Mr. Thompson's "The Magazine for Fifty Years" are valuable contributions to history. Of the several poems "Desdemona" and "The Day of Rest" strike our fancy.

The reproduction in this number of fragments of a "Hymn to Apollon," found on tablets unearthed at Delphi by French excavators last October, is of peculiar interest. It was probably written and sung about the middle of the third pre-Christian century; and has revealed to the world somewhat of the vocal music of ancient Greece. It was composed in the peonic metre. Of Prof. Tolman's translation of the hymn we have space only to say that in some respects it is superior to others, which have appeared in *The Brown Magazine* and *The Independent.* We prefer M. Reinach's interpretation of the opening lines, however, though, were it a matter of prose, the sheer literalness of Prof. Tolman would be preferable. We congratulate Prof. Cobb on the remarkable degree of success with which he has met in his efforts to make the *Magazine* a periodical of general interest; and on the establishment of "The University Press," of which Bro. Z. T. Broughton is director.

What we Owe to Others.

We owe other people service. Service goes with loving. We cannot love truely and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that he gave. Love always gives....This matter of serving has multitudinous forms. Sometimes it is poverty that stands at our gate, and money help is wanted. A thousand times more frequently, however, it is not money, but something else more precious that we must give. It may be loving sympathy. Sorrow is before us. Another's heart is breaking. Money would be of no use; it would be only a bitter mockery to offer it. But we can hold to the neighbor's lips a cup of the wine of love, filled out of our own heart, which will give new strength to the sufferer. Or it is the anguish of a life struggle, a human Gethsemane, beside which we are called to watch. We can give no actual aid—the soul must fight its battles alone; but we can be as the angel that ministered to our Lord's Gethsemane, imparting strength and helping the weary struggler to win the victory.

The world is very full of sorrow and trial, and we cannot live among our fellow men and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians; that the blessings that are given to us are really for other people; and that we are only God's ministers to carry them in Christ's name to those for whom they were intended. —*J. R. Miller, D. D.*

Beauty Out of Ugliness.

A lady who, in her girlhood, was discouraged by her lack of beauty, but lived to become a leader of society, with hosts of sincere and loving friends, told the following story of the incident which gave her hope and inspired her to usefulness: "If I have been able to accomplish anything in life, it is due to the words spoken to me in the right season, when I was a child, by an old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself and grew daily more bitter and vindictive. One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying. 'What is the matter, my child?' she asked. 'O madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me. Presently, she took me to her room, and after amusing me for some time, said, 'I have a present for you,' handing me a scaly, coarse lump covered with earth. 'It is round and brown as you. "Ugly," did you say? Very well. We will call it by your name, then. It is you! Now, you shall plant it, and water it, and give it sun for a week or two.' I planted it and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight. 'Ah,' she said, significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart when it came into the sun.' It was the first time that it ever occurred to me that, in spite of my ugly face, I, too, might be able to win friends, and to make myself beloved in the world." —*Christian Herald.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

The Japanese Pile Cure is the only proper application for internal piles and is guaranteed in every case by Jno. Y. MacRae, druggist, Raleigh, N. C.

Have You Learned

The value of sunshine?
To change a house into a home?
The great uplifting power of music?
To think and judge without prejudice?
To look up, then reach up and grasp the best?
That some uncomfortable words may be overcome?
How much environment has to do with what you are?
What a little thing will sometimes make a child happy?
That an outside door, or even the glass in it, may tell secrets?
To distribute good cheer, sweet thoughts, tender remembrances?
That a clear, bright light conduces to social, friendly chat at tea time?
That there are two kinds of wealth, and that one is of the heart and mind?
That the paper and pictures on the walls, the carpets and curtains, may affect the mood of a sensitive person?

The only kind of good that is good is the kind that doesn't shrink when brought to God's standard.—*Ram's Horn.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE



For Baby's Skin Scalp and Hair use CUTICURA SOAP the purest sweetest and most effective skin purifying and beautifying soap in the world

Sold everywhere. POTTER DRUG AND CHEMICAL CORP., Props., Boston.



Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 20 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	DAILY. No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 30 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	1 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 30 a m	4 05 a m
" Burkeville	11 08 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m. Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R. leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			5 55 p m
Ar Ramseur			6 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.	No. 134*.
*8 45 p m	Lv Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv Portsmouth Ar	11 35 a m
9 54 p m	Lv Suffolk Lv	11 04 a m
10 30 p m	Lv Franklin Lv	10 30 a m
10 58 p m	Lv Boykins Lv	10 08 a m
11 20 p m	Ar Weldon Lv	*9 35 a m
11 30 p m	Lv Weldon Ar	9 00 a m
12 50 a m	Ar Henderson Lv	7 39 a m
2 05 a m	Ar Raleigh Lv	6 30 a m
2 20 a m	Lv Raleigh Ar	6 15 a m
3 40 a m	Lv Sanford Lv	5 10 a m
4 23 a m	Lv Southern Pines Lv	4 20 a m
5 20 a m	Ar Hamlet Lv	3 35 a m
5 43 a m	Lv Rockingham Lv	3 15 a m
6 20 a m	Lv Wadesboro Lv	2 43 a m
7 15 a m	Ar Monroe Lv	1 00 a m
8 40 a m	Ar Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.	No. 38.
*8 30 p m	Lv New York (PRR) Ar	6 55 a m
†1 33 a m	Lv Philadelphia Ar	3 45 a m
2 20 a m	Lv Baltimore Ar	12 43 a m
4 00 a m	Lv Washington Ar	11 10 p m
†8 25 a m	Lv Richmond (A C Line) Ar	6 50 p m
9 22 a m	Lv Petersburg " Ar	5 39 p m
11 27 a m	Ar Weldon " Lv	*3 37 p m
*8 00 p m	Lv New York (PRR) Ar	7 45 a m
9 10 a m	Ar Portsmouth Lv	*5 55 p m
42 10 p m	Lv New York (P R R) Ar	1 35 p m
7 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
8 30 a m	Portsmouth " Lv	†6 00 p m
*7 00 p m	Lv Wash'gton, N&WSB Co Ar	6 30 am
8 00 a m	Ar †Portsmouth Lv	5 50 p m
*9 00 a m	Lv Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv Portsmouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 14 p m
10 58 a m	Lv Boykins " Ar	4 06 p m
†11 42 a m	Ar Weldon " Lv	†3 29 p m
†11 54 a m	Lv Weldon " Ar	3 10 p m
2 00 p m	Lv D Henderson " D Lv	†1 14 p m
‡4 07 p m	Ar Durham " Lv	†10 50 a m
†8 50 p m	Ar Raleigh " Lv	†11 35 a m

No 43.			No 39.
†10 15 a m	Lv	Raleigh Ar	†8 00 p m
1 43 a m	Lv	Sanford Ar	4 30 p m
12 43 p m	Lv	Southern Pines Ar	3 35 p m
1 45 p m	D Ar	Hamlet D Lv	2 35 p m
12 25 p m	Ar	Rockingham Lv	2 01 p m
3 03 p m	Ar	Wadesboro Lv	1 25 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
3 29 p m	Ar	Maxton Lv	12 58 p m
6 23 p m	Ar	Wilmington Lv	10 00 a m
3 30 p m	Lv	Hamlet Ar	1 47 p m
3 57 p m	Ar	Gibson Ar	1 20 p m
3 21 p m	Ar	Bennettsville Lv	12 56 p m
4 12 p m		Darlington Lv	12 05 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 20 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

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*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cook, Passenger Agent, Raleigh.

JNO. C. WINTER, Gen. Man.
L. T. EYRES, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

Northern Baptist Anniversaries.

Northern Baptists met in annual session at Saratoga Springs, N. Y., May 21—30.

Sessions of the following organizations were held: Women's Baptist Home Mission Society; American Baptist Education Society, which is composed of both Northern and Southern Baptists; American Baptist Home Mission Society; American Baptist Publication Society; American Baptist Historical Society; and the Baptist Missionary Union.

The Woman's Mission Society, reported having received $64,817.19 from all sources last year, and now have a balance in the treasury of $1,465 79. The estimated value of contents of boxes is $12,765 29. The number of local societies in this organization is 2,051; and 104 missionaries were employed for either a part or the whole of the past year.

North Carolinians having had opportunity to judge of the work of the American Baptist Education Society, the proceedings of its session should be of unusual interest. This Society meets one year in the North and next in the South. At this session, Hon. W. J. Northen, the "pious Governor" of Georgia, was elected President; W. R. Rothwell of Missouri, and Andrew McLeish of Illinois, Vice Presidents; Dr. H. L. Morehouse, Corresponding Secretary; J. Levering, Treasurer; Rev. E. M. Poteat, Recording Secretary. Thirty-six States were represented at this meeting, President Charles E. Taylor reflecting great credit on North Carolina. This Society has been spoken of as a "unifying influence in our denominational life and activities," and the reason in the statement is manifest in the name of its officers and the number of States represented.

Since 1889, when this Society was organized, thirty-two institutions in twenty three States have received donations from it. As our readers know, the benevolent J. D. Rockefeller makes a great many of his educational gifts through it; and at the present writing a proposition from it is before the Trustees of Wake Forest College. The Society will give the College $5,000, provided $30,000 are raised by us. The Society now has conditional outstanding propositions to 24 institutions amounting to $142,357 72. It has helped 11 institutions during the year, amounting to $34,017.12 on conditions which promoted the raising of $93,265 70. Since its organization it has paid out $336,516 56 on conditions which, when fulfilled, will give the institutions aided $1,618,816.

The first general topic considered this year was "Constitutional Protection for our Public Schools." Various positions were held as to the function of the State in this matter; but there was no division of sentiment on the effort to keep public money out of Catholic city schools. D. E. Thompson of Canada spoke on "Common and Separate Schools in Canada," and Dr. Wayland Hoyt on "The Faribault Plan and its Failure."

Pres. A. H. Strong, D. D., Pres. C. E. Taylor, D. D, Pres. E. B. Andrews, D. D, were appointed a committee to draft resolutions embodying results of the evening's discussion, and they reported resolutions protesting against State aid for sectarian institutions, and recommended an amendment to our Constitution, which reads as follows:

"No law shall be passed respecting the establishment of religion, or, prohibiting the free exercise thereof; nor shall the state, or any county, city, town, village or other civil division of the state use its property or credit, or any money raised by taxation, or otherwise, or authorize such property, credit or money to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination, or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control."

The following is also embodied in the report:

"We hold that the right of the State to give to its youth an elementary secular education, and to cultivate the spirit of intelligent patriotism, is unquestionable, while religion is the concern of the individual, the home and the church."

It was reported in one of our daily papers that Dr. Taylor exerted almost a revolutionizing influence in this committee, and his hand is prominent in the tenor of the preceding provision of the report. We hope he may be persuaded to give our readers some of his impressions of his trip and of the meeting in general in an early issue.

The American Baptist Home Mission Society had its meeting May 23d. It was not largely attended. This is the organization that has made itself notorious in recent weeks by statements in its organ regarding the treatment of the negro at the South. The total receipts for the year were $405,213.15; expenditures, $524,155.58. The year 1893 is spoken of as the most unfortunate year, so far as collections were concerned, in half a century. The whole number of laborers supported by the Society was 1,111, being 29 more than last year.

At Wednesday evening's meeting, Prof. C. F. Meserve of Raleigh, N. C., addressed the Society on "The Equipment of Shaw University, Raleigh, N. C.," to the presidency of which he but lately succeeded Dr. Tupper. He says $400,000 are needed by this Institution, which stands pre eminent among institutions of its kind the world over.

Foreign population was discussed on the day following.

Rev. A. J. S. Thomas of the South Carolina *Baptist Courier*, chairman of the committee appointed by the Southern Baptist Convention to confer with a similar committee of this organization looking to the promotion of co-operation between the Southern Home Board and the Northern Society in work among the Negroes, made a good speech. In the reports of our exchanges, no results of this coming together are mentioned.

The American Baptist Publication Society came next in order, and its meetings were the most enthusiastic of all. In the business department of this organization, last year's sales amounted to nearly half a million dollars. Forty-nine new publications have been issued, of which 737,000 copies were distributed. "The entire number of books, pamphlets, periodicals and tracts printed during the year is 35,762,950 copies." Work has been done in every section, and notwithstanding a debt, the Society is in an encouraging condition. It is one of the largest of Baptist enterprises.

Several papers were read before the Historical Society on May 26th. Nothing in this work is more worthy of note than the effort of Mr. Samuel Colgate to collect every minute and every publication of Baptist associations as far backward as possible. A splendid new fire proof library has been erected; and it will shortly contain more nearly complete denominational records than any similar institution.

The American Baptist Missionary Union met on Monday, May 28th. Like our Southern Board, it reported a great debt. The debt has been recently reduced by a bequest of $100,000, and the indebtedness now is about $100,000. This will not greatly hinder the work of this powerful institution.

From Bro. C. W. Matthews.

MEETING AT SOUTH NORFOLK.

We have just closed an eight-nights' meeting with our church at South Norfolk. Rev. W. F. Watson of the Spurgeon Memorial church preached for us four nights. Bro. Watson impressed me as a man of wonderful piety and fine preaching ability. The pastor preached every night for the remainder of the time. There have been to date four accessions to the church. There are others whom we confidently expect to cast their lots with us. Bro. Pruett is to aid us in the early fall in another meeting.

The prospects for a strong church in the future are favorable. Scarcely a Sunday passes that I do not receive one or more into our little fold. I love my work and am happy in it.

NORTH CAROLINIANS IN THE TIDE-WATER SECTION OF VIRGINIA

Rev. W. S. Leake, pastor of the Third church, Norfolk, is a North Carolina boy. His church has found it a difficult thing to stop that "Leake." I am not sure that they desire to stop him. His church has recently made some great improvements on their house of worship, and souls are being saved in that section constantly under Bro. Leake.

Rev. Wm. F. Watson had the celebration of the second anniversary of the existence of his church a few Sundays ago. The growth of this church seems almost miraculous, especially since Bro. Watson took the oversight of the work. Truly God sent Bro. Frank Watson to Spurgeon Memorial church, and now he is standing by him.

Rev. P. S. C. Davis is indeed a wonderful man. He is pastor of five large country churches, and finds time to preach at two or three mission points. He thinks a church ought to be organized between St. John's and Oak Grove in Princess Anne county, and Bro. Davis will do it if they don't stop him. Some brother at the Ministers' Conference last Monday moved that we try and find some work for Bro. Davis to do. But if there is any to be found, Bro. P. S. C. D. will find it and that without any help.

In his report some time since, Rev. Dr. J. J. Hall of Park Avenue church said they had eight thousand dollars on hand with which to begin their new church edifice. Possibly a still larger amount is on hand now.

Rev. Robert Van Deventer of Henderson, N. C., has been on a visit here (Berkley) to see his relatives.

Rev. H. N Quisenbury, Rev. E. B Hatcher and Rev. Dr. J. A Speight returned from the Dallas meetings a few days ago much delighted with what they heard and saw.

C. W. MATTHEWS.

From Rev. D. W. Herring in China.

Dear Recorder:—I have seen from a Shanghai paper that Mrs. Yates is dead. A great and good woman, she was a real mother in Israel. As I think of her departure, I think of the meeting on the other shore. Bravely did she endure the short separation from her husband. It is remarkable how she withstood her grief for his sake, for she seemed to feel that he was near enough to see her. The lamented pastor Wang who knew well her strength of character, remarked the day Dr. Yates died: "It is well it is he and not she, for she can stand it better without him than he could have done without her." Great is the loss of us all, but I sympathize most of all with the dear little church at Shanghai.

D. W. HERRING.

Ching Chowfoo, China, April 13, 1894.
(Post office, Chefoo.)

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Berry's Grove ch, Mt Zion, $2.00; W M S, Lexington ch, Liberty, 2.00. Total, 4.00. Previously reported, 5,821.16. Total this year, 5,825.16.

Foreign Missions—Berry's Grove ch, Mt Zion, $5.55; W M S, First ch, Wilmington, Eastern, 5.42; Harrellsville ch, West Chowan, 9.73; Bear Swamp ch, Tar River, 2.00; W M S, Clinton ch, 1.75; W M S, Lexington ch, Liberty, 3 25; S S children, Corinth ch, 3.75; S S children, Juniper Springs ch, 3.75; Old Fort ch, 1.10; Greensboro ch, Beulah, 10.00. Total, 42.29. Previously reported, 2,297.98. Total this year, 2,340.27.

Home Missions—W M S, Firstch, Wilmington, Eastern, $1.71; Harrellsville ch, West Chowan, 1.80; W M S, Shiloh ch, Pilot Mountain, 2.00; W M S, Lexington ch, Liberty, 2.00; S S children, Corinth ch, 3.75; S S children, Juniper Springs ch, 1.50. Total, 12.76. Previously reported, 1,097.64. Total this year, 1,110.40.

Education—Aulander ch, West Chowan, $6.35; Seaboard ch, ditto, 5.00; Sound Side ch, Chowan, 5 00; Columbia ch, ditto, 8.33; Mt Zion ch, ditto, 2.50; Chowan Asso, 17.29; Plymouth ch, 5.00; Pleasant Grove ch, West Chowan, 15 00; Union ch, ditto, 10.00; Holly Grove ch, ditto, 10.00; Rev Samuel Saunders, Murfreesboro, 2.00; Red Springs ch, 10.60. Total, 97.07. Previously reported, 1,205.96. Total this year, 1,303.03.

Orphanage—S S, Aulander ch, W Chowan, $10.00; Harrellsville ch, ditto, 3 98; Collington ch, Chowan, 2.00. Total, 15.98. Previously reported, 363.89. Total this year, 379.87.

Ministerial Relief Fund—Bogue Chapel ch, $1.50; Piny Grove ch, Liberty, 2.00; New Friendship ch, ditto, 4.00. Total, 7 50. Previously reported, 162.38. Total this year, 169.88.

S B Theo Seminary—Bertie Union, $14.75.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, June 2, 1894.

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134 Vine Street, Cincinnati, Ohio.
AGENTS WANTED EVERYWHERE.

NORTH CAROLINA, CHATHAM COUNTY. | Cape Fear Township

W. J. Bradshaw and W. B. Wilkie, trading as W. J. Bradsaw & Co., vs. Edward R Daw and Elif Hanson, operating as Daw, Hanson & Co., | Before J. E. Bryan, J. P.

State of North Carolina, Chatham Co., Greeting:

The above named defendants, Edward R. Daw and Elif Hanson, being non-residents of the State of North Carolina, defendants, are hereby notified to appear before J. E. Bryan, one of the Justices of the Peace for the county of Chatham, on the 30th day of June, 1894, at 2 o'clock p. m., at his office in Cape Fear Township, at Moncure, N. C., in said county, to answer the complaint of W. J. Bradshaw & Co., plaintiffs, in a civil action for the recovery of $23 99, and interest on $23.99 from May 16th, 1894, until paid, due by sale of lumber, and demanded by said plaintiffs; and for costs.

Herein fail not, or judgment will be rendered against you in favor of plaintiffs.

This 16th day of May, 1894

J. E. BRYAN, J. P.

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N. C. Home Insurance Co.

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Are desirous of particularly directing your attention to their excellent assortments of Silks, Dress Goods, Laces, Linens, Underwear, Corsets, Shoes, Parasols and other out-fittings that are by custom necessary for bridal outfits.

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HELPLESS INVALID.

"About 18 months or two years ago my wife's health gave way, and she grew steadily worse. She could not retain scarcely anything she ate and the case finally assumed the worst form of

DYSPEPSIA and CHRONIC DIARRHŒA,

and she became a helpless invalid at the age of 18. I had her under the treatment of a good physician, but his efforts to relieve her were of no avail. So, after matters had continued thus for 8 or 10 months, and my wife had given up to die, I took the case in my own hands and purchased a bottle of Dr. King's

ROYAL GERMETUER,

began giving it to her in water as hot as she could drink it, before and after each meal, using a mild purgative occasionally on retiring at night.

Suffice it to say in less than a week there was

A WONDERFUL CHANGE.

See could eat a little of anything she desired, and today is a well woman. She used altogether possibly 4 or 6 bottles. In my opinion

GERMETUER HAS NO EQUAL."

HARRY L. WATTS, Winona, Miss.

Mr. Watts is traveling salesman for H. Zuberbier Co., wholesale grocers, New Orleans.

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A Capital Song, A lesson in geography, *40 cents.*
Ball Tossing, A series of evolutions, *40 cents.*
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Japanese Parasol March and Drill, *30 cents.*
Song of the Rain Drops, A motion song, *30 cents.*
Tambourine March and Drill, *40 cents.*
Today, A character sketch with tableaux, *40 cents.*
Tomorrow or the Music of the Future, *25 cts.*
The Ten Little Sunflowers, A humorous chorus and encore. Very entertaining. *30 cents.*
Yesterday or Grandma's Dream, A beautiful little sketch with old time costumes. *30 cents.*
Theory and Practice, A singing class lesson, *60 cts.*
The Jolly Little Waiters, *40 cents.*
The Little Turkish Turks, *30 cents.*
I'm Ashamed to Look my Dolly in the Eyes, A cute song for a bright little girl. *40 cents.*

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Run Down by a Loaded Handcar.

D. T. ALLYN MEETS WITH A SERIOUS ACCIDENT.

HIS ESCAPE, SICKNESS AND RECOVERY. PLUCK, PARALYSIS—A RAILROAD'S INGRATITUDE.

(From the Wallace, Neb., Herald.)

Last summer Mr. D. T. Ally of this place, worked for the B. & M. R. R., as a section hand on the section extending east from Tecumseh, the county seat of Johnson county, Nebraska. On the 2d day of July he met with an accident that nearly cost him his life. He and five other men were working a hand-car in front of which was a push car. Mr. Allyn was standing on the front part of the car, with his back towards the direction in which the car was being run. Just as the two cars came together, the foreman ordered him to step from the car on which they were riding on to the push car, and at the same time signaled another of the men to apply the brake, which slackened their speed enough to cause a gap of a few feet between the cars.

In stepping back to comply with the order he fell upon his back in the middle of the railroad track and the car, with its load of five men, tools and water keg, in all weighing fully a ton, passing over him. A rod on the underside of the car caught his feet and doubled him up so that his feet struck his face. As he rolled over, the bull-wheel struck his back and inflicted the injury that came so near proving fatal. The car was raised from the rails and thrown off the track.

He was carried to town and Dr. Snyder, the B. & M. R. R. surgeon at Tecumseh, was summoned. Afterwards Dr. C. C. Gafford, Dr. Yoden and Dr. Waters, all of Waymore, Neb., were called in consultation but they could afford no relief. About the 1st of October he became paralyzed from his waist down. The sense of feeling entirely left his legs, which became drawn one across the other. Dr. Livingston of Plattsmouth, Neb., the head physician of the B. & M. R. R. system was summoned to treat the case, but finally informed his patient that he could not live to see July, 1893. He had not the means to pay the expenses of a law suit against the railroad company, but the company's attorneys very willingly compromise the claim for damages by paying him $2,000. He continued to grow worse, the excruciating pain in his back never ceasing, until upon the recommendation and by the request of a lady friend, Mrs. W. G. Swan of Tecumseh, Neb., he began taking Pink Pills for Pale People. To the *Herald* reporter he said, "I had no more faith in them than I would have had in eating a handful of dirt." He commenced taking the pills on the 2d day of February, taking one after each meal, and in ten days' time, to his surprise and intense delight, the pain began to leave him. For seven months he had suffered continuously, and his joy when relief came can be imagined but not described. He continued taking the Pink Pills until the forepart of May. About the middle of March he could go about his ordinary work without any inconvenience. He considers himself entirely cured and feels as well as he ever did, except that his back is not as strong as it was before he was hurt.

This spring he moved to a farm twelve miles southwest of Wallace, where he has planted a good crop of corn and is doing all his work without any hired help. Should anyone doubt the statements herein made, they are invited to see him personally or write to him, and address him at Wallace, Neb. He is thankful for what Pink Pills have done for him, and is willing to go to some trouble to let others know of their wonderful curative properties.

Dr. Williams' Pink Pills, it seems, contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after affects of the grippe, palpitation of the heart, pale sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale or sallow cheeks. In men the affect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes at 50 cents a box, or six boxes for $2.50, and are never sold in bulk.

Cedar Rock Closing Exercises.

The first annual closing exercises of Cedar Rock Academy and Business Institute took place May 28 and 29. It was a complete success.

The honors of the occasion were awarded as follows:

Scholarship Medal to Miss Mary Cheek, Chapel Hill, N. C., having made an average of 99.9 in her studies during the session. Declamation Medal to W. H. Smith, Hadley's Mills, N. C. Recitation Medal to Miss Pearl Pearce, Cedar Rock, N. C.

Prof. Carlyle of Wake Forest, N. C., delivered the literary address which was, indeed, an excellent one. He stirred the hearts of youths and set ablaze the fire of a holy ambition to be noble. Several young men, after the address, expressed themselves as being more determined than ever before to complete their education. Such an oration begets within the soul of youth noble aspirations. Prof. Carlyle will make friends for himself and for Wake Forest College wherever he goes. And may God bless him in his work in and for that grand old institution.

Commencement exercises of Washington and Lee University of Virginia occur June 17—20. Rev. F. H. Kerfoot of the Southern Baptist Theological Seminary will preach the Baccalaureate sermon; Hon. Roger Q. Mills delivers the address before the Literary Societies; Hon. Jno. Goode of Virginia, the address before the Law Class; and Rev. Jno. A. Preston, D. D., of North Carolina, the Alumni address.

MARRIED.

JOHNSON—DREWETT — On May 23d, 1894, at the Mount Carmel Baptist church, Northampton county, N. C., near Seaboard, by Rev. M. L. Green, Mr. J. J. Johnson and Miss M. J. Drewett.

DIED.

HARMAN—On the 27th day of April, 1894, the angel of God's perfect love, the angel that men call death, entered the home of our dear brother, Rev. G. W. Harman, at Weldon, N. C., and took therefrom Mrs. Maggie L. Harman, the devoted wife, affectionate mother and faithful child of God, leaving the bereaved husband and three daughters to fight the stern battles of life unsupported by her whose presence, prayers and counsels had hitherto been such an inspiration to them; yet they should not sorrow as those who have no hope, for she left behind her the most conclusive evidence of her preparation for the transition from time to eternity. In her youth she professed faith in Christ and was baptized into the fellowship of the Rutherfordton Baptist church, of which she remained a consistent member until her marriage to Bro. Harman, by the late Rev. T. B. Justice.

She was one of the noble women whom the Lord has given to this church whose example and influence have been far-reaching in their effects. The church at Rutherfordton will ever feel the impetus of her life which led to greater and more earnest efforts, for God's glory and the salvation of the world, by the church. I have never known a more consecrated and efficient Sunday-school teacher, nor a more faithful attendant on all church services than was this sister. She has passed from earth to heaven. She rests from her labors and her works do follow her. Her remains were brought back to the home of her childhood, and on the 29th of April, after services in the church, were followed to the cemetery by a large procession, and there laid to rest to await the coming of the Lord Jesus Christ to receive her into his glory.

May her God, in whom she expressed such unbounded confidence in her last hours, take the bereaved husband and those motherless children under the shadow of his wings, and comfort and keep them to everlasting life, and sanctify this dispensation of his providence to the good of all her fellow laborers in the vineyard, and to the salvation of her father's entire family, is the prayer of her former pastor who knew her for years.

C. B. JUSTICE.

Rutherfordton, N. C.

HARRIS—Mrs. Ella Kerr Harris departed this life, in the fortieth year of her age, at her home in Reidsville, Rockingham county, N. C., at 3 o'clock p. m. May 14th, 1894. She was born and reared at a pleasant home in the southern part of Caswell county, and was the daughter of Alvis G. and Nancy Lea.

On the 19th of December, 1872, she was happily married by the writer to Mr. Robert Harris, to whom she was ever a faithful helpmeet and devoted wife. At the early age of ten, little Ella was found in the parlor, all alone, praying. When her Christian mother returned from a visit to a sick neighbor, at sun set of the same day, she met her at the front door and said, "Mother, God has forgiven my sins: I trust in Jesus; I love Jesus; I am happy." Some months after, she was baptized into the fellowship of Kerr's Chapel Baptist church, of which she remained an honored member until her death. As a friend she was kind, sympathetic and steadfast. As a mother, affectionate and self-sacrificing, ever willing to deny herself for the comfort and happiness of her children. As a wife she was, true, devoted and faithful. Her Christian life was of a quiet, unobtrusive nature. The poor, the sick and the family at home knew more of it than any one else. One who knew much of her every-day-life said to the writer, "She lived her religion at home." Could the lips of others speak they would tell of many benefactions by this now sainted woman of God, who held as a sacred principle, "Let not thy left hand know what thy right hand doeth." This accorded with the modest and humble spirit which was a prominent feature in her character.

There was something a little remarkable about her sickness and death. Just before her sickness came she said to a very dear friend of hers, "Call to see me often; I have a presentiment I shall not live long. I am not afraid to die; I only regret leaving my dear husband and children behind." While sick she was patient and resigned, and talked freely with her family and friends about the beautiful home which Jesus has prepared for his people and in which she would soon meet many of her loved ones who have preceded her to the home beyond the skies. She said to her husband, "I have already seen in a dream what will soon come to pass. You and I were traveling together. Three angels came and took me out of your hands through death to my home in heaven." As she quietly and peacefully breathed her last her husband said, "Her prophecy is fulfilled." Her end was calm, peaceful and triumphant. The funeral was conducted by the writer, assisted by Rev. Messrs. Ware and Craig, after which a very large concourse of friends and relatives followed her remains to the town cemetery, where kind hands tenderly laid her away to rest till Christ shall come to receive his own.

She leaves a devoted husband, a daughter, three sons, three sisters, a brother and other relatives to mourn their loss. Dear bereaved and heart-stricken ones, look up, trust in Jesus, press on, follow her as she followed the Saviour, and you will meet her again. She is not dead, but sleepeth.

"It is not dying when our friends
In Jesus fall asleep;
Their better being never ends—
Then why dejected weep.

As Jesus died, and rose again,
Victorious from the dead,
So his disciples rise and reign
With their triumphant head."

F. H. JONES.

Tributes of Respect.

[The Women's Baptist Missionary Society] Weldon, N. C., met May 21st and passed the following resolutions:—

That whereas, it has pleased our Heavenly Father to remove from our midst our beloved sister Maggie Logan Harman, the wife of our beloved pastor, and president of our Society,

Resolved, That while we mourn our loss, and offer our heartfelt sympathy to the bereaved family, and grieve that we shall see her face no more, that we bow in submission to our Allwise Father, and pray that her godly life and pious example may be cherished as a heritage to us that will bring forth good in our own lives and redound to his glory. We feel that it can be truthfully said of her, "Blessed are the pure in heart, for they shall see God."

Resolved, That a copy of these resolutions be placed on the minutes of our Society, and a copy sent to the BIBLICAL RECORDER and *Roanoke News* for publication.

MRS. W. H. BROWN, *President.*
MRS. H. B. HARRELL, *Secretary.*

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MUSIC, both instrumental and vocal, also holds a prominent place in our school. We keep posted as to the requirements for matriculation in the different colleges of the State, and so direct the courses of those who expect to attend college that they may take good stands in their classes. For those who wish to prepare for teaching in public schools we arrange a special course looking towards that end. Our school is not for young men who wish to play the dude, nor for young ladies who wish to be society belles and pass their time in idleness, but for those who are earnestly desirous of a practical business education, or of sufficient preparation to enter colleges.
Session 1894-95 opens Aug. 21, 1894, and continues nine months. For catalogue and particulars, apply to JNO. A. COPPEDGE, Secy., Cedar Rock, N. C

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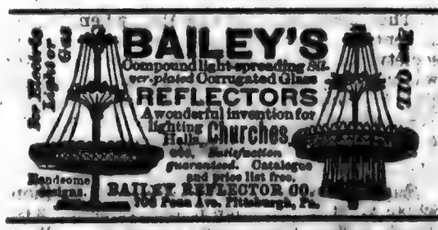
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T. P. Bell, Corresponding Secretary. Nashville, Tenn.
N. B.—The last Sunday in June comes on the 24th, on which day periodicals ought to be distributed. To have them on hand in time, Superintendents and Secretaries must order early in June. Don't put off till the last week.

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The Home Circle.

Death's Protest.

Why dost thou shrink from my approach, oh, man
Why dost thou ever flee in fear, and cling
To my false rival Life? I do but bring
Thee rest and calm. Then wherefore dost thou ban
And curse me? Since the forming of God's plan
I have not hurt or harmed a mortal thing,
I have bestowed sweet balm for every sting,
And peace eternal for earth's stormy span.

The wild, mad prayers for comfort, sent in vain
To knock at the indifferent heart of Life
I, Death, have answered. Knowest thou not 'tis he,
My cruel rival, who sends all thy pain
And wears thy soul out in unmeaning strife!
Why dost thou hold to him them, shunning me!
—Ella Wheeler Wilcox, in Independent.

Be Still.

Be still, O heart! Why fear and tremble!
What harm, what evil, can betide!
Though foes in mighty hosts assemble,
Fear not, for God is on thy side.

Be still, O heart! The Lord of Glory
Was once a man acquainted with grief.
He bends to hear—tell all thy story—
He loves, He cares, He'll send relief.

Be still, O Heart! Cease fearing, fretting
About the future, all unknown.
Ne'er think the Master is forgetting
About His own—His purchased one.

Be still, O heart! Thy King will send thee
The clouds or sunshine as is best;
His own right hand shall e'er defend thee,
Then trust His love, and know his rest.
—Jean H. Watson, in London Christian.

It Came to Pass.

George Stephenson, the celebrated engineer, used to speak with indignation of how the "Parliament men" badgered and baffled him with their book learning when he proposed to build a railroad from Liverpool to Manchester.

"The smoke from the engine," said these book learned men, "will kill all the birds, and the sparks will set fire to the fields and houses. The passengers will be made seasick; the noise will frighten away the game, and thousands of coachmen and innkeepers will be thrown out of employment."

The fast mail coaches were driven at the rate of ten miles an hour. When Stephenson asserted that the steam coaches would attain to a much more rapid rate of speed, he was laughed at and hooted as a crackbrain enthusiast.

"You must not claim a speed of over fifteen miles an hour," said the nervous counsel of the promoters of the railroad, to Stephenson, just as he was about to appear before a parliamentary committee.

A member of the committee, opposed to the proposed railroad, thought he could make the simple hearted engineer assert an absurdity that would kill the project.

"Well, Mr. Stephenson," he asked, "perhaps you could go seventeen miles an hour!"

"Yes."

"Perhaps twenty miles an hour!"

"Certainly."

"Twenty five, I dare say. You do not think it impossible!"

"Not at all impossible!"

"Dangerous, though!"

"Certainly not."

"Now tell me, Mr. Stephenson, will you say that you can go thirty miles an hour!"

"Certainly."

The fish was hooked to an absurdity, so every member of the committee thought, and they all leaned back in their chairs and roared with laughter.

But we now ride sixty miles in sixty minutes in full safety.—*Exchange.*

Raggles.

Raggles was only a scrubby little Indian pony. His owner had evidently considered him of no use, and had cruelly turned him loose on the bare prairie to shift for himself.

He was a sorry looking little fellow, as he stood one morning at the gate to Mr. Hudson's large cattle ranch, in Western Kansas, shivering in the wind, and looking with a wistful gaze at the sleek, fat ponies inside.

Mr. Hudson noticed him, and started to drive him away. But his little daughter Lillian said, "Let him in papa; he looks so hungry." Mr. Hudson opened the gate, and the pony walked in, just as if it were his home.

Mr. Hudson made inquiries, but no one knew anything about him; and as no owner ever came to claim him, Lillian claimed him as her special property, and named him Raggles, on account of his long tangled mane and tail.

He was a docile little creature, unlike the rest of the ponies on the farm. He soon came to regard Lillian as his mistress. She learned to ride him, and could often be seen cantering over the praries with her father.

But Raggles seemed to consider that she was not much of a rider, for he would carefully avoid all the dangerous looking places and holes in the ground, made by coyotes and prairie dogs, which are very plentiful in Western Kansas.

When the next spring came, Raggles did not look like the same little scrub. His rusty brown coat had all come off, and a new black one had taken its place.

By the next fall, the neighborhood could boast of a public school, and when Lillian began to go Raggles found he had regular duty every day.

Lillian would saddle him and ride to the school-house and send him home. At about half-past three Mr. Hudson would saddle him again and send him for Lillian.

He always arrived on time, and if he was a little early, would wait patiently by the door until school closed.

Some of my readers will remember the blizzard that struck Western Kansas in 1885, when so many people lost their lives and thousands of cattle were frozen to death. The storm commenced about noon, and the weather grew steadily colder.

The snow blew so thick and fast that Mrs. Hudson was afraid to trust Raggles to go for Lillian, but Mr. Hudson was sick and there was no one else.

She went to the barn, put the saddle on him, and tied plenty of warm wraps on. Then she threw her arms around his shaggy neck, and told him to be sure to bring Lillian home.

He seemed to understand, and started out with his shambling trot in the direction of the school house.

One hour passed slowly to the anxious parents. When two had passed their anxiety was terrible, as they strained their eyes to see through the blinding snow his shaggy form bringing their darling safely home. At last he came with Lillian on his back, bundled up from head to foot.

The teacher had fastened her on the pony and given him the rein; and so he had brought her safely home, none the worst for her ride except being thoroughly chilled.—*Our Dumb Animals.*

As the names indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color, and beauty. It will please you.

The Story of a Grain of Wheat.

IN THE FLOUR MILL

The noises on the inside of the mill are deafening. One who has never been in a flouring-mill of the largest size cannot realize what a peculiar lot of noises are made by the machinery. As soon as the wheat enters the machine from the long spout which brings it down from the upper floors, it falls between two rollers of iron, "chilled" iron they call it, and very hard iron it is, too. One of these rollers revolves rapidly, the other moves slowly, in order that the separation of the coat, or bran, from the kernel may be more easily accomplished. The wheat first passes between rollers separated just enough to allow the coat to be crushed. It is then carried away up to the top of the mill again, to a room where the sun vainly tries to shine in through the flour-coated windows far above the city's roofs. It next passes over a wire sieve which separates the bran from the kernel proper.

This bran, which contains much of the flour material, again passes down and is ground once more, this process being repeated four times, making five grindings, each one finer than the one preceeding it. Each time the fibrous or bran portions are more completely separated, and at last the bran comes out a clear, brownish husk with every particle of flour removed.

The inside part of the kernel has meanwhile been going through a very interesting process. After the first grinding or breaking, it passes to a big six-sided revolving reel covered with a fine wire netting or sieve. Through this reel the finer portions of the kernel pass, coming out in what is called "middlings," a granulated mess which goes back to the rollers for another crushing. This process is repeated through five reels, all but the first being of silk. The last one has one hundred and twenty threads to the lingal inch. The flour which comes out of the fifth reel, while white in hue, is yet not of the finest or "patent" grade, but is classed as "baker's" or second grade flour.

The middlings above referred to are purified by an interesting process. They are passed over a fine wire sieve, through the upper part of which a strong current of air is passed. This holds in suspense the tiny portions of fibrous matter which may have been in the flour, and at last, after this process of middlings purifying has been very carefully carried out, the flour appears spotless, snowy white,—the "patent" flour, as it is called. In the process of grinding in this gradual and repeated way, the germ of the wheat, a tiny particle about the size of a mustard seed, is separated from the white flour. It is what one might call the life-part of the wheat. If it were ground up, it would not leave the patent flour so white and powdery, so it is separated in one of the sievings, and passes into the darker or lower-grade flour.—It contains, however, the best and most nutritious part of the wheat.

The last thing that happens to the pulverized kernel, before it is ready for market, is the filling of barrels or sacks. Down many stories through a smooth tube comes the white or "patent" flour. Under the tube is the barrel or the sack, as the case may be, and, as it begins to fill, a steel auger, just the size of the barrel, bores down into the flour, packing it carefully and solidly beneath the broad blades.—*St. Nicholas.*

A Piece of Her Mind

A lady correspondent has this to say:

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I suffered a living death for nearly two years with headaches, backache, in pain standing or walking, was being literally dragged out of existence, my misery increased by drugging.

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To permanently *cure* constipation, biliousness, indigestion or dyspepsia, use Dr. Pierce's Pleasant Pellets.

Woman Should be Natural.

A woman never loses anything by being real. For a woman to be natural is for her to be an object of respect and love. She was created to sway, not as men sway, by strong physical powers, but in her own way and by her more gentle qualities. A natural woman is the greatest power in the world. By her very nature she conquers, whether she be the humble clerk or a ten-time millionaire.

"She is always so lovable because she is so natural," was the graceful tribute I heard a group of women a few evenings ago pay to a young woman who had just left them.

"Men are so fond of her," said another woman in the group, "and yet no one would call her pretty."

Let artifice, sham or pretention enter into the nature of such a woman and she would become at once an unwelcome guest where now she is bidden and eagerly sought for.

Someone may say: "Yes, the one you speak of is probably a rich woman, and she can afford to be lovable."

Not at all, my friend. She is the daughter of a man whose salary is too meagre for him to give his wife a servant, and this daughter helps the mother in her housework. She is the very sunshine of that home, simply because she never tries to appear what she is not.—*Philadelphia Inquirer.*

Good Character Important.

Besides the happy satisfaction that a clear conscience and good character bring to every heart, it has a commercial value that it is well to take into consideration. For instance, B. F. Johnson & Co. of Richmond, Va., are advertising in this paper, and offer specially good business opportunities to men of character and standing in their respective communities. They want parties to work all or part of their time, as may suit their convenience.

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Fits, dizziness, hysteria, wakefulness, bad dreams and softening of the brain quickly cured by Magnetic Nervine. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

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MISS HENDERSON.

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Strictly Pure White Lead

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"SHOULD capital punishment be abolished?" is not a living question in these parts save within the walls of debating societies, which latter, by the way, have become homes for infirm and worn-out queries. In the opinion of serious men there is no reason why our State should lessen its number of capital crimes, not to mention other States which have only one to our four. Yet in the light of statistics—which will presently be submitted—it appears that the death penalty may even now be catalogued as a thing of a law enforcing Past. And such being the case, in the name of respectability and conscience we should legalize its abolition; for it is as shameful for officers of the law to allow the law to be disregarded as it is to break the law, and the fact that many laws are not upheld by those whom we pay and honor to uphold them is no argument against our proposition.

Some weeks since one John Brock murdered his wife—and no one has said, so far as we know, that she was not better as a wife than he could hope to be as a husband,—near Wilmington, N. C., in circumstances that bespoke the work of a fiend. John Brock is now in the penitentiary, a charge on our hands, and for only thirty years. Circumstantial evidence was never stronger than in this case. The scene, the marks, the man, his actions, his lies, his son—everything cried out against him. And John Brock dwells in a palatial residence prepared by his predecessors, and smiles as he recalls his law perverting lawyer's words when the verdict was returned, "they didn't break your neck anyway." It should have been broken—and every bone in his body besides. The more we contemplate the result of this trial, the more shameful it appears. No evidence—not one jot—was submitted to show that John Brock committed the crime when unaccountable or without premeditation: his defence was an unqualified denial. If he was guilty, he was guilty without palliation; and he was guilty of a most brutal murder. The jury calls his testimony a lie, saying that he did commit murder, and chicken-hearted or chicken-minded, or biased by some unknown influence, protects him with a lie from the condign end—the halter. Shame on New Hanover, that such a jury could be selected from her population, shame on her prosecuting officers! If John Brock can go unhung, capital punishment may as well be abolished. If a jury can be secured that will thus pronounce a murderer's only evidence a lie and in the face of entirely disinterested testimony of loud crying circumstances, which lacked not a link nor a letter, put him in a penitentiary for a few years, murderers may never again fear the gallows. The action in this case is an incentive to lynchings; and we do not hesitate to say that it would have been none the worse for New Hanover's honor, had this man been lynched. As it is, the law has been disregarded; and lynchers are incapable of doing more.

We might write a great deal in these premises. A murderer, convicted and sentenced, escaped from the Wake county jail not many days ago. A small effort was made to recapture him, but it was half-hearted. Orange Page, red handed, laughs at the law. Shame on Wake that such a jail and such jailers are here, that ignorant negroes make sport of them! Better have no law than have such executors of the law. Better leave penalties to open eyed men than to blind and decrepit "Justice!"

IT IS a repulsive subject, but as some statistics have recently been obtained relative to this law, and as it is very desirable that it be shown that our State is not more remiss in this particular than the average State, a few facts may be added.

There were 2,566 murders in this country in 1893; there were 7,790 in 1892! Such an increase is sufficient to startle the most complaisant. As a sequence of conditions as shown in the preceding article it is not unnatural. Further statistics are more deplorable: in four years, from 1889 through 1892, there were 20,000 murders in this country. (By "murders" is meant the taking of human life in any way save by accident or in self-defence.) And the courts hanged 831 people of these 20,000 charged with "capital crimes." Is the reader at all shocked to learn now that in those four years there were 558 lynchings! Is not capital punishment well nigh abolished when one murderer in each sixty suffers death according to law! Or will a few more politicians in public office be required to abolish it. Surely they would enforce a law abolishing capital punishment no better than they enforce the present law; and, in consequence, there would be more lynchings, more murderers would "feel the halter draw," and crime, with the exception of lynchings would decrease, if the death penalty often and quickly administered will prevent crime.

There must be reform somewhere, and where is not unknown. We need better executors of the law. If any one doubts that we have good and sufficient laws, let him read the statutes. However, we have restricting liquor laws, anti-trust laws as well; and we pay men to uphold and enforce these laws, but for some reason they are not enforced in many instances. Should we be asked that reason, there could be but one answer: officers have been elected for having served parties and ability to serve them again when needful, but with no consideration of their ability to serve the State. The remedy is obvious.

WE are heartily glad that there are agreeable things to think about; and there is nothing more agreeable than education, especially when there are evidences of advance.

At the request of its school superintendents, New York State has enacted a compulsory education law. Hereafter in that State—provided its officers are better than ours—children between eight and twelve years of age must be under instruction in some approved school or under approved instructors at home during each entire school year; between the years of twelve and fourteen they must be under instruction through one half the school period. Those between fourteen and sixteen must attend school unless "lawfully and regularly employed." We have not heard of a more salutary enactment in many months; and we would move immediately to effect such a law in our State, were we not grievously aware that our present school laws, wise in provision and unmistakable in terminology, are not upheld. Until the present law is enforced, we may not hope to effect a strong and stringent one. But some one has declared that a compulsory education law is undemocratic, and, therefore, should not be enacted. If "democratic" is understood as signifying every one having one's own way, the law is undemocratic; if the word means the people ruling for the best interests of the body politic, then the law is democratic. If the people rule, it matters not whether by means of a king or not, they compose a democracy; and no party nor country has an exclusive right to that term. England is nearly as democratic as the United States. All political parties in our country are democratic in the sense that any one of them must be composed of a plurality of the people before it can obtain victory. By the same reasoning all parties must be people's parties; and every party that believes in a republican form of government is republican.

We do not deny that parents should control and direct their children; but we do hold that their authority should be so limited as to conduce to the best interests of the country at large. Whom the State does not own is unworthy of citizenship. Parents have no more right to rear ignorant and viceful children than they have to throw filth into the streets. Either menaces the public weal, and of the two the former is the greater menace. The law is especially wholesome in New York, where many children are ruined every year by being forced to drastic work or reduced to crime by inhuman parents when they should be in schools. The law protects children, protects parents, protects the State, and insures intelligent citizenship. Is it not enough to make us tremble for our State to think that within its borders children are growing up in conditions that prevent mental or moral development, and that in years to come, when ours shall have become a manufacturing section (a consummation not beyond our sight), a section in which unintelligent foreigners live, we will have no means whereby we may insure them the opportunity of educating their children, not to mention protecting the children from ignorant parents and saving them from unwholesome, yea, viceful environment two-thirds of the year as the Empire State has begun to do! Would that Solomon's words, "The simple inherit folly, but the prudent are crowned with knowledge," would awaken a desire in every person in the State to have education rendered within the reach of every human being within our borders. Need we add that we would have better executors of the law, better people, better times, if every man and woman in the State had an elementary education! We have inherited folly; let us be prudent.

A CONTAGION of faultfinding is abroad in the land. We have yet to meet a person who has escaped it; and we know we haven't. However, there are hopeful things of which none should lose sight; and here is one in which there is reason for several "worlds of hope." There are in American libraries 20,000,000 more volumes than there are in all the libraries of Great Britain, Germany, Switzerland, Austria, Russia and Italy combined. We publish more papers, and they are read by more people, than any other nation. Surely the remark of the hypocondriac, "If every one who would write a book would be content to keep the dust off books already written, we would have a better world," seems applicable at least to America. But we are not concerned with hypocondriacs' opinions just now. A multiplicity of books and publications is the most hopeful sign of which we know. Where people read—and they will read wherever they have opportunity—intelligence will rule sooner or later. Here is another fact of which we should be proud: Our country has four hundred colleges and universities, in which are at least 100,000 students. No other country boasts of such a fact. And that is by no means all: one person in each five of our population is in school. At the beginning of this year we had 14,512,778 attendants on schools, and, mark you, 12,755,950 of these were in public schools. What a fortunate generation is rising! Of course, North Carolina falls below the average. But we fondly anticipate the day when she will not; it must come if we would keep in touch with the Nation, of which we are a worthy part so far as possibilities count.

One more hopeful fact: There are 350,000 school-teachers in our country; and they are paid each year an average salary of $351. When we consider that we have only 63,000 postmasters in our land, the real significance of the number appears. And the pay—well, it is not meagre, when we reflect that many teachers are occupied not more than five months, and none more than ten. We wish each of them might have one hundred dollars a month, and that each were worthy of the hire.

When we feel out of sorts, politics "going wrong," criminals escaping Justice, or taxation becoming burdensome, let us recall these facts and thank God for the hope that is in them. They signify that the time will not be long in coming when vice and ignorance and politics—which latter often unites the former—shall be reduced to a minimum. What a blessing is now hanging over us to fall ripe and timely when not one illiterate person can be found among us! And it will come quickly if we hearken unto Solomon and become "prudent."

The statistics cited in the preceding editorial were quoted by Dr. Kerr B. Tupper in a recent address on "Public Schools."

The Everlasting Gospel Ought to be Supported.

BY REV. J. A. SMITH.

PART ONE.

It has been in my mind for a long time to write an article upon this subject, and I can resist the inclination no longer. I scarcely know where to begin, and I am sure that I do not know how this article is going to end, for I am going to write just as the Spirit moves me.

I am a Baptist from positive conviction, and I honestly believe that Baptist principles are the hope of the world. If it is a positive fact that the Bible is our only rule of faith, there is no more doubt about the apostolic character of the truths we hold than the fact of our own personal existence. Therefore, if we hold the truth as it was once delivered unto the saints, one of the most fearful errors and terrible sins in the sight of God is a failure to support this truth and preach it at home and in heathen lands. The Divine plan of presenting this truth is through the instrumentality of men. "We hold this treasure in earthen vessels that the excellency of the power may be of God and not of us." If the facts of Christianity are true—and we know that they are—the attitude of the church towards the extension of the gospel is truly alarming. We make spread eagle speeches in regard to modern progress and the world's evangelization, but the sober-minded Christian must acknowledge that we fall far short of the honor and glory of God. The celebrated Dr. Chalmers once wrote in his journal this item of experience: "I have all my life viewed the truths of Christianity too much in the way of speculation, and as if at a distance. I have not closed with them; I have not apprehended them. I have been persuaded of the truth of the promises, but have not embraced them." And precisely this terrible record might modern Christendom write against itself with reference to the cordial support and extension of the gospel. A living faith in the Word of God and a precious faith that the Lord will appear again on earth will certainly lead men not only to embrace the gospel, but support it with loving hearts and willing minds.

From the writer's own personal experience and observation, he is convinced of the fact that many of our churches are far below the standard of Christian duty and responsibility in supporting the gospel at home and in heathen lands. I honestly believe that the time has come when a powerful reaction should take place all along the lines. If the gospel is not cordially supported and appreciated at home, as a logical and necessary sequence, the gospel is not going to be sent to heathen lands. If that illustrious day ever dawns when the gospel is properly supported and appreciated at home, then may we confidently look for a most vigorous effort to evangelize the nations. If the average church-member will not cheerfully support the man of God who stands in the home pulpit, is it reasonable to suppose that he will aid in the support of the man who preaches in China or Japan? It is a fact that the brethren and sisters who are supporting the gospel at home are the selfsame band who are sending the glad tidings across the deep blue seas. If reports are true, noble, self-sacrificing men of God all over the country are to day suffering unjustly from the terrible sin and fearful neglect of the churches in failing to support the everlasting gospel. And in these perilous financial times, there is such a want of faith in God as to the future that so called Christians for prudential reasons are holding back the Lord's money while God's Word thunders in their ears, "Bring forward the tithes, and your barns shall be filled with plenty, and your wine presses shall burst forth with new wine." But few seem to fully realize and appreciate the fact that the gospel ministry is one of the glorious ascension gifts of Jesus Christ to his blood-bought church and a lost and ruined world. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." If it were not for the power of the pulpit and the voice of the living ministry, this world would soon become a veritable hell, and moral and spiritual darkness would reign supreme; the Bible itself would soon be laid aside, and gross darkness would cover the earth. Not only are all true ministers a sacred gift direct from Christ, but they are very precious in his sight. The seven stars in the right hand of the glorified Christ ought to convince both the church and the world that it means something to be an ambassador of God, and that fearful and terrible in the sight of a pure and holy God must be that false and lifeless church that will not sustain the ambassadors sent forth by the King of kings and Lord of lords to save and to warn the children of men. That individual or set of individuals who will look upon a servant of God as an object of charity, or a mere hireling, will never stand in the courts of everlasting day, but will surely fall before the angry blasts of Jehovah's wrath. All the Baptist church covenants I have ever read contain essentially the same thing in regard to the support of the gospel. I have before me one of these solemn and binding covenants as I write this article, and I find this special clause: "That we will cheerfully contribute of our substance as God has prospered us, for the maintenance of a faithful and evangelical ministry among us." A baptized infidel, a Judas Iscariot or a magician like Simon might promise to obey such a covenant as this, and then openly violate the same; but how a sinner saved by grace and illuminated by the Holy Ghost could wilfully break this solemn pledge, is more than this writer can understand. Oh ye men and women of North Carolina, who have been planted in the *likeness* of his death, think just for one moment what you are doing in failing to comply with this single clause in your church covenant! If you are not aiding in the support of God's servants at home and the heralds of the Cross in heathen lands, and thus aiding in bringing in everlasting righteousness, you are not going to stand the fiery ordeal of the last day. Not until the earth and sea give up their dead will you know the positive injustice and cruel wrong inflicted by the constant violation of the Word of God and even your own church covenants in regard to maintaining the gospel.

It is a fearful indictment of the church of God to say that a great debt hangs over our Board in regard to supporting the noble men who have crossed tempestuous seas and gone to strange lands to declare the unsearchable riches of Christ. It is a terrible crime to fail in supporting the gospel at home. Men do not realise it now, but they will when Christ comes to examine these earthly records. A failure to support the man of God at home is a violation of a solemn pledge made to God and man. I used to say when I was a young preacher that if I were rich I would preach to churches for nothing. This was a mistake with a church covenant lying before my eyes. If I were worth millions, I would just have one big talent for which God would hold me responsible at the last day, and I would be equally responsible for not teaching my fellowmen to use the talents God has given them for his own glory and the extension of his cause and kingdom in the world.

A failure to support the gospel at home is a positive violation of a business contract made with a man in his official capacity who holds one of the highest positions of honor and trust on earth. If the United States did not pay the President his salary and keep him above want and suffering, our government would be disgraced in the eyes of all civilized nations. And yet the position of the President of this Republic sinks into utter insignificance in comparison with the position of the humblest minister of Jesus Christ, who has been called by the Holy Ghost to preach the gospel and represent Jesus Christ before men. Shame and everlasting contempt will certainly fall upon those who fail to do their duty towards the Lord's anointed. A failure to support the gospel is oftentimes crucifying to a man of refined feelings and noble impulses of soul, and treating him worse than any citizen of North Carolina would dare treat his hewer of wood and drawer of water.

A failure to support the gospel brings shame and confusion upon the house of God, and produces schism and bitterness among its members, and makes the church itself a moral stench in the nostrils of men. The dear Lord said unto his disciples, "Ye are the salt of the earth and the light of the world"; and if the church of God, which is the pillar and ground of the truth, does not set an example of honesty and square dealing, to whom must the wicked and ungodly world look for instruction and example? There is no excuse on earth for the non payment of a pastor's salary unless some unforeseen providence or unexpected calamity prevents the people from fulfilling a sacred pledge. A church is very responsible for making a contract it cannot comply with. If I hire a washerwoman or woodchopper, and at the same time know that I am not going to pay them, I am positively guilty of a very great crime in the sight of God, and the Epistle of James tells me that the cries of the disappointed laborers are entered into the ears of the Lord of Sabbaoth. In this period of the world's history, every kind of business is a system of contracts. Nearly every act of mercantile life is either the making or the fulfilling of some agreement. Thus every sale of goods, and every note, draft or endorsement is a contract; every act done by a clerk or other agent in his business is but the carrying out of the contract originally made with his employers; every act of a partner is only a fulfilling of the contract made between the partners when the firm was formed. A fundamental rule of law in regard to contracts is that *every one must fulfil every agreement* one makes unless some new agreement has changed or abrogated it; i. e., a person must keep one's promises. So important is this rule considered that the United States Constitution forbids any State to pass any law which shall release any person from the obligation to perform any contract one has made. Its justice is obvious; for if one were at liberty to refuse to do exactly what one had promised, no reliance could be placed on any promise. Thus no one would work or do any act for another, because the other could refuse to pay for it, and so one would pay in advance because the other could then refuse to do the act. If human law is so justly binding in regard to contracts what ought to be the attitude of the church of God towards the solemn and binding contracts which it makes in the presence of angels and of men?

God Loveth the Cheerful Giver.

God delights in spiritual spontaneity. The penny pushed from the open hand by the impulse of the Holy Ghost is worth more to him than the pound wrung from the reluctant grip by the dunning of church beggars. I am so much impressed with the importance which God attaches to sweet voluntariness in Scripture, that I am often tempted to resolve never to get a cent for God again, but rather spend my energy in getting Christians spiritualized, assured that they will certainly become liberalised. As I was reading my Greek Testament the other day, I was delighted with a discovery concerning a well known text: "God loveth a cheerful giver." The word "cheerful" is our word for "hilarious." And I have to imagine the word put into action. "Will you give me a thousand dollars to missions?" "Ha! ha! ha! I should be delighted to, since God has so wonderfully blessed and prospered me." "Will you contribute a hundred dollars toward our evangelistic work this winter?" "Ha! ha! ha! I am only too glad for the opportunity to give, since I have so abundantly received." How much better that sounds than the doleful "O, dear; I am tired with the never-ending calls for money, money, money." But the hilarious giving is not possible except the Spirit is dwelling richly within it. For only the Spirit shows the greatness of that salvation which we received through Christ, and the greatness of our consequent obligations.—*Dr. A. J. Gordon.*

The loneliest of all human experiences is that of dying. We cannot die in clusters, not even two and two; we must die alone. Human hands must unclasp ours as we enter the valley of shadows. Human faces must fade from our vision as we pass into the mists. "I cannot see you," said one dying, as the loved ones stood about his bed. So it will be with each one of us in turn. Human love cannot go beyond the edge of the valley. But we need not be alone even in the deepest of all loneliness, for if we are Christ's we can say, "Yet I am not alone, for my Saviour is with me." When human hands unclasp, his will clasp ours the more firmly. When human loved faces fade out, his will shine above us in all its glorious brightness. When we must creep out of the bosom of human affection, it will be only into the clasp of the Everlasting Arms, into the bosom of Christ. Death's loneliness will thus be filled with Divine companionship.—*J. R. Miller, D. D.*

The Biblical Recorder.

WEDNESDAY, JUNE 13, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE great need of this day and all days is FAITH. It is the foundation of Hope and Charity; and as surely as we have it we will have them, as surely as we have it not we will not know them. But some say they cannot become faithful; they do not know how. There is but one way: wish it, pray for it, and God will not fail. The great question is, DO you desire faith? and that determined, there is no reason for lack of faith.

A BETTER article than that which Brother Smith begins on our first page has seldom been our privilege to read; and we have read it more than once. Bro. Smith strikes from the shoulder, and he stands on a ground—the Bible—from which he cannot be repulsed. The article will increase the reader's missionary spirit, at home and abroad. May God use it as an instrument to arouse that spirit where it is now dormant.

IF you are fearful—uncertain—know that the infectious taint of unfaith is near the door of your heart. Do not flee from your fears, for like ghosts they follow close upon a fleeing one. Face them, and like ghosts they will become invisible and harmless. We have many weak ones among us who are weak from fear of nothings, which, were they faced for a moment, would lose their awful aspect. Persistent refusal to face doubt more than anything else promotes doubt.

THE University of North Carolina did a graceful thing in conferring the degree of Doctor of Divinity on Bro. R. T. Bryan; and we doubt not he will wear it gracefully. Bro. Bryan went to the University "a poor country boy," but his talents soon determined a place for him above the average; and he graduated much more quickly than many who entered with him. His career at the Southern Baptist Theological Seminary was even more brilliant. He is too well known to our readers as an able yet humble servant of God for us to speak of him in that particular. The degree is the more appropriate for the fact that Bro. Bryan will devote his energies to study and investigation of the Chinese dialects with a view to interpreting and translating the Word of God when he returns to China.

SOMETIME since it was stated in these columns that a number of young men from our colleges and seminaries desired to enter the Master's work in North Carolina, either permanently or for the summer. We hoped that vacant and needy fields would be pointed out to us, but so far we have heard of none. Surely we may not conclude, therefore, that sufficient work is being done in our boundaries. Surely there is need for every young man whom God will send us; and we do not know of a section that is better adapted to young laborers. Its ruggedness will make them strong; its simplicity will make them gentle. After training at the Seminary practical experience is most desirable.

If any one knows of a vacant and needy field, or if any pastor desires a supply, we will do what we may to help them. We do, indeed, dislike to have such opportunities pass for helping the Cause, helping ourselves, and helping worthy young men.

ONE of the wise men among the many "would-bes" at the recent Convention urged that hereafter an effort be made to have our churches contribute regularly to missions. Special calls just before the Convention are very troublesome; and, moreover, we do not see that the end of the year is a better season for giving any way. We doubt not more money would be raised and more interest, and more lasting interest, would be aroused, were earnest efforts begun now for all the objects of the Convention and persisted in till the end. We do not mean cries of distress, but simple doctrinal teachings in pulpit and press; and we believe the former will become obsolete if the latter policy is adopted. If every pastor will preach on the great commission now as well as Bro. Smith speaks for the support of the gospel in this paper, we will not anticipate a debt next year. Let us keep evenly and "everlastingly at it," and not pull by jerks. Remember the motto of the three ropes by which some one has said we must pull—Knowing, Praying, Giving,—and try to wear them out before the next Convention.

THE payment of a part or the whole of the subscriptions of those who have let the time expire, will be appreciated. We have waited very patiently so many

UPLIFTING.

A recent editorial upon the critic-preacher may well be supplemented with another on the need of uplifting Christians whatsoever their relation. A preacher should edify; but should a flock be pardoned, therefore, for criticising? No, indeed. The Christian religion is a help-giving, uplifting one; and to give help and uplift with word as well as deed is the duty of every church member.

It is rather a new term—uplifting—that well expresses what should be the motive of every Christian's actions, at once inspiring others to greater earnestness and higher aims and lifting the uplifter nearer to God. We cannot do the one and not experience the other. To seek to help others helps us, for it implies that love which Christ emphasized in the new commandment, and observance of that commandment cannot fail to bring us into the love of him who so loved the world that he gave his son a sacrifice for it. What an example we have in that gift which has uplifted millions of lives, and without which all uplifting efforts would be temporal at best!

We often think that God sends his weary servants messages through servants who once were wearied but have found peace. No one but a discouraged pastor knows the consolation of uplifting members. Others may criticise, barriers to the hoped for advance may appear one after another, but if only one of the children of God is near to sympathize, encourage and inspire, a pastor cannot but regard such a one as a messenger from him who showed the world how God can be served through suffering, how progress can be made in the presence of unmeasurable opposition.

We have heard complaints that God does not make his presence manifest as of old by awful demonstrations. Perhaps if we would look for him in his children, it would be as manifest and less awful. When Christ went to prepare a place for us he promised to send the Comforter in his stead. And that Comforter—the Holy Spirit—is within every Christian, ready to comfort all who would be comforted. The pagans looked for their spirits in the winds; we have the promise of God that ours can always be found on earth; and a regenerated heart is the dwelling place of our Spirit. Pagans sought their comforter in the wind shaken oaks; we may seek ours in the peaceful hearts of men. Perfect peace is the most significant demonstration of the presence of the Spirit; for in itself it is supernatural.

Fault-finding is the easiest occupation of which we know. And we would respectfully inform those who are given to criticising their brethren and sisters or the sermons of their pastor that it is no sign of superiority to find a fault. A black spot on a white back-ground is the first object that engages the vision. So imperfections of character and in work are most easily seen. But to remove the imperfection with an imperceptible touch requires an artist clear of vision and steady of nerve. Is not the relevancy of the figure of the "moat in thy brother's eye" and the beam in your own quite evident? There are men who can remove imperfections in their fellows so gently that the process is imperceptible; but they are more than men; and neither beam nor moat obscures their vision. They are God's artists; and by such alone may uplifting criticisms be made; for when they are made by these no one is offended.

One can so live that one's life will be a prolonged uplifting and a criticism. There is such a thing as "contagion of character." A good and holy man is a help to an entire community. His life leads others to desire to be as he is; his peaceful spirit points out to those who know not peace the reason therefor. Such a one is a living uplifting criticism upon all mankind. How much more blessed is it to criticise thus than to speak vain words of depreciation, which some one may as justly apply to us!

We should make more manifest the Spirit of God within our hearts; we should criticise, but ourselves should be the first object; and we should not criticise until we can do so without giving offence. If the Spirit is in us our desire will be more to comfort than to criticise, for the Spirit is the comforter sent unto us.

DR. Charles E. Taylor, President of Wake Forest College, has completed his series of articles in the BIBLICAL RECORDER on "How Far Ought a State to Undertake to Educate?" They take the ground that the State should provide for six months public schools by taxation, and that all higher education should be provided for by donations, whether it be done under the control of Church or State. Dr. Taylor has made a strong argument. We suppose it will be published in pamphlet form, and that it will be still more widely read. We advise all who are interested in this question to read it.——If the Baptists and Methodists are true to the best interests of our State * * —— the liquor traffic will go!—*North Carolina Christian Advocate.*

Which latter may be said of State aid.

WE were in a city Baptist church not long ago, which was nearer "up to date" than any we have seen. Fortunately, we had been in opera houses before; and were not overcome. A more luxurious appearing place is seldom seen. Finished in beautiful wood-work, walls frescoed, windows gorgeously decorated, the choir-loft ornate in graceful tapestry, the carpet noiseless beneath the feet, and the seats most inviting, but intolerably uncomfortable.

We may not be competent to pass positive opinion, but it required very close inspection to discover evidences of the religion of Jesus Christ in those environments. True, there was a Bible, and some unfathomable hymns were sung and a sermon was preached; but these things are not warranties of spirituality. The church building and the audience were decidedly of the world. And the services were scarcely less so.

Preceding the sermon a man came forth from curtain-like drapery above the pulpit, and with all the grace of a master of his art flourished a cornet, squared himself, and blew a solo! To judge by appearances one would have thought that he was capable of no greater condescension; and we are sure Gabriel will not assume such airs on the last day. We endured this performance, saw the soloist pause a moment in apparent expectancy of applause, which was not forthcoming, and take his seat with the same consequential air with which he made his appearance. We do not hesitate to say that the man could not have been playing upon his instrument to God's glory. We might base our judgment on the instrument and the tone; but, to be sure, we can base it on the air of the man. No being worships God with a sense of his own importance. Christ did not; the angels do not. The publican's prayer fell lifeless to earth. Yet these fashionable forms and customs—inducements or attractions, their fathers prefer to call them—threaten to become frequent in larger churches of our denomination as they have of other denominations. As our cities grow, as inter denominational rivalry increases, the threat will grow toward reality. We must discountenance them now.

But we have not done telling of the services in this fashionable church. The pastor introduced a preacher, who was received with applause! The preacher preached, and was occasionally applauded,—not with "amens," but in the vulgar manner. Finally a hymn was sung which was familiar as read by the preacher, but quite past our understanding as rendered. The tune was new, and seemed adapted only to the gorgeous surroundings of the choir whence it came.

We are ashamed to know that Baptists are becoming so worldly. Worldliness is bad enough in worldly affairs, but in a house of God, how can one abide it! In no city have our churches sufficient money to throw it away in ornaments. We admire comfortable houses of worship, but ornamentation and comfort and convenience are seldom found together. Our religion is simple; it has nothing in it for name or show; why cannot our lives be so; and surely God's churches must be so, before he will accept them for his service.

"SEARCH the Scriptures" saith the Lord; but he did not say prove the Scriptures by pagan inscriptions on pyramids, nor seek divine testimony in earthquake buried ruins. His word is sufficient; that faith once delivered to the saints should not be even momentarily shaken by a foolish effort to substantiate it through human investigation. Christ proves God and himself and the Spirit by his works; but our works will never prove them. Surely if the Bible is not the testimony, men cannot make one. Our religion is one of faith.

Some years ago investigations found the mumified remains of a Pharoah,—the Pharoah who was overthrown in the Red Sea, said some; and immediately they began to think that the Bible must be wrong, at least, here. How could Pharaoh's body have been rescued from those turbulent waters? And yet here it was in a pyramid! And thus they began to doubt; but some good faithful searcher of the Scriptures informed them that the Bible never said that Pharaoh was caught in the converging columns of water. His forces were; but the record says merely that he was overthrown. And we doubt not these men were disappointed because they no longer had ground for doubt.

Dear Bro. Bailey:—All the Baptists in this section don't agree with Bro. Durham in regard to our State University; nor are they prepared as a denomination to enter into politics. J. M. CURRIN.

Oxford, June 4, 1894.

[While we, along with some thousands of others, agree with Bro. Durham in his effort to effect the principles of Dr. Taylor's article, we would have no one think that any Baptist in the State is prepared "as a denomination to enter into politics." It is not a Baptist affair; but it is a grave question of public policy, in which all citizens should be interested.—EDITOR.]

PERSONALS AND OTHER ITEMS.

....Prof. J. T. Alderman of Reidsville was in Raleigh last week.

....Rev. W. J. Fulford of Blenheim, S. C., has been visiting at Maxton, N. C.

....Rev. M. P. Matheny was engaged in a meeting at Granite Falls, N. C., last week.

....Rev. E. W. Reedy writes that he thinks the work in Ashe and Alleghany is improving.

....Dr. T. E. Skinner and Bro. C. B. Edwards of Raleigh are at Morehead City on a vacation.

....Dr. Russell H. Conwell, pastor of the Philadelphia Baptist Temple, has left for an extended trip to Europe.

....Love gives life its motives, its strength, its zest, its victories, and its meaning.—*Dr. J. H. Hall.*

....Bro. H. A. Brown of Winston called to see us Monday. Six persons were received into his church last Sunday.

....That is the best pastor who can lead his people to do the most good acts with the best motives.—*Dr. W. E. Hatcher.*

....Dr. Simms held two most interesting services at the Tabernacle on Sunday last, baptizing one convert at the night service.

....Dr. J. W. M. Williams of Baltimore is again in our State, and will remain with friends at Chapel Hill through the summer.

....The Baptist church building at Bat Cave has been nearly completed and will be dedicated in September.—*Hendersonville Times.*

....Rev. Thos. Dixon, Jr., changes his address from New York City to Cobbs Island, Va., where he has purchased a summer home.

....Rev. E. F. Jones will have the assistance of Rev. D. M. Austin in a protracted meeting at Gastonia this month, says the *Gazette.*

....The Florida *Baptist Witness*, Rev. C. S. Farriss editor, is making a vigorous fight against Roman Catholic presumption in that State.

....Kentucky Baptists met in General Convention last week. The occasion was without remarkable incident, all reports encouraging.

....Rev. W. R. Cullom, tutor in the Southern Baptist Theological Seminary, changes his address from Louisville to Irvington, Ky.

....We regret to learn of the serious loss of Bro. W. A. Graham of Machpelah by fire, which last week destroyed his dwelling and other houses.

....We were very glad to have Rev. J. B. Boone of Windsor with us the first of this week. He attended Wake Forest closing exercises.

....Rev. P. H. Fontaine has purchased property at Bethel Hill, and will move there soon. We welcome this good brother back to North Carolina.

....Rev. A. J. Bordeaux informs us that Bro. M. C. Walton has resigned the care of French's Creek church, and Bro. Swaim has succeeded him there.

....Jesus did nothing to *please* himself, to *serve* himself or to *save* himself; but all to *please* God, to *serve* humanity, and to *save* sinners.—*C. Durham.*

....Rev. Jno. A. Mason changes his address from Judson, S. C., where he has successfully conducted a school for the past year to Conclave, N. C.

....Some say, "If baptism is a burial, why don't you leave the one baptized in the water?" Because Jesus was not left in the grave.—*Dr. J. P. Green.*

....Ten additions have been made to Rev. J. E. White's Edenton church recently, nine by baptism, one by letter, resulting from a series of special meetings.

....Rev. J. R. Jones has been elected county superintendent of public instruction for Caswell. We agree with the *News* that the selection is a good one.

....Salvation is essential to baptism, and not baptism essential to salvation. It is through Christ to baptism, and not through baptism to Christ.—*C. Durham.*

....Messrs. W. L. Foushee and J. D. Robertson of Wake Forest College have been awarded the Thos. Dixon, Jr., essayist's and orator's medals respectively.

....In the class that graduates at Wake Forest this week, eight purpose preaching, two will enter law, two medicine, two newspaper work, one business, and eight haven't decided.

....Bro. J. A. Beam and wife paid us a pleasant call on their way to the commencement at Wake Forest. They gave us encouraging accounts of their school and work in their section.

....Sunday-school picnics have been quite frequent in our denomination recently: two from Raleigh, one from Fayetteville, one from Charlotte, one from Oxford, and one from New Berne.

....The Ebenezer Baptist (colored) church of Portsmouth was dedicated on the 3rd inst. According to the *Atlantic Baptist*, this is "by far the finest church in that city" and cost more than $30,000.

....June is the hardest month of the year on newspapers. We hope our friends will bear this in mind, and send us payments on back subscriptions and renewals as soon as possible. See the label on this paper.

....Rev. J. A. Campbell of Poe's made us a pleasant visit on Monday last. He was on his way to Wake Forest. Bro. Campbell is greatly interested in education, and thinks Dr. Taylor's articles invincible. He reports having had a very successful school season in Bute's Creek Academy, and is encouraged in his church work as well.

....Messrs. S. M. Buxton, L. A. Beasley, J. L. Cornwell and S. W. Oldham have been chosen editors of the *Wake Forest Student* for the next session. Every alumnus of the institution should read this magazine.

....Bro. R. Van Deventer, Henderson, N. C., writes: "I have on hand a supply of the Minutes of the Southern Baptist Convention for 1894; and will be glad to send them to any pastor or church that will send me two cents for postage."

....The articles of Dr. Taylor now appearing in the RECORDER are the best written both in spirit and matter, the most logical, fair, truthful and honest I have ever read. I am with you both in heart and in pocket-book.—*N. L. Shaw.*

....A brother desires the name of the preacher to whom we referred in a recent note concerning Baptists and the Lord's Supper. The name was King, we think; and the *Charlotte Observer* should be credited with the information.

....We regret to learn of the death of Rev. W. B. Woodruff of Elkin, N. C. He was nearly eighty years old, and though retired from active service in recent years, finished his course, having kept the faith through a long life of usefulness.

....The *Press-Spectator* contained a full account of the closing exercises of the North Missouri Institute, of which Prof. G. C. Briggs—a North Carolinian and a good Baptist—is principal. Judging from reports it was a very creditable occasion.

....We hear with sorrow of the critical illness of Bro. D. W. Allen of Forestville. We trust, however, we shall soon hear a more favorable report of his condition, and that he may yet have many years added to his life of usefulness.

....We have received the Graded Lesson Helps on the International Series for the third quarter from the American Baptist Publication Society. So far as we have examined them, they are all that could be desired—carefully selected, prepared and edited.

....Prof. J. B. Carlyle and Rev. F. H. Posey of Wake Forest College called in to see us last week. Bro. Carlyle was returning from Smithfield where he addressed the students of Turlington Institute; Bro. Posey was returning to his home, Simpsonville, S. C., for vacation.

....Every subscriber who has taken his denominational paper for thirty unbroken years, is compelled to have five qualities in an exceptional degree. He must have piety, intelligence, great-heartedness, lovableness of character, and freedom from stinginess.—*Western Recorder.*

....A State contemporary has asked what paper in the State has been subscribed for by one party the longest. We enter Bro. J. A. Vann who has been one of our readers forty-five years. We are certain, however, there are others who have taken it longer, and we would be glad to hear from them.

....A double number of the *Seminary Magazine* (April, May) has been received. We have seldom seen so many good articles by well-known men in a religious monthly. Dr. Ford, Dr. Lofton, Dr. Gambrell, Dr. Manly, Dr. Hovey, Dr. Forrester, and Rev. G. W. Greene are among the contributors.

....The General Assembly of North Carolina has appropriated, *from the taxes of the people*, to the University at Chapel Hill, for the years 1891, 1892, 1893, 1894—*four years—one hundred and five thousand dollars*, but the public schools have been left with only about a three months' session. Wherefore?

....We can understand just as well how water was made wine at the marriage feast at Cana as we can how it is made in the vineyards of France or California. The only difference we can note is one of time. But this difference has its ground, not in any necessity of the case, but in the divine choice.—*Dr. N. S. Burton.*

....Bro. Watson of the Sunday-school Supply Store, Raleigh, N. C., informs us that the Sunday-school of the First Baptist church, colored, this city, is his largest purchaser. Bro. Jas. H. Young is superintendent of this school, and we congratulate him and his school on this evidence of their zeal and interest.

....We are sincerely grateful to Rev. J. W. Millard for an account of the closing exercises of the Louisville Seminary. We announced in our last issue that he would report the occasion for our readers, but in the mean time Bro. W. M. Gilmore sent us an account which we inserted, and for which we thank him.

....We were glad to see Prof. B. K. Mason, late of Apex Academy, in Raleigh last Monday, on the way to his home, Fork church, Davie county, where he addresses a school this week. We announced last week that Bro. Mason had decided to enter the Baptist ministry; and we wish again to express our gratification thereat.

....Bro. M. N. Harshaw, Collettaville, June 1, 1894, writes: "Have just read Dr. Taylor's last article on 'How Far Ought a State to Undertake to Educate,' and think his position invincible. He has clearly proven each of the three propositions submitted, either of which would establish his conclusion. If his argument could be placed in the hands of the people of North Carolina, State aid would cease."

....Dr. J. W. Carter, Raleigh, went to Dunn, Harnett county, and on the 6th inst. preached the sermon at the closing exercises of Progressive Institute, of which Prof. D. B. Parker is the Principal. Dr. W. B. Harrell, in a note to us, says of the sermon: "It was considered by all who heard it a masterful effort of a great mind—a treat indeed; unique, and worthy of the man and brother. Of course Baptists were pleased; and Pedobaptists, present, declared it was the grandest discourse ever heard hereabout."

....We learn from *The Baptist* (Baltimore) that Rev. H. M. Wharton has purchased a frame building built near Luray, Va., when that locality was on a boom. His idea is to convert this building into a tabernacle and have a camp ground and annual Chatauqua, if the Virginia brethren will help him. We suppose the idea was suggested by the Moody summer work at Northfield, Mass.

....Virginia is being awakened to her interests as well as North Carolina. Dr. Taylor's work will not end in one State. Prof. Boatwright of Richmond College, who read Dr. Taylor's article, recently wrote for the *Religious Herald* in a similar tone. And in the last issue of that journal another vigorous writer comes forth. It may be interesting to know that Virginia gives annually $40,000 to the University, $22,000 to the Military Institute, and $20,000 to the institution at Blacksburg.

....In the William Jewell College (Mo.) *Student* for May we note an excellent article on "The Study of English: Its Place in our Educational System,"—by Prof. J. H. Simmons, son of the lamented Dr. W. G. Simmons of Wake Forest College. Dr. Chas. Lee Smith has been delivering University Extension lectures on Finance; and has been engaged for another series next fall. We have read also several interesting contributions on social and economic principles in the *Central Baptist* by Bro. Smith.

....After a pastorate of six months, Rev. Hight C. Moore has resigned the care of Broad Street Baptist church, to take effect July 1st. We regretted to hear of the action, though it seems to have been wise. Since Bro. Moore left Wake Forest College, he has attained remarkable success for a young minister. His work at Morehead City was manifestly blessed of God. His articles in the RECORDER have proved him a painstaking Bible student, and his literary efforts have won him a name outside the denomination. We hope that the Broad Street church will not be long without a pastor, and that Bro. Moore will have a pastorate immediately.

....Rev. M. A. Adams has, after deliberation, accepted a call to the pastorate at Reidsville. We rejoice that this important Baptist point has chosen a pastor; and we feel assured they have chosen well. It was only a few days since that a prominent professor in a leading institution was speaking to us of the remarkable work which God had wrought through Bro. Adams at Monroe. His people no doubt find it hard to give him up; but at the same time it may be that God will use him for larger purposes at Reidsville. Bro. Adams, having been our Monroe correspondent, will, we hope, continue to write us from Reidsville.

....Bro. W. W. Bridges of Shawnee, N. C., writes us that Rev. J. H. Booth, at one time a regular Missionary Baptist preacher, but since excluded from a Baptist church and disapproved by a Union Meeting of the South Yadkin Association, and then uniting with "the United Brethren" and serving them for some years, now desires to preach in regular Baptist churches without being restored, claiming to belong to no church. The files of the RECORDER for 1888 now before us contain resolutions of both the New Bethany church and a Union Meeting, one excluding him for heresy, the other publishing him as a heretic, and, moreover, accusing him of falsehood. It is irregular, inadvisable and dangerous to have this man preach in Baptist churches without reinstatement.

....Bro. Bailey in last week's issue of the RECORDER says that a Baptist preacher in the western part of North Carolina invited *all* Christians to the communion table causing a disturbance in his church. The brother has it wrong as the brethren often have things wrong about Western North Carolina. The Baptist preacher invited *Baptists* to commune, and some Methodists partook also, when the bread and wine were passed around. They communed but without any invitation. A Methodist preacher raised a howl about it, saying "the Baptists have been having *open* communion." I think I should have howled if I had been him, but it would have been at my Methodist brethren for intruding themselves upon people who wanted them not, and not at those on whom they had intruded.—*Western N. C. Baptist.* We are not positive that our contemporary refers to the instance which we had in mind when writing the note. However, the clipping is good reading any way.

From Bro. R. T. Vann.

Dear Recorder:—Bro. C. A. Jenkins did some excellent preaching for us during his recent meeting here. A dozen or so made profession of faith, of whom we have baptized four. Our people always enjoy Jenkins.

The recent Chowan Association was marked by three special features: First, intense interest in the present educational discussion. I never saw a promiscuous crowd listen so eagerly to speeches on education, or vote so decidedly and so warmly on the resolutions printed in this week's RECORDER.

Second, faithfulness to duty in the matter of supporting Sister Fannie Knight. Perhaps no missionary in the field is at once so generally and so warmly loved in his own Association as is Miss Fannie. And yet, when duty seemed to require a separation from her, these brethren with many tears voted to stand by their convictions. The passage of the resolutions of separation was one of the most pathetic scenes I ever witnessed on the floor of the Association.

Third. A marked awakening on the subject of Home Missions. Several leaders confessed that they had never had the matter on their hearts before; and having never informed themselves about the work, had given it only a nominal support. Although a third of the delegates had left, about twice the amount actually given last year for Home Missions was pledged for the coming year. Let the other Associations take notice and move up accordingly.

May 31, 1894. R. T. VANN.

To My Baptist Brethren.

In a series of articles recently published in the RECORDER, I have sought to defend Christian education from aggression, to commend the Voluntary System in higher education, and to urge the improvement of our Common School System. They contained nothing, however, which applied or appealed to Baptists any more than to other friends of education.

I now desire to address the Baptists of North Carolina with special reference to the defence of their own educational institutions.

Do they need to be defended?

An effort has been made to make it appear that they are in no danger. An advocate of State control of higher education has recently said:—

"There seems to be a feeling in some quarters that the success of the University means the failure of Wake Forest College. Such a result has not been produced in other States, nor does it seem likely in North Carolina."

I do not anticipate "the failure of Wake Forest College," but I do fear, if the present policy of the Chapel Hill Trustees is to be continued, a great diminution in the patronage, resources, and usefulness of the College.

In regard to the statement quoted, I desire to make three remarks.

1. The peculiar policy inaugurated within the last two or three years by the Trustees of Chapel Hill is unique, and has, so far as I am aware, no parallel in any other State. For any antagonisms which may have arisen the friends of the colleges are in no sense responsible. There was a growing feeling of cordiality between all the institutions for higher learning in the State when the colleges suddenly found themselves placed upon the defensive. These new relations have led not a few to investigate the whole question of the relations of the State to education. This investigation has revealed, among other things, that

2. The policy of State control and support of higher education *has* hurt the North Carolina colleges.

The advocate of this policy has said: "From 1868 to 1875 the University was practically closed. But Wake Forest did not flourish during this period. With the reopening of the University in 1875 began an educational revival. Since then Wake Forest has not decayed in proportion as the University has grown."

The fact is that Wake Forest was more prosperous from 1868 to 1875 than for years before the war. When the University reopened in 1875 there was a sudden drop in the enrollment at Wake Forest of eighteen students from the average of the seven years before. Davidson College had more students between 1868 and 1875 than were ever there before. When the University opened, the number dropped suddenly from 122 to 88. Here was a loss of fifty-two students from two colleges with, probably, a corresponding loss of income.

The session after the trustees of Chapel Hill inaugurated their new policy, three years ago, Wake Forest lost 43 students at once. The income of the College from students fees is about $2,000 less this session than it was in 1891–2. It is reasonable to believe that the great majority of students who go to Chapel Hill from Methodist, Presbyterian and Baptist families, would go to their own colleges, if not encouraged by the State to go elsewhere.

It is absurd to attempt to make it appear that the friends of the Christian colleges are actuated by small or unworthy motives in assuming the defensive against methods which have produced such actual results as those last mentioned.

That the loss in patronage and income is no greater is probably due to the attitude of resistance assumed by some, at least, of the colleges. I hope for more students at Wake Forest next session than have ever been in the institution. If this expectation is realized, it will be the result of the protests made and re echoed all over the State by the friends of Wake Forest. The policy of the State is the occasion for the protest, but it will in no sense be the cause of any prosperity of the colleges.

3. State control and support of higher education has been hurtful to the colleges in every State in which it has been adopted.

More than a year ago, alarmed by what seemed to me to be the natural and necessary results of the aggressive policy inaugurated at Chapel Hill, I began to study the question in all its bearings. For years I had entertained a high ambition for Wake Forest College, and had hoped that it might, in the course of time, develop into a very great and useful institution, with ample endowment and generous patronage. It became evident that these hopes were doomed to disappointment, unless some successful resistance could be made to the new policy. And I became persuaded that I was in honor bound either to defend the trust committed to me, or else to resign, that some one else might defend it. I began to make enquiries in several directions. I asked the Presidents of four Virginia colleges how their institutions had been affected. I have room only for brief extracts from their replies. They are all dated Feb. 13th—17th, 1893.

One wrote: "The injustice to the colleges is manifest. To say that the colleges are not damaged is an absurdity. * * How we can stand it at all, in such an unequal contest, is a marvel. The fact is, our condition is critical. The prospect before us is gloomy."

Another, after a full discussion of the causes of the discontent, wrote: "You may be assured that the colleges of Virginia are greatly dissatisfied with such injustice."

Another said: "The course of our University in competing for every student whom we receive at Randolph Macon, or Richmond, or Hampden Sidney, &c., has, of course, put the University before us as a competitor and rival, rather than as the head of our educational work. We honestly believe that we can do much of that work better than the University can and that we have a field. The State University plan seems to ignore our Christian colleges and seeks to connect directly with academies. There is no place nor use in the minds of its managers, apparently, for our institutions. * * Hoping that you may prevent what we would like to remedy, I am," &c.

And the last of the four replied: "I am strongly under the impression that the authorities of the colleges in Virginia entirely disapprove of the low age and standard on which youth are received at our State University, and also of the degradation of the A. B. degree, lately inaugurated."

These gentlemen represent four religious denominations.

Here is what the Presidents of some of the most important colleges in the West have had to say:

One from Michigan wrote: "The presence of the State University is, of course, the greatest obstacle to private beneficence. Givers point to the State University and ask, 'Why are Christian colleges needed?' And yet the churches here are beginning to find out that the Christian colleges are absolutely essential to their very existence. Our State University does nothing for the churches and the ministry. She sent out 270 lawyers last year, which is 100 more than all the ministers she has sent forth during the forty-six years of her existence. She has no right to give any religious instruction."

Another wrote from Wisconsin: "The ultimate effect of State control of higher education in Wisconsin will doubtless be to limit to a considerable extent the growth and influence of the Christian and other private colleges. Some of the more enthusiastic partisans of the University freely predict that the ultimate effect of its influence will be the extinction of the distinctively Christian colleges or their degradation to the rank of academies."

Another in Michigan wrote: "The State University draws to it very many young people who would otherwise attend the Christian Colleges."

Another wrote from Wisconsin: "The relation of education to church and State is a subject about which there will have to be some hard fighting. It seems unfortunate that in the separation between church and State which obtained in our American theory of government, there was no express understanding as to the part which each should take in the work of education. But that is the question about which the battle already begun is to be fought. I believe that the settlement of the question cannot be much longer deferred.

"The State schools are claiming and seeking to occupy the ground heretofore occupied by the church schools. The latter must either resist the encroachment or be driven from the field,—not through the survival of the fittest but through the triumph of might over right."

Another wrote from Michigan: "The ultimate effect of State control of higher education must be detrimental to Christian and other private colleges of our State. It diminishes their patronage and revenues, and is not stimulating to private beneficence."

But for its length, I should like to insert here the vigorous protest to the General Assembly of Virginia which was signed by the Presidents of the five most important Virginia colleges. It would perhaps indicate more clearly than any of the above quotations the real situation in that State.

I may perhaps ask the indulgence of my brethren in the presentation of some additional facts, and deductions from them, in the next number of the RECORDER.

CHAS. E. TAYLOR.

From Edenton.

Dear Recorder:—We closed on Monday night a most helpful and interesting meeting in our church. We would have continued at least a week longer but for the serious illness of my wife.

Rev. W. V. Savage preached for us. Avoiding the fulsomeness which often mars the reports given of meetings, I want only to say that stronger, plainer, tenderer preaching I have never heard. Savage may sometimes be misconstrued, but he will never be misunderstood. His sermon "Peace by Faith" has a place in my estimation along with Dixon's sermon at Wake Forest and McConnell's at the Convention. We received as result at the close of the meeting ten for baptism and one by letter. There are others yet to be baptized. During the meeting we were greatly strengthened in prayer by Bro. Josiah Elliott, who, notwithstanding six churches of his own is assistant pastor to all of us. Thirty-six have been added to the church since my pastorate began here last September. I do not know that the Lord has for me in the future. But wherever I go, I know I shall never find a kinder people nor pleasanter surroundings.

I did have something to say about Dr. Taylor's articles, but I postpone that till next week.

My wife is still very sick with typhoid fever. But God helping us we will pull through it safely. I think I know what the Canaanitish woman meant and felt when she said, "Lord have mercy on me—my daughter is vexed."

JNO. E. WHITE.

Edenton, June 7, 1894.

Closing Exercises.

Mr. Editor:—The Academy at this place held closing exercises, June 18, 1894, and the addresses were made by Rev. J. N. Stallings of Mocksville, N. C. Prof. R. K. Mason of Apex, N. C., and others. The first mentioned spoke at 10 a. m., and the last named at 3 p. m., and were followed by other speakers from the school; also entertaining exercises were held by the school at night.

The marshals were Jesse C. Pack, Chief, Frank M. Carter, Holt C. Thompson and Jno. W. McCrush.

Rev. J. B. Newton says he will open school again at this place in August.

JOHN PAGE.

Fork Church, May 29, 1894.

From Lincolnton, N. C.

Dear Recorder:—So many brethren have asked me to write for your columns, I have been thinking for some time of doing so, and send in a few news items from this Piedmont section.

This is a land of stirring people, and changes are often taking place, "some for better and some for worse"; but perhaps no "change for the better" has recently taken place that equals the coming of Dr. J. D. Hufham to Shelby. During the inter-pastorate there, some of us were wishing and praying for this, and now we wish to give expression to our pent up joy through the pen and press. It seems that he came when everything was ripe for his coming and pastor and people for work. If we may believe the reports along the railroad—and surely we can from so many good witnesses—they are at it. As laborers together with God, there are bright prospects ahead. "What will the harvest be"?

Bro. E. F. Jones is not an old accession at Gastonia, for his brother pastors keep him away from home so much preaching for them, that he is often just coming in at Gastonia—ever new, fresh and sweeping clean.

Bro. C. S Cashwell at Hickory, before he got sick, was preaching to all his church building would hold. These, and others if they were near the house, heard "the pure Word of God" coming from a heart yearning for the salvation of the lost. I trust he will soon be reaping the harvest on all his field.

At Lincolnton Bro. D. M. Austin is tenderly, and, we hope, tellingly, preaching the gospel to growing congregations. He seems to be the right man in the right place. Those who have the privilege of hearing him are "much given" to him.

But so many in this Piedmont section through which I travel are faithful and blessed, time and space will not allow the mention of the many names. Thank God, he is rapidly giving this country to the Baptists.

For some time I have been trying to spread over several counties—have appointments now in five, and large congregations at all—and so I can pick up the news before it gets in the papers. Can report many additions to churches in this big field. To my own, I'm thankful to say, God has not failed to give us accessions every month for many months past. This is true of nearly all the months since coming here four years ago, both of the compact work and the spread-out field. To God be all the praise.

Now it begins to look like your reporter is getting together again, as in April he gave up the church at Glen Alpine, and then took double the work for the same time nearer home. Truly "man proposes but God disposes." How sweet to know and say, "Whate'er I do, where'er I be," "my times are in thy hand," and look about us and see that God is blessing his word and people, and making "all things work together for good to them that love God."

C. E GOWER.

Lincolnton, N. C., May 31, 1894.

Greensboro and the New Association.

Last week Bro. Brown called attention to the proposed formation of a new Association with Greensboro as a center. I wish to say that it is to be hoped that such an organization will be effected. Before leaving Greensboro in 1890, I saw the need of it, and for nearly two years had been studying and discussing plans by which to bring it about. Get on the train at Greensboro and start south and you will go fifteen miles to High Point before you come to a Baptist church. Go north and you travel twenty-four miles to Reidsville before you pass one. Take the train to Raleigh and the first Baptist church you reach is at Burlington twenty miles distant, except the very small church at Buchanan five miles away and a little off from the railroad. Start to Winston and not till you arrive at Kernersville will you find a Baptist church, which is eighteen miles from Greensboro. Take a train on the C. F. & Y. V. Railroad and go to Mt. Airy, and you will pass by the first Baptist church at Summerfield, twelve miles away. Take a trip over the same railroad to Fayetteville and you go twenty five miles to Liberty before you pass a church of our faith. Take the Branch road and you go twenty-five miles to Randleman before you will find one of our churches, and perhaps not one individual of our faith. Start out from this center in any direction away from the railroads and you will find similar destitution.

In some instances mistakes have been made by cutting up large associations into county associations. But instances where only a few churches have been taken off of large bodies and formed into an organization in and around destitute sections, the best of results have always followed. In 1878 a few churches taken from the old Yadkin were formed into the South Yadkin Association. The new body was very small, but it was formed of churches in and near the borders of a very large section of country almost entirely destitute of Baptist preaching. This, from its very beginning, has been one of our best associations. The great prosperity which attended it is due largely to the fact that it was organized for the purpose of planting churches in the great destitution which lay all around it, and they went at once to work to accomplish the end before them. As some of the fruits we see the churches in Salisbury, Statesville, Cleveland, Mooresville, South River and many other places.

I hope that all the churches in that portion of the county mentioned by Brother Thomas and Brother Brown will consider well the great destitution surrounding them, and be guided not by any local attachments or old ties that bind so strongly and tenderly, but by what seems to be the highest claims of the cause upon them now in the present condition of the whole section of country. W. R. GWALTNEY.

A Correction.

Dear Recorder:—In your report of the proceedings of the Southern Baptist Convention at Dallas, I notice you say that "Dr. Cranfill tries to retaliate on Dr. Hawthorne and Gov. Northen with anti Romanist resolutions."

Please let me say to your many readers that Dr. Cranfill's resolutions against Romanism was not seasoned with anything like retaliation on anybody. It is a pity for Dr. Hawthorne and Gov. Northen that anti-Romanist resolutions should be presumably thrust at them, and we Baptists here in Texas, most of us, are sorry that the resolutions were dropped in the committee room. The re-election of Gov. Northen to the Vice Presidency of the Convention might possibly have been construed by some as an endorsement of his course in appointing Walsh, the Roman Catholic, as Senator, and one of Dr. Cranfill's resolutions read as follows: "That no action of this Convention shall be construed as an endorsement of Romanism in any of its phases." Was not this reasonably sufficient to put the Convention as a great body of Baptists in a right attitude before the world? In other words, to show exactly the attitude of the Convention? I know Dr. Cranfill personally, and to know him is to love him and admire his gentle Christian spirit, and I for one want to protest against the idea that he wrote any of the resolutions in a spirit of retaliation.

J. P. JORDAN.

Troy, Texas, June 1, 1894.

[Bro. Jordan may have it his way: there are differences of opinion. But it seems to us insanely absurd that any one should think that any action of a Baptist Convention could be interpreted by a reasonable world as an endorsement of Romanism. Have we labored so long for nothing?—EDITOR.]

From Onslow County.

Dear Recorder:—We have just passed through one of the sweetest meetings at Salem Baptist church in Onslow county, that it has ever been my privilege to attend.

Rev. S. D. Swaim commenced the meeting on Thursday the 17th ult., with Deacon J. S. Canaday of Wilmington, N. C., as an assistant. On Sunday he was joined by Rev. J. R. Marshall, and on Monday by Rev. R. E. Poole. The meeting promised to be a success from the very first. Sinners began to cry unto the Lord for mercy, and to inquire for the way of life.

Brethren Swaim and Poole did all the pulpit preaching, which was done with great power and effectiveness, but we must not ignore the fireside and cottage preaching which were done by other brethren.

The meeting was closed Monday the 28th ult. and with an addition of thirty-one souls and the church greatly revived.

This church was started in the very heart of "Hardshellism" seventeen years ago by Rev. J. K. Marshall, who commenced preaching in a school-house. It was organized with nine members, two of whom have been spared and have stood firm against all opposition, and are now rejoicing with a membership of ninety-four.

It is exceedingly pleasant to know that the backbone of "Hardshellism" has been broken under the wise management of our beloved pastor, S. D. Swaim, under God.

Some of our worst enemies and strongest opponents are now rejoicing with us in the hope of eternal salvation through our dear Lord Jesus, and many almost persuaded that they have been deluded all of these many years of opposition against the people of God. I have no doubt but they will soon join with us in the good work of spreading the gospel among the heathen.

JOS. D. CONGLETON.

Snead's Ferry, June 1, 1894.

Closing Exercises of Yadkin Valley Institute.

Dear Bro. Bailey:—I want you to know how "our boys" acquitted themselves on this occasion. Bro. W. R. Bradshaw came on the scene Tuesday at 8 p. m. The people seemed surprised when he appeared on the stage. He looked to be no more than twenty, and very small to his age, exceedingly "boyish" in appearance; so they expected something very common, and from mere curiosity, every eye was fixed on him, and then for nearly one hour he held them "spell bound," and by his clear and simple yet forcible logic and fitting illustration he made an impression that will be remembered in years to come. All that we heard express an opinion, said it was the best sermon that had ever been preached here on such an occasion. His subject was, "What shall I do with Jesus"?

On Wednesday, Rev. Hight C. Moore, North Carolina's youngest poet, simply charmed the people. His address was just grand. His subject was, "The True Goal, or, What to Win," and he proved himself master of the subject. We were reminded so much of the eloquent Wilson of West Virginia.

The Cartright String Band acquitted themselves well, and everything seemed to be a complete success.

I am now taking my rest so pleasantly situated on the banks of the romantic Yadkin river, where from my room I can look upon three miles of its beautiful waters.

J. E. GWINN.

Catarrhal Deafness.

Those who suffer from catarrhal deafness (and their name is legion) will be glad to know that a reliable cure has been discovered, and they can avail themselves of three months' test treatment free, by applying to the Home Medicine Co., Cincinnati, Ohio. See their advertisement headed "Free—Eleven Years Without Hearing."

Read the new advertisement of W. J. & R. S. Tucker & Co. in this issue.

Dr. Taylor's Article.

Dear Recorder:—I cannot refrain from expressing my delight in Dr. Taylor's articles on education, which appeared in your columns. They bristle with points and power in showing up the fallacy and ruinous policy of State aid, almost *ad libitum*, to higher 'University' education, while doling out but meager assistance and wofully neglecting that which is so necessary to our State's present and future well being—the education of the masses.

The common people and schools have for years needed just such a friend, and the State just such an able and scholarly expounder of great fundamental truths to expose error and let in light. In these articles we have clear, convincing, ringing truth throughout. Cannot our whole people, who make the State and government, rise to a level with the situation and right these wrongs by the ballot? How refreshing these articles! Like gentle showers, they fall from the writer's polished pen, reviving our almost withered hopes. Look up! The lightnings from high Olympus flash into every crevice and fissure, and alike into the dark caves of favoritism and money power. The people see—they are not blind! Then descends, ever and anon, a thunderbolt into the very camps of error as if hurled by Jupiter from his very citadel to convince a people that the yeomanry constitute the bulwark of a State or nation's strength, and *must not be neglected* in their rights of education! How very like let us briefly see. Dr. Taylor flashed his clear, vivid light all along the line of State aid to education—its undue munificence to *higher* and stinted allowance to common school education; its blunders in heavy appropriations to the wealthy, who could educate themselves, to the great neglect of the masses, who could not—piling Pelion upon Ossa of evidence of great statesmen and scholars, Jefferson in the number that this was not the right policy; showing poorly paid teachers and short terms taught, owing to scant State aid; how bright minds among the common people were doomed to waste and blight for want of aid to take a start in knowledge, from which without further help they could "mount up like eagles," while the well to do, able to educate their children, got aid, and here Dr. Taylor hurls a thunderbolt, whose truths none can deny. He says:—

"The gradual increase of appropriations from the State Treasury for higher education is one indication of the tendency referred to in the first article. Those who may discredit the existence of such a tendency are invited to compare the ten thousand dollars voted from the State Treasury between 1789 and 1866 (seventy seven years) with the two hundred and forty-five thousand dollars granted from the State Treasury during the last fourteen years, (including 1894). And if we count in the income from the land-scrip bonds (which, having been accepted by the State were properly used till the A. & M. College was founded), the State has paid the University since 1866 three hundred and forty thousand dollars."

This great sum, too, mostly out of the pockets of the farmers and "common people," with their bright children thirsting for a start in education, yet "perishing for the lack of knowledge."

Thus throughout Dr. Taylor's glowing articles are the gentle showers and sunshine of reason—the flashes of convincing, penetrating, scathing light—followed by thunderbolts tearing to atoms the strong trees of fallacy and favoritism that have been, and are, more and more sapping the life out of the State's fruition in her vast fields of sturdy yeomen, her wealth and revenue producers, as well as her gardens of common schools and *unaided* colleges! Shall we heed him and live, thrive, prosper and glory in our State redeemed from thraldom by the votes of the people? Or shall we shut our eyes and ears and go on blindly, with shaking, sycophantic knees, giving our children's patrimony to "higher" folks? Which shall it be? The people are to decide.

In Dr. Taylor the "common people" have a true and able friend—like our lamented Vance, a lover of our State and people. Those who placed him in his high position chose wisely and well. They might have (as is the manner of some colleges) "gone farther and fared worse." The writer knows and loves him well, not only for his Christian graces and scholarly power, but also, as Burns would say, that he is "a man for a' that." Long has he admired the Doctor's sterling qualities and care for the common people—has himself felt the warmth and cheer his true heart could give. Heartily the writer congratulates our whole people on the "feast of fat things" placed before us in these peerless articles. Let us hope, too, that in book form we will again enjoy in them "a feast of reason and flow of soul," and from every center table in the land will go forth from them that clear light that enable us to "shoot folly as it flies," and have that even justice so necessary to the well being of our State and people.

D. McNEILL.

From Pingtu, China.

Dear Recorder:—The smell of spring is in the air over here, the nicely cultivated wheat fields spread beautiful carpets of green, while the village trees are beginning to bud. Some of us have just been out among the towns and villages, living in inns and preaching. We visited a beautiful country about sixty miles from here, a valley, with a blue line of mountains beyond and green wheat fields between clusters of trees under which we could see the low houses and mud walls of the villages. A clear river runs through this valley and empties into the North sea. Passing along we saw the signs of an ancient city, where now is cultivated land, and were told that in this region once lived one of the ancient feudal kings. Only the mud mounds of the dead remained to tell the story of ancient glory. We spent several days at a place (Lai) in the midst of this lovely country, which is noted for its whiskey manufactories. Crowds visited us at the inn all the time when we would allow them to come in. My companion preached till he could talk no more without rest. Now and then I would try my very limited supply of words on them. I was assured of one thing, I could do no harm. I found that constant association with the Chinese and the constant hearing of the language helped very much. They say the way to learn to preach is to preach, and it is also true that the way to learn to talk is to talk. I do not believe high scholarship is necessary in the acquisition of a spoken language. A trained, quick mind and ear with a receptive disposition is a great help. It seems to me that the nearer one can come to the child's way of learning a spoken language the better it is.

One day we took a walk through the town. As soon as we got on the streets, boys, beggars, and gazers began to follow us. The streets were narrow and filthy, the houses low and shabby, and a general smell of malt pervaded everything. Presently, as we proceeded, we had after us a howling, hooting crowd of half naked boys, jeering and laughing, and calling us devils. One fellow about grown, and almost without clothing, ran up to me and thrust his face right into mine. The others jeered, and running before us, would stop and gaze back into our faces. Somehow I felt that the fiends of darkness were following us. We were glad to get back to our inn. A few days later as we were stopping at a town on the bank of the river, Bostick brought word that we were wanted to go back to Pingtu for a consultation as to whether we should go to a field further west which Herring and King had selected. This is a large V-shaped valley in the western part of this province more than three hundred miles inland from Chefoo, and beyond a range of mountains. This valley is filled with towns and cities and opens up towards the heart of the empire. Vast multitudes are there that have never heard the gospel. It has been decided that we shall try to open this field. Brethren League and King go to Mung Yiu, Herring and Blalock to the great city of Lai-Au-Fee, and Dr. Crawford and I to Lai Woo. The others remain on this side the mountains awhile yet till the way further opens. Pray for us.

Truly yours,

W. E. CROCKER.

Pingtu, (Chefoo P. O.,) China.

From Louisiana.

Dear Recorder:—About the most unalloyed pleasure we have, excepting the letters from the dear ones in the Old North State, is the careful reading of the RECORDER. We do not believe in model newspapers, never having seen one; but the RECORDER is in some editions nearly up to our ideal of journalistic perfection.

Some one frequently says, "Keep politics out of religious papers." We have not time to read all we see in newspapers concerning the much discussed financial and economic questions of the day. Much of the stuff in the political papers when it is not biased by prejudice or a desire to deceive, is either transparently ignorant and absolutely worthless, or set forth in such peculiarly abstruse language as to be worthless to the average man. After trying to gain information from some of these, we frequently feel like one of the characters, a labor agitator, in one of Dicken's novels, who, when about to die, exclaimed, "It is all a tangle." But in the editorials on the first page of the RECORDER there is no uncertain sound, and we have yet to find a single sentence we are not willing to endorse. In these troubled times they are just what is needful. Give us more, and let other religious papers do likewise.

How much good Dr. Taylor's articles will accomplish when they shall have been published and distributed in book form, cannot now be estimated. We hope he will live to be at least four-score, and like the Grand Old Man of England, grow better and more forceful as he grows older. We all ought to and do look on him as a leader under God in this and other good works. But there is no need of my praising each department in detail—every part of the paper is good, very good.

There is quite a colony of Carolinians in and around this little village. Nearly all of us gathered to see the Convention specials go by. They were early in the evening, reported twenty minutes late, delayed by the Donaldsonville drawbridge about fifty miles south of here. The schedule was a very fast one, for there was a great race between this road, the Texas and Pacific, and the Kansas Cy., Memphis and Birmingham, notwithstanding the twenty minutes lost, promptly at 8:05 p. m., the schedule time, number 137, engineman Chris. Link at the throttle, came in sight; there was a roar, rattle, ringing of the bell and a flash of lights, and the first section was passed. Engineman Tafey, with the second section pulled by number 136, was just as close as the time would permit, and we saw no more of this than the first. That is about all we saw of the Convention.

The Baptists of Louisiana are rather weak numerically and financially; but we have here many men "valiant for the Lord." Recently while in New Orleans, it was our pleasure to attend the First and the Valence Street Baptist churches under the pastoral care of those consecrated brothers, Revs. Jno. and David Purser respectively. They are indeed a power for good in this poor "sin-sick" Crescent City; and there are many noble men and women helping—helping how well we can never know; but it will not be forgotten. The First church has been wonderfully aroused during the last year, and by the well timed help of such men as Gov. Northen of Georgia, has been enabled to move from the upper story of an ordinary store-building into the splendid Garden District Theater, which building has now been bought and turned into a church. There is only a light skirmish line where all the Baptists in New Orleans, or even the entire State, are counted; but may not the "mountains be full of horses and chariots of fire."

This State, specially the central and southern portions, is very wicked. Sunday is not generally respected; on the contrary, people hunt, fish, picnic, and attend balls to a greater extent than on any other day. Nearly all the stores are open and do even a larger business than on Saturday. Nearly every post-office, except those in the towns, is located in a bar-room, and it has been no unusual thing to see a sign at the post-office door, "Come in, get your mail and whiskey, and try your luck." Of course, this is the dark side of affairs. All the State is not so bad, and even in the most benighted portions the people are kind and hospitable to a fault. The country is rich; how rich only those who have lived here can imagine. All it needs is proper development. As for health, we have lived here three years, and have not been seriously ill. The soil and climate is adapted to almost any crop that will grow in any Southern State, and specially to cotton, rice and sugar. These latter three are the principal crops here.

We feel sure this country has a great future before it. Just how great will depend largely upon how well our Baptist people here and elsewhere do their duty.

E. D. BURGESS.

Fordoche, La., May 25, 1894.

Recommend Johnson's Magnetic Oil for rheumatism, neuralgia, sprains, bruises, lame back, it quickly relieves pain. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Dr. Broughton in Asheville.

Rev. L. G. Broughton came to the First Baptist church on Monday, May 21st, and remained twelve days. The results of the meeting have been gracious and far reaching. There have been added to the church fifty-nine. There were at least two hundred professions. Many of these will yet join our church, while other churches will receive additions. It was a great meeting.

Dr. Broughton preaches with power. He honors the Word and exalts the office of the Holy Spirit. He has unusual gifts as an evangelist. However, this is no reason why he or any other man so endowed should give up the pastorate. Paul exhorted Timothy to do the work of an evangelist. While I believe in evangelists, I do not think it wise to urge every brother who can hold a successful meeting, to devote himself wholly to such work. We need more evangelistic pastors.

It was a joy to the writer to have Dr. Broughton with him. We were friends while schoolboys at college. I had watched his success as a physician, and rejoiced when I heard that he had decided to preach. I never heard him preach until in this meeting. Now I am profoundly thankful that the church has such an one wise to win souls.

NOTES.

So great is the religious interest among the citizens generally that meetings will be continued, beginning next week, conducted by four of the resident pastors—Revs. J. A. Brunson, Baptist; H. F. Chintzburg, Methodist; R. F. Campbell, Presbyterian, and J. L. White.

Rev. J. A. Brunson, pastor of the French Broad Avenue church, is forging ahead. He is a strong addition to our Convention. Rev. W. P. Southern is pastor of West End, and also city missionary. He is untiring and successful. The old First is still here. We have a debt upon us, but our shoulders are broad and our hearts are willing. It is the best church in the land and will *always* belong to the Baptists. We expect in the near future to ask the hosts of the Southern Baptist Convention to visit us.

Asheville as a city is standing square on both feet. Real estate is exchanging hands. New houses are being erected and the population is still increasing. It has a promising future.

J. L. WHITE

Asheville, June 2, 1894.

KRAMER BROS. & CO.,

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Have furnished churches at Greenville, Tarboro, Bath, Hobgood, Roper, Pantego, N. C.; Gilmerton and Great Bridge, Va.; and many other places; also a number of churches in this vicinity.

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General Building Material,

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Special attention to making work according to architect's plans.

NORTH CAROLINA, CHATHAM COUNTY. } Cape Fear Township.

W. J. Bradshaw and W. B. Wilkie, trading as W. J. Bradsaw & Co., vs. Edward R. Daw and Elif Hanson, operating as Daw, Hanson & Co., } Before J. E. Bryan, J. P.

State of North Carolina, Chatham Co., Greeting:

The above named defendants, Edward R. Daw and Elif Hanson, being non-residents of the State of North Carolina, defendants, are hereby notified to appear before J. E. Bryan, one of the Justices of the Peace for the county of Chatham, on the 30th day of June, 1894, at 9 o'clock p. m., at his office in Cape Fear Township, at Moncure, N. C., in said county, to answer the complaint of W. J. Bradshaw & Co., plaintiffs, in a civil action for the recovery of $23.99, and interest on $23.99 from May 16th, 1894, until paid, due by sale of lumber, and demanded by said plaintiffs; and for costs.

Herein fail not, or judgment will be rendered against you in favor of plaintiffs.

This 15th day of May, 1894.

J. E. BRYAN, J. P.

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W B Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Maske, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W C Tyree, President; J F MacDuffie, Cor. Secretary; H A Reams, T E Cheek, J L Markham, T H Pritchard, F P Hobgood and W N Jones, N B Broughton, W A Albright, G J Dowell.

TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

John Mitchell, President; Thomas Carrick, Secretary; J C Scarborough, C Durham, W R Gwaltney, Dennis Simmons, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

J M Heck, President; R E Royall, Secretary; C T Bailey, Noah Biggs, G W Blount, John B Brewer, H A Brown, N B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, C Durham, W T Faircloth, A R Foushee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Huffham, C J Hunter, R H Marsh, W J McLeadon, John Mitchell, W H Mitchell, E S Moore, R R Overby, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, G W Sanderlin, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY—LOCATED AT RALEIGH.

W L Poteat, President; N B Broughton, Secretary; F H Briggs, Treasurer; W N Jones, Auditor; W A Montgomery, Attorney; O L Stringfield, Financial Secretary; C J Hunter, J N Holding, W G Upchurch, J C Scarborough, J W Carter, E McK Goodwin, C Durham, R T Vann, A M Simms, C M Cooke, R H Marsh, R Van Deventer, W C Petty, E K Proctor, W W Kitchin, W T Faircloth, Prof J B Brewer, C B Aycock, J Y Joyner, Thos Hume.

FOR BEAUTY

For comfort, for improvement of the complexion, use only Poszoni's Powder; there is nothing equal to it.

Thirty-Fourth Annual Statement

EQUITABLE

LIFE ASSURANCE SOCIETY

For the Year Ending December 31st, 1893.

ASSETS.

Bonds and Mortgages	$22,808,916.74
Real Estate, including the Equitable Buildings and purchases under foreclosure of mortgages	23,928,724.53
United States Stocks, State Stocks, City Stocks, & other investments	89,253,591.47
Loans secured by Bonds and Stocks (Market value, $9,449,241)	6,934,455.33
Real Estate outside the State of New York, including purchases under foreclosure	14,396,857.64
Cash in Bank and in transit (since received and invested)	5,294,493.11
Interest and Rents due and accrued, Deferred Premiums and other Securities	6,439,870.11
Total Assets December 31, 1893	$169,056,396.90

LIABILITIES.

Reserve on all existing Policies (4 per cent. Standard) and all other liabilities	$136,460,648.87
Total Undivided Surplus (4 per ct. Standard), including Special Reserve of $2,500,000 towards establishment of a 3 per ct. valuation	32,595,790.03
	$169,056,396.90

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.

GEO. W. PHILLIPS, J. G. VAN CISE, Actuaries.

INCOME.

Premiums	$35,537,309.59
Interest, Rents, etc	6,485,295.96
	$42,022,605.55

DISBURSEMENTS.

Claims by Death and Matured Endowments	$10,761,602.60
Dividends, Surrender Values, Annuities & Discounted Endowments	6,559,912.63
Total Paid Policy-Holders	$17,350,515.23
Commissions, Advertising, Postage and Exchange	4,015,745.29
General Expenses, State, County and City Taxes	3,089,438.08
	$25,355,698.60
New Assurance written in 1893	$305,280,227.00
Total Outstanding Assurance	962,583,077.00

W. J. RODDEY, Rock Hill, S. C.



AGENTS $75 A WEEK AT HOME selling or selling PRACTICAL PLATING DYNAMO. Thousands are needed, used in all factories to plate new goods. Plates gold, silver, nickel, etc., on watches, jewelry, table ware, thereon and all metal goods; fine outfits for agents; different sizes; always ready; no boys; no toys; no experience; no risk to the user needed; a great money maker. Write for circulars.

W. P. HARRISON & CO., Gen'l No. 16, Columbus, Ohio.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"



"In 1883, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

AYER'S HAIR VIGOR

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 13, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 52 a m	9 27 p m	
Ar Rocky Mount	1 09 a m	10 20 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount	1 02 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	2 58 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 13, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 10 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 33 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m
	No 73. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 25 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro	3 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount	2 18 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.30 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 5.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

Selma And Surroundings.

Rev. F. H. Martin of Lumberton came to Johnson county to hold a meeting with Rev. F. H. Poston's church in Smithfield on Monday after the second Sunday in April, and some of the Selmaites went over to Smithfield to make a new acquaintance, and hear the strange preacher. How natural! Well, we returned from the first service saying: "Thank the Lord for our new friend, and the privilege of having heard the old, old story again after such a plain and affectionmanner." Surely, the Lord always has something good in store for those who want a blessing. Having received a taste, we went again, and again, even until Brother Martin said he could remain with us no longer; or we should have been going to and from Smithfield yet. We also had the pleasure of forming the acquaintance of the woman Brother Martin pleasantly called his "better two-thirds." We were not long in concluding that the Lord made sister Martin for a preacher's wife, and did not allow her to make a mistake in marrying. We hope to meet Brother and Sister Martin again, as our first meeting proved so agreeable and profitable. May the Lord fill their lives with usefulness, and bring them to rest with him by and by.

Our late Union meeting at Blackman's Grove church, from 27th to 29th of April, was an enjoyable occasion. This is another of Brother Poston's churches, and the outgrowth of our recent mission work. This church has taken the place of an old grog-shop, and is doing quite a different and better work, we believe.

The brethren looked at our first coming among them with some fear, as though there might be too heavy a tax upon the hospitality of the church and community; but they began opening their hearts and homes, and the conduct of the delegates said "fear not—we are brethren, and can enjoy the company of our brethren," and it was not long before every delegate to the Union had a good home, and each brother seemed to get the best home—according to his report. Friday's congregation was comparatively large—Saturday's larger—and Sunday brought out more people that we could find room for. The house, though large, failed to seat more than two thirds of the people present.

The discussions ran smoothly, and we left the brethren on Sunday afternoon saying, "we would like have this thing repeated at your earliest convenience." There is a good outlook here for a self sustaining church in the near future—so we were impressed. The next Union will be held at Princeton in July next. Rev. Worley Creech to preach the opening sermon on Friday, and Rev. A. M. Simms of Raleigh Baptist Tabernacle to preach the missionary sermon on Sunday.

Brother E. S. Moore of Selma church lives nearly six miles in the country, but his church and Sunday-school will not release him from filling the offices of deacon, Sunday school superintendent and teacher of the Bible class; and his love for his church and Sunday-school makes him obedient to their requests, and brings him to Selma on time for each service of church and Sunday-school. When Brother Moore lived in town he did not miss a single rehersal or what not—he was always there. Now he cannot attend at night. Our Sunday-school is in a prosperous condition.

Brother D. H. Graves is away from us now at Goldsboro, but says he cannot sever his connection with the old home church in Selma. The Lord has been calling Brother Graves through a very trying experience this year, but has also given him grace sufficient to sustain it. He comes up to Selma each month to the regular services of his church, and fills his place as deacon, as faithfully as he can under the circumstances.

Brother S. H. Hood, our eldest deacon, has borne the heat and burden of many a day, and now his health is poor and his body feeble; but he seems to love Jesus better than ever, and this is evidenced by his works whenever able to do anything. As a church we are praying that his life may be prolonged many days to us, if the Lord is willing.

Brother J. M. Tisdale is our conveniently located deacon and treasurer, and we are sometimes almost compelled to tax him with considerable responsibility and work as an officer in his church, but he seems rather glad that he can serve the Lord, and cheerfully executes each duty imposed by his brethren.

I baptized one young man for Selma church on Wednesday evening before the second Sunday in this month.

Had a good day at Clyde's Chapel and White Oak churches on the second Sunday. Baptized three for Clyde's Chapel and one came back into fellowship by restoration. Had large congregations at both churches.

Wilson's Mills church said, about four weeks ago, "our pastor ought to attend the Southern Baptist Convention in Dallas, this year, and we will raise ten dollars of his expenses, if his other churches will co operate with us, and see that the remainder is made up." We thought this very kind and liberal for a little church of twenty-eight members, and it drew from the heart "a thank you, brethren." Perhaps my other churches were as willing as Wilson's Mills, but not so practical.

The Sunday school at Bethesda is doing well under the management of brother M. C. Smith. Their picnic of one month ago helped the School in numbers and otherwise, because so well conducted.

Must close, lest I go in the waste basket, or try the patience of my readers.

O. C. HORTON.

May 29, 1894.

We are not our own; we are bought with a price; and nothing short of an unreserved surrender of self-interest to God's interest in humanity is moral and just. Not to be self-sacrificing in others' service is injustice. To be unloving, even to the unlovable, is to be ungodly.—*Rev. George D. Herron.*

Seminary Letter.

Dear Recorder:—The hurry and bustle of commencement is now over, and many homes are being made glad by the return of loved ones. The first of the commencement exercises was the annual address before the Broadus Literary Society, Tuesday night, May 29, by Rev. C. G. Jones of Chattanooga on "The Preacher and the Preaching." His address was chock full of pure unadulterated gospel and did us all good. We felt all the prouder of him because of his being a Wake Forest man. On Wednesday morning Dr. Chas. R. Hemphill, pastor Second Presbyterian church and professor in the Presbyterian Seminary this city, preached a sermon before the students. His subject was, "Some of the Temptations to which Ministers are Exposed." Chief among these temptations are self-indulgence, indolence, pride, love of applause, envy and jealousy, partisan spirit, and hypocrisy.

After the delivery of diplomas in the separate schools Thursday morning, Dr. J. P. Green, President of William Jewel College, Missouri, made a very able address, "Baptist Preachers,—the Supply and the Demand." At the close of his address he made a very earnest appeal for the country churches, which, if they cannot furnish money, can furnish preachers. Ninety per cent. of our preachers are from rural districts. Thursday night diplomas to the graduates were delivered, and addresses by seventeen full graduates. Bro. James I. Kendrick of Charlotte, N. C., was one of the speakers, subject: "The Difficulties of Unbelief."

The degree of Th. D., Doctor of Theology, was conferred upon four, who have spent a full year here after taking the degree of Master of Theology. This is the first year this degree has been conferred. Twelve, one of whom was Bro. J. S. Corpening of North Carolina, received the degree of Th. G., English Graduates. The degree of Th. B., Bachelor of Theology, was conferred upon twelve, of whom were two North Carolinians, Bro. D. P. Bridges and myself.

North Carolina has made a fine record at the Seminary this year, every man of the thirteen has stood and successfully passed every one of his examinations,—something not every State can boast of. One-fourth of the Senior Greek class this year were men who had been trained by Prof. W. B. Royall. Of course they passed, for who would want a better guarantee?

Bro. J. G. Blalock will have charge of the gymnasium again next year. He will spend the summer in North Carolina. Bro. D. P. Bridges will also return to North Carolina. Bro. J. S. Corpening has accepted a call to Union City, Tenn. This is one of the best fields in Tennessee and we feel sure Bro. Corpening will do a fine work there. Bro. T. J. Hudson will do mission work in Kentucky. Brethren J. W. Millard, W. R. Cullom, and C. J. Thompson will spend the summer with their churches. Brethren R. D. Cross and T. H. Plemmons will remain in the city, at least a part of the time. Bro. R. G. Kendrick will have charge of Seventeenth and Main Mission, this city. He has already proven himself an efficient worker, and we predict for him good success. Bro. B. W. Spilman has engagements for a few weeks to lecture in Kentucky. He expects then to enter the pastorate and not return to the Seminary. We trust Providence will lead him back to North Carolina, for she can ill afford to spare him. The writer will go to the State Convention at Carlyle this afternoon.

Fraternally,

WALTER M. GILMORE.

Louisville, Ky., June 1, 1894.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

From High Point.

Editor of Recorder:—At a meeting of the church at this place the last week in April it was decided to raise $500 to improve the church building. Notwithstanding the cry of hard times, about $700 has been pledged, and work is going on on the interior, which when completed, will make it one of the most attractive houses of worship to be found.

The pastor, Rev. Rufus Weaver, and the other members of the committee deserve much credit for the untiring energy manifested in raising the money, and the sacrificing spirit shown by the members of the church is, we think, a hopeful sign.

After the sermon Sunday night, which was one of unusual power and pathos, one young lady was baptized into the fellowship of the church.

Rev. Thomas Hume gave one of his famous lectures for the benefit of the Ladies Aid Society, in the College chapel, Tuesday night, May 22, to an appreciative audience. His subject was "Woman, Poet, Prophet—Mrs. Browning," and those who have heard him need not be told that he handled it with a master hand.

The thanks of the Society, and also of the literary people of the place, are due him for his kindness. Long may he live and go on, inspiring men and women to purer thoughts and nobler lives. ONE OF THE SOCIETY.

High Point, N. C.

The Greensboro Church's Withdrawal From the Beulah.

Dear Brethren:—In a conference held May 13th the following was unanimously adopted by the Greensboro Baptist church:

WHEREAS, We have for several years been impressed with the importance of an Associational organization composed of churches within a radius of twenty or thirty miles of Greensboro, and whereas, the natural advantages (compactness, accessibility, &c.) and the great spiritual destitution in this section seem to demand such an organization; and whereas, Greensboro is an educational, business and railroad centre from which radiates great influence, be it therefore

Resolved 1. That in our judgment the time has come for the organization of a new Association.

2. That we withdraw from the Beulah Association at its next Association.

3. That we request you at your next conference to thoroughly and prayerfully consider this matter of a new Association. Its advantages physically and spiritually, and in all its bearings upon the Master's kingdom.

4. That if you think favorably of this movement, you will please take prompt action with reference of a withdrawal from your association at its next meeting.

5. That you will please notify us as soon as possible of said action and whether you will meet with us in October for the formation of said association.

REMARKS.

After consultation with Elder H. A. Brown and others we believe that God is calling his churches to enter into this organization. It will give us compactness and accessibility of all parts of the territory as few other Associations have. It will combine into this body a number of towns and churches which would make, in a few years, one of the best and strongest working forces in the State. It embraces a territory of destitution which has long been neglected. We believe that with these conditions we have an opportunity superior to any other section of the State. Such an organization will develop rapidly the churches and promptly supply the destitution in this country. Such an organization with its Union Meetings would give the Association, practically, four or five great Associational meetings every year, besides the annual meeting. We cordially invite you to join with us in this organization, which in importance is great and prophesies great things for our churches and section of the country.

Fraternally,

CHAS. A. G. THOMAS,
R. W. BROOKS,
G. W. WHITE,
Committee.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

People generally go in the direction they look. If they look upward they are moving higher. If they continually see the lower and baser things of life they are traveling in that direction.—*Selected.*

The Christian Teachers' Assembly and Summer School for males and females will begin its first session at Littleton Female College, July 2nd, and continue four weeks. There will be four Departments of Instruction, and a variety of subjects will be taught. Board may be secured at the College, or at any one of the hotels or private boarding-houses at reasonable rates. For further information, address Rev. J. M. Rhodes, Littleton, N. C.

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, he will be to us the whole treasury of God.—*Bishop Whipple.*

A healthy appetite, with perfect digestion and assimilation, may be secured by the use of Ayer's pills. They cleanse and strengthen the whole alimentary canal and remove all obstructions to the natural functions of either sex, without any unpleasant effects.

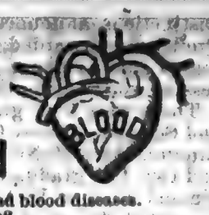
And yet when a strong brain is weighed against a true heart, it seems to me like balancing a bubble against a wedge of pure gold.—*O. W. Holmes.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Tortured Disfigured Humiliated



By unsightly skin and blood diseases.
Is there hope of cure?
CUTICURA RESOLVENT
Is the greatest of skin purifiers,
As well as blood purifiers,
Because of its peculiar action on the *pores*,
it is successful in curing
Torturing, disfiguring, humiliating humors,
When the usual remedies and even
The best physicians fail.
Entirely vegetable, innocent, and effective,
It especially appeals to those who have
Suffered long and hopelessly.
It acts upon the liver, kidneys and bowels as
well as upon the skin and blood.
Its use during the winter and spring
Insures a clear skin and pure blood,
As well as sound bodily health.
It is the only Purifier acting on the Skin and
Blood at the same time.

Sold throughout the world. Price, $1. POTTER DRUG & CHEM. CORP., Sole Props., Boston.
"How to Cure Skin and Blood Humors," free.

VITAL TO MANHOOD.



DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-Indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantee issued by agent. WEST'S LIVER PILLS cures Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.
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JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 34 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 50 p m	1 60 a m
" Durham	5 28 p m	2 50 a m
Ar. Greensboro	7 20 p m	5 50 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	6 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 08 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	2 35 a m
" Raleigh	10 50 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 06 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND.

Leave West Point 7.50 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m, daily except Sunday, 11:45 a m, daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 10. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	5 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 55 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 13 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 06 p m
Ar Greensboro			1 55 p m
Lv Greensboro			2 00 p m
Lv Climax			2 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 15 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 137.	ATLANTA SPECIAL.		No. 134.
*8 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 04 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 06 a m
11 20 p m	Ar	Weldon Lv	*9 35 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 39 a m
2 05 a m	Ar	Raleigh Lv	6 39 a m
2 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	5 10 a m
4 23 a m	Lv	Southern Pines Lv	4 29 a m
5 20 a m	Ar	Hamlet Lv	3 37 a m
5 43 a m	Lv	Rockingham Lv	3 15 a m
6 20 a m	Lv	Wadesboro Lv	2 42 a m
7 15 a m	Ar	Monroe Lv	2 00 a m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR) Ar	6 35 a m
11 33 a m	Lv	Philadelphia Ar	3 45 a m
2 20 a m	Lv	Baltimore Ar	12 43 a m
4 00 a m	Lv	Washington Ar	11 10 p m
[8 25 a m	Lv	Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv	Petersburg " Ar	*6 39 p m
11 37 a m	Ar	Weldon " Lv	*6 37 p m
*8 00 p m	Lv	New York (PRR) Ar	7 45 a m
9 10 a m	Ar	Portsmouth Lv	*5 55 p m
*2 10 p m	Lv	New York (P R R) Ar	1 23 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	*6 00 p m
*7 00 p m	Lv	Washington, N&WSB Co Ar	6 30 a m
8 00 a m	Ar	†Portsmouth Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv	Portsmouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 14 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
†11 42 a m	Ar	Weldon " Lv	†3 23 p m
†11 54 a m	Lv	Weldon " Ar	3 10 p m
2 09 p m	Lv	Henderson " Lv	†1 14 p m
†4 07 p m	Ar	Durham " Lv	†10 50 a m
†3 50 p m	Ar	Raleigh " Lv	†11 25 a m

No 43.			No 80.
†10 15 a m	Lv	Raleigh Ar	†3 00 p m
1 43 a m	Lv	Sanford Ar	4 30 p m
12 43 p m	Lv	Southern Pines Ar	5 35 p m
1 45 p m	Ar	Hamlet Lv	5 35 p m
12 25 p m	Ar	Rockingham Lv	2 01 p m
3 09 p m	Ar	Wadesboro Lv	1 25 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
2 29 p m	Ar	Maxton Lv	12 38 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 20 p m
3 31 p m	Ar	Bennettsville Lv	12 50 p m
4 12 p m		Darlington Lv	12 81 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

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*Daily. †Daily except Sunday. ‡Breakfast. D. Dinner.

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JNO. D. WINDER, Gen. Man.
U. T. MYERS, Gen. Supt.
T. J. ANDERSON, Jr., Gen. Pass. Agt.

The University Commencement.

We have just had the grandest commencement ever seen in Chapel Hill, and the most glorious thing about it is that the biggest honors and most of the honors of all sorts have been taken by Baptist boys.

In the contest Tuesday night between the orators of the Dialectic and Philanthropic Societies the medal was won by Herman Harrell Horne of Johnson county and his closest competitor was John C. Eller of Ashe county, both Baptists. Mr. Horne also won the prize for the best essay contributed to the *University Magazine* during the year. He also won the essayists medal in the Philanthropic Society, and last year he won the Declaimer's medal in the same Society.

He and another Baptist boy were the only two students in the University that received the award of "Highest Honors" for scholarship during the year. The other notable scholar was Darius Eatman of Oxford, the son of a painter, himself a painter, who by hard word earned the money to come to the University, and by talent, character and gentlemanly qualities so won the esteem of his fellow students as to be elected the President of his class. Mr. Horne has been elected instructor in Modern Languages for the next year and he will be a substantial addition to the Faculty of the University.

The commencement exercises began on Sunday with the baccalaureate sermon by the Rev. Dr. Murdock of Salisbury. He preached a very appropriate, powerful, yet plain and simple sermon from the texts "What shall I do Lord?" and "I have finished my course." Rev. Dr. Carroll pronounced it one of the best sermons he ever heard, and praise from him is praise indeed.

Monday night the Literary Societies held their annual meetings, and greeted old members.

Tuesday morning Dr. Frank L. Reid delievered before the Alumni Association a masterly oration on the life and character of Dr. Charles F. Deems. Dr. Deems was Professor in the University for many years. He founded the Deems fund for the aid of poor students, which starting at three hundred dollars and now amounts to sixteen hundred dollars. The Alumni Association made arrangements to celebrate next year the centennial of the opening of the University in 1795. President Winston hopes to see 500 alumni present on that occasion, to be greeted by 500 students.

Tuesday night the Literary Society orators had their annual contest. As said above the medal was awarded to H. H. Horne. Immediately afterwards the Faculty gave a reception in the gymnasium with music by the Richmond band and refreshments by Dughi. About 700 people were present and the scene surpassed any ever witnessed at the University. The Hon. Secretary of the Interior, Hoke Smith, and his lovely and accomplished wife were presented by President Winston to each visitor. The delightful entertainment lasted many hours.

Wednesday was Commencement Day. The six best speakers of the Senior Class delivered orations in Memorial Hall before an audience of over 3,500 people. Rarely has such a scene been witnessed anywhere. The stage was occupied by men eminent in State and Nation. The Mangum medal for the best oration was won by C. L. VanNoppen of Durham.

Thirty graduates received diplomas; there were eight Bachelors of Arts, eight of Phi[illegible] and two of Laws, one of whom was Claudius Dockery a most brilliant and promising scholar. The honorary degree of Doctor of Divinity was conferred upon our own beloved missionary Robt. T. Bryan also upon Rev. I. McK. Pittenger of Raleigh. LL. D. was conferred upon the Hon. Hoke Smith.

The commencement exercises were opened with prayer by the Rev. Dr. Pritchard.

Secretary Smith's oration is considered the best ever delivered here. He spoke of the possibilities and responsibilities of North Carolina speaking one hour with power, wisdom, feeling and eloquence. Secretary Smith was a lad living in Chapel Hill when President Winston was a Freshman.

The alumni banquet on Wednesday was enjoyed by 300 alumni and guests. It was the scence of much humor, wit, eloquence and goodly fellowship. The Glee Club concert Wednesday night was heard by a packed house. The boys were frequently encored, about $200 were taken in. Here, as elsewhere, the Baptists boys are in the lead. Chas. Roberson is the manager and director and Darius Eatman is a lovable member. I wish our Baptist people could only know what a great work the University is doing for them, and what a noble stand their boys are taking in this institution.

B.

Closing Exercises at Peace Institute.

"Peace" has had closing exercises of a charming character this year. They began on Friday evening, May 25th, 1894, with "Class Night." During the evening the President, Miss Eudora Vick of Selma, delivered a pleasant address; and Miss Bessie Belvin of Raleigh read an excellent original class poem. The classes in Elocution and Physical Culture filled out the program with great credit to themselves and to their teacher. There was choice music after each piece on the program, every number being well executed.

On Saturday evening, the Alumnæ had a reunion in which a very large number participated. Some fine talks were made over their tea; and afterwards they enjoyed refreshments in the library.

On Sunday, May 27th, the Baccalaureate sermon was preached at the Presbyterian church by Rev. R. S. Caldwell of Winston, N. C. from Ps. 139 17—"How precious also are thy thoughts unto me, O God! How great is the sum of them." It was a noble sermon and worthy of such a text.

On Monday evening, commencing at 8:30 p. m., the regular exercises were held. The Distinctions announced, the Certificates of Proficiency awarded, and the prizes presented gave evidence of diligence and successful work during the school year.

There were four graduates in Literature and Science—Misses Charlotte Brown, Zula Elmore, Mary McNair, and Eunice Worth; and two full graduates—Misses Bessie Belvin and Eudora Vick. Rev. Mr. Caldwell presented diplomas to the graduates in a very graceful manner, and made a most excellent and timely address before the Graduating Class.

There were quite a number of beautiful prizes and medals given for painting, drawing, penmanship, French, English Essay, Deportment and Scholarship, Latin, and Mathematics, &c.

The Art Exhibit, after the exercises Monday evening and during the forenoon of Tuesday, was one of the most beautiful ever made by the Institute. There was a fine display of finished work in every department of fine art. Some of the china painting was unusually good, exhibiting fine taste and skilful execution.

The exercises came to a close on Tuesday evening after one of the finest concerts which has ever been enjoyed by the people of Raleigh.

The outlook of "Peace" for the coming year is better than usual. The courses in Art and Music have been enlarged and a new degree added in the Literary Department. The Institute proposes to establish here next year a regular Conservatory of Music with two finished Professors, one a graduate of Leipzig and the other from Boston, with four assistants, all specialists. The Institute proposes to make this department equal to any demand which can be made upon it. New catalogues are out, giving full particulars.

COM.

Brights Disease.

CRAWFORDSVILLE, IND., March 30, 1894

Electrolibration Co.

Gentlemen:—Inclosed I hand you some correspondence from Elder Sylvester Hassell, A. M., a great preacher and author of a valuable "Church History." The contents will doubtless prove gratifying to you.

Yours truly, D. BARTLEY.

WILLIAMSTON, N. C., March 12, 1894

DR. D. BARTLEY,

Crawfordsville, Ind.

Dear Brother:—I herewith enclose you two testimonials in regard to the Electropoise, the first, after a few months' and the second, after nearly three years' use of the instrument. I know nothing equal to it in Materia Medica.

Yours sincerely,

SYLVESTER HASSELL

WILLIAMSTON, N. C., March 12, 1894

During my recent tour in Texas, Louisiana, Alabama, Georgia and South Carolina, while traveling about five thousand miles and preaching day and night, I was blessed of the Lord to receive wonderful strength and ease and sleep, great relief for my kidneys, heart and nerves from the Electropoise. I have taken no medicine, and I am far better off than when I took twelve doses of doctor's medicine, and half a gallon of Lithia water a day. I weigh one hundred and twenty-five pounds, and my complexion is that of perfect health.

Physicians owe it to the high demand of their noble calling, and to the cause of suffering humanity to test [illegible] virtues of the Electropoise with carefulness and impartiality. I wish that every family owned, and would properly use the instrument.

I am not an agent and have no connection with the Electropoise Company, and have no other motive in writing these testimonials than a desire to relieve suffering.

SYLVESTER HASSELL.

Closing Exercises of Littleton High School.

The closing exercises of Littleton High School and Business Institute were held on Wednesday and Thursday evenings of the last week in May.

The address by Mr. Henry Blount was listened to by a large and appreciative audience on Wednesday. Henry Blount is an orator; no man could give utterance to sweeter sentiments and more ennobling phrases than he. He held his audience spell bound, and the applause continued throughout the address.

He ended with "Beyond the Alps Lies Italy." No one but a past master of the intricacies of the mind and the emotions of the heart could have conceived it. The peroration in which the speaker points us to the Italy of the soul's dreams beyond the steep and difficult Alps of life is one of the finest pieces of word painting I have ever seen or heard, and compares favorably with Ruskin's most exquisite gems; and pregnant as the words are with lofty sentiments and thoughts and blend with the strong personality of the speaker its peroration is a marvel of eloquence.

The crowning success came Thursday night. Long before the appointed hour for the exercises to begin the people commenced to fill the hall at the school.

The exercises were opened with prayer by Rev. Dr. John Mitchell of Wake Forest College. The opening song was announced promptly on time by Prof. Bagley, Mrs. Bagley presided at the piano. Then followed the orations, declamations and recitations. Prof. Bagley requested Rev. Mr. Thompson, Messrs. J. C. Caddell and S. Moss to act as judges. The prize was presented to Mr. John Brower Bagley, for his rendition of "The Polish Boy." He rendered it with much pathos and power. He was called on the platform and was presented with the prize by Mr. J. C. Caddell, who did not fail to pay a high compliment to the young man's talent and genius.

All the speakers did well. The oration, "Southern Chivalry," by Mr. G. A. Northington was a fine effort. The oration by Mr. H. S. Joyner was highly complimented. He seemed thoroughly at ease, self-possessed, and spoke in a clear and distinct manner.

The oration, "The South Faithful to her Duties," by Mr. R. G. Wood, and the Valedictory by Mr. J. R. Tarkenton, were fine efforts and the speakers acquitted themselves handsomely.

"Independence Bell," by G. W. Shepard; "Little Boy's Trouble," by S. Walt Bagley; "The Fun that Adam missed," by Polk McCraw; "Schoolboy's Lament," C. Myrick, Sam. J. Harriss; "Murphy's Irish Stew," Horace Pullen; "Two Roads," S. J. Dixon; "Stump Speech," S. A. Williams; "Farmer Thornbush on Fools," H. A. Harriss, were all good and deserve mention.

The humorous recitations by N. Macon Shearin and W. H. Applewhite, in negro character, were very funny, and they acquitted themselves like old-time minstrels.

The declamations, "North Carolina Independence," L. A. Sykes; "A Glorious Country," J. W. Johns; "Ambitions of a Statesman," J. W. Bell; "Tribute to the South," T. O. Tuttle, were very good and reflected much credit upon the young men.

The music by the Glee club was very enjoyable, under the leadership of Mrs. L. W. Bagley.

Prof. Bagley was overloaded with compliments and kind words about the manner in which the young men acquitted themselves, and upon his management of the institution.

—*Abridged from the Littleton Courier.*

Notice to Churches.

At the late meeting of the Convention the question of place of meeting next year was left to be decided by the three Boards, Foreign, Home and Sunday school. On conference of the Secretaries of the Boards, it was decided that all communications from churches bearing on this subject should be addressed to the Secretary of the Sunday-school Board, who will arrange all applications and present them to the other Boards. It has also been decided that the final decision as to place will be left open until the first of October next. Churches desiring that the meeting of the Convention be held with them will therefore present their applications to the undersigned, between now and that time. It would be well that such applications should give full information as to what accommodations can be offered to the body as to meeting place, etc.

T. P. BELL, *Cor. Sec S. S. Board.*

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Buckhorn ch, W Chowan, $2.95; New Hope ch, Central, 5.00; Macon ch, Tar River, 2.50; W M S, Elam ch, W Chowan, 6.00; Rock Springs ch, Green River (debt), 65c; W M S, Wilmington ch, by Miss L Hewlett, Treasurer, 1.75. Total, 18.86. Previously reported, 5,825.16. Total this year, 5,844 01.

Foreign Missions—Buckhorn church, West Chowan, $1.40; W M S, Hope Mills ch, 2.00; Mt Vernon ch, Green River, 10.00; Rutherfordton ch, ditto, 5.00; Mis Soc, Newbern ch, 7.85; Johnson ch, by M J Carlton, Treas, 1.35; New Hope ch, Central, 89c. Total, 28.43. Previously reported, 2,340.27. Total this year, [illegible].70.

Home Missions—Jackson ch, West Chowan, $3.23; W M S, Pollocksville ce, 4.75; Oxford ch, Flat River, 7.00; W M S, Hope Mills ch, 2.00; Mt Vernon ch, Green River, 6.00; Marion ch, ditto, 1.10. Total, 24.08. Previously reported, 1,110.40. Total this year, 1,134.48.

Education—Christian Harbor church, West Chowan, $3.00; Mt Tabor ch, ditto, 6.25; Buckhorn ch, ditto, 10.15; Chapel Hill ch, 20.00; New Hope ch, Central, 80c; Fishing Creek ch, Tar River, 1.07; Cashie ch. 5.67. Total, 45.44. Previously reported, 1,303.08. Total this year, 1,[illegible].

Orphanage—Bethlehem ch, West Chowan, $5.00; Rocky River ch, Pee Dee, 3.18. Total, 8.18. Previously reported, 379.87. Total this year, 388 05.

Ministerial Relief Fund—Marion ch, Green River, $1.56. Previously reported, 169.88. Total this year, 171.88.

Church Extension—Cashie Mis Soc for ch at Morganton, $2.15.

S B Theo Seminary—Rev Archibald Crees' churches, $5.00.

CORRECTION: In last week's RECORDER, under Foreign Mission items, from Juniper S S children, $3.75, the amount should be 1.50.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, June 9, 1894.

Mr. George W. Watts is building a hospital at Durham.

MELLIN'S FOOD FOR INFANTS AND INVALIDS.

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DYSPEPSIA and CHRONIC DIARRHŒA,

and she became a helpless invalid at the age of 18. I had her under the treatment of a good physician, but his efforts to relieve her were of no avail. So, after matters had continued thus for 8 or 10 months, and my wife had given up to die, I took the case in my own hands and purchased a bottle of Dr. King's

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began giving it to her in water as hot as she could drink it, before and after each meal, using a mild purgative occasionally on retiring at night.

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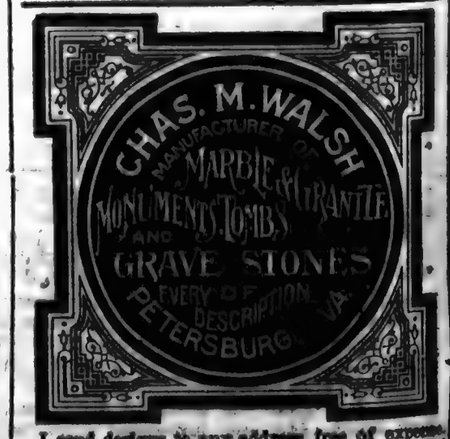
She could eat a little of anything she desired, and today is a well woman. She used altogether possibly 4 or 6 bottles. In my opinion

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HARRY L. WATTS, Winona, Miss.

Mr. Watts is traveling salesman for H. Zerbe & Co., wholesale grocers, New Orleans.

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A Church Organized at Aberdeen.

On the fourth Sunday in May, a presbytery, consisting of Rev. C. Durham, L. Johnston and C. V. Brooks, was called to organize a church at this place. Dr. Durham was chosen Moderator, and E. V. Brooks, Clerk.

Twenty-two persons with letters from other churches were organized into a church, electing brethren W. L. Hunter and H. L. Holland, Deacons, and James W. Fagan, Treasurer and Clerk. They call themselves the Aberdeen Baptist church.

The doors of the church were opened and three were received for baptism.

Bro. L. Johnston began a series of meetings here on Monday preceding the organization, and already much good has been accomplished. The meeting is still growing in interest under his ministry. It was a glorious meeting last night when young men—noble, manly, brave—came forward with tearful eyes, and declared themselves on the Lord's side. May this meeting and the church planted here be of lasting good to the entire community.

C. V. BROOKS.

Aberdeen, May 29, 1894.

Called to Preach.

We are gratified to know that Prof. B. K. Mason, a brother and member of this church, has, after much prayer and meditation for Divine guidance, decided to give his life to the work of the gospel ministry.

We regard a call to this work as second to no other call that can be given in this life; and with such appreciation of its importance, we, the Apex Baptist church in conference, Sunday evening, May 27th, 1894, do most heartily endorse Bro. Mason in his chosen service, and do hereby commend him to the brethren and to the public wherever he may go, as a Christian brother and gentleman worthy of their confidence, support and esteem—true and faithful to all his professions, consecrated and devoted in Christian work, gentle and kind in his bearing to all, and governing well his tongue.

Resolved, That the prayers of this church shall follow Bro. Mason in his efforts to fill his great commission.

Resolved, That a copy of these proceedings be sent to the BIBLICAL RECORDER and *N. C. Baptist* with request to publish, and that they be spread upon our minutes.

A. J. WOOD, *Clerk*.

J. W. F. ROGERS, *Mod.*

From Salisbury, N. C.

Dear Recorder:—Our meeting here continued about two weeks, and closed on Sunday night, May 27th. As a result, I have baptised seventeen persons. On the closing night our church was filled to its utmost capacity, and numbers of people were turned away. Seven persons were baptised before the large audience, most of whom were Pedobaptists. The ordinance seemed to have been impressive in the fullest degree, as all were as quiet and orderly as at a funeral service—indeed the baptism did symbolize the believer's death to sin, and his resurrection to a life of holiness by the glory of the Father. This beautiful ordinance will never cease to be impressive to humanity as long as time shall last; inasmuch as it is but obeying the command and following the example of our blessed Master. He was buried in baptism, and so should all his followers be. "Behold, to obey is better than sacrifice." I have had more than one person to say to me within the last few days, "I never saw any one baptized in my life." These were grown people. What did they mean? There must be a vast difference between sprinkling and baptizing, when such expressions are heard.

The Baptist work in this part of the State is making its impression upon the minds and hearts of the people. Give us men and women who think for themselves, and are willing to take the New Testament for their guide, and we ask for nothing more.

I am rejoiced at the glorious work that is going on throughout the State among our churches, and we are sharing these blessings.

You are giving us a paper filled with invaluable matter, and I shall expect an abundant harvest from such sowing.

N. S. JONES.

Salisbury, May 30, 1894.

NEWS OF THE WEEK.

State News.

Three negroes were killed at Windsor on the 7th inst. by an explosion in a mill.

A society for the prevention of cruelty to animals has been organized at Raleigh.

Another factory for making acids, fertilizers and chemicals is to be built at Durham.

Prof. S. E. Warren, for eight years principal of Wilson Collegiate Institute, is dead.

Gen. W. P. Roberts of Gates county ex-State Auditor has been appointed consul at Victoria, B. C.

Dr. Jno. P. Irwin of Charlotte committed suicide while in an irresponsible condition on the 9th inst.

Dr. W. W. Staley of Norfolk, Va., has been chosen to succeed Dr. Long as President of Elon College.

The North Carolina Teachers' Assembly meets at Morehead City June 19th, and will continue in session till July 3rd.

Vice-President A. E. Stevenson and Gen. J. B. Gordon will take part in the Guilford battle-ground exercises, July 4th next.

Geo. Dudley, aged eighteen years, and his brother, aged twelve, ate a poison root which they plowed up last week in White Oak Township, Wake county; the elder is dead, and the youngest is expected to die.

A new National Bank has been organized at Wilmington, with a capital of $100,000.

The sale of the Raleigh Street Railway has been confirmed; and the line will be put in better order than ever, and be in operation in two months.

The *Observer* says a new manufacturing enterprise is to be started in Charlotte, a manufactory for "leather belting, loom strapping and pickers."

A telephone line from Durham to Raleigh is being put up. It is predicted that the near future will witness telephone connection between Northern and Southern cities.

Maj. W. A. Graham has brought suit for $5,000 against the Wrought Iron Range Company of Missouri, attributing the recent destruction of his house to a flue purchased of it.

MARRIED.

PEARSON—PERRY—On May 10, 1894, at Forestville, N. C., by Rev. W. B. Royall, Mr. Charles L. Pearson and Miss Mary F. Perry.

GRIFFIN—RHODES—On May 16th, 1894, at the residence of the bride's brother, Mr. W. J. Rhodes, Washington, N. C., by Rev. D. Cale, Dr. C. F. Griffin and Victoria Rhodes.

HOLLAND—EDWARDS—On May 30th, 1894, at the home of the bride's father, Mr. J. A. Edwards, by Rev. W. B. Waff, Mr. S. W. Holland of Holland, Va., and Miss Sallie M. Edwards of Reynoldson, N. C.

DIED.

FOUSHEE—Died on May 16th, at Sanford, N. C., J. S. Foushee, aged fifty-eight years. He leaves a devoted wife and five children to mourn their loss, but they sorrow not as those without hope, as their loved one had been a consistent member of the Baptist church for twenty years, and was a kind, devoted and loving husband and father. May he who tempers the wind to the shorn lamb comfort the sorrowing ones in this their sad hour of bereavement. B.

WATERS—Died in Sampson county, near Turkey, May 11th, Alexander Waters, aged twenty. He died of lung trouble, and his sufferings were very great, but he did not murmur, but appeared resigned to the will of God. He had been a consistent member of Beulah Baptist church for three years, and has shown by his walk and conversation that he was a Christian. Mourn not for him, father and loved ones, for your loss is his gain. PASTOR.

BLOUNT—Died in Sampson county, near Turkey, May 12th, Jimmie Blount, in his twentieth year. He connected himself with Beulah Baptist church eight years ago, and continued an exemplary member until his death. He bore his long suffering with Christian patience, and had no fears of death. He was a pious, intellectual young man, and had by his gentle disposition endeared himself to all who knew him. May the God of all grace comfort the bereaved family. PASTOR.

PRATT—Died in Edenton, May 14th, 1894, Sister Elizabeth F. Pratt, in the fifty-second year of her age.

Our deceased sister had been a member of the Baptist church for over thirty years. In her walk and conduct she carefully abstained from everything that could jeopardize her Christian integrity. She always looked upon her church as one of the leading objects of her affection. She leaves a son and daughter, two brothers, and a large circle of friends to mourn their loss.

KING—Our Sister King, widow of Washington King, departed this life April 17th, 1894, aged seventy-five years. Sister King was a consistent member of Bethel Baptist church for many years, and we believe that she lived in a faithful discharge of her duty. She was not called on to pass weary months of suffering, having been confined to her bed but a short time before death came to her relief. She was a kind mother, and was loved by all who knew her. She leaves six children and many friends to mourn their loss. May the Lord bless the bereaved.

W. M. BRISSON.

Bladen county, N. C.

NEWTON—At Wake Forest, on May 27th, Mrs. Hettie A. Newton, wife of Rev. I. T. Newton. The deceased professed faith in Christ and joined the church when quite young, and through all her life the influence of her piety was felt by all about her. Her daily walk was a real benediction to all her friends. No one ever possessed a sweeter spirit nor a greater desire to be useful—to do good to all. Just entering the sphere of great usefulness as the wife of a devoted minister of the gospel, God called her to a higher work for which he saw she was fully prepared. He who gave and took away will give grace to the sorrowing. W. R. G.

EATON—Died in Cleveland, February 23d, 1894, of pneumonia, Mrs. Susan Hunt Eaton, wife of E. F. Eaton. She had been in very bad health for five months, and was taken with la grippe on Feb. 9th, which was soon followed by pneumonia, and died on the above date. The deceased had been a consistent member of the Presbyterian church for many years, and exemplied the Christian character in her home, in society, and in the church.

She sustained the different relations in life in a most worthy manner; was a loving daughter, a devoted wife, an affectionate sister, a kind and tender mother. She was a special friend to the poor and needy, and delighted in acts of kindness and deeds of charity. S. W. E.

MORTON—Died at Morehead City, N. C., Sunday evening, May 27th, 1894, Frank Davis, the infant son of Laura T. and James B. Morton, aged two months and twenty-eight days. He was a lovely child, the darling of the household and pet of the neighbors. Oh, how he is missed from the home which his brief stay made so happy. May this providence of God add one more link to the chain that binds us to God and heaven. Our loss is his eternal gain. We can see in our imagination his little bright eyes watching at the "beautiful gate" for us. May we so live in this life that we may be one united family around the throne of God, where we can join little Frank in singing and praising God and the Lamb forevermore, is the earnest prayer of a grief-stricken soul. T. C. D.

CARMICHAEL—Prof. Timothy L. Carmichael of Franklin county, N. C., was born Oct. 19th, 1837, and died May 6th, 1894, aged fifty-six years, seven months and twenty-three days. His life was one of purity and religious beauty. He was happily converted in early life and connected himself with the church, and remained a devoted and faithful member until his death. His end was peace. He was a member of Harriss' Chapel and a clerk of the same. He is greatly mourned by all who knew him. He knew that he was going, and resigned himself to the will of the Father, for the battle had been fought, the victory won, and it was easy for him to enter into that undiscovered country from whose borders no traveler returns. He was a member of the order of Ancient Free and Accepted Masons, and faithfully wore his badge of honor till death. May God comfort and console those who are bereft on account of his departure, and by his battle constrain us to live better Christians and be drawn closer to God. M. R. PERNELL.

NEWTON—Carlton Newton was fourteen years old. He was born Dec. 9th, 1879, and died of typhoid fever Nov. 30th, 1893. To enumerate his virtues would require volumes from a gifted author's pen. Suffice it to say his sweet, unassuming and quiet demeanor under all circumstances won the hearts of those who were his playmates at both day and Sunday-school alike, and those whose good fortune it was to know him. Like the little violet, he must be sought to be found, and when found the beauty and excellence of his spotless character shed that sweet influence so gloriously elevating in refined beings. As the days of his calm, happy boyhood came and went, we saw his virtues and amiable qualities expand and widen far beyond his years, and we could but note his purity of soul in his various avocations of life. When the "grim monster" set its seal upon his lovely brow we knew full well and felt the force of the old adage, "Death loves a shining mark." All that his skilful physician could do, all that many faithful friends could administer with fond, anxious prayers, availed nothing. Carlton died. His funeral was preached from Rev. 22: 5, "And there shall be no night there," by Bro. Crumpler, followed by a touching eulogy at the grave by Bro. Harrell, and that faithful follower of Christ, Bro. James H. Moore. His faithful teacher, Bro. O. V. Peterson, spoke tenderly of his moral character; but alas, Carlton is gone. His pure soul is in heaven, transplanted from this beautiful world of ours to a far more beautiful home beyond the skies, yet his memory lives in our hearts. Often in his last days he spoke affectionately of his schoolmates. Yes, he is gone; but only waiting on the other side—waiting to welcome his loved ones. A FRIEND.

South Washington, March 1, 1894.



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N. B.—The last Sunday in June comes on the 24th, on which day periodicals ought to be distributed. To have them on hand in time, Superintendents and Secretaries must order early in June. Don't put off till the last week.

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The Home Circle.

A Song for To-Day.

Groweth the morning from gray to gold:
  Up, my heart, and greet the sun!
Yesterday's cares are a tale that is told,
  Yesterday's tasks are a work that is done;
Yesterday's failures are all forgot,
  Buried beneath the billows of sleep;
Yesterday's burdens are as they were not,—
  Lay them low in the soundless deep.

Share thy crust and ask no dole,
  Offer the cup thou wouldst never drain;
Only he who saveth his soul
  Loseth all that he fain would gain.
Smile with him who has gained his day;
  Smile the gladder, if at thy cost.
It was his to win and thine to aspire,
  It is his to day who loved the most.

Pluck the flower that blooms at thy door;
  Cherish the love that the day may send;
Cometh an hour when all thy store
  Vainly were offered for flower or friend.
Gratefully take what life offereth,
  Looking to heaven nor seeking reward.
So shalt thou find, come life, come death,
  Earth and the sky are in sweet accord.
—Louise Manning Hodgkins.

Three Paths.

The wild old Hassan sat in his door when three young men passed eagerly by.

"Are ye following after any one, my sons?" he said.

"I follow after Pleasure," said the eldest.

"And I after Riches," said the second. "Pleasure is only to be found with riches."

"And you my little one?" he asked of the third.

"I follow after Duty," he modestly said.

And each went his way.

The aged Hassan in his journey came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?"

"No, father," answered the man, "Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with riches," he answered.

"And thou," continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," replied the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion, have also the companionship of Pleasure."—*Selected.*

Temperance.

In those sanctuaries of affection and virtue, the Christian homes of our people, let the sophistries of the advocates of alcohol be exposed by sound reasoning, the temptations and dangers of the saloon be carefully explained, and let fathers and mothers merit for themselves the reward and consolation of sober sons and daughters by showing a noble example of self-control and sobriety. Let there be a general and a generous distribution of temperance literature, tracts, lectures, statistics, and good reading among our people. And this work of agitation in favor of sobriety and temperance must be constant and active. The allurements of drink are ever thrusting themselves in the pathway of men. Near to the house of prayer the workingman finds the drinking saloon, cheerful, enticing, and hospitable, as he goes to worship God on Sunday morning. Close to the gates of the factory or mill the agents of alcohol ply their trade and tempt the weary toiler to spend for a moment's gratification his hard-earned money that is much needed in his humble home. Surrounded thus by attractive temptations, men need constant warnings, repeated admonitions, and such wholesome influence as will strengthen and safeguard them against the overpowering spell of drink.—*Rev. J. M. Cleary.*

Points About Pins.

Thorns were originally used in fastening garments together. Pins did not immediately succeed thorns as fasteners, but different appliances were used, such as hooks, buckles and laces. It was the latter half of the fifteenth century before pins were used in Great Britain. When first manufactured in England the iron wire, of the proper length, was filed to a point, and the other extremity twisted into a head. This was a slow process, and four or five hundred pins were a good day's work for an expert hand. The United States has the credit of inventing the first machine for making pins. This was in 1824. The inventor was one Lemuel Wellman Wright.—*Ladies' Home Journal.*

A Queenly Head.

can never rest on a body frail from disease any more than the lovely lily can grow in the sterile soil. When consumption fastens its hold upon a victim, the whole physical structure commences its decay. At such a period, before the disease is too far advanced, Dr. Pierce's Golden Medical Discovery will arrest and cure it. So certain is this, that an offer is made to refund the money paid for it when a failure can be found under the condition of a fair trial.

Once used, Dr. Pierce's Pellets are always in favor. Specific for constipation, piles, biliousness, and headaches.

Those that always have joy in the evening if there best spent the day well.—*Thos. A. Kempis.*

To the Next Thing.

Vagueness is one of the worst curses of life. Either men look upon the great principles of duty through a glass darkly, or they miss in putting them to practice through failing sharply to discern the right time and fit place of application. So it comes to pass that many men whose general intentions are of the best actually make their concrete performances to be of the worst, simply because—to use a phrase which is expressive, if it be slightly alloyed with slang—they do not "catch on" to their proper and waiting work.

Usually what a man ought to do is what he can do. When, under Nehemiah, the walls of the holy city were rebuilding, the priests repaired "every one over and against his own house;" and when the restored metropolis of Israel was to be guarded against invasion, every one in his watch was "to be over against his house." That was handy. It was economical, because it wasted the least possible time, while it quietly enlisted a special vigilance, proportioned to the individual anxiety of each householder that he and his might be safe.

There is this to be considered, too: that great things usually so lie—so to speak—with their little ends toward us, that we are constantly exposed to danger of misapprehending their relative size and value. He, consequently, who waits for "an eligible opportunity," and passes by many outlying possibilities lest they prove to be beneath him, will be almost sure to waste himself upon long waiting with scant results. If a boy wants to make a merchant of himself, his best way is to begin wherever and however he can, and by the energy and honesty and fidelity of his service in the lowest place demonstrate his fitness for a higher—a fitness toward which employers are seldom blind.

And so, if a Christian desires to be useful in the Master's name and for the Master's sake, he must avoid the mistake of idly waiting for some first class opportunity to offer itself.—*Moravian.*

A New Dainty.

A new vegetable is about to be introduced to the people of the United States, through the Department of Agriculture. It is the root of the calla lily, which resembles somewhat in appearance the ordinary Irish tuber. It is more elongated, and when cut the interior is a trifle more viscid. But a section of it is so potato-like one would not be likely to distinguish any difference. In cooking, it has first to be boiled in order to destroy certain acrid properties, after which it may be fried, roasted, baked, or what not, according to taste. Farmers in Florida have begun to raise these calla roots for market. The plants grow readily in swamps and so thickly that the yield of a single flooded acre is enormous. They reproduce themselves by the multiplication of their bulbs under ground, so that the grower has simply to dig up the offshoots and leave the parents to propagate anew. For centuries Egyptians have cultivated a similar crop during the seasons of the Nile overflow, and at the present time calla lily bulbs are a common vegetable in Japanese markets. So prolific and palatable are they that their propagation in many parts of the United States, where conditions are favorable, may reasonably be looked forward to as an agricultural industry of the future.—*Watchman.*

How to Cleanse Blankets.

When the blankets are ready for washing pour into the bottom of the dry tub half a pint of the usual household ammonia water, and over it lay the blanket lightly. Then immediately pour over sufficient warm water to entirely cover the article. This sends the fumes of the ammonia through the fibres of the blanket, and loosens the dirt in a wonderful manner. The cloth should be pressed and stirred about in the liquid for a time, then removed to another tub containing simply warm water, of about the same temperature as that first employed, and again soused about for a time; after which it is to be lightly run through a wringer and directly hung to dry. The same method of treatment is to be pursued with each blanket, and the suds ought not to be used a second time. Probably this is one of the most economical methods which can be employed, and the least taxing to the physical strength. Unless the blanket is very dirty this treatment will give a perfectly satisfactory result. If there are spots, a gentle rubbing between the hands will usually free them from dirt.—*Good Housekeeping.*

Gingerbread Barometer.

A clever Frenchmen who has original ideas on most subjects employs a kind of barometer which may safely be called unique. It is nothing more nor less than the figure of a general made of gingerbread. He buys it every year at the Place du Trone, takes it home, and hangs it by a string on a nail.

Gingerbread, as everyone knows, is easily affected by changes in the atmosphere. The slightest moisture renders it soft; in dry weather, on the contrary, it grows hard and tough.

Every morning on going out, the Frenchman asks his servant, "What does the general say?" and the man applies his thumb to the gingerbread figure.

Sometimes he replies, "The general feels flabby about the chest; he would advise your taking an umbrella." On the other hand, when the general's symptoms are "hard and unyielding," the Frenchman sallies forth arrayed in his best, with no fears for his spotless suit or his new hat. He says the general has, so far, never proved unworthy of the confidence placed in his prognostications.—*Youth's Companion.*

Woman's Love and Man's.

How does a woman love! Once and no more.
Through life forever its loss deplore,
Deep in sorrow, or want, or sin,
One king reigneth her heart within;
One alone, by night and day,
Moves her spirit to curse or pray;
One voice only can call her soul
Back from the grasp of death's control;
Though loves beset her and friends deride,
Yea, when she smileth another's bride,
Still for her master her life makes moan,
Once is forever; and once alone.

How does a man love? Once for all;
The sweetest voices of life may call,
Sorrow daunt him or death dismay;
Joy's red roses bedeck his way,
Fortune smile or jest or frown,
The cruel thumb of the world turn down,
Loss betray him or gain delight,
Through storm and sunshine, by day or night,
Wandering, toiling, asleep, awake,
Though souls may madden or frail hearts break;
Better than wife, or child, or pelf.
—*Rose Terry Cooke.*

Inflamed itching, burning, crusty and scaly skin and scalp of infants soothed and cured by Johnson's Oriental Soap. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

O sad one, be hopeful!
  God's love is so strong
That nothing can hinder.
  It beareth along
As on wings the glad time
  When by justice and love
God's will shall be done
  On the earth as above.
Fear not, for no wrong
  In His presence can stand,
And "the night is far spent,
  The day is at hand."
—*Marianne Farningham.*

THE POISONS

that enter and those which accumulate within the body will be vigorously opposed and expelled if the liver be active. To keep the liver active take Dr. Pierce's Pleasant Pellets. Health depends greatly upon regularity of habits.



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As has been often observed, our sovereign commonwealth cannot complain of a lack of law nor a scanty supply of law-makers and executors of the law. And it has been the observation of centuries that the Anglo-Saxon race holds it to be disgraceful to have a law and not enforce it. For not to do so is a step towards lawlessness—anarchy. A venerable aged man told us once upon a time that we should observe law because it is law, whether the particular law is in itself worthy or not. And the man spoke wisely. Now North Carolina has an anti-trust law—which is worthy of the regard of all of us because it has been incorporated into the statutes of our State, if for no other reason; but to all appearances that law is null and void, for none doubts that a trust operates in our State,—which is criminal. We have upholders of the law,—Gov. Carr and Attorney General Frank I. Osborne, for instance. What do we lack? Shall the answer be "Power!" We hope not; and yet we hesitate to ascribe evil things to State officers.

Does it not seem passing strange that North Carolina should say no word while another State, not half so concerned as it is, is attempting to throttle the American Tobacco Company, which comes within the definition of trusts as written in our laws. It is somebody's business; and somebody is either very busy or very careless of their business.

This much is beyond question: If the American Tobacco Company cannot be reached by the laws of our State relating to trusts, etc., we may better, for the conscience of our officers of the law and our own self-respect, at least, have no such law.

Perhaps it is advisable to say something of Congress to those of our readers who still hope for favorable action from that body. Something has not been done, at least, and that may be interesting. The State bank tax has not been repealed; and the tariff bill has not passed. The former will not be repealed; the latter will pass. Another thing has been half-done and will probably be finished some happy day: the Senate has passed a stringent anti-lottery bill, which will come before the House in the fulness of time.

Those who look to legislation for relief may as well cease looking. We have never read of a time in the history of this or other countries when it was possible for legislation to bring relief. The tariff bill will lessen tariffs on imported goods something less than twenty per cent.; but if it lessened them thirty per cent., prosperity—in the now common sense of that word—would not return. The South does not use enough imported goods, nor goods in the sale of which foreign countries compete with native manufacturers, to feel a lessening of the burden. If all tariffs were abolished, we would feel the results; but a small percentage is scarcely felt. The passage of the tariff bill, however, is desirable, first because it is a step in the right direction; second, because it includes an income tax; third, because it will remove a cause of uncertainty; fourth, because it will hasten the adjournment of a Congress which seems to us out of accord with a majority of the people.

If others wish to know still more of this topic, we respectfully refer them to a recent book, whose author has shown a fine appreciation of the public mind, and whose satire is worthy of Thackery—"What Congress has Done." And between its attractive covers there is not a word,—not even a disgraceful spot, which, indeed, we fancy, is withheld because the work is a satire; and, too, the book was issued before the sugar schedule manipulations were divulged.

And now, if any one has been discouraged by the preceding remarks, and is fearful that prosperity will not return, we assure that one that prosperity to a good degree will return, whether Congress adjourns to-day or continues in session through summer. The latter, however, is scarcely to be anticipated, as Washington City is a very uncomfortable place in summer; and most legislators prefer to talk politics at seashore and mountain resorts in this season. Who would not with five thousand dollars, perquisites, honor and a clerk? This is merely by the way: we were speaking of prosperity generally, not specifically.

Our country and our government is better than that of England—not a great deal, yet better. And England is prosperous. Prosperity depends not so much upon conditions as upon adjustment of a country to conditions. There is not half the despair in our land that existed a year ago; we are adjusting ourselves. We will be more nearly adjusted this fall; we will not be suspicious of our money, nor will we anticipate more grievous times as we did last fall. In consequence we will be more prosperous—not richer, but less apprehensive of evil times. And we believe the incomes of those who labor now will be larger than they were last year. It is too early to speak of crops; but we anticipate better prices. We are certain that the people of North Carolina will be better provided with the necessaries of life, because, from all reports, they are returning to the old system of beginning charity at home—providing for themselves. Still we will not be prosperous to a proper degree until every man who works faithfully ten hours a day can support a family well, furnish himself with books, and send his children to school half the year, and "lay by a little" for whatsoever may come. We hope this prosperity is not afar off, though we would tolerate the other kind some weeks, if no better will come.

Of all the mean measures to which disputants resort, none is comparable to the cowardly way of accusing some one of evil things and adding thereto the statement that "the hit dog hollers." We never see it but that our respect of its user is destroyed. If one has a just accusation against another it is cowardly to make the accusation without naming him against whom it is held. And to further attempt to protect oneself by any means, not to mention the base usage just mentioned, is infamous beyond our power to express. Hints are half lies and betray a want of moral strength. A truth need never be half told, and who half tells one is unworthy of truth.

Next in senselessness to one who attempts to protect oneself by this means is one who begins an answer to another's accusations by saying that one's accuser is really quite beneath one's contempt, but that, in consideration of thus and so, just this one time will one condescend to reply. If an accuser is really beneath one's contempt, it need not be stated; and in no wise should one so debase oneself as to lend force to such accusations by noticing them. Such a course is, at least, inconsistent. If a reply is needful an apology is out of place. And counter-accusations are always entirely irrelevant. It does not clear one of accusations to show that they emanate from baseness; the object is to prove one's self guiltless, not to incriminate another. For instance, Breckenridge of Kentucky is trying to keep his seat in Congress not by clearing himself of well-proven charges, but by attempting to defame his opponents. We would rather have no representative at all than to have Breckenridge, or any one whose character can be injured by him.

We have heard the complaint that inasmuch as certain weekly papers issued by great dailies are sold for a very small price, that all weeklies which come higher are charging exorbitantly. It may seem so to people who have had no practical experience in newspaper offices. The great cheap papers have distinguished editors, five times as much space as the country weeklies, and are filled with matter of a certain sort. And they make more money, too, for we have often heard it said that daily newspapers make their profits upon weekly editions. But the thing is not inexplicable. The composition of a weekly issue of a daily paper costs nothing, and composition is the chief cost of other weeklies. It is done in this way: the matter for weekly papers is selected from the dailies, and the daily type is used on the weekly, thus one setting of type serves two publications. And the weekly edition of a daily paper pays for nothing save paper, press-work, ink and mailing, all the cost of editorials, proof reading, gathering of matter and composition, having been paid by the daily.

In addition to this, it may be said that a country weekly is peculiar to itself. No other paper on earth can do its work. And, moreover, since its field is limited it cannot aspire to a circulation that will attract enough advertising to enable it to be sold as cheaply as the weekly papers that circulate over many States. While we would not contend that every county should have a paper, we are sure that every county that can give one a respectable support should. A good paper is a people's highest testimonial; and poor papers are exponents of poverty, intellectual as well as all other kinds.

A paragraph in these columns last week did undeserved injury to the character of an officer of Wake county. Speaking of the shamefully meagre proportion of executions to the number of murders, we mentioned the escape of Orange Page from Wake county jail to strengthen our contention for reform. Orange Page should not have escaped; and that he is now out of jail is the fault of the grand juries, the sheriffs and the jailers who approved the structure; it is the fault particularly of the sheriff who allowed Page and the petty criminals to stay together at night without a watchman. He is blamable, also, for permitting them to spend the night in great noise, or, if he is not, the county commissioners are, for not empowering him to prevent such behaviour.

Our statement that a half-hearted effort had been made to recapture Page is unjust, as we have been informed that the sheriff has, in addition to offering a reward, sent out several deputies, employed local detectives, and telegraphed to sheriffs of many counties. This is not half hearted, though we are free to say the sheriff of Wake cannot do too much to recapture this criminal.

We do not know the sheriff of Wake county personally, but we have esteemed and honorable friends who disinterestedly say that he is as good a Christian gentleman and as conscientious an officer as Wake county has ever had. In this instance he was not less careful than his predecessors; but he was less fortunate. We cannot be persuaded that every criminal's escape is not someone's fault.

The Everlasting Gospel Ought to be Supported.

BY REV. J. A. SMITH.

PART TWO.

The author of this article is well aware that he is using plain language, but if he knows his own heart he is doing the same for the purpose of putting all his brethren to thinking upon a matter of serious and vital importance which equally concerns every man and woman in North Carolina. We read not long ago a business circular issued by a firm composed of Christian men, and at the bottom of it we noticed the following: "Please don't ask goods to be charged; we cannot do it at these prices." As we read these words, the question was quickly presented: If the business world, as conducted even by Christian men, is so exacting that it cannot afford to sell goods and run an earthly business without the money, how can a man of God without real estate—a farm, or merchandise, preach the gospel and serve churches without immediate financial aid? He cannot live on wind, and any one of ordinary intelligence knows that if he feeds his family out of "paper bags" and runs "on crop time," he will fall a victim to high prices, and if the church should fail to pay him the last cent in the fall, he will be unjustly branded "a man who will not pay his honest debts." It is written in the law of Moses, "Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen, or saith he it altogether for our sakes? For our sakes, no doubt, this is written that he that ploweth should plow in hope, and he that thresheth should be partaker of his hope. If we have sown unto you in spiritual things, is it a great thing if we reap your carnal things? * * Even so hath the Lord ordained that they which preach the gospel should live by the gospel."

The Word of God does most emphatically declare that the gospel must be supported by the liberality of God's people, and those who fail to recognize this fact are not in harmony with the plans and purposes of God. There is one very grievous error among the churches which should be eliminated from them in almost the twinkling of an eye. The error is simply this: a church calls a pastor and promises to pay him, say, five hundred dollars a year, and the contract is so recorded on the minutes of the church. After the call has been made and a given salary promised, a subscription list is taken and signed by members, say to the amount of three hundred dollars. At the end of the year, perhaps the greater portion of the three hundred dollars is paid, but a balance still remains unpaid, much to the discomfort of the pastor. The members who have already paid think they are entirely free from all moral obligation in regard to this matter. It is a sad and fatal mistake, for the entire church as an organized and responsible body calls the pastor and promises to pay him the salary. Therefore, the whole church is responsible and should see that his salary is promptly paid. It is cruel and unjust, yea, it is dishonest that a pastor should suffer indefinitely and have his credit and reputation injured simply from the fact that a portion of the church had failed to pay. If a fractional portion of the church were to keep the salary out of the pastor's hands, that fact should have been ascertained at the beginning of the pastoral career, or the call withdrawn, or so modified as to prevent disappointment. It is a sin and shame for a church to discover its importance after the workman has done his work.

This matter of supporting the gospel should claim the serious attention of the people. And all the New Testament churches should withdraw fellowship from the so-called Missionary churches that will not support the gospel at home or in heathen lands. It would in a great measure separate the sheep from the goats (an old deacon said this a week ago), and put many good but afflicted and burdened brethren in gospel churches where all wear the yoke together and bear the heat and burden of the day.

Now how are we ever to find a remedy for this state of affairs?

In the first place, all our churches ought to enforce their respective church covenants and withdraw fellowship from those who walk disorderly.

But it may be said that nearly all of our churches have members who are not able to pay one cent to support the gospel of Christ. If there is a Baptist church in North Carolina that has a single member unable to contribute one cent for that gospel which saves and sanctifies, then it is the duty of that church to put the name of this member upon the list of God's poor, and the deacons of the church ought to look after the interests of that suffering and afflicted member. If this is not gospel then I have utterly failed to comprehend what seems to me the plain teachings of the Word of God. It makes me feel uneasy to hear some brethren and even sisters claim poverty as a reason for a failure to discharge duty. I always think of a touching and pathetic scene in the temple. Jesus sat over against the treasury and beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow and threw in two mites which make a farthing. And he called unto him his disciples and said unto them, "Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." If the members of our churches in North Carolina had but half the grace and consecration possessed by this poor woman, there would not be one unpaid pastor in North Carolina, and our own State would furnish by September 1st the thousands of dollars wanted by our Board at Richmond.

A want not only of grace, but a want of system is the reason why so many of our churches are behind on the subject of finances. We once heard Dr. Durham say in a grand speech that he "always found the Baptists of North Carolina willing and ready to perform duty when it was plainly pointed out to them." I do honestly believe that our deacons could do more than any one else in this particular direction (if they would only try). It is to be greatly feared that we have too many "short horned deacons" who, from incapacity or a want of grace fail to do their duty. The men first chosen to look after the temporalities of the church were men full of the Holy Ghost. And we need just such men to-day to regulate the finances of the church. We have deacons in many of our churches who are very particular and careful with their own ledgers and book accounts, and they will do all in their power to collect the last cent due them, but *they will not collect for the Lord.* Making flowery and pathetic speeches to the brethren on Sunday is not by any manner of means feeding the pastor and his family on Monday. The deacon is like the pastor. He is not his own, and it is his solemn and bounden duty to leave sometimes at least his office, his farm, his merchandise, and attend to the Lord's business, collect for the poor and raise the money for all church purposes. Brethren of the Diaconate of North Carolina, if my church had called a presbytery and laid hands on me, and thus inducted me into the responsible office of deacon, if I know my own heart and mind, I would in the spirit of the Lord and armed with his authority go in and out among the people, and I would get their offerings for the Lord. I would also endeavor, by personal exhortation and influence, to convert the covetous man, and if I could not convert him, I would report him to the church as a covetous man, who is an idolator.

Another trouble with our churches in regard to pastor's salary and all other benevolent objects, is the fact that many of them do not raise money in God's own appointed way. I do not believe that God ever intended one of his churches to make an assignment or go into bankruptcy. Paul told the church at Galatia how to raise money, and if all our churches would come down to apostolic methods, we would have no trouble. Brethren, let us have a glorious revival of pure and undefiled religion on the subject of finance. Let all our churches renew their covenant pledges to be the Lord's. I would suggest that at a stated time every Baptist church in North Carolina have its covenant read and thereby re-confirmed, and that we all endeavor by the grace of God to get each member to contribute something for the Lord. The hard times are upon us because Christian duty is sadly neglected, and let us banish hard times by gaining God's favor. We have churches all over North Carolina which can support a pastor for all of his time, and yet they barely support preaching for once a month. Many of our country churches could purchase small farms and settle pastors in their midst for all their time.

We have men in North Carolina and South Carolina, who are traveling all their time and serving churches, and they are unjustly blamed for not visiting all the members of a vast flock scattered almost from the mountains to the sea shore. It is impossible for them to visit under such adverse and distressing circumstances.

If our churches will come to the front and support the gospel and increase the amount of preaching, Bro. Durham will speak as he has never done before when he rises to tell the people of Baptist progress in the Old North State.

The Rice Christian.

BY REV. L. N. CHAPPELL.

(*Concluded.*)

Resuming the consideration of one of the most important questions affecting our work as missionaries and pastors in China, let us briefly glance at a few of those causes which unite in producing the Chinese Christian's environment, and over which the missionary has no control save as he may alleviate it by Christian charity, brotherly counsel and gospel teaching, leaving the power of gospel truths, like that of leaven, to do its work in the mass, until the whole social fabric of China shall become Christianized, ennobled, and freed from her many curses, and thus made strong in all of God's blessings, spiritual and temporal.

(1) One is *poverty.* It is the being "poor in this world's goods, yet rich in faith;" but that poverty which is grinding, degrading and crushing. This is the condition of the masses of the people. China's poverty—what pen can describe it! All nations have their poor; but what nation has such poverty-stricken people as China! The condition of Russia's serfs may be comparable; but I doubt whether there are so many, or such extremely poor people there as in China. And this people's patience, under the bitter sufferings, entailed by their lot, of hunger, cold and filth is wonderful. But it has degraded the people. Graphic pictures are often given of China's poverty, filth and social degradation; but they cannot portray all the truth.

Most of our native Christians come from this poverty-stricken mass. Many come to us because of their very poverty, in the hope of material help, and prompted by the missionary's sympathy, are quite willing to hear the gospel; and not knowing the nature of gospel truth, offer themselves as candidates for church membership, saying they are willing to do anything if they can only eat the church's rice. How difficult for us to appeal to their souls, when this people's whole nature is incessantly crying, in hunger and poverty, for bread. And those who really do come to a knowledge of the truth cannot be freed from the shackles of poverty entirely; so that oftentimes what they shall eat and wear almost crowds all other considerations out of sight. They see the missionary living in the enjoyment of all he needs for food, clothing and the other necessaries of life; and he must often sadly compare his own lot with that of the foreigner, and think, "Yes, if I had all I needed, and had no fear of hunger for the future, I, too, could take and think more about the doctrines of Jesus."

(2) Another cause, closely allied to the preceding, and in a measure growing out of it, is their national parasitism. I do not mean that all the people are parasites; but that this condition of social life may be found everywhere and in all classes of society. Manifestly the beggar is a parasite, either by reason of necessity or from choice. But the attitude of many of the attendants on those families which have servants; the hangers-on, as various kinds of employees hangs about on business houses; the hundreds of followers, men, women and children, that become, in some way which is inexplicable to us, attached to a single official's yamen or court:—they all, everywhere, stick on, by virtue of their parasitic qualities, the great majority having no clearly-defined relations or duties, nor is it expected, in the nature of things, that they should have. The only reason why this state of things exists is because it cannot be avoided. The family needs servants, and the servants employed, no matter who they are, will have many near relations, besides the members of their own households, all of whom confidently expect to be provided for, and while not to be seen at the time of the servants' employment, begin soon, by degrees, to appear, and to carry on a process of material extraction of fragments of all available things, from every crevice of the home, by an effective system of breakage, leakage, waste, and extended division of labor where no labor seems required. Consequently it might seem unfortunate that our native Christians should ever become attached to us either as servants or employers, as they make no distinction between serving the missionary and serving the church; so that with their previous ideas of the parasitic relation of the servant to his employer, they come to feel that they, in becoming attached to the church, ought to draw or extract from the church all they can of material support. This being the case, and the ever anxious eye which poverty compels them to cast towards the future in quest of bread, makes this the vital question, and oftentimes sinks his spiritual interests quite out of sight.

(3) Another effective cause at work is the social and business, as well as the religious estracism which the native Christian is ob-

(CONTINUED TO THE FOURTH PAGE.)

The Biblical Recorder.

WEDNESDAY, JUNE 20, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, ASSIST AND CORRESPONDENT.

THE *Independent*, undenominational, says that "the South needs the North and the two Baptist bodies ought to unite." We do not know what the North thinks, but the South is doing as well under the present arrangement as it otherwise could. We do not perceive how two bodies can unite when representatives of one of them are forever presuming that the other is barbarous and criminal. Perhaps the North would elevate us, educate us up to women-preachers, variegated societies, etc., for instance. Or, perhaps, it might show us how to rival minstrel shows in our revival meetings. Yes, this might be done; but if this is what the *Independent* thinks the South needs of the North, we imagine the South can do without them a while longer.

DURING the last Conventional year Southern Baptists—of whom there are more than 1,850,000—gave to Home Missions $55,440.56, an average of about four cents a member; in the same length of time, the same people gave something less than $100,000 to Foreign Missions, averaging about eight cents each. We are not complaining; but we cannot but feel that an outsider would think that the Lord had prospered us very meagerly. Of course a great deal of money has gone to pastors' salaries, church buildings and improvements; but we should find a way to give more or spare more to preaching the gospel to every creature, if we would be the Lord's agents in reclaiming his own.

We are Missionary Baptists as entirely as we are Baptists, and we should be more worthy of the name. Only twelve cents each member to both Home and Foreign Missions last year! Let us do better. Let us begin now and here in North Carolina. How? If every pastor who reads this will see to it that his church averages ten cents a member for Home Missions and ten cents for Foreign Missions in the year before us—what a long time to save so small an amount!—North Carolina will no longer be one of the small-giving States. We believe that the cause must be advanced by small gifts. And we do not anticipate a better time for small gifts than the present. The watchword for the year and for all years is "go or send." To be Missionary Baptists we must do one or the other.

NO ONE denies but that it would be better for the world at large and the cause of Christ, were all Christians more united, were there no barriers between them, no bars against that fraternal feeling which Christ enjoins among his children. But a general union is, to all appearances, at least, not as possible to-day as it was a century ago. We drift apart, new times beget new sects, and old sects become more firmly established in their particular tents and prejudices as the years pass; and instead of removing barriers, they are multiplied. Denominationalism will characterize Christianity until the Great Head of the church sees fit to remove it and make us all one.

The Bible attaches much importance to the fulness of time; and the term has no small meaning. God ordains and awaits his time, and then his hand becomes manifest. The "fulness of time" may be when denominationalism has been perfected.

As it is now, we dishonor those people who boast such looseness of faith and creed that they can adjust themselves to all faiths and creeds. That is a step that leads to disregard, thence to agnosticism. Missionary Baptists interpret God's Word according to their knowledge; and they act thereby. If they do otherwise, they sin against themselves and dishonor God, for God speaks no vain words. It is only natural for us to think that all will be Baptists. But that is no reason why we should despise all others. There is need for brotherliness in all things. We can hold to our belief, we can push it and preach it in the name of God with all our power—that is our duty; but it is our duty at the same time to preach by example as well as by precept; and the example for us all was one of peacefulness passing human. It was Christ who said "resist not evil," and he showed us what he meant: making all the disciples he could, saving all the souls that would be saved, but neither hating, nor despising, nor envying any man. He resisted evil more mightily than any being on earth, but he resisted it by doing good; and thus he showed us how to be mighty.

We have several postoffices on our list at which only one paper is taken. If our subscribers will promise to distribute them, we will always be glad to send extra copies to such postoffices.

UNDENOMINATIONAL SOCIETIES.

We desire to present several propositions to those of our readers who purpose joining or are members of undenominational societies; and we may in all frankness state that the recent Mrs. Davis-King's Daughters and Sons episode is the immediate occasion of these words.

One joins a charitable organization for one purpose: to serve the Lord by helping mankind. Whatever of pleasure such work may afford is pleasure in serving the Lord. To seek other pleasure is carnal; to do so is identical with the action of one who gives money to charity with the purpose of calling on the Lord for interest in money after many days. It is carnal—selfish—and not charitable. So it is presumed that the pleasure sought is the pleasure of self-sacrifice.

If this is one's view—and we do not know of a denomination that takes a different view of charitable work,—why not work in your church? Surely one can serve the Lord in one's church as well as in a small body of members of various churches—if not a great deal better.

But the church is not organized, one says. There is no greater misapprehension. A Baptist church is the most thorough organization of which we know. Perhaps the fact that it has no highly-paid presidents, secretaries, lecturers, etc., no badges to sell, no membership fees, leads some to think it unorganized. But on reflection one cannot but conclude that not one of these is essential to organization. A biblical Baptist church is unsurpassed as an organization. Surely there is more of unity, more of the spirit of co-operation in a body of people among whom there is no contrariety of religious opinion than there can be in one in which are fundamental differences.

But a Baptist church lacks "the social feature," says another. In the carnal sense it does. Baptist churches do not assemble to gossip upon other people's affairs. In the real it is a social organization. Its members are bound by ties of Christian love. If they are not, they are not Christians, and should seek other society, where rivalry and envy and vanity are permissible. We fear that many of the children of Baptists have been led off by this social inducement. If they have, they need only to read the Bible to see their error. And, as we have remarked, to seek membership in a putative charitable organization for social inducements is carnal, and not Christian. Society—in the vulgar sense—and charity can have nothing in common.

Another inducement to membership in these societies is the amount of free advertising that the daily papers feel it their duty to give. The King's Daughters of Raleigh, for instance, have occupied columns of free space in the daily papers where churches have asked for inches. Yet no one would be so presumptuous as to compare the amount of charity work done by one church with that of the entire series of "circles" in Raleigh. It is not the newspaper's fault; for they cannot refuse requests for charity advertisements. And churches do not care to ask for so much. Need we add that one who seeks to serve the Lord with a purpose of becoming prominent thereby—to have one's works lauded—is carnal-minded?

We doubt not that those who have forsaken church work for undenominational work have either been induced by the above-mentioned "rewards," or have never tried to work with their fellow-servants in the Lord. We prefer to believe the latter; and advise any who have not so worked to begin now, and we promise them to say never a word more if they not find more work than they can do.

Work with one's church is more economical, if less conspicuous. You need not pay your church more than you now pay; and the dues which are going to support presidents and other officials may go to the poor.

In view of these things we do not see why any one who is working in true charity should care to work under other auspices than one's church. Church work possesses every legitimate advantage and inducement and does not expose the worker to the disadvantages of looseness of belief, and consequent disrespect for the Bible, nor to the danger of worldliness mistaken for charity.

There is no reason why one should leave one's church to serve the Lord; and yet a prominent and vigorous lady-worker in one of our Raleigh churches recently informed us that she had met with difficulty in securing some young people's co-operation, because they had been led into this undenominational work; and what is more, these young people were ingenuously working for a society that is no more nor less than an agency of another denomination. And this accounts for the interrogation point in our head line. We have known but few interdenominational orders that were not in a sense denominational. The organ of the King's Daughters would impress one as a publication of the Episcopal church. And while it cannot afford to incline to any sect, it does not hesitate to lend strength to one in particular.

Baptists have a society of their own; and it is the best society for all purposes of which we know.

THE WAKE FOREST TRUSTEES' MEETING.

The actions of the Board of Trustees of Wake Forest College last week seem commendable only to those who appreciate the conditions with which it had to contend.

The Board met knowing that there was indisputable need for enlargement. The institution should have a Professor of Modern Languages, a school of Bible Study, a school of Political Economy and one of Law; and each of these schools should have the attention of at least one professor. But the Board wisely refrained from an attempt to equip these schools now, for their maintenance is impossible. Until the income of the institution is increased, its directors cannot advance, cannot make it what it should be; and more tuition-paying students and more endowment are the essentials to this essential increase of income.

The resolution to put in a system of water works is wise and timely. The reasons are obvious, and have been for years. The cost—about $1,600, we believe—is small, compared with the convenience and wholesomeness insured.

We regret the reduction in the salaries of the professors, though they will not lack for experienced sympathizers in every department of work. The exigences of the times made this retrenchment the only wise solution of the problem of adjustment to deplorable conditions. A professor that is worthy to take part in the higher education of our young men is worthy the salary heretofore paid; and we have no doubt but that this is the sentiment of the trustees. Conditions and not preferences shaped their decision.

The election of Prof. B. F. Sledd to the Chair of English Language and Literature meets with our thorough approval. He is able, scholarly and experienced, and will elevate this school to a plane unexcelled in the South. Prof. Royall and Prof. Sledd will share the Modern Languages school, we think, until conditions permit a re-establishment of the Chair. Prof. Sikes' having resigned, Dr. Taylor will resume charge of the school of Political Economy.

Considering the circumstances, the unusual requirement of the faculty that they spend six week of each vacation canvassing in the interest of the College, is wise. It is a hope of ours, however, that the time may come when neither students nor endowment will have to be sought by worthy institutions. They must be vigorously pursued to-day, however; and we are glad Wake Forest has laid such good plans.

An adjustment to circumstances is, next to overcoming them, most desirable. And it is apparent that the effort of the Board was adjustment with a minimum of friction. We do not know how else it could have been accomplished.

We rejoice that the attendance at Wake Forest last week was so large and that the entire occasion was so enthusiastic.

Dr. Taylor expects more students next fall than ever before, despite State competition. And we believe he will not be disappointed. He sent out last week nearly thirty potential living advertisements. As such they are worth all the commencement orators on earth, if they only do their duty. We have talked with several Wake Forest alumni in the last few days, and every one of them, from a graduate of the '50's to those of last week, expressed determination to work for the institution this summer. If all its sons would do this, more professors and more buildings and more endowment would be forthcoming. The institution cannot move forward save through the work of its sons.

There are five hundred Baptist boys in North Carolina who should be at Wake Forest in September, and the proper work will bring them.

IT is said that Dr. Jonson, famous for abrupt pungency of speech, was once in attendance upon what would now be called a high class concert. He was not long in expressing hearty disapproval of a selection that had just been executed on the piano to the apparent enjoyment of the audience, which caused a friend to remark, "Why, Doctor, you show your ignorance: that was a remarkably excellent rendition of a very difficult piece." Quickly the sarcastic philosopher remarked, "I wish it had been impossible!"

We do not care to try to imagine what the philosopher would say of modern "musicales;" but there are many of us who would repeat his repartee on hearing some present-day "difficult renderings." We would gladly have them impossible.

We do not know a great deal about music; we know no more of anatomy; yet we know good music from bad just as well as we know good from bad health. We have heard hymns in which not a word would be recognized. And while we do not deny that it may have been very difficult to render them unintelligibly, we are quite sure they were badly rendered, if our idea of the purposes of church hymns is correct. People can sing so that anyone can understand them; they can sing so as to make one understand and be moved by a song; and we are sure that songs so rendered are best, both for singers and hearers. And if one cannot sing them thus, why have them at all?

At the Southern Baptist Convention there was singing at times that stirred thousands of souls, and we believe it found echo in the heavenly choir. This singing was not of solos nor new hymns, nor was it accompanied by organs as large as houses. It was three thousand voices of godly men singing "All Hail the Power of Jesus' Name" and other old familiar songs of praise, thanks and faith, which all knew and into which Christians could not but put their feelings.

We need more of such singing, more congregational song-worship. Of the entire number of religious hymns we could select fifty that would serve all the purposes of song for the rest of our days. One cause of the small part that our congregations now take in church services is that so few hymns are committed to memory, as one is seldom used twice in a month. The congregation can give song-praise only in the doxology.

The combined voices of a congregation filled with a sense of indebtedness to God and faith in his Son is as inspiring as the eloquence of orators. Such singing has been used towards the saving of souls. But the fast and slow, the ornamental, the foreign-seeming, sounding brass and tinkling symbal music is not only uninspiring but nigh unto blasphemy.

Slow and lifeless singing is to be deplored but little less than the affected Italian opera variety. In neither do the singers seem to appreciate the words of their mouths.

Let us have more of the blessed old hymns that have helped generations to worship God, that all know, and in which all may join in full appreciation.

COMMENCEMENT AT WAKE FOREST COLLEGE.

This is always a joyful occasion to the friends of the College. We see with great pleasure in their places on this occasion men who have attended commencements here for the past thirty years. They are still hopeful of and zealous in all the interests of the College. The ranks, as they are thinned out by the passing of the older ones, are filled by the best and most loyal manhood of the State.

M. H. Justice of Rutherford county, H. B. Carter of Asheville, and E. F. Aydlett of Elizabeth City were elected to fill vacancies in the Board of Trustees. These are three of the very best lawyers in North Carolina, and have the qualifications to make valuable men in their positions.

There have never been so many present on Monday of Commencement as are present now. The only exercises for the day was the celebration of "Class Day" at eight o'clock Monday night.

The audience was welcomed in a graceful and modest way by the President, W. L. Poushee of Person county.

The proceedings of the last meeting in June, 1893, were read by H. H. Carter.

The orator, J. D. Robertson of Iredell county, delivered the oration, and evidently had the good opinion of the audience both for himself and the Class.

Then followed an original poem by Roland Beasley, who dispensed poetry and rhyme in such a lively and humorous style that even the Professor of English could not pass upon the correctness of his *meters*.

The history by Haywood and the prophecy by Yates were faithful (?) portrayals of what had been and what was to be in the history of the Class of 1894.

At the conclusion, Dr. and Mrs. Taylor, as has been their custom for years, gave a pleasant sociable to the members of the Class.

TUESDAY.—At nine o'clock the Board of Trustees met with the fullest attendance for several years.

At night, the address before the Alumni Association was delivered by E. B. Jones, Esq., of Winston, N. C. His subject, "The Boy of the Old Field School," was briefly and pointedly dealt with. The speaker was full of his theme, but our observation has been that a lawyer does not generally speak well from manuscript. We know Mr. Jones as a student. He is a close, logical reasoner, spirited in debate, and if he had worn the old harness, he would have made a far better speech.

WEDNESDAY.—At 11 o'clock a. m., the College chapel is full to overflowing to hear the address before the literary societies by Dr. F. C. McConnell of Virginia. Those who had heard the Doctor on a former occasion were the most eager to hear him again. The speaker was at his best. His eloquence, wit and pathos were so happily blended that for an hour he held the audience as only a great speaker can. At the close of the address people were asking on all sides that the address be printed for the readers of the RECORDER. [Bro. McConnell's address will appear in our next issue.]

At night the sermon before the Graduating Class was preached by Rev. E. M. Poteat of Connecticut from 1 Cor. 3: 11, and Matt. 7: 23—"For other foundation can no man lay than that is laid, which is Jesus Christ." "And then will I profess unto them, I never knew you: depart from me ye that work iniquity." The subject of the discourse was "Jesus the Only Foundation." The following brief extract of the line of thought of the preacher will indicate the depth of study, the careful and thorough preparation which characterized the sermon from first to last:

Paul makes this assertion about Christ in view of his conception of the Person of Christ—a conception which was fully stated only in later epistles—Colossians, Ephesians, Philippians.

I. *The Person of Christ.*

1. He is the Creator and Bond and End of the universe. Col. 1: 16, 17. He who as the Word became flesh made the world. When he appeared on earth, he did not come as an arbitrary importation, a foreigner. Rather was he the great Artificer standing in the midst of his tools and the things he had made.

In the creation of the world by Christ is furnished the ground of the unity of all things in Christ. In him all things consist. We are growing familiar with the conception of the unity of things. It is confirmed by recent science, as e. g., in the law of the conservation of energy, evolution, spectrum analysis, and by the testimony of music.

Paul adds the great thought that this unity is in Christ. He is its bond. Here is the explanation of the accord of Christ and Nature, an accord evinced in the wonders that dropped from his hand, and asserted in a thousand similes in his discourses. Indeed, Christ is the interpretation of Nature.

But he is also the end of the universe. "All things were created by him *and unto him.*" This is Paul's answer to that question so full of intelligence, so full of religious perplexity—the question of the goal of things. What he says is that Christ is the anticipation of the last thing God is going to do—the last term in the process of the unfolding of the perfected world. God is bringing the world to Christ—all men to the beauty of the universal Man. We are to be transformed into his image. And Nature (Rom. 8: 19) sentient of her infinite divine possibilities awaits with travail and groaning the appearing of these younger sons of God.

2. So much for Christ's natural relation to the universe. In his moral relation to it he is the embodiment and revelation in humanity of the Fulness of God, of his purpose of redemption, and his power to save. In a word, the cross of Christ is not a local phenomenon in the universe, but the center of it. It is in cosmical relations (Col. 1: 20–23). And the appropriation by faith of the significance and benefit of the cross is for man the condition of his entrance into the absolute life, when the universe from being a prison becomes his home in which he is absolutely at large.

3. Christ is also the Key to the Philosophy of History (Eph. 1: 10 and 3: 9–11). In him more distinctly than anywhere else the purpose of God in his administration of the ages emerged to view. And thus the greatest intellectual want of great minds—viz., a theodicy, a justification of the ways of God to man—is supplied in Christ.

It was in view of this conception of Christ which was already taking shape in Paul's mind during the Corinthian correspondence that he made the assertion:

II. *Jesus Christ the only Foundation.*

1. Of the church. Compare Historic Episcopate and the great creeds as the foundation of a triumphant Christian church.

2. Of a permanent social state. Society as at present organized is not founded on Christ; and because not so founded, it may go to pieces in any crisis at any moment. The industrial war through which we are passing, with its almost daily tidings of bloodshed, is but the premonitory quaking of a fabric which is built on inadequate foundations.

To the task of founding modern society on Jesus Christ—the only foundation sufficient for so vast and complex a structure, the moral and educated manhood of the race is called. In a word, we are called to organize and build the kingdom of God on earth, to answer the prayer of all the Christian centuries: Our Father, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done ON EARTH *as it is* in heaven.

3. Christ is the only foundation of individual character and usefulness. Found on culture and you go to pieces. Found on force or personal prowess or policy, and you go to pieces. Found on Christ, and the total movement of the universe is with you. Out of Christ, and the storms of an outraged universe gather to your destruction. This universe is Christ's and its laws will tolerate no indignity done to him. Or as he himself said: He that heareth these sayings of mine and doeth them, shall be likened to a wise man that built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house,

and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.

THURSDAY.—This morning the air is pure and bracing, having been sweetened by a grateful shower. There were never so many people here at a commencement before, the boys seem to have no trouble to find the very girls they are looking for—the music is sweet, and flowers are lovely and in great abundance.

At 11 o'clock twenty-eight Seniors take their place on the rostrum amid the applause of the audience and satisfaction of their friends. After prayer by Rev. E. M. Poteat the following orations were listened to with an interest that must have been an inspiration to the members of the class:

ORATIONS.

1. Salutatory address, William L. Foushee, Person county.
2. Shifting, Marshall O. Carpenter, Lincoln county.
3. The South Carolina Dispensary Law, Robert L. Freeman, Marlboro county, South Carolina.
4. A Parliament of Religions, Julian E. Yates, Wake county.
5. Wooing Sirens, Rowland Beasley, Union county.
6. A Patriot, John D. Robertson, Iredell county.
7. Valedictory Address, Robert W. Haywood, Jones county.

THESES.

1. Development of Electrical Science, Chas. N. Beebe, Concndaga county, New York.
2. The Evolution of Mind, Chas. M. Billings, Pittsylvania county, Virginia.
3. The South and Its Literature, D. Roy Britton, Bertie county.
4. House of Representatives vs. House of Commons, Rufus H. Carter, Wake county.
5. The Papacy, John E. M. Davenport, Tyrrell county.
6. Freedom of the Will, Nathaniel A. Dunn, Wake county.
7. Athletics as a Science and an Art, Walters Durham, Wake county.
8. Aristocracy in America, Thomas W. Elliott, Chowan county.
9. Lavoisier, Jay P. Felt, Cameron county, Pa.
10. Oliver Cromwell, Solomon P. Holding, Wake county.
11. Cromwell and England, William H. Jones, Pittsylvania county.
12. Static Electricity, Thomas B. Lambeth, Chatham county.
13. Horrors of the French Revolution, John Minor, Davie county.
14. Feelings and Their Functions, John J. Payseur, Gaston county.
15. Economic Wastes of War, Thomas J. Pence, Wake county.
16. Fairy Tales and Folk-Lore, Sidney L. Settlemyer, Cleveland county.
17. Should the President be Elected by Direct Vote? William H. Sledge, Rockingham county.
18. The Atomic Theory, John W. Smith, Jr., Wake county.
19. The Religion of the Greeks, J. Edgar Spainhour, Wilkes county.
20. John Greenleaf Whittier, Frank G. Taylor, Hertford county.
21. Literature, its Tolls and Rewards, Chas. E. Taylor, Jr., Wake county.

Of the twenty-eight graduates, two take the degree of M. A., one B. S. and the other twenty-five take B. A.

At the close of the speeches and delivering of Diplomas, Dr. Taylor made the following address to the graduating class:

BACCALAUREATE ADDRESS.

Young Gentlemen:—I desire, before we part, to put into your hands three keys. They are master keys. Rightly used, they will open the doors which stand closed and locked in the way of a young man who is seeking the highest usefulness and the truest success. I had almost added that they would open the way to renown also; but of that I am not so sure. But in the long run, as compared with other things, this amounts to little. I leave it out.

The first key is *self-control*. You are persons, not things. And because you have this high endowment of personality, you are put into your own hands. Before we can ever move or help or govern others, we must control ourselves. You are to learn to postpone the pleasure of to-day for the greater good of to-morrow. Bit and bridle must be put on passion and appetite and every sordid ambition. No fellow-creature can possibly do this for you. Unless your own hand is steady on the helm, the craft will drift awry. This is not easy. No, it is hard. But therein lies the dignity of manhood. The young Macedonian overran the East and the West. And an age of inadequate standards laid its little footrule over against him, and called him "Great." We know better how to measure. The bloodless victory of real self-mastery is more worthy of renown than those celebrated by triumphal march or recorded in the epitaphs of Westminster. Greater than the man who taketh a city is he who ruleth his own spirit. This is the empire—even your own selves—over which you are placed with supreme control. See that you keep strict, wise discipline therein. Repress every mutiny in the lower nature. The tiger and the ape and the serpent within us must be subordinate to reason, and reason to conscience, and conscience to moral law. Then the brute will dwindle. The man will grow.

The second key is *self-reliance*. To-morrow you will begin to face the realities of life as you have never done before. You have your own paths to clear, your own living to make. Times are hard. All occupations are crowded. Employment was never so difficult to find. If any of you imagine that, because you are college graduates, people are going to beg for your services at big salaries, you will soon discover your mistake. You now enter a field of competition where, if you mean to be honest men, nothing will tell but your own industry, your own enterprise, your own brains, and your own brawn. And I am glad that it is so. This also will help to develop manliness. Self-indulgence, morning slumbers, lily hands, day-dreams of unearned fortunes will never develop a hero. For there are heroes still. They are, for the most part, the patient, silent toilers. When the story of the world is told at last, its brightest pages will be starred with the names of unknown workers whose toil and sacrifice and mutual helpfulness will make us wonder that we did not know how much of heaven there was on earth—perhaps where we least expected it. But God knew all the time.

Success, if at all honest, is like true liberty:

* * Not a fair young maid, with light and delicate limbs,
And golden tresses, flowing from her cap; but
A bearded man armed to the teeth.

Young men, go to work—anywhere, so it be honest work. If you wish to reach the top, be willing to begin at the bottom. Earn something. Be proud, not of birth or fortune or kindred, but of your own manly independence.

And do not be afraid to be brave, self-reliant thinkers, as well as actors. Call no man master, except the Son of Man. All things about us are fairly saturated with truth and are vocal with divine messages. That man who is a coward or who blindly follows precedent will never hear the whisper nor behold the vision. You and I have learned together that there are solid foundations on which to build safe thinking. You have been encouraged to use the intellects which God has given you. And you have also learned, I trust, that this self-reliance is not incompatible with the deepest humility, nay more, that in distrust of human authority, it leads of itself to reliance upon the Spirit of God.

The third key is *self respect*. Not self-esteem or vanity. Far be it. The conceited man does not respect himself. He only admires an imaginary being which he thinks bears his resemblance. We must take our own real measure and learn to make wise and true estimates of our own abilities and character. And mark this; there can be no real self respect in the absence of genuine moral soundness. A man who will cheat or lie or flatter, or be a slave to drink and unholy passion, may make sport of it all, but it is impossible that he respect himself. It is true that, with the help of divine surgery, the unsoundness may be cut out. Then he can respect his better self, as he becomes conscious of a love of integrity and a hatred of a lie.

Self-respect is quite independent of the place you may hold. Henry Clay must have felt it when he said, "I had rather be right than to be President." A temptation which has been and which will be is to buy position and honors at the cost of self-respect. The price is too high. We cannot afford it. The post of honor will often be the private station. Do not let the Devil fool you with enticing baits. He knows well, and will whisper to you the secret of short cuts for the getting of bread, for immunity from danger and for realizing visions of the kingdoms of the world and the glory of them. Blessed is that young man who has learned to say, though hungry or in danger or ambitious, "Get thee behind me, Satan." But self respect will abide with him.

These three keys—self-control, self-reliance, self-respect—I would fain commend to your daily use. *Without* them, you will surely lose your way in the labyrinths of life. *With* them, "your own hands will be laid on your own goals."

Dr. C. Durham, President of the Board of Trustees, made his annual report, which was received with great enthusiasm by the audience. He said the College was never in a more hopeful condition, its friends never more determined to stand close to it and work for its advancement. Water works will be put in the College buildings by the opening of next session.

At a meeting of the Alumni the articles of Dr. Taylor which appeared in the RECORDER, and which have now been printed in pamphlet form, were enthusiastically endorsed, and their consideration earnestly urged by our people.

Every one leaves with the highest satisfaction with the exercises, many declaring their purpose to work more than ever for the greater success of the College in the future.

PERSONALS AND OTHER ITEMS.

... Waynesville church received five members recently.

....“Wanted,” in another column, presents “an opening” to some recent graduate.

....A Baptist church will be built at Fairfield, Hertford county, in the near future.

....We were very glad to meet Bro. McMillan of South Carolina at Wake Forest last week.

....We learn from the *Courier* that Dr. Pritchard lectured at Gaffney, S. C., last Tuesday night.

....Rev. Wm. H. Strickland, who writes occasionally for the RECORDER, has accepted a call to Palatka, Fla.

....We were glad to see brethren J. S. Hardaway of Oxford and J. K. Howell of Rocky Mount last week.

....Rev. Baylus Cade has become editor of *The Search-Light*, a new weekly paper published at Franklinton.

....Revs. M. P. Matheny and E. F. Jones of Gastonia are holding a series of meetings at McAdensville this week.

....We enjoyed visits last week from Dr. L. L. Banks of Wake, brethren W. F. Fry, C. T. Pearson and Prof. E. L. Fox.

....Rev. J. B. Boone of Windsor made a pleasant stay with us last week. He brought encouraging reports from his field.

....Three persons were baptized at New Bethel church, near Danbury, on the 10th inst., says the *Reporter Post*.

....We enjoyed visits from brethren Connor of the *Patron and Gleaner* and Jenkins of the *Durham Globe* last week.

....It is expected that Dr. A. G. McManaway of Little Rock, Ark, will visit North Carolina on vacation this summer.

....Rev. C. J. Woodson has our thanks for a club of six new subscribers. We thank brethren R. R. Overby and J. B. Boone for similar favors.

....Bro. R. A. Gill of Stovall called to see us last week, and informed us that Brother Stradley was engaged in a series of meetings in the church at Stovall.

....We regret to hear of the serious illness of Miss Althea Bright, daughter of Rev. T. Bright, who recently took a position as teacher at the Orphanage.

....Rev. H. H. Mashburn of Franklin, N. C., a Wake Forest student, will supply Bro. Blanchard's church, East Durham, some weeks this summer.

....The Baptists at Aberdeen have bought a lot and will build a house of worship as soon as they can get the material on the ground, says the *Telegram*.

....It is stated that Bro. Jno. E. Ray of Colorado will probably come to Danville, Ky., to take charge of the institution for the deaf and blind of that State.

....We enjoyed a visit from Rev. Rufus Ford of Newbern last week. He reported the work in his and Bro. Rose's fields in very encouraging conditions.

....We were pleased to have a visit from Prof. C. L. Haywood, who has been teaching this year at Statesville, and is now on his way home, Pollocksville, N. C.

....Rev. I. S. Boyles recently conducted a fruitful series of meetings at Roberbel, there having been twenty-five professions and twelve additions to the church.

....Rev. J. Q. Adams preached at the depot every night last week. Rev. T. S. Wright is assisting him in the services this week.—*Wadesboro Messenger-Intelligencer*.

....The annual meeting at our Orphanage occurs July 18th, on which date Dr. J. A. Mundy will preach the annual sermon. The institution is in great need of contributions.

....Dr. Pritchard returned from Wake Forest Wednesday morning on account of sickness in his Charlotte flock. The Doctor has taken part in five school-closings in as many weeks.

....Judge Faircloth and Hon. C. B. Aycock and Hon. E. B. Jones of Winston, and F. C. McConnell of Atlanta, passed through Raleigh last week on their way to Wake Forest.

....Rev. Geo. W. White of Rockyhock, N. C., has accepted a call to the mission station known as Bynum's school-house, Chowan county. A brother informs us that Bro. White is a young man of much promise.

....Rev. M. A. Adams will begin his work at Reidsville July 1st. We spoke last week of the gratifying success of his Monroe pastorate; and we do not see why he cannot be as blessed in his labors at Reidsville.

....The *Charlotte Observer* speaks in high terms of commendation of Bro. R. F. Beasly, who graduated at Wake Forest last week, and who has edited the *Monroe Journal*, and assisted on the *Wake Forest Student* this year.

....Rev. T. W. Ebeltoft of Shelby writes: “Bro. Hufham's presence and preaching is doing us good. Nevertheless it is proposed to pound him to-morrow night (June 15th), when he is expected to arrive with his family.

....Rev. Pinckney Oliver of Dalton writes: “It was my privilege to baptize three persons at Bethel on the 2d inst.; also received one into the church and one for baptism. Our progress there is slow, but I trust it is safe.”

....We were not at the North Carolina Press Convention, but we really thought better of those who were than to anticipate the reading of an essay and speech-making by two women of the W. C. T. U. We are glad we escaped.

....We note with pleasure an announcement in the *Patron and Gleaner* that Hon. W. P. Shaw of Winton will deliver the literary address at the closing exercises of Pendleton School, Prof. J. G. Joyner principal, on the 22d inst.

....Rev. L. N. Chappell tells our readers of some of the practical difficulties of China missions in this issue. The article is of general interest, and should have the especial attention of all who intend becoming missionaries in China.

....We were glad to have a visit from Rev. J. A. McKaughan, late of Wake Forest College, on his way to his home at Rockford, last week. He asks that his friends note that his address is now Rockford instead of Wake Forest.

....Our brother, County Treasurer L. O. Lougee, and Miss Kate E. Rogers, were united in marriage at the home of the bride's father, in Durham county, June 13th, Rev. A. M. Simms officiating. We extend congratulations and good wishes.

....Sister Adaline Upchurch, wife of Bro. W. C. Upchurch, died Monday, the 18th, at 5 p. m., aged near seventy-four years. The deceased was a highly-esteemed member of the Raleigh First Baptist church. Nine children and many grandchildren survive her. We sympathize with our aged brother in his great loss.

....Mrs. Mary J. Garrett, sister of the editor of the RECORDER, died at her home in Williamsburg, Va., on the morning of the 14th inst. She had been a member of a Baptist church many years and died in full assurance of heaven. Her daily conduct was modest and unassuming, but it may be said of her, “She hath done what she could.”

....Rev. Henry Harrell, Wakefield, N. C., member of Mt. Vernon church, informs us that he has been reading the RECORDER since the second year of its establishment—fifty-seven years. This, we think, will take the record for the State.

....Rev. Hight C. Moore preached his last sermon as pastor of Broad St. Church, Winston, last Sunday. He left Winston Monday for Goldsboro, and will occupy the pulpit of the Monroe church the fourth Sunday in this month.

....Of the six honorary scholarships offered by Johns Hopkins University to graduates in North Carolina, Wake Forest boys obtained three last year and will retain the number next year. A higher testimonial to Wake Forest scholarship cannot be asked.

....Rev. L. R. Pruett writes from Charlotte: “We are in Charlotte. The brethren and sisters gave us a warm welcome. Dr. Pritchard and his congregation united with us in a recent night service. I think we are going to like Charlotte and our new field.”

....Rev. Dr. Hufham and family passed through Raleigh Friday. They will take permanent residence in Shelby hereafter. Dr. Hufham says that while God could have made a more beautiful country than Shelby and vicinity he is certain that he never tried.

....Rev. J. A. Hoyle sends us a subscriber and writes: “I am glad to say that our little church at King's Mountain is moving on very well. Members are being added at every meeting. Although we have a good-sized house, it is too small for the congregations.”

....The following statistics taken from *The Baptist* (Baltimore) are suggestive: “There are 37,000 Christian ministers at work in this country, and their support costs $20,000,000; $900,000,000 is spent for intoxicating liquors, and $150,000,000 for tobacco.”

....The *Charlotte Observer* says the Ebenezer (colored) Baptist church building, Charlotte, was dedicated last Sunday. Dr. Pritchard, Dr. Shepherd, Dr. Crosby and Dr. Whitted took parts in the exercises. This is one of the handsomest colored church edifices in the South.

....Brethren F. S. Jones, Chatham, Va., S. F. Conrad, Winston, C. J. Thompson, Louisville, Ky., J. J. Hall, Norfolk, H. T. Williams, Roxboro, O. J. Peterson, Sampson county, A. W. Early and W. Mitchell, Aulander, called on the RECORDER on their way to Wake Forest last week.

....Rev. O. L. Stringfield started out last Tuesday on a trip over the State in the interest of higher female education. We bespeak for him the co-operation of brethren and sisters everywhere. We must have the Baptist Female University, and the longer we delay the more will we regret it.

....Rev. Jasper Howell, Jr., has been granted a vacation by his Jonesboro, Tenn., church, which he will spend aiding Rev. P. G. Elsom in revival work in Botetourt county, Va., and later in resting with relatives at Roanoke, Va. We expect Brother Howell to return to Wake Forest next year.

....The *Atlanta Journal* speaks in gratifying terms of the address before the Shorter College, Rome, Ga., by Rev. H. W. Battle, D. D., of Petersburg, Va.; and those who heard him in an impromptu effort at Wake Forest two years ago, and at the College of Agriculture and Mechanic Arts last year, would not be surprised to hear him praised by any authority.

....Rev. R. T. Bryan's many friends will be glad to read the following from him: “I have given up work for a time at least. I have a lovely and quiet little mountain home overlooking Asheville.” He is still burdened with thought of the debt on the Foreign Mission Board and anxious for North Carolina to do a greater work for China. He promises to let our readers hear from him.

....We have received the report of the Woman's Missionary Union Auxiliary to Southern Baptist Convention for 1894. The figures embraced in this report were given in our reports of the Convention. Just now, however, the sisters are making a determined effort to raise $5,000 toward the debt on our Foreign Mission Board; and it is desired that we call the attention of the North Carolina sisters to this matters. The women of our Convention are asked to raise only $300 by August 1st. We do not see why they cannot do this easily and sooner than expected.

....We have received from Bro. Willingham a communication stating that it will be necessary to raise $150,000 for Foreign Missions this year, $120,000 for actual expenses, and $30,000 for the debt. North Carolina is called on for $9,000. This is more than we gave last year, but it should not be put down as our limit. If every white Missionary Baptist in North Carolina will give ten cents for this object the total would be $16,000. And we know there are many who can, should and will give more. We will publish Bro. Willingham's letter in our next issue.

....The *W. N. C. Baptist* says the Southern Baptist Convention is laboring under a misapprehension due to a mistake in the report of the Foreign Mission Board. It adds in testimony thereof: The Western N. C. Convention has the receipt of the Foreign Board for $648.63. The report of the Foreign Mission Board has it that that Convention contributed only $348.61 to Foreign Missions last year, and of that $183.58 were “retained by the State official,” leaving a net contribution to the Board of $61.06. There is room between $600 and $900 for considerable of a mistake; and we are as anxious to know who has made it as we are to do justly by our Western brethren. Our contemporary states moreover that seventy per cent. of the money raised is not retained by the State official. There is more in this than appears on the surface; and we await explanations.

....Our bookkeeper and cashier, Geo. White R. Pell, Jr., died after a lingering illness early Tuesday morning, the 19th. He entered our office several years ago, and we felt a strong attachment to him, not only on account of his faithfulness and efficiency in duty, but for his many excellent traits of character. He possessed a bright and ready mind, and was a very valuable assistant in our office. He was a grandson of the late Rev. W. R. Pell, the well-known preacher and editor, and a son of the late Mr. Wm. R. Pell. “Willie” was the stay of a widowed mother and a little brother, and we deeply sympathize with them in their great bereavement. The deceased was a devout communicant of the Methodist church.

Rev. P. G. Elsom in Jonesboro, Tenn.

Dear Recorder.—Rev. P. G. Elsom began a meeting in my church at Jonesboro, Tenn., May 20, and continued ten days. The church and congregation by a rising vote requested him after a two days' visit to Virginia to return and continue another week. There were over thirty professions of repentance toward God and faith in Jesus. I baptized twenty-two converts. But it was a glorious meeting in the restoration of the joy of salvation to the church. It is the best meeting the town has witnessed since Dr. Willingham was there a few years ago. Bro. Elsom has a message and he delivers it as one called of God. He stands in conscious power. He has great power in showing the sinner his helplessness. He lays the sinner low by the law, but invites him to mercy and grace. He is a practical, pungent, pathetic preacher. The memory of his sermons and visit to our town will linger long with our people.

JASPER HOWELL, JR.

Roanoke City, Va., June 12, 1894.

A Request.

Dr. J. M. Pilcher, Moderator of the Portsmouth (Va.) Association, stated in his centennial address before that body, that he possessed “the minutes of three sessions of the Baptist Philanthropic Missionary Society held in North Carolina in 1810 and 1811.”

Benedict barely mentions the existence of this Society in his old work published in 1814. He didn't think much of it.

Now, I request that Dr. Pilcher furnish to the RECORDER readers a copy of the minutes, or so much of them as, in his judgment, will be of interest to us.

JNO. T. ALBRITTON.

Petersburg, Va.

Southern Union, Eastern Association.

Dear Recorder:—This Union was appointed to meet with Shiloh church in July, but owing to the Western meeting at the same time with Wells' chapel, and owing to both churches having the same pastor and their nearness to each other, it seems impossible for Shiloh to entertain it—the Southern—in July, but will gladly take it next time. What church will ask for it? Let us hear from you, brethren.

Yours, &c., F. T. WOOTEN.

Keith, June 11, 1894.

Sundries.

Dear Recorder:—This will probably be my last letter from Union. I go to Reidsville next week. My pastorate here has been pleasant and the favor of our Heavenly Father has rested on the work. Additions have been frequent, the congregations have steadily grown, and the contributions have increased all the time. The most pleasant relations existed between pastor and people from the beginning and they continue to the end. I have tried to be a faithful pastor, and they have been a loyal and true people. It is hard for me to leave them, but the path of duty seems plain, and I am entering it after the greatest struggle of my life to settle any question.

I go to Reidsville hopeful and expectant of God's blessing on our work. I shall give my time and energies to Reidsville as I have to Monroe.

They will call a good, efficient brother here soon, and the work will move steadily onward.

My main reason for changing is that the salary is larger, and that will enable me to settle some bills I had to contract to complete my education. After a hard struggle to secure an education and a harder one with debt incurred while so doing, I have come to two conclusions:

First. That every preacher ought, by all means, to secure an education to aid him in his life's work.

Second. That every honest man ought to settle his bills at the earliest possible date, and that it is a duty he owes his calling, church, family and fellowmen to do this for the good of each. I speak from an experience, by no means pleasant, and would not advise any man to contract any more bills than he can possibly avoid.

I am very deeply interested in our educational problem and the success of Wake Forest. Let me say that I am in fullest accord with Dr. Taylor's article. I do not object to a University in reality, but I do protest against being taxed to support an institution that only does College work. If the State will give us a University in fact, I am willing to be taxed to support it, and I am quite sure others are. I do not see that it materially aids matters for Baptist boys to take the highest honors at the University, so far as the principle is concerned. If it shows anything, it shows the value of Baptist stock. But those who so invidiously parade this by no means intend to pay the highest tribute to Baptist people for simple manhood in an halt for more Baptist boys. I have no objection to Baptist boys taking these honors and of their attending the University likewise. It is the principle I am looking at, and not at those who take honors or those who do not. M. A. AVERY.

Monroe, June 14, 1894.

(CONTINUED FROM THE FIRST PAGE.)

most sure to suffer in some degree. To become a Christian, he must oftentimes renounce all family ties, and is quite as fully renounced by family and friends. To be deserted by one's family means practically social ostracism since the family is the unit and source of social as well as political life. So that a man has no social relations, as a rule, save such as he enjoys through family connection and origin. This is one reason why the family relations are deemed so important: they are so far-reaching and powerful in their results. For one to leave his old home and his family—move to a new section of the country to seek employment is always attended with peculiar difficulties and dangers. Such an one will often be brought, in consequence, to beggary and starvation. This becomes more evident when we consider how clannish the Chinese are; how every occupation, down to the most trifling and menial, is delegated to the control of a bureau, with its head and its rules; and every one who is fortunate enough to become a member of such a business circle becomes zealous in the effort to keep others from entering the circle, knowing that in this way the amount of employment afforded them is increased, raising the demand for their labor, and enabling them the more easily to make their own terms with employers in contracting for labor. This is theoretically true, only because the dense population of China crowds every avenue of labor to repletion, and beggars the nation by its very numbers.

Now, if a poor artisan, farmer, merchant, coolie, or even a teacher, is really ostracised, as he usually is, by becoming a Christian, what are his chances of getting employment, when so many who act judiciously and faithfully in their service of mammon are daily found starving on the streets? Every Chinaman recognizes this at a glance, and naturally supposes that those who are willing to incur such dangers and privations, and, at personal sacrifice, add the lustre of a Chinaman's glory by joining a foreign religious society (which society, he supposes, is begging an entrance at the gates of the Celestial Empire; such persons will naturally and surely be rewarded with the means of a livelihood.

So profound is their national conceit, that a starving beggar would think that to join the foreigner's church would be to lay the foreigner under lasting obligation, that nothing short of a temporal support could supply the demands of such entailed duty. These combined arguments, to a Chinaman's mind, are very convincing; for he is in business matters a materialist, by birth, rearing, religion, and force of circumstances, one to whom real good must take shape in food and clothes.

(4) Another cause in the existence of the Buddhist and Tavist priesthoods, which are systems, containing this working principle. Every Buddhist or Tavist priest is wholly dependent on his church or priesthood for sustenance.

A similar relation is supposed to necessarily exist between the convert to the Christian faith and his church. What strength one this proposed analogy is the fact many suppose the Christian is now seeking an entrance into China, in about the same way that these forms of idolatrous worship have done in previous times; and are no doubt denounced as heresies, all three, Christianity, Buddhism, and present form of Tavism, by the consistent Confucianist. Just so far as these influences affect the native Christian, they are bad.

The priests are regarded by the people as little better than professional beggars, which in truth they are. There is almost the sole bond of superstitious fear which holds the people in slavish support, and regard to the enchantments and devices of the priests. For they do not work, are lazy, idle, licentious, and degraded in every form of vice. And as the Romish church, with its idolatries, has formed, as the people suppose, a connecting link between the Tavist and Buddhist religions on the one hand, and the Christian religion on the other (for very few comparatively learn to distinguish between the Romish and Protestant churches until they come well under the influence of the gospel); and all native Christians, it is supposed, must look to the foreigner for a support. Is it strange that the rice Christian should exist? And may not many an honest child of God, converted from such surroundings, remain for years seriously crippled in Christian manhood by the shackles of such evil influences which have come upon him from his ancestors and from his early life and training? Can we who have grown up in the atmosphere of the highest spiritual manhood and of soul liberty really sympathize with them in respect to such difficulties?

And as we see them gradually grow out of such a bondage, and out of heathenism, into lovely Christians and freemen in Christ Jesus, we thank God and take courage. And can we expect a sudden religious revolution in China until this work of religious education has lifted our brethren higher, and more thoroughly permeated the social and political life of the nation? With such a view ever before us, let us estimate the success the gospel is making, and rejoice that such wondrous blessings do crown our labors in the day of seed-sowing, and long before the fullness of harvest time.

This day cannot come until this country shall have been Christianized through the work of native Christians and native churches. The hope of China rests in these same rice Christians. Let us thank God we have true and sincere men among them, and do all we can to encourage and assist them in Christian growth and activity.

Chinkiang, China, May 8, 1894.

If you have sour stomach and feel Bilious, and your head aches, take a Japanese Liver Pellet, it will relieve you. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Rev. Hight C. Moore Resigns

Dear Recorder:—On Monday night Bro. Moore handed in his resignation at the conference meeting of the church. Bro. Moore has been with Broad Street church as pastor but a few months, beginning his regular pastorate with the opening of the new year.

There were some serious difficulties confronting him on entering upon his work.

The church was considerably in debt, some to the former pastor, and a considerable amount on the *improvements* which had been made—and with this the great financial depression which placed the church at a considerable disadvantage in meeting its obligations.

Then besides these troubles, there was a lack of perfect unity in the church among its members. Almost in the very beginning of the work Bro. Moore unwittingly gave offense to some by some criticisms which he passed upon what had been done, which, with these other troubles, but made his work the more embarrassing.

The nature of the work here demanded a man of experience and peculiar tact and judiciousness in dealing with its diversified nature. Bro. Moore did not contemplate these things before entering upon his work, and having had a very limited experience as pastor was hardly prepared for what he was called to encounter. His short stay with us has won for him many friends, and has shown him to possess an enviable Christian character. He possesses excellent gifts as a thoughtful and fluent speaker. These, with his scholarly attainments and genial disposition, fit him for a career of much usefulness in the Master's work. He will carry with him the affections and kindly regard of many, and will always receive a cordial welcome when he comes to Winston.

S. F. Conrad.

Bethel Hill, N. C.

The annual closing exercises of Bethel Hill Institute came off May 30th and 31st. Rev. W. C. Tyree of Durham preached the sermon Wednesday at 11 o'clock. Mr. W. W. Kitchen of Roxboro delivered the address Thursday morning. An interesting concert closed the exercises that night. Bro. J. A. Beam is doing a fine work, both among the churches and in his school. I was really impressed with the great work the dear brother has done and is doing. He has been pastor of Bethel church seven years, baptizing over one hundred, seventy of whom have been pupils in his school, with increasing contributions, while perfect harmony has been enjoyed by the entire membership. He has now in process of erection a new school building, which will cost about $5,000, and accommodate several hundred students. The twelve acre lot, in the midst of which the new building stands, is one of natural beauty. About ninety students have been enrolled this session, fourteen of them young men preparing for the pulpit, eight young ladies to teach, and the others for usefulness in the other callings in life.

Rev. P. H. Fontaine, one of the best preachers, pastors and scholars in all of the country, has bought a farm near this school, to which he will move in September with his family for the purpose of educating his children.

The churches of that section, the people of the community and the school are to be congratulated in bringing among them such a cultured, useful, Christian gentleman as Bro. Fontaine will prove himself to be. Knowing as I do the school, its origin, progress, genuine work it is doing for the mind and soul of those who are brought under its influence, and all connected with it, I most heartily recommend it to those having sons and daughters to educate, and to young men and young ladies who are trying to educate themselves. I was pleased to notice how much like a big family of brothers and sisters, under the easy, perfect control of Brother and Sister Beam, the whole seemed, both in the boarding home and school building.

J. H. Lambeth.

Greenville, N. C., June 6, 1894.

Eight Months in Carteret.

Dear Recorder:—During the eight months that I have been in Carteret county—the first eight months of my ministerial life—I have kept silent so far as the columns of newspapers are concerned; but I have been trying to discharge my duties as best I could. I am pastor of three churches in Carteret, and in these churches we have some of the most devoted Christian people that I ever saw—people who are not only church members, but are Christians,—not only hearers, but doers. While I am very thankful that we have such good people here, there are a great many who are not Christians.

Carteret county, as you remember, lies right on the coast, and has many indentations by the sound and bays. I have heard it said that every residence in the county was within a mile of the sound or bay.

Owing to the natural advantages, the people pay but comparatively little attention to farming. They look to the water for a living, such as cystering, fishing, clamming, etc. Also, owing to the scarcity of fish this year a great many have failed to make scarcely any money, hence it is impossible for this field to come up to its expectations in giving to the different objects of the Convention.

There are but comparatively few Baptists in Carteret county. This seems to be a neglected part of the State. I think our State Board should pay more attention, if possible, to this section. I think that there is not another section in North Carolina where the Baptist State Mission money could be more profitably spent than in this county. From all accounts, there are at least two places east of my field where good permanent Baptist churches could be built up. All that is needed is the means to support preachers while working up those fields.

I think there are at present only six Baptist churches in the county. Bro. Moore, Bro. Hiden and myself have charge of all the Baptist work in Carteret county.

I hope the day will soon come when Carteret county will be a strong Missionary Baptist section. E. C. Bobbitt.

Smyrna, N. C., June 4, 1894.

A LaFayette Man

CURED WITH THE COMBINATION OIL TREATMENT.—DR. D. M. BYE'S TREATMENT SUPERSEDES THE KNIFE.

John T. Cuppy, the well-known grocer of this city, of North Fifth street, has been cured with Dr. Bye's gentle Combination Oil treatment, a method that has relegated the surgeon's painful knife to ancient history in many cases. The old saying, "Physician, heal thyself," don't go, and the most unqualified indorsement ever given Dr. D. M. Bye's great work of curing terrible cancer and other malignant diseases comes from the medical fraternity itself. Unable to cope with certainty with the dreadful afflictions in the darkness of their hope, they rush to Dr. Bye. Over 2,000 cases cured the last two years, with balmy oils, and of that number no less than forty-three doctors have placed themselves under his care. A wonderful safe and painless method of relieving and curing cancers and tumors. Such cases as were given up as hopeless, and past all human aid, and it is generally believed by those who know what the Combination Oil Cure has done, that it is the only remedy known that will cure catarrh in its worst form. The oil is a great boon to woman in the treatment of many ailments which can be reached by internal or outward applications. The most convincing proof of the results of Dr. Bye's treatment is to spend a day at his office, see and talk with those who are being cured. This gives confidence, when all other arguments fail. See the awful afflictions of others. Hear their words of praise. And then you will feel that in placing your case in his hands, you are doing the best thing possible to enjoy good health. Call or write for circular, giving prices for Oil. No. 493 North Tennessee street, Indianapolis, Ind.

All is Well

And hear at times a sentinel,
Who moves about from place to place
And whispers to the worlds of space
In the deep night that all is well.

And all is well, though faith and form
Be sundered in the night of fear.
Well rolls the storm to those that hear
A deeper voice across the storm.

—*Tennyson.*

The Christian Teachers' Assembly and Summer School for males and females will begin its first session at Littleton Female College, July 2nd, and continue four weeks. There will be four Departments of Instruction, and a variety of subjects will be taught. Board may be secured at the College, or at any one of the hotels or private boarding-houses at reasonable rates. For further information, address Rev. J. M. Rhodes, Littleton, N. C.

Blocks

When Sidney Smith was rector of a parish in Yorkshire, England, he found his vestry were discussing the propriety or otherwise of paving a certain approach to the church with wooden blocks. Having decided to undertake it the question arose as to the manner how. "Gentlemen," said the witty rector, "I think if you will all put your heads together, as the saying is, the thing can be accomplished without much difficulty."—*Homiletic Review.*

He that hopes to look back with satisfaction upon past years must learn the present value of single minutes, and endeavor to let no particle of time fall useless to the ground. —*Dr. Johnson.*

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Our Boards for 1894.

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Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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A refined complexion must use Pozzoni's Powder. It produces a soft & beautiful skin.

Read

what the President of the famous Blackwell's Durham Tobacco says and believes of The

Equitable Life

Durham, N. C., Mar. 27, 1894.

Mr. W. J. Roddey, Rock Hill, S. C.

Dear Sir:—When the settlement of my policy for $50,000 in the Equitable was first made, I expressed some dissatisfaction at the outcome, but since I have had more time to look into the matter, I am persuaded that I have had cheap insurance. I have always regarded the Equitable as one of the strongest insurance companies in this country, and am carrying at present a policy for $25,000 on my wife and one for $50,000 on my own life, and have had these policies in force for more than 10 years.

Yours, very truly,

J. S. Carr.

Everyone should look into life insurance; should compare it with other investments; should study it in connection with their own condition in life. Let us send you some facts and figures.

W. J. RODDEY, Manager,

Department of Carolinas, Rock Hill, S. C.



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H. F. Delno & Co. Dept. No. 6, Columbus, O.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatur, Kans.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you.

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 13, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 52 a m	9 27 p m	
Ar Rocky Mount.	1 02 a m	10 20 p m	
Arrive Tarboro ..	2 40 a m		
Leave Tarboro...	12 25 a m		
Lv Rocky Mount.	1 02 a m	10 20 p m	6 00 a m
Leave Wilson....	2 08 a m	11 01 p m	
Leave Selma.....	2 58 a m		
Lve Fayetteville.	4 35 a m	12 51 p m	
Arrive Florence..	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson....	2 18 p m		6 55 a m
Leave Goldsboro.	3 05 p m		7 20 a m
Leave Magnolia..	4 16 p m		8 20 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 13, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	7 30 a m	7 25 p m	
Lv Fayetteville..	10 25 a m	9 30 p m	
Leave Selma.	12 08 a m		
Arrive Wilson ...	1 10 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington.	2 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 33 p m
Lv Goldsboro.....	11 55 a m		9 40 p m
Arrive Wilson ...	12 40 a m		10 27 p m
	No 73. Daily.		
Leave Wilson....	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro ..	2 40 p m		
Leave Tarboro...	12 25 p m		
Lv Rocky Mount.	2 13 p m	12 05 p m	
Arrive Weldon...	3 19 p m	12 58 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily, except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

Several Things.

The churches in this section are doing fairly well. I think some of them will do better in the matter of contributions than usual, and some, I fear, will not do so well. The cry of "hard times" is still heard on every hand, but no one has yet perished, and all of us are blessed beyond our deserts. But for the tender mercies of the Lord times would be much harder. Some never give a cent to his cause, but complain because he does not do more for them.

I expect to baptize three into the fellowship of the Milton church next Sunday, among them a young physician recently located in our town. All our services are well attended; and this of course is an encouraging sign. At Yanceyville and Providence also the work goes quietly on. The Yanceyville sisters cannot be beat in the lively interest they take in all church work.

Bro. D. H. Harris seems to be getting his work well in hand. He is a lively brother, and we predict for him much success in the Beulah Association. I am glad he has pitched his tent among us.

I spent a few days, not long since, with Bro. N. S. Jones and his flock in Salisbury. Bro. Jones had done, and is still doing, a splendid work here. Surely "he is the right man in the right place." His people all love him, and besides, he has the respect and confidence of the people generally in the place.

I like Bro. Hobgood's suggestion as to how to provide for the higher education of our girls. If a few of them, and I think for some time to come there will be only a few, wish for a more extended course of training than they can get at our colleges for girls, why cannot arrangements be made to accommodate them at Wake Forest? We have about as many objects to collect money for now as we can well handle, and I think it unwise to keep on creating new ones. Great zeal may lead us into blunders that it would take years to correct. We must strengthen stakes as we enlarge the place of our tents.

Well, well, another political campaign will soon be upon us. What shall we do? If the Lord's people were as zealous in his cause, as they are in the cause of their respective political parties, what great things, what amazing achievements they would accomplish! I hope every Christian will keep in mind throughout the campaign the fact that, the Lord sees every act, hears every word, and knows every thought of man.

J. R. JONES.

Milton, May 31, 1894.

Literary.

The History of the English Bible. By T. Harwood Pattison, D. D. 12mo, 281 pp. Price, $1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

It is frequently charged that we know about the Bible rather than the Bible itself. That we read and study *concerning* it, rather than *it*. There is doubtless truth enough in the charge to give point to it. And yet it is only by way of deficiency that there can be any fault. The one should not be left undone while the other is done. We cannot know too much about the Bible, and not least the English Bible, the one book which in its English dress has had such a wonderful career.

It is of this English Bible that Prof. Pattison tells us the story. In a manner as fascinating as that of a romance, and with a style which it is a delight to read, he tells us how it grew up and twined itself about the life of the people who have given it its name. He takes us back to Wycliffe, who counted his life as not dear to him, that he might kindle a light in England which no efforts of his enemies could put out. We follow Tyndale into exile for the same cause; who would make the ploughboys of the country more familiar with the Bible than many of the priests. We trace the perfecting process of revision under Coverdale and in the Great and Genevan Bibles, until we come to the Authorized Version, in which the perfection of form seems to have been inspired to fit the preciousness of the truth. Then we see the genesis of the Revised Version as we are led into the conclave of scholars in the Jerusalem Chamber; and finally to look outward on the influence of the Bible on literature, the nation, and life. "Books are not absolutely dead things," Milton said, "but do contain a potency of life in them." Certainly that is true of *the* Book, whatever it may be of others; and under Prof. Pattison's guidance many will see this who perhaps never so fully saw it before.

The June number of *The Harmiletic Review* brings to a worthy close the twenty-seventh volume of that successful publication. The Review Section opens with a clear and forcible discussion of "The Evidential Value of Miracles," by Prof. Marcus Dods, D. D., of Edinburgh. "The Lost Treasure from Egypt," is the title of a paper by the Rev. Camden M. Cobern, Ph. D., descriptive of an Arabic copy of the "Diatessaron" of Tatian, recently discovered in the land of the Pharaohs, and but just done into English by Rev. J. Howlin Hill of Cambridge. Prof. Hunt of Princeton contributes a timely paper on "Vocation—Avocation—Vacation." Dr. William Hayes Ward gives another of his articles on "Light on Scriptural Texts from Recent Discoveries," treating the special subject of "Shushan, the Palace." The Sermonic Section is peculiarly rich in its presentations of truth. Published by Funk & Wagnalls Company, 30 Lafayette Place. Price, $3.00 per year.

Of the numerous excellent helps for Sunday-school workers none excell in literary merit and practical usefulness our own *Baptist Teacher*, published by the American Baptist Publication Society. For Baptist Sunday-schools, this valuable help is unsurpassed. Its lesson notes and articles, doctrinal, historical and denominational, are of the highest order. With unswerving loyalty to Bible principles, which are Baptist principles, it is a help *par excellence* for all Baptist Sunday-school teachers.

In the July number, Dr. Weston contributes an admirable article upon the four Gospels, eminently worthy of being preserved for future and frequent reference. Pres. Broadus in his usual clear and definite style, outlines the doctrinal points in the lessons of the coming quarter. Dr. Marsh graphically pictures the boy Jesus in home, school and temple. This is an excellent magazine, only 50 cents in clubs of five and upwards, and deserves a large list of subscribers.

Annual Meeting of the American Tract Society.

At the sixty-ninth anniversary of this great undenominational Society in New York on May 9th, 1894, its officers gave a full statement of the work done through the agencies of the benevolent and business departments. There were 195 colporters employed to carry messages of printed and spoken truth to the most needy. They visited during the year 137,606 families, to whom they sold or gave 102,698 volumes, and thousands of tracts, papers, leaflets and cards. Of these families, 12,852 were found having no religious books but the Bible; and 8,327 of them had no Bible. Total amount received by donations and sales was $470,930.55, which has been wisely expended to help in the wants of all classes and denominations, North, South, East and West in this and many other land, by Christian men and women of the ministry and laity, as "they went everywhere preaching the word" in the spirit of Christ's love to rescue and save the perishing. This Society has a claim on all who can co-operate either by thanksgiving, praying, working, or contributions, to help make our world-wide neighbors wise and good unto eternal life.

W. J. W. CROWDER.

Byron used a great deal of hair dressing, but was very particular to have only the best to be found in the market. If Ayer's Hair Vigor had been obtainable then, doubtless he would have tested its merits, as so many distinguished and fashionable people are doing now-a-days.

The New Association.

Some of the churches about Greensboro have halted at the question of going into a weaker Association. They seem to desire to remain in the old and strong ones. We confess that the new organization will be weak, but when we remember God's power and the way in which he has used the weak things of the world for the accomplishment of his purposes, we are encouraged. We have found great destitution in this territory. Neither the Convention nor the adjoining Associations have attempted to enter the field. It is rapidly going into other hands. We have appealed to the *churches* bordering this destitution to form an organization to supply this destitution with our principles. If any church wants to be "toted" we can't promise to "tote" it now. But we want it to help us "tote" this destitution, and we believe that every church within a radius of 25 or 30 miles which will come into this organization will be stronger in every way at the end of the Associational year than to remain in the old Associations. And more, we believe a section of territory will be occupied which has never been entered by Baptists. We promise the churches that come hard work and a great deal of it.

CHAS. A. G. THOMAS.

Summer Excursion Rates.

The Cape Fear and Yadkin Valley Railway Company will sell "Summer Excursion Tickets" from June 1st to September 30th, inclusive, to all seashore and mountain resorts in North Carolina, Virginia and West Virginia. These tickets will be good for return trip until October 31st, 1894, with privilege of stop overs in each direction at all resort points. W. E. KYLE, G. P. A.

Whittling Down.

Mr. Spurgeon had an infinite disgust for the modern tendency to whittle down gospel truths to the little ending of nothing. He said:

"When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere savability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the gospel small by degrees and miserably less till there is not enough of it left to make soup for a sick grasshopper, get you gone. . . . As for me, I believe in the colossal—a need deep as hell and grace as high as heaven. I believe in a pit that is bottomless, and a heaven that is topless. I believe in an infinite God and an infinite atonement, infinite love and mercy, an everlasting covenant, ordered in all things and sure, of which the substance and the reality are an infinite Christ."—*Selected.*

The Rest of Heaven.

To cease from effort; who desires that? Assuredly it is not the inheritance of the divinely blest. For heaven is life—abundance of life, a well of living water gushing up in the soul, but cessation from labor is death. Idle feet, hands folded over the breast, a placid smile frozen on the lips—no flush, no eagerness—this is death. The soul revolts at it. We crave exertion. The happiness of heaven will largely consist in the best and most economical adjustment of all the forces of human life to the great purposes of God. No man nor woman will labor out of their sphere. None will miss their calling. Toil will become pleasure because the employment of each one will be suited to his capacity and taste. All trades and professions will be equally respectable and enviable. The hewer of wood and the carver of statues will belong to the same guild of "ancient and honorable workmen," and will rejoice alike in the approving smile of Him who assigns their tasks. So the redeemed will rest in service.

Rest is not quitting the busy career;
Rest is the fitting of self to its sphere.

'Tis the brook's motion, clear without strife,
Fleeing to ocean after its life,

'Tis loving and serving the highest and best,
'Tis onward, unswerving. And that is true rest.

And that is heaven's rest.—*David James Burrell.*

What Christians Are For.

What is it that we who are Christians are put into the world for? It is not, primarily, to feed the hungry, to clothe the naked, to shelter the shelterless; it is not, primarily, to make men and women happier, nor even to give them better intelligence; nor is it even to endow them with some virtues which they do not now possess. No one of those things, nor all combined, are the function of the Christian church. Christ has told his disciples explicitly why he has sent them forth: "As the Father hath sent me into the world, so send I you into the world;" and then he has told us in his prayer what he was sent into the world for: "I have glorified thee on the earth, I have finished the work which thou gavest me to do." That is the work of Christ, to glorify the Father. I glorify the Father by bringing one of his children back to the Father. It is true that when they come back they will grow wiser, better, more virtuous; and as they grow wiser and better and more virtuous they will get clothing, shelter, food; they will be helped to help themselves when they come back into their Father's house. But the prime function of Christ's disciple is to bring every wandering child back to God, and he cannot do that and not carry a living and glorified faith in God wherever he goes.—*Lyman Abbott.*

Cultivation of a Suspicious Spirit.

What is more damaging to character than the cultivation of a suspicious spirit? We know some otherwise good men that have almost ruined themselves by indulging in this folly. They have now reached the point at which they really believe all the world to be in a conspiracy against them. The egotism of such a conviction is sublime. The world is too busy with its own affairs to pay much attention to any one person. Nine times out of ten, the ill thoughts that we entertain concerning those around us have no foundation in fact, but are simply born out of our own morbid imaginations.—*Nashville Advocate.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Rylands's Three Don'ts.

John Rylands, who was president of the Baptist College, Bristol, England, was a quaint old man, and when his students left him for the ministry he used to give them "three don'ts." Don't buy too many books—that will hurt your pocket. Don't study late at night—that will hurt your health. Don't fall in love—that will hurt your mind. —*Homiletic Review.*

The pastor who makes up his mind to put in all his time building up character or leading social reforms, may as well turn the water out of his baptistery.—*Central Baptist.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE



Luxuriant Hair

WITH a clean, wholesome scalp, free from irritating and scaly eruptions, is produced by the CUTICURA SOAP, the most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest for toilet and nursery. It clears the scalp and hair of crusts, scales, and dandruff, destroys microscopic insects which feed on the hair, soothes irritated and itching surfaces, stimulates the hair follicles, and nourishes the roots.

Sold everywhere. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "All about the Skin and Hair," free.



Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorised agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 35 p m	7 30 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	5 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 30 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	6 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		1 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*6 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 25 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.30 p m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Lendegros 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R. leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:20 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D C

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 14. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 42 a m		
Lv Climax	1 42 p m		
Ar Greensboro	3 15 p m		
Lv Greensboro	3 55 p m		
Lv Stokesdale	5 48 p m		
Ar Walnut Cove	6 20 p m		
Lv Walnut Cove	6 35 p m		
Lv Rural Hall	7 01 p m		
Ar Mt Airy	8 25 p m		
Lv Bennettsville		6 15 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 55 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 55 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 12 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			4 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 137*.	ATLANTA SPECIAL.			No. 134*.
*8 45 p m	Lv	Norfolk (via S A L)	Ar	*11 45 a m
8 35 p m	Lv	Portsmouth	Ar	11 25 a m
9 54 p m	Lv	Suffolk	Lv	11 04 a m
10 30 p m	Lv	Franklin	Lv	10 30 a m
10 58 p m	Lv	Boykins	Lv	10 00 a m
11 20 p m	Ar	Weldon	Lv	*9 35 a m
11 30 p m	Lv	Weldon	Ar	9 00 a m
12 50 a m	Ar	Henderson	Lv	7 35 a m
2 05 a m	Ar	Raleigh	Lv	6 30 a m
3 20 a m	Lv	Raleigh	Ar	5 10 a m
3 40 a m	Lv	Sanford	Lv	4 50 a m
4 28 a m	Lv	Southern Pines	Lv	4 00 a m
5 20 a m	Ar	Hamlet	Lv	3 05 a m
5 43 a m	Lv	Rockingham	Lv	2 45 a m
6 20 a m	Lv	Wadesboro	Lv	2 02 a m
7 15 a m	Ar	Monroe	Lv	1 00 a m
9 40 a m	Ar	Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.			No. 38.
*8 30 p m	Lv	New York (PRR)	Ar	6 53 a m
11 33 a m	Lv	Philadelphia	Ar	3 48 a m
2 20 a m	Lv	Baltimore	Ar	12 48 a m
4 00 a m	Lv	Washington	Ar	11 10 p m
6 25 a m	Lv	Richmond (A C Line)	Ar	8 50 p m
9 25 a m	Lv	Petersburg "	Ar	5 39 p m
11 27 a m	Ar	Weldon "	Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR)	Ar	7 43 a m
9 10 a m	Ar	Portsmouth	Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R)	Ar	1 23 p m
7 00 p m	Lv	Baltimore (Bay Line)	Ar	7 00 a m
8 30 a m	Portsmouth	"	Lv	†6 00 p m
*7 00 p m	Lv	Washington, N&WSS Co	Ar	6 30 am
8 00 a m	Ar	†Portsmouth	Lv	5 50 p m
*9 00 a m	Lv	Norfolk, via S A L	Ar	†5 00 p m
9 15 a m	Lv	Portsmouth	" Ar	5 50 p m
9 54 a m	Lv	Suffolk	" Ar	5 14 p m
10 58 a m	Lv	Boykins	" Ar	4 08 p m
†11 42 a m	Ar	Weldon	" Lv	*3 22 p m
†11 54 a m	Lv	Weldon	" Ar	3 10 p m
2 00 p m	Lv	Henderson	" Lv	†1 14 p m
†4 07 p m	Ar	Durham	" Lv	†10 50 a m
†3 50 p m	Ar	Raleigh	" Lv	†11 36 a m

No 43.				No 36.
†10 15 a m	Lv	Raleigh	Ar	†3 00 p m
1 48 a m	Lv	Sanford	Ar	4 30 p m
12 48 p m	Lv	Southern Pines	Ar	5 35 p m
1 45 p m	Ar	Hamlet	Lv	5 25 p m
12 25 p m	Ar	Rockingham	Lv	5 37 p m
3 03 p m	Ar	Wadesboro	Lv	4 25 p m
3 57 p m	Ar	Monroe	Lv	19 30 p m
4 45 p m	Ar	Charlotte	Lv	11 40 a m
3 06 p m	Ar	Laurinburg	Lv	1 07 p m
3 39 p m	Ar	Maxton	Lv	12 58 p m
6 25 p m	Ar	Wilmington	Lv	10 00 a m
2 30 p m	Lv	Hamlet	Ar	1 47 p m
2 57 p m	Ar	Gibson	Ar	1 20 p m
3 21 p m	Ar	Bennettsville	Lv	12 53 p m
4 12 p m		Darlington	Lv	12 03 p m
5 27 p m		Sumter	Lv	10 47 a m
8 45 p m		Charleston	Lv	7 50 a m

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*Daily. †Daily except Sunday. S. Breakfast. D. Dinner.

For information relative to schedules, &c. apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

Pastor Moore's Resignation.

To the Biblical Recorder:—At the regular monthly conference of Broad St. Baptist church, on the evening of the 11th, after the transaction of business, the pastor, Rev. Hight C. Moore, tendered his resignation to take effect June 30th and then retired; Bro. S. F. Conrad being called to the chair. A vote was taken upon the acceptance of the resignation and the church voted not to accept. Bro. Moore was notified of the decision, and returned and addressed the church pressing his resignation.

Upon another vote being taken the resignation was accepted, and the following resolutions were passed:

"*Resolved*, That in accepting the resignation of Bro. Hight C. Moore as our pastor, we desire to express our entire confidence in his earnest and sincere Christian character, and to say that we recognize in him many useful and worthy gifts for the gospel ministry.

2. That in parting with him as our pastor, we deplore the circumstances which have led to his resignation, and that we believe whatever have been the grounds of complaint on the part of any, we do exonerate him from any intent or purpose to produce alienation or discord among the members of this church, and that he has continuously borne and manifested a Christian spirit and love for the cause and work of the Master.

3. That in leaving us we desire to express to him our appreciation of his labors among us, and our sympathy and prayers for him in future field of labor.

4. That a copy of these resolutions be spread upon the church record, also that a copy be furnished Bro. Moore, and that copies be sent the *Twin City Daily* of this city, and the BIBLICAL RECORDER of Raleigh for publication."

JAMES D. HOLLISTER, *Church Clerk.*

North Carolina Baptist S. S. Chautauqua.

SECOND ANNUAL MEETING

The second annual meeting of the North Baptist Sunday-school Chautauqua will be held at Mount Vernon Springs, Chatham county, on the Cape Fear & Yadkin Valley Railroad, one mile from Ore Hill, beginning on Tuesday, August 28th, at 4 p. m., and continue till Sunday, September 2d, 1894.

Special rates for board have been secured at the Mount Vernon Springs Hotel, as follows: "Per day, $1.00; full week, $6.00; and in private residences near by at seventy-five cents per day, or $5.00 full week. Usual reduced fare will be granted over all the railroads in the State.

The full programme of exercises will be issued by the Executive Committee during the month of July.

The meeting at this place last August was most delightful and profitable to all the Sunday-school workers who attended. From the first to the last day it was a spiritual and an instructive feast.

The object of the Chautauqua is to bring together the Baptist Sunday-school workers of North Carolina in an annual meeting for mutual interchange of methods of teaching and conducting the school in every department, and for invoking special spiritual preparation in same. It will prove a blessing to any officer or teacher. It will aid and stimulate the school represented. It will warm the heart of any pastor.

Our brethren and sister of Mount Vernon Springs Baptist church, and the people of the community generally, will do all in their power for our comfort and for the success of the Chautauqua.

The grove in which Mount Vernon Springs church is situated is a very large one, and parties desiring to do so can take tents or make shelters and "camp" in the grove during the Chautauqua. Several did this last year, and found it very comfortable.

We hope every Baptist Sunday-school in the State will send at least one representative.

N. B. BROUGHTON, *President.*
J. C. BIDGOOD, *Secretary.*
Raleigh, N. C.

Statement.

Some time ago we announced that if the way opened, we would join the Gospel Mission in China. The friends of this Mission, with few exceptions, say that we are too old, and that our family, eight in number, is too large. That the $1,200 passage money required for us would send four single missionaries. That we can do more for China by staying here and raising funds for others than going in person.

Further, there are six young missionaries who wish to join the Gospel Mission this fall, for whom passage money must be raised.

Last and most important of all is the fact, that the support of some now in the field is not fully provided for.

To send us now would be to take part of the support away from Bostic, Blalock and Crocker. Under these circumstances in these hard times, money cannot be raised to send us. Therefore, like many others who cannot go for lack of funds, we shall do all we can here to extend the Master's kingdom.

R. L. PATTON.
Morganton, June 15, 1894.

Pastors of Baptist Churches in North Carolina.

Dr. F. M. Ellis of Baltimore made the proposition some weeks ago that the pastors of the South give five dollars towards liquidating the debt of the Foreign Mission Board.

We have about four hundred pastors of Baptist churches in North Carolina. Can we not, if necessary, make the sacrifice and send five dollars each to meet the pressing demand? Brethren, do not let us be behind in this call. Other pastors in other States are responding.

R. VAN DEVENTER,
Vice President for North Carolina.
Henderson, June 15, 1894.

Pilot Mountain Association.

This body will meet with Mt. Olive Baptist church in Stokes county, five miles from King's Cabin, a station on the C. F. & Y. V. R. R., on Thursday before the first Sunday in August, 1894. The north bound train is due at King's Cabin at 5 o'clock p. m. The south bound 10:45 o'clock a. m. Persons intending to come by rail and wishing conveyance will be met at station on Wednesday evening or Thursday morning, provided they notify the undersigned at once, on which train they will arrive. Ours being a country church, we need a little time to arrange matters.

PINCKNEY OLIVER, *For Com.*
Dalton, N. C.

Absolutely Unanswerable.

Dear Recorder:—I want to say amen to Dr. Taylor's articles in the RECORDER on "How far Ought a State to Undertake to Educate." I think his articles are timely, pointed and absolutely unanswerable. I think the time has come when the taxpayers of this State ought to speak out on this subject, and condemn with no uncertain sound wrong appropriation of their money. I say give the people the information that they need upon this subject, and they will right the wrong. I think it is the duty of each one of us to point out where the candidate for the next legislature stands upon this subject before we cast our vote; that is my determination.

W. P. JORDAN.
Hertford, N. C.

Roberdel Gracious Meeting.

Last night Rev. I. S. Boyles, who was our former pastor for two years, closed a great and glorious meeting of ten days at our church. The church has never been so greatly moved and revived before. More than twenty-five professed faith in Jesus. A dozen have joined the church, others will follow, and some will join elsewhere.

To dear Bro. Boyles we all feel greatly indebted for his most earnest preaching of the pure gospel and for his most faithful labors for the lost. He holds a tender and loving place in all our hearts. Bro. Wallace was with us a few days and did good service.

To God be praise and honor for his goodness and mercy. We want to live revival lives the remainder of our days.

I love the RECORDER.

EUGENE LEGRAND.
Roberdel, June 14, 1894.

Hollins Institute.

The fifty first session has come and gone—its work and its lessons have made their indelible impress. The closing exercises continued through four evenings and one forenoon, and, from beginning to end, moved on a high plane, calling forth exhibitions of appreciation and approval. The marked feature of a Hollins' commencement is the prominence given to the pupils, officers taking but little part. Music, Art, Elocution, essays, written debates, all by the pupils, come and go as the scene changes and the hours pass, no haste, no halt, no confusion, no agitation, no embarrassment, thus affording the best evidence of intelligent successful training. The session has been one of marked success. More diplomas were awarded than ever before.

Medals for Scholarship were awarded to Miss M. Elizabeth Jones, Lynchburg, Va.; for English Composition to Miss M. Elizabeth Jones, Lynchburg, Va.; for Instrumental Music to Miss Lily Ford Snead, Fluvanna county, Va.

Rev. E. B. Pollard of Roanoke, Va., delivered the medals in a most graceful and appropriate style.

Prof. Chas. W. Kent of the University of Virginia delivered the annual commencement address. His theme might be designated "the position and education of women." It was a speech of great ability and high finish and was delivered with power. It received unusual approval by the audience—rounds of prolonged applause following on its close. It will be published in the *Semi-Annual* which is sent out by the two literary societies of the school. Your correspondent did not know the University had such an orator.

The two literary societies of the school had their celebration on the evening of the last day. Their programme was well conceived and exquisitely executed—holding the large audience literally spell-bound for two and a half hours. They had Music, Elocution, essays, written debates and an orator in the person of Rev. J. Cleveland Hall of Roanoke. His theme was "Language and Books, Their Use and Abuse." The treatment was elevated in thought and pure and beautiful in diction.

Much study and attention is given to Music in this school and both at the spring concert and at commencement, music of a high order and degree of excellence, under both home and foreign instruction, was executed. We have not space to mention here the various brilliant performances during those occasions, but one surpassing all others we have heard here and elsewhere claims a few words. It occurred during the morning hours of commencement day and was called "The Hallelujah Chorus," from Handel's Messiah. Eleven performers were required for its rendition,—one at the pipe organ, four at two grand pianos, and six violins under Miss Goldsmith, the accomplished teacher of violin, and all under the direction of Prof. E. F. Rath, the Musical Director.

We neglected to mention that on Sunday preceding the commencement exercises, the annual sermon before the Christian Association of the school was preached by Rev. W. R. L. Smith of St. Louis, Mo. His text was "I have many things to say unto you, but ye cannot bear them now." X. Y. Z.

Obey clear convictions of duty.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mt Pisgah church, Mt Zion, $6.40; Murfreesboro ch, 2.00; Mrs W A Wilson, Mooresville, 2.00; B M Satterwhite, 1.00; Corinth ch, Granville County, 2.16. Total, 13.56 Previously reported, 5,844.04. Total this year, 5,857.60.

Foreign Missions—Mt Pisgah ch, Mt Zion, $6.80; Ditto, ditto, 1.30; Pine Forest ch, W M S, 2.84; Mrs E J Wilson, Mooresville, N C, 2.00; Thessalonica ch, South Fork, 75c; Sunbeams, Scotland Neck ch, 93c; Gardner's ch, Tar River, 1.31; Maggie Nutt Society, Oxford Female Seminary, 13.86; Union ch, 6.00. Total, 35.79. Previously reported, 2,368.70. Total this year, 2,404.49.

Home Missions—Mt Pisgah church, Mt Zion, $2.52; Ditto, ditto, 1.95; Mrs E J Wilson, Mooresville, N C, 2.00. Sunbeams, Scotland Neck ch, 92c. Total, 7.39. Previously reported, 1,134.48. Total this year, 1,141.87.

Education—Hickory ch, Tar River, $1.35; Mt Pisgah ch, Mt Zion, 2.40; Pine Forest ch and W M S, 5.00; Mrs W A Wilson, Mooresville, N C, 2.00; Norwood ch, Pee Dee, 1.00; Pleasant Grove ch, W Chowan, 3.25. Total, 15.00. Previously reported, 1,348.47. Total this year, 1,363.47.

Orphanage—Mt Pisgah ch, Mt Zion, $2.50; Norwood ch, Pee Dee, 4.68; Roberdel ch, ditto, 8.08; Pleasant Grove ch, West Chowan, 2.17. Total, 12.43. Previously reported, 388.05. Total this year, 400.48.

Students' Aid Fund, Louisville—Bertie Union Meeting, $5.00.

CORRECTION: In last RECORDER, Ministerial Relief Fund, Marion ch, Green River, $1.56 should have been 1.50.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, June 16, 1894.

Mr. Foster Utley of Chapel Hill is dead.

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The Forty-fifth Annual Session will Open Sept. 4, 1894.

TEACHERS AND OFFICERS:—Mrs. S. D. Twitty, Lady Principal; Mrs. F. P. Hobgood, Superintendent Domestic Department; Miss Lilly Moore, Matron.
COLLEGIATE DEPARTMENT:—F. P. Hobgood, Latin and Natural Science; Mrs. M. A. Lacy, French and Mathematics; Mrs. S. D. Twitty, English and Moral Science; ————, English.
NORMAL DEPARTMENT:—F. P. Hobgood.
BUSINESS DEPARTMENT:—Miss Hattie B. Hicks; Typewriting, Stenography and Book-keeping.
MUSIC DEPARTMENT:—Miss Marguerite Gaff, (Conservatory of Leipsic, Germany), Instrumental and Vocal Music; Miss Carrie Hobgood, Piano.
ART DEPARTMENT:—Miss Sue Hall, (Cooper Union Art School, New York City.)

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A course in the Science and History of Education is arranged for those desiring to fit themselves for teaching.
A Business Course consisting of Typewriting, Stenography and Book-keeping for those desiring to fit themselves for business or for teaching.
Music and Art Departments are up to the highest standards. The Music Department is modeled after that of the German Conservatories. Diplomas in Music and in Art are given to those completing the courses prescribed.
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The above with Music, $185.
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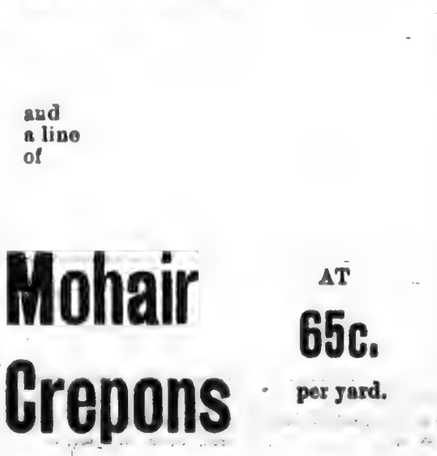
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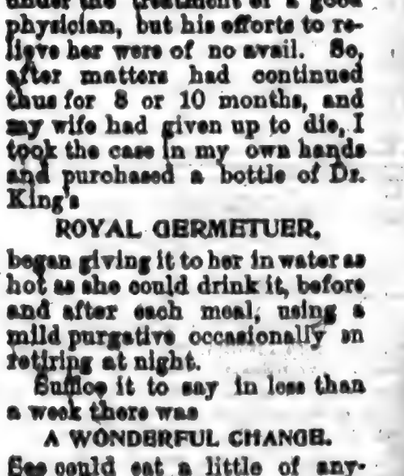
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HELPLESS INVALID.

"About 18 months or two years ago my wife's health gave way, and she grew steadily worse. She could not retain scarcely anything she ate and the case finally assumed the worst form of
DYSPEPSIA and CHRONIC DIARRHŒA,
and she became a helpless invalid at the age of 18. I had her under the treatment of a good physician, but his efforts to relieve her were of no avail. So, after matters had continued thus for 8 or 10 months, and my wife had given up to die, I took the case in my own hands and purchased a bottle of Dr. King's
ROYAL GERMETUER.
began giving it to her in water as hot as she could drink it, before and after each meal, using a mild purgative occasionally on retiring at night.
Suffice it to say in less than a week there was
A WONDERFUL CHANGE.
She could eat a little of anything she desired, and today is a well woman. She used altogether possibly 4 or 6 bottles. In my opinion
GERMETUER HAS NO EQUAL."
HARRY L. WATTS, Winona, Miss.
Mr. Watts is traveling salesman for R. Zerbevier Co., wholesale grocers, New Orleans.
King's Royal Germetuer Co., Atlanta, Ga



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M. P. MÖLLER, Hagerstown, Md.

Is the University of North Carolina Baptist?

Dear Recorder:—In your issue of June 13th some one who signs his name "B." in his report of the recent commencement of the University at Chapel Hill, says that he wishes that our "Baptist people could only know what a great work the University is doing for them." If the University is giving Christian education according to the Baptist idea, it is high time to close Wake Forest, and all send to the University, and indeed were not all of our Baptist fathers fools for ever building Wake Forest College! There are Baptists in North Carolina who have more State pride than they have love for Christ or his cause. They contribute but little for preaching the gospel even at their own doors, and comparatively nothing to Wake Forest, but they are great friends to the University because it is a State institution. Now if support from the State is withdrawn from the University, I suppose they will be willing to contribute to its support. They ought to be.

Indeed I am a little tired of this "higher education business" any how. How many young men who have graduated in our colleges and universities are swinging around doing nothing, only trying to be a lazy and respectable nobody? They are waiting for a job to "boss" negroes or poor white folks. Will they plow, or sow, or dig? No, not they! They are *educated*, and that means that somebody must support them, or they must have a job where they can make money. Many of our young people are educated away from the practical duties of life. They may get into a place and live high, but the money some of these make is polluted with the sin of oppression or extortion.

I reckon if we close up Wake Forest, we had better sell the property and devote the proceeds to the University which is such "a great school for Baptists"!

Many of us in this section are too poor to educate in any school even if we could have free "tuition, board," &c. If we must be "hewers of wood and drawers of water" for the educated, we will do our hewing well, something not many of the educated *can* do; and we will work when we draw water, something most of the so-called educated *won't* do—not even the water they drink, let alone that which is used to wash their clothing.

Yours against frauds and puffs,
E. F. Jones.

Gastonia, June 13, 1894.

From Soochow, China.

Dear Bro. Bailey:—I have a little time this afternoon before starting on a four days' country trip, and I wish to tell our people through you how the Lord has been blessing our work this year.

Beginning the day after China's New Year (Feb. 7th), for seven weeks we gave ourselves especially to preaching in the chapel, most of the time having one service in the day and one at night. The presence of the Lord was evident. And it was a source of great thankfulness and joy with us to see so much more interest in the gospel manifested by the heathen than we had ever witnessed here before. One young man was added to our church by baptism, and two by letters, making our present membership eleven. Before this meeting, there had been only one person added to us during the four and a half years of our work here, and we have no good reason to think that any one else had been saved. Some continue to attend our regular chapel services (seven per week). And we hope, the Lord abiding with us, the good work may go on.

I had the privilege of attending our Baptist Association at Ningpo in April. This Association includes all the Baptist churches in the eastern part of Central China. There were about forty delegates present, of whom seven were foreigners. Sixteen churches were represented. And, including Chinkiang and Yangchow churches which were not represented, there was an aggregate membership of six hundred. Much of the true Christian spirit was manifested in the sessions. It lasted three days. I worked among the villages and towns five days last week, preaching, and selling Christian literature—especially portions of the New Testament, while our native co-laborer did the chapel work. The fields of ripening wheat, the banks of the canals covered with vegetation and decked with flowers, and the quiet lakes furnish delightful scenery. But the people in the villages sunken in iniquity, so nearly ruined by opium, and "having no hope and without God in the world," are indeed pitiable. Fraternally, T. C. Britton.

Soochow, China, May 15, 1894.
(Post-office, Shanghai.)

The Home Mission Board in Need of Help.

Its receipts are painfully small. Its debt is enlarging rapidly, and unless its income shall be increased it will become unmanageable.

We do not ask for special collections, but we do ask that regular contributions may be increased and promptly forwarded.

Brethren help us some, and help us now.
I. T. Tichenor.

The sheriff of Wake county has, after strenuous efforts, re-captured Orange Page, the condemned murderer who recently escaped from jail. Hereafter, we are informed, murderers will be kept in separate cells in the Wake county jail. The sheriff informs us that there is no law whereby he may prohibit inmates of jails from making loud noise all night. There should be such law.

The experienced Christian has too solid a view of the mercy of God in Christ not to "rejoice," but too exalted views of the holiness of God not to "rejoice with trembling."—*Arnaud.*

The North Carolina Press Association met last week at Morganton in annual session. W. C. Erwin of the *Morganton Herald* was elected president; C. L. Stephens, W. C. Dowd and W. F. Marshall, vice-presidents; J. B. Sherrill, secretary; Jno. R. Webster, orator; A. Joyner, poet; E. J. Hale, historian.

The Baptist church at Mt. Airy has extended a call to Rev. Jas. I. Kendrick, a Wake Forest graduate, and a this year's graduate of the Southern Baptist Theological Seminary. Bro. Kendrick, we are glad to learn, will probably accept the call. Bro. R. A. Newton of Mt. Airy writes: "Brother Pruett left us on last Friday (8th inst.) His removal is a great loss to our town and the church. The church here gained one hundred per cent. during his pastorate. Mt. Olivet, Charlotte, could not have made a better selection."

Toronto.

To any desiring to go to Toronto:—Let me say that the rate will be one fare for the round trip with reduction of hotel rates. I shall be glad to give any information about the trip. Any Baptist church or Young People's Society is entitled to representation in the Baptist Young People's Union Meeting July 19th-22d.

Yours to serve, M. P. Matheny,
Transportation Leader for N. C.,
Gastonia, N. C.

Summer Homes Guide Book.

The passenger department of the Richmond & Danville Railroad has issued a Summer Homes Guide Book, giving a complete list of more than 600 hotels, boarding houses and resorts on and near its line in Virginia, the Carolinas, Georgia and Alabama, with location, terms, etc. This work is beautifully illustrated and from its complete list of resorts, tourists and pleasure-seekers can select a summer home at any rate they may desire.

Summer excursion tickets are now on sale at reduced rates. Copies of "Summer Homes" can be had by applying to the nearest Richmond & Danville Railroad Ticket Agent, or to W. A. Turk, General Passenger Agent, Washington, D. C.

MARRIED.

GOUGH—PERRY—On June 14th, 1894, by Rev. W. R. Gwaltney, Rev. John O. Gough of Lamberton and Miss Estelle Perry of Wake Forest.

DILDAY—DILDAY—On May 31st, 1894, at the residence of Daniel Lowe's, by A. B. Adkins, Esq., Rev. J. W. Dilday and Miss Lillie D. Dilday, all of Hertford county.

DIED.

BAKER—After an illness of three weeks, sister Bettie Baker departed life May 13th, 1894, in the sixty-eighth year of her age. Some years ago she was baptized into the fellowship of Pleasant Grove church, where she remained an active member until the day of her death. She leaves one brother, Deacon Langly Taylor, to mourn his loss, but his loss is her eternal gain.

FEREBEE—At his residence in Camden county, May 3d, Bro. Jas. C. Ferebee, in his seventy-eighth year. I have known Brother Ferebee for more than thirty-two years. He was an humble, quiet Christian man. Liberal to his church, and always ready to help the needy. The world saw the want of him; always plain and blunt, but to know him was to love him, because of what you saw was in him. R. R. Overby.

CRUTCHFIELD—At Mt. Vernon Springs, Chatham county, N. C., June 1, 1894, in the sixty-eighth year of his age, Joseph A. Crutchfield. Three years ago a tumor appeared on his arm. It was taken out, and then others were developed, and for the last eighteen months he suffered continuously and greatly. He bore it all with great patience and fortitude. He joined the Missionary Baptist church young, and has been a faithful member, and a constant reader of the Recorder. He was a good and kind husband, obliging and sympathetic neighbor, honest and upright in all his dealings, and given to hospitality. He gave a hearty welcome to the visitor, and was anxious to make you feel happy while at his home. He said that he had faith in Jesus who died for sinners, and that he was one saved by grace. His life certainly bore the fruits of the spirit.

We will all miss his pleasant face, cordial welcome, and cautious advice. May the teachings of divine truth and the fond hope of soon meeting the departed husband cheer the bereaved wife. The writer preached the funeral from the text, "Precious in the sight of the Lord is the death of his saints." Ps. 116: 15. O. T. Edwards.

Mt. Vernon Springs, N. C.

ROBERSON—God in his providence saw fit on May 5th, 1894, to remove from our midst our brother Cornelius M. Roberson, at the age of twenty-nine years. Bro. Roberson, with tenants, was stripping tobacco one and a half miles from his home. Seeing angry clouds rising he started for home that he might be with his wife and child during the storm. While passing under a locust tree, within three yards of his porch, a fearful stroke of lightning struck the tree, shivering it into splinters and killing Bro. Roberson instantly. He fell almost in the arms of his family. On June 20th, 1889, he was happily married to Miss Ella Price. Soon thereafter he connected himself with the Leaksville Baptist church.

In his funeral discourse the pastor, Rev. J. B. Richardson, said, "I knew Bro. Roberson well. Two great purposes prompted and led his life. The one was to serve and honor his Lord and Saviour. The other was to provide for and honor his family. To the first, as a citizen and neighbor, he devoutly and faithfully addressed himself daily. To the second he lovingly and tenderly gave his energies, early and late, to support and comfort all the dear ones dependent on him. With a glad welcome he often received us into his family, and while with him he was ever anxious to have and hear the Bible taught to his household. Whenever we visited him we knew this was to be our work while there. Yes, he was a noble specimen of a Christian gentleman." C. G. J., Sr.

BURKE—At the residence of his parents, east end of Statesville, N. C., Monday, June 4th, 1894, at 1:40 a. m., Claude H., second son of Harry and Delia Burke, in the seventeenth year of his age.

When I took charge of the church there in the fall of 1887, I lived next door to Lawyer Burke, and very soon acquaintance grew into friendship, and this has been more and more cemented as the years have passed.

His children were much in my home, and so Claude and I have been intimate friends, notwithstanding the great difference in ages. He was convicted of sin in 1888, and confessed Christ during Mr. Fife's meeting there in February, 1891, and was baptized by Elder W. A. Pool, then pastor of the church there.

From childhood Claude was bright, and did his own thinking along the line of Bible teachings, more so than even the family then knew. Some months ago I had a most comforting conversation with him, in which his experiences seemed more like those of a man of thirty than a boy of seventeen, full of trial and full of trust.

Wednesday before his death in answer to a card from his father, I went to him. He was bright and calm in view of death, and smiling, he said, "That's all right; Jesus has saved me; I am not afraid to go; I know I am safe; . . . I want you to pray for some of my young acquaintances. I wish they were Christians. . . . Pray for pa and ma, and Flake and Maude; and pray for me if it is his will for me to get well, that I may be useful to him." After I left him, he turned to his mother and quoted Prov. 4: 18, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Dear parents, brother and sister, let us look away from this new made grave in your beautiful cemetery. Our loved one knows no more tears as we do. Let us look up to "Father's House" that is home. Claude is there, and we are on the way to him. It is not a far home! We will soon be there. Since our loved ones are gone heaven is so much nearer, and the doctrine of the resurrection is so much dearer to us all, than ever before.

Just a few more heart pangs, a few more days of service to our "Gracious Father," then he will call us, or else "come again" and take us up home to himself and our loved ones. See John 14: 1-3; 1 Thess. 4: 13-18.

O what condescension on God's part,
O what joy and glory is ours!
W. J. Hopkins.

Mooresville, N. C.

Tributes of Respect.

At a called communication of Mt. Pleasant Lodge, No. 157, May 26th, 1894, the following resolutions were read and adopted:—

Whereas, It has pleased the giver of all good to remove from time to eternity our much esteemed brother James A. Penny, a member of this Lodge, who departed this life on May 25th, 1894, in the fifty-seventh year of his age; therefore

Resolved 1. That in the death of our brother our hearts have been deeply pained by this sad and melancholy event.

Resolved 2. That we deeply deplore the great loss sustained by his family and the community, also the church of Christ of which he was a member, and by our fraternity.

Resolved 3. That it becomes us to bow with reverence and humility to this melancholy and inscrutable dispensation of providence, thus reminding us that in the midst of life we are in death.

Resolved 4. That we extend to the bereaved family and relatives of our deceased brother our sincere and heartfelt sympathy in this their sad bereavement.

Resolved 5. That the Lodge be draped in mourning the usual number of days, and that a copy of these resolutions be spread upon the Lodge record, a copy be sent to the family of the deceased, and to the Biblical Recorder and *Orphan's Friend* at Oxford for publication.

E. P. Hester,
Jno. A. Arnold,
Committee.



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Baptist Sunday School Board,
T. P. Bell, Corresponding Secretary. *Nashville, Tenn.*

N. B.—The last Sunday in June comes on the 24th, on which day periodicals ought to be distributed. To have them on hand in time, Superintendents and Secretaries must order early in June. Don't put off till the last week.

Rev. W. A. Smith, A. B., (W. F. C.) Principal.

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The Home Circle.

My Burden.

A heavy burden, Lord, I bear,
It is too great for me,
Beneath its weight I'm bowed to earth,
And fain I would be free.

REFRAIN.

My burden is too great for me,
I bring it, bring it, Lord to Thee;
My burden is too great for me,
I bring—I leave it, Lord, with Thee.

In vain I've tried to roll it off,
But still it clings to me.
It's more than I can bear, dear Lord,
I bring it now to Thee.

"Upon the Lord thy burden cast,"
The Master says to me;
I hear and hasten, Lord, to bring
My heavy load to Thee.

In joyful haste; with loving faith,
And longing to be free,
I lay my burden at Thy feet,
And leave it Lord with Thee.
—T. J. Taylor, in the Baptist (Baltimore).
Warrenton, N. C., May 14, 1894.

Educated Feet.

Educated feet are a good thing—provided they are educated in the right way. But not to dance, not to trip gracefully to music, or enter a room without stumbling, or walk with "the poetry of motion"—these, at best, are mere pedal accomplishments; of about the same real value, in the education of feet, as fancy embroidery in the education of hands, or the proprieties of five o'clock teas in the education of heads. You would teach your hands how to write, and draw, and bake, and sew seams before you would teach them how to do any fancy work—would you not? And your head how to read, and reason, and compute, and understand, and express its thought, before the trivial rules of a small social occasion?

Why, then, when people speak of "educated feet," do they think of nothing but dancing and marching and graceful walking? Are there not some fundamentals in foot education too? Are there not some really useful and practical things which our feet should be taught?

First, we ought to teach them to be *obedient*. "This is the way—walk ye in it," is the first command of Christ to youth. We all know, or may readily learn, the way in which Christ wishes us to walk—the path of righteous conduct, of self sacrifice, of sincerity, purity, devotion. Have we educated our feet to follow that path? Have we made them obedient to the Divine command?

In the second place, we ought to educate our feet in *service*. Do they know the way to the bedside of the sick, to the hovel of the poor, to the hearth of the lonely, to the cell of the prisoner? Do they carry you on missions of mercy and of love? Teach them how to serve.

Thirdly, we ought to teach our feet how to *stand*. There is something finer and more beautiful than any grace of motion in the stanch, noble character which can *abide*, while the siren voices are crying, "Come! come!" Do your feet know how to resist temptation? Can they plant themselves upon the right and defy everything which would move them thence? If so, you have learned one of the grandest lessons of life. If not—ponder it, practice it.

Yes, we ought to educate our feet just as well as our hands and our heads. We ought to educate them in the things which will make good and strong and helpful and Christlike men and women of us.—*Zion's Herald.*

Water Good Enough.

The nomination of Lincoln for President of the United States was quietly received at his home in Springfield, Illinois. When the committee from Chicago arrived to apprise Mr. Lincoln of his nomination, his two boys, Willie and "Tad," were perched on the fence before the house. "Tad" stood erect, and welcomed the committee by shouting "Hooray!" Charles Carlton Coffin describes the reception of the committee.

"Mrs Lincoln will be pleased to see you in the other room, gentlemen. You will be thirsty after your long journey. You will find something refreshing in the library."

In the library were several hundred volumes ranged upon shelves, two globes, one terrestrial, the other celestial, a plain table, a pitcher of cold water and glasses, but no wines nor liquors.

"You did not find any great spread of liquors, I take it," remarked a citizen of Springfield the next morning.

"No," I replied.

"Thereby hangs a little story: When we knew you were on your way, a number of us called on Mr. Lincoln and said that in all probability some of the members of the committee would need some refreshment, wines or liquors. 'I haven't any in the house,' he said. 'We will furnish them.' 'Gentlemen, I cannot allow you to do what I will not do myself,' was the reply.

"But that was not the end of it. Some of our good citizens, feeling that Springfield had been highly honored by the nomination, sent over some baskets of champagne, but Mr. Lincoln sent them back, thanking them for their intended kindness."—*Evangelical Messenger.*

Ladies, if you want a pure, delicate soap for the complexion, Jno. Y. MacRae, druggist, Raleigh, N. C., will always recommend Johnson's Oriental Medicinal Toilet Soap.

The religion that never goes away from home to do good is not the kind that Jesus instituted.—*Sam'l Morn.*

To secure an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

Santo Domingo, the City of Columbus.

Santo Domingo is the oldest city built by Europeans now standing in the western hemisphere. It was founded by the brother of Columbus, and is said by some to have been named after their father, Domenico, and by others to have received its name because it was on Sunday that the ship sent from the north arrived there—Santo Domingo meaning "holy Sunday." Curiously enough, its founding was the result of a quarrel.

On the northern shore of Hispaniola, as the island of Santo Domingo was then called, was Isabella, the first Spanish colony in the New World. There, one day, a young Spaniard named Miguel Diaz, one of the followers of Columbus, stabbed a companion in a fight; and, afraid of the anger of Columbus, he fled into the mountains and went toward the south. After wandering for some days, he came to a river, and following it to where it emptied into the sea, found a tribe of Indians called the Ozamas. They had heard of the wonderful white men who had landed on their island, and they received him with awe, but with kindness and hospitality, and took him before their queen, Zameaca, who was famous for her beauty and gentleness. He had not lived long with them when Zameaca lost her heart to the fair-faced Spaniard, and they were married. For a time all went well, but Diaz soon tired of the simple life; and his wife, to please him, told him of gold to be found in the river Jayna, and guided him to it. Diaz then went back in haste to Isabella, knowing that the news of the discovery would secure his pardon,—as it did. He guided his avaricious companions to the golden stream, and afterward to the mouth of the Ozama River. There Columbus chose the place for the town. It was begun in 1496, and it was called Santo Domingo.

The Spaniards ill treated and made slaves of the simple Indians, and Zameaca, seeing the evils she had brought upon her people, fled to the mountains and was never heard of afterward. The new city grew and prospered until the year 1502, when it was entirely destroyed by a frightful hurricane, and was rebuilt on the other bank of the river. There it stands to day, not much changed from the Santo Domingo of four centuries ago.

It is very curious to go from one of our cities, with its new, bright, tall buildings and its tall broad streets alive with the hum and bustle of business, to this sleepy old Spanish town, where (on account of the earthquakes) the houses are rarely more than one story high, and are painted various colors—blue, green, brown, or red; where the narrow streets have sidewalks only three feet wide, and where nobody is ever in a hurry; and to remember, as one walks over the town, that those streets were once trodden by Pizarro, who gathered there the first money that enabled him to start on the expedition that conquered Peru; by Cortez, the conqueror of Mexico; by Ponce de Leon, who discovered Florida; by Balboa, the first European who saw the Pacific Ocean; by Ojeda, who discovered Venezuela; and by Columbus himself, and his brothers and his son, and the companions of his voyages.—*St. Nicholas.*

Noblesse Oblige.

'Tis wisdom's law, the perfect code,
By love inspired;
On him on whom much is bestowed,
Is much required;
The tuneful throat is bid to sing,
The oak must reign the forest's king,
The rushing stream the wheel must move,
The tempered steel its strength must prove,
'Tis given with the eagle's eyes
To face the midday skies.

If I am weak and you are strong,
Why then, why then
To you the brave deeds belong!
And so again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
Than I who, giftless, sunless, stand
With barren life and hand.
—*Carlotta Perry.*

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Mother not to Blame.

Probably there are none of our readers, or at any rate very few, who would willfully lay the blame for their own misdeeds on the shoulders of others. There are many who are doing it unconsciously, however. You ask in what way? Let this story answer:

Tom had been an idle, careless, mischievous boy in school. He did not mean to be a bad boy, but he wanted to do about as he liked, without seeming to care how much he troubled others by it. He had a seatmate who was quite unlike him, in that he was careful to try to please his teachers.

One day Tom heard his teachers talking about some of their pupils; he heard his own name mentioned, and then that of his seatmate.

"Jamie must have a lovely mother, I think," said one, "for he is always so polite and agreeable, and tries very hard to please all who are around him."

"I have heard that Tom Dunn's mother is a good woman," said another, "but I don't see how it is that she has such an unpleasant boy. I think he has a generous nature, and when he likes can show manners. It is my opinion that his mother tries to teach him just what is right, but he will not listen to her teaching. You know there is many a boy that will go on to destruction in spite of his mother."

Tom had heard enough to make him miserable for the rest of the day; and he had not put conscience away so far but what he could hear a whisper: "You've been a mean boy, and they've laid it all to your mother."

Now he did really love his mother, and could not bear the thought that he had brought discredit upon her. After school that night he lingered until the others had passed out, and going up to his teacher, he said slowly, and as if he hardly knew how to say it:

"I want to tell you—that—that mother isn't a bit to blame. Don't lay it to my mother—all my bad ways, I mean."

Tom did not think at all of what a brave thing he was doing; he thought of nothing but the wish to defend his mother. But when the teacher took his hand and said, "Your mother must be a brave lady, Tom, for her boy has shown himself brave to-night, and I shall expect good things from him in the future," Tom thought, "I wonder if the other boys know that all they do, good or bad, is laid to their mothers?"—*Presbyterian Journal.*

There is but one way for any of us to exert a true influence, and that is by being true and faithful ourselves.—*W. G. Eliot.*

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NORTH CAROLINA, CHATHAM COUNTY. } Cape Fear Township.

W. J. Bradshaw and W. B. Wilkie, trading as W. J. Bradshaw & Co., vs. Edward R. Daw and Elif Hanson, operating as Daw, Hanson & Co., } Before J. E. Bryan, J. P.

State of North Carolina, Chatham Co., Greeting:

The above named defendants, Edward R. Daw and Elif Hanson, being non-residents of the State of North Carolina, defendants, are hereby notified to appear before J. E. Bryan, one of the Justices of the Peace for the county of Chatham, on the 30th day of June, 1894, at 2 o'clock p. m., at his office in Cape Fear Township, at Moncure, N. C., in said county, to answer the complaint of W. J. Bradshaw & Co., plaintiffs, in a civil action for the recovery of $23 99, and interest on $23.99 from May 16th, 1894, until paid, due by sale of lumber, and demanded by said plaintiffs; and for costs.

Herein fail not, or judgment will be rendered against you in favor of plaintiffs.

This 15th day of May, 1894.

J. E. BRYAN, J. P.

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To a young man just beginning to discuss and express his opinion upon public policies and public facts, it seems most difficult to say anything and not offend some one. And if he be a great one whom he offends, some think him an upstart; if, however, he attempts to point out the flaws in the conduct of men of small affairs he will probably have the plaudits of the great. It would appear that one has to become great before it is meet for one to tell a great man that he is at fault, however faulty he be. It is a fear under which small men labor that prevents the exposure of many a wrong. We all desire renown; none would remain among the mediocre—the common. And, therefore, since it is generally thought that the good will of men already great is essential to promotion, the great pursue their course unchallenged save by jealous rivals. And this is wrong, for the insignificant may see evils where the great overlook or choose to disregard them. It is a greater wrong, however, for any one to hesitate to expose what one thinks is wrong because one is not so renowned as he who is accountable for the wrong. It is a cowardly fear that dogs would spurn. When one knows the right and follows it not—when one is politic—such a one should be driven from the pale of respectable men. When one knows a wrong and refuses for selfish motives to expose it, one commits a crime against the God of Justice, against the citizenship and against one's self. And yet we know there are many politic men. Policy often purchases renown; but policy costs one one's self respect; and that is all there is worth having in public affairs.

We began remarking upon the difficulty with which one meets in expressing opinions. Some one is always offended; and we are told that young men should not offend their elders. We know there are elderly editors who do not choose to give offence to to certain people, who cover over self exposing evil, who seemingly take delight in misty sentences and vague phrases. They are unworthy of their calling. If there is a class of men called to expose evil that class is composed of men who conduct newspapers. Not that they should not try to see the good in things, but that they should try to see the evil and try harder to remedy it. An editor must be independent of all men to be a good one; and he must not fear the scorn of the great nor the ungrateful silence of those whom he would protect.

There are times when offences must be given and consequent enmity incurred. One cannot honestly refuse to see a fault because a friend or an influential man will be offended. We are in a world that was created to move upward; and not one step upward can be made unless faults are pointed out. And they must be pointed out not in a general way—indefinitely,—for that is the subterfuge of those beings who fear to offend. Some person or persons are accountable for every wrong in public affairs, and they must be designated in not uncertain terms, or they will regard the effort as aimed at some one else, or of no importance. And there's the rub: To speak of individuals, to tell individuals that they are remiss of their duty, and in consequence incur their hatred, if they are small, or their contumely if they are great. An editor cannot be a man and fear either.

We wrote recently of the trial and the sentence of the New Hanover murderer, John Brock. He murdered his wife and was sentenced to thirty years' imprisonment. We held that he should have been hanged. We still hold to that opinion, despite a lengthy letter from one of the counsel for his defence informing us very candidly that we made ourselves ridiculous, that we wrote untruths, etc. We would gladly publish the letter, but cannot afford the space. The only thing it says in Brock's favor is that he is a drinking man, and was probably drunk at the time. It says a great deal in favor of the prosecuting officers, the judge and jury. Brock should have been hanged. In fact, there is evidence that he should have been hanged several years ago, for circumstantial evidence has branded him more than once. Here is manifested a striking testimony to our editorial on capital punishment: A woman met death in peculiar circumstances while in Brock's care some years ago. He escaped the law. Another met death in his company; and he almost escaped punishment; he did escape the law, if the law is just. And if he were a free man now would he not be encouraged to kill some one else who is in his way? Is the reason for the alarming increase of murders not apparent?

We had no purpose of offending any one when we wrote the article on capital punishment; but we knew we would be abused because we spoke definitely, and held certain men chargeable of certain wrongs. We had no personal acquaintance with any one concerned; we had no malice at all. We did have the evidence as produced at the preliminary trial and at the final trial as written in the Wilmington papers. If that evidence had been submitted to a jury on which we were serving, Jno. Brock would now either be sentenced to death or have a new trial.

It appears that the United States has begun to clean its stables—an arduous task, we fear; and one, indeed, to which all good men should lend their strength. New York City, the metropolis of iniquity—and made so by partisan municipal politics—is now undergoing the preliminary to a reformation in a general investigation of her police force. It has already been proven that many of her police were mere agents of a political machine, that they were authorized to charge a certain sum of money to fail to arrest offenders against the law, which money they contributed to the political machine—Tammany Hall—which dictated the affairs of New York, and which appointed police on payment by them of a certain amount of money. The money was used to bribe voters and procure power for the machine. There was never a more corrupt nor a more finished scheme. The privilege of committing crime was bought, and the purchase money was used to procure power to protect more crime, and by that means to make more money for the political leaders. Every city in the land has this end to fear. Rings and machines are on every hand; and rings and machines are centers of corruption. Politics should have no part in city government. Character and ability should have precedence over political principles in a city election.

The investigation by a committee of the United States Senate into the Sugar Trust scandal has developed evidence that several Senators were using their position to make money by gambling in the rise and fall of stocks. Senator Ransom's son and private secretary was implicated in a small way. Many Senators admit that they gamble in stocks; some of them boast of it. As long as people elect gamblers to represent them they deserve to be misrepresented. And if every editor in the land were man enough to call a gambler a gambler the people would know whether or not they are electing gamblers to represent them. It can be safely charged to the press that gamblers are in the Senate, for we believe the majority of people in every State would discountenance a gambling Senator were he exposed. We need a search light at Washington City—a search-light that will expose wrong regardless of the feelings of great men.

Mr. Josephus Daniels of Washington City stated in a recent press correspondence that those men who had been at the National Capital longest were not inclined to condemn Breckenridge—sensual and shameless wretch of a being—while only those who had lived there a short while condemned him outright. The insinuation was that they who had lived in Washington City several years had become so contaminated with the general iniquity that they were not in a position to "throw stones," for fear of breaking the glass in their own character. A more shameful commentary has not been made on any government. To think the capital of our nation a centre of so much baseness, is harrowing. To think that honest men are contributing honest money to the support of wretches who are so iniquitous, is awful. We hope Mr. Daniels is mistaken. Yet he cannot be entirely mistaken, for he speaks from an observation of several months. There must be a general cleansing, a Niagara of public opinion. We must seek men and principles, and forget party services. We must cease to reward men, and begin to pay men to serve us. We speak of no man nor party, because we do not know what man or what party is at fault. No party can of itself be long unimpeachable unless men become so. Mr. Daniels spoke generally, sweepingly, but, we are sorry to say, indefinitely.

No Other Man Has His Hand on Your Goal.

ADDRESS BEFORE THE LITERARY SOCIETIES OF WAKE FOREST COLLEGE BY REV. R. C. M'CONNELL, D. D., LYNCHBURG, VA., JUNE 18, 1894.

Every man has an individual destiny. Indeed every man has had his own peculiar beginning. The often forgotten and many times under-valued selfhood is after all the most interesting of all subjects. Individuality is the element which differentiates every real man from the herd.

I.—The counterpart of the goal on which your hand will one day be laid, is now formed or forming within you.

(1) I do not say that, Minerva like, it was born full grown. Possibly ill-tempered fate was the trip hammer which shaped the image of your goal out of the malleable material of very early life.

(2) No such anomaly exists in nature as the happy union of a faulty character with high destiny.

II.—No man knows in what department of human activity his highest possibilities may be achieved.

(1) The most difficult of all questions is what you are fit for, and whether you are fit for anything.

(3) Honest effort, the hand of Providence and the call of duty will settle the question with tolerable accuracy.

III.—The highest goal lies in the plane of many of your fellows.

(1) Not now as formerly does one colossal stand out as the Pike's Peak of a continent.

(2) Certainly no man will reach his goal from the trunks of his beheaded fellowmen.

I.—The counterpart of the goal on which you will one day lay your hand is now formed or forming within you.

Nowhere in the dim distant future is there a glittering renown on which some day you will happen. Already that goal may be, no doubt is certain, but it is certain because it is a growth of the seeds already planted in the fertile soil of your heart. The low notes of your future song of triumph have already been struck. The flower of your life is kept back till the summer sun shall paint it bright, but the roots are growing now. The grist of prosperity and even affluence will be ground by the water now accumulating in your reservoir. The battles of the future will be fought and won by the soldiers now being drilled in the secret chambers of your mind and heart. The shell and shot that will scatter the subtle foe of the future will be hurled by the dynamite now being stored in the magazine of self-possession. Real reputation is published character. True success is character projected. Far-reaching influence and worthy renown are translated manhood. You are now what you *are*, later you will be what men find out you are. Easily might there be a substitution in the forceful quotation, "Be sure your *sins* will find you out," and let it read, "Be sure your *fellowmen* will find you out." Only an unreal man without character salutes the world from the pinnacle of the temple which is his own "*air castle*." All who ever look down and into this world first look up and out upon it. Be not deceived by the glare of what seems to be the lights beyond—better know well that the flame is sure and steady within.

The circumstances of life will gather opportunities quite as rapidly as you will be able to discharge them. The grain will be brought to the mill if only the grist that it grinds is good. True, possibly some good workmen go in quest of work, but more often the work seeks the workman. The goal of a man's life is manufactured in his own workshop. Indeed, goals are never made—men are made and the goals await them. If now, young man, some glittering dream of the future lures you forward, make sure that you shall not realize that dream without there is foundation for it within you. Labor not for the prize half so much as you labor to be worthy of it. Strive to be a man and wait, and if you do not reach the goal it will reach you. Manhood is at par in all markets. If wealth is your goal, magnify the imperishable treasure of unsullied character. If scholarship lights the lurid flame, know thyself first and best, expunging all unworthy to be known. If statesmanship creates the fervid glow, remember that "he that ruleth himself is better than he that taketh a city." The wisest lawmaker cannot himself be unlawful. Should aspiration be given to point the way from earth to heaven, certainly in this there is laudable ambition, but not without caution. Only let him know that "when the blind lead the blind, both shall fall into a ditch."

In every sphere of human activity the man is more than his aims, more than his deeds. No projectile will fly beyond the limit of the force that hurled it. The streams of human purpose, no more than other streams, rise above their source. On the mountain side yonder God has placed his water tanks from which the streams thread the valleys and are forced on to freshen the salty sea. Thus on the sublime heights of true manhood, standing out in the pure air above the murky damps of sordid immorality, gilded by the first and purest rays of the sun of God's smile stands the man who sends forth the rills and rivers of joy and strength that quicken and vivify the world, and rush on to freshen the briny deep of human woe.

(1) I do not say that, Minerva-like, it was born full grown. Possibly ill-tempered fate was the trip-hammer that shaped the image of your goal out of the malleable material of very early life.

Ah! that hard lot that has been the adversary of so many thousands. God has made it the invincible advocate that stood at the threshold of life, questioning whether or not we shall prove ourselves worthy to live. The fates tell us of what sort we are. The unseaworthy founder when first they put out from shore. It is not always true that a hard early life makes a successful man, but it is true that early hardships temper and solidify the true metal.

In my early life I knew a boy against whom the fates frowned. Poverty and obscurity were his heritage. The only possible chance for any education was the little three months' school of each year, located by the State four miles from his hovel, to which he went without coat and barefoot, and when the frost pinched his feet he would lie down on his back and hold them up to the sun for a few moments to warm them, and then speed on to repeat the process over and over again until he would complete the painful journey. While he was thus seeking an education, his mother was doing washing for the bones off which the greater part of the meat had been cut and carrying them home to him to eat. With him as with thousands what seemed the direst privations moulded a solid wall of resistance that has become the bulwark of a successful and eminently valuable life.

"Let us be patient—these sad afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise."

Weal or woe is not the accident of an hour or even of a life. Deeply imbedded in the very natures of men is the stuff of which destiny is composed. That the growth of this stuff is possible, I suppose no one doubts; then with what assiduity should early planting and cultivation be carried on. The sum of what I had desired to impress in this connection is the duty of every young man to look within and not beyond. Fancy in the young is disposed to run several paces ahead. What I intend to be or do fills the vision and paints a glowing horizon on to morrow's eve or next year's setting sun. While the truest, the surest and the best use of these prodigal moments would be the illumination of the now prosaic but fruitful present. Tell me what you are, what you are now doing, and I can tell you what you will be and what you will be called on to do. Fate is a corpse, destiny is a breathing, throbbing possibility. Ask of God and obtain power to put breath into the fate that threatens to throttle you. Wreathe the menacing frown of fate in a garland of hope that is born of faith and purpose. Translate the hard lot of your earlier struggles into strength for yourself and hopefulness for others. Fair days have no silver-lined clouds. God's smile is not half so sweet in the day of prosperity. Angels' visits are made in the night. Resurrections occur among the tombs. Bare the heart to the giver of all that is worth having, and then reach forth thy hand and take what it may please him to put within thy reach. Thank God if any power you have, and return him the best use of it possible throughout life's pilgrimage. There can arise no fears for him who looks life square in the face and lays himself out for what God has put in him. The stones that threaten to crush will be made steps in the stairway up to the top. No man can be kept from being a *man*. The time may be longer, the difficulties may delay the consummation, but sooner or later that man made right inside and outside will stand forth the admiration of the world.

(2) No such anomaly exists in nature as the happy union of faulty character with high destiny. This statement seems to be contradicted in history. There have arisen here and there in the history of our planet what promised to be a star of the first magnitude, whose speedy career and dazzling splendor have marked the page of history with a certain glow that might be misunderstood by some for great merit. Here, as everywhere, let us be cautioned against supposing that notoriety is renown. And let it be remembered that infamy is often world-writ for fame. No astronomer would write among the stars, whose path around our world is radiant with interest and nightly emblazoned by the presence of him whose plastic hand gave them their place, the meteoric hap-hazard that has shot through the air, and striking out through space has burned its way along shedding consternation and dismay, till imperious law ends its wild career, and explodes it, the helpless victim of its own lawlessness. Neither does universal history contain among the true and the noble the names of the notorious whose career is marked by ambition and rapine. Well might the Son of God ask, "Do men gather grapes of thorns or figs of thistles?" Some men's names live only because they are associated with others that are worthy to live. As some one has said of Judas Iscariot, whose name will be known to the end of time because his infamy is connected with the imperishable "Jesus of Nazareth." Men are coming to recognize as never before the worth of men who are true, but never has the world been so blind to virtue that the luster of worthy character was wholly lost. Never has it, nor can it be possible to rank the true and the false. The corrupt and the pure have ever been distinct. The stream of life that refreshes succeeding generations must flow from a pure fountain. Nor murky, miasmatic, stagnant slough will ever give forth the limpid waters human beings need.

II.—No man knows in what department of human activity his highest possibilities may be achieved.

It is a passion of our times to select a calling and warp the life to suit it. Without aiming a shaft at technological education, in truth it must be said that great care will be required if it does not foster such tendency. May not many of the horrible misfits in the vocations be traced to this unwise lack of selection. Like the architect quarries the material for his structure, human beings are shaped up to fit in the human edifice—but not like the architect do we select with reference to suitableness and natural aptitude. How many flounder about at this and the other vocation till kind providence by some unknown law points out the place for which they were made. There is some one thing for which every one is best suited, and in this he will reach his utmost possibilities. This one providential calling ought to be sought with all diligence. Sometimes you see one who supposes himself to be a genius, and capable of far more than ordinary men, so he occupies his vast capacities with several callings together. I remember a friend of mine who was a farmer, a conductor of a saw mill, the superintendent of a mercantile establishment, and an advocate at the bar, besides a minister of the gospel, the pastor of four churches. With the mind and energies thus divided it is utterly impossible ever to know in what department of work he would best succeed. Especially is it true of very young men and boys that the vaguest notions of life work haunt them. It must be safer and better to leave the matter unsettled till maturer years, and then decide with carefulness and the advice of the wisest friends. There is one exception, and but one, to the general principles here insisted upon. There is one calling that is by many sometimes associated with the professions, and spoken of as if it should be entered upon from the same motives that lead men to enter the other vocations of life. I enter my solemn protest. When the mighty God lays the hand of choice upon you to preach his gospel, one of the greatest questions in life is settled. From God Almighty's decision there is no appeal. Aptitudes, qualifications, likes and dislikes are out of the question. One only open road is before you. Never was it, and never will it be "to Nineveh or to Tarshish." It is only to Nineveh. Go by way of the ship and the whale if you like, but to Nineveh you shall go. While in some circles it is regarded as a condemnation of life, and a sort of confiscation of prospects to be called of God to preach, I do not so regard it. If it shall be your privilege to spend your days on earth in that calling, thank heaven for the honored distinction and equip yourself for the blessed work with all diligence, and humbly committing yourself to the work do what you can to bring this lost world into fellowship with God, remaining that no other sphere affords a wider or more elevated opportunity for the exercise of the highest gifts and the most elaborate preparation. I warn any ambitious young man against the displeasure of God if he should assume unbidden the sacred duties of the ministry of the gospel, and I welcome such as God has called to that brotherhood composed of men, who as a body are unsurpassed in scholarship, eloquence, manhood and manliness by any other calling on earth.

(1) The most difficult of all questions for a young man to decide is what he is most fitted for, and whether he is fitted for anything. I remember so distinctly how the blood ran hot in my little veins, as I saw the soldiers drilled for the war. I expected to be a soldier. Many a noble boy fired by the same silly feeling slipped away from home, and now sleeps far away, the place where he lies unmarked by so much as his name.

There are two distinct tendencies—one shown by a certain class of young men to whom many appropriate epithets have been applied. Some are "swell-heads," some "up-starts," but I prefer a descriptive title given to such characters by an old-time mountaineer who called them "striped breeches." These suppose themselves capable of the discharge of any responsibility, and hesitate only to decide which will furnish the shortest road to fame. And the other class of young men, possessing of immaturity, self-distrustful, tremble at the approach of every real duty, and linger on the threshold of manhood until they are pressed into service. Of this latter class I speak. There are fearful responsibilities connected with all real life, and the powers and aptitudes are all untried. It is therefore natural that a candid young man should shudder and hesitate. When it is said remembered that the first effort of some of the very work for which they were made is so utterly abortive. I have seen a young man in his first effort at public speaking have his neck swell until it burst his collar button off, who afterwards made an effective and impressive speaker. I remember now, as if it had been yesterday, my first attempt to fire a gun. It was Christmas eve, and we had a long flint and steel rifle. My older brother had secured some powder, but no lead, so he shaved a peg of wood to fit the gun which he used for a bullet. The gun was loaded, the powder put in the pan, and having no flint for the gun, it was arranged for John to touch the powder with the red end of a stick. The piece was fixed up on a board, the gun levelled across the fence,

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, JUNE 27, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Assist and Correspondent.

If you are interested in education send for Dr. Taylor's article with addenda in pamphlet form. It is now being sent all over the State. If you receive more than one copy of the pamphlet send it to someone who is interested in education. And if you have read the article, send it to some one who has not. Every citizen of North Carolina should study this question to day, in order that his actions may not be in his own light hereafter.

How raw of us take God at his word! And that means how few have faith. The Bible from beginning to end is accepted by Baptists as the whole word of God. There are promises in that Bible that are seldom tested; and that they are not tested is a reproach to its Author. We cannot doubt God and be saved, which means we cannot doubt the promises of his Word; and if we live a Christian life it is impossible to avoid testing those promises. For our every action should be a test of God's promises.

One who hordes money in life and dying leaves large bequests doesn't add any testimony to God's promise of return of bread cast upon the waters. And by this is demonstrated that same lack of faith that is now delaying the coming of the kingdom of God on earth. We need men who will be willing to sell all they have for Christ; and that is all we need to effect a millennium of peace and good-will. How few show their faith in God's Word by trusting entirely in his promises.

There would be no need for fraternal orders, secret or open, among Christians if Christians were Christ-like. When a Christian manifests a fraternal spirit to his brother Odd Fellows or Masons, etc., and shows no evidence of a sense of Christian brotherhood we are tempted to doubt his Christianity. Had the commandment of Christ been observed by Christians from the beginning, a need of other orders would not have been felt. Thus these orders are growths of a negative cause and not a positive demand. Of all orders on earth Christianity has most in it to bind its followers; for all others are reared either on business, personal or selfish bases, while it is based on love to fellowman and the unifying love of Christ.

A local alumni association of Wake Forest College was organized in Raleigh last Friday night. It is the largest of local Wake Forest alumni associations, and has before it a field of great usefulness.

We earnestly urge the formation of such associations all over the State wherever there are several Wake Forest men. They can do much to aid the College by working for students and in other ways that may seem advisable. Surely if former students of an institution owe it a debt, there is no better way of discharging it than by organized effort in its behalf. And they do owe it a debt that cannot be discharged save by work in its interest.

This number marks the completion of the fifty-ninth volume of the Recorder. We might say much in the premises, but on reflection, it seems to us that after all nothing can speak as our actions have spoken and are speaking. Mere words cannot measure our gratitude to God for his manifold blessings upon us. And promises can by no means so strongly intimate our ambition to more fully serve Him through this medium with each successive issue as our weekly efforts.

The Recorder is now in its prime. It has demonstrated by long life that it is a permanent institution. It has before it an ever enlarging and an equally inviting field of usefulness. We have not done our work alone. The present condition of the paper is as fully due to our denomination as it is to us; for its constituency makes the paper. To do its full work the Recorder should have 20,000 subscribers; and it will have them in time, if those who love it, if those who feel that it is a blessed agency of the gospel of the Son of God will make the effort.

Looking backward we recall many mistakes and triumphs; but we recall nothing for which we do not thank God. Looking forward we can only pray for God's guidance and direction even as we have felt the encouragement of his presence throughout our work.

The Recorder enters its sixtieth year with gratitude to its supporters and with entire good-will to its friends and enemies (if it have any, every where.

A LIFE; NOT AN INCIDENT.

Every one has probably heard people say that they professed religion under some one's preaching at a certain time. The statement, which by common usage has become acceptable, is not a good one. It implies too little. And though some good people may speak it with the intention of conveying the idea that they are professors of religion, it cannot always be understood to mean this. It is a good basis at any rate for what we have to say.

Profession of religion is not an incident, but a life. It is not one action, but every action of life; it is not the occurrence of a day, but the continuous occurrences of the days of our lives. When Paul said "it is no longer I that live, but Christ," he made the best profession of the Christian religion of which we know. And when Christ is not apparent in one's life, the fact that that one professed religion years ago is no evidence that the profession was a profession of real religion, but rather the contrary. This is not falling from grace; for the evidence is that grace was never given.

The world has always tended to the formal in its religions. Roman Catholicism is the great testimony to this fact; but the religion of Baptist churches is not always free from the attachment of too great significance to forms. We accept a member on repentance and profession of faith and observance of the ordinances. But this acceptance should not hinder us from withdrawing fellowship from one, when one's actions are unchristian, when it becomes apparent that one is content to observe the ordinances and make professions, but disregards the commands and the obligations of our religion.

Actions have always spoken louder than words, and if it is possible they speak louder in our religion than elsewhere. We would rather see Christian charity in a man than have him profess faith in Christ and never do a charitable act. We are aware that we are laying much stress on good works, but we are convinced that good works are the unfailing sequence, and, therefore, a testimony to, faith. Lip-service as an evidence of Christianity cannot be compared with the evidence which a self-sacrificing life bears. Many of us have seen lip service until we were disgusted. The reader of a prayer book and the worldly-minded society being are often one and the same. The prayer of long prayers is frequently the doer of little service for the Lord.

To profess faith and observe the ordinances and attend church, and yet refuse to visit the fatherless and widows in their affliction and keep one's self unspotted from the world, is not pure religion. God gives us duties other than those essential to joining a church. He tells us to visit the poor, the fatherless and widows; he tells us to preach the gospel to every creature; he tells us to glorify him by living in the likeness of his son who was sent to glorify the Father. Not to do these things is an evidence of a want of faith. And we are not told to do them occasionally. We are expected to live our lives doing them. To send a check to a sick one and to contribute to missions is well as far as it goes; but it is not well enough. Our time is God's; and our time should be given to his glory as well as our money. Naturally people say that they haven't time; but they have. Not that they should be absent from business and become charges on their fellows, but that they may live the Christian religion in their offices and on their farms and visit when they can. To those who cannot go to foreign countries God has given both the poor and the sick and the home-heathen; and they should not be neglected as long as Christ's example is not forgotten.

Being a member of a church, being a professor of religion cannot save any one. These things may be evidences of salvation, but they are not guarantees. One act does not make one a Christian. And yet we are told "'tis only heaven that may be had for the asking." We do not doubt it, if the seeker asks in the right spirit. Then God grants salvation through his son; and not only salvation, but he gives one grace to live in the likeness of Christ.

We are convinced that every professor of religion should read as soon as possible the life of Jesus as told by the New Testament. Ignorance of that life may have led many to profess Christianity when they were professing something else.

It may seem that we are preaching an ideal religion. So are we, for Christ's life is the ideal of all Christians. It would be shameful indeed for one to seek salvation through Christ and not desire to live the life of the source of salvation. Christ-likeness in every action is the profession of religion that all Christians need,—not lip-service, not professions, but actions from the beginning to the end of our lives. We cannot conceive of a person sincerely seeking membership in God's kingdom and not working for the kingdom, serving God. We cannot abide the idea of one seeking salvation of Christ, professing faith in his power and rejoicing in his glory, and not seeking to become as he was.

If all Christians on earth differed in some respect relative to the Bible, having this interpretation and that, deeming this thing essential and another incidental, but were agreed that Christ came on the earth to glorify God by bringing mankind back to him, by imbuing men with the fraternal spirit, the progress of the kingdom would not be as slow as it is now. The delay cannot be charged to the divided state of Christianity, but to the inaction of those who profess one thing but do others. Were we all one, and yet inactive, our progress would be slower than it is. It is faith that is needed, and not unity. There should be no differences; but in our opinion faith is the only remedy for them, and, therefore, we should seek faith first and unity afterwards. Be as good a Baptist as the Bible tells you to be, and the cause will not suffer for want of unity, so far as you are concerned.

We hear much of would-be modern Pauls. We do not know the man who does not admire Paul's character, nor one who would not be a Paul. It seems to us that such an attainment is not impossible. Paul was a wretched, prejudiced, narrow man once; and when he changed his course he was faced with many barriers. He never had half the opportunities for evangelization that the least of men now has. And yet his life was as successful as human life can be, his work as finished and his death as triumphant as that of any man. Paul was great not by his own might. He would not have been great had he not been converted. And in his growth in greatness there is a secret that all should know. His Christian life was directed by three forces: "This one thing I do," "It is no more I that live," "To me to live is Christ." When one has become so full of Christ that one can say these words in sincerity we have a Paul in every sense of the word.

If there were no other evidences of the increasing menace of the sale of spirituous liquors in our State, the recent assembling of a body of men devoted to that damning traffic would be sufficient. The daily conduct of liquor-dealers is a continual crime against society and a menace to the general weal. Such being the case it cannot be doubted that, were they powerful enough, crime against the law would not be feared by them. They have combined in North Carolina for power. They have used their small power in the past to break the moral law. Is it not patent that they only need more power, which they now seek, to break the statue law with impunity?

The time has come when a liquor-dealer should be made a civil outlaw as well as a moral one. There may be differences of opinion as to how to effect this; there is no longer room for doubt that it must be effected some how. If nothing else is done the local power to prohibit *and present* the sale of liquor can be made more thorough as set forth in the plan which we published some months ago, and which we heartily endorse.

This is a truth: If the people of this State will not protect their homes when local power is given, without the remotest objectionable feature, a general law will not be upheld. And for this reason we desire and shall do what we can to have the local power of the people, the power to protect our homes, extended.

The infidel Hume once said that the life of one man is of no more consequence to the rest of the world than that of an oyster. The statement is a fine testimony, a key-note, of the infidel idea that men are no more than animals.

While it may seem that some certain man is not of any consequence to humanity, it is not true of those who live the Christian life. Christians live for the sake of others, and there are many to whom life would be bitter—an hereditary disease, some one has said—were it not for Christ's presence in their fellows. And those who live in Christ's likeness are of utmost consequence to their fellows for this reason.

That one's ambitions must be indeed debased who does not desire to make a lasting impression on mankind. And herein is the cause of the effort of men to do creative work. The writer of a poem, the author of a great book, the sculptor of an inspiring statue or the painter of a great picture lives and wields an influence as long as men live. But greater than these is he whose life is an inspiration.

A young man who had been associated with us many years died last week. He was a clerk and men thought of him more as an instrument than as the embodiment of a force that cannot die. And yet he lived such a life of meekness, purity, faith and holiness that his memory will be an inspiration as long as those who know him shall live; and in their lives, let us hope, that inspiration will be transmitted. The Christian example of Wm. E. Pell will be a potent influence on earth when his name has become unknown to men. A greater immortality, a greater work can no one seek. Truly could he say "thy gentleness hath made me great."

PERSONALS AND OTHER ITEMS.

....Dr. N. B. Cobb received one person for baptism at Dunn on the 17th.

....Rev. C. R. Hairfield changes his address from Wake Forest to Moriah, N. C.

....Rev. O. T. Edwards changes his address from Ore Hill to Mt. Vernon Springs, N. C.

....Rev. V. I. Masters has resigned the pastorate of the Baptist church at Rock Hill, S. C.

....Rev. J. W. Kinney changes his address from Mott's Bridge, S. C., to Magnolia, S. C.

....Pres. Taylor of Wake Forest College is in the North. He will return to Wake Forest July 2d.

....A list of the Associations and the time and place of meeting for each is printed in another column.

....Rev. J. S. Gwaltney changes his address from Blackstone to North Catawba, Caldwell county.

....Furman University has conferred the degree of Doctor of Divinity on Bro. R. T. Vann of Scotland Neck.

....Rev. J. Paul Spence has returned from Crozer Theological Seminary, Penn., and is at Elizabeth City.

....A large excursion of the two Baptist Sunday schools of Durham was made to Chase City, Va., last week.

....About thirty five accessions have been made to the Grace Street Church, Richmond, Va., in the past few weeks.

....Rev. Dr. J. B. Taylor has recently baptized thirty-eight persons into the fellowship of the Baptist church at Salem, Va.

....Prof. Whitescarver of Roanoke, Va., has accepted the professorship of mathematics in Hollins Institute, Virginia.

....Rev. A. M. Simms has begun a series of sermons in the Raleigh Baptist Tabernacle on "Crises in Individual Lives."

....Rev. D. M. Austin began assisting Rev. E. F. Jones in a series of meetings at the latter's church in Gastonia last Sunday.

....Bro. J. R. Edwards has our thanks for an invitation to the closing exercises of Colgate University, Hamilton, N. Y., June 21st.

....The department of Pedagogics in Mercer University, Ga., Dr. J. B. Gambrell president, is to be opened to both men and women.

....Rev. Jno. Stout, who went to the Dallas Convention as a delegate from South Carolina, was taken sick there and died the 17th inst.

....Closing exercises of Richmond College occurred last week. Dr. C. S. Gardner and Robert J. Burdette made addresses to the graduates.

....The Executive Committee appointed to fix the place of meeting for some of the Associations ought to act at once and let us give notice thereof.

....Robeson Institute is to be considerably enlarged before next session, says the *Robesonian*. This institution held its first closing exercises this year.

....Bro. A. J. S. Thomas of the South Carolina *Courier* has received the title of Doctor of Divinity from Columbian University, Washington, D. C.

....Dr. T. E. Skinner returned last week to Raleigh from a two week's stay at Morehead City. While there he occupied Bro. Hiden's pulpit on one occasion.

....Read Dr. Taylor's remarks in this issue. He states the Baptist principle and the Baptist idea of citizenship so well and so definitely that no one can be in doubt after reading his article.

....We were glad to see Prof. E. P. Hobgood on his way to the Teachers' Assembly, of which he is president, last week. He says the outlook for the Oxford Female Seminary next year is very good.

....If any of our readers know of a better way of celebrating the sixtieth anniversary of the Recorder than by sending us a new subscriber or renewing their subscriptions, we wish they would write us of it.

....Dr. J. W. Carter preached a strong missionary sermon in the Raleigh First church Sunday morning, and a collection followed. This example may well be followed by every church in the State.

....We have received the minutes of the eighty-ninth annual session of the Chowan Association, which met May 22–24th. Copies may be had of Bro. Lycurgus Hofler, clerk of the Association, Gatesville, N. C.

....We are grateful to the Guilford Battleground Committee for an invitation to attend its seventh annual celebration July 4th next on the battlefield at Guilford Court House. An excellent program has been arranged.

....We sympathize deeply with Bro. F. F. Cohoon of Elizabeth City in the death of his wife. No one could do more than she did to make visitors to the last Convention at home. May God comfort the family in this affliction.

....It is announced that Prof. E. McK. Goodwin, formerly of Raleigh, now superintendent of the Western State Asylum for deaf mutes at Morganton, and Miss Maud F. Broadway will be married on the 30th inst.

....Our secular exchanges contain an account of a great epidemic raging in China. We hope that our missionaries may avoid it. How much more should we pray and work that the unsaved may yet have time to prepare!

....Rev. J. A. Hoyle writes: "I baptized two converts into the fellowship of Long Creek church, Gaston county, last Sunday (17th.) This church is now in a prosperous condition. Brother Smith's articles will do good."

....Rev. C. C. Brown's article in this issue seems to us peculiarly timely. College president's have been giving advice by the wholesale for several weeks, and Bro. Brown takes the occasion to give them a liberal dose of their own medicine.

....Wake Forest College closed its fifty-ninth session week before last; the Recorder closes its fifty-ninth year this week, and its editor is proud to say that he can celebrate the beginning of his sixtieth year in such distinguished company.

....We learn from an article in the Hendersonville *Times* that Rev. G. H. Detwiler has leased the Judson College property for a term of ten years and will reopen it as an undenominational institution. Bro. Detwiler is, we believe, from Illinois.

....Rev. Edward S. Pearce was ordained to the full work of the gospel ministry at the call of Eureka Baptist church, Gates county, June 15th. Elders W. B. Waff and W. P. Jordan and deacons W. W. Knight, Fred Brinkley and T. M. Matthias officiated.

....Rev. E. M. Poteat, who preached the baccalaureate sermon at Wake Forest last week, has been granted a vacation by his New Haven church, which he will largely spend in our State. In his absence, Dr. Geo. B. Vosburgh will supply his regular pulpit in part.

....Bro. E. W. Tatum of Jerusalem, N. C., informs us that he has been taking and reading the Recorder for fifty-two years, which is as complimentary to him as it is to the Recorder. So far as we have seen the Recorder holds the record in this State in the matter of old subscribers.

....Two daughters of Bro. Sheriff Page of this county were married at the home of their father at Morrisville last week. Miss Cora Page to Mr. J. C. Cooper of Rowan county, and Mary L. Page to Julian E. Johnson of Kentucky. We extend congratulations and best wishes.

....Interest in "How Far Ought a State to Undertake to Educate" is growing on every hand. We hear more of it every day. This is as it should be. Interest should be aroused until no man in North Carolina can say he is ignorant of this grave and practical question of State policy.

....Bro. Wm. T. Jones of Goldsboro writes, June 19th: "On Saturday and Sunday I travelled thirty-four miles and preached four times. Bro. Jenkens is doing well in Goldsboro. He draws, but without sensationalism. He preached a good doctrinal sermon on "close communion" recently.

....Rev. H. A. Brown of the First Baptist church, Winston, is overworked, and will go to the country to rest. We were glad to hear Bro. Brown say when he came down to Wake Forest that his health had greatly improved; and we hope there will be further improvement during his vacation.

....Bro. Willis Holding of Wake Forest may proudly boast of a unique record: for twenty years he has had a representative son in Wake Forest College. Beginning in 1876 with Newton and ending with Solomon in 1894, he had six sons educated there, all but one graduating; and all of them have become successful men.

....Rev. Benj. C. Lampley of Sumerton, S. C., died at his home June 19th. He was at one time pastor of the church at Greenville, Miss. Rev. J. N. Booth of Union held the funeral services. The *Courier* (S. C.) was called on to announce the death of three able servants of God last week. May God raise up others to take the places of these men.

....In the educational campaign there must be *constant, aggressive, bold, hopeful agitation.* This will bring the denominational colleges the victory as certainly as the next Legislature meets. The people are with us, and the councillors in the Winston policy are confused and are even now on the run.—*C. Durham.*

....Bro. B. H. Carter of Apex made us a pleasant visit last Monday. Bro. Carter graduated at Wake Forest this year, and will probably teach during the coming year with the purpose of attending the Louisville Seminary and entering the ministry as soon as possible. Bro. Carter is at present acting business manager of the *Wake Forest Student.*

....Rev. Jas. I. Kendrick, a graduate of Wake Forest College and the Louisville Seminary, well-known also to our readers as an occasional contributor, was ordained to the gospel ministry in the Tryon Street Baptist church, Charlotte, last Sunday afternoon. Bro. Kendrick will accept the call to Mt. Airy. We welcome him to the Lord's great work in North Carolina.

....We were glad to see Rev. Hight C. Moore, recently of Winston, and his promising young brother, Rev. Jesse D. Moore of Beaufort, in Raleigh last week. Bro. Hight Moore will go to Monroe to preach once or twice for the Baptist people there; Bro. Jesse Moore goes to his former home, Globe, N. C., where he will rest two weeks. Bro. Moore brings encouraging reports from Beaufort and from Bro. Hiden's pastorate at Morehead City.

....Brethren C. M. Billings and J. R. Moore, ministerial students at Wake Forest last session, passed through Raleigh on the way to their homes Monday. The former, with Rev. J. C. Yates, represented the College in the medal contest before Teachers' Assembly at Morehead.

....In an early issue—probably next week—Dr. Durham will begin a series of short articles, to be indefinitely continued in these columns, on the educational question. They should be read as widely as possible, as the Doctor has some facts and figures on hand of greatest significance that but very few are acquainted with.

....We have received a copy of the American Baptist Publication Society's prize story—"A Mexican Ranch"—by Mrs. Janie P. Duggan of Wake Forest, formerly missionary of the Southern Baptist Convention to Mexico. It is beautifully bound, printed and illustrated. A hasty glance at its contents reveals evidences of great care on the part of its author. An extended review will appear in an early issue.

....Rev. L. C. Broughton writes from Roanoke, Va., June 23d: "Am now engaged in a gracious revival in the Y. M. C. A. Tabernacle of this city. The meeting began in our North West mission. Space was at once in demand, so we went to the present quarters. The meeting is gracious. Christian people of all denominations are working. I am preaching every night, besides doing my regular pastoral work."

....Rev. Geo. A. Lowell, who graduated from Wake Forest College in recent years, and has lately been attending Crozer Theological Seminary, has accepted a call to the pastorate of the Baptist church at Clayton. Bro. Lowell purposes returning to Crozer next fall and taking a degree there next June. He writes from Clayton: "We have a very neat church building, and a great deal of material to work upon. We enter this work with sanguine hopes, recognising that it is a difficult one."

....We are grieved to learn of the death at Yorkville, S. C., on the 17th inst., of Dr. Richard H. Griffith, who some years ago was pastor of the First Baptist church in Charlotte, N. C. Bro. Griffith was widely known and wielded a broad influence. He had served the denomination as Corresponding Secretary of the South Carolina State Mission Board and also as Financial Agent of Furman University. The state of his health had prevented active participation in work for several months. He was a man of consecrated energy.

....Bro. D. Rich, Winston, N. C., writes: "The facts as set forth by Bro. S. F. Conrad (regarding Bro. Moore and the Broad Street Church), and published in your paper are, in my opinion, true, and really as they exist; but in justice to the good people of our church I think he should have stated farther that we paid Bro. Moore's salary in full to July 1st, 1894. But for the fact that so many of our people are at this time out of work, we would soon cancel the small debt we owe for improvements on our house of worship. We hope very soon to pay this and be in position to call another pastor and carry on the work."

Board of Education.

I wish to call attention to the fact that the Board of Education is in need of funds to carry on the work which has been committed to it. What is that work? "The Board of Education shall, so far as it is able, assist promising and indigent young ministers seeking to prepare themselves for the more efficient preaching of the gospel."

During the past term the Board has been aiding thirty-three young ministers. The contributions so far have not been sufficient to meet expenses, and the session closes with a thousand dollars indebtedness.

But we hope to be able this summer and fall to meet this, and carry on the work without indebtedness. Let the brethren and the churches send up their contributions as soon as they can to Bro. J. D. Boushall, Treasurer, Raleigh, N. C., or have them ready and send them up to their Associations.

Do not all wait to the close of the year. Brethren, help. For Christ's sake help his poor young ministers seeking to prepare themselves for the work to which he has called them. Let all the churches do something.

There are more than a dozen other young ministers who are asking for aid, who seem to be worthy and in need of it. Brethren, what shall we say to them?

JOHN MITCHELL, *Cor. Sec.*
W. F. College, June 27, 1894.

How North Carolina Stands.

Dear Brethren of North Carolina:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1st, 1894, to June 15th, for $1,125 00. In that time we have received $45.15, also $10 from W. N. C. Convention.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

The work is the Lord's and we are his.

Fraternally,
R. J. WILLINGHAM, *Cor. Sec.*
Richmond, Va., June 16, 1894.

Funds to be Sent by a Church to Miss Knight.

At our last monthly conference, June 16th, 1894, held at Eureka church, Chowan Association, the question came up before the church: Shall we continue to contribute to the support of Miss Fannie Knight in China? and it was decided by the church by a majority of twenty-nine against one that we should—by sending our Foreign Mission contribution directly to the missionary from the church.

R. F. KNIGHT.
Wiggins X Roads, June 19, 1894.

To My Baptist Brethren.

I desire to endorse with all my heart the sentiment of Bro. Currin in the last RECORDER that Baptists as a denomination ought not to go into politics. Nay, more, I will go further and say that when any man goes into politics in his capacity as a Baptist, he ceases, to that extent, to be a Baptist.

Some western editor, in blaming Gov. Northen for the appointment of Mr. Walsh, a Catholic, as U. S. Senator, referred to the former as the "Baptist Governor of Georgia." Dr. Gambrell of Mercer University wrote to the paper that Northen was a Baptist and that he was also the Governor of Georgia, but that he was in no sense a Baptist Governor. I liked that very much when I read it.

All through their history in this country, however, Baptists have not hesitated in their conventions and associations to adopt reports and resolutions in regard to many matters which are on one side moral and religious and on the other side economic and political. Had they not done so, religious Freedom would not have triumphed. Semple's History of the Virginia Baptists contains accounts of action taken by the General Committee of Correspondence and the General Association. Not infrequently, have the Baptist State Convention of North Carolina and the Southern Baptist Convention adopted reports on "The State of the Country." There is a great deal of difference between politics, in the sense of party politics, and general questions which affect the happiness and moral advancement of all the people.

And I wish to say once for all that I have had, and intend to have nothing whatever to do with the politics of any party in the protest which we are making against the present educational policy of the State. There is nothing of a partisan nature in this protest. It appeals alike to all people of all parties.

I think that it was clearly shown in last week's paper that the interests of Christian education are imperilled. If this be true, ought not Christians to defend these institutions? If they do not, who will?

A recently published address to the Baptists of North Carolina makes an appeal to them to change their educational policy. It is very remarkable that the University of North Carolina seems at no time for nearly a hundred years, to have concerned itself much about Baptists until they, through their own independent methods, have become comparatively numerous, cultivated, and influential. When, perhaps, the Baptists needed the University, they received little recognition. Now that the University needs the Baptists, they are greatly courted.

Baptists are now reminded that there are several Baptist Trustees of the University. There are about forty Baptist Trustees of Wake Forest. Five Baptists are in the Chapel Hill faculty. That is true. And they are scholars and godly men,—no one doubts that. But there are more than twice that number in the Wake Forest faculty. And Baptist young men do well in their classes at Chapel Hill. Of course they do. That is no such surprise to Baptists as it seems to be to others. They have been doing just that way for many years at Wake Forest. And when they have gone as graduates to Universities in other States, they have often held their own against all comers. Only last week a Baptist, a Wake Forest alumnus, graduated at the head of a class of 271 at the University of Pennsylvania. And of the six Honorary Scholarships just conferred by the Johns Hopkins University on North Carolinians, Wake Forest graduates have won three.

Ought the Baptists of North Carolina to change their educational methods? Let us see. The experimental test is always the best. Actual results are better than theories. It is by their fruits that we discern the relative value of methods.

By building up, and standing by, their own college, Baptists have not only grown in numbers, but have developed wonderfully in all other respects. We are invited to forsake—for it is bound to come to that—a method which has proven its efficiency and value by actual experiment, and to adopt another method. And yet strangely enough, those denominations which have relied on the method now commended to us and have maintained no colleges of their own have never made great growth in numbers.

Would it not be better for the Baptists of North Carolina to walk in the old paths which, so far, have led to marvellous success rather than enter new avenues which have not seemed the best for religious development where they have been tried?

Baptists might get more places and political honors by adopting the advice. But that is not their ambition as a people. Their aim as a religious denomination is to build up the kingdom of heaven in this world and to fit themselves for the next. Yet perhaps the day may not be far distant when the people will repudiate the idea that a man must go to a State school before he can be nominated or elected to the higher offices.

The friends of the several colleges of North Carolina propose to agitate this matter until they get relief. Robert Peel, the great English statesman, said, "Agitation is the marshalling of the conscience of a people for the moulding of its laws." To agitate in this sense and for this purpose, there can be no objection. It seems to be the only hope of the colleges. In February, 1893, a courteous appeal was made in vain to the Trustees of State Schools for a change of policy. Then appeals were made to the Legislature through the joint committee of education. The only hope now is to inform the people and urge them to select for their lawmakers men regardless of party who will represent their views on educational questions.

This is no "little Baptist fight against Chapel Hill," as a newspaper correspondent wrote not long ago.

Those who make the protest think that they are standing for a great principle. If that principle shall be ignored, several Christian colleges will be seriously injured. If that principle shall be endorsed, several State institutions will be not injured, but put upon a different basis of support. And their claim to a practical monopoly in supplying certain classes of teachers and available candidates for office will be taken away, as, in the name of justice and right, it should be.

Baptists are not ashamed of the part they have taken in the discussion, but they claim no monopoly in it. On Dec. 4 h, 1893, the Western Methodist Conference assembled in Charlotte passed the following preamble and resolutions:

"Whereas, It is true that from the foundation of the commonwealth of North Carolina, the principal work in education has been done chiefly by the church, and by private enterprise under the endorsement and support of the church; and whereas, we believe it to be in accord with neither the will of the church nor a wise statecraft for this work to be abandoned by the Church and wholly transferred to the State; and whereas, the schools of the church, and therein, the cause of higher education are crippled by the present scope and plan of operating the higher State schools; and whereas, we greatly prefer a proper adjustment of these relations by the State Legislature to a progressive antagonism to these institutions themselves; therefore

"*Resolved* 1. That we do hereby regretfully but urgently petition the Legislature of the State of North Carolina, next to assemble, to establish such an order in the higher schools under its control as that will obviate this conflict of work and interests.

"2. That a committee be appointed by the Chair, whose duty it shall be to visit the next session of the Legislature and lay before it in behalf of the Conference our complaints and the substance of this petition; and meanwhile to secure a proper discussion of the subject and to seek the co-operation of other religious bodies in accomplishing the ends of this petition.

"3. That we invite the co operation of other religious bodies within the State by the appointment of such agencies as they may deem best.

4 That in making this petition, we do not contemplate any injury to our State schools within what we regard the rightful and proper limits of such institutions, but rather their improvement, as well as the protection of the interests which we represent."

And unsolicited letters have reached me from men of various religious beliefs expressing their sympathy with the views expressed in my articles. Baptists are certainly not going to have anything to do with political issues in their capacity as Baptists. A man really ceases to be Baptist if he does that. But the overwhelming majority of Baptists in North Carolina are not going to allow their rights as citizens to be ignored. And in the exercise of these rights they are going to protect Christian education, by whomsoever it is provided.

The most important question before the people of the State now is the educational question. And it will continue to be so until it is settled. Compared with this, it is a matter of minor importance as to what men are "honored" by election to high positions.

There are good and able men in every part of the State who are thoroughly in earnest about this matter. They will see to it that the people are informed, though the secular press should stand together in silence or in opposition.

Emphasis must be laid upon the fact that relief must come from the people. If they express no opinion, things will go on as they have been going. There is not much use in going before the Legislature unless the people shall have first spoken.

At the time when universal free education at Chapel Hill was pressed for adoption by the Legislature, an eminent citizen of North Carolina wrote me a letter from Raleigh in which he said: "The difficulty of the situation is in the fact that the men in the Legislature who have aspirations for future political promotion (and all of them of brains have) are afraid to put themselves forward in opposition to a measure desirable to, and sought by the University authorities, as they have the reputation of killing and of making alive politicians and office-seekers."

A prominent gentleman of another State wrote me some months ago: "The truth is we can do nothing. Our Legislature is made up of lawyers educated at our State University, and when anything is to be done in the Legislature, Prof. —— and Prof. —— come, and have anything done they wish."

Those who in the interests of State schools ignore the claims of the Christian colleges will only laugh in their sleeves when we seek relief as we did from the last Legislature; but when the people with minds informed and consciences aroused shall begin to speak, it may be next year, it may be years to come—then relief will be given.

CHAS. E. TAYLOR.
W. F. College, June 15, 1894.

Board of Missions and Sunday-schools.

A meeting of the Board of Missions and Sunday schools will be held in Mission Room, 118 Fayetteville street, at 8 15 p. m. Tuesday, July 3rd, 1894.

J. C. SCARBOROUGH, *Pres. of Board.*
C. DURHAM, *Cor. Sec. of Convention.*

We take pleasure in calling the attention of our readers to the advertisement of C. B. Webb of Statesville, N. C. The success which has come to his business is the legitimate result of the energy and honest dealing which has always characterized the man who now seeks wider patronage for his business. We know Mr. Webb, and can with confidence recommend him to our readers and the public generally.

On the sixth page, Messrs. W. H. & R. S. Tucker & Co. tell our readers about "Tailor-made Dresses." These dresses are made in the latest styles, and orders therefor will be promptly filled.

Your Proportion.

Dear Brethren.—In arranging for the work of the year, it is our duty to consider carefully just what we have resting upon us. We have thought it best to take you into this calculation with us. Our indebtedness, at the beginning of the year, was $30,000, the monthly expenditures with our present forces is $10,000, or $120 000 for the year, making a total of $150,000 to be raised this year. Shall we raise it, or call some of our missionaries home? We have already reduced, with their consent, the salaries of many of the missionaries. Now let our people enlarge their gifts. Some of the missionaries have consented to take off $100 or more from their salaries. How many at home will give that much? The Corresponding Secretary has gone carefully over the States, and has made the following apportionment of what has been thought best to ask from each State for the year:

Alabama	$ 19,000
Arkansas	2,400
W. Arkansas and Indian Territory	600
District of Columbia	1,200
Florida	1,800
Georgia	18,000
Kentucky	18,000
Louisiana	2,400
Maryland	10,200
Mississippi	4,800
Missouri	9,000
North Carolina	9,000
South Carolina	15,000
Tennessee	6,000
Texas	15,000
Virginia	21,000
Other States	600
	$150,000

This estimate is, of course, binding on none. It is hoped that in many cases the brethren will be dissatisfied, on the ground that they have been rated too low. In each State, we expect to show what has been done each month, in the denominational papers, so that you can see what your State has given. This is your work, which the Master has entrusted to you, and it is but meet that we should keep informed, so that you can keep interested.

Would it not be well for two hundred pastors in your State to take a collection at once, and get your State up into the front line, and what is better, get our Board finances in better shape.

Fraternally, R. J. WILLINGHAM,
Cor. Secretary.

Dr. Taylor's Article.

Dear Recorder:—I have just received a copy of Dr. Taylor's article in pamphlet form, and have read it carefully. I wish to express, as one citizen, the profoundest admiration for the invincible character of the facts and arguments submitted by Dr. Taylor. Those who do not desire to join him in the conclusion he reaches do well, and will continue to do well not to give the article an honest and studious consideration.

If a man be intellectually honest, and at the same time candidly patriotic, and study this subject with Dr. Taylor, he will admit that it is proven that for the State in the exercise of its just powers to attempt to furnish Christian education, or aid in furnishing it, by appropriation or otherwise, is neither *right*, nor *expedient*, nor *possible*. I am proud that the one who has established this reputation for Christian like and statesman like argument happens to be a Baptist. Yet there are many in this State, as is well-known, who bitterly oppose the views set forth. We have looked for an attempt at refutation. The silence is oppressive but not mysterious. More than this, as certain as truth gets a hearing in North Carolina, these principles are going to prevail. It will not be to morrow. They will not find easy acceptance with our politicians at first. The social power of the Episcopal church will oppose them. The weight of presumption in favor always of an established order of things will stand in their way. For many years these same forces withstood the struggle against State aid to Church in this State. This is no new fight and no new enemy. But truth beat its way through at length. That's the habit of truth. Such is its power. There are many things to encourage it now.

The State's niggardly care of its ignorant children has been too long a confession not to be understood by the people; and it will be found that they do not believe that appropriations for education should be for the benefit of a few. It will also then appear that with Dr. Thomas Hume's declaration before the Convention last December that if one must perish, the State University or the common schools, let the common schools go but the University live, the real citizenship of North Carolina does not concur. The young men of the State, of whom 125 each year go away from our colleges unbiased by the hope of political preferment held out by the University, will see to it that future Legislatures check the unnecessary and unjust use of the people's money. They will see to it that all possible provision be made for the children of the people in the common schools. If the University has friends enough to prevent this consummation, it has friends enough easily to endow it most liberally.

Dr. Taylor has done the cause of education a service that will be appreciated more and more as the vital nature of this question comes to be understood, and the facts established in this pamphlet receive that wide dissemination which the friends of Christian education should make possible.

JNO. E. WHITE.
Edenton, June 20, 1894.

In response to your request for opinions upon the article from the trenchant pen of Prof. C. E. Taylor, on "How far Ought a State Undertake to Educate?" I would only ask a careful perusal of the same by every man and woman in the State. The light is turned on as to what we have and how it should be retained.

I hope the pamphlet will be widely read.

Franklin County, N. C.

Funeral Inquiry from Atlanta, Ga.

Dear Bro. Bailey:—During his life time, my father, Thomas Lemuel Barkett Whibby, has often told me that the Lemuel Burkett in his name was for a relative, Rev. Lemuel Burkett, a Baptist preacher. My grandfather, too, I believe, had a brother who was a Baptist preacher.

My father was born near Hertford in Perquimans county in 1810 or 1811. If there are persons now living in North Carolina who remember the Baptist preachers of that period, and especially the persons named, I would be greatly pleased to hear from them.

Yours in the faith,
W. S. WHITNEY.
Atlanta, Ga., June 14, 1894.
(66-71 Ivy St., and Edgeworth Avenue).

Moneys Received for Sanford Baptist Church.

Dear Recorder:—Please acknowledge the following contributions to Sanford Baptist church:

Rev. C. A. G. Thomas, $1.75; F. M. Fonshee, 5.00; Blank, 1.00; Miss Cornie Petty, 1.00.

Miss Addie Cheatham, Mrs. R. H. Marsh, J. M. Crenshaw, J. A. Campbell, A. G. Blanchard, S. W. Brewer, Mrs. Charley Jones, Miss Ella Petty, Miss L. O. Holloway, Dr. J. A. Ballentine, Willie Baugh, Master John Lloyd, T. J. Taylor, P. W. Johnson, each paid 50 cents.

Mrs. Lizzie Kivett, Miss Ida Campbell, C. C. Cheek, each paid 25 cents.

J. R. WEATHERSPOON, *Ch. Clerk.*
Sanford, June 21, 1894.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

Central—Tuesday, July 31 to Aug 2, with Hopkins' Chapel church.

Pilot Mountain—Thursday, Aug 2-4, with Mt Olive church.

Beulah—Tuesday, Aug 7-9, with Kerr's Chapel church, twelve miles north of Burlington.

Flat River—Tuesday, Aug 14-16, with Mountain Creek church.

French Broad—Tuesday, Aug 21-23, with Gabriel Creek church.

Brushy Mountain—Thursday, Aug 23-26, with North Wilkesboro church.

Liberty—Tuesday, Aug 28-30, with Holloway's church, twelve miles south of Lexington.

Three Forks—Tuesday, Aug 28-30, with Gap Creek church.

South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.

Elk—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Ronda.

September.

Caldwell—Thursday, Sept 6-8, with King's Creek church, eleven miles east of Lenoir.

Yancey—Thursday, Sept 6-8, with Mt Pleasant church.

Stony Fork—Friday, Sept 7, 8, with Yellow Hill church, two miles east of Phillip's Gap, Wilkes county.

Ashe and Alleghany—Thursday, Sept 13-15, with Healing Springs ch, ten miles north of Jefferson.

King's Mountain—Thursday, Sept 20-23, with Shelby church.

Sandy Creek—Thursday, Sept 20-23, with Love's Creek church.

Alexander—Thursday, Sept 27-29, with Mt Olive church.

October.

Eastern—Tuesday, Oct 2-4, the Executive Committee to name place.

Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.

Catawba—Thursday, Oct 4-6, with Enon ch.

Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.

Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.

Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.

Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.

Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.

Montgomery—Thursday, Oct 18-20, with Mt Gilead church.

Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.

Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.

South River—Wednesday, Oct 24-26, with Mt Elam church.

Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.

Pee Dee—Thursday, Oct 25-27. The Executive Committee to name the place.

South Fork—Thursday, Oct 25-27, with Maiden church.

Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.

West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.

Raleigh—Thursday, Nov 1-3, with Cary church.

Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Harnett co.

Brunswick—Friday, Nov 2, 3, with Long Creek ch.

Bladen—Thursday, Nov 8-10, with Oaleed ch.

Union—Thursday, Nov 8-10, with Hopewell ch.

Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Haywood—Wednesday, July 25-27, with Rock Spring church.

New Found—Thursday, Aug 9-11, with Laurel Fork church, Madison county.

Buncombe—Tuesday, Aug 14-16, with Asheville ch.

Tuckaseige—Thursday, Aug 16-19, with Franklin church, Macon county.

Tennessee River—Thursday, Aug 23-26, with Brush Creek church.

Carolina—Thursday, Oct 11-13, with Grove Creek church.

Western Convention, Oct 24-27, with Clyde ch.

I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have the needed correction. C. DURHAM, *Cor. Sec.*
Raleigh, June 21, 1894.

Read new "ads" on the ninth page.

(CONTINUED FROM THE FIRST PAGE.)

and all was ready. When the powder was touched it flashed up in the pan, I dropped the gun, fell back in a brier-patch, the gun discharged straight up, and John gave me a sound thrashing for losing his wooden bullet. Now of course I say it modestly, but I afterwards made a very respectable rifleman.

"Lives of great men all remind us
We may make our lives sublime,
And departing leave behind us
Footprints in the sands of time."

(2) Honest effort, the hand of Providence and the call of duty will settle the question with tolerable accuracy.

Here are mentioned three things that are really three parts of one thing. Honest effort is often veiled Providence, and the call of duty is the muffled voice of God. If a young man will do honestly the first thing that duty points out to be done, the next thing will wait his doing. There is an unseen hand that guides.

Certainly there are decided tastes which are often the Providential means of leading us to the calling for which we are intended, and yet taste is more often accounted for on other grounds than natural bent. In an address of this kind, surely it will be allowed to speak the deeper philosophy of the soul, and so I must not do myself the falseness to leave unmentioned the talisman in the possession of every one, "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." You have the inestimable privilege of asking the infinite God to guide you into life's calling. He that sees the end from the beginning will direct you if you will. Beyond the ragings of our most fearful tempests, above the heavy settled glooms of earthly damps, high over the destinies of nations and the wrecks of men, hear His steady promise, "I will guide thee with mine eye."

III.—The highest goal lies in the plane of many of your fellows.

As universal science and popular education are the wide spread possession of the the people, more and more will the mass of mankind be levelled up, until distinction in the mass will mean as much as hitherto it has meant to reach the distinguished class. Every man has always been a part of his times now and henceforth much more so. Every one may soon make up his mind to be jostled by his fellows, and he may be thankful if he can keep his head above the danger of suffocation. With all this let no young man be discouraged. We are all levelled up. If your voice may not be heard above the throng, see how sweetly it can be made to harmonize with the chorus. If many others lend their energies in the accomplishments laid out for you, see how gracefully you can return grateful acknowledgements. It is a source of great satisfaction that there are so many good, strong, wise men alive on the earth at one time. May their number be greatly increased, and their power for good government, morality and religion be magnified a thousand fold. Let you and me pray that our lives may not be discordant notes in the hymn of praise that swells from the throng in the earth.

(1). Not now as formerly does one colossal figure stand out as the Pike's Peak of a continent. It will never be again. It is only approached in the field of invention and discovery. Our utilitarian age would not produce idealistic men. Besides, no great question will overshadow all others and furnish the occasion to bring out such men. Men will get very rich and very wise, but only the riches will be spoken of. Men like Edison will become universal. Still the man who owns a phonograph or rents a telephone will not do him homage. Our future wars will be conducted on paper. In the field, in the shop, everywhere, scores of men in almost all essential respect about equal, will live, work and die, and you will be one of them. Formerly history has been written in the biographies of a few men—this will never be possible any more. Our history, and the history of those to come after us, until some great revolution takes place, will be the history of principles embodied in movements of men. Any man who seeks now to place himself on an eminence renders himself ridiculous and becomes the object of newspaper jeers and popular contumely. There are great men living now, even greater men live now than have ever lived. Many complicated questions there are, to be sure, still, but the vigilant press makes all knowledge common, and all of us know so nearly all that is to be known, that no one man becomes conspicuous. The altitude of the mass has made impossible striking promontories. Praise God if you stand among the mountains of his favor, and do not lament that others stand with you.

(2) Certainly no man will reach his goal from the trunks of his beheaded fellow-pilgrims.

May I hope that no one of you has any such expectation? I do not fear such a deliberate aim. I only am solicitous that you should not seem to do what you would despise. In this age of push and struggle there is constant danger of cultivating the disposition to take care of "Number One." Young man, we are brothers. Our individual careers are interwoven with the destinies of our fellowmen. The Son of God gave the highest rule of human life. The old saying of tradesmen and handicrafts, "Live and let live" has been transformed by the change of a single word and become radiant with the best spirit of all that is best. No longer do men with the highest impulses of life, "live and let live." The spirit of the man capable of laying hold of the highest goal lives and helps live. The best artisan this world can furnish is the man who beats swords into ploughshares and spears into pruning hooks. Have no fears that another man's hand is on your goal. All men who reach goals have them of their own.

The old idea that "there's room at the top" is dimly appreciated until you learn that the race of human achievement is an inverted pyramid, with ample room for all who may reach its sublime heights. Take your fellow up with you and know the ecstasy of having lifted another while you have climbed the rugged steeps.

For the rest, I exhort you young men to keep close to the Nazarene. No achievement in life can be worthy of your best endeavor that may not be laid as a trophy at the feet of the Bleeding One. No aim in life can be worthy to engage you that does not borrow luster from the Carpenter of Nazareth. Commit your ways unto him and dare and do. Let the rays of the Sun of Righteousness gild the goal for which you reach, and all is well.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.

Young People's Societies.

Dear Bro. Bailey:—I have seen a great deal about B. Y. P. U. and young people's societies in general. Both sides have strong men—men who fear God and delight to serve him—for their advocates.

A great many of these "big guns" have had a "say," and I suppose it is in order for the "little fellows" to be heard from. As I am about the least, I'll proceed to "say on."

I am unqualifiedly opposed to young people's societies for the following reasons: first, there is no necessity for such organizations; second, there is neither precept for, nor example of, such organizations.

The main argument in favor of societies is, "The times demand the organization of our young people." The "times" will eventually "demand" *no religion*, viewing it from a certain standpoint. Are we to suppose there were no young people in the Apostles' days? It would not be safe to make that declaration. Did the young people of that day need societies? We have no record of such need. Do the young people of the present need what those of the past did not? If some brother will prove that societies were needful then, I will at once change positions.

But they are heard to inquire, "How are we going to instruct our young people in the doctrines, &c."? I ask, how have they been instructed? Was the instruction which our fathers received of an inferior grade? Who has instructed the present generation that it has become so wise as to realize something never before realized—that former instruction is insufficient? It seems to me that if our past history has been a success, we may fully expect our future to be the same. But say they, "We have so advanced that we can't afford to rely upon the means once used." Why? Has there been a failure? If so, Christ was not a true prophet, for he said, "The gates of hell shall not prevail against it."

But "them tother folks" they say. "We must organize for self protection." If other denominations want societies, let them organize. They have had experience in society work. Shall we forsake the "old way" that has been so abundantly blessed of God, and follow them? The church is enough for us; all we can do can be done in the church. Societies are human institutions and tend to rob the church, the bride, of at least a part of missions. Let's have as little machinery as possible.

In love,
Carson, N. C. A. W. SETZER.

The National Evangelization Society.

Our organization is now on its feet and at work. We have contributors from the North and the South, and the hearty co-operation of good people everywhere. I have long seen the necessity of some organized effort in this work. There are many men who are roaming at large through the Lord's harvest field trampling the wheat under their feet rather than garnering the sheaves. Many others who really mean well, are not sound in their theology, or else have exceedingly objectionable methods. In view of these things, and the ever-increasing need, in the times upon which we have fallen, to have the gospel pure and simple, preached throughout the land, I entered upon this work, called to it, as I honestly believe, by the great Lord of the harvest; my object being to select men as far as possible free from objection, and who are already favorably known by their works. We are now making up a program for the next year's work, and happy to say that we can furnish to the brethren who need help, evangelists who will do good work.

As the question of pay often arises, arrangements have been made which save the preacher and the churches from embarrassment. I undertake to pay the salaries, and only ask to have the churches where our evangelists work, take a collection for the general work of the Society. I hope that the brethren will communicate with me before engaging their help.

Mr. Spurgeon once remarked that "no pastor should do his own revival work."

Our Saviour sent them out two and two together, to share the burdens as well as double the efficiency of the workers, and he also said that the "sower and the reaper rejoice together." The gospel plan is to have the sower and the reaper, and it seems to me that this is carried out when a good evangelist goes to help the pastor.

I ask the sympathy and prayers of the Lord's people everywhere in this effort to spread the gospel throughout the country.

The year 1894 will be known in the history of the church as one of the greatest revival years since the day that Christ ascended to the right hand of God. It only remains for us to bestir ourselves, for there is "a sound of a going," and the Lord leads his hosts to the battle.

Fraternally yours,
H. M. WHARTON, *President*
National Evangelization Society.
Headquarters:
9 West Lexington St., Baltimore, Md.

"Keep thy tongue from evil and thy lips from speaking guile."

Trust

I am content if Thou but lead the way,
Whether it ends in life and health,
Or slow decay;
All ways to Thee are bright,
To me are dark as night;
Choose Thou the way.

Only I beg to feel, Saviour divine,
The pressure of Thy hand so warm and strong
Fast holding mine;
And hearing oft Thy voice,
I ever can rejoice,
A child of Thine.

—*Carrie Doane Martin.*

R. C. Taylor, Murfreesboro, Tenn., writes: "I have used the Japanese Pile Cure with great satisfaction and success." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

There are two precious words often found in the mouth of Christ: "Whosoever will, let him take the water of life freely." "Whatsoever ye ask in my name, that will I do." "Whosoever" is on the outside of the gate, and lets in all who choose. "Whatsoever" is on the inside, and gives to those who enter the free range of all the region and treasures of grace. "Whosoever" makes salvation free. "Whatsoever" makes it full.—*Presbyterian Observer.*

Mellin's Food

received the highest awards, Medal and Diploma, that were given to Infants' Foods by the World's Fair, *but* the voluntary selection and *successful* use of MELLIN'S FOOD at the Crèche, in the Children's Building at the World's Fair (10,000 Babies were fed with it there), by the Matron, Miss Marjory Hall, "after a fair trial of the other Foods," was, *really*, the highest award, as no other Infants' Food in the world was thus honored and endorsed.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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W. J. RODDEY, Esq.,
Rock Hill, S. C.

Dear Sir.—I am in receipt of your esteemed favor of 14th inst., enclosing check for Ten Thousand Dollars in payment of policy No 214,562, J. M. Heck, for which please accept the thanks of the family for prompt and satisfactory settlement.

Herewith I hand you the receipt signed as indicated, together with the policy, as requested. Yours very truly,
J. D. BOUSHALL.

Would'nt you feel more secure with a policy of this kind back of you—with a guaranteed provision for those dependent upon you? Let us send you figures.

W. J. RODDEY, MANAGER,
Department of Carolinas, Rock Hill, S. C.

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The nearest station is West End, Moore Co., N. C., which is three and one half miles from the hotel. Trains make close connection at Aberdeen going north and south. There will be no delay as a hack will meet all trains at West End. New hotel situated on a high hill. For indigestion, kidney and bowel troubles, and their evil consequences, it has no superior, as it is the finest water to be found. Moderate rates. For further particulars address S. W. THOMPSON, M. D., Prop.,
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For all diseases of the Stomach, Liver, and Bowels, take

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CONDENSED SCHEDULE.

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Dated May 13, '94.	No 35. Daily.	No 33. Daily.	No 41. Daily.
Leave Weldon ...	11 52 a m	9 27 p m	
Ar Rocky Mount.	1 02 a m	10 30 p m	
Arrive Tarboro ..	2 40 a m		
Leave Tarboro...	12 25 a m		
Lv Rocky Mount.	1 02 a m	10 30 p m	6 00 a m
Leave Wilson....	2 08 a m	11 01 p m	
Leave Selma.....	3 58 a m.		
Lve Fayetteville.	4 33 a m	12 51 p m	
Arrive Florence..	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson....	2 18 p m		6 35 a m
Leave Goldsboro.	3 05 p m		7 20 a m
Leave Magnolia..	4 16 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 13, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence..	7 30 a m	7 25 p m	
Lv Fayetteville.	10 25 a m	9 30 p m	
Leave Selma.....	12 06 a m		
Arrive Wilson ...	1 10 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 33 p m
Lv Goldsboro.....	11 55 a m		9 40 p m
Arrive Wilson ...	12 40 a m		10 27 p m
	No 73. Daily.		
Leave Wilson....	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro ..	2 40 p m		
Leave Tarboro...	12 25 p m		
Lv Rocky Mount.	2 13 p m	12 05 p m	
Arrive Weldon...	3 10 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 76 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

The College President—His Work and Qualifications.

BY C. D. BROWN, SUMTER, S. C.

Please write it down where you can see it, that I have no special man in my mind, except the ideal president about whom I am writing. There is no ground, then, for any one to come out against me with swords and staves because he or his friends have concluded that I am making an attack on some one.

The president of a college is the centre and source of its life, in great part, and the wrong man in this office will lead to wrong measures in many directions. Some of my opinions may be mere notions after all, for the two are often confounded. The reader must try to discriminate for himself.

Let me say, then, as to the college president's work, I do not believe he should teach. He should be able to teach; otherwise he can only be an empiricist directing others along lines which he himself could not follow. The fact that he can teach—his ability to teach—will show that he is a man of education and ample knowledge. Some men are elevated to this office on the ground that they are good men, popular, and well thought of. All these things are desirable, but are not enough. He should be a teacher. But, while this is true, there will be no opening for him to exercise his gift if he is to attend to the numerous calls that are made upon him in directing the management of the school and controlling its details.

Nor should the president preach. I mean as the regular pastor of a church. How he will ever get his consent to give up preaching, having been "called" to that work, is a question for him to settle. He may be able to see that a president's work and a preacher's are synonymous; or he may conclude that his occasional sermons and addresses and his morning chapel service fill the requirements of his calling as a preacher. These things he must settle for himself when he turns aside from a pastorate to a college; but it is clear to my mind that a man cannot serve two masters here any better than elsewhere, and the president of a college should not be allowed to preach. If he does preach, there will surely be half-hearted work in one direction or another.

The president should travel much, and keep himself in touch with the people. He should be the people's man, a connecting link between the college and the churches. In this way the people will come to know him, and to love him too, if he is the right kind of man. Almost all business, these days, is run by agents. Drummers flood the earth. The great factories and wholesale houses seem to have an ardent faith in *personal work*. Their faith is amply rewarded, and so they send out men after other men whom they want to influence. The sons of light are not so wise in their generation, but they ought to be, and this kind of agency business—this drummer's work—should be a part of the work of a college president. The slightest influence will turn a boy's head or his father's head to or from one of our denominational schools, and there should be some one to influence them in the right direction. Two or three hundred dollars expended yearly in visiting communities where boys live who contemplate attending college, would be money wisely spent. This is what is meant by personal work. Wharton, in one of his addresses, tells how he fled once from a battlefield with a Yankee soldier at his heels. In leaping a fence, he fell headlong into a ditch on the other side. When he raised up to look about and take his bearings, he saw his friend the enemy standing over him, pistol in hand, the muzzle of which seemed as large as a flour barrel. He says the Yankee came after him, and he went with him. This, he says, is personal work. I don't know that the college president need wear a brace of revolvers; but if he wishes the boys to come, he should go after them.

I have not discussed at all the work of the president in managing the school, nor shall I do so now. Rather let me add a word about his qualifications.

He must be a composite man—genial in his nature, quick in his mental habit, firm in his opinions, wise in his judgment, and above all, must he know how to give advice. This last is not a common gift, and yet it is one most needed by a man in that office. He becomes the father, for a time, of many boys who are often in perplexity and need help and faithful advice. The habit of some presidents is to hear the case, then discuss both sides of it, the *pros* and the *cons*, and throw it back on the boy for decision. This is not the most helpful course. The boy does not come to hear argument, but he wants to know what his duty is in the circumstances. I think this was Gen. R. E. Lee's strong point as a president. After hearing the case, he seemed to reach his conclusion at once, and many of us who were blessed with his presence at Lexington, Va., still cherish the memory of his wise and fatherly counsels so freely and unreservedly given to us. I venture that there are men of to day who are still trying to do just as Gen. Lee advised twenty-five years ago.

The president should know men and know men's faces. It makes a boy feel a little awkward to have to tell his name two or three times in a session to the president. This very same *bon homis* that brings the president into touch with the boys will give him a hold upon the people. And next to a hold upon the boys, he must have a hold upon the people.

I have an idea, too, that the president should sit at the head of a sort of business bureau and be fully in the confidence of the business men over his State. Men should write to him for clerks and book-keepers and cashiers. I am sure it lies within the range of possibility for him to find places of work for all that go away from his school who are really fitted for work in some department of labor. I see that this will lay on him a heavy burden, much correspondence, and great worry and anxiety; but what of that? It will be a powerful incentive to labor, if a boy knows that in the hands of the president who watches him closely, there is ready for him an appointment to some field of work, where he can earn a living immediately upon leaving college. I have known of more than one boy who, upon leaving college, had his buoyant spirit broken in the hopeless endeavor to find work.

Let me say, in a word, the college president must be a leader, not a follower of men. The spirit of progress and enterprise must characterize him. His brethren may be slow to follow, but he must be quick to lead. He must remember that the outside world will require him to be satisfied with very little—satisfied with things as they are. But he must not consent to this. There should always be something better ahead for which he is striving and to which he is leading the people. The man who goes in the lead must needs go alone. The president must know how to relish this splendid solitude, this life of the explorer and the *scout courier*, and he should know that when he stops, the whole column behind him will come to a sudden halt. Of course, all this will require a man of stubborn will and iron nerve. All well; let the president be such a man. If he finds that he cannot meet the requirements of his office, then may be there is a smaller place in which he could be made to fit.

The Premium List for the State Fair of 1894.

The premium list for the great State Fair of 1894 is out and ready for distribution. It is by far the handsomest and most comprehensive publication of the kind ever issued in North Carolina. The covers are of rich and brilliant design, and artistically executed in bright colors. The contents are very interesting and well calculated to awaken lethargic sentiment on various subjects.

Among the premium are $100 for the best bale of cotton, with a scale of premiums down $5.00; an $800 piano for the best exhibit by a female school; $50 for the best exhibit made by a lady resident in the State; $50 for the best exhibit in Floral Hall; $50 for the best county exhibit of agricultural products; $50 for the best county exhibit of each of the following: peanuts, rice, cotton, tobacco.

A new and interesting feature is a dairy cow contest under the supervision of the North Carolina Agricultural Experiment Station. The tests will be made at the home of the owner of the cow. The first premium is $40; second, $25; third, $15.

The poultry department is particularly full and complete, and besides the premiums offered by the Society, there are "specials" from all over the United States.

The list contains forcible, instructive and finely illustrated articles on "Public Roads" and "Cotton."

The general schedule of the premiums is so proportioned as to guarantee the expenses of a majority of the worthy exhibitors, and to splendidly reward those who excel.

The publication, on the whole, is an announcement to the effect that the next State Fair will be a Southern record breaker. Sent for one to

H. W. AYER, *Sec.*
Raleigh, N. C.

The Word of Salvation.

A young man in America was once at work upon his farm. He was careless about religion, indeed nobody had ever said a word to him about it. He had no Bible, and only worldly friends: there seemed little chance of his ever hearing of Christ and salvation, and of heaven and hell. On this particular day, it was a bright morning in early summer, he had to take his cart, drawn by oxen, along the high road. He was thinking of nothing except his daily work and his daily bread.

A gentle breeze was blowing, and as he went along it stirred a little piece of paper that had been lying by the roadside, so that it fluttered in front of him. But on went the young man, the oxen and the cart, all the same. When he had gone a short way farther, however, a thought came over him, "I wonder what that bit of paper was! I've a great mind to go back and see." And stopping his team, he did go back. He picked it up and read it as he walked along. It was a leaf out of the Bible.

The summer passed away with its flowers and sunshine, and the corn grew ripe, and was gathered into the garner; there was another harvest too, standing ready for the sickle. The young man who had found the leaf lay upon his bed, sick and dying. A sore disease had smitten him, and his parents knew there was no hope of his life. They were stricken with grief, but he—O he was rejoicing!

And now his lips were open to tell them what he had never told before. The leaf out of the Bible had brought to him first the sense of sin and then the knowledge of a Saviour. He sought for a whole Bible, and ever since it had been his constant companion, and now, though called almost suddenly away from life with all its happiness, he knew whom he had believed, and he was ready. He had an anchor, sure and steadfast, for the Lamb that was slain to take away sin had taken away his sin. Without a doubt or a fear he entered into rest.—*The Worker.*

Visiting the Sick.

"I was sick and ye visited me." Matt. 25:36.

If you earnestly desire to grow in grace and in love to God and man, be sure to be found, as often as possible, around the beds of the sick, helping them in every way you possibly can. There are many who say they would visit the sick if they had only the means to relieve their wants. Is this really a good reason? Did you ever read of Peter and John, Acts 13, when they were going up into the temple, and how they met a poor fellow that was lame from his mother's womb? He asked alms of the Apostles, but bless your heart, they didn't have a cent; but mind you, that did not keep them from doing their level best for the poor fellow, and they really did more for him than money could have ever done. Now, if you have no money to give the sick, don't let that keep you back from visiting them, but resolve, like the Apostles, to do your very best for them in other ways, and the Lord will surely bless your efforts; and you will steadily grow in grace, and in love, and in mercy every day.

Another reason people give for not visiting the sick is, that they are such poor hands around the sick bed. Of course they are, and will always be so, until they just pitch in and learn how. Any kind of new business is a little difficult at first, but it can be soon mastered after a little perseverance.

Another reason some people give is, they are so dreadfully afraid of contracting some contagious disease. Poor, timid things! There are only a few diseases you need to fear, and should the religion of your Master demand your presence you should go, for he that loseth his life shall save it.

Now, the Lord comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, 2 Cor. 1: 4. Now if the Lord has comforted and blessed you in your troubles, it is for the very reason you may be enabled to comfort others. Now, if you fail to do this you are impeding your own spiritual growth, and checking one of the most fruitful streams of good to your soul.

Now, if you have not visited the sick in the past because you did not have the money to give them, or grace enough to read and pray with them, start this very day, and the Lord will surely help you, and bless you, and give you fully of his blessed spirit, and you will grow in grace and in the knowledge of God every day.—*Selected.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

One reason why some people find it so hard to lead a Christian life, is because they devote so little time to it.

"Grin Like a Cheshire Cat."

"Well, well! Didn't ever hear of a 'grin like a Cheshire cat?' Why, you see, a man down in Cheshire had a cat which grinned and grined until there was nothing left of the cat but the grin, just as some scrofulous people, who don't know of Dr. Pierce's Golden Medical Discovery, get a cough, and then cough and cough and cough until there is nothing left of them to erect a monument to but the cough."

The "Golden Medical Discovery" is the most effective, anti-bilious, anti-dyspeptic, strength-giving remedy extant. For weak lungs, lingering coughs, spitting of blood, scrofula, sores, pimples and ulcers, it is a wonderful and efficacious remedy.

Its manufacturers *guarantee* it to do all that they claim, or money is returned.

Dr. Pierce's Pellets cure constipation, piles, sick headache, and indigestion, or dyspepsia.

The Christian Teachers' Assembly and Summer School for males and females will begin its first session at Littleton Female College, July 2nd, and continue four weeks. There will be four Departments of Instruction, and a variety of subjects will be taught. Board may be secured at the College, or at any one of the hotels or private boarding-houses at reasonable rates. For further information, address Rev. J. M. Rhodes, Littleton, N. C.

Unbelief and discontent change "the cup of our blessings into a mere scorn cup for smallness and for easy breaking."

Faith is the sacrifice of the understanding to God; repentance the sacrifice of the will. —*Jeremy Taylor.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE



Suffering the Tortures of Eczema

And yet lives in ignorance of the fact that a single application of CUTICURA will afford instant relief, permit rest and sleep, and point to a speedy and economical cure, when all other remedies fail. CUTICURA works wonders, and its cures of torturing, disfiguring humors are the most wonderful ever recorded.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Cure Skin Diseases," free.

VITAL TO MANHOOD.



DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing Insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantees issued by agent. WEST'S LIVER PILLS cure Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.

GUARANTEES issued only by

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.
In Effect June 17, 1894.

SOUTHBOUND.	DAILY. No. 38 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 20 p m	2 40 a m
" Keysville	3 11 p m	3 30 a m
Ar. Danville	3 31 p m	3 55 a m
Lv Danville	3 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*8 00 p m	*5 00 p m
Ar. Raleigh	4 05 p m	8 20 p m
Lv. Raleigh	*4 10 p m	8 45 a m
" Durham	5 15 p m	9 44 a m
Ar. Greensboro	7 20 p m	5 35 a m
Lv. Winston-Salem	*6 05 p m	*5 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 06 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 56 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	5 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 35.	DAILY. No. 12
Lv Augusta (E T.)	7 00 p m	
" Columbia	5 30 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 50 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 26 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 31 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	*10 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	1 55 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	*1 00 p m
Lv Goldsboro	*3 00 p m	*9 00 p m
Lv Raleigh	*3 45 a m	4 10 p m
Ar Greensboro	8 38 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m. Oxford 11.34 a m; arrive Keysville 2 00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., and 6.10 p m daily except Sunday, 11.40 p. m. daily, and arrive Henderson 5.50 a m, and 7.00 p m. daily, except Sunday, and 12.30 p m d ily. Returning leave Henderson 6.30 a m, and 7.20 p m daily except Sunday, and 4.30 p m, daily, and arrive Oxford 7.25 a m, and 8.10 p m. daily except Sunday. and 5.20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.
In effect Dec. 3, 1893.

NORTH BOUND.	No. 3. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex. Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 37 a m		
Lv Fay'ville June	10 50 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	3 15 p m		
Lv Greensboro	3 55 p m		
Lv Stokesdale	5 48 p m		
Ar Walnut Cove	6 20 p m		
Lv Walnut Cove	6 36 p m		
Lv Rural Hall	7 01 p m		
Ar Mt Airy	7 39 p m		
Lv Bonnetsville		6 25 a m	
Lv Maxton		7 57 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 00 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex. Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 13 p m		
Ar Fay'ville June	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 06 p m	
Lv Maxton		6 47 p m	
Ar Bonnettsville		8 00 p m	
Lv Madison			12 50 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 05 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L. at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. R. KYLE, Gen Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.
In effect January 28, 1894.

No. 137*	ATLANTA SPECIAL.	No. 134*
*6 45 p m	Lv Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv Portsmouth Ar	11 25 a m
9 54 p m	Lv Suffolk Lv	11 04 a m
10 20 p m	Lv Franklin Lv	10 39 a m
10 58 p m	Lv Boykins Lv	10 03 a m
11 20 p m	Ar Weldon Lv	*9 35 a m
11 30 p m	Lv Weldon Ar	9 00 a m
12 50 a m	Ar Henderson Lv	7 30 a m
2 05 a m	Ar Raleigh Lv	6 20 a m
2 30 a m	Lv Raleigh Ar	5 15 a m
5 40 a m	Lv Sanford Lv	2 10 a m
6 25 a m	Lv Southern Pines Lv	1 30 p m
6 50 a m	Ar Hamlet Lv	1 05 p m
8 05 a m	Ar Rockingham Lv	11 30 a m
8 30 a m	Lv Wadesboro Lv	11 05 a m
9 37 a m	Ar Monroe Lv	10 00 a m
10 45 a m	Ar Charlotte Lv	8 40 a m
11 06 a m	Ar Laurinburg Lv	7 07 a m
12 39 p m	Ar Maxton Lv	5 38 a m
1 35 p m	Ar Wilmington Lv	2 00 a m
2 30 p m	Lv Hamlet Ar	1 07 p m
2 57 p m	Ar Gibson Ar	12 30 p m
3 31 p m	Ar Bennettsville Lv	11 56 a m
4 12 p m	Darlington Lv	11 03 a m
5 37 p m	Sumter Lv	10 07 a m
8 45 p m	Charleston Lv	7 30 a m

No. 41.	PASSENGER & MAIL.	No. 38.
*8 30 p m	Lv New York (PRR) Ar	*6 35 a m
11 38 a m	Lv Philadelphia Ar	3 45 a m
4 20 a m	Lv Baltimore Ar	12 43 a m
4 60 a m	Lv Washington Ar	11 10 p m
8 25 a m	Lv Richmond (A C Line) Ar	5 50 p m
9 25 a m	Lv Petersburg " Ar	5 59 p m
11 27 a m	Ar Weldon " Lv	*8 37 p m
*8 00 p m	Lv New York (PRR) Ar	*7 45 a m
9 10 a m	Ar Portsmouth Lv	*5 55 p m
†9 10 p m	Lv New York (P R R) Ar	1 25 p m
7 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
8 30 a m	Portsmouth " Lv	*6 00 p m
*7 00 p m	Lv Wash'gton, N&WSB Co Ar	*5 50 am
5 00 a m	Ar Portsmouth Lv	5 50 p m
†9 00 a m	Lv Norfolk, via S A L Ar	10 00 p m
9 15 a m	Lv Port-mouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 14 p m
10 58 a m	Lv Boykins " Ar	4 06 p m
†11 43 a m	Ar Weldon " Lv	†3 22 p m
†11 54 a m	Lv Weldon " Ar	3 10 p m
2 09 p m	Lv Henderson " Lv	†1 14 p m
†4 07 p m	Ar Durham " Lv	†10 50 a m
†5 50 p m	Ar Raleigh Lv	†11 35 a m

No 43.			No 39.
†10 15 a m	Lv	Raleigh Ar	†6 00 p m
1 43 a m	Lv	Sanford Ar	2 30 p m
12 43 p m	Lv	Southern Pines Ar	1 35 p m
1 45 p m	Ar	Hamlet Lv	12 35 p m
12 25 p m	Ar	Rockingham Lv	2 01 p m
3 02 p m	Ar	Wadesboro Lv	1 32 p m
3 37 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
3 39 p m	Ar	Maxton Lv	12 58 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
3 30 p m	Lv	Hamlet Ar	1 07 p m
3 57 p m	Ar	Gibson Ar	1 30 p m
3 31 p m	Ar	Bennettsville Lv	12 56 p m
4 12 p m		Darlington Lv	12 03 p m
5 37 p m		Sumter Lv	10 07 a m
8 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 137 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers. Without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke Passenger Agent, Raleigh.

JNO C WINDER, Gen Manager.
L. J. MYERS, Gen Supt.
T. J. ANDERSON, Gen. Pass. Agt.

Some Food for Thought.

Dear Bro. Bailey:—Sister Crawford and I have been called upon in the past two days to help save four people's lives who had attempted suicide. One drank opium, one white lead, one matches, and one used a razor. The latter's attempt was made nine days before they called on us. Bro. Royall and I have just been to see him. His throat is badly cut and but little hope of his recovery. He has suffered perhaps more from their foolish heathen doctors than from the razor. These suicides are very frequent in China. The people are miserable in this sad life and know nothing of the happy home beyond, the hope of which cheers Christ's disciples amid the darkest scenes of this earthly pilgrimage. Oh for the time when this people may know Christ and the hope of everlasting life through him!

I have recently been interested in inquiring into some of the purely useless, yea, destructive expenditures of this poor people. I think I am perfectly safe in saying that the people of this Shantung province alone spend yearly at least $15,000,000 for opium and tobacco, and fully as much more on their idolatry—$30,000,000 in all! What a sum for one single State! They do not need more money nor more education in order to stop this great outflow for ruinous things, but they do need Christ in their hearts. Give them all the gold of earth or the finest culture of the age, and without Christ they only become ten fold more the children of the Devil! Oh for many more laborers to call them from these poor grovelling Satan-serving lines to everlasting life in the world's Saviour!

We cannot help them to any great advantage in temporal and worldly things till Christ has formed in them the hope of glory. In this Province are ten Departments. We of the Gospel Mission have selected one of these, near the western border of the Province, in which to live and preach Christ, so soon as we can go there and live. Almost no mission work has been done in it; and this makes it specially difficult to rent houses and locate. It is in area equal to perhaps about four ordinary counties, but in population equal perhaps to the most populous of the Southern States. Five of the brethren are now living in three different cities in miserable Chinese inns preaching and getting acquainted with the people preparatory to settling there as early as possible. When located in this field we will be over three hundred miles from Chefoo, our nearest post-office, and will have to hire our mail carried to and fro by a footman.

We are all well and happy in our Master's service.

God bless all the saints in the Old North State! Fraternally, G. P. BOSTICK.

Resolutions of Respect.

WHEREAS, As Rev. J. A. Beam has served Red Mountain Baptist church for eight years as pastor, and as his intercourse with us has been pleasant, and as we believe has been the source of much good to the Master's cause; therefore, be it

Resolved, That as Bro. Beam feels that the Lord's work calls him to another field, that we submit to what he believes to be the Master's will, not, however, without the keenest sense of regret, that he whom we have loved, and who we believe loves us, will be with us no more in our delightful services to God. Furthermore be it

Resolved, That we pray God's richest benedictions to rest on the labors of Bro. Beam wherever he may go, as we believe they have at Red Mountain, and we believe that we can pray no greater earthly blessing than that his intercourse among his people may ever be as pleasant and as gracious as it has been among us. We commend Bro. Beam to whatever flock he may serve as a polished gentleman, a scholarly preacher, an earnest worker, and above all a pious, consecrated Christian pastor.

Be it resolved furthermore, That a copy of these resolutions be spread upon the minutes of the church, and that a copy be sent to the BIBLICAL RECORDER with the request that the same be published.

DR. E. H. BOWLING,
R. J. TILLEY,
RUFUS BOWEN,
Committee.

From Waynesville.

Dear Recorder:—Some two months ago this scribe wrote you a short note in reference to a meeting of ten days' length, just then completed. Perhaps the waste-basket got the scribblings; but as it is due a good pastor and his helper, I write again. [Your communication failed to reach this office, brother.—EDITOR.]

Our pastor, Rev. M. A. Jenkins, secured Rev. G. L. Finch of Biltmore to preach for us. There have been many marks of improvement in the Christian living of our membership since then,—the best mark by which to measure results. Two have been baptised—consecrated young men, we think, and two reinstated. Small figures, you may say; but the burning words of Bro. Finch still ring in the minds and cling to the hearts. The membership is held by a braver spirit just because of his consecrated earnestness, and the almost unanimous voice of the church is that Bro. Finch's influence here is stronger after two months of quiet overlooking the field. No one can make a mistake in getting our brother to evangelize with them.

Here let me say that Pastor Jenkins is leading us forward with a fine, prudent, but valiant leadership. His sermon, yesterday, on "The Great Need of the Church," was so stirring that tears came to many eyes as they heard him discourse of consecration, purity, and persistent toil.

Our Sunday-school, with Bro L. M. Welch its pastoral superintendent, enrolled 192 yesterday. The prayer meeting attendance on Wednesday evening was over fifty.

We have never seen better marks of church growth than here in Waynesville within the last two years. With the Lord's help you may confidently expect great things from this church. S. A. CHAMBERS.

Waynesville, June 18, 1894.

The Old Men and Women do Bless Him.

Over 600 people have come or sent to Dr. Bye for his Balmy Oil in the last four months to cure them of cancer and malignant diseases Out of this number over fifty are very old people, whose ages range from seventy to ninety-five years. On account of distance and infirmities of age they had to send for home treatment. Read what they write and say to the greatest humanitarian of modern times, Dr. D. M. Bye, the discoverer and originator of the Combination Oil Cure for cancer:

ELK POINT, S. D., March 21, 1894.

DR. D. M. BYE—*My Dear Brother:* The Oil you sent was applied to my face as you directed and it has done the work. The fungus soon cleaved off of the edges and then the center or cavity all came out in a lump, clean, and the place looks healthy. I suffer but little pain and everything looks favorable. I keep indoors with care, and hope of perfect cure in good time.

Allow me to express to you my gratitude for your very kind and faithful care of my case, besides your Christian sympathy and words of cheer when I was under the cloud and all was dark. God bless you, and prosper you in your good work for the suffering ones. Gratefully,

JOSHUA V. HIMES.

This man was born in 1805; is now pastor of a large church. If he lives a few years more he will be one hundred years old. We give one more letter, just received from one of the most eminent families in Kentucky.

Mrs. Clay writes concerning her mother, Mrs. Blair, who is almost as old as the venerable Mr. Himes. The cancer had eaten away her upper lip and some of her nose. She being confined to her bed, they sent for the Balmy Oil and take home treatment.

CARLISLE, Ky., April 14, 1894
D. M. BYE, Indianapolis, Ind.

Dear Doctor;—As mother grows better I expect I will be indolent about writing. Your Balmy Oil seems to be the very thing to do the work. We did not expect mother to get well in a week or two, owing to her advanced age, but she is now able to go to the dining-room for her meals. I would never advise any one to use the burning plaster as we did on mother, which did no good. The oils are as mild as a May morning. I will recommend it to all suffering ones. Mother does not suffer any more now as she did. Very respectfully,

MRS. MATTIE CLAY.

Mrs. Nancy Dungan, living thirteen miles southeast of the city, had cancer on nose, part of which was eaten away. She is in her ninety-first year. A seventy year old son came and got the Balmy Oil. She is now almost well. The doctor went to see her but one time. When he bid her good bye this beautiful old lady with one hand uplifted blessed the doctor in the name of the God of her fathers, and further said: "My mother and grandmother both lived to be over one hundred years old, and let me tell you, doctor, from my youth I was careful to obey my parents and I have always claimed God's promise, and it must be in his good providence that I ever heard of your Balmy Oil, and I now hope to see my one hundredth year. May God bless you in your good work."

Mrs. J. K. Hall, who lives at Spiceland, Ind., a good old quaker lady, had a most terrible cancer; was cured with the Balmy Oil. She, too, is close to ninety years old. The doctor went once to see her at her home. When he said bood bye she, too, with tears streaming from her fading eyes, with a full heart, called down God's blessing on the doctor, saying: "I will ever pray God to spare your life and bless you in your good work for suffering people, and especially the aged ones like me. Oh, I know the good Lord will bless you." We could tell of more than a score of old people. Some were cured after all hope had fled, and they had gone to many great doctors and spent hundreds of dollars in a fruitless effort to be cured, but never got any benefit until they were cured with Balmy Oils. One man had spent nearly $2,000 and was at last cured by Dr. D. M. Bye with his Balmy Oils. Imitators are springing up in the South and West who are advertising to cure cancers with Balmy Oil.

We warn the people of these fraunds. Dr. Bye has no offices only which are run in his name. All others are but imposters and bad men who seek to make money from the good reputation already made by the oil treatment. Notwithstanding Dr. Bye has protection from the Government by patent, yet these bad men persist in their dishonest schemes to defraud all whom they may get the chance. Dr. D. M. Bye has his main office now at 462 N. Tennessee St., Indianapolis, Ind. Persons wishing treatment will describe their case and write for circular and prices of oil.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Roquest ch, W Chowan, $1.30. Previously reported, 5,857.40. Total this year, 5,858.90.

Foreign Missions—W M S, Tabernacle ch, Raleigh, $6.60; Eaton's ch, So Yadkin, 23.88; W M S, Holly Springs ch, 2.60; W M S, Garner's ch, Raleigh, 3.00. Total, 36.08. Previously reported, 2,404.49. Total this year, 2,440.57.

Home Missions—W M S, Henderson church, $7.55; S S, ditto, 3.68; Henderson ch, 10.85; Gastonia ch, So Fork, 1.40; Lowell ch, ditto, 1.81; Saron ch, Pee Dee, 1.52; Cartledge's Creek ch, ditto, 1.50. Total, 36.01. Previously reported, 1,141.87. Total this year, 1,177.88.

Education—Gethsemane ch, Tar River, 80c; First ch, Winston, Pilot Mountain, 28.00; Weldon ch, Tar River, 10.00; W M S, Perry's Chapel ch, Central, 1.50; Rolesville ch, ditto, 1.25; Wake Forest ch, 4.34; Pleasant Grove ch, Pee Dee, 2.11. Total, 48.00. Previously reported, 1,358.47. Total this year, 1,406.47.

Orphanage—Cashie ch, $14.26; Buie's Creek ch, Little River, 1.45; Poplar Creek ch, 7.45; Poplar Creek S S 4.00. Total, 27.16. Previously reported, 400.48. Total this year, 427.64.

Ministerial Relief Fund—Enon ch, 2.08; Haw Bluff ch, 1.44; Gastonia ch, So Fork, 7.92. Total, 11.44. Previously reported, 171.88. Total this year, 182.82.

Sunday-schools—Distribution of Bibles and Testaments—Gastonia ch, $3.50; Lowell ch, 1.50. Total, 5.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, June 23, 1894.

UNIVERSITY OF VIRGINIA
CHARLOTTESVILLE, VA.
Session begins 15th Sept. Full equipment and corps of instructors in Academical, Engineering, Law, and Medical Departments. Excellent Climate. New Gymnasium, with baths free to all students. For catalogues address
WM. M. THORNTON, LL.D., Chairman.

MEDICAL DEPARTMENT, Of the University of North Carolina.
Fourth session begins September 6th. Instruction thorough and practical. Course counts with diploma-granting colleges. Address
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Horner School,
OXFORD, N. C.
Fall Term Opens September 4, 1894.
Apply for catalogue.
HORNER & DREWRY.

Law School
University of North Carolina.
43d Regular Session begins Sept. 6th, 1894. 14th Summer Session begins July 2d, 1894. For particulars address JOHN MANNING, LL. D.,
Chapel Hill, N. C.

Reynoldson Institute,
(FOR MALES AND FEMALES.)
M. O. CARPENTER A. B., (W. F. C.) Prin.
MRS. W. B. WAFF, - - Instrumental Music.
Will be opened the first Monday in August and continue through two terms of twenty weeks each.
TERMS:—Board, lodging, washing and fuel, per week, $2.50. Tuition ranging from $5 to $20 per term of 20 weeks, according to the grade which the student enters. Instrumental music, $7.50 for five months, $2.50 piano fee
Penmanship (without extra charge) a specialty. Full preparation for college or university, or for business life. Testimonials, circulars, terms and particulars sent on application to
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Roaring Gap, N. C.
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STATESVILLE, N. C.
I keep constantly on hand the largest and most complete stock of granite and marble to be found in the State. I take pleasure in furnishing designs in (photograph) and estimates on any style of monument or headstone. I possess the very best shipping facilities, and can not only guarantee the lowest prices, consistent with good material and first class work, but also the best freight rates, and the most prompt and safe delivery of goods.
We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

NORTH CAROLINA, CHATHAM COUNTY. } Cape Fear Township

W. J. Bradshaw and W. B. Wilkie, trading as W. J. Bradsaw & Co., vs. Edward R. Daw and Elif Hanson, operating as Daw, Hanson & Co., } Before J. E. Bryan, J. P.

State of North Carolina, Chatham Co., Greeting:

The above named defendants, Edward R Daw and Elif Hanson, being non-residents of the State of North Carolina, defendants, are hereby notified to appear before J. E. Bryan, one of the Justices of the Peace for the county of Chatham, on the 30th day of June, 1894, at 2 o'clock p. m., at his office in Cape Fear Township, at Moncure, N. C., in said county, to answer the complaint of W. J. Bradshaw & Co., plaintiffs, in a civil action for the recovery of $33 99, and interest on $33.99 from May 16th, 1894, until paid, due by sale of lumber, and demanded by said plaintiffs; and for costs.

Herein fail not, or judgment will be rendered against you in favor of plaintiffs.

This 16th day of May, 1894

J. E BRYAN, J. P.

Some Interesting Facts about the
Electroposise
TRADE MARK.
are given on another page of this issue. Read it, and for all further information write us.
ELECTROLIBRATION CO, Gould Building, Atlanta, Ga.; 845 Fourth Ave., New York.

OXFORD FEMALE SEMINARY,
Oxford, N. C.
The Forty-fifth Annual Session will Open Sept. 4, 1894.
TEACHERS AND OFFICERS:—Mrs. S. D. Twitty, Lady Principal; Mrs. F. P. Hobgood, Superintendent Domestic Department; Miss Lilly Moore, Matron
COLLEGIATE DEPARTMENT:—F. P. Hobgood, Latin and Natural Science; Mrs. M. A. Lacy, French and Mathematics; Mrs. S. D. Twitty, English and Moral Science; ————, English
NORMAL DEPARTMENT:—F. P. Hobgood.
BUSINESS DEPARTMENT:—Miss Hattie B. Hicks, Typewriting, Stenography and Book-keeping.
MUSIC DEPARTMENT:—Miss Marguerite Gaff, (Conservatory of Leipsic, Germany), Instrumental and Vocal Music; Miss Carrie Hobgood, Piano.
ART DEPARTMENT:—Miss Sue Hall, (Cooper Union Art School, New York City.)
COURSES OF STUDY.
Two courses are provided, the one leading to the degree of Bachelor of Letters, the other to that of Bachelor of Arts.
A course in the Science and History of Education is arranged for those desiring to fit themselves for teaching.
A Business Course consisting of Typewriting, Stenography and Book keeping for those desiring to fit themselves for business or for teaching.
Music and Art Departments are up to the highest standards. The Music Department is modeled after that of the German Conservatories. Diplomas in Music and in Art are given to those completing the courses prescribed.
Location noted for its healthfulness; buildings large and commodious; grounds beautifully decorated; a literary society in a prosperous condition; a select library of one thousand volumes.
Necessary Expenses of a Boarding Pupil for the Annual Session:
Board, fuel, lights, and the full English Course, with Latin and French, $140.
The above with Music, $195.
These charges are adapted to the changed condition of our people. For particulars apply for catalogue.
F. P. HOBGOOD, Pres.

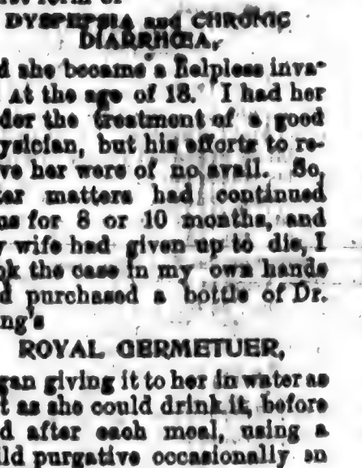


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With Tuxedo Blazer or Eton Jacket
Fancy Mixed Cloths, Grey and Tan, prices $5.00, $7.50, $10.00 and $12.50. Black and Navy Serge, $7.50, $10.00, $11.50, $12.50, $15.00 and $17.50. White Duck Suits, $4.00, $4.50 and $5.00. Fancy Duck Suits, $5.00 and $6.00.
These are not the poorly made dresses so often advertised at catch prices, but are perfectly fitting men-made garments, all in the latest styles and the best values to be found at the prices.
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I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first class and entirely satisfactory.
CHAS. M. WALSH.

HELPLESS INVALID.
"About 18 months or two years ago my wife's health gave way, and she grew steadily worse. She could not retain scarcely anything she ate and the case finally assumed the worst form of
DYSPEPSIA and CHRONIC DIARRHŒA,
and she became a helpless invalid at the age of 18. I had her under the treatment of a good physician, but his efforts to relieve her were of no avail. So, after matters had continued thus for 8 or 10 months, and my wife had given up to die, I took the case in my own hands and purchased a bottle of Dr. King's
ROYAL GERMETUER,
began giving it to her in water as hot as she could drink it, before and after each meal, using a mild purgative occasionally on retiring at night.
Suffice it to say in less than a week there was
A WONDERFUL CHANGE.
She could eat a little of anything she desired, and today is a well woman. She used altogether possibly 4 or 6 bottles. In my opinion
GERMETUER HAS NO EQUAL."
HARRY L. WATTS, Winona, Miss.
Mr. Watts is traveling salesman for R. Lyle Dick Co., wholesale grocers, New Orleans.
King's Royal Germetuer Co., Atlanta, Ga



Leaksville Woolen Mills,
LEAKSVILLE, N. C.,
are at the old place, under the old management, making the same line of excellent goods. Write us for information and samples if you have any wool to be manufactured into Blankets, Fancy Bed Spreads, Cassimers, Jeans, Flannels or Yarns.

MUSIC. A young lady of four years experience desires a situation as teacher in a female seminary or large boarding school. Vocal and instrumental music taught. Best references given and required. Address Box 24, Scottsville, Albemarle Co., Virginia.

Publisher's Announcement.

In the interests of the young people the American Baptist Publication Society has decided to reduce the price of the Life of Jesus, by Rev. O. C. S. Wallace, and A Short History of the Baptists, by Mr. H. C. Vedder, from 90 cents each to 60 cents. These books will be of special value in connection with the studies of Christian Culture Course, and both of them bear the C. C. C. stamp of the Baptist Young People's Union, and are commended by that Society to its constituents.

The American Baptist Publication Society is about placing on the market the Annotated Paragraph Bible. This popular Bible has been thoroughly revised by the Religious Tract Society of London, at an expense of $15,000. The former edition, which has had a large sale, was edited by Dr. Angus, Editor of the "Hand-book of the Bible." The revised edition has been edited by Dr. Green. Both of these men are well known Baptists.

Warren Union.

The Warren Union will hold its next session at Warren Plains, commencing on Thursday night before the fifth Sunday in July. We are arranging for a great meeting and urge all the churches connected with the Union to send a large number of delegates and visitors.

The churches connected with the Union are earnestly urged to send a liberal contribution to the Union Meeting by their delegates for the purpose of establishing a mission near Ransom's Bridge in a very destitute section of the Union. This request is in accordance with a resolution unanimously adopted by the last Union Meeting.

T. J. TAYLOR, *Chm'n Ex. Com.*

NEWS OF THE WEEK.

State News.

A telephone exchange has been organized at Mt. Airy.

A new cotton mill has begun operations at Durham.

North Carolina undertakers met in annual session at Greensboro last week.

Hog cholera is prevailing with unusual virulence in various parts of the State.

D. C. Holder was struck by lightning and killed in Davie county on the 20th inst.

The advisability of extending the Raleigh and Durham telephone to Greensboro and Winston is being considered.

There are now 1,100 convicts engaged on the State farms. Others are making brick, for which a ready sale is found.

Twenty bales of cotton were lost at Graham recently by fire originating from sparks from a passing engine.

Two of our State exchanges report having seen cotton blooms. The general crop outlook is not very encouraging, however.

It is stated that Mayor Boyd is making a Dr. Parkhurst investigation into Greensboro affairs, and matters are being thoroughly stirred.

The Knights of Pythias met at Asheville last week. E. A. Ebert was elected Past Grand Chancellor, and Chas. Holland, Grand Chancellor.

Farmers in Mecklenburg county have resorted to the irrigation system this year in order to enable their crops to withstand drouths.

The Fourth of July will not be celebrated to any extent in this State this year, nor in any other State to an unusual extent. There is saving common-sense in this.

Bill Wylie, colored, died in Charlotte Friday, from the effects of a blow received at the hands of brakesman Haney, also colored, of the S. A. L. Railway. The latter is at large.

Dr. T. B. Kingsbury of the *Wilmington Messenger* has been tendered the privilege of appointing an associate editor in North Carolina for the great National Cyclopedia of American Biography.

A man named Mills is in the Wake county jail under indictment for attempt to assault a Miss Wimberly of Apex, N. C. His victim successfully resisted his attempts, but is at the point of death from injuries received in the struggle.

The colony of 300 Waldenses in Burke county it said to be in need of assistance. They were unfortunate in their selection of land, last year's crops failed, and the prospect is not promising this year. They need farm instruments and live stock.

The closing exercises of the State College of Agriculture and Mechanic Arts occurred last week. They were very creditable throughout. The exhibits of work done were admirable. Congressman Hatch, who had been engaged to make an address, failed to materialize, and Hon. F. H. Busbee took his place.

For the past two weeks a deplorable controversy in our State papers has been maintained by members of the Vance family as to the disposal of the late Senator's remains, his wife and son having various preferences in the matter. We have no hesitancy in saying that while the entire matter is to be regretted, we sympathize thoroughly with the son.

General News.

Prof. Ewell, president emeritus of William and Mary College, Williamsburg, Va., died June 20th. He was eighty-four years old, and had lived them well.

The city of Chicago now boasts a larger population than that of any city in the western hemisphere. Its population is stated to be 1,700,000.

Erastus Wiman, well-known as a representative business and society man, was last week sentenced to six years hard labor in the New York penitentiary for forgery.

Immigration to this country is at a "stand-still," as many steerage passengers having left our shores as have arrived in the last ten months. This is hopeful, at least.

Strikes and Coxeyism are decreasing and the probabilities are that the summer will be remarkably quiet. Epidemics of cholera and yellow fever are to be feared, but will not become dangerous under the present good quarantine system.

The 20th inst. marked the fifty-seventh year of the reign of Victoria as Queen of England. She has reigned longer than any other English ruler except George III, who reigned fifty-nine years. The Queen's health is said to be remarkably good.

The Electropoise

is a little instrument weighing less than a pound, which when attached to the body causes the whole system to absorb oxygen—pure oxygen from the air. It introduces this potent curative agent—oxygen—into the remotest and most recondite parts. It purifies the blood. It vitalizes every organ.

It makes war on disease by destroying its producing cause. It eliminates the morbid and noxious elements that act injuriously or that lower vitality.

It neutralizes or expels all poisons, either of malaria, contagion, or from the effects of powerful drugs.

With the body plentifully supplied with oxygen and freely oxygenized blood, it is impossible for disease to exist, because the conditions that made it possible have been removed—burnt out.

It is harmless. As the Electropoise simply induces the absorption of oxygen, no injury can possibly result from its application.

Abandoned cases have been treated from all sections, and the results fully warrant the claim that "the Electropoise cures when all else has failed."

Do not despair. If you have tried physicians, specialists, change of scene and climate,—everything, in the vain hope of cure, and are desperate, remember the Electropoise has made its reputation by curing cases that were supposed to be "incurable," and pronounced by physicians as such.

Investigation courted. We solicit the closest investigation into the Electropoise—its workings—our methods—results that attend its use, etc.

Especially do we ask physicians and scientists to investigate the matter. Thinking people of all classes will be interested in our book.

Statesmen, jurists, clergymen, scientists, physicians and intelligent members of all classes of society use and indorse the Electropoise. In our book their certificates are given, together with other information about the Electropoise, its price, method of applying, ease of application, certainty of effect, absence of shock, or other sensation except increase of vigor, its total difference from the "electrical appliances" commonly known. This book mailed free to any interested applicant. Write for one and learn of this remarkable home cure for disease without medicine.

Electrolibration Co., Gould Building, Atlanta, Ga.

MARRIED.

COOPER—PAGE—On June 19th, 1894, at Morrisville, N. C., by Rev. W. S. Olive, Mr. John C. Cooper of Brevard, N. C., and Miss Cora Page of Morrisville, N. C.

JOHNSTON—PAGE—On June 19th, 1894, at Morrisville, N. C., by Rev. W. S. Olive, Mr. J. E. Johnston of Paducah, Ky., and Miss M. Lula Page of Morrisville, N. C.

GAY—GRANT—On June 19th, 1894, at the First Baptist church, Goldsboro, N. C., by Rev. C. A. Jenkens, Mr. Daniel Francis Gay of Worcester, Mass., and Miss Emelyn Grant of Goldsboro.

EURE—CRAWFORD—On June 20th, 1894, at the home of the bride's father, Mr. G. W. Crawford, by Rev. W. B. Waff, Mr. M. H. Eure and Miss Laura V. Crawford, both of Gates county, N. C.

COVINGTON—HARLOWE—On June 20th, 1894, in the Baptist church at Salem, Va., by Rev. Dr. J. B. Taylor, Rev. Nathan Maynard of Covington, Tenn., and Miss Bessie M., daughter of Rev. J. M. Harlowe of Va.

DIED.

GREEN—Little Hugh, the only child of Mr. and Mrs. R. S. Green, died June 11th, 1894, aged four years, nine months and twenty-eight days. Hugh suffered severely for about two weeks, but at last God saw fit to take him to his bosom, and we believe that he is now with him who, while upon earth, said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." We sympathize with his parents in their sore affliction, and we hope that they will look forward to the time with joy when they shall meet him in that land of eternal happiness.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose
Unbroken by the last of foes."

G. CASWELL DUNCAN.

RACKLEY—At his home in Sampson county, N. C., on the evening of June 13th, 1894, death took from our midst Bro. George W. Rackley. He was a victim of paralysis, from which he lingered and suffered for about four weeks. He had reached the age of fifty-three years, and was for several years a member of Mt. Gilead Baptist church. In his death his sorrowing wife looses a faithful husband, and his children a kind, loving father.

The funeral services were conducted by his pastor, Rev. C. F. Hopper, in the presence of a large circle of friends and relatives.

"But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4: 13. M.

VESTAL.—At the home of her father, Winston Reece, in Yadkin county, on June 8th, 1894, Mrs. Nelia Vestal, wife of Dr. W. L. Vestal. She had gone to her father's on a visit, and while there was seized by the fatal fever. Four physicians were called to her bedside, but in the short space of one week she passed from friends on earth to live with God. Sister Vestal was only twenty-seven years old and had been a member of the Baptist church for ten years. She adorned her confession of Christ, and left behind the testimony that she gloried in the cross of Christ. A faithful Christian, a true companion, a tender mother. Four little children follow on behind.

J. E. G.

DAVIS—On the fourth day of April, 1892, about 7:30 o'clock p. m., while sitting by my table preparing my lessons for the next day, in the old dormitory at Wake Forest College, a telegram came in my room from my nephew containing these words, "Mother is dead." The first sister that God had taken from me since I could remember.

But a few days ago another sad message came to me with these words, "Julia Ann died on Sunday morning, May 13th."

She was a sister and a mother to me, after God took my mother in my infancy. It is hard to part from such dear ones, but we should remember that God has only taken them up higher.

She leaves a kind husband, Mr. A. F. Lewis, and five children to mourn their loss. Little children, you must not cry too much for mother. The world may neglect you, but we have the blessed assurance that God will care for his little ones. "When my father and mother forsake me, then the Lord will take me up."

She was a consistent member of the Rocky Ford Baptist church, Franklin county, N. C.

EDWIN C. BOBBITT.

COHOON—At Elizabeth City, N. C., June 17th, 1894, Selma S. Cohoon, the beloved wife of F. F. Cohoon, departed this life in the thirtieth year of her age. Hers was a rare and beautiful Christian character. A cultured mind, a spirit with every lovable grace made her friendship a treasure to be prized. Thoughtful and considerate, sympathetic and self-sacrificing, it is not strange that her home was one of the most hospitable in North Carolina. She inspired the most loyal and loving devotion of her husband, friends and family. Her resolution was superbly heroic. Though she spent several months in Baltimore and Philadelphia under specialists who pronounced her case hopeless, still her faith, courage and fortitude held her up for many weeks after all others had despaired of her recovery. She met death in full consciousness without a fear. Her faith was fixed and her hope was not dimmed for a single moment. She wanted to live, love and do good, but faltered not in going hence when she clearly understood it was God's will.

Hers was the first home the writer entered on coming to Elizabeth City, and she was the first one he baptized on taking pastoral charge, hence he shares a grief with the husband and family that is quite personal in its keenness. Heaven is more to be desired by all of us because Selma Cohoon is there.

C. S. B.

Tributes of Respect.

Sister Elizabeth Baney, wife of Daniel Baney of Sampson county, N. C., was born July 23d, 1823. On July 23d, 1845, at the age of twenty-two, she was married. On June 23d, 1893, her spirit took its flight from this world of sorrow to the realms of the blest. She was for fifty years a member of Mt. Gilead Baptist church.

Her life was one of great usefulness, and she will be much missed in her home, in her neighborhood, and in her church.

She lived and died within two miles of where she was born, and we have yet to hear the first word of fault found of her as a true Christian woman.

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N. B.—The last Sunday in June comes on the 24th, on which day periodicals ought to be distributed. To have them on hand in time, Superintendents and Secretaries must order early in June. Don't put off till the last week.



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Strive with an earnest purpose,
In every task to excel;
That which is worth the doing,
Is worth the doing well.

Where there's the will for winning
Surely the way will come;
That which is worth beginning
Is well worth being done.

Think that however humble
Tasks which around you lie,
Half-hearted work will ever
Yield but a poor reply.

Then let us strive with fervor,
Toil with whole-hearted zest;
That which is worth the doing
Is worth our very best.

—Mary L. Warner.

The Starry Host.

The countless stars which to our human eye
Are fixed and steadfast, each in proper place,
Forever bound to changeless points in space,
Rush with our sun and planets through the sky,
And like a flock of birds onward fly,
Returning never whence began their race,
They speed their ceaseless way with gleaming face,
As though God bade them win infinity.
Ah, whither, whither is their forward flight
Through endless time and limitless expanse!
What power with unimaginable might
First hurl them forth to spin in tireless dance!
What beauty lures them on through primal night,
So that, for them, to be is to advance!

—Rev. J. L. Spalding, in the Century.

For Our Girls

Take care of your health by living out of doors as much as possible. Take long walks in the sunshine. This is good for the complexion and good for the spirits. English girls understand this. It is said that dogs and English girls always choose the sunny side of the street when out for a walk.

Learn self-control, and be self-supporting. Be able to do some one thing better than any one else. Reverses may come, and then you are independent. Contact with the world need not lessen your womanliness, but otherwise may increase your power.

Cultivate cheerfulness; discontent shows itself in the face. Look on the bright side, and make the most of things.

Be polite always. True courtesy is a better robe than silk. A gentle voice is irresistible. Loud talking does not show the true woman, or indicate the most of all things.

Say kind things of others, especially of girls. The girl that never says anything good about her girl associates, will never make a sympathetic and wise mother. If you cannot say kind things, say nothing.

Be punctual. This is a great fault with the girls. Late for church, late for meals, late for engagements makes disagreeable friction in the family, and thereby mars all pleasure.

Do not exaggerate; learn to speak the simple truth, state plain facts. The habit of exaggeration has grown to be ridiculous among girls, and many girls appear silly by indulging in their extravagant talk. By all means, secure the very best education possible. Go to a university or college if you can. Inform yourself in every way. Read the best books. Time is to precious to read anything else.

Be especially gentle and kind in the home circle; always ready to help by word or act. Do not exaggerate the little crosses and privations, but make the most of numerous blessings. In the home circle is where you receive your true test, and where your power is most felt. See to it, dear girls, that you give your best here, for home is largely what you make it.—*Selected.*

Just Simply Stop Breathing.

It is a fact not generally know that if a person holds his breath wasps and bees may be handled with impunity. The skin practically becomes a coat of mail against which the insects vainly drive their stings. The moment a particle of air escapes from the lungs the stings will penetrate. In explanation of this curious fact a well known physician advances the the theory that holding the breath partially closes the pores of the skin, and thus leaves no opening for attack. This interesting statement explains and enhances the value of a practice I have followed for the prevention of colds. For many years my occupation took me to crowded political and labor meetings, generally held in rooms destitute of any means of ventilation. The heat was intense, the air fetid and poisonous. I have left such meetings bathed in perspiration and plunged into the chill air of a winter's night, thereby running the risk of catching the severest cold. Yet, strange to say, I enjoyed a singular immunity from such aggravating ailments. At the first touch of cold air I took a deep inspiration, and then held my breath for half a minute, in the meantime walking as fast as I could. During that half minute the pores of the skin were closed against the chilling atmosphere, and by the time the lungs called for reinvigoration the body had considerably cooled and the risk of a chill was over. I recommended the practice to public speakers, vocalists, entertainers and those who are obliged to frequent unduly heated rooms. In my own case the practice never failed, and although I fully believe in its value I never understood the reason of it until a learned scientist came forward with the remarkable theory that while holding the breath the skin could be maintained impenetrable to the sting of a bee.—*Jennesse Miller Monthly.*

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Whaling

Regular whale-boats are twenty-eight to twenty-nine feet long, with a cut in the bow through which the line passes, and in the stern a post over which the line may be checked if it is running out too fast. The officer sits in the stern, from where the line, which is coiled in a tube, is managed. The oars are called "leading," "tub," midships," "bow," and "harpooner" ("harpooneer" they pronounce it). When a boat "goes on," the harpooner draws in his oar and prepares to "strike." He doesn't always succeed.

When the whale is struck the harpooner shifts with the officer. This explains why he is often called the boat-steerer. The critical moment has arrived. The whale once fast, the future is narrowed down to "dead whale or stove boat." Therefore the killing of the whale is in the hands of the officer. He must judge nicely, though on the spur of the moment, when to lay on or off, and meet all the emergencies caused by the unforeseen actions of the wounded leviathan.

Sometimes the whale will rush through the water, drawing the boat after him at lightning speed, and almost tearing the loggerhead out of the stern, the while the line is taut as a fiddle string. Or he may "sound," or dive, and fathom after fathom of line he rapidly paid out. Woe to him who gets foul of the smoking line! It often means loss of leg or arm, or even instant death; for the diving weight of tons at the other end tells before knives can be whipped out and the line out. And where will the whale come up? Perhaps right under the boat, staving it, or raising it up with him and spilling all hands into the sea, where they will sink like so many stones unless they know how to swim or unless another boat is at hand to pick them up. He may appear a little to one side, and in his convulsions shiver the boat with one flash of his tail, or splinter it between his jaws. I saw on the shore at Provincetown, last summer, a stove boat from one of the Provincetown whalers. The captain had been thrown out over the bow; the others jumped. Fortunately there was another boat near by to save them—and kill the whale.

In the old days the whale was killed with a lance in the hands of the officer. It required eye and nerve for the fatal thrust at the rolling, plunging monster. Now, however, they use the bomb-lance, which is shot from a heavy brass gun, and explodes within the whale, usually with fatal effect. —*Gustav Dobbs, in St. Nicholas.*

Our Nation's Capital.

We are quite sure that if a number of boys and girls were asked to name the different capitals of our country, the order would be something like this: Philadelphia, New York and Washington. That is all right as far as it goes, but the truth is our country has had a good many more capitals than those named. It may be said that during the Revolution the British "kept things moving." They would have been very glad to lay hands on the "rebel" Congress, knowing which, that body took good care to keep out of their way. Inasmuch as wherever Congress went it took the national capital with it, you can easily understand why the following named places bore that honor at the dates named:

Philadelphia, from September 5, 1774, until December, 1776; Baltimore, from December 20, 1776, to March, 1777; Philadelphia, from March 4, 1777, to September, 1777; Lancaster, Pa., from September 27, to September 30, 1777; York, Pa., from September 30, 1777, to July, 1778; Philadelphia, from July 2, 1778, to June 30, 1783; Princeton, N. J., from June 30, 1783, Annapolis, Md., from November, 1783, to November, 1784; Trenton, N. J., from November, 1784, to January, 1785; New York, from January 11, 1785, to 1790, when the seat of government was changed to Philadelphia, where it remained until 1800, when it was finally removed to Washington.

Thus it is that nine different cities and towns have figured as the capital of our country.—*Blue and Gray.*

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and pain of the swift stiletto! Singularly enough the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust.

We know the weak points in the armor of our kinsman and our friend; we are aware of his caprices, and originally are tender and compassionate even of his vanities and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, fortitude is vanquished, philosophy is in abeyance and we say that which we repent in sackcloth and ashes.

But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of hate had but been left unspoken; if the strong hand of patience had but held back the sword as if to strike!—*Harper's Bazar.*

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The breaking of one commandment leads to the breaking of another.

The Loneliness of Age.

The loneliness of age! How few think of this and treat with due tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them! Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years who have long ago passed away. Lover and friend have been taken from them, and their acquaintance laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought. They are

"Only waiting till the shadows
Are a little longer grown,"

to pass on the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of the aged, to smooth their pathway, and comfort them in their declining years.—*Churchman.*

Consider now the lilies,
Oh, heart of mine, to day!
They neither spin nor toil to win
Their beautiful array;
I would that thou, my heart, could lead
A life as sweet as they!

—*Selected.*

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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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DESPITE many persistent ill reminders "hard times" had passed quite out of our mind of late; and we daresay others have been so blessed since depression of affairs has become the rule—the usual—and, therefore, anything but remarkable. We are all but adjusted—not in any degree reconciled, be sure—to the temporarily irremediable state of affairs; and adjustment to such conditions is next most desirable to their removal. But there is a class, which deserves sympathy at all times, that is now most grievously and dangerously affected by the depression—a class that has not had time to adjust itself nor forethought to anticipate other than unimpeded advancement, to which some consideration may wisely be given.

If we were asked to enumerate those who are most exposed to detriment by general depression of business, we would mention the numbers of young men and women who have but recently been equipped for work, advised how to work, and set upon the world to work among millions of grasping bread-winners, but to whom opportunity of working comes not, nor manifests a tendency to come. College graduates are meeting with discouragements everywhere; and a young man or woman thoroughly discouraged is the most pitiable of objects,—and a dangerous object, because one's discouragement may overshadow a life time. They probably struggle inwardly with the misapprehension that theirs is a most untimely time, that they have taken the tide of affairs at the ebb, and that the flood is quite beyond them. It is indeed a misapprehension. There are more than one flood as there are more than one ebb; and waiting, though slow, is sure, if it be governed by proper judgment. And if we were asked to enumerate those to whom the present depression offers the largest possibilities of personal benefit, we would be compelled—paradoxical, though it seem—to name this same class first, which, its present salvation worked out with severe struggles with a loss only in its numbers, as flailed wheat must leave some chaff upon the floor, will take a flood-tide well-manned and secure against future ebbs when we shall have been lifted out of the present depression. But one cannot work out one's salvation without opportunity of working, says one. True, but we do not believe that work of some kind may not be secured by every one who seeks it, every one who would work well in prosperous times. Times cannot become that severe. Something needful of being done can be found, something—and whatsoever or wheresoever it be, it is better than nothing. Earning ten dollars a month in a despised position is vastly better than eating in the sweat of another's face. Do something, do not count the cost; but be content in doing your best, and our word for it, the silver lining of the clouds will appear, and in very bold relief, too. It does not injure one to work now for less than one's time seems worth, or to pursue an avocation entirely diverse from that to which one aspires, half so much as doing nothing at all, waiting in an ebb that will not give place to a flood save for those who have worthily manned themselves in struggles. Absence of occupation is a most baleful menace to a young man or woman; for out of it comes the cynic, the hypocondriac, the loafer or the suicide,—never any good thing.

POSSIBLY there is some one, capable, deserving and willing, who cannot secure even the humble privilege of working for bread. We do not believe it, but granting that there is such a one, to that one is given at least the opportunity of occupation, an opportunity of which even the "conny-poor" are not deprived, thank God. And so long as one occupies one's self discontent will not hang heavily on one; and occupation is the duty of one who cannot obtain work even if one has to go to the poor house to live. Self-respect is the boon of every honest person whatsoever one's surroundings. So wherever or whoever you are, if you cannot obtain work, occupy yourself with books and study, which are not without the reach of any one; and when times do improve you will realize that nothing has been lost by the unavoidable delay. No one suffers from a too thorough knowledge of anything. Indeed a thorough knowledge of a poor house has been the making of some men.

There was a man among men who could calmly say, "My time has not yet come," though all the world were offered him. He taught men many things, but he taught nothing more practically wholesome than the virtue of patience. Young men desire to become successes in a day. The Christ lived "the best ten years of his life" in obscurity, at any period of which he could have become the Master; and even when he had begun his active life, in spite of his power, he restrained himself when it was given him to dethrone kings, when he was implored and finally taunted to destroy a kingdom and become that King of kings which it had been written he should become. But he had other and less conspicuous work. Much of his life was devoted to preparation, and he was prepared to do little things as well as great. So now our earlier days may be obscure to our eventual advantage. We may need to prepare for work for which educational institutions do not prepare one.

There is no reason for discouragement. If you can get work of any kind, get it—and work and wait for a higher and a better vocation, opportunity of which will be presented as surely as one works and waits for it. If you cannot obtain work, employ yourself with study—and study and wait, ever alive to opportunity. Our present selves will be our "dead selves," our "stepping stones to higher things," in another decade; and high or low now will matter not then. Such a glorious thing is life! To day is what it is, yesterday is what we think it, to morrow is what we make it.

A YOUNG man out of work and occupation, too, recently said that one must "join a ring" to get along. And he proudly boasted that he was "getting into half a dozen rings" in an admirable way. Such an idea is to be heartily shunned. It is well to have influential and kindly-disposed friends; and we doubt not that by such means many a young man has been pushed ahead of his more deserving fellow. But we spurn the thought of one's rising by the aid of friends alone, though men have so risen; yet they rose higher in the estimation of those who did not know them than they did in that of themselves or their friends. One who cultivates friendships in order to rise, one who cultivates friendships with a selfish motive, has no friends, and deserves the contumely in which such a one will, sooner or later, be held. Such may succeed, but such never deserves success. A young man out of work should value his manhood, his self-respect, his principles, above all else. And the despicable hanger-on of rings, the misled moral weakling who fears and, therefore, courts rings, is not worth employment, and can never hope to obtain an independent position. Worth may not win all success, but it commands success, and this virtue it will ever maintain, with the added quality of self-respect, the consciousness of no obligation to influence unduly given, which cannot be the boon of one who rises by the aid of a ring. Be anything honestly rather than whine at the feet of influence, rather than "bend the pregnant hinges of the knee." Be mindful that in all things self-respect, if nothing else, is at stake, without which one's life is a protracted progressive crime against one's self.

VENERABLE men have said that one cannot win success by dishonest means. But we would not advise acceptance of the statement without an understanding of the word *success*. If it signifies the respect of numbers of people, honor, influence and wealth, it is not a truth. Many men have won such success dishonestly, and the example of their lives is still upheld in epitaphs and biographies. But if self-respect and inward complaisance be added to the qualities mentioned,—no man can win that success save by honest, faithful, persistent work. And there can be really no success without these latter qualities.

Dishonesty, sacrifice of principle and self-respect, often secures public honor and influence. But it is a theory of ours that if one holds zealously to Conscience from the beginning, success such as can be attained by no other means will crown one's days; not that one's conscience is unerring, but that success depends not so much upon whether one does what is right, as upon whether one does what one thinks right. Grievous mistakes of judgment are the portion of every human being, but if they are conscientious one cannot blame one's self, and it does not matter whom the rest of the world blames. It requires a great deal of moral courage to act entirely conscientiously when all external things seem to advise otherwise; but if one does otherwise one becomes a mere agency of circumstances, loses one's self, loses all worth having. Conscientious action may retard one's advancement, but it never injures one to day in any degree commensurate with its recompense on the morrow. To wait for the recompense requires great patience and greater courage, but one should wait.

ERASTUS WIMAN, a few years ago extraordinarily successful in every sense of the word, now awaits the execution of the sentence of a just judge to imprisonment for five years. He wrote books replete with good advice to young men, but no effort of his life can so impress the world as his pitiable fall. He had honestly accumulated more money than he could dispose of; every luxury was at his command, every inducement to honesty was presented him—and we do not now think of him as dishonest—but he desired more money, for reasons that philosophers cannot divine, and he forged a note for a paltry sum that wouldn't have bought his stables! He had no thought of taking the money permanently: his entire purpose was to replace it before any one should miss it; and men have done this successfully, and are now accounted honest and exemplary. But Wiman, more unfortunate than they, met with sudden reverses, and through inability to replace the amount became a common felon before he could realise it.

Had Erastus Wiman observed the maxims of his own book he would not have yielded to temptation for self respect's sake, whether there was other consideration or not. He forgot that one may become as mean a felon in one's own eyes as in those of a judge and jury. Ourselves are our most faithful witnesses, our consciences the justest of tribunals; for an accusing conscience hits a thousand tongues, and it will exact its penalty whether the world does or not. Wiman forgot that long before he dared tempt the law.

Rewards in Heaven.

BY REV. WM. T. JONES

The doctrine of rewards in heaven does not affect the doctrine of grace through Christ. But this doctrine does oppose antinomianism.

Never was a doctrine more strongly put in the Word, than that of salvation through grace, and through grace alone. Paul says, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2: 21. If a man can be saved by works, then Christ's death was unnecessary. If Christ wrought part of man's salvation, and man completes the work, then Christ's death was ineffectual. If a man can save himself in part, and Christ saves him in part, then man's work is put upon an equal footing with Christ's death. Numerous passages might be cited to show that salvation is only through grace, but the text just quoted will suffice.

I utterly reject the doctrine of salvation by works; but nevertheless, I believe in Christian works. "Wherefore my beloved, . . . work out your own salvation with fear and trembling." If you are a Christian, fill out your life for the glory of God. "Even so faith, if it hath not works is dead, being alone." God's Word teaches us that there is merit in the believer's works, and that God recognizes them and will appropriately reward the doer. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4: 36. "I will give unto every one of you according to your works." Rev. 2: 23. See also Matthew 16: 27; 2 Cor. 5: 10, and Rev. 22: 12.

CROWNING OF THE FAITHFUL.

We are taught that the faithful to Christ are to be crowned in glory. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8. "Blessed is the man that endureth temptation, for when he is tired he shall receive the crown of life, which the Lord hath promised to them that love him." Jas. 1: 12. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10. Over in 1 Thess. 2: 19 we read, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Pet. 5: 4 says, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

THE UNCROWNED OF GLORY.

Some people will go to heaven, but receive no crown. Rev. 3: 11 says, "Behold, I come quickly: hold fast that which thou hast, that no man take thy crown." This passage certainly does not teach "falling from grace." It seems to me that it refers to our opportunities. A failure to embrace opportunities for doing good, means an eternal loss of results.

Again, we are taught that some will barely enter heaven. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. 3: 11–15. As an offset to this, we are exhorted in 2 Peter 1: 10, 11, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an *entrance* shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ." The apostle had been giving some instructions as to growth in Christian character, and these tenth and eleventh verses are the result. He exhorts to develop a full Christian life, and so have a broad entrance into glory.

DEGREES OF HAPPINESS IN HEAVEN.

We are enjoined to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Growth in grace and in the knowledge of God are two great cardinal virtues urged throughout the New Testament. Some of God's people more fully obey this injunction than others. Some Christians are more like Christ than others. The kingdom of heaven dwells more richly in the lives of some Christians than in others. The higher the spiritual life in this world the better are we prepared for the world that is to come. Jesus said in his prayer, in John 17: 3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Knowledge of God means eternal life, and the greater the knowledge of God the greater the spiritual life. "I am come that they might have life, and have it more abundantly." Jno. 10: 10.

In the Scripture quoted before, we are certainly taught that distinguishing rewards are to be given for services rendered in the cause of Christ. The logical sequence then would be that some will have greater degrees of happiness in heaven than others. In Matt. 5: 19 we read that some "shall be the least," and some "shall be called great in the kingdom of heaven," on account of their own actions. Matt. 20: 16 says, "So the last shall be first, and the first last." This text, with the preceding context, seems to me to teach that some who have great opportunities in this world for doing good, and abuse them, shall have less rank in heaven, while those whose opportunities have been poor in this world, if they rightly use their opportunities, shall enjoy greater rank in the kingdom of heaven.

God would have us so fill our life on earth as to be capacitated for the enjoyment of the highest glories *in heaven and receive his richest rewards*. Our God would certainly prefer that we should enter eternal glory with great spiritual powers than that we should go into his presence as spiritual dwarfs. Else what does he mean when in his Word he constantly exhorts us to grow in faith, grow in grace, grow in knowledge of the truth, and in all of the spiritual graces?

We do not spring into strong and deep spiritual powers at one bound; they are the result of growth. The Word teaches us that heaven's laws mean growth.

A faithful Christian life means a fit crowning at the end. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

I have given some of the Scripture on this doctrine of rewards, but I have been too much pressed for space to elaborate it.

Goldsboro, N. C.

Church Membership.

BY REV. JNO. S HARDAWAY.

Every Christian ought to be a member of the church. For a professing follower of the Lord to be content to remain outside of the church argues badly for his piety. If no church of his faith is in easy reach of him, he ought to make a pilgrimage to some place where there is a church of his faith and be duly received into fellowship.

Taking it for granted that every one will agree that all should join the church who profess to be Christians, a vital inquiry is this: What motives should influence us in joining the church? Let us first call attention to some motives that should not influence us.

(1) No man should join a church with whose doctrines he has no sympathy. There is much looseness of views prevailing among church members upon this point. Men go into a church not believing its doctrines, and begin to teach subversive doctrines, and when their attention is called to the fact, they claim a right to think and believe and teach as they please; and if remonstrance or protest is made, they cry out that they are persecuted; pose as martyrs, and claim to be curtailed of liberty, etc., etc. They never seem to think that it was dishonest and immoral to come into a church while holding views out of accord with the teachings of that church.

(2) Again, no one should join a church because his father, mother, wife or friends are in it. Doubtless it would be pleasant for all the family to hold fellowship together, but unless there is unity of faith, external unity of church membership is nothing. Church membership is something which should be between *God and the soul*. No human being, not my father, nor mother, nor wife, has a right to come between me and my relation to God. In matters of religion the soul stands in God's presence. Every man should hold his fellowship where he believes God would have him hold it; not where wife, or husband, or friend would have him hold it.

Christ says, "I have come to set a man at variance against his father," etc.—"and a man's foes shall be they of his own household." That means, if I understand it, that where Christ's law and will necessitate a division of families, then they must divide to be true to him.

Yet how many rather than suffer the inconvenience resulting from divided households give up principle and truth, and receive and embrace error! There is many a wife to day with her husband outwardly in church relations, and many a husband with his wife outwardly in church relations, who is at heart deploring the fact that she or he is not living up to inward convictions before God. Men and women seem to forget that to be in a church is to endorse its doctrines and practices. For instance, the man in a Pedobaptist church endorses and approves infant sprinkling; and the man in a Baptist church endorses and approves believer's baptism, and disapproves of infant sprinkling. Therefore to my mind it is as clear as a sunbeam that a person who does not believe in infant sprinkling cannot be a member of a Pedobaptist church *without sin* before God; and it is equally clear to me that a man who does believe in infant sprinkling cannot be a Baptist *without sin before God*. This to me is clear as day-light, and yet with the glaring sin apparent before all, we hear men advising friends to join in order to be with wife, or husband, or child, or parent. God forbid that any such motive be our reason for joining the church, when our consciences tell us that it is not right.

(3) Again, we should not join a church when we are not in accord with its teachings, just because it is near us, and hence more convenient to attend. This is sometimes done by weak or thoughtless persons. If what I have said above be true, that to be in a church is to endorse its teachings, we had better live singly and alone teaching right things, than go in with others whose views we do not at heart accept.

Nor should we join a church because by doing so we can find congenial society. No doubt if we are in a community where members of churches with whose doctrines we accord are few in number, we might receive more attention as members of society if we deny our principles and accept the principles and practices of those who predominate in the community. A man with an elastic conscience may do this; or one with no conscience at all; or a person who is a weather-cock that turns with every breath of air that blows; but true men and true women cannot do it; it is impossible. They believe something; and they esteem truth as precious, and they cannot sell it as did Esau his birth-right for a "mess of pottage."

Having said this much about wrong motives for joining the church, let us consider the one and only motive which should determine our choice of the church we should join.

We should join the church that we sincerely believe God would have us join. To ascertain his will we should search his Word, and go where that Word directs. Conscience enlightened by the Word of God will teach us where we should go. If we take the Word of God and by prayerful study are convinced that it teaches infant baptism and sprinkling, by all means let us join a church that sprinkles and baptizes infants.

But if on searching God's Word, we can discover no infant baptism, and no sprinkling, then we cannot consistently or conscientiously become members of churches that believe and practice those things.

If we take God's Word, and honestly, and prayerfully, and sincerely follow what we believe to be its teachings, we shall have peace of conscience, and rest of heart, and the light of his countenance; without which we may never expect a true, deep and real happiness.

A Voice in Virginia.

Bishop Fitzgerald, who was in Raleigh recently at the Methodist missionary meeting, gave utterance to the following at Randolph Macon College, Va., June 21st, 1894, which meets with our thorough endorsement:

"Godless education is education downward. Education naturally belongs to the family and the church. In my judgment the stopping point of education by the State should be the primary branches of an English education.

"If the power of God be lost there is no function for a Christian college in this land. But it will not be lost. By the faith, unfeigned, that works by love the channels for its inflowing will be kept open through all the years to come, and Randolph Macon will more than ever be blessed of God and prove herself worthy of the affection and support of the Church to which it belongs and the good wishes of every good man and woman within the sphere of its beneficent influence."

Strength knows conflict, weakness, defeat

The Biblical Recorder.

WEDNESDAY, JULY 4, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

OTHER States are exerting their utmost to destroy the liquor evil. North Carolina cannot in justice to itself refuse to come into line. We have the power now; we may not have it when the State is more thickly settled, when liquor dealers have become sufficiently numerous to form a powerful organization. Our next Legislature should be asked to make it possible for every community in town or country to drive saloons from their midst. And it will do this if Christians select the proper representatives.

THE *Wilmington Messenger* says: "If we are to have a temperance party and an educational party there will be indeed a strange mixture of politics and principles in the coming fight."

Do not fear, brother; we are not for organising parties, but for rectifying those already organized. We do not want a mixture of politics and principles, but ask only for the latter, and wish we could say as much for some other people. We want the men—without regard to party—in whom temperance and educational principles are thoroughly mixed, and the smaller the proportion of politics therein the more acceptable is he. And we are trying to fill our legislative chambers with just such mixtures.

IT SEEMS that at least two great American magazines are attempting to force the question of taxation of church property on the country. Many articles on the topic have appeared of late, and interest is increasing rather than waning.

We, for one, think all church property should be taxed. Any other arrangement is inequitable as long as there are two sects in the land. We do not care how soon the question becomes an issue, and we know we voice the Baptist idea in saying that the cause of Christ should not expect anything at the hands of a government whose governmental principles are political and not Christian. If, perchance, some one questions whether we would have our government committed to Christianity or not, we have only to say that it can become Christian only through the thorough evangelization of its citizenship; and this cannot be effected by all the enactments that could be passed in a thousand years. Our country and all countries should be Christian, but the form of government, if it be negative in this respect, can have no influence against this. If, however, it be positive, injury will be done to soul liberty; and unfaith and agnosticism on faithless "Christianity"—such as England's establishment has produced—will result.

IN BRO. HARDAWAY'S article, "Church Membership," and in the import of Bro. Hunter's letter to Baptist pastors in North Carolina, important matters are suggested to us—joining the church, maintaining active church relations, and church-letters. The reasons for joining a church have often been presented. We do not perceive how one can have similar beliefs to those held by a church and refuse to unite with it. Certainly no one can fear joining a Baptist church, since it does not require any one to do anything contrary to conscientious convictions. What a glorious thing it is to be able to say that Baptists leave the standard of duty to individual interpretation of the divine will! Of course one would not desire nor should be allowed membership in a body whose principles and practices are contrary to one's conviction.

There is need of more attention to church-letters. A church should not allow one of its members to go elsewhere to reside without a letter; and it should not only not allow this, but, if needful, the placing of the letter with another church should be urged. A letter from a Baptist church should be a letter of introduction into a world-wide brotherhood, and it should be the first thing a stranger in a community would present.

We believe, moreover, that college students going from home should be offered their letters and urged to take them to some church within reach. It will be anything but beneficial to a young man or woman to spend ten months each year for several years away from his or her church. Vital connection, active church life, should be maintained as thoroughly as possible by all church-members.

THE call for funds for missions is very urgent. North Carolina is doing nothing like it should. Let our pastors take the first opportunity to preach a missionary sermon—Home, Foreign, State, what a tremendous subject!—and take up a collection at the close.

ATTRACT OR SEEK?

At the present time there are many manifestations of a widespread, multiform and determined tendency to attempt to add to, improve, and make attractive the gospel, in order that its spread may be quickened. We do not doubt that the occasion of these attempts is an extensive realization that the gospel's progress is much slower than it should be even in our "Christian country," not to mention that only a bare and precarious foothold has been secured after long years of persistent, though not powerful—humanly speaking—effort among heathen nations. Ours is not a Christian country, if Christian citizenship means Christlikeness. We do not have to look far to realize this: there are evidences on every hand of the unbrotherliness of human beings in all spheres of occupation. But we protest that the existence of this condition of affairs is due not to lack of power on the part of the real gospel, but to lack of real gospel. Given a Christian community, and we are assured it will spread the gospel to its every nook and corner; given a Christian nation, and the unbrotherliness of its component citizens will have to be sought in exceptional cases, if it be found at all.

A great deal of unnecessary ornamentation in churches, and distasteful variety in religious exercises is frequently excused by the remark that they are necessary to attract the unsaved,—not for the gratification of Christians nor for the glory of God, but to induce the attendance and please the appetites of unchristian and perhaps wilfully immoral men and women! Such a spectacle is shameful. We worship God to glorify him, we build houses of worship to his glory, and we try to be the means of saving men and women for his glory. The latter may seem to be an excuse for any means of attracting the unsaved, but it is not. We do not know that any one has read in the Bible of an effort to make a meeting place attractive, or to add sensational or sensual things to religious exercises; for the latter, indeed, were for God's glory and not for man's gratification. A choir that sings to please men, that sings with the purpose of making such pleasing music that the unsaved will come within the reach of the gospel, sings with the wrong motive. A preacher who relies on his natural or cultivated talent to "draw" audiences, is not a worthy apostle. A church that is built with a view to the numbers its magnificence will induce, cannot be dedicated to God as the ancient churches were.

In the present time it is remarkable if many of the unsaved have not been persuaded that they were doing some church and the cause of Christ a distinguished service by permitting their names to be enrolled. So many attractions are offered that one might properly conclude that the sacrifice was made by one who consented to profess religion rather than by the Saviour. And we have no doubt many people have joined churches through such inducements as these; and we do not hesitate to say that this attempt at improvement of the gospel is accountable for the slowness of its spread. Such work teaches the unsaved that they are the desired, that their bodies are what is wanted, and not their souls.

But some one may say that the unsaved cannot be drawn otherwise half so effectually, and that, therefore, they should be drawn by these means. It strikes us that Christ never attempted to attract or draw the unsaved at any period of his life. What an impressive lesson his ascension would have taught, had he cared to have it heralded far and wide that he was going to ascend! But such was not Christ's method: "The Son of Man is come to SEEK and to save that which is lost." He sought; the unsaved attracted him, he had no time to attract the unsaved. And if this is gospel, the reader must admit that many churches that are now deploring the slowness of the evangelization of the world are not themselves evangelising their own community as they should. The greatest external attraction that Christian churches have is in the lives of their individual members. When a pastor can point out this and that happy one to an unsaved man and say that they were made so by Christ, he offers an attraction greater than all the other human attractions. The greatest internal attraction a church can have is evidence of the glorification of God.

We think it is clear that the unsaved should be sought rather than attracted; that it does not excuse any departure from scriptural methods to claim that they will not induce the unsaved to come in reach of the gospel. It is not whether they will come, but whether Christians will carry it within their reach. This means personal work and a great deal of it. And it does not mean personal work for the pastor only and mere worship for the lay-member; but personal seeking and personal example by every Christian.

One who waits to be paid to go out seeking sinners is as inconsistent with the Scripture as one who will not visit the poor and the sick without remuneration. Every Christian on earth is called to do personal work—a duty to God and fellow man, a privilege secured for us by Jesus Christ.

HELPLESS SILENCE.

We were disappointed to read in a recent number of the *Wilmington Messenger* that the able editor of that journal had not read "How Far Should a State Undertake to Educate," because he has been laboring under the misapprehension that its principles will not become so widespread that all papers in the State will have to discuss them. We had anticipated some fine work by Dr. Kingsbury, who manifested quite a lively interest in educational matters when connected with *Our Living and Our Dead* in 1875, and other editors in behalf of State-aided schools this summer, fall and winter; and even now we apprehend that Bro. Kingsbury will realize that his utterance last week is quite premature.

We may hope, at any rate, that those of our contemporaries who have not and will not read Dr. Taylor's pamphlet will be as just as Bro. Kingsbury, and not discuss the matter at all. No one should enter discussion of this issue without a thorough knowledge of the interests and the claims of both sides; and we do not know how better one can gain a knowledge of our view of the matter than by study of the pamphlet—"How Far Should a State Undertake to Educate." For ourselves we are apprehensive that we know almost too much about the other side.

There are, however, evidences, which we have pointed out upon two occasions, that some of our contemporaries that have ventured to say nay to us in this matter are "vastly ignorant" of the principles involved; and, therefore, open to the charge of prejudice.

There are more evidences—and they are palpable—of a concerted effort to extinguish the issue with an awful volume of—silence, which effort, we rise to explain, cannot succeed.

"How Far Should a State Undertake to Educate" is going to be the issue in North Carolina this fall. The ground-swelling of public opinion may not be perceptible to some at present, but it will shake the State before the year expires. Twenty-five thousand pamphlets are now in the hands of or are on the way to 25,000 of the more intelligent citizens of North Carolina, farmers, merchants, mechanics, doctors, lawyers, etc. In a few more weeks the matter in this edition of the pamphlet will be abridged, a great many vital and telling facts and figures introduced, and put into the hands of one hundred thousand citizens of North Carolina. Thus one side of the question will be read by at least 125,000 citizens,—will be read by ninety per cent. of the newspaper reading citizens of the State.

If we were able we would undertake to help the cause of State aid. Surely it should have one lone defender, who thinks he is able, somewhere in our broad confines. And yet the president of the institution that has most cause for concern in this issue has three times expressed his disinclination to reply to Dr. Taylor's article. We scarcely hoped, confident as we were, that even a logically invincible article would make a clean sweep.

We shall not blame ourselves if only one side of this question is presented to our readers and the public; for if we could conceive of another side, they should have it. It will not be our fault if every intelligent citizen has the opportunity of contemplating in a clear light only one view of this issue; it will be the fault of those who say there is another view but who hide it under a bushel. We are willing if they are. We are quite determined that the right side shall be known; that it shall prevail against argument, silence, prejudice, sneers or misrepresentation.

THE effort against Romanism, widespread and noisy months ago, is now becoming less sensational. The revulsion that follows enthusiasm is upon us. The A. P. A. out-Romed Rome; and the A. P. A. has now not as much popular sympathy as Rome has. What we need is a studied and persistent effort to evangelize Romanists in America and everywhere, not a political order that purposes abridging religious freedom. Rome is wrong, Rome knows it is wrong; but there are sincere adherents to the Roman church, and they should be taught, not driven. The gospel of Jesus Christ will exterminate Romanism more thoroughly than all the political orders and governmental decrees. If, however, Rome attempts to abridge other peoples' freedom, she may expect abridgement of her own. America must be protected from such an attempt; and the one source of that protection is the persistent and aggressive watchfulness of Christian churches.

PERSONALS AND OTHER ITEMS.

....Volume 60, No. 1: Good wishes to every reader.

....Mt. Zion Union Meeting will convene July 27th with Antioch church.

....Rev. D. M. Austin is with Pastor E. F. Jones at Gastonia, in a good meeting.

....We were glad to have a visit from Rev. W. G. King of Moore county last week.

....Annual meeting at the Orphanage occurs July 18th. Dr. Mundy preaches the sermon.

....Will Bro. A. C. Wall send us his address! And Bro. L. L. Pegram, his former address?

....Rev. G. W. Cox has been called to the pastorate of Burrows Memorial church, Norfolk, Va.

....Rev. R. B. Garrett of Austin, Texas, goes to Baltimore to supply for Dr. H. M. Wharton.

....Pastor Jones of Salisbury is making efforts to build a mission four miles from that place.

....There have been twelve additions to the Reidsville church since Brother Adams took charge.

....Rev. N. A. Wood, D. D., has been called to the pastorate of the First Baptist church, Boston.

....Two received by baptism and nine by letter into the Raleigh Tabernacle in June, says *Our Record*.

....Work has been commenced on the new Baptist church at Morganton, Bro. R. L. Patton, pastor.

....Rev. J. R. Harrison has accepted a call to the pastorate of the First Baptist church, Radford, Va.

....Lisbon church, Sampson county, has been added to the pastorate of Rev. S. D. Swaim, Wilmington.

....Rev. J. G. Blalock of the Louisville Seminary will spend the summer at Culbreth, Granville county.

....It is Rev. G. A. Sowell, instead of Lowell as printed last week, who has accepted the call to Clayton.

....Wake Forest Law School opened on the 2nd inst. It deserves liberal patronage at the hands of our young men.

....Rev. Archibald Cree, Jr., son of Rev. Archibald Cree of Roxobel was ordained to the ministry at Henderson last week.

....The ordinance of baptism administered by Dr. Cobb recently occurred at Gardner's church, not at Dunn as we had it.

....Rev. W. B. Harrell of Dunn, assisted by Evangelist Jenkins, was engaged in a protracted meeting at Manchester last week.

....Missionary S. J. Porter, recently of Juiz de Fora, Brazil, has exchanged fields with Rev. J. J. Taylor, and is now at Rio.

....Dr. T. A. Hall of New York has been delivering a series of lectures at Elizabeth City for the benefit of the Baptist church there.

....The Alabama Baptist Convention meets at Marion, Ala., this week. Bro. P. T. Hale of Birmingham will report for the RECORDER.

....Bro. Church is doing excellent work at Statesville. Nearly one hundred members have been added to the church within the last year.

....Dr. G. C. Lorimer of Tremont Temple, Boston, has gone to Europe, where he will fill many appointments in famous pulpits this summer.

....The Foreign Mission Board employs ninety-four missionaries and ninety-one native helpers. Its expenses amount to more than $10,000 a month.

....Prof. Chas. E. Brewer of the Chair of Chemistry, Wake Forest College, will pursue advanced work in his branch at Johns Hopkins this summer.

....Prof. J. R. Hankins, a graduate of Wake Forest College, who has been teaching at Dawson, Ga., for the past year, changes his address to Eufaula, Ala.

....The Baptist church at Wilson has decided to sell the present church building and site, and build a new house of worship on a lot near the parsonage.

....The new church at Newton, through the efforts of Bro. Cashwell, has been almost completed. The South Fork Association meets near there in October.

....Bro. R. L. Moore has just closed a successful session of his school at Amherst Academy and is now attending the Normal School for teachers at Chapel Hill.

....Dr. B. F. Whiteside of Hickory, N. C., has just returned from New York where he has been for the past two months taking a special course in Medicine.

....We are glad to hear that Bro. T. M. Hufham is succeeding well in the profession of law, and is also making himself useful in the work of the church at Hickory.

....We regret to hear that our good friend, Judge J. D. McIver has suffered a slight stroke of paralysis. May he be spared to the North Carolina bench yet many years.

....Rev. J. M. Bridges, Pelham, S. C., writes: "My work here bids fair to be successful. I can't afford to do without my weekly letter from home—the RECORDER."

....The *Journal & Messenger* (Ohio) says: "It ought to be known that as a Baptist educational center, Granville, Ohio, is the largest in the world." This is news to us.

....Rev. C. J. F. Anderson began a series of revival meetings at Carthage last Sunday. Dr. J. W. Carter of Raleigh went to Carthage on Monday to aid in these meetings.

....Dr. Pritchard of Charlotte has been resting for a few days in his summer home on Wrightsville Sound, says the *Wilmington Star*. He has been invited to preach for the Central Baptist church, New York, this September.

....Richmond College has conferred the degree of Doctor of Divinity upon Bro. W. L. Wright of Richmond, Va., one of North Carolina's best representives in the Old Dominion.

....Dr. John Mitchell is now in the western portion of the State in the interest of the Board of Education. He preached in the First Baptist church in Asheville on the 24th ult.

....Rev. E. M. Poteat, who has been visiting his brother, Prof. W. L. Poteat at Wake Forest, has returned to New England, where he will spend the remainder of his vacation.

....Dr. A. T. Robertson of our Seminary preached the sermon to the Graduating Class at the University of Texas. He is now spending awhile at his old home in Statesville.

....Rev. H. T. Williams of Roxboro baptized one at Pass Pond, Person county, the 24th ult. Bro. Williams has been preaching a series of sermons on the Lord's prayer, says the *Courier*.

....Mrs. A. M. Hillman of Mississippi has placed Hillman College in the hands of a Board of Trustees; and it is secured to the Baptists, and will be conducted under the auspices of the denomination.

....Prof. C. B. Denson of Raleigh has been chosen President of the North Carolina Teachers' Assembly, Prof. J. Y. Joyner, Vice-President, and Bro. Eugene G. Harrell, Raleigh, Secretary and Treasurer.

....A blind student at the Southern Baptist Theological Seminary last year made such a record that Dr. Whitsitt says none of his fellow-students excels him in Hebrew, Greek, or Arabic. His name is Housh.

....We were glad to have a pleasant visit from Rev. J. H. Hutchinson of Six Forks, Wake county, last week. Bro. Hutchinson was in a very cheerful mood and gave us none but encouraging reports of his work.

....Rev. Wm. Henry Strickland, well known to our readers as an occasional contributor to these columns, has resigned the pastorate of the Madison and Live Oak churches, Florida, to go to Bainbridge, Ga.

....Send the address of every man, to whom you think Dr. Taylor's articles should be sent, to Dr. Durham. Every lawyer, doctor, teacher, magistrate, and intelligent farmer in your county ought to have a copy.

....In the death of Prof. E. G. Robinson, D. D., LL. D., formerly of Rochester and Brown University, at the time of his death Professor of Ethics in Chicago University, Baptist scholarship suffers a severe blow.

....Now that money-order privileges have been extended to smaller offices, and their cost reduced to three cents on any amount under $3 50, we hope to hear from our subscribers more promptly and receive fewer stamps.

....Rev. B. K. Mason, who recently decided to enter the Baptist ministry, preached two sermons in the First and Broad Street Baptist churches, Winston, on the 24th ult. The *Sentinel* speaks in high terms of Bro. Mason.

....Rev. J. F. MacDuffie writes from East Durham, June 29: "I returned from my old home in Marion, S. C., the 18th inst. Was sick about a month, and the doctor advised rest. I believe everything is moving on quietly here."

....Rev. I. S. Boyles changes his address from Wake Forest to Pilot Mountain, N. C. He writes June 27th. "The Roberdel meeting resulted in thirty professions and eighteen additions to the church. I greatly enjoyed my work there."

....If any pastor or superintendent of a Sunday-school desires Bibles or Testaments for donations to destitute families or individuals, I shall be glad to furnish them. They will cost nothing except the postage or express from Raleigh.—*C. Durham.*

....Let no one say that we are contending for our side of the educational question for the sake of higher education alone. The poor boys and girls of our State will reap a larger benefit from our principles than is possible for the institutions of higher education.

....Rev. W. H. Sledge, who received the degree of B. A. from Wake Forest College last month, was ordained to the ministry last Monday night at Leaksville, Dr. Thames of Danville, Va., Rev. J. B. Richardson and Rev. M. A. Adams taking part in the ordination.

....There were eighteen graduates at the recent Richmond College commencement. Honorary degrees were conferred as follows: Hon. W. J. Northen, LL. D.; W. F. Dunaway, D. D., and W. L. Wright, D. D. The institution seems to be in a very encouraging condition.

....Rev. J. R. Edwards, a North Carolinian who graduated with high honors at Colgate University, N. Y., last month, writes that he will have charge of the Colgate Library this summer and also supply the Baptist church at Smyrna, N. Y. He will enter the Colgate Divinity School this fall.

....The Board of Alderman of Greensboro have by vote of eight to four refused to issue licenses to saloon-keepers. We have heard various reports as to the occasion of this vote; but we commend the result anyway. Can a Christian alderman vote to license sin! No more can one vote to allow the sale of whiskey.

....The French Broad, Mitchell County, and Yancey County Associations united with our Convention at its session in Elizabeth City last December. Dr. Durham, for the next twelve days, will be on a visit to the churches of these Associations. He will preach and address the people on missions and education at many places in that section of the State.

....Rev. N. S. Jones writes: "My work is getting on finely. I leave the 3rd for Evergreen, Ala., to spend a short vacation. I am expecting Rev. R. T. Bryan to address my people on the 19th inst. Dr. Mitchell will speak also on education in the near future."

....We learn from the *Landmark* that Rev. R. T. Bryan preached and lectured at Statesville last Sunday. It seems that doctors can't make him rest. He knows the needs of China too well to stop for anything. Let's help him, brother pastors. A sermon and a collection would be timely.

....Dr. Charles E. Taylor, President of Wake Forest College, N. C., was a spectator at the commencement of Richmond College. He says that Wake Forest had the most brilliant close that it has ever had; and also that he confidently looks for three hundred students at Wake Forest next session. They will come if he says so.—*Baptist.*

....At the meeting of the Board of Trustees of the Baptist Female University plans for the building were approved and accepted. It looks now that the institution is a certainty, though it is impossible to erect buildings in time for the opening of the next school year. Bro. Stringfield and the Board are very much encouraged.

....Sister Samantha Sanders, a member of the First Baptist church of Raleigh, died on the 26th ult. She was a pious woman and a strong Baptist. She was an owner of some real estate, which was willed to the use of a surviving blind sister, and after the death of said sister, the property goes to the Thomasville Orphanage.

....It will be very unfortunate if any political party attempts to monopolize the principles of Dr. Taylor's article. We do not care to have such principles espoused in a partisan way. The best policy is to see that the candidates believe in these principles and to require them to express their views wherever they go. And this will be done.

.... Dr. R. H. Timberlake of Wake Forest was stricken with apoplexy about two weeks ago and died on the morning of the 29th ult. He had been a resident of Wake Forest many years, and his figure will be missed by many a returning student. He was good-natured and kindly, especially to students. We extend sympathy to the bereaved family.

....The neatest chapel we know in the State has just been completed at Statesville. It is situated in the most desirable part of the town and cost $800, every dollar of which has been paid. Bro. Geo. H. Brown, cashier of the bank, is very happy over this new enterprise for the Baptists of Statesville. It was through his efforts largely that the house was erected.

....It is generally reported that Dr. Harper of Chicago University has been chosen President of Columbian University, Washington City. If he accepts, it will be for only half of his time, as he would not give up his connection with Chicago University. We would prefer that the Columbian University have its own entire Baptist President—and him an orthodox Southerner.

....Prof. Smith, who is a member of the Olive Branch Baptist church, Union county, has been teaching writing in Raleigh for the last several weeks. He informs us that Miss Mary Carter, daughter of Dr. J. W. Carter, and Miss Beulah Harris were awarded the prizes at the close of the first session of his school last week. Bro. Smith will stay with us a while longer and conduct a second session.

....Rev. O. L. Stringfield was in Raleigh for a short while last week. His first trip in the interest of the Female University, he says, was very encouraging. Much interest was shown, and many pledges secured, though, as was expected, cash donations were infrequent. The Baptist Female University will be a blessed reality in a few more months, if North Carolina Baptists will rally to Bro. Stringfield's call.

....We were very glad to receive the following from Bro. Hight C. Moore, written June 26th from Goldsboro: "Am just back from Monroe. A telegram follows me, saying I have been called to the pastorate there to succeed Bro. Adams. I will go next week if nothing prevents." The promptness of the Monroe brethren and sisters speaks well for them and their former pastor. We hope great success will attend Bro. Moore's work there.

.... With last week's issue of the *Christian Sun* (Raleigh, N. C.), organ of the Christian denomination in this State, Messrs. Clements & Mood retired from its proprietorship and were succeeded by Prof. R. L. Moffit and Rev. M. L. Hurley. We have enjoyed the *Sun's* visits under the former management, and we wish it prosperity under the new. Bro. Clements will re-enter the pastorate, and Bro. Mood will remain in the employ of the *Sun*. In a conversation with Bro. Clements last week, he remarked that while the sale of his paper was quite satisfactory to him, he had a great deal more satisfaction in thinking that he now had some opportunity for resting occasionally.

.... We have been much gratified at the interest taken in our request for names of our subscribers who have taken the RECORDER longest. We received the following last week, and are sure that it settles the matter for all time: Mrs. M. E. White of Fair Bluff writes: "My grandfather, Rev. Dennis Simmons, was a subscriber to the *Baptist Interpreter*, and continued his subscription after it became the BIBLICAL RECORDER until his death. Then my mother began taking it, and when my father and mother were married in 1847, both were subscribers. My mother has been a constant reader of the *Interpreter* and the RECORDER sixty-one years. My grandfather's, my father's or my mother's name has never been off your lists. Mother is now eighty-three years old, but can still see to read the RECORDER." Any paper should be gratified at this record.

FROM OUR TRAVELLING AGENT.

HIGH POINT.

Strangers in High Point will hardly recognize the old church. I was there just as the finishing touches were being put on. Bro. Weaver and his members deserve great credit for the exquisite taste shown in the work as well as for the amount which has been contributed. About eight hundred dollars has been expended, and for this they have the walls and over-head ceiling done up in the handsomest style in embossed paper elegant windows, the most modern pattern; neat, substantial, and very comfortable benches; a handsome pulpit-stand, and the entire outside of the church neatly painted. Everybody seems to be happy, and almost as well pleased with the new appearance of the church as they are with their preacher, and that is saying quite enough. Members of other denominations, and some not members of any church, made liberal contributions to this work. I went to

SALISBURY.

Bro. Jones was present beginning to realize that he was a grass-widow and that two States lay between him and his wife and baby. Bro. Jones is much encouraged, his church is steadily growing in numbers and in strength, his Sunday-school is better than ever before and his congregations grow larger year by year.

Patient, honest labor will tell for a preacher just the same as for men in other pursuits. If Bro. Jones shall find it in the line of duty to remain here for as many years longer as he has already remained, Salisbury will be one of our best and most interesting churches.

I was glad to have an opportunity of looking in on Bro. Alderman at

CONCORD.

He is working away with a new lick, and Sister Alderman is anxious to remain and develop the interest here. About thirty members have been added to the church during the past twelve months. I have not visited a town anywhere that shows more signs of growth and real prosperity. There are more than two thousand people employed here in the various factories; and by the way, not one of these factories has failed to run on full time during the past year. I counted more than twenty new residences in course of erection, some of them costly and very handsome.

The debt on this church ought to be provided for. It takes just about all the church can do to manage the interest, and this is exceedingly discouraging to the members. If this debt could only be raised I really think the contributions would greatly increase.

Bro. Hufham has taken a new lease on life, and is at least ten years younger than when he reached Shelby. If he will interest himself in this matter, this debt can be paid, and we will start the Baptist interest here at a new pace.

I always feel like doing better when I spend a while with Bro. Hocutt. The grip got him bad for a long time, but he is better now, and is walking up to his work in good shape. There are few better towns in the State than Burlington, and every year it grows and gets better. A new church must be built here or the old one made larger, to meet the growing demands of the congregation. This ought to be done at once. This is not a "boomed" town, and with the sort of men who are interested in business here, the town will continue to grow and get better in the years to come.

Bro. Cates gave me a fine night's rest and the brethren and sisters, especially the latter, paid me their subscriptions in a way to send me in to Raleigh with the very best recollections of the incidents of my trip.

J. C. C.

A Place for a Good Man.

Dear Recorder:—I see in the RECORDER of a recent date that there are a number of young men from our colleges and seminaries who are desirous of entering upon active work as ministers in North Carolina; and I know of no better place for one of the right kind than here in our "Alleghany" county, as we greatly need a preacher that can defend our faith and proclaim the truth as it should be told in our churches. This is a Baptist community, but those who belong to the church are mostly Anti's; so if you know of any that are truly in earnest and consecrated to the cause, send them along, as I think the field is "already white unto the harvest." They could either come to Elkin, and from there to W. C. Fields, Sparta, or go to the head of the R. R. at Wilkesboro, and come across the mountain to Laurel Springs and inquire for me, and we could give them a map of the field and start them on their work.

J. H. DOUGHTON.

Laurel Springs, June 30, 1894.

From Burlington, N. C.

Dear Bro. Bailey:—A few items from Burlington may be of some interest to your readers. Last January I had la grippe. From that time until a month ago the condition of my health would not allow me to do the amount of work that the church needed, hence, while there have been developments, we have not accomplished all that we had hoped to accomplish.

During this year we have received several members into the church in Burlington, and there are now six or eight awaiting the ordinance of baptism. Nearly every week there are those who express a desire to become Christians, and occasionally there are professions of conversion. We are making some progress in raising the money to pay the debt on our house of worship. We hope to finish this before the end of the year.

Last week we had special services in Graham. Bro. W. C. Tyree of Durham was with us three days. I need not say that his service was highly appreciated. There were two professions of conversion. We have received seven into the fellowship of this church within the last two months, and we expect to receive others soon.

Twelve months ago last Sunday, we organized at Haw River with thirty-three members. Since then we have received members at nearly every service. The fourth Sunday in May I baptised two and there are others awaiting the ordinance. We are now negotiating for a lot, and we hope to commence building soon. The outlook at this place is especially hopeful. "They have a mind to work."

Bro. Andrews is succeeding well at Glencoe. I shall administer the ordinance of baptism there next Sunday. We expect to protract the meeting through the following week.

It seems to me that the BIBLICAL RECORDER has improved more during the last two years than during any two years since I have been reading it—twenty-five years. Those paragraphs on the first page, dealing with the vital questions of the day, are worth more (many times) than the subscription price. No series of articles, within the scope of my reading, has made such an impression on the public mind as that of Dr. Taylor's. Can they be successfully answered? While these articles deal with *principles*, now and then some one will make *personal* thrusts which are hurtful.

Fraternally, JOHN C. HOCUTT.

Burlington, June 28, 1894.

School Exercises.

The annual exercises of Pinnacle School and Commercial Institute was well attended. The exercises commenced on Tuesday night by the primary department.

At 11 a. m. Wednesday, Rev. H. A. Brown of Winston preached the annual sermon. It was a very able one, and listened to by the large crowd with great interest.

The address before the literary societies was delivered on Thursday at 11 a. m. by Prof. W. J. Ferrell of Wake Forest College. The address was very fine and highly entertaining and instructive. Prof. Ferrell is a speaker of force and ability, and the address was much appreciated and highly spoken of. His visit to the mountain county of North Carolina will make many friends for Wake Forest College, and will, we believe, result in much good.

The declamation contest came off Thursday at 2:30 p. m. Mr. O. H. Schoub of Culler, N. C., won the medal. At 3 30 the orator's contest came off, and S. E Hall of Culler, N. C., received the medal. The medal for the best essay was won by Miss Ella Boyles of Mt. Airy, N. C.

The whole programme was unusually interesting and entertaining, and the Principal, Prof. Chas. T. Ball, was highly complimented for the manner in which the students acquitted themselves and upon his management of the school. W. A. AYERS

North Carolina Teachers' Assembly.

Dear Recorder:—The address to the teachers and other members of the Assembly by President Hobgood was delivered on Friday evening to a large and attentive audience. It had been anticipated with pleasure and interest because this the Annual Address, in a great measure, gives tone and dignity to the proceedings, and we can pay no greater compliment than to say that the courteous and scholarly speaker fulfilled the expectations of his friends and admirers. His subject was "Some Lessons from the Life of Arnold of Rugby." Those who are familiar with the history of this noble, Christ like teacher and the motives that influenced him in the conduct of his school, must feel its appropriateness. It was very timely in view of the fact that the importance of teaching the principles of the Christian religion in our institutions of learning is now engaging the attention of the thinking class of our people. The address was admirable throughout, its argument earnest and convincing, its close a beautiful and affectionate tribute to his father's memory from a son of the distinguished head master—its delivery graceful and forceful.

The glamour of the summer night, the soft rhythm of the sea, the magnetism of mind acting upon mind, all may have lent their charm, but never before were we so impressed with the harmonious blending of tenderness and strength in the character portrayed. M. PARHAM.

Ordination of Bro. H. H. Marshburn.

By request of Flat River Baptist church, a presbytery, consisting of Rev. J. J. Lansdell, Rev. W. R. Gwaltney and Rev. J. E. Smith, convened at the church, June 25th, 1894, for the purpose of examining Bro. H. H. Marshburn with a view to ordination.

Bro. Lansdell was elected Moderator, and J. E. Smith, Secretary. Then the presbytery proceeded to examine the brother.

After a full examination, the presbytery decided to ordain Bro. Marshburn. Bro. W. R. Gwaltney preached the ordination sermon in the morning, and Bro. Lansdell a sermon to the church in the afternoon. Both sermons were full of great thoughts which we should treasure up as precious gems in our hearts. J. E. SMITH.

Yadkin Association.

This Association will meet this year with Swaim's church in Yadkin county, seven miles southeast of Elkin, on Thursday, Aug. 16th. Brethren coming by rail to Elkin will please write to Moses Calloway or Richard Waggoner, Long Town, Yadkin county, N. C., and means of conveyance will be ready at Elkin to carry them to the church.

W. G. BROWN.

Read Prof. Hobgood's advertisement of Oxford Female Seminary—so well and favorably known to our readers—in this issue.

Rev. J. C. Wilson Dead.

It is a remarkable coincidence that just on the eve of going to press, the RECORDER received the following letter announcing the death of Bro. J. C. Wilson, regarding whose retirement from Olive's Chapel church resolutions were sent us last week, which appear in this column. In addition to this the poem—"A Godly Man"—in another column, was suggested by a visit to Bro. Wilson's home. The letter from Dr. Cobb follows:

Rev. John C. Wilson, for many years pastor of churches in Mt. Zion and Sandy Creek Associations, died suddenly at the house of Mr. S. Richardson on Sunday, July 1st, on his way home from Shady Grove church in Chatham county. He was at Merry Oaks, three miles from his home, on Saturday in usual health apparently. He was past seventy years of age, and was for many years Moderator of Mt. Zion Association. He will be buried at Mt. Gilead church to morrow at 11 o'clock.

N. B. CONN.

Pittsboro, July 2, 1894.

Resolutions of Respect.

We, the committee appointed by Olive's Chapel church to draft resolutions in regard to the work of Rev. J. C. Wilson, submit the following:

Bro. Wilson, now in his seventy-fourth year, is worn out with a long and profitable life spent in the service of his Master. He was ordained in 1846 and preached the gospel for more than forty-six years.

His labors were principally in the counties of Chatham and Wake.

He is a man of strong convictions and has preached the gospel with great power.

He has preached at this church about twenty years—at one time thirteen years in succession. During this time many souls have been brought to Christ under his ministry. Therefore, be it

Resolved, That we return thanks to our Heavenly Father for his noble life and labors. Further, we assure Bro. Wilson, our ex-pastor, that we esteem and love him.

REV. W. S. OLIVE,
C. F. WILLIAMS,
A. T. OLIVE,
Committee.

A GODLY MAN.

I chanced to go in a quiet home,
To see a good and godly man.
He said his work on earth was done;
He's awaiting the call to a higher land.

His face was wrinkled and worn with age,
His scalp was smooth, his locks were gray;
His steps were tottering, his mind impaired,
Yet he was as calm as a balmy day.

There's holy beauty in his face,
Though faded from his youthful bloom,
There's something sacred in his ways,
That scatters away all the gloom.

His crowning day is near at hand;
There's peace and joy not far ahead;
Thus closes the days of a godly man,
Whose life's been spent in winning souls.

Gent'e and meek, with patience he waits,
Ever trusting his Saviour's hand;
Trusting his promise, through the gates,
With the holy redeemed he soon will stand.

The delivering angels soon will come,
To bear him away to his rest;
To hear the sweet message, "Well done,
Enter thou into the joys of the blest."

He soon will join that holy band
Up in the regions above;
Amid the holy redeemed to chant,
The songs of all redeeming love.

L. I. WILSON.

Ordination of Edward S. Pearce.

At the call of Eureka church, Gates county, N. C., Elders W. B. Waff and W. P. Jordan, with Deacons W. W. Knight, Frederick Brinkley and T. M. Mathias met at the home of Bro F. Brinkley for the purpose of examining Bro. E. S. Pearce relative to his ordination for the full work of the gospel ministry on the night of June 16th, 1894.

The presbytery was organized by electing Elder W. B. Waff, Chairman, and T. M. Mathias, Secretary. After a careful examination, it was unanimously agreed to have the ordination the next day.

On June 17th, 1894, met as agreed at Eureka church at 11 o'clock a. m. for the ordination. The ordination sermon was preached by W. B. Waff from Isaiah 52: 1. W. P. Jordan offered the ordaining prayer, and presented the Bible. W. B. Waff delivered the charge, which was timely and good. The right hand of fellowship was extended to Bro. Pearce by the presbytery.

After a collection of $14 73 was taken for the Orphanage, and observing the ordinance of the Lord's Supper, we adjourned.

T. M. MATHIAS, *Clerk.*

Bro. J. L. Kendrick Ordained.

On Sunday, June 24th, 1894, a presbytery, consisting of Dr. T. H. Pritchard, Elders V. I. Masters and S. M. Hughes of South Carolina, and Elder L. R. Pruett, convened in the Tryon Street church, Charlotte, to ordain Bro. J. L. Kendrick to the full work of the gospel ministry.

The presbytery was organized in the afternoon at 4:30 o'clock, with Dr. Pritchard as Moderator, and L. R. Pruett as Secretary.

After an interesting and a most satisfactory examination of the candidate, the presbytery proceeded to his ordination. The examination was public and very instructive. It was a very impressive service. The following programme was adopted:

Examination by Dr. Pritchard; prayer by Elder V. I. Masters; charge to the candidate by Elder L. R. Pruett; presentation of the Bible by Elder S. M. Hughes; the hand of welcome and fellowship by the presbytery; benediction by the candidate.

Bro Kendrick is well fixed for the Master's use, entering the great field as a graduate from Wake Forest and from the Seminary at Louisville. He is a young man of fine character, and gives promise for great usefulness.

The Mt. Airy saints are soon to know that they have made no mistake in securing the services, if he preaches to them as he preached to our Trade Street saints last Sunday. L. L. PRUETT.

I am much pleased with Dr. Taylor's articles and think they will certainly do great things for North Carolina.—*Rev. T. M. Baldwin, Rice, N. C.*

See advertisement of Dr. Whitehead of the Medical department of the State University on another page. Work there counts in institutions that give M. D. See also Dr. Manning's announcement of the widely and favorably known Law School. His students are proverbially successful applicants for licenses.

The dull season is upon us. If you can possibly renew, do so without delay. We would be very glad, also, if any our readers would send us the names of any brethren or sisters in their communities who should take the RECORDER. A little effort along this line will help mightily.

M. Sadi Carnot, President of the French Republic, was assassinated by an Italian anarchist on Sunday, June 24th, at Lyons, France, whither he had gone to see the Exhibition of Arts, Sciences and Industries. The fatal deed was committed at night as the President sat in his carriage retiring from a banquet given in his honor, the assassin jumping upon the steps of the carriage and plunging his dagger in the abdomen of the unsuspecting President. M. Casimer Perier has been chosen by the Chamber of Deputies to fill the unexpired term of President Carnot.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

Central—Tuesday, July 31 to Aug 3, with Hopkins' Chapel church.
Pilot Mountain—Thursday, Aug 2-4, with Mt Olive church.
Beulah—Tuesday, Aug 7-9, with Kerr's Chapel church, twelve miles north of Burlington.
Flat River—Tuesday, Aug 14-16, with Mountain Creek church.
French Broad Tuesday, Aug 21-23, with Gabriel Creek church.
Brushy Mountain—Thursday, Aug 23-26, with North Wilkesboro church.
Liberty—Tuesday, Aug 21-23, with Holloway's church, twelve miles south of Lexington.
Three Forks—Tuesday, Aug 28-30, with Gap Creek church.
South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.
Elkin—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Ronda.
Yadkin—Swaim's ch, Thursday, Aug 16-18.

September.

Caldwell—Thursday, Sept 6-8, with King's Creek church, eleven miles east of Lenoir.
Yancey—Thursday, Sept 6-8, with Mt Pleasant church.
Stony Fork—Friday, Sept 7, 8, with Yellow Hill church, two miles east of Phillip's Gap, Wilkes county.
Ashe and Alleghany—Thursday, Sept 13-15, with Healing Springs ch, ten miles north of Jefferson.
King's Mountain—Thursday, Sept 20-23, with Shelby church.
Sandy Creek—Thursday, Sept 20-23, with Love's Creek church.
Alexander—Thursday, Sept 27-29, with Mt Olive church.

October.

Eastern—Tuesday, Oct 2-4, the Executive Committee to name place.
Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.
Catawba—Thursday, Oct 4-6, with Enon ch.
Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.
Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.
Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.
Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.
Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.
Montgomery—Thursday, Oct 18-20, with Mt Gilead church.
Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.
Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.
South River—Wednesday, Oct 24-26, with Mt Elam church.
Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.
Pee Dee—Thursday, Oct 25-27. The Executive Committee to name the place.
South Fork—Thursday, Oct 25-27, with Maiden church.
Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.
West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.
Raleigh—Thursday, Nov 1-3, with Mary church.
Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Barnett co.
Brunswick—Friday, Nov 2, 3, with Long Creek ch.
Bladen—Thursday, Nov 8-10, with Dothan ch.
Union—Thursday, Nov 8-10, with Hopewell ch.
Columbus—Thursday, Nov 15-17, with Lemon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Haywood—Wednesday, July 25-27, with Pisgah Spring church.
New Found—Thursday, Aug 2-5, with Long Fork church, Madison county.
Buncombe—Tuesday, Aug 7-12, with Asheville.
Tuckaseige—Thursday, Aug 16-18, with Franklin church, Macon county.
Tennessee River—Thursday, Aug 23-26, with Brush Creek church.
Catawba—Thursday, Oct 11-13, with Bethel Creek church.
Western Convention, Oct 24-27, with Clyde.

I have not seen the to secure minutes of other Associations. If mistakes have occurred in the above list, I would be glad to have needed correction. C. DUNCAN, Cor. Sec.

Raleigh, June 30, 1894.

38265

Why Have Young People's Societies?

BY REV. R. VAN DEVENTER.

The Lord is leading in that direction.

We join the brethren in saying the churches are sufficient; but are of the opinion that our churches are not as efficient as they should be. Many independent organizations, rivals of the churches, exist because the churches have not been doing their duty. The Lord has given us a perfect revelation of his will, and to day he is speaking to men concerning its execution. God has his throne in his churches, and from this seat of his power he takes counsel with his people relative to the work and methods. "For it seemed good to the Holy Ghost, and to us to lay upon you no greater burden than these necessary things." Acts 15: 28.

God spoke from his throne in the Baptist church in Moulton concerning the forward mission movement, and the Christian people of to day do not doubt the wisdom of the work begun. In 1884, Nov. 18th, the N. C. Baptist Orphanage Association was organized. There is hardly a doubt in the mind of any as to the wisdom of that step. It is felt that the work was in answer to God's command to go forward in the work of charity. It is believed that this movement in the interest of the young people is another call from God to the Baptists of North Carolina.

Since the last Convention in E. City, this work has grown. I find that most of our strongest churches in towns have organizations for young people, and many have been organized since last December.

A wise and learned pastor says, "I am decidedly in favor of organizing the young people of our churches in Unions." He only expresses the opinion of many men. I feel, when many of our best pastors and our strongest churches endorse a movement, their action is worth the consideration of the rest of us. These things show the trend of this movement.

The Lord leaves to our judgment the methods to be used.

He would have the children taught the Bible. His people organized the Sunday-school. He wanted the churches to give the gospel to the world and said so, and his people organized a missionary society. When he tells the churches he wants them to utilize the young life, what objection can there be to the churches obeying this voice of God and organizing them for the largest usefulness!

The command of God obeyed, there will be success.

Tennyson, in his "Charge of the Light Brigade," says:

"Was there a man dismay'd?
Not tho' the soldiers knew
Some one had blunderèd:
Their's not to make reply,
Their's not to reason why,
Their's but to do and die:
Into the valley of death
Rode the six hundred."

Men may blunder and sacrifice loyal lives, and lose a noble cause; but with the command of our Captain going before, we can rest assured there can be no failure.

They are Scriptural.

It is simply going back to the method of the first century.

In the Bible and especially in the writings of Paul the young people are treated as a class. In writing to Timothy, Paul urges him to "flee youthful desires." He would not have written thus to old men. We do not expect the Christian boy to live a life like his grandfather, nor a Christian girl to emulate the ripened life of her grandmother; but we should expect Christian youth to do the straight thing, be a loyal, natural boy-like or girl-like servant of Jesus. Again, Paul tells Titus to exhort young men to be sober minded. Titus 2: 6. And in writing to Timothy, Paul insists that he, a young man, "be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12. John in his last days, singles out this class, and sends them a message because they are strong. 1 John 2: 14.

The Bible makes special reference to the period of youth.

It needs special and wise directing. Youth cannot withstand vain men and the children of Belial. 2 Chron. 13: 7.

It needs careful training. "As new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2: 2.

Constantine had imperial plans to execute in building Constantinople. In the multitude of laborers and artificers he soon discovered the skill of his architects was unequal to the greatness of his designs. He instituted schools, appointed professors, and offered rewards and privileges to the ingenious youth who would study and practice architecture. By training Constantine would meet the demands of the future. Let the churches become as wise as the children of the world.

Lycurgus founded the glorious discipline of the Spartans on the basis that it was the noblest and most important work, to prescribe rules of living for the youth: "That the most stately trees, and fairest herbs and flowers, are beholden for their shade and beauty to the hand that first fixed them in an agreeable soil."

If we would have strong and efficient churches in the future—churches that will take up the work of to-day and carry it forward, let us get in our forces and begin to utilize our resources. The Southern Baptist Convention said this work belonged to the churches, and should be under the direction of the churches. I trust the churches in North Carolina will lay hold of their opportunity.

A holy life proclaims God's power in the soul, and stirs the malice of the Devil.

Constitutional Beginnings of North Carolina.

By John Spencer Bassett, A. B., Ph. D., late Fellow in History at Johns Hopkins University and Professor of History in Trinity College, N. C.

[REVIEWED BY H. A. FOUSHEE, ESQ.]

Such is the title of a very interesting monograph by a brilliant young North Carolinian in whose success we may well rejoice. He is one of five North Carolina boys who have won the high honor of a fellowship in Johns Hopkins; Walter Page, Editor of the *Forum*; C. L. Smith, Professor in Wm. Jewell College; C. A. Smith, Professor in the University of Louisiana and A. M. Carroll, son of Dr. J. L Carroll, now a student in Germany, being the other four.

The inscription on the title-page is Freeman's epigram: "History is Past Politics, and Politics Present History."

Beginning with the general features of the Proprietary Period, he treats of the development of civil liberty and the economic and social conditions. Next he shows us the source of the Constitution of North Carolina, which was the English manorial organization. "There was in England, until the days of modern reform, two local jurisdictions. On the one hand, was the authority of the king, exerted through the sheriff in the county and the reeve in the township; on the other hand, was the authority of the lord of the manor, exercised either in person or through his steward. The one stood for the people and the people's leader, the king; the other stood for the land and the land's owner, the lord. The one was expressed tangibly in the jurisdiction of the township and of the county; the other in the private jurisdiction of the courts baron and leet. Now it is the latter institution that we mean by the manorial organization." But it was not the simple English Manor but rather the County Palatine—the highest form of the manor—that was the source of our Constitutions.

The author next discusses the Proprietors and the Constitution, the legal status of the Proprietors and their theory of government, closing with an analysis of the Constitution.

The time embraced by the book is from 1663 to 1729 inclusive.

The above is a brief analysis of what the reader may expect to find discussed at length. I shall attempt to call attention to only a few facts that may be of interest to the general reader.

First, I notice that Dr. Bassett explodes the old notion that there ever was any organic union between North and South Carolina. Both were governed by a Governor of Carolina up to 1710 when he was directed to appoint a Deputy Governor for each colony. "These two were therefore entirely co ordinate in authority. From the fact that the Governor of Carolina usually appointed his deputy for North Carolina and lived in more populous and more cultured South Carolina, which he often ruled in person, the idea has sometime appeared that the Governor of the northern colony was dependent, not on the Governor of Carolina but on the Governor of South Carolina."

North Carolina was a liberty-loving colony even then, and in their struggle for their rights from 1670 to 1712, her people drove from office six of their fourteen governors. During this time there were actually two rebellions and the inhabitants were kept in a constant state of unrest. Governor Spottswood of Virginia spitefully remarked that the people of North Carolina were so used to turning out their governors that they thought they had a right to do so. This restlessness was not the result of a lawless spirit, but because the people had real grievances.

There is one fact that makes North Carolina unique among all Southern colonies. That fact lies in the economic condition of the early settlement. Two forces tended to keep it a poor colony. First, it was the policy of the Proprietors to grant the land in small holding, 640 acres being usually the maximum quantity. Only a few persons, the hereditary nobility—and in North Carolina they were few—could acquire larger tracts. Therefore land owners were not powerful. In Virginia and South Carolina, where it was the custom to make large grants, a predominant landed aristocracy soon sprang into existence. Situated in the midst of slaveholding States, our State has not escaped; but, while it has always been only mildly aristocratic, it has at no time been dominated by a few powerful families.

Again, Dr. Bassett calls attention to the fact that the attitude of the Constitution towards religion was exceedingly liberal for that time. The Constitution provided for perfect toleration of all churches. It was necessary for a church to have legal standing to have seven members. It was required that they must believe in a God, publicly worshipped, and declare their method of testifying in a court of justice. Even in this day it would be hard to call any body of people a church that could not come up to these requirements. We must also remember that this was a time when Parliament passed the iniquitous Test, Conventicle and Five Mile Acts.

Christopher Gale was the first Chief Justice, becoming such in 1718. The number of Associate Justices varied from two to ten. The Associates had equal authority with the Chief. The Court met three times a year. In the early part of the century it was permissible for a Justice to come from the bench in order to represent a client before the court of which he was a member, but in 1715 this was forbidden.

The thesis is full of interesting facts regarding our early history which no student of North Carolina history can afford to overlook. The style is simple and plain but strongly natural.

It is reason for congratulation that Dr. Bassett will reside in our State. In the vigor of young manhood, possessed of untiring energy and a thorough acquaintance with the best methods of historical research, he purposes doing much to rescue our State history from oblivion and give us just cause to be prouder than we are of the "Good Old North State."

North Carolina Baptist S. S. Chautauqua.

SECOND ANNUAL MEETING.

The second annual meeting of the North Baptist Sunday school Chautauqua will be held at Mount Vernon Springs, Chatham county, on the Cape Fear & Yadkin Valley Railroad, one mile from Ore Hill, beginning on Tuesday, August 28th, at 4 p. m., and continue till Sunday, September 2d, 1894.

Special rates for board have been secured at the Mount Vernon Springs Hotel, as follows: "Per day, $1.00; full week, $5.00; and in private residences near by at seventy-five cents per day, or $5 00 full week. Usual reduced fare will be granted over all the railroads in the State.

The full programme of exercises will be issued by the Executive Committee during the month of July.

The meeting at this place last August was most delightful and profitable to all the Sunday school workers who attended. From the first to the last day it was a spiritual and an instructive feast.

The object of the Chautauqua is to bring together the Baptist Sunday school workers of North Carolina in an annual meeting for mutual interchange of methods of teaching and conducting the school in every department, and for invoking special spiritual preparation in same. It will prove a blessing to any officer or teacher. It will aid and stimulate the school represented. It will warm the heart of any pastor.

Our brethren and sister of Mount Vernon Springs Baptist church, and the people of the community generally, will do all in their power for our comfort and for the success of the Chautauqua.

The grove in which Mount Vernon Springs church is situated is a very large one, and parties desiring to do so can take tents or make shelters and "camp" in the grove during the Chautauqua. Several did this last year, and found it very comfortable.

We hope every Baptist Sunday-school in the State will send at least one representative.

N. B. BROUGHTON, *President.*
J. C. BIDDSONG, *Secretary.*
Raleigh, N. C.

Jno. Y. MacRae, druggist, Raleigh, recommends Johnson's Magnetic Oil, the great family pain-killer, internal and external.

Sunday-school Convention of the West Chowan Association.

This body meets at Robert's Chapel July 27th to 29th. Our Sunday-schools are entitled to representation on the following basis: Superintendents, by virtue of office, are delegates. Every school is entitled to one delegate for each fifty members or fraction thereof; provided first, no school shall have more than three delegates; second, delegates shall be members of a Baptist church.

PROGRAM.

Friday, 11 a. m., sermon by B. Craig. Alternate, M. L. Green. Organization.

Friday p. m, discussion of practical subjects.

1. What scriptural authority is there for Sunday-school work? D. E. Modlin and G. C. Picot.

2. To what extent should denominational doctrines and practices be taught in Baptist Sunday-schools? R. P. Thomas and W. C. Parker.

3. (Saturday a. m.)—Can a pastor be less than a model for his people in devotion to the Sunday-school work of his church without great guilt? A. W. Early and Henry Miller.

4. Can a church member withhold his influence and aid from the Sunday-school work of his church without personal loss and guilt? W. P. Shaw and B. S. Gay.

5. The infant department: its importance, location and management. P. C. Jenkins and J. P. Freeman.

6. (Saturday p. m.)—What are the essential qualifications of a good superintendent? John Carstarphen and J. W. Fleetwood.

7. What are the essential qualifications of a good Sunday school teacher? J. B. Brewer and C. W. Mitchell.

8 (Sunday 10 a. m.)—How may the adult population be more generally induced to engage in the study of the Bible? D. Cale, J. B. Boone and A. Cree.

11 a. m. sermon by L. M. Curtis; alternate, A. Cree.

L. M. CURTIS,
C. W. MITCHELL,
C. W. SCARBOROUGH,
Committee.

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Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

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Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKenzon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Make, J C Caddell, T E Holding, A F Purefoy.

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Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 13 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."



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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 13, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 52 a m	9 27 p m	
Ar Rocky Mount	1 02 a m	10 20 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount	1 02 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	3 58 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 13, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 10 a m	11 27 p m	
	No 42. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 35 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m
	No 74. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 12 p m	12 05 p m	11 15 p m
Arrive Tarboro	2 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount	2 15 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 58 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.50 p m, Greenville 5.27 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday 5.00 p m, Sunday 5.00 p m; arrives Plymouth 9.30 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

The Old Yadkin Association.

Dear Recorder:—It is a rare occurrence that a reader of the RECORDER sees anything in its columns from the Old Yadkin Association. It being one of the oldest Associations in the State seems to be left out of the count in many respects. The brethren fail to write about it as they do in some other Associations. I mean there is not much said about it in the papers. The contributions from it are not one-tenth what they should be. It has failed to meet its pledge, to contribute half of Bro. Tatum's support in China. At its last session after Bro. Bryan's earnest plea, the delegates pledged themselves to raise in their churches one cent a month per member for Foreign Missions.

Judging from the amount I have seen reported from the Association in the RECORDER this year, I am very fearful that hardly one-tenth of that amount will be raised. I am very sorry that this state of affairs exists.

The trouble with our people is a lack of information concerning the various objects for which we are called on to contribute. To my mind the way to remedy this evil is to get the RECORDER in at least a dozen families of each church. I think Bro. Caddell could not find a more needful field for a two-weeks' canvass in the interest of the RECORDER than within the bounds of the Yadkin Association. Come up, Bro. Caddell, and see us. Fraternally,

A. J. MARTIN.

Hamptonville, June 14, 1894.

To the Baptist Pastors of North Carolina.

Dear Brethren:—It may be some student of the A. and M. College, located at West Raleigh, lives near you or in reach of some of your churches. Since the first of January, I have been thrown in contact with these young men—some of them from Baptist families. The protracted meeting at West End was a great blessing to the students. Some of those professing faith in Christ have told me they expected to unite with Baptist churches on their return home. Others may do so if they can know more of our teaching.

Then, too, I want to ask all pastors of young men coming to this school to encourage them to take church letters with them as they return the first of September and unite with us in our West Raleigh work. Our building is near the College, and this work is of great importance in the present and future.

Our young brethren are kindly invited to take hold of this work with us while in school. They will feel more at home and exert a greater religious influence by actively uniting with us. The church is now a branch of the First Baptist church of Raleigh, but is to become independent during the fall.

A. D. HUNTER.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Grave on thy heart each past "red-letter day;"
Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise echoes! Thus thy life shall be
One record of His love and faithfulness to thee.—*Francis R. Havergal.*

An Odd Collection.

A man in Colorado has a quaint collection of bottles. It is divided into two sections. Section one is large. Section two is not. Section one contains hundreds of bottles, the contents of which his wife swallowed to find relief from her physical sufferings. Section two contains a few bottles that once were filled with Dr. Pierce's Favorite Prescription. It was this potent remedy that gave the suffering wife her health again. It cures all irregularities, internal inflammation and ulceration, displacements and kindred troubles. It has done more to relieve the sufferings of woman than any other medicine known to science.

Pile tumors, rupture and fistulæ, radically cured by improved methods. Book, ten cents in stamps. World's Dispensary Medical Association, Buffalo, N. Y.

At the bottom of every man there is an abyss which hope, joy, ambition, hate, love, the sweetness of thinking, the pleasure of writing, the pride of conquest cannot fill. The whole world would not satisfy it; but, O my God! a drop, one single drop of Thy grace causes it to overflow.—*Joseph Roux.*

Prayers need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences, he is not likely to get it.—*Spurgeon.*

Obstacles count for nothing to God's ready messengers—nay, stumbling stones become stepping-stones when our feet are shod with sanctified alacrity.—*A. T. Pierson, D. D.*

God delights in the heart in which pure thoughts are made welcome.

Build a little fence of trust
Around to day,
Fill the space with loving works
And therein stay;
Look not through the sheltering bars
Upon to-morrow,
God will help thee bear what comes
Of joy or sorrow.

—*Selected.*

The humblest man or woman can live splendidly. That is the royal truth we need to believe, you and I, who have no "mission," and no great sphere to move in.—*Rev. W. C. Gannett.*

Oil Cure Cancer.

OVER 2,000 CASES SUCCESSFULLY TREATED IN THE LAST TWO YEARS.—INTERNAL EJECTIONS.—EXTERNAL APPLICATIONS.

A great boon to suffering humanity. No need of cutting off a woman's breast, or a man's cheek or nose, in a vain attempt to cure Cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering.

Soothing, Balmy, Aromatic Oils give safe, speedy and certain cure. The most horrible forms of disease, Cancer on the face, breast, womb, stomach. Large Tumors, Ugly Ulcers, Fistula, Catarrh, Terrible Skin Diseases, etc., are all successfully treated by the application of various forms of simple Oils. The Oils are a great blessing to women, in the treatment of many ailment which can be reached by internal or outward applications. Dr. Bye secured a patent on his trade mark. The combination Oil Cure, No. 23,099, registered May 23, 1893. Notwithstanding his protection, imitators have tried to make money, advertising the Oil treatment, but all such are base frauds. He has but two offices, here and at Kansas City, Kan. The latter conducted by his son, B. E. Bye, and Dr. John Morgan, formerly president of the Examining Board of Fort Worth, Tex. Dr. Bye's Remedy of Oils is recommended and endorsed by the highest medical authority in the world. The secretary of the Pan-American Congress gave Dr. Bye a letter of recommendation of him and his great remedy to the most eminent of the profession in Mexico City, Mexico, where the oils are being tested with astonishing results in the leading hospitals of that great city. Thirty doctors and wives of doctors have been cured in the last two years, which shows their confidence in the Mild Method treatment.

Dr. Padget, of Fond du Lac, Wis., a cancer specialist, said to Dr. Bye: "I have taken out many cancers with knife and plaster, but my wife has one in the breast. She is old and feeble. Dr. Bye, I want you to cure her with your oils. I have friends who recommended your treatment, who belong to the profession. I have faith in you, and my wife dreads the knife."

Members of the State Board recommend the oil treatment. Hear what one of Illinois' most noted physicians writes to Dr. Bye:

"The Lord has wonderfully blessed you in giving you such a remedy. I am sure that in active practice of twenty-five years I have never seen anything that could come anywhere near it for healing, disinfecting and as a general microbe destroyer. May the Lord continue to bless you in your labors and spread the knowledge of your medicine until it shall be universally known."

L. L. CLARK, D. D.

Dr. Clark is one of the medical examiners of the State of Illinois.

Dr. W. E. Burnett of Norris City, Ill., writes Dr. Bye the following letter: "I said to my friends that I was satisfied they had the right physician treating the cancer, for I firmly believe, Doctor, that you have reached a point in the scale of science which no other physician has ever reached in treating the dreadful trouble known as Cancer."

It would seem strange, indeed, if any person afflicted with Cancer or Tumor, or any of the above-mentioned diseases, would, after knowing the facts, resort to the dreadful knife or burning plaster, which has hitherto been attended with such fatal results, if they know of the Balmy Oil Treatment.

Dr. Bye's office is located at 492 North Tennessee St., Indianapolis, Ind.

Persons are requested to cut this ad. out and send it to some one afflicted and save suffering and life. More than one-half of all their patients have learned of them in this way. Recently a man by the name of Bacon in Chicago, who was suffering with cancer, showed a two-line ad. pasted in his scrap book. "This I shall keep while I live; it saved my life." He was successfully cured by Dr. Bye of an awful cancer.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

A Small Request.

The Woman's Central Committee of Missions wishes to help every Woman's and Children's Missionary Society in the Baptist churches of North Carolina, by sending to every such Society a monthly package of free missionary literature. The Committee now sends this literature to 265 societies, but feel sure there are many others who would be benefited by the receipt of this missionary information, which can be had for the asking. The literature consists of a small paper, published for the information of the missionary societies, containing a monthly program for meeting, &c., called *Missionary Talk*, reports of societies, and tracts published by the Home, Foreign, and Sunday-school Boards of the Southern Baptist Convention.

You will, therefore, confer a benefit on both the Society and the Central Committee by sending the names and the post-office addresses of the Presidents and Secretaries of the Societies mentioned below and of any others known to you as not receiving this literature.

Please be careful to state name of church and Association, and send at once to

MISS FANNIE E. HECK,
President Woman's Cen. Committee,
Raleigh, N. C.

Anson Association—W M S, Lilesville; Gum Spring.
Atlantic—Emmaus; La Grange.
Central—Midway; Oak Grove; Post office of W M S, Green Level.
Cape Fear—Cedar Creek.
Cedar Creek—Bladen Union.
Chowan—Warrick; Pine Forest; Elvin.
West Chowan—Shiloh; Middle Swamp; Murfreesboro.
Eastern—Maxton; Riley's X Roads; Siloam.
Flat River—Concord; Mountain Creek.
Mecklenburg and Cabarrus—Croft's Creek.
Mt Zion—Cane Creek; Lystra.
Pilot Mountain—Mt Airy.
Raleigh—Mt Vernon; Morrisville.
Tar River—Cedar Rock; Greenville; Poplar Springs; Peace's Chapel; Louisburg.
Sandy Creek—Kiser; Poplar Ridge.
South Fork—Hickory; Sandy Plains.
South Yadkin—Eaton's.
Montgomery County—New Union.
No Association given—Porter's Swamp; New Hill; Elm Grove.
Roberson—Raft Swamp; Piny Grove.
Sunbeams, Eastern Ass'n—Siloam.
Sunbeams, Flat River Ass'n—Bethel.

Report of the Womans' Central Committee of N. C. for Quarter Ending May 31, 1894.

Anson Association—Lilesville, $2.05.
Atlantic Association—Pollocksville, $9.54; Newbern, 7.25; Second church, Goldsboro, 3.00; Goldsboro, 10.00; Sunbeams, Goldsboro, 2.60.
Beulah Association—Yanceyville, $2.70; Greensboro, 16.00.
Bladen Association—Raleed, $5 00.
Central Association—First church, Raleigh, 75.78; Wake Forest, 15 15; Youngsville, 5 05; Sunbeams, Rolesville, 5 68; Rolesville, 2.40.
Cedar Creek Association—Bladen Union, $2.00; Rock Fish, 6.15; Reynoldson, 4.30; Middle Swamp, 4.00; Holly Grove, 1.95; Mt Tabor, 3 10; Pine Forest, 5 00; Buckhorn, 6 10; Aboskie, 10 00.
Cape Fear Association—Whiteville, $5.00.
Eastern Association—Sunbeams, Selma, $37.88; Warsaw, 15.00; Mt. Olive, 4.00; Johnson, 3 50; Sunbeams, Clinton, 765; Clinton, 3.16; Magnolia, 4 00; First church, Wilmington, 5.10; Masonboro Sound, 1.58.
Flat River Asso'n—Henderson, $15.75; Concord, 1.85; Maggie Nutt Society, 14.86; Thomasville, 7.00; Lexington, 7.25.
Mt. Zion Association—Sunbeams, Durham, $5.00; First ch, Durham, 25.00; Mt Piegah, 6.00; Chapel Hill, 3.00; Mt Gilead, 4.25; Young Ladies' Society, Durham, 10.00.
Mecklenburg and Cabarrus Association—Tryon Street church, Charlotte, $23.00; Olivet, 10.00.
Pee Dee Association—Gum Springs, $1.48.
Pilot Mountain Association—Leaksville, $5 00; Shiloh, 4 00; Children's Mission Band, Winston, 5 00.
Richmond Association—Rockingham, $10 00.
Raleigh Association—Mt Vernon, $5.00; Sunbeams, Apex, 10 99; Tabernacle, 14.15; Morrisville, 7 30; Green Level, 3 17; Garner's, 2.10; Cary, 7.00; Wakefield, 2.00.
Robeson Association—Cedar Grove, 50c; Long Branch, 1.37; Maxton, 3.05; Lumberton, 28.47; Raft Swamp, 5 04, Big Branch, 16 75; Tolarsville, 4 04.
Reedy Creek Association—Sunbeams, Pine Grove, $1.75.
Tar River Association—Scotland Neck, 10.00; Sunbeams, Scotland Neck, 10.00; Warren Plains, $3.76; Red Bud, 3 86; Poplar Springs, 2.46.
Sandy Creek Association—Aberdeen $6.00; Kiser, 2 00.
No Association given—Mt Airy, $5 00; S S, Corinth, 7.50; S S, Juniper Springs, 3.00; Sanford, 6.10; Sutton, 8.20; Bennett, 4 00.

DIVIDED AS FOLLOWS:

Foreign Missions	$265 26
State Missions	290.10
Home Missions	71.97
Education	2.50
Orphanage	5.26
Sunday-schools	59
Relief Fund	60
Expense fund	2.15
Total	$638.36

Increase from last quarter, $25 58; Societies reporting, 80; new Societies, 13; letters written, 61; "Talks" sent out, 3,600.

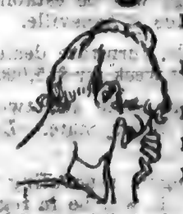
MISS FANNIE E. HECK, *Pres. W. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. W. C. C.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

"Disfigured For Life"



Is the despairing cry of thousands afflicted with unsightly skin diseases.
Do you realize what this disfiguration means to sensitive souls?
It means isolation, seclusion.
It is a bar to social and business success.
Do you wonder that despair seizes upon those sufferers when
Doctors fail, standard remedies fail,
And nostrums prove worse than useless?
Skin diseases are most obstinate to cure.
CUTICURA REMEDIES
Have earned the title Skin Specifics
Because for years they have met with most remarkable success.
There are cases that they cannot cure, but they are few indeed.
It is no long-drawn-out expensive experiment.
25 cents invested in CUTICURA SOAP
Will prove more than we dare claim.
In short CUTICURA WORKS WONDERS.
And its cures are simply marvelous.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Cure Every Skin Disease," free.



Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 25c. size, now 35c.; old 51 size, now 50c. GUARANTEES issued only by

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

Richmond & Danville Railroad Company

Samuel Spencer, E. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.
In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 30 a m
" Barksville	2 55 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	12 00 p m
Ar. Raleigh	4 05 p m	5 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	*6 05 p m	*9 40 a m
" Greensboro	7 35 p m	9 45 a m
Ar. Salisbury	9 08 p m	10 35 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		8 35 p m
Lv. Salisbury	9 15 p m	10 50 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	5 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 30 a m	
Ar Charlotte	5 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	5 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	*9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 0 m	3 25 a m
" Raleigh	1 05 p m	*7 20 a m
Ar Goldsboro	*3 00 p m	*1 0 p m
Lv Goldsboro	*3 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	3 35 a m	7 30 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND.

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 p m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m, and 6.10 p m daily except Sunday, 11.40 p m daily, and arrive Henderson 5.30 a m, and 7.00 p m. daily, except Sunday, and 12.30 p m daily. Returning leave Henderson 5.30 a m, and 7.30 p m daily except Sunday, and 4.30 p m, daily, and arrive Oxford 7.35 a m, and 8.10 p m. daily except Sunday, and 5.00 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

S. H. HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.
In effect June 24, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 14. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 21 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 43 a m		
Lv Climax	1 46 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 45 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		7 15 a m	
Lv Maxton		8 13 a m	
Lv Red Springs		8 53 a m	
Lv Hope Mills		9 30 a m	
Ar Fayetteville		10 00 a m	
Lv Ramseur			8 00 a m
Lv Climax			9 40 a m
Ar Greensboro			9 55 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			10 53 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 13. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 02 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 42 p m	
Lv Hope Mills		5 06 p m	
Lv Red Springs		5 45 p m	
Lv Maxton		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 05 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 30 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 13 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.
In effect January 28, 1894.

ATLANTA SPECIAL.

No. 137.		No. 41.
*6 45 p m	Lv Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv Portsmouth Ar	11 05 a m
9 54 p m	Lv Suffolk Lv	11 01 a m
10 20 p m	Lv Franklin "	10 32 a m
10 58 p m	Lv Boykins "	10 05 a m
11 30 p m	Ar Weldon Lv	9 30 a m
11 30 p m	Lv Weldon Ar	9 30 a m
12 55 a m	Ar Henderson Lv	7 50 a m
1 05 a m	Ar Raleigh Lv	6 50 a m
1 30 a m	Lv Raleigh Ar	6 15 a m
3 40 a m	Lv Sanford Lv	3 10 a m
4 28 a m	Lv Southern Pines Lv	2 20 a m
5 30 a m	Ar Hamlet Lv	1 25 a m
5 45 a m	Lv Rockingham Lv	1 12 a m
6 20 a m	Lv Wadesboro Lv	12 45 a m
7 15 a m	Ar Monroe Lv	11 50 p m
9 40 a m	Ar Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.	No. 38.
*8 30 p m	Lv New York (P R R) Ar	6 35 a m
11 53 a m	Lv Philadelphia "	3 45 a m
2 20 a m	Lv Baltimore "	12 45 a m
4 00 a m	Lv Washington "	11 10 p m
6 25 a m	Lv Richmond (A C Line) Ar	8 50 p m
9 25 a m	Lv Petersburg "	5 50 p m
11 27 a m	Ar Weldon Lv	*3 37 p m
*8 00 p m	Lv New York (P R R) Ar	1 45 a m
9 10 a m	Ar Portsmouth Lv	*5 55 p m
†8 10 p m	Lv New York (P R R) Ar	1 35 p m
9 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
8 30 a m	Portsmouth " Lv	†6 00 p m
†7 00 p m	Lv Wash'g'n, N & W S S Co Ar	5 30 a m
5 00 a m	Ar †Portsmouth Lv	5 00 p m
†9 00 a m	Lv Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv Portsmouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 14 p m
10 38 a m	Lv Boykins " Ar	4 66 p m
†11 42 a m	Ar Weldon " Lv	†3 30 p m
†11 54 a m	Lv Weldon " Ar	1 10 p m
2 09 p m	Lv Henderson " Lv	†1 14 p m
†4 07 p m	Ar Durham " Lv	†10 30 a m
†5 50 p m	Ar Raleigh " Lv	†11 35 a m

No 45.		No 39.
†10 15 a m	Lv Raleigh Ar	†3 00 p m
1 43 a m	Lv Sanford Ar	4 30 p m
12 43 p m	Lv Southern Pines Ar	5 55 p m
1 45 p m	Ar Hamlet Lv	7 25 p m
2 25 p m	Ar Rockingham Lv	8 01 p m
3 03 p m	Ar Wadesboro Lv	8 38 p m
3 57 p m	Ar Monroe Lv	9 30 p m
4 45 p m	Ar Charlotte Lv	10 20 p m
5 05 p m	Ar Laurinburg "	8 07 p m
3 29 p m	Ar Maxton Lv	12 58 p m
6 36 p m	Ar Wilmington Lv	10 00 a m
2 30 p m	Lv Hamlet Ar	1 47 p m
2 57 p m	Ar Gibson "	2 20 p m
3 21 p m	Ar Bennettsville Lv	1 56 p m
4 12 p m	Darlington "	12 03 p m
5 27 p m	Florence "	10 47 a m
6 06 p m	Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 137 and No 138 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily. †Daily except Sunday. S. BRADLEY, D. Director.

For information relative to schedules, rates, etc., apply to Ticket Agents, or A. J. Cooke, Passenger Agent, Raleigh.

JNO C. WINTER, Gen. Pass'r Agt.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

The Board Debt.

Dear Bro. Bailey:—I have read the call of Dr. Ellis and Bro. Van Deventer for five dollars from each pastor to relieve the balance of debt on the Foreign Mission Board. I am in sympathy with that call, but I doubt the justice of it. The faithful pastors of our churches have give liberally to this and other Boards. They have made denials and now many of them cannot meet this new call. Dr. Ellis can. He has a large salary, paid promptly and can meet this call without denial. Bro. Van Deventer has only a wife and himself, but most of our pastors have larger families and cannot give as liberally as these and other brethren. For one, I am going to help a little on this debt, but is it just to our other Boards to make this extra call at this time? For one I believe something is wrong in our methods, when we bring up such debts as this and then appeal to the churches and pastors who have already given liberally to this object to give again. I do not believe it is God's pleasure to run our Boards on the credit system. In the management of my own financial affairs when I close the year with a debt, I curtail and I believe this is the custom of the best business houses; and I am of the opinion that our Boards should do likewise. These debts on our Boards are injurious to our work and I am in favor of making our plans according to our means. For one I am tired of debt-making and helping pay debts, the making of which have been against my judgment.

CHAS. A. G. THOMAS.

Greensboro, June 27, 1894.

Literary.

A Mexican Ranch; or Beauty for Ashes. A Prize Story. By Mrs. Janie Pritchard Duggan. 12mo, 376 pp. Price, $1 25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This book was the result of an offer of five hundred dollars for the best story along certain lines of Christian character and work. The judges to whom the stories were referred were unanimous in selecting this as worthy of the prize. One of these judges, Prof. Enoch Perrine of Bucknell University says of it: "This is excellent in every way; clear and simple in plot, correct in expression, and restrained in thought." We believe that the verdict of the judges will be sustained by all the readers of the story.

It is a discussion of the principle of Christian indebtedness, or the obligation that one who has is under to impart to him who has not. To illustrate this, the author, who has been a missionary in connection with the Southern Board, has chosen Mexico, a field with which she is perfectly familiar. The principle character of the story, Mary Summers, a young woman of social standing, wealth, and culture, finds that she has been receiving much from the Master and giving nothing. Under the intense white light of a strong conviction of duty, and privilege as well, she consecrates herself to his service, and to that of her fellow-men. Making a thorough course of preparation, with especial reference to the care of the sick by a term of nursing in a hospital, she offered herself and was accepted as a missionary. The story opens with her at the ranch of San Bernabe in the north of Mexico. It follows her in her work, in school and mothers' meetings, and the sick room. It tells of the gradual transformation of life and character, which always comes with the coming of the Christ. Superstition gives place to faith, and the "oil of gladness" in many a heart and home takes the place of the "ashes of mourning." Vivid descriptions of Mexican life and scenery are thrown in; and touches of humanness; the bitter opposition of Don Gregorio; the womanly sketch of Angela; and the romantic attachment of Jose to the bright attractive young missionary.

It is a true story, not in the sense that each person and scene described is real in fact, but in the sense that just what is depicted here really has and does exist. The ignorance is there; and the superstition, and the consecration, and the blessed result are all there. San Bernabe will stand for many a real ranch, and the story of the wise, loving, devoted missionary there, told in so interesting a manner ought to be an inspiration wherever it goes.

The illustrations of the book are well chosen and executed, most of them being from life. It is well printed and beautifully bound, and is to form the first of a series called *The Crown Series*, and consisting of select Christian fiction. We predict for this volume, and the series to which it belongs, a large circulation and a wide career of usefulness.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

Attention is called to the announcement of Ridgeway High School. This institution prepares young ladies to enter Junior or Senior classes in our best female colleges. Young men are fitted for college, or business life.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

NEWS OF THE WEEK.

State News.

There are 2,100 varieties of medicinal plants that grow wild in this State.

The Carolina Central Railroad will not pay interest on $2,250,000 of its bonds due this July.

Boyce and Badger of Charlotte, jewelers, have assigned. Liabilities $10,000.

A produce exchange will be established by the Farmers' Alliance at Asheville.

Mr. Burgess Nichols, furniture dealer of Charlotte assigned last week for $15,000.

There are forty-eight State and twenty-eight National banks in our State.—*Landmark.*

Workmen have begun renovating the Raleigh St. Railway. It will be in regular operation in a few days.

Hon. H. P. Cheatham, colored, is the Republican nominee for Congress from the second district this year.

Wm. Sadler was accidently shot and fatally wounded while hunting with a friend in Rockingham on the 28th ult.

It is stated that more people have been killed by lightning in recent weeks than ever known in any previous season.

W. M. Little of Charlotte has received the the appointment of consul to Teguicigalpha, Honduras. The office pays about $2,000.

Miss Iana Wimberly who was brutally assaulted in Wake county recently has died. Her assailant, one Mills, is held for murder.

Jno. Bost, a farmer of Iredell county was caught in the harness of runaway horses recently, dragged several hundred feet and killed.

Plummer Stewart of Union county, one of Trinity's representatives, won the medal in the inter collegiate contest at the Teachers' Assembly recently.

Dr. H. V. Tolman of the chair of Sanskrit and acting professor of Greek in the State University has resigned to accept a chair in Vanderbilt University.

D. S. Reid's store in Winston was entered by burglars on the 20th ult., who succeeded in getting away with thirty dollars worth of goods, says the *Sentinel.*

We regret to learn that Mrs. C. P. Spencer of Chapel Hill, author of the "North Carolina Speller" has left the State to reside with her daughter in Massachusetts.

Squire Dallas Haywood, formerly mayor of Raleigh, and at the time of his death a well-known and esteemed citizen of that city, died very suddenly on the 1st.

The Ingram mining property in Stanly county, says the *Charlotte Observer*, has been sold to Northern investors. New finds of gold are frequently reported from Stanly.

A rumor that there is danger of poison in black berries has recently been circulated. It is entirely groundless; and it is stated on the contrary that they are a very wholesome food.

Miss Anna Hodges of Salisbury eloped with a comparative stranger on the 10th inst. It has since been revealed that the man is a bigamist, having similarly deceived two other women.

The latest assessment of railroad property in this State by the Railroad Commission placed the value of that property at $24,729,000, which is an increase of $500,000 over the preceding valuation.

Rev. Dr. Sampson a prominent Presbyterian of Asheville has accepted the position of Principle of the Fredericksburg (Va.) Collegiate Institute for young women. He goes to Virginia immediately.

The Southern Immigration and Investment Co., has about effected plans for the re establishment of the Greensboro Iron Works. If the plan succeeds it will be of great advantage to that city and the State.

Several months ago a colored Baptist church in Rowan county was destroyed by an incendiary fire. It has now been discovered that it was burned by several members who have just been turned out of the church.—*Winston Sentinel*

The *News Observer Chronicle*, Raleigh, N. C., has been placed in the hands of a receiver. It is heavily in debt. The date of sale is July 16, when it is thought the company will be reorganized and the publication of the journal continued as usual.

It is thought that either Dr. James Atkins of Asheville, Prof. Wilbur Tillett or Prof. Dancy of Vanderbilt University, Tenn., or Mr. J. H. Southgate of Durham will succeed Dr. Crowell to the Presidency of Trinity College. The trustees meet this week.

A large tobacco prize-house at Greenville, property of the American Tobacco Company the trust that defies North Carolina's present administration, was blown down on the 28th ult. Eighteen men were at work upon it at the time, five of whom were slightly, two seriously injured and one probably fatally.

One Jackson cut and seriously wounded policeman Hofman of High Point, who attempted to arrest him. Sensational reports of the matter, stating that Jackson terrorized the entire community and defied a large gathering of men, were sent out. The *Enterprise* says these reports were false; that Jackson escaped by running.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Green River church, Green River, $3.00; Wake Forest ch, 3.99; W M S, Mt Pisgah ch, Mt Zion, 2.25. Total, 13.24. Previously reported, 5,856.90. Total this year, 5,871.14.

Foreign Missions—Marion ch, Green River, $2.50; Rutherfordton ch, 12.16; Wake Forest ch, 6.69; Wake Forest Mis Soc, 8.19; Sunbeams, Warren Plains ch, Tar River, 3.21; W M S, ditto, ditto, 3.10; Mill Creek ch, Flat River, 3.36; Kinston S S Mis Soc, 1.21; Lenoir ch, Caldwell, for G W Greene, 1.00; Sunbeams, Lilesville, 90c; Green's Cross Roads ch, 5.00; Ahoskie ch, W Chowan, 10.00; W M S, Mt Pisgah ch, Mt Zion, 2.25; Warrenton ch, 14.45; Third ch, Durham, 2.00; Greensboro ch, Beulah, 5.00; Orphanage ch, 25c. Total, 91.41. Previously reported, 2,440.57. Total this year, 2,531.98.

Home Missions—Star church, Montgomery, $3.05; W M S, Buckhorn ch, West Chowan, 2.48; W M S, Mt Pisgah ch, Mt Zion, 2.25; Third ch, Durham, 1.25; Orphanage ch, 50c. Total, 9.53. Previously reported, 1,177.88. Total this year, 1,187.41.

Education—Green River ch, Green River, for J M Walker, $2.00; Nanney, ditto, ditto, 1.00, Total, 3.00. Previously reported, 1,406.47. Total this year, 1,409.47.

Orphanage—Wake Forest S S, $7.12; Olivet ch, 1.50. Total, 8.62. Previously reported, 427.64. Total this year, 436.26.

Ministerial Relief Fund—Lower Creek ch, Caldwell, $1.46; Lenoir ch, ditto, 1.20; King's Creek ch, ditto, 1.55; North Catawba ch, Catawba River, 1.34; Orphanage ch, 15c. Total, 5.70. Previously reported, 182.82. Total this year, 188.52.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, June 30, 1894.

Several New York banks agreed recently to relieve the National Treasury of the burden of gold shipments, and instead of calling on the Secretary of the Treasury to ship gold to Europe, send it themselves. They did it with a motive of self-preservation, knowing that if the Nation's credit becomes impaired, National banks will suffer in proportion.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of

W. BAKER & CO.'S
BreakfastCocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

W. L. DOUGLAS $3 SHOE IS THE BEST. NO SQUEAKING.



$5. CORDOVAN, FRENCH & ENAMELLED CALF.
$4. $3.50 FINE CALF & KANGAROO.
$3. $2.50 POLICE, 3 SOLES.
$2.50 $2. WORKINGMEN'S EXTRA FINE.
$2. $1.75 BOYS' SCHOOL SHOES.
LADIES.
$3. $2.50 $2. $1.75 BEST DONGOLA.

SEND FOR CATALOGUE
W. L. DOUGLAS, BROCKTON, MASS.

You can save money by wearing the W. L. Douglas $3.00 Shoe.

Because, we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value given than any other make. Take no substitute. If your dealer cannot supply you, we can.



Roaring Gap Hotel.

On top Blue Ridge, at the corner of Wilkes, Surry and Alleghany counties; 2 hours drive from Elkin, N. C. Intended as the Chatauqua for the Baptist State Sunday-schools. Excursion rates to Elkin. Fare $1 00 a day; $20.00 a month. Scenery, trout fishing and mineral water superb. Address W. E. HARDIN, Proprietor, Roaring Gap, N. C.

A. H. ELLER, Sec. and Tre s., Winston N. C.

WANTED.

To sell a half interest or more in a first-class newspaper and job office in a live manufacturing town. Price very low. Good patronage. The present editor has been elected to a desirable position that he can't fill and attend to the office. Write for terms at once. Address
B, Lock Box No. 17, Leaksville, N. C.



MUSIC. A young lady of four years experience desires a situation as teacher in a female seminary or large boarding school. Vocal and Instrumental music taught. Best references given and required. Address Box 24, Scottsville, Albemarle Co., Virginia.



Moller Celebrated Pipe Organs

Those about to give or erect a fine Pipe Organ should not fail to correspond with us. Specifications, Drawings and all information free of charge. Our Pipe Organs are now in thirteen States and others. Established 1850. Address

H. F. MOLLER, Hagerstown, Md.

THE
Electrophoise.
(TRADE MARK)
"ATMOSPHERIC OXYGEN" BY ABSORPTION

A
HOME CURE
FOR
DISEASE
WITHOUT MEDICINE.

cures when all else fails.

"How?"
The book tells.
Write for one.

ELECTROLIBRATION CO., 1123 Broadway, New York.



Tailor-Made Dresses,
With Tuxedo Blazer or Eton Jacket

Fancy Mixed Cloths, Grey and Tan, prices $5.00, $7.50, $10.00 and $12.50. Black and Navy Serge, $7.50, $10.00, $11.50, $12.50, $15.00 and $17.50. White Duck Suits, $4.00, $4.50 and $5.00. Fancy Duck Suits, $5.00 and $6.00.

These are not the poorly made dresses so often advertised at catch prices, but are perfectly fitting men-made garments, all in the latest styles and the best values to be found at the prices.

Orders Promptly Filled.

W. H. & R. S. Tucker & Co
123 and 125 Fayetteville St,
RALEIGH, N. C.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first class and entirely satisfactory.

CHAS. M. WALSH.

NORTH CAROLINA, CHATHAM COUNTY. } Cape Fear Township.

W. J. Bradshaw and W. B. Wilkie, trading as W. J. Bradshaw & Co., vs. Edward R. Daw and Elif Hanson, operating as Daw, Hanson & Co., } Before J. E. Bryan, J. P.

State of North Carolina, Chatham Co., Greeting:

The above named defendants, Edward R. Daw and Elif Hanson, being non-residents of the State of North Carolina, defendants, are hereby notified to appear before J. E. Bryan, one of the Justices of the Peace for the county of Chatham, on the 30th day of June, 1894, at 2 o'clock p. m., at his office in Cape Fear Township, at Moncure, N. C., in said county, to answer the complaint of W. J. Bradshaw & Co., plaintiffs, in a civil action for the recovery of $23 99, and interest on $23.99 from May 1st, 1894, until paid, due by sale of lumber, and demanded by said plaintiffs; and for costs.

Herein fail not, or judgment will be rendered against you in favor of plaintiffs.

This 16th day of May, 1894.

J. E. BRYAN, J. P.

THE CINCINNATI BELL FOUNDRY CO. (LIMITED) CINCINNATI, OHIO.
SOLE MAKERS OF THE BOYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &c.
Catalogue and Prices free. Mention this Paper.

BELLS
Pure Alloy Church and School Bells. Send for Catalogue. C. S. BELL CO., Hillsboro, O.

HELPLESS INVALID.

"About 18 months or two years ago my wife's health gave way, and she grew steadily worse. She could not retain scarcely anything she ate and the case finally assumed the worst form of

DYSPEPSIA and CHRONIC DIARRHŒA,

and she became a helpless invalid at the age of 18. I had her under the treatment of a good physician, but his efforts to relieve her were of no avail. So, after matters had continued thus for 8 or 10 months, and my wife had given up to die, I took the case in my own hands and purchased a bottle of Dr. King's

ROYAL GERMETUER,

began giving it to her in water as hot as she could drink it, before and after each meal, using a mild purgative occasionally on retiring at night.

Suffice it to say in less than a week there was

A WONDERFUL CHANGE.

She could eat a little of anything she desired, and today is a well woman. She used altogether possibly 4 or 6 bottles. In my opinion

GERMETUER HAS NO EQUAL."

HARRY L. WATTS, Winona, Miss.

Mr. Watts is traveling salesman for E. Zuberbier Co., wholesale grocers, New Orleans.
King's Royal Germetuer Co., Atlanta, Ga



Leaksville Woolen Mills,
LEAKSVILLE, N. C.,

are at the old place, under the old management, making the same line of excellent goods. Write us for information and samples if you have any wool to be manufactured into Blankets, Fancy Bed Spreads, Cassimere, Jeans, Flannels or Yarns.

ASK YOUR AGENT FOR

A POLICY
—IN THE—

N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster

HOME OFFICE. RALEIGH, N. C.



$25 to $50 per week. Agents, Ladies or Gentlemen, wanted at once for our "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing or machinery. Every piece warranted; lasts 5 to 10 years; the plate which takes from the pocket every time it is used. Every family has plating to do. Every one wants it. Profits large. W. F. Rowland & Co., Columbus, O.

A Little Girl's Escape.

HOW SHE WAS RESCUED FROM A LIFE OF TORTURE.

ALMOST BEYOND THE HOPE OF RECOVERY—A LOVING FATHER'S GRATITUDE.

(From Kansas City, Mo., Journal.)

Perhaps no disease with which a young person can be afflicted is so terrible and blighting in its nature as a nervous disorder, which gradually saps the strength of its victim and haunts him or her day and night.

This was the melancholy prospect which confronted Mr. L. L. Barbor's young daughter of Edgerton, Kan., and the gratitude of her parents when a complete and lasting cure was brought about may be imagined. Learning of the case, for it is one which has created a great deal of interest throughout the county, a *Journal* reporter sought Mr. Barbor to get the full particulars in the belief that much good could be done other sufferers by the publication of the facts of the case. The reporter found Mr. Barbor in his shop busily engaged on a piece of work. He at once narrated briefly the particulars of the cure which had been affected in the case of his daughter. The facts are set forth in the following affidavit which Mr. Barbor voluntarily and cheerfully made:

L. L. Barbor being duly sworn, on oath deposes and says:

During the spring of the current year, 1893, my daughter Bertie, aged thirteen years, became afflicted with a nervous disease which grew upon her to such an extent that it seriously interfered with her studies, and aroused the gravest fears that it would develop into St. Vitus' dance. My daughter became so nervous that she would drop her knife and fork while eating, and would at times be seized with nervous twitchings which excited the alarm of myself and wife. About this time my wife read in a newspaper of a wonderful cure of the same disease effected by Dr. Williams' Pink Pills for Pale People. So strongly was I impressed with the facts set forth in the testimonial that I wrote to ascertain the authenticity of the case. Receiving a reply which completely satisfied me, I sent for a box of the pills.

From the very first dose a marked improvement in my daughter's condition was noticed. She had become thin and excessively pale, as is common to sufferers from nervous diseases, and her weight had decreased to an alarming extent. After a careful and thorough trial of the pills, she not only began to grow less nervous but also began to gain flesh.

It is needless to say that I was both surprised and delighted with the wonderful change brought about by the first box of the pills. She is a new girl, and all the symptoms of her disease have disappeared. Dr. Williams' Pink Pills have certainly wrought a wonderful and complete cure, and I can say nothing too good in their favor. But now she is away on a visit, something she would not have thought of being able to do three months ago. From being shrinking, morbid and timid she has become a strong, healthy girl with no appearance of ever having been afflicted with any nervous troubles. The pills have done wonders, and I take great pleasure in recommending the pills to all who are afflicted with a similar disease.

(Signed) L. L. BARBOR.

Subscribed and sworn to before me this 14th day of August, 1893.

[SEAL] W. H. KELLY, *Notary Public.*

Mrs. Barbor, who was present, cordially assented to all that her husband said regarding the remarkable cure brought about by the pills, and declared that they owed their daughter's life to them.

Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, and that tired feeling from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold only in boxes bearing the firm's trade-mark and wrapper at 50 cents a box, or six boxes for $2.50, and are never sold in bulk or by the dozen or hundred.

From Little Alice.

Dear Bro. Bailey:—Will you please allow me a few lines in your good paper for the benefit of our S. S. Chautauqua? Parties have written me concerning board in private families. If I can be of any service to them, it will be with pleasure. There is but one hotel at Mt. Vernon Springs, but good board can be secured in good families near the Springs, and there is plenty of nice rooms and clean beds. We are home like folks at Mt. Vernon Springs and will do the very best for you we can. I think thirty or forty can get board in good, quiet homes. Some who boarded among us last Chautauqua spoke then for board this year, so pleased were they with their homes.

We are looking and expecting in every paper to see a letter from Rev. Mr. Emerson.

There was a little mistake made in my last letter: it put Uncle Joe's sickness ten years instead of two. Uncle Joe is dead now, and gone to be with the angels of rest. Although he had no children, he always had a smile for us little folks.

Visitors are coming nearly every day to drink the water here.

ALICE RUSSELL.

Mt. Vernon Springs, June 27, 1894.

Closing Exercises at King's Mountain.

The closing exercises at King's Mountain began Wednesday night, June 20th, 1894, by the literary department, consisting of speeches, essays and comic dialogues, all of which were judiciously selected, thoroughly prepared, admirably rendered and enthusiastically received by the very large, exceedingly well behaved, appreciative audience. Thursday afternoon, after the furious rainstorm had passed, Hon. C. B. Watson of Winston, the speaker for the occasion, delivered a most excellent address, which was plain, pointed, practical, truthful, witty and wise. This address was understood and appreciated by all present, and will in coming time bear fruit to the honor of the noble speaker and the good of the hearers.

At night the music department charmed the densely-packed audience with vocal and instrumental solos and duets—violins, harps, guitars, and one of E. M. Andrews' silvery-toned pianos being freely and admirably used.

COM.

See advertisement of University in our columns and write to President Winston at Chapel Hill for catalogue with pictures of buildings, also for little hand book entitled "University Education, what it means and how to get it."

MARRIED.

WOODY—MORGAN—On June 27th, 1894, at Oxford, N. C., by Rev. J. S. Hardaway, Geo. E. Woody and Miss Minnie Morgan.

HARTSELL—BLACK—On June 10th, 1894, by Rev. J. O. Alderman, Mr. G. C. Hartsell and Miss Maggie Black, at the home of the bride's father.

HONEYCUTT—BROADWAY—On April 29th, 1894, in Concord, N. C., by Rev. J. O. Alderman, Mr. L. L. Honeycutt and Miss Theodocia Broadway, both of Concord.

KIRKMAN—PHILLIPS—On June 17th, 1894, near Harper's Cross Roads, Chatham county, N. C., by Rev. O. T. Edwards, Dr. J. C. Kirkman and Miss Lydia Q. Phillips.

GILL—TAYLOR—On June 27th, 1894, at the residence of the bride's father, Mr. Jesse F. Taylor, near Raleigh, by Rev. Dr. J. W. Carter, Mr. David E. Gill and Sonora Taylor.

MARSHBURN—RICHARDSON—On June 24th, 1894, at the residence of Mrs. A. W. Richardson, by Rev. J. V. Devenny, Mr. Otis M. Marshburn of Wake county and Miss Nora L. Winstead-Richardson of Johnston county.

JONES—LAWRENCE—On June 20th, 1894, at the residence of the bride's father, by Rev. J. W. Atkinson, Dr. A. O. Jones and Miss Virginia E. Lawrence, all of Wake county.

DIED.

McLESTER—On May 23d, 1894, at her home in Concord, N. C., Mrs. Mary B. McLester passed away after a lingering sickness of many months. She left a husband and ten children to follow her to the brighter world. From early maidenhood she lived a consistent Christian life. Her life was a beautiful proof of living Christianity. PASTOR.

HUBBARD—Died at Hamer, Caswell county, June 18th, Bro. Henry Hubbard, in the eightieth year of his age. A few hours before the end came he told me that he was perfectly resigned to the Lord's will and was ready to go. He had been a member of the church about fifty years, and from all I can learn lived a consistent Christian life. "Mark the perfect man, and behold the upright; for the end of that man is peace." May the Lord comfort the bereaved. J. R. JONES.

DUDLEY—Mr. George Dudley, son of C. B. and F. I. Dudley, of Oak Grove township, Wake county, was born March 2d, 1876, and died June 8th, 1894, of eating poison hemlock, supposing it to be angelica. He was a grandson of the late David C. Dudley, Sr., of Raleigh. He was a member of the Missionary Baptist church at New Bethel, Barton's Creek township. Bro. Dudley leaves an aged father and mother, four sisters and three brothers. Two of his brothers are away from home and do not know of his death, and one is at home with his parents, to mourn the loss of one so dear to them. Bro. Dudley was converted under the preaching of Bro. George W. Coppedge of Wakefield. He was a devoted servant of the Lord about four years, and was very much loved by all who knew him, and we believe it was the greatest pleasure of his life to serve his Master. Since the good Master in his divine wisdom saw best to take him to himself we do pray that he will send home the two absent sons to comfort their aged parents. A FRIEND.

ROYSTER—Janie Royster, the youngest child of Maj. Beverly S. and Mamie Holgood Royster, died on June 17th, 1894, after an illness of eight days. She was born January 14th, 1893, and at her death was only one year, five months and three days old; but O how sad a void has her death made in the home and hearts of her devoted parents and little sister!

Janie was a very intelligent and lovely child, with a beautiful disposition, and she won an abiding place in the hearts of all that knew her. During her sickness she bore with remarkable patience her sufferings, taking without hesitation whatever medicine was given her. She died on her mother's birthday, and the day on which her little cousin died a few years ago.

"She thought the good night kiss was given,
And like a lily her life did close;
Angels uncurtained that repose,
And the next waking dawned in heaven."

J. S. H.

STALLINS—Bro. William Stallins departed this life June 17th, 1894, aged sixty-seven years, three months and eleven days. This servant of God was a member of Sandy Cross church for more than thirty-five years. The brethren loved him and gave every attention during his illness. The disease was slow, but sure to destroy life. Patiently he waited and endured his sufferings, hoping that relief would come, and that he might be spared to remain with his aged wife longer. But when he realized that he must move from this to the world of spirits, he bowed with submission. Closing his eyes upon earth he bade farewell to his earthly home and friends, and quietly sank beneath the Jordan of death. In this dispensation of God's providence the church, the community, and his home, sustains a great loss. As a church member, neighbor, husband and father, the brethren say the vacancy in many respects will never be supplied. Bro. Stallins had a hold upon the people. This was seen at the old home where the funeral service was conducted by the writer. O the tears of these dear people over this aged father. He leaves a wife, six grown children, with a host of friends to mourn their loss. O aged lonely widow, home is dark to you, but Jesus is there. Look up to him and listen; he will soon call for thee. "Be ye also ready." JOSIAH ELLIOTT.

TATUM—Sister Cynthia Lucrethia Tatum, daughter of Mr. J. H. Thompson, late of Davidson county, and wife of Mr. D. G. Tatum of Jerusalem, Davie county, N. C., died suddenly Monday morning, June 11th, at Petra Mills, to which place she had gone for her health. A sudden attack of heart trouble took her redeemed spirit to the paradise of God.

The bereaved family, accompanied by sorrowing and sympathizing relatives and friends, arrived at their home in Jerusalem, and the body of the departed loved one was borne tenderly, lovingly, and sorrowfully into the house, where it rested until next day afternoon when, after appropriate religious services, it was carried and laid in its final resting place in the family cemetery. A large concourse of relatives and friends attended the funeral obsequies, deeply sympathizing with the bereaved family. Thank God "we sorrow not as those who have no hope."

Sister Tatum was forty-six years old, and had been a member of the church at Jerusalem about nineteen years. She was a pious, quiet, gentle Christian, whom all loved. She bore her affliction with fortitude and patience. Her bereaved husband and children and the church all mourn, but are comforted, knowing that their loss is her eternal gain.

PASTOR.

CASHION—Addison Baxter Cashion, one of our number, is dead. He passed into a sweet repose Friday night, June 8th. He is dead, yet he lives on and on in his many deeds of charity and kindness. He was a true Christian and a devoted husband and father. It seemed as if his life of usefulness had just opened, but now we realize that he was just ripening for heaven. For the last two years he had taken a greater interest in the church and in the general affairs of his country than ever before. As teacher of the Bible class at Independence Hill he had drawn the members near him through the tender chords of his love and faith in Christ; and oh how sadly he will be missed, but God saw fit to remove him from our midst. Though it is hard to part with him, still we bow submissively to the heavenly will. He always seemed happy and content with all God gave him. In his last illness his faith seemed to increase, and he patiently bore the twelve weeks of intense sufferings with Christian fortitude. His presence was always a pleasure to those who knew him best. He had ever a kind word for all, and always sympathized with his young relatives in their various pleasures and sorrows. He cannot come to us, but in God's appointed time we shall "gather at the river," greet him again in our Father's eternal home.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blest,
No fear, no woe, shall dim that hour
That manifests the Saviour's power."

AVA L. ANDERSETHY.

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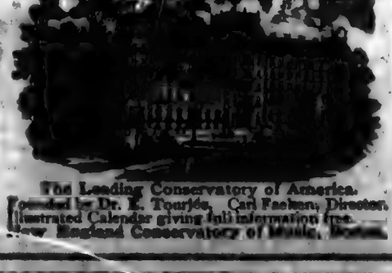
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BUSINESS DEPARTMENT:—Miss Hattie B. Hicks; Typewriting, Stenography and Book-keeping.

MUSIC DEPARTMENT:—Miss Marguerite Gaff, (Conservatory of Leipsic, Germany), Instrumental and Vocal Music; Miss Carrie Hobgood, Piano.

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The Home Circle.

God Knows.

Through all my little daily cares there is
One thought that comfort brings whene'er it comes;
'Tis this: "God knows." He knows indeed full well
Each struggle that my hard heart makes to bring
My will to his. Often, when night-time comes,
My heart is full of tears because the good
That seemed at morn so easy to be done
Has proved so hard, but then, remembering
That a kind Father is my Judge I say,
"He knows," and so I lay me down with trust
That his good hand will give me needed strength
To better do his work in coming days.

—Selected.

Running a Race.

A little tear and a little smile
Set out to run a race;
We watched them closely all the while,
Their course was baby's face.

The little tear he got the start
We really feared he'd win;
He ran so fast, and made a dart
Straight for her dimpled chin.

But somehow—it was very queer,
We watched them all the while—
The little, shining, fretful tear
Got beaten by the smile.

—Selected.

A String of Gold Beads.

"Oh, auntie, they are so lovely, such a pretty size and such an exquisite dull gold, that I could hardly come away and leave them!" and here Edith paused for a much-needed breath.

"What is so lovely? and where are they to be found?" inquired Aunt Rye putting down her sewing and preparing to listen with attention.

"Why, gold beads, at Mr. Wells, the jeweler's. Oh, such beauties! All the girls are going to get a string. It's the very latest thing, and so pretty! And I'm so glad that I haven't spent my last allowance. Papa sent me an extra five dollars for a birthday favor, and it's lying up stairs in my desk this very minute. You know Mr. Wells' things are always reliable, and I am sure papa will let me have the beads, if you approve. And you do; don't you Aunt Rye, dear!" pleaded the tall niece excitedly.

"Well, dearie, when I was a girl we thought gold beads were to be kept until after our first party; but I think the idea pretty and a sensible one too, for if you take care of them they will last a life time; so I think I shall have to say yes. If to-morrow is fine, I will meet you after school, and we will do a little shopping, and buy your beads," replied the gentle lady, who never denied her niece any little pleasure which she could conscientiously give her.

They did go shopping the next afternoon, but, wonderful to relate, no gold beads were bought, and nobody regretted the exchange. This is how it all happened: Early the following morning Edith had gone to her dressmaker's to be fitted, and found the poor woman sobbing bitterly as she sewed upon the handsome garment. A few sympathetic questions brought out the whole story. She had just received a letter from a widowed friend saying: "Send your little sick girl out to me for the winter. I can't afford to send the money for her ticket; but if you send her, I will take good care of her, give her nourishing food, and this clear, bracing air will do her more good than whole quarts of medicine."

Delighted beyond measure, the poor mother had toiled hard for the money, and had finished and taken the work home that was to bring it, only to find that it was not convenient for a fashionable woman to pay her faithful seamstress for some time.

"She ought to be ashamed of herself! She has stacks of money, and your work is so beautiful! But don't cry, Mrs. Brown; I shall tell Aunt Rye all about it, and little Janie shall have her trip in spite of everything; so cheer up, and see if everything doesn't turn out all right," reassured the young visitor.

But it was Edith after all, and not Aunt Rye, whose generous heart and bright mind found a very practical way out of the difficulty. That night, before Mrs. Brown had put out her lamp, an expressman left a large wooden box marked with Janie's name at the shabby little brown house.

Upon opening it, out came materials for a pretty winter dress, a comfortable gray ulster, a pretty hat daintily trimmed with nice ribbon, fleece lined gloves, and two whole sets of fine warm flannels. These were Aunt Rye's gifts. In the pocket of the little ulster a gay red purse lay, holding a crisp ten-dollar bill, marked "For Janie's journey, with Miss Edith's love."

"Oh, mother, it's fairies!" cried the delicate child joyfully.

"It's better than fairies, for it's real Christian folks with kind hearts under their fine clothes," replied the grateful mother softly.

"Well, Aunt Rye, I've spent every cent I have; my pocket book's as flat as a flounder," but I'm happier than anybody I know of, and I haven't bought a single gold bead," cried Edith exultingly as the expressman carried off the heavy box.

"Well, dearie, I differ with you, for I think your ten dollars has bought a few gold beads."

"Why, Aunt Rye, what do you mean?" demanded Edith.

"Well, dear, the cheerful sacrifice of a little piece of girlish vanity has slipped three very lovely beads, called unselfishness, love for one's neighbor, and cheerful giving, on your life chain; and I am sure there are three others, called gratitude, thanksgiving and hope, on Mrs. Brown's chain, while you supplied three others, joy, love and childish pleasure, to little Janie; and before long I hope a great and splendid bead called good health will keep the others from slipping off. So you see, dear, the sacrifice has bought a chain of very perfect and lovely beads, every one of which is pure gold," concluded the gentle voice.—*American Messenger.*

An Absurd Bird.

Kiwi-kiwi is the creature's real name, but scientific men call it apteryx which is a Greek word meaning wingless, because, though a bird, it has no wings. That is absurd enough, but it does not satisfy the kiwi, who seems as unbirdlike as possible, and, in order to be so, has gone to ridiculous extremes.

It not only has no wings, but it has no tail,—not even so much as an apology for one. And as if that were not enough, it has no feathers worthy of the name. Its quills are covered with soft down for about one-third of their length, and then are fringed with hair like webs out to the ends, which are sharply pointed. It is only as large as a common domestic fowl, but it has much stronger and stouter legs and bigger feet.

Of course you cannot be surprised to learn that such a bird looks at first sight like a quadruped. It carries its head low and hobbles along in a most uncouth fashion, moving so swiftly when pursued, however, that it is very difficult to capture this ridiculous bird.

When it sleeps in the daytime—for naturally it is odd enough to choose the wrong time for sleeping—it rests its long bill on the ground, and so makes itself like a strange sort of three-legged stool. Most other birds use their beaks or their wings or their spurs to fight with, but it would be foolish to expect any such natural proceeding from the kiwi; and, in fact, its plan of fighting is to kick. It is very fond of earthworms; and one of its ways of procuring them is worthy of so odd a bird. It thumps the earth with its big feet, and if there are any worms in the vicinity, up they come to discover what is the matter.

It is a cousin of the ostrich, and though its plumage has no such value for us as its large relative's has, it is very highly valued by the natives of New Zealand. The kiwi has a very tough skin, which, when properly dressed, makes good leather.—*John B. Coryell, in St. Nicholas.*

Fireworks in Brazil.

The children in Brazil, dear boys and girls, have firecrackers and skyrockets and other fireworks just the same that you do in America. But what you do in sport—that is, when you send them off—they do as part of their religion. They think that in doing this they honor the saints and the images that they worship. To day is what they call Saint Bernidito's day. Although it is Sunday, the fireworks have been booming from four o'clock this morning until now, nine o'clock at night. Sometimes we can hardly hear our preacher talk, they make so much noise. In front of the processions an image or idol of the saint is carried, and they are foolish enough to think that if it is not carried in front it will be certain to rain. Perhaps you would like to know what such a religion can be that teaches the people to do all these foolish things. It is Roman Catholic, and it is the most dangerous kind, because the people have some light and truth, but not enough to save them—nothing like enough. Will you not do all you can to send them the true religion—the sweet pure religion of our Saviour?—*Selected.*

No Counterfeit Infidels

"Did you ever see a counterfeit bank note?"

"Yes."

"Why is it counterfeited?"

"Because the genuine note was worth counterfeiting."

"Did you ever see a scrap of brown paper counterfeited?"

"No."

"Why not?"

"Because it is not worth counterfeiting."

"Did you ever see a counterfeit Christian?"

"Yes"

"Why was he counterfeited?"

"Because he was worth counterfeiting."

"Was he to blame for the counterfeit?"

"Of course not."

"Did you ever see a counterfeit infidel?"

"Why, no."

"Why not?"

"Ahem!"

We pass the above catechism along.—*Philadelphia Methodist.*

The Best Men Wanted.

"Yes, we want the strongest and best men among the readers of your paper to represent us in their respective localities, either devoting all or any part of their time to our business. Men and women who stand well are offered exceptional opportunities for profitable work." That is what B. F. Johnson & Co., Richmond, Va., say in reference to their advertisement.

A young woman whose life was full of lofty ambitions, found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter.

One day her father who was village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but what they carry.

"So with our duties, insignificant and worthless in themselves, but the patience, or anger, or high thinking, or bitterness which we put into them, this is the important thing, the immortal thing."—*The Silver Cross.*

"One of my sick headaches," you will hear people frequently say, as if the complaint was hopelessly incurable. As a matter of fact, Ayer's pills not only relieve sick headache but effectually remove the cause of this distressing complaint, and so bring about a permanent cure.

What is Temperance?

Self control! No man is temperate until he has the reins of his own life in his own hands; or rather has put them into the hands of God. "The horse is prepared against the day of battle, but safety is of the Lord."

Would you know how to control your appetite for drink, ask Sam Small, or John Wooley, and they will answer: "Safety is of the Lord." Would you know how to control your love of gambling, ask Mason Long or John P. Orelun, and they will answer, "Safety is of the Lord." Would you know how to control yourself, ask the man of Nazareth, and he answers, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest for your souls."

But, if you would have God's help, do what you can yourself. It isn't best to go into a saloon to pray for deliverance from drink, or into a gambling house to get help to quit. Resolve, and rise, and set out toward home and holiness. The Prodigal did that, and was saved by the father's love. God—the father—will meet you, when you move toward him, "for safety is of the Lord."—*W. B. Riley, in Baptist News.*

Jno. Y. MacRae, druggist, Raleigh, N. C., recommends Japanese Liver Pellets, for constipation and sick headache. Small, mild, easy to take. 50 pills 25 cents.

Oppenstrauss: "My frent, dot ring is wort five hundret tollars, and I let you haf it for sixty five."

Jones: "But it has the initial letter 'W' on it."

Oppenstrauss: "My frent, dot ring is such a bargain it would pay you to haf your name changed."



WHEN YOU CAN'T EAT without that uncomfortable feeling of fullness or drowsiness afterward, then it's time to take Dr. Pierce's Pleasant Pellets. They make digestion *easy*. Keep a vial of them in your vest-pocket, and take one after every hearty meal.

It's time to take them, too, whenever you "feel bilious." They're specific for biliousness. They act wonderfully upon the liver.

These tiny, sugar-coated Pellets—the smallest, the pleasantest to take, and the most natural in their ways—absolutely and permanently *cure* Constipation, Jaundice, Biliousness, Indigestion, Sick or Bilious Headaches, Sour Stomach, and every liver, stomach, and bowel disorder.

Chronic Nasal Catarrh.

W. M. Hopper, Esq., of *Laketown, Rich Co., Utah*, says: "I was suffering from chronic catarrh, and bought half-dozen bottles of your Dr. Sage's Catarrh Remedy, and I am happy to say I am permanently cured of that disease."

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DURING recent weeks we have been endeavoring to find out whether some term more pertinent than "commencements" may not be used to designate the exercises that mark the annual closings of educational institutions for summer vacation. They cannot be properly called commencements save with reference to seminaries, colleges and universities; and in these so little attention is devoted to those few beings, who are really the only excuse for usage of the word, that *annual exercises* seems to us more relevant, more appropriate, more expressive and more truthful, if, indeed, it is less imposing. We do not care to have the terminology changed with regard to institutions whose graduates are veritable commencers, and in whose commencement exercises veritable commencers perform leading parts. We insist, however, that the word *commencement* should not be used by institutions in whose annual events an entire school take parts, nor by those in whose exercises celebrities from afar are the features. A name—whether it be *senator* or *commencement*—does not make a small man nor a small affair great save in the contempt of those who know its smallness. It does not injure one to tell the whole truth whether it concerns a very small matter; and custom—a very great matter with some—dictates the contrary or not.

THE assassination of President Carnot of the French Republic is extraordinary only in that it is an accomplished fact. Every chief man of every country, and even of States or cities, would be assassinated were stringent measures of prevention relaxed. It is not a growth of the present time: would-be assassins and real assassins have lived in every age. It does not reflect upon France nor upon the character of its late president that the latter died by violence. In our own country the Chief Executive is zealously guarded; and even his children, who have not had opportunity of aggravating any one, have to be watched over. And there is no remedy; there is prevention only.

France has not had a more admirable chief man than Carnot; it has not had a more popular one since the Corsican. But the possession of every virtue would have secured him against neither the anarchist, nor the mad notoriety-seeker, nor the pitiable crank who attributes his imagined grievances to prominent men. That these classes are sometimes successful; that, as in the late instance, access to the victim was so easy, and secondly, that the assassin was so desperate as to lay down his life to strike the blow, is extraordinary. There are thousands of men enjoying the rights of loyal citizens in the United States who would assassinate Cleveland to day if they had the opportunity and the desperation. Such events are possible wherever there is a half mad being or a brain-perverted anarchist; and this world will never be entirely rid of either. The power of prevention is never beyond good men nor good governments, however. And as France's failure to use that power rendered the murder of her president possible, so our country's leniency to anarchists—all of whom should be imprisoned or exiled—makes a repetition of the catastrophe here a daily possibility.

THE election of Casimir Perier to the presidency of France is a significant tribute to independence. He was never a partisan, and would not permit his name to be used for the next French presidential election because he would have to become a partisan to succeed. He did not seek the presidency; he refused it when offered, and not until his mother appealed to his patriotism did he decide to become a candidate. Such men are always needed in crises, for in a crisis a partisan leader creates more friction and excitement, instead of decreasing it. In times of trouble one who commands the respect and confidence of all classes is needed; and partisans who command either beyond party lines are few. Casimer Perier is one of the few men of history of whom it may be said, "the need arose, the man appeared;" and it could not be said of him were he a partisan.

THE 'anti-option bill' has passed the House of Representatives. It is designed to rid our country of gamblers in stocks and produce, whose methods we have referred to heretofore,—a class of men that has done the nation inconceivably more harm than a hundred Louisiana lotteries could, more burdensome upon the honest labor of this country than any system of taxation now possible. They have never created anything but wrecks; they do not labor except in scheming to reap the rewards of some one else's labor; they have depressed the prices of farm products, increased mortgages, ruined railway and other enterprises, extorted the pound of flesh and destroyed the moral sense of more men than it is possible for lower class gambling methods to reach, for option dealing extends from one end of the land to the other. To New York's option dealers is due also the powerful English influence upon our affairs.

Of course the bill is inoperative until it is approved by the Senate; and some of the Senators are confessedly gamblers. But we need not bother with its fate—long deferred at best—in this branch of our national legislature.

THE RECORDER has been asked it it thinks that the people are oppressed "by bad, unwise and unpatriotic laws." The people are suffering because of unwholesome and unwise laws;—the word *unpatriotic* is incongruous: it can be applied only to human reasonable beings.

We have been asked if our remedy for hard times is "to live hard and be content to do so." The RECORDER'S remedy is to live as well as possible—make the most of to-day—and strive for betterment in whatsoever way one thinks best. And no reasonable being can conclude from any previous utterance of ours that we hold any other opinion.

We recently advised those who are looking to legislation for relief to cease looking, which advice we still think good despite the questioning of a contemporary. No government can make its citizens prosperous by legislation; no government should be expected to do more than insure its citizens protection in the pursuit of happiness. That this protection is not equitably nor thoroughly insured to-day is why we say that we have unwise and unwholesome laws. All the legislation would not make us happy; we alone can do that. If every principle of any political party extant were incorporated into our statutes, none but those who adjusted themselves to the changed conditions, those who pursued happiness and prosperity in work, would be relieved or be prosperous. If to adjust one's self to such conditions be hard living, make the most of it. And surely no one can construe *adjustment* to imply resignation or reconciliation. We are anxious to prevent the usual deception of the public with impossible roseate promises in future campaigns. The man who waits on legislation for a living, who waits on political parties for prosperity, will either get an office or starve.

We have no objection to answering questions, but we do dislike to see evidences of intent to misconstrue our statements and flagrant insinuations.

AN ARTICLE by Justice Walter Clark of the North Carolina Supreme Court in the *Arena* for June upon "The Election of Postmasters by the People," has been the subject of extensive comment, much of which has been favorable. Judge Clark is an aggressive and at the same time a discreet "reformer." He believes thoroughly in the power of the people to govern themselves; and thinks, too, that the Constitution of our fathers is not altogether fit for us.

In this article he endeavors to show that a dangerous amount of power is given the president in appointing postmasters. The appointing power not only has the opportunity of making 75,000 (the approximate number of postmasters) friends, not to mention their friends and relatives, but also of necessity renders Senators and Representatives under obligations to him. We all remember how Harrison secured his second nomination for the presidency through the aid of Southern appointment-made allies. And no one need be reminded how that Cleveland hearkened to Senator Ransom's voice a few months ago, but was deaf to Vance. And no one doubts the reason. A President cannot make 75,000 appointments without aid; it is only natural that he should accept the anxiously proferred services of patronage-seeking Senators and Representatives; and it is not less natural that those Senators and Representatives who have successfully sought patronage should be under obligation to the President. Thus he is able to influence legislation, when it was purposed by our fathers to hold the Executive and Legislative branches of our government as far separate as possible. To allow the people to elect their own postmasters cannot do harm, while it will rid the country of a grave danger—one man-power, will lessen the evils of the accursed spoils system, will allow our representatives to do other work, and will place before them less opportunity of corruption.

Space will not allow an extensive review of the article. It may be epitomized as a strong argument for widest possible popular privileges and most limited one man power. One sentence strikes us as pre eminently pertinent: "If the people are wise enough to elect presidents, congressmen, governors and judges, why can they not be trusted to select Senators and postmasters?" In our opinion when they are permitted to do so another step toward democracy and right will have been taken.

Sanctification.

A Paper read by Rev. H. A. Brown before the Ministerial Association of Winston-Salem, June 4th, 1894, and requested for publication by the ministers present.

The word "sanctify" is used in two senses in the Scriptures—first, in the sense of setting apart for some special work or service; and second, in the sense of making pure and holy. The first-born of every family among the Israelites was sanctified to the Lord. In process of time the Levites took the place of the first born, and were likewise said to be sanctified. The vessels used in the sanctuary or temple or tabernacle were spoken of as sanctified, sacred, holy, &c. They could not be used on ordinary occasions for the drinking of water or wine. The altar on which the offerings were made was sanctified. The Saviour speaks of the altar which sanctified the gift.

Christ himself was sanctified in the sense of being set apart for a special work. He was a priest forever after the order of Melchizedec. He was holy, harmless, sanctified and separate from sinners. He was tempted in all points as we are, yet without sin. All truly regenerated persons may be said to be in a state of sanctification in the first sense of that word. See 1 Cor. 6: 11. Sanctification in its generally accepted sense is a continuous work of the Holy Spirit in the hearts of the people of God—beginning with regeneration and continuing until the separation of the soul from the body in death. Some one has said that regeneration is sanctification begun, and sanctification is regeneration completed. Regeneration is a single act—it is instantaneous; but sanctification is a process. Regeneration is a birth, sanctification is the life that follows the spiritual birth Sanctification, as I understand it, is not a paroxysmal state of holy delight to which the soul suddenly springs up. It is a new life in process of conquest. It is a multiplying of the deeds of the body—a renouncing of the Devil, the vain pomp and glory of the world—an habitual self denial and a continual offering of all our powers on the altar of God's service. Sanctification is the work of God. All the persons of the Trinity are represented as acting in the work of sanctifying believers. But as this is the dispensation of the Spirit, and as it is the peculiar province of the Spirit to apply the benefits of the atonement, we may safely say that the Holy Spirit is the chief agent in producing sanctification in the heart. He illuminates the mind and creates new desires. He makes us dissatisfied with what we have. We perceive new relationships to God and to our fellowmen. New hopes and new prospects rise up in us. New tastes, so to speak, demand to be gratified.

He makes us dissatisfied with our environment. As we go into damp, chilly rooms, sometimes, and instinctively feel that we must hoist the windows—as a thousand voices proclaim our discomfort, so we are made conscious of unhealthy spiritual surroundings. A holy restlessness is created within, and we long for better atmosphere and the warm, genial sunshine that is conducive to spiritual growth. We gradually become dissatisfied with what we know. We must grow in grace and in the *knowledge* of Jesus Christ. We find ourselves longing for more spirituality. We are not satisfied with past attainments in the divine life. Our prayer, like that of Socrates, is, "Make me pure and beautiful within." We are made conscious of the existence of two natures in us, the carnal and the spiritual. We are impressed that the carnal must be overcome—must be made to perish.

Once when a celebrated French preacher was probing the conscience of Louis XIV., he said a Christian has two men in him, the old man and the new man. The king interrupted the preacher by saying, "I know both these men." "It is worth something to *know* these men," replied the preacher, "but one of these men *must die*." As the house of David was said to wax stronger and stronger, and the house of Saul was said to wax weaker and weaker, so the spiritual man must increase and the carnal man must decrease. Mr. Drummond puts it correctly when he says, "The spiritual man having passed from death to life, the natural man must pass from life to death." The Holy Spirit gives us strength and assurance. The Spirit bears witness with our spirits that we are the children of God. He maketh intercession for us with groanings which cannot be uttered. He takes the things of Christ and shows them to us—he shows us things to come.

He acts as the interpreter in the interpreter's house. He makes plain that which was dark and mysterious. He throws a silvery lining about the darkest clouds. He interprets the meaning of our groans. He guides us into all truth, and as the pillar of fire and pillar of cloud safely conducted the Israelites to the earthly Canaan, so he will guide us into the full blessings and possession of the spiritual or heavenly Canaan. We have seen how the Spirit carries on the work of sanctification in our hearts. But sanctification is a duty. In regeneration we are passive; but in sanctification we heartily co-operate with the Spirit. Paul expressed the thought beautifully when he said, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure." The power to will and the power to work according to God's pleasure is wrought within us by the Spirit; but we must work out what he worked within us. We must reduce to visible and tangible forms in outward life the delicate tracery wrought by the Spirit on the spiritual trestleboard in our hearts. We co-operate with the Spirit in the exercise of faith. Faith is the hand which receives—the channel through which spiritual blessings flow to the soul. Let us widen the channel, that as the ocean which passes through the inlet and spreads over vast acres of shining lake, so the blessings of God may flow out into all the nooks and corners and wide surfaces of our spiritual life.

We co operate with the Spirit in our sanctification by a careful study of the Scriptures. The Saviour prayed, "Sanctify them through thy truth: thy word is truth." "As new-born babes, desire the sincere milk of the word that you may grow thereby." The entrance of God's word giveth light. The Scriptures are profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works.

The Word of God is the sword of the Spirit. If the sword is not used, it cannot do the work for which it was intended. An Oxford Bible with flexible covers, veneered corners, seal skin lining, and beautifully decorated book-mark, kept in a drawer, will not promote sanctification. The old Bible our mothers read with its faded page, and many a tear stained passage, will not avail us unless we read it. The Word of God must be read, studied, digested and assimilated if our spiritual life would become strong, symmetrical and beautiful.

The conscientious observance of the ordinances is regarded by all Christians as a means of grace, and hence promotive of sanctification. A patient submission to the afflictive dispensations of God's providence tends to promote sanctification in our hearts.

The question comes up here, is there such a thing as *complete* sanctification in this life? Is there such a condition as sinless perfection this side of the glorified state in heaven? May we become perfectly free from sin? Good men differ very widely in their interpretations, explanations and conclusions in reference to this point. How you answer this question will depend upon how you regard Scripture teaching on other great questions. What conception have you of God's law? What is your definition of the nature of sin? What limitations, if any, are to be put upon the power of the human will? If you regard the law of God as a sliding scale of requirement graduated to the moral condition of creatures, then perfection is possible. Any man can keep the law if its requirements are suited to his condition. Any man can jump over a house if you build the house low enough for him. If the voluntary transgression of known law is your only definition of sin, then perfection is attainable. Mr. Wesley said, "I believe a person filled with the love of God is still liable to involuntary transgressions. Such transgressions you may call sins if you please; I do not." But a heart that is depraved to such an extent as to permit involuntary transgressions is not a perfect, absolutely pure, wholly sanctified heart. "If, again, the will is able to choose God supremely and persistently at every moment of life and to fulfil at every moment the obligations resting upon it," then perfection is possible; but if the will is viewed as having been corrupted and enslaved by the fall, it is not possible. The celebrated Lyman Beecher used to say, "When men know what the law is, they will say with the Psalmist, 'I have seen an end of all perfection; thy commandment is exceeding broad.'" The word translated "perfect" as applied to spiritual conditions already attained may be said to mean *relative perfection*, equivalent to sincere piety or maturity of Christian judgment. Noah, Abraham, Job, David and Peter were all said to be perfect. Their biographies do not show that they lived without sin. The Bible distinctly denies that any man lives on earth without sin. See 1 Kings 8: 46; Eccle. 7: 20; 1 John 1: 8 "If we say we have no sin, we deceive ourselves, and the truth is not in us." Dr. Hodge in his commentary on the Confession of Faith says, "The personal profession of a life without sin is generally judged to be just ground for serious suspicion as to the claimant's mental soundness or moral sincerity." I do not think I would go so far as that; but I would modestly quote the language of Arnold of Rugby and say, "Always expect to succeed, but never think you have succeeded."

Sanctification is ever to be kept before our minds as an ideal after which we are to struggle. One thing is quite sure we can come much nearer perfection than many of us do. Our prayer ought to be "Help me to be pure in thought, word, action and influence." Many good men among the Methodists and the Baptists profess to have reached a high state of holiness—a serene region which they call the "higher life" or the "rest of faith." If there is such a state in this life, I want to reach it. But for the present I must quote the language of Paul, "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"John's Baptism not Christian Baptism."

BY REV. O. C. HORTON.

John's baptism is being discussed among us under the above caption. It is in book, tract and conversational forms, and asking to be received as truth coming from the Lord. It instituted a question in my mind, as I read and re-read the broad assertion, namely, "If John's baptism is not Christian baptism, what does it take to make out a case of Christian baptism?" Heaven appointed what John did, and sent him to do it. Christ received baptism at the hands of John. If being baptized in heaven's appointed manner, by a heaven elected and sent administrator, and as Jesus was, does not make out Christian baptism, we would like to know what more is required. Is not heaven the author of John's baptism? (John 1: 3), and was not John on this side of the law and the prophets? (Luke 16: 16 and Matt. 11: 13)—"The law and the prophets were until John: since that time, the kingdom of God is preached, and every man presseth into it." Again, "For all the prophets and the law prophesied until John." Mr. Wesley's comment on this is, "The Old Testament writers taught and foretold until John, or until near his public ministry; when he appeared, the fulfilment began. In John the old dispensation expired and the new began." Here is the "say so" of another of the same faith and order (?) on the same subject—"We must not forget that John belonged to the old dispensation; that the ceremonial law was still in force: and that John was acting under the law that imposed baptism; and then all will be clear." "Can two walk together except they be agreed?" If they cannot, these brethren of the same church part company at this point for want of agreement. Singular on both sides, because each has his own view, and one has left the Bible. Was there a dispensation between the Old and New Testaments, a kind of intermediate period, made especially for John's benefit? To which of the many divisions of time did John the Baptist belong, since one gives him a place under the law and in the old dispensation, and another on this side of the law and the prophets? Luke says, 7: 26 and 27, "That John was *more than a prophet*." If he belonged to the old prophetic dispensation, where and in what sense does the "more than a prophet" come in? Wherein did he differ from Isaiah, Daniel and the other prophets? It seems John was a prophet—equal in greatness to any who preceded him—but he was "more than a prophet." If still in the old dispensation and under the law, it is a little difficult for me to see where this *more* comes in, and what it is, of which Jesus is speaking. According to the views of these brethren, he belonged to both dispensations, but some of us have not so learned this subject. I feel that one of these brethren must be mistaken in his view, and here put in my protest against the introduction of this new era or dispensation, unknown to history and the Bible, for the sake of making out John's work unchristian!

Another case cited to prove that John's baptism was not Christian, is the re-baptism by Paul at Ephesus, Acts 19: 1—5. "If John's baptism had been Christian, the twelve who had received John's baptism would not have been re-baptized by Paul, says the one who would make out John's baptism to be unchristian. The Scripture cited does not say that John baptized these twelve disciples, but they were baptized "unto John's baptism"—by whom we are not told (see verse 3). The re baptism of these disciples does not prove John's baptism to be unchristian, and therefore the ceremony must be repeated by a Christian-qualified administrator. "They were told of John's baptism and perhaps urged to believe on Him who should come, that is, on Christ, when Christ had come already, had died and risen again more than twenty years before." "These were never baptized by John," says another, because their ignorance of what John had done and taught proves the *contrary* or *opposite* view. They had not so much as heard whether there be any Holy Ghost," and see how John was full of the Holy Ghost from his mother's womb, Luke 1: 15. He also taught those who accepted his teaching that the One coming after him would baptize them with the Holy Ghost," Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33. John knew something of the Holy Ghost, and told his (John's) disciples about him, and yet these disciples at Ephe-

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, JULY 11, 1894.

Rev. C. T. Bailey, Editor and Proprietor.
J. O. Caddell, Agent and Correspondent.

Baptists in North Carolina need the Baptist Female University. The expenditure of a little energy and the suffering of small sacrifice now will enable such an institution to open its doors to your daughter in a few months. The time for objecting to the institution was when the proposition was before the Convention. It is too late now for anything but work for the institution.

In another column it will be seen that the next "Baptist Congress" proposes discussing "Tradition as a Formative Force in Baptist Doctrine and Church Life." Whoever suggested that subject is sadly lacking in knowledge of Baptist doctrine and church life. We have been laboring under the impression these many years that the formative force in Baptist doctrine was and is and ever will be the Holy Word of God, and the same may be said of the church life of all regular Baptists. Tradition had nothing to do with it, and it is absurd to presume even for a moment that it did.

This week we lay some valuable facts relating to the Home Board before our readers. As Dr. Durham says, they will be of special value at the Associations, and we advise those who intend to speak to reports on the subject to study the subject now. Our next issue will contain a sketch of the Foreign Board and its work. A thorough knowledge of all denominational objects, ways and means, will have great influence for good upon the churches; and we do not know how better one can incite general interest in them than by an instructive speech at an Association. Every Baptist should have a thorough knowledge of his denomination's work.

We have frequently heard brethren refer to their wives as good "assistant pastors," but until quite recently we had not supposed that the term signified more than that they were valuable assistants in Sunday-school classes, in the sick room, as general companions, and in doing many other things which only a woman can do well. But in this day of new things our good old State is not altogether exempt from innovations; and, we have been told, that not long ago a preacher announced from his pulpit that his wife, his assistant pastor, would conduct prayer meeting at the next regular occasion of the kind, as he would be absent. And when the time came the said assistant pastor was on hand, opened the meeting in due form, and before the meeting was over called on another sister to lead in prayer.

We need not inform those who have read the Recorder that such a performance as this disgusts us. And we doubt not that our brethren and sisters can abide it but little better. We have often thanked God that our State has been graciously spared the humiliations of some of the more progressive States. We thank him now that but one of these new departures has appeared, and we pray that we may be forever spared from others.

Is it not paradoxical that an institution that boasts of the number and the success of its alumni should expect to be destroyed for want of $20,000 a year? Does it not reflect upon its alumni, does it not reflect upon the institution itself. Good institutions and institutions that have been sending out well-equipped alumni for nearly a century do not die for lack of support. Is it not paradoxical, too, that an institution that boasts that it has a hundred more applicants for entrance than it can accommodate should cry out that the taking away of $10,000 from its annual income will destroy it and all its most glorious, unspeakable and indispensable influences?

But the calf bleats "starvation" in weaning time. The protected manufacturer holds up the picture of motionless machinery and starving men when free trade is mentioned. We all like to have incomes that are certain whether the weather is good or not. The State is so convenient and so prompt and so certain; is it surprising that any one should dislike to get far away from its treasury? The University of Georgia authorities preached the doctrine of destruction when the effort was made to take away its State appropriation. Since it has been taken away, however, the University still exists and flourishes. The University of Virginia is by no means dead, and yet we have Dr. Thornton's word for it that not one cent of the Virginia appropriation is used to defray running expenses. If these universities can flourish as they do without State aid, if Davidson, Trinity and Wake Forest have flourished for years without State aid, why cannot any other first-class institution in North Carolina

PAYING THE PREACHER.

Have you ever stopped to think for what you pay the preacher, or why you do not, as the case may be? Is he paid from a sense of obligation for services rendered? Do you pay him for a certain number of consoling or instructive words? Do you pay him for the eloquence of his speech and his manifest desire to please you? Do you pay him for his devotion to God's work. Is you contribution to him a charitable one? Or do you pay him because other people pay him and say you should pay him? And if for any of these reasons you pay him, by what do you measure the amount? By number of sermons or visits? By shortness or longness of the same? By what you think other people think you should pay him? Or as you think he deserves of your share of God's gifts? Doubtless these queries seem impertinent to many. We hope, however, they will start some to thinking.

Your pastor, however poor in this world's goods he be, is not one of God's eternal poor. It may seem to you that inasmuch as he is largely supported by voluntary contributions, he is an object of charity. It is a mistake. If we presume that your pastor is one of God's called, the conclusion that you owe him a certain proportion of your goods cannot be escaped. One who goes about from day to day carrying the cup of cold water or the comfort of God's promises to this and that one, who strives to keep the grace of God among his people by night meetings in the week, who, when your day of rest has come, upholds the wholesome gospel of the Saviour that your rest may not be valueless, rather that it may be the sweeter, who devotes the energies of his life to you and mankind, deserves—charity out of the question—your support. A Christian does not pay the preacher in charity. Nor does one pay him altogether for services rendered, if the latter implies absence of a sense of duty to one of Christ's emissaries.

While we are endeavoring to explode the idea that you are doing a charitable act when you pay the preacher, we would not have it understood that the act is not more of a righteous nature than paying any other obligation. If you pay the preacher thinking that you are exercising charity, you make a mistake. You do perform a duty to God as well as discharge a personal obligation. But it does not require charity to perform a duty to God. The difference may be made more manifest by a practical instance: If a man pays the preacher merely what he thinks he should pay in personal obligation and in duty to God, his act is not charity; if, however, one pays the preacher more than he really feels obligated to do for services and in duty to God, he does it in charity—to those who do not, or cannot pay their part, not in charity to the preacher. One pays in these latter circumstances to bring the gospel to those who have it not, and is therefore really an agency in mission work.

It seems to us that one must have a rather watery view of religion who counts the amount of his subscription to pastor's salary in the list of his charities, or who pays him out of the Lord's tenth. The preacher's time is worth something, his education, his knowledge, his work, are surely worth a considerable amount to those who reap benefits of them. And while they are given to Christ who bought us with his life, we cannot escape a sense of obligation for them. And here, too, a distinction may be necessary. Everything we do in Christ's name is not charity. We have many duties, and the exercise of charity is only one of them.

But if there is a reader who feels that he is not reaping any benefit from his preacher's labors, who feels no personal obligation, there is still sufficient reason why he should pay the preacher so long as there are evidences that he is called of God. It is not because other people pay him, nor because it "looks bad" not to pay him, but to pay him in obedience to God who has commanded him to give his whole time to work for the kingdom of Christ, who has called your preacher to aid in carrying the gospel to the uttermost parts of the earth. That is a duty to God. So, in our opinion, the reason for paying the preacher are two-fold: personal obligation and obligation to God, for either of which one should willingly contribute towards the preacher's maintenance.

No one except yourself knows how much you should pay the preacher. You should give as the Lord has prospered you, but giving and paying are distinct acts. But we need not say that every one knows what he feels should be paid;—certainly every one knows that the preacher should be paid well enough to enable him to live as other people live. He has a family to support, children to educate, and dependents, probably, to provide for, as well as you. If he is God-called, he works as hard as you, and, therefore, deserves as much.

We do hope that the old idea that one may contribute liberally to the preacher's support and go no further in contributions, will be forsaken; charity never grows out of a sense of obligation to one to whom it is exercised. It is an act done without regard to self for the good of some one else. To pay your share towards the pastor's support and not to carry the cup of cold water to the thirsty, not to aid in sending the bread of life to the heathen, not to give in entire charity as the Lord has prospered you, is to fall of your duty. Render to the Lord as he has prospered you, and pay your pastor as you think you owe him from personal obligation and obligation to God.

We do not know of a holier human thing than an active and harmonious church of God; and there is nothing more anomalous than a church which is inactive or inharmonious. Yet both kinds exist; and the latter is as deplorable as the former is blessed.

We cannot conceive of one being Christ-like and at the same time inactive in Christian work. We can conceive of one being Christ-like and inharmonious, because human beings have not perfect knowledge. But at the same time such a one will not be objectionably inharmonious; for a person whose character is modeled after Christ's cannot be objectionable.

But there are both inharmonious and inactive Christians in some churches, and they are out of place. We believe in tolerance to the last degree, but it is not Christian to tolerate unchristian—inactive and objectionably inharmonious—membership. A few churches of a few Christian members are stronger than a world of inactive Christians though they all be in one church; for the former have their strength and their wisdom of Almighty God.

Every wrong, which cannot be attributed to physical conditions, can be attributed to the failure of mankind to follow the principles of the life of Jesus Christ. Causes and causes of social evils and political and economical wrongs and remedies and remedies therefor are continually occupying the human mind, when any Christian may explain them and point the way to their removal. It is all found in the New Testament.

The country is by no means a Christian one, but we are persuaded that if those of its residents who have membership in Christian churches would live in the likeness of Jesus Christ, saloons would be removed by public opinion, extortion would cease, low prices would become good prices, and a peacefulness such as our country has not known would be our lot. If the commandments of Jesus Christ—love thy neighbor, love thy God—governed the entire conduct of the professing Christians of this country, what a regenerated civilization ours would be! This is not an unattainable ideal; it should be and shall be the real in the "Coming Kingdom," which is not half as unattainable and a thousand times more desirable than the visions of Bellamy, the theories of George, or the myriads of remedial propositions that are daily placed before a misled and discontented humanity.

We can conceive of but one reason for the existence of societies for Christian work, of any description, for young or old, within a church. And that is in the desirable impetus that united and organized effort gives to any work.

If a series of societies can exist within our denomination in perfect harmony of action and entirely co-operative under the direction of the churches of the denomination, it is reasonable to think that such thoroughness of organization is more effectual than the desultory efforts of a body of many members, whose tastes and aptitudes necessarily differ.

The "Young Peoples' Movement" is a case in point. If it is claimed that the young people need organization of efforts, and if this be shown, then there is reason why the young people should be organized. But if one claims that the young people need organization as an incentive to work, we are immediately persuaded that they need regeneration rather than organization. A Christian who will work well in a society, will work well in a church. It is repulsive to think that any one would wait for a society to put one to work for Christ. Is God's glory and man's welfare not sufficient? And, moreover, no one can persuade us that a society can find work for one any better than one can find it for one's self. Are not the fields still white?

We have advised the organization of the young people locally because in our opinion there is need for their organization in some churches and none at all in others. And the local church can better perceive whether it needs such organization than a general body can.

We can never be persuaded to urge the organization of anything within a church to increase the Christian spirit; because we believe that if a church of Christ is not sufficient for this, no other organization can be.

FROM OUR TRAVELLING AGENT.

ASHEVILLE.

People are exceedingly peculiar in their desire for a place to spend the summer. Going to the mountains, you pass the train going east just as you get through the long tunnel at the top of the Blue Ridge. Every coach is full, people going east to the seashore to get cool. In the train which carries you, there is a regular host going west to get a breath of mountain air and a drink of water that needs neither to be filtered nor cooled with ice. Each of these passengers was looking for the same blessings, cool and comfort, and was expecting to find them at exactly opposite points. The secret of the matter is, that people, after all, desire what they have not, and there comes the trouble. Many a man lives and dies at the foot of a mountain without knowing of its beauty, or the lovely sunset it hides at the close of each day in the year. Asheville will always be sought by those who have leisure, and are willing to spend money for health and pleasure. It is a city now, and has passed the point where doubt as to its perpetuity can come in at all. Millions have been spent in costly structures and permanent improvements, and millions more will be spent as the years go by. Men have built houses wherever they desired: if the site was a hole in the ground, it has been leveled up; if on a mountain top, then it was leveled down; and so the work went on.

Bro. Bryan, however, took no stock in the leveling business, but found for himself and family a neat little cottage on the top of a mountain five hundred feet above the city. A good brother of Bro. White's flock kindly furnished him a nice horse, another supplied a buggy and harness, and now since a little expenditure of skill in painting and repairing harness, he has a "rig" plenty nice for even a full fledged Doctor of Divinity.

The Doctor was very considerate of Bro. Mitchell and myself, and had one of us in the buggy almost constantly. It is very convenient for a Chinaman and an American to ride together. In China the ethics of driving is, for everybody to turn to the left, while in this country everybody turns to the right; so we never had to give the road to anybody.

Bro. Bryan's health is greatly improved, and notwithstanding his pleasant situation, I thought I could detect a longing both on his part and that of Sister Bryan to return to their chosen field of labor.

My visit to Asheville was one of real pleasure. I heard Bro. White preach a most excellent sermon. Dr. G. W. Purefoy was in fine humor. Judge H. B. Carter appreciated being elected a Trustee of Wake Forest, and will be of real service to the College. Dr. Millard has for months been tusseling with the grip, but now has the best of the seige. Bro. Lorick was delighted at an opportunity of paying up for his Recorder, but if "Madame Rumor" has the matter straight, his sweetest joy is just a little in the distant future.

The Adventists are tenting in the grove, waiting for and expecting, so they say, the "second koming." If the "fool-killer" should pass that way, the State of Illinois would have to send down another battery, or the meeting would at once come to a close. However, this doctrine is having its influence with many, who ought to know better. It is next to impossible to find any doctrine however foolish, dreadful or unnatural it may be, but its devotees will also be found, and who appear to take comfort in its belief.

It is easy to go down hill, so a few hours brought us to

MORGANTON,

where I never fail to add largely to my week's work. The Press Convention meet here this year, and I could hardly be expected to say anything that has not already been said by some one of the hundred editors who enjoyed the fine hospitality of the town. The business part of the town has been destroyed by fire, and largely rebuilt during the past year.

Bro. Patton is pushing ahead with his work, and will build a new church-house during this year. The Baptist cause here has grown rapidly in the last few years, and the prospect was never so fine as now. Some sixty members have joined within the past twelve months, and the church is giving more for all objects than ever before.

I have not seen a more hopeful people than I found at

STATESVILLE.

One of the finest cotton factories in the State hast been completed near the depot. A nice settlement has just been formed of operatives and others who have recently built in this part of the town. On what I judge is the most desirable lot in the entire settlement has been erected a chapel by the Baptists which cost about eight hundred dollars. It is one of the very neatest little houses in the State, and every dollar of the money had been paid before the house was dedicated. This seems to be the pet interest of the church, and in the years to come, the wisdom of these brethren will be fully shown.

Bro. Church is succeeding finely with every department of his work. His health is not all we could wish, but he is greatly strengthened by being able to always count on the never-failing help of brethren like Brown, Thomas, Lewis, Turner, and others who are willing to work and sacrifice for the cause.

The brethren were glad to have Dr. Mitchell preach for them, and gave him a fine crowd in the new chapel. J. C. C.

Dr. Durham begins his series of articles in this issue. Much of them is history that has been unwritten until now. The stronghold of State aid grows weaker daily.

PERSONALS AND OTHER ITEMS.

....Rev. D. K. Bennett of Charlotte is visiting in Baltimore.

....Reidsville has voted to join Greensboro to form a new Association.

....The Baptists of Mississippi meet in annual convention at Winona this week.

....A protracted meeting is being held at Tally Ho Baptist church, Granville county.

....Rev. J. E. White and wife of Edenton are visiting their former home, Apex, Wake county.

....Missionary S. J. Porter's address in the future will be Rio de Janeiro, Caixa 352, Brazil.

....Eight additions were recently made to the Red Springs church, Rev. M. L. Kesler pastor.

....Rev. H. T. Williams of Roxboro will begin a series of meetings at Vigilina the fifth Sunday.

....Rev. M. M. Landrum, pastor at Marion, N. C., baptized on Sunday, July 1st, 1894, nine persons.

....Bro. H. B. Register has our thanks for a copy of the minutes of the Bladen Baptist Association.

....Rev. E. M. Poteat will supply for Dr. W. C. Bitting's New York City church one Sunday this month.

....Revs. D. P. Bridges and M. P. Matheny recently organized a church at Denver, Lincoln county.

....Rev. D. M. Austin is holding protracted meetings at Charlotte. The *Observer* says they are doing much good.

....Rev. L Johnson, assisted by brethren Tuttle of Roberdel and Morton of Louisburg, is holding a meeting at Lilesville.

....Prof. Maske of Wake Forest College passed through Raleigh one day last week on the way to his home in Rockingham.

....In Mrs. M. E. White's communication in the Recorder of last week, Rev. Dennis Simmons should be Rev. Dennis Lennon.

....Rev. Oscar Haywood of Huntsville, Ala., delivered the annual address at the North Alabama Collegiate Institute this year.

....The Baptist church at Scotland Neck purposes building an annex on either side of the church for a library and pastor's study.

....Dr. J. D. Hufham preached the dedicatory sermon of a Baptist church in Rutherford county on the 1st, says the Shelby *Review*.

....Miss Carrie Polk, daughter of the lamented Col. Polk, has been offered a position in the Peace Institute Art Department at Raleigh.

...."Romanism and the Negro" is the title of a pamphlet by Dr. J. D. Fulton. It is not more bloodthirsty than others of Fulton's works.

....We are glad to note that Rev. J. K. Fant has so far recovered from his recent stroke of paralysis that he is able to carry on his work as usual.

....Rev. C. A. Jenkens of Goldsboro is taking a good rest at Carolina Beach, N. C., to which place his mail should be directed until further notice.

....Prof. W. L. Poteat will lecture on the "Thirty Silent Years of Christ's Life" before the State Sunday school Convention, which meets in Durham, Aug. 21st.

....One hundred and ten members have been received into the Calvary church, Roanoke, Va., since Rev. L. G. Broughton took charge, says the *Baptist*.

....A proposition to introduce co-education into Franklin and Marshall College (Georgia) was recently defeated by the trustees of that institution, says the *Index*.

....Did it ever occur to the editor who is eternally advising the farmer to make better crops, that other people as well as himself would be relieved if he made a better paper?

....Rev. J. D. Moore made us a pleasant visit on his return from a ten days' rest at Globe to his work at Beaufort. He seems to have been much improved by his vacation.

....Rev. C. E. W. Dobbs writes the *Index* that all Christian denominations are actively at work to conquer Oklahoma for Christ; and that they are making good progress.

....The new Baptist church at Murphy has been completed and will be dedicated in a few weeks. Rev. J. L. White will preach the dedicatory sermon. Rev. W. H. Rich is pastor there.

....The meetings at Gastonia, in which Rev. D. M. Austin did the preaching, have come to a close, says the *Gazette*. There were six or more professions and the church was greatly uplifted.

....We were to see Rev. W. H. Reddish of Wakefield in Raleigh recently. Bro. Reddish purposes attending the Seminary next year. Should he return to Wake Forest he could enter the Senior Class.

....Dr. R. T. Vann has been granted a leave of absence by his Scotland Neck church, and he is now on a visit to relatives and friends in the eastern counties. May the fish bite for him better than ever.

....Prof. W. J. Ferrell of Wake Forest College made us a pleasant visit last week. He informed us that fields have been assigned to the professors for their summer work and they are awaiting marching orders.

....The *North Carolina Christian Advocate* came out last week in new form. We do not fancy the reduced size of the pages, but that don't keep us from congratulating our neighbor on this evidence of prosperity.

....It was Bro. H. H. Mashburn instead of Marshburn who was ordained at Flat River Union chapel on the 25th ult. We beg Bro. Mashburn's pardon.

....The young people meet this month at Toronto and Cleveland. The South will not be well represented at either the B. Y. P. U. A. or the Y. P. S. C. E.

....We were very glad to have a visit last Saturday from Dr. John Mitchell, who was returning to Wake Forest after a successful canvass for his Board in the West.

....We regret that unusual pressure compells us to leave out several excellent news letters from this number. Write oftener and more briefly, brethren and sisters.

....Rev. J. A. Hoyle of Maiden writes July 7th: "I am now leaving for King's Mountain to commence a meeting to-night. Rev. E. F. Jones of Gastonia will assist me next week."

....Receipt of catalogue of Buie's Creek Academy, showing an enrollment in the past year of 173, is acknowledged. We congratlate Bro. Campbell on the success with which he is meeting.

....We suggest that the Union Meetings, to be held the fifth Sunday, this month, discuss the temperance and educational questions. Our people need the widest possible knowledge upon these subjects.

....Rev. Frank Dixon of the South Baptist church, Hartford, Conn., has our thanks for a copy of a sermon preached by him and lately put in tract form, entitled "The Christian Substitute for the Jewish Tithing System."

....Treasurer Thos. H. Briggs of Wake Forest College requests us to acknowledge the receipt of two hundred dollars from a "Friend of the College," for the system of water works and the deficit on expenses. Good.

....Whatever else may be believed, there is a certainty that there is something rotten in Texas Baptist journalism; and the sooner it is discovered, the better for Texas. Eternal quarreling cannot but do injury to the cause.

....We call attention to the card of Hollins Institute in this issue. It is one of the oldest and best institutions that we know of, and we commend it unreservedly. A sketch of its methods, etc., will appear in our next number.

....Bro. Jno. T. Pullen addressed the congregation of the First Baptist church, Raleigh, on "Personal Work for Christ," last Sunday morning, Dr. Carter being absent in the meeting at Carthage, which we hear, is very hopeful.

....The Baptist church at Washington, N. C., is to be rebuilt, says the *Gazette*. We are glad to hear the news. The present building was erected as early as 1834. Pastor Duncan McLeod will proceed with the work at once.

....Rev. J. Paul Spence, a promising graduate of Wake Forest College who has spent some time at Crozer (Pa.) Theological Seminary, has returned to this State, and will supply for Dr. C. S. Blackwell at Elizabeth City next month.

....The *Mirror* says the ladies of Wilson are doing excellent work toward raising the amount for building the new Baptist church, ground for which has been broken. We congratulate Dr. Mundy on this evidence of his successful ministry.

....Orders for "How Far Should a State Undertake to Educate" continue to multiply. There is yet a good supply of this admirable work, and if the reader thinks that he or she can wisely distribute copies of it they will be sent on application.

....Rev. W. B. Morton of Louisburg called to see us last Thursday. With the exception of a scar, he showed no effects of the murderous blow he received from the jail breakers several weeks ago. Bro. Morton can relate a very vivid account of the episode.

....The Presbyterian General Assembly recommends that its seminaries adopt the Scotch custom of keeping open six months in the year and make the course extend through four years, instead of the present custom of teaching eight months in the year for three years.

....Our county papers might be used by the friends of the voluntary system in higher education to very great advantage for the next three months. The pith of Dr. Taylor's articles might be given, and other facts brought out that would lead the people to read the entire discussion.

....The American Baptist Publication Society has published the proceedings of its seventieth anniversary meeting. The Society is one of the largest in the world, and while its report this year is not altogether as encouraging as previous reports, many of the facts set forth are hopeful.

....We mourn the death of our aged Bro. B. F. Mitchell of Wilmington. Wilmington Baptists will miss him sorely. Bro. Mitchell was eighty-one years of age, and had devoted much of his time to Christian work. He came to this State from the North, but he was as good a Carolinian as we knew. May God comfort the family.

....Say to the brethren of the Eastern Union of the Raleigh Association that the next session will meet with Wilson's Mills church, instead of Princeton, as formerly appointed. We are expecting to see a full delegation from all the churches of that union on Friday, July 29th, and the next two days thereafter.—*O. C. Horton.*

....In view of the general misapprehension regarding Broad Street church, Winston, the following statements taken from the *Sentinel* may be instructive: The whole floating indebtedness of the church is only $125, and nearly that much is due it. The church has not yet called a pastor, but the committee is corresponding with that purpose in view.

....We were glad to have a visit Monday from Bev. R. E. Peele of the Brooklyn church, Wilmington. He reports all the Baptist work in and around Wilmington as flourishing.

....A Virginia brother sends us a letter with the request that we place it in the hands of the President or Secretary of the Baptist Young People's Union of this State. We thank the Lord that we have no State President or Secretary.

....Rev. A. N. Campbell of Poe's began a series of meetings at Benson last Saturday. His son, Rev. J. A. Campbell, writes: "We are struggling hard to keep the forces united and the cause advancing. Dr. Taylor's articles win favor wherever read."

....It used to be said that Baptists were entirely wrong in their idea of baptism. Now Bro. Horton tells us on another page that people are trying to prove that Baptists are right so far as John's mode of baptizing is concerned, but that John was wrong. Well!

....Another million dollars subscription for general improvement and equipment of the Chicago University has been completed. Why don't some political brother attribute the "congestion in the money market" to the marvelous accumulations of this institution?

....The Monroe *Enquirer* says that Rev. A. C. Davis preached at Arlington on Sunday, July 1st, on eternal punishment, maintaining that punishment for the unsaved is everlasting. The church there has been led off into the belief that the wicked "burnt up like a brush-heap." We suggest that Bro. Davis leave a number of Bibles with pages turned down at the proper places among those people in order that they may not be again misled.

....We know that Bro. J. W. Lynch of Danville, Ky., was happy on the 3d inst., when he wrote us the following: "Bro. Jno. E. Ray of Colorado Springs, Col., was today (July 3) elected Superintendent of the Kentucky Institution for the Deaf and Dumb located at Danville. We are congratulating ourselves on the acquisition of so valued a Baptist." We hope Bro. Ray will see fit to accept this position, and we feel sure he will for the sake of getting nearer North Carolina, if he has no other reason.

....We announced the sudden death of Rev. J. C. Wilson last week, and mentioned the peculiar circumstances of the occurrence. It seems to us that God took him just after he had done all he could in this world, so that he might say, "I have finished my course." On retiring from the Olive Chapel church, its members adopted resolutions of respect for him, which were sent to the RECORDER for publication a week before his death, but which were delayed until the day after.

....Program of the twelfth Baptist Congress, to be held at Woodward Avenue church, Detroit, Mich., in November, has been received. Dr. Lansing Burrows, Prest. B. E. Andrews, Prest. W. R Harper, Rev. E. M. Poteat and Prof. J. R. Sampey are among the speakers. Subjects for discussion are: "Tradition as a Formative Force in Baptist Doctrine and Church Life," "What Does the Denomination Owe to its Colleges, and what do its Colleges Owe to the Denomination?" "What is 'the Kingdom of God'?" "Interpretation of the Old Testament as Affected by Modern Scholarship," and Christ the Liberator; Christ the Unifier."

From Wake Forest.

I know of three or four graduates and several undergraduates who are anxious to secure work as teachers. They are men who will do good work, either as principals or assistants in academies. I will cheerfully send their names and addresses to parties who may desire them. Two or three young ministers also wish to secure summer work.

The committee on water works and sanitation have gone promptly to work. Hands are now at work arranging for better water-supply. The Executive Committee have decided not to undertake to furnish bathing facilities for the present. It is hoped that the sanitary arrangements will be completed before the opening of the Fall Term.

The Faculty have begun to scatter. Prof. Royall is at Jackson Springs. Prof. Carlyle is in Robeson county. Prof. Brewer is at Cornell University. Prof. Maske is in Richmond county. Prof. Sikes is in Union county. We shall greatly miss him when the Fall Term opens.

Prospects for the next session seem to be good. Very many of the friends of the College are working to secure patronage in many parts of the State.

One more thing is on my heart to say. There will doubtless be—perhaps there ought to be—during the summer and fall much discussion of current educational questions. In one form or another, the matter may come before our associations and union meetings. This discussion ought always and everywhere to be temperate and in the spirit of Christian love. It would be a grievous misfortune for any of our religious meetings to become the arenas for heated debate. And, really, there is no need for it. Let us aim to set forth truth, clearly and plainly, but to do it in love. Truth becomes luminous through calm and temperate discussion. How often it has become obscured through passion and strife!

CHAS. E. TAYLOR.

July 6th, 1894.

We are pleased to call the attention of our readers to the advertisement of Roaring Gap Hotel, which appears in this issue of the RECORDER. The location of this new summer resort is all that could be desired by those seeking the coolest mountain air and the coolest and purest mountain water. The names of the originators of this enterprise is a guarantee that guests will find everything claimed in this advertisement.

Facts and Figures; or, Side-lights on the Educational Discussion—No 1.

BY REV. C. DURHAM.

It is not designed by the writer to discuss in these articles any of the great fundamental principles involved in the question, "How far Should a State Undertake to Educate?" All that is now needed in such a discussion has been done by Dr. Taylor. One of the big-brained Judges of this State, after reading Dr. Taylor's great discussion, says: "The discussion is, in my opinion, complete, and the argument unanswerable."

My object is to give some facts and figures, side-lights and suggestions, to furnish, if I may be able, some little ammunition for the infantry, the rank and file of the people, to be used, if found helpful, by some of them, it may be, in discussing the educational questions now before the people of the State. Many of the facts and figures which I shall use have never been given to the public. It has been very difficult to secure some of them.

1. *It is a fact* that our appeal to the *the people* has been forced upon us by the State's present educational policy in self-defence. For twelve years in various ways the denominational schools have been before committees of the Legislature making known their grievances. These protests have prevented such legislation as would have destroyed the denominational colleges, but they have not succeeded in removing the unfair and unjust discrimination in favor of the State schools and against the denominational schools. The friends of the denominational schools have exhausted all honorable means, known to them, to prevent an appeal to the people. They did not wish to do it. They knew about the conflict on this subject in South Carolina, and what came of it. They knew of the struggle only a few years ago in Georgia and how the University proper at Athens was left without a dollar's income by appropriation through the Legislature.

I have personally desired that there should be no appeal to the people on this question, and with an earnest desire to prevent the conflict now before us, I, without consultation and on my own responsibility, wrote to the President of the University the following letter:

"RALEIGH, N. C, Dec. 2nd, 1892.

DR GEO. T. WINSTON, Chapel Hill, N. C.:

Dear Sir:—Since I saw you at Fair Bluff, I have thought much about your visits as President of the State University to our religious denominational meetings; and as a matter of personal courtesy to you, and because of my high appreciation of you as a man, and of your work as an educator in North Carolina, I give you my conclusions:

I think that you are wrong in such visits, that you are doing harm to our denominational schools, and that your course in turn, after a little while, will bring against the institution you represent the combined influences of the denominational schools in this State, resulting in great friction and injury to education. Hence I am opposed to your visits to our religious, denominational meetings, as President of the State University, to represent the same in our meetings. If you shall see fit to visit our religious, denominational meetings, where I am, with the thought of being invited, without opposition, to address the meeting, you will most certainly be mistaken. In faithfulness to well formed convictions, after looking carefully around the questions involved, I shall object, and give the meeting the reasons for the objection. I write now, therefore, that, if such a thing shall be necessary, you may not be taken by surprise because I object, and that you may know there is nothing personal, and no opposition to the University in it, and that all may know, at that time, you were given due notice of my intention. With sincere esteem,

C. DURHAM."

The use the President made of this letter is known to many. The effort has since been to do indirectly what could not be done directly.

For the BIBLICAL RECORDER of Feb. 1st, 1893, I wrote an article in which the following language is used:

"This whole question is many times larger and deeper than that side issue, "a squabble before the Legislature about an appropriation to the University." Nothing has come before the real friends of education in this State in many years, which reaches deeper into the future history of all our educational plans and work and the well-being of many of our people than this question. It will not down. It is childish to put it aside.

The man who will properly prepare, introduce and urge through the Legislature, a bill that will guard the rights of all and bring into harmonious relations the University and the colleges of this State, will render one of the most important services to the cause of education and to the entire State that it is now possible for any man to render. Let it be done. Genuine wisdom and the highest patriotism would save this antagonism. Harmonious and equitable adjustment here is the first and essential step towards the ultimate success of higher education in North Carolina. Think as we may, there is now in some points an irreconcilable antagonism which will not and cannot, in the very nature of things, grow less, but larger and stronger and deeper; and unless one or both of these systems are modified, this antagonism will continue till the peace and harmony of our people in politics and religion will be involved.

It is not necessary for it to come to this state of things before a remedy is provided."

A committee representing a large number of the denominational colleges, honestly and earnestly desiring to avoid an appeal to the people, went before the the Legislative Committee on Education of the last General Assembly.

The treatment of these citizens on that occasion, and the cause they represented, only intensified their determination to have relief. Their cause was just, and they were the best friends of a wise and honorable State educational policy; helpful to all and injurious to none: but it was demonstrated to be impossible to secure relief, or even a fair hearing before the Legislature, through a committee constituted as the committees on Education were constituted in the last General Assembly.

These friends of education saw that they must be unfaithful to their cause, and cowards before the State's policy, or they must appeal to the people. Their only hope is in the voice of the people. They are not in doubt about the final result.

2. *It is a fact* that the attack is not by the friends of the denominational schools on the State schools, but by the representatives of the State schools on the denominational colleges.

One of the Professors at the University, a few years ago, made bold to publish the following: "Now, if the State provides for secular education in a safe way in a satisfactory degree, the church, in all its divisions, appears to have no reason to establish schools for such kinds of learning."

A leading Trustee of the University said: "There is no place in the State for Wake Forest College, and there is no use for it."

The President of the University said to a committee of Trustees of Wake Forest College, about two years ago, "Gentlemen, if my policy destroys the colleges, I am not responsible."

Dr. Thomas Hume, a Professor of the University, before the Baptist State Convention in Elizabeth City last December, went far beyond all former utterances on this subject, and declared that if one must perish, cease to be aided by the State, the University or the common schools, the common schools must go, and the University must live—must have the money. He appealed to the State Superintendent of Public Instruction to know if he did not agree with him. I need not say that Superintendent Scarborough did not agree with Dr. Hume.

3. *It is a fact* that this appeal to the people is not a party, political question. Every good citizen alike, every friend of education, and every patriot in the State of all political parties, should be deeply interested in this appeal to the people for the adoption of the voluntary system in the higher education.

The rank and file of all political parties will doubtless, when the question is understood, oppose taxation for higher education, and will urge the enlargement and improvement of the common schools.

Why should 1,617,947 people in North Carolina be taxed to give the advantages of higher education to 1,000 young, able-bodied men and women, as a rule, from the best to do families in the State, while a majority of the 600,000 children, mainly in the rural districts and without means, are left by the State to grow up in ignorance?

Boulah Association.

Dear Bro. Bailey:—I desire to say to the brethren through the RECORDER that the Boulah Association will convene this year with the Keer's Chapel church, on Tuesday before the second Sunday in August.

Burlington is the nearest railroad station, and brethren desiring to attend will please write Bro. D. P. Sartin, Stony Creek, N. C., and arrangements will be made to meet them with conveyance. Those wishing to be present at the organization must arrive at Burlington on Monday, as the arrival of some of the trains will be too late to reach the point, it being about sixteen miles from railroad.

The brethren and sisters of Keer's Chapel are prepared to care for all that will come, and we are hoping to have the presence and the benefit of the wise counsel of many of the good brethren of the State.

Yours fraternally, D. J. HARRIS.

Yanceyville, July 2, 1894.

From Marion, N. C.

Dear Bro. Bailey:—I drop you this note as a matter of news at Marion, and the first of greatest importance to me is that I had the pleasure of baptizing nine in my church here last night, partly as a result of a meeting held here by the solicitation of the pastor of the Presbyterian church, by Brother Western R. Gales. He was here for thirteen days. I attended nearly every service, and I was highly pleased with his manner of presenting the truth. He certainly preached the pure old gospel of the Book, if I am a competent judge of what the truth is, and there is very little, if any, objection to his methods—no "clap trap" about it. He tells the people not to join the church unless they feel they are "new creatures in Christ Jesus." I like him better than any of the so-called evangelists, I have seen, or heard, at least. There was quite a number joined the other churches of the town; I do not know how many, but it was a good meeting. My work at other points is, I hope, progressing very nicely, and I am expecting other additions.

I am pleased to say I do not hear of as much dissatisfaction about the times from Cleveland down, well, everything, as there was a while past. I think there is a better state of feeling among the people.

We are having an abundance of rain, and in some sections the storms of wind and hail have been very destructive to the crops. I am sorry to learn of this.

The 12th of last month my father passed his ninety-sixth mile post, and is comparatively active. I mention this for the reason that so few in this day live to such an advanced age. He lives in Oglethorpe county, Ga. My health is better, but I am again threatened with rheumatism.

I am rejoiced and thankful to the good Lord for still sparing you to us, I hope and pray he may do so for many years yet, for I really do not know how the RECORDER would get along without you. This is no flattery. May God bless you and yours. May write again sometime.

Yours in Christ, M. M. LANDRUM.

Marion, July 2, 1894.

Union Meeting.

The Union Meeting of the Eastern Section of the Raleigh Association will meet with the Apex church on Friday night before the fifth Sunday in July. It is hoped we can have a good meeting. Churches and Sunday schools will please appoint representatives. Look for a program next week.

Ex Com.

School Notice.

Read the card of the University College of Medicine, Richmond, Va. It is one of the best medical institutions.

WASHINGTON & LEE UNIVERSITY.—We call attention to the advertisement, in another column, of Washington & Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open September 13.

UNIVERSITY SCHOOL OF PETERSBURG, VA.—We beg to call the attention of our readers to the advertisement of this famous Virginia School, which, for its methods, the high tone of honor existing among its pupils, and their success at the University of Virginia, Princeton, Harvard, West Point, Annapolis, and the great engineering schools of the country, has achieved an enviable reputation. The 30th annual session begins October 1.

ROANOKE FEMALE COLLEGE.—The last commencement of this old and honored institution, located in Danville, Va., was pronounced by some of the patrons to be the most successful the college ever had. The past session inspired the patrons and trustees with great confidence in the management, and in the future prosperity of the school. Notwithstanding the "hard times," there was an increase of over sixty per cent. in the boarding patronage. The faculty will be strengthened next session by the addition of Miss Lizzie Lounds of Yanceyville and Miss Mattie Rountree of Kinston, N. C., both late of Oxford.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

Central—Tuesday, July 31 to Aug 2, with Hopkins' Chapel church.

Pilot Mountain—Thursday, Aug 2-4, with Mt Olive church.

Beulah—Tuesday, Aug 7-9, with Kerr's Chapel church, twelve miles north of Burlington.

Flat River—Tuesday, Aug 14-16, with Mountain Creek church.

French Broad—Friday, Aug 24, 25, with Gabriel Creek church.

Brushy Mountain—Thursday, Aug 23-26, with North Wilkesboro church.

Liberty—Tuesday, Aug 21-23, with Holloway's church, twelve miles south of Lexington.

Three Forks—Tuesday, Aug 28-30, with Gap Creek church.

South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.

Elkin—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Ronda.

Yadkin—Swaim's ch, Thursday, Aug 16-18.

September.

Caldwell—Thursday, Sept 6-8, with King's Creek church, eleven miles east of Lenoir.

Yancey—Thursday, Sept 6-8, with Mt Pleasant church.

Stony Fork—Friday, Sept 7, 8, with Yellow Hill church, two miles east of Philip's Gap, Wilkes county.

Ashe and Alleghany—Thursday, Sept 13-15, with Healing Springs ch, ten miles north of Jefferson.

King's Mountain—Thursday, Sept 20-23, with Shelby church.

Sandy Creek—Thursday, Sept 20-22, with Love's Creek church.

Alexander—Thursday, Sept 27-29, with Mt Olive church.

October.

Eastern—Tuesday, Oct 2-4, the Executive Committee to name place

Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.

Catawba—Thursday, Oct 4-6, with Enon ch.

Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.

Sandy Run—Thursday, Oct 11-13, with Mt Harmony church

Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.

Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.

Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.

Montgomery—Thursday, Oct 18-20, with Mt Gilead church.

Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.

Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.

South River—Wednesday, Oct 24-26, with Mt Elam church.

Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.

Pee Dee—Thursday, Oct 25-27. The Executive Committee to name the place.

South Fork—Thursday, Oct 25-27, with Maiden church.

Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.

West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.

Raleigh—Thursday, Nov 1-3, with Cary church.

Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Harnett co.

Brunswick—Friday, Nov 2, 3, with Long Creek ch.

Bladen—Thursday, Nov 8-10, with Galced ch.

Union—Thursday, Nov 8-10, with Hopewell ch.

Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Haywood—Wednesday, July 25-27, with Rock Spring church.

New Found—Thursday, Aug 9-13, with Laurel Fork church, Madison county.

Buncombe—Tuesday, Aug 14-16, with Antioch ch.

Tuckaseige—Thursday, Aug 16-18, with Franklin church, Macon county.

Tennessee River—Thursday, Aug 23-26, with Brush Creek church.

Carolina—Thursday, Oct 11-13, with [illegible] Creek church.

Western Convention, Oct 24-2[illegible] with [illegible] other Associations. If [illegible] been made in the above list, I should be glad to have needed correction. C. DURHAM, Cor. Sec.

Raleigh, June 22, 1894.

(CONTINUED FROM THE FIRST PAGE.)

sus had not so much as "heard whether there be any Holy Ghost!" Strange, if John baptized these, that he did not tell them about the Holy Ghost as he did others! Were these twelve all he baptized? If so, the subject is still involved in mystery, unless these disciples were deaf! It is nearly time to leave this much disputed passage of God's Word. John may have baptized these poorly informed disciples and they may have been re-baptized by Paul; but, if so, it was not because John's baptism was not Christian baptism—would sooner believe it to have been because of their ignorance of the Holy Spirit. John's ministry was the beginning of the gospel of Jesus Christ, the Son of God. Mark 1: 1, 2. If his ministry was the beginning of the gospel, his baptism must have been in the gospel dispensation, and therefore Christian baptism. Furthermore, the baptism of Christ and his disciples was the same as the baptism of John. "Christ and his disciples made and baptized more disciples than John, even while the Baptist lived." John 3: 22; 4: 1, 2. Though Jesus baptized not with his own hands and in his own name, he did baptize through his disciples and thereby gave his sanction to the ordinance as administered by John, in the very plainest terms he could use, as well as by his own example. When our Lord met his disciples a little before his ascension, he only extended their commission. Matt. 28: 19, 20; Mark 16: 15, 16. Thus extended by our Lord, it comes with authority to us as pastors of to day, for only by a succession of preachers or pastors could all nations be taught and believers baptized. So the writer has learned it from the book of God he believes, and therefore writes not in a spirit of controversy, but in the love of the truth and to meet error in circulation among those for whom he is laboring in the gospel.

Selma, N. C.

China as a Mission Field

Dear Recorder:—We had a very interesting and instructive meeting in our little church at Irvington, Ky., last Friday.

For several months past our church has been studying China as a mission field. Different families were assigned different parts of the great subject with the request that all the family study together, and that some member of the family prepare an essay on that topic to be read when we should come together to give each other the benefit of our investigations. The idea was to get the whole church to act as a missionary society, and the experiment proved so satisfactory with us that we hope to study other fields in a similar way during the coming fall and winter.

In the hope that some churches in North Carolina may try the experiment, I will give the topics discussed in our meeting together with one of the essays.

CHINA.

1. Physical features of the country.
2. Home life in China.
3. Religions of China.
4. Preparation for mission work in China.
5. Beginning and progress of mission work in China.
6. Work of Southern Baptists in China.
7. The present outlook.

The last topic was ably discussed in a paper prepared especially for the occasion by Rev. W. E. Crocker, a missionary in China and a member of our church.

The sixth topic was subdivided so as to discuss all the places occupied by Southern Baptists. We had a number of letters from missionaries on the field, and among them were letters from a number of our North Carolina missionaries including brethren Greene, Britton, Chappell and Crocker.

The appended essay on "Home Life in China" was prepared by Mrs. Haygood.

Truly, W. R. CULLOM.

Irvington, Ky.

HOME LIFE IN CHINA.

Let us commence at the very beginning of life, and, going into one of the Chinese houses, have a peep at the baby lying in its bamboo cradle with its bright little eyes looking up into your face. Its clothing in summer generally consists of one airy little garment; but during the winter as the Chinese have no fire for warming the rooms, the little one is so muffled in wadded garments that he looks like a little round ball. Around the chubby wrist you notice a red cord is tied which is considered a very important matter. When a child is disobedient or hard to manage, a common remark is "Surely his parents forgot to tie his wrists." Around his neck is another red cord with objects suspended, which are supposed to act as charms, preserving the babe from attacks of the "Evil One." On the day a babe is one month old, it has its head shaved and is given its milk name, which name is changed when seven or eight years old. Such appellations as "Little Stupid," "Vagabond," "Dirt," &c., are given as names to the boys, as the parents suppose the evil spirits think *they* care nothing for the child by giving such ugly names, and the evil spirits won't care for them either. When the birth of a girl-baby is announced, the parents are more in need of sympathy than congratulations, and some kind-hearted visitors say, "Ah, well, even *girls* are of some use." Generally, the parents would drown the girl-babies rather than go to the trouble of bringing them up.

There have been foundling hospitals built in many Chinese cities to save these little ones from death. When a Chinese baby dies its body is wrapped in matting and taken outside the city to a tower built for the purpose and thrown through a little opening where it falls into a pit below. If the baby is a girl the parents are not particular to ascertain whether it is dead or not.

The Chinese houses are built differently from ours. They are generally one story, with the rooms arranged one behind the other with an open court between, which is called the "heavenly well" that is prettily decorated. In the center is a rockery in which is a tank that is filled with gold fish, and around it are lovely flowers perfuming the air. This garden is a favorite resort with the ladies of the house, as they do not leave their homes more than twice a year, and then go in sedan chairs. When an entertainment is given in honor of a boy baby his mother never appears in the guest hall before the relations and friends, but they often witness the feast by peeping from behind the lovely screens which are numerous in Chinese houses. They have no glass windows, as they are afraid the "evil spirits" will get in; so, often to have sufficient light, they light the large lanterns which are suspended from the ceiling which casts a pretty glow on objects below. At the age of six years a mother commences to torture her daughter by binding her feet. The girls suffer several years before their feet have been transformed into "golden lilies," which, to be a respectable size, must measure three inches in length. "What a good mother she must have had," is a remark you often hear when a girl is seen with smaller feet than usual. Chinese girls are betrothed at a very early age, and should one have the misfortune to lose her betrothed, or the young wife her husband, she is highly commended if she takes opium, or in some other way contrives to follow him into the unseen world. When a girl is having her hair dressed for the marriage ceremony the short hairs in the front of her forehead are plucked out to make her forehead appear square, which is a mark of beauty with them. They allow their finger nails to grow very long and wear little gold or silver shields on them to prevent their breaking off. The ladies always have their hair dressed with flowers and have their faces powdered and a touch of rouge put on; after that they will spend some time at the embroidery frame, or play with the baby, and when tired of that amusement will play cards and smoke, and try to end the weary days. The girls are taught to cook, sew, embroider, weave, and show hospitality to strangers. They are seldom taught to read, as it would not do to find a woman who was superior in learning to man. Let us remember one grand thing about the Chinese, and that is that their children are taught parental obedience. Life is a stern and hard thing in China for both men and women; but, as in all places where Christ is not, the burdens heaviest to bear are put upon the weaker. The Chinese woman does not walk on the streets with her husband; she does not eat with him, but takes what is left after the men of the family have finished their meal. She has no legal right to anything whatever apart from her male relatives. In one thing she is exceptionally blessed. She has inherited from former generations a style of dress at once modest, economical, healthful and becoming. It takes but eight yards of yard-wide cloth for a complete set of winter garments; there is no waste in cutting and no false nor unnecessary appendages. Its truest economy, however, is in the saving of mental worry which comes from always changing patterns. Careful consideration of the effects of modes of dress in both countries have made one sure that the custom of binding the feet hampers the body and soul of Chinese women less than the changing and following of fashions does that of American women.

The Educational Policy of the State.

I want to endorse what Dr. Taylor says in the last RECORDER addressed "To My Baptist Brethren." It is wisely and timely said. While we hope that every Baptist of the State is interested for the good of its citizenship in every department of its care, we also do earnestly hope that none of them, however much they may feel that their own interests with the interests of others may be jeopardized, will take a position on any public policy in the capacity of a Baptist. Such a person would not find favor with his own people. However much we may be forced to suffer and sacrifice by a misguided policy of the State, we cannot afford to yield our religious principles, (and truly ours by the idiosyncrasy of our sect.) But, are Baptists folks? Are they citizens of our commonwealth? Will an expression of their loyalty to a republican form of government, which they are peculiarly qualified to appreciate by their practical confession of faith, necessarily bring odium upon their religion? As the Greek by reason of his nationality would be best able to interpret the ideas and thoughts of the Greeks, so we are almost led to believe that our people have a peculiar endowment for appreciation of a democratic policy of government. Not that we were born of such a republic, but because its existence was the outgrowth of purely Baptist principles.

Now, then, not as a Baptist, but as a citizen of North Carolina, not for the interest of the Baptist in particular, but for the interest of every citizen of our commonwealth, I want to say let the question of State's rights on constitutional basis, and moral rights or ethical rights, be agitated from one end of the State to the other, till the loftier claims of the one shall bring the other into harmony and union with its demands. An objection to such a course brings the motives of the objector into question. This campaign, so far as the press is concerned, will have to be conducted at present in the religious journals. The secular press has not yet fully determined what will be the proper course for them to pursue. However, they will come in all right when the donkey is well nigh haltered and blow the dust of the tressle from centre to circumference. Till then the advocates of reform will have to suffer the painful (?) burden of their silence. I take it as an omen of good that its advocates are not found among the politicians and policy workers of the State. It is among the most loyal of her citizens, irrespective of their religious persuasions.

When the opposers of the suggested reformation in Dr. Taylor's articles show by the same fair and logical treatment of the subject, that he is mistaken, and a different policy will subserve the public good, the masses who are at present looking with suspicion upon the motives of the advocates of continued and enlarged taxation for the luxuries of education, will most happily change their attitude, but till then we will continue to plead for reform. It matters not how much the noise may mar their silent peace, we will cry *reform*. A negro came down the street with his wheelbarrow loaded with potatoes. He wanted to advertise and sell them, so he cried to the top of his voice, "'tatoes," "'tatoes," "'tatoes," till a bystander, annoyed by the fuss, stormed at him to hush. The only reply was, "You heard me did you? Well, that's what I wanted," and he went on crying "'tatoes" as loud as he could. To circulate these articles, and talk about the educational interest of this State, is some people's business, and because some other people are annoyed at the fuss they keep, is the better sign that the work is being well done.

C. W. BLANCHARD.

East Durham, N. C., June 28, 1894

Another Endorsement.

Dear Recorder:—I most heartily endorse the articles of Dr. Taylor on education. They are clear, logical and unanswerable. Let them be scattered far and wide, and the people will read, ponder and act wisely and right. Yours truly, G. W. HARMON.

Weldon, June 26, 1894.

Danger of Deviation—Heb. 12: 13

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship; but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime.—*Treasury*

Few medicines have held their ground so successfully as Ayer's Cherry Pectoral. During the past fifty years, it has been the most popular of all cough cures and the demand for it to day is greater than ever before. Prompt to act and sure to cure.

No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will, and blessed are the horny hands of toil.—*Lowell.*

The spirit of missions is the spirit of our Master—the very genius of true religion.—*David Livingstone.*

Temptations resisted and trials patiently borne always increase our spiritual muscle.

MELLIN'S FOOD
FOR INFANTS AND INVALIDS.
THE ONLY PERFECT
Substitute for Mother's Milk.

Detroit, Mich.
Gentlemen:—The *Michigan Churchman*, a weekly religious paper here, would like to advertise your Mellin's Food. We know it from experience, and have the handsomest baby in Michigan, raised on Mellin's Food.
Rev. G. MOTT WILLIAMS.

Wilmington, Del.
Gentlemen:—I have used your Mellin's Food for my baby since weaning him, and it has given me great satisfaction.
Mrs. F. L. GILPIN.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.
Doliber-Goodale Co., Boston, Mass.

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Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.

Our Boards for 1894.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets, the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.

GUARANTEES issued only by
JNO. Y. MacRAE, Druggist, Raleigh, N. C.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used **Ayer's Hair Vigor**, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of **Ayer's Hair Vigor**—nothing else.'"



"In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use **Ayer's Hair Vigor**, and very soon, if not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

AYER'S HAIR VIGOR

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 13, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 52 a m	9 27 p m	
Ar Rocky Mount	1 02 a m	10 20 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount	1 02 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	2 58 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	

	No 47. Daily.	
Leave Wilson	2 18 p m	6 35 a m
Leave Goldsboro	3 05 p m	7 20 a m
Leave Magnolia	4 16 p m	8 29 a m
Arr Wilmington	5 50 p m	10 00 a m

TRAINS GOING NORTH.

Dated May 13, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 10 a m	11 27 p m	

	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 33 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m

	No 73. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro	2 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount	2 13 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 58 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.20 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

From Louisiana.

Dear Recorder:—Some where we have heard of the man who "every time he opened his mouth, put his foot in it." This seems to be about our situation now. Our recent article in the RECORDER interested numbers of would-be emigrants from North Carolina. Many letters have been received, and at the present rate we will receive many more, making inquiries concerning soil, climate, &c., of this locality. Fordoche, Pointe Coupee Parish is in latitude 30°, 45' north, and is about thirty miles west of Baton Rouge, the capital of the State. Statistics of the weather bureaus show more annual rainfall than middle North Carolina. A killing frost comes about once in five or ten years. Snows are light and never remain long on the ground. The soil, as we said in our former letter, is fertile beyond the imagination of people raised in the hill country of North Carolina or any other State. It will produce from one to two bales of cotton per acre; from fifteen to thirty tons of sugar cane which will make from six to fourteen hundred pounds of sugar; corn does not do so well ranging from none to twenty-five bushels per acre. The nights seem to us to be too warm for corn, and the climate does not suit it at all. The above amounts may be made provided the flood waters from the Mississippi do not overflow the lands. Overflows, or as our people called them "high-water," has come on about an average of one year in five since the late war. The water covers the farming lands from two to six feet deep during an overflow. We do not believe there has been a single loss of human life south of Arkansas which may be charged directly to high-water. When overflowed, farming lands usually remain covered eight or ten weeks. Sometimes these overflows come so early in the season that crops are made after they subside; and, at other times, so late that all growing crops are destroyed, and no more may be made during that season.

Land is held for the most part in very large blocks or farms, but some land may be bought in as small plats as forty acres. Land adapted in a greater or less degree to agriculture and more or less protected by levees may be bought from $5 00 to $50.00 per acre according to situation, improvement, etc. We reckon it will require about twice as much to clear and improve the wild lands of Louisiana as it would those in North Carolina. Taxes are about three times as great as in North Carolina. Stock of all kinds except sheep and their universal enemies, dogs, do well here with very little attention except in time of overflow. Dogs die here in a few months of a strange distemper but they usually live long enough to kill their share of sheep. Much stock is lost in time of overflow. It is usually possible to save seventy-five to ninety per cent. Wire fences are used here altogether and hogs are outlaws, because of the fences and their tendency to root down leaves. Hence very little pork is raised. Hogs might be raised, if they were kept in well fenced woods-pastures, with little or no feed except what nature has provided.

This is a level swampy country, but the drainage is better here than we have ever seen natural drainage in any other swampy country. The swamps here are covered with water several months during the year, and the remainder of the time they are so dry that wagons may be driven all over them.

There is little if any more sickness here than in hilly countries, and we believe that with proper hygienic measures there would be as little sickness as in any part of the world. The well-water here is scarcely fit for beasts, to say nothing of human beings. People use cistern-water altogether. If large cisterns were used and the water caught in winter months, there would, instead of very little, be no complaint of malaria.

Schools are few and sessions short. Good people are here, but they are not nearly so numerous as in North Carolina or in other sections of Louisiana even.

We were physically as lazy or a little more so than the average North Carolinian; but, for twelve months after we came to Louisiana, we wondered why we were surrounded by such a lazy race of people. We are pretty well down towards the foot of the procession now; and we agree with the native born Louisianian who has taken trouble to think about it, that there is something in the air particularly conducive to laziness.

To the man who is comparatively well situated in every respect save fertile soil, we would say: Stay where you are; fertilize your land with home-made manure; raise your supplies at home; educate and endeavor to Christianize your children; and thank God you live in North Carolina.

If any of our good people desire more information than we have given in this letter, we will gladly furnish what may be in our power. If necessary to communicate with a considerable number, we will again ask for some of the RECORDER'S valuable space.

In conclusion and that we may vindicate the hospitality of Louisiana, we say the man who comes here with an intention to succeed, bringing with him industry, sobriety and uprightness of character, will be early welcomed by our good people, and he will likely be successful. But will not such a man succeed in North Carolina?

Go to one of the eastern counties, plant oysters or draw gold with a net from the briny deep. Grow finer tobacco than your neighbor if you work in the tobacco belt. Dig mineral wealth out of your countless mines. Harness the rapids of crystal streams. Or in a thousand other ways you may woo dame fortune in the "Old North State" with chances of ultimate success as much in your favor as they will be anywhere.

E. D. BURGESS.

Fordoche, La., June 25, 1894.

Death is as near to the young as to the old. Here is all the difference: death stands behind the young man's back, before the old man's face.—*Rev. T. Adams.*

Joyful and Sorrowful Reading.

After reading the "Personals and Other Items" column of the last RECORDER, I am compelled to lay down the paper with emotions mixed with joy and sadness. I read with real pleasure of honors conferred on two brethren truly worthy to receive such honors.

And in close proximity is recorded the death of two dear friends of former years. One can hardly escape the conclusion that Furman University did the proper thing and the Scriptural thing (Rom. 13: 7, "Honor to whom honor is due") when it conferred the degree of D. D. upon one so bright, so gifted with sparkling genius, so richly endowed with a style of preaching, unique, and a spiritual nature so highly keyed as to constitute him a charming and an elevating preacher as the talented pastor of the Scotland Neck church. I congratulate "Dr. Vann" upon these new honors. It is in accordance with "the fitness of things."

Columbian University has likewise shown its just sense of appreciation and a proper recognition of merit in bestowing the title upon the editor of the *Baptist Courier* of S. C. We seldom find so happy a blending of real merit and quiet modesty and smoothness of manner.

I see no objection to conferring degrees when it is done so wisely and well as in these two instances.

But how quickly the current of our emotions is changed when we read the account of the death of two such men of God as R. H. Griffith and John Stout, who were called to their home on high on the same day. The latter was a fellow student in the Seminary, whom I learned to esteem as a devoted servant of God, a pure spirited Christian, and whose career it has ever been my pleasure to watch.

In my first pastorate after leaving the Seminary, in Charlotte my home for some time was in the family of R. H. Griffith, where I soon learned to feel like I was one of the family, which feeling has never abated. I have never had or known a more cherished friend than Bro. Griffith. I have never known a man any where in whom I could confide more implicitly. He was a man of wisdom, but pre-eminently distinguished for his prudence. He was a true man. I knew him intimately, and knew him long, and have seen him under very severe and torturing trials, and I can truly say I never knew him to do, nor to collude in, nor connive at a mean or low thing. I sympathize with his bereaved family, and commend them to the God of all grace. A large part of Bro. Griffith's labors have been spent in this State as pastor at Charlotte, N. C., and other points, and as agent for the Southern Baptist Theological Seminary, and he deserves a more extended notice in these columns.

J. B. BOONE.

Windsor, June 29, 1894.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

E. Nulty of St. Paul, Minn., writes: "Was confined to bed for three weeks, doctors could do me no good; Japanese Pile Cure entirely cured me." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Moral Conflict of Humanity and Other Papers. By A. C. Kendrick, D. D., LL. D. 12mo, 270 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The book cannot be otherwise than helpful. The style is as charming as the exegetical knowledge evinced is great, and both alike are subordinated to the service of truth and of Christ. Many may not accept all the views propounded, but where conclusions differ there will be mental stimulus and spiritual help; and of the former all the more because of the difference. And moreover there will be help in this, that Dr. Kendrick's recognized knowledge of the New Testament Greek and exegesis and his loyalty to the plain teaching of God's Word will lead to a re-examination of the points at which the difference in view may obtain. The publishers have given a worthy book a fitting dress, and students of the Bible, of any denomination, will be grateful therefor.

Jno. Y. MacRae, druggist, Raleigh, N. C., recommends Johnson's Oriental Soap for all skin and scalp diseases. Try it.

Keep thy tongue from evil and thy lips from speaking guile.

Book-Borrowers.

Book-borrowers are so numerous and so generally careless that reform in their case seems almost hopeless. Have you any borrowed books on your shelves? How long have they been there? Does the fact that the book has a paper cover make your duty any less binding? Or have you an art study or a roll of music long ago borrowed? Do return it right away. It is not so much that the article is needed, though that is sufficient reason for returning it, but an untidy habit of failure in this respect will lead you to be careless and neglectful about more important matters.—*Congregationalist*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR JULY: FOREIGN BOARD.

"He was received up into heaven * * * and they went forth and preached everywhere." Missionaries, 94; native assistants, 91; churches, 84; membership, 3,328; baptisms, 629; schools, 15; scholars, 375; Sunday-school scholars, 2,271. Receipts of Foreign Board, $106,392 69. Contributions from native churches, $5,944.27.

STUDY TOPICS.—What is the relation of the Board to the churches? What progress has been made in its work during the past twenty years? What missions are under its care? What is our personal duty with respect to Foreign Missions?

Islands of the Sea.

Nowhere else in the annals of Christianity can a story be found more remarkable nor more thrilling than that of the conversion of the islands to the Gospels; nowhere have the triumphs of the Cross been more complete. The names Fiji, Samoa, Madagascar, Japan, the New Hebrides, Sandwich Islands, and Society Islands are sufficient to bring to mind the inspiring facts. In the North Pacific, by a strange providence, idols were cast out just before the missionaries arrived, and a six years' revival followed in which 27,000 were received into the churches. In another group peopled by fiercest cannibals, devils incarnate, almost within a single generation such an astounding moral revolution was wrought that wars and violence ceased, and out of a population of some 125,000 nearly 30,000 are now church members, and upward of 100,000 are regular attendants upon religious services in the 800 places of worship. Madagascar is unique as a mission field. When the foundations of the kingdom had scarcely been laid, a bloody persecution broke out and raged for five-and twenty years, but so receptive were the people and so mighty the truth, that the number of believers increased so rapidly that the 2,000 converts increased to 40,000. Now the London Missionary Society, the Norwegian Missionary Society, and the English Friends together reckon 112,000 converts, and 435,000 as largely redeemed from idolatry.

A Scotch family traveling in Japan became so much interested in the missions of the Northern Baptists that they have given $20,000 to that work, and will give $15,000 for a Gospel steamboat for work among the more distant islands of that island kingdom. Would that travelers everywhere would look into missions thoroughly, and not be content with false hearsay. The missionaries seek investigation, and have naught to fear from the most piercing human scrutiny, living always under the eye of the Almighty.

Of the 1,480,000,000 of the earth's inhabitants, the Emperor of China holds away over 400,000,000; the Queen of England rules or protects 380,000,000; the Czar of Russia is dictator to 115,000,000; France, in the republic, dependencies and spheres of influence, has 70,000,000 subjects; the Emperor of Germany, 55,000,000; the Sultan of Turkey, 40,000,000; the Emperor of Japan, 40,000,000; and the King of Spain, 27,000,000,—two thirds of the population of the globe under the government of five rulers.

"How shall they believe in him of whom they have not heard?" In heathen lands there is only one ordained missionary to each 320,000 souls, including lay workers one to every 165,000 souls, and, including native helpers also, one to each 25,000, and there is only one Christian to each 1,500 persons. "How shall they preach except they be sent?"

Any one sent on God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—*M. P. E., in Missionary Link.*

A Kentuckian who visited Korea presented to the king a bottle of whiskey as a sample of the chief product of his native State. Christian people in Kentucky have since sent to the king a beautiful copy of the Bible to show that the State has something better.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Cuticura SOAP

The most Effective Skin Purifying and Beautifying Soap in the World. The Purest, Sweetest and Most Refreshing for Toilet Bath and Nursery.

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston.

VITAL TO MANHOOD.



DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-Indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantees issued by agent. WEST'S LIVER PILLS cures Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.

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Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.
In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 49 a m
Lv. Goldsboro	*2 00 p m	*5 00 p m
Ar. Raleigh	4 03 p m	8 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*5 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	2 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	†1 10 p m
Lv Goldsboro	†5 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2 00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:30 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.
In effect June 24, 1894

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex. Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	2 16 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 15 a m	.....
Lv Maxton	.....	8 13 a m	.....
Lv Red Springs	.....	8 50 a m	.....
Lv Hope Mills	.....	9 39 a m	.....
Ar Fayetteville	.....	10 00 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 43 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 02 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 42 p m	
Lv Hope Mills		5 06 p m	
Lv Red Springs		5 53 p m	
Lv Maxton		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 50 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 55 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. E. KYLE, Gen Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.
In effect January 28, 1894.

ATLANTA SPECIAL.

No. 127*.			No. 128*.
*8 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 55 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 04 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 03 a m
11 20 p m	Ar	Weldon Lv	*9 35 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 39 a m
2 05 a m	Ar	Raleigh Lv	6 30 a m
3 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	5 10 a m
4 23 a m	Lv	Southern Pines Lv	4 20 a m
5 20 a m	Ar	Hamlet Lv	3 25 a m
5 43 a m	Lv	Rockingham Lv	3 15 a m
6 30 a m	Lv	Wadesboro Lv	2 42 a m
7 15 a m	Ar	Monroe Lv	2 00 a m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR) Ar	6 53 a m
11 33 a m	Lv	Philadelphia Ar	3 45 a m
2 20 a m	Lv	Baltimore Ar	12 43 a m
4 00 a m	Lv	Washington Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv	Petersburg " Ar	5 50 p m
11 27 a m	Ar	Weldon " Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR) Ar	7 43 a m
9 10 a m	Ar	Portsmouth Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R) Ar	1 26 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	†6 00 p m
*7 00 p m	Lv	Washington, N & WSB Co Ar	*7 30 a m
8 00 a m	Ar	†Portsmouth " Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv	Port-mouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 10 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
†11 42 a m	Ar	Weldon " Lv	†3 22 p m
†11 54 a m	Lv	Weldon " Ar	3 10 p m
2 09 p m	Lv	D Henderson " D Lv	†1 14 p m
†4 07 p m	Ar	Durham " Lv	†10 55 a m
†8 50 p m	Ar	Raleigh " Lv	†11 35 a m

No 43.			No 35.
†10 15 a m	Lv	Raleigh Ar	†6 00 p m
1 48 a m	Lv	Sanford Ar	1 30 p m
12 43 p m	Lv	Southern Pines Ar	12 25 p m
1 45 p m	D Ar	Hamlet D Lv	11 25 p m
12 25 p m	Ar	Rockingham Lv	10 01 p m
3 02 p m	Ar	Wadesboro Lv	8 35 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg " Lv	1 07 p m
3 29 p m	Ar	Maxton Lv	12 08 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 20 p m
3 21 p m	Ar	Bennettsville Lv	12 56 p m
4 12 p m		Darlington Lv	12 05 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Coote, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS OF THE WEEK.

State News.

Our State built nineteen miles of railway last year.

Crops all over the State are reported as flourishing.

Salisbury and Charlotte are to be connected by telephone.

Efforts are being made to erect an Episcopal cathedral at Raleigh.

It is reported that a colony of Nebraska farmers is coming to our State.

A "boy preacher," James Cook, of Georgia is holding services in Winston.

Judge McIver is rapidly recovering from his recent stroke of paralysis at Carthage.

Capt. B. P. Williamson of Raleigh has been elected President of the Raleigh Gas Co.

An electric railway will connect Rutherfordton and Chimney Rock in the near future.

There is a well at Salisbury that supplies water as hot as that of the Arkansas Hot Springs.

A telephone connecting Concord, Gastonia, Rock Hill (S. C.) and Charlotte is to be built.

Joe Jackson, the man who stabbed the policeman of High Point recently, has been arrested.

It is stated that women members of the county boards of charity are doing good work in our State.

The Oriental Industrial Stock, Fruit and Agricultural Fair (colored) was held at Newbern last week.

The Kings Mountain Tin Co. has been reorganized and work on the property commenced in earnest.

Mr. A. Syme, a well known citizen of Raleigh, died last week from injuries received in falling from a bicycle.

Prof. of Economics, J. W. Woody, of Guilford College has been called to a similar chair in Whittier College, Col.

The University Summer School at Chapel Hill opened recently with 120 students. The law class has more than thirty members.

The University Summer School of Biology at King's Mountain, directed by Prof. Cobb, has closed after a prosperous meeting.

Transylvania county has voted in favor of issuing $60,000 in bonds to aid in building a railroad from Brevard to Hendersonville via Asheville.

Dr. Collins Denny of Vanderbilt University has been chosen President of Trinity College. The selection seems to give general satisfaction.

President Winston of the State University offers to give a scholarship and lend $100 a year to the best student that is sent him from the Oxford Orphan Asylum.

All the prisoners in Yadkin county jail escaped recently. Three jail deliveries in thirty days do not speak well for our jails nor jailers; everyone of them is someone's fault.

As the result of an appeal by the Raleigh churches most of the business houses in that city will be closed not later than 10 p. m., Saturdays and 8 p. m. other days. This is a laudable movement.

Efforts, which we hope will prove successful, are being made to stir up public sentiment in favor of a stringent dog law. It may not seem so, but worthless dogs are the only hindrance to this State becoming a great sheep-raising section.

The fourth of July was celebrated with unusual ceremonies at the Guilford Battleground. Vice-President Stevenson spoke, Prof. E. A. Alderman delivered an oration and Prof. McIver read a lady's poem. It must have been exceedingly enjoyable.

The Settle-Williams fifth district contested congressional election case has been put before the House in a majority (for Settle) and minority (for Williams) report. It is presumed that Settle will win, as there is very little doubt of the justice of his side.

To unwholesome sanitary conditions at the Caraleigh mills property near Raleigh is attributed several deaths from typhoid fever and about 40 cases of sickness. Every house in the community has a sick person in it. The sewers from the State Asylumn for the insane and the Penitentiary empty in the locality. Remedial efforts are being made.

At the late Teachers' Assembly Profs. J. M. Horner and M. H. Holt representatives of well-known academies, business and preparatory institutions in this State, took the ground that the State University and all the colleges except Davidson had too low standards of admission. They also spoke of the rivalry for members. Dr. Shearer contended against them.

Superintendent Leazar says the State Penitentiary farms contain 2,500 acres in cotton and 4,000 in corn. He had 900 acres in wheat, 400 in oats and 100 acres devoted to garden truck. There was a good harvest of wheat and oats. His cotton and corn are "the finest he has seen anywhere," though not so good as they were last year at this time. There are 1,250 convicts, and there is not much sickness.

A young man who has been out of college only a few months recently allowed his name to be used for the State Senate. His party papers considered it seriously and were running him well until someone was kind enough to inform the sanguine aspirant that a State Senator must be twenty-five years of age, while he was only twenty-three. This speaks volumes for the intelligence of this very "promising young man."

General News.

The first new bale of cotton has been received in Texas.

Prendergast, the murderer of Mayor Harrison of Chicago, will be hanged July 13th.

Labor day, which is the 1st Monday in September, has been made a national holiday.

Damage to the extent of $30,000,000 has been done by recent floods in Hungary, Europe.

Four of the great World's Fair buildings were destroyed by fire originated by strikers last week.

A bill providing for the admission of New Mexico territory into the Union has passed the House.

The Postmaster General has ordered postmasters to participate as little as possible in politics. Good.

Tillman and Butler of South Carolina are in the midst of a sensational campaign for the U. S. Senate.

It is widely reported that the present administration has saved $25,000,000 in pensions since it began.

Nearly all the Chinese in this country have registered according to the requirements of the Geary law.

Our government paid $12,000,000 in sugar bounties last year. There is no reason why it should have paid a cent.

The Louisiana legislature has voted an appropriation for a bust or statue of Thomas Lafon, a negro philanthropist.

Gov. O'Ferrall of Virginia has ordered Fry's division of the Industrial (Coxey) Army from the confines of his State.

Our government conducts its business from July 1st to July 1st. It is stated that this year the balance against it is $75,000,000.

Gen. Supt. V. C. McBee of the Columbia, S. C. section of the Southern Railway, (heretofore Richmond & Danville) has resigned.

The scourge which is raging in Canton, Hong Kong and other Chinese cities is said to be the "black death," which was supposed to be extinct.

Col. Coxey, the originator of the recent sensational and foolish Commonweal tramp movement, is in the midst of a vigorous campaign in Ohio for Congress.

There is no law in Kansas prohibiting lotteries; and none of the political parties have so far declared against them. There are many small lotteries in that State.

It has been revealed that Santo, the anarchist slayer of Prest. Carnot of France, is a member of a band of desperate men who drew lots to decide which should commit the crime.

Annual meeting of the National Press Association was held at Asbury Park, N. J., last week. Several North Carolina editors were present with the purpose of having the next meeting at Asheville.

The Empire of Japan has sent 10,000 soldiers to take Corea; and they have the King captive in his own palace. China and Russia are too jealous, however, to allow Japan's enterprise to succeed.

Adjutant General Tarnsey of Colorado was recently tared and feathered by a mob for his attempt to quell miners' insurrections. Gov. Waite has offered $1,000 reward for the arrest of the guilty parties.

A son was recently born to the Duke of York, eldest son of the Prince of Wales. He is therefore fourth heir to the English throne, having to outlive his father, grandfather and great-grandmother to obtain the crown.

The Health Department's census of the tenement house population of New York City states that 1,332,773 occupy 39,138 tenement houses, or an average of 34 persons to each house. Such conditions are hard to conceive of.

The tariff bill passed the Senate July 31, the vote being yeas 39, nays 34, Senator Hill voting in the negative on account of the income tax. As the bill passed by the Senate is entirely unlike that passed by the House five months ago, the bill has been referred to the House for concurrence. The ways and means committee have reported non-concurrence. A compromise measure will now have to be substituted by a joint committee of the two houses. Final action will be taken in less than a month.

The greatest strike in history is in progress in the North and Northwest, with Chicago as centre. It began at Pullman, Ill., a town built and owned by the Pullman Palace Car Co., which employed as many as 12,000 operatives. The company reduced its employees' wages a year ago. This year they demanded restitution and the company was allowed until June 25th to decide. In refused. The employees refused to work. Through sympathy employees of more than thirty railroads have refused to work so long as Pullman cars are used on those roads. 200,000 men are now engaged in the strike. No freights are moving from Chicago nor from many other Western and central cities. All perishable goods that await shipment are rotting, while the price of them has gone so high that there is great suffering. Many of the strikers are in open rebellion, burning cars, attacking guards and resisting officers of the law. President Cleveland has sent troops to Chicago and Pullman, but they fear to fire on the strikers hoping to have the matter arbitrated. Gov. Altgeld opposes the President's movement. Eugene Debs, President of the American Railway Union directs the strikers. He says there shall be no concession on his part; he will withstand all efforts to the bitter end. United States mails are delayed, the general travelling public inconvenienced, security of property and life and liberty are menaced. It is hourly expected that there will be a conflict between the troops and the strikers, who are burning and destroying cars. There is yet room for hope that arbitration will result and remedy this insurbordination. The strikers cannot succeed for long because they have no resources, being accustomed to live from hand to mouth, while the railroad owners have plenty and are concerned only for the protection of their property—protection guaranteed by law. The innocent poor in Chicago, New York and Cincinnati are suffering more than all others, suffering while more than $2,000,000 worth of property has been thrown to winds! Effect of the strike is felt as far South as Memphis and will be general unless remedied by decisive action for one side or the other. The latest is, that President Cleveland has issued a proclamation, warning against obstruction of the laws and the destruction of government property, and states that troops had been ordered to suppress such obstruction. The labor leaders are on the ground. At a monster meeting Sunday night of trades-union delegates, a general strike was ordered by 4 p. m. Monday; but other accounts state that said strike could not take place before Friday. The Pullmans are inexorable and refuse to arbitrate.

For the Associations.

HOME MISSION BOARD.

At each Association there will be a report on Home Missions. The writers of these reports will desire facts for the same. I have nowhere seen in a short space the facts so well summed up and presented as in the following statement taken from *Our Home Field*:

"In 1882, when the Home Board was moved from Marion to Atlanta, its receipts from the churches were less than ten thousand dollars, and its missionaries were 38 in number.

Six years after, in 1888, when its cash receipts had reached $48,000 and its missionaries had increased to 287, it was ordered by the Convention to expend $50,000 for a house of worship in Cuba. The year following, its cash receipts were $69,400, and its missionaries numbered 328; it set apart for the house of worship in Havana, $19,000

In consequence of delay in making the title, the remainder of the money due upon this property was not paid until December, 1892. In 1890 it received $68,300, and had 371 missionaries. In 1891 it received $67,200, and had 486 missionaries. In 1892 it received $84,900, of which it paid $21,000 for the Havana property and employed 365 missionaries. In 1893 it received $107,000, paid $21,000 in Havana, and employed 368 missionaries. This past year it received $73,300, and employed 381 missionaries

The average of its contributions for the past seven years has been $74,000 and the average number of missionaries has been 358

The whole number baptized by its missionaries for these seven years has been 34,975, and those received by letter, 28,968, an average per annum of those baptized 4,995, and those received by letter 4,124

Meanwhile the Board has paid for the property in Havana $65,000, and to aid churches in this country to build houses of worship, $23,744

The Board owns property which it values at $94,000, nearly all of which has been acquired during these last seven years. This estimate does not include the recent purchase of a house in New Orleans, on which the Board has made but one payment."

These facts will be needed for reports and bases of speeches before the Associations on Home Missions. The people want just such information. Facts, when properly understood, are wise teachers. As we look back on these results of the Home Mission work there is cause for profound gratitude to God, and a most hopeful prophesy of enlarged usefulness of this Board in the time to come.

C. DURHAM.

It will be to your advantage to read the announcement of the Normal and Collegiate Institute for young women in another column, and write to Dr. Lawrence for further information. Dr. Lawrence informs us that several girls from Baptist families are being educated there on the Presbyterian aid plan.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Rock Spring ch, Flat River, $6 63; Amis' Chapel ch, ditto, 6.51; W M S, Cary ch, 2.50; New Hope ch, Brushy Mountain, 76c; Wilkesboro ch, ditto, 1.14; Roquest ch West Chowan, 1.30. Total, 18.84. Previously reported, 5,871.14. Total this year, 5,889.98.

Foreign Missions—Cleveland ch, $4.00; Seaboard ch, West Chowan, 10.00; W M S, Cary ch, 2.50; First ch, Raleigh, Central, 50.25; New Hope ch, Brushy Mountain, 1.75; Pleasant Home ch, ditto, 1.17; Wilkeshoro ch, ditto, 1.22. Total, 70.89. Previously reported, 2,521.98. Total this year, 2,592.87.

Home Missions—Cashie Mis Society, 1.16; Wilkesboro ch, 1.78. Total, 2,94. Previously reported, 1,187.41. Total this year, 1,190.35.

Education—New Hope ch, Eastern, 63c; Roxboro ch, Flat River, 13.10; Brassfields' ch, Central, 6 00; Liberty Asso, 15.00; Jackson ch, 3.16. Total, 37.89. Previously reported, 1,409.47. Total this year, 1,447,36.

Orphanage—First church, Raleigh, Central, $23 91. Previously reported, 436.26. Total this year, 460.17.

Ministerial Relief Fund—New Hope ch, $1.11; Raft Swamp ch, Robeson, 3.75. Total, 4.86. Previously reported, 188 52. Total this year, 193.38.

Students' Aid Fund, Louisville—Bertie Union, $5.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, July 7, 1894.

LAW SCHOOL
WASHINGTON AND LEE UNIVERSITY,
LEXINGTON, VIRGINIA.
Opens Sept. 12. For catalogue address
JOHN RANDOLPH TUCKER, Dean.

CANCER

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TRADE MARK.

See letter of Mr. Lillibridge in this paper. "How the Electropoise Cures" is explained in a book that is mailed free to any address.

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Tailor-Made Dresses,

With Tuxedo Blazer or Eton Jacket

Fancy Mixed Cloths, Grey and Tan, prices $5.00, $7.50, $10.00 and $12.50. Black and Navy Serge, $7.50, $10.00, $11.50, $ 2.50, $15.00 and $17.50. White Duck Suits, $4.00, $4.50 and $5.00. Fancy Duck Suits, $5.00 and $6.00.

These are not the poorly made dresses so often advertised at catch prices, but are perfectly fitting men-made garments, all in the latest styles and the best values to be found at the prices.

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On top Blue Ridge, at the corner of Wilkes, Surry and Alleghany counties; 2 hours drive from Elkin, N. C. Intended as the Chatauqua for the Baptist State Sunday schools. Excursion rates to Elkin. Fare $1 00 a day; $20.00 a month. Scenery, trout fishing and mineral water superb. Address W. E. HARDIN, Proprietor,
Roaring Gap, N. C.

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Statesville Marble Works.

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STATESVILLE, N. C.

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We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

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MUSIC. A young lady of four years experience desires a situation as teacher in a female seminary or large boarding school. Vocal and Instrumental music taught. Best references given and required. Address Box 24, Scottsville, Albemarle Co., Virginia.

HELPLESS INVALID.

"About 18 months or two years ago my wife's health gave way, and she grew steadily worse. She could not retain scarcely anything she ate and the case finally assumed the worst form of

DYSPEPSIA and CHRONIC DIARRHŒA,

and she became a helpless invalid at the age of 18. I had her under the treatment of a good physician, but his efforts to relieve her were of no avail. So, after matters had continued thus for 8 or 10 months, and my wife had given up to die, I took the case in my own hands and purchased a bottle of Dr. King's

ROYAL GERMETUER,

began giving it to her in water as hot as she could drink it, before and after each meal, using a mild purgative occasionally on retiring at night.

Suffice it to say in less than a week there was

A WONDERFUL CHANGE.

She could eat a little of anything she desired, and today is a well woman. She used altogether possibly 4 or 6 bottles. In my opinion

GERMETUER HAS NO EQUAL."

HARRY L. WATTS, Winona, Miss.

Mr. Watts is traveling salesman for N. Zuberbier Co., wholesale grocers, New Orleans.
King's Royal Germetuer Co., Atlanta, Ga



Leaksville Woolen Mills,
LEAKSVILLE, N. C.,

are at the old place, under the old management, making the same line of excellent goods. Write us for information and samples if you have any wool to be manufactured into Blankets, Fancy Bed Spreads, Cassimere, Jeans, Flannels or Yarns.

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This Company has been in successful operation for twenty-two years, and paid out

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B. Lock Box No. 17, Leaksville, N. C

Dr. Taylor's Articles.

Dear Bro. Bailey:—I have just received a copy of "How far Should a State Undertake to Educate." I have been reading those articles from time to time as they appeared in the RECORDER, and desire here to give them my hearty indorsement.

They certainly were timely; and no man in my opinion could have given them more point, power and grace, than Dr. Taylor.

I think it a wise thing to put them in pamphlet form and shall take great pleasure in trying to give them circulation.

D. J. HARRIS.

Yanceyville, July 2, 1894.

Two Well-Edited Papers.

It is hardly becoming in me to say so, as I write a column every week for it, but the impression generally prevails in these parts that the *Charlotte Observer* is not only the best paper now in the State, but the very best that was ever was published in North Carolina. The other journal, the striking ability of whose management has much impressed me, is the BIBLICAL RECORDER. This has always been an ably edited paper from the time when Thomas Meredith sat at the helm up to this date, but I am satisfied it was never better edited than it has been for the past six months. It contains more editorial than ever before, and of a high order of merit.—*Dr. Pritchard in Charity and Children.*

A Thing Worth Knowing.

THE EXPERIENCE OF AN ENGINEER.

"I have driven the engine over the rails for many years. For a long time my run has been from Peoria, Ill., to Springfield, O., on the Big Four. I am forty years old. Thirty years I have had catarrh. The second time in the last two years I have resigned my responsible position. I did this reluctantly, because it's my trade and I love it. I have done everything that a mortal could to get cured, tried every decoction and snuff remedy advertised and the monthly installment racket, also three of the best doctors in Indianapolis. They cut bones from my nose, and, with wires charged me with electricity, they burnt me. The sizzing was like cooking beefsteak. I got worse and worse. My sufferings and the odor were unbearable. I felt most miserable. Three weeks ago I saw an advertisement in the city papers stating that a doctor by the name of Bye, who had made cancer a specialty for twenty-five years, had at Kansas City, two years ago, discovered a balm that would not only cure cancer, but all malignant diseases, and catarrh was named. He gave the testimony of many noted people. One was from Mrs. Reeder, Mr. Robert Lincoln's wife's aunt. She said she was cured of a horrible cancer by Dr. Bye; that he did it with balmy oils, which were as harmless and as gentle as dew; and it was further stated that over two thousand cases had been cured since the discovery, and that the doctor had the indorsement of the highest medical authority in the United States, and among the many cured were the names of thirty five doctors, which shows their confidence in the mild method treatment, and that Dr. Bye had established an office in this city, at 492 North Tennessee street. I went to him. He made an examination of my case; said my case was a bad one, but it was the kind he always preferred to cure, and that catarrh was as hard to cure as cancer, but he had cured hundreds of such cases, and had met with no failure yet; that he said but little about catarrh in his advertisements, because people were not willing to pay much to be cured. For the last three weeks I have taken the Balmy Oil treatment, and I believe I am permanently cured, but it would seem like exaggeration to tell it, but what I have experienced and seen convinces me of the facts. The oil seems to destroy all malignancy and purify everything it touches. Any one seeing what it does for cancer will not doubt but what it will cure catarrh. I will end by saying I heartily commend the Balmy Oil treatment. It is very simple. Persons can send for the oil and treat themselves at home. The doctor's prices are most reasonable. Even the poor can afford to pay the price he charges for oil. My home is No. 848 West Washington street, Indianapolis, Ind., and you will find Dr. D. M. Bye at No. 842 North Tennessee street.

"F. M. WALKER."

DIED.

COOK—Little Retha, the infant daughter of Charlie A. and Lula F. Cook, died on the morning of June 1st, 1894. The fifteen short months she spent on earth were too few to soil her little soul with sin, and on the sixteenth in all its purity returned to the Saviour who said, "Suffer little children to come unto me." Heaven seems dearer since Retha is there. May God bless and comfort the bereaved parents. AUNTIE.

TILLEY—God in his wisdom and providence took from our midst on May 29th Luther H. Tilley, after an illness of ten weeks. In all his sufferings he recognized the hand of God, and bore it cheerfully and patiently. During a meeting at Bethany last summer he was enabled to view Christ in the true light, and ever afterwards cherished a bright hope. His faith did not waver in the darkest moments. He was a devoted and kind husband, obliging and sympathetic neighbor, careful and considerate in business, and honest in all his dealings. All who knew him loved him. While it grieves us to part with him we trust our loss is his gain. He leaves a wife and four little children, with a father, several brothers and sisters to mourn his loss.

June 29, 1894. W. H. COPLEY.

MORRIS—Sister Margarett Morris (known better as Aunt Peggy and Grandmother) peacefully passed away to join all the loved ones in the spirit land on May 29th, 1894. She was in her ninetieth year of life. She gave seventy-five of it to her Master's service. She professed faith in Christ at a camp meeting at Eno church in Durham county at the age of fifteen, and ever deported herself in a quiet, humble, lovable way. She was a member of Bethesda church at the time of her death.

Her record is exceptional. She was not perfect, but came as near an ideal woman as almost any. She had a gentle, sweet disposition, and endeavored to make all around her happy and pleasant. She leaves a large concourse of relatives and friends to mourn their loss. To know her was truly to love her. We shall sadly miss her at Bethesda. She loved her church and pastor.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

To the family we would say, the separation will be short, if you only take her Saviour to be your Saviour. God has meant it for your good and our good. Let us all try to meet her on the banks of sweet deliverance.

J. F. MACDUFFIE.

East Durham, N. C., June 29, 1894.

Tributes of Respect.

Departed this life at her home near Spring Hope, Nash county, N. C., on March 19th, 1894, sister Mary Creekmore, in the eighty-second year of her age. She was a consistent member of Ephesus Baptist church, and had been for many years.

Resolved 1. That Ephesus church deeply feels the loss of such a venerable member, the community a good citizen and kind neighbor, her children a kind and devoted mother.

Resolved 2. That we extend to the bereaved family our heartfelt sympathy, and commend them to the God of their father, who alone can heal their broken hearts.

Resolved 3. That a copy of these resolutions, when approved by the church, be spread upon the records of the church, and a copy be sent to the BIBLICAL RECORDER for publication, and a copy be sent to the family of the deceased.

H. M. WARREN,
W. W. BATCHELOR,
Committee.

Our Bro. F. P. Alderman is not, for God took him. He was born Sept. 14th, 1853, and died at his home in Sampson county, June 15th, 1894. The funeral services were conducted at his home by his pastor, Rev. Chas. F. Hopper. At the close of the services his body was laid to rest in an oak grove near his residence to await the resurrection morn. Around the open grave many of his Alliance brethren stood and conducted services appropriate to the occasion, the grave was filled, flowers were placed upon it, and then the large number of friends turned in sadness to their homes.

Resolved 1. That in the death of our Bro. Alderman Bethel church has lost a wise and conservative leader and a liberal contributor,—the tenth of all the Lord prospered him

Resolved 2. That we extend to his bereaved companion and friends our deepest sympathies, and pray that the Master whom he loved and served may now give to each of them the consolation of his sustaining grace.

Resolved 3. That a copy of these statements and resolutions be made a part of the records of this church.

C. C. JOHNSON,
MAURY WARD,
CHAS. F. HOPPER,
Committee.

Is Cancer Curable?

Dear Sirs:—About eleven months ago, I bought an Electropoise from you for treating cancer; I had one of about ten years' standing. It had reached a stage where it was making rapid progress, being about the size of a silver dollar. I knew that I had to do something or my time was about up and you were the only parties that would give me any assurance of a cure.

I am now happy to inform you that the cancer is no more; the Electropoise arrested its progress perceptibly in a few days, and it gradually and slowly grew less until now there is only a place the size of a pin head, and it is gradually disappearing.

Yours truly,
M. M. LILLIBRIDGE.

Keysville, Fla., April 27, 1894.

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The Home Circle.

The Orchard on the Hill.

Grandfather's home!—that dear old place,
A house with gables wide
Embowered in trees, a great red barn
With haystacks at its side,
A brook spanned by a rustic bridge,
A gloomy, rumbling mill,
And set against a dreamy sky
An orchard on a hill!

Oh, every summer I go there,
When school is out, to stay;
I look for hens' nests, drink new milk,
And tumble on the hay.
Grandfather is the best of men,—
He lets me start the mill,—
And oh, the pippins growing in
The orchard on the hill!

Grandmother's old, too, but so sweet!
She's sprightly, though she's gray;
She feeds the chickens, milks the cows,
And churns, 'most every day,
Such yellow butter! And her pies
The pastry-cupboard fill;
They're made of yellow harvests from
The orchard on the hill.

Across the farm I love to run,
Through fields of grass and grain,
And fight the thistles by the brook,
The mulleins in the lane.
I love the dear old garden set
With rosemary, rue, and dill;
But best of all, and most of all,
The orchard on the hill!

Oh, the berries from the briers!
Oh, the melons green and gold!
We put them in the spring house
To make them good and cold;
And from the bee-hives, now and then,
A honey-bowl we fill,
To sweeten our baked quinces from
The orchard on the hill.

At night grandfather tells me tales
Of long and long ago,
Grandmother knits and knits and smiles
To see her stocking grow,
While all outdoors it is so calm,
So dusky and so still,
And then the moon rolls up behind
The orchard on the hill.

At nine o'clock we have our prayer,
And then I go to bed,
Away off in the darkest room,
And cover up my head,
'Most scared to death, and listen to
The lonesome whippoorwill
Calling to its mate across
The orchard on the hill.

—Maurice Thompson, in St. Nicholas.

How Some Animals Care for Themselves.

Some of the animals take care of themselves at the approach of the winter. The badgers dig frantically in the earth, throwing up a perfect fountain of sand behind them until they have long burrows, to which they retire on cold or stormy days; but every gleam of sunshine woos them to the surface, and they run up and down the cage begging for peanuts, as in summer. One of them has a cunning trick that he taught himself; on reaching the end of the cage he turns a half somersault, rolls to one side and rises faced right for the return trip. This rarely fails to win a reward from the admiring visitor.

The beavers go to sleep in their huts under the water, and the foxes and prairie dogs dig their burrows deeper and retire from the upper world, although, like the badger, they reappear on sunny days.

One sees some of the animals to a better advantage in winter than in summer; the moose and the reindeer seem more lively, and, I think, would be glad to have it colder than it ever is in this latitude. The frozen, snow covered stretches of Canada and Lapland are more to their liking than the yards of the Zoo, even on the coldest days.

The reindeer came all the way across the seas, accompanied by his mate and little one, with a great bag of their favorite moss to supply them with food until they should have become accustomed to American hay and peanuts. The taste for peanuts seems soon to fasten itself upon every creature that enters the gates, except the flesh-eating animals; and in a short time the reindeer come pressing their soft noses through the bars to beg for peanuts quite as eagerly as the monkeys.

The polar bear is another who does not find it quite cold enough to suit him; he has an ice water bath and a den in the north side of a hill, but he still looks as if he were longing for more snow, and I think that nothing would really content him but a cave in an iceberg. Perhaps, if one were to introduce him to the seal ponds, he might find himself in congenial company, at least; but it might happen that the seals would not care for him as a guest. They are a happy family among themselves, and sit with their heads poked through the ice, calling for their dinner with quite as much appetite as in summer.—*St. Nicholas.*

When Ponce de Leon sought to find
The fountain giving back lost youth,
It may be that he had in mind
That draught which seems to make a truth
Out of the fable ages old,
For drinking it the old grow young;
It is, indeed, a draught of gold,
Surpassing all by poets sung.

The draught meant is Dr. Pierce's Golden Medical Discovery, of course. It is a most potent rejuvenator of the weakened and debilitated system. It drives out all poison, all impurity, enriches the blood, and makes the old and worn out feel young and vigorous. Ponce de Leon didn't discover it, but Dr. Pierce did, and he rightly named it when he called it a "Golden Discovery."

Dr. Pierce's Pellets cure *permanently* constipation, indigestion and headache. All Dealers.

Good thoughts are blessed guests, and should be heartily welcomed, well fed and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.—*Spurgeon.*

Poverty not a Curse.

Some writers in the political journals of the day treat of poverty as a great evil, and in a shallow way speak of it as if society is to blame and as if government is to blame for not abolishing it entirely, while they are bound to admit that it is the natural condition of man. We agree with the St. Louis *Republic* when, in commenting upon this matter, it says:

"It is the business of government to prevent any man from taking another's living from him, but it is every man's business to get his own living. Poverty merely means that he needs the living he gets; that he is in want of the necessaries and comforts of life and obliged to get them by his own effort rather than by taking advantage of the efforts of others by whose labor he can profit without giving them equal advantage in return.

"As long as a people is free; as long as every man can keep the product of his labor without danger of having it taken from him by fraud or force, by the violence of lawbreakers or the more dangerous fraud of lawmakers; as long as the laws assure to every man what he has earned and no more; as long as opportunities are equal under the system of government, whatever it is; as long as every child born naked into the world has a fair field, and, from the laws, no favor, so long is poverty a blessing instead of a curse to a country. Whether any man is better for having more than he needs need not be discussed here. The philosophers and moralists have had enough to say of the demoralization produced by excessive accumulation. What is to be said here is that in order to do our work at all and not to be mere cumberers of the ground the great majority of us have need of poverty as the only always reliable incentive to exertion."

This is sound reasoning. If men had never known poverty they could know little of the comfort of plenty or the healthy exercise of the faculties God has given them, to achieve independence and affluence.—*Norfolk Landmark.*

Kindness is Catching.

A newsboy took the Sixth Avenue elevated railroad car at Park Place, New York, at noon on Thanksgiving Day, and, sliding into one of the cross seats, fell asleep. At Grand Street two young women got on and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently the younger girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and, without saying anything, held out a quarter, with a nod toward the boy. The girl hesitated a moment, and then reached for it. The next man just as silently offered a dime, a woman across the aisle held out some pennies, and, before she knew it, the girl, with flaming cheeks, had taken money from every passenger on that end of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, and got off at Twenty-third Street, nodding to all the passengers with a pretty little inclination of the head that seemed full of thanks and a common secret. This rebukes Ingersol.'s sneer that if he had been God he would have good things catching. They are catching, and God made them so.—*Parish News.*

Just a Few Words.

Just a few words I want to say to my Canadian sisters on a question that has been a burning one to me ever since it was brought to my attention by George T. Angell, President of the "American Humane Education Society." Do you, my dear, unknown friend, now glancing at these lines—do you ever wear a murdered bird in your hat? I used to. I knew nothing about the subject. I was a sad heretic. But a day came when I ripped birds and wings from my hats and threw them into the fire, except one black bird that I keep hung on the canopy of my bed as a text to preach a sermon from to any unenlightened friend that enters the room. Do you know how the fashion started? Do you know how the birds are killed? Let me try to tell you. Seven years ago, at a ball of the *demi monde* in Paris, appeared a woman wearing on her head a stuffed bird with glassy eyes and outspread wings and tail. The other women thought it was charming. They, too, obtained stuffed birds. The fashion spread upward; and this is said to be the true history of its beginning. The cruelty that attends the slaughter of the birds is such that no right minded woman, if she knew it, would for an instant think of again wearing the bodies of these little creatures. Are they not tender mothers? Do they not love their nestlings, often flying home with bleeding body to die beside their little ones? The beautiful humming bird killed by thrusting a red hot needle down its throat. The red birds that come from France killed by being placed in a cold oven, which is gradually heated to preserve the brilliant coloring of the plumage.

Down South the hunters carry on such wholesale destruction among the birds that in many cases, where the wings only are needed, they tear them from the living body. The birds are hunted at the season of the year when they are rearing their young, because at that time their plumage is the brightest. Five million song-birds are annually required—what for? Do the men hunters who capture them wear them? No; they are placed on the breasts and over the brows of some of the fairest and best women of this continent. Wait till the women know it. They will change all that, for the heart of a true woman is pure gold.—*Marshall Saunders, in Our Dumb Animal.*

Hall's Vegetable Sicilian Hair Renewer has restored grey hair to its original color and prevented baldness in thousands of cases. It will do so to you.

The Physical Strain Involved in High Speeds.

The exaction that modern railroad speed makes on the physical stamina of railroad men is demonstrated in the fact that seven engineers are required to take the Chicago flier out and seven back. The running time between New York and Chicago is twenty hours, and the average speed is forty-eight miles an hour. Each engineer and engine runs three hours. Machine and man return with a slow train to their starting point, to relieve the strain on both. Then the engineer is given forty hours' rest before he goes on the flier again. This rest is absolute, no work of any kind being required of the engineer.

Though the average speed is forty eight miles an hour, the locomotive must at some points be driven at sixty or more. The physical strain on the men in the cab at those bursts of speed is something terrible. The engineer has fifty things to look out for, and is being shaken and swayed all the time. The fireman is constantly feeding the insatiate furnace. On the run of the Empire State express, three tons of coal are shoveled from the tender into the furnace between New York and Albany. It is not wonderful that the engineers of this train are given alternate days for rest and recuperation. Fast travel not only wears out rails and machines, but human creatures' lives.—*Boston Transcript.*

A wise and holy rule for our neighbor's faults is this, to speak often of them to God, and forget them before men.—*Massillon*

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WE ARE in thorough sympathy with the sentiment recently expressed at Morehead by certain proprietors of preparatory and academic educational institutions relative to the admission by our colleges and the University of students who are not qualified for such admission with respect either to mental acquirements or age.

We can speak of Trinity, Wake Forest and the University from personal knowledge; we might be able to speak of other institutions were our quaintance less limited However, we have no hesitancy in stating that we have personal acquaintance with young men who have attended the three institutions mentioned, when they would have stood quite ordinarily in the lower classes of academies; and, we are bold to say, some of them would have met with difficulty in an examination on Sanford's Arithmetic, Webster's "blue back speller," or Swinton's grammar. But having entered college they studied algebra and rhetoric, and to this day they are uneducated. These institutions probably excuse themselves by naming such students "preps," but they can never be excused for deceiving them so that they enter the world without a knowledge of arithmetic—a thousand times more useful than algebra,—and the elements of grammar—equally more important than a mere theoretical knowledge of the English language. They cannot be excused for creating the impression that the work of preparatory schools is unnecessary or that they could do such work as cheaply and as well as these schools.

Our State is better equipped with preparatory institutions than ever before. They are cheaper and better than college preparatory annexes, and they are in the reach of every one. A young man may think it worth something to be able to say he has "been to college;" but when lingering wisdom comes he will realize that all the saying, all the name, will not help him one jot. It is wrong to persuade a young man to enter college before he is prepared. It adds expense, limits his practical knowledge, and enables him to deceive others. It is base to mention requirements in catalogs, that are conveniently forgotten when the unprepared student appears.

Every college is hampered with "special students" these days. They are unable to enter anything well, are specialists in nothing, and seem to be at college for want of an excuse for living. They are a great handicap on whatever classes they enter. In our opinion one should not be permitted to become a specialist until one has acquired a general collegiate knowledge,—certainly one should be required to be able to enter the freshman class of a college.

But it said that scholarships should not be withheld from a young man merely because he cannot enter college classes. Surely if privileges are conferred upon any they should be conferred upon those who are most able to appreciate them. Moreover, if a young man desires a collegiate education, and is worthy of a collegiate education, he will not be hindered by attending a preparatory school until he is prepared. The years spent there would be subtracted from the years to be spent in a college, for a college cannot prepare one for entrance more quickly than a preparatory school can. And of course it is cheaper to go to such a school, being nearer home and generally less expensive.

Every young man or woman should aspire to a collegiate education; but one should not deceive one's self that all the college education will be of advantage if one has not a knowledge of arithmetic and spelling and grammar.

There is more room in our State for academic, business and preparatory schools than there is for institutions of higher education; and their fields should not be infringed on by the higher institutions, whether numbers be absolutely essential to life or not.

THIS IS the season of political primaries; and some observations thereupon may be pertinent.

Democracy took its origin in Athens two thousand years ago; and it has not existed since the Christian era. When a question of politics concerned the Athenians all the citizens were assembled in one place and full and free expression of opinion was invited. This is democracy; and, of course, it cannot exist now in even a large city. But it may exist in primaries, and from them in the county and district conventions.

In our country but few citizens vote for their real choice for president, governor or congressman. Most of us vote for men whom we have never known. This is inevitable in a district of 35,000 citizens. Yet in our primaries we do have opportunity of voting for our preferences, for all the citizens of a ward or precinct may be gathered together, and time may be had for each to express his opinion. But the primary may be conducted, and often is, so that only the majority is heard, when the delegates chosen by the primary vote in the county or district convention. And here is the danger: If the majority of citizens selects the delegates, the minority's voice is not heard again for two or more years. This is always dangerous; for our government, though it cannot be democratic, should be as nearly so as possible. The voice of the people, the voice of every man, should be heard as far as possible; and if the delegates selected by a primary are instructed to vote for each candidate in proportion as preferences are expressed for one in the primary, the voice of the people will be heard in the county or district convention. If, for example, two-thirds of the citizens in a primary desire a certain man for Congress, the other third desiring another, two-thirds of the delegates selected should vote in convention for the majority's preference, the other third representing the minority. By this means only can we hope to have even a semblance of democracy in our government.

DID YOU ever consider how the will of the majority is nullified by present day politics right before your eyes? Say there are three parties in the field and candidates are not yet named. By the present system each party nullifies the will of the minority of citizens in a ward or precinct, however great it be, in the primaries, nullifies the will of the minority of the delegates in the county convention; and then the final election nullifies the will of the majority and minority of two entire parties. So many minorities make an overwhelming negative majority; but being divided they are as chaff upon the threshing floor of present day politics. Fewer parties and fewer threshers and less machinery are the remedy.

LABOR is slowly being made to realize that it cannot win the battle with Capital by its present violent methods. It has been organizing all these years only to march under the command of demagogues to injury and defeat. It can win, but never under such leaders; it deserves to win, but not until it knows that honesty and peacefulness are the duty of all citizens.

If 8,000,000 organized laborers had been engaged in the recent unprecedented strike, the result would not be different from that which 250,000 men suffered. Labor has the right to cease laboring; but it has no right to destroy property nor to infringe on the rights of those who would labor. When it does, it is lawless, and deserves to be classified in the ranks of anarchy. And then the resistless power of a mighty government of law-respecting citizens is brought down upon it.

Labor can gain nothing by "strikes," even if it does not break the law. Capital has nothing but its profits to lose; Labor loses flesh and blood. Capital feasts upon laid up stores, resourceless Labor starves. Capital can bide its time, but Labor must work for daily bread.

If all the laboring men on earth would strike to day the fight would be one of endurance, with all the requisites of endurance on the side of Capital; and Capital would win. If Labor, exasperated, should resort to lawlessness as in the late strike, armies well-equipped, would be set upon them. And Labor need not deceive itself that armies will not fight it when it becomes lawless.

But Labor's battle is not hopeless. No worthy battle is. It has the ballot. It may send its representatives to legislatures. If it knows what it desires, there is no reason why it cannot have it, if it ought to have it. Labor has been deceived by demagogues in legislatures and out. Some have urged it to lawlessness, others have promised it legislation which has not been effected. But this is no reason why it will always be deceived.

Labor may gain much, too, by peaceful methods. The Typographical Union of Raleigh, for example, does not strike, nor does it use undue means to prevent other good printers from working. Its members get good wages, but they are not extortioners. And moreover, the organization is helpful to employer as well as employed in that it keeps the city well supplied with printers, and keeps out undesirable men. There is a lesson here for all organized labor—a lesson in lawfulness and moderation.

IT IS to be hoped that the ever-recurring labor troubles, most of which are due to citizens that are aliens in all but name, will teach our immigrant-seeking State a wholesome lesson. How strenuously have we tried to induce immigration! How have we self-deceivingly boasted of the unspeakable salubriousness and accommodating adaptability of our climate, the immeasurable riches of our blank filling soil, the inexhaustible hidden wealth of our hills, the wasting abundance of our valleys, and the ripe pregnancy of our waters! And all this for the sake of anarchy-breeding immigrants,—and if they happen not to be anarchy-breeding they can by no means be wholesome. Immigration destroys a State's traditions and vitiates its citizenship. Happily these effects are not perceptible in North Carolina as our bureau of immigration has served only to reward the persistency of certain inevitable office seekers.

North Carolina doesn't need immigrants, and immigrants do not want North Carolina; else a "bureau" would not be necessary to entice them. All men, immigrants and North Carolina included, know a good thing when they see it; and it has been observed that the fact that high salaried officials label a thing "good" is no warranty of its goodness. If North Carolina were as well adapted to immigrants as Pennsylvania is, be sure immigrants would perceive it without the aid of a high-priced prepaid guide. On the other hand, if North Carolinians cannot develop their hyperbolical resources, immigrants cannot. The cause of our backwardness is the unculture of our citizenship; and immigrants have not been known to elevate any respectable community. Let North Carolina be for North Carolinians, and in years to come when the world learns the value of conservatism and stability it will not lack for seekers. If our State is better than others, let us be content to keep it all to ourselves; and let us make ourselves worthy of it. Of course we should continue to maintain an Immigration Bureau in order to reward our faithful party workers. It will hardly do any harm anyway, and it may be beneficial in keeping men out of more responsible positions.

Multiple Personality.

BY REV. E. M POTEAT.

The recent literature of psychology describes many striking examples of double-mindedness. Some years ago Prof. James of Harvard University published an article in the *Century* in which he described the traits and experiences of a certain woman who, under the influence of hypnotizers, developed three distinct and markedly different personalities. Such persons are regarded as abnormal, and their mental structure and experiences are studied as belonging in the field of mental pathology.

It is interesting to observe in normal individuals analogues to these curiosities of the psychological clinic. If their speech correctly describes them, many among us are double-minded, two souled. I recently heard a man saying what he was as a Baptist and what he was as citizen; and another carefully distinguishing his duty as a minister from his duty as a man.

One can hardly forbear to ask how many personalities these brethren carry around with them. We read of a man in Scripture that he gave his name as "Legion, for we are many;" but in the context he is described as one possessed of devils!

What are we to conclude of a man who calls himself minister, Baptist, citizen, upon occasion, and who insists on carefully isolating the functions of each, so that the citizen shall never intrude into the field of the Baptist, and the minister shall never be seen in the midst of practical affairs? Certainly not that he is possessed of devils, though he might properly name himself Several, if not Legion; but that he is the victim of a very bad psychology is a conclusion which it is hard to escape.

Perhaps the Mental Philosophy in which many of us were instructed is in part responsible for the tell-tale descriptions which brethren make of themselves. Recall Upham's Mental Philosophy, and how he delivered into your hand after the manner of the naturalist, and described piecemeal the faculties of the mind. These faculties were so sharply distinguished as to present a congeries of personalities instead of a mind. An appeal to experience, at any moment, would have convinced the philosopher that every conscious act is the expression of his total personality. If a man is exercising his faculty of memory, for example, in that experience he is himself, his total self, remembering. In a word, the old mental philosophy came very near losing the mind in the faculties. The new psychology, true to experience, treats the mind as an indiscerptible unit, and double-mindedness as abnormal.

But whether there is here any suggestion as to the origin of the distinctions I have referred to or not, it must be clear, upon a little reflection, that they are distinctions without a difference. Here is a man. He is a citizen. He is a minister. He is a Baptist. In his every act he is his whole self acting. Suppose he casts a vote with the liquor dealer for the perpetuation of the saloon iniquity. Here it will be said he acts as a citizen. No; he acts as Baptist—minister—citizen. And if he feels compunction, as he certainly ought for such a vote, his entire self feels the compunction, as it is his entire manhood that is smirched. Certain it is, that a man cannot escape responsibility for his act as a citizen under the shelter of his character as a Baptist. And even ministerial robes do not afford a hiding place for the citizen who has played the fool.

New Haven, Conn.

The Everlasting Gospel Ought to be Supported.

BY REV. J. A. SMITH.

PART THIRD.

In the previous articles which have appeared in these columns, I have discussed mainly the duty of sustaining the local pastor and supporting the gospel at home.

I feel assured of the fact that all true Christians will agree with me in the statement that the cordial support of the gospel at home is the only sure guarantee that the gospel will be supported in foreign lands. And I feel assured of the fact that they will also agree with me in the statement that the support of the gospel here at home is but a drop in the bucket in comparison with the support of the gospel in heathen lands. And I sincerely hope that what I have to say on the subject will be the means of bringing other brethren to speak and write on the subject of Foreign Missions as they have never done before. These big spread-eagle speeches at the district associations and conventions make us feel very good just at the time and cause us to make some pious resolutions. But we need a general permanent awakening on the subject of supporting the gospel in heathen lands so that we will never again this side of the glorious millennial dawn fall into a state of lethargy and sleep.

If we possess the right kind of religion, the reason why we sing, pray and support the gospel at home is because we have realized the fact that it is the power of God unto salvation. And realizing this grand fact, we desire to proclaim the glad tidings not only in the waste places around our own homes, but we earnestly desire to send the glad doings to earth's remotest bounds. Where this desire does not exist, there is no regeneration, sanctification or Holy Ghost religion. There is a mere partisan or sectarian spirit which in the sight of God is as "the sounding brass and tinkling cymbal." All who feel like Paul when he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," have the true missionary spirit. He desired the conversion not only of his Jewish brethren, but all the rest of his fellowmen, and his grand missionary tours and apostolic labors prove conclusively that the burning desire of his heart was the salvation of all men. I have all my life been convinced of this fact that it is going to take the same kind of religious experience for us to enter the everlasting kingdom as it did the beloved Apostle. Nothing will cause me to quicker lose all faith in a man's religion than to hear him speaking lightly of missionary effort and at the same time practicing what he preaches. Those who never pray for missions nor give anything for the support of the gospel in heathen lands, are going to be *left* at the last day. I cannot see on what general principles they expect to be present at that grand occasion when many shall come from the north and the south and from the east and the west, to sit down with Abraham, Isaac and Jacob in the everlasting kingdom. These ten cent and twenty-five cent brethren who give annually these amounts to support the gospel in heathen lands when they are able to give ten, twenty-five and even one hundred dollars, are going to be bitterly disappointed on that coming day when Jesus will give the crowns and sceptres to those who have borne the heat and burden of the day and done what they could to save earth's perishing sons and daughters.

Some one has said that the gospel is one of the grandest prophecies in the world—a long, beautiful and most sublime prediction, embracing heaven and earth in its mighty circumference and resting not until earth shall be like heaven, and both shall be one in Christ. This is indeed a grand sentiment, but it is the real sentiment of all who love the Lord in sincerity and in truth and desire to see literally fulfilled that ancient prophecy which declares, "For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

I for one believe that the loftiest honor is going to wreathe the brow of every man and woman who in person or by proxy is holding out the Bible and its grand truths to the nations in heathen darkness. We are all living in a peculiar period of the world's history. It may be that we are approaching that period when Christ said there should be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, men's hearts failing them for fear, and for looking after those things which are coming on the earth." Great and good men differ so widely on the subject of eschatology, or the doctrine of the last things, that it is almost impossible for us tell exactly the latitude and longitude of the old Ship of Zion. She may be just approaching the bright golden shores, or she may yet have to cross many dark, stormy and tempest-tossed seas. But there is one thing that is grand and inspires the reapers who are out in the fields reaping the golden harvest and bringing in the sheaves for Christ: they may work on undismayed by what is going on around them. They may toil and labor on till Jesus commands the angels to sing "Harvest home," and not till then need our brethren in China, Japan, Mexico and the isles of the seas lay down their sickles and return from their work.

I for one believe that Jesus is going to reign "wherever the sun does his successive journeys run." In the second Psalm it is said, "Ask of me and I shall give thee the heathen for an inheritance and the uttermost part of the earth for a possession." That rich gem, the Lord's prayer, stands in the middle of the gospel like a mountain of light in a very fruitful field assuring us that God intends that his will shall be done on earth as it is done in heaven. Our blessed Lord would never have taught us to pray for a thing which it was not the intention of God to perform. When the will of God shall be *done upon the earth as it is done in heaven*, the earth will then be like heaven. The meanest, most selfish and despicable man on earth is one who will flatly refuse to make earth like heaven. I have never had any patience with the Hardshell idea that waits until sovereignty pulls the sheep out of the ditch; and yet practically there is a great deal of Hardshellism in all our churches and in all of our hearts. We can discover this fact by asking the question, What are we doing to bring about the glorious consummation and make earth become as heaven? What are we doing to advance the conquests of him who hath on his vesture and on his thigh a name written, King of kings and Lord of lords?

The church of the nineteenth century may become exceedingly corrupt and wicked in the sight of a pure and holy God. It may prove to be a most miserable failure. It may fail to take advantage of the golden opportunities which God has given it to evangelize the world. The so-called Christians may be so mean, stingy and covetous that they will not bring the tithes and free will offerings into the house of God. The "cheap Johns" in the pulpit may 'spit cotton" and oppose the great extravagance of their brethren. Covetousness, which is idolatry, may utterly repudiate the idea of Christian consecration and liberality. The talent may be hid in the napkin and the pound wasted; but there is coming a radical change, and all of God's plans and purposes are going to be carried out to the very letter. If we fail as churches and individuals to do our duty in the evangelization of the world, God will suddenly set us aside and put some one else in the harness who will carry on the grand work. God is absolutely independent of modern Christianity, and his will shall be accomplished. Although Ephesus is destroyed and Laodicea spewed out of the mouth of an angry Christ, God is able out of these stones to raise up children unto Abraham, and some of these days he is going to destroy those old fossil churches which spend half the day in hearing unsanctified men render excuses for church absence, but never spend a moment in prayer for the conversion of the world, or discuss as a church the awful condition of those nations destitute of the glorious gospel of the Son of God.

Modern Christians do not dream that there is a possibility of being cast aside by Jehovah as a miserable failure in the conquest of the world. At one time in Jewish history a decree went forth that the whole nation should be destroyed. It was a time of great mourning among the Jews and fasting and weeping and wailing, and many lay in sackcloth and ashes. There seemed to be but one ray of hope for the terrified people. A beautiful Jewish woman was queen, and it was her privilege to go in before the king, touch his golden scepter, and make supplication to him in behalf of her people. Mordecai said unto her, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this?" We who profess to be God's people can learn a lesson from this. If Queen Esther had neglected the grand opportunity and refused to touch the golden scepter, she and her father's house would have been the only sufferers. God in a way not known to us would have delivered his ancient people, but Esther would have lost the grand honor of delivering her people. We who claim to be Christians may neglect to touch the golden scepter. We may refuse to utilize the grand and splendid opportunity which God has given us for the evangelization of the world, but this will not change the plans and purposes of God. He is going to save an innumerable company which no man can number, who are to be gathered out of every nation, kindred, tribe and tongue. And if we are not willing to act as his instruments in the salvation of men, he will out of the very stones around us raise up children unto Abraham. It is a positive fact that we are not sending the dying nations the men and means at our command. We are not giving to the foreign work but a small fractional part of what we ought to give. In arranging for the work of the present year, our Board at Richmond has made an apportionment for each state, and North Carolina is asked for the modest sum of $9,000 as her part in sustaining the work upon the foreign field. When we place all things in the presence of the great judg-

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, JULY 18, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

IT SEEMS to us that a perusal of Brother Smith's article in other columns of this number would re-kindle the fires of missionary zeal, such as made Paul's career glorious, in every reader's heart.

It is high time for the world to be stirred up to the importance of sending the gospel to every creature. It is high time to persuade Christian men and women to forget themselves for a moment and contemplate the heathen darkness and the heathen doom. It is a duty of every Christian that cannot be postponed an hour both for the sake of the heathen and for the sake of Christianity. Our present attitude is a reflection on Christianity and a sin upon our own hearts.

The Christian's duty is to glorify the Father even as Christ glorified him. Can a Christian afford not to give money and time to this end, if the Son of God could give his life? Supporting and furthering the gospel to the redemption of the lost is the means; and there's not one, so little nor so great, who can escape this duty and make account for it to God.

IF A member of a Baptist church is not a member of a society for the prevention of cruelty to animals, we have a mistaken concept of the province of a Baptist church. Certainly no Christian can evade the conclusion that cruelty to any of God's creatures is ungodly and unchristian; certainly no Christian can evade the conclusion that it is one's duty to shield God's creatures from cruelty. And yet some people in our State are asking Christians to join societies for prevention of cruelty to animals. Christians who do so, reflect on their church life. And more than this, we are free to say, a Christian who will not do what one may to prevent cruelty to animals as a humane being and a Christian, will not try to prevent such cruelty as a member of any organization.

If it be averred that Christians should join outside organizations in order to influence non-Christians to prevent cruelty to animals, we have only to say that the Christian's first duty is to show non-Christians the way of eternal life, to persuade them to become Christ-like.

A RECENT advertisement of a new edition of the Bible states that the appended notes make the Book a new book. This is a striking epitome of the times. All things can be made new by enterprise, even unto God's perfect Word. We protest against the statement, though we know full well that the writer of the announcement merely meant that it was a new book so far as notes were concerned. We really fear, however, that men will eventually conclude that all things, heavenly and earthly, may be improved by the proper enterprise. The advertisement was repulsive to us rather than attractive. We would not have a Bible that human work could make new. We would not exchange the old Bible, the Bible that has been the light of ages, for all the new ones on earth. Notes by human beings may be new, but they are mere changeable opinions at best; and are worthless so long as men enjoy the divine right to interpret God's Word according to their consciences. They may enlighten, and they can confuse; they are never absolutely beyond question, however valuable they be as exponents of learned and consecrated minds.

IN VIEW of the general misunderstanding in these parts of the duties of citizens, Bro. Poteat's article on our first page is peculiarly timely. It is full of saving common sense, even though it is concerned with a very deep science. No Baptist can be a Baptist and a citizen,—he can never be more nor less than a Baptist citizen. When you approach the ballot do not feel that you are not a Baptist any more than you would have one think that you are not a citizen. Being a Baptist, however, doesn't prevent one from voting directly contrary to all other Baptists any more than being a citizen determines your choice.

We have heard of "Christians" who put their religion aside with their Sunday clothes. They were of the world worldly, and the spiritual had no part in them on Sundays or in the week. Once a Baptist one cannot get in a position where one is not a Baptist, except one depart from one's principles. A Baptist cannot go to church as a Baptist and to the polls as a citizen. We despise the duplicity that prompts some men to say they can. If you are a Baptist you are a Baptist citizen, and as such are accountable for everything you do. They who name themselves "Several" are not far removed from him who called himself "Legion."

THE ASSOCIATIONS

Beginning the last of the present month and ending near the middle of next November the Associations of North Carolina Baptists will meet in annual session, after which we come together in Convention,—at times and places indicated in another column.

These bodies represent nearly two hundred thousand people, and are therefore a mighty power under God. They labor under the leadership of Christ, and are therefore most responsible bodies. Their strength is strength only as their influence is properly directed; and it increases only as they are active in the Lord's work. They exist as organized bodies for the one purpose of maintaining and increasing this strength in order to more fully serve God. Without such organizations Baptist work in North Carolina would not advance in any degree comparable with the present rate.

It may be well to note in passing that since the associations met last three others from the Western Convention have joined us. We have heretofore expressed the hope that these were harbingers of a general union in one Convention. They may not be. But it seems to us that it is desirable from an economic point of view that there be no division among us. This, however, is a matter that can be settled only by the will of the individual churches as expressed by individual members; and we know that the God gave Baptists this freedom will direct them properly.

Our associational meetings have always been of great interest and importance. And while we would not disparage past meetings, it seems to us that there is a broad and indefinable feeling that those of this summer, autumn and fall will be of extraordinary interest. We are assured that the central representatives of all the objects of the Convention are more active than ever, and are consequently determined to infuse their zeal into the individual representatives of them. The need of activity on the part of each individual Baptist in the State, always great, was never greater than at present. The support of the gospel at home and abroad is being urged upon us as it has not been in years. Debts are weighing down and threatening to seriously retard the work; but we assure every reader if the Associations respond to the moderate calls that will be made upon them that there is nothing to discourage us. The Orphanage, the Ministerial Relief Board, the Board of Education, State Missions, and other objects, must not be overlooked in our zeal for outside work.

And here we are reminded that a great question will be presented to the Associations which will appeal very strongly to all Baptist citizens. The educational question deserves our attention; but let us be sure that it does not overshadow the work of the Associations. There are other matters of greater importance. By no means should conflicting views, if there be any, be permitted to embitter one moment of the meetings. It may also be timely to remind the brethren that in considering this matter they should consider it as a question of public policy that concerns all citizens; and the fact that one is a Baptist should not prejudice one pro nor con, and alone should not determine one's position.

Happily the question of mission methods is being put aside. We have all of us had enough of controversy; and we earnestly hope that whatever may wisely be done to prevent controversy will be done. Our views are well known. We have only to say to those who differ with us that God will bless them if they do the best they can according to their consciences; and we can say no more for ourselves. Certainly God does not approve bitterness and dissension among brethren at any cost.

Such opportunities for mingled good-fellowship, edification and enjoyment as associations afford are seldom presented upon other occasions. Such a spirit as prevails at these meetings is never found at others. We hope this year to be able to report the largest attendance at all the associations in our history and the most enthusiastic efforts for the work. And more than this we hope the enthusiasm will last throughout the year. It is a duty and a privilege of every Baptist to attend them; and we are sure enthusiasm cannot be prevented if they are attended.

Whatever we North Carolina Baptists do is dependent on every Baptist in North Carolina. No one is without a duty, albeit some seem to be. We may all have differences as to what should be done or how to do; but we cannot escape the conclusion that each one must do one's best. And if each of us does his or her duty there will be such a rejoicing in God's name at the Convention at Charlotte as has never been experienced in our State. There is work for all, work that is common in that it is in the name of the Saviour of us all, and work that is imperative for the same reason.

We suggest that pastors begin now their efforts to incite interest in the coming meetings; to talk of the work that concerns and needs us all. It may seem early, but it is not too early. If the churches can be lead to look forward to the associations, there will be greater activity and greater interest when they meet. And we hope that as many as can will come, and that each one will be ready to do his part in advising how and in doing what each thinks the Master would have done.

IF YOU would have your boy or girl educated, begin when they are young and bring them in daily contact with wholesome literature. They will be educated with great difficulty, if when they are young you do not cultivate in them a desire to read, and interest in general matters. A good wholesome newspaper and a good book, history, narrative of adventure or story, will do more toward laying a broad and lasting foundation for education than all the schools. One must love to read before one can read advantageously; and your child will never love to read if text books are the first he looks into. A good wholesome periodical—two or three of them, if possible,—and a modest, well-chosen library, are more essential to a home where there are children than anything save religion and the bare necessities of life.

TOO MANY of us are "would-bes:" we so often forget the destination of those who deal solely in good intentions. We daresay there are pastors and other brethren—and sisters, too—who are intending to do many good things when thus and so has been done. When times get better one is going to give more money; when there is less work, another is going to give more time,—and so we are always "going to." Now is the time; Christ has given us no other. He distinctly bids us "take no thought for the morrow." We are not so foolish as to lament yesterday. To day is the day for good intentions; and their achievement to-day will do more good than at any other time. They who wait for the morrow to do well will never do well save by accident. Do to-day, and take no thought for any other day. Present duties are the only duties. A mortal has no right to try to postpone the accomplishment of God's will.

A BROTHER asks us the following questions relative to State aid:—

(1) Does the State University offer free tuition to ministers and sons of ministers? Yes. (2) If so, would not Baptists furnish the institution one thousand students, were they sufficiently weak in the knees to do it? We do not know. Certainly they would send it about two hundred. (3) If it is right for the State to educate preachers, is it not right for it to build houses for them to preach in? Yes, if we comprehend the fundamental question of right. Does the State appropriate $100 per head for the higher education of students to about $1.00 per head for the free schools? The figures are so nearly correct that they can always be used for the sake of "round numbers" without fear of contradiction. The State pays a teacher about fifty dollars to instruct fifty boys or girls two months in the year, while it pays $5,000 to instruct the same number of able-bodied young men nine months.

WE HOPE the Union Meetings to be held the latter part of this week and the first part of the next will be largely attended. They seem to us to be slowly growing in favor, and we anticipate the time when they will be as popular and as useful as the Associations. There is so much business at the latter that not much opportunity is given to spiritual instruction. But at Union Meetings there is a minimum of business; hence, they may largely replace the Associations in this respect.

Nothing can be more helpful to pastors and people than such gatherings. If the meetings are conducted well, they always exert an uplifting influence. We need more good fellowship, and such meetings as these are most conducive to this result. And moreover, the practicable nature of the questions set for discussion cannot but tend towards instructing all who hear.

Another matter which we have desired to mention for a year, but have withheld for good reasons: As this RECORDER manifests, considerable space that should be devoted to articles and news is occupied by Union Meeting programs, each of which concerns but a limited number of readers. We think the space may be more wisely used without detriment to the meetings. Suppose our brethren have the programs of the next meetings issued in circulars, and merely send announcement to us of the time and place of the meeting, and to whom application for programs should be made, in order that it may be demonstrated whether so much RECORDER space may not be wisely given to other matters. If, however, any Union doesn't desire to incur the expense of circular announcement, we will be very glad to print its program in full.

FROM OUR TRAVELLING AGENT.

MOREHEAD.

From all I saw there was one of the largest gatherings of teachers ever had at Morehead. Most of these had left before I got there, leaving, however, plenty of people to carry on the boating and fishing by day, and the courting and dancing by night. This is the best time to work for the RECORDER at Morehead. Many of our brethren are boatmen and fishermen, and this is their harvest, which was a good one; and it seemed a pleasure to them to remember in a substantial way their religious paper.

Bro. Hiden is succeeding well with his work, and day by day grows stronger in the affections of his people. Many brethren in our State remember Bro. Hiden's father, Dr. J. C. Hiden, with great pleasure, especially the brethren in Wilmington, where for many years he was pastor of the First Baptist church. The son is "a chip off the old block" possibly with some interest added. I do not know a young man better equipped for his work. With a mind trained to think, with a desire to know and do the will of the Master, and with a purpose to go quietly on and do his work, at no distant day he is to take his place among the first workers in the State.

I was sorry to find Bro. Leary in such a low state of health. He was one of the first to preach the gospel as we hold it in this section of the State, and now his work is done and his rest and reward are near at hand.

NEWBERN

Here I found Bro. Ford just recovering from what was thought would result in a serious attack of fever, but now he is on the way to his usual health, and expects to take a month off for rest. If any church in the mountains now vacant desires some good preaching for a month, it could probably secure it by writing to Bro. Ford.

I do not know a better town in the State, nor one that has made more progress in the past five years than Newbern, and the same safe and conservative spirit of progress is going on now.

The mission work which is supported by the church at Newbern and conducted by Bro. Rose is very encouraging; and now that the church has come into possession of a considerable legacy, we may hope for yet more mission work to be done in this section.

KINSTON.

The finest crops I have seen in the State I saw growing on the magnificent lands around Kinston. There is no finer section of country to be found anywhere. The land is rich and adapted to the growing of a great variety of crops.

Bro. James McDaniel has recently built a *splendid* residence (I think Bro. Pritchard would allow this word) a mile from Kinston, and is giving considerable of his time to farming.

Bro. Stough and his brethren have just completed a nice chapel a few miles from town. To those who know anything of the Kinston brethren, it will be no surprise to learn that every dollar of the money has been paid. These brethren intend to have a new house in Kinston in the near future, and for years they have been collecting and putting by money for this purpose. Many other churches could profit by this example. Bro. Stough had just returned from assisting Bro. Vernon in a series of meetings. He gave me a most encouraging report of Bro. Vernon and his work.

Dr. Lewis is teaching some young men during his vacation. He had an excellent school the past year, and I learn that his prospects are fine for next session.

J. C. C.

PERSONALS AND OTHER ITEMS

....Rev. F. T. Wooten is considering a call to the church at Masonboro.

....Bro. James G. Gregory of Elizabeth City made us a pleasant visit the 14th.

....Prof. L. R. Mills of Wake Forest made us a very pleasant visit last week.

....A Baptist church at Maysville will be dedicated the latter part of this month.

....Annual meeting at the Orphanage occurs to day. An agent will report it in our next issue.

....Kentucky Baptist missionaries are using a tent in which to hold meeting in destitute places.

....Prof. R. B. White, son of Rev. J. M. White of Apex, will teach at Franklinton, N. C., next year.

....Rev. J. W. Daugherty has resigned the pastorate of the South Street Baptist church, Norfolk.

....Rev. J. L. White of Asheville will attend the B. Y. P. U. Convention at Toronto, Canada, July 19th to 22d.

....Rev. C. S. Blackwell baptized five members into the fellowship of the Elizabeth City church recently.

....Rev. J. T. Townsend, formerly addressed at Fayetteville, should now be addressed at Carmichael, N. C.

....The churches at Cape Charles and lower Northampton, Va., are seeking a pastor, says the *Atlantic Baptist*.

....Dr. John F. Crowell, late President of Trinity College, is now residing at Scranton, Pa., 209 Jefferson Avenue.

....Bro. George W. Cochran of Newton writes that the brethren and sisters are still working to complete the church there.

....Dr. Taylor of Wake Forest is resting at Nag's Head. May he return stronger for the arduous labors that are before him.

....Rev. J. T. Jenkins was with Rev. W. B. Harrell in a successful meeting at Dunn, N. C., last week and the week previous.

....We were glad to have a pleasant visit from Bro. H. H. Patterson of Chapel Hill last week.

....Rev. J. Q. Adams of Wadesboro assisted in the dedication of a church at his old home, Rock Hill, S. C., last Sunday.

....Rev. H. C. Moore's moving into new quarters at Monroe was made the occasion of a pounding and a general good time last week.

....Some Northern churches are using individual cups for communion. Another advancement of these progressive days, we suppose.

....Prof. Jno. Mills, son of Bro I. R. Mills of Wake Forest, was in Raleigh one day last week. He will teach at Franklin, Va., next year.

....Efforts are being made to organize the alumni, old students and friends of Wake Forest College all over the State. It is a worthy movement.

....Prof. W. B. Royall of Wake Forest College has returned from a short trip to Jackson Springs for his health, which we hope is much improved.

....Revs. Rufus Ford and J. W. Jones began a series of meetings at Cove last Sunday. Bro. Rose assisted Bro. Carroll at Fort Barnwell last week.

....The anniversary of the departure of the "Gospel Mission" party last year for China was fittingly observed at Wells' Chapel, July 7th and 8th.

....Series of meetings for the development of the young people are being held in Kentucky under the auspices of the State Mission Board at various places.

....Improvements costing about $750 have recently been completed within the High Point church, of which Rev. R. W. Weaver of Greensboro is pastor.

....Rev. N. Maynard and wife of Tennessee will sail as missionaries for Japan this fall under appointment of our Board. Bro. Maynard attended the Seminary.

....Rev. S. F. Taylor, who, the *Baptist and Reflector* says, is a member of the widely known Taylor family of Virginia, has become president of Stevens College, Mo.

....On account of the number of Union Meeting programs in this issue, an article on the Foreign Mission Board and several valued news letters remain over till next week.

....Rev. J. O. Alderman of Concord had a splendid article in the Concord *Standard* on the educational question. It was endorsed by the ministers' conference of Concord.

....Dr. Beckley of Philadelphia has accepted a call to the Epiphany Baptist church, New York. This is the pastorate to which it was reported that Dr. H. M. Wharton was called.

....Rev. W. H Edwards of Wake Forest and Miss Minnie Seymour of near Louisburg were married on the 10th inst, Rev. W. R. Gwaltney officiating. We extend our best wishes.

....Rev. J. H. Lamberth, says the *Richmond Dispatch*, will be absent from Greenville until the last of August. He goes first to Person and Granville counties to hold meetings.

....Rev. J. M. Bridges changes his address from Spartanburg to Pelham, S. C., and writes: "We are in a good meeting here; four have joined the church up to date, July 13th.

....Dr. A. T. Robertson of the Louisville Seminary is visiting his father at Cool Spring, Iredell county. We hope he will find time during his vacation to let our readers hear from him.

....Work on the improvements at Wake Forest College is progressing very well. Most of the professors are still there, expecting to travel later on. Prof. Carlyle is at his home in Robeson county.

....Rev. Jas. I. Kendrick resigned the Mt. Airy pastorate after holding services one Sunday. He goes to a country church in Kentucky. We hope the church will succeed in securing a pastor immediately.

....Prof. M. O. Carpenter of Reepsville, N. C., who graduated at Wake Forest College last June, passed through Raleigh last week on his way to Reynoldson, to take charge of the excellent academy there.

....About twenty thousand Christian Endeavors assembled in annual meeting at Cleveland, Ohio. About 12,000 or 15,000 Baptist young people are expected at Toronto, Canada, the latter part of this week.

....Rev. J. A. Brunson has resigned the pastorate of the French Broad Baptist church, Asheville, on account of doctrinal differences. He believes, an exchange states, in Saturday as the day of worship.

....Drs. B. H. Carroll and G. W. Truett of Waco, Texas, having been granted vacations by their churches, will spend this summer canvassing their State for the State Mission Board. This is a worthy way to rest.

....Dr. M. B. Wharton of Freemason St. Church, Norfolk, has been granted a leave of absence, during which Dr. Thames of Danville, Va., will supply his pulpit. Dr. Wharton is visiting relatives at Graham, N. C.

....We know we have a good many unrenewed subscriptions on our list that are waiting for personal reminders. It will save us great expense if you will send your renewal as soon as you can, after it has expired.

....Rev. J. A. Smith says there are no saloons or distilleries in Robeson county; and as a matter of course the county is in excellent condition. We would rejoice if this could be said in every county in the State.

....Rev. L. G. Broughton writes that there were about one hundred professions of religion in the meeting recently conducted by him at Rocky Ks, Va. Bro. Broughton has been granted a month's vacation.

....The increased attendance and interest at Trade Street Church since the arrival of Mr. Pruitt is gratifying to the church people. Mr. Pruitt is alive and progressive and has worked up the church considerably. —*Charlotte Observer.*

....The *Wake Forest Student* for June is on our table. It contains an unusual number of meritorious articles, one by J. D. Hufham, Jr., on the Pitch Lake of Trinidad being especially so. It shows deep research and careful preparation.

....Dr. Luther A. Nowell of Colerain, who attended Wake Forest College some years ago, and has since taken the doctor's degree, and Miss Cleo Britton were united in marriage at Powellsville, June 27th, Rev. C. B. Williams officiating.

....Dr. J. W. Carter returned on the 10th inst. from Carthage, where he had been preaching ten days in a meeting of the Baptist church, Rev. C. J. Anderson pastor. There were eleven conversions, and the church was greatly uplifted.

....Revs. A. W. Curtis, A. Cree and Dr. T. T. Speight took prominent parts in a recent enthusiastic meeting of the Bertie Teacher's Association. Dr. McIver of the Normal and Industrial School, made two speeches, says the *Patron and Gleaner.*

....Miss Delia Dixon, daughter of Rev. Thos. Dixon, Sr., is visiting her father at Shelby. Miss Dixon has pursued the study of medicine in New York City for some years and has taken the M. D. degree. She will begin a tour around the world shortly.

....We are grieved to learn the sad news that Dr. Felix, who lately gave up the pastorate of the First Baptist church, Lynchburg, on account of failing health, is also suffering from probably incurable mental troubles, and is now in a sanitarium at Cincinnati.

....Last Sunday morning Dr. M. M. Marshall, rector of Christ church, this city, completed the twentieth year of his service there. The long pastorate is a testimony to the Doctor and to his flock, and we congratulate both and wish them many returns of the day.

....The Baptist church near Coinjock, Currituck county, is beginning to assume the appearance of a very handsome edifice, says the *Economist-Falcon.* Bro. Watson of Norfolk will assist the pastor of this church, Bro. N. P. Stallings, in a meeting early in August.

....The Pope of Rome is out in an encyclical letter asking for Christian unity. He is kind enough to recommend union with Romanism as the only means. We don't blame him for desiring that kind of unity; but in the name of all that's good let it not be called Christian.

....Rev. J. H Lamberth of Greenville is holding a protracted meeting at Concord church, Granville county. Meetings are also being held at Brassfield, Tally Ho and Bethany, says the *Ledger.* We presume that both Bro. Marsh or Bro. Stradley are engaged in these meetings.

....Imitation, it is said, is the sincerest flattery. If the saying is true, Judge Winston, author of "Talks on Law" for the RECORDER, is being sincerely flattered, as several of our contemporaries are publishing such talks now. Our readers will be glad to know that Judge Winston's talks are being revised for publication.

....Rev. W. P. Fife writes from Charlotte: "Please send paper to Thomasville, N. C., instead of Charlotte, until further notice. God wonderfully blessed us at Cynthania, Ky." We have heard that there were more than two hundred professions of religion under Bro. Fife at Cynthania. He is now holding a meeting in Millboro, Virginia.

....Dr. C. E. W. Dobbs has purchased an interest in the *Indiana Baptist,* and will give up the pastorate at Guthrie, Oklahoma, in order to devote his time to work on that paper. Dr. Dobbs spent some years of his life in North Carolina, and is well known to many of our readers. As a Bible scholar he has few equals in the South, and as a writer his services have been in demand for many years.

....The RECORDER recently carried off the palm for the oldest subscriber; and now Rev. O. C. Horton sends us a new one, which we think will take the premium for the youngest. He writes: "Miss Winona Massey of Selma is probably the youngest subscriber on your list, being just two and a half years old. She wants to see the paper every week as soon as it comas. The prophecy 'a little child shall lead them' is fulfilling."

....The *Western Recorder* recently stated that "there is nothing in our religion that is not eighteen hundred years old." The *Examiner* takes issue, and asks biblical authority for Sunday-schools. The *Recorder* is right. If there is one new thing in our religion, there may be two or more; and when these things come to pass the authority of the Bible will be of only secondary importance. The Christian religion is the religion of Christ; and Christ's religion is perfect: it cannot be improved. It permits no additions.

....Several brethren have brought us under great obligation to them for new subscribers recently. Our list is growing. We desire to have it greatly extended this fall, and to that end want the brethren and sisters to help sow seeds now. If you think you can distribute a few sample copies wisely, send us your name. As the Associations draw near, we take this means of reminding the brethren that we would be very glad to have them meet us or our representative at their Associations with renewals and new subscriptions.

....Rev. Jno. C. Hocutt sends us the following good news from Burlington, July 11th: "Since I recovered from my illness, the cause here is advancing. Last week, we had a meeting of much interest at Glencoe. We baptized two here last Sunday-night, and expect to baptize several others next Sunday-night. Two days work at Haw River this week makes it possible for the brethren there to buy a very desirable lot for seventy five dollars. They will get the deed and pay for it next Saturday. Within the next twelve months, we expect to build a house of worship to cost not less than fifteen hundred dollars."

....Efforts are being made to organize a "temperance association" in North Carolina. A Baptist church and all Christian churches are nothing if they are not temperance organizations. Let us fight the traffic as Christian people. Let us express in trumpet tones our Christian obligation not to vote for any candidate who is unwilling to declare for temperance, say, on the Mississippi plan, or something better. In our opinion the saloon and the distillery can be overcome only in this way. Every man you vote for is your representative; be sure, in representing you, he does not misrepresent the religion that you profess. If this is narrow, make the most of it.

Orphanage Annual Meeting.

Annual meeting at the Orphanage occurs July 18th, 1894

Exercises by the orphans.

Sermon at 11 o'clock a. m., by Rev. Dr. Mundy.

Picnic, lunch and dinner at 12 m.

Address at 2 p. m., by Rev. E. F. Jones.

Refreshments all day.

Meeting of Trustees Tuesday, 17th, 10 o'clock a. m.

The $5 Proposition.

I have noticed that some pastors have collected from their churches five dollars or more for the debt, others have given the whole amount, and others have united with their churches in the effort to aid the Board in this time of need.

Some understood Dr. Ellis to mean that each pastor should try to get five dollars from his church for this work. I know the pastors have many calls, and they are liberal men; often they wish they could do more, but there are necessities which demand a sacrifice, and I think this is one of the times. Some pastors get larger salaries than others, and they have many and larger demands. When we remember that Dr. Ellis and his church expect to give $2,000 on the debt, we can appreciate the fact that a big salary often means big calls.

I want to thank every pastor in North Carolina that has made any contribution to this debt, and say to those who have not, come, brethren, help in your own way to pull up this hill.

By unity of effort we paid the debt on our State Mission Board last winter. We can pay this debt that is now a burden to our Foreign Mission Board if we will all come to the help of the Board.

R VAN DEVENTER.

Henderson, July 9, 1894

From Washington, N. C.

Dear Bro. Bailey:—I have been here now nearly a year and a half, and my constant effort has been to raise a building fund, and to get our people to the point to commence the building; and it seems now that we will succeed Plans have been presented through our building committee and adopted by the church. All who have seen the drawings are very much pleased with them, and say if carried out, will make a beautiful church.

The saw-mills here have responded very liberally to our appeal, and have donated about 6,000 feet of lumber. Some of our members who cannot give money, will contribute work. We also have a hundred dollars in cash, which is about enough to *start* the work, but will not carry it very far along. Sometime since our building committee had a meeting, and after discussing the matter, decided to commence the work at once, and instructed me as chairman of the committee to push it forward as rapidly as possible, but not to incur any indebtedness. I am now putting the lumber on the lot, and expect to commence the work at once. Now if the brethren and friends of the cause here at Washington, will come to my assistance, I can soon have the work well under way. We greatly need now some cash contributions to enable us to utilize the lumber and labor that has been given. Please say to the friends throughout the State that Washington is in great need *just now,* and that even a small contribution will be a great help and thankfully received. Contributions can be sent to me or to T. L. J. Latham, Esq., cashier of the bank of Washington.

May the Lord bless you and the RECORDER. If you are improving as much as the RECORDER you are doing well.

Yours in the work,

DUNCAN MCLEOD.

Mecklenburg and Cabarrus Union.

This body will meet at Howel's church, July 27th and 28th, 1894.

First query: What shall we do with a brother that defrauds his brother anyway? To open—Rev. A. W. Crabtree.

Second query: What shall be done with a church member that will not pay to the support of the gospel when able? To open—Rev. J. O. Alderman.

Third query: Will a gospel minister preach without pay, or will not? To open—Bro. Eli H. Hinson.

Fourth query: Are churches strict enough in admitting members to fellowship? To open—Bro. J. W. Griffin.

Fifth query: What does it take to constitute a Baptist in spirit and in truth? To open—Bro. W. T. Tolbirt.

J. O ALDERMAN, *Sec.*

Facts and Figures; or, Side-lights on the Educational Discussion—No. 2.

BY REV. C. DURHAM.

4. *It is a fact* that the words of our Lord to the blind man, "according to your faith be it unto you," have had a striking fulfilment in the history of the University. Dr. Caldwell, on whose shoulders the University rested for thirty years, believed in self support, and his administration was a demonstration of his faith.

Gov. David L. Swain, who guided the University through so many years, believed in self-support, and under his administration self support was not only attained, but partly out of the income, and a wise management of the University's finances, an endowment of about two hundred thousand dollars was secured. No appropriations for the support of the institution were asked for while these wise and great men guided the public policy of the University.

Dr. Kemp P. Battle, the smiling President of the University, believed not in self-support but in State support, and he became known, therefore, for many years as the lobby member to the Legislature in behalf of State aid.

Dr. Geo. T. Winston, the present head of the University's new policy, believes not in self-support but in State support, through the Legislature, from the taxes of the people, and under his administration the University, if we are to believe those who oppose the voluntary system, has become a helpless parasite on the State Treasury. They say it will die if it is made to take its hands out of the State treasury. Gov. Holt, in his message to the Legislature of 1893, said it was then worth "more than half a million of dollars"; and the report of the joint sub committee of education on the condition of the University to the Legislature of 1893, said it was worth "a half million dollars."

But to say nothing of this "half million dollars" partly in an invested endowment, let us see what the income would be if all the students paid only the charges put in the University Catalog for 1893-94. Page 57 says:

"EXPENSES.

Every effort is made to reduce to the lowest point the necessary expenses of an education at the University. The annual charges are:

Tuition	$60 00
Registration	10 00
Medical fee	5 00
Gymnasium fee	2 50
Library fee	4 00
Total per annum	$81 50."

The number of students is put down in the same Catalog at 388 the past year. This would give the University an income from the students, if each paid the $81 50 per annum as stated in the Catalog, of $31,622 00. This, with the income from so much of the "half million dollars" as is interest bearing, gives the University such an income yearly, as to make it independent of State aid.

The land, buildings, library, and endowment belonging to Wake Forest College, will not reach on a liberal estimate more than two hundred and fifty thousand dollars; but here is the University (worth, says Gov. Holt, "more than half a million dollars," and, as the Catalog shows, with 388 students from whom, if all paid just the charges stated in the Catalog, the Institution would receive a yearly income of $31,622), saying, "I'll die if you make me take my hands out of the State treasury." Nonsense. No, it isn't good nonsense. If there is any danger to the University, it is because the present President has sown to the wind, and if he shall reap the whirlwind, all will see that the seed sown by him have only brought their legitimate harvest.

The doors of the University were ordered to be opened on the 15th of January, 1795; but the first student of the Institution, Hinton James from Wilmington, did not arrive at Chapel Hill till Feb. 12, 1795, and up to 1875—eighty years out of the ninety-nine years of its entire history—not a dollar of annual appropriation *had ever been secured from the State.*

Since the election of the present incumbent to the Presidency of the University, changes in many respects have been made in the public policy of the Institution. Some of these changes have perhaps been wise. I will name some which have not been wise.

5. *It is a fact* that in no respect has the change been so great as in its attitude towards the law of the State. Before his election its authorities obeyed the law, but since then they have persistently ignored or evaded it. Wherefore? I will give the reasons for it later. Look now at the facts:

Chap. 143, Sec. 4, Laws 1885, is as follows: "It shall be the duty of the Trustees of the University to cause annual reports to be made to the Governor, to be transmitted by him to the General Assembly, showing the receipts of the Institution from all sources and the expenditures therefor, with the objects for which said expenditures are made."

The reports required by this statute were made in full and with regularity to the Governor, and by him transmitted to the General Assembly, and published in the "Public Documents" up to and including the Legislature of 1891. But for the past four years this statute has been evaded or ignored, and all efforts to secure reports even by the Legislature, so far as the "Public Documents" show, have failed. There is in these Documents for 1893 no report from the Trustees, nor the Treasurer, nor the Bursar of the University. The reports required by law from these officers for 1891 and 1893 should have been in the hands of Gov. Holt and transmitted by him to the General Assembly of 1893. In the Governor's message to the Legislature of that year, there is not an allusion to the reports of the Trustees, Treasurer, nor Bursar of the University. Why not? He did not have them. The following correspondence bears on this subject:

"RALEIGH, N. C., June 16th, 1894.

EX-GOV. THOS M. HOLT, Haw River, N. C.

Dear Sir:—Please see Chap. 143, Sec. 4, Laws 1885, and let me know if the reports for 1891 and 1893, therein required, were made to you, and transmitted by you to the General Assembly of 1893.

With great respect,

I am very truly yours,

C. DURHAM"

My letter was forwarded to Gov. Holt in Virginia. He did not there have access to the statute, and could not remember what it was, and asked me to quote it. I did so, and received the following:

"BUFFALO LITHIA SPRINGS VA., June 21st, 1894

REV. C. DURHAM,

My Dear Sir:—I have your favor of yesterday. In reply have to say that when I began work on my message to the Legislature, I thought I would be very brief; but when I got down to it, I found it would necessarily be long. I tried to cut it down by eliminating all I could, but even then it was long and was accompanied with an arm full of reports from the different institutions. Since the reception of your letter, I have tried to remember whether the report you spoke of was made to me or not, but I find it impossible to remember. Mr. R. H. Battle was the Secretary and Treasurer of the Board of Trustees, and it may be that he can give you the desired information. As before stated, there were so many reports, and some of them very voluminous, that I do not really recollect whether the Trustees made the report or not. I am sorry I cannot give you a positive answer.

Yours very truly,

THOS M. HOLT."

On Jan. 16th, 1893, Mr. Henry L Cook of Fayetteville introduced in the House of Representatives the following:

"*Resolved by the House of Representatives, the Senate concurring:* That the Bursar of the University of North Carolina at Chapel Hill be and he is hereby requested to furnish the General Assembly with a statement of the receipts and disbursements of the University for the past two years, beginning Aug. 15th, 1891; the number of students receiving free tuition under Sec. 3, Chap 233, Laws of 1887, relating to the admission of ministers' sons, candidates for the ministry, young men afflicted with bodily infirmity, and students preparing themselves for the purpose of teaching; the number of students receiving free tuition on scholarships established at the University by private philanthropy; the number and amount of notes taken for tuition and the amounts now due on said notes; and all other information concerning the finances of the Institution at his earliest convenience, and to make similar reports biennially hereafter to the General Assembly."

After a delay of almost a month, it was passed by the House and Senate, and the same is printed in Laws of North Carolina, 1893, page 486. This is now a law which the Bursar will be required to obey in the future. If the Trustees had reported to the Governor, according to the requirements of the statute, Chap. 143, Sec. 4, Laws of 1885, and he had transmitted the same to the Legislature of 1893, where was the necessity for Mr. Cook's resolution? If there had been a willingness on the part of the authorities of the University to report, why the amendment, substitute, delays, and opposition to this resolution? If they were *willing* to obey the law of 1885, where was the necessity for this resolution? If they were not willing to obey it, wherefore, except in the facts which would be revealed?

But the House Journal for Feb. 18th, 1893, the fortieth day of the session, page 518, says: "Mr. Holt submits a report from the Bursar of the University of the State, which is referred to the Committee on Education." Why was the report referred to this committee, and not, as is usual with such reports, ordered printed in the "Public Documents," if it was not in order to smother it in the committee? After all of the efforts of Mr. Cook and others who desired the facts called for by his resolution to be put on record, there is no report of the Bursar in the "Public Documents" for 1893. Is not this enough?

6. *It is a fact* that representatives of the University assume improper authority over public documents by construction in the hands of the Governor, and a citizen can see them only by permission of the Executive Committee of the Board of Trustees of the University.

The following correspondence shows for for itself:

"RALEIGH, N. C., June 7th, 1894.

HON. R. H. BATTLE, Secretary

Bd. Trus. University, Raleigh, N. C.

Dear Sir;—Please see Chap. 143, Sec. 4, Laws 1885, and let me know if the reports therein named have been made; and, if so, where I can see them.

Very truly yours,

C. DURHAM."

"RALEIGH, N. C., June 8th, 1894.

REV. C. DURHAM, Raleigh, N. C.

Dear Sir;—Yours of the 7th is before me. The reports required by Sec. 4, Chap. 143 of the Laws of 1885, were made to the General Assembly at its last session, and I suppose they can be found among the records of one of the Houses. [I think Mr. Battle will now admit that this was a mistake.—C. D.] I made my report as Treasurer at the annual meeting of the Trustees of the University in February last, as also did the Bursar at Chapel Hill, and these reports, along with annual reports to be made next winter, will doubtless go to the General Assembly. The appropriations made by the State to the University came into my hands as Treasurer, and the moneys, together with such as are paid me by the Bursar and come from invested funds or otherwise are disbursed by me upon vouchers, which are examined by the committee from the Board, who audit my accounts. The Bursar pays for ordinary repairs and smaller current expenses of the University at Chapel Hill, and turns over to me the balance of tuition fees, &c., which he collects. His accounts are audited by a committee of the Faculty. I have copies of my reports, and most of his, since I came into office, and with the consent of the Executive Committee, I have no objection to showing these to you at any time.

Yours truly, R. H. BATTLE."

Mr. Battle says that I can see these reports "*with the consent of the Executive Committee.*" Does not the language imply the right of the Executive Committee to refuse access to the reports? What authority has this Executive Committee to say that any citizen cannot see these public documents? Do we not all know if the authorities of the University had obeyed the law of the State, that these reports would have been printed in the "Public Documents" in the early part of the year 1893?

That the men managing the new policy of the State University have ignored or evaded the law of 1885, Chap. 143, Sec. 4, made void the statute of 1893, resolution, Laws of 1893, page 486, and claimed the right to refuse a citizen access to public documents (see Mr. Battle's letter above) seem serious and well-founded charges.

We are pleased to learn that Oak Ridge Institute has had another successful year in spite of the hard times. There were 287 students enrolled in the various departments of the school. Diplomas were awarded to twenty-six young men at the recent closing exercises. The buildings are commodious and well equipped; the location famous for beauty and health, the faculty young and aggressive, the community one of the best in the State, and the expenses extremely moderate. It has the unqualified endorsement of its patrons, its more than 2,000 students, leading college men of all denominations, and the business public generally. See advertisement in another column.

The 93-94 catalog of Southwest Virginia Institute shows an enrollment of 122 young ladies, 97 of whom were boarders, representing thirteen States. We are glad to know that this excellent institute is growing into the favor which it deserves.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

Central—Tuesday, July 31 to Aug 2, with Hopkins' Chapel church.

Pilot Mountain—Thursday, Aug 2-4, with Mt Olive church.

Beulah—Tuesday, Aug 7-9, with Kerr's Chapel church, twelve miles north of Burlington.

Flat River—Tuesday, Aug 14-16, with Mountain Creek church.

French Broad—Friday, Aug 24, 25, with Gabriel Creek church.

Brushy Mountain—Thursday, Aug 23-25, with North Wilkesboro church.

Liberty—Tuesday, Aug 21-23, with Holloway's church, twelve miles south of Lexington.

Three Forks—Tuesday, Aug 28-30, with Gap Creek church.

South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.

Elkin—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Ronda.

Yadkin—Swaim's ch, Thursday, Aug 16-18.

September.

Caldwell—Thursday, Sept 6-8, with King's Creek church, eleven miles east of Lenoir.

Yancey—Thursday, Sept 6-8, with Mt Pleasant church.

Stony Fork—Friday, Sept 7, 8, with Yellow Hill church, two miles east of Philip's Gap, Wilkes county.

Ashe and Alleghany—Thursday, Sept 13-15, with Healing Springs ch, ten miles north of Jefferson.

King's Mountain—Thursday, Sept 20-22, with Shelby church.

Sandy Creek—Thursday, Sept 20-22, with Love's Creek church.

Alexander—Thursday, Sept 27-29, with Mt Olive church.

October.

Eastern—Tuesday, Oct 2-4, the Executive Committee to name place

Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.

Catawba—Thursday, Oct 4-6, with Enon ch.

Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.

Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.

Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.

Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.

Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.

Montgomery—Thursday, Oct 18-20, with Mt Gilead church.

Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.

Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.

South River—Wednesday, Oct 24-26, with Mt Elam church.

Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.

Pee Dee—Thursday, Oct 25-27. The Executive Committee to name the place.

South Fork—Thursday, Oct 25-27, with Maiden church.

Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.

West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.

Raleigh—Thursday, Nov 1-3, with Cary church.

Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Harnett co.

Brunswick—Friday, Nov 2, 3, with Long Creek ch.

Bladen—Thursday, Nov 8-10, with Galead ch.

Union—Thursday, Nov 8-10, with Hopewell ch.

Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Haywood—Wednesday, July 25-27, with Rock Spring church.

New Found—Thursday, Aug 2—[illegible], with Laurel Fork church, Madison county.

Buncombe—Tuesday, Aug 14-16, with Asheville church.

Tuckaseige—Thursday, Aug [illegible], with Franklin church, Macon county.

Tennessee River—Thursday, Aug [illegible], with Brush Creek church.

Carolina—Thursday, Oct 11-13, with Shady Creek church.

Western Convention, Oct 24-27, with Clyde ch.

I have not been able to secure minutes of the other Associations. If minutes have been printed in the above list, I should be glad to have needed correction. C. DURHAM, Cor. Sec.

Raleigh, June 28, 1894.

(CONTINUED FROM THE FIRST PAGE.)

ment which is to come, and we all stand to gether to be judged, what are nine thousand dollars for the Baptists of North Carolina to raise? How paltry and insignificant the sum of one hundred thousand dollars, when we hear Christ in tones of mighty rebuke saying, "For I was an hungered and ye gave no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." Some people may be so blind that they are unable to see any reference to the Foreign Mission work in these solemn and impressive verses which I have just quoted; but these verses constitute one vivid terrific flash of light from the great white throne which teaches us personal duty, not only with reference to the hungry, shivering tramp knocking at our door for a morsel of bread, but it also speaks to us of the dying heathen who have never heard the story of the Cross and the wonders of redeeming love. I have in my study the gift of a deceased missionary. It is nothing but a piece of cotton canvass bound with black. It has an inscription and a place in the center for a small clock. As I write this article, I see in big letters upon the canvass the following solemn and suggestive words: "This clock strikes the death knell of 3 500 souls' passing into eternity every hour."

While those of us who are living in this gospel land are eating, drinking, sleeping, and enjoying all the pleasures of this life, these 3 500 souls are passing every hour into vast eternity unsanctified by the grace of God. While some old fossil churches in North Carolina are in conference on Saturday to hear excuses and preserve the peace and harmony of the church, 3 500 unsaved heathen souls are going down to the gates of hell. While some miserable covetous man in the church is "squeezing the eagle till he screams" and saying he cannot give to missions "because we have the heathen at home," 3 500 souls are rapidly passing into eternity to mingle with the groans and tears of the lost and damned. This is no fanciful picture, but one drawn by the pen of inspiration which tells us that the wicked and all the nations which forget God are to be cast into hell.

While serving the church at Moulton, his second charge, Carey was seized with the idea that the Christian world was blamable in not uniting to give the gospel to the benighted pagans. The people of God in different parts were praying for the coming of Christ's kingdom. When Carey was eleven years of age a Welsh Methodist preacher wrote a hymn beginning "O'er the gloomy hills of darkness," and the prayer began to go up in song:

"Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light;
Now from the eastern coast to western
May the morning chase the night,
Let redemption freely purchased win the day."

I make this quotation just here from Chute's Life of Carey for the purpose of asking the Baptists of North Carolina to sing as they have never sung before those grand old missionary songs which stir and inspire the soul. Let us get rid of all the deadbeats and unworthy members of our churches, and let us have churches full of apostolic fire and zeal which will spend the time of church conference in discussing methods of bringing the world to the feet of Jesus. Let us discuss heavenly politics more than the earthly and prepare ourselves to participate in the glorious triumphs of the gospel. There is a triumph ahead, and it will surely come, for the great God himself has promised it. And when it does come, such a triumph it will be! It will be the grand jubilee of the church triumphant. The visions of Patmos anticipate this grand jubilee, for John says: "And I heard as it were the voice of a great multitude and as the voice thundering, saying Alleluia, for the Lord God omnipotent reigneth." In view of this coming triumph, has any professor of religion in the State of North Carolina even a faint hope that they will share in the mighty triumphs of the Cross, unless precious time, talents and golden opportunity is *at once* given to the grand work of evangelizing the world and bringing it to the feet of Jesus? The belief of a great many Christians is that the whole race of man on earth is to be gathered into the fold of Christ and all nations be converted before the long-predicted millennium. A great many interpret the predicted millennium as a spiritual reign of Christ—a reign of such tremendous power that Satan shall be bound and nations learn the duty of war no more. If the post millennial theory of the second coming of Christ be true, it is our bounden duty as Christians and true patriots to do everything in our power to bring about this glorious state of affairs. It is our duty to support the gospel and its agencies at home and abroad as we have never done before, and oppose every device and agency of the Devil which would destroy the principles for which Christ died. We ought to take Achan out of the camp of Israel and stone him in the presence of the great congregation. We should vigorously oppose the saloon, Sabbath desecration, and everything which in the slightest degree militates against the church and its mighty conquests.

When we see moral forces arming themselves in all directions against the cause of truth and holiness, we should put on the whole armor of God and challenge the rebel armies which dare defy the armies of the living God. Referring again to the spiritual reign of Christ, we believe it has actually begun in the Robeson Association. Not a whiskey-still or saloon in the whole county! Magnificent schools and institutes springing up all over the county and fostering those sentiments which are the salvation of both church and state!

A great many good people and distinguished ministers of the gospel believe that only the personal presence of Christ will usher in the millennial glory and prepare the way for his kingdom to come and his will be done on earth as it is done in heaven. It makes no difference which view of the second coming of our Lord may be the correct one. No one knows the day or the hour. It is a divine secret unknown to even the angels which surround the throne. But his commands to us are very plain. He says to us, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." We may not be able to interpret unfulfilled prophecy and unveil the future; but we all can understand this plain and positive command, and we never can obey this command in its grandest and sublimest sense until our hearts are so filled with the Holy Ghost that we desire to see the gospel preached to every creature under heaven.

I hope that the brethren can by this time plainly see why in the preceding articles I have used such strong language in regard to the support of the gospel at home. The proposition is as plain as the noonday sun that the gospel will never be preached as Christ designed it to the lost nations until it is properly appreciated and supported at home. I desire to see the brethren come to the front this year in cordially supporting the gospel in all heathen lands; and I am fully persuaded that when our churches are full of the Holy Ghost, there is going to be no clash or conflict of opinion as to the best methods of sending out men and money to convert the heathen. The truth of the matter is simply this: when the heavenly fire come down again as it did on the day of Pentecost, the local church, the association and the several boards will have just as much as they can do in looking after the King's interests.

If the theory of the Baptists is true (and I for one believe it is), that they have the truth pure and unadulterated, just as it was preached by Christ and his Apostles, fearful must be our responsibility as a denomination. With a shout we ought to rush with the old battle flag upon every heathen rampart, and as the old apostolic banner waves amid the gentle zephyrs of the heathen shores, let China, Japan, Italy, Mexico, Cuba and the distant isles of the deep blue sea be inspired and aroused as they read upon the old battle-flag the grand inscription, "One Lord, one faith and one baptism." I am not just here using gush or running into a sentimentalism, but I am speaking the sentiments of an inspired man who eighteen centuries ago exhorted the church to contend earnestly for that form of faith once delivered to the saints. The true church of God is a conquering church, and one of its infallible attributes is the fact that it is missionary both in principle and policy. Let us see to it that we are referred to in the ancient *Canticles*, when the question is asked, "Who is she that looketh forth as the morning? fair as the moon, clear as the sun, and terrible as an army with banners."

Several Matters.

Dear Recorder:—I have been at Mocksville about two months, and have learned enough about the churches, work, schools, &c., of the county to give your readers a few items which may be of interest.

THE PEOPLE.

are very much like the people of the East in many respects. They are noted for their kindness, hospitality and generosity. The members of my churches have been exceedingly kind to me and my family in many ways. The sisters have made me a present of a nice suit of clothes, a hat and a pair of shoes. The whole people have shown us every courtesy and kindness, and their favors are most highly appreciated.

CHURCHES.

There are eight Baptist churches in Davie county with an aggregate membership of about 1,000. Mocksville, Jerusalem, Farmington, and Eaton's constitute my field. Jerusalem and Eaton's are numerically strong; Mocksville and Farmington, rather weak. United, they are financially able to support a pastor and to help all our denominational enterprises. Mocksville and Jerusalem own a parsonage located here in the same yard with the church and occupied by the pastor of these churches. These churches are in very good working order now, and the outlook is hopeful. Congregations are large and attentive. Each church has raised a small fund to buy literature to be distributed by the members of the Sunday schools who agree to visit and work up the territory covered by the membership. It has just taken shape, and we hope for good results. Each church has a weekly prayer-meeting—Sunday evenings at the other churches; Thursday evenings here.

Eaton's has three mission Sunday schools.

Fork church has a very large membership and large financial ability. It is doing well under the pastoral charge of Elder S. F. Conrad. It has a very large Sunday school and three mission schools. The church is numerically and financially strong enough to settle a pastor and have preaching every Sunday. It ought to do it at an early day.

Advance, a station on the railroad, has an organized church, but no house. The church has a lot and will build. Elder J. B. Newton is pastor.

Yadkin Valley is a small church near the Yadkin, east of Farmington. Elder Moses Baldwin is the pastor. He is pastor, too, at Bear Creek, a church with large membership, located near the Yadkin county line. Both churches have good Sunday schools.

ORPHANAGE WORK.

These churches, aided by Cross Roads, Yadkin county, and Society, Iredell county, hold an annual Orphanage and Sunday-school picnic at Mocksville for the benefit of the Orphanage at Thomasville. Elder Cashwell, the pastor at that time of the first four named churches, and the brethren inaugurated the picnic four years ago. Three picnics have been held, netting enough to help the Orphanage some, and to pay for the grounds and an elegant arbor worth about one thousand dollars. The next picnic will be held the 26th of next month, when all the net proceeds will be turned over to the Orphanage.

The Baptists of Davie county provide for the Baptist picnic, only a few others helping. Many of the good people patronize it. The Oxford Orphan Asylum is aided by a like picnic held annually about the second Thursday in August. Davie county does more for Orphanage work than any other county in the State.

SCHOOLS.

There are a number of good Academies and High Schools in the county. The Fork Church Academy and the Cana Academy are under Baptist auspices. The latter, Prof. Millsaps, Principal, was burned some months ago. I am glad to say that it will be rebuilt this summer. Elder J. B. Newton, Principal of Fork Academy, closed a successful term, June 13th, with a very creditable exhibition which was attended and enjoyed by a very large audience. Prof. B K Mason and the writer talked to the people. Prof. Mason delivered in excellent style a finished oration. All enjoyed the occasion till after the close, when a terrific storm swept over the place, doing considerable damage to wagons and other vehicles and property, and injuring one person severely and another slightly.

The school will open again in the fall and will doubtless continue to be a great blessing to that community and surrounding country.

The Academy at Advance closed a successful session under Prof. Rockley, one week before the closing at Fork. Prof. Rockley, who was a most excellent Christian gentleman and teacher, has died within a few days.

Prof. L. H. Cash, County Superintendent of Public Instruction and Principal of the Academy at Farmington, closed the best year of that institution about the last of May. The school has grown steadily under the wise management of this excellent Christian teacher. The writer addressed the thousand or more who attended the splendid exhibition at the closing of this excellent school.

Prof. Barnett, Principal of Mocksville Academy, closed a successful year without an exhibition.

Misses Eaton and Clement had the annual closing and exhibition of their popular and efficient school, "Sunny Side," at the Arbor of the Baptist Orphanage on the evening of May 31st. The Arbor, capable of seating over 2 000 persons, was well filled. The exercises were very good, showing skilful training and earnest work. All were delighted.

Prof Oates closed without an exhibition a successful session at Augusta Academy a week or so before.

There are other high schools in the county about which I know nothing. Davie is a small county. The large number of academies, all well patronized, speak well for the people. Most of the children have excellent advantages to secure education, and are availing themselves of the same.

YOUNG CANDIDATE FOR THE MINISTRY.

It affords me great pleasure to state that Prof. B. K. Mason of Fork church has decided to enter the ministry, and that Bro. S. J. Beeker of Jerusalem, for the two years past a student at Wake Forest, is exercising his gifts, feeling that the Lord has called him to this work. Both of these young brethren give promise of great usefulness. Bro. Mason graduated at Wake Forest several years ago and has taught since his graduation. He is a man of solid attainments, good talents, and earnest piety. Bro. Beeker is a splendid young man every way, and will make an earnest, able minister.

CROPS.

The weather is very dry. The crops which have matured are very poor. The prospect for corn is excellent, if rain comes in the near future, and no storm freshets destroy the bottoms.

Yours fraternally, J. N. STALLINGS
Mocksville, June 29, 1894.

Good men have trials. Troublous evil doers cause some of them.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

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BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

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Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Maske, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W C Tyree, President; J F MacDuffie, Cor. Secretary; H A Reams, T E Cheek, J L Markham, T H Pritchard, F P Hobgood and W N Jones, N B Broughton, W A Albright, G J Dowell.

TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

John Mitchell, President; Thomas Carrick, Secretary; J C Scarborough, C Durham, W R Gwaltney, Dennis Simmons, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

C Durham President; R E Royall, Secretary; E F Aydlett, C T Bailey, Noah Biggs, G W Blount, John B Brewer, H A Brown, H B Carter N B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, W T Faircloth, A R Foushee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Hufham, C J Hunter, M H Justice R H Marsh, W J McLendon, John Mitchell, W H Mitchell, E S Moore, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY—LOCATED AT RALEIGH.

W L Poteat, President; N B Broughton, Secretary; F H Briggs, Treasurer; W N Jones, Auditor; W A Montgomery, Attorney; O L Stringfield, Financial Secretary; C J Hunter, J N Holding, W G Upchurch, J C Scarborough, J W Carter, E McK Goodwin, C Durham, R T Vann, A M Simms, C M Cooke, R H Marsh, R Van Deventer, W C Petty, E K Proctor, W W Kitchin, W T Faircloth, Prof J B Brewer, C B Aycock, J Y Joyner, Thos Hume.

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is sold with written guarantee to cure Nervous Prostration, Fits, Dizziness, Headache and Neuralgia and Wakefulness, caused by excessive use of Opium, Tobacco and Alcohol; Mental Depression, Softening of the Brain, causing Misery, Insanity and Death; Barrenness, Impotency, Lost Power in either sex, Premature Old Age, Involuntary Losses, caused by over-indulgence, over-exertion of the Brain and Errors of Youth. It gives to Weak Organs their Natural Vigor and doubles the joys of life; cures Leucorrhœa and Female Weakness. A month's treatment, in plain package, by mail, to any address, $1 per box, 6 boxes $5. With every $5 order we give a Written Guarantee to cure or refund the money. Circulars free. Guarantee issued only by our exclusive agent.
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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you

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Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO. 48 Maiden Lane, New York. [n r m]

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 23. Daily.	No 35. Daily.	No 41 Daily.
Leave Weldon ...	11 52 a m	9 27 p m	
Ar Rocky Mount.	1 02 a m	10 20 p m	
Arrive Tarboro ..	2 40 a m		
Leave Tarboro...	12 25 a m		
Lv Rocky Mount.	1 02 a m	10 20 p m	6 00 a m
Leave Wilson....	2 08 a m	11 01 p m	
Leave Selma....	2 58 a m		
Lve Fayetteville.	4 35 a m	12 51 p m	
Arrive Florence.	7 25 a m	3 00 p m	

	No 47. Daily	
Leave Wilson....	2 18 p m	6 35 a m
Leave Goldsboro.	3 05 p m	7 20 a m
Leave Magnolia..	4 16 p m	8 29 a m
Arr Wilmington.	5 50 p m	10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily	No 33. Daily.	No 40. Daily.
Leave Florence ..	7 30 a m	7 25 p m	
Lv Fayetteville..	10 25 a m	9 30 p m	
Leave Selma.	12 08 a m		
Arrive Wilson ...	1 00 a m	11 27 p m	

	No 45 Daily.	
Lve Wilmington.	9 00 a m	7 00 p m
Leave Magnolia..	10 40 a m	8 33 p m
Lv Goldsboro.....	11 55 a m	9 40 p m
Arrive Wilson ...	12 40 a m	10 27 p m

	No 73. Daily.		
Leave Wilson....	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 18 p m	12 05 p m	11 15 p m
Arrive Tarboro ..	2 40 p m		
Leave Tarboro...	12 25 p m		
Lv Rocky Mount.	2 13 p m	12 05 p m	
Arrive Weldon...	3 49 p m	12 58 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6 00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

From Reidsville.

Dear Recorder:—Well, I have changed my work since last I wrote you.

The brethren at Monroe have, I think, acted wisely in two things at least: first, they had no interim between pastors. As a rule these intervening periods are hard on the churches. In exceptional cases they are best, but they must certainly be exceptional indeed; second, they have called a good preacher and a most excellent pastor, and a first-class man all round. I have known Bro. Moore for some time and of the good work he has been doing ever since he has been in the ministry. The church was fully united in their selection. They will stand by him I am sure. They stood by me nobly during my pastorate with them. We never could have accomplished the work that we did unless we had stood together in all things. No man can do the work without the full and hearty co-operation of the church. Some churches have a mania for division, and then charge the pastor with their downfall, when an angel of heaven could not accomplish anything with a such a divided set of people. Sometimes it is the pastor's fault that such divisions exist. Then it is to be doubly deplored. However, the same results follow—nothing is accomplished for God as it should be while the division last. They may manage to hold together, and that is almost a miracle.

I am now pleasantly located at Reidsville. Everything looks propitious for good to date. Our congregations are good, and increasing. We have received fourteen by letter, one by baptism, and one awaits baptism now, since I came. They have been kind to more than a remarkable degree. Not only did they furnish a parsonage, but it was put in first class order by the ladies, and a great deal of repairing done by the gentlemen, and the larder well filled besides. A better people it would be hard to find. All these kind tokens of esteem are very gratefully acknowledged by the pastor and his wife, and we truly hope that these relations so pleasantly begun may continue to grow more and more endearing as our acquaintance shall be more extended.

Our work is large. Besides the work in Reidsville we have three mission points from two and a half to four miles from town to look after. Some of the brethren and sisters go to these every Sunday afternoon and conduct a Sabbath-school, and the pastor is expected to call around occasionally and preach for them. I never saw a greater interest manifested in any work than is manifested in these mission points. It costs us about $200 per year to keep up this work, but it is most cheerfully done. Then they are supporting Bro. F. M. Royall in China at a cost of about $450.

One very remarkable feature about all this work is that the money is all raised without appeals or begging.

At our last conference it was unanimously voted that we join the new Association. I do not know whether this is wise or unwise at present. The field is all new to me. At any rate the brethren thought that it was wise and decided to do it. We expect to meet at Greensboro in October and organize. We hope to have live union meetings, etc., by this movement.

Will write more as I see more of the work.

M. A. ADAMS

July 5, 1894.

Notes from Rio de Janeiro.

Dear Bro. Bailey:—We have moved from Juiz de Fora, and our home is now in Nictheroy. My work will be in this city and in Rio de Janeiro. We recently opened up work in another part of the city of Rio with bright and encouraging prospects. Last Sunday night I preached to more than one hundred persons who gave perfect attention. After I dismissed the congregation, a big negro man who had been listening at the window called me and asked me what it would cost to be a member of our church and to have the salvation about which I had been preaching. Imagine my feelings! This man is only one of many who are thus concerned. Many are seeking the way, and often are we made glad by conversions and baptisms. The Lord's work is going forward in this land, and we have much to be thankful for. The glorious "morning light is breaking" upon dark Brazil.

Yesterday I had the pleasure of seeing Prudente de Moraes, the President-elect of the Brazilian Republic. He is tall and handsome, with dark complexion, black eyes and beard. He has shown himself very favorable to the gospel, and seems to appreciate the work of our missionaries. His influence will be in our favor.

Bro. Bagby has reorganized the Sunday-school in Rio, and the attendance is good. He is also seeking a lot where we may build our church house—the First Baptist church of the city of Rio de Janeiro.

There is plenty of room for more workers in Brazil. I learn that there is a colony of European Baptists in one of the extreme Southern States, and that they want a preacher to go there and help them in establishing the gospel cause in that part of the country. Is there a man in North Carolina who will come?

SAMUEL J. PORTER

Rio de Janeiro, June 2, 1894.

Resolution of Columbia Sunday-school.

Resolved, That the Treasurer of the Columbia Baptist Sunday-school shall report to the Secretary of said Sunday-school on the last Sunday of each quarter, the amount of collection for the quarter; and after paying the incidental expenses (for Quarterlies, &c.) for the ensuing quarter, the balance of said collections shall be sent to the Baptist Orphanage at Thomasville, N. C.; and that a copy of this resolution be sent to the BIBLICAL RECORDER and *Charity and Children* for publication.

J. C. MEEKINS, SR., *Supt.*
ARTHUR WALKER, *Sec.*

Columbia, N. C., May 6, 1894.

Robeson Union and Ministers and Deacons' Conference.

These bodies will meet with Providence Baptist church, Lumber Bridge, N. C., July 27, 28, 29, 1894.

MINISTERS AND DEACONS' CONFERENCE

Friday, July 27.—11 a. m. sermon by Rev. M. A. Stephens.

1 p. m.—Should a church compel attendance of members at regular meetings? If so, how? Discussion opened by Rev. A. R. Pittman.

2 p. m.—What constitutes a call to the ministry? Discussion opened by Rev. J. H. Edwards.

3 p. m.—What scriptural authority have we for requiring a person to be restored to the church from which he has been excluded before admitting him to another church on experience? Discussion opened by Rev. J. A. Smith.

4 p. m.—What is forgiveness as taught in the Bible, and on what terms is an individual required to forgive an injury done him? Discussion opened by Rev. W. A. Humphrey.

8 p. m.—Sermon by Rev. F. H. Martin.

ROBESON UNION.

Saturday 11 a. m.—Sermon by Rev. J. H. Edwards. Collection for State Missions.

1 p. m.—Enrollment of delegates and election of officers.

1:30 p. m.—Report on Ministers' Relief Board. Discussion opened by Rev. I. P. Hedgpeth and Col. T. F. Toon.

2 p. m.—Report on State Missions. Discussion opened by Revs. W. W. Willis and R. A. Hedgpeth.

3 p. m.—What is the proper course for a church to pursue with a member who wilfully neglects to commune? Discussion opened by Rev. M. A. Stephens.

4 p. m.—Should we use a catechism in our Sabbath-schools? If so, how should it be used? Discussion opened by Rev. R. A. Moore.

Sunday 9:30 a. m.—Addresses on Sunday-school work by E. K. Proctor, Jr., and others.

11 a. m.—Sermon by Rev. J. A. Smith. Collection for ministers' relief.

Churches will forward their collections for ministerial education.

Pastors will remember the resolution adopted by the Ministers' Conference agreeing to make special preparation to be present at the next Conference and Union.

The Pee Dee Union

This Union will convene with the church at Pleasant Grove, Richmond county, Saturday before the fifth Sunday in July at ten o'clock. The following subjects will be considered:—

1. The church for the times. J. Q. Adams and W. G. Quakenbush.
2. Are country churches declining? If so, the cause and remedy. Archibald Johnson and C. H. Martin.
3. Mission work in Pee Dee Association.
4. Miscellaneous business.

At some convenient hour during the session there will be a meeting of the Executive Committee.

There will be two sessions on Saturday, morning and afternoon. Sunday's services will be arranged for by the pastors and deacons of the church.

It is of great importance that every church within the bounds of the Association be represented. Of course it is expected that all the pastors attend.

Pleasant Grove church is seven miles south of Rockingham. Delegates and visitors who send their names to Bro. J. M. Liles, Diggs P. O., N. C., will be met at Rockingham.

J. F. TUTTLE, *Ch. Com.*

Caldwell County Baptist Union.

The next session will meet with Mountain Grove church on Friday before the fifth Sunday in July. Rev. E. D. Crisp to preach the introductory sermon.

PROGRAM.

1. Our Duty Against Intemperance. Speaker—Joe Powell.
2. Necessity of Unity in the Lord's Cause on the Part of Christians. Speaker—W. R. Black.
3. Our Duty to the Heathen. Speaker—W. V. Thomas.
4. Importance of New Testament Discipline in the Churches, and to What Extent. Speaker—J. S. Gwaltney.
5. Our Duty to State Missions. Speaker—J. V. McCall.
6. The Work of the Executive Committee. Speaker—F. P. Coffey.

WALTER L. BEACH, *Clerk.*

South Yadkin Union.

This body will meet with Berea church, Iredell county, on Friday before the fifth Sunday in July, 1894. Introductory sermon by Rev. D. W. Pool.

PROGRAM.

1. What is the New Testament teaching on baptism? Speaker, Rev. G. H. Church.
2. What does the New Testament treat on the grace of giving? Speaker, Rev. D. W. Pool.
3. What does the New Testament show to be the duty of one Christian to another? Speaker, Rev. W. J. Hopkins.

Each church will please send a full delegation with its pastor, and in this way we may revive the work that is so much needed to be done in this part of the Lord's vineyard.

W. F. REECE, *Sec pro tem.*

Sigma, July 2, 1894.

A Former Article Noticed.

Dear Bro. Bailey:—I see in the RECORDER of June 20, '94, an article headed "Eight Months in Carteret" which I desire to notice in your paper. Like the brother who wrote that article, I am not much for writing. If the Lord please to bless me and my work, to him be all the glory and honor forever; and I should not say anything now if that brother had not taken all my work and given it to himself, Bro. Moore and Bro. Hiden. He says that Bro. Moore, Bro. Hiden and he have charge of all the Baptist work in Carteret. I have no idea but what Bro. Bobbitt thought that statement true. I do not accuse him of any wrong motive at all, but he ought to have known facts before writing. I have been preaching in portions of Carteret county, not only eight months, but for five long years. I agree with him that it is, indeed, destitute as far as Baptists are concerned. Yes, there ought to be more mission money spent in Carteret. All they need is the pure Word of God, and they seem to be willing to hear. I am pastor of Cool Spring and Moore's Chapel Baptist churches, and I am sure they are both in Carteret, though small and not financially strong, yet they are as good and loyal Baptist as there is in Carteret, or anywhere else. I am also preaching to two school houses and at a little town, New Port, and that is in Carteret. I write this with no ill will toward the brother who has taken my work. But as he is young in the cause, I would suggest that when he writes again, that he know the facts. I have been from one end of Carteret county to the other. I have preached to the churches which Bro. Bobbitt is now pastor. They are good people. I traveled over that field several years ago with that blessed old saint and servant of God, Thomas Leary, and I know his work, and I hope the Lord will bless him in it, and as he has but three churches in his field, send him down to Hunting Quarters and let him organize a Baptist church there. Yes, I thank the Lord that my work is progressing finely.

I wish the RECORDER much success.

BENJAMIN WARD

Marines, Onslow county, N. C.

Ordination.

The Baptist church at Henderson, N. C., invited brethren A. Cree of Jackson, N. C., W. R. Gwaltney of Wake Forest, and J. S. Hardaway of Oxford, N. C., to meet in Henderson, June 26th, 1894, to examine Bro. A. C. Cree, with a view to ordaining him to the full work of the ministry.

The presbytery was organized by electing J. H. Lassiter, Chairman, and R. Van Deventer, Secretary.

After a thorough examination relative to his conversion, call to the ministry, and views of doctrine, which was highly satisfactory, it was decided to have the ordination at 8:30 o'clock.

Bro. J. S. Hardaway preached a most excellent sermon, Bro. Gwaltney delivered a very practical charge, and Bro. Cree, the candidate's father, in a most appropriate and impressive manner presented the Scriptures. The pastor offered the prayer.

Bro. Cree expects to continue his course at Wake Forest. He is a young man of promise, and a bright future is before him.

God has highly honored this church in calling three of its members into the ministry in the last three or four years.

R. VAN DEVENTER

Henderson, July 2, 1894.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

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If the way be drear,
If the foe be near,
Let not faithless fears o'er take us!
Let not faith and hope forsake us!
For through many a foe
To our home we go.
—*Zinzendorf.*

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Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 38 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*5 00 p m
Ar. Raleigh	4 05 p m	8 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	+6 05 p m	*5 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 30 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 10 & 38.	No. 12
Lv Augusta (E. T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta, (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	+9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 m	3 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	+1 00 p m
Lv Goldsboro	+5 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 25 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

+Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2 00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., and 6.10 p m daily except Sunday, 11:40 p m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returningleave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m, daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 24, 1894

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	....	....
Ar Fayetteville	10 10 a m	....	....
Lv Fayetteville	10 27 a m	....	....
Lv Fay'ville Junc	10 30 a m	....	....
Lv Sanford	11 48 a m	....	....
Lv Climax	1 46 p m	....	....
Ar Greensboro	2 16 p m	....	....
Lv Greensboro	2 55 p m	....	....
Lv Stokesdale	3 48 p m	....	....
Ar Walnut Cove	4 20 p m	....	....
Lv Walnut Cove	4 33 p m	....	....
Lv Rural Hall	5 01 p m	....	....
Ar Mt Airy	6 25 p m	....	....
Lv Bennettsville	....	7 15 a m	....
Lv Maxton	....	8 13 a m	....
Lv Red Springs	....	8 50 a m	....
Lv Hope Mills	....	9 39 a m	....
Ar Fayetteville	....	10 00 a m	....
Lv Ramseur	....	....	6 50 a m
Lv Climax	....	....	8 40 a m
Ar Greensboro	....	....	9 25 a m
Lv Greensboro	....	....	9 40 a m
Lv Stokesdale	....	....	10 58 a m
Ar Madison	....	....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 02 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 42 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 53 p m	
Lv Maxton		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Train No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. H. KYLE, Gen Pass. Agt
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 137*.	ATLANTA SPECIAL.		No. 134*.
*8 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 04 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 03 a m
11 20 p m	Ar	Weldon Lv	*9 35 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 39 a m
2 05 a m	Ar	Raleigh Lv	6 30 a m
2 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	5 10 a m
4 28 a m	Lv	Southern Pines Lv	4 20 a m
5 20 a m	Ar	Hamlet Lv	3 25 a m
5 43 a m	Lv	Rockingham Lv	3 15 a m
6 20 a m	Lv	Wadesboro Lv	2 43 a m
7 15 a m	Ar	Monroe Lv	2 00 a m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR) Ar	6 53 a m
11 33 a m	Lv	Philadelphia Ar	3 45 a m
2 20 a m	Lv	Baltimore Ar	12 43 a m
4 00 a m	Lv	Washington Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line) Ar	6 50 p m
9 23 a m	Lv	Petersburg " Ar	5 30 p m
11 27 a m	Ar	Weldon " Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR) Ar	7 43 a m
9 10 a m	Ar	Portsmouth Lv	*5 55 p m
+2 10 p m	Lv	New York (P R R) Ar	1 23 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	+6 00 p m
*7 00 p m	Lv	Washington, N & W S S Co Ar	*7 30 a m
8 00 a m	Ar	+Portsmouth Lv	5 50 p m
+9 00 a m	Lv	Norfolk, via S A L Ar	+6 00 p m
9 15 a m	Lv	Port-mouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 14 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
+11 43 a m	Ar	Weldon " Lv	+3 22 p m
+11 54 a m	Lv	Weldon " Ar	3 10 p m
2 09 p m	Lv	D Henderson " D Lv	+1 14 p m
+4 07 p m	Ar	Durham " Lv	+10 50 a m
+3 50 p m	Ar	Raleigh " Lv	+11 25 a m

No 43.			No 36.
+10 15 a m	Lv	Raleigh Ar	+5 00 p m
1 48 a m	Lv	Sanford Ar	1 30 p m
12 43 p m	Lv	Southern Pines Ar	8 35 p m
1 45 p m	D Ar	Hamlet D Lv	8 35 p m
12 35 p m	Ar	Rockingham Lv	9 01 p m
3 02 p m	Ar	Wadesboro Lv	7 35 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
8 20 p m	Ar	Maxton Lv	12 58 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 20 p m
3 31 p m	Ar	Bennettsville Lv	12 56 p m
4 12 p m		Darlington Lv	12 05 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 137 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, +Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c. apply to Ticket Agent, or A. J. Cook, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS OF THE WEEK.

State News.

A railroad will be built from Mocksville to Mooresville.

A 5,000-spindles cotton yarns factory will be established at Laurinburg.

There are but 3,702 foreign born people in our State, says the *Messenger*.

The Odell Manufacturing Co., Charlotte, is extending and enlarging its plant.

The Odd Fellows' Orphans' Home at Goldsboro will probably cost $12,000.

Aluminum-bronze is now made by electricity at the Leaksville Aluminum works.

The machine shops of the Southern Railway will be consolidated at Charlotte, says the *News*.

Rev. Dr. Collins Denny has refused the presidency of Trinity College lately tendered him, says the *Durham Globe*.

Bob. Madkins who brutally assaulted Miss Phillips near Burlington several weeks ago will be hanged August 10th.

The third and fourth regiments of State troops are in annual encampment at "Camp Vance," near Morehead City.

Calvin and Thos. Coley, brothers, were hanged at Louisburg the 13th for the murder of a Hebrew pedler named Tucker.

John Norris, a negro, was shot dead in a row with two other negroes over a game of cards in Caswell county on the 4th inst.

Great crowds are flocking from ten miles around to hear Evangelist Wm. Black in Cabarrus county, says the *Mecklenburg Times*.

North Carolina receives $9,488 from the Government this year for arms and equipment of its militia. The total appropriation is $400,000.

An addition is being built to the State College of Agriculture and Mechanic Arts, Raleigh, to accommodate the expected increase of the number of students.

Jno. Randolph, night-watchman at an Elizabeth City shingle factory, was recently mysteriously murdered; his body, bruised and cut was found floating in the near-by river.

Col. W. H. Malone of Asheville, formerly of Virginia, fell dead at Statesville, whither he had come on professional business, the 11th inst.

The *Winston Sentinel* has changed hands; is now owned by a stock company, and Mr. J. B. Whitaker is directing it. It will be the *Twin City Daily Sentinel* hereafter. It called an excellent paper.

Judge Spier Whitaker of Raleigh has tendered his resignation as Judge of the Supreme Court from the fourth district, to take effect August 20. W. R Allen, Esq., of Goldsboro has been appointed to succeed him.

Efforts are being made to have the city of Raleigh donate a silver service, costing about $1,000 to the new U. S. Cruiser that has been named in honor of the State Capital. It is a useless, uncalled for expense; and we do not see why anyone should feel bad if not a cent is raised. Sentiment is the last consideration these days.

Efforts to secure a quorum of the stockholders of the North Carolina Railroad have failed. A special to the *Charlotte Observer* assigns as the reason that the stockholders do not wish to surrender the exemption of the road from taxation. The directors have voted for surrender, but the stockholders have yet to agree.

The institution for the blind at Raleigh is desirous of the name and address of every blind child in the State. It has room for a great many more than have been heretofore accommodated on account of the removal of the deaf inmates to the Morganton institution. If you know of a blind child who should be educated, send the name and address to W. J. Young, Principal, Raleigh, N. C.

The Commerce Committee of the United States Senate, Ransom, Chairman, reports the following appropriations for improvements in North Carolina: Roanoke river, $50,000; Trent river, $5,000; Lockwood's Folly river, $10,000; for survey of Dismal Swamp, $5,000. Increased amounts over the sums voted by the House were given by the Senate Committee as follows: Pamlico and Tar rivers, $6,500; Northeastern Cape Fear river, $3,000; Cape Fear river above Wilmington, $12,000; Cape Fear river below Wilmington, $120,000, and the work has also been put under continued contract for this project; Contentnea creek, $10,000; Neuse river, $10,000. The total amount awarded to North Carolina is $334,500. And yet it is said that the Government is "hard pushed for money."

General News.

Another expedition towards the North Pole left England last week.

Sir Charles Russell has been appointed Lord Chief Justice of England.

The virulence of the plague—"black death"—is increasing in Hong Kong, China.

A bill, admitting Utah to Statehood has passed the Senate and House. Utah is the Mormon State.

Cholera is spreading in St. Petersburg, Russia, at the rate of about 150 new cases and 40 deaths a day.

One hundred and fifty persons were recently killed by an earthquake in and about Constantinople, Turkey.

Capt. C. J. Iredell, a former North Carolinian has been chosen Chief of the Norfolk police. This is one of the appointments of the law and order party that recently won such a signal victory at Norfolk.

It is said that the head quarters of the Southern Railway will be removed from Washington City to Richmond, Va.

The new U. S. Cruiser, the Minneapolis, made a record of 23 knots on her trial trip last week, which is the best ever made by our navy.

The Good Road Congress has recently been in session at Asbury Park, N J North Carolina was represented by State Geologist Holmes.

Speaker Crisp of the House being absent last week at the bedside of his sick brother, Hon. J. D. Richardson of Tenn., was chosen Speaker, *pro tem*.

A bill to restore to the United States about 50,000,000 acres of land granted to railroads during the war, has passed the House and will probably be approved by the Senate.

The personnel of the South Carolina Supreme Court will change the last of this month; and it is thought that the decision against the dispensary law will be reversed immediately thereafter, and the system become operative again.

Police of Rome have discovered a plot to assassinate all the European rulers. The time has come when all good men must unite for the extermination of anarchy. The governments of Europe are taking decisive steps toward that end.

The House of Representatives will investigate the causes of the late Strike and endeavor to remedy them. It is a pity that such grave matters as the individual rights of American citizens cannot be brought to the attention of the law makers until there has been bloodshed and insubordination. If Congress can act, it should have acted a month ago.

Latest advices from Korea state that the Korean army has been defeated, Japan being the victor. China, however, has an army on the scene and will not permit Japan to make undisputed conquest of the land. Russia is also expected to interfere. Thus the jealousy of the greater powers is a saving protection to the small and helpless ones

The University of Chicago held its seventh convocation recently. The President's address states that during the past year 951 students were enrolled, 180 being in the Divinity School. The total number of instructors is 156, including 15 head professors, 24 professors, 2 professional lecturers, 20 associate professors, 26 assistant professors and sixty-nine instructors, tutors, etc. In addition to these there are 33 officers. The endowment amounts to about $8,000,000; but the President appeals for more, saying, "We have made a beginning, a good beginning, a large beginning, but only a beginning." If this is true, we may not expect Southern institutions to make a "beginnidg" for half a century or so.

The greatest strike in the history of the new world has culminated—favorably, as we predicted last week, to the railroads and law and order and unfavorably to the strikers. It began as a small "boycott;" the sympathy of the American Railway Union, which seems to control through its president, E. V. Debs, more than 200,000 laboring men, transferred the theatre of action to Chicago. Thence it extended to San Francisco, New York and New Orleans, making its unwelcomed effects felt in every city in the United States. At its climax there were half a million strikers. And it was necessary for the President to proclaim martial law (practically) and order out about 10,000 soldiers in addition to the extra police, State troops, etc. At present the affair is subsiding as gracefully and as speedily as could be expected; and no further trouble is anticipated Trains are running on regular schedule. The loss cannot now be estimated. Not less than several millions of dollars worth of property was destroyed, and about thirty lives lost. The cost of maintaining the law runs up into hundreds of thousands of dollars.

Liberty Union

This body will convene at Abbott's Creek, July 27, 1894.

PROGRAM

Introductory sermon by Rev. J. M. Bennette.

1. What should be done in order to develop our churches? Speakers—Jeff Lanning, and Henry Sheets.

2. Does God bless the liberty of our churches in the conversion of souls? Speakers—H. Morton and J. M. Pugh.

3. What are the officers of the Holy Spirit? Speakers—D. R. Myers and Thos Carrick.

4. Are our churches as wide awake as they should be to the Sunday-school interest, and if not how should an interest be awakened? Speakers—J. R. Millier and J. D. Newton.

J. M. HILLIARD,
N. B. ORRELL,
J. M. BENNETTE
Committee.

Yeopim Union Meeting.

This body expects to meet with the church at Warwick on Friday before the fifth Sunday in July, 1894.

Rev. W. B. Waff to preach the introductory, Rev. C. J. Woodson, alternate. Rev. Josiah Elliott, the missionary sermon, Rev. W. P. Jordan, alternate.

SUBJECTS FOR DISCUSSION.

1. Is it best for our churches to call their pastors for an indefinite time? To lead, J. H. Parker and Josiah Elliott.

2. Is it right for the State to furnish higher education, or to appropriate the money available for school purposes for any other than the common schools of the State? To lead, M. O. Carpenter and W. P. Jordan.

3 The Indians and our work among them? To W. B. Felton and J. E. White.

JOS T. WAFF, *Clerk.*

Union Meeting.

The Union Meeting of the western section of the Raleigh Association meets with the Apex church on Friday night before the fifth Sunday in July

Friday night 8 o'clock—Organization.

8:15, address by John T. Pullen on personal work.

Saturday 9:30—Opening exercises. Rev. D. D. Edwards.

QUESTIONS SUGGESTED.

The Church: (1) Its officers and their duties and relations to other members. Prof. R. E. L. Yates, Revs. C. H. Utley, D. D. Edwards. (2) Its Mission. Rev. J. E. White, Rev. I. T. Newton.

Temperance: What is the duty of Christians in the great evils arising from intoxicating drinks. T. Ivey, S. O. Wilson, and Rev. J. M. White.

Sunday-school: (1) How to increase the attendance and keep it; and the right use of Sunday School helps. Rev. R. H. Carter, S. C. Marcom. (2) The work of the Sunday school teacher. Dr. A. T. Cotton, H. C. Olive, W. B. Upchurch.

How far should the State educate? Rev. J. M. White, J. D. Marcom.

Program for Sunday to be arranged by the pastor of Apex church—the superintendent of the Sunday-school and the moderator of the Union.

Let's have a good meeting. EX COM

Mt. Zion Union.

Those expecting to attend the Mt. Zion Union Meeting, which convenes with Antioch church on Friday before the fifth Sunday, and wishing a conveyance from Chapel Hill thereto will notify Bro. D. M. Durham, Gath. N. C.

Fraternally, J. W. WATSON.

Sunday-school Convention.

Stanly Baptist Sunday-school Convention will be held with Ebenezer church, Saturday, August 11, beginning at 10 a. m. Let every Sunday-school in the county be represented. Interesting program.

W. A. CAYLE, *Cor. Sec.*

Pilot Mountain Association.

This Association will meet this year with Mount Olive church in Stokes county about five miles northeast of King's Cabin, N. C., on Thursday, August 2d. Brethren coming by rail to King's Cabin will please write to Pinkney Oliver, Dalton, N. C., and means of conveyance will be ready at King's Cabin to carry them to the church.

F. A. SLATE, *Church Clerk.*
Mizpah, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Meadow Branch ch, Union, $1.78; Potecasi ch, West Chowan, 10.00; Stovall ch, Flat River, 8.00; Double Springs ch, King's Mountain, 10 00; Lattimore ch, ditto, 7.00; Christian Harbor ch, W Chowan, 2.00; New Hope ch, Central, 1.00. Total, 39.78. Previously reported, 5,889 98. Total, this year, 5,929.76.

Foreign Missions—Waxhaw church, Union, $1.95; Macedonia ch, ditto, 2.75; Hickory ch, Tar River, 1.18; Forest Home ch, Ashe and Alleghany, 1.00; Kinston S S Mis Soc, 93c; Lattimore ch, King's Mountain, 5.00; Beaver Dam ch, ditto, 1.93; Bogue Chapel ch, 50c; Brown Creek ch, Pee Dee, 1.62; First ch, Raleigh, Central, 33.70; W M S, Mt Olive ch, Eastern, 4 00. Total, 54 56. Previously reported, 2,592.87. Total this year, 2,647 43.

Home Missions—Corinth church, Granville County, $2.50; Sandy Run ch, West Chowan, 5.51; Milton ch, 7.50; Lattimore ch, King's Mountain, 2 00; Murfreesboro ch, 1.07; High Point ch, Liberty, 6 00; Brown Creek ch, Pee Dee, 2.05; Warsaw ch, 3 50. Total, 30.13. Previously reported, 1,190.35. Total this year, 1,220.48.

Education—Bethel ch, Union, $2.25; Sandy Run ch, West Chowan, 5.33; Milton ch, 6.30; Aulander ch, W Chowan, 8 02; Statesville ch, 5.00; First ch, Asheville, 34.25; Hendersonville ch, 15.75. Total, 76.90. Previously reported, 1,447.36. Total this year, 1,524.26.

Orphanage—Meadow Branch ch, $4.15; S S, Sawyer's Creek ch, Chowan, 5.00; S S, Aulander ch, W Chowan, 10.00; Bogue Chapel ch, 62c; Rehoboth ch, 2.60; Ditto S S, 70c. Total, 23 07. Previously reported, 460.17. Total this year, 483.24.

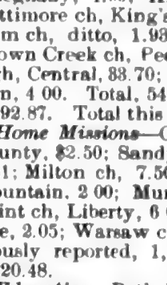
Ministerial Relief Fund—Cross Roads ch, Columbus, $2.00; Mrs A M Clark, Greenville, N C, 3 00. Total, 5.00. Previously reported, 193.38. Total this year, 198 38.

Students' Aid Fund, Louisville—Bertie Union Meeting, $2.50.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, July 14, 1894.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Another Report on Cancer.

214 Kinsey street. ELKHART, IND., May 23, 1893.

My wife has been afflicted with cancer for over a year. In December, 1891, we had an operation performed at the hospital at Lafayette, Ind. It did no good. We had cancer doctors from Indianapolis and Chicago, and they did no good. She kept growing worse all the time In October, 1892, she was carried to her sister's to use the Electropoise. When she returned home, after two months' treatment with it, she jumped off the coach without assistance. She is sewing to day and able to use the treadles of the organ, something she has not done in three years before. She says the poise is going to cure her; whether it does or not, it has already helped her a great deal

I myself have found great relief from lumbago and a stiffness in my knees produced by three attacks of la grippe, after using the Electropoise two weeks.

J. W. SCHOOLEY.

Electropoise
TRADE MARK.
A Simple Home Cure Without Medicine.

Book of Information Free.
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1123 Broadway, New York.



Tailor-Made Dresses,
With Tuxedo Blazer or Eton Jacket

Fancy Mixed Cloths, Grey and Tan, prices $5.00, $7.50, $10.00 and $12.50. Black and Navy Serge, $7.50, $10.00, $11.50, $12.50, $15.00 and $17.50. White Duck Suits, $4.00, $4.50 and $5.00. Fancy Duck Suits, $5.00 and $6.00.

These are not the poorly made dresses so often advertised at catch prices, but are perfectly fitting men-made garments, all in the latest styles and the best values to be found at the prices.

Orders Promptly Filled.
W. H. & R. S. Tucker & Co
123 and 125 Fayetteville St,
RALEIGH, N. C.



$12 00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team though, is not necessary. A few vacancies in towns and cities Men and women of good character will find this an excellent opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th & Main Sts., Richmond, Va.

W. L. DOUGLAS
$3 SHOE IS THE BEST. NO SQUEAKING.



$5. CORDOVAN,
FRENCH & ENAMELLED CALF.
$4. $3.50 FINE CALF & KANGAROO.
$3.50 POLICE, 3 SOLES.
$2.50 $2. WORKINGMENS
EXTRA FINE.
$2. $1.75 BOYS' SCHOOL SHOES.
·LADIES·
$3. $2.50 $2. $1.75
BEST DONGOLA.
SEND FOR CATALOGUE
W. L. DOUGLAS,
BROCKTON, MASS.

You can save money by wearing the W. L. Douglas $3.00 Shoe.

Because, we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value given than any other make. Take no substitute. If your dealer cannot supply you, we can.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. E. S. BELL & CO., Hillsboro, O

Law School
University of North Carolina.

42d Regular Session begins Sept. 6th, 1894. 14th Summer Session begins July 2d, 1894. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.



REV. Z. C. TAYLOR.

A WALL OF PROTECTION

Against Disease in Far-off Brazil.

Rev. Z. C. Taylor, Missionary of the Southern Baptist Convention to Brazil, writes of Germetuer: "I consider it a wall of protection against disease, and a sure guarantee of health and happiness. Since I first took Germetuer three years ago my health has been almost perfect. I work incessantly, and can stand it well as much as a native."

Rev. Mr. Taylor's location is at Bahia, almost under the equator, on the Atlantic coast. It is the home of Malaria and all those malignant forms of disease that are born of it. Here, as in all other places of like character, Germetuer has signally triumphed. It is the Great Conqueror of malaria in all its forms and in all places. Will break any fever in less time than Quinine or Antipyrine and leave none of their unpleasant effects, such as nervousness, nausea and prostration. And then it is so good to take that even little children soon learn to cry for it.

$1.00, 6 for $5.00. Sold by Druggists.

King's Royal Germetuer Co., Atlanta, Ga.



Leaksville Woolen Mills,
LEAKSVILLE, N. C.,
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South Yadkin Union.

The South Yadkin Union Meeting will meet with Berea church, six miles west of Mooresville, on Friday before the fifth Sunday in this month. Brethren wishing to come by rail will be met at Mooresville, if they will write to M. P. ROGERS,
July 9, 1894. Doolie, N. C.

Sandy Creek Union.

The Union Meeting of the Sandy Creek Association will convene with the Mt. Zion church, Alamance county, N. C., on the fifth Sunday in July, 1894.

Introductory sermon on Friday 12 m. By C. J. F. Anderson.

QUERIES.

1. Which is the greater sin—that of omission, or that of transgression? James Jordan, D. R. Sears, G. L. Merrill.

2. Why do so many of our churches fail to maintain an interesting and ever green Sunday school? Geo. Harman, E. L. Fox, W. N. Straughn.

3. Can a person live a Christian life and not test the promises of God's Word? J. L. Smith, W. H. H. Lawhon, H. M. C. Strowd.

4. Whose duty is it to see that the pastor gets his Salary? Dr. A. J. Patterson, L. R. Dixon, S. Gilmore.

We hope that all churches will send delegates and those coming by railroad will stop at Liberty, and previously notify Bro. H. M. C Strowd, Oakdale, N. C.

O. T. EDWARDS.

Union Meeting.

Eastern Union of Raleigh Association will be held with Wilson's Mills Baptist church, Friday, Saturday and Sunday, July 27-29, 1894.

Opening sermon, Friday, 11 a. m. Rev. Worley Creech.

FRIDAY AFTERNOON.

"How Ought Christians to Live in Their Homes?" E. S. Moore.

"Is True and Undefiled Religion on the Decline or Increase?" C. D. Graves.

FRIDAY 8:30 P. M.

"Personal Christian Work—how to do it and What is its Value?" N. B. Broughton.

SATURDAY MORNING.

"The Importance and Value of our Denominational Literature to our Churches."

"What Constitutes a Missionary Baptist?" J. M. Broughton.

SATURDAY AFTERNOON.

"The Relation of Baptism and the Lord's Supper?" Rev. A. M. Simms.

"Can any Baptist Church Succeed in her Work Without Scriptually Qualified Deacons, who are Ready and Willing to Cooperate with the Pastor?" R. C. Wallace.

SUNDAY MORNING.

"The Sunday-school—its Importance and Work." Missionary sermon at 11 a. m. by Rev. A. M. Simms of Raleigh Baptist Tabernacle.

Let us have a full delegation and a contribution from every church for our mission work. O. C. HORTON, *for Com.*

Hollins Institute.

Hollins Institute, announcement of which appears in another column, is the best institution for the higher education of women in the Southern States; and it is believed by many that it is not excelled any where.

The register of the institution for 1892-'94 shows an attendance of 171 students from nineteen States, 154 being boarders. The institution pursues the eclectic system, whereby pupils may graduate in single departments, of which there are thirteen, each giving diplomas. Four of the latter are required for a degree; seven are required for a full course degree.

It may be interesting to know that the standard of full graduation corresponds to that of the better class of colleges for males in the B. A. course. Post graduate courses are arranged for those who desire to protract their school life. In a word the Institute affords the broadest facilities and seeks to give the highest culture.

Hollins is situated in the most wholesome section of Virginia; and without advertising has become well known as a health resort. Several people from Raleigh are there this summer seeking quiet and rest.

From Hendersonville.

Dear Recorder:—Dr. Mitchell is here shaking hands with his many friends who are always glad to see him. He is also looking after the interest of the Education Board, in which we all should be interested. He preached at the Baptist church last Sunday morning to a large and attentive congregation that was glad to hear hm.

At night, Rev. Mr. Detwiler, President of Judson College, gave us another very interesting discourse on "Christian Culture." The congregation at night was composed of members of the different churches, all of whom were delighted. Mr. Detwiler seems to be deeply interested in the education of the young, and says he is going to use every effort to build up a good school in Hendersonville. We very much feel the need of one. Mr. D. has been filling the pulpit of the Baptist church during Bro. Glenn's absence, who is away visiting his native county. Yours, &c. J. A. M.

Hendersonville, July 3, 1894.

The *News and Observer* newspaper, type, fixtures, &c., were sold at public sale by the receiver, Mr. Holman, on Monday evening last, and Mr. J. N. Holding was the purchaser at $6,810. For the next ten days until the sale is confirmed by the court, Mr. Holman will continue to publish the paper: after that time it will be conducted under the control of a new management. As heretofore, the paper will continue to be a sterling Democratic journal.

The New Association.

The Reidsville church, the strongest in the Beulah, has unanimously voted to go into the new Association. For years Reidsville has been burdened with the destitution which has so weighed upon Greensboro, and now she takes the lead in entering this work. If the churches situated in the midst of this destitution will throw aside prejudice and sentiment and study this field which we desire to occupy, they will see the importance of this new movement.

If the churches surrounding will act in this new movement, we will have a strong missionary in the field within sixty days, something which has been talked about for years, but has never been done.

A layman from one of the churches said a few days ago, "The more I think about this matter, the more I am impressed with its importance." Let our brethren *think* about this matter, *pray* over it, and then *act* for God's glory.

This movement means great things for this whole section, and much for the whole Convention. CHAS. A. G. THOMAS.

DIED.

BOYLES—Etta May, aged thirteen months, daughter of Rev. I. S. Boyles, died July 7th, after a protracted illness.

My soul is bleeding in bitter pain, but I submit to God's will, which is always right and wise. I. S. BOYLES.

LYON—In Winston, N. C., June 11th, 1894, little "Clair," son of Z. T. and Rosa Lyon, aged six years, nine months and seventeen days. He was an unusually promising child, affectionate, dutiful and intelligent. He was the joy of his parents' hearts. He seemed to feel before his sickness that he would not stay long in his earthly home, and sometimes made remarks about his death that filled his mother with wonder. Was it the voicing of a revelation made to his child-life! His sufferings were intense for a few days, then he was unconscious of pain, and his life went out like a little star going down in the night. Very bitterly do the loved ones mourn his loss.

"There is a world above,
Where parting is unknown;
A long eternity of love
Formed for the good alone;
And faith beholds the dying here
Translated to that glorious sphere."

H. A. B.

WESCOTT—Bro. Frank M. Wescott died suddenly at his home, three and a half miles from Southport, on June 27th, of heart-failure. He was buried on the 28th with Masonic honors in the cemetery at Bethel church. He had been an invalid for a number of years, but for the last two years he had so much improved in health he could attend to his farm work. He was about sixty-three years old, and had been a member of Bethel Baptist church for years. He was the father of twelve children, three of whom preceded him to the good world. He leaves a wife and nine children, and J. L. Wescott, his only surviving brother, to mourn their loss, which is his eternal gain. As a man he was unassuming, kind, obliging, energetic, and persevering. As a husband and father he was kind and affectionate. He leaves to his children a priceless heritage, that of a good name and reputation.

As a Christian he was humble, zealous, faithful, and always punctual to attend his church when his health would permit. He was a great sufferer, but he bore his afflictions with a calm resignation scarcely paralleled. He lived a great part of his time next door to heaven, and it afforded any true Christian a great pleasure to converse with him, for his conversations were always based and hinged on eternal things. None of that evil communication which corrupt good manners flowed from his mouth. J. H. HILDRETH.

CLARK—Mr. Hugh Clark, son of Archibald and L. E. Clark, was born June 24th, 1869, and died at Manly, N. C., July 2d, 1894, aged twenty-five years and eight days. He was a member of the Missionary Baptist church for about six years, and was a devout, conscientious Christian. He was a model young man, never spoke evil of any one, and always had a kind and cheerful word for all. He was a devoted son, an affectionate brother, and a kind friend, always willing and ready to aid in sickness. Though a sufferer for many years, yet with patience and fortitude he bore them all, trusting that relief would come, that he might be spared to his parents and remain in the turpentine and mercantile business with his brothers, but when he realized that death must come he bowed in submission to the will of God and went to join kindred spirits on the battlemented heights of the city of God. The last six years of his life were spent in Troy, Montgomery county, and there in the Methodist cemetery he was buried July 4th, 1894, in the presence of a large concourse of his friends. His funeral services were conducted by Rev. W. M. Bostick. At the time of his death he was surrounded by all his family except two sisters and one brother. During his sickness he was attended by able physicians and everything was done to alleviate his suffering, but nothing did him any good. We extend our sympathy to the parents, brothers and sisters, and may they have the consolation of knowing "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

W. R. H.

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The Home Circle.

From the Shore.

Within the islands sheltering the bay,
The ripples flash upon a summer sea;
All blue and full of life and sparkling light,
Touched by wild breezes from the ocean free.

Gliding and dipping on its surface, dance
The snow white sails of many a tiny boat;
Now here, now there, all aimlessly and gay,
Like butterflies in June, they seem to float.

But from the harbor, hid behind the point,
There moves a vessel gray, her sails all dark,
Storm stained and dull, her course direct and straight
Across the bay, beyond the islands' mark.

A purpose clean hath he who holds the helm,
From port to port, with steady flight, she tends,
Alike through summer seas and winter gales,
On service bent, until her voyage ends.

So help us, Lord, to be
The vessels on life's sea!

—By H. K. M., in The Congregationalist.

A Sea-Dragon's Scales.

The war galleys of the Norsemen, long and slender, with the shields of the warriors lining their gunwales and their prows adorned with the outstretched heads of serpents or birds of prey, and propelled by sail and oar at a high rate of speed, were often compared by the fierce old bards to dragons. The comparison was an apt one, especially when the cruel trade of the Norsemen was taken into account, and it is not difficult to understand in what terror these ships were held by the people along whose coasts they plied their work of pitiless ravage.

But the armored battle ship of the closing decade of the nineteenth century may be much more aptly likened to a dragon. The mythical monster thus referred to was, it will be remembered, clothed with scales, which the equally mythical champion who fought it found impenetrable, so that, if he prevailed in the fight with his horrid foe, it was because his sword or lance had found some secret vulnerable spot. Thus the poet Spenser, in his "Faerie Queene," describing the dragon that his Red Cross Knight overcame, says that it

"over all with brasen scales was armid,
Like plated cote of steel, so couched neare
That naught mote perce; ne might his corse be harmd
With dint of sword, nor push of pointed speare"

Think of the "scales" of a battle ship like the *Massachusetts!* Had you been in South Bethlehem, a few weeks ago, you would have appreciated, if you never had before, what modern naval armor is. There you would have seen thirteen huge plates of steel, standing up on end, edge to edge, and forming a cylinder, the inside diameter of which was thirty two feet, and the height twelve feet. These plates, when placed in position, will constitute one of the barbettes or ramparts of the *Massachusetts*, and when it is added that they are seventeen inches thick, their protective power will be appreciated. Some of the plates, made at the same place for the battle ship *Indiana*, are sixteen feet long and seven and one half wide, with a width in the centre of eighteen inches.

The "scales" on Uncle Sam's war-dragons are not made in a day, but are the result of long and toilsome processes. They have to be cast, reheated, hammered—the steam hammer of the Bethlehem Company having a falling weight of 125 tons—or squeezed in tremendous hydraulic presses, trimmed, and, it may be, bent. If the plate is to be Harveyized, it is laid on a bed of sand in a furnace, covered with finely powdered animal charcoal, and subjected to heat for days, or even weeks. Then it is taken out, "quenched" in water, and subjected to "machine" work, "machine" work meaning the removal of all scales and the drilling of holes for the bolts by which the plates are attached to the vessel.

No wonder it takes years to build and equip a modern sea dragon, when the scales that protect it are so laboriously fashioned. —*The Watchman.*

Where the Shine Comes From.

"Well, grandma," said a little boy, resting his elbow on the old lady's arm chair, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma. "I have read a little and prayed a great deal, and then looked out at the people. There is a little girl that I have learned to watch for; she has a wealth of sunny brown hair; her eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

"Who, that girl with the brown apron on?" cried the boy. "Why, I know that girl; that's Susie Moore, and she has an awful hard time, grandma."

"Has she, indeed?" said grandma. "Then wouldn't you like to know where she gets all that brightness from?"

"I'll ask her," said Arthur promptly, and, to grandma's surprise, he raised the window, and called, "Susie, Susie, come up here a minute, grandma wants to see you."

The little girl seemed surprised, but she turned at once and came in.

Arthur met her at the door, and said: "Susie, grandma would like to know what makes you so bright all the time."

"Why, I have to," said Susie; "you see papa's been sick a long time, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be?"

And grandma put her arm around the little girl, and said: "You could not have a better reason for shining. Keep on shining, dear little sunbeam."—*Selected.*

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The River's Lesson.

There comes to me the memory of a scene I saw once in the far West. From the summit of Mt. Washburne, in the Yellowstone National Park, I first beheld it, that smooth, celestial bit of water, the Yellowstone Lake. It lay there in the clasp of the green hills, mirroring all the heavens in its quiet bosom. How peacefully forth from its portals flowed the Yellowstone River! How it wound its silver gleam for a little through the level prairie! "I wonder if those waters know to what they are coming," I remember I asked myself; for there, within my sight, was the awful gorge of the Yellowstone, into whose depths, in such a little time, the river fell, with all its peace shattered by the plunge into foam and roar and trouble. And from that leap, the river knows no smoothness for many a mile. It is caught in rapids; it is fretted by cataracts; it is hindered by vast stones, which the forests have wrenched from mountain sides and flung into its channel. "But it gets to the peaceful sea at last," I thought. Yes, it gets there; but along how rough a way! And yet, mastering the roughness, and doing the best it can among the stones, it gets there. God makes a way for it. And God will make a way for us surely. "I will be like the river," I said. "I will do the best I may amid whatever roughness Providence may bring. I will trust God's leading."

Beyond the frost-chain and the fever,
I shall be soon.
Beyond the rock waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest and home,
Sweet, Sweet home,
Lord, tarry not, but come
That river taught me much.—*Hoyt.*

Phillips Brooks' Visit to the Salt Mines

From there [Munich] I took the train to Salzburg where I spent two days. One of them was occupied in a long excursion to the Konigsee, a lake in the Styrian Alps, shut in by snowy topped mountains, with glaciers all down their sides. The lake itself is lovely, with its deep green waters, and picturesque Tyrolese boatman row you up to its head and back again. Then you stop and dine at a little Alpine cottage inn at the foot and after dinner drive to Berchtesgaden where the great salt mines are. Here you dress up in full miner's rig, and walk a mile or two into the heart of the mountain, and then sitting down on two parallel bars with a man in front to hold your legs, you slide like lightning down into the bowels of the earth, and come to a great salt lake (lit up by hundreds of lamps) which you are rowed across by two subterranean beings who looked like fiends; then another walk and another slide bring you to a vast temple nobody knows how far under ground, with a dome of infinite darkness, where some more fiends are drawing up the salt rock from unfathomable depths still below. All the way, as your lamp shines on the walls or ceilings, they sparkle all over with the precious crystals; then some more avenues till you reach the salt grotto where the choicest specimens have been collected, and where you sit down on a little railway car, which plunges along with you through the mountain till it whirls you at last out into daylight, and your visit to the great salt mines is over. It is one of the most unique and splendid things to do in Europe. I wouldn't have missed its interest and beauty for anything.—*From Letters of Travel by Philips Brooks.*

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I have always found that the honest truth of our own mind has a certain attraction for every other mind that loves truth honestly. —*Carlyle.*

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Life, like the water of the sea, freshens only when it ascends towards heaven.—*Richster.*

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The Ancient Waterways of Arizona.

The largest, and likewise the best preserved of these waterways was taken out of the Salt River on the south side, near the mouth of the Verde, and is a marvel of engineering skill. For three and one half miles it passes through an artificial gorge in the Superstition Mountains, cut out of the solid rock to a depth of one hundred feet. After the mountains are passed it divides into four branches, the longest of which measures more than forty miles, while all four aggregate a length of 120 miles, independent of the smaller ditches by which water was distributed over the soil. Except in rare instances, these smaller ditches have been filled, and in that portion of the desert are obscured by the sandstorms that prevail; but the larger one is perfectly distinct, and measures sixty-four feet in width with an average depth of twelve feet. Through this way the water for the support of the cities between the Salt and Gila Rivers was conveyed, and 1,600 square miles of country, now destitute of all vegitation except the *Sahuara* and an occasional *palo verde*, was irrigated by it.

This canal reached to within a short distance of the Gila River, and the water was taken from the river Salt for the apparent reason that at this point the north bank of the Gila was so high that they were unable to reach the current with a canal, and they evidently knew of no way to raise the water to the level of the surrounding country. This part of the desert is covered with ruins, and must have been at one time the residence of a teeming population.—*R. E. L. Robinson, in Californian.*

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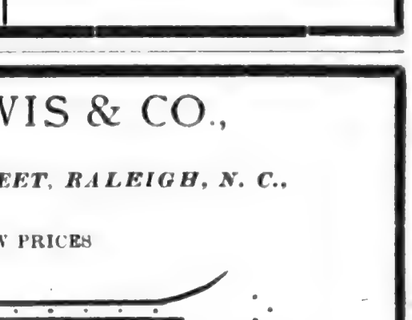
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IT HAS been stated on authority that four-fifths of typhoid fever cases are caused by foreign substances in the water people drink. And if this be true of a disease so much to be dreaded, it seems to us that its partial prevention may and should be effected by proper care. We can keep our water comparatively pure by keeping all filth from the locality of our wells or water sources, which is no more than a respectable person should do for appearances' sake, were there no other reason. In our towns and cities all filth should be carried well beyond the municipal limits and burned or buried, and in country places it should be removed as far as possible from the residences of living beings. If one's neighbor, however, does not pursue this policy, the only means of defence is boiling the drinking water.

Cleanliness, if not next to godliness, is a most desirable human attribute; and filthiness is certainly diabolical: it should be reason for public ostracism, and if this is not sufficient, the law against nuisances may be brought to bear. Proper sanitary measures now will save many a life and more doctor's bills during the "dog days" than can be estimated.

MORE causes of the "present depression" have been assigned and proven than a library of large volumes would describe; and yet a writer has recently discovered a new one, and one that is chargeable to most of us—selfishness. And fearing that after all the other philosophers may have been wrong, it seems to us wise to place this one before our readers.

As popular privileges have multiplied, the people, not being able to comprehend themselves as their sovereign, unable to feel patriotic towards themselves, have smothered the ancient fires of patriotism with a degree of individual selfishness heretofore unknown. Under despots men sung "it is sweet to die for one's country;" the people ruling, the song is one of individual demands for benefits,—not for ourselves as a government, but for each "number one."

If there be an ingenuous doubter who would have evidence, let him contemplate the principle of the proposed tariff bill and then the bill of the House and then the mutilated remains of it as it left the Senate—and let him pray now for it in the joint committee. The people of the United States asked for a tariff for revenue only if they asked anything; but many of these same people compelled their representatives to destroy the principal of tariff for revenue when they realized that such a tariff would wreak them personal loss. The six hundred Senate amendments, from Hill's move to abolish the income tax provision for the sake of the Northern rich to Ransom's puerile, but more successful effort to increase the tariff on mica, bespeaks the selfishness of every State in the Union and cries out against the sacrifice of a great principle by that selfishness. We have further evidence here at home. In this State and in many towns of this State there are men who vote to license saloons because saloons reduce taxation by exacting it from helpless drunkards. Selling life and soul to lessen taxes! And if further evidence be sought we are sure it will suffice to point out the innumerable army of chronic office-seekers, of whom nine in ten seek vainly, of whom 9,999 of 10,000 seek selfishly. The actions of most of us sing that it is sweet to sap support from one's country, sweet to tax one's fellows in order that one may make larger profit, sweet to fill drunkard's graves, if taxes are lessened thereby, and sweeter still to hold office when the exigences of the times compel one to eat in the sweat of one's face in any other occupation.

OUR government would better disintegrate than try to maintain a union of States and sections that seek their own peculiar advantage to the sacrifice of all other interests. We must learn that we help ourselves most in doing what may to conserve the general welfare, though it be inimical to our personal interests. Massachusetts should vote to close the doors of her factories, if it realizes that such action will do the greatest good to the greatest number, whether it be of the latter or not; Louisiana must be willing to compete with alien sugar industries when it is manifest that where tens reap benefits from high sugar-prices, thousands suffer; and North Carolina must realize that her boundless and unspeakably important mica product is as nothing when weighed in the balances against a great principle.

This is not self sacrifice nor altruism. It is not patriotism: it is saving common sense. We must all learn that this is a common country; that its every privilege is a common privilege; that its every law should aim at the greatest good to the greatest number.

SINCE Blaine died we have not heard much of his favorite idea—'Reciprocity.' And now that a determination to abolish this scheme is manifest above the mutilated wreck of the new tariff act, we may not anticipate any more reciprocity for several years.

Mr. Blaine's measure empowers the president to proclaim suspension of free importation of sugar, tea, coffee and hides (these being the chief exports of Central and South America) in case any country exporting these articles to the United States imposes duties on our exports that seem inequitable or unreasonable. It seems to us that the abolition of reciprocity is to be regretted; and the reasons are easy to be named: the system enabled our producers and manufacturers to increase exports to other countries; second, it was a step towards free trade; third, because it tended to unite "All Ameirca;" and fourth, because its abolition increases the price of the four products that are mentioned above.

SPEAKING solely with a view to politics and future political action, we do not know of three more potent hindrances to peace and prosperity in North Carolina than the condition of lower education, the existence of saloons throughout the State, and the operation of a trust within its borders. Whatsoever be our national grievances, these are our local ones; howsoever desirous of national reforms we be, our first duty is to do what we can in a local way for ourselves. No citizen should be reconciled to the state of affairs until well conducted free schools are within reach of every child in the State eight months in each year, and no citizen should cease striving for betterment until he can send his child to school that length of time each year for six years or more. That it would be better for us all were every saloon removed from among us is denied by no reasonable man. And that it is both mortifying and burdensome to good citizens that a trust—the American Tobacco Company—defies our law every day is very evident.

While we are worrying life and valuable time away with ratios of coinage and the percentage of tariffs let us not forget that certain rights are reserved to the States, let us bear in mind that "heaven helps those who help themselves." It would be absurd to try to make new laws before we had enforced those already made; it is ludicrous to attribute all our grievances to the nation when it is patent that we can remove the causes of some of them without consulting any one beyond our borders. Of course we should not lose sight of what we would have the nation do, for we must all have to do with its policy at times; but we are persuaded that our first duty is to do what we can as a State, and that this year is the time of times for doing.

THE BOOKS of our government are kept from July 1st to June 30th. And they are kept just as the books of any other business are. Everything, from the number of hairpins foreigners have sold us to the last cent paid the janitor of the treasury building, is recorded. So far as business is concerned we are sadly behind this year, the books balancing against us to the amount of $75,000,000—one of the largest unfavorable balances since the war. But there are facts of hopeful signification recorded in them; and it is more agreeable to contemplate them.

In the last year the ebb tide of immigration has set; and we hope it may remain at ebb as long as it has been "flood." In the six months ending June 30th one-third more emigrants took leave of us than left other shores for ours. Twenty thousand families aggregating 100,000 persons returned to their respective "old countries" in this time; and this is the first time that this can be said since 1820. Moreover, the larger part of those who left us were from the Pennsylvania mining districts, where strikes have been most frequent. These people, and many more, have been taught a sad and costly lesson. Lured hither with fanciful pictures of suddenly accumulated wealth they have been made to realize that all parts of the world hold good only for those who deserve it with work. They are a good riddance: their absence takes from among us a certain number of selfish citizens; and the emigration of a million or two of others, equally selfish, equally devoid of any vestige of patriotism, would be beneficial.

To the Recorder's Unsaved Readers.

BY REV. JNO. E. WHITE.

I have been thinking of the RECORDER and its readers. There must be a great many unsaved among the large numbers who read its columns. I rarely see anything in its columns, or in the columns of any religious paper, for that matter, addressed directly to them. They see a great deal said to the brethren, editorially and otherwise, and I wonder if they do not feel sometimes that they are not in it. I ask the editor's permission, not that I think he ought to do it, and their permission, to say something to them. In fact, I want to preach a sermon. Knowing the RECORDER'S hold on families as well as individuals, I have an idea that a word fitly and earnestly spoken through it to its unconverted constituency may do some one good.

Let no one laugh at the effort. I laughed at a Methodist preacher once for his awkwardness. But that same man pinned my soul down after awhile to a serious consideration of my unsaved condition. I never got quite beyond his influence. We will omit the hymns and the anthems and the organ. Only let us pray. 'O God, bless this sermon, and bless those who read it, for Christ's sake, amen."

My subject is "Unclaimed Treasure." I take this subject because you know what a treasure is, and because you prick up your ears when you are told it is unclaimed.

My text is found in Philippians 4: 19, "My God shall supply all your need according to his riches in glory by Christ Jesus."

Now, my dear unsaved friends, the text,—mind you, I do not say "my" text—preachers don't own all texts as you may have been led to think,—it is "my" God, but it is your text,—the text says something about *need*. More than that, it says something about *your* need. It says God will supply it. It then tells you where the supply is to come from and by whom it is to come, "according to his riches in glory—by Christ Jesus."

If some man who had been living in the world for some time could have brought somehow to your attention before you were born a declaration like this, "My God will supply all your physical needs," would you not to day, after breathing his air, drinking his water, enjoying his sunshine, and feeding from his soil, be ready to acknowledge that he told you the truth? Now when a man comes to day and tells you, not out of his own lips and his own knowledge alone, but out of a Book you believe God wrote, that he will supply all your needs, I think you ought to listen to him. For you may be sure that if there are any other needs than physical, God was not one-sided enough to leave them without some means of supply. God never half-did anything. The question, then, with you is, "Are there any other; have I other needs which are not supplied?"

Now, Tom Dixon said awhile ago before a young ladies' college in Norfolk that the more he saw of men the more he loved dogs. I want to say, giving him all credit for the original conception, that the more I see of dogs the more I know I am not a dog. If you are a man or a woman, and not a dog, you have something beside stomach and nose, and therefore it requires something more than food and air to supply all your wants. Ah, the truth is, and it is not becoming a man to prove himself a dog by denying it, *you have a soul*. You have never seen it, and you are not likely to. The dog has never seen his food apparatus, but what a difficult thing it would be to convince a lean country hound that he was not hungry. And that soul of yours knows what hunger is. Rough treatment and long inattention may have left its cry weak, and seldom it may tell about its famine. But your need is all the greater for that sad condition.

Now what I want to tell you is that God, the same that gave the water and the air and the sunshine, and thereby enriched your physical existence, has provided riches for that soul, man, in you. You might grant me that if he did the one he can do the other. That is what he says—"supply *all* your need." When he looked at you you may be sure that he did not see just half of you, and the worst and poorest half at that, but all of you—inside and out—body and soul, physical and spiritual. The supply for the body he gave without asking. I don't know that he considered that any great thing. He gave it to the brutes as well. But when he came to enrich that other part of you, he did something. He stretched every divine energy. He compassed all his resources. He gave his only son to purchase the treasure he now offers you. That was a great deal more than the saying "Let there be light, or let there be water, or let there be atmosphere." Therefore he thinks it worth at least the asking. But up to date you have not made a sure enough effort at even asking for it.

A few days ago I ran upon this curious statement in a paper:—

"In the treasury at Washington there is $286,000 interest on government bonds unclaimed, which has been accumulating for years without any one calling for it."

This strikes me as being a wonderful and amazing thing. Does it not seem that as much in love with money as the average American is that the people to whom this $286,000 belongs would call for it? But they do not, it seems, and there it remains idle and useless.

Now if this is strange and contrary to what one would expect, how is this? In God's treasury there is for you untold wealth—wealth absolutely indispensable to your tolerable existence one hundred years from now, and capable of the greatest comfort and happiness to you now. Yet you have never claimed it.

I came to this conclusion when I thought more about that money in Washington—that there were about four classes of people to whom it belonged:

1. Some who do not know about it.
2. Some who do not know how to get it.
3. Some who feel able to do without it—rich enough people.
4. Others still who expect before very long to draw it out, but delay.

It is likely that some poor farmer far from the centers of intelligence and information has had these government bonds deposited there by his father and has forgotten about having it. Nobody blames him. Or likely, that some one having distorted ideas of lawyers, and imagining access to the treasury almost an impossible undertaking, has not the hardihood to apply. Or others, like Rockefeller and Vanderbilt, are rich enough. And still others of loose business methods delay action in the matter.

Now when I turned from this to that treasure of yours in heaven, I saw how it was with you and others, and that all poor, unsaved men belonged to one of these same classes. I know you do not belong to the first. You are not a heathen. Almost from the time you began to walk and talk your mind has been instructed about God and Christ and salvation.

Is it possible that you think this treasure difficult to get, and in some mysterious way hid? If that is so, listen while I tell you as plainly as I can how to get it without trouble. Here is the way: "Go after it, and ask God when you get before him to give it to you at the hands of his son." Do this just as you would at Washington of Mr. Carlisle, through the clerk who had charge of a certain department of the treasury. Is there any red tape about this? But you say, "That's all your talk." Very well. Listen, and look to see if I say it right: 1 John 16: 23, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it to you."

Oh, my friend, it's all your fault that you have stumbled and stumbled at nothing. The unsearchable riches of Christ are right at your hands. They are unsearchable only in extent and richness. God will supply all your need if you will speak out your need. But perhaps you do not feel any need. You feel rich enough. Last week the mayor of this town felt perfectly well at ten o'clock—but alas for feelings. The next night at ten o'clock he was in the grave and flowers and fresh soil his mantle.

At Raleigh in the insane asylum there used to be a man who fancied he was very rich. He strutted about the grounds with the air of a millionaire. He was shabbily dressed and unclean. Yet he felt very rich. The trouble was that he had no sense.

And do you know, my friend, that there are a great many men in this world who think they are rich when in fact they are paupers. That there are a great many men, maybe just as you are, who think that their souls are amply provided for when they have accumulated some bit or more of morality and education, while the great heaven-known fact about them is that they are bankrupt before God. And when they come to die the devil will administer on what little morality and learning they had?

Have you reflected that a mistake at this point is an everlasting mistake, and that you have no right to have your soul in jeopardy every hour. Have you ever put your soul off in a corner and let it talk to you and ask you questions. It will show you the rags and gaunt need. Do thou give thy soul a chance, oh friend.

I am in the habit of thinking that financially I am all right; that if I die my debts will be paid and my family have something to go on. I think this way because I have about $5,000 life insurance. If I had not taken this precaution I should feel just the other way—miserably poor—even criminally so, though I might be making a living now. How dare you call yourself rich, then, when you have made no provision for the solvency of your soul? How dare you think all your needs supplied and cared for when if your soul were loosed to day from your body to begin its independent eternal existence it would wander surely pauperized and naked into hell? What a miserable lie the devil has told you? Shall I press the question? Know this, that God will call you into judgment. How, then, oh sinner, will you appear? Ah, I see thee! You are empty now. Terror has seized thee. Your fulness was a lie, a cheat, an imposture. Before him who held open the treasure house for your coming you stand in stark poverty. But the doors are no longer open. It will be too late then. Once lost, lost forever.

No, no; you are not rich enough to do without Christ and his treasure. If the fervent sun could melt all the Goulds, Vanderbilts, Astors and Rothchilds into one man, and their riches into one possession, that man would still be too poor for the society of heaven without Christ.

Are you sure of this and yet delay? "Sometime I'll get the treasure," do I hear you say? Sometime is no time. Sometime is a vagrant which all time repudiates. Sometime neither the present nor the past nor the future will shelter. Sometime is a wandering wretch who murders the hopes of men. My God does not supply all need sometime. He supplies it *now*. Slowly the treasure gate swings open to your growing soul. Slowly as figures on a panorama you move away from its wide-stretched doors till the grave closes over you and shuts it from your sight forever. Here, now, with opportunity standing by your side and a loving voice urging you to move for the treasure, will you not stretch out your hands and ask him who giveth gladly to give you his riches for your soul's great need?

May the Lord, rich and gracious to all who come to him through Christ, lead you who read this by the power of his spirit and bless you. Amen.

Edenton, July 12, 1894.

Losing One's Crown.

BY REV. J. L. CARROLL, D. D.

The quotation of Rev. 3: 11—"Behold, I come quickly; hold that fast which thou hast that no man take thy crown"—in Bro. Jones' timely article in this week's RECORDER, has lead me to fear that the passage is liable to misconstruction and a strained application to the judgment of the great day.

In considering it, it is important to observe particularly three things:

1. That the passage is addressed not to individual Christians, nor to the church universal, but to a local organization—the church at Philadelphia.

2. That the coming of the Lord referred to is not his final personal coming in glory to judgment, but to a visitation in an afflictive providence in the midst of this world's affairs. This is clearly shown in the previous verse—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." A period of sore trial was to come upon the people then living.

3. That the crown referred to is not the crown of righteousness and life and glory which our Lord has promised to the redeemed and laid up for them, which they will certainly receive "in that day," and which cannot be taken away from them; but the crown of honor and reputation for faith and faithfulness and sincerity and purity and devotion of this local church at Philadelphia. Hence the admonition—"Hold that fast which thou hast"—the reference being doubtless to the doctrines and ordinances of the gospel which it had received from the Saviour and his Apostles, and had held in their purity and truth. It had kept the word of the Lord's patience hitherto; but there was approaching a season of temptation and trial such as it had never experienced. The Master promised, in consideration of its previous faithfulness, to keep it through this fearful ordeal; but in order it must hold fast itself to all the attainments it had made in his service, lest it should appear, when the sifting was over, that the crown of distinction which it had previously worn was more richly deserved by some other church.

Chapel Hill, N. C.

If We Love, We Should Give.

BY REV. SAMUEL J. PORTER.

Christ set a high standard before his people when he said to them, "Be ye perfect, even as your Father which is in heaven is perfect." But a standard which falls short of this, could not be in keeping with the declaration, "I am in my Father, and ye in me, and I in you." United as they are with Christ and the Father, the children of light should strive to be like their Heavenly Father, and also to follow the Saviour, as he himself commanded. Now we are taught that "God is love," the divine personification of love, and that "he that loveth not, knoweth not God." In order to be like God, we must have him within us, and so we read, "If we love one another, God dwelleth in us." God is love, and love is the test of God's children.

God's love is active and living—that is, it moves to action; for we read that "God so loved the world that he gave his only begotten Son," etc. "In this was manifested the love of God toward us, because that God sent his Son into the world." Christ the Son also manifested his love by giving his life. God the Father loved and gave his Son. God the Son loved and gave his life. If we would follow their example, and thus be perfect as they are perfect, we must also love. But ours must not be a dead, inactive love; it must manifest itself: and as God has given us the example of love, he also has shown us in what way to manifest this love. He loved and gave; Christ loved and gave; if we love, ought we not likewise to give? The love of the Father and of the Son is measured by the gifts they made. My brother, are you willing to have your love measured by your gifts? What have you given to God? And does what you have given fully represent your love to him and to a perishing world? How thankful we should be that God has given us the opportunity of helping him in bringing men to know the way of salvation. God has made in the gift of his Son his contribution to missions, Christ has given his life, and now we are called upon to give our little mites and thus share in the honor of offering salvation to the lost.

Rio de Janeiro, June 1, 1894.

However good a man may be, he will not escape trial in the flesh.—*Exp. Recorder.*

The Biblical Recorder.

WEDNESDAY, JULY 25, 1894

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

LET every church send delegates to the coming Associations; let them select good and active men who can be relied on to go; and let the churches be well represented with individual members. This year we hope to be able to chronicle as the most fruitful one of our history in building up and strengthening the interest and increasing the knowledge and the zeal of the entire Baptist Zion in North Carolina. Do not put the matter off; begin now.

WE FEEL that a more extensive interest is being awakened in the support of the gospel of the Son of God among the Baptists of North Carolina. Bro. Porter's article in another column is very pertinent. It shows us why we give, or rather why we should give. God gave us Christ; Christ gave us himself. What can measure our gifts in their name! When Christians realize their obligations to God, not to speak of their secondary obligation to man, then we may expect to have the gospel preached to every creature. Let us awaken to duty.

IT IS difficult to make Christians realize many truths. We have spoken heretofore of the many evidences of unfaith in God's promises; and surely there are as many evidences of non realization of duty. We profess so often to be under the command of Jesus Christ; we call him Master, and he has told us that none other can be our master. But we do not execute his wishes as we would execute those of a commander or master in the flesh, one whom we loved or feared. We have commands, and they are incessant. Christ's hosts cannot afford to lose time. We have no right to disobey him or dally with his orders because he is kind and loving. We should love him the more; and we have no better means of manifesting our love than obedience and trustfulness. Our duty to God is measured only by our ability to serve him. We must do our best all the time, else we are unworthy of the ranks. And, moreover, what we do and where and how, are not ours alone to decide. It is ours to do, God's to lead and command. O for more trustful obedience on the part of those who call the Lord Master,—more doing, doing the best, and less calling!

IT IS essential in sending men to preach the gospel that well fitted men be chosen. It is a self-evident truth that the more one knows of God and men the better prepared is he for serving either or both. It is also self-evident that the better one's mind is prepared for comprehending and inculcating knowledge, the abler is one to preach the gospel. We need more and better prepared preachers; and it is a need that grows with the years.

Our State Convention has recommended the Education Board of Wake Forest College as an excellent medium through which young men may be better equipped for labors under God in Christ's name; and, more than this, the fruits of this Board's work bear practicable testimony to its worth. It is now in need of stronger support. Some of last year's bills are yet to be paid, and it is necessary to the degree of work which it purposes the coming year that it begin free of debt. We wish it could begin with a large balance in its treasury, in order that the many worthy young men in our State who feel the call of God, and who are struggling to prepare themselves, might be speedily prepared.

IT IS not unreasonable that an unchristian person will not believe that one can happily live a Christian life. How can such a one know? The examples of others may be taken as particular cases; and what is said of them may not be said of all persons.

An unsaved person knows nothing of the joy of faith in Christ; knows nothing of his love; does not love God; and being in this condition cannot comprehend the blessings of a Christian life. After all, experience is the only means of positive truth; and positive conviction of the happiness of working for God's glory, bringing souls to salvation and helping the poor and sick and sorrowful, is best arrived at through practical experience. One must be Christ-like before one knows the joy of salvation: it cannot be imagined; and they are few who can describe it.

Here, too, another lesson may be learned. There are probably some who read this that are not experiencing the joy of salvation, and at times, perhaps, they are on the brink of doubting their conversion. Let them ask God about it. Let them try to be the means of bringing joy to some unsaved soul without delay; let them occupy themselves more in God's service, and we assure them the old joy and assurance will return.

TO MITIGATE AND REMOVE A CURSE

The curse of which we purpose writing in order to remove is the liquor traffic—greater than which is no modern evil. Great, and growing greater still; and threatening to secure a hold from which it cannot be shaken.

Good men have been striving to mitigate and destroy the liquor evil all these years. Their efforts seem vain now; but they will bear fruit. They seem vain, they have not been successful, because the strivers differed in methods. A concerted effort has never been made against the liquor traffic in our State. While a few have endeavored to form a party for the purpose, a party that would assume control of all other public affairs, the majority of church members in our State have conscientiously held aloof. Others have held to moral suasion as the one means. And as a result of it all nothing has been accomplished. And failure will be our portion again if concert of effort is not attained; and every failure strengthens the hold of this curse.

We do not wish to go into politics. We would not become partisan for all the world. But a public question, a question of making or removing a law, cannot be settled save through the votes of the people. And this resolves into the question—assuming that every one agrees that this curse must be removed—is it our duty to vote against liquor selling? Surely every one will agree with us that it is, if we can do so without organizing another party, or in any way compromising our political or economic principles. We need not have any machinery, if we are careful in the selection of men for whom we would vote. Certainly every one has the right to know whether or not he who represents him will vote in favor of anything which one does not approve. Certainly no one wishes to be misrepresented. One would be mortified to know that his chosen representative had voted for liquor-selling, if the voter opposed it. To vote only for men who will represent you is no less than any one can ask, if republican form of government means anything. And one who does this certainly does not enter politics in any unwholesome sense of the word.

As to the relative importance of the question, little need be said. So far as our State is concerned, so far as what our next legislature will do is concerned, there is no greater question. It seems to us that one cannot be the embodiment of any great principle and at the same time an advocate of liquor selling.

But arguments are not needed; for were they of avail the existence of the liquor traffic would long since have proved fatal to itself. The great need is a plan for effecting our aims that will meet the approval of Christian people. And we believe there is such a plan—one that is not perfect, but which has had practical demonstration and which can be completed. We need first to gain the battle. The local option plan, as incorporated in the laws of Mississippi, first advocated in this State by the *N. C. Christian Advocate*, seems to us most practicable in the present circumstances. And we wish to present its chief features, that some idea of it may be obtained.

In Mississippi the people of each county are empowered to decide whether liquor-selling shall be permitted at all in their county. If they vote in the affirmative—"for the sale"—the question is by no means settled; for it may be referred to each community, town or district. This is the prime feature of the plan. A set of evil men who may be in the majority in some localities and even generally cannot impose saloons on a community that opposes them. This makes the question a question of home; it is brought to the door of each citizen. And, moreover, it is the most democratic political measure we have seen. Neither State nor county can effect the community. Certain restrictions are also made as to whom intoxicants may be sold, if sold at all, and as to the conduct of saloons. Of course the law is made applicable to distilleries as well as country saloons, which cannot be reached otherwise than by a sweeping State law.

If this plan will not destroy the liquor traffic the votes of the people cannot destroy it. We do not wish to make it a party measure, but a personal one. As we said, we are not entering politics in the unwholesome sense of the word. We are sure, however, that we cannot cast a ballot as all men do, without carrying the question of the mitigation of this curse with us. One cannot vote for men who will approve laws that sanction vice and not be smirched, for they, for whom we vote, represent us.

We have not written of the duty of Christian citizens in this matter, because it scarcely seems necessary. They certainly need not be reminded that as Christian citizens they must do all that they can to remove sinful things from before men. They cannot but know that the sale of liquor in our State is a fruitful cause of destruction of life and the eternal loss of souls. They need to be pointed to the way of removing this cause. And then they need only to join in the battle for the common good. We know that the sale of liquor must be stopped in God's name and for man's sake; and knowing this, our duty is clear, if we can settle the question of "how?" So far as we are concerned that is settled, and we hope to see such a rally to this effort as will redeem our State and us from the shame which it bears.

THE number of misstatements in a recent editorial in behalf of support of the University in the *Charlotte Observer* is quite amazing to those who admire the many excellencies of that newspaper. As all of them will be corrected in detail, we will notice only one.

The writer stated that no citizen paid taxes for the support of the University unless he owned $300 worth of property. We do not know what his authority is, but we are certain that the exemption from taxation is only $25.00; that the tax which helps maintain the University is a part of the general tax, which every citizen pays except he have but $25 00 worth of property. If it be true that none but those who have as much as $300 contribute to the support of the University, then none but those who own $300 pay any State taxes, which is not the truth.

If it be said that poor people contribute but little, the smallness has nothing to do with it; at least the poor people get less in return than they pay, however little that be.

Moreover, the amount usually paid the University out of the general taxes is less than a fifth of that paid for higher education in this State; and, it may be pertinent to state, we are contending against taxation for higher education, not against it only at the University.

Again, the tax each one of us pays for higher education may be very small—inappreciably so, if you will,—but it amounts a great deal in aggregate. And, to be sure, at the rate the representative State higher educators have been going, there's no telling how long it will be before the individual tax is very great.

THE "laying by" season having come, we anticipate that many protracted meetings will be held in our State, particularly in country churches, before farm duties become pressing again. All our time is God's; but that by no means implies that we should not work in our various secular pursuits. Certain it is, however, that when we do have time to spare it should be given to active service for God.

Bro. White's sermon in this issue to the unsaved comes just in time to help in the work of winning souls, if our readers will only take the trouble to place it before the unsaved. They should desire to do far more than this. Personal urgent work is greatly needed in every meeting, both for conversions and reclamations. And the pastor cannot be relied upon to do it all. The stirring, uniting power of the Holy Spirit among the members of a church is essential to successful meetings. And this means that there must be continuous prayer. If a church will only earnestly pray we have no fears for the result of a meeting, whether the preaching be eloquent or not.

We should bear in mind in this season that persuading sinners to come forward is not saving them. It is a step, but only a step. There must be regeneration. Converts that are converts only while a meeting lasts will hardly be saved. Converts become active church workers and usually remain active. And we should bear also in mind that profession of religion is not a temporary act, but an incessant series of acts that compass life. When we turn again to earth's harvest we should not forget God's whitening fields.

Of the work of revival proper, that is, so far as inciting and increasing interest of professors of religion and in reclaiming backsliders, much may be said. Many churches are to day laboring under great disadvantage because of inactive members. Revivals are of course purposed to reach these; but they often fail to reach many. And we are sorry to say that there comes a time for pruning and purging. Inactive members who persist in indifference have no place in the church. They certainly do not show any feeling of obligation or any love to God or the Saviour; and we do not see how a converted one can but feel and show evidences of these things. If prayerful efforts to revive such members are not successful, it will be better to withdraw fellowship from them. In God's kingdom, as in Gideon's Band, success does not depend upon numbers, but rather, if the latter are worthless, they are impediments to success.

Let us go into this work prayerfully. Let us prepare ourselves before God that we may be more fit for the glorious work that he enjoins upon us. And may the presence of the Spirit be manifest in every tabernacle of the Lord in the land before the season passes.

FROM OUR TRAVELLING AGENT.

KEELEY INSTITUTE.

About three years ago there appeared an article in this paper commending the Keeley treatment to any who might be sufferers from the excessive use of ardent spirits or morphine. So far as we know, it was the first article of the sort to appear in any religious journal. We did not then write hastily, but carefully considered the grounds of the promoters of this new method of relieving the unfortunate and of promoting temperance in the land.

What we believed then has been abundantly demonstrated by the most overwhelming testimony of men who were once sufferers and slaves to drink, but who are now "clothed and in their right mind" in the successful pursuit of their business and enjoying the happiness of a quiet and well regulated home. Passing through Greensboro a few days ago, I was permitted to read a few letters which expressed the grateful appreciation of some of the most intellectual and capable men in North Carolina. It was the reading of these letters that incited me to write these lines.

"Nothing succeeds like success," and theories, however "fine spun," cannot stand before the living, breathing testimony of a human being. The theory of many was that the Keeley Cure would not last, but as the "hog returns to his wallow" so would the patient return to his drink and to his drunkenness. But the facts are different. Over one thousand patients have been treated by this method in North Carolina, and of this number less than five per cent. of those who remained four weeks have gone back to their former habits. Some are expected to fail. The farmer when he plants his corn and sows his grain, must at harvest look for some barren stalks and blasted ears. But the man who has the elements of manhood in him, and who really desires to be freed from the shackles of whiskey or morphine, may come, if human testimony is worth anything, with the assurance that he will be cured and again put on his feet, with another chance in the race of life. In a letter written by one of the finest young lawyers in this State, I notice this expression: "My business is now good and increasing every day, and there is no reason why I shall not succeed. I have had no desire to touch whiskey since I left the Institute."

There are now before me hundreds of letters which have been pouring into this office for the past three years with similar proofs of the good their authors received from this treatment. Many who wish to come are prevented by the scarcity of money, and the friends of humanity and the promoters of the Master's cause could not do a better work than help such to avail themselves of this opportunity.

I found the building, as heretofore, a pattern of neatness and comfort for the patients. It is not a hospital, and yet it has every facility for the sick; not an asylum, yet a place where men and women can regain the lost sense of moral responsibility; not a hotel, yet where the best food and comforts are furnished, and where the inmates lead a daily life of pleasure and rest.

Mr. W. H. Osborn has lost none of his enthusiasm in carrying on this work. He is widely known as one of the most successful business men in the State. The sacrifices which he has made in laying aside a business which was much more remunerative than the place he now holds, and the large amount of charity which he has extended to those wishing to come but were without means to do so, are the strongest testimonials of his desire to impart to others the blessings which he himself has so abundantly received. The treatment only claims to restore a patient to his former normal condition where he was before he ever drank at all, and if he returns to his old habits he does so because he desires to do so.

Provision has been made for the private treatment of ladies for morphine.

Dr. Melton, the physician in charge, treats them at his home; so that any one desiring the treatment can get it without so much as the public knowing of their presence in the town.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Attend the Union Meetings this week and make yourself useful.

....Rev. D. M. Austin is holding a meeting at Independence Hill.

....The North Georgia Baptist Convention met last week at Lawrenceville.

....Rev. J. B. Richardson held a good meeting in Moore county last week.

....Rev. C. J. F. Anderson changes his address from Siler City to Carthage.

....Revs. R. H. James and A. C. Davis are holding a meeting at Clear Creek.

....A State temperance mass meeting will be held at Greensboro August 15th.

....Prof. Ferrell of the Collegiate Institute at Wilson called to see us last week.

....Rev. S. W. Hall, Treasurer of our Orphanage, is at East Bend for a few days' rest.

....Rev. A. E. Booth of Decatur, Ga., succeeds the late Dr. Griffin in the Yorkville, S. C., institute.

....Dr. Pritchard baptized after his sermon in the Tryon St. Church, Charlotte, last Sunday night.

....Prof. A. M. Yates, a graduate of Wake Forest College, will have charge of Winton Academy next session.

....The new library, of 400 volumes of the Baptist Sunday-school at Scotland Neck was opened last Sunday.

....Dr. N. B. Cobb began a protracted meeting at Pittsboro last Sunday. He will probably have assistance.

....Rev. J. Hartwell Edwards has been granted a vacation by our Fayetteville church for the month of August.

....Rev. Geo. Wharton of Corinth, Miss., formerly pastor at Marion, is on a visit to the western part of the State.

....Rev. J. J. Payseur, who graduated at Wake Forest College last June, will be ordained at Lincolnton the 26th inst.

....Rev. J. B. Boone of Windsor, N. C., is expected to spend sometime in the mountains this summer.—*W. N. C. Baptist.*

....Rev. J. E. M. Davenport has changed his address from Wake Forest where he graduated last June, to Weeksville, N. C.

....The "$5 proposition" is receiving the earnest attention of brethren in other States. What are North Carolina pastors going to do with it?

....Rev. Jno. R. Moore, student at Wake Forest, will preach at Jonathan's Creek church in the western part of the State this summer.

....Rev. F. F. Jones has been granted a month's vacation by his Gastonia people, which he will spend at his old home in Watauga county.

....A Baptist church, to cost about $1,000, will be built in Rose Bay, Hyde county, in the early future. Rev. Josiah Elliott is managing the matter.

....Rev. O. T. Edwards, pastor of the Liberty Baptist church, has become principal of the Mt. Vernon Springs High School, says the *Herald*.

....Rev. L. G. Barrett of New York, at one time Professor of Shaw University, Raleigh, has been appointed President of Jackson College, Miss.

....Rev. W. B. Morton of Louisburg has gone on a trip to Niagara Falls and Canada. He is probably attending the National B. Y. P. U. at Toronto.

....Rev. J. A. Smith, Fair Bluff, and Rev. J. W. Perry, South Carolina, are holding a revival meeting at Western Prong, Columbus county.

....A writer in the *Religious Herald* says to our joy that Dr. Felix, formerly pastor at Lynchburg, Va., is recovering from his sad illness in Cincinnati.

....President Taylor of Wake Forest passed through Raleigh the 22nd, on his return home after a restful vacation of ten days at Nag's Head.

....Rev. W. C. Tyree of Durham has just returned from Person county where he aided in a successful meeting last week with the Clement church.

....Rev. R. Van Deventer, than whom there is no more ardent Young People's Society advocate in our State, attended the Toronto Convention.

....After holding several protracted meetings in the central section of the State, Rev. J. H. Lamberth will go to Mt. Airy to spend the remainder of his vacation.

....One thousand dollars have been added to the endowment of Furman University—the gift of Rev. P. S. Whitman, D. D., of Georgia, says the *Courier* (S. C.)

....We note in the *Shelby Review* a statement that the receipts of Bro. G. P. Bostick and wife of the Gospel Mission from June 1, 1893, to January 1, 1894, were $791.05.

....A colored Baptist church near Wadesboro was recently blown down by a storm. There were twenty-five people in it at the time, but fortunately no one was injured.

....If you have a boy or girl to educate, see our school columns. As usual the RECORDER is proud of the best array of the best advertisements of the best educational institutions.

....Let every one who expects to attend the Associations this fall read the article on the Foreign Mission Board in this issue. It is short, but full of facts that all should be acquainted with.

....We were glad to have a visit from Prof. J. T. Alderman, Superintendent of the Reidsville Graded Schools, last week. Bro. Alderman was on his way to visit his old home in Chatham county.

....Capt. N. L. Shaw of Warrenton, brethren C. G. McManaway, M. D., and I. W. Durham, of Charlotte, addressed the Sunday schools of that city in a "rally" last Sunday, says the *Observer*.

....Pray for the revival meetings that are being held and will be held in many places during this season. Many expect that this year will mark one of the greatest conquests of the Lord in history. So be it.

....There were six conversions the first day of a meeting held at Concord, Granville county, by Rev. J. H. Lamberth, says a correspondent of the *Public Ledger*. The meeting is continued and interest increases.

....Rev. T. M. Honeycutt, president of Board of Trustees of Mars Hill College informs us that Rev. J. H. Yarboro will have charge of that institution next year. Prof. C. P. Sapp has a prominent place in the faculty.

....Bro. W. L. Foushee, who graduated at Wake Forest College last June, has been chosen principal of Roxboro Institute; Mrs. F. A. Harrison, assistant. Bro. Foushee is at present attending the State University Summer School.

....Dr. N. B. Cobb baptized two candidates at Gardner's, Warren county, the second Sunday. He had been preaching a week at a school-house near Gardner's, where the church at the latter place have a promising mission point.

....Rev. C. J. Thompson, formerly of Clay Village and Evergreen Baptist churches of Kentucky, has accepted a call to the College Hill church of that State. Bro. Thompson is a North Carolinian and graduate of Wake Forest College.

....The meeting of the B. Y. P. U. A. at Toronto last week was attended by about 6,000 delegates. The Christian Endeavor Convention at Cleveland, Ohio, had about 18,000 in attendance.

....Rev. J. A. White of Taylorsville has just returned home after a few months' absence. He is now ready for work, and expects to put Dr. Taylor's pamphlets into the homes of the best men in his county.

....Bro. J. M. Henly writes from Rozier, July 19: "I had the pleasure of witnessing a most impressive baptismal service held by Rev. T. B. Newberry at Cumberland Mills the third Sunday. One of the candidates was ninety years of age."

....Rev. J. A. Stradley will have the assistance of Rev. R. Van Deventer in a revival at Push, Granville county, beginning next Sunday. There was a large number of conversions at a meeting held by these brethren at Stoval recently.

....You cannot begin talking and praying and working for your next Association too soon. We are looking forward to the largest attendance and most enthusiastic meetings in years; but we will look vainly unless the brethren and sisters bestir themselves "betimes."

....Bro. T. S. Memory, one of the strongest of eastern Baptists, writes that in the Woman's Missionary column of a recent RECORDER it was stated in acknowledging receipt of $5 00 that Whiteville church was in the Cape Fear Association; it belongs to the Columbus.

....An assembly is to be held at Lake Keuka, Penn Yan, Western New York, beginning August 1. Dr. A. C. Dixon of Brooklyn is to be leader in Bible studies, and will be assisted by other noted Christian workers.—*Baptist.*

....Bro. D. W. Alderman of South Carolina informs us that the celebration at Well's Chapel recently was much enjoyed, a grand success, and was in commemoration of the inauguration of the Gospel Mission movement, instead of the departure of the missionaries as we wrote it.

....Rev. J. S. Gwaltney has been conducting a very successful revival meeting at Pleasant Hill Baptist church, six miles south of Morganton. The meeting, which closed last Sunday resulted in thirty conversions and twenty-eight accessions to the church.—*Morganton Herald, July* 19.

....The Central Association will meet next Tuesday with the Hopkins' Chapel church in the northeastern part of Wake county, and the Pilot Mountain Association with the Mt. Olive church on Thursday, Aug. 2-4. Associations will then be in session every week till the 17th of November.

....Rev. B. W. Spilman, formerly pastor at Smyrna, who attended our Seminary at Louisville last year, is again in our State—at Newbern. Bro. Spilman achieved quite a degree of fame in Kentucky as a humorous lecturer. He will supply for Bro. Ford who is at Mt. Airy for his health.

....Rev. W. R. Gwaltney of Wake Forest made us a pleasant visit last week. He had none but good reports of the college. The Wake Forest church has given Bro. Gwaltney the month of August for rest and recuperation; and he will probably spend the time in the western part of the State.

....Rev. J. M. White of Apex and his younger son, Prof. R. B. White, made us a pleasant visit last Friday. Bro. White informed us that the Edenton brethren and sisters have granted Rev. Jno. E. White a leave of absence during next month, which he will spend partly at his father's home.

....Rev. Rufus Ford informs us that a new Baptist church will be dedicated at Maysville next Saturday, Rev. W. B. Oliver preaching the sermon. From the dedicatory exercises Rev. R. E. Peele will protract a meeting. Rev. J. H. Vernon is missionary pastor at this point; and his labors have been greatly blessed.

....Rev. Dr. J. B. Shearer, President of Davidson College, has been secured by the Raleigh local alumni of Wake Forest College to lecture at Raleigh, Thursday night, July 26th, on "Christian Education." We are sure that a large audience will accept the invitation to hear this distinguished lecturer on so important a subject.

....A sister desires the address of Mr. Jno. D. Rockefeller. We suppose a letter addressed to him at New York City will get as near him as most letters do. Mr. Rockefeller's mail, we are informed, is so great that a private secretary is kept employed sifting it down so that he sees only the most important communications.

....Another successful German was held at the Atlantic Hotel, Morehead, Tuesday night. In front of the Hotel at the same time the Baptist church had a festival. The crowd in attendance was immense.—*Newbern Journal, July* 19. Surely the devil, always unusually privileged at summer resorts, had a field-day at Morehead that night.

....We are deeply grieved to hear of the death of our venerable Bro. T. J. Leary, which occurred at Morehead the 18th inst. A faithful man, an earnest, active worker, a consecrated bearer of the message of God, has finished his course and entered into that rest which remaineth for the people of God. It has been only a few months since Bro. Leary's promising son, a preacher at Wake Forest College, died. May God comfort the bereaved.

....Rev. J. R. Pendergrass of Franklin, Macon county, writes: "The Master's cause in our midst is advancing. We would be glad to have our eastern friends enjoy a few whiffs of mountain air at the Tuckasiegee Association, August 16-18. I thank the Lord for the unusual strength and force and the clear light of truth added to missions and education by Drs. Durham and Taylor through our old torchlight, the RECORDER."

....Rev. J. T. Jenkins writes from Clement, N. C., 18th: "Am in a good meeting with the assistance of Pastor Prevatt and Bro. Autry."

....Dr. Mitchell Carroll, son of Rev. J. L. Carroll, D. D., of Chapel Hill, has returned to this State and is now with his father, after having spent several years pursuing advanced studies at Johns Hopkins University and in Germany. He has won much distinction as a student and promises to become one of our most advanced scholars.

....Rev. J. P. Mason and his wife Mary E., who lived and died near Chapel Hill, bequeathed $11,500 to the State University, in memory of their two daughters who died at an early age. Bro. Mason had been dead more than a year at the time of his wife's death which occurred July 16th. Our brother's library was left to the Thomasville Orphanage.

....Rev. G. H. Church went to Hickory last week to conduct revival services at the Baptist church there. Rev. C. S. Cashwell, pastor of the Hickory church, came down Saturday and filled Bro. Church's pulpit Sunday morning and evening. Mr. Church is still in Hickory, but will preach here as usual next Sunday, says the Statesville *Landmark* of the 19 h.

....Sister E. V. Howell, the Rocky Mount pastor's better-half, informs us that the brethren are renovating the church at Rocky Mount. The building is to be repaired and painted, a new baptistery has been finished, and a new carpet will be laid. They are not going into debt to do these things. Sister Howell has been a reader of the RECORDER forty-six years.

....North Carolina will change its attitude towards the Southern Baptist Theological Seminary.—*Kentucky Baptist.* Now really, we would like to know what that means, brother. Surely we are not "going back on" our Seminary; and surely we cannot change our present attitude without turning against it; for North Carolina is for it if Kentucky is, if some allowance for distance be made.

....We note in an exchange that Dr. W. A. Montgomery, D. D., LL. D., is at his home, Leadvale, Tenn., and is ready to go out to aid in meetings or supply. Dr. Montgomery is one of the staunchest and ablest of Baptists, and we hope his services may be secured in our State in this season. We are rejoiced to know that he is yet able and ready to serve the Lord under whose direction he has been so long.

....The newspapers that call our opposition to State aid to higher education "a Baptist fight" are whistling to keep their courage up. None in this State know how extensively our opposition is endorsed better than newspaper men. It is of course a base and bootless effort to prejudice citizens. Methodists, Presbyterians, Episcopalians, Baptists, farmers, merchants, politicians, lawyers and editors are distributing Dr. Taylor's pamphlet.

....Rev. Jno. A. Wray, formerly of Wake Forest College, lately of the Louisville Seminary, arrived in Winston last Saturday and occupied the pulpit of the Broad Street church Sunday morning and night, says the *Sentinel.* Bro. Wray remained over at Winston until Wednesday conducting prayer-meeting, etc. We are sure his many acquaintances in our State would be glad to know that Bro. Wray had arranged to remain in our State.

....We are proud of the following statements contained in the last issue of the Suffolk, Va., *Herald:* On July 8, 1893, Rev. J. F. Love succeeded Rev. H. A. Bagby in the Baptist church at Suffolk. During the year, fifty six members have been added, the present membership being 352. The church raised $2,469 last year. The Sunday-school is flourishing. Bro. Love will assist Dr. R. R. Overby in a protracted meeting at South Mills beginning next Sunday.

....The Annual Meeting at the Orphanage occurred last week as announced. The Trustees met the first day and re elected all the officers. The financial condition of the institution is comparatively good. A committee—Hon. J. C. Scarborough, Dr. R. D. Fleming, and Dr. C. Durham—was appointed to arrange the matter of editing *Charity and Children.* Until this committee acts, the present arrangement holds. There were about 3,000 people present on Thursday. There being sickness in the family of Dr. Mundy of Wilson, he was not present, but Dr. Pritchard gracefully filled his place on the program as preacher for the occasion. After entertainment by the orphans, an intermission, during which a regular picnicing time is had, occurs. In the afternoon, Rev. E. F. Jones, Gastonia, delivered an address on the subject, "God's Thoughts." The effort is spoken of very highly in our exchanges. The occasion throughout was, as these occasions always have been, very enjoyable. We regret that our representative's report has failed to reach us up to time of going to press. The support of the Orphanage for the year cost about $10.000. There was an average attendance of 125 children.

Another Endorsement.

Editor Recorder:—I have just read "How far Should a State Undertake to Educate" by Dr. C. E. Taylor and think it one of the ablest papers I ever saw, without ostentation—logical from beginning to end—he has raised a wall of fundamental truths that will stand with the constitution of our fathers.

The man who gainsays either of his three propositions I think, must ignore the vital principles upon which our republic is founded, and consign to oblivion the deeds of those who gave us religious freedom. Posterity will excuse the man who attempts to answer this argument, for being a crank.

Dr. Taylor has crowned his life work with a glory no man will bedim.

Yours truly, WM. B. SHAW.

Facts and Figures; or, Side-lights on the Educational Discussion—No. 3.

BY REV. C. DURHAM.

In this article are presented the statements of our honored Governor, Elias Carr, on important matters, a fact or two about the system of scholarships at Chapel Hill; facts to be remembered about the income of the University; the voice of the people on educational legislation in the past, and a combination of ideas gathered from the Sunday-school Quarterlies and the United States Senate committee, whose catechism on the Sugar Trust caused some Senators to answer with an explanation.

Is it not a fact that the Governor's statements are hard to explain? On June 12th, 1894, in answer to a note of inquiry about the reports required by Chap. 143, Sec. 4, Laws of 1885, Gov. Elias Carr wrote:

"At the annual meeting of the Board of Trustees of the University held in February last, the Treasurer and the Bursar of the University made reports which embraced the matter required in said section, and at the annual meeting to be held next winter, similar reports will be made, and I will see that the reports are transmitted to the General Assembly. For convenience, the Secretary of the Board of Trustees has charge of the reports made at the last annual meeting, and if desired you can have access to them."

Remember, please, I was trying to see the *Bursar's Reports*, for these alone gave the facts I was anxious to secure.

On June 18th, six days later than the above, in reply to a second note, Gov. Carr wrote:

"Mr. Battle, as Secretary of the Board of Trustees, has the reports since he became Treasurer in April, 1891, and if the Executive Committee will consent, he will have no objection to showing you his reports as Treasurer." (Report of Bursar not mentioned.)

What a change in our honored Governor in six days! On June 12th, he said, "If you desire, you can have access to them" (the Treasurer's reports and the Bursars) On June 18th he said, "if the Executive Committee *will consent*, he will have no objection to showing you his report as Treasurer." Did the Governor on the 18th think he had overstepped his authority on the 12th? Did the Governor on the 18th think it doubtful what the Executive Committee would do? Did not the Governor on the 18th admit the right of the Executive Committee to refuse a citizen access to these reports (public documents), which on the 12th he had properly indicated belonged in his hands, and to which he had given said citizen full access? Did the Governor on the 18th think that if the Executive Committee should refuse access to the reports, it would be better for a citizen to be deprived of his right to see them, than for the Governor to have to exercise his authority over the reports, and thereby break with the Executive Committee of the University?

Is it not a fact that the system of scholarships at Chapel Hill when understood will be rebuked by the people? A scholarship to run only twenty-five years, based on one thousand dollars of invested endowment in interest-bearing securities at not less than six per cent. per annum, seems to be the only business like, honest scholarships in existence in the colleges in this State. A *perpetual* scholarship, based on money put into college buildings in the present condition of North Carolina, is a deception, and when done by State institutions, is it not a device by which to evade the law forbidding free tuition?

Let us take one illustration out of many. Some are even more objectionable than the one to be taken. Memorial Hall at Chapel Hill, dedicated June 3d, 1885, was to have been paid for by donations for that specific object. But to finish up the building in time, the donations coming in slowly, Mr. Paul C. Cameron loaned himself, as chairman of the building committee, or advanced eight thousand dollars at eight per cent., for which the Board of Trustees passed a resolution of thanks. The State had nothing to do with it, and was in no way whatsoever responsible for the debt. The President of the University, Dr. Battle, made earnest efforts to get the Legislature to pay the debt, but he did not succeed—thanks to Col. Wm. L. Saunders Mr. Cameron died before he had paid himself the $8,000 which he had loaned to himself. The Trustees gave Mr. Cameron's estate, in lieu of this claim which Mr. Cameron held against himself, ten perpetual scholarships in the University. Of course they had no moral nor legal right to do it. The descendants of Mr. Cameron for *five hundred thousand years*—nay, till the end of all things, have ten scholarships in the University of North Carolina! The practical effect is that the State, *out of the taxes of the people*, must pay the tuition, to the extent of eight hundred dollars annually, of the descendants of Mr. Cameron in all the time to come.

A few years ago Mary Ann Smith left an estate to the University, and provided in her will that an equal number of scholarships should be given to the two Literary Societies. More than thirty *perpetual* scholarships were thus given; but the President, two years years ago through Judge Phillips and others, secured from these societies a transfer, for the time being, of these scholarships to the Faculty—to Dr. George T. Winston,—Dr. Winston's plea being that there was danger, so long as the scholarships were controlled by the Literary Societies they would be used in *Society politics* among the students. Ahem! Are there no State politics? Have scholarships never been used in State politics? I will return to this subject later. The facts are at hand.

It is a fact that the University has an annual income from the taxes of the people by the Act of 1881, $5,000, annually forever, unless repealed by the Legislature; from the taxes of the people, by the Act of 1885, $15,000 annually forever, unless repealed by the Legislature; from the taxes of the people, by the Act of 1893, $10,000 annually for two years; and from tuition, if each student (388, Catalog 1893-'94) should pay only the annual charges of $81.50 required by the Catalog, an income of $31,622, and from invested endowment (can't find out definitely—the Chairs of History and of Chemistry are endowed, and there is other income) about $5.500—making a total income of $67,122.

If the $20,000 annual income from the *taxes of the people* should by an Act of the next Legislature cease, the University, according to the above figures, would still have an annual income of $37,122. This would pay—

The President	$ 2,500
15 Professors, each $2,000	30,000
Incidental expenses, and improvements, &c	4,622
Total	$37,122

When it is remembered that the State furnishes dwelling-houses to some of the Professors; that the Professors have recitations on an average of less than three hours per day, and for only about 170 days, less than half the days in a year; that only a few years ago the State spent of the *taxes of the people* $5,000 in repairs; that in the past two years the State has spent of the *taxes of the people* $20,000 on repairs and improvements, I think the estimate given above will be considered by most thoughtful men as quite liberal. Where is the need, therefore of any appropriation from the taxes of the people?

It is a fact that the people, the true friends of education, of common schools, of academies and colleges, have had the Legislature with them every time (three times in recent years), they have exerted their influence in opposition to the University's ruinous policy in education in the State.

(*a*) In the winter of 1884-'85 a tremendous effort was made by the University influence to institute *free tuition* at Chapel Hill, and thus by one stroke break down the denominational colleges. The retiring and incoming Governors both recommended that tuition at Chapel Hill be free. But the friends of the common schools, academies and colleges saw what the result of free tuition at Chapel Hill would be, and by heroic efforts and united influences they prevented the consummation of this folly.

(*b*) The free county student law of 1868, so grievously perverted by the friends of the University, as was most abundantly set forth in the public prints of 1886, was by the Legislature of 1887 repealed. Here was an end to this disgraceful conduct.

(*c*) The Legislature of 1887 took also the land-scrip from the University. This Act took effect June 30 h, 1888; and thus the land scrip, which had been held since 1875, and to which they clung with a death-like grip, and from which the University had received annually, since Jan. 1st, 1875, an income of $7,500, was made a part of the endowment of the A. and M. College. These facts in the past are a demonstration of the position and influence of the people on educational legislation, and not a dim prophecy of what the people fully aroused, as they are likely to be on the question now before them, will influence the next Legislature to do for the education of the 600,000 children of the State.

Some of the Sunday-school quarterlies close each lesson with important questions. United States Senators had to answer some questions a few days ago. I believe in direct questions which go to the core, and in honest answers which do not evade. I have thought it wise to follow the example of the Sunday-school quarterlies and the United States Senate Committee, and propound some important questions for the President of the University of North Carolina:—

1. Did you not threaten to drive Dr. C. E. Taylor out of the State if he persisted in the publication of his articles on "How Far Should a State Undertake to Educate?" Did you not, on or about March 31st, 1894, after reading Dr. C. E. Taylor's first article, significantly remark, "He is getting ready to leave the State"? What was this but a threat?

2. Did you not have under consideration a reply to Dr. Taylor's articles, and afterwards determine not to publish it? Did not friends advise you that it did not answer Dr. Taylor's argument, and therefore would not help your cause?

3 Have you not recently stated that you did not intend to answer Dr. Taylor's articles; that he had answered himself a dozen times, and that the motive and purpose were so transparent and so unworthy of men engaged in higher education, that you did not care to enter the list in such an encounter? Have you not thus ridiculed an argument which you are unable to meet, and call in question the motives of an honest citizen of North Carolina?

Here endeth our first catechism.

School Announcements.

CHOWAN BAPTIST FEMALE INSTITUTE.—Need we commend the Chowan Baptist Female Institute, advertised in this issue? Certainly not to North Carolina Baptists, among whom its name is a household word.

A. & M. COLLEGE.—No institution in the State has ever grown more rapidly than the Agricultural & Mechanical College. Its success shows that the times are ripe for its work, and that our young men need and are seeking such an education as it offers. See its advertisement in this issue.

RICHMOND WOMAN'S COLLEGE.—Our good friend Dr. James Nelson announces in this issue as to the work of the Richmond Woman's College, better know to our readers as the "Richmond Female Institute." Bro. Nelson is an able man, an experienced educator and a good whole-souled Baptist. And his college, from all we hear, is a very excellent one.

THE VIRGINIA COLLEGE, ROANOKE, VA.—The Virginia College for young ladies under the presidency of Dr. W. A. Harris, located in the beautiful city of Roanoke, Virginia, is one of the foremost schools in the South. Its magnificent new buildings with all modern improvements, on a campus of ten acres, and gorgeous mountain scenery in the Valley of Virginia, famed for health, its ample course of study, European and American teachers, make the Virginia College for young ladies one of the most attractive and beautiful college homes in the Union. It is attended by one hundred and eighty pupils, representing seventeen States. For descriptive catalog, address W. A. Harris, D. D., Roanoke, Virginia.

ROANOKE COLLEGE.—The catalog of this successful Virginia College shows an enrollment of students from thirteen States, Indian Territory, and Korea. Roanoke is abreast of the times in facilities and methods of instruction; and this summer is adding an Annex to its fine Library, which doubles the floor space, making the entire length of the building 95 feet and the width through the wings 75 feet. The best moral, social and religious influence prevails in the attractive town of Salem, and the order and discipline of the College are good. For the advantages offered, the expenses are very moderate. The catalog of 60 pages, illustrated circular, and June *Collegian* will be sent free on application to the clerk of the Faculty, Salem, Va.

Rev. T. J. Leary Dead.

On July 18th, at 9 p. m., our beloved Bro. T. J. Leary of Morehead City, N. C., passed away. Our brother has spent a life of great usefulness in the Master's vineyard. Even when afflicted from a stroke of paralysis he could be seen going with difficulty from house to house visiting the sick and distressed, and collecting money for mission work.

He was a devoted husband and father, and a kind neighbor, a man of strong convictions and fearless in expressing them.

Many warm friends share the bereavement of his family; but believe that their loss is his eternal gain.

JOS. HIDEN.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

Central—Tuesday, July 31 to Aug 2, with Hopkins' Chapel church.
Pilot Mountain—Thursday, Aug 2-4, with Mt Olive church.
Beulah—Tuesday, Aug 7-9, with Kerr's Chapel church, twelve miles north of Burlington.
Flat River—Tuesday, Aug 14-16, with Mountain Creek church.
French Broad Friday, Aug 24, 25, with Gabriel Creek church.
Brushy Mountain—Thursday, Aug 23-25, with North Wilkesboro church.
Liberty—Tuesday, Aug 21-23, with Holloway's church, twelve miles south of Lexington.
Three Forks—Tuesday, Aug 28-30, with Gap Creek church.
South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.
Elkin—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Ronda.
Yadkin—Swaim's ch, Thursday, Aug 16-18.

September.

Caldwell—Thursday, Sept 6-8, with King's Creek church, eleven miles east of Lenoir.
Yancey—Thursday, Sept 6-8, with Mt Pleasant church.
Stony Fork—Friday, Sept 7, 8, with Yellow Hill church, two miles east of Philip's Gap, Wilkes county.
Ashe and Alleghany—Thursday, Sept 13-15, with Healing Springs ch, ten miles north of Jefferson.
King's Mountain—Thursday, Sept 20-23, with Shelby church.
Sandy Creek—Thursday, Sept 20-22, with Love's Creek church.
Alexander—Thursday, Sept 27-29, with Mt Olive church.

October.

Eastern—Tuesday, Oct 2-4, the Executive Committee to name place
Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.
Catawba—Thursday, Oct 4-6, with Enon ch.
Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.
Sandy Run—Thursday, Oct 11-13, with Mt Harmony church
Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.
Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.
Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.
Montgomery—Thursday, Oct 18-20, with Mt Gilead church.
Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.
Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.
South River—Wednesday, Oct 24-26, with Mt Elam church.
Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.
Pee Dee—Thursday, Oct 25-27. The Executive Committee to name the place.
South Fork—Thursday, Oct 25-27, with Maiden church.
Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.
West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.
Raleigh—Thursday, Nov 1-3, with Cary church.
Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Harnett co.
Brunswick—Friday, Nov 2, 3, with Long Creek ch.
Bladen—Thursday, Nov 8-10, with Galead ch.
Union—Thursday, Nov 8-10, with Hopewell ch.
Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Haywood—Wednesday, July 25-27, with Rock Spring church.
New Found—Thursday, Aug 9-11, with Laurel Fork church, Madison county.
Buncombe—Tuesday, Aug 14-16, with Fern Hill church at Biltmore.
Tuckasiege—Thursday, Aug 16-18, with Franklin church, Macon county.
Tennessee River—Thursday, Aug [illegible], with Brush Creek church.
Carolina—Thursday, Oct 11-13, with [illegible] Creek church.
Western Convention, Oct 24-27 with Clyde ch.

I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have the needed correction. C. DURHAM, Cor. Sec.

Raleigh, June 23, 1894.

Ought Baptists to Rejoice at the Success of the University?

BY REV. J. N. STALLINGS.

The President of the University says, "Yes." If he means that Baptists—constituting, as they do, a large portion of the people of the State—ought as good citizens to rejoice at the general diffusion of intelligence and the progress of higher education, I agree with him.

Baptists ought to rejoice, not only as citizens but as Christians, at the success of Chapel Hill and of every other institution of learning, high and low, male, female, and mixed, and of every orphanage of every order and of every denomination. He is a very sorry Baptist who does not pray and work for the success of Wake Forest College and all other Baptist schools, and for the Orphanage at Thomasville; but doing so and rejoicing at their success should not cause him to fail to rejoice at the success of others. Baptists are most deeply interested both as citizens and as Christians. Their principles are heaven-born and God given, derived entirely from the New Testament; hence, of the utmost importance to them and their children and to all men.

And since those principles increase and prevail, intelligence increases and education prevails, of all people. Baptists are most deeply interested in the progress of education. True, they been branded in times past (passed forever, thank the Lord,) as ignorant; but, the masses have always been wise in understanding the Bible and in obeying its plain teachings, while from the days of Paul to the present, they have had some who were masters of their own language and of those in which the Scriptures were written. The Bible, always recognized as their only rule of faith and practice, as they read it out were enlightened by the Holy Spirit to understand it, assured them that every regenerate person—man, woman and child—is a freeman in Christ—no man master but all equal; that earthly governments have no control of spiritual matters; that Christ is an absolute Sovereign and the only King, his laws, as contained in the New Testament, the only authority; that a church is a qualified and called out assembly, subject to no other assembly nor to any earthly power, but under law to Christ alone; that a church has no authority to legislate and that its only business is to execute Christ's laws, and that its officers are, in no sense, lords over God's people; but servants of all, and when set apart, only leaders, overseers, teachers, only honored and followed as they honor Christ's laws and follow him. With these and other similar principles, they have always resisted every usurpation of every civil and of every ecclesiastical body, and have ever been the advocates of civil and spiritual liberty.

After the independence of our country was established, Gen. Washington bore the Baptists witness that they had been "the foremost promoters of our glorious revolution." Since that time they have been the originators and supporters of every movement to secure and perpetuate all civil and religious rights. Every true Baptist is (in principle) a democrat, and every Baptist church is a pure democracy, made such by the New Testament; hence, while Baptists are peaceable and patriotic citizens of every government, they are all democrats in sentiment and rejoice at the overthrow of every form of monarchical and oligarchical government, whether civil or ecclesiastical, and at the abolition of all injustice, oppression and tyranny. Their principles and practices keep pace with the increase of intelligence. This is seen, not so much in their numerical increase as in the adoption by evangelical denominations of many of their fundamental principles and of some of their practices. As "many run to and fro and knowledge increases," it will be more and more so, until all true believers will accept the Bible as the only rule of faith and practice, and so all became practically one—Baptists in faith if not in name. As this must be the ultimate result, Baptists ought to rejoice at the success of the University and of every other institution for the education and training of the coming generations.

Ought Baptists to rejoice at the success of the University? Elder W. R. Gwaltney says "No." I venture to say, however, that Bro. Gwaltney will agree to all I have said above. I certainly fully agree with him as I understand him. We object to the methods by which success is won at Chapel Hill. No true Baptist can rejoice at injustice, oppression and tyranny. To tax the people for anything, however good and necessary, that can be supplied without taxation, is to tax unnecessarily; and to tax unnecessarily, or to tax all for the benefit of a few, is unjust, oppressive and tyrannical. The tax to support the University is for the benefit of only a few, and it is entirely unnecessary; hence, it is unjust, oppressive and tyrannical. That it is for the benefit of only a few needs no argument to show. It is self-evident. Only a comparative few and they of the most wealthy class, can avail themselves of a collegiate education. The masses cannot reach it. Those who can avail themselves of it can find as good facilities as cheaply furnished at other institutions in the State maintained without taxation; hence, taxation is wholly unnecessary.

I do not blame Dr. Winston for his zeal in behalf of the University. Every one must condemn his manner, at times at least of showing it. He ought to push the interests of the institution in every legitimate way. If the State Legislature appropriates money for its benefit, the Trustees, President and Faculty are bound to use it for the best interests of the institution. But Dr. Winston and every citizen ought to desire justice for every one. All ought to oppose everything unjust, oppressive and tyrannical. All ought to rejoice at the highest success of the University if attained by legitimate and proper methods. No one ought to rejoice at wrong and unjust means for obtaining success. Let the friends of Chapel Hill make it all they desire it to be, but let them do it with their own means and not by taxes wrung from the hands of the poor, in some instances at least from women who work in the fields for a bare support.

I agree with Dr. Taylor in his unanswerable arguments lately published in the RECORDER, and more recently issued in pamphlet form. His arguments, both as to the injustice of sustaining any State College or High School by taxation, and as to the religious aspect of the question, are conclusive and unanswerable. The points are not new to me. I have entertained such ideas for years, and four or five years ago stated them in brief arguments in a little College paper published by the Kastalian Literary Society of High Point Female College. But I had no idea that such a mass of authority could be arrayed to sustain them, or such unanswerable arguments used to enforce them. His arguments apply with equal force to any merely educational instruction of high grade supported by taxation. Not one cent should be given for education by the State except for the free common schools, which should be sustained much better than heretofore. The people owe Dr. Taylor a debt of gratitude they can never pay for the service he has done the cause of right and of liberty.

Bro. Adams of Reidsville says he is willing to be taxed if the General Assembly will make Chapel Hill a University indeed. The arguments of Dr. Taylor apply with equal force against that idea as they do against the present status. If its friends will make it a real University, all Baptists will rejoice. So will we if the Methodists will make Trinity a real University, and the Presbyterians, Davidson. I am sure Baptists would make Wake Forest the best University in the land if they could. We will do this if we can, even if Chapel Hill is made a real University. We do not ask State aid. We would not accept it if offered. We would cease to be true Baptists were we to do so. We will not consent that any other College or University receive State aid. If Chapel Hill, the Normal and Industrial (so called) School at Greensboro, the Oxford Orphan Asylum, or any similar institution get aid from the State hereafter, it will be in spite of the votes of so many Baptists and of many others who see the right and will dare maintain it.

If it were a matter of policy instead of principle, all Baptists would not only rejoice at the success achieved at Chapel Hill, but at the methods pursued. They would not only favor sustaining the College by taxation, but would favor larger appropriations. If there ever was a time when Baptists could rejoice at the success of Chapel Hill, surely now is the time. From the foundation of the institution to its reorganization after the war between the States, there were few Baptist Trustees—only one or two Baptist professors and they in for only a short time. Up to 1855 Baptists were very little regarded there. About that time they came into a little notice. Since the organization they have come into more prominence, until now there are a number of influential Trustees who are Baptists, five Professors, one or more Tutors, and soon, if matters go on as they have for the last eighteen years, Baptists will have complete control of the institution. But Baptists are not governed by policy but by principle. It would be just as wrong for the State to support Chapel Hill by taxation if it were controlled by Baptists, as if they were entirely ignored as in times past. I shall rejoice to see Chapel Hill and all other institutions prosper, but only when their prosperity is produced by their own efforts and merits. Henceforth the people will see that no educational institution of high grade nor any mere charitable institution is supported by taxation. Every such institution ought to be sustained only by the voluntary contributions and patronage of its friends.

Dishonesty.

BY R. Q. A. TEAGUE.

This seems to be a day of wholesale fraud, and it seems to be in fellowship generally throughout the world. Public speakers seldom ever say anything about it. Even preachers seem to pass it by unnoticed. Such being the case, as a natural consequence it will continue to grow on in popularity.

Assignments are now in order. While this is the case, an honest man is overtaken occasionally; but thank the Lord he shows his colors by surrendering up all to his creditors. This man wherever found is an honest man—a true man—one after God's own heart.

Now, I am done with fraudulent assigners. The Lord guide me, and forbid that I should say anything that I ought not to say concerning the masses who assign. Do they not assign as a matter of gain to themselves? Do they not in many cases begin years beforehand to prepare for keeping back all they can? Do they not keep back every cent the law allows them besides the thousands concealed from human eye? If the law would protect them, would they not enter corn-cribs at night and carry off the corn found therein? Would they not with the same assurance of protection lay hands on anything and hold it? Do they not as borrowers of money defraud the lenders out of their money? Some, perhaps, are trying to hide their rascality by blowing their horn s in giving liberally of other people's money to benevolence in their own name. Deceived souls whoever you are! The Lord don't want such money. You will get no credit or reward, but will receive condemnation from the Lord, for offering him your fraudulently gotten money in your own name. It may be you defrauded some poor man out of this money. What does God say to you for thus treating one of his poor servants? "Inasmuch as you have it unto one of the least of these my brethren, you have done it unto me."

Farmington, N. C.

As thy days so shall thy strength be.

From Stanly County.

Dear Recorder:—Very little is ever said about the Baptists of Stanly in your columns. I suppose it is because the reis but little to be said. We hope, however, that this will not be the case long.

I believe the time is near at hand when our people here are going to be heard from in every good work. The noble Secretaries will rejoice with us when that day does arrive. A great many of our people are poor, but they are beginning to realize that they are not doing what they ought to in the way of giving of their substance.

I have been on this field since the first of February. I have a plenty of hard work to do; really much more than I can do well. I have charge of six churches, viz, Albemarle, Palmerville, Ebenezer, Anderson's Grove, Popliu's Grove and New London. All of these churches have good houses of worship except New London, and they expect to build this fall.

The Ebenezer brethren have just completed a new house. Our church here at Albemarle has been built but a little over two years. They had twenty seven members when I took charge of the work. Eighteen have been added to our number since. Bro. M A. Adams came over and preached several days a few weeks ago. The church was greatly revived and several were converted. The people of Albemarle will never forget Bro. Adams. We expect him to be with us again in September.

The Palmersville Baptist church requested brethren G. O Wilhoit and J. M. Bennett to meet with the pastor at that church on the fourth Sunday in May to examine and set apart Bro. Haywood Morris to the gospel ministry. Bro. Wilhoit failed to get there. Bro. Bennett acted as chairman of the examination. After hearing his Christian experience and call to the ministry, and his views on the doctrines of the Bible, the presbytery found Bro. Morris well qualified for the work, and proceeded to set him apart. Bro. Bennett preached ordination sermon, delivered the charge and presented the Bible. The writer offered the prayer. We heartily commend Bro. Morris to the brethren and pray God to deal richly with him in all his labors.

J. W. SUTTLE.

Albemarle, July 11, 1894.



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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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TRAINS GOING SOUTH.

Dated July 8, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 52 a m	9 27 p m	
Ar Rocky Mount.	1 02 a m	10 30 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount.	1 02 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	2 58 a m		
Lve Fayetteville.	4 33 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	

	No 47. Daily.	
Leave Wilson	2 18 p m	6 35 a m
Leave Goldsboro.	3 05 p m	7 20 a m
Leave Magnolia	4 16 p m	8 29 a m
Arr Wilmington.	5 50 p m	10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 00 a m	11 27 p m	

	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 33 p m
Lv Goldsboro.	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m

	No 73. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro	2 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount.	2 13 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 58 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10 25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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Alabama Baptists.

STATE CONVENTION—BIRMINGHAM BRIEFS.

Our State Convention, which was held at Marion, has just closed. It was feared the session would not be a harmonious one, but the brethren beautifully preserved the "unity of the Spirit in the bond of peace." Dr. W. C. Cleveland of Columbia, who perhaps has done more for Alabama Baptists than any other living man, was elected President by acclamation, a token of the veneration and affection in which he is held by his brethren.

The introductory sermon was from the text, "He that winneth souls is wise," and was preached by Rev. P. T. Hale, the pastor of the South Side church of Birmingham. The idea was that souls should be saved at every service, and not just two weeks in the year. It is hoped practical good was done by the discourse.

Rev. W. A. Whittle, Vice-President and Financial Secretary of Howard College, reported $20,000 raised during the six months he has been in the field on the condition that the debt of some $30,000 on the College property shall be paid. The outlook to pay off this debt is good. Under Dr. A. W. McGaha the College has had a very successful year.

On Wednesday night of the Convention, a collection was taken up for our State Female College, the "Judson" and $4,500 were raised.

Our State Mission work was somewhat changed for this year. Six evangelists were put in the field, dividing the State among them. These able and consecrated brethren are not only to preach but to push all our denominational enterprises, and inform and edify the 9,700 Baptists who are doing nothing in our great enterprises.

Drs. Hawthorne, Tichenor, Harvey, Bell, Sampey and others spoke on the various objects before the body and added much to the interest of the Convention. The addresses of Drs. Eager, Taylor, McGaha, Ward, Bow, Dickinson, Whittle, Harris and Dawson were especially fine.

Marion is of deep interest to all Southern Baptists, because in their church building was born the Home Mission Board, and in this church the polished and eloquent Dr. E. T. Winkler was so long pastor until his death.

We are in a state of seige here in Birmingham. The entire force of State troops, with the Governor commanding, are pouring into the city. The railroad men are out in the great strike, and business is paralysed.

The Lord richly blesses us at the South Side church. Scarcely a service at which some are not added to the church. Yesterday five were received into the church, two of whom were for baptism. The work is large and difficult. Will not every reader of the RECORDER pray for us? The memory of your Rev. J. L. White, who held a great meeting for us in the "Wigwam," is very sweet here. Fraternally,

P. T. HALE.

From Monroe.

Monroe has a population of nearly three thousands, and is quite an attractive town. Its public buildings are specially fine. It is becoming quite a railroad center and a number of railroad men make it headquarters. The hard times have afflicted Monroe less severely than other localities, the crop prospect in the community is good, and a spirit of hopefulness pervades our business circles.

The Baptist cause here is flourishing. Our church edifice is decidedly the handsomest in town. We are about 200 strong and number some of the most influential men in the county. The Sheriff, the Register of Deeds, the leading hotelist, the editors of both papers (Ashcraft of the *Enquirer* and Beasley of the *Journal*), and several prominent business men are among the most earnest workers in the church. There seems to be perfect harmony and the outlook is one of much promise.

We have been in our new field of toil just a week and our stay has been delightful. The cordial reception tendered us on the outset appears to be growing in warmth. The ever-welcome "pounders" happily beseiged us last Monday evening. What a large and elegant array of good things they bought! The hearty good-will of the people, thus substantially expressed, fills the heart of the new-comer with inexpressible gratitude.

The work of Bro. M. A. Adams here was eminently successful. He is a fine thinker, a fluent preacher, and a faithful pastor. He had a very strong hold upon his people and was held in the highest esteem throughout the entire Association. His efficient services, specially blessed here, will doubtless be even more fruitful in his wider sphere of labor.

I find that many Union county people are enthusiastic in their advocacy of the educational policy recently set forth by Dr. Taylor. This is due largely to the earnest efforts of Prof. E. W. Sikes, a native of this county. He delivered a religio-educational address at the Baptist church here last Sunday afternoon on the "Rights and Duties of Christian Denominations." He pleased very highly the large audience which packed the church to hear him.

The pastors in our Association are preparing for vigorous revival work next month. They pray and will earnestly toil for a great outpouring of the Spirit and a deep religious awakening throughout our borders.

HIGHT C. MOORE.

Monroe, July 12, 1894.

Unanswerable.

I have given Dr. Taylor's tract a careful reading, and most heartily endorse it. His arguments are unanswerable. So say some intelligent men of other denominations, who sympathize with the University. So surely as principles are eternal, this old principle, for which we as a denomination have always contended, must triumph in the end.

L. JOHNSON.

Children's Day at Holly Springs.

Sunday, July 1st, was children's day at Holly Springs church. A large stand, beautifully and tastefully decorated with flowers and evergreens, had been erected. The decoration was the work of Mrs. P. B. Kennedy and Miss Mary Lee Angle.

The morning was fine and a large crowd was present. At the opening hour the Sunday-school formed on the stand, and after prayer by Pastor W. A. Myers, the children, with Miss Lola Holmes at the organ, gave excellent music in a song of welcome.

Among the large number of pieces rendered, and where all did well, I can mention only a few. Greeting—Miss Lettie Chamberlain. Little Lights—each child holding a lighted taper—Mary Kennedy, Minnie Chamberlain, Pearl Chamberlain and Alice Hayes. Bountiful Giver—Hunter Angle, Lonna Chamberlain, Early Hayes, Jimmie Trivet, Robert Tharp and Sylvanus Trivet.

Harmony Sunday-school was present and took part in the singing exercises. Altogether the music was most excellent. Elder Smith of Harmony delivered a very interesting and touching address to the children, as did also Rev. W. A. Myers.

The statistical report of the Holly Springs Sunday-school is as follows: Organized first Sunday in April, Dr. J. B. Angle, Superintendent; J. E. Tharp, Assistant Superintendant; C. C. Tharp, Secretary. April—average attendance, 72; contributions, 81c.; perfect lessons, 103. May—average attendance, 70; contributions, $1.06; perfect lessons, 140. June—average attendance, 68; contributions, 79c.; perfect lessons 183. Total average attendance, 70c.; total contributions, including children's day, $4.72. As this church is located in the country, this is a very creditable report, and shows that the school, as well as children's day, has been a grand success.

D. P. HEATH.

Harmony, July 2, 1894.

From Augusta, N. C.

Dear Editor:—Allow me, as an humble servant of the Lord, to say a few words about the Sunday-school, also the Children's Day that was celebrated here last Sunday.

About three months ago our Sunday-school numbered only twenty-five, and it seemed it was not moving on as it should. There were many outside who should have been in the Sunday school. So we worked and worked trying to get them to join and make our Sunday-school more lively in the work of the Lord. But it seemed that all our work was in vain.

It was proposed to have a kind of "Children's Day"—that is, a day set apart for the children, and all others who wished to speak. Two weeks from the time set, our school had improved wonderfully, and now we have upwards of eighty.

Not only have we improved in number but in work also, and, I trust, in faith. Now if that "Children's Day" helped our Sunday-schools, which I am certain it did, the same would help other Sunday schools. I would be glad to read in the dear old RECORDER of many other schools going into just such work, or something similar.

Yours in Christ, JESSE C. PACK.

Augusta, N. C., July 9, 1894.

A. Golden, druggist, Birmingham, Ala., writes: "Please publish some of the testimonials I have sent you for Japanese Pile Cure." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Foreign Mission Board.

The Foreign Mission Board is appointed annually by the Southern Baptist Convention. As the Convention is composed of representatives from the churches, the Board is the servant of the churches. It is composed of men who belong to some of these churches. These brethren are selected with a view to their piety, Christian integrity and interest in the mission work. No better place than Richmond could be found to furnish these brethren, as there are over twenty Baptist churches here, and no better set of men could be found anywhere than those composing the Board. All give their time gratuitously to the work, with the exception of the Corresponding Secretary and the Treasurer, who receive compensation for their services. The latter, however, for only part of his time.

The Board was organized in 1845, the same year the Southern Baptist Convention was organized.

DUTIES OF THE BOARD.

To these brethren is entrusted the duty of directing our foreign mission work. This includes: (1.) Establishing mission stations; (2.) Selecting and sending out the missionaries; (3.) Settling questions which arise on the field as to the conduct of the work; (4.) Providing for the support of the missionaries.

In all of these points great wisdom is needed, and the Board often feels it necessary to refer questions for decision back to the brethren in Convention who appointed them. Many look upon the Board as a big machine. It would do such people good to meet with them once, and see them earnestly, carefully, prayerfully, considering the important questions which come before them for consideration.

OUR WORK.

We have now employed ninety-four missionaries and nineteen native helpers. We take these figures from our last annual report: In Canton and vicinity (begun in 1845), 13 missionaries, 22 native helpers, 5 churches, with 806 members, 109 baptisms, 10 schools, $1,164.52 of contributions; Shanghai and vicinity (1847), 7 missionaries, 5 native assistants, 3 churches, 104 members. 7 baptisms, 2 schools, contributions $86; Tung Chow and vicinity (1860), 12 missionaries, 3 churches, 149 members, 4 baptisms. For African missions, Lagos and interior (1850), 9 missionaries, 7 assistants, 5 churches, 166 members, 24 baptisms, contributions $123.50. In Italy, at Rome, Florence and fourteen other towns (1870), 3 missionaries from the United States, 27 native preachers and colporters, 17 churches, 372 members, 38 baptisms, contributions $395. In Brazil, at Bahia and vicinity (1882), 5 missionaries, 4 native helpers, 4 churches, 280 members, 69 baptisms; at Rio and vicinity (1883), 6 missionaries, 5 native preachers, 6 churches, 114 members, 17 baptisms, contributions $715; Pernambuco (1889), 32 members, 28 baptisms, contributions $125; Campos (1890), 4 missionaries, 2 native assistants, 1 church, 93 members, 50 baptisms, contributions $390. In Mexico (1880), 25 missions, 15 native helpers, 87 churches, 1,163 members, 277 baptisms, 2 schools, contributions $2,600 25. In Japan (1889), 4 missionaries, 1 church, 31 members, 9 baptisms. Total—churches 84, members 3,328, baptisms 629, schools 15, contributions $5,944 27.

For the current year the work seems to be no where specially impeded, but in every field are continued proofs of Divine favor, and of the power of the Holy Spirit.

Our representatives must not be recalled from the front. It would cost more to bring them back than to support them there for several months.

THE SISTERS.

The ladies in their organizations have done well. Year after year they have given, some by mites, some hundreds of dollars, and they are a power for good in this great work. Their contribution last year for the foreign mission work was $23,514.99. Their headquarters are 9 W. Lexington St., Baltimore, Md., and Miss Annie Armstrong is the earnest, active Corresponding Secretary.

—*Foreign Mission Journal.*

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

North Carolina Baptist S. S. Chautauqua.

SECOND ANNUAL MEETING

The second annual meeting of the North Baptist Sunday-school Chautauqua will be held at Mount Vernon Springs, Chatham county, on the Cape Fear & Yadkin Valley Railroad, one mile from Ore Hill, beginning on Tuesday, August 28th, at 4 p. m., and continue till Sunday, September 2d, 1894.

Special rates for board have been secured at the Mount Vernon Springs Hotel, as follows: "Per day, $1.00; full week, $6.00; and in private residences near by at seventy-five cents per day, or $5.00 full week. Usual reduced fare will be granted over all the railroads in the State.

The full programme of exercises will be issued by the Executive Committee during the month of July.

The meeting at this place last August was most delightful and profitable to all the Sunday school workers who attended. From the first to the last day it was a spiritual and an instructive feast.

The object of the Chautauqua is to bring together the Baptist Sunday-school workers of North Carolina in an annual meeting for mutual interchange of methods of teaching and conducting the school in every department, and for invoking special spiritual preparation in same. It will prove a blessing to any officer or teacher. It will aid and stimulate the school represented. It will warm the heart of any pastor.

Our brethren and sister of Mount Vernon Springs Baptist church, and the people of the community generally, will do all in their power for our comfort and for the success of the Chautauqua.

The grove in which Mount Vernon Springs church is situated is a very large one, and parties desiring to do so can take tents or make shelters and "camp" in the grove during the Chautauqua. Several did this last year, and found it very comfortable.

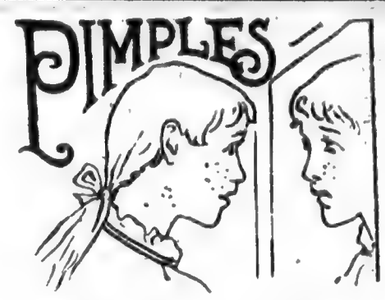
We hope every Baptist Sunday-school in the State will send at least one representative.

N. B. BROUGHTON, *President.*
J. C. BIRDSONG, *Secretary.*
Raleigh, N. C.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE



Pimples, blotches, blackheads, red, rough, and oily skin, prevented by **Cuticura Soap**, the most effective skin purifying and beautifying soap in the world. The only preventive of pimples, because the only preventive of inflammation and clogging of the pores.

Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "All about the Skin and Hair," mailed free.

VITAL TO MANHOOD.



DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-Indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantee issued by agent. WEST'S LIVER PILLS cures Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation. GUARANTEES issued only by

JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*5 00 p m
Ar. Raleigh	4 05 p m	8 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*5 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 30 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E. T.)	7 00 p m	
" Columbia	8 30 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	3 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	†1 10 p m
Lv Goldsboro	†5 00 p m	*9 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND.

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m. Oxford 11.34 a m; arrive Keysville 2 00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday. and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 24, 1894

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 46 p m		
Ar Greensboro	2 16 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		7 15 a m	
Lv Maxton		8 13 a m	
Lv Red Springs		8 50 a m	
Lv Hope Mills		9 39 a m	
Ar Fayetteville		10 00 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			10 33 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 02 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 42 p m	
Lv Hope Mills		5 06 p m	
Lv Red Springs		5 53 p m	
Lv Maxton		6 37 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. E. KYLE, Gen Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 137*.	ATLANTA SPECIAL.			No. 134*.
*8 45 p m	Lv	Norfolk (via S A L)	Ar	*11 45 a m
8 35 p m	Lv	Portsmouth	Ar	11 35 a m
9 54 p m	Lv	Suffolk	Lv	11 04 a m
10 30 p m	Lv	Franklin	Lv	10 30 a m
10 58 p m	Lv	Boykins	Lv	10 03 a m
11 20 p m	Ar	Weldon	Lv	*9 35 a m
11 30 p m	Lv	Weldon	Ar	9 00 a m
12 50 a m	Ar	Henderson	Lv	7 30 a m
2 05 a m	Ar	Raleigh	Lv	6 00 a m
2 20 a m	Lv	Raleigh	Ar	6 15 a m
3 40 a m	Lv	Sanford	Lv	4 10 a m
4 28 a m	Lv	Southern Pines	Lv	4 20 a m
5 20 a m	Ar	Hamlet	Lv	3 25 a m
5 43 a m	Lv	Rockingham	Lv	3 15 a m
6 20 a m	Lv	Wadesboro	Lv	2 42 a m
7 15 a m	Ar	Monroe	Lv	2 00 a m
8 40 a m	Ar	Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.			No. 38.
*8 30 p m	Lv	New York (PRR)	Ar	6 53 a m
11 33 a m	Lv	Philadelphia	Ar	9 45 a m
2 20 a m	Lv	Baltimore	Ar	12 43 a m
4 00 a m	Lv	Washington	Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line)	Ar	6 50 p m
9 25 a m	Lv	Petersburg "	Ar	5 30 p m
11 27 a m	Ar	Weldon "	Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR)	Ar	7 45 a m
9 10 a m	Ar	Portsmouth	Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R)	Ar	1 33 p m
7 00 p m	Lv	Baltimore (Bay Line)	Ar	7 00 a m
8 30 a m		Portsmouth "	Lv	†6 00 p m
*7 00 p m	Lv	Wash'gton, N & W S B Co.	Ar	8 30 a m
8 00 a m	Ar	†Portsmouth		8 30 p m
†9 00 a m	Lv	Norfolk, via S A L	Ar	†6 00 p m
9 15 a m	Lv	Portsmouth "	Ar	5 50 p m
9 54 a m	Lv	Suffolk "	Ar	5 14 p m
10 58 a m	Lv	Boykins "	Ar	4 06 p m
†11 43 a m	Ar	Weldon "	Lv	†3 23 p m
†11 54 a m	Lv	Weldon "	Ar	3 10 p m
2 09 p m	Lv	D Henderson "	D Lv	†1 14 p m
‡4 07 p m	Ar	Durham "	Lv	†10 50 a m
†3 50 p m	Ar	Raleigh	Lv	†11 25 a m

No 43.				No 36.
†10 15 a m	Lv	Raleigh	Ar	†3 00 p m
1 48 a m	Lv	Sanford	Ar	4 30 p m
12 43 p m	Lv	Southern Pines	Ar	3 35 p m
1 45 p m	D Ar	Hamlet D	Lv	2 35 p m
12 25 p m	Ar	Rockingham	Lv	2 01 p m
3 02 p m	Ar	Wadesboro	Lv	1 25 p m
3 57 p m	Ar	Monroe	Lv	12 30 p m
4 45 p m	Ar	Charlotte	Lv	11 40 a m
3 06 p m	Ar	Laurinburg	Lv	1 07 p m
3 29 p m	Ar	Maxton	Lv	12 58 p m
6 25 p m	Ar	Wilmington	Lv	10 00 a m
2 30 p m	Lv	Hamlet	Ar	1 47 p m
2 57 p m	Ar	Gibson	Ar	1 30 p m
3 21 p m	Ar	Bennettsville	Lv	12 56 p m
4 12 p m		Darlington	Lv	12 08 p m
5 27 p m		Sumter	Lv	10 47 a m
8 45 p m		Charleston	Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 137 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. ‡ Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

MARRIED.

IVES—WALKER—On July 11th, 1894, at Elizabeth City, N. C., by Rev. C. S. Blackwell, Mr. Caleb S. Ives and Miss Bessie Walker.

FORBES—ARMSTRONG—On June 27th, 1894, at Elizabeth City, N. C., by Rev. C. S. Blackwell, Mr. Wm. H. Forbes and Miss Zena Armstrong.

ARMSTRONG—MANN—On May 16th, 1894, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, Benjamin S. Armstrong and Mrs. Ella Mann.

PEARSALL—BIZZELL—On July 5th, at the Clinton Baptist church, by Rev. O. P. Meeks, Mr. David Pearsall, of the Atlantic Coast Line, and Miss Addie Lee Bizzell of Clinton.

DIED.

CREWS—Departed this life at her home in Germanton, Stokes county, N. C., on July 14th, 1894, Mrs. Sue Crews, wife of Rev. R. W. Crews. She was forty-six years old.

Life on earth is a pilgrimage, seeking its goal in some Canaan of rest. Truly the life of Mrs. Crews was a patient pilgrimage toward heaven, and God has taken her into rest eternal. She leaves a husband and seven children who deeply mourn her loss. She was the writer's mother-in-law, and her kindness and motherly love will ever remain deeply engraved on our heart.

Good-by, dear mother, the thread of life is broken,
But thou art not dead, for so the Lord hath spoken.

D. H. PETREE.

BURROUGHS—On the 14th of May, little Emma Laura, daughter of W. H. and C. L. Burroughs, living at Nelson, Durham county, died of scarlet fever, aged five years and two months. She was a most affectionate and lovable child, and her death has cast a deep shadow upon the home where she was the "pet" of all. We thank God for the faith that the parents have in him, and we pray that the Son of Righteousness may rise in their hearts with healing in his wings. May the words of Isaiah 54: 7 comfort them, and the words of the poet be appropriated:

"Good when he gives, supremely good,
N r less when he denies;
E'en crosses from his sovereign hand
Are blessings in disguise."

UNCLE N.

PAGE—Sister Mary Page died July 7th, 1894, at her home in Polk county, in her seventy-eighth year. She was a member of the Baptist church for forty-eight years. For some years before her death she was very much afflicted, yet in all her affliction she complained not, but was very patient, believing that these light afflictions which are but for a moment would work for her a far more and exceeding weight of glory.

In her last moments she was very happy; as she bid her husband and only daughter adieu, with her grandchildren, she told them she was going home. Her house was always a pleasant home for her pastor. She was ready for every good work. May heaven's richest blessings rest on the bereaved husband and daughter and grandchildren in their lonely hours, for surely she will be missed.

PASTOR.

PEDDY—Mrs. Ally Ann Peddy departed this life June 16th, 1894, in Raleigh, N. C., at the age of sixty-six. She was born and reared in Buckhorn township. On Jan. 9th, 1851, she was married to Mr. J. A. Peddy, to whom she was ever a faithful and devoted wife. At an early age she embraced religion and joined the Baptist church at Holly Spring, and remained an honored member until death. As a friend she was kind, sympathetic and steadfast. As a mother, affectionate and self-sacrificing, ever willing to deny herself for her children. Her Christian life was of a quiet and unobtrusive nature; her family and neighbors could always see Christ in her life and knew more of her Christ-like spirit than any one else, and when troubles and misfortunes seemed to troop around her she always bore them patiently without murmuring or complaining. She leaves a devoted husband, five daughters, one son, many relatives and friends to mourn her loss. Her body was brought back to her old home and laid to rest by her former neighbors and friends to await the day when she will arise from her sleep with an incorruptible body in the likeness of her Saviour. May God take the bereaved ones under the shadow of his wings and comfort and keep them to everlasting life and sanctify this dispensation to their good. Look up, bereaved and heart-stricken ones, and trust in Jesus. You will meet her again. She is not dead, but sleepeth. J. D. MARCOM.

Tributes of Respect.

WHEREAS, Our Heavenly Father has called from time to eternity our brother and teacher, Addison Baxter Cashion; and as we desire to record some expression of our feeling, therefore be it

Resolved 1. That while we mourn the sad death of him we loved, we do humbly bow to his will who doeth all things well.

2. That in the death of Baxter our church has lost a faithful worker, both in church and Sunday-school, but we hope to meet him in the blessed home where parting comes no more.

3. That we tender to the bereaved wife and children our heartfelt sympathies, and earnestly pray that God will sustain and be their refuge in their days of trouble.

4. That these resolutions be entered upon the church record, and a copy be sent to the bereaved wife, and to the RECORDER for publication.

C. J. BLACK,
W. W. CHRISTENBURY,
J. F. HAWKINS,
Committee.

It will astonish you how quick Johnson's Magnetic Oil will kill all pains. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Brushy Mountain Association.

This body will be held with the church at North Wilkesboro, Aug. 23–25. This church is in a splendid community, and the Association will be well entertained. We shall be very glad to meet a number of our good brethren from other parts of the South there.

W. R. BRADSHAW.

Mocksville, N. C.

Board of Education.

The constitution of the North Carolina Baptist State Convention defines the work of the Board of Education in the following language:

"The Education Board shall, so far as it is able, assist promising and indigent young ministers seeking to prepare themselves for the more efficient preaching of the gospel."

During the past session the Board has aided thirty-three young ministers. From many of the churches contributions have been delayed, and the Board had to close the session $1,000 behind. But we are hoping to be able to meet this, and carry on the good work, giving aid to as many more next session. Shall we be able to do it? Let the brethren answer. The prospect is not very cheering, but, with the blessing of the Lord upon his work, we hope to be able. Let the churches send in their contributions as soon as they can. The year is more than half gone, and a great many of the churches have not yet been heard from. The Associations all over the State will soon meet in their annual session. That would be a very opportune time for the churches to send up their contributions to the Board. Let all the pastors throughout the State see that their churches have an opportunity of making such contributions to aid the Lord's poor ministers as he may put it into their hearts to give. Will you not take one collection a year? See that the brethren have an opportunity to do what they will for the Master. Let them do something for Jesus' sake, and let it be so reported in your minutes.

Fraternally,
JOHN MITCHELL, *Cor. Sec.*

Western Union of the Eastern Association.

This body will meet with the Baptist church at Wells' Chapel on Friday before the fifth Sunday in July, 1894. Introductory sermon by Rev. W. L. Bilbro.

TOPICS.

1. The frequency of pastoral changes—is it an evil? If so, what are the causes and what is the remedy? By L. R. Carroll.
2. The model pastor. By W. L. Bilbro.
3. The model deacon. By A. A. Butler.
4. The model church. By O. P. Meeks.
5. What is genuine church growth, and how is it best promoted? By J. E. Boyette.

A. F. ROBINSON, *Clerk.*

Hamlet, N. C.

Never before, in the memory of the present inhabitants, has so much interest been aroused in religious matters, as during a protracted meeting which has just been brought to a close at the Baptist church here.

The meeting was conducted throughout by the Rev. Mr. Wright of Peachland and, unassisted, he labored earnestly and successfully, for God blessed his work in a remarkable manner. The services commenced on Sunday, June 24th, and terminated the following Sunday, after morning service. Never before has the church been so filled with persons thoroughly aroused to a true sense of their spiritual needs, and many were converted and enabled to profess their faith in a loving Saviour.

This awakening has put new life into the Baptist church here, and a Sunday-school, prayer meeting and other services have been commenced with every prospect of an increasing interest in religious work. F. R.

At Last.

Dear Recorder:—We are so glad to tell you that at last our church has a pastor, and the one on whom our hearts were fixed from the hour we first heard him preach. On last Sunday we called Bro. W. C. Newton for the second time, with a full and unanimous vote as at first. Then he had reasons for declining, but now God has opened the way for him to accept, for which we give thanks.

Our church is in a better condition now at any time since Bro. Day was taken from us, and we are so attached to our dear young pastor. We have regulated our finances now by the assessment plan, and it works satisfactorily with all. Some little debts have been lifted, and we see smooth sailing for the future.

Our protracted meeting begins on the fifth Sunday in this month, and we expect a glorious revival, for it is already started. On last Sunday night our pastor preached a thrilling and searching sermon from the text, "Be not conformed to this world, but be ye transformed by the renewing of your mind." At the close of the sermon, Christians stood up and pledged themselves to work for Jesus, and several of the unconverted asked our prayers. We feel that God is with us, and blessing us with heaped up measure.

H.

Clayton, July 14th, 1894.

Bro. Doughton's Statement Corroborated.

Dear Bro. Bailey:—I see in the RECORDER of July 4th a statement from Bro. J. H. Doughton of Alleghany county, N. C., relative to our Baptist work at that place. I can heartily endorse all that Bro. Doughton says as to the needs and prospects of that field.

I lived in that county and preached for that people for four years and must say that I have never found a better people in all my work. When I began my work there, almost the entire people were solid anti missionary of the extreme type. But now more than half of them are very liberal in their views and friendly toward our people.

This is a hard field only in one respect, financially. I would have been on that field now had it been possible for me to have supported my family. If some consecrated young man could feel it in his heart to go to that work and let the Board do what it could for him, the good brethren and sisters certainly would give him a good support, and in a short time he would be gratified at the abundant harvest of souls that the Lord would give him.

Our Baptist brethren there can be relied on. They certainly have been tried. Four years ago it was very unpopular to be a Missionary Baptist in that county. But through all his years Senator W. C. Fields has stood as a beacon light. Bro. J. H. Doughton, father of Lieutenant Governor R. A. Doughton, is full of zeal for our work, and there are the Cheeks, Wagoners, Jones's, and others who are ready to help in every good word and work.

Yes, it is a good place for a good man. May the good Lord send the right man.

D. J. HARRIS.

Yanceyville, N. C.

President Debs of the American Railway Union and forty-three of his associates in the recent great strike have been indicted for their action in the strike. Mr. Debs, declining to give bail, is in jail. The strike is entirely over. We do not think Mr. Debs can be held responsible for the effects of the strike.

Ex Gov. Black of Pennsylvania has purchased for a syndicate the North Carolina Steel and Iron Company. It will be known hereafter as "Greensboro Iron and Steel Company." This is the first step towards reorganization.

Hon. S. B. Alexander has withdrawn from the contest for the Democratic nomination for Congress from the Charlotte district.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Clement ch, Beulah, $8.15; Island Creek ch, Flat River, 8.25; Mrs R H Lewis (debt), 1.00; Pine Grove Sunbeams, 1.10; W M S, Olivet ch, Charlotte (debt), 6.00; W M S, Stony Creek ch, Tar River, 2.50. Total, 27.00. Previously reported, 5,929.76. Total this year, 5,956.76.

Foreign Missions—W M S, Scotland Neck ch $10.00; Eaton's ch, South Yadkin, 1.43; Midway ch, Central, 2.28; Greensboro ch, Beulah, 2.38; W M S, Tabernacle ch, Raleigh, 5.35. Total, 21.44. Previously reported, 2,647.43. Total this year, 2,668.87.

Home Missions—Midway ch, Central, $1.57; Capeheart's ch, West Chowan, 5.00; Greensboro ch, Beulah, 1.00. Total, 7.57. Previously reported, 1,220.48. Total this year, 1,228.05.

Education—Burlington ch, $10.45; Capehart's ch, West Chowan, 5.00; Greensboro ch, Beulah, 15.03. Total, 30.48. Previously reported, 1,524.26. Total this year, 1,554.74.

Orphanage—Midway ch, Central, $1.15. Previously reported, 483.24. Total this year, 484.39.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, July 21, 1894.



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State News.

Reeps & Co., Reepsville, assigned for $6,000 last week.

A new cotton mill will begin operations at Statesville in the next few weeks.

The Atlantic and North Carolina Railway has declared a dividend of 2 per cent.

Ed. Randall accidentally shot and killed a small negro boy near Salisbury on the 21st.

A colored woman committed suicide by drowning in a well at Statesville on the 19th.

Two prisoners escaped from the Alexander county jail on the 19th. This thing is becoming epidemic.

A largely attended public meeting in the interest of good roads was held at Chapel Hill the 24th and 25th inst.

The preliminary investigation into the murder of Miss Wimberly in Wake county revealed some sensational facts. It is now suspected that Miss Wimberly's father was a party to her death, and that others of the family were implicated.

The joint committee from the House and Senate, appointed to adjust the differences of these two bodies on that subject in order that some law might be substituted for the now prevailing McKinley act, have announced their failure to agree; and it appears that it will be quite a time before this Congress removes the law, which not long ago it denounced as a robbery. President Cleveland has written a strong and commendable letter to Hon. W. L. Wilson urging speedy action and manfully suggesting that the pledges of the dominant party be upheld; that raw material be admitted free and tariffs levied for revenue only as pledged. On Monday, Senator Gorman of Maryland made an impassioned speech, severely criticising the course of the President in writing the letter referred to, and affirming that the liberty of the Senate had been attacked, but would be maintained notwithstanding. He made public the result of conferences held with the President and Mr. Carlisle, which were not in harmony with the President's letter. He closed his speech by saying that the Senate bill would have to be passed—that or nothing. If Senator Gorman's statements are correct, tariff legislation by the present Congress is doubtful.

From Waxhaw, N. C.

Dear Bro. Bailey:—I suppose a few words from the border line will not be out of order. I serve two churches, Waxhaw and Hermon, just on this side the line; one, Pleasant Valley, just across the line, but I never see the line as I go from place to place in the work.

The work on my field is in good condition. I never was more hopeful in my work than at present. At Waxhaw the congregations are large, the church alive, prayer meetings well attended and a general good feeling and spirituality seems to prevail.

We received seven members at Hermon last Sunday. The brethren at this place are hopeful. Large congregations attend preaching service. Hermon is certainly on the up grade. I preach at two mission points on Sunday afternoons and have good congregations at both places. The people seem anxious to hear the gospel as Baptist preach it.

There were two professions at Pleasant Valley on the first Sunday night; both will join the church at our next meeting.

We all regret losing Bro. M. A. Adams from our Association he has proved himself to be a good companion and brother, and a zealous and enerjetic worker among us; his work in Monroe will long be felt and remembered by the Monroe church.

I heartily endorse Dr. Taylor's articles on education, and have ordered a number of them for distribution.

Money is scarce and times are close, but people have ceased in a measure to complain, and are strugling manfully and faithfully trusting in God for deliverance. We have strong opposition in the work at places, the Lord seems to encourage us and bid us undismayed go on.

God bless you and the RECORDER; you have a grand mission before you.

Yours in Christ,

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Session 1894-95 opens Aug. 21, 1894, and continues nine months. For catalogue and particulars, apply to JNO. A. COPPEDGE, Sec'y,
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The Home Circle.

What Time is It?

What time is it!
Time to do well—
Time to live better—
Give up that grudge—
Answer that letter—
Speak that kind word to sweeten a sorrow;
Do that good deed you would leave till to-morrow.
Time to try hard
In that new situation—
Time to build upon
A solid foundation.
Giving up needlessly changing and drifting;
Leaving the quick sands that ever are shifting.

What time is it!
Time to be earnest,
Laying up treasure;
Time to be thoughtful,
Choosing true pleasure.
Loving stern justice—of truth being fond,
Making your word just as good as your bond.
Time to be happy,
Doing your best—
Time to be trustful,
Leaving the rest,
Knowing, in whatever country or clime,
Ne'er can we call back one minute of time.
—Liverpool Mail.

Rings and Their Symbolisms.

When young Russian girls are anxious to know if they will be married (and what young girl is not anxious to know that?), several of them assemble, each wearing a ring. A large basket of corn is brought in, and each girl drops her ring in carefully, stirring up the corn the while. Then a hungry hen is introduced, and whichever maiden's ring is first discovered will be the first one married.

In the marshes of the North Sea coast it was formerly customary in Germany for the bride-groom to give the bride, on the day of betrothal, instead of a ring, a valuable coin, called "Echle," or genuine, as a pledge that the compact between them was binding. This is also a remnant of the time when wives were acquired by right of purchase; and the custom is still prevalent in some isolated places.

Among un-christianized nations betrothal rings are unknown. For example, a Mohammedan, instead of giving his bride a ring, bestows on her a "Maschkass," or square amulet of pure gold, which the girl hangs around her neck. In India a small amulet is worn by a woman as a badge of marriage. It generally consists of many colored beads, and is about as large around as a bracelet; but there must be some gold in it, however little. An amulet ring of the fifteenth century, discovered some eighty years ago in England, was supposed to guarantee its wearer against all evil. In the middle is the figure of Christ, with the five holy wounds, from which ooze drops of blood. The surrounding inscription are: "The well of everlasting life," "The well of mercy," "The well of comfort," "The well of grace."

Among the Anglo-Saxons the ring was worn only by the bride or wife, on whose right hand it was placed at the betrothal, being transferred to the left hand at the marriage ceremony. The ring adorned with death's heads is a masterpiece of the Italian goldsmith's art in the sixteenth century.—*Home and Country.*

A Cold Water Story.

Somewhere lives a farmer of such social habits that his coming home intoxicated was once no unusual thing. His wife urged him in vain to reform. "Why," he would say, "I don't like to break off at once; it ain't wholesome. The best way is always to get used to a thing by degrees, you know." "Very well, old man," his helpmeet would rejoin, "see now if you don't fall into a hole one of these days, when you can't take care of yourself, and no body near to take you out." Sure enough, as if to verify the prophecy, a couple of days after, returning from a glorious frolic, the old fellow reeled into his own well, and, after a deal of useless scrambling, shouted for "the light of his eyes" to come and help him out.

"Didn't I tell you so?" said the good soul, showing her cap frill over the edge of the parapet. "You've got into a hole at last, and its only lucky I'm in hearing, or you might have drowned." "Well," she continued after a pause, letting down the bucket, "take hold." And up he came, higher at every turn of the windlass, until, the old lady's grasp slipping from the handle, down he went to the bottom again. This occurring more than once made the temporary occupant of the well suspicious. "Look here," he screamed in fury at the last splash, "you're doing that on purpose. I know you are."

"Well, now I am," responded his old woman tranquilly, while winding him up once more; "didn't you tell me it's best to get used to a thing by degrees? I'm 'fraid if I was to bring you right up on a sudden, you wouldn't find it wholesome."

The old fellow could not help chuckling at her application of his principle, and protested that he would sign the pledge on the instant if she would lift him fairly out. This she did, and packed him off to "swear in," wet as he was.—*Young People's Leader.*

Plowing.

A writer in an agricultural paper on the subject of "Plowing," says:

"Observations are, that many farmers follow the old custom of plowing around a field, no difference what its size, or dimensions; along the fences will be a ridge of good soil which produces little else but weeds, there will be turning places in from the corners, and a dead furrow in its usual place, and maybe made a little larger by surface water; on the whole, it presents a negligent way of farming. Yes, it has its advantages; one does not have to start new lands or try to make a straight furrow across the field; perhaps but little time is lost in turning, and no thought is given how it will finish up. Here is my way of doing one of the most important pieces of work on the farm: Have fields large as practicable with fences parallel, leave a strip of grass along fence, fourteen feet wide; make it in hay, which avoids a hideous weed row along the fence and leaves room for turning on hard ground. Make back furrows twelve steps from edge, plow till finished; start next back furrow thirty-six steps from edge of plowing; plow till land is twenty-four steps wide, then plow the land left between, keeping furrows straight so that the last round will complete the dead furrow the whole length of field; use riding plow; do not plow across the ends. The widths of lands are sometimes varied a little to fit the field. Then next year, when land is to be plowed, commence with back furrow in the old dead furrows and the land can be finished up in nice shape. The advantages are, land kept in better shape, none tramped down in turning, a good place to turn at the ends on hard ground, and when one adopts this way he will take pains with his work and pride in it if he never did before. Are riding plows harder on horses than walking plows? No, not if properly managed. I do not use a riding plow for the sake of the ride, as I walk a majority of the time, but I can do better work with them, keeping furrows even depths on turning a furrow up hill, or if a hard place, or if trash gathers on shin of plow, it is not affected by it. Keep plow sharp, draw it out cold every day when in use and about once a week take to the blacksmith; keep coulter sharp; use sixteen inch, run it nearly as deep as plow goes, setting it one third inch more land than plow does. Have plow adjusted to turn furrow wrong side up (not merely set it on the edge) then all manure, stalks, stubble trash and weed seeds are put in bottom of furrow out of way of cultivating next crop."

Flowers are Safeguards

I have tried to get men and women interested in them, because I knew how much pleasure could be gotten from them, and what benefit comes to mind and body from a study of them. It affords me great satisfaction to know that I have succeeded in making some lives brighter by what I have said, and I hope to accomplish still more in this direction. I would be glad to see a flower in the window of every home in the land. Where flowers come in bad thoughts and acts go out to a great degree, for the two cannot live happily together. A flower in the window is a safeguard against much of the unhappiness that makes many homes what no true home ought to be. Therefore, I say to all, have a flower in the window. But the main objection of this paper is to urge those who can afford it to have a place—a home—made expressly for their plants, in other words, to build a small greenhouse which shall be attached to the living room, if possible, where the growing flowers may be constantly enjoyed, and in which plants may be grown in larger quantities and greater variety than is possible in the window of the sitting room, and to better advantage in all ways, because in such a place the requirements of the plants may be met, and conditions to satisfactory growth secured as they never can be in the ordinary room.—*Central Baptist.*

EFFECTUAL.—Charles J. Booth, Olivewood, Cal., says: "I have used Ayer's pills in my family for several years, and have always found them most effectual in the relief of ailments arising from a disordered stomach, torpid liver, and constipated bowels.

A Few Things to Avoid.

Never call on people just at bedtime, nor during dinner, nor before they are downstairs in the morning.

Never stop people who are hurrying along the street and detain them for ten or twenty minutes.

Never, when you see two people engaged in earnest talk, step in and enter upon a miscellaneous conversation.

Never begin to talk about "this, that and everything" to one who is trying to read the morning paper, or a book, or anything else.

Never fail to keep an appointment.

Never inconvenience people by coming in late at church, lecture or concert.

Never delay in answering letters or returning books.

Never tell long stories of which you yourself are the hero.

Never speak disrespectfully of your parents nor of your sisters. People may laugh at your wit, but they will despise you for it.

Never talk when others are singing or doing anything else for your amusement, and never, the instant they have finished, begin to talk upon a different topic.—*Baltimorean.*

Waiter! Beefsteak, Ham and Eggs, for One.

"God gave us meat, but the devil sent us cooks," is a trite saying. From bad cooking, fast eating and overeating, comes a whole train of diseases—indigestion, dyspepsia, biliousness, catarrh of the stomach, dizziness, and the like. God also gave us a brainy man, who compounded the "Golden Medical Discovery," a corrective of all the ills resulting from overeating and bad blood. Dr. Pierce of Buffalo has furnished in the "Discovery," a great desideratum in America, where everybody are in such a hurry to make money, they have no time to eat, and scarcely any time to live. It invigorates the liver, cleanses the blood and tones up the system.

Delicate diseases of either sex, however induced, speedily and permanently cured. Book of particulars 10 cents in stamps, mailed sealed in plain envelope. Address, World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

Get Sleep Enough

A person may need nine hours' sleep out of the twenty-four without being either lazy or foolish. Indeed, he is a wise man if, feeling that he requires them, he is sensible enough to take them. Goethe, when performing his great literary feats, took nine hours' sleep. A full grown adult, in a healthy condition, will seldom require more than eight. If, however, he discovers that he is not sufficiently refreshed by eight hours, he should take more. It is a pretty safe rule to sleep as long as you are sleepy. "There are people," says a writer, "who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy." Unless you are a very lazy person, indeed, you are not likely to take more sleep than your constitution requires; for, of course, dawdling in bed is not sleeping.—*Scientific American.*

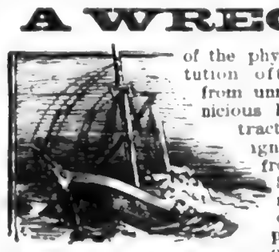
A Good Summer Drink.

Good lemonade is one of the most perfect drinks ever devised. I can hardly understand why it is not in daily use in place of tea or coffee, and why it does not drive out every kind of alcoholic drink. Perfect lemonade is made as follows:

For a quart, take the juice of three lemons, using the rind of one of them. Carefully peel the rind very thin, getting just the yellow outside; cut this into pieces, and put with the juice and powdered sugar, of which use two ounces to a quart, in a jug or jar with a cover. When the water is just at the boiling point, pour it over the lemon and sugar, cover at once, and let it get cold. Try this way once, and see if it is not delicious.—*Advocate.*

It is faith's work to claim and challenge loving kindness out of all the roughest strokes of God.—*L. Rutherford.*

A WRECK



of the physical constitution often comes from unnatural, pernicious habits, contracted through ignorance or from excesses. Such habits result in loss of manly power, nervous exhaustion, nervous debility, impaired memory, low spirits, irritable temper, and a thousand and one derangements of mind and body. Epilepsy, paralysis, softening of the brain and even dread insanity sometimes result from such reckless self-abuse.

To reach, reclaim and restore such unfortunates to health and happiness, is the aim of the publishers of a book written in plain but chaste language, on the nature, symptoms and curability, by home treatment, of such diseases. This book will be sent sealed, in plain envelope, on receipt of ten cents in stamps to pay postage.

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IN A limited experience we have never examined a catalog of an educational institution that didn't make an excellent showing, or that was not written amid most favorable prospects; and we were not at all amazed in a hasty perusal of the 'Second Annual Catalog of the State Normal and Industrial School.' Although the President of the School has, after newspaper "write-ups" of the annual exercises had been freely sent out, declared that the institution is so crowded that he cannot advertise, we hope he will not hold aught against us for thanking him for his catalog and advancing a timid thought or two suggested by the same.

As one contemplates the "history of the institution," how that this body of folks and that petitioned for its organization, and how that wise men composed the legislature in those unfortunate years, one feels the influence of some awful presence, seeing that it overcame great and persistent opposition, and now has reached such a height that the laws of this sovereign State are but flexible words to it, that it may twist them to its will and proudly boast the exploit. The author of the catalog does not hesitate to write in one paragraph the words of the statute, "The objects of this institution shall be (1) to give young women such education as shall fit them for teaching; (2) to give instruction to young women in drawing, telegraphy, typewriting, stenography, and such other industrial arts as may be suitable to their sex and conducive to their support and usefulness,"—and in the paragraph that follows what the institution does do, namely, "endeavors to give such education as will add to the efficiency of the average woman's work in whatever walk of life her lot may be cast * * and to meet the needs (all the needs) of the young women of North Carolina." Does the law quoted above sanction the catalog's statement? Is the president of the school one put above the law, that for this "therefore" and that, and this whim and that ambition, he may pervert it.

There are many interesting statements that we cannot notice for want of space. Of the 391 students, nearly one-third are paying their own way, nearly two-thirds would have attended no other North Carolina college, and four-fifths received their preparation partially or entirely in public schools, if you take the statement of the catalog for it. Of course all these are neither teachers nor are they pursuing the industrial arts: they are there because it is cheap, because perversion of the law costs them nothing; nor is it chargeable to them.

After all the tabulated statements of the character of work the students' parents are inclined to do, and other data, that we can prepare now for the next catalog just as satisfactorily, it is nowhere signified what studies the various students are pursuing: we have to imagine how many hours a day they devote to work, and towards what degree they have worked, or whether they have worked at all. Surely we are not surprised at this omission by one who dares to openly distort the written law, and of whom the student's characterization of the late Oxford professor seems so pertinent—

> Here come I, Professor Jowett,
> There's no knowledge but I know it;
> I'm the master of this college,
> What I don't know isn't knowledge.

We have nothing depreciatory to say of the general work of the school. We have heard many good reports; and evidences of its popularity are numerous. This, however, does not prevent us from holding that its present conduct is contrary to law, and that it is founded on the wrong principle.

IT WOULD be easy to persuade a credulous person that the christeners of our Capital city were gifted of prophecy. The uninterrupted complaisance of all that dwell within hearing of the ceaseless humdrum of its persistent pursuit of the "even tenor," often reminds us of the story of good and gallant Sir Walter pegging away at some doggerel lines on the eve of his execution, with the same mental abstraction that he manifested in a characteristic effort to colonize the United States with men only.

Our little Capital has had to struggle quite manfully to contain itself of late, however, under the proddings of representatives of the criminal, political and social world. There have been several sensational crimes near its gates, and of course the culprits were jailed and their trials held within them. This has been withstood and even a jail breaking besides did not break its even tenor. There has been, also, a monument corner-stone laying, and the usual fuss as to its locality and other particulars. Then, too, an entire colony of folks was fever stricken, but with the exception of a musicale and a lawn-party or so for their benefit, the even tenor was unaffected. A newspaper has failed since, the street cars are running, there are several political conventions and a hanging in the near future, and we would not yet have shuffled off our even tenor had not an infinitely tasteful and blindly subservient tool of etiquette promulged the dictum that it will be 'awfully bad form' if we do not rustle around and raise $1,000 with which to buy a punch bowl for a naval vessel that our government has seen fit to name *Raleigh*, without even so much as asking our permission. What troublous times! When may not good form demand that we donate another thousand to some one that names oneself after us! When will reasonable people begin to consult reason and rise up against the idiots who follow good form and good taste? The eminent good taste of our punch-bowl donors will be shocked and mortified and their assumed authority over reason defied and reviled if the matter is left to sensible folks; and in the meantime Raleigh will have regained its even tenor, we fondly hope; and the *Raleigh* will "paddle its own canoe."

THE recent favorable vote upon the matter in the House of Representatives signifies that it is only a question of time that United States Senators will be elected by the people,—about the beginning of the next century, we presume. In this connexion it is interesting to note the lately assumed attitude of the English people toward the House of Lords. The cry for its abolition was very strong in some quarters several months ago, but since the advent of a lord to the head of the ministry not much has been said. That it will eventually be elected by the people as the commoners are now, is, too, a question only of time. And when the time does come the established church will lose its strongest ally and begin its career toward disestablishment.

The human race has never been so full of thinking beings as it is now. Europeans and Americans are reasoning as they never have; and in the enthusiasm consequent upon realization of their ability and freedom to think and do, many are going too far,—a great deal farther than they reason. Hence we have idealists, socialists, and the like. But that the extensive freedom of thought and speech in which men are indulging and in wide realization that any one may dare do what one thinks right, regardless of greatness or smallness, is a most wholesome condition, cannot be denied; for the more possible it becomes the more probably will the people rule. We may not care to think it, but it is a truth that there have been times when people should not have had voice in the direction of affairs because they knew nothing of them and were unreasoning.

IT SEEMS to us that half a dozen land and immigration companies have recently been organized with an eye single to development and enrichment of our resourceful Southland. Surely there will be hundreds of similar organizations 'when prosperity returns,' which is evidence that part of the world thinks that some guileless Southrons are still daft on development. For ourselves we have quite enough of development companies, and, incidentally, all other enterprises that would make us rich in a week or two. Philanthropy has not run wild since history began to be written, and the prophet who hints that it will in the next several centuries, is entirely without honor in these parts. Land companies, howsoever luminous their advertisements, howsoever glowingly roseate the prospects of their paper cities, "corner lots near the postoffice, on the street-car line," etc., are organized in quest of dollars; and their consciences don't keep them 'wake o' nights' if they color the mental picture of their property or sell one some thousands of dollars worth of prospects which somehow never become realty. Land companies are not philanthropic; nor are other companies, so far as we know. Be sure in all your dealings that if you deal with an honest man he is going to get full value for his goods; that if by reason of his poverty you make him sell cheaply, you are oppressive and unjust; and that the man who is going to make you rich "for a song" would sing the song and get himself rich were he not a fraud. Don't expect more than your money's worth, whether the seller tells you "it's worth it's weight in gold," your last chance to get a bargain, or any other of the hundreds of trite falsehoods that mark a man who has something on his hands that he wishes to be rid of.

WE DISLIKE to speak of the tariff matter just now as it may be determined at any time and in an entirely different shape from that which we anticipate; but we cannot refrain from showing how two great trusts, unjust in their inception as they were, are preparing to reap great profit from the law, if it passes as sanctioned by the shameless Senate. By the Senate proposition a tariff of a cent and a half would be levied on all raw sugar imported. Anticipating this, the Sugar Trust is importing as much sugar as possible before the law goes into effect, escaping this tariff, in order that it may sell when the law is operating at an advance to the amount of the tariff, claiming that it had to be paid. That is, instead of going to the government, the tariff on this sugar goes to the Trust. In May 438,000,000 pounds of raw sugar were imported, and a great deal more in June. The operations of the whiskey trust are similar. The Senate bill increases the tax on whiskey twenty cents per gallon. In view of this the trust pays the tax on 100,000,000 gallons of whiskey before the bill is enacted, and saves $20,000,000.

Knowing these things the clear duty of Congress is to prevent their consummation by enacting the Wilson bill or some measure in keeping with the promise and policy of the dominant party. Failing this duty, it will fail of the votes of the people. It is a pitiable thing to be fatal to one's self.

Co-Education.

A Letter Written by Request to Dr. Thomas H. Pritchard, Charlotte, N. C., by R. C. Burleson, D. D., President of Baylor University of Texas.

[ABRIDGED.]

My Dear Brother:—I am glad you request me to give my "experience" and not my theory on co-education, for experience, as old fashioned Baptists and Lord Bacon have taught, is worth a thousand theories and is the only foundation of true philosophy and true religion. And as I am the pioneer co educator in the South, and Baylor University at Waco the second co education University in America, I trust my "experience" will shed light on this great educational problem. I will therefore, a "round unvarnished tale deliver" of my whole "experience" in co-education.

In 1840, at seventeen years of age, I entered Nashville University. I found the learned President and Professors and the discipline all running in the old grooves of the fifteenth century. Hence the idea of a female student in Nashville University would have been absurd.

In 1846 I entered the great Theological Institution at Covington, Ky. Here I learned that the Oberlin College, Ohio, admitted females into their college classes to recite with young men. I exclaimed "Why nearly half the boys in Nashville University were crazy about the pretty girls in Dr. Lapsey's Seminary when they only saw them on Sunday promenading the streets or standing in the windows, and what will they do if the beautiful black curls and eyes are waving and sparkling in the same class-rooms every hour in the day?" But the Ohio students, and especially one who had been educated at Oberlin, declared there was less loving, better order and more hard study in Oberlin than at any other college in the State.

I eagerly asked how such an enormity ever happened, and was informed that the great, wise and practical merchants of London in 1825 became disgusted with the unnatural separation of their sons and daughters during their education in the University. The sons came home often coarse and immoral in their habits. The daughters came home wanting in neatness, modesty and full of slang. And from the entire separation of the sexes during their education and the formative period of life they were fearfully ignorant of each other. All they knew had been learned from novels, ballrooms and theaters; hence many fearful mistakes were made in marriages, resulting often in disgraceful divorces and even worse.

To correct these fearful evils, the London merchants founded London University under the wise leadership of the great Dr. Cox of Hackney. They founded it in the twofold interest of dissenters and co education. Here their sons and daughters being educated together, formed an intimate knowledge of each other and were prepared to form such marriages as would promote a life of harmony and love. I was informed, also, that Dr. Finney, the agent of Oberlin College, visited London in 1833. These London merchants, the wisest men in practical affairs on the planet, promised him about fifty thousand pounds if he would make Oberlin co educational, and let the problem of co education be tested on both sides of the Atlantic.

But I, having been moulded in the old grooves, revolted at the novelty of mixing young men and young ladies in the same University classes. In 1848 I became pastor of the Baptist church in the city of Houston, the same year I visited Baylor University at Independence, with only the preparatory classes then organized. I saw a number of beautiful young ladies, one of whom was Miss Georgia Jenkins, now Mrs. Burleson, reciting Latin, French, and Higher Mathematics in the same classes with young men, all in perfect propriety. In 1851 I was elected President to save the infant University from ruin. I accepted on four conditions:

First: Was that the sexes be separated and placed in different classes and buildings, located on two beautiful hills a half mile apart, with a beautiful little stream afterwards called "Jordan" rolling between. Some of the strong, common-sense Trustees urged that a separation of the sexes would double the expense and the number of teachers, and that the young men and ladies had recited in the same classes for six years, with the greatest propriety and mutual advantage, and they would regret any change, at least till we had more buildings and larger endowment. But I was unalterably wedded to the old monkish medieval theory of separate education. I told them there were but two Universities in the world—Oberlin, Ohio, and London, England—that permitted co education, and that Baylor University would become an object of ridicule if it admitted females after it adopted the University curriculum and regular College classes. That what had been proper in the preparatory schools would be wholly out of place in the University then to be organized. Out of deference to my strong convictions the sexes were separated, and the male and female departments placed half a mile apart. But alas! I soon saw that separation did not separate. Our wall of partition, though vigilantly guarded, proved to be only a brush fence which tore the clothes and consciences of young men and ladies in climbing over. Our "Jordan" was not a hard road to travel by day or by night. Ever hollow stump and hole in the ground was a postoffice box. Every day-scholar, it seemed, was a mail-carrier. As I ever considered candor and openheartedness the crowning jewels of womanhood and essential to the highest purity of heart, I was appalled. I appealed with tears to the female teachers to use greater diligence in preventing these evils, but alas! the teachers who had the greatest experience said, "It cannot be corrected." I felt if this be so, our then policy was well nigh a curse, for whatever impairs the immaculate purity of woman degrades the nation. My wife, witnessing my agony of soul and sleepless nights, said: "When I was a student of Baylor University before going to the Judson Institute in Alabama, we all studied and recited in the same rooms and classes, and there was ten times less foolish sentimentality and love and ten times more hard study than at present. The young men and young ladies saw so much of each other they became usual, and our whole ambition was to stand head in all of our classes. Beaux and fine dresses were never dreamed of. I never saw girls crazy about boys until I went to the great female college in Alabama. There nearly every girl had her 'feller,' slipping notes and exchanging glances with the college boys on the streets and in the church it was almost universal. I was told I must have a 'feller' or I would be out of fashion. I told them I came to the Judson to study, but they replied, 'Oh! it is so nice to have a feller to think about and look at.'"

I saw at once the key-note of the whole situation. I saw, as never before, the truth of Paul's declaration, that law when it cannot be enforced causes sin to abound. I saw in reality that "distance lends enchantment to the view," and common, daylight, intimate association utterly dispels that enchantment and gives a sober, sensible view. I saw that young men and ladies, when in the ardor of youth, only see each other at church, on promenade and on examination, all in full dress, are seized with enchantment.

I remember how few young men and ladies I had ever known to grow up and be educated in the same neighborhood and marry. It was always a new man or new young lady, and in such cases they are usually carried away with pretty black eyes, pretty curls, a mustache or some foolish display of dress and not real character. I found also that the boys and girls that made the greatest display in dress attracted the most attention, hence there was a craze for dress and display, while modesty, intelligence and real worth were at a fearful discount.

I saw the only remedy for all these evils was that adopted by the London merchants. I saw also that the family, the great model school adopted by God himself, was co-education, and that brothers and sisters were educated in the same co-educational school. I realized that if young men and young ladies recited in the same classes, met daily in the same chapel, and heard the daily reports of every student's conduct and scholarship, they would form a perfect estimate of each other's character, and all foolish sentimentality would pass away. I called together our whole Faculty, and laid all these facts before them, also my plan for their removal. I requested them to get all the facts and reflect profoundly on the question, and see if we could not adopt a system of education more in harmony with human nature and for the highest benefit of our sons and daughters.

We had the case under profound examination for months. I wrote to the Faculty of Oberlin, Ohio, for catalogues and historical facts.

In this laborious research we found that the great Bologna University, the greatest in medieval times, in 1525 adopted co education, and graduated young men and young ladies in the same classes, that many young ladies completed the entire curriculum, and some took the degrees of law and medicine. But the Pope of Rome issued a special bull or decree and abolished co education. We found his infallible decree was based on three great infallible falsehoods:

(1) Woman needs very little education, only a little music, painting, "dress and address";

(2) Woman's intellect is too feeble to recite with her brother;

(3) The sexes corrupt one another.

All of which are infallibly false. Woman does need education and high mental training to fit her to be the companion and counsellor of man, and to mould her children to become noble men and women. Woman can compete with man in the same recitation, and when the Bible refers to her as the weaker vessel it refers to the body and not the soul. And as God says, "It is not good for man to be alone," the Pope of Rome is guilty of a libel on God's holy Word in saying, "The sexes corrupt one another." Besides, the experience of the whole world demonstrates that the association of the sexes, under prudent restriction, always elevates man in morality and manliness, and woman in modesty, neatness and loveliness.

Our Faculty, after weighing all these facts, were profoundly penetrated with the conviction that co education was right. And that it was as unwise to follow the bull of the Pope against co education as it would be to accept the decree of the no less foolish and infallible Pope who commanded Galileo to kneel down before the cross and swear that "the earth is flat and the sun runs around it every day."

Our Faculty and I about this time, finding that Independence would become isolated and inaccessible by being left off all the railroads, resolved to remove our educational interests to the flourishing city of Waco. And we rejoiced at the opportunity of adopting and testing co-education and founding the pioneer co-education University in the South.

The Board of Trustees of Waco University were men eminent for strong common sense and readily accepted our plan of co education, but many good citizens of Waco and throughout Texas opposed co-education as violently as the contemporaries of Galileo, Columbus, Newton, Fulton and Morse did at first their grand discoveries. Five of our wealthiest citizens at Waco waited on me and said kindly, "Unless you abandon that absurd and novel plan of co-education, we will erect a new building and commence such a University as Waco needs."

We told them kindly nothing could swerve us from our purpose, and that all grand discoveries and new plans were denounced as visionary, and that co-education would become universal in fifty years. Our friends erected a house, got a learned man to take charge of their school, and for a time drew off many students and did us much injury, but it soon collapsed. They then united their influence on a Military College, which soon went the same way. The Presidents of all the leading Colleges in Texas denounced co education as visionary and full of evil consequences. But we moved quietly onward and upward, and the light was spreading far and wide, dispelling the dark clouds of prejudice. And after thirty-three years we have increased to twenty-seven professors and 859 students.

Of the leading Universities of the world 192 have joined in the grand march of progress. Among them, such Universities as Oxford, Cambridge, Copenhagen, Berlin, Harvard, Cornell, and others will follow as soon as they can remodel their buildings. The great Baptist University at Chicago with her $10,000,000 has, of course, adopted co education. Never has there been such a revolution in thirty-three years. In conclusion, I will state that after forty-three years' "experience" as President of Baylor (Waco) University, ten with separate education and thirty-three with co education, I hold these truths to be self-evident:

(1) Co-education, properly conducted, lessens foolish sentimentality, clandestine correspondence and meetings fifty per cent. The sexes instinctively crave and enjoy the company of each other, for God and nature made them so. Let them understand it is innocent within proper limits and will be encouraged, and there will be no such outburst.

(2) Co-education, by giving young people correct views of true womanhood and manhood, prepares them at a suitable time to form marriages that will promote their highest happiness for life. But I am quite often asked, "Have you no indiscretions, no clandestine correspondence and runaway matches?" I answer frankly, "Adam and Eve were not entirely discreet even in the garden of Eden, and how can we expect perfection in their fallen sons and daughters?"

(3) But let it be distinctly understood that by co education I do not mean the same curriculum should be adopted for males and females. I am a profound believer in the infinite wisdom and goodness of God in creating and assigning woman her peculiar sphere, the home, the heart, the world of the beautiful and lovely; while to man he has assigned the rougher duties of the outside world. In short, I believe God wisely created the sexes different not only in body but in heart and intellect, and both wonderfully adjusted to act in harmony. Our students, male and female, pursue the same curriculum in the preparatory department and also the same College curriculum in Belles-lettres, languages—Latin, French, German or Spanish, and Mathematics, Trigonometry, and Moral and Mental Philosophy. But while our sons are studying Surveying, the higher Mathematics, Greek, and advanced

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, AUGUST 1, 1894

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

AFTER ALL their "discoveries," propositions, suppositions, fancies and inventions, none of the critics or apostles of modern methods dares say the old path is not sure; and that there's no mistaking it, if it is sought faithfully. Certainty it is a very essential attribute. We apprehend that it would be with difficulty that one persuaded us to depart from the old and tested and true for the new, untried and doubtful. Religion is a matter of faith, of the unseen; but it is never a matter for speculation.

IF A young people's meeting for prayer and study and work in a church once a week or twice a month—with no outside machinery, no State nor national officers, no general meetings—will not conduce to all that human things can for increasing the zeal of young people, then there's no new thing that will. The work of young people incited by a "big trip" and abundance of ostentation is unwholesome; it will not last.

It seems to us that it is rather late in the day for Christian people to claim that trips, big meetings and ostentation increase zeal. Faith alone does that.

IT SHOULD encourage us to know that mission work proceeds at a progressive ratio. Convert one heathen, and that one will probably be the means of converting others, who in turn convert others. That is the way Bro. Bryan figures that if we do our entire duty now China will be brought to Christ before some of us die. It is certainly the way we all should figure. A convert certainly lacks zeal if one has not a desire that will promote action to become the means of the conversion of some one. Let us bear in mind that in sending money to the heathen we are promoting an influence that does not cease until the world does—nay, that never ceases

IT IS to be scarcely expected that any but North Carolina editors will be able to account for the promptness with which the *Charlotte Observer's* erratic editorial in behalf of the University is being published by the papers all over the State as—"pure reading matter, top of column, in type used in regular columns of publication, surrounded by pure reading, marked copy to be sent to the advertiser." But a North Carolina editor knows.

When the errors in that editorial have been corrected, is it too much to ask that the editors who have published it publish the article that corrects it? We brethren all of us love truth; and although some of us may be occasionally induced to publish error, ingenuously, of course, we hope there is no one in North Carolina that will charge to correct it. We shall see.

IF YOU are a Baptist, your Baptist principles should never be overshadowed. Your interpretation of the New Testament is your all-sufficient rule of faith and practice. You know what that means? Not your rule of faith and practice at home, in church or in business, but all sufficient everywhere. Acting according to one's own peculiar interpretation of God's will is all that we expect of any one. But we do despise those who profess one interpretation of it and act according to another, or entirely disregard it upon occasion. Better than this is to profess nothing.

When a Baptist does a questionable thing it reflects upon his rule of faith and practice, that is, dishonors God. And one who can disregard or put this rule aside when convenient, or even for a moment, is not a Baptist; for Baptists believe it is all sufficient everywhere.

"THE PAY OF PREACHERS" is the title of an interesting article in the *Forum* for August, which we hope to review at more length later. From it we learn that preachers are better paid than teachers; that the Society of Friends has about given up the idea of a successful unpaid ministry; that the Methodist Episcopal church paid its preachers last year, $18,940,832; the Regular Baptists—Northern, Southern, and Colored, $7,986,465; the Congregationalists, $7,140,092; the Presbyterians (North), $11,778,053; the Episcopalians (including benevolent objects), $13,837,000. Some preachers are paid as much as $15,000 a year, a good many as much as $10,000, though one is fortunate to get more than $600. Baptists are most economical in this respect of all the large denominations. No Baptist preacher gets more than $5,000 net annually from his church: $4,000 is the highest salary we pay in the South.

"GOING INTO POLITICS."

There seems to be some apprehension that some of the Baptists in North Carolina are on the point of "going into politics," and that the RECORDER will go with them; and, in consequence, holy horror is vociferously expressed by a few non-Baptists and non-Christians and some church-members who have made a profession of politics—and impure politics at that. They are scarcely to be blamed for crying out against respectable folks entering their domain, knowing that where respectability is they cannot flourish. Darkness represses light, baseness fears exposure, impurity scoffs at purity; and professional politicians repress and fear and scoff at honest men who honor God and the law.

Yes, we are going into politics, and we will carry as many as possible with us, if going to the polls with a determination to turn from them, having cast a ballot according to the dictates of a God fearing Christian conscience, is going into politics. And we do not know any citizen whose conscience is clear that has not done this since he reached majority. A true citizen cannot do less.

The cry that we are going into politics is as vain as it is old. In 1884 '85 it was heard from one end of the State to the other, when we were working—and successfully too, in spite of the recommendations of two governors,—against free tuition at the University. Somehow we have experienced no evil effects from this dip into the "filth and slime," as Senator Gorman expresses it; and we know the public was benefitted. In 1886 '87, when we were exposing the naked facts about county-free-students, the cry was raised again. This system was destroyed, and even some of the University authorities now say we were right, and we know that politics were elevated by our fellowship. One more instance: In 1884 '85 when North Carolina Baptists were preparing to establish their now flourishing Orphanage, the *Chronicle*, published at Raleigh, persisted in crying out, "The Baptists are trying to break down the Oxford Orphan Asylum!" Another false alarm, as present history testifies,—no falser, however, than the frequent present time wail, "the Baptists would destroy the University." The old *Chronicle* lacked argument, and appealed to prejudice; the present time papers lack argument and appeal to prejudice. Time will prove us again.

While the RECORDER has advised as to politics, and thrown light upon public questions, it has never been partizan. It never will while the hand that has guided it through all these years, by God's help, is at the helm. It never asks one to vote contrary to his conscience; and it has not appealed to prejudice. May the time never come when it hesitates to expose error and fraud. Its politics are neither partisan nor office seeking—something new in these parts, we think.

"My kingdom is not of this world," said our Master. Surely it would be shameful if it were, in the present time. Not of this world is Christ's kingdom, but it is of every child of God. Christ's kingdom is the kingdom to which every Christian heart owes first allegiance, and which every Christian must recognize here and now. Christ is the Christian's king in public office, in business, at home, before the ballot box—everywhere, here and hereafter. A Christian is a subject of Jesus Christ, and as such it is one's duty to strive to have one's every action accord with the divine will—now as well as forever.

"Thy kingdom come," Christ taught us to pray. It is in us, if we are regenerate; but there are so many in whom it is not. It will not come until liquor-sellers and gambling promoters are excluded from the land, until Christian civilization lives and breathes in every institution of government. We cannot pray Christ's prayer consistently and not act and work and vote for purity in public affairs; for the kingdom will not come in impurity. "Unto Cæsar the things of Cæsar" was also said by our Master. So be it. Unto the State submission, our tributes, and the best vote we have; unto God our duty to better the land he has given us, to hasten the coming of his kingdom.

A recent lecturer—Dr. J. B. Shearer—had occasion to say that the principles of statesmanship and sociology were compassed in the Bible. And he cited the ringing proclamation from on High that authorized and gave character to the first representative government: "choose ye out men approved among you who fear an oath and hate covetousness." Ah, that's what we have failed to do. There is the solution of our sugar scandal and our armor plate and police investigations. Our public officers have had no regard, no reverence, for the oath of office; they are the covetous of the covetous. When God so plainly tells us that "when the wicked beareth rule the people mourn" there's no power that can keep us from striving to our utmost to drive the wicked from the high places.

We will never go into politics, if that means sacrifice of principle for party harmony or glory; but if doing what we can to prevent the wicked from ruling, to better fellowman and ourselves, is politics, then we are in them from head to foot. Can one pray "thy will be done" and vote for a representative whom one knows has no reverence for God's will, who would vote to sanction liquor selling, who would vote directly contrary to one's views of God's interests?

If going into politics is voting according to one's conscientious conviction and striving to encourage all others to do so, we are hopelessly in them, but thank the Lord our religion is with us. Yes, go to the ballot-box determined to chose men approved among you, men who fear an oath and hate covetousness,—go and carry your religion with you.

BEYOND question that is a vigorous testimonial to co-education by Dr. Burleson in this issue. But it is only a testimonial, not being supported by argument. Scarcely less could be expected from an enthusiast, and our readers should be mindful that Dr. Burleson is the enthusiast of enthusiasts among co-educators; and that his opinion is the opinion of an individual whose life has been devoted to the co-educational idea. It would be really marvelous if Dr. Burleson's statements were less enthusiastic.

We have said but little contrary to the co-education idea since Bro. Pritchard began the crusade in its behalf; we were too confident in the saving common sense of the Baptists of North Carolina to fear that any one could persuade them to change their policy in this matter. We have but little to say now that the crusade, so far as argumentative contributions in the RECORDER are concerned, is ended.

On our fifth page is a great argument against co-education. The Baptist University, hoped for, prayed for, worked for, now on the brink of happy realization, should and will be erected and maintained. It is too late now to try to turn the energies of the denomination into another channel.

Naturally opposed to co-education anywhere, we cannot begin to express our abhorrence of such a thing at Wake Forest College. It would lower the plane of that institution, it would be a bar to increasing its endowment from sources to which we now eagerly look. It is very well to talk of the success of the co-educational policy at Harvard and Cornell. But co-education at those institutions is an entirely different matter from what co-education at Wake Forest would be. At the former, female students are so few that they are but incidentals in the college life, while they would become a vital part of college life at the latter. But we haven't space for argument, when the common sense of the Baptist denomination can be relied on. Look around you, and we will give a year's subscription if you will point us to a co-educational institution in this or surrounding States the scholarship and work of which compares with that of Wake Forest in any degree. Co-education is conducive to neither.

IN CONNECTION with his article in this issue Bro. Tucker wisely says: "A matter of as much importance as dividing and possibly destroying an old Association should be viewed from every standpoint."

The question of dividing the Beulah Association and forming a new one comes up next week. We certainly can trust in the conservatism of brethren Gwaltney, Brown and Thomas; and they have all spoken for division. At the same time we suggest to the brethren of the Beulah that they keep in mind the points brought out in Bro. Tucker's article. His position in maintaining that the effect on the old Association should be considered; that regard should be had for the country churches of that body, is admirable.

Every one who has expressed opinion upon this matter in our columns seems to be willing that a new Association may be formed, if it can be without vitally injuring the old and venerable Beulah. Let the matter be considered prayerfully—viewed with a minimum of prejudice from all sides,—for it is a question of the Lord's interests, not men's.

IN HIS sketch of the B. Y. P. U. A. meeting Bro. Van Deventer says of a certain feature, "it seemed to me more like fourth of July fervor than religious ardor." That's just it. Religious ardor is the last thing thought of by a crowd of young people on a great trip to "Niagara Falls, Toronto and New York."

DO NOT hesitate to receive our representative at the Association with a big club—of subscribers. He can stand it, and we will be very appreciative of your efforts.

PERSONALS AND OTHER ITEMS.

....Attend your Association and help to make it interesting.

....Revs. W. S. Ballard and J. G. Blalock are in a meeting at Spring Hill.

....Rev. C. G. Wells is aiding Pastor Bilbro in a meeting at Bear Marsh.

....Revs. A. L. Stough and R. D. Carroll are holding a meeting at La Grange.

....Let us hear from your meeting. We are here to send good news unto the churches.

....Rev. Jno. A. Wray preached at the Broad Street Church, Winston, last Sunday.

....We were glad to have a visit from Prof. L. T. Buchanan of Durham last week.

....Rev. W. C. Newton of Clayton is visiting relatives in the western part of the State.

....Rev. Samuel Sanders and Rev. T. J. Wood are holding meetings in Camden county.

....Revs. J. W. Powell and L. R. Carroll have been holding a meeting at Bethel, Pitt county.

....Rev. J. N. Hoggard and Rev. J. B. Boone will begin a meeting at Potecasi next Sunday.

....Rev. L. R. Pruett of Charlotte is at Hopewell assisting Pastor Thomasson in a meeting.

....Rev. A. D. Hunter, the Raleigh missionary, is rejoicing. His first boy—a fine one he is—is on hand.

....Rev. N. S. Jones and wife have returned to Salisbury from a short vacation spent at Evergreen, Ga.

....Rev. C. W. Matthews is aiding his venerable father, Rev. T. R. Matthews, in a meeting at Roanoke Island.

....Revs. J. H. Lamberth, P. H. Fountain and F. H. Jones are in a good meeting at Ephesus church, Person county.

....Read Bro. Durham's "Facts and Figures" on page three. The statement of appropriations should be preserved.

Rev. R. B. Collier has been granted a vacation by his Baltimore flock, and he will spend it in Virginia and North Carolina.

May the picture of the Baptist Female University on our fifth page awaken enthusiastic interest among North Carolina Baptists!

....Rev. W. P. Hines has been called to the care of the Fulton Baptist church, Richmond, succeeding the lamented Dr. Whitfield.

....The former Secretary of the Foreign Mission Board, Dr. H. A. Tupper, has gone to Denver, Col., to spend two months with his son.

....We extend heartfelt sympathy to Bro. H. A. Brown of Winston in the death of his mother in Rockingham county on the 26th ult.

....Dr. Pritchard preached the annual sermon before the Mecklenburg Bible Society Tuesday night at Charlotte, says the *Observer*.

....The *Southern Index* is a new Rockingham county weekly, edited by Bro. A. S. Dockery, that we are glad to have upon our table.

....Prof. J. B. Carlyle of Wake Forest is at present at Rozier, Robeson county. Of course he is working hard and successfully for Wake Forest.

....We omit dates of Associations, literary notes, and some valued contributed matter from this issue. It is in type and will appear next week.

....Bro. Josiah Crudup has removed from High Point, N. C., to Union, S. C., and became editor of the Union *Times*. We wish him abundant success.

....A great meeting was going on at Independence Hill, Mecklenburg county, last week, says the *Charlotte Observer*. Rev. D. M. Austin did the preaching.

....Rev. B. H. Matthews, late of Crozer Theological Seminary, is again in the State, and holding meetings in the east. We presume that his address is Smyrna.

....A book from the pen of Dr. J. L. M. Curry—"The South in Relation to the Constitution and the Resulting Union"—will come from the press at an early day.

....Program of Sunday-school Convention to be held at Durham August 21st to 23d has been received. Prof. W. L. Poteat, H. H. Horne, W. H. Dodd, and others, will speak.

....If you have a boy or girl to educate, see our school columns. As usual the RECORDER is proud of the best array of the best advertisements of the best educational institutions.

....Twenty-three additions have been made to our church at Cumberland, as a result of a recent meeting. Pastor T. B. Newberry and Rev. J. M. Henly did the preaching.

....Don't wait until your Association meets to renew your subscription: if you can spare the money now, we will pay for the postal order by which it is sent. Let us hear from you.

....A large number of pastors will do voluntary mission work, either aiding the missionaries in protracted meetings, or at new and unoccupied stations, during the next three months.

....Since 1850 the "higher critics" have set forth 747 different theories in regard to the origin of the Bible, and scarcely any of these theories involved anything new. If the rate keeps up, there will have been 849 such theories by the close of the century. So no one need be in a hurry about selecting a theory to adopt.—*Western Recorder*.

....Rev. W. H. Beamer is considering a call to our East Bend church, says the *Winston Republican*. Bro. Beamer has also been elected pastor of the Westfield church the coming year.

....It is reported that every bishop in the Southern Methodist church holds views of education in agreement with the views presented in recent articles in the paper by Dr. C. E. Taylor.

....Rev. R. E. Chambers will sail for China this fall under the auspices of our Board, says the *Baptist*. He is now assisting Bro. Willingham, Corresponding Secretary of the Board.

....Rev. A. W. Crabtree held a good meeting at Oak Grove church last week. He is engaged for ten weeks revival work. "Every one is looking for good things from the Lord," he writes.

....Rev. A. D. Hunter of Raleigh has the assistance of Rev. W. H. Reddish of Wakefield, late of Wake Forest, in a meeting at Inwood this week. Bro. Reddish purposes attending the Seminary.

....Rev. Dr. Landrum will be absent from Richmond, Va., during this month. Dr. J. J. Taylor of Mobile, Ala., will occupy the pulpit of the Second Baptist church of Richmond during the month.

....Rev. Jno. A. Mason has been supplying for Rev. J. I. Allen at his three churches in the western part of the State in June and July. He returns this week to Judson, S. C., where he re-opens his school.

....We are pleased to know that brethren D. M. Prince and C. W. Wilson, '93 graduates of Wake Forest College, have become principals of the Scotland Neck Male School, the fall term of which opens Sept. 5th.

....Rev. J. K. Howell writes encouragingly of the work at Rocky Mount: "Have received one by baptism and many by letter. Bro. Duke is to help us in a meeting soon, and we hope to have Bro. Peele with us, also."

....The Scotland Neck *Democrat* says that Rev. Jos. G. Blalock will supply for the Tarboro church until October, when Rev. W. V. Savage will probably take charge. Brother Vann has returned to his pulpit.

....The College Hill church, the pastorate of which Rev. C. J. Thompson has accepted, is in Lynchburg, Va., instead of Kentucky, as we have stated. With McConnell and Thompson Lynchburg Baptists will go forward.

....Rev. B. Fay Mills, who was engaged to supply for Dr. Talmage of Brooklyn in the latter's absence on a world tour, has given up the effort. He cannot "draw" as the Doctor did, which, by the way, is no reflection on Mr. Mills.

....Prof. J. T. Alderman has resigned the superintendency of the Reidsville graded schools to accept a professorship at Talladega, Ga. His departure is a loss to the State, and Georgia is to be congratulated upon securing him.

....Dr. J. H. Barrows, said to be the originator of the "Parliament of Religions" at Chicago, has been chosen lecturer on Comparative Religions in the University of Chicago. He is a Congregationalist. This is too broad for our spirit!

....Rev. W. A. Ferrell of Black Creek, Wilson county, was in Raleigh several days last week. He informed us that our people at Pikeville are making preparation to organize a new church. Bro. Ferrell's school will re-open week after next.

....A protracted meeting is in progress at the Baptist church at this place conducted by the pastor, Rev. N. B. Cobb, D. D. This church has recently been much improved by the removal of the galleries and alterations in the chancel.—*Chatham Record*.

....The Central Association met Tuesday of this week; the Pilot Mountain meets Thursday. The prospect for good attendance at them both is encouraging. Rev. W. R. Gwaltney of Wake Forest represents us at the Central, Bro. Caddell going to the Pilot Mountain.

....The following were elected officers of the B. Y. P. U. A. at the late meeting: President, J. H. Chapman; Vice President, F. H. Field; Recording Secretary, A. M. Brinkle; Treasurer, Frank Moddy. Dr. Wilkins remains Secretary. Rev. Ed. M. Poteat is one of the managers.

...."Conversion—a Series of Lecture Room Talks by Geo. C. Lorimer, D. D.," is an excellent little work for which we are grateful to the American Baptist Publication Society. Conviction, Repentance, Faith, Confession, Obedience, Evidences, are the subjects concisely treated.

....Sister Nannie Britton writes from Soochow, China, June 18th: "The meetings go on. Mr. Tatum has been here and spent some days. While here he preached several earnest sermons, which have been of great help in the work. This week Mr. Britton is preaching three times daily. The work seems hopeful. When will we be reinforced so that more gospel seed sowing may be done, and more people may have the opportunity of hearing? Pray for us.

....The broad statement in the *Monroe Enquirer* recently that our Arlington church had been led off into the belief that punishment after death is not eternal, is a mistake. The church has a membership of about two hundred, and it has been necessary to withdraw fellowship from but fifteen on account of this doctrine. The statement that Rev. J. E. King is a Baptist, and has a Baptist church in the Mecklenburg and Cabarrus Association, is also a mistake. He does not serve any church in that Association; but has been preaching his peculiar doctrines in some school-houses. As he preaches that the end of time has come, it seems to us that a little patience will demonstrate his claims to authority.

....Rev. J. Hartwell Edwards is getting along excellently with his work at Fayetteville. He leaves this week for Florence, S. C., to spend August.

....Rev. O. L. Stringfield returned from Ashpole, Robeson county, where he has been holding a very remarkable meeting with Rev. A. R. Pittman. There were more than 100 converts.

....Prof. C. D. Graves of Chowan Baptist Female Institute made us a pleasant visit last week. He was on his way to Selma, his home, from Wake Forest, where he has been studying chemistry. Brother Graves will spend several weeks at Nag's Head before resuming his duties at the Institute.

....An enthusiastic educational meeting was held at Lanefield Academy near Warsaw one day last week, writes Rev. C. S. Wells. Dr. Durham and Prof. R. B. White were the speakers, and they made a profound impression. Bro. Wells writes also that the first public discussion of the educational issue was lead by Prof. Joyner of the Greensboro Normal and Industrial School under the guise of a teachers' institute.

....Rev. William T. Jones of Goldsboro writes July 24th: "I closed a week's meeting at Falling Creek church last Saturday and baptized fifteen. More than thirty professions were made, and I expect to baptize again soon. They came from Quakers, Methodists, Free-will and Anti mission Baptists, and Disciple families Rev. J. B Harrell of Mt. Olive did the preaching. He is a tireless, vigorous worker. Except for a few short intermissions, he worked from early morning till late at night. He makes one love him."

....Baptists at Haw River have purchased a lot on which they will erect a parsonage. Rev. Jno. C. Hocutt closed a meeting there on the 25th ult. There were several professions. Four were received for baptism: others will be. Bro. Hocutt writes: "The Haw River brethren expect to build and furnish a good house of worship in the next twelve months. The church is united and aggressive The cause of Christ is advancing in every part of that field occupied by Brother Andrews and myself."

....Rev. A. P. Caudle is the only Baptist preacher in his field, which embraces a territory fifteen miles wide and twenty-five long. He baptized one at Pleasant Valley the first Sunday in July, and three at Waxhaw the fourth Sunday. Twelve have recently been received by him at Hermon. He writes that the prospect is good for organizing a church near Wilson's Store, Union county, where he has been having services once a month for some time. Bro Hight C. Moore and Bro. Caudle are holding a meeting at Oak Grove this week. They go to Pleasant Valley next; then to Waxhaw and Hermon. Waxhaw decided on the 21st ult. to build a new house of worship and arrangements to begin the work are being made. Surely Bro. Caudle is justified in saying his work is in good condition and prospects bright.

"The Place of the Bible in a Liberal Education."

Rev. Dr. J. B. Shearer, President of Davidson College, delivered, by invitation of the Raleigh Local Alumni Association of Wake Forest College, in the Metropolitan Hall last Thursday night, one of the best conceived and most instructive lectures to which we have ever listened. We heartily re echo the speakers wish that he might travel over the world and present the importance of Bible study at every way-station.

Dr. Shearer's subject was the "Place of the Bible in a Liberal Education," and he believes its place is the pedestal, the basis; and he showed the grounds of his belief entertainingly, logically, concisely and conclusively. If every one could hear his application of the Scriptures to the arts and sciences and every-day life, showing that the Bible is the source of truth in all these departments, Christian civilization would receive an unprecedented uplift.

The speaker's appeal to the Local Alumni to hasten the institution of a Chair of Bible Study at Wake Forest College was well taken; and we are sure if the lecture could be made before the Baptists of the State, they would delay in this matter no longer.

The Local Alumni are to be congratulated upon securing so distinguished a lecturer and achieving so conspicuous a success at its first public meeting. We hope that the efforts of the organization to secure other speakers will be as fruitful as this one promises to be.

In behalf of the Association and all who heard the lecture, we cordially thank Dr. Shearer for the pleasureful instruction his effort afforded.

North Carolina Baptist S. S. Chautauqua.

Every mail brings us a letter from some officer or teacher in the Sunday school, saying, "I am making my arrangements to attend our Baptist Sunday school Chautauqua at Mt. Vernon Springs."

The programs for each day's services have been made out and will soon appear in the RECORDER.

The railroads have promised reduced rates. Board at Mt. Vernon Springs Hotel can be had at one dollar per day and in private homes at seventy five cents per day.

Parties are making up to "camp out," and will have splendid grounds in which to pitch their tents or build shelters near the church in which we meet.

The Pastor is as much interested in the Chautauqua as the Superintendent, and we are glad to know that a goodly number of them have already determined to be present.

We suggest that each Sunday school select a delegation to attend; and let such delegates be sure to be present.

The first day's session of the Chautauqua occurs on Tuesday, Aug. 28th.

A week of healthful, delightful spiritual recreation may be safely anticipated.

N. B. BROUGHTON.

Facts and Figures; or, Side-lights on the Educational Discussion—No. 4.

BY REV. C. DURHAM.

The General Assembly of North Carolina meets biennially; each Legislature is responsible for all the funds drawn from the public treasury for higher education during the two years immediately following. I give, therefore, the full amounts drawn from the State treasury in 1893 and 1894 for these various schools:

FOR THE UNIVERSITY AT CHAPEL HILL.

1893,	Regular	$20,000
1894,	"	20,000
1893,	Special	10,000
1894,	"	10,000
	Total	$60,000

GREENSBORO NORMAL AND INDUSTRIAL SCHOOL.

1893,	Regular	$12,500
1894,	"	12,500
1893,	Special	4,500
1894.	"	4.500
1893,	Loan.	9,000
	Total	$43,000
From Peabody Fund (not the State), 1894		3,000

THE A. & M. COLLEGE.

1893,	Regular	$10,000
1894,	"	10,000
	Total	$25,000

THE A. & M COLLEGE (COLORED).

1893,	Regular	$2 500
1894,	"	2,500
	Total	$5,000

SIX NORMAL SCHOOLS (COLORED).

1893,	Regular	$8.000
1894,	"	8,000
	Total	$16 000

THE CULLOWHEE HIGH SCHOOL (NORMAL DEPARTMENT).

1893,	Regular	$1,500
1894,	"	1,500
	Total	$3,000

CROATAN INDIAN NORMAL SCHOOL.

1893,	Regular	$ 500
1894,	"	500
	Total	$1,000
	Grand total.	$148,000

That is, all these schools take of the taxes of the people, by authority of the last Legislature, *one hundred and forty eight thousand dollars.* The loan of $9,000 to the Normal and Industrial School at Greensboro is considered by all who have their eyes open as an appropriation under a name by which it could gain votes. It is a gift, as "State loans" generally are.

All this money, had the last Legislature so ordered, might have gone into the common schools of the State. This would have given North Carolina during 1893 94, paying the average salary to teachers, more than two thousand three months public schools, into which might have been gathered, counting fifty to each school, over one hundred thousand children. There are ninety six counties. Giving ten townships to each county, this money would have added *two three months public schools in each township in every county in the State.*

The Acts of the Legislature ought to be a sufficient guide to the charges for tuition, &c., at the State University, but they are not. The Acts are plain and positive. If properly interpreted and honestly obeyed, the academies and colleges would have less ground for protest against the present administration. The semi-annual reports of the Bursar give the only reliable information about tuition, registration, fees, etc., actually paid to the University. The law in the books, designed to control the action of the authorities of the Institution, seems to be interpreted by them to mean free tuition, free room-rent, free registration, and free servant hire, whenever it is possible.

I copy the Bursar's reports for three years. These are given as the Bursar made them to the Treasurer, the Treasurer made them to the Trustees, and the Trustees presented them to the Governor. Here is abundant material for your county paper, or for a speech to stir the taxpayers of your county on the subject of education.

COLLEGIATE YEAR 1884-'85.

The Bursar reports for the term ending Dec. 24th, 1884, as follows:

201 students in all.

66 paid each in full $42 50	$2,805 00
3 residents of the village paid each in full $37 50	112 50
1 paid	20.00
2 paid $17 50 each	35 00
1 medical student paid in part	10 00
1 excused on account of sickness, paid	28 84
2 paid each in part $37 50	75 00
8 had further time.	
3 special students paid $7 50, $15, $23.75	46 25
4 paid in part $22 50, $35, $30, $40	117.50
4 paid by teaching.	
1 paid by services as Librarian.	
57 were county students.	
17 were law students.	
9 were preachers and preachers' sons.	
3 held B. F. Moore scholarships.	
15 failed to settle.	
	$3,249.59

[Of the 201 students present this term, 109 seem to have paid the University nothing.—C. D]

The Bursar reports for the term ending August 15th, 1885, as follows:

174 students in all.

69 paid each in full $42 50	$2,935 00
4 residents of the village paid each $37.50	150.00
6 medical and law students paid $37.50, $15, $5, $18.75, $12.50, $15	93 75
4 paid each in full $10, $28 33, $31.88, $14.20	84.41
5 paid $15, $21.75, $17.50, $37.50, $37.50	128.75
7 gave their notes.	
6 were allowed time.	
10 were preachers and preachers' sons.	
3 paid by teaching.	
1 paid by services as Librarian.	
1 medical student without dues.	
2 held B. F. Moore scholarships.	
13 failed to pay.	
50 were county students.	
	$3,091.91

[Of the 174 students present this term, it seems 92 paid nothing.—C. D]

COLLEGIATE YEAR 1885-'86.

The Bursar reports for the term ending Dec. 24th, 1885, as follows:

166 students in all.

63 paid each in full	$2,677.50
2 residents of the village paid each in full $37.50	75 00
2 paid $17, $22 50	40 00
2 paid $30, $25.	55 00
5 paid $5 50, $15 00, $20 00, $30, $31.50.	102 00
23 were allowed time.	
13 gave their notes.	
1 paid by services as Librarian.	
12 were preachers and preachers' sons.	
39 were county students.	
2 held B F. Moore scholarship.	
2 were dismissed early in the session.	
	$2,949.50

[Here out of 166 students, it seems 91 of them paid nothing.—C. D]

The Bursar reports for the term ending August 15th, 1886, as follows:

159 students in all.

57 paid each in full $42 50	$2,422.50
2 residents of the village paid each in full $37 50	75 00
1 partial course student paid in full	12 00
1 paid room-rent two terms	10 00
2 paid each in full $21 25	42 50
3 paid in part $4 75. $21 25, $21 25	47 25
3 paid each in full $31 88	95 64
2 paid each in full $29 25, $37 50	66 75
15 were allowed to give notes.	
2 held B F. Moore scholarships	
8 were preachers and preachers' sons.	
1 paid by services as Librarian.	
1 paid by teaching.	
37 were county students.	
24 were allowed time.	
	$2,772.13

Out of 159 students this term, 86 of them, it seems, paid nothing.—C. D]

COLLEGIATE YEAR 1886-'87.

The Bursar reports for the term ending Dec 31st, 1886, as follows:

172 students in all.

65 paid each in full $42 50.	
3 residents of the village paid each in full $37 50	
3 partial course paid $5, $12 75, $21.25.	
8 paid in part (2) $21.25, $25, (2) $30, $35, $37 50, $40.	
1 paid room rent $5.	
14 gave their notes	
4 had scholarships.	
2 were post graduates.	
7 were preachers and preachers' sons.	
46 were county students.	
19 failed to settle.	

[This term, out of 172 students, 92 of them seem to have paid nothing.—C. D]

The Bursar reports for the term ending Aug .15th, 1887, as follows:

172 students in all.

53 paid tuition in full $42.50.	
3 paid in full (villagers) $37 50.	
1 partial course $18 75.	
5 paid in part $42, $29, $21 75, $21 25 $20.	
13 gave notes.	
17 were allowed time.	
45 were county students.	
8 ministers' sons, &c.	
4 had scholarships.	
1 normal department.	
2 post graduates.	
2 partial course.	
13 law students.	
84 paid gymnasium fees.	

[This term, out of 172 students, 105 seem to have paid nothing except gymnasium fees. Why should the State tax the people to educate preachers? If it can tax the people to educate preachers, can it not tax the people to pay their salaries after they go out to preaching?—C. D.]

TO THE PRESIDENT OF THE UNIVERSITY OF NORTH CAROLINA.

(1) Did you furnish directly or indirectly, or cause to be furnished, the President of the Senate or Speaker of the House of Representatives of the General Assembly of North Carolina for 1893 the names of members of the Legislature from which one or both these officers were requested or expected to appoint the Committee on Education?

(2) Have you within the past sixty days had a personal interview with Mr. S. Otho Wilson of Wake county, and have you within the past sixty days offered to or through him the use of a scholarship in the University?

(3) An honored alumnus of the University is ready to make oath that you have said of Dr. Taylor just as reported last week, "He is getting ready to leave the State"; and two other well-known citizens are ready to make oath that you have declared "He answers himself a dozen times. The motive and purpose are so transparent and so unworthy of men engaged in higher education," &c. If you cannot show that "he answers himself a dozen times," and the "motive and purpose to be unworthy of men engaged in higher education", is not your motive and purpose, in making such a statement, "so transparent and so unworthy" of the President of our State University that no one can defend you?

Here endeth the second catechism.

To the Baptists of North Carolina.

FOR THE NEXT FOUR MONTHS,

the Associations will be in session every week; and the mind, soul and body must be given to them in the Mission—State, Home, and Foreign—Sunday school and Colportage work of the Convention. With the present prospects of good crops, our churches ought to be able to do more than ever before for missions. It is hoped that the Board will go to the Convention this year without a debt on its mission work. To do this, however, will require the hearty and active cooperation of the pastors and churches in every department of labor. Let us begin in time, and give each object its proper place and the largest possible collections.

EARNEST PRAYER

should be made to God daily that our people may have the spirit of consecration and liberality given them in a large measure; and that they may see, appreciate, seize and wisely use their opportunities to give the gospel to the destitute, and to glorify the name of Him who loved us and redeemed us with His own precious blood. By Him all things consist—held together—upheld—and for him all things were created, and for Him let all things be done.

C. DURHAM.

Two Queries that Answer Themselves.

1. Has Prof. C. D. McIver the right to discuss the appropriations to the University and other State schools before a mass meeting of the citizens called under the name of the County Teachers' Institutes, when the Institute is *professedly* intended to better qualify school teachers for their work?

2 If Prof. C. D. McIver persists in making such speeches to the Institutes, while paid by the State ($2,500 per annum) for other work, have not the denominational Colleges the right to send a man to reply to him?

Goldsboro, N. C. J.

Some Notes From Littleton.

My subscription, I see from the label has expired; and, as I preach a debt paying religion, it will be appropriate for me to practice what I preach; lest some one turn to me and say, "Physician, heal thy self." So here it is.

The RECORDER improves with age. I enjoy it all—especially the first page.

SUMMER RESORT.

Our quiet little "city" is fast taking rank among the most famous resorts for those seeking health. The virtues of our all healing Hygeia and Panacea Springs are being proved by many from all parts of southern Virginia and eastern North Carolina, and not a few having experienced these health giving properties are going forth to extol these waters. Among the present guests, we are glad to name our beloved John Mitchel, than whom none is more welcome. These tonic waters, dry, bracing atmosphere and undulating soil giving us natural drainage, and the high, moral tone of our citizens, give an unsurpassed location for

LITTLETON HIGH SCHOOL

Under the management of noble Prof. L. W. Bagley and his worthy wife, Sallie Brewer Bagley, and their competent assistants, we have a high school and business institute second to none in the State. While doing all in their power for the cultivation of the minds of their pupils, they labor with a like singleness of aim to teach them the fear of the Lord. During the past many who have come here to seek an education to fit them for this life have also found the knowledge of Christ, "the most excellent of the sciences," and thus fitted for the life to come.

J. K. F.

The Toronto Convention—Some Impressions.

I am conscious that there is much apathy and some opposition towards this movement in our State. When workers go so far for pleasure, and not once look in upon the greatest and most inspiring Christian gathering of Baptist young people that ever met in the North, it argues great indifference I think. I am under the impression that those who are indifferent, and those that are opposed to this work are on the losing side, as they will see in the future. There were 5,500 delegates, 337 of whom were from the South. Texas, South Carolina, Virginia and Maryland have State organizations.

I liked the enthusiasm. The spirit was that of action. There was snap in every move, it was all characteristic of the young life that throbbed in the organization. I did not like the way their enthusiasm manifested itself at times.

The presentation of banners was imposing. the salutation of banners beautiful, but it seemed more like fourth of July fervor, than religious ardor. I did not like the waving of handkerchiefs and loud and prolonged applause, but this ebullition was more inspiring than some of our sleepy meetings.

I liked the great principle upon which the Union is founded. "Loyalty to Christ in all things and at all times." I felt that the Baptists of the South could reach over and grasp the hand of the Baptists in the North at this point. Here we are not divided. At this point we are one in faith and doctrine.

They saw the enervating influence of the the undenominational societies, upon the Baptist young people, and resolved in face of opposition, which still exists, to organize Baptist young people for service along Baptist and Scriptural lines. Is it not time for our Southern churches to take some step in the interest of the young members? Many of them are doing it.

I liked the fact that they were organized for service. Here again no Southern Baptist can take exception. He may object to the way, but certainly not to the object in view.

"The Christian Culture Course" means culture for service. The work done in this course is not for the works' sake, but that the knowledge gained may help some other brother.

I looked at the Rapids as the water rushed with loose rein toward the Falls, each wave trying to overleap the other and out strip in the race, and thought if the power could be harnessed and utilized what a servant it would be. It suggested that we have power undeveloped and unused in our churches, power in the young people being wasted, and the Young People's Societies have come to utilize this force and make it redound to the glory of God. The people in Niagara rejoice over the forming of the "Cataract Company," but there should be great rejoicing over the organization of the young people in our churches.

I liked the emphasized statement that the societies should be under the control of the churches. They have no right to exist in any other way. "Loyalty to the Truth in all places and at all Times" demands this.

I liked the fact that there were no sisters in the program. This was a surprise to me. I do not know why they were left off. I am pleased to note the fact.

I was pleased to see so few things that were objectionable in this great meeting, and so many things that our churches could endorse. If every meeting is to be like this one, I see no reason why our Southern churches should not be committed to it. I expect next year Baltimore will witness two or three times as many delegates in attendance upon the Union. I hope North Carolina will be represented.

R. VAN DEVENTER

Henderson, July 26, 1894.

The New Association Again.

Last Saturday, the Summerfield Baptist church unanimously agreed to get their letter from Pilot Mountain Association and to come into the new. Buchanan church also determined to ask for a letter from Beulah Association for the same purpose.

Thus the brethren are beginning to see the importance of this new movement. It seems to some of us that this movement is one of the most important steps ever taken by the Baptists of this section, and we believe that God has opened this door of opportunity. Other churches are coming into the new body, and we expect to start with a good working body.

We hope that other churches on the borders of other associations will act in this matter. CHAS A. G. THOMAS.

Greensboro, July 24, 1894.

Unanswerable.

Dr. Taylor's arguments are remarkable. They have opened my eyes to things I had never seen before. T. M. ROBERTSON.

Washington, D. C.

How North Carolina Stands.

Dear Brethren of North Carolina:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1st, 1894, to July 15th, for $1,885. In that time we have received $128 05; Western Convention, $10.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

The work is the Lord's and we are his.

R. J. WILLINGHAM, *Cor. Sec.*

For. Mission Board S. B. C.,

Richmond, Va., July 16, 1894.

A Prominent Business Man Retires

In connection with the advertisement of "Julius Lewis Hardware Co." on our eighth page it is worthy to be noted that Mr. Julius Lewis, who through nearly forty years of commercial intercourse has built and maintained an unimpeachable reputation for business integrity, now retires from this branch of his occupation and turns it over to hands that have become experienced under his direction and that, we doubt not, will prove worthy to succeed him.

The new firm, composed of the former partner, Mr. N. W. West, and Messrs. C. B. Hart and F. T. Ward have long been connected with the hardware business and we feel no hesitancy in bespeaking for them that degree of success with which the retiring partner has met.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

Central—Tuesday, July 31 to Aug 2, with Hopkins' Chapel church.

Pilot Mountain—Thursday, Aug 2-4, with Mt Olive church.

Beulah—Tuesday, Aug 7-9, with Kerr's Chapel church, twelve miles north of Burlington.

Flat River—Tuesday, Aug 14-16, with Mountain Creek church.

French Broad—Friday, Aug 24, 25, with Gabriel Creek church.

Brushy Mountain—Thursday, Aug 23-25, with North Wilkesboro church.

Liberty—Tuesday, Aug 21-23, with Holloway's church, twelve miles south of Lexington.

Three Forks—Tuesday, Aug 28-30, with Gap Creek church.

South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.

Elkin—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Ronda.

Yadkin—Swaim's ch, Thursday, Aug 16-18.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock, p. m., Dec 6-11, with Tryon Street church, Charlotte.

(CONTINUED FROM THE FIRST PAGE.)

Metaphysics, our daughters devote the same time to Music, Painting, and advanced Botany, and whatever will develop and refine her æsthetic nature and give her a passion for the beautiful and for making home a paradise of purity and loveliness.

(4) We find that co-education lessens the expense of teaching from one-fourth to one-half, and increases the number of attendance one hundred per cent.

(5) And lastly, let it ever be remembered that by co-education we do not mean "herding" young men and young ladies on the same campus and in the same boarding-houses. We draw the sex line clearly, modestly, and guard it with sleepless vigilance; but we provide, as often as is consistent with study, social meetings and soirees on our national holidays, etc.

I repeat that after thirty-three years "experience," we find that co education thus conducted elevates and refines students, male and female. It elevates the young men in morality and manliness, and the young ladies in neatness and modesty. It also lessens the expenses of the teaching corps about one half and increases the attendance about a hundred fold. It prepares the students to select congenial partners for life and thus secures what our country so much needs, happy Christian homes. And one of the happiest recollections of my long life-toils for Christian education is that God has given me the honor to be the pioneer co-educator in my dear native Southland.

Waco, Texas.

The Proposed New Association (Greensboro).

ITS POSSIBLE EFFECT ON THE ASSOCIATIONS FROM WHICH IT IS TO BE FORMED.

As one's conclusions are largely the result of the point of view from which an object or proposition is seen, I venture with a feeling of diffidence, to state my own impressions from my own point of view with the hope that the best interests of the Lord's work may be thereby promoted. If, by seeming to differ with so able and well meaning a trio as brethren Gwaltney, Brown and Thomas, I shall subject myself to the suspicion of being off my base, I beg the indulgence of the RECORDER readers till further light shall restore my mental equilibrium.

My first criticism relates to the *principle upon which the new organization is to be formed*, and not to the *organization itself*, nor to the *territory to be embraced*. My knowledge of Baptist history would lead me to believe that never before has the proposition been made to organize an Association on so distinctively a railroad and town church basis. In this light it may be considered a proposition to abolish the country and get rid of the unsophisticated country delegate at one and the same time. As in business so in church work, I believe the interests of the town and country to be interdependent and mutually helpful. The spiritually minded of the town membership will be the gainers by contact with an occasional example of old-fashioned country religion; and, if appearances count for anything, the happiest people in the world are town folks at an Association in the country.

Second. The movement is *premature*. Bro. Brown says: "The passage of railroads through our country necessitates a change in many of our Associational boundaries." In obedience to this necessity the Beulah Association at its last meeting was reorganized and boundaries fixed *covering every foot of territory embraced by the proposed new organization*. Bro. Brown was in that meeting, spoke on that question, and my recollection is, gave his endorsement to that settlement, which it was hoped would be final. I maintain that less than one year's time is too short to test either the wisdom or practicability of the action then taken. It may be argued that churches relied on at that time to enter the Association have failed to do so, and that, therefore, the reorganization is a failure; that a new Association will be more successful because churches which would not join the old will join the new. If this be true, I can conceive of only one explanation, the Beulah in the reorganization refused to change a good name and to repudiate an honorable history and retained some country churches distant from railroad, though not one of them is more than half a day's journey over dusty highways. The demand is to exclude the country churches in Caswell and Person counties, embody the railroad idea, and to give to the new organization the prestige of a new name. The demand to me seems unreasonable; and while the motive may be right the means relied on to make the Association successful look to human and not to Divine strength.

Third. I protest against the continued effort to cause by indirection that which if *done at all* ought to be *done openly and after mature consideration—the dissolution of the Beulah Association*. This brings me to the main question—the effect of the new Association on the life and usefulness of the Beulah, the weakest of the Associations, from which the churches are expected to withdraw. The advantages of the new organization to the proposed territory having been ably and conclusively set forth, three questions present themselves from the opposite point of view: Will corresponding injury result to the country territory in Rockingham, Caswell and Person counties? If so, there will be no gain, and the new Association ought not to be formed. Will the good to the new territory overbalance the injury to the old, or will the change be to the interest of both? In either case the new Association ought to be formed; but what ought to become of the Beulah? The Greensboro brethren's plan, if their letters of invitation are to be taken seriously, looks to the dissolution of the Beulah. Brother Gwaltney's would seem to be consistent with the continued existence of the Beulah, while Bro. Brown's would involve moving to town or getting on alone, though I take pleasure in stating that his practice is better than his theory. Either plan threatens the life of the Beulah, and if it does not result in death will greatly impair her usefulness. However with the continued unwillingness of strong and influential churches to remain in the old Association, and notwithstanding the foregoing criticism, I am in favor of the new Association on Bro. Gwaltney's plan of the 35 mile limit in either direction from Greensboro with the hope that under it the Beulah may continue her existence, or if it can be openly shown that the Beulah has fulfilled her mission, though it is hard for me to believe that the highest interest of the Lord's kingdom in either territory necessitates the death of a body which has remained intact through so many conflicts and has been the instrumentality of so much good. In case the new requires the extinction of the old, what about the future of the country churches which are practically excluded from the new?

This is a practical and important question and must be decided at the Association in August, which is near at hand. If I am rightly informed, brethren Brown and Gwaltney have both canvassed these country churches in the interest of the church buildings at Winston and Greensboro, and these churches contributed liberally by individual subscription as well as through the State Mission Board to the establishment of the Baptist cause in Winston, Greensboro and Reidsville. Not only so, but for fifteen or twenty years during which the Baptist cause has been planted in many other towns of the State, the Beulah sent her State Mission fund direct to the State Mission Board. It would seem, therefore, that the country churches which now form the Beulah are entitled not only to the thoughtful consideration of brethren Gwaltney and Brown, but the Greensboro and Reidsville brethren as well, in the formation of any organization which may affect them even remotely. Certainly they are the last churches in the State to be ostracised by railroad town brethren. We solicit the counsel of unprejudiced brethren at the Association, especially from the country church point of view. In the mean time let the churches pray over the matter and send full delegations to the Association, and in case this shall be the last meeting, let it be the best in her history.

F. P. TUCKER

Miscellaneous.

SOUTHERN BAPTIST CONVENTION.

It could not be regarded as too hasty on my part if I should say that my trip to the Southern Baptist Convention at Dallas, Texas, was both instructive and profitable, and not devoid of pleasure. By the courtesy of the managers of the Seaboard Air Line the journey was pleasant, and very much less fatiguing than had been anticipated. Our route lay through a beautiful and, for the most part, a fertile portion of the country, and at that particular season of the year when all nature seemed to strive to look lovely and be attractive. The Convention was large, harmonious, earnest, conservative, instructive and inspiring.

Though it may seem a little late, let me return my thanks and extend grateful acknowledgments to Bethlehem and Republican churches for kind and thoughtful aid in the character of small purses from each to assist in defraying my expenses.

THE TIMES.

Things seem to be going quietly in this section. The present indications are that the labor of our people will be rewarded with an abundant harvest if it should be the will of a kind Providence to send upon the fields "the latter rains."

The political atmosphere is getting in a state of agitation. What a good thing it would be if the people could be as much interested in the kingdom of heaven as in the kingdom of this world, and yet I believe the signs of the times are hopeful religiously. The season of protracted meetings is drawing near. O that the people would "attempt great things for God and expect great things of God."

THE AULANDER SCHOOLS

will open September the first, and we shall have to secure a new corps of teachers. Misses S. R. Darden and A. C. Ferrall and Prof. Ed. F. Reaves, our former efficient and faithful teachers for the past two years, will not return to us next year.

Prof. Reaves contemplates entering the Seminary at Louisville, Ky., this fall. Bro. Reaves as an educator is laborious, patient, persevering, faithful and thorough. He greatly endeared himself to our people during his stay among them. His place will be hard to fill. Several of his students will enter Wake Forest this fall. As a preacher he combines rare gifts of solid worth—a close student, a thoughtful and logical preacher and thoroughly consecrated, and above all, a man of deep and earnest piety. His work and influence will abide among us for many years as a power for good. I cheerfully commend him to the confidence and esteem of those with whom his lot may be cast.

I have read Dr. Taylor's discussion of the two theories of higher education: higher education by taxation and State appropriation and by the voluntary system, once carefully, and portions of his articles again.

First, I am impressed with the calm and dispassionate manner in which he discusses this intricate subject. The kindly spirit, frankness and grasp of the subject displayed all seem to be about evenly balanced, and if these are surpassed by any feature of this discussion it is the logical force and accuracy with which he conducts one to the conclusion.

Second, in my humble judgment the only way to escape his conclusion is to deny his premises.

Third, the wide range and fertility of quotations and authorities show that there has been much general and earnest thinking on this question by men of different vocations and various religious beliefs. If these multiplied quotations are not motherless fancies, then Dr. Taylor is not the first nor the only one that has thought and spoken on this subject. Standing as he does in the midst of so large a company, and all facing in the same general direction, I cannot charge the Doctor with waging a partisan warfare against existing institutions.

Fourth. I regard his pamphlet as an able document, containing an earnest, conservative and opportune discussion of great principles.

L. M. CURTIS.

Aulander, N. C., July 12, 1894

One or Two Things.

The Pastors' Conference of Norfolk and vicinity is on a vacation until the first Monday in September.

Leaving out the sickness of my wife and child, my recent visit to North Carolina was an enjoyable one. I had the pleasure of meeting many whom I learned to love in "other days." Preached for Bro. Craig at Harrellsville, Bro. Curtis at Aulander, and for Bro Speight at Rosses and Connaritsa. Into the fellowship of the latter church I was baptized ten or twelve years ago. Some whom I knew and loved there are not now, for God has taken them.

I go on Friday, the 20th, to Roanoke Island to aid my father in a protracted meeting.

My work here is in finely good condition now. Occasionally some one added to the fold.

Rev. H. N. Quisenberry, Berkley Avenue Church, aided Rev. P. S. C. Davis in a meeting on Knott's Island last week. There were ten or twelve conversions.

Mrs. W. F. Watson and children are on a visit to friends and relatives in North Carolina.

C. W. M.

July 16, 1894.

Help Asked For.

Dear Recorder:—The cause for which I am solicitous is Reddick's Grove church in Martin county, N. C.

I trust the people and churches who made pledges to me in our last Association at Colerain will, as far as they possibly can, help our needy cause, as we are greatly in need of pecuniary assistance.

There is time for all to act in union, and remember that "he that giveth to the poor lendeth to the Lord." We are in trying circumstances, and we truly trust in our brethren and churches. Let me not be confounded.

Any remittance will be gratefully received.

B. LEGGETT.

Windsor, July, 1894

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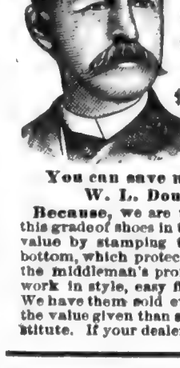
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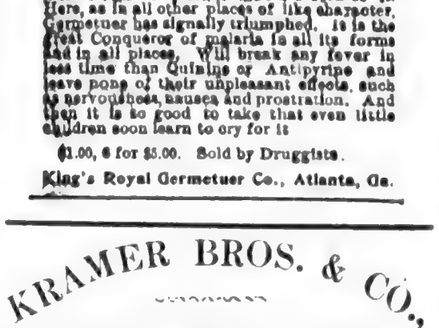
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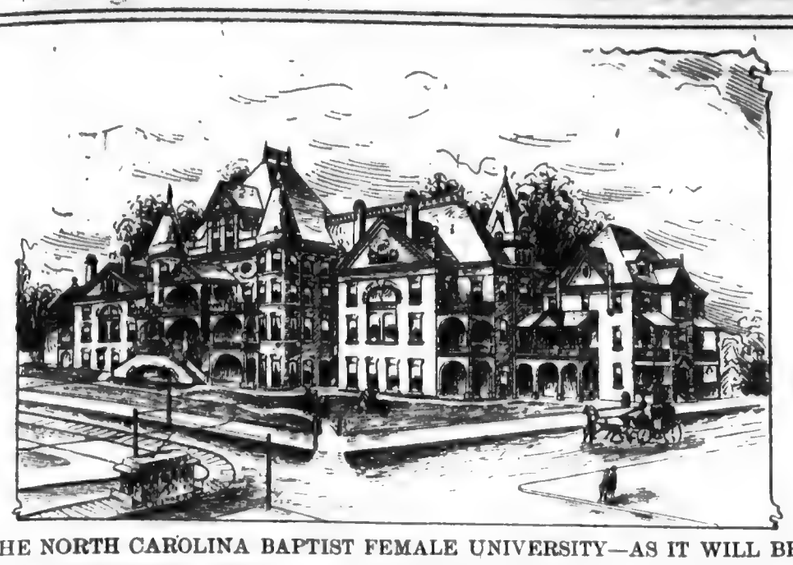
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THE NORTH CAROLINA BAPTIST FEMALE UNIVERSITY—AS IT WILL BE.

A China Letter.

Dear Recorder:—To-day I am writing in a native inn west of the mountains in a beautiful valley which is now (May 8) looking like a fresh garden, everywhere, filled with green wheat, young vegetables, and the opium plant. This little cove, or valley, about ten miles wide at its end and gradually widening towards its mouth, is a part of the field selected by the Gospel Mission. It is filled with large towns and hundreds of villages. Several streams run through it and the ground is exceedingly rich, growing some of the finest wheat I have seen anywhere. The water is pure, and the air comes fresh down from the coves of the mountains. The valley opens westward, and at its mouth is one of China's great sacred Mountains, Lai Sam. Thousands come there every year from almost every part of China to visit its shrines and temples. Tai Au Fu City, where brethren Herring and Blalock now are, is at the foot of this sacred mountain. Dr. Crawford and I stopped a few days on our way at Ching Chow Fu with the English Baptists. That city is just on the eastern side of this ridge of mountains. The English Baptists have a fine work there. They have very kindly offered us the use of houses in that city till we shall be able to open up the places in our field. Just outside the city of Ching-Chow Fu is a garrison of Tartar soldiers. As I walked on the wall one day I saw some soldiers down by the wall practicing with bows and arrows! Just think, bows and arrows in this day of repeating rifles and Krupp guns!

The government of China is not Chinese but Tartar. Over three hundred years ago a Chinaman by the name of Li drove the last Emperor of the Ming Dynasty from his throne in Peking. This Emperor was sent beyond the great Chinese wall to the nation of fierce Tartars, who lived in tents and engaged in much war. The Tartar King came down and drove out Mr. Li, and instead of reinstating the rightful Emperor, took the throne himself. He ordered the Chinese men to shave the front part of their heads and plait their hair into a que, and the women to unbind their feet. The men obeyed, the women did not. The Tartar ladies do not bind their feet, and the court ladies and most of the soldiers' wives are Tartars. So really China is a subject nation to an outside power. There is very little connection between the government and the people. The present Emperor has just recently come of age, and some think that he will be favorable to many reforms in China. He is studying English and has intercourse with the representatives from foreign governments. China has no conscience and till the name of Jesus shall teach them to have a conscience no kind of reform or advance in science can help them. They have fine silver mines, find gold mines, fine oil wells, immense resources as yet untouched, and it is impossible to utilize them till China can depend on a Chinaman to do his duty conscientiously. Dr. Crawford was telling how in the war with France several years ago, a shell was shot from a Chinese gun into a French ship, and they expected an explosion which would seriously injure the vessel. It did not explode. They got skilled men to extract the dangerous shell from the timbers of the ship, and after much care and expected explosion the shell was taken out and carefully opened to be found filled with mud! The wily Chinaman, having no conscience, extracted the powder, sold it, and put in mud. The gospel is entering the homes of the people, slowly but surely working its way into the heart of the nation. Jesus is able to save and he alone can save China, no matter how you look at it.

Dr. Crawford and I left Ching-Chow Fu on a wheelbarrow pulled by two men. It took us six days to make the trip across the mountain to our field, a distance of about ninety miles. When we arrived one week ago to-day at Lai Woo City the only place we could find to stop was a very small inn, one dark dirty little room, no ventilation, no room hardly, and with a surging crowd almost wild to get a look at us. One fellow told me we were the first who had come. The very look of the town and shop keepers and inn keepers was, "you foreign Devil, I don't want you here." Yet they seemed willing to violate all sense of politeness, overcome all restraint to get a look at us, and when they did look it was with lower jaw dropped, eyes wide open, gazing, gazing! When we left the town next day, it was to go through the street with all eyes from doors, shops, street, everywhere gazing! We have been going now for a week up and down in this most beautiful valley, in one or two places refused entrance into the inn, in one place actually asked to leave, but to-day we are stopping in a village in a good inn with a kindly landlord, and an expressed privilege of remaining three or four days. We have also made arrangements for a place to stop awhile at another village, so we pass on, asking an entrance here among people who are lost and don't know it, and don't want us to tell them.

To day (May 8) Dr. Crawford passes his seventy fourth birthday, and we two with the help of our faithful servant have made merry over a baked chicken, broth and eggs, nice white rice, and native bread with good tea. The gazers constantly come and are almost mad because they can't get to see the "Foreign Devils." Some boys are now peeping eagerly in at the window as I write.

We are now in truly a heathen place, where ignorance covers these beautiful hills, trees, streams, and fields, God's gifts to man, with a pall of darkness so heavy it can be felt. The difficulty here is not so much physical as spiritual. Jesus was gazed at, was refused entrance, but we are unworthy to walk in his footsteps. Pray for China.

W. E. CROCKER.

P. O. Chefoo, May 8, 1894.
Tsai Li, China.

A Minister's Sufferings.

Dear Sir:—Your favor, asking a report of my experience with the Electropoise, reached me to-day; the 21st of June closed two years' service of the instrument in my family.

When I received it I was almost without hope, having suffered fifteen months with nervous prostration and a complication of ills that would seem unbearable if enumerated. Malarial poison, indigestion and overwork had made a wreck of me.

I wore it the night of the 21st, and next morning felt better, and in a few weeks went regularly to work, and have been able to continue without interruption, except some temporary illness, this two years.

My wife, who had been an invalid six years, is now better than at any time since the beginning of her trouble.

During the last two years I have treated all the ailments in my family and many of my friends, and have had no occasion to consult a physician. In most cases I have found it to act more promptly, and in all, more satisfactorily, than any other treatment I have ever known.

I have used it with success in rheumatism, indigestion, nervousness, Bright's disease, bladder trouble, and other ailments.

In intelligent hands I see no reason why it should not be used with perfect satisfaction in any family. Yours truly,

(REV.) FRANCIS JOYNER.

Bunyan, Beaufort Co., N. C.,
June 27th, 1894.

Support of Sister Fannie S. Knight in China.

At our conference meeting of Eureka church, in Gates county, N. C., July 14th, 1894, Miss Mollie E. Knight was appointed treasurer to receive and remit whatever money may come into her hands for the support of her sister, Miss Fannie S. Knight, missionary in China, whose support heretofore was withdrawn at the late session of the Chowan Association for having united with the Gospel Mission Workers. We do not believe, however, that this withdrawing of her support is the will of all the Baptists in the Chowan Association, say nothing about the great Baptist host throughout the world wherever known.

Our child may have done wrong in ceasing to work under the direction of the Board. If she has, the Lord will forgive her; for she never claimed perfection while living with her parents, neither did she deceive us, but was always faithful; and believing her to be one of God's chosen to bear his message to the Gentiles, we shall do what we can for her, and still commit her into the hands of him who hath said "Lo, I am with you alway, even unto the end of the world." And again, "I will never leave thee nor forsake thee." Yours in Christ,

W. W. KNIGHT.

P. S.—If any person wishes to give any amount to the support of Miss Fannie S. Knight in China they can do so by remitting to Miss Mollie E. Knight, P. O. Wiggins X Roads, N. C. W. W. K.

A Good Meeting at Hopewell.

This place is in Pitt county, and in a destitute section on the northern boundary of the Atlantic Association. It is a mission station, and the brethren of Antioch church, Pitt county, have been conducting a Sunday-school there for three years.

About three years ago Rev. J. W. Nobles began preaching there and continued about one year. Since then the writer has been preaching there in the afternoon on the second Sunday in each month. The interest among some of the people has been gradually growing all the while.

The work there is a kind of an "arm" of Antioch church, so some months ago some of us felt like we ought to hold a special series of meetings there, and accordingly Bro. J. W. Rose of Cove, N. C., was asked to come to our assistance, and on the second Sunday evening the meeting began.

We held fifteen services, closing yesterday evening, July 15th. The interest began to grow and deepen, and the congregations increased from the very beginning There were fifteen professions of faith in Christ, and I am sure as many more were deeply penitent and asked the prayers of Christians. The writer buried seven happy souls with Christ by baptism yesterday morning,—one other is to be baptized yet; and it is hoped that others, still, will follow.

Bro. Rose preached for us twelve times, and did earnest, faithful work. Everybody liked the man and his preaching. We shall be glad to have him come among us again. He has a way of presenting the gospel so the common people can understand it; and yet he preaches with power.

Hopewell is in a section where Calvinistic and anti-mission ideas have prevailed for a long time, but these are beginning to give way to the simplicity of the gospel. There are some people in that section who think it is a sin to have a Sunday-school, conduct a protracted meeting, or educate a child. Poor souls! The Lord show them better. A large part of the better and more intelligent people of the whole section are on our side now, and the outlook is more hopeful than ever before. Everything considered, it was a gracious meeting. The Lord be praised. Fraternally,

R. D. CARROLL.

Winterville, N. C., July 16, 1894.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

A State Temperance Mass-Meeting Called.

A State Temperance mass meeting is hereby called to meet in Greensboro, N. C., on Wednesday, Aug. 15th, 1894. The object of the meeting is to organize a permanent State Temperance Association, having for its object the overthrow of the liquor traffic in the State. All members of local temperance organizations throughout the State, and all persons in sympathy with the cause of Temperance, without regard to political affiliations, are earnestly requested to attend. It is hoped that every section of the State will represented. The meeting is to be strictly non-political.

Signed in behalf of the Greensboro Union Temperance Society.

D. ATKINS, *President.*
ARTHUR E. LEDBETTER, *Sec'y.*

What a Word Will Do.

Byron reminds us that a word is enough to rouse mankind to mutual slaughter. Yes, there is power in a word—Marathon, for instance, Waterloo, Gettysburg, Appomatox. Great battles these, but what a great battle is going on in many a sick and suffering body. In yours, perhaps. Take courage. You can win. Call to your aid Dr. Pierce's Golden Medical Discovery. It acts powerfully upon the liver, cleanses the system of all blood-taints and impurities; cures all humors from a common blotch or eruption to the worst scrofula, salt-rheum, "fever-sores," scaly or rough skin, in short, all diseases caused by bad blood. Great eating ulcers rapidly heal under its benign influence. Especially potent in curing tetter, eczema, erysipelas, boils, carbuncles, sore eyes, scrofulous sores and swellings, hip-joint disease, "White swellings" and enlarged glands.

Dr. Pierce's Pellets cure permanently constipation, biliousness, sick headache and indigestion.

Dr. Washington Gladden, under the suggestive title of "The New Evolution," has written for the August number of *McClure's Magazine* a comprehensive study of Prof. Drummond's new book, "The Ascent of Man," a book which, while accepting evolution, reconciles it with morality and man's highest development, and so, in Dr. Gladden's judgment, has a significance that cannot be exaggerated.

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"How to Cure Every Skin Disease," free.



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These are not the poorly made dresses so often advertised at catch prices, but are perfectly fitting men-made garments, all in the latest styles and the best values to be found at the prices.

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Cape Fear and Yadkin Valley Ry. Co.
JOHN GILL, Receiver.
CONDENSED SCHEDULE.
In effect June 24, 1894

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville June	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 46 p m		
Ar Greensboro	2 16 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		7 15 a m	
Lv Maxton		8 13 a m	
Lv Red Springs		9 59 a m	
Lv Hope Mills		9 39 a m	
Ar Fayetteville		10 00 a m	
Lv Ramseur			6 00 a m
Lv Climax			9 40 a m
Ar Greensboro			9 55 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			10 53 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 02 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville June	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 42 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 53 p m	
Lv Maxton		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 55 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.
In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.		No. 134*.
*8 45 p m	Lv Norfolk (via S A L)	Ar	*11 45 a m
8 35 p m	Lv Portsmouth	Ar	11 35 a m
9 54 p m	Lv Suffolk	Lv	11 04 a m
10 30 p m	Lv Franklin	Lv	10 30 a m
10 58 p m	Lv Boykins	Lv	10 03 a m
11 20 p m	Ar Weldon	Lv	*9 25 a m
11 30 p m	Lv Weldon	Ar	9 00 a m
12 50 a m	Ar Henderson	Lv	7 30 a m
2 05 a m	Ar Raleigh	Lv	6 30 a m
2 20 a m	Lv Raleigh	Ar	6 15 a m
3 40 a m	Lv Sanford	Lv	5 10 a m
4 23 a m	Lv Southern Pines	Lv	4 20 a m
5 20 a m	Ar Hamlet	Lv	3 25 a m
5 43 a m	Lv Rockingham	Lv	3 15 a m
6 20 a m	Lv Wadesboro	Lv	2 42 a m
7 15 a m	Ar Monroe	Lv	2 00 a m
8 40 a m	Ar Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv New York (PRR)	Ar	6 53 a m
11 33 a m	Lv Philadelphia	Ar	3 45 a m
2 20 a m	Lv Baltimore	Ar	12 43 a m
4 00 a m	Lv Washington	Ar	11 10 p m
8 25 a m	Lv Richmond (A C Line)	Ar	6 50 p m
9 25 a m	Lv Petersburg "	Ar	5 39 p m
11 27 a m	Ar Weldon "	Lv	*3 37 p m
*8 00 p m	Lv New York (PRR)	Ar	7 43 a m
9 10 a m	Ar Portsmouth	Lv	*5 55 p m
†2 10 p m	Lv New York (P R R)	Ar	1 23 p m
7 00 p m	Lv Baltimore (Bay Line)	Ar	7 00 a m
8 30 a m	Portsmouth "	Lv	†6 00 p m
*7 00 p m	Lv Wash'gton, N&WSB C.	Ar	3 am
8 00 a m	Ar †Portsmouth "	Lv	5 30 p m
†9 00 a m	Lv Norfolk, via S A L	Ar	†6 00 p m
9 15 a m	Lv Portsmouth "	Ar	5 50 p m
9 54 a m	Lv Suffolk "	Ar	5 14 p m
10 58 a m	Lv Boykins "	Ar	4 06 p m
†11 42 a m	Ar Weldon "	Lv	†3 22 p m
†11 54 a m	Lv Weldon "	Ar	3 10 p m
2 09 p m	Lv Henderson "	Lv	†1 14 p m
‡4 07 p m	Ar Durham "	Lv	†10 50 a m
‡3 50 p m	Ar Raleigh "	Lv	†11 25 a m

No 43.			No 35.
†10 15 a m	Lv Raleigh	Ar	†6 00 p m
1 48 a m	Lv Sanford	Ar	4 30 p m
12 43 p m	Lv Southern Pines	Ar	3 35 p m
1 45 p m	Ar Hamlet	Lv	3 35 p m
12 25 p m	Ar Rockingham	Lv	3 01 p m
3 02 p m	Ar Wadesboro	Lv	1 35 p m
3 57 p m	Ar Monroe	Lv	12 30 p m
4 45 p m	Ar Charlotte	Lv	11 40 a m
3 06 p m	Ar Laurinburg	Lv	1 07 p m
3 29 p m	Ar Maxton	Lv	12 58 p m
6 25 p m	Ar Wilmington	Lv	10 00 a m
2 30 p m	Lv Hamlet	Ar	1 47 p m
2 57 p m	Ar Gibson	Ar	1 20 p m
3 21 p m	Ar Bennettsville	Lv	12 56 p m
4 12 p m	Darlington	Lv	12 05 p m
5 27 p m	Sumter	Lv	10 47 a m
8 45 p m	Charleston	Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO C WINDER, Gen Man
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NEWS OF THE WEEK.

State News.

Rev. Dr. C. M. Payne, Presbyterian pastor at Concord, has resigned.

Capital stock for a roller flour mill at Raleigh has been subscribed.

Work on very extensive cotton mills at Burlington is progressing well.

The Wake county Society for Prevention of cruelty to animals has been organized.

A "Presbyterian Home," a charitable institution, is to be established at Charlotte.

It is authoritatively stated that the crop prospect in this State was never better at this season of the year.

A cotton gin and fifty bales of cotton were destroyed on the 23d by fire in Pitt county originating from lightning.

Car loads of grapes are being shipped from this State to the North. Prices are good, but the crop is poor.

Rev. F. S. Stickney of the Episcopal church at Charlotte has received and accepted a call to Richmond, Va.

The Seaboard Air Line warehouse at Garysburg was struck by lightning the 22d inst. and burned to the ground; loss $2,000.

At the recent meeting of the State Medical Board at Morehead eight applicants passed the required examination, five failing.

Burglars have been operating at Raleigh. The number of capital offenses that have been committed in Wake county lately is quite unusual.

It is stated that illicit distillers' families in Wilkes county are suffering for want of the necessaries of life. They have used all their corn making liquor.

A "Southern Manufacturer's Club," we learn from the *Observer*, has been organized at Charlotte, that enterprising and promising centre of manufacturing interests.

Congressman B. H. Bunn of the fourth district has withdrawn from the contest for renomination. This places the nomination easily in Hon. Chas. M. Cooke's hands.

Ransom Brodie shot and killed one Wiggins in Wake county the 25th ult. The affair grew out of a dispute about a hound. The parties are negroes and the murderer is under arrest.

The sale of the Raleigh *News Observer-Chronicle* to J. N. Holding, Esq., has been confirmed. A new stock company will be organized and many improvements in the paper inaugurated.

Strenuous efforts to have Judge Simonton of the United States Court to remove Gen. Gill from the receivership of the C. F. & Y. V. Railway on the ground of incompetency have recently proven vain.

The *Asheville Citizen* states that the bronze monument to Professor Elisha Mitchell on Mitchell's Peak has been defaced by thoughtless and low minded persons. We suggest that their names be published.

A residence of unsavory reputation in the suburbs of Reidsville was visited the night of the 22d ult. by ten white capped men. The occupants were taken to the woods, whipped and warned to leave the locality.

The Board of Trustees of Trinity College met Tuesday to elect a President of the College. Up to going to press their choice had not been announced, but it is reported that a prominent South Carolinian will be elected.

The *Messenger* states that the loss by the burning of the South Union Cotton Mills near Rockingham was $35,000 and in the Parmelee Eggleston Lumber Mills at Jacksonville $25 000. The cotton mill fire was started by lightning.

The North Carolinia Florists' Association met in first annual session at Asheville last week. It decided to make efforts to have the Federal authorities establish a large park among our mountains. It meets again in February, at Newbern.

Rev. John Smith's first mass—on the 22d ult.—Rev. John is a Catholic priest, O. S. B.—was the occasion of "one of the grandest and most impressive services ever held in the Catholic church at Charlotte." This is the first time anything of the kind has been perpetrated on the North Carolina public.

Vanderbilt has lately purchased 6,000 acres additional property in our western mountains at a cost of about $40,000. Work on his unrivalled mansion proceeds at a great rate though it will require years to finish it. Vanderbilt owns more of our State than any other man, being the proprietor of 114,000 acres.

Political parties in the State are unusually interested just at this period. The Democratic is debating whether primaries to decide the eastern Senatorship so far as it is concerned, aspired to by Jarvis and Ransom, should be held. The Republicans and Populists are debating the question of fusion, some for, some against. Most of the nominees so far are new men.

General News.

The one-time $100,000,000 gold reserve now amounts to but $58,050,000.

The Atlantic & Danville Railway initiates a reduction of wages and salaries Aug. 1st. No strike is anticipated,

The United States mints have coined $175,000 in silver lately. This does not increase circulation, but retires so many notes or certificates.

Convict miners are again making trouble in East Tennessee. Two men were killed and several wounded in an effort to put down insubordination last week.

The President has appointed C. D. Wright, Jno. D. Kernan and N. E. Worthington to investigate the recent Chicago labor troubles.

The investigation into the police conduct in New York city has so far resulted in the expulsion of one police captain and his aide. It is certain that a general cleansing will be the final outcome, as no one denies the need.

What will be the outcome of the investigation of the sugar dealings by the Senators cannot be predicted, now that a minority of the investigating committee have made charges. The *New York Herald* claims that there is conclusive evidence against at least two of the Senators. It cannot be denied that at least a dozen of them are covetous.

The Congressional situation is nothing less than deplorable. The President and the House on one side and the Senate on the other are contending over the tariff. The former are beyond question right. The President's manly letter pleading for good faith and honesty and free raw material and reduction of the tariff has incensed the Senate. The majority of the dominant party in the Senate was just a majority. Hill's defection on account of the income tax weakened that and left all the power of the dominant party in the keeping of each individual man, as absolute unanimity was essential to passing the bill. But the Louisiana Senators, Caffery and Blanchard, said they wouldn't vote for the bill unless sugar was protected; and their votes being necessary, a clause protecting sugar must be added. Now the House declares it will stand by principle, and we hope it will; the majority in the Senate is at the mercy of any two "Democrats" who may care to threaten it. A compromise is the only way out; but from the present attitude of Gorman, Smith, and the gentlemen from Louisiana, it seems that we may have to fight it out all summer. Meanwhile, suspense and the "culminating atrocity"—the McKinley tariff—are wreaking evil all over the land—wreaking evil while we hang upon the mercy of two covetous Senators from Louisiana.

Great Revival at Tally Ho.

Bro. Bailey:—It was my pleasure to attend the gracious meeting at Tally Ho church, Granville county, which closed July 26th. The meeting lasted twelve days, and the number who publicly professed faith in Christ was one hundred and ten. I have attended many revivals, but have never seen anything equal to the scene at Tally Ho, the last five days. At times there were as many as fifty persons kneeling at the anxious seat, or as the country brethren say, the "Mourners Bench," and one day there were more than thirty professions. They were nearly all grown men or women. Very few small children among the converts. The joy and gladness of Christians was good to behold. There were not a few who praised God aloud with hallelujahs as they saw their neighbors and friends brought to Christ. The news of the great meeting spread over the country, and people flocked in great multitudes to see and hear. Many old workers from this and other communities declared that they had never seen such a glorious meeting. It was certainly an unusual privilege and joy to be there. The meeting was conducted by the pastor, Rev. J. E. Smith, who did all the preaching the first seven days and was aided only by local and visiting laymen the last five days. This pastor is a young man, young, too, in the ministry, serving his first church as pastor. His preaching and his management of the meeting showed him to be a man of special gifts in the ministry. He had prepared the church for work and they worked. Not a sinner came into that church that some Christian did not go to him and say "come." I have never seen a church do such splendid work. This meeting was one long to be remembered by all who were permitted to take a part.

J. M. BROUGHTON

An Argument that Proves too Much.

In an editorial exhortation for continued support of the University by taxation, the *Charlotte Observer* employs this argument: The State exempts from taxation all college property, thus contributing about $2,000 to the support of such colleges as Wake Forest; therefore it has a right to contribute $20,000 to the State University. Let us see how this argument will work in another application. The State exempts from taxation all church property in North Carolina. Would the *Observer* hold—and it must do so if its first argument is serious—that the State can tax the people for the support of a State church? The cause of the University can not be promoted in the present discussion by such careless attempts at logic. It is never safe to presume upon thoughtlessness or ignorance.

SUMMER STUDENT.

Chapel Hill, N. C.

Meeting at Benson.

Dear Bro. Bailey:—I want to say to the readers of the RECORDER that the Lord has graciously blessed us with an outpouring of the Holy Spirit upon the Benson church. The whole community seemed to feel his mighty power. A good many a short time ago who were in darkness, are now clothed and in their right mind and enjoying the light, the blessed gospel. Our beloved pastor, Rev. A. N. Campbell, commenced a series of meetings here on 7th inst. On Sunday evening Rev. W. S. Ballard from Scotland Neck came to assist in the meeting; also Revs. W. M. Page, N. H. Gibbs, and Bro. G. A. Bain came on Monday. Brethren Ballard and Page did the preaching while they stayed. They preached the word in its purity and power. Very large congregations attended and the Lord was with us from the beginning. The meeting closed on the 15th with thirteen additions to the church, others will doubtless unite with the church at no distant day. The visiting brethren greatly endeared themselves to us by their faithful work that week. They have a great many friends who want to see them come back to Benson. Our highly esteemed pastor has done a great work at this place in holding up God's banner. He is the man to awake the slothful, arouse the listless and indifferent. He is a zealous worker beloved not only by the Baptists but by Christians of every denomination in our town and community. On the last day of the meeting a large congregation assembled to witness the solemn ordinance of baptism which was administered to Jesus, the great exemplar, in the river of Jordan by John. A great many of those that were baptized were members of our Sunday school. The good seed of the holy truth has been sown by our efficient Superintendent, Bro. E. L. Hall, and his corps of apt teachers. This meeting has been a great soul-winning of of those who opposed Sunday schools, for they can now see and know of a truth that they are and will be the means in raising and upbuilding our next generation. May God help them to be convinced and come over on the Lord's side and put their shoulder against the wheel and let us press onward and upward to the prize that is to be reached beyond the skies. This is the time that the Lord has done great things for we know whereof we are glad.

Yours in hope of eternal life,

L. E. REAVES.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Albemarle ch, $1.00; Manly ch, Sandy Creek, 2.82; Wake Forest ch, 2.11; Bethlehem ch, West Chowan, 6.85; New Hope ch, Central, 75c. Total, 13.03. Previously reported, 5,947.16. Total this year, 5,960.69.

Foreign Missions—Sharon ch, Tar River, $4.20; Central Brunswick Union, 4.67; Galatia ch, W Chowan, 5.00; Manly ch, Sandy Creek, 1.91; Bethel ch, Three Forks, 5.00; Wake Forest ch, 2.52; Wake Forest Mis Soc debt, 23.05; Midway ch, Central, 89c; Bethlehem ch, West Chowan, 3.40; Cross Roads ch, Columbus, 2.75; New Hope ch, 6.20. Total, 59.59. Previously reported, 2,668.87. Total this year, 2,728.46.

Home Missions—Manly ch, Sandy Creek, $4.67; Whiteville ch, Columbus, 4.08; Midway ch, Central, 63c; New Hope ch, 4.00. Total 13.38. Previously reported, 1,228.05. Total this year, 1,241.43.

Education—Sharon ch, Tar River, $4.20; Tabernacle ch, Raleigh, 18.14; Mt Tabor ch, W Chowan, 6.25. Total, 28.59. Previously reported, 1,554.74. Total this year, 1,583.33.

Orphanage—Wake Forest ch, $2.00; Central Brunswick Union, 2.33; Mt Tabor S. S, West Chowan, 3.00; Midway ch, Central, 65c; Brassfields ch, Central, 12.75. Total, 20.73. Previously reported, 484.39. Total this year, 505.12.

Ministerial Relief Fund—Chapel Hill ch, $10.00. Previously reported 198.38. Total this year, 208.38.

Church Extension—First ch, Raleigh, Central, for Rocky Ford ch, $17.68.

CORRECTIONS: In last RECORDER, under State Missions, Pine Grove Sunbeams, $1.10; W M S, Olivet ch, Charlotte (debt), 6.00; W M S, Stony Creek ch, Tar River, 2.50, should have been under Foreign Missions.

J. D. HOUSHALL,
Treas. Bap. State Convention
Raleigh, July 28, 1894

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
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A STORY THAT EQUALS THE MIRACLES OF OLD.

A LITTLE GIRL SUFFERS TERRIBLE AGONY FOR YEARS—PHYSICIANS SAID SHE WOULD DIE—CURED AT LAST—HER MOTHER SAYS IT IS A MIRACLE.

(*From the Taunton, Mass., Gazette*)

The following story needs no comment whatever. It is the town talk in Wrentham, Mass., and the child's mother tells it as follows:—Mrs. Fuller said: "My daughter is now eight years old. When she was four years old she had rheumatic fever, and at once she was stricken helpless; she went from bad to worse until we all despaired of ever seeing her about again. I employed at various times physicians of Foxboro, Franklin and Attleboro, but all to no practical benefit. I gave her all sorts of medicines, and this spring I buried over two bushels of empty bottles which she had emptied from time to time. One doctor who attended her said that she had liver complaint and dropsy, and that she was going to die. I had give up all hope myself when last March I happened to get hold of an Albany, N. Y., paper, and there I read of the wonderful cure of a man up that way by a medicine known as Dr. Williams' Pink Pills, the patient having been afflicted as my daughter was. At that time her legs were drawn up behind her, and her arms were almost helpless. Her head was drawn on her shoulder and she was a pitiful sight, I tell you.

I sent and got two boxes of Pink Pills, and when she had used them up I thought I could see just a bit of improvement. Then I got two more and she began to lift herself in bed, and to help herself in other ways. She kept on taking the pills, and now she is able to go over to the neighbors, and is bright and smart. She was a living skeleton; there was nothing of her but bones, and they were all out of shape. When she was first taken sick she was out of her head, and for three years, if you will believe me, it was an utter impossibility for me to catch more than five minutes' sleep at a time, so much care was she, and such constant attention did she require, and I was the only one she would let wait upon her. But I am glad I did so, and now I am getting my reward," and the fond, patient, faithful little woman glanced with pride and pleasure to the spot here the little girl was playing with her sister in the shade, just outside the window. "I have spent more than $500 on her, and although I never begrudged it yet I did want to see my child improve faster than she did. To day she eats more at one meal than I do in two. When I commenced to give her the Pink Pills she was afflicted with a skin disease which was very annoying. Now that has all gone, and I think the pills are responsible for that. Before I started on the Pink Pills I wrote to a specialist in Buffalo, and described her symptoms; he said she had blood poisoning, due to bad milk, and wanted me to bring her there for treatment, although he said that he didn't believe she would ever get over it. She had been given up by four doctors, who were certain that they could not cure her. Why, she couldn't open her mouth, and I actually had to force the food into it. Her mouth was all sores, and, oh dear, what a looking child she was, and such a care! Nobody but myself knows what a trial we both have been through, for she was too young to realize it. If my statement will do anybody any good I shall be glad to have it published and if those who read it will only come to me, if they are skeptical, I can convince them in very little time that I know what I am talking about. People around here say it was a miracle, and I believe it was."

The neighbors bore witness to the condition of the child previous to the use of Dr. Williams' Pink Pills, and were enthusiastic in their praise of the splendid work which had been accomplished by them in this case.

Pink Pills contain, in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box or 6 boxes for $2 50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y., or Brockville, Ontario.

MARRIED.

SILER—EARNHARDT—On July 21st, 1894, by Rev. D. R. Sears, Mr. James H. Siler and Mrs. Sue Earnhardt, all of Chatham county, N. C.

EDWARDS—SEYMORE—On July 10th, 1894, in Franklin county, N. C., by Rev. W. R. Gwaltney, Rev. W. H. Edwards and Miss Minnie S. Seymore.

PARRISH—BARNES—On July 18th, in Rocky Mount, by Rev. J. K. Howell, Mr. J. D. Parrish of Johnston and Miss Mattie C. Barnes of Wilson.

DIED.

SWINDELL—In Rocky Mount, July 20th, at 1:20 a. m., Miss Attelia Swindell, daughter of D. J. and H. E. Swindell, aged nineteen years. She was a member of Rocky Mount Baptist church, a good worker, and much beloved. Her remains were taken to Goldsboro for burial, and I preached her funeral in the Baptist church there, where she first joined. Many loved ones are left behind waiting to meet her on the other shore.

J. K. HOWELL.

MIDDLETON—At her home in Warsaw, June 21st, Susan Elizabeth Middleton, wife of our brother O. P. Middleton, aged fifty-four years. For several months she had been an invalid from paralysis, and bore her affliction with characteristic sweet submissiveness. From a child she was a devoted disciple of the Saviour, always prompt for religious duty. In the church she moved among the noble women, "helpers in Christ Jesus," the pastor's true friend and supporter. In the family circle she was the fond dutiful wife and mother, such as it was her nature to be. As a neighbor she was open-handed, and beloved by all. She came of a family remarkable for its traits of Christian consecration and beneficence.

Two devoted daughters and two sons mourn her loss. Our dear Bro. Middleton and family have the heartfelt sympathy of church, pastor, community, and many friends.

O. P. MEEKS.

ALDERMAN—On June 19th last a sorrow fell upon this community that touched with poignant keenness every heart. A more brutal, cruel, and unprovoked assassination has never occurred within the confines of Marlboro county, S. C., than that which took place at Manderville depot on Tuesday morning, the 19th, between midnight and sunrise.

Some party or parties, yet unknown, actuated by diabolical motives, allured an inoffensive, peaceable, faithful and honored agent of the C. S. & N. Railway, from his room, and in a most cruel and brutal manner murdered him.

The victim of this plot was a native of North Carolina, born of honored and respected parents, who are now represented in their State by several sons and daughters

Bro. J. P. Alderman, the subject of this notice, was born in Sampson county, N. C., February, 1855. At the age of fifteen he united with the Baptist church, and to the time of his assassination was a worthy and consistent member, beloved and esteemed by all who knew him. After earnest and persistent enquiry I have failed to find one word of censure, but instead, words of praise. He was quiet in his manner, punctual and prompt in business, firm and fearless in his stand against sin and evil in every form.

He was physically frail from his boyhood, but within there beat a noble and good heart, prompting to acts of kindness that were never done to be seen of men. The last six years of his life were spent in working for railroad and telegraph, and no small share of his earnings went to contribute to the comfort of a widowed mother and younger sister and brother.

His was indeed a sad fate, and the more so because of his loneliness and life of unselfishness spent in doing good to others. His remains were taken to his native county for interment.

Rest, brother, from thy unknown foes; God thy father, is watching them, and he has said, "Vengeance is mine, I will repay." May the God of all mercy comfort the sorrowing brothers and sisters. The father and mother now rest with the son in the arms of the Lord Christ.

North Carolina Baptist copy.

WM. J. FULFORD.

Blenheim, S. C., July 19.

Any lamp with wrong chimney on it is unsatisfactory. Geo A Macbeth Co Pittsburgh, Pa. will send you the "Index to Chimneys" free, if you write for it.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

To the Sunday-school Workers of the Southern Baptist Convention.

Dear brethren and sisters:—I am anxious to get the co operation of each one of you in this great work of missions. The Sunday-school Board has kindly agreed to carry on the work begun last year by the Woman's Missionary Union of holding a "Missionary Day" for the special consideration of missions, and the presentation of it to the children all over our land. All of our schools are requested to have exercises on that day, in which they shall study the Scriptural teachings in reference to missions, and what is being done through the missionaries. They are also requested to engage in earnest prayer and liberal contributions for this great work. While the Sunday-school Board will undertake the work of projecting this subject, and will also prepare whatever literature is needed, yet we can only look for great success as we get the co-operation of Sabbath school superintendents and teachers. These who are our leaders and who are training the young of our land, cannot help but train those entrusted to them to take part in missions, God's great plan for the salvation of the world. The great work that God would have us do in this world is to teach the lost of his love in Christ, and lead them to him. He has given his son for this work, and as we are Christlike, we will give ourselves for its accomplishment. Many of those who have grown old will never realize their duty in reference to the sending out of the gospel; we must begin with the young. Let us train them in their duty, and a generation will rise up to recognize God's call, and the world will hear of Christ as never before. Let the new era which dawns upon this world be not the iron, nor the silver, nor golden age, but the gospel age, when as never before the nations learn of Christ and turn to God. Let us mark this "Missionary Day" a memorable day of consecration to the Lord.

All needed supplies of programs, &c., will be furnished free on application to the Baptist Sunday school Board, Nashville, Tenn.

Yours fraternally,

R. J. WILLINGHAM, *Cor. Sec. F. M. B'd.*

Liberty Association.

This body meets with Holloway's church about twelve miles from Lexington. All visiting brethren coming by railway will be met at Lexington on Tuesday, Aug. 21st. Conveyances will be there and remain until after the morning trains come, which will give them time to reach the Association for the beginning. No conveyance will be furnished on any other day. Any one who aims to attend and wants conveyance, must notify the committee at Silver Hill, N. C.

We will be glad to have all who can, to visit our Association.

J. M. BRIM,
H. J. PALMER,
J. M. BENNETT,
Committee.

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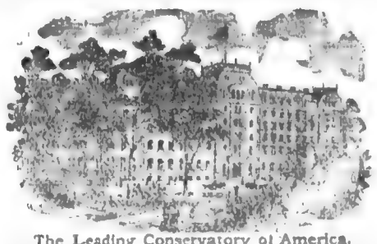
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COLLEGIATE DEPARTMENT:—F. P. Hobgood, Latin and Natural Science; Mrs. M. A. Lacy, French and Mathematics; Mrs. S. D. Twitty, English and Moral Science; ————, English.
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The next session begins on Wednesday, September 5th. For catalogue or additional information, address

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We love in an old fashioned way,
Long since gone by.
He says I am his helpmate true
In everything;
And I—well, I will own to you
He is my king.

We met in no romantic way
'Twixt "glow and gloom;"
He wooed me on a winter day,
And in—a room;
Yet, through life's hours of stress and storm,
When griefs befell,
Love kept our small home corner warm,
And all was well.

Ned thinks no woman like his wife—
But let that pass;
Perhaps we view the dual life
Through roseate glass;
Even if the prospects be not bright,
We hold it true
That heaviest burdens may grow light
When shared by two.

Upon the gilded scroll of fame,
Emblazoned fair,
I cannot hope to read the name
I proudly bear;
But, happy in their even flow,
The years glide by;
We are behind the time, we know—
Ned and I.

—E. Matheson, in Chambers' Journal.

Stupid but Valuable.

Major A. G. Leonard of the British Army has published a book on "The Camel; its use and Management," which is the outcome of sixteen years of experience as a transport officer. The major believes that the camel is, all in all, the most useful transport animal for military purposes, but he does not encourage a high opinion of the creature's sagacity. During the last Afghan War, he tells us, a large number of camels perished at the crossing of the river Lora. This was due to their stupidity, camel after camel seeing its companions ahead of it disappearing in the quicksands of the stream, and yet persisting in pressing forward to the same fate. On the other hand, not a single horse, elephant or mule was lost in crossing the ford, they one and all exercising remarkable caution, and demonstrating that they had a proper realization of the perils of the place. This was particularly illustrated in the case of a certain elephant. Says Major Leonard:

"One elephant, which the officer commanding the 6 11 Battery of the Royal Artillery lent to assist in extricating some camels which were being engulfed in the quicksands, showed an amount of sagacity which was positively marvellous. It was with the utmost difficulty that we could get him to go near enough to attach a drag-rope to one camel I wanted to rescue. In spite of our being about fifty yards from the bank of the river, he evinced the greatest anxiety, while his movements were made with extreme caution. Despite coaxing, persuasive remonstrance, and at last a shower of heavy blows dealt upon his head by the exasperated mahout, this elephant stubbornly refused to go where he was wanted, but, with his trunk shoved out in front of him, kept feeling his way with his ponderous feet, placing them before him slowly, deliberately and methodically, treading all the while with the velvety softness of a cat, and taking only one step at the time. Then suddenly he would break out into a suppressed kind of shriek, and retreat backwards in great haste. When the animal had nearly completed a circuit of the ground with the same caution and deliberation, he advanced to within ten yards of the poor camel, but not another inch would he move, though several men were were walking between him and the camel, without any signs of the ground giving way."

But why, it may be asked, is so stupid an animal as the camel so valuable for transport purposes? Because of its extraordinary power of enduring hunger and thirst, and its ability to carry heavy burdens on long and hurried marches. It will, at a pinch, bear a load of between 300 and 450 pounds thirty miles a day for a week or more, and for that reason is the best *par excellence* for forced marches, especially when deserts are to be crossed.—*Watchman.*

A "Smart" Country Boy.

The "smart" city boy has countless wonderful stories to tell to his country cousin when he goes to the farm for a part of the summer. The city may not be a good place for him to stay in the warm weather, but it is a good place to brag about. City Boy got "caught," however, when he had pumped Country Boy full of yarns about marvellous things in the metropolis.

"Well, I know," said Country Boy, with an angelic look on his freckled face, "but my uncle over to Cross Roads beats 'em all. He's got twenty hives of bees, and he's got a name for every bee."

City Boy jeered, but Country Boy stuck to his yard stubbornly until City Boy, seeing a chance to get a big story to tell in the city, was convinced.

"Well," he said, "tell me some of the names. What does he call some of them?"

"Bees," said Country Boy, his face as expressionless as a freckled flour sack, "just bees. He calls 'em all bees."—*Ex.*

This May Interest and Profit You.

A great many people who are employed only partially, or working at low figures, would find it to their interest to correspond with B. F. Johnson & Co., Richmond, Va. They wish to employ men and women of the highest and best character to represent them in each locality.

A Snake Killing Bird.

The Australian, also called Jardine's harrier, is a serpent killer of no mean ability and is endowed by nature with legs of considerable length covered with strong yellow scales absolutely impervious to any ophidian tooth. Although it does not prey exclusively on snakes, but also kills and devours frogs, newts and lizards, the harrier is of very great service in its native country, which contains many species of deadly snakes, which it searches for on the wing, hawking at no great distance from the ground over the places they frequent and snatching them up in one of its powerful feet, always taking care to grasp the reptile by the neck, then flying upward to a great height and letting it fall, to be killed on the hard surface of the earth or on a stone, if there should happen to be a large one in the neighborhood.

I must confess, however, to a slight amount of incredulity in respect of the snake killing prowess of this very handsome hawk, for it chiefly frequents marshy ground and is more likely to meet with frogs in such a situation than with serpents, which, as a rule, at least in Australia, frequent the hottiest and driest places they can find. Still as the reptiles, or at least some of them, seek the water when they are changing their skins, at which time their sight is dimmer than usual, it may be that the antipodean marsh harrier does fall in with a snake occasionally in the moist places it chiefly affects and makes short of the deadly reptile.—*Pall Mall Magazine.*

"Mamma, was that a sugar plum you just gave me?" asked little Mabel. "No, dear, it was one of Dr. Ayer's pills." "Please, may I have another?" "Not now, dear; one of those nice pills is all you need at present, because every dose is effective."

"If I Only Had"

There was a man confined a few years ago in one of our insane asylums, and as he walked up and down his cry was: "If I only had!" That was his cry from morning to night in all his wakeful hours. His story was this: He was employed by a railroad company to take care of a swing bridge, and he got a dispatch from the superintendent that an extra train was going to pass over the road and not to turn the bridge until the train had passed. One after another came and tried to have him open the swing bridge, and he refused to do it. At last a friend came and overpersuaded him, and he opened the bridge. He had no more than got it opened when he heard the train coming. There was not time enough to close it, and he saw the train leap with all its living freight into that abyss of death. His reason reeled and tottered upon its throne, and the man went mad. His cry was: "If I only had! If I only had!" I cannot but believe that there is many a man in the other world whose cry is: "If I only had! If I only had!" Memory is at work. They have taken their memories with them.—*Moody.*

The Largest Spider.

Ceylon is the home of the largest species of spider that has yet been made the subject of entomological investigation. This web-spinning monster lives in the most mountainous districts of that rugged island, and places his trap—not a gossamer snare of airy lightness, but a huge net of yellow silk from five to ten feet in diameter—across the chasms and fissures of rocks. The supporting guys of this gigantic net, which in all cases is almost strong enough for a ham mock, are from five to twenty feet in length (as conditions and circumstance may require), made of a series of twisted webs, the whole being of the diameter of a lead pencil. As might be expected, this gigantic silken trap is not set for mosquitoes, flies and pestiferous gnats, but for birds, gaudy moths and elegantly painted butterflies, some of the latter having a spread of wing equal to that of a robbin or a blue jay. Some extra fine skeletons of small birds, lizards, snakes, etc., have been found in these webs, with every vestige of flesh picked from them. The owner and maker of these queer silk traps is a spider with a body averaging four and a half inches in width and six inches in length, and with legs nine to twelve inches from body to terminal claw.—*The Baltimorean.*

General Lee and Stimulants.

From an anecdote and personal article on "General Lee After the War," by Mrs. Margaret J. Preston, in the *Century*, we quoted the following: "He had the gentlest way possible of giving counsel and administering rebuke. I remember hearing him say, in a presence where such testimony was worth more than a dozen temperance lectures: 'Men need no stimulant; it is something, I am persuaded, that they can do without. When I went into the field, at the beginning of the war, a good lady friend of mine gave me two sealed bottles of very superb French brandy. I carried them with me through the entire campaign and when I met my friend again, after all was over, I gave back to her both her bottles of brandy, with the seals unbroken. It may have been some comfort to me to know that I had them in case of sudden emergency, but the moment never came when I needed to use them.'"

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Many a man has won a boy's heart by helping him to make a kite.—*Ram's Horn.*

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Let us be Consistent.

As long as men can be found who love strong drink, so long will money-loving men engage in its manufacture and sale. It is hard to tell, though, which is the more responsible for the vast amount of intemperance, the appetite for drink, or the desire to supply the demand. The two things are mutually helpful, and no reform movement is complete in its plans that does not contemplate and urge total abstinence from drink as well as suppression of the liquor traffic. The movement cannot well be successful in one direction without earnest and successful work in the other. It is just a little inconsistent for men to favor the suppression of the whiskey business in public and encourage it by buying and drinking liquor in secret. They curse the traffic, but press the poisoned cup to their lips. O for consistency among those who profess to love our Lord!—*Nashville Advocate.*

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Napoleon on Napoleon.

In the Memoirs of Baron de Meneval, private secretary of Napoleon, an anecdote is quoted from the "Memoirs of Stanislas Girardin," in which the latter describes a visit that Napoleon paid to Ermenonville, when he was First Consul. Pausing before the tomb of Jean Jacques Rousseau, the conqueror exclaimed that it would have been better for France had Rousseau never been born.

"And why so, Citizen Consul?" asked Girardin.

"It was he who prepared the French Revolution."

"I should not have thought, Citizen Consul, that you had any reason to complain of the Revolution."

"Well," said Napoleon, "the future will show whether it would not have been better for the peace of the world that neither I nor Rousseau had ever lived."

The Devil has always been afraid of the man he couldn't scare.—*Sel.*

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THE educational funds of the newer States are far more adequate than in those long admitted. Utah with a population of but 225,000 will enter statehood with prospect of more excellent educational facilities than some of the "original thirteen" have now. Its funds will be derived from the sale of public lands appropriated by the government, as has become the custom in initiating a new State. In the bill admitting Utah 9,000 acres of land are given for an agricultural college, two townships and 110,000 for a State University, 100,000 each for asylums for various unfortunates. These lands must be sold for not less than $5 an acre; and until they command that price they are rented. Ten *per cent.* of the proceeds of the sale of the entire appropriation will be set aside as a permanent public school fund. These provisions will yield the people of Utah rich returns in time to come, and their cost is inappreciable.

WE ARE sorry for a party when its policy may be turned by two men, and when, too, there are two self interested men among its representatives. The majority of the Democratic Senators would gladly vote against the high sugar duties; but they cannot pass any law at all without the votes of two men who have said that they would vote for no bill that didn't protect the sugar industry,—and they are Southern men, too. Thus the entire party must yield to the wishes of two men who have yielded to the power of the sugar trust; thus two men frustrate the principles and threaten the life of a great party. And there's no palliation. If a bill favorable to the sugar trust is passed by a Democratic Congress, surely Democracy has itself to blame, yes, itself, and the Republican Senators who made the threatening attitude of the Louisiana Senators possible.

Better than yield a point to a trust we would have the battle for right fought out all summer, fought until the people can elect Senators who will not yield to a trust. No one is more anxious for tariff legislation of some kind than we, no one appreciates the need of certainty more; but rather than make concessions to a trust we would abide several more months of delay. This is the duty of the House: To stand by the Wilson bill—which itself is none too good—and the people's interests and its own pledge, and crush the trusts at any cost; give us free raw material, free sugar, free coal, free wool, in spite of the trust, the railroads and mine-owners, and all other monopolies and would-be monopolies.

WE would be glad to forget that there is a trust in our State; but we cannot. We do not suffer any ill effects from it, but we dislike to have to know that our State has a law that is disregarded; for that means that our State is not worthy of statehood, that our law possesses no majesty, our officers no power. It means more, too; for is it not beyond question that law unenforced causes sin to abound, destroys the power of other law? How then can we citizens of the State having a law against trusts tolerate trusts? For what do we make laws, if they are not enforced? Can we afford not to uphold any law?

But whose duty is it to preserve and enforce the law? Certainly it is every citizen's duty so far as a citizen may; and we wish to say here that citizens are not doing what they may. They can and should cry out. And, to be sure, we have officers of the law—troops of them, but as they don't seem to have much work to do, and do not wear uniforms, they are with difficulty identified. We called upon the Attorney General and the Governor to see to this trust matter in a recent issue, but we have been authoritatively informed that the former is not a prosecuting officer. We didn't know that; and we dare not imagine that the Governor is much of one, if the Attorney General isn't. But we have been informed by a lawyer, whose reputation for honesty and correctness is the best, that the grand juries and the solicitors can attend to this matter; and that any citizen who has evidence may call their attention to it. The tobacco trust operates in the tobacco-buying towns, and we suppose that any one who deals in leaf tobacco can make complaint. Let the matter be brought before the grand jury. Let it not be said that the American Tobacco Company is more powerful than the State of North Carolina. Let it not be said that the menacing power of the sugar trust in the Federal Senate has a parallel in North Carolina.

WHAT a regeneration there would be, if, in the political conventions to meet this month, no voice were heard save that it be prompted by an honest desire to promote the common weal! But, alas, it has been a long, long time since political organizations worked for anything save their own success, and the organizers for anything save their own individual gratification, public office being the chief inducement. An end to it all must come. Selfish politics will destroy any government; demagoguery will ruin any people, for they are the arch enemy to principles. Something must be done, and in the light of this conviction we suggest that about four-fifths of public offices be abolished, and the work so concentrated in the remaining fifth that none but honest men who are used to work may care to undertake to serve the people.

A YOUNG man who reads the *Congressional Record* or a trustworthy daily paper of the frequent absences from duty of our representatives at Washington, or even sees upon the streets of any seat of government the loafing rotund satiated office-holders—a young man who is conscious of these things will very probably lose all respect for himself and become an office-seeker, or lose all respect for this government of office-seekers, and conclude that public men are either worthless or lazy,—never worthy exemplars.

To one who works fourteen hours a day it must be exasperating to contemplate the easy lives of those whom one pays to care for one's public affairs while one is engaged with matters of more immediate concern. But we never regard public officers as "humble" or "obedient servants" these days; they would rise up against any man that dared call them servants—if election be not near. And they are not servants, for in no sense do they serve the people or the government. We have been so kind as to give them an abundance of clerks for that, and the office-holders have become to think their full duty is performed if they visit the locality of their offices occasionally. Clerks are paid to run the government—and about three fifths of them are superfluous; and the office-holders are paid for having served their party.

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The truth is we have made public office too attractive. No man enters one with any idea of working hard, and any man is qualified to hold office if he can get it. He need not fear work, as ample provision is made for clerks, so that he can direct his attention to serving his party and getting his office another term.

We must get rid of the idea of rewarding party workers and pay men only what their labor is worth, and abolish as many clerkships as possible, thus making the duties of office so arduous that only able and worthy men will aspire to them. We must show our contempt for the hireling scoundrel who asks reward for having espoused principles.

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The annual expenses of our government are about $425,000,000. About $100,000,000 of this is paid to men who "served the party" and about $50,000,000 to clerks who are of kin to men who served the party. About $180,000,000 are swallowed up by G. A. R. pensioners and pension sharks. This enormous expense makes the high tariff and internal revenue and income tax necessary. So that it may be seen that political parties and the accursed "spoils system" are the great causes of these great matters of dispute, which each party has plans to settle, and which would not exist if the parties were all dead.

If $100,000,000 will not run our government a year, run it well and leave a working margin, then we had better divide into four parts. But it is sufficient, and the other $325,000,000 are devoted to parties and pensioners and charged to the account of the tariff, etc., which means that the public pays it.

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The present salaries paid in many departments of our government are entirely too large for the times. If they were proper twenty-five years ago, they are too large now. Office-holders do not have half so much work to do now as then, for their number has multiplied many fold. And, more than this, $5,000 twenty-five years ago would buy about one-third as much of the necessaries of life as the amount will now; and, if one avers that higher rents must be paid, a certain number of dinners given, a certain number of servants employed, a certain degree of style lived up to, or anything of the kind, the people may reply that none of these things are embraced in the duties of public servants, and if they choose to subject themselves to a fashion that demands them, it is none of the people's business, and they are not financially responsible for them.

The servant is not greater than his master, at least, he was not a long time ago. And he must not be now, if our government is to be saved from the hordes of worthless, covetous men, who serve parties at the expense of the public. We need to make a public office a public trust, and one of arduous duties, with reasonable salary and no more clerks than necessary; we need to remove the attractions of public service, treating it as a business matter, which, indeed, it is, and pay no more for it than would be paid in any other business.

Methods in Church Work.

BY REV. J. M. WHITE.

Bro. Bailey:—You will not object to this humble scribe's endorsing very heartily an editorial in the RECORDER of July 11th touching the matter of societies in the churches. I have felt really sorry for some good brethren who have been so perplexed on this subject, and who have been laboring to prove by the Scriptures each his own view of the question. Allow some thoughts that may be helpful.

"In these last days God has spoken to us by his Son," and the recorded words of the Son are found in the writings of the four evangelists. The Lord loved the world and came to save sinners.

"THE LIGHT OF THE WORLD."

He ordained men "to go and preach," and his plan is to save men by "the foolishness of preaching." He has clearly revealed the duty—the work of his disciples—to evangelize the earth. Beyond this he did not go. I mean to say the work is revealed—the methods are not. Only by inference does it appear that Jesus authorized the formation of churches into organized bodies. This was the work of inspired apostles, and as such there is no disputing concerning these first Christian societies. The apostles were led of the Spirit in this matter, and the same Spirit is promised to us to "guide us into all the truth." I think, therefore, that all questions of methods should be referred to sanctified common sense.

METHODS ARE EXTRA-SCRIPTURAL OR ANTI-SCRIPTURAL.

Those that tend to weaken the claims, the authority of the churches by rivalry, usurpation, or what not, are clearly wrong, for no society is to be compared with the church, which is Christ's body and bride.

But if by organizations of many kinds, in the church or auxiliary to the church, the mission of the church is advanced, without countervailing evil effects, I can see no scriptural objection to them. Societies certainly are lawful. They may or may not be expedient. After all, the test is expediency. Will they really and truly hasten the coming of God's kingdom? This is the crucial test. To this question the Bible will give no answer; for it is a question of methods, and not revealed.

It is a piece of folly to demand a "thus saith" for these various methods.

To illustrate: The duty of rearing "children in the nurture and admonition of the Lord," of searching the Scriptures, &c., is plainly revealed. But it must be admitted that there was no organization in the history of the church like our modern Sunday-school.

It is said that Robert Raikes originated the Sunday school. Yet if Raikes could visit the earth to day and witness our Sunday-school organizations or societies, he would hardly be able to trace any resemblance to what he put into operation. The truth is the world has advanced, and better methods are now in vogue. The apostles knew nothing of mission boards, mission societies, apart from the simple church, such as we have. Christian intelligence has seen the necessity for these things, and agreeably to the Master's will, I think, mission boards, Sunday school boards, education boards, and—well, I can't mention all these extra-scriptural methods—are with us. Principles never change—methods are always changing. What was best fifty years ago is not necessarily so now. Indeed, the presumption is in favor of new methods. Let us remember, however, that all changes are not reforms. Nothing in methods is either good or bad because it is old or new. The literal injunction covers the ground: "try all things, hold fast to that which is good." The world is progressing; churches are progressing; Christianity is progressive and aggressive. A failure to realize this truth sixty or seventy years since was the fatal blunder of our anti-mission brethren. Honestly, but foolishly, they wanted an explicit Scripture for mission, tract, and Sunday-school Societies. They will die—I had almost said, have died—without the sight. The great command is to *go*. The how, in its details, is not given.

I am speaking of methods—not of religion nor Christianity nor the gospel. There is, there can be, no new Christianity, no new gospel. We need none. We want none. "The old, old story," is good enough for all the world for all ages. But the way of preaching this gospel has been, and may still be, improved. It will be changed to meet the necessities of an advancing civilization.

I know not the style of Paul's and Peter's preaching. It was adapted to the world as it was then. Possibly it would not suit our age. Fifty years ago the common sing-song delivery of the preacher was all right with the masses of our people. It is a ludicrous failure now. The uneducated preacher, and nearly all were so, was a giant among his uneducated brethren—and there are large fields to-day where the illiterate preacher wields a great and saving influence. But as the people advance in intelligence there must be a corresponding advance in the preachers. Hence arises the necessity for boards of education.

The work of the churches is readily seen, but the "how" is one of the many things to be asked for. Paul's great inquiry was, "What wilt thou have me to do?" Doubtless he often asked how, but it was in "the closet," and has never been recorded.

I may not have succeeded in conveying my thoughts clearly. Yet possibly these thoughts may suggest something helpful to those engaged in discussing "societies," "mission methods," "woman's work," co-education, &c. Our intelligence, guided by the Holy Spirit, will not lead us wrong, if we are men and women with moral backbone enough to put our ambitions selves under our feet.

Apex, N. C.

Notes by the Way.

BY PROF. A. T. ROBERTSON, D. D.

The RECORDER has only itself to blame for compelling its readers to submit to these notes by the way. For its repeated call was almost like an appeal to talk to the home folks. Are not North Carolina Baptists like a big family scattered over a great State with common interests and working towards a common end? I shall always count myself a citizen of North Carolina in feeling, and as a matter of fact I do live in the State one month a year. That is more than some of our present officials do who represent other States while living in New York. Busy men have to devise many ways for finding rest in midsummer. Some try the dissipation of fashionable resorts. I am fortunate in being able to come back home to the country where one can do just as he pleases, drink buttermilk and store up energy for a new session's work. Would not people who live in cities be heartier and happier if they would spend part of the summer in the country?

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I find the people complaining much of hard times and much excited and determined, some one way and some another. It is not at all certain that we preachers will be able to settle the economic and social wrongs of the day. We may at least bring gospel principles to bear upon the perplexing questions, when necessary; and, better still, we may take advantage of the awakened condition of men's minds to win them to Christ. Just now is a great opportunity for a revival wave, so far as men can judge such matters. It is easier to turn the mind, when aroused, from one subject to another, than it is to stir it when in lethargy. Witness the great revivals in Lee's armies. Suppose the Baptist preachers of the State push the cause of Christ with unwonted zeal this summer and fall.

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I have been doing some special work in the Gospels this summer, and have been again impressed with a subject worthy of public treatment. It is the mental suggestiveness of the Bible. How comes it that the Bible of all books in the world is the one great feeder for human thought, unless we have here the thoughts of God, which, like seed thoughts, germinate in the mind and heart? How many times you have almost been startled as you come in close touch with a great uplifting thought that opened to you so quietly out of God's word. And this by no forced exegesis. It pays to read the Bible slowly and let it soak in as you read. Other books may entrance you for awhile, may strike you with great force at first, but the Bible stirs you more the more you know it. I wonder if the lack of freshness in preaching that is supposed to exist in some preachers is not partly due to a lack of study of the Bible. The mind is not fructified by God's truth and the people languish. I was much struck with a remark one old lady made to another on hearing Dean Stanley's first sermon. She said, "Well, I do feel empty-like." "So do I," said the other, "the young man didn't give us much to feed on." Is this only true of young preachers? What are you feeding your people on? Are you feeding them at all? Stanley did learn how to feed people. His Life makes charming summer reading.

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A new way has been found for winning sceptics in some quarters. It used to be the fashion to answer the objections that sceptics made to the Bible. Bible scholars usually felt that the truthfulness of the Bible was of importance, and that statements there made had at least as much weight as those made by sceptics. The battle has been going on this line for many centuries, and the Bible still stands. But now we are told that those infidels and sceptics are too precious to be treated in so rough a way, that they may be conciliated and won over. The way to accomplish this purpose, we are informed, is to admit most of the objections that the sceptic makes, and to tell him that the Bible is a very good sort of a book after all this is granted, and that it all makes very little difference. If this backdown is to win the sceptic he must have been insincere in the objections he has made to the Bible, or his logical faculty must be at a discount. And if the sceptic could be won in this way, to what would he be won? Would he himself be any better off than he was before? And might not many fearful souls who trusted the Bible fling it overboard? Would not the losses more than counter-balance the possible gains? Is not a surrender to the enemy a defeat in every sense? Of course, if absurd positions about the Bible be taken, that is different. But the one question of the Bible's divine origin and authority is vital.

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I cannot help feeling some interest in the conflict Wake Forest and the other denominational colleges are now waging. I shall never forget that I am a son of Wake Forest. Dr. Taylor has pitched the argument on a broad plane. It is hard to see how one can read his calm discussion without feeling that here is a man who loves North Carolina and everything that is for her welfare. It has been a painful surprise to me to read in a long editorial in a recent issue of what is by many regarded as the leading daily of the State, certainly in this part of the State, the statement that this agitation about State aid to the University is aimed at the destruction of the University and at all public education. Many other mistakes of a like nature in the article do not make one very hopeful of a calm and dispassionate discussion of the constitutional basis of the question. Is it not possible for our leading papers to argue a cause ably without being special pleaders? Whatever the issue may be, let Wake Forest men see to it that more Baptist boys than ever go to Wake Forest. If more honest, conscientious teaching is anywhere done than there, I do not know where it is. God bless Wake Forest. Surely Baptists have a right to educate their own boys their own way.

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Dr. Whitsitt expects to write an article to the RECORDER about the Seminary soon. God is blessing this institution more and more. No similar school has superior buildings. No similar school has near so many students. It is the only Seminary under the control of Southern Baptists. Every professor must sign the articles of the Seminary which are public property. It is unshaken by all the turmoils of scepticism. It still believes and teaches the old faith. There is a greater work yet for this institution to do. Much of its benefits will come to North Carolina, for her young ministers are becoming eager to prepare themselves in the best way for earth's noblest work. Let every young minister, who is done college, settle it prayerfully whether he ought not to spend a year or more in Bible study at Louisville. Write to Dr. W. H. Whitsitt, if aid is desired for board. No charges or fees of any kind. Write for catalog to Dr. Jno. A. Broadus, Louisville, Ky.

Cool Spring, N. C.

Getting Ready the Ammunition.

Gen. U. S. Grant, in his "Personal Memoirs," says: "After some skirmishing on the 17th and 18th (June, 1864), Gen. Hunter, owing to a want of ammunition to give battle, retired from before the place (Lynchburg, Va.) Unfortunately this *want of ammunition* left him no choice of route for his return but by way of the Gauley and Kanawha rivers, thence up the Ohio river, returning to Harper's Ferry by way of the Baltimore and Ohio Railroad. The valley was left open to Early's troops, and Washington was also uncovered."

All these things were, in the opinion of Gen. Grant, caused by "a want of ammunition to give battle."

At the last Baptist State Convention a committee (C. E. Taylor, W. N. Jones, J. W. Carter, W. A. Montgomery and C. Durham) was appointed to memorialize the next Legislature in opposition to the State's present ruinous policy towards the denominational Colleges. The Western North Carolina Methodist Conference had already appointed such a committee, and the chairman wrote Dr. Taylor on the subject while our Convention was in session at Elizabeth City. The committees have been getting ready some ammunition. A small part of what has been prepared has been given to the public. Dr. Taylor did his work so well that no man has been found to reply. Men have been urged to do it. The Governorship two years hence has been named as a reward to the man who would successfully answer him. But no one has yet been found to undertake it. I have been greatly pressed with the Convention's regular work, but have taken time, mainly at home at night, to write some bits of information for the brethren who did not have access to the sources of information open to me. These articles will run through some weeks yet, and I hope they may be helpful to some.

C. DURHAM.

We are nearer the Light in proportion as our religion has made us more and more lovely, more and more beautiful, more and more tender, more true and more safe to deal with.—*Lewis Grandison Chaney.*

A wise and holy rule for our neighborly faults is this, to speak often to them of God and forget them before men.—*Matthew Henry.*

God so surely punishes evil as he rewards good.—*Ex.*

The Biblical Recorder.

WEDNESDAY, AUGUST 8, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE *Charlotte Observer* should have known better than to say last Sunday that "there is a constitutional requirement that the State shall provide for the support of institutions where higher education may be had." And if there were such a requirement we would like to know how that "would lift the question out of the realm of controversy."

IT MAY strengthen both church and pastor to give the latter a vacation in this season. A change is often helpful. The pastor may use his time holding meetings at other places, or in storing up thought and energy for another year's work. But one should not leave his flock without a leader. Preaching and pastoral work should go on as usual. Well timed vacations may make vigorous, active pastors, and long pastorates.

MUCH to our regret we are unable to give a report of the Central Association in this issue on account of a misunderstanding with our representative. The meeting was far more largely attended than usual, and the speeches, especially those relevant to education, well received. We publish the resolutions of the Association regarding education in another column; a full report will appear next week.

ABOUT this time each year we have been in the habit of sending "reminders" to our delinquent subscribers. It is a very expensive system, and we are trying to avoid it this year. We can do so if those whose subscriptions have expired will take this as a reminder, turn to the label on the first page, and immediately send us a part or all of what they owe or renew for another year. If this is not done, the "reminders" are inevitable. Let us hear from you.

EVEN Rome, the Rome of "Rum, Romanism and Rebellion," that turned the political tide in this country fifteen years ago, has declared against rum selling. The "apostolic delegate," Satolli, has sustained a decree removing liquor sellers, not from Roman Catholic churches, but from offices in Catholic societies, churches, etc. Thus Rome claims to frown upon liquor selling; and even though it is weak and qualified, it is encouraging as a step, for Rome is the great religious (?) refuge of liquor-sellers in our country.

Surely, surely, if corrupt and mercenary Rome cannot afford to unqualifiedly uphold liquor-sellers, the Christian manhood of North Carolina should not tolerate them in any degree. If Rome would prohibit liquor-sellers from her offices, a Christian citizen should not deliberately permit himself to be represented by men who will sanction liquor-selling.

If Christian voters in North Carolina will vote only for men who will faithfully represent Christian voters—and one who does less falls short of duty—there will be a speedy end to liquor-selling in North Carolina.

HOW GRIEVOUSLY faithful is a guilty self-accusing conscience! Only a few weeks ago we had a letter from a good brother who thought that we had "hit at" him, when he had not been in our mind in any connexion of that kind in years. Last week we read in the *Western Recorder* that three good brethren had written to that journal in reply to certain criticisms upon them when they had not been thought of. One would think that preachers enjoyed immunity here, but it seems not. One who is not ashamed of one's convictions and actions will not fear hints, for such a one has no reason to expect "slaps" or to be "hinted at." How much better it is to stand boldly and openly for conviction so that no one may misapprehend you, and that you need not have to be on a nervous watch for covert "hits" or "hints."

We feel constrained to add that publications have no right to make covert attempts upon one. To be sure, one may avoid using a name when it is clear who is meant, but otherwise such a policy is unjust, and may be vain. Certainly no one need regard anything that is vaguely stated; and one whose conscience is clear will not. All the world would be happier if the human race were more frank, that is, if each one uncovered as many secrets as one could, if each one would try to be as one is and cease "this idle seeming," if that expression may be used to designate vexatious hypocrisy.

ATTEND your Association and be ready to counsel and be counselled. God's work needs your prayers, your interest and your study.

STATE AID'S UNDERHAND METHODS.

So shrewdly insidious is State aid's resistance to the open and unimpeachable opposition to it that but few realize that a desperate defense is being made. But it is very apparent to those in a position to observe that the time is at hand when every friend of popular and Christian education should be aroused.

A recent personal letter—trustworthy—informs us of the "fixing" a legislative ticket in several counties. This is the method of the State-aiders—most to be guarded against. They would seem composed, yea, indifferent, or, as in one well-known instance, quite above the present discussion; but underneath the cloak of serenity and high mindedness the wire-puller—destroyer of popular rights—is at work. The effort is to capture party primaries wherever possible, and then the county conventions. This makes the matter a matter of the moment. It will be decided before the legislators are elected, if determined action is not taken NOW. What to do is plain: Be sure you vote for no delegate who doesn't represent your views. Put to rout the despicable political sneaks.

Reports also reach us that men employed by the State—Dr. McIver and Prof. Joyner,—to do well-defined work, are taking opportunity to plead for State-aid in their capacity as organizers of teachers' institutes! As they come from an institution, the policy of which has been defiant of the law of the State from the beginning, we are not surprised to hear that they are still taking advantage of the law; as they probably fear, baselessly indeed, that making a living would be more difficult if the State didn't pay their salaries, we do not blame them, for they are scarcely more than human, even though they do pervert the law with impunity. But if this work is illegitimate and high handed it is open; and therein is it more creditable and less potent than any that is going on.

In the State press resistance is being made with all the art of consummate politicians. The source of the *Charlotte Observer's* erratic editorial is known; and it is not the work of that paper's editor; it is not the work of any other honest man. But this editorial is going the rounds with a movement that betrays its motive power—money—and the source of that power as well. Notice that in crediting it to the *Charlotte Observer* the reader is entirely misled as to its real source. But this is not all. Last week a table of statistics was promulged. It is already on the money-greased rounds. Whence it came is hidden in the sign "X;" but "X" is as well known as if his name and address and photograph accompanied and in consequence nullified the effect of his article.

Thus is State-aid doing battle. Is it worthy of men who mould human minds? Is it high-toned? Is it clean? No; it is barely worthy of the lower class of politicians who have to use the press anonymously because their names impeach the integrity of whatever may be associated with them. This is the kind of resistance we must meet: Wire-pullers, law-perverters, and anonymous falsifiers, who have to buy newspaper space to diffuse their misrepresentations and appeals to prejudice.

Let this be borne in every mind: If an honest man has an honest statement to make he will make it over his own name, and not hide in editorial columns and vague symbols.

As to the article that is just beginning its rounds of the State press, daily and weekly, little need be said, so far as intelligent people are concerned. It appeals for State aid to higher education on the ground that the tax that goes to higher education is very small to an individual, and would not do a great amount of good if given to the public schools; and that inasmuch as some States give a great deal to higher education North Carolina should give more!

As was said by Bro. R. T. Vann not long ago, the smallness of a tax never makes it righteous or easy to bear. Justice is not measured by amounts or weights. We do not know the man who would submit to taxation of one-tenth of a cent for an established church. Admit once that the State has the right to deprive you unjustly of one cent, and to-morrow you will have to admit the same of one dollar. The writer of this article actually becomes so sanguine that he says we are not taxed as highly as we should be for higher education.

Moreover, the question by no means hinges only upon whether or not the money now going to higher education will redeem the public schools from their present degradation. Has any one so quickly forgotten the argument of Dr. Taylor, the many evidences set forth, that the present policy of the State will destroy denominational colleges? While we should rally to the free schools, let us not forget for a moment that every tenth of a cent we pay to higher education is retarding Christian education, while the amount now going to higher education *would* greatly help the free schools it is destroying voluntarily supported institutions of higher education.

Let the watchword be: For Christian and Popular Education.

FROM OUR TRAVELLING AGENT.

CHAPEL HILL.

I do not know any place that offers to a man who is tired of work and a hot July sun, and wants a drink of real pure water, so cold that it needs no ice, and who feels the need of replenishing his lungs with plenty of fresh and invigorating air from nature's own fans, and who appreciates the privilege of being a while with kind and congenial friends,—I say, I do not know where such blessings can be found in more liberal quantities and in a more perfect degree than in the beautiful little town whose name heads this writing.

For the past several years I have gone to Chapel Hill in the early part of July, and have always been there on the night of Dr. Carroll's prayer-meeting. This, however, was not altogether accidental; for I always feel that it is a great privilege to hear Dr. Carroll even in a prayer meeting service: the truth is, he possesses no moulds for fractional currency; his talks are sermons, and his sermons are always complete. Some of the Professors were away: these I did not see, and others who were there were engaged in special work, and thus escaped an interview. Dr. Whitehead was spending sometime in the mountains for rest: this I was glad to hear; it is a pity that a man of his worth should insist upon wearing himself out so fast.

Bro. Patterson's hotel was well filled with teachers attending the Normal. Brother McCauley was brim full of business, but always has time to talk as long as you will stay. Dr. Robeson—while people are distressingly healthy—will be reinforced by the harvesting of a good crop of corn and other things from his farm. Renewing his subscription, he remarked: "It is strange anybody should want the RECORDER for less than two dollars." The last thing is, to collect a subscription from Capt. Smith. Collecting is generally the other way when a conductor is "in it"; but this time I got the best of him, thanks to Sister Smith.

I make my way to

GREENSBORO,

and will spend the day with Bro Thomas. You see I am handling large stock on this trip. I wish more of our preachers would do as Bro. Thomas does—write sometimes for the RECORDER. The more the preachers, or laymen, or sisters, either, for that matter, tell us, the better will be the paper we send them. I like to talk with Bro. Thomas. I never feel sorry for him in the least. He is always in the best of humor, and has his next sermon down fine on a nice piece of pasteboard.

The new Associaton, with Greensboro as a center, will be formed, and such churches as desire to do so, will join this new body. It may start with only a few churches now; but the course is a wise one and will be a success. There is always more or less opposition to a move like this. Many opposed the forming of the West Chowan out of the old body, but it has only required a few years to show the wisdom of this course. Greensboro is to grow much larger than it is now: there is no reason why it should not very soon be a city of ten or twelve thousand people. No inconsiderable number of these people will move in from the country, and hence may be seen the importance of this work which is now being pushed by the brethren in Greensboro as well as at other points. Richmond, Va., Raleigh, N. C., and many other cities are strongly Baptist, just because the surrounding country was first occupied by our people. I understand that the congregations at the Baptist church in Greensboro continue to grow larger, and even in this hot weather extra chairs are required to seat the people at the Sunday night services.

Brethren Brooks, Darden, Vernon, Keeling, Rowe and others are looking for a revival in business, and these brethren are certain to let the interest of the cause share in their prosperity if indeed it shall come. Some one told me that Bro. Thomas had reduced his salary in order that the brethren might pull over the present business pressure over the country. Many men—preachers and those not preachers—have had to do the same thing, and they have done it like true men, thus becoming partners in suffering with their brethren as well as sharers in their prosperity. This is, however, in marked contrast with what I hear happened at the close of the Normal and Industrial School, which was recently celebrated in this same town—when the Trustees added two thousand dollars to the salaries of the teachers of this Institution. I suppose we would look in vain for another instance of this sort, where salaries have been larger.

The salaries of the teachers at Wake Forest were affected by about the same amount, but these were *cut down*. I notice in some catalogues that charges in other institutions have been reduced owing to the pressure of hard times. How could it be different in this School, especially when such a large proportion are poor girls and unable to pay high charges. There is but one way to account for it, and this is no exception to the general rule: When men get their heads in the public "feed trough," as a rule, they go in up to their eyes, and then back their ears and kick, if anybody asks to look in upon the proceedings. This is, however, a digression, and is a matter that will be settled once for all when fully understood in the time to come.

CHARLOTTE.

I have not had a better day anywhere than I spent with Dr. Pritchard in Charlotte. It was really the first time I have ever made a real canvass of the town, and now Dr. Pritchard says we are not half through. We "done" the city in good style as far as we went, and got a goodly number of new subscribers. Most of the brethren and all the sisters were ready to listen to the pastor when he urged the necessity of reading their church paper. So the work was more like a day "off" than real work. Then we had such nice horses to drive—regular "high steppers"—"star gazers," furnished by the brethren "free gratis and for nothing." The streets in Charlotte are well nigh perfect, and are fixed for all time. Mecklenburg county has for years led the State in the matter of good roads, and so we would naturally expect to find just such streets in its capital city.

The new Sunday school room is now complete, and the interest in the school was never so great as now. The brethren may count on a good time at the Convention—plenty of room and the best facilities for conducting the business of the meeting.

Bro. Pritchard says he never enjoyed his work more than he does in Charlotte, and the brethren speak of his preaching in the very highest praise. It is a real pleasure to see a man of Bro. Pritchard's age wake up and take a new lease on life, and do better work and more effective preaching than ever before in all his history. Too many of our brethren imagine they are old, when really they have just reached the most useful period of life.

I stepped into the office of the *Charlotte Observer* for a few minutes. It seemed as if I had made a mistake and gotten into the office of the First National Bank:—floor nicely carpeted, elegant office furniture, library, safe—in fact, everything that goes to the fitting up of a first class office. This had a fine effect on me. Newspaper man as I am, I almost felt like subscribing for an extra copy of the *Observer*. The history of this paper will be a valuable reference in the years to come. In the midst of a panic, the subscription price was raised from $7.00 to $8 00 and the list has increased every day from that time. After all, it is a good paper, and not one for a low price, the people want.

I only had time to look in upon Bro. Pruitt in his nice new home, and will visit him and his people later.

I was glad to see Bro. W. C. Dowd succeeding well with his paper. He expects to be a candidate for a seat in the next State Senate. If successful, we will give him a royal welcome. J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. S. G. Pinnock, missionary, is on his way to Africa.

....Rev. J. T. Jenkins is in a meeting at Lebanon, near Fayetteville.

....Profs. Mills and Lanneau of Wake Forest were in Raleigh last week.

....Dr. F. M. Ellis, Baltimore, is supplying at Toronto, Ont., this month.

....Rev. C. S. Farriss and family of Florida arrive at High Point this week.

....Dr. J. J. Hall of Norfolk will spend his vacation in our western mountains.

....Editor Jenkins of the *W. N. C. Baptist* has returned from a trip to Virginia.

....Rev. J. C. Long, D. D., of Crozer Theological Seminary, died the 6th inst.

....Rev. C. H. Martin is holding a meeting at Mt. Beulah church, Anson county.

....But one county-seat in South Carolina is without a Baptist church, says the *Courier*.

....Do not put off renewing your subscription. There's no time like the present time.

....Rev. R. T. Bryan is preaching in the French Broad church, Asheville, temporarily.

....The first man baptized by Brother Powell in Mexico is now pastor of a good church.

....The resolution concerning education adopted by the Central Association are good models.

....Rev. F. T. Wooten should be addressed hereafter at Point Caswell, N. C., instead of Keith.

....The *Record* says six persons were received by letter into the Baptist Tabernacle at Raleigh in July.

....Prof. W. J. Ferrall of Wake Forest called on us Monday while on his way to work for the College.

....Rev. M. A. Adams was engaged in revival work at Harrison's school house, near Reidsville, last week.

....Dr. C. A. Rominger and Bro. N. C. Thompson have recently been ordained deacons of our Reidsville church.

....Twenty-five conversions and reclamations were made at a recent meeting at Cove, says the Kinston *Free Press*.

....Revs. A. L. Stough and J. W. Rose dedicated a Baptist church at Parrott's school house, near Kinston recently.

....Rev. C. W. Matthews has resigned the care of the South Norfolk Baptist church. He will probably return to North Carolina.

....Dr. N. E. Wood declined the Presidency of Colgate University and accepted the care of the First Baptist church, Boston.

....Four young ladies professed conversion and were baptized at LaGrange in a meeting in which Rev. A. L. Stough assisted.

....Sixty additions were recently made to a Baptist church in Mecklenburg county, Virginia, in a meeting conducted by Rev. J. E. Hutson.

....Dr. Pritchard has been elected President of the Mecklenburg Bible Society. Rev. L. R. Pruitt is one of the Executive Committee.

....Dr. Hufham and Rev. Thos. Dixon, Sr., have held a good revival at Concord church, Cleveland county, says the Shelby *Aurora*.

....Eighteen members have been added to the Clement church, Sampson county, as a result of a meeting held by Evangelist Jenkins.

....A recent protracted meeting conducted by Rev. J. L. Bennett at Gum Springs, Anson county, resulted in three additions to our church there.

....Rev. J. L. White preached two delightful sermons at the Brantly Baptist church, Baltimore, the last Sunday in July, says the *Baptist*.

....We regret to learn that on account of continued bad health Bro. R. T. Vann's vacation has been extended and he has again gone to Nag's Head.

....Thirty-eight persons were baptized at Hoggard's Mills the 29th ult. as a result of a meeting held at Ross' church, Bertie county, by Dr. T. T. Speight.

....We thank Hon. Josephus Daniels for the report of Prof. Henry W. Elliott on "The Seal Islands of Alaska." The work is thorough and complete.

....Dr. Geo. Cooper of the First church, Richmond, spends this month supplying in Chicago and Boston. Dr. Hawthorne of Atlanta is supplying for him.

....Rev. H. A. Brown preached the introductory sermon at the Pilot Mountain Association last week. We will have a full report of the meeting in our next issue.

....We were glad to have brethren Straughan, Pittsboro; J. M. Early, Aulander; J. E. Spence, Haywood; and Prof. John Graham, Ridgeway, call on us last week.

....Rev. G. A. Sowell had accepted a call to Clayton, New Jersey, instead of "N. C.," as we had it some weeks ago. Young brother W. C. Newton is pastor at Clayton.

....Less than a month before Wake Forest opens again. Now is the time for you to do your best work upon that boy on whom you have had your eye this summer.

....It is stated on authority that the first President of Harvard University, Mr. Dunster, was a Baptist. It seems to us that folks have been a very long time in finding this out.

....Rev. D. J. Harris recently held a meeting with Trinity church, in the Beulah Association, resulting in fourteen additions to the church. Rev. J. K. Forsyth assisted him.

....A Professor Cook of South Carolina is sending a circular about trying to get appointments to lecture in our churches. He lectures in the interest of the Gospel Mission.

....Rev. Thomas Dixon, Jr., is spending the week days at Cobb's Island, Va., where he has a cottage, and on Sundays preaching in his New York pulpit to large audiences.

....Revs. Hollifield, Thorn and Blanton have recently conducted a meeting at Beaver Dam, says the Shelby *Aurora*, and as a result there are seventy additions to the church.

....Drs. H. M. Wharton, Baltimore, Dickinson, Richmond, Barron, Baltimore, and Rev. F. W. Claybrook have recently been holding a great meeting at Wharton Grove, Virginia.

....A woman, Miss Edith Hill, is pastor of "the first 'Baptist' church" at Pittsburgh, Pa., (we suppose). She has been ordained and administers the ordinances. Shame! (1 Cor. 14: 35.)

....We stated last week that the Haw River brethren and sisters had bought a lot on which to build a parsonage. They bought the lot for a house of worship, Bro. Hocutt informs us.

....If you are looking for a good school in which to educate your children our columns will guide you safely. If you need a teacher or want a position as teacher the RECORDER will do the work.

....At a meeting held by Dr. W. E. Hatcher of Richmond, Va., in Caroline county, last week, there were fifty-two additions to the church. Dr. Hatcher's wife and daughter are travelling in Europe.

....Rev. G. W. Gardner of Jackson, Ga., has been granted a vacation which, we are glad to learn, he will spend among his relatives and friends in our State. He is at present at Ranaleburg, Mecklenburg county.

....We grieve to learn of the sudden death of Sister Elizabeth Woodard of Edenton. She had long been one of our close friends. She was in her sixty-third year; and died as she had lived, loved and honored.

....We were glad to have a pleasant visit from Rev. C. E. Gower of Lincolnton last Monday. Bro. Gower had been several days in Wake county, visiting his sick mother. We are glad to know that Sister Gower is much better.

....The *Foreign Mission Journal* for August says a Georgia church, a Kentucky church, the ladies of Alabama, two South Carolina Associations, and one individual have lately agreed to support five foreign missionaries.

....Bro. W. B. Tarkington of Raleigh has become foreman of the Oxford Orphan Asylum printing office and editor of the *Orphan's Friend*. Bro. Tarkington is worthy of the position, and we are sure will fill it satisfactorily.

....We enjoyed a visit from Bro. D. F. Lawrence last week, who has been attending Wake Forest College for two years and will be there next session with a view to the ministry. Bro. Lawrence reports that there were thirty-five converts at Bethel church, Bay Leaf, in which he assisted Rev. M. P. Davis.

....We regret to learn of the death of Bro. Geo. W. Foushee of Baldwin township, Chatham county. He was prominent in both State and church matters, and died generally esteemed.

....We are glad to be able to announce improvement in the health of the wife of Rev. H. T. Williams of Roxboro; she is under treatment at Norfolk, and we join her many friends in hoping for an early complete recovery.

....It is now authoritatively stated that Dr. Joseph Fellx, formerly pastor of our First church, Lynchburg, Va., has about entirely recovered from the prolonged nervous prostration that has made many of his friends so anxious.

....Northern Baptists have a new problem: How to make Baptists care for the annual meetings, called anniversaries. It is said that at the late meeting several of the most distinguished speakers had empty houses to speak to.

....Bro. J. N. Holding of Raleigh, who recently purchased the *News Observer-Chronicle*, purposes forming a stock company and improving the journal in many respects. We hope he will succeed in his laudable enterprise.

....Brethren Pitt and Dickinson of the *Religious Herald* have our thanks for a copy of "Semple's History of the Rise and Progress of Virginia Baptists," revised and edited by Dr. Geo. W. Beale. We hope to review the book in an early issue.

....A brother informs us that Rev. T. B. Hill, aided by brethren White of Wake Forest and Wright of Virginia have held a meeting at Peace Chapel, Granville county, resulting in fifteen additions to the church by baptism and several by letter.

....At Bro. Stringfield's meeting with Bro. Pittman at Ashpole recently there were between twenty five and thirty professions and about one hundred seeking the Lord. Bro. Stringfield says it was the most interesting meeting he ever attended.

....Dr. J. W. Carter has been granted a vacation by the First church, Raleigh, which he will spend visiting his mother and other relatives and friends in West Virginia. He purposes to return to his flock and resume labor the first Sunday in September.

....The Raleigh subscribers to city missions, whose cards were in the hands of Bro. T. D. Watson, will find the cards hereafter at the Sunday-school Supply Store, where they will please call and pay the amounts subscribed as they become due.

....Rev. Wm. J. Sholar recently completed the second year of his pastorate of Noble Street church, Brooklyn. In that time eighty-seven persons have been added to the church, and there are many other evidences of God's blessings. Bro. Sholar is a Wake Forest man.

....Rev. F. H. Martin, the Lumberton pastor, is resting for a month at Gilliamsville, Va. He writes that he took part in a good meeting at Antioch church near Lumberton in July, at the close of which thirteen converts were baptized. The church was greatly revived.

....We were very glad to have Bro. C. H. Cocke, the business manager of Hollins Institute, in to see us last week. Bro. Cocke is on a trip through the South in the interest of the admirable institution over which his father, that venerable Baptist layman Dr. C. L. Cocke, presides.

....Orders for "How far Should a State Undertake to Educate" continue to increase. A recent mail brought eleven order from the State of Arkansas. Orders have been received from nearly every State; and the pamphlet has been sent into every county. The leaven is working.

....Rev. J. T. Riddick informed the *Silver Dollar* (Virgilina) last week that a Baptist church would probably be organized at Wolf Rock, Person county, where he recently held a meeting. He also reported that Pastor H. T. Williams had just closed a successful meeting at Mill Creek.

....By the opening of the Asylum for the deaf and dumb at Morganton, brethren Goodwin, Haynes, Betts and Matthews, formerly of Raleigh Baptist churches, will be added to the Morganton church. We heartily commend them to Bro. Patton and the brethren and sisters of Morganton.

....The *Home Mission Monthly* for August (educational number) contains a sketch of the Missionary Training Department of Shaw University of Raleigh by Mrs. M. A. Ehlers, and a history of the institution by President Meserve. We hope the needs of which they write may be supplied.

....The *Examiner* contains an interesting account of Rev. E. M. Poteat's service as supply in the Mount Morris pulpit, New York City. Bro. Poteat will supply for Rev. A. C. Dixon, Brooklyn, the latter part of this month. Bro. Dixon is at present conducting a Bible Assembly at Keuka, N. Y.

....The recent Orphanage picnic near Mocksville was, as it has been every year since it was started, a great success. Bro. Mills and a chapter of orphans were there and well entertained those present. In addition, speeches by such orators as Profs. Carlyle and Sikes must have made the occasion very interesting. Bro. Mills and some of the orphans visited several localities in Forsyth county after the picnic.

....."Broad Street church is happy. Rev. Jno. A. Wray of Knoxville, Tenn., has accepted a call to its pastorate and will assume charge about August 15th," writes Bro. Wm. J. Martin of Winston. Bro. Wray is a graduate of Wake Forest College and has pursued studies at Harvard University and our Louisville Seminary. We congratulate the church on its prompt action and extend a hearty welcome to Bro. Wray, who, indeed, is more of a North Carolinian than otherwise anyway.

....We regret to learn of the sad death of the venerable father of Rev. M. M. Landrum of Marion at the former's home in Georgia. Bro. Landrum was in his ninty-seventh year and had been a Baptist sixty-four years, throughout which he lived a most exemplary life. Our brother has our warmest sympathy in this affliction.

....Our excellent contemporary, *The Landmark*, Statesville, N. C., entered its twenty first year last week, and began it well, nearly four columns of its first page being devoted to matter of religious nature, and the rest of the number chock full of news well chosen and condensed. May the *Landmark* long maintain its present excellence.

....We rejoice with many other friends of his to learn that Rev. S. M. Brown of Kansas City is to visit this, his native State. He is expected at Hamptonville near Statesville this week. Bro. Brown has not been in the State in many years, and in the meantime has become one of the ablest preachers in the Central States. His articles on Young People's Societies in the RECORDER last spring will be recalled by many.

....The meetings at Pittsboro and Rock Springs (old Haw River church) were closed by the rains of Saturday and Sunday. Baptism was to have been administered at both churches on Sunday, but the continuous fall of rain all of Sunday morning prevented. Three had been received at Pittsboro for baptism. Dr. Cobb, the pastor, was assisted in this meeting by Revs. Dixon and Macomson.

....Rev. D. W. Thomason of Belmont baptized nine persons at Independence Hill recently, resulting from a meeting in which brethren Austin and Pruett of Charlotte took parts. Bro. Thomason writes: "Bro. C. J. Black, who has lately been licensed to preach, did good work conducting prayer meetings and otherwise helping. He is a promising young man, and will enter Wake Forest next session."

....It seems that we will have to give up our own Henry W. Battle to Virginia after all. Here's the way he ends a letter in the *Religious Herald* of last week: "Back to Petersburg (from Georgia)—not the largest, not the most aggressive city in the world, but to me *the dearest—home!* Hail to *Virginia*—greatest of States! 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.'" Well, we are glad Bro. Battle likes it.

....Rev. G. S. Daugherty writes from Waterloo, S. C., 3d inst.: "I have just returned from Union church, where I have been preaching for Bro. H. T. Smith. The Lord was with us. The last night that I was there forty came forward for prayer, and about twenty knelt in the congregation. Great good is sure to come from such meetings. I had to leave on account of other meetings. Bro. Smith will continue for a few days. Dr. Durham is doing a good work in toning up those institutions of learning in your State."

....The *Wake Forest Student* for July, completing Volume XIII., is before us. A political article, "Politics and Whiskey," by Robert Lide; a reminiscent sketch, "Old Times at Wake Forest," by Saunders M. Ingram; an article relating to education, "Odds and Ends from Johns Hopkins," by J. R. Hunter; a graduate's address, "Wooing Sirens," by R. F. Beasley; a life sketch in dialect, "Uncle Anthony," by J. H. Gore; an essay, "Literature, Its Evils and Rewards," by C. E. Taylor, Jr., with editorial work well up to the usual standard, and the new feature, an index of the volume just completed, make this number very desirable.

Report on Education.

UNANIMOUSLY ADOPTED AT THE CENTRAL ASSOCIATION IN SESSION, AUG. 1, 1894.

One great obstacle stands in the way of future progress in Christian education in our State. The policy of the State in reference to higher education when carried out fully to its logical end means the crushing out of existence of the private and denominational schools. In view of this fact we urge all God-fearing men in all our churches to consider well the position of the State and their own duty in this matter: as a means to this end, we recommend the wide-spread and careful reading of the article, "How Far Should a State Undertake to Educate?" written by Dr. C. E. Taylor, President of Wake Forest College, as being a wise, just, masterly and exhaustive discussion of the whole subject.

While not desiring nor intending in any way to dictate what the State should do, we do not hesitate to express the opinion that the course pursued by the State both in its failure to provide for four months' public schools in each year as provided by the constitution, and by large appropriations for higher education has been hurtful in the extreme, and if persisted in will become more and more injurious to the cause of Christian education, and we suggest to the committee appointed by the Baptist State Convention to memorialize the Legislature on this subject, the advisability of procuring such constitutional amendments as will settle the whole matter in controversy, and best promote the cause of general and Christian education; therefore we recommend the adoption of the following resolutions:

Resolved, That in our opinion the next Legislature ought to obey fully the constitutional requirement to provide at least a four months public school in every school district in every county in the State.

Resolved, further, That in our opinion the taxes of the people should not be used for higher education in unfair competition with our denominational schools.

N. Y. GULLEY,
C. DURHAM,
JNO. B. BREWER,
Committee on Education.

Deacon B. F. Mitchell.

One of the best men I've ever known "fell on sleep," Thursday evening, June 28, 1894.

Best, is a strong word, yet it is advisedly used, for whether in the business world, the social circle, the domestic sphere or the church life, the brother to whose memory these lines are dedicated, was pre eminent in true manliness and unswerving integrity, so that eulogistic terms approaching flattery for others are but simple descriptives when applied to Benjamin Frankling Mitchell. A long life was his, extending beyond the exceptional four score years, and throughout it was a strong, a beautiful, an exemplary life for that it was a simple, straightforward life dedicated to fellowman and to God. Now that earth can claim him no more and his kindly presence cheers no longer the people among whom he dwelt, beloved by all, we cherish his memory as a benediction and find strength and encouragement in recalling his virtues and the lessons he has taught us.

Brother Mitchell was born at North Leeds, Maine, December 24, 1812, and in the sturdiness of his character, the firmness of his conviction, there was a something akin to the rugged strongness of the hills—the majestic freedom of the mighty forests—of his native land—yet there was in him, too, the quick geniality, the ready response of tender sympathy, the warmness of eye and hand and heart, which made him as one reared beneath the Southern sky, and to "the manor born" in the city to which he came in 1836, and of which he was an honored citizen till his death.

Soon after his removal to Wilmington, he married Miss Sarah Swann, and on the 20th day of March 1842, they both became members of the First Baptist church, being baptized in the likeness of His death and resurrection. So marked was the earnestness and piety of Bro. Mitchell, and so great the esteem and confidence of his brethren toward him that in November of that year,—'42—he was chosen and ordained a deacon, in which capacity he faithfully served the church for nearly fifty two years, during all which period and for every portion of it, he "used the office of a deacon well," and has purchased to himself "a good degree, and great boldness in the faith which is in Christ Jesus." Not in name only did he serve; could the widows, the orphans, the unfortunate, the wayward reclaimed, speak out in declaration of his charity and sympathy and helpfulness they would say, as will the Master, "Well done, good and faithful servant." Seldom do we find a man so keenly sensitive to distress in others, and so ready and so wise in giving assistance. As a business man and citizen Bro. Mitchell was equally true, faithful and energetic, as in religious affairs, and when prosperous, for he did succeed in a marked degree—he was unspoiled—still simple, honest, steadfast; and when adversity came and circumstances of which he was a victim reduced him in worldly possessions, there was no taint of dishonor, no suspicion of any thought of evil ever touched his name, and conscious of his integrity he bore his cross, still sweet in disposition, earnest in well doing, steadfast in faith in God and love for man. Filling every place of responsibility in his church and occupying several positions of trust in the community—he discharged every duty, as though daily accounting to the King, and lived and died "in Christ."

To the four sons and three daughters who mourn the loss of a true father, there is left the rich legacy of a name on which sets no shadow, an example that points steadily onward and upward, a memory more precious that jewels, more revered than crowns and sceptres. I knew him intimately only during the last months of his life, when disease had preyed upon him and somewhat dimmed his lustre, and the weight of years was heavy upon him, and yet, I am thankful that God led me within the circle of this good man's influence for he taught me the way of the Master as I knew it not before. Looking into his kind face and listening to his words of wisdom, I felt that if the age-worn ship is thus glorious, ah! how precious were the days of strength and activity, and how blessed were the pastors who could fully lean on Deacon Mitchell.

I have "marked the perfect man, and beheld the upright;" and "the end of that man is peace."

North Carolina Baptist please copy.

WILL. B. OLIVER.

Wilmington, N. C., July 25, 1894.

A Meeting at LaGrange.

Dear Recorder:—On the fourth Sunday in July the writer began a series of meetings in the Baptist church at LaGrange, which continued until the night of the fifth Sunday. Everything considered, it was a good meeting. It rained so much during the first part of the meeting that people were kept from church.

On Monday after the meeting began, Bro. Stough of Kinston came and preached ten sermons for us. Everybody liked him very much, and were very sorry when he had to leave.

The congregations increased from the beginning to the close of the meeting, and there was considerable interest manifested by several who did not profess religion. Four young ladies joined the church and were baptized last Sunday night. If the meeting could have continued, I think there would have been other additions.

There are about a thousand inhabitants in LaGrange, and yet there are six white churches there. The result is, not many people go to any one church. We have in our church some of the salt of the earth.

When the writer began to preach there eighteen months ago, the congregation was very small, but I am told by some who go to all the churches in the place that our congregations are as large as they are at any of the other churches. The Baptist and Presbyterian churches are open on the same day, and the result is both churches have small congregations, as there are not many church-going people in LaGrange compared with the number that ought to go to church.

We are hopeful that there is a brighter day before us, and we are patiently waiting for it to dawn. Fraternally,

R. D. CARROLL.

Winterville, Aug. 2, 1894.

Letter from Wake Forest.

I do not think that I have ever seen the campus so beautiful during vacation as it has been this summer. The frequent rains have kept the grass fresh and green, and every year there is perceptible growth in the numerous young trees, deciduous and evergreen.

There is something lacking, however. The absence of the many scores of young men who, before commencement, gave animation to the scene is rather depressing. The quietude and lonesomeness could easily breed melancholy thoughts in a sensitive soul. The restfulness of it all is delightful, but I confess that I enjoy much more the activity when the students are here and the fires are burning under the boiler and the bands are on the wheels and every department of college work is running smoothly, like a well lubricated machine.

And this will soon be. Just one month from to morrow (Wednesday, Sept. 5th), the College will begin its one hundred-and-twentieth term. Students, old and new, will re enliven the deserted buildings and grounds with their presence and enter with zeal and enthusiasm upon their work.

Indications now seem to be good. The loyalty of alumni has been aroused. The interest of many friends of the College has been awakened or freshly stimulated. Applications for catalogs have been unusually numerous and many letters of enquiry have reached me. No man can venture, in these days, to forecast with much accuracy what the number of students will be, but I feel hopeful. And if every Baptist who believes in Christian education will do his duty during these coming weeks, our hopes will not be disappointed.

By recent action of the Trustees, I am authorized to distribute the remaining copies of the "General Catalog." Hitherto they have been sold at fifty cents each. Any one who will send me six cents for postage will now receive a copy without further charge.

The committee on water works and sanitary arrangements are pressing on their work with great energy. The rest of my colleagues are widely scattered,—most of them at work for the College.

I have seen in several secular papers articles in which my position in regard to current educational questions is sadly misrepresented. And mutilated fragments have been reproduced in such a way as to present my argument in such an absurd light as to amuse me greatly. But surely no one who wishes to make just judgments will form an opinion from second-hand statements when he can so easily, by sending a postal card to Dr. Durham, read for himself the articles as they were written and published.

Since writing the above, I have received a good long letter from Prof. Carlyle. His friends—and their name is legion—will rejoice to hear that his health is quite confirmed and that he weighs more than ever before. CHAS. E. TAYLOR.

Wake Forest College, August 4, 1894.

From Bro. Van Deventer.

WHAT OUR CHURCHES DID FOR FOREIGN MISSIONS IN JULY.

Dear Bro. Bailey:—I am conscious that all the gifts of our churches do not go through the hands of the Treasurer of our State Convention. I find from the acknowledgments made in the RECORDER that the churches sent to the Treasurer during the month of July, $238 27. This is a larger amount than was sent during the month of June. Let the churches see to it that the sum is largely increased during August.

Let every one purpose in his heart to give as the Lord has prospered him.

A GREAT TRIP NOT THE END IN VIEW.

Please let me say from the great crowds attending the meetings of the B. Y. P. U. Convention, I did not get the idea that "a great trip" to "Niagara Falls, Toronto and New York" was the end in view.

The attendance upon the devotional meetings and the hearty participation in them impressed me that the "crowd of young people" were thinking of something besides a "big trip."

The prayer meetings at 6:30 a. m. with an attendance of 1,500 were of a high order spiritually. *It was not all ostentation.*

R. VAN DEVENTER.

Ordination.

The Baptist church at Whiteville Grove, N. C., invited brethren J. A. Beam of Bethel Hill, N. C., A. W. Barfoot of Hertford, N. C., and Josiah Elliott to meet June 23d, 1894, to examine Bro. J. Y. Riddick with a view of ordaining him to the full work of the ministry. In the absence of Bro. Barfoot the presbytery was organized by electing J. A. Beam as chairman and one of the deacons present, J. A. Chappel, secretary. After a thorough examination relative to his conversion, call to the ministry, views of doctrine, which was satisfactory, it was decided to have the ordination at 11 a. m. Bro. J. A. Beam preached the sermon and presented the Scriptures. Bro. Josiah Elliott delivered the charge, and Bro. Beam offered the prayer. Bro. Riddick expects to continue at school. He is a young man of piety and promise.

JOSIAH ELLIOTT.

Hertford, July 26, 1894.

The excellent location, the unimpeachable history, the present success of Horner School, Oxford, N. C., are assurances that it is unexcelled in its class of educational institutions. Announcement in another column.

New Subscription Offer—50 Cents.

You can put the RECORDER into your churches from now till after the Convention for fifty cents for each new subscriber. We expect many new subscribers on this offer. The quicker you act, the better. There are a great many Baptists who should have the RECORDER. Send the subscriber now and pay later, if you wish.

Annual Missionary Day—Sept. 30th, 1894.

The following correspondence will need only a few words from me:

"NASHVILLE, TENN., July 25, 1894.

REV. C. DURHAM, Raleigh, N. C.

Dear Brother:—As you probably know, the Home and Foreign Boards' officers have requested the Sunday-school Board to prepare a program for a "Missionary Day" in the Sunday-schools this fall. This we have done, and have fixed on the last Sunday in September as the day. All the proceeds from the collections of that day are to go to Home and Foreign Missions as the givers may designate; but we are anxious to have all the money sent up through the Sunday-school Board, so that we can find out what is really done by the schools, and so also that we may direct the attention of the schools more and more to our Board. I enclose you herewith a copy of the program, and beg that you will examine it carefully, and then, that as Vice-President of our Board for your State, you will write a letter to your State paper, calling attention to it and urging its observance upon the Sunday-schools. Help us to get the children enlisted in this great work. By so doing you will greatly oblige, yours very truly,

T. P. BELL."

I submitted the program to Brother and Sister W. H. Dodd, with a request for their judgment after examination. I know of no higher or more reliable authority in such matters. They have had charge of the infant class of the Sunday school of the First Baptist church in this city for more than thirty years. Here is their opinion:

"RALEIGH, N. C., July 28, 1894.

TO REV. C. DURHAM,
Vice-President S. S. Board.

Dear Sir and Brother:—We have examined the program for the Annual Missionary Day, Sept. 30, 1894, issued under the auspices of the Sunday-school Board, by direction of the Southern Baptist Convention for Home and Foreign Missions. We think it very attractive, well arranged, and can be easily rendered by all the schools. In order to make it more interesting, and to secure the presence of many, if not all, the members of the Sunday school, we suggest that individual parts of the program be assigned to as many of the officers, teachers and scholars as possible.

We would divide No. 8 of the program—'Missionary Farming'—among the teachers, pastor and superintendent.

Nos 6 and 16—'Names of Harvesters in Foreign Lands'—should be read by the secretary.

No. 7—Recitations for three scholars—should be memorized, so that scholars need not read from the program.

No. 8—The answers should be divided among the large and small scholars. Poetry should be read by the pastor.

No. 10.—Recitation: should be divided among five scholars, one verse to each and committed to memory.

No. 12.—Recitation: divided between two scholars and committed to memory.

No. 17.—Divided between two scholars and committed to memory.

No. 19.—Divided as follows: (1) Pastor. (2) Organist. (3) Chorister. (4) Librarian. (5) Secretary. (6) Treasurer. (7) Superintendent.

One or more rehearsals should be had before 'Missionary Day.'

Very respectfully,
MR. AND MRS. W. H. DODD."

Now let every Sunday-school go to work to make this "Annual Missionary Day" a great success. Programs will be sent free. Send to Dr. T. P. Bell, Nashville, Tenn., for all you want. C. DURHAM.

It is a pleasure to us to be able to present the *Chautauquan* as a supplement to the RECORDER this week. It is well gotten up and is in the interest of a good cause. Bro. Broughton deserves congratulations.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

Central—Tuesday, July 31 to Aug 2, with Hopkins' Chapel church.

Pilot Mountain—Thursday, Aug 2-4, with Mt Olive church.

Beulah—Tuesday, Aug 7-9, with Kerr's Chapel church, twelve miles north of Burlington.

Flat River—Tuesday, Aug 14-16, with Mountain Creek church.

French Broad—Friday, Aug 24, 25, with Gabriel Creek church.

Brushy Mountain—Thursday, Aug 23-26, with North Wilkesboro church.

Liberty—Tuesday, Aug 21-23, with Holloway's church, twelve miles south of Lexington.

Three Forks—Tuesday, Aug 28-30, with Gap Creek church.

South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.

Elkin—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Roaring.

Yadkin—Swaim's on, Thursday, Aug 16-18.

September.

Caldwell—Thursday, Sept 6-8, with Kings Creek church, eleven miles east of Lenoir.

Yancey—Thursday, Sept 6-8, with Mt Pleasant church.

Stony Fork—Friday, Sept 7, 8, with Yadkin Hill church, two miles east of Philip's Gap, Wilkes county.

Ashe and Alleghany—Thursday, Sept 13-15, with Reading Springs on, ten miles north of Jefferson.

King's Mountain—Thursday, Sept 20-23, with Shelby church.

Sandy Creek—Thursday, Sept 20-23, with Sandy Creek church.

Alexander—Thursday, Sept 27-29, with Mt Olive church.

Facts and Figures; or, Side-lights on the Educational Discussion—No. 5.

BY REV. C. DURHAM.

The act of 1866, amended in 1881, which gave free tuition to county students at the University, designed to help worthy and indigent young men, was so perverted and abused as to become a public disgrace. In the Legislature of 1885, before an investigation had been made, there was a proposition to repeal this law, which received only four votes in the Senate and ten in the House. During 1886 the facts were brought out, and the Legislature of 1887, without difficulty and almost unanimously, repealed this statute. See Laws 1887, Chap. 233:

"Sec. 1. That Secs. 2633, 2634, 2635 of the Code be and are hereby repealed.

Sec. 2. That the Board of the Trustees of the University are hereby instructed to reduce tuition at the University to sixty dollars per annum, to be paid in cash, or by good note; and are further instructed *to charge and collect from each student* at the beginning of each term an amount sufficient to pay room rent, servant-hire, &c., for the term.

Sec. 3. The Board of Trustees are further instructed to adopt such rules for the admission of the ministers' sons, candidates for the ministry, young men afflicted with bodily infirmity, and students preparing themselves for the purpose of teaching, as are adopted by other Colleges throughout the State: *Provided, however*, That no young man of good moral character shall be denied admission because of his inability to pay cash or give a good note."

Sec. 2 in the above requires certain charges from each and every student at the University in each and every department. This fee is put in the catalog at ten dollars per annum. But you will examine the Bursar's report for it in vain. These charges were not paid.

COLLEGIATE YEAR 1886–'87.

The Bursar reports for the term ending Dec. 31st, 1886, as follows:

173 students in all.
65 paid each in full $42 50.
3 residents of the village paid each in full $37 50.
3 partial course paid $5, $12.75, $21 25.
8 paid in part (2) $21.25, $25, (2) $30, $35, $37.50, $40.
1 paid room rent $5. [Where is the other room-rent?—C. D.]
14 gave their notes.
4 had scholarships.
2 were post graduates.
7 were preachers and preachers' sons.
46 were county students.
19 failed to settle. [Ah, yes!—C. D.]

[This term, out of 173 students, 92 of them seem to have paid nothing.—C. D.]

The Bursar reports for the term ending Aug. 15th, 1887, as follows:

173 students in all.
53 paid tuition in full $42.50.
3 paid in full (villagers) $37 50.
1 partial course $18.75.
5 paid in part $42, $29, $21.75, $21 25, $20.
18 gave their notes.
17 were allowed time. [Ahem!—C. D.]
45 were county students.
8 ministers' sons, &c.
4 had scholarships.
1 normal department.
2 post graduates.
2 partial course.
13 law students.
84 paid gymnasium fees.

[This term, out of 173 students, 105 seem to have paid nothing except gymnasium fees.—C. D.]

COLLEGIATE YEAR 1887–'88.

The Bursar reports for the term ending Dec. 31st, 1887, as follows:

193 students in all.
93 paid tuition in full $30 each.
5 paid in part $7.50, $10, $16, $20, $22.50.
1 law and optional, $4.
39 gave their notes.
7 had scholarships.
4 in normal department.
16 ministers' sons, &c.
1 excused of bodily infirmity.
2 post graduates.
2 law students having University rooms.
23 law students paying no fees.
168 paid the entrance fee.

[This term, out of 193 students in all, 94 seem to have paid nothing.—C. D.]

The Bursar reports for the term ending August 15th, 1888, as follows:

[The total receipts for tuition, &c., is given for this term as being $3,696.93, but no receipts for tuition in detail, number of students, &c., are given.—C. D.]

The Bursar reports for the term ending Dec. 31st, 1888, as follows:

172 students in all. 94 paid in full $30 each. 1 paid in part $15 and gave note for $15. 1 paid in full being "necessarily detained."

2 had Smith scholarships, which was paid by President Battle.

1 had one-half scholarship (which was paid as above) and gave note for one-half.

4 had Moore scholarships.

2 had Cameron scholarships. [I wish every voter in the State knew how these scholarships were created. It was and is now a shame on the State.—C. D.]

1 paid by work in Prof. Holmes' department.

34 gave their notes.

1 took teacher's course for $12, and gave note for $18.

1 took teacher's course for $16, and gave note for $14.

2 were post graduates.

14 were studying for the ministry and preachers' sons.

3 were law students, who pay the the annual fees only.

3 were independent law students.

104 paid entrance fees in full.

[Why should the people be taxed to give free education to 68 students at Chapel Hill this term?—C. D.]

The Bursar reports as follows for the term ending Aug. 15th, 1889:

167 students in all.
91 paid tuition in full, $30 each.
2 paid tuition in full from Smith fund, $30 each.
1 paid tuition half in full from Smith fund, $15, and note $15.
1 paid tuition half in full, having left on account of sickness, $15.
36 gave their notes for $30 each.
1 took teacher's course for $12, and gave note for $18.
1 took teachers' course for $16, and gave note for $14.
1 took chemistry only, and gave note, $16.
1 took teacher's course entirely free of tuition.
4 had Moore scholarships.
2 had Cameron scholarships.
14 were preachers' sons and studying for the ministry.
3 paid tuition by teaching.
1 post graduate, free of tuition.
9 law, pay no tuition to University.

[Sixty-eight seem to have lived out of the Treasury during this term.—C. D.]

COLLEGIATE YEAR 1889–'90.

The Bursar reports for the term ending Dec. 31st, 1889, as follows:

187 students in all.
99 paid tuition in full, $30 each.
1 paid tuition in full, $24, law and College.
2 paid tuition in part, $30 each, and gave notes for $10.
1 paid tuition in part and gave note for $15.
2 paid tuition by teaching.
31 gave notes for $30 each.
1 gave note for $20 (entered late).
3 had Moore scholarships.
2 had Cameron scholarships.
1 had Smith scholarship.
2 had Smith scholarships for half, and gave note for half, $15 each.
10 were preachers' sons and studying for the ministry.
4 were post graduates, free of tuition.
17 law, pay no tuition to University.
1 law, who gave note to University for $6.
10 were summer law students who pay no fees.

[Doesn't eighty one free students, out of one hundred and eighty seven, make Chapel Hill a big free school?—C. D.]

The Bursar reports for the term ending Aug 15th, 1890, as follows:

170 students in all.
91 paid tuition in full, $30 each.
1 paid tuition in full, $4.
2 paid tuition in full, $20 each.
2 paid tuition $25, $30, and gave notes for balance.
32 gave notes for $30 each.
1 gave note for $12.
3 left early on account of sickness, and were excused from paying tuition.
3 had Moore scholarships.
2 had Cameron scholarships.
2 had Smith scholarships.
2 had half Smith scholarships and gave notes for half.
5 were teachers who pay no tuition.
4 were post graduates.
11 were ministers' sons and studying for the ministry.
10 were law students, who pay no tuition to the University.

[Seventy-four out of one hundred and seventy-seven were free this time.—C. D.]

TO THE PRESIDENT OF THE UNIVERSITY.

I see in the "Proceedings of the fourteenth Annual Meeting of the North Carolina Pharmaceutical Association," held in Greensboro, Aug. 9th and 10th, 1893, pages 27, 28, and 29, a most remarkable statement by Dr. George T. Winston about his connection with certain legislation in the General Assembly of 1893.

1. Why did you object to the publication of a stenographic report, submitted to you for correction of your statements before said Association?

2. How many times did Secretary F. W. Hancock of Oxford write you about these matters?

3. Are you willing for Senator Twitty and Secretary Hancock to give to the public their agreement with you about certain legislation, and your representations of it after the adjournment?

Here endeth our third catechism.

Acknowledgments for Coinjock Church.

Dear Recorder:—I am glad to say some of our Baptists are coming to our rescue. Bro. C. J. Woodson has helped me as no other has; two of his churches have contributed as follows:

Shiloh church, J. H. Morriselte, $5 00; C. J. Woodson, M. Smith, Nathan Stevens, Elizabeth Bray, each $1.00; Mamie Godfrey, Laura Godfrey, James Sanderlin, S. G. Squires, J. H. Godfrey, J. R. Sawyer, G. C. Barco, Jennie Loyd, Robert Foster, H. Burchetts, M. S. Berry, each 50 cents; W. S. Bartlett, W. A. Gregory, $1.00; Nicholas Squires, Joseph Hughes, Elijah Staples, W. G. Garrett, Noah Squires, Wilson Jones, M. F. Jones, J. B. Bell, T. H. Kelam, Tilmon Godfrey, Thos. Etheridge, W. D. Kellam, Susan Gregory, Mary Staples, Bettie Stephens, Nathan Roberts, Jno. Ferrell, each 25 cents; L. Godfrey, 30 cents; Noah Squires, 10 cents. Total, 20.55.

Gatesville—T. E. Cross, L. Hofler, each $1.00; W. H. Standan, D. E. Riddick, W. T. Cross, R. M. Riddick, T. E. Jenkens, Edwin Jones, W. H. Parker, each 50 cents; T. E. Hays, Willis Hofler, C. B. Norfleet, B. D. Lawrence, M. B. Bare, Edgar Cross, W. T. Temple, each 25 cents; J. H. Hofler, E. H. Trotman, Mrs. Sue Brady, B. B. Hays, Lizzie Trotman, A. Roberts, each 10 cents; Jack Riddick, 5 cents. Total, $7.90.

Ramoth Gilead—Henry Hueit, $10.00; Henry Bright, $2.00; R. H. Morgan, W. T. Stafford, each $5 00; Samuel Jones, J. F. Spence, J. W. Granger, J. M. Whitney, J. S. McCoy, each $1.00; A. S. Temple, W. H. Bright, William McDonald, W. E Bright, each 50 cents; Timothy McDonald, Luke Jones, 25 cents. Total, $29 50.

Dr. R. R. Overby, $6.00; John Brock, Sr., Spencer Payne, R. N. Cofield, G. W. Williams, C. D. Berry, D. F. Burfoot, Mattie Otis, each, $1.00; Mrs. Charlie Bell, $2 00; George E. Overby, 50 cents; R. T. Burgess, M. Burgess, Willis Dozier, C. W. Grandy, each 25 cents; C. T. Williams, $1.00; A. B. Sanderland, W. J. Cowel, each 50 cents; D. M. Cartwright, 10 cents; Rev. J. K. Lamb, col., 50 cents; Olivet Baptist church, $2 50; J. N. Sawyer and wife, $2.00; E J. Sawyer, $2 00; Sarah Bartlett, 50 cents; E. J. Barco, H. L. Gregory, each $1.00; Maggie Grandy, 25 cents; Rev. W. P. Jordan, $1 00; W. K. Rankin, 25 cents; Geo. E Stephenson, 50 cents. Total, $38 50.

Grand total, $88.40.

I have acknowledged only what I have received. If any one has contributed through me to Coinjock church and I have failed to credit them, they will drop me a card, and I will gladly do so.

Brethren, we need help. How many will send us one dollar within thirty days?

N. P. STALLINGS.

Coinjock, July 12, 1894.

The July *Cosmopolitan* marks the close of the first year since the revolutionary announcement was made that the price of that magazine, already low, had been cut to one-half of three dollars a year. All sorts of predictions have come to be unfulfilled during the year—it would be impossible to maintain the rate—the quality would be lowered—the size would be decreased. But even severe critics admit that with each succeeding number there has been a betterment in the quality of articles and illustrations, and the size has remained unchanged, except the always growing advertising pages. The magazine printed, for the six months embraced in Volume xvi, one million four hundred and nineteen thousand copies, an entirely unapproached record, and has doubled its already large plant of presses and binding machinery. The walls of the magazine's new home are rapidly rising at Irvington-on-the-Hudson. Artistically designed by McKim, Mead & White, the new building, with its eight great porticos, will be 279 feet long by 75 feet wide, and one of the most perfectly lighted buildings in the world, having 160 large windows, each nearly double the size the ordinary window opening.

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Our Boards for 1894.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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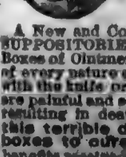
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SUPPLEMENT TO "THE BIBLICAL RECORDER."

THE NORTH CAROLINA BAPTIST
Sunday School Chautauquan.

SECOND ANNUAL MEETING
NORTH CAROLINA
BAPTIST SUNDAY SCHOOL CHAUTAUQUA,

Mt. Vernon Springs, Near Ore Hill,

ON C. F. & Y. V. RAILROAD,

TUESDAY, AUGUST 28, TO SUNDAY, SEPTEMBER 2, 1894.

The Second Annual Meeting of the North Carolina Baptist Sunday School Chautauqua will be held at Mount Vernon Springs, Chatham County, on the Cape Fear and Yadkin Valley Railroad, one mile from Ore Hill, beginning on Tuesday, August 28, at 4 P. M., and continuing till Sunday, September 2, 1894.

Special rates for board have been secured at the Mount Vernon Springs Hotel, as follows: Per day, $1.00; full week, $6.00; and in private residences near by at 75 cents per day, or $5.00 full week. Usual reduced fare has been granted over all the railroads in the State.

The meeting at this place last August was most delightful and profitable to all the Sunday School workers who attended. From the first to the last day it was a spiritual and an instructive feast.

The object of the Chautauqua is to bring together the Baptist Sunday School workers of North Carolina in an annual meeting for mutual interchange of methods of teaching and conducting the school in every department, and for invoking special spiritual preparation in same. It will prove a blessing to any officer or teacher. It will aid and stimulate the school represented. It will warm the heart of any pastor.

Our brethren and sisters of Mount Vernon Springs Baptist Church, and the people of the community generally, will do all in their power for our comfort and for the success of the Chautauqua.

The grove in which Mount Vernon Springs Church is situated is a very large one, and parties desiring to do so can take tents or make shelters and "camp" in the grove during the Chautauqua. Several did this last year, and found it very comfortable. We hope every Baptist Sunday School in the State will send at least one representative.

N. B. BROUGHTON, *President.*

J. C. BIRDSONG, *Secretary, Raleigh, N. C.*

WHERE IS MT. VERNON SPRINGS?

Ore Hill is a little village on the Cape Fear and Yadkin Valley Railroad, and Mt. Vernon Springs is one mile from that point. You reach there by way of Greensboro on the one side, or Sanford on the other.

It is a summer resort well known to many people for its delightful shade and mineral springs.

The hotel will accommodate 150 to 200 guests, and a hundred or more can be accommodated in private homes near by.

Ask your railroad agent for a ticket to the Baptist Sunday School Chautauqua from your station to Ore Hill.

WHAT WILL IT COST?

From Raleigh to Mt. Vernon Springs, and return, the railroad fare is $3.20. Board for six days at the hotel $5.50. Total, $8.70. Board in private families $4.50, which would make the total cost $7.70. Other points may be calculated in the same way.

Where can you go and get a week of recreation and pleasure, combined with helpful instruction, for so small an investment? Every Sunday School should have at least one representative, if the school has to pay the expense.

PROGRAMME

Second Annual Session North Carolina Baptist S. S. Chautauqua.

TUESDAY, AUGUST 28.

4:00 P. M.—Devotional and Praise Service for thirty minutes, conducted by Dr. C. A. Rominger, Reidsville.
4:30 P. M.—Welcome Address: Rev. O. T. Edwards, Mt. Vernon Springs.
5:00 P. M.—Address: "The Work of the Chautauqua," by the President.
8:00 P. M.—Song Service for thirty minutes, under direction of Prof. Theo. Wood, Peachland.
8:30 P. M.—Sermon by Rev. R. T. Vann, Scotland Neck.

WEDNESDAY, AUGUST 29.

9:00 A. M.—Devotional Services, conducted by Rev. Rufus Weaver, High Point.
9:30 A. M.—The Lesson for September 9: "Jesus and Nicodemus"; illustrative of a Teacher's Meeting, by Dr. C. A. Rominger, Reidsville.
10:00 A. M.—Lesson Thoughts by Members of the Chautauqua.
10:15 A. M.—The Holy Spirit's Help in Preparation and Teaching of the Lesson: E. K. Procter, Jr., Lumberton.
10:45 A. M.—Song Service, conducted by Musical Director.
11:00 A. M.—Questions and Answers. Solo by J. R. Rodwell, Warrenton.
11:30 A. M.—"Essentials of Good Teaching." Paper read by Mrs. T. M. Tucker, Reidsville.
3:30 P. M.—Singing and Invocation.
4:00 P. M.—Lesson for September 16: "Jesus at Jacob's Well." Taught by J. M. Broughton, Raleigh. Song Duet: "Though your Sins be as Scarlet."
5:00 P. M.—Conference—The School-room and Organization: (*a*) Seating Arrangement; (*b*) Furnishing; (*c*) The Library; (*d*) Collections; (*e*) General Management.
8:00 P. M.—Song Service, conducted by Musical Director.
Lecture: "Chow-Chow." Rev. L. G. Broughton, Roanoke Va.

THURSDAY, AUGUST 30.

9:00 A. M.—Devotional Services, conducted by Rev. Hight C. Moore, Monroe.
9:30 A. M.—Address by M. A. Allen, Reidsville, on "The Teacher's Obligation to Prepare Lesson."
10:00 A. M.—Lesson for September 23: "Daniel's Abstinence." Taught by W. E. Daniel, Weldon.
10:30 A. M.—Object-Lessons and the Blackboard. Rev. C. A. G. Thomas, Greensboro.
11:00 A. M.—SYMPOSIUM. Speakers limited to ten minutes.
1. The Pastor and the Sunday School. Rev. M. A. Adams, Reidsville.
2. The Ideal Superintendent. Paper to be read by Miss Laura Boner, Greensboro.
3. The Ideal Teacher. N. L. Shaw, Warrenton.
4. The Primary Teacher: Qualification and Responsibility. A. Johnson, Riverton.
5. Value of Good Records. T. S. Sprinkle, Salem.
6. The Unreached Masses—What to do. Rev. B. Cade, Franklinton.

3:30 P. M.—Musical Service, "Harvest, or the Crowning of the Year." Conducted by Musical Director Prof. T. Wood.
4:30 P. M.—Review of Quarter's Lessons. J. F. Wilburn, Fayetteville.
5:00 P. M.—Question Box.
8:00 P. M.—Song Service of thirty minutes, conducted by Prof. J. H. Ruebush, Dayton, Va.
8:30 P. M.—Sermon by Rev. A. M. Simms, Raleigh.

FRIDAY, AUGUST 31.—Children's Day.

9:00 A. M.—Song and Praise Service.
9:30 A. M.—Lesson for October 7: "Jesus at Nazareth"; illustrative of Primary Teaching. By W. H. Dodd, Raleigh.
10:00 A. M.—Discussion of Primary Methods.
10:30 A. M.—Songs and Recitations by Children, under direction of Mrs. B. W. Hatcher, Siler City.
11:00 A. M.—Great Truths for Little Thinkers. Prof. J. B. Carlyle, Wake Forest.
11:30 A. M.—Questions and Answers on Primary Work.
3:00 P. M.—Service of Song, conducted by D. F. Wilkie and Class, of Bear Creek Church.
3:30 P. M.—Lesson for October 14: "The Draught of Fishes"; illustrative of Inductive Teaching, by H. H. Horne, Clayton.
4:00 P. M.—Address: Young People's Societies and the Sunday Schools. T. M. Pittman, Henderson.
4:30 P. M.—Election of Officers and other business.
8:00 P. M.—Praise Service, conducted by Prof. Ruebush.
8:30 P. M.—Address: Personal Work. John T. Pullen, Raleigh.
9:00 P. M.—Address: How to Develop a Mission Spirit. Rev. M. L. Kesler, Red Springs.

SATURDAY, SEPTEMBER 1.

9:00 A. M.—Devotional Exercises, conducted by Rev. O. L. Stringfield, Raleigh.
9:30 A. M.—Ten-minute speeches on The Duty of Our Schools to the Orphanage at Thomasville. W. C. Douglas, Carthage; E. W. Timberlake, Louisburg; Dr. W. W. Rowe, Greensboro.
10:00 A. M.—Address: The Perils of our Young People, and the Sunday School as a Remedial Agency. H. H. Horne, Clayton.
10:30 A. M.—Lesson for October 21: "A Sabbath in Capernaum." Taught by Prof. J. V. Joyner, Greensboro.
11:00 A. M.—The Needs of Country Sunday Schools, and Why they are not "Evergreen." Hon. C. M. Cooke, Louisburg; Col. W. A. Albright, Durham; Prof. R. E. L. Yates, Wake County. Speeches limited to ten minutes.
11:40 A. M.—General Discussion and Questions.
3:30 P. M.—Song Service. Address: Why do Young Men Drift from the Sunday School? R. A. Womack, Winston.
4:00 P. M.—Short Talks by Members of the Chautauqua. Subject: Encouragements in Our Work.
8:00 P. M.—Social Gathering on Hotel Campus.

SUNDAY, SEPTEMBER 2.

9:30 A. M.—Chautauqua Sunday School.
11:00 A. M.—Sermon by Rev. M. A. Adams, Reidsville.

WHAT THEY SAY OF THE CHAUTAUQUA LAST YEAR.

"I was so benefitted by the last one that I don't see how I can afford to miss the next. It proved a great source of inspiration to me for the Sunday School work."—*M. A. Allen, Reidsville.*

"The Sunday School Chautauqua last year impressed me as a good thing—just what the Sunday Schools of our State need to increase interest in the work, and I know it did great good to this community. The Baptist Church at this place has now a good Sunday School; a thing that has not been here for many years. I am here now holding a meeting. The people are anxious for the Chautauqua to come, anticipating a good time. All are making preparations to attend, and we expect a larger crowd this year than we had last. Let as many come from abroad as can; would be glad to see every Sunday School in the State represented. I expect to be with you from first to last this year. Cannot afford to lose any part of the exercises."—*W. H. H. Lawhon, Mt. Vernon Springs.*

"While attending the Chautauqua last summer, I felt that a much needed want was being supplied along the line of Sunday School work. It was pleasant and exceedingly instructive, and I was specially impressed with the spirituality of the meeting. I wish that every superintendent and teacher in the State, and others as well, could attend a gathering like the one last year."—*E. H. Wrenn, of Mt. Airy.*

"I was favorably impressed by several features of the Chautauqua. I was impressed most by the deep spirituality that pervaded the meetings. I felt that this work met with the approval and received the blessings of our Heavenly Father. I was impressed by the enthusiasm, earnestness and thorough preparation of the brethren and sisters. I was impressed by the hearty good feeling which was manifested by all. It seemed to me that everybody, including the proprietor of the Springs and his family, contributed his might to make the occasion pleasant and profitable to all present. When I was ready to leave, I was saying to myself, as I supposed everyone else was, 'I am coming back again.'"—*T. S. Sprinkle, Salem.*

"As there never was a meeting of the kind held in North Carolina before our last summer convention, of course my feeling of impressions were totally different from those experienced at any other Sunday School gathering. Let me first pay tribute to the deep religious feeling that pervaded the entire session. How we felt the very presence and power of the Spirit at every session. God was with us, and His smile upon us. "He led us all the way." Then the programme was unique, and all who participated did their best—there could be no distinction. Finally, that meeting has been a strength and inspiration to me throughout the year, and I hope to be present again this year."—*Walter W. Rowe, Greensboro.*

"I have been helped through all the past year by the meeting last summer, and hope to get much good from this one."—*Miss Laura C. Boner, Greensboro.*

"If I can possibly attend the Chautauqua this year, I shall do so. I believe that good was done at the meeting last year that will tell even in eternity. If I could, I would *make* every teacher and officer in my Sunday School attend the Chautauqua this year."—*J. R. Rodwell, Warrenton.*

THE NORTH CAROLINA BAPTIST

Sunday School Chautauquan.

EDITED BY

N. B. BROUGHTON,

RALEIGH, N. C.

Published in the interest of the Chautauqua of August 28 to September 2, 1894.

For any information not found in this paper with regard to the Chautauqua, write to James C. Birdsong, Secretary, Raleigh, N. C.

THE NORTH CAROLINA BAPTIST SUNDAY SCHOOL CHAUTAUQUA.

THE BEGINNING.

The first session of the North Carolina Baptist Sunday School Chautauqua was held August 24th to 30th, 1893, in Mt. Vernon Springs Baptist Church. The meeting was called together by a few brethren who felt the need of an annual gathering of Sunday School workers to consider ways of working, teaching, guiding and management generally, and to pray for a fuller consecration and the aid of the Holy Spirit.

The attendance upon our first meeting was larger than it was really expected to be.

The following were the officers elected:

President, N. B. Broughton, Raleigh; Vice-President, Dr. C. A. Rominger, Reidsville; Secretary and Treasurer, J. C. Birdsong, Raleigh. Executive Committee: President, Vice-President and Secretary *ex officio*, with Prof. R. P. Johnson, of Mt. Vernon Springs, and E. W. Timberlake, Esq., of Louisburg.

A programme of exercises had been arranged by the brethren who invited the meeting, and it was entered upon on Tuesday and continued through till Sunday with scarcely a single change from its original draft.

Each day the meeting grew in power, and at its close all felt that much good had been secured to ourselves and to the Sunday School work in North Carolina.

It was thought best not to ask free entertainment of the citizens, but to arrange for reduced rates for board. Mt. Vernon Springs Hotel, of which Mr. J. H. Foust is proprietor, offered us accommodations for $1.00 per day, and private residences offered accommodations at 75 cents per day. Most of the delegation stopped at the hotel. Several brought their provisions with them and tented in the large grove surrounding the church.

The expenses of the Chautauqua last year were about $125. Of this amount the citizens of the community raised and paid one-half, and the balance was raised in the Chautauqua.

The Church at Mt. Vernon Springs, and the citizens generally in mass-meeting assembled, expressed themselves as greatly delighted with the Chautauqua, and asked that the meeting for 1894 should be held at the same place. After fully considering the matter it was resolved to accept the invitation, and the Executive Committee was authorized to prepare the programme and make all necessary arrangements for the meeting.

DOES IT PAY?

This question comes to the front whatever we engage in. Now it will cost a few dollars and some time for one to attend the Chautauqua. Does it pay to make such an investment? That depends upon whether we are calculating by dollars and cents or by service rendered. If a teacher prefers efficiency in his work to a few dollars in money, then it pays and pays handsomely. Brother, if you want to be useful in the Sunday School, put out money in exchange for ideas, and you will find that it pays. The few dollars of cost will never be regretted when you go back to school and your class with fresh ideas and brighter hopes and more encouragement than you have before felt.

KINDNESS OF THE "RECORDER."

Through the kindness of Rev. Dr. C. T. Bailey, editor and proprietor of the *Biblical Recorder*, this sheet is issued as a supplement to his paper for this week. By this means THE CHAUTAUQUAN is sent throughout the length and breadth of North Carolina.

We are sure that our Sunday School people will join us most heartily in returning thanks to Bro. Bailey.

QUESTION BOX.

QUESTION. How many delegates is each Sunday School entitled to in the Chautauqua?

ANSWER. As many as will attend. While the Chautauqua is a Baptist organization it is not connected with any other, either State or national, and is not a body of delegates, but an assembly of workers.

Q. Must those attending bring credentials from some school?

A. No. We have no "red tape" or other obstruction. Look over the programme. If you think such a meeting will help you mentally and spiritually, come and join with us.

Q. Suppose a company of us want to camp out—what about buying provisions in the neighborhood?

A. Bring your tent, frying-pan and "spider," with a few bed quilts or blankets. You can get all the chickens, eggs, hams, butter, flour, meal, etc., in the neighborhood that you want. There is room enough in the grove around the church for two hundred or more camps.

Q. How near are the mineral springs to the place of meeting? Is the water free?

A. The springs are in about two hundred yards of the church, and the water is free to all.

SPECIAL FEATURES.

On Wednesday evening, August 29th, at 8 o'clock, Dr. Broughton has promised to deliver his lecture on "Chow-Chow." The admission will be 25 cents, the proceeds to go toward defraying the expenses of the Chautauqua.

We have never heard the lecture, but a gentleman who has heard it said he considered it worth $5 to him in the enjoyment he got out of it.

Friday is to be "Children's Day," but all the grown folks that can get in "hearing or seeing" will enjoy the exercises. Mrs. Hatcher, of Siler City, will have special charge of the little ones. The singing class of Bear Creek Church will conduct a half-hour service of song at 3 P. M.

"The Crowning of the Year," a Scripture and song service, will be conducted on Thursday afternoon by Prof. Theodore Wood. It is understood that the church will be decorated with the fruits and flowers of the season, and that this part of our programme will not be excelled.

We are pleased to invite all the primary teachers of the State to be present and learn from Bro. W. H. Dodd, who expects to be with us. He is recognized as the leader in Sunday School primary work in North Carolina. On Friday he will give illustrations in teaching the lesson for October 7th.

"Inductive Teaching" is attracting much attention. Bro. Herman H. Horne, who has had experience, will be with us, and give us an example in the inductive method.

SHALL THE SISTERS ATTEND?

As a general thing the sisters are our best Sunday School teachers; that these Chautauqua meetings are most helpful to them, will be seen when we state that one sister told us that the spiritual uplifting she had received in the meetings had opened springs of joy and holy desire in her heart that she had never known before, and that she felt that the whole cost of the Chautauqua meeting would be as nothing in comparison with the help it had been to her.

ITEMS REMEMBERED.

The Chautauqua! Mt. Vernon Springs! Time, August 21st, 1893. Who of those present have forgotten it? Forgotten, did I say? Impossible! As the year, months and days have come and sped away, some lingering thought or inspiration gathered there has been born anew, and as memory lifted the curtain and we glanced back at those halcyon days we felt glad; aye, thrice glad to be there. In the gloomy rainy Sabbaths we have labored in the Master's vineyard since then, have we been cheered by an item remembered? Ah, yes! Some one told of a godly christian teacher and her work in the Sunday School, as she talked to men of their soul's needs, of her prayers in their behalf, of her invitation to her home where, upon bended knees side by side, she poured out her soul to God in prayer for them to be saved; and as I have stood before my class of noble young men I have felt an inspiration, and her example has created a longing desire to imitate her.

An humble home, a sick girl—inside, gloom and poverty; outside, a group of happy children laden with gifts for the sick one—a childish heart cheered by praises borne on the air by youthful voices; an empty larder filled; a picture drawn by a brother, illustrating the children's work in his school—have we forgotten it? And during the cold biting winds have we not remembered by making other homes bright by this example?

Somehow, my superintendent has been more oft remembered in my petitions to a throne of grace, and a sweeter bond of union has existed, as I listened to one who spoke of how he had been helped as superintendent by the knowledge of being prayed for personally by one of his teachers. Helpful? Ah, greatly so!

The music! What an inspiration! Even now methinks some sweet notes linger along the corridor of time, and Heaven seemed nearer than ever before. Looking forward to the Chautauqua of 1894, thrills of pleasure pass through my soul as I anticipate the blended symphony of music that shall lift me on wings of praise to Him the author of all music on earth and in Heaven. So, oft in the past months have visions of new faces seen, of hands clasped, of social gatherings under the grand old trees of Mt. Vernon made bright many saddened hours, and the thought of mingling again in spiritual, congenial work for the Master on this side of the river of life seems but a foretaste of the re-union in the Home beyond, when gathered at the feet of the Great Teacher Himself, we shall sit down in one long grand Chautauqua, as long as eternity, and when "items remembered" here on earth shall be lost in the *realization* of all that is holy, pure and eternal.

MRS. T. M. TUCKER.

OUR MUSIC AND MUSICIANS.

PROF. THEODORE WOOD, OF PEACHLAND, N. C.

This old veteran musician came to our assistance last year, and conducted the song services. His long and broad experience was of much value to us in many ways, but especially in leading the music we were most fortunate in having him with us.

Prof. Wood, with his violin, was assisted by Bro. John W. Cheek, of Raleigh, with cornet, Mrs. M. C. Lane, of Mt. Vernon Springs at the organ, and Miss Kate Burnett, of Wilmington, at the piano. With this orchestra leading, and the great congregation singing, the music was inspiring all the way through.

Prof. Wood has promised to be with us again this year, and it is our hope to have a strong orchestra with him.

PROF. J. H. RUEBUSH,

a graduate of New York Conservatory of Music, and now principal of the music department of Kee Mar College, of Maryland, has also promised to be with us this year and assist in the music.

It is safe to say that our music this year will be a great feature of the Chautauqua.

"THIS ONE THING I DO."

Paul was a preacher, you and I are teachers, and as our work is so like his *we* also should have oneness of aim. The teacher who can go before his class without careful preparation with an easy conscience ought to ask himself the question, "Am I His, or am I not?"

Christ must be *first*, or not at all. We must bring the best, or it will not be acceptable. No lame nor maimed were allowed for offerings.

But alas! how many labor diligently and earnestly in the day school and other business affairs of life, and then go before their classes on Sunday morning with an hour's study on Saturday night, or a hurried glance on Sunday morning! Shame on such teachers! Yes, on such christians! Such offerings are an abomination to our God. Such persons may have "This one thing I do" for their motto, but it is dedicated to the wrong *god*. They are servants to the god of this world; for it is unto him they yield themselves servants to obey.

Our actions should not belie our professions. Our service to God must be paramount. Hence, we need to avail ourselves of every possible help that our service may be a sweet savor unto our God.

The superintendent who loves his school for the Master's sake, and who thinks and plans and prays before he goes to his school, and allows nothing to prevent him, will have the Lord with him, and they two can have a good school. "This one thing I do."

C. A. ROMINGER.

THE SOCIAL FEATURE.

At the session of the Chautauqua of 1893, the hours of each day were largely spent in work of an educational character; and while all felt that these were the profitable hours, yet enough time was given between sessions for social enjoyment, and these were certainly very pleasant hours. The brethren and sisters were as one great family, each vieing with the other in their best efforts to make the others happy. Those off-hour talks in the circle, under those spreading oaks upon the beautiful lawn, will not soon be forgotten, by one member at least. And the return of the time for meeting with that pleasant party will be heartily welcomed.

There are no people who do not need a few days of recreation and rest from work in midsummer. It is from this standpoint that I would urge christian workers to attend the Chautauqua, although this is certainly not the most profitable feature. But for rest and health I know of no place where so much can be had at so small cost as Mt. Vernon Springs during "Chautauqua week." Come, and you will be well repaid for your time and money in the rest and invigoration that you will receive.

IT WAS NEVER SO SEEN IN FORTY-NINE YEARS.

So said an aged brother at the last afternoon meeting of the Chautauqua of '93. The devotional spirit of all the meetings was certainly delightful. On the part of all there seemed to be an earnest desire for a holy zeal according to knowledge.

"The two days which I was able to spend at the Sunday School Chautauqua, were very profitable and delightful to me. The normal work was judicious and helpful. No teacher could fail to receive benefit from the practical suggestions of experienced Sunday School workers. The social features of the meeting were very unusual; best of all was the glow of spiritual earnestness which pervaded all the exercises. The devotional element in the meeting was like that of a genuine revival—as, indeed, the Chautauqua was."—*President Chas. E. Taylor.*

"The Chautauqua was a success last year. It is a power for great good. No active Sunday School worker should be absent. It did me good as a superintendent."—*C. C. Hubbard, M. D., Worthville.*

Mills,

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By a young man, A. B. graduate of a well known institution, a position as teacher. References on request. Address

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IMPORTAN

If you intend attending Postal to our Secretary, C., informing him what da long you will stay, and wh you at the Hotel or in priv

RAILROAD C

The Cape Fear and train leaves:

SANFORD daily at 11

ORE HILL at 12:37 P. M

Leaves GREENSBORO rives at ORE HILL at 2

Those going by Rale the Atlanta Special at board Air Line to San over night at that poin

THE VALUE O

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IMPORTANT NOTICES.

If you intend attending the Chautauqua, write a Postal to our Secretary, I. C. Birdsong, Raleigh, N. C., informing him what day to expect you and how long you will stay, and whether to engage board for you at the Hotel or in private residence.

RAILROAD CONNECTIONS.

The Cape Fear and Yadkin Valley Railroad train leaves:

SANFORD daily at 11:48 A. M. and arrives at ORE HILL at 12:37 P. M.

Leaves GREENSBORO at 12:55 P. M. and arrives at ORE HILL at 2:30 P. M.

Those going by Raleigh must leave here on the Atlanta Special at 5:15 A. M. over the Seaboard Air Line to Sanford, or else be detained over night at that point.

THE VALUE OF SUGGESTION.

We are all creatures of imitation. Many of the best things we say and do are what we have heard and seen others say and do. Some one furnishes us an ideal, and we strive to attain it. The best orators of this day have studied the elements of power in the men whom they have heard, and they have made those elements the ground work of their own oratory. The best writers have studied style and plot and diction from the standard literature of this age, hence their success.

This is what we need in Sunday School work. We need conference with one another. We need to form ideals of teaching. This can best be attained by seeing someone else teach.

A little suggestion has often made a very valuable teacher out of a very inefficient one. Probably there are few of us who could not be greatly helped by seeing someone else doing the same kind of work we are trying to do. It is a well known fact that there are many pious, good people who are teaching in our Sunday Schools, who would be *great* teachers by a little help, but who, at present, are not far removed from hindrances. Some of the greatest preachers and teachers were not educated men in the popular sense of the term; but they possessed native talent, and by dint of energy and communion with God they overcame the difficulties and accomplished great things.

The Chautauqua is a school of suggestions that many, yea, all of us need. One needs to know how to *study* the lesson, another how to gather the teaching points, another how to impress them, and another still how to secure attention.

A person can be great and powerful by simply knowing one book. The teacher who goes before her class with the lesson fully indited on her own heart, will not fail to indite others, though she may not know a page of history nor a fundamental law of science.

O, ye teachers of the Word, ye servants of our Lord, would you increase your power? Would you double your rewards? Would you win souls? Then avail yourselves of the best helps, and give to others the suggestions of the valuable things you have learned. We can at least be *faithful*, and that wins the plaudit, "Well done."

Many a school is greatly crippled by an inefficient superintendent, and he may be the very man for the place; but he needs help—he needs a suggestion that would lift him out of the mud and put him on the up-grade.

Music is very important, but in many schools they need a suggestion on that. If they could hear some inspiring music, they would *drawl* no longer. Go and see how others do, and then imitate the good and throw the bad away. In a word, we must attend the Chautauqua and help each other.

C. A. ROMINGER.

THE YOUNG PEOPLE.

At some time during the session Rev. R. VanDeventer, of Henderson, will tell us of his trip to the Baptist Young People's Union at Toronto, Canada, and of that great organization.

A TEACHER'S EXPERIENCE.

I have been trying to teach in Sunday School for twenty years. To me it has not been a pastime, but a most important work. Therefore I have felt it my duty to prepare for the very best I can. For this reason I have generally attended all the Baptist and other Sunday School Conventions and Institutes held in the State. I have never felt that my preparation was sufficient. The work is dear to my heart, and the money and time spent in attending these meetings has been capital well invested. Never have I attended one such meeting that I did not receive help for future work. And I give it as my experience that the Chautauqua of '93 was the most helpful meeting I ever had the privilege to attend. It has helped me in my work all the year. The new ideas and methods I there received have been of such value that I feel I cannot afford to miss the meeting of '94, although this year it runs close on another engagement of a pressing nature. Brethren and sisters of the Sunday School army, we owe it to our classes, our work, our God, to do His work the very best we can. To this end we need the help of God and men. We get both as we commingle with His servants in these annual meetings, where several days are spent in practical talk and work strictly in the Sunday School line. I have not yet met one who attended last session of the Chautauqua that does not think it was the most helpful meeting they ever attended. May the Lord fill us more and more with the desire to honor Him by the best work we can do in His name.

J. M. BROUGHTON.

AN APPEAL TO THE PASTORS.

DEAR BRETHREN:

Knowing the value of our Chautauqua to Sunday School Superintendents and Teachers, we sincerely trust you will do all you can to secure the attendance of as many as possible under your charge. It would be a very becoming act for the school to tender the expenses of the trip to the Superintendent, and no one can manage this so well as yourself.

We need not call your attention to the importance of the Sunday School to your church work. As those conducting it qualify themselves for the best work possible, so you will find your labors more and more successful.

Every duty and department of the Sunday School will receive attention, and an interchange of experiences from those who have had experience must be very helpful.

Come yourself if you can, but certainly do all you can to have a representative from your Sunday School present.

BRO. ROBT. D. CALDWELL, of Lumberton, says: "I attended the Chautauqua last year, and I can safely say that it was one of the most enjoyable and profitable meetings I ever attended. Hope the second meeting will be even a greater success.

Subscribe to and read *The Biblical Recorder* if you desire to keep abreast with work of the denomination in all its departments.

A FEW DONT'S.

Don't think attendance on Friday and Saturday will be sufficient. Commence with us on Tuesday and remain through to the end.

Don't be governed by the weather. If it is fair and beautiful, come. If it is cloudy and rainy, come.

Don't bother yourself about much baggage—it is not a dress parade, but an intellectual and spiritual feast you are going to.

Don't forget your Bible. You will have much use for the Lamp of Life. Song books will be provided at the Chautauqua.

Don't fail to read the advertisements in this paper. You will find much to interest and profit you.

IF YOU can't attend the Chautauqua yourself, do the next best thing, get some one else to attend and tell you all about it. Notes from the Chautauqua will be interesting for a talk of 20 minutes at close of Sunday School on September 9th.

BRING a pencil tablet with you and take notes Of course you will bring your Bible and Quarterly.

BE NOT DECEIVED,

But see to it that you get a policy on your life in the old Union Central Life Insurance Company, which Company gives you a *policy contract* that *expresses* to the fullest possible extent every real advantage *to the insured* that the law allows any company to express and guarantee. I ask that you read the guarantees of the policy before applying, for the *unequalled merits* of the *policy* sells it. ASK FOR OUR CHEAP "20-PAYMENT GUARANTY," which is the very *cheapest* 20-payment plan given by any old line company, and still it gives the *largest* paid-up value any company can give, should you want to quit after third year. Should you not ask this paid-up policy, the full face of the original policy will *remain in force for years*, though you never pay any more. After the fifth year this policy puts the *full reserve* at your command in cash, and still allows you to keep the policy in force. *Cash* is the greatest advantage that can be given, and the law does not allow any company to guarantee you more than the reserve in cash. Many companies will not put one cent of cash at your command.

At the end of 20 years either the cash value (as per highest standard) of the policy may be taken as a loan or surrender value, or you have a policy that will never cost you any more.

The *law* does not *permit any company* to issue a policy guaranteeing *larger amounts*, and really this is the *first policy* issued by *any company* that *does put the largest possible guarantee in the policy.*

Read what Dr. Taylor and others say of the Union Central on the fourth page of this paper.

The Union Central has about $12,000,000 assets, and makes for her insured the *highest interest* rate and *lowest death* rate of *any company.*

The Union Central gained 42.60 per cent. in *surplus* last year, which was a much larger per cent. of gain than any other company made.

Surplus is the true measure of what a company is making for the insured, and is what worked the *wonders* explained on page 3 of this paper.

Write for cost, giving age.

Men of energy and push are desired for agents in all parts of North Carolina and Virginia, and can certainly make money.

CAREY J. HUNTER, Manager
Union Central Life Ins. Co.,
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Grow in Favor;
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The Teacher	*50c. a year.*
Advanced Quarterly	*10c. a year.*
Intermediate Quarterly	*9c. a year.*
Primary Quarterly	*9c. a year.*
Lesson Leaflet	*5c. a year.*
Picture Lesson Cards	*16c. a year.*

PRICES.

Kind Words, Weekly	*50c. a year.*
Kind Words, Semi-monthly	*25c. a year.*
Kind Words, Monthly	*16c. a year.*
Child's Gem	*25c. a year.*
Bible Lesson Pictures	*$5 a year.*
Young People's Leader	*40c. a year.*

SUNDAY SCHOOLS USING THEM

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Interest in Missions;
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PROFITS All Go to Advance Our Sunday School Interests.

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LEADS IN THE YOUNG PEOPLE'S WORK.

Send for Samples of All. When ordering for one quarter divide the above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manley's larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday School Record Book, etc. Bibles and Testaments any style and price.

BAPTIST SUNDAY SCHOOL BOARD,
T. P. BELL, Cor. Sec. NASHVILLE, TENN.

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Sunday School or
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School Catalogues,

Envelopes, &c.

PRINTED ON SHORT NOTICE.

SEND US YOUR ORDERS.

"CHOW-CHOW;"

OR,

"CONGLOMERATIONS IN LIFE."

Rev. Len. G. Broughton, of Calvary Baptist Church, Roanoke, Va., will deliver his very humorous and instructive lecture of "Chow-Chow;" or, "Conglomerations in Life," at Mt. Vernon Springs, N. C., on Wednesday night, August 29, 1894, during the session of the State Sunday School Chautauqua. The proceeds will go to defraying the expenses of the Chautauqua, hence it is hoped that all present, as well as friends in the community, will avail themselves of this opportunity, not only of lending a helping hand to a worthy object, but also of hearing the speaker present in his own practical and inimitable manner the real characters of every-day life.

SEE WHAT IS SAID OF THE LECTURE.

"A large crowd gathered at the Vinton Baptist Church last night to hear Dr. Broughton on 'Chow-Chow;' or, 'Conglomerations in Life.' From beginning to end the people were convulsed with his ridiculous pictures, yet through all these bursting waves of fun, there was much serious thought which could but be of lasting benefit."—*Evening World.*

"Dr. Broughton's lecture last night at East Roanoke Baptist Church was well received by a full house. It was witty and eloquent."—*Daily Record (Roanoke.)*

"The writer heard Rev. L. G. Broughton last night. He handled his subject with masterly ingenuity, and drove the nails deep into the understanding and sealed them with eternal truth. He is the Parkhurst of Roanoke City—not afraid to call a dog a dog."—*Cor. Charlotte Daily Progress, Charlottesville, Va.*

Don't fail to attend. A night of fun and pleasure, when combined with serious thought, will the better prepare you for the more sober reflections of the sessions.

Admission 25 cents.

RAILROAD ANNOUNCEMENT.

CIRCULAR No. 6011 ASSOCIATED RAILWAYS OF VIRGINIA AND THE CAROLINAS.

Second Annual Meeting North Carolina Baptist Sunday School Chautauqua, Mt. Vernon Springs, N. C., August 28 to September 2, 1894.

OFFICE COMMISSIONER,
RICHMOND, VA., June 21, 1894.

To General Passenger Agents:

You are authorized to apply Tariff 2, Circular 5174, in the sale of round-trip tickets to Ore Hill, N. C., from points within the State on account of above occasion. Tickets to be sold August 26 to 29, inclusive. Final limit September 4. Continuous passage in each direction.

The following rates will govern from competitive and junction points, viz.:

FROM.	VIA.	RATE.
Blacksburg	R. & D.	*$8 65
Charlotte	R. & D. or S. A. L.	6 45
Durham	R. & D.	4 75
Fayetteville	C. F. & Y. V.	3 00
Forest City	S. A. L. or 3 C's.	9 45
Gastonia	R. & D.	7 25
Greensboro	C. F. & Y. V.	2 00
Goldsboro	R. & D. or A. C. L.	6 25
Henderson	S. A. L.	5 30
Hickory	R. & D.	7 05
Kelford	A. C. L. or S. A. L.	6 00
Lattimore	S. A. L. or 3 C's.	8 95
Lincolnton	C. & L. or S. A. L.	8 05
Marion	R. & D.	8 50
Maxton	C. F. & Y. V.	4 45
Mooresboro	S. A. L.	8 95
Newton	R. & D.	6 65
Raleigh	S. A. L.	3 30
Rural Hall	R. & D. or C. F. & Y. V.	3 85
Rutherfordton	S. A. L. or 3 C's.	9 65
Sanford	C. F. & Y. V.	1 05
Selma	R. & D. or S. A. L.	5 00
Shelby	S. A. L. or 3 C's.	8 65
Weldon	A. C. L. or S. A. L.	7 25
Wilmington	C. F. & Y. V.	6 20
Winston-Salem	R. & D.	3 50

* Basing rate including transfer.

Rates via R. & D. apply via Greensboro.

Rates via A. C. L. apply via Fayetteville.

Rates via S. A. L. apply via Sanford or Maxton.

W. H. FITZGERALD,
Commissioner.

WHAT DR. TAYLOR SAYS.

WAKE FOREST, N. C., March 7, 1893.

DEAR SIR:

I believe in Life Insurance, because I consider it the best provision that the average man who has some income, but limited capital, can make for those dependent upon him. I believe in the UNION CENTRAL COMPANY, because I have seen evidence of its square dealings, and because I think that some of the policies which it issues offer peculiar advantages to the Insurer.

Very truly yours, CHARLES E. TAYLOR,
President of Wake Forest College.

To Carey J. Hunter, Manager, Raleigh, N. C.

Geo. A. Fisher, President, GETS $10,327.68!!
GETS $10,327.68!!

CINCINNATI, January 9, 1894.

HON. JOHN M. PATTISON,
Pres. Union Central Life Insurance Co., Cincinnati, O.

DEAR SIR:—I take pleasure in acknowledging receipt this day through E. W. Jewell, your General Agent in this city, of $10,327.68, in payment of Policy No. 8,928 in your Company.

I wish to express to you my hearty thanks. My Policy was for $10,000, and on your Life Rate Endowment Plan. *I paid you but the ordinary life premium, just the same as I would have paid any of the other leading companies for a Policy to be paid only at death*, and yet your *profits* have been *so large* that in a little over 22 years it *has matured* for an amount *over* the *$10,000*, and thus I have an *Endowment Policy* at *Ordinary Life Rates.*

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President Equitable National Bank.

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WASHINGTON, PA., Aug. 29, '91.

Union Central Life Ins. Co., Cincinnati, O.

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THE RUEBUSH-KIEFFER CO.,
DAYTON, VA.

A Faultfinder Among His Brethren.—No. 1.

BY REV. JNO. T. ALBRITTON.

I am glad to see Dr. Pritchard after the grumblers. We have magnified our ills until we can see nothing to be thankful for. May the Pritchards live long and multiply on the face of the earth, for the times are sadly out of joint, and some power is needed to stay the swelling tide of discontent.

The spirit of complaining and faultfinding fills the air. It has its grip upon me, and I intend to tell something on my beloved brethren. It really does me good to do it.

The time was when I thought all preachers, as well as the Pope, were infallible. I now have no faith in the infallibility of any human being.

When faithful memory parades before my mental vision the numberless mistakes of my past life, alas! how humiliated I do feel!

But when I call to mind the mistakes of some of the best brethren I ever knew, then Oh! how I am comforted!

I mean mistakes about the Bible—in reading, interpreting, and applying it. Could we always have with us a self-pronouncing, self-explaining and self-reading Bible, and wise, faithful monitor to tell us how and when to use it, I suppose many of our mistakes would be avoided. But sometimes we are caught without these helps, and then happy is the brother who needs not to ask the Lord to "pardon error." I used to hear the old preachers, at the conclusion of their sermons, ask the Lord to "bless truth and pardon error."

I presume most preachers have wrestled with the questions—What topic shall I discuss? and How shall I treat it? Sometimes, the best of men amusingly fail in the selection and treatment of their themes. For instance, so good a man as our beloved

BROTHER ELIAS DODSON,

who generally succeeded best when pleading for the poor Indian, was once invited to preach at a private house for the special benefit of an aged, invalid mother, whose afflictions had for a long time kept her from the house of God. I was there and heard the sermon. I think the text was Gen. 9: 10. He talked about God's covenant with the beasts, bringing in venomous spiders, scorpions, snakes and other reptiles that bite and sting and kill people. He gave us statistics, with which his pockets were generally crammed, of the number of deaths resulting from bites and stings in several countries. The sermon was just horrifying to a man sitting in a room from which the light had been partially excluded, and as to the sick, helpless invalid, I have often wondered how she stood it.

But, I must say that Bro. Dodson seemed to have reached the conclusion that the sermon was not appropriate or not productive of any good results, and before he sat down, he selected another text from which he preached a very consoling and strengthening sermon.

I have given the name of Bro. Dodson, because he couldn't harm me if he would, and he wouldn't if he could.

As to the other brethren whom I know and of whose delectable mistakes I shall speak, they are yet in the flesh and of the earthy earthy; and therefore, for our mutual benefit, I shall honor them with new names.

BROTHER PENULT,

the second brother, I am informed, lives in or about Raleigh. The reader must not think I am writing about Bro. Bailey. The brother's name does not begin with "B," though I will not say that it doesn't end with that letter. I call him Bro. Penult because he has been repeating the Latin rule, "If the penult is long, it has the accent; if short, the accent is on the antepenult," nearly all his life. In a tight place, he has recourse to this rule. At a certain College commencement he was asked to read 2 Tim., 4th chapter. When he came to Tychicus and Onesiphorus, he applied his favorite rule by elongating the penult of each name and giving it a ponderous accent. This beloved brother is a scholarly man, a painstaking teacher, and a Doctor of Divinity. He wears his title more deservingly than some men I know. But I want to tell you about Bro. Penult's soporific sermon on King Solomon's temple. The time of its delivery was a few years before the Great Visitation of 1861-'65, when our Northern brethren came down to see us and brought their knitting with them. We thought they might possibly stay with us about three months, and then hurry back home, and we made arrangements accordingly; but they protracted their visit until they wore their welcome out, and we wore ourselves out in entertaining them.

At a meeting of the old Pamlico Association, held in the heart of the present Atlantic Association, Bro. Penult was appointed to preach to the colored people one Sabbath afternoon. It was a custom among us Southern barbarians to give the Negroes a special appointment. The house was filled. The preacher drew from his pocket a learned, elaborate sermon on the temple, and began to read it. He described the various parts of the structure, its dimensions, furniture, &c. When he reached the pomegranates, the Negroes were somewhat excited by the distant prospect of something to eat, and tried once more to refrain from sleeping. Their efforts, however, were unavailing. A few arose and walked out. Bro. Penult looked up from his manuscript and saw that if something wasn't done quickly, he would be without an audience, excepting the few white brethren who were in attendance upon the services. He heroically descended from the pulpit, walked the entire length of the house, locked the door, put the key into his pocket, and returned to finish his discourse. Hopeless and forlorn, the colored portion of the large audience resigned themselves to sleep, while Bro. Penult read his elaborate description of King Solomon's temple. He read it well, too, and the colored people concluded that he might at some time become a preacher of the gospel, if the Lord should call him.

Of course, no one knows who Bro. Penult is, and I am not the man to give him away.

There are several other brethren on my roll of honor of whom I hope to say a good word hereafter.

Mt. Olive, N. C.

Literary.

Wilbur B. Ketcham, New York, will publish this month "The Art of Illustrating," by C. H. Spurgeon, being a series of lectures delivered at the "Pastors' College," London. The price will be $1.00.

Seventh Day Adventism is the name of the second number of *Ray's Doctrinal Magazine*, and is a pamphlet of 44 pages devoted to the discussion of the Sabbath question. This pamphlet should be read, as it refutes the errors of the Seventh-Day Adventists and others on the Sabbath question. Price, 10 cents per copy by mail. Address F. M. Ray, 1404 Locust St., St. Louis, Mo.

The *Quarterly Illustrator* is the leading magazine of American Art, and it improves with every issue. It is of especial worth to artists, and would be of great value to amateurs. The current number possesses the unique feature of a beautifully illustrated novel in addition to the usual admirable articles and hundreds of excellent illustrations. H. C. Jones, New York, Publisher.

The *Century* for August presents in its fiction a great variety of scene and character. Mr. Crawford deals with Bar Harbor, Mrs. Harrison with New York City, Mr. John Fox, Jr., with the Kentucky Mountaineers, Mr. George Wharton Edwards with the people of the Canadian sea-coast, Mrs. Virginia Frazer Boyle with the Tennessee negroes, and Mrs. Mary Hallock Foote with Idaho frontiersmen.

McClure's Magazine for August is fully up to its own high standard. "Personal Recollections of Gen. Sherman," with portraits; "My First Book," by A. Conan Doyle; "The New Evolution—Prof. Drummond's Ascent of Man," by Washington Gladden; "Human Documents," consisting of a series of portraits of Louise Chandler Moulton and Jas. A. Garfield, with some unusually good stories, make the number very desirable.

Southern Magazine for August may be said to mark an era in the history of Southern magazines. In this issue the *Southern* looks back upon the failures in the past of efforts to do just what it is succeeding so well in doing—"Making a Southern Magazine." Historical sketches with portraits of editors, managers, contributors, make this article valuable. An excellent lot of good summer reading is to be found between the tasteful covers of the number.

The *North American Review* seems to be the only publication in the world which has the honor of numbering among its frequent contributors Cabinet Ministers of the two greatest English-speaking countries. The latest addition to this series is an article from the pen of the Secretary of Agriculture, the Hon. J. Sterling Morton, which appeared in the June number, entitled "Protection and the Proletariat." "Resources and Development of the South" by Secretary Hoke Smith is in the August number.

Present Day Preaching.—Sermons by Rev. Thos. G. Selby, Hugh Macmillan, D. D., Rev. Hugh Price Hughes, James Walker, D. D., Rev. Mark Guy Pearse, John Hall, D. D., A. M. Fairbairn, D. D., and other distinguished clergymen. The sermons were originally published in *The Preacher's Magazine*, and are now sent forth in this form. They will be found suggestive to preachers, and useful to private readers. Such a galaxy of talent in one volume is uncommon. Publisher: Wilbur B. Ketcham, 3 Cooper Union, New York. Cloth, 75 cents.

The Homiletic Review for August contains articles worthy of special mention: among these is "The Causes and Cure of Ministers' 'Blue Monday,'" by Arthur T. Pierson, D. D., which is especially practical and helpful, and comes at a season of the year that will render its suggestions peculiarly appropriate. A noteworthy sermon is that on "Suicide," by Rev. C. W. Heisler of Denver, Col. Rev. B. F. Kidder continues his paper on Social Science and Comparative Religion, giving in this number "Some Modern Aspects of the Holy City." The living issue is a treatment of the subject, "The Religious Forces of the United States." Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York City, at $3.00 per year.

In his essay on the "Political Ethics of Herbert Spencer," Prof. Lester F. Ward goes through Mr. Spencer's various works and, taking together those parts in which his political views are expressed, analyzes these doctrines, and thus discovers Mr. Spencer's views on political science. He finds that Mr. Spencer, having begun as a revolutionist, has now, like so many other great thinkers at the close of their careers, become a reactionist. When in his later works he has changed any of his early views, it has always been with a backward tendency. Prof. Ward concludes that Mr. Spencer's system is, as Prof. Huxley called it, one of "administrative nihilism." The monograph, which will be read with interest by both friends and opponents of Mr. Spencer, is published by the American Academy of Political Science, Philadelphia. Paper, 8vo, 35 cents.

The Dawn of Christianity; or, Studies of the Apostolic Church. By Henry C. Vedder. 16mo, 208 pp. Price, 90 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

Mr. Vedder has won an enviable reputation by his work on *The Examiner*, of which he is editor, as well as by his "A Short History of the Baptists," which has attained a wide circulation. He has become well known to the young people of the country by his work in connection on the Christian Culture Courses, out of which this present volume has grown. This work is divided into four parts: The Founding of the Church; the Gospel in Asia; the Gospel in Europe; and Establishing the Churches. Hints for original investigation accompany each chapter, and directions as to the literature of the different topics which very materially increase the value of the book. It is therefore fitted for the classroom or for private perusal. It is just the book to put into the hands of a busy man who hates padding and wants facts. It is the thing for young people, for it eschews dullness and moves with a step as alert as it is sure. It is a book for all who want to know exactly and without special pleading just what the New Testament teaches regarding the founding and career and principles of the apostolic church. The work should have a wide reading among students and young people generally.

Japanese Pile Cure costs you nothing if it does not cure you; samples free. Guaranteed by Jno. Y. MacRae, druggist, Raleigh.

Ordination of Rev. C. H. Utley.

By request of Swift Creek church of which the subject is a member and pastor, Revs. J. M. White, C. Durham and the writer met at the church on the third Sunday in July, 1894; organized as a presbytery, and after a satisfactory examination of Bro. Chas. H. Utley, judged him to be a proper subject for ordination to the gospel ministry.

The presbytery then proceeded by Dr. Durham preaching a very appropriate sermon on "The Work of the Ministry." Prayer was led by the writer, and the hands of the presbytery were laid upon Bro. Utley in publicly setting him apart to the full work of the ministry whereunto God has called him. Rev. J. M. White, his former pastor and teacher, then delivered to him a practical and fatherly charge. An appropriate song of welcome to their pastor was then sung, and the right hand of welcome into the work of the Lord extended by the presbytery. The services were closed with the benediction by Rev. C. H. Utley.

H. W. NORRIS.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

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Goes Too Far.

Dear Editor:—I have read with interest Dr. Taylor's letter opposing State aid to Colleges, and would like to say that I do not entirely agree with him in all of his conclusions. I think he goes rather too far.

Just how far a State ought to go in a matter of that sort, I am not able to say, but I think it goes altogether too far in appropriating money, in a large sum, for another purpose. I refer to an appropriation of ten thousand dollars per year for a geological survey as conducted by a Professor from Chapel Hill with several students who assist him in spending that much every year. They appear to be going about the mountains with an expensive outfit of wagons, cooks, boats and fishing tackle, and they pick up rocks and take photographs of scenery, while the Professor goes about everywhere and shows his magic-lantern views of the same.

As North Carolina has more minerals and mines already discovered than will probably be worked in the next hundred years or so, it seems to me that to spend ten thousand dollars a year on such a picnic party is paying very dear for the whistle.

Our next Legislature will do well to cut off this useless expense, even if it cuts the Professor and his boys out of a soft place. He can go back and take up his place at Chapel Hill which he seems to still hold as a hand plant. Very respectfully,

J. H. SMITH.

Oak Grove, N. C.

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CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 33 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 26 p m	9 40 a m
Lv. Goldsboro	*3 00 p m	†5 00 p m
Ar. Raleigh	4 05 p m	6 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	†8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	3 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E. T.)	7 00 p m	
" Columbia	8 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	2 25 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	†1 00 p m
Lv Goldsboro	†5 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.50 p m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.20 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:20 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:30 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

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CONDENSED SCHEDULE.
In effect June 24, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex. Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 43 a m		
Lv Climax	1 48 p m		
Ar Greensboro	3 18 p m		
Lv Greensboro	3 55 p m		
Lv Stokesdale	3 45 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		7 15 a m	
Lv Maxton		8 18 a m	
Lv Red Springs		8 50 a m	
Lv Hope Mills		9 39 a m	
Ar Fayetteville		10 00 a m	
Lv Ramseur			6 55 p m
Lv Climax			5 40 p m
Ar Greensboro			9 25 p m
Lv Greensboro			9 40 p m
Lv Stokesdale			10 53 p m
Ar Madison			11 50 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 25 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 03 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 42 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 39 p m	
Lv Maxton		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			3 35 p m
Lv Greensboro			3 50 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.
In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.		No. 134*.
*8 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 04 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 02 a m
11 20 p m	Ar	Weldon Lv	*9 35 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 30 a m
3 05 a m	Ar	Raleigh Lv	5 30 a m
3 20 a m	Lv	Raleigh Ar	5 15 a m
3 40 a m	Lv	Sanford Lv	4 10 a m
4 28 a m	Lv	Southern Pines Lv	3 20 a m
5 20 a m	Ar	Hamlet Lv	2 35 a m
5 43 a m	Lv	Rockingham Lv	2 15 a m
6 20 a m	Lv	Wadesboro Lv	1 42 a m
7 15 a m	Ar	Monroe Lv	1 00 a m
8 40 a m	Ar	Charlotte *Lv	12 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR) Ar	6 10 a m
11 33 a m	Lv	Philadelphia Ar	2 45 a m
2 20 a m	Lv	Baltimore Ar	12 49 a m
4 00 a m	Lv	Washington Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line) Ar	6 50 p m
9 35 a m	Lv	Petersburg " Ar	5 39 p m
11 27 a m	Ar	Weldon " Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR) Ar	7 43 a m
9 10 a m	Ar	Portsmouth Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R) Ar	1 23 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	†6 00 p m
†7 00 p m	Lv	Wash'gton, N & W R R Co Ar	8 30 a m
8 00 a m	Ar	†Portsmouth Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv	Portsmouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 14 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
†11 48 a m	Ar	Weldon " Lv	†3 23 p m
†11 54 a m	Lv	Weldon " Ar	†3 10 p m
3 09 p m	Lv	Henderson " Lv	†1 14 p m
†4 07 p m	Ar	Durham " Lv	†12 50 p m
†3 50 p m	Ar	Raleigh " Lv	†11 35 a m

No 43.			No 88.
†10 15 a m	Lv	Raleigh Ar	†6 00 p m
1 48 a m	Lv	Sanford Ar	4 30 p m
12 43 p m	Lv	Southern Pines Ar	3 35 p m
1 45 p m	D Ar	Hamlet D Lv	3 35 p m
12 35 p m	Ar	Rockingham Lv	2 01 p m
3 02 p m	Ar	Wadesboro Lv	1 25 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 45 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
3 39 p m	Ar	Maxton Lv	12 38 p m
6 25 p m	Ar	Wilmington Lv	10 05 a m
3 30 p m	Lv	Hamlet Ar	1 45 p m
3 57 p m	Ar	Gibson Ar	1 30 p m
3 31 p m	Ar	Bennettsville Lv	12 53 p m
4 12 p m		Darlington Lv	12 05 p m
5 37 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

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*Daily. †Daily except Sunday. D. Dinner.

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JNO. C. WINDER, Gen Man.
H. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

Notes from Bro. Bryan.

Dear Recorder:—I have made you many promises to myself during the past two months, but one thing and another, I hardly know what, has kept me so busy, that I have been unable to write you a few notes from from my mountain home. Your visits to us are very much enjoyed. Bro. Smith's articles, so strong, so clear, so Scriptural, showing our duty to support the gospel, and Bro. Porter's, giving the motive, are timely, and will do much good.

As Baptists, we believe in God's Word—have been living and dying for it for ages. When our people are properly informed as to their duty as taught in the Bible, and instructed in the needs and results of God's work as it is now carried on, I believe they will cheerfully give us the men and the means to evangelize the world.

What a responsibility then rests upon our pastors to instruct our people! First in God's Word, for the Bible is the first and best source of missionary information; then by scattering missionary literature, which can be easily and cheaply secured from the Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, Md. God bless you, Bro. Smith, for leading out on this important subject! May He bless what you have written, and impress many, yea all of our pastors, to follow your example both in the newspapers and in the pulpits!

We have spent too much time and money begging our people, and too little informing them.

Dear reader, will you not proceed at once to learn all you can about God's work, both from the Bible, as to the duty to support it, and from missionary literature as to its needs and results, and then give that information to some one else who needs it, will use it, and pass it on to some one else. *Information* is what we need. Let us ring the changes on that word.

How my heart aches to think of returning to China soon with only a few recruits; to leave behind even some of those who have been appointed. If our people only knew their duty, and their privileges, and the great need of China's millions, they would bring in God's tithes, fill up his storehouse, and send a large company of us rejoicing on our way to China.

We are trying to rest, but how can we, when China's piteous cries for help keep ringing in our ears, and our people do not seem to hear. I could not resist the temptation to accept invitations to go to Hickory, Statesville and Salisbury. I enjoyed my visit very much, but was very tired when I reached home, having spoken thirteen times in eight days.

Bro. Cashwell was not well, but was anxious for a revival in his church at Hickory, and willing to undertake it even against the advice of his physician. He is one of our best pastors.

Bro. Church at Statesville has worked himself down, but feels well paid for his services in the prosperity of his work, the love of his people, and the beautiful new chapel with Bro. Brown as superintendent of the prosperous mission Sunday-school.

Bro. Jones of Salisbury was away, but I saw from his picture that he was one of my Seminary class mates. His people spoke very highly of him as pastor and preacher.

I also enjoyed a country ride out to New Hope, where I spoke twice. I found Bro. Pool, the pastor, a very lovable man, a man of decided convictions, but tolerant of the views of those who differ with him. May God bless the good people at all these points for their kindness to his servant!

I rode one Sunday out to Beaverdam church, four miles from Asheville, and preached for Bro. Brown. Bro. White says that he is one of the best of the mountain preachers.

Bro. White has been away for two Sundays, and it has been my privilege to preach to his appreciative audience. I hear that the church has nearly made arrangements to pay off their large debt in five years. It is the best church building in North Carolina. A Presbyterian lawyer said to me the other day, "White is the finest pulpit orator in North Carolina." This people are worthy of both their pastor and building.

The French Broad church has been very unfortunate in the loss of their pastor, Bro. Brunson. He is a learned and lovable man. His people were all very much distressed when they heard that he had adopted unbaptistic, and what they believed, to be unscriptural views. There was hardly a dry eye in the house when they voted thirty-two for and nine against accepting his resignation. Bro. Brunson has acted nobly and honestly in this whole matter. He stated his views candidly, urged the church to accept his resignation, telling them that if they refused to accept it, he would feel free to preach his views.

I consider Bro. Brunson wrong in these views, but feel more like praying for him than criticising him. He has made a great sacrifice, and seems to be fully conscious of what he is losing from a worldly standpoint. I have been asked to supply the pulpit until they can secure a pastor. I shall help them, God willing, a few Sundays. Pray for me and them. Sincerely,

R. T. BRYAN.

From the Craven County Missionary.

Dear Bro. Bailey:—I began a series of meetings here with the Cove Baptist church, Friday night July 20. The following Sunday, I baptized one that had been received sometime ago. I expected Rev. Rufus Ford of the Newbern Baptist church Monday morning. In his place came a card, stating that he was not able to come, but that Rev. B. W. Spilman would be down on the evening train to preach in his place. I have not seen Bro. Spilman yet. I don't know whether he has gone to Tarshish or not. Well, the Lord did not forsake us. But in our weakness and time of need, he came to our help. And we are having a good meeting. Some twenty-five or more have declared themselves to the Lord's side. A number of these are all ready members of some church. I find a great many church members down here who say they have never been converted. I think it is a very great mistake for people to get into the church before they are converted. I am glad, however, the Lord makes people feel their sins in the church as well as out of it. Well, the meeting will close here to-night. We have had two additions to the church. I will begin a meeting Sunday, July 29th, at Truit's school-house. I will not have any help at this point. We have but three Baptists anywhere near there. But I feel that this field is just ripe for us now. Pray the Lord to be with us and bless us.

I will help Rev. A. L. Stough of Kinston in a series of meetings at the Parriot Mission Chapel about four miles from Kinston, week after the first Sunday in August.

Yours for the Lord, J. W. ROSE

Cove, July 27, 1894.

Burke County Notes.

Dear Bro. Bailey:—The Morganton saints are pushing the work on their house of worship. They are gaining ground every day under the leadership of Bro. R. L. Patton. He is the right man in the right place. They worship in the town hall—have a fine Sunday-school there in the morning, and mission school in east and west Morganton every Sunday evening.

Glen Alpine has no pastor at present, but will give Bro. J. S. Gwaltney a call perhaps.

Abees and Oak Grove are doing good work under the leadership of Bro. J. A. Rector.

Bro. D. P. Lowdermilk is still holding the fort at Zion, and Bro. C. E. Gower at Enon. Bro. P. A. Whitener is preaching at Pleasant Grove.

I am serving three churches—Hopewell, Mt. Home and Pleasant Hill, all within four miles of home.

MT. HOME

is a weak church, but is willing to do what she can for the cause. No Sunday-school is at this point. Have baptized one, and received two by letter this year. The Catawba Union meets with this church the last of this month (July). We hope to have a meeting of a few days just after the Union.

HOPEWELL

is in good working condition. We have a nice Sunday-school. Bro. J. R. Williams is the superintendent. They number about sixty. I have baptized two and received one by letter. Hope to have a protracted meeting with this church in the near future.

PLEASANT HILL

numbers 240. I give it half of my time. It has a large Sunday-school, conducted by Bro. F. E. Cook, who is a noble worker in the vineyard. We have the best choir here—led by Bro. E. H. Poteat—I ever met. We closed a meeting at this church some days ago: baptized twenty, restored four, and the membership greatly revived. Bro. J. S. Gwaltney did the preaching for us, and he did it well. The brethren fell in love with him. Hope he will come to see us again. Bro. J. W. Mull was with us and did some work.

Success to the grand old RECORDER, with heaven's richest blessings upon you.

J. L. SHINN.

Morganton, N. C.

From One of the Old Guard.

Dear Bro. Bailey:—Looking at the label on my paper, I find my time is out. I have had access to the columns of the RECORDER from its birth until now, either as my father's or my own. We are about the same age. I expect to read it the rest of my days. Long may the paper live to cheer the people of God. Subscription enclosed.

A. J. COBB

Windsor, N. C.

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All earthly things that men call wealth
Were mine, with every titled rank,
I'd give them all for precious health."

Thus in anguish wrote a lady teacher to a dear friend, telling of pitiless headache, of smarting pain, of pain in back and loins, of dejection, weakness and nervous, feverish unrest. The friend knew both causes and cure and flashed back the answer, "Take Dr. Pierce's Favorite Prescription." The distressed teacher obeyed, was restored to perfect health, and her daily duties once more became a daily pleasure. For lady teachers, saleladies and others kept long standing, or broken down by exhausting work, the "Prescription" is a most potent restorative tonic, and a certain cure for all female weakness. *Guaranteed* to cure in every case or money returned. See printed guarantee around each bottle.

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Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Brown's Creek ch, Bladen, 15c; Centre Road ch, ditto, 75c; Central Union ch, ditto, 2.90; Zion Hill ch, ditto, 70c; Rutherfordton ch, 4.35; Gardner's ch, Tar River, 55c; Robert's Chapel ch, W Chowan, 6.55; New Bethel ch, King's Mountain, 3.00; Conaritas ch, W Chowan, 10.00; Lawrence X Roads ch, ditto, 90c. Total, 29.65. Previously reported, 5,960.69. Total this year, 5,990.54.

Foreign Missions—Bethel ch, Bladen, 70c; Zion Hill ch, ditto, 62c; Brown's Creek ch, 5c; W M S, First ch, Charlotte (debt), 8.25; Mrs F M Anderson, W M S, Carthage ch (debt), 1.55; Mountain Creek ch, Green River, 1.00; W M S, Henderson ch (debt), 5.50; Robert's Chapel ch, W Chowan, 5.85; Columbus Co Union, 5.55; St Johns ch, W Chowan, 6.00; Double Springs ch, King's Mountain, 5.00; New Bethel ch, ditto, 7.00; Jerusalem ch, So Yadkin, 6.80; Mt Tabor ch, W Chowan (debt), 2.50; Shelby ch, King's Mountain, 17.03; Lawrence X Roads ch, W Chowan, 1.10; W M S, Aulander ch, W Chowan (debt), 10.00; Mrs W C Petty, W M S, Carthage ch, (debt), 1.55. Total, 93.10. Previously reported, 2,728.46. Total this year, 2,820.56.

Home Missions—Brown's Creek ch, Bladen, 10c; Marion ch, Green River, 2.85; Gardner's ch, Tar River, 1.47; St John's ch, W Chowan, 2.00; New Bethel ch, King's Mountain, 10.00; Shelby ch, King's Mountain, 4.00. Total, 19.92. Previously reported, 1,241.43. Total this year, 1,261.35.

Education—Galeed ch, Bladen, $5.25; Mt Pleasant ch, ditto, 83c; Zion Hill ch, ditto, 36c; Abbottsburg ch, ditto, 1.45; Marion ch, Green River, 2.00; Columbus Co Union, 2.35; Jackson ch, W Chowan, 1.84; Wake Forest ch, Central, 2.66; Robeson Union, 54.09; Wake Forest ch, Central, 2.07; Warren Union, 6.51; Moravian Falls ch, Brushy Mountain, 12.50; Shelby ch, King's Mountain, 6.75; Lawrence's X Roads ch, W Chowan, 5c. Total, 98.71. Previously reported, 1,583.33. Total this year, 1,682.04.

Orphanage—Lawrence's X Roads ch, West Chowan, $3.53; Levita S S (branch) ditto, ditto, 1.18. Total, 3.71. Previously reported, 505.12. Total this year, 508.83.

Ministerial Relief Fund—Bridgewater ch, Green River, $2.55; Mt Vernon ch, ditto, 2.00; Robeson Union, 6.90. Total, 11.45. Previously reported, 208.38. Total this year, 219.83.

Sunday-schools—W Chowan Sunday-school Convention, $6 65.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 4, 1894.



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Session 1894-95 opens Aug. 21, 1894, and continues nine months. For catalogue and particulars, apply to JNO. A. COPPEDGE, Sec'y,
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NEWS OF THE WEEK.

State News.

Congressmen Henderson and Brower have been renominated.

Rutherford College opened the 1st inst. with good prospects.

Negroes are migrating from some parts of the State to the Alabama coal regions.

Prof. Ed. Graham Davies of Baltimore, a native of Newbern, died last week at Boston.

Raleigh Aldermen have voted to macadamize the lower part of the main street in that city.

Colored firemen of the State met in annual convention and tournament at Durham, the 18th.

Two negroes, a man and a woman, recently escaped from Chatham county jail. Somebody's carelessness.

Orange Page, the jail-breaking ex-convict negro murderer, was successfully hanged in the Wake county jail-yard the 3d inst.

Two freight trains collided at Bolton, near Weldon, the 4th inst. Many cars were badly injured and a negro man seriously hurt.

The night of the 28th ult. eighteen prisoners escaped from the Robeson county jail at Lumberton. This is one of the largest jail deliveries in the history of the State. Of course carelessness made it possible.

Maj. Rufus S. Tucker, one of the most prominent and active business men in Raleigh, died at his home on the 4th inst. Maj. Tucker was one of the wealthiest citizens of the State and was prominently interested in many enterprises.

A twelve year old negro boy stabbed a thirteen years old white boy to death at Sanford the 2d inst. They had been fighting when another boy passed a knife to the negro boy. The white boy was named Hart; the negro, McIver. Both negroes are under arrest.

The Naval Reserve, detachments of which have been organized at Charlotte, Wilmington and Newbern go on their annual cruise this week on the United States Monitor, *Nantucket*. The new cruiser *Raleigh* will meet them probably at Southport, below Wilmington.

Rev. Jno. C. Kilgo was elected President of Trinity College last week and has accepted. Prof. Kilgo is thirty-three years of age, rather young for a college President, but his success as agent of and Professor in Wofford college, S. C., which positions he abdicates to come to Trinity, are assurance that he will prosecute his new duties with vigor.

The annual Grand Encampment of Odd Fellows occurred at Fayetteville last week. P. H. Pelletier, Newbern, was chosen Grand Patriarch; H. E. Heartt, Durham, Grand High Priest; W. Williams, Elizabeth City, Grand Senior Warden. T. E. Reynolds was chosen Grand Representative; G. L. Tonnofski and T. W. Blake, Raleigh, Grand Scribe and Grand Treasurer, respectively. Next encampment at Charlotte, August, 1895.

It is rather fortunate than otherwise that our asylums for the deaf, dumb and the blind are not filled up. We are glad to be able to say that there's room for many more afflicted children, everyone of whom should be placed in charge of experienced institutions. If you know of a blind child that has no instructor inform Superintendent W. J. Young, Raleigh; if you know of a deaf or dumb one write to Superintendent E. McK. Goodwin of Morganton. Let them be cared for now before the asylums are crowded.

At the November election this year the following are to be chosen: Chief Justice and three Associate Justices of the Supreme Court; a State Treasurer; judges of the Superior Court, for the Third District (to succeed Battle), the Fourth (to succeed Allen—who has succeeded Whitaker), the Eighth (to succeed Armfield), the Ninth (to succeed Graves), the Tenth (to succeed Bynum), the Twelth (to succeed Shuford); and an entire legislature, which will have several important questions to consider, the Senate of which will elect a Senator to succeed Ransom, a six years' term, and one to succeed Jarvis—successor of Vance—a two years' term.

The Populist Convention met in Raleigh last week and was unusually largely attended. The fusion members of the Republican State Executive Committee were at the meeting and took much interest in it. The fusion movement was not successful. Judge W. T. Faircloth was nominated for Chief Justice, Judges Furches, Connor and Clark for Associates, the two former Republicans, the latter two Democrats. W. H. Worth, State Business Agent of the Alliance, was nominated for State Treasurer. All the judicial candidates will await the action of their respective party Conventions before consenting to run for the offices.

The State Democratic Convention meets at Raleigh this week. There is no doubt but that it will renominate Chief Justice Shepherd, Associate Justices Clark, McRae and Burwell, and Hon. S. McD. Tate for State Treasurer. Its action in the primary matter cannot be anticipated. In this connection it is interesting to note that a determined attack has broken out against Senator Jarvis in the West, not so vigorous and wholesome, however, as the general opposition to Ransom in the East even in his own county.

The Republican Convention meets at Raleigh, August 30. The Populist Congressional Convention at Raleigh last week nominated Hon. W. F. Stroud of Chatham for Congress. Hon. C. M. Cooke will be the Democratic nominee.

General News.

Santo Caesario, Carnot's assassin, has been declared guilty and sentenced to death.

A conservative estimate now places the cost of the recent strike at $7,000,000, not considering smaller cities and towns.

The sugar trust investigating committee appointed by the Senate declares that it finds no evidence of wrongdoing on the part of any Senator.

It is said that the Texas cotton crop is the largest in the history of that State. The crop in the United States is estimated at 9,000,000 bales.

Elections for Judges of the Supreme Court and county officers in Tennessee last week went, with the exception of a few counties, in favor of the Democrats.

Six hundred commonwealers stranded at Washington, the leaders having returned home to run for office, are at the point of starvation. They are petitioning to be sent home.

It is now stated that the President will sign a satisfactory tariff bill within six days. The history of last week in Congress is the history of the week previous less the novelty of the affair.

China and Japan have not been on good terms relative to Corea for some years, and a rebellion in the little "Hermit Kingdom" now threatens to occasion one of the bloodiest of wars. For nearly twenty years Japan has not claimed authority over Corea, while China has; though Japan really had more right. While China claimed authority, it would not share responsibility, and certain injuries to Japan's commerce by the Corean rebellion which China would not have repaired, are the caus s of the present state of hostilities. Since the declaration of war, several gun-boats have been sunk in battle and about 5,000 men killed and wounded. The prospect for cessation of war is not very bright. Russia and England are looking on with interest, France has made no move, and Germany has declared its purpose of "letting them fight it out." Although China has 300,000,000 more inhabitants than Japan, the latter has the better soldiers and armaments, and will probably win in a protracted contest. The movements of both armies are directed by Anglo Saxons. The Presbyterians have petitioned Secretary Gresham to protect the missionaries; and we need not be fearful about them, as neither nation cares to make any more enemies than possible just now.

DIED.

SEARS—On July 28th, 1894, Carrie Lee, daughter of C. R. and M. E. Sears, died at the age of eight months and twenty days. The remains were interred at the Cold Water Baptist church, and the funeral exercises conducted by Rev. J. O. Alderman, pastor of the Baptist church in Concord. "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

PASTOR.

HARTS—Died at the home of her father and mother in Wilmington, N. C., on July 16th, 1894, Miss Sarah H. Harts, daughter of John R. and Martha L. Harts, late of Pender county.

This estimable young lady had been a useful and consistent member of Riley's Creek Baptist church for seven or eight years. She was about twenty-three years old when the Master called her home. She leaves mother, father, seven brothers and sisters, and a host of friends to mourn, not as those who have no hope. We shall meet again beyond the river, never more to part. M.

TAYLOR—Eliza Taylor, wife of John C. Taylor, aged fifty-seven years, died at her home in Wilmington, N. C., July 9th, and was carried to Southport the day following and buried in the city cemetery. The funeral services were held at the grave. She was a member of the Baptist church at Southport. She leaves a husband, several children, and a host of friends, to mourn their loss, which is her eternal gain. May the bereaved comfort themselves with the bright promises recorded in God's word, for his "word is truth." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

J. H. HILDRETH.

WILLIAMS—At her home near Spring Hill church, in Robeson county, on Sunday morning, June 24th, in her eighty-third year, Mrs. Mary Nichols Williams fell asleep in Jesus. She had been a great sufferer for more than two years, and bore her trials with Christian patience. For weeks before her death she was often heard earnestly pleading with God to take her to rest, and often before her afflictions expressed a readiness and a desire to be with Jesus. She left an afflicted husband, Giles Williams, in his eighty-sixth year, who, in three short weeks, on July 15th, joined her in the spirit-land. Though he could talk only by signs, being paralyzed for many weeks, he made us understand that his hope was well founded, and that his home was in heaven.

Look to Jesus trustingly, bereaved and stricken ones; we will meet them with our dear sweet sister in the beautiful city of God. They are not dead but sleeping.

DAUGHTER.

HENLEY—Died suddenly, June 30th, Mr. D. Martin Henley, a promising young man of Yadkin Valley has passed from this life to rest. He was in Pennsylvania at the time of his death, staying with Mr. W. G. Embree, one mile from West Chester. Shortly after four o'clock, and while a storm was in progress, he started from the house to the spring preparatory to doing the evening milking. As he passed beneath the branches of an ash tree a heavy bolt of lightning descended, passing down the tree and through the young man's body, causing instantaneous death. A niece of Mr. Embree's saw him fall, and calling her uncle, who was only a few yards from the scene they hastened to the spot, but by this time there was not a throb of the heart, not a quiver of a muscle. The young man was unmistakably dead. The body was tenderly lifted up and carried to the house. There was not a scratch or a burn on the body. News was sent at once to West Chester of the catastrophe, and also to his parents of Yadkin Valley. Mrs. Embree came with the remains. He was laid to rest in the cemetery at Harper's Chapel, near Patterson, N. C.

Martin was a fine, noble young man, and a true Christian. In all the walks of life he was liked by every one who knew him. He was constantly living and showing to others a Christ-like walk. He was a member of the Society of Friends. About two years and nine months ago he went north to secure an education, and for eighteen months past had been working on Mr. Embree's farm, and had found many friends there in West Chester, having served milk there for his employer, and many were the expression of regret when they learned of his death. He was twenty-two years of age, and leaves a father, mother, two brothers and five sisters to mourn their loss, and a large host of relatives and friends, but we would say to the bereaved weep not, for he is only sleeping till Christ comes to call his children home, and remember they have a stronger tie in heaven.

A SCHOOL MATE.

Tributes of Respect.

WHEREAS, On May 26th, 1894, and in the forty-third year of his age, God in his providence saw fit to take from us Bro. John H. Mitchell, who has been a faithful and consistant member of Conaritas Baptist church from early boyhood to his death. He served the church for ten years as clerk and about five years as deacon, and has been superintendent of the Sunday-school for many years. By the death of Bro. Mitchell the church has lost a faithful worker for Christ, the community a good citizen, and the family a good provider. He leaves a wife and five children to mourn his loss; therefore be it

Resolved 1. That Conaritas Baptist church bow in humble submission to the will of him who doeth all things well.

2. That we commend his life as an example to both church and community.

3. That a copy of these resolutions be sent to the BIBLICAL RECORDER for publication, and a copy sent to the bereaved family.

W. G. BURDEN,
J. M. EARLY,
Committee.

There is no virtue in "pearl top" or "pearl glass," unless it fits your lamp. Get the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

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OXFORD FEMALE SEMINARY,

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COLLEGIATE DEPARTMENT:—F. P. Hobgood, Latin and Natural Science; Mrs. M. A. Lacy, French and Mathematics; Mrs. S. D. Twitty, English and Moral Science; ————, English.
NORMAL DEPARTMENT:—F. P. Hobgood.
BUSINESS DEPARTMENT:—Miss Hattie B. Hicks; Typewriting, Stenography and Book-keeping.
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ART DEPARTMENT:—Miss Sue Hall, (Cooper Union Art School, New York City.)

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Board, fuel, lights, and the full English Course, with Latin and French, $140.
The above with Music, $185.
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The next session begins on Wednesday, September 5th. For catalogue or additional information, address

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In Mathematics—Algebra, Plane Geometry.
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A boy should not be sent to college until he has completed the above course or its equivalent.

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The Home Circle.

A Song of Faith.

I know not where
God me shall send,
Nor what the end
Of His love and care;
But this I know, where'er I go,
He's still my Friend.

I know not what
God me would bring,
Nor anything
He'd have me taught:
But this I know, where'er I go,
He's still my King.

I know not why
God me did choose
Nor how He'll use
Mine's not to make reply;
But this I know, where'er I go,
His love He'll not refuse.

I know not how
God me shall guide,
Nor what betide,
While here below;
But this I know, where'er I go,
He'll never chide.

John A. Jayne.

Doing More Than One's Own Share.

There seems to be a fear on the part of a good many people, and some really conscientious Christians, too, of doing more than their share of the work in which they are engaged. It seems to be wonderfully human and very natural for a great many to shirk responsibility, to leave whatever does not actually belong to their particular work to some one else.

This is very common in all the walks of life. In every kind of business most of us are looking for the easiest berth we can find. We heard two young men talking the other day, and one of them said, "Well, I should like to take that place, but I understand it is not a very soft berth, and that is what I am looking for. I am looking for a snap." Boys hinder and delay their usefulness and their chances for life in being afraid of doing too much.

We remember hearing a boy say that he entered a store as an apprentice, but did not like the work of cleaning windows; he did not like to sweep the floor; he hated to clean up the basement; and was always wishing for the time when he did not have to do that work. In fact, he was above his place, and it was not long before his employer realised it and his place was filled by another. Such plans and such maxims as these make work irksome. The time hangs heavily on one's hands, the days seem long, and there does not seem to be much in life worth living for except the anticipation that sometime one will have a very easy time and not have to work at all. This is an unhealthy sentiment—grows on one and gets to be a curse and blasts many a life. How different when we see a young man who, on starting in life, is ready for anything. Dirty work, hard work, disagreeable tasks of any kind are taken up cheerfully, pleasantly, and done with all his heart. No wonder that young man advances rapidly; no wonder he is liked; no wonder he soon has a bitter place; no wonder his fellow clerks envy him almost. He is always ready. He never has to be urged. His work does not need to be watched. It is well done; faithfully done. He does not leave work undone.

He is not afraid to look his employer fairly and squarely in the eye at all times. He does not realize the passage of hours. It is hardly time to commence work before it is over, the days pass so quickly. His whole heart is in his work. He cannot get enough done. He has the ambition to be all the help possible. He feels a deep interest in his business. He makes it his own.

We hope that some who are perhaps just starting out in life and will soon be holding their first position may see these words and thus save many heartaches and much distress; above all, taking Christ with them into everything, doing everything for Christ's sake and to God's glory.—*Ex.*

Child Labor.

Child-labor has rapidly grown to monstrous proportions within the last twenty years, but the more enlightened portion of the nation is waking to the folly and wrong of it. This is shown by the fact that legislation on this subject exists in many States, though often evaded, and that factory inspectors have been appointed though their number is inadequate. Some working people will not let their children go into the mills, saying "they learn too much badness;" others say it is better for them than to be on the streets. Mrs. W. F. Willoughby has shown that the rate of wages is lowered by child-labor, since the rate of wages depends on "the standard of comfort," which standard is lowered by the employment of the young children of a family. The effect of child-labor would be a permanent rise of wages, owing to the lessened competition, and also an improved condition of the laborer, rendering him more valuable as a consumer, which would lead to a better condition of the market. From the history of child-labor in England we may learn an instructive lesson for our own county. In the last quarter of the eighteenth and the first of the nineteenth century it existed there to a horrible extent. Restrictive laws have been passed from time to time, with good results, and the condition of the British workman is now improving rapidly.—*Lippincott's.*

"Canst thou minister to a mind diseased?" asked Macbeth. Certainly, my lord; the condition of the mind depends largely, if not solely, on the condition of the stomach, liver, and bowels, for all of which complaints Ayer's pills are "the sovereignest thing on earth."

Puritan Marriage Customs.

A marriage in church was rare, writes Alice Morse Earle in the *Ladies' Home Journal*, in an article on "Courtship and Marriage in Puritan Days." Occasionally one took place in the new home of the young couple. This was held to be somewhat unlucky. Thanksgiving Day was a favorite time to choose to be married, as friends were then gathered from afar.

The bride was universally advised to wear

"Something old, something new,
Something borrowed, something blue,"

and though she could dress before a mirror, she must not look in the glass when once here toilette was completed, else ill-luck, in vaguely-defined, but positive form were the result. Sunday was really the exhibition day for the bride; indeed, she found at meeting the sole place in which she could appear before an assembled public, and for this exhibition the happy pair donned their finest bridal attire. The bride and groom and bridal party opened the show by proudly walking in a little procession, through the narrow streets, to the meeting-house on the Sabbath following the marriage. In Larned's "History of Windham County, Connecticut," we read a description of such an amusing scene in Brooklyn, Connecticut. Further public notice was drawn to the bride by allowing her to choose the text for the sermon preached on the first Sunday of the coming-out of the newly-married couple. Much ingenuity was exercised in finding appropriate and sometimes startling Bible texts for these wedding sermons. The instance are well known of the marriage of Parson Smith's two daughters, one of whom selected the text, "Mary hath chosen that good part;" while the daughter Abby, who married John Adams, decided upon the text, "John came neither eating nor drinking, and they say he hath a devil."

Like a Barrel of Cranberries.

"Ignorance of things generally pervents us from enjoyin' a dreadful lot of happiness in this life," said Aaron Scott to the minister one day. He was given to this form of discourse with the clergyman, doubtless on the same principle that led him to talk sickness to his doctor and crops with his neighbors.

"You git a ter'ble blind view of life an' the way things is runnin' if you don't edicate yourself up to knowin' a blessin' when you see it. When I see folks throwing their blessin's away it makes me think of a barr'l of cranb'ries."

A barrel of cranberries. If the visitor felt small interest before, he certainly lacked none now. He expressed his surprise.

"Yis, a barr'l of cranb'ries," said Aaron. "When I was out in the West Injies there was a man tuk keer of me when I was sick, and he wouldn't take pay, but said I could send him something off the farm; so when I got home I shipped him a barr'l of cranb'ries by a vessel that was goin' out from our place.

"Well, after a time a letter kem back. He wrote very perlite an' seemed grateful, but he said, most unfor'nate, that the fruit looked putty, but he hed to throw it away, for in comin' it hed turned sour."

And then Aaron added his moral.

"That's what I call missin' the sweetness of things 'cause you didn't know how to get at it."—*Watchman.*

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

College Girls' Rooms.

For all sorts of striking and novel devices commend me to the rooms of college girls, writes Anna Isabel Willis in the *Ladies' Home Journal*. I should say some college girls, because many inhabit rooms which are as bare almost as the cell of a nun. But if there is any new and easy way of making much out of little, turning plain things into pretty and recreating generally, the average college girl is sure to find it. It is as natural to her to invent adornments for her bit of a room as to construct a ravishing costume for some "fancy dress ball," or for the amateur theatricals with which girls with a talent for acting delight to amuse and edify their classmates and instructors. It is these who arrange the folds of a tennis net so bewitchingly that its meshes snare many a word of admiration. The inventive power of the young woman who has a tennis net to find room for, sets to work, and the result is a graceful drapery over the pictures, extending half way around the room. Or it may be the net is arranged as a frieze, looped at intervals with ribbon, rackets being placed at corners.

Domestic Duties of Boys.

The boys, as well as their sisters, should be taught ordinary skill with the needle; at least such as to enable them to make necessary repairs, like the sewing on of buttons and the checking of a rent or rip while the "stitch in time" is still competent to save from further dilapidation or complete ruin. In fact there are many other little things about the house which any bright boy would be the more independent and the better satisfied with himself and all about him if he were taught to do; not alone that he might save a weary mother from many little tasks, but that he might be trained to a sense of independence, even in regard to duties of this nature.—*Good Housekeeping.*

The Queen and the Wife.

A private note from the Rev. Dr. Samson tells of an incident in the early life of Queen Victoria which has not been recalled for many years, and of another at a later periods, which we do not remember to have seen before, in print. Dr. Samson says:

My wife was in London visiting relatives when Victoria was proclaimed. When the Archbishop announced her succession, she burst into tears, knelt down and begged, "Do pray for me." When her good sense chose Albert, and their children were to be reared, a difference as to family training arose. Albert quickly retired to his study and locked the door. Shortly after there was a knock. "Who is there?" was asked. "The queen," was the reply. "The queen cannot enter," was the response. Not long after the knock was again heard, and again the question was repeated, "Who is there?" The response now was, "Your wife." The door soon flew open.—*Exchange.*

Our Forefathers.

Our own forefathers not many hundred years ago, were besotted heathen, and practised the most horrible rites of superstition, and heathens would we be to-day, if foreign missionaries had not gone forth from the South of Europe, first into Germany and then into England, to preach the gospel to our pagan ancestors. We have relics of our barbarious origin in the most familiar words of our language, notably in the days of the week. Sunday was the day in which anciently the sun was adored; Monday that on which the moon was worshiped; Tuesday was consecrated to Tuisco, the Saxon name for the Roman god Mars; Wednesday was Woden's day, another Saxon deity; Thursday was the day on which the Saxon Venus, Friga, was honored, and Saturday was Saturn's day, another heathen deity.

WOMEN WHO SUFFER

each month can find relief and emancipation from their troubles. Dr. Pierce's Favorite Prescription is a safe and certain remedy compounded by an eminent physician for those weaknesses common to women. Backache, Irregularity, Headaches, Dizziness, Leucorrhea, Womb Troubles, and Nervousness, are readily cured by the "Prescription." Dr. Pierce has received hundreds of testimonials. Here is one:

Freytown, Lackawanna Co., Pa.



DR. R. V. PIERCE:
Dear Sir—Several years ago I took your "Favorite Prescription." At that time, I was so miserable (and had been so for many years) that I could scarcely drag myself around. I concluded to try your medicine. I took half a dozen bottles and I have not had a return of my old trouble.
Hoping others will be benefited as I have been,
I remain, Sincerely, MRS. C. H. BAKER.

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For the Year Ending December 31st, 1893.

ASSETS.

Bonds and Mortgages	$22,808,916.74
Real Estate, including the Equitable Buildings and purchases under foreclosure of mortgages	23,928,724.53
United States Stocks, State Stocks, City Stocks, & other investments	89,253,593.42
Loans secured by Bonds and Stocks (Market value, $9,449,241)	6,934,463.33
Real Estate outside the State of New York, including purchases under foreclosure	14,296,857.68
Cash in Bank and in transit (since received and invested)	5,294,463.13
Interest and Rents due and accrued, Deferred Premiums and other Securities	6,439,378.11
Total Assets December 31, 1893	$169,056,396.90

LIABILITIES.

Reserve on all existing Policies (4 per cent. Standard) and all other liabilities	$136,689,646.57
Total Undivided Surplus (4 per ct. Standard), including Special Reserve of $2,500,000 towards establishment of a 3 per ct. valuation	32,366,750.33
	$169,056,396.90

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.
GEO. W. PHILLIPS, J. G. VAN CISE, Actuaries.

INCOME.

Premiums	$35,537,369.59
Interest, Rents, etc	6,485,235.96
	$42,022,605.55

DISBURSEMENTS.

Claims by Death and Matured Endowments	$10,761,402.80
Dividends, Surrender Values, Annuities & Discounted Endowments	6,888,912.63
Total Paid Policy-Holders	$17,650,315.43
Commissions, Advertising, Postage and Exchange	4,615,745.29
General Expenses, State, County and City Taxes	3,089,438.08
	$25,355,498.80
New Assurance written in 1893	$205,240,227.00
Total Outstanding Assurance	932,532,877.00

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It is possible that the coming election will change the organic law of the State, initiate radical legislation of general nature, and change the attitude of the State with respect to the Federal government. It is a very important election.

This being true, no man should vote without thinking three times, at least; and every man should strive his utmost to secure a free and fair expression of opinion by ballot. Now it is not doubted but that each man will think on the matter more than three times, but it is certain that many will think in prejudice, and even in contumely and hatred. These should be disfranchised. Nor is it at all to be questioned that every man professes to desire a fair election. And yet it is a foregone conclusion in many minds that the election at some places will be conducted unfairly. Granting that this conclusion is justifiable, what can men do who really desire to secure a fair election? It is too late to make a new law; but, it is pertinent to add, the present law is good enough if it is enforced. So the question is, How can the present law be enforced? And there is but one answer: by the selection of honest men to hold the polls and count the ballots. All know how these men are chosen; and it is beyond doubt the duty of the commissioners to choose honest men. Certainly it is every citizen's duty to see to it that the ballot boxes of his precinct are honestly dealt with—in every voter's sight. Certainly it is every citizen's duty to see to it that some man in whom he has confidence attends the counting. If men in whom one has no confidence are selected to conduct the election a petition should be circulated. And if that don't succeed, the petitioners can appoint men from their number to work and watch for honesty. Every party concerned is morally entitled to a representative at the polls, and the party that opposes this impeaches the integrity of its own intentions.

When the election is over we do not wish to hear men crying out that the winners cheated, except they have evidence that will convict in court. Every good citizen should witness against fraud, but the court, not street corners and newspapers, is the place. It is unpatriotic to know of crime and not witness against it; it is base to accuse without evidence that will convict.

Election frauds at the North are as frequent and more extensive than at the South. Prominent representatives of both parties are in Northern penal institutions for tampering with election. New York City is even now exposing the fraud on which its present government was built. Philadelphia has lately undergone a regeneration, and Chicago needs one. At the North frauds are perpetrated by bribery and black-mail and brow-beating. At the South they are perpetrated by taking possession of the law. The former requires money, power and influence; the latter requires merely the power to get control of the elections by getting in office and the sheer boldness to defy the law by stuffing ballots or counting them out, or, in lieu of boldness, a degraded public sentiment—which, it is hoped, nowhere exists—that will sustain a man who breaks the law in the interest of a party.

It is clear that the two sections need laws of different nature. A voting machine, or even the Australian ballot system, will remedy the evil at the South, but at the North it cannot be remedied so long as men can be bribed, black-mailed or brow beat. And election laws do not remove such men.

Many plans for securing fair elections have been suggested. Most of them have proved either impracticable or inefficient. The Australian ballot-system is reported to have failed at the North, though the press states that it was pursued with gratifying success in Alabama the other week. A voting machine, which is a recent invention, seems to be more practical and efficient than any plan or device up to date. And a description of it will doubtless be interesting. Mind you, no machine can prevent bribery, nor can any amount of legislation, for that matter.

The voting machine is similar to a cash register—seen in many stores. It is placed in a room in which only one voter goes at a time. Entering the door one sees a large card containing the names of all candidates arranged according to their respective parties in columns up and down, each party's column being a different color. Opposite each candidate's name is a knob which, being pressed, registers and numbers the name of that candidate, and at the same time locks the knobs opposite the names of other candidates for that office. Thus secrecy is insured; and there can be no confusion such as sometimes accompanies paper ballots and scratching tickets. Moreover, if the voter cannot read (writing is unnecessary, though ability to read and write should be made prerequisite to citizenship) he can vote by colors, knowing his party color. Having voted, one sets out through a door opposite to that by which he came. And by opening this exit door the entrance door and the knobs which one has pressed down or locked, are brought back into position, and the room and machine are ready for the next voter. Corruptible man has nothing to do with registering or counting the votes; the work is done by the device so cleverly that immediately after the last vote is cast the result of the election can be announced.

The Treasury "gold reserve," which was doubtless designed to always be $100,000,000 as a bulwark of the Nation's credit, is now less than $50,000,000. The diminution of it, which has been going on periodically more than two years, is accounted for in the "out flow" of gold to Europe. But why gold continues to "flow" thither rather than to North Carolina or elsewhere is a question that many a man would be happy to solve, and which many are happy to think they have solved.

There are no philanthropists among the financiers. And therefore it is reasonable to conclude that full value is received, or has been received, for all the gold that "flows" to Europe or elsewhere through financiers' hands. But the fact that it goes to Europe, as to a long home, and the fact that there is little or nothing coming back to show for it, has provoked several reasons and remedies among financiers and others. Some in great fear aver that Europe is conspiring against our commerce, and plots to destroy it by getting all our gold. This is not credible, however, as only a very small *per cent.* of international commerce is carried on with the aid of gold, and, moreover, Europe is more dependent upon the United States so far as commerce is concerned than we are upon it. International commerce, it should be understood, is carried on by exchange of goods—cotton for cotton manufactures, for instance—and only the balance is paid in money. Others say that European investors, distrustful of the future financial system of the United States, are withdrawing all the loans they have made American companies in the shape of purchases of stocks, bonds, etc. This is reasonable; for if Europe fears silver as a general currency it does well to beware of this country. Finally, the likeliest explanation is that European financiers are confident of the soundness of American investments, and that the gold that "flows" to them is in payment of interest on these investments, of expenses of 100,000 American travellers in Europe annually, the average expense of each being about $800, the payment of freights and insurance on goods shipped to Europe, and that these payments seem great now because in other years the United States had so much more gold to spare, revenues being more plentiful.

The fact that the United States shipped in the year ending June 30th $380,000,000 more worth of goods than it imported is conclusive evidence that commercial transactions do not influence the "flow" of gold, else it would have been towards instead of from us in that time; and since that is true it is apparent that, while Europe is a good customer, the United States can carry on commerce with it, whether our financial policy tends towards bimetalism, monometalism or a greenback currency, for United States money is not needed.

That was a pertinent remark that a contemporary made *apropos* of the general defensive comment relative to the South-defaming negro woman lecturer in England, now, emboldened by success there, parading in New York City,—that the Southern press has concerned itself too greatly with such people. If a worthy man appears to be alarmed at an asperation upon his character, the fact excites suspicion among those who would not otherwise listen to evil reports of him. It is well to be sure that the defamer's character is better than the defamed before one resents defamations. A negro woman's statement cannot injure an entire section that any one who chooses may visit. But if the South gives dignity to her statements by noticing them, and if it goes further and anxiously adduces contradictory evidence, all people will be more inclined to hear her, and some will argue that she is speaking truthfully since we are so anxious to disprove her statements, which one should expect to be regarded as false by all intelligent people. Moreover, the more said, the greater the notoriety of these rabid liars; and they live only by notoriety given by people who resent their defamations.

Here, too, it is pertinent to try to add impetus to the extending conviction that none but Southerners can develop the South. Southern people must get rid of the idea that their future is dependent upon the North or upon immigrants of any kind. It is certainly better off for the absence of those who credit the words of a notorious negro woman in preference to thousands of witnesses and millions of testimonies. Neither Northerners nor Europeans are better than Southerners. And if they can develop the South, Southerners can do it better. Let there be an immediate end to the idle twaddle of Northern enterprise, the lazy dallying for Northern aid, the unreasoning and unworthy infantile cry of dependence upon aliens. Southern resources and Southern manhood are worthy of each other; God made them for each other.

The Farmer's Boy.

BY R. T. VANN.

"What shall I do with him?" This question is worrying many a farmer in North Carolina to day. He is thinking about his boy just turned from childhood into youth, and he knows that the next turn will be from youth into manhood. Time was when he cared mostly that the little one might be healthy and bright, and might bloom into vigorous youth. As to his manhood there was little care and as little planning, but only the feeling that somehow the dear baby *must* become an honored and successful man. But now, kind friend, as your boy stands midway between childhood and manhood, you begin to feel that if there is ever to be anything in the man it must be got out of the boy; that the man is to be made out of the boy. The rifle barrel, you have observed, is only three feet long, and yet it fixes the course of the ball for a thousand yards. So the man is apt to take his whole course from the boy. But the boy, gay, light-hearted, rollicking fellow, what does he know or care about the future? So preparation for this future must be made largely by you. The question once too far off to disturb you is now pounding at the door. What makes the matter more serious, too, is the thought that it will be very bad for the man to undo a mistake made on the boy. But the question pushes itself forward and must have a speedy answer. Well, have you decided? Wait awhile till you have thought the matter over again.

You see, the rest of us, as well as you and the boy, are deeply concerned about the kind of man he is to be. For remember, this boy represents the largest class of boys. Taking the whole country, farmers' boys are just about equal in numbers to all the other boys together. But in this State, where there are no large cities and but few manufactories, no doubt the farmers' boys out number all the others five times over. So this farmer's boy is to take the greatest share in controlling our State. He is to do most of the voting. He is to make the laws, directly or otherwise. He is going to step forward and take the reins of government, or say who shall do so. He will determine what kind of schools and churches we shall have, or whether we shall have any at all. So we are all anxious to know, dear sir, what kind of man you are going to turn out from your boy.

And, now, let us *see* your boy and try to make out what kind of a fellow he is. It may help *you*, too, to take him apart and look at him. You can tell better what kind of timber is in him. Well, he is *pretty lively*, I should say, up to any kind of frolic. He is apt to be so if a boy at all, and more apt to be so if a farmer's boy. You get him up soon in the morning and let the sharp air take him. You brace him up with plain food and healthy work. You give him a turn with the calves and colts, and a light sweat at the wood pile; and when night comes you plant him in bed early, and he sleeps till you call him. Well, if that kind of boy *isn't* lively, you had better put him in a doctor's hands, for he's about dead. But you don't want a corpse nor a mummy; you *want* your boy lively. Oh yes; who wants an engine with no steam? Only see that you keep the valves in order and the track in good condition, then pile on wood, and move things.

He is probably the *best* boy we have. Not better, perhaps, than other boys raised in the country, but better than the average town-boy. He has fewer temptations; he knows less about many things concerning which it is a virtue to be ignorant. Many of his faults come from the city, in one way or another. Many of his faults come from the city, in one way or another. He is apt to be more of a home boy than the town boy. He probably comes home earlier at night, and stays there better when he comes. His eye seldom falls upon the flaming play bills that run the town-boy crazy. The strictly moral exhibition, whose proceeds are divided with the orphan asylum, is not so plentiful in his neighborhood. Yet, he has a fair show of being better than the town boy—better, too, at the very time when character is forming, and when *you* have him in hand.

It seems, then, that you have a boy that ought to be something in life. What will you do with him? Well, suppose you give him a chance, and let him help make himself. Many a boy has failed to be a man just because his father wouldn't let him. Now a *man*, a really *great* man, need not be a lawyer, nor a politician nor a physician, nor a preacher; he need not be in any of what you call "the professions." He may just be a plain levelheaded, cultivated farmer, and still be a *man*. If the Maker seems to have endowed your boy with special gifts for any of the professions, why let him follow it, and lend him a helping hand while he is getting ready. But don't conclude that you must make a professional man out of him just because he is a bright boy. Where in the world did ever the notion come from that men must pick out their clever boys for lawyers, doctors, and what not, and save the fools to make farmers out of? A little thought will show you that the dull boy is quite as likely to succeed in other things as he is in farming. If any business in this world requires a clearer head and a sounder judgment than good farming does, this writer doesn't know what that business is.

Now, suppose your boy is to be a doctor; you try to get money enough together to give him an average general education, and then put him in a medical college. And you would try to give him the same chance, if he should wish to become a lawyer. Why should a boy who is to *farm* be neglected, and be the only one that is neglected? The preacher, the lawyer, the physician, are not made in the schools really, but by the actual practice in life; and yet, it is a good thing for them to learn the *principles* of their profession before they commence the practice. They might after awhile pick up those principles themselves, without ever going to school; but if they can learn from experienced teachers in a few months what they must otherwise learn after many years, if ever *at all*, it pays to go to teachers. Now, stop and think whether the following statement is true: One intelligent, thoughtful farmer in a community influences the farming of the entire community, because the neighbors watch him and learn from his methods. Well, if all could be trained and thoughtful, would it not be that much better? One may learn the art of hillside ditching after awhile by actual experience; but it would clearly pay him to lay out a little money in learning it before the soil has washed off. One may learn after awhile that some manures, excellent in themselves, kill each other by mixing; but it is surprising to know how many persons die in ignorance of that fact. One of the most successful planters the present writer knows, after fifty years of experience, wasted his money and damaged his crop by mixing Peruvian guano and hickory ashes.

The feeling is common that general education for farmers is purely ornamental, and that if a boy is certainly going to farm, a very meagre bit of schooling will do for him. There is even a prejudice against "book-learned" farmers as being theoretical and unpractical. Of many such farmers this is undoubtedly true; but is it not also true of many *not* "book learned?" If a man has not sense enough to put principles into practice, he hardly has sense enough to practice much *without* principles. The mill doesn't turn out flour if you put peas in the hopper; and you can't reasonably expect bread from an oven in which there was no dough. If you send a natural fool to college, you will probably get back about the same kind of fool. Pray consider, friend; education is not what you learn in books, it is the training which the mind receives for independent study. Very few college boys in after life remember much about the languages or higher mathematics, unless they refresh their memories by teaching; they didn't study those things expecting to remember them, and in most cases they don't particularly need to remember them. What they wanted was to stretch and toughen and strengthen their minds for whatever work they might have to do. And so, some of our best educated public men and farmers can't read a line of Latin, but they can put their minds down to close, hard thinking when they will, because they practised that in studying Latin. It seems to the soldier a useless and cruel thing to make him drill twice a day, and it seems to *you* a waste of money to keep an army so long in mere drilling. But when you watch those well-trained men by the side of new troops under fire, you will think it worth while to make soldiers drill—not that they may know how to drill, but how to fight. So don't be too hard on "book-learned farmers." What they learned in school-books may not help them much in farming; but the mental drill that studying gives may help them very much.

But it is not altogether certain that your boy *ought to be a farmer*. Possibly he ought to enter some of the professions, dull though he seems. He has as yet shown no signs of talent in those directions; but have you given him a fair trial in the matter? Gold often lies deep; but it is pure gold when you bring it up. I suspect there is a rusty old axe lying about your premises, which would make the chips fly if you would give it a helve and a little grinding. Whet the boy up a little, even if you hardly can spare him at home. Don't send him *anywhere*, just to say he is at school. The greatest trouble about our common schools is that they are so very *common*. Send the boy where he will be likely to learn something, if he has a mind to.

But, alas! the farmer's boy is a poor boy. It would be a hard pull for him to go to college, or even to an academy. But did it strike you that the poorer the boy is, the greater his need of education? And if he has but little money, hadn't he better invest it where it will pay best and can never be lost? Suppose you advance to the boy now what you had thought of leaving him when you die. Why not? To finish his education you might have to advance him more than his share of the estate. How would it do to give him his share and lend him the rest, as some parents are doing with boys at school now? Let no one get disheartened because he will have to work hard and live close to get an education. Whether rich or poor, it is best for all boys at school to *feel* poor. The boy always conscious of his wealth is from that very fact a failure from the start; exceptions to this rule are about as common as black swans. Any body who is ashamed to dress plainly and save money at school had better stay at home and live and die in the obscurity he deserves. But the boy with a good will and a good character and little else, need not blush to face the sons of wealth. There used to be at Oxford university some proud young noblemen, whose names are known now only because a young lad named George Whitefield used to black their boots. Ho for the poor boys! I wish I could set before you the long line of great men whose hearts knew the cares, and whose hands knew the marks of poverty. I would name John Bunyan, the tinker, and George Whitefield, the boot black, and William Shakespeare, the butcher, and Robert Burns, the plow-boy, and William Carey, the cobbler, and William Herschell, the cabin boy, and Benjamin Franklin, the soap-maker, and Thomas J. Jackson, the constable, and James Garfield, the mule driver. Ah! the carpenter's son at Nazareth forever dignified the work bench.

And now, friend, put these things together and see if you can't answer that troublesome question about your boy.

"The History of Baptism from Moses to John."

BY REV. O. C. HORTON.

Another borrowed heading, showing how little trouble it is for some people to trace things to their origin, and give a reason for such a beginning. There seems to have been no difficulty in our brother's tracing baptism back to Moses and working its history on to John.

He cites 1 Cor. 10: 1, 2, and finds in it the beginning of baptism. Paul says, "Israel was baptised unto Moses in the cloud and in the sea," while making the way through the sea out of Egypt. Here is the fountain-head, the very origin of baptism—a clear case—plainly made out, and therefore should be received by all without dispute or even a doubt. "The people of Israel were baptised unto Moses as an avowalment on their part that they accepted him as their leader. In the ocean depths of the divided waters, with the cloud pillar above them, they avowed allegiance to God's servant."—(*Ford*).

"Here, then," says another writer, is an acknowledged case of pure water baptism," when there is no Scriptural account that a drop of water touched one of Israel, either from the walls of water on each side, or from the cloud above. This cloud has been drawn on many times before, but there is no Scriptural evidence of its ever having furnished a drop of water, no matter how hard it was squeezed, or earnestly entreated to give forth; it has remained as rainless as the bottom of the sea, over which Israel passed, was dry.

How ingeniously some people can find water or dry ground as their position may require! Surely it would not be right to announce this as the beginning of baptism as practiced now. One would have to draw on imagination for the facts to support such a position, because Scripture testimony is so scarce. It will not do to slander the Bible, or as Christian people to have things just as we wish them, Bible or no Bible? Still, we have recently been reading after one who says, "The Bible shows that baptism has been in use from the time of Moses."

Well, it was an immersion, "baptized unto Moses" and not into Christ. By whom were these people baptised? Not by such an administrator and after the fashion of to-day, or there is no record of it. God dug their grave through the sea and made a slab or covering of the cloud, and we see them entombed while passing through the sea on dry ground, and not one drop of water fell from that cloud upon Israel during the passage, that we have a record of. Baptism is a burial and this resembles it, but it was not a literal baptism, as some would have us think. "The above used Scripture looks like a figurative baptism, properly so called on account of its resemblance to a literal immersion in water, which is the New Testament baptismal act."—(*Clark.*) "They went through the sea by faith." Heb. 11: 29. "He turned the sea into dry land; they went through the flood on foot." Ps. 66: 6. "Thus the Lord saved Israel that day out of the hands of the Egyptians." Ex. 14: 30. "He that believeth and is baptized shall be saved," is the way the New Testament puts it. (See Mark 16: 15, 16.) Surely there is some resemblance to baptism—enough to suggest the words to Paul's mind; but it was not a literal baptism, and therefore, could not have been where this ordinance originated.

Another position, a little further on, making out the connection between Moses and John, seems based on Heb. 9: 10, and Mark 7: (—

[CONTINUED TO FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, AUGUST 15, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

In the death of Dr. J. C. Long, for twenty years teacher in Crozer Theological Seminary, our denomination loses a very strong man. Dr. Strong was a Southerner by birth, but most of his best years were given to work in the North. We mourn the loss of a dear brother in whom there was wisdom and strength to be admired and many virtues to be loved.

For Christian and Popular Education! Was there ever a slogan that meant so much? Was there ever one so worthy of the manhood of the State? Let it ring from mountain to seashore;—for the inculcation of Christian civilization, the principles of Jesus Christ; for the enlightenment of every child in the State. In what party will one find as much to inspire to action, as much to vote for!

In these days of democracies and democracies it is well to be able to know a democracy when you see one. In your last church conference you have an example of the purest democracy known to men. Of course this is humanly speaking, for in the proper sense each individual conscience is subject to Jesus Christ, who is thus ruler over the whole.

Every member of a Baptist church, man, woman or child, has a vote in conference; and the vote of one is not one whit more powerful than that of another; and this is democracy, pure and undefiled, such as is found in no other great sect, such as no nation nor State can boast. And what is far more to rejoice in, it is Christianity.

Doubtless many of our readers were interested in the complete program of the North Carolina Baptist Sunday-school Chautauqua last week. It is indeed well gotten up, and those interested in Sunday school work should preserve it.

Many a teacher would be greatly improved by attending the coming Chautauqua; and many a student would become a teacher by attending it and pursuing the lines of study that will be suggested.

One great cause of slowness in Sunday-schools is teachers who are not prepared to teach. The Chautauqua would remedy this by bringing together the successful teachers of the State to instruct themselves and all others.

Notice that, though State-aid is endeavoring to ward off the blows that have been dealt it, not once has it dared attempt to answer the arguments of the article that is the bone and sinew of our struggle. This virtually acknowledges defeat; but that means nothing if the county conventions of the several parties are "fixed" to nominate State-aid men. Many times has the will of the masses been contravened by such means. To win in debate is only a step after all; and yet it is a step that would have been sufficient had it been on the part of State-aid, which is to say, that had it been possible to refute Dr. Taylor's arguments it would have been done long ago. That the step has been on the part of Christian and Popular Education is assurance that our claims are just; that we need only to espouse them persistently to win against prejudice and misrepresentation and epithets and chicanery.

We often hear laymen complain of the difficulty with which they "get into" our church affairs. It is often used as an excuse by them when they have no excuse. For there is no excuse for them.

Preachers have many functions; but they cannot do all the work. They must feed and lead; but they can do neither well without knowledge of the inclinations of their flocks.

Just now the best opportunity that we know of is presented our lay brethren to "bring themselves out." There is need for them at every Association. Many of them have more judicial minds than the pastors, many of them are more eloquent of tongue, many know the popular inclination better, all should know the needs and be able to deliberate upon the plans of the Cause as well as the pastors, and all, the pastors included, will be better for such a state of affairs. Let the lay brethren take a more active interest in our Associations and other meetings. Study up on some subject and surprise the brethren. And do it this year; begin now. You can't imagine how much good it will do you.

The Lord's business is your particular business, if you are a servant of the Lord, whether as layman or preacher; and neither can afford to neglect it.

NO CAUSE FOR AMAZEMENT.

From recent statements we surmise that many people have become to such a degree inappreciative of the duties of a Christian as to be amazed at "lay preachers," as they are called; or, on the other hand, that Christians who are Christ like are so scarce that one is amazed to discover one. That one who professes faith in Jesus Christ unto salvation, and who has any appreciation of the daily life and teachings of Christ, should prove a power for good, is not more than should be expected. For a Christian to succeed in keeping in church and do less is reason for surprise.

The children of God must rid their minds of the idea that only those whom God calls to give their entire time to his work can work. A man or woman may never enter a pulpit, may attend thoroughly to a reasonable amount of business duties, and at the same time do more for God and man than many eloquent occupants of pulpits. And whether they do more than their duty is a question that only they may answer. Their success is certainly not a reflection upon those who give their entire time to the work. That God calls this man especially is no ground for a Christian to reason that any one is without obligations to God. That one may pay another to work for God is no ground for shirking certain every day duties that meet us face to face wherever we are, immunity from which no one can procure.

The children of God must learn, too, that the pastor, though he be the ablest and the blessedest of them all, cannot do all the duties of his flock or even a part of it. He does well to attend to his own. And though the Hebrews did have a way of packing all their sins upon a happily unconscious goat—what a load one would have to day!—we hope no one now living is laboring under the misapprehension that for any price all one's duties may be cast upon a long suffering pastor. And though there is one on whom all our sins may be cast, one able to bear, we cannot cast our duties upon him. Every church member has duties not dischargeable with money; and every one is conscious of one's duties, provided one has sought wisdom from God, has studied his holy Word. To profess Christ and not try to be as Christ-like as possible is to sacrifice one's profession and one's principle to the flesh, which is a shortcoming, and indeed, a sin. To profess Christ and not ask, "Lord, what wilt thou have me do," is selfishly sinful. And to ask, to seek duty and not find is impossible. There is but one conclusion to this reasoning: A church-member who is not active is unchristlike through wilful ignorance or mastery of the flesh; and in either case one cannot continue in a church, the inactive members of which Christ taught us should be cut off.

Of course no one holds that every Christian ought to be a "lay-preacher," if that means one who exhorts from pulpits. We do hold, however, that that one is negligent of duty who does not exhort by one way or another, by word or deed, and if necessary by both, all unsaved persons to seek the Lord and his righteousness. And we hold, moreover, that as the Son of Man carried the cup of cold water to the thirsty, comforted the sorrowing, and healed the sick, no one who professes that one's life is modeled after the life of him who did these things, would fail in doing them in the present time; and (need it be added?) to be a church member is to profess to follow Christ not only upward to glory, but through the wilderness and among the sick and sorrowing and sinful even to the cross, the cross upon which the flesh is sacrificed, upon which self is forsaken in the name of him who forsook himself for us.

Surely if this be the duty of Christians—and there is none who successfully denies it, howsoever great be the number of those who would—surely to be amazed at any Christian's activity is to betray that one has been dwelling in a desert country, where living waters are seldom seen.

Our State contemporaries are asked to read and reach their own conclusion of what is said in our leading editorial last week—"State Aid's Underhand Methods,"—rather than accept the statement of a daily contemporary for what is in it. We certainly did not insinuate or allege or broadly say that any paper had been bought.

We say now that but for certain inducements many of the papers that have published the letter addressed to the Baptists of North Carolina, the article appealing for continued State-aid to the University, or the article signed "X," sometimes *credited* to Dr. McIver, would not have published them.

We attributed baseness to men who preferred guerilla methods to open and honest contest; but by no means did we assert that any paper in the State was a conscious party to anything base. A reading of the editorial in question, however, will be sufficient.

Routed in open and honorable conflict State-aid resorts to the methods of the wire-pulling politician: it is now "fixing" conventions in which some of our readers will sit. Let them be on their guard.

We ask no party to espouse our principles; but we do ask all men. We ask no man to forsake his party, but we do ask each man to vote only for men who stand for his principles, to forsake any party or any candidate who, not being in sympathy with one's principles, cannot represent him. In whatever party you are, be sure you do not sacrifice your principles to the party name by voting for men who will misrepresent you. To put party above principles is to render our government representative only in name.

Dr. Hiscox's division of prayers into Preaching, Exhorting, Historical, Oratorical, Complimentary, and Fault finding prayers, is good. It has been our misfortune to hear all kinds.

Prayer to God is a communion with him or a petition to him, and always an acknowledgement of submission to his will. When prayer is put to the uses enumerated by Dr. Hiscox it is more worldly than otherwise, and is likely to fall barren to earth rather than ascend to heaven.

Prayer is one of God's best blessings upon men; without it a great deal more faith would be required to make the pilgrimage of life. Not to be able to call upon and hear "the deeper voice across the storm," would dishearten many a weary one who, inspired by communion with God, now journeys on undaunted by human obstacles.

FROM OUR TRAVELLING AGENT.

PILOT MOUNTAIN ASSOCIATION.

It is always a pleasure to meet with the brethren of this Association. At each of its sessions it mends its gait, extending the limits of its work, and strengthening the bonds of union between the churches and among the brethren.

Bro. H. A. Brown has been in all the plans of work from the time the body was formed, is much with the brethren in all parts of the territory, yet his presence is always an inspiration to his brethren. I did not reach the meeting in time to hear his sermon, which was the introductory to the exercises.

This was the largest gathering of this body we have ever seen. The brethren were in the very best humor. They left their crops "smiling" and growing at home. The churches were all represented, and all pledges, and in many cases more than the pledges, were paid during the year which closed.

State, Home and Foreign Missions were discussed with more than usual interest, and the plan of all the churches seemed to be to do more for these objects than had been heretofore done.

The missionaries in the Association made encouraging reports and statements concerning the work in the Association, and Bro. Brown, the Treasurer of the Executive Committee, invited each one at the close of the session to come forward and receive what the Association was due him for his work.

By the way, the policy which this body stritctly adheres to—not to go in debt—has contributed to the quantity and quality of work it has been able to do.

Many of us missed Bro. Mills, who has not attended any of the Associations thus far. Several of the brethren spoke on the report of the Orphanage, and the Sunday collection was divided between this and State Missions.

The subject of general education was never so fully discussed as it has been at the Associations which have thus far met. Our people were never more united on any question than they are in their opposition to supporting higher education. The speeches of Dr. Durham and Prof. Poteat were listened to with an interest which told plainly what was in the minds of the people. Out of the three thousand people present, I heard of no one who did not heartily endorse the sentiments of the speakers.

I wish I could write more in detail of the exercises. It only remains for me to thank the brethren for the many kind things said of the Recorder, and for the hearty response which was evidenced by the handsome list of new subscribers and renewals received on the ground.

From here we drive to Winston and spend a most pleasant night with Bro. D. S. Reid, and early Monday morning we are on our way to the

BEULAH.

I have seldom seen a more interesting audience than met on Tuesday at Kerr's Chapel. The men are well-grown, intelligent and clever; and the women were handsome and refined, and they have the most excellent cooks I have seen anywhere. This latter was suggested by brethren Lamberth, Durham, Hobgood, and perhaps others. All but two of the churches were represented. There was nothing said about forming the new Association. Greensboro and Reidsville churches asked for letters with a view of going into the new organization, and I hope churches enough will unite with them to form the new body and carry into effect the plans these brethren have in view.

The brethren love the name as well as the history of the old Association, and will not hear to giving up the present organization. If the discussion has done nothing more, it has created a new interest, and we shall be surprised if the old Beulah does not wake up and make a record in the future which shall be in keeping with what has made it so illustrious in Baptist history in North Carolina. The great need of this Association seems to be preachers. Brethren J. R. Jones and Harris are the only preachers now who spend all their time in this Association. Surely the "harvest is plenteous and the laborers are few." This is hard to account for. The people are well off and thickly settled. The best country homes I have seen in the State are those in this neighborhood and on the road leading from Kerr's Chapel to Burlington. The farms are in a high state of cultivation, and just now the eye for miles and miles can rest on broad fields of the finest corn and tobacco.

It seemed to me that the delegates were unusually prompt in making their pledges to the different departments of work for the coming year, and in addition to this the delegates, as they did at the Pilot Mountain, gave Bro. Conrad considerable help for the paying of the debts now resting on Ruffin and Walnut Cove churches.

This congregation was not only made up of Missionary Baptists, but there were a large number of representatives from other denominations present to hear especially the discussion on education. I have never seen people listen with more eagerness. Those who could not get in the house—and these were many—listened from the windows, and the universal verdict was, so far as I could learn, "we will vote for no man to go to the Legislature who favors taxation for higher education."

J. C. C.

PERSONALS AND OTHER ITEMS.

....For Christian and Popular Education.

....Rev. J. F. Love of Suffolk is on a vacation.

....The temperance meeting at Greensboro occurs to day.

....Rev. W. A. Ferrall has accepted work at Pikeville, Wilson county.

....Be sure you don't choose a misrepresentative to represent you anywhere.

....Rev. S. D. Swaim of Wilmington is visiting in the Western part of the State.

....Rev. C. W. Scarboro is assisting Rev. O. C. Horton in meetings in Johnson county.

....Rev. C. S. Farris, wife and son, are at High Point, we learn from the *Enterprise*.

....Revs. C. A. G. Thomas and J. M. Hilliard are holding a meeting at Ramseur.

....Rev. H. A. Brown of Winston will probably spend his vacation at Piedmont Springs.

....Rev. J. E Hutson of Richmond, Va., will begin a meeting at Boykins, Va., next Sunday.

....Eleven conversions resulted from Rev. M. A. Adams' meeting near Reidsville recently.

....The First Baptist church of Brooklyn will build a new house of worship costing $100,000.

....Rev. A. B. Hunter reports a good meeting at Inwood. Two very old men were converted.

....Rev. L. M. Curtis of Aulander assisted Bro. Cale in a good meeting at Roanoke church last week.

....Rev. W. H. Sledge, who graduated at Wake Forest last June, was ordained to the ministry recently at Leaksville.

....Dr. R. H. Marsh of Oxford attended the Concord Baptist Association at Chase City, Va, last week.

....Dr. H. A. Tupper of Richmond, Va., is spending some time in a mountain camp at Slaghts, Col., for his health.

....At a recent meeting at Whiteville Grove—Rev. Josiah Elliott, pastor—there were ten additions to the church.

....Our proposition is bringing in new subscribers already. See if you can increase the number. A little effort will tell.

....Revs. W. H. Reddish and J. L. Martin recently held a good meeting at Midway, in which there were three conversions.

....Prof. W. L. Poteat delivered his lecture, "The Thirty Silent Years of Christ's Life," at High Point last Monday night.

....Dr. Jno. A. Broadus has cancelled his summer engagements, having found that his health cannot withstand continued work.

....Bro. W. R. Gwaltney baptized sister W. H. Edwards and R. B. White into the fellowship of Wake Forest church Sunday.

....Secretary of State Gresham has assured the Presbyterian church that missionaries in China, Japan and Corea will be protected.

....We were glad to have a visit from Bro. G. R. Bagwell of Garner, who has been a subscriber to the Recorder since 1867, last week.

....Dr. M. M. Riley of Georgetown, Ky., has accepted the presidency of Greenville Female College of South Carolina. He is a strong man.

....Rev. L. G. Broughton is spending a vacation at Crockett's Spring. The work on his new church-edifice at Roanoke is progressing.

....Dr. N. B. Cobb preached two good sermons in the pulpit of the First Baptist church of Raleigh last Sunday, Dr. Carter being absent.

....The Presbyterians at Wilson have offered the Baptists the use of their house of worship while the latter's new church is in course of erection.

....The Lumberton brethren and sisters are enlarging the Baptist parsonage there in the absence of Bro. Martin, who is on a vacation in Virginia.

....The Baltimore *Baptist* states that Dr. J. W. M. Williams, well known to many of our readers, is seriously ill at Buffalo Springs, Virginia.

....Rev. Jos. Hiden writes that our church at Morehead is moving along with increasing interest. Congregations are keeping up well both morning and night.

....Revs. A. A. Butler and J. L. Britt recently held a meeting at Beulah church, Sampson county, in which there were twenty two accessions to that church.

....A recent meeting at Mt. Creek church, near Rutherfordton, in which Rev. C. B. Justice did the preaching, was the occasion of twenty-five additions to that church.

....Attend your Association. You'll not have an opportunity to spend a day better in a year. Learn of the works of the Lord; and give them the benefit of your study.

....The members of the Baptist church at Matthews have near completion a handsome brick church, erected at a cost of over four thousand dollars.—*Monroe Enquirer.*

....Rev. B. H. Matthews changes his address from Crozer Theological Seminary, Chester, Pa., to Plymouth, N. C. We presume Bro. Matthews is preaching at or near Plymouth.

....Revs. J. C. Sorrels and E. J. Harrell recently held a meeting at Silver Creek church, Polk county, in which there were twenty conversions. At the close seventeen were baptized.

....As a result of a meeting held at Virginia, Va.-N. C., by Revs. H. T. Williams and T. B. Hill, nine persons have been added to our membership there; eight of them were baptized.

....Reports of blessed meetings continue to come. We hope that there will be such a gathering in of the wandering this year as has never been known. Work and pray for spread of the gospel.

....The Leaksville *Herald* says that Rev. J. W. Lynch of Danville, Ky., occupied the Leaksville Baptist pulpit last Sunday morning and that Rev. W. C. Taylor of the same State occupied it at night.

....Bro. Jno. E. Ray is again in the "bright sunny South," as he joyfully writes last week in requesting his address changed from Colorado Springs to Danville, Ky. Kentucky is to be congratulated.

....Three thousand members of the Holy Rosary Catholic church at Baltimore have decided to disregard in the future the commands of the Cardinal and to establish an independent Catholic church.

....Miss Duffie Conn of the Raleigh First Baptist church left last Saturday for Glover, Nash county, where she has accepted a position to teach. We are sure Miss Duffie will give entire satisfaction as a teacher.

....Five persons were recently baptized by Rev. J. K. Howard into the fellowship of our church at Rocky Mount. Bro. Howell is greatly encouraged in the work there, and the church seems more active than ever.

....The *Orphan's Friend* is publishing a series of articles on educational institutions in North Carolina. Last week it contained a sketch of Wake Forest College with a photographic view of three of the buildings.

....The *Western Recorder* has purchased the *Baptist Gleaner* of Kentucky. It will run a "Gleaner department" hereafter, of which Bro. J. N. Hall will have charge. He will also serve as field editor for the *Recorder*.

....Bro. Mills of the Orphanage announces that so far he has not been able to attend any of the Associations on account of sickness at the Orphanage. In the mean time he hopes the brethren will represent this good cause.

....Rev. J. H. Lamberth writes from Roxboro: "In the meeting at Ephesus, Bro. P. H. Fontaine did the preaching, and thirty joined the church. Many others professed faith. We number nearly three hundred members now."

....Rev. Geo. J. Dowell of Durham sends us a new subscriber, and writes on the 10th inst.: "We had a good meeting at Rose of Sharon last week. Start at Yates' Chapel to day. Never saw more promising corn crop in my life."

....Rev. E. C. Bobbitt of Smyrna writes that he, Revs. B. H. Matthews of Plymouth and J. D. Moore of Beaufort recently protracted a meeting at Woodville church, which resulted in eight professions and six additions to the church.

....Bro. B. S. Peterson has resumed work for the *North Carolina Baptist*, after having been incapacitated by ill health about eight months. Bro. Peterson was taken sick at the Elizabeth City Convention, and we are glad to note his recovery.

....Presbyterians and Methodists have more missionaries than any other denomination in Korea, the country over which China and Japan are fighting. A Baptist missionary is now on the way thither from Dr. A. J. Gordon's Boston church.

....Those who have heard him preach will rejoice to know that a volume of sermons and addresses by Dr. Thos. E. Skinner of Raleigh is in press. It will no doubt be very valuable, being the select work of a ministry of nearly forty three years.

....We regret to learn of the death of Bro. T. D. Cooper of Winston, at the age of sixty six. Bro. Cooper was a deacon of the church at Clemmonsville, and was held in high esteem by all who knew him. He leaves eight children, to whom we extend sympathy.

....We are in receipt of the souvenir program of the State Sunday school Convention to be held at Durham 21st to 23d inst. It contains pictures of many of the officers and speakers, of which we note especially those of Prof. W. L. Poteat and Bro. L. G. Broughton.

....Rev. C. W. Matthews of Berkley, Va., writes: "I am now having a successful meeting at my church, conducted by Rev. J. J. Wicker of Louisville, Ky."

....Wake Forest College will open shortly. Good reports of the work there and the work over the State for it are coming in. Now is the time of times to keep Wake Forest ringing in the ears of the likely young men of your town.

...."The Farmer's Boy" on our first page has been put in tract form. It should be circulated from one end of the land to the other. Read it. We knew Bro. Vann was one of the most sensible of folks, but we didn't think him capable of so good an article as this.

....Rev. T. Bright of Forest City has been called to serve his seventh year as pastor at Waco. He is in a meeting there now, in which great interest is expressed. The Shelby *Aurora* reports that there have been two professions of faith and a number of reclamations.

....You can put the RECORDER in your churches from now until January 1st for fifty cents for each subscription. This is for new subscribers; and it will be to your interest to begin getting them now. Send the subscriber now and the money later, if you see proper.

....We are going to avoid sending out reminders this year if possible. It will be possible, if our delinquents (see the label on this paper) will send us a part or the whole of their renewals or the amounts they owe, or write us a postal saying when they will. Renew, if you can.

....Says Judge Armfield, one of the most conservative and well balanced of the North Carolina judiciary: "In my opinion Dr. Taylor conclusively establishes every proposition which he lays down" in his pamphlet on education. We will publish a letter from the Judge next week.

....Rev. Thomas Dixon, Jr., of New York, will deliver his lecture on "The Gates of Heaven and Hell in Modern Babylon" in the Academy of Music at Raleigh on Tuesday night, Aug. 21. He deserves and will doubtless have a large audience. Admission fifty cents.

....The Cold Spring church in the Western Convention is having great trouble with a liquor element that has withdrawn fellowship from certain of its members who oppose intemperance and its upholders. A whiskey-distiller should not be allowed fellowship in a church.

....Rev. Jasper Howell, Jr., has resigned the pastorate of the church at Jonesboro, Tenn. Bro. Howell has had charge of this church a little more than a year, and his work there was very successful. We think Bro. Howell purposes attending Wake Forest College this fall.

....This is a very important year in Baptist affairs; and we are determined that as many as possible shall know what is going on. The RECORDER until the new year for fifty cents should bring us a thousand new names. Let us hear from you. A small effort on your part will do great good.

....It is said that the attendance at the late Central Association was larger than in many years, and that greater interest than usual was manifest. At one time Dr. Durham was speaking within the church upon education and Dr. Carter preaching in the grove, both before large audiences.

....The meeting conducted by Rev. C. W. Blanchard and Rev. F. H. Poston at Blackman's Grove Baptist church closed last Thursday. The Christian people of the community were greatly benefited and six persons were added to the church. Several others professed conversion.—*Smithfield Herald, August 9.*

....An interesting "educational gathering" was held at Amherst Academy, near North Catawba, Aug. 1st, of which Prof. R. L. Moore is Principal. There were eight speakers, among them Prof. E. W. Sikes, late of Wake Forest, and education was treated in many phases. Recitations, etc., added to the interest of the occasion.

....Bro. G. B. Pruett of Ellenboro informs us that Rev. B. M. Bridges and A. E. Erwin have closed a very interesting meeting at the Bethel church near Ellenboro. Twenty-five have been baptized and others made professions. The brethren made a good and lasting impression on the people.

....Rev. J. W. Nobles writes that in spite of the rains the Lord blessed his efforts in a meeting at Piny Grove church recently. He writes that there were seventeen conversions, five converts having been baptized. Bro. Nobles changes his address from Silverdale to Ward's Mills, Onslow county, N. C.

....Rev. P. H. Fontaine of Elmo, Va., writes: "We have been blessed with a gracious revival at Enon, Granville county. Thirty-four have been baptized, one restored, and two received by letter. This church has been well prepared by its former pastors, brethren Marsh and Jenkens, and is as near being a model church as I have ever known."

....The new Baptist church at Bat Cave was dedicated on last Sunday, the sermon was preached by Rev. C. B. Justice of Rutherfordton. This is a handsome little church, and is dedicated clear of debt. There was a large crowd present, and the services were very interesting and much enjoyed. Protracted services will be held there for sometime.—*Hendersonville Times.*

.... From the Baptist State Convention, December, 1893, to August 16th, 1893, the churches sent to J. D. Boushall, Treasurer, $3,444 98 for State Missions; and from the Convention in Elizabeth City, December, 1893, to August 15th, 1894, the churches sent to J. D. Boushall, Treasurer, for State Missions $7,014 09. This gives a gain, in this department, for this year, over the contributions for the same object for last year, of $3,569.18.—*C. Durham.*

....Bro. J. S. Kilby writes from Trap Hill the 10th inst.: "A gracious revival just closed to day in our church (Trap Hill Baptist) conducted by our beloved pastor, Rev. J. W. Burchett, assisted by brethren Jolly and Becker. Bro. Becker is a ministerial student at Wake Forest. Several conversions and eight additions by baptism."

....We were glad to have a visit from Rev. W. H. Reddish of Six Forks last week. Bro. Reddish was on his way to Garner's, where he will protract a meeting this week. Rev. A. M. Simms of the Raleigh Tabernacle and Bro. John Pullen are expected to help him. Bro. Reddish informs us that he will probably attend the Louisville Seminary the coming session.

....We had a pleasant visit from Rev. J. D. Newton, Thomasville, last week. Bro. Newton had been assisting his nephew, Rev. W. C. Newton, in a meeting at Clayton, which resulted in twelve or fifteen professions of religion. And last week he spent at Ephesus church near Raleigh in a good meeting. Bro. Newton reported all his fields in good and progressive condition.

....We were glad to have a visit last week from Rev. Archibald Cree, Jr., who was recently ordained at Henderson. Bro. Cree was on his way to Rolesville, where he and Rev. W. B. Royall, D. D., are holding a meeting this week. Bro. Cree reports good meetings at Youngsville, where there were eight conversions, and at Ephesus where there were nine. Bro. Archibald Cree has good cause to be proud of his son.

....Prof. J. B. Carlyle made us a pleasant visit on his way from Robeson county, where he has been resting by working for the college, to Wake Forest, last week. The Professor's health is much improved and he is very hopeful of the College, assuring us that more students than ever will attend from Robeson and surrounding counties this year. Bro. Carlyle will spend the remainding weeks in work for the College in other fields.

....Rev. C. J. Woodson of Gatesville called to see us last week. We regret to state that Bro. Woodson's health is so bad that he has had to give up work for some weeks in order to recuperate at the Panacea Springs, Littleton, N. C., where we charge Bro. Fant to take good care of him. Of all the RECORDER'S friends, Bro. Woodson succeeds in getting more subscriptions than any we know. He is a model working pastor in many respects.

.... Rev. R. D. Carroll began a protracted meeting in the Baptist church at Ayden on Sunday. Rev. Thos. Carrick of Lexington, who was for ten years pastor in Greenville, arrived there yesterday to assist in the meeting. Mr. Carroll recently closed a very good meeting at Hopewell mission station in which he was assisted by Rev. J. W. Rose, from Cove, N. C. There were fifteen professions and eight additions to the church.—*Eastern Reflector, August 8.*

....A brother told us last week of the quietest and one of the ablest workers in these parts—Rev. J. H. Hutchinson of Six Forks. It is said that when Bro. Hutchinson preached his first sermon at Samaria, Wake county, he took his congregation away in a buggy, and then didn't have a load. He now has a good church there. Moreover, Bro. Hutchinson has built up, with the help of the Lord, a congregation of about three hundred, which he says he wouldn't exchange for any in his Association, in another part of Wake where the "Hard Shells" had taken charge.

....The Knoxville *Tribune* of the 6th inst. contains a long account of the ordination of Rev. J. A. Wray, lately called to the Winston Broad Street church. The ordination services were held at the First Baptist church of Knoxville, and Revs. J. P. Powers, J. H. Snow and R. R. Acree took part in them. Among many other favorable expressions we select the following from the Knoxville *Daily Journal:* "Mr. Wray goes to Winston, N. C. He gives promise of being a young man of great usefulness in the church and goes from here with the best wishes of his many friends for Heaven's choicest blessings. Hundreds of loyal hearts will watch with unusual interest as to his future ministerial life."

Facts and Figures; or, Side-lights on the Educational Discussion—No. 6.

BY REV. C. DURHAM.

In my search for information about the income of the University I have found some strange things. Since the election to the presidency of the present incumbent the ordinary sources of information give no data for an opinion. The public documents, for many years so helpful, are now silent and worthless. That the law has been persistently ignored or evaded is so plain no one can be in doubt. But, though these things had been found out, I supposed the authorities of the University would throw no obstruction in the way of a citizen seeking information. In this, however, I was mistaken. In answer to my request to have access to reports of the Treasurer and Bursar, Hon. R. H. Battle wrote, "with the consent of the Executive Committee" you may; and our honored Gov., Elias Carr, wrote, "if the Executive Committee will consent." I was not to be stopped by such obstacles, and very humbly asked, through the secretary of the Board of Trustees, that I might have the permission of the Executive Committee to copy the reports which contained the information needed.

The Committee met Wednesday, June 20th, 1894, at five o'clock p. m. to consult about this grave question, and after due consultation the secretary was instructed to furnish me the information desired. It was a new question. No such request had perhaps ever been made, and no such meeting had ever been held. It was a solemn time. To refuse would lead to trouble, and to grant the request might ——. These were public documents, and a citizen had asked through the proper channel to see them.

The President of the University was at this solemn meeting, and so soon as the motion granting me access to the reports was adopted, he exhibited a tabulated statement claiming, as I have understood from the secretary, that it contained all the information I had asked for. The secretary presented this tabulated statement, and on careful examination I found that it did not contain *one single item of information I needed*, or that I had in mind in making the request. The President of the University wrote that this tabulated statement was "prepared not for the Executive Committee nor by me (him) but was prepared for you (me) by the Bursar of the University. Possibly there are errors in the statement, made in the haste of copying. I need not add that the Bursar is a devout Baptist."

Why such haste in copying? If "I need not add that the Bursar is a devout Baptist," why then add it? He says: "Hon. R. H. Battle has charge of all invested funds, and his grandfather was a Baptist preacher."

But I pass on to the Bursar's reports. I have been seeking for them for several months. Study them carefully, and you will, I think, need no other explanation of the conduct of the University authorities in ignoring and evading the law of the State which required them to report these things. The disgrace of the Battle administration was the perversion of the county students' law, and the disgrace of the Winston administration is the establishment and use of free scholarships.

COLLEGIATE YEAR 1890–'91.

Report of Bursar, Aug. 15th, 1890, to Dec. 31, 1891:

185 students in all.
82 paid tuition in full, $30 each.
3 paid tuition in part, $25, $15 and $28 respectively, and gave notes for balance.
6 were medical students, who paid tuition to University of $10 each.
1 was a medical student, who paid tuition to University of $12 50.
1 was a medical student, who paid tuition to University of $3.
1 was a medical student, who paid tuition to University of $5.
1 was a medical student, who paid no tuition to University.
1 was a law student, who paid $8.
1 was a law student, who gave note for $12.
33 students gave notes for $30 each.
8 students withdrew on account of sickness, &c., and were excused from paying tuition.
2 students had Cameron scholarships.
3 students had Moore scholarships.
2 students had Smith scholarships.
1 student had ½ Smith scholarship and gave note for ½ ($15)
8 students were preachers' sons.
3 students were studying for the ministry.
3 students were preachers.
2 students were post graduates, who pay no tuition.
14 were law students, who pay only the annual fee of $5 to the University.
14 were summer law students, who pay no fees to the University.

[Seventy-six seem to have paid nothing at all this session to the University.—C. D.]

Report of Bursar, Dec. 31st, 1890, to Aug. 15th, 1891:

167 students in all.
73 paid tuition in full, $30 each.
1 paid tuition, $25.
1 paid tuition in part, $22.50, and gave note for balance ($7 50)
1 paid tuition in full, $20, having left early in the term.
6 were medical students who paid $10 each for instruction in the U. N. C.
3 were medical students, who paid $4, $15, $16 respectively each for instruction in U. N. C.
1 was a medical student, who paid no tuition to the University.
1 was a medical student, who left early in the term.
26 students gave notes for $30 each.
3 students were preachers' sons.
3 students were preachers.
3 students had Moore scholarships.
2 students had Cameron scholarships.
2 students had Smith scholarships.
1 student had ½ Smith scholarship and gave note for ½ ($15)
3 students were post graduates, who pay no tuition.
3 were normal students.
15 were independent law students, who pay no tuition to the U. N. C.
2 were law students, who paid $2 and $18 respectively for instruction in the U. N. C.
157 paid the semi annual fee of $5.
3 normal students paid each $2.50.

[Seventy seem to have paid nothing except the semi annual fee. Ten didn't pay even that fee.—C. D.]

COLLEGIATE YEAR, 1891–'92.

Report of Bursar, August 15, 1891, to December 31, 1891:

220 students in all.
100 paid tuition in full for instruction in the University, $30.
1 paid in part for instruction in the University, $10 and gave note, $20.
5 were medical students who paid $11 each for instruction in the University.
1 medical student paid $36 for instruction in the University.
1 medical student paid $14 for instruction in the University
4 were medical students who pay no tuition except to Dr. Whitehead.
1 was a law student who paid $4 for instruction in the University.
7 students had Alumni scholarship
1 student had Alumni fellowship.
26 students gave notes for $30 each.
1 student left early in the term and therefore, excused from paying tuition.
1 student paid by services in Chemical Laboratory.
1 student paid by services in Physics.
1 student paid by services as stenographer and Secretary to the President.
2 students had Smith scholarships.
1 student paid ½ Smith scholarship and gave his note for ½ ($15).
3 students had B. F. Moore scholarships.
10 students had Cameron scholarships.
5 students were ministers.
2 students were ministers' sons.
3 students post graduates.
1 student special.
2 students were exempt from paying tuition on account of bodily infirmity.
22 were independent law students.
17 were summer law students who pay no fees to the University.

303 paid the semi annual fees of $5.

[One hundred and ten seem to have paid the University nothing, all this time, except the fee of $5, and 17 seem not to have paid that small fee.—C. D.]

Report of Bursar, December 31, 1891, to August 15, 1892:

198 students in all.
88 paid tuition in full, $30 each.
1 paid tuition in full (Pharmacy) $27.50.
6 paid tuition in full (Medical) $10 each.
1 paid tuition in full (Medical) $16.
1 paid tuition in full (Medical) $12.
1 paid tuition in full (Law) $4.
29 gave notes for $30 each.
1 gave note for $15 and Smith scholarship for $15.
7 had Alumni scholarships.
11 had Cameron scholarships.
2 had Smith scholarships.
3 had Moore scholarships.
2 were exempted on account of bodily infirmity from paying tuition.
7 were ministers' sons.
3 were candidates for the ministry.
1 was assistant in Chemical Laboratory.
1 was "bona fide" school-teacher.
4 were medical students, who pay no tuition to the U. N. C.
21 were law students, who pay no tuition to the U. N. C.
2 were special students, who pay no tuition to the U. N. C.
3 were post graduate students, who pay no tuition to the U. N. C.
1 was a post-graduate student, who paid $6 tuition.

[One hundred and two students seem to have paid nothing except the $5 fee for room rent this term.—C. D.]

Report of Bursar, Aug. 15th, 1892, to Dec. 31st, 1892:

290 students in all.
115 paid tuition in full, $30 each.
1 law student paid $30 to the University.
15 medical students—1 paid $30; 6, $14 each; 1, $6; 1 gave note $14; 2 gave notes $4 each for instruction in the University.
3 were pharmacy—1 paid $30, and 1, $18 for instruction in the University; 1 gave note $30 for instruction in pharmacy.
24 gave notes, $30 each.
1 special student.
6 left early in the session and were excused from paying tuition.
1 was excused from paying tuition on account of bodily infirmity.
1 was assistant in Chemistry.
1 was assistant in Physics.
1 was assistant in History.
1 was Director of the Gymnasium.
1 was expelled for stealing.
10 had Alumni scholarships.
33 had Mary Ann Smith scholarships.
10 had Cameron scholarships.
1 had a Wood scholarship.
2 had Moore scholarships.
3 had Smith scholarships.
1 had ½ Smith scholarship and gave note for ½ ($15)
1 Fellowship.
8 were post graduates.
2 were College graduates.
6 were ministers' sons.
2 were candidates for the ministry.
17 were law students, who paid the semi-annual fee.
25 were summer law students, who pay no fees to the University.

[158 students seem to have paid nothing to the University this term except $5 fee.—C. D.]

Report of Bursar, Dec. 31st, 1892, to Aug. 14th, 1893:

249 have paid the semi annual fee of $5 each.
111 paid tuition in full, $30 each.
7 medical students paid $14 each for instruction in U. N. C.
1 medical student paid $10 for instruction in U. N. C.
1 medical student paid $20 for instruction in U. N. C.
1 medical student gave note for $4 for instruction in U. N. C.
1 medical student gave note for $14 for instruction in U. N. C.
1 pharmacy student paid $26 for instruction in U. N. C.
1 pharmacy student paid $12.75 for instruction in U. N. C.
24 gave notes for $30 each.
1 gave note for $15 and had Smith scholarship for $15.
1 was special student.
3 left early in the term.
31 have Mary Ann Smith scholarships.
10 have Cameron scholarships.
3 have Moore scholarships.
8 have Francis Jones Smith scholarships.
1 has Wood (med.) scholarship.
10 have Alumni scholarships.
1 is assistant in Chemistry.
1 is assistant in Physics.
1 is assistant in History.
1 is Director in the Gymnasium.
6 are ministers' sons.
3 are candidates for the ministry.
1 is excused from paying tuition on account of bodily infirmity.
7 are post graduate students.
1 is a College graduate student.
18 are independent law students.

[125 students seem to have paid nothing whatever to the University during this term. Sixty-seven don't seem to have paid even the room-rent of $5.—C. D.]

COLLEGIATE YEAR 1893–'94

Report of Bursar, Aug. 15th, 1893, to Dec. 31st, 1893:

327 have paid the semi-annual fee of $5 each.
123 paid tuition in full, $30 each.
1 paid tuition in full, $60, two terms.
1 paid tuition, $31.
1 paid tuition, $15.
2 paid tuition in part, $20 each.
1 paid tuition in part, $11.25.
1 paid tuition in part, $15.
1 paid tuition in part, $10, summer Geology.
5 medical students paid $11 each.
2 medical students paid $10 each.
1 medical student paid $5 50.
1 medical student paid $4.
1 medical student paid $7.
5 medical students paid no tuition except to Dr. Whitehead.
1 pharmacy, $18.
1 was dismissed.
10 left early in the term.
4 paid by work.
14 teachers who have free tuition.
33 gave notes for $30 each.
48 had Mary Ann Smith scholarships.
1 had Mary Ann Smith ½ scholarship.
6 had Frances Jones Smith scholarships.
4 had Moore scholarships.
10 had Cameron scholarships.
1 had a Wood (med.) scholarship.
6 were candidates for the ministry.
3 were sons of ministers.
1 was a cripple.
7 were College graduates.
32 were law students.

[159 students seem to have paid nothing to the University this time. Sixty one seem not to have paid room-rent.—C. D.]

Sunday afternoon seventeen applicants were baptized into the Clayton church after two weeks of meeting. Rev. J. D. Newton of Thomasville was with them the first week and preached with great power. The pastor, Rev. W. C. Newton, conducted the rest of the series. This church owes no man anything, not even the pastor, and there is not a known discord among the membership of over two hundred.

SOUTHERN BAPTIST COLLEGE.—We call attention to the advertisement of this College, which appears in another column. This new College, which is beautifully situated in a charming suburb of Atlanta, Ga., and is easy of access from all points of the South, opens its doors to higher education, September 12. An eminent and competent faculty is in charge of this institution and unexcelled advantages are offered those who are seeking to fully cultivate and train the mind.

A Good Resolution.

Dear Recorder:—I have read with great care all that has appeared in the RECORDER in recent months and much besides on "State aid in higher education;" and I have resolved to vote for no man for the Legislature who is not from principle opposed to State aid in higher education" and to the liquor traffic.

J. J. MCLENDON.

Wolfville, Aug. 4, 1894.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

Flat River—Tuesday, Aug 14-16, with Mountain Creek church.
French Broad—Friday, Aug 24, 25, with Gabriel Creek church.
Brushy Mountain—Thursday, Aug 23-25, with North Wilkesboro church.
Liberty—Tuesday, Aug 21-23, with Holloway's church, twelve miles south of Lexington.
Three Forks—Tuesday, Aug 28-30, with Gap Creek church.
South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.
Elkin—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Ronda.
Yadkin—Swaim's ch, Thursday, Aug 16-18.

September.

Caldwell—Thursday, Sept 6-8, with King's Creek church, eleven miles east of Lenoir.
Yancey—Thursday, Sept 6-8, with Mt Pleasant church.
Stony Fork—Friday, Sept 7, 8, with Yellow Hill church, two miles east of Philip's Gap, Wilkes county.
Ashe and Alleghany—Thursday, Sept 13-15, with Healing Springs ch, ten miles north of Jefferson.
King's Mountain—Thursday, Sept 20-23, with Shelby church.
Sandy Creek—Thursday, Sept 20-23, with Love's Creek church.
Alexander—Thursday, Sept 27-29, with Mt Olive church.

October.

Eastern—Tuesday, Oct 9-11, with Lisbon church, Sampson county, three miles from Garland on C. F. & Y. V. Railway.
Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.
Catawba River—Thursday, Oct 11-13 with Lincoln church, near Connelly's Springs in Burke county.
Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.
Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.
Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.
Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.
Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.
Montgomery—Thursday, Oct 18-20, with Mt Gilead church.
Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.
Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.
South River—Wednesday, Oct 24-26, with Mt Elam church.
Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.
Pee Dee—Thursday, Oct 25-27. The Executive Committee to name the place.
South Fork—Thursday, Oct 25-27, with Maiden church.
Roberson—Tuesday, Oct 30-Nov 1, with Antioch church.
West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

(CONTINUED FROM THE FIRST PAGE.)

Here are found references to washings for purifications of the body by baths, and the teachings of the tradition of the elders. These are unlike the baptism of John, so much so as not to furnish the needed links in this history on Old Testament baptism, to show it the same as John's. It seems plain that John's baptism was very different, both in nature and design, from these "divers washings" and purifications of the old economy. The unclean among the Jews, whether male or female, baptized or bathed themselves often, while those who believed John's message were baptized by him but once. John required fruit meet for repentance, and faith in Christ before he would baptize, but none of these things were required of those who baptized themselves according to the ceremonial law, or those who washed their hands often—and their bodies, too—in obedience to their conceited goodness and the tradition of the elders. Frey says, "As for proselyte baptism, we have no accounts of such a ceremony in the Old or New Testament, nor in the Apocraphy, nor Josephus or Philo, nor even in the Mishna." John's baptism was a perfectly new institution. He was the first to administer it, and was, therefore, by way of emphasis, called *John the Baptist*, and his baptism termed *John's baptism*. If this ceremony had been in use ever since Moses, why should this name have been given to John more than any other or others who baptized before his coming?

Again, why should the subject have excited so much attention among the people if it was an old custom introduced by Moses, and in constant practice until John? Further still, when Jesus asked whether the baptism of John was from heaven or of men (Matt. 21: 25), why did they not answer at once, "It is an old ordinance introduced by Moses, and in use among us ever since"? If so familiar to them, and John's baptism was but an imitation of that practiced by the Jews, why answer as if they knew nothing about baptism of any kind? John's baptism must have been very unlike the divers washings and purifications of the Old Testament, in some respects, or so many questions would not have been asked about its origin and why John baptized.

The washings spoken of Mark 7: 1—9, and said to be from the tradition of the elders, were a sort of supplement to the Bible, and its teaching had come to be of more importance in their esteem, because they rejected the counsel of God that they might keep it, and so rendered the Word of God of no effect by its teaching. These traditional usages which came to supplant the Bible, were disowned by Christ and branded as hypocritical, heartless lip honor, vain worship, coming from the "doctrines and commandments of men." Read the Scripture, and see if you can find *any link* in these washings to connect them with the passage of Israel through the sea and the baptisms of John in Jordan, so as to make the history of baptism from Moses to John "all right." We know that John had his special commission and authority directly from heaven (John 1: 6 and 33), but it is not as easy to find the *identity* of these "divers baptisms" (literal) and the order from heaven which John executed. Hinton says: "The first historic record on the subject of baptism, as a moral institute, is found Matt. 3: 5 and 6—'Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.'"

History! what strange and contradictory things are found under that name! I am reminded of the sarcasm of Rev. F. W. Robertson on this subject. Said he: "History, in ninety-nine cases out of a hundred, is merely M. Historian's opinion or theory, substantiated by a dry romance, until somebody else and writes the romance in their way—the facts being pliable and equally available for both." It seems easy for some historians—especially if they are writing on baptism—to manufacture facts and events by "a frolic of the imagination," just to suit the emergency or fancy; and still those advocating strange views must be esteemed honest in their position, or they could not retain their place in our confidence. To base anything on history, however, except it be sacred history, written by inspiration of God, is to hardly know where we are in many instances. Such a base seems to be ever changing, and we may find ourselves without foundation, if we are not sure that our historian is infallible.

But what of history on our subject? We will make two or three quotations in answer and close this article: The judicious Mr. Jennings, after stating arguments pro and con, says: "Upon the whole, it is more likely the Jews took the hint of proselyte baptism *after our Saviour's time*, than that he borrowed baptism from theirs, which, whenever it came into practice, was one of those additions to the law of God, which he severely censured. There wants more evidence of its being as ancient as our Saviour's time, than I apprehend can be procured, to ground any argument upon it in relation to Christian baptism."—(Frey's Essays on Baptism, p. 108.)

Another, Daylinger, says: "The baptism of proselytes, in our opinion, seems to have been received by the Jews *after the time* of John the Baptist."—(Ibid.)

One more quotation from history, and we will leave our subject with the minds of our unprejudiced readers, if such are to be found. J. G. Carpzovius says: "We cannot be persuaded that the baptism of proselytes was *prior* to the baptism of John and of Christ."—(Ibid., p. 104.)

Are not the above quotations from history, and as good, perhaps, as we have? If so, its boring search to the origin of Christian baptism, the historians may be more reliable than modern writers. According to them and no Bible, the history of baptism from Moses to John the Baptist is *not*. To undertake to prove the history of a practice that never existed, is to be fully mistaken and sorely disappointed.

Dunn, N. C.

A Faultfinder Among His Brethren—No. 2

BY REV. JNO. T. ALBRITTON.

Several years have passed away since I became acquainted with

BROTHER CRY, THE POCKET-DAIRYMAN.

He was just out of College, with the much coveted sheep-skin in his pocket. He is a clever fellow, and ever ready to welcome the travelling brother to his home and feed him on milk and butter.

I was making an entry in my diary, when he asked me the question:

"Brother Albritton, do you keep a *dairy*?"

"Well—no," I replied. "I have one or two cows; but I don't keep a dairy."

"I have been thinking of getting a little pocket dairy," he said, and left me wondering how he could carry a *dairy* in his pocket. After thinking over the matter, I came to the conclusion that he was talking about a pocket *diary*, and that one of us was guilty of mispronouncing a word. I know the old dictionaries and school teachers pronounce the word "diary" *di-a-ry*; but it was possible that this progressive age had changed the pronounciation to *da-ry*.

Superintendent Scarborough, who, like Bro. Rice Carroll, is well up in the world, and by giant strides can keep up with the procession, told me once that the colleges had made some great changes in pronunciation. For instance, they call old Cicero something like "Kick-er-oh!" and have converted Cæsar's immortal *vici* into "*wickey*"—the herb from which the old lady made a tea to bathe herself in for the itch. Methinks that if the old orator and warrior could come back, they would take part in this base foot-ball game, kick something over, and make things hotter than "wickey" tea.

I believe it is well to change names sometimes, when the change is for the better. One of our Northern brethren, who came to see us in 1861-'65, lingered sometimes among us after cessation of hostilities, and left us at last with much mutual regret; for we became much attached to one another. But his name was quite a serious obstacle to our friendship, and I will tell you how the obstacle was removed. The name of the brother was *Buzzard*, and we called him just as we call other buzzards, accenting the first syllable. He didn't seem to like it. Perhaps he had learned that the buzzard family, though very useful, didn't stand very high among Southern people. We fell upon the expedient of making the first syllable very short, and strongly accenting and emphasizing the last syllable, making the name Buz-*zard* instead of *Buz*-zard. I think the name was more euphonious and acceptable; and therefore, the change was justifiable.

Bro. Buz-*zard* was quick to recognize the kindly and delicate sentiment that prompted us to make the change, and gave us many proofs of his high esteem. He had the old wooden building that stood where now stands the handsome brick store of H. Y. Ham of Mt. Olive well filled with supplies for such of the Federal forces as remained after the last battle, and he would gladly let us Southerners have sugar, genuine coffee, &c., for cucumbers, collards, squashes, or anything else we might offer. I believe he would have taken shucks or old gourds, just for the sake of accommodation. May Brother Buz-*zard* soar a thousand times higher than any Southern member of the buzzard family has ever aspired to soar!

I am opposed to too much change, however, and shall hold on to my "diary" in spite of Bro. Cry's "dairy." Don't fail to call in when you pass that way, and refresh yourself with some of Bro. Cry's choice milk and butter.

He will also give you a good sermon, if you chance to be at one of his appointments.

I heard him some years ago at a Union Meeting. The text was, "In the last day, that great day of the feast, Jesus stood and cried," &c. John 7: 37. His peroration was in full blaze. In proof of the Saviour's great earnestness, he adduced the statement that he "stood and *cried*." "Yes, brethren," said he by way of explanation, "the Redeemer actually stood and *shed tears* while he invited the people to come to him."

Bro. Cry, the pocket-dairyman, is an excellent brother, but I am not sure that the word "cried" in the text is any proof that the Saviour shed tears on the occasion referred to. While he may have wept, and wept profusely, as he extended the gracious invitation, the text affords no proof of weeping at all. But Bro. Cry thought it did.

Two Questions Discussed.

BY REV. HAYNES LENNON.

Should not every church have a prayer-meeting? If so, what are the best means to be used to create and keep up an interest in them? Several things are to be considered: 1. What is a church? 2. What constitutes a prayer-meeting? 3. The appointed means to be used.

I. WHAT IS A CHURCH?

A church is a divinely organized body of baptized believers called of God by the preaching of the gospel of Jesus Christ under the energizing power of the Holy Ghost, out of the world that lieth in darkness, to the faith, fellowship, obedience, and the worship of the true God, being sanctified by the Spirit through the belief of the truth in him, so that all believers shall be partakers of his love and holiness, and thus see the salvation of God. All those who are the people of God by faith in Christ, their intercessor, and of repentance towards God, are taught of the Lord to make supplications and prayers to him continually for all men, that the household of faith may lead quiet and peaceable lives in all godliness and honesty.

II. WHAT IS A PRAYER-MEETING?

It is the gathering of the membership of a church, in part or in whole, at any stated place, to supplicate the blessings of God on his people generally, or in any department of Christian labor, whether at home or in the regions beyond. In a more restricted sense, it is generally understood to imply, first, entreaty with God, through the medium of his Son, for special blessings on our own souls, for our enjoyment of his grace and love, so that we can implore the Lord for all others that the mind and spirit of Jesus Christ may dwell richly in all the true Israel of God.

Secondly, that His people may harmoniously co operate in in the dissemination of the gospel, that the ends of the earth may be given to the Son of God for his possession, as well as their inheritance of eternal life through the intercession, redemption and propitiation of their High Priest, "who tasted death for every man," "that he might see his seed, prolong his days, and realize the pleasure of the Lord prospering in his hands."

III. THE BEST MEANS TO CREATE AND KEEP UP AN INTEREST IN THEM

We must realize our individual situation relative to God and his cause. What do our hands find to do in connection with our heavenly calling, and what is the moral and spiritual condition of the vineyard of the Lord? Decide these questions, and then what an innumerable number of facts present themselves before us demanding our coming "to the help of the Lord against the mighty,"—the mighty sins that beset us every hour of life; the hosts of enemies that lie in wait to lead us in the many by-paths in life wrought out by his Satanic Majesty for our miscarriage in a Divine life, and then for the destruction of God's people in overwhelming them in utter dismay when the last trumpet shall sound. If these considerations awaken us, then the Word of God is in hand; the Holy Spirit as a sword at hand to divide soul and spirit, marrow and joints asunder, the faith of martyrs to embolden, and the love of God to inspire us with Divine zeal and ability to "overcome by the blood of the Lamb." With such facilities we are armed with the means of private prayer for Divine help, for family prayer, that our households and our kinsmen may enjoy a special blessing as in case of Cornelius; for national blessings as in the dedication of Solomon's temple built for the Lord, that His name might be in everlasting remembrance; and lastly, the injunction of our Lord to his disciples, "Tarry ye here until ye be endued with power from on high" to establish the kingdom of God, which enured to all our spiritual blessings.

Orton, N. C.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

Ordination.

John J. Payseur, a recent graduate of Wake Forest, was ordained to the full work of the ministry to night in the Baptist church of this place. The presbytery consisted of Revs. E. F. Jones, M. P. Matheny, J. F. Morris and D. P. Bridges. The sermon was preached by E. F. Jones, charge by D. P. Bridges. J. THOS. MCLEAN.

Lincolnton, July 26, 1894.

"In God our might
We gird us for the coming fight
And, strong in Him whose strength is ours,
In conflict with unholy powers,
We grasp the weapons He has given.
The Light, and Truth, and Love of Heaven."

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Rheumatism
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are at the old place, under the old management, making the same line of excellent goods. Write us for information and samples if you have any wool to be manufactured into Blankets, Fancy Bed Spreads, Cassimere, Jeans, Flannels or Yarns.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."



For the cure of all diseases originating in impure blood, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

SAVES THE BABIES.

For Teething, Cholera Infantum, Summer Complaint, and other troubles common to children, Germetuer is beyond doubt the greatest of all remedies. Nothing on earth will take children through the trying ordeal of teething so pleasantly, safely and surely as Germetuer. They all like to take it, and it acts like magic in meeting the troubles of that critical period. It is perfectly harmless, containing no alcohol or opium in any form whatever. Thousands have tried it and it has never been known to fail.

"SAVED OUR BABY."

Mr. J. T. McAllister, of Atlanta, Ga., says: "Germetuer saved our baby, Paul, carried him safely through an extremely bad case of dysentery and teething, and from a mere skeleton of skin and bones, it has made him a great big solid chunk of thirty or thirty-five pounds.

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"WELL AND FAT."

G. W. Clarke, McGregor, Texas, says: "Our little baby daughter has been cured of a violent case of Summer Diarrhœa from teething, by the use of Dr. King's Royal Germetuer. She had been reduced nearly to a skeleton. The first dose of Germetuer helped her, and now she is well and fat."

Germetuer is the thing for children;
It's good as lemonade to take
And cures sick folks without mistake.

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By a young man, A. B. graduate of a well-known institution, a position as teacher. References on request. Address
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Wanted. By an experienced teacher a position in a family, for the coming session. Teaches English, Latin, Music and Book-keeping. Address Miss B., Pedro, Essex county, Va.

Sound Views from a Venerable Brother.

Dear Bro. Bailey:—It has been a long time since I have written an article for the RECORDER. I have two reasons for not writing for this long time: first, my age; I have now reached three-score and ten. It has been said—and I reckon truthfully—that after a man passes sixty-five, he lives in the past. That being true, it follows that young men are the ones to defend the ideas of the present. We are living in an age of progress. New ideas are taking hold of the mind—progressive ideas, that require men who live in the present to defend. If these new ideas are produced from new light shed on old truth, then they should be defended, and it requires young men—men who live in the present and not in the past to defend them.

I read with much interest, and I hope with some profit, the articles of Dr. Taylor on higher education by the State. It occurred to me when reading these articles, that to many some of his ideas were new, and as I was living in the past, it required considerable thought to decide whether or not the ideas advanced were the outgrowth of a progressive brain, or the legitimate results of new light on old truth. I read his articles carefully with this view, and reached the conclusion that the Doctor's arguments in support of his position are unanswerable. I do not think that the State can produce the man who would attempt, upon fair logical grounds, to meet and refute his arguments. Some one may attempt to ridicule his arguments: this is the most that any of his opponents can do; but ridicule is not argument.

After reading the Doctor's articles, and seeing in the RECORDER many indorsements of his position, these questions presented themselves: Is the subject treated by the Doctor an appropriate subject for discussion in a strictly religious paper? Has not the Doctor compromised his ministerial dignity by discussing this subject in a religious newspaper? To my mind, this is strictly a political question that must be settled at the ballot box; and you know that we old fogies have always held that we should never mix religion and politics; that the religious papers and the preachers should discuss religious questions, and let politics alone; that the political papers and political statesmen (?) are the only ones to handle political questions. The Doctor's articles are a direct attack upon a long established policy of the State, and we old fogies have always held that if government policies were wrong, the politician, whose duty it is to attend to the politics of the State, should make the discovery and discuss it through the political papers.

Old fogy as I am, I have concluded that it is perfectly legitimate for Dr. Taylor to attack this unsound policy of the State, and do it through a religious paper. The preacher and the editor of the religious paper are citizens of the State, and it is a duty they owe to their countrymen to carry their *religion into their politics*, and make their religion felt in their politics. I thank God that in North Carolina there is one editor and one preacher who are not ashamed to carry their religion into their politics without feeling that they have compromised their dignity.

Paul tells us that "when the wicked rule, the people mourn." For years we have been mourning under the load of heavy taxation that is not righteous, and who is better qualified to expose unrighteousness than the minister of righteousness? In years past these United States mourned under the unrighteous tax to support the church. Our fathers in the ministry carried their religion into their politics and it resulted in giving us soul liberty. It is strange that Christians ever allowed political demagogues to so deter them as to close their mouths and carrying their religion into their politics.

There is other wicked legislation under which the people mourn, and I think the Doctor's articles will serve as an entering wedge to expose much wicked legislation. Our people mourn under our systems of tax legislation, rum legislation, class legislation and political corruption in high places, and I fear that the ministry is responsible for much of the mourning of the people under wicked rule. I believe as a rule the ministry has been faithful in rendering unto God the things that are God's, but have criminally failed to render unto Cæsar the things that are Cæsar's. I am glad we have a preacher who is willing to take his religion into his politics and expose a wicked and corrupt policy of our State. I hope others will follow. I believe they will. Brother preachers, get down from your ministerial stilts, and *expose wrong anywhere and everywhere*, and not be a party to legislative corruption by keeping your mouths shut.

2. This, in all probability, will be the last article that I shall write for the press owing to my affliction. I have been for a long time a great sufferer with rheumatism, and I find it quite painful to write.

B. B. WILLIAMS.

Jno. Y. MacRae, druggist, will tell you that Johnson's Magnetic Oil always gives satisfaction and is the cheapest.

Eastern Baptist Association.

This body will meet with the church at Lisbon, Sampson county, on Tuesday (after the first Sunday) Oct. 9–11.

Introductory sermon at 11 a. m. by Rev. R. C. Sandling; alternate, Rev. W. L. Bilbro. Missionary sermon by Rev. W. B. Oliver; alternate, Rev. C. P. Meeks.

Lisbon church is in the southern part of Sampson county, about four miles from Garland four miles from Tomahawk, stations on the C. F. & Y. V. R. R.

Application will be made to the railroads for reduced rates for the delegates and visitors who come by rail. The names of the committee of arrangements will be announced later. OLIVER BLACKBURN, *Clerk.*

The Pharisee's righteousness consisted in not doing evil; Christ superadded that we must do good.—*St. Clement.*

A Correction—Our Orphanage Picnic.

Dear Recorder:—Please say the first four lines of the third paragraph of my article published in your issue of the 25th of July should read: "And since these principles increase and prevail as intelligence increases and education prevails, of all people, Baptists are most deeply interested in the progress of education."

Our Sunday-school and Orphanage picnic held here on the 26th of July was a success, notwithstanding several adverse circumstances. I came on the field late and we failed to begin to make arrangements at as early a day as we ought, so we could not get an excursion train and we did not advertise as thoroughly as we otherwise would have done; besides, the morning was rather gloomy and rain fell just at the dinner hour; still there were some eight hundred or more in attendance, and the receipts in cash and pledges amounted to over three hundred dollars, while the interest in the Orphanage was deepened and widened. The address of Profs. Carlyle and Sikes were all their warmest admirers could ask, and were greatly enjoyed by all.

Bro. Mills and a chapter of orphans added greatly to the interest. They went from this place to Cross Roads' church, Yadkin county, about thirteen miles from us and were present at a Sunday-school celebration which had been arranged for Saturday. Sunday at 11 o'clock they were at Eaton's and at night at Farmington. Prof. Sikes went with them. He made a forcible address on education at Cross Roads and an excellent talk on the importance of early and correct training at Eaton's. The people everywhere were deeply interested in the exercises of the children and the speeches of Bro. Mills. He carried to the Orphanage over a hundred dollars in cash, while the pledges amount to over that sum, and these latter will be increased by efforts now made.

The expenses were considerably larger than they will be next year, some thirty dollars worth of permanent improvements being made on the grounds. The property, which belongs to the Orphanage at Thomasville, is worth about and thousand dollars. It will soon be of larger value as the town is on a moderate but sure advance in growth and importance.

Yours sincerely, J. N. STALLINGS.
Mocksville, July 30, 1894.

From Sister Britton in China.

Dear Recorder:—Although we are passing into summer, we are having very cool days—unusually cool for this time of the year in central China.

Last Sunday, there was begun a special effort in the chapel work here. There are two services daily, and opportunities are given after the sermon for any, who wish to remain and inquire more fully into the plan salvation, to do so. We believe that the Lord is here and that he is going to honor his preached Word. Congregations are good-sized and remarkably quiet. Our prayer is that the Holy Spirit may come in His fulness and make alive these dead hearts, that many of our neighbors may be saved during these protracted meetings. My husband is doing all the preaching at present. We are hoping that Mr. Tatum from Shanghai will come next week and help some days.

For sometime we have wanted to speak of the excellency of the Convention Series of our Sunday-school Board at Nashville, Tennessee. We have been receiving the Quarterlies, Teachers, and *Kind Words*, and they are very helpful to us in our Sunday-school work. I am sure that there are no other helps so suitable for the Sunday-schools of our Southern States. In the *Kind Words* our mission work is especially emphasized. Much space is given to the subject, telling about the fields, work being done, and the needs; and, often articles and letters appear which give one a peep into the homes and customs of the people among whom the missionary labors. This Series, then, cannot but be a help in keeping before the teachers and scholars the work of our Convention at home and abroad.

We recently received, in answer to our subscription, some copies of the *Young People's Leader*, which is a twelve-page monthly, full of instructive reading. This paper, too, must be a power for good wherever it is read.

Many of our Soochow friends are preparing to seek a little rest in the mountains of Japan and elsewhere during the hot months. We are hoping to be able to spend our vacation at home in our much loved work. The health of all three of us is fairly good now, and may the good Father continue to bless us with the same. Best wishes to all.

In Christian love,
NANNIE S. BRITTON.
Soochow, (P. O. Shanghai) China,
June 1, 1894.

Men are saner, healthier, and wiser, since they began to find God in nature and to receive the facts of nature as a Divine revelation. The soul has looked away from herself and out into the marvelous universe, and learned from a new teacher the wonder, the beauty, and the greatness of her life.—*The Outlook.*

We always live prospectively, never retrospectively, and there is no abiding moment.—*Jacobi.*

Bro. Wray Called to Winston.

Dear Recorder:—Broad Street church has been the recipient of a great blessing in the form of a ten days' visit from Bro. John A. Wray of Knoxville, Tenn., and we would be filled with sorrow at his departure were it not that he is soon to return to us to lead us on, as we hope, to new and greater victories for the Lord.

I do not think I have ever seen a man get so deep into the hearts of a people in so short a time as Bro. Wray has has done in this brief visit, and this applies to outsiders, members of other churches and denominations as well as to our own membership. He was with us two Sundays and the intervening week, and mingled with us as if he had charge of the flock, and it is delightful to us to believe that he left here as favorably impressed with us as we were with him. The Spirit seemed to hover about him and our people as we "communed one with another," and we have been wonderfully strengthened spiritually by his visit.

On Sunday evening after service, there was a call made for subscriptions to pay off the floating debt of Broad Street church, and the Lord so moved in the hearts of his people that more was subscribed than was asked for, and we feel that God has indeed "poured us out a blessing."

On Monday night at conference meeting, Bro. Wray was unanimously called as pastor of Broad Street church, to take effect as soon as convenient to him, and he promptly accepted the call, to go into effect Aug. 15th, and has now gone home to arrange to come to us permanently.

Bro. Wray impresses us as possessing in an unusual degree all the qualities necessary for a successful pastor and preacher. He is an eloquent and forcible speaker, and possesses that magnetism in the pulpit which causes the truths he utters to strike home to his hearers. Frank and companionable in his manners, he has the rare gift of getting close to those with whom he comes in contact, and altogether promises to be the man we need to marshall and lead to great results the working forces of our church.

Broad Street church is in better spiritual condition now than at any previous time of its history. As a people I think we have always been fairly zealous in the work, ready always to walk a little further than we could see, faith leading us; but like other churches, there have been petty differences and minor disturbances at times among us. There now prevails a unity of purpose, a fervent brotherly love, a consecration of heart, a sacrifice of individual self to the cause of Christ, such as has never moved our church before. May God bless us with his continued presence in Spirit, and guide and keep us in our new relations.

Yours in brotherly love,
J. D. H., *Church Clerk.*
Winston, Aug. 2, 1894.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

There is no such thing as an entirely free man conceivable. If there were one such being, he would be lost in this great universe, all strung through as it is with obligations, somewhere in the net of which every man must find his place. It is not whether you are free or a servant, but whose servant you are, that is the question. This was what Jesus said.—*Bishop Brooks.*

That oily and rough skin cured and the face and hands beautified by Johnson's Oriental Soap; medicated and highly perfumed. Sold by Jno. Y. MacRae, druggist, Raleigh.

The *Christian Advocate* quotes Bishop Duncan as saying that "a man who is on the fence on any great question, when he gets down always gets down on the wrong side."

He who is false to a present duty breaks a thread in the loom, and will find a flaw when he may have forgotten its cause.—*Beecher.*

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thought.—*John Wesley.*

God knows the way, he holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand.
—*The Kansas Endeavorer.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE



CUTICURA for the HAIR

Luxuriant hair, with a clean, wholesome scalp, free from irritating and scaly eruptions, is produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	3 30 p m	3 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	3 31 p m	3 35 a m
Lv Danville	3 50 p m	7 00 a m
Ar. Greensboro	7 38 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*3 00 p m
Ar. Raleigh	4 05 p m	5 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 39 p m	8 35 a m
Lv. Winston-Salem	40 05 p m	*8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 22 a m	4 06 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	5 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E. T.)	7 00 p m	
" Columbia	3 30 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 20 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 26 a m	8 26 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	*9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	1 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	†1 10 p m
Lv Goldsboro	†3 00 p m	*3 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., and 6.10 p m daily except Sunday, 11:49 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:30 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greenville.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 24, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 14. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 43 a m		
Lv Climax	1 46 p m		
Ar Greensboro	2 10 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 32 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		7 15 a m	
Lv Maxton		5 15 a m	
Lv Red Springs		5 50 a m	
Lv Hope Mills		9 29 a m	
Ar Fayetteville		10 00 a m	
Lv Ramseur			5 50 a m
Lv Climax			9 40 a m
Ar Greensboro			9 55 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			10 53 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex Sunday	No. 13. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 53 p m		
Lv Greensboro	1 09 p m		
Lv Climax	1 50 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 42 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 58 p m	
Lv Maxton		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 50 p m
Lv Stokesdale			1 32 p m
Ar Greensboro			2 35 p m
Lv Greensboro			2 50 p m
Lv Climax			3 35 p m
Ar Ramseur			3 50 p m

Train No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 13 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. R. KYLE, Gen Pass. Agt.
S. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127.	ATLANTA SPECIAL.	No. 134.
*8 45 p m	Lv Norfolk (via S A L) Ar	*11 45 a m
8 55 p m	Lv Portsmouth Ar	11 35 a m
9 54 p m	Lv Suffolk Lv	11 04 a m
10 30 p m	Lv Franklin Lv	10 30 a m
10 58 p m	Lv Boykins Lv	10 06 a m
11 20 p m	Ar Weldon Lv	*9 25 a m
11 30 p m	Lv Weldon Ar	9 00 a m
12 50 a m	Ar Henderson Lv	7 30 a m
2 05 a m	Ar Raleigh Lv	6 30 a m
3 30 a m	Lv Raleigh Ar	4 15 a m
3 40 a m	Lv Sanford Lv	3 10 a m
4 23 a m	Lv Southern Pines Lv	2 20 a m
5 20 a m	Ar Hamlet Lv	1 25 a m
5 43 a m	Lv Rockingham Lv	1 15 a m
6 29 a m	Lv Wadesboro Lv	12 42 a m
7 15 a m	Ar Monroe Lv	12 00 a m
8 40 a m	Ar Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.	No. 38.
*8 30 p m	Lv New York (PRR) Ar	*8 05 a m
11 58 a m	Lv Philadelphia Ar	5 03 a m
2 20 a m	Lv Baltimore Ar	12 43 a m
4 00 a m	Lv Washington Ar	11 10 p m
8 25 a m	Lv Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv Petersburg " Ar	5 29 p m
11 27 a m	Ar Weldon " Lv	*3 27 p m
*8 00 p m	Lv New York (PRR) Ar	*7 45 a m
9 10 a m	Ar Portsmouth Lv	*6 55 p m
†2 10 p m	Lv New York (P R R) Ar	1 28 p m
7 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
8 30 a m	Portsmouth " Lv	10 00 p m
*7 00 p m	Lv Wash'gton, N & W S B Co Ar	7 30 a m
8 00 a m	Ar †Portsmouth Lv	6 00 p m
†9 00 a m	Lv Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv Portsmouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 14 p m
10 58 a m	Lv Boykins " Ar	4 06 p m
†11 42 a m	Ar Weldon " Lv	†3 22 p m
†11 54 a m	Lv Weldon " Ar	3 10 p m
2 09 p m	Lv Henderson " Lv	†1 14 p m
†4 07 p m	Ar Durham " Lv	†10 50 a m
†3 50 p m	Ar Raleigh " Lv	†11 25 a m

No 43.		No 35.
†10 15 a m	Lv Raleigh Ar	†6 00 p m
1 43 a m	Lv Sanford Ar	4 30 p m
12 43 p m	Lv Southern Pines Ar	3 35 p m
1 45 p m	Ar Hamlet Lv	3 35 p m
12 35 p m	Ar Rockingham Lv	3 01 p m
3 03 p m	Ar Wadesboro Lv	1 35 p m
3 57 p m	Ar Monroe Lv	12 30 p m
4 45 p m	Ar Charlotte Lv	11 40 a m
3 05 p m	Ar Laurinburg "	1 07 p m
3 29 p m	Ar Maxton Lv	12 58 p m
6 25 p m	Ar Wilmington Lv	10 00 a m
3 30 p m	Lv Hamlet Ar	1 47 p m
3 57 p m	Ar Gibson Ar	1 20 p m
3 31 p m	Ar Bennettsville Lv	12 56 p m
4 13 p m	Darlington Lv	12 05 p m
5 37 p m	Sumter Lv	10 47 a m
8 45 p m	Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Wilson with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

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JAS. C. WINDER, Gen. Man.
H. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

Missionary Day in the Sunday-schools.

"When I was a child, I spake as a child, I understood as a child, I thought as child." So says the great apostle. And I imagine he could have added, "and I did what I had to do in childish ways, along the line of my childish thought."

Blessed are those, who having to deal with children, even in religious matters, recognize the child thought and deal with them along its lines. I have a little five-year old girl at home who is remarkably familiar with the stories of Adam, Noah, Abraham, Moses, Joseph, and other Old Testament characters. She not only knows the facts of their lives, but can draw from them some of the lessons which lie hid in them. Yet she has never been held down to listening to the account of their lives as recorded in the Bible. She would go to sleep over these. They have been told to her in "story" form, as suited to the child mind and the child mind has taken them in. I should not tell them so to a man. We have missionary sermons, addresses, articles, even days for grown people, and the children are but little interested. Everything is prepared for grown people. The fodder is too high for the colts to reach. Child minds are not provided for and child interest is not sought, so the children often think missionary services very dry and dull. Why not have the missionary facts and figures, eye, and missionary motives put in form and shape that will interest the children take hold of their minds and hearts and make them helpers in the great missionary cause? Why have a missionary meeting for grown people, and none for children? The Christian world is recognizing the value of child interest and child help in the work of missions, and all denominations are providing missionary services for them. I am glad that Southern Baptists are not going to lag behind in this matter. We are going to interest, instruct, and win as helpers, our children.

Last year the Woman's Missionary Union, at the request of the Board, arranged for a "Missionary Day" which proved quite successful—so much so that the Boards have decided to repeat it this year. It has been thought best, however, that the matter should be in the hands of the Sunday-school Board, and the Home and Foreign Boards have so requested, the Woman's Missionary Union heartily concurring. The Convention endorsed the arrangement, and so the Sunday-school Board has undertaken to prepare for it.

The fifth Sunday in September has been selected as the day, and a neat and attractive program has been prepared. The program will be furnished free to all schools which will use it, and take a collection for missions. The contributions are to go to Home and Foreign Missions but it is desired that they shall all be sent to the Sunday-school Board, so that we may know just what the schools do.

If our superintendents and teachers will take hold of this matter and encourage the children, this "Missionary Day" may be made a power for good in our mission work.

For programs, cards, &c., address the Baptist Sunday-school Board, Nashville, Tenn., and they will promptly forward.

Yours truly, T. P. BELL,
Cor. Sec. S S. Board

Central Association.

This body met with the church at Hopkins' Chapel in Wake county on the 31st of July. After the sermon by Rev. W. R. Gwaltney, the Association was organized by electing Bro. N. Y. Gulley, Moderator, and Bro. J. V. Devenny, Clerk.

The attendance was unusually large, and the speeches on the various reports were of a very high order.

In all the work of the Association the deepest interest was manifest.

Dr. Taylor made a strong speech for the College. Bro. N. Y. Gulley and Dr. C. Durham discussed education by the State with great ability, and the resolutions touching this subject, published in the last week's RECORDER, were unanimously and enthusiastically adopted.

The next session of this body will be held with Mt. Vernon church. G.

Relative to Intercollegiate Sports.

WHEREAS, We, the Pilot Mountain Association, believe that the intercollegiate sport and exercise, consisting in foot-ball and base-ball, has assumed a spirit and an attitude, and is being conducted in a way that is injurious to the students financially, morally and mentally; therefore be it

Resolved, That the Faculty and Trustees of Wake Forest College use such means as may be necessary to stop inter-collegiate games, both of foot-ball and base-ball.

Resolved, That these resolutions be sent to the RECORDER for publication, and that we request all our sister Associations to act with us in this matter.

D. F. KING, *Moderator*.
J. T. VALENTINE, *Clerk Pilot Mt'n Asso.*

From Rev. G. W. Gardner, D. D.

Dear Recorder:—Through the kindness of my most excellent church of Jackson, Ga., I am permitted to spend the month of August in this State resting and getting ready for the work which lies before me in the future. I came to this city on last Wednesday, and as it was prayer-meeting night I made my way to

[illegible] BAPTIST CHURCH.

Dr. Pritchard had commenced the services, and I expected to have a quiet hour, and hear a good talk from him, but no sooner was I seated than I discovered that there was nothing for me to do but to do as he said. And so I had to go to the pulpit and do the talking. There was a good attendance, and I found the occasion quite a pleasant one, and I hope that it was not without profit to me at least. Since the Doctor began his pastorate, the church has erected a beautiful Sunday school and prayer meeting room, and the additions to the church have been seventy-odd, thirty of them being by baptism. I was pleased to see that he was not neglecting the matter of discipline as the church withdrew fellowship from some that night, and the announcement was made that there were others whose cases would receive prompt attention. This is certainly the way to build up the cause in any community, and it did me good to hear Dr. Pritchard speak in such positive terms to his people about the importance of keeping the church pure.

CO-EDUCATION.

I have been wanting to shake your hand for some time for the noble stand you have been taking against this innovation over which some few seem to be going wild. I hope the day will never come when Wake Forest will open her doors to women. I am free to confess that I have very little sympathy for the male colleges of high order which have gone into the thing. One thing is certain, the young women in the South are not crowding the institutions which have invited them to come in, and I must say that I commend them for their good sense, and I hope that they will continue to stay away. I am told that there were only three women in Furman University last session, and I have it from one of the best men in the State that the Baptists of South Carolina are far from being in sympathy with the action of the Trustees in opening this school to women which was established and endowed for the higher education of young men. I hope they will express themselves in such decided terms as to cause the Board to rescind their action and restore the University to its former position.

THE B. Y. P. U. A.

Again, I wish to thank you for your stand against National and State organizations of our young people. That means that we are to have women preaching and many other things counter to the teaching of the New Testament. In the *Christian Index* two of our brethren, who were anxious to induce the staid old Georgia Baptists to attend in large numbers the Toronto excursion, published over their names a promise that there would be no female speakers. But the thing run away, and the *Index*, which was represented by the proprietor, tells us that two women occupied most prominent places and harangued the great audience.

DRS. TAYLOR AND DURHAM.

Hurrah for Dr. Durham! I hope that he will continue to give the people the facts. They need them. Dr. Taylor's article is destined to produce a revolution not only in North Carolina but in other States as well. God bless him for his noble work. Where is there a better College President in the South than he! I leave to morrow for South Carolina where I shall spend some days. If the Spirit moves me, I will send you a line from my native heath. G. W. GARDNER.

Charlotte, Aug. 2, 1894.

Dots from the Beulah.

Dear Bro. Bailey:—On Saturday before the fourth Sunday in July I began a meeting with Trinity church and continued for eight days, holding two services a day. The Lord was with us from the start, and very soon the brethren and sisters who had grown somewhat cold, became revived and co operated with me heartily in the work. Fourteen were added to the church, and on the last day of the meeting it was my pleasure to bury eight of them in baptism. Six others are to be baptized at our next regular meeting, and several others are expected to join soon. It was certainly a time of rejoicing.

The brethren and sisters of Trinity are stirring for a higher life spiritually, and I am sure that most of them—to some extent at least—attained it during the meeting. The Methodist and Presbyterian brethren joined heartily in the meeting and seemed very much revived. I was aided two or three days by Bro. J. K Forsyth, a young Presbyterian minister. He is very earnest, and I think filled with the Holy Spirit. He did us good, earnest work and endeared himself to our people very much.

My work is in a very encouraging condition. All my churches have Sunday-schools, and some of them have mission-schools at school-houses that are very promising.

I am preaching at eight different points, and while my work is right much scattered, yet it is pleasant, and I find the Caswell people extremely kind and large-hearted.

D. J. HARRIS.

Yanceyville, Aug. 1, 1894

Nine Baptised.

Dear Recorder:—On Saturday, the 4th inst., Elder Hight C. Moore closed a meeting at Oak Grove church, Union county, which was in every sense good. The congregations were large and the gospel was preached in demonstration of the Spirit and of power. Christians were revived and sinners converted.

On Friday, Elder A. B Caudle, who did most of the preaching, baptized nine, some of whom had been Methodists, "before many witnesses." These were received by letter, two others for baptism, and several more professed faith in Christ.

J. J. MCLENDON.

Wolfaville, Aug. 7, 1894.

South Yadkin Association.

This Association meets at South River church, five miles north of Statesville, on Thursday, August 30th, 1894. Any one coming from a distance will be met at Statesville, by notifying Mr. Festus Wooten, Statesville, and conveyed to the church. Please let us hear from you immediately, when you will come, &c.

W. C. AND FESTUS WOOTEN.
Statesville, Aug. 8, 1894.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Pilot Mountain Association, $328 00; Ditto S S Asso, 181.00; Beulah Asso, 98.90; Pilot Mountain Asso, 100.00; Home Mis Board, Atlanta, 250.00; Bay Leaf ch, Central, 10.00; Ariel ch, 1.00; Ballard's Bridge ch, 11.96; Bethel ch, 4.71; Beulah ch, 1.80; Centre Hill ch, 10.00; Chappel's Hill ch, 5.00; Cool Spring ch, 3.25; Gatesville ch, 6.39; Great Hope ch, 6.90; Hertford ch, 5.00; Macedonia ch, 2 84; Middle Swamp ch, 1.74; Mt Sinai ch, 5.29; Reynoldson ch 6.00; Rockahock ch, 7.20; Warwick ch, 2.50; Whiteville Grove ch, 4.00; Yeopim ch, 2.60. Total, 949.68. Previously reported, 5.990.54. Total this year, 6,940.22.

Foreign Missions—Beulah Asso, $25.25; W M S, Warrenton ch (debt), 6.00; Yanceyville S S, 3.33; Reynoldson ch, 9.90; Whiteville Grove ch, 4.00; W M S, Greensboro ch (debt), 3.50; Aberdeen Bap Mis Soc, 4.00; Wadesboro ch (debt), 11.00; Mt Beulah ch, 1.51; Mrs W C Petty, 5.00. Total, 73.59. Previously reported, 2,820.56. Total this year, 2,894.15.

Home Missions—Beulah Asso, $23.24; J Q Adams, 10.00. Total, 33.24. Previously reported, 1,261.35. Total this year, 1,294.59.

Education—Cleveland ch, $4 00. Previously reported, 1,682.04. Total this year, 1,686.04.

Orphanage—State Line S S, $2.05; Warwick ch, 10.00; Collection Yeopim Union, 5.53; Mt Beulah ch, 35c. Total, 17.93. Previously reported, 508.83. Total this year, 526.76.

Sunday-schools—Beulah Asso, $2.50.

Ministerial Relief Fund—Oxford ch, $8.55. Previously reported, 219.83. Total this year, 228.38.

Students' Aid Fund, Louisville—Oxford ch, $5 00.

CORRECTIONS: In last RECORDER under Foreign Missions, W M S, Carthage ch. $1.55 was reported twice. J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Aug 11, 1894.

Rev. P. H. Goldsmith, late missionary of our Convention to Mexico, has accepted the call of the Temple church, Tioga, Penn.

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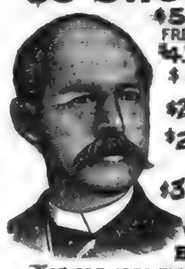


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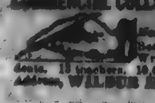
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Thanks.

Dear Bro. Batley:—I am always very glad to have my mistakes corrected. I feel very thankful to know that I have, at least, some kind friends and brethren who are so much interested in my welfare as to so kindly correct the mistakes that I may make.

So I return many thanks to Bro. Ward for so doing.

I meant to give the readers of the RECORDER some idea of the present Baptist work in Carteret county, and in undertaking to do so, I failed to find out about Bro. Ward's work in Carteret county.

E. C. BOBBITT.

Smyrna, N. C.

Awarded World's Fair Medal.

Young man write to Prof. Smith, Lexington, Ky., for circulars of the famous Commercial College of Kentucky University.

C. F. and Y. V. Railroad.

Round-trip tickets to Mt. Airy, N. C., will be sold at the following reduced rates: From Wilmington, $5.00; Fayetteville, 3 60; Hope Mills, 3.70; Maxton, 4.00; Bennetsville, 4.50; Sanford, 3.00; Greensboro, 1.90; Madison, 1.60; Walnut Cove, 1.50. From all other stations at corresponding law rates. Tickets will be on sale August 20th, 21st, and 25th, good to return on or before September 3, 1894. W. E. KYLE, G. P. A.

Catarrh of the Stomach.

For years I have been a great sufferer from indigestion, and tried all sorts of medicine for relief. About two years ago I had a severe attack coupled with catarrh of the stomach. I was given up to die. I bought one, and within a week I was at my office attending to my duties and rapidly improved, gained in a few months twenty-five pounds, and am in better health to day than I have been for the past twenty five years.

About two weeks ago I had a severe attack of sciatica. Could not lie down. Suffered severely. I applied the 'poise and on the following morning awoke relieved; continued treatment for a day or two and have not had one particle of pain since. I believe in it and would not for many times its cost be without it. I used it for cramp on one of my children with instant success. If people would use according to directions I believe it will do anything claimed.

THOS. E. LEWIS.

Tarboro, N. C., August 14, 1893.

NEWS OF THE WEEK.

State News.

A bequest of $10,000 has recently been made to Guilford College.

Good Road Conferences are being held in various parts of the State.

The North Carolina State Fireman's Association will meet at Greensboro the 30th inst.

The Roanoke Colony Memorial Association meets in annual session at Nag's Head this week.

Charlotte, Concord, Harrisburg, Newells and other towns are being connected by telephone.

Gold finds in Stanly county are becoming frequent. The industry there has become profitable.

Prof. J. C. Robertson has been elected to the Chair of Greek in the State University, to succeed Minister Alexander.

Good reports of the crops continue to be made. In some sections they are better that they have been in the memory of old men.

The cotton mills at Pineville have been purchased by Rhode Island parties, enlarged, and will be known hereafter as the Dover Mills.

Robert Matkins, or Madkins, colored, was hanged at Burlington last week in the presence of 5,000 people. His heinous crime is yet fresh in the public mind.

The *North Carolina Presbyterian*, published at Wilmington has passed partly into the control of Rev. J. W. Rawlings, D. D., who will edit it after October 1st.

The citizens of Winston voted last week in favor of issuing and selling bonds to the amount of $160,000 in order to establish a complete city water works system.

The Society of Friends in North Carolina met in annual session at High Point last week. The attendance was very large. A history of the Quakers in North Carolina and elsewhere is in the course of preparation.

The twelfth annual meeting of the W. C. T. U. of this State was held at High Point last week. It resulted in the election of Mrs. M. C. Cortland of Concord as President of the organization. Mrs. C. B. Cram and M. E. Mendenhall are Secretaries.

The Alabama elections resulted in a victory for Candidate Oates of the Democratic party. His majority is about 20,000. Kolb, Populist candidate, claims fraud. The negroes voted for Oates; and it is probable that the majority of white people voted for Kolb.

The will of the late Rufus H. Tucker of Raleigh has been probated. The estate is estimated to be worth over half a million of dollars, and was willed entirely to the widow. In case of her marriage, she is to retain one half of the estate, and the other half is to be divided among the children.

Jabez Myers—a "society man"—who travels for a northern house was shot in the chin and arm the 6th inst. by Mr. Fred Oliver, President of the Charlotte Oil and Fertilizer Co. whom he had threatened to kill. Myers was laboring under the misapprehension that Oliver had spoken ill of him to a young lady.

The Democratic State Convention at Raleigh last week renominated the present officers as forecasted last week. A platform asking for free and unlimited coinage of silver at the ratio of 16 to 1. Cleveland was specifically endorsed. Hon. J. H. Pou of Smithfield succeeds Simmons as Chairman of the State executive committee.

The directors of the new company that will run the *News and Observer* hereafter are, J. N. Holding, F. B. Arendell, W. N. Jones, C. M. Busbee, N. B. Broughton, R. T. Gray and Jno. B. Kenney. Mr. W. E. Christian of New York will have the local editorial work with the assistance of Hon. F. L. Merrit. Josephus Daniels, who organized the company, will have general supervision over the policy of the paper. He will retain his position under the Government. Mr. J. C. Birdsong has been chosen foreman of the composing department. The stockholders of the paper are substantial citizens from many parts of the State.

General News.

Cholera is spreading in some of the cities of Europe.

Thirty anarchists, including four women, are on trial in France.

The Hawaiian Republic has been formally recognized by the United States.

The Williams Settle contested election case has been put off until the next session of Congress. This is outrageous.

Anarchist Mobray of England has come to this country on a lecturing tour. He is notorious for making proselytes to anarchy.

The Constitutional Convention now in session in New York State will be asked to make it expressly unconstitutional to permit any school wholly or partly under the direction or control of any religious denomination to use State property, credit or public money.

English capitalists have offered to advance the money for executing the Nicaragua Canal scheme. The amount required is $80,000,000. Our government has been strenuously urged to back the effort.

A bill has passed the House of Representatives prohibiting the emigration of anarchists to our shores, and also providing for the deportation of those already here. Germany, France and England are adopting stringent measures against this increasing class of criminals.

Late accounts of the China-Japan war are favorable to the former. England, Russia and France are interested, and one of them may be expected to assert itself at any time, There is great suffering from famine in Corea, and the United States will probably send a cargo of food to its inhabitants. There is little evidence of early cessation of hostilities.

The congressional situation has been very serious all the week. At the present writing it is announced that the House backed by Cleveland will give up the struggle, and the Senate, and the sugar and whisky trusts and the coal barons and railways will have the tariff their own way. An attempt to frustate all the tariff work of the last year was made by Senator Hill last week, and only the vote of the Vice-President saved the bill, the vote being a tie.

DIED.

WHITAKER—Died at Pilot Mountain, Surry county, N. C., July 29th, Bro. W. F. Whitaker. He was a faithful member of the Baptist church, and lived such a life that he commanded the esteem and love of all who knew him. He leaves three children and a heart-broken wife. They are objects of sympathy and prayer. May God comfort and sustain them. I. S. BOYLES.

PHILLIPS—We have felt the force of the old adage that "death loves a shining mark." All that his skillful physician, loving parents and faithful friends could do, availed nothing. Paul R. Phillips, son of R. B. Phillips, died on July 19th, 1894. Paul was a bright, intelligent boy, preparing himself for usefulness in life. We were expecting him to become a bright and shining light in our community, but alas, our hopes are blasted. He professed faith in Christ in the revival of religion at Aberdeen. His funeral was preached by W. H. H. Lawhon at Tyson's Creek to a large crowd of sympathizing friends. Weep not, dear parents, brothers and sister, Paul is not lost, but gone before. LABAN MOORE.

WHITE—Marietta Frances White, daughter of James L. and Frances C. Battle, died in Rocky Mount July 26th, 1894. Her grandfather was Rev. Jesse Powell of Halifax. She was born June 10th, 1851, and married Capt. J. J. White March 11th, 1875. At sixteen she professed religion while at school in Murfreesboro and joined the Baptist church there. She afterwards joined the Rocky Mount Baptist church, and lived a consistent Christian and an earnest, active member of the church, much beloved by every one who knew her, until she sweetly passed "over the river" to rest forever in the presence of God, leaving a sorrowing husband and mother and two devoted children to mourn her loss. J. K. H.

Don't put up with smoking or smelly lamps or breaking chimneys.

Write Geo A Macbeth Co, Pittsburgh, Pa, for "Index to Chimneys"; and make your dealer get the right shape and size and glass.

Pearl glass, pearl top, tough glass.

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MORSON & DENSON, Principals.
The Sixteenth Annual Session will begin Monday, September 3d, 1894. Pupils thoroughly prepared for college or business life. For catalogue or other information, address the Principals.

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Established by present principal 1891. Prepares both sexes for college or teaching. Business course. Board $7 per month. For catalogue, address E. LEE FOX, Prin., Curtis Mills, Alamance Co., N. C.

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OXFORD FEMALE SEMINARY,
Oxford, N. C.
The Forty-fifth Annual Session will Open Sept. 4, 1894.
TEACHERS AND OFFICERS:—Mrs. S. D. Twitty, Lady Principal; Mrs. F. P. Hobgood, Superintendent Domestic Department; Miss Lilly Moore, Matron.
COLLEGIATE DEPARTMENT:—F. P. Hobgood, Latin and Natural Science; Mrs. M. A. Lacy, French and Mathematics; Mrs. S. D. Twitty, English and Moral Science; ———, English.
NORMAL DEPARTMENT:—F. P. Hobgood.
BUSINESS DEPARTMENT:—Miss Hattie B. Hicks; Typewriting, Stenography and Book-keeping.
MUSIC DEPARTMENT:—Miss Marguerite Saff, (Conservatory of Leipsic, Germany), Instrumental and Vocal Music; Miss Carrie Hobgood, Piano.
ART DEPARTMENT:—Miss Sue Hall, (Cooper Union Art School, New York City.)
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Two courses are provided, the one leading to the degree of Bachelor of Letters; the other to that of Bachelor of Arts.
A course in the Science and History of Education is arranged for those desiring to fit themselves for teaching.
A Business Course consisting of Typewriting, Stenography and Book-keeping for those desiring to fit themselves for business.
Music and Art Departments are up to the highest standards. The Music Department is modeled after German Conservatories. Diplomas in Music and in Art are given to those completing the courses prescribed.
Location noted for its healthfulness; buildings large and commodious; grounds beautifully decorated; a literary society in a prosperous condition; a select library of one thousand volumes.
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Board, fuel, lights, and the full English Course, with Latin and French, $140.
The above with Music, $185.
These charges are adapted to the changed condition of our people. For particulars apply for catalogue.
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The next session begins on Wednesday, September 5th. For catalogue or additional information, address
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The officers and teachers of this school have no other business or calling, and give their full energies and their full time to the interests of the pupils—their social and esthetic culture, their moral, literary, and educational training.
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has educated thousands of boys and young men representing nearly every State in the Union. The reason: BEST ADVANTAGES AT LOWEST COST. Classical, Civil Engineering, Scientific Courses. Thorough Business College Department. Complete course here, or preparation for any College or University. For particulars, address DAVIS MILITARY SCHOOL, Winston, North Carolina.

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Supplementary studies in English.
A boy should not be sent to college until he has completed the above course or its equivalent.

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New and Elegant Building Costing 150,000 dollars. 25 officers and Teachers from more famous institutions of Europe and America. Capacity 300. Session opens Sept. 13, '94. Write for Catalogue to
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151 Regular Session begins Sept. 4th, 1894. 14th Summer Session begins July 23, 1894. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

University of North Carolina.
Includes the College, the University, the Law School, the Medical School and the Summer School for Teachers. College tuition, $60 a year. Board, $7 to $18 a month. Session begins Sept. 4. Address PRESIDENT WINSTON, Chapel Hill, N. C.

The Home Circle.

Mizpah.

Yes, brief our parting words shall be,
And few our parting tears;
The Lord shall watch 'twixt me and thee,
Through all the coming years.
His eyes shall be our guiding light,
Wherever we may roam,
Like beacon-fires that burn at night,
To lure the wanderer home.

We will not fear that time or change
Our perfect trust can dim,
No shadow of a wrong estrange
The hearts that rest in him;
But should they for one hour forget,
For one faint hour be cold,
The Lord shall watch between us yet,
His love our love shall hold.

Beloved, when we reach apart
The valley lone and dread,
Which, side by side, and heart to heart,
We once had thought to tread,
His faithful rod, thy staff and mine,
Through all the ways shall be
The comfort of his grace, a sign
Still, between me and thee.

—Sabbath Recorder.

A Surprise Party.

Rosa Morris is ten years old. The family count two boys older and three girls younger. One and two and three are six.

But Mamma Morris says she isn't at all like the old woman who lived in a shoe; she has not so many children she doesn't know what to do.

And Papa Morris says if their small house seems full at night, when they are all gathered in, it is the more like the nest of birds.

Then the brood warble a gay chorus,

"Birds in their little nests agree."

Rosa, who commonly helps care for and amuse the others, had been ill in bed for a few days. How much she was missed, indoors and outdoors, cannot be told.

"What shall we do?" they kept saying to one another. "O dear, seems as though we were most all sick abed, or gone away!"

"Who will sew our kite for us?" sadly asked the boys. Mamie whined, "Somebody put on me a clean apron." Little Lucy moaned, "We's so mis'able!"

At last Flora, who is eight years old, said: "I think it our turu to do a little for poor Rosa, now that we begin to see how much she always has done for us. I am going to get some goldenrod to make her room pretty and bright."

The pleased little sisters cried, "We too!"

"I know where the blackberries are ripe," said Edgar Morris, "I'll pick a cupful for Rosa."

Roy Morris added, "I'll bring her some of the great red apples from the tree on the hill."

I assure you it was quite a surprise when the sisters and brothers, from the least to the greatest, filed into the bed-room where Rosa lay propped up by pillows, and gave their gifts.

"How very good you all are!" exclaimed the little invalid, taking the flowers and fruit. The color came to her cheeks, the light to her eyes, and she continued, "This makes me feel almost well. To-morrow I am going to be dressed."—*Lovina S Goodwin, in Our Little Ones.*

Successful Prohibition.

Des Moines has not suffered from prohibition. On the contrary, the city has made a greater gain in population, business and improvements of every character since prohibition was a law of the city and state than any six cities, where that law has been entirely disregarded, combined. Taxes are no higher in Des Moines under prohibition than they were under license, while the annual public improvements under prohibition have been vastly larger than under license. It is idle to talk about the "good license fee" from dealers in liquors in "Council Bluffs, Sioux City, Dubuque, and fifty other Iowa cities." There is not a town or city in Iowa that has collected $25,000 license from the saloons in any one year since prohibition was enacted. If Des Moines had licensed saloons her police would have to be doubled, all the funds received for license would be exhausted in protecting the saloons, and there would be at least as much expense in suppressing illegal sellers under license as there has been under prohibition. —*Des Moines Register.*

Stop, Lady, Stop!

Lean and lank,
He's such a crank;
My stars! I thank
I'm not his wife;
He'd make my life
A scene of strife.

Stop, lady, stop! his liver is out of order. "He's just too nice for anything," his wife says, "when he is well." Every wife's husband should, if sick, take Dr. Pierce's Golden Medical Discovery. It puts the liver and kidneys in good working order, purifies the blood, cleanses the system from all impurities, from whatever causes arising, and tones up the functions generally. *Guaranteed* to benefit or cure, or money paid for it refunded.

Dr. Pierce's Pellets permanently cure constipation, sick headache, indigestion and kindred derangements.

Oh, wonderful story of deathless love!
Each child is dear to that child above;
He agons for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down he bears,
And loves and pardons because he cares.

—*Anonymous.*

Rules for the Office Boy.

There is a deal of sound wisdom packed into an article by Edward W. Bok treating on "The Boy in the Office" in the *Ladies' Home Journal*. These rules are commended to all boys:

Be the first at the office in the morning, and the last to leave at night. Don't have your hat all ready to snap up and run for the door the moment the clock points to the hour of closing. Let your employer see you at your desk when he goes. Never fear an extra half hour or hour of work.

Whatever is given you to do, no matter how trifling it may seem, do it thoroughly. Do it as if it were the only act of the whole day.

Be at your desk as much as you can; be away from it only when it is absolutely necessary.

Don't play; don't fool at the office; you are not paid for that. Don't stay out at lunch longer than is necessary.

Ask to be "off" only when necessary, when such as sickness or death, demands it.

Don't eat during business hours; have neither candy, nor apples, nor nuts in your desk.

Don't cut out pictures and decorate your desk or the wall near you with them.

Don't sulk because your mother sends you to bed early. She does it that you may be fresh in the morning, and better able to do a good day's work. You need all the sleep you can get.

Be truthful. Don't think "a little lie" won't hurt. It will, just as much as a big one. Liars, small or large, never make a success in business. Stick to the truth, even if you lose by it. You will gain by it later. Be able to look everybody straight in the face.

Keep your boy friends away from the office. They have no business there, and you have no right to have them there. Your employer pays you to receive his callers—not yours.

Be polite to everybody—to the peddler as well as to your employer's best customer. Politeness costs nothing, and is more valuable than many things that cost much.

Do your very best in everything. When you do that you do all you can, but be sure it is your very best. Then will many things come to you, and you will soon outdistance other boys who do as little as they can, or only do things in a half-hearted way. Never mind what other boys do—be you thorough in everything. If you are that you have the key to success.

Causes of the Universal Increase of Crime.

The causes at work to produce this great increase of crime are not far to seek. One of them unquestionably is the marked increase in the consumption of intoxicating liquors which is shown by the statistics of almost every nation. Tolstoi may perhaps exaggerate when he asserts that alcohol is accountable for 90 per cent. of crime, and that of women who go astray one half yield to temptation when under its influence; but the best informed criminologists ascribe to it a large share not only in stimulating to crime and in blunting the moral perceptions, but also in producing the peculiarly dangerous class of born criminals, who are hopelessly incorrigible. Marro found by investigation among convicts that 41 per cent of them were children of drunken parents, and the incalculable extent to which such hereditary criminality will infect society is amply shown in Dugdale's remarkable study of the Jukes family.

The immense development in recent times of the urban population is another fruitful source of increasing crime, for cities through their temptations and contaminating associations are hotbeds of vice. The increase of wealth among all classes is to be reckoned as another cause, for contrary to the popular opinion poverty is not an incentive to crime. Morrison tells us that every rise in the rate of wages is followed by an increase of offenders, and that the prisons are never so full as in a period of general prosperity and abundant work.—*Henry Charles Lea, in the Forum.*

Keeping the Baby Amused.

Perhaps the following suggestions may help you to find occupation for your busy baby boy, writes Elizabeth Robinson Scovil in the *Ladies' Home Journal*. A baby will be attracted for a short time by some fine toy that he can simply look at, but he will spend ten times as long in putting pegs into holes in a board contrived for the purpose, or in taking out one by one from a well-filled basket articles, no matter what—spools, blocks, clothes-pins—anything so that they are sometimes changed and he does not tire of the monotony. Then the task of putting them all back keeps him busy for a still longer time. As baby becomes more discerning and his fingers more nimble, a pleasing device for his employment is a board with variously shaped holes, round, square, triangular, etc., with blocks and spheres to fit the various places. Should these be in bright colors his love for color may also be gratified, and learning these colors soon follows. Little tasks of carrying articles from one portion of the room to another, or from room to room, will often keep a child busy and interested for hours. A small hammer and tacks, with a soft wood board into which to drive them, is generally a delight to any old enough not to put the tacks into his mouth. So simple are the employments that will satisfy the little tot that almost any mother will find them constantly suggesting themselves.

The hair, when not properly cared for, loses its lustre, becomes crisp, harsh, and dry, and falls out freely with every combing. To prevent this, the best dressing in the market is Ayer's Hair Vigor. It imparts that silky gloss so essential to perfect beauty.

A Definition of Common Sense.

People who value themselves on living rigorously by common sense, and people who value themselves on living superior to it, are alike apt to regard it as little more than a sort of brute instinct. Yet even in the things that engage attention more commonly, the sense is brought out, if actually begotten, only by a long course of education. Thus, before it can compass so obvious a bit of wisdom as that, one must be at the station in time if one would not miss the train, a term longer than the term of a college must be spent in fruitful study. As the study is done with none of the familiar pains of study, and in the full ardor and joy of infancy—by explorations and experiments undertaken, apparently, in the idlest of play; by questions that to the tired and confounded mother who is asked to answer them seem nothing but a wantonness—we hardly realize that it still is study, and that the fruits of it still are education. But no less is the fact; and, in a way, no man is uneducated. Our phrase, "a plain, common-sense man" carries only by convention its disparaging implication. What it rightly means is a man whose experience and observation, as far as they have gone, have educated him, have brought him wisdom.—*Scribner's Magazine.*

Therefore come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness. —*Frederick William Robinson.*



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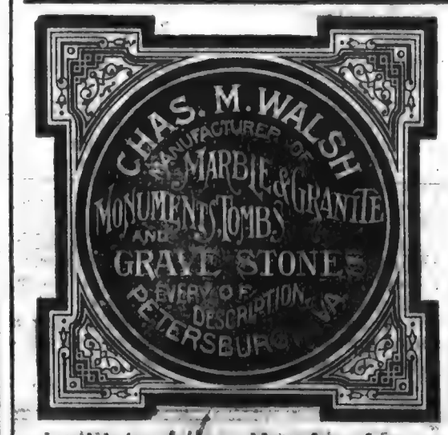
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THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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THE tariff bill cannot be described. There is something about it that reminds one of a base ball that has done service through several games—misshapen, patched, bursted (the composition hanging out), and altogether woe-begone, and useful only as a symbol—a parody of the pledge by which chiefly its makers were elected. Let it be said in passing that this condition is due to the efforts of five or six Senators of the dominant party in unison with similar efforts of the Republicans. The Democratic House passed a good bill. The Senate was not strong enough to approve it.

Sometime ago it was reported that the tariff was reduced only five *per cent.* by the measure. Immediately thereafter many Congressmen sent out statistical statements showing that it would effect a reduction of twenty-five per cent.; and about a month ago it was given out that an average reduction of fourteen per cent. would be secured. The probable average reduction is twenty-two per cent.

Enactment of the bill cannot but be beneficial to commerce. Another "culminating atrocity" would not be injurious to it just now. Either would restore certainty in the commercial world; and in consequence buying and selling would be stimulated. If it does nothing more, enactment of the bill will restore certainty, make room for further legislation or give the Congress excuse for adjourning in order to "assist" in elections this fall, and, what is as desirable as anything else, it will demonstrate whether the McKinley Act and the recent tariff agitation, or a depreciated currency, caused the depression, or if either had to do with it.

It was first said very extensively in the North and East and by most of the financiers everywhere, that the Sherman Act was the cause of the financial troubles. That act repealed, the North and East turned their vituperation either upon the suddenness of the change in the administration of affairs or upon the McKinley Act; the South and West adhere to their original claim that failure to coin silver at the 16-to-1 ratio, free and unlimited, is the cause. The enactment of the tariff bill leaves only one cause—the last named—uninvestigated. If commercial and financial affairs do not improve considerably in a year after the passage of the bill, it will have been demonstrated that the South and West are correct in their diagnosis, if any section is. So, after all, we can be thankful that we are somewhat nearer the solution of the problem of the times, even if we are aggrieved at the perfidy that destroyed the Wilson bill and deprived the country of an honest tariff for revenue only.

ENGLAND and Germany and Russia and France troubled with spreading anarchistic tendencies; England, Russia and France intensely interested alike in the struggle between Japan and China for the mastery of Corea; Russia troubled with the epidemic of cholera and the usual poverty-stricken condition of her peasants—all four oppressed with the expense incident to maintenance of enormous armies, and only France—by nature restless—exempt from the restlessness of a people distrustful of monarchy, longing for new things; Italy, Austria and Spain and the other little nations, altogether dependent upon what the four great governments may choose to do, all more or less in unwholesome circumstances;—these are some of the general ills of Europe. China and Japan shedding blood and destroying property and suffering all else incident to war; China, plague stricken besides; the other countries no better conditioned than usual;—this is the rest. Of South America enough is known: if there is not a revolution between its mountains and seashore, revolutions are generating in every other man's head. Meanwhile, Romanism is riding rough-shod over the entire lot of petty transient governments built upon the emotions of their subjects, all fearful of the morrow—that is enough for South America. Central America is beautiful in scenery and wholesome of atmosphere, but its inhabitants are unutterably lazy and wretchedly poor.

Looking at it this way, the lot of a citizen of the United States is not altogether intolerable, but is comparatively enviable. And a great deal depends upon one's point of view.

SEVERAL weeks ago the following statement appeared in a great paper of the North, an advocate of the gold standard, that would not for a moment tolerate the idea of an unbolstered paper currency:

"The Treasury holds to day only thirteen cents in gold for every dollar of outstanding Treasury notes and greenbacks, which are distinctly gold obligations, and if we count in the silver certificates, which the government is pledged to keep at a parity with other dollars, the gold reserve is less than eight cents to the dollar."

The paper was pleading for another issue of bonds at the time, and it made it quite plain that if it required gold or silver to maintain the purchasing power of our currency, bonds ought to be issued; but it must have overlooked the fact that the statement is sufficient proof that neither gold nor silver is needed, and, therefore, the statement is a good testimony not only against bond issues, but against the claim that the government cannot create a medium of exchange. That the silver dollar, worth intrinsically less than sixty cents (measured by gold), and the greenback worth only the promise of the government, that these active factors in our currency are sustained at their face value by eight cents in gold seems to be the best evidence we know of that either greenbacks or silver will pass in this country for whatever amount our government stamps them, whether there is any gold on this side of the Atlantic or not. If a person will rely upon the mere promise of the government to pay the remaining eighty-seven cents that a dollar greenback calls for, is it not reasonable to think that one will trust it altogether? This is what every one who accepts a greenback or a Treasury note does. There is but one conclusion: this government needs gold currency only for the payment of the international obligations of its citizens.

A NEW heresy has evolved in Wisconsin—one that promises to make matters quite as lively as any of those affairs of our Presbyterian brethren that so interested the world. Prof. Richard T. Ely, once head of the Department of Economics at Johns Hopkins University, and at present occupying a similar position in the University of Wisconsin, is on trial for heresy! Prof. Ely is one of the leading students of Sociology and Economics—in fact, he is thought by many to be the leader in this country. He is the author of more than one work relative to these subjects that has received almost universal approval; and his articles in the magazines treating current problems are scarcely less than authoritative. And yet this man—one of whose books, we have failed to say, is a standard text-book—is being tried for teaching false and socialistic principles in a State institution, and will probably be convicted upon the testimony of the State Superintendent of Public Instruction. Prof. Ely is accused of taking sides with labor organizations, unions, etc., encouraging their maintenance and aiding in strikes. It is said, moreover, that the Professor claims that there "is sort of moral justification for attacks upon life and property" by strikers. We believe the last accusation is hyperbolical; for while the Professor may have said that strikers had a right to resort to forceful methods where they had no possible means of resisting oppression by law, he would not make the statement a general one.

Certainly there are circumstances in which strikes are morally justifiable; and, of course, Prof. Ely should teach that there are. Certainly the employer can oppress the employed; and when one does, every good man should be taught to consider it his duty to come to the aid of the latter. It would be saner to remove the scoundrels who teach that capital can commit no crime; that the employed have no rights which the employer must respect; that capital has more right to combine than labor.

This trial of Prof. Ely is of the greatest significance; it will have decisive effect upon the economical and sociological teaching of State institutions and incidentally of many other institutions.

IT HAS been announced that the Williams-Settle contested Congressional election case from the Fifth District of this State has been continued until the next session of Congress.

The folly of this act is obvious to all who are acquainted with the facts in the case. The case has been decided against the contestor, Williams, by two impartial sets of judges; and yet it lingers before Congress as if it were not certain that Settle did receive more votes than Williams. More than this, the next session of Congress can do no more than declare that Williams was elected, and pay him and Settle regular Congressional salaries for two years, thus giving the Fifth District two Representatives, as neither of them has demonstrated capability of doing more as a Representative than drawing salary. Whatever the outcome, the government will have to pay an enormous bill for the expenses of the contest, which was an uncalled for affair from the beginning, and which ought to be charged to the account of Williams, who brought on the contest without sufficient reason.

It is reported that in explaining one of his votes, Mr. Settle said he would have lost the support in this contest of Mr. Reed and others, if he had voted otherwise. This should settle Mr. Settle, if it is true; for it is an acknowledgment that he thought more of his seat than of principles or pledges.

IN OUR issue of August 1st there was a statement as to the amount of silver dollars that had been coined lately. A contemporary seemed to distrust the statement, apparently thinking that no silver at all had been coined. In response to a letter to the Secretary of the Treasury, we received the following that settles the matter:

TREASURY DEPARTMENT,
Bureau of the Mint,
WASHINGTON, D. C., Aug. 15th, 1894.

THE BIBLICAL RECORDER, Raleigh, N. C.

Sir:—In reply to your inquiry of the 11th instant, you are informed that during the month of July, the Mints of the United States coined 423,000 silver dollars. The cost of the bullion contained in these dollars was $285,661.75, showing a gain or seigniorage, to the Government, of $137,338.25. Consequently, $285,661.75 will be held for the redemption of Treasury Notes issued in payment for the bullion, and $137,338.25 will be used in payment of the obligations of the Government, adding that amount to the circulating medium of the country.

Very respectfully,
R. E. PRESTON,
Director of the Mint.

That Christian Talent which is Seldom Developed.

BY REV. JOSEPH HIDEN.

One of the oldest thoughts that ever troubled the brain of man is the insolent question of the first of murderers, "Am I my brother's keeper?" This question has never lost its suggestive power. It appeals to day to every thoughtful Christian, though in a different spirit from that which gave it birth. While it was originally conceived and uttered to conceal fratricide, yet it is now usually prompted by a charitable spirit, and it serves to excite even higher conceptions of obligation.

With the light of nearly nineteen centuries of Christian experience, we must decide this troublesome question in the affirmative. And yet to decide just how far we should go in looking after the spiritual welfare of our brother, or to define accurately the line which separates the personal conduct of an earnest, watchful Christian from that of the meddlesome critic is not always an easy task. The conduct of the former is earnestly advocated, while that of the latter is clearly condemned. The course of the one should be cultivated as a Christian duty; the course of the other should be spurned as hypocritical. (Matt 7: 3-5)

Now in connection with such work the question is often suggested, "Are we to judge another's conduct?" And in many cases this is answered in the negative, backed by a Scripture quotation. The misinterpretation of the Scriptures upon this subject, however, too often serves to pacify the inactive for their neglect of duty in this important matter. We readily see their argument, "If we are not to exercise judgment, how are we to perform this delicate work?" True, to the average reader the Scriptures may appear to support both sides of the question. For instance, Christ in discussing the lives of the false teachers said, "Ye shall know them by their fruits." (Matt. 6: 16) Now, this statement involves judgment in two directions, namely, that upon their general conduct, and that upon the condition of their hearts: consequently, the Saviour's remark is equivalent to this exhortation: Keep your eyes open and judge every man by his course of life. On the other hand, we are told to judge not. (Matt. 7: 1) Now in reconciling these apparently antagonistic passages of Scripture (both occurring in the same chapter), let me say that Christ never intended to encourage any one to disregard all evidences of conduct or character, as some seem to imagine. He merely meant to emphasize the observance of the "Golden Rule" in our estimation of the weaknesses of others. And upon a careful examination of the text (Matt. 7: 1), you will find that the connection supports this interpretation.

In the harmonizing of this so called discrepancy, it may also be added that Christ was antagonizing two prevalent evils of society—evils which still exist, namely, uncharitable severity, and also undue laxity. These predominating evils are seldom supported by clear conceptions of right and wrong; but mostly by the mere prejudices of popular sentiment. The brilliant Frederick Robertson has well said: "One man with gifted talent, or privileged by rank, outrages all decency, the world smiles, calls it eccentricity, forgives, and is merciful and tolerant. Then some one unshielded by these advantages, endorsed neither by wealth nor birth, sins—not to one tenth part, nor one ten-thousandth part of the same extent; society is seized with a virtuous indignation, rises up in wrath, asks what is to become of the morals of the community, if these things are committed, and protects its proprieties by a rigorous exclusion of the offender, cutting off the bridge behind him against his return forever." Could we not regard this a fair commentary upon American society when we view Col. W. C. Breckenridge's reception in Lexington, Ky.? If so, are we surprised that the Great Teacher should vehemently correct both of these evils in the same discourse?

This assumed impropriety, then, of forming a fair judgment of the conduct and character of others should never mar our activity in seeking the erring, and in convincing them of the error of their way. This kind of work is very needful. We can hardly emphasize too strongly its importance. It is becoming daily a pressing duty. And yet it seems a duty which but few have learned to successfully perform. When we observe that a brother has sadly stumbled, and his church decides to appoint a committee to wait upon him, how seldom do we find any one of that committee prepared to approach the erring brother? They nearly always by some unsympathetic remark or indelicate denunciation insult him, driving him still further from his path of duty. In fact, the work of approaching a disorderly brother has become so delicate a matter that in many cases the pastor himself has to be appointed as the committee for that purpose. Why should this be? Was Paul addressing pastors when he said, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted?" No, it is very evident that Paul earnestly taught that every consecrated Christian should learn and develop the talent of approaching the erring with the sympathy of a brother. The development of this talent is not out of our reach, and its importance demands our earnest attention. If the truth could be always told, many a sensitive, stumbling brother, who, in the moment of passion, appears so indifferent to his church obligations, feels (in his sober hours) like reiterating the sentiment of that old distressed saint, "O that one might plead for a man with God, as a man pleadeth for his neighbor!"

Yes, it is time for every true Christian to regard the restoration of the erring, not as the work for a few accomplished pastors, but as the personal duty of every Christian. And as a stimulant for greater ambition, let us ever recall the timely words of James, "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Morehead City, N. C.

The Mission of Christ on Earth.

A SERMON BY REV. J. C. ALDERMAN OF CONCORD.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

In the first part of the verse we find stated the mission of Satan. "The thief cometh not, but for to steal, and to kill, and to destroy." Such, Christ tells us, is the mission of the evil one. After telling us Satan's mission Christ goes on in the same verse to tell us his own mission. We know full well by and experience the dread mission of the evil one. Many a dark cloud has he cast over our lives. Many a sad experience has he thrown in our way. Many a bitter pang of remorse has he sunk into our hearts. Surely, then, it were good and pleasant to consider for awhile that other mission—the mission of Christ the Lord. Possibly some of us know by experience some of the facts of this mission, too—how, instead of clouds, he has brought sunshine; how out of the depths of sorrow he has shown us the dawning of hope and joy; how, instead of bitter remorse, he has given us a sweet and abiding peace that passeth knowledge.

And it is of this blessed mission of this blessed Christ that I wish now to speak. Christ's mission, then, is

I. TO GIVE LIFE—NOT TO DEPRIVE OF LIFE.

Many have the idea that Christ came to rob us of earthly joys and pleasures, and give us instead a solemn, mournful journey through some wilderness of trouble and sorrow. The young man feels that becoming a Christian means dying to all earthly joy and pleasure. If he accepts Christ then he thinks he loses all the joys afforded by this life. But listen, young man, *Christ is not a robber.* Says he, "I came not to destroy, but to fulfil." He came to fulfil the old law. It is equally true that he came not to destroy but to fulfil—fill out complete human happiness. Again, the psalmist in the midst of God's blessings cries out in the fulness of his joy. "No good thing will he withhold from them that walk uprightly." Hence we very greatly wrong both Christ and ourselves when we conclude that he has come to rob us. Your child lies scorching with fever; appetite is gone; food is repulsive; everything is wrong. The doctor is called in, feels his pulse, prescribes, and says "take this." But the child refuses with a rebellious stomach and tongue, deeming the doctor an enemy trying to rob him of what little satisfaction he has by administering a nauseating drug. But the child is wronging both the physician and himself. It is only life-restored power to enjoy that the physician is offering. So do you and I wrong both Christ and self when we term him robber. No, he is not a robber. "Every good gift and every perfect gift is from above, coming down from the father of lights." Not, then, as a robber has he come, but as a benefactor—a giver of life. "I came that they may have life." His mission is to give life. And he gives life in a two fold way. He gives life here and he gives life hereafter.

First, then, *He gives life here.* I speak now not of the eternal life, but of the true life here on earth. What, then, is this life? Is it merely following and gratifying the desires and passions of the natural man? Or is the real life here—the one that is worth living—something more than this, a little less of the animal appetites and possessions, and a little more of a sacred nearness to him in whose image we were created, a little more of the Christ like in our daily actions? Which is more truly life, following Satan and developing sin or following Christ and becoming like him? For instance, here is a man that cares nothing for God or God's law. He chooses rather to be a man of the world, and have a good time in this life. Self is enthroned as his god. Pleasure and self-gratification are his own. He starts out. Truth and virtue are turned aside as hampering him in his pursuit of pleasure. Friends are sacrificed when necessary to gratify self. Blood begins to stick to his hands. Through blood he wades to power. Still passion calls. Here a young man is murdered. There a young maiden is dishonored and ruined. Life and virtue are as dirt before him. Still he wades on in his march of sin and self-gratification. The cup sparkles. It is drained. Again and again it is drained till Reason is shaken in her throne. Yet the flame of appetite and lust consumes him. Already morality is dead—truth goes, honesty goes; character goes, friends are murdered, every virtue lies murdered at his feet, and finally in a drunken debauch his god self is murdered. Such or worse is *this life* if Christless and fully developed. Such may any one of us without Christ become. Again: here is a man that fears God and loves his fellowman. He has admitted Christ into his heart. He makes God's law his law. In his young and riotous days he meets Jesus and learns the dignity and worth of the true life. He does not try to become the long faced, sleepy-headed old deacon. He simply becomes a *real man* living the real life. By his young energy and enthusiasm he invigorates his church. He leads in every generous and noble work. Every poor woman around knows his nobleness. Every social gathering feels his elevating purity. Every business firm of honor is eager for his services. As he grows older the gathering halo deepens and broadens around him until in middle life he is esteemed of all, trusted by all, honored by all, loved by all. All feel that in his presence and under his protection life and virtue and honor and character are as safe as in the very portals of heaven. Still time wheels on. Vigorous youth is gone. Strong manhood is passing away and his locks are silvering under the weight of well-spent years. His name is a household word. His declining days are redolent of all the flowers grown by all the virtues of such a life. Soft and mellow and tinted with divine glory is the twilight that closes out the earthly as a Gladstone or Washington nears the future home of such great men. This is *the other life*—the Christ-life,—only not fully developed. What say you? Which is the better life? Satan came to give the first; to give the last, Christ came. Yet the great majority of people are so blinded by Satan that they seem to think that Christ came to destroy human happiness. They feel that a life without Christ is, so far as concerns this present world, better than a life with Christ. And it is just here that I desire especially to call your attention to our text—to Christ's mission. I wish to make this bold and positive statement, that even aside from the future life, Christianity is the greatest blessing in life. I speak of the genuine. And I say that Christ actually gives life here. Either he saves from actual death or from that which is in effect death. "For to be carnally minded is death." This seems to be literally true of temporal life. For the giving up of self to carnal pleasures kills—kills morality, kills mind, kills all the finer feelings and sensibilities of one's nature, and sinks into degradation and misery until often death ends the race. This is the very thing Satan came to do—to steal, to kill, to destroy. And this is what he is constantly doing. A peep into our jails, penitentiaries, slums, etc., will demonstrate this. Satan robs us of reason, of will-power, of natural tendencies, till some of our cities are living testimonies of the truth of this, "to be carnally minded is death." Left to self with no help from Christ, as many prefer to be left, one's doom is fixed, and only time is needed to show *how* the wages of sin shall reach the one doomed to death. Left to self and sin and Satan, virtue and honor and life become cheap—so cheap that they are ever in danger. Says some one, after seeing much of the world, "Show me ten miles square out under Christian influence where woman's virtue and manhood's life are safe, and I will

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, AUGUST 22, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

IF WE conduct ourselves properly, the beginning of next year will witness two great forward movements in our State, namely, the mitigation and probable removal of the liquor evil and the abolition of State aid to higher education,—which former means more manhood, more happiness, more godliness, which latter means more enlightenment, more Christianity, more Christian civilization.

WHATEVER you do, do not let antagonists lead you "off the question." Bear in mind that up to date no one has answered Dr. Taylor's article; and be sure that in this discussion you have the right to demand that its principles be answered before it is proceeded further; for Dr. Taylor discussed fundamental questions.

Ridicule and misrepresentation do not prove that State appropriations to higher education are not wrong, inexpedient, unjust and dangerous. "And How Far Should a State Undertake to Educate" proves that they are.

WE ARE much gratified by the favorable comments that our cut of the Baptist Female University has elicited. It is, indeed, a well planned enterprise; and we hope we may yet publish that picture of it as it *is*.

It will interest our readers to know that the building is so planned that parts of it may be erected at a time. It is by no means necessary to raise the entire amount in money before we can open the institution. It is rather purposed to open the institution on a smaller scale and build up with the years.

Let us be true "THE HEELS"—according to *The Baptist*—and stick to this our youngest enterprise; and, as our contemporary intimates, that's about all that is necessary.

THE continuance or the discontinuance of appropriations by the State to higher education is a matter of State policy, a matter that cannot be settled except by the State legislature elected by the votes of the people. Now if any one believes that voting is going into politics, and holds at the same time that it would be worth the while to try to discontinue these appropriations without appealing to the public to vote for men who will vote to discontinue them—thus "going into politics,"—such a one is unreasonable.

There is but one way: voting. And he who talks and doesn't work and vote will not effect anything. It is said that the Irishman is so fond of rejoicing over his good intentions and principles that he never takes time to carry them out. We would rather have the rejoicing when we see our principles incorporated in the public acts.

It is not a question of going into politics; the question is, Are you in favor of taking way State appropriations to higher education? If so, you cannot have them taken away save through the ballot. If not, you cannot have them continued save through the ballot.

IF SOME one will write a book on the ethics of public controversy we will move to have it adopted by all schools. There is, indeed, great need of more extensive knowledge of this nature.

A brother wrote us some days ago, along with a letter occasioned by a statement of ours that was inserted only as news, and with no idea of doing any one injustice, that if we desired to do justice, we would gladly publish all he had written. Now the brother should have been liberal enough to presume that we had some idea of justice and injustice as well as he; for to mark us as not desiring to do every one justice merely because we didn't publish all he wrote, would, in our opinion, hardly be fair. There are always two sides and two opinions; and in most cases each should try to respect the other. That's the manly, Christian way, at least. And here, let us say, if we would carry the spirit of Christ along with us in our efforts to correct and make other folks do justice, if we would do these things as Christ would do them, namely, for the truth's sake, there would never be an unpleasant discussion, and editors would live longer, if not so well.

To disparage the exponent of the contrary opinion betrays anger and the weakness of one's case. The opinion is the object, not its upholder; and it should not be disparaged save by argument. To appeal to prejudice is not more worthy than personal abuse.

And one who is in honest argument on principles, never allowing disparagement of persons or anything personal to draw him from the principles of the question at issue, always deserves success, and will win [illegible]

GOD'S UNSUNG HEROES.

Though their glory is seldom sung, though their exploits are as silent as their voices, there are heroes among men to-day as heroic as have lived and boasted and been sung. There are great men on whom the world has not put its paltry stamp of greatness, and there are small men who wear it well. And of all the world's heroes, of all the great men unrecognized of the world, Christian heroes—God's heroes—are most prominent.

Since Luther cried to God for faith and declared that he could follow no other course than that which he had been told lead to death and perdition, other men have stood out before a threatening antagonistic world, and through faith in God won victories for Christianity, which, if less than Luther's, were none the less heroic, none the less marked as accomplishments of great faith in God. And these heroes were unknown, though the influence of God's power through them will never cease to be recognizable.

We lose sight of the fact too often that of all men Jesus was rated among the least entitled to consideration by most of the people who saw him. Certainly not even his disciples could have anticipated the fruits of his ministry or of theirs in his name. And it is worthy of remark, too, that they talked little of what the future held for them, and less of what effect their work would have upon current thought or even of what people were then thinking of them. There is a great lesson here. To be able to do what one thinks is God's will, to do this with God's glory foremost in the mind, is the key to success. To be able to work in the present regardless of present ills, trustful that in the future, near or far, all things will have worked together for good, to be able to do this is to have acquired a most desirable Christian virtue. And to work in God's name in the face of a depreciating world is a great testimony to one's faith, is a marked attribute of the hero.

It is Amiel who says "heroism is the brilliant triumph of the soul over the flesh—that is to say, over fear: fear of poverty, of suffering, of calumny, of sickness, of isolation, and of death." Such a triumph is possible only with God's help—with faith.

When one gives up home and friends and cherished prospects to enter the mission fields, that is heroism; for it is the triumph of the soul by the help of God over all the elements just enumerated. And to us a great testimony to this heroism is that they who have been capable of it seem amazed to know that any one looks upon them as heroes. When one lays aside other hopes and prospects and takes up the burden of the cross, and in response to God's call goes here and there always full and overflowing with the message of love, there's a hero. When one puts down the flesh and takes on God in the face of sneering former associates, there's another hero.

And all of these are God's heroes. Without God and the Saviour they could not be. A man without faith will not take a step in the dark. An ungodly, faithless man will not put aside present gratification. And, moreover, the existence of these heroes and the palpable instances of their heroism is a great testimony to Christianity and the strengthening power of God through faith in Christ.

A brother remarked several days ago that God laid much stress upon patience as a virtue,—and many references were aptly quoted. Any one knows from personal experience that impatience is a good sign of unchristlikeness. To wait, to say God knows and God cares, when all the world seems to storm around you; to say "amen" to all that comes from God, and wait the breaking of the storm with never an impatient word—this is sublime heroism. To be misunderstood, misrepresented, to lose the respect of friends for Christ's sake, to endure it all in his name without repining—this is heroism endowed of God. And yet there have been such heroes, and their names were and are unknown. But God knows; and if he knows, what matters it if men do not choose to know!

God's heroes are needed everywhere and all the time. No one is out of place so long as one is doing God's will. Any one can afford to be despised or hated so long as one does God's will. One can afford to be unknown in order that some few may know God and salvation better. There is more need for the small unknown than there is for the great; there is more of Christlikeness in the unknown or hated or despised than there is in those whose names are known and praised of men.

IF THE RECORDER hasn't a representative on hand at any Association, we will be very grateful to any brethren who will speak for it and take subscriptions. Don't wait until the last day; but if our representative does not announce himself the first day, take up the work then. We shall have to rely on the help of the brethren in this matter.

MISSIONARIES NOT IN DANGER.

Of the thousands whose eyes are anxiously turned toward warring, plague-stricken, heathen, pitiable China, the solicitude of none is more reasonable than that of North Carolina Baptists. Many of us have relatives laboring there in Jesus' name, some have friends, all of us have beloved brethren and sisters, and all have interests and hopes. Surely many prayers should go up from us daily for China and our brethren and sisters who are trying to bring it to God, lifting it out of the filth that makes plagues, and the moral degradation that breeds war.

It is a pleasure to us, however, to assure our readers that foreigners in China are not in any more danger than usual. Mobs occasionally attack foreigners, but the officers of the law do all they can to prevent them. There is no reason for uneasiness on account of the war. Korea, for which it is being fought, is far away from the scene of our missionaries' labors; the soldiers have to go to it—that is away from our missionaries—in order to fight. Of course the government is not as firm as to internal affairs as usual, having to pay so much attention to Korea; but it will very probably take care not to offend citizens of great nations, as it is trying to have as few enemies as possible just now. What is true of China in this respect is true of Japan: either government will take pains to keep on friendly terms with us.

It is said that there is no danger to Caucasians from the plague. It attacks only the lower classes of the Chinese, who live in most unhealthy conditions. This plague—"black death"—has been in China fifteen years, one report says.

Only last week the United States Senate ratified a very fortunate treaty with China. Heretofore we have never been able to exclude that nation's subjects without making it angry; but the present treaty pleases China, and at the same time accomplishes our purposes.

Its provisions may be briefly stated: No Chinese laborers are to emigrate to this country in ten years; and after that time the United States has power to make further provisions. And no Chinese can be naturalized. On the other hand no laborers of the United States can emigrate to China—missionaries are not laborers in this sense of the word; and all citizens of the United States who are in China or who go there must be registered, as the Chinese in the United States are registered.

This law is very satisfactory. China likes it and we like it. It saves us from China and permits us to carry salvation to China. Surely it is time we were sending more salvation guides to her despairing millions.

INFUSE all the life you can into your Association: by your prayers,—pray for it all the year,—by your presence—be there at the beginning and stay till the end,—by your knowledge—let the brethren know what you think,—by your study—be sure you have been thinking well,—by your interest—let no part of the Lord's work be neglected by you. The editor wishes he might go to all the Associations again and shake the hands of the brethren and sisters and take part with them; but next to attending them is hearing that they are being largely attended and are full of the Spirit. When we meet together to make the year's reckoning at Charlotte this winter we hope there will be such reports of progress and such evidences of God's blessings upon the labors of his servants as have seldom been witnessed.

IT IS high time that those parents who have boys and girls to be educated were about it. The first of September we hope to be able to say that more boys and girls are on their way to school than ever before. Education is an essential to progress. And if Christianity stands for anything it stands for education—enlightenment.

We have nothing but pity for those parents who cannot send their children to school or those who have no schools within reach. It is a hope of ours that in a not distant day every boy and girl of school age in North Carolina will spend most of the year in schools. That means that the work of some parents must bring more money; that either the State or private enterprise or philanthropy must establish many more schools, must devote a great deal more money to their maintenance. Such a consummation would quickly rear such a race of men within our borders as would incite the admiration of all our neighbors; and it is not impossible.

We hope to be able to say that the enrolments in all our higher schools are larger than ever. If every boy and girl in the State cannot get higher education, it is our duty to bring it within reach of as many as possible. And here we are particularly concerned with our own Wake Forest. Every Baptist father in the South should strive to give his son an education; and should strive to give it him through Wake Forest. Every Baptist in the State can do the denomination and the cause of Christ a service by seeking to turn students to Wake Forest. We do not say this particularly because Wake Forest is a Baptist institution, but because we know it is the best institution in the State for Baptists, and because it is not excelled in the State by any institution of general learning.

THE preachers of the gospel are the conservators and preservers of the State. They are by far the strongest factor in the State's uplifting. Every phase of gospel promulgation bears its part. Men may philosophize, and men may legislate, but—the heart remaining unregenerate and carnal—all to no effect. Make men Christ-like in the inner man, and the problems are solved; the wilderness blossoms as the rose.—*N. C. Christian Advocate.*

That sounds very well. But, brother, it will be altogether vain to go to preaching the gospel to a whiskey legislature after it is elected. Preach to voters now; tell them what the attitude of the Christian man on specific questions is (as you see it); and then tell them, not to vote for a man with the intention of converting him after election, but to vote for a man who don't need conversion.

PERSONALS AND OTHER ITEMS.

....A meeting is being held at Roxobel, Bertie county.

....Sunday-school Chautauqua next week. Are you going?

....Rev. J. O. Gough informs us that his address hereafter is Manning, S. C.

....Revs. J. B. Boone and J. N. Hoggard held a good meeting at Potecasi last week.

....Revs. A. T. Howell and C. W. Matthews are in a meeting at Charles City, Va.

....Rev. C. H. Utley is holding a meeting at Swift Creek, Wake county, this week.

....Rev. W. R. Gwaltney of Wake Forest is enjoying a needed period of rest at Wilkesboro.

....Revs. J. F. MacDuffie and A. W. Crabtree have been in a good meeting at Stagville.

....As a result of a meeting at Piny Grove near Danbury, thirteen candidates have been baptized.

....Lets push the work; let it not have to push us. Go forward in the name of the the Lord.

....A revival is in progress at Ruffin. Rev. Rufus Weaver of High Point is aiding the pastor.

....Rev. C. W. Matthews and wife of Norfolk have our sympathy in the death of their child.

....Rev. Rufus Ford of Newbern, who is on a vacation, is supplying at Mt. Airy while there.

....Ex-Missionary P. H. Goldsmith is preparing a hymn book for use in our Mexican missions.

....Dr. J. L. Lawless of Marion, Ala., has been called to the First Baptist church, Austin, Texas.

....Eight have recently been added to Mt. Zion church, Columbus county, Rev. T. J. Cobb pastor.

....Mars Hill College has opened with 135 students. Two hundred are expected before Christmas.

....Dr. Hufham of Shelby went to Tarboro last week on a visit to a sick friend who has since died.

....Rev. Jno. A. Wray and wife have arrived in Winston. Bro. Wray occupied his pulpit last Sunday.

....Rev. Jul. E. Yates, who graduated at Wake Forest last June, becomes principal of the school at Auburn.

....Rev. Chas. A. G. Thomas lectured at the High Point Baptist church on "Pythianism" last Monday night.

....Judson College is to be directed by a Methodist preacher and his wife. It will be undenominational in policy.

....New subscribers coming in, but not as fast and we want them. Make our offer worth something while it lasts.

....Wake Forest College opens soon. Get ready, young men, and attend.—*W. N. C. Baptist.* That sounds well, brother.

....Rev. Oscar Haywood, who has been spending a vacation in our State, has returned to his pastorate, Huntsville, Ala.

....Rev. E. F. Jones of Gastonia has been down in South Carolina at Bethel church assisting F. C. Hickson in a good meeting.

....In a protracted meeting at Burrows Memorial church, Lambert's Point, near Norfolk, Va., there were fifty professions last week.

....If you can make it convenient to pay your subscription, please do so at once, and save us expense. See the label on your paper.

....A better opening than that which appears in another column for a young doctor is seldom to be met with. It is thoroughly reliable.

....Rev. J. B. Harrell will supply the Wilmington First church during September, Pastor Oliver having been granted leave of absence.

....Bro. Jenkins of the *W. N. C. Baptist* states that the pamphlet by Dr. Taylor may be obtained for ten cents. It is distributed free, that all may know the right of this important matter. Tell your readers to send us their names, Bro. Jenkins.

....Dr. J. N. Stallings has become Principal of Fork Church, Davie county, Academy. He will not give up any of his churches.

....Dr. J. S. Wharton of Crisfield, Maryland, has accepted care of our church at Chase City, Va. He will serve also at Clarksville, Va.

....Revs. M. L. Kesler and L. Johnson recently held a meeting at Lumber Bridge, in which there were sixteen professions of conversion.

....We had a pleasant visit from Rev. J. O. Alderman of Concord and his brother, Prof. J. T. Alderman of Tallapoosa, Ga., last Monday.

....Prof. J. T. Alderman of Reidsville and Miss Lilian Watson of Warren county were married the 22d inst. We extend many good wishes.

....Your Association needs your presence and you need the "inspiration" of communion with the brethren and sisters. Be sure to be there.

....Rev. J. E. Jones has just had a fine meeting at Courtland, Va., where he was assisted by Rev. J. E. Hutson. There were many conversions.

....Rev. John E. White of Edenton preached two instructive sermons to good congregations at the First Baptist church, Raleigh, last Sunday.

....A meeting at Tabernacle church, Mecklenburg county, Va., in which Rev. J. E. Hutson preached, resulted in more than sixty accessions to the church.

....Prof. Poteat of Wake Forest called in to see us last Friday on his return from a pleasant trip to one of the Virginia Associations in the interest of the College.

....The meeting in which Rev. J. D. Newton assisted the pastor, A. Cree, Jr., at Ephesus church, in Wake county, resulted in twelve professions of conversion.

....Rev. C. C. Brown, D. D., of Sumpter, S. C., is spending a vacation in North Carolina, at Rutherfordton,—getting ready to write some more letters, we suppose.

....Bro. W. B. Tarkinton, we are informed, is editor of the *Orphan's Friend*, Oxford, N. C., instead of foreman of the office, as we stated. We beg pardon.

....Rev. C. A. G. Thomas aided Rev. J. M. Hilliard in a meeting at Ramseur last week, in which the church was revived, and there were about twenty professions.

....Rev. Thos. Dixon, Jr., delivered his lecture, "The Gates of Heaven and Hell in Modern Babylon" the night of the 21st inst. before an appreciative audience of Raleigh people.

....Nineteen members were added to the Hopewell church, Caldwell county, in a meeting in which Pastor W. S. Wyatt was assisted by brethren Talbert, Ballard and McClure.

....Rev. C. G. Wells protracted a good meeting with our Mary's Chapel Church last week. He informs us that Rev. G. P. Meeks has been holding a good meeting with his Warsaw church.

....North Carolina Baptists have a Sunday-school Chatauqua beginning Aug. 28th, lasting a week. It is a splendid idea, and might well be adopted in other States.—*Baptist Banner, West Va.*

....A revival has recently been in progress in the Kentucky penitentiary at Frankfort, and last Sunday thirteen who had professed faith in Christ were baptized by chaplain Cooper.—*The Baptist.*

....Rev. A. D. Hunter reports a good meeting at Mt. Vernon, Wake county, last week. Bro. W. C. Newton assisted Bro. Hunter. Bro. Hunter is assisting Bro. Utley at Swift Creek this week.

....Rev. W. C. Tyree of the Durham First church is spending a vacation in Virginia. He is now at Chase City, Va. Rev. Jno. E. White of Edenton has been supplying for him since August 1st.

....Prof. W. J. Ferrell of Wake Forest has returned from Stanly county. He says the people are in just the proper state of mind. Several new students for Wake Forest may be expected from Stanly.

....Their many friends will join us in congratulating the Broughton family, four brothers and three sisters, which had an enjoyable reunion at the old homestead at Auburn, Wake county, last week.

....Rev. J. R. Jones reports having held a good meeting at Semora, near Milton, last week. There were four professions, and much good was done. Bro. Jones hopes to establish a church at this point soon.

....Liberty Association meets this week with Holloway's church, twelve miles south of Lexington; Brushy Mountain with North Wilkesboro church, and French Broad with Gabriel Creek church. Pray for them.

....A recent meeting at Hardin, Gaston county, in which Revs. J. F. Morris and J. J. Payseur took part, resulted in twelve accessions to the church. Bro. Payseur administered the ordinance of baptism to eight.

....Baptists are born to command. A Baptist, Major-General Scofield, commander-in-chief of the United States army, placed on the retired list, is to be succeeded by another Baptist, Major Miles.—*Kentucky Baptist.*

....Dr. J. L. Carroll baptized three converts at Chapel Hill last Sunday night, and is expecting others. He writes that Dr. J. W. M. Williams has returned from Buffalo Springs, but, we regret to say, is still quite unwell.

....Rev. S. B. Barnes writes from Jackson, N. C., Aug. 18th: "We had a glorious meeting at Hillside church, Bertie county, the first of this month. Eight joined the church, and others will follow. Glory to God for his promise."

....Rev. W. P. Hines has declined the call to the pastorate of the Fulton Baptist church, Richmond, Va., vacated by the death of Dr. Theo. Whitfield. Bro. Hines will remain with his present flock at West View.

....Rev. C. C. Haymore writes the 17th inst.: "We are having a good meeting at this place. Bro. J. H. Lamberth is doing the preaching. The meeting grows in interest. Multitudes of people come every service."

....We were glad to have visits last week from Prof. Crocker of Wake Forest, who was returning to Smithfield to resume his work in the Institute, Bro. W. J. Wyatt of Durham, and Bro. S. C. Edwards of Hunt's, Nash county.

....It is still necessary to emphasize occasionally our rule that anonymous communications, however meritorious, cannot be published. Send your name, brother, not for publication, but because it is always best so to do.

....Rev. J. A. Stradley held a good meeting with his church, Amis' Chapel, recently, says the *Silver Dollar*. Bro. Stradley has been pastor there nearly thirty years. He was assisted by Revs. John Downey and J. H. Gordon.

....Rev. T. S. Wright, missionary of the Pee Dee Association, is being blessed in his labors. Forty or fifty converts have lately been baptized, resulting from meetings held by him, says the *Wadesboro Messenger and Intelligencer*.

....Don't let Home or Foreign or State Missions slip your mind. There's a great deal else to take your attention, but there's nothing more important. We are not keeping up our Home and Foreign contributions as we might.

... We are informed that brethren L. B. Pierce, Superintendent, and W. C. McNeil, Secretary, are conducting a successful Sunday-school at Pleasant Home church, near Miller's Creek. It has seventy-four scholars, who attend well.

....Bro. C. E. W. Dobbs starts off well with the *Indiana Baptist*. He is a bright and able writer. The confident way he handles his exchanges will get him into a dispute in two weeks if he don't hold his tiller mighty hard.

....Rev. Rufus Weaver is being blessed in his labors with our High Point church. Last Sunday five converts were baptized, and progress is being made all along the line. This church has decided to remain in the Liberty Association.

....Rev. C. A. G. Thomas preached his second annual sermon at Greensboro last Sunday. In the past year there have been sixteen additions to his church by baptism. Bro. Thomas preached more than two hundred sermons in the time.

....The corner-stone of the High School building at Winton, so Rev. C. B. Williams, the Principal, informs us, will be laid with appropriate ceremonies Aug. 29th. Rev. J. Paul Spence, who is supplying at Elizabeth City, will deliver the address.

....Keep our offer of the RECORDER from August 15th till the new year for fifty cents, in mind. Information must be spread. A little work now will tell mightily before the year is out. Send the name now and the money later, if you see proper.

....It is gratifying to announce that Miss Carrie L. McLean, a graduate of our Chowan Baptist Female Institute, has secured a position in the Charlotte Graded Schools in a competitive examination with fourteen applicants from other institutions.

....Rev. Walter M. Gilmore is back from the Seminary, visiting his parents near Sanford. We are glad to know that Bro. Gilmore intends to locate in our State; and if he has not been secured, we hope some church will be directed of providence to secure him.

....Bro. J. B. Strain reports that Revs. Coppedge and Chappell had one of the best meetings he ever attended at Pleasant Grove, Wake county, last week. There were more than fifteen professions; seven have united with the church, and others will follow.

....Rev. J. B. Newton has resigned his work at Fork church, this county, and will shortly return to his home in Bertie county, where he will take charge of other pastoral work. Mr. Newton has made friends in Davie who will regret to see him leave.—*Davie Times.*

....Dr. W. H. Edwards of Wake Forest made us a pleasant visit last week. He reported having held a good meeting at Merry Oaks recently in which there were nine professions, and the church was greatly revived. Bro. Edwards is at Mt. Gilead in a meeting this week.

....Rev. Jasper Howell, Jr., informs us that in the year that he served the Jonesboro, Tenn., church, there were thirty eight additions, and $1,500 was given to all purposes. Present membership 190. Brother Howell returns to Wake Forest this September to complete his course.

....Rev. S. F. Bristow of Coleraine writes that he has resigned the care of our church at Bethany to take effect at the end of the year. He has been asked to reconsider his resignation, but has not decided upon his course. He has been serving this church about four years and speaks in good terms of it.

....Rev. M. A. Adams has baptized five converts at Reidsville recently. At present there are eleven awaiting the ordinance, six of them having made professions at one of the missions. There is every evidence of the presence of the Spirit in Bro. Adams' ministry. Since he came to Reidsville the church has paid the last of its debt; the congregations are from four to six hundred and all the work hopeful. Bro. Adams is aiding Rev. J. B. Richardson in a meeting at Meadow Branch this week.

....Rev. L. W. Overby of Macon closed a meeting the 19th at Sandy Level, in which there were fifteen converts, ten of whom have been baptized. They hope to build a new house of worship at this point this fall.

....Bro. A. M. Yates, who graduated at Wake Forest in 1893, has taken charge of the Academy at Winton, which opens Sept. 3rd. We cheerfully commend Bro. Yates to the good people of that section and hope he will have a good school.

....Rev. B. H. Matthews, lately returned from Crozer Theological Seminary, where he took an extended course, has returned to us and accepted a call to the church at Plymouth. We extend Bro. Matthews a cordial welcome back to North Carolina, and hope to hear from him.

....Make yourself felt. Don't support things because other men do. It's not whether other people are being represented, but whether you yourself are. Make it very perceptible that the man that stands for you shall stand for Christian and popular education and for removal of the whiskey traffic.

....That sturdy old soldier of the Cross, Bro. T. Bright of Forest City, closed a meeting at Waco Baptist church the 15th inst., in which there were forty five accessions to our church, thirty-three of whom were by baptism. Bro. Bright is now in an interesting meeting at New Hope church at Earl Station.

....The excellent sermon that begins on our first page was prepared by Bro. J. O. Alderman of Concord to be preached as the introductory sermon at the Mecklenburg and Cabarrus Association last year, which he was unavoidably prevented from attending. It contains meat for old and young. Read it.

....Rev. Jno. T. Albritton, who, by the way, is telling some interesting tales on his defenceless brethren in the RECORDER these days, and Rev. A. A. Butler, held a meeting at Piny Grove church, Sampson county, the 4th to 11th inclusive, that resulted in four additions by baptism and six or eight by letter.

....Rev. J. F. Love of Suffolk, Virginia, known and loved by hundreds of North Carolinians, and Miss Carrie Gregory of Oxford, were married at the home of the bride's father at Oxford, N. C., the 14th inst., Dr. C. E Taylor officiating. They are on a trip to New Hampshire. Our best wishes follow them.

....Rev. R. B. Collier of Baltimore, on his vacation, has been preaching at Cobham church, Northern Neck, Va., where there were twenty-four professions; also in Richmond county, Va., he held another meeting which resulted in more than twenty accessions. Bro. Collier is on his way to North Carolina.

....A meeting at the new church near Parrott's School House, that was built by our Kinston church, resulted in twelve accessions to the church. The edifice was dedicated the 12th inst. by Revs. A. L. Stough and J. W. Rose. This mission station has been the means of adding thirty members to the Kinston church.

....Rev. C. W. Blanchard of East Durham has returned from his recent trip to Kentucky, which he enjoyed greatly. While in Kentucky he aided in a meeting in a church of which Bro. C. J. Thompson, now of Lynchburg, has had care, that resulted in eighteen accessions. Brother Blanchard is thinking of attending the Seminary.

....A brother, who has on hand forty-five dollars for the Gospel Mission, wishes to know who is their Treasurer. We cannot inform him; but think money is usually forwarded by Bro. J. T. Bostick of Asheville or Rev. T. W. Patton of Morganton. We hope some one will inform us if we are mistaken, as the inquiry has been made more than once.

....Bro. M. L. Kesler of Red Springs made us a hurried visit last week. He came to Raleigh very unexpectedly, being called on to conduct the well-known music teacher, Prof. Wood, who had suddenly become insane, to the North Carolina Hospital near this city. Prof. Wood's acquaintances all over the State will grieve to hear of this sad calamity, and many will be the prayers for his restoration and the consolation of his family.

....Rev. A. D. Hunter informs us that he expects the Raleigh West End Mission will become an independent church the first Sunday in September. The progress that has been made in this field is very gratifying. Beginning as a little Sunday school point, it has received the Lord's favor, and stands now as an arm of the First church of Raleigh, with power to receive members and administer the ordinances. It is a promising work, and bids fair to become stronger.

....Rev. W. B. Waff, one of the East's ardent laborers, has just passed through two good meetings—one at Cool Spring and one at Middle Swamp. Zealous Brother C. W. Scarboro of Murfreesboro did the preaching at Cool Spring, where there were twenty additions by baptism, four by restoration, and more are to follow at next services. Pious Bro. Josiah Elliott helped at Middle Swamp, where thirteen were added by baptism and one restored. "Both churches," writes Bro. Waff, "seemed to be revived and helped spiritually. The Lord be praised for his goodness."

....Flat River Association met last week with Creek church, Granville county. It was largely attended. Rev. O. L. Stringfield preached the introductory sermon. Deacon Parham presided, says *Charity and Children*, and the clerk and treasurer were re-elected. Brethren Durham, Taylor, Marsh, Stradley, Stringfield, VanDeventer, Mitchell, and others, spoke on the usual subjects. The Association meets with Concord, near Creedmore, next year. We hope to have full reports of the Yadkin and Flat River Associations by Bro. Stringfield and our travelling agent in our next issue.

....We are grieved to learn that the beloved wife of our missionary to Lagos, West Africa, Rev. C. C. Newton, has died after months of ill health. Sister Newton lived well for the Lord, and was an active helper in the work until her health failed. She leaves four children, a daughter being a missionary with her father, and three sons, one of them the pastor at Clayton. The family have our heartfelt sympathy in their affliction. We are also informed, to our great grief, that Bro. C. C. Newton was ill at the time of his wife's death. Let us pray God to restore Bro. Newton and comfort the family.

....The following letter from good Bro. J. R. Pace of Whitaker's, N. C., is encouraging: "As I believe it is the duty of each pastor to report his work to the RECORDER, in order that the people of North Carolina may know what the Baptists are doing, I will inform you that the first Sunday in this month I commenced a meeting at Fishing Creek, which continued eight days. It was one of the most delightful meetings the writer ever conducted. The Spirit was with us in great power. The last day I baptized ten converts with Christ in baptism, one being prevented by sickness. Others were almost persuaded." Bro. R. E. Peele is with Bro. Pace at Gethsemane this week.

....We are very glad to print the following from Sister Fannie Knight, written from Pingtu, North China, July 5th: "I am still here in Pingtu doing what my hands find to do. It is very warm and damp now. Only Mrs. Bostick, Mrs. Sears, myself and the little Bosticks and little George Sears are at home. We are all well. Eleven persons were baptized and received into fellowship with the Saling church on the 6th of June. I was one of the happy witnesses. There are others who are ready for church membership, I think, and I should be so glad to see them "buried with Christ in baptism" before I go to another field. God has been with me and blessed me here, and I believe he is going with me farther into the interior."

The Female University.

The BIBLICAL RECORDER printed last week a beautiful picture of the North Carolina Baptist Female College *as it will be*. It is yet on paper, but the Tar-heels know how to stick at a thing, and will doubtless make it a reality. If so, they will have reason to be proud of their college.—*Baltimore Baptist.*

The new Baptist Female University to be built at Raleigh will be a grand building when completed. The picture in the last Raleigh BIBLICAL RECORDER represents a massive, elegant structure in its design. It will be a very decided ornament to the little capital city, and we trust will prove a blessing to North Carolina through centuries to come.—*Wilmington Messenger.*

That's a handsome picture in the BIBLICAL RECORDER of the new Baptist Female University as it will appear when finished. It will be a large institution and is quite modern in appearance. May it soon be completed.—*W. N. C. Baptist.*

"Establishes Every Proposition."

DR. C. DURHAM. *My Dear Doctor:*—I am much obliged to you for a copy of Dr. Taylor's pamphlet entitled "How far Should a State Undertake to Educate?" I have long held opinions similar to those expressed by Dr. Taylor, but I have held them in a confused and ignorant way, because I had not investigated the matter. I am under great obligation to Dr. Taylor for the vast amount of research and knowledge which he brings to bear upon the subject. He exhausts the whole matter, and in my opinion, conclusively establishes ever proposition he lays down. It appears to me that every candid and thoughtful man who carefully reads Dr. Taylor's pamphlet must come to the conclusion:—

1. That under our constitution and form of government, the education paid for by the State must be absolutely void of religious instruction, even to the exclusion of the reading of the Bible in the schools.

2. That unless infidelity and atheism are to dominate all higher education given to our people, the denominational colleges must be maintained and sustained.

3. That in order that the denominational colleges may be maintained it is absolutely necessary that any money given by the State for higher education must be used for matters and things that cannot and will not come in competition with any works that can, and ought to be done by the denominational colleges; and that if institutions that receive State aid do any work that comes in competition with work of the denominational colleges, as to this work, these State-favored institutions must stand on an exact equality with the denominational colleges; that is, for this work they shall have no State aid.

Nothing is more remarkable about Dr. Taylor's pamphlet than the fair, judicial temper in which it is conceived and expressed. It is in every respect an admirable paper, and well worthy of the thoughtful consideration of every citizen.

I am, with much respect, yours very truly, R. F. ARMFIELD.

How North Carolina Stands!

Dear Brethren of North Carolina:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1, 1894, to August 15, 1894, for $2,625. In that time we have received $543.60; Western Convention $116.05.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."—1 Cor. 16: 2.

The work is the Lord's and we are his.

Fraternally, R. J. WILLINGHAM,
Corresponding Secretary.

Death of Sister E. F. Woodard.

Mrs. Elizabeth Fisk Woodard died Aug. 3d, 1894.

She was baptized into the fellowship of the Edenton Baptist church by Rev. Joseph Carter. For more than thirty years she was a consistent, active member of that church. For quite a while she had been in declining health, still, her cheerful nature and pure soul crowned her life with beautiful resignation to God's will. Though she was a woman of great energy, and found it trying to be afflicted, no one heard her complain or repine. I knew her not only intimately as a parent, but as a pastor's friend, and can say that the pastor has lost a friend in the truest sense. The church has lost a most valued member, one who was interested in whatever concerned its welfare.

Those who knew her loved her for her conscientiousness. Surely the Master's words apply to her: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

They loved her for her gentle nature, mellowed and beautified by the grace of her Lord.

Her neighbourly kindness entered homes with a refinement that added appreciation to the courtesy. There is no one to fill the vacant place, and the sorrowing ones turn to the "Comforter."

May the God of grace be with each one, and help them to follow her as she followed Jesus. V. D.

To the Churches of the Eastern Association.

Dear Brethren:—We wish to make an appeal in favor of the brethren who are working under the direction of the Executive Committee of the Eastern Association in the destitute sections of our territory:

Bro. M. C. Walton is serving the churches at Jacksonville, Rose Hill, Catharine Lake, and Richlands. All are pleased with him, and everybody says, "He is the right man in the right place."

Brethren Bilbro, Swaim, and Vanhoy are doing their entire duty in the churches assigned to them.

These are all performing their part of the contract faithfully, but we are failing to do ours, simply for want of means.

Dear brethren, will you not help us, and help *at once*? It is only about six weeks till our Association. We would be delighted to meet you without indebtedness.

Will you not, dear pastors, take liberal collections at your churches at as early a day as possible for this work, and forward the same to Bro. F. A. Fennell, Harrell's Store, N. C.? May the Lord help you do it, and thereby relieve the wants of the laborer and your Executive Committee of present embarrassment.

L. R. CARROLL, *Chairman.*
Warsaw, Aug. 13, 1894.

A Word from Bro. J. Q. Adams.

Dear Recorder:—In your paper of the 8th inst., under the head of "Personals and Other Items," appears the following: "A Professor Cook of South Carolina is sending a circular about trying to get appointments to lecture in our churches. He lectures in the interest of the Gospel Mission."

Let me say that he is the honored Professor of Greek in Furman University, Greenville, S. C., and Superintendent of the Sunday-school and senior Deacon of the Pendleton Street Baptist church of the same city. Besides this, I know him to be a high-toned Christian gentleman and a brother beloved in his own State. He has recently made a visit to North Carolina seeking to raise a support for Miss Knight and Bro. King of the Gospel Mission. J. Q. ADAMS.
Wadesboro, N. C.

Meeting at Clayton.

Dear Recorder:—Again I come to tell you of fresh blessings which God in his love and mercy has bestowed upon us. Our meeting of two weeks closed last Sunday night to the regret of every one; for there were a number of penitents still at the anxious seat and the large crowds which came to every meeting were deeply impressed. Sunday afternoon our pastor, Bro. W. C. Newton, baptized seventeen as a result of the meeting.

Bro. J. D. Newton assisted our pastor during the first week and his earnest, efficient and effectual preaching won many to the truth. And our faithful young pastor with his tender winning way got right at the hearts of all his hearers. From the first we have loved him and his preaching, but during this meeting he has been revealed to us in a new light. He is young in years but old enough in grace, spirituality and consecration to lead us upward and onward in the path of righteousness.

We were without a pastor about a year and there were times when we felt despondent and scattered almost as sheep having no sheperd. And it has been due mainly to the efforts of our dear Bro. J. B. Roberton, our archdeacon, and some other faithful few that we were left together till God through their instrumentality sent us our present well beloved pastor. And now our church is in a better condition than it has ever been. No debts, no strifes, large attendence, earnest listeners, and a powerful preacher.

But in this life joy and sorrow go hand in hand. Our Father means it so that our hearts may be constantly lifted upward. We have just heard of the death of our dear pastor's mother. A telegram brings the sad news that, in far away Africa amid the sultry scenes where she has so long labored as a missionary, she breathed her last. O how our hearts grieve for our brother in this, the saddest sorrow he has ever known. Wherever he is he has our love, our sympathy, and our prayers. May our dear heavenly Father give him grace to bear this bitter affliction, and may the Christian's hope gleaming in his troubled breast point to a joyous reunion in a better and brighter home one the eternal shore. All the bereaved family have our tenderest sympathy and we assure them their sorrow is ours. May God help us to bear life's bitter partings, looking to the time when we meet to part no more. H.
Clayton, August 16, 1894.

True and Timely.

"Large delegations and enthusiastic meetings," is the heading of *The Inland Illustrated Christian Endeavor Monthly*," beginning its report of the Cleveland convention. Then follows a statement, "In spite of the strike there were about forty thousand registered delegates." Taking this convention and the Toronto convention of about six thousand attendants, we have probably forty-five thousand who attended, at say, an average cost of the low figure of twenty dollars, and we have an expenditure of money on railroads, hotels, boarding houses, etc., footing up nine hundred thousand dollars. We doubt not but the cost was one million dollars. This is indeed a large sum to pay for large delegations and enthusiastic meetings. The Toronto convention cost more than all Southern Baptist churches paid the last convention year for missions.—*Christian Index.*

C. B. F. I.

Chowan Baptist Female Institute opens September 5 with the hope of all rooms being filled. Young ladies should arrive September 4. Regular recitations will be conducted September 6.

JNO. B. BREWER.

Ryland Institute for Young Ladies is one of the deservedly popular institutions of tidewater Virginia. We have heard that some of our eastern brethren say it is one of the few schools they allow to work in their section.

The State Board of Pharmacy meets in Charlotte Aug. 31st and Sept. 1st for the examination of applicants for license to practice pharmacy.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

French Broad—Friday, Aug 24, 25, with Gabriel Creek church.
Brushy Mountain—Thursday, Aug 23-26, with North Wilkesboro church.
Liberty—Tuesday, Aug 21-23, with Holloway's church, twelve miles south of Lexington.
Three Forks—Tuesday, Aug 28-30, with Gap Creek church.
South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.
Elk—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Ronda.
Yadkin—Swaim's ch, Thursday, Aug 16-18.

September.

Caldwell—Thursday, Sept 6-8, with King's Creek church, eleven miles east of Lincoln.
Yancey—Thursday, Sept 6-8, with Mt Pleasant church.
Stony Fork—Friday, Sept 7, 8, with Yellow Hill church, two miles east of Philip's Gap, Wilkes county.
Ashe and Alleghany—Thursday, Sept 13-15, with Healing Springs ch, ten miles north of Jefferson.
King's Mountain—Thursday, Sept 20-23, with Shelby church.
Sandy Creek—Thursday, Sept 20-23, with Love's Creek church.
Alexander—Thursday, Sept 27-30, with Mt Olive church.

October.

Eastern—Tuesday, Oct 9-11, with Lisbon church, Sampson county, three miles from Garland on C. F. & Y. V. Railway.
Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.
Catawba River—Thursday, Oct 11-13 with Enon church, near Connelly's Springs in Burke county.
Brier Creek—Thursday, Oct 11-14, with Bethel church, three miles south of Ronda.
Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.
Tar River—Thursday, Oct 11-14, with Scotland Neck church in Halifax county.
Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.
Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.
Montgomery—Thursday, Oct 18-20, with Mt Gilead church.
Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.
Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.
South River—Wednesday, Oct 24-26, with Mt Elam church.
Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.
Pee Dee—Thursday, Oct 25-27. The Executive Committee to name the place.
South Fork—Thursday, Oct 25-27, with Maiden church.
Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.
West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Cornish church, Rowan county.
Raleigh—Thursday, Nov 1-3, with Cary church.
Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Harnett co.
Brunswick—Friday, Nov 2, 3, with Long Creek ch.
Bladen—Thursday, Nov 8-10, with Gaskod ch.
Union—Thursday, Nov 8-10, with Hopewell ch.
Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

New Found—Thursday, Aug 9—12, with Laurel Fork church, Madison county.
Buncombe—Tuesday, Aug 14-16, with Zion Hill church at Biltmore.
Tuckasege—Thursday, Aug 16-19, with Franklin church, Macon county.
Tennessee River—Thursday, Aug 30-Sept, with Brush Creek church.
Carolina—Thursday, Oct 11-13, with Shaw's Creek church.
Western Convention, Oct Sept, with Clyde ch.

I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have the needed correction. C. DURHAM, Cor. Sec.
Raleigh, June 21, 1894.

(CONTINUED FROM THE FIRST PAGE.)

give up Christianity." Sin kills. Look at that black cap pulled tight over the face, that rope knotted for the drop, those trembling limbs that once ran to a mother's call, and carried joy and sunshine into a father's heart. What means it? The trap is sprung. You shut your eyes to shut out the spectacle, but the fellow has paid the penalty of a violated law, and thereby murdered the hopes and hearts of a father and mother. Into the eternity is he gone. Whence, think you, found he his way thither—from God's house and service, or from Satan's workshops? Had Christ been admitted into that heart, and moulded that life, such a sad tragedy would not have been played there upon the gallows. And from just such a tragedy has Christ saved you and me.

Again. Following the carnal appetites a poor innocent woman becomes enslaved to opium. In her slavery she feels that it is killing her, yet she can't give it up. She feels that giving it up is giving up life. She must have it. Even the poor, starving infant at her bosom, with all its claims upon her care and protection and love, is left to starve that the few pennies may go to buy opium to satisfy her enslaving appetite. Even the pitiful cries of her own helpless infant fail to save her, while yet she knows and feels that her course is bringing her destruction. So Satan has drugged man with sin till he feels that he cannot give it up—that giving it up is giving up life. And Satan knows and we know that this same drug sin is killing us. This is the disease, namely, sin. This is the thing that Christ, the Great Physician, desires us to give up. It is not the pleasures, but the sins of the world that he disallows. Yet, like the opium slave, many find it hard to give up sin, thinking that so doing is giving up pleasure; that outside of sin there is no pleasures. The prescription they find hard to take. Yet Christ desires for us only life, —only restored power to enjoy—to enjoy even the pleasures of this life, just as a sick child, after recovering, enjoys more really and thoroughly his wonted food and play. It is not that bitterness may be in the mouth that he prescribes, but that sin and death may be destroyed from the system. "I came that they may have life."

Often did the tired feet of Jesus bear him on the blessed mission of giving life. Often did the sweet tones fall from his lips calling back from the very gates of death the departing spirit. So all down the ages, even until now, Jesus has been on his mission giving life. Years ago he went to the isles of the sea, and his voice was heard. Mothers accustomed to seeing their children roasted and eaten by her fellowman saw the miracle in which Christ spoke with power, and gave to the mother on her bosom her child no more to become the fatted calf of his brother. Look again there in the far isles and see that poor widow worshipping her Saviour. Ah, what wonder her heart is in the service! A few years ago and she would have been burned upon the funeral pyre of her husband. But Christ came and spoke, and she lives. Ah, poor heart, what chord would not respond to the call of him that gave her life! Thus has Christ for the last eighteen hundred years been going on his mission giving hope, giving inspiration, giving release from slavery, giving the power to become noble, giving restored power to enjoy life, giving actual release from death. He comes to the civilized Greek and raises woman from her degraded position as a mental slave and gives her a life of usefulness and honor. He comes to the civilized Roman and rescues the child from that cruel law that gave the father authority to slay his child if he desired to do so. He comes to the hoary Hindoo and gives him, instead of his effete death-dealing religion, his own life-giving gospel. He comes to the savage African and gives him an insight into a better, a nobler life, and lifts him from his vile superstition and crime into the light and liberty of the glorious gospel of God. Now he comes to India and rescues from cruel torture the innocent girl-widow superstitiously given over to torture as the cause of the natural death of her boy husband. Now he knocks at the door of the man-eater and bids him go bury those human bones from which he has just eaten the flesh, and rise to another life, and he obeys. Now he comes and scatters the hot embers from around the stake and bids it consume no more, and the fire grows cold. Now he greets the new-born America and bids her cease persecuting her servants, and behold the dawning of a new and glorious day. Now he knocks at the great empire of China and bids her awake, and she, great snail that she is, is slowly awaking. Lately his voice has been heard in Cuba, and almost a second pentecost has resulted. Such has been, and is, Christ's mission, giving wherever he goes a better, a fuller, a nobler life, even here in this present world.

This is a great and glorious thing that Christ does for us, viz.: this giving us temporal improvement and life—this making life here worth living. But a much greater and more glorious thing he does for us, namely,

Second, *He gives us life hereafter—eternal life.* This also Satan came to destroy. This is Satan's special work. Satan persuades people that this life is all, and that they must get the most possible out of it. Let us then address ourselves to this phase of the subject. Is there any other life? Are we not already possessed of life? Are we dead? These are important questions, for many be dead who yet think they are alive, and many do not sufficiently realize that life is something that reaches into eternity. What, then, is life? Is it mere physical feeling and motion? The worm under our feet feels and moves. There is sensibility. There is motion. You say he is alive. A step, and my foot crushes and destroys the worm. Was that life? Was that the end of the something that came into existence when "man became a living soul?" The stopping image—the wheels of life stop—the great beating pendulum of the heart is still. You call that death. Is that the end of life? You sit beside that little bed and watch those bright eyes grow dim. Often they have been your delight. But they grow dim and yet more dim. You protect as best you can the flickering light till, despite all your hopes and care, you see a mere breath dash it out, and before you, or on your bosom, is a cold, lifeless form. O mother, is that the end of that life? That light that so often shone through those eyes and blessed your heart, is it ended? or did the angels catch up the little life and bear it away to await the hour when it shall again smile upon you? "I came that they may have life." "I am the resurrection and the life." Such is the bright, beautiful teaching of him whom we call Lord. Death is not all darkness. It is the key to a glorious and eternal brightness.

There is, however, a death full of darkness. This death Satan is trying to make ours. Through our own possessions he is trying to work upon us this death. "For the wages of sin is death." But let us hear the rest of the verse. "But the gift of God is eternal life through Jesus Christ our Lord." Ah, blessed truth. Death may be robbed of its sting and become the very means of bringing life and light. Let the passage here be ever so dark and threatening, let the clouds and thunders and lightnings play alarmingly close, let old Satan himself churn the very waters that bear our bark, if Christ has come into our boat, and holds the tiller, we shall ride into a peaceful harbor and live in that glorious eternity. Whatever, then, be the seeming, Christ came a benefactor, a giver of life and life eternal. Ah, brother, as you laid away your dear child in that narrow cell, that grave seemed dark and drear, but if Jesus stood by the side of it, it was but the door into a bright and glorious eternity. Such is Christ's mission. Such is life.

But we have yet another question. You admit the eternal life, and do it gladly. "But how shall I secure this great blessing?" you ask. This is a part of Christ's mission. Says he, "I am the way, the truth and the life." Again he says, "Follow me." In him is burned out all the base, developed all the divine. Following him we rise above the weak and groveling appetites, direct and control the natural desires, and especially follow and develop the divine impulses, thus becoming good, noble, God like. He is our elder brother, our leader, our guide. If we follow in his footsteps and develop his character by being with him, we shall live. This character, viz., goodness, nobleness, God likeness, *is life.* Living with Christ makes us like Christ. Being like Christ makes us "heirs of God and joint heirs with Christ." And if heirs of God and joint heirs with Christ, then we obtain eternal life.

But Christ's mission is not only to give life. Says he, "I am come that they might have life, and that they might have it more abundantly." Hence, Christ's mission is

II. THAT THEY MIGHT HAVE ABUNDANT LIFE.

He is not content with merely saving us. He wishes us to abound. He is not the one to lift us from death in the miry pit and then leave us in our weakness and filth to save ourselves; but he sets us upon the firm rock, helps to renew our strength, gives us clean garments, and helps us from day to day to become more and more like the great God in whose image we were made. His mission is not only to give life, but to give it abundantly, more and more, until he perfects it and makes it shine forth in all its beauty. And this also he does even in this present world. Possibly the sinner still in the pit may not see the beauty, the perfectness, the great superiority of the life that Christ gives; but to the good, to angels, and to God the transfiguration is intensely glorious. And like a beautiful sunset which grows upon one in beauty and interest, this new life, to one observing it, grows more beautiful, more interesting, more absorbing, the longer and more closely it is observed. And even the poor sinner pays tribute to this full life that comes from association with Christ. Not long since, in our own land of America, there died a man of the world leaving his millions of wealth. A magnificent funeral was given him. All the papers noticed his death. Yet none of them seemed to lament it. None of them were wet with tears. None of them recorded his as the death of an heroic benefactor leaving friendless many poor souls. On the other side of the waters died a poor woman, leaving none of the wealth. A magnificent funeral she had, too, though of a far different character. As the corpse lay in state, the poor of London crowded around to catch one last glimpse of those pale features so familiar to them. Many were the tears that fell there, the silent testimonies of the deep place she bore in their hearts. London bowed in reverence to the last remains of one who had so nobly consecrated her all. All tongues and eyes testified to the nobility of the dead heroine. Christ had lifted Florence Nightingale from death to life, and called her to follow him in his mission of helping the poor. She followed him, and now she lives in blessed memory in the hearts of London's poor. So Christ bids *us* follow him from high to higher, from life to greater life. Turning us back from death he beckons us on to life, ever climbing higher, ever growing better, ever adding grace unto grace till by and by when the summer is ended and the weight of years shall bow our gray locks towards the grave, these same gray locks shall be the insignia of our honor, of our nobility, of our benevolence, of deep-seated respect and love for us in the hearts of those around us. Could we but have our last days embalmed in the blessed glory that enshrouded Abraham and Moses and David and John on the isle, what would we not give! And it is Christ's mission to give us such full and perfect life. Even when some poor soul is so immersed in poverty that only dark clouds surround her chamber, Christ drives a rift in the clouds and penetrates that dark home with a joyous ray of light, and lightens the burdens by lending a loving, supporting arm, on which to lean. And through Christ the slovenly shrew becomes a light shining in darkness unto many around her. Thus Christ gives life, and gives it abundantly, making wholesome the few and making fruitful the desert.

But there is yet a thought more blessed than these. In the hereafter Christ gives more abundant life. When we shall enter that other world it will not be merely passive freedom from pain and death. It will be life, active life, abundant life, filled with fervent interest, with burning joy, with deep rooted love. Nor shall the tramping ages dull our interest and pleasure. But Christ will continue to unfold to us the ever deepening and broadening glories of himself and the home that he has gone to prepare for us. Before interest shall dull in one thing another new wonder shall break upon us. Hither and thither among the countless wonders of God's universe, deeper and deeper into the mysteries of self and God, higher and higher in the approach towards Jesus our Saviour, fuller and fuller of love and joy, till, time having ceased to be, we shall in that eternity of development realize the fullness of Christ's mission—that of giving life, and giving it abundantly. Oh, that he may give us such life, and the zeal and energy to follow it to its great consummation.

You cannot say that you have tried everything for your rheumatism, until you have taken Ayer's pills. Hundreds have been cured of this complaint by the use of these pills alone. They were admitted on exhibition at the World's Fair as a standard cathartic.

Moneys Received for Advance Church Lot.

J. B. Ellis, 25c.; George W. Hendrix, 50c.; L. W. Hege, Rev. B. K. Mason, W. E. Merrell, George T. Tucker, D. R. Davis, W. L. Call, Thomas M. Sheets, M. F. Foster, A. M. Garwood, J. M. Foster, L. A. Holder, G. E. Woodward, H. L. Foster, Dr. S. W. Eaton, Obed Foster, L. M. Hege, $1 00 each; Miss Ivey M. Newton, $1.50; I. W. Idol, $2.00; Mrs. J. B. Newton, $3.00; A. C. Wood, Charles D. Ward, J. B Newton, each $5 00; C. G. Bailey, $10.00; U. H. Orrell, $14 07. Total, $62 32.

Thanks, brethren. We now hold a deed for two and a quarter acres of land in the most beautiful and convenient part of the growing village of Advance.

We owe Bro. A. C. Wood, one of our members, $12 52. We hope to pay him soon.

Fraternally, J. B. NEWTON.

With but little care and no trouble, the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

Commended.

I was very glad to see your words in regard to publishing programs and proceedings of Union Meetings. They are mainly of local interest and should not crowd out matters of greater and general interest.

I wish to endorse Bro. Thomas in regard to the Board's going in debt. I think the country should come to a cash basis in every department of life as soon as possible.

W. C. COLE.

Chapel Hill, N. C.

Be thankful to God for a little. It is eminently due to possess a grateful mind.

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lourcey, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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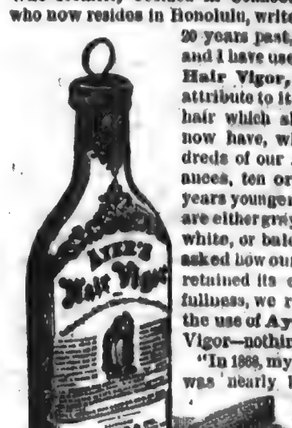
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Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used **Ayer's Hair Vigor**, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"



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The Case of Elder J. H. Booth.

At the solicitation of three brethren we publish the following relative to Rev. J. H. Booth, which appeared in the RECORDER on the dates named. The case is not opened for discussion as ample opportunity for that was given in 1887.

"ELDER J. H. BOOTH—RESOLUTIONS OF NEW BETHANY CHURCH."

(Published in BIBLICAL RECORDER, Oct. 12, 1887.)

WHEREAS, Elder J. H. Booth has publicly avowed himself as holding views not in keeping with those held by Baptists, and, moreover, has voluntarily withdrawn from the church; therefore,

Resolved, That we have withdrawn from him the hand of fellowship, and declare ourselves no longer responsible for his conduct or teaching.

Resolved, That a copy of the above preamble and resolution be sent to the BIBLICAL RECORDER and to the *Western Carolina Baptist* for publication.

Adopted by New Bethany Baptist church, Iredell county, Sept. 21, 1887.

ROBT. INGRAM, *Church Clerk.*"

"ACTION OF SOUTH YADKIN UNION."

(Published in RECORDER, Nov. 16, 1887.)

"Your committee appointed to take into consideration the attitude of Rev. J. H. Booth to the Baptist churches of the State, and particularly of the South Yadkin Association, begs leave to submit the following:

WHEREAS, The said J. H. Booth stands excluded from New Bethany Baptist church, on the charge of heresy; and, whereas, he claims that two or more of the leading ministers of this Association are in accord with his *peculiar views*, the same, after investigation, being found untrue, therefore it is the sense of this committee that the churches carefully guard their pulpits, warn the people, and, as far as possible, counteract the influence of his heretical teaching; and that this report be published in the BIBLICAL RECORDER. (Signed)

J. F. TUTTLE,
W. J. HOPKINS,
A. T. HORD,
Committee.

"A CORRECTION."

(From Elder J. H. Booth, in RECORDER Nov. 30, 1887.)

Dear Recorder:—From what has recently been published in the RECORDER, I think it but due my *personal character*, at least, to be allowed space in your columns to say:

1. I have not turned "Second Adventist," nor have I named the time when the Lord will come.

2. As to claiming two or more of the ministers of the South Yadkin Association as being in accord with me in my "peculiar views," I never thought of such a thing, nor entertained such purpose for one moment.

J. H. BOOTH.

Japanese Liver Pellets cure biliousness, sour stomach and all kidney and liver troubles. Small and mild. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Letter from Wake Forest.

I cannot refrain from a brief tribute to the memory of my beloved teacher and friend, John C. Long, who died recently at Charlottesville, Va. When I was a boy of thirteen, I learned under him my first Latin at Richmond College. He was a faithful instructor. He made his pupils respect him and love him. He was absolutely free from affectation, and knew how to be genial, even in the school-room, without any loss of dignity. He was a true scholar and was impatient of all pedantries. I shall never cease to be grateful to him for the care and patience which he bestowed upon the small boy who liked bandy better than books, but who knew, nevertheless, how to appreciate the full knowledge and delicate taste of his teacher.

During two years of my student life at the University of Virginia, he was pastor of the Charlottesville Baptist church. Some of his sermons I still remember well. They were most carefully prepared,—often written in full. One hardly knew whether most to admire their literary finish or their spiritual power. It was very often my privilege to dine with him on Sundays. His conversation was always stimulating and helpful. He was an omnivorous reader and had the rare power of digesting what he read. I think he gave me my first thoroughly sympathetic introduction to Tennyson's poetry. Bro. Long was an optimist. He could always see the bright and hopeful side of people and events. Perhaps it is for this reason, in part, that I think of my many interviews with him as altogether pleasant and inspiring. He carried sunshine with him wherever he went.

For about twenty years he has been Professor of Ecclesiastical History at Crozer Theological Seminary in Pennsylvania. We have kept up an occasional correspondence through these years and have met almost every summer. I shall miss his cordial greetings henceforth. He never called me otherwise than he did when he was the young professor and I was the little boy.

He was so modest and retiring that he was not so widely known as many other men who had not half his knowledge or mental acumen.

I think that he was as strong and vigorous, intellectually, as his brother, Gen. A. L. Long, who was Gen. Lee's Chief of Artillery. But, withal, he was as gentle as a woman. If he ever had an enemy, I have never heard of it. The number of his friends was only limited by the range of his acquaintance. His death causes a vacuum which it will be hard to fill.

CHAS. E. TAYLOR.

Wake Forest, N. C.

Don't lose your faith: God is everywhere.

The Old Guard.

Dear Bro. Bailey:—I notice in the RECORDER you are asking for the name of the oldest subscriber to your paper.

I first subscribed for the BAPTIST INTERPRETER, published at Edenton, N. C., by Rev. Thomas Meredith; and then it changed to the RECORDER; then to the RECORDER AND WATCHMAN, and then again to its present name. I have continued a subscriber ever since, and you can put me down as a subscriber the balance of my life. I have entered in my seventy-eighth year. I shall recommend to all Baptists to subscribe for the RECORDER and read it, whether Democrats or Republicans. There is no politics in heaven, though I notice some of our "Revs." in a late issue of the RECORDER say that all Baptists are democrats. I think if we would do more work for Christ and less for politics, we would sooner Christianize the world. May God ever bless your paper, the RECORDER. AARON WRIGHT.

Carl, Montgomery Co., Aug. 6, 1894.

North Carolina College of Agriculture and Mechanic Arts.

The Institution has now completed its fifth year. Its development may be best noted by the number of students matriculating each year: Seventy-one in the first, 84 in the second, 110 in the third, 115 in the fourth, and 191 in the fifth year.

The scheme of education, as decided on in the beginning, has not been changed, but it has been enlarged. It was an innovation on the methods of the past. It is true that some of our institutions of learning contemplated certain industrial features in the beginning of their career, but these features were, however, soon abandoned.

The College of Agriculture and Mechanic Arts promises the youth of the State an education which could be procured at no other institution in North Carolina; an education broad and thorough in its basis, omitting the classics and metaphysics, but including the principles of production by skilled labor, with the essentials of development and improvement in such things as constitute the basis of all true prosperity to the commonwealth.

A four years' course is necessary to graduation; but shorter courses are being prepared for special cases.

In the first year the course is not elective, but arbitrary. In the second year the student must decide which of several courses he will take, viz.: Agriculture, Science, or Mechanics. The students in the Agricultural course, however, are allowed one more year in Mechanics.

It will probably be asked, is the work of the College practical? Is the worth of the education at all commensurate with the outlay in providing for the same? Such questions will occur to all thinking men. It could readily be shown that in the industrial development of the resources of the State, that the agricultural and the mechanical pursuits (including all kinds of manufactures), easily outrank all others combined. Of course we have mines, fisheries, lumber interests, etc., which add to the wealth of the State. Preachers, teachers, lawyers, physicians, bankers, merchants, etc., etc., go to make up the remainder of the population. Yet it will be readily conceded that all products upon which mankind, the professions and all trades, subsist come as the result of manual labor, which, therefore, should be well trained and directed. As a matter of course only a fraction of the population can learn to be experts, but these can be of the greatest service in guiding and directing others.

State Fair of 1894.

The great State Fair for 1894 will be held October the 23d, 24th, 25th and 26th, the date having been changed from the week beginning October the 16th on account of conflict with the Richmond Fair. Practical and documentary indications are to the effect that this Fair will be the most extensive in point of exhibits, and the most largely attended one ever held in this State.

President J. S. Carr will, himself, make displays that will be the admiration of every one who sees them. They will come from his factories and his famous Occoneechee farm. The immense McIntyre estate of Onslow county will be represented in a manner as to show the resources of eastern North Carolina. The great Vanderbilt estate of western North Carolina will make exhibits of live stock, farm products, minerals and the like.

The premium list this year is more liberal than ever before. One hundred dollars is offered for the best bale of cotton, forty dollars for the second best, and there are six other cash premiums. The premiums for stock exhibits are liberal, and so well proportioned as to insure the expense of almost any creditable exhibit, and to handsomely reward any exhibit of superior merit. Forty dollars is offered as a premium for the best milch cow, twenty five dollars for the second best, fifteen dollars for the third best, and so on; the cow to be tested at home by a representative of the Agricultural Experiment Station, under the most favorable conditions. Fifty dollars is offered to the lady resident of the State making the best exhibit of woman's handiwork. An eight hundred dollar piano is offered to the female school making the best exhibit; the second premium for this feature is a handsome gold medal, and the third premium is a two volume edition of the new and incomparable edition of the Standard Dictionary. The premiums in every department are well scheduled, and ought to be examined by everybody.

Premium lists will be sent, and all information given by

H. W. AYER, *Sec., Raleigh.*

Pastoral Vacation.

Such is becoming a very universal custom and at the same time becoming very hurtful to the churches.

There are not more than one out of every twenty-five of the membership of any church that can take an outing of the sort, and they are they who can attend church and have gospel privileges where they go. Those who have to stay at home are deprived of the preaching of the gospel in their own churches and need the pastoral care of the under shepherd in the hot weather—for the sick, the dying, and the dead. Result:—estrangement from their preacher, lukewarmness in the work, necessitating the calling in of professional evangelists to stir them up again at exhorbitant outlay of money, the regular and systematic way of raising it having been impeded. Few churches in small towns are able to employ supplies.

N. N.

Western Union, Eastern Association.

This Union will meet with the church at Beulah, Sampson county, N. C., on Friday before the fifth Sunday in September, 1894.

Introductory sermon by Rev. J. T. Albritton.

TOPICS.

1. Ought a church to withdraw fellowship from a member because of failure to contribute to the support of the gospel? Opened by Bro. J. E. Britt.

2. Ought the Union to be abolished, continued as it is, or consolidated? Opened by Bro. F. A. Fennell.

3. How far can a church-member consistently follow the customs and fashions of the world? Opened by Rev. R. C. Sandlin.

A. F. ROBINSON, *Clerk.*

Ingold, N. C.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

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Bro. W. H. Sledge Ordained.

At the request of the Leaksville Baptist church, a presbytery, consisting of Elders H. A. Brown, C. C. Haymore, J. B. Richardson and P. Oliver met at the home of the last named on the night of August 3d, and were organised by calling H. A. Brown to the chair and making P. Oliver, Secretary.

They then and there proceeded to examine Bro. W. H. Sledge upon his Christian experience, call to the ministry and views of doctrine. The examination being satisfactory, his ordination took place at Mt. Olive Baptist church on Sunday, August 5th, Elder J. B. Richardson leading in prayer, Elder H. A. Brown delivering the charge. Laying on of hands, and hand of welcome by the ministers present. Elder C. Durham preached the ordination sermon from Rom. 8: 18 to a large and attentive congregation. Benediction by the candidate.

P. OLIVER.

Rev. O. L. Stringfield of Raleigh, N. C., says: "Five boxes of Japanese Pile Cure cured me after twelve years' suffering." Sold by Jno. Y. MacRae, druggist, Raleigh.

The B. Y. P. U. A.

According to the report of the *Indiana Baptist*—a paper famous for good reports, by the way—they seem to have had a high old time at Toronto. The saluting the flags roused great enthusiasm. They gave three cheers to Queen Victoria, President Cleveland, the stars and stripes and the Union Jack. Maryland seems to have especially distinguished herself, as the *Baptist* reports: "Maryland spoke and sang and read a telegram, and sang again and whooped." Now if there is anything which is exhilarating and enthusiasm-rousing in a religious meeting it is a "whoop."—*Western Recorder.*

One man can sow more tares in a single day than a dozen men can root up in a month.—*C. E. Taylor.*

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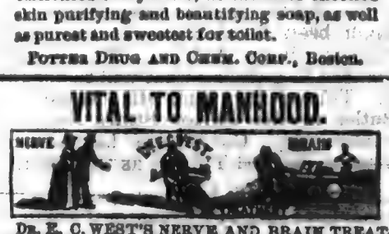
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CONDENSED SCHEDULE
In effect June 24, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 46 p m		
Ar Greensboro	3 16 p m		
Lv Greensboro	3 56 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 38 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		7 15 a m	
Lv Maxton		8 13 a m	
Lv Red Springs		8 50 a m	
Lv Hope Mills		9 30 a m	
Ar Fayetteville		10 00 a m	
Lv Ramseur			1 30 a m
Lv Climax			3 40 a m
Ar Greensboro			4 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			10 55 a m
Ar Madison			11 30 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 03 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 42 p m	
Lv Hope Mills		5 06 p m	
Lv Red Springs		5 58 p m	
Lv Maxton		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 25 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 3 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.
In effect January 28, 1894.

No. 137.	ATLANTA SPECIAL.	No. 134.
*2 45 p m	Lv Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv Portsmouth Ar	11 25 a m
9 54 p m	Lv Suffolk Lv	11 04 a m
10 30 p m	Lv Franklin Lv	10 30 a m
10 58 p m	Lv Boykins Lv	10 03 a m
11 30 p m	Ar Weldon Lv	*9 35 a m
11 30 p m	Lv Weldon Ar	9 40 a m
12 50 a m	Ar Henderson Lv	7 30 a m
2 05 a m	Ar Raleigh Lv	6 20 a m
2 20 a m	Lv Raleigh Ar	6 15 a m
3 40 a m	Lv Sanford Lv	5 10 a m
4 25 a m	Lv Southern Pines Lv	4 25 a m
5 20 a m	Ar Hamlet Lv	3 35 a m
5 43 a m	Lv Rockingham Lv	3 12 a m
6 30 a m	Lv Wadesboro Lv	2 43 a m
7 15 a m	Ar Monroe Lv	2 00 a m
9 40 a m	Ar Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.	No. 38.
*8 30 p m	Lv New York (PRR) Ar	6 55 a m
11 33 a m	Lv Philadelphia Ar	3 45 a m
3 20 a m	Lv Baltimore Ar	12 01 a m
4 00 a m	Lv Washington Ar	11 10 p m
8 25 a m	Lv Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv Petersburg " Ar	5 30 p m
11 27 a m	Ar Weldon " Lv	*3 37 p m
*8 00 p m	Lv New York (PRR) Ar	7 43 a m
9 10 a m	Ar Portsmouth Lv	*5 55 p m
‡2 10 p m	Lv New York (P R R) Ar	1 25 p m
7 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
8 30 a m	Portsmouth " Lv	‡6 00 p m
*7 00 p m	Lv Wash'gton, N & W S B Co Ar	8 30 a m
8 00 a m	Ar †Portsmouth Lv	5 55 p m
†9 00 a m	Lv Norfolk, via S A L Ar	†6 30 p m
9 15 a m	Lv Portsmouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 14 p m
10 58 a m	Lv Boykins " Ar	4 06 p m
†11 42 a m	Ar Weldon " Lv	†3 22 p m
†11 54 a m	Lv Weldon " Ar	3 10 p m
2 00 p m	Lv D Henderson " D Lv	†1 14 p m
‡4 07 p m	Ar Durham " Lv	†10 50 a m
†5 50 p m	Ar Raleigh " Lv	†11 35 a m

No 43.			No 38.
†10 15 a m	Lv	Raleigh Ar	†6 00 p m
1 48 a m	Lv	Sanford Ar	2 30 p m
1 45 p m	D Ar	Hamlet D Lv	2 35 p m
12 25 p m	Ar	Rockingham Lv	3 01 p m
3 08 p m	Ar	Wadesboro Lv	1 25 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
8 06 p m	Ar	Laurinburg Lv	7 07 p m
8 29 p m	Ar	Maxton Lv	12 56 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	7 47 p m
2 57 p m	Ar	Gibson Ar	7 20 p m
8 21 p m	Ar	Bennettsville Lv	12 56 p m
1 12 p m		Darlington Lv	10 05 p m
8 37 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 137 and No 134 "Atlanta Special" are solid Pullman Vestibule trains composed of elegant day coaches and palace Buffet Sleepers, without change, between Washington and Atlanta. No extra fare. Connects at Washington with Pennsylvania Limited for New York, and at Atlanta for all points South and Southwest.

*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, etc., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen. Man.
L. T. MYERS, Gen. Sup't.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS OF THE WEEK.

State News.

Two young children were killed by lightning in Pitt county last week.

A telephone line between Charlotte and Gastonia has been completed.

Two new factories for the manufacture of tobacco are to be established at Winston.

The mortgage indebtedness of the State was $3,461,000 in 1880; it is about $5,000,000 now.

The State Sunday-school Convention is in session at Durham this week. It is largely attended by Methodists.

A statue of Maj. Jos. Winston will be erected at the Guilford Battle Grounds by ex-Gov. Thos. M. Holt.

Chas. Briggs, engineer of the Southern Railway, was accidentally run over and killed at High Point recently.

A $35,000 national appropriation for a quarantine station at Southport, below Wilmington, has been agreed to by both branches of Congress.

The annual meeting of the Friends at High Point recently was largely attended. A debt of $2,500 was reported. The meeting denounced whiskey and tobacco.

A delegate to a recent political convention brought some "fire clay" to the State Museum. He was from one of the Western counties. The clay is said to be genuine terra cotta.

Plans are being considered for a new building at the Western Insane Asylum at Morganton apart from the present building; it is to be used for sick inmates. Probable cost, $10,000.

The Western North Carolina Railway was advertised to be sold the 21st inst. We go to press too early to announce the purchaser and the price. No bid less than $500,000 was to be accepted.

Hon. Chas. Mather Cooke received the nomination unanimously for Congress from the fourth district at the hands of the Democratic party last week. The nomination was never in better hands.

The promising young man of Rowan county who was a candidate for the Senate from his county until someone told him he wasn't old enough, is not a hopeful candidate for a seat in the House. "Anything."

It is stated that our State has more small cotton mills than any State; that it is building more. It is very evident that manufacturing interests of all kinds are awakening. It will be more evident when the country becomes stable again.

It affords us pleasure to say that the *News and Observer* of Raleigh has been greatly improved by the new management; and that there is evidence in its policy of still greater improvement. A first class paper at the State capital has been, indeed, a "long-felt" want.

Heavy rains in the Eastern part of the State did much damage last week. $50,000 damage was done the bridges in Wayne county. The crop outlook generally, however, is wonderfully encouraging. It is said that one man has complained that this year's crop will exhaust the soil.

Hon. Thos. Settle was renominated by the Republicans of the fifth district last week. The following congressmen have also been renominated: W. A. B. Branch, from the first; Jno. S. Henderson from the seventh; W. H. Bower from the eighth; W. T. Crawford from the ninth. Woodard from the second will be renominated.

The State Farmers' Alliance at Greensboro last week was well attended. The question of establishing a produce exchange was discussed. Home manufacture of shoes was another question that excited interest. Salaries of the Executive Committee were reduced from $3 00 to $2.00 per day, and that of the Secretary and Treasurer from $1,400 a year to $1,000. Women members of the order will be taxed five cents each hereafter. All officers re elected. It is refreshing to know that a tendency to discuss matters of more relevance than usual was manifest.

General News.

The Wellman expedition to the North Pole has failed; the ship destroyed; the explorers are on the return.

The first bale of cotton from the Mississippi valley was sold at New Orleans last week for 9¼ cents per pound.

Gautemala, Nicaragua, San Salvador and Honduras are contemplating a union into one republic of Central America.

The "Campania" crossed the Atlantic in five days and nine hours last week, thus making the shortest time ever made.

Press dispatches state that at the annual meeting at Dublin, Ga., it was decided to disband the Farmer's Alliance in that State.

The Pope has suggested to his bishops in Brazil that they begin to educate the people under them. After three hundred years—well!

The Western and central States have been suffering severely from drouth. The corn crop will be less than half as large as last year.

It is stated that Hiram Maxim, the great inventor, has made a flying machine that will fly. It is 145 feet long, and weighs 7,300 pounds.

Preparations are being made to have the constitutionality of the law taxing State banks prohibitively, decided by the courts. There is a possibility that the law may be decided to be unconstitutional.

In the war between China and Japan England is favorable to the former and Russia to the latter; thus the peace of Europe is somewhat menaced.

Friends of the evangelist Moody have subscribed seven thousand dollars for an auditorium at Northfield, Mass., where he holds his summer meetings.

Congress will adjourn in the near future. So many members are at home campaigning already that a quorum cannot be secured and legislation is lagging.

Drexel, Morgan & Co. purchased several railways last week, one or two of them being large systems. This is the firm that re organized the Richmond & Danville.

Conductor Goodman, who killed H. C. Parsons for circulating infamous reports about his family, was sentenced to eighteen years' servitude in the Virginia penitentiary the 18th.

The South Carolina Dispensary act has again been decided unconstitutional, this time by Judge Aldrich. We do not feel justified in guessing what will be done about it. Tillman, it is said, will succeed Senator Butler in the United States Senate this winter. Jno. Gary Evans has been nominated to succeed Tillman as Governor.

The tariff bill has been passed. It was formulated largely by Senator Gorman. Protective duties are levied on coal, iron ore and sugar. The President, who has gone to his summer home at Gray Gables to ward off an attack of malaria, will either sign the bill, or allow it to become a law by the ten-days' limit. An immediate revival of business is anticipated.

Under the McKinley revenue law, whiskey was taxed ninety cents per gallon; under the new tariff act, it is $1.10 per gallon. Consequently, the distillers and dealers all over the country are paying the tax on as much liquor as possible before the President makes the new act operative by signing it. The whiskey trust will save about $10,000,000 thus. This extraordinary payment of revenue—ninety cents per gallon on about fifty million gallons—has increased the "gold reserve," which is now about fifty-three million dollars, and increasing.

The end of hostilities between China and Japan for the control of Corea is not in sight. The battle is about even between them so far, though China has by far the advantage of numbers, and does not have to cross water to get to Corea, while Japan does. Japan, however, has the advantage of superior armaments, experience and skill. Corea is an Asiatic peninsula projecting into the Yellow Sea and Sea of Japan, and separated from Japan by the Straight of Corea. It has been opened to foreigners since 1875. It is about the size of England and thickly inhabited by the lowest type of man. Its products are rice, rice, wheat, rye, cotton, tobacco, fruits and minerals.

Publisher's Announcement.

The American Baptist Publication Society is making a grand clearance sale of one hundred thousand volumes of Sunday-school books. These are not second-hand or shop worn books and are substantially bound. The sale is made with the view of modernizing later editions of their older publications. This is a rare chance for Sunday-schools to replenish their library or secure reward books at absolutely less than cost. Think of securing books that sell for $1.00, $1 25, and $1.50 for only twenty five cents. This is what the Society is offering. Write for particulars at once if you want a share in this big offer.

From Rockyhock.

Dear Recorder:—Last January was a bewildering time for me. I was called to the church at Green's X Roads, Bertie county, N. C. Bro. Bristoe of Coleraine, N. C., a student of Wake Forest, a good preacher, and I think a Christian gentleman, had been preaching for them. I was young, had just began preaching and couldn't begin to fill his place. I knew I would have a hard time in doing the best I could. The church at that time was in a deplorable condition. Some of the members were disunited, pledges were unpaid, and repairs on the house were necessary. But I tried to go to work in the spirit of the Master with perpetual prayer, trusting, as our ancestors did, that God would build up his church in that community.

Now we have all our pledges paid, made some repairs on the house, the members are more united, and best of all two precious souls have been added to our little flock.

I know not what God has in store for me in the future, but be what it may, I will trust him more and more.

Fraternally, GEORGE W. WHITE.

Non-Partisan Temperance Meeting.

The State Prohibition mass meeting assembled in Bogart's Hall the morning of August 15th. About thirty counties were represented. Rev. Jesse Cunningham was called to the chair, and Rev. G. F. Simmons, to be secretary. D. Atkins stated the object of the meeting, and presented strong prohibition resolutions to the convention, which were unanimously adopted. A committee on plan of organization was appointed, and while the committee was out a stirring speech was made by Rev. D. H. Tuttle on the necessity of voting only for men who are opposed to the saloon.

Mr. J. H. Southgate read the prohibition law now in force in Mississippi, and made a motion that the Executive Committee be instructed to present something similar to our next Legislature. This provoked a great deal of discussion, but was heartily and unanimously endorsed by the convention. The committee on nominations reported the following names for officers for the ensuing year: President, Rev. D. H. Tuttle, Raleigh; Vice-President, Rev. F. Hunt, Charlotte; second Vice-President, T. J. Candler, Candler; Recording Secretary, C. H. Ireland, Greensboro; Corresponding Secretary, Dr. D. Atkins, Greensboro; Treasurer, Dr. D. W. C. Benbow, Greensboro. Executive Committee, J. A. O'Dell, Greensboro; (chairman) Dr. C. D McIver, Greensboro, J. A. Oates, Fayetteville; F. S. Blair, Guilford College, and W. H. Worth, Raleigh.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Buckhorn church, $4.25; Oxford ch, 180.00; Pee Dee Asso, 78.78; Stony Hill ch, Central, 50c; Shiloh ch, 10.00; Sawyer's Creek ch, 10.54; Providence ch, 3.64; Rehoboth ch, 2.00. Total, 284.80. Previously reported, 6,940.22. Total this year, 7,175.02.

Foreign Missions—Mountain Grove church, South Fork, $3.00; Chil Mis Band, Broad Street ch, Winston, 5.00; W M S, Buckhorn ch (debt), 6.50; S S, Fishing Creek ch, Tar River, 3.08; Oxford ch, 91.87; Corinth ch, Tar River, 75c. Total, 110.20. Previously reported, 2,894.15. Total this year, 3,004.35.

Education—Beulah Asso, $31.78; Roxboro ch, Beulah, 1.50. Total, 33.28. Previously reported, 1,686 04. Total this year, 1,719.32.

Orphanage—S S, First Baptist ch, Raleigh, $30.00. Previously reported, 526.76. Total this year, 556.76.

CORRECTIONS: In the report dated July 28th, the item $23.05 for debt on Foreign Missions, credited to Wake Forest Mis Soc, should be credited to the Woman's Mis Soc.

In last report under State Missions, $6.90 from Great Hope ch should be $6 00.

Under Foreign Missions, W M S, Warrenton ch (debt), $6.00, should be W M S, Wadesboro ch (debt), $6.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 18, 1894.



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The only perfect substitute for mother's milk. Our book for mothers,—"The Care and Feeding of Infants," will be mailed free to any address, upon request.
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Session 1894-95 opens Aug. 21, 1894, and continues nine months. For catalogue and particulars, apply to JNO. A. COPPEDGE, Sec'y,
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A Methodist Preacher's Sentiments.

Editor of Recorder:—Will you allow a Methodist preacher to express his views of the matter of State aid to Chapel Hill, &c., in your paper. I ask this because there is no other channel through which to express my sentiments.

I am confident that there are thousands of Methodists in North Carolina who are with you in this matter, and I would that our Organ would come to the rescue of our own institutions against the mighty.

Trinity College, Greensboro and Littleton are hurt as much by the State schools that are run in competition to them as schools of your denomination; but somehow our would-be leaders in other matters are afraid of the "Big Bugs," or they are still endeavoring to show appreciation of honorary degrees conferred in other days.

I have a contempt for leaders who will keep their mouths shut when a great struggle is going on as now—and when the battle has been fought by others then raise a feeble cry to rally to *our own* institutions. All honor to the RECORDER and the Baptists of North Carolina for their courage and boldness in this struggle. I unhesitatingly say Dr. Taylor's articles are unanswerable, and are written in fair spirit. When he began to publish them the newspaper correspondents promptly announced that Dr. Winston would reply to them, and I believe he did reply to the first, but somehow he changed his mind and wisely "sings low" now.

I congratulate Dr. Taylor on his victory, I am with him heart and soul, and I am with you all in this work. Let us fling the banner to the breezes and see to it that we vote for no man to represent us in the Legislature who is in favor of such "wild-cat" appropriations.

I propose to inform my people along this line from this on. Tell Dr. Durham to continue to turn on the light. I am filing every copy of your paper now and I propose to show them to my people.

If Winston, McIver & Co. come this way and pervert their institute work by bolstering up this miserable business they will be promptly answered.

Let the people of North Carolina open their eyes and put a stop to this thing or quit pretending to love their church schools.

METHODIST PREACHER.

It is waste of good things to use "pearl glass" or "pearl top," unless you get the right shape and size for your lamp. See the "Index to Chimneys" —free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

Literary.

"The Flying Man," Herr Otto Lilienthal of Berlin and his flying machine will be treated of in *McClure's Magazine* for September by a writer who has been an eye-witness of Lilienthal's latest experiments in the art of flight. Pictures showing Lilienthal on the wing will accompany the article.

All who are interested in musical education in this country will be glad to hear of a new periodical which is devoted to that subject, and the first number of which is just out. It is called the *New England Conservatory Quarterly* and is published by the celebrated institution of that name in Boston, Mass. In addition to much matter of general musical interest it contains a summary of the daily events of the quarter, the programme of all recitals, and in each number there will be one or two compositions by pupils of the theoretical department. Such a publication has been rendered necessary by the ever increasing connection of this great institution.

The Treasury of Religious Thought. Its midsummer number (August) comes well laden with the sincere meat of the gospel. The sermons are by Rev. W. H. Allbright, Drs. M. V. Macduffie, J. B. Whitford, J. Robinson, and James Stalker. Under the heading "Thoughts of Eminent Educators" are given extracts and outlines from baccalaureate sermons and addresses from a number of our leading college presidents and educators, including Yale, Harvard and Brown Universities, Amherst, Williams, and Allegheny Colleges, also Moody's Training, and the Michigan State Normal Schools. Leading Sermonic Thoughts and Bible Themes are outlined from Drs. Barrows, Bristol, Stone, Burnett, Mansfield, and Storrs. Annual subscription, $2 50. Clergymen, $2.00. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union New York.

A Young Man's Study of Baptism. By Geo. W. Anderson, D. D. 16mo, 32 pp. Price, 5 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

In this little booklet, Dr. Anderson has given us a calm, dispassionate, and as it seems to us, unanswerable discussion of the familiar baptismal question. A young man was led to Christ by submitting his will to him. This formed the crucial point in his career, for he felt the essence of sin to consist in being disobedient. He adopted as a principle what had been the means of guiding him to peace. Brought face to face with the duty of baptism, his only question was as to the will of Christ. This, by the examination of passages of Scripture that are given, he found to indicate Immersion. He therefore became a Baptist, and the teaching of the pamphlet is that any similarly situated should pursue a like investigation led by the same principle. This would honor Christ, and tend to produce unity among Christians.

The Art of Illustrating. By C. H. Spurgeon. 12mo. Cloth. 208 pp. $1 00 post paid. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

Whatever Spurgeon has written is worthy of careful attention. He has shown himself a master of the subject of which the volume treats, and the reader will not be disappointed in finding it a storehouse full of suggestions, most interesting and valuable. No one can afford to be destitute of the helpfulness it imparts. These lectures were originally delivered to the students of the Pastor's College. The title is one which the author himself selected, and among the subjects are the following: Illustrations in Preaching. Anecdotes from the Pulpit. The Uses of Anecdotes and Illustrations. Where can we find Anecdotes and Illustrations? The Sciences as Sources of Illustration. It is the first of his unfinished books to be published, and one to which he had himself given the title, "The Art of Illustration."

If a man wants the news of our National Capital in full and yet in concise style, along with the news of the world, and editorials that are not excelled, he should get the *Washington Post*. It is one of the few independent papers that are really independent. Type good, columns clean, general make-up attractive, policy conservative and honest, it is just such a paper as should be published at the Nation's capital.

MARRIED.

WATTS—WHITELAW—On August 15th, 1894, at the residence of the bride's father in Raleigh, N. C., Mr. John Whitelaw, by Rev. A. M. Simms, Mr. J. T. Watts and Miss Maggie Whitelaw.

DIED.

THOMPSON—At Concord, Aug. 14th, 1894, Miss Sallie D. Thompson, aged twenty-one years.

MASON—J. E. Mason was born in Chatham county, N. C., June 19th, 1835, and died in Manchester, Va., Aug. 6th, 1894, in the full triumph of the gospel faith. He leaves a wife and two sons to mourn for him.

LOVING FRIEND.

GREGORY—Died in Perquimans, N. C., Aug. 9th, 1894, Mary, wife of James A. Gregory, aged twenty-three years. Raised by pious parents, in early life she accepted the Saviour. Though the race was short, the victory was won. She will be missed at home, in the social circle, and by Woodville church.

J. B. FERRELL.

HALE—On the morning of July 9th, 1894, the angel of death alighted in our little town and bore away our gentle, loving friend, Beulah Hale. She had been lingering on the bed of disease ever since the last of May. Though only seven years of age, she was a bright and thoughtful little girl. Although we are sad and mourn our loss, yet we believe that he who said with sweetest voice of love "Suffer little children to come unto me" hath taken our darling Beulah to the beautiful land where mansions are prepared for the innocent and good.

C. B. WILLIAMS.

SMITH—On Thursday morning, Aug. 9th, 1894, Willie T. I. Smith, son of Bro. J. T. Smith of Middle Swamp, aged four years and ten months. Willie was a bright and good little boy, the joy and pet of the household. Home is so sad and lonely now that the patter of his little feet is no longer heard, and his voice is hushed in death. But Willie is safe now; safe from all temptation and care, safe from the sufferings and sorrows of this world; forever happy with Jesus in the bright home above. May the Holy Spirit comfort the hearts of the bereaved ones.

W. B. WAFF.

BROWN—At her home in Rockingham county, N. C., July 6th, 1894, Mrs. E. Brown, the mother of Elder H. A. Brown of Winston, departed this life in the seventieth year of her age. She was married in 1845, and was the mother of seven children, four of whom are living. She united with the Baptist church in 1872. She loved her church and pastor, and like her Saviour, she was sympathetic and self-sacrificing. For several months she was a great sufferer, but she has learned ere this that the sufferings of this present time are not worthy to be compared to the glory that is now revealed in her. Truly a good woman is gone. She will be greatly missed in the home, church and community, but heaven is dearer to us than ever before. It is sad to say good bye, but we shall meet again.

W. H. WILSON.

MATTHEWS—Charley Russell, infant son of C. W. and Nannie H. Matthews, died at the home of his parents in South Norfolk, Va., Aug. 9th, 1894, aged six months, lacking two days. He was born in Moyock, Currituck county, N. C., Feb. 11th, 1894. Five months of his precious life he was an intense sufferer. I never saw such a battle with death as our little jewel fought for four long hours preceding his death. But he suffers never more. Thank God, heaven is nearer and dearer to us now that our babe is there. In that brighter and better world we shall see him one day.

"Eddie 'Ussell," as his little brother Owen was wont to call him,

"Has gone to that land,
On whose blissful shore
There rests no shadow, falls no stain;
Where those that meet shall part no more,
And those long parted shall meet again."

MAMA.

Tributes of Respect.

Bro. J. M. Cagle was born September 7th, 1860, and died at his home Aug. 8th, 1894, aged thirty-three years and eleven months. He was buried at Union Grove. Bro. Cagle has been an active member of the Missionary Baptist church for nine or ten years. He was a good worker in the church and Sunday school. The church and community mourn to give up such a member as Bro. Cagle, but God in his wisdom and providence knows best. The departed brother left a wife, who is also a member of our church, and two little children, with relatives and many friends, to mourn his loss. In respect to the deceased brother be it

Resolved 1. That we extend to her bereaved companion and friends our deepest sympathies, and pray that the Master whom he loved and served may now give to each of them the consolation of his sustaining grace.

Resolved 2. That a copy of these statements and resolutions be made a part of the records of this church.

Resolved 3. That these statements and resolutions be published in the BIBLICAL RECORDER.

Done in conference Saturday before the second Sunday in August, 1894.

JOHN ASHWORTH,
WM. ASHWORTH,
W. W. HARPER,
Committee.

Maple Springs, Aug. 11, 1894.
North Carolina Baptist please copy.

The World's Fair Directors have settled it for all time, that Ayers's Sarsaparilla is a scientific preparation, and worthy of public confidence. Rule 15, which gave the right of exhibition to Ayer's Sarsaparilla and prevented the admission of patent medicines and secret nostrums, was a simple method of pointing out to the world a blood purifier that cures.

Walter Baker & Co. of Dorchester, Mass., the largest manufacturers of pure, high grade, non-chemically treated Cocoas and Chocolates on this continent, have just carried off the highest honors at the Midwinter Fair in San Francisco.

NOTICE.

Having qualified as the Administrator of the estate of John Norwood, deceased, late of Wake county, this is to notify all creditors of said estate to present their claims to me at Veto, Wake county, N. C., on or before the 18th of August, 1895, and those indebted to the estate will please make immediate payment to me.

GEORGE B. NORWOOD, Admr.
August 18th, 1894.

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The Home Circle.

The Golden Side.

There is many a rest in the road of life
If we would only stop to take it;
And many a tone from the better land
If the querulous heart would make it.
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter's storm prevaileth.

Better hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the curtains clouds are rifted.
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And do God's will with a cheerful heart,
And hands that are ready and willing,
Than to snap the delicate, minute thread
Of our curious lives asunder,
And then blame heaven for tangled ends,
And sit and grieve and wonder.

—Charles Mackey.

"Can't be Made Over Again."

"Your house was pretty badly used up," remarked a visitor to the flooded district in Cincinnati, to an old man who was sitting on the broken steps of a frame cottage that was twisted out of all shape.

"Yes," he replied. "Thar ain't much left of the old house. The high water done a heap of mischief."

"But you'll soon make things over again, as good as new," continued the first speaker.

"Stranger," said the old man in a husky voice, "thar are some things in this yar world that you can't make over ag'in. This was my house, and so it is yet; this was my home, stranger, but it will never be my home ag'in;" and he paused, gazing sadly about him.

"Thar are some things you can't make as they was. When the high water come, my wife was in bed with a fever, and the water come and come, and all the time I thought it couldn't come any higher, but the last thing I knowed it was clear in the house. Then I had to move her, and what with the fright and the cold and all, she was no sooner under a roof on high ground than she died—my old wife, stranger.

"Yes, she died; died 'fore Bill—Bill was our boy—come back. He was a good boy to his mother and me, but I didn't understand him, and he went off; yes, went off, to make his own way in the world.

"But his mother said he would come back, and she used to pray the Lord to watch him. She said he would surely come back, and she used to keep his room and his things, just as he left 'em. His mother, stranger, always fixed that room every day all ready for him, and if he had come back, everything would have been as he remembered it.

"That room to us, his mother and me, was wuth more than all the world; but the high water come, and I didn't get a chance to save a thing. All his little boyish things were washed away; the walls is cracked, and when he comes back there will be nothing to tell him of home—no mother, none of his old things, and nothing to show the love of years that has waited for him. Stranger, thar are some things you can't make over ag'in as good as new."

With a dreary shake of the head that told of a sorrow too deep for tears, too holy for expression, the old man looked again at his ruined house. But the other's eyes were brimming with tears, and he did not trust himself to speak for many minutes.

But the homely phrase, "Cannot be made over," conveyed to mind another and a deeper meaning.

To say at the end of an unwise life, "If I could live my time again, I would do differently," is but an empty breath. Live now, and when comes the judgment day of final years, you will not find your service for God and others an experience that you wish "to be made over."—*Youth's Companion.*

A Large Waist

Is not generally considered a necessary adjunct to the grace, beauty or symmetry of the womanly form. Within the body, however, is a great waste made necessary according to the condition of things—continually in process and requiring the perfect action of all bodily functions to absorb or dispel the refuse. When there is irregularity or inaction, ladies who value a clean, pure, healthy body will take Dr. Pierce's Favorite Prescription—the only remedy for woman sold with a positive guarantee to *right* all the peculiar *wrongs*.

To those about to become mothers, it is a priceless boon, for it lessens the pains and perils of childbirth, shortens labor, promotes an abundant secretion of nourishment for the child and shortens the period of confinement.

Dr. Pierce's Pellets cure biliousness, constipation, sick headache, indigestion, or dyspepsia, and kindred diseases.

A lady once asked Bowland Hill, when he was minister of Surry Chapel, if he would kindly interview her son and examine him, for she felt sure he had special talents for the ministry, although they were hidden. The preacher examined the youth, and then wrote to the mother: "Madam, I have surveyed the chapin, but I cannot find the talent."—*Homiletic Review.*

The Degradation of Our Citizenship.

We are confronted by the fact, if the situation in New York is any criterion, that the administration of our political affairs is largely in the hands of the criminal classes. By criminal classes is meant the classes which habitually break the law, not merely thieves, prostitutes, gamblers, and rogues of every hue, but men who buy or sell office, legislation, official action, or protection. The police official who sells police protection (a new form of Papal Indulgence) to a thief, a prostitute, or a gambler, is a criminal. Will any one dare to maintain that the "reputable citizen" who purchases a United States senatorship, or a statute, or the privilege of storing his goods upon the sidewalk in defiance of the rights of his fellow-citizens and in plain breach of the law, is not a criminal. Into such hands as these has the control of our country mainly passed. The making of our laws is the business of a partnership between the men in office who sell, and the men out of office who buy, legislation. The execution of our laws, or rather their nonexecution, is also a partnership between the men in office who sell, and the men out of office who buy, indulgences.—*John Brooks Leavitt, in the Forum.*

A Little American Girl.

Last summer a little girl, ten years old, living in Indiana, was walking across one of the railroad tracks near a trestle across a deep ravine when she discovered that it was on fire. She knew that it was almost time for a train to come. She knew that the train would drop into the ravine unless stopped. She took off her red flannel petticoat and went running up the track waving her danger signal. She stopped the train at the curve and saved it. There were a number of French people on the train going to the World's Fair. These people were so grateful to this brave little girl that they, on returning to France, petitioned that the little girl should receive a medal of honor. President Carnot ordered the medal struck off, and was sent to the little girl. This medal is given in France only to those who have done marked acts of bravery. It is the medal which France gives her soldiers.—*Young People's Leader.*

The Decline of Marriage Among the Worldly.

"The list of Easter marriages among people of wealth throughout the country is far below the usual average in point of numbers," says a New York society journal. "Every woman knows that marriage is slowly but surely dying out in these United States. The rich are the first to feel its effects. Bachelors' apartments are multiplying everywhere. The skyscraping hotels that are ascending in all our cities are being built for the celibacy, not of married life.

"The rush for admission into clubs is unprecedented. The women are the cause of the strained relations of the sex. They feel they can get along without the men, and the men feel they can get along without the women. The American girl has set a standard of luxury to which the American man refuses to follow her. If her father, says the American man, will pay for her extravagances, let him. She will never find a husband to do so. And marriage goes on declining."

Cold Meats in Summer.

It is not wise to advocate the use of cold meats in summer, because they are more difficult to digest. The system is somewhat enervated and requires light food that is easily digested. Heavy meats, like roast beef, though cut in the most tempting slices, remarks an exchange, are much more difficult to digest when cold than when served hot in a rechauffe. Cold custards, ice-creams and other iced puddings, on the contrary, are so light and delicate in nature that they are easily digested; at the same time they are cooling and refreshing and far more wholesome than the national dessert of pie.—*Watchman.*

On May 24th, 1894, Queen Victoria was seventy five years of age. In the *Ladies' Home Journal*, Arthur Warren has this to say of her:

For fifty-seven years Victoria has reigned as Queen. It may be truly said of this long reign that it has been marked from the beginning with strong womanly qualities that have made Victoria the most beloved Queen of England. Her very first act as Queen was womanly. Immediately upon her accession she indicted a letter of condolence to the bereaved widow of King William. This letter she addressed to "Her Majesty, the Queen." Some privileged person, fearing that the young monarch, unused to the new dignity, had overlooked the peculiar etiquette of her position, ventured to explain that the form of address was incorrect; the she, Victoria, was the only one entitled to be know as "Her Majesty, the Queen," Adelaide being only the Queen Dowager. Victoria replied: "Yes, but I shall not be the first to remind her of that fact."

The *New York Times* is responsible for the statement that those persons who had the good fortune this year to see the thirteen-year and the seventeen-year brood of locusts at the same time had an opportunity that will not occur again for 221 years, for it will only happen at the end of this long period, viz., in the year 2115, that the two broods will make their visits simultaneously. And if the seven-year brood is added, the period of the appearance of all three together will only be at the end of 1,547 years from the present time. No doubt the records made of these matters will be read [illegible] great interest by those in future generations who will witness what this generation has observed about the insects named.

Men drink because they are physically and morally weak. They drink to assuage the pain and sorrow forced upon them by poverty. A more equitable distribution of the bounties of earth and the fruits of industry would relieve, to a great extent, the degrading struggle into which mankind is forced, and take away some of the most potent causes of universal degradation. This would most certainly assist in solving the drink problem. The great evils that threaten the body politic are the result of a diseased condition, and the only way to effect a permanently radical cure is to treat it constitutionally. The drink disease is only one disease, and so with the many others,—all the result of a diseased condition of our social organism.—*Nashville Advocate.*

Archbishop Whately once startled his listeners by asking: "If the devil lost his tail, where would he go to get another?" and then after a pause he replied, "Why to a gin-palace, of course; for there it is that you find bad spirits are re tailed.—*Homiletic Review.*

Colored population in the United States was in 1891, 7,470,040. It is estimated that in 1900 the colored population of the country will be probably 12,000,000, while at the rate of increase during the past twenty-five years, 1,500,000 of them will be members of the Baptist churches.

We shall be judged hereafter not by what we have felt, but by what we have done.—*Robert Hall.*

AS A CLEANSER

of the blood, nothing sweeps as clean as Dr. Pierce's Golden Medical Discovery. It attacks all scrofulous, skin and scalp diseases in the right way—by purifying the blood.

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Herewith I hand you the receipt signed as indicated, together with the policy, as requested. Yours very truly,

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THAT letter published by the RECORDER last week from the director of the mint was a revelation. Three statements respecting coinage of silver had been circulating to our confusion: One, that about three hundred silver dollars had been coined this year in order to deceive the voters in the late Alabama election, being proof, it was alleged, that the administration was well disposed to silver; another, that these three hundred dollars had been coined merely to test some new machinery, and that no 1894 dollars were in Alabama; and another, that 180,000 silver dollars had been coined lately. Now the director of the mint contradicts all three of these statements, which appeared in reputable papers time and again, with the statement that the United States mints have coined 423,000 silver dollars recently.

In the light of this revelation the statement that truth is having a difficult time of it, since news gatherers and newspapers become partisan, seems reasonable. Indeed, there are frequent evidences that facts are distorted and fabrications are circulated for partisan purposes. One who reads the *Herald*, *Times*, *World* and *Tribune* of New York, and the *Post* of Washington, would land in an asylum for the insane should he try to reconcile their versions of every day events, not to mention the contradictions of their editorials. The news agencies, it is also alleged, are open to bids to spread invented or distorted news, and to suppress facts. We know that sensations are often invented, that the morbid and criminal and brutish in men is proclaimed, to the sacrifice of the pure and edifying, because sensations are favorite food with the public.

A news agency or newspaper or reporter or editor that stoops to these uses is unworthy of the contempt of human beings. "Ye shall know the truth, and the truth shall make you free." Surely if difficulty in getting the truth is conducive to slavery, the reader of the great daily paper is a slave.

***

Returning to the letter: Another characteristic is remarkable. It contains an unmistakable definition of the word *seignioriage*, as accepted by the government. Number of silver dollars coined, 423,000; cost of bullion used in coining this lot of dollars, $365,661.75; profit of the government in silver dollars, $137,338 25, the difference between the number of dollars coined and cost of the bullion in them—the seignioriage. There is yet another revelation. Secretary Carlisle, who redeemed treasury notes in gold all last summer and fall, has returned to the usual and proper method of redeeming them in silver.

We had thought since the President vetoed the seignioriage bill that coinage of silver was unlawful. If it is lawful to coin 423,000 silver dollars a month, it is lawful to coin the entire $120,000,000 worth in the vaults; and that, indeed, includes more than $40,000,000 of seignioriage. And, therefore, the seignioriage bill was unnecessary.

***

One often hears it said that silver has been demonitized. The truth of the statement depends entirely on what *demonitize* means; and, in our opinion, it means to deprive silver of its use as money, as an officially recognized medium of exchange. Consequently we hold that silver has not been demonitized so long as the government recognizes the silver dollars, bearing its stamp, already in circulation, as mediums of exchange; and certainly silver is not demonitized so long as the United States mints are coining it into money each week. The word *demonitize* is not defined in Webster's or Worcester's or Stormonth's dictionaries. The Standard defines it thus: "To divest of the character of standard money; withdraw from use as currency."

If, after all our government's silver bullion is coined, no more is purchased to be coined, silver, so far as the silver-mine owner and the miner are concerned, is demonitized. Even then it is not demonitized so long as silver dollars are recognized by the government.

THE Constitution of our State was modeled after that of the State of New York; consequently there is reason for especial interest among us in the outcome of the constitutional convention in that State which has been in session several weeks. So far it has incorporated nothing really radical in its work of revision of the Constitution. New York, of course, has many matters to deal with peculiar to itself; and what has been done has related to these. However, as the Convention has almost another month yet to deliberate, as many of its committees have not yet reported, and as it is announced that more than seventy amendments are yet to be introduced, many changes of interest to North Carolina may be made. Up to date the hearty refusal of the Convention to recommend female suffrage is the most noteworthy of its actions. May all of them be as worthy of emulation.

IT IS worthy of remark—the statement was recently made in an exchange—that one thousand women are employed in the United States Treasury where only one—and she was put in a loft—was employed thirty five years ago. Although the number of government officials has greatly increased, it has in no degree been proportionate with the increase of the number of female office-holders.

It is said that women are sought after for positions that require great care, neatness and dispatch. It is known, moreover, that in office-seeking, man's persistency cannot be compared with woman's.

It has been often said that there is no more remarkable feature of our times than the growing determination among women to make their own living, and to make it in positions heretofore monopolized by men, and to secure it by working better than men. There is scarcely a field of occupation in which woman is not seeking employment:—we mean, of course, a certain kind of woman, for the real women confine themselves to the gentler arts, in which they easily excel.

WE WERE speaking the other day of the books of our government. Here's how they stood for the year ending June 30th: Receipts from tariff, $182,234,242; from internal revenue, $146,945,778; from miscellaneous sources, $17,720,815; total income, $296,900,836. Income the year before was $385,819,628. The expenditures for year ending June 30th were: Pensions, 141,177,284; civil and miscellaneous, $101,403,455; war, $54 357,600; navy, $31,527,195; Indians, $10,286,416; interest, $27,941,405; total, $366,593,359, which is $17,000,000 less than the total expenditure of the year ending June 30th, 1893. The income for the year ending June 30th, 1894, was $89,000,000 less than the year preceding. In this connexion the appropriations of other Congresses is interesting. The Congress that assembled in extraordinary session last summer and has continued in regular session to date appropriated $490,668,369—a tremendous lot for hard times. It is less, however, than those of the last session of the Congress preceding by $28,895,989, less than the appropriations of the first session of the last Congress by $16,931,819. As the present session is the first session of the fifty-third Congress it will have to be very careful in its second session not to appropriate as much as it did in the session just passed, else it, too, will go down in history as a billion dollar Congress (lacking $20,000,000).

These figures show that the government is run on an enormous scale; and we are persuaded that one half or two-thirds of the present expenditure is unnecessary, as explained sometime since.

MORE figures worthy of closest study:—There were twenty-three miles of railway in the United States in 1831; there are 177,753 miles of track in our country to day. The reader can begin to imagine what that means if he knows enough to realise the value of quick transportation. The actual difference between traveling then and now cannot be realized. The debts of railways in the United States amount to $11,443,888,892; the assets $11,855,968,166. Passengers carried last year, 628,965,973; tons of freight carried, 15,246,711,952. Gross earnings, $1,223,618,290; total expense, $859,027,181.

It is apparent that the management of our railways is a far greater task than directing any government. What would it be if all this were added to our already cumbersome government? All who "served the party," or were akin to men who served the party in this or in preceding generations, could get an office; for three offices to every present one would be established by the parties for rewards.

But look at some more figures: 153 railways with 43,000 miles of track are in the hands of receivers. They represent capital amounting to $3,500,000,000. They constitute nearly one-fourth of all railway property in miles in our country. If one argues that since they are in the hands of receivers, who indeed are appointed by officers of the United States, they are controlled by the United States; and if the latter can control one-fourth of the railways—and they the bankrupt ones, too—why, certainly, it can control the other three-fourths. This seems reasonable; but, mark you, when a railway goes into the hands of a government appointed receiver, it means that the railway is running itself and using the government to keep off its creditors,—that is, running the government instead of the government running it. You have heard of people who always make money by making an assignment. A prominent railroad official remarked to us the other day that railways always made money by going into receiverships. And you may count upon it, a railway in receivership runs the government rather than is run by the government.

OF ALL the follies—known of fools the North Pole expedition is the acme. In two years not less than five expeditions have set out for the Arctic regions with no other legitimate object than going farther into them—more barren, more useless, more hopeless of reclamation than the most arid of deserts—than any one else has.

It is a pleasure to us to say that one Wellman, who set out on the usual errand some months ago, is now on his return, having made the usually complete failure unusually complete by losing his boat before he reached real cold water.

But Wellman and the rest are not cranks. They don't go through all the deprivation and danger for nothing; they are the last people on earth to sacrifice their noble selves to Science. They supply a demand; and they are paid for it. There are a certain number of cranks on earth who must be amused, and some of them are able to "pay the fiddler." These equip Arctic expeditions, these pay well to hear their heroes lecture of what they saw and did, most of which is drawn from the imagination, no doubt; these pay well for books and newspaper articles these "explorers" write—rather, invent.

"The public likes to be humbugged," said Barnum,—who made a profession of humbugging, and who boasted his success in his profession. To become great these days, to have an admiring, tribute paying herd at one's feet, one needs only jump off the Brooklyn bridge, shoot Niagara's rapids, ride a bicycle out of reckoning, go around the world quicker than Nellie Bly, or do any of the thousand and one things that are useful only to amuse certain morbid classes of humanity—anything that real human beings would not do or approve.

Sermon Outline by a Missionary.

PREACHED BY REV. S. J. PORTER.

"And Simon answering said unto him, Master, we have toiled all the night, and taken nothing; nevertheless, at thy word, I will let down the net."

In all literature there is not to be found a description more real and more true to life than that given in the first ten verses of the fifth chapter of Luke. In what clear relief are brought out the toils, the failures and the cares of human life! Where man's efforts fail, Christ's fulness begins. In these same verses we have fine examples of faith, obedience and love on the part of man, and on the part of Christ, compassion and power.

These humble fishermen had toiled all the night, and had taken nothing—they had toiled without the presence of the Master.

Some of my readers have doubtless spent many nights of toil, and know something of their darkness and melancholy. Whatever may be our sphere of duty, times will come, when it seems that we are walking in the dark. I have often heard faithful souls exclaim, "Oh, I am doing so little for the Master!" "It seems that my work is a failure; how I do long for some approval of my work from the Lord!" "Will the Saviour ever hear my prayers, and own my poor service?" This may be the expression of some discouraged pastor, or of some tired mother, who for years has been laboring and praying for the salvation of an erring child. Yes, we all know what it is thus to "toil in the night" without any apparent success. But is it not a higher proof of love to labor, purely in duty to the command of God, and dependence upon his goodness, rather than with the assurance of speedy success? The race is not always to the swift; hence, we should learn to labor and to wait. We have only to do our duty, and leave the event with God.

"God helps those who help themselves." Simon and his partners had been fishing faithfully all the night before without any result, but now the Master steps into their boat, and tells them to "launch out into the deep." My brother, if you have been working for God, and have not yet met with desired success, do not despair, but at the command of the Master, "launch out into the deep" once more, and let down your nets for a draught.

We have here an example of strict obedience to the command of Christ. "Nevertheless, at thy word, I will let down the net." Though they had *toiled all night*, yet if Christ gives the command, they will renew their toil, though they have taken nothing. If Christ bids them let down for a draught, they will obey, hoping to take something. Probably they had fished in that same place the night previous, and reason would tell them that it was useless, but faith said, "*at thy word.*" The word of Christ is sufficient ground for action. Obedience is properly called the proof of love, and, with equal propriety, it may be called the proof of faith.

Let him, who has toiled long nights and days without much success, simply take Christ at his word, and apply himself anew to his labors, knowing that he who labors in the Lord, labors not in vain.

Rio de Janeiro, Brazil.

Hades, Tartarus and Paradise; or the Intermediate State of the Soul.

BY A. B. ERVIN.

My mind was directed to this subject by an article in a western paper. The writer alleged that Hades was the receptacle of all departed spirits, both bad and good; that Tartarus was the prison of all wicked spirits, and Paradise the abode of all the righteous, and that both these places were in the region of Hades.

Tartarus is the first word to be considered. It is a Greek word, and occurs but once in the Scriptures. 2 Peter 2: 4, "For if God spared not the angels that sinned, but cast them down to Tartarus (rendered hell) and delivered them into chains of darkness to be reserved unto judgment." Here Tartarus is the prison house of fallen angels only. No intimation of wicked men being there.

Hades is the place the departed spirits of wicked men are cast into. It means the unseen world, or the invisible world. The word itself expresses nothing as to character or to their condition. But we learn from other texts that Hades is a place of intense suffering. In Psalm 18: 5 it is said "that the wicked shall be turned into Hades, and all the nations that forget God." Luke 16: 23, that in Hades the rich man "lifted up his eyes, being in torments," and called for one drop of water to cool his tongue, "for I am tormented in this flame." From these texts we learn that the wicked shall be turned into Hades, only the wicked, not the righteous to be turned into Hades, and from the case of the rich man that it is a place of torments. I further state that it always relates to the soul in a disembodied state, and never to the body, so that it should never be rendered *grave*; for there are other Greek words that express the receptacle of the body, such as are rendered tomb, grave, etc. Hades has no such meaning in the New Testament. It admits of nothing material. Hence its true and only application in the New Testament is to the departed spirits of wicked men, during the space between death and the resurrection. I emphasize this point, (except when it is used figuratively.)

Hades being the New Testament word, we take it in its true and only application. It never applies to anything beyond the judgment. Tartarus, another Greek word, the same as Hades, applies only to things this side of the judgment, with this difference: it is the prison of the fallen angels, while Hades is the prison of wicked men, and applies to nothing beyond the judgment; therefore Hades and Tartarus cover the whole ground this side of the resurrection. The Greek word Gehenna relates entirely to the period beyond the resurrection and the judgment. It relates to the final state of the wicked, after the body is resurrected and Hades has delivered up the imprisoned spirits, and the soul and body are reunited, then both soul and body will be cast into Gehenna, which is the lake of fire, which is the second death. And Hades itself will be cast into the lake which burneth with fire and brimstone. We regard it as a thing made out that Gehenna and the lake of fire and brimstone are the same thing; for they both relate to the period beyond the judgment—both are eternal in their duration. They both apply to the final state of the wicked, and they both apply to both soul and body.

In the discussion of Gehenna I did not refer to its original history or its primary meaning in the Old Testament, but to its application in the New Testament; for it is evident that our Lord used it in reference to the punishment of both soul and body after the judgment. In Matt. 10: 28, and Matt. 18: 8, and Mark 9: 43, Gehenna is used in reference to eternal punishment of both soul and body in unquenchable fire, where the worm dieth not and the fire is not quenched.

Paradise is the next word. Our blessed Redeemer said to the penitent thief, "To-day shalt thou be with me in paradise." And Paul, when he was taken up to the third heaven, calls it Paradise; and from the account given by him it was so overwhelmingly glorious that he said he heard words not lawful to be uttered; that human language was powerless to express them. Therefore Paradise is inexpressibly glorious, and Hades is a place of torments; and they have no connection with each other. And there is no intimation in the Scriptures that Paradise is in Hades, for it is down beneath, and heaven is far above, and Paradise (as I expect to prove) is in heaven, and is a part of heaven itself. It is in the midst of the throne of God. I will prove it in this way. In Revelations 2: 7 it is written that the tree of life is in the midst of the paradise of God; and in Rev. 22: 1, 2 it is written that the tree of life stands on either side of the river of water of life; and the river of water of life proceedeth out of the throne of God and the Lamb; hence the paradise of God and the throne of God are the same thing. They both mean the same place, that is, the home of the soul during the intermediate state. When Jesus said to the penitent thief, "To-day shalt thou be with me in Paradise," he meant that he and the thief would meet in the midst of the throne of God; in other words, that they would meet in Paradise, which signifies one of the highest, holiest and happiest places in that bright world of glory. In Rev. 7: 15, John, in speaking about the saints which he saw in heaven, said, "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them;" and Rev. 7: 17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them." Recollect that John saw these saints in heaven before the judgment day. It was disembodied spirits that he saw in the midst of the throne of God. This is the same place that is the second chapter he called in the midst of paradise. This is the intermediate state of the soul; and they were in heaven, right before the throne of God. Rev. 6: 9, John "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Rev. 6: 10, they "cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." And white robes were given to every one of them. John saw these disembodied souls under the altar before the throne of God. This vision was before the resurrection, and heaven was their abiding place. They were praying for the general judgment to come on those who were yet on the earth, and they would not have done this had the resurrection been past. Then it is a thing made out that the souls of the dead in Christ abide in heaven during the period between death and the judgment, as Paradise is in heaven where God's throne is, where Jesus lives and reigns and leads his saints, and feeds them, and gives them to eat of the tree of life which is in the midst of the Paradise of God, and at the resurrection their souls will be reunited with their glorified bodies, and they will enter in through the gates into the holy city, the New Jerusalem.

Maiden, N. C.

A Faultfinder Among His Brethren.—No. 2.

BY REV. JNO. T. ALBRITTON.

BROTHER SPRINKLE.

Bro. Sprinkle was not a preacher, but an honored officer in his church. He was a good man, who believed in the doctrines of his church and zealously defended them against all assailants.

Bro. Sprinkle belonged to one of the highland tribes that cannot endure the swellings of the Jordan, but revel amid the many waters, little rivulets, and pebbly brooks of Enon near to Salim. Bro. Sprinkle thought, as do many of his brethren, that the immersion of the multitudes in Jordan by John and other administrators of Apostolic times was impracticable, nay, impossible. "Guy's Paraphrase," Vol. 1, page 18, says: "It seems, therefore, to me, that the people stood in ranks, near to, or just within the edge of the river, and John, passing along before them, cast water upon their heads or faces with his hands or some proper instrument, by which means he might easily baptize many thousands in a day."

The same sentiment has been poetically expressed by another writer, as follows:

"The Jews in Jordan were baptized;
Ergo, ingenious John devised
A scoop, or squint, or some such thing,
With which some water he might fling
Upon the long-extended rank
Of candidates that lined the bank."

This was Bro. Sprinkle's fifth, or, at least, a part of it.

I set down, however, to tell what a difficulty Bro. Sprinkle got into, and how I tried to help him out of it. It happened late in the fifties while I was Principal of the Hookerton Academy in Greene county.

There came to our quiet village a visitor in whom were combined all the qualifications and functions of lecturer, editor, politician, and preacher. His mission was to unify the contending sects of the Jordanic brethren and procure subscribers to his paper. He drew large crowds and met with very gratifying success. He took great delight in turning his batteries upon the Missionary Baptists, and my brethren of other persuasions—especially Bro. Sprinkle—were equally delighted with the performance. I was truly sorry for myself, for I was the only Baptist of our sort in the village, and I keenly felt my weakness and loneliness. I retired from the audience, "weak and wounded, sick and sore," yet hoping that Divine Providence would, according to the general law of compensation, bring to me some great joy to set over against my grief.

Hope ended in fruition and the joy came sooner than I expected. The visiting brother, with a mission, opened fire upon the advocates of infant baptism. He came down upon his admiring, highland brethren like an avalanche. So sudden and unexpected was the turn in affairs, that the highland brethren withdrew from the field badly scalded, burnt, sizzling, frying, boiling over, and sorely in need of much water to cool their rage. I could add several more figures and then fall short of an adequate description of their sad condition as they left the scene of conflict.

I was here at hand for Bro. Sprinkle as I

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, AUGUST 29, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BE SURE to take advantage of the opportunity your Association offers for learning, for rejoicing, for renewing old acquaintances, for working, and for having a good time generally. The opportunity is not presented but once a year.

READ what the *Christian Index* man saw at the Toronto meeting of the B. Y. P. U. A. Read and beware. If such is B. Y. P. U. A. polity, then there is a difference, a great difference, between B. Y. P. U. A. polity and Baptist polity, as we know it.

FOR Christian and Popular Education. That's what we are working for now; and we are sure we have the right of it, and we know the right will win—sooner or later. It is our duty to enthrone right as soon as possible. A united effort by those who believe in this work will bring about the desired result in half a year. It is one of the easiest of duties to determine to have no representative who will not represent one.

A BROTHER writes in an exchange "four reasons why that at death one should will a part of one's property to the Lord." One who hasn't sufficient faith to give as much as he ought to while living will probably have more than four reasons for not giving at all. There are forty reasons why one should give a part of one's property to the Lord on the first day of the week while living to every four why one should give at death. Selfishness is the most common of sins, and, what is more, it is hardest to overcome among church members.

THE closing words of Sister Knight's letter to the Chowan brethren and sisters, "If you only give money because of your attachment to your missionary, then it is money *poorly spent*. If it is given because of attachment to the Foreign Mission Board, again would I say *poorly* spent," are wise and timely; and in study of them the reason why the Association withdrew support from Sister Knight is revealed, and, also, why the action of the Board is justifiable.

THERE are people who claim to comprehend every word of the Bible,—there is no limit to claims, you know; there are people who think that parts of it were not designed for human perception, and will not be revealed until heaven is attained; and there are people who are so fortunate as to comprehend so much of it that they perceive God and his goodness and wisdom in those parts they do not comprehend as well as in those parts that are clearer. So it is with the afflictions of this world. Some people claim to know all about them, explaining them by science and all that science is made to include; others don't think they are to be known, and they often spend their time bringing on wrinkles and gray hairs and early death by railing at what they cannot remedy; and others live in happy trustfulness that God has them as in the hollow of his hand, and that God is wise and good.

IF A Christian knows his or her duty—and we never saw a Christian that didn't—but never does it, what should be done? If one claims to have faith and lacks works, one is condemned. Surely one cannot know one's duty without previous acquirement of faith; so such a one should be condemned, yea, truly, is already condemned of God as a liar.

It seems to us that there is no better time than the present for cleansing our churches. To put it off is to permit hypocrisy yet another day, and that is sin. The barren branches should not be carried, if it is certain that they are barren; and there is no reason why a mistake about their barrenness should be made. The barrenness of the fig-tree is plain; a church-member without works is plainer. There is not a pastor in our State of any experience who don't know every one in his flock who says he has faith but has not works; and there's no one who doesn't know what ought to be done in such cases.

We are sure that our churches will be greater testimonies for Christ, more worthy to wear his name, if they are thoroughly purged. Inactive Christians are not Christians; they do not do any good, they cannot do any harm except to their churches. Merely because good works cannot save a soul does not argue that all regenerated souls are not engaged in doing good, and therefore one who does not do good for man in Jesus' name is not regenerated, and should not be in a Baptist church.

WISDOM THAT IS FOOLISHNESS.

Paul was very suspicious of men. He kept those who had been converted to Christ under his ministry well in mind. He went back to the places where he had preached and strengthened the cause; he wrote letters to his churches after another pastor had taken them under his care. He wrote a great deal to all Christians. He was very solicitous of the church. It seems to us that next to winning souls he spent most of his energies in maintaining the Christian character of those whom he had won.

What Paul had to contend with in his work among Christians cannot be related in few words; but one great cause of his solicitude and object of his suspicion was the wisdom of men. The people, some of them, at least, were inclined to designate themselves as "of Paul" or "of Apollos," or of one who had preached to them rather than the Christ that was preached. They placed the preacher above the word, the interpreter above the author, the symbol above the fact, the messenger above the message; and Paul was so concerned that he wrote them a letter setting forth his opinion of them, telling them the vanity of their ways, and directing them to the only foundation, the only Master. "I have planted, Apollos watered, but God gave the increase. So then neither he that watereth; but God that giveth the increase." And just preceding this he had significantly asked, "Who, then, is Paul, and who is Apollos?" It was just as if to day some young convert should aver that he or she was a Christian by or under him who was in the pulpit when the conversion occurred, just as people often now attach importance to the time, place and man involved in their conversion. A man may easily create the impression upon young people that he is very important; he can attach meanings to words and sentences of the Bible that make him seem very wise, but which may not be true at all. Such is a danger of the wisdom of this world.

A preacher takes a three line text; he may preach two hours about what scholars say of that text, and never draw a correct or a good conclusion; and he can attach significance to the text that God never intended. We have all seen it. Theory after theory is brought out, and hair after hair is split as to this and that, one small word is made the subject of half an hour's speculation, and never a word is said that will make man more spiritual; but much is said that is calculated to impress one with the preacher's wisdom. This has been made possible by the wisdom of this world, the wisdom that "is foolishness with God."

It is doubtless true that scholars in their foolish wisdom have added a great deal to the Bible that the inspired writers never dreamed of. It is also true that church-members are to some degree divided according to the added meanings of foolishly wise scholars; and some call themselves of this one, some of that. In public controversy what the scholars say is quoted more often than what God said. We need to hearken unto Paul's suggestions to the Corinthians. "The wisdom that is foolishness" is destroying our spirituality.

It seems to us that the human race would be nearer simple saving faith to day if scholars had directed their presumptuous learning upon other things than God's Holy word. It seems to us that most of the troubles of Christianity have arisen from what scholars said rather than from what God said. Translations, indeed, are necessary, but only such as translate without adding jot or tittle. Was not the gospel preached to the simple and uneducated? Did it require scholars to make it clear to the first churches? Did not God know what he was about? And yet as the years have come this man and that has added his idea of God's intentions—misunderstood all the preceding centuries, if the idea is correct,—until the modern Bible student has to brush away the obscuring cobwebs of foolish wisdom, has to study for years what men have said and supposed, before he is pronounced competent to study what God has said. Biblical scholars know but little more of the Bible than any one with a good mind would learn who has studied long and well; and yet the scholars know infinitely more of other men's opinions from the day of the old Roman Catholic disputants until to-day. Some people do not think a preacher is prepared to preach until he knows what the scholars have said and imagined and assumed. To such a state of mind has the wisdom of men—whom they have placed above God—brought them.

If one cannot read the Bible and find God's entire will, so far as earth is concerned, expressed; cannot read the Bible and know what God said through the inspired writers, then that one is beyond being taught by scholars or any one else.

The Bible was made for babes in Christ as well as the old and learned. It is the simplest of books, it teaches the simplest of religions, it is wrapped about the simplest of lives; and yet these simplest of things have been subjects of foolish disputes these thousands of years, while half the world has no means of knowing that there is a Saviour.

If Christendom would ask God for wisdom to-day and forsake the scholars, if each man would have that religion that his Christian conscience approves, it would not be many days before all Christendom were laboring in concert, it would not be long before all the world would be evangelized. The wisdom that is foolishness is leading men away from God to man, leading God's preachers away from the sincere gospel to disputes and contentions, delaying the coming of the kingdom with a burden, the burden of contention and strife, that should not be known of Christians. This end Paul saw threatening the Corinthians; and he forthwith wrote that matchless letter, in which the key-note of Christian conduct is sounded in the words: "Other foundation can no man lay than that is laid, which is Jesus Christ."

IF THE time and energy that is now devoted to disputing over what men think about God's word were devoted to personal work on the one faith, one Lord, one baptism plan, it would not be many days before all our energies would be concentrated on foreign fields, our home work having been fully cared for. It will be vain, if we take forever to get started right. Do the best on what wisdom God has given you, and he will give you more when necessary; meanwhile let other workers work as they think wise.

WE ARE tempted to sympathize with a man that has to come out every week or two with a declaration of principles, saying that he cannot be bought or frightened. A man of character would never think such a thing necessary; one with a good reputation would think it unnecessary; one who had confidence in his principles would despise his accuser. If a brother came to us every morning and told us he was a Christian we would begin to fear that his actions spoke otherwise and that he suspected that we had found it out. Imagine the United States proclaiming its independence every month. Christians don't have to proclaim themselves; nor do honest men. Character is never established by advertising; and never while actions speak louder than words, while daily life is a greater testimony to one's Christian principles than mere repetition of words, should any one have to resort to the latter means; for it always incites suspicion. The world seldom overlooks integrity, even if it is deceived by the worthless self-lauder sometimes.

THERE is no work like personal work. Christ went through many hardships that he might show us what it is. The modern worker may not encounter as many and as severe obstacles as he did, but one cannot encounter any obstacle that is not paralleled in the life of Jesus. His example has been a great blessing upon personal workers; it would have converted the world long ago if one-tenth of those who profess to look upon him as the great Exemplar had adopted his methods and practices; and is that not what he meant by "follow me"?

Let us get into this personal work now. Contributions alone are not sufficient. Prayers are not sufficient. Self also is needed. To give money without sacrifice is too easy to be Christ-like, to pray and not to work—that's an inconsistency that the Bible says cannot be legitimately explained. Prayers and personal work will bring about the desired result.

Now here's the trouble: You want to put off the time to begin; you want a set day for turning about. That is a subterfuge by which the devil gains time and souls. Duties are not to be put off. Begin now, and by word and deed encourage and help, lift up and succor whomsoever you can. Go to your church-meetings, to prayer-meetings, to conference, to associations and union meetings; give them the benefit of your personal prayers and personal efforts; but do not stop here; go to the poor, the sick, the fatherless and widows, give them your prayers, uplift them, succor them. That is what religion is; that is what personal work is. That is what Christians ought to be doing every day.

IT IS said that small contributions "are pouring in like a stream to the treasury of Tremont Temple, Boston." An appeal was sent out to the Baptist press of the country, and this is the response. We never published the appeal because we thought the contributions of North Carolina could be placed elsewhere better than in a great $100,000 structure in a great and rich city, where pastors' salaries are greater than the pews of our church-houses. Surely in this case it is unwise to give "to him that hath."

FROM OUR TRAVELLING AGENT.

FLAT RIVER ASSOCIATION.

This body met Aug. 14th-16th, at Mountain Creek church. By ten o'clock the first day there was a large crowd of representatives from every section of the territory which compose this large body of Baptists. For the past two or three years, the farmers in this section from various causes have not realized good crops from their farms. Last year a severe storm about the first of September did great damage to the growing crops. This year they have the finest prospect that the oldest citizens ever saw. There seems to be no end to the fine tobacco and luxuriant corn crops. Already the warehousemen are out among the farmers, soliciting them to carry the golden weed to their respective markets.

School-men were present in full force. Prof. Hobgood, for the Oxford school; Bro. Stringfield, for the Female University at Raleigh; Bro. Beam, from Bethel Hill, and Bro. Thompson from Virginia.

Dr. Taylor came on Wednesday, and the brethren were delighted with the hope of hearing him in the interest of Wake Forest and upon the general subject of education. A tremendous rain storm broke up the afternoon session, the house being so crowded that it was impossible to speak with any satisfaction.

The people in this section are intelligent and have read with interest what has appeared from Dr. Taylor and others on the subject of higher education.

The reports on the different subjects were well written and most suggestive and helpful to those who spoke. The home talent of the Flat River is abundant and strong, so that under favorable circumstances no discussion lags or becomes uninteresting. Besides the preachers in the Association who are among the best in the State, there are a fine body of laymen—men like Prof. Hobgood, Street, Hester, Parham, Wilkinson, Foushee and others, whose interest in the cause and good judgment on all matters to be considered, constitute much of the activity of this body.

Bro. Willie Foushee, who recently graduated at Wake Forest, was elected Clerk of the Association. He did his work well and made a good impression on the brethren.

Bro. Mills was present and was listened to with interest while he spoke for the Orphanage.

Bro. Fontaine, whose coming to the Flat River from Virginia is hailed with joy by the brethren, was elected to preach the introductory sermon at the next annual meeting of this body.

The fifth-Sunday meetings, which were of great interest but which had been let go down, were revived with much enthusiasm by the brethren generally. This and the going back to naming of specific amounts by the delegates for the churches to attempt to raise for the different objects, struck us as hopeful signs of progress.

The entertainment provided was simply immense in quantity and most excellent in quality.

This is one of the strongholds of the RECORDER. This is an interest never forgotten by brethren Stradley, Marsh, Parham, Hester, Beam, Howard, Malone, and others. I always leave the meeting of this Association under renewed obligations to these brethren for their help and encouragement.

Bro. Hobgood is in good spirits over the prospects of a fine opening of his school next session. I spent a night pleasantly with him on my return from the Association. He is making some nice additions to the already beautiful grounds, of shrubbery, flowers, evergreens of various sorts, &c. The session opens soon, and we hope the number of girls will more than justify the hopes of Prof. Hobgood and friends of the school.

J. C. C.

YADKIN ASSOCIATION.

This body met with Swaim's church in the western part of Yadkin county, Aug. 16th—18th. It was a pleasant trip to our representative up there, and for once he "thought he was sure enough in the mountains," *Charity and Children* says.

There was a good discussion on the subject of temperance; and, by the way, this matter is attracting no little attention from the Associations now. It cannot attract too much until it is clear that Christians have done all they can to prevent intemperance.

Prof. Sledd of Wake Forest made a characteristic talk in behalf of that institution. The Professor is one of the most versatile of men and even in a speech at an Association seems somewhat at home. He thoroughly interested his hearers.

The usual objects were discussed and encouraging reports made and adopted. Bro. Burrus is an able presiding officer and his impartial manner elicited the praise of the brethren. Bro. J. E. Johnson is Clerk of this body.

A visitor to the Association who was more than ordinarily interested was Rev. S. M. Brown, pastor of the First Baptist church, Kansas City, Mo. Bro. Brown is one of North Carolina's best gifts to the West. He was born in Yadkin county, being a son of Bro. W. G. Brown. He is State Mission Secretary in Missouri. His staunch North Carolina Baptist principles were manifested in a series of articles he wrote for the RECORDER last winter. We hope to have a visit or hear from Bro. Brown before he returns.

The Association was unusually well attended, and it seems to be growing in size, in interest and in zeal for the Lord. The body will meet with Antioch church, Surry county, next year.

PERSONALS AND OTHER ITEMS.

....The Baptist church at Elkin has extended a call to Rev. J. E. Greene.

....Rev. A. L. Stough baptized several converts near Kinston last Sunday.

....We regret to hear that our good Bro. Jno. B. Neathery of Raleigh is extremely ill.

....Pastor Saunders of Murfreesboro is aiding Rev. A. Cree, Sr., in a meeting at Roxobel.

....Rev. C. L. Greaves, student of Wake Forest College, has been preaching in and around Norfolk, Va.

....Rev. M. A. Adams baptized five young ladies into the fellowship of our Reidsville church, the 19th inst.

....Rev. Jos. Hiden, the Morehead pastor, is spending a vacation at his father's home in Richmond, Va.

....Dr. N. B. Cobb filled the Raleigh First Baptist church pulpit last Sunday to the edification of two good audiences.

....The Salvation Army is erecting new headquarters in New York at a cost of $350,000. Getting fashionable.

....Sister Williams, who has charge of the Infirmary at our Orphanage, has gone to Cleveland Springs for her health.

....Rev. C. G. Jones, the pastor of the First Baptist church, Chattanooga, Tenn., is visiting his old home at Leaksville.

....Revs. W. S. Ballard and R. E. Peele closed a meeting at Tillery the 19th inst. Seven persons were baptized that day.

....Rev. Geo. J. Dowell of Durham sends us two new subscribers and writes that he closed a good meeting at Yates, 14th inst.

....Bro. Albert Egerton of Raleigh, his many friends will be glad to know, is visiting his daughter and son near Middleburg.

....Brethren Fant and Harmon closed a successful meeting at Warren Plains the 18th. There were ten or twelve professions.

....Rev. Kenneth C. Horner was aided last week in a good meeting at Bethlehem, Chatham county, by Rev. W. F. Watson of Norfolk.

....Rev. J. V. Dickinson, at present pastor at Pocahontas, Va., has resigned, and will go to Alabama about the middle of September.

....Trap Hill Institute, under the care of Prof. E. L. Wagoner, opened the 15th inst., with students in attendance from five counties.

....Dr. J. H. Hiden of Richmond, Va., closed a good meeting at Fork church, Fluvanna county, last week. This church is 120 years old.

....Robeson Institute has opened with upwards of eighty pupils in attendance. Prof. Jno. Duckett is the energetic principal of the Institute.

....A correspondent of the *Atlantic Baptist* states that Rev. H. W. Battle of Petersburg is suffering from throat trouble—whooping cough.

....Sunday-school Chautauqua at Mt. Vernon Springs this week. An attractive program, instructive speakers, zealous workers are the features.

....Rev. J. E. Green's address is Rondo, N. C., hereafter; it was Crutchfield, formerly. The church at Elkin has called Bro. Green to its pastorate.

....Rev. J. B. Marsh has been granted a vacation by his Piedmont, S. C., church; and for the present he is with relatives and friends at Catawba, N. C.

....There were over twenty professions of religion at Middleburg in a meeting by Rev. T. J. Taylor and Bro. Hill of Wake Forest, Bro. Cobb informs us.

....The meeting at Ruffin, in which pastor D. J. Harris was aided by Rev. Hines Weaver, resulted in sixteen professions and twelve accessions to the church.

....Dr. Cobb received two more for baptism at Gardners the 19th inst. Rev. J. E. Fant will aid Bro. Cobb in a meeting at this point the 3d Sunday in September.

....His many friends in this State will be glad to know that the congregation of Rev. Oscar Haywood at Huntsville, Ala., is building a handsome new church edifice.

....Shaw University, for negroes, at Raleigh, will open October 1. The schools of Medicine, Law, Pharmacy and Missionary Training will begin Thursday, November 1st.

...."Church or Board, a Reply to Dr. R. H. Graves' Tract 'Board or no Board,' by Rev. G. P. Bostick, Chefoo, China," has been put in tract form, and will probably be distributed.

....Rev. D. J. Clark writes from Clarkton that he has been down in South Carolina helping Pastor E. W. Wooten and Rev. J. H. Blanton at Honey Camp which resulted in six baptisms.

....Politics will never be purified if every man who recognizes their impurity puts on impurity before he enters the work of cleansing them. Christian civilization alone will purify politics.

....Rev. A. E. Booth, who has been preaching at Decatur and Ingleside, Ga., and teaching, has accepted charge of a school at Yorkville, S. C., and of the Baptist church at Rock Hill, S. C.

....We were glad to have a call from Prof. J. T. Alderman, his sister, Miss Lillie, and his younger brother, last week. Prof. Alderman was returning from Warrenton with his bride, formerly Miss Lillian Watson, and they were on their way to their future home, Tallapoosa, Ga., where Prof. Alderman takes charge of the city schools.

....Miss Lottie Price of Asheville will sail for China this fall under appointment of our Board.

....Rev. W. C. Tyree of Durham is now at Waynesville. He will resume his regular work 1st prox.

....Rev. Jno. C. Hocutt of Burlington baptized six candidates last Sunday and received them into the church.

....Rev. J. A. Owen, who is preparing for the foreign work, will attend Wake Forest College this year, says the *W. N. C. Baptist*.

....Rev. J. H. Hutchinson held a meeting at Bethlehem, Wake county, last week, in which there were forty professions of conversion.

....Rev. R. T. Bryan is no longer supplying for the French Broad church, Asheville. The pulpit is vacant; and the church is getting rid of a debt.

....Pastor J. W. Millard, a Wake Forest man well known in North Carolina, recently enjoyed a good meeting at Fisherville, Ky. There were sixteen accessions.

....Rev. W. H. Reddish held a good meeting at Samaria church, Wake county, last week, in which there were several conversions. The church was much revived.

....There were ten professions of conversion at Bryson City, where Rev. Chas. H. Durham is pastor, recently. Rev. D. H. Green rendered able assistance in the meeting.

....Bro. Stringfield informs us that interest in the Female University is increasing. Pledges are frequent; and he hopes that work on the building will commence at an early date.

....A meeting at Magnolia (S. C.), Rev. J. W. Kenney, pastor, in which Rev. J. F. McMillan did the preaching, resulted in nine additions to the church, says the *Baptist Courier*.

....Rev. J. A. Bivens recently closed a meeting at Macedonia that was the occasion of seventeen accessions to the church by baptism, one by restoration and one by letter, says the *Monroe Journal*.

....Dr. J. A. Mundy, the Baptist pastor, and family have returned home after a few weeks' absence. We are glad to announce that Mrs. Mundy's mother is very much improved.—*Wilson Mirror, Aug.* 22.

....Dr. Russell H. Conwell of Philadelphia, who has been in Europe some weeks on vacation, has just had an abscess successfully removed from the base of his brain, and his health is greatly improving.

....The Baptist City Missionary Society of Richmond dedicated a "Gospel Tent" for revival purposes, which recently came into its possession, last Sunday. Dr. J. H. Hiden has been holding services in the tent.

....While Bro. G. W. Greene's message from China in this issue is not reassuring, it is well to note that Sister Knight, whose letter is dated nine days later, doesn't seem to anticipate any unusual disturbance.

.... Rev. Rufus Ford of Newbern came through Raleigh on his return home last week. He remained over through Sunday and preached for Bro. Stringfield. We were glad to have a visit from him while in Raleigh.

....The Yadkin Association has voted unanimously to debar any church from it that retains members who use or deal in intoxicating liquors. A good resolution, if the Association and the churches will observe it.

....We learn from the *Gastonia Gazette* that Rev. M. P. Matheny has recently closed a meeting at Mt. Holly, in which there were five additions to the church membership. Rev. J. J. Payseur is helping Bro. Matheny at Belmont now.

....The RECORDER's offer of four months' subscription for half a dollar still holds good. Our list is growing, but not so fast as it ought in this important period of our work. Make a final effort this week. Sample copies sent on request.

....Keep our offer of the RECORDER from now until the new year for fifty cents, in mind. Information must be spread. A little work now will tell mightily before the year is out. Send the name now and the money later, if you see proper.

....Rather than go to the expense of printing, directing and mailing a great number of reminders, we have waited until now, relying upon our suscribers to regard the label on their paper. Look now; and send us a part at least of the amount due.

....Rev. W. C. Newton visited our office last Saturday while on his way to an appointment. He stated that he had no further news of his father's illness than that he was stricken with typhoid fever in July. The prayers of Christians are requested.

....Rev. W. B. Morton of Louisburg made a pleasant visit to our office last week. He was on his way to his old home at Lilesville, where he will spend a vacation. While here he made it convenient, of course, to attend the lecture by Rev. Thos. Dixon, Jr.

....The *Baptist Chronicle* of Louisiana got out an illustrated edition recently, the occasion being the annual State Convention. Among others to were pleased to see the likeness of our old friend Dr. W. I. Penick, pastor of the church at Shreveport, La.

....Rev. Dr. Thomas Hume of the State University has been preaching in the Baptist and Presbyterian pulpits at Harrison, Va., by special invitation, this summer, says the *Wilmington Messenger*. Brother Hume's summer home is Waynesboro, Va.

....Rev. Jno. A. Summey of Hanesville writes us of a good meeting at his Liberty church. Rev. Henry Sheets preached with great power, and there were eighteen accessions to the church, and such a revival among the members as is seldom witnessed.

....Dr. W. H. Edwards called on us last Monday, and reported having held a good meeting at Mt. Gilead, Chatham county. There were eight additions. Bro. Edwards baptized three at Merry Oaks Sunday.

....Rev. R. T. Chambers, lately accepted by our Board as a foreign missionary and at present assisting Bro. Willingham, Secretary of the Board, married Miss Mattie Hall a Baptist young lady of Richmond, Va., the 29th.

....Wake Forest College opens before another issue of the RECORDER reaches its readers. At present there is every prospect of a large attendance and unusually good work. Probable attendance is estimated at about 200 first week and 250 the entire year.

....Rev. S. F. Bristoe of Colerain reports two meetings: one at Bethany in which Bro. Jordan preached, and after which Bro. Bristoe baptized eight converts; another, at Colerain, which resulted in nine baptisms. Bro. B. B. Williams helped, and the congregation did good work.

....Those who lay the flattering unction to their souls that the cause of Christian and popular education is waning must be entirely out of touch with the people. From all directions we hear that the friends of Christian and popular education are increasing in number and in zeal.

....Dr. W. B. Royall closed a meeting at Rolesville the 21st inst. There were many evidences of the presence of the Spirit; and eighteen persons professed conversion. Several were restored. Rev. A. Cree, Jr., was with Bro. Royall in this meeting. He is now visiting his father at Roxobel.

....Rev. J. A. Bivens is helping Rev. J. L. Bennett in a meeting at Polkton. The protracted meeting in the Baptist church at Union in Lane's Creek township is very interesting. The meeting is conducted by Pastor J. W. Little. The church has been organized recently.—*Monroe Enquirer, August* 23.

....Dr. Pritchard left for New York City Monday, to be gone a month. He will supply the Central Baptist church while there. Rev. C. S. Cashwell of Hickory will preach here for him the first and second Sundays, and Rev. L. R. Pruitt and Dr. Jno. Mitchell the third and fourth.—*Charlotte Observer, Aug.* 26.

....Young men are becoming interested in the question of the State's educational policy. Among other constant inquiries and applications for information, two young men wrote us last week that they were preparing to make addresses upon the subject. That's the way; personal efforts are effective when nothing else is.

....Rev. J. T. Riddick of Bethel Hill informs us that he engaged in a meeting at Mountain Creek church recently, in which there were thirty-two professions of conversion; he has baptized seventeen. Bro. Riddick has been pastor there nine months, and he is so well pleased that he will stay with them another year.

....The brother who is too tired, too busy, too indifferent, or who has so many lodge meetings to attend, that he cannot go to prayer-meeting, ought to read his Bible and pray a great deal, and do much Christian work, or else he will grow cold, careless, useless, unhappy, and in the Christian life, dwarfed.—*J. A. Stradley.*

....Rev. J. Q Adams of this place closed a very successful meeting at Peachland last Sunday night. There were eight accessions to the church and twelve or fifteen conversions. Very large congregations attended all the services, and the entire community was profoundly stirred.—*Wadesboro Messenger and Intelligencer, Aug.* 23.

....The RECORDER has several excellent books on hand that it will review as soon as possible. Semple's History of Virginia Baptists, a model State Baptist History; "Anglo Israel Jewish Problem;" "The Road to Wealth Leads Through the South;" "Ills of the South;" and others, including some hymn-books, shall have early attention.

....Rev. T. Bright writes from Forest City the 23d: "The revival at New Hope church, Cleveland county, closed the 21st. There were about thirty additions to the church. I baptized twenty-three, one being eleven years old, another eighty. This was a glorious meeting. I start to Milford tomorrow to hold a meeting of several days."

....New Hope Baptist church has had a wonderful outpouring of the Holy Spirit, twenty-four having been baptized and joined the church.——A protracted meeting has just closed at Elizabeth Baptist church, conducted by the pastor, Rev. Thos. Dixon, Sr. As a result of the meeting fourteen were baptized and joined the church.—*Shelby Review, Aug.* 23.

....Prof. G. F. Hankins, of whom many a Wake Forest boy has pleasant memories, has taken charge of Antioch Seminary in the Western part of the State. He writes that Prof. C. P. Sapp, another Wake Forest man, is meeting with gratifying success as teacher at Mars Hill College; and that he himself is feeling at home in a community of regular Wake Forest people.

....The editor of the *Western Recorder* and Rev. C. H. Jones had accepted invitations to take part in a late Sunday-school convention in Kentucky; but having found out that two women speakers were on the program, they declined point blank. Good. Bro. Eaton well says: "The Holy Spirit distinctly and unconditionally forbids women's addressing public assemblies of men and women."

....An interested audience attended the Middle North Carolina Road Conference last week at Raleigh. Many counties were interested; and the discussions will no doubt be fruitful. Our next issue will contain an article prepared for the conference by State Geologist Holmes, entitled "Good Roads and Country Church Going," which received many commendations. It will be followed by another article on making roads.

....Bro. B. E. Bostick writes that we were correct in stating that Bro. J. B. Bostick, Asheville, N. C., will receive and forward all money sent to him for the Gospel missionaries. So the brethren who wrote us will act accordingly. Receipts will be acknowledged in *Charity and Children* and the *Gospel Watchman*. Money sent to Rev. R. L. Patton, Morganton, N. C., will be forwarded to Bro. J. B. Bostick at Asheville.

....All preparations have been completed for raising the new church building at Macon—the land, the lumber and the workmen at hand. Enough money has been received to weatherboard and cover the building. We feel like congratulating Bro. Jno. H. Nicholson, to whose untiring efforts the hold we have at Macon is largely due. Services are held there every fourth Sunday for the present in a warehouse, by Bro. Fant, under the Warren Union.

....Rev. A. M. Simms will have been pastor of the Raleigh Baptist Tabernacle one year next Sunday. Bro. Simms has endeared himself not only to his flock but to many others since he came to Raleigh. The Tabernacle work has grown, and his congregation seems united and zealous. Morover, a decided impetus has been given to Raleigh Baptist work by Bro. Simm's presence and interest. We congratulate him and the Tabernacle, and wish them many returns of the day.

....The thirteenth annual State Sunday-school Convention at Durham last week was of unusual interest. An excellent program had been arranged, and several eminent speakers secured. Bishop W. W. Duncan, J. H. Southgate, Prof. J. W. Gore, Prof. F. S. Blair, William Reynolds, Prof. W. L. Poteat, Bishop Rondthaler, and Bro. N. B. Broughton took prominent parts. The election of officers resulted as follows: President, N. B. Broughton; Treasurer, James H. Southgate, Jr.; Corresponding Secretary, M. H. Muse; Superintendent of Primary Work, W. H. Dodd; Superintendent of Normal Work, Prof. L. T. Blair. Bro. W. A. Albright is one of the Executive Committee.

....Rev. Thos. Dixon, Jr., delivered his lecture, "The Gates of Heaven and Hell in Modern Babylon" in Raleigh on the night of the 14th inst. The lecture deals with the problem of the city, which by common consent is the civil problem of the times. There is nothing sensational in the lecture. If the speaker's manner is sensational, it was born with him, and we suppose he can't help it. Bro. Dixon had facts; and he made them very impressive by a delivery that many have imitated but none have attained. The lecture is highly instructive, and never a moment is allowed for interest to wane. We enjoyed a visit from Bro. Dixon during his short stay. He spent the remainder of the week with his venerable father at Shelby.

....Rev. L. G. Broughton writes from Roanoke, Va., the 22d inst.: "Am just back from the Valley Association. It is an active body; there are sixty five churches in its bounds. Our Calvary church was able to report a net gain in membership the last eight months of 144. Our contractor is under bond to give us our new house of worship Nov. 15th. It will seat 1,000 people with a Sunday-school as large. Rev. J. L. White of Asheville is to help me in a meeting as soon as we get the church completed. Rev. P. A. Anthony, a Wake Forest boy, though a Virginian, has taken charge of East Roanoke church. He starts off well. I will be at the Sunday-school Chautauqua. Rev. Jno. A. Wray of Knoxville was in our prayer meeting last week on his way to Winston. He goes to as good a land as ever the Lord made."

From Rev. G. W. Greene, China.

Written to Mr. Jos. G. Brown of Raleigh, from Canton, China, under date July 9th:

"The last month or two has given us a taste of the anti-foreign bitterness so easily stirred up among the Chinese. There has been a fearful scourge of bubonic plague in Canton and among the Chinese in Hongkong. Scarcely any foreigners had it, and the Chinese persuaded themselves that the foreigners were to blame for its being among them. They also charged that the European authorities of Hongkong brutally treated those afflicted with the plague. These reports were industriously circulated by placards all over two provinces, and for a time there was intense excitement and some riots. Two lady physicians (Americans) were stoned and considerably hurt in a village across the river from Canton, one native preacher was killed, and several chapels destroyed, and two colporters severely beaten, in the county around Canton. But everything seems to be growing quiet again."

Stovall—Island Creek.

From the second Sabbath in July the meeting at Stovall was protracted six days. Rev. R. Van Deventer aided the pastor. His preaching was greatly enjoyed. About twenty professed faith. Seventeen have been added to the church; twelve by baptism and five by letter. Three others have been approved for baptism. It was a precious meeting.

From the third Sabbath in July the meeting at Island Creek was continued six days. The pastor had no ministerial aid. It was a meeting of great power. There were about thirty professions of faith. Twenty five have been baptized, one restored, and three others have been approved for baptism.

J. A. STRADLEY, *Pastor.*

CORRECTION.—It is stated in the first column of our first page that the word *demonttist* is not defined in Stormonth's dictionary. Since the "outside" of this paper was printed we have found that this is a mistake. Stormonth and the Standard agree in their respective definitions of the word.

Capt. S. A. Ashe has announced himself as a candidate for the U. S. Senate to the seat occupied by the late Senator Vance.

A Statement from China.

TO MY BRETHREN AND SISTERS OF THE CHOWAN ASSOCIATION WHO PROMISED TO SUPPORT ME IN CHINA:

I hope you will give me your attention while I make this

STATEMENT:

It is not my plans of mission work which have undergone a change. The policy of the Board's missionaries of North China has changed, and their plans of work are very, very different from what they were one year ago. I will give you as many facts to prove my statement as you desire.

I do not choose to labor under their "new dispensation," as one of their number has appropriately called this introduction of subsidizing elements into the work. Nay, verily, I prefer to suffer afflictions with those of right principles rather than enjoy the pleasures of a "big" salary and flattering encomiums for a season. I only asked you to give me less money and send it directly to me, in order that the fragments be saved and nothing lost.

If you have said that you will withdraw support from her whom no one has called unfaithful, then let me inform you that the North China Mission, without consulting you, the Board, or your humble sister, have withheld my salary for three and one half months. Not one cent have I received from any source since the last of March. I do not give this information to excite pity. I do not want any money which is given through pity for the "poor missionary." My support is a small matter: I could earn that if I were in America, but I want *justice to God's work and to His laborers* wherever or whoever they be. I have not suffered for any good thing. I shall not suffer, for He who feeds the little sparrows still careth for me. If you let me know *certainly* that it is the voice of those who have supported me with your prayers and your gifts, which is echoed in "J. C. C.'s" account of the last session of the Chowan Association, then I turn away, though with sadness. At the same time, with the news from my Association as recorded in the RECORDER of May 30th, came a letter from an unexpected source requesting that I might be adopted by the churches of another Association.

What shall I do, brethren and sisters? If you only give the money because of your attachment to your missionary, then it is money *poorly spent*. If it is given because of attachment to the Foreign Mission Board, again would I say *poorly spent*.

Yours in earnest for missions.

F. S. KNIGHT.

Chefoo, North China, July 18, 1894.

Notes From the East.

Dear Recorder:—Dr. C. S. Blackwell is spending his much needed vacation on the beach, and your correspondent is supplying his pulpit in his absence. The Doctor has done good work here since he came among us, and his church is now in excellent working condition. Besides his regular work here, he preaches twice a month at Salem, a church about twelve miles in the country, at which place he has recently conducted a protracted meeting that resulted in the addition of ten or twelve members to the church. Brethren Wood of Sawyer's Creek and Saunders of Murfreesboro have just closed a delightful meeting at old Ramoth Gilead church as a result of which six were baptized and two restored to church fellowship.

Owing to the serious illness of his aged and faithful wife, Dr. R. H. Overby could not be with his church at South Mills in its meeting last week. But we are told that it was a glorious meeting, resulting in twenty-four additions to the church. It was conducted by brethren Josiah Elliott and S. B. Overton. Bro. Elliott says that the church seems to be thoroughly revived, and is once more united and harmonious.

The recent meeting of the Yeopim Union was one of the most pleasant and prosperous in its history. Rev. W. B. Waff preached the introductory sermon, which means, of course, that it was a good one. Perhaps the most interesting feature of the session was the discussion on the present ruinous and unjust policy pursued by the State in giving aid to higher education at the expense of common schools and the denominational colleges. The audience, as well as the speakers, seemed to think that the views set forth so forcibly by Dr. Taylor were such as every loyal and patriotic citizens should hold.

Old Reynoldson Academy seems to have recently taken on a new lease of life. The boom inaugurated last year by Prof. J. G. Mills has been continued this year by Prof. M. O. Carpenter who graduated from Wake Forest last week. This is an old and famous institution and deserves to live and flourish. J. PAUL SPENCE.

Elizabeth City, August 20, 1894.

Church Action Rescinded.

Dear Bro. Bailey:—Two years ago in September the Gold Hill Baptist church brought a charge against Rev. J. C. Denny and excluded him. Since that time the church has seen that they made a mistake, and in justice to Bro. Denny, to ourselves and to the cause, we wish you to publish our reconsideration as you did our first action. It is as follows:

We, the Gold Hill Baptist church, met in conference Tuesday night, Aug. 7, 1894, and on motion reconsidered Bro. J. C. Denny's case and finding no evidence to prove the charge, we therefore rescinded our former action and ask him to pardon our blunder.

L. D. MCCORMICK, *Church Clerk.*

Col. Wm. H. Richardson, a well known newspaper man, and at the time of his death City Editor of the Raleigh *Daily Press*, died on the 23d inst.

Congress adjourned on Tuesday, 28th inst., and the new tariff bill is a law.

Pinnacle and Mount Airy.

It was my pleasure to visit Pinnacle, N. C., and spend nine days there from Sunday, Aug. 12th, to Monday, the 20th, in a meeting with Bro. C. C. Haymore, who is pastor of Shiloh church at that place. The meetings were well attended and we hope good accomplished. Shiloh is a good church, beautiful for situation, and shepherded by a true man. My home was with Bro. E. W. Culler, a reader of the RECORDER, an exemplary Christian, and a fine business man. His wife knows how to make home happy and visitors comfortable.

Prof. W. L. Poteat and wife, mother and sisters were visiting relatives there, and made it more interesting to me. This modest man, scholar, Christian, and representative of Wake Forest is my ideal of a Christian gentleman.

I would like to say more about the people and beautiful surroundings of this place, but want of space forbids. I came up home with Bro. Haymore to spend a few days here in Mount Airy. I am glad I came, for it is a delightful spot, and he has a charming home. Maj. Robert Galloway, who has so largely builded the town, is going to take me out to the White Sulphur Springs this evening. No place in North Carolina has a brighter future than Mount Airy.

On leaving these beautiful heights I go to Leaksville, where I have an engagement to meet my friend and schoolmate, "Cujus Jones," pastor of the First Baptist church in Chattanooga, Tenn. We will spend a few days amid the scenes of our boyhood days together, and then go back to our fields of labor. J. H. LAMBERTH.

Mt. Airy, Aug. 21, 1894.

Evangelists, and their Methods.

The class of preachers known among us as "Evangelists" seems to be on the increase, and our people are, as a rule, becoming more familiar with them and their methods of procedure in winning souls. Speaking in general terms, evangelists are certainly possessed of one great and important, and, we may say, absolutely essential qualification in the prosecution of their work, and that is *intense earnestness*. Without this, all evangelistic effort is a failure. A humdrum "poke-easy," going about attempting the work of an evangelist, and lacking intensity of purpose, both in manner and method, would simply be ridiculous to saint and sinner everywhere.

But while we admire the vim and the vigor, the fire and the zeal of the *specialist*, in the line of work indicated, and oft as we sit under their burning words and feel our own souls becoming all aglow with the same sacred flame, yet we cannot help criticising to some extent the apparently new methods of drawing out and "catching," so to speak, the sinners before them, in order to commit themselves to those same methods.

All evangelistic methods are not equally objectionable: some are much more so than others; but if we would save men, under God we must arouse the slumberer from his death-like sleep, and show him the only Saviour, even Jesus, ready to save.

In four meetings with an evangelist, Rev. J. T. Jenkins, we have found few objectionable methods. We have not always approved, but have borne quietly, giving hearty sanction when and where we could, and withholding it when we could not approve; but, on the whole, we have had real pleasure and comfort in working with this faithful and fearless, open and candid, and intensely zealous brother, whose labors as an evangelist God abundantly blesses in all places where invited by pastors of our churches.

Twelve at Manchester were baptized; ten at Lebanon; fifteen received at Mount Gilead, and several at Dunn, while quite a number at all these professed to accept Christ, who did not unite with our people.

The Dunn meeting under Rev. J. T. Jenkins was soul-stirring and fruitful, although the church is without a pastor, and was even while the meeting was held, but the brethren were revived, and great good, no doubt, will result from the work and labors of the evangelist.

May God bless Bro. J. T. Jenkins, our Baptist evangelist, wherever he goes.

W. B. HARRELL

Dunn, N. C.

Parents cannot be too careful in the selection of institutions for educating their children. Among others we take pleasure in commending the Raleigh Male Academy announced in this paper. Its proprietors are thoroughly cultured educators; and we commend them from personal experience.

Announcement.

MRS. LAURA M. JONES, a Teacher of Music of several years' experience, endorsed by high authority and most flattering testimonials, will open a School for INSTRUCTION ON PIANO, in the city of Raleigh, on Monday, Sept. 3rd, 1894. Parents or pupils will find Mrs. Jones for the present at Exchange Hotel, Hillsboro Street.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

August.

Three Forks—Tuesday, Aug 28-30, with Gap Creek church.

South Yadkin—Thursday, Aug 30-Sept 1, with South River church, Iredell county.

Elkin—Thursday, Aug 30th-Sept 1st, with Macedonia church, two miles north of Hamby.

September.

Caldwell—Thursday, Sept 6-8, with King's Creek church, eleven miles east of Lenoir.

Yancey—Thursday, Sept 6-8, with Mt Pleasant church.

Stony Fork—Friday, Sept 7, 8, with Zion Hill church, two miles east of Antioch Gap, Wilkes county.

Ashe and Alleghany—Thursday, Sept 13-15, with Healing Springs ch, ten miles north of Jefferson.

King's Mountain—Thursday, Sept 20-23, with Shelby church.

Sandy Creek—Thursday, Sept 20-23, with Love's Creek church.

Alexander—Thursday, Sept 27-29, with Mt Olive church.

(CONTINUED FROM THE FIRST PAGE.)

had been for myself. For while the roar of artillery was a cooling, healing balm, and a delightful serenade to me, it was a rumbling earthquake, forked lightning and balls of fire to Bro. Sprinkle.

He walked with me to my room, and talked faster than he walked.

"Brother Albritton," said he, "did you ever hear the like?"

"Well—no," said I, "not exactly the same."

"What audacity in him to say there is not in the whole Bible one example of infant baptism, or one command requiring it!"

"It was a bold assertion, Bro. Sprinkle," said I, "but it has often been made before."

"Why, I don't profess to know a great deal about the Bible; but I know more than one passage that clearly proves the practice of baptising infants in Apostolic times."

"You do!" said I.

"Of course, I do!" said he. "When we get to your study, give me a Bible, and I'll show them to you."

"Good!" said I. "You need not find but one passage, as it is getting late, and one will do as well as a dozen. When you find it, we'll enter into a confederacy and whip that fellow to-morrow right out of countenance. I mean, we'll whip him *metaphorically*," I added, lest Bro. Sprinkle, in his unhappy state of mind, should interpret the language literally.

Bro. Sprinkle was pleased, and when I disclosed to him the fact that a small fortune lay almost within his grasp, his curiosity was raised to a white heat.

"How is that?" said he.

Said I, "There is a fellow in Tennessee who has in bank $1,000 to be paid to the first man or woman that finds one plain example of infant baptism or command for it in the Bible. Now I propose that, as soon as you find one passage, I will forward it, draw the money, and turn over to you $500, or one-half of it."

"Agreed!" said he. "It's the easiest money I ever made."

"Better wait until you make it," I cautiously suggested.

By this time Bro. Sprinkle and I were seated in my study and hard at work, he with a Bible, and I with a concordance.

"The plainest passage that I can now think of," said Bro. Sprinkle, is the one that reads, 'Suffer little children, and forbid them not, to come unto me and be baptized; for of such is the kingdom of heaven.'"

"Good, sir! if that's in the Bible, we will have the money at once," said I encouragingly.

"It's there; for I've read it time and again, but I can't find it just now," said Brother Sprinkle.

Turning to the word "suffer" in my concordance, I told him to look for Matt. 19: 14

"Here it is!" he exclaimed, and hurriedly read, "Suffer little children, and forbid them not, to come unto me and be baptized: for of such is the kingdom of heaven." Joyful over the completeness of his triumph, he threw the book upon the table, and asked me what stronger proof-text did I want.

I told him it was strong enough. It would certainly bring inglorious defeat to the visiting brother, and a thousand dollars to our impecunious pocket-books. "But," said I, "Bro. Sprinkle, you are excited, you read too rapidly. I wish you would read it again and slowly."

He read slowly, "Suffer little children, and forbid them not, to come unto me—*and—and—and—*"

"And what?" said I.

"Really, there is no '*and be baptized*' here; but I thought there was. I am sure I have seen the words somewhere."

Still looking at my concordance, I told him to turn to Mark 10: 14, where he would find the same passage or one much like it. He failed to find the much-wished-for words there. Finally, I directed him to Luke 18: 16. But the missing words were not there. I had done my best for Bro. Sprinkle, but I saw that he wore a look of distrust and suspicion, as he asked me the question:

"Isn't your Bible a *Baptist* Bible?"

It is like your Bible," I said, "and all other Bibles in the community; and I confess that they all favor the Baptist view of baptism; but I cannot say they are *Baptist* Bibles."

"Well, I don't believe my Bible is like yours. I'll go home and see." So saying, he arose to retire.

"Hold on," said I, "can't you think of any other passage?"

"Not now," impatiently answered Bro. Sprinkle.

"Neither can I; but my sympathy for you," I tenderly said to him, "moves me to render you all the help of which I am capable; and there is one passage in my mind that, while it might fail to overwhelm the visiting brother who has made war upon the infant rite, or to draw the $1,000 from the Tennessee fellow, has been quoted as giving support to your practice of baptizing infants."

"Where is it?" eagerly asked Bro. Sprinkle, picking up the Bible.

I told him to turn to 1 Peter 2: 13, and read until I told him to stop. He read: "Submit yourselves to every ordinance of man for the Lord's sake."

"Stop! that's far enough. That's the strongest proof-text I know of," I said as comfortingly as I could.

But Bro. Sprinkle went out with a mingled expression upon his face, that I have never been able fully to interpret. He didn't seem to be very happy. I am still wondering what was the matter with Bro. Sprinkle.

A dose of Ayer's Cherry Pectoral taken in time has prevented many a fit of sickness and saved numerous lives. This proves the necessity of keeping this incomparable medicine where it can be readily reached at all hours of the day and night.

Honored be woman! she beams on the world graceful and fair, like a being of light.—*Hood.*

New People's Dictionary.

It is with pleasure that we add our judgment of "The New Standard Dictionary." From the best information we regard it as the first complete scientific work of the kind which has been published. A study of the names of those who have given their time and thought to the "Standard Dictionary" shows that in every instance they have been carefully selected, and after an examination of the work, we must admit that it has been prepared with great thoroughness and with a keen discriminating sense of what the public needs.

It would seem as if no pains had been spared to make the Dictionary complete within the limits assigned for it, and it occupies a place among the dictionaries of the English language which had not been occupied before, and which it ought to hold for several generations.

The growth of the language in its volume of words is almost beyond belief. When Dr. Johnson published his dictionary, he brought the language within 45,000 words; Stormonth raised the list to 50,000, Worcester to 105,000, Webster (International) to 125,000, the Century to 225,000, and the Standard to nearly 300,000. Thousands of words are here admitted for the first time into a general dictionary, and over 4,000 have come from the electrical developments of the last few years. The space gained by throwing out obsolete words, or those which are of no practical value, has been many times occupied by the introduction of living words that should be found in a dictionary that appeals to the whole of the English speaking race.

Another point of great importance is the grouping of derived words around their primitives. This was a feature attempted by the Century, but it has been immensely enlarged upon in the Standard, and a great many compound words that needed only the briefest definition have been brought under the chief words from which they were derived and defined by a single phrase suited to each case. This plan saves space and time. It is of immense service to the student to have the stem word and its compounds with other words grouped where they can be read immediately, and hundreds of times in the Standard long lists of scientific terms are brought together under the heading of the root which enters uniformly into all their compounds. It is not only a book of definitions, but explains and throws light upon phrases in common use and shows what their authority is and what they mean.

The Standard Dictionary occupies about 2,300 folio pages of three columns each, cost about $1,000,000, and the editor wisely says that it has levied contributions upon nearly every living person who could furnish something of value to its pages.

A notable feature of the Standard is the extent to which it has come under the control and guidance of experts. All dictionaries reach their perfection in this way, but the Standard seems to have been specially indebted to experts in different departments of knowledge for its accuracy and thoroughness and discrimination.

It is surprisingly full of information on every point in which a dictionary ought to be strong, and it is so thoroughly systematized and so easily accessible that it can be consulted easily and satisfactorily. It has eminent usefulness as a school dictionary. It is particularly valuable in the definition of scientific terms, and it is rich in its service in presenting the classification of the sciences. It is not surprising that leading scholars and literary men all over the country have recognized the Standard with a growing sense of its value. It is a monument of the highest character which the publishers of this work have reared in honor of the English language, and it is a marvel that in the last four years such a work should have been prepared. It is evident that in its preparation no pains have been spared to make it an authority in every department of knowledge, and it is plain that great care has been exercised at every point to avoid the introduction of superfluous matter. It will find its way everywhere by its abundant and original merits.

We take pleasure in calling attention to the advertisement of this wonderful work in this issue of our paper, and that the State Agency for North Carolina has fallen upon the shoulders of Mr. Wayne Allcott, a man we believe fully capable of pushing the sale of this extremely valuable work as it deserves in our State. Let us all be wise and purchase a copy of this great work and enjoy its valuable information for so little cost.

An Eastern Letter—Conversions, Baptisms, &c.

Dear Recorder:—Five weeks ago I left my home and family for Hamilton on Roanoke river. There I met Bro. E. J. Edwards engaged in a meeting. We labored there ten days, resulting in much good to the church. At the close of the meeting, Bro. Edwards disturbed the waters of the Roanoke. We hold in kind remembrance the Sheridans, Robersons, Pipkins, Saulsberrys, Williamsons, and others whose names I have not room to mention.

I spent a few days at Williamson in Bro. Edwards' home. I visited his church and was much impressed with his excellent people and the work of the church.

Eastern Carolina is the finest country in which I have traveled, either in this State or in the States of Georgia, South Carolina or Virginia. But where there are advantages, there are some disadvantages. The trouble with Eastern North Carolina is whiskey, "Hardshelliam," and worldliness.

I like the borders of the old Cape Fear the best; so I next put my foot on the sand at Shiloh church, with Brother E. C. Beard, preaching for his people seven days, which was attended with a great awakening among the unsaved. A forty-eight hours' rain broke up the work for the present; but it will be resumed at the next meeting. Sixteen were received for baptism. Bro. Joseph Fisher came in and did some excellent preaching.

Next we stopped at White Oak, in charge of Bro. Wm. Brunt. Here we labored six days and nights until we wore our lungs and body down, and had to call a halt for a few days' rest, suffering with great hoarseness. This meeting was truly a gracious one. At first call penitents responded, and continued to increase. When we left Monday night, the 13th ult., there were fifty penitents at the front seats. Bro. Fisher was present and did well his part in the meeting; so were brethren E. C. Beard, W. S. Melvin and Ellis, all working in harmony. We await the results. These people are among earth's nobility. We were nearly overwhelmed with their kindness and helpfulness. Bro. Brunt is included in this statement. The country is grand; money not very plentiful, but milk and honey, bread and butter, pork and hominy are in abundance. Bright-eyed young people are numerous, and there is a good academy building for school purposes. Besides they have the largest church house in the county, and during the meeting it was well packed, many standing at the entrance, &c. I am not able to say how many were present during the series of services, but probably between 400 and 500 people. Many stated they were benefited. I never preached with as much freedom as I did during the last three nights of my stay, and also enjoyed talking to and instructing the penitents.

I am now at home resting and doctoring my throat for another campaign in South Carolina. After my return, I shall go to Shiloh; then to Beaverdam, where I will meet Bro. R. C. Sanderling, and thence to various points with Brother W. S. Melvin, closing my round of labors on or about the the third Sabbath in September.

Other brethren and churches desiring my services later can let me know in due time. (All through Brother Brunt spoke of Brother Fisher as "wheel-horses.") I have no power only as God gives it. I am trying to devote my time to evangelistic work. I will say that no one will have cause to regret inviting Bro. Fisher in this work of winning souls to Jesus. We have no clap-trap methods: prayer and faith are our supports. God be with your readers.

D. J. CLARK.

What is our life but an endless flight of time!—*Emerson.*

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NOTICE.

Having qualified as the Administrator of the estate of John Norwood, deceased, late of Wake county, this is to notify all creditors of said estate to present their claims to me at Veto, Wake county, N. C., on or before the 18th of August, 1895, and those indebted to the estate will please make immediate payment to me.

GEORGE B. NORWOOD, Admr.
August 18th, 1894.

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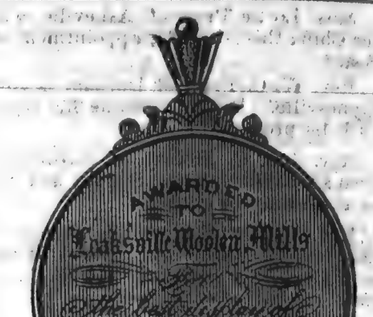
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are at the old place, under the old management, making the same line of excellent goods. Write us for information and samples if you have any wool to be manufactured into Blankets, Fancy Bed Spreads, Cassimere, Jeans, Flannels or Yarns.

AN AGED LADY

SUFFERED 40 YEARS.

Dyspepsia, Chronic Diarrhœa, Debility, Rheumatism 10 Years. All Yield to Germetuer.

"I am seventy-five years old. For more than forty years I was a sufferer with

DYSPEPSIA.

What I ate made me sick, and finally the trouble ran into a

CHRONIC DIARRHŒA.

I was reduced to a state of great debility. In this condition, some two or three years ago, I began to use Dr. King's

ROYAL GERMETUER.

It has done me more good than all the medicines I have ever taken. I can

EAT ANYTHING I LIKE,

and my general health is good. I also had

Rheumatism 10 Years

in my hand and arm, and since taking the Germetuer that too is entirely relieved. I have recommended Germetuer to many others who have tried it with great benefit. I think it is the greatest medicine that I know of."

MRS. B. PURSER,
Hazlehurst, Miss.

Mrs. Purser is the mother of Revs. D. L. and J. H. Purser, of New Orleans, two eminent Baptist ministers.

$1.00, 6 for $5.00. Sold by Druggists.

King's Royal Germetuer Co., Atlanta, Ga.

School Printing.

We are now specially prepared for all classes of School Printing, Catalogues, Announcements, Circulars, Invitations, Programmes, &c., in the highest style of Printing Art.

Fresh Type and Papers. Latest styles. Work done with great despatch.

EDWARDS & BROUGHTON,
Printers & Binders,
RALEIGH, N. C.

W. L. DOUGLAS $3 SHOE IS THE BEST. NO SQUEAKING.



$5. CORDOVAN, FRENCH & ENAMELLED CALF. $4. $3.50 FINE CALF & KANGAROO. $3. POLICE, 3 SOLES. $2.50 $2. WORKINGMEN'S EXTRA FINE. $2, $1.75 BOYS' SCHOOL SHOES. LADIES $3, $2.50 $2, $1.75 BEST DONGOLA. SEND FOR CATALOGUE. W. L. DOUGLAS, BROCKTON, MASS.

You can save money by wearing the W. L. Douglas $3.00 Shoe.

Because, We are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protects you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value given than any other make. Take no substitute. If your dealer cannot supply you, we can.

Christian Character.

BY REV. H. C. STANDRIDGE.

1. Christian character is something very unlike natural character. Natural character is that which comes with us into the world. Moral character is the natural, rather tamed, by being kept in good company. Or it is the natural, fettered by so much long and tedious good discipline, that some good habits are formed. Character is what a person *is*, and not what may be said of one. Reputation is not character, but is the best proof of it. Christian character is of a peculiar origin, and primarily and pre-eminently an excellent grace. It is the work of the Holy Spirit on the soul, changing all of its desires toward holiness. It makes a remarkable impress in our memories, in our minds, in our hearts and in our affections. It is soul-revolutionary in its advent; we never can forget it. It is a new life—a life from death eternal, to life evermore. It means salvation from condemnation. This life is evidenced by the most wonderful potentialities. This Christian character is made up of the most noble principles. They are heaven-born.

2. Love is one constituent factor in this marvelous character. Not mere natural love, but something more, higher and purer. There is a law of natural love in man which may be denominated the highest instinct. But it is selfish and blind, when compared with this noble principle of love that abides as part of Christian character. Divine love pervades a broader and deeper space of the soul. It reaches out after things that are good, righteous and heavenly. It does not abolish those affections of nature that are legitimate in their tendency, but gives them strength and lustre, and becomes their finishing touch. This Christian love looks up to God as its supreme object. It sympathizes with fallen humanity, prays for its enemies, hates sin, and loves sinners. It is the chief antidote against universal confusion. It sets in tune that discordant soul which knew no harmony with God. It draws back the wandering child to its Heavenly Father. Love is the golden chain that binds the faithful in one great brotherhood. Love is the ever-blooming flower of Christian character. It is the adamantine chord of ecclesia—the driving-wheel to good works. When the soul is tossed, as a ship at sea, by the powers of darkness, love to God will lower the sails, calm the crew, and save from wreck. When anger would rage and break forth in destruction, love awakens the cry of eternal mercy, and prevents devastation. Or, when blind enmity would stain its hands in the blood of the innocent, it says, pity them, for they know not what they do. When our tongues would throw off poison, love hears the call, "return not railing for railing." Love is the white flag of peace planted on the highest pinnacle of the soul: its rolls are unfurled and waved over the world by Immanuel's breath. Nowhere else can these peaceful colors be found; no other point is suitable. The Holy Spirit put the ensign there, and left it there to signalize its victories, and declare its possession forever and ever: it is an everlasting memorial.

Spiritual love finds its beauty in holiness, and pleasure in the praise of its God. Its delight is in the law of the Lord, and its glories in raising the world to the high planes of faith. This love is like Christ its giver, changing the heart of man more and more like the Messiah, until it shall be made fit for those mansions not made with hands. Without it, life is a failure, hope unfounded and faith a myth.

"Oh, it would be
A world without a sun,
Cold as the snow-capped mountains,
Dark as the myriad nights in one,
A barren scene without one spot
Amidst the waste,
Without one blossom of delight
Of feeling, or of taste."

3. Kindness is another feature of Christian character. It is unique in the world of expressions, sublime in its force and simple in display. All people and tongues can speak it. All minds can understand it. It is a language of purest diction and simplest euphony. One has said, it is a harp on which the tiniest fingers may play heaven's sweetest music on earth. Kindness is so mysteriously connected with love, that it may be said to grow as a grafted bough, or rather as the fruitage of it. And its association with pity is as the bending knee to prayer, or the tearful eye to a melting heart.

Kindness is as varied in its offices as the world of flowers. To the downtrodden it stretches forth its tender hand to lift them up; to the thirsty, it gives a cup of cold water; to the hungry, a loaf of bread. To the restless, weary soul, it points to the shades of grace, and to Christ the great rock in a weary land. To the sorrowing and despairing, it would dry up their tears and heal their pain. The pillows 'neath the aching head are softened by its deeds: it is much found in the house of mourning. It goes on the battle-field; it wanders among the disease stricken and in the destitute homes, visits the prisons, makes donations, builds almshouses, and works and prays for the betterment of fallen humanity. Kindness to the hearts of men is like the summer dew to the flowers, or as the showers to the parching fields. This blessed principle does not grow and thrive in every heart, but is found only in the renewed, only in good ground, where it has been prepared by the Holy Spirit.

4. Humility is the evergreen of a Christian heart; it is the under-carpet of a rich scene. It is like a twin-sister to charity; like Christ it can commune with publicans and sinners in order to do them good. The prayer of the publican, "God, be merciful to me a sinner," is the true poetry of humility; or like Samuel, when he said, "Speak, Lord, thy servant heareth," or like Moses at the burning-bush, will take off its shoes at the command of the Master. Humility gives to man what Christ said to Zacchæus, "Come down." This is the good seed planted within the soul by the regenerating power of the Holy Spirit. It is a creature that is found in no character-climate, but that of the Christian's. Paul learned it when on his way to Damascus. Jonah when in the fish's belly, and Nebuchadnezzar after seven long years of judgment lecture in the fields with the beasts, got some smattering notion of its importance. The Pharisee thanked his God that he was not like other men, because there was no humility in his soul. Christ gave the most perfect teachings on this principle and the only full and faultless examples. His life is the living rule of humbleness, and those that have this living gift are known by their conformity to this rule, and their fruits are after the kind of Christ, the great tree of life. Humility is the heaviness of the cross. It is the powerful foe to the world, the flesh and the Devil. The humble shall be lifted up by the power of God and shall be victorious by the might and glory of his promises. Humility like death tends to a universal. God's mingled judgments admonish the world to humility; and Sinai's awful thunders, her smoking top, her sounding body and playing lightnings amid the swelling peals of the trump of Jehovah, are beseeching mankind to the humility found in Christ our Lord. Humility is a most wonderful attribute of the blood-washed throng: it is so powerful that all the forces of hell cannot smother it out. It is so buoyant that the floods of sorrow cannot drown it—so vital that the chilly winds from the polar regions of sin do not destroy its vigor nor stop its ever-blooming energies. It shall triumph most gloriously, and like the polished opal-stone, shall show many features of grace divine now and ever more.

W. P. Drop, druggist, Springfield, Mass., writes: "Japanese Pile Cure has cured a lady seven years afflicted: could not walk half mile in last three years; now walks any distance." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Individual Effort.

Applied Christianity will avail to avert the dangers which appear in the clouds of our horizon to-day. Every man, woman and child who dares to hope that his own sins are pardoned, his own name registered above, must prove his love to country, to God, and his fellowmen by earnest *individual* effort to carry the gospel to every home and to every darkened heart for whom Christ has died, and then, and not till then, will that matchless prayer of our Lord, "Thy kingdom come, thy will be done on earth as in heaven," cease to be a mockery on the lips of the professed followers of Jesus.

F. E. H.

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall Hair Renewer to keep the scalp healthy and prevent baldness.

The latest craze among churches is devolution—that is, devolving on some society the work that ought to be done in person.—*Kentucky Baptist.*

A critic is a man who on all occasions is more attentive to what is wanting than to what is present.—*Addison.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR AUGUST: HOME BOARD.

"Beginning at Jerusalem." Missionaries, 381; churches and stations, 1,239; baptisms, 4,470; Sunday-schools, 429; scholars and teachers, 19,381; churches constituted, 133; houses of worship built, 67. Receipts of Home Board, $67,768.51.

STUDY TOPICS.—Relation between Home and World Evangelization. Co-operation of pastors with the work of the Board. Home Missions and patriotism. Rome and the public schools. Baptist strength in the South the measure of responsibility.

Recommendations of the Home Board to the Woman's Missionary Union.

ADOPTED AT ANNUAL MEETING IN DALLAS, MAY 11, 1894.

1. The Home Board would emphasize the need of moneyed contributions for the support of missionaries and their families on the frontier, and in other places of great destitution.

2. That there be a continuation of the blessed work of sending boxes to the missionaries.

3. The Board asks aid in its work for Cuban schools, among the foreign population, the Germans in Baltimore, St. Louis, Kansas City, Louisville, and other places, the Chinese, the Cubans in Florida, the Mexicans in Texas and New Mexico, and especially for the colored women in and around our homes.

4. The Board, having requested the Sunday-school Board to arrange for the observance of Missionary Day in the Sunday-schools, asks that the Woman's Missionary Union give to that Board such assistance as it may solicit.

LETTER FROM DR. I. T. TICHENOR EXPLANATORY OF THE RECOMMENDATIONS.

Executive Committee of Missionary Union:

DEAR SISTERS:—We submit to you in the accompanying recommendations the objects for which the Board desires that the Ladies' Societies composing the Union should work during the coming year. No argument is needed to justify their selection, and no appeal is necessary to create interest in laboring for them.

The meagre salaries the Board is able to pay the men who in the midst of so many hardships and privations are sowing gospel seed in the broader fields of our country, makes its own appeal for increased contributions to this part of our work.

The blessed results that have followed the sending of boxes of supplies to our frontier missionaries, and the increasing interest in the good work are enough to commend its continuance to all the Ladies' Societies.

Nor is our work among the foreign population of our own land, whom God is sending by thousands to our shores where they may learn those truths that make wise unto salvation, less in its importance, or less powerful in its appeal to our sympathies for help. We cannot deny to the stranger within our gates the bread of life which we have so freely received. Our Cuban work every year surprises and rejoices us with new developments of its depth and power. That alien race, which God for wise purposes has suffered to be brought among us and multiplied until it numbers seven millions,—who are not only at our doors, but are parts of our households—must not be forgotten in our efforts to save the lost. All these classes, each in its own peculiar way, call for help from the Christian women of the South. We are sure the supplying of their needs will meet with a ready response.

May the Spirit of God incite them to their full duty to these needy multitudes, and bless them in their efforts to save those who are ready to perish.

I. T. TICHENOR, *Cor. Sec.*

Atlanta, Ga., April 16, 1894.

A Permanent Agency.

A good man may do much good. He may touch keys that are to sound away down the aisles of time. He may start influences that are to bless generations unborn. But alas! how soon is it all over. "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." The most eloquent tongue becomes silent, the most flashing eye loses its lustre, and the most stalwart frame lies down weary in the embrace of death. "The faithful fail from among the children of men." If we rely on individuals great will be the gaps often made. We will be often sore distressed as to what to do. But if we have an organization through which the work is done, the worker may die but the work goes on. Another steps in and takes his place. The work is already outlined, the great lines of policy are understood, and almost without a jar, everything moves on. We should love and honor great leaders as we do, but the work should be so arranged that it dies not with them.—*Rev. J. S. Felix.*

Home Field.

The field of our Home Mission Board is undergoing great and rapid changes. Railroads are penetrating it from every direction. Old cities are growing with marvelous power, and new cities are springing up like magic. We have a rich land. Capital is pouring into it, and all sorts of combinations are being devised to develop its immense resources of coal, iron and timber. It has been stated upon good authority that one thousand million dollars of wealth have been added to the South during the past twelve months. As the South is just beginning to be developed, is it not true that we are just beginning the work of this Board? The Lord is opening more doors to us than we are entering. Let us not trifle with the great trust. It is no longer a question of our ability, but of our willingness, to pray and toil and give.—*Rev. Wm. Harris.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL.] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Faith in his love who called and pressed
The little children to his breast.
Our loving Lord forgetteth none—
He knows whose each of these has gone.



SLEEP and REST for Baby

Are out of the question when tortured and disfigured with Eczema and other itching, burning, and irritating skin and scalp diseases. A Single Application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep, and point to a speedy and permanent cure.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Cure Baby's Skin Diseases," free.



NEW LIFE

Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

KRAMER BROS. & CO.,

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Church Sash, Doors & Frames,

Pews, Pulpits, etc.

Write for prices and photographs of our work.

Have furnished churches at Greenville, Tarboro, Bath, Hobgood, Roper, Pantego, N. C.; Gilmerton and Great Bridge, Va.; and many other places; also a number of churches in this vicinity. Also manufacturers of

General Building Material,

Sash, Doors, Mouldings, etc.

Special attention to making work according to architect's plans.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

ASK YOUR AGENT FOR

A POLICY

—IN THE—

N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, RALEIGH, N. C.



Double Breech-Loader $6

GRIFFITH & SEMPLE, Louisville, Ky.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 24, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No 4. Daily ex. Sunday.	No. 14. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	2 15 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	5 23 p m	.....	.....
Lv Bennettsville	.....	7 15 a m	.....
Lv Maxton	.....	8 13 a m	.....
Lv Red Springs	.....	8 56 a m	.....
Lv Hope Mills	.....	9 30 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Rameur	.....	.....	8 35 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 45 a m
Lv Greensboro	.....	.....	9 50 a m
Lv Stokesdale	.....	.....	10 53 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 13. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 25 a m	.....	.....
Lv Walnut Cove	11 42 a m	.....	.....
Lv Stokesdale	12 07 p m	.....	.....
Ar Greensboro	12 58 p m	.....	.....
Lv Greensboro	1 02 p m	.....	.....
Lv Climax	1 50 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville Junc	4 26 p m	.....	.....
Ar Fayetteville	4 34 p m	.....	.....
Lv Fayetteville	4 45 p m	.....	.....
Ar Wilmington	7 55 p m	.....	.....
Lv Fayetteville	.....	4 45 p m	.....
Lv Hope Mills	.....	5 05 p m	.....
Lv Red Springs	.....	5 53 p m	.....
Lv Maxton	.....	6 27 p m	.....
Ar Bennettsville	.....	7 30 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 23 p m
Ar Greensboro	.....	.....	1 55 p m
Lv Greensboro	.....	.....	2 00 p m
Lv Climax	.....	.....	3 00 p m
Ar Rameur	.....	.....	3 55 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

	ATLANTA SPECIAL. No. 127.			No. 135.
*8 45 p m	Lv	Norfolk (via S A L)	Ar	*11 45 a m
8 35 p m	Lv	Portsmouth	Ar	11 35 a m
9 54 p m	Lv	Suffolk	Lv	11 04 a m
10 30 p m	Lv	Franklin	Lv	10 30 a m
10 58 p m	Lv	Boykins	Lv	10 03 a m
11 20 p m	Ar	Weldon	Lv	*9 35 a m
11 30 p m	Lv	Weldon	Ar	9 30 a m
11 50 a m	Ar	Henderson	Lv	9 09 a m
2 05 a m	Ar	Raleigh	Lv	6 30 a m
2 20 a m	Lv	Raleigh	Ar	6 15 a m
3 40 a m	Lv	Sanford	Lv	4 50 a m
4 23 a m	Lv	Southern Pines	Lv	3 30 a m
5 20 a m	Ar	Hamlet	Lv	2 35 a m
5 45 a m	Lv	Rockingham	Lv	2 15 a m
6 20 a m	Lv	Wadesboro	Lv	1 41 a m
7 15 a m	Ar	Monroe	Lv	12 30 a m
8 40 a m	Ar	Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.			No. 38.
*8 30 p m	Lv	New York (PRR)	Ar	6 58 a m
11 38 a m	Lv	Philadelphia	Ar	3 48 a m
3 20 a m	Lv	Baltimore	Ar	12 48 a m
4 00 a m	Lv	Washington	Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line)	Ar	5 50 p m
9 25 a m	Lv	Petersburg "	Ar	5 00 p m
11 27 a m	Ar	Weldon "	Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR)	Ar	7 45 a m
9 10 a m	Ar	Portsmouth	Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R)	Ar	1 33 p m
7 00 p m	Lv	Baltimore (Bay Line)	Ar	7 00 a m
8 30 a m		Portsmouth	Lv	46 00 p m
*7 00 p m	Lv	Washington, N & W S S Co	Ar	6 50 a m
8 00 a m	Ar	†Portsmouth	Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L	Ar	†6 00 p m
9 15 a m	Lv	Portsmouth "	Ar	5 50 p m
9 54 a m	Lv	Suffolk "	Ar	5 14 p m
10 58 a m	Lv	Boykins "	Ar	4 06 p m
†11 43 a m	Ar	Weldon "	Lv	†3 23 p m
†11 54 a m	Lv	Weldon "	Ar	3 10 p m
2 09 p m	Lv	Henderson "	Lv	†1 14 p m
†4 07 p m	Ar	Durham "	Lv	†10 50 a m
†5 50 p m	Ar	Raleigh "	Lv	†11 25 a m

No 43.				No 85.
†10 15 a m	Lv	Raleigh	Ar	†6 00 p m
1 43 a m	Lv	Sanford	Ar	1 32 p m
12 43 p m	Lv	Southern Pines	Ar	12 35 p m
1 45 p m	Ar	Hamlet	Lv	11 30 a m
12 25 p m	Ar	Rockingham	Lv	10 50 a m
3 09 p m	Ar	Wadesboro	Lv	1 30 p m
3 57 p m	Ar	Monroe	Lv	12 20 p m
4 45 p m	Ar	Charlotte	Lv	11 30 a m
3 06 p m	Ar	Laurinburg	Lv	1 07 p m
3 39 p m	Ar	Maxton	Lv	12 38 p m
6 35 p m	Ar	Wilmington	Lv	10 00 a m
2 30 p m	Lv	Hamlet	Ar	1 47 p m
3 37 p m	Ar	Dibon	Ar	1 00 p m
3 21 p m	Ar	Bennettsville	Lv	11 00 a m
4 12 p m		Darlington	Lv	12 03 p m
5 27 p m		Hunter	Lv	10 43 a m
8 45 p m		Charleston	Lv	†7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 135 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and parlor Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen Man.
C. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

State News.

A telephone exchange is to be established at Monroe.

The State Republican Convention meets at Raleigh next Thursday.

Capt. Nat. Atkinson, a leading citizen of Asheville, died suddenly the 25th.

A butter and cheese factory is to be established at Murphy, Cherokee county.

There is talk of building a railroad from Sanford to Dunn, by way of Lillington.

Prof. E. S. Sheppe has been elected Superintendent of the graded schools of Reidsville.

The American Pharmaceutical Association meets at Asheville next week. A great crowd is expected.

Hog-cholera, or something like it, is doing much damage to swine in Sampson county, says the *Democrat*.

Senator Ransom recently bought the telegraph line from Wilmington to Southport and placed the sale in the hands of citizens of Wilmington.

Fall session of Oak Ridge Institute opened last week with the largest attendance in its history. The school has the confidence of the educating public.

Col. A. Q. Holliday of the State A. & M. College went to Massachusetts last week to deliver a lecture, "Resources of North Carolina," at Boston and Pittsfield.

Associate Supreme Court Justice, Walter Clark, is engaged in completing the Colonial Records of this State, so admirably begun by the late Hon. Wm. L. Saunders.

The trustees of the State University have released Prof. J. C. Robertson, lately elected to its Chair of Greek; and F. K. Ball, Phd. of Harvard University has been chosen in his stead.

Monazite mining has lately become an industry in Cleveland and Mecklenburg counties. It is a substance, unusually heavy, found near streams in alluvial deposits, and, it is said, one can make $3 00 a day mining it.

Col. J. M. Winstead, seventy years old, a prominent and wealthy citizen of Greensboro, being President of the Piedmont National Bank, committed suicide the 23d by leaping from the city hall tower at Richmond, Va., a distance of 100 feet.

The Southern Railway Company purchased last week the Winston & Wilkesboro Railway for $350,000; the Western North Carolina Railway for $500,000; the Oxford & Clarksville and the Clarksville and North Carolina. The Southern Railway embraces 1,500 miles of road.

County conventions have been busy putting out tickets. The Democrats have nearly all theirs out. The Republicans and Populists are putting out fusion tickets or straight Populist tickets as a rule. The campaign in this State opens at Smithfield, when Hon. Chas. M. Cooke and Hon. W. H. Kitchin have a joint debate.

Jail-breaking continues frequent. One in Pitt county and another in Union county last week; five prisoners escaped at the former, four at the latter. They have averaged one a week, it seems to us, for several weeks. Better jailors and better jails are the remedy; and if the later element be lacking the sheriff should be the more careful.

The "Christian Index" at the Late B. Y. P. U. A. Convention.

The brother, who reported for the *Index* never, before he witnessed it at the Toronto convention, saw a minister of the gospel get out on the platform or pulpit, as it may be termed, and at the top of his voice exclaimed, "Three cheers, hip, hip, hurrah! Hip, hip, hurrah! Hip, hip, hurrah! Such an occurrence was rather startling. He never saw before in a religious meeting, a minister of the gospel, conducting the services, rise to his feet in the rear of the speaker, with a white handkerchief in hand, give the signal for the Chautauqua salute, which was taken up by the audience. He never saw before, in a religious meeting, a brother encored, with a view to calling him back to the stand, until a minister felt constrained to rise and beg that the applause be suspended in order that the regular program might be progressed with. He never before, in any sort of religious gathering, saw a brother with guitar in hand, stand by the side of the minister, who was to preach the sermon of the occasion, accompany the song with the guitar and be applauded at the conclusion. This he saw as Dr. Henry McDonald of Atlanta delivered the sermon on Sunday night at the closing up of the Toronto convention.

The brother who reported for the *Index* has never heard the churches so characterized as he heard from the editor of the *Examiner*, when he said, "Many of our Christians, many of our churches live at such a poor dying rate. They are in such a state of coldness and paralysis and collapse, that they need the stimulus of a great enthusiasm to rouse them from their icy slumber and give an uplift and an impulse to their spiritual life."

The brother, who reported for the *Index*, is heartily of the opinion that the power which is to renew the spiritual life of the churches in such a condition as the editor of the *Examiner* described, will not come from human conventions where story-telling, wild applause, and great surges of enthusiasm are the principal features. Such influences will only produce a sort of galvanic, spasmodic effect, which will last but little longer than the meeting that set them at work.

The influence which is to revive spiritual life permanently, and to restore soundness to every muscle and nerve in the body—the church—is that of the living God and that alone. To call enthusiasm spiritual life, and to say that the churches need this influence to flow into them from the Young People's societies, is to make them superior to the churches, and to say the churches depend upon them for a renewal of life and energy. It is placing a human institution above the "church of Christ, the pillar and ground of the truth."

The brother who reported for the *Index* was surprised to hear a delegate from Connecticutt, say that, since B. Y. P. U.—"Baptists in Connecticutt knew why they were Baptists." Is it possible that the young people's movement has done more that all the Baptist preachers and Baptist churches have done since the days of Roger Williams? Is this statement not more the result of a "great surge of enthusiasm" than anything else?

If the statement has any meaning, it certainly places the young peoples' movement infinitely above the churches in importance and usefulness. If the story telling, applause and laughter and disparagement of the churches is carried further, anywhere brother *Examiner*, than "the brother who reported" for the *Index* saw in the Toronto meeting, please let us be content with such gatherings as you term our "own section, where applause is not allowed and laughter rarely heard."

Amen.

Stanly and Montgomery.

Dear Recorder:—Stanly Association has bounteous crops growing within its borders, and while the many good brethren are hopeful and are looking for an era of prosperity, they are working and planning for greater success of the Lord's work among them. Prof. E. F. Eddins, a noble brother, has a flourishing school at Palmerville. He is not only a zealous and successful worker in all that pertains to educational development, but he is also to the brethren truly a fellow-helper in every good work.

MONTGOMERY

Association with its good crops, gold mines, and pine forests is hoping for brighter days. Brother Bostick, with a few others, is trying to "hold the fort" against odds. They would be glad to have some consecrated workers to labor zealously and wisely with them in building up the kingdom of Christ among the people who are hungering for the gospel as the Baptists hold it; and who would hear it gladly. Here is a good and wide field for some who may have the success of our cause at heart.

Prof. A. P. Harris is working up a fine school at Troy. His patrons are building for him a large and well arranged academy which will be a credit to the town. Prof. Harris has recently been elected county Superintendent of Public Instruction for Montgomery county, and he, like all true Wake Forest men, will distinguish himself in the faithful discharge of the duties of his office.

Fraternally, W. J. F.

The Baptist Female University.

At no time since the Baptist State Convention passed the resolution for its establishment have we been more encouraged than we are now. The Building Committee have received the specifications from our architect, and will be ready in few days to put them into the hands of a contractor with instructions to complete the building by August, 1895.

In the mean time, the Building Committee confidently rely upon the Baptists of the State and other friends of female education to see to it that the money will come as it may be needed to carry on the work. We are not afraid to trust our people with reference to any work that means so much for the progress of Christianity and good government as the establishment of this institution does.

From the sea-coast to the mountains we have received hearty sympathy in the work. A brother whose words are worth much said, "It is the most popular enterprise we have ever had in the State, and we'll make it succeed." O. L. STRINGFIELD, *Sec.*

At Holly Springs.

I have just closed a glorious meeting at Holly Springs, Harnett county. I was aided by Rev. J. M. Henly who did most of the preaching. He presented the truth in a very simple way, yet very forcibly. Certainly he is a man in whom the spirit of God is. The meeting continued eight days and resulted in fifteen conversions. Eleven have been added to the church and others will follow. True it is that his word will not return to him void.

W. G. KING.

Villanow, August 21, 1894

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mt Tabor ch, W Chowan, $4.00; Mt Vernon ch, Central, 4.38; Flat River Asso, 58.21. Total, 66.49. Previously reported, 7,175.02. Total this year, 7,241.51.

Foreign Missions—W M S, Tabernacle ch, Raleigh (debt), $18.00; W M S, Rocky Mount ch (debt), 9.75; Sunbeams, Lilesville ch, 1.01; Mt Vernon ch, Central, 4.90; Gethsemane ch, Tar River, 1.90; Flat River Asso, 113.39; Liberty Asso, 44.00; W M S, Tabernacle ch, Raleigh, 3.95; W M S, Mt Vernon ch, Central, 1.85; Sunbeams, Rocky Mount ch (debt), 2.25. Total, 198.90. Previously reported, 3,004.35. Total this year, 3,196.25.

Home Missions—Pittsboro ch, Sandy Creek, $2.05; Mt Vernon ch, Central, 5.39; Flat River Asso, 56.60; Liberty Asso, 26.59; Cleveland ch, 4.00; Roxboro ch, Flat River, 15 00. Total, 89.43. Previously reported, 1,294.59. Total this year, 1,384.02.

Education—Mt Vernon ch, Central, $2.00; Flat River Asso, 34 95; Liberty Asso, 49.57. Total, 86.52. Previously reported, 1,719.32. Total this year, 1,805 84.

Orphanage—Poplar Spring Mis Soc, Tar River, $6.00; Morehead City S S, 15.18. Total, 21.18. Previously reported, 556.76. Total this year, 577.94.

Ministerial Relief Fund—S S, Reedy Creek ch, $8 00; Pittsboro ch, Sandy Creek, 1.72; Flat River Asso, 1.67. Total, 6.39. Previously reported, 219.83. Total this year, 226.22.

CORRECTIONS.

In the last issue of the RECORDER, $1.80 for State Missions and $91.87 for Foreign Missions was reported as from Oxford, it should have been Mt. Zion church, Flat River (interest on Slaughter estate.)

In the report dated Aug. 4th, Mt Tabor church was credited with $2.50 for Foreign Missions. It should have been W M S, Mt Tabor ch.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Aug 25, 1894.

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This Letter Speaks for Itself.

LUMBERTON, N. C., January 1, 1894.

DEAR SIR:—After using the Electropoise only a few months I sent you a testimonial which those that did not know me doubted, and those that knew all about me said the half was not told. When I think of the good long rest I have enjoyed for nearly two years from excruciating pain and extreme nervousness. I find that language fails to express my appreciation for it, so I only say as I have said before that it truly is the most wonderful of God given remedies to alleviate the suffering of all humanity. And I do believe it will help any one that will use it properly. I hope that others may be persuaded to buy it as I did, without faith, and get as much relief, and that you may be spared to help thousands of poor despondent sufferers as you did me. I shall ever be grateful to you for your kindness and sympathy.

Yours truly,
MISS LIZZIE CALDWELL.

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The Director of the Music Department, after graduating from the Cincinnati Conservatory of Music, proceeded to Germany and completed his education in the Leipsic Conservatory.

The Art Department is in charge of an honor pupil of the Cooper Union Art School of New York City.

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Correction.

Dear Recorder:—I find in your paper an article written by Bro. George W. White in reference to Green's X Roads. Part of his article is misleading. He says the church was in a deplorable condition, disunited and pledges unpaid.

I want to say when I left there the pledges were all paid, and for the four years I preached for them they never fell behind in redeeming their pledges nor in paying their pastor. They have always paid what they promised. There was no division except concerning hymn-books.

God bless Bro. White in his labors.

S. F. BRISTOE.

Colerain, N. C.

Lamp-troubles are mostly over.

Write Geo A Macbeth Co, Pittsburgh, Pa, for "Index to Chimneys;" and get of your dealer the chimney made for your burner or lamp.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

MARRIED.

BOETTCHER—HEATH—On August 12th, in Elizabeth City, by Rev. F. H. Johnston, D. D., Mr. Wm. P. Boettcher and Miss Sallie M. Heath, all of Elizabeth City.

MEREDITH—WILLIAMSON—On August 19th, 1894, at the residence of the bride's father at Hannersville, N. C., by Rev. Jno. A. Summey, Mr. D. M. Meredith and Miss Lizzie Williamson.

DIED.

BEACH—Died at his home in Caldwell county, after an illness of several months, Aug. 7th, 1894, Bro. Zero Beach, in his fifty-seventh year. Bro. Beach was a good father, husband, neighbor and Christian. He was a devoted member of King's Creek Baptist church. Judging from the Christian life our brother lived, he has entered into rest. We extend sympathy to the bereaved family.

PASTOR.

ROBINSON—On August 20th, 1894, in Goldsboro, N. C., Mrs. Margaret Ann Robinson departed this life at the ripe age of seventy-five years.

She was a member of the Baptist church for more than fifty years, and died triumphant in the faith she had professed. She bore her sufferings with calmness and beautiful resignation; and, when the measure of her days was full, her spirit passed away as softly and as gently as a summer's evening.

She was truly a noble specimen of saintly womanhood, adorning all the relations she sustained, whether to the home, or society, or church. Few have left a brighter record of integrity and consistency, and few will live longer in the admiration, memory, and love of the community.

She leaves a son and three daughters, together with a large circle of friends, to lament her loss. We know that it is well with the righteous dead; and while the stars were looking down from their golden thrones, amid the swell of harps and the songs of angels, her spirit passed into glory. C. R. JENKINS.

BLANTON—Our dear brother W. P. Blanton finished his earthly career Tuesday morning, Aug. 14th, 1894, at his home in Marion, N. C. The day before he appeared to be more comfortable than at any time during his illness of thirteen days, hence how severe the shock to all when at 7 o'clock p. m. he was seized with a severe rigor that ended in death as above stated.

He was born May 4th, 1862, and was aged thirty-two years, three months and ten days. He joined the Baptist church here in 1885, and married Miss Minnie Neal, daughter of ex-Sheriff Neal of Marion, May 4th, 1886. He was the son of W. M. and Josephine Blanton, now of this town. He was reared in this country. After marriage he moved to Asheville, N. C., and engaged in livery and mercantile pursuits, but for the past year has been merchandising in this place.

Bro. Blanton had the entire confidence and esteem of his church and community as an honest, upright, devoted Christian man, being ever ready to take part and contribute to all matters for the good of church, pastor or friends. His pastor's every want was anticipated by him. How he will miss him! A number of his friends have said to the writer since his death, "He was among the best friends I ever had, if not the best." So the precious memory of this brother, and sweet communion in the home, church, Sabbath-school, will be with us as long as life lasts.

He was a devoted, loving husband of the widowed wife and father of five sweet fatherless children he has left here in the hands of him who promises to be "a father to the fatherless and a husband to the widow," also assuring them that his grace shall be sufficient for them, that he will never leave nor forsake them. With these promises and the assurance that Willie sleeps in Jesus, and that we can go to him, let this comfort all hearts. Look up bereaved wife, children, parents, brothers and friends, the star of faith will guide you heavenward, lead you from the shadow of sorrow to the bright realm where the gates stand ajar. May Jesus comfort and keep all his dear ones through life, and grant them a happy reunion in heaven.

"There is rest beneath the quiet sod,
When life with all its toils cease,
And in the bosom of its God
The Christian finds eternal peace."

The worth and high appreciation of our brother was attested by the large gathering on the evening of Aug. 14th, when at his residence a short funeral service was conducted by his pastor, and then with the Knights of Pythias (of which he was a member) as pallbearers, his body was borne to the Marion cemetery and given to the earth from whence it came, awaiting that great day when the Lord shall come to gather in all the redeemed. "Then we shall ever be with the Lord."

HIS PASTOR.

Marion, N. C., Aug. 17, 1894.

Tributes of Respect.

WHEREAS, On Monday, the 6th day of August, 1894, God in his infinite and omniscient providence saw fit to take from us our dear member and sister in Christ, Mrs. Robert Holloway, who for many years had been one of the leading spirits in all that pertained to the Master's work, and especially in the Woman's Missionary Society and Ladies' Aid Society of the First Baptist church of Durham, N. C., be it

Resolved 1. That the Woman's Missionary Society and Ladies' Aid Society bow in humble submission to the will of him who doeth all things well.

2. That by her death the community has lost a noble spirit, her family their best friend, and the cause of Christ a faithful worker.

3. That we extend our heartfelt sympathy to the bereaved family.

4. That a copy of these resolutions be sent to the BIBLICAL RECORDER for publication, and a copy be sent to the family and the daily papers.

MRS. S. E. WATTS,
MRS. C. M. V. FOLLETT,
MRS. C. H. NORTON,
Committee.

FIRST BAPTIST CHURCH,
WILMINGTON, N. C.

God has taken from among us our loved and honored brother, B. F. Mitchell, who was our senior deacon and one of the oldest members of our church, who had for many years gone in and out among us an example to all who would lead a Christian life.

His life was marked by loyalty to the interests of his church, a strict adherence to the principles that mark the upright man, and a devotion to his family. The poor blessed his name both for his own giving and for his constant remembrance of their needs. The members of his church loved him and felt his presence among them as a benediction. His household mourn his loss as a tender father and honored patriarch.

We, the members of his church, desire to express our belief that we have enjoyed a blessing in having his life and labors cast among us, and desire to return thanks to our Heavenly Father that he has given us this example of a high Christian life. May the Lord set before us another such pure and humble life.

We would point his relatives to that source of comfort that faileth not, believing that if they submissively accept their loss the sanction of the Holy Spirit will fill their hearts.

When the pure and upright man departs this life in his ripened years, a gracious influence ever extends from his life over the community where he lived. So it is with him whose loss we now deplore. While we mourn, we are conscious that our own lives are made better and purer by remembrance of his.

We resolve that the clerk tender this expression of our feelings to Bro. Mitchell's family as a token of our sympathy with them and as an evidence that we believe God's Spirit dwelt with our brother.

Resolved, That these expressions of our feelings be spread on our minutes on the space devoted to the memory of Bro. Mitchell.

ALFRED ALDERMAN,
P. B. MANNING,
G. E. LEFTWICH,
Committee.

N. C. Baptist and *Charity and Children* requested to copy.

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The day was so warm, and before me
The cares rolled mountain high.
"As thy day, so shall thy strength be,"
The promise came flittering by.

But I could not grasp the blessing,
I was weary and worn and weak;
My soul was athirst, my heart cried out
For one lone hour to speak

To him whom my soul loveth;
But not one moment came;
I could only look up in the midst of toil.
Again the promise came—

"Ye are kept by the power of God," child,
"Through faith," his gift to you—
"Unto salvation," the price is paid—
Just wait on the Lord and be true.

Ah! just to the passive, Savior;
In thy hand as the potter's clay—
I take the promise, my Master;
I believe and accept thy way.
—E. K. E. F., in Journal and Messenger.

A Swarm of "B's" for Boys.

Be gentle boys, there could be no higher praise than that given to a lad I once knew, of whom it was remarked, "He is as gentle as a woman to his mother." It is anything but manly to be rude, and it gains for you no admirers that are worth the having. Gentle boys make gentle men—gentlemen.

Be manly, boys. A frank, straight forward manner always gain friends. If you have committed a fraud, do not try to conceal it. Step forward and confess it, and your friends will trust you again; but concealed faults are sure to be found out later, and then your deceit will not permit any one to trust you.

Be honest, boys. Do not cheat at marbles. It is as wrong to steal melons as to steal money. A boy-thief is on the road to the penitentiary.

Be pure, boys. Never tell, or listen to a story that you would not have your mother hear. A man who will pour a stream of pollution into the ears of a boy is a villian, and it will not be saucy if you tell him so. Never do anything which afterward may cause a blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire genteel, courteous manner, as an ungracious, don't care style, and it will help you immensely in making your way through life. The boy who lifts his hat, who knows the use of, "I beg your pardon," and "I thank you," will be chosen for a position, three to one, to the boy who neglects these common courtesies.

Be prompt, boys. Tardiness, carelessness, slackness, will spoil any boy's prospects in life. The boy who is always behind-hand causes others much annoyance, and they soon come to feel that they cannot depend on you for anything. Make it one of the first principles of your life, always to be on time.

Be thorough, boys. Black the heels as well as the toes of your boots, and be sure that both shine. Pull up the weeds by the roots. Do not study simply to recite well, and get marks, but to know. And when you are in the employ of another, do your work as thoroughly, and as faithfully as though you were chief owner in the business.

Here is a swarm of seven "B's,"—a perfect number, a complete hive of them. Take good care of them, and they will work for you, and add sweetness to your life, and to the lives of those around you.—*Evangel and Sabbath Outlook.*

Children's Prayers.

The Turks have a beautiful custom. When the plague rages at Constantinople they collect hundreds of little children upon a hill nigh to the city, and then they instruct them to offer prayers to heaven that the plague may cease. Are there no plagues in this city? No plagues of lust and lewdness, no bodies once dedicated to God and once temples of his Holy Spirit, polluted and defiled? Are there none, who, even in boyhood and girlhood, have lost the "shame which is a glory and grace?" Is there no plague of drunkenness, dishonesty, lying, slandering and malice? No plague of blasphemy and profaneness? Is all sound and pure in your heart and mine? No sin which does not so easily beset us? Is there no leprosy of sin in our midst? As Naaman, the Syrian, was brought to a miraculous cure in the waters of Jordan upon the entreaty of the little maid who waited on his wife, may not some poor sin stained soul be brought by the supplication of Christ's own children to his living waters?—*Dean Hole.*

Three Wants.

"Reason's whole pleasure, all the joys of sense,
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So says the poet. Competence counts for little when one is sick, and peace is disturbed when health is upset, so that the poet rightly places health first. To have good health you must have pure blood. From the blood the system receives all its material of growth and repair. The best blood purifier is Dr. Pierce's Golden Medical Discovery, which is world-famed and sold everywhere. It is a sovereign remedy for all diseases due to impoverished or impure blood, as consumption, bronchitis, weak lungs, scrofula, old sores, skin diseases, and kindred ailments.

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A Distinction.

"Yes, I suppose you may call Eben a successful man. He does a good business, but in my mind he isn't prosperous." So said Mrs. Tracy to her sister, who had congratulated her on the purchase by her husband of a mill which he was thought to have bought at a bargain.

"Well," returned her sister, "it seems to me everything he touches comes out just right. He's the busiest man in town."

"That's just it," retorted Mrs. Tracy. "He's busy, and he succeeds in his doings, but that isn't prospering—not as I understand it. You see," she continued, "when we were first married he leased the little woolen mill down on the stream, and got along first rate. He wasn't overbusy, and we used to ride round together every afternoon and have lots of company and good times.

"But he began to make money and buy more wool, and more mills to take care of it and more store-houses to put it in, until it takes about all his time to get from one mill to the other. Sometimes I see him on a Sunday, but he is generally busy resting up to start again. He's about as much a slave as if he was chained in a galley."

"Yes, but he does make money," said one.

"Well, perhaps so, but it all goes to buy more wool. If anybody hankers for lots of wool in this world, that's one thing. Eben has any amount of wool, but when it comes to getting the real solid goodness out of life and enjoying it, he's forgotten how to do it. Really, as I look at it, Eben is the most *un*prosperous man in town."—*Youth's Companion.*

Where he Found His Voice.

In our town was a gracious revival. If you have seen sweet showers come after a long drought, and all the sere and withered things lift up their leaves and rejoice, you have a picture in your mind of what this revival did for us.

Among those to whom church membership was not a new thing, was a young business man, who had been accustomed to speak of himself lightly as "a silent partner in the concern"—he couldn't lead in prayer, nor teach in Sunday-school; and as for addressing a meeting of any kind, O dear, no! During this time of revival our young man was walking down the street one afternoon, when a sound from the open window of the village tavern made him pause; somebody was singing a hymn in there—somebodies indeed, for there were several men's voices. He had heard many curious sounds from that place, but none like this; and as the sweet influence breathing through the old town had quickened his spiritual pulses too, the solemn words and tender tune drew him right in through the door.

"Ah," said one of the singers, as the hymn closed, "now we can have a bit of prayer. We were just wishing for a church member, sir, to pray for our souls. All we knew how to do was to sing a little."

To pray for their souls! It was the barkeeper and two of his companions, whose hearts had been touched by the Holy Spirit to seek salvation. They never doubted but that this church member would pray for them. Whether he halted and stammered and mixed his metaphors, he does not know, nor do they; but day after day he met with them; he read the Bible and prayed, and they sang hymns. Seeking, they found the Saviour; asking, to them salvation was given; knocking, the door of the kingdom was opened to take them all in.

Meantime our young church member has found his voice, and it has seemed to us that he is making up for lost time, so ready is he to speak and pray and sing in his dear Lord's service.—*Kind Words.*

What Made a Little Girl Glad.

A Prussian nobleman, who did not believe in God, nor in the Bible, once overheard a little girl singing. It was a sweet strain, and a child's voice is always irresistible. As he drew near he saw tears upon her cheeks, as if she had been weeping.

"Why are you crying as you sing?" he kindly asked her.

"Oh! I am so happy," said the little girl.

"But why do you weep if you are so happy?"

"I love Jesus so well that I was crying for joy," the little girl said.

"But where is Jesus?" asked the nobleman.

"In heaven."

"How can he do anything for you if he is in heaven? He cannot give you your clothes and playthings, as your parents and friends do."

"Oh yes, he can do something for me. He comes to my heart, and makes me happy."

"Nonsense!" said the nobleman, "that is nonsense!"

"Oh no, it is not nonsense!" answered the little evangelist, "I know it is the truth, and it makes me glad."

The nobleman turned away, but an angel had touched his heart. He sought the little girl's Saviour, and found peace and joy.—*Journal and Messenger.*

A Tight Place.

There used to be a sharp story told of a stingy millionaire in New York who was solicited to contribute toward rearing a statue to Washington. The miser refused with the the excuse, "I keep Washington always in my heart." "Well," replied the indignant solicitor, "I don't believe the Father of his country ever got into such a tight place as that." Unfortunately many of our good causes are similarly afflicted.—*New York Observer.*

Along its front no sabres shine,
No blood red pennons wave;
Its banner bears the single line,
Our duty is to save."

Putting up Fruit—The Cold Process.

Get fresh fruit, wash it clean, put in three or four gallon earthen jars, and press it down as closely as you can without injuring it; then take two ounces of compound extract salyx (you can get this from any druggist); dissolve it in four gallons of boiling water. When cool, pour on enough to cover the fruit. The salyx prevents fermentation, and the water keeps the air from the fruit. Twenty gallons of strawberries, twenty-three gallons of raspberries, forty gallons of peaches, seventeen gallons of grapes have been put up, and not a single gallon lost. Every jar kept perfectly fresh. The fruit looked and tasted just as it did when picked. It is much finer than canned fruit. It is strange that every one does not put up fruit that way, as it is certainly elegant, cheap and healthy.—*Philadelphia Methodist.*

When Children Smile.

O little one, smile and bless me!
For somehow—I know not why—
I feel in my soul when children smile,
That angels are passing by.

I feel that the gates of heaven
Are nearer than I knew,
That the light and the hope of that sweeter world,
Like the dawn are breaking through.
—*Ernest W. Shurtleff.*

A good wife and health are man's best wealth.—*Spurgeon.*

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THE next time you list your taxes you may not find paper money among the exemptions from taxation. The late session of Congress enacted a law making it a matter of discretion with the States whether or no they should tax "circulation notes of national banking associations and United States legal tender notes and other notes and certificates of the United States payable on demand and circulating or intended to circulate as currency, and gold, silver or other coin;" that is, all money is subject to taxation, if the State so enacts

The law is a good one. There will be no more converting taxable property into untaxable money, after the States have had time to advantage by this law.

WHAT contrasts there may be in the life, —one might say, lives—of a person! Emma Goldman, a rabid apostle of anarchism, sentenced to twelve months penal servitude for making incendiary speeches, leading mobs to violence, a menacing firebrand to law and order, spent her time of servitude in ministering unto the sick and weary and other unfortunates. Only a few weeks ago she shouted for joy at the news of the assassination of France's good President; and yet, so kind was she to the weak and world-trodden and helpless that prison officers hesitated to have her depart after she had paid the penalty of the courts, and some of the inmates wept when she was gone.

There is innate good in that woman, even though something has made hatred of the powerful the predominant feature of her feeling. Doubtless she might have been reared properly and become a true philanthropist,—which, no doubt, she now believes she is. Her life indicates that we need more schools; the crowded cities need more reformatories,—somewhere to save growing children from the polluted and anarchy-breeding atmosphere of the tenement districts.

A thorough and unhampered public school system is the remedy for nine tenths of the ills of citizenship.

***

North Carolina is becoming to be a manufacturing State. Our river banks will be as crowded as those of New England after awhile—not long; and in due time the England across the sea will acknowledge us a dangerous rival. We do not wish to be as either New or Old England is; we would rather have our river banks silent and overgrown, our forests untouched, our hills untilled, than have them become the scene of oppression, suffering and strikes. We can keep aright, if we begin now. We cannot build aright later upon an unworthy foundation. Now is the time; and the broadest and most thorough public school system possible the thing needful. Every child in North Carolina should go to school, and go not a few months in a year, but most of the year for several years. Money invested in the intellects of the children of the State is the best investment the State can make. How long shall our crippled school system reproach our foresight? How long shall it mock our wisdom? How long shall it menace our present and our future?

***

An illiterate person is one who can neither read nor write. Not all illiterate persons are menaces to citizenship, but it is reasonable to hold that very nearly all of them are unfit for citizenship. On the other hand, not all persons who can read and write are good citizens, for sheer ability to do these things is no indication of that breadth of intellect essential to good citizenship. One must have ability, not only to read and write, but to think and reason and be considerate of others. Anarchists have all but the last quality. It may be held, also, that there are many citizens capable of all three qualities, who are unfit for citizenship because they have paralyzed their consciences by continued evil associations, or by failure to use them, which is very possible.

Of a total population more than ten years of age in the United States, which numbers 47,418,559, there are 6,324,702 illiterates, or thirteen in each hundred. The number of illiterates in the white population is 7½ of each hundred, and of the colored 57 persons of each hundred, nearly all of the latter being in the South. How many persons there are not illiterate who are incapable of good citizenship is not known; but their name is Legion. These facts warn us to send forth enlightenment as speedily and as extensively as possible; for they show that our citizenship is vitiated; that there are elements in it sufficient to decidedly promote deterioration.

THE power of organized labor, a power that is a triumph of and a monument to unity, and a power that used indiscreetly is most cruel, and one withal that is pregnant of great good,—is never so clearly manifest as on Labor Day, the first Monday in September, now a national holiday, like the Fourth of July.

The chief labor organizations in this country are the American Federation, the Knights of Labor, the Farmer's Alliance, the Brotherhood of Locomotive Engineers, the Brotherhood of Locomotive Firemen, the United Mine Workers and the International Typographical Union. These are essentially separate organizations, though it is possible to unite them all temporarily. All the railway organizations were on the point of uniting at Chicago lately under the American Railway Union. If all Labor were to unite and strike it would result in suffering on the part of Labor struggling against the tide, while Capital rested upon its oars, full secure with its resources made by Labor and laid away for Capital's "rainy day." Strikes are cruel only to the poor; and they are effective only through pity for the poor, which is to say a successful strike is exceptional.

The flute players of Rome were the first strikers, it is said; and the builders of Solomon's Temple were the fathers of organized labor, a mason will tell you. The first American labor organization was effected by some tailors in 1806, though laborers had organized in England against new inventions before this. Beginning in 1825, for half a century nothing has been more remarkable than the increase of labor organizations. All classes of labor are now organized; and the laborer without an organization, while not an outcast, is almost helpless, for capital, in whatever form, is organized to accumulate capital; men who have money love it too dearly to regard the Great Commandment; and the rich deceive themselves that the fate of Dives is a myth, an hyperbole that will not become fact over and over again, that does not become fact day after day.

SPEAKING of labor, here is something that is being extensively circulated, which laboring men everywhere may well think on: Laboring men in the United States pay $750,000,000 annually for intoxicating liquors. If they will save this money—and there is no reason why they should not and every reason why they should not spend it except for the essentials of life and happiness—they will have saved in fifteen years nearly enough to buy every railway in the country, more than $11,200,000,000. "This," a writer proceeds to say, "is no chimerical scheme; it is practicable;" and he proposes that, the railways having been purchased, the saloon-keepers be reformed and made railway men.

That is a fair dream,—and, while it seems a dream now, one would be bold, indeed, to say that a consummation so devoutly to be wished, will not be a gift of a kind Providence somehow, sometime.

THE western grain crop, the government reports inform us, is very meagre this year. Scarcely one third as much corn as usual will be harvested, and the harvest of wheat is considerably less than the average. In Russia, however, there is an almost unprecedented yield of this cereal. A great drouth prevailed some weeks in July and August throughout the central and western States; and in this year of financial depression it was direfully inopportune. There will be suffering on the plains this winter; and it will be cruelly destructive unless a merciful Providence "tempers the wind," unless they who have give to them that, through no fault of theirs, have not.

While a great crop of cotton is on the farms of Texas, it is said that the boll worm is wreaking havoc in that State, and the crop will not reach harvest. In the Southern States proper, however, crops are unusually good. Virginia, North and South Carolina are more fortunate than any of the others, with prospects of the best crops since the war. The prices,—well, its an ill wind that blows no one good;—crops being short elsewhere, looks like prices might go up; and surely its not unbrotherly to hope that they will, for low prices will advantage the broker and the speculator rather than the poor and unfortunate. Low prices in the South cannot help the Northwest, because the merchants and buyers turn our products northward and across the sea; and they would do it even in a famine, if it were possible.

THE second session of the Fifty-third Congress adjourned the 28d ult., after almost a year of well-nigh unprecedented wrangling and legislating, (if we may include the extraordinary session called in August, 1893, with the regular session that assembled in December.)

What Congress has done may be briefly told, though the doing required a deal of telling. In the extraordinary session the Sherman act, the only law that authoriz d purchase and coinage of silver, was repealed. In this session it was made clear that the Executive department of our government may exert a dangerous influence upon the legislative; that the Senate needs a better system of rules. In the regular session State control of elections was restored, a bill permitting States to tax money of all kinds was enacted, a bill to tax incomes, and a tariff bill reducing tariffs about twenty-two per cent. were passed; a bill restoring to the United States 85,000,000 acres of land now held by railways, and one giving $400,000 to denominational schools for Indians, of which the Catholics will get most, and which, we protest, no godly sect will use,—these also were enacted. In the two sessions $490,668,869 were appropriated. In the regular session it was demonstrated that pledges and prinipies are as nothing when the power of trusts—"the communism of pelf,"—and sectional selfishness are in the balance against them; and many other things, of which we will speak later, were made apparent or suggested.

The power of the President, the objectionable feature of the extraordinary session; the power of trusts, the blemish upon the regular session: we dare not say which is more to be deprecated.

Good Roads and Country Church Going.*

Not long ago it was my good fortune to spend a bright Sabbath day with friends living in the hill country of north eastern New Jersey. And when after breakfast the question of church going was brought up it was decided that we go to a church in the country ten miles distant. My natural love for the country made this prospect more than agreeable to me, but I raised two objections: that as much rain had fallen during the past few days the roads would be quite muddy; and such being the case it would be a long drive for the pony that was to pull our buggy. "We will see about that," replied my friend, "you are not in North Carolina to day."

The road had been relocated, graded and macadamized three years before. Its surface was as smooth as the shell road at Wilmington or one of those beautiful highways of Europe, and our pony made the ten miles easily in an hour. There was no mud and no mud holes (although there had been a heavy rain the night before), no jolting, no twisting of the buggy by cross ditches, and the road had been so carefully laid out that although we were travelling through a hilly country there was hardly a place where it was necessary for the pony to slacken its speed. We met a number of conveyances drawn by single horses which trotted along with loads varying from one to five persons as though this were no load at all. Every vehicle and every horse looked as clean and fresh as the people who rode behind them with their Sunday clothes on. At the church when we arrived were a number of similar vehicles, which had come distances varying from one to ten miles, and there were a number of bicycles which had been ridden from even greater distances.

All the principal roads in that region had been macadamized during the past ten years; and when I asked the question whether any people in that neighborhood were ever kept away from church by bad roads the answer was that "such was often the case in years gone by, but never now." Neither rains, nor winds, nor sunshine affect these roads; they are always the same,—always good.

The average North Carolinians living in the country are already too familiar with conditions somewhat different from those just described. Any of them who may read these paragraphs, and who recall the winter time or even the summer time roads over which they must pass when they go to church in the country are ready to exclaim, "What a contrast!" But for the few of my readers who live in towns and cities and who walk short distances to church over stone or brick pavements, or to the door on an electric car, I may add a paragraph or two.

While out on one of my recent excursions through the hill country of North Carolina, Saturday night found me near the home of a minister who preached at four widely separated country churches. I accepted his kind invitation to spend the Sabbath with him, and also to accompany him to one of his churches, a dozen miles away. It was in the early spring, and the roads were in the condition into which the rainy season of this time of year usually brings them—a condition which the spring usually inherits from the winter.

The minister's wife and daughter wisely decided that it would not be safe for them to try to go, and their near neighbors reached a similar conclusion. The minister and myself had gone but a short distance before we realized the wisdom of their choice, for notwithstanding the fact that we were driving a pair of strong horses to a strong buggy, we were several hours in making the journey. On the way we met but a lone horseman; we passed one broken and deserted wagon stuck in the mud, the occupants of which had taken shelter in a house near by; and we overtook one buggy and one wagon pulled slowly along by strong but tired mules. It was mud hole after mud hole, rock after rock, hill after hill, ditch after ditch. And when at last, bespattered with with mud, with weary horse and fretted souls, we reached the church, we found there out of a summer-time congregation of nearly two hundred, less than a score of faithfuls, nearly all men.—all in the same condition as ourselves, greatly in need of, but in poor plight for, religious duty. I said to a good brother who stood near the door as I approached, "Where is your congregation—the women and children?' "At home, sir," he replied, "they can't get to church when the roads are in the fix they are now in, and they have been that way a good part of the winter. My wife and daughters haven't been able to come half the time since the last of December; and we have had a small crowd here every preaching day." "Yes," said another man standing near me, "we country people have a hard time of it in the winter season, especially the women and the children. The roads are so bad that they can't half go to preaching and Sunday-school; they can't go visiting, the children can't half go to school, and we can't half do anything."

And the man was right. We have in this great country of ours the poorest roads traveled by civilized man. They retard our material development, and their use costs us annually in North Carolina several millions of dollars; they seriously interfere with the religious, educational and social life of a large portion of our people; they are an injustice to our women and children; they are a disgrace to our civilization. How long will we continue to put up with them?

*Read before the Middle North Carolina Road Conference, Raleigh, August 23d, by Dr. J. A. Holmes, State Geologist.

A Faultfinder Among His Brethren.—No. 4.

BY REV. JNO. T. ALBRITTON.

REV. MR. SITFAST.

You don't know Bro. Sitfast? As old Uncle Jack Kornegay used to say, I know him, if you don't. Having been intimately associated with him nearly sixty years, I can truly say that, while I do not know him very well, I know him better than I do any one else.

Soon after Bro. Sitfast became a preacher in the embryonic state,—that is, soon after he entered upon that period and condition of life that lies between the date of his license and that of his ordination,—he began to get from the post-office letters and papers addressed to "Rev. Mr. Sitfast." The preachers all know how pleasant it once was to have their names adorned with this weighty and complimentary prefix; and, therefore, I will not stop to describe the thrilling sensations that ran through and over this young gentleman. I confess that the weightiness of this honorable prefix always gives the name of the brother that has to wear it the appearance of heavy ended-ness, that may be remedied only by appending to the other end of the name a balancing suffix, as, for example, "D. D.," or something like it. Some of our brethren are fortunate in getting their names evenly balanced between two titles; but the greater portion of us have to go through life with an unbalanced, dipping name on account of the light endedness of the latter end of it. How this evil is to be met I can't tell.

Now, if matters were here as they are in the country whence came this story, then we half-titled preachers might catch up with our favored brethren that sport a caudal appendage to the latter end of their names. The story runs thus:

At a time when a certain institution of learning in Scotland sold her honors, an ambitious minister, seized with an unconquerable desire to obtain what the Germans called the doctor-hat, put fifteen pounds sterling into his purse and set out for said institution to "purchase to himself a good degree." He took along with him a servant, who, unknown to his master, likewise obtained the coveted degree. On their return, the titled master addressed the titled servant thus:

"Noo, Saunders, ye'll aye be sure to ca' the *Doctor;* and gin onybody spiers at you about me, ye'll be aye sure to say 'The *Doctor's* in his study,' or 'The *Doctor's* engaged,' or 'The *Doctor* will see you in a crack.'"

"That a' depends," replied the servant, "whether ye ca' me the *Doctor*, too!" The minister stared with astonishment; but the servant continued, "Ay, it's just so; for when I foond that it cost so little, I e'en got a diploma myself; so ye'll just be good enough to say '*Doctor*, put on some coals,' '*Doctor*, bring the whiskey and hot water,' or gin onybody spiers at ye about me, ye'll be aye sure to say 'The *Doctor's* in the stable,' or 'The *Doctor's* in the pantry,' or 'The *Doctor's* digging potatoes,' as the case may be."

As for Bro. Sitfast's case, he could have been doctored long ago, had he only known, later in life, as much as he thought he knew when he had that set to with old Uncle Tommy Moore on final perseverance, about which I sat down to write.

Uncle Tommy was a Free-Will Baptist minister, whose school-days could be counted on your fingers, but his hard, practical sense, devout piety, and wonderful familiarity with the Scriptures, coupled with his strong constitution, splendid voice and fiery eloquence, made him one of the most influential ministers that ever lived and labored in Greene county. I had the good fortune to make my home with him during a part of my early ministerial life, and learned to love and honor him as a strong and faithful minister of the Word. Often would he, even in his old age, travel from forty to eighty miles upon his sulky to preach to his brethren without a dollar's compensation or the expectation of it. So fond was he of his chosen life work, that during his last illness, on the day before he died, he preached to a large congregation which had assembled at his residence to hear his last sermon. He closed by telling them that he would die and go to rest on the day following.

Bro. Sitfast's hobby was final perseverance. He was bristling for a fight. He was eager to mop the floor with so illiterate a man as Uncle Tommy. Uncle Tommy, by the grace of God, could and did sit fast and hold on to the end, as well as Bro. Sitfast; but he believed a fellow could, and would, and sometimes did, turn loose, fall off, and fall away, and never get up and come back again. So Bro. Sitfast affirmed the final perseverance of the saints, and Uncle Tommy denied. They piled arguments and counter arguments upon one another in great heaps. They went through the history of Adam and Eve, Solomon, Peter, Hymeneus, Alexander, the fallen saints in Hebrews, and the washed sow in the mire, Bro. Sitfast carrying flying colors now and then, until they reached the history of Judas, and were about to wind up his case, when Bro. Sitfast made the clinching argument by quoting a passage of Scripture which he had held in reserve for his climax. He intended to rout Uncle Tommy and drive him from the field, discomfited, dismayed and thoroughly whipped. The supreme moment had arrived. The point to be proved was, that Judas never was a Christian. Bro. Sitfast wanted no easier task. One passage of Scripture was all he needed, and that was upon his tongue, "Judas was a Devil from the beginning."

Uncle Tommy demanded the book, chapter and verse. It grieves me to say that these have never been found. Bro. Sitfast, paralyzed, humiliated and defeated, retreated to his room a wiser and a more cautious man. He still believes in final perseverance, but he has ceased to quote that Scripture in support of his dcotrine.

He has also discarded other Scripture passages which he had learned at second hand, such as, "Let every tub stand on its own bottom," "Charity begins at home," "As the tree falls, so it shall lie," "All's well that ends well," "Everything is for the best," &c., &c.

Poor Sitfast shrugs his shoulders every time he thinks of that set-to with old Uncle Tommy Moore, and I feel sorry for him to this day.

JNO. T. ALBRITTON.

Why not Open Our Female Colleges to Males?

This is a question which I am sure the reformers will spring before a great while, and advocate with all the vehemence with which they have been wont to press other questions which seemed to the conservative portion of our people long since settled. Granted that it is proper to open our male colleges to women, then I am fully prepared to advocate the opening of female colleges to men. The same reasons which would justify the one apply with equal force to the other. Indeed, I do not know but that the question under discussion has more and weightier reasons to be urged in its favor. It seems not only desirable, we are told, but necessary to have co-education. Then we must open our female colleges to males, because,

1. The girls seem not disposed, in the South at least, to attend the male schools for higher education which have opened their doors to them, and I fear that they never will patronize them to any extent. We are failing to draw the young women to the young men; and so we must see if it is not possible to draw the young men to the female schools. In male colleges, open to young ladies with two hundred and more students, there are all the way from two to a dozen girls. At a Baptist College which with a great flourish of trumpets went into this advanced movement last session, there were two or three young ladies, and the University of Mississippi, which for ten years has been open to girls, has not averaged possibly more than a dozen each session during this time. Co-education, in the minds of some, is a necessity; then, I repeat, in order to meet this necessity, we must allow the men to enter the female schools since the girls will not patronize the male schools.

2. As a matter of justice, I do not think that it is fair to debar men from any of the privileges afforded the women. This we do when we close the doors of our female colleges to them. Why let women go to male schools and not allow men to go to female schools? Besides, men are equal mentally to women, and what sense is there, to say nothing of justice, in denying them opportunities which, properly improved, would qualify them to take their places by the side of women in the race of life. Professions and vocations are now open to men which were closed to them. They are capable of studying music, art, housekeeping, dressmaking, etc., and may by proper training become as proficient as women in such things. Many of the minds of our young men are being turned in these directions.

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 5, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

Your Association needs your prayers and your presence.

Keep "Christian and Popular Education" prominent in your own and your neighbor's and your candidate's mind. Know that State-aid means the crippling of the best institutions of higher education in the State; know that it now waxes fat while the common schools are suffering; know that it is taking all it can get and crying for more of the taxes you pay,—know these things, and let it not be your fault that your neighbor and your candidate don't know them.

We wrote some time ago of three of North Carolina's great immediate needs; we desire to add a fourth—one that is in no way least—good roads. There are no means of estimating how much good roads will do for our State. They will be worth millions of dollars, they will insure unspeakable convenience and comfort, and, Prof. Holmes persuades us on our first page, they will promote religion. "Country Roads and Church Going" should be circulated as widely as possible.

The whiskey traffic is a curse anywhere; but, if possible, it is more malignant in North Carolina than in some sections. For many years have we desired some clean means of curtailing it. We have found a way. See that your representative does not impugn your Christian character by voting against the proposition to restrict and prevent the sale of intoxicating liquors in the towns, counties and townships of North Carolina. It is not often that one has opportunity of voting against liquor selling without becoming party bound.

One hears much of sermon preludes, but we warrant no one has heard a more timely or better one than was recently delivered in the Baptist Tabernacle at Raleigh. Bro. Simms took occasion to speak a few words for Foreign Missions. The Missionary Society in his church has divided the membership into districts, and it is so arranged that all will have opportunity of contributing; and Bro. Simms was speaking to emphasize this latter. He urged every member in his church to give; he wanted them to give often, but, if that were impossible, to give occasionally. And, if we mistake not, all the members of the Tabernacle will soon be in the habit of giving—one of the few habits that one may safely tie to.

Let there be more preludes of this kind. One can't preach missionary sermons all the time; but, we are persuaded, no pastor's efforts will be vain if he takes every possible opportunity to speak a word for missions, Home, State and Foreign.

Try to get your people into the habit of giving.

That there are six hundred applications for admission into the State "Normal and Industrial" School, and that two hundred of these must be turned away, are two statements that one may see in any current paper of the State.

Laying aside suspicion that the statement is an advertising dodge, we make bold to say that if it can be proved that the State "Normal and Industrial" as now conducted is a wise and just institution of our government—and the friends of the school scout the idea that it isn't most just and supremely wise,—we make bold to say that the State should appropriate $50,000 or $100,000 to the school as soon as possible. Right is right; and in all reason, if it is right for the State to have such a school as the "Normal and Industrial"—so called—for four hundred girls, it is a compromise of principle to deprive two hundred girls of its advantages, a compromise that is severely unjust.

Equal and exact justice, equal rights, equal privileges to all citizens, these are pillars of republican government. Rights and privileges are about to be given four hundred girls, and two hundred others are to be deprived of the same rights and privileges.

Conducted unreasonably, illogically, anomalously, yea, illegitimately, the State "Normal and Industrial" is an incessant agency of injustice. Let it be reformed; or if the State dare not correct the policy of the school's o'erweening genius, let it, at least, be just enough to give him full play; let it authorize him to close out all other institutions for the higher education of girls in North Carolina, and announce that she that desireth shall have the best in the way of learning the State affords.

This is the logical and the ultimate end of State-aid.

"THE FARMER'S BOY" AND THE FARMER'S GIRL.

If school-openings were not even now upon us, we would call upon Bro. Vann to complete his practical and most worthy article, "The Farmer's Boy," with a similar one for the boy's sister. And although the season is late we cannot let slip such an opportunity for saying a word in behalf of this oft-neglected creature.

First, let us apologize, once for all, to the farmer. We do not know why it is, but it is a fact that all the world loves to advise him. Perhaps people think he is the typical human being. Even the government pays men—thousands of them—to experiment and write agricultural tracts for him, which, we apprehend, most farmers never heed. Advice-giving is nothing to be despreciated, however, as one may or may not take it—as one cares,—and, moreover, it signifies interest in one and, in some cases, love. The former may be accounted for in that all men deal with the farmer soon or late, and a great part of human happiness depends upon him. Anyway, advice is good to think about. Moreover, advice about education that is good for the farmer is good for any worthy man or woman; and we are sure there are men everywhere who should read Bro. Vann's article over and over again.

Most folks think that the chief end of education is increase of income. If this were not a common opinion many a boy and a few girls would not be on the way to school this week. Perhaps, yes, probably education does increase one's income; but that is far, very far, from the true end of schools and school-books. It is, indeed, very far from the true end of human life; and one cannot conceive of education not conducing to the true end of life. To have a competence is very well, but it does not require education to secure that. Work will do it. To become rich may be very well for some people; but it is as nothing when compared with becoming educated—enlightened, instructed, uplifted, introduced to the world and mankind, and thereby brought nearer to God and rendered abler to appreciate his gifts, abler to serve both God and man. That's what schools and school-books are for; and if one uses them merely to become able to make money, that one has a pitiable conception of life. If the world were composed of such folks, the animal kingdom would be divided into but two classes, the four-legged and the two-legged. Think of God making man and the world with a mercenary idea; think of Christ accumulating wealth!

Now we suspect that many a girl is out of school to day, and there's many a one grown to darkened womanhood in our midst just because fathers and mothers have put it down that "its no use educating the girls because they can do nothing but teach, and we cannot afford to educate them enough for that." They reasoned, on the other hand, that educated young men always did seem better off than the uneducated, they dressed better, and they looked more prosperous generally. There never has been a more serious misapprehension. In the first place, as we have stated, increase of income is an unworthy consideration; and in the second, incomes, so far as practicability is concerned, are not increased. For when you increase one's ability to make money you increase one's capacity to use and enjoy it; and we rely upon your personal acquaintances to prove it. And if it were not true, a properly educated boy would not hoard money; and you should be the last person to desire to have your boy become a miserable "money-bags."

Now if the object of educating is what we have said it is, and if you are determined to be promted by a motive so worthy, it is clear that it is just as much a duty to educate your girl as your boy,—not to increase her ability to make money, though doubtless this will follow, not to add a source of revenue to your family, not to sharpen her wits as one would a knife—in order to make it cut the better,—none of these things; but to elevate a human being, to give her capacity for enjoying life and appreciating God's goodness,—to bring her nearer to heaven and fit her better to elevate earth.

"But she's going to marry off," says one. That doesn't make development any the less essential. Even if it did, it is our opinion that she will have a harder time getting married and after she's married, if she is uneducated. But we do not wish to argue that "making good matches" is worthy of consideration in education. We do wish to impress the fact that girls will have to do with the moulding of the characters of all those "farmer's boys," who, Bro. Vann showed, are to direct this nation of ours, on whom the work now done by Christian men in our denomination will devolve. Bro. Vann may talk of his schools, but she who wraps her life about the tenderest years of "the farmer's boy" cannot but wrap herself about him in a myriad impressions that no education can efface. And if she be uneducated,—well, yes, some great men have had mothers who never went to school,—the probabilities are that her boys will have all the harder time of it, and will likely be mere agencies in others' hands. And here, we take occasion to say, that not only those who have been to school are educated. Schools educate; but experience does, too, and experience is always surer though severer and slower. Schools are, at best, but places where capacity to appreciate experience is increased, and where experience itself is concentrated to be dealt out in diluted form in large and frequent doses. An education may make one experienced; experience—the right kind and enough of it—will make one educated. And if the mother is educated, it matters not whether by experience or schools, or both, her children will be the better for it. A boy reared by a mother in whom what is best in life and religion has been developed and instilled, will be more civilized, more humane, more Christian for it; and, on the other hand, the horizon of the son of an undeveloped mother is usually fixed by men whose mothers were more fortunate. "The hand that rocks the cradle rules."

Reasoning thus one will conclude that the girl's education should be of first consideration. That may be; but we desire to have both boy and girl educated. One can afford almost any sacrifice to do it. If all our boys and girls are educated the world will be brought to God, even if educations have made a few infidels where it has blessed thousands of soldiers of the Cross. A developed citizenship will deliver the world from the dominion of pelf; and poor and rich, if both be properly educated, will come together on a common basis. It is the mind, the mental development and acquirement, not the gold in one's pocket, that makes men who are men, who are worthy of the image of their Maker, who are fittest to glorify him.

STATE-AID'S APPEALS.

We have almost been persuaded that we were the aggressors in this struggle for Christian and Popular education. The piteous appeals of State aid—it has not yet assumed the dignity of argument—are calculated to persuade any one, who is not acquainted with conditions, that we were making an uncalled for fight against higher education; that we had nothing to struggle against, and nothing to struggle for; in fact, were seeking whom we might destroy.

If there ever was a more determined, insidious and inimical aggressor on the face of the earth than the representatives of State-aided institutions in North Carolina, we have not heard of it. For years they have been making inroads upon the strength of institutions in which we have hopes and interests, upon institutions out of which the manhood—not the office-seekers, mind you,—of the State must come. And they are institutions which, it seems to us, it is every Christian man's duty in the name of God to defend against all aggressors.

If you desire to know who began "this fight"—let it be called thus in order that State-aid's own epithet may fall upon its apostles—ask Crowell of Trinity, now gone, Shearer of Davidson; and both will tell you that Dr. Taylor is right in saying that the State and the State's employees had been fighting the voluntary institutions many years; that lately emboldened by the silence of the latter under imposition, "the fight" was made severer until a meeting was held at Raleigh to try to adjust matters. They will tell you, too, that efforts for adjustment met with ridicule, that petitions for existence were sneered at. The Methodist Conferences spoke out, the Baptist Convention spoke out; Dr. Taylor promulgated his views, and terrified State-aid fell back, crying piteously that bad Baptists were fighting higher education; that it was being grievously wronged! A clown never played the innocent better. And even now gullible people are sloping over with "appeals for higher education."

State-aid began hostilities. It began them openly. It is repulsed for the present by the extensive and aggressive resistance to its heretofore unhindered onslaughts. It will play the innocent until the Legislature gives it another appropriation; and then we may well pray for Wake Forest, Trinity, Davidson, Guilford, Elon and the rest; and we may hang our heads in grief or shame—according as we have worked.

Meanwhile, let everyone know that appeals for higher education may be appeals for State subsidy that will destroy nearly a dozen institutions of higher education in North Carolina. Remember that President Winston has said, "If my policy destroys Wake Forest, it is not my look-out." Remember that the effect of his policy upon Wake Forest is, if not his, most emphatically our look-out.

There is a constitutional requirement that the State *shall* provide for the support of institutions where higher education may be had.—*Charlotte Observer.*

"The General Assembly * * *may* make such provision * * as may be necessary and expedient for the maintenance and management of the University." Constitution of North Carolina, Article IX, sec. 6. (Italics ours.)

Whoever fails to read the article favoring co education, beginning on our first page, will miss something unusually good. There are rich veins of humor and irony throughout it that can be appreciated better by those who have kept up with the efforts in behalf of co education at Wake Forest than any others. The article, however, is not all irony and humor; there is solid sense in it; it is logical, and it effectually reduces five arguments for co education to absurdities.

Opening school, picking cotton and pulling fodder are the joyous duties that September, first month of glorious harvest-hastening autumn, brings; and, we apprehend, there is about as much of these things to be done this heaven-favored season as the good old State can stand up to.

The summering preacher's return to his pulpit, the rest seeking lay member resting at home, and the wool hat's reappearance once more in the place that knew it months ago,—these, also, mark September's welcomed advent.

K. G. Averitt has replied through the *Progressive Farmer* to Dr. Taylor's articles on State aid. So has Dr. Manning in the *Observer.*—*Charity and Children.*

You mean these gentlemen have had something to say on the subject. We are sure neither of them has attempted to refute or answer any argument in Dr. Taylor's entire article. Mr. Averitt made a puerile "plea for higher education," holding that Dr. Taylor didn't wish the University to be endowed; Dr. Manning overlooked the fact that Dr. Taylor's argument on the question of the State and religion is based on the Constitution, not on what Dr. Taylor as a Christian gentleman would have taught in every institution.

FROM OUR TRAVELLING AGENT.

LIBERTY ASSOCIATION.

The Liberty Association met in a good neighborhood, ten miles from Lexington. Bro. Bennett is pastor. The brethren had not completed the new church, but enough had been done to permit our holding the Association in the new building. The house is large and well constructed, and when complete will be a model house of worship. Many of the brethren have made great sacrifices to do this work. The hard times have not kept the people from building church houses. I do not think I ever saw so many nice houses of worship being built as during this year.

Brethren Carrick, Sheets and Smith met us at the train, took care of us in their homes Monday night, and early on Tuesday we were on our way to the Association.

Bro. R. Van Deventer, Vice-President of the Foreign Mission Board for this State, consented to preach the introductory sermon. The brethren were specially pleased with his sermon, and the splendid effort he made in his speech for Foreign Missions was responded to by liberal pledges from the churches for this department of our work.

The State Mission Board has no truer and more zealous worker than brethren Carrick and Sheets. The influence of these brethren and the masterly effort of Dr. Durham (for I never heard him when he did better) insured a good showing for State Missions. This Association is doing some excellent work under the head of Associational Missions, conducted by the Executive Committee.

The discussion of Education was the most enthusiastic I have yet seen. Dr. Mitchell spoke earnestly to the part of the report pertaining to ministerial education, and the subject of general education was discussed by Dr. Durham and others.

In my judgment there has never been any question upon which our people are so united as upon this subject. The wonder is that they have learned so much about it in so short a time. I did not see nor hear of a single individual who is not actively opposed to the State furnishing higher education to any of its citizens.

NOTES.

The farmers are all in a good humor over the fine prospects of abundant crops of all sorts.

Bro. Peterson has greatly improved. It will be remembered he lost his voice last winter at the Convention. He has almost regained that, and if actions signify anything, he may soon have some one to assist him in talking, then it will not be so hard on him. Newspaper work gives a widower a fine showing.

The finest discussions on Temperance I have ever heard we have had at the Associations just closed.

Prof. Sledd is not only doing excellent work for Wake Forest in direct efforts to get students, but is also doing much to encourage and stimulate the work in academies as he finds them in the State. Prof. Hendren of Moravian Falls greatly appreciated an address he made to his school a few days ago.

BRUSHY MOUNTAIN ASSOCIATION.

This body held its session with North Wilkesboro. This town saw the light in the days when towns were "boomed" sure enough. Its friends and citizens here say it has survived it, and is now on the solid road to prosperity and great success. And really, it looks as if this might be so. Situated at the terminus of the N. W. N. C. R. R., with Wilkes, Ashe, Alleghany and Wautauga counties from which to draw its trade, it would seem that it ought to be a large town in a comparatively short time. The new church has just been completed, and I should judge cost all of $1,200 or $1,500. I have not seen a nicer house to the cost of it anywhere in the State.

There are only about twenty members in all, and here, as in most cases, a few brethren have borne the burden; but the house is complete, and there is now a debt of only about $100 on it, and this is soon to be paid off. Rev. W. R. Bradshaw, the pastor, is a recent graduate of Wake Forest: he has not only done fine work here, but is rapidly gaining a good influence in the entire Association.

The churches in this Association, with but few exceptions, are doing very little. The preachers are more to blame for this than the people. Many churches do not give as much for all objects, as one member could give for a single object, and not feel it. The *personnel* of the Association seemed to me to be the best I ever saw it, but the pledges were about the same as last year.

A number of visiting brethren are present—Bro. Gwaltney, to represent the Board of Education; Prof. Sledd, Wake Forest College and general education; Bro. Bridges, the Theological Seminary,—and many from sister Associations.

A large crowd came especially to hear the discussion on general education. It looks here as it does in other places where I have been, that the people are all one way on this subject. The Representative from this county opposed the appropriations last session of the Legislature. He has again been nominated and will be opposed to the same measure. Notwithstanding, a scholarship, so I hear, has recently been sent from the University to his boy.

We were glad to meet again old Father Curtis, who is perhaps the oldest Baptist in this section, and has taken the Recorder for the last sixty years.

We spent a night at Moravian Falls with Bro. Spainhour, the Moderator, and found the same bountiful supply of grapes, apples, and sourwood honey, as we have heretofore.

Now the hack is ready, and we are off over the mountains to the beautiful river running through the hunting grounds where Daniel Boone first met the Red men in North Carolina.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Wake Forest College opens to day.

....Rev. Jos. Hiden has resigned care of our church at Morehead.

....Rev. Thomas Dixon, Jr., lectured at Elizabeth City the 4th inst.

....Rev. M. P. Matheny baptized two persons at Mt. Holly recently.

....A new Baptist church edifice is being built at Burke, Cleveland county.

....Rev. L. M. Curtis baptized thirty-four persons at Borden's Mill the 26th ult.

....Rev. G. H. Church has returned to Statesville after a three weeks vacation, says the *Landmark.*

....Colored Baptists at Gastonia are enlarging and improving their church house, says the *Gazette.*

....Rev. O. L. Stringfield is engaged in a meeting at the Fayetteville Street Baptist church, Raleigh.

....Rev. J. E. Dowd of Chatham county came in to see us last Monday on his way to Wake Forest College.

....Rev. A. J. Taylor recently had the assistance of Rev. A. A. Butler in a good meeting at Mars Hill.

....Rev. D. G. Whitinghill of Kentucky has accepted the care of the Coliseum Baptist church at New Orleans.

....Rev. M. A. Adams, the zealous Reidsville pastor, has been in the Eastern part of the State visiting his sick father.

....The late Charles H. Spurgeon's sister preaches now. She ought to obey the New Testament.—*Wilmington Messenger.*

....Rev. B. W. Spilman lectured at Wilson the 4th inst., for the benefit of the new Baptist church that is being built there.

....Revivals all over the State continue frequent and unusually fruitful. Let there be no interruption of the good work. The need is great.

....We were glad to have a visit from Bro. G. E. Spruill of Franklinton last week. Bro. Spruill is a Wake Forest ministerial student.

....Elders Gwaltney and Shinn held a meeting at Mount Home church, four miles from Morganton, which resulted in eight additions to the church.

....The Alexander Association meets Oct. 4th–6th, and not Sept. 27th–29th, as has been stated in the list of Associations in another place in this paper.

....Rev. Thos. Dixon, Jr., preached at his father's church, near Cleveland Springs, on the 29th ult. to one of the largest congregations ever assembled in that section.

....Elder P. A. Whitener and Elder Amos Hilderbrand recently closed a series of meetings at Pleasant Grove, in the western part of the State, which resulted in twenty additions to the church.

....Rev. C. V. Brooks has resigned care of our church at Jonesboro, and will probably attend the Louisville Seminary.

....Baptists have raised $7,000 towards the $10,000 needed to build a church in the oldest city in our country, St. Augustine, Fla.

....Rev. W. C. Tyree of Durham recently took part in a meeting at Hunting Creek, Va., in which there were nineteen professions.

....Rev. M. J. Willoughby of Marion, S. C., recently held a meeting at Terrell's Bay in that State, that resulted in seventeen accessions by baptism.

....Hertford Academy, of which Prof. Josiah C. Kittrell, who graduated from Wake Forest in 1893, is principal, has opened under auspicious circumstances.

....Eleven Associations have been held. The attendance has been large, and the spirit of the people good. The prospects for all departments of the work are good.

Ground has been broken at Morganton for the new Baptist church. It will be a large and imposing brick structure with a seating capacity of from 500 to 600, says the *Herald*.

....Rev. R. E. Peele has been preaching for pastor J. R. Pace at Gethsemane for ten days. He preached with power, Bro. Pace writes, and he trusts that good seed have been sown.

....Rev. J. J. Hall has returned from his vacation in the western part of this State to his Norfolk work; and, his strength renewed, we know his new church house will be quickly erected.

....September and October is the time specially given to State Missions. The Board should be enabled to go to the next Convention without debt. This can be done if all will help.

....Rev. H. H. Mashburn baptized eight candidates the 26th ult., who had professed conversion in the meeting that was protracted from the Flat River Union. Rev. C. R. Hairfield aided in the meeting.

....The American Baptist Publication Society of Philadelphia has purchased a $60,000 lot and will build a fire proof business house thereon at a cost of $75,000. The Society is going to enlarge its facilities.

....An exchange says that Rev. J. A. Brunson, who lately gave up care of French Broad church, Asheville, is expected to deliver a series of lectures or sermons in a tent at Waynesville. He is with Adventists.

....The Broad Street people at Winston greatly enjoyed a visit and a talk from their former pastor, Rev. L. G. Broughton, who took opportunity to stop over last week while on his way to Mt. Vernon Springs.

....Rev. Jno. E. White returns to Edenton this week after having spent several weeks vacation at Cary, during which he supplied mostly for Bro. Tyree at Durham, and one Sunday for Dr. Carter at Raleigh.

....Brethren Brewer and Hobgood both expect large attendance and good work in their institutions; and we sincerely hope they will not be disappointed. They deserve the patronage of the brethren and sisters.

....Rev. G. W. White informs us that he has resigned the care of our church at Bynum's school house in order to accept a call from Cashie Neck church, where he will preach the same Sunday that he gave to Bynum's.

....Death, the reaper, made sad inroads upon our ranks last week—Williams of Baltimore, Albright of Durham, and Neathery of Raleigh: these were good and faithful men, and their places will with difficulty be filled.

....Bro. Chas. E. Taylor, Jr., son of the President of Wake Forest College, at which he graduated last June, has accepted a desirable position in Washington City with the Southern Railway Company. We wish him abundant success.

....Rev. J. E. Yates' school is near Auburn, not at Auburn as we stated, and it is called Mt. Moriah Academy. Bro. H. Gower informs us that the prospects point to a good school. Miss Lillie D. Rogers teaches music for Prof. Yates.

....Bro. Pastor, tell your people that they can get the RECORDER four months on trial for fifty cents. It is very important that as many people as possible be reached this fall. Send the names now, the money when crops are sold, if you see proper.

... The harvest season should be one of prayer and thanksgiving; and every one should lay by for the Lord "on the first day of the week." Look upon the fields of the Master white unto the harvest, and come to his help, as he has prospered you.

....Elders Blanchard and Billings held a good meeting at Cary last week. Bro. Billings, who graduated from Wake Forest College last June, and who is from Virginia, thinks of locating in this section. We were glad to have a visit from him last week.

....Rev. G. O. Wilhoit had the assistance of Rev. J. W. Suttle in a series of meetings at Mt. Gilead, Montgomery county, in which there were professions at every service, there being thirty-one in all. Twelve candidates for baptism have been received.

....We were delighted to have a visit from Bro. L. R. Yates of Williams' Mill, the only living brother of the lamented Matthew Tyson Yates. It is indeed a privilege to know and talk to a member of the household in which the great missionary grew up.

....The subscription of any one who sends us twelve new four-months subscribers at fifty cents each, in the next three weeks, will be advanced six months. A little effort will tell. Send the names to us or give them to our agent at your Association. Mention the matter at your next appointment.

....Dr. J. W. Carter has returned from his vacation which he spent in West Virginia. Dr. Durham occupied the First Baptist pulpit last Sunday morning and Dr. Carter at night.

....The minutes of the sixty-first annual session of the Liberty Association are before us,—quick work. Bro. Sheets, the clerk, deserves congratulations. The minutes are well written, and altogether tastefully gotten up.

....Rev. J. H. Austin reports that a recent meeting conducted by himself and Rev. Thos. S. Wright at Silver Run church resulted in twenty-three baptisms, and eleven or twelve accessions by letter. Others will be baptized next Sunday.

....Rev. B. H. Matthews writes from Plymouth 1st inst.: "I have just closed a good meeting at one of our stations, the first protracted meeting that was ever held at the 'Dismal School-house' by a Missionary Baptist. We hope to organize a church here at an early day."

....Rev. J. R. Pace has sent us twelve new subscribers under our offer. He writes: "I am thankful to you for your new offer. It gives me a chance to introduce the RECORDER. I think I can send you some more subscribers as soon as I can see the brethren and sisters."

....We regret to say that the last three editions of the RECORDER have been exhausted, so that our offer of the paper from Aug. 15th is withdrawn. We will send it four months from date to trial subscribers for fifty cents. Make an effort to get us one or two new names.

....Dr. R. H. Graves, the venerable missionary to China, who is now in this country, thinks that the present contest between China and Japan will eventually advance the cause of missions. Amen. Meanwhile, let us do what God will let us to advance them in spite of war.

....Rev. T. N. Wright of Peachland came in to see us last Monday. Bro. Wright was on his way to Buffalo Lithia Springs, Va., for his health. He reports good progress in the Pee Dee Association, of which he is missionary. We hope he may be greatly benefited by the Springs.

....A new Baptist church has been organized at Wilmington. It is called the "Southside," and Bro. Oliver will occupy its pulpit until a pastor is called. It will build a house of worship, and for the present it is worshipping in an edifice that it will occupy only temporarily.

....Rev. H. R. Mosely of South Carolina, Southern Baptist Missionary to Mexico, was lately arrested and imprisoned by authorities in that country, a tract on Romanism being the occasion. Bro. Moseley has been released and is now in the United States. His arrest may receive consideration from our National Government.

....Rev. J. T. Jenkins closed a six days' meeting at the Baptist church here last Friday night. There were eight accessions to the church, the church members greatly revived, and we hope much lasting good done. Mr. Jenkins will commence a ten days' meeting in Fayetteville Oct. 15th.—*Jonesboro Progress, Aug 29.*

....Bro. Walters Durham, eldest son of Dr. C. Durham, has been chosen director of the Gymnasium at Wake Forest College, succeeding Prof. E. W. Sikes. Young Bro. Durham graduated at Wake Forest last June, and is eminently qualified for the position to which he has been called, as was frequently manifested in his career there as student.

....So far no bad news comes from our brethren and sisters in China. We hear rumors of threats and danger, but anticipate nothing worse than giving up their fields and for a time moving to the seaports by our missionaries. There is always danger in the interior. We expect letters every week, and so far all that we have seen are reassuring.

....We were glad to have a visit from Dr. Taylor last Saturday. He has recently been North, and on his return, he informs us, there were many letters awaiting his attention. Wake Forest opens the date of this issue, and there is every reason to anticipate one of the most successful sessions in its history. There will be more new students than ever before; and the College is better prepared to take care of them than ever.

....The death of Bro. John B. Neathery at his home in Raleigh last week was a sad though not unanticipated blow to the community. He was a man of varied accomplishments, and altogether a useful citizen, who will be sorely missed by the many whose pleasant lot it was to come in contact with him. Brother Neathery was for many years a member of the First Baptist church of Raleigh. We extend sincere sympathy to the bereaved family.

....Rev. J. B. Newton passed through Raleigh last week on his way from Fork church, Davie county, to Aulander, Bertie county. He has given up his work in Davie and Forsyth reluctantly, but goes to Aulander willingly. Bro. Henry Sheets assisted Bro. Newton in a meeting at Advance, since which five have been added by letter. This is a good mission point, and Rev. B. K. Mason, who has a school there, is pastor. The latter labors also at Union Hill.

....Elder Thomas G. Wood writes from Belcross, Aug. 27th: "Sawyer's Creek and Ramoth Gilead churches have just closed good meetings. Rev. Samuel Saunders of Murfreesboro was with me and did the preaching. Fourteen were baptized, two restored, and others await baptism. The preaching of Bro. Saunders was a rich feast to us all, and I look for blessed results yet from it among my people. It was the old, old story, earnestly, ably, tellingly and fearlessly told. He is a splendid fellow, and an able expounder of the Word, and Murfreesboro is to be congratulated."

....A new Baptist church was constituted at West Raleigh on Sunday afternoon last. The presbytery consisted of Dr. T. E. Skinner, Chairman, Rev. A. M. Simms, Secretary, Dr. C. Durham, Rev. A. D. Hunter, and a number of laymen. The church starts with thirty-six members, and the name selected was "West Raleigh Baptist church." The work at this point has been much blessed from the beginning, and is an inviting field of labor.

....We are grieved to have to announce the seemingly untimely death of Bro. W. A. Albright at Durham last week. Bro. Albright was an ardent and useful Baptist, and an upright and respected citizen. He had served for some time as secretary of the Ministers' Relief Board, which position he resigned lately. He was prominent in the counsels of his denomination, and will be greatly missed by his brethren. A more extended notice will appear.

....Rev. E. J. Harrell writes from Nealsville that he aided pastor J. C. Sorrells in a meeting at Bethlehem church, McDowell county, the first of last month that resulted in seventy-one professions of conversion. More than forty have given their names for church membership, and others will follow. Later in the month Bro. Harrell aided Bro. Sorrells in a meeting at Bethel church, continuing one week, in which thirty-four professions were made, and which has so far resulted in twenty two baptisms. This is said to be the largest church in the Green River Association.

....We are grateful to Bro. J. S. Kilby, Traphill, N. C., for the following encouraging news: "Our church, Traphill, set off an arm for the purpose of constituting a church at Parks', N. C., five miles east of this place. This church was organized August 25th with fourteen members. On Monday, Aug. 27th, we organized another church at Mulberry, sixteen miles Southeast of here, with ten members. This is a mission point that Rev. J. W. Burchett has been preaching at. Both these churches delegated to our (Elkin) Association, and both elected Bro. Burchett as pastor."

....A brother who can speak with authority writes: "Prof. Sledd of Wake Forest College has been doing well in travelling. He is not eloquent on the platform, but he is doing more good for the College than any man I have yet seen in the field. He believes in personal, face to face efforts; and so busy is he that he scarcely takes time to eat." It is not often that one who is so efficient in the class room, as Prof. Sledd is, makes a success in work of so different nature as canvassing for students, yet, we dare say, those who knew him are not surprised to hear of his success even in this.

....Rev. J. M. White of Apex sends the following encouraging news: He was assisted by Rev. S. W. Oldham in meetings at Salem church, Wake county, and at Lystra, Chatham county. At the former there were sixteen professions, and thirteen have been baptized; at the latter, twenty-three professed, of whom fifteen have been received for baptism. At Ephesus, Moore county, an interesting meeting of six days was held, there being one or two professions; at Green Level, Wake county, a meeting in which his son, Rev. J. E. White, assisted, resulted in six or eight professions. Bro. Blanchard, pastor of this last church, was in Kentucky when the meeting was held.

....Dr. Cobb writes from Pittsboro the 3rd inst.: "The meeting at Emmaus seven miles from Pittsboro closed last Thursday. It was a meeting of great spiritual power—a genuine revival of religion under the plain preaching of 'the old-time religion.' Among the converts was an old man named Thrift seventy-two years of age. I went from there to the Baptist Chautauqua and returned to Pittsboro in time to baptize three young men and receive one young lady by letter. Pittsboro church will bring up a splendid financial report to the Sandy Creek Association, having gone far beyond its pledges for all objects."

....The committees of the Southern Baptist Convention and the American Baptist Convention and the American Baptist Home Mission Society will hold their Conference at Fortress Monroe, Sept. 12th and 13th. The Convention committee is as follows: T. T. Eaton, B. H. Carroll, H. H. Harris, J. B. Gambrell, A. J. S. Thomas, T. P. Bell, O. F. Gregory, W. J. Northen and I. T. Tichenor. The committee of the Home Mission Society are: J. L. Howard, J. B. Thomas, N. E. Wood, E. H. Johnson, A. S. Hobart, H. K Porter, E. T. Hiscox, L. K. Fuller and T. J. Morgan. These committees are to confer in regard "first, to co operation between our Home Board and the society in work among the colored people of the South; second, with reference to a more definite understanding in regard to the territorial limits of the work of the Board and the Society among the native white people, the Indians and the foreign population of the country."—*Western Recorder.*

... Rev. J. W. M. Williams, D. D., pastor emeritus of the First Baptist church, Baltimore, Md., died August 28th at Chapel Hill, N. C., where he was visiting his daughter, wife of Prof. Gore. Dr. Williams was born in 1820 at Portsmouth, Va; was educated at Richmond College, Columbia College, Columbia University, and Newton Theological Seminary. After serving several churches in Virginia he was called to the care of the First Baptist church, Baltimore, in which he continued in the Master's service nearly forty-four years—a remarkably long and successful service. Advanced age compelled Dr. Williams to resign his pastorate last November, whereupon he was made pastor emeritus, and Rev. C. L. Laws active pastor. Of dauntless courage, great capacity for work, and fervent zeal, it may be fitly written of him, "Well done, good and faithful servant;" and that he has entered into that rest which remaineth to the people of God, none who have Christian faith can doubt.

Dr. J. W. M. Williams.

My heart is sad, very sad. I have just returned from the depot whether I had accompanied the surviving members of the household of this beloved brother as they started on their melancholy pilgrimage to Baltimore with his mortal remains. He died here at the house of his son-in-law, Prof. J. W. Gore, about noon on yesterday, Aug. 28th, of heart trouble. He began to decline about two months ago and gradually became greatly enfeebled, though able to move about the house to the last day. During the morning he seemed to be much brighter. He had slept much better the night before and had enjoyed his breakfast exceedingly. But about noon, while the devoted daughters were arranging for his comfort, they turned to find that the lamp of life had suddenly gone out as he sat in his chair. He was seventy-four years old in April last. Death has made frequent inroads into this family recently. In March of last year the beloved wife and mother was taken. The son and brother followed in September. And now, before a year has quite elapsed, the venerated father is summoned away. Only the two daughters remain of this affectionate family circle. The Lord sustain them in their sore bereavement.

Of the life and labors of Dr. Williams in Baltimore, Lynchburg and elsewhere, others will write. But I wish to bear my humble testimony to the wholesome influence he exerted during his sojourn here in our University village. He won and held fast the highest respect and esteem not only of the members of our church, but of the faculty and students also, and of the villagers generally. When in health he was uniformly hopeful and helpful with sermons and prayer-meeting talks at the church and always ready to take his turn in the services at the University chapel. He had a kind and cheery word for everybody, and his presence was welcome everywhere. We shall greatly miss him now that he is gone. But his memory will linger green and fragrant among our people for a long time. Peace to his ashes.

J. L. CARROLL

Chapel Hill, Aug. 29th, 1894.

Revival at Ruffin.

Dear Bro. Bailey:—The Lord is still blessing me in my work. I began a meeting at Ruffin, N. C., on Saturday, Aug. 11th, 1894, which continued eleven days. The Spirit of the Lord was with us from the beginning, and gave us power with the people. Sinners began to manifest an interest in the early part of the meeting, and that interest continued to grow and congregations to increase from day to day until the close. Sixteen professed faith in Christ and twelve were added to the church. The church was very much revived, and brought nearer to God, and are looking forward with expectation for greater blessings.

Bro. Rufus W. Weaver of High Point was with us four days and did some most excellent work. He is a very earnest man. His sermons were pointed and forceful, and while the Ruffin saints had learned to love him before, he doubly drew our hearts to him in these meetings. I thank God for giving us such men as Bro. Weaver to fill up the ranks as the old veterans one by one are being called to their reward.

The church at Ruffin has a bright future before it. It is persecuted on every hand, but this only serves to stimulate the brethren to greater efforts and to keep on them the whole armor of the Lord; and with such a man as Dr. F. P. Tucker as our "Moses" to lead the Baptist host from victory to victory, we may reasonably expect that under God the church at Ruffin will in the near future be strong and able to reach out a helping hand to other weak and struggling churches.

D. J. HARRIS.

Yanceyville, Aug. 21, 1894.

A Rare Privilege.

Bro. Bailey:—It was my privilege to attend the Baptist church in this place last Sunday, and hear Rev. R. D. Haymore preach, pastor of the Central Baptist church, Chattanooga. The sermon was one of the best, and delivered in a way to interest every one present. At the close of the sermon, his father in his eighty-ninth year came out and made a public profession of his faith in Christ. At 4 o'clock he was baptized in a beautiful stream of water running near the church, in the presence of a multitude of people. The scene was very touching indeed, and all present seemed to realize that the old man was following Christ in his last days. I had never witnessed such a baptism. A son baptizing his father in his eighty-ninth year. The Lord be praised for it all. EYE WITNESS.

To the Churches of the Chowan Association.

Dear Brethren:—On or about the 23d of June last I forwarded, by mail, express and otherwise the minutes of the eighty-ninth session of the Chowan Association, held with the church at Shady Grove, May 22–24, 1894.

Blanks, upon which to make report to the next session, have also been sent to each church clerk. All churches that have not received the minutes and blanks are requested to notify me at once.

Yours fraternally,

LYCURGUS HOFLER,
Clerk Chowan Association.

Gatesville, August 20, 1894.

Rev. J. W. Rose, who is employed for all his time in Craven county and paid by the Newbern Baptist church, is succeeding finely in his work. Bro. Rose and Rev. Rufus Ford, pastor at Newbern, organized a church on last Saturday with thirteen members, and others have since been added.

Your attention is directed to the excellent showing made by the U. S. Branch of the American Assurance Company in this issue. It is a substantial institution.

What We Are Doing.

During the month of August the churches sent to the Treasurer of the Convention for Foreign Missions, $529.39—$601.11 more than in July. This is an improvement that is cheering. Our churches ought to contribute at least $1,000 a month to this Board. They could do it without giving less to any other object; indeed, I believe such a step forward would mean larger gifts to all objects. While we give to Foreign Missions, let us pray for our missionaries.

R. VAN ENTWERTER.

Henderson, Aug. 29, 1894.

Ordination of T. J. Hudson.

At the call of the church, Elders P. H. Fontaine, J. A. Beam, G. T. Watkins and H. T. Williams met at Bethel Hill, Person county, N. C., Tuesday, August 28, 1894, for the purpose of ordaining Bro. T. J. Hudson to the work of the gospel ministry. The presbytery organized by electing Elder P. H. Fontaine, Chairman, and Elder H. T. Williams, Secretary. Elders E. S. Pearce and J. T. Riddick were invited to sit with the presbytery.

After a thorough and very satisfactory examination, it was decided to ordain Bro. Hudson that afternoon.

Elder P. H. Fontaine preached the ordination from Rom. 1: 14; Elder G. T. Watkins delivered the charge; Elder H. T. Williams presented the Bible; Elder J. A. Beam offered the prayer; the presbytery extended the hand of fellowship, and the benediction was pronounced by Bro. T. J. Hudson.

H. T. WILLIAMS, *Secretary.*

"A Gifted Young North Carolinian."

Professor Collier Cobb, who has charge of the Geological school at the University of North Carolina, is a growing native North Carolinian. We have noted his geological work in our mountains. We learn that he has completed and presented to Prof. Shaler, the head of the Geological department at Harvard University, a statement of the results of his investigation, and he has pronounced it a valuable contribution to science, etc. Upon this indorsement he received the A. M. degree at Harvard this summer. Further, Prof. Shaler, who is president of the Geological Society of America, has nominated him for membership in that Society, the nomination being seconded by H. S. Williams, Prof. of Geology of Yale University. This is equivalent to election, which occurs after Christmas. This is a fine recognition of a gifted young North Carolinian. Prof. Cobb has accomplished much under great difficulties. He has worked his way up to graduation at college paying all expenses by his own outside labor. He is a Christian young man and God will bless and honor him.—*Wilmington Messenger.*

Vandemere, Bay Creek and Pamlico Churches.

VANDEMERE, N. C.

We began a protracted meeting at this church the second Sunday which closed the 21st of August, with eleven additions, and prospects of others following soon. Rev. J. D. Moore, Beaufort, N. C., did the preaching after the first two days, and did it well. It was simply a plain, earnest and logical presentation of the gospel. So lovingly and plainly did he speak the truth, that he captivated the people and put them to thinking.

The last day of the meeting, Bro. V. C. Holton, having been unanimously chosen to the deaconate, was set apart to his work. Bro. Moore preached the sermon and the writer delivered the charge. Bro. Holton is one of the most godly men I ever knew and is well qualified to discharge the duties of the deaconate.

BAY CREEK BAPTIST CHURCH.

The meeting began here the night of the 31st August, and closed the following Sunday, with six additions. Bro. Moore did the preaching until Friday when he had to leave for his home. It was with sincere regret that we parted with him, but we hope God will send him in our midst again in the near future.

The Baptist cause in Pamlico is quite promising now, but is being badly crippled because of the lack of workers.

Fraternally,

C. E. BURGESS.

Vandemere, Aug. 28, 1894.

The Orphanage Library.

The Orphanage Library is in the east end of the Lassiter Building. It is comfortably warmed, ventilated and carpeted. The books fill five double cases. Tracts and pamphlets are strewed in a bureau. The seats are all pleasant. It is really the most entertaining room at the Orphanage.

Any friends having spare volumes which would benefit the orphans are invited to make a donation. Visitors should always spend an hour in the Library.—*Charity and Children.*

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

[illegible] September.

Caldwell—Thursday, Sept 6-8, with Knob Creek church, eleven miles east of Lenoir.

Yancey—Thursday, Sept 6-8, with Mt Pleasant church.

Stony Fork—Friday, Sept 7-8, with Yellow Hill church, two miles east of Thomas Bap, Wilkes county.

Ashe and Alleghany—Thursday, Sept 13-16, with Healing Springs ch, ten miles north of Jefferson.

King's Mountain—Thursday, Sept 20-23, with Shelby church.

Sandy Creek—Thursday, Sept 20-23, with [illegible] Creek church.

(CONTINUED FROM THE FIRST PAGE.)

and I see no reason for shutting them out of the only schools where there is attention given to such things. In many of our female colleges there are admirably equipped departments for instruction in these callings, but so far as I know, there are no provisions made for them in any of our great male schools.

3. As an aid in exercising discipline. The girls need the restraining influence which the admission of boys into their schools would have. A crowd of girls gathered together in a college shut out from the opposite sex often become unmanageable. The presidents of these schools have had no little worry in their efforts to maintain discipline. I am sure that with the presence of young men these difficulties would vanish, and that the girls would at once become submissive and obedient to the laws of the institution.

4. It will save a great deal of expense. If we do not give the young men a chance at our female schools, it is only a question of time when every male college will have to add two or three new departments in order to meet the demands of the young men. Women are entering the law, the ministry, politics, medicine, and pushing men out of these professions. Now some one must take the place of the women in their sphere, and I see no one to do it but men, and we are bound to prepare them for these new relations by affording them ample opportunities for liberal culture along these lines. Our colleges have all they can do now to maintain the departments they have in operation. The only remedy is to let the men into the female colleges of the country where these departments are already provided. Let Judson, Blue Mountain, La Grange and all throw their doors open to boys, and save the denomination this great expense.

5. The spirit of the age demands it. Great changes are upon us. Many have come, and yet greater ones than we ever dreamed of are in sight. We are confronted, as these long headed brethren tell us, with a condition, and we must meet it. There are things in the air which force me to the very reluctant conclusion that the days of men are numbered. We had as well look the facts in the face and prepare to meet them. I have, up to this moment, been opposed to the doctrine of evolution, but I am a convert, and I expect to see women evolving into men and men dissolving into women. It is true in this age in a far different sense from the meaning of Douglas Jerrold when he said, "She who rocks the cradle rules the world." He meant that she was to do the rocking and the ruling both, but in this age she will do the ruling, and some one else the rocking. Let the men get their cradles ready, and be prepared for this new order of things.—*Rev. Dr. G. W. Gardner, in Western Recorder.*

Are You Happy?

The man or woman who is profitably employed is generally happy. If you are not happy it may be because you have not found your proper work. We earnestly urge all such persons to write to B. F. Johnson & Co., Richmond, Va., and they can show you a work in which you can be happily and profitably employed.

Gone Off on a Tangent.

Dear Recorder:—I don't see how I am to remain silent much longer. I very much desire to throw whatever influence I may have on the side of right, prudence and wisdom. I claim nothing for this: it is my duty. I am not a born fighter. My family name indicates peace. I am by nature in harmony with the word. But how shall we hold our peace when good brethren all around us are constantly making public declaration of views and principles so much at variance with what seems to us a wise course of action. I began to hope that after more time for deliberation, we were making progress; but in the RECORDER of Aug. 15th, 1894, Bro. J. J. McLendon goes off at a tangent. These are his words:

"I have resolved to vote for no man for the Legislature who is not from principle opposed to State aid in higher education and the liquor traffic." (Some one headed this "A Good Resolution.")

Is Bro. McLendon altogether right? I hardly think so. What this brother resolves to do in reference to education and the liquor traffic, every voter in the State has a legal right to do in reference to his peculiar views upon these and other subjects. When Bro. McLendon reaches the polls, he would be confronted by voters who would say, "I will not vote for any man who opposes State aid to higher education, and I will not vote for any man who favors prohibition." Such a course cannot lead to the selection of the best and most competent men to legislate for us. Under such circumstances the worst men would often get control, and we would lose the benefits of good State government except in reference to our special hobby. There would be great temptation to demagogues and corrupt men to espouse whatever should be popular sentiment upon any one question. If their declarations were all right, Bro. McLendon and his associates would vote for them. They would turn down a good, honest, intelligent man, who agreed with them upon twenty-five other important points of State policy (but upon their special hobby his views were conservative), and vote for the man who opposed State aid to higher education and the liquor traffic, be his views upon other questions of State polity what they might.

I hope I do not reach a false conclusion. I think the declaration commits our brother to such a position: Brethren, if we succeed in finally overthrowing the liquor traffic, let us succeed because we deserve to succeed. Let it be success indeed, not success at the expense of everything else dear to us as a people. If we could succeed in having our people adopt an educational policy that is wise and beneficial to all, let us be prudent. Let us not destroy everything else to gain this one point. We are often in danger of emphasizing some special object in which all become interested to the exclusion of matters equally important.

Perhaps I have said enough. But our brother overlooks the fact that in this country of universal liberty and freedom, sovereignty rests with the individual voter. Each voter is a sovereign. He is not only responsible for what may be done about liquor or education, but for our whole system of government.

I have no right to say that I will give up every other consideration for the question of education or the question of the liquor traffic. My responsibility extends to every question of public policy, and I must conserve all and try to do what is right and best under the circumstances.

H. C. OLIVE.

APEX, Aug. 15, 1894.

[Brother McLendon ought to vote for whomsoever he thinks will best represent him; he feels that he will be best represented by a man who stands for taking away State aid and the annihilation of the liquor traffic. He thinks these two questions are of the greatest importance; and they are. There's the difference between him and Bro. Olive. We think with Bro. McLendon that a man who stands for these two principles is likely to represent us well enough, and is probably sound on other questions. Moreover, it is Bro. McLendon's and Bro. Olive's duty and every citizen's duty to vote for whomsoever each thinks will represent him; and it is folly to be biased or turned from one's course by the way some one else votes, or what other voters say. It is not how other people think they ought to be represented, but how we ourselves think.—EDITOR.]

A hacking cough keeps the bronchial tubes in a state of constant irritation, which, if not speedily removed, may lead to chronic bronchitis. No prompter remedy can be found than Ayer's Cherry Pectoral. Its effect is immediate and the result permanent.

Among the Mountains of North Carolina.

The people of North Carolina may well be thankful for the great and good State in which they live. Among its most beautiful and health giving portions is where we now write—Cleveland Springs in the county of Cleveland. Being about 1,200 feet above the sea, with hills and mountains in every direction, excellent roads and purest water, one ought to enjoy himself and be happy. Shelby is only two miles away, where Dr. Hufham has renewed his youth, and we hope will be spared to do the best work of his successful life as a preacher of the gospel and a leader of the Baptist hosts of the Old North State. It was a pleasure to receive his warm greeting and to preach for him and his people; the latter recalling a sermon we preached to them some few years ago at the State Convention. Dr. Hufham is loved very dearly by his church.

Our esteemed brother, J. B. Wilkinson, and his most excellent wife are the host and hostess of Cleveland Springs, and we did well when we decided to come and bring our own better half to this famous resort, for no one could possibly receive more kindly attention than we have at the hands of these good Baptist people and also of their noble sons. In fact, the 150 guests who at times have been staying here can tell the same story of attention and kindness. South Carolina must claim the honor of giving the largest patronage to the place.

About a mile away, out in the woods, is a Baptist church in pastoral care of Rev. Thos. Dixon, Sr. As special meetings were being held, we stole around to see how things went there. Who can forget the face of Bro. Dixon when he once looks upon it? That happy smile that plays upon it; those earnest eyes that tell of the intense soul that lives within. And how tender and kind the dear old man is! He not only takes your hand but lovingly holds on to it; and who could refuse to preach for him when he pleads with you to do it? But to see him conducting a revival is to watch a veteran of nearly eighty summers pleading with the unsaved, encouraging penitents, and praying with unction for the divine blessing. He works with perfect self possession, and has little or no excitement, but garners in many souls. We felt especially drawn to the dear brother because of our own loved father across the great ocean, who also was the father of three Baptist preachers, and is ripe for the Master's touch. As I looked upon Bro. Dixon I could not say which was the greater honor, to be the father of three such sons as he has, or to be the sons of such a father.

Bro. J. H. Mills came to bring Mrs. Williams of the Orphanage, who by much labor had brought sickness upon herself, necessitating perfect rest; and although Bro. Mills could not stay long, yet our better-half thought it would hardly do to have him here without taking a collection, and so an impromptu entertainment was quickly arranged, which passed off creditably to all concerned, and a nice little sum handed over to our large-hearted brother to cheer him on his way.

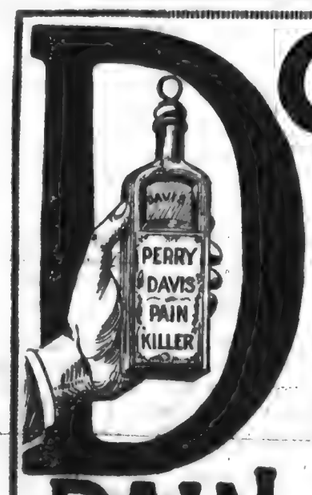
The BIBLICAL RECORDER finds its way regularly here as it does throughout the length and breadth of this State, the instructor in many a home, always loyal to the great tenets of the denomination it represents. I was much pleased with its brief but able editorial on Prof. Ely's teachings. It sounded the right note. Wealth must realize its obligations and responsibilities. The country will not be prosperous until the workingman can enjoy the fruit of his labor in his own home wherein some of the comforts of life are found. The remedy for our ills is not to be found in a restricted immigration, however desirable that may be, as at present our emigration is larger than our immigration; nor in the ultimate success of temperance, however great a blessing that would bring. The average working man in America is not a hard drinker. Capital and labor must some way be brought together as brothers, each necessary to the other; fewer hours of work; a compulsory board of arbitration in each State; fewer politicians and more statesmen, such as can see beyond their own State, like our own great Baptist statesman, Congressman Wilson; and above all, the teachings of Jesus applied to business by the working man as well as by the employer will surely bring about an era of prosperity.

J. J. HALL.

In the current *North American Review* will be found three articles by authorities on "China and Japan in Korea," an article by Hiram Maxim relative to the flying machine, on which he is the authority, on the "Results of Democratic Victory," by H. C. Lodge, and other articles on timely subjects by men who may speak with authority.

Whether I speak to one or to thousands in my audience, I always try to do my best.—*John B. Gough.*

There are souls in this world that have the gift of finding joy everywhere.—*Faber.*



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"For Years,"
Says CARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



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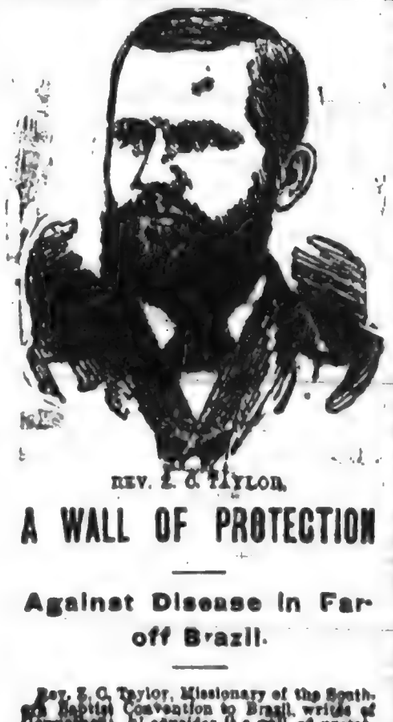


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Rev. E. C. Taylor, Missionary of the Southern Baptist Convention to Brazil, writes of Hermesinda: "I consider it a wall of protection against disease, and a sure safeguard of health and happiness. When I left home [illegible] years ago my health [illegible] I work incessantly, and can [illegible] myself as much as I desire. Rev. E. C. Taylor's location is at Bahia, although under the supervision of the Baptist Convention has personally [illegible] Conquering [illegible] Antipyrine [illegible] their unfounded fears [illegible] good to take that even little children soon learn to cry for it."
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Letter from Sister F. S. Knight.

Dear Bro. Bailey:—Only Mrs. Bostick, the little Bosticks, and I are here in Pingtu now. The Board's missionaries are all away. Dr. and Mrs. Randle (the English missionaries, who have been recently adopted by the F. M. Board of the S. B. C.) left here the first part of June for Hwanghien and Chefoo. I do not know when they expect to return, perhaps sometime in August. They were expecting to bring their children from Chefoo to spend a short vacation here in Pingtu. Brother and sister Sears, their baby, all their servants, cow and cow boy have been away for more than a week. They are up on the mountains, at a lonely temple about five miles north-east of here, trying to keep themselves cool and comfortable. Bro. Sears' hired helper (Mr. Li of Saling) is keeping house for them while they are away. Mrs. Sears writes that they are having a good time. In the meantime Mrs. Bostick and I are having a good time here studying and visiting among the people. We often take little Bertha May Bostick with us in her little green and red wagon, and she makes friends on all sides. She waves her little hands and often laughs aloud with delight as she rides along the street or over the hills into the country. Every one takes notice of her, from the hard toiling wheelbarrow man to the proud sedate old teacher.

Last Wednesday and Thursday (the 9th and 10th of the Chinese 6th moon) were busy days. I think I have told you that more country women come into the city on the 9th and 10th of the 6th moon than at any other time during the year. (Those are worship days at the principal city temple). On Wednesday I was with Mrs. Bostick and helped her receive and talk with the women. (She is living here in a large Chinese house which her husband rented last Winter). On the occasion mentioned above, she had everything moved out of her large hall except a few benches, chairs and tables. It was cool and pleasant in this large hall, and Bertha May was in one of her happiest moods—the women crowded in and many heard our message that day. On Thursday I thought perhaps it would be better that I receive in my own home, as many had been here on Wednesday and missed the interview which they had desired. So Mrs. Bostick gave as much time and strength as she could spare to those who visited her large hall, and I received all who came to my little Chinese guest room. Many went away saying: "What you have told us is good, and it is true, we will worship the heavenly Father." Some said: "We thank you, for we should never have heard these good words if you had not told us. How can common country people know anything." "We will tell others, one may tell ten, and ten may tell one hundred."

The Gospel Mission Workers are scattered in different places preaching and getting ready for permanent work. Mrs. Crawford and Bro. Bostick left here nearly four weeks ago. Houses have been rented in Tai-an city, more than two hundred miles from here. Mrs. Crawford was hoping to go on there for a while, at least. Mr. Bostick was hoping to visit other places. We do not know when he will return. I suppose he will not try to move his family before the fall.

I may remain here in Pingtu until next spring. I have my own home, repaired at my own expense, and God gives me good health and much work to do. I have hoped much for the Pingtu work. Its true interests are as dear to me as ever. My mission policy is the same that it has always been. I am going constantly among the people trying to teach them to know, honor, love and obey the true God.

This is my fifth summer in China. God has been very good. My health is excellent. May God bless his work in all lands.

Sincerely, F. S. KNIGHT.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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Moneys Received for Macon Baptist Church.

Warren Union at New Bethel, $16 25; at Warren Plains, 76c.; John C. Gardner, 5.00; Dr. R. D. Fleming, 18 75; Harris' Chapel, 3 00; Reedy Creek church, 2 29; William P. Rodwell, 3.00; Walter Bobbitt, 2.50; Miss Lula Robertson, Miss Lola Phips, J. W. Williams, Wm. Blizard, Sterling Johnston, Dr. John Mitchell, J. A. Tunstell, Y. B. Jones, Soland Southerland, J. W. Smithwick, Dr. Thomas, Miss L. Robertson, each 1.00—1.00; J. W. Stokes, Mrs. S. S. Abernathy, P. W. Harriss, Pope Nicholson, Eugene S. Allen, J. W. White, each 50 cents—3 00; Mrs. S. Thompson, Jesse Newsom, T. L. Boyd, each 25 cents—75 cents; Charley Vaughan, N. L. Shaw, each one keg of nails. Amount $65.20.

JOHN H. NICHOLSON.
Macon, Aug. 28, 1894.

A moral, sensible and well-bred man,
Will not affront me; and no other can.
—*Cowper.*

Happy is he who speaks little, for words beget accidents, gloom, and interior trouble.
—*B. Henry Buso.*

Literary.

Wilbur B. Ketcham, Publisher, New York, announces for early publication a volume of Thanksgiving Sermons and Outline Addresses. Edited by William E. Ketcham, D. D.

Dr. J. M. Rice has written for the September *Forum* an instructive article on the school-excursion taken by teachers and pupils of the Anderson (Ind.) public schools to historic places in Virginia—the first excursion of the kind, with a definite educational purpose, ever taken in the United States. Dr. Rice explains in detail the educational value of it.

The Road to Wealth Leads Through the South, being Solid Facts from Settlers along the Line. By E. C. Robertson. Neave Building, Cincinnati, Ohio. Price, 25 cents.

This title sounds like an immigration agency slogan, but the contents are full of sincere facts that even the South needs to "study up on." In short chapters and subheads, tersely written, well conceived and just in statement, it is a good book.

The Sixth Annual Report of the American Baptist Education Society is a valuable document, containing as it does not only the proceedings of the Society and the report of the Board, but also the very able addresses of Messrs. Hatt, Thomson and Dr. Hoyt on the Public Schools and Sectarianism, and those of Pres. Andrews, Drs. Wood and Harris on Denominational Schools. Besides these, there is a list by States of 205 Baptist institutions of learning, a chronological list by decades showing the great educational activity of the denomination in recent years; also, statistical tables of the principal institutions. The Society has done a good work in publishing these addresses and these facts about our educational work.

The Preacher's Magazine, for September, contains variety and excellence of contents. The first sermon, with a novel title, "Clouds That Hide Christ," by the Right Rev. A. W. Thorold, D. D., is very good. The excellent discourses of Rev. Mark Guy Pearse which have formed a distinctive feature of this magazine are continued, and this brings us another entitled, "Where Thou Dwellest," which is full of apt teachings. A layman's sermon, by Mr. John C. Havemeyer, widely known as a devoted layman, on the theme, "Seen and Unseen," is attractive and profitable. "The Teacher and His Class," a valuable series by distinguished clergymen, is continued. The present article is by Rev. H. S. B. Yates, who writes upon "The Teacher at Work." The Homiletics are of much fullness and force. "God's Favors," by Rev. F. N. Trotter, and "A Tentmaker's Metaphor," by the Rev. Charles Cross, are among the articles. A new and what is to be an exceedingly telling attraction hereafter is a series of "Outlines of Prayer Meeting Talks," by the late Dr. Charles F. Deems, LL D. Published monthly at 15 cents a copy, or $1.50 a year. Wilbur B. Ketcham, publisher, 2 Cooper Union, N. Y.

The Ills of the South. Charles H. Otken, LL. D.; G. P. Putnam & Sons, New York.

Such mention as we may make here of this work cannot do it justice. We shall make extracts from it and editorial comment at an early day. To know the ills of the South is to have gained a desirable vantage ground; and this work not only discusses them but proves its tenets, and directs one to solid ground. The credit system, the labor problem, the question of money and resources in many relations, the enumeration of products and other statistics, the Negro problem, past and future, are all ably discussed. This book is a part of the sociological literature of our section; and so far as we know, its field is at the present time unoccupied. That the South has devoted itself to history and politics to the exclusion of discussion of its ills—which make its problems—is very patent; and it is fortunate that this work is calculated to direct attention to that phase of our life that has been so greatly neglected.

Editor Bok's Talks to Young Men are a most excellent feature of the *Ladies' Home Journal* for September, a monthly magazine that is of inestimably more value in every home and in home-making than its subscription price (The Curtis Publishing Company, Philadelphia), $1.00 per year.

Readers of the *Homiletic Review* for September will find much that is helpful and suggestive. Prof. Theodore W. Hunt of Princeton opens the Review Section with a forcible presentation of "The Mental Demands of the Ministry," showing that there is no profession that can compare with it in the requisitions made upon the intellectual faculty and function. Dr. C. B. Hulbert of Adams Mills, Ohio, emphasises the "Importance of Declaring all the Counsel of God," and of shunning a one sided presentation of truth. Prof. Wilkinson gives his third, and final, contribution on "The Imprecatory Psalms," and Dr. Ward answers briefly, yet comprehensively, the question, "Who are the Hittites?" "The Scope of Education under Mahommedan Patronage" is the title of a paper in the department of Sociology and Comparative Religion, by Rev. B. F. Kidder, Ph D., who is making a study of social topics in the East especially for the *Review*. A comprehensive and scientific presention of the subject "Panics and Hard Times" is contributed by F. S. Hayden, D.D., of Jacksonville, Ill., and is well worth the price of the entire *Review*. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. Price, $5.00 per year.

A History of the Baptists in New England. By Henry S. Burrage, D. D. 12m, 318 pp. Price, $1 25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

We have not wanted for histories of the Baptists. The story of their struggles and successes has been often told, and at each retelling some phase of it has gained a new significance. We have Backus and Benedict and Cramp, and still more recently Armitage and Vedder, each having its own attractiveness and sphere of use, and each appealing still for an increased constituency. But there seems to be room for still another work, a work at once more extensive and more minute in so far as our own country is concerned. Hence the American Baptist Publication Society projected a series of what may be called District Histories, in which in the several volumes special attention should be paid to the section immediately considered. The first of this series is this volume on New England, in which amid much that is old there is also much that is new. Dr. Burrage has done his work with marked industry and good taste and has put the denomination under renewed obligation by placing within its reach a volume that no one, desiring the latest information respecting the denomination, can afford to be without. The volume is furnished with a good index, and in style of type and binding, etc., it is in no wise behind the work its publishers have of late been sending out. It speaks well in itself and it promises well for its successors in the series.

Consider others and forget self.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Korean Manners.

[As China and Japan are now at war over the possession of Korea, we judge the following about the customs of that country will be interesting:]

The girl in Korea is not thought worth educating. She is welcome to such knowledge of the native script, the *Umun*, as she may be able to pick up from her mother.

Before he has attained the age of six, the boy is put into *The Thousand Character* or A, B, C book. Some never get through their alphabet. The First Reader is called "The Smaller Learning," and the first part of this book is devoted to the duties of children to their parents and elders.

It is good manners, in Korea at least, for the girl to get up first in the morning, sweep the room, roll up the bed—(a mattress spread on the floor,)—and then begin the preparation for breakfast, which is not served until ten o'clock.

It is proper for the boy to rise early enough to go round to his father's apartment and greet him with "Have you had peace in your sleep?" The boy is expected to busy himself around the front of the house, putting the parlor (which, by the way, belongs to the male part of the family), in order, sweep the yard or see that it is swept, and then go to his studies. He goes to school before breakfast.

Children stand in the presence of parents and superiors, with eyes cast down, hands folded reverently, and for the rest they are supposed "to be seen and not heard," unless spoken to. Great care must be exercised in addressing superiors. The omission of a single syllable may, like the omission of *r* change a *friend* to a *fiend*. More Korean hearts are broken by using "impolite forms of speech" than in any other way I know of. This book, "The Smaller Learning," informs us that girls should use gentle and subdued tones in answering those older and those above them. Why this is limited to them I do not know.

When anything is handed a child he receives it with both hands. He does not say "thanks" or "thank you," but "I shall enjoy eating this," or "I shall make good use of what you have given me."

Insa hao, "making the bow," is a part of every child's training. It is the greeting in the morning, and farewell at night. I had a servant who thought he could not begin his day's work until he had made his morning bow to me. Then there are the salutations at New Year when everybody calls on his friends. The highest officials in Seoul hasten to the Royal Palace to present their congratulations to His Majesty; the second rank calls on the first, and so on down to the children, who do a large part of the calling on the first day of the year. The calling lasts up to the fifth day.

When the boy puts up his hair in a top-knot and in that way announces his engagement to be married, when he is married, and when death comes to his house, all the accompanying formalities, Korean children are taught with great care.

As a natural result, the children are well behaved. A more orderly school than the one I taught for five years while in Korea I never saw. In some respects, therefore, our children can learn from those who do not have the benefit of a Christian civilization.
—*H. G. Appenzella, in Over Land and Sea.*

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CONDENSED SCHEDULE.

In effect June 24, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	2 16 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	.....	7 15 a m
Lv Maxton	.....	.....	8 18 a m
Lv Red Springs	.....	.....	8 50 a m
Lv Hope Mills	.....	.....	9 29 a m
Ar Fayetteville	.....	.....	10 00 a m
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	10 53 a m
Ar Madison	.....	.....	11 59 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 00 p m		
Lv Climax	1 50 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 43 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 58 p m	
Lv Maxton		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 36 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

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CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127.	ATLANTA SPECIAL.		No. 134.
*8 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 04 a m
10 30 p m	Lv	Franklin Lv	10 29 a m
10 58 p m	Lv	Boykins Lv	10 03 a m
11 20 p m	Ar	Weldon Lv	*9 42 a m
11 30 p m	Lv	Weldon Ar	9 30 a m
12 50 a m	Ar	Henderson Lv	7 59 a m
2 05 a m	Ar	Raleigh Lv	6 30 a m
2 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	5 10 a m
4 23 a m	Lv	Southern Pines Lv	4 20 a m
5 20 a m	Ar	Hamlet Lv	3 25 a m
5 43 a m	Lv	Rockingham Lv	3 15 a m
6 20 a m	Lv	Wadesboro' Lv	2 42 a m
7 15 a m	Ar	Monroe Lv	1 00 a m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR) Ar	6 35 a m
11 33 a m	Lv	Philadelphia Ar	2 45 a m
2 20 a m	Lv	Baltimore Ar	12 43 a m
4 00 a m	Lv	Washington Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv	Petersburg " Ar	5 30 p m
11 27 a m	Ar	Weldon " Lv	*3 27 p m
*8 00 p m	Lv	New York (PRR) Ar	7 45 a m
9 10 a m	Ar	Portsmouth Lv	*5 55 p m
12 10 p m	Lv	New York (P R R) Ar	1 38 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	10 00 p m
†7 00 p m	Lv	Washington, N & W S B Co. Ar	7 30 a m
8 00 a m	Ar	†Portsmouth " Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv	Portsmouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 14 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
†11 42 a m	Ar	Weldon " Lv	†3 23 p m
†11 54 a m	Lv	Weldon " Ar	3 10 p m
2 09 p m	Lv	Henderson " Lv	†1 14 p m
†4 07 p m	Ar	Durham " Lv	†10 50 a m
†8 50 p m	Ar	Raleigh " Lv	†11 35 a m

No 42.			No 38.
†10 15 a m	Lv	Raleigh Ar	†6 00 p m
1 43 a m	Lv	Sanford Ar	4 20 p m
12 43 p m	Lv	Southern Pines Ar	3 33 p m
1 45 p m	Ar	Hamlet Lv	3 30 p m
12 25 p m	Ar	Rockingham Lv	3 01 p m
3 03 p m	Ar	Wadesboro Lv	1 35 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 08 p m	Ar	Laurinburg Lv	1 07 p m
3 29 p m	Ar	Maxton Lv	12 48 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 20 p m
3 21 p m	Ar	Bennettsville Lv	12 50 p m
4 19 p m		Darlington Lv	12 03 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of sleepers, coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare Charlotte to Washington with Continental Limited for New York, and at Atlanta for all points South and Southwest.

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North Carolina Baptist S. S. Chautauqua.

The second annual session of the North Carolina Baptist Sunday school Chautauqua met at Mt. Vernon Springs on Tuesday, Aug. 28th. It opened with praise service led by Prof. J. H. Ruebush of Dayton, Va.

Dr. C. A. Rominger of Reidsville conducted devotional exercises, and was followed with an address of welcome by Rev. O. T. Edwards of Mt. Vernon Springs.

The President responded, and also outlined the work of the meeting, reviewing the origin and purpose of the first meeting which met here last year.

Rev. A. M. Simms of Raleigh made a few remarks, expressing his pleasure at being present, and his regret at being called away by a telegram just received.

Rev. Dr. T. E Skinner closed the meeting with prayer.

At night a song service was given for thirty minutes.

At 8:30 p. m. Rev. M. A. Adams of Reidsville preached to a large congregation from the incident in Mark, fifth chapter, of the raising the daughter of Jairus by the Lord Jesus Christ.

After a praise service of fifteen minutes Wednesday morning, Rev. Walter M. Gilmore, recently from Louisville, Ky., read the Scriptures, Rev. W. H. H. Lawhon and Bro. T. M. Tucker offered prayer.

The lesson for Sunday, Sept. 9:h, "Jesus and Nicodemus" illustrative of a teacher's meeting was taught by Dr. C. A. Rominger of Reidsville.

An address by Rev. O. L. Stringfield on "The Holy Spirit's Help in Preparation and Teaching of the Lesson" was full of strong suggestions.

Sister T. M. Tucker read an able paper on "The Essentials of Teaching," which was so enjoyed that it was requested for publication.

With the house full of people, the song service began at three o'clock and lasted for thirty minutes.

Bro. B. W. Hatcher taught the lesson for Sept. 16th, "Jesus at Jacob's Well," illustrating how to teach a class unprepared.

The Sunday school in its organization and management was next considered in open conference. Remarks were made by brethren Jenkins of Bertie county, Coleman of Warren county, S. R. Street of Roxboro, W. D. Douglas of Carthage, J. H. Mills of Baptist Orphanage and others.

Rev. L. G. Broughton of Roanoke, Va., gave a lecture at night which he entitled "Chow-Chow," which was rich in humor, abundant in eloquent flights and strong in denouncing wrong and upholding the right.

The "big days" of the Chautauqua were Thursday and Friday. There were four or five hundred people on the outside of the large meeting house who could not be seated on the inside. Friday was designated on the programme as "Children's Day" and everybody wants to see and hear when the little ones are singing and reciting.

After the usual song and prayer service of a half an hour, Bro. W. H. Dodd of Raleigh gave illustrations in primary class teaching, using the lesson for October 7th, "Jesus at Nazareth," with black boards, chart, signs and symbol, he told us how to interest the little ones. Thirty years' experience in this work gave him a wealth of knowledge that was valuable to the Chautauqua, and richly was it enjoyed.

This was followed by the most attractive feature of all the session so far. Mrs. B. W. Hatcher of Siler City with a class of some sixteen girls and boys, members of the Sunbeams Society of the Baptist church of that place, gave an hour's entertainment.

At 2:30 p. m. Bro. D. F. Wilkie and singing class of Bear Creek church gave a service of song that was much enjoyed.

"The Draught of Fishes, or the Call of the First Disciples," the lesson for Oct. 14, was given inductively, showing the value of that system over the old style.

"The Duty of our Sunday schools to the Orphanage at Thomasville," was the next topic for discussion, and ten-minute addresses were made by Bro. W. C. Douglas of Carthage, Dr. N. B. Cobb, Bro. J. H. Mills and Rev. B. Cade.

Quite a number voluntarily gave contributions to Bro. Mills, the Orphanage Superintendent.

At 8 p. m Prof. Ruebush led a most delightful concert, and at 8:30 o'clock, Bro. John T. Pullen of Raleigh gave an address on "Personal Work." Being himself the embodiment of his subject, he was heard with peculiar pleasure, and many were the encomiums of praise given to him.

Saturday, at 9:30 a. m. the Chautauqua assembled for the election of officers and the transaction of business. The following were chosen: President, N. B. Broughton; Vice-President, Dr. C. A. Rominger; Secretary and Treasurer, J. C. Birdsong.

Executive Committee—Dr. C. A. Rominger, E. W. Timberlake, J. M. Broughton, W. H. Dodd, B. W. Hatcher and T. H. Street.

To the Executive committee was left the time and place for holding the next session of the Chautauqua.

Messrs. M. A. Allen, W. C. Douglas and D. P. C. Jenkins were appointed as a committee to secure the holding of Sunday-school institutes throughout the State during the next year.

On Sunday, the Chautauqua Sunday-school was held much to the edification of all who attended.

At 11 a. m. Rev. M. A. Adams of Reidsville preached.

To the Superintendents of Sunday-schools.

Dear Brethren:—The Home Mission Board is exceedingly anxious to interest the children and youth of our Southern churches in its work. A work which is of very great importance, as having to do with the evangelization of our own people. For this purpose the Boards of the Convention have fixed upon the 30th of September as "Missionary Day for the children. The Sunday school Board has been requested by the Home and Foreign Boards to take charge of this service, and all the arrangements for that day will be under their direction. We do earnestly beg that every Superintendent and worker in our Sunday-schools will heartily join with it in making known the facts of mission work of our Convention to those under their care, and induce them to make liberal contributions to it. We cannot overrate the importance of deepening and broadening the sympathies of all our young people with the purpose of God to give the gospel to every creature. Let us sow in the fresh and fertle soil of these young hearts the love of mission work which will grow and bear abundant fruit when we, asleep in Jesus, are awaiting the resurrection of the just.

The Christianizing of our American people is of the highest importance because they are among the few people that must be relied upon to give the gospel to every creature. If all Africa were to be converted to Christ, their two hundred millions would add very little to the strength of the Christian forces that must conquer the world for Christ. They are so wanting in intelligence, wealth and enterprise that nobody would expect them to send missionaries to other lands. But if the seventy millions of America were all regenerated and thoroughly consecrated to the work of Christ, with their intelligence, their high civilzation, their wealth and spirit of enterprise, they could and soon would send the Word of Life to the ends of the earth. It is in the work of winning these for Christ, along with that of seeking to evangelize the Indians, the Negroes and the Cubans that we want the children interested. In this work we want them to take a part.

Programs, cards, &c., will be furnished free on application to the Baptist Sunday-school Board, Nashville, Tenn.

Yours truly, I. T. TICHENOR,
Cor. Sec. H. M. Board.

Meetings and Incidents.

Dear Recorder:—Bro. Baldwin, the pastor of Bear Creek church, preached to an immense congregation at that place on the first Sunday, and continued the meeting till the next Thursday. The writer went to his assistance Tuesday morning. Three await baptism—one of them formerly an Episcopalian, and one a Methodist.

After filling my appointment at Farmington on the next Saturday and Sunday, I went Sunday evening to Clemonsville and preached for the pastor, Bro. J. B. Newton, till Friday evening. The congregations were very large and the interest good. Eleven were baptized and two restored. Bro. Newton is much beloved by the congregation, and all regret that his removal to Aulander severs the pastoral connection. The church will call his successor soon.

From Clemonsville I went to my church at Eaton's Saturday. Packed houses on Sunday and until the next Sunday listened attentively to the writer and Bro. S. J. Beeker of Jerusalem, who came to my assistance on the evening of the first Sunday of the meeting. The church was revived, wanderers reclaimed, and a number comforted. One was restored to fellowship and eleven baptized last Sunday. Dr. John Mitchell came to the neighborhood Saturday night and preached a most excellent sermon on Sunday morning. The church is in good condition and is keeping its work well up.

Little Spurgeon White, aged twelve years and eight months, a most promising and pious child who had been baptized about two years, died of diphtheria during the meeting and was interred in the church cemetery at the close of one of our services. He preached a sermon before his death. He was very anxious about his young associates and requested all to meet him in heaven. Doubtless his death led some to Christ who may become preachers of the blessed gospel that Spurgeon loved so well and which he desired so much to live to preach. The providences of the Lord are mysterious yet always right. His will be done! May He comfort the bereaved family and community. All loved Spurgeon very dearly and mourn for him sincerely yet resignedly.

Bro. Beeker preached some very good sermons. He is an excellent worker and a pious, consecrated brother. He expects to return to the college.

Bro. Joe Rich, a young brother of Farmington, of exceptional talent and piety, who feels the Divine call to preach, will go to the College next week. He will make his mark if the Lord spares him.

Some of my children will teach at Fork Academy and some at other points. I will superintend the school at Fork church, but this will, in no way, interfere with my pastoral duties.

I hope to hold a meeting at Farmington from the second Sunday in September, and here and at Jerusalem in the near future.

J. N. STALLINGS.

Mocksville, Aug. 29, 1894.

O L. Rice, Mendota, Ill., writes: "Have used your Japanese Pile Cure and found it a sure and permanent cure." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Shiloh ch, Pilot Mountain, $3.00; Mars Hill ch, West Chowan, 19.00; W M S, Yanceyville ch, Beulah, 62c; Piny Knob ch, Green River, 2.00; Bridgewater ch, 5 00; W M S, Lennon's Cross Roads ch, Columbus, 80c; W M S, First ch, Raleigh, 18.59. Total, 48.01. Previously reported, 7,241.51. Total this year, 7,289.52.

Foreign Missions—Goldsboro church (debt), $3.27; Elizabeth City ch (debt), 3.27; Smithfield ch, 4.00; W M S, Holly Grove ch, West Chowan (debt), 3.00; Rolesville ch, Central, 80c; Youngsville ch, 2.50; Ditto, W M S, 4.50; W M S, Yanceyville ch, Beulah, 61c; Marion ch, Green River, 1.25; Bridgewater ch, ditto, 5.00; Rutherfordton ch, ditto, 4.26; A P Sorrels, ditto, 1.00; Marion Simmons, ditto, 25c; W M S, First church, Durham (debt), 21.32; Providence ch, Beulah, 1.00; Providence ch, Pilot Mountain, 1.00; Palmersville ch, Stanly, 4.00; W M S, First church, Raleigh, 27.16; Ditto, ditto (debt), 30.00. Total, 118.19. Previously reported, 3,198.25. Total this year, 3,316.44.

Home Missions—Smithfield ch, $4.00; Rolesville ch, Central, 2.50; Ditto, Sunbeams, 87c; W M S, Yanceyville ch, Beulah, 62c; Bethel ch, Chowan, 3 80; Bethel ch, 1.07; W M S, First ch, Raleigh, 18.59. Total, 31.45. Previously reported, 1,384.02. Total this year, 1,415.47.

Education—Providence ch, $3.52; Mars Hill ch, West Chowan, 6.00; Providence ch, Pilot Mountain, 1.00. Total, 9.52. Previously reported, 1,805.84. Total this year, 1,815.36.

Orphanage—Piny Knob ch, Green River, $1.03; Providence ch, Beulah, 1.00. Total, 2.03. Previously reported 577.94. Total this year, 579.97.

In the corrections in last report, $1.30 for State Missions, Mt Zion ch, Flat River (interest on Slaughter estate) should have been $130 00. J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Sept 1, 1894.

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NOTICE

Having qualified as the Administrator of the estate of John Norwood, deceased, late of Wake county, this is to notify all creditors of said estate to present their claims to me at Veto, Wake county, N. C., on or before the 18th of August, 1895, and those indebted to the estate will please make immediate payment to me.

GEORGE B. NORWOOD, Admr.
August 18th, 1894.

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MRS. HOWELL E. JACKSON,
wife of Asso. Justice Jackson of U. S. Sup. Court.

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ANNUAL STATEMENT

Showing the condition of the U. S. Branch of the British America Assurance Company.

ASSETS.	DECEMBER 31, 1893.
Loans on bond and mortgage (duly recorded and being first liens on the fee simple)	$ 60,000.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	803,615.00
Interest due and accrued on stocks and other securities	5,852.50
Cash in Company's principal office and belonging to the Company, deposited in bank	15,910.04
Premiums or assessments unpaid	219,415.81
Premium or assessment loans and notes	4,163.53
Total Assets	$ 1,108,956.87
LIABILITIES.	
Losses unpaid, including those resisted	$ 182,678.64
Reserve, as required by law	537,562.64
All other claims	58,426.24
Total Liabilities	$ 728,682.52
Total income	$ 966,717.14
Total expenditures	900,206.37

President, G. A. COX.
Vice-President, J. J. KENNEY.
Secretary, F. H. SIMS.

General Agent, W. W. SMITH, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1893.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the U. S. Branch of the British America Assurance Company on December 31st, 1893, now on file in this department.

OCTAVIUS COKE, Secretary of State.

The Science of Medicine.

GREAT ADVANCES MADE IN THE LAST FEW YEARS.

THE STORY OF A MAN THAT HAS LATELY BEEN CURED OF THAT TERRIBLE DISEASE, LOCOMOTOR ATAXIA.

(From the Philadelphia Record.)

Very little is heard by the general public of the great discoveries in medicine, and the countless scores of lives that are saved by the advancing knowledge of medical science. Diseases, which a few years ago baffled the most eminent physicians and were believed to be absolutely incurable, succumb to-day as readily as the most trifling ailment. No one, perhaps, has better cause to appreciate this than Richard A. Willian of Bustleton, Pa. Mr. Willian is a retired calico print manufacturer, and before his health began to trouble him he carried on an extensive business, both in Bustleton and Holmesburg. He is fifty-three years of age, has traveled widely, and is a man of more than ordinary education and intelligence. A reporter who visited him found him strolling leisurely through the grounds surrounding his pleasant home. Mr. Willian was at first decidedly averse to the unwelcome publicity which he felt would follow the story of his case in the newspapers. Realizing, however, that it might be the means of bringing relief to others who were suffering as he had suffered he finally consented.

"If it had not been for one of the recent discoveries of medical science, I believe I would be lying helpless in bed instead of enjoying this stroll," he began. "My troubles really date back to several severe falls I received when a young man, but I suffered no great inconvenience until 1888. My first sensation was great difficulty in walking. As this feeling grew more intense I finally called in a well-known physician of Holmesburg, who immediately told me that I had locomotor ataxia, and placed me under active treatment. Instead of getting better I seemed to grow worse, and I was scarcely able to get around. A year after I became his patient he told me that he would have to give me up. He gave me to understand that I must resign myself to a condition of utter helplessness until death came to my relief. At last I got so that I could not walk at all; my limbs went back on me entirely, and I was just able to sit up. I then called in Dr. Bull, then in Philadelphia, and now a resident of Chicago. He recommended sun-baths, and I had a sun-parlor erected for the purpose, but my trouble did not yield to such treatment, and finally I abandoned it. In April last, I received a letter from a Mr. Grantier, a friend of mine in Elmira, N. Y., telling me how a new medicine called Dr. Williams' Pink Pills was performing astonishing cures in the severest nerve diseases, and advising me to give them a trial. Not knowing the scientific nature of Dr. Williams' remedy, and believing that it was an ordinary medicine, I was at first inclined not to bother with it. But I reflected that in my miserable condition it could do me no harm at least, and I sent to the drug store and purchased one box. After the third box I began to feel some benefit. My whole system seemed better. I kept taking the pills, and one day to my great joy I discovered that I could walk a little. From that time on my recovery has been rapid. Now, after using Pink Pills for five months, from a condition of utter helplessness I am able to walk one mile every day without inconvenience. I take my one mile spin around the house every day. I haven't walked that distance before for three years. I find that I can ascend the hilly road which leads to our house with ease. I noticed a general improvement in my health from week to week, and my feet no longer feel as though they were weighed down with lead. I ascribe this wonderful change solely to Pink Pills. My mother is very enthusiastic over the pills, and thinks Dr. Williams ought to have his great discovery proclaimed from the housetops."

An analysis of Dr. Williams' Pink Pills shows that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box, or six boxes for $2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y., or Brockville, Ont.

Ordination of Rev. B. K. Mason.

At Fork church, Aug. 26th, 1894, a presbytery, consisting of Elders S. F. Conrad, J. F. Redwine and J. B. Newton, met and ordained Rev. B. K. Mason to the full work of the ministry, after a careful and satisfactory examination.

Rev. S. F. Conrad preached the sermon from Col. 4: 17. Rev. J. B. Newton led in prayer, and Rev. J. F. Redwine delivered the charge and presented the Bible. Benediction by Rev. B. K. Mason.

S. F. CONRAD, *Moderator.*
J. B. NEWTON, *Secretary.*

Advertising sneaks have been sending out the statement that the cotton-buyers will not accept cotton baled in "sugar bags," etc., at the usual prices. This is absolutely false, and is a scheme of the dying jute trust to deceive the farmers again. The New York Cotton Exchange says cotton baled in "sugar bagging," as it is called, is good delivery. Don't buy jute bagging.

Call for the Horse Brand of Johnson's Magnetic Oil. It has no equal for the diseases of horses and cattle. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

NEWS OF THE WEEK.

State News.

Hoke Secrest has served out a penitentiary sentence in South Carolina, and will be tried in this State now for wife-murder.

Republican convention at Raleigh last week resolved to support Populist ticket. ——T. C. Milliken was nominated for Congress from the 4th district.——Miss Corinne Harrison, one of the States' talented educators, died at Chapel Hill. Maj. J. B. Neathery, prominent publisher and citizen, died at Raleigh, Aug. 29th.——There are 177 mills in the State, thirty-four counties having one or more.——A score of men were indicted and fined at Winston for gambling; the *Sentinel* is to be commended for giving their names to the public.——A woman, who was a Miss Brady, whose marriage name is Glasscock, and who was reared near Statesville, brings charges against the venerable Senator Stewart of Colorado. Her husband is suing her for divorce on these charges. The infamous story of the woman appears to be a fabrication, and in our opinion she is bidding for notoriety.——Cotton receipts at Raleigh for the year ending Sept, 1st were 30,494.——A street railway car filled with people got beyond control on a grade in Asheville; several bones broken but no one killed. ——Geo. Crawford, colored, drowned while bathing in Neuse river.——An addition 205 feet long 50 feet wide is to be built to the Cabarrus cotton mills.——All but three of the fire companies of the State association at Winston last week.——The North Carolina road Improvement Association meets at Charlotte 12th and 13th.——A banking company has been organized at Burlington.

General News.

—Thirty seven men were killed by fire in a mine at Franklin, Washington, recently.

The Treasury gold reserve is increasing. A spirit of hopefulness pervades financial institutions generally.

G. L. McCahan was elected General Grand High Priest of the Grand Chapter of Royal-Arch Masons at the recent meeting at Topeka, Kan.

The notorious Breckenridge is said to be losing hold in Kentucky; and it is thought now that he will be defeated despite that the opposition is divided.

A strike by mill operatives in Massachusetts, involving about 12,000 employees, was in progress all last week. Lack of business forced the mills to reduce wages.

A grand Encampment of Knights of Pythias was held last week at Washington City. There were 100,000 in attendance, and the President reviewed the parade.

It is stated that a cyclone along the Russian coarst duplicated our Sea Island catastrophe last week: it swept entire villages into the sea, and one thousand people perished.

It is stated that Eli Whitney, grandson of the illustrious inventor of the cotton gin—which was invented 101 years ago—has announced that he has invented a cotton picker.

There are no new developments in the war between China and Japan. Peace is not promising. Japan is said to have the best of the war thus far, though it is evident that victory will bring neither as much as either has lost since hostilities began.

Police commissioners are engaged in trying police captains of New York City. Many revelations are being made and several officers will be dismissed. The Lexow committee will resume its wholesome work of purifying New York's politics this fall.

Agnostic Bob Ingersoll has been writing a series of articles for the press proving that from his point of view, i. e., atheistic, suicide is logical and justifiable. Whether the articles have anything to do with the unusual number of recent suicides is a question; but it is a fact that the number of the latter of late has been unprecented.

Texas stands in danger of losing its cotton crop. The boll-worm is doing much damage. Drouth in the central and western States has reduced the output of corn one-third. North Carolina, Virginia and South Carolina have the best crops in years. New cotton was reported at Raleigh and Wilmington week before last. The Raleigh bale brought 6¼ cents per pound.

The Commission appointed by the President to investigate the late strike has been in session two weeks. Mr. Pullman, President Debs and others have been on the witness stand. The strikers have been justified, as Mr. Pullman convicted himself out of his own mouth of oppression. His ideal town, Pullman, is shown up to have been a money-making investment, in which there was nothing ideal for those whom Pullman compelled to dwell in it.

MARRIED.

HUGHES—BLACKMAN—On August 23d, 1894, at Haw River, by Rev. John C. Hocutt, Mr. B. N. Hughes and Miss Eula Blackman.

BARCLIFT—FEREBEE—On August 28th, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, Mr. Samuel S. Barclift of Elizabeth City and Miss Mollie J. Ferebee of Norfolk, Virginia.

WOODRUFF—STALLINGS—On Monday, August 27th, at 7 a. m., in the Baptist church at Mocksville, Mr. Truman N. Woodruff of Surry county, N. C., and Miss Kate E. Stallings, daughter of Dr. J. N. Stallings, the father of the bride officiating.

DIED.

MADRY—Laura Madry, a pious woman and useful member of Mt. Sinai church, died Aug. 16th, 1894. She leaves a husband, two children, and a large number of friends to mourn her loss. J. B. FEREBEE.

HARMAN—Mrs. Harman, wife of Rev. G. W. Harman, departed this life at Ramseur, August 26th, 1894, in the full triumph of the gospel faith. She leaves a father, husband and nine children to mourn for her.

Loving husband, do not weep,
Your wife is not dead, but gone to sleep.

MANLY FORRESTER.

CARTER—On August 17th, 1894, in Concord, N. C., J. J. Carter quietly passed away at the age of seventy. He was a faithful member of the Baptist church in Concord for several years, and a worker in the Sunday-school, until prevented from attending by disease. He was ready to go, and for several months quietly awaited the call.

PASTOR.

STOWE—On August 18th, 1894, Ruann Stowe, known in Concord as Auntie Stowe, passed to her reward at the age of seventy-seven. For many years she was all the Baptist that was in Concord. Long she prayed for a minister of her faith to be sent to Concord, and finally rejoiced in the answer to her prayers when Rev. G. P. Bostick, now in China, began the work here. Many of the brethren remember the old lady confined to her chair unable to walk a step. In the words of Job she said, "I know that my Redeemer liveth." PASTOR.

WALKER—At home in Belfield some days ago died one of North Carolina's most honored and efficient teachers, Miss Addie J. Walker. She was born and reared in Belfield, Va. At the early age of seventeen she graduated with high honors. Some years ago she came to North Carolina, and for three successive years was principal of one of our academies. She leaves many friends to mourn their loss, but none mourn it more than I who went to school to her for two years. I hope to meet her in a land that is fairer than day.

G. W. WHITE.

MITCHELL—The home of brother John Mitchell, who lives two and a half miles from Windsor, N. C., was, on the 20th of August, a scene of sadness.

On the same day the messenger of death made two visitations to that home and called away to their home on high two lovely little girls. At 11:30 a. m. little Myrtle Rice Mitchell, six months and twenty days old, passed away under the fell stroke of a congestive chill. She was a beautiful child and remarkably precocious, commonly doing things very much in advance of her age.

And on the same day, at 7 p. m., the same relentless disease removed from the scenes of earth the elder sister, Susan E. Mitchell, two years, ten months and five days old. The burial services were very impressive. The two little bodies were buried in the same coffin. The casket was made not in the coffin shape, but with sides straight, wide enough to lay them side by side; it was beautifully designed and tastefully finished, and when they were placed therein they looked not unlike two children laid in a crib for a night's sleep. Theirs is a long sleep, but they are

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

With appropriate ceremonies these little ones were buried in the family graveyard. The hearts of Bro. John Mitchell and Sister Maggie Mitchell, the father and mother, are filled with grief. This is a heavy burden and a sore trial, and one that needs the grace of God to enable them to bear it. May our Heavenly Father cause his grace to abound to them in their affliction. J. B. B.

The President has gone back to his summer home at Gray Gables, and will remain several weeks.

You don't know how good a lamp you have got, unless you use the right chimney on it. Consult the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa.

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Every Teacher should read the articles on the life of Christ, which began in the TEACHER in July and will run twelve months. Prof. A. T. Robertson, of the Seminary, is doing fine work on these.

Kind Words, beginning with August, contains in its missionary department, once a month, an outline program for children's bands. Let LEADERS OF BANDS note this fact. And in October the third page will contain a Bible Reading Department. Look for it.

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The Home Circle.

A Sermon in Rhyme.

If you have a friend worth loving,
Love him—yes, and let him know
That you love him e'er life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend, till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it—do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it—do not let the seeker
Bow before his God alone,
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling,
Falling from a brother's eyes,
Share them—and thus by the sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it—'tis the wise man's saying,
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand.
Say so—speak out brave and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them; trust the Harvest Giver,
He will make each seed to grow.
So until life's happy end,
You shall never lack a friend.

—American.

Sunshine Factory.

"O, dear! it always does rain when I want to go anywhere," cried little Jennie Moore. "It's too bad! Now I've got to stay in-doors all day, and I know I shall have a wretched day."

"Perhaps so," said Uncle Jack; "but you need not have a bad day unless you choose."

"How can I help it? I wanted to go to the park and hear the band, and take Fido and play on the grass and have a good time, and pull wild flowers, and eat sandwiches under the trees; and now there isn't going to be any sunshine at all, and I'll have to just stand here and see it rain, and see the water run off the ducks' backs."

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine!" said Jennie; "why, how you do talk!" and she smiled through her tears. "You haven't got a sunshine factory, have you?"

"Well, I'm going to start one right off, if you'll be my partner," replied Uncle Jack "Now, let me give you three rules for making sunshine: First, don't think of what might have been if the day had been better; second, see how many pleasant things there are left to enjoy; and, third, do all you can to make other people happy."

"Well, I'll try the last thing first," and she went to work to amuse her little brother Willie, who was crying. By the time she had him riding a chair and laughing, she was laughing too.

"Well," said Uncle Jack, "I see you are a good sunshine-maker, for you've got all you or Willie can hold now. But let's try what we can do with the second rule."

"But I haven't anything to enjoy, 'cause all my dolls are old, and my picture books all torn, and—"

"Hold," said Uncle Jack, "here's a newspaper; now, let's get some fun out of it."

"Fun out of a newspaper! Why, how you talk!" replied Jennie with much surprise.

But Uncle Jack showed her how to make a mask by cutting holes in the paper, and how to cut a whole family out of paper dolls, and how to make pretty things for Willie out of paper. Then he got out a tea tray and showed her how to roll a marble round it.

And so Jennie found many pleasant amusements; and when bedtime came she kissed Uncle Jack, and said with a bright and cheerful smile: "Good night, dear Uncle Jack."

"Good night, dear little sunshine-maker," said Uncle Jack.

And as Jennie slept that night she dreamed that Uncle Jack had built a great house, and put a sign over the door which read:

SUNSHINE FACTORY.

Uncle Jack and little Jennie.

—*Kind Words*

Fred and his Cousins.

Fred is a city boy. He never was in the country until last year. He spent the summer vacation at his Grandma Stone's farmhouse. The great out-of doors was all new and very strange to him. He asked many queer questions. His country cousins thought many of them were foolish questions. He asked if the birch trees by the spring shed their skin every year, if a musk rat could climb as high as a squirrel; and he really did believe that cows gave skim milk and that beans grew underground.

"A city boy does not know much," his cousins said to one another, when Fred was not there to hear; but grandma would say, "Wait and see."

Grandma wanted some skullcap herb one day. Skullcap tea she must have for a very sick neighbor. She sent the children into the meadows and woods to search for it. None of them knew the herb or where it grew. "A little blue flower with peaked green leaf," was all that grandma could tell them of the herb.

Jack came home with a big bunch of lobelia; Lucy with water weeds, Jean with gentian flowers, the twins with an armful of snake grass; but Fred came with his hands full of skullcap herb.

"I found it down in the south swamp, grandma," he said. "I had read of it in my botany, and I knew it the minute I saw it."

"He does know something," the cousins whispered; and grandma said: "I told you to wait and see."

One evening grandma took a lighted lamp and went into the shed-chamber for another cheese hoop. Jack and Jane and Fred went with her. She stepped on a loose board. It tipped, and the lamp flew from grandma's hand. The oil spilled and caught fire, and in a moment that end of the shed chamber was all ablaze. Grandma screamed for water, and grandpa and the boys ran for it to dash over the flames; but Fred shouted, "Don't, don't, don't!"

He caught a shovel from the floor, scooped it into a barrel of meal, and threw shovelful after shovelful of the damp stuff upon the flames. The fire was all out when the boys came puffing up stairs with pails of water.

"Don't! Don't throw water on oil flames, for it spreads the fire," Fred said. "Our teacher told us about it. Dash on flour, meal, salt, earth, dressing, wool clothing, rugs, but never water."

"Fred saved our house this time, and no mistake," grandpa said, looking at the scorched floor and wall in the open chamber. "The timbers and boards are as dry as tinder, and hung with everything that would easily catch fire. Water would have spread the flames and burned the house."

"City boys do know a whole lot," Jack whispered to Jean, sliding down the shed-chamber stairs.—*Our Little Men and Women.*

Peter, the "Mint Bird"

If you have a silver dollar of 1836, 1838 or 1839, or one of the first nickel cents coined in 1856, you will find upon it the true portrait of an American eagle that was for many years a familiar sight in the streets of Philadelphia. "Peter," one of the finest eagles ever captured alive, was the pet of the Philadelphia mint, and was generally known as the "mint bird." Not only did he have free access to every part of the mint, going without hindrance into the treasure vaults where even the Treasurer of the United States would not go alone, but he used his own pleasure in going about the city, flying over the houses, sometimes perching upon lamp posts in the streets. Everybody knew him and admired him, and even the street boys treated him with respect. The government provided his daily fare, and he was as much a part of the mint establishment as the superintendent or chief coiner. He was so kindly treated that he had no fear of any body or anything, and he might be in the mint yet if he had not sat down to rest upon one of the great fly-wheels. The wheel started without warning, and Peter was caught in the machinery. One of his wings was broken, and he died a few days later. The superintendent had his body beautifully mounted, with the wings spread to their fullest extent; and to this day Peter stands in a glass case in the mint's cabinet, where you may see him whenever you go there. An exact portrait of him as he stands in the case was put upon the coins named.—*Harper's Young People.*

Mothers

"One good mother is worth a hundred schoolmasters," said George Herbert. Men are what their mothers make them. But if the mothers are peevish and irritable, through irregularities, "female weakness," and kindred ailments, they find no pleasure, no beauty in the care of their babes. All effort is torture. Let all such, who feel weighed to the earth with "weaknesses" peculiar to their sex, try Dr. Pierce's Favorite Prescription. They will find the little ones a delight instead of a torment.

To those about to become mothers it is a priceless boon. It lessens the pains and perils of childbirth, shortens labor and promotes the secretion of an abundance of nourishment for the child.

Increased Call for Farms.

It is a fact that the "hard times" experienced in town and city have had the effect to turn an increased measure of attention to the farm and the advantages it affords for a home. Within a limited circle of observation in this central part of the State a considerable number of farms have been recently purchased by parties from the cities out of employment, and therefore out of the opportunity to earn their daily bread. If we must have periodical hard times there is then a measure of good resulting from such a condition of the country's industries, in that people in the always crowded cities are led to look out to the country where there is always room, and are let to see that the farm always furnishes employment to the owner and his family, and liberally supplies the home with the comforts and necessities of life. There may not be so much money handled from their labor on the farm, but in many cases that labor judiciously expended on the land will bring more for the outlay in other and necessary forms than the money earnings in the city can purchase. This drift, then, from the city to better and happier homes on the farms should be encouraged. There never was, and probably never will be, a better time to make the change than now. Farms, wherever found for sale, are surprisingly low in value. There is room for all who may wish to come, and labor in plenty for all in want of work.—*Maine Farmer.*

Silos and Silage.

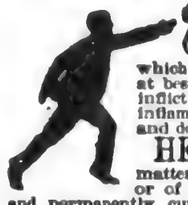
Though the preservation of green forage in pits has been in vogue for many years in Europe, ensiling has been practiced in America for scarcely a score of years. A silo is any practically air tight receptacle for the preservation of fodder, which is usually cut fine and packed into wooden bins, boxes or earth pits.

Silos are especially valuable in rainy climates where the moisture is apt to spoil the fodder and hay before it is dried, or after it is stacked in the field. In silage the stalks and coarse stems are also made palatable. In each of the States where ensiling is practiced, the experiment stations have published bulletins concerning the building of the silo, the preparation of the silage, and the best method of feeding it to stock. The Wisconsin station at Madison has issued an especially useful publication on the building of silos. The New York station at Geneva describes the filling of the silo.

One of the most useful books published on this subject is "Silos, Ensiling and Silage," a practical treatise by Prof. Manly Miles of Michigan. It costs fifty cents. Other valuable books are: "The Silo and Silage" by Prof. A. J. Cook, price twenty-five cents. "A Manual of Cattle Feeding," by Prof. H. P. Armsby, price $1 75. "Grasses and Forage Plants," by Chas. L Flint, price $2.00. Phare's "Farmer's Book of Southern Grasses," price fifty cents. Orange Judd Company of 52 and 54 Lafayette Place, New York, will send any of these books, postpaid, on receipt of the price.

Tilos are now generally built of lumber, as stone or brick are costly. Field corn, with both ears and fodder, is the crop most used. Cowpeas, sorghum and red clover are also ensiled. The forage is cut into very small pieces by a machine, and spread evenly in the silo. The mass is covered closely with dry hay and straw, and sometimes tarredpaper is added. The silage is shoveled out in the winter for feeding. The best ration combines a small amount of hay and grain with an abundance of silage.—*Selected.*

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WHEN the Pope of Rome states that a thing has fallen into a sad condition, honest folks are likely to remove themselves as far from it as possible; the Pope has stomached with a straight face so many things which honest folks could never abide. Opinions, however, depend largely upon one's point of view; and when the Pope wrote to a recent Catholic Congress that "religion and society have fallen into a sad condition," we were incited to think on the matter rather doubtfully; and it was with no great difficulty that the reason of his unhappy language was revealed.

Pope Leo XIII has been a sanguine ruler; and the many letters that he has sent from the Vatican to his legions of subjects have seldom failed to reflect a confident hope, that, one who has seen his picture cannot but feel, lives within his scintillant eyes. He has been an able and popular humbug, and a high-priced one withal. And therein his former hopefulness is accounted for. But Pope Leo XIII no longer views 'religion and society' from the position of a successful man. His dominion is limited, and becoming more so; his power in that which is left him is diminishing, and there is prospect of ultimate dissolution. The gospel is being preached in Spain, Brazil and Italy, and where the gospel is preached popery will not flourish; the human race—all of it—exhibits in an unusual degree, as enlightenment is diffused, a tendency to cast off all that retards civil or religious liberty; and the acute Pope Leo XIII cannot but see that oligarchy is doomed. No wonder, then, that he sees sad conditions, he is so sad.

Leo is not a weak pope. He has been a decided stay to Rome's decline; and it is scarcely probable that there will be another so able as he in many years, but even he has had to make grievous concessions to enlightenment.

UPON receiving a partial list of certain educational institutions in our State not long ago a gentleman wrote, "You surely have an abundance of academies;" and himself being well acquainted with the educational facilities of many States his words are authoritative. Of all things not essential to life and religion we would rather have an 'abundance of academies;' and we are proud to say that there are more of these institutions in our State than ever before; that their number is increasing; that their principals are better qualified for their positions, and that the institutions are better sustained than ever before. We are speaking of the institutions that fill the gap between primary schools and colleges.

It may be made quite evident that there is reason for gratification at the number and increase of academies. They are affected by neither State nor denomination, except in some deplorable instances that can and will be rectified; they are independent of the State, and are in most cases presided over by men who were educated at voluntarily-supported institutions, and in whom there is, therefore, religious conviction, and at the same time a degree of independence of spirit that is desirable. And their principals are also more than mere instruments; they must have executive ability, they must be able to establish and maintain a prestige. It is a great deal to be able to be independent, to work well and safely with no other engineer than one's self.

An academy is a necessity in every locality of importance; for though one may command success without collegiate training, it is with great difficulty that one becomes of great value to the world without the advantage of academic training, which, therefore, should be in reach of as many as possible.

An academy may, of course, go beyond itself and become a farce. Like other good things, its field is unique; and so long as it occupies it, all is well. They should, it seems to us, endeavor to reach that large class of girls and boys who usually stop with the little they have acquired at the free school; and then to encourage as many of these as possible to seek their way to college. But they should not be chiefly concerned with preparing students for college, for, come what may, a majority of them cannot go further than the academy, and even if they could, there is a branch of academic instruction of which every one should have the advantage and which cannot be secured in colleges or public schools: it is business training. Colleges train students to follow lines of thought; Latin and Greek are mental dumb-bells. Academies have the opportunity of making students practical; and if they are not made practical, the ways of the world will be all the harder to them, no matter what their occupation. Business methods are learned in every day life slowly and at great cost. Moreover, one whose business talents have been developed will command position, when one who has a finished literary education is forced to rest on his oars.

IT IS very fortunate that this is election year. In fact, we were never more impressed with the wisdom of the law making congressional elections necessary every two years; and we could wish that Senators were elected every four years by popular vote. Long terms make public servants forgetful, independent, yea, arrogant. But the prospect of having to account to an exacting constituency prevents many sins; and the ease of the legislature elected, six-year Senators accounts for as many.

Matters lagged in Congress, especially in the Senate, all the long session, but as conventions began to be held, as the war horses sniffed the smoke of battle, the tariff and everything was disposed of, and, it is said, no Congressman could be found in Washington a day later. They are now in the fields, working as they, in their congressional ease, had almost forgotten how to work; and it does one's heart good to know that these men do have to return to struggling, if it is only once in two years. The commercial interests of the country could not incite to unusal efforts, but the prospect of returning to the people with empty hands, the prospect of returning to private life and six hundred or less a year, hastened matters mightily; and when self interest doesn't move office holders, their political epitaph had as well be written.

Does it not seem a shame that men who are elected to make laws should be so clamorous to hold their positions that they stop law-making in order to keep them? Does it not seem reasonable that a good, able and worthy man, who has done his duty, would keep his seat without months of electioneering? Would appearances not be more creditable if every man would do his duty and be content to rise or fall by it, content not to boast and proclaim and dispense patronage and spend money and cajole. And, by the way, the good and faithful usually wait for the master to call them "good and faithful," and for him to call them back to work.

THE 'metropolitan atmosphere' of certain papers in our State was lately mentioned as a compliment by one who immediately began to denounce the metropolitan papers as the vilest of the vile; and it was doubtless received as a compliment. We would rather try to do without the metropolitan atmosphere for a little while, at least; we are not quite metropolitan ourselves, and really there is such a thing as going beyond one's self and losing both breath and character, if not life. We don't see what could be done with a metropolitan atmosphere anyway, reeking as it is with filth and crime and flying germs of both. We don't see why a little city or a small State that is tolerably clean and pure—just tolerably—should feel praised when it is said to have become somewhat metropolitan. We would greatly prefer to have it said that we were simple and original, and that we took good care of our own business. And, surely, if we must mimic, let us mimic something worthy. Anything that can imagine filth or conceive of crime can counterfeit metropolitan atmosphere. But the small must follow the great, according to present time customs; and if a great daily paper is repulsive with column after column of scandal and vice, if it suppresses the pure and proclaims the rotten, if it lies and buys and sells lies, and destroys the pure in order to sell extra papers to morbid readers, then small papers sedulously emulate them in order to attain that degree of filthiness essential to the existence of metropolitan atmosphere.

We long for the time when small things will be content to be gracefully and ornately small, when villages will not mimic towns, when towns will not overdose themselves with metropolitan atmosphere; when men will be content to be their honest, worthy selves, when ingenuous originality is more desired than disgraceful emulation.

TWO BRETHREN—preacher and layman—were arguing the question of pastoral vacation; and the chief point for the negative was boldly stated by the latter: "the devil never takes a vacation." Whereupon the pastor meekly said that although he had the good fortune of a college education he had never been told that pastors were expected to emulate the devil in any particular. There is no logic in such a reply, yet, in most cases, it will answer all the purpose of logic, and is often more effective. Ridicule and coarse wit are effective weapons in disputes, but they are unworthy. Indeed in many debates we have witnessed it was the "debater" who ridiculed his opponent most successfully that received the plaudits. There ought to be a change. Facts and logic should be allowed their proper weight. The puns and irrelevant and ridiculous means which are often resorted to in "debates," are evidences of a weak cause.

Speaking of pastoral vacations, we are reminded that a new arrangement has been devised for filling great and popular pulpits in summer-time, when their respective occupants are lounging about Europe or the worldly resorts of America. A progressive series of exchanges has been effected, whereby the preacher who has the pleasure—that's about what many of them are after—of occupying this popular pulpit one Sunday is transferred to another the next, and so on through the season. One man may make the entire circuit with one sermon; and he may go by such easy stages and have such a conglomeration of hearers that the experience is quite a vacation in itself, not to mention the joys of being able to say that one has occupied the pulpit of this or that renowned preacher. Very agreeable it is, indeed; but such preaching has nothing to do with the coming of the kingdom. There is too much of the world, the flesh and the devil in it.

Christian Independence and Denominational Unity.

BY REV RUFUS FORD

Baptists have been true to one fundamental doctrine of our church polity, viz: church independence. As they have seen the power which the Pope in Rome exercised over all Catholic congregations, they have rejoiced that no "holy father," living so far off, controlled and guided them. As they have seen bishops "saying to one go and he goeth, and to another come, and he cometh," they have thanked the great Head of the Church that no man among them was clothed in such authority as thus to lord it over God's heritage. As they have recently seen the church trials of Briggs and others dragging their weary lengths from one church court to another, they have rejoiced in local church government. Each local Baptist church is independent of every other organization, be it human—as the State, or divine—as another local church of the same faith and order. This fundamental principle of our church polity, so precious within itself, has been made doubly sacred to us by its history—our fathers purchased it, or rather, bought it back from our persecutors at a price, even the price of blood. George Bancroft, the great American historian, says: "Freedom of conscience was from the first a trophy of the Baptists. . . . . Their history is written in blood."

But independence is qualified by interdependence. Each church may ask advice of other churches, as Antioch did of Jerusalem. Not only may one local church ask advice of another, but one must receive a member from another by letter, call a pastor who has been ordained by another, &c. There must be this sort of fraternal fellowship among the churches.

And now if church independence requires fraternal fellowship, as we all admit, then it also requires Christian co-operation. When we have fellowship of spirit we must have unity of work.

Our Associations and Convention were organized in order to bring about more denominational unity. Our strength, as a denomination, is not in our numbers, but our unity. Our great need just now is to unify our forces. Not that we have any discord of a serious nature among us, but we need unity of action. What could we do if we had it? How easy for us to support every object of the Convention! What can we hope to do as a denomination when we have no unity of purpose and concert of action? What have the Primitive Baptists, as a denomination, ever accomplished? As a denomination they have never united and built and sustained an orphanage, a college, &c. They have had church independence, but no denominational unity for the accomplishment of some great enterprise. And what has been accomplished by us as a denomination is because of our unity. Our church independence has been and is held as firmly by Missionary Baptists as by our anti-missionary brethren, but along with our church independence we have held the other idea of denominational unity.

The American colonies gained their independence by unity. When the representative men signed the Declaration of Independence Ben Franklin facetiously said, "Gentlemen, we must all hang together or we shall all *hang* separately." And now while there are no British authorities to hang our churches one by one we ought to be impelled by the glory of our common Lord to stand united in every denominational work. Church independence has run to seed when a church is so independent that it will not work in harmony with an Association. Every object of the Convention should be fostered by each church in the State. Some of the churches can do very little, but a presentation of these various forms of our Christian work will, if it brings no immediate financial support, tend to increase denominational unity.

Newbern, N. C.

A Parable.

BY REV. W. B. WILLIAMS.

I had just finished reading a paper upon the "Secularization of State Education," when a friend inquired if I had any objection to the State's monopoly of education except that it must omit all religious instruction? The tone in which the question was asked, and the manner of the questioner, implied that this was but a trifling objection, and that it would be very foolish not to adopt a system that had so many good points on account of such a trifling omission.

It reminds me of a conversation I had not long since with my friend Brown, who has just returned from northern Africa, where he has spent several months in preliminary survey for a projected railroad from the Cape of Good Hope to the Mediterranean; and he is very enthusiastic over the country, and as I was an old friend, he told me confidentially that there was a large tract of land about six hundred miles south of the Mediterranean that could be bought very cheap, and that the money I could get for my few acres here would enable me to buy as many square miles there, and put on all needed improvements, and urged me to sell my home and invest there; and that my estate would rival in extent that of the early Dons of Mexico.

I told him I had always supposed that the land there was so poor that one could not even raise white beans on it. He said that that was a mistake; that no better land lay out of doors than that was. All it needed was irrigation, and it would produce as good crops as could be raised anywhere. He said that it was much easier to put in crops there than here; that the soil was so mellow grain could easily be sown without plowing; that the labor of cultivation was much easier there than here, as there were no weeds at all, and then as there was no winter, as soon as one crop was off we could put in another.

"But," I said, "where is a man to get water for irrigation?" Oh, yes, he replied, water is important, of course, but then there is such a thing as having too much of it; that we had several great lakes here and could not even give the water away; that sometimes it rained so that the wheat grew in the shock, but that no such catastrophe had been known there for 3,000 years. Then he said there was another great gain there, as the winters were so mild that cattle did not need any sheds, and that it was not necessary to work all summer to raise feed for them during the winter months.

"But," I said, "how about water?" Oh, yes, he said, water was important, but for drink it was not so good as milk, for milk was both food and drink, and then he reminded me of a fact that I had forgotten, that the old Roman ladies thought milk far preferable for bathing, as it left the flesh so much more soft and smooth. He said he did not think I realized what a saving resulted from the mildness of the climate, that no fuel at all was needed save for cooking, and then as no rain fell, it was not necessary to have such expensive roofs as we have here; that a flat roof was far better than a steep one, as it furnished a quiet retreat for prayer, and also for family gatherings in the cool of the day and early evenings, and it was not necessary to lath and plaster the buildings to keep them warm.

"But, how about the water for the cattle?" He said he thought I did not realize how much could be saved in many ways on account of the mildness of the climate, and spoke of the piles of blankets and comforters that every family here was compelled to buy for winter nights, and that very light and inexpensive clothing was needed to make one comfortable; that many of the people were able to dispense with clothing altogether and did not seem to suffer in consequence, and he said that the savings in these items alone would enable us in a short time to fill our house with works of art.

"But," I said, "where are we to get water, for you have admitted that there was none either salt or fresh within hundreds of miles?"

He seemed annoyed that I should lay so much stress upon such a trifle, and said that if I must have it, there was plenty in the Nile, and that it could be brought in leather bags on the backs of camels, and went on to say that he was sorry that I could not appreciate the excellencies of the country; that there was a market close at hand for all I could raise; that Europe was crowded with people many of whom were on the verge of starvation, and that this land was much nearer to them and the market than America was.

Indeed, whenever Brown touches on this subject he becomes as eloquent as a life insurance agent or a sewing machine man; there seems no end to the good things he has to say about that country, and I cannot deny that it possesses many advantages, but the lack of water makes me hesitate about selling my home here and investing there.

I see Brown thinks I am an "old fogy," and he almost loses patience with me. While he admits, in a general way, that water is of the utmost importance, I have been unable to find out what plan he has to secure what is absolutely needed. I do not know whether he proposes to irrigate the land with milk or to bring water from the Nile on the backs of camels; nor do I understand how he proposes to furnish drink for the cattle. I have thought perhaps he would have me skim the milk and save the cream for the family, and accustom the cattle to drink the skimmed milk, and the question arises, how long this process of feeding them skimmed milk and taking cream from them can go on.

Now as to the wisdom of selling my little farm and investing my all in that land, I hesitate. So when my friends extol the system of secular education, which is the only kind the State can give, and would have me rely wholly upon a system adown which there trickles not the slightest rill of the water of life, I may be an old fogy, but I hesitate to embark my all in the scheme.

Charlotte, Mich.

A Faultfinder Among His Brethren.—No. 5.

BY REV. JNO. T. ALBRITTON.

In this last paper I must study brevity and compactness; for there are two or three brethren whose exploits I desire to chronicle, and then I must turn my thoughts to other matters.

BROTHER GIRDLE.

This brother was gifted in searching for hidden meanings and explaining unexplainable things. No more pleasing work could engage his mind and heart and tongue than that of enlightening his brethren upon the mysteries of Revelation and the visions of Daniel, Ezekiel and Isaiah. He could come as near telling who Cain's wife was, or what was the gender of Job's emaciated turkey, as any preacher I ever heard. Given a few missing data, I verily believe he could have distanced all competitors in telling whether the one was a blonde or brunette, or the other was afflicted with cholera or scarcity of food.

My good opinion of his *finding out* qualities was formed from what I saw and heard on a certain occasion. Bro. Girdle had been profoundly discoursing to his delighted people upon the leathern girdle of John the Baptist, when things came to a sudden halt and silence by his propounding the startling question:—

"Brethren, can you tell me why John the Baptist wore a leathern girdle about his loins? I pause for a reply."

There was no reply, but rather a shaking of heads, which meant, being interpreted, "Well now, that's a whopper, isn't it?"

"If you can't tell, I will," said Bro. Girdle, after a long pause. "John the Baptist wore a leathern girdle about his loins, because he had to do a great deal of baptizing, and needed the girdle *to strengthen his back.*"

A great wave of satisfaction rolled over his audience, as the preacher poured forth this flood of light upon the all-absorbing question he had propounded. But I must say a word for

BROTHER BEAR.

He was another expository preacher who went beyond the average in the science of Hermeneutics. He was an unlettered man, having never cultivated even a slight acquaintance with the English alphabet. He ignored, rather despised such human helps as ordinary mortals gladly avail themselves of, and relied upon the spirit and the inspiration of the occasion. Indeed, he found his way into the ministry by an easy route, being one of the chosen few that "heard a voice from the sky."

Bro. Bear, of course, had to call to his aid some brother who could read, whenever he wished the Scriptures to be read in the public assembly.

The reading brother selected for the occasion the 22d chapter of Genesis, and as he read, Bro. Bear listened for some topic or text that he could use as a foundation for his discourse. When the reader reached the 23rd verse that speaks of Nahor's eight sons by Milcah. Bro. Bear's restless spirit found a place to light upon right in the bosom of that verse. The assistant (accidentally, I presume,) transposed a word or two of the passage so as to make it read, "these eight did Milcah bear." As the words fell upon Bro. Bear's ears, they made this sentence: "These eight did milk a bear." As he couldn't read by sight, he had to do his reading by sound, or phonetically; and it seems to me that this is a splendid illustration of the great advantages of phonetic spelling. The spelling-brother would do well to make a note of this for future reference.

As any other exegete would have done, Bro. Bear, in his exordium, made such explanatory remarks as would clear away the difficulties with which the subject was encumbered. He went on this wise: "My beloved brethren, it may strain your faith a little to be told in Holy Writ that it took eight strong men to milk one little bear, when you know that, in our times, one little, weakly woman can milk a great big cow by herself. But you must bear in mind that the bears of those times were probably much larger than our bears, and the men of Nahor must have been a great deal smaller and sorrier than our men. For you know it wouldn't take the half of eight of our men to milk the biggest bear that was ever whelped."

I didn't hear the sermon; and, therefore, I cannot speak positively as to its merits. The above sample, however, justifies me in saying that it was probably a very interesting discourse. Indeed, I have never seen Bro. Bear. Possibly, he was a kinsman of John Bear of Post Oak Circuit.

Evidently, Bro. Bear is smart in clearing away difficulties; but I have thought [illegible]

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 12, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

Watch and pray and work for Education.

What are you doing about it?—your Association, we mean. It is concerned with many interests of the Lord, interests that you, being a servant of the Lord, should have at heart. Pray for it now, and when it meets be there the first day and stay through the last—your prayers and your presence. The Lord's work, of first importance always, is, if possible, more so now than ever before.

The "Proceedings of the Toronto B. Y. P. U. A. Meeting" convict it out of its own mouth. Our reprint from the *Christian Index* is substantiated thoroughly by the convention's minutes. Yells, applause, laughter, women-speaking, boasting and rank enthusiasm unchecked, unguided, running wild,—these were features.

Teach the children; but be careful what you teach them. "Just anything to 'enthuse' them" will never do.

Earnest prayer is very likely to produce earnest, telling work. Christians cannot pray too much. All the world needs prayer—needs to pray. If you will look it up you will find that the men whose lives have been handed down to us by the grace of God were men who prayed often and earnestly. Pray for God's guidance and the presence of his Spirit, not only in the church, but everywhere, all the time; and if you do not wish to pray thus, it is a sign that there's something wrong, and that you should pray all the more.

Baptist growth is always a subject of surpassing interest to us. It is a great evidence of the presence of God; it is a testimony to Baptist faith, zeal and methods; and it incites and encourages. Miracles have been wrought through Baptist churches—miracles as directly from heaven as any ever were; and miracles are evidence of God's power. The figures partly express it.

Our Home Field says that white Baptists of the South in 1883 had 18,513 churches, 8,433 ordained ministers, 55,488 baptisms for the year, membership 948,184. See what great things the Lord has done for us by contrasting the figures for 1883, ten years later:

Churches	17,846	gain	3,833
Ministers	9,650	"	2,218
Baptisms for year	93,843	"	38,374
Membership	1,363,351	"	415,167

Let us work and pray that the Lord may give even greater increases.

But says one, "numbers don't show anything, it's quality that is to be desired." True, indeed, but if there had not been good timber in those numbers for 1883, the figures for 1893 would have been far less.

There is enough reason for courage, for faith, for results.

There is a card in this paper from President Winston of the State University. It is written ostensibly to correct an impression conveyed in an editorial in last week's Recorder; but the Doctor does not fail to take advantage of this opportunity to make love to "the brethren;" which, however, will not be successful,—not if we have a correct conception of "the brethren's" opinion of fawners and flatterers.

As to the impressions corrected, Dr. Winston tries to interpret language that has been interpreted, that his own actions have interpreted many times and unmistakably, long since. Dr. T. E. Skinner is ready to say that the remark in question was not interpreted by him as Dr. Winston would have it—that Dr. Winston's tone and manner did not warrant such an interpretation, and Rev. W. R. Gwaltney substantiates Dr. Skinner: we haven't heard from Dr. Hufham. The truth is, Doctor Winston wishes to take a back track; he would be as innocent as possible for a little while; and to this end he assumes the role of an interpreter of plain English and plainer actions. Dr. Skinner and Rev. Mr. Gwaltney, be it known, are not famous for putting incorrect constructions on unmistakable remarks and actions.

Doctor Winston says also, among many other things, that we would notice if we had time and space, that he has never persuaded students to leave Wake Forest and come to the University. He doesn't say that he never tried. Rev. W. R. Gwaltney, in whom every one has the utmost confidence, says Dr. Winston has persuaded students, who would have gone to Wake Forest, to go to the University; and, moreover, students have left Wake Forest, at his invitation, and gone to the University with a view to entering. Finally brethren esteem the veracity of actions above that of words.

"A WORK OF GRAVE CONSEQUENCE."

A pastor who has labored long and well in the Vineyard was writing a few days ago of several successful protracted meetings, and, apparently having completed his letter, he added, "Now a work of grave responsibility remains to pastor and churches—to train and help develop these young members." These words are eminently pertinent and opportune; and it occurred to us that it would be better to make them the subject of extended remarks than to crowd them in at the latter end of a short note.

As reports of good revivals have come in week after week, it has seemed to us that it has been years since pastors and churches were so active and conversions so numerous. The progress is not confined; it is marked wherever there is work in the Lord's name. In some localities numbers have been great, but manifestations of the great power of the Holy Spirit have appeared in every direction.

It is not unnatural that, when reading these reports, we were at times inclined to ask how many would become real Christians, how many would attain that Christlikeness that all church-members should attain. It is the sower and the seed and the master and the talents over again. A brother told us not to rely upon any who were not baptized; another said we had better wait until they all got into church; but neither of these are criterions. They are evidences and helps, but they do not make. The question really was, how many had been regenerated and whether they would be properly led—trained and developed. And the question with the pastor and the church is, how can they be properly led, trained and developed.

It would seem a simple thing to shepherd young converts, or new ones, rather. It is probable that they are ardent in their new faith; and are willing to work. But it is a fact that a pastor has more difficulty in keeping new converts in the paths of the Lord than he has at any other period of their lives. It is, as a writer said, like the rifle ball: a long and straight and unyielding barrel is necessary to make it go straight. If the barrel is short the aim must be more precise. With new converts one should begin right, and hold them aright. In their ardor they may desire to follow after this or that society, thinking that being young, the church is not their proper sphere. The pastor should not dally with any who have such an idea; they should be set straight; they should be told that the church is the place for them, and they should be made to feel as much in place in church work as the senior deacon.

On the other hand, new converts may have zeal without great knowledge, may be willing but backward, or at a loss for something to do; and, we regret to say, there are others to be contended with who seem to think that they have done quite enough by going down into the waters and partaking of the Lord's Supper. It is evident that the pastor of a congregation to which accessions have been made needs the inspiring strength of God and the gentleness of Jesus and the comforting presence of the Holy Spirit. Thus the following words that were written immediately after those quoted, "May the love of Christ constrain and the Holy Spirit lead us to discharge faithfully our respective duties under God," were equally pertinent.

We have seen pastors change their attitude, affect an air of great seriousness, and declare "I'm going to talk plainly with you now," as if they never had done such a thing before. Imagine a preacher talking other than plainly to his hearers, imagine a shepherd keeping his sheep in doubt or in indecision! And yet, failure to talk plainly has helped many a young convert to slip easily back into things worldly, failure to talk plainly has stinted many a promising spiritual growth. There is work—personal, active, tangible work—for all to do, whether they be young or old; there are duties that are unmistakable, when once made known; there are evils every one should be kept out of. Talk plainly; in the name of God do not talk at all if not plainly; but *plainly* never did mean unkindly. In fact, it is charity to talk plainly. Tell the wandering that they are wandering, and point them to the only, the straight and narrow way; tell the inactive that they are undutiful, and show the path of duty; tell the persistently evil that they are of the world, and tell them what that means—eternal woe. Talk plainly, and no reasonable person will think you unkind; talk plainly at any cost to the new converts who need advice and warning and reprovals, and who will not comprehend your words unless they are plain.

If a pastor will not relinquish his efforts for the spiritual activity of new converts, he will find that revivals are almost unnecessary. The shepherd's first care is his flock, and if it is well guarded there need be no fears for the progress of Christ's cause.

ADVANCE AT WAKE FOREST.

It will refresh any one who has known or who is attached to Wake Forest College, to look in upon it now.

The same good people are there, and professors and students are as kind and congenial as ever; but there is also a quickening among them all, a real vim which is perceptible in the very atmosphere, that bespeaks a determination to lift the College forward. Wake Forest knows it must do more and larger work; and since it has become apparent that the Baptists in North Carolina appreciate the value of its work and are interested in its every struggle, there is a sense of assurance among those who have it in charge that has not been so marked as at present for a long time. Wake Forest deserves the sympathy of Baptists and all others who would maintain Christian education.

The opening last week was the best since 1890. Under the circumstances, it was beyond reasonable expectation, and is therefore very hopeful. There are now 180 students there, an unprecedented proportion of whom are new students, which is testimony to the vigorous work done this "vacation." The young men are more active than usual, the professors are more enthusiastic, and the residents in better spirits than in years.

AN ADDITION TO THE FACULTY.

It was stated in these columns in June that the College needed a professor to assist in the department of Modern Languages, in order that Prof. Sledd might devote himself solely to the Chair of English, to which he had been elected, and which, conducted on the elaborate plan that he has arranged, s certainly not less than one man can properly direct. This need was temporarily relieved last Saturday by the Executive Committee of the Trustees, who chose Prof. J. H. Gorrell, a graduate of 1889 with the Master's degree from Washington and Lee University, Va., who has since received the distinction of the Doctor's degree from Johns Hopkins University—most thorough of American institutions of its kind, and one in which the South especially takes pride. At the latter institution Prof. Gorrell pursued English, Germanics and History; and his degree thesis, "Indirect Discourse in Anglo-Saxon," which will appear in the *American Journal of Philology*, received unusual commendation from Prof. B. L. Gildersleve—a most critical editor and a philologist whose reputation is international.

Prof. Gorrell is a son of Bro. B. H. Gorrell of Lexington, Va., a useful member of the Baptist church. He has had two years' experience as assistant in Washington and Lee University; and a reputation for ability, energy and Christian character, in class room and out, precedes him to North Carolina.

Of further forward steps, viz., the elevation of the law course to count in degree work, the engagement of Prof. Gulley's services for more time; the inauguration of entrance examinations that elevate the standard, and the granting of a leave of absence to Pres't Taylor for desirable purposes, we will write in our next issue.

MISSIONARY C. C. NEWTON DEAD.

The many who sorrowed a few days ago to hear that Sister C. C. Newton had died in the Lord's service in Africa, will be grievously shocked to learn that Bro. Newton has followed her to the rest that remaineth to the people of God.

The sad news of Bro. Newton's death reached us last Saturday. He died on his mission field, West Africa, several weeks ago, of typhoid fever. All that a dutiful daughter and resident physicians could do was done, but it was God's will that Bro. Newton should rest from his labors and follow his companion to the other shore.

The deaths of these two self-sacrificing servants is peculiarly touching; and yet the manner of their deaths cannot but be more comforting to those left behind for a little while than were possible otherwise. Dead in God's glorious service, their lives active professions of faith, their labors declarations of the Holy Spirit's presence; it is not meet to mourn the death of such Christians.

May God comfort those that are left; may his promises sustain the bereaved children; and may others be raised up to execute the missions of these blessed servants.

"UNDERHAND METHODS."

We thought we knew enough of State-aid's underhand methods when we wrote about it sometime ago. We thought, too, that after that the men whose actions were exposed would be more careful; we did not hope that they would cease their efforts, and we know that it is very difficult for them to do anything openly and squarely. And yet we never suspected anything quite equal to that which came to our notice from an authoritative and absolutely trustworthy source last week.

The President of the State "Normal and Industrial" School, C. D. McIver, LL. D., sends out examinations to the county superintendents of public instruction to be submitted to applicants for privileges at that institution. Of course many of the applicants are turned down, but Dr. McIver loses no opportunity to impress these and the successful ones favorably to State aid to his institution. There may be nothing wrong in this, if he will impress them legitimately, without deceit. We have facts, however, which show that he has been dealing out falsehoods, in evidence of which we submit the following, which is question number ten sent out to county superintendents to be answered by applicants for State "Normal and Industrial" privileges:

"10. The annual appropriation to the State Normal and Industrial school is $12,500. By the Constitution all the poll tax goes to the lower public schools and the poor. The $12,500 is raised by a tax on the property of the State, which amounts to $260,000,000. How much would a man who is assessed for $1,000 pay to the support of the Normal and Industrial school?"

The first sentence is half a truth, which is usually about as great a lie as can be told successfully. In the Recorder of August 1st it was stated that the last Legislature appropriated to the State "Normal and Industrial" school $43,000 (including loan of $9,000, which means gift,) for the two years following. The annual appropriation to the State "Normal and Industrial" is nearer $20,000 than $12,500; and Prest. McIver knew it when he wrote that example.

In the second sentence the impression is conveyed that the public schools are already provided for, and that the money now used by the "Normal and Industrial" and all the other institutions in the State could not be given to the lower public schools. Try to connect that sentence with the example, and it is very evident that it is put there solely for argument; and it is worthless as an argument unless the gullible applicant reaches the conclusions named.

Finally the poor girls who wearied their brains over the "problem" (?) were asked to find out how small would be the tax upon a man, in hope, we suppose, that they would not have sense or honor enough to know that the smallness of a tax can never make it one whit the more just.

All this, too, by a man who claims to have been prompted to the work of education by noblest impulses, by a man who has oversight over four hundred young women of North Carolina. He has defied the civil law persistently; how long shall we forbear to resent his disrepect of the moral law.

FROM OUR TRAVELLING AGENT.

THREE FORKS ASSOCIATION.

At twelve o'clock Monday, a preacher, two newspaper men and a college professor are in their places behind a pair of good horses, with the hack-springs well wrapped with rope to prevent, I suppose, the annual break-down which has never failed to occur for the past four years. You will always be richly paid for the jolts and jerks you get in crossing the Blue Ridge over the worst sort of a mountain road. There is no fruit of any sort to be seen this year in the mountains, but watermelons, chesnuts, chinquepins and cabbages are everywhere in their usual abundance and perfection. At sundown our horses' heads are at the foot of the mountains, and it is either stay with Bro. Hall or go over on the other side. We chose the former, and we are not yet through thanking him for the shelter and comforts of what he considers a very humble home, but which to us was equal to the most costly palace. It is another case of a good honest man who supposes he can do but little to help anybody, and yet who opens his doors and does what he can, and then finds that that he himself is the only one who is not entirely satisfied with what he has done. Chanticleer had hardly given out his first warnings of the gray streaks in the east, when our college professor began to get his machinery in readiness for the day before us. By six o'clock our party was seated at a table where chicken, roasting ear, ham, coffee, the finest mountain milk and butter, and the proverbial sourwood honey were before us in abundance. I am compelled to note that as the time the brethren remained increased, this "abundance" decreased.

A heavy fog cut off much of the beautiful scenery which would otherwise have greatly pleased us all and especially those who had not seen this part of the State.

At twelve o'clock we are in sight of the church, and while we were "yet afar off," we heard Bro. Durham, who we supposed was on his way from the French Broad, preaching the introductory sermon.

In the evening the letters were read. Most of the churches, about forty I think, were represented.

Bro. J. F. Spainhour of Boone was elected Moderator, and Bro. J. Younce, the old Clerk, was re elected.

I have seen a far larger attendance than was present at this meeting. I was especially struck with the extreme scarcity of ladies: there were hardly enough present the first day to "set the tables." To a widower (for we had one with us), this was an exceedingly gloomy situation.

Some new churches were reported, and the letters showed the usual amount of work in the churches.

The discussions were good; there was no disturbance or contention over mission methods. Those churches which have decided to follow other than the regular plan of doing Foreign Mission work are doing so without discussing it in the Association.

There is more interest shown in this county on the subject of higher education than anywhere I have yet seen. Bro. Spainhour has discussed it at various points in the county, and most of the more intelligent have read on the subject. In the counties west of Greensboro it is safe to say that ninety per cent of the people are opposed to the present policy of the State furnishing higher education.

Many are asking why Bro. Mills does not attend the Association. People in all parts of the State feel a special interest in the Orphanage, and are always glad to hear Bro. Mills talk on this subject.

I did well for the Recorder, getting a goodly number of new subscribers, and met a large number who for years have been taking the paper.

Bro. Sledd made a plain, practical speech for Wake Forest. A number of fine young men in this section ought to go to college and will do so if they have the proper attention and encouragement.

Thursday 12 o'clock we are again on the hot side of the Ridge, and early Friday morning Bro. Durham and myself are at the South Yadkin, while brethren Sledd and Peterson have gone to the Elkin.

SOUTH YADKIN ASSOCIATION.

This body is just twenty years old: it contains a number of good churches and some of the most progressive brethren in the State. They have made great progress in many directions. The Orphanage always finds warm support in this body. Some of the best students who have ever gone to Wake Forest have come from this Association.

Not until this year has there been any discussion or difference of opinion as to the methods of doing mission work. The great majority of the brethren are still agreed in this matter. Two or three churches have gone into the new method of doing mission work and also declined to co operate with the Association even on other lines of work. This is, however, what may reasonably be expected. As a rule, when a pastor goes into this plan of work, he is anxious to say "We are doing more for missions than ever before;" so he gives most of his energy to this particular work to the neglect of all the other objects of the Association.

Bro. J. D. Holman was again elected Moderator, and Bro. J. C. Turner, Clerk and Treasurer. Bro. S. J. Tatum has been Clerk for twenty years, and has been an exceptionally faithful and efficient officer.

The pledges of the churches for next year were as good or better than last year.

Rain has not been so abundant in this section as in other portions of the State. The crops are good and the brethren hopeful.

Dr. John Mitchell who spent some days at the Orphanage and visited several churches in this Association, was present to represent the Board of Education.

The subject of general education had its full share of the time and attention of the body. If our people will only exercise sufficient patience and let the people become informed on this matter, there is not a doubt as to how it will terminate. We have already done more than we could have reasonably hoped to have accomplished in twice the length of time the matter has been under discussion.

Dr. J. N. Stallings, who has recently located at Mocksville, is a valuable accession to the Association.

The next session of the Association will be held in Salisbury.

Maj. Clements is in feeble health, but has lost none of his interest in the success of all the objects of the Association.

The brethren were glad to see Bro. Cashwell, who for several years was located in the bounds of this Association. He went from here to Charlotte to preach for Brother Pritchard's people on Sunday. J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. D. Cale has changed his address from Woodland to Potecasi.

....One hundred and eighty students at Wake Forest. We cannot stop at this.

....All well at the Orphanage once more.—*Charity and Children.* Glad to hear it.

....Rev. J. W. Daugherty of Portsmouth accepts care of Fulton Baptist church, Richmond, Va.

....The Recorder till January 10th—*nineteen weeks*—on trial, fifty cents. Send us a name.

....Surely the God-given harvest season is the time when God's own fields should have our thoughts.

....Sister C. W. Scarborough will open a primary school at Murfreesboro. She deserves a good patronage.

....That "Parable" on our first page is full of meat; and it is so artfully told that any one can appreciate it.

....Elder C. W. Scarborough aided Pastor Hoggard in a fruitful series of meetings at Meherrin church last week.

....We have received an admirable map of the United States from Senator Ransom, for which he will please accept thanks.

....All that the people need is the facts and the independence to act. We are engaged in giving them the former, may God give them the latter in a time when strength of conviction is so sorely needed.

....Rev. A. A. Butler has returned to Mt. Olive after a helpful vacation spent at Durham.

....Rev. W. B. Morton held a good meeting at Lilesville last week. He has returned to Louisburg.

....Rev. M. W. Gordon has resigned care of Camden, S. C., Baptist church, to take effect November 1st.

....Rev. C. G. Wells, graduate of Wake Forest and Fellow of Chicago University, is teaching at Warsaw.

....We are grateful to Bro. W. B. Waff of Reynoldson for a club of ten new subscribers sent last week.

....Six persons have been baptized as a result of a meeting at Roquist Chapel, Caswell county, by Elder B. Cale.

....Revs. L. M. Curtis and Samuel Sanders of Murfreesboro are in a meeting with the former's charge at Aulander.

....We were glad to have a visit from Dr. John Mitchell last week. He seems hopeful of the Board of Education.

....Rev. J. K. Howell is engaged in a meeting at Rocky Mount, and is aided by Elders Geo. Duke and J. W. Powell.

....Stand by your convictions. If you believe in Christian and Popular education, do not keep it to yourself; talk will tell.

....Rev. A. G. MacManaway preached for the Second Baptist church, Richmond, the 2d inst. He has returned to his Arkansas work.

....Prof. M. O. Carpenter, we are glad to say, has reason to be greatly encouraged with the opening of Reynoldson Academy last week.

....The First Baptist church of Raleigh is sending a ministerial student to Wake Forest, Bro. N. J. Mosely. This is very commendable.

....Good Brother Stradley of Oxford, as strong a Baptist as lives, and as safe to count on as ever a man was, sends us three new subscriptions.

....Rev. G. M. Webb writes that he thinks all the Baptist churches in Cleveland county have had good meetings and large ingatherings.

....Rev. P. H. Pernell of Virginia, who had been visiting relatives in Franklin and Wake counties, made a pleasant visit to our office last week.

....Rev. A. A. Newhall, formerly of Southern Pines, has changed his residence from Woburn, Mass., to Leland University, New Orleans, La.

....Raleigh Baptists are growing in zeal and strength. Another mission chapel has been erected, this one being near the Caraleigh Mills property.

....Seven persons were lately added to our membership at Norwood, the occasion being a meeting in which Rev. J. Q. Adams aided Pastor Wilhoit.

....Elder J. H. Hutchinson reports having baptized twenty-one converts at Bethlehem church, Wake county, the 9th inst.; seven were restored.

....Keep the four-months fifty-cents offer of the RECORDER before your people while it lasts. Many of the brethren have been doing good work with it.

....Rev. J. M. Harris has been conducting a protracted meeting at Sardis, says the Lenoir *Topic*, and twenty converts were baptized by him the 3d inst.

....The *Indiana Baptist* has started on its fourteenth volume. Since Bro. Dobbs took charge of it its columns have been very interesting to us. Good wishes.

....It will pay you to read the few remarks on "Church Troublers" in this issue. They are written by a brother whose experience lends his word authority.

....A meeting at Faulks, in the vicinity of Monroe, says the *Journal*, in which Rev. J. L. Bennett did the preaching, resulted in seventeen additions to the church.

....Rev. W. R. Gwaltney has returned to Wake Forest much improved in health after a short vacation spent in western counties in meetings and making speeches.

....Rev. S. W. Hall writes that Baptist interests at Thomasville are moving on well. He regrets that he cannot return to Wake Forest this year to complete his course.

....Rev. A. D. Hunter baptized seven candidates at Inwood church, Wake county, last Sunday. He will aid Bro. Horton at Four Oaks, Johnson county, this week.

....Rev. D. J. Clark of Clarkton reports having held a meeting at Shiloh church, Elder C. E. Beard pastor, in which there were twenty baptisms and several restorations.

....The brethren at Spring Hope are struggling to pay a debt on their church. They deserve help. If you are interested, send to Brother G. W. Bunn, Spring Hope, N. C.

....There have been twenty accessions to our church at Mt. Vernon, near Rutherfordton, resulting from a meeting conducted by Pastor Gower with the assistance of Brother Harrell.

....Rev. W. S. Ballard had the assistance of Elders G. J. Dowell of Durham and R. B. Peele of Wilmington in special meetings at Dawson's church, near Scotland Neck, last week.

....Rev. J. F. Woodfin, pastor, was aided in a meeting at Sycamore church, Henderson county, lately, by Rev. T. C. Holtsclaw, in which there were twenty-five additions to the church.

....The announcement of position wanted by a young man in this paper is commended to our readers. The applicant is worthy of the confidence and esteem of the public, and is a capable teacher.

....Rev. J. M. White of Apex baptized fourteen converts at his church near Chapel Hill recently. We are grateful to him for a new subscriber, and for assurances of further efforts.

....Newton Theological Seminary, near Boston, is building a new library at a cost of $40,000.——The American Tract Society is erecting a twenty-two story building in New York City.

....We are glad to state that Cedar Rock Academy, in Franklin county, Rev. W. A. Smith principal, has opened as excellently as was expected. About seventy students were enrolled last week.

....Rev. D. J. Harris of Yanceyville baptized eight converts into the fellowship of Trinity church. Four others await baptism. This will make twenty additions as the result of a late meeting.

....Rev. J. E. Smith changes his address from Stem to Creedmore. Bro. Smith has baptized sixty-eight persons recently, forty-eight of them into the membership of Tally Ho and twenty at Pleasant Grove.

....Elder Q. C. Davis writes that the Baptist cause in his field, Cumberland, Md., progresses quietly and steadily. Bro. Davis and his brother have been visiting their old home in the eastern part of our State lately.

....Elder J. W. Davis, who has many acquaintances in our State, writes that his work in Thomas county, Ga., has lately been invigorated by several revivals. He and his wife will visit North Carolina next November.

....Rev. C. V. Brooks, who will shortly enter our Seminary, baptized eight persons at Jonesboro the 2d inst., says the *Progress*, which latter, by the way, has been doing valiant work for Christian and popular education.

....Prof. W. A. Montgomery, Jr., son of Bro. W. A. Montgomery, Esq., of Raleigh, has accepted a position in the city schools of Eufaula, Alabama, for which place he left Raleigh last week. Our good wishes follow him.

....Rev. F. H. Martin, the beloved Lumberton pastor, has been much improved by his stay in Virginia, and has returned to his work. His church showed wisdom and love by making desirable improvements in his absence.

....Rev. E. C. Bobbitt has resigned care of his churches in Carteret county to take effect in September, after several months successful work. Bro. Bobbitt has not yet determined upon his plans, but is trusting in the Lord's guidance.

....Rev. J. A. Beam says prospects for a good school at Bethel Hill are fine. The new building is not quite complete, but he hopes to teach in it this year. He has been having good special meetings, of which accounts will appear later.

....Rev. C. J. Thompson and Rev. J. I. Kendrick, both Wake Forest men, recently held a meeting at Hardinsville, Ky., in which there were many conversions. Bro. Thomson is now pastor of the Second Baptist church, Lynchburg, Va.

....Rev. J. T. Jenkins, evangelist, has been conducting a meeting at Nester, which is continued this week by Elder J. N. Stallings, Bro. Jenkins having gone to Teachey to hold a meeting. Bro. Jenkinks will hold a meeting at Fayetteville soon.

....Rev. J. A. McKaughan writes from Rockford, 7th inst.: "I am just out of a glorious meeting at White Plains. The Lord blessed our labors greatly, and as a result we had about twenty five conversions and eighteen additions to the church."

....It is a pleasure to note that Bro. Wm. Simpson of Raleigh has been honored with the presidency of the American Pharmaceutical Association; and it is more fortunate because he is a Christian gentleman and honorable citizen as well as a most trusted pharmacist.

....It is a matter of general gratification that all our institutions have opened as well as can be expected under the present conditions. Letters from brethren Brewer of Chowan Baptist Female Institute, Hobgood of Oxford Female Seminary and from Wake Forest last week made us rejoice.

....Rev. Geo. A. Sowell, who graduated from Wake Forest some years ago, writes hopefully of his work at Clayton, N. J. He has baptized twice since accepting the pastorate in June, and is now in the midst of a good revival. There had been about thirteen accessions before the meeting began.

....The Gastonia *Gazette* reports thirteen members added to our church at Belmont in a meeting in which Revs. M. P. Matheny and J. J. Payseur preached. Bro. Matheny has been holding services at Tnaugh, and the meeting having resulted in nine baptisms, a church will shortly be organized there.

....From "Religious Humbuggery" on another page we learn that the faith-curist impostors have at last reached our State. Surely they will not stay long, if there are as few fools loose as we think. When you see a faith-curist that is not more concerned with the collection than with either the present or the future state of the soul, put him down as a shining exception to the general run of his kind.

....Demagogues and pusillanimous newspaper correspondents continue to call us the aggressors in the educational contest. The testimony of college presidents in North Carolina proves that "the fight" was begun more than four years ago and had been waged by the State-aid institutions aggressively and persistently until the Methodist Conferences and the Baptist Convention repulsed them. The voluntarily supported colleges ask no more than to be let alone by the State; the free schools ask only to be given what the Constitution says shall be given them.

....Rev. J. M. Ballard of Iredell, who commenced work at Mitford, Rowan county, the first of the year, recently held a meeting at Lype school-house, near Mooresville, with much success. Eleven have been baptized, and four others await the ordinance. This is a very destitute section, and Bro. Ballard deserves sympathy in his labors.

....That examination question method of inculcating error and perverting youth is very worthy of a "leading educator," isn't it? And it was just too cute. Every one will condemn Dr. McIver for this, whether friendly to the "Industrial and Normal" or not; yet those who know say such methods, deceit and trickery, are characteristic of State aid.

....Rev. A. M. Simms has completed a year's service at the Raleigh Tabernacle, as we noted with pleasure sometime ago, and here are some figures that go to show that he is the right man in the right place. There were 44 additions to the church by baptism in the year, 56 by letter, and 4 restored; $2,909 30 were expended for various purposes. The pastorate is in good and active condition.

....It is generally regretted that Prof. J. C. Maske of Wake Forest College is sick in bed with malarial fever. Prof. Maske came to the College from Rockingham when he was too unwell to travel, and while his present condition is not dangerous, it distresses his friends, and is a hindrance to the general work at the College. We join his many friends in hopes that his usual strength will be quickly restored.

....Our A. T. Robertson, who teaches at the Seminary, locked horns with President Harper of the Chicago University last week in the *Examiner;* and from our point of view, having the Bible on his side, he put the Chicago celebrity in an untenable position. We are grateful to Bro. Robertson for making the matter clear,—something that had remained to be done all these weeks.

....Prof. F. P. Hobgood writes encouragingly Sept. 5th: "Past expectations of a largely increased patronage are realized. There are present on this the second day of the session as many boarding students as were present at any time last session; and the prospect is that when those who are engaged come, our number will be more than fifty per cent. larger than that of last year."

... We regret exceedingly that in our condensed account of the Sunday-school Chautauqua mention was not made of one who contributed as much as any one person could to the interest and enjoyment of the meeting, Bro. H. H. Horne of Clayton. He made two talks and explained the Inductive method of lesson teaching, and in each instance his efforts were remarkably successful. We trust that Bro. Horne will pardon our oversight.

....The death last week of Dr. James C. Welling, retired President of Columbian University, removes from our ranks a scholarly Christian gentleman to whom the denomination is much indebted. Dr. Welling had reached quite an advanced age, and had well used the talents the Lord placed in his keeping. His successor will probably be selected the last of this month. And of course the probable action revives the rumors of co operation with Chicago University under Prest. Harper.

....Rev. J. H. Lamberth has returned to his charge at Greenville after two months' vacation spent in preaching and visiting about the State. The following is clipped from the Roxboro *Courier* the 5th inst.: "Rev. J. H. Lamberth spent a few days in town this week. He was on his way home from his appointment at Ephesus where on last Sunday he baptized two and received into the church twenty seven members. He is doing a great work at Ephesus."

....Rev. T. B. Hill, who is a member of the Junior Class at Wake Forest this year, came in to see us last week and reported having been greatly blessed of the Lord in his labors this summer. In the several meetings that he held or helped in there were about sixty-five professions of conversions, and nearly as many renewals of faith. Bro. Hill preaches at Peace Chapel, Poplar Creek and Middleburg, keeping up his college work the while. His late special work at Middleburg was blessed with thirty professions.

Ministers' Relief Board.

The last week's RECORDER says the Ministers' Relief Board has received a little over two hundred dollars for the current year, while the Baptists of North Carolina claim to have over one hundred thousand white members.

If the preachers are good men, they ought to be liberally helped in their old age. If not good, they ought not to be allowed to preach. I think of this matter often, and it makes me think sometimes of Mr. McD. of Flemington who came here in "carpet bag" days. When his bill for taxes was handed him, he looked painfully solemn. The bystanders knew he was a profane swearer. They asked him why he did not swear. He replied he had no "curs words" adequate to express his feelings.

I don't feel good enough to belong to a church, but think the old preachers and their dependent families should be helped. Oh! let the church members be living epistles, and manifest in their lives what they profess, and then it will be an honor to belong to a church. D. L. GORE

Wilmington, Sept. 6, 1894

A Mistake.

Dear Recorder:—Sometime ago I wrote an article concerning the work at Green's X Roads. Since that time I find another article by Bro. Bristoe of Coleraine, N. C., stating some of my article was misleading. Bro. Bristoe did not understand me. He thought I meant the pledges for last year were unpaid. I didn't mean them; I meant the ones for this year. G. W. WHITE.

Notes From Greensboro.

THE NEW ASSOCIATION

is not dead. It will be organized with four or five churches. This will be as good a start as the old Philadelphia Association had. Certain unkind and untrue criticisms have enkindled some prejudice against this movement, yet I believe it will develop into a strong Association in a few years. One church decided not to come by one vote. I have reason to believe that if the vote was taken over again the church would come.

We have received a number of letters concerning it and only two have expressed opposition. The most of the brethren expressed themselves favorably and other churches will come into the new organization next year. After the meeting of the Sandy Creek Association a time for the organization will be appointed.

SUNDAY-SCHOOL CHAUTAUQUA.

This is a great institution for our Sunday-schools. The meeting was an inspiration to all present. I have never attended a more helpful meeting at any time. Those who did not attend missed the greatest meeting held in the State for a long time. It was a disappointment to some of us to find the RECORDER not represented. There were about 1,500 people present on Friday. Surely the RECORDER man could have done much among the people. The singing was very good, the speaking good, the spirit good. This plant is destined to grow into a large tree and furnish a refreshing place for the Sunday-schools of the State. Every Sunday school in the State should be represented next year.

LOCAL NEWS

The work in Greensboro moves slowly. The night crowds are always large. Last Sunday night there were six hundred people out. We noticed in the congregation Dr. Samuel M. Smith, pastor of the Presbyterian church in Columbia, S. C. The gas works broke down and most of the churches closed. We borrowed lamps and held service. Greensboro church does not close for anything, and the people honor their loyalty to the church services by regular attendance. The additions to the church have not been frequent of late. God will give the results in his own good time. We are not discouraged in the work.

Our Y. P. B. U. promises much for the church. It is under the control of the church and for the spiritual and educational development of the young and not for money raising. CHAS A. G. THOMAS

Rock Spring--Amis Chapel.

From the fourth Sabbath in July, the meeting at Rock Spring was continued four days. The pastor had no ministerial aid. Congregations were large and attentive to the preaching. Five professed faith, and five have been baptized.

From the first Sabbath in August, the meeting at Amis Chapel was continued five days. Bro. John W. Downey, a young member of this church, preached once, and Bro. James Gordon of Virginia once. All the other preaching was done by the pastor. It was a precious meeting, a revival in the true sense of the word. Christians were greatly helped. There are but few unconverted people in this congregation. Five professed faith. Four have peen baptized, and one restored.

I have held meetings with each of my four churches. In all there were about sixty professions, and fifty three additions to the churches.

I spent a month in hard study preparing special sermons for these meetings, and then a month in the meetings. These two months of hard work I have had instead of a vacation. J. A. STRADLEY.

The Work at Parrott's School-house.

Dear Recorder:—As only a partial report has been given of our work at Parrott's School-house, near Kinston, a few more words may be of interest to some of your readers.

Less than two years ago I commenced preaching at this place. My regular appointment is in the afternoon the third Sabbath in each month. I now preach in a neat edifice, admired by many. This building is a monument to the liberality of the Kinston Baptist church.

One liberal brother donated one acre of ground and furnished all the lumber at his own expense. A sister of his likewise gave one acre of land, besides sixty dollars and two pulpit chairs. The church voted and promptly paid one hundred dollars. The Ladies Aid Society of the Kinston church gave fifty dollars. This Society is doing a noble work. Their zeal knows no limit; they know no such word as fail. Many besides the above contributed liberally towards erecting the New Hope house of worship.

We intended to dedicate the house on the first Sabbath of this month. We failed to meet on account of heavy rains and high-water. We had, however, a good congregation on Tuesday, and began a meeting which lasted seven days. Congregations were large every day. The house was dedicated on Sunday during the meeting. The house was crowded, and many went away for want of space. The result of the meeting was the addition of sixteen to the Kinston church. This makes, with previous additions, thirty-five since I commenced preaching at this place. The work grows in interest and importance. This interest will develop into a church at no distant day. The Baptist cause in this county is steadily growing. There is room yet for other workers.

Let me say one thing more, and then I will stop. The church has granted me next month for a vacation. Any pastor is fortunate to have such a kind church and efficient co-operation. Wife and self will spend our vacation among relatives and friends in South Carolina. A. L. STOUCH.

Church Troubles.

"We have a right to expect all persons who profess Christianity to live in peace with all other religions. Religion is love, and love will prompt every one to 'Keep the unity of the Spirit in the bond of peace.'

Thousands have lived through long lives, and have never caused any trouble in their neighborhood or their church. It is the sacred duty of every Christian thus to live. All trouble in our hearts among our neighbors in our churches is the result of wrong doing.

Drunkenness and dancing are [illegible] most fruitful sources of trouble [illegible]. It is a rare thing to find a church [illegible] not had frequent and serious troubles arising from these evils. Who is responsible for these troubles? If drinking and drunkenness are right, if they are helpful to piety, to Christianity, to the best interests of the church, then those who preach and talk against them are the troublers. But if these things are wrong, if they damage Christian life, and bring trouble and injury to churches, then those who practice these evils, and those who sanction them, become the troublers of the churches.

If dancing is right; if it promotes morality, piety, Christian usefulness; if it makes churches better, then those who preach, write, and talk against it become church troublers. But if dancing is wrong, if it is essentially worldly in its nature, if it endangers morality, if it chills piety, if it destroys Christian usefulness and happiness, if it brings reproach on the cause of Christ, then those church-members who dance, and those who sanction it, are the troublers of churches.

It is easy to see how church-members, and churches who have little or no piety, can indulge in and tolerate these evils; but it is difficult to see how a real Christian, or a church composed of Christians, can countenance such evils. God pity the church-member who can find pleasure in these grossly worldly things, and thus misses all the real sweet pleasure that comes from a consistent Christian life."

The above article I most heartily endorse.
J. S. H.

Bertie Union Meeting.

The next session of the Bertie Union Meeting convenes with the church at Pleasant Grove, at which meeting Elder Cree is appointed to preach the introductory, Elder Speight, alternate; Elder Saunders the missionary sermon, Elder Scarboro alternate.

First practical subject: More frequent preaching; what are the advantages and how attained? Bro. C. W. Mitchell to open the discussion.

Second: What should be done with church members who rarely attend church, never contribute anything, and grumble at everything the church does? Elder Green to open the discussion.

Third: The relation of the Sunday-school to the church, and whose duty is it to attend the Sunday-school? Bro. Benjamin Gay to open the discussion.

Fourth: How shall we enlist and develop young members of the church in active church work? Elder Cree to open the discussion. A. J. CONN, *Sec B. U M.*

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

September.

Ashe and Alleghany—Thursday, Sept 13-15, with Healing Springs ch, ten miles north of Jefferson.

King's Mountain—Thursday, Sept 20-23, with Shelby church.

Sandy Creek—Thursday, Sept 20-23, with Love's Creek church.

October.

Alexander—Thursday, October 4-6, with Mt Olive church.

Eastern—Tuesday, Oct 9-11, with Lisbon church, Sampson county, three miles from Garland on C. F. & Y. V. Railway.

Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.

Catawba River—Thursday, Oct 11-13 with Enon church, near Connelly's Springs in Burke county.

Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.

Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.

Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.

Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.

Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.

Montgomery—Thursday, Oct 18-20, with Mt Gilead church.

Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.

Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.

South River—Wednesday, Oct 24-26, with Mt Elam church.

Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.

Pee Dee—Thursday, Oct 25-27, with the church at Wadesboro.

South Fork—Thursday, Oct 25-27, with Maiden church.

Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.

West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.

Raleigh—Thursday, Nov 1-3, with Cary church.

Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Harnett co.

Brunswick—Friday, Nov 2, 3, with Long Creek ch.

Bladen—Thursday, Nov 8-10, with Galead ch.

Union—Thursday, Nov 8-10, with Hopewell ch.

Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION

Carolina—Thursday, Oct 11-13, with Shoal Creek church.

Western Convention, Oct 24-27, with Clyde ch

I have not been able to secure minutes of the other Associations. If mistakes are been made in the above list, I should be glad to have the needed correction. C. E. BURHAM, Cor. Sec.

Raleigh, June 23, 1894.

(CONTINUED FROM THE FIRST PAGE.)

he had a Bible that was both self reading and self-explaining, it might help him a little, perhaps, if he would follow it.

Now, I must be careful in writing about the next brother; for they do say he is wonderfully smart and something of a critic. I am not personally acquainted with him. The first time I ever heard him, I believe he was preaching in Georgia; for it was from a Georgia newspaper that I learned what I know of him. He has very few relatives in North Carolina, but the Furskins family is quite numerous in other parts of the world. I give the reader his full name, title, and all, thus:

REV. SOLOMON FURSKINS.

Bro. Furskins was said to be very smart—smarter than Oliver Goldsmith's learned schoolmaster, whose

"—— words of learned length and thundering sound
Amazed the gazing rustics ranged around;
And still they gazed, and still the wonder grew,
That one small head could carry all he knew."

Bro. Furskins was an aspiring young man, whom the older brethren delighted to put forward in the general meetings of the brotherhood. So, at a certain missionary meeting, Bro. Furskins was put up to preach the missionary sermon, which he did very satisfactorily to himself. His theme was "The Necessity of Means to the Accomplishment of Ends." I can give only a small portion of the sermon, but this much will suffice to show the great ability of Bro. Furskins. Said he: "Our Saviour recognized this great principle in his works of mercy while he was in the world In opening the blind man's eyes, he used clay and spittle, and in his first miracle at Cana of Galilee, he converted the water into wine by *putting two or three furskins into each water pot!* Now, I ask, what chemist would have ever thought of doing that?" said Bro. Furskins, with his face all radiant with triumph and glory.

They say it was a good sermon, errors excepted and pardoned, but Bro. Graybeard, an older minister and a man of plain speech, called Bro. Furskins' attention to what seemed to him a serious defect in the discourse, and it is thought that he came near to hurting Bro. Furskins' feelings, besides.

Bro. Graybeard did it in this way. He said, after they had returned together to their home:

"Brother Furskins, where did you get those *furskins* you spoke of to day in your sermon?"

"Where? Why, from the New Testament, of course. Where else do you suppose they could have been found?" replied Bro. Furskins indignantly.

"You must be mistaken, Bro. Furskins. They cannot be found in the New Testament," rejoined Bro Graybeard.

"No," said Bro. Furskins, "it's no mistake. It's a matter of history." So saying, he took up the New Testament and read John, 2nd chapter and 6th and 7th verses, "And there were set there six water-pots of stone, after the manner of purifying of the Jews, containing two or three *furskins* (so he read it) apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim."

"There now! What more proof do you want?" asked Bro. Furskins in triumph.

"You didn't read it correctly. Read again, and when you get to *furskins*, spell it out slowly," said Bro. Graybeard.

Bro. Furskins reduced his speed and spelled his way cautiously, and lo! he found his cherished "furskins" were transformed into "f-i-r-k-i-n-s." Right there, it is thought, his feelings were somewhat hurt, for they say he turned away as if he might be sick.

I said Bro. Furskins was a critic. Some years after the delivery of that notable missionary sermon, it was the privilege of Bro. Furskins and Bro. Graybeard to hear a young man of fine talent and promise preach an excellent unctuous sermon far above ordinary. At least, so thought Bro. Graybeard, who turned to Bro. Furskins to ascertain what he thought of the sermon and the young preacher.

Bro. Furskins, the critic, replied, "Yes, Bro. Graybeard, he is a man of decided promise, and I see but one thing in his way, the 'big-head.' By the way, Bro. Graybeard, do you know of any remedy for that dreadful disease?"

Bro. Graybeard very kindly and promptly gave the desired information by telling him, "I have heard of many things good for the big-head, but the best remedy known to the world is a poultice made of *furskins!*"

It was a centre shot, and they say it nearly killed poor Bro. Furskins.

It may be that both these brethren are dead now; but, if living, they might render good service to the present generation,—the one, in furnishing a few furskins of the right sort, and the other, in giving the recipe for making the poultice after the most approved style. We can't tell how soon the big-head may appear among us, and the remedy should be ready.

Mt. Olive, N. C.

Good Meetings.

We are glad to have this to say of our brother, neighbor and friend, Rev. J. H. Hutchinson, who is so humble, unassuming and consecrated to his work as pastor and minister, and whose life at home and elsewhere is in accord with his preaching, so much so that God blesses his labors, under the circumstances, above any that we know of, he entering upon the work late in life without previous preparation therefor.

Bro. Hutchinson has just completed his labors in a series of protracted meetings of one week's continuance at each of his four country churches. At three of these churches there were between seventy and seventy-five converts each, and forty converts at the other church.

Other places are awaiting his services. May the Lord more abundantly bless his labors is the prayer of his friends, the Lord's servants, and subscribers to the RECORDER.

COR.

Six Forks, Aug. 29, 1894.

Facts and Figures.

I am just home from Associations in the western part of the State and find the following letter:

"WOOTEN'S, N. C., Aug. 20, 1894.

REV. C. DURHAM, Raleigh, N. C.

My Dear Sir:—The figures given in the RECORDER of Aug. 1st, showing the amount of money appropriated by the State to higher education, are no doubt correct in toto; and while in conversation with a very prominent Baptist minister on yesterday (Sunday), I referred to them as authority, whereupon he (the minister) positively asserted that they were untrue, and that the statement was entirely unreliable. I positively asserted that I knew, or fully believed, the statement to be true, and told him that I would write you and ask you to either verify the statement or correct any error that might possibly exist. I presume that your statement was taken from the State record, as I feel sure that no false statement would find any room under your signature or in the RECORDER.

Trusting that you may not deem these lines out of place, I am

Yours most respectfully,
DON MCRACKAN."

The following are the facts given in the RECORDER of August 1st, and referred to in the letter above:

"The General Assembly of North Carolina meets biennially; each Legislature is responsible for all the funds drawn from the public treasury for higher education during the two years immediately following. I give, therefore, the full amounts drawn from the State treasury in 1893 and 1894 for these various schools:

FOR THE UNIVERSITY AT CHAPEL HILL.

1893,	Regular	$20,000
1894,	"	20,000
1893,	Special	10,000
1894,	"	10,000
	Total	$60,000

GREENSBORO NORMAL AND INDUSTRIAL SCHOOL.

1893,	Regular	$12,500
1894,	"	12,500
1893,	Special	4,500
1894,	"	4 500
1893,	Loan	9,000
	Total	$43,000
From Peabody Fund (not the State), 1894		3.000

THE A. & M. COLLEGE.

1893,	Regular	$10 000
1894,	"	10 000
	Total	$20 000

THE A. & M. COLLEGE (COLORED).

1893,	Regular	$2 500
1894,	"	2 500
	Total	$5,000

SIX NORMAL SCHOOLS (COLORED)

1893,	Regular	$8 000
1894	"	8,000
	Total	$16,000

THE CULLOWHEE HIGH SCHOOL (NORMAL DEPARTMENT).

1893,	Regular	$1,500
1894,	"	1,500
	Total	$3,000

CROATAN INDIAN NORMAL SCHOOL.

1893,	Regular	$ 500
1894,	"	500
	Total	$1,000

GEOLOGICAL SURVEY.

(The limit—Laws of 1891, Chapter 417, Sec. 4)

1893,	Regular	$10,000*
1894,	"	10,000*
	Grand total	$168,000.

All this money, had the last Legislature so ordered, might have gone into the common schools of the State. This would have given North Carolina during 1893-94, paying the average salary to teachers, more than two thousand three months public schools, into which might have been gathered, counting fifty to each school, over one hundred thousand children. There are ninety-six counties. Giving ten townships to each county, this money would have added *two three months public schools in each township in every county in the State.*"

The above figures are absolutely correct. They are taken from the Acts of the Legislature, and "no very prominent Baptist minister," or any other man who has any regard for truth will, I suppose, now claim that they are not correct. If they do, please let me know, and I will give from the Acts of the Legislature, chapter and section, for each and every figure given above.

C. DURHAM.

Raleigh, Sept. 3, 1894.

*These items were not in the RECORDER of Aug. 1st, 1894, but should have been there. C. D.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

Sometime the feet that climb life's rugged mountain
Shall leave their prints no more along the way;
But pause beside some cool, life-giving fountain,
No more to stray.

Japanese Pile Cure is the only one that can be guaranteed as it is the only cure. Sold by Jno. Y. MacRae, druggist, Raleigh

Organize Against the Saloon.

The State Temperance Association has provided for the organization of auxiliary associations in counties, townships and corporations. Let any person or persons interested in this work call a public meeting of temperance and prohibition people, secure some one to deliver an address, and organize by electing a president, secretary and treasurer and an executive committee. Authorize the officers to call meetings, provide for addresses and the distribution of literature on the subject, and whatever may increase the sentiment for temperance and secure the suppression of the liquor traffic in your county or corporation. Report your organization to the corresponding secretary of the State Association.

The object of this organization is not to antagonize any temperance organization, nor is any member expected to sever his connection with any political party. But do all you can to secure temperance men as candidates in any party, and to secure the enactment of good temperance laws, and their rigid enforcement.

The Legislature will be asked to enact a law similar to the Mississippi law. Do all you can to secure the passage of this law. Organize at once everywhere.

D. ATKINS,
Cor. Sec. N. C. Tem. Association.
Greensboro, N. C.

Meeting at Ramseur.

Dear Recorder:—On Saturday night before the second Sunday in this month Rev. J. M. Hilliard, our pastor, began a meeting of days. On Monday Rev. C. A. G. Thomas of Greensboro came down to help our pastor in his work. And it was with great pleasure that this scribe sat and heard that man of God preach the gospel of Christ, which is the power of God unto salvation to every one that believeth, and we believe that there were about twenty persons that were converted for the few days that the good work went on.

From the time Bro. Thomas came to Ramseur, until he left, he preached twice a day a good sermon, but on Thursday night, the close of the meeting, he preached one of the finest sermons it ever has been my privilege to hear. The church was greatly revived, and hence the good work under God goes on. We do hope that Bro. Thomas will come to Ramseur again in the near future and do some more of his good preaching.

I am glad to say that our new church house at Ramseur is near completion.

MANLY FORRESTER.

Ramseur, August 28, 1894

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Our Journey Around the World

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SCHOOL FURNITURE COMPANY
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LONG LIFE
HEALTH
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STRONG NERVES
AYER'S SARSAPARILLA

AYER'S SARSAPARILLA

M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

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Fancy Mixed Cloths, Grey and Tan, prices $5.00, $7.50, $10.00 and $12.50. Black and Navy Serge, $7.50, $10.00, $11.50, $12.50, $15.00 and $17.50. White Duck Suits, $4.00, $4.50 and $5.00. Fancy Duck Suits, $5.00 and $6.00.

These are not the poorly made dresses so often advertised at catch prices, but are perfectly fitting men-made garments, all in the latest styles and the best values to be found at the prices.

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REV. M. H. WELLS.

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—BY A—

WELL-KNOWN EDITOR.

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and braces against nervous agitation. I am glad to commend it."

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Religious Humbuggery.

It seems to a reflecting mind that the old adage, "A hurt child dreads the fire," is true. It seems equally true that people who have been again and again fooled by peddlers, book-agents, and a host of other agents would be on their guard against frauds. A good man was once so fooled and wearied by peddlers, that he declared he would never buy another article from one, and that one should never stay in his house. After a while a sharp fellow came along who told what seemed to be such a true story of who he was, and what he was doing, that the good man took him in, and gave him a splendid night's entertainment, and next morning gave him five dollars for a pair of spectacles, which the peddler boastfully said afterwards only cost him twelve and a half cents.

But religious humbuggery is getting to be about as common now as any other kind; and notwithstanding Christ has faithfully warned the people against "false Christs and false prophets (Mark 13: 22, 23), still thousands of people allow themselves to be deceived and led astray.

Recently there came to a certain community two strangers, a man and a woman. They claim to be from a certain Northern State. They claim to be husband and wife. They both claim to have been called of God to preach the gospel; and that the Lord had sent them to that particular community to preach. Now as to their claim of being from a certain State, and being husband and wife, these claims may be true. But we do have a right to question the woman's claim of being called of God to preach. Is there a single instance in the Bible, where God, or Christ, or the prophets, or the priests of the Old Testament, or the apostles, or the churches of the New Testament ever appointed a woman to be a public religious teacher? If so, let the case be pointed out. Christ, in beginning the gospel dispensation, called and appointed twelve men as preachers of the gospel. Not a woman was appointed. This is unaccountably strange if Christ intended women to preach. When Judas lost his office as a preacher by his sin, and one was to be chosen by the apostles to fill his place, why did they not choose Mary, that good woman, who was "last at the cross and first at the sepulcher," or some other of the noble women of that day? Under Divine guidance they knew that *men only* were to do such work.

The fact that neither Christ nor the apostles appointed a woman to preach, ought to forever settle the question. But Paul, inspired of God, makes the matter doubly sure. He positively forbids women preaching. In 1 Cor. 14: 34, 35, he says, "Let your women keep silence in the churches; for it is not permitted unto them to speak; for it is a shame for women to speak in the church." He says again in 1 Tim. 2: 11, 12, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." If, then, there is any authority in Scripture example, or in direct Scripture teaching, then all women preaching is nothing but religious humbuggery.

But the husband of the woman above referred to claims also to be preaching under a Divine call; and yet he declares to the people that he has reached sinless perfection—that he has not sinned in five years. Let us see what John says of such a preacher, "If we say we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8. In James 3: 2, "In many things we all offend." In Psalm 14: 3, God says, "There is none that doeth good, no, not one." Paul declares that *sin dwelt in him*, and this made him cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Read carefully all that Paul says of himself in Rom. 7: 15—25, and then tell me if a person who claims "sinless perfection" is not a religious fraud.

But still further, this sinless preacher affirms that he can cure all diseases by faith, and that there is no more need of medicines or doctors. He tells of many wonderful cures he has wrought. I give in substance one. He said, "I met a little girl who was covered all over with dreadful sores. I asked her if she wanted to be healed. She said she did. I asked her if she would pray to Jesus to heal her. She said she would. I also prayed in faith that night that she might be healed. On the next morning she was perfectly well. Not a mark of a sore was left on her body."

Can anybody with common sense believe such stuff as this? Certainly they cannot unless they believe this man to be Divine, or else specially commissioned of God to work miracles.

If he can do these marvelous things, he ought to have staid in his own State where the people must almost worship him, until he had cured all the diseased ones. Why did he not perform a miracle at Virgilina, Va., to show his power? This would have been more convincing than simply to tell what he had done.

These sinless preachers did not forget to take a collection each day of their meeting.

I believe in a preached gospel by *men* called of God. I believe it is the duty of all Christians to strive day by day to subdue the sins and imperfections that lurk in their natures and to be as near like Christ as they can. I believe in prayer and faith as blessed agencies furnished us by God for our good. But I do not believe in the unscriptural and unreasonable extremes into which the sinless preachers run. CORRESPONDENT.

Church and State.

A prominent Pedobaptist layman recently remarked, "The more I learn of Baptist polity the more I admire them." He recognised their pre-eminence as advocates of religious liberty, their unswerving devotion to freedom of conscience, and their unfailing opposition to anything that smacks of a union between Church and State.

The matter of State aid in higher education is receiving considerable attention now, but the fire is barely kindled. President Taylor in his unanswered and unanswerable argument on this subject, has called us back to consider first principles. We, "careful about many things," had overlooked them. Unwittingly, we were pushing along.

Baptists—so it is written down—are opposed to Church and State union. The State needs the conservative power and influence of the churches. All that the churches ask of the State is to see that they are protected in the lawful pursuit of life and liberty.

In this country and now, other religious bodies vie with us, or have vied with us, in demanding this and nothing more. It remains to be seen how they will stand to their colors in the battle that is brewing.

The English (Episcopal) church for centuries has been supported by taxes wrung from the people of all denominations. The mutterings of the people there, like distant thunder, foretell the coming storm, when they will refuse longer to be taxed for the benefit of the clergy of the Episcopal or any other church. Yet in North Carolina we unthinkingly have submitted quietly to this same unjust principle of taxation for the benefit of preachers as a class. The preachers have not asked it: they had no right to ask it. They have modestly accepted the love-token. I mean this: the State University for years has given free tuition to preachers and preachers' sons. To do this, requires money. This money is received from the State whose Legislature makes annual appropriations for this purpose. These appropriations are made possible by levying taxes on the people of the State.

The writer is a minister of the gospel and a zealous advocate of ministerial education. But, in common with thousands of others, he protests against this violation of our fundamental law. True, it is not for the support of the ministry of any one denomination. It is for the benefit of the preachers of all denominations. In this it is just a little more liberal than the English custom. The principle is the same. The man who would rob you of five cents is no better in principle than he who would rob you of five dollars.

The Baptists, Methodists, Presbyterians, Quakers and Christians have each their church colleges where they provide by voluntary contributions for the education of their ministers. Let the Episcopalians do the same. State support for preachers, young or old, is wrong in principle and wholly unnecessary. Let the next Legislature see to it that our people, already burdened with debt, shall not be further burdened by taxation for the benefit of any class of preachers or what not, except those who are utterly unable to care for themselves, the insane, &c. J. M. WHITE.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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Oklahoma Territory.

Dear Recorder:—Will you allow me to give your readers a short sketch of the religious condition of Oklahoma Territory, looked at from a Baptist standpoint. I want to mention, especially, this new part of the Territory known as the Cherokee Strip.

On entering the Territory you are strangely impressed with the newness of things—new cottages, new fences, new ploughed fields, and those who were acquainted with the previous condition of things, are impressed with the conspicuous absence of the Red Men, and the Texas cattle. The Cherokee Strip is sixty miles wide and two hundred miles in length. It was opened for settlement the 16th day of last September, and now has a population of 150,000. There are some ten or twelve good towns in the Strip, but Perry is by far the largest, and most enterprising.

In all this vast Territory above mentioned, there are but seven organized Baptist churches, with only two church houses, and one of these a small, cheap building. We have at Perry a population of 8,000, and a Baptist church with sixty members, of as good people as there are in the town. We have built a $2,000 church house, and have paid $1,700 of the money, but where the other $300 is to come from, we know not.

Five different denominations are building at same time, and the people are building homes, &c., and we can't get any more outside help, and now in the name of my Master, I come to the brethren of my native State and ask you to help us finish paying for the first Baptist church house in the Cherokee Strip. With no crops, no homes, &c., our citizens have done well. Now please help us in this last hard pull, and may God bless you.

W. A. SIMMONS.
Baptist church, Perry, O. T.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR SEPTEMBER: BRAZIL

"Proclaim the acceptable year of the Lord." Missionaries, 15; native assistants, 11; stations, 32; churches, 41; membership, 519; baptisms, 159. Contributions, $1,230.

STUDY TOPICS.—The future of Brazil among the world's great nations. The recent attempted revolution. Nominal religious freedom. Great need of missionary reinforcement. Bright outlook as in all Romish countries where the thoughtful are repudiating Catholicism.

Tigers in Korea.

The appearance of Chinese soldiers on the soil of the Hermit Land fills the hearts of the Koreans with terror. Next to fear of these neighbors, tigers are most dreaded by these people, who ask for nothing better than to be let alone, and for strangers to kindly keep out of their country. As the traveler approaches a Korean village he will notice a strange absence of trees, meaning that tigers have been troublesome in that region, making it necessary to cut the timber down to keep them away, for they are shy as well as sly, and prefer the shelter of a forest for their prowling.

A tiger will harmlessly purr and sleep, and sleep and purr all the day long, but when he comes out of hiding for his nightly visits he is capable of doing much damage, for the Koreans sleep during warm weather with the doors of their houses wide open, so a man as well as a baby could be easily carried off by his tiger-majesty, no one knowing the difference until morning when the devoured member of the family is missed.—*Over Sea and Land.*

Traveling in Korea

In this country traveling costs much money. I have the testimony of no less experienced traveler than Mrs. Isabella Bird Bishop on this point. She says "that of all the countries which she has visited, living and traveling in Korea is by far the most expensive." One cannot go unattended. I must be accompanied by my Kenison, also by a Bible woman. We must be hidden away as much as possible, therefore two sedan chairs are required. This necessitates six coolies for the carrying of them. Then there is the inevitable pony with his load of books, blankets, and other necessary things. These altogether make quite a retinue, but I do not know how to dispense with a single one of these people or with any part of the load. If we did not carry blankets we should be obliged to go without them. We are obliged to carry also some food. We eat all the native food we can, but I am sure no foreigner could long keep in health without occasionally being reinforced by something more palatable and more satisfactory.

My recent trip occupied only eight days, but it cost something over twenty gold dollars. I feel that we ought, in view of all the encouragements with which I met, make several such trips during the year.—*Mrs. M. F. Scranton, in Heathen Woman's Friend.*

War Over.

I wish to say that the war terminated favorably to our cause. The Catholics, and priests especially, were in hearty sympathy with insurgents, and their leaders had made themselves champions of the priest party. Custodio de Mello and Saldanhe da Gama were both the priests' tools, the latter being a monarchist and the former an avowed defender of priest rule. So you can see we are happy in this new victory, which secures us continued freedom. Also, we are happy in the recent election of President and Vice-President of the Republic. The President-elect, Prudente de Moraes, is quite a friend to evangelical missions, as he has often spoken at evangelical school celebrations in S. Paulo. The Vice-President-elect is a Bahian, a personal friend of mine, and an avowed enemy to Romanish antiquities—superstition, ignorance, etc., and a great reformer, having been the first republican governor of Bahia State.

So you see we will not only be likely to have a sound government in future, but one of progress and friendliness to gospel work. The Lord reigns.—*Z. C. T., Bahia, Brazil*

Cases of forty years' standing where operations have failed, have been cured by Japanese Pile Cure. Guaranteed by Jno. Y MacRae, druggist, Raleigh, N. C.

A cross-eyed President of the Foreign Office in Seoul was a while ago superseded by a man whose eyes were in a similar condition.

An American inquired, "Why are Foreign Office Presidents always cross-eyed?" "Oh," said the Korean, "it is quite necessary that they should be able to look in two directions in order that they may watch both China and Russia at the same time."

If you are ashamed of your religion, it is a good sign that you have not the right kind.—*Selected.*

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Instantly Relieves TORTURING Skin Diseases

And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humors and points to a speedy cure when all other remedies and the best physicians fail. CUTICURA WORKS WONDERS, and its cures of torturing, disfiguring, humiliating humors are the most wonderful on record.

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"How to Cure Skin and Blood Humors," free.



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JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*3 00 p m
Ar. Raleigh	4 05 p m	5 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	*6 05 p m	*5 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 10 & 36.	No. 12
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m.
Ar Charlotte	6 30 a m	6 40 p m.
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	*9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	1 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	†1 00 p m
Lv Goldsboro	†5 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:30 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:30 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:30 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 24, 1894

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville June	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	2 16 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 15 a m	.....
Lv Maxton	.....	8 18 a m	.....
Lv Red Springs	.....	8 50 a m	.....
Lv Hope Mills	.....	9 39 a m	.....
Ar Fayetteville	.....	10 00 a m	.....
Lv Ramseur	.....	.....	9 50 a m
Lv Climax	.....	.....	9 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 42 a m	.....	.....
Lv Stokesdale	12 07 p m	.....	.....
Ar Greensboro	12 55 p m	.....	.....
Lv Greensboro	1 02 p m	.....	.....
Lv Climax	1 30 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville June	4 28 p m	.....	.....
Ar Fayetteville	4 34 p m	.....	.....
Lv Fayetteville	4 45 p m	.....	.....
Ar Wilmington	7 58 p m	.....	.....
Lv Fayetteville	.....	4 42 p m	.....
Lv Hope Mills	.....	5 05 p m	.....
Lv Red Springs	.....	5 53 p m	.....
Lv Maxton	.....	6 27 p m	.....
Ar Bennettsville	.....	7 30 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	2 35 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	3 35 p m
Ar Ramseur	.....	.....	5 35 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.		No. 134*.
*8 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 06 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 06 a m
11 30 p m	Ar	Weldon Lv	*9 35 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 50 a m
2 05 a m	Ar	Raleigh Lv	6 30 a m
2 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	5 10 a m
4 28 a m	Lv	Southern Pines Lv	4 20 a m
5 20 a m	Ar	Hamlet Lv	3 30 a m
5 43 a m	Lv	Rockingham Lv	3 15 a m
6 20 a m	Lv	Wadesboro Lv	2 49 a m
7 15 a m	Ar	Monroe Lv	2 00 a m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR) Ar	6 55 a m
11 33 a m	Lv	Philadelphia Ar	3 45 a m
2 20 a m	Lv	Baltimore Ar	12 48 a m
4 00 a m	Lv	Washington Ar	11 19 p m
8 25 a m	Lv	Richmond (A C Line) Ar	6 30 p m
9 25 a m	Lv	Petersburg " Ar	5 30 p m
11 27 a m	Ar	Weldon " Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR) Ar	7 43 a m
9 10 a m	Ar	Portsmouth Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R) Ar	1 23 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	48 00 p m
*7 00 p m	Lv	Wash'gton, N & W Sb Co Ar	7 30 a m
8 00 a m	Ar	†Portsmouth Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv	Portsmouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 14 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
†11 42 a m	Ar	Weldon " Lv	†3 23 p m
†11 54 a m	Lv	Weldon " Ar	3 10 p m
2 09 p m	Lv	b Henderson " b Lv	†1 14 p m
†4 07 p m	Ar	Durham " Lv	†10 50 a m
†5 50 p m	Ar	Raleigh " Lv	†11 25 a m

No 43.			No 33.
†10 15 a m	Lv	Raleigh Ar	†5 00 p m
1 43 a m	Lv	Sanford Ar	4 30 p m
12 43 p m	Lv	Southern Pines Ar	3 32 p m
1 45 p m	b Ar	Hamlet b Lv	2 35 p m
12 26 p m	Ar	Rockingham Lv	2 01 p m
3 02 p m	Ar	Wadesboro Lv	1 35 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
3 29 p m	Ar	Maxton Lv	12 56 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
3 57 p m	Ar	Gibson Ar	1 20 p m
3 21 p m	Ar	Bennettsville Lv	12 36 p m
4 12 p m		Darlington Lv	12 05 p m
5 37 p m		Sumter Lv	10 41 a m
8 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 137 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO. G. WINDER, Gen. Man.
T. M. EMERY, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

A Card from President Winston.

The last RECORDER says editorially: "Remember that President Winston has said, 'If my policy destroys Wake Forest, it is not my lookout.'"

I have never made this remark, nor have I ever for a moment entertained such feelings toward Wake Forest College as would make such a remark at all possible. Did I not rejoice in the prosperity of Wake Forest as a citizen, an educator, and a man who loves human progress, I would feel for it both affection and reverence because my dear father, to whom I owe my education, my literary tastes and my desire to do good in the world, received at that institution his literary training. For me to desire to destroy Wake Forest College is absolutely as impossible as for me to destroy the Baptist Orphanage or to murder Bro. Mills.

About a year and a half ago, realizing that certain persons were engaged in stirring up bad feeling among the Baptists against the University, I sought an interview in Raleigh with Rev. Dr. Skinner, Rev. Dr. Hufham and Rev. Mr. Gwaltney at the residence of Dr. Skinner, in order to ascertain whether there really existed any ground for complaint. They conferred with me very kindly and patiently; and, at my request, stated the various grievances and complaints which seemed worthy of consideration. They asked me questions freely in regard to our requisites for admission, our curriculum of studies, the scholarships, the custom of the institution in regard to taking notes for tuition, the various fees, the church connections of the professors, the plan of canvassing for students, &c. Every complaint that they mentioned seemed due to misapprehension or to ignorance of the facts. I felt that I satisfactorily explained every misunderstanding. Having disposed of the various complaints and charges in detail, one of them remarked, "Your policy is destroying our college." I endeavored to show them that their fears were groundless, that the college had a mission to perform which could be performed by no other agency, that it supplied a demand which insured its existence, and that no power on earth could destroy it so long as it remained true to its duty. The reply was "Well, it is being destroyed; it is going down, and its destruction is only a question of time." I answered, "You know more about that than I do, but I do not believe it. I do not believe that anybody can destroy it except the Baptists themselves. Of this I am sure, if it is destroyed, my policy will not be responsible." I suppose that the last remark is the basis of the report about my saying "If my policy destroys it, I am not responsible." The remark attributed to me means that I am either desirous of or indifferent to the destruction of the college. The remark that I made means that the college in my opinion cannot be destroyed, but certainly that it cannot and will not be destroyed by any policy of mine. During the same interview I remarked that I rejoiced as a North Carolinian in the power, the progress and the usefulness of the college, and I said, "If I could turn over my hand and secure it a million of dollars, I would do it most gladly." The whole spirit and tenor of my conversation was friendly to the college. If the gentlemen present misunderstood my remark, they should have resented it there, for certainly such a remark would have been most unworthy of any man engaged in training the character and intellect of the young.

I believe that Wake Forest is essential to North Carolina, and I thank the Baptist people who have created this great instrumentality for good. I rejoice in having the good will and respect of the Baptist people. It was a great pleasure to me to be present in their State Convention in Goldsboro and at the Association in Fair Bluff, where I was kindly greeted, and to both which places I had been most kindly invited by Baptist preachers. I am glad to serve the Baptist people and to help them educate their children. They help support the University, and they are entitled to its benefits precisely like other citizens. In my opinion the University is as essential to their development and it may be made as useful to them as Wake Forest. They have urgent need of both institutions, for the mission of the two is not identical.

I have never persuaded students to leave Wake Forest and come to the University. Indeed, so far as I know, there was only one student last year in the University who had been to Wake Forest. This does not include the schools of law and medicine. I believe that the institutions will prosper together and I rejoice to read of the splendid opening there to day.

The same editorial also says "— — the fight was made severer until a meeting was held at Raleigh to try to adjust matters; — — efforts for adjustment met with ridicule, petitions for existence were sneered at."

Besides the conference just mentioned, I had a long conference with Col. J. M. Heck, which was very pleasant and friendly. He thought the chief trouble was with our curriculum of studies, and earnestly urged that I agree to some compromise elevating our work beyond competition with Wake Forest, saying he would guarantee that his people would favor an appropriation of one hundred thousand dollars annually. I told him that such expenditure of money would be most extravagant, and that I would never consent to direct a University supported by the people of North Carolina and so arranged as to exclude from its benefits every poor boy in the State.

I had conferences also with Dr. C. E. Taylor and with Dr. J. B. Shearer, and we three together discussed the matter before the joint committee on education of the last Legislature. I was anxious to know what compromise or adjustment would be proposed, and was willing to accede to any reasonable proposition. It finally came in the shape of a legislative bill proposing to "elevate the University" by establishing first its Freshman Class; then its Sophomore Class; then its Junior Class; finally its Senior Class!! (See House Journal of last Legislature, "Bill to elevate University to apex," &c.)

There are people who never laugh and seldom smile; but if a laugh is ever justifiable, the Apex Bill furnished the occasion.

Very respectfully,
GEO T. WINSTON

From South Carolina.

Dear Bro. Bailey:—The Lord is blessing his people throughout this section. Most all the churches have been greatly blessed. In recent meetings many souls have come out on the Lord's side. Your scribe has seen the seal of the Spirit upon his labors. At Beaverdam all were made to feel that God was among his people. A few sinners claimed the blessing. At Mount Pleasant (my home church) the Lord was in the meeting from the very beginning. The church had taken the precaution to tone up its members on church discipline, and as a result we did not have to work a week to get the meeting started. The Spirit of the Lord was there from the very first. While there were only ten for baptism, yet all agreed that it was one of the best meetings that has been held at Mount Pleasant for many years.

I am persuaded that if the churches of Christ would only use and practice a more thorough discipline in the churches, that all of our meetings would be more spiritual, and God would give us many more souls. God bless you in all things.

Yours truly, G. S DAUGHERTY.
Waterloo, S. C., August 28, 1894

From Texas

Dear Recorder:—I want to say to your readers that the Lord has graciously blessed us with an outpouring of his Spirit, and a number of souls were blessed: among these were some old men. Seventy one made a profession of religion, some of whom have joined the church, and are going to work for Jesus.

My dear brother, Rev. E. F. McNeill, says he is carrying on a good meeting at Shady Grove. He is a good worker. He is taking your paper and is well pleased with it.

Yours truly, J. H. MCNEILL
Gray Bill, Collin Co., Texas, Aug., '94

North Carolina Brethren Abroad

Rev. A. C. Dixon has been helping at the celebrated Northfield (Mass) meeting held annually for the benefit of evangelists preachers by Mr. Moody.

Rev. W. C. Tyree, of the First Baptist church of Durham, N. C., is on a visit to his old friends in Virginia. If he visits all of them, his vacation will have to be indefinitely extended. They are almost innumerable.—*The Baptist* (*Baltimore*)

Dr. Thomas Hume, professor of English and Literature in the University of North Carolina, delivered his address on "Shakespearan Side Lights on Old English Life," at Rawley Springs, August 17th, before a large and cultured audience. The address was much enjoyed and appreciated. The speaker handled the subject in a masterly manner. The discourse is the ripe result of years of careful study and deep thought. Dr. Hume is spending his vacation in Harrisonburg, and has preached there and at neighboring points during the summer.—*Religious Herald*

A recent visit to Roanoke has given us an opportunity to ascertain what Rev. Dr. Broughton is doing there as pastor of Calvary Baptist church. He is, possibly, the best known man in the city. Crowds flock to hear him, and often hundreds are unable to find standing room. Dr. Broughton is an eloquent and captivating preacher; and he is more than that. He is a pains aking business man, and knows how to manage men and to empty their pockets, when it is necessary to do that. Before 1894 gives place to 1895 he will have his new house finished and paid for!—*Ibid*

Rev. Jasper Howell, who has for the past year been the efficient pastor of the Baptist church, preached his last sermon last Sunday night, and left yesterday for Wake Forest College, where he contemplates completing his education. We trust success and happiness may ever attend his pathway. Mr. Howell took for his theme, "the multitudes thronging to Christ;" Mark 1: 45; "They came to him from every quarter." Before going to college he will spend a few days with his parents at Lenoir, N. C. He is a young man, but a good preacher. We bespeak for him a brilliant future.—*Jonesboro* (*Tenn*) *Herald and Tribune.*

The Baptist house of worship at High Point has just been repaired at an expense of $800. The interior is a gem of beauty. The prettiest room I know of. The walls are beautifully papered; the windows of stained glass; the new pews hard oil finish in the natural wood. The house is lighted with electricity, and is usually full of people at Sunday services. Bro. R. W. Weaver is pastor. He also teaches in Greensboro graded school. He has done a very fine work at this place.—Rev. C. A. G. Thomas, *in Atlantic Baptist.*

Mars Hill Church.

Dear Recorder:—On the third Sunday in last July we commenced a meeting of days with the church at Mars Hill in Bertie county, N C, and continued until the fourth Sunday in said month. Elder B. Craig, pastor of the church at Ahoskie, did the preaching for us, and did it excellently. He is a young man full of zeal and enthusiasm, and is doing a noble work for the Master. He is so true and magnanimous, to be with him is to love him. On the last day of the meeting I had the pleasure of baptising twelve happy souls into the fellowship of the church. One was restored to the fellowship of the church. Indeed we had a very precious meeting. God's people were made to rejoice anew in the love of Jesus.

This is my eighth year as pastor of this church, and a kinder, more appreciative people it will be hard to find. I went among this people comparatively a stranger, and they are as true and generous as any pastor could desire: indeed they have been kinder, and better to me than I have deserved. The brethren and sisters at Mars Hill will ever be dear to me, and I shall ever love them for their generosity of heart and nobility of soul. This people have not only been true and kind to their pastor, but they have developed most wonderfully in their mission work. W. P. JORDAN.

The pharmacists in recent session at Asheville resolved to boycott manufacturers who furnish physicians with their manufactured products for use in dispensing prescriptions. This action touches up such doctors as fill their own prescriptions and dispense drugs from their own offices.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Como ch, $6.73; Roquist ch, West Chowan, 2.40; Jackson ch, ditto, 3.80; So Yadkin Asso, 221.74; Yadkin Asso, 12.90; French Broad Asso, 120.00; W C Coffee, Boone, 5.00; Brushy Mountain Asso, 4.15. Total, 376.73. Previously reported, 7,289.53. Total this year, 7,666.24.

Foreign Missions—W M S, First ch, Wilmington, $5.47; Ditto, ditto, debt, 10.00; W M S, Rockingham ch, Pee Dee, 10.75; Ditto, ditto, debt, 5.00; W M S, McAlpine Grove ch, Robeson, 2.50; Miss Kate Harrison, 25c; W M S, Maxton ch, debt, 3 00; W M S, Mt Tabor ch, W Chowan, 6.00; S J Porter Mis Soc, Beaufort ch, 10.00; Chapel Hill ch, 20.00; Berry's Grove ch, Mt Zion, 1.55; W M S, Pollocksville ch, 2.00; So Yadkin Asso, 37.34; Yadkin Asso, 42.14; Brushy Mt Asso, 3.81. Total. 159 81. Previously reported, 3,316.44. Total this year, 3,476.25.

Home Missions—W M S, First ch, Wilmington, $2.73; W M S, Reynoldson ch, Chowan, 5 67; W M S, Mt Tabor ch, W Chowan, 6.00; Como ch, 4.71; W M S, Garner's ch, Raleigh, 2 20; Berry's Grove ch, Mt Zion, 1.42; Palmersville ch, Stanly, 1.70; So Yadkin Asso, 23.22; Yadkin Asso, 1.00; Brushy Mountain Asso, 9 50. Total, 58 15. Previously reported, 1,415.47. Total this year, 1,473 62.

Education—So Yadkin Asso, $21.14; Salisbury ch, So Yadkin, 10.00; E B Stradley, Treas W B Convention, 1.55; Col Brushy Mountain Asso, 9 84; Col Elkin ch, ditto, 1.40; Rich Square ch, 2.50; Warrenton ch, 15.00; Cashie Mis Soc, 1.75; Pittsboro ch, Sandy Creek, 1.83; Palmersville ch Stanly Asso, 1.00; Yadkin Asso, 2 00; Brushy Mountain Asso, 3.62. Total, 71 63. Previously reported, 1,815 36. Total this year, 1,886 99.

Orphanage—Sawyer's Creek S S, $5.00; Como ch, 9.56; S S Rich Square ch, 7.50; S S, Bethlehem ch, West Chowan, 5.85. Total, 27.41. Previously reported, 579 97. Total this year, 607.38. J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, S pt 8, 1894.

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At Home After Vacation.

Dear Bro. Bailey:—I have just reached home from a month's vacation which my church kindly granted me. During this time I had the pleasure of aiding Brother Beam in a delightful meeting at Mt. Zion church, and also assisted the pastor in a meeting at Hunting Creek church in Virginia. I was baptized at this church when eleven years old, and had not been there before, except once, in twenty years. My father was for many years pastor of this church, and as I stood in the pulpit where he so often preached, many sacred associations and memories filled my heart. The last two weeks of the month I spent in Asheville and at Tate Spring, Tenn.

My rest and recreation was very beneficial, and I came home quite well and strong, ready as I hope for harder and better work.

But my vacation was saddened by the loss of two of the best and most useful members of our church who died while I was absent—Sister Robert Holloway and Col. W. A. Albright. Sister Holloway was sick for some weeks and suffered very much, but bore it with great patience and beautiful submission. She had many rare and lovely traits of character and was one of the most conscientious and pious women I ever knew. She was one of the active and useful members in the church, and I feel her loss the more keenly, she, in addition to this, being a very dear personal friend. We feel, however, that our loss is her gain for she was ripe for heaven and had lived to win a bright crown.

Bro. Albright was sick but a short time, and his death was a surprise and a great shock to all. The whole town seems to feel his loss and has shown its grief in many ways. The business houses were all closed when his funeral took place. He was superintendent of our Sunday-school and one of our most fasthful and efficient deacons. The Sunday-school had memorial services yesterday morning, and many paid loving and tearful tributes to his memory. The church has sustained an irreparable loss in his death, and his pastor feels he has lost one of his truest friends and wisest counselors and greatest helpers. He was so widely known, I shall write you a fuller account of the life and work of this noble and useful man.

We can only hope and pray that God may sanctify to the good of this church and his cause their great losses which we have sustained. We feel that as a church we are greatly afflicted.

Hastily but fraternally yours,
W. C. TYREE.

Durham, Sept. 3, 1894.

Flat River Union.

The churches of the Flat River Association will meet in a Union Meeting on Saturday, the 29th of September, 1894, at Providence church, Person county, N. C.

PROGRAM.

On Saturday at 10 o'clock, devotional exercises, conducted by Bro. J. A. Beam. At 10:30, organization; after which the following practical subjects will be discussed:

1. What constitutes Christian growth? Brethren B. D. Howard and R. H. Marsh.

2. What should be the purpose of our Union Meeting? Brethren J. E. Smith and G. T. Watkins.

3. What is the difference between "being under the law" and "under grace"? Brethren T. J. Riddick and J. J. Lansdell.

SUNDAY.—At 10 o'clock, Sunday school mass-meeting.

At 11 o'clock, missionary sermon by Rev. J. S. Hardaway, Rev. J. A. Stradley, alternate.

Each church is requested to send delegates.

H. T. WILLIAMS,
T. H. STREET,
G. W. WATKINS,
Committee.

Pilot Mountain Union.

This meeting will begin on Friday before the fifth Sunday in September. Introductory sermon by Rev. John A. Wray of Winston, N. C.

1. The destitute points in the Association and how to cultivate them. A. H. Wilson, V. F. King, N. J. Matthews.

2. The duties of good citizens. J. M. Baker, C. C. Haymore, R. U. Loftis.

3. The education of the people. Professors Ball and Parham—S. F. Conrad and Frank Cook.

4. How to put the young people to work in our churches. A general discussion.

5. The Baptist Orphanage. R. A. Womach, S. J. Montague, P. Oliver and James Jarvis.

The meeting will be held with the Clemmonsville church, ten miles from Winston.

T. U. BAKER, *Clerk.*

State Fair Notes.

The Raleigh papers have published several columns of extracts from letters from prominent people all over the State, who have announced their intention of making exhibits at the State Fair. In addition to these, large numbers of letters are being received from all sections of North Carolina in which it is asserted that the attendance will be very large from all sections.

The committee of prominent educators, appointed by the North Carolina Teachers' Assembly, will meet in Raleigh on September the 8th, to perfect arrangements for Educational Day, which will be Tuesday of Fair week.

It is to be regretted that Gen. J. B. Gordon will not be able to deliver his address on Soldiers' Day, which will be Wednesday; but a great feature of interest to all old soldiers will be the Cycloramas of the Battle of Gettysburg.

The City of Raleigh is taking hold of the Fair with zeal and vigor never before known, and it will be ready to greet the great concourse of people which will attend the Fair.

Pee Dee Association.

The Pee Dee Association will meet with the Wadesboro Baptist church, Thursday, October 25th, 1894.

Introductory sermon by Rev. Mr. Tuttle. Missionary sermon by Rev. M. L Kesler.

By order of the Executive Committee.
E. A. COVINGTON, *Chairman.*

State News.

Two desperate thieves entered the residence of Dr. J. M. Worth of Ashboro the 3rd inst., and stole about $400 in cash and $100,000 in bonds. They have been captured and the property recovered.

It was stated in the secular press that the State University opened last week with 448 students, including summer students, law students and all; Trinity, 140. Davidson opens on the 13th inst. Reports from Guilford and Elon are indefinite. "Better than last year," say all.

A flouring-mill will be built at Raleigh, a cotton-mill at Gaffney.——Crop reports continue encouraging.——Dwelling at Norwood destroyed by fire on the 4th.——E. B. Cox, farmer, Craven county, died on the 2d.——Northerners are said to be preparing to establish a colony in Onslow county.

General News.

There have been two deaths from yellow fever in the quarantine hospital at Baltimore.

Eleven members of the city council of New Orleans, including its president, have been indicted for corruption in office.

Terrible forest fires wrought incalculable injury in the Northwest last week. The drouth had rendered thousands of acres dry and easily combustible, and the fires, once started, destroyed forests, crops, a town (other towns injured), and burned more than six hundred beings to death. The entire extent of the injury cannot be appreciated.

MARRIED.

RISHER—GRIFFIN—On Aug. 15th, 1894, at the residence of the bride's father, in Nash county, N. C., by Rev. M. R. Pernell, Mr. A. D. Risher, of Dravosburgh, Alle county, Pa., and Miss Tolie Griffin of Argo, N. C.

DIED.

COOK—Died at his home near Apex, of typhoid fever, Bro. Gaston Cook, who was forty-four years old on Aug. 29th, 1894. Amid bitter tears of grief we buried him in his church-yard at Salem, Wake county. His wife and daughter lie stricken with fever at home. The whole family, so largely dependent upon his management, are bereaved indeed. He was a kind husband, father, son and brother, and a zealous worker in his church. Indeed, whatever his hands found to do he did it with all his might. As his pastor I feel sorely bereaved. God bless the stricken ones. J. M. WHITE.

LEWIS—On Thursday, Aug. 13th, at 8 p. m., Sister Lewis, wife of Wm. R. Lewis, died at her home in Wilmington, of erysipelas, and was carried to Southport on the 14th, where her funeral was preached in the Baptist church, after which her remains were borne to the Southport cemetery and there laid to rest to await the sounding of the trumpet which shall bid her sleeping dust arise. Sister Lewis had been a member of the Southport Baptist church for years. She was about thirty-eight years old, and leaves a husband and seven children to mourn their loss, which is her eternal gain. We tender our heartfelt sympathy to the bereaved husband and children, and we do pray God that the entire family may be united on that eternal day in the better world on high.

"A few more storms shall beat,
On this wild rocky shore,
And we shall be where tempest cease
And surges swell no more.
A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more."

To the bereaved husband and children I would say labor not for the meats which shall perish, but lay up for yourselves treasures in heaven. J. H. HILDRETH.

CHANDLER—Miss Lizzie G. Chandler was born April 27th, 1868, and died August 25th, 1894, aged twenty-six years. Lizzie was a noble Christian woman. In early womanhood she resolved to obtain an education. She entered the Oxford Female Seminary, and zealously continued her studies until she was prepared to teach. Her father not being able to meet all her school expenses, she taught school and paid the remainder herself.

One day she said, "Ma, I think everybody ought to try to do some good while they live. I have determined to do all I can to help you and pa raise and educate the younger children." To this noble work she gave her short but earnest life. She taught school so constantly as to break down her health.

Lizzie loved her Bible. On a blank leaf I found written with her own hand:

"Holy Bible, book divine,
Precious treasure, thou art mine."

She loved her church and Sabbath-school. She was a useful Sabbath-school teacher.

Rest, Lizzie, sweetly rest in thy new bright heavenly home.

Miss Alice Maud Chandler was born June 15th, 1872, and died August 22d, 1894, in her twenty-second year.

Maud and Lizzie, two dear sisters, loved each other on earth, and one only preceded the other three days to heaven. Perhaps Nature never bestowed on any one person more of grace and loveliness than was seen in Maud. And these natural charms were sweetened and beautified by the grace of God. It can truly be said that Maud loved everybody and everybody loved Maud.

She had been in feeble health for more than a year. But though feeble, she was always doing something to help and make some one else happy. She seemed to realize that death was near. With her own hands she prepared her clothing for her burial, and divided among her relatives and friends such articles as she had which she thought they would appreciate. She said: "I have not been as good as I ought to have been. If I could live longer I would try to be better. Ma, if in my long sickness I have said an unkind word to you, I beg you to forgive me. I love you, ma, and I love everybody." She became happy and rejoiced. In her last conscious moment she looked into her pa's face, and smiled as sweetly as a prattling babe. With this smile upon her face she sank into the stillness of death.

And now these two dear sisters lie side by side in the cemetery at Amis Chapel Church, Granville county, N. C. PASTOR.

Tributes of Respect.

The following is a tribute to the memory of Bro. W. A. Albright, late superintendent of the First Baptist Sunday-school, Durham, N. C.:—

He is dead! A good man has fallen. Truly he was one of Nature's noblemen. We shall see his kind and familiar face no more among us. How we miss him in his accustomed place this morning! For the past three years he has been our loving, faithful, and efficient superintendent. Who has known him but to love him? Dead! such a man cannot die. He is immortal. Death and the grave had no terrors for him. He simply wrapped the drapery of his couch about him and lay down to pleasant dreams. True, the grave will hold his body for awhile; but death had no sting for him and the grave no victory.

What shall we say of him? Servant of God well done! He has fought a good fight. He has finished his work and conquered the last foe. Sweet rest, and home at last!

His good deeds can never die, and the influence of that beautiful and noble Christian life will live on through coming ages to bless the world. Does any one doubt the reality of the Christian religion? Look at his life. Hear the dying man's last testimony of God's goodness as he exclaims with his last breath, "Bless the Lord, O my soul! and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things as that thy youth is renewed like the eagles."

May his noble and unselfish life inspire us to do our duty and to live in such a way that we too shall be ready and waiting when the summons shall come for us.

While we deeply feel our loss, we realize that it is gain to him, and we bow submissively to the will of him who doeth all things well. We tender our heartfelt sympathy to his bereaved family, and pray that the Father whom he so faithfully served may comfort and sustain them in this sad bereavement and through all the trials of life.

L. T. BUCHANAN,
H. A. REAMS,
J. T. WOMBLE,
Committee.

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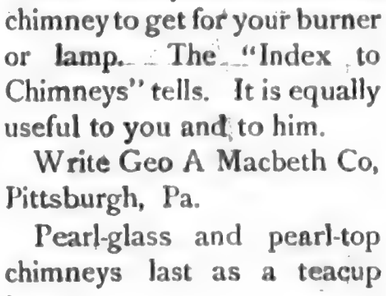
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Every Teacher should read the articles on the life of Christ, which began in the TEACHER in July and will run twelve months. Prof. A. T. Robertson, of the Seminary, is doing fine work on these.

Kind Words, beginning with August, contains in its missionary department, once a month, an outline program for children's bands. Let LEADERS OF BANDS note this fact. And in October the third page will contain a Bible Reading Department. Look for it.

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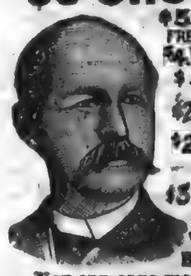
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NOTICE

Having qualified as the Administrator of the estate of John Norwood, deceased, late of Wake county, this is to notify all creditors of said estate to present their claims to me at Yates, Alamance county, N. C., on or before the 18th of August, 1895, and those indebted to the estate will please make immediate payment to me.

GEORGE B. NORWOOD, Admr.
August 18th, 1894.

The Home Circle.

Resignation.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howso'er defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel for her children crying
Will not be comforted!

Let us be be patient! These severe afflictions
Not from the ground arise,
But sometimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors
Amid these earthly damps,
What seems to us but sad funereal tapers
May be heaven's distant lamps.

There is no death! What seems so is transition:
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

And though at times impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean,
That cannot be at rest.

We will be a patient, and assuage the feeling
We may not wholly stay;
By silence sanctifying, not concealing
The grief that must have way.

—Longfellow

"About My Father's Business."

This is what Christ loved better than anything else in the world—his Father's business, the will of his Father in heaven, the work which God hath given him to do. When he had grown to be a man he said this was his meat and drink. And he loved it when he was only a child. Can other children follow his example? Is there any way in which you can be about your Father's business? Has God given you work to do? And can you be useful in the world? Jesus was about his Father's business in the temple; do you think he left it off when he got down to Nazareth again? To be sure not; he was always about it one way or the other. Said a little girl to her mother, with an anxious countenance: "Mother, I wish—but I am afraid you will think it silly."

"What is it you wish, my dear? If I know, I can tell whether it is wise or not."

"Well, mother, I wish I was an angel in heaven."

"What makes you say so, my child?"

"It was what my teacher said yesterday about the verse I learned, 'Thy will be done in earth, as it is in heaven,' and I thought it must be so pleasant to be always doing God's will, serving him, and never leaving off for ever."

The mother told her child that there were many ways in which God might be served every day on earth, and that little girls might do his will as well as angels. She said that children could do it by being obedient to their parents, attentive to their lessons, diligent in work, and gentle and good-humored in play, recollecting that God sees them always, and will give them his Holy Spirit to help them to do all they can to please him.

Remember this, my dear boys and girls! You may be about your Father's business without going into the temple or waiting till you get to heaven. At home and at school, in the workshop or on the playground, you may serve God. Only keep in mind that it is God's will that you should be good, happy, and wise, and try to be so always; then all you do will be your Father's business.—*Children's Friend.*

Courage is resistance to fear, mastery of fear—not absence of fear. Except a creature be part coward it is not a compliment to say it is brave; it is merely a loose misapplication of the word. Consider the flea!—incomparably the bravest of all the creatures of God, if ignorance of fear were courage. Whether you are asleep or awake he will attack you, caring nothing for the fact that in bulk and strength you are to him as are the massed armies of the earth to a sucking child; he lives both day and night and all days and nights in the very lap of peril and the immediate presence of death, and yet is no more afraid than is the man who walks the streets of a city that was threatened by an earthquake ten centuries before. When we speak of Clive, Nelson, and Putnam as men who "didn't know what fear was," we ought always to add the flea—and put him at the head of the procession.—*Mark Twain*

"Beware the pine tree's withered branch,
Beware the awful avalanche"!

was the peasant's warning to the aspiring Alpine youth. Dangers greater than these lurk in the pathway of the young man or young woman of the present as they journey up the rugged hillside of Time. But they may all be met and overcome by a judicious and timely use of Dr. Pierce's Golden Medical Discovery, the celebrated cure for colds, coughs, catarrh, and consumption. Better than hypophosphites or cod liver oil; unrivalled and unapproachable in all diseases arising from a scrofulous or enfeebled condition of the system.

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The scorners, however much they may assume to be men of understanding, turn away from this invitation of grace; but while they contemn the poor who accept it, they will find themselves passed by in the eternal banquet of mercy.—*Dr. Stier.*

Dollars for Self and Cents for Christ.

"Yes, I always give for missions and everything else," said Phil. "I give something every Sunday; don't you?"

"Why, no. I give five or ten cents when I think I can spare it; when I have a good deal of money and don't want it for anything," said Tom.

"I give whatever papa or mamma gives me for it," said James.

"O, I always give my own money!" said Phil. "I don't think it's giving at all unless you do that."

"Yours is the best way, I'm sure," said Tom soberly. "They say it's the regular giving that counts."

"And then, of course, what you give is just so much out of what you'd like to spend on yourself."

"Yes," said Phil, feeling very self-denying and virtuous.

"I'm going to try to do your way," said Tom. "And I'm going to keep an account and see what it will amount to."

The three boys were on their way home from Sunday school, where they had heard from a missionary some very interesting accounts of his work. Many of them went away with the solemn feeling that they should, in some sense, be held answerable if they did not strive to hold out a helping hand to those in such sore need. For the present it was plain that missionary interest was at its height, and little societies were formed among Sunday-school children, they believing it would be pleasanter to put their gifts together than to offer them separately.

Several boys came to Phil's house on the next afternoon to talk it over, and Phil brought his account-book to put down their names as the first members of their society, with a preamble in which occurred many high-sounding words setting forth their resolves and intentions.—*Kind Words.*

The Persistence of the Tramp.

It is the fashion of "labor" orators to affirm that tramps are rapidly increasing in number under prevailing industrial conditions, and even such a writer as Henry George has estimated them at "millions" in this country alone. Of course, no proof of the tremendous multiplication is offered, for there is none to be had. I doubt if there are so many tramps in proportion to our population as there were fifty years ago, and my doubt is founded on the notorious facts that the working man's wages have more than doubled in that time, and the cost of almost everything that the working man has to buy has been reduced nearly one-half. In other words, an hour's labor will buy, and actually does buy, three times as much as it would buy fifty years ago.

In regard to "tramps," only one thing is new—that is the name. The very same genus was known to my mother, but she called them "codgers;" the very same genus was known to my grandmother, but she called them "shacks." What my great-grandmother called them I do not know, but I doubt not that the professional rounders were as common then as now. There were no "tramps" then, because the name was not invented till our armies were disbanded.

There were no "dudes" then, either, but there have been dandies, swells, fops, beaux and exquisites scattered plentifully down the centuries. Names change; the thing persists.—*North American Review.*

A Plea for the Birds

"There's a stain of blood on every bonnet
That has a dead bird stretched upon it."

Will there be a song bird left in the country another year? Look at the milliners' openings, and answer the question for yourselves. The slaughter of the song birds is something appalling. They are killed, not by the hundred, nor by the thousand, but by the million. Millions of skins are sold every year by the millinery trade.

While feeding its young, each bird will destroy hundreds of insects every day; and all through the summer they are busily at work feeding upon the grubs and worms that devour the grain and fruit and foliage of trees. When famine comes upon the land, it will be no "mysterious dispensation of God." It will be the result of this fearful sacrifice of bird life.

Every woman with a woman's heart in her breast should take a firm stand in this matter. She should say, "I will not wear the plumage; I blush to think I have ever done so." It may be too late already to save ourselves from the consequences of our sin, but at least we can leave such a supply of breasts and dead birds on hand that the few live birds remaining next season will not have to be murdered to satisfy the bloodthirsty demand of this cruel fashion.—*The Living Church.*

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Tennis.

Tennis is a very ancient game, and was in vogue among the Romans in the days of Augustus, who was a fine player. It was a favorite game of the gravest and most distinguished citizens. Plutarch says that Cato, on the day when he lost his election to the dignity of consul, went to the tennis court, although it was customary to pass the day of defeat in mourning. Pliny the Younger gives an account of his delight in the game two thousand years ago. It was so fashionable then that few country houses were without a tennis court, and public ones were numerous in the city. It was not played with a racquet, but with the hand, which was covered with a gauntlet; and the rules of the game were different from those of to day.—*Ex.*

Table Manners.

The use of knife, fork, spoon and fingers undergoes considerable modification from time to time, and singularly enough, as it would seem, more articles are allowed to be handled at table than formerly for many years. Among these we may name bread, olives, cheese, radishes, celery, asparagus, berries served with the stems, and most fruits, while it is no violation of polite usage to take lubes of sugar with the fingers. Generally, however, what is considered the proper usage will be indicated by the hostess in the utensils supplied with the various articles, and when none are furnished it may be accepted as an indication that the fingers are expected to do duty. The knife is to be used only for cutting, spreading butter, and the like; the spoon conveys to the mouth fluids and semi fluids only—everything else is relevated to the fork.—*Good Housekeeping.*

Let Your Light Shine.

"Father," said a little girl, "why does everybody speak so much of poor E's goodness? We never heard of her doing anything remarkable."

"My child," asked her father, "what is the lamp doing?"

"Nothing, father."

"You are right, my child; it is not doing anything. Nevertheless, it is lighting up the whole room. 'Let your light so shine before men,' said One, 'that they may see your good works, and glorify your Father which is in heaven.'"

Conceit may puff a man up, but never prop him up.—*John Ruskin.*

A BAD TEMPER

—generally accompanies a torpid liver and indigestion. An in-door life often brings on this condition; there follows anæmia, or lack of blood, frequently another worse effect—that of Dyspepsia. Dr. Pierce's Golden Medical Discovery is the restorative tonic and liver invigorator which will *positively cure* just such cases.



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Yours truly, N. C. FOE.

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WE WHO live where forests are more of a hindrance, apparently, than an advantage, do not appreciate their value as the people of the North and Northwest do.

The vast forest fires of the past few weeks in which towns and villages and nearly eight hundred people were destroyed, so vast, indeed, that the heavens were overcast with smoke, and the blasting sun shone on our Western coast as through a film, have aroused multitudes to the rescue of the forests. And it is recommended that the United States army be put on guard in times of drouth to prevent extensive spread of these fires, not so much for the protection of human life as for the preservation of the forests, the destruction of which would occasion incalculable expense and destroy a great industry in the Northern and Northwestern States. Moreover, forests exert climatic influences, affect rainfall, and therefore, are immediate instrumentalities in agriculture. We have reason to thank God for our pines and oaks and cypresses; and if we take due care of them the time will come when they will be the chief value of land.

IT IS said that the longer the late Congress was before the public the more manifest became the incapacity of its members; but there is one of them who stands above all his fellows and who demonstrated his title to this position within the last year—Wm. L. Wilson. He is not great, but he is honest; he is not a statesman, but he is sincere; he is not brilliant, but he is a student; and if he is ambitious, his ambition is subservient to his principles; and though his efforts for tariff reform were vain, it cannot be said that any man's efforts have been more deserving of success. In a whirlpool of corruption into which many a man was swept, Mr. Wilson withstood all temptation and all force. When the trust could afford to pay him $100,000 to "fix" their bill in the committee, it dared not make an effort, preferring to wait until the bill should reach the Senate. The most conspicuous man in the extra session and the regular session, in the position of positions to be vilified, he stands before the public to-day with as pure a record as he had when a college professor; and in extensive reading we have not seen a derogatory insinuation.

This man is a Christian, who takes time to attend church and teach Sunday-school even when millions of people are affected by his actions. What a testimony, what an example is Wm. L. Wilson!

ARGUMENTS or petitions should not be necessary to persuade the county commissioners of North Carolina to arrange so that every political party concerned may have such oversight of elections as will insure their fairness. Is does not insinuate anything, but a determination to have popular expression of opinion at the ballot, to insure equal supervision of elections, and it may insinuate the intensest unpatriotism to do otherwise.

When citizens are not certain that the ballot insures popular expression of opinion, then are sown the first seeds of insurrection. When they are certain that the popular will is expressed they have no reason to resort to any other means of promoting public action; and, therefore, it is desirable that no ground for suspicion of unfairness be allowed. To make the people certain of the power of the ballot, make them sure that their votes are counted.

THERE seems to be some doubt as to whether the tariff act should be tolerated longer than a majority of honest low tariff Senators is secured. There are people everywhere who never forget the maxim, "let well enough alone," and in their opinion any tolerable condition is "well enough." There are conservative fools, even if the majority of the tribe is not conservative. And there are other people who have a horror of change. The bird in hand is sufficient for them even when there is a bush full of caged birds that may be reached with a little exertion. These people are good brakes when they have influence, but it is history that they never have had long-lived influence. There are other people in the United States who would be happy to have a law passed or an understanding reached to the effect that no further tariff legislation shall be essayed for one or one hundred years: they are the protected manufacturers, the sugar trust, the miners and the railways that move the products of the mines; and the fact that this class does desire to "let well enough alone" is sufficient proof of the corruptness of the present law, is sufficient reason for incessant work for "great and immediate change."

The people of this land have spoken for 'tariff for revenue only' with a voice not less powerful than that which repudiated slave-holding; that these people are still in favor of tariff for revenue is indubitable; that they are distrustful of the means they chose is very certain, but that is no reason why that means should not yet endeavor to requite the faith that was placed in it. If no other "chance" is given now, on the ground that the chance of chances has been neglected, the principle will command another chance some day, and if not for the late means, for some other; for the principle of tariff for revenue is not a temporary one.

* * *

There is some effort to prove which tariff act Prest. Havemeyer of the Sugar Trust prefers. We imagine that that austere potentate is losing no flesh worrying about the difference; for either is worth several millions of dollars to his concern.

The fact that the price of sugar is greater now than it was argues against the late act; and while we have no inclination to defend it, it is necessary to explain that the McKinley tariff paid the Sugar Trust tribute in millions of "bounty," which came from the public pocket, but which went to the Trust so indirectly that the people actually thought that sugar was very cheap; while, on the other hand, the present act enables the Trust to raise the price of sugar by protecting it from foreign competition. In both cases the public pays the tribute; and it is not of much moment in which it pays most. The fact is sufficient.

THE novel addition to the tariff of a tax on playing cards is worthy of mention. The amount is two cents on each pack, and it is collected as the cigarette tax is. It is rather disheartening to know that the government expects to collect about a million dollars from fools who play cards in the next year or two. The thought would be ridiculous were it not shameful evidence of the enormous number of people who throw away time and pay for the privilege of doing it.

WE HAVE seen a statement in a contemporary that one of the educators who has been engaged in holding teachers' institutes received one hundred dollars for holding an institute one week.

This is a mistake that should not be allowed to be widely circulated. Superintendent of Public Instruction J. C. Scarborough informs us that the teachers are not paid anything for holding institutes, but, on the other hand, have to pay their own travelling expenses! One of them has worked ten weeks this summer and spent quite a sum in his work, another eight weeks, and the other—well, he is said to have been sick of a fever; but he has been able to write an article or two for the papers (which indeed could have been the product of a fevered brain) and has also sent out some queer examinations.

WE HAVE received the annual marked copy of a Northern religious paper with the usual defamations of the South. It has become a custom with these publications to add to their subscription lists by stale and florid symposiums on lynching, by men who are known to be ignorant of what they make high speeches about. The symposiums, however, are good reading to the morbid public, and the publishers reap a harvest of pennies and praise. The South, meanwhile, keeps its even tenor, and, perhaps, does a good service by keeping the North from going entirely crazy over horse-racing, high society, stock-gambling, dancing women and baseball.

A THOUGHTFUL writer says in a recent magazine that among many influences which still threaten the "self respect of the ministry," "a pernicious system of indiscriminate aid in seminaries, a tradition of sentimentalism in the profession and an increasing attraction to other careers," are most pronounced.

It is indeed a truth that indiscriminate anything is dangerous; and in aiding young men who profess to be called to the ministry, no exception should be made. A man came in to see us last week, introducing himself as a preacher from a Northern State. He looked well enough; his voice sounded of the truth; his demeanor was compatible. Yet a look in the '*Year Book*' didn't reveal his name, and we began to be more suspicious. On being pressed, he told us that, while in the great goodness of his heart he was accustomed to take men at their word until they were proved otherwise, he could show us some testimonials. He had them from good men; but that did not prevent him from finally confessing that he was not licensed, nor even a church-member!

Suppose we had been so "considerate" as not to suspect him because he seemed to be a good and humble brother! It does seem cruel to suspect a man; but, you may count upon it, it is not cruel if the man's conscience sustains him.

It is a miracle if the institutions that offer inducements to would-be preacher's are not imposed upon; it is marvelous if the voice of selfishness is not sometimes masked as the voice of God.

Sermon by Rev. M. V. McDuffie.*

Text—2 Cor. 6: 13—"Be ye also enlarged."

A crisis in the history of the Corinthian church had recently been experienced. It was precipitated by a letter written by the Apostle Paul, urging the exercise of church discipline in the case of a noted offender against the ethics of Christianity. The letter had the desired effect so far as the exercise of discipline was concerned, but was most unhappy in its effects so far as Paul and his future work were concerned. For impurity was a very common sin at Corinth and the incestuous person excluded had many friends and sympathizers. They made war on the Apostle and contracted their own hearts and the hearts of others. Before the Apostle could say what he desired, and what needed to be further said in the same direction, he had to assure them that his heart was big in its affection for them and his mouth open to do them service. He said, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in this (I speak as unto my children,) be ye also enlarged."

It is easy to see from this historic setting, that the text has reference to the enlargement of the nobler life within the Corinthians, the life of love and confidence, of innocence and purity, and of appreciation for the good, the true and the beautiful. It seems appropriate to me, as we come into our larger church, to speak of the enlargement of ourselves in the higher life. I shall ask you to notice

1. The possibilities of the better life within every believer;
2. The demands upon the believer for the enlargement of this life;
3. The means to be employed and the methods of its development.

It is almost universally admitted that as a race we are capable of evolution or development. He is only a pessimist who thinks that the race in the beginning sprung from the hand of God like Minerva from the head of Jupiter, full grown, and has ever since been deteriorating. Scientists and others see progress stamped upon the very physiognomy of the successive generations of men, and written everywhere in their history. Human life is indeed, as Pliny declares, like a river which, though small in the beginning, becomes broader and broader, and becomes broadest at the point of its entrance into the sea.

The spiritual life within the believer, which distinguishes him from the unbeliever, and is the result of the new birth of which Jesus spake to Nichodemus, saying, "Verily, verily, I say unto thee, except a man be born again, he cannot see (the kingdom of God," in its normal exercise is not unlike the natural life just described, but like it grows, developes, and enlarges until the believer, once but a babe in Christ, has the stature of a man in Jesus. The Master himself has said, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof." And another has said: "The path of the just is as the shining light that shineth more and more unto the perfect day." There is therefore hope for every child of God. It is possible to grow in grace and improve in conduct and character. To this end God has ordained the services of his house, the work of life and certain inspired agencies and instrumentalities. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This enlargement of our life is not only possible but necessary. It is necessary both to our happiness and usefulness. Writing to the Galatians, the Apostle recognized the fact that they had some high and praiseworthy aspirations, though they were not realising the fulfilment of their aspirations. He attributed the failure to their carnality and said, "This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would."

"Every man is born with aspiration. It does not develop in every man: neither do half the buds in the trees blossom; but they are there. And there is aspiration in every man, whether you suspect it or not, and though it may not blossom. Aspiration means tendrils, twining, or anything else by which one climbs upward." They may be very tender and weak at first, but they will, if encouraged, or, even if not interfered with, grow, enlarge and hold on in the right place like as an anchor holds the ship in the midst of the sea. But better than an anchor, the soul's aspirations, like the tendrils of a vine, make possible a climbing up, up, up, and still higher up, until the mission of life is fulfilled and destiny is reached. Every man owes it to himself to cultivate these tender aspirations of the soul for a better and nobler life. That it may be so, "Grieve not the Holy Spirit."

Divinely ordained relationships and environments also demand that ye be enlarged. Study the lives of the apostles and prophets. Read even the history of the Redeemer and see that a lack of moral and spiritual development in church members themselves impedes the progress of the Word of God and larger work of the Holy Spirit. The inspired writer of the Epistle to the Hebrews in the fifth chapter, writing to the Hebrew Christians, says: "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat." In order to appreciate gospel truth, especially these deeper things of the Spirit, and stronger doctrines of the revelation of God in Jesus Christ, one must have some moral and spiritual development. "To be carnally minded is death." "The carnal mind understandeth not the things of the Spirit, for they are spiritually discerned." The Hebrew Christians had made no progress in the divine life since they were born into Christ's kingdom. They had still to be fed upon the simplest truths and promises, because not morally, intellectually or spiritually equal to the grasp and digestion of the stronger doctrines here compared to "strong meat." "For," says the writer, "every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance of dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, of resurrection of the dead, of eternal life. And this will we do if God permit." Jesus had, as it were, his hands tied before the time came for him to be led to Pilate's judgment hall and to Calvary. He had his hands tied in his own country, so that he did not many mighty works there because of their unbelief. Unbelief in the people, I speak it reverently, ties the hands of God himself, so that he cannot, without changing his entire plan of redemption, bless the people as he desires to. The conditions with the church itself are often unfavorable and often hinder the work of God and demand most serious and faithful attention. Divinely sent messengers and divinely-ordained relationships are often disturbed in this age of the world as in the days of the prophets and apostles. And in order that we may be in harmony with our divinely-ordained relationships and environments, we should endeavor to come up ourselves to the higher standard of life and duty and not say one to another "I am holier than thou." Let us see to it that we are in a condition of mind and heart to be "fellow-helpers to the truth" and not "fellow-hinderers," for there are, as the Apostle declares, many adversaries, and we are made a "spectacle unto men and angels." Our environments to-day call for enlargement of our hearts, enlargement of the life of sympathy, confidence and love. This splendid house of worship, so well adapted for successful work and so centrally and advantageously located, demands that we be a larger people. More is expected of us now than when we lived in an humbler home. "To whom much is given, of them shall much be required."

Because Dives lived in such splendid comfort and luxury, the poor about his gate ought to have been cared for. He ought to have been generous in his treatment of his servants and of his poor neighbors and of strangers. The church that has the finest building and the best location in the town ought to be the finest people also anywhere to be found. Ignorance and coarseness in a palace is unseemly. Better worship God in an old barn by the light of a tallow-candle or a lamp unless you are going to cultivate high thoughts and fine feelings and noble aspirations. In order to be in harmony with the place, we shall need to lay aside all filthiness of the flesh and spirit, and perfect holiness in the fear of God, lest he say to us as he said to others in past ages, "Hear ye the word of the Lord, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts; I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with. It is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come, now, and let us reason together."

We need to walk carefully, prayerfully, and above all live righteously, having a conscience void of offence in the sight of God and men. With the return of each Lord's day, as we begin preparations for the public worship of your God, let us ask the question and find the answer of the Psalmist: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah."

Our environments this day to me are most impressive. As I look up at these beautiful moral windows which we have built in honor of our saintly dead, I seem to hear the Apostle say, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Yes, I seem to feel that the spirits of the saintly Devan and the honored A. T. Stout are hovering over over me, saying, "Be thou a faithful minister of Jesus Christ." "Fight the good fight of faith"; "Lay hold on eternal life"; "Endure hardness as a good soldier of Jesus Christ"; "Speak to the church and congregation and bid them move forward in nobler ways of life in Christian faith and charity." And as I listen, they cease speaking to me and speak to my brethren in the Lord. And I hear them say:

"Ye servants of the Lord,
Each in his office wait;
With joy obey his heavenly Word,
And watch before his gate.

Let all your lamps be bright,
And trim the gospel flame;
Gird up your loins as in his sight,
For awful is his name.

Watch, 'tis your Lord's command,
And while we speak he's near;
Mark every signal of his hand,
And ready all appear."

And then with rapture of soul and glowing face, they turn to each other and sing:

"O happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honor crowned."

"Be ye also enlarged." Consider for a moment the means to be used and the methods employed by us in securing this enlargement of the better life within us. First of all, humble yourselves under the mighty hand of God and be clothed with humility. "When men are cast down, then thou shalt say, there is lifting up; and he shall save the humble person"; "He forgetteth not the cry of the humble"; "Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite"; "The Lord resisteth the proud, but giveth grace to the humble." Jesus, who is the author of life and salvation, took a little child and placed him in the midst of his hearers and said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." If we, then, are ever to be enlarged, we must with meekness receive the engrafted Word of God, which is able to make one wise unto salvation. Humility is the first step toward the attainment of true knowledge; it is likewise essential to development therein.

And along with this submission to God in humility of spirit, there must be a cleansing of ourselves from wickedness of life. "Lay aside every weight and the sin which doth so easily beset you." When the husbandman desires to secure a larger life for his trees and vines, he reduces them by pruning. He takes away whatever is unfavorable to the health or growth of the tree or vine. He cuts off the dead branches, and the tree or vine for a time seems very small. There is but little left. But in a short while the tree or vine begins to grow and is enlarged. It must be so with individual men as they seek the development of the higher life within their own little vineyard. "If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for

*Preached Sept. 2, 1894, the occasion being the opening of the main auditorium of the new church on Livingston Avenue, New Brunswick, N. J., of which he has now been pastor eight years.

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 19, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

IT IS for an everlasting encouragement to the downcast, the struggling and the lowly that the Master was a carpenter's son, who came out of despised Nazareth.

YOUR Association is about to meet. Pray the Lord to prepare you for it, to prepare you to further its objects. And do not forget that State Missions is especially in need of your prayerful sympathy.

IT SHOULD be proclaimed from the housetops that faith doesn't mean lazy waiting upon the Lord to do all things, that piety is not of itself long-faced, that humbleness is not self-disparagement, that plainness is not unkindness, that neither letters nor lip service is religion, and that only life is.

SURELY it is uncalled for, yet it seems advisable to say that the writer of the remarks on our first page is not a member of any political party, has never read the platform of any political party, and has never attended a meeting of any political party. The remarks are set forth to inform candidly and carefully.

When a religious paper's influence is wielded for a political party, it is time for it to go out of business; and it is a surety that the RECORDER will never do more or less than speak the truth "not as pleasing men, but God, which trieth our hearts."

YOU ARE probably not acquainted with the new kind of churches with a loud-roaring name that are affecting all denominations in the great cities, where enterprising and versatile and inventive men are daily trying to persuade the world that new things under the sun are easy matters. Their name is "Institutional," which means possessed of many things of this world, not, it is claimed, of that other from which came the possessions of "Legion."

Institutional churches have been known to have gymnasiums, play grounds, colleges, circulating libraries, reading-rooms, orphan asylums, restaurants, and several other attachments. Of course they do not appear to be churches except at certain hours on Sundays; and we doubt not that the churches themselves often become confused,—top-heavy, so to speak.

The human race sometimes excels itself in disregarding "the eternal fitness." These appendages are good things—in their places; but it is our firm opinion that God never purposed that they should be hitched on to his churches. And there is no reason why they should be. If a church can confer these boons upon humanity, let it do it; but let them never be made parts of a church; never let it be said of a Baptist church that it is more or less than a church of Christ. The word *institutional* is entirely out of place in speaking of a New Testament church.

EXCHANGES indicate that Baptists of the South are awaking to their educational interests; and, if it be true that "Education is Revelation" and that Revelation is essential to growth, they cannot be aroused too quickly.

Virginia brethren are having a sad time talking about one another and disputing a deal over the condition of their beloved Richmond College. One dilates upon one cause, and another sets forth another, when it should have been known all the while that the University of Virginia and State-aid is the trouble. And there is sufficient reason; for who would not prefer free tuition at an institution of general fame to paying the usual amount at one not so famous, not so well equipped? Richmond College cannot flourish, nay, can barely live, so long as the brethren are compelled to pay taxes for the support of institutions that compete with it. The brethren are alright, and the College is alright, but external conditions are all wrong. And there's not much use praying or fussing about it until those who work and pray for it are not compelled to destroy their own structure by enabling State-aided schools to sap its life blood.

In South Carolina the brethren are interested in a general way in their schools as they haven't been in years; and down in Georgia Dr. Gambrell is making matters lively, and Mercer is threatened with ruin in the shape of co-education.

In this State there is more interest than one would have thought possible some months ago. Not to mention here the activity against State-aid and for Christian and Popular Education, or the growing zeal for the higher education of our girls, there is reason for joy in the live condition of the high schools and academies manned by Baptists; and, it may be news to some, there are more of these schools in the hands of Baptists than ever before. They are, indeed, precious instrumentalities, and the brethren should be encouraged to keep them.

LACK OF UNITY AMONG BAPTISTS.

'Christian Union,' object of divine prayer, topic of centuries of discussion, has become a by-word. From a human point of view it is manifestly impossible in a day of sectarian envy, prejudice and strength of principle. The fact that it is impossible for these reasons, however, is the more reason why sectarian unity should be real and living. And, doubtless, envy and prejudice, as well as the more wholesome strength of principle, are forces in sectarian unity, though not at all sufficient; for it is past and present history that no sect has attained that degree of unity which should exist in bodies of human beings whose religious doctrines and aims are identical. And, indeed, if 'Christian union' has become a by-word, sectarian unity, so patently unattained, is a reproach. Surely the sects must attain to unity within themselves before they can unite as a whole, except in name; and in event of the latter the reproach would be the greater.

Without attempting to say in which of the sects lack of unity is most extensive, we may seek reasons of that lack and the remedy therefor, as it relates to Regular Missionary Baptists. It is advisable to say here that there is no peculiar lack among them, nor is the lack greater than in any other sect. There may be less reason for it because their doctrines are scriptural.

The distinct independence, the unique individuality of Baptist churches is a glorious feature of New Testament doctrine incorporated into Baptist church life. We acknowledge no creed—save the inspired Word; no master save a Christian conscience: there is no greater freedom, no nobler independence; but the possession of these gifts imposes a responsibility, than which there is nothing more sacred,—the unappreciation of which promotes lack of unity. Freedom must be used in service; independence without Divine guidance is as void as that of a comet. It is a maxim that the greater one's freedom the weightier is one's responsibility. He who had the most talents had most to be accounted for. Thus it is apparent that, if unity of action is most conducive to the furtherance of our religious convictions, which is indubitable, denominational unity of effort is a duty from which no church member has immunity.

There is truly interdependence as well as independence of Baptist churches. It is plain that co-operation of congruous forces is most powerful, and, in fact, in a time when all things are combined, is expedient and wise. There should be, first, co-operation of the individual Baptists; second, of the churches which they compose; third, of the world; and, indeed, if the first two be attained, the third, which means preaching of the gospel to every creature and making the world Baptist, is an inevitable consequence. Concentration of small forces makes general mobilization possible.

No Baptist can overlook his own or his brother's right to pursue the dictates of a Christian conscience; but, it seems to us, that if Baptists are Baptists, their consciences directed by the same Master, there can be no divergence of opinion between enough of them or of such serious import as to cause lack of unity. Either of two diverse means devised in the consciences of Christians will be too good to quibble about, if the latter seek a common end. And thus it is true that much lack of unity that is attributed to independence is due to prejudice and envy, which are altogether unchristian. Ignorance and misapprehension of what conscience dictates are other causes of independence without interdependence that may be remedied only by spread of knowledge by written and spoken word.

An utterly independent citizen, who is active in his independence, is said to be an anarchist; an utterly independent citizen, who is inactive, is merely a dormant force; the citizen who expresses his opinion for the common weal, but who conforms to the legitimate action of the majority of his fellows, is a good citizen. There are churches and church-members who have attained such utter independence that they are as anarchists, so violently destructive are they. These, however, are not many. The class that is composed of churches and church-members that are independent but utterly inactive, is larger and more troublesome. It is opportune to say that lack of unity in sects bound with creed and law is evidence that the individuality of our churches is not the cause of the utter independence of some of them or the dormancy of others. And, finally, the class that is composed of those who lend their advice for general good, who express their opinion as individuals, but who also conform to the general opinion for the common good, that class is doing the greatest work for God.

The remedies may be briefly stated. Some must be brought to realize the responsibility that accompanies freedom; others must be enlightened, and it is a great fact that information is a demand of the times; others must be taught that co-operation is most potent; and others must be aroused from indifference. These last are most important, because this number is alarmingly great. It is a class that must be renovated. There are church-members by the thousand who neither worship nor serve the Lord save by going to church Sundays; there are tens of thousands who give a little money, but do not work. They are engrossed with worldly affairs to such an extent that the Kingdom of Heaven, which should be their earliest and most frequent concern, is only their last. They need the preaching of the gospel; they need faith, spirituality, zeal, and finally, unity. The number of them that need these qualities is mighty; but every one of them should be told what their duty is, and if they fail of it knowingly, there is but one course: strip them of the name to which they are a reproach; let them not be called Christians, else that term itself will become a by-word and a reproach.

PROF. J. C. MASKE DEAD.

As the forms are being prepared for the press, the sorrowful and unexpected news comes that Prof. Maske, the valued assistant in the Schools of Latin and Greek at Wake Forest, died Monday morning, the 17th inst. Extended notice will follow.

"THE world's masters," said a scholar the other day, "have been men who were *possessed*"—mad with zeal. Great things are not achieved except that they who struggle for them have great faith and zeal even unto foolishness. A reasoning man stops before paramount obstacles; "one possessed" doesn't know how to stop, cannot stop. The one must see victory before he gains it, the other cares only to think that he is right, leaving the rest to God.

Seemingly overwhelming obstacles at first confront every effort towards decided betterment. The reasoning man thinks it folly to make further effort; the possessed one becomes in the popular view a "crank," and pushes on against all odds; and he or his successors finally win. Luther was one of God's ablest fools. From a human point of view he undertook hopeless, and, therefore, useless and wasteful tasks time and again; but he never faltered for long, and he moved the world at last.

Mark him who strives as one possessed; he will be heard from.

"WE HAVE got to fight the battle for religious liberty over again," one may well exclaim after reading the article by Dr. John Manning of Chapel Hill in this paper.

Dr. Manning's effort is to prove that there is an established religion in our State; and there is nothing that true Baptists condemn so heartily as an established religion, for they know that establishment of religion is unchristian and unholy, and not only this, but also inimical to their cherished blood-won freedom of conscience.

We were aware that there were people in the State who desired to have their religion established, we knew they were enjoying a species of establishment, but we scarce expect them to proclaim establishment quite yet, though, indeed, there is no accounting for presumption.

But, what if Dr. Manning should by some supernatural means prove to the conviction of us all that a religion is established in North Carolina? Would that alter the case? Our duty then would be to fight for disestablishment, and if the State University were an institution of the established religion, to fight it with all the zeal of our ancestors.

Dr. Manning will have some difficulty persuading us that there is a genuine establishment of religion in this State, except in spots; but if he does, then so much the worse for the cause which he set out to defend.

We hesitated to publish Dr. Manning's unhappy allusions to Dr. Taylor; but on consideration it seemed best to publish his communication *verbatim*. Our readers may be assured that Dr. Taylor will hardly be injured by them.

DO NOT BE LED FROM THE QUESTION. There is an effort to make it appear that a constitutional change and a vote by the people is necessary to abolition of State-aid to higher education. This is not true; the next Legislature will do the work if you vote for the right man.

There is another effort to prove that taxes for higher education are too small to bother about, which is a reflection upon the public's sense of justice; there is another effort, apparent in this paper, to lead us into discussion of religious establishment, toleration, etc.; there is another effort to smother the question by saying "party success" demands it. Beware of these efforts. Bring your men back to the question. Read "How Far Should a State Educate," and if they do not discuss this, if they make no effort to answer it, if they persist in talking of side issues and compromises, know that they are insulting demagogues.

Hold to fundamental principles.

FROM OUR TRAVELLING AGENT.

CALDWELL ASSOCIATION.

This Association met with King's Creek church ten miles from Lenoir, N. C. Bro. J. V. M'Call, who for several years has been sheriff of his county, was elected Moderator, and Bro. A. E. Nelson, the former Clerk, was re elected.

All the churches in the Association were represented, and some new churches were admitted to the body.

The church building was small, and the sessions of the Association were held in the grove. The shade moved often; then the sun was hot, the seats were hard and altogether too low for comfort. The brethren stuck to them, however, with wonderful patience and resignation. The neighborhood in which the Association met was an exceptionally good one, the people were quite orderly and listened to all the exercises with much interest.

A large number of messengers from other Associations were present. Candidates were out in full force, and made themselves most agreeable to the brethren.

We missed Dr. Durham very much in the different discussions which came before the body. The people in this section were very anxious to hear him speak on general education. The subject was spoken to by brethren Matheny and J. F. Spainhour of Boone, and others; and, so far as I could learn, every one present was opposed to the present policy of the State concerning higher education.

The report on Temperance was discussed at length. A non denominational, non-political, non-partisan temperance society is to be formed in this county soon. Of course, it will amount to nothing. Our churches are making progress in the cause of temperance, and it is to be regretted when they go into any such entangling alliances as this organization promises to be.

Home Missions was represented by Bro. Matheny. No pledges were taken, so I cannot say as to the prospect of th's work for the coming year.

Very little was pledged for State Missions, though we hope churches which did not pledge will do something for this department of work.

Most that is given in this Association for Foreign Missions is given to the new mission method, and the churches here as most others which follow this plan do very little for any other department of work.

Bro. Mills reached the Association on Friday and spoke on the Orphanage on Saturday and received a good collection.

Bro. Isaac Oxford, eighty-seven years old, is still hale and unusually active for a man of his age.

Bro. Tilley, the oldest Baptist preacher in the State, attends all the meetings of this Association. He has two little girls, aged eleven and thirteen, and he is seventy-five years older than the elder of these two daughters.

The next session of the Association will be held with the church at Lower Creek, and the time has been changed from September to October. J. C. C.

PERSONALS AND OTHER ITEMS.

....Dr. J. J. Hall is aiding Dr. Overby in meetings in the east.

....Rev. C. A. G. Thomas of Greensboro is enjoying a vacation.

....Are you a real live Missionary Baptist? "Actions speak."

....THE RECORDER *nineteen weeks*—fifty cents. Tell your people.

....Henry Clay's father was a Baptist preacher.—*Daniel R. Goodloe.*

....Rev. R. Van Deventer is assisting Pastor Cree at Jackson in meetings.

....Bro. J. F. Sams of Cane River, N. C., has our gratitude for favors last week.

....Elder L. R. Pruitt is helping Pastor E. M. Austin in meetings at Lincolnton.

....The West End Baptist church, Raleigh, has called Rev. A. D. Hunter to its care.

....Rev. O. T. Edwards has successfully re-opened the Academy at Mt. Vernon Springs.

....Rev. J. S. Wharton of Florida has accepted the care of the church at Chase City, Va.

....Rev. C. M. Billings is aiding Pastor Dowell in a meeting in the Second church, Durham.

....We regret to learn that Bro. W. H. Rich, at one time connected with *W. N. C. Baptist*, is ill.

....Rev. C. A. G. Thomas is going to begin a meeting at Sanford the fourth Sunday, says the *Express*.

....The prospects for our Louisville Seminary are excellent. Now is a good time to decide to go there.

....It is now thought that the China-Japan war will last several years. No danger to missionaries.

....Dr. Jno. A. Broadus' health has improved this summer. A more valuable man than he doesn't live.

....Dr. J. W. Carter baptized a lady into the fellowship of the Raleigh First church on Sunday night last.

....Bro. Simms reported two additions by letter to the Tabernacle last Sunday. Large congregations at both services.

....Rev. W. S. Ballard baptized two young men at Scotland Neck last week. Pastor Vann has returned from his vacation.

....We are doing all we can to keep the "Reminders" down. Can't you do something?

....Rev. J. M. Hilliard will probably locate at High Point, where Bro. Weaver is pastor.

....It is stated by the *Davidson Dispatch* that Rev. J. M Bennett has resigned the care of Pine church near Sapona.

....Rev. N. S. Jones at Salisbury and Rufus Weaver at High Point have lately been re-elected pastors of their respective flocks.

....Rev. J. F. MacDuffie has been doing hard work lately. He has been preaching daily for fifty days, and the Lord has been blessing him.

....Rev. J. K. Howell is a church builder wherever he locates. A new church-house will be erected at Rocky Mount mills, says the *Southerner*.

....Dr. R. L. Stewart of Sampson county, father-in-law of Dr. H. W. Battle of the First Baptist church, Petersburg, filled the latter's pulpit lately.

....Rev. J. A. Beam made a pleasant visit to our office last week. He is hopeful of his work and much gratified with the prospects of his school.

....Rev. W. F. Watson has returned to his Norfolk work from a vacation spent in North Carolina, during which Rev. C. L. Graves supplied for him.

....The Roanoke Union will meet with the Rocky Mount church on Thursday night, Sept. 27th. We hope to have a full meeting and a good one.—*J. K. Howell.*

....Dr. Chas. H. Parkhurst has returned to New York; and he comes back from a vacation spent in Europe fully strengthened for his fight against "modern Babylon."

....Rev. L. R. Pruitt has been holding a good series of meetings in his Charlotte church. There have been about twenty professions, and he is greatly encouraged.

....Bro. H. P. Haynes, Esq., of Clyde, Haywood county, is dead. He was three score and ten years of age, and they had been lived so that he weilded good influence.

....Work and pray for temperance. The Christian people of North Carolina have a matchless opportunity to crush liquor-selling, and it will be their shame if it is not crushed.

....It is a source of much personal gratification to us that Judge James D. McIver, whose prostration we noted some time since, is able to resume his position on the Bench this week.

....Rev. A. D. Hunter reports having baptized ten converts at Mt. Vernon, Wake county, last Sunday. He is now aiding Elder O. C. Horton in a meeting in Johnson county.

....It is record now that Rum runs Romanism. Satolli denounced liquor-sellers manfully, but the latter have defied him and are not turned from their course. Rum is Rome's king.

....Rev. W. P. Hines has resigned the pastorate of West View church, Richmond. ——Rev. J. W. Mitchell has accepted the care of South Street church, Portsmouth.—*Atlantic Baptist.*

....The RECORDER has arranged to publish some of the essays and discussions at the late Chautauqua. From all reports our readers must have judged that they are of unusual excellence.

...."What Did Peter Mean" is the title of a tract now circulating. We are of the opinion that Peter meant what he was inspired to say, and that it is all plain enough in the New Testament.

....Dr. G. W. Sanderlin of Washington City has been supplying the pulpit of the First Baptist church of that city. He is now spending a few days at the Virginia White Sulphur Springs.

....New subscriptions are still coming in encouragingly. We know there are hundreds who will take the RECORDER on the present trial offer if the matter is presented to them in the proper way.

....In Bro. Stringfield's absence Bro. Jas. T. Pullen is working vigorously for the Lord in the meeting at the Fayetteville Street church. He is trying to reach the worst classes, and we hope he may.

....There is a tribute in this paper to Rev. J. C. Wilson of blessed memory. He was in life an incarnation of Christian simplicity and sincerity, and to the day of his death worked for the Lord. God be praised for such lives.

...."As the Lord has prospered,"—that's all that is asked of us. Think about it these harvest days. State, Home and Foreign Mission are needy even now when the poorest among us may share God's spiritual and earthly stores.

....Nine persons have been added by baptism to the Vernon Hill (Buncombe county) membership, Rev. G. W. Mays, pastor. Twenty additions were made to the church at Shaw's Creek, Henderson county, of which Bro. Gray is pastor.

...."Is there any harm in dancing" is the subject of another tract. The inspired Word of God answers that, too. Foolish questions are common. While people may read tracts, they should not do so to the neglect of the Bible. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

....Rev. J. W. Burchett and Bro. T. B. Campbell of Wilkes county made a pleasant visit to our office last week. Bro. Burchett is pastor at Edgewood and his flock is growing. There have been ten or twelve additions lately. By the way, Bro. Campbell informed us that the church there needed financial help on its new building, and we hope some of our readers will help them.

....Along with the best workers in his church, says the *Weekly*, Rev. M. A. Adams of Reidsville has been doing especial work about three miles from Reidsville. The Lord was there, and twenty-three persons promised to follow him.

....Bro. W. C. Finch informs us that pastor G. W. May of Turkey Branch church was lately assisted in a series of services by Elders J. W. Sledge and A. G. Wilcox, in which the church was greatly revived and there were many penitents.

....Rev. J. V. Devenny of Wake Forest writes: "It was my pleasure on Sunday the 9th inst. to baptize five persons—four ladies and one man—into the fellowship of Corinth church, Tar River Association in the presence of a good congregation."

....The homeless wanderer—the Southern Baptist Convention—will not some one bid it welcome? Shall it be told in the land that we have raised us a "white elephant"? Washington, Richmond, Asheville, Augusta, Waco, wherefore this palpable silence?

....Prof. Collier Cobb of the State University has our thanks for an interesting fragment, "A Hymn to Apollon," reprinted from the *N. C. University Magazine*, and set to music. The enterprise exhibited by the *Magazine* is very creditable to Bro. Cobb.

....Rev. B. K. Mason has baptized three persons who have become members of Union Hill church since he became pastor of it a few weeks ago. Bro. Mason is succeeding well in his work, both as preacher and teacher. He has a good high school at Advance.

....Rev. C. E. Gower reports having held meetings in five counties this summer. Twenty five persons have been baptized and thirty-one welcomed into his churches since Sept. 1st. Bro. Gower says "the Lord is very near and precious to him in this time of work and bereavement."

....There are more girls and boys and young women and young men in North Carolina educational institutions than have ever been. This means a better North Carolina; broader, loftier, godlier. Education is revelation. We may rejoice and take courage. Agitation advertises and induces.

....State aid, with the assistance of the Governor and others, begs the question with an apologetic statement, three columns in length, given out for publication in last Sunday's papers. Of course it will be widely circulated. Something of its history and nature will appear in our next issue. State-aid must come to the question.

....Surely the establishment of the Baptist Female University is the Lord's work, or it would not receive such hearty sympathy from his people. The last doubt has been removed. The good Lord will establish it, and we are rejoicing in the privilege of being used in the work.—*O. L. Stringfield.*

....The success of Rev. M. V. McDuffie, whose sermon appears in this paper, is a gratification to his many North Carolina acquaintances. His church gave him a month's vacation in August, which he spent along the Jersey coast. He has lately had a call to Trenton, N. J., which he will probably decline.

....Rev. E. J. Harrell, a Wake Forest student from the Eastern part of the State, passed through Raleigh recently returning to College from a trip in Western counties, where he spent six weeks aiding Rev. J. C. Sorrels in revival meetings, in which they witnessed one hundred and fifty professions; and more than a hundred have given their names for church membership.

....Dr. Taylor of Wake Forest came in to see Raleigh brethren last week. He stated that more than 190 students had been enrolled, and that he knew of a dozen old students who would return. In numbers Wake Forest is now where it was last January. Dr. Taylor expressed himself as highly pleased with the new acquisition to the faculty, Prof. Gorrell.

....Rev. C. E. Gower came in to see us last week. He had come from his home at Lincolnton to the burial of his mother, who died in Wake county the 11th inst., her funeral being preached by Rev. A. M. Simms of Raleigh in the presence of a large congregation at Mt. Moriah church. We extend warmest sympathy to Bro. Gower and others of the family in their affliction.

....Rev. B. W. Spilman, who is now at his old home, Weldon, informs us that a protracted meeting begins there in the Baptist church the 24th. Rev. C. A. Jenkens will assist Pastor Harman. Bro. Spilman writes: "We have had two accessions to our church lately, one a young lady, the other a prominent young merchant. About $1,000 is soon to be spent remodelling our church."

....In the present animated discussion of the relation of the State to education, a timely aid may be found in a pamphlet lately published by Dr. C. E. Taylor, of North Carolina, on "How far should a State undertake to educate?" Dr. Taylor argues strongly for the leaving of higher education to private enterprise, and the reasons he presents are cogent and convincing. —*Examiner (New York).*

....Dr. Taylor's letter in this paper is sufficient witness to the forward movement at Wake Forest, of which we promised to write in this issue. One decisive advance remains to be commended. Sure enough entrance examinations are held there now. Any old student would have been startled to hear Prof. Sledd remark the other day that of the seventy-two young men who desired to enter certain classes in his department of English Language and Literature (more attention is directed upon the latter than ever before), only twenty two failed to make the requisite mark! They will be taught those first principles that are minus quantities in so many college graduates' stock of knowledge.

....Rev. J. W. Rose's labors in the employ of the Newbern church, we learn from the *Journal*, have been abundantly blessed. When he commenced his labors in his present capacity twenty-one months ago, there was not a Baptist church at any place he is serving. Now there are three churches; and the new field's activity is denoted in the statement that it has raised $140. Another church will be organized soon.

....One would infer from Dr. Winston's letter in last RECORDER, that Dr. Taylor was, in part at least, the author of the "Apex bill" introduced in the Legislature two years ago. No one knows better than Dr. Winston that this is not correct. Dr. Taylor's position, stated in a letter to the Trustees of the University, published at the time, and also to the joint committee of the Legislature, was that mutual concessions should be made. Dr. Shearer was the author of the Apex bill.

....Dr. J. H. Gorrell, lately chosen to the department of Modern Languages at Wake Forest College, passed through Raleigh on his way thither the 11th inst. Bro. Gorrell appears scarcely twenty-one, though it is barely possible that one who has achieved the high degrees that he has is less than twenty-six years old. He has the appearance of a scholar, deliberate but unaffected in his manner; and there is a brightness in his eye that denotes determination, energy and straightforwardness.

....It should be understood that we are making our present special rate for the RECORDER only on trial. We believe that ninety per cent. of those who read it four months will decide not to do without it; otherwise the special offer will not be of advantage to us. It will do good anyway to reach as many people as possible in this critical year; so whether there is probability of their becoming permanent subscribers or not, send us all the new names you can for the subscribers' sake,—the money later, if not convenient now.

... Full account of the action of the joint committees appointed by the Southern Baptist Convention and the Northern Baptists relative to co operating in work among colored people and Indians in the United States, which met last week at Fortress Monroe, will appear in our next issue. Hon. J. L. Howard was chairman, and O. F. Gregory and N. E Wood secretaries. The committees agreed to recommend co-operation. No boundaries of either organization's work were established. The meeting was harmonious and fairly successful.

...."We consent," writes Bro. J. J. Taylor of Brazil in another column; and by this time Bro. Samuel J. Porter and wife, who left for Brazil last July a year ago are near to their native land, much to the joy of their friends, despite that the early return is due to Sister Porter's ill health. Sister Porter's return was advised by two competent physicians, and it was necessary that Bro. Porter accompany her. In a private note Bro. Porter says "it is our firm intention to return to Brazil just as soon as Mrs. Porter's health will permit." They will be welcomed back home, and many will be the prayers for Sister Porter's recovery and restoration to the work.

....Rev. J. O. Alderman writes from Concord: "I am busy now. The first Sunday I baptized for Bro. Crabtree at Cold Water; the second Sunday I baptized in my church here in Concord; and next (the third) Sunday I go to baptize some converts at China Grove, and to preach the week following. In the meantime I have a large class of children at work learning to sing meeting me at 9:30 a. m. Sundays. Also I am preaching a series of sermons on "What Baptists Believe" at my morning services. My people seem to appreciate these sermons, for they have been giving me large congregations to hear them. On last Sunday morning I preached the second of the series to a crowded house, although the evangelist, Mr. Schoolfield, was conducting a crowded service at the same time in the Methodist church. We expect Dr. Pritchard to preach a week for us in October, and are looking for great things."

....It is a pleasure to see that Prof. Sledd, of Wake Forest, will require his English classes to write up legends, traditions and historical incidents of North Carolina. It is an excellent idea. We do not know to just what extent North Carolina history is taught in our schools and colleges, or to what extent a North Carolina spirit is inculcated in the pupils and students, but it is to be feared that this is neglected to some extent for what are considered more important, but but which are, in fact, far less important, studies. If we do not take care of our own history it is certain that no one will take care of it for us, and there is no way of fixing it in the minds of those who are hereafter to become the State so sure as by teaching it to the children and to the young men and women in the schools and colleges. In this way we may create that which the State so much needs: a distinctive North Carolina sentiment. It would pe a good igea if the Legislature should make a law requiring that the public schools should be opened every morning with the singing of 'Carolina.'"—*Charlotte Observer.*

Hol For the Southern Bap. Theo. Seminary.

Dear Recorder:—Will you please announce in your columns to those expecting to come to the Southern Baptist Theological Seminary, owing to special reasons, no general arrangement can be made with the railroads for students coming this way? Most of the students, however, can either themselves, or through friends, get ministerial rates from their homes to Louisville, as nearly all of the roads are accustomed to sell tickets to ministers at special rates. When the time comes for such students to return to their homes, we can no doubt make special arrangements for the return trip, as we have been able to heretofore. This is the best that can be done this year.

Very truly, E. H. KNAFOOT.

Louisville, Ky., Sept. 13, 1894.

"Consentimos" (We Consent).

Such was the message that was flashed over the wire some two hours ago. Thus myself and wife as members of the Rio Janeiro Mission gave our consent for Bro. Samuel J. Porter and wife to withdraw and return home. He and Bro. Bagby both had written me for this formal response. How indescribably sad for a young man, who has studied for years to prepare himself for a work, to be obliged to turn his back and retrace his steps, just as he is beginning to get a little proficiency in the desired occupation! A year ago Bro. and Sister Porter came to the Mission all full of hope and courage, vigorous in the consciousness of beginning in the glorious work of preaching salvation to the lost in a truly heathen land. They brought fresh courage to tired workers, and reinstilled new animation to drooping spirits. With a will unexcelled Bro. Porter dived into the language, and so far mastered it that he was preaching in about six months. The verdict of all who came in contact with him was, that he would soon be a worker of the first class. Less than one year ago, Sister Porter who had never been sick, took a severe cold that settled on her lungs, and it left its effects, whose ravages bring sorrow to the heart of all friends here and at home, and above all to that of Bro. Porter himself, so devoted to his work. Let all his friends pray that what he so much desires shall be accomplished. How can Brazilian Missions prosper while so few workers are permitted to remain on the field?

Yours for the sake of the Lord of the harvest, J. J. TAYLOR.

Rio Janeiro, Brazil, Aug. 14.

Wake Forest Letter.

One hundred and ninety one students have registered up to date. Of these, an unusually large number are new men. We know definitely of enough students, old and new, yet to arrive, to carry the numbers up to two hundred. We are well ahead of last year's registration, but are still far behind the registration of corresponding date in '91-'92, before the sudden drop in our numbers. Had the danger signal not been raised when it was, there would probably not be a hundred students here now. Temporarily, the College has been to some extent saved in its patronage by the protests which its friends have felt compelled to make.

The quality of the students is no less gratifying than their number. My colleagues tell me that they are better prepared than usual. It is an inspiring sight every morning to look into the faces of so many earnest-hearted young men when they are gathered in the chapel for the religious services of the day. Not a few of these have already proved their ability. Very many of them will be heard from in the coming years.

Professor Maske was taken sick in Richmond county, but came to the College, hoping that he would be able to meet his classes at the opening of the session. In this he was disappointed. His work is, for the time being, carried by his colleagues. The last reports from his bedside are rather more hopeful.

It was a great pleasure, last Tuesday, to welcome among us Prof. J. H. Gorrell, who, after taking the B. A. and M. A. degrees at Washington and Lee University, received his Ph. D. degree at Johns Hopkins University last June. He is a valuable acquisition to the College. He is one of the foremost scholars of his age in the South, is a devout Christian, and has had experience as an instructor in College classes.

A limited amount of work in the School of Law is now allowed as an "elective" study for the B. A. and M. A. degrees. This plan, introduced into Columbia Univ., New York, several years ago, has been found to work admirably. There is no reason why *this much* of the Law course should not receive as much recognition as a culture study as some other studies which have long had place among the electives. The study of Blackstone's Commentaries and the Principles of Evidence, under competent instruction, cannot but be helpful to any educated gentleman, whatever may be his calling in life. It ought to be well understood, however, that students offering for degrees will be encouraged to pursue this study only in their last years of College residence, and that this change will not let down in the slightest degree the high standard of graduation. Recitations in Law will count three hours a week out of a total of sixty five hours a week (during four years) required for the B. A. and eighty hours a week (during five years) for the M. A. degree. This arrangement has met the cordial approval of all the lawyers with whom I have conferred and is likely to be very popular when it is generally understood.

Prof. Gulley, who has charge of the Law Department, will also teach the classes in Political Economy and Constitutional Government. We are fortunate in being able to secure the services of such a man.

The water-works are now nearly completed. That they were not done before the session opened was due entirely to the failure of the plumber who had taken the contract to come up to time.

The thoughts of the people of the State are now turned toward educational questions to a more general extent, probably, than ever before. Let us all see to it that the widespread discussions shall be helpful and not harmful to any educational interest. I shall be greatly disappointed if the outcome shall not be the greatest educational revival that the State has ever known. Are there not indications that it has already begun?

There ought to be discussion. But why should it not be courteous and, as far as possible, impersonal? No good whatever can come from personalities. Much harm may come from indulgence in them. Some writers in secular papers and some speakers have felt themselves called upon to throw mud at the writer of some papers which made a plea for the voluntary system. None of it he hopes, will be likely to stick. He certainly is not going to throw any back. Let us try to keep our tempers, and, in defending Christian Education, let us not forget to show a Christian spirit.

CHAS E. TAYLOR

Sept. 14, 1894.

Southern Baptist Convention.

WHERE WILL IT HOLD ITS NEXT SESSION?

This question, it will be remembered, is to be determined by the three Boards of the Convention. All invitations from any church or city must be sent to the Sunday-school Board at Nashville, and should be in hand by the first of October. It would be well if such applications should state definitely what accomodations and advantages can be offered for the entertainment of the body. Brethren contemplating sending invitations will please do so promptly.

T. P. BELL.

Nashville, Tenn.

A Correction.

In the article headed "Church Troubles," published in the RECORDER of Sept. 12th, the types made the sentence at the beginning to read thus: "We have a right to expect all persons who profess Christianity to live in peace with all other religions." Instead of "religions" it should read "persons." The Christian is the opposer of other religions, and cannot live in peace with all men.

JNO. S. HARDAWAY.

Oxford, N. C.

Warren Union.

The next session of the Warren Union will be held with the Sharon church, Warren county, Sept. 28th and 29th. Representatives of the various departments of our work and any visiting brethren will find a cordial welcome; and if they will write to Bro. P. R. Perkinson, Wise P. O., and inform him of the time of their arrival, they will be met at Warren Plains.

G. W. HARMON, *Pastor.*

Yeopim Union Meeting.

The Yeopim Union expects to meet with the church at Woodville on Friday the 28th inst. Rev. A. W. Burfoot to preach the introductory sermon, Rev. W. B. Waff, alternate; Rev. J. E. White, the missionary sermon, Rev. W. P. Jordan alternate.

SUBJECTS FOR DISCUSSION.

1. Our work among the Indians. To Horatio Bass and Josiah Elliott.

2. Should the State undertake to furnish higher education? To J. H. Parker and J. E. White.

3 Brazil and our work there. To Edward Pedroe and W. P. Jordan.

JOS. T. WAFF, *Clerk*

Catawba River Union.

This Union will meet with Smyrna church, twelve miles northwest of Morganton on Friday before the fifth Sunday in September, 1894 The following program will be discussed:

Introductory sermon, W. W. Holloway.

1. Bible on ministerial support. F. E. Cook, R. L. Moore.

2. Bible on deaconship. P. A. Whitener, J. W. Mull.

3. Can a Christian deal in intoxicating drinks and obey the Bible? Z Cashwell, J. A. Rector.

4. Should a minister be educated? and, if so, to what extent? R. L. Patton, J. M. Harris.

5. Who should attend the Sunday school? W. P. Patton, D. P. Loudermilk.

J. P. BUMGARNER, *Clark.*

Union Meeting.

Place—Shady Grove Baptist church, Wake county. Time—begins on Saturday before the fifth Sunday in September at 10 a. m.

1. Opening exercises.

2. Reports from the churches by pastors and laymen on spiritual condition and outlook of churches and Sunday-schools.

3. Is the custom of making annual calls of pastors by our churches wise? Rev. J. M. White and H. C. Olive.

4. By what method can our churches best meet their financial obligations? Rev. A. D. Hunter and W. B. Upchurch.

5. Our duties as Christian citizens in the matter of general education of the masses. Rev. H. W. Norris and J. D. Marcom.

6. How can we best enlarge and improve our Sunday-school work? S. S. Rogers and J. C. Burns, J. P. Massey and W. H. Burt.

7. 2 Cor. 5: 17, by Rev. Charles H. Utley.

8. The BIBLICAL RECORDER. Rev. I. T. Newton.

Let us meet promptly and ask the presence and aid of the Great Head of the church. Ex. COM.

Mecklenburg and Cabarrus Union.

Chaney's Hill, Sept. 28th and 29th.

The following queries are to be discussed:

1. Does the soul remain in the body after death? To open, Bro. F. M. Hinson.

2. Does the word "everlasting" mean everlasting? To open, Bro. E. H. Hinson.

3. Are our young people doing their duty as Christians? To open, Bro. J. W. Snider.

4. Are we doing our duty as Christians in behalf of the poor people in our land? To open, Bro. J. E. McCurdy.

5. What are the terms of discipleship? To open, Bro. A. W. Crabtree.

6. What is the relationship between preacher and deacon according to the New Testament? To open, Bro. W. T. Tolbirt.

J. O. ALDERMAN, *Secretary.*

Tar River Association.

Persons coming by way of N. & C. R. R. to the Tar River Association which meets in Scotland Neck, N. C., Oct. 11th, can make connection with train on Scotland Neck Road at Hobgood, except the 3 p. m. train from Rocky Mount to Norfolk, and 5 p. m. train from Norfolk to Rocky Mount.

Persons coming on these trains will be met at Palmyra by notifying us. It is desired that all persons contemplating attending this Association will notify us at once.

E. E. HILLIARD, *Chm'n Com.*

Caldwell Baptist Union.

Time—Friday before the fifth Sunday in September, 1894. Place—Mt. Zion.

Preacher—Rev. J. H. Nelson; alternate, Rev. J. B. Phillips.

PROGRAM.

1. What constitutes a call to the ministry? W. W. Conway.

2. Relation of church and pastor. J. R. J. Annas.

3. What does the Bible treat on the grace of giving? D. L. Miller.

4. What is the Bible teaching on baptism? W. L. Beach.

5. The proper attitude in prayer. Joe Powell, Jr. WALTER D. BLACK, *Clerk.*

Judge R. W. Winston.

A just judge. What higher tribute could be paid to a man? Judge Winston has been presiding over the Superior Court of this county for a week, and this is what all the people say of him—that he is a just judge. There is a divinity which hedges them about—the men who sit upon the rights of the people. The *Observer* gives its compliments to his honor. He has held the scales of justice evenly, like him who wears the white flower of a blameless life.—*Charlotte Observer.*

Mr. T. C. Harris of Raleigh announces in this paper that he is prepared to do map, plan, scenery and commercial engraving. Bro. Stringfield had the cut of the Baptist Female University done through him and our readers know it was well done. A good engraving establishment is needed in our State, and now that newspaper illustrations are becoming so popular, there is a field for it. Write to Mr. Harris.

We call attention to the advertisement of the Southern Building and Loan Association (Raleigh Branch). The Southern is sixty-six months old, and is the largest Association in America as well as the oldest in the South. We would advise those of our patrons wanting to save some of their earnings (and the only way to save is to make a beginning), to call on C. C. McDonald, Secretary and Treasurer of Raleigh Branch, and take five or more shares. You will never regret it. No better or safer investment is to be had.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

September.

King's Mountain—Thursday, Sept 20-23, with Shelby church.

Sandy Creek—Thursday, Sept 20-23, with Love's Creek church.

October.

Alexander—Thursday, October 4-6, with Mt Olive church.

Eastern—Tuesday, Oct 9-11, with Lisbon church, Sampson county, three miles from Garland on C. F. & Y. V. Railway.

Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.

Catawba River—Thursday, Oct 11-13 with Enon church, near Connelly's Springs in Burke county.

Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.

Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.

Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.

Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.

Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.

Montgomery—Thursday, Oct 18-20, with Mt Gilead church.

Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.

Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.

South River—Wednesday, Oct 24-26, with Mt Elam church.

Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.

Pee Dee—Thursday, Oct 25-27, with the church at Wadesboro.

South Fork—Thursday, Oct 25-27, with Maiden church.

Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.

West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.

Raleigh—Thursday, Nov 1-3, with Cary church.

Little River—Thursday, Nov 1-3, with Hector's Creek church, 16 miles south of Apex, Harnett co.

Brunswick—Friday, Nov 2, 3, with Long Creek ch.

Bladen—Thursday, Nov 8-10, with Gaines ch.

Union—Thursday, Nov 8-10, with Hopewell ch.

Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p. m. Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Swain (Indian) Big Cove, Friday before the 1st Sunday in October.

Carolina—Thursday, Oct 11-13, with Shaw's Creek church.

Transylvania, Little River, Thursday, Oct 11-13)

Liberty and Cashaway, Thursday before the 1st Sunday in October, at Union, 12 miles west of Murphy.

Western Convention, Oct 24-27, with Cleveland.

I have not been able to learn when the other Associations will meet. If meetings have been fixed in the above list, I should be glad to have the needed correction. C. DURHAM, *Cor. Sec.*

Raleigh, June 26, 1894.

(CONTINUED FROM THE FIRST PAGE.)

thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." We understand by this that we must not hesitate to make any sacrifice in order to be right with God. We must hold on to any sin no matter how dear it be to us. If it be to us as the right hand or the right eye, it must be put away if we would be in favor with God. The pruning process is necessary many times during life. "Wherefore, laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the pure milk of the word, that ye may grow thereby. If so be ye have tasted that the Lord is good." "And unto your faith add virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity." The Christian life is an active life. We must not only cease to do evil, but learn also to do well. Think right thoughts, and have a settled purpose and a high aim in life. "For as a man thinketh, so is he." "The mind is the standard of the man." A man is no bigger than his purposes, and these may be too low and even beneath our dignity as intellectual creatures and high destiny as immortal beings. Pursuits you know which are perfectly proper in creatures destitute of reason may be very culpable in those who not only have reason but are capable of enjoyments above the range of reason itself. A man should have noble aims and high ideals ever before him, even though his high ideals often mock him, and never praise or flatter him. They will help to develop and ennoble him. We want bigger hearts, bowels of compassion, big plans of missions and benevolence, large faith and bright hopes. Said Wolsey to Cromwell:

"Let all the ends thou aimest at be thy country's,
Thy God's and truth's; then if thou fall'st, O Cromwell,
Thou fallest a blessed martyr.
* * * * *
To thine ownself be true. And it must follow as the night the day,
Thou canst not then be false to any man."

Fill life with good deeds and noble purposes, for "we live in deeds, not years, in thoughts, not breaths, in feelings, not in figures on a dial. We should count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best."

"So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach the grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams."

A Vacation in North Carolina.

Dear Recorder:—I am just home from a month's trip to North Carolina and Virginia, the homes of my wife and myself previous to our marriage. Starting from Chattanooga, our first stop was in the city of Bristol, Tenn. and Virginia, where I was pastor of the First church from 1885 to 1891. The church here ranks among the strongest in the State. Rev. G. S. Williams is the efficient pastor. On an eminence overlooking the entire city is located the "Southwest Virginia Female Institute." The building is decidedly the best known to the writer in the South. These Bristol Baptists deserve great praise for the liberal part they have taken in this great enterprise.

From this point we went direct to Mt. Airy, the home of our earlier life, and still the home of our aged father and mother, the former eighty-nine, and the latter eighty-eight years old. It was our privilege to baptize our father into the fellowship of the Mt. Airy Baptist church before we left. He had been a professor for sixty years. Alas! how many of the Lord's children are asleep outside of any organized church.

While here we had the pleasure of meeting Rev. Rufus Ford of Newbern, N. C., who was supply for the church during the month of August. The days we spent together will never be forgotten.

From Mt. Airy we start to Martinsville, Va., by way of the "Pinacle," a beautiful little town just at the base of the famous Pilot mountain. Twelve years ago, we came from our home at Cascade, Va., and dedicated the Baptist church at this place. As there was a protracted meeting in progress conducted by our younger brother, C. C. Haymore, in which he had the assistance of Rev. J. H. Lamberth, whom we had known other years, we stopped over and spent a day and night. We have heard little if any better preaching than Bro. Lamberth did. God bless him: he is capable of doing great good. Our stay over for twenty-four hours at the Pinacle will be remembered as one of the bright places sojourned at in our earthly pilgrimage. The friends we made here from Wake Forest College will ever remain fresh in our memory. We hope to meet them again.

But we must go, and directly we are in Martinsville, the greatest tobacco town in the world for its size. We begin to feel at home, as in this county we were married and lived for seventeen years. After a little while we are off for the old country home. After a few days we feel as if we had only been away for a short while and were really back home.

The Pine Ridge Association is about to meet in its eighth anniversary—almost in sight. What an opportunity to see the people, as these were present from two to three thousand each day. This is the old home and church of the Taylor family, made famous as a family of preachers. The father, Rev. D. G. Taylor, and four sons and son-in-law are preachers. The father and the youngest of the sons have gone to their reward. Rev. J. Lee, the oldest, is pastor of the old home church.

What an opportunity this Association afforded us to meet old friends! This was a great meeting, and doubtless will never be forgotten. Of what was said and done we could say much, but we must close by stating we are back in Chattanooga looking after the affairs of the Central church. Our old friend and co laborer, C. G. Jones of the First church, is away on his vacation, and we cannot restrain a feeling of loneliness.

R. D. HAYMORE.

Chattanooga, Tenn.

Literary.

Sermons in Song is particularly well adapted for use in evangelistic services, its title indicating the nature of the hymns the book contains. It is edited by Grant C. Tullar and Isaac H. Meredith. (Chicago, Ill., Meyer & Bro.

The September number of the *Arena*, the most aggressive of magazines of political and social nature, contains an admirable article by Associate Justice Walter Clark of North Carolina on the election of Senators and the President by direct vote. We hope to review it later.

Honey Out of the Rock and *Little Branches* are two new song books. The former is compiled by W. S. Nickle and George J. Meyer, and contains a good selection of hymns and tunes, both and old, for use in gospel meetings and other religious services. The latter book is specially adapted for use in the primary department of the Sunday-school. (Chicago, Ill., Meyer & Bro.

The current *Century Magazine* comes with a wealth of illustrations and contributions, among which latter is some unpublished correspondence of E A. Poe, two entertaining and instructive papers pertaining to education, "School Excursions in Germany," by Dr. J. M. Rice, and "Playgrounds for City Schools." The fiction is by Mrs. Burton Harrison, Marion Crawford, George A. Hibbard, F. Hopkinson Smith and Miss Anna Fuller. "Open Letters" and "Topics of the Time" are always interesting.

Scribner's Magazine—that typical exponent of one of the greatest publishing firms in the world—comes to our table for the current month well laden with choice contents that cannot but be of pleasure and profit to the reader. The frontispiece, "An Unlucky Meeting," is fine. "Bar Harbor" is just such an excellent sketch as is characteristic of Mr. Marion Crawford. "A Third Shelf of Old Books" possesses unique attraction; "The People of the Cities" is another instalment of the "American type" series; the verse is good; the illustrations are up to the usual high standard.

As a monthly magazine for young folks, *St. Nicholas* fills its avocation. In the September number there are stories and sketches and articles of scientific and general nature, and some amusing verse,—good illustrations throughout. (The Century Company, New York), $3.00 a year.

Carmina for the Sunday school. Compiled and edited by Rev. L. W. Mudge, D. D., and Rev. H. B. Turner. A. S. Barnes & Co., New York.

As a general hymnal worthy of and suited to the occasions of Sunday-school life, this work is, so far as we are acquainted, without an equal. It possesses good and convenient shape, is well and neatly bound, and is excellently printed. The music accompanies the songs, all of which are of high order of merit.

Semple's History of the Rise and Progress of the Baptists in Virginia; by Rev. G. W. Beale. Richmond, Va., Pitt & Dickinson, publishers. Price, $1 50.

In Semple's History, Virginia has long had what North Carolina greatly needs—a chronicle of her Baptist rise and progress, a monument to Baptist piety and zeal, which might serve as conservator of other generations. In Beale's revision of Semple's noble work, Virginia has a model State Baptist history, a model that we hope will ere long inspire one of our several capable brethren.

It doesn't require an artist to make Virginia Baptist history interesting; it is interesting "in the rough," as Semple and Beale have preserved it; and to both the curious and the student it will prove very instructive.

Brethren Pitt and Dickinson and Beale and Virginia Baptists—at home and abroad—have our congratulations.

Before going on a sea-voyage or into the country, be sure and put a box of Ayer's pills into your valise. You may have occasion to thank us for this hint. To relieve constipation, biliousness, and nausea, Ayer's pills are the best in the world. They are also easy to take.

Liberty Union.

This Union will hold its next session with Reed's Cross Roads church, beginning on Friday before the fifth Sunday in September.

PROGRAM.

Introductory sermon by Elder John Summey.

1. What are the duties of deacons? Speakers—J. R. Miller and J. M. Bennette.

2. To what extent can church members gratify self without being disciplined? A. P. Snider and K. Morton.

3. What shall be done with a church-member who will not pay to support the gospel as the Lord has prospered him? Speakers—C. M. Wall and Thos. Carrick.

4. To what extent ought a church member to co operate with his pastor. Speakers—R. T. Hamner and J. M. Hilliard.

THOS. CARRICK,
H. SHEETS,
J. F. LANKESTER,
Committee.

Mothers! When Anything Happens

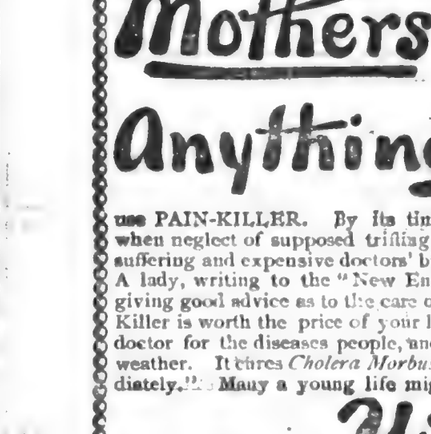
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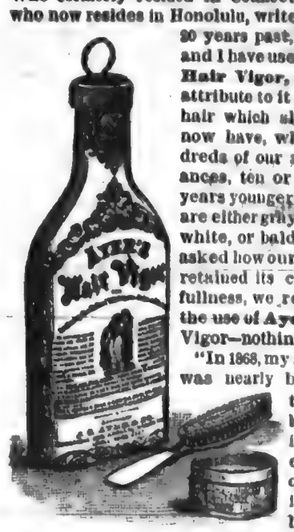
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I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine except King's Royal Germetuer. My health is better than it has been in thirty years.

I feel it to be my duty to say, also, that the effects of this remedy upon my wife have been even more signal and wonderful. She has been

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from nervous headache, neuralgia and rheumatism. In a period of thirty years she scarcely had a day's exemption from pain. A more

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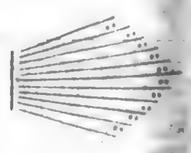
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and is as happy and playful as a healthy child. We have persuaded many of our friends to take the medicine, and the testimony of all of them is that it is a great remedy. J. B. Hawthorne, Pastor First Baptist Church, Atlanta, Ga.

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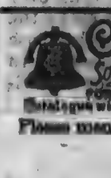
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Our Mississippi Letter.

Throughout our State there is the finest prospect for good crops that we have had for several years. Indeed several entire and partial failures had brought agricultural and financial prospects down to the very lowest point. No tobacco is grown in the State and the staple crops are corn and cotton, though more than ever before planters are diversifying crops and are growing everything possible for home consumption. In consequence of this prospect for good harvests, the people generally are full of hope and are in good spirits. This hopefulness was apparent in our recent excellent Convention in the little city of Winona, at which a large crowd gathered notwithstanding the prevalence of the great "strike" at the time. Since that time a revival spirit has characterized almost all of the churches. There are nine hundred or more churches in the State, and it is safe to say that during the past three months four fifths of them have held special revival services. Many of these have been meetings of unusual interest and power, and numbers have "put on Christ in baptism," many wanderers have been restored and members have been greatly refreshed and revived. Methodist and Baptists have been specially active in these revival efforts: the former have made a great deal more noise about what has been accomplished by their "church," the latter have made less fuss and have not so widely trumpeted their zeal, but have secured more solid and possibly larger numerical results.

Among the rural Methodist organizations principally the "holiness" people have been unusually active. In a few localities where they have secured a footing they have been rampant in their endeavor to create a wild excitement; and they have persuaded many to seek and profess to obtain the "second blessing" of perfect holiness. These meetings have been conducted principally by men and women who have left home and home ties and are wandering over the State delivering harangues to the people wherever they can find hearers. In some cases their meetings have been "confusion confounded," sometimes sixty shouting at the top of their voices at one time. Their victims are chiefly among the ignorant and fanatical of the Methodists, but they have secured some of a similar character from the Baptists. The leaders are woefully ignorant of the Bible except such passages as speak of "holiness," "perfection," etc, which are gathered together in their periodicals.

Is not this a "wind of doctrine," a delusions of the Devil, to lead astray the unstable and unwary?

PERSONAL MENTION.

We have recently lost a good man by removal from our State. Dr. J. H. Boyett, the able and genial Vicksburg pastor, has resigned his charge and goes to Georgetown, Ky. He was succeeding finely in his field, having gained such a hold upon the people of the "Hill City" that they paid him a larger salary than they had ever paid before, and larger perhaps than any other Baptist pastor in the State received. He will live in Georgetown and engage in evangelistic work for which he has peculiar gifts and in which he has been peculiarly successful.

Dr. Z. T. Leawell, the able President of Worthington Female Institute, Carrollton, has resigned the presidency of the Institute and is now ready for other work. He has been called to the pastorate of the Clinton church, but his decision has not yet been announced. It is hoped that he will accept this pastorate, for although it is one of peculiar importance and difficulty his friends feel that he is peculiarly qualified for filling it. Dr. Leawell has for some weeks been publishing in the *Record* a series of interesting historical papers, called "Sixteen Years Among Mississippi Baptists."

Rev. V. H. Nelson has been elected by the trustees to succeed D. Leawell in the presidency of Worthington Institute. Bro. Nelson is a man of energy and ability, wielding a fine influence throughout the fertile Yazoo and Mississippi Delta which is directly tributary to this school. The trustees, while regretting to lose Dr. Leawell, feel themselves quite fortunate in securing so excellent and able a successor. The prospects of the school seem bright. Will give you other items of interest later. CALAMUS.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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Southern Union, Eastern Association.

This body will meet with Shiloh church, Pender county, on Friday before the fifth Sunday in September, 1894.

Introductory sermon by Rev. M. C. Walton. The following are the

SUBJECTS FOR DISCUSSION.

1. What do we owe our children? Rev. W. L. Tart and Bro. H. A. Bland.
2. Am I my brother's keeper? Rev. S. D. Swaim and Bro. J. T. Bland.
3. What should be our interest in Home Missions? Rev. R. E. Poole and Bro. J. H. Forles.
4. The relationship between the Orphanage at Thomasville and our Baptist churches? Revs. J. T. Wooten and M. C. Walton.

SECRETARY.

When traveling, always take a cake of Johnson's Oriental Soap with you; diseases are often caught from using hotel soap. Sold by Jno. Y. MacRae, druggist, Raleigh.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR SEPTEMBER: BRAZIL.

"Proclaim the acceptable year of the Lord." Missionaries, 15; native assistants, 11; stations, 32; churches, 11; membership, 519; baptisms, 159. Contributions, $1,230.

STUDY TOPICS.—The future of Brazil among the world's great nations. The recent attempted revolution. Nominal religious freedom. Great need of missionary reinforcement. Bright outlook as in all Romish countries where the thoughtful are repudiating Catholicism.

The Need of the Nations.

What is the one great need of the nations? Doubtless the gospel; but the gospel as Christ, its founder, preached it, not by words only, but by works only. "If ye believe not my words, believe the works," said he.

In reading the life of the Son of God, as set forth in the Gospels, one is impressed with the fact of the Saviour's care for the whole being of man, body and soul. He was anointed to "preach the gospel to the poor," but also to "give sight to the blind," etc., and true to his divine character and commission, "he went about doing good;" the result being that "great multitudes followed him," and "he healed them all." He also sent out eighty-two men, and each and all of them were to "heal the sick" and "preach the gospel." He told his hearers of the "place" he was going to prepare for their future enjoyment; but he also pointed to the lilies, the sparrows, and the very hairs of their heads, to illustrate his Father's care for their perishing bodies in the here and now, and asked, "Are ye not much better than they?"

What a lesson, too, was and is conveyed in the case of the Good Samaritan, the priest and Levite, and the wounded man who "fell among thieves"! The priest and Levite so occupied with the spiritual needs of men as to "pass by on the other side" the wounded man! Strange to say, although he told the story of the Good Samaritan, and bade those not possessed of miraculous power to do as he did by using what they had, the Church of Christ has largely lost sight of that fact.

And yet the lesson has been before the church repeatedly, as in the experience of Dr. John Thomas, Dr. Carey's predecessor and co-worker in India, Dr. Peter Parker in China, Dr. David Livingston in Africa, as well as many more.

It is a matter for encouragement, however, that to-day the church is opening her eyes to these things, and that, instead of only forty medical missionaries the world over forty years ago, there are now some four hundred, eighty of whom are women.

And yet it may well be asked concerning them, "What are these among so many?" The working force is not more than three hundred and fifty among one thousand millions or more—an average of one to three millions—whereas in the United States there are over one hundred and twenty thousand physicians to sixty-five millions, or one to every five or six hundred.

We have our almshouses, hospitals, and lunatic asylums, but such places are not to be found in heathendom. In all China up to the present time not a single lunatic asylum exists, even as a Christian beneficence. Chained as dogs to a kennel, buried alive, or tortured is the lot of lunatics there. But some may ask, "What need is there for medical missionaries; have the heathen no doctors of their own?" Indeed they have doctors of a kind. The dark places of the earth," though, are still "the habitations of cruelty," and of such cruelty as may scarcely be mentioned, much less appear in print. Think of the amputation of a limb by means of a chopper, and the stump thrust into boiling pitch to stop the bleeding, and that all without ether or chloroform! Yet this is being done in Arabia. Think of a child's hand being cut off her body to make a broth for a dying parent! Yet this is done in Korea. Think of women, after maternity, being literally roasted for days before a fire until, as one lady missionary in Siam testified, "this woman's body looks like roasted pork." Think, again, of the witch doctor in Africa, who does not attempt to cure disease, but only to find out who caused it, and then tortures that one in a variety of ways, —by slow roasting for forty hours; by being cut in pieces while yet alive and fed to fishes; or "staked out" on the ground near ferocious animals or ants, who eat the flesh off the body, but not too quickly, life generally lasting for forty-eight hours! Yes, they have *doctors* indeed—doctors with a vengeance! So thousands, yes, millions, perish year by year. Think of the poor creatures in China rubbing images of mules or other animals into holes, as they seek in vain to get relief from their pains by applying the affected part of the body to the corresponding part of the animal in the market place.

Think of a so-called "doctor" in India rubbing the ends of the broken bones in a poor girl's leg daily to effect a cure! Of a man in North Africa, suffering from rheumatism, having a hole burned through his foot with red-hot irons "to let the disease out!"

Does it not make one shudder to hear of these things? If so, what must it be to suffer and bear them? And thousands upon thousands are sending up their cries to heaven for relief for their pains.

Space will not permit further dilation upon this aspect of the subject; enough may have been said, however, to show even persons of only juvenile years and intelligence that the man or woman who can go to these people with the knowledge and relief afforded in Christian lands by scientific medicine can and will exert a power and occupy a place that nothing short of the miraculous could give them; indeed, the practice of surgery and medicine is to them miraculous. To give a person sight who has been blind for twenty years or more, to put a patient to sleep, remove a tumor of thirty or more pounds in weight, or a diseased and rotting limb, certainly is to work miracles in their sight.

No wonder that where the missionary who only went with "the Word," even though it be the Word of God, could not get an entrance among the people, and would be driven out, the man who went with healing for the poor suffering body was welcomed by all, and his message also received.

How can they do it? is a question that has often occurred to the mind of the writer concerning those who go out to these lands and find themselves surrounded by scores or hundreds of poor suffering ones to whom they can afford no relief as they clamor for it. True, they can tell them of that "land beyond," where "there shall be no more pain"—blessed truth to us!—but what to those people? They know nothing, they care nothing about a future state; they do care about the present one, and they may well ask those who tell them of the future, "Why not give some of that promised relief here and now?" This the Saviour did.

How can they tell these people of the Saviour who went about "healing all manner of diseases," and yet do nothing to relieve their pains? Surely they must omit references to such experiences in the Saviour's life, and not tell of the care of the Heavenly Father, who feeds the birds and clothes the lilies. To be in the midst of such suffering and be unable to relieve it must surely be the most excruciating torture to the heart of a truly Christian man or woman, while to go among such sufferers, dry their tears, cure their diseases, relieve their pains, and save their lives is a luxury angels would like to enjoy.

How can they do it? Well, many of them cannot stay long at it. They return back home to get the knowledge and means to give relief, as many known to the writer have done, and then they gladly go back again to their fields of labor. Not only so, but think of the missionaries themselves, hundreds of miles from a doctor, wives and children with them. How much of time and money has been sacrificed and valuable lives lost cannot here be told. The trading companies of Africa, or India, or China see to it that their employees are medically provided for, and the Chinese government pays large salaries to physicians to care for only four or five of their European or American agents stationed at a port. Shall the children of the world be more pitiful, as well as more wise, than the children of light?

How can they do it? may also be asked concerning those who turn a deaf ear to the calls made upon them to "help the helpless." How can they live in luxury, adorned with diamonds, and hoarding their wealth, and know of this terrible suffering and need, and neither give nor do anything to stop it, and yet call themselves Christians, followers of him "who, though he was rich"—how rich!—"yet for our sakes became poor!" How will they meet him by and by and hear the welcome "Come ye blessed. I was sick, and ye visited me!" "Will they hear those words?" may well be asked.

In view of the facts herein stated, it is evident that many thousands of lives have been lost, in addition to all the suffering endured, that might have been saved by the use of such means as we have in our possession. The question arises, "Who is responsible? and of what crime are they guilty?"

There are many who will ask and argue as to the future fate and state of the heathen who will not lift a finger to alter and ameliorate their present terrible suffering. What a mockery! Let us leave the future with him who has said, "Go, preach the gospel to every creature;" but meantime let us preach, and teach, and heal even as he and his disciples did; so shall we really "follow him," and become "fishers of men."

Is it not passing strange that, in view of these facts, teachings, and truths, that in all "this round world" there does not yet exist a medical missionary college where young men and women can be fully trained and educated? It is hoped, however, that this will not long continue; some are hoping, working, giving, and praying to this end; and surely he who has touched such hearts so to do will also touch other hearts who may give of their wealth to this end.

We have our many theological seminaries and various other schools for Christians of different denominations, and yet not one medical missionary college for all of them. Will you not help by your prayers, and ask, "Lord, what wilt thou have me to do?" and "whatsoever he saith unto you, do it."—*Geo. D. Dowkontt, M. D., in Missionary Review.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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For Baby's Skin Scalp and Hair use Cuticura Soap



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"All About Baby's Skin," mailed free.

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DR. R. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing Insanity, Misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-Indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantee issued by agent. WEST'S LIVER PILLS cure Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.
GUARANTEES issued only by
JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. No. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 26 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*5 00 p m
Ar. Raleigh	4 05 p m	6 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	9 35 a m
Lv. Winston-Salem	*6 05 p m	*9 40 a m
" Greensboro	7 35 p m	9 45 a m
Ar. Salisbury	9 08 p m	10 35 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 50 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 30 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	5 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 30.	DAILY. No. 12
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 30 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	5 50 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		3 50 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	1 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	†1 40 p m
Lv Goldsboro	*5 00 p m	*3 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.30 a m and 5.30 p m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 p m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 carry solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro

SOL HASS, Traffic Manager. W. A. TURK, Gen. Pass. Agent. Washington, D. C. Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN HILL, Receiver.

CONDENSED SCHEDULE.

In effect June 24, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 37 a m	.....	.....
Lv Fay'ville Junc	10 39 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	3 16 p m	.....	.....
Lv Greensboro	3 55 p m	.....	.....
Lv Stokesdale	4 48 p m	.....	.....
Ar Walnut Cove	4 90 p m	.....	.....
Lv Walnut Cove	4 38 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bonnetsville	.....	7 15 a m	.....
Lv Maxton	.....	8 15 a m	.....
Lv Red Springs	.....	8 50 a m	.....
Lv Hope Mills	.....	9 29 a m	.....
Ar Fayetteville	.....	10 02 a m	.....
Lv Bonnetsville	.....	.....	8 50 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	10 65 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 05 p m		
Lv Climax	1 20 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 48 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 53 p m	
Lv Maxton		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 20 p m
Lv Greensboro			2 30 p m
Lv Climax			3 15 p m
Ar Ramseur			3 35 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.			No. 134*.
*8 45 p m	Lv	Norfolk (via S A L)	Ar	*11 45 a m
8 35 p m	Lv	Portsmouth	Ar	11 35 a m
9 54 p m	Lv	Suffolk	Lv	11 04 a m
10 30 p m	Lv	Franklin	Lv	10 30 a m
10 52 p m	Lv	Boykins	Lv	10 07 a m
11 20 p m	Ar	Weldon	Lv	*9 25 a m
11 30 p m	Lv	Weldon	Ar	9 20 a m
12 50 a m	Ar	Henderson	Lv	7 52 a m
2 05 a m	Ar	Raleigh	Lv	6 30 a m
3 20 a m	Lv	Raleigh	Ar	4 15 a m
3 40 a m	Lv	Sanford	Lv	4 10 a m
4 23 a m	Lv	Southern Pines	Lv	3 20 a m
5 20 a m	Ar	Hamlet	Lv	2 35 a m
5 43 a m	Lv	Rockingham	Lv	2 15 a m
6 30 a m	Lv	Wadesboro	Lv	1 42 a m
7 15 a m	Ar	Monroe	Lv	1 00 a m
8 40 a m	Ar	Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.			No. 38.
*8 30 p m	Lv	New York (PRR)	Ar	6 55 a m
11 38 a m	Lv	Philadelphia	Ar	3 45 a m
2 20 a m	Lv	Baltimore	Ar	12 05 a m
4 00 a m	Lv	Washington	Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line)	Ar	6 50 p m
9 25 a m	Lv	Petersburg "	Ar	5 50 p m
11 27 a m	Ar	Weldon "	Lv	*4 37 p m
*8 00 p m	Lv	New York (PRR)	Ar	7 43 a m
9 10 a m	Ar	Portsmouth	Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R)	Ar	1 35 p m
7 00 p m	Lv	Baltimore (Bay Line)	Ar	7 00 a m
8 30 a m		Portsmouth "	Lv	46 00 p m
*7 00 p m	Lv	Washington, N & W S S Co	Ar	6 30 a m
8 00 a m	Ar	†Portsmouth	Lv	5 30 p m
†9 00 a m	Lv	Norfolk, via S A L	Ar	†6 00 p m
9 15 a m	Lv	Portsmouth "	Ar	5 50 p m
9 54 a m	Lv	Suffolk "	Ar	5 14 p m
10 58 a m	Lv	Boykins "	Ar	4 06 p m
†11 48 a m	Ar	Weldon "	Lv	†4 23 p m
†11 54 a m	Lv	Weldon "	Ar	† 6 p m
2 09 p m	Lv	Henderson "	Lv	†1 14 p m
†4 07 p m	Ar	Durham "	Lv	†10 55 a m
†8 30 p m	Ar	Raleigh "	Lv	†11 25 a m

No 42.			No 36.
†10 15 a m	Lv	Raleigh	Ar †6 00 p m
1 48 a m	Lv	Sanford	Ar 4 30 p m
12 43 p m	Lv	Southern Pines	Ar 3 35 p m
1 45 p m	Ar	Hamlet	Lv 2 35 p m
12 25 p m	Ar	Rockingham	Lv 2 01 p m
3 03 p m	Ar	Wadesboro	Lv 1 35 p m
3 57 p m	Ar	Monroe	Lv 12 30 p m
4 45 p m	Ar	Charlotte	Lv 11 40 a m
3 06 p m	Ar	Laurinburg	Lv 1 07 p m
†3 29 p m	Ar	Maxton	Lv 12 58 p m
6 25 p m	Ar	Wilmington	Lv 10 30 a m
2 30 p m	Lv	Hamlet	Ar 1 47 p m
3 57 p m	Ar	Gibson	Ar 1 20 p m
3 21 p m	Ar	Bennettsville	Lv 12 58 p m
4 12 p m		Darlington	Lv 12 02 p m
5 27 p m		Chester	Lv 10 47 a m
*8 45 p m		Charleston	Lv 7 30 a m

Train No 35 connects at Weldon with Through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York and at Atlanta for all points South and South west.

*Daily. †Daily except Sunday. ‡ Breakfast. ¶ Dinner.

For information relative to schedules, &c., apply to TICKET AGENT, or A. J. CLINE, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen'l Manager.
C. T. MYERS, Gen'l Pass. Agent.
E. J. ANDERSON, Gen'l Tkt. Agt.

From John Manning, LL. D., of Chapel Hill.

Editor Recorder:—In your issue of the 5th inst., appears the following:

"K. G. Averitt has replied through the *Progressive Farmer* to Dr. Taylor's articles on State aid. So has Dr. Manning in the *Observer*.—*Charity and Children.*

You mean these children have had something to say on the subject. We are sure neither of them has attempted to refute or answer any argument in Dr. Taylor's entire article. Mr. Averitt made a puerile 'plea for higher education,' holding that Dr. Taylor didn't wish the University to be endowed; Dr. Manning overlooked the fact that Dr. Taylor's argument on the question of the State and religion is based on the Constitution, not on what Dr. Taylor as a Christian gentleman would have taught in every institution."

My article in the *News and Observer*, to which you allude in the above, was based entirely upon our Constitution and laws. I did not quote the articles of the Constitution, but I stated that our Constitution and laws contained certain provisions. Does any one controvert it?

Art. 1, Sec. 26, of our Constitution is the article on religious liberty: "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences, and no human authority should in any case whatever control or interfere with the right of conscience."

Sec. 27 of the same Article reads: "The people have a right to the privileges of education, and it is the duty of the State to guard and maintain that right."

So you see, religious liberty and State education go hand in hand in the Declaration of Rights. The State must not interfere with the one, and must maintain the other.

Art. 2, Sec. 24: "Each member of the General Assembly, before taking his seat, shall take an oath," &c., to support the Constitution, &c.

Art. 3, Sec. 4: "The Governor must take oath," &c.

Art. 6, Sec. 2: No man can vote until he registers; no one can register unless he takes an oath.

Sec. 4: *Every officer*, before entering upon the duties of his office, must take an oath, which oath closes with the words "so help me, God." This applies to all State and county officers.

Sec. 5: "The following classes of persons shall be disqualified for office. First, all persons who shall deny the being of Almighty God," &c.

Art. 1, Sec. 1: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be encouraged."

What religion is here referred to, Buddhist, Mahommedan, or Christian? Certainly Christian. What schools? Certainly the Public, for this is the Article establishing the Public schools, the University, &c.

Art. 11, Sec. 7: "Beneficent provision for the poor, the unfortunate and orphan, being one of the first duties of a civilized and *Christian* State, the General Assembly shall," &c.

By these several sections of the Constitution, not only is Almighty God recognized and his aid invoked, but no one who denies his being is qualified to be elected to any office, and the Constitution declares the State to "be a civilized and Christian State."

How, then, can it be an invasion of religious liberty, under our Constitution, to teach the being of Almighty God, and man's relation to him, which is religion, or to teach Christianity in the Public schools? And can the Public schools be colorless as to *religion?*

This colorless religion argument not only drives the Bible and Christianity from the Public schools, but all chaplains from the army, the navy, the penitentiary, poor-house, and from all asylums and all reformatories maintained at the public expense.

I am not concerned with what Dr. Taylor as a Christian gentleman would have taught in every institution, but I am concerned to prevent the assassination of our Public schools, from the University down to the common schools, by excluding the Bible and Christianity from them, under the pretense that teaching them violates the great principle of religious liberty as declared in our Constitution.

The descendants of the sturdy Baptists who helped to frame our ship of State must be greatly shocked to learn that their ancestors had done their work so poorly.

I am concerned, greatly concerned, that the good name and fame of North Carolina shall not be imperilled by this untimely attack on her Public schools and on her ancient University. This campaign against higher education is without a parallel in the history of Protestant civilization, is against public morals, and, if successful, fatal to the growth and material development of the State.

Our Constitution, instead of prohibiting, enjoins the teaching of the being of Almighty God and of Christianity in our Public schools. There can be, therefore, no conflict between them and "what Dr. Taylor as a Christian gentleman would have taught in every institution." The good Doctor, therefore, may rest in peace. Thus far I have quoted only from the Constitution.

The statutes avoid all contracts made on the "Lord's day, commonly called Sunday," in a man's ordinary calling, requires all jurors to take an oath, and disqualify any person from being a witness who does not believe in the existence of Almighty God, and in a state of rewards and punishments. The State has no right to control religious opinion or belief—a man may believe or disbelieve what he pleases, but the State does control conduct, and *compels* all to obey the laws.

It tolerates all religious belief. It does not surrender its distinctive Christian character.

It can make no laws to aid any particular denomination or creed, but it announces its belief in the being of Almighty God and in our Lord Jesus Christ, by requiring every voter, juror and witness to invoke His aid, and declares that no one who denies His being can be eligible to office, and commands every one to a decent observance of the Lord's day.

Dr. Taylor's paternal argument is as completely at variance with our Constitution and laws as this "colorless religion argument," but I cannot consider it now, as this paper is already too long.

The Constitution cannot be amended except as provided in Art. 13, Secs. 1 and 2, and can any sane man expect to get a two thirds vote of each House of the General Assembly to call a Convention, or a three fifths vote of each House to amend the provisions I have quoted.

If Dr. Taylor is to be judged by his pamphlet, I fear that he has not been with us long enough either to understand the conservative, religious character of our people, or to be proud of our traditions, or to love our Constitution.

In conclusion: Is it not a little remarkable that for one hundred years, no such argument against our Public schools has been suggested, and that it has been left to the Rev. Dr. Taylor, President of Wake Forest College, to make it professedly in the interest of the non-Christian classes of our citizens, who are making no complaint themselves, and who are heartily supporting all of our Public schools, and particularly the University.

The Doctor calls loudly for some Jew or Turk to test the question in the courts, but he will have to look elsewhere for his plaintiff. Yours, &c., JOHN MANNING.

Chapel Hill, Sept. 10, 1894.

Roxobel Church

Dear Recorder:—We had a very precious meeting here last week, and had a time of refreshing from the Lord's presence.

We met in gracious weather, and though brethren had their fodder to pull, yet most of them contrived to do that in the morning, and attend our meeting evening and night—"diligent in business, serving the Lord."

Through the labors of our Ladies' Aid Society, we had a pleasant church to meet in. We have remodelled the interior, have a chancel with stately columns and lofty arch painted in marble, have made anew the benches, and painted the church outside and in, and now we have a comely and comfortable place of worship, an amiable tabernacle. The ladies had just laid down the carpets and put matting in the aisles. The latter is not so much a luxury as a necessity. I have heard of a country minister in Scotland who, when visiting at the farm house of one of his parisioners one night, was asked by the farmer's wife if he would read and pray with the family and farm-hands before supper or after. He said he would just go on with the exercises, and if she would go into the kitchen and be getting ready, he would know when to stop by the *skirling* of the frying pan. That is something like the manner in which many of the brethren know when to worship in the church. When they meet under the big oak on Sunday morning, they have much to say to each other. It is true we have a good bell to announce that service is about to begin, but somehow they have got so used to the bell, it doesn't impress them, and then there is always just another word to say on the crops or the "silver question." But when they hear the "skirling" of the first hymn, then they form procession, and up the aisle they march, in Indian file and heavy tread, the oldest brethren heading straight for the "amen corner," and you can imagine it is disturbing to the worship. The broadest limits and even plain speaking couldn't suffice to work a change, so the ladies thought the best way to take the wind out of their sails was to put down thick matting in the aisles.

Our dear Bro. Saunders of Murfreesboro was with us and preached the gospel faithfully and powerfully. Our young Timothy, "my own son," also came in from a meeting at Rolesville before the end, and was right helpful in our meeting. It was a happy meeting and the Lord was present with us—"not by might, nor by power, but by my Spirit, saith the Lord."

It was bright sunshine last Sunday morning, the banks of the brook lined with trees and eager spectators, and under skies of azure beauty I baptized thirteen. One was restored, and about half a dozen others professed, some of whom, at least, will be baptized. Faithfully yours,

ARCHIBALD CREE.

Roxobel, Aug. 31, 1894.

A lot of English fanatics are reported to have come to America to investigate the charges of the Wells woman of cruel treatment of the negro at the South. They came persuaded that the women had told the truth; but it will make little difference at what conclusion they come to. We do not want fanatics and lunatics among our citizens.

The record for a mile in harness was lowered to two minutes, one and a half seconds last week at Terre Haute, Ind., by Robert J, pacer. The trotting record for one mile is two minutes, four seconds; and is held by four horses. The trans Atlantic record has been broken several times lately. It is now held, going and coming, by the *Lucania*, whose time was five days, eight hours and twenty-five minutes.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Marion ch, Green River, $3.09; Caldwell Co Asn, 6.60; Yancey County Asso. 1.75; Swift Creek ch, Raleigh, 1.16; Wake Forest ch, 5.38; Winston ch, W Chowan, 6 07; Trading Ford ch, So Yadkin, 2.18. Total, 25.06. Previously reported, 7,666 24. Total this year, 7,691.82.

Foreign Missions—Rutherfordton SS, Green River, $1.50; Christian Harbor ch, W Chowan, 4.00; Yancey Co Asso, 1.05; W M S, Saddle Tree ch, 4.60; Elizabeth City ch (debt), 5.60; Whiteville ch, 5.00; Murfreesboro ch, 9 75; Aulander ch (Britton's salary), 25.00; Wake Forest ch, 2.35; Wake Forest Sunbeams (debt), 10.00; Winton ch, West Chowan, 5.92; W M S, Maxton ch, 3 48; Moravian Falls ch, Brushy Mountain, 12 50; Trading Ford ch, So Yadkin, 5.00; Pilot Mountain Asso, 62.25. Total, 157.95. Previously reported, 3,476.25. Total this year, 3,634.20.

Home Missions—Chapel Hill ch, Mt Zion, $4 22; Caldwell Co Asso, 2 00; Wake Forest ch, 3.79; Wake Forest W M S, 14.10; Winton ch, West Chowan, 4.73; Burlington ch, 10.00; Trading Ford ch, So Yadkin, 6 00; Pilot Mtn Asso, 13.80. Total, 58.04. Previously reported, 1,473.62. Total this year, 1,533.26.

Education—Caldwell Co Asso, $2 00; Clinton ch, Sampson C5, 2.30; Aulander ch, 5.90; Trading Ford ch, So Yadkin, 5.00; E B Stradley, Treas W B Convention, 6.36; Wake Forest ch, Central 1.14; Corinth ch, Tar River, 1.00 Dr R D Fleming, Warrenton, 25.00; Pilot Mtn Asso, 97.09. Total 145.79. Previously reported, 1,886.99. Total this year, 2,032.78.

Orphanage—W M S, Bladen Union ch, Cedar Creek, $3.00; Yancey Co Asso, 3.54; S S, Aberdeen ch, 1.77; Aulander S S, 10.00; S S, Wake Forest ch, 2.00; Winton ch, W Chowan, 5.48; Pilot Mtn Asso, 17 84. Total, 42 63. Previously reported, 607.38. Total this year, 650.01.

Students' Aid Fund, Louisville—W M S, Buckhorn ch, W Chowan, $2.50.

CORRECTIONS: In report dated Sept 1, Goldsboro ch should have been credited with $3.35 for the Foreign Mission debt instead of $3.27.

The amounts credited to Smithfield church for Home and Foreign Missions should have been credited to the W M S.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, S pt 15, 1894

TALKS WITH MOTHERS.—No. 2.
FEEDING THE BABY.

Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and scientists who have analysed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

For convalescents, consumptives, dyspeptics and the aged, Mellin's Food is also of incalculable value. It is a food, not a medicine, and the system receives the nourishment it demands for its daily needs. For those severely ill Mellin's Food will sustain the failing strength and promote a speedy recovery when convalescence has been established.

◆ GIVE THE BABY ◆

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Perfect Substitute for Mother's Milk.
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THE SOUTHERN.

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NEWS OF THE WEEK.

State News.

Concord is now lighted by electricity.

Negroes have been fighting about a chapel in Charlotte. It is called Clinton chapel.

Dr. F. T. Fuller, who for many years had been assistant at the State Asylum for the Insane, died the 14th.

A vigorous meeting of the State Road Improvement Association was held at Charlotte last week. A full report will be given our readers.

Judge Connor declares he will not act as a Supreme Court Justice if elected on a Populist nomination. That party will put up another man.

A second telephone exchange has been established at Raleigh. The efforts of the Raleigh Chamber of Commerce to get property insurance rates lowered are to a degree successful,

Many improvements are to be made at the Institution for the blind situate at Raleigh. Mr. B. F. Montague, Chairman of the Trustees, and Mr. J. A. Briggs are now at the North visiting famous institutions of the kind.

Davidson College opened last week with 115 students. Elon has 100. The latter is co-educational. Peace Institute opened with a flattering attendance of boarders. The number of students is near 100 according to the papers.

State Vetenarian, Dr. F. P. Williamson of Raleigh, was lately called to Salisbury to investigate the causes of the deaths of nearly thirty cows in that community. He stated that bad water to the pastures was the cause, not anthrax, the disease of which they died. Any kind of water will not do, he wisely says.

General News.

Vanderbilt is going to build a railway in order to get the lumber on his estate at Biltmore to market.

Gov. Northen of Georgia will become head of an immigration business when his term as Governor expires next October.

The celebrated Lexow committee has resumed investigation into the vice and crime permitted by New York police. A general renovation of the city government is hoped for.

MARRIED.

HARRIS—MORGAN—On Sept. 2d, at the residence of Seth Morgan, Esq., near Elizabeth City, by Rev. Thos. G. Wood, Mr. Dennis P. Harris and Miss Susan E. Morgan.

HATHCOCK—CORZINE—On Sept. 9th, 1894, at the residence of the bride's mother, at Big Lick, N. C., by Rev. P. G. Hartsell, Mr. W. C. Hathcock and Miss Lillie Corzine.

ROBINSON—MATHEWS—On Sept. 5th, 1894, at the residence of Mr. L. R. Mathews, in Duplin county, by Rev. A. A. Butler, Mr. C. I. Robinson and Miss Lena Mathews.

WEEDON—OLIVE—On Sept. 5th, 1894, near Staley, Randolph county, N. C., by Rev. O. T. Edwards, Mr. Charles F. Weedon of South Boston, Va., and Miss Emma J. Olive.

NORMAN—BOOKE—On Aug. 22, 1894, at the First Presbyterian church in New Orleans, by the Rev. Dr. B. M. Palmer, Mr. W. A. Norman of North Carolina and Miss May D. Booke of Lousiana.

DIED.

NORMAN—Mrs. L. W. Normon departed this life on Sept. 10th in Hertford.

A FRIEND.

ALLEN—Sister Mary R. Allen died at the home of her son-in-law, Rev. J. H. Vernon, in Pollocksville, Sept. 7th, 1894, in the sixty-fifth year of her age. The summons came suddenly, but she was ready. For about forty years she had been a servant of the Lord, true and faithful. Her remains were laid to rest in the family burying ground at her old home near Milton, Caswell county. A good woman has gone to her reward.

J. R. JONES.

Milton, N. C., Sept. 10, 1894.

SMITH—On Monday night, August 27th, 1894, near Jersey Baptist church, in Davidson county, N. C., Charles Smith quietly and peacefully fell asleep in Jesus, at the advanced age of nearly eighty-five years. He was a member of Holloway's Baptist church nearly fifty years, and for many years a deacon in that church. For the last ten or twelve years his membership was at Jersey. He was a church member from 1833 to 1894, sixty-one years. Uncle Charlie, as we younger brethren were accustomed to call our dear old brother, was in many respects a model church member, always present, when able, and attentive to his duties, a gentle husband, a kind father, a good neighbor, and a devout Christian gentleman. Bro. Smith lost his sight two or three years before his death; his general health also gave way, and for months he was a great sufferer, yet he bore his afflictions with Christian fortitude, never at any time uttering a word of complaint, but often expressed himself as ready and waiting to go at the Lord's will. He left two sons and three daughters and several grandchildren and a large circle of friends to mourn their loss.

Miss Bettie, his youngest daughter, was his constant attendant and patient, faithful nurse.

After a funeral sermon by the writer, Aug. 29th, his body was quietly laid to rest beside his wife, who had gone before some eighteen years. Peace to his ashes as he shall sleep in the Jersey churchyard till the morning of the resurrection.

THOS. CARRICK.

Tributes of Respect.

WHEREAS, It hath pleased our kind, loving Heavenly Father in his inscrutable wisdom to remove from our midst by death our esteemed and much loved brother, Augustus H. Stephenson, and called him as we believe and trust to a home of rest in the bright mansions above prepared by the dear Saviour he so much loved to honor in his long Christian life; therefore

Resolved 1. That we, the Robert's Chapel Sunday-school, of which he was an honored member and faithful teacher, bow in meek and humble submission to this dispensation of divine wisdom and goodness, and say thy will be done.

Resolved 2. That while we deeply mourn this loss to us, and shall miss him in the church as teacher, friend and neighbor, still we weep not as if he had died without hope.

Resolved 3. That we extend to his bereaved family our Christian sympathy in this hour of great trial and grief to them.

Resolved 4. That a copy of these resolutions be spread upon the minutes of the Sunday-school, a copy sent to the family of the deceased, and also a copy be sent to the BIBLICAL RECORDER, and the *Patron and Gleaner* for publication.

D. N. STEPHENSON,
STARKEY BRITTON,
MISS MOLLIE BOONE,
MRS. SUSIE STEPHENSON,
J. G. JOYNER,
Committee.

WHEREAS, God in his wisdom has seen fit to remove from time and labor to his reward our beloved pastor, John C. Wilson, who died July 1st, 1894, we, the members of Mt. Pisgah church, Chatham county, N. C., who have been under his pastoral care for twenty-four years, deem it proper to pay this tribute of our esteem to his memory.

Resolved 1. That by his death we have lost an able and faithful minister, a brother of rare goodness and humility, who had in deed and in truth the Spirit of Christ while following his example and serving his cause as a minister for forty-five years, combining as he did an untiring perseverance with a Christian manhood.

2. That as a minister he was firm and bold in defense of our Baptist faith, yet courteous and dignified toward all, exhibiting a character so genial, so earnest, so sympathetic, that he commended his life to all and endeared himself to the most humble as well as to the cultured.

3. That though a man plain of speech and purpose, and quiet and domestic tastes, and having a deep sense of the responsibility he was under to preach the Word, to use the talents entrusted to him, he has accomplished a work which eternity alone will reveal, a work for which he labored and prayed through early disadvantages and discouragements till he grew to the full stature of a man in Christ, wielding a power for good which his early efforts could not promise, for some jeered at him, saying he had never been called, but had answered another's call; but he grew by labor and became one among the most useful country pastors of our denomination, beloved and honored by the learned and the unlearned for his piety, his masterly control of his tongue, his energy and solid worth.

4. That we regard his life and labors as an exemplification of the power of Christian growth, consecration and faithfulness. Verily he served his generation with full purpose of heart, and his works do follow him. May we follow his example.

5. That a copy of these resolutions be sent the bereaved family, one be furnished the BIBLICAL RECORDER with request for publication, and one spread on our records.

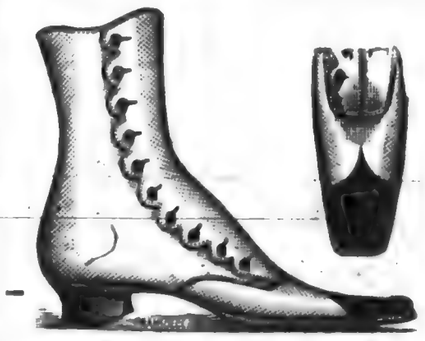
Done by order of the church Saturday, Aug. 25th, 1894.

C. R. SCOTT,
HARMON SEARS,
H. M. CATES,
Committee

William's Mills, Aug. 25, 1894.

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NOTICE

Having qualified as the Administrator of the estate of John Harwood, deceased, late of Wake county, this is to notify all creditors of said estate to present their claims to me at Vass, Moore county, N. C., on or before the 18th of August, 1895, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment to

GEORGE B. HARWOOD, Adm'r.

August 18th, 1894.

The Home Circle.

He Chose This Path For Thee.

He chose this path for thee,
No feeble chance, nor hard, relentless fate.
But love, His love hath placed thy footsteps here;
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear;
Yet tenderly He whispers, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well He knew sharp thorns would tear thy feet,
Knew how the branches would obstruct the way,
Knew all the hidden dangers that thou wouldst meet,
Knew how thy faith would falter day by day;
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee,
And well He knew that thou must tread alone!
O'er rocky steeps and where dark rivers flow,
His loving arm will bear thee all the days;
A few steps more and thou thyself shalt see
This path is best for thee.

—Selected.

"Simple Jamie."

On the outskirts of one of the suburbs of Glasgow, Scotland, there is a little settlement of houses, to which an old man called "Simple Jamie," is an oft-time visitor.

He is the last of his family, and his parents' friends welcome to their homes and care this old simple-minded man whenever he chooses to claim from them food and shelter. For some weeks he had been expected on his semi-annual visit to his birthplace, when at nightfall, he at last appeared at the door of one of the most comfortable of his many homes.

"You are welcome, Jamie boy. Come in," they exclaimed, as the old man remained standing in the doorway, evidently uncertain what to do.

"Is he here, has he been here?" he eagerly asked.

"Who, Jamie, who?" they as anxiously inquired.

"Why the Lord o' us all, dinna ye ken?"

"He, O yes, he has been here," they replied. "Everything has gone well with us; the crops were good; we have made ourselves more comfortable, we have had no sickness, nor had trials; and are having good times."

"But have ye 'ad na trials, na sorrows?" he anxiously continued, "for if na I canna bide where the Lord's na been sa lang; I'll sup wi ye and then go on, until I find him. If ye have na sorrows ye have na been close biding wi the Lord. Can I find him nearabout in ony home o' trials?"

"Yes," they told him, a brother's home had known much of sorrow; sickness, death, and financial losses had been his. So thither the old man directly went, and carried the true prophet's blessing, as he helped these burdened ones to find the Master's spiritual presence in their earthly crosses.

"It is better to go to the house of mourning, than to go to the house of feasting," are mysterious, divine words, from which the human heart shrinks, because it cannot change the conditions, and ofttimes will not say, "Thy will be done." Sorrow ought to be keys of helpfulness and sympathy, with which we are unlocking the complications and needs of other lives; but practically few of us are strong and brave enough in our sorrows to feel safe in going to the house of mourning with an acceptable message, as did this Scotch Jamie. There is no Christian duty more sadly neglected than this of being trustfully cheerful, even happy, in sorrow.

This is no paradox. The Lord's pax vobiscum can come to one as surely on the verge of a torrent as by a singing brooklet. We make our peace by a steadfast gaze into the character and life of the Crucified, who discerns the appointed "need-be" of every trial, and who has himself promised to abide with us even unto the end.

"What have I done to deserve all this!" is an exclamation of torture often heard in the house of mourning; as if it were so much sin! You are not in bitter trial, my friend, because the Father has come to you with a burden of sorrow as an exact reward for your many transgressions. You have given yourself and yours to Him, and now are no longer your own, and He is only doing as seemeth eternally, endlessly good for you. Your poor heart is flesh and blood, and so human! when it is bruised! But sometime you will see that in the bitterest earth-trial you might have said: "He doeth all things well, I cannot see, but I believingly trust and wait."

"Prepare thou me for what thou art preparing for me," was a petition which Frances Ridley Havergal early learned to offer; and if we, too, could breathe this prayer as the waves and billows of human sorrows o'er us roll, how much more of consistent service could we offer our Lord as we come forth from our bereavements.

Broken and emptied vessels
For the Master's use made meet.

Cannot we sufferers take God's message to us in the sweet, childmindedness of simple, but believing Jamie, and from it glorify anew this religion of ours by a closer biding with the Lord in all our sorrows!"—*Marian Charles, in Interior.*

H. Heineman, Milwaukee, writes: "One box Japanese Pile Cure has cured me of a case of twenty-eight years' standing, after being treated by New York's best physicians. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C."

"I gave you many a blessing
Which you did not understand,
For I wrapped a shadow round them,
As I placed them in your hand."

When the scalp is atrophied, or shiny-bald, no preparation will restore the hair; in all other cases, Hall's Hair Renewer will start a growth.

Keep the Shoes Dry.

Keeping the feet dry is of quite as much importance in summer as in winter, though many persons do not seem to realize this.

In the heavy dews of morning and evening the shoes get damp and suffer seriously, even though the health does not. It is worth while, the *New York Ledger* well says, to keep a strict lookout as to the coverings of little feet. When they come off at night it is well to have an old stocking full of dry oats or beans to put into the shoes; then tie a string around the stocking just at the ankle, and set the shoes away for the night. The grain will not only draw out all the moisture from the leather, but will keep the shoes in shape without allowing them to shrink.

Rubber-boots for men and boys may be filled with beans or oats and dried out when all other means may have failed. There is nothing more uncomfortable than to put on damp and soggy shoe leather, and with forethought and precaution it is entirely unnecessary.

Facts of Heredity.

"I have drunk whisky every day for thirty five years," remarked a gentleman of sixty, proudly, "and I don't see but I have as good a constitution as the average man of my age; I never was drunk in my life."

He was telling the truth, but to learn the whole truth you would have to study his children. The oldest, a young lady, had perfect health; the second, a young man, was of a remarkable nervous and excitable temperament, as different from his phlegmatic father as possible; the third, a young lady of seventeen, was epileptic and always had very poor health. Did the father's whisky-drinking have anything to do with these facts? The instance may be duplicated in almost every community. Think over the families of your acquaintance in which the father has long been a moderate drinker, and observe the facts as to the health of the children. The superintendent of a hospital for children at Berne, Switzerland, has found by observation, that only forty-five per cent. of those whose parents use intoxicating liquors habitually had good constitutions, while eighty-two per cent. of the children of temperate parents had sound bodies. Of the children of inebriates only six per cent. were healthy.—*The Quarterly Journal of Inebriety*

The Annoying Freckle.

Freckles are apt to be the torment of young people, and especially of very fair blondes with red or reddish hair, writes Ella Rodman Church. Applications of all manner of blistering remedies are constantly recommended and used, such active poisons as corrosive sublimate and acetate of lead figuring largely in them; and the object to be obtained is nothing less than the removal of the outer skin, freckles and all. Half an ounce each of Cologne water, brandy, lemon juice and alum, boiled together, produces the same result, more slowly and less painfully; but when the skin forms again, and is exposed to the same influences, the freckles reappear. Tan is even worse than freckles, as this is a dark layer over the entire surface, whereas the former do leave glimpses of a fair skin. Where it is permanently established, a covering of linen or chamois, cut to fit the face and neck, wet with cold water, if used nightly, will gradually wear away the tan.—*Ladies' Home Journal.*

Home Dressmaking.

It is a matter of wonderment that more women do not seriously turn their attention to making their own dresses, and learn how to set their sleeves in properly, and sew their collars so that they will not draw at the nape of the neck, or cut their skirts so that they will hang evenly. Women will study the intricacies of a crochet pattern, and sew together innumerable bits of cloth, but just how to lay a pattern on to cloth and cut it out to the best advantage looks problematic. There is scarcely anything in which women can save so much money as in making their own dresses. It may be said that the faults of amateur dress-making are many, but, on the other hand, it takes a great deal of money to get skilled work, and it is beyond many women to obtain this. They can learn to do as well as the average village dressmaker and save their money.—*Mrs. A. E Whittaker, in Our Grange Homes.*

A Laughable Mistake

Two ladies entered a book store recently and the younger asked the clerk for a book called "Favorite Prescription." The puzzled attendant was unable to comply with her request and she left the store disappointed. Inquiry elicited the fact that she had overheard a conversation between two literary ladies in which "Favorite Prescription" was mentioned with extravagant praise, and had jumped to the conclusion that it was a book. She now knows that Dr. Pierce's Favorite Prescription is a sovereign cure for the ills and "weaknesses" peculiar to women, for she has been cured by its use.

It is the only medicine of its class, sold by druggists, under a *positive guarantee* that it will cure in all cases of disease for which it is recommended, or money paid for it will be promptly refunded.

Dr. Pierce's Pellets cure *permanently* constipation, sick headache, biliousness, indigestion and kindred ailments.

Those that do the word of God heartily will do it speedily; while we delay, time is lost, and the heart hardened.—*Henry.*

Every man has a weak side. Every wise man knows where it is, and will be sure to keep a double guard there.—*Mason.*

More Than We Mean.

There is a story of a minister who plead so earnestly for foreign missions that, when he asked for those who would volunteer to enter upon the work, his own daughter came forward promptly and offered herself. Taken by surprise, the father said, "O daughter, I did not mean you!" This only illustrates the fact that, in the fervor of exhortation, we may say more than we mean. At such a time, we do not say too much, but mean too little.—*Exchange.*

If we bend not to the world's work heart
and hand and brain,
We have lived our lives in vain.—*Sel.*

I think Christianity has suffered more from those who have misunderstood it, than from those who have opposed it.—*Henry Drummond.*

"Our yet unfinished story
Is tending all to this;
To God the greatest glory,
To us the greatest bliss.
Our plans may be disjointed,
But we may calmly rest;
What God has once appointed
Is better than our best."

—*Selected.*

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for the young girl just entering womanhood. She is especially sensitive, and many nervous troubles, which continue through life, have their origin at this period. If there be pain, headache, and nervous disturbances, or irregularity of monthly functions Dr. Pierce's Favorite Prescription should be judiciously employed.
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MISS BURK.

MISS MAMIE BURK, of *Everett, Bedford Co., Penna.*, writes: "When I was fourteen years old I took a bad cold and there resulted internal troubles. I was a great sufferer for four years. I had tried two Physicians but neither gave me any relief. After taking Dr. Pierce's Favorite Prescription I can't say enough for it. It cured me so I have no more pains. I am now nineteen years of age."

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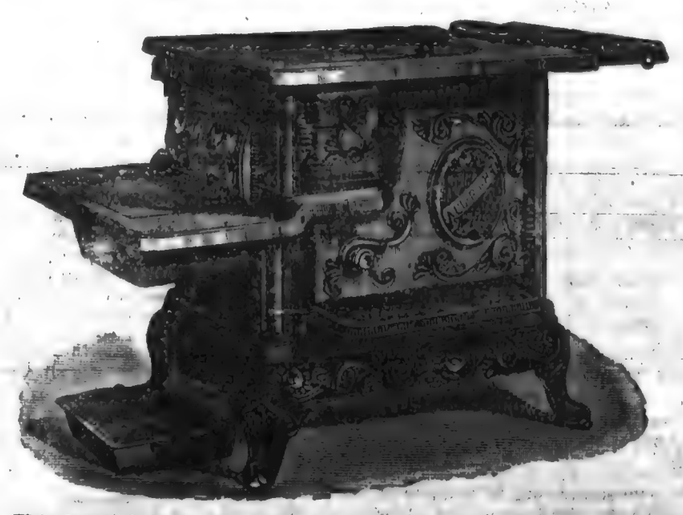
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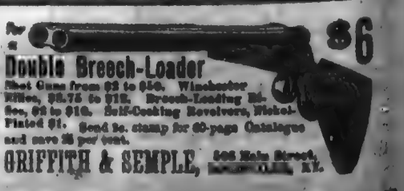
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THE NORTH CAROLINA STATE FAIR.

North Carolinians know too little of North Carolina as regards two far reaching aspects—her honorable history and her large capabilities; and they cannot know too much of either. Our State has suffered for want of self-confidence—a quality that is born only of self inspection. Schools are now removing ignorance of her history; and that of her capabilities must be removed by exhibitions of her resources, her blessings, her power,—exhibitions not local and individual, but in impressive aggregate, where all may see and rejoice and take courage. How this can be achieved better than in a State Fair, we cannot imagine.

The North Carolina State Fair is a practical means of making us acquainted with our State; and this year it has been planned upon proportions that deserve the co-operation of every North Carolinian. If proper appreciation of it is shown, every citizen of North Carolina will reap benefits. The day will come when others have procured our resources, in our ignorance, when others shall show the worth of our State to the world, if we do not. It will come, but without credit to us, if we take no action while we may. If North Carolinians will co-operate in using the opportunity that the Fair offers, if they will show their local pride for their State's sake and bring together the best that they can produce, where representative persons from a distance and from all parts of the State will see the splendid variety and wealth of display, it will be a long time before "hard times" come again. What an incentive to higher achievements such a sight would be! There are also minor inducements that should incite extensive exhibitions, which may be mentioned in passing. There are premiums and awards for products of the soil and the handiwork of man, woman and child. Pride in one's achievements, pride in one's county, are incentives to exhibit and to attend, even if there are others more patriotic and nobler.

A newspaper man will tell you that North Carolina is yet learning the A. B. C. of advertising. And he will tell you that slowness to appreciate the import of this art accounts for the fact that the State has a difficult time getting along with better resources than those of most States. We do not know our worth; and the world has been so busy regarding the boasts of others that it has not had time to investigate comparatively silent regions. Advertisements have the eye of the world. And good Fairs are nothing if not advertisements. They will make us and the world conscious of North Carolina's possessions, which the few, who have been able to go from place to place and see, say North Carolina has,—of the produce of every variety, stock of most useful quality, forests, waters, manufactures, mines, precious metals and stones, etc. We know but little of them, and, of course, the world knows less. Advertising by exhibition—that palpable method that always persuades—is the remedy. Other methods may bring results; but exhibition always does.

Fairs are essential to human progress. An inspired writer of old said that much going to and fro "increaseth knowledge." In those days that was the only way, for books and papers were not to be had. The Greeks were most advanced because they lived on the sea-coast and thus came in contact with other nations, visiting, buying and selling. The Greeks had fairs, too. Profiting by experience is what moves the world. That's why there is nothing new, though there are many old things that experience of men now dead has taught men living to make over again so thoroughly that they seem new. Without contact and comparisons—which, indeed, are most frequently furnished by fairs—the race would not advance perceptibly in a century; for without contact and comparison the experience of others is not impressed. Enterprising men from other States pay for the opportunity of showing their improvements at the Fair. North Carolinians are offered premiums, are induced by pride, pleasure and practical advantage; how can they hesitate?

The State Fair is not alone for North Carolinians. Representative men from a distance will be there. Our sister States will know if we do ourselves justice; if we make such a fair as we should for our own sake and for Pride's and Progress' sake, admiration will not be confined to any one State.

There are, also, social and intellectual features. "Soldiers' Day" should bring the veterans and their admirers together once more. The soldiers cannot have many more "days." What a privilege it will be if they can be gathered together at Raleigh, where the monument to them has been begun, to see a magnificent display of the State for which they fought! The Fair is devoted largely to agriculture, just as the State is. The farmers, in whom the world is taking more interest than ever, are especially favored. They will have opportunity of seeing and comparing their products and stock with that of the best and most progressive farms. And Education Day is calculated to awaken a more thorough interest in the free schools. It would be inestimably valuable if the State could be aroused to the importance of placing schools where all can enjoy them. The breath of the school children is the life of the nation. There will also be a Good Roads Conference Fair week. The Fair and Good Roads are co ordinates of prime importance in progress.

Let the East and the West be gathered together in pride and in honest rivalry and mutual interest. Let it not be said after the next State Fair that North Carolinians have never exhibited their best for themselves and the world to see. And the State will have taken such a step forward as will surprise even those who have travelled over it and seen, as few have seen, her vast stores of wealth.

AN ESTEEMED religious contemporary of Ohio has been informed that the Governor of North Carolina became vexed because of criticisms upon "the many lynchings which have taken place in his State," and called a special session of the Legislature to devise means for the suppression of this practice. Our contemporary was altogether misinformed, though, be it said, it commended the misinformation. It is beyond our comprehension that the truth becomes so perverted when it gets a little way from home. We think sometimes it is dealt harshly with by strangers. In this instance, however, the untruth is stated by a paper that is truthful—the *Journal and Messenger*. The truth is that there have not been more than three or four lynchings in our State in two years; and that Governor Carr has not thought of calling an extra session of the Legislature. He did say to all States that the law ought to be executed with more dispatch, and that is wise; and he did say something deprecatory of the fanatics of England, which he had as well not said.

Our contemporary will please make the correction in justice to a State that is patriotic but not emotional, peaceful but not boastful, resourceful but not proud.

IF NATIONAL deficits are evidences, this is not a day of statesmen-financiers. When Carlisle accepted the Treasury Portfolio he was the most popular cabinet officer and a prominent candidate for the presidency. He had been the ablest of his colleagues in the Senate. But bond issues, deficit, complications and associations have laid him low as an aspirant for presidential honors. He is yet able, but, his friends say, unfortunate since he left the Senate.

Carlisle's woes are not peculiar, however. Merrie England's treasury, under the guidance of Sir Wm. Harcourt, is confronted with a deficit of $35,000,000; that of France is about $30,000,000; and Italy struggles against one of $50,000,000. They will all have to undergo the vituperation consequent upon raising taxes; and all the treasurers will be "laid low" as Carlisle has been. It is a sad day for treasuries of governments as well as private affairs of similar nature.

The question of expense is becoming very serious with the European governments, which are sapping the life of their subjects to support armies and thrones and sporting kings, and, on the other hand, of the United States with its thousands of parasites and leeches in the shape of pensioners and government officials.

ALTHOUGH the fact that a monopoly reaps the chief benefit of the sugar provisions of the tariff act is grievous, the authoritative statement that the Louisiana farmers have left the Democratic party in disgust is almost sufficient to reconcile one to the bill. The dominant party had not only refractory and probably mercenary Senators to contend against, but also the threats and the treachery of the voters of Louisiana. Compromise is shameful, but only compromise is possible at times; compromise is more desirable than absolute surrender. The move of the Louisiana sugar growers assures us that the new bill is more after our notion and less according to that of the Trust, the producers and the protectionist, than we had thought.

The idea that Louisiana or any State would have its own products or wares protected and those of other States exposed to competition betrays a disgusting childish selfishness and want of sense of equity. The great body of the people have said that protection is robbery. There has seldom been such agreement upon a single question. But they should not make exception of their personal interests, if they do not desire to be convicted, out of their own mouths, of that robbery.

THERE is an affliction that is called "big-head;" there is another, with which it is often complicated, called the "simples." The entire race is exposed, at one time or another, to this complication—the big-headed simples; the college youth and street urchin, the statesman and beggar, the preacher and reprobate, all have to resist this fell affliction. The "big head" has been known to convert a capable man into a dunce, and it is worthy to be added that the man's friends usually aggravated the affliction. The "simples" is invariably accompanied with the big-head, whether the one afflicted have friends or not. The kindness in making a simple big-headed is apparent; and it is to be supposed that the big-headed become simple in kindness to the race—as a relief and a warning.

Prohibition in Mississippi.

BY REV. L. S. FOSTER.

For some years there has been a steady growth of prohibition sentiment among the people of our commonwealth. The first vigorous protest against the rampant saloons and their train of evils under the license laws of the State was made by Dr. J. R. Gambrell, in about the year 1880. He was then, and for some years subsequent, editor of the *Baptist Record*. About that time, possibly earlier, he published several ringing editorials in the *Record* on "The Matchless Evil." The people were led to think seriously of the whiskey evil, and a sentiment in favor of the suppression of the traffic began to grow. Previously nothing had been seriously thought of except a "regulation" of the traffic. The Democratic party gained supremacy in the State in 1875, and at this period had been in power about five years.

The friends of prohibition presented a memorial to the Legislature of 1880 to pass a law allowing the people the privilege of voting on the question of "sale" or "no sale" by counties. The license law allowed counter petitions to be filed against application for license in supervisor's districts and incorporated towns and cities. And in this way a few towns and many districts prevented license. The memorial referred to was scarcely noticed by the Legislature.

Two years later, in 1884, there had been still further growth of the prohibition sentiment. The Legislature was again memorialized. The matter could not be entirely ignored. For the first time in its history the Legislature appointed a "committee on temperance." The question of local option by counties came before the body in some way and was overwhelmingly defeated; one member of the Senate declaring that "the people of Mississippi shall never vote on this question if I can prevent it."

Each year from 1882 a State prohibition convention was held in the city of Jackson. The first of these meetings attended by your correspondent was in July, 1883. It was composed of about thirty men and two ladies from different parts of the State. There were fifty saloons in Jackson in a population of five thousand. The next year there was an enthusiastic meeting of about one hundred and fifty or two hundred. Sentiment had grown by the agitation and there were only thirty saloons in Jackson.

A prohibition paper, "The Sword and Shield," was published in Winona and then in Clinton. It was the "Argus" until moved to Clinton. In Clinton it was edited by Rev. J. H. Gambrell, a brother of Dr. Gambrell, and by R. D. Gambrell, son of the Doctor, (R. D. Gambrell was foully assassinated in Jackson in 1887 by leaders of the whiskey men.)

Sentiment continued to grow in favor of prohibition. Each convention became more enthusiastic. In 1885 the convention, in its platform, demanded a law allowing a vote on the "sale" by counties. In 1883 the few prohibitionists who met in Jackson were looked upon by its citizens as a sort of menagerie of wild beasts. In 1885 they were treated with the greatest respect and deference, and the number of saloons had been further diminished by growing sentiment to thirteen. In the State much territory had been covered by prohibition by special laws allowing county votes and in towns by vigorous use of the provisions of the license law. Several counties (two now occur to my mind) were in this way absolutely freed from the "sale."

The Legislature of 1886 passed a law allowing every county, upon a petition of one-tenth of the legal voters, to hold an election every two years on the question of "for" or "against" the sale, the majority vote to decide for the entire county for two years or until, after two years' expiration, another election should be petitioned for. When this law went into effect all prohibition territory was surrendered and must be regained under the new law.

Under this law, which has been in operation eight years, all of our eighty counties, except four or five, have been freed from the saloons. And in the remaining counties there are not more than ten places where intoxicants are sold. I may safely say there are at most not more than a dozen open saloons in the State. The law is generally *well* enforced—fully as well, if not better, enforced than the law against murder, arson or theft. Prohibition prohibits in Mississippi. The sheriff of our county (Tate) caught a two gallon blind-tiger jug at a picnic this summer. The owner of the "tiger" had to pay the sum of $14 for monkeying with the beast. Of course, there is some illicit selling; there are many jugs smuggled into our State; in some counties there is a considerable violation of the law. But ten open saloons and about a dozen or so of "blind tigers" is infinitely preferable to one thousand open saloons, such as we had ten years since. The people stand by the law and use its provisions. There is, however, a growing sentiment that we need State prohibition by statute law or constitutional amendment. We hope to have this at some time in the future.

Senatobia, Miss.

Dr. Winston's Card.

In the RECORDER of the 19th inst. Dr. Winston says:

"About a year and a half ago, realising that certain persons were engaged in stirring up bad feeling among the Baptists against the University, I sought an interview in Raleigh with Rev. Dr. Skinner, Rev. Dr. Hufham and Rev. Mr. Gwaltney at the residence of Dr. Skinner, in order to ascertain whether there really existed any ground of complaint."

We had been appointed by the Board of Trustees of Wake Forest College to consider question and report as to whether any adjustment between the University and the denominational colleges could be effected. And it was with us as a committee that Dr. Winston conferred. Dr. Taylor's report to the Board of Trustees led to the appointment of the committee. I shall not undertake to quote from this report as it may be published in the RECORDER within two or three weeks, and it is to be hoped that all the readers of the RECORDER will give it careful attention, as it will show the situation in which the College was placed, as it appeared to Dr. Taylor and also the Board. If any person or persons among the Baptists were engaged in stirring up bad feeling against the University, we had not heard of it. The report will show that there were feelings among the Baptists toward the University, but they were not bad feelings. They were such feelings as one would have towards another who with a two handed club was disabling him by every blow, and he looking around for any and every lawful means of defense—not desiring in the least to kill the other fellow, but feeling a little concern for his own life. I submit that a little effort to defend himself would not prove that he had bad feeling towards the one so violently set on his own glory as to forget the feelings and well being of others.

Now as to the conference referred to, after Dr. Winston made his statement, I said to him, "It seems to us that your policy will drive the denominational colleges to the wall." He replied, "I am not trying to break down the denominational colleges. I appreciate the work they have done and are doing, but if my policy breaks them down, I am not responsible for it. I am for the University. North Carolina has never had anything, and I am determined she shall have a University. I expect to have five hundred boys there soon, and soon thereafter I expect to see a thousand there."

I published this in the RECORDER of the 18th of April last, and added that this mania for numbers is bringing the State into such sharp competition with most important enterprises of many of her citizens, that many Baptists find it difficult to rejoice in the success which comes out of such a policy. Dr. Winston in referring to his conference with the committee, says: "If the gentlemen present misunderstood my remarks, they should have resented it there." I thought sufficient resentment was shown when Dr. Skinner said, "We shall have to fight your policy." Dr. Winston asked, "How fight it?" Dr. Skinner replied, "Before the Legislature." Then a little resentment was seen on the other side, when Dr. Winston said, "Gentlemen, if you do that, let me tell you how to frame your bill. There are five counties in the State in which there is not an academy; have it enacted that no boy from either of these counties shall ever enter the University of North Carolina." Dr. Skinner asked him if the impression is not being made on the minds of the young men all over the State that to hope for political preferment in North Carolina, one must attend the State University? He promptly replied, "Gentlemen, is it not so?" He then named five men who he said are Baptists, who had political honors conferred on them during the last campaign and said, "Gentlemen, I take it that these gentlemen would not be where they now are if they were not University men."

I remember nearly all that was said in the conference; for I have told it to more than one hundred different persons. I published this *verbatim* in your columns on the 18th of last April, and said then and say now that such means of competition are not only unfair, but they are beneath the dignity of a State University and unworthy of the State which owns and fosters it.

In November before the conference in December to which reference has been made, I met Dr. Winston at one of our Associations. I also met at the same Association a young man who told me that he expected to enter Wake Forest College the next fall or the next fall a year at farthest. He said he had had his heart set on taking a course at Wake Forest ever since he had been old enough to know anything about it. That night one of the ministers told me that President Winston had that afternoon made some offers to the young man to induce him to go to the University, and that he would be glad if I would see the young man again. I saw him and asked him what offer had been made him. He said he had tuition offered him and any other help that might be found necessary to carry him through if he came and got along with his work. Some months after this I saw President Winston and called his attention to this, and told him that we could not compete with the State in giving our boys a college education, and that if they were let alone to pursue a college course in their own denominational college while their characters are forming, then we would rejoice to see them all, if they could, taking a University course. Dr. Winston said that the young man told him that he was poor and had nothing. I replied that he told me the same, but notwithstanding his poverty, he had been set on coming to his own college and was teaching school to enable him to come. After debating the question in his own mind for awhile, he decided to come, and is now pursuing his studies here.

And I know of another Baptist boy who was at the University last year, and I suppose he is there now, and who would have been here but for the fact that a scholarship was given him, and yet his father is able to educate him in any college or university in any part of this whole country.

As I said last April, Baptists are in competition with themselves. They are struggling to sustain their own college and are taxed to sustain a State institution which is in the field as the competitor of the college doing all the work which the college is doing from the highest to the very lowest. Now with such a policy as is being run, putting us, a Christian denomination, into such competition with the State to whose constitution and laws we have ever been most loyal, I ask if it should be thought very strange that our feelings should be a little stirred when we clearly see interests as dear to us as life, jeopardied by the State? I told Dr. Winston last August a year ago that to resist his policy is the hope of our College—that we must fight, but that it would be a fight in the defensive. We are not mad, but are speaking forth the words of truth and soberness.

I have written all that I have written with the kindest feeling to all. No one can possibly regret more than I do anything which may have been said in the spirit of bitterness or unkindness by any writer on either side of the controversy.

W. R. GWALTNEY.

The Old Preacher's Diary.

I give only a few of the many gloomy days I spend here, waiting to be released of my burden:

Sept. 14.—Sweet thoughts cluster round memories past. Where are the dear brethren and sisters? I am here at Juniper Creek, where I used to preach. Things are not as they once were. Brother Smith and Sister Giles use always to be here to greet me, and pray for me while I tried to preach, and here are their children and their grandchildren. And how comfortably they are living! Good, nice, pleasant house to worship in; and what nice, beautiful farms they have, with everything necessary on them. Quite different what they used to be. We did make out to have a log-house to worship in, and the people lived in log-houses. Seems to me there was more religion and less style in those days, but perhaps I am wrong. They seem to be enjoying life so well. I wish I could see the faces once more of those dear old brethren and sisters. I am poor and feeble now. Expect these young people think I am a beggar. I am a beggar, but I won't be so long. I am soon going to my "mansion" which Jesus has promised me. I won't be a beggar then.

Dec. 10.—The bleak cold winds are blowing hard. I look out from my hired house, and wish the dear good brethren would remember us, and send the Ministers' Relief Board a good, liberal contribution, that they might make us an appropriation. Good Bro. Williams has certainly been good to us in not pushing us for the rent. God bless his soul. I wish I had a few dollars to pay him. He has been so kind to us. And the wood is about out. What will we do? Bro. Jones has been so kind to furnish us. I do hate so much to ask him to furnish us any more. Perhaps the good brethren of the State will remember us and send in a contribution, and then we won't have to weary those good brethren. I don't know what we will do for winter clothing. It is hard on a few brethren to do it all. I am old and decrepit, and can't work. What I could. I have spent all—time, strength and means—trying to build a foundation for my Master's cause on which others might build. I wish some of those good brethren, [illegible]

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 26, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

PRAY for the many new additions to Zion; and seek that God may give more. March onward and upward.

AN exchange does well to remind the world that there is the text, "God is a consuming fire," as well as "God is love." Flowery bed religion cannot stand.

REV. A. C. DIXON is quoted as saying, "it is well to believe in Christ; it is better, perhaps, to serve Christ; it is best to be a Christ." Of course he meant that it is best to follow Christ so closely that one's life may measure up to Christ's life of love and self-sacrifice. That is the keynote of personal work—Christ-likeness.

IT IS a reflection on an institution's worth and character to argue that abolition of State aid will destroy it. If the University, with its buildings and private funds, its prestige and alumni, cannot sustain itself independently, it is time for it to go the way of all other "infant industries" one hundred years old. If its alumni cannot endow it, we are sorry for them.

IF YOU have sent your boy or girl off to school this year, you have made a grievous oversight if you didn't send their church-letters with them. Away from home, a young man or woman cannot be shielded from temptation and strengthened by any influences so well as by active church relations. It may be difficult to depart from the old church, but in most instances of this kind it is best.

A BROTHER writes from New Jersey: "In the South you suffer from summer Christians; the North is afflicted with the winter species."

The distinction is well drawn. In the South Christians are a great deal more active in summer than in winter,—in fact winter lethargy makes many revivals necessary. In the North the activity is in the winter time. Dutiful, winter and summer, in good and bad weather, fervent in spirit, serving the Lord: that's the kind of Christian that the Lord loves to have in his fields.

WE HAVE not encountered anything more ludicrous than the effort of a writer in the *Charlotte Observer* to make the action of the New York Constitutional Convention, recommending that the State do not appropriate money to sectarian schools, argue against Dr. Taylor's principles.

The New York action is precisely in line with the struggle in North Carolina. We hold that the State cannot appropriate money to institutions that inculcate certain well-defined doctrines. New York is making it unconstitutional to appropriate money for such institutions, in order to save herself from Roman Catholicism.

The last thing Baptists can be made to submit is religious establishment, in State schools or out.

"PROHIBITION in Mississippi" In this paper is an account of the struggle of our brethren in that State to mitigate the liquor evil. They were successful; we can be. It requires determination, zeal, courage, faith. Bro. Foster, the writer of the article, was very active in the work. As editor, preacher and speaker in Mississippi in the last decade, his experience in that struggle against liquor is second to no man's.

Notice that it did not require a new party to bring about the result in Mississippi; it did require enlightened Christian public sentiment. Notice, too, that the present success—miraculous to us—is but a step. Bro. Foster says Mississippi will yet have a prohibiting State law,—when public sentiment will sustain it.

JUDGE ROBT. W. WINSTON, than whom we do not know an abler or better judge, has done the State a distinguished service in preparing his practical "Talks on Law." We are permitted to announce this week that this work, after thorough revision, indexing, etc., is ready for the public, having been published by brethren Edwards & Broughton. When the series of articles was running in our columns many were the commendations they received. The State press and many individuals attested their value; and many lawyers found the articles helpful. The "Talks" were designed for the general public, for those who have not the opportunity of studying the law, and for this reason they are plain and practical. Judge Winston deserves the gratitude of the State for his work; and it is meet to be said that his efforts have been purely philanthropic and voluntary.

THE SACRED AND SECULAR.

By common consent there is a not too well defined division of affairs in civilization into two classes, designated by the words *secular* and *sacred*. For instance, news of religious activity is called *sacred* news; news from the world in general, of business, politics, is called *secular*. The terms usually apply to objects and acts, not to human beings, yet, at times, the distinction is made between human beings.

Of late there has been much discussion as to the limits and the restrictions of the relations represented by these words. Whenever a representative of religion makes his religion prominent in trying to regenerate unto God corrupt secular affairs, the devil asserts himself and Religion is told to get where it belongs,—upon into pulpits and by bedsides of the dying and graves of the dead, the secular apostle says. These are, indeed, places where business and other worldly affairs are out of place; and they are never prominent in them. But this does not argue that Religion must be confined to them. No doubt Satan would have us think that the object of religion is to console and lament; but God gave his Son to teach us to remedy, as well as to console. The present contention between the sacred and secular is nothing less than the ancient struggle of righteousness against sin. It was said then that one cannot serve God and mammon. And though many are they who try to serve God and money—mammon disguised,—the truth is still a mighty truth. Mammon doubtless would have the race think that there are two worlds; and that in one it was meet to serve him, in the other to serve God. There are two worlds. In one God's children live and no others do; in the other, children of darkness live—rather keep dying. There are two worlds among men; but those who are subjects of one cannot serve the master of the other. A man cannot be a Christian to-day and a secular man to-morrow. But a Christian can go among men engrossed in secular affairs with the object of bringing them to God. A Christian should carry the kingdom of Christ everywhere.

Just at this time there is much expression of fear of danger that men, who are Christians, may become secular, may become so engaged contending against the secular world that they will be made children of darkness. There is no danger. Christians may have temptations to do evil, may sin, may fall, but if once converted they cannot become servants of mammon for long. The trouble is that there are men who pander to sensationalism who never were Christians. A preacher or worker who cares more for the size of his audiences or for the startling tone of his sentences than he does for the truth, is not a Christian. Yet a Christian preacher must do more than talk about the words and sentences in the Bible, if he would remedy. Telling how is very well, but actions are better. He must act in order to convert to God, not to catch the crowd and attain notoriety or fame.

The Christian religion is life. One who has been regenerated lives his religion; professions count for nothing when actions are persistent contradictory witnesses. The Christian religion inspires a love not only for God, but for men,—not only Christians, but all men. The cardinal occupation of Christians is glorifying God, saving souls, relieving distress, rescuing the oppressed, and comforting the burdened in Christ's name. How can a Christian man work except in mammon's "secular" world? A little may be done elsewhere; but the great work is among the heathen and the godless. And yet when a Christian starts about such work he is told to go where he belongs!

The right and the obligation of Christians to invade and convert mammon's secular world having been established, it is desirable to say something about methods. In what Christians do and in the doing there is held up to them the unmistakable Example—the life of Jesus Christ. In the Saviour's career, though, indeed, it was short, are embraced efforts and experience that, by fact and implication, have been and will ever be all sufficient explanations of difficulties and solutions of problems. What Christ did any man can do without sin; his methods are the methods to this day, right, wisest, and most expedient.

People speculate as to what Christ would do were he now on earth. He would do now as he did when at Jerusalem. He would point out the way, the truth and the life. He would comfort. He would relieve and remedy. He would do precisely what every Christian ought to be doing; and the fact that one has doubt about what he would do, is evidence that that one is wanting of clear conception of the obligations of Christianity. A Christian should know Christ too well to have to imagine what he would be doing. The real trouble is that Christians are not sufficiently alike Jesus Christ; and it is becoming a habit for people not to try to become Christ like, there have been so many Christians who have remained in churches without Christ likeness.

The duty of each Christian to day is to do what each Christian thinks Christ would be doing; and the method is determined by the same infallible Example.

REV. P. L. REID, D. D., DEAD.

The death of this eminent preacher, editor, and college president, occurred the 24th inst. at his home in Greensboro. His death was comparatively sudden, he having been sick with gastritis only a few days.

In the death of Dr. Reid the Methodist denomination in North Carolina loses a pillar and a leader that will with difficulty be replaced. He was an able preacher, successful editor, and at the time of his demise was manifesting decided qualities as an educator. He had the talent of leadership.

To his denomination, his family and friends, we tender sincere sympathy.

STATE-AID has never been argumentative. It has been offensively aggressive; it is apologetic now. If it is not overcome, it will become aggressive again. "Eternal vigilance" will keep it down.

THE late Prof. Maske, of Wake Forest College, was remarkable for the quiet way he confined himself to his own work. Glad to help, ready to accommodate, he was never forward; and we do not believe he ever intruded upon any one. He was reserved to a degree; and this disposition secured him warm friends. When we heard of his death we could not but remark that his unassuming nature was not calculated to elicit loud expressions of praise in life, but, having died, it seemed that he ought to have been told oftener of his good qualities. He never seemed to care for praise, and he never flattered any one. He was devoted to his duties.

As a teacher studious care marked all his work. The Greek and Latin exercises that passed his supervision without correction or suggestion were few and infrequent, if there were any at all. Having discovered an error, he had a system by which he expressed its relative importance; and there were, when necessary, interlinear suggestions and references to encourage and instruct the student. This precise thoroughness was characteristic of all his work. He was faithful in little things, and therefore, successful in great.

Prof. Maske was a Christian from his youth. Bro. Tuttle's tribute to his Christian life is not overdrawn. Lending his energy to the weaker church was but an exponent of his nature. In a short note Prest. Taylor writes: "Maske was a true man." More need not be said; he has entered the University on High.

PERSONALS AND OTHER ITEMS.

....Rev. J. E. Greene baptized three persons at Elkin the 16th.

....THE RECORDER *nineteen weeks*—fifty cents. Tell your people.

....Rev. W. R. Beach changes his address from King's Creek to Taylorsville.

....Drs. Taylor and Durham went to the King's Mountain Association last week.

....Revs. C. W. Scarborough and T. G. Wood are holding meetings in Camden county.

....Rev. J. F. Burdett, missionary of the Northern Baptists to India, died on the field Aug. 4th.

....Bro. R. C. Maley informs us that Rev. Thomas Carrick has a good school at Lexington.

....The late Dr. J. W. M. Williams, Baltimore, left property to the value of $15,000 to his denomination.

....The *Atlantic Baptist* states that the Virginia Legislature appropriates $389,500 to higher education.

....Rev. J. B. Boone of Windsor and Elder Saunders of Murfreesboro are in a meeting at Mt. Tabor.

...."As the Lord hath prospered,"—that's a good topic to think about now. Can there be a fairer measure?

....There are two hundred students at Wake Forest now—three more than were enrolled in all last session.

....Missionary Herring has our prayers for God's comfort in the late afflictions that have come upon his family.

....We regret to announce that Rev. Geo. J. Dowell of Durham, who has been ill with malarial fever, is no better.

....Rev. R. Van Deventer of Henderson aided Bro. Cree in a meeting at Jackson last week, says the *Patron and Gleaner*.

....Rev. G. L. Merrill has our gratitude for favors shown our representative at the Sandy Creek Association.—*Dr. Cobb.*

....There will be a Union Meeting at Flat Rock church, Central Association, on Saturday and Sunday, Sept. 29th and 30th.

....Our churches at Mt. Airy and Morehead City are without pastors. May they soon see the finger of God pointing to men of consecration.

....The successor to the late Prof. Maske will be elected this week by the Executive Committee of the Wake Forest Trustees.

....Rev. H. A. Brown will have the aid of Rev. C. A. G. Thomas in a meeting at Winston in October, says the *Republican*.

....Prest. McIver presents his side of the matter in this paper. His statements will be thoroughly reviewed in our next issue.

....Twenty-six persons lately joined the Baptist church as a result of a meeting at Oglets, in the extreme western part of the State.

....What is the matter with Raleigh? Why should the S. B. Convention go begging? Let Raleigh show her colors.—*J. L. White.*

....Col. Chas. F. Meserve, President of Shaw University, has returned to Raleigh from the North. Shaw will be well attended this year.

....Rev. Baylus Cade has retired from the *Search-Light*. He will remain in the job printing business with headquarters at Louisburg.

....Bro. Willingham's figures tell a sad story. The Lord has prospered our Zion. This is harvest season. Forget not to pray for missions.

....Mark the "Christian" who is a more ardent follower of a party than he is of Christ. There's something lacking. Christianity is life.

....Resulting from a meeting held at Hebron church by Rev. J. E. Hutson, thirty-eight persons were baptized in Potecasi Creek the 16th.

....Rev. Jos. Hiden, late pastor at Morehead City, has given up the ministry on account of throat trouble, and, it is said, will study medicine.

....Here is the secret of the Reformation: "Martin Luther said, 'Peace, if possible, but the truth at any rate.'" It is the secret of all real progress.

....Our esteemed brother, J. B. H. Knight, M. D., sends us a new subscriber from Williamston, and says religious matters are quiet there.

....Elder Gwaltney's article on Dr. Winston's card and Dr. Taylor's on "Religious Liberty or Toleration—Which?" in this paper, speak for themselves.

....The *Arkansas Baptist* reports that the late State election marked a decided step forward against liquor. Nearly thirty counties joined the ranks of anti-license.

....We enjoyed a visit from E. Y. Webb, Esq., of Shelby, son of Rev. G. M. Webb. We are pleased to say that young Bro. Webb is succeeding admirably in the practice of law.

....Brethren Henry Ray and J. S. Peoples were ordained deacons in Midway church last Sunday. Bro. Reddish has just resigned the care of this church, and will start to the Seminary Thursday.

....New subscriptions are still coming in encouragingly. We know there are hundreds who will take the RECORDER on the present trial offer if the matter is presented to them in the proper way.

....On account of the unusual number of contributions on the Education question in this issue we have to omit some remarks on the apology sent out by the executive committee of the State University.

....Rev. Samuel J. Porter and wife are probably in our borders. They were at Richmond last week, where Bro. Porter preached a sermon. Bro. Porter will write to the brethren in next RECORDER.

....Bro. V. McGhinnis of Boomer, clerk to the Brushy Mountain Association, will please accept our thanks for a copy of the minutes of that body. We hope other clerks will send us their minutes.

....Bro. I. F. Newton of Kerr, N. C., informs us the lamented Bro. C. C. Newton of Lagos, Africa, was fifty years of age instead of sixty, as an exchange had it; also that Sister Newton died and was buried at Lagos.

....The American Baptist Publication Society's Sunday-school papers and Quarterlies for the Fourth Quarter are thoroughly up to their usual high standard. The great deal of labor is spent in preparing these helps.

....Rev. J. Paul Spence, who has been supplying for Rev. C. S. Blackwell at Elizabeth City this summer, has returned to Crozer Theological Seminary, Chester, Pa. There is promise of great usefulness in Bro. Spence.

....Rev. Joseph G. Blalock, who is now preaching regularly at Tarboro, writes that he administered the ordinance of baptism the 16th before a large congregation. There is increasing attendance both at Sunday-school and preaching.

....In Cambridge, Mass., there is a church spire surmounted by a gilt rooster. The Harvard students have named it "the church of the holy rooster."—*Western Recorder*. Cambridge is not ahead of Raleigh, N. C., in this matter.

....A most gracious meeting has been going on at the Fayetteville Street Baptist church for sometime. Six have been received for baptism, and as many more will probably be received this week. The meeting still continues with much interest.

....In the past thirty years 10,000,000 Roman Catholics have migrated to the United States. Yet, says an exchange, there are not near that many in the country now. Romanism is not flourishing as it did when people were not allowed to think.

....Persons coming up on the C. F. & Y. V. R. R. to the Eastern Association will be met at Tomahawk. Those coming down will be met at Garland. At the former in the forenoon at 8:35; at the latter in the afternoon at 6 o'clock.—*Francis Herring.*

....Making study of the law a part of a degree course is something new in the South. Under Prof. Gulley, who is able and experienced and zealous, Wake Forest should become a great agency in diffusing practical knowledge of the law.

....The statement made at the late Road Conference, of which a report appears in this paper, that one horse can pull as much along the good roads in Mecklenburg county as four formerly could, should set men to thinking seriously about this road question.

....Rev. J. R. Pace was in a good meeting at Parker's School-house last week. His mission work in Edgecombe county is encouraging. Bro. Pace has sent us seventeen new subscribers on our present offer, and he is not done yet. Bro. Pace sets a good example.

....It is not reasonable to think that if State-aid could possibly have answered Dr. Taylor's article it would have done so long since. Its efforts have been confined, however, to fixing conventions and trying to side-track the issue. Hold your men to the question.

....I was at the first session of the King's Mountain Association, and have attended almost every session since, but I have never been at any meeting of the body equal in interest to the one we are now holding.—*Rev. Thos. Dixon, Sr., at the King's Mountain Association.*

....Rev. W. G. King writes from Villa now that he held a meeting at Antioch church, Harnett county, in which the Holy Spirit was present to the conversion of sinners, upbuilding of the church's strength, and reclamation of backsliders. Ten have been baptized and others are hoped for.

....Among the young men who received license to practice law, last week, were brethren R. L. Burns and Z. V. Saunders of Moore county, John Fowler of Sampson, and S. C. Welch of Haywood, who attended Wake Forest College and were prepared for the law at the State University School of Law.

....Rev. J. T. Jenkins closed a good meeting in Duplin county the 16th. It was a meeting of several churches at one place, and from one thousand to fifteen hundred people attended regularly. More than one hundred persons promised to join a Baptist church as soon as possible. He was in a meeting at Autryville last week.

...."The Old Preacher's Diary,"—is it possible to conceive of a more pathetic object than an old and worn servant of God in his last years, in want, suffering from cold,—surely such a one should not write a diary, in charity to his brethren. Read Bro. MacDuffie's call; and let us see to it that those for whom he calls are not disappointed.

....Early numbers of the RECORDER will contain the following articles that were enjoyed greatly at the late Sunday-school Chautauqua: "Essentials of Good Teaching," by Sister F. P. Tucker, Reidsville; "The Ideal Superintendent," by Miss Laura Boner, Greensboro; "The Sunday-school a Remedy by Bro. H. H. Horne, Clayton.

....Nothing can be more ridiculous than to talk about bossism among Baptists. No man can ever attain to leadership among Baptists. The man who can come nearest this, however, is the man who will find out what Baptists want, and will then use the best means to give it to them.—*Dr. J. D. Hufham at King's Mountain Association.*

....Senator Voorhees of Indiana, chairman of the Finance Committee of the Senate, has our profuse thanks for about twenty-five pounds of printed matter—the product of the late tariff contest. While the Senate was reducing things, we think it might have reduced the number of useless eight-day speeches and saved a lot in printing. Mr. Voorhees has our thanks, anyhow.

....Many pastors have mentioned our extraordinary offer of the RECORDER nineteen weeks for half a dollar to their people; many of them have been successful. Cannot every pastor say a word along this line at the first opportunity. More RECORDER readers means more intelligent workers. Now that money is easier, we expect to hear from old and new subscribers more frequently.

....After a persistent struggle to hide himself, Dr. R. T. Bryan has succeeded. We have been rejoicing that he was enjoying the seclusion that he so much needed. Now that he has been called to Richmond, he will be heard from again. He will leave for China in early October. How glad his heart will be, if North Carolina will awake from her apparent indifference to China's spiritual welfare.

....Prest. C. F. James, D. D., of Roanoke Female College, Danville, Va., writes: "We have good news from the old Roanoke Female College. Best opening the school has enjoyed for many years. Every dormitory is occupied and nearly full. There is room for only three more boarding pupils. Our new teachers from your State, Misses Lowndes and Rountree, are making a fine impression here."

....Bro. Jesse F. Taylor, who has lived near Raleigh many years, died last week at the age of sixty-nine years. He was a successful farmer, good to his neighbors, and considerate of all. He had for many years been a consistent member of the First Raleigh Baptist church; and the last year of his life through intense and protracted suffering, he bore up well and faithfully. We extend sincere sympathy to his family.

....Bro. Van Deventer writes that this has been a fruitful year in our Henderson work. Many have been added by baptism and letter. The 16th inst. his church had a "Missionary Day"—Bro. Van Deventer is a live missionary preacher—attended by a large audience. A good collection was taken. In the midst of the service prayer was offered for the recently orphaned young women working for the Lord in Africa. It was timely and touching.

....It was a pleasure to have Rev. O. L. Stringfield with us last Sunday. He presented in the morning the claims of the Baptist Female University, and preached at night. In his case, we have the right man in the right place. Goldsboro showed its interest in this great and imperative work by coming forward with a generous subscription, Judge W. R. Faircloth leading with a gift of $1,000.—*C. A. Jenkens.*

....Rev. L. M. Berry, so well known and beloved in North Carolina and Missouri, was converted at the age of twelve years and entered the ministry at nineteen.—*Central Baptist.* Bro. Berry and wife have lived to celebrate the golden wedding, and now reside at Booneville, Mo. Our contemporary gives North Carolina Baptists credit for being the first Baptist settlers in Missouri. That's only one of the good things they have done.

....Rev. J. E. Hocutt was ordained the 2d inst. at the call of Stanhope church. Elders W. C. Nowell and A. A. Pippin organized the presbytery, inviting deacons Thos. Westray and S. R. Pierce to sit with them. A thorough examination proved satisfactory, and Bro. Hocutt was set apart to the full work. Rev. W. C. Nowell delivered the charge and Elder Pippin offered prayer and presented the Bible. Bro. Hocutt pronounced the benediction.

....Wake Forest has two hundred students. That is enough.—*Charity and Children.* Will Bro. Mills please tell Dr. Taylor what to do about other Baptist boys, besides the two hundred, who want to come to Wake Forest? We have plenty of room, plenty of teachers, plenty of boarding houses, to accommodate three hundred boys, and do it better than they did the number there when Bro. Mills was a student. Why should we not have have them?

....Mr. R. Vernon Howell read a paper before the North Carolina Pharmaceutical Association, which will be published in its annual proceedings. It was solicited for publication in the Montreal Journal of Pharmacy, which was quite a compliment to him.—*Rocky Mount Phœnix.* Brother Howell is the son of Rev. J. K. Howell. He is a graduate of Wake Forest and holds a diploma from a Philadelphia pharmaceutical institution. This recognition of his ability is very gratifying to his friends.

....The *Watchman*—in our opinion second to no Baptist journal—came to our table last week bearing no semblance of its former imposing eight blanket page dignity. It is now a thirty-two page paper; and its pages are scarcely larger than those of a large dictionary. The *Examiner*, too, will adopt the magazine style, as it is called. Meanwhile, the *Religious Herald* continues to represent the old four-page blanket sheet style, which indeed is to be preferred to the extreme opposite—the thirty-two page weekly "magazine."

....Bro. H. C. Vedder of the *Examiner*—a brilliant, scholarly writer—has been called to the Chair of Church History in Crozer Theological Seminary, to succeed the lamented Dr. Jno. C. Long. Bro. Vedder has written "A Short History of the Baptists"—a book of indisputable worth—and "The Dawn of Christianity," of which a review lately appeared in these columns. A College Chair will enable him to do much better work than is possible to be done in a busy sanctum.

....Dr. J. K. Connelly preached two interesting sermons during the Association in Shelby. It was from this section that his regiment in the late war was made up. It is simply wonderful to see how these old soldiers love their old commander, each other and the cause they lost. This is only equalled now by the love and fidelity which many of these men, along with their old commander, are showing to another Captain, even the Captain of their salvation, in whose victory and rewards many of them will soon take part.

....No definite news from our brethren in China up to date. "No news is good news;" but we do wish they would write—just a postal, if the harvest is so plenteous that they cannot write at length. The Japanese are winning all the battles in the war. They killed, wounded or captured 16,000 celestials in one battle lately; they have also won a very important sea fight, sinking or disabling four Chinese battleships, and themselves suffering small loss. They are reported to be marching on Pekin, China's seat of government. A German missionary was mobbed and killed in China not long ago. This was not due to the war, but was one of those unfortunate events that officers and laws cannot prevent—not even in the United States.

....The following shows the wisdom of the late action of the Wake Forest Executive Committee. The policy of getting men whose competence is witnessed by degrees from eminent institutions is the policy that will put Wake Forest forward: "General Lee, of Washington and Lee University, gives him the highest commendations. The professors of Johns Hopkins University, where he took his Ph. D. degree in June, speak in the highest terms of his scholarship and character. Prof. Gorrell took the Bachelor's degree at Washington and Lee in 1888, and the Master's degree in 1890. In 1885 he was awarded the "University Scholarship in Greek." In 1887 he won the New Shakespeare Society prize. In 1888 he received the Young scholarship as the highest proficient in moral philosophy. In 1889 he received the Early English Society's prize and the medal (Robinson) of philosophy and literature. In 1890 he was awarded the Cincinnati oration and the Mapleson scholarship. His career at Johns Hopkins has been equally brilliant. Few men of his age in the South (or elsewhere) have made such a brilliant record." The College is to be congratulated on its acquisition, says the *Baptist*, Baltimore.

Religious Liberty or Toleration—Which?

"We think ourselves possessed, or at least we boast that we are so, of liberty of conscience on all subjects, * * yet how far are we from those exalted privileges in fact."—JOHN ADAMS TO THOMAS JEFFERSON, Jan. 23, 1825.

Prof. Manning's article is before me. For reply to his argument, I have but little time; for indulgence in personalities, I have no inclination. These may wound an opponent, and may pass for argument with the unthinking; but to the minds of the thoughtful, they will seldom carry conviction.

It is important that the point at issue should be clearly stated.

In certain articles published in the RECORDER, I took the position that no money raised by taxation could rightly be used for giving any religious instruction to which any taxpayer would object; that the education given by a State must be religiously colorless; that a Catholic and a Jew have as much right to object to Protestant Christianity being taught in his State University as Prof. Manning or I have to object to the teaching of Jewish or Papal doctrines. This position I believe to be a necessary corollary from Art. I, Sec. 26, of the Constitution. I understand this to guarantee, not toleration, but absolute religious liberty to all men of every faith and of no faith. All men, so far as their religious beliefs are concerned, are, as citizens, to be treated with undeviating equality.

Professor Manning traverses this position and says, "The State tolerates all religious beliefs, it does not surrender its distinctive Christian character." The State, then, as a State, has a distinctive Christian character which it does not surrender. That is, in some sense and in some degree, the Christian religion is established in North Carolina. Christianity receives such recognition in our Constitution and statutes as to make it a part of the law of the land.

If my critic means only to say that the overwhelming majority of our population are Christian in sentiment, and that our laws and institutions, like our language and modes of thought, are saturated with the spirit of Christianity, I will not differ with him. The kingdom of heaven is like leaven. The leaven has spread, as the Founder of our holy religion predicted. The thoughts of men have been moulded by the gospel. The result is what we call Christian civilization. But I do not believe that there is or that under our Constitutions there can be any organic relation between the kingdom of heaven and our State and National governments.

To sustain his position, he relies upon references in the Constitution and statutes to oaths, Atheists, "Religion and morality," and Sunday laws, and upon the mention of "Civilized and Christian State" in Con. XI, 7. He also refers to the custom of employing chaplains.

In the preparation of the articles which have elicited the rejoinder of Prof. Manning, I gave some special study to each of these matters, both in the Constitution and the Code. And, but for the length to which my discussion had grown, all these objections would have been anticipated in my plea for the Voluntary System in Higher Education.

I shall be very glad, when a little more time is at my disposal, to discuss in detail each of the points referred to. For the present, however, I am willing to rest my case on a general principle which, I think, embraces them all and covers the whole ground.

If it should become needful, I am willing to discuss in detail each of these points, but I prefer for the present to rest my argument on a general principle which covers the whole ground.

The Declaration of Rights is the basis of the Constitution. If any other Article in the Constitution is in seeming conflict with any Article of the Declaration, the former and not the latter must yield in efforts to interpret or reconcile. As every statute must be in harmony with the Constitution, so everything in the Constitution must be interpreted in harmony with the Declaration of Rights, which is fundamental in its nature.

The solid rock upon which I build my plea for Religious Liberty, rather than toleration, in North Carolina, is Dec. 26 of the Declaration of Rights. Read it: "All men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences, and no human authority should, in any case whatever, control or interfere with the rights of conscience."

Is it not contradiction of terms to say that the State "tolerates" the exercise of a "natural and unalienable right"? The right to tolerate implies the right to deny or take away. And can the State take away a natural right of man?

The framers of this Article seem to have exhausted the resources of language in their efforts to make strong, perspicuous, and universal the provisions of this guarantee of religious liberty.

The requirements in regard to oaths, atheists, Sunday, &c., and the reference to "Christian State" (which I believe to be used in a general and popular sense like the preceding word "civilized") cannot be so construed as to prove that the State in its organized capacity has a distinctive Christian character. This construction is necessarily excluded by the Bill of Rights.

The following paragraph, from the brief of an eminent lawyer, W. H. McKee, Esq., of Washington, seems to have direct application to the quotations made by Prof. Manning. It is from his exceedingly able argument before the House Committee on the District of Columbia in 1890: "Sunday laws, and the whole line of religious legislation which goes in the same category, are alien to the letter of American fundamental law and to the spirit of American institutions. They are a survival of the English Church Establishment, and should not have existed after the Declaration of Independence and the adoption of the Constitution any more than the laws governing the control of livings, and the maintenance of the Church of England. They have rightly no more place in our statutes than have laws for the regulation of the royal succession. But the legal and judicial indolence of Bar and Bench has permitted this alien brood an entrance into our statute-books through precedent and not through principle."

Which is the wiser course, to interpret principles by precedents, or precedents by principles? I stand for the latter course.

The following from a decision of Allen G. Thurman (a name which is not unfamiliar in North Carolina), when Justice of the Supreme Court of Ohio, is so much to the point that it might have been written for the express purpose of answering Prof. Manning: "It follows that neither Christianity, nor any other system of religion, is a part of the law of this State. We sometimes hear it said that all religions are tolerated in Ohio; but the expression is not strictly accurate. Much less is it accurate to say that one religion is a part of our law and all others only tolerated. It is not mere toleration that every individual has here in his belief or disbelief. He reposes, not upon the lenieney of the government, or the liberality of any class or sect of men, but upon his natural, indefeasible rights of conscience, which, in the language of the Constitution, are beyond the control or interference of any human authority."

In the Virginia Convention of 1776, Mr. Madison fought the idea of "toleration." The last section of the proposed Bill of Rights provided that "all men should enjoy the fullest toleration in the exercise of religion." Madison opposed it and offered as an amendment the words "all men are equally entitled to the free exercise of religion." He pointed out the distinction between the recognition of a natural and absolute right and the mere toleration of its exercise. He argued that toleration involved the power of jurisdiction. The amendment passed, and has remained unchanged to this day.

Strong efforts were made to introduce the name of Jesus Christ into the Bill for establishing religious freedom in Virginia. This was rejected by a great majority. Then it was that Jefferson expressed his gratification "that they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and the Mahometan, the Hindoo, and infidel of every denomination." This mention of "Mahometan" in one of my articles, by the way, must have suggested to my critic his reference to a "Turk." The language is Thomas Jefferson's, not mine. But I heartily endorse it.

In 1829, Col. R. M. Johnson of Kentucky presented in the U. S. Senate a report on Sunday Mails, which was adopted. It is a very able discussion of the question of the relations of our government to religion. The report says: "If the principle is once established that religion . . . shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of houses for worship," &c. "What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small: despotic power may invade these rights, but justice still confirms them."

The decisions of the Supreme Courts of Ohio, Wisconsin and California, in cases which have acquired national repute, after thoroughly discussing the question of "Christian State," were adverse to the position taken by Prof. Manning. The arguments advanced by Gov. Hoadley and Justice Stanly Matthews, in the *cases celebre* of the Cincinnati schools, seem to me to be unanswerable. I wish that the RECORDER would print these decisions, in whole or in part.

If, from what I have written on religious liberty, any one should be ready to conclude that, after having lived in North Carolina (the home also of my grandfather), twenty four years, I do not love our Constitution, I have only to say that, so far as I can judge, my opinions exactly coincide with those expressed by Judge Gaston. And no one will be likely to impugn the patriotism of the author of "The Old North State Forever." As to whether I could love a Constitution which only guaranteed toleration is another question.

Surely my critic did not mean to be taken seriously in his references to our sturdy Baptist ancestors. They were sturdy,—I like the word. Fines and imprisonment and scourgings and death were they sturdy enough to bear, in battling for the very principles for which I contend.

When, in the Constitutional Convention of 1835, the relations of the State to religion were under discussion, the venerable President, Nathaniel Macon, a Baptist in sentiment, descended from the chair and expressed opinions from which my views as to the right of a State to give religious instruction are necessary logical deductions.

On the desk before me lies a discussion of Religious Liberty (Raleigh, 1854) by Mark Bennett of Edgecombe. He says: "Roger Williams' simple theory of religious liberty would shame from the constitutional and legal enactments of North Carolina at least two of our long-standing statutes." I wish I had room to quote more from the forty-two pages written by this godly man who was no less a patriot because he believed in absolute religious liberty, not merely for Christians but for all others.

That the discussion of the support of higher education by a State is without a parallel can hardly be established. Recent discussions and results in Georgia and South Carolina have probably been overlooked. And I shall ask the editor of the RECORDER to publish portions, at least, of pamphlets published in other States some years ago, but which I had not seen till my own articles were written.

But suppose this discussion to be without parallel; would lack of precedent prove anything? Not to North Carolinians. They know too well the annals of their State and the history of their liberties. The men of Mecklenburg asked not whether their attitude of resistance had its parallel in history. Being careful only to know that they were right, they hesitated not, as pioneers, to enter untrodden paths.

CHAS. E. TAYLOR.

Wake Forest, N. C., Sept. 19, 1894.

Prof. J. C. Maske.

Prof. Maske was the son of James and Ellen Maske, was born Nov. 23d, 1862, and died Sept. 17th, 1894.

Thus time defines the life of one whose death is mourned as a great loss by all who knew him. It was not my privilege to have known him long, nor so well as many others; but to the extent of our acquaintance, I have known no young man who more thoroughly impressed me with the noble qualities of head and head.

The first of last November I came to Richmond county to assume the pastoral care of a group of churches, Pleasant Grove being one of them, and found that Prof. Maske was a member of this church. This ordinarily would not have been so, and a little investigation revealed to me dimly what I have since learned was the ruling principle of his life, loyalty to his convictions of truth and duty. Having professed faith in Christ when fourteen years old, he was baptized into fellowship with Meadow Branch church, Union county, by Rev. E. L. Davis, and gave such testimony to the genuineness of his Christian profession, as elicited from this man of God the following commendation: "Brethren, if this is not conversion, then I don't know what it is." Coming to Richmond county later on, the family settled in a community where there were few Baptist people, but little Baptist sentiment, and no Baptist church. Here he identified himself with others in the struggle to establish a Baptist church; and the present organization is mainly the fruit of their faith and toils. For the two fold privilege of fellowship with loved ones and further participation, he retained his membership with this church.

Not until two months ago had it been my privilege to meet Bro. Maske, but my relation to the family had brought us close together, so we met, not as strangers, but as friends and brethren in the Lord. After a brief sojourn at home, he went out on his canvass for the College; and having completed it, he came back to battle with the dread disease that terminated his life. Anxious to be at his post at the opening of the session, he bade adieu to the loved ones at home and returned to Wake Forest, hoping to improve. How sad the event! Yesterday his remains were brought home for interment. Friends from the College and others of the community met at the church, and after appropriate services, participated in by Rev. L. Johnson, and Profs. Carlyle and Sykes, loving hands laid away the mortal remains of the Christian scholar; and we turned from the habitation of the dead to speak words of comfort and cheer to the living. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

J. F. TUTTLE.

Roberdel, Sept. 18, 1894.

A Card from President McIver.

Editor of Recorder:—An editorial in the BIBLICAL RECORDER of Sept. 12th contains the following language:

"The President of the State 'Normal and Industrial' School, C. D. McIver, LL. D., sends out examinations to the county superintendents of public instruction to be submitted to applicants for privileges at that institution. Of course many of the applicants are turned down, but Dr. McIver loses no opportunity to impress these and the successful ones favorably to State aid to his institution. There may be nothing wrong in this, if he will impress them legitimately, without deceit. We have facts, however, which show that he has been dealing out falsehoods, in evidence of which we submit the following, which is question number ten sent out to county superintendents to be answered by applicants for State 'Normal and Industrial' privileges:

'10. The annual appropriation to the State Normal and Industrial School is $12,500. By the Constitution all the poll tax goes to the lower public schools and the poor. The $12,500 is raised by a tax on the property of the State, which amounts to $360,000,000. How much would a man who is assessed for $1,000 pay to the support of the Normal and Industrial School?'

The first sentence is half a truth, which is usually about as great a lie as can be told successfully. In the RECORDER of August 1st it was stated that the last Legislature appropriated to the State 'Normal and Industrial' School $48,000 (including loan of $9,000, which means gift,) for the two years following. The annual appropriation to the State 'Normal and Industrial' is nearer $20,000 than $12,500; and President McIver knew it when he wrote that example."

Being unwilling that your readers who trust the RECORDER for accurate information should suppose that I would willingly mislead them or others by stating that the "annual appropriation to the State Normal and Industrial School" was only $12,500, when, as is claimed by the RECORDER, "the annual appropriation is nearer $20,000 than $12,500," I wish to submit the following official statement from the State Treasurer in regard to the annual appropriation:

"STATE OF NORTH CAROLINA,
TREASURY DEPARTMENT,
RALEIGH, Sept. 15, 1894.

C. D. McIver, President State Normal and Industrial School, Greensboro, N. C.

Dear Sir:—In answer to yours of this date, I have to say: The annual appropriation, i. e., the amount your institution will be entitled to draw from the State Treasury each year hereafter, as the law now stands, is twelve thousand five hundred ($12,500) dollars, (Section 8, Chapter 339, Laws 1891, and Section 1, Chapter 182, Laws of 1893. It may be proper to say, that your institution has received, for the special appropriation in the last named Act of Assembly, five hundred ($4,500) dollars for each of the years 1893 and 1894 to pay debts.

Very respectfully your obedient servant,
SAMUEL McD. TATE, *State Treasurer.*"

I wish to say further that "an annual appropriation" is understood to mean an appropriation which continues from year to year without further legislation. The Normal and Industrial School was established by the General Assembly of 1891 with an annual appropriation of $10,000. The General Assembly of 1893 increased the annual appropriation to $12,500. At the same time a special appropriation of $4,500 for 1893 and for 1894 was made to pay off debts contracted for original equipment, furniture, heating apparatus, etc. This was not an annual appropriation, as can be seen by reference to the Act. (Laws 1893, Chapter 182.) Without further legislation the institution will receive in 1895 and each year thereafter $12,500, whereas, if your statement that the annual appropriation is nearer $20,000 were correct, it would receive nearer $20,000 in 1895 and each year following.

By reference to the same Act, it will be seen that the State Board of Education was directed to "invest" $9,000 of its four per cent. bonds in certain property adjoining the original property of the Normal and Industrial School. The institution pays from its revenue derived from fees four per cent. interest on this amount, so that the Board of Education receives just what it would have received from interest on the bonds, and the institution pays only half the interest it would be compelled to pay to private parties.

You include in your calculation, not only the annual appropriation of $12,500 for maintenance, which is perpetual unless repealed, but also the special appropriation for 1893 and for 1894 for equipment, and the investment of $9,000 on which interest is collected annually.

The statement that "the annual appropriation is $12,500" for the support of the Normal and Industrial School is true notwithstanding your criticism. Moreover, there was no intention to deceive or mislead by using this practical question in percentage and taxation, the correct answer to which is four and twenty-one twenty-sixths (4 21-26) cents.

CHAS. D. MCIVER.

[Read the qualifying term—"for the support"—in the preceding paragraph, and, then, read the first sentence in the examination question; and it will be seen that that sentence is "half a truth," etc. Treasurer Tate's letter and other of President McIver's supports will be discussed next week.—EDITOR.]

Several valued communications have been crowded out of this issue

CORRECTIONS.—In the communication from Hon. John Manning, LL. D., of Chapel Hill, in last RECORDER, the word "children" in line seven, should have been *gentlemen*; "Art. 1, Sec. 1" should have been *Art. 9, Sec. 1*; in line 16 from end, "Constitution" should have been *Institutions*.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

October.

Alexander—Thursday, October 4-6, with Mt Olive church.

Eastern—Tuesday, Oct 9-11, with Lisbon church, Sampson county, three miles from Garland on C. F. & Y. V. Railway.

Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.

Catawba River—Thursday, Oct 11-13 with Enon church, near Connelly's Springs in Burke county.

Briar Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.

Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.

Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.

Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.

Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.

Montgomery—Thursday, Oct 18-20, with Mt Gilead church.

Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.

Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.

South River—Wednesday, Oct 24-26, with Mt Elam church.

Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.

Pee Dee—Thursday, Oct 25-27, with the church at Wadesboro.

South Fork—Thursday, Oct 25-27, with Maiden church.

Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.

West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.

Raleigh—Thursday, Nov 1-3, with Cary church.

Little River—Thursday, Nov 1-3, with Hector's Creek church, 12 miles south of Apex, Harnett co.

Brunswick—Friday, Nov 2-3, with Long Creek ch.

Bladen—Thursday, Nov 8-10, with Gaines ch.

Union—Thursday, Nov 8-10, with Hopewell ch.

Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Swain (Indian) Big Cove, Friday before the 1st Sunday in October.

Carolina—Thursday, Oct 11-15, with Shaw's Creek church.

Transylvania, Little River—Thursday, Oct 18-20.

Liberty and Dutchtown—Thursday before the 1st Sunday in October, at Union, 12 miles west of Murphy.

Western Convention—Oct 24-27, with Clyde ch.

I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have the needed correction. C. D. McIVER.

Raleigh, June 20, 1894.

(CONTINUED FROM THE FIRST PAGE.)

Bank, Rocky Ford, Damascus, and other of those old churches I used to preach to who have been so prosperous, would think of us old preachers and their families sometimes, and help us a little. Perhaps they will.

March 15.—I am truly glad God has a few people in this world who think of the past occasionally, as well as the present and future always. I like to see brethren all round. We poor old preachers can't live on sympathy. They all have much sympathy for us, or say they have, but forty pounds of it won't make a meal's victuals, nor one hundred yards of it won't make a single garment to wear. We have to eat and wear, if we can get it, just such as the good brethren eat and wear. But for passing friends and neighbors, I should have been in the ground. We have had to pass another hard winter. Wife has had pneumonia, I have had rheumatism, and it has been a hard pull through. Thinly clad, and little to eat, and sometimes no wood to burn, has brought it on. I hope I will have a pleasant time next winter. Hope God never will risk me on the cold charities of this unfriendly world any more to spend another winter. I am thankful that the Ministers' Relief Board has helped me some. I appreciate it so much. With the small amount I get from them, and a few errands of mercy from my neighbors, I will make out somehow till I die. I wish the brethren would think.

BRETHREN OF THE NORTH CAROLINA BAPTIST STATE CONVENTION:

Are we as a Christian brotherhood and lovers of free religious liberty, going to allow these things said and recorded of us, who are building on a foundation laid by these dear old brethren, our fathers and grandfathers in Israel! None of them remain on the Board but a short while. Out of the thirteen that have been received on the Board, six have died. Three remained beneficiaries about two years, and three only one year. Only two of their widows remain on the Board. These brethren who have died received only about $341 from us, and if we could call them back and ask them about the comforts derived from this small amount, comparatively speaking, it would surprise us, and would be far more joy than we anticipated. It cost us but little sacrifice, but it did them great good.

We have now nine beneficiaries on the Board, with their families. Three of these are widows with their children depending on them for their support. Brethren, put yourself in their places. Husband spent his life preaching the gospel to the world, and lies down in death with the responsibilities of children on wife's hands and heart. Some brother will say, what better are they to be left in such a condition, and why should we support them any more than other men's widows and children? Much in every way. Other men spent their lives mostly in pursuit of worldly gain, and if they were industrious, honest and economical, God permitted them to accumulate and lay by him in store, but the preacher must not do that. If he does, some one will say, better call some one else, he is getting rich. If he is a consecrated, God loving, and God-serving brother, he gives it all—time and means. He has a poor chance to accumulate. Many of them, no doubt, would have been far above want, had it not been for sacrifice and liberality to their Master's cause. The remaining six on the Board have been beneficiaries. One, one year; one, two years, and four, three years. They are all, so far as we can find out, worthy objects of our support.

There are, no doubt, others in the State who need help from this Board; and, for the information of any who may desire such information, either as to the workings of the Board, or to making application for help, please see the following brethren, who have kindly consented to represent the cause in their respective Associations:

NAMES.	ASSOCIATIONS.
Jas. V. MacCall	Caldwell.
Rev. E. W. Wooten	Cape Fear.
J. H. Hoffman	Catawba.
E. F. Aydlett	Chowan.
Rev. L. R. Carroll	Eastern.
J. S. Kilby	Elkin.
Rev. M. M. Landrum	Green River.
Rev. Henry Sheets	Liberty.
Rev. J. A. Campbell	Little River.
Rev. W. C. Tyree	Mount Zion.
H. C. Dockery	Pee Dee.
Col. T. F. Toon	Robeson.
W. C. Douglass	Sandy Creek.
Rev. T. Bright	Sandy Run.
J. D. Moore	South Fork.
Rev. A. G. Wilcox	Tar River.
Rev. M. L. Green	West Chowan.
Rev. T. M. Honeycutt	French Broad.

A brother in each of the other Associations has been solicited, but has not, as yet, responded. Hope they will soon; and if they can't represent us, hope they will solicit some good brother who will take this work to heart, and help us.

If you can't get the desired information from these brethren, if you will drop me a card, I will take great pleasure in giving you any desired information in my power.

Hoping for help for these needy brethren, and praying for its success, I am

Yours fraternally,
J. F. MacDuffie, *Cor. Sec.*
East Durham, Sept. 11, 1894.

Enterprise Church in Warren County.

Dear Recorder:—We commenced a meeting with the above-named church on the second Sunday in August last, which was continued seven days, with good attendance and much interest, resulting in fourteen additions—twelve by baptism and two by letter. We had no ministerial help, but valuable assistance by two lay brethren from other churches, who were with us most of the time. "Oh, give thanks unto the Lord; call upon his name; make known his deeds among the people." Ps. 105: 1.

Fraternally, L. C. Fleetwood.

Four Meetings.

Dear Recorder:—I give you herewith a report of four meetings.

I and Bro. H. C. Moore held a meeting at Oak Grove church, beginning on the fifth Sunday in July. We had a good meeting, lasting six days. Nine were baptized, three were received by letter, and two others await baptism. The meeting closed with over thirty penitents.

Next we went to Pleasant Valley. Bro. Moore was taken sick the second day, which left me to do the preaching. We had a good meeting. The church was much revived. Three were baptized and three were received by letter.

On the second Sunday in August I began a meeting with the church at Waxhaw. We had a gracious outpouring of the Spirit. I had no help except the brethren of the church. [You had an editorial sometime ago on lay preachers. If you could be at Waxhaw and hear the brethren preach, I think you could write more on the same topic.] I have many lay brethren here who can talk well, and they are ready to do whatsoever they are called on to do. Nine were baptized, three were received by letter, and one was restored.

My last meeting was held at Hermon: it only lasted three days. I was taken sick on Tuesday, and was worn down after preaching twice a day for successive twenty five days. We received six by letter, none for baptism.

To the Lord be all the praise.

A. B. Caudle

Waxhaw, Sept. 1, 1894.

From Peace Chapel.

Dear Recorder:—Not having seen anything from this place in your paper, I will write you a few lines concerning the work here.

Several years ago, Rev. M. R. Pernell came here and got permission to preach in a factory, and organized a church with only three members. He preached regularly once a month, and others joined. We have struggled on, and with the help of kind friends have erected a nice house of worship. We have put in a nice pulpit, and the house is well seated. We hope to have it nicely ceiled this fall, as God has blessed the most of us with good crops.

Our present pastor, Rev. T. B. Hill, assisted by Rev. R. T. White of Wake Forest, held a series of meetings here the last of July. It was a glorious time, and resulted in the conversion of nineteen souls. Fourteen were baptized, and some others will be soon. Among the number baptized was a blind man whose hair was white with the frosts of many winters, and his thirteen year old daughter.

Our pastor, one of Wake Forest's boys, has done a good work here. Since he took charge of the field, which was twelve months ago, twenty five have been added to the church, and it has been strengthened spiritually and financially. May God continue to bless his work and also bless the efforts that are being made at Wake Forest College, that she may send out many more like him to work in the vineyard of the Master.

H. F. Jeffress

Kittrell, N. C.

"For years," says Capt. C. Mueller, "I have relied more upon Ayer's pills than anything else in the medicine chest, to regulate my bowels, and those of the ship's crew. These pills are not severe of action, but do their work thoroughly."

A Baptist Locality.

Dear Recorder:—I write you a short account of three protracted meetings within five miles of my house.

On every fourth Sunday, Bro. P. H. Fontaine preaches at Enon, which is only five miles due east. At the close of the meeting he baptized thirty-six. Bro. J. A. Beam preaches at my church, Mt. Zion, every first Sunday. Since our meeting he has baptized twenty-nine. Bro. J. E. Smith, pastor at Tally Ho, baptized forty-eight, making a total of 103, all within five miles of me. Others have given in and will be baptized next meeting.

The colored church at Berea baptized seventy-three Sunday, only two miles from me. That seems like I live in a Baptist community. I had the pleasure of attending only two of these meetings, Tally Ho and Mt. Zion, and I can truthfully say I never attended better meetings. To God be all the praise.

J. J. Meadows.

Culbreth, Sept. 8, 1894.

Buckingham's Dye for the whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

The richest man in the world can offer the petition of the Lord's prayer, "Give us day by day our daily bread," if he will only pray as he ought to, with some one who is hungry.—*Selected.*

A Jubilee Celebration.

Fifty years is a long time—much more than the average lifetime. Men, therefore, naturally note such periods. Just now, Messrs. Perry Davis & Son, of Providence, R. I., the proprietors of Pain Killer, are celebrating the jubilee of that good old household remedy, and have doubled the capacity of their bottles, without increasing the price. This will of course make Pain-Killer more popular than ever. For fifty years it has been the family medicine chest in countless homes in every country on the globe. Once given a trial, it stays in any home, where, when anything happens, the bottle is reached for. When anything happens to you or yours, nine times out of ten you can cure it yourself with Pain Killer.

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, R C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Dowaing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell. J C Fowler, E W Sikes and J C Maske, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W C Tyree, President; J F MacDuffie, Cor. Secretary; H A Reams, T E Cheek, J L Markham, T H Pritchard, F P Hobgood and W N Jones, N B Broughton, W A Albright, G J Dowell.

TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

John Mitchell, President; Thomas Carrick, Secretary; J C Scarborough, C Durham, W R Gwaltney, Dennis Simmons, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

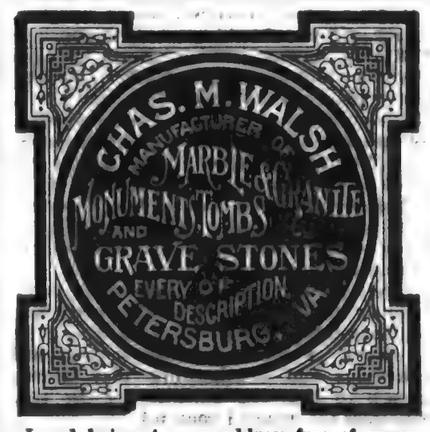
TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

C Durham President; R E Royall, Secretary; E F Aydlett, C T Bailey, Noah Biggs, G W Blount, John B Brewer, H A Brown, H B Carter N B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, W T Faircloth, A R Foushee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Hufham, C J Hunter, M H Justice R H Marsh, W J McLendon, John Mitchell, W H Mitchell, E S Moore, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

Executive Committee: J C Scarborough, P A Dunn, C Durham, N Y Gulley, W R Gwaltney, W T Faircloth, H C Dockery.

TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY—LOCATED AT RALEIGH.

W L Poteat, President; N B Broughton, Secretary; F H Briggs, Treasurer; W N Jones, Auditor; W A Montgomery, Attorney; O L Stringfield, Financial Secretary; C J Hunter, J N Holding, W G Upchurch, J C Scarborough, J W Carter, E McK Goodwin, C Durham, R T Vann, A M Simms, C M Cooke, R H Marsh, R Van Deventer, W C Petty, E K Proctor, W W Kitchin, W T Faircloth, Prof J B Brewer, C B Aycock, J Y Joyner, Thos Hume.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

ASK YOUR AGENT FOR

A POLICY

—IN THE—

N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, - RALEIGH, N. C.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatur, Kans.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you



Tailor-Made Dresses,

With Tuxedo Blazer or Eton Jacket

Fancy Mixed Cloths, Grey and Tan, prices $5.00, $7.50, $10.00 and $12.50. Black and Navy Serge, $7.50, $10.00, $11.50, $12.50, $15.00 and $17.50. White Duck Suits, $4.00, $4 50 and $5.00. Fancy Duck Suits, $5.00 and $6.00.

These are not the poorly made dresses so often advertised at catch prices, but are perfectly fitting men-made garments, all in the latest styles and the best values to be found at the prices.

Orders Promptly Filled.

W. H. & R. S. Tucker & Co

123 and 125 Fayetteville St.,

RALEIGH, N. C.

VIGOR OF MEN

Easily, Quickly, Permanently Restored.

MAGNETIC NERVINE is sold with written guarantee to restore Lost Manhood. Cures weaknesses, Nervous Debility and all the evils from early or later excesses, the results of overwork, worry, sickness, etc. Full strength, tone and development given to every organ or portion of the body. Improvement immediately seen from the first box. Thousands of letters of praise on file in our office. Can be carried in vest pocket. Sent by mail to any address on receipt of price. One month's treatment in each box. Price $1.00, 6 boxes, $5.00, with Written Guarantee to refund money if not cured. Send to us for the Genuine. Circulars Free.

JNO. Y. MacRAE, Druggist, Raleigh, N. C.

Statesville Marble Works.

C. B. WEBB,

Proprietor,

STATESVILLE, N. C.

I keep constantly on hand the largest and most complete stock of granite and marble to be found in the State. I take pleasure in furnishing designs in photograph and estimates on any style of monument or headstone. I possess the very best shipping facilities, and can not only guarantee the lowest prices, consistent with good material and first-class work, but also the best freight rates, and the most prompt and safe delivery of goods.

We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.



DR. J. W. NELMS.

HONEST EXPERIMENT WINS A CANDID DOCTOR.

ATLANTA, GA., Aug. 14, 1893.

For the past two years I have used King's Royal Germetuer in my practice with most satisfactory results. I have used it in Typhoid and Bilious Fevers, and always with the speediest and best effects. It lowers the temperature and

BREAKS UP FEVERS

of all kinds common to this latitude more expeditiously than any remedy within my knowledge. From my own experience in life and upon myself and others to whom I have recommended and administered it, I believe it would be a good remedy

FOR YELLOW FEVER.

It is a most excellent antiseptic, cures catarrh, insomnia, night sweats and eczema in all its forms. King's Royal Germetuer is emphatically

A SAFE REMEDY

and leaves no injurious effects on the system.

J. W. Nelms, M. D.,
Mayor West End, Ga.

$1.00, 6 for $5.00. Sold by Druggists.

King's Royal Germetuer Co., Atlanta, Ga.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 52 a m	9 27 p m	
Ar Rocky Mount	1 02 a m	10 20 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount	1 09 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	2 58 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 39 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 38. Daily.	No 48. Daily
Leave Florence	7 39 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 06 a m		
Arrive Wilson	1 09 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 35 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m
	No 73. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro	2 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount	2 13 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 53 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.32 a m.; arriving Halifax at 11.05 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 1.05 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.50 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 6.00 a m, Nashville 6.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Proceedings of the Good Roads Conference at Charlotte Sept. 12th and 13th.

About three hundred delegates, representing many counties of the State, were present when the State Good Roads Conference was called to order in Charlotte's city hall at 12:30 Wednesday, Sept. 12th. Dr. R. J. Brevard, mayor of Charlotte and President of the North Carolina Road Improvement Association, called the Conference to order, and welcomed it to Charlotte in a neat speech, which was eloquently responded to by Mr. Jas. C. Stevenson of Wilmington, and Mayor Patton of Asheville.

Dr. Brevard is President of the Conference, and Prof. J. A. Holmes is Secretary, Col. J. C. Tipton of Salisbury is Assistant Secretary. After the organization and announcement of the programme the Conference adjourned, re-assembling at 2:30 o'clock, and immediately adjourned to visit parts of the city and vicinity where road building and repairing are in progress, being transported on electric cars tendered by the city railway company. Charlotte leads in this work, and its inspection afforded much pleasure and profit to the delegates. In quarrying rock for macadamizing its streets, the city has opened up a hole large enough to contain the State capitol at Raleigh, and this quarry is right in the heart of the city. The steam drills, derricks, and great rock crusher are all worked by a 30 horse-power boiler. The delegates were also shown how the steam roller tears up a rough street and packs it down again smooth and even.

At 8 o'clock the Conference re convened, and Hon. S. B. Alexander, member of Congress from the Sixth District, and the father of the Mecklenburg road law, gave a history of the law and a synopsis of its provisions, explaining and emphasizing its adaptability to all parts of the State. He was followed by Capt. W. E. Ardrey, his colleague in securing the enactment of the Mecklenburg law, who read an interesting paper on "What have good roads done for the farmers of Mecklenburg county?" showing that the agricultural interests of the county have been immensely benefitted. One horse can haul as much as four formerly could, and many thousands of dollars worth of farm products were put on the market now that had no value before, the advantages of the city are extended to the country, and along the lines of the macadamized roads lands which a dozen years ago could not be sold for $15 per acre will now bring $75 to $150 per acre, but are not for sale at any price. S. H. Hilton gave a history of the working of convicts upon the Mecklenburg highways, and how the county had come by experience to build much better roads now and at much less cost than when they began. Mr. B. R. Butler, city engineer, read a valuable paper on the cost of macadamizing streets and highways in Charlotte, with some interesting facts relating to the machinery and technical description of the road. He showed how the cost of this work of improving the streets and sidewalks has been greatly reduced by having better machinery. Following these papers, Prof. Holmes gave a stereoptican exhibition of large pictures of the fine macadam roads to be found in all parts of Europe, and also of the bad roads in North Carolina. He also showed illustrations of the beautiful scenery and the resources of North Carolina, emphasizing the fact that we have a great country, but we can never develop it ourselves, nor can we attract the thrifty and intelligent people of other States and countries to aid us until we have the good roads such as these people have at their homes.

Thursday morning by eight o'clock the delegates assembled in front of the Central Hotel, where the citizens of Charlotte met them with carriages for a long drive over the country roads. The whole process of building the best modern roads was seen, and all kinds of machinery were at work grading the old country road; rolling the graded surface; the farmers hauling rock off their fields and cording it along the road; the spreading of coarser stones at bottom on the dirt road surface, and rolling them down; then putting on another layer of three inches of stone, and rolling this, and then two inches of fine crushed stone on top and rolling this. All along these macadam roads the houses and fences and the farms generally were in good condition, showing the influence of the roads. The only complaint that the delegates heard was that these roads were not being built fast enough. The wagons they met coming into town on these roads were hauling loads twice as large and more than would be seen elsewhere, and the conclusion arrived at was that the half had not been told about these Mecklenburg county roads.

At 11 o'clock the conference re-assembled at the city hall, and an important paper was read by Mr. W. C. McMackin, supervisor of roads in Wake county, on working public roads by county convicts. This paper awakened a considerable interest and discussion. Two other strong papers were presented by Rev. Dr. Jno. R. Brooks of Monroe, and Rev. Dr. Jno. A. Preston of Charlotte, on the importance of improving the public roads as a means of increasing church attendance in the country. They showed how this would improve very greatly the attendance at churches and Sunday-schools, would enable us to have better churches, and in every way aid the work of the church and the improvement of the home life of country people. Another important paper was presented by Prof. Alexander Graham of Charlotte, showing that our bad roads kept from 10 to 35 per cent of children away from school in winter time; made it necessary to have too many school districts; and often made it necessary to have schools in summer, and this again interfered with farm work.

Other valuable papers were the following:

1. The Importance to the Farmer of Better Roads, by Col. John Robinson, Commissioner of Agriculture.

2. Some Needed Improvements in the "Alternate Road Law," by T. K. Bruner, Secretary of the Board of Agriculture.

3. The Ways and Means of the Road Problem in North Carolina, by J. A. Holmes, State Geologist.

4. The Capitalist and Public Road Improvement, by Dr. McAden.

5. Better Public Roads will Stimulate Diversified Manufactures, by Maj. Schenck of Cleveland, and Mr. White of Alamance.

6. The Road Problem in Eastern North Carolina, by J. A. Holmes.

7. The Need of Engineering Supervision in the Improvement of Public Roads, by T. K. Foust.

8. A Cheap, Good Macadam Country Road, by Prof. Wm. Cain of the University.

9. The Turnpike Roads of Western Virginia, by Prof. J. W. Gore of the University.

A number of important resolutions were adopted looking to the pushing forward of this road improvement work in all parts of the State, urging all the counties to provide for the use of all their convicts on the public roads when sentenced for less than fifteen years, and looking to the employment of engineers to superintend the road improvement work.

The Conference adjourned to meet again in Raleigh during the State Fair in October.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, price 75c.

Meetings.

Dear Recorder:—My meeting at Spring Hill, a mission point, was a success. Christians were made stronger and sinners to think. There were five converts. Bro. Blalock assisted me and did faithful work.

TILLERY.

This was the next point. I had the assistance of Bro. R. E. Peele. The meeting lasted a week. There were twelve converts. Seven were baptized at the close of the meeting. Bro. Peele preached the pure gospel and did it with power.

Tillery is a new church on the Scotland Neck and Greenville R. R. It was organized last spring and is making a fine beginning.

DAWSON'S.

We began the fourth Sunday in August. Bro. George J. Dowell came Monday and preached for me till Saturday. I had heard him preach before, but he preached better than I ever heard him. Bro. Peele was with me till the close.

Tuesday morning fourteen joined the church. Twelve have been baptized. God be praised for his goodness to us.

MULLIN'S CROSS ROADS.

This, like Spring Hill, is a mission point. Bro. Vann preached for me the first night, that I might have a night's rest.

The meeting lasted nearly a week. Bro. Peele preached the remainder of the time. I have baptized two young men into the fellowship of the Scotland Neck church. Others are expected to follow in baptism.

I want to hold two other meetings—one at Hobgood, the other at Crowel's, in the near future. This will close my three years' work.

I shall resign, and hope God may direct me to some field where I may be used for his glory. I pray that my successor may do better than I have done. I believe that God has blessed me in coming to this place, and in the work, for which I give him the glory.

I have a host of friends that I regret to leave, but I think it best. Bro. Noah Biggs has been kind to me, and I pray Heaven's benedictions upon him and also upon many others.

I expect to preach for Bro. Peele on the fourth and fifth Sundays, and at Burgaw the week before the fourth Sunday.

I love the RECORDER and look for it as I do for a dear friend. W. S. BALLARD.

Scotland Neck, N. C.

The work of Mr. Warszawiak among the Jews of New York City continues to deepen and spread. He believes with all his might that his countrymen are every whit as susceptible to gospel influences as any other class, and the results of his labors appear abundantly to justify his conclusion. He preaches to crowds, and he visits from house to house. Every day he devote three hours for private conference. This time is largely taken advantage of, many hundreds coming to see him. A home called the "Home for Persecuted Christian Jews and Enquirers," located at 65 Avenue D, has been of the greatest help to the work. In one year 3,000 meals were provided, while 625 beds were occupied.

Be pleasant in the performance of duties.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR SEPTEMBER: BRAZIL.

"Proclaim the acceptable year of the Lord." Missionaries, 15; native assistants, 11; stations, 32; churches, 11; membership, 519; baptisms, 159. Contributions, $1,230.

STUDY TOPICS.—The future of Brazil among the world's great nations. The recent attempted revolution. Nominal religious freedom. Great need of missionary reinforcement. Bright outlook as in all Romish countries where the thoughtful are repudiating Catholicism.

One Afternoon in China.

I have just finished dinner and am going across Filial Piety Lane to my work. I hear a tremendous noise near by. Looking up I see a man beating a gong, an old lady with an immense iron chain about forty feet long, one end tied around her neck, the rest of it dragging behind her. The third member of the party is an old man carrying a yellow flag. A flock of men, women and children gather about them. They stop at each gateway for contributions, and the noise of the gong ceases. In a moment it begins again, the links of the long chain twist and wriggle in the dusty road, and the company moves on.

I ask the old man with the flag what it all means. He says, "The woman is fulfilling a vow." The money contributed is going to repair a heathen temple!

On the street an hour later.

Two loud angry voices! Yes, they are women's voices coming from the side of a public thoroughfare. Now I can see one of them from my cart-window. What a sight! Hair disheveled; clothes dirty and ragged; face torn and covered with blood; words too vile to utter pouring forth like a torrent and racking her whole frame.

Five minutes after.

What is this just ahead of my cart, lying so still in the dirty road? Oh! it is a beggar. A piece of gunny-sacking, black with filth, wraps a part of his body. He takes no notice that one of his shabby shoes has parted company with his grimy foot, nor that the busy insects are making a highway of his muddy face.

Yes, this is the place! "Jesus Hall!" I want to stop here. The chapel is in the front, the parsonage in the inner court. The young preacher used to be a student in the boys mission school and his wife is one of the *W. F. M. S.'s. own bringing up!* She is from the Peking Board School. Why, here is a real home, neat, inviting! A Christian wife and mother! A Christian man, too, who looks tenderly and proudly upon his wife and baby!

Of what are they talking; for what are they working? For the salvation of their own people.

Who that loves humanity can say, "Missionary work does not pay!"—*Mrs. Charlotte M. Jewell, in Woman's Work for Woman.*

Models of Politeness.

A missionary thus speaks of a congregation at a church service: "Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak he is greeted by a polite obeisance from every one in the audience; and when he concludes, another low bow from every one in the room says silently, 'I thank you.' After the address another song, a prayer, and benediction, and then what? A grabbing of hats and canes and overcoats, and a 'break' for the door? Ah! no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church or break up into little groups."

How He Kept His Bible.

Some two years ago, when terrible rain storms occurred in Japan, making the rivers overflow, sweeping away houses and devastating the fields, there was a lad who was suddenly aroused to the sense of his peril and bethought himself of what he must do. He must be quick in order to save his life. Was there anything that he could carry away to a place of safety? His first thought was for his Bible. He seized a string, wound it around the precious book, and then tied it firmly to his neck, and so waded through the water up to his waist and reached a place of safety. He saved himself and his Bible, and that was all.

You believe in *home* missions, you say? Very well. There are 60,000 Chinese still in America, and only 10,000 of them in Sunday-school.

A King's Daughters' circle in San Francisco is composed of 8 Chinese women, 2 Japanese, 2 Syrians, and their 3 American teachers.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE



Distressing Irritations of the SKIN Instantly Relieved by CUTICURA

A single application is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy cure of the most distressing of itching humors. They are beyond all doubt the greatest skin cures, blood purifiers, and humor remedies of modern times.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Cure Every Skin Disease," free.



NEW LIFE

Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP, a certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 25c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	No. 11.
Lv. Richmond	*12 40 p m	12 55 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 00 a m
Ar. Danville	5 31 p m	5 25 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 38 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*5 00 p m
Ar. Raleigh	4 03 p m	6 20 p m
Lv. Raleigh	*4 10 p m	6 45 a m
" Durham	5 15 p m	8 44 a m
Ar. Greensboro	7 30 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*8 40 a m
" Greensboro	7 35 p m	9 45 a m
Ar. Salisbury	9 08 p m	10 35 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 m
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 58 a m	4 06 p m
" Atlanta (C. T.)	5 30 a m	9 20 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	5 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	No. 12.
Lv Augusta (E. T.)	7 30 p m	
" Columbia	5 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	3 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	†1 00 p m
Lv Goldsboro	†5 00 p m	*3 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 30 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.24 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m, and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 8:30 a m, and 7:40 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:26 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily, except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agt., Washington, D. C

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 24, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex. Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 45 a m		
Lv Climax	1 40 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 38 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	5 25 p m		
Lv Bonnettsville		7 15 a m	
Lv Maxton		8 15 a m	
Lv Red Springs		8 50 a m	
Lv Hope Mills		9 30 a m	
Ar Fayetteville		10 00 a m	
Lv Ramseur			5 50 a m
Lv Climax			7 40 a m
Ar Greensboro			8 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			10 38 a m
Ar Madison			11 20 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex Sunday	No. 15. Mixed. Daily ex. Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 49 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 03 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 35 p m		
Lv Fayetteville		4 42 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 53 p m	
Lv Maxton		6 27 p m	
Ar Bonnettsville		7 30 p m	
Lv Madison			12 50 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 05 p m
Lv Greensboro			2 50 p m
Lv Climax			3 35 p m
Ar Ramseur			3 55 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

ATLANTA SPECIAL. No. 127.				No. 134.
*8 45 p m	Lv	Norfolk (via S A L)	Ar	*8 30 a m
8 35 p m	Lv	Portsmouth	Ar	11 35 a m
9 54 p m	Lv	Suffolk	Lv	11 04 a m
10 30 p m	Lv	Franklin	Lv	10 30 a m
10 56 p m	Lv	Boykins	Lv	10 06 a m
11 20 p m	Ar	Weldon	Lv	*9 45 a m
11 30 p m	Lv	Weldon	Ar	9 30 a m
12 50 a m	Ar	Henderson	Lv	7 50 a m
2 05 a m	Ar	Raleigh	Lv	6 30 a m
3 30 a m	Lv	Raleigh	Ar	5 15 a m
3 40 a m	Lv	Sanford	Lv	5 10 a m
4 33 a m	Lv	Southern Pines	Lv	4 20 a m
5 20 a m	Ar	Hamlet	Lv	3 25 a m
5 45 a m	Lv	Rockingham	Lv	3 15 a m
6 50 a m	Lv	Wadesboro	Lv	1 57 a m
7 15 a m	Ar	Monroe	Lv	1 30 a m
8 40 a m	Ar	Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.	No. 38.
*8 30 p m	Lv New York (PRR) Ar	3 55 a m
11 35 a m	Lv Philadelphia Ar	3 45 a m
3 20 a m	Lv Baltimore Ar	12 45 a m
4 00 a m	Lv Washington Ar	11 10 p m
9 23 a m	Lv Richmond (A C Line) Ar	6 00 p m
9 23 a m	Lv Petersburg " Ar	5 50 p m
11 37 a m	Ar Weldon " Lv	*3 37 p m
*8 00 p m	Lv New York (PRR) Ar	*7 45 a m
9 10 a m	Ar Portsmouth Lv	*5 55 p m
†2 10 p m	Lv New York (P R R) Ar	1 32 p m
7 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
8 30 a m	Portsmouth " Lv	*7 00 p m
*7 00 p m	Lv Washington Ar	†8 20 a m
8 00 a m	Ar †Portsmouth Lv	5 20 p m
†9 00 a m	Lv Norfolk, via S A L Ar	*6 00 p m
9 15 a m	Lv Portsmouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 14 p m
10 58 a m	Lv Boykins " Ar	4 00 p m
†11 49 a m	Ar Weldon " Lv	†3 23 p m
†11 54 a m	Lv Weldon " Ar	†3 19 p m
2 09 p m	Lv Henderson " Lv	†1 14 p m
†4 07 p m	Ar Durham " Lv	†10 50 a m
†5 50 p m	Ar Raleigh " Lv	†11 55 a m

No. 48.			No. 37.
†10 15 a m	Lv	Raleigh Ar	†6 30 p m
1 43 a m	Lv	Sanford Ar	4 59 p m
12 43 p m	Lv	Southern Pines Ar	3 35 p m
1 48 p m	D Ar	Hamlet D Lv	3 35 p m
12 26 p m	Ar	Rockingham Lv	3 02 p m
3 08 p m	Ar	Wadesboro Lv	1 25 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
6 29 p m	Ar	Maxton Lv	12 38 p m
6 25 p m	Ar	Wilmington Lv	12 30 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 20 p m
3 21 p m	Ar	Bennettsville Lv	12 55 p m
4 19 p m		Darlington Lv	12 03 p m
5 27 p m		Sumter Lv	10 47 a m
6 45 p m		Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains composed exclusively of coaches and palace Buffet Sleepers without change between Washington and Atlanta. No extra fare. Connects at Washington with Continental Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cook, Traveling Agent, Raleigh.

T. J. ANDERSON, Gen. Pass. Agt.

NEWS OF THE WEEK.

State News.

The Glendon & Gulf Railway is to be extended to Charlotte.

Genuine emeralds have lately been discovered in Mitchell county.

The number of white voters in our State is 184,544; colored, 69,940.

A new cotton-mill of four hundred looms is being built at Randleman.

The paper-mills at Lincolnton are to be re-opened by a Northerner.

Five capital offences are to be tried at the Wake Superior court, in session this week.

Mr. J. W. Walker has been elected President of the Piedmont Bank of Greensboro.

Cabarrus county is holding a fair this week. Gov. Carr and President McIver deliver addresses.

The *Charlotte Observer* says the Waldensian settlers in Burke county are in need. They are worthy.

A piece of beefsteak lodged in the throat of a two-years old child in Lenoir recently, choking it to death.

Rev T. K. Brown is suing Rev. J. J. Moffit for $10,000, for circulating stories that Brown killed his own wife.

The Republican nomination contest in the second congressional district has been decided in favor of Cheatham.

Rev. Jno. C. Kilgo, the new President of Trinity College, was inaugurated with imposing ceremonies on the 19th.

The Presbyterian parsonage at Elmwood, says the *Charlotte Observer*, was burned by an incendiary fire on the 18th.

Evangelist Gales is holding a union protracted meeting at High Point. Schoolfield has been holding meetings at Concord.

A Swede fell from the smoke-stack of a foreign vessel in the Wilmington harbor, a distance of 30 feet, with fatal results the 21st.

Plans for a light-house to cost about one hundred thousand dollars at Cape Hatteras, to be erected next spring, have been approved.

Crop prospects, as the harvest season becomes imminent, are not so roseate. Cotton will be more than the average, and corn very abundant.

The vacancies caused by the death of Dr. F. T. Fuller and the resignation of Dr. J. W. Cobb, of the N. C. Asylum for the Insane, will be filled the 27th.

The College of Agriculture and Mechanic Arts at Raleigh is constantly growing and enlarging. It has more than two hundred students now, and is very popular.

Fifty five young men secured law-licenses from the Supreme Court last week. Thirty-two of them were prepared by Dr. John Manning at Chapel Hill; and the Court pronounced them well prepared.

It is reported that the business offices of W. Duke Sons and Co. branch of the American Tobacco Company, the Trust, will be removed to New York from Durham. Will that put them beyond the Trust law?

The fastest time ever made on a railroad in the South, was made on the S. A. L. last week. A special ran from Portsmouth to Raleigh, 180 miles, in three hours and a quarter, the last forty-four miles being made in forty minutes.

A State Association of Democratic clubs was organized at Raleigh last week. Senators Ransom and Jarvis, Ex-Lieutenant Gov. C. F. Black of Pa., ex Congressman Mansur of Mo., and Lawrence Gardiner of New York were the speakers. Small attendance.

Steps are being considered toward establishing a high school at Morganton in organic connection with Trinity College. Virginia Methodist proceed on this plan; and North Carolina Methodists have done well in converting "Old Trinity" into such an institution.

Near Newbern subscriptions are being taken to macadamize a puble highway. It is stated that Mecklenburg county has done all its good road work without going in debt. Mecklenburg has another great mission to execute, if this is true. Let it tell its secret to every county.

Congressional candidates Bower and Linney are manifesting a good deal of temper in their joint debate. They came to blows the other day; and on several occasions have used vile, ungentlemanly language. Think of men running for honorary office, and setting such an example! Shame!

General News.

President Nunez of Columbia, Central America, died the 18th inst.

Four men lost their lives in an awful fire in Washington City last week.

The Chicago Board of Education has decided to equip the city schools with bath-tubs.

A large number of female clerks have lately been dismissed from the United States Treasury department.

Ex-Premier Gladstone has declared that local option is not sufficient to drive liquor-selling from England.

It is stated that ninety-six persons were killed in a severe wind and rain storm in Iowa, Minnesota and Wisconsin the 21st.

The Odd Fellows were in general convocation at Chattanooga, Tenn., last week. Hon. J. H. Stebbins of New York was chosen Grand Sire.

The American Protective Association is growing. It clashes with Romanism now and then. The opposition of Rome to it makes it tolerable.

Ohio Democrats have endorsed Calvin Brice for re election. Mr. Brice is the "gentleman from New York" who bought his seat from Ohio.

Senator Jones of Nevada has joined the Populist party. Nevada cast but 10,000 votes last election. North Carolina cast 327,000. Each has two Senators!

Reports are encouraging to business, though the revival that was expected to follow the tariff legislation has not been as vigorous and spontaneous as was hoped.

Meetings Held by Bro. Webb.

I began a meeting at Shady Grove and Cherryville on Saturday before the first Sunday in August. I expected Dr. Hufham to help me, but he was not well and only preached one sermon.

I continued the meeting eleven days and nights, preaching in the day at Shady Grove and at night at Cherryville, without any help except Bro. Noah Moss, who did good service in the prayer-meetings and in praying. The services were well attended, and the meetings unusually good.

At the close of the meeting I baptized nineteen; received by letter two; restored three; total, twenty-four. Four were left to be baptized next Sunday.

This was the most remarkable meeting ever held in or around Cherryville. I shall hold a week's meeting at Cherryville in October. There were a good many others who professed conversion, but I don't count them.

I commenced another meeting at Bethlehem on Saturday before the third Sunday in August, which continued nine days. At the close I baptized thirteen; restored three; total, sixteen. This was a good meeting. Rev. R. L. Limreck did most of the preaching and did it well.

I went from Bethlehem to Mt. Zion, and continued a meeting there nine days. At the close I baptized twenty-three; restored three, making twenty-six. Rev. R. L Limreck aided me and did some good preaching.

All these meetings were unusually good. Baptized in all, 55; received by letter and restored, 12; total, 67. To God be all the praise.

G. M. WEBB.

A Letter from Jonesboro.

Dear Recorder:—Our little church has just had a six-days meeting conducted by Rev. J. T. Jenkins. The church has been greatly revived, and eight accessions was the result.

Rev. C. V. Brooks, who has been our pastor for over a year, tendered his resignation at our last meeting. We understand he anticipates attending the Theological Seminary at Louisville the coming fall and winter. Bro. Brooks was greatly liked by all denominations as well as by his own church, and it is with regret that we give him up. We are now without a pastor, and expect to extend a call to some one soon.

Our church and Sunday school has just sustained a heavy loss in the death of two of its best members. On July 26th the spirit of Miss Ida Brooks took its heavenly flight, followed on August 25th by the spirit of her sister, Miss Ella Brooks. Miss Ella was about twenty two years of age, and Mis Ida about eighteen. They were both noted for their zeal in the Master's work, both in and out of the church, and their places will be hard to fill. They were daughters of Bro. W. M. Brooks and sisters of Rev. C. V. Brooks. The family have the heart-felt sympathy of the entire community in their sad bereavement. Yours in Christ,

S. N. LILES.

Jonesboro, Sept. 1, 1894.

From Bro. C. J. Thompson.

Dear Bro. Bailey:—I have just arrived in my new field. Last Saturday was my first day with College Hill church as pastor. I was greeted with large audiences and a hearty reception by this people.

I think I shall have a willing pleasant people with whom to work. While I am just over the line out of my own State, I shall by no means lose interest in any of her works. Just before leaving Kentucky, I had two of our North Carolina young men with me in meetings—brethren Blanchard of East Durham, and Millard of the Seminary. At Clay Village, we were all much strengthened. There were eighteen additions to the church. At Evergreen, Bro. Millard surpassed himself. I know of no man of his age who equals him as a preacher. The RECORDER made its first visits to my new home to-day. Success to its every interest to do its mission of blessing to our people.

Fraternally, C. J. THOMPSON.

Lynchburg, Va., Sept. 6, 1894.

From Rev. O. T. Edwards.

I have had most excellent meetings with my churches—most gracious outpourings of the Holy Spirit.

I baptized fifteen at Bear Creek. Rev. E. A. Poe, now near Morganton but formerly of Chatham, preached with great power, clearness and simplicity, and the good Lord wonderfully blessed his efforts.

The Sunday-school "Chautauqua" was a complete success—large crowds, fine speaking, and the best music ever listened to here. Bro. Ruebush knows how to lead, and does it; and Bro. N. B. Broughton in Sunday-school work stands head. The Chautauqua has left a halo of sacred and spiritual work that will give energy and push to the Sunday-schools in this vicinity, and thus radiate throughout the State.

I am now teaching a day-school at this place. I have a respectably good school.

Fraternally, O. T. EDWARDS

Mt. Vernon Springs, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Coleraine ch, W Chowan, $15.00. Previously reported, 7,691.82. Total this year, 7,706.82.

Foreign Missions—WM S, Carey ch, $2.75; W M S and Sunbeams, Newbern ch, 10.34; Coleraine ch, West Chowan, 5.00; Sunbeams, Scotland Neck ch, 86c. Total, 16.95. Previously reported, 3,634.20. Total this year, 3,658.15.

Home Missions—Mt Vernon S S, $1.53; Sunbeams, Scotland Neck ch, 86c. Total, 2.39. Previously reported, 1,532.26. Total this year, 1,534.65.

Orphanage—Rehoboth S S, Chowan, $1.20; Coleraine ch, W. Chowan, 4.00. Total, 5.20. Previously reported, 650.01. Total this year, 655.21.

CORRECTIONS: In last report, under State Missions, Winston ch, West Chowan, $6.07, should have been Winton ch, West Chowan. Under Home Missions, Chapel Hill ch, Mt Zion, $4.22, should have been S S Mis Soc, Chapel Hill ch, Mt Zion. Pilot Mountain Asso, $62.25 for Foreign Missions, should have been $62.35.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, S pt 22, 1894.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

"A grateful Mother"

_____ endorses a remedy her son is taking for MALARIA. We do not know her and she writes of her own accord to praise

Brown's Iron Bitters.

The letter is dated July 17, 1894—just the other day—

Washington, D. C.

" . . . . My son is taking Brown's Iron Bitters for dangerous Malaria, and it has done him *a great deal of good.*"

MRS. MARY LEACH,
911 Grant Ave., N.W.

Perhaps you're suffering from the same disease!

In buying look for crossed Red Lines on wrapper.

BROWN CHEM. CO., BALTO., MD.

KRAMER BROS. & CO.,

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General Building Material,

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Special attention to making work according to architect's plans.



Judge Walter Clark says

"From my experience I can safely recommend the Electropoise."

A request on a postal will get you our book telling all about it. Write for one.

Electropoise. (TRADE MARK) "ATMOSPHERIC OXYGEN" BY ABSORPTION

an Oxygen Home Cure Without Medicine.

Electrolibration Co.,

Gould Building, Atlanta.

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From Plymouth, N. C.

Dear Recorder:—Next to mountains, seas and rivers are the most strongly marked features of the earth's surface. They have a history extending through centuries of time. Without the rivers the earth would be a universal waste. Rivers carry the tribute of a thousand hills to the plains. All the transports in the world could not enrich the lowlands with such abundance as one great river bears in its waters. Rivers direct the tide of emigration. We may turn to the rivers when we would read the fate and prosperity of empires. The great march of events in the world's history have been along the banks of mighty streams. Whoever would trace the course of events in the life of nations must often go the banks of the Nile, the Euphrates, the Indus, the Ganges, the Rhine, Danube, the Jordan, Tiber, the Rubicon, and last but not least, the rolling Roanoke.

Plymouth is nestled near the mouth of the last-named stream, and like the Plymouth of old, it has people possessing some excellent qualities. The beauty of its foliage, the fragrance of the flowers, and the kindness of its people make it delightful beyond description.

And just here I am reminded of the misrepresentation by our friend and Bro. Caddell in the RECORDER of May 30th, 1894. He said, "Think of it: a little town with scarcely five hundred people in its corporation running in full blast ten bar-rooms." Plymouth has just half that number of bar-rooms and has over two thousand people in its corporation. He said further that "the issue in the last town election was not whether they should sell whiskey, but whether the doors of the bar-rooms should remain open on Sunday." I am sure that Plymouth had no such issue in the town election mentioned. He said further: "On Monday morning about seven o'clock an explosion was heard which shook the earth for miles around. The doctors were sent for, and when they reached the spot where the accident had happened, found more than a dozen men, some dead, some with arms and legs broken, others with their eyes blown out, and others hopelessly mangled." Then he asks what was the cause of all this suffering and distress! "Nothing except the owners of a large saw-mill were the owners of some liquor saloons, and on Sunday the hands were allowed to drink whiskey, Monday morning found them unfit to run the machinery, and everything was blown to atoms." I am sure that no such explosion took place in or near Plymouth.

Now we freely forgive our dear Bro. Caddell for these misstatements, as we forgive those who trespass against us. We want to set Plymouth straight.

Plymouth is on a regular line of steamboats connecting with the Norfolk and Southern R. R. and the Atlantic Coast Line. Its streets are long and straight, never get muddy, and are overshadowed by wide-spreading elm trees.

The Baptist cause is progressing, and the prospects for the future are bright. The Ladies Aid Society, the B. Y. P. U. and the Missionary Society are getting along well. Bro. J. W. Bryan has a large attendance at the mission every Sunday evening, and the Lord is blessing the work. We are not ready to hang our harps on the willows like Israel of old and sit and weep over the desolations of Zion; but rather rejoice because of its successes. The cords are being lengthened and the stakes strengthened.

BLAKELY H. MATHEWS.

Plymouth, Sept. 8, 1894.

Eastern Association.

To delegates, ministers and visitors who expect to come by railroad to the next session of the Eastern Association to be held at Lisbon, Sampson county, Oct. 9-11, I will say that the W. & W. and W. N. & N. roads have consented to give reduced rates, and I have applied to the C. F. & Y. V. Road for the same (which I think will be granted).

Persons desiring to come by rail to this session of the Association, will please notify the committee of Arrangements, viz., D. L. Herring, J. O. Herring (P. O., Tomahawk), A. M. Herring, J. C. Lamb and W. B. Lamb (P. O., Garland). Tickets good from Oct. 8th to 13th.

OLIVER BLACKBURN, *Clerk*, Ingold, N. C.

P. S.—I wish to state to the churches of the Eastern Association, that I have carefully prepared blank letters, and have sent a copy of the same to each church, which I hope will be properly filled out and returned to the Association. A full representation is requested. O. B.

Johnson's Magnetic Oil kills all pains whether internal or external. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

South Yadkin Union Meeting.

Time—Friday before the fifth Sunday in September, 1894. Place—Shady Grove Baptist church, Iredell county, N. C.

Introductory sermon by Rev. G. H. Church of Statesville, N. C.

PROGRAM.

1. What does the New Testament teach relative to sending out and supporting missionaries? Rev. G. H. Church.
2. What do the Scriptures present as the object of corrective discipline? Dr. J. N. Stallings.
3. What does the New Testament teach on the grace of giving? Rev. D. W. Pool.
4. To what extent, if any, should Baptists affiliate with other denominations? Rev. A. W. Sejner.

SQUIRE BEEKER, *Sec.*

Rev. W. J. WEST, *Mod.*

All the gambling houses in Chicago are being closed by law. A moral wave is affecting all the great cities.

MARRIED.

BYRD—BAKER—On Aug. 30th, 1894, at Antioch church, by Rev. W. G. King, Mr. J. W. Byrd and Miss Viola E. Baker.

NEWBERRY—TOLAR—On Sep. 16th, 1894, in Fayetteville, N. C., by Rev. J. H. Edwards, Mr. J. Claude Newberry and Miss Jennie Tolar.

DIED.

BAXTER—Died on Sunday night, Sept. 2d, William H. Baxter, at Carolinias City, N. C. He had been a sufferer for about nine years, and confined to his bed all the time.

TEMPERANCE BAXTER.

COOK—Sister Mary Hannah Cook was born June 19th, 1853, and died August 4th, 1894, in her forty-first year.

Sister Cook and her husband, Bro. John A. Cook, soon after their marriage, professed faith and were baptized into the fellowship of Island Creek Baptist church, Vance county, N. C. Sister Cook was noted for her quiet, amiable disposition. She exhibited much of that meekness that beautifies a Christian life. Her aged father, Bro. R. A. Evans, says, "I never knew Mollie to say a bad word or do a wicked act." She leaves a husband and several children to mourn her loss, to imitate her example, and to meet her in heaven.

PASTOR.

BYNUM—Sister Sarah Bynum departed this life Sept. 9th, 1894, aged sixty-seven years. She was a member of Ballard's Bridge church, joining while young, and up to the date of her death continued her Christian work in her humble way. I never heard any one speak against her life. She was beloved by all who knew her. Good wife, mother, sister and neighbor. She suffered for two weeks from a fall. Being old and weak, she could not recover from the hurt, so she closed her eyes on the beautiful Sabbath morning of September 9th, and surrendered to death.

She leaves a husband, aged seventy-six years, four children, one brother, one sister, and a host of friends to mourn their loss. I pray God's blessings rest upon the aged husband and her children.

JOSIAH ELLIOTT.

CHURCHILL—Thomas J. Churchill departed this life July 2d, 1894, aged nineteen years. After plowing hard all day, just as supper was spread, the call by his dear widowed mother came. About that time she heard a noise and advanced to the porch where he had at that moment been smitten with paralysis. For five days and nights his sufferings were great. God then smiled and sent relief through death, and took his own to himself. Bro. Churchill was a member of Ballard's Bridge church. He loved the church, prayer-meeting and Sunday-school. He was a faithful and obedient son, a kind and affectionate brother.

The writer has served on many funeral occasions, but never saw more people nor more tears shed than on this occasion. Truly the mother has lost a good son, the church a pious member. We do thank God for his influence, which will never die. He leaves a mother, little brother, two sisters, and many friends to mourn their loss. God bless the widowed mother and her lonely home.

JOSIAH ELLIOTT.

STANCILL—Charlie Stancill was born near Selma, Johnston county, N. C., July 10th, 1867, and died at Advance, Davie county, N. C., August 10th, 1894.

The life of a student and teacher is rarely an eventful one, and the life of Charlie Stancill is no exception to the rule. Yet to me, who knew and loved him, his character remains as a sweet memory of by-gone days and as an incentive to pure living and high thinking.

Summoned to give an account of his stewardship at the early age of twenty-four, he has left behind him a stainless mantel and the record of a Christian life spent in the service of others. As his teacher and almost daily associate in and out of school for three years, it was my privilege to know his character and disposition as intimately as those of a brother. His sensibilities were as tender as those of a woman, and his heart as pure.

From his earliest school-days, spent under the tuition of Hon. J. O. Scarborough,—distinguished for character-building as well as for teaching,—he manifested a love of books which grew with his growing years. His choice of books was exceptionally good, and his reading was wide and varied. What he read became a part of his life and thought, and gave him a range of ideas and topics not often found in one of his years. Thus his training and natural aptitudes led him early in life to the choice of teaching as his life work. In this field he was eminently successful, receiving the homage of respect and love from those whose lives were touched to finer issues by the warmth of his affections, by the unselfishness of his character, and by the high ideals both of heart and head which guided and shaped his whole career.

Few men were more lovable than Charlie Stancill. Though meditative and reticent, his sympathies were quick and his emotions tender. As a son he was dutiful, as a brother affectionate, as a friend loyal.

He joined the Baptist church in Selma at the age of seventeen, and lived and died a consistent Christian, putting to unstinted use the talents given by the Master to his keeping.

The school which he and his sister were to teach in Augusta, Davie county, was on the eve of opening when he was stricken with typhoid fever. He had never been strong since his too close application at Bingham's School, and his system rapidly succumbed to disease. Lifting his hand and expressing his perfect resignation, he answered promptly and fearlessly the roll-call that summoned him to the feet of his Master.

Often have I heard him repeat the lines,

"There is a tide in the affairs of men
Which taken at the flood leads on to fortune."

The lines have a new and fuller meaning for him now, for the tide has borne him on its bosom into the presence of his God.

C. ALPHONSO SMITH.

Greensboro, N. C., Aug. 31, 1894.

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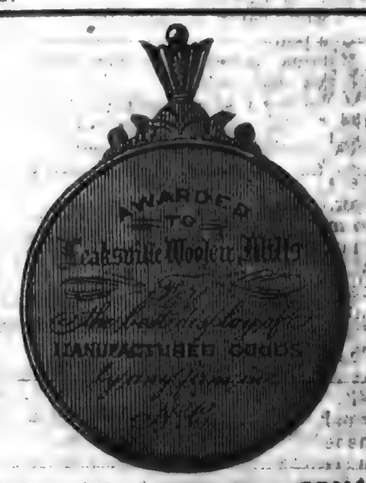
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NOTICE

Having qualified as the Administrator of the estate of John Norwood, deceased, late of Wake county, this is to notify all creditors of said estate to present their claims to me at Yates, Wake county, N. C., on or before the first of August, 1895, and those indebted to said estate will please make immediate payment to me.

GEORGE B. NORWOOD, Admr.

August 1st, 1894.

BELLS

The Home Circle.

I Remember, I Remember.

I remember; I remember
The house where I was born,
The little window where the sun
Came peeping in at morn;
He never came a wink too soon,
Nor brought too long a day;
But now I often wish the night
Had borne my breath away!

I remember, I remember
The roses red and white,
The violets and the lily-cups—
Those flowers made of light!
The lilacs where the robin built
And where my brother set
The laburnum on his birthday—
The tree is living yet.

I remember, I remember
Where I was used to swing,
And thought the air must rush as fresh
To swallows on the wing;
My spirit flew in feathers then
That is so heavy now,
And summer pools could hardly cool
The fever on my brow.

I remember, I remember
The fir trees dark and high;
I used to think their slender tops
Were close against the sky,
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy!

—Thomas Hood.

Mothers of Note.

"All that I am," said John Quincy Adams, "my mother made me."

In the biography of many of our great men we find marked mention made of a mother's influence in directing their genius or otherwise affecting their career.

Washington was only eleven years old when his father died, leaving the widowed mother with five children to educate and direct. She used daily to gather her flock around her and teach them the principles of religion and morality from a little manual in which she wrote all her maxims. This manual was preserved by Washington as one of his most precious treasures, and was often consulted by him in after life. It is said that the simple majesty of the moral greatness of Mary Washington called forth the following remark from certain foreign officers, on retiring from her presence: "It is not surprising that America should produce great men, since she can boast of such mothers."

In the biography of Oliver Cromwell we find frequent allusion made to the noble character of his mother. The following is an example: "A women possessed of the most glorious faculty of self help when other assistance failed her, and who preserved, in the gorgeous palace of Whitehall, the simple tastes that distinguished her in the old brewery at Huntington, whose only care, amidst all her splendor, was for the safety of her son in his dangerous eminence."

Watt, the great civil engineer, was greatly influenced by his mother, whom he described as a "brave, brave woman; none now to be seen like her."

Cuvier, the geologist, is another instance of a mother's influence. She learned Latin in order to assist him in his studies; she also laid the foundation of drawing and literature in his mind and so helped him in all his studies that he attributed the greater portion of his success to her efforts. De Maistre asserted that the noble character of his mother made all women venerable in his eyes. He described her as "an angel to whom God lent a body for a brief season." Samuel Johnson, even in time of his greatest difficulty, contributed largely out of his slender means to the comfort of his mother, who exercised remarkable influence over him. But the instances of notable mention of the influence of mothers are too numerous to cite.

As a rule, our first instructor, the mother, is our example. Nero's mother was a murderer, and Nero was a murderer on a gigantic scale. Byron's mother was vain, ill-tempered, and violent, and so was Byron. The child learns by simple imitation and without effort. The most important era of life is that of childhood, when the child begins to color and mold himself by companionship with others. Every new educator effects less than his predecessor. Thus it is, through this influence over the mind and the molding of the character in childhood, that mothers ultimately influence and direct the course of events of the world's history. —*The Home.*

The Heavy End of a Match.

"Mary," said Farmer Flint at the breakfast table as he asked for a second cup of coffee, "I've made a discovery."

"Well, Cyrus, you're about the last one I'd expect of such a thing, but what is it?"

"I have found that the heavy end of a match is its *light* end, responded Cyrus with a grin that would have adorned a skull.

Mary looked disgusted, but with an air of triumph quickly retorted, "I've got a discovery too, Cyrus. It was made by Dr. R. V. Pierce, and is called a 'Golden Medical Discovery.' It drives away blotches and pimples, purifies the blood, tones up the system and makes one feel brand new. Why, it cured Cousin Ben who had Consumption and was almost reduced to a skeleton. Before his wife began to use it she was a pale, sickly thing, but look at her; she's rosy-cheeked and healthy, and weighs 165 pounds. That, Cyrus is a discovery that's worth mentioning."

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Sincerity in Speech.

The telling of little "white lies" is a fault which is growing to sad proportions in these days of complex social obligation, and the all-consuming desire to appear other and better than we really are. People who would shrink from telling an out-and-out falsehood do not hesitate to convey a false impression which is equally misleading, and amounts in the end, to precisely the same as a barefaced lie. How many times in a day does the tongue of the weak-minded, conforming man or woman stammer, "Yes, yes!" to that to which they are conscious their interlocutor expects assent! "You know that poem of Clough's which begins so-and so?" And the obliging listener, too weak to confess that he has never read a word of Clough, answers nervously, "Yes," and the little white lie (why not black?) is told. Too late to call it back now. So the insincere man lets it go, and covers it up with others.

It is a growing and dangerous habit, this insincerity in speech. It gradually undermines the moral character; it leads to deliberate falsehood, to wilful deception, to the commission of small breaches of trust which may be concealed by falsehood; and, finally, if unchecked, it leads to the commission of graver crimes—the natural result of weakened moral fiber.

The true Christian must be absolutely sincere in word as well as in deed and intent. It is not safe, even for politeness' sake, to dally with these little white lies. Tell the truth, even though it makes you appear ungenerous, unsympathetic, or less well informed than your friend took for granted. You owe it to yourself, and you owe it to others, to be as frank and sincere as your words imply that you are. Do not say "yes" when you mean "no." Be honest in speech, if you hope to remain honest in heart. —*Zion's Herald.*

The Spider's Thread

In a lecture at Boston, Professor Wood dealt with the phenomena of spider life. In one tribe the female is one thousand three hundred times as large as the male. The spider's threads or fibers, one of these threads being estimated to be one millionth of a hair in thickness. Three kinds of thread are spun. One of great strength for the radiating or spoke lines of the web; the cross lines, or what a sailor might call the ratlines, are finer and are tenacious; that is, they have upon them little specks or globules of a very sticky gum. These specks are put on with even interspaces. They are set quite thickly along the line, and are what in the first instance catch and hold the legs or wings of the fly. Once caught in this fashion the prey is held secure by threads flung over it somewhat in the manner of a lasso. The third kind of silk is that which the spider throws out in a mass of flood, by which it suddenly envelops any prey of which it is somewhat afraid as for example a wasp. A scientific experiment once drew out from the body of a single spider three thousand four hundred and eighty yards of thread or spider silk—a length little short of two miles. Silk may be woven of spider's thread, and it is more glossy brilliant than that of the silkworm, being of a golden color. An enthusiastic entomologist is said to have secured enough for the weaving of a suit of clothes for Louis XIV.—*Ex.*

Helping.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you are big as I am, 'cause we are twins," said Nellie.

"I won't carry it," said the little cousin, with a pout.

Mamma looked from her open window and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly away with it."

The children laughed and looked at each other. Then they all took hold together of the basket and found it very easy to carry.

"The way to do all the hard things in this world," said mamma, "is for every one to help a little. No one can do them all; but every one can help."—*Sunbeam.*

Hope So.

A young lady, teaching her class in Sunday-school, found the lesson for a certain day embracing the Saviour's declaration, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." A lit the girl inquired:

"Is that true—is it surely true?"

"O yes," replied the teacher, "it is surely true, for Christ says so, and whatever he says is true."

"It must be very nice," said the child, "to have everlasting life, and to know that, whatever comes, you are saved—saved even now."

"Yes," answered the teacher, "it is a great blessing indeed."

"Then you are saved, are you not?" asked the interested scholar.

"I hope so," was the reply.

"Hope so!" said the child: "Why, I thought you told me just now it was sure enough!"

A Rare Accomplishment.

Truth-telling in its highest ranges is a very rare accomplishment, because it requires an uncorrupted judgment and a well-balanced mind, together with a good deal of courage and unselfishness. Many people cannot see a matter truly because, they are so full of vanities and prejudice and foolish fancies. Some cannot utter it truly because, having very vivid impressions, it seems to them necessary to convey those impressions to others by a deal of amplifying and exaggerating, and they take refuge in the excuse that no falsity is imparted since not all they say is believed. But the effect on the utterer's character is nevertheless evil. Principle has been called "a passion of truth;" and he who is destitute of this passion has need to look to it lest the ugly word "unprincipal" soon become connected with his name in the minds of the most discerning. —*Zion's Herald.*

For this is love's nobility,
Not to scatter bread and gold,
Goods and raiment bought and sold,
But to hold fast his simple sense
And speak the speech of innocence.

For he that feeds men serveth few;
He serves all who dares be true.

—*Emerson.*

As one lamp lights another nor grows less,
So nobleness enkindleth nobleness.

—*Lowell.*

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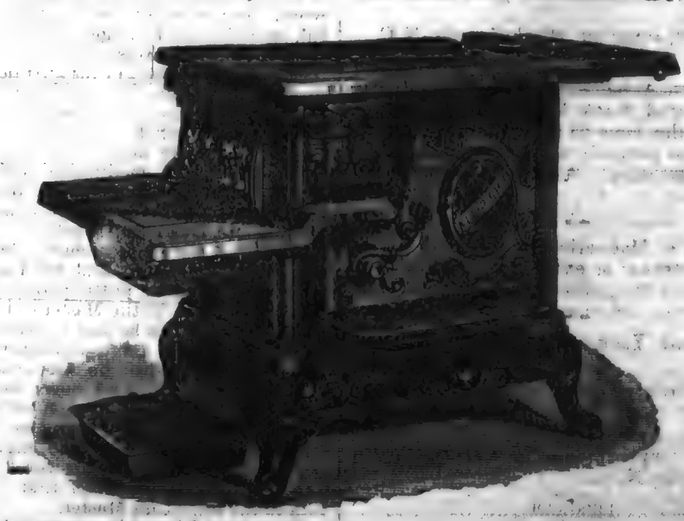
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A MAN who contends for popular government will, if he be honest and unswerving, be approved by the people. The trouble in this day and time is that men often proclaim themselves tribunes of the people, when, in truth, they are demagogues. There are more men of this type on earth to-day than the earth can bear much longer. They are everywhere, serving parties, seeking office and making patriotic and self sacrificing speeches. The faithlessness of these men has taught the people a sad lesson; they have become distrustful of all candidates for office. And if this sentiment grows as it is growing, it will regenerate this government. It will initiate an era in which men will not dare seek office, in which people will rule parties, and, through them, the land. What a boon it would be, if there were a public sentiment that would discountenance any man who accepted political preferment by other means than the call of bodies of citizens! What a boon it would be if men would cease to put themselves forward and wait for their fellows to call them! The abominable reward system, the pitiable announcement methods and baser influence selling or exchanging are unworthy of the sanction of honorable men.

There are other men who stand for popular rights, but who are diverted or restrained from their principles. They mean well, but there is a power above them, a false god, whom they worship or fear, that tells them that this consummation is inexpedient, that that is not desirable yet awhile, and so time and again they are put off. These men, swerving from their principles in fear or blind worship, are tools of the others who profess to serve the people, but whose lives are wholly selfish.

***

There is, at least, one man in public life in North Carolina who is honest, and whom neither fear nor threats have swerved from his course. He announced once for all with what party he affiliated; but he bends the knee to none. By his unswerving adherence to principle he has won the applause and the confidence of three parties,—something unprecedented in our State history. This should be an incentive to others to be self-respectful always, whether political expediency demands otherwise or not.

***

A recent article by this man is, as others by him have been, a decided stroke for extension of popular power. The article argues for the election of United States Senators by vote of the people; and it clearly demonstrates that Senators may be chosen by one sixteenth of the popular vote under the present system, and that but few are choices of more than an eighth! These columns have contained an article on this subject so recently that further remarks are unnecessary.

In the same article it is contended for elimination of the veto power of the President, and the prevention of patronage-buying and selling. The veto is a piece of monarchy that even monarchy is outgrowing; the spoils system is on par with the habits of robbers; neither is consonant with our civilization.

A few years ago the author of an article containing such propositions as have been referred to would have been ostracised as a political heretic. Now, so vigorous is public sentiment regarding independent expression of opinion, instead of a heretic, he is more orthodox in the general opinion, without regard to party, than any man we know.

When each voter becomes strong enough to express his own will, wise enough to seek the achievement of that of the most, and patriotic enough to conform to it; the ideal government that is compassed in the slogan "of, by and for the people," will have been attained. And if so many citizens did not esteem advancement at the expense and by the deception of the people above the common weal, this consummation would not long be ideal.

Since the reference to Hon. Wm. L. Wilson, the inquiry, "Is not Wilson a statesman?" has come from more than one direction. Mr. Wilson ought to be a statesman, but he is not, at least, in our opinion. In fact there is no statesman in the proper sense of the word in the United States. There is none who measures up to Blaine's stature. There are loose stitches in the make-up of most of our public men; and a statesman is a very high type of the human species. Mr. Wilson is "the scholar in politics," a Christian in legislative halls. Likes of him will explode Ingall's unmanly comment, "the purification of politics is an iridescent dream."

ONE WHO had heard that students of a college in our State had determined to resume the use of caps and gowns, according to classes, would not be surprised to know that the same students have to hire men to play ball for them, and have to pay a good price to get them. The caps and gowns are evidences of effeminacy of mind and body, the hired ball players, of the latter only.

The people of North Carolina are not accustomed to give college students credit for a great deal of sense, since long, middle-parted hair, canes, colors, ribbons, and yells became their chief stock and store for public occasions; and we hope they will join in a general move to incarcerate the first idiot who appears in a gown. The wretched mass of conceit that desires to wear something to distinguish him from honest beings is as pitiable as he is senseless. It is hard to comprehend that a young man with a ray of enlightenment, not to mention those who have become college seniors, can become sufficiently stultified with conceit, sufficiently unappreciative of the dignity and the decency of common manhood to stand before his species in "cap and gown."

We are glad to remark that the tendency everywhere is toward simplicity and similarity of attire—for males; it is not given to us to speak of others. Preachers no longer seek "preachers' coats," and we believe the day is not distant when all sensible men will wear the honest and comfortable sack at weddings and funerals and in business, regardless of the decrees of "conventionality" and the dictates of cloth makers.

THE people who went to hear a political speech at Raleigh from an ex Lieutenant Governor of Pennsylvania the other day must have been sadly disappointed. After a few words it was clear that the "ex Governor" was there, not in the interest of party or public success, but to proclaim the virtues of the Nicaragua canal scheme! He made it plain as day that the canal would be proof against all possible evils; and that it only wanted the government to lend it influence with $100,000,000 in bonds! The "ex Governor," as he was advertised, would do well as a real estate agent, but as a Nicaragua canal boomer he is almost too sanguine. He promises too much; and, you know, promises are not going for a great deal in these parts of late.

The United States government will make a mistake that has lately been paralleled in France, when it lends its influence to any private affair for any purpose. We do not know enough about engineering to speak of the possibility of successful prosecution of the work; but we do know that it is none of our government's business so long as it is owned by a private stock company whose bonds are sadly in need of substantial bolstering. If the United States desires to cut the canal, let it buy the company out. There is prospect of nothing better than enormous corruption and persistent failure so long as a government supplies the money for private companies to squander. France and De Lesseps and desolate Panama cry out against Mr. Black, cry out so loudly, too, that none but those who will not hear can mistake its tone.

The audacity of the man, taking advantage of the occasion, and coming all the way from Pennsylvania for the purpose, is only equalled by the child-like gullibility of those who allowed the body to endorse the scheme.

TO THOSE who deceive themselves, despite Solomon's words, that money begets happiness, late occurrences in the families of the Goulds, Astors and Vanderbilts ought to be enlightening. The fact that occurrences in these families are made the subject of endless rumor and speculation is sufficient, though there were no evil in them. The Goulds are troubled with adventuresses, and one of them had to pay quite a sum to get rid of one not long ago; but their troubles do not compare with those of the wealthier Astor and Vanderbilt families, the peace of both of which has been threatened with a divorce suit and public scandal.

Clear conscience toward God and man is the only ground of happiness; and they are few who keep their consciences clear, but the number of the happy is not greater. There is desperate appearance of joy and hilarity about people who do not seem to have consciences; but they have, and they never know a happy moment. The man who sacrifices conscience for money or preferment, thinking the latter will secure that ease of mind which all men seek, will regret the transaction until it has been required.

How to Make the Prayer-Meeting a Success.

BY REV. C. A. JENKENS.

The hour of prayer is too often regarded by the pastor as a drudgery, and by the people as a necessary nuisance. Wednesday evening, as the shadows lengthen, both shepherd and flock, realizing that the melancholy night has come, the saddest of the week, take up the doleful refrain, "I was sorry when they said unto me, Let us go into the house of the Lord." Hence, the service is suited rather to a funeral occasion than to the rapturous hour of communion with God.

Having been impressed with the utter failure of the usual methods of the week-night worship, I have given the matter some earnest thought, and have striven to lift this holy service from the dust of reproach and to render it a success and a joy, a feast of good things, a spiritual force. To fill the empty pews with joyful worshippers, to transmute the singing from a dirge into one of the 'songs of Zion,' to fill the prayers with sweetness and power, to make all the exercises inspiring and profitable, is a difficult, but not an impossible, task. That there are numerous obstacles, no one can deny; for the meeting is on a week night, in the midst of the community's bustle and business, when many find it necessary to remain at their usual posts, and not a few want only an excuse to absent themselves from the house of prayer. There is a way, however, to surmount all difficulties, given below, which is in successful weekly use, thus having the advantage of being a fact, not a theory.

THE REAL OFFICE OF THE PRAYER-MEETING.

Failure has often met the pastor just here—he has not appreciated the week service as a spiritual force in his work. He not infrequently gathers up a few scraps Wednesday evening, the odds and ends of half developed thoughts, or else attempts to feed the flock on the remnants left over from the Sunday sermon, thus going before the people with tasteless provinder and skimmed milk, whereas they should have strong meat and choice cream. So, when they ask for bread, he gives them a stone; and when he asks for a congregation, they give him their pews. Under such treatment, it is not strange that the meeting is sickly, sparsely attended, and a blot on the minister's work. To be a success, its true position must be realized, its due importance asserted. It is, most emphatically, the great engine turning all the spiritual machinery of the church, accelerating every movement, giving activity to every part, securing unity and symmetry in every department of pastoral work. It is the heart of the church, sending its warm life-giving blood to the remotest members of the spiritual body, until every limb is active and strong, and every cheek is flushed with the beauty of holiness. It is the nursery for the babes in Christ; it is the arsenal for the mighty men of valor; it is the heavenly fountain whence issue many noble graces; it is the house of God and the gate of heaven.

SPIRITUALITY.

Since spirituality is the essential condition of every true prayer-meeting, it cannot be cultivated with too great zeal. The pastor, charged by the Holy Spirit, must impart his spiritual fervor to others until they glow and burn with the holy fire that has been kindled by the breath of heaven on his own heart. Whatever method may be adopted, let it be strictly scriptural and intensely devotional. The prayer-meeting is no place for sensational schemes or transient novelties; nor should the hour be devoted to business or made the occasion to announce the wares of agents.

SOME IMPORTANT ITEMS.

Let the pastor lead—by all means *lead*, and only lead. The meeting is for the people, and a sermon or lecture, without variation, is an affront to them. There should not be too much singing, but just enough, and that of the right sort. Sometimes one hymn, a stanza here and a stanza there, will suffice for the hour. On the other hand, occasionally sing several hymns together. Let the rule be, to have no rule. Let all talks and remarks be brief, or postponed till the meeting adjourns. The wind of the loquacious brother should be exhausted by means of an air-pump, if necessary; it is better for him to be exhausted than the audience. Let the leader stand up most of the hour, if not all of it, as he may in this way better entrance his hearers. Open the meeting with a spirited stanza, a brief prayer, a short talk, or a lesson from Scripture. Be regularly irregular in the exercises, avoiding all ruts. Let the prayers be spiritual, pointed, practical. Encourage many to exercise this gift, enforcing the truth that long, dull prayers are intolerable. Never scold. When reproof for non-attendance is necessary, it would be wise to administer it from the pulpit, when the guilty parties would stand a chance of hearing it. Don't burden the Sunday services with notices of the meeting; make things lively, and the people will come. Fill the trough with salt, and the sheep will gather. But, remember, *salt*, not *saltpetre*.

VARIETY.

The week-night service is emphatically the people's meeting, which cannot reach the highest success unless they take a conspicuous part therein. The method must be elastic, yet permanent. Some new method may succeed finely for awhile, and may increase the attendance for a few weeks, because a startling novelty; but like a meteor, it soon passes away. A spasmodic interest may do more harm than good. Hoping to give relief to some puzzled pastor, I present below my own plan of conducting a prayer-meeting.

The people must bring their Bibles to every service. I give notice a week in advance what will be the order of exercises. For instance, I announce that the congregation will be expected to think during the week on the subject of Faith, and on Wednesday night to read a passage containing any one of the words *faith*, *trust*, *belief*, or any passage setting forth an example of faith. As each reads, usually many will take part. I comment on the passage. The readers select their own passages. Other subjects are treated similarly, as love, hope, the promises, &c. Some times the selections are read, sometimes recited and commented on. Again, I announce an experience meeting, requesting each participant to state his strongest Christian evidence, and to comment briefly on it, or else I make comments myself. Then, I may have a doctrinal meeting, giving the Scripture references to be read by different members of the congregation. The subject may be the Holy Spirit, the Divinity of Christ, Final Perseverance, the Trinity, Baptism, Communion, &c., &c. Then, I have a Question meeting. I call on the audience to write on a slip of paper any difficulty arising from their perusal of the Scriptures or in their Christian experience, and hand it to me. Sometimes I gather up questions in my pastoral visiting, and then announce the time at which they will be answered. At other times the meeting is thrown open for informal talks, and occasionally an inquiry meeting is held at the close of the hour.

At present, I am expounding the parables of our Lord. I have never hit upon anything that has proved so rich a vein. The exposition and illustration of these parables so far has awakened unusual interest among the people. I may take up the miracles after awhile; then, perhaps, the leading Bible characters.

Thus a pastor can always make the meeting fresh and profitable; and it is astonishing to behold the congregations, 'how they grow.'

Goldsboro, N. C.

Qualifications of an Ideal Superintendent.*

Let us see if we can answer the question, what is an an ideal superintendent?

First, in my opinion, the superintendent must possess three essential qualifications—piety, love and sympathy for the young, and tact in management.

His religion is seen in his every-day life, and his business is conducted upon the principle of the "Golden Rule." As superintendent he determines, by God's help, to do, to the best of his ability, the duties that pertain to that office, and never to forget to ask for the Holy Spirit's presence and help.

His love and sympathy for the scholars make them love him, and it is this bond of love that exists between superintendent and scholar, and also between superintendent and teacher, that in a great measure make a the successful school. As an officer he possesses, in a measure, at least, skill in governing, and he studies how to keep the machinery of the school moving along smoothly; perhaps it is only by a word of encouragement to this teacher, and a little advice to that one, but it is like the oil to the wheels, and is just what was needed. He is persistent in securing good order, does not let one or two failures discourage him, believes that "if at first you don't succeed, try, try again," and generally succeeds. He shows forbearance with the faults of teacher or scholar, knowing that the best way to overcome a fault is not to condemn, but in love and kindness to help them to see their mistakes.

He confers with the teachers as his cabinet, impresses upon them the importance of the work, and makes each one feel, his or her personal responsibility in all matters concerning the school. Here it is, that he finds out the true condition of each class, and plans for the better and more diligent work.

He maintains a teacher's meeting for the especial purpose of studying the lessons. Each teacher is expected to be present with lessons prepared, and he is himself the high example of conscientious preparation. He is a diligent Bible student, not only for his own advancement, but that he may be the better able to teach or review, and thus gain the respect in this particular of teacher and scholar. He is a progressive Christian, anxious to learn for himself and school, he is not satisfied with present attainments, or past success, but is constantly looking for better ways of doing the work, and to this end finds out all approved methods of school management, bringing them into use, if by so doing he can advance the interests of the cause he has at heart.

He is even-tempered and earnest, is the trusted friend of teacher and scholar, has no time or taste for worldly pleasures or amusements, does nothing for show, neither makes use of sensational devices to fill the school. He believes such methods are wrong, and would rather see that slow but steady growth which marks the permanent work.

He is not a great talker, for while talk is all right and important sometimes, yet action is better.

He never scolds or frets. If discipline is needed, it is done by private personal talks with the offender.

He sees that school and classes have the necessary equipments to do effective work, and is particular that the air, light and heat are the best to be obtained.

He begins, runs and closes on time, is the soul of punctuality, for in this particular it can be said "like superintendent, like school."

In fact, he superintends everything, and permits nothing to interfere with this supreme duty. He looks after classes, keeps them from interruption, finds out who are absent, and plans to have them looked up at once. He examines classes from time to time, to see how they are learning; reviews the school after every lesson, and conscientiously and faithfully conducts the school in such a manner as is befitting the Lord's day and the Lord's house.

He knows when teacher or scholar is sick or in trouble, and visits and comforts them.

He gives spare time socially to visit those who need it most—the poor, the friendless, the unruly.

He communicates with parents either by letter or personal work, and by this means secures their sympathy and reclaims many absent scholars. To do this he has what he calls his staff, composed of young Christians who assist him in visiting the homes of the absentees, bring them back and get new scholars, thereby accomplishing a two-fold object.

The interest of the school is advanced and the young Christians are helped to grow into useful workers in the Master's vineyard: in this he should be imitated by all who have the good of young Christians at heart; because the Devil is ever on the watch for idle hands, and too often he finds them unemployed for the reason they do not know how to take hold of the work, and as all can not be teachers, this is a good way to start them into Christian work.

The superintendent's aim is to have the best school, not only in numbers, but in the essential quality of spiritual work. To make Bible students of the scholars, to be the means of converting and bringing them into the church as early as possible, for the great end and aim of Sunday-school work is to lead the children to the Saviour while they are young, and make of them useful Christian workers.

These are some of the qualifications and duties of an ideal Sunday school superintendent; in and above them all is the earnest desire to serve the Master, to do with his might that which his hands find to do, remembering that life is not long, that "the night cometh in which no man can work." Let us never forget to pray for our superintendent, asking God to bless him in his work, and at the same time lend our presence, and help him to the best of our ability in the school.

*An essay read before the second annual North Carolina Baptist Sunday-school Chautauqua by Miss Laura Boner of Greensboro, N. C., and requested for publication.

Action of the Joint Committee.

The committee appointed by the Southern Baptist Convention and American Baptist Home Mission Society met and unanimously agreed upon the following: There were present from the S. B. C. committee Drs. T. T. Eaton, H. H. Harris, I. T. Tichenor, J. B. Gambrell, T. P. Bell and O. F. Gregory. The committee unanimously invited Prof. Noah K. Davis of Va. to sit with them and participate in the deliberation. The committee from the A. B. H. M. Soc. present were Hon. J. L. Howard, Conn.; Drs. H. L. Morehouse, J. L. Morgan, M. McVicker and A. S. Hobart, N. Y.; Drs. Jesse B. Thomas and Nathan E. Wood, Mass.; and Dr. E. H. Johnson, Penns.

The joint committee organized by the election of Hon. J. L. Howard as Chairman and O. F. Gregory and N. E. Wood as Sec'ts. The whole meeting was marked by Christian courtesy, unanimity of feeling, and an evident desire on the part of the brethren from both sections to get closer together in their work for Christ. The overture of the S. B. C. committee contained the following paragraphs:

"*Resolved*, That desiring to avoid discussion of past issues, or of matters on which it is known that the views of brethren North and South are widely divergent, we will in all sincerity address ourselves to the task of securing for *the future* such co-operation as may be found practicable without attempting at once to adjust all differences. The committee desire to state that in making this overture the S. B. C. is prompted not by any necessity of its own or that of its Home Mission Board, but believing that the time has come when it should enlarge its work among the colored people of the South, it entertains the hope that a proper co-operation with the Home Mission Society in its work already established, would contribute to the efficiency of both."

Copy of Resolution under which this committee was appointed, defining our duties:

"WHEREAS, In time past this Convention has made overtures to the Am. Home Mission similar to this without securing the desired results; and whereas, now there is reason to hope that an overture will prove more satisfactory, therefore

"Resolved, That a committee of seven be

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, OCTOBER 3, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

ON THE home stretch. What is to be done before the Convention—and there is a great deal—must be done quickly. Let us work and pray that we may end the year gloriously.

THE citizen who is misrepresented in this day and time has only himself to blame, if he is misrepresented by a law-maker for whom he voted. Christian citizens cannot be represented by whiskey men or opponents of Christian education or non-Christians.

"READ AND ACT," says Bro. Willingham in a general address to the pastors. It seems to us that one who reads, reads the Scriptures, cannot refuse to act; and it is characteristic of Bro. Willingham to accompany his deliverances with Scripture.

Let the pastors read the letter; let them read the brief statement in another column concerning our work, and let them act with a vim.

Readers are actors, the only actors, generally; let them act now and hereafter so as to arouse those who do not read. That's the great difficulty—to interest those who are now indifferent.

AMONG others there are two kinds of church policies pursued by Baptist churches. One is individual in all that the word implies—independent, bold, regardless; the other is altogether indifferent—lacking interest, will and independence. Neither is wholesome.

There is a mean that is golden. A proper adjustment of the centrifugal and centripetal forces ensures equilibrium. Without the one the other is frustrated. Unchecked, destruction results; balanced, the movement is perfect. Churches that are independent, and yet balanced by doctrine and spirit, cannot but realize that their duty is to work together for the common cause. That this is not realized by churches founded upon the same doctrines is testimony that they have unlike spirits—and that one of them should change.

THERE are many more Associations scheduled for the next several weeks than our usual representative can attend. We must have a representative at every one of them; we want a report of each of them.

Thus we have to ask the annual favor, that our brethren say or do what they can, wherever there is no especial representative. We have made arrangements with some of the brethren.

We will make it satisfactory to any one who takes new subscriptions or renewals for us; and we do not object to more than one worker at a meeting in which we have not engaged one.

If each brother or sister will make an effort to secure a new subscriber for the RECORDER under our present offer, or a club of renewals, and send them direct to us or hand them to our representative at the Association, we will be very grateful. And if the Association opens and no RECORDER man asserts himself, any reader of the paper will greatly oblige us by acting for him.

A little co-operation in this matter—a matter that deserves the sympathy of every North Carolina Baptist—will help tremendously.

PRESIDENT WINSTON is sending out a type written letter to editors, stating that so many false statements have been made about the University that he would like to have those eulogistic and far-fetched "facts about the University," lately gotten up by President Winston and revised for the signatures of Gov. Carr and others of the executive committee who had reputations to sustain, —requests the editors to publish these select "facts" in their papers. We do not know how many editors he sent his falsehood-charging letter and "facts" to; he never sent them to us, because, probably, he is aware that we know too many facts as are facts already.

If any false statements about the University have been published by us, it is President Winston's fault that they have not been corrected. Our columns are open to him; and we call upon him to correct in detail any false statements that have appeared in our columns or to forsake indiscriminate and unworthy generalities that reflect upon us. Until corrections are made we shall continue to believe that we have been dealing with the South the whole truth, and nothing but the truth,—and we shall keep

HINDERANCES TO CO-OPERATION.

The proceedings of the joint conference of representative Baptists from the North and South, an account of which appears in another column, are hardly of great import. In fact, we fear our readers will not see anything interesting, not to say arousing, in the report, which was sent out officially. Certainly, whatever else it may be, it is, in no sense, momentous.

The spirit of those who met, we are told, was laudable. Remarkable, indeed, is it not, that Christian men should manifest a laudable spirit? And many unite in prophesying good of it. Indeed we hope so. Surely the Lord will bless such efforts toward brotherliness.

The meeting's object was to make a move toward co operation between Northern and Southern Baptists in the uplifting of the negro race. That a mighty power is needed for such an exploit cannot be doubted; but if that power depends on the co operation of Northern and Southern Baptists—real co-operation—we fear the negroes will have to uplift themselves.

The trouble between Northern and Southern Baptists is not slavery. An exchange says it is time that that institution were forgotten. Had the exchange known what it was talking about the remark would not have been made. Slavery is never mentioned in a spirit of animosity now; and it is the last thing that Southern Baptists would call up to prevent co operation.

The trouble is not lack of motive to uplift the negro; for Southern Baptists have the same reasons that the North has from a Christian standpoint, and additional reasons worthy of consideration, which the North has not. We have got to get along with the negro. He is here; and in his present state he is not wholesome as a citizen. He has not sufficient appreciation of the duties of citizenship; he is often used for ill by ambition. His prejudices are still easily aroused. And the Southern Baptists realize these things as the North cannot; and they realize that the elevation of the negroes is the sole remedy. If the Christian spirit did not inspire us to seek the moral and religious elevation of the negro, the selfish spirit would.

Why then does not the South join with the North in the maintenance and establishment of institutions for the uplifting of this people? Northerners have taken decisive steps. They have established many institutions not less efficient than young white men enjoy. Surely if the South were disposed to aid in the education of the race, it seems that it ought to aid these institutions already established. But the fact is, it does not; and it has good reasons.

The South has a paramount duty to itself; and the South is too poor to divide its wealth. There is extensive illiteracy among our people; and it will require all we can afford to remove it. The free schools help; and the negroes get more out of them than the whites. They are inadequate for either. We have no great number of colleges, and those we have are not too well equipped, nor are they prepared, as they would be under more favorable conditions, to place education within every young man's grasp. Our high-schools are many, but they do not reach far enough. And until we have educational facilities for whites it is not to be expected that we will co-operate with anybody in the education of the negroes. We pay much taxes for them; but it will be more than a century before we commence giving them colleges; it will be forever before we give them that which we have not. And this brings us to our second reason.

The North has the wrong idea, in our opinion. It wishes to begin educating the negro at the top. It builds him seminaries and universities, when his children are half-clad and without books or paper in country schools a dozen weeks in the year. The North takes it that the negro is prepared to pursue the higher studies which he cannot comprehend, a smattering acquaintance with which produces ability to use a limited number of great inappropriate words and an ambition to seem profound. The little learning destroys many a good workman, and drives true conception of human life here and hereafter from his mind. The South sees these things wherever there are young negro men who have attended their colleges or seminaries or universities; and a labored, persistent effort to use great words, an air of conceit, and, withal, manifestations of a vague distrust of their words, is a general characteristic of these men. If, however, they had been given, slowly and thoroughly, a knowledge of reading, writing, arithmetic and geography, instead of abortive ideas of theology, psychology and moral philosophy, they would be able to do good work, and would not feel called upon to appear learned, nor would they mind hardening their hands like honest men.

The South feels—aye, suffers—these things; and the South is not going to co-operate in giving the negroes university educations, which will intensify their unwholesomeness. The South will instruct them in the word of God, will preach to them and hold institutes, in which they may be instructed; will pay tribute to the support of schools that will benefit them; but further than this it will not go. If this is co operation, very well.

DR. SKINNER'S WORK.

It has been our privilege to examine "Sermons, Addresses and Reminiscences, to which is appended Briefs, Sketches and Skeletons of Sermons," by Rev. Thomas E. Skinner, D. D. The book will be ready for delivery in a few days.

The name of Dr. Skinner, whose two score years in the ministry have been blessed of God to a remarkable degree, a name that stands for culture, thought and consecration, is sufficient guarantee of the sound worth of the book. From the presses of Edwards & Broughton, it is a testimony to the ability of the South to make handsome books.

There are twenty-nine remarkable revival sermons between the covers of the work—the rich fruitage of consecrated study. They are helpful and suggestive, yea, even now a decade since through them God brought many souls to salvation, they are convincing. These are the meat of the book, though there is much else of vital worth.

In Dr. Skinner's experience it was given him to preach the funeral sermons of subjects worthy of his best efforts; and the ten sermons incorporated in this work are valuable both from an historical and a spiritual standpoint. Dr. Skinner wisely insists that funeral sermons may be opportunely addressed to the unconverted living as well as devoted to the consolation of stricken believers.

Then there are miscellaneous addresses covering a wide range of subjects and thoroughly setting forth each; that on Denominational Strength and that on Sixty Years of Conventional Life are inestimably valuable.

We have not time to dwell upon the delightful reminiscences. They deal with the prominent figures and events of our history; and they are written in a charmingly frank and easy style that relieves the strain characteristic of books of sermons. We hope to refer to this part of the work later.

The remainder of the work is devoted to sixty sermon briefs, outlines, etc., that are designed to suggest and aid in sermon preparation.

Taken all in all the work is worthy of its author, yes, worthy of the Baptist churches of North Carolina, to which it is dedicated. Dr. Skinner has fittingly capped his three score and ten years with this service to his brethren, which will be an honor to him through the years to come.

We hope to speak of the contents of the book more specifically in another issue.

THE UNIVERSITY WAR.

Views of A North Carolina College President.

THE ANTI-APPROPRIATION PAMPHLET CONDEMNED.

MESSENGER BUREAU, }
RALEIGH, Sept. 21. }

President Winston of the State University yesterday received the following letter from the president of a North Carolina college:

"I congratulate you upon the increase in numbers at Chapel Hill this year. The anti-appropriation pamphlet, as I believe, is not only a fallacy in argument, but will prove so in fact. I have been tempted, for the first time in my life, to answer the paper in public print, but the University really needs no such feeble support as my pen could give. The State of North Carolina will maintain her University, which has not only been her pride but a fountain of intelligence and strength for 100 years."—*Wilmington Messenger, Sept.* 22.

That heading is a reproach to so intelligent a publication as the *Wilmington Messenger*. It fumes with prejudice and misrepresentation. But that's no matter.

Prest. Winston usually gets his letters at Chapel Hill. Yet, a day after a "college president" writes him one of presumably private nature, the correspondent of the *Messenger* is able to send it to Wilmington from Raleigh. Rather unaccountable, is it not? Rather unusual, too, it is, that there is "a North Carolina college president" who allows statements from him to be published anonymously. Who will wonder if the students of such a one become anonymous, shame-faced correspondents? And why is he ashamed of his name? Surely one who speaks truths should be proud to connect his name with them. Surely one who has discovered the fallacy in "How Far Should a State Educate?" stands alone; but such a one should not be ashamed to lend the weighty influence of his name to his utterances. Really, we would like to make this profound and far seeing college president's acquaintance. O, would that he would yield to temptation just once in his blessed, but unsung existence, and dispel the cloud of error that has enveloped tens of thousands not only in North Carolina, but beyond our borders, even from Georgia to Massachusetts. How noble of him to resist temptation! How unconscious is he of his great destiny! And to think that he resists because of humbleness! Alas! alas! that such a crime can be committed in humility's good name!

And he has a prophet's eye, too. When this humble, "feeble," unsung hero is dead if indeed he is not immortal,—North Carolina will realize all too late that another flower has wasted its fragrance on her desert air; and we hope our State University will devote an annual appropriation to building a monument to him in grateful acknowledgment of his kindness in resisting temptation, withholding his support and keeping his feebleness and his name to himself.

The public is more long suffering than we thought if it is not weary of State aid's 'bragging on the outside of the arena.'

PRESBYTERIANS are either a great deal wealthier or amazingly less stingy than other Christians. It is a certainty that they are not more numerous than Methodists or Baptists or some others. Yet the 1,056,164 Presbyterians in the United States contributed $15,900,926 last year.

We do not state it as an absolute truth, but we must say that we hear very little of enormous honeycombing societies between or within or above Presbyterian churches, or of splendid Presbyterian edifices; but we do hear of Presbyterian missions.

THE RECORDER desk is crowded with matter; but we shall not sacrifice our religious or news columns to anything. The people need information upon more than one subject; but they cannot study the problem of Christian and Popular Education too well.

We have printed two articles from Prest. Winston, one from Dr. Manning, and one from Prest. McIver. We have in hand a long article from Bro. H. O. Olive,—very much against, but as its author says, by no means an attempt to answer Prest. Taylor's articles. And Prof. Logan D. Howell of Goldsboro writes that he is finishing a reply to Prest. Taylor's articles. Others may be engaged in similar efforts.

We wish the advocates of State-aid—say the presidents of the institutions most concerned, or their faculties or trustees—would select or approve some one's argument against "How Far Should a State Educate?" in order that it may be answered once for all. Dr. Taylor answers Dr. Manning, but this is not sufficient; suppose he dispels Bro. Olive's fears, still that is not sufficient; suppose Prof. Howell himself is converted to voluntaryism in education, may not remaining advocates of State-aid disown him as their apostle?

The idle lawyers of the State can keep us busy several years setting up and knocking down "replies" and "answers," and correcting erratic impressions. But we shall be fair to ourselves and our readers as well as our opponents.

Let the advocates, friends and beneficiaries of State-aid gather themselves together; let them resume their pristine aggressiveness, let them rise above "pop gun" methods; let them stay in one place long enough for one to get his finger upon them.

FROM OUR TRAVELLING AGENT.

KING'S MOUNTAIN ASSOCIATION.

For the first time in the history of this Association, it met with the church in Shelby. The weather was perfect, as was every arrangement for the comfort of every one who attended. The churches were all represented, while quite a large number of visitors and delegates from other Associations were present.

Among the visitors were Dr. J. L. M. Curry of Richmond, Va., Dr. J. K. Connally of Asheville, Drs. Chas. E. Taylor and John Mitchell of Wake Forest, Dr. C. Durham of Raleigh, and Rev. Mr. Ezell of South Carolina.

The assembly from the first looked more like a meeting of the Baptist State Convention than a district Association.

Maj. H. F. Schenck was again elected Moderator, and Bro. Lovelace, Clerk. These brethren have been the officers of the Association for a number of years, and no better evidence of their fitness for the positions could be given than the enthusiastic unanimity with which they were re elected.

Bro. Hufham is just as much at home in Shelby as he ever was in Scotland Neck. I never saw him look so well, and his heart was in every detail of the work.

The first hour after the organization was given to Bro. Mills to speak for the Orphanage. The brethren gave him a good collection, and sent him on his way rejoicing to another Association.

It was a real delight to many of the brethren to meet the President of Wake Forest, and hear him talk of the past history, present condition and future hopes and possibilities of an institution which is already well known and much loved in all this section.

Dr. Curry, in one of his best moods, gave the audience a sample of his fine powers as a speaker, while he emphasized some points made by Dr. Taylor.

It is not often that an audience receives a finer treat than the excellent speeches made by Drs. Taylor and Curry. And yet if this discussion had stopped here, great disappointment would have been felt by the entire Association. For the past six months a large number of people in this section have been reading about the part the State is taking in higher education, and it is this that is uppermost in the minds of a large number of the best citizens of this part of the State; and it was this they especially desired to hear. The report provided for this; and this feature of the subject was spoken to by Dr. C. Durham. Here on his "native heath" with a large and interesting audience and a subject which in itself is an inspiration, it is difficult to imagine a finer effort than that made by Dr. Durham. To this audience it will never need repeating, and indeed this is the case wherever the matter has been discussed. As soon as the people hear how this matter of giving what is practically free tuition to those who are abundantly able to pay their own tuition, they at once see the injustice of it and are ready to act on this conviction.

Dr. Curry's speech on general education was one of his best, and was greatly appreciated.

The Association went forward on State Missions and also on Ministerial Education, and to both of these objects gave a fine cash collection.

Foreign Missions has for years been rather the favorite interest of the Association, and while more will be done for other interests, no less will be given to this during next year.

NOTES.

Bro. Crawford Durham is anxious that Dr. Taylor should write an article, or a series of articles, if necessary, and in his sweet-spirited style define from a Bible standpoint woman's position in church-work.

What is the difference between a scholarship which does not represent any productive capital and outright free tuition? is a question we frequently hear asked.

Bro. G. M. Webb is again nicely situated in his old home, and seems to be happy in his work.

The introductory sermon by Bro. A. C. Irvin was highly creditable to the occasion, showing honest, careful preparation.

Rev. L. R. Pruitt, who was born in Cleveland, preached his first sermon in the county on Wednesday night preceding the Association. His old friends are justly proud of him and the work he is doing.

Rev. R. L. Limrick is a preacher of fine natural ability. He made a good speech on State Missions.

The committee on Hospitality was composed of excellent brethren, who did their whole duty. No meeting was ever better entertained than the Association held in Shelby.

J. C. C.

PERSONALS AND OTHER ITEMS.

....THE RECORDER *nineteen weeks*—fifty cents. Tell your people.

....Rev. J. C. Hcoutt has resigned care of our church at Burlington.

....Of one hundred medical missionaries in China, fifty-six are women.

....Bro. E. F. Aydlett, Esq., was a welcomed visitor to our office last week.

....A man's religion is the last thing that he should part with in these times.

....273 papers in New York State alone have gone the way of unfelt "needs" this year.

....Rev. G. W. Gardner of Jackson, Ga., has been called to Warrenton in the same State.

....The First Baptist church, Asheville, Rev. J. L. White pastor, is running a small monthly, *Our Echo*.

....Rev. W. C. McCall of Orangeburg, S. C., has been called to the care of French Broad church, Asheville.

....Brethren W. B. Daniel, E. W. Sykes and O. J. Peterson have returned to Johns Hopkins University, Baltimore.

....I have got past calling my church my *field*. It is not my field; it's my *force*.—*Dr. Parkhurst*. The world is the field.

....Rev. J. L. White will aid Pastor Pickard in a series of meetings in Broadway church, Louisville, Ky., next month.

....Dr. Pritchard has returned from New York, where he did good preaching, made a good impression and had a good time.

....Elder W. J. Hopkins changes his address from Mooresville to Rock Cut. He will write us a news letter as soon as he gets time.

....We are glad to know that Rev. D. M. Austin, who was prevented from holding a meeting at Lincolnton by sickness, is up again.

....Elder Duncan McLeod writes that he is now hard at work on our new building at Washington, N. C.; and we are greatly in need of help.

...."Undeveloped resources in our churches"—in your church—in you, perhaps—is an excellent subject for thought. Oh, the power that is idle!

....Rev. James Long has re-entered the Seminary at Rochester, N. Y., for the third year. Bro. Long spent the summer supplying at Phelps, N. Y.

....A brother who lives seven and a half miles from his church writes: "I cannot do without the RECORDER; it makes all the pastoral visits that I get."

....Rev. A. H. Porter of Orton, brother to the returned missionary, has entered the Louisville Seminary.

....Our brethren in New York, New Jersey and Connecticutt unite in the support of a joint home for worn-out preachers.

....Mrs. Sarah M. Manly, widow of Dr. Basil Manly, died at the residence of her son, Dr. Charles Manly, Greenville, S. C., Sept. 19th.

....Unfavorable weather has interfered with the meeting by Bro. Thomas of Greensboro at Sanford. There have been several professions.

....Dr. S. H. Greene, pastor Calvary Baptist church, has been elected temporary President of the Columbian University, Washington, D. C.

....Rev. W. W. White of West Virginia is expected to aid Rev. D. J. Harris in a meeting at Beulah church, Caswell county, beginning next Sunday.

....Mr. Elijah Brown of Atlanta, Georgia, son of ex-Gov. Brown, is the first subscriber to Dr. Skinner's book, which comes from the presses this week.

....The courage of one's convictions" is admirable, says the *Central Baptist*, and it adds, there is such a thing as courage without convictions, and this is brass.

....At a meeting at Mt. Tabor, in which Pastor Saunders was aided by Elders Boone and Scarboro there were seventeen additions to the church, sixteen by baptism.

....The new Baptist church at Morganton is rapidly gaining proportions that presage well for its being one of the handsomest churches in the State, says the *Herald*.

....The Texas Baptist State Convention meets next week. If it is attempted to settle the Texas newspaper mission row within it, we expect to feel the earth tremble.

....Some are of the opinion that the recent conference at Fortress Monroe is the greatest Baptist event in thirty years. It doesn't show up that way in the report.

....If Bro. B. H. Matthews will look again at the RECORDER of May 30th, he will see that none of the things he complains of were said by me about Plymouth.—*J. C. C.*

....The *Morning Star* of Wilmington, a steady, true journal, has turned twenty-seven years; and the event is celebrated by enlargement. May it have the more prosperity.

....Rev. George J. Dowell, the Second church, Durham, pastor, is still very sick with malarial fever, contracted in his work in other sections. At last accounts he was improving.

....The Associations continue to be largely attended; and we feel much encouraged. Let us make October a famous month for large Baptists gatherings and unprecedented Baptist zeal.

....Whatever else may be said, there's no doubting that the young man who lately applied for admission at Vassar was sadly put to for an education and was as sadly in need of one.

...."Baptists have one missionary out of every twelve thousand five hundred members." We are "Missionary Baptists,"—at least, that's our name, and every one of us should go or send.

....President S. D. Jones writes: "The Southwest Virginia Institute has had a fine opening. We have now twice as many pupils as we had this time last session. Our present number is 172."

....Rev. C. S. Farriss and family, who have been spending a few weeks in the city visiting relatives and friends, left this week for DeLand, Florida, their home.—*High Point Enterprise, Sept.* 28.

....It was noted some weeks ago that Elder T. S. Wright had gone to Buffalo Springs, Va., for his health. He has been so much benefitted that he entered his field of labor the first of this month.

....Rev. Jno. E. M. Davenport, who graduated from Wake Forest last June, is now a student at Crozer Theological Seminary, Chester, Pa. The Seminary opened the 27th ult. with good prospects.

....Richmond College opened with 150 students. Wake Forest has 200. At the Richmond's Woman's College, says the *Herald*, there are more young women than ever before. Bro. Nelson deserves them.

....Bro. R. D. Carroll, writing from Vanceboro, Sept. 17th, says: "I am with Bro. J. W. Rose in a meeting at Vanceboro, Craven county. The congregations are good and the prospects bright for a good meeting."

....Prof. Robert L. Paschal is another Wake Forest man who is making his mark away from home. He has an excellent position in the city schools of Fort Worth, Texas, the coming inland town of that State.

....Elder M. L. Greene of Bethlehem sends us two new subscribers, for which he will please accept thanks. Good meetings have been held at all five of Bro. Greene's churches lately, and he is thanking the Lord for the condition of his work.

....Rev. W. M. Gilmore, a recent graduate of the Seminary, and a Wake Forest graduate as well, came in to see us last week. Bro. Gilmore is a worthy and capable preacher, and we hope he may see his way to remain in North Carolina.

....Bro. I. B. Ferebee writes that a meeting with Olivet church, in which Rev. Josiah Elliott preached, resulted in the addition of eighteen members to the church; and another meeting by Bro. Elliott at Woodville resulted in eighteen additions.

....We were glad to see Rev. I. T. Newton in Raleigh last week. Bro. Newton has been busy holding meetings of late. At his Apex charge there were four additions, at New Hope there were seven, and there were six at Wakefield. Others are expected.

....John T. Christian, D. D., has our thanks for a fifty-two page booklet entitled "Heathen and Infidel Testimonies to Jesus Christ." The author had to go considerably out of the way to get his testimonies, but he got them; and they make very readable matter.

....We do not think Bro. Mills answered our question, which was asked in all kindness last week; and now in the same good spirit we ask how he reconciles his opposition to the *entire* separation of Church and State to the fundamental principles of Baptist doctrine.

....The Southern Baptist Theological Seminary opened this week with large attendance. Brethren Millard, Kendrick, Sledge, Reddish, Hudson, Robertson and Reeves are some of the North Carolina boys there. May they keep up Wake Forest's proud record.

....The late storm drove Rev. Thomas Dixon, Jr., from his summer home, Cobb's Island, to the mainland. The island is out in the sea; and the waves ran so high that it was submerged in three feet of water, says Bro. Dixon. Too wet, even for an orthodox Baptist.

....Rev. H. W. Sledge, who graduated from Wake Forest at the late commencement, and who was ordained this summer, made a pleasant visit to our office last week. Bro. Sledge has been preaching and aiding in the work during the summer. He enters the Louisville Seminary this week.

....The news of the death of Sister Nannie V. Randolph, wife of Bro. R. R. Randolph, and daughter of Bro. R. B. Flora of Moyock, will sadden many loving hearts. Our sympathy goes out to the bereaved father and husband. We learn also that Bro. Flora's cherished wife is very ill.

....We shall not urge our trial offer much longer. If pastors feel the need of the RECORDER among their people, let them work now, as many of them have worked. A four months' reader means probably a life time reader and an able worker. Tell your people at the first opportunity.

....Rev. P. S. C. Davis writes that he is succeeding fairly well on his field near Norfolk. He had held good meetings at all his churches, and there were one hundred professions of conversion during their progress. He prefers a country pastorate despite a late invitation to take charge of a town church.

....Rev. Dr. Lansing Burrows of Augusta, Ga., has been elected Assistant Secretary to our Home Board at Atlanta, to succeed Rev. F. C. McConnell. Dr. Burrows is energetic and powerful; and, if he accepts the position, will be a mine of strength for Home Missions and a worthy co-laborer with Dr. Tichenor.

....Sixty thousand dollars has been contributed to the sufferers in the late Minnesota forest fires. This is good work for a few weeks. What a flood of contributions would rush forth, if Christendom could realize the present condition and the pending doom of heathendom! Information brings realization.

....Rev. J. M. Bennett recently had the assistance of Bro. N. S. Jones of Salisbury in a meeting at Piny Baptist church, of which much good is expected. Bro. Bennett has resigned care of this church after a five years' pastorate, in which he has baptized 103 members into its fellowship; and he leaves it in good condition.

....Rev. Jas. C. Crumpler of South Carolina has been lending his strength to work across the line. He aided the brethren at Mt. Holly in a meeting in which the members were much revived and nine additions to the church were made. Rev. R. W. Harrell will serve this church another year; "he is a good gospel preacher," writes Brother Crumpler.

....Many pastors have mentioned our extraordinary offer of the RECORDER nineteen weeks for half a dollar to their people; many of them have been successful. Cannot every pastor say a word along this line at the first opportunity. More RECORDER readers means more intelligent workers. Now that money is easier, we expect to hear from old and new subscribers more frequently.

....The field vacated by Rev. C. W. Blanchard is one of the best country pastorates that we know of, except that it is rather too large for one man. Under Bro. Blanchard the churches have been quickened and interested to a remarkable degree. We have not been informed of Bro. Blanchard's intentions, but we know it is impossible for him to keep out of active work many days.

....Bro. M. A. Adams seems to be in a meeting all the time, and the Lord is always there too. Just now his Reidsville church is the scene of his labors, and about fifty persons have professed conversion. He has held meetings at two of his mission points lately with good results, and there is another arranged. Bro. Adams will write the RECORDER of the Lord's work in his field in the near future.

....A short note from Wake Forest is in keeping with the general tenor of good news from there of late: "200 boys registered. As fine a body of young men as you ever saw. Durham makes a good start and a fine impression in Physical Culture. Prof. Gorrell, we are glad to say, is sustaining the reputation that preceded him. Prest. Taylor spent last week in New York City on business for the College."

....It was only the other day that a brother remarked that Elder W. H. Wilson of Madison was one of the quietest and safest Christian workers; and now we learn twenty-six members have recently been added to Madison church as a result of meetings held by him in two school houses, in which he has been doing gratuitous mission work. A church will be organized and a house built here at an early date. Brethren Lane and Billings have aided Bro. Wilson in good meetings.

....Rev. C. M. Billings of Mount Cross, Va., began a meeting for Rev. George J. Dowell in the Second Baptist church, Durham, a few days ago, and as Bro. Dowell fell sick the burden of the work devolved upon him. Despite drawbacks the meeting was a success, Baptists of other churches taking interest; and about thirty conversions were professed. Bro. Billings baptized four before he left, and others are awaiting the ordinance. He is now aiding Elder Wilson in work in Rockingham county.

....Elder S. F. Bristoe writes from Coleraine Sept. 24th: "On the second Sunday I closed a meeting at Christian Harbor. Bro. T. T. Speight assisted me and did some of his best preaching. Brethren Matthews and Overton were also with us and helped in the meetings. The preachers and people all worked together. I baptized into the fellowship of the church seventeen and restored four. The most of these were grown people; one very old man who had been a prodigal for many years came to the Lord. And on last Wednesday I baptized the oldest man in our town into the fellowship of Coleraine church. To God be all the praise."

....The executive committee of the Trustees of Wake Forest College met in Raleigh last Wednesday to fill the vacancy in the College faculty occasioned by Prof. J. C. Maske's death. The committee thought it advisable to instruct the chairs of Greek and Latin to choose an instructor temporarily. We hear that Bro. R. W. Haywood has been selected. This gives department heads the entire responsibility and oversight, and relieves them of a great deal of incidental work. And it saves expense, too. When an assistant professor is elected he will be such a one as would grace the chair of the department to which he is assistant.

....Pastor Jenkins writes instructively and entertainingly on "How to Make the Prayer-meeting a Success,"—a problem that has sprinkled many a head with gray. And it seems to us that he has solved it. A reading of the article will surely help any pastor, not to speak of the great uplifting it will be to those whose prayer-meetings are wearisome . . . Sister Boner places her ideal high—as she should; and the superintendent that measures up to it—which every one should aim to do—will be the pastor's great lieutenant. With such introductory articles the RECORDER would be unjust not to fill the remainder of its columns with the best to be had.

....The idea that grand old North Carolina gives the poor, pitiful pittance of $1 25 to the children in her common schools! These schools are the hope, and the only hope, for the education of nine tenths of all the children within her borders. They are of infinitely more importance to the success and prosperity of the people than every college and university in the entire State.—*Dr. J. L. M. Curry in a speech on Education at King's Mountain Association.* Is Dr. Curry right in his conclusions, or are they who say that if it comes to be a question of which should be supported by the taxes of the people, the University or the common schools, the University ought to be sustained and the common schools abandoned.

....Eight missionaries will sail for the Orient, two going to work for God in Japan, and the others in China during the present month. Bro. Bryan and family are of the party. They are now visiting relatives and friends at Kenansville. The work that God has done through Bro. Bryan in our land, from Florida to Michigan, in the last year, is sufficient warranty that the Spirit is with him. No returned missionary could have created a better impression. He came known to few, but he is followed to the field by the prayers of thousands. Miss Lottie Price, a young woman of talent and consecration, is the only other missionary going from our State now. The five from other States are new missionaries. The party starts on the journey at Atlanta, where a farewell service will be held, and another will be held at Louisville.

....The following account of the deaths of Brother and Sister Newton is taken from a letter written to the *Western Recorder* by Rev. M. A. Stone, Lagos, Africa, July 31st: "While we were enjoying these spiritual blessings, death came into our home, church and mission, and took our dear sister Newton away from among us. Our hearts were made sad and sorrowful. Her death is a great loss to us. She took sick of that deadly African yellow fever on the 4th inst., and on the 9th she departed this life, 'safe in the arms of Jesus,' and was buried on the 10th. The native Christians of all denominations were present, and their tearful eyes and sad faces told how much they loved and respected her. I preached a funeral sermon over her to a large crowd of people in the Baptist church. Revs. Taars and Celbs helped me in conducting the funeral service at the graveyard by offering a comforting prayer. O, I can't tell you how much we miss her. The sad news came to Bro. Newton on his sick-bed. He was sick a day previous to her sickness, and was not permitted to see the face of his dear wife any more. He suffered much and long. It was decided by Dr. Rowland that Bro. Newton should go back to England if he would save his life. On the 23d inst. he was carried from the Mission House by four Crow men in the hammock to the steamboat. He was too weak to walk by himself. Messrs. Taars, Bingham, Celbs and myself accompanied him to the mail steamer Borny and spent the whole day with him on board. About 6 p. m. we shook hands with him, committing his soul and body to the Lord, and left the steamer, which started at the same time. On Saturday the 28th the sad news came to us that he died and was buried in the sea like the late Mrs. David. The sad news added to our sorrow and sadness."

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

Sandy Creek Association.

This Association, which is the oldest in the State, was organized in 1758, and was eighteen years old when the Declaration of Independence was made. It comprises churches in Randolph, Moore and Chatham counties. In its youth it was a very vigorous body, full of zeal for the extension of Christ's kingdom and embracing within its borders many strong churches and able ministers. It lost much by wholesale emigration immediately after the battle of Alamance, suffered much from raids of Tories during the Revolution, and though it has been the birthplace and the home of many of the ablest ministers of past generations, it has lost much of its prestige and is now numbered amongst our least aggressive Associations.

The body met this year at Love's Creek church, Chatham county, sixteen miles north of Pittsboro and about two miles from Siler City, a growing village on the C. F. Y. V. R. R. The church is an old structure with pulpit in the side and doors at each end and in the side opposite the pulpit. It is located in a grove near several public roads and in the midst of a large population. Rev. O. T. Edwards is the pastor and the Moderator of the Association.

The old officers were all re elected, viz., Moderator—O. T. Edwards; Clerk—W. C. Douglass; Treasurer—Daniel Hannon; and Executive Committee—Rev. G. L. Merrill, W. C. Douglass, N. A. Gilmore, H. H. Jordan and W. N. Straughan.

The Baptist Orphanage was represented in a very tender and strong speech by Bro. J. H. Mills—collection, $38 65; Ministerial Education, by Rev. L. Johnson—collection, $14 38: Baptist Female University, by brethren Stringfield, W. C. Petty and the writer; General Education, by Bro. W. C. Douglass, who discussed State-aid to higher education.

Resolutions, introduced by Rev. O. L. Stringfield, recommending the gradual reduction of the appropriation to the State University and the appropriation of the money to the common public schools, were passed.

Bro. J. D. Hackney and son and Bro. Dixon made some unique speeches on midnight prayer-meetings, which produced but little if any of a devotional spirit. They were followed on the same subject by Bro. Webster of Siler City in a more serious strain.

The Treasurer reported cash in hand for Home Missions, $48 19; Foreign Missions, $92.45; State Missions, $35 05; Associational Missions, $28 00; Colportage (collection on Sunday), $9 78; minute fund, $31.47.

The writer arrived on the ground too late to hear the letters read, and cannot therefore report the numbers added by baptism, but learns that there had been good revivals in a large number of the churches.

Mrs. H. T. Chapin had a special meeting with the ladies to arrange for organising woman's missionary societies in the churches of this body.

Mrs. B. W. Hatcher had some good singing on Sunday morning by the Sunbeam Society, and the singing by the choir during the session, and especially on Sunday morning, was very good.

Twenty four brethren renewed their subscriptions to the BIBLICAL RECORDER, and twenty three invited it to visit their families for the next four months.

The RECORDER representative is under special obligations to Dr. H. T. Chapin and Deacon H. W. Peoples for providing him a conveyance to and from the Association. He cherishes pleasant recollections of the hospitality of Brother Gilliland and others who were not readers of the RECORDER.

The Association goes next year to May's Chapel.

NOTES.

Bro. H. W. Peoples is seventy-five years old. His wife is seventy six, and they were born on the same day of the month. He has been reading the RECORDER for more than half a century, and promptly renewed his subscription for year, paying two dollars in advance.

Revs. G. L. Merrill of Franklinsville, L. R. Dixon of Goldston, and T. J. F. Anderson of Carthage, are the coming young pastors of this Association. They believe in going forward.

There was preaching at Love's Creek and Siler City every night during the Association. The congregation at Siler City on Saturday night made a thank-offering of $5.04 to the Siler brethren to help them finish their new house of worship.

The smallest and youngest churches in this Association seem to be the most liberal and aggressive.

Brethren L. Johnson and O. L. Stringfield captured the brethren with their talks and sermons.

Bro. J. H. Mills and his work have a warm place in the hearts of all lovers of children.

N. B. C.

Interesting State Statistics.

Sunday, Sept. 30th, was "State Mission Day" with the First Baptist Sunday-school of Raleigh. Some especial music and citations of Scripture texts by classes were interesting features of this occasion. Bro. J. C. Scarborough and Drs. J. W. Carter and C. Durham made brief addresses, abounding mostly in statements of facts, which were impressed upon the minds of members of the school. From these three addresses we are permitted to give the following statistics, which no doubt will be of interest to our readers:

North Carolina is 520 miles long east to west; average width from north to south, 100 miles; number of square miles, 52,000; population, 1,617,947—1,026,457 whites, 581,490 colored; number of inhabitants to the square mile, counting both races, is for the whites 19.98, and for the colored, 11.18; per cent. of population, whites, 64 06, and of the colored, 35.94; number of people of school age, from 6 to 21 years, 616,099—399,370 whites and 216,729 colored, as reported to the office of State Superintendent of Public Instruction by the county superintendents; ocean coast line, about 350 miles; sound coast line, about 500 miles; streams are navigable for small craft to Fayetteville, Kinston, Tarboro and Weldon; territory is coast region, hill country, and mountainous region; voters, 328,589—whites, 207,292, colored, 116,297; white women over 21 years of age, 207,292; colored women over 21 years of age, 114,295.

There are about 300,000 Baptists in the State, which shows that over 18 per cent. of the entire population are Baptist church-members; there are about 175,000 white Baptists, and 125,000 colored; number of Baptist churches in the State, 2,800—1,500 white, and 1,300 colored. The white Baptists have in the employ of their State Mission Board, ninety missionaries, preaching the gospel in about three hundred destitute neighborhoods.

Possibly Not "the Largest," but the Best for Sure.

Mr. C. C. McDonald, Raleigh, N. C., says he has received more returns from his BIBLICAL RECORDER advertisement of the 19th ult. than from all his mediums; and he has been advertising several months. That is worth thinking about, if you are on the lookout for a business producer. We only ask a trial.

Mr. Wayne Allcott has been running his Standard Dictionary advertisement with us five weeks. Three months ago he sent out propositions to fifty North Carolina publications, some of them claiming 20,000 circulation. He has received more returns from the RECORDER investment in five weeks than from all his mediums in three months. And if you don't believe it, do as he did, and see for yourself.

It is difficult to trace school patronage; but Prof. Bagley says that whenever he undertakes to trace the Littleton High School patronage, he runs into the RECORDER columns.

This is news only to those who do not advertise with the RECORDER. You notice we never lose a patron. That's because it pays.

There are industries and businesses in North Carolina that will fairly hum if you put the RECORDER behind them. Be of good cheer.

Atlantic Association.

The next session of this body will meet with Antioch Baptist church, Pitt county, Oct. 16th, 1894.

All the delegates and visiting brethren who will attend the Association, and who will come by rail, will please send their names to me at Winterville, N. C., as early as Oct. 12th. R. D. CARROLL.

Vanceboro, Sept. 17, 1894.

Read the advertisement of Darden's Shoe Store, Greensboro, N. C., in this issue of the RECORDER. We recently looked through this elegant stock of ladies and men's fine shoes, and can assure the public that there is no shoe store in the State where better and more stylish goods are to be had.

We know Mr. Darden personally and can confidently assure the public that any dealing they may have with him, whether by orders or in person, will be pleasant and in every way satisfactory.

Associations

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

October.

Alexander—Thursday, October 4-6, with Mt Olive church.
Eastern—Tuesday, Oct 9-11, with Lisbon church, Sampson county, three miles from Garland on C. F. & Y. V. Railway.
Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.
Catawba River—Thursday, Oct 11-13 with Enon church, near Connelly's Springs in Burke county.
Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Ronda.
Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.
Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.
Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.
Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.
Montgomery—Thursday, Oct 18-20, with Mt Gilead church.
Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.
Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.
South River—Wednesday, Oct 24-26, with Mt Elam church.
Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.
Pee Dee—Thursday, Oct 25-27, with the church at Wadesboro.
South Fork—Thursday, Oct 25-27, with Maiden church.
Robeson—Tuesday, Oct 30-Nov 1, with Ashpole church.
West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.
Raleigh—Thursday, Nov 1-3, with Cary church.
Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Harnett co.
Brunswick—Friday, Nov 2, 3, with Long Creek ch.
Bladen—Thursday, Nov 8-10, with Galead ch.
Union—Thursday, Nov 8-10, with Hopewell ch.
Columbus—Thursday, Nov 15-17, with Lemon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Swain (Indian) Big Cove, Friday before the 1st Sunday in October.
Caroline—Thursday, Oct 11-13, with Shaw's Creek church.
Transylvania, Little River, Thursday, Oct 18-20.
Liberty and Jonestown, Thursday before the 1st Sunday in October, at Union, 12 miles west of Murphy.
Western Convention, Oct 24-27, with Cedar Co.

I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have them needed correction. C. DURHAM, C. C.

Raleigh, June 28, 1894.

(CONTINUED FROM THE FIRST PAGE.)

appointed to confer with a similar committee to be appointed by the A. B H. M. S. with reference, first, to co-operation between our Home Board and the Society in work among the colored people of the South; and, second, with reference to a more definite understanding in regard to the territorial limits of the work of the Board and the Society among the native white people, the Indians, and the foreign population of the country."

UNANIMOUS ACTION OF THE JOINT COMMITTEE.

1. *As to Schools among the Colored People.* First, that the H. Board of the S. B. C. appoint an advisory local committee at each point where a school controlled by the A. B. H. M Society is or shall be located, and that this committee shall exercise such authority as shall be conferred upon it from time to time by the A. B. H. M. Society. Second, that the control of the schools shall remain in the hands of the A. B. H. M. Soc. but these local advisory committees shall recommend to the A. B. H. M. Society any changes in the conduct, or in the teaching forces of these schools, including the filling of vacancies, with the reasons for their recommendations. Third, that the S. B. C. through its H. M. Board shall appeal to Baptists of the South for moral and financial support of these schools; and that these local committees shall encourage promising young colored people to attend these institutions. Fourth, that the joint committee recommend to the respective bodies appointing them the adoption of the work in the foregoing section as unanimously expressing their views as to the work in the schools among the colored people.

2. *As to Mission Work among the Colored People.* It is unanimously voted by the joint committee to recommend to our respective bodies that the A. B. H. M. Society and the Home Mission Board S. B. C. cooperate in the mission work among the colored people of the South, in connection with the Baptist State Bodies, white and colored, in the joint appointment of general missionaries in holding Ministers and Deacons' Institutes, and in the better organization of the missionary work of the colored Baptists. The details of the plan are to be left to be agreed upon by the bodies above named.

3. *As to Territorial Limits.* The committee of the A. B H. M. Soc. not being instructed to consider any subject except cooperation in labor for the colored race, respectfully refers to the Board of the A. B. H. M. Society the proposition of the committee of the S. B. C. on the subject of territorial limits and ask for it favorable consideration. (The following is text of proposition referred to.) "We believe that for the promotion of fraternal feeling, and of the best interests of the Redeemer's kingdom, it is inexpedient for two different organizations of Baptists to solicit contributions, or to establish missions in the same localities, and for this reason we recommend to the Home Mission Board S. B. C., and to the Am. Bapt. H. M. Society that in the prosecution of their work already begun on contiguous fields, or on the same field, that all antagonisms be avoided, and that their officers and employees be instructed to cooperate in all practicable ways in the spirit of Christ. That we further recommend to these bodies and their agents in opening new work to direct their efforts to localities not already occupied by the other.

Meeting adjourned after devout thankfulness to God for his guidance in our counsels and prayers for his blessing upon the work now undertaken.

O. F. GREGORY,
N. E. WOOD,
Secretaries

J. L. Howard, *Chairman.*
Fortress Monroe, Va., Sept. 12, 1894

Two Good Men Gone.

Dear Bro. Bailey:—I have recently been on a visit to my birth-place, Lilesville, where I spent a week very pleasantly with Bro. L. Johnson, one of the best and most universally beloved pastors in the State.

On my return home I learned that Bro. L. B. Allen was critically ill. On Sept. 8th he died of softening of the brain. He was a member of the Louisburg Baptist church, one whose loss will be keenly felt both by the church and community. He was a good man, a good husband and father, a good and consistent member of the church and a good citizen.

The death of Prof. J. C. Mauke was also a sad affliction to me—it came as a personal bereavement. We were raised in adjoining counties, were students together, sympathised with each other because we knew of each other's struggles for our education, and were the most intimate friends. He was an accurate student, an apt and popular teacher, a most loyal friend to Wake Forest College, and best of all a devout and sincere Christian. He was a man of exceptionally pure character. I have known him for thirteen years and have never seen in him an act or motive that was open to criticism. He was one of the purest of men, and I loved him as an own brother.

W. B. MORTON.

Louisburg, Sept. 20, 1894.

Eastern Union, Raleigh Association.

This body meets with Smithfield Baptist church, Sept. 28-30. Rev. O. L. Stringfield will preach introductory sermon. Brethren Worley Creech, N. B. Broughton, E. S. Moore, J. M. Beaty, F. H. Poston, T. R. Crocker and A. M. Simms are on the program. It will be pleasant and profitable. Come. Hope the churches will not fail to send in contributions for our work.

O. C. HORTON, *for Committee.*

Magnolia Nervine quiets the nerves, drives away bad dreams, and gives quiet rest and peaceful sleep. Sold at John Y. MacRae's drug store, Raleigh, N. C.

From Rev. C. W. Blanchard.

Dear Recorder:—This has been the busiest year of our life, and in some respects perhaps the most fruitful of all. All things have not approached the mark our fancy had set in the beginning. This seems always to keep just ahead. No "wonders" have been worked. No revelations of "new theories" or "doctrines" make us turn away from the past with disgust. Things run about as they ever have run, and must continue to run, with a basis of success, on aggressive but conservative lines.

This has been indeed a hard year financially. Perhaps no church has failed to feel it. But the spirituality of a people is determined by the sacrifice they make in giving, rather than the amount they give. I believe the people have been willing, and with an abundant crop to harvest, would come up with unusual liberality at the close of the year if what they made was worth anything on the market. These hard times will soon be dissipated by the self-denial and management of the people.

At each of my churches we have had a real spiritual revival this year. At most places there were good ingatherings. The work is all steadily progessing.

In the providence of God, we trust, we are led to believe it our duty to vacate our present field. In leaving, we could not say too many good things of the people of each charge. They are noble, generous and persevering. The pastor who follows me will find them ready helpers and in full sympathy with all the Conventional work.

At Green Level we have served a five years' pastorate. In that time we have baptized about 110, and added a goodly number by letter. The church now numbers about 260 members. The church house has been repaired, and a good Academy after modern style has been built and a school now running under the care of Rev. J. M White of Apex.

At East Durham we are closing with this month a three years' pastorate. Serving this church for half of our time, we have about doubled its membership. The church-house has been repaired and much advancement made in the work of the church. Much material around this place is yet to be worked, and scores of unconverted people throng our congregations.

At Berea we are filling a vacancy made by the death of Rev. T. M. Leary last winter. There is a bright future for these brethren if they will build them a new house of worship—a thing that should be done in the near future. I hope the next pastor will continue to press this need before the brethren.

Cary is one of the best churches in the State—always united in what it does and always doing something. About a week ago we closed a most interesting meeting with the church. It remains to know what the ingathering will be. We are hopeful of several worthy additions at our next meeting.

Wherever our lot shall be cast in the future, we will not be forgetful of the people we leave. We could not hope to find better anywhere. We pray that God may send them a worthy shepherd to lead them.

C. W. BLANCHARD

East Durham, Sept. 17, 1894

From Albemarle, N. C.

Dear Recorder:—A few lines from our field might not be out of place.

On the first Sunday in August, 1894, I began a meeting of days at Holly Mt., Montgomery county, aided by Bro. B. Thompson. The church was greatly revived and five additions were made by baptism.

The third Sunday in August, 1894, I began a meeting of days at Pleasant Grove, Montgomery county. Bro. D. S. Morton was with me until Tuesday night; also Bro. James Jordan preached an able sermon for us on Tuesday. The meeting continued one week, at the close of which I baptized twenty-two; since that time I have baptized seven; previous to the meeting I had baptized four, making the total for the year thirty-three. Pleasant Grove bids fair to become one of the strongest churches in the county. The brethren are stirred on the subject of missions and will raise all the money they can for that purpose, to be paid over at the next meeting of our Association.

Barbee's Grove church is without a pastor, and therefore is in a bad condition, generally speaking. I held a series of meetings for them beginning the first Sunday in September, aided by Bro. E. P. Harrington. The church was much revived. At the close of the meeting I baptized six. Others are expected to join soon.

On Saturday before the fourth Sunday in this month I begin a series of meetings at Rocky Mount, Anson county. Pray for us there. Yours in Christ,

W. G. MORTON.

Albemarle, N. C., Sept. 19, 1894.

Good Meetings.

Dear Editor:—I remember seeing in the RECORDER a statement asking the brethren of the State to let you hear from them in regard to meetings. As a result of a meeting at Concord, Greenville county, six were baptized; at Bethel, Wake county, fifteen were baptized and restored, three awaiting baptism, and others will follow; at Bay Leaf five were baptized and restored, and others will take the ordinance of baptism soon. God greatly revived the churches, and the members seem to have a greater zeal for good than ever before. Collections are much larger since our meetings.

We will begin a meeting at Creedmore the third Sunday instant. If nothing prevents, Brother Tyree will be with us. We have a nice church building which cost $1,200, built through the efforts of some few members of Concord church. A great opening. May God give it to the Baptists.

Yours truly, M. P. D.

Creedmore, N. C., Sept. 18, 1894.

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

C Durham President; R E Royall Secretary; E F Aydlett, C T Bailey, Noah Biggs, G W Blount, John H Brewer, H A Brown, H B Carter N B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, W T Faircloth, A R Foushee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Hufham, C J Hunter, M H Justice R H Marsh, W J McLendon, John Mitchell, W H Mitchell, E S Moore, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

Executive Committee: J C Scarborough, P A Dunn, C Durham, N Y Gulley, W R Gwaltney, W T Faircloth, H C Dockery

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A FRIEND

Speaks through the Boothbay (Me.) *Register*, of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. They will do good."

For all diseases of the Stomach, Liver, and Bowels, take

AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective



Tailor-Made Dresses,

With Tuxedo Blazer or Eton Jacket

Fancy Mixed Cloths, Grey and Tan, prices $5.00, $7.50, $10.00 and $12.50. Black and Navy Serge, $7.50, $10.00, $11.50, $12.50, $15.00 and $17.50. White Duck Suits, $4.00, $4.50 and $5.00. Fancy Duck Suits, $5.00 and $6.00.

These are not the poorly made dresses so often advertised at catch prices, but are perfectly fitting men-made garments, all in the latest styles and the best values to be found at the prices.

Orders Promptly Filled.

W. H. & R. S. Tucker & Co

123 and 125 Fayetteville St,

RALEIGH, N. C.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets, the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.

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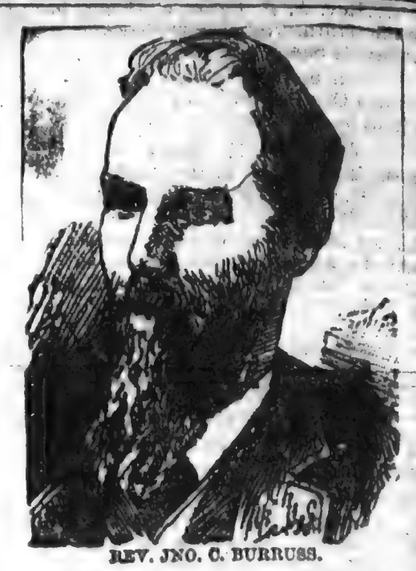
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STATESVILLE, N. C.

I keep constantly on hand the largest and most complete stock of granite and marble to be found in the State. I take pleasure in furnishing designs in (photographs) and estimates on any style of monument or headstone. I possess the very best shipping facilities, and can not only guarantee the lowest prices, consistent with good material and first class work, but also the best freight rates, and the most prompt and safe delivery of goods.

We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.



REV. JNO. C. BURRUSS.

THE UNIVERSAL OPINION

"UNDOUBTEDLY THE BEST."

"I take pleasure in stating that Dr. King's

ROYAL GERMETUER

has been of great benefit to me in catarrhal troubles and nervous prostration. It is quite

PLEASANT TO TAKE,

tasting very much like lemonade, and is undoubtedly the

BEST TONIC I KNOW OF

for toning up and invigorating the human system. JOHN C. BURRUSS,
Editor Universalist Herald.
Natasulga, Ala.

The very pleasant taste and harmless nature of Royal Germetuer, its singular merits and unquestioned superiority, recommend it to intelligent people everywhere as the safest, surest and best remedy known to medical science for the relief and cure of Indigestion, Dyspepsia, Catarrh, Rheumatism, Nervousness, Kidney and Bladder Troubles, Bowel Complaints, Fevers and all Malarial Disorders. $1.00, 6 for $5.00. Sold by Druggists.

King's Royal Germetuer Co., Atlanta, Ga.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 52 a m	9 27 p m	
Ar Rocky Mount.	1 02 a m	10 20 p m	
Arrive Tarboro ..	2 40 a m		
Leave Tarboro...	12 25 a m		
Lv Rocky Mount.	1 02 a m	10 20 p m	5 00 a m
Leave Wilson....	2 08 a m	11 01 p m	
Leave Selma.....	2 58 a m		
Lve Fayetteville.	4 35 a m	12 51 p m	
Arrive Florence..	7 25 a m	3 00 p m	

	No 47. Daily.		
Leave Wilson....	3 18 p m		6 35 a m
Leave Goldsboro.	3 05 p m		7 20 a m
Leave Magnolia..	4 16 p m		8 29 a m
Arr Wilmington..	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	7 30 a m	7 25 p m	
Lv Fayetteville..	10 25 a m	9 30 p m	
Leave Selma.....	12 08 a m		
Arrive Wilson ...	1 00 a m	11 27 p m	

	No 43. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		5 33 p m
Lv Goldsboro.....	11 55 a m		9 40 p m
Arrive Wilson ...	12 40 a m		10 27 p m

	No 76. Daily.		
Leave Wilson....	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro..	2 40 p m		
Leave Tarboro...	12 25 p m		
Lv Rocky Mount.	2 15 p m	12 05 p m	
Arrive Weldon...	3 19 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.32 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

MELLIN'S FOOD FOR INFANTS AND INVALIDS.

THE ONLY PERFECT *Substitute for Mother's Milk.*

West Liberty, Ia.
We have a baby 20 months old who was raised on Mellin's Food; she was so delicate that no one thought she could live; Mellin's Food saved her. Mrs. A. J. WESTLAND.
Wilmington, Del.
I have been using your Mellin's Food for my boy, nearly two years old, for the last month or so, and it has improved him wonderfully; he is just recovering from a severe illness and could not digest milk at all before using the Food. Mrs. WM. J. QUINN.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.

Doliber-Goodale Co., Boston, Mass.

EMBROIDERING FLOWERS BLUE BOOK



Our new "Blue Book" giving full directions for embroidering 50 different flowers and leaves, showing the colors of silk to be used for each. SENT to any address for 4 cents in stamps.

The Brainerd & Armstrong Silk Co., 2 Union St., New London, Conn.

Rheumatism

is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 46 Maiden Lane, New York. [n r m]

WE WANT 3000 MORE BOOK AGENTS this Fall for the world famous just selling new book

Our Journey Around the World

By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 250 beautiful engravings. The King of all subscription books and the best chance ever offered to agents. One sold 500 in his own township; another, a lady, 89 in one Endeavor Society; another, 185 in 15 days—all are making money. 3000 more men and women agents wanted for Fall and Christmas work. Now is the time. No Distance no hindrance for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

The Annual Appropriation to the Normal and Industrial School.

If the reader will pardon us this time, the RECORDER columns shall not descend to personal matters again. Indulgence is asked because the word of the RECORDER is at stake.

If we had no other evidence that Tennyson was endowed with prophetic power, the following lines would be sufficient:

"And the parson made it his text that week,
and he said likewise,
That a lie which is half a truth is ever
the blackest of lies,
That a lie which is all a lie may be met
and fought outright,
But a lie which is part a truth is a harder
matter to fight."

It is a reasonable proposition that a sane man will not commit a wrong without some plan of escaping opprobrium if intercepted. We anticipated that President McIver would reply to our editorial of the 12th not unlike he has. Let us see if the meshes are not more closely about him for his struggles.

In a personal interview President McIver asked us to agree to leave the question in dispute to other parties. He named Treasurer Tate. At that moment he had the letter from Treasurer Tate in his pocket; but we didn't know it. We declined to accept him for other reasons. Will not the public say that President McIver would have shown more confidence in his own side, not to mention fairness to us, if he had named some one from whom he had not received a written opinion?

The letter is President McIver's fort, if, indeed he have one. Treasurer Tate says: "The annual appropriation, i. e., the amount your institution will be entitled to draw from the State Treasury each year hereafter, as the law now stands, is $12,500." According to Treasurer Tate, therefore, the annual appropriation is the amount "your institution" is entitled to draw from the State Treasury each year *hereafter*. The man had to call in the future and assume the guise of a prophet to get a definition on which President McIver can stand. The public is not concerned with what Treasurer Tate thinks the Normal and Industrial School will be entitled to draw hereafter. If President McIver had his way, the Treasury couldn't hold the amount, we fear. Treasurer Tate doesn't know how much the institution will be entitled to draw hereafter. The public have that to decide; and we hope they will see to it that the $12,500 is reduced. Suppose it is reduced to $10,000, then, according to Treasurer Tate, the annual appropriation for 1893-'94 is what the School is entitled to draw *hereafter*—that is, in 1895—which is $10,000. That is not the fact. *Hereafter* has nothing on earth to do with the point at issue. The public has all it can stand in the present. Prophets are without honor everywhere.

The Treasurer goes on to say, "$4,500 for each of the years 1893 and 1894," etc. "For each of the years" means annually, if it means anything; but we apprehend consideration for President McIver led Treasurer Tate to use the phrase instead of the brief and all-sufficient word, *annually*. Consideration ought to be shown some folks; and we cheerfully overlook this instance. In one sentence Treasurer Tate uses "each year hereafter." It is reasonable to think that he would have included the present year as well, if it would not have deprived President McIver of his only semblance of argument; for the fact is that the appropriation of $12,500, as well as that of $4,500, is made for 1894. In another sentence he uses "for each of the years." Both terms can be better expressed by the word "annually." We leave that to the reader's common sense and knowledge of the usage of our mother tongue. $12,500 for "each year" now and "hereafter" is $12,500 annually; $4,500 for "each of the years" is $4,500 annually; $12,500 annually, plus $4,500 annually, is $17,000 annually. And whatever President McIver and Treasurer Tate may have to imagine of the hereafter, we prefer to keep soberly and safely in the present in such matters. $17,000 is nearer $20,000 than it is to $12,500. On this rests the RECORDER'S veracity in this matter.

Here is a letter written for the RECORDER by Treasurer Tate four days after he wrote that one published by President McIver:

"NORTH CAROLINA,
TREASURY DEPARTMENT,
RALEIGH, Sept. 18, 1894.

The appropriation to the Normal and Industrial School for Girls for the years 1893 and 1894 is $12,500 for each year (Chapter 189, Laws of 1891, Sec. 8, and Chapter 182, Laws of 1893, Sec. 1.) In addition to this there is an appropriation of $4,500 per year for *two years*—1893 and 1894—to pay indebtedness of said School. These amounts are paid from the Public Fund.

Under Section 2 of Chapter 182, Laws of 1893, $9,000 of the North Carolina four per cent. bonds belonging to the Board of Education were invested according to the provisions of said Chapter.

I made demand on last Saturday for the interest and am informed that the same will be immediately paid.

Yours respectfully,
SAMUEL McD. TATE, *State Treasurer*."

Notice that the word "annual" is studiously avoided; and for Mr. Tate's sake do not ask why. Notice that he comes backward to the serious present, telling no prophecy of *hereafter*. Notice that "$12,500 for each year," plus "$4,500 per year," amounts to $17,000 "for each year" or "per year" or annually; and an appropriation of $17,000 annually is an annual appropriation of $17,000; and if it be given to the State Normal and Industrial School and no other be given, it is the annual appropriation to that School. And not by any manner of means should President McIver be allowed to say it is a loan. He has not yet been given authority to controvert dictionaries and attach his own peculiar definitions to our English language; and we are determined he shall not.

Now as to the loan (which means gift) of $9,000, let us assume Treasurer Tate's guise as prophet for a moment. Mark us! The long-expected traveller from New Zealand will have sketched the ruins of St. Paul's, and his children will be playing marbles on the parched bed of mythical Niagara when that $9,000 has been paid. Again, to the sober Present. If the Normal and Industrial School accumulates enough money to pay a debt of $9,000, its appropriation will be straightway diminished, unless the profits thereafter are divided among the teachers.

President McIver says in his card: "The institution pays from its revenue from fees four per cent. on this amount" ($9,000). In his letter to the RECORDER, Treasurer Tate writes, Sept. 18th, four days after he had written to President McIver, and after President McIver had visited Treasurer Tate (by the way, one would think Treasurer Tate's letter was written to President McIver at Greensboro), Treas'r Tates writes, "I made demand on Saturday for the interest," when President McIver came to get that saving, prophetic letter, we suppose. President McIver uses the present tense "pays." Interest is due, but up to Sept. 18th, after good notification, *it had not been paid*. Is that square? Nearly two years are gone, and that interest—which President McIver says is "collected annually"—has not been paid. Does it require a prophet to say that the principal will never be collected! We requested Treasurer Tate to say to the RECORDER readers how much interest was due on the $9,000; and how long it had been due. His letter, published in this article ignores this request. For Treasurer Tate's sake, do not ask why.—EDITOR RECORDER.

A Family Reunion.

The home of Bro. C. G. Jones, Sr., near Leaksville, N. C., was the scene of happiness during the last days of August, 1894, by the coming together of the scattered members of his charming family. On Aug. 18th, Rev. C. G. Jones, pastor of the First Baptist church in Chattanooga, Tenn., with his wife and three daughters, was met at Spray and carried to the home of his childhood, where loving hearts awaited his coming. On the following evening,, Mrs. C. B. Pratt, three children, and Mrs. W. C. Jones received a similar welcome. The next day brought Mr. L. A. Jones, two children, Mr. W. C. Jones and Mr. C. B. Pratt; and thus the family reunion, so eagerly looked forward to, was complete, except the presence of Mrs. L. A. Jones, who was kept away by sickness.

It was the pleasure of the writer to be numbered with these happy people, having been thrown with them so intimately in former days. Bro. and Sister Jones are to be congratulated in having such handsome sons and pretty daughters and grandchildren.

Calvin preached two fine sermons in the Leaksville Baptist church on the first Sunday in September.

It is useless to say that the very best that willing hands and loving hearts could provide was spread before these children and their friends while at the dear old home. If these earthly reunions are so pleasant, what may we expect the heavenly one to be! May the blessings of God rest upon us all scattered again as we are, and especially upon the two old ones now all alone.

Their true friend,
J. H. LAMBERTH.

Greenville, Sept. 7, 1894.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, price 75c.

Dr. J. Hendren Gorrell.

I want to express my extreme gratification at the appointment of this worthy young man to the Chair of Modern Languages in Wake Forest College. Of course I know nothing personally of his scholarship, but that is sufficiently vouched for by the degrees conferred on him by Washington and Lee and Johns Hopkins Universities. But of his personal and moral qualifications for the place I can speak advisedly. His father is one of the most conscientious Christian men I know, and the son has been faithfully trained to walk in his footsteps. I baptized him about twelve years ago when I was pastor in Lexington, Va., and I have all confidence in the strength and sobriety of his Christian character.

I believe I was the first to nominate him to certain Trustees for this Professorship while at the Convention in May last, and afterward to President Taylor. I regard the election as a good fit all around, and heartily congratulate all parties concerned.

J. L. CARROLL.

Chapel Hill, Sept. 14, 1894.

Articles of Bro. Stringfield's Faith.

1. We believe that the establishment of the Baptist Female University is a work divinely appointed, and the special work for the enthusiastic consideration of the Baptists of the State at this particular time.

2. We believe that the Lord has plenty of money in the pockets of his people to make the school equal to the demands of the womanhood of our State.

3. We believe that He has a number of men and women in the State whom he will influence by his Spirit to contribute one thousand dollars each, and a few who will contribute ten thousand dollars each to the great work.

4. We believe that a great host of his people will contribute from one to five hundred dollars.

5. We believe that the patronage of the school will be equal to that of any school in the South.

Servants of the Lord, let us hear from you.

O. L. STRINGFIELD,
Secretary Board Trustees.

Raleigh, N. C., Sept. 19, 1894.

To My Brethren.

Dear Brethren:—By the mysterious providence of God, we are again in the United States. For eleven months my wife was a daily sufferer from the terrible malarial fever which is so common in Brazil. She fought against it bravely, but with little or no success. After treatment by three skilled physicians and consultation with two others, they told us that we would be compelled to return to the United States. With sad and heavy hearts did we turn from the field where so many laborers are needed.

While it is the desire of our hearts to labor for the salvation of the Brazilian people, we bow in submission to the will of Him whom we serve, and who has never yet made a mistake. We cannot always understand the leading of Providence, but we know that "when the mists shall have rolled away," we shall be able to see that He did all things well. Although we are not permitted to remain and work in Brazil, we have the consolation that we have at least made an effort. We are simply leaning upon the loving arm of our Heavenly Father, and praying that He may lead us to accomplish His will, and live for His glory, even though it be through the deep, dark waters of affliction and disappointment. Your humble brother,

SAMUEL J. PORTER.

Richmond, Va., Sept. 15, 1894

She Didn't Take With the Gentlemen.

She was refined, intelligent, and not bad looking, but somehow she never seemed to take with the gentlemen. They didn't like her listless ways; they said she hadn't any "snap" about her. Poor girl! she was suffering from functional irregularities, and it was actually impossible for her to take much interest in any thing. But a change came. One day she heard of Dr. Pierce's Favorite Prescription. She procured a bottle, and she had not taken half its contents when she felt like another woman. Now she is in the enjoyment of perfect health, and has suitors by the score. No woman need suffer from functional irregularities and weaknesses. The "Favorite Prescription" is a safe and certain cure for all the weaknesses to which women are peculiarly subject.

Dr. Pierce's Pellets cure constipation, biliousness, indigestion and headache. One a dose.

The Bright Side.

Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and a gentleman were in a timber yard situated by a dirty, foul-smelling river.

The lady said: "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river!"

"No, thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice, and cheerful face.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it, nor can poverty take it away.—*Miss Muloch.*

From Haw River.

Dear Recorder:—Will you please let me tell your readers that we are moving along smoothly in our church. We have bought a lot on which to build a house of worship, and with the Lord's help expect to have a house up by next spring. We have about eighty members.

We have called Rev. J. C. Hocutt to preach for us another year. He is a hard worker and a faithful pastor, and we regret very much that he has given up the work in Burlington. It will be good for the churches which secure his services. We have weekly prayer meetings with much interest.

We think the work in this part is on the advance, and the outlook is hopeful.

Yours truly, C. P. P.

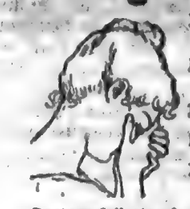
Haw River, Sept. 18, 1894.

Highest of all in Leavening Power.—Latest U.S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

"Disfigured For Life"



Is the despairing cry of thousands afflicted with unsightly skin diseases.
Do you realize what this disfiguration means to sensitive souls?
It means isolation, seclusion.
It is a bar to social and business success.
Do you wonder that despair seizes upon these sufferers when
Doctors fail, standard remedies fail,
And nostrums prove worse than useless?
Skin diseases are most obstinate to cure.
CUTICURA REMEDIES
Have earned the title Skin Specifics,
Because for years they have met with most remarkable success.
There are cases that they cannot cure, but they are few indeed.
It is no long-drawn-out expensive experiment.
25 cents invested in CUTICURA SOAP
Will prove more than we dare claim.
In short CUTICURA WORKS WONDERS,
And its cures are simply marvelous.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Cure Every Skin Disease," free.

VITAL TO MANHOOD.



Dr. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-Indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantees issued by agent. WEST'S LIVER PILLS cure Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.

GUARANTEES issued only by

JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	1 30 p m	2 40 a m
" Keysville	3 11 p m	5 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*5 00 p m
Ar. Raleigh	4 05 p m	8 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 35 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 53 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	6 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	No. 12.
Lv Augusta (E. T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 28 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	*9 35 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	1 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	*1 00 p m
Lv Goldsboro	†5 00 p m	*3 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN BELL, Receiver.

CONDENSED SCHEDULE.

In effect June 24, 1894.

NORTH BOUND.	No. 1. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed, Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	2 16 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 38 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	5 25 p m	.....	.....
Lv Bennettsville	.....	7 15 a m	.....
Lv Marion	.....	8 13 a m	.....
Lv Red Springs	.....	8 50 a m	.....
Lv Hope Mills	.....	9 59 a m	.....
Ar Fayetteville	.....	10 00 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	1 46 p m
Ar Greensboro	.....	.....	2 16 p m
Lv Greensboro	.....	.....	2 40 p m
Lv Stokesdale	.....	.....	10 53 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 09 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville June	4 29 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 35 p m		
Lv Fayetteville		4 49 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 53 p m	
Lv Marion		6 27 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			2 53 p m
Lv Greensboro			3 10 p m
Lv Climax			3 53 p m
Ar Ramseur			5 10 p m

Trains No 3 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 3 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 15 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.	No. 134*.
*6 45 p m	Lv Norfolk (via S A L)	*9 [illegible] a m
6 35 p m	Lv Portsmouth Ar	11 28 a m
9 54 p m	Lv Suffolk Lv	11 04 a m
10 30 p m	Lv Franklin Lv	10 30 a m
10 58 p m	Lv Boykins Lv	10 06 a m
11 20 p m	Ar Weldon Lv	9 35 a m
11 30 p m	Lv Weldon Ar	9 00 a m
12 50 a m	Ar Henderson Lv	7 39 a m
2 05 a m	Ar Raleigh Lv	6 30 a m
2 30 a m	Lv Raleigh Ar	6 15 a m
3 40 a m	Lv Sanford Lv	4 10 a m
4 23 a m	Lv Southern Pines Lv	3 30 a m
5 20 a m	Ar Hamlet Lv	2 35 a m
5 43 a m	Lv Rockingham Lv	2 15 a m
6 20 a m	Lv Wadesboro Lv	1 47 a m
7 15 a m	Ar Monroe Lv	1 00 a m
8 40 a m	Ar Charlotte *Lv	12 15 a m

No. 41.	PASSENGER & MAIL.	No. 38.
*8 30 p m	Lv New York (PRR) Ar	6 35 a m
11 38 a m	Lv Philadelphia Ar	3 45 a m
9 20 a m	Lv Baltimore Ar	12 45 a m
4 00 a m	Lv Washington Ar	11 10 p m
8 23 a m	Lv Richmond (A C Line) Ar	6 50 p m
9 23 a m	Lv Petersburg " Ar	5 39 p m
11 37 a m	Ar Weldon " Lv	*3 37 p m
*8 00 p m	Lv New York (PRR) Ar	*7 45 p m
9 10 a m	Ar Portsmouth Lv	*5 55 p m
†9 10 p m	Lv New York (P R R) Ar	† 7 35 p m
† 00 p m	Lv Baltimore (Bay Line) Ar	† 7 00 a m
8 30 a m	Portsmouth " Lv	†6 00 p m
†7 00 p m	Lv Washington, N & W Ry Co Ar	6 30 a m
8 00 a m	Ar †Portsmouth Lv	5 50 p m
†9 00 a m	Lv Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv Portsmouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 14 p m
10 58 a m	Lv Boykins " Ar	4 06 p m
†11 43 a m	Ar Weldon " Lv	†3 23 p m
†11 54 a m	Lv Weldon " Ar	3 10 p m
2 00 p m	Lv Henderson " Lv	†1 14 p m
†4 07 p m	Ar Durham " Lv	†10 50 a m
†3 50 p m	Ar Raleigh " Lv	†11 05 a m

No 43.			No 39.
†10 15 a m	Lv	Raleigh Ar	†6 00 p m
1 43 a m	Lv	Sanford Ar	4 22 p m
12 43 p m	Lv	Southern Pines Ar	3 35 p m
1 45 p m	Ar	Hamlet Lv	3 25 p m
12 26 p m	Ar	Rockingham Lv	3 01 p m
3 09 p m	Ar	Wadesboro Lv	1 35 p m
3 57 p m	Ar	Monroe Lv	12 35 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
5 06 p m	Ar	Laurinburg Lv	10 [illegible] a m
3 39 p m	Ar	Marion Lv	12 58 p m
6 35 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
3 57 p m	Ar	Gibson Ar	1 00 p m
3 21 p m	Ar	Bennettsville Lv	12 00 p m
4 13 p m		Darlington Lv	12 05 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 50 a m

Train No. 38 connects at Weldon with [illegible] Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily. †Daily except Sunday. H. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agents, or A. J. Cox, Passenger Agent, Raleigh.

ISO. C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS OF THE WEEK.

State News.

Statesville will have a snuff factory.

Ed. Fuller, convicted of murder and sentenced to death, has been acquitted, having secured a new trial.

Rev. J. D. Arnold is in charge of Greensboro Female College until a successor to Dr. Reid can be regularly elected.

Fire in the dry house of Dunn and Coughenour's mill near Scotland Neck destroyed 10,000 feet of lumber last week.

The Tuckasiegee Lumber Co. with a capital of $600,000, has been organized to operate near Asheville, by New York capitalists.

A schooner was wrecked on Frying Pan Shoals, near Wilmington, Friday. The crew were rescued. Other sailing vessels were reported in distress.

The *Charlotte Observer* says Mr. J. A. Westbrook earned $14,000 the past season raising strawberries, having twenty-five acres in cultivation.

Doctors J. A. Faison of Mt. Olive and A. S. McGeachey of Fayetteville have been elected first and second assistant physicians at the asylum for the insane at Raleigh.

It appears now that our State farms will yield rich returns this year. The flood season is almost passed; and Gov. Carr and Supt. Leazar report the crops in excellent condition.

A fast train ran into an open switch near Charlotte Sept. 26th. The engineer and fireman jumped and were injured painfully. The passengers escaped injury. The switch was opened by scoundrels.

Mr. Jas. Brown, Supt. of Long Island Cotton Mills, Catawba county, was shot to death in his store the 26th. He had been missing articles and remained in the store over night to catch the thief. There were evidence of desperate encounter.

A "capitalist" from Massachusetts has purchased 3000 acres of land near Southern Pines which he will convert into a park. Two Italian prospectors have been giving our well kept immigration men an excuse for living in the last few days.

In the superior court of New Hanover couty last week, D. M. Williams recovered $11,200 as damage against the Southern Bell Telephone Co. A glass insulator dropped upon his head from one of the Wilmington telephone poles, from which serious illness resulted.

A mother walked all the way from Dinwiddie county, Va., to Raleigh in order to petition the Governor to pardon her prodigal son. She failed the first time. She came again last week; and her son, who was in the penitentiary for eight months for larceny, is pardoned. Such a son of such a mother!

Politics in the State is warming up. There are speakers in abundance. The latest is a new Republican candidate for Vance's seat, ex Congressman Ewart. It had been thought that Mr. Pritchard would have no opposition from his own party for this place. There is fusion in some localities; and the number of the disaffected is unusually large.

Two students of the State University have gone to New Haven, Conn., to meet Yale students and others in a tennis tournament. Davidson College students announce that they can play foot ball at the college. Wake Forest cannot raise a strong enough team to put in the field this year, since its big man went to Trinity, on consideration. Trinity and the University will probably be the only intercollegiate contestants.

General News.

The health of the Czar of Russia is said to be critical.

The gold reserve is now about $60,000,000, and increasing.

So far four Arctic expeditions have reported failures lately.

The Deb's strike is still in the courts. A daily paper last week devoted a column to a speech by Mr. Deb's lawyer.

Two more U. S. war vessels have been ordered to China by proper authority, to protect American interests there.

Tremendous riots involving the destruction of millions of dollars of property are reported to be going on in Rio, Brazil.

The price of cotton is as low as ever, and, despite that business generally seems to be improving, there is small prospect of a general increase of prices.

Levi P. Morton and David B. Hill are the Republican and Democratic nominees for Governor of New York. C. S. Fairchild is running as a reform Democrat.

The United States Navy and Treasury departments are undergoing reorganization. Thirty Treasury clerks were reported to Treasurer Carlisle the other day, for going to HOTEL TICES.

Japan is still victorious in the war. China is reported to be in dire straights, lacking ammunition and foresight. Viceroy Li Hung Chang is going to take personal command of China's troops.

The *Lucania* established a record for trans Atlantic travel last week that will probably stand several months as the stormy season prevents ocean racing. From England to America she came in five days, seven hours and forty-eight minutes.

Last weeks's storm did damage along the Atlantic from Maine to Cuba. Florida lost millions by damage to the orange crop. The wind blew at a storm rate for several days, and many houses and cottages were damaged. So far no lives have been lost, though the results out at sea are not known. The corn and rice crops were damaged.

How North Carolina Stands.

Dear Brethren of North Carolina:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1st, 1894, to Sept. 15, for $3,375. In that time we have received $1,081 57. W. Con., $184 74

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 10: 2.

The work is the Lord's and we are his. Let all the churches respond to the call of the Master. Fraternally,

R. J. WILLINGHAM, *Cor. Sec.*
F. M. Board, Richmond, Va., September 18, 1894.

TO THE BAPTISTS OF NORTH CAROLINA.

Dear Brethren:—I have sent letters to your pastors asking them to help the Foreign Mission work as soon as convenient. When as lovers of the cause and faithful men of God, they present the work to you for your assistance, I trust that you will cordially co operate with them. Many who can give but little themselves can influence others. However small your gift, if given aright, God will bless it. He knows what you have and your heart.

Our contributions for the last few months have not equalled our expenditures, but God has blessed our workers on the foreign fields. Many converts have confessed Christ. He has blessed us also in many ways at home. Among other blessings, bounteous crops wave over our land. Let us now honor the Lord with "the first of the firstfruits."

We should not only pay all past due obligations, but provide for those who must soon go out to the foreign field. Talk to your pastor and your brethren about this work. Counsel together. Pray for God's Spirit to open our eyes and our hearts to see and know our duty.

Last year over ninety one cents in every dollar that came here was sent to the foreign fields. We are trying to keep down expenses for you, but you, brethren, must co operate with us in furnishing the means to carry forward the work.

Every church and every member of every church ought to rejoice that each can take a part in sending the gospel of Christ to those who linger in darkness and in death. What you do, do for Christ's sake.

May your church respond soon.

Fraternally,
R. J. WILLINGHAM, *Cor. Sec.*
Richmond, Va., Sept. 22, 1894

Reduced Rates to Tar River Association.

Reduced rates have been secured from the Wilmington & Weldon and Norfolk & Carolina railroads to the Tar River Association, which meets in Scotland Neck Oct. 11th. Tickets will be on sale Oct. 10th, 11th, and 12th, and will be good for return as late as the 17th. Rates will also be given over the Raleigh & Gaston Railroad.

Persons coming by way of Norfolk & Carolina can make connection at Hobgood at 10 a. m. On other trains they will be met at Palmyra if they will notify me.

E. E. HILLIARD
Scotland Neck, Sept. 28, 1894.

News from Oxford.

The Baptists are making strenuous efforts to complete their new house of worship. Last Sunday they asked Pastor Hardaway to go North for help. This he will do in a week or so. Meantime, help from churches of North Carolina will be thankfully received. Our house and furniture will cost us not less than fifteen thousand dollars, and the burden is heavy. When completed, the house will be one of the prettiest in the State.

The Seminary is in a flourishing condition. The number of boarding students here is fifty per cent. larger than the highest number present at any time last year; and several more are expected Oct. 1. They impress us as being remarkably earnest and interested. I am quite sure that we never before had so high an average of intelligence.

The Calliopean Society has reorganized with a large and enthusiastic membership who purpose doing much for the Society during this Session.

The Maggie Nutt Missionary Society has resumed its meetings, which give promise of being interesting and spiritual.

The two new teachers—Mrs. Lacy and Miss Gaff of the Leipsic Conservatory—are fully meeting the high expectations raised by the favorable reports concerning them.

The old students of the Seminary will be glad for their sisters and friends to be in charge of Mrs. Twitty, who is again Lady Principal.

Altogether the outlook for the school is full of hope.

Dr. March goes next Sunday to preach for the Baptists in Burlington. We hope they will not capture him. His departure from this Association would be a great loss. He is our Nestor.

Bro. Stradley grows spiritually, intellectually, and in favor with men.

Bro. Devin's presence in our meetings is a benediction. This church has been greatly blessed in having two such men as William Hill Jordan and R. I. Devin to spend their declining years in our midst. May the latter remain yet many years with us.

F. P. HOBGOOD.

Montgomery Association.

This body will be held with Mt. Gilead church, commencing on the 18th of October. Visiting brethren will be met at Norwood, N. C., Oct. 17th, 18th and 19th, and conveyed to and from church, a distance of eight miles, if such brethren will notify the Clerk of Mt. Gilead Baptist church on what day they will be at the depot.

By order of Mt. Gilead Baptist church.
CHURCH CLERK.
Mt. Gilead, Sept. 21, 1894.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Rutherfordton ch, Green River, $4.75; Sandy Run ch, West Chowan, 2 95; Lawrence's X Roads ch, 3.00; Ashe and Alleghany Asso, 6.75; Robert's Chapel ch, W Chowan, 5.20; Edenton ch, 36.00; Mount Carmel ch, 4.17; King's Mountain Asso, 88.51; Goldsboro ch, 31.41; Flat River Union, Flat River, 3 25; Sandy Creek Asso, 35.05. Total, 221.04. Previously reported, 7 706.32. Total this year, 7,927.36.

Foreign Missions—Rutherfordton ch, Green River, $13.67; W M S, Polloksville (debt), 4.00; Lower Creek ch, Caldwell (G W Greene), 1.48; J L McLeod, ditto, ditto, 1.00; Lawrence's X Roads ch, West Chowan, 3.00; Robert's Chapel ch, ditto, 6 00; Sandy Creek Asso, 13.17; King's Mountain Asso, 210.15; W M S, Carthage ch, 4.40; Sandy Creek Asso, 92.45; Green Level ch, Raleigh, 1.45; W M S. Morrisville ch, ditto, 5.88; Beaver Dam ch, King's Mountain, 1.32; W M S, Judson ch, Cedar Creek, 4.12. Total, 361.99. Previously reported, 3,653.15. Total this year, 4,015.14.

Home Missions—Ashe and Alleghany Asso, $1.94; Sandy Creek Asso, 43.19; Mt Carmel ch, 6.70; King's Mountain Asso, 60.70; Green Level ch, Raleigh, 2.65. Total, 115.18. Previously reported, 1,534.65. Total this year, 1,649.83.

Education—King's Mountain Association, $101.87; Monroe Union, 9.00; Sandy Run ch, West Chowan, 8.60; Goldsboro ch, 15.00; Sandy Creek Asso, 14.38; Green Level ch, Raleigh, 55c. Total, 149.40. Previously reported, 2,032.78. Total this year, 2,182.18.

Orphanage—Ashe and Alleghany Association, $4.60; Bogue Chapel ch, 1.20; Green Level ch, Raleigh, 1.75. Total, 7.55. Previously reported, 655.21. Total this year, 662.76.

Ministerial Relief Fund—Green Level ch, Raleigh, 50c. Previously reported, 226 22. Total this year, 226 72.

Sunday-schools—Green Level ch, Raleigh, 88c.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Sept 29, 1894.

What's the use of having a first-rate lamp if you put a wrong chimney on it?

The "Index to Chimneys" tells what chimney belongs to every lamp and burner.

Geo A Macbeth Co, Pittsburgh, Pa, will send it free.

Pearl glass, pearl top, tough glass.

"This Picture and that"

For a long time Mr. John Barbee, of 117 Main St., Durham, N. C. was a victim to Dyspepsia—He was advised to take

Brown's Iron Bitters.

On July 10, 1894, he wrote a grateful letter in which he said:

"I have used BROWN'S IRON BITTERS for two months for Dyspepsia and *it has cured me*"

He does not mind it's being known—perhaps his letter may help YOU to a cure! This remedy has helped thousands during the past 20 yrs. Will you try it? It does not constipate and it WON'T INJURE THE TEETH.

Brown Chem. Co. Balto. Md.

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Buggies & Harness.



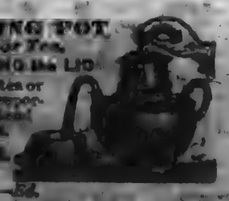
"A" Grade, $45.

"A" Grade, $67.50.

Two highest awards at World's Fair for Strength, Beauty and Low Prices. Six years ago we discarded the Dealer and began selling direct to Consumers at wholesale prices. Result: upward of 100,000 Vehicles sold and our factory now the largest on earth, dealing direct with consumers. Send for our mammoth 128 page illustrat. free catalogue.

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For Coffee or Tea.



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Saves 25 per ct. often or makes the liquor proportionately better. Send for cuts and prices.

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Trenton, N. J.

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HE FIRST CURES HIMSELF WITH IT, AND THEN PRESCRIBES IT FOR HIS PATIENTS WITH GRATIFYING RESULTS.

(From the Lincoln, Neb., Call.)

Many of the citizens of David City, in this State, believe that the days of miracles are not passed.

Dr. Samuel L. Brown is a pioneer resident of David City, having lived there for twenty years. He is well known all over Butler county, having practiced medicine in every part. It is his recovery from a very serious disease that is looked upon as a miracle. When visited by a *Call* reporter Dr. Brown gladly related the history of his sickness and his final cure.

"I have a hearty appetite now, which is in great contrast to that of a short time ago. This will be my first step into the field of a personal interview, but I am so enthusiastic over my recovery that I feel like conducting a regular experience meeting. I have been troubled with different sick spells for twenty years, these attacks rendering me quite weak, and in the right condition for the severer troubles that afterward came upon me.

"Six or seven years ago partial paralysis set in upon my left side, and I soon became affected by kindred ailments. The pension board found my trouble to be "partial paralysis of left side, varicose veins of both legs, and left varicocele." I was also troubled with Diabetes. I became entirely unable to perform manual labor, having to give up the larger part of my practice. I could hobble around by the use of crutches and cane. I tried every medicine that I ever heard of in endeavoring to relieve my suffering. Patent medicines as well as local prescriptions were exhausted in the search for my restoration to health.

"About a year ago I read an advertisement of a medicine called Dr. Williams' Pink Pills, in the *National Tribune*, of Washington, D. C. They seemed to fit my case, so I sent for samples. I was so well satisfied with the samples that I sent for more, as they acted directly in harmony with nature. Those are the things I look for in treating disease. I give my patient remedies, not medicines. I used a number of boxes of the pills, and I am now entirely relieved of all my several ailments, and am able to move about once more, without being hampered with crippling diseases.

"Even at my mature age, I again do some practicing, and always use Pink Pills where the diagnosis of the case favors them.

"I now have a remarkable case at Brainerd, which I am treating. Augusta Talbot, the postmaster at Brainerd, was suffering from diabete and insipidness, and was in thes first stages of Bright's Disease. The Doctors had failed to give him any relief when I was called and took charge of the case. All hopes of his recovery had been given up and his wife did not expect him to live three weeks. He is now on the road to recovery. The Bright's disease was headed off, and the other ailments overwhelmed. A happier family cannot be found than that of Postmaster Talbot, of Brainerd.

Dr. Brown made the following affidavit to his remarkable cure before a prominent notary.

Dr. Samuel L. Brown, being first duly sworn, states the above facts are true.

(Signed) DR. SAMUEL L. BROWN.

Sworn and subscribed to before me this seventh day of September, A. D. 1893, at David City, Neb. E. S. RUNYON,

(Signed) *Notary Public.*

Dr. Williams' Pink Pills for Pale People without doubt mark the beginning of a more healthful era. They were first compounded by an eminent practitioner, and used as a prescription for many years in general practice with almost incredible success. They are now given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves, two fruitful causes of almost every ill that flesh is heir to. These pills are also a specific for the troubles peculiar to females, such as suppressions, all forms of weakness, chronic constipation, bearing down pains, etc., and in the case of men will give speedy relief and effect a permanent cure in all cases arising from mental worry, overwork or excesses of whatever nature. The pills are sold by all dealers, or will be sent post paid on receipt of price (50 cents a box, or six boxes for $2 50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y., or Brockville, Ontario.

Statement.

To the Brethren of the Central Association: In the minutes of the recent session of the Association you will notice in the financial table that Wake Forest church is credited with $19.20 for ministerial educational. As a matter of fact, the church gave to this object during the associational year, $244.96. Of this amount, $225.76 did not pass through the hands of the Treasurer of the church, but was handed directly to the Corresponding Secretary of the Board of Education; hence failed to appear in the report of the church's work. The total amount raised in the Association for this object should be $481.70 and not $355 94, as appears in the minutes.

I make this statement that Wake Forest church may appear in its true light, as the active friend and not as the passive enemy of ministerial education.

J. V. DIVENNY, *Clerk.*

Japanese Liver Pellets are small, but great in their effects: no griping; 30 doses 25 cts. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

A home for incurables has been opened by the Raleigh King's Daughters.

State Fair Notes.

Each succeeding week adds increased proofs that the coming Fair will be one which will delight every North Carolinian. In addition to the large volume of correspondence which brings advices of extensive and elegant exhibits, letters are being received from all parts of the State in which people express appreciation of the work being done to promote the success of the Fair and their intention to attend it.

The list of attractions is rapidly growing, and already include such novelties as the Wonderful Working World; Berry's World Museum; Bohemian Glass Blowers; noted mind readers and mesmerists; European Novelty & Trained animal Show; the great Cyclorama of the Battle of Gettysburg.

Entries and announcements of entries received to date already exceed the list of any previous Fair held.

The intellectual and practical program will be replete with interest and valuable information.

The time for testing milch cows for the first premium of $40, second premium $25, and third premium of $15, under conditions named in the premium list is extended to October the 15th. This is an unusual and very valuable feature of the Fair, and parties interested in the value of milch kine should take special notice of the provisions of the test.

A Vigorous and interesting program has been arranged for Education Day.

Resolutions of the Newbern Church.

Dear Bro. Bailey:—The following resolutions were passed by the Newbern Baptist church at their monthly conference held Aug. 7th, 1894, with the request that they be published in BIBLICAL RECORDER.

Fraternally, J. W. BIDDLE, *C. C.*

Resolved, That we part with our brother, Rev. B. W. Spillman, who has preached for us during Bro. Ford's absence with profound regret; that he has endeared himself to us during his short stay by the simplicity and sincerity of his manner, by his earnestness and ability as a preacher, and by the brilliant promise he affords of a very large development and future usefulness.

Resolved, That in the opinion of this church, people will be blessed who will secure his services as pastor, and we heartily commend him to all Baptist churches.

A local Fair is being held at Salisbury this week.

MARRIED.

PAUL—WILLIS—On Sept. 11th, 1894, at Springfield M. E. Church, by Rev. E. C. Bobbitt, Mr. W. L. Paul of Davis Shore, N. C., and Miss Lina Willis of Smyrna, N. C.

LOWERY—RANDSDALE—On Sept. 16th, 1894, at the residence of the bride, by Rev. Wm. H. Joyner, Mr. S. P. Lowery and Miss M. E. Randsdale, both of Franklin county.

DIED.

WILSON—Mrs. G. O. Wilson died at her home in Yanceyville on Sunday, Sept. 16th, 1894, in the thirty-fifth year of her age. She suffered long, but patiently. Hers was a beautiful Christian life. Having given her heart to Jesus when only eight years old she served him faithfully to the end. Her remains were laid to rest in the Baptist cemetery in the presence of a large crowd of sorrowing friends. Weep not, husband and friends, for her spirit is at rest.

J. R. JONES.

FOSTER—On the 19th of September, 1894, Capt. C. L. Foster departed this life at his home in Milton, in the sixty-sixth year of his age. In his death the wife and two daughters lose a kind and loving husband and affectionate father, and our church one of its best members. But our loss is his gain. He was a good man, and was ready when the summons came. May we meet him in heaven.

J. R. JONES.

TURNER—On September 6th, 1894, in Anson county, N. C., E. Laura Turner died after an illness of many months, in her seventy-first year. She left a husband and nine children to meet her in that beautiful world. She lived a consistent Christian life; was a member of the church over thirty years; loved by all who knew her; and had been a constant reader of the RECORDER for about thirty years.

A RELATIVE.

RENFREW—Mrs. B. F. Renfrew (nee Miss Stella W. Jenkins) was born June 5th, 1870, was educated at C. B. F. Institute, professed religion and joined the church while a student of that school in 1885, was married to Mr. B. F. Renfrew Dec. 27th, 1893, and died Sept. 11th, 1894. She was a member of the Baptist church and of the Ladies' Aid Society of Roxobel. Her husband was railroad agent at Hertford, N. C., formerly of Nashville, N. C. As to herself of a meek and retiring disposition, she was bright and happy towards others, and was greatly beloved for her Christian spirit and character. The only and loved child of her mother, the Lord has seen fit to take her to himself.

"Hadst thou asked us, well we know
We should cry, 'Oh, spare this blow!'
Yes, with streaming tears would say,
Lord, we love thee, let her stay,
But the Lord doth naught amiss,
And since he hath ordered this,
We have naught to do, but still
Rest in silence in his will."

A. C.

RANDOLPH—On the 15th of September, 1894, Mrs. Nannie V. Randolph, the loving wife of Bro. R. R. Randolph, and beloved daughter of Bro. R. B. Flora of Moyock, N. C., departed this life in her 27th year, from the home of her sister, Mrs. L. C. Ives, Hickory Ground, Va. Sister Randolph was educated at the C. B. F. Institute. Her father took all pains and expense to fit her for life. She was highly accomplished, and it and that she died so young. The Lord had a place of more importance for her to occupy in heaven. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." She was a member of Shady Grove church, Currituck county, N. C. She is now a member of the church triumphant in heaven. She leaves a father, mother, two brothers and two sisters, husband and one child to mourn their loss, but their loss is her eternal gain. The writer was called to preach the funeral, but he could not preach, but only weep with the dear family, and share with them in their troubles. She was to me as a dear sister. God bless the dear father, mother, brothers, sisters, husband and little Frank. The remains were carried to the old family graveyard at Moyock, N. C., and placed beside the loved ones who had gone before.

P. S. C. DAVIS.

Tributes of Respect.

By request of Jonesboro Baptist Sunday-school, we the undersigned committee submit the following tribute of respect to to our departed teacher, Miss Ella Brooks, who died August 25th, 1894.

Her life was marked by loyalty to her church and Sunday-school, which will live long in the memory of the community, church, and especially her Sunday-school class.

We know that it is well with the righteous dead, and while the stars were looking down from their golden thrones, amid the swell of harps and the songs of angels, her spirit passed into glory.

In her last hours she remembered her Sunday-school class in prayer and sent them a letter, encouraging them to be faithful unto death. We will ever cherish her memory as a faithful teacher and friend.

BLANCHE LILES,
ZENA HAWLEY,
ELMA COX,
Committee.



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Nature's mode of solution and division in water which has passed through Lepidolite and Spodumene mineral formations)."

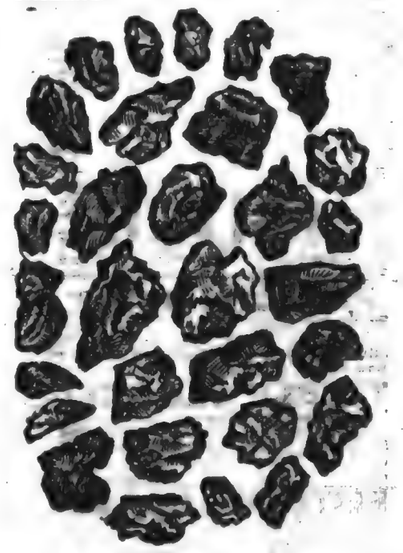
The following plate is from a photograph which forms a part of a communication of Dr. GEORGE H. FRANCIS, of Danbury, Conn., to the *New England Medical Monthly* for Nov. 1889 (see page 76 of that journal), and represents some of the largest specimens of

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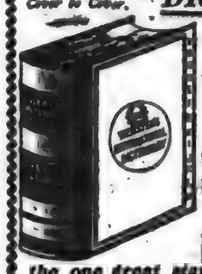
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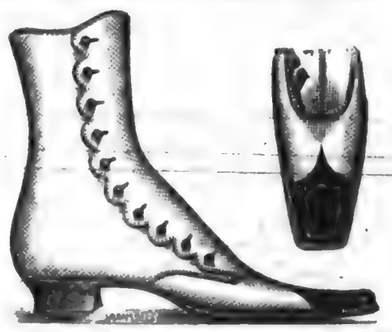
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The Home Circle.

Temptation.

Oh, weary way! so dark, so hard, so rough;
With trials sore beset,
Like those which in that wilderness
Our Master met.

We struggle on and struggling fall,
Unless we look above
To him who sends his messengers
Of comfort and of love.

We note too much the stones, and thorns,
Along our road;
Too little note the hands outstretched
To ease our load.

O living Christ! who hears each moan
Of sore-tried breast;
Oh, may we know those messengers
Of love and peace and rest!

To thee they came when thou hadst won
Thy conflict brief.
To us they come in every weary hour
Of trial or of grief.

O angel ministers who strengthen us!
Forever are ye near,
In all our weary pilgrimage
Through desert drear.

O angel messengers! stay ever close;
Give eyes to see.
O Father-heart! give strength to bear,
And peace in thee.

—A. G. R. in Sunday-school Times.

Tact in Christian Work.

In seeking to lead the unconverted to Jesus Christ for salvation, every Christian worker should first of all depend on the aid of the Holy Spirit; and then he should use common sense in the selection of times and opportunities. Tact also is necessary, that the right words may be spoken at the right time; and that advantage may be taken of unexpected circumstances and words spoken by others. In this article I will give some illustrations of tact as found in the work of London city missionaries, and of its results.

A missionary to the docks tells of a skeptical policeman, who always opposed him. One day this man said to the missionary, "Well, I see you are at the old game of trying to make others believe what you don't believe yourself." The missionary replied: "Have you found God yet?" "No; of course I have not. How can I find what does not exist?" The missionary replied: "Have you been everywhere?" "Yes," answered the man. But the missionary said: "No, you have not been everywhere, even in this world; and further, you have not visited the nearest planet. May not God be where your search has not extended?" A wild laugh burst from the man, and the missionary, discouraged at what he deemed a failure, left him. On a subsequent visit to these docks, this policeman met the missionary in a friendly manner, and taking him by the arm; he led him to a police sergeant, and said: "I have often publicly insulted this gentleman without cause or reason, and now I wish to apologise just as publicly, and ask his forgiveness"; and then to the missionary, he said: "God has forgiven my sins, sir, will you for your Master's sake do the same?" The words which had so enraged him had led to his conversion.

While a missionary was in a public house, a man went to the bar and said: "A pint of four ale; if you will, miss. Put two pen'worth of religion in it, if you don't mind." "Don't supply the last article," said the bar maid. Turning to the missionary the man said: "Perhaps you supply that article, Mr. Missionary." "No, not exactly," was the reply, "but I can tell you where you can get it, and at once, free, gratis," and then, opening his Bible, the missionary read: "Ho! every one that thirsteth, come ye to the waters," and ended with the words, "without money and without price," he added, "you cannot get it cheaper, for not even the two pence you spoke of, is required." This led to a long conversation, which was supplemented with several visits to the man's house, and he was finally led to exchange the tap room for the church of Christ.

"Excuse me, but really you know your gospel is not for the present age. It is not adapted for the nineteenth century," said an educated man. "You are quite right, sir," replied a missionary; "God did not intend it to be. He intends that the present age shall be adapted to his gospel."

Visiting a sick woman whom he had led to Christ, a missionary was glad to find the husband at home, but sorry to find that he was a skeptic. "Now I am going to put a plain question to you," said the man. "Can you give me an instance of a definite answer to prayer?" The missionary replied: "Yes, sir, I can. Six months ago your wife was not in the enjoyment of Christ as her Saviour. Myself and others have prayed for her. There she is now, a saved sinner, and I contend that this is a blessed answer to prayer." The man was silenced, for he admitted the reality of the change in his wife.

"It is no use giving those tracts to me," said a man to a missionary, "I am an atheist." The missionary replied: "If you are an atheist, you are false to your creed, for when you cut your hand with an iron hoop a short time ago, I heard you use the name of God, and you prayed to him distinctly that he might strike you blind." One of his workmates said: "He has got you there, Long Bob;" and many others who were around murmured their approval.—*Our Young People.*

Good Men Profitably Employed.

"Yes, sir, we have a number of grand, good men working for us, and they are making money, too, doing better for themselves than they could in any other line." That is about the way Mr. B. F. Johnson of the firm of B. F. Johnson & Co., Richmond, Va., stated one case in referring to their advertisement for representatives to devote all or part of their time in the interest of their business.

Chicken Cholera and Its Prevention.

Why submit to heavy losses from this disease! Up to April, 1894, this disease had not been on the Experiment Farm to our knowledge. Early in that month a hen became sick and dumpish, with dark comb; all food and water was refused. It was thought useless to treat this case, but Epsom salt was administered and this followed with copious watering, put in the mouth with a spoon. The hen was placed in a warm, sunny place, isolated from usual runs, and recovered very slowly.

Another hen died in a few days, and then another and a cockerel, and several persons who had had experience with cholera pronounced this disease to be cholera. The hen and cockerel died near night, and next morning two other hens were dead and eight more were in different stages of the disease.

Treatment was begun at once. Two hens were killed and buried, as those previously dead had been. The six were brought out into the sunlight and given salt and water.

The house and yard were thoroughly disinfected with one pint of strong sulphuric acid to eight gallons of water, as suggested in poultry books. The hens themselves were sprayed with this. Their drinking water was charged with carbolic acid (one teaspoonful to half gallon water) and asafœtida was put in their food at the rate of one heaping tablespoon to the food of thirty chickens.

The next morning six hens could not get off the roost, though all but two had gone up as usual the night previous, after their treatment. These were treated as before and put outside the yard. Before night all but four hens were walking about pecking grass. After three days of isolation these four were returned to the yard cured, and all have been in good health since. Six hens and a cockerel were lost before the health of the flock was restored by the treatment as given above.

Had we known the disease at first it is doubtful if a single bird need to have been lost. Promptness to disinfect and treat the sick birds will save many losses. The doses of salt, not before recommended to my knowledge, doubtless helped rid the birds of the cholera bacilli sooner than if it had not been given, and so hastened the eradication of the disease. The asafœtida acts as a diffusible stimulant to help keep the birds warm.

The drinking water was for some days kept charged with carbolic acid, and all that is now needed to secure immunity from another attack is a second thorough disinfection and to continue for some time the addition of carbolic acid to the drinking water.—*F. E. Emery, Agriculturist, N. C. Experiment Station.*

Home Seeker and Home Getter.

The local building society is capable of doing great good in any community; it presents the best form of co operation, but it must be used intelligently and with patient persistence if it is to achieve its purpose, writes Addison B. Burk in a practical article on "Buying a House with Rent Money," in the October *Ladies' Home Journal*. The home seeker must not be discouraged by the fruition of his plans. The term seems long to those about to enter upon it; very short to those who have attained the goal. Those who rent houses do so for twenty, thirty or forty years, and have at the end nothing to show for it. The home getter may have to labor fifteen or twenty years before he succeeds in his desire, but, that accomplished, he may profit by the want of wisdom of the improvident and buy other houses in a shorter period. Of the future we know nothing; the guide to action is the present, and the prudent man will begin now to save whatever his income may afford in the way of surplus, and presently he will find that he has the margin with which to buy a home, and some years hence, if he shall make wise use of building societies, he will be not only the owner of the house in which he lives but a landlord.

Misjudged.

Speaking of how often we misjudge people's motives, and how sometimes, because we see at the moment but a part of what they are about, we reach harsh conclusions, the *Quiver* cites the following:

Among the lots put up at auction was one, "A pretty pair of crutches." In the crowd was a poor crippled boy, and the crutches were just the thing for him. He was the first to bid for them. An elderly, well dressed man bid against him. There were cries of "Shame! shame!" in the crowd. The boy bid again, and so did the old gentleman. The boy bid all he had, but the old gentleman outbid him once more, and the poor little lad turned away with tears in his eyes. The crutches were knocked down to the elderly man, who, to the great surprise of all, took them to poor little cripple and made him a present of them. The crowd were now as enthusiastic in their praise as they had just been with their abuse, but the old gentleman heard nothing of it; he had disappeared even before the little boy could thank him. To judge by a part is often to misjudge the whole.—*Selected.*

"For several months, I was troubled with a persistent humor on my head which gave me considerable annoyance, until it occurred to me to try Ayer's Hair Vigor. Before using one bottle, the humor was healed."—T. T. Adams, General Merchant, Taberville, Va.

No soul was ever yet saved, and no good deed was ever done, to-morrow. Be careful, dear reader, lest to-morrow shall find you beyond the world of probation!—*Dr. T. L. Cuyler.*

Be kind and be gentle
To those who are old,
For dearer is kindness
And better than gold.

Keep a Clean Mouth.

A distinguished author says: "I resolved when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolutions, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," "next thing to swearing," and yet "not so wicked;" but it is a habit which leads to profanity and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—*Selected.*

Don't be cruel to dumb brutes

MANY CHILDREN

—as well as thousands of grown people, have been cured of scrofula and other blood diseases, by taking Dr. Pierce's Golden Medical Discovery. Every disorder that can be reached through the blood, yields to its purifying qualities. Eczema, Tetter, Boils, Carbuncles, and the worst Scrofulous Sores and Swellings are permanently CURED.



Miss Harris.

Mr. Thos. Harris, of *Wakefield Station, Sussex Co., Va.*, writes: "About four years ago my daughter, Helen G. Harris, was afflicted with Eczema in a distressing form. She tried medicines too numerous to mention, but they did no good. I told her that I would write to Dr. Pierce, which I did, and after a few months' use of his medicines she was entirely cured. I believe your medicines unequaled.

Mrs. Jno. H. Richardson, a widow living near Wakefield, Va., a few years ago, was in extremely bad health, and used your proprietary medicines with entire success."

Thirty-Fourth Annual Statement

EQUITABLE

LIFE ASSURANCE SOCIETY

For the Year Ending December 31st, 1893.

ASSETS.

Bonds and Mortgages	$22,806,916.74
Real Estate, including the Equitable Buildings and purchases under foreclosure of mortgages	22,928,724.53
United States Stocks, State Stocks, City Stocks, & other investments	89,253,593.42
Loans secured by Bonds and Stocks (Market value, $9,449,241)	6,934,463.33
Real Estate outside the State of New York, including purchases under foreclosure	14,306,857.64
Cash in Bank and in transit (since received and invested)	5,294,463.13
Interest and Rents due and accrued, Deferred Premiums and other Securities	6,439,378.11
Total Assets December 31, 1893	$169,056,396.90

LIABILITIES.

Reserve on all existing Policies (4 per cent. Standard) and all other liabilities	$136,689,646.57
Total Undivided Surplus (4 per ct. Standard), including Special Reserve of $2,500,000 towards establishment of a 3 per ct. valuation	32,366,750.33
	$169,056,396.90

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.

Geo. W. Phillips, J. G. Van Cise, Actuaries.

INCOME.

Premiums	$35,537,369.59
Interest, Rents, etc	6,485,235.96
	$42,022,605.55

DISBURSEMENTS.

Claims by Death and Matured Endowments	$10,761,402.80
Dividends, Surrender Values, Annuities & Discounted Endowments	6,888,912.63
Total Paid Policy-Holders	$17,650,315.43
Commissions, Advertising, Postage and Exchange	4,615,745.29
General Expenses, State, County and City Taxes	3,099,438.08
	$25,355,498.80
New Assurance written in 1893	$206,290,227.00
Total Outstanding Assurance	983,532,577.00

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Teachers' Southern Aid Asso., Raleigh, N. C.



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Volume 60. RALEIGH, N. C., WEDNESDAY, OCTOBER 10, 1894. Number 15

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PUBLISHED EVERY WEDNESDAY.

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HE WHO would pursue letters to success must acquire enduring patience and unflagging hope. Talent alone will fail of the mark. To become a successful author one must do what many attempt, what many attempt vainly many times, what few achieve just once in a while,—must write a book that the public will enjoy a day and tolerate a decade. And you did know that books are being produced at the rate of 25,000 annually! And you do know that you and your friends are fortunate, if you get an idea of, not to say read, as many as fifty a year! What volumes of discouragement that 25,000 imports!

But, we'll write a magazine article, and another, and then a story, and then get our autograph and picture and life-sketch printed, says one; it's such an easy, delightful dream. If any one's lot is to be envied it is that of the men and women who write a good story once in ten years and write of their common whims, their fancies and guesses, and have their pictures printed, their names heralded, their coffers filled, the meantime. To write well once, to write one's name and pose thereafter, what a charming existence! But did you know that that handsome, sleek fellow, or that ugly, moody female, whose picture is to be seen in the current prints,—that they wrote long and well but vainly many a time before Minerva—who is a grim-visaged male editor usually—smiled upon them. And now all those old rejected manuscripts are rehashed and sold at ten dollars a page to the publisher who caters to a people of cults and whims and tastelessness!

Minerva crowns few to-day. The editor of the greatest of literary magazines said in a personal letter not long since that he had already reviewed and edited enough articles and stories to occupy his journal until 1901. An editor of another—of more serious design—has said that he rejects a hundred articles for each one accepted; and, you know, those that are accepted are mostly from pens that have already attained repute—the crown.

The way of the writer is hard. Yet this prospect, a thousand times intensified, will not discourage one who dreams that literary success will be his. No man has been known to withhold anything of literature that he had reason to think worth the effort to create. No man has deemed himself capable of lasting or even evanescent, though popular, literary work of any kind, but that he undertook it. And that can be said of no other human vocation or avocation. In none of them is success so successful, as the world regards the word.

ONE of the greatest weekly papers published Senator Hill's political obituary two years ago. The humorous weekly papers held him up to scorn, one depicting him in the Senate beneath the shades of Hiscock, whom he succeeded, and Evarts who preceded him, as a pigmy among giants. He himself seemed to have realized that he had had his day. But not so. After a season in a minor part he now appears in a new role—a statesman—the boldest on the stage; and he was only a politician at best before. The star had not set. Senator Hill is not a statesman now; but he has no superiors in political life. When the President must be upheld, Hill was chosen; and he was not wanting. When the Northern division of his party lacked a representative, he was ready; when the final reckoning came, he was on his party's platform.

Senator Hill does not inspire one's confidence. He is not consistent. He is probably a demagogue; he has thousands who worship him for no real reason. He is a consummate trickster, a past master of politics. He will never be President, because he is at odds with the South and West and Northern protection. In fact, he may be defeated for Governor of New York State.

Senator Hill has few associates, is unmarried, has no bad habits, eats by rule, and sleeps when he has put all his work behind him. His abstemious life enables him to climb over or to dig under his less wary opponents. His entire energies are devoted to one thing—politics; and advancement of himself is his life-motive.

ANOTHER man of whom ill is always being foretold—none of which comes to pass,—is the Emperor of Germany. Young, proud, ambitious and energetic, he dared undertake the cares of State, when one less proud than he would have let them stay upon the tried and willing shoulders of the Iron Chancellor. No wonder that so young and so war-like a man in possession of such vast power, vested with such responsibility, was occasion for much uneasiness the world around. Probably the best soldiery on earth is at his beck; and he is by birth and rearing and avocation warlike. He was mad, many said once; and no one envied Germany's and Hohenzollern's fate.

Years have passed and Germany is conservative and peaceful and advancing. William grows greater—in the love of his people and in peacefulness—each year. Only the other day it was revealed that he, most war loving, ambitious and well-armed of all the war-threatening sovereigns of Europe, is making efforts to secure an international conference to seal the peace of Europe and achieve disarmament. He would have Europe no longer a camp; he would free his land from the burden of supporting hundreds of thousands of armed men; he would have them cultivate the arts of peace. And this is the fiery young Emperor William, who was said to be the last of the Hohenzollerns. How are the prophets confounded!

WHAT a day for silver! One hundred years ago, October 15th, 1794, was man first made glad by possession of the shining, ringing, reassuring wheel, stamped with the approval of our government, that since has been joy and woe, slave and master, of millions, that since has separated States, drawn sectional lines anew, and divided nations from one another; that since has been made the master, now the subject, of gold, that has drawn upon it the attention of the world, inspiring orators, perplexing authors, absorbing students, making and unmaking men; that now, every great nation's hand against it, stands before its masters—its quondam slaves—trembling for the morrow, yet hopeful—repudiated, hated, accursed, but not friendless nor lacking able friends. It is a sad time for the silver dollar to celebrate; yet it may look backward along the columns of figures, and take pride in the history they tell. Its friends are tried and true, and, ever reverting to that record taking fresh courage, they are determined to restore it to its place of full and unquestioned service.

How many silver dollars might take part in the centennial of that choice thousand and fifty eight, which were issued from the Philadelphia mint ten decades ago? The number is 419,000,000, and every one of them is full legal tender, just as full and just as legal as gold. They say silver was demonetized twenty-one years ago. At least, that is when adverse legislation in the United States began. But it seems paradoxical that, while only 8,031,000 silver dollars were issued before 1873, 419,000,000 have been issued since—during this twenty-one years of demonetization or adverse legislation, whatever you call it!

There are hundreds of books relating to the silver question, there are thousands of newspapers that lose no opportunity to represent its claims, there are thousands of others that contend it has no claim. Within it is the kernel of the problem of finance, the problem most baffling of them all.

The silver dollar's centennial is one not altogether of gloom. Its friends are legion; and this very year they are striving as never before to reconcile it and the powers that be—not alone here, but across the waters.

THE ring of politicians in New York City that is named Tammany has reached the acme of corruption. It is repudiated by the party that it has imposed on for years; but through the power of money and the power that the regime has, to kill and make alive, to give office and take away, it holds the Empire State in its clutches; and it saps it of honor and wealth. It is the boldest and most corrupt political order on earth. Just now great efforts are being made to strip it of its prey in the November elections. A committee of seventy reputable and determined citizens, representing all parties and many political creeds, has been selected to lead in the struggle against the self-seeking ring of officials. Such a committee was appointed once before, but it itself contained office seekers, and office seekers are not reformers—never. The present committee, however, realizes that a time for self sacrificing patriotism is upon them; and they deserve the sympathy of every patriot in their efforts.

IT is not a time of boasting, that is, not for really great enterprises. *Tremendous, gigantic,* are entirely inadequate terms to apply to three works that man is now proposing; but as they are not involved in politics, and are also too needful to have to advertise, too meritorious not to be appreciated, the public hears little of them.

A wealthy company is building a suspension bridge from New York to New Jersey across North river, of a single span of 3,100 feet, provided with six railway tracks, with room also for carriages and footmen—a structure more beautiful and more magnificent than any pontine structure in the world, and the building of which will occupy hundreds of men five years, that will cost in all about $30,000,000,—this the smallest of the enterprises to which we referred. Up there at the Niagara falls—America's most boasted natural phenomenon—a company of men, whose wealth seems not less than their enterprise and daring—is boring tremendous tunnels, blasting through rock and building through water, to steal from abundant Nature a particle of that great force which has wasted through the centuries, which has been merely a sensuous gratification hitherto, and make it man's own servant. Enough water will be diverted from the river into turbine wheels to generate 50,000 horse-power. This is all that is sought, and it is so small a particle of Niagara's store that its removal will not be perceptible. It is a power, however, that converted into electric force and transmitted hundreds of miles, will light the great city of New York and move the wheels of many great industries. How great is God! How great are his creatures!

This work at Niagara is nearing completion. It is the equal in magnitude, and as far beyond ordinary human thought as were Cyrus Field's dreams that achieved the trans-Atlantic cable. Little do great doers say. And away across the waters in silent, slothful Holland, where the men and women tend gardens and catch fish, where all is patience, and change is unknown, they are planning as the young American, more daring, better equipped, abler though he be, has not the patience nor the patriotism to plan. These slow, ancient folks have been thinking about draining the Zuyder Zee for a hundred years; and they have concluded that it is desirable. Now the doing doesn't bother them, for they have patience that faileth not. It will cost them $150,000,000, and occupy them thirty-three years. It will reclaim from the river seven hundred and fifty square miles of land, which, they calculate, are worth just $5,000,000 more than it costs to regain them. They are going to confine the river within massive walls and conduct it out to sea. They are slow, but they move ponderously; and their work lasts.

Contrast Between the Baptists of the First Decade of this Century and the Last Decade.

According to Asplund's register the number of Baptists in the United States of all sects in 1790 was only sixty five thousand, a fourth of whom were probably found in Virginia, which at that date contained about one fourth of the population of the Union. At the beginning of the present century the Baptists in the United States numbered about eighty thousand. At that time there were no Baptists east of the Mississippi or north of the Ohio. In 1850 the Baptists in the United States and Canada were estimated to number about one million. At the close of this century, 1900, the Regular or Calvinistic Baptists in our country will be about four millions. These, with the seven other kinds of Baptists, will number not far from six millions.

At the beginning of this century the Baptists had only one literary institution of a high order—that was Rhode Island College, with one single building—now Brown University. There were several academies in the New England and Middle States where classical studies were pursued.

Now they have more than two thousand colleges, seminaries and high schools. Then they had only a few educated men, and there was a prejudice against educated preachers.

In 1800 the Baptists had not more than one or two educational societies. Now they have them by scores. It was with the greatest sacrifice and perseverance that a young man who wished to qualify himself to preach the gospel among us, acquired the rudiments of an academic education. Now our young men entering upon the ministry find no difficulty in educating themselves. Students for the ministry with us pay no tuition fees, whilst in many of our denominational schools board is also given. In 1800 not one Baptist preacher among fifty was educated, now the uneducated preachers form the exception. Theological schools then were scarcely thought of by Baptists. Now we have probably a dozen, some of which are among the best in the country.

While the English Baptists had a Missionary Society in operation, with Carey, Ward, Marshman and Thomas as missionaries in India, the Baptists of the United States had done nothing in this direction at the close of the eighteenth century. At the beginning of this century there were mission societies in Boston, New York, Philadelphia and Charleston to supply home destitution, especially among the Indians. The missionaries employed were merely itinerants, and did not stop long in any place. Prior to 1810 several foreign mission societies were organized, whose contributions were sent to the English Baptists to aid them in sustaining their missionaries. We had not a missionary nor a convert among the heathen, for it was, until 1814, during the second decade, that the Baptist Triennial Convention was formed, of which R. B. Semple of Virginia was the first president. This Convention inaugurated the missionary enterprise among American Baptists. Adoniram Judson and Anne Haseltine, his wife, were their first missionaries. Our success has been wonderful. God has put the seal of his approbation upon the efforts made by the Baptists of the United States to christianize the heathen.

The denomination, North and South, have largely more than a thousand consecrated men and women as missionaries, native helpers, teachers and Bible readers. And though our force of laborers is not so numerous, nor our contributions so large as those of the Presbyterians and Methodists, yet the Baptists of this country have more converts in heathen lands than any other denomination in the United States.

The beginning of this century found Baptists without Sunday-schools, Bible or tract societies or literature of any kind. The Baptists then were poor and generally among the illiterate classes, and had as a matter of course very little appreciation of literature. "The ignorant Baptists" was a common appellation on the part of their enemies, and was lamentably true to a great extent. Even to-day Baptists are not a reading people, especially in denominational literature. While the children of Episcopalians and Presbyterians are pretty well drilled in their respective creeds, those of the Baptists are often left to drift about with every wind of doctrine.

The first newspaper among the Baptists seems to have been the old *Missionary Magazine*, published first in Boston in 1803, and edited by Dr. Baldwin, who issued it once every three months. We had no means of diffusing information among our people then. Now our facilities are almost all that could be desired. No denomination in the United States exceeds the Baptists in the number of papers, magazines and other periodicals, issuing weekly or monthly from the press. In the American Baptist Publication Society we have an institution that is scattering broadcast throughout the land our denominational literature. Besides this grand agency, others of less magnitude are doing a good work in the distribution of religious literature.

At the beginning of this century we had no authors among the Baptists. Other denominations did not look to us for help in diffusing religious information through the press.

Meantime some of the Baptists of England had acquired quite a reputation as authors and writers, among whom may be named Defoe, Bunyan, Ivemy, Jones, Gell, Kelpin, Fuller and Robinson, Booth, and others. Learned men, scholars and distinguished preachers were few and far between at that time among us. The number of D. D.'s could then almost be counted upon one's fingers and thumbs. While we had no theologians or scholars to compare with Broadus, Harper or Foy, yet we had quite a number of eloquent and effective preachers, who no doubt were equal to the modern ministry in power. The fact is, that our ministry of the present day has gained in culture but lost in power.

Baldwin, Sands, Parkinson, Staughton, Marshall and the Furmans were among the leading men in our denomination in those early times. The theology of the Baptists was High Calvinism. This was the test of orthodoxy. A sermon was incomplete that did not contain something about election, predestination and foreordination, final perseverance of the saints, divine sovereignty, &c. These, with the mode and subjects of baptism, were Baptist hobbies. Gill's Divinity and his Commentaries formed the principle part of a Baptist preacher's library in these times. The evil effects of such theological teachings from unlearned and unstable men were fully seen to our shame and sorrow, when Luther Rice and his co-adjutors attempted to enlist the Baptist rank and file in the cause of foreign missions. This ultra Calvinism among us then developed itself with a formidable antinomian and antimission element that finally separated from us and did our cause much harm. Then do nothing Baptists went out from us singing "stand still and see the salvation of God," and they have verily stood still, while in many places their Pedobaptist friends have walked in and taken their children away from them. There is no telling the odium and the damage these deluded Baptists have brought upon us as a denomination. Some of the preachers of these times who were more conservative in their theological tenets, and who were not imbued with the polemic spirit of the age, dwelt much upon personal religion, often relating in the pulpit their Christian experience, dwelling on the promises of the Scriptures as sources of comfort and of faith. Preaching then was with rare exceptions extemporaneous. If a preacher had on any occasion to read a sermon, he called it reading and not preaching, and would apologize to his congregation for doing so. Some who were compelled to use notes used the utmost caution in keeping them concealed. Such was the prejudice on the part of the masses against the use of manuscript or notes in the pulpit that the majority of preachers preferred to risk extempore preaching than to adopt the former method of speaking. And many of these latter became correct and effective speakers.

The people thought that the preacher need not study his sermons. If one was called to preach the Spirit would give him utterance. But both preacher and people realized in time that in order to understand the Scriptures one must study them. It is not surprising that our Baptist fathers, with such views, held to a free gospel, free as the rain from heaven. Ministers preached without compensation. "Woe is me if I preach not the gospel" was sometimes quoted as an argument that ministers must preach whether paid for their services or not. The preacher could use his six days for labor in support of himself and family just as his brethren did. It was his duty to attend the place of worship, and while there why not use his gifts for the edification of his brethren? Col. Harris, at the ordination of a young minister, warned him whatever he did never to receive any compensation for preaching. The motto of the age with the Baptists seems to have been, "the Lord keep him humble, and we will be sure to keep him poor." It was no uncommon thing then for a preacher to labor daily on his farm or at the work bench and preach to some half dozen churches. Some merchandized, taught school or practiced medicine. There were not in the whole country a dozen Baptist preachers outside of the towns and cities who were supported by their churches. Even the far-famed and talented Jesse Mercer of Georgia relied upon his farm for a support, although pastor of four strong churches, each of which could have supported him.

B. W.

New Testament Studies—No. 9

BY RIGHT C. MOORE.

THE PAULINE EPISTLES.

It is a noteworthy fact that twenty-one of the twenty-seven books of the New Testament are in epistolary form, six being addressed to individuals, ten to local churches, and five to Christians in general. They were written by five of the Apostles—Paul, James, Peter, John, and Jude—during the period from A. D. 52 to 69. Letter writing, uncommon among the Greeks but familiar to the Romans, was a positive necessity in the Christian church and an an invaluable aid to the Apostles in the spread and growth of Christianity. Of the many epistles written by the founders of the Christian faith, only a few remain to us. Some of them are only private notes, while others are so logical and learned that they may properly be termed elaborate essays. "The epistles constitute an authentic and invaluable commentary and exposition on the practical and doctrinal meaning of the life and teaching of Christ."

1. *Author—his life.* Before the beginning of his ministry to the Gentiles, the Apostle was called Saul, that being his Jewish while Paul was his Roman name. He was born in Tarsus in Cilicia. His father belonged to the tribe of Benjamin, was a strict Pharisee, and possessed the privileges of a Roman citizen. Having mastered the Greek language and the art of tent making in Tarsus, he was sent at an early age to Jerusalem and brought up at the feet of Gamaliel, one of the most eminent doctors of the law. He became an ardent foe to Christianity, and while on a mission of persecution to Damascus he was gloriously converted. He at once began preaching, and spent about three years in Arabia and Damascus. Driven from Damascus he went to Jerusalem, and through the introduction of Barnabas was admitted among the Apostles. His ardor incurs hostility, and again urged to flee, he returns to Tarsus by way of Cesarea. Thence, invited by Barnabas, he goes to Antioch where together they toil unremittingly for a year; and after a short relief trip to the Jerusalem brethren, they go forth as missionaries. On their first tour they went to the island of Cyprus where Elymas was smitten with blindness, and Sergius Paulus was converted; to Perga in Pamphylia where John left them, returning to Jerusalem; to Antioch in Pisidia where they aroused intense interest and bitter opposition; to Lystra, where a cripple was healed and Paul was stoned; to Derbe, whence they returned to Lystra, Iconium and Antioch; having left elders in every city, they returned to the coast and from Attalia sailed home to Antioch in Syria. Paul then attended the council at Jerusalem where he gained his point against the circumcision of the Gentile converts. Silas becomes the chief associate of Paul on the Second Missionary Journey, and they go through Syria, Cilicia, Phrygia, Galatia, and passing by Mysia arrived at Troas where Luke joins them, and Paul is called into Macedonia; at once they set sail, touch at Samothrace, land at Neapolis, and journey to Philippi, the home of Lydia, the converted jailer, and the soothsaying damsel; passing through Amphipolis, Apollonia and Thessalonica, they came to Berea, where they gained many converts; leaving Silas and Timothy, Paul proceeded to Athens, preaching a powerful sermon on Mars Hill, and to Corinth where he wrote the first two of his letters now extant, pursued his trade of tent making, preached every Sabbath, and by Jewish enemies was brought before the proconsul Gallio; stopping at Ephesus and Cesarea, he sailed to Cesarea and went

(CONTINUED ON THE FOURTH PAGE.)

The Biblical Recorder.

WEDNESDAY, OCTOBER 10, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

An exchange remarks that Methodists beat the world for inconsistency when they preach that immersion is unscriptural, but take a convert off and immerse him, if he asks it. But then, you know, the Pedobaptist leaders are saying now that immersion is baptism—the baptism that Christ ordered.

IF REPORTS at the Charlotte convention are to be as cheering as we hope they will be, the pastors have got to do a lot of face to face preaching among their flocks—their "forces"—from now till the meeting. There is time and occasion for good, persistent and united work in the weeks that remain.

TRY a doctrinal sermon on your people. They are not to be blamed for becoming tired of the monotonous talking much and saying little that is characteristic of weak-minded brethren. "Ye shall know the Truth." When a man overlooks the doctrines he neglects fundamental truths, which are essential to freedom.

NOTE that those who oppose "close communion" deny that immersion is scriptural baptism. Granting the latter, "close communion" follows as the night the day. It is natural for those who deny plain Bible statements to try to evade the "inconveniences" of others by misinterpreting the Bible. That inconvenience plea gave origin to infant baptism.

HERETIC BRIGGS says that the ministerial market is suffering from over-production, and that half the preachers ought to stop preaching and abandon their pulpits. The *Examiner* says he is quoted as saying: "The Protestants could well dispense with 50,000 of their 90,000 clergymen. There is $549,000,000 invested in church edifices, which is $300,000,000 more than is necessary. The statistics of our Protestant churches is startling; and the bankruptcy of many of them is inevitable unless there be a change." Certainly 50,000 preachers like Briggs could be dispensed with.

A RECENT writer proposes the following remedies for the drink evil:

> "Moral suasion for the man who drinks;
> Mental suasion for the man who thinks;
> Legal suasion for the drunkard maker;
> Prison suasion for the statute breaker."

That is aptly said; and there is just as much reason as there is rhyme in it.

Speaking of prohibition and politics it occurs to us that while we hear a great deal of "the power of the saloon in politics," we hear nothing of the power of temperance in that phase of existence. Now why? Is politics unworthy the good influence of temperance men? Must a man forget the drink evil when he votes? May one forget it on any occasion? Not in politics, particularly, but in one's daily life should determination to destroy the liquor evil be prominent. And there ought to be moral, mental, legal and prison suasion.

The power of the religion of Jesus Christ should be set over against the power of the saloon and other agencies of the devil everywhere all the time.

LET us say to those of our readers who read the *Charlotte Observer* that a suggestion in that journal the 4th inst. is entirely misleading. The RECORDER'S business relations with President Winston have been similar to those existing now with Messrs. Ayer of Philadelphia, Cheney of Toledo, and lately with Mr. Allcott of Raleigh, the Electrolibration Company, etc.

Our contemporary's rule of not accepting pure reading advertisements is the exception to the rule in North Carolina, and, so far as we know, in the South. And here is a difference that caused misunderstanding not long ago. We stated that money was being used to circulate certain statements. But we did not think for a moment of asserting that the journals which accepted these statements on consideration were in the least dishonorable. The RECORDER'S Dr. Pierce and B. F. Johnson readers, for instance, are sufficient guarantee of that. We have certain pages on which paid matter cannot appear; but if it is wholesome, there are pages on which it may have space. The editorial on the subject was aimed solely to show that the upholders of State-aid were working anonymously, and betraying a disinclination to discuss the issue openly and above-board. If State-aid men had undertaken to refute Dr. Taylor's arguments, instead of talking of side-issues and applying epithets, the present stage of discussion would not have been reached.

LITERATURE FOR SUNDAY-SCHOOLS.

It is a fact that more literature is issued with a view to the Sunday school than is devoted to all the other departments of our work. Religious papers are indeed abundant, but a reading of the reports made by the American Baptist Publication Society and our own Southern Board will convince one that their output of Sunday school literature is greater than that issued under Baptist auspices for other purposes. Of course they do not confine themselves to the primary object of the Sunday-school, namely, the instruction and training of the young; but for a long time have they been designing much of their work for the instruction of the old, yea, truly the pastors themselves. It was a slow achievement, and it is difficult to realize even now how greatly these publications have changed the character of Sunday schools and Sunday-school work. It has been well said that the first great Sunday-school worker would not recognize the present institution, were he living. His idea of instructing the very young is conserved in an isolated department now—the primary. And there are helps and helps and publications and publications graded to well-nigh every stage of human development. They are enough to enlighten us all; and their abundance and diversity threatens to confuse. The work that is absorbed in their preparation is enormous. And they are next to free tracts in cheapness.

But these publications are only a part of the printed Sunday-school helps. And they are so thoroughly and carefully prepared that any one may use them to advantage. We have merely suggested that their abundance and diversity are liable to become confusing. And we have called attention to the change they have wrought in the public conception of the purpose of Sunday-schools. That they were once entirely for children, that that was their original purpose; and that the literature devoted to them is to a considerable extent far and away beyond the young,—these facts are worth serious consideration. And the question is spontaneous, are not the schools encroaching seriously upon the churches? They should never be more than adjuncts.

As the periodical helps have multiplied, books—the old Sunday-school "stand bys,"—have lost caste. Sunday school libraries have been made to give place to papers, etc., which seems to us unfortunate.

The impress of a wholesome book upon a growing intellect outlasts a thousand lessons taught from papers. The one acts upon a receptive object, the other is usually "drummed in," if it gets in at all. A book is read spontaneously, but a Sunday-school lesson is too similar to day-school experiences to be desired. Thus books have a decided advantage in the beginning. They do not refer to the lessons, but they do deal with life; and that is all that they need do.

A child in whose hands good books are placed will develop more soundly than "lesson helps" can develop him. But what does "good books" mean? That is a very pertinent question,—one that none will dare to fully answer.

There is on our table an old Blair's Rhetoric, bound in calf. It has a Sunday-school tag pasted in it; but we have been informed that the authorities of the Sunday-school to which it was given cast it out with others that were judged to be unfit. It does seem that the old, serious analytical work would be useless in a Sunday-school library; it would have been so far as the most are concerned, but it would have helped some young man to gain an idea of the structure of the language he speaks. It is more precious than jewels beside the flaccid milk and water stories that infest so many Sunday-school libraries. It is sacrilege to mention it in the same breath with the enormous lot of gaudily bound compositions of fiction, whose import is fittingly expressed by that abominable, nauseating term, "goody-goody." If we must have one or the other, let it be Blair by all means.

But there is neither reason nor room for extremes. Good books, whose design to wield good influence is not perceptible, save in their effect upon readers, are cheap, though not abundant. There are religious works of practical and instructive nature. There are stories by recognized authors which, though not designedly religious, are powerful life-moulders; and they will never disgust a youth with books in general as some so-called religious books do. To say pious things and draw pious pictures is not religion. To conceive a morbid plot of love and religion and "happy ever afterward" rot mixed in horrible proportions, does not help religiously or intellectually. One of Louisa Alcott's works is worth a million of the like. And there are many others who are recognized as having written books that will influence generations. And their books cost no more than the milk and water stuff.

Books are man's best friends. They come cheaply now. Every family that can should purchase a work of known worth as often as possible; and the Sunday-schools should undertake to place them within the reach of those who cannot buy.

FIFTY-ONE DAYS.

In this paper the Treasurer's report shows that $7,068 65 have been received for State Missions since the last Convention. Remember that $3,000 of this was on the debt of last year. In fifty one days from the date of this paper the report of the Treasurer for this Convention year will be closed. To take the Board to the Convention free of debt, seven thousand dollars for State Missions must be received in the next fifty one days. We earnestly urge every pastor and every church to aid during October and November with State Missions.

SERIOUS QUESTIONS.

Dear Recorder:—A letter addressed to this church has been received from Miss Fannie Knight. In this letter she states that she can no longer communicate through the RECORDER; that its columns are not open to her; that it suppressed her letter, &c., &c.

Is this true?

She further complains that the Board would not pay her the salary due her for the three months prior to the time the Board severed relations between them—though she was at work for the Board during the time.

Is this true? If so, on what grounds did the Board do this?

Yours, JNO. E. WHITE

Edenton, N. C., Oct. 6, 1894.

We have it on good authority that letters and literature of the nature of that referred to in the preceding letter are being widely distributed in our State.

The RECORDER opened its columns for several months to a full and free discussion of the Gospel Mission movement. The people became tired of it. And the discussion was serving to divide rather than unite. We thought it highly desirable to try to bring it to an end. We stated at the time that the Gospel missionaries had gone forth; that they had opportunity to make good all their promises, conclusions and assertions. It is a time for work, not words. But the Gospel Mission is still debating a question that time and actions alone can settle. It should be borne in mind that missions are for the sake pre eminently of the heathen.

We have never refused to print a letter from gospel missionaries relating to their work. We are glad to print them. Being persuaded, however, that the "Gospel Mission" is unwise; knowing that at best it is an experiment, we cannot be faithful to duty and permit the RECORDER columns to be used in urging its claims. The "Gospel Mission" can commend itself through the RECORDER columns by a record of work. Sister Fannie Knight's letter was not published because it was a series of arguments,—in Christian spirit—against the Board. Printing it would have necessitated a reply, a rejoinder, another and another: the question would be opened. In her letter Sister Knight states that she can probably get support from a certain part of the State other than the East. When her Association determined to work through the Board, she should have fallen back on that support. Sister Knight is pious, consecrated and faithful, one of the editor's personal favorites. But her letter is, in his opinion, too unwise to be published.

In answer to Bro. White's first inquiry: It is illogical and unwise, not to say unjust, to affirm that one can no longer communicate through the RECORDER, when only one communication has been refused publication, and when, too, a personal letter was written explaining the refusal. And Sister Knight and all her co-laborers can communicate through RECORDER columns.

We can easily answer the second inquiry, but in the premises it is better to leave it to the Board.

IT IS helpful to turn backward to other times once in a while. Tradition, custom and history are great agencies of conservativeness.

On our first page a brother, one who thinks well before he writes, begins an article comparing Baptists in the first and last halves of the present century. It seems to us that it would be difficult to obtain a topic more interesting and instructive and generally helpful.

One hardly realizes what a difference has been wrought, what growth there has been. And it was achieved without revolutions or sensational discussions. The change is the product of development through revelation.

The emancipation of Baptists from ignorance, yea, from voluntary ignorance, is one of the blessedest realities of the times. And it is almost beyond belief that Baptists use more printed matter—the great foe to ignorance—than any other sect. Perhaps they need it. Baptists have probably the best theological institution in the land. A hundred years ago most of us were opposed to such instrumentalities.

The article will be continued in our next issue.

POPE LEO, eighty-four years old, and holding on to his throne with a grasp that old age and poor health cannot loose, is quoted as saying that his Cardinals are dividing the bear-skin before the bear is caught or killed. And they are. There is about as much speculation and wire pulling relative to the successor of Leo as there is in the question of the next President of the United States. And these Cardinals have Christian spirits! And when one of them becomes Pope he will be holy and infallible.

FROM OUR TRAVELLING AGENT.

NOTES FROM HERE AND THERE.

Louisburg promises to be one of the prosperous towns of the State. The tobacco market is doing much for the business interests of the town. Sixteen thousand dollars were paid out during two days of last week. Dr. Meadows has just completed a new hotel, and opposite this Mr. Neal is erecting a handsome brick store. Bro. J. S. Barrow and Bro. A. D. Green are among the oldest brethren in the town, yet they are active in business and unusually vigorous for men of their age. Bro. Morton, who has been sick for some time, we are glad to say is improving.

No bachelor could expect more or better attention than Bro. Morton receives. He will preach the introductory at the Tar River Association. Brethren Wilder, Meadows, Timberlake and perhaps others will attend the next meeting of the Association. Bro. E. S. Green informed me that all debts pertaining to the church were paid every Monday morning.

The Tar River Union failed on account of the rain. The same program will be continued for December.

The Warrenton brethren have some interesting plans for mission work in Warren county. Some sprightly young man who is willing to work, having some preaching ability, and who desires to pursue his studies in a good school in connection with his work at some mission points, might find it to his interest to write to Bro. Taylor.

The Green River Association, which was held at Big Level in Polk county, was well attended. Dr. Landrum was in better health than usual and was again made Moderator. The church was too small for the crowd. The roads had been nicely worked, the grove cleared up, plenty of tables, no lack of anything except water. All pledges were paid, and the church planned more work than heretofore for next year. Bro. J. H. Taylor in a most cordial manner welcomed the Association, giving a brief history of the church at this place.

"In all of our successes and failures, our joys and sorrows, we have been able to trace the golden thread of a kind Father which has led us along in our efforts to glorify His name in the world."—*C. B. Justice, at Green River Association.*

The churches in this Association will support a young preacher at Wake Forest next year. We hope to see a large number of Associations do likewise. This would be the most satisfactory way of doing this work so far as it be practical. We met several young men who will shortly come to Wake Forest. This was my first trip to Polk county. The land is fine, the homes comfortable, and the people very clever.

One of the best pastors in the State said in his speech on periodicals: "The RECORDER is not dependent on me, but on the other hand I must have the paper in order that I may be informed about our work and be able to instruct my people."

Dr. Durham discussed the subject of general education in the grove so that all might have an opportunity of hearing.

The people of the State owe Dr. Durham a debt of gratitude for the faithful and untiring efforts he has made to put this matter before them.

"If the membership of our churches were properly informed by the pastors, few if any of the churches would fail to come up to the full measure of their duty." This was uttered by one of our most faithful pastors.

Forty new subscribers and the renewal of most of our old subscribers was a good record for the Green River Association. For this we not only thank the subscribers themselves, but we are grateful to the Moderator and other brethren who rendered us valuable aid in this work. J. C. C.

PERSONALS AND OTHER ITEMS.

....THE RECORDER *nineteen weeks*—fifty cents. Tell your people.

....Rev. W. B. Oliver of Wilmington was a visitor at Raleigh last week.

....Rev. J. F. Tuttle has been called as permanent pastor at Whiteville.

....Sister Kate Taylor wife of the missionary to Brazil died on that field recently.

....Had you noticed how clearly the date on the label of your paper is printed of late?

....Brethren Oliver and Peele have returned to Wilmington after brief absences.

....Rev. V. M. Carter has changed his address from Salisbury to Jerusalem, Davie county.

....Rev. C. J. Walt, D. D., deceased, of Fall River, Mass., bequeathed $1,000 to Elon College.

....Dr. H. M. Wharton will aid Rev. E. M. Poteat in a meeting at New Haven, Conn., this month.

....Miss Alberta Newton will continue to labor in Africa, if her health permits. Her zeal is commendable.

....Bro. Newton's last letter is typical of the man. He was always working and planning to work more.

....Rev. S. F. Conrad assisted Rev. C. C. Haymore in a meeting at Germanton last week.—*Winston Sentinel.*

....Missionary W. D. Powell has secured a house and the means to support an orphanage at Toluca, Mexico.

....That article on the prayer meeting by Rev. C. A. Jenkens is first-class. His plan is most excellent.—*M. A. Adams.*

....Nearly two hundred students have been enrolled at the Louisville Seminary. The opening is particularly encouraging.

....The Western North Carolina Convention will not charge for collecting foreign mission funds hereafter, says the *Mission Journal.*

....The Robeson Association meets Nov. 13th, 14th, 15th, at Ashpole church, instead of October 30th and 31st as had been announced.

....We regret to hear that Rev. W. B. Morton is sick. We trust his indisposition is not serious and that he will quickly regain his usual vigor.

....The remains of Sister Martha Hunter, sister of Rev. J. Olive, of venerable memory, were buried at Apex the 29th ult. She lived and died in the Lord.

....Rev. E. C. Bobbitt called in to see us last week on his return to Franklinton from Smyrna, Carteret county, where he has served as pastor about a year.

....Dr. Jas. M. Rawlings becomes editor of the *North Carolina Presbyterian*, editor McLaurin becoming business manager. The new order has our best wishes.

....Rev. S. J. Porter and wife are spending some time with relatives in Columbus county. We understand that Bro. Porter will take up work while at home.

....Dr. Lansing Burrows, the lately-elected assistant secretary of our Home Mission Board, has resigned his Augusta, Ga., pulpit after a service of eleven years.

....Our four months offer ought to add a thousand names to our books this fall. They have been coming in very well; but there are many pastors yet to be heard from.

....Dr. C. D. McIver, President of the Greensboro Normal and Industrial School, and Treasurer E. J. Forney refuse to make known the income of said school.—*C. Durham.*

....The appropriation of the taxes of the people to higher education in North Carolina is not a help, but a hindrance to the best educational interest of the people of the State.

....It is human to try to accomplish by abuse what argument cannot. It is the loser who thinks hard of him who has justice on his side. Anger bespeaks discouragement.

....We are giving our columns a "resting spell" from the State-aid question this week. We cannot see the end of what is yet to be said and printed before the Legislature adjourns.

....The church at Hawkinsville, Ala., which Dr. W. A. Nelson has been serving some time, is so well pleased with that servant of God that a hearty, indefinite call has been extended him.

....Dr. Taylor is still in New York on business. He will probably return this week. Prof. W. L. Poteat is chairman of the Wake Forest Faculty while Dr. Taylor is on leave of absence.

....We were glad to have a visit from Dr. John Mitchell Monday. He informs us that his Board is now sustaining thirty six young men at Wake Forest, six having recently been taken on.

....Rev. A. D. Hunter will represent the RECORDER at the Atlantic Association, Elder J. H. Lamberth at the Tar River, and Bro. J. E. Greene at the Brier Creek. Brethren, treat them well.

....Two hundred and forty students are enrolled at William Jewell College, Mo., where two Wake Forest men are making their mark as professors, namely, Chas. E. Smith and J. H. Simmons.

....New York State will be away ahead of other States if it adopts the recommendation of the late constitutional convention to make all forms of gambling illegal. That would mean a new New York.

....Rev. L. R. Pruett of Charlotte writes: "Last Sunday morning I made a five minutes talk on the RECORDER." And as a consequence our list of subscribers at Charlotte was increased. A good example.

....Wednesday evening, Oct. 10th, at St. Paul's church, Suffolk, Va., Miss Annie, daughter of Mr. and Mrs. John M. Shepherd, and Mr. John B. Booth, will be united in marriage. We extend best wishes.

....The college athletic question is settling itself—at Wake Forest. It has been formally announced that that institution will not be represented on the foot-ball field this year. Some of the brethren are resting easier.

....Principal E. Lee Fox, of Friendship High School and Business Institute, Curtis Mills, N. C., says that his institution is in better condition than ever. He is preparing young men for college, and hopes to send some to Wake Forest.

....The *Watchman*, the *Examiner*, the *Journal and Messenger*, and the *Standard* of Chicago, are favorable to the magazine form of religious newspapers. The *Western Recorder*, the *Standard* and the *Baptist and Herald*, of Texas, have yet to announce their intention of changing.

....Rev. D. Cale writes from Potecast: "I have had meetings with my churches and they are all much revived, and I hope better prepared to work for the Master. Seventy-two members have been added to my flocks this fall.

....Rev. J. J. Thompson and Miss Mattie May Allcott will be united in marriage at the Baptist church, Clarksville, Va., the 17th inst. Bro. Thompson is a North Carolinian, of whom we are justly proud, and we join his many friends in wishing him and his a life of usefulness and joy.

....The selection of Rev. W. C. Norman of Wilmington to take up Dr. Reid's work at the Greensboro Female College is most fortunate. It was our privilege to know Dr. Norman when he lived in Raleigh, and we never knew a Christian gentleman who combined qualities of head and heart better than he.

....Bro. Hight Moore resumes his New Testament studies this week with an excellent one on Paul. These studies cannot fail to guide one in study of the New Testament, and, doubtless, they will awake an interest in many. Prof. Poteat will complete his series on Paul after awhile.

....Bro. Tyree is having the aid of Rev. J. L. White in a meeting at Durham. The town is stirred, and many are brought to seek salvation. Bro. White is one of the most vigorous of revival preachers, and Bro. Tyree one of the safest leaders; between them God will do a great work at Durham.

....Those who go in the party will be R. T. Bryan and wife, with four children; Miss Lottie Price of Asheville, N. C.; Miss Willie Kelly of McKinley, Ala.; Miss Julia Macbeath of Owensboro, Ky.; W. W. Lawton of Estill, S. C.; N. Maynard and wife of Covington, Tenn. All go to China, except the two last, who go to Japan.—*Foreign Mission Journal.*

....We are grateful to Prest. C. S. Vann and Secretary Jno. C. Bond of the Edenton Agricultural and Fish Fair for a ticket to the 1894 meeting. From the preparations and announcements we judge that the Chowan section will be on its mettle the 16th, 17th, 18th and 19th inst. We can testify that the best in the world lives and grows around Edenton.

....At the Fayetteville Street Church, Raleigh, Brother Stringfield pastor, a good meeting has been going on for several weeks. The pastor has the advantage of a good working membership, and even while he is travelling for the Female University the services do not flag. Twelve persons have been baptized into the fellowship of the church recently. The meeting continues.

....Have you noticed that the man who asked Dr. Taylor several insinuating questions has kept his name to himself? Dr. Taylor offered to answer the questions, if the questioner would reveal his identity. It has been some weeks now, but the questioner is still ashamed to show his face. Dr. Taylor has had experience with anonymous writers before, as an ex-president of a well-known institution might witness.

....Elder Mark Baldwin writes that a presbytery consisting of Elder E. J. Adams and himself, met with our church at Union Grove, Yadkin county, Sept. 16th, and ordained Bro. T. C. Myers to the full work of the gospel ministry. The usual order was observed, Elder Baldwin examining the candidate and preaching the sermon, Elder Adams praying and delivering the charge. Bro. Myers begins work as pastor of the church that called his ordination.

....Deacon J. H. Alford, who is a fixture in our office as foreman of the RECORDER composing force, is attending the annual meeting of the International Typographical Union at Louisville, Ky. At this meeting the organization is expected to take steps relative to adjustment of conditions occasioned by the introduction of type setting machines. Bro. Alford is representing the local organization; and being the senior Raleigh printer, he is eminently qualified for the trust.

....Bro. Blakely H. Matthews writes that he has read Bro. Caddell's remarks as requested, and that he wishes to know what Bro. Caddell had in view in incorporating the remark in his notes about Plymouth. It is a case of what Bro. Caddell meant to say and what Bro. Matthews understands him to say. Bro. Caddell was mentioning a practical instance—an object lesson—of the liquor evil, and of the foolishness of men. He did not have Plymouth in mind. We are sorry none of the good people of Plymouth asked for an explanation when the article first appeared.

....It is worthy of note that in his short letter from Shanghai, China, Bro. Tatum does not refer to the war. This is reassuring. Hon. T. R. Jernigan, United States Consul at Shanghai, is well known to North Carolinians, and we know that he will do all that is possible to protect our interests. Great Britain has joined in with the United States for the protection of mutual interests. Japan is still the victor and China is demoralized. The latter is suffering just what worked against the North so long in the late war—lack of head, indecision; and China will conquer, if it conquers at all, just as the North did—by superior capacity to lose men.

....It has been a joyful privilege to his many acquaintances in Raleigh to grasp the hand of Rev. Jonathan Wood of Raton, New Mexico, who is visiting his native State for a season. Bro. Wood was pastor of the Third Baptist church of Raleigh some years ago, but, after a session at Wake Forest College, his health failed, and he had to seek a more invigorating atmosphere. Our readers will doubtless recall the letters he wrote from his adopted home telling of a great change in his health. Bro. Wood is looking well now. He reports his Raton work in good condition; and he was greatly pleased to find his former flock in a handsome new church and in the midst of a good meeting, to which he readily gave aid.

Farewell.

Dear Brethren, Sisters and Children:—As this is the last *Journal* before our departure for China, allow me a few farewell words.

We will leave our home in North Carolina October 15th, and hold farewell meetings in Atlanta, Chattanooga, Nashville, and Louisville, and sail from Tacoma, Washington State, October 30th, on Steamship "Tacoma."

I can find no words to express my gratitude to God and to you for the warm welcome and glad reception which you have given us everywhere. The work at home has been hard and tiresome, but very pleasant, and I return, if not very much physically stronger, mentally and spiritually refreshed. The many large and sympathetic audiences to which I have spoken, the many grasps of loving hands, the many God-bless yous, the many kind words will be called to mind over and over again to inspire and encourage us in our work for the days to come. We return with glad hearts, cheered by the thought that many loving Christian hearts go with us, and many earnest prayers follow us. We are very much encouraged, too, by the fact that we have found our Baptist people everywhere so deeply interested in Foreign Missions. Times have been hard, and the home interests are now making great demands upon you, and justly so; but we feel that as the times improve, and you know more of the teachings of God's Word—*study the Word*—and the result of the work, you will increase more and more in giving, going and praying for this work. Information is the one thing needed. Dear brother, dear sister, dear child, will you not study God's Word more, and study, too, all the sources of information about our foreign mission work? Read our religious paper. Read the *Foreign Mission Journal*. Send to the M. B. Mission Rooms, 9 W. Lexington Street, Baltimore, Md., and get tracts and leaflets, read and pass them on to some one else. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. xiii. 11. With Christian love.

MR. AND MRS. R. T. BRYAN,
and children, Katie, Lula, Eliza, Robert.

Erratum.

The usually correct printer of the RECORDER makes me say in my note respecting Dr. Gorrell, "I have all confidence in the strength and *sobriety* of his Christian character." Instead of "sobriety" I wrote "stability."

But let me not be understood as thinking him deficient at all in the grace of sobriety. As a boy he kept pace in this particular with the traditional judge, and I doubt very much whether he has materially changed his gait.

J. L. CARROLL.

Chapel Hill, N. C., October 4, 1894.

From Bro. Tatum in China

Dear Recorder:—You know Misses Willie Kellie and Lottie Price have been appointed by our Foreign Mission Board as missionaries to Shanghai. They have been appointed most a year. The ladies of Alabama are raising funds to send Miss Kellie, and we hope to see her after two or three months.

We understand that Miss Price of Asheville, N. C., is not to come this autumn. That would be such a disappointment.

Brethren, sisters and Sunday school children, put your hearts together and see that the Board is justified in sending Miss Price when Miss Kellie comes, and she, you and we will be glad together.

Yours for China,

E. F. TATUM.

Shanghai, China, Aug. 31, 1894.

The New Association.

The following churches have gotten letters from their Associations to form a new Association: Reidsville, Greensboro, Buchanan, Liberty, and I believe Summerfield. These are invited to meet with the Greensboro church, Wednesboro, October 17th, at 10:30 a. m., for the purpose of forming the new Association. Other Baptist churches grouped about Greensboro are cordially invited to send fraternal messengers.

The churches mentioned above should each send three delegates who will attend. One day will be enough for this first meeting, and we sidcerely hope the churches will all be represented.

This movement is the beginning of a great work for this portion of the State, and we sincerely hope the churches will enter heartily into this first meeting.

Bro. M. A. Adams of Reidsville has been invited to preach the sermon on Wednesday night.

We hope that the pastors of said churches will meet with us and give us their counsel and help. Fraternally,

CHAS. A. G. THOMAS,
R. W. BROOKS,
G. W. WHITE,
Committee.

Greensboro, Sept. 29, 1894.

Railroad Accomodations to the Atlantic Association.

Dear Recorder:—The Wilmington and Weldon Railroad Company will arrange to sell tickets to Ayden and Winterville, on account of the meeting of the Atlantic Association. Arrangements have also been made to have the train stop at the church and let off and take on passengers during the meeting from Oct. 15th to 18th. Passengers from north of Winterville should purchase round trip tickets to Ayden, and passengers south of Winterville should purchase round trip tickets to Winterville.

Let all come who will. All who come will be taken care of.

R. D. CARROLL.

Charlotte Notes.

Dear Recorder:—The Baptists in Charlotte and Mecklenburg county, when compared to the financial and numerical rating of some other denominations, are weak. But of recent years they have grown in wealth, numbers, liberality, and spiritual life. We now have two prosperous churches in the city of Charlotte and several churches in the county. There are about six hundred Baptists in the city. With this cohort of truth-loving soldiers, we hope to abound more and more in the work of the Lord. The field is constantly widening before us, especially here in the city.

There is one encouraging feature about our work, viz, a great many of those who are coming to Charlotte are Baptists, and they are coming from the country where you find Baptists indeed. Some of these country members are the purest, the bravest and the best. They are Baptists of courage, of conviction, of faith. Many of them are poor people, it is true, but their sons and daughters are learning to work as clerks, bookkeepers, and also in factories, foundries and machine shops. In these boys and girls, our churches will find ardent supporters, if they are converted and trained for the church and for God.

In the days of persecution and in the time of an established church, and when there was a "governmental interference" with religious freedom, our Baptist fathers left the towns, cities and centers of influence and went to the country in which they preached and organized churches from which some of our noblest men and women have come. Long live the sacred memory of these pioneer Baptist preachers! We are receiving into our churches the children, grandchildren, and great-grandchildren of the charter members of the old country churches.

The Tryon Street Baptist church is one of the constellation of churches, located in the heart of the city. It is in the centre of the group. I don't know a church whose location was more wisely secured. Sometimes our Baptist brethren are unwise in locating their churches; but the Tryon Street brethren will have a central location for all time to come. The church is strong, consisting of more than three hundred members. A large and appreciative audience greeted their venerable pastor, Dr. Pritchard, who had been absent for a month preaching to the Central Baptist church in New York. The Doctor looks well, fresh and happy. He preached with power last Sunday.

The Olivet Baptist church is located on the corner of Trade and Cedar streets, one block from the Southern (R. & D.) depot and in a popular community. There is not a vacant house in this part of the city. We have recently closed a meeting in this church which was interesting, helpful and unifying. There is a oneness among us. In such there is power. Large and anxious congregations attended the services, sometimes filling the house to its limit. Quite a large number made professions; ten have been baptized, and others are expected soon. Some of the Olivet brethren and the pastor went down to Dilworth, S. C., and held services last day afternoon. The Baptists of Charlotte must soon turn their attention to this growing, beautiful portion of the city.

We are beginning to think about the coming Convention in December. I believe it will be the largest host of the Baptists of North Carolina in the history of the Convention. Charlotte is the right place.

L. R. P.

Reidsville Letter.

Dear Recorder:—It has been sometime since my last letter. I have been too busy to write. Since coming here I have been very busy all the time. We have four mission points, and we try to hold a meeting at each of these every year, and also one in in this town. This year the deacons asked the pastor to hold the meetings at all the points. Accordingly we began our first one at Harmon school-house the latter part of July. The meeting lasted one week. It rained every day, though the congregations were good, and the interest deep. There were eleven professions of faith in Christ. I have already baptized seven, and there are others to follow. This is in the heart of a Methodist section. We have a corps of four teachers, who go regularly every Sabbath at their own expense, to conduct a Sunday-school at this point. The outlook is bright.

We next began a meeting at Sunnyside Mission, about three miles from town. Here also the brethren and sisters go every Sunday. They have a good school. The Lord greatly blessed our labors here, and twenty-three professed faith in the Saviour. All have either been baptized or stand approved for baptism save one, and she expects to come. They have all the lumber, some money and a lot toward a house of worship here. They hope to build soon. Their idea is to remain in organic connection with the Reidsville church and have afternoon service one Sabbath in the month. The outlook is good and we expect great things for the Lord from this point.

All along we have been baptizing, and the Lord has been continually adding, but it was the general desire of our people to begin a series of meetings in the town. Ten days ago we began, and I have never seen a better meeting. I shall have to give the professions here as we are not through receiving and baptizing yet. We have approved about forty for baptism, and there have been eighty-six professions. We will receive a great many more yet; just how many I do not know. We all feel like saying, Praise the Lord all ye his people, for he is good.

In all these meetings the brethren and sisters have worked, and worked faithfully. A better corps of workers it would be hard to find. We closed our service of meetings here last night. The interest was as great as at any time during the meeting, but I was completely broken down and stopped to rest. We have not been able to seat the people. Last Sunday night, after doing all we could to seat them, fully one hundred stood upon the inside of the house during the entire service and all the windows were crowded from the outside, and then a great many were turned away. Of course this was an unusually large gathering, but we have been unable to seat the people for several Sunday evenings previous.

Our membership is near four hundred. Pray for us, for the work is great and the responsibility of so many babes in Christ transcendently so. We begin a meeting Sunday week at Three Forks. The church owns a lot at this point. Will write more after this meeting is held. With best wishes for your success, I am,

Yours truly, M. A. ADAMS.

Reidsville, N. C., October 4, 1894.

Pastor Beard's Labors Blessed.

Dear Recorder:—Our church, Sharon, is in a prosperous condition. We have had a great season of refreshing from the Lord. On the third Sunday night in September our protracted meeting commenced, and continued seven days, resulting in one of the most powerful revivals it has been my pleasure to be in. Christians were strengthened, and sinners converted. There were twenty-one buried with Christ in baptism, and six others were received by letter and restoration.

Bro. C. E. Beard is our pastor and did most of the preaching, and I can truly say he is a workman approved of the Lord. He took charge of our church three years ago, when we were almost dead, and through his labors and the blessings of God we are now alive and at work, and our members more than doubled.

Brother Beard tells me that at his other churches where he protracted, the Lord met with him and gave him souls for his hire, as the following result will show: Shiloh, twenty by baptism, three by restoration; Brier Branch, six by baptism, two by restoration. Judging from the converts of our church, they prove more enduring and steadfast than those of evangelistic ingathering, who so soon, like the sow, return to the wallow in the mire.

Bro. Beard is now engaged in a meeting of days at Washington. May the Lord be with him and bless his labors in the conversion of souls. He seems to be thoroughly consecrated and alive to the work of the Lord, and is endearing himself to the hearts of the brethren.

J. S.

Ammon, Sept. 25, 1894.

Two Invitations.

ATLANTIC ASSOCIATION.

It is earnestly hoped that all of our representative men will attend the next session of the Atlantic Association which meets with Antioch Baptist church, Pitt county, Oct. 16 h, 1894.

Let the RECORDER man, Dr. Durham, Dr. Taylor, and all the other representative men of the denomination in the State, come and present the different objects of the Convention to the people.

R. D. CARROLL.

Winterville, Oct. 2, 1894.

MECKLENBURG AND CABARRUS ASSOCIATION.

We kindly invite Dr. C. E. Taylor, Dr. C. Durham, Dr. John Mitchell of the Education Board, and the Rev. J. B. Richardson of High Point, and the RECORDER representative, to come to our Association (the Mecklenburg and Cabarrus) at Arlington. You all can come to Matthews. Please notify F. M. Hinson at Arlington of your coming, and we will see that conveyances meet you.

The Association will be held on the 18th, 19th and 20th of October, 1894.

A. W. CRABTREE.

Meetings.

Dear Recorder:—I will give to you in as few words as possible an account of meetings held with the four churches of which I am pastor. I held a meeting of seven days with each church with results as follows:

At Long Creek six were received for baptism. At Link's Chapel two were received. At Salem nine were received, seven by baptism, and two by letter; two were restored. At Bruington eight were added by baptism.

The interest was good at each place, and the churches greatly revived. Rev. J. J. Payseur was with me through these meetings and did most of the preaching. He is a good preacher and worker.

J. F. MORRIS.

Stanley's Creek, Sept. 14, 1894.

Stanly Baptist Association.

The next session of the Stanly Baptist Association will be held with the Corinth church, Rowan county, N. C., five miles northeast of Gold Hill, Thursday before the first Sunday in November, 1894. Representatives of the various departments of our work and visiting brethren will find a cordial welcome; and if they will write to Bro. Calvin Morgan, Gold Hill, N. C., and inform him of the time of their arrival, they will be met at Gold Hill.

R. D. TESTER, *Clerk.*

South Fork Association

Will convene at Maiden church, in Catawba county, on Thursday, October 25.

Maiden is on the narrow guage railway about midway between Newton and Lincolnton. Visiting brethren coming on the western railway will change cars at Newton, those coming by the central road will change cars at Lincolnton, and those by the air line railway will change cars at Gastonia. We are expecting a large number of brethren from a distance, especially Drs. Bailey, Durham, C. E. Taylor, Pritchard, Hufham, and Bro. Mills, and any and all others who may see fit to visit us are cordially invited.

A. B. ERVIN.

Maiden, N. C.

Brother Crabtree on His Field.

Dear Brother Recorder—The readers of the RECORDER have not heard from me in some time. Will you please allow a few words from a servant.

My first meeting at Oak Grove on the 4th Sunday in July, 1894, lasted seven days, and I baptized three. Then to Howells on the 5th Sunday. The meeting lasted six days and I baptized two, and others will be in the near future. Then to Cold water on the 1st Sunday in August. The meeting lasted nine days and I baptized three, and others will be. Then to my home church (Arlington) on the 2d Sunday in August. The meeting lasted nine days and I baptized four in spite of John E. King's doctrine. This makes 64 that I have baptized at Arlington in two years and ten months. During the Arlington meeting I went to Willson's Grove on Wednesday and baptized seven for Rev. J. S. King, who is not yet ordained. Rev. J. C. Alderman, of Concord, and Rev. J. A. Hoyle, of Maiden, did the preaching at Arlington, and did it well. The brethren want to see them again.

On Monday after the 3d Sunday in August I reached Beaver Dam church in Union county, where I assisted Bro. D. A. Snider for six days, and on Saturday Bro. Snider baptized twelve happy souls and two others joined that evening, and several other professions and about fifty mourners left at the altar. This was one of the grandest meetings I ever attended.

I went from Beaver Dam to Olive Branch church. This is another church of Bro. Smith's. I stayed at Olive Branch six days. Some professions but no additions.

Then back to my own work at Chany's Hill church on the first Sunday in September. The meeting went on for seven days. Baptized ten, and on Saturday before the 5th Sunday in September I baptized six more at the same place. I also baptized three at Oak Grove on the 4th Sunday in September.

I was out nine weeks and two days and got to stay at home six days in all. I have been preaching in this community for two years and eleven months, and have baptized 160 persons.

I have resigned all six of my churches and am open for work anywhere the good Lord may want me. Our church at Arlington has turned out thirty six for joining a society. This is John King's second advent doctrine. We want to cleanse our church and then we think it will work better when all the dead barnacles are taken off.

Pray for us, brethren, in the work.

A. W. CRABTREE.

Arlington, N. C., October 3, 1894.

Cheap Coal for Fuel and Steam.

ANTHRACITE, Semi-Anthracite, Bituminous and Semi-Bituminous, all sizes, for Stoves, Grates, Furnaces, Foundries, Factories, Blacksmiths, &c. All kinds of Coal and Coke shipped direct from mines to any railroad depot, by the car load or ship load, at miners' list prices by

JONES & POWELL,
Miners' Agents, Raleigh, N. C.

The Asbury Pain Manufacturing Company is selling a novelty in tableware—a coffee pot that is self-pouring. One of the catalogues will be of interest to any house-wife. And a self-pouring pot is a revelation of ease, neatness, effectiveness and refinement.

Presbyterians in Charlotte have opened a Home for old women and children.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

October.

Eastern—Tuesday, Oct 9-11, with Lisbon church, Bampson county, three miles from Garland on C. F. & Y. V. Railway.

Green River—Thursday, Oct 4-6, with Big Level church, seven miles west of Rutherfordton.

Catawba River—Thursday, Oct 11-13 with Enon church, near Connelly's Springs in Burke county.

Brier Creek—Thursday, Oct 11-13, with Bethel church, three miles south of Reade.

Sandy Run—Thursday, Oct 11-13, with Mt Harmony church.

Tar River—Thursday, Oct 11-13, with Scotland Neck church in Halifax county.

Atlantic—Tuesday, Oct 16-18, with Antioch church, Pitt county.

Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.

Montgomery—Thursday, Oct 18-20, with Mt Gilead church.

Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.

Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.

South River—Wednesday, Oct 24-26, with Mt Elam church.

Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.

Pee Dee—Thursday, Oct 25-27, with the church at Wadesboro.

South Fork—Thursday, Oct 25-27, with Maiden church.

West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.

Raleigh—Thursday, Nov 1-3, with Cary church.

Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Harnett co.

Brunswick—Friday, Nov 2, 3, with Long Creek ch.

Bladen—Thursday, Nov 8-10, with Galead ch.

Union—Thursday, Nov 8-10, with Hopewell ch.

Robeson—Tuesday, Nov 13, 14, 15, with Ashpole church.

Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Carolina—Thursday, Oct 11-13, with Shaw's Creek church.

Transylvania, Little River, Thursday, Oct 18-20.

Liberty and Dooktown, Thursday before the 1st Sunday in October at Union, 12 miles west of Murphy.

Western Convention, Oct 26-27, with Clyde ch.

I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have needed correction. C. DURHAM, Cor. Sec.

Raleigh, June 26, 1894.

(CONTINUED FROM THE FIRST PAGE.)

up to Jerusalem, whence after attending a festival for a few days, he returned to Antioch in Syria.

The Third Missionary Journey was characterized by the writing of four great Epistles (Corinthians, Galatians, Romans), a stay of over two years at Ephesus, visits throughout Galatia and Phrygia and into Greece, a journey thence by land and sea to Cesarea, and the fifth and last visit to Jerusalem. In a fierce tumult the Jews sought the Apostles' life, but he was placed in Roman custody, and to avert a plot of assassination, was carried to Cesarea. He there appears before Felix, Festus and Agrippa, and as an untried prisoner he is granted an appeal to Cæsar. The chief points of the voyage to Rome were the wreck and a three months' stay at Malta, and short stops at Syracuse, Rhegium and Puteoli. Placed at Rome in the custody of the pretorian prefect, Paul was at once treated with special consideration, and for two years he preached in his own hired house to Jews and Gentiles. After this, it is likely that he was released and visited Greece, Asia Minor, and Spain. But he was again apprehended, cast into the Roman prison and treated as a felon. Luke only of his old associates remained by his side. In the second letter to Timothy, the last of his life, Paul declares himself ready to die, and writes in triumph, "there is laid up for me a crown." He was beheaded under Nero about the year A. D. 67.

2. *Author—his qualifications.* The qualifications of Paul for authorship far exceeded those of any other of the New Testament writers. (1) He was highly educated in Greek literature and general culture. (2) He was thoroughly versed in Jewish law and tradition. (3) With ardor and success he studied and mastered the doctrines of Christianity. (4) He engaged in a vast missionary work, traveling extensively, organizing numerous churches, and preaching with power both to Jews and Gentiles (5) He He had participated in a long series of debates over all possible points of the Jewish and Christian faith. (6) He had a considerable pastoral experience in confirming, correcting and instructing the various churches. This course of rigid, enthusiastic labor continued about fourteen years before any of the Epistles were written. Then the great Apostle began his theological writings "with such energy, enthusiasm, vigor of argument, fulness of learning, utter sweetness and kindness of heart, and inexhaustible and unfailing piety, as were perfectly competent for the work." From time to time during a period of thirteen years he wrote and sent forth his invaluable Epistles. His toil, both literary and pastoral, for the new religion was so important and influential that he has been called the Christian Moses.

3. *Dictation?* Paul himself did very little writing with his own hand. This was probably due to weak eyes or other physical disability or because he was unable to easily write the Greek characters. Hence an amanuensis was uniformly employed and sometimes, as in the case of Tertius (Rom. 16: 22), he appears in his own person. However, such insertions are rare and the body of the Epistles is taken direct from the lips of Paul, he giving in his own hand at the close his personal salutations and signature.

4. *Compilation.* "The Epistles of Paul are the earliest literary relics of Christianity. Their value was speedily recognized by the church and they were gathered into one volume." This was styled the "Apostolos" or "Apostolicon" and embraced only ten of the letters of Paul, those to Timothy and Titus being omitted. It was widely popular, and, taken with the gospel, formed the rule of faith for many believers in early times.

5. *Order.* That which appears in the Common Version is not chronological but was perhaps "determined by the relative bulk of the letters or by the comparative rank and importance of the cities and churches to which they were addressed. Thus, for example, the letter to the Romans stands first since Rome was the capital of the empire and those to the Corinthians come next because Corinth was in importance the second city to whose people Paul wrote. The epistles to individuals, following those to collective audiences, also appear in an order of dignity: first come the letters to Timothy, the favorite disciple; next, the one to Titus, the evangelist; last, that to Philemon, a private Christian. Hebrews was placed at the close because its authenticity was doubted in early times.

6. *Classification.* The letters of Paul have been classified according to their authenticity (Renan), their chronology (Dods), and their contents. The chronological order is the most simple, suggestive, and significant, and (after Dods) we may arrange the Pauline Epistles in three groups: "(1) Those written during the period of Paul's missionary activity: 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans. (2) Those written during his imprisonment: Philippians, Colossians, Philemon, Ephesians. (3) Those written after his release in the closing years of his life: 1 and 2 Timothy, Titus."

7. *Chronology.* In the study of the Pauline writings a definite chronology leads to a clearer understanding of the writer's circumstances and a better observation of the growth and harmony of his ideas. Though the dates of the Epistles cannot be determined with absolute certainty, the following are highly probable: 1 and 2 Thessalonians were written in 53, about fifteen years after Paul's conversion; after a lapse of five years, 1 and 2 Corinthians, Galatians, and Romans were written; the close of the next four years finds Paul in prison where, in a few months, he wrote Ephesians, Philippians, Colossians, and Philemon; three or four years later the pastoral epistles to Timothy and Titus appear. Hence we have four chronological clusters of Pauline Epistles written in the thirteen years between 53 and 66 A. D.

8. *Aim.* The burning desire of Paul was to disseminate the living principles of the gospel. The burden of his writings is to declare that salvation, secured only through Christ and not by the works of the law, is open to Jew and Gentile who are both in equal need and equally capable of enjoying its privileges. Some other features of his main purpose were (1) To locate a permanent record of truth. (2) To throw authoritative light upon peculiar circumstances. (3) To comfort believers in the work and inspire them to yet nobler effort. (4) To correct incipient error and preserve the church from subsequent heresy. (5) To win adherents to the true faith from all classes.

9. *Authenticity.* Even the most sceptical assailants of the truth have never doubted the genuineness of four of the greatest of the Pauline Epistles: Romans, 1 and 2 Corinthians, Galatians. These four letters form the "quadrilateral of Christianity" and are of untold value in facing unbelievers and in establishing the leading truths of the gospel. Renan, with the great school of severe criticism to which he belongs, grants that Philippians, 1 and 2 Thessalonians are also unquestionably authentic. The entire collection of Pauline Epistles, now embodied in the Scripture canon, universally received as authoritative in antiquity, has been confirmed by the trial of centuries, and stands unmoved and unbroken in the white light of modern critical research.

10. *Style.* The writings of Paul are marked by "power, fulness, warmth and perspicuity" (Tholuck). "His sentences are often long and intricate. His style is full of thought, prone to digression, but highly accurate, well guarded, and rich in allusion to the Old Testament" (Angus). "There are frequent and complicated antithesis, numerous plays upon words, an accumulation of prepositions, and frequent and peculiar parenthetical phrases" (Alford). "The style of these letters shows a man of eager, impetuous temper who on that account as well as through the fullness of his matter, is impatient of dialectic restraint. In his hurry to carry his thought forward he sometimes forgets what he has been saying and passes on to another point, more urgent perhaps, leaving the original sentence unfinished; while in his eagerness to express himself he is often careless of the coherence of his thought." "The epistles of Paul bespeak him to have been a man of most exalted genius. His composition is peculiarly nervous and animated. . . . A negligent greatness appears in his writings. Full of the dignity of his subject, a torrent of sacred eloquence bursts forth and bears down everything before it with irresistible rapidity. He stays not to arrange and harmonize his words and periods, but rushes on as his vast ideas transport him, borne away by the sublimity of his theme. The pages of Paul are a golden mine in which the diligent workman, the deeper he digs, the more he will discover; the further he examines, the more he will find."

Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in a great variety of styles.

From Elder W. J. Hopkins.

During the year or more since I wrote of the work in this section, our experiences have been from one extreme to the other. Praise the Lord! He has been very merciful and of tender care, and will ever remain the strength of his people.

All through this section the work is advancing, and we have had some precious meetings.

During the summer it has been my privilege to preach in five or six counties, and God has blessed his word. In August we had a gracious blessing at one of my churches (Bethel, in Iredell county). This was a feast of good things, and it could not have been otherwise with those two men—seemingly "born preachers" of a plain pure gospel—brethren G. L. Finch and D. W. Pool coming to us full of the Spirit, preaching such plain, solid, convincing sermons, bathed in love's tenderness, winning twenty precious souls to Christ. Biltmore brethren may well be happy with Bro. Finch, and we all learned to love those brethren by hearing so many good things said of them by their pastor. In years to come we will all remember tenderly Pool and Finch in the work done at Bethel. Along other lines this church has continued to grow, and the best people have been our workers and helpers; so that spiritually, temporally and numerically, Bethel is advancing—not full grown, thank God, but growing—more to be attained.

At Mooresville, the fight has been warm and prolonged—sin within and sin without—grace abounding, yet more and more. The workers have kept the command, "Be faithful." God has given greater increase than during any other of the six years I have served them, and I think at the closing of this sixth year we have something new for this church, viz., amount balance due, $000! We are very weak as men count weakness, but God has led us and helped us, sent friends to our help this year, and we expect him to guide and help us in future.

Owing to the nature of the work we are attempting for the Master in this section of the country, I have moved my residence, and until further notice correspondents will please address me at Rock Cut, Iredell county, N. C.

My health has greatly improved this summer, hence I have so many things to be grateful for, that I am, and have been for some time, holding daily thanksgivings to God and his people.

Then being surrounded by such pastors and faithful men as D. W. Pool, A. H. Goodin, G. H. Church, C. C. Pool, W. J. Wyatt, J. M. Ballard, A. W. Setzer and others, who would not thank God and press on? Fraternally,

W. J. HOPKINS.

Rock Cut, Sept. 27, 1894.

He that takes himself out of God's hands into his own, by-and-by will not know what to do with himself.—*B. Whichcote.*

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Dowaing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Make, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W C Tyree, President; J F MacDuffie, Cor. Secretary; H A Reams, T E Cheek, J L Markham, T H Pritchard, F P Hobgood and W N Jones, N B Broughton, W A Albright, G J Dowell.

TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

John Mitchell, President; Thomas Carrick, Secretary; J C Scarborough, C Durham, W R Gwaltney, Dennis Simmons, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

C Durham President; R E Royall, Secretary; E F Aydlett, C T Bailey, Noah Biggs, G W Blount, John B Brewer, H A Brown, H B Carter N B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, W T Faircloth, A R Foushee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Hufham, C J Hunter, M H Justice R H Marsh, W J McLendon, John Mitchell, W H Mitchell, E S Moore, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

Executive Committee: J C Scarborough, P A Dunn, C Durham, N Y Gulley, W R Gwaltney, W T Faircloth, H C Dockery

TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY—LOCATED AT RALEIGH.

W L Poteat, President; N B Broughton, Secretary; F H Briggs, Treasurer; W N Jones, Auditor; W A Montgomery, Attorney; O L Stringfield, Financial Secretary; C J Hunter, J N Holding, W G Upchurch, J C Scarborough, J W Carter, E McK Goodwin, C Durham, R T Vann, A M Simms, C M Cooke, R H Marsh, R Van Deventer, W C Petty, E K Proctor, W W Kitchin, W T Faircloth, Prof J B Brewer, C B Aycock, J Y Joyner, Thos Hume.

Watch your Weight

If you are losing flesh your system is drawing on your latent strength. Something is wrong. Take

Scott's Emulsion

the Cream of Cod-liver Oil, to give your system its needed strength and restore your healthy weight. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

WE WANT 3000 MORE BOOK AGENTS this Fall for the world famous *fast selling* new book

Our Journey Around the World

By REV. FRANCIS E. CLARK, *President of the United Society of Christian Endeavor.* 920 beautiful engravings, 672 The King of all subscription books and the best chance ever offered to agents. One sold 260 in his own township; another, a lady, 53 in one Endeavor Society; another, 125 in 15 days—all are making money. 3000 more men and women agents wanted for Fall and Christmas work. *Now is the time.* No Distance no hindrance, for *We Pay Freight*, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write at once for Circulars to. J. B. WORTHINGTON & CO., Hartford, Conn.

SELF-POURING POT

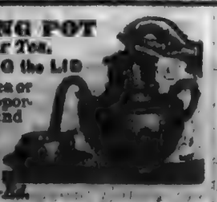
For Coffee or Tea.

POURS by PRESSING the LID

Saves 25 per ct. of tea or makes the liquor proportionately better. Send for styles and prices.

The Asbury-Prime Mfg. Co. Trenton, N. J.

This is a good thing—Ed.



Only the Scars Remain.



"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you



Tailor-Made Dresses,

With Tuxedo Blazer or Eton Jacket

Fancy Mixed Cloths, Grey and Tan, prices $5.00, $7.50, $10.00 and $12.50. Black and Navy Serge, $7.50, $10.00, $11.50, $12.50, $15.00 and $17.50. White Duck Suits, $4.00, $4.50 and $5.00. Fancy Duck Suits, $5.00 and $6.00.

These are not the poorly made dresses so often advertised at catch prices, but are perfectly fitting men-made garments, all in the latest styles and the best values to be found at the prices.

Orders Promptly Filled.

W. H. & R. S. Tucker & Co

123 and 125 Fayetteville St,

RALEIGH, N. C.



Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

JNO. Y. MacRAE, Druggist, Raleigh, N. C.

Statesville Marble Works.

C. B. WEBB,

Proprietor,

STATESVILLE, N. C.

I keep constantly on hand the largest and most complete stock of granite and marble to be found in the State. I take pleasure in furnishing designs in (photographs) and estimates on any style of monument or headstone. I possess the very best shipping facilities, and can not only guarantee the lowest prices, consistent with good material and first-class work, but also the best freight rates, and the most prompt and safe delivery of goods.

We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.



H. C. TIMMONS, M. D.

What the Doctor Says About a "Standing Household Remedy."

Atlanta, Ga., Aug. 25th, 1894.

"I take pleasure in stating that I have used Royal Germetuer extensively in my practice, and have found it a nearly

SPECIFIC FOR DYSPEPSIA,

indigestion, catarrh and nervous debility as any remedy I have ever tried. It is an excellent remedy for all

STOMACH AND BOWEL TROUBLES.

For weak and debilitated women I think it is

A WONDERFUL REMEDY.

As a local application it is a prompt relief for piles, cuts, bruises and sores of all kinds. With my family, it is a standing household remedy." H. C. TIMMONS, M. D.

Two things which make Germetuer popular as a family remedy are that it is good to take, and it is always harmless.

$1.00, 6 for $5.00. Sold by Druggists.

King's Royal Germetuer Co., Atlanta, Ga.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 52 a m	9 27 p m	
Ar Rocky Mount.	1 02 a m	10 30 p m	
Arrive Tarboro ..	2 40 a m		
Leave Tarboro...	13 25 a m		
Lv Rocky Mount.	1 02 a m	10 30 p m	6 00 a m
Leave Wilson....	2 08 a m	11 01 p m	
Leave Selma.....	2 56 a m		
Lve Fayetteville.	4 35 a m	12 51 p m	
Arrive Florence..	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson....	2 18 p m		6 35 a m
Leave Goldsboro.	3 05 p m		7 20 a m
Leave Magnolia..	4 16 p m		8 32 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 34. Daily.	No 48. Daily.
Leave Florence ..	7 30 a m	7 25 p m	
Lv Fayetteville..	10 25 a m	9 30 p m	
Leave Selma.....	12 08 a m		
Arrive Wilson ...	1 00 a m	11 27 p m	
	No 46. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 33 p m
Lv Goldsboro....	11 55 a m		9 42 p m
Arrive Wilson ...	12 40 a m		10 37 p m
	No 76. Daily.		
Leave Wilson....	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro ..	2 40 p m		
Leave Tarboro...	12 25 p m		
Lv Rocky Mount.	2 13 p m	12 05 p m	
Arrive Weldon...	3 19 p m	12 [illegible] a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m; Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 6.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 6.00 a m, Nashville 6.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

The Late Prof. J. C. Maske.

RESOLUTIONS OF RESPECT ADOPTED BY THE EUZELIAN SOCIETY OF WAKE FOREST COLLEGE.

It is with profound sorrow that we chronicle the death of Prof. James C. Maske, which occurred at the home of Mr. F. M. Purefoy, Wake Forest, N. C., Monday, September 17th, 1894.

Prof. Maske was for several years an active member of the Euzelian Society, and for the past three sessions an instructor in Latin and Greek at Wake Forest College; therefore, be it

Resolved first, That in the death of Prof. Maske we not only have lost a wise teacher, the Society a loyal member, the College a strong supporter, but each and every student realizes that he has been deprived of a personal friend. He was peculiarly adapted in education, and, what is more important still, in Christian character and loving disposition, for the position he so ably filled. His life was one continual, unrelenting, heroic struggle for an education, and so every boy in College, no matter how obscure his parents, or in what extreme penury he was situated, knew that he could go to Prof. Maske with all his difficulties and receive genuine heartfelt sympathy. His beautiful character was clothed in a naturally modest and retiring disposition, but as acquaintance grew, the love and respect for him steadily increased. It was only by his most intimate friends that he could be appreciated. It is truly remarkable to find one having a disposition as tender and sympathetic as the kindest of mothers coupled with a manly honesty and integrity as uncompromising as justice itself.

Every student on entering any of his classes was immediately impressed with his painstaking and careful exactness. No College duty was too small to merit his attention. Indeed his indefatigable industry and precise truthfulness became proverbial among the students. A word of praise from Prof. Maske was opposite to flattery as truth can be to a lie, and it became to the fortunate boy who received it an incentive to harder labor.

We are permitted to know the struggles of his youth, we were beginning to see the bright rays of the dawn of his manhood, and then God, in his infinite wisdom, for some mysterious reason, gathered him up to ripen in eternity. Oh, how glorious to contemplate what would have been the maturity and the full development of a life founded upon such a strong rock of faith in God and devotion to principle. Truly in the death of Prof. Maske we have sustained an irreparable loss.

Resolved second, That we extend to his mother, brothers, sisters, and other relatives our most sincere sympathy, and commend them to the loving Master whom our departed friend so faithfully served.

Resolved third, That a copy of these resolutions be spread upon our minutes, a copy sent to Prof. Maske's mother, and one to the BIBLICAL RECORDER and *Wake Forest Student* for publication.

W. H. DAVIS,
S. R. BUXTON,
W. G. BRIGGS,
Committee from Euzelian Society.

Sept. 22, 1894.

Itching, burning, scaly and crusty scalps of infants cleansed and healed, and quiet sleep restored by Johnson's Oriental Soap. Sold at Jno. Y. MacRae's drugstore, Raleigh.

From South Carolina.

Dear Editor:—The RECORDER never fails to interest me with its strong editorials and newsy letters from the brethren. I could not be content without its regular visits, for while it has been my lot to labor in another State, I still feel a deep interest in the struggles and successes of my brethren in the dear "Old North State."

During the summer I have been quite busy in protracted meetings. I began with the third Sunday in July, and since then have preached ninety six times, and have increased in weight all the time. This is a healthy section and a good place in which to do hard work. The meetings for the most part have been very good.

I am just home from Packsville in Clarendon county where I went to assist Bro. E. D. Wells in a meeting. The Lord was with us from the beginning and opened the hearts of the people to the gospel. There had been forty-nine accessions up to the time of my leaving, and others will doubtless follow. Bro. Wells and his little wife are dearly beloved by his people for their work's sake.

The summer has been made lonesome to me by reason of the fact that my wife and the boys have been away spending the time in your city, but they are at home now much improved. J. N. BOOTH.

Union, S. C., Sept. 21, 1894.

Are Our Gifts a Test?

Dear Recorder:—I notice that the churches sent to our Treasurer during September for Foreign Missions, $454.90. Are our gifts a test of our interest in this work? It is at least true that our gifts will increase our interest in any cause to which we contribute. We are apt to look after an enterprise in which we have put our money. If you want to be more interested in the *Lord's work over the seas*, put your money and your prayers in it.

Have the churches of the Tar River Association made their contribution for this part of the work? If not, please send it by your delegates to the Association to be held in Scotland Neck, unless you prefer sending it before to the Treasurer of Convention. This is a great Association in churches, numbers, and territory, great in its interest in State Missions and Orphanage, and let us be symmetrical and great in Foreign and Home Missions. R. VAN DEVENTER.

Henderson, Sept. 27, 1894.

The Meeting at Union.

We began a meeting at Union on Saturday the 8th of September and continued it until Sunday night the 19th. During the meeting fourteen were added to the church. Two were restored, and eleven were baptized on Sunday night one was received who had been a member of another denomination, but had gone astray. He came with confession of his sins and pardon.

Bro. Samuel Saunders of Murfreesboro assisted us in the meeting and did some strong preaching. His sermons are edifying to church members, as well as invitations to the unsaved.

The attendance was large. Many heard who have not yet confessed Christ.

J. B. BOONE.

Church-building.

"To overbuild is wasteful; to underbuild is sinful."

This remark has been applied to building houses for religious worship. "To overbuild is wasteful;" that is, to put more money in a house than is necessary to make it neat and comfortable, and also to build more houses than are needed. To do the last, is a great waste of money and strength. To build houses too near to others already built, is a waste of money. To pull down, or so weaken neighboring churches that they cannot do good work, in order to build up another weak church, is a waste of strength.

"To underbuild is a sin;" that is, not to put money enough into needed houses to make them comfortable; or, not to build houses where they are really needed, is a sin against those who are destitute of religious privileges.

CHURCH LOVER

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Children's Day at Ephesus.

Sunday, September 23d, was set apart for "Children's Day" at Ephesus church. We had with us our young brother, Jasper Howell, a Wake Forest student. He preached a most excellent missionary sermon from the text, Mark 16: 15—"Go ye into all the world and preach the gospel to every creature." I am sure every one was pleased with the sermon, and he had many pressing invitations to visit us again.

After a sumptuous and enjoyable dinner, the exercises of "Children's Day" began. Miss Eva Edwards presided at the organ and discoursed good music for the occasion.

The Superintendent made a brief address and begged the consideration of the audience for the children who were to take part in the exercises.

The Sunday-school sang "We'll work till Jesus comes." Then we had singing and recitations by the children according to the published program, which was carried out very well.

Bro. Howell made a good address on missions. A collection was taken, and after prayer and the doxology, the crowd dispersed, well pleased with the exercises.

PENNIE J. WILLIAMS.

Method, Wake County, N. C.

Why undergo terrible sufferings and endanger your life when you can be cured by Japanese Pile Cure; guaranteed by John Y. MacRae, druggist, Raleigh, N. C.

A Grand Mission Field.

The sun does not shine on a grander mission field than that presented to-day to Southern Baptists among the Negroes in our midst. May God give us grace to see and to seize our golden opportunity, that with consecrated zeal, sanctified wisdom, and self-denying liberality, we may enter the fields "white unto the harvest," and gather for the Master's garner the precious sheaves.

Our pastors ought, in a judicious way, to seek opportunities of preaching to the Negroes, counselling them about their work, and helping them in every way in their power. There may have been a time when, under evil counsel, the Negroes would not receive kindly such overtures, but I am satisfied, from wide observation, that there is now a much more kindly feeling, and that, as a rule, they will gladly welcome our offers of help. And surely it needs no argument to show we are recreant to the commission we hold as ambassadors for Christ if we are not ready to avail ourselves of every opportunity, and to count it a high privilege to break the bread of life to these perishing ones of God's poor.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR OCTOBER: COLORED PEOPLE.

"The needy shall not always be forgotten." Increased contributions needed to enlarge the work of institutes for instruction of colored ministers.

STUDY TOPICS.—The claims of the colored people upon us as Baptists. May not a closer union between the Baptists North and South be secured for the educational and religious interests of the colored people. Rum's effort to secure control of the colored vote.

Report of the Womans' Central Committee of N. C. for Quarter Ending Aug. 31, 1894.

Anson Association—Sunbeams, Lilesville, $1.93.

Atlantic Association—Pollocksville, $6.75; Goldsboro, 18 35.

Beulah Association—Yanceyville, $1 85; Greensboro, 3 50.

Central Association—First church, Raleigh, 94.34; Youngsville, 7 50; Sunbeams, Rolesville, 87c.; Perry's Chapel, 1.50; Wake Forest, 23.05.

Cedar Creek Association—Hope Mills, $4 00.

Chowan Association—Pine Forest, $7.84; Reynoldson, 5.67; Elizabeth City, 8 87; Mt. Tabor, 2.50.

West Chowan Association—Elam, $6 00; Buckhorn, 13.23; Aulander, 10 00; Holly Grove, 3 00.

Cape Fear Association—Lennon's Cross Roads, 80c.

Columbus Association—Whiteville, $5.00.

Eastern Association—Mt. Olive, $4.00; Wilmington, 26.50.

Flat River Association—Maggie Nutt Society, $13.86; Henderson, 13.05.

Mecklenburg and Cabarrus Association—Olivet, $6.00; First church, Charlotte, 8.25.

Mt. Zion Association—Mt. Pisgah, $6.75; First church, Durham, 56.52.

Pee Dee Association—Rockingham, $16.25; Mt. Beulah, 1 60; Wadesboro, 6.00.

Pilot Mountain Association—Children's Band, Winston, $5.00; Shiloh, 2.00.

Raleigh Association—Tabernacle, $35 90; Holly Springs, 2 60; Garner's, 2 00; Carey, 5.00.

Robeson Association—McAlpine Grove, $2 40; Raft Swamp, 4.52; Saddle Tree, 4 61; Pleasant Hill, 2 62; Rennert, 2.40; Back Swamp, 13.90; Big Branch, 7.30.

Tar River Association—Sunbeams, Scotland Neck, $1.85; Sunbeams, Warren Plains, 3.21; Warren Plains, 3.10; Poplar Springs, 6 00; Rocky Mount, 2 75; Sunbeams, Rocky Mount, 2.25; Scotland Neck, 10.00; Stony Creek, 2.50; Mt. Vernon, 1.85.

Sandy Creek Association—Carthage, $1.55.

No Association given—Sunbeams, Pine Grove, $2.20; Smithfield, 8 00; Trinity, 3.25; Aberdeen, 15.10.

DIVIDED AS FOLLOWS:

Foreign Missions	$194 42
Foreign Mission debt	179.72
Home Missions	67 54
State Missions	67.36
Orphanage	14.80
Education	10.15
Education, Louisville	5.00
Expense fund	90
Total	$539.89

Decrease from last quarter, $98.97; Societies organized, 20; letters written, 1,090; postals, 300; "Missionary Talks" sent out, 3,600; leaflets, blanks, &c., sent out, 3,100; tracts, 800.

MISS FANNIE E. HECK, *Pres. W. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. W. C. C.*

How Can We Best Help the Colored People?

The demands of duty to these people become more and more urgent as the years go by. We must not suffer the need of our white population to absorb so largely our means and our interest as to exclude proper efforts in their behalf. We must give more to these millions who, though of alien blood, live with us on the same soil and share with us the weal or woe of that country which is the native land of both. The question, "How can we best help them," is a grave one. The Board has given to it long and careful thought. The conclusion it has reached has been confirmed by years of experience. It has become a well grounded conviction that our chief work for them must be the better fitting of their active ministry for the instruction and government of the churches placed under their care. Most effective work has been done in this direction during the past year. That done by Rev. J. M. Brittain in Georgia, and Rev. W. H. McAlpine in Alabama, has come nearer to the true ideal of such work than has ever before been attained. The Board will be glad to unite with State Boards in other States in the promotion of this work.

Of Bro. McAlpine's work in Alabama, the State Board says: "Bro. McAlpine is doing a work among the colored ministers which is being blest of God, approved by our pastors and churches and appreciated by our colored brethren."

Of Dr. Brittain, the report of the Georgia State Board says: "He has labored very faithfully and with gratifying results, eliciting the confidence and hearty commendation of those among whom, and for whom he has labored, both white and colored."

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Cuticura SOAP

The most Effective Skin Purifying and Beautifying Soap in the World. The Purest, Sweetest and Most Refreshing for Toilet Bath and Nursery.

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston.

VIGOR OF MEN

Easily, Quickly, Permanently Restored.

MAGNETIC NERVINE is sold with written guarantee to restore Lost Manhood. Cures weaknesses, Nervous Debility and all the evils from early or later excesses, the results of overwork, worry, sickness, etc. Full strength, tone and development given to every organ or portion of the body. Improvement immediately seen from the first box. Thousands of letters of praise on file in our office. Can be carried in vest pocket. Sent by mail to any address on receipt of price. One month's treatment in each box. Price $1.00, 6 boxes, $5.00, with Written Guarantee to refund money if not cured. Send to us for the Genuine. Circulars Free.

JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	3 40 a m
" Keysville	3 11 p m	4 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 25 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*5 00 p m
Ar. Raleigh	4 05 p m	6 20 p m
Lv. Raleigh	*4 10 p m	6 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 m
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 53 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	5 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	8 30 a m	
Ar Charlotte	3 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 50 p m
" Statesville		7 11 p m
Ar Salisbury		8 60 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 m	2 25 a m
" Raleigh	1 00 p m	*7 50 a m
Ar Goldsboro	*3 00 p m	*1 00 p m
Lv Goldsboro	†5 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.30 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.35 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m, and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:30 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m d ily. Returning leave Henderson 6:30 a m, and 7:30 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleepers between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington; Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager. W. A. TURK, Gen. Pass. Agent, Washington, D. C. Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Sept. 30, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fayetteville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 46 p m		
Ar Greensboro	2 16 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	5 25 p m		
Lv Bennettsville		7 35 a m	
Lv Maxton		5 28 a m	
Lv Red Springs		6 00 a m	
Lv Hope Mills		9 45 a m	
Ar Fayetteville		10 05 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 30 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 03 p m		
Lv Climax	1 50 p m		
Lv Sanford	3 17 p m		
Ar Fayetteville Junc	4 36 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 46 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 48 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville		7 15 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 23 p m
Ar Greensboro			2 05 p m
Lv Greensboro			2 20 p m
Lv Climax			3 05 p m
Ar Ramseur			3 55 p m

Trains No 3 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 3 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

ATLANTA SPECIAL.

No. 127*.		No. 136*.
*8 45 p m	Lv Norfolk (via S A L)	*6 00 a m
5 20 p m	Lv Portsmouth Ar	11 25 a m
9 54 p m	Lv Suffolk Lv	12 04 p m
10 30 p m	Lv Franklin Lv	12 30 p m
10 58 p m	Lv Boykins Lv	12 58 p m
11 30 p m	Ar Weldon Lv	*1 25 p m
11 30 p m	Lv Weldon Ar	2 00 p m
12 50 a m	Ar Henderson Lv	3 25 p m
2 05 a m	Ar Raleigh Lv	4 30 p m
3 30 a m	Lv Raleigh Ar	3 15 p m
3 40 a m	Lv Sanford Lv	3 05 p m
4 23 a m	Lv Southern Pines Lv	2 20 p m
5 20 a m	Ar Hamlet Lv	1 25 p m
5 43 a m	Lv Rockingham Lv	1 05 p m
6 20 a m	Lv Wadesboro Lv	12 42 p m
7 15 a m	Ar Monroe Lv	11 50 a m
8 40 a m	Ar Charlotte *Lv	9 15 p m

No. 41.	PASSENGER & MAIL.	No. 35.
*6 30 p m	Lv New York (PRR) Ar	6 38 a m
11 53 a m	Lv Philadelphia Ar	3 45 a m
2 20 a m	Lv Baltimore Ar	11 45 a m
4 00 a m	Lv Washington Ar	11 10 p m
8 25 a m	Lv Richmond (A C Line) Ar	6 30 p m
9 35 a m	Lv Petersburg Ar	5 30 p m
11 37 a m	Ar Weldon Lv	*3 37 p m

*3 00 p m	Lv New York (PRR) Ar	7 28 a m
9 10 a m	Ar Portsmouth Lv	*6 55 p m
†2 10 p m	Lv New York (P R R) Ar	1 23 p m
7 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
5 30 a m	Portsmouth " Lv	10 00 p m
*7 00 p m	Lv Washington, Norfolk & Ft Co Ar	6 30 a m
5 00 a m	Ar †Portsmouth Lv	5 50 p m
*9 00 a m	Lv Norfolk, via S A L Ar	10 00 p m
9 15 a m	Lv Portsmouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 15 p m
10 58 a m	Lv Boykins " Ar	4 06 p m
†11 42 a m	Ar Weldon " Lv	†3 22 p m
†11 54 a m	Lv Weldon " Ar	3 10 p m
2 09 p m	Lv " Henderson " Lv	†1 14 p m
†4 07 p m	Ar Durham " Lv	†10 56 a m
†3 50 p m	Ar Raleigh " Lv	†11 35 a m

No 42.		No 38.
†10 15 a m	Lv Raleigh Ar	†3 00 p m
1 49 a m	Lv Sanford Ar	4 30 p m
12 43 p m	Lv Southern Pines Ar	5 35 p m
1 45 p m	b Ar Hamlet b Lv	3 35 p m
12 20 p m	Ar Rockingham Lv	†01 p m
3 02 p m	Ar Wadesboro Lv	1 40 p m
3 57 p m	Ar Monroe Lv	12 37 p m
4 45 p m	Ar Charlotte Lv	11 40 a m
3 06 p m	Ar Laurinburg Lv	1 07 p m
3 20 p m	Ar Maxton Lv	12 56 p m
6 25 p m	Ar Wilmington Lv	10 10 a m
2 30 p m	Lv Hamlet Ar	1 47 p m
2 57 p m	Ar Gibson Ar	1 20 p m
3 21 p m	Ar Bennettsville Lv	12 56 p m
4 12 p m	Darlington Lv	12 03 p m
5 27 p m	Sumter Lv	10 47 a m
8 45 p m	Charleston Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 136 "Atlanta Special" are solid Pullman Vestibule trains, composed of elegant day coaches and palace Buffet Sleepers without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen. Man.
U. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS OF THE WEEK.

State News.

Jno. C. Brewster, a Raleigh hardware dealer, died the 1st inst.

Six burglars have been captured at Burlington. There was a regular gang of them.

A Mrs. Blandy, calling herself the lady evangelist, has been holding meetings at Winston. She lives in New York.

W. H. & R. S. Tucker & Company of Raleigh have been awarded the contract to furnish the State Guard with 1,200 blankets.

Capt. W. H. Snow, mayor of High Point, has been impeached. It is alleged that he refused to swear in a policeman, regularly appointed.

A gang of boy thieves were apprehended stealing a box of money and checks from the receiver of the First National Bank of Wilmington, the 5th.

Some months ago 150 negroes left Mecklenburg county to work in the iron mines of Alabama. They have returned and memories of their trip are not pleasant.

The Court at Lumberton last week found J. B. McCormac guilty of murder in the second degree, and sentenced him to fifteen years servitude. Henry Horne was sentenced to death. It has been stated that more than sixty men have been tried for murder in this State this year. How many have been hanged?

Three negro prisoners in the Fayetteville jail tried to escape the 4th inst., by throwing a blanket over the jailer's head as he entered the door. A struggle ensued, the jailer's pistol was discharged, wounding an assistant and one of the prisoners. Through the composure of a woman the other prisoners were held. There were no escapes.

At the Wake Superior Court last week Geo. Mills was convicted of the murder of Iana Wimberly and sentenced to death; Ransom Brodie convicted of manslaughter and sentenced to fifteen years penal servitude. Murderer Perry, and A. J. Wimberly, indicted for implication in the murder of his daughter Iana, will be tried next court.

Rev. E. B. McGilvary, the brilliant young Presbyterian missionary, who left Moore county to go to Siam as a missionary, and who, his "much learning" having lead him into heresy, gave up the work and returned, has been called to an instructorship in the University of California. He was well behaved for a heretic, having kept himself and his views quiet.

General News.

The courts have decided that laborers have a right to strike in bodies.

Congressman William L. Wilson has returned from England, where he was highly honored.

Work has been resumed on the Panama canal; but not on so large proportions as formerly.

Six men were killed and ten wounded in the collapse of a condemned building at Detroit, Michigan.

The United States has five cruisers in Chinese waters and will have eight by December 1. All missionaries in the far interior have been advised to approach the seacoast, where protection is easier.

"Flying Jib," the pacing gelding, made a mile in harness under two minutes for the time in history, the 4th inst. He was on a kite-shaped track and had a running mate. Time one minute, fifty-eight and a quarter seconds.

H. W. Howgate, for many years chief of the National Weather Bureau, but who embezzled funds from the Goverment about fifteen years ago and has since been a fugitive of Justice, has been apprehended. He was living in New York.

Florida held a State election the first of last week, but so far we have seen nothing more definite than this sent out the 4th: "The Central court has granted a temporary injunction restraining the county canvassers from canvassing the returns on account of alleged illegal acts of the inspectors."

The election news from Georgia is to the affect that Democrats carry the State by a very small majority. Populist carry many counties and will have elected many Legislators. The vote is attributed to the fact that the nominees and campaigners of the Dominant party were divided on the silver issue.

Prof. David Swing, the noted Presbyterian heterodox preacher, died in Chicago last week. Prof. Swing went further in his heresies than either Briggs or Smith have, yet his natural gifts and deep learning enabled him to maintain a congregation and even to have his sermons sent out in stereotype to papers.

Reports from the China-Japan war are conflicting in details. It is clear that Japan is winning. What China is doing is not known. Some say its Emperor is to be deposed; that the empire is to be divided into four parts. Others say that the viceroy has been displaced. It was stated last week that the Chinese government had purchased a torpedo of new and marvellous design from a Texas inventor. The missionaries in the interior are in some danger.

The Asheville brethren and sisters gave Miss Lottie Price, China missionary, a farewell service recently. Sister Price was born and brought up in Philadelphia, her parents dying when she was ten years old. She has been contemplating the foreign work for five years.

An Offer of $200 in Gold.

Possibly no book of its character of recent years has sold so rapidly as "Talks to Children about Jesus." Agents often sell from ten to fifteen copies a day. A new set of plates, with many beautiful illustrations has just been made for this book, yet it is sold at a remarkably low price. The publishers R. H. Woodward Company of Baltimore, Md., are now offering most liberal terms and premiums for securing subscribers. Any one securing two hundred subscribers before the Christmas Holidays will get $200 in gold. Freight will be paid on books, and credit given. A canvassing book sent postpaid for thirty five cents. Write at once to the publishers for canvassing book and further information. R. H. Woodward Company also publish a number of other popular books.

State Fair Notes.

The greatest success ever attained by the North Carolina State Fair is assured for 1894 (October 23, 24, 25, 26) if weather conditions prove favorable.

There is a genuine and wide spread State interest in it. Each succeeding day adds something.

The agricultural, stock and poultry exhibits will surpass anything ever seen in North Carolina and perhaps in the South.

Among the prominent exhibitors will be the widely known Glencoe farm of Onslow county; the Alamance farm of Alamance; the Vanderbilt estate of Buncombe; the Hege poultry yards of Forsyth; the Osceola Poultry yards of Craven; the floral gardens of H. Steinmetz; the Occonneeche farm of Orange, the Sedgefield stock farms of Forsyth, and other prominent farms almost without end.

The rail road rate is one fare for the round trip.

From Rev. G. W. Gardner.

Brother Bailey:—You announce in last week's RECORDER that I have been called to Warrenton, this State. That is a mistake. I have not been called there, and I am happy to say that I am by no means anxious to be called away from Jackson to any place just now. I am in the midst of a glorious meeting with my church. Eleven have joined to date and the work goes on with increasing interest. May God give our people the victory in North Carolina over the advocates of State schools. If every Baptist in the Commonwealth would work with a fourth of the vigor of the RECORDER there would be no doubt about the right prevailing.

G. W. GARDNER

Jackson, Ga.

In the business year just closed 11,335,989 pounds of plug tobacco were sold at Winston; the sales of leaf amounted to 15,108,989 pounds, averaging $6 32.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Bertie Union, $1.34; Mount Vernon ch, Green River, 15.00; Mountain Creek ch, ditto, ditto, 11.85; Cashie ch, 8.10. Total, 36.29. Previously reported, 7,927.36. Total this year, 7,963.65.

Foreign Missions—W M S, Warsaw church, Eastern, $6 00; Third ch, Durham, Mt Zion, 6.67; W M S, Mt Olive ch, Eastern, 2.24; S S, ditto, ditto, 3.33; W M S, Barlow's Chapel, 5.00; Bertie Union, 1.33; Green River church, Green River, 1.43; Mountain Creek ch, ditto, ditto, 14.00; First ch, Winston, 2.75; Tabernacle ch, 14.35. Total, 57.09. Previously reported, 4,015.14. Total this year, 4,072.23.

Home Missions—Third ch, Durham, Mt Zion, $4 00; W M S, Mt Olive ch, Eastern, 1.12; S S, ditto, 3.33; W M S, Barlow's Chapel, 4.25; Green River ch, Green River, 1.00; Bridgewater ch, ditto, ditto, 5.00; Mt Vernon ch, ditto, ditto, 4.00; Cashie ch, 2.10. Total, 24.79. Previously reported, 1,649.83. Total this year, 1,674.62.

Education—Third ch, Durham, Mt Zion, $2.00; Bertie Union, 1.33; Mount Vernon ch, Green River, 80c; Mountain Creek, ditto, ditto, 10.00. Total, 14.13. Previously reported, 2,182.18. Total this year, 2,196.31.

Orphanage—Garner ch, $1.53; ditto, ditto, S S, 1.69. Total, 3.21. Previously reported, 662.76. Total this year, 665.97.

Ministerial Relief Fund—Whiteville ch, Columbus, $3.71. Previously reported, 226.72. Total this year, 230 43.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Oct. 6, 1894.

WANTED.

A position as teacher, either in graded or public school, or as an assistant, by a young lady who has two years experience in teaching, and who attended the State Normal School, Greensboro, N. C., last year. Address Miss V. K., 414 Walnut St., Wilmington, N. C.



The Leading Conservatory of America.
Founded by Dr. E. Tourjee. Carl Faelten, Director.
Illustrated Calendar giving full information free.
New England Conservatory of Music, Boston, Mass.



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Every part to suit your taste.
All persons desiring a fine Pipe Organ should not fail to correspond with us. Specifications, drawings and all information free of charge. Our Pipe Organs are now in all the principal States and cities. Established 1850. Address
M. P. MÖLLER, Hagerstown, Md.

Ordination.

At the call of Pine Hill Baptist church, Mecklenburg county, N. C., a presbytery, composed of Elders D. A. Snider and A. W. Crabtree, met at their church Sunday, September 30, 1894, and organized by the election of A. W. Crabtree, Moderator, and D. A. Snider, Clerk. Then the church presented Bro J. W. Snider to the presbytery, and after a thorough and highly satisfactory examination of the candidate Bro. D. A. Snider preached an excellent sermon from the text, "My spirit shall not always strive with man" to about 100 Presbyterians and opened their eyes. At the close Bro. A. W. Crabtree made the ordination prayer. The writer presented the Bible, and the Moderator the charge to the church, and the benediction was pronounced by Bro. J. S. King.

D. A. SNIDER, *Clerk.*

Rev. C. L. Hoffman has been asked to become Rector of the St. Peter's Episcopal church, Charlotte.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

are used in the preparation of—



W. BAKER & CO.'S

BreakfastCocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

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CARRIAGES
Buggies & Harness.

Two highest awards at World's Fair for **Strength, Beauty and Low Prices.** Six years ago we discarded the Dealer and began selling direct to Consumers at wholesale prices. Result: upward of **100,000 Vehicles sold** and our factory now the largest on earth, dealing direct with consumers. Send for our mammoth 136 page illustrat. free catalogue.

ALLIANCE CARRIAGE CO., CINCINNATI, O.

In the malaria districts

there has been in use a remedy with good effects for nearly a quarter of a century. It is a preventive and cure that thousands make use of every year. Why? Because it never fails to do good—its medicinal qualities are certain. It is specific for this dread disease. It cures!

Brown's Iron Bitters

[Does not constipate or injure the teeth.]

Have you Malaria? Is the terrible poison in your blood? The symptoms: that intermittent fever which dries up your blood—your appetite fails—you have no energy, strength—that cold, chilly feeling which brings on nervous prostration, headache, neuralgia, aching pains. Have you these? If this is your case

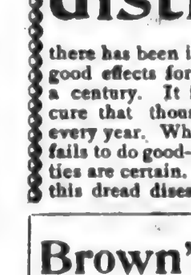
It's Brown's Iron Bitters you need!

The Genuine has the Crossed Red Lines on Wrapper.

BROWN CHEMICAL CO. — Baltimore, Md.

W. L. DOUGLAS $3 SHOE

IS THE BEST. NO SQUEAKING.



$5. CORDOVAN, FRENCH & ENAMELLED CALF.
$4, $3.50 FINE CALF & KANGAROO.
$3.50 POLICE, 3 SOLES.
$2.50 $2. WORKINGMEN'S EXTRA FINE.
$2, $1.75 BOYS' SCHOOL SHOES.
LADIES.
$3, $2.50 $2, $1.75 BEST DONGOLA.
SEND FOR CATALOGUE
W. L. DOUGLAS, BROCKTON, MASS.

You can save money by wearing the W. L. Douglas $3.00 Shoe.

Because, we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value given than any other make. Take no substitute. If your dealer cannot supply you, we can.

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TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. Dr. H. H. GREEN & SONS, Specialists, ATLANTA, Ga.

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These two questions fully answered in our book. Write for one. Free.

Electrolibration Co., GOULD BUILDING, Atlanta.

The best people in North Carolina use and endorse the Electropoise.

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Last Letter We Publish from Bro. C. C. Newton.

Dear Brother:—Last Saturday morning we took some medicines, provisions, travelling beds, &c., &c., and accompanied by Mrs. Newton and Alberta, went over to Hausa Farm, one of our stations out from Lagos. Part of the journey, say twelve or thirteen miles, was made in a canoe on the lagoon and then up the Oguda creek. The remainder of the journey, seven or eight miles, was by a narrow path through a great forest of towering trees, among whose limbs the monkeys play and parrots wild sound their untrained notes. Of course it required most of the day to complete the journey of about twenty miles; but it was both pleasant to ourselves and profitable to others, since we declared the good news as we went even to many who had not heard it.

The sun was about an hour high when we reached our destination. We employed the time until dark going from house to house, speaking a word to the people in their homes. Where there are sick we give sympathy and advice. At night a considerable crowd assembled in front of our house to hear the Word.

Early Sunday morning, even before we were up, the leading men of the village called to salute us before going to their farms to work. I dressed hurriedly, went out, and after expressing my pleasure at having them call, preached to them. They listened with intense interest, replying occasionally and pleasantly. They were unwilling to accept the offer of the Gospel for themselves, but rather preferred that we should teach these doctrines to their children, who were young and would have more time to improve the many opportunities opening to them in this new and wonderful Kingdom of Jesus. They were all Mohammedans except one, and only look at things as they are to give them help in this life. In my audience were the Gbalogun (general), Balé (governor), Awon Olori (chiefs), and the Abaayba (elders) of the town. They were mighty men of the place. They would not believe. They went their way to their farms to work on Sunday. Yes, they do not keep Sunday as we do.

After breakfast, at the usual hour of meeting, we had a very different audience from the one just mentioned. It was the common people. The members of the church, friends, and children came up to the house of God for the regular Sunday morning meeting. We had a most interesting and joyful season. After preaching, we opened the door of the church, and twelve were received for baptism. At 2 P. M. we assembled on a bank of a stream near by and read the Scriptures, sang, prayed, talked, and baptized twelve. At 4 P. M. we preached again to a good congregation at the church, and administered the Lord's Supper to the twenty-six members present. At night a large crowd of heathen came and heard the gospel in front of our house again. The people brought mats and sat on them on the ground while we preached. This is their usual and, of course, most comfortable way of sitting.

Monday morning the members came to salute us as we were coming away. We had a delightful conference with them about enlarging and improving the house, together with a talk about enlarging the work. They show a willing mind. We prayed together and left them.

Yesterday, one of the men who was baptised last Sunday brought to me his brother, saying that he, too, wanted to be taught the way of life. I spent some time with him, telling him what to do to be saved. To-day they were here together again. We taught him again, and prayed with him. There is a growing interest in our work. Surely this is the work of the Holy Spirit. Time would fail me to tell of the very interesting work Mrs. Newton and Alberta did in a private way. Some wept when they were told to await our return to Hausa Farm for baptism.

All join me in kind regards. Pray for us. I am &c., yours faithfully.—*C. C. Newton, Lagos, West Africa, in Foreign Mission Journal.*

No matter what burner or lamp you use, do you get the right chimney for it?

Write Geo A Macbeth Co, Pittsburgh, Pa, for "Index to Chimneys."

Pearl glass, pearl top, tough glass.

DIED.

CHEEK—On Sept. 5th, 1894, of diphtheria, Arthur Banks, son of C. N. and S. E. Cheek of Manndale, aged two years and seven months, lacking three days. Banks was the joy and pet of the household. Though gone, he is safe from this world's temptations and cares, with Jesus in that bright home above. May the Lord comfort the hearts of the bereaved. ADA L. CARTER.

HOLLINGSWORTH—Mrs. Martha Hollingsworth departed this life on Wednesday, September 26th, 1894, in Goldsboro, N. C., at the age of sixty-three years. She had been a member of the Baptist church for about forty years, having been baptized into the fellowship of Johnson church, in Duplin county, by Elder Alfred Guy. She moved to Goldsboro about fourteen years ago, where she died, surrounded by her loved and loving children and other near relatives. She leaves three sons and two daughters to lament their loss. She was a modest and unassuming Christian, adorning the doctrine of Christ by a meek and quiet spirit. C. A. JENKINS.

MELVIN—Died July 27th, 1894, at Nichols, Coffee county, Ga., George Fletcher Melvin, son of D. B. and Annie J. Melvin of White Oak, Bladen county, N. C. Being in his thirty-third year, of unusual health and vigor, even he had to die after a struggle of more than forty days with the dreadful fever. One of the best specimens of good nature and hospitable kindness, he made friends everywhere, and in his last illness, far away from home and kindred, more than necessary attention was given him. A member of White Oak Baptist church for more than twelve years, well owned of God, he said he was ready; to die was gain.

N. C. Baptist please copy.

WILLIAM BRUNT.

JACKSON—Mary Ann Jackson was called up higher, and departed for her heavenly home from Elizabeth City, N. C., Sept. 30th, 1894, in the seventy-ninth year of her age. She was the oldest member in the Baptist church in the city. Her husband and children had all crossed over before her. She left a large circle of grand and great-grandchildren to sincerely mourn her loss. Her death grieved the little great-grandchildren as if it were the death of mother. To the last she was tender, sympathetic and helpful. She always loved the little ones, and they loved her in return. All who knew her knew her only to love and praise her. Her death was beautiful and peaceful. Her life has been one of Christian fruitfulness. Her reward will certainly be one of the brightest crowns. C. S. B.

WARD—At the home of her husband, Charles J. Ward of Oxford, N. C., Mrs. Meta Britton Ward, on Sept. 26d, 1894, in the forty-second year of her age. Mrs. Ward had for months been ministering to the comfort of her sick mother; and not long after her mother's death, which occurred in July, she was taken with fever, and being worn down with her long and anxious ministry, she fell a ready prey to her disease. When will Oxford lose two more devotedly pious women than Mrs. Ward and her sainted mother? Truly we may say of them, they "were lovely and pleasant in their lives, and in their death they were not divided."

Both of them were members of the Episcopal church. Mrs. Ward was one of the kindest and best of women; one of the most consecrated and sweet spirited of Christians. In her home, in her church, in her community, she was most deeply beloved. "She is not dead, but sleepeth." She leaves too little girls and her devoted husband greatly crushed by her death, but trusting in God that he will comfort and sustain them in their trial.

A FRIEND.

MARSH—Mrs. H. L. Marsh, wife of W. B. Marsh, died August 21st, 1894, aged fifty-five years. She leaves an aged mother, husband, one sister, one daughter, grandchildren and many relatives and friends to mourn her loss, who mourn not without hope. She has been a consistent member of the church for many years, death finding her a member of the Baptist church at Beaver Dam, N. C. As a neighbor she was ever ready to lend a helping hand in time of sickness or distress; as a helpmeet to her aged husband she was a loving and devoted companion, being exceedingly industrious and an expert in all of her domestic affairs; as a mother kind, gentle, and ever ready to give wise counsel and good advice; as a Christian, God-loving and God-fearing woman, who had living grace while she lived, and dying grace when she came to die, and whose body we believe sleeps in Jesus, while her ransomed spirit reigns with her Lord in glory.

"She had no fear of death,
A Saviour's hand was near
To guide her across the river,
And drive away all fear."

BURNS—"Blessed are the dead which die in the Lord." One of our most useful and esteemed sisters of the Wadesboro Baptist church is no more! Mrs. Tempe Bernice Burns, consort of C. B. Burns, died at her residence Sept. 22d, 1894, in the thirty-ninth year of her age. Her spirit took its immortal flight just as morning came. O what a beautiful hour!

The deceased was the only child of loving parents (Mr. James M. Henry and wife Mrs. Manica Henry), and was of an ancient descent of the lineage of pioneer Missionary Baptist. Sister Burns left seven children, an affectionate companion, an aged parent, with a host of relatives and friends to mourn her loss, but I trust their loss is her eternal gain. Two children preceded her to heaven. Sister Burns had made many friends and not a foe. We miss her voice in the choir, we miss her advice, and oh how we miss her at night. But mamma, precious mamma, is in heaven with Jesus. Her happy soul would not return back to wander through a lifetime desert of years, notwithstanding the devoted ties of husband, father, and darling pledges.

Sister Burns lived and died a true Christian. Her gentle hands were ever ready to dispense charity to the needy; to extend Christian sympathy to the poor and afflicted children of God.

I would say to a sorrowing parent, bereaved husband, sisters and children, be ye also ready, for the Son of Man cometh as a thief in the night. KITH.

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Tributes of Respect.

WHEREAS, Our Heavenly Father has called from time to eternity Leola H., daughter of Jordan and Missouri A. Tyson, in the twenty-eighth year of her age. She was a consistent member of May's Chapel church and Sunday-school, and as we desire to record some expression of our feeling, therefore be it

Resolved 1. That while we mourn the sad death of her we loved, we do humbly bow to his will "who doeth all things well."

Resolved 2. That in the death of Leola our church and Sunday school has lost a faithful member, but we hope to meet her in that blessed home where parting comes no more.

Resolved 3. That we extend to the bereaved family our heartfelt sympathies and earnestly pray that God will sustain them in this their sad bereavement.

Resolved 4. That a copy of these resolutions be spread upon the record of our Sunday-school, a copy sent to the bereaved family of the deceased, and to the BIBLICAL RECORDER for publication.

MR. N. A. GILMORE,
MISS DELIA VESTAL,
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FACTS WHICH THE MILLIONS SHOULD UNDERSTAND.

Obemeyer, Koch, Pasture, Biggs, Radame, Amich and many other scientific investigators have revolutionized medical treatment of human diseases in the last few years. With their fine magnifying glasses they see and know that the most malignant and fatal fevers; that all nasal affection, throat-diseases and lung troubles; that all blood poisons and blood affections, as shown by rheumatism, inflamed joints and running sores; that bright's disease of the kidneys, liver complaints, impotency and female weakness are caused and produced by microbes—small living germs of life.

All medicines and remedies heretofore have failed on throat affections and lung troubles. Such medicines are not manufactured on a scientific basis. Drop such a medicine on a spider, a bee or even a fly; and ten to one that such an insect will commence to eat of the preparation.

Then let a small portion of Swamp Angel Medicine strike the same insect, and instantly you have a corpse. Then let a small portion of Swamp Angel Medicine fall on a board three inches or more from a fly, and instantly it commences a series of girations, and soon falls over dead, killed by the poisonous gases of Swamp Angel Medicine. Then pour out thirty drops of Swamp Angel Medicine in sugar and swallow it, close your mouth, and you can feel liquid fire and gases coming through every air-cell of you lungs and passing off through the nostrils. Common sense must thus show you that the same gases which are so deadly to the fly must certainly have a similar effect on the "Tubercle Bacilli," the moth-eating parasite of the lungs, and all other microbes and parasites which produce human diseases and human pain.

On March 1, 1894, I had been using Swamp Angel Medicine about fourteen months, from 100 to 300 drops a day. On my return to Atlanta, after an absence of less than a year, selling this medicine, I stepped up to Mr. Wright, Chief of the detective force in Atlanta, and one of the smartest men in Georgia, in remembering faces, and extended my hand. He said: "Really, I don't remember you; seems like I have seen you somewhere." This is Dr. Swamp Angel, the man you saw three straight months every day, at 97 Decatur street, selling medicine. "Indeed! Indeed! Is that so? I never would have known you. How you have changed! You look ten years younger. What on earth have you been doing to yourself?" "Taking from 100 to 300 drops of Swamp Angel Medicine every day," was the reply. Mr. Brannon, chief clerk, for city delivery, for the Lamar, Rankin Drug Co., who waited on me every day for drugs for three months, did not know me on my return. In fact, kind people, few people who knew me a year ago as a consumptive invalid, can recognize me today. I weigh 160 pounds, have a good appetite and all the powers, faculties and ambition of a man in the prime of life. Now, let me say to you, if you have symptoms of lung diseases or any germ disease, don't delay if you are are not dying. Try Swamp Angel Medicine; it never fails. Over 1,000 remarkable cures of diseases are in my books and reported by letter. I can only give the names of a few.

THEIR NAMES ARE MANY.

Margaret Morton, 45 Courtland street, down in bed six months with consumption. In less than one week after commencing the use of Swamp Angel Medicine, she was walking around and attending night shows. In two weeks she was walking a mile in the hot August sun. J. W. McDonald, West End, Ga., suffered thirty years with throat and lung diseases. Cured sound and well with Swamp Angel Medicine. Dora Strickland, DeKalb county, down in bed three months with consumption. Was walking about everywhere in a week after commencing the use of Swamp Angel Medicine. Isaac Harper, Bass Point, Ga.; J. R. Timmons, J. B. Cooper, Mattie Tompkins, Aleck Haywood, all of Atlanta, were cured with Swamp Angel Medicine of lung diseases. M. W. Connor, of Wrightsville, Ga., February 1, 1894 writes: "Gave a consumptive Swamp Angel Medicine. He gained fifteen pounds in three weeks." This beats the record. Could add one hundred or more remarkable cures, but space won't admit.

RHEUMATISM CURED.

Theodore Fletcher cured with two bottles of Swamp Angel Medicine after spending $300. T. J. Gaza cured with Swamp Angel Medicine after suffering five years. Mrs. D. Bronvill cured a badly swollen and inflamed arm in one night with Swamp Angel Medicine. Ephraim Johnson, in bed six months with inflammatory rheumatism, cured in three weeks with Swamp Angel Medicine. G. W. Owens suffered since the war with rheumatism. Cured sound and well with Swamp Angel Medicine. W. S. Nunnally, rheumatism all over the body and partly paralyzed. Cured sound and well with Swamp Angel Medicine in two weeks. The above people live in Atlanta. Mr. Hiker, of Buchanan, Ga., on crutches three months, commenced with Swamp Angel Medicine. In two threw his crutches away; in a week, out in the field at work. A late case is reported as follows; J. M. Jones, J. P., Dogo, Ga., 1, 14, 1894, says: "My wife has been in bed eight months with rheumatism, and one bottle of Swamp Angel Medicine had her nearly well." So it goes in hundreds of cases. Can't name them—no space.



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The Home Circle.

Harvest Song.

Laugh out, laugh out, ye orchard lands,
With all your ripened store,
Such bounteous measure nature yields,
How could heart ask for more!

The golden rick, the bursting bin
Of rich and ripened grain,
Bespeak the wealth which all may win
In Industry's domain.

The cornfield set in grand array
Of solid rank and row
Are streams of wealth which, set this way,
And soon shall overflow.

Laugh out, laugh out, ye ripened fields,
With e'er increasing mirth;
The joy your bounteous measure yields
Shall bless the whole round earth.

—Dumb Animals.

Help That Was Salted Down.

"Didn't you get pinched with the cold a great many times while you were voyaging around so long out west?" asked a father of his son, as he sat by his side once more with the surf growling on the rocks before the door. "Not very much, for there was always some one on the widest prairie to take me in and give me a shelter. And even the few moments when I was chilly it helped keep me warm to know of you thinking of me here by this cosy fireside.

"But weren't you afraid sometimes that you wouldn't find a house, or any kind of a port to protect you against the blizzards and cyclones?" asked the old man, though he smiled happily at his son's truthful words.

"A little at first," was answered, "until one day after I had found shelter almost as unexpectedly as if it had sprung up out of the brown grass of the prairie. Then it came over me like a flash that this would be a common experience for me wherever I might go."

And then, with the tears of gratitude shining in his eyes, the young man laid his hand on his parent's knee, as he said: "Father, you have salted down help for all of us children wherever we may go. That thought has kept my heart warm and happy, however dark the way may have looked."

"Hey, Martin!" said the old man, as he leaned forward with a bewildered look upon his face, though he put his own broad palm tenderly over the son's hand.

"It's rather an odd figure, I know," was answered, "but that's the homely way I've always thought of it out West, where it was so good to hear or even think of some phrase that sounded like Maine. You know, father, when the rest of the fisherman here took their idle days to smoke and drink, you were salting down fish for fall or winter. Well, you laid up more than that for all of us children. You never turned a stranger away hungry or without a place to sleep. It seemed a little rough for us boys to give up our beds some nights. But you had us do it, and God has blessed you. All that I think of as salted down, preciously saved, help for your own boys. Mother helped you with it. God bless her!'

"It seems but little we did," said the old fisherman. "It was nothing like what I would have done had I had more means."

"Salted down," the father mused, wiping the tears from his eyes. "Yes, that figure will often come to me when you go back West again."

"'Once I was young, but now I am old, but I have never see the righteous forsaken or their seed begging bread.'" That was what the dear old mother softly repeated as she stretched out on her knee the thick warm mitten she was knitting for one of her boys who was away fishing on the Grand Banks. —*Our Young People.*

Florida Cisterns in Tree Tops.

A surveying party were resting at noon in a forest in Florida, when one of the men exclaimed: "I would give fifty cents a swallow for all the water I could drink."

All were very thirsty, and there was not a spring or stream anywhere in the vicinity.

While the men were thus talking, the surveyor saw a crow put his bill into a cluster of broad, long leaves growing on the side of a tall cypress. The leaves were those of a peculiar air plant. They were green, and bulged out at the bottom, forming an inverted bell. The smaller end was held to the tree by roots grappling the bark. Feeding on the air and water that it catches and holds, the air plant becomes a sort of cistern. The surveyor sprang to his feet with a laugh.

"Boys," he said, "that old crow is wiser than every one of us."

"How so?" they asked.

"Why, he knows that there are a hundred thousand water tanks in this forest."

"Where?" they cried, in amazement.

The surveyor cut an air plant in two, and drained nearly a pint of pure cold water from it. The men did not suffer for water after that, for every tree in the forest had at least one air plant, and almost every air plant contained a drink of water.—*Sunlight.*

A Determined Woman

recently knocked down a burglar and held him until the arrival of assistance. Dr. Pierce's Golden Medical Discovery is a medicine that checks the frightful inroads of Scrofula, and, if taken in time, arrests the march of Pulmonary Consumption. Cures Indigestion and dyspepsia, chronic diarrhea and other ailments. This wonderful medicine has also gained great celebrity in curing fever and ague, chills and fever, dumbague, and like diseases.

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A Boy's Amusements.

It does not suggest itself to me as needful to make hard and fast rules about a boy's strict keeping at home in the evening, writes Mrs. Burton Harrison. If he is engaged in the usual routine of study preparatory for college Friday and Saturday evenings are tacitly considered the only ones of the week available in which to accept invitations to attend concerts, lectures, etc. An ordinarily ambitious boy has all he can do to prepare his lessons for the following day in the brief time remaining after the late dinner of modern custom. One would consider it a lamentably-ordered household whereof the lads made protest against this customary routine.

As to the nature of amusements to be prescribed for growing youths, it is impossible to dictate to parents who in the widely different habits of thought on this subject in America, have so many standards of propriety. Each home is a law unto itself in deciding the limit of entertainments allowed away from home. Many people see no objection in a good play at a standard theatre as a means of affording pastime for a boy's evenings. But so much that is indescribably repellent to good taste and decency has crept of late years upon the stage, shaking out its banner boldly on the outer wall of the theatre where all may see and know what is in store for them, it does seem that authority should draw the line. It is too much the practice of city life to let the boys of the family select for themselves the spectacle or play which is to be the diversion of their week. Relying upon the name and prestige of a "first-class theatre," parents inquire no farther into the nature of the entertainment, with the result that it is a common experience nowadays to hear girls and boys innocently discussing between themselves representations upon the stage of themes their elders would blush to name to them. I say innocently because I have faith in the average boy and girl of our society, and the very frankness of such comment disarms suspicion of more than a desire to be up to-date in theatrical affairs.

The mother's supervision of her son's evenings under roof should be felt, not seen, by the object of her solicitude. It should be exercised continuously from the hour of his leaving the nursery to that of going out to take his place as a man among men.—*Ladies' Home Journal.*

A Telephone Talk

You tell when a level is level by noticing the bubble in it. You tell the level headedness of a man of sense by noting his nonsense and the place it occupies. If the level were all bubble, it would be useless. If the man were all nonsense, he would be useless. The nonsense must be swimming in a regular ocean of sense or you can't call the man level-headed.

The level headedness of a man depends upon something more than that bubble of nonsense. It depends on the man's foundation. A level is no good in palsied hands, or on a tempest tossed sea, or an earthquake-rocked table. The usefulness of a level depends on the solidness of its support. It is just that way with a level headed man. He must rest on the Rock of Ages.

Furthermore, a level headed man must be a warm hearted man. A level is not worth much if it is frozen up. To be level-headed, one's wits must run smoothly, one's intellect must be responsive, one's eye must be quick, one's sympathies fluent. We are apt to speak of the hard hearted, worldly-minded, close-fisted, unimaginative Gradgrind as a level-headed man. No term could be worse applied.

But still, a level must not be all liquid. The liquid portion of it must be contained in some solid receptacle. And a level headed man must not be ready to move at every man's beck. He must have about him something solid, dogged, resolute, fixed as the wood of the level. It is this wood, you will notice, that gives direction to the level. The like element of directness and stability must go to make up every level-headed man.

Are you level headed? Ask yours if four questions: Is my bubble of nonsense justly proportioned? Am I founded on the real things of time and eternity? Am I pliant and responsive where I ought to be? And, where I should be, am I fixed and resolute? —*Golden Rule.*

To remove the constipated habit, the only safe treatment is a course of Ayer's pills, followed by a laxative diet. Most other cathartics do more harm than good, therefore leading physicians recommend Ayer's pills, especially as a family physic.

"What is Your Thought Like?"

Did you ever play the popular game with the above title? There is a serious game called life in which each of us has great stakes. Whether we win or lose depends largely upon what our thoughts are like. We know that thoughts lead to acts. By the repetition of acts, habits are formed, and habits make character. "Thoughts are the parents of deeds that may be crimes," says a great modern teacher. Does a man become a thief or a murderer all at once? No; the terrible crime of which you read yesterday had its beginning in a thought indulged perhaps in the boyhood of the criminal. Said a wise father to his angry son: "Bring a smooth board, a hammer, and a nail. Now drive in the nail." The son obeyed. "Now pull it out." Again he obeyed. "Now pull out the hole!" An absurd command, you say, but not more absurd than to suppose that the influence of evil thoughts and acts can be wholly effaced.

Modern scientists tell us some curious things about the formation and destruction of the nerve cells of the brain. They say by the repetition of thoughts or acts, nerve cells become "specialized" so that the thought or act repeats itself automatically. A mere boy may share the impure thoughts and evil deeds of bad companions until his probable doom is written in the very structure of his brain.

Professor John de Motte, a scientific lecturer, who is also a careful student of the nature and habits of young people, says: "Rudyard Kipling tells us that a 'puppy dog chews up a few cakes of brown Windsor soap and boxes of blacking as a necessary part of his education, and he grows to be a respectable dog after all.' But boys and young men are not puppy dogs!" All vicious indulgences in thought or action leave their indelible impress. If you would be a true man, be a pure hearted, clean handed boy.—*Young Reaper.*

How to Tell a Tree's Height.

A correspondent in the West sends the *Youth's Companion* a suggestion for a simple method of measuring the height of a tree. It is as follows:

Take a stick a foot long and measure the shadow which the tree casts at the same time. Divide the length of the tree's shadow by the length of the stick's shadow, and the result will be the height of the tree.



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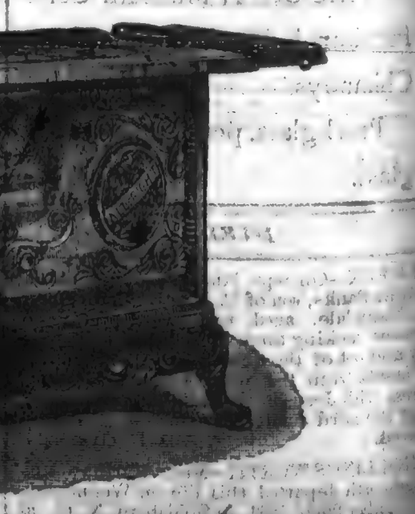
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A STRIKING vestige of sectional bias is the fondness of Southerners for prefixing the adjective *Southern* to the titles of their enterprises. On the other hand, the Northerner seldom manifests sectionalism in any way that may affect his business interests. He is too business-like to limit his patronage by qualifying terms, however proud or patriotic he be. And doubtless the Northerner is right. The word *Southern*, Southern this and Southern that, has been used and misused and abused until it has become a by-word, bearing no weight, neither of prejudice, nor pride, nor patriotism.

There will never be need to appeal to a Southerner's patriotism, not if he were born in the South. The spirit is of the soil. The South will never lack for patriots; but it is injured even now by this narrow minded pretense of patriotism for business purposes only, so marked in the extensive and varied application of the word *Southern*. It is time people were refusing to be influenced by slogans and shibboleths, time to be after getting the best and the most for one's money. Local pride and patriotism are desirable so long as they are confined within proper limits; but business enterprises are not within their compass. As a denominator of a thing physically or geographically Southern, the word has honest use.

The field of the Northerner is wherever there's a chance, so long as there is possibility of persuading one that his wares are best of all, on their own merits. The Southerner names his enterprise *Southern*, seeks patrons on the ground that his wares are Southern, and thereby advertises that they are intrinsically inferior. In business, usefulness or desirableness, or both together, are the factors that ought to determine one's preferences.

THE rock-bottom of newspaperdom, the broad and immovable foundation on which rests the wonderful modern system for the diffusion of information, is the country weekly. It has opportunities, privileges and obligations, too well-known to be mentioned here, that are peculiar. The power of these papers is ultimately the power of the press, for the influence of the daily depends on the corroboration of its statements by the weekly. There is grave danger at present, however, that the opinions and the ideals of local papers will be conformed to those of the more imposing daily—a consummation that marks the end of a weekly's usefulness. For, indeed, the function of the latter is to help mould and express the local opinion and ideal, not according to the criterion of a general medium, but according to the peculiar conditions of the community.

The breadth of the country paper's influence is suggested in the fact that, of 23,000 newspapers in the United States, 15,000 are issued from country towns, circulating in aggregate 50,000,000 copies. The office equipment, necessarily modest, if not squalid, in the best of them, is valued at $40,000,000; and they support 400,000 persons. They educate, rather inspire the uplifting of, millions.

ONE would not have wondered at the number of responses a man received not long ago to an advertisement of "Doctor Wanted," if he had known that there are more than 100,000 physicians in the United States, at least one to every six hundred inhabitants, an exchange says. It is not unlikely that the number of M. D's is quite as great as that of D. D's, etc. One is surprised at the number of students of medicine in view of these facts, since of the six hundred, which are one physician's portion, there are some who never get sick, some who rely on patent medicines, others who patronize only the most popular physician, and others who do not pay. If the followers of Æsculapius continue to increase there will have to be further divisions of ailments, one confining himself to this, another to that, each having become a specialist, each getting his own particular recompense.

With each year great advances are made in the knowledge of the human structure and of its ills. But strange to say with all this knowledge the number of the sick is not less, nor is the number of those who die of old age greater. Physicians learn how to remedy, heal and alleviate under proper conditions, but they do not, nor can they, govern the conditions. They know how to kill microbes, but the microbes are too many and too versatile for them. Since the small pox was overcome it has been frequently announced that the principles of that achievement have led to the mastery of consumption, yellow fever, typhoid fever, diphtheria, etc. But the end of these ills is not yet.

Neither pains nor means have been spared to discover the sources, remedies, curatives and emollients of physical afflictions; men have devoted their lives to investigation into every imaginable phase of diseases, but they are not yet positively sure of any except emollients, nor is it hoped that the boon of the others in their entirety will be granted soon. The physician is a necessity, however, because he can always soothe and often cure a sick one, or stay a malady's progress. But the hope of the world is to escape disease and physicians by proper living—temperateness, carefulness of diet, regularity of exercise, and cultivation of a philosophical serenity of mind and habit.

IT REQUIRED a man who cared little for his own, a bold, iconoclastic being, self confident and independent, to stand before a renowned company of scientists and enumerate what they did not know. But Lord Salisbury, on being chosen president of the British Association, says an exchange, did do this very thing.

The distinguished speaker—distinguished as a politician more than as a scientist—confined himself to three colossal ignorances. Scientists speak of atoms, every thing is atoms, they say; Lord Salisbury told them they do not yet know what an atom is. Chemists have resolved the things of the earth into about seventy elemental forms. Salisbury told them they had no reason to affirm that these elements have been resolved to the utmost, that they cannot say there are not a thousand elements instead of seventy. One does not know whether "the atom of an element be a movement, or a substance, or a vortex, or a point having inertia, or whether there is any limit to its divisibility. Those who talk and talk of atoms, it seems, do not know what they are talking about.

Scientists are prone to talking of a stuff called ether, but none of them have seen or made any. It is said that light and electricity travel by means of it; but that is theory. The scientists claim to know that it undulates, but they have never analyzed or weighed or handled any of it.

Finally the speaker told them that despite that study had revealed the conditions of life, none of them could create. They can do no more than the farmer who puts the seed under the ground. They know what seed is; but the seed they make, let it look ever so promising, will not sprout. No man can make a finger-nail or a blade of grass, although any chemist can dissolve either into its parts, and see of what it is made. God alone can give life. This demonstrated, how can one doubt that by him alone can the higher life be attained unto?

IGNORANCE is often concealed by theories, which, indeed, are acceptable only until superior explanations are devised. One sees an apple falling, and attributes its downward course to a something called 'gravitation.' What gravitation is no one knows. The word stands for something by which all things are invariably influenced; but that is all that can be said. The aurora is attributed to magnetism, which, in turn is endowed with relationship to apparently black spots, said to be holes many times larger than this planet, on the sun. But no one knows what magnetism is, or why holes in the sun should make the sky to glow. Men have their theories; they cannot prove, not even to their own conviction.

The heights and depths of Evolution are compassed with theory. There is nothing solid. Evolutionists are never at a loss for a theory as to the origin of anything. One of them rose up not long ago and told how babies came by their characteristics. He showed why very young ones are usually fat, why all of them try to swallow everything within reach, why "the majority of them are pleasing to the eye and have inherent winning manners,"—which, by the way, he did not try to demonstrate,—why they fear strangers, why they are subject to terror in darkness, and, finally, why they have such powerful and untiring vocal powers. But the entire lot of theories were useless, as the writer based them on the "ungentlemanly" conduct of our ancestors just after they lost their tails, and, consequently, ceased to make their habitation in the tree-tops. Such theories do not prove anything; they do not help; they are explanations that do not explain, which, by the way, are characteristic of Evolution.

Contrast Between the Baptists of the First Decade of this Century and the Last Decade.

[CONCLUDED FROM LAST WEEK]

There has taken place among us quite a change in some respects for the better, in other for the worse. Our churches now want men who give their whole time to the ministry. This is well, and to be sought after where churches are able to give their pastors ample support. Most of our churches do not want a minister to teach and preach at the same time. But would it not be better, with our weak and feeble churches left out in the cold by the strong ones, to secure pastors who are able and willing to supplement their salaries by teaching, or some other legitimate calling?

The preachers in those times did much pioneer work and made extensive journeys preaching the gospel from house to house in the regions beyond.

We do not read of their being dyspeptics or subject to the ailments of modern preachers. We are not informed of their spending their summers at the springs, in the mountains, or at fashionable seaside resorts. No one in those times aspired to take a trip to Europe or a pilgrimage to the Holy Land. They were content to labor unknown in obscure places. The presumption is that Baptist preachers ninety years ago had better constitutions, stronger lungs, better throats and better digestive organs than our preachers of to-day. There was more permanency in the settlement of ministers. The Baptist itinerancy had not been inaugurated at that period. Andrew Fuller said some preachers in his time seemed to have been stung by a gad fly, as they were ever on the run. Were he now living he would be at a loss for terms to express the present fickleness and restlessness of both churches and preachers. Dr. Burrows once said that the trouble with our country churches was that they wanted a two thousand dollar man for five hundred dollars. Such churches are apt to go pastorless much of their time. Churches were often pastorless then for want of preachers. Not so now. One third of our ordained ministry are not in the pastoral work. If the harvest is plentiful, so are the laborers. There was quite a contrast in the style of church architecture then and now. Our Baptist fathers went to one extreme, and we, their successors, have gone to another. In their poverty, they reasoned themselves into believing that any place was good enough to worship the Lord in, hence in the summer the groves or the bush arbor furnished them a suitable place for public worship. In winter they often met in private houses or barns. Many of these log cabins or barn-like structures set apart for religious services had neither stove nor fire place, and it was no unusual thing for congregations to set for hours in the cold listening to the lengthy sermons, sometimes two hours long. Some of the houses of worship rented or leased out the lower story for business, so that it was not unusual to see a building the upper story of which was used as a place of religious worship and the story below as a place of merchandize. In a building of this sort, in the lower story ardent spirits were sold. A wag says Benedict wrote upon the side of the house the following stanza:—

> "There's a spirit above and a spirit below,
> A spirit of joy and a spirit of woe;
> The spirit above is the spirit divine,
> The spirit below is the spirit of wine."

And after the Baptists began to build good houses no money was spent for stained glass and outside adornments. They were content with the utmost simplicity. They did not want any steeples. They were satisfied to be like their English brethren who were not allowed to have steeples on their churches. A house costing $25,000 was considered ample to meet all the requirements of a place of worship in cities like Boston, New York and Philadelphia. Not so now. A hundred thousand dollar house is demanded in these cities. This is why so many of the finest churches in our large cities are heavily mortgaged, and why so many even of our strongest churches stagger for years under crushing financial burdens.

A congregation that fancies it needs a hundred thousand dollar house could build for half that sum such a house as it needs. The vanity, pride, selfishness and rivalry now exhibited in church building is lamentable to contemplate. Thousands, and possibly hundreds of thousands of dollars, uselessly spent by Baptists every year to decorate and embellish their church property, might be better expended in sending the gospel to the heathen or in supplying destitute fields in our own country. It is evident that in the matter of church building we are fast running into a reckless and hurtful extravagance.

In locating houses of worship our predecessors of nearly a century ago made many sad mistakes. Villages and towns were as a rule avoided, and churches were planted at obscure places in their vicinity. This accounts for the number of villages and towns to-day where no Baptist house of worship can be found. Perhaps our preachers, although then enjoying the boon of religious liberty, were reminded of the days when they were incarcerated in prisons, hence they wished to get far away from jails and court houses. Or it may have been that the preachers for the most part being uneducated wanted to shun the culture and intelligence of villages and towns.

Houses of worship in towns were often set back from the street on some lane or in the suburbs, because some died with a view of enhancing the value of his property would give a lot, or sell one cheap. The consequence was that the upper classes of society were repelled from such places of worship. Now it is the other extreme—the danger being that the poor may be ashamed to attend our gorgeous churches with towering steeples, gothic windows, velvet cushioned pews, and Brussels carpeted aisles. Baptists now are not ashamed to come to the front.

Radical changes have taken place in church music. Some of the best talent of the age has been given within the last twenty five years to musical compositions adapted to church worship and our Sunday-schools. Yet, while this is true, the old hymns which have stood the test of centuries ought not to be discarded. Our Baptist fathers had few hymns and few tunes, which were sung in a dragging and holy tone. The tendency now is to the contrary,—quick, light and irreverent. There were no leaders in those times who understood the science of music, and all who could make melody in their hearts to the Lord sang the praises of God. The singing was congregational. There was no praising God by proxy. Paid choirs were unknown, or choirs of any description. There was no paid organist, for there were no organs or other musical instruments. These staid old Baptists had an inveterate prejudice against all sounding instruments, and associated them with his satanic majesty. Had an organ then been carried into a Baptist church the membership would have left in disgust. Such was the prejudice against all musical instruments that a wealthy Baptist lady in Virginia was excluded from her church because she purchased a piano for her daughter. And the Baptists were not alone in their opposition to the introduction of instrumental music into their church services. The first church organ imported into the United States from England was for a Congregational church in Boston. Such was the prejudice against its use that it lay in the vestibule several months before it was unboxed and put up. (Benedict.)

A wonderful change has come over our people as they have become enlightened, if not more spiritually minded. Musical instruments are now found in all our churches whether in town or country.

There is one thing worthy of special mention in which the Baptists in the early part of this century surpassed the Baptists of the present. They were people of one book. Those who could read, studied the Scriptures more closely than we do now. Baptists then were assailed from every quarter and from every standpoint by Pedobaptists, who dubbed them with the names of bigots, fanatics, dippers, plungers, and as letting their children run wild into heathenism because they did not put the seal of the covenant upon them. The Baptists were thus driven to depend on themselves, and hence, like the Bereans, searched the Scriptures diligently for proofs of the doctrines they held. A few milk and water Baptists could not stand the fight, and hence went over to the Pedobaptists.

But we have more of this class to day when other denominations are singing us to sleep with Siren songs of *let us have peace*.

The Baptists in those early days surpassed us of to day in another respect. They delighted to converse with their neighbors and around the fireside on religious topics. Personal religion, embracing their conviction, conversion, trials in life, the consolations of the spirit, and the great doctrines of Scripture, were themes ever fresh and interesting to them. At this day such topics are considered obsolete, and such conversation as distasteful and out of place.

These Baptists were violently opposed to dancing, fiddling, and playing, theatre going, horse racing, and the like. They were more inclined to strict honesty in their business transactions, not being given to sharp practices. They were not run mad to get rich. We do not to day measure up to them in these things.

We have grown in numbers, intelligence, wealth, social position and influence, also in Christian activity and beneficence, but has not our Christianity extended more in surface than in depth?

Other points of contrast between the Baptists of the first decade and those of the last decade of the century might be alluded to, but the length of this article forbids further extension.

R. W.

Farnham, Va.

How We May Know.

Hereby we do know that we know him if we keep his commandments.

Whoso keepeth his word in him verily is the love of God perfected.

He that saith he abideth in him ought himself also so to walk, even as he walked.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

He that doeth the will of God abideth forever.

A Christian, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—*Parker.*

Dr. Holmes's definition of afternoon tea was given in these graphic words: "It is giggle, gabble, gobble, and git."

Those who desire proof that the Gospel is from God need only to note its effects.

Essentials of Good Teaching.*

In glancing over the program for the second annual Chautauqua of the Sunday-schools of the North Carolina Baptists, the topic of "Essentials to Good Teaching" loomed up so conspicuously before the writer's vision that all other topics vanished, and what to say and how to say it has been the thought of many days. Recognizing the dignity and intellect of this august body, for a woman (who from the day of the apple episode down to the present day has been dubbed the "weaker vessel" simply because she made a lasting impression on Mr. Adam and inherited the displeasure of all the Adams by grieving his physical presence with the protuberance known in common parlance as Adam's apple) to attempt to write a strong article would be a literary impossibility, hence the weakness of said article I hope will be kindly attributed to purely natural causes.

But to the subject of Essentials of Good Teaching. No subject presents such an infinity of good suggestions, and though the writer may bring out no specially new thing we trust a discussion of the topic may bring out other stronger points.

The art of teaching is God given, hence I lay down as the first essential a life hid with Christ in God. No man or woman who has not first learned at the feet of the great Teacher can teach men. Only as we come in contact and loving touch with Him "who spake as never man spake before" can we talk to men. A heart on fire with love and zeal for God, realizing all life lost without Him, will by its very nature compel men to listen to the blessed gospel. Dr. Peter Bayne, in his History of the Free Church of Scotland, says of Robert Smith Candlish (then but little known) that he was more anxious to excel than to shine. The distinction between the two is a very fundamental one, showing solid attainments and superficial accomplishments. Would that every teacher in this assembly and all over the green earth could have this motto emblazoned on their heads. Regretfully we say it, but the average teacher desires to shine rather than excel, and his supposed success is apt to follow without much mental exertion. But as others will follow on the Preparation of the Teacher, I only touch here and go on.

As the second essential to good teaching, I would claim the desire to excel, not as men pleasers, but that the work may stand when all else is burned up. No teaching is good unless taught by one whose heart is thoroughly into the work. The world is fast waking to the truth that men and women must be in love with their subjects to make a success, as nothing succeeds so greatly as success. The teacher who goes before her class with a well-prepared lesson taught in a cold, careless manner, fresh from some frivolous conversation or social surroundings, with not a moment spent in the secret of her closet imploring the light of the Spirit to guide and interpret the truth aright to those who sit in spiritual darkness, cannot expect to hold her class or show them any beauty in the life she would hold out to them as the only life worth living. When, however, its precious truths are presented in a loving, tender manner, with a heart overflowing with love for God and human souls, with the eyes suffused with tears as they peer into the faces of scholars yet unknown to the great Teacher, impressions are then and there made which will honor God and demonstrate the power of good teaching. Personal acquaintance will find a welcome place in the essentials of good teaching. A class acquaintance is not sufficient to show our interest in this the greatest of all Christian work. Progress demands sacrifice, and the true teacher will sacrifice time, talent and all to make progress in her work. A step into the home life of our pupils, where we can see into the lives of our scholars, and mingle sympathy and help where needed, is another essential in holding the affections of our class. Prof. Drummond says the greatest thing in the world is love, and without it all life is vain and formal. It is the open sesame that places teacher and pupil on equal ground, for however much we love we are not fully equipped for the work nor satisfied unless we are loved in return. Recognising the great responsibility resting upon us as teachers to prepare the lesson (and nothing so fully shows us to greater disadvantage than a poorly prepared one), I cannot lay too much stress upon the keystone of all teaching, the sweet sympathy of tone.

While on earth Christ healed by his miraculous power, but coupled with it the gentle, loving hand-touch. We can deal out God's Word in unstinted measure, we can show our intellectual accomplishments, and men will sit and listen, but when the hand is laid on shoulder or head and the trembling voice of the teacher whispers, "I am praying for you," or "I want to see you saved," then it is that heaven's benediction descends upon the work, and the heart is rejoiced to see the icy exterior of hitherto men give way and the lips utter, "I, too, want to be saved."

Oh, teachers! how we have failed to touch men. The face that looks so hard and cold Sabbath after Sabbath as we try to win souls to God is but a poor index to the satisfying soul who longs for God, sympathy and heart

*Prepared and read before the North Carolina Baptist Sunday-school Chautauqua, August 23, by Mrs. J. M. Taylor, [illegible], and requested for publication.

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, OCTOBER 17, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

A GREAT testimony to the worth of "How Far Should a State Educate" is that those who denounce it show an utter ignorance of its arguments. Some one remarked the other day that the people who are most afflicted with the habit of talking are least used to the sensation of thinking.

IT IS well known that if a negro family move into the most ordinary tenement house, the white families will move out almost in a body. It is tolerably plain that we at the North are not quite ready to act upon the doctrines that we preach to the South.—*Watchman, Boston, Mass.*

Good, brother; your honest frankness persuades us that there is at least one paper at the North prepared to teach the South.

PREST. MCIVER has refused, Dr. Durham informs us, to make known the income of the institution over which he presides. This doesn't sound well. Public officials are public servants; public institutions are public property.

It is Prest. McIver's business to let the public have the facts.

IT IS undeniable that the friends of the University know how to sing its praises; and this would be a virtue if they would follow up their much talking with a little material support. The self-possession with which they boast exhaustless devotion to their ancient mother and, with the next breath, declare that they cannot and will not sustain her, is paralleled in the instance of the man who spent so much time making love to his wife that she starved for want of bread.

It is certain that the ancient institution would pray her loyal, loving sons for more work and less words, were the former not exacted from the men and women of the State, whom our ancient University has never helped.

It is undeniable that every man who has attended the State University is indebted to the men and women of the State—the men and women whose children have not clothes to wear to the free school. It is undeniable that scarcely one in a thousand of the sons of this institution feels obligation to the public. It is an outrageous fact that most of the remaining nine hundred and ninety-nine seem to feel entirely above not only the poorer classes, but all others. When it comes to disposing of public money, it's all very well; but they cannot be brought to think that they can discharge a debt to the State by contributing of their earnings for the education of some poor boy at the University. Oh, no, indeed; that's the taxpayers' business!

When the University alumni, from ancient times until now, are gathered together at the centennial next June, they should not be startled if the ancient mother exclaims, "We are very many, but not very much!"

THE Baptist who falters in the presence of great odds, or who is cast down with perplexities, or who allows the puerile sneers or wretched allegations of men who have no arguments, to divide his attention,—such a Baptist must not have an acquaintance with the history of his fathers.

The struggle against State-aid has begun. Heretofore the effort has been to inform. Now the effort is to mobilise the forces aroused by information. It may be years before it can be wisely and effectively concentrated. A few weeks might suffice.

Public sentiment is undoubtedly with us. Many who believe will not act as they believe because they have conflicting convictions. Their hearts are true; and in time they will be active participants in the work for Christian and Popular Education. There is need of patience. There is swelling underneath political chicanery a sentiment, as broad as the State, that will assert itself sooner or later.

It is certain, even at this early stage, no matter what the complexion of the Legislature, that the appropriations to the University and the State "Normal and Industrial" will not be increased. No representative will be so bold as to pursue such a course.

Meanwhile there is every reason for encouragement. Interest in the subject continues to grow. Free schools have more friends than ever. Christian colleges have more supporters. The public is alive to public interests; they will know hereafter the fundamentals of their taxes.

The cause is worthy of the persistent loyalty of its friends. There are elements in it that will survive years of politics, that will excite interest whether candidates are elected or not.

THE EARTHLY RELATION OF CHRISTIANITY.

The gentleness of the methods and processes of Christ's work is exemplified in the Parable of the Sower. Powerful over death itself, able beyond doubt to have overthrown the Cæsars, he labored after the manner of a man who prepares the ground, plants, cultivates, and patiently waits. He was content to sow the seeds, preferring gradual and gentle swelling and breaking of the ground to jarring discord.

It was a part of Christ's mission to lift up the world here and now as well as in heaven. If the Christian religion debased the human condition it would be an unworthy way to higher things. If a man were less a man, less worthy of respect and confidence and admiration, or communion or association with his fellows, because of his Christianity, it would not be surprising that men despised that religion. But we have yet to know the man who is not lifted up in the eyes of his fellows by active pursuit of the principles of Jesus Christ. One may be despised by one's unworthy companions of other times, but even they will admire a reformed man's course, if he steadfastly adhere to the principles once embraced. Now there are fanatics, whom nothing adorns; but the trouble with them is they too often forget the spirit of their principles, though devoted to the accomplishment of them. They usually injure their cause by making themselves more prominent than it. They are exceptions.

It has been stated by one who had visited nearly every nation on earth, that not only the people who were most civilized were Christians, but also that in the heathen countries where Christianity had been introduced the people are more civilized. The converted Africans, Indians and Chinese, are already better conditioned humanly as well as spiritually than their benighted fellows. Christianity is enlightenment; it is development. The design and the influence of the principles of Christianity are as clear to us as are those of the heat and the light of the sun. It is a great consolation to be able to trust in Christ; to leave all to him; but Christ is more than a consolation. He is not only an atonement, not only an intercessor, but he is also the Great Head, the Exemplar. Christ came on earth not merely to show a suffering people a future rest, not merely to ease their present with hope in the future, but he came also to be followed, to develop, to elevate those who follow him on earth. The Jews looked for a mighty leader and deliverer. They were mistaken only in the conception of what constitutes a mighty leader, in their idea of what deliverance means. Their hope was in war, they desired a deliverer who would release them from the bondage of men; and they were impatient of the mild mannered man who called himself King of the Jews, but who held no throne, nor marshalled armies. The bondage of Rome was more grievous to them than was the bondage of sin. Christ would deliver them from both in time; but they could not endure to be delivered from so easy a master as sin, while Rome flourished. Christ sowed seeds. He would not make them a mighty free nation all at once; and they were angry. He would sow the truth and make them free by development; but they were impatient. Christ knew that in their condition they were unprepared for freedom. What would they have gained had they thrown off Rome without breaking sin's power?

Now it is a common misapprehension that Christ is not the Great Head, the Exemplar, the Leader, on earth. Because he didn't appear with a battle-flag, the Israelites would not follow him. They were heartily in favor of reforming the world, but violently opposed to beginning with themselves. Because Christ is not present in person now he is frequently regarded as one who is not leading, but one to whom, nevertheless, final account must be given, which latter, indeed, is true. But the forgiveness of sins has been so often preached that the rendering of that final account does not seem—at the distance—of consequence. Christ is the only leader a Christian has, and no other is fit. If a Christian does evil, professing to follow Christ, the more unpardonable is the sin. It has been well said that every Christian carries the kingdom of Christ with him everywhere. The principles once espoused cannot be advocated in one instance and overlooked in another, cannot be observed to day and put aside to-morrow. Christ is everywhere. There are no troubles that he will shirk, there are no privileges that one should try to keep from him. One cannot make a convenience of Christianity; for profession of it imposes grave responsibility.

The Christian religion is meant to be lived by its professors on earth just as surely as Christ came on earth to save sinners; and one who humiliates Christ by professing him and not living his principles, is unworthy to be called a child of God. Church members ought to be roused out of the idea that Christ is thousands of miles and hundreds of years away. He is with his followers always,—his followers, mind you; not those who profess to follow. He is as much the King of kings on earth as he is by the throne of Almighty God in heaven.

THE SITUATION RELIEVED.

The Southern Baptist Convention has a proposal,—it is yet a wanderer, but not quite homeless. Give District of Columbia Baptists the plaudit. They have come nobly to the rescue, and invited our Convention to meet in Washington City, and a sigh of relief goes forth from many a fearful city. A better meeting place cannot be desired. Every man wants to see Washington.

The invitation is on the "pay as you go" plan. That is, the brothers-in-law, sisters-in-law and mothers in law can take advantage of the reduced rates to Washington and put up on their office-holding relations, but the delegate who goes for work, but who has no office-holding kinsman, must stop at a hotel and pay his bill. Visiting relations have harassed the Conventions hitherto; they will feel especially privileged at Washington. But if Washington can stand it, we can. And Washington stood Coxey.

The *Washington Post* states that an effort is to be made to persuade Northern Baptists to meet at the capital the same week with those of the South, thus bringing represen tatives of 4,000,000 Baptists together. This, however, is one of those "nice" plans that never materialize.

WE wonder if Prest. McIver has paid that interest which he was so alarmed about last month. Demand by the State Treasurer has been made for it twice, at least. Prest. McIver would have impressed our readers that it was paid regularly had we not known better. We would ask Treasurer Tate about the matter a second time, but we hesitate to trouble him to invent the arrangement of words and sentences requisite to telling the truth and not humiliating Prest. McIver.

WE HAVE upheld the opinion that our missionaries in China have been in no unusual danger since Japan China hostilities became active. The note from Bro. King, the absence of mention of war in letters from brethren Tatum and Bostick, the departure of Bro. Bryan and company, substantiate this opinion.

In the *Lenoir Topic* last week and the *Charlotte Observer* of Sunday are accounts of troubles in Canton, occasioned by the plague. Two American women were beaten and a native preacher was killed. Bro. Greene's letter closes, "After this every one kept quiet a few days and excitement died away."

China is said to be asking for peace. The nation seems to be in sorry plight for war. Japan's forces have charge of Korea, and an army of Japanese soldiers is approaching China's capital, Pekin.

ONE seeks vainly to frame a higher or more deserved tribute to Oliver Wendell Holmes than is given him when it is said that the poem—"The Chambered Nautilus,"—on our last page, was incarnate in him. It will live hereafter wherever English Letters are loved.

At first Dr. Holmes was a physician; he was a doctor of Medicine even after he had become Doctor of Philosophy and of Letters. He won success as a writer on topics relating to medicine; he became the companion of thousands as "The Autocrat of the Breakfast Table." But, though his place in literature was indisputable, he clung to medicine; and, having been a writer of essays and sketches and poems half a century, read and loved by millions, it must be said that the work on which his fame rests was incidental, his life having been seriously devoted to medicine, in which his title to high rank is unquestioned.

In literature Holmes has the advantage of his contemporaries, so far as popularity is concerned. He is probably less of a poet and more of a plain philosopher than any of them. By no means Whittier's equal as a poet, he is more popular because there is no taint of sectional hatred in his work; lacking the abundant sentiment of Longfellow, he had just enough of it to be suggestive; and the rest is more than compensated for by a rare vein of unaffected humor. While the more scholarly Lowell is acrimonious, Holmes overflows with fellow-feeling and frank good-nature. He possesses a realness, a plainness and a tenderness that Emerson and Bryant never knew.

All of them, Poe, Hawthorne, Emerson, Bryant, Longfellow, Whittier, Lowell, Holmes, having passed away, the place of not one of them filled, it is not to be wondered that the horizon is expectantly scanned for promise of others worthy to receive their mantles; nor is it to be wondered that no one appears for a season.

PERSONALS AND OTHER ITEMS.

....Expansion for Christ means development of self.

....THE RECORDER *nineteen weeks*—fifty cents. Tell your people.

....*Our Echo*, Asheville, is a weekly, instead of a monthly, as we stated.

....Fifteen candidates were baptized by Pastor Adams at Reidsville the 7th inst.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Rev. Dr. Geo. B. Taylor has resigned care of the First Baptist church, Macon, Ga.

....Rev. Geo. J. Dowell of Durham is recovering from his recent attack of malaria.

....Rev. Dr. J. L. M. Curry will deliver an address at the State Fair at Raleigh next week.

....Dr. H. L Morehouse has been elected Secretary of the American Baptist Education Society.

....Our Western North Carolina brethren meet in Convention with Clyde church next week.

....Rev. J. O. Gough Manning, S. C., called to see us Monday on his way to visit friends in Wake Forest.

....Rev. C. G. Jones of Chatannooga, Tenn., has been called to the care of our church at Covington, Ky.

....Rev. T. J. Taylor will begin helping Pastor Gwaltney in a series of meetings at Wake Forest in November.

....Bro. R. W. Britton is now located at Potecasi instead of Woodland. He has a very good school at Potecasi.

....Editor Gulley retires from the *Spirit of the Age*, the temperance paper, and Rev. R. H. Whitaker succeeds him

....Washington sets the pace, and it's "pay as you go." We are glad the Convention has a proposal at any rate.

....Ponder this statement: The saloon burns up $23,000,000 of our national resources every week.—*Standard.*

....Rev. W. C. Norman has refused the presidency of Greensboro Female College. He felt called to stay in the ministry.

....Boys and girls in England have saved $85,000 and with it bought a ship, which they have given for missionary work.

....Rev. W. B. Waff is a born worker. "Had a good day at Cool Spring the 7th; received six new members," he writes.

....Rev. L M. Curtis of Aulander, says the *Windsor Ledger*, has accepted a call to serve Republican church the ensuing year.

....The Japs and Chinese have by this time learned what it is to go away from home to learn the news of their own affairs.

....Nine additions have lately been made to our Fayetteville church, says the *Baptist*, growing out of a meeting held at a mission point.

....Seventeen additions to our number at Magnolia resulted from a recent meeting, in which Rev. J. B. Harrell aided pastor O. P. Meeks.

....Rev. H. C. Moore of Monroe sends good news: "The Lord is blessing me and I rejoice." The work at Monroe continues to grow.

....Dr. Lansing Burrows, lately asked to become assistant secretary of our Home Board, has declined, and will remain in Augusta, Ga.

....Rev. M. P. Matheny baptized eleven persons in the Catawba river the 7th inst., says the *Gastonia Gazette*, in the presence of 1,500 people.

....The *Baptist and Reflector* very pertinently asks a Pedobaptist, "Whom do you baptize, the children of God or the children of the devil?"

....Elder Archibald Cree has resigned care of our church at Roxobel. Bro. Cree has done well at this point and his successor will find a good field.

....Rev. Jonathan Wood, who has been visiting friends about Raleigh, left Tuesday on his return to Raton, New Mexico. He will visit relatives in Virginia on his way.

....We were glad to have a visit from Rev. Samuel J. Porter last week. Bro. Porter had just been visiting Wake Forest and was highly pleased with the conditions there.

....Rev. A. A. Pippin, says the *Smithfield Herald*, conducted a meeting at Lee's Chapel Baptist church near Earpsboro recently, which resulted in sixty-six additions to the church.

....Dr. W. L. Wright has been pastor of Leigh Street church, Richmond, Va., three years, during which there have been 272 additions to his flock. The latter numbers 950 now.

....We regret to say that work on our promising new church at Washington has been stopped for want of funds. Bro. McLeod trusts that it will not be long before it is renewed.

....Pastor A. P. Stoker, of Denton, informs us that Elder G. W. Henderson, of Blaine, has been aiding him in a meeting of much power. There were twenty-one professions of religion.

....Mr. Henry M. Shaw and Miss Bessie, daughter of Mr. and Mrs. Samuel N. Buxton, will be united in marriage in the Baptist church at Jackson, N. C., October 24. They have our best wishes.

....We are grieved to learn of the death of Bro. Jno. T. Barnes of Wilson, in his sixty fifth year. Bro. Barnes was a loyal Baptist and his efforts are perpetuated in our present strength at Wilson.

....Rev. T. S. Wright, of Peachland, says the *Southern Index*, has been called by the Baptist churches around Rockingham to fill the vacancy caused by Elder Tuttle's late resignation, which takes effect November 1.

....The RECORDER is not read by inactive members. There's a moral here.

....Allow us to suggest that a reward, say another scholarship on the Cameron debt, be offered to all who will swallow the "Facts about the University" lately sent out.

....Next to your church, the school in your neighborhood should be guarded most jealously. There ought to be a school wherever there is a place for religious worship.

....Rev. C. W. Blanchard passed through Raleigh last week on his way to Rome, Johnson county, where he is holding a meeting. Bro. Blanchard's thorough loyalty to our denominational enterprises is an example that all may well emulate.

....We regret to hear of the serious illness of Rev. C. V. Brooks of Jonesboro. Bro. Brooks has lately lost two sisters by fever, and now he is stricken. He is a young man of undoubted pluck and vigor, and we hope for him an early recovery.

....The *Watchman* is responsible for the statement that it is understood that there is a somewhat zealous attempt in the Episcopal church to found an order of celibate clergymen. And so they go Romeward—their general direction from the beginning.

....The Memorial church, New York, is the first Baptist church in that city to use individual communion cups. It is probably composed for the most part of that class of humans that are sometimes called "peculiar," at others fanatical, and at all times foolish.

....We shall not press our *nineteen weeks* fifty cent offer much longer. We hope to give all Associations the opportunity of this arrangement. If each pastor will mention the arrangement to his people as soon as possible we are sure it will result in untold advantage.

....Rev. F. H. Martin of Lumberton has been called to the care of Scottsville church, Portsmouth, Va., says the *Atlantic Baptist*. We hope Bro. Martin will be inclined by the Lord to remain yet awhile at Lumberton, where he has become so well identified with the work.

....Rev. J. R. Pace sends up further testimony that he appreciates a good opportunity. "I told my congregation Sunday, 'The RECORDER nineteen weeks fifty cents.' Here are four new subscribers." Bro. Pace has sent us nineteen on this offer, and he thinks he will get more.

....The church at Sawyer's Creek has just completed a handsome Sunday school and dressing-rooms and baptistery. This will give them excellent facilities for work and demonstrates the possibility of such things in the country. Why should city churches have all the conveniences?

....No man in North Carolina should be excused for not having an opinion on the State aid question. Enough has been written and said to establish anyone in an opinion, except those office seekers who are determined to keep on the fence. Beware, every one of them will get off on the wrong side.

....In the face of specific and unmistakable statements in the Bible no one but a fool can think that the soul is not immortal. The trouble with the Adventists is that they have no hope of heaven and, therefore, wish there were no hell. God pity a man who says he is not better than a dog, except physically.

....Associations are meeting two or three at a time now. Somebody ought to sow the seeds of truth at every one of them. Information will remedy many weaknesses. Remember the great need of our Boards; remember, too, that charity begins at home, and that the Orphanage is worthy of prayer and sustenance.

....Our church at Shiloh, away down east, has extended a hearty call to Dr. R. R. Overby for two Sundays a month in 1895. Bro. Woodson has done a good work here, but his health, Bro. J. H. Morrisette informs us, will not permit him to serve this people longer. Bro. Overby will bring the blessings of the Lord with him.

....The Conference of Christian Workers, composed of eminent representatives of many denominations, was held at Rev. A. C. Dixon's Hanson Place church, Brooklyn, last week. An interesting program of topics was discussed, Rev. E. M. Poteat being one of the topic leaders. Like most interdenominational affairs, the conference will not be heard from till it meets again.

....A meeting held with Corinth church, near Elizabeth City, resulted in eighteen accessions to the church. Others are expected to follow. Bro. Scarborough, of Murfreesboro, helped until Friday evening, and Dr. Blackwell came on Saturday. These brethren preached the old gospel in the power and demonstration of the Spirit.

....It seems that American newspapers are making more capital of the Japan and China war than are the Japanese and Chinese. A personal letter from Bro. Bostick, written Aug. 15th, was received last week, but it contained no mention of war or trouble. Chefoo, China, Bro. Bostick's postoffice, has been taken by the Japanese, the papers say.

....Pastor W. P. Jordan sends the following good news: On the second Sunday in September, 1894, we commenced a meeting of days with the church at Eureka, in Gates county, N. C. Brethren Josiah Elliott, Josephus Tynch, and Bro. Howell, from Norfolk, did the preaching for us. Ten were added to the church by baptism as a result of the meeting. From the fifth Sunday in September to the first Sunday in October we held a meeting with the church at Rocky-hock, in Chowan county. Bro. W. B. Waff did the preaching for us to the delight of all who heard him. On the last day of the meeting the pastor had the pleasure of baptizing twenty-five as the result of the meeting.

....Rev. A. L. Stough has resigned care of Kinston Baptist church to take effect end of the year.

....The *North Carolina Teacher* for September is before us. It is replete with contributions of value and interest. Among others, Prof. Holt's vigorous treatment of the "Relation of Preparatory Schools to Colleges," and the series of prize contest poems on the white oak, which Editor Harrell says is the State tree, are particularly interesting.

....We are grateful to Rev. J. M. McManaway of Louisiana, Mo., for an invitation to be present at the meeting of the General Association of Missouri Baptists at Louisiana. He writes: "The work that is now being done in North Carolina for Christian Education will have to be done in all the States. Its principles are universal. You have done pioneer work bravely."

....Wm. H Holleman, for half a century looked upon as a leading citizen of Wake county, an upright man and discreet counsellor, a Christian worthy of the name, died in Raleigh the 13th. Bro. Holleman was eighty-three years of age, throughout which he wore the white flower of a blameless life. His funeral was preached from the First Baptist church at Raleigh the afternoon of the 15th.

....Rev. N. S. Jones, of Salisbury, spent last week aiding Pastor Royall in a series of meetings at Mt. Vernon Springs, Wake county, where he is well remembered as a former pastor. Bro. Jones is, as ever, wrapped up in the work at Salisbury. It is a hard field, but we have a foothold there now, thanks to Bro. Jones' prayerful persistency. Sixty persons have joined our Salisbury forces within the past year.

....It was a pleasure to read the following in the *Durham Globe* the 10th: "Rev. Jesse Howell, the oldest Baptist minister in the State, will preach Saturday and Sunday morning at Yates church and Sunday evening at Hopkins Grove." Three sermons in two days is about as much as a man in his prime is equal to. Our readers will recall that Bro. Howell was seriously ill last winter, and everyone wishes him many more years.

....The Latin and Greek texts collected by the late Prof. J. C. Maske have been donated to Wake Forest College by his executor, Mr. W. A. Williams. They will be known as the "J. C. Maske collection of ancient classics," and are for a memorial of his scholarly instincts and loyalty to Wake Forest College. The collection numbers about three hundred at present, and it is earnestly hoped that the lamented professor's friends, schoolmates and pupils will make such additions as they can.

....Bro. R. W. Haywood, whom the executive committee has chosen to assist the chairs of Latin and Greek until the vacancy caused by the death of Prof. Maske is filled, was the honor man in the late graduating class; and his average mark has never been excelled at Wake Forest. Throughout his course Bro. Haywood worked conscientiously and steadily, and it became a proverb that he would lead any class he entered. As editor of the *Student* he manifested an acquaintance with general affairs that is unusual for a valedictorian. He is a student and a writer in whom there is promise of much development.

....In a private letter from China, Bro. W. D. King writes: "The war with Japan is on. We get word from the coast once a week and hear of naval engagements and sinking of ships and loss of lives. It is saddening to learn of the destruction of human life. It is remarkable how little the people of the nation concern themselves in such matters. I will guarantee that not a hundred persons in all this great city (Chefoo, we think,) even know that China is at war. It is a matter that concerns the Emperor and his troops. The people have nothing to do with it unless it be to rebel if too heavy taxes are called for. The only effect the war is likely to have upon us is to delay our mails."—*Christian Index, Oct.* 11.

FROM OUR TRAVELLING AGENT.

THE EASTERN ASSOCIATION

met last week with the church at Lisbon, in Sampson county. At least, a few brethren got there, but had to hurry away in order not to be shut in by the overflow of two rivers which surrounded the church. The representatives, however, of the large number of churches in this Association were not able to get there at all. This was a great disappointment to us all. The community around Lisbon church is one of the finest in the State. It had been many years since the people here had had an opportunity of entertaining the Association, and they were looking forward with much pleasure to this meeting.

In the absence of Bro. Stuart, who for many years has been Moderator, Bro. Swaim of Wilmington was elected Moderator by the few brethren present.

Bro. A. P. Herring was made Clerk, in the absence of Bro. Blackburn, who did not reach the Association till just before its adjournment.

The business, which was of so much importance, was principally referred to the Executive Committee to do as best it could in carrying on the work for another year. And while we can hardly hope for as good results as if the brethren had met and discussed the work, yet we hope much good work may be done by the churches during the year.

No one was more disappointed than the RECORDER representative. However, he will try, by visiting as many of the churches as possible, to redeem as far as he may the fine opportunity he lost in not meeting the brethren at the Association. Meanwhile let those who can send the money direct to Raleigh.

We shall remember with much pleasure the kindness of Bro. A. M. Herring, who did so much to make us comfortable while at his home.

J. C. C.

Great Work at Durham.

Dear Bro. Bailey:—For two weeks our church has been enjoying a most gracious season of revival. In many respects it has been the greatest meeting I have ever known. The Holy Spirit has manifested his presence and power more plainly and powerfully than it has ever been my privilege to see. With scarcely an exception, every member of this church, not kept away by sickness, has been blessed and the whole church wonderfully revived. All are happy in the Lord, and I believe have resolved to serve God as they have never done before.

Deep conviction has prevailed among the unconverted, and we hope a great many have been saved. It is believed there have been a hundred and fifty conversions, and probably more. Some of these have been notable conversions, because of the means which led them to Christ or their remarkable experience or because they were considered difficult and unhopeful cases. The whole town seemed to be more or less under the influence of the meeting. Many Christians of other churches worked and prayed with us and shared in the blessing. The crowds were overwhelming. Our church was often filled and packed long before services began, and many every night were unable to get in. Several times hundreds had to go away because there was not standing room in the house. In all the meetings perfect quiet but great solemnity prevailed, and it was plain to see that the deep conviction which prevailed was produced by the Spirit and the truth.

Bro. J. L. White, of Asheville, my predecessor, did the preaching and conducted the meeting.

I can say with perfect sincerity I have never heard more attractive and effective preaching in any revival I have ever attended. I know enough about his work when pastor here in Durham and I have heard enough about his usefulness as pastor in Asheville to assure me that he is exceptionally gifted as a pastor. But as an evangelist, it seems to me, in some important particulars he is more gifted and more effective than any evangelist I have ever heard. He believes in and relies upon prayer. He honors the Holy Ghost. He preaches and emphasizes all of the important truths and doctrines relating to salvation, which I fear are sometimes ignored because they are not popular. He is remarkably happy and effective in the use of incidents and illustrations, but always makes them serve the purpose of impressing some truth rather than simply to entertain and please. In the conduct of the meeting he is wise and discreet, and displays most excellent judgment and tact. It was a joy and sweet feast to this church and many other friends in Durham to have him with us and hear him preach, for he won a large place in the hearts of all while pastor of the church, and I am sure will now have a larger place than before. To me it was a privilege and pleasure I shall never forget to have him with me, for in so short a time I learned to love him very dearly as a noble hearted and earnest fellow-laborer in the Master's service. We all feel very grateful to God from whom this great blessing has come to us, and I feel confident that my noble church with a large addition to its working force and increased spirituality and prayerfulness will do greater things than ever before in building up the Lord's kingdom.

Your brother in Christ,

W. C. TYREE

Durham, N. C., Oct. 13, 1894.

Seminary Letter.

Dear Recorder:—The North Carolina boys, and especially the new ones, were glad to welcome the RECORDER this week. It came as a letter from home telling of those we love. We are glad we are here, and especially glad to find the Wake Forest boys with such a good record.

There are twelve North Carolina men here, among whom are brethren Cullum, Millard and Blalock who will finish their course this year.

The Seminary opened Monday with 179. Dr. Broadus gave the boys some wholesome advice about their work, health and success in general in his opening speech Monday morning. On Monday night Dr. Sampey delivered the introductory address at Walnut Street Baptist church. His theme was Christ in the Old Testament. It was instructive and entertaining.

There are now 215 students here, and still they come. All of the professors are well and hopeful of a good year for the Seminary. The students are of a high order and most of them are well prepared. There are men here from all quarters, England, Canada, Japan, Syria, Persia, Sweden, and all parts of the United States.

We hope to have a pleasant and profitable year. There is a great opportunity here for work and improvement. There are numbers of young men in North Carolina who ought to come here, and it is not too late for them to come this year. Brethren Sledge and Reddish are here, we three. We hope to see others come. We are all well and hard at work.

Very truly,

J. D. ROBERTSON.

Louisville, Ky., Oct. 6, 1894.

From Mount Airy.

Dear Bro. Bailey:—Our church and community have realized a very great loss in the deaths of Sister Galloway and Bro. R. T. Nutt. Their places cannot be filled. We miss them so much at their homes.

I have held several interesting meetings this fall. Quite a number have been added to the church by baptism, and others will follow. I have several other engagements to fill yet this fall.

I closed my year's work at Pinnacle Station (Shiloh church) last Sunday. Sunday evening I baptized several. Among the number was Lawyer Phillips, one of the best men of Stokes county. He did us great service in the Legislature a few years ago, and has been a great help to the people of this county. He comes into the church as an active helper in the Lord's work, and we feel that he will be a great blessing to the church.

When I took charge of Shiloh church, one year ago, quite a debt was hanging over the church. Sunday evening the treasurer informed me that my salary was all paid, and all the other debts arranged, and that I was unanimously called to serve the church as long as I thought it best for the cause.

The work from what I can see and learn in this part of the State is encouraging, and all the churches are moving forward, and notwithstanding the hard times our collections have been good.

Yours in Christ,

C. C. HAYMORE.

Mount Airy, N. C., Oct. 10, 1894.

Notes From Watauga County.

Editor Recorder:—After an absence of a year and a half I have been privileged to visit my old home, Boone. Not many changes have taken place. Some of the Lord's people have passed over the river, and have left sad vacancies in hearts, homes and the church—vacancies that will be hard to fill. I spent last fifth Sunday there, and tried to preach Sunday and Sunday night. The people seemed spiritually cold. They have not had much preaching this year by any denomination. Bro. J. L. Sherwood was called to succeed Bro. E. F. Jones as pastor of the Baptist church, but he has not been able to serve them regularly. Two strong churches, Three Forks and Brushy Fork, are on either side of Boone, neither more than three or four miles distant, and these and the Boone church might unite on some pastor, locating him in Boone and letting him preach twice a month there and once at the others. I wish the brethren would think about it. A revival of religion is much needed, and may the Lord early give them a refreshing from his presence.

I met Bro. J. G. Pulliam, late of California. He is stopping with his father in law, Bro. Robert Shearer, who has just given Bro. Pulliam a farm in Watauga county worth several thousand dollars, but he does not purpose making his home in Watauga. He is thinking he may locate in or near Asheville. He will attend the approaching session of the Western Convention. Bro. Pulliam is off in Ashe and Alleghany Association for a week or two in meetings.

Bro. David Greene is succeeding well as pastor of Flat Top church, near Blowing Rock. The church enjoyed a gracious revival last year, which gave it more spiritual life. I feel much solicitude for Flat Top, having served it myself nearly six years, and because it is the only Baptist church close to the famous Blowing Rock summer resort.

Brethren J. L. Sherwood and J. F. Davis are doing pastoral work both in Watauga, and Johnson county, Tenn.

The Three Forks Union met at Cool Spring church, near Boone, and notwithstanding the rainy weather the meeting seemed to be well attended, judging from the number of brethren who passed through town going to and from. The Three Forks Association, I learn, has not forsaken all the other objects of the denomination for the sake of Foreign Missions on the "Gospel Mission plan."

The churches and associations that have agreed to support the independent missionaries ought not to be expected to help largely in the other objects of our Convention, as near and dear as they are to their hearts, because they have promised to stand by those brethren, and they must not be allowed to starve in a foreign land. I am of the opinion the Three Forks Association did the past year for Foreign Missions more than for all objects in any previous year. Let there be no unpleasant insinuations against those working on the new plan, "for we be brethren."

Boone is a small village nestled among the mountains, but it offers three candidates this year to the people, two for the judgeship and one for solicitor.

Since returning home I have learned that Bro. W. R. Bradshaw aided Bro. Crown in a meeting with Globe church last week. Bro. Crown has been sick, but I hope he is well ere this.

Bro. C. C. Pool is conducting a meeting with Blair's Fork church this week. Bro. J. M. Shaver will help him.

I. W. THOMAS.

Hibriten, N. C., Oct. 8, 1894.

Invitation to the Convention

Dear Recorder:—The churches of Charlotte would be delighted to offer free entertainment to all who may be pleased to attend the Convention, but like the conies of the Bible, we are "a feeble folk," and shall be obliged to extend an invitation only to those who are delegates to the Convention, to the Women's Missionary Society and the Convention of Young People's Societies, if such convention shall be held. We will at an early day ascertain the rates our hotels and boarding houses will charge such as may wish to pay their own way, and publish them. It is a matter of the first importance that we shall know beforehand who are coming, and we therefore urge all who expect to attend to notify the pastors, T. H. Pritchard or L. R. Pruitt.

Charlotte, N. C., Oct. 15, 1894.

To the Yeopim Union Meeting.

Dear Brethren:—The last Union Meeting was very thinly attended because of inclement weather, and funds are very much needed to pay off our missionaries and for the Baptist house of worship in Hyde county. This, therefore, is to request all churches in said Union who have funds in hand for State Missions, or the Baptist church in Hyde, to send the same to me and due acknowledgement will be made.

J. T. WAFF, Treas.

To the Pastors of the Baptist Churches of North Carolina.

Dear Brethren:—We see in every issue of the *Foreign Mission Journal*, and also in other religious newspapers, appeals for means to liquidate the great debt incurred by the Foreign Mission Board in sending out missionaries and supporting them on the fields. As we read these appeals our hearts are made sad, for we know that the existence of this debt means the postponement of reinforcements which are so necessary to the success of the work. Brethren, is it not possible that your churches can do more in the future for the cause of missions than they have done in the past! We know that many have been faithful in giving to missions; but more must be done if we would hold our own.

The missionary on the field realizes, as the people at home cannot, the need of a sufficient number of workers at each station to carry on the work successfully. Hence we are impressed to make this most urgent appeal to you, to do all in your power to arouse your people to make an effort to cancel this debt at once. We are confident that if this matter can be rightly brought before the Lord's people that they will not let this debt stand for one month longer. You can present it to them as no one else can. A number have applied to our Board to be sent to foreign fields. God has called them to go, and the work needs them; but how can they go except they be sent! Brethren, it is here that this matter rests largely with you. Can not each pastor in the State so rouse his church that they will get to work to help pay off the debt, raise funds to send out new missionaries, and support a missionary on the field! Some churches are not able to do the last, i. e., support a missionary on the field, but may not two or more such churches unite in supporting a missionary; while many wealthy churches can each support one, two, or more missionaries. God promises to bless his people under certain conditions. What are those conditions? "Bring ye the whole tithe into the store-house, and prove me now therewith, saith the Lord of Host, if I will not pour you out a blessing that there shall not be room enough to receive it." Such a blessing as God has promises, you need in the home, and we need on the foreign field. But the only way to get it is to bring "the whole tithe into the store-house" of the Lord.

Dare we withhold from the Lord his own! Brethren, we beseech you to give this matter earnest prayer, and act upon it at once. We cannot afford to go backward. It is impossible to stand still.

Yours in the work,

CHINKIANG BAPTIST MISSION

Chinkiang, China, Aug. 28, 1894.

Resolution of Appreciation.

PLEASANT HILL BAPTIST CHURCH,
CLYDE, N. C., Sept. 22 1894.

By order of the church the undersigned committee submit the following:

WHEREAS, It has pleased God in His inscrutable wisdom to call Bro. E. E. Blount from the labors of our church.

In behalf of the church we extend to Bro. Blount our prayerful thanks for his faithful service as pastor, his sympathy for the sick and afflicted, his deportment as a citizen, neighbor and husband, his earnest efforts for the cause of Christ. He has carried his flock to the Great Shepherd and ask his blessings upon them. We say, "Well done thou good and faithful servant." But should God in his infinite wisdom call our brother to his labors again, our loss will be the gain of another church equally as worthy.

Our church has lost a noble brother and sister whose lives have been fully consecrated to every interest and upbuilding of our church and good of the community, and we further extend to our beloved, retiring pastor and his estimable wife, our most heartfelt thanks for their earnest labors.

Resolved, That a copy of the above be furnished Bro. Blount, one placed upon the minutes of our church and a copy be furnished the *W. N. C. Baptist* for publication.

R. F. HILL,
S. B. YODER,
M. P. HAYNES,
Committee.

Read to the church Sept. 22, 1894, and adopted by a rising vote.

J. L. MORGAN, C. C.

Jean Paul, in his autobiography, describes his first communion: "I thus left the altar with a clear, blue, infinite heaven in my heart. This heaven revealed itself to me by an unlimited, stainless, tender love, which I now felt for all mankind." It is, indeed, such a love that is given to those who keep near to God. A love that includes all mankind, and the sequel will be found in those lines of Coleridge:

He liveth best, who loveth best
All things both great and small,
For the dear God who loveth us
Has made and loveth all.

—*Selected.*

An Offer of $200 in Gold.

Possibly no book of its character of recent years has sold so rapidly as "Talks to Children about Jesus." Agents often sell from ten to fifteen copies a day. A new set of plates, with many beautiful illustrations has just been made for this book, yet it is sold at a remarkably low price. The publishers, R. H. Woodward Company of Baltimore, Md., are now offering most liberal terms and premiums for securing subscribers. Any one securing two hundred subscribers before the Christmas Holidays will get $200 in gold. Freight will be paid on books, and credit given. A canvassing book sent postpaid for thirty five cents. Write at once to the publishers for canvassing book and further information. R. H. Woodward Company also publish a number of other popular books.

Good-by.

Dear Bro. Bailey:—Will you allow me space to say good-by!

Dear brethren, sisters and children: You have done many kind things for us; said many kind things to us and about us. We are glad to return to our work, and we go feeling that many hearts accompany us and many prayers will follow us.

You send us back greatly refreshed and strengthened in heart, mind and body. We leave home October 15 with six new missionaries—Miss Lottie Price, Asheville, N. C.; Miss Willie Kelly, Marion, Ala.; Miss Julia Mackenzie, Owensboro, Ky.; Rev. Nathan Maynard and wife, Covington, Tenn., and Rev. W. W. Lawton, Estill, S. C. We will hold farewell meetings in Atlanta, Chattanooga, Nashville and Louisville, and sail from Tacoma, Washington on steamship "Tacoma" October 30. You will pray for us as we go. 2 Cor. 13:11, 14.

MR AND MRS. R. T. BRYAN,
and children, Katie, Lulu, Eliza & Robert.
Kenansville, Duplin county, N. C.

Missionary Day Observed

Dear Bro. Bailey:—Our school observed Missionary Day Friday night, October 5th, using mostly the program prepared by the Sunday-school Board of our Southern Baptist Convention, and raised the sum of $32.18 for missions and had a pleasant and profitable time, and we commend the observance of this day to the schools of the State. I never saw children work more willingly, and think it just the thing to train and develop our Sunday-school scholars in the duty of giving to missions, something our older people have never learned, and a missionary collection usually causes long faces.

It seems to me that a similar idea might be introduced in our schools for State Missions and so train our children in giving to all the objects of our Convention. When the children are thus properly trained the future of our churches will be assured, as the lessons taught and principles instilled thus early in life will bear fruit in mature years to the glory of God and the advancement of his cause.

Our church and mission work is growing steadily under Bro. Thomas' leadership and we hope to hold the Baptist fort and steadily go forward. A meeting at our mission school last week produced some spiritual results, and we trust its influence may extend to the up-town church.

The RECORDER grows better as it gets older. May it live long and get still better as the years go by.

Yours fraternally.

GEO. W. WHITE,
Supt. M. S.

Greensboro, N. C., Oct. 8, 1894.

No lamp is good without its own chimney.

The "Index to Chimneys" tells what chimney is made for every lamp or burner in use.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

October.

Atlantic—Tuesday, Oct 16-16, with Antioch church, Pitt county.
Cedar Creek—Wednesday, Oct 17-19, with Shiloh church.
Montgomery—Thursday, Oct 18-20, with Mt Gilead church.
Mecklenburg and Cabarrus—Thursday, October 18-20, with Arlington church.
Mt Zion—Tuesday, Oct 23-25, with Mt Moriah church, Orange county.
South River—Wednesday, Oct 24-26, with Mt Elam church.
Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.
Pee Dee—Thursday, Oct 25-27, with the church at Wadesboro.
South Fork—Thursday, Oct 25-27, with Maiden church.
West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.
Raleigh—Thursday, Nov 1-6, with Cary church.
Little River—Thursday, Nov 1-3, with Hester's Creek church, 16 miles south of Apex, Harnett co.
Brunswick—Friday, Nov 2, 3, with Long Creek ch.
Bladen—Thursday, Nov 8-10, with Gilead ch.
Union—Thursday, Nov 8-10, with Hopewell ch.
Robeson—Tuesday, Nov 13, 14, 15, with Ashpole church.
Columbus—Thursday, Nov 15-17, with Lemon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Carolina—Thursday, Oct 11-13, with [illegible] Creek church.
Transylvania, Little River, Thursday, Oct 18-20.
Liberty and Ducktown, Thursday before the 1st Sunday in October, at Union, 12 miles west of Murphy.
Western Convention, Oct 24-27, with Clyde ch.

I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have the needed correction. C. DURHAM, Cor. Sec.

Raleigh, June 22, 1894.

Ulster Coal for Fuel and Steam.

ANTHRACITE, Semi Anthracite, Bituminous and Semi-Bituminous, all sizes, for Stoves, Grates, Furnaces, Foundries, Factories, Engines, &c. All kinds of Coal and Coke shipped direct from mines to any railroad depot, by the car load or ship load at mines' lowest prices.

JONES & POWELL,
Miners' Agents, Raleigh, N. C.

[CONTINUED FROM THE FIRST PAGE.]

touch. Then when the desire to excel rather than shine has been lost in the struggle to save others will we shine as the stars forever and ever, for God has declared it. Then instead of excelling by shining we will shine by excelling.

Another essential, by a great deal an important one, is personal application of the lesson. For ten years I have tried to teach, and week after week the greatest blessing I get is as I cull the strong every day points and apply personally to scholars and self. No lesson is well taught unless some lesson has be focussed on the heart and brain of those who sit before us.

Teachers of North Carolina, do we feel the weight of responsibility resting on us to give the pure, unadulterated bread of life to those in our classes, when so much scepticism, infidelity, atheism and men's opinions are taught for the Word of God. If ever in the history of the world the pure Word was needed, now is the hour. The perilous times are upon us, and how can we fight and lead others on to the battle for our God unless armed by the sword of the Word. Teachers, soldiers of the living God, arm yourselves and gird yourselves in the whole armor, and then, having done this, stand for God and right!

The lesson text is essential, and the applications of its truths doubly so, for out of it comes the issues of life.

While as Baptists we deal strictly in essentials and consider not the non-essentials, as not existing in God's Word, let me press this truth, know the Word, know your scholars personally, their joys and their sorrows, their individual needs, and give truths suited to help and cheer them in the struggle to become better men and women for Christ.

Can I afford to leave out another essential, magnetism, study it, invite it, for the great Magnet drew men unto Himself, and if we would be like Him we will draw men also. If in our teaching and contact with men we be lost in Christ, then men will see the Christ in us and we will draw in our lives and examples. While on earth Christ had the companionship of mortal men and longed for sympathy, even as we do. Let us give words of cheer to those we are trying to take with us to the eternal city of our God, and as we desire appreciation and love in our work, give in unstinted measure to those who need it the word of praise, the smile of encouragement give freely.

The essentials of good teaching can only be learned by lives fraught with experience and sacrifice. Discouragements will come, and often weary and fainting by the way we will desire to give it all up to somebody who can do it better than I. How we long for appreciation sometimes in our hours of despondency and we are tempted to turn away thinking our work all a failure. But thanks to His unspeakable gift, He has promised to be with us, and although not always on delectable mountains of rejoicing viewing the landscape o'er. Away down in the valley toiling we see no success, the shadows gather, the clouds lower. Hear Him declare, Be thou faithful unto death and I will give thee a crown of life. The river of our God is just before, loved ones are waiting to bid us welcome, the song of the white throng comes floating across. Jesus says, Yet a little while and I will come again. Brother, sister in the work of our Master, can we afford to do less for Him? Nay, God help us to be more faithful, more consecrated, and soon we will cross over bringing our sheaves with us to lay them down at the feet of Him "who hath redeemed us and bought us with his own precious blood."

People with hair that is continually falling out, or those that are bald, can stop the falling, and get a good growth of hair by using Hall's Hair Renewer.

The Intermediate State.

Dear Recorder:—I find in your paper of August 29, 1894, an article written by Bro. A. B. Ervin upon Hades, Tartarus and Paradise, or the Intermediate State of the Soul. I am a reader of the RECORDER, a member of the Missionary Baptist Church, and I hope a Christian. I feel a deep interest in the truth and its transmission to all the truth hungry in Christ. I consider it my duty, likewise the duty of every Christian, to carefully examine, investigate and test all principles of faith set forth as doctrines of the church.

Finding this article as I do, unaccompanied by comment or criticism, I take it for granted that it voices the sentiments of the leading exponents of our faith. Being cautioned and advised by God in his divine revelation to hold fast to that only which is true, therefore I hope Bro. Ervin, or some one of the many contributors to the RECORDER, will reconcile this statement relative to the intermediate state of the soul in the article referred to above, with what Peter said in his memorable sermon on that day when Pentecost had fully come and he was fully under the influence of divine inspiration. According to the statement now under consideration that "hades is the place the departed spirits of wicked men are cast into," then Christ was a wicked man, for Peter says in Acts 2:27 hades was the place from which Christ was resurrected. Therefore he rested during his intermediate state between his death and his resurrection in hades.

Next, there seems to be something mysterious about the word paradise. Bro. Ervin says it is the home of the righteous during their intermediate state. He bases his conclusions upon Christ's answer to the thief on the cross, "to day shalt thou be with me in paradise." Now, this question seems to come up, Did Christ go to the place he calls paradise, or heaven, or the throne of God that day? Bro. Ervin says yes. John in his gospel, 20:17, says no, for he had not yet, on the third day, ascended to the Father. Now, another question, Who is right, Ervin or John? This occurred on the third day after his crucifixion, and let me say, If he had not yet ascended, where was he? Peter agrees with John that he was not in paradise, but disagrees with Bro. Ervin and says he was in hades, that unseen state of darkness—yea death. See Job 17:13

An intelligent and lucid explanation of these seemingly inconsistent statements of Bro. Ervin will be highly relished as meat in due season to me, and I trust to many others of the household of faith. There must be something yet to learn about the word paradise, that is, as to its true meaning when used by Christ in addressing the thief. The origin of the word is neither Greek nor Hebrew, but Arabic. Its legitimate definition is a garden in the sense of felicity and delight. Now what makes and guarantees a more refined state of felicity and delight than one in which all possibility of harm and evil is excluded, representing a place, symbolically, where the wicked cease from troubling and the weary are at rest. That place is called death. See Job 3:17–19; also 22. The 18th reads, "There the prisoners rest together; they hear not the voice of the oppressor." 19th, "The small and great are there; and the servant is free from his master." 22d, "Which rejoice exceedingly, and are glad when they can find the grave." This agrees with Peter, Acts 2:27, grave being from hades, hades from sheol, the unseen state.

JOHN H. TILLOTSON.

Slate, N. C., Sept. 20, 1894.

Constipation and *sick headache* positively cured by Japanese Liver Pellets: 50 pills 25 cents. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

The Scuppernong Union at Roper.

Dear Recorder:—This Union met at Roper, an enterprising town on the Norfolk & Southern railroad, September 28 and 29th.

Saturday at 11 o'clock, after a few minutes devotional exercises, the Union reorganized, electing J. W. Bryan, of Plymouth, Moderator, and Mr. Rudder, of Roper, Secretary.

The following question for discussion was then proposed: Does the success of the Lord's cause depend on numbers? A very lively discussion by E Ludford, Bro. Ferrell and the writer.

Committees were then appointed.

Then Union then adjourned and met again at 2 o'clock p. m., and after hearing reports of committees and some very appropriate remarks on the success of the Union, adjourned to meet at 8 p. m.

At 8 p. m the Union took up the proposed question: The relation of pastor to members and members to pastor. Bros. J. W. Bryan, E Ludford, Rev. Mr. Merritt, of the M E church, and the writer took part in the discussion, which was truly interesting.

We then adjourned and met in Sunday-school mass meeting at 9 o'clock Sunday morning. Several short and lively talks were made by J. W. Bryan, E Ludford, Capt. Williams, Bro. Wence and the writer, after which good reports were heard from the several churches, viz: Sound Side, Roper, Mt. Pleasant and Plymouth.

The hour had arrived for the 11 o'clock sermon. Just at this time we noticed that the equinoctial storm had cleared away and we found ourselves in a crowded house, for all Israel had turned out. All the denominations of the town met us under the Baptist roof. Oh! for that spirit of cordiality in every place. The writer did the best he could for them from the 7th chapter of Judges.

Immediately after the sermon the unfinished business was taken up and finished as far as possible.

The Union then adjourned to meet at Mt. Pleasant Saturday before the fifth Sunday in December.

Brethren of Scuppernong Union, attention! This Union is composed of ten churches, located in Washington, Tyrrell and Dare, but only four of them came up to the help of the Lord at Roper.

What was the matter with Columbia, Creswell, Mt. Zion, South Shore, Gum Neck and Roanoke Island? Yes, I know we met in the storm and on the day the Democratic primaries were being held. Is it not a fact that a great many of the Israel of God went through the rain to these Democratic meetings instead of coming to the Union? Which is more important, the work of the Lord or the work of parties?

Let us make a grand rally at Mt. Pleasant in December. We have some very important work to do.

Cordially yours,

BLAKELY H. MATTHEWS.

Plymouth, October 3, 1894.

Juvenile Temperance Society.

Dear Editor:—It was my privilege to be at the juvenile temperance society the last Monday night in September, which is composed of children, with a good Baptist sister, Mrs. W. W. Hill, the mother of Rev. T. B. Hill of Wake Forest, at the head. Would to God that we had more good Baptist sisters that would take a part in this good work of training the young minds for good, for the Scripture saith, "Remember thy Creator in the days of thy youth." Train up a child in the way he should go, and when he is old he will not depart from it.

The society gave a very interesting entertainment that night, after which I made a few remarks. The society raised funds for the children to take a trip to Buffalo Lithia Springs, where they had a nice time, so I learned.

Let us all pray God's blessings upon the temperance cause at Virgilina.

J. T. RIDDICK

Bethel Hill, N. C, Sept. 10, 1894.

"Why, mama, you've got a gray hair in your bang!" "Yes, dear, that came because you were so naughty yesterday." "O mama, what a naughty little girl you must have been to grandma. All her hairs are gray."—*Ex.*

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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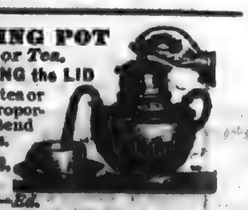
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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 52 a m	9 27 p m	
Ar Rocky Mount.	1 02 a m	10 20 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount.	1 02 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	2 58 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 25 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 39 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 00 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 33 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m
	No 72. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 08 p m	11 15 p m
Arrive Tarboro	2 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount.	2 13 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 58 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m. Spring Hope 5.20 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with North-ern and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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Notes of Travel.

Dear Bro. Bailey:—I have many times intended to write to you, but have hitherto neglected it. One cause of this neglect or failure to write is that in January, 1893, I was the victim of a fourth attack of la grippe, and was very sick—near death. Since then I have not enjoyed my usual vigor, mental nor physical, though I am improving.

Mrs. Solomon and I returned a week ago from our vacation, which we very much enjoyed. Passing through Louisville and Cincinnati, we went to Warren, Ohio, to visit our daughter, with whom we spent several weeks. Our visit there was very pleasant.

From Warren we visited Sharon, Pa., where I was pastor of the First Baptist church 1875—1880, and spent a week among the dear friends there, receiving every possible manifestation of Christian love. They occupy a fine new house, costing them about $50,000. Sharon has a population of about 12,000. Our stay of a week was all too short to gratify our own or the desires of our beloved friends. But we could not remain longer with propriety.

Leaving Sharon and stopping again in Warren for a few days, we boarded a train on the Chicago and Erie road and went to Huntington, Ind., where I was pastor two and a half years, but had to leave on account of the failure of Mrs. Solomon's health. Here, too, our reception and treatment were all that could be required. I preached once to my former charge in Huntington. This town is about the size of Warren, O. It is overdone with religious denominations. Besides the Catholics, there are two Baptist churches, one Methodist, one Evangelical, one Lutheran, one Episcopal, one Presbyterian, one Campbelite, one German Reformed, one Church of God, and one Dunkard or German Baptist, who are now building a fine house of worship. Huntington is a stirring business town. It has six fine public school buildings with forty-two teachers in them. The Romanists have a large school besides, and have charge of about, if not entirely all the saloons in the town, of which there is likewise a very large oversupply.

After a stay of five days in Huntington, we left for Chicago, which we reached in about five hours, and were met at the Dearborn station by our two sons and the wife and son of our oldest boy, all of whom now reside in Chicago. I have often visited Chicago and spent a great deal of time there. But it has not ceased to be a city of wonders as well as of winds. We visited the grounds of the late World's Fair, and although the torch had made it comparatively a desolation, still there is much remaining of interest to those who did not attend the Fair. There were some ten or twelve of the buildings remaining, among them the Fine Art building, now the Field Museum—quite a number of pieces of statuary, among them the gilded statue of the Republic, with some of the gold leaf off, I suppose by the intensity of the heat produced by the burning of some of the adjacent buildings. The most interesting object, to me at least, which we visited was the Masonic Temple. When I was in Chicago before, this building had the lower story up. Now it is 302 feet high—twenty-one stories. It has sixteen elevators run by hydraulic pressure, at the rate of 9 miles an hour between floors. During a theatrical performance in the dome or upper story sometime since, when there were said to be five hundred persons on the upper floor, an alarm of fire was raised, and in four minutes every person was down and on the street without injury to a single person. This is said to be the highest building in the world, and from its upper story you can see into five States besides looking over a large portion of Lake Erie. It has eighty-eight miles of telegraph wire connected with it. What cannot human ingenuity accomplish!

Leaving Chicago on the E. I. Railway, we came through Evansville, Ind., to Robard, Ky., in about twelve hours' ride and three hours' waiting to visit our other daughter and family, and spent a delightful week with them. Thence we came home, after two months of delightful vacation, much improved in health, and ready for work.

The Sunday I was in Chicago, I heard a good sermon from Rev. Mr. Wheeler of the Fourth Baptist church, Ashland ave. and West Monroe street, from the words of Paul, "Wherefore, O king, I was not disobedient unto the heavenly vision." His theme was "Christian Fidelity."

On Monday morning I attended the conference of the Baptist pastors, and enjoyed it much. There were about forty-five, I think, present, among them the renowned Dr. Harper, President of the Chicago University. I did not make his acquaintance. Of course, Dr. P. S. Henson was there and made a few remarks characteristic of himself—full of wit and wisdom.

J. B. Solomon.

Hawesville, Ky.

Rheumatism, Neuralgia, headache and pains of every kind instantly relieved by Johnson's Magnetic Oil. Sold by John Y. MacRae, Raleigh, N. C.

Union Meeting.

Union meeting met at Providence Baptist church Saturday before the fifth Sunday in this month, but owing to inclemency of the weather very few gathered on that day. Nevertheless some were there and the Lord's spirit was with them and blessed the meeting. It continued to rain all the morning while we were coming in, consequently no service before noon. After partaking of dinner, Bro. J. A. Beam being on hand religious service was conducted by him which was profitable to all. Organization was formed by electing Rev. J. A. Beam, President, and J. W. Downey Secretary. There being no delegates from other churches no Treasurer was elected.

Having no program the questions were taken up as thought of. First, What shall be the object of the Union meeting? The brethren appointed to speak were not present, whereupon remarks were made by brethren E. S. Pearce, James Walker, W. I. Duncan, and Rev. J. A. Beam. They discussed it from most all the different standpoints and made it very interesting.

After singing "Cross and Crown" the next question was discussed, What is the difference in being under the law and grace? After remarks by brethren J. W. Downey, E. S. Pearce, H. Long and Rev. J. A. Beam exercises were closed after singing "Praise God from whom all blessings flow," to meet at 9:30 o'clock Sunday morning.

September 30, Sunday morning, exercises commenced by singing "Stand up for Jesus." After prayer by Bro. Pearce the Sunday-school mass meeting was opened, which was discussed by brethren Thomas Street, Rev. J. A. Beam, Rev. H. F. Williams, Rev. J. J. Landale, James Walker and E. S. Pearce from every different standpoint. We wish so much that those who do not attend Sunday-school, especially church members, could have been in it and heard the invigorating speeches that were made.

On motion, in the absence of Bro. J. S. Hardaway, Bro. H. T. Williams was called upon to preach. After singing "Jesus lover of my soul," Bro. Williams preached a most excellent sermon on the subject of duty to man—(1) love God supremely, (2) love self as we ought to, (3) love our neighbor as ourselves. After singing "O, for a closer walk with God" and prayer by Bro. Downey, exercises closed with Sunday-school exercises.

On motion, Union meeting adjourned. It was a very interesting meeting to all who attended. The great trouble was more preachers were needed. Hope the meetings will continue, and let us who are Sunday-school people the next fifth Sunday in December make it as interesting as possible by attending.

J. A. Beam, Pres.
J. W. Downey, Sec.
Bethel Hill, N. C. Sept. 30, 1894.

Commercial Power Development at Niagara.

Ernest A. Le Sueur, in the *Popular Science Monthly* for September writes of the power of the Niagara Falls:

The total fall between Lakes Erie and Ontario is 329 feet, and is made up as follows: From Lake Erie to the head of the falls, seventy feet; the falls, 161 feet, and below to Lake Ontario, ninety-eight feet. Consequently, the total power running to waste is more than double the five million horse power on the falls. An idea of the proportion that this total bears to what may be called the world's consumption of power may be had from the fact that it is computed to be equal to the total of all the steam-generated power in the world.

The geographical situation of the falls with respect to nearness to the present great power consuming centers is, as hinted above, not quite all that could be desired; but there are nevertheless several cities within reach, electrically speaking, which will use an enormous amount. Buffalo may be said to be next door, and Rochester is within easy reach. In the not too distant future we may expect to see the great electrical manufacturing works in Schenectady operated, as is meet, by electrical power from Niagara.

The power company has, however, made branch track connections between the territory owned by it and three important railway lines which all pass within a few miles of the property. These connections and the good freight rates which have been contracted for in various directions, together with the cheapness of power, will in all likelihood attract to the spot manufactures, besides those which have already undertaken to go there, to an extent that will make it the foremost power consuming center in the world.

A Voluntary Testimonial.

The following was sent us in a personal letter, and is published without the knowledge of the Institute. Unsought testimonials are best.—Editor.

I took the Keeley treatment for tobacco habit nearly three years ago. I recommend it to all who wish to try it. I had been chewing twenty years. I have no desire for it now. A friend of mine had an appetite for strong drink. He took tobacco treatment and it cured both. It costs five dollars, and can be taken at home.

Lego, N. C. C. B. Wilson.

The glory of missions is seen in four things. It is seen in:

1. Their origin. The movement began in paradise, and was reinforced in the great commission on Olivet and the planting of the kingdom of God, which was typified in the stone out from the mountain to fill the whole world.

2. Their motives operating on the Church of God. These are found in the greatness and peril of man. Man is immortal, and to insure a blessed immortality he must be made pure.

3. Their methods. Go, teach, baptize; secure repentance, faith, conversion, and organization into the church. With the living voice goes the Bible.

4. Their triumphs. They made a new East, a new Europe, a new America, and hasten to conquer the remotest nations. The gates of the nations are all open; the head of the Christian column already enters the strong work of paganism. The objections to this movement are frivolous. Evolution finds a new headship in Christ, and paganism objects to the succor of the poor and war on caste. The leveling principle is the glory of the gospel, and the hindrances will ere long be swept from its path.—*Joseph Cook.*

"Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss Fannie E. Heck, Raleigh, N. C.; Secretary, Mrs. J. A. Briggs, Raleigh, N. C.

Subject for October: Colored People.

"The needy shall not always be forgotten." Increased contributions needed to enlarge the work of institutes for instruction of colored ministers.

Study Topics.—The claims of the colored people upon us as Baptists. May not a closer union between the Baptists North and South be secured for the educational and religious interests of the colored people. Rome's effort to secure control of the colored vote.

Colored People.

POPULATION.

"The negro population of the South, numbering not less than seven millions, is a vast field for missionary labors."

WHAT HAS BEEN DONE.

When emancipation came they had been in the United States 255 years. What was their condition? I speak of those in slavery. Physically, they were the best cared-for laborers that the sun ever shone upon.

Since their emancipation, schools have been established by Christians of the North, and by State appropriations of money for educational purposes, and with those who could avail themselves of the advantages of education, there has been marked improvement in their physical appearance, and in their intellectual development.

Education does not make men Christians, but it gives a higher value to a virtuous life. It creates self respect; and with that class of the colored race who have been brought under its influence, I think I am safe in saying this is not an exception to a general rule.

WHAT GOD HAS DONE.

I do not attempt to interpret the mystery of Providence in permitting the cupidity of nations superior in intelligence and power, to bring them to these shores, I only know they came as barbarians; and here, in slavery, they were brought in contact with Christian civilization; that millions of them have become willing subjects of the "Prince of Peace," and that to day they are endowed with the rights of freedom and citizenship.

WHAT MAY BE DONE.

Above all, by the love of Christ, let us not neglect them. They are poor, they are dependent. He who "took upon him the form of a servant and was obedient unto death, even the death of the cross," who died for them as well as for us, has placed them here and laid their responsibility upon us. They are human beings, like ourselves destined to the judgment, and to the rewards and retributions of eternity. Let us do what we can to extend to them the blessings of redemption, and thus glorify Him who "gave his life a ransom for all."—*Rev. William H. McIntosh, D. D.*

Joseph Cook writes: "If the colored populations of the world are to occupy their opportunities, they must develop native leadership. They will immensely outnumber the whites in the tropics; they thrive where the whites perish. There is at present a most impressive lack of able native leadership in the populations of Africa. This lack is to be supplied gradually by the development of native capacity as Christianity and education advance in the dark continent, but especially by the training of able Africans outside of Africa to go thither as religious, educational and commercial leaders."

We regret that there appears so little disposition upon the part of the educated negroes of this country to aid in the elevation of their countrymen in Africa.

Does anyone doubt that these people need help, and we can best give them the help they need? The gospel of salvation, of cleanliness, of thrift and education will work all the reforms necessary. Living with them, and really sympathizing with them, as others not similarly situated cannot do, let us take up this work just to our hands and do it "In His Name." Bible classes are held for them by some, missionary societies are conducted with others, while mothers' meetings and industrial schools can combine in one effort many forms of helpfulness. The Romanists are sleeplessly at work, and have ordained their first colored priest to labor among his own people. A very large institution has just been completed for this branch of work. Sisterhoods are specially engaged in caring for the children. We have much better opportunities and are first on the ground. If the Romanists supplant us we shall have ourselves alone to blame.

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Royal Baking Powder

Absolutely Pure



SKINS ON FIRE with torturing, disfiguring eczemas and every species of itching, burning, and scaly skin and scalp diseases relieved by a single application and speedily cured by CUTICURA when the best physicians, hospitals, and all else fails.

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John Y. MacRae, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*3 00 p m	*5 00 p m
Ar. Raleigh	4 03 p m	6 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	*6 05 p m	*8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	No. 12.
Lv Augusta (E. T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9.00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 26 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	*0 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	1 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	*1 00 p m
Lv Goldsboro	*5 00 p m	*3 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	2 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.50 p m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Sept. 30, 1894.

NORTH BOUND.	No. 3. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 18. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	2 16 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 35 a m	.....
Lv Maxton	.....	8 28 a m	.....
Lv Red Springs	.....	9 00 a m	.....
Lv Hope Mills	.....	9 45 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Ramseur	.....	.....	8 50 a m
Lv Climax	.....	.....	5 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 45 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 18. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 09 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville June	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 46 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 43 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville		7 15 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 35 p m
Ar Ramseur			4 35 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 18 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127*. Atlanta Special.			No. 134*.
*8 45 p m	Lv	Norfolk (via S A L)	*6 45 a m
8 35 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 04 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 03 a m
11 20 p m	Ar	Weldon Lv	*9 25 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 30 a m
2 05 a m	Ar	Raleigh Lv	6 30 a m
2 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	5 10 a m
4 33 a m	Lv	Southern Pines Lv	4 20 a m
5 20 a m	Ar	Hamlet Lv	3 25 a m
5 45 a m	Lv	Rockingham Lv	3 15 a m
6 20 a m	Lv	Wadesboro Lv	2 43 a m
7 15 a m	Ar	Monroe Lv	2 00 a m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41.	Passenger & Mail.	No. 38.
*8 30 p m	Lv New York (PRR) Ar	6 35 a m
11 33 a m	Lv Philadelphia Ar	3 45 a m
2 30 a m	Lv Baltimore Ar	12 48 a m
4 00 a m	Lv Washington Ar	11 10 p m
8 25 a m	Lv Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv Petersburg " Ar	5 30 p m
11 27 a m	Ar Weldon " Lv	*3 37 p m
*8 00 p m	Lv New York (PRR) Ar	7 43 a m
9 10 a m	Ar Portsmouth Lv	†6 55 p m
†2 10 p m	Lv New York (P R R) Ar	1 23 p m
7 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
8 30 a m	Portsmouth " Lv	†6 00 p m
†7 00 p m	Lv Washington, N & W S O Co Ar	6 30 am
8 00 a m	Ar †Portsmouth Lv	5 50 p m
†9 00 a m	Lv Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv Portsmouth " Ar	5 50 p m
9 54 a m	Lv Suffolk " Ar	5 14 p m
10 58 a m	Lv Boykins " Ar	4 06 p m
†11 49 a m	Ar Weldon " Lv	†3 23 p m
†11 54 a m	Lv Weldon " Ar	3 10 p m
2 09 p m	Lv Henderson " Lv	†1 14 p m
†4 07 p m	Ar Durham " Lv	†10 55 a m
†8 50 p m	Ar Raleigh " Lv	†11 25 a m

No 42.			No 35.
†10 15 a m	Lv	Raleigh Ar	†9 00 p m
1 43 a m	Lv	Sanford Ar	4 20 p m
12 45 p m	Lv	Southern Pines Ar	3 25 p m
1 45 p m	Ar	Hamlet Lv	2 35 p m
12 25 p m	Ar	Rockingham Lv	2 01 p m
3 09 p m	Ar	Wadesboro Lv	1 20 p m
3 57 p m	Ar	Monroe Lv	12 33 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 05 p m	Ar	Laurinburg Lv	1 07 p m
3 39 p m	Ar	Maxton Lv	12 36 p m
6 35 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 20 p m
3 21 p m	Ar	Bennettsville Lv	12 56 p m
4 12 p m		Darlington Lv	12 03 p m
5 37 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 50 a m

Train No. 38 connects at Weldon with Through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are solid Pullman Vestibule trains composed of elegant day coaches and palace Buffet Sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen Supt.
L. T. MYERS, Gen. S. A.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS OF THE WEEK.

State News.

A pants factory will be established at Raleigh.

Two men were arrested in Wake county for burglary last week.

Wilmington banks are offering money on good security at 6 per cent.

The public schools at Wilmington opened the 8th with nearly 2,000 children attending.

Dr. W. E Hall of New York City delivered two enjoyable lectures at Wake Forest last week.

The Norwegian barque *Ojer* grounded on Cape Fear bar the 10th, and is a total wreck. The crew was saved.

A Philadelphia man has an option on the valuable Cleveland Springs hotel property, and will probably take it.

J. A. Abernathy has purchased the Lincolnton paper mills property and will convert it into a 5,000 spindle yarn mill.

The King's Daughters have opened a womans' exchange at Charlotte, i. e., a place where woman's work may be bought and sold.

The building and machinery of the High Point Furniture Company were destroyed by fire the 9th inst. Loss $10,000; some insurance.

It is announced that the *News and Observer* of Raleigh will increase its capital stock to $30,000 and equip its office with two type setting machines.

Nine prisoners escaped from the Madison county jail the 10th. Two of the men were under sentence of death, two under indictment for murder, and two for rape.

It is stated authoritatively that the Duke Cigarette Company will not leave the State. The Durham tax assessment was the cause of the rumor of its determination to leave.

The State Auditor has been issuing warrants for the School Fund derived from the sale of swamp lands, etc. Each county gets a portion of the gross amount, which is $43,966.93.

Much damage was done in the low lands, crops are being injured, and dams and bridges washed away, by the severe rain storm last week. The State farm crops along the Roanoke are safe.

Oct. 12th is the date the corner-stone of the first building of the State University was laid. The anniversary was observed as usual last week, the day being a holiday and Prest. Winston holding a reception at night.

They've had a cooking school in Asheville and now have one in Charlotte. What's the matter with Statesville having one? It's a greater accomplishment than art and music. —*Statesville Landmark.* Why doesn't our "Normal" and INDUSTRIAL School teach it?

A wreck on the Asheville and Spartanburg Railway the 9th inst., says the *Asheville Citizen*, was one of the most disastrous that ever occurred on that division. A wild engine ran into a freight train, killing four men, crippling another, smashing a dozen cars, and ruining the engine.

General News.

The condition of the health of the Czar of Russia is very serious. He has Bright's disease.

Two hundred thousand stamps of varying denominations have been stolen lately by a Government clerk.

Dr. Minnigerode, pastor of Christ church, Richmond, Va., and pastor of Jefferson Davis for many years, is dead.

It is now said that the cotton crop will amount to more than nine million bales. The number last year was about eight millions.

A new French syndicate is at work on the deserted Panama canal. The world is determined to "make a way or find one" across this isthmus.

The twentieth annual convention of the American Association of Bankers met at Baltimore last week. It represented $150,000,000 and unknown power.

Twenty-one thousand mill operatives of New England, who have been on a strike against reduced wages, have resumed their vocations, having effected compromises with the mill owners.

Prest. Cleveland has proclaimed amnesty to the Mormons who were undergoing punishment for violation of the law. He says they are no longer disobeying the law. Polygamy is being abandoned.

Ex-President Harrison and Governor McKinley, who would be President, are campaigning at a great rate. Each of them made a dozen speeches in a dozen different towns, from the rear of railway cars one day last week. It is said that no two of Harrison's efforts were similar.

$1,795,980 souvenir World's Fair Columbian half-dollars remained in the U. S. Treasury at the close of the Fair. At one time it was thought that they would demand fancy prices, and many of them were sold at a dollar each. Now however the above amount of them will be infused into circulation as legal tender currency.

It is said that the Lexow investigating committee has not yet reached the bottom of the corruption in which the New York city government has been soaking several years. Revelation after revelation of complicity in crime, and of blackmail, extortion and political partiality, is being made. There are four sets of candidates in the field in New York city this fall. Tammany is making the effort of its life and is running a man named Strauss. Among the accusations becoming faces, for mayor.

President Cleveland is still resting at Gray Gables, Mass.

At the annual session of the International Typographical Union, held at Louisville, Ky., last week, W. B. Prescott, of Toronto, was re elected President for the fourth term. He is not yet thirty years old. Mr. A. G. Wines, of St. Louis, was elected Secretary-Treasurer. The next session will be held at Colorado Springs, Col.

An exchange says silk is being manufactured in Bradford, England, of wood pulp, a Frenchman has learned how to make as good India rubber as grows and a Yankee company is making a substitute for natural gas that can be used for lighting, cooking and heating purposes at a very low expense. The world is moving as it never has.

Five train robbers held up an express train between Richmond and Washington City the night of the 12th inst. and secured nearly $200,000 from the express car. Such daring as this is without parallel in the annals of crime. The man got on the train when it stopped for a drawbridge, and when it reached a deep cut near Quantico, on the Richmond, Fredericksburg and Potomac railway, rushed from the tender into the cab and compelled the engineer and fireman, on their lives, to stop the train. The express man resisted until his car door was shattered with dynamite, which was good evidence that his life would be forfeited if he resisted longer. He was compelled to unlock the Adams Express safe, from which about $200,000 was stolen. Several shots were fired, but no one was struck. There was no attempt to rob the passengers. The rashness of the robbers is suggested in the fact that they cut the engine loose from the cars and sent it forward at full speed unmanned. Had it not fortunately been turned into a row of cars on a sidetrack serious loss of life would have resulted, for it would have met a passenger train within a few minutes. The robbers are suspected of having acquired their skill and nerve in the West. They left Virginia soil by boat, going across the Potomac to Delaware.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Galeid ch, Bladen Asso, $8.75; Mt Pleasant ch, ditto, 20c; Brown's Creek ch, ditto, ditto, 25c; Abbottsburg ch, ditto, ditto, 82c; Centre Road ch, ditto, ditto, 48c; White Oak ch, So River Asso, 72c; Beulah ch, 3.80; Cool Spring ch, 6.00; Olivet ch, 1.22; Reynoldson ch, 6.00, Warwick ch, 4.50. Total, 32.74. Previously reported, 7,963.65. Total this year, 7,996.39.

Foreign Missions—Shiloh ch, $10 00; Green River Asso, 23.66; Creeksville ch, 5 00; Central Union, Bladen Asso, 1.95; Brown's Creek ch, ditto, ditto, 15c; Abbottsburg S S, ditto, ditto, 17c; Bethany ch, West Chowan Asso, 12.00; Elizabeth City ch, 10.00; Piny Forest ch, Columbus Asso. 1.16; White Oak ch, So River Asso, 1.57; Rinney Green ch, ditto, ditto, 53c; Cool Spring ch, 4 00; Warwick ch, 4.50; Piny Grove Sunbeams, Tar River, 1.35. Total, 65.04. Previously reported, 4,072.23. Total this year, 4,137.27.

Home Missions—Green River Asso, $18.65; Creekville ch, 2.00; Brown's Creek ch, Bladen Asso, 10c; Cashie ch M S, 2.32; Bethany ch, West Chowan Asso, 3.00; Elizabeth City ch, 10.00; Beulah ch, 2.00; Reynoldson ch, 3.00. Total, 41.07. Previously reported, 1,674.62. Total this year. 1 715.69.

Education—Green River Asso, $31.75; Mill Creek ch, So River Asso, 1 00; Reynoldson ch, 3 63; Brown Creek ch, Pee Dee Asso, 7 00; Ansonville ch, ditto, ditto. 2.50. Total, 35.88. Previously reported, 2,196.31. Total this year, 2,232.19.

Orphanage—Brown's Crk ch, Bladen Asso, 5c; Piny Forest ch, Columbus Asso, $3.71; White Oak ch, So River Asso, 73c; Trinity ch, ditto, ditto, 25c; Reynoldson ch, 4.00. Total, 8.74. Previously reported, 665.97. Total this year, 674.71.

Ministerial Relief Fund—Green River Asso, $5.20; Mt Pleasant church, Bladen Asso, 38c; White Oak ch, South River Asso, 98c. Total, 6.56. Previously reported, 230.43. Total this year, 236.99.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Oct. 13, 1894.

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to cure disease has exactly the same disadvantages, except the dangers are more paramount.

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you can rely upon him, for he has the largest, latest and best dictionary containing the best information from the best scholars in the world The Standard Dictionary is quoted and

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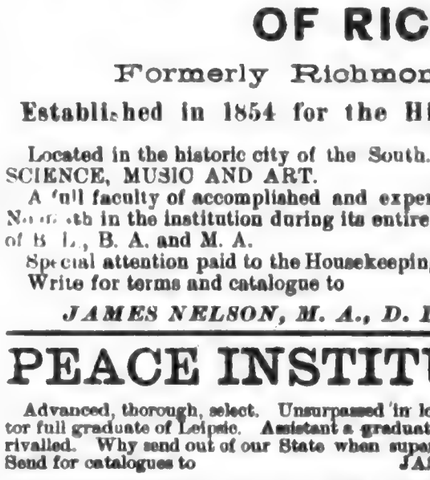


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I send designs to any address free of expense. In writing for them, always give age of deceased and some limitation to price. All work warranted first-class and entirely satisfactory.

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Special attention to making work according to architect's plans.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

State Fair Notes.

Matters have crystalized into such shape as to assure beyond doubt the greatest success ever attained by the North Carolina State Fair.

Numerous attractions have already been mentioned of both practical and amusing character.

Tuesday, which is Educational Day, promises to be one of the most interesting of Fair week. A number of schools will be in attendance, and an address will be delivered by Dr. J. L. M. Curry, a great advocate of popular education. One of the great features of this day will be a chorus of five hundred school children to sing "The Old North State."

A new feature of practical interest just added is an immense exhibit of road machinery, showing every implement for making good roads from a pick to a fifteen-ton steam roller. Some of the machinery will be in operation. A Road Congress will be held in the city on Wednesday night of Fair week, to which everybody interested in this important question is cordially invited. Gen. Roy Stone, the United States Road Engineer, of Washington, will be present and deliver a short address. Addresses will also be made by practical road workers who will speak from actual work and experience.

Flat Rock Union Meeting.

Dear Recorder:—I send proceedings of Union Meeting for publication, by request of the brethren.

The Union Meeting was held at Flat Rock church, Sunday, Sept. 30th, 1894.

On motion, Bro. J. E. Alford was made Moderator.

The meeting was opened with prayer by Bro. J. J. Barrow. Subjects selected for discussion were:

1. Ought moderate drinking of intoxicating liquors be tolerated by the church?

2. What advantage is there in the connection of the work of the church and Sunday-school?

The first subject was discussed by several brethren of this church and visiting brethren, who seemed to be very feelingly and deeply interested on the subject.

On motion, the first subject was dropped and the second subject was called for. Many good points were given on this subject.

The day was very pleasantly spent in union with the brethren of this, and sister churches.

There being no minister present the brethren seemed to feel that there was something for them to do, and their united efforts were pushed forward in the cause.

S. R. JONES, *Sec'y.*

Louisburg, N. C., Oct. 10, 1894.

William Booth, founder and leader of the Salvation Army, is in America on a tour of inspection.

MARRIED.

PEAR—FERRALL—On Sept. 20th, 1894, in the Baptist church at Reidsville, by Rev. M. A. Adams, Mr. J. A. Pear and Miss Lizzie Ferrall.

MOSS—SPRUILL—On Oct. 3d, 1894, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, Mr. Walter Moss of Newport News, Va., and Miss Eva L. Spruill of Edenton, N. C.

DIED.

GOWER—A good woman has entered into rest! September 11th, 1894, Mrs. Catharine Young Gower, in her sixty-sixth year, was released from the sorrows that flesh is heir to, and in peace with God and all mankind, she

Bid farewell to every fear,
And wiped her weeping eyes.

A short time before she died she sang that old hymn about the "Titles clear to mansions in the skies," with the chorus "I feel like I'm on my journey home." This is consoling; but much more comforting is the fact that she lived like she was on her journey home and her citizenship was in heaven. For nearly thirty years, with simple faith in God, she had been trying to live the life of the righteous, and so her last end was like his. She was meek, patient, economical, energetic and unassuming, ever more willing to suffer wrong than do wrong. But her life was far from being a failure. She accomplished much—much in many ways. Her influence extended far and near, and was felt by white and black. It is not dead yet. She being dead, yet shineth. The light from the Sun of Righteousness she reflected upon the world while in it ought to be held up that it may continue to shine. It ought to shine to bless the world through more than one generation. It certainly will.

Oh that her husband and her children, who loved her so dearly, and her many friends, may all follow her as she followed Christ, that we may all reach that place Jesus has gone to prepare, where we may be at home with mother in heaven.

HER SON.

CHANDLER—Sister Alice Maud Chandler, wife of Bro. J. K. Chandler, died Sept. 23d, 1894, in the forty-ninth year of her age. Some people claim sinless perfection. Sister Chandler made no such claim, but she often deplored her imperfections, and longed to be better. But I believe she was as near perfection as it is possible for a human being to be. Her life was such as to make her worthily rank among the best. No one ever doubted her piety. Her husband found her an amiable, helpful companion. Her children almost adored her as a kind, devoted mother. All her neighbors loved her.

The excruciating suffering of a dreadful cancer made her know that her end was near. She was ready. The hardest tie to break was that which bound her to her dear family. She begged her sisters to do all they could to help raise her children to be good and useful.

On Sunday evening, Sept. 23d, surrounded by a host of sorrowing friends, we laid her to rest in the cemetery at Amis Chapel church, Granville county, N. C., by the side of her two lovely daughters, who just one month before preceded their mother to the tomb.

May God's comforting grace be with this sorely bereaved family.

PASTOR.

NORMAN—Donnie Shannonhouse Norman, wife of L. W. Norman, and daughter of Mr. and Mrs. W. R. Shannonhouse of Hertford, N. C., was born Feb. 28th, 1863, and died Sept. 10th, 1894. She graduated at the C. B. F. Institute, Murfreesboro, N. C., in June, 1881. As a child she was dutiful and obedient. At school she was studious and correct.

On her return home each department of church work was greatly helped by the faithful and untiring effort she put forth to revive and advance her Master's kingdom.

In 1884 her health began to decline. She was married in September, 1885. But notwithstanding poor health, her first love for Zion continued and increased as life's work drew near its close.

Bible reading and family prayer had become to be one of the most enjoyable services, and contributed to the piety and the spiritual development of the sweet home. As a wife, though afflicted with ill health, she was affectionate, patient and kind.

As a neighbor, she was beloved, and her consideration of the poor was manifested by her gifts whenever their needs were made known to her. But alas, the time came when this work was finished, and Hertford had to give up one who was beloved by all that knew her. In her Bible a chapter was found with these words written over it by her own hand "Read only this chapter over me when I am dead." This was done in her own home where she quietly lived and patiently endured sufferings until the Master came and gave his beloved a quiet sleep,

"From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

We all will miss her—the pastor, the church; but the devoted, kind and untiring husband alone can only know her worth. She leaves a husband, father, mother, two sisters, three brothers, many devoted relatives, and a host of kind friends to mourn their loss. May God's blessings rest upon the husband and help him look up through his tears to our Father's house, a place of rest, a home for the weary.

PASTOR.

COTTOLENE.

It's Provoking

to be deceived; it's annoying to have a poor article of shortening. You can avoid both by seeing that your pail of COTTOLENE bears the trade mark—steer's head in cotton-plant wreath—and be sure of having delicious, healthful food. Other manufacturers try to imitate COTTOLENE, that's the best reason why *you* want the original article.

Made only by
The N. K. Fairbank Company,
ST. LOUIS and CHICAGO.

Where Water is Bad

It should not be drunk unless proper precautions are taken. More diseases arise from drinking impure water than people imagine and yet in the face of warning they continue to absorb the dangerous fluid. If you have any doubt—if you are travelling—if you move to a new locality—**take no risks** but put a teaspoonful of

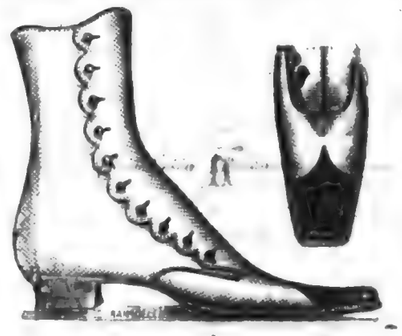
Brown's Iron Bitters

in the glass of water, as it makes it healthy and palatable.

On a journey it is always dangerous to drink much water—take BROWN'S IRON BITTERS along—some people would not start without it, for it keeps them in health.

Look for crossed Red lines on the wrapper.

BROWN CHEM. CO., BALTO., MD



For Best Shoes
$1.50 $2, $2.50, $3

In Ladies and Gentlemen, ever offered in North Carolina, call on or address

Darden's Shoe Store,
GREENSBORO, N. C.

Sent any place in the United States upon receipt of price. Satisfaction guaranteed or money refunded. **Our $3.00 Women's Buttoned Shoe,** as represented in cut, is unequaled for beauty and perfect fit. Send your mail order for a pair.

ASK YOUR AGENT FOR
A POLICY
—IN THE—
N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.

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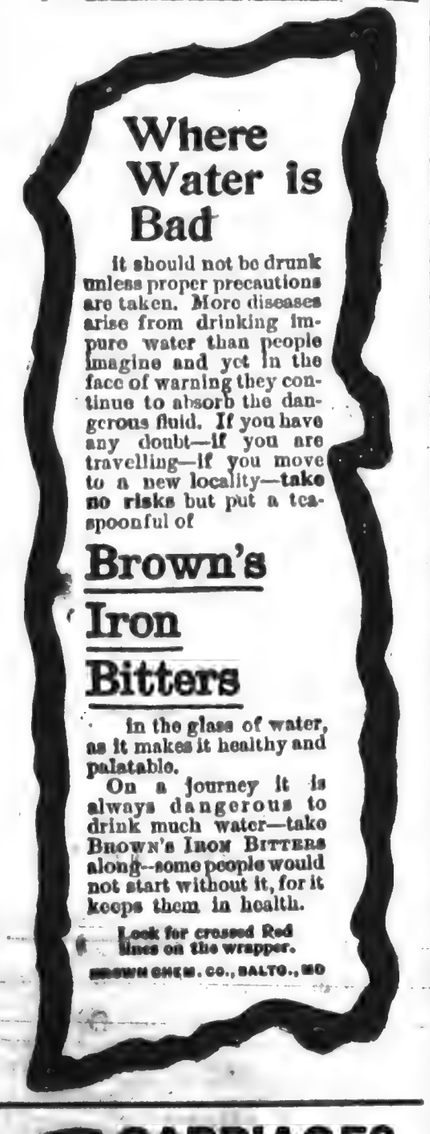
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Bells, Peals and Chimes.
Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair.
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E. W. Vanduzen Co., - Cincinnati, Ohio.

Law School
University of North Carolina.

42d Regular Session begins Sept. 6th, 1894. 14th Summer Session begins July 23d, 1894. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.



Patent Silk Thread Holders.



FOR ART NEEDLE WORKERS.
This holder protects the skein from becoming snarled or soiled until the last thread is used. Ask your dealer for our wash silks in these new patent holders. The Brainard & Armstrong Silk Co., 2 Union Street, New London, Conn.
Our Sample Skein Only, and postpaid by mail address on receipt of 25 cents in stamps. Once used, you will always buy your silk in this holder.



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Buggies & Harness.
Two highest awards at World's Fair for **Strength, Beauty** and **Low Prices.** Six years ago we discarded the Dealer and began selling direct to Consumers at wholesale prices. Result: upward of **100,000 Vehicles sold** and our factory now the largest on earth, dealing direct with consumers. Send for our mammoth 180 page illustrat. free catalogue.
ALLIANCE CARRIAGE CO., CINCINNATI, O.

THE PROGRESS OF SCIENCE.

Recently the health board of the German Empire analyzed the dust in one of their passenger coaches. In this dust was found over 20 different varieties of germ or microbe life. The specific germ of consumption, asthma and catarrh were found in abundance. Previous to 1873 the medical world did not know or believe that germ or microbes were the cause of human disease. It is now so well established that only the most ignorant doubt these facts. In 1873 the great scholar and scientific investigator, Obermeyer, discovered the specific germ of intermittent fever. This microbe is wonderfully small. If 500 in a bunch were to wiggle across the pupil of the eye it would not cause you to wink. In rapid succession Doctors Koch, Pasteur and others discovered that cholera, typhoid and yellow fever, consumption, asthma, catarrh, all throat and lung diseases, dyspepsia, rheumatism, snake-bites, mad-dog-bites, stings of insects, boils, tumors, wens, old running sores, liver complaints, kidney disease, female weakness, decaying flesh, decaying teeth and bald heads are caused and produced by parasites, germs and microbes. Flux, diarrhœa and dysentery are produced by fermentations in the stomach.

On December 13, 1893, Dr. H. Biggs, bacterialogist of the health board of New York, informed that body that consumption was a germ disease and was contagious. Any one with a fine microscope can distinctly see these little germs eating the live fiber and warm blood drops of a human being. In our judgment, there could be but one test of a medicine used for curing any disease: Will such a preparation KILL THE MICROBES? Thousands of medicinal preparations are put on the market which have sweet smells and tastes, and some are named after well-known vegetables and plants. It is all done to get the money—the benefit never comes. It is to-day a conceded scientific fact that there is but one preparation manufactured which is an instant deadly poison to all germs, microbes and insect life, and yet pefectly harmless to human beings, even infants. A forfeit of $1,000 is offered to any one to find a germ, microbe or an insect that can live in it. It is claimed and proved by actual tests, that the gases of this preparation will kill a fly 3 inches away. When this preparation is swallowed into the stomach, in less than 10 seconds the gases are all through the air cells of the lungs and bronchial tubes, and passing off through the nostrils, killing, instantly, all germ and microbe life, wherever struck.

Over 100,000 bottles are now in the hands of the people with no complaints anywhere. The name of this wonderful preparation is SWAMP ANGEL MEDICINE. If it ever fails to cure any disease caused by parasites, microbes or germ life, or ever fails to immediately kill any human pain, return it to your druggist and get your money back. These wonderful oils, and gases, and extracts are securely corked and sealed in ½ pint and pint bottles. The regular retail price is $1 and $2. Twenty drops being a dose. Any druggist can get it for you, or cut out this ticket for the next 60 days, send it to any wholesale druggist in Georgia or this company and you will get the following reductions in prices:

THIS TICKET ENTITLES THE HOLDER — TO — ½ Pint Swamp Angel Medicine at Drug Store ..... .50 or ½ Dozen ½ Pints for ..... $2 00 or	1 Dozen ½ Pints for ..... 4.00 or ½ Dozen Pints for ..... 4.00 or 1 Dozen Pints for ..... $ 00 SWAMP ANGEL MEDICINE CO., ATLANTA, GEORGIA.

In our next issue we will give you a cut of the inventor of SWAMP ANGEL MEDICINE before and after taking. Look out for it. In writing mention this paper.

Special Notice.—Ministers and heads of religious denominations can get a free bottle. Write, giving reference and name of local druggist.

DYSPEPSIA AND INDIGESTION.

Swamp Angel Medicine is a wonderful tonic, and therefore never fails on dyspepsia and indigestion. This trouble is simply fermentation of the stomach. Fermentation is regeneration. See yeast working and milk souring through a microscope. Millions of bugs are visible. So with dyspepsia, indigestion and sour belches; the gastric juices have failed to force digestion. One dose of Swamp Angel Medicine puts an immediate stop to all fermentation in the stomach. It kills the bugs. Cures, in Atlanta, on J. T. Timmons, W. S. Webb, J. H. Ray, O. K. Hornby, W. G. Gibson, J. J. Reid, John Stegall, and 100 more in Atlanta alone.

DEAFNESS CURED IN ATLANTA.

C. G. Tittenden was cured of deafness of fifteen years' standing. Celia White and Mary Caswell cured with Swamp Angel Medicine. Have never known it to fail in a case of deafness.

WOOLEN BREASTS, TUMORS, GOITERS, WENS AND SWELLINGS

Are caused by parasites. The milk in a mother's breast will sour and ferment. Then commences the mischief. Kill them every time with Swamp Angel Medicine. Goiters, tumors and wens are developed worms. Kill them every time with Swamp Angel Medicine. Wall Chapman, Sam Jones, colored, Mollie Dixon H. Temple, all of Atlanta, all cured of bad cases of tumors and goiters. Sam Jones, especially, was being choked to death with a large goiter on the neck. One month was wearing a collar and necktie—same as other people. Swamp Angel Medicine did the work. Could add 6 more cases. Space won't admit.

KIDNEY, BLADDER AND OTHER TROUBLES.

Swamp Angel Medicine acts most effectively on the kidneys. The urine often smells of the medicine, especially when taken in large doses. G. W. Williams, president of the sub-alliance at Stockbridge, Ga., could not stoop and pick up a pin. After using Swamp Angel Medicine three weeks could pick up 20 pounds. Made him a new man; better than he had been in twenty years. James Jackson, Atlanta, suffered for years with diabetes. Cured with two bottles of Swamp Angel Medicine. Russell Whaley, Atlanta, cured of inflammation of the bladder in one week with Swamp Angel Medicine.

ASTHMA AND CATARRH,

Conceded by the best medical experts to be caused by parasites, germs or microbes. Swamp Angel Medicine never fails to kill the bugs. Mrs. Spinks, living on J. J. Brogdin's place, near Lawrenceville, Ga., had been propped up in bed six months with asthma. In a week after commencing the use of Swamp Angel Medicine, she was up and doing her own housework. Could give you many remarkable cures of both catarrh or asthma. Swamp Angel Medicine will cure if you give it a trial.

ERYSIPELAS, DIARRHOEA AND COLIC

Are all caused by germs, microbes or parasites. John Daniels, Atlanta, struck with a base ball bat. A gash in the cheek and three teeth out. Erysipelas set in. Three days after, his face was a horrible sight. Saturday night commenced with Swamp Angel Medicine. Monday morning no symptoms of a swollen face. J. R. Clower, at midnight said: "Oh, I will die before day!" Congestion of the stomach. Dr. Swamp Angel pumped five doses, or 150 drops, into this gentleman in twenty minutes. He was up and walking about in one hour. N. H. Cheshire, a large farmer of Fulton county, says: "My mule was sick from 8 a. m. till 5 p. m. I then drenched with two tablespoonsful of Swamp Angel Medicine. In twenty minutes that mule was up eating oats." Miss Ella Clower, Atlanta, says: "Not one of the ten children has had la grippe, a cough or cold this winter. At the first symptoms of trouble we give and take Swamp Angel Medicine.

WHAT RETAIL DRUGGISTS SAY.

Dr. J. C. Cobb and Company, Buchanan, Ga., writes: "Three hundred bottles of Swamp Angel Medicine sold and guaranteed here. Only three complaints. She goes like a dandy and gives perfect satisfaction." Dr. C. D. McDonald, McDonough, Ga., writes: "Sold 100 bottles of Swamp Angel Medicine under a guarantee. Only one complaint." Bagwell, Bros., Lawrenceville, Ga., write: "Sold 160 bottles of Swamp Angel Medicine here. Guaranteed every bottle. It gives general satisfaction." Brooks and Ivy, Covington, Ga., writes: "Sold 100 bottles of Swamp Angel Medicine. Guaranteed every bottle. Never had a bottle returned." Wm. H. Lee & Son, Conyers, Ga., writes: "Sold eighty bottles of Swamp Angel Medicine here. Had one bottle returned." This certifies that I traveled with Dr. Swamp Angel from September 4, 1893 till February 15, 1894. I sold and guaranteed over 6,000 bottles of Swamp Angel Medicine during this time and only had to return the money for three bottles.

CAPTAIN SAM S. PYNE.

Could add over 100 letters from druggists of the same nature.

Swamp Angel Medicine is put up in half pint and pint bottles and retails at $1 and $2.

SPECIAL REDUCTION TICKET.

For sixty days cut out this ticket, and send it to any wholesale drug firm in your state or county or your local drug store. You will get this reduction:

1 bottle (half pint) Swamp Angel Medicine	$ 50
1 bottle (pint) Swamp Angel Medicine	1 00
½ dozen bottles (half pints) Swamp Angel Medicine	2.00
1 dozen bottles (half pints) Swamp Angel Medicine	4 00
½ dozen bottles (pints) Swamp Angel Medicine	4.00

SWAMP ANGEL MEDICINE COMPANY, ATLANTA, GA.

The Home Circle.

The Chambered Nautilus.

This is the ship of pearl, which, poets feign,
Sails the unshadowed main—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the siren sings,
And coral reefs lie bare.
Where the cold sea maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim, dreaming light was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed,
Its irised ceiling rent, its sunless crypt unsealed.

Year after year beheld the silent toil
That spread this lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archways through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn.
While on my ear it rings,
Through the deep caves of thought I hear a voice that sings:—

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Oliver Wendell Holmes.

A Boarding School.

"I am sure I shall not like it at boarding school," said twelve year old Christine Wilder; "I wish we were not obliged to go."

"I know I shall not like it," echoed her younger sister Irene; "I wish there was some other place for us."

"As long as it seems best for you to come here while your father is away, you must not complain," replied Aunt Margaret. "This is the house; you will soon get over your first natural timidity and be quite content, I have no doubt."

"Isn't Miss Clemmer kind?" asked Irene, the moment they were by themselves in a room assigned them. "I loved her the moment she arose from her desk in so charming a way to receive us, and did not mind being left here then."

"Yes, she is kind in manner. That is the way she makes her money. I heard Aunt Margaret tell grandma so this morning."

"I think she is kind at heart, sister. We shall know when we find out if she is a Christian. You remember mamma said we should always find friends among the people of God."

"Aunt Margaret does not believe much in those things. She said that in time we should get over the grief of mamma's death. She did not say that God would help us in any way."

"You are in the night-time of sorrow now, but the morning will come," spoke a sweet voice at the open door. "How long is it since the morning of heaven's glory opened to receive your mamma?'

"Only six weeks," replied Christine; "and almost immediately papa was obliged to take that long voyage on business. There seemed no way open to us but to go to boarding school."

"All these events have made a great change in your lives. The days have seemed dark, I know; but God gives us times here in this world even, that seems like heavenly mornings."

"I remember once when I was ill," said Irene, "how long the nights were, and how glad I was when the shutters were opened for the morning light to shine in."

"Many sick people have had that experience, and it is well when events in our daily lives lead us to think of sacred things. Can you think of any one in the Bible who came to an experience after trouble that seemed like the daylight breaking?"

"I think," remarked Irene, after a little pause, "Noah and his family must have felt that way when the dry land appeared."

"And Jacob, when he heard that Joseph was alive," added Christine.

"Yes; and you will find illustration of this example in your daily reading. To every life sorrow comes—that is night; but joy follows—that is the morning. Those who trust in Christ as their Saviour have always a day spring in their hearts which assures them that the dawn will surely come, no matter how dark the night, nor how heavy the burden."

"O, you are one of God's people!" cried Irene, putting her arms around Miss Clemmer. Christine added: "I have been so unhappy that I wished to die. I forgot what mamma told us, that we must live on and be useful. We were indeed in the night-time of sorrow, but our coming here has been like the daybreak, because of your belief in our mother's Saviour."—*Mrs. Annie A. Preston, in The Sunlight.*

The Dimple Cheeked Village Maid

may not retain her dimples and rosy cheeks "blooming with health," until she finds a good husband. A little neglect or accident may bring about some one of the many "female" diseases and "weaknesses," to which the sex is subject, and health may be forever impaired, and hopes and happiness be at an end. Thanks to Dr. Pierce, his Favorite Prescription, prepared by him for women, cures the worst cases of uterine diseases, nervousness, neuralgia, irregularities, and "weakbodied." It is a great invigorating tonic and nervine, and rapidly builds up the health and strength.

Dr. Pierce's Pellets, for constipation, for headache, biliousness, indigestion. Or constipation, always in favor.

A Service at Sea.

Dr. F. E. Clark describes a scene on an ocean steamship, between Shanghai and Hong Kong, as follows:

On the forward deck, at least fifty of our long cued passengers were gathered around the hatchway, on which was spread a great feast for the spirits of the departed. In the center a huge roast pig, crisp and toothsome, as if cooked to a turn according to Charles Lamb's famous recipe, held the post of honor. On either side his porkship was garnished by a bowl of cooked rice, a bowl of rice wine, and a basket of mandarin oranges—not an uninviting feast, by any means.

As I came on deck a gorgeously dressed Chinaman was prostrating himself on a square mat before the brown porker. After a few muttered invocations, the paper money having by this time all been burned, the pig was reverently borne to the side of the vessel and dropped overboard. Then the cooked rice was emptied into the sea, the wine followed the rice, and the oranges followed the wine, and went bobbling over the billows, apparently in a vain attempt to catch up with the pig, which was now drifting far astern.

Seeking for an explanation of these strange performances, I was told that in the year 1874 a great Pacific liner, with several hundred Chinamen on board, went down near this spot; and to this day, though a score of years have elapsed, whenever a devout Celestial passes this spot he makes an offering of pork and rice and wine and mock money to the departed spirits, that they may have something to sustain them in their ethereal existence.

Never were the superstitions of the far East brought into sharper contrast with the religion of the West. Here, on a steamer hailing from a Chinese port, owned and officered by nominally Christian men, with more than one missionary of the cross of Christ among the passengers, were performed the rites of grossest heathenism. Here were brought together on the same deck representatives of darkest Asia and brightest America. Here was a creed that demanded roast pork and boiled rice and mock money for its spirits, side by side with a creed that has for its chief article, "God is a spirit, and they that worship him must worship him in spirit and in truth."—*Selected.*

How I Teach a Colt

When I wish to teach a colt to carry a saddle, I first put a blanket on him, folded to about saddle size, then a circingle strapped loosely. At the next lesson I make the circingle quite tight; at the third lesson, very tight. At the fourth lesson I tie the colt to the hitching post, and put a boy on him. He soon gets accustomed to the weight and does not mind it; then I take the boy off, remove the blanket and put on the saddle; then put the boy in the saddle, letting him sit there for fifteen minutes, but moving himself about, and otherwise making himself conspicuous. Then I put the saddle on the horse, put the boy on horseback, and lead the horse about fifteen minutes, then I give the lad the reins and let him gently exercise the horse for half an hour. After this course of training any man or boy can ride the colt, provided he has sense enough to manage him kindly.—*Dumb Animals.*

October Wedding Rules.

The number of bridesmaids and ushers at a wedding is altogether optional. At any large jewelry shop pretty articles for bridesmaids' souvenirs may be found. Among them are bangles upon which the initials of the bride and groom may be combined in a monogram, lace pins, prayer books bound in white, card cases, etc. For the ushers, scarf pins, pocket stamp boxes, cuff-buttons and pencils are in order, The bride usually presents her bridesmaids with their gloves, as does the groom his ushers. The groom furnishes the flowers for the bride and bridesmaids and the *boutonnieres* for the groomsman and ushers. The cards of invitation should always be provided by the family of the bride.—*Ladies' Home Journal.*

Helping The Minister.

"One thing helped me very much while I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."

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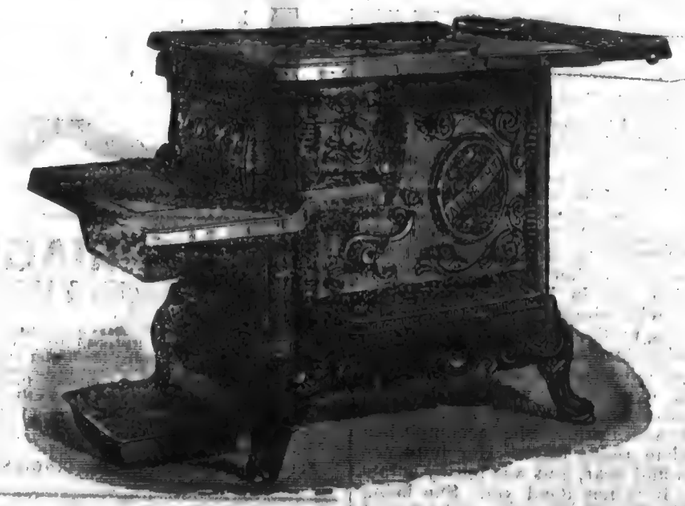
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SOME ONE ought to preach a sermon to English and French literary men travelling in America upon that Scripture which warns men that the vain are given to much talking and the foolish to hasty judgment. An Englishman or Frenchman having become notable in Letters forthwith sets out for America. He gets within several large hotels, travels a few hundred miles, makes the acquaintance of a few railway conductors, porters, society men and newspaper men, and returns to his native land, more ignorant than ever of America and Americans. It then becomes to his advantage to write a book, attributing the idiocies of the people he has seen to all the people, portraying the knots on the tree as the tree itself, describing the flecks and flaws upon the surface as features instead of inevitable and unfortunate accidents. It is true indeed that there are enough of these to fill a book, but any fool can see them. It is true, also, that there is enough of pure and unadulterated unwholesomeness to console any conscience-troubled foreigner and his miserable, and, therefore, company seeking, countrymen. And they are welcome to it, if they will only get the real thing, in order that Americans may not appear totally and irretrievably depraved. But it is cruel to have insipid American emulation of foreigners mistaken for vigorous uncivilization. Make as many hyperboles about our highway robbers, Indians, cow boys, sneak thieves and their ilk as you please, but we protest that it is too much to speak of the habits of society people at a summer resort as American characteristics.

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That these gabbling foreign travellers do not get a knowledge of the real and characteristic American evils is apparent in a chapter in Mr. Bourget's notes, now being published, that is devoted to society. He seems to have gotten an invitation to Newport, and there to have witnessed no end of pitiable false culture and insane emulation of the English. And he calls this American society, and thereby libels all but about one thousand of the natives. The Frenchman saw so much to ridicule and to pity at Newport that even his subjects repudiated the chapter. How much more heartily should it be repudiated by the honest people on whom this hideous Newport society life is saddled! But they are probably too honest to care.

To call the antics of a few, and, thank God, isolated society fiends, American, is less near the mark than to saddle an honest farmer with the depravity and the filth of the Italian quarter of a great city. It is doubtless true that Bourget spoke to the best of his knowledge and belief, but any one might have told him that it requires more than a week to become acquainted with any one but an idiot.

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After all Bourget is not so much at fault, if one considers that the best of literary men now a days are not above writing by measure, the dollar being that measure. Publishers know only too well the weakness of a great multitude of people for reading outrageous and sensational articles by writers of repute. Bourget's review of his flighty visit is read and talked about by thousands, and that is the acme of the aspiration of many writers. The truth is of smallest account, if exaggeration brings the ducats. Diction, style, rhetoric, all, including decency, is put aside if one has become so noted that his name sells his works. And Bourget is famous. He has become a great realist since he made a story of very inhuman—not to say unreal—characters, lewd and base, that attracted the world's attention.

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If one were arranging a scale of humanity, and if each class were graded according to usefulness to the world in general, beggars too low to be put in poor houses would be at the bottom, criminals next, and society folks next. The word *society* in its proper application is a good word. Society is the alimonc of the human race, at least, that is what it was intended to signify; but at present it is often used to designate an exclusive set of vain fools, who, deceived that the balance of the race is unfit for association with them, isolate themselves, and, to make manifest their isolation, dress in a certain kind of costume, eat at a certain unearthly hour, sleep when honest folks are working, walk with a peculiar gait, talk of their neighbors' bad habits, or their friends' misfortunes, have peculiar diseases, live artificially, and, therefore, ungodly and inhumanly, contributing neither to their own nor the world's development, and die—unintentionally, however—poor, in squalid friendlessness and mockery of comfort.

A town society set holds aloof from the poor and the hard working and the unpretentious. But its very leaders will remain on their knees all night before a leader of a city set. These people pretend to live, but the pretense is successful only with themselves. They are ludicrous until one considers that no small number of the rising generation is growing up thinking that life is not worth living "out of society." The truth is that the further one is kept from the society that divides honest men, the happier for him, and the better for the race. One who measures manhood by degree of birth is scarcely better than one who measures it by money. One who feels too good to associate with an honest man of manly instincts is next to the anarchist. The despiser of manhood is the enemy of order.

THE mark of sheep nature in human beings was brought into bold relief the other week. The English royal family does not know any better than to sprinkle its children soon after they are born. But it has so outgrown its subjection to church forms and decrees that the latest heir to the throne was sprinkled privately at the residence of his parents instead of in a church. Now, however, the church is much perturbed because private families, following the royal example, are having their children baptized at home. As a rule people are not ashamed of their religion, yet in this instance shame is not unnatural.

LABOR leaders are learning It has been announced that the two men most notorious for directing labor strikes in this country have said that they will never lead or approve another strike. As stated in these columns lately it is impossible for resourceless Labor to bring Capital to terms, as folly impossible as it is for an army with a few rounds of ammunition and a weeks rations to take a well provisioned fortress. The leaders referred to are President Debs of the American Railway Union and Master Workman Sovereign of the Knights of Labor. These men have either known all the while that strikes are unprofitable, or have been crediting Capital with less selfishness and more soul than is usually ascribed to it. The walking delegate, the well-paid labor leader and the demagogue in politics are the only beings who profit by strikes, while millions suffer. Labor's hope is the ballot, through which, by reason of superior numbers, it will sooner or later reduce Capital to terms.

THE Librarian of Congress, Mr. Spofford, was delegated to choose subjects for the statues of twenty-five of the most eminent men of the world. The *Journal and Messenger* publishes his selection in part as follows: Poetry—Homer and Shakspeare; Art—Angelo and Beethoven; Science—Newton and Henry; History—Herodotus and Gibbons; Philosophy—Plato and Bacon; Commerce—Columbus and Fulton; Law—Solon and Blackstone; Religion—St. Paul and Moses.

The aim seems to have been to place the greatest ancient alongside the greatest modern. There is a notable absence of statesmen and soldiers, which will be relieved, as the list is not yet complete.

IT is quite the fashion to think one's own particular vocation the hardest of them all. Farmers exaggerate and contemplate their woes and envy the merchant, who appears to have nothing to do save buy and sell; the merchant, in turn, perplexed with notes and drafts and the inevitable ups and downs of trade, envies his neighbor, the doctor, the dentist, or the lawyer, and all of them are probably inclined to think that the life of the school teacher, especially the college professor, the easiest on earth. One is tempted to say that a man who thinks his vocation more disagreeable or less worthy than that of another has missed his calling. Certain it is that a man in love with his work will not complain, is incapable of envying others. A certain degree of discontent, however, is desirable, but envy never.

Of all vocations, that of the editor is most berated, and unjustly, too. There is no newspaper reader but that is used to recitals of editorial woes. And yet editors cling closer to their calling than any others. They talk about hard work, but they are seldom persuaded to do anything else. They know the ills that await them, but that doesn't prevent them from meeting them half way. They know the ills of other people, and that, perhaps, keeps them from envying. And they knew, too, that the large and increasing number of beings who covet an editor's position will not allow one to overwork himself. And that may be fortunate, maybe not.

The Baptists and Liberty of Conscience.

SERMON PREACHED IN THE WEST WASHINGTON STREET BAPTIST CHURCH, GREENSBORO, SEPTEMBER 23, 1894, BY THE PASTOR,

CHARLES A. G. THOMAS.

Acts 22:28, "I was born free." And Acts 4:19, "Peter and John answered and said whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Religious liberty is not a *characteristic* of the Baptists, but a *distinctive* and *fundamental* principle, without which they could not exist. A Baptist without this principle is a religious monstrosity—a fit subject for the national museum. The Baptist who disregards this principle at once departs from the faith and places himself by the side of those who have relentlessly persecuted with blood and fire the faithful heroes of the past. No intelligent and self respecting Baptist can deprive or even attempt to deprive a man, woman or child of their God given right of conscience. On this platform parent and child, prince and peasant, capitalist and laborer are all equally accountable to God. I have known a man to have his wife's patience to be worn threadbare by the persistence of efforts of husband to get her to join his church. I have known children to be deprived of their God given and constitutional rights and forced to join the church of parents. The Baptist man who does ought to be excluded by the church of which he is a member. He violates a fundamental principle of his church and puts upon his profession the brand of insincerity. Think of a Baptist compelling his child to join a Baptist church. He robs his child of its rights. He insults his church by perversion of her principles. He insults God by invading his dominion. I have heard of a Baptist doing such a thing, but if he ever did anything else I never heard of it. The prostitution of this Baptist principle eclipsed his whole life, and he is rarely heard from in his church and then only as cynic, crank, critic, and disturber of the peace of his home and church.

But some one says, "The reason the Baptists have thus been the advocates of soul liberty is because they have never had the opportunity to exercise force." Prejudice and ignorance (or falsehood) are stamped upon every word of this declaration Baptists have been in such positions through the ages past and are in many communities today, yet they have shown, not simply toleration after the manner of some denominations, but have insisted on unlimited freedom of conscience. It is impossible for the Baptists to do otherwise without overthrowing their dearest fundamental principle. The Baptists are consistent and logical, and no true Baptist will knock out the prop which holds him up. Strike out religious liberty and our doctrinal system falls. In Rhode Island the Baptists had every opportunity to exercise force, yet it was the birthplace of religious liberty in America. In 1764, the Rhode Island College (now Brown University) was founded by the Baptists. They positively stated in the charter, "There shall never be admitted any religious tests," and that "all the members shall enjoy full, free, absolute, uninterrupted liberty of conscience." And that its officers, the President alone excepted, "shall be free and open to all Protestant denominations." Of its Board of Fellows, twelve in number, only eight were required to be Baptists, and of its thirty six trustees, only twenty-two were to be Baptists. Is there a Pedobaptist school in the world so broad in its policy? Thos. Hollis gave the endowment for a Chair in Harvard College, yet up to 1876 no Baptist ever filled it. He also endowed ten scholarships in the same school, yet only four of these were specified for Baptists. Though a Baptist was the most liberal patron of this school, yet three Baptist preachers were imprisoned in 1729 because they refused to pay taxes to support the preachers of the denomination which controlled that College. In 1784, the Virginia Baptists were offered State patronage, but they refuse on principle. In 1785, the Georgia Baptists were offered State patronage, but they fought the law and sent messengers to the legislature to protest against it, and the law was promptly repealed. In Holland, in the beginning of this century, the king offered the Baptists the patronage and support of the State, but they declined it on principle. And only a few years ago, if my memory serves me right, Powell in Mexico refused a large sum offered by the State for a Baptist school. There are other historical facts along the same life which could be mentioned, but these are sufficient to show that the Baptists have been consistent in fighting for this great principle.

I. WHAT IS RELIGIOUS LIBERTY?

Archbishop Whately says of it, "We merely maintain that a man has a right, a civil right, to worship God according to his own conscience, without suffering any hardships at the hands of his neighbors for so doing."

An American writer says, "Soul freedom is the freedom to think and act in religious matters without human dictation or control."

We mean by religious liberty not only the liberty to worship or not as we please, but complete exemption from compulsory support of a church or any faith, which we do not approve. Religious liberty permits us to enjoy religious opinions and worship and places us on all questions of religion beyond the control of human power and directly accountable to God. We need to emphasize this principle more than ever. There is a tendency to intolerance among most people. Baptists need to put their faces against everything which tends to intolerance. They must not be satisfied with toleration. Nothing short of religious liberty is their watchword. In our dread of the Catholic, we may forget ourselves and say too much against him. He has the same right to teach his doctrines that you have to teach yours. But when he tries to get control of civil institutions and political office in order that he may deprive you of your religious freedom, you have a right to protest with all your nature. The anarchist has a right to teach his children there is no God and no hereafter, but when he teaches that others have no rights which he is bound to respect, and that laws are not to be enforced, then he becomes an object for the civil law. A man's conscience stands only before the bar of God and to him we must accord absolute freedom in its government.

II BAPTISTS HAVE BEEN THE GREAT ADVOCATES OF THIS PRINCIPLE THROUGH ALL THE AGES.

Roger Williams did not invent this principle. He took it up, elaborated it, and put it into practice. The progress of religious liberty in the world is due more to the efforts of the Baptists than any other agencies which have been at work in the world. Bancroft the historian, says, "Freedom of conscience, unlimited freedom of mind, was, from the first, a trophy of the Baptists." Bancroft was not a Baptist. The celebrated John Locke declares that "the Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty."

Underhill tells us, "There is not a confession of faith, nor a creed framed by any of the reformers which does not give to the magistrate a coercive power in religion, and almost every one at the same time curses the resisting Baptists." The great denominations which came out of the Reformation as they gained power tried the power of force on each other, and each in turn, and sometimes combining, tried to force the Baptists. It seems that through all the ages Baptists have been common game for persecution.

In 1547, the Episcopacy had its Inquisition. In 1643, the Presbyterians took the thumbscrews and began to torture others. Calvin himself burned Michael Servetus. Luther said that the sword should "exercise its rights over" the Anabaptists. Zwingle said "that whoever submitted to immersion, after having been sprinkled, should be drowned. Melancthon advised in 1537 death by the sword as the punishment for Baptists. To day even it is no new thing to hear the Baptists sneered at, and to find social and parental influence brought to bear against them. I know children and wives whose lives are a burden because they are Baptists. I can cite one example that has occurred within the last twenty years within one hundred miles of Greensboro. A Baptist woman was whipped by her Presbyterian husband because she would not see her child sprinkled. Her father was a Baptist preacher. Her brothers are as noble men as walk the streets of any city, one of whom is a Baptist deacon. And what shall we say of the preacher who, knowing the principles of the mother and her great protest against the act, deliberately sprinkles her little child? One feels like crying, as Dr. Peck says Patrick Henry did when he saw three Baptist preachers tried for preaching the gospel, "Great God! Great God!! Great God!!!"

The pastor of this church had a Pedobaptist church closed against him because he was a Baptist, and for no other reason, and that within the last ten years and within a radius of twenty miles of Greensboro. The spirit of intolerance against Baptists is not dead yet in this land of liberty. But, thank God, the thumbscrews of civil authority can no longer be tightened upon us. No denomination which practices infant baptism can possibly advocate this great principle. The very act of infant baptism is a violation of this principle. To compel an unconscious, helpless and unwilling child to any ordinance of Christ, or into any church, is unscriptural—a violation of individual right and the beginning of a principle which stops at the lash and sword. In this violation we have the seed corn of persecution.

The first modern treatise ever written upon this subject was by Leonard Busher, a Baptist, in 1614. Its title was "Religious Peace, or a Plea for Liberty of Conscience." Take one sentence from it: "That it may be lawful for every person or persons, yea, Jews, Turks, Pagans and Papists, to write, dispute, confer and reason, print and publish any matter, touching any religion, either for or against whomsoever." In the Baptist Confession of Faith, 1611, we find this: "We believe that the magistrate is not to meddle with religion, or matters of conscience, nor compel men to this or that form of religion, because Christ is the king and lawgiver of the church and of the conscience." Long before this in 1560, the Baptists of Great Britain published protests to which John Knox replied. Through the dark ages for a thousand years, the men who defended this principle were hunted in caves and brought to the stake, or thrown to wild beasts.

The first treatise written in this country for full religious freedom was by Roger Williams in 1644. John Cotton, a Pedobaptist, replied to it defending compulsion. From that time on, the struggle continued until all civil enactments were abolished and every man had absolute freedom of conscience.

III. UPON THE PRACTICE OF THIS PRINCIPLE, THE BAPTIST DENOMINATION STANDS OR FALLS.

This great doctrine is the very essence of our position. If you strike out the fact that religion must be voluntary and free from compulsion, you knock away our doctrinal corner stone. Every part in our system depends on the other, and in turn helps to support the whole structure. Religious liberty calls for absolute freedom of choice. This calls for believer's baptism and positively and absolutely *excludes infant baptism*. The Baptist denomination is the most solid and compact of all, yet we have no great ecclesiastical system binding us together. The secret lies in the fact above indicated that our system is logical and scriptural. Let us see if this is true. Let the Baptists abandon (no real Baptist ever did or ever can do this) religious liberty, what follows? The right to compel others to accept our views. What next? The right to force into conformity those who in heart are not in sympathy with our views, and hence a mere formal religion. What next? Every argument we make against infant baptism falls, and every error which we have fought becomes a part of our polity. It is therefore absolutely impossible for any true Baptist to persecute or force any man, woman or child into the acceptance of religious principles. The inexorable logic of our system demands soul-liberty—personal choice—personal performance of all religious duties—converted membership—personal faith before the ordinances—independence of local church—separation from civil authorities, &c. The broadest and truest catholicity the world has ever known, or will ever know, is centered in and emanates from this glorious principle of religious liberty, which is truly the corner-stone of our system. The Baptist system could not stand for one moment without it, hence the great need of loyalty to it.

IV. THE INFLUENCE OF THIS PRINCIPLE AMONG MEN.

No principle ever had such a struggle as this. The Baptists have neither advanced nor receded, but have struggled amid the bloodiest contests in history to give it to the world, and the world has felt its power. This principle is incorporated in the first amendment of our constitution and put there at the instance of the Baptists of Virginia. Later on in Massachusetts and other States this principle prevailed. Already in other countries this principle has been working its way until to day there is a good degree of toleration in Germany, Sweden, France, Spain, Italy, and other countries.

Growing out of this comes civil liberty. All the blessings which we enjoy in this country are but the outgrowth of this great principle of religious liberty for which we so long contended; and it stands to-day as the mighty bulwark of the noblest interests of our great Republic.

But most of all has been the power of this principle upon religion itself. To it is due the development of the glorious idea of the spirituality of Christ's kingdom. It has thrown man upon his own individual responsibility to God. It has impressed upon him that religion is a personal matter. It has thrown benevolence on the individual and taken it from the shoulders of the State. It has lifted man into a nearness with God that he has never enjoyed since the time of Christ and has brought to him the realization of the relationship that he bears to God. May God help you to cherish this principle as the gift of his wisdom and love. Let us with the same diligence which filled our forefathers, and guided by the same spirit which led them, be faithful to the trust committed unto us, and with united efforts contend for the principle in every department of life. Its prevalence means a broader Christian horizon, and a complete overthrow of prejudice and bigotry. This principle enthroned in the lives of men will bring to pass the dream of Christendom—*Christian union*. Not until this principle prevails in the hearts of men will the Lord's prayer that his people shall be one, be consummated. For this let us labor and pray and wait.

The Mantel of Charity.

It is the one garment the fashion of which never changes. The years may go and come, and yet she who cloaks herself in this mantle is at once happy herself and the giver of happiness. In cut it never changes. It is always large and full, so that it can envelop those who are unhappy and give them warmth and comfort. Like the cloak worn by the prince in the fairy tale, it is invisible to all but those whose eyes are made clear by faith. It is the garment that I would like my girls to wear. It is true that much patience and much self denial are required before this cloak is put on, as it should be, for all time; but once assumed the amount of joy to be gotten from it, and the happy heartbeats to the wearers of it, cannot possibly be overestimated.—*Ruth Ashmore in Ladies' Home Journal.*

Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—*St. Bernard.*

Home is a working model of heaven, with real angels in the form of mothers and wives.—*London Life.*

The Biblical Recorder.

WEDNESDAY, OCTOBER 24, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

PREACH the whole Word, or none. God authorizes no man to say that jot or tittle of his word can be compromised. To say that any part of God's Word may be eliminated is to presume upon God; to say that any of it is out of date is to deny Providence.

THE infidel Revolutionists of France wrote over the gates of their burying plots, "Death is an eternal sleep." That is the infidel's only consolation. People who profess to preach the gospel ought to know better than infidels. Yet the Adventists prate of annihilation.

THE most pertinent and timely question, of all the questions of the day and other days and the future, is the question that Moses once asked: "WHO IS ON THE LORD'S SIDE?" One who settles that question for himself before taking a step, will never make a false step. And it ought to be the first question settled, in whatever position a Christian is.

CHRIST, whom people sneered at, calling him carpenter, instituted and ordained missions. Carey—a cobbler—was the instrument that the Holy Spirit used to fan the listless flame eighteen centuries later. God chooses his means not from among those whom the world calls great, for they are vain, but from the humble. One's station cannot be too low for full and marvellous service for God and humanity.

THE *Charlotte Observer* suggests that the people levy *extra* taxes upon themselves in order that the free schools may be maintained according to the Constitution, that is, four months each year! Let us suggest that a sensible Legislature can so apportion the public funds that no worthy institution or public interest will suffer—not even those not mentioned in the Constitution,—and the free schools be properly maintained. A body of honest, sensible legislators can do this. The people are in no humor to increase taxes.

"WOE UNTO him that giveth thy neighbor drink" was the text from which Rev. F. H. Martin preached a splendid sermon last Sunday morning. * * * He said that he would suffer his right arm severed from his body before he would vote for any man who would, knowingly and wilfully, use his influence to foster the curse of liquor.—*Lumberton Robesonian.*

That is saying a good deal, but it's no more than every Christian, who interprets the gospel of Jesus Christ as we do, ought to say.

Political parties have got to learn better than to nominate whiskey men; and they must be taught better by Christian people asserting their Christianity.

A party that is not good enough not to have to cater to bar-keepers and distillers and moonshiners is too low for human beings, whether they be Christians or not.

We oppose whiskey candidates just as earnestly as we oppose those who seek office as prohibitionist politicians. It is a personal matter.

THERE was a big baptizing at Charity Methodist church, near Traphill, Sunday. Twenty-five persons were baptized, nineteen of them by immersion.—*Cor. Winston Sentinel.*

There is but one mode of baptism, and baptism is not baptism except that mode is observed. One who reads the Scriptures will agree to this.

Now here is a man who actually approves two modes by administering each. He cannot be scriptural in both. He has helped some people to deceive themselves. He permits them to call something baptism that is not baptism, for there is but one baptism. He shows a lack of proper sense of the importance of God's word, and a lack of personal backbone.

There is but one right way. There is no mistaking that. At any rate there is no necessity for pretending that baptism is so slight a thing that it may be done according to the taste of the candidate.

All the significance of baptism depends on the mode. If baptism were regenerative, it might be otherwise; but baptism is a symbol. And symbols are not variable. Just as 10 has represented ten all these centuries, so does the going down into, the burial and the coming up out of the water, symbolize Christ's death, burial and resurrection. Sprinkling cannot be imagined to represent anything of the kind. It is a vestige of inane ritualism, a monument to Roman Catholic love of ease.

Baptism is not baptism except it be as Christ ordained; and he never ordained but one kind.

BAPTIST STRENGTH.

It is a recognized fact that the denomination of Regular Baptists is one of the sturdiest, if not the sturdiest, of Christian sects. Financially they may make a weaker showing than others, but as a body that possesses a peculiar sturdiness which gives it individuality and marks its components as fearless in assertion and pursuit of conscientious convictions, it stands first.

There was a time when great God-given principles were all that Baptists had. Their number was few; their power as a human force was unrecognized. They were sneered at, called dippers, Anabaptists, fanatics, and the like; but they adhered to duty with undaunted tenacity, and by the grace of God attained a strength that compels the admiration of men. Since Bancroft wrote of the Baptists, "They were trodden under foot with foul reproaches and arrogant scorn, and their history is written in the blood of thousands of the German peasantry; but their principles, secure in their immortality, escaped with Roger Williams to Providence, Rhode Island, and his colony is witness that naturally the paths of the Baptists are paths of freedom, pleasantness and peace,"—since those words were made a part of standard history, sneers and reproaches have become foreign to Baptist ears.

How is it that Baptist principles have spread? Surely none were ever so bitterly and doggedly opposed. Surely none ever had so unassuming apostles as they had in the sixteenth century. And yet the number of those who espouse them at the present time is several millions.

The evidence is that the Baptists five centuries ago were unassuming and undemonstrative. What has been achieved is not due to the ardor of men. It is true that Baptists have adhered to their principles, but they were not militant for a long time. There was a power higher than any temporal power.

No one denies that more is required of a Baptist than of other Christians. They have to make the boldest professions, they have to observe the Lord's Supper zealously and literally, and likewise they have to act according to the Scriptures, not as scholars and church dignitaries interpret them, but as the individual church does. Nothing is smoothed down or glazed over. And it is a truth that just as more is required of a Baptist so is a Baptist stronger in his religion than the average Christian.

"Denominational Strength" is the suggestive title of one of the admirable addresses included in Rev. Dr. T. E. Skinner's late work. It concludes with a statement of three principles on which much of the strength of the Baptist denomination rests: First, "a manifest conformity to Christian and apostolic doctrine;" second, the conformity with the spirit and will of Christ of our missionary, educational and benevolent aspirations; lastly, "our strength must be centered in the great necessity for and our conscious dependence upon the Holy Spirit." This last is the keystone. Strength consists not in numbers, not in persistency, but these, on the other hand, depend upon spirituality, and through it make strength.

There is one tie that binds Baptists together as the human devices which reproach other sects cannot. It is baptism. Starting with that symbol for a covenant that one will follow Christ wheresoever, proclaiming in the beginning by baptism that oneself has set out to follow the New Testament conscientiously and boldly, it is not to be wondered that Baptists, though disorganized by nature, are united in stronger than temporal bonds. Moreover, Baptists do nothing involuntarily. The infant child of Pedobaptists is sprinkled, "regenerated" and consecrated without its knowledge or consent. Baptists, on the other hand, are responsible to themselves and God alone. They have to do nothing for form's sake; they are asked to take no step in the dark. To be a Baptist is to be one of God's freemen.

Other denominations may be accused of having obtained what vigor they have through human organization, through subjection to elders and chief priests, but one looks vainly for "one in authority" among Baptists. The strength is seen, the source is the unseen Spirit of God.

THE trouble with Adventists is they never keep to one point long enough for one to come down on them. They jump from this to that, they take a few words of Scripture and conceal the context, they make a great pretense at arguing, when in truth they are delivering a jumble of words.

A man cannot preach the wholeness of God's Word, cannot say God keeps his promises, when he also preaches that a soul is mortal.

BRO. WHITE'S question as to the Board's relations to Sister Knight has not been answered because Bro. Willingham has been travelling some of the way across the continent with the departing missionaries. We hope to have the answer for next issue.

THE EDUCATIONAL ISSUE AND THE PUBLIC.

The majority of the people in North Carolina oppose State-aid to higher education. The fact that efforts against State-aid have been so extensively endorsed in so short a time signifies that many people were ready for the move. It signifies, too, that State-aid has not been of benefit to the great body of them that make the State, else they would not have been ardent to further the opposition.

That most of the people oppose State-aid to higher education, however, may not be signified at the polls; for, indeed, there are many who will hold their principles in abeyance for partisan reasons. A voter may conscientiously believe that this question ought to be deferred until contingencies of undesirable nature have been removed. But such a one will not defer it long. Only for the time being may one forego personal belief through conviction that the general welfare of the State depends upon the success of a party rather than the enactment of certain principles. But one who does this must perceive that his duty is to make his party espouse his personal principles. A party ought to stand for one's principles more nearly than any other before it may command one's loyalty.

It is fortunate that no political party has espoused the principles of "How Far Should a State Educate." They are the property of the public in general; and a Legislature will be elected, sooner or later, that will effect them. They have friends who will work for them in season and out. The election may disintegrate parties, but it cannot determine this matter. The people will hold the legislators elect, whoever they are, responsible. The individual members, instead of a political organization, must each measure up to the public's standard; and they that fail will not be forgotten. We shall continue to agitate the matter.

It is neither right, nor wise, nor constitutional for the State to appropriate taxes to higher education. Right, wise, constitutional, are very meaning words; but their title to usage in this connection has been thoroughly demonstrated.

It is a reproach upon our Constitution, it vitiates the source of the State's life, not to provide more means and more efficient means of educating the children who cannot otherwise obtain education. Thousands and thousands of uneducated children portend an era of stagnation.

By aiding higher education the State stifles the all sufficient and only laudable, the voluntary, system of maintaining institutions of higher learning. Protection of education and protection of industry are not unlike in their effects, except that it is the more grievous to tax a stockholder of an institution for the maintenance of a rival institution that tries to starve out its unprotected competitors.

By aiding higher education the State undertakes to equip men and women for life. Christians hold that one in whom the principles of Christianity are not instilled is not prepared for life. The State, pretending to observe this sentiment, makes a show of inculcating these principles It thus commits an offense against God and man, in that the attempt is a sham, for nothing distinct can be taught; and it reproaches the Constitution in that that instrument is trangressed by any act committing the State to a religion.

Failure to give the children in the State proper opportunity for education is unwise. To levy taxes for adding to the education of men and women comparatively well educated, of men and women able to educate themselves, of men and women well able to perform their duties to the State, of men and women, sons and daughters of wealth, who have none other purpose than self-gratification, to levy taxes for the education of these, while the tax-payer himself untutored even in the rudiments is barely able to maintain his family, to send men and women, of the classes designated, to Normal and Industrial Schools and to Universities, while no inconsiderable proportion of the youth in the State has no schooling, having to work for livings, while 350,000 boys and girls have not more than seventy school days annually, their teachers poorly paid at that,—to do this—which our State is doing this day—is prodigal disregard of the dictates of common sense that will reef the sails of progress and anchor the State in ever-widening, ever-deepening ignorance.

Baptist principles command us to proclaim our convictions. Baptist tolerance bids us be patient with the slow and considerate of the erring. Each man is asked to vote the dictates of his conscience, each Christian must determine—must say by his vote—"who is on the Lord's side."

"AND the smoke of their torment goeth up forever and ever; and they have no rest day and night." That's what the Bible says, and the statement doubtless includes persons who contradict God's Word.

PERSONALS AND OTHER ITEMS.

....THE RECORDER *nineteen weeks*—fifty cents. Tell your people.

....Ask your Adventist if Satan will be or has been annihilated.

....The Convention Committee is still waiting for an invitation on the usual plan.

....Rev. E. E. Blount, late pastor at Clyde, is residing temporarily at Greensboro.

....Rev. J. E. Greene is holding a revival at Ronda. Bro. Greene has an excellent high school at that place.

....Rev. W. C. Tyree baptized twenty-one into the fellowship of our Durham First church one night last week.

....There are only 15,302 Baptists in New York City. Time for some good brother to write "Darkest New York."

....Rev. T. A. Pounds of Archer Lodge came in to see us last week, bringing encouraging reports of his work.

....Fifteen members were added to our denomination at Jerusalem, Davie county, after the meeting by Elder J. N. Stallings.

....Rev. M. V. McDuffie of New Brunswick, N. J., is growing on the Northern brethren. He has been called to Portsmouth, N. H.

....President Taylor has returned from a trip North in the interest of Wake Forest College. Our readers will hear from him in the near future.

....Elder E. N. Gwyn, clerk to the Elkin Baptist Association, will please accept thanks for a copy of the minutes of the late session of that body.

....Rev. O. P. Meeks of Clinton recently baptized seventeen candidates after a meeting at Magnolia, in which Rev. J. B. Harrell rendered efficient aid.

....Rev. E. M. Poteat supplied for Dr. H. M. Wharton at Baltimore last Sunday, while the latter was holding a revival in Bro. Poteat's New Haven church.

....Rev. C. J. Thompson and bride of Lynchburg, Va., have been visiting relatives and friends in Durham and Wake counties. They are both deservedly popular.

....Rev. W. C. Newton has been called to our church at Dunn. Bro. Newton serves at Clayton and Shiloh, and is a member of the Senior class at Wake Forest.

....Bro. Durham is mightily pressed for time, working for State Missions and Education, but he had to find time to give our readers some important facts this week.

....People who are so fastidious on Sundays that they demand individual communion cups, drink out of public dippers at "fashionable" hotels and summer resorts.

....Brother and Sister John Waddell of Reidsville celebrate the twentieth anniversary of their wedding the 24th inst. May a score and a score more of years be added to them.

....It is stated in the *Progressive Farmer* that "last year $20,000 and $2,000 additional for repairs" went to the University. It should have been $20,000 and $10,000 additional.

....There has been a net gain of fifty-six in the membership of Tryon Street Baptist church, Charlotte, in the last year of Dr. Pritchard's ministry. There are 384 members now.

....Sister G. W. Quinn, brethren Lamberth, Hunter, J. E. Greene, and others, have our thanks for good clubs of new subscribers handed in last week. May their tribe increase.

....Rev. W. B. Harrell has resigned care of Mt. Gilead church, Cumberland county, and Rev. R. A. Moore has resigned his Hope Mills work, of which Rev. I. T. Newton has assumed charge.

....Rev. N. S. Jones has returned to Salisbury after having held a successful meeting with Pastor Royall at Forestville. There were several professions and the membership was uplifted.

....Bro. W. E. Mason, superintendent of the Sunday school of Dr. Gregory's Baltimore church spent Sunday visiting Raleigh Baptist congregations, and made an instructive talk at the Tabernacle.

....Secretary G. W. Lawrence of the Cumberland County Agricultural Society has our gratitude for an invitation to attend the Thirty-second Annual Fair at Fayetteville, November 14th to 16th.

....In our note about Rev. N. S. Jones last week "Mt. Vernon Springs" should have been Forestville, N. C. Bro. Jones was once at Mt. Vernon, Wake county, where he is lovingly remembered.

....Baltimore has also invited Southern Baptists to meet there, "pay as you go." It seems to us that a pay-as-you-go Convention, without any visiting relatives, ought to be a good investment for any city.

....A Baptist church will be organized at Poplar Grove, says the *Smithfield Herald*, where eleven persons were baptized last month after a meeting in which Elders W. B. Harrell and J. T. Jenkins preached.

....Rev. C. W. Matthews has been called to Beulah Baptist church, Chincoteague Island, Virginia. It is a prosperous church, having a parsonage and other conveniences. May the Lord be with pastor and people.

....Rev. H. C. Standridge writes from Hiawassee, Ga.: "We have had many revivals of religion in our part of the world. Have organized another church in the bounds of the Hiawassee Association. It is made up on a more missionary basis than some of our old ones. It would be a glorious thing if we had several new ones, or many of the old ones worked over. The RECORDER finds a lasting home wherever it gets a full test."

....Pastors in need of assistance should consider our four months fifty cents offer.

....Two hundred and eighty two churches were organized and 10,468 persons baptized by the 1,493 missionaries who labored under the auspices of our Home Board last year. There is no more fruitful work than Home Missions.

....We know a preacher who has chosen his sermon texts and topics for several months to come. He has chosen well, but we fear his sheep will complain of two much dust. "He maketh me to lie down in *green* pastures."

....The *Examiner* for October 18th is a most admirable number of that admirable journal. No metamorphosis was ever more radical or happier. New shape, new paper, new type, tasteful illustrations, and, as ever, wholesome reading.

...."The seed is the word of God." Luke 8:11. Now if you would like to have a package of the seed to sow among the unsaved, send a postal to Jno. T. Pullen, Raleigh, N. C., and he will forward you a package free of charge.

....Rev. A. B. Caudle writes from Waxhaw: "I baptized two at Waxhaw last Sunday (14th.) The church is in good condition, and has arranged to pay its pastor before the Association meets. I shall continue to serve them, the Lord willing."

....Bro. Thomas gives an account elsewhere of the organization of a new Association—the Piedmont. The name is good. The churches composing it, the Reidsville, Greensboro, Liberty, Buchanan and Summerfield, are a promising nucleus.

....Messrs. Jno. M. Heck, J. D. Hufham, Jr., and R. S. Sledge have been announced as marshals from one of the Wake Forest Societies for the next anniversary. The names remind one that new leaders are on the heels of the passing generation.

....Bro. D. L. Gore has just sent me a fifty dollar check for State Missions. Thanks. Who will do likewise? Your help is now greatly needed in State Missions. Help us, brethren and sisters, by a personal contribution.—*C. Durham.*

....The anonymous coward who asked Dr. Taylor several personal and impertinent questions in the public prints, and who has refused to divulge his name, although Dr. Taylor offered to answer the questions on that condition, is still ashamed of himself.

....We shall not press our *nineteen weeks* fifty cent offer much longer. We hope to give all Associations the opportunity of this arrangement. If each pastor will mention the arrangement to his people as soon as possible we are sure it will result in untold advantage.

....Dr. Cobb is getting on well with the "North Carolina Almanac" for 1895. It will have several new and attractive features. Dr. Cobb is the author of the first Baptist almanac published in this State, and he has a copy of it yet. It was issued in war times.

....Rev. C. W. Blanchard closed a good meeting at Peacock's Cross Roads last week, after which five were baptized. Others will follow. Bro. Blanchard will please accept thanks for four new subscribers to the RECORDER. He has sent us twenty or more this year.

....Rev. W. V. Savage has taken charge of our church at Tarboro, the pulpit of which Rev. Jos. G. Blalock has been supplying very efficiently since Bro. Hufham went to Shelby. Bro. Savage had to literally tear himself away from his Columbia brethren and sisters.

....We sympathize with Dr. C. G. McManaway of Charlotte, N. C., who lost his wife to heaven's gain last week. Mrs. McManaway's illness was very brief. She was thirty-seven years of age, and was educated at Peace Institute. Five children mourn her death with their father.

....Observe that the humble college president who wrote that fawning letter to the President of the University is still ashamed of his name, or rather ashamed to acknowledge his statements. We don't blame him; and doubtless the University is thankful that he keeps himself hid.

....Physical death is the separation of the soul from the body, usually attended by a process of violence and suffering naturally dreaded. Eternal death is final separation of soul and body from God and holiness, consigned to perpetual sinning and its consequences.—*Rev. J. D. Pope.*

....Bro. Van Deventer has sent us a program of a Baptist Young People's Meeting to be held at Charlotte in December. It reached us last Saturday afternoon, and as Monday is invariably devoted to getting the news in shape and preparing the type for the press, publication of it was deferred.

....Rev. Chas. A. G. Thomas' sermon in this paper ought to be read and reread by Baptists and distributed as a tract among Pedobaptists and State-religionists. It treats of a feature of our religion that is usually overlooked in the pulpit. We have an excellent sermon by Bro. Van. Deventer for an early number.

....Deacon J. H. Alford of the RECORDER office, whose visit to Louisville we noted recently, has returned; and he brought interesting news of Baptist affairs in Louisville. He worshipped at Dr. Eaton's Walnut St. Church, and also attended its Sunday-school. He learned that the first German Baptist church in the city was dedicated the 14th.

....Rev. G. W. Coppedge found time on his return from revival work to give us good news last week. Revivals in his five churches have brought out about seventy converts. Rev. A. A. Pippin and Bro. Chappell helped in the work. Bro. Coppedge has resigned care of New Bethel, Granville county, where he has served thirteen years. He has one Sunday unoccupied in consequence.

....The RECORDER is not read by inactive members. There's a moral here.

....Secretary Thos. G. Wood requests us to announce that a called meeting of the Board of Trustees of Chowan Baptist Female Institute will be held at Mt. Tabor during the session of the West Chowan Association, Tuesday afternoon, October 30th. A full attendance is urged.

....Rev. W. L. Bilbro of Warsaw held a meeting with Johnson church a few days ago that resulted in the baptism of twenty converts. Rev. A. A. Butler rendered effective aid. At Hallsville eight were received by baptism, after a meeting in which Elder W. H. Vanhoy aided Bro. Bilbro.

....Receipts of the Foreign Mission Board up to date are forty per cent. more than last year this time. This is a glorious fact. The Board will end the year out of debt if the present rate is maintained. Let North Carolina see to it that every cent expected of her is raised. We ought to do more.

....Rev. Jno. A. Shaw has been ordained to the full work of the gospel ministry at Columbia. Rev. B. H. Matthews preached the ordination sermon, Rev. W. V. Savage delivered the charge, Rev. Josiah Elliott presented the Bible, and the candidate asked the benediction. May the Lord keep and guide him.

....Missionary R. T. Bryan addressed a large congregation at Kenansville the 14th inst., that being the eve of his departure from this State for the foreign field. Kenansville is Bro. Bryan's home church, and it is natural that all the people thereabout delight to show their appreciation of such a noble Christian worker.

....The Tar River Association showed appreciation of Bro. Hufham's work in that section by instituting a "Dr. Hufham Fund," with which an Association missionary is to be supported. Doctor Hufham's work in the Tar River is his best memorial, but a plan for extending the stakes planted by him is next best.

....Rev. J. A. Campbell writes us of a model Association, the Little River: "Our body is young and small, but there is chance for great development. It is thoroughly united, in full sympathy with the Boards, wholly opposed to State appropriations to higher education, and devoted to associational mission work." There are good preachers in those parts.

....Bro. Guy L. Bunch of Raleigh and Miss Flora May Edwards, daughter of the esteemed senior member of the firm of Edwards & Broughton, were united in marriage at the residence of the bride's parents the 17th inst. Brother and Sister Bunch are deservedly popular, and we join their many friends with wishes for God's rich blessings upon them all their days.

....Prof. F. P. Hobgood, Jr., son of the excellent president of Oxford Female Seminary, has accepted charge of the high school at Matthews, Mecklenburg county, N. C. Bro. Hobgood comes of a distinguished line of teachers, the Royalls and the Hobgoods, and his work at the Oxford Seminary last year, we are informed, gave abundant evidence of useful capabilities.

....Rev. G. A. Bain, a student of Bro. Campbell's excellent Buie's Creek Academy, was ordained to the ministry recently. He baptized thirteen into the fellowship of Antioch church the 14th inst. for his pastor, Elder W. M. Page. Brother Bain has been called to take charge of two or three churches. It is his intention, however, to go to the foreign field as soon as he is prepared.

....Pastor W. J. Wyatt of Perth reports having had special revival meetings with his churches at Berea, Hebron, Hopewell, and Mt. Zion. At Berea Elders Pool, Hopkins and Setzer aided him, and two were added by baptism; Bro. Hopkins preached at Hebron, where two were added; at Hopewell, Elders McClure, Talbert and Ballard helped, and fourteen have been baptized; Bro. McClure assisted at Mt. Zion, where there were seven additions by baptism.

....At the regular monthly conference of the members of Meadow Branch Baptist church last Saturday, Rev. J. B. Richardson of High Point was recalled as assistant pastor for the year 1895. Rev. Mr. Richardson has been serving the congregation at Meadow Branch for the past three years. He is a preacher of wonderful force. On Sunday the congregation was greatly pleased to see their old pastor, Rev. E L. Davis, who has been serving them for nearly forty years. It was his first visit to the church in twelve months.—*Monroe Enquirer.*

....The *Charlotte Observer* would saddle the asinity of a Gaston county upstart candidate upon the educational issue—which it persists in calling "the University fight." Judging from the Gaston county man's course as outlined in recent *Observers* by himself and his friends we are compelled to believe that it is impossible for him to conceal his ears or restrain his bray even a few weeks; and that they would have been brought into prominence this fall, if the people had never joined in "the University fight."

....A Methodist Conference recently made complaint that property in possession of the State was being used at Chapel Hill for the University ball. President Winston attempted to remove the objection by saying that the University ball occurs after the close of the University session, and that the property referred to—gymnasium ball room—is not rented by the State except in school time. This may be satisfactory explanation of the particular University ball, but they had the "annual fall term dance," as it was stated in the papers, last Friday "evening"—i. e., from 10 p. m. till 3 a. m.—and in that identical gymnasium ball room, during the school term, while the property is rented by the State. It is in order for the versatile President Winston to devise another and a more convenient and consistent explanation, one that will hold its color through at least two washings.

....There are many Wake Forest boys who remember young John Allen as a general favorite at Wake Forest College two years ago, in knee-pants, bright, manly beyond his years, and clever in class-room and campus. The *Wilmington Messenger* is authority for the pleasing information that he is now manager of the Western Union Telegraph office at Wytheville, Va., having assumed charge of it the first of this month, which was his sixteenth birthday. He is a son of Bro. J. S. Allen, well known in Raleigh and Wilmington, now a leading contractor of Richmond, Va.

....The announcement of the marriage of Prof. A. T. Robertson and Miss Ella T. Broadus created quite a sensation among the students. We hardly suspected such a thing of the Professor.—*Seminary Notes in Kentucky papers.* It is a rare woman that wins Robertson. We had given him up for a permanent bachelor. But he's scriptural in all things, and that probably accounts for this happy consummation. It is not stated when the event will occur. The Professor was in Texas at the Convention when last heard from. Miss Broadus is a daughter of Rev. Jno. A. Broadus of the Seminary.

....'"The Lord has abundantly blessed my churches during the last six months," writes Elder G. P. Hamrick of Boiling Springs. Fourteen have been baptized at Grover as a result of a ten days meeting, and two more await the ordinance. Twenty-four were received by experience at Double Springs. At Henrietta two meetings of ten days each have been held this year, and eighteen converts have been baptized, and others will follow. Rev. J. C. Gillespie, a Wake Forest student, did most of the preaching in the late meeting at Henrietta. We are glad to know that the Henrietta church has been finished, and now presents a beautiful appearance.

....Rev. W. A. Smith has held meetings with three of the four churches in his pastorate with good success. His church at Bell's was much revived and there were two additions; at Perry's Chapel there were twelve professions and five have united with the church. Bro. Ed. Spruill aided in this meeting, Perry's Chapel is a good working congregation. At Cedar Rock there were about fifty professions of religion, thirty-two of whom were baptized the 14th inst. Rev. I. S. Boyles of Wake Forest assisted in this meeting, and he won a warm place in the hearts of his hearers, many of whom were students at Cedar Rock. Bro. Smith has eighty three students in the Academy, and he employs four experienced teachers.

Tar River Association.

This body met with Scotland Neck church, on Thursday, Oct. 11, 1894, at 11 o'clock. The Association was called to order by the Moderator, W. E. Bowers. After the letters were handed in and delegates enrolled, the body was organized by electing Bro. N. L. Shaw, Moderator, and Rev. A. G. Willcox, Clerk.

During the afternoon session, reports were read on the Support of Aged Ministers, and Obituaries.

At eight o'clock p. m., the introductory sermon was preached by Rev. W. B. Morton of Louisburg, N. C., from Josh. 13: 1; Num. 13: 30; Isa. 54: 2. As a request has been made for the publication of this sermon, and the readers of the RECORDER will see it, we omit some things which otherwise should be said about it. The unanimous verdict was, that it was one of the very finest missionary sermons ever heard before the Association.

Friday morning at 9:30 o'clock, devotional services were conducted by Bro. James R. Rodwell.

At 10 o'clock, the report on Associational Missions was read and warmly discussed by brethren on whose hearts this work has been placed. It was decided to raise and spend two thousand dollars in pushing the mission work in the bounds of the Association.

A letter was read here from the beloved Dr. J. D. Hufham, and it produced such an effect in the hearts of the people in this section, among whom the faithful servant of the Lord had gone preaching so long, that it was suggested that money enough be raised in Dr. Hufham's name to pay the salary of the best missionary in this Association.

In the afternoon, Foreign and State Missions were discussed by brethren Van Deventer and Durham.

At the night session, beginning promptly at eight o'clock, after prayer by Dr. John Mitchell, the Moderator announced the subject, "General Education." Bro. O. L. Stringfield took the floor, and spoke in interest of Christian education for young women. His speech was full of information, interest and encouragement in connection with the Baptist Female University now being built in the city of Raleigh. Then Rev. C. Durham, in his inimitable way, spoke at length to a very large congregation on the subject of general education. There are only two ways by which the great bulk of the people, who ought to hear what these brethren say can do so—that is, hear them, or have what they say put in print and read it. But both seem impossible.

On Saturday, the third day, religious exercises were conducted by Bro. Duncan McLeod at 9:30 a. m.

The report on Ministerial Education was read and discussed by its representative, Bro. Jno. Mitchell, who was followed by brethren J. A. Munday, F. P. Hobgood, C. Durham, J. R. Pace, W. B. Savage, and B. T. Vann. In the absence of many of the delegates who had gone home, no pledges were taken, but the churches were urged to take up collections to carry on this part of our work.

Later in the morning, the report on Home Missions came up, and called out brethren C. Durham, J. A. Mundy, A. E. Vinson (col.) and B. T. Vann, with very earnest speeches on this home work. A motion was made that the pastors put this work before their churches, and try to raise five hundred dollars this Associational year.

During the evening session the Sunday-school work was brought prominently before the body by many eloquent speeches.

In the absence of Bro. J. H. Mills, Bro. E. E. Hilliard looked after the Orphanage work and was faithful in it.

The RECORDER agent having to leave this evening, can only report that Dr. J. A. Mundy was announced to preach on Sunday at 11 o'clock, and Dr. C. Durham at 8 p. m.

While Bro. W. E. Bowers has served this Association faithfully for years as Moderator, Bro. N. L. Shaw, the newly elected Moderator, seems to be fitted by nature and grace to preside over such bodies, and put new life into the whole meeting.

The Association was never, because it couldn't be, better entertained than it received by the Scotland Neck people. We all loved them before, but better now than ever. Their newly-enlarged church was simply beautiful and full of people all the time.

The next session of this body will convene with the church at Wilson on Wednesday before the second Sunday in October, 1895. Bro. W. B. Savage is to preach the introductory sermon, and J. H. Lamberth alternate.

J. H. L.

Greenville, N. C.

Atlantic Association.

The Atlantic Association met with Antioch church in Pitt county on October 16 h.

Some twenty years or more ago one Bro. John C. Cox bought land near what is now the Antioch church. Some years later Rev. Dr. Knight began preaching in the workshop of Bro. Cox, who patented the Cox cotton planter. This was the beginning of an important movement in business and religious matters as the Cox family became the leaders in business and religious work. It is now one of the best sections to be found—all beginning with one true Christian man.

High water cut off the attendance of a part of the delegation.

Bro. Albritton being absent, Rev. Rufus Ford, pastor of Newbern church, is chosen Moderator. Bro. C. B. Williams of Snow Hill was re elected Clerk.

The report on Ministerial Relief Board was presented and discussed

The report on Temperance was received. It was a good production. This very important report was discussed by various brethren. Many of our churches need to take a higher stand in this attack on this great evil. In this, as in many other things, we need more work, voting along the line of our praying.

The report on Periodicals strongly endorsed the RECORDER and *Charity and Children*, and all the publications of our Southern Baptist Convention. How our homes do need to be guarded from trashy and pernicious literature! It is easy to get lots of cheap papers, but many of them are dear in the main after all. It costs much to get up and run a good paper.

On Tuesday night Rev. C. A. Jenkens of Goldsboro preached the introductory sermon on our communion. It was an able and a clear defence of Scriptural communion. He showed that our communion should be called Scriptural instead of close. Everything about the New Testament church is close—a close membership, baptism and ministry. The New Testament church is the only perfect organization.

On Wednesday Dr. Durham spoke for an hour on State Missions in the morning. It was a great address. This man is a great power for God in our Master's work in North Carolina. We now have ninety two Baptist preachers to more than three hundred destitute neighborhoods.

Dr. Vann made an able address on Home Missions in the afternoon. He is thoroughly conversant with this great subject. We need so much to see that the twenty-two millions of people in the South have the gospel.

The Association requests that Bro. Jenken's sermon on the Lord's Supper be published in the RECORDER.

Dr. Mitchell presents the claims and needs of the Board of Education. Thirty six young preachers are being helped at Wake Forest. We need your aid. Help us.

At night Rev. O. L. Stringfield made a strong address on Female Education and in behalf of the Female University at Raleigh. This seems to us to be the one great interest now before our people. May the Lord incline and help us to build it.

Next came Drs. Durham and Vann on General Education. Two strong men on a most important subject, and no two men are better informed on this great question, unless it be Dr. Taylor.

Foreign Missions, the Sunday school work and the Orphanage were to be presented the last day of the session. Bro. J. H. Mills arrived as we were leaving.

A. D. H.

From Bro. D. S. Williams.

Dear Bro. Bailey:—I am still in the land of the living. The dear old RECORDER comes to me weekly, and I enjoy it possibly more than I did in my youthful days. I rejoice to learn from it that the truth is making itself felt almost all over all the State of my nativity.

I thank God that I have been spared till 1894, and to see that the education of the children of the poor is being urged in North Carolina. In former days the rich received the benefit of the State's finances. I am glad to know that the injustice of such legislation has been laid before the taxpayers of the State, and I sincerely hope that it may be so changed that an equal distribution of the moneys may be made, so that the poor and rich may all fare alike in accordance with justice and the teachings of the State's Constitution.

I ask you to change my paper from Arkadelphia to Olmstead, Kentucky, after the 25th of this month, and that all my old friends may know that my future address will be Olmstead, Kentucky.

D. S. WILLIAMS.

Arkadelphia, Ark., Oct. 15, 1894.

Notes from Greensboro.

Last week I had the pleasure of a trip to my old home in Portsmouth, Va. It was a rich treat to visit again the scenes of my childhood and to greet loved ones and friends once more.

Many have been the changes since I left my old home twelve years ago to become a pastor. How the city has improved! What splendid buildings are seen on every square! The city has spread out in every direction until it seems to rival the Norfolk of twelve years ago, and now Norfolk seems to be pushing Richmond for the first place as a commercial centre. The churches and schools have greatly multiplied, so that to-day the "cities by the sea" present glorious opportunities for educational development and religious activity. The Scotsville church, Portsmouth, has called Bro. Martin of this State. This church is a very pleasant pastorate and affords fine opportunities for doing good as well as for self culture.

I failed to see Bro. Speight of the *Atlantic Baptist*, but had a pleasant chat with Dr. A. E. Owen. He was pastor for eight years. He baptized me, and it was indeed pleasant to have an opportunity to meet him in his home once more. He is doing a great work in that section, and the brethren say that his congregations are larger now than for a long time and growing all the time. They say, also, that he continues to preach with power. I heard good reports of brethren Hall and Watson, but did not have an opportunity to see them. From Portsmouth I went to Richmond. How beautiful this city! Richmond has become a "city of monuments" as well as of hills. I had the pleasure of going over Dr. Hatcher's new church while in Richmond. It is the best equipped house of worship I have ever seen, and one of the most convenient. The auditorium is beautiful. It will well repay any one to visit this splendid building. I preached in the Fulton church Sunday morning. This is Bro. Daugherty's church. The new house of worship, begun by Dr. Whitfield, is not yet complete, but the basement is finished and here the people worshipped. At night, I preached in Calvary church for Bro. Bagby. This is also a new house well arranged in the interior, and presents a fine appearance from the out-side. In contrasting these houses and congregations with our own in Greensboro, I felt that we were not behind them, but rather in the lead, and I thanked God for Greensboro church, and shall take courage for the future. I am now at home again and realize as never before "there is no place like home."

PIEDMONT ASSOCIATION.

This is the name of the new Association, composed of Reidsville, Greensboro, Liberty, Buchanan and Summerfield churches (Summerfield failed to get their letter on account of sickness of delegates, but will affiliate with us in our work). Dr. Rominger was elected Moderator, W. L. Kivett, Clerk, G. W. White, Treasurer. The Executive Board is composed of the following: E. A. Griffin, M. A. Allen, R. W. Brooks, Geo. Buchanan, and D. Winchester. Bro. J. L Lane was appointed a missionary to labor at Brown Summit, Piny Grove, Gibsonville, and another point to be determined by the Executive Committee. The funds are pledged and another missionary will be put in the field at an early date. More money was raised for State Missions, or rather Associational Missions, by these five churches than the Beulah has raised for several years. Every church was represented by full delegations. The delegates came with a mind to work. They came with hearts full of the Spirit, and the result was a most harmonious and profitable session. I have never known a brighter promise for an Association, and this little beginning will, like the mustard seed, become a great tree. The amounts pledged amounted to over $500 with prospect of an increase. The time for meeting is Thursday before the third Sunday in October, and the place next year will be Liberty church. Every delegate expressed himself as greatly encouraged at the work of this first session, and will carry back to his church a report which will help them on to greater activity than ever before. Bro. M. A. Adams preached the sermon on Wednesday night. It was a most appropriate and helpful sermon on "Burden-bearing." The people were delighted with the sermon. It will do us all good.

CHAS. A. G. THOMAS.

Greensboro Oct. 18, 1894.

Sandy Run Association.

The Sandy Run Baptist Association closed its fourth annual session last Sunday. I have heard quite a number of brethren, both members and correspondents, say it was the best meeting of the kind they ever attended. Greater zeal than usual was manifested on every line of work. The talks on missions, education, &c., were spirited, enthusiastic, and full of facts. While talking on missions, the brethren seemed to have the burden of souls at heart. The speech of Bro. Caddell on religious literature will not soon be forgotten. Brethren present, who have frequently heard him, say they believe his address was the best effort of his life. Bro. Peterson's talk was practical, sound and good. Bro. Erwin Sorrells and others among our visiting brethren made good talks. Brethren, come again.

This body of Baptists have before them a bright future. I believe it is conceded by all who know the working of this body that the organization of this new Association was wise and opportune. The motives of our dear Bro. Bright in working up the new Association were doubted by some; but all now seem to feel assured that the move was a wise one, and that it will result in developing an enlarged liberality by the brethren and lift every church in our bounds to a higher plane of duty. I favor the plans of work introduced by Bro. Bright—a visit by a colporter to every church and house in our bounds, supplying them with good Baptist literature and trying to get the BIBLICAL RECORDER into every Baptist family; also, his plan, as introduced in the Association, looking to the establishing of a high school in our bounds known as "The High School of Sandy Run Association."

We regret that we were deprived of the presence of Bro. Durham and other representative brethren at our meeting, but hope they will be with us at our next session.

Two churches united with the Association by letter—Camp Creek and Cain Creek.

God bless the RECORDER and help us to get it into every Baptist family.

Yours in brotherly love, J. W. D.

Southern Baptist Convention.

MEETING PLACE.

In June, and again in September, I published a card in the name of the Boards, calling for invitations from churches for the meeting of the Southern Baptist Convention. It was understood at the time that this referred to invitations on the free entertainment plan. No invitations have come on this plan in response to these cards. An invitation has come from the churches of Baltimore based upon what is known as the pay plan.

The Boards have not felt that it would be fair to other places to accept an invitation on this latter plan without giving an opportunity for others to extend an invitation on that plan; so I make a statement of facts to the churches, and we await further invitations until the 15th of November, at which time such as may have come in will be submitted to the three Boards and a prompt decision rendered.

Any churches inviting the Convention on this plan will please state carefully what advantages they can offer the Convention as to building in which to meet, rates of board, &c., &c. Address

T. P. BELL, *Cor. Sec. S. B. Board,*
Nashville, Tenn.

Call to Prayer.

Christians of all churches—all who sincerely desire the enactment of better temperance legislation for the "Old North State"—are hereby requested to be in fasting and prayer on Friday, November the 2nd, 1894, unitedly requesting Almighty God to so direct and over rule in the election of the following Tuesday, as that such good and true men may be elected who will give the desired legislation. Remember the great things that have been accomplished in answer to prayer, and be encouraged to pray, believing that *ye have the things for which you ask.* See Matt 18: 19; and Phil. 4: 6, 7.

D H. TUTTLE
Pres't N. C. Tem. Asso.

Raleigh Oct. 20, 1894.

We take the liberty of suggesting that any pastor or teacher or other responsible person, who desires a complete dictionary of the English Language, may secure one by taking a local agency for Mr. Wayne Allcott, Raleigh, N. C. Fifty thousand copies of this work—the Standard Dictionary—were ordered before it was published, thus making it a most popular achievement.

INTERESTING TO LADIES.—The latest invention of the Brainerd & Armstrong Silk Co. is a Patent Skein Holder for Wash Embroidery Silks. Each and every Skein is to be enclosed in a Paper Holder, and one needleful at a time can be drawn out as wanted. This saves ladies the trouble of undoing the Skein and re-winding upon Cardboard, as in the old-fashioned Skeins.

Any lady interested in this improvement and wishing to see it, can get a sample Skein, together with a copy of the new "Blue Book" on Embroidery, by sending 6 cents in stamps to No. 2 Union St., New London, Conn.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

October.

Mt Zion—Tuesday, Oct 23-26, with Mt Moriah church, Orange county.

South River—Wednesday, Oct 24-26, with Mt Elam church.

Cape Fear—Thursday, Oct 25-27, with Western Prong church, Columbus county.

Pee Dee—Thursday, Oct 25-27, with the church at Wadesboro.

South Fork—Thursday, Oct 25-27, with Maiden church.

West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.

Raleigh—Thursday, Nov 1-3, with Cary church.

Little River—Thursday, Nov 1-3, with Hector's Creek church, 16 miles south of Apex, Harnett co.

Brunswick—Friday, Nov 2, 3, with Long Creek ch.

Bladen—Thursday, Nov 8-10, with Galood ch.

Union—Thursday, Nov 8-10, with Hopewell ch.

Robeson—Tuesday, Nov 13, 14, 15, with Ashpole church.

Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Western Convention, Oct 24-27, with Clyde ch.

I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have the needed correction.

C. DURHAM, *Cor. Sec.*

Raleigh, June 22, 1894.

Cheap Coal for Fuel and Steam.

ANTHRACITE, Semi Anthracite, Bituminous and Semi-Bituminous, all sizes, for Stoves, Grates, Furnaces, Foundries, Factories, Blacksmiths, &c. All kinds of Coal and Coke shipped direct from mines to any railroad depot by the car load or ship load, at miners' list prices by

JONES & POWELL,
Miners' Agents, Raleigh, N. C.

Afflictions.

BY REV. J. A. STRADLEY.

"Many are the afflictions of the righteous." Psalms 34: 19.

This statement would not seem strange and mysterious to us if it read, "Many are the afflictions of the wicked." We see, or think we see, why God might in justice and mercy afflict the wicked, to humble them, and cause them to repent. But why God should allow the righteous, those who love and serve him, to be so often and so sorely afflicted, is not easy to see. No parent would allow his child to be afflicted if he could prevent it. God could keep his children from being afflicted, but he does not. He is too good to be unkind, too wise to make a mistake. He afflicts, then, because it is best for the righteous. Can we see any good that comes from afflictions? May it not be that God permits them to come to make us feel what a dreadful thing sin is? All afflictions are the result of sin, and God wants to make us realize what a bitter, hateful thing sin is, so that we may loathe it and turn from it.

If we had no afflictions we would be satisfied with our earthly home. But God loves us, and has prepared a better home for us. He knows how we cling to our old home, imperfect as it is, and make us desire the better home in heaven. Many a man leaves his home on account of afflictions and annoyances incident to that locality, and seek a happier home. So the Christian, wearied and worn by the afflictions of earth, longs for a home where "sickness and sorrow, pain and death, are felt and feared no more."

When gold is dug from the earth it is put into a red hot furnace to separate the dross from it and thus better prepare it for use. So God often puts his people into the fiery furnace of affliction to cleanse them from earthiness, and thus better prepare them for his use on earth and for the society of the pure in heaven. In their afflictions they may hear the Master say:—

"When through fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply;
The flames shall not hurt thee, I only design
Thy dross to consume and thy gold to refine."

Then, too, when in the furnace of affliction, as with the three Hebrew children, Daniel 3, there shall be "One with them as the Son of God," who shall comfort them and keep them from harm.

God permits Christians to be afflicted to test the piety of individuals and to show the genuiness of Christianity. For this purpose Job was afflicted. Satan claimed that Job was a hypocrit. He said, "Doth Job fear God for naught? Put forth thine hand and touch all that he hath, and will he curse thee to thy face." Job 1: 9, 11. God did put forth his hand and touched all Job had, his children and his property, and he lost all. But "in all this Job sinned not, nor charged God foolishly." Job 1: 22. His afflictions proved his religion to be genuine.

Afflictions are not tokens of God's disapprobation, but rather of his love. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 6. God will not allow one affliction more to come upon his people than is for their good.

Our suffering time will soon be over, and we shall enter that blessed home where "Not a wave of trouble rolls across the peaceful breast."

May these reflections bring some comfort to the many hearts that have of late been made to ache and bleed by sickness, suffering and bereavement.

We know whereof we affirm when we state that Ayer's pills, taken promptly, at the first symptoms of colds and fevers, arrest further progress of these disorders, and speedily restore the stomach, liver, and bowels, to their normal and regular action.

From Rev. J. N. Stallings.

Dear Recorder:—I came to this place Saturday last to hold our regular meeting. At conference six came forward and related their experiences and were approved for baptism. We had expected Bro. Conrad to be with us Saturday, but being with Bro. Haymore at Germanton he did not reach us till Sunday. He preached a very strong sermon at 11 a. m. to a packed audience. At 3 p. m. the writer baptized the candidates in South river at the shoals. Our meeting continues with good prospects. Bro. Conrad is doing excellent preaching.

On Saturday before the second Sunday in September Bro. John Robertson went with me to Farmington. We continued the meeting till Friday, Bro. Robertson doing most of the preaching, which he did excellently well. There is not much material, except in some denomination. All who attended were greatly revived. Bro. Robertson is now at the seminary. He will make a strong and useful minister.

Saturday before the third Sunday I went to Eaton's church. There were very few present that day or the next, because of diphtheria which had become epidemic in the community. That day Bro. P. P. Greene's baby boy was laid in the church cemetery by the side of his sainted mother, who died about ten weeks before, leaving five little children. Her little boy was the sixth victim of the fell disease. Since then two others have been interred in the same graveyard, besides one at Farmington. One of the last two was Ethel Eaton, aged about thirteen. She was baptized a month before. Of the nine who have died only two had reached the years of accountability, and both were bright, beautiful little Christians. Three, all he had, have gone to heaven from Bro. Gaston White's; two from Bro. Richard Eaton's; two from Bro. Wesley Eaton's; one from Bro. P. P. Greene's; one from Bro. Sink's. The Lord sanctify and comfort all the bereaved.

Besides these deaths from diphtheria, a number of my Eaton's and Farmington people have had typhoid fever, but all have recovered except Bro. J. T. Tatum and Sister Belle Eaton, the brother and sister of our missionary, Bro. Frank Tatum. The Lord spare and cure them.

May the severe afflictions of the dear brethren and sisters work for them "a far more exceeding and eternal weight of glory." "Whom the Lord loveth he chaseneth." Our Father comfort them all.

I was at our Union at Shady Grove church, Iredell county. We had a small attendance of delegates, but an interesting meeting. The next Union goes to Mocksville. Mission methods were discussed at Shady Grove and will be discussed again at Mocksville. We who stand for our organized work find it necessary to meet the issues thrust upon us by the brethren who advocate independent or direct missions instead of through the Board.

I went the fifth Sunday afternoon to Cook's school house, a point in the corner of Davie county about equidistant from Bear Creek church, in Davie; Rocky Springs, in Iredell; Sandy Springs and Cross Roads, in Yadkin. The threatning weather caused rather small congregations, still there was a considerable number of inquirers. Seven professed faith and will unite with some of the above churches.

Bro. Robert Bore, a member of Eaton's church, began a mission Sunday-school at this place last spring. It has been, and still is, in a flourishing condition. Most of the inquirers are members of the Sunday-school and so are all the professed converts except one. Let all our churches look out destitute places and establish mission Sunday schools and get their pastors to give occasional preaching services.

I was asked to baptize these converts and give them certificates. I thought it best to request them to go to the church of their choice and present themselves for membership. It seems to me the more conservative way, as well as more courteous to the neighboring churches and their pastors.

I call attention wherever I go to your offer of nineteen weeks for fifty cents. You ought to double your circulation. Continue your offer as long as you can.

Yours fraternally, J. N. STALLINGS.
Jerusalem, N. C., Oct. 8, 1894.

A stimulant is often needed to nourish and strengthen the roots and to keep the hair a natural color. Hall's Hair Renewer is the best tonic for the hair.

Literary.

McClure's Magazine for October has as one of its features a great lot of Brownie pictures by Palmer Cox and others, and some merry Brownie jingles, together with an account of the Brownie play that is soon to be produced.

The North American Review for October has two articles entitled "Issues of the Coming Elections," written respectively by the Hon. William L. Wilson and Ex Speaker Reed, in which the principles on which both the great parties will go before the nation in the approaching election are outlined with precision and authority.

The Quarterly Illustrator for October, November, and December gathers in a store of summer memories. Through its pages one may live the outdoor season over again with any of the two or three hundred artists to whose near and distant haunts it shows the way. In "Art's Summer Outings" Alfred Tumble searches the continent over and concludes that the question is not where the artists are, but where the artists are not; and from the spirit in which he writes, the places where they are not will be considered by him as undesirable places until the presence of a white umbrella endorses them.

American Life Insurance Methods by Miles M. Dawson, Esq., of Chicago. American Academy of Political and Social Science, Publication, No. 115. 8vo. Paper. Pp. 12. Price, 15 cents. Philadelphia: 1894.

The purpose of the paper is to explain to the lay reader the methods in vogue in american life insurance companies, showing how essentially simple they are. He explains the method of apportioning death losses, of collecting premiums, of assessing expenses, etc. Every one can obtain from this pamphlet a clear idea about life insurance.

Biggle Horse Book is number one of the Biggle Farm Library, edited by Judge Jacob Biggle, a long time and popular contributor to the *Farm Journal* of Philadelphia. The publishers of this series of books are aiming to treat in a concise, practical and interesting manner the many interests of farm life. They will be bound in pleasing style, carefully printed on good paper, and with numerous handsome and well executed illustrations, so that the series of ten books, which will ultimately compose the library, will make a valuable and attractive compendium of farm information. Biggle Horse Book contains 128 pages, bound in cloth, with 59 illustrations. Price, fifty cents by mail. Address Wilmer Atkinson Co., Publishers, Philadelphia, Pa.

Musical Novelties. J. Fischer & Bro., No. 7 Bible House, N. Y., have recently published the following pieces of Sacred Music and Secular Choruses. 1. Lord Most Holy. Soprano or Tenor Solo. By John Wiegand. Price, 40 cents. 2. God My King. Solo, Duet, and Chorus. By J. Wiegand. Price, 30 cents. 3. Holy, Holy is the Lord. Grand Chorus. By F. C. Goeb. Price, 35 cents. 4. Bill of Fare. Comic Quartet. By Carl Merz. Price, 25 cents. 5. Laughing Chorus. For four mixed voices. By F. Schaller. Price, 30 cents. Nos. 1, 2, and 3 are meritorious and exceedingly effective compositions for the service of the church, while 4 and 5 are delightful and pleasing pieces for the concert room or musical entertainments.

Love hides many faults.

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Maake, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W C Tyree, President; J F MacDuffie, Cor. Secretary; H A Reams, T E Cheek, J L Markham, T H Pritchard, F P Hobgood and W N Jones, N B Broughton, W A Albright, G J Dowell.

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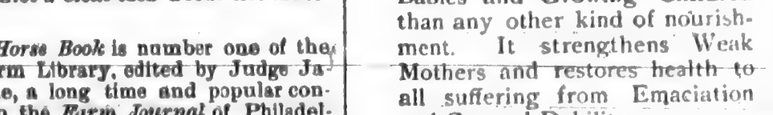
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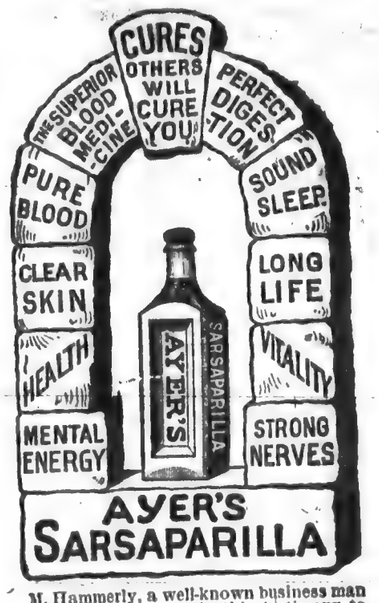
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"About 18 months or two years ago my wife's health gave way, and she grew steadily worse. She could not retain scarcely anything she ate and the case finally assumed the worst form of

DYSPEPSIA and CHRONIC DIARRHŒA,

and she became a helpless invalid at the age of 18. I had her under the treatment of a good physician, but his efforts to relieve her were of no avail. So, after matters had continued thus for 8 or 10 months, and my wife had given up to die, I took the case in my own hands and purchased a bottle of Dr. King's

ROYAL GERMETUER,

began giving it to her in water as hot as she could drink it, before and after each meal, using a mild purgative occasionally on retiring at night.

Suffice it to say in less than a week there was

A WONDERFUL CHANGE.

She could eat a little of anything she desired, and today is a well woman. She used altogether possibly 4 or 6 bottles. In my opinion

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 28. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 52 a m	9 27 p m	
Ar Rocky Mount.	1 02 a m	10 20 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount.	1 02 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	3 58 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	

	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 32. Daily.	No 48. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 00 a m	11 27 p m	

	No 43. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 32 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m

	No 73. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro	2 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount.	2 13 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 58 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.32 a m.; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.45 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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Mission Work.

In the bounds of the South River Association, and just within the limits of the county of Johnston, about ten miles from Dunn, is a public school-house in the Meadow township known as Poplar Grove. The people live quite thickly for a country locality and are moderately intelligent, but the religious sentiment of the community, with here and there a few glorious exceptions, is almost entirely Hardshell, deep dyed and stagnant.

Everywhere it is anti mission, anti-Sunday-school, anti-prohibition, anti Bible Society, anti everything like effort for salvation and, to all appearance, whatever tends to lead to enlightenment and progress in this age of advancement, and whatever is desirable and praiseworthy both for old and young mentally and morally, all is denounced and discarded by the elders as devil works. The young are taught in ignorance and seem not to know that any talent is committed unto them at all, except that of living and enjoying life, if it may be, in their own way and on the fruit of their own daily labor.

It was to this Primitive point that the South River Baptist Association some two or more years ago began its work of missions, directing through its executive board its laborers to occupy this destitute field with once a-month preaching at the school house aforesaid.

Several pioneer ministers have labored here from time to time, namely, brethren Wiley and Cephas Page, W. F. Watson, now in Norfolk, Va.; W. B. Harrell and R. Honeycutt. Then Bro. Naylor, Harrell again, and, perhaps, others who have entered with zeal into this part of the vineyard and with the gospel of God offered to unsaved sinners have declared unto them the great truth, heretofore hid to them, that the Son of God came to save, to rescue the lost—even the chief of sinners.

In this locality the idea has long been inculcated that the elect, the fore-ordained, the pre-determined, the eternally predestinated hereabouts are the saints to whom belong by right of inheritance the whole field, and they have held it for years. Consequently a large number of young people of both sexes have grown up here, hearing nothing else, knowing nothing else, and desiring nothing else but to "eat, drink and be merry," take their pleasure on the Lord's day and wait till such time as God shall bring them, against their will, into the fold and dump them down among the other sheep already there. And so they have waited, living as they list, but all the time being rooted and grounded in the extreme ideas of the super-Calvinistic faith as their fathers and mothers, aided by the so-called Primitive Baptist preachers, have taught them from their helpless infancy.

It is sad to think of a whole section of country growing up in such doctrine, but "truth is mighty and will prevail."

In a recent meeting of days held at the school house, assisted by our whole-souled Baptist evangelist, Rev. J. T. Jenkins, it was gratifying to see the house packed full of young ladies and gentlemen sitting with gaze intently riveted upon the earnest speaker, but sad to say not one of whom had ever given themselves to Christ. Alas, alas! and what was more sad, they had never been taught that it was their duty to "seek the Lord" or to "flee from the wrath to come," but only to wait, wait; that God could save them when he got ready, and all such as this.

But thanks be unto His holy name forever, the Word preached was with power, the evangelist was faithful and true, and many believed the message and we trust were saved.

As the result in part, on last Sunday in the presence of about a thousand people standing around a half circle mill pond, the writer led down into the water and "buried with Christ in baptism" nine females, some of them mothers and grown daughters together, and two young men, all of whom had publicly professed their faith in Christ and expressed their purpose to live for him.

A Missionary Baptist church will, therefore, be organized at this mission probably at our next visit, and through their messengers will apply for admission into the South River Association, which convenes with the Mount Elam Baptist church, in Sampson county, on the 24th inst. We can only say, "Oh see, what hath God wrought!"

W. B. HARRELL

Dunn, N. C.

Working for a Soul.

Not for souls. But for a soul. Only one. One at a time. Not by wholesale, but individually. Not indefinite souls in Africa or New Zealand, but one soul in your own family, in your own circle, in your own community. Work for a soul. Dr. Cuyler tells us of a warm hearted lawyer in his church who made up his mind to work for the conversion of a certain infidel in the congregation. He went to work deliberately. He was patient and persistent. He did not lack faith or wisdom, he was kind and gentle. His yearning after the soul of his friend brought a rare degree of Christlikeness to his own life. After a while the infidel said to him in a half jest, "Mr. J——, you would better give me up as a hard case, and try somebody else." But the soul hungry lawyer did not give up his friend. He gave himself all the more to his self appointed work, and he did not cease his praying and working until his friend was soundly converted to God.

O worker in the cause of the unsaved, pick out your own soul; then devote yourself wholly to your task. Do not be diverted from your royal purpose. Let that one soul be constantly in your thoughts, in your prayers, in your plans. And it may be that sooner than you think for, God will grant you your heart's desire. One soul. Not a score. Only one. Pray for one. Plead for one. Work for one. Live for one.—*Epworth Herald.*

Hold your tongue when angry.

An Open Letter to the Baptist Pastors of the South.

Dear Brethren:—You have doubtless seen one or two letters in the papers recently asking our churches to make an advance in their regular contributions to Foreign Missions so as to enable the Board to send out missionaries. We appealed to you in those letters, but so much do we feel depends upon you in this matter that we wish to write you a personal letter through the papers asking the help of your tongue, your pen and your prayers. We know that there are many local interests which require contributions, and do not ask that you neglect one of them. We do not ask that you try to increase the contributions of your churches so much as to crowd out other things. But we do ask you to try to get your churches to make an advance. "Speak unto the children of Israel that they go forward." Our people need information, they will never do much for that cause about which they know nothing. Will you not tell them about this great work and urge them to make an advance. Dear brethren, if *you* will only help there will be no lack of funds to send out all the God-called men and women.

Bro. R. J. Willingham, our Secretary, at Richmond, Va., will furnish you tracts from which you can get the information you need in stirring up your people. As Dr. Strong has said, "Now is the nick of time." One man now on foreign fields will be worth fifty ten years hence. The great question of this day is the evangelization of the world. Our Board can only move as the churches move. They will move if *you*, dear brethren, will lead them. Will you help us?

R. T. BRYAN.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Rest is not quitting the busy career;
Rest is the fitting of self to one's sphere.
'Tis loving and serving the highest and best;
'Tis onward unswerving, and this is true rest.—*Goethe.*

How Editors are Treated in China.

Nineteen hundred editors of a Pekin paper are said to have been beheaded. Some would shudder at such slaughter, who are heedless of the fact that Consumption is ready to fasten its fatal hold on themselves. Dr. Pierce's Golden Medical Discovery is the efficient remedy for weak lungs, spitting of blood, shortness of breath, bronchitis, asthma, severe coughs, and kindred affections.

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DR. R. V. PIERCE: *Dear Sir*—I will say this to you, that consumption is hereditary in my wife's family; some have already died with the disease. My wife has a sister, Mrs. F. A. Cleary, that was taken with consumption. She used your "Golden Medical Discovery," and to the surprise of her many friends, she got well. My wife has also had hemorrhages from the lungs, and her sister insisted on her using the "Golden Medical Discovery." I consented to her using it, and it cured her. She has had no symptoms of consumption for the past six years.

Yours very truly, W. C. ROGERS, M. D.

Delicate diseases in either sex, however induced, speedily cured. Book sent securely sealed, 10 cents in stamps. Address, in confidence, World's Dispensary Medical Association, Buffaloe, N. Y.

The witty man of the *New York Times* gave the creed of the "higher critics" as composed of two articles. 1st, *Ego*, and 2nd, *Nego*. We mentioned this to Prof. Robertson, and he laughed and said, "Yes, and the whole thing is *no go*."—*Western Recorder.*

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Would you have truth—be true.
That which you give, you shall find,
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Seldom can the heart be lonely,
If it seeks a lonelier still—
Self-forgetting, seeking only
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—*F. R. Havergal.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR OCTOBER: COLORED PEOPLE.

"The needy shall not always be forgotten." Increased contributions needed to enlarge the work of institutes for instruction of colored ministers.

STUDY TOPICS.—The claims of the colored people upon us as Baptists. May not a closer union between the Baptists North and South be secured for the educational and religious interests of the colored people. Rome's effort to secure control of the colored vote.

Some Unoccupied Fields.

Besides Tibet, which has some little work done on its edges, but nothing in its interior, there are other lands where Christ is not preached. Adam Dorward died, in great distress, about five years ago, after a few years of itinerating in the Hunan province of China, since which time there has been no one even to itinerate in that home of anti-foreign feeling. For two years past even the posts on the edge of this province have been abandoned. This province is as large as all Great Britain, and has 16,000,000 souls within it and not one missionary. South of Hunan is the province of Kwang si, with 5,000,000 people and not a missionary. Our American Baptist missionaries made a try at it in 1879-1881, but were driven out, and never attempted it a second time. These two are the only provinces of China at present without missionaries. China is the land of "Black Death" in more senses than one. The plague which at present is doing its terrible work, being the outgrowth of the uncleanliness of the people, is typical of the plague of sin. Beluchistan has 500,000 people; has just one little missionary station. This one station, where a medical missionary lives, is at the fort of Quetta, where the English have a garrison. Afghanistan has 6,000,000 people and not a single missionary as yet. Indeed, no missionary work has ever been attempted here. The New Testament and Psalms have been translated into the Pashtu, the commonly spoken language. The people understand the Persian speech. Turkestan has 8,500,000 souls and not one missionary. Here are calls for missionary work that are to be added to the summons from fields all too imperfectly occupied. Where is the need the greatest? where lies the worst destitution?—*F. S. D.*

Earthquakes in Japan.

Japan is a land of earthquakes. There are nearly two a day on the average, and in ever-recurring cycles of time these small shakes mass their forces together and produce effects on the solid earth like the effect of a storm upon the sea, causing the ground to move like waves, throwing down cities and towns as though they were the playhouses of children, destroying the most solid mason-work of man, and twisting the heaviest steel and iron trusses as though they were wire.

Such an earthquake occurred Oct. 28th, 1891, in Aichi and Gifu provinces, in which ten thousand people were killed, fifteen thousand wounded, and one hundred thousand houses were thrown down and destroyed.

The earthquake, followed as it was by the efforts to relieve the sufferers on the part of the foreign missionaries and native Christians, did much to open up this part of Japan to Christian work. Before the earthquake it was impossible to do any Christian work in some parts of the earthquake region; but after the earthquake and the exhibition of Christian philanthropy by the missionaries we were welcomed, and little churches were planted in these same bigoted Buddhist strongholds. The effect upon the officials, from whom many letters of thanks were received for help given to the sufferers, was excellent, and has resulted in bringing about a kinder and more friendly state of feeling.—*Rev. W. S. Worden, M. D., Nagoya, Japan.*

According to the New York *Tribune*, China is this year to have an exhibition of her art and industry on a scale which might be called a world's fair if it were not that it is entirely of domestic institution and confined to her own productions and people. It is held in honor of the Queen Dowager, who attains this year her sixtieth birthday, and will exceed in cost and splendor any display of like kind ever known in the Middle Kingdom, or perhaps anywhere in the world. It is computed that the expenditure will reach $200,000,000. Apart from the central display at Pekin, celebrations will be held in all the towns and cities of the empire, and the renown of the imperial woman who has really directed Chinese affairs for a score of years will be signalized in every form which the ingenuity and loyalty of that ingenious and loyal people can devise.

"To know the facts of modern missions is the necessary condition of intelligent interest."

There is only one real failure in life possible; and that is, not to be true to the best one knows.—*Canon Farrar.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE



Pimples, blotches, blackheads, red, rough, and oily skin, prevented by **Cuticura Soap**, the most effective skin purifying and beautifying soap in the world. The only preventive of pimples, because the only preventive of inflammation and clogging of the pores

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Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by authorized agents only, to cure Weak Memory; Loss of Brain and Nerve Power; Lost Manhood; Quickness; Night Losses; Evil Dreams; Lack of Confidence; Nervousness; Lassitude; all Drains; Loss of Power of the Generative Organs in either sex, caused by over-exertion; Youthful Errors, or Excessive Use of Tobacco, Opium or Liquor, which soon lead to Misery, Consumption, Insanity and Death. By mail, $1 a box; 6 for $5; with written guarantee to cure or refund money. WEST'S COUGH SYRUP. A certain cure for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Sore Throat. Pleasant to take. Small size discontinued; old, 50c. size, now 25c.; old $1 size, now 50c. GUARANTEES issued only by

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SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	†5 00 p m
Ar. Raleigh	4 05 p m	8 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	3 15 a m	
Ar. Augusta	8 45 a m	

SOUTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 30 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 26 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 20 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	1 35 a m
" Raleigh	1 00 p m	*2 20 a m
Ar Goldsboro	*3 00 p m	†1 10 p m
Lv Goldsboro	†5 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:20 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Sept. 30, 1894

NORTH BOUND.	No. 3. Daily ex. Sunday.	No. 5. Daily ex. Sunday	No. 15. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	2 16 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 35 a m	.....
Lv Maxton	.....	8 28 a m	.....
Lv Red Springs	.....	9 00 a m	.....
Lv Hope Mills	.....	9 45 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 50 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 50 a m
Lv Stokesdale	.....	.....	11 20 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 09 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville June	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 46 p m	
Lv Hope Mills		5 06 p m	
Lv Red Springs		5 48 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville		7 15 p m	
Lv Madison			12 55 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			1 55 p m
Lv Greensboro			2 00 p m
Lv Climax			2 35 p m
Ar Ramseur			3 05 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R. North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. S. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.		No. 124*.
*8 45 p m	Lv	Norfolk (Van St.)	Ar
8 35 p m	Lv	Portsmouth	Ar 11 35 a m
9 54 p m	Lv	Suffolk	Lv 11 04 a m
10 30 p m	Lv	Franklin	Lv 10 30 a m
10 58 p m	Lv	Boykins	Lv 10 05 a m
11 20 p m	Ar	Weldon	Lv *9 35 a m
11 30 p m	Lv	Weldon	Ar 9 00 a m
12 50 a m	Ar	Henderson	Lv 7 50 a m
2 05 a m	Ar	Raleigh	Lv 6 30 a m
2 20 a m	Lv	Raleigh	Ar 6 15 a m
3 40 a m	Lv	Sanford	Lv 5 10 a m
4 28 a m	Lv	Southern Pines	Lv 4 20 a m
5 20 a m	Ar	Hamlet	Lv 3 27 a m
5 43 a m	Lv	Rockingham	Lv 3 15 a m
6 20 a m	Lv	Wadesboro	Lv 2 42 a m
7 15 a m	Ar	Monroe	Lv 2 00 a m
8 40 a m	Ar	Charlotte	*Lv 9 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR)	Ar 8 58 a m
11 33 a m	Lv	Philadelphia	Ar 12 45 a m
2 20 a m	Lv	Baltimore	Ar 12 45 a m
4 00 a m	Lv	Washington	Ar 11 10 p m
8 25 a m	Lv	Richmond (A C Line)	Ar 8 50 p m
9 25 a m	Lv	Petersburg "	Ar 8 30 p m
11 27 a m	Ar	Weldon "	Lv *6 37 p m
*8 00 p m	Lv	New York (PRR)	Ar 7 45 a m
9 10 a m	Ar	Portsmouth	Lv *6 55 p m
†3 10 p m	Lv	New York (P R R)	Ar 1 55 p m
7 00 p m	Lv	Baltimore (Bay Line)	Ar 7 00 a m
8 30 a m		Portsmouth "	Lv †6 00 p m
*7 00 p m	Lv	Washington, N A & M Co	Ar 6 55 a m
8 00 a m	Ar	†Portsmouth	Lv 6 30 p m
*9 00 a m	Lv	Norfolk, via S A L	Ar *6 00 p m
9 15 a m	Lv	Portsmouth "	Ar 5 30 p m
9 54 a m	Lv	Suffolk "	Ar 5 14 p m
10 58 a m	Lv	Boykins "	Ar 4 06 p m
†11 49 a m	Ar	Weldon "	Lv *3 35 p m
†11 54 a m	Lv	Weldon "	Ar 3 15 p m
2 00 p m	Lv	Henderson "	Lv †1 14 p m
†4 07 p m	Ar	Durham "	Lv †12 00 m
†3 50 p m	Ar	Raleigh "	Lv †11 35 a m

No 43.			No 39.
†10 15 a m	Lv	Raleigh	Ar †6 00 p m
1 48 a m	Lv	Sanford	Ar 1 30 p m
12 43 p m	Lv	Southern Pines	Ar 12 30 p m
1 45 p m	Ar	Hamlet	Lv 12 30 p m
12 25 p m	Ar	Rockingham	Lv 12 01 p m
3 03 p m	Ar	Wadesboro	Lv 10 35 a m
3 57 p m	Ar	Monroe	Lv 10 30 a m
4 45 p m	Ar	Charlotte	Lv 11 40 a m
3 00 p m	Ar	Laurinburg	Lv 1 07 p m
3 29 p m	Ar	Marion	Lv 12 55 p m
6 25 p m	Ar	Wilmington	Lv 10 00 a m
3 50 p m	Lv	Hamlet	Ar 1 47 p m
3 57 p m	Ar	Gibson	Lv 1 30 p m
3 21 p m	Ar	Bennettsville	Lv 12 56 p m
4 12 p m		Darlington	Lv 12 05 p m
5 27 p m		Sumter	Lv 10 47 a m
8 45 p m		Charleston	Lv 7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South via Atlantic Coast Line.

No 127 and No 124 "Atlanta Special" are solid Pullman Vestibule trains composed of elegant day coaches and palace Buffet Sleepers without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cox, Passenger Agent, Raleigh.

JNO. C. WINDER, Gen Man.
H. T. MYERS, Gen. Pass. Agt.
T. J. ANDERSON, Gen Pass Agt.

A Statement from President McIver.

Editor of the Biblical Recorder:—In the RECORDER of October 10th, the following appeared on the editorial page:

"Dr. C. D. McIver, President of the Greensboro Normal and Industrial School, and Treasurer E. J. Forney refuse to make known the income of said school.—*C. Durham.*"

In your editorial columns of Oct. 17th, is the following:

"Prest. McIver has refused, Dr. Durham informs us, to make known the income of the institution over which he presides. This does not sound well. Public officials are public servants; public institutions are public property.

It is Prest. McIver's business to let the public have the facts."

These statements produce upon your readers a wrong and unjust impression, as will be seen by reading my letter to Dr. Durham:

"GREENSBORO, N. C., Sept. 27th, 1894.

REV. C. DURHAM, Raleigh, N. C.

Dear Sir:—Absence from home has prevented an earlier reply to your letter of the 23rd. I beg to say that I have no right to give you the information which you seek, nor have I the information in my possession now. Your application for it should go to the Board of Directors, the chairman of which is Hon. John C. Scarborough.

Very truly,
CHARLES D. McIVER."

Your editorial would create the impression that I had the authority and that it was my duty to give the information asked for, and that I was arbitrarily withholding it. I desire your readers to know that I had no authority to give the information, and that in my letter to Dr. Durham I directed him to the proper source from which it could be obtained. Whether or not Dr. Durham sees fit to take the suggestion in my letter and apply to the proper authority or not, the Board of Directors is required by law to make a biennial report and will at an early meeting prepare an official statement of the operations of the institution for the *first two years* of its existence, ending September 30th, 1894. CHARLES D. McIVER.

October 18, 1894.

Any one of ordinary sense knows that the President of the State Normal and Industrial School could have furnished Bro. Durham with the information desired, if he had chosen to do so. Bro. Durham probably suspected that, after his vigorous exposure of the University authorities for not making public their report, the reports of public institutions in North Carolina would be regularly printed hereafter. But Bro. Durham desired the information in time to use it for the instruction of the public this fall.

If the information desired by Bro. Durham were creditable to the President of the State Normal and Industrial school, it would have been readily given. Certainly it were an insane law that prevents the public from obtaining any knowledge of a public institution that the public at any time desires. But there is no such law. The President of the State Normal and Industrial School is dilly dallying for a purpose: any kind of a report will do after it is too late for the people to act; and in two years they might forget it.

It was very kind to tell Dr. Durham of the "proper source" of information. You know Dr. Durham doesn't know anything at all!

And the silence of the tomb broods over that bothersome interest on the "loan" which means gift.—EDITOR RECORDER.

Since the preceding was put in type, Bro. Durham has returned from an Association and submits the following:

I followed Mr. C. D. McIver's advice of Sept. 27th, 1894, and saw Mr. Scarborough about this matter. Mr. Scarborough referred me to Mr. M. C. S. Noble of Wilmington, Chairman of the Executive Committee of the Board of Trustees. I at once wrote Mr. Noble, addressing him at Wilmington, and asked for the information. I have heard nothing from Mr. Noble.

Mr. McIver will not I suppose deny that there has been correspondence between the gentleman named above and an agreement reached that they will not, for the time being, give the asked-for information.

In evidence that Mr. McIver had all the necessary authority to give us the information desired, let me say that Col. A. Q. Holliday, President of the A. & M. College, did not hesitate, but freely gave us the information needed about the A. & M. College in response to a similar request.

C. DURHAM.

Oct. 23, 1894.

Rev. E. W. Oakes at Faison, N. C.

After a summer spent in China and Japan, Bro. E. W. Oakes, who so endeared himself to many of God's children in our State last winter, has returned to us to labor in word and doctrine. He began a series of sermons last Sabbath morning in the Presbyterian church at Faison to a large audience who hung upon his words.

Bro. Oakes' place among evangelists is unique. He seeks chiefly to reach the church membership—to awaken them to the reality of their faith, and to move them to greater consecration and surrender to the Master. A year ago he labored amongst us, and we have had time to test the permanency of his work, and we have occasion to thank God and take courage. The men whom he reached have continued in the good way, in some cases having to hold out against strong temptation.

Bro. Oakes cannot visit a community or church without bringing it a blessing. May many doors be opened to him by the Master to whose direction he submits his entire life.

J. C. HINES.

Faison, Oct. 15, 1894.

Facts and Figures, or Side-Lights on the Educational Discussion—No. 10.

BY REV. C. DURHAM.

After waiting all these months for the Bursar's report for Dec. 31st, 1893, to Aug. 15th, 1894, the same has been received, and below I give it to the public. It speaks for itself. Its form is very different from the other reports. The Catalogue for 1893–94 says the number of students was 388, but the Bursar's report shows only 305 students. Where are the other eighty-three students? Why were they not accounted for in the Bursar's report? They got in, of course, free in some way not named in this report.

Out of 388 students reported in the Catalogue for 1893–94, the Bursar's report shows that only 139 paid any tuition at all, and only 132 paid tuition in full. It thus seems that 249 students paid no tuition from Dec. 31st, 1893, to Aug. 15th, 1894. These, too, who pay no tuition, are reported, as a rule, to represent the best to-do families in the State.

The scholarships are not named in this report—they are only called "private scholarships." The Trustees committed a crime against the State when they issued these scholarships. But see the Bursar's report:

REPORT OF BURSAR OF THE UNIVERSITY AT CHAPEL HILL, DEC. 31st, 1893, TO AUGUST 15th, 1894.

There were connected with the University during this term 305 students.

Of this number,

305 paid each $5 annual fee..... $1,525 00
148 occupied rooms in college paying for same..... 543 00
249 paid gymnasium fees..... 311 25
121 paid tuition $30 each.
1 paid tuition previously (Sept. 16th, 1894) $30.
14 were medical students paying medical tuition to Dr. Whitehead and taking a few studies in the University, paying for same at regular rates as follows:
2 paid $11 each.
3 paid $12 each.
1 paid $10.
1 paid $5.
1 paid $8.
1 paid $4.
1 $11 (note).
1 Wood scholarship.
3 had no College studies.
2 were pharmacy students—
1 paid $17 for instruction in the University.
1 paid $23 for instruction in the University.
1 special student who paid $15 for instruction in the University.
5 were post graduates receiving free tuition.
28 gave notes for $30 each.
1 was assistant in Chemistry.
1 was assistant in Biology.
1 was assistant in Physics.
1 was assistant in History.
1 was assistant in English.
1 was Librarian.
1 was Gymnasium Instructor.
65 had private Scholarships.
29 had free tuition under the State law as follows:
1 was a cripple.
13 were teachers.
7 were candidates for the ministry.
8 were preachers' sons.
1 left early and was excused from paying anything but the annual fee.
31 were law students who paid tuition to Law School, and received no instruction in the college courses.
305 total.

TO THE PRESIDENT OF THE UNIVERSITY:

In former articles I have asked you some questions. I did not expect you to answer them. No man, on the witness stand, is compelled to answer a question which would criminate himself. I now make a proposition:—

If you will send me, in the next ten days, the original paper, or an exact copy, presented by you to the Executive Committee of the Board of Trustees of the University, some weeks ago, and from which the statement, signed by the committee, and published in the *News & Observer* and *Charlotte Observer*, was arranged, I will pay the tuition in the University at Chapel Hill, for one year, of any student you may select. The money will be placed in any Bank in Raleigh you may name, to your credit in five days after the reception of the above named paper.

Raleigh, Oct. 23, 1894.

Here and There.

Dear Recorder:—For the most of my time since the second Sunday in August, I have been engaged in the Lord's work.

I began a meeting at Liberty church in the country seven miles south of Thomasville, N. C., on Saturday in August. Rev. Henry Sheets came to my assistance, and preached with much power. God blessed his Word to the conviction and conversion of about twenty souls, and up to date there have been added twenty-one to our number—sixteen by baptism, four by restoration, and one by letter. One other has a letter to present at the next meeting. This church has 212 members. Rev. J. M. Hilliard has been elected to succeed the writer for the ensuing year. May God's blessings be upon these dear people, and to God be the glory.

From this place I went to Worthville, where I received and baptized three persons into the fellowship of this little church. Here is a noble-hearted band of brethren and sisters.

I then started for Holloway's church, where I met a host of friends gathered in the Liberty Association, planning to better do the Lord's work.

From this place I went to Eldorado church where I commenced a meeting of six days. I was assisted by Rev. Jeff. Lanning, a young preacher of the Liberty Association, and he won the hearts of the people. There was one addition by baptism. I resigned the pastorate here, the distance being twenty-six miles from my home.

From here I went to Mt. Leban, a small mission church located in Randolph county, where I met Elder M. J. Leach, the pastor. We began a meeting here the first Sunday in September. The Lord greatly blessed his Word. Many souls were saved, and on Saturday the pastor baptized twelve happy converts.

I left here for home, sick. The Lord helped me home, and then I was prostrated for three weeks with intermittent fever; but by the aid of medicine, on the fifth Sunday I was able to drive five miles over the hills to Oak Hill Baptist church, where I had been called to serve as pastor. I commenced a meeting, and from the very first service the Spirit of the Lord was with us, and we had a glorious meeting, which resulted in the salvation of many souls. Brethren Newton, Hall, Morton and Roper visited the meeting and preached the Word. I think that there is a bright day before this little struggling band. To God be all the glory.

One half of my time for the ensuing year is not yet engaged, and I feel it my duty to give the Lord my whole time.

JOHN A. SUMMEY.

Hannersville, Oct. 15, 1894.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Tar River Asso, $542 50; Ditto, 21.85; Green River Asso, 65.00; Murfreesboro ch, 20c; Galatia ch, W Chowan, 6.00; Brantley's Grove ch, ditto, 12.50; First ch, Goldsboro, 49.00; Sandy Run Asso, 72 98; Mt Pisgah W M S, 1.10. Total, 771.13. Previously reported, 7,996.39. Total this year, 8,767.52.

Foreign Missions—Mt Carmel ch, Montgomery, $5.24; Tar River Association, 40.45; Murfreesboro ch, 45c; Galatia ch, W Chowan, 5.00; Potecasi ch, ditto, 25.00; Kenansville ch, ditto 6 53; Pine Forest ch, ditto, 5.16; Brantley's Grove ch, ditto, 15.00; Sandy Run Asso, 79.00; Inwood ch, Raleigh, 6 00; W M S, Tabernacle ch, ditto, 8.55; Ephesus Sunbeam Society, ditto, 10.00; Clinton Sunbeam Society, 5.00. Total, 281.88. Previously reported, 4,137.27. Total this year, 4,368.65.

Home Missions—Aberdeen Missionary, $2.50; Holly Spring ch, Raleigh, 5.00; Mt Carmel ch, Montgomery, 2.50; Tar River Asso, 28 85; Murfreesboro ch, 5.18; Pine Forest ch, W Chowan, 3.00; First ch, Goldsboro, 10.00; Sandy Run Asso, 33.00; Inwood ch, Raleigh 5.00; Mt Pisgah W M S, 1.10. Total, 96.13. Previously reported, 1,715.69. Total this year, 1,811.82.

Education—Galatia ch, W Chowan, $5.00; Potecasi ch, ditto, 10.00; Sandy Run Asso, 10.00; Amis Chapel ch, Flat River, 2.40; Stovall ch, 5 25. Total, 32.65. Previously reported, 2,232 19. Total this year, 2.264.84.

Orphanage—Woodville ch, $1.40; Sandy Run Asso, 20 00; Inwood ch, Raleigh, 5.00; Clinton Sunbeam Society, 3.40. Total, 29.80. Previously reported, 674.71. Total this year, 704 51.

Ministerial Relief Fund—Tar River Asso, $29.55; Ditto cash collection, 7.72; Bertie Union, 2 50. Total, 39.77. Previously reported, 236.99. Total this year, 276.76.

Colportage—Tar River Asso, $2.00.

Students' Aid Fund, Louisville—Murfreesboro ch, $1.30

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Oct, 20, 1894.

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Law School
University of North Carolina.

42d Regular Session begins Sept. 6th, 1894. 14th Summer Session begins July 2d, 1894. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

Tar River Notes.

October 11 witnessed the gathering of the tribes with us in their annual Association, and we are now in the pleasant after-glow. Owing to the floods, probably a third of the churches were not represented save by letter, and yet I have never seen a finer session of the body. In spite of distressing market reports and general depression, the enthusiasm reached high water-mark. It was one of the old-time meetings of the Tar River.

The pledges for Associational missions ran up to more than $1,500. The churches and Sunday-schools sent up for the Orphanage about $150, and on Saturday night a cash collection of $205 was taken for the same object, which was increased to $236 by the Sunday-school collection next morning.

The sermons and addresses were of a high order, while the crowds tested the capacity of the main body and both wings of our building.

The work of the session was gloriously rounded off on Sunday morning by a collection of one hundred dollars for the new house in Wilson, which collection was raised under the auspices of this church. The spirit of our old leader, Dr. Hufham, lingered in the body, and about three hundred dollars was raised in his memory to carry on the work which he began here seventeen years ago.

We gave a standing invitation to the Association to hold its sessions here whenever it will, and many were the expressions of desire on the part of our people that the brethren would come to see us again next year.

Bro. Hocutt, who came to us sick and was taken down during the session, is now up, and hopes to return home to morrow.

R. T. VANN.

Scotland Neck, Oct. 18, 1894.

Sandy Run S. S. Convention.

This body met last fifth Sunday at Henrietta, and a happy time we had. Such ministers as Bright, Hollifield, Harrill, Moss, Hord, McMahan, Goods, Green and Alexander were there to add interest to the meeting; besides, we had cultured and influential laymen, such as Lynch, Bridges, Davis and Marrow, together with M. L. Padgett, ex-Sheriff Blantz, ex Representative G. B. Pruett, and a host of others whose names I would like to mention.

The speeches were very good both days.

Henrietta's hospitality is unsurpassed. They made you feel very welcome to help them dispose of the inviting viands which loaded down their well-filled tables.

The music—with Mr. D. W. Hicks and Prof. Bridges to lead, and Misses Maggie Smith and Viola Lancaster at the organ—was very good.

Mr. Hoover, the Methodist pastor, with many of his flock, helped to swell the congregation. Mr. Hoover also made some timely speeches.

Bro. M. L. Padgett was chosen Moderator, and Prof. Lynch, Secretary.

Rev. Z. D. Harrell preached the missionary sermon on Sunday at 11 o'clock to a well packed house. The collection amounted to twenty dollars.

Sunday night Rev. T. Bright preached at the Methodist church, and Rev. Z. D. Harrill at the Baptist.

G. P. HAMRICK.

R. W.'s Contrast.

R. W.'s "Contrast between the Baptists of the first decade of this century and the last decade" was, to me, very interesting reading. It was on the first page of your issue of Oct. 10th.

The first page of the RECORDER has been, for some time, so full of charming interest, that I can't skip over it as I used frequently to do.

R. W. is probably in error when he says that R. B. Semple was the first president of the old Triennial Convention.

According to Gammell, twenty-six ministers and seven laymen from eleven different States and the District of Columbia met in Philadelphia, May 18th, 1814, and organized the General Convention by choosing Richard Furman, D. D., of South Carolina, as President, and Thomas Baldwin, D. D., of Massachusetts, as Secretary. R. B. Semple was present, though not President. See Am. Bap. Missions, page 18.

JNO. T. ALBRITTON.

From High Authority.

REV. T. E. SKINNER, D. D., Raleigh, N. C.

My Dear Dr. Skinner:—Permit me to thank you for the copy of your Sermons and Reminiscences, a considerable portion of which I have already read with a great deal of interest. I could not help but think, while going through the book, how great the amount of labor, influence, and power upon the hearts of others this condensed statement represents. I trust that your life may be spared for use for many years, and beg to remain, with best wishes,

Truly yours, CHAS. H. BANES, *Sec.*
American Baptist Publication Society.
Philadelphia, Pa., Oct. 13, 1894.

Commendation.

Dear Brother:—There have been several editorials in the RECORDER this year, for which I felt like thanking you. Your last, "The Earthly Relation of Christianity," seems to me to be Christ's own truth, and I hope you will do much teaching along that line. The RECORDER grows on me.

Sincerely, H. T. WILLIAMS.
Roxboro, Oct. 17, 1894.

Mr. Danford Edmondson died on August 18th, 1894. He was born Feb. 29th, 1836, in the home where he died. He had an indomitable will, was very self reliant and just in his dealings. Next week will appear a just tribute to his character, written by Dr. Vann.

From Madison.

Dear Recorder:—I baptized nine into the fellowship of the Providence church yesterday as a result of a few days meeting held at a mission point. Twenty professed faith in Christ, and the most of them will unite with the church at the next meeting.

Bro. C. M. Billings assisted me, and did good preaching. There is no better man than Bro. Billings, and he is going to make one of our best preachers. Some church that is without a pastor would do well to call him. He was raised in Virginia, but was educated at Wake Forest, and prefers locating in this State. We would like to have him in the Pilot Mountain Association. He preaches the old-fashion gospel, and therefore is a safe man.

Yours for Christ, W. H. WILSON.
Madison, N. C., Oct. 20, 1894.

Meeting in Georgia.

Dear Recorder:—It may be of interest to your many readers to hear of the success of my meetings out here. In September we began a meeting with Elim, which continued eight days. At the close I baptized fourteen persons in the likeness of Christ's Resurrection. At our last regular meeting we thought it best to continue a few days, and I baptized eight more, making a total addition of twenty-two by baptism.

G. B. WEBSTER.

Jessup, Ga., Oct. 9, 1894.

Resolutions Adopted.

The committee appointed by the Woman's Missionary Society of the Henderson Baptist church presented the following resolutions, which were adopted:

WHEREAS, It has seemed good to our Heavenly Father, in his infinite wisdom, to remove from our midst by death Mrs. Mary E. Hicks and Mrs. Margaret S. Smith, members of this Society; therefore,

Resolved, That while we sincerely lament their departure, the one in the very flower of her usefulness—affectionate, tender, faithful in every relation of life, an earnest, efficient laborer for Christ—the other in serene and beautiful old age, who, after a life devoted to the sweet ministry of service wherever her lot was cast in the home circle, the church where her very presence was a gracious influence, suddenly, without sickness, pain or anguish, put on the white robes of immortality; yet we bow in humble resignation to his will "who gave and who hath taken away," believing that our earthly loss has been to them "exceeding great gain."

Resolved, That we tender our heartfelt sympathy to the bereaved ones, and commend them to the mercy of Him who is the Resurrection and the Life.

Resolved, That this expression of our sympathy be sent to the families of the deceased, and that a copy of the same be sent to the *Gold Leaf* and BIBLICAL RECORDER for publication.

MRS. M. PARHAM,
MRS. F. M. MEADOWS,
MISS HATTIE MITCHELL,
Committee.

Henderson, Oct. 16, 1894.

Vindicatory Resolutions.

The following resolutions were adopted by the Mt. Holly Baptist church, Oct. 14th, 1894:

WHEREAS, We feel sorely grieved at the manner in which Mr. F. P. Hall has publicly and maliciously assailed the personal character of our pastor, Rev. M. P. Matheny, in the *Charlotte Observer* of Oct. 9th; and whereas, we believe the attack wholly unjust and uncalled for; therefore, be it

Resolved, That we cheerfully vindicate our pastor, in that we believe he was prompted only by pure motives. And inasmuch as we know many of Mr. Hall's statements to be untrue, we resent and deplore such methods.

Done in church conference assembled, and unanimously adopted.

S. L. BOLINGER, *Church Clerk.*
Mt. Holly, N. C.

The "Index to Chimneys" gets you the chimneys made for your burner or lamp, and costs nothing.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

ROANOKE'S FORTY-SECOND YEAR.—The forty-second session of Roanoke College, Virginia, opened on September 12th with the largest enrollment for seventeen years, which is especially gratifying in these times of financial depression. The students already present represent thirteen States and Territories and Korea. The annex to the library, erected during the summer, is completed and the books arranged in it for the daily use of the students. Roanoke now has a building 95 feet long, 30 feet wide, and through the wings of the Annex 72 feet, devoted exclusively to the Library and Reading room.

NEWS OF THE WEEK.

State News.

The postmaster at Old Sparta has been arrested for embezzling funds.

Three burglaries were committed in one night last week at Statesville.

The dead body of a murdered white man was found in a coal chute at Goldsboro the 11th.

The *Charlotte Observer* will operate a job-printing office after Nov. 1st. It will be well equipped.

The new car-wheel company began work at Raleigh last week. Only North Carolina iron will be used.

Democrats, Populists and Republicans have united upon an independent county ticket in Davie county.

The corner-stone of Rock Grove church near Statesville was recently unsealed by robbers, who carried off its contents.

Our Church Record, a weekly paper of the Methodist Protestant church, will be published at Greensboro after Nov. 1st.

Evangelist Gales, Episcopalian, has been engaged for ten days or more preaching at Newbern. Reports say his efforts have been very fruitful.

Prof. Dred Peacock, acting President of Greensboro Female College, has been elected President of the *Christian Advocate Publishing Company*, succeeding Dr. Reid.

An association of North and South Carolina insurance men was organized at Raleigh last week. Carey J. Hunter is President, S. D. Waitt, Vice-President, and W. M. Russ, Secretary.

Hon. E. G. Reade died at Raleigh the 19th. As merchant, lawyer, jurist, banker, Christian gentleman and worthy citizen, he was conspicuously successful and honorable. Judge Reade was eighty-five years old.

The Great Falls Water Power Company at Weldon has been reorganized by a well-capitalized company, under the name, "The Roanoke Rapids Water Power Company." A knitting-mill and a cotton factory will be built.

A white man named Sam. Tatum was found in a dying condition in his room at Greensboro the 13th. His skull was crushed in. He died the following day. The coroner's jury advised that a negro named McAden be held for the murder.

R. P. Carroll, a wealthy Northern sportsman, has leased 1,600 acres in Davie and Davidson counties, which he will devote to raising game. Many distinguished men will come hunting on this land, among them Ex-Secretary W. C. Whitney.

Tom Covington and Elam Josey are charged with the murder of Mr. Brown, the storekeeper at Long Island Cotton Mills, at Newton. They had been robbing the store for a year. Josey has turned State's evidence, and throws the burden of guilt upon Covington.

Mr. W. A. Montgomery, for many years an esteemed lawyer of Warren county, but of late honorably identified with the profession at Raleigh, has been chosen to replace Judge Connor on the Populist-Republican ticket for Associate Justice of the Supreme Court. Mr. Montgomery is a Baptist, a Christian gentleman and a lawyer of unquestioned ability.

General News.

In a fire at Houston, Texas, the 16th, two "Sisters of Mercy" were burned to death.

Mgr. Sotolli, apostolic delegate, it is authoritatively stated, is to become a cardinal.

A Georgia agricultural society has called a meeting to devise means to hold cotton for better prices.

The total appropriations of the first and second sessions of the late Congress amount to $492,230,685.

James Anthony Froude, religious writer and historian, aged seventy-six years, died at London the 20th inst.

Two or three men, suspected of complicity in the late startling Virginia train robbery, have been placed under arrest.

Gamblers in New York City tried to bribe the Lexow investigation committee with $70,000. They failed. The committee bids fair to purge New York of much corruption.

The Czar of Russia is nearly dead, if reports are any way correct. It is said that a regency will undertake to perform his duties for a time. The Czar's death will not affect the peace of Europe as was reported.

Japan is still marching on China. There is no apprehension of danger to missionaries. It is said the Chinese are contemplating removing their seat of government further inland for safety. Japan is making preparations for a vigorous invasion. The latter will be helped by Russia, it is said.

Nathan Straus, the ostentatious benefactor, has declined to be used by Tammany as its candidate for Mayor of New York. Hugh J. Grant, ex-mayor, has replaced him on the ticket. Tammany, says an exchange, is on the road to its Waterloo. Such an event will be hailed as a great step towards purification of politics.

Troops had to be called out and several people shot down in order to prevent a mob in Ohio from lynching a negro rapist last week. The negro was saved by being carried to the penitentiary, where he gets off with twenty years' servitude. At the time the Ohio mob was raging, slanderous Ida Wells was entertaining an aggregation of Northern Baptist pastors at Philadelphia with anathemas upon the South!

MARRIED.

WILLIAMS—HALE—On Oct. 3d, 1894, by Rev. Thos. G. Wood, in Camden county, Mr. W. D. Williams and Miss Caroline Hale.

MORRISS—SADLER—On Oct. 4th, at the residence of Mr. O. Sadler, by Rev. J. K. Howell, Mr. J. C. Morriss of Washington, N. C., and Mrs. Innie Sadler of Rocky Mount, N. C.

HOBBS—BEAMAN—On Oct. 17th, 1894, at the Clinton Baptist church, by the pastor, Rev. C. E. Reeks, Mr. W. A. Hobbs and Miss Lula M. Beaman, daughter of John A. Beaman, Register of Deeds, all of Clinton, N. C.

DIED.

DANIEL—Little Braxton, infant son of Mr. and Mrs. J. W. Daniel. Braxton was a sweet little babe, and sadly is he missed in the home circle. God gave the little rosebud a short life, being only fourteen months and twenty-five days old at his death. A loving God gave him, an affectionate Father has taken him, and humbly do we submit to his will. He is safe in the arms of Jesus, and a connecting link between earth and heaven for mamma, papa and little brother. Look up, dear loved ones, into the face of your God, and catch the sympathizing and compassionate look for you. In your bereavement he will be to you a child, and even more. No longer does your little Braxton feel the effects of sickness, but with the ransomed throng praises your God. On August 15th, 1894, your babe fell on sleep in Christ Jesus. May the God who gave and has taken, give the needed consolation, is the prayer of UNCLE GEORGE.

Tributes of Respect.

WHEREAS, God in his providence has seen cause to remove from among us our beloved Sunday-school classmate, Claudie Bridges; and while we bow in humble submission to his will, we deplore the loss, and will miss the ever-loving and cheerful Claudie.

Here was the walk of a sincere, humble Christian, ever ready for a deed of kindness. To know her was to love her. She was always punctual in attendance at Sunday-school. And we extend our deepest sympathy to her bereaved family, but feel confident that what is their loss is her gain.

ELLIE LATTIMORE,
NENA DUFF,
JANE JONES,
CORRIE HAMRICK,
Committee of Lattimore Sunday-school.

The prayer of faith shall save the sick.

COTTOLENE.

Many Persons

Cannot touch food prepared with lard, and yet all such people can eat *freely* of food shortened with, or cooked (even fried) in COTTOLENE. For dyspeptics, and those with delicate digestive powers, *Cottolene* is invaluable. Having *all* the good features of lard, with none of its unhealthfulness, its wonderful success is easily explained. The genuine *always* has trade mark—steer's head in cotton-plant wreath—on every pail.



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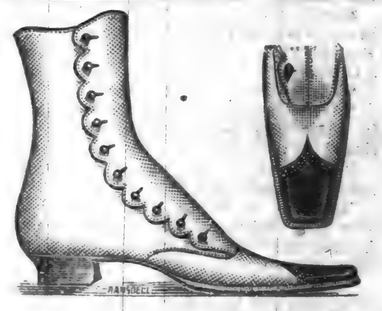
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The Home Circle.

"Now I Lay Me Down to Sleep"

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows flutter go;
And as the shadows round me creep,
A childish treble breaks the gloom,
And, softly, from a farther room
Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there:
And, as I hear the child's amen,
My mother's faith comes back to me,
Crouched at her side I seem to be,
And mother holds my hands again.

O for an hour in that dear place!
O for the peace of that dear time!
O for that childish trust sublime!
O for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "now I lay me down to sleep"
—Eugene Field, in "Chicago News."

Were They Answered?

Not long ago an engineer brought his train to a stand at a little Massachusetts village where the passengers have five minutes for lunch. A lady came along the platform and said: "The conductor tells me the train at the junction in P., leaves fifteen minutes before our arrival. It is Saturday night, that is the last train. I have a very sick child in the car, and no money for a hotel, and none for a private conveyance for the long, long journey into the country. What shall I do?"

"Well," said the Engineer, "I wish I could tell you."

"Would it be possible for you to hurry a little," said the anxious, tearful mother.

"No, madam, I have the time table and the rules say I must run by it."

She turned sorrowfully away, leaving the bronzed face of the engineer wet with tears. Presently she returned and said, "Are you a Christian?"

"I trust I am," was the reply.

"Will you pray with me that the Lord may in some way delay the train at the junction?"

"Why, yes, I will pray with you, but I have not much faith."

Then the conductor cried, "All aboard." The poor woman hurried back to her deformed and sick child, and away went the train climbing the grade."

"Somehow, says the engineer, "everything worked to a charm. As I prayed, I couldn't help letting my engine out just a little. We hardly stopped at the first station, people got on and off with wonderful alacrity, the conductor's lantern was in air in a half minute and then away again. Once over the summit it was dreadfully easy to give her a little more, and then a little more, as I prayed, till she seemed to shoot through the air like an arrow. Somehow I couldn't hold her, knowing I had the road, and so we dashed up to the junction six minutes ahead of time."

There stood the train, and the conductor with his lantern on his arm. "Well" said he, "will you tell me what I am waiting here for? Somehow I felt I must wait your coming to night, but I don't know why."

"I guess," said the brother conductor, "it is for this woman, with her sick and deformed child, dreadfully anxious to get home this Saturday night." But the man on the engine and the grateful mother think they can tell why the train waited.

Men can raise objections, and ask questions, and make out of this anything but divine help manifesting itself in a natural way, but to the believer in God's Word, it is a manifestation of that power promised every sincere believer. And how far off from the promises and this divine teaching concerning prayer lives the average disciple! Indeed he who has now the name, Israel, will say that his experience in prayer and his proving its efficacy is like drawing a few dollars from a bank now and then, where the deposit is a million. Does the Bible treat the question in a metaphorical way, or is Christian faith too weak to find the meaning underlying these apparently far-reaching promises? If there be a God, such as is revealed in nature, then prayer is the only reasonable thing for man, and the promises only faintly describe the possibilities in prayer.—*Watchman.*

Poisoning Poisons.

"Wine is a mocker, strong drink is raging." This is true of it at its best estate. The purest of these beverages when touched by death in the process of fermentation, becomes poisonous and dangerous. But the liquors now sold and drank are still more destructive and deadly. A recent telegram from Washington says:

"To day's session of the sub committee of the House Judiciary Committee investigating the Whiskey Trust was devoted to watching experiments by Mr. Veazey, in producing liquors by adulteration. By the use of essential oils, essences, and coloring matter, he produced in a few minutes, whiskeys, rums, and gins similar to those that are placed on the market and sold as pure goods. The basis for this product was an odorless and colorless liquid known to the trade as 'spirits.' It was worth about $1 80 per gallon. By the use of compounds worth about 1½ cents he produced a gallon of liquor that would sell as high as $4. The production of adulterated goods represented one-half the liquor business of the country."

The genuine pure wine "biteth like a serpent and stingeth like an adder," but this stuff biteth like a whole den of vipers, copperheads, rattlesnakes, and cobras. "Look not upon the wine when it is red."—*The Christian.*

He that does good to another does also do good to himself; not only in the consequence, but in the very act of doing it.—*Selected.*

The Worship of Intellect.

The race of which we come is largely Teutonic. Its dispersed members, like those of the fatherland, are too much inclined to exalt sheer mental power. The honor they yield it is sometimes a homage not due to the creature, but only to the Creator. That which we idolize, to which we burn incense, is not simple moral worth, but natural genius, refined by scholarly culture. In this habit lies our special peril. It makes us too willing to be influenced by men of commanding intellect, without regard to the moral principles they teach, and, it may be, also practice. This habit shuts our eyes to the higher and nobler part of man's nature. It prepares us to accept doctrines which may poison our character, simply because they are held, and urged upon our attention, by some imperial thinker.

I would not discredit mental activity. Let it continue to distinguish the English-speaking races. In the future, more than in the past, let ours be the land of teachers, lecturers, authors, scholars. But let us not worship intellectual eminence. Let us insist on some other and diviner qualities in the man whom we accept as truly great. Let us demand of every leader, and of every volume that asks our favorable verdict, *fidelity to conscience*, moral purity, in tendency as well as tone. Let us bid the newcomer stand afar off, as an infected and deadly thing, if it only stimulates the thinking faculty, and does not lift the soul nearer to God. If it would escape this quarantine, and sail into the harbor of our faith and love, let it bring, besides and above everything else, an influence which will cleanse and exalt the natural affections; which shall guard the sanctuary of the heart; which shall build broader and higher, instead of stealthily undermining that wall of instinctive delicacy which keeps the honor and happiness of our firesides.—*Manning's Half Truth's.*

Diphtheria Treatment.

First, strips of linen or cotton fabric, about eight inches wide, folded several times, and long enough to reach from ear to ear, should be wrung out of ice water (if in winter), and if in summer put directly upon ice, and then applied externally to the throat, and as fast as one cloth gets warm another should be ready to take its place. If the child complains of being cold, its feet and hands should be bathed in as hot water as it can stand. When the child is very young, it may be readily ascertained if it be cold or not by feeling its hands and head. Under no circumstances should hot applications be made to the throat. If the child is old enough, it may be given broken ice to suck constantly, even if the water is spit out. The cold applications inhibit the growth of the microbes. The patient's hands should be washed frequently—and here let me say so should those of the attendants—and the vessel used for the purpose should not be used by any one else. The patient's clothing needs protection in front. This may be done by pinning back of the neck a large piece of linen or cotton fabric, which will cover the whole front of the child and reach as far as the knees. A material should be used which can easily be boiled or burned when soiled. The little patient, if old enough, will want to spit, and for a spittoon a small wooden box, with an inch of sawdust on the bottom, is capital. Fresh sawdust should be supplied at least once a day—three times a day would be better—and that which has been used should be emptied upon a good, hot fire, and thus burned at the time the change is made. If there are any flies about, the box should be kept covered, and, as a matter of course, only uncovered when the patient desires to spit; otherwise, the flies alighting upon this spittle would carry the germs of the disease with them, and then alighting upon the family's food and drink, necessarily infect them, and thus indirectly infect the whole family. This is by no means chimerical, but a well established fact.—*D. G. B. Klophel, M D.*

The Dog and the Tow Line.

A gentleman connected with the Newfoundland fishery was possessed of a dog of singular fidelity and sagacity. On one occasion a boat and a crew in his employ were in circumstances of considerable peril, just outside a line of breakers, which—owing to some change in wind or weather—had, since the departure of the boat, rendered the return passage through them most hazardous. The spectators on shore were quite unable to render any assistance to their friends afloat. Much time had been spent, and the danger seemed to increase rather than diminish. Our friend, the dog, looked on for a length of time, evidently aware of there being great cause for anxiety in those around. Presently, however, he took to the water, and made his way through to the boat. The crew supposed he wished to join them, and made various attempts to induce him to come aboard, but no! he would not go within their reach, but continued swimming about a short distance from them. At last, after several comments on the peculiar conduct of the dog, one of the hands suddenly divined his apparent meaning: "Give him the end of a rope," he said; "that is what he wants." The rope was thrown—the dog seized the end in an instant, turned round, and made straight for the shore, where a few minutes afterwards boat and crew—thanks to the intelligence of their fourfooted friend—were placed safe and undamaged. Was there no *reasoning* here? No acting with a view to an end, or for a given motive? Or was it nothing but ordinary *instinct?*—*F. C. Atkinson, in Zoologist.*

A Plea for the Horse.

The Baltimore *Sun* "takes the bit in its mouth" and makes this plea for the noblest of animals: "During the bitter cold weather in winter much suffering is thoughtlessly inflicted on horses by putting cold bridle bits into their mouths. If the person who does this will apply his tongue to a piece of iron on a frosty morning he will understand at once what the suffering to the poor brute is. To slightly warm the bits before putting them into the horse's mouth would require only a small expenditure of labor. This can be done by rubbing them with a blanket or other cloth a moment or two if other means of warming are not at hand. The beneficial results in the gentleness of the animal will amply compensate it."

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IN THE election next week the climax of ten weeks anxious work will be reached. Men have worked for results they desire, some for ambition, some for envy, some for love, some for principles, some for office, with zeal and vigor that in religion would have created a reformation, that in the industrial arts would have transformed commerce. The energy of many will have passed void; for political work, so far as the defeated are concerned, is ephemeral.

A political speaker creates nothing, leaves nothing behind. An orator makes a lasting impression, but political speakers are not orators. The difference is in the ends which either seeks. One uplifts, inspires, ennobles—he has no selfish animus; the other usually has an office in view, and, if not seeking office, he is probably so anxious to convince his hearers, so beholden to his party, that he cannot raise himself to the elevation of the orator. The politician is at best an implement in his managers' hands.

***

To a young man, the route to honor and a competence by way of the legislature, Congress, a State office, the United States Senate, then the cabinet or other high Presidential appointment, seems very rosy. We know a young man who is already aspiring to the United States Senate. That's as far as he cares to see for the present, he says; and he is very happy with his prospects. He agrees with every one, and has offered to support a number of people for President! He is so happy, indeed, so engrossed with his prospects that he has stopped working, and does nothing but recount them in "a confidential way" to all who listen to him. He is sane, that is, generally speaking.

Now suppose our friend begins with the legislature. He will have to favor and flatter in order to hold that. Suppose he does. He must now secure friends and admirers all over several counties in order to get to Congress, and having secured them, distribute the patronage that he may command so that as few as possible of those who helped elect him will be offended. That is hard. It is hard to cater to this man because he is powerful and turn against that one because his followers are few. It makes a brute of a man. But one cannot keep an office to which patronage is given without being politic. Think how many ex Congressmen you know. Think how many have come back from Congress with unrelenting enemies. One must not only have an honorable record, but must also keep the home "fences" in repair. It's a hard way,—ambition and envy and determined opposition on every hand. Our friend may attain his ambition, but he will seek vainly for his roses. His chance of success, granting that he is no ordinary young man, is one in ten thousand. It is rare as a miracle that a man holds office twenty-five years in succession. The avocation is one of anxiety all the time. Uncertainty wears men out.

No man ought to grow up regarding public office as a means of sustenance. The life is too precarious. And in the present time it is unnatural, for that independence of thought and action is abrogated.

A SERMON upon brotherly-love, or, at least, upon tolerance, is timely in election times. Difference of political opinion should be such a small matter compared with faith, that two men, having the same faith in the same Saviour, could not feel at all separated because they vote contrarily. Certainly one's ambition for, one's zeal for the coming kingdom, ought to be too great to permit one to make strife over the most serious temporal problem.

Tolerance is a quality that all men ought to cultivate. Every one is entitled to his creed, political or otherwise, and so long as one is honorable, no matter how unwise, in pursuit of one's creed, one ought not to be accused of evil or ridiculed. Arguments are always in order; but only he who is desperately put to can afford to use ridicule or accusations of evil.

WILLIAM BOOTH, founder of the Salvation Army, its present commander-in-chief, is in this country on a tour of inspection. His armies have done good, but there's no denying that they make a deal of noise about it. Commander Booth speaks of his followers as the "noisy party" in religion. They make much noise that is unnecessary, too. They laugh with joy rather than shout, they hurrah rather than preach, they lift up their voices, all differently, rather than sing. They have thus brought the attention of many lowly living people to the gospel, who otherwise might not have been reached; and it can be said that the Army has done good for God and man. They have stations in many localities, which had been abandoned to Satan, in the great cities.

IT WOULD be wholesome for Japan to think upon the Scripture that runs, "the race is not to the swift nor the battle to the strong." Japan has been going ahead in the war with China by great strides. Victory upon victory has been achieved; and China is dismayed. Some say the Chinese emperor will be dethroned and the celestial Empire divided into four parts. It does seem as if China has at last been made to bow to Progress. But China is torpid. It may yet arouse and learn. It has patience. We would be glad to have Japan conquer; but we are not at all certain that it will. China can lose fifty men to Japan's one until the former's reserves have learned how to fight, learned from Japan, and then join battle with superior numbers! It is very difficult to appreciate China's vastness. It is larger than the United States, and its population is six times ours. Japan is about the size of North Carolina and less productive.

FEMALE political clubs are being organized in various parts of the North. The creatures flatter themselves that they are doing much good and seem to enjoy their notoriety. They do no good. A man who is corrupt enough to disregard his oath, a political party that buys votes, or a bar keeper who cultivates a pull, cannot be turned by the jabbering of women, for whom they have no respect. They ought to be made to work real hard about a day in order that their exuberant energy may be exhausted, and then, we doubt not, they will be content to remain, so far as politics and public life is concerned, "the weaker vessel."

THE Czar of Russia has been reported as having half a dozen different fatal afflictions in as many weeks of late, but at this writing he is still sufficiently alive to send a telegram. It is said that his wife has apoplexy, and one of his sons has consumption. Poor Czar. Ten weeks ago the world thought Alexander III the heartiest of European monarchs; now the world looks confidently for his early demise. He kept the secret of his ill health well, but once divulged the morbid news-venders make a business of distorting it. The Czar's ill health began with "the grippe." This disease, by the way, started from Russia. He is now suffering with Bright's disease. His son will succeed him. His death would be an opportune occasion for an uprising of the oppressed Russians, but the Russians are such extremists that they prefer anarchy—nihilism, they call it,—after absolute monarchy; and anarchy, of course, will not be permitted by the other European powers.

There are people who are not fit for self-government, and who, therefore, need a stringent ruler. The Russians are good examples, and Alexander III has been a right wholesome ruler of them.

THE price of wheat is very low, while that of corn is high. For the first time, so far as we know, in history the poor man's bread is made of flour and the rich man's of meal. Flour contains less substance, but when made into bread occupies more space than wheat. This is not altogether unworthy of serious consideration.

Cotton is selling deplorably low. The price is variously attributed. We incline to the opinion that to a considerable extent the lowness of the price is chargeable to the abundant output—9,000,000 bales. There is always reason for gratitude, and in this instance we are grateful that bread is cheap, and that the farmers as a rule have a good supply of meat, though of course it seems that they ought to have many other things. The low price of wheat is attributed to cultivation of that cereal in India and South America and the abundant production of it in North America. European countries no longer look upon America as their granary, and that deprives us of good customers.

HUNGARY is about to grant freedom of worship to all sects. Probably it is difficult for some of our readers to think that liberty of worship is not granted throughout Europe. But it is not wherever Romanism is dominant. Rome fought the bill in the Upper House of the Hungarian Diet with Rome's persistence, saying that such an act "would ruin society and the government." It never thought to include religion, which, however, could hardly have increased the extravagance of the statement.

Good Works.

BY REV. G. W. HARMAN.

A characteristic difference between Christianity and all false religions is the relative position of works. A Christian works because he has been saved, others in order to be saved. All acceptable service lies beyond a full surrender at the cross of Christ. All good works are performed *in Christ*.

In order that works be *in themselves* good, they must be enjoined by divine command. The will of God is the foundation of morality, and the only intelligible and solid ground of obligation. It is our duty to do this or that, not because it accords with human reason, a sense of propriety, decency, order, or utility, but because God has commanded it. Practices of the Jews were sometimes condemned simply because they were not commanded. See Jer. 7: 30, 31. "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 9.

In order that works be good as *performed by us*, they must be done by proper characters, and from right principles and motives.

These things being so, the writer is persuaded that no unrenewed person can perform good works.

1. *Works to be good and well pleasing in the sight of God must be in the divine order.* Baptism before faith, the Lord's supper before baptism, contributions before self-surrender, are not good works. "Seek *first* the kingdom of God." Matthew 6: 33 "But *first* gave their own selves to the Lord." 2 Cor. 8: 5 "We never can offer anything to God until we have offered ourselves in sacrifice to him. Then follow afterwards prayers, giving of thanks, alms deeds, and all the exercises of piety."

2. *The unrenewed are in the wrong sphere.* "The whole world lieth in the wicked one," spiritually indifferent, unconscious, and helpless. They are under law, under wrath, in the kingdom of darkness, in the flesh, and dead in trespasses and sins. Now "they that are in the flesh cannot please God," nor can the dead serve him. A man lying in the grave cannot plow, nor sow, nor reap, neither can the spiritually dead put forth the activities of a spiritual life. A translation out of death into life must precede all good works—all spiritual service.

3. *Good works are performed from respect for divine authority.* A good work is not only according to divine command, but is done from regard to the divine Lawgiver. It is not done to please men, satisfy conscience, nor from fear of the consequences of disobedience, but from filial reverence for the divine Being.

4. *The sacred Scriptures teach that the motive of acceptable obedience is the glory of God.* "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. Good works are performed not to gratify vanity, nor to promote our temporal interests, nor indeed our eternal happiness independently of the glory of God. God must sit enthroned in the heart, and be the center around which gather our thoughts, words and deeds. Through Him and unto Him are all things.

5. *The Bible puts redemption, regeneration, and sanctification before good works.* "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." Titus 2: 14. "We are his workmanship created in Christ Jesus unto good works. Eph. 2: 10. Good works result from the new creation, and are the fruit of the new, divinely implanted life. "Good works cannot be performed until we are new "created unto them." All works which precede regeneration are "dead works." See Heb. 6: 1. "Men must be regenerated before they can make progress in religion, or perform a single action which the Searcher of hearts will approve."

6. *Faith must precede good works.* "Without faith it is impossible to please Him." Heb. 11: 6. "These things I will that thou affirm constantly that *they which have believed in God* might be careful to maintain good works." Titus 3: 8. Cain offered sacrifice without faith, and therefore was rejected. "Faith causes the believer's person to be accepted, and then his offering."

7. *Love is antecedent to good works.* Love is the mainspring of all acceptable obedience. Nothing is of any value in the divine estimation without it. Whatever be our gifts or attainments, wanting love, we are nothing. Though we give all our goods to feed the poor, and our bodies to be burned, if we have not love, it profiteth nothing. "All works done in the natural state * * * are dead, for they came not from living faith in and love to the living God."

8. *Works are accepted only through Christ.* Good works are done *in Christ*, and accepted *through* Christ. He is the Door and the Way through which must go our souls, our sacrifices, and our services. "Ye are * * * an holy priesthood to offer up spiritual sacrifices acceptable to God *through* Jesus Christ." 1 Pet. 2: 5. "*Through* him, therefore, let us offer the sacrifice of praise to God continually," &c. Heb. 13: 15. From these and other Scriptures, it is obvious that our persons, prayers, praises, deeds and alms are acceptable and well-pleasing to God only as they come up before him in the name of Christ, and perfumed with the incense of his infinite merit. I believe, therefore, that the unrenewed being out of Christ, without faith, love, and respect for God's authority, with no regard for his glory, under the curse of the law, and spiritually dead are unable to perform good works, or render service acceptable to God.

From these considerations, it is the opinion of the writer that to organize the unconverted for Christian service is pernicious in tendency, and contrary to the Word of God. He does not believe that an unconverted person whether ten, twenty, or forty years of age can serve the Lord acceptably. To organize the children of the Devil to serve the Lord is

1. *Hurtful to the church*—inasmuch as it obscures the line of distinction between the church and the world.

2 *It is fraught with danger to the unconverted.* It tends to divert them from the first great duties of repentance toward God, and faith in Christ, and to beget and strengthen vanity, self conceit, and self-righteousness, and may be the stone over which they will stumble into hell.

3 *It is dangerous to Christians*, in that it may divert them from the great work of soul saving. Our first duty to the unconverted, our own children included, is to seek to bring them to Christ. They are lost and unfit for God's service, until they embrace Christ in loving faith, and we are trifling with their eternal interests when we spend our time in trying to train the little unbelievers in Christian work.

All this, and much more of the same sort, has come from contact with Pedobaptist societies, and Arminianism, from a frantic desire to "raise" money, whatever the methods, and above all from our want of faith in God.

Finally, God requires first the man, then the means; first the soul, then the service; first the heart, then the hand; first our love, then our labor.

Weldon, N. C.

Restoration of Excluded Church Members.

REV. HAYNES LENNON AT COLUMBUS UNION MEETING

What scriptural authority have we for requiring an expelled member of a church to be restored by the church excluding him?

ANSWER.—An unerring Providence makes it an apparent fact that consistency characterizes his operations in all things pertaining to this life and that which is to come. In the dispensations of his grace he brought life and immortality to light. Through the abundant mercy of his Son repentance is granted, sins are pardoned, souls "are justified from all things that the law of Moses could not justify,"—"Jesus Christ is made unto them wisdom, and righteousness, and sanctification, and redemption; but now being made free from sin, and become servants to God, ye have your fruit unto holiness: and the end, everlasting life," To all these, the Great Shepherd gives direct command, "to follow me," "to learn of me," and the God the Father saith, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

2 A church is a divinely organized body of baptized believers in the grace, mercy and love of the Son of God, who have from a sense of Christian duty united in covenant with God to take him as their father, ruler and Saviour, through the mediation of his Son Jesus Christ as their Covenant Redeemer, whose blood was shed, and by faith applied for the cleansing of their sins, that through him they might be presented to God the Father without spot, and blameless to the praise of his grace and glory. In the common acceptation of the term Church in the New Testament, it is applied to local assemblies. They are called "the elect of God," "children of God by faith," "sanctified in Christ Jesus," "called to be saints," "saints in Christ Jesus," "followers of the Lord," "beloved of the Lord."

3. Each church, as a distinct organization, was independent of every other church. No intimation is anywhere given that the acts of one church were supervised by another church, or by any ecclesiastical judicatory established by a combination of churches. In the direction given by Christ, for settling a difficulty between two members, the aggrieved brother is first commanded, in Matt. 18: 15, to see his brother and tell him his offence; next to take one or two more and tell them the same thing, then if these measures fail, to tell it to the church, and the action of that particular church is represented as final. The church at Corinth excommunicated the incestuous person by its own act and without reference to a higher judicatory. 1 Cor. 5: 3, 4, 5, 7, 13. As if to settle the question of church independence, Paul, though possessing apostolic authority, and though he commanded the act to be done, yet required it to be done by the assembled church, as the proper agent for performing this act. Again, when the same individual was to be restored, the action of the same church became necessary, and this action completed the deed. 2 Cor. 2: 6, 7, 8, 9. In the book of Revelation distinct messages were sent to the seven churches of Asia. The character and work of each church are distinctly and separately referred to, and the duties prescribed are assigned to each church separately, and that church alone is required to perform them.

Only one more fact would I now present, which may be found in Matt. 18: 18-20, and in direct connection with the exclusion of the brother who refused to be reconciled to his brother who in accordance with the Saviour's explicit direction, "Let him be unto thee as a heathen man and a publican." "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

In this paragraph Jesus directs the erring, instructs the church, and specifies the power of his people to bind and to loose in obedience to divine direction in a ministerial and executive sense.

A Felt Want of Our Churches and Associations.

BY REV. J. S. HARDAWAY.

Sometime within the past two years book agents passed through this section, Granville and Vance counties, and through other sections of the State, selling their books to the people. They came without observation, going here and there and everywhere. Few, if any persons, knew of the character and teachings of the books. They simply knew that they belonged to the class called religious; and if they had noticed the place where they were printed they would have seen that they were published at "Battle Creek, Michigan."

At about the same time tracts on the Sabbath day setting forth the peculiar views of the "Seventh Day Adventists" began to come through the mails to the pastors of churches scattered throughout the land. What is the significance of book agents and tracts coming together, coming so quietly, into our midst?

The advent of these agents and tracts pointed to the coming of the Adventist missionaries among us with their doctrines of Saturday instead of Sunday, the annihilation of the wicked, &c., &c.

Now, behold, we hear of the Adventist preachers in various sections of our State setting forth their peculiar views, and of even whole Baptist churches being led away by them.

I give this bit of history to enforce a moral.

Why is it that in our Baptist churches we have so many "children, tossed to and fro, and carried about with every wind of doctrine?" Why is it that we have so many "Reeds shaken with the wind?" Are our people peculiarly liable to be carried away with "divers and strange doctrines?" Now tossed and shaken with the wind of Campbellism, and now with the witk the wind of Seventh Day Adventism? What is the matter with us?

Is not this the answer? Our preachers and leading members have turned largely aside from the preaching and teaching of the doctrines of the gospel?

As a result of preachers falling into a trite anecdotage, the people have fallen into dotage, and are become children doctrinally, and hence, a ready prey for any religious teacher that comes along?

What is the remedy for this state of things?

(a). The ministry should begin vigorously to preach gospel doctrines, urging upon the people to search God's word, and thus build themselves up in the truth.

(b). We should teach doctrine in our Sunday-schools faithfully.

(c). We should have a consecrated, godly colporteur in every Association in the State circulating far and wide Bibles, tracts, and doctrinal works of every description.

(d). Every pastor should be a self-appointed colporteur in his own field, calling the attention of the people to helpful books, to doctrinal tracts, to articles that appear in the RECORDER that are specially useful.

Brethren of the Baptist churches of North Carolina, shall we suffer the truth for which our fathers endured imprisonment, and even death, to be supplanted by error, while we sleep?

Physical and Spiritual Dyspepsia.

Dyspepsia is frequently found to be a divinely-appointed health officer, stationed at the gateway of excess, to warn off all comers, and to punish those who will persist in entering the forbidden ground. Spiritual dyspepsia is, in most cases, the result of sin indulged or of duty neglected. How can a Christian be healthy who neglects a wholesome diet for his soul, or who seldom does a "stitch" of work for his Master? How can his faith be strong who seldom enters his closet? The constipation of charity soon becomes chronic when selfishness locks its purse against the most eloquent appeals. My dyspeptic friend, I commend to you the double remedy—Bible diet and Bible duty. If these don't restore you, then your case must be past all medication.—*Guyler.*

The Bible may not be to us all what it was to Augustine and Cowper, the former of whom was roused from despondency and the latter rescued from temporary insanity by its soothing language; but it is, after all, the only unfathomable well to which resort for comfort may be had. It is like the tent which the fairy Paribanou bestowed on Prince Ahmend; folded, one person could carry it in his hand, spread open all the armies of the Sultan could repose beneath its shade.—*Rev. R. W. Lowrie, D. D.*

The Biblical Recorder.

WEDNESDAY, OCTOBER 31, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THERE is every reason for encouragement in the cause of Christian and Popular Education. It has adherents all over the State. It will have loyal friends in the next Legislature. Its ultimate success is not to be doubted. The continuance of State aid depends upon the backbone of those who oppose it. We have the numbers and the right principle; and it looks now like they will prevail this winter, the probability being that the majority of the Legislature will be opposed to the appropriations.

WE HAVE been informed that a young pastor of country churches in this State recently said in effect: "I know Paul said, 'let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to under obedience, as also saith the law,'—but I do not believe in old man Paul's teaching about women." If a preacher says anything of this kind he has no call to preach in Baptist churches; and if he believes anything of this kind, it is his duty to resign. No jot or tittle of God's Word can be regarded lightly.

THE brother who tries to curry favor with other denominations by flattering their preachers is on a par with the brother who was all breadth but utterly deficient in depth. The consequence of such efforts is seen in weak and lifeless church-members, in changing members, etc.

There is need to "ground" many preachers. They seem always ready to fly off after any new thing, to seek to attain unto liberalism rather than perfection. He serves God best who best preserves God's law. It is not tolerance to sacrifice one's convictions for the sake of good-nature; it is not liberalism to conceal one's principles in the presence of varying persons. The man who knows the doctrine and who, while willing to listen to other doctrines, insists on having his own heard, he is the man. Extreme liberalism is vapid, extreme tolerance is moral weakness.

EVERY word of Bro. Harman's article in this paper is golden. Good works are often occasion for division and misunderstanding, but in this instance the lines are drawn so clearly, the distinctions so plainly, and the whole of the article so thoroughly well planned, that no one can mistake it. We do not recall having presented our readers with an abler effort. Bro. Lennon offers a model discussion of a union meeting topic, a question that has often been cause for trouble. The frequent recurrences to Scripture in these two articles is surety of their wholesomeness. Bro. Hardaway did not purpose writing an article. He calls attention to a serious detriment to our work, and offers several suggestions that we earnestly commend to the reader. Bro. Tyree refrains from writing a tribute to Bro. Albright in deference to Bro. Gattis of the Methodist church, who knew him most intimately. Upon reading the tribute a brother who weighs his words said that the subject was worthy of the meaningful sentences. Bro. Moore's article is unusually good, containing valuable history and instructive commentary.

THE following from the *Western Recorder* is particularly commendable to North Carolina brethren just at this juncture. It meets our hearty approval. Young People's Societies are notable for running wild; and a word of caution now, in the beginning, cannot but conserve the best interest of the Lord's work:

"The *Occident* says, it hears 'from many directions' that the young people's societies in the churches 'are passing resolutions, and entering into various lines of work without consulting pastors,' and without consulting churches. The *Occident* proceeds to lecture the young people for behaving so. The simple fact is no society should exist in a church, but by authority of the church, and it should do just such work as the church appoints, and none other.

There should be no organization of young people's societies within the limits of a district association, separate from that association. There should be no organization of young people's societies in a state separate from the General Association or Convention of that state. There should be in the South, no general convention of young people's societies separate from the Southern Baptist Convention. There should be no general convention of young people's societies in the North separate from the anniversaries.

Our young church members must be trained to believe that the church to which they belong is *their* church, that the district association is *their* association, that the general association or state convention is *theirs*, that the Southern Baptist Convention is *their* convention. Herein is our safety, and any departure from this will surely bring trouble."

THE YOUNG PEOPLE'S MOVEMENT IN NORTH CAROLINA.

In the beginning let it be said that grown men may be implicated in young peoples' movements. The average age of those who compose young people's State or general meetings is more than twenty-one. The men at the head—not necessarily the officers—of the young people's general organizations in the United States, are not at all in need of guardians. They are working for the young people; their deliberations, their eloquence, their inspiration, is placed to the credit of the young people. So when one speaks of a young people's movement it is wise to anticipate action by old as well as young people.

It may be that the elders move for the young people, yea, move the young people for the young people's sake. There is about as much not in a name as there is in one.

At any rate there is a young people's movement in North Carolina. One may obtain some idea of its nature, its methods and movers by reading the program on our third page. We have got to face the matter; and it is serious. Anything that is expected to do what our fathers from immemorial time till now never saw the need of being done, or seeing, didn't know how to do, or doing never recorded, is serious But it is a progressive age, the school-boy truthfully says; and new methods, new expedients, new instrumentalities turn up every week or two.

The movement in North Carolina, like the movement everywhere else, meets with more encouragement in the cities than in the country. Most all other new things do. The names of the pastors who are to take part in this movement represent the cities of North Carolina, with one or two exceptions. They are able men. They have pastorates that require able men. When they reach the opinion that a thing is desirable, it ought to be considered. But what is good for the city is not always good for the country; and in the mater of expedients, it is good for both city and country to exercise tolerance of one another.

The RECORDER is heartily opposed to the B. Y. P. U. A. No North Carolina Baptist can read the report of its last meeting and approve it, except specifically. Most of the brethren on the North Carolina movement program do not advise North Carolina young people to join the B. Y. P. U. A. We hope they never will. The RECORDER stands squarely by the action of the last Convention. The organization of the young people locally was urged. Agitation of the matter was advised. We have published more than twice as many articles favorable to the organization of the young people as we have opposing them. In fact there has been a notable derth of articles on the negative of the question. The Convention did not approve State organization. The matter was left to the individual churches; and we expect that the next Convention will determine the question of State organization, if, indeed, there is need to determine it.

The present movement is not to be deprecated except in so far as it represents a tendency. It itself is not State organization. The Charlotte local young people have invited the young people of the Baptist churches in the State to meet at Charlotte during the Convention. Each individual church can say whether its young people may accept the invitation. There is no mention of election of officers, adopting constitution and by-laws, etc. There is no more nor less than a good program of topics assigned to capable speakers, whom any one might gladly hear. Who can oppose this? It is not more unscriptural than a union meeting.

But what of the matter as a tendency? Is it a step toward the B. Y. P. U. A.? We believe not. The men who are behind it are too wise to saddle that organization on North Carolina. Is it a preliminary to State organization, election of officers, adoption of constitution and by-laws? We fear it is. If it is not, very well. If it is, there is every reason for precaution.

The young people ought to engage more actively in the Master's service. So ought the old people, the middle aged, and all others. The proposition that something is needed to arouse Baptist young people applies to all other Baptists. Very few of the old people in our churches do as much for God as they ought. It is not organization that they need; it is religion. It will not always pay one to change harness when a horse doesn't pull. He may lack life. It does not seem to us that the young people are one jot more inactive than the old.

The arguments on which organization of the young people into individual societies in the local churches stands, are, that the pastor cannot adapt his sermons to the younger members and the Sunday-school cannot; that organization is desirable for bringing the young people together, giving them something to do and to think about; and that organization increases strength and sense of responsibility, and, therefore, zeal. But organization inside the individual church is sufficient for this. The church itself is qualified to direct its members. There is no necessity, no reason for organization for spiritual or business purposes, because the churches with their present plans, associations, conventions, the boards, etc., are sufficient.

It is profitable to old and young to come together to hear talented and consecrated men speak on topics that they have studied; and if the brethren choose to do this any time, in the name of old or young, every one ought to thank them.

If there is one man in the Convention who is more interested in the young people's movement than another, that man is Bro. Van Deventer. Doubtless to him is due the present plans. He is one of the committee appointed by the Convention. He will not do anything that he thinks the Convention does not sanction. We feel safe with the matter in his hands, for he is loyal and true.

READ and think on Bro. Hardaway's suggestions. They are timely; they appeal especially to pastors. There is need of vigorous work in many sections. There is need of doctrinal preaching everywhere.

POLITICS and Business are bushels over the lights of millions while half a world struggles in utter darkness. That Christian who uncovers one light—be it his own or another's—serves man best and God noblest. A Christian that doesn't shine and a lamp that will not burn belong on the same shelf.

FROM now until the Convention let us make all possible efforts to increase our contributions. We ought not only to strive to equal amounts raised last year, but to exceed them largely. The destitution here at home, the need of workers and the wherewith to maintain them on the foreign field, the duty to bring our orphans up, should not be out of our minds as long as we have while others have not.

ONE M. Notovich has been getting no little notoriety in recent months from the sale of the reproduction of a manuscript "Life of Jesus" from childhood, which he claimed to have found in Thibet. Why any one should believe that a history of the unknown years of Jesus' life has been preserved in Thibet, where Jesus never went, is not known. But interest in the book has been increasing as though it could reasonably be genuine; and many have been persuaded to accept the fabrication. Prof. Max Muller, however, easily proves in the *Nineteenth Century* that M. Notovich is himself an impostor, and also that his work cannot possibly be genuine.

THESE columns contained several remarks not long ago upon the methods of men in newspaper disputes. It is hoped that the following from one of our most valued exchanges is not so *apropos* that any one will wince upon reading it. It is very timely.

"If you wish to answer an opponent and can not meet his arguments perhaps the cheapest method is to charge him with 'prejudice,' with being 'too extreme' in his views, and avow your desire to 'look at the matter calmly,' and to 'take medium ground.' Look as wise as possible as you say, 'there is much that can be said on both sides,' and that it is well to 'avoid dogmatic statements.' Thus some people may think that after all you are a wise and safe man, and they will forget to note that you have no answer to make to your opponent's arguments."—*Western Recorder.*

THE congregations of Beecher, Talmage and David Swing are remarkable witnesses of the danger of too much pulpit power. In life Beecher and Swing held large and enthusiastic congregations in apparently close bonds. There was perfect unity, it seemed on the surface. But when Beecher and Swing had died the bonds were loosed and the unity was seen to be a mockery. Talmage's congregation has dispersed since he began his world tour.

The Holy Spirit alone can preserve the life of churches. The eloquence of men may build great cathedrals, may move vast multitudes, but without the presence of God's Spirit the influence will prove ephemeral. When a church talks more about their pastor than about their Saviour there's occasion for calling a new man.

The disposition to criticise sermons, picking them to pieces, signifies lack of spirituality. Likewise the habit of comparing preachers is unwholesome. The Spirit that moves the God called pastor—and every pastor is presumed to be God-called—is the same Spirit, although the men are different. Of course pastors are fallible—the best of them are; but that is no reason why people should go hunting for their faults, holding them up to contrast. It is a good reason why churches should not blindly worship their pastors instead of God, as did the congregations of Beecher, Swing and Talmage.

FROM OUR TRAVELLING AGENT.

SANDY RUN ASSOCIATION.

This body met with Mt. Harmony church in Rutherford county. This is one of the young Associations which formerly was of the King's Mountain and Green River Associations. From the first, it was full of life and promise, and continues to be so, increasing in strength and interest every year. This session was perhaps the most interesting meeting the body has yet had. Whatever differences as to the best methods of doing mission work they have heretofore had seems to have been put aside, and there was not a single church which did not pledge for the objects of the Convention.

Bro. Hollifield was again made Moderator, and Bro. Bridges, Clerk. These brethren enjoy the confidence of the Association in a most marked degree, as was fully attested in their election.

I did not reach the church till Saturday, but found a considerable portion of the work still before the body.

The discussion on Foreign Missions was excellent and had a fine effect on the representatives of the different churches. More was pledged for this object than ever before by the Association.

The churches feel a live interest in ministerial education, and are specially interested in the two young men they are supporting at Wake Forest.

The subject of general education was one of the topics in which the Association showed special interest. I have not seen the people in any section of the State more anxious to learn the truth about the State's policy in reference to higher education, and when they do find out the truth, there are no people in the State who will take more prompt and decided action. One of the wisest and most conservative men in Rutherford county said to me, "This whole State policy in reference to higher education is resting on a powder magazine which will not wait to be touched off."

The Orphanage, in the absence of any representative, was represented by a number of the brethren, who always show their interest in this object wherever and whenever it is discussed.

Sunday the weather was beautiful, and people were there from every direction. From 10 to 11 o'clock a Sunday school mass meeting was held. A large number of the brethren participated in the exercises; after which Revs. H. D. Harrill and A. C. Irvin preached, the first named in the house, and the last named at the stand.

This is one of the finest sections in the State. Several good schools are in successful operation, and the Association passed a resolution asking for a committee to locate in the bounds of the Association a school of high grade to be named "The Sandy Run High School." This is a move in the right direction, and we hope to see the example followed by many Associations in the State.

The people in this section were well clothed, cheerful and apparently contented. The land which is especially adapted to the raising of corn, wheat and cotton, has been well cultivated, and this year has yielded an abundant crop.

The brethren and friends in the community entertained the delegates in handsome style, and a number of churches petitioned for the Association next year.

MT. ZION ASSOCIATION.

This body met with the church at Mt. Moriah, seven miles from Durham. The weather which at one time promised to be uncertain, was nice and fair, and a large delegation came up from the churches. Since this body last met, Bro. Albright, the former Moderator, had died. The brethren had not realized their loss so keenly before the Association met. One who had been so true, so considerate, so fair and so kind, could not go from his place without being greatly missed by his brethren.

On assembling, Dr. J. L. Carroll led the audience in prayer in which he alluded to Bro. Albright in a most touching and tender manner.

The introductory sermon was preached by Bro. C. W. Blanchard from the text "The Lord is with you."

Prof. Gore of Chapel Hill was elected Moderator of the Association, but declined on the ground that he could not remain during the entire session of the body. Dr. Carroll was then unanimously elected Moderator, and proved himself a most worthy successor to him whom the Association had so long loved and honored in this position.

The churches in this Association had done nobly, as the reading of the letters showed, many of them going beyond the pledges made at the last meeting.

On motion of Bro. Gore, the subject of Periodicals was discussed the first thing on Tuesday evening. Brethren Gore, Blanchard, Tyree and H. A. Adams made strong and effective speeches on this subject.

State and Associational Missions were ably discussed by Dr. Durham and brethren Tyree and Hocutt.

Dr. Mitchell was given a good hour for the discussion of Ministerial Education, and he and Prof. Gore made their best efforts in support of this report.

The report was read on Foreign Missions and ably discussed by Drs. Hume and Durham.

Bro. Dowell of the Second church, Durham, met for the first time the brethren of the Mt. Zion Association. The zeal he feels in the work generally and especially in Associational Missions, I will find abundant scope in this Association.

Bro. J. W. Watson was present, but was sad over the recent death of his most estimable wife, and had a full share of the sympathy of his brethren.

Brethren Tyree, Markham, Riggsbee and Howerton were very kind in their efforts to take care of the travelling brethren and provide them a conveyance to the Association. The Association was most handsomely entertained, and we find our attachment grown stronger for the Mt. Zion brethren.

At this point we must leave to be at the South Fork the balance of the week.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Baptists in Scotland are laying plans for building a great college.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Siler City, lately resigned by Rev. J. F. Anderson, has called Dr. N. B. Cobb.

....Rev. W. F. Barker changes his address from Silas Creek to Bud, Ashe county.

....Rev. P. G. Elsom is aiding Pastor Edwards at Fayetteville in a series of meetings.

....Dr. Henry W. Battle of Petersburg has been aiding Pastor Dill in a meeting in Richmond.

....An exchange remarks, "prolonged meetings may be 'gotten up,' but revivals come down."

....Rev. Rufus Ford preached the dedicatory sermon of our church at Mayworth the 21st inst.

....Our Elizabeth City church has raised the balance of its church annex and Sunday-school room debt.

....Dr. R. S. Storrs of Brooklyn has been in one pastorate forty-eight years. He is seventy three years old.

....God pity the man who can be persuaded that he has no soul capable of conscious existence apart from his body.

....Rev. F. H. Martin has resigned the care of the Lumberton church, and accepts care of the Scotsville church, Portsmouth, Va.

....Rev. W. S. Royall, formerly of Nebraska, Va., has accepted work at Bedford City, Va., which will be his residence hereafter.

....Dr. N. B. Cobb baptized five at Gardners the third Sunday, making forty-four that have been added by baptism under his ministry there.

....To preach annihilation is to deny the spiritual nature and the immortality of the soul. Adventism and infidel materialism are not far apart.

....When an Adventist prates of destruction remind him that Job says (19:10), "He hath destroyed me on every side." Yet Job lived to tell about it.

....Bro. J. A. Oates of the *N. C. Baptist* lectured at Rev. J. A. Campbell's Buffalo Creek Academy the 19th inst., his subject pertaining to the Eastern situation.

....Bro. V. M. Swaim of Hamptonville will please be assured of our appreciation of an excellent club of subscribers secured for him at the Brier Creek Association.

....Miss Cora Estelle, daughter of the late and Mrs. Robert Mitchell, and S. A. Boone, M. D., will be united in marriage Nov. 6th at St. Paul's church, Edenton, N. C.

....We must try to be willing to let the sacred writer mean what he wants to mean and not to know too well beforehand what he ought to mean.—*John A. Broadus.*

....Prof. F. P. Hobgood, Jr., of Wake, purpose of opening an academy at Matthews we made note last week, has been called to a professorship in the city schools of Asheville.

....Rev. R. A. Sentell is supplying at Clyde, where Bro. Blount lately resigned. Bro. Blount, who is now at Greensboro, expects to take work in our Convention January 1st.

....His churches presented Bro. P. F. Davis of "in and around Norfolk" and a buggy where with a handsome buggy and set of harness the other day. Hope the cart is not before the horse.

....Prof. Collier Cobb was a pleasant visitor to our office last week. He says the University is flourishing, which, if the *Magazine*, so ably managed by Bro. Cobb is a sign, we doubt not.

....Bro. G. W. Gardner has been in the South Carolina co-education, new brethren with a good sharp stick, and they are all stirred up. Make 'em ashamed of themselves, brother.

....In a speech at the recent Tennessee Baptist Convention Dr. Tichenor stated that our Home Board owes $15,000. North Carolina's contributions to this object have been running behind.

....The West Virginia brethren met in Convention week before last. It was a harmonious session. The Western North Carolina brethren met last week. A full report will appear hereafter.

....The proposed new alphabetical society, the P. U. S. S. C., will meet unanimous approval of the editors. It stands for Poke up slow subscribers-club. We nominate Bro. Caddell for president.

....We have admirable articles on hand from the pens of Dr. J. C. Hiden and Rev. C. C. Brown from the States just above and below us, respectively, and on the map of course. They will appear in the near future.

....Rev. R. Van Deventer has resigned the care of our church at Henderson after a long and unusually blessed pastorate. He will not leave until after the last Sunday in December, when he will take up the work wherever the Lord wills.

....David said, "Mine eye is consumed because of grief," (Ps. 6: 7), and my bones are consumed, (Ps. 31: 9, 10); but David's eyes and bones were whole and living when he wrote. The Adventist cannot treat figurative expressions literally and be consistent.

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....Nearly all the Wake Forest students
e in Raleigh last Thursday, that day be
given instead of Tuesday, Educational
y. The question of days was left to vote
the students and Thursday was chosen.

....Rev. Jno. Robertson, the famous
otland Presbyterian preacher, lately
eached a sermon, entitled "Believer's Bap
m a Privilege, Baby Sprinkling a Delu
n and a Sin." We will publish it in an
rly paper.

....Rev. C. A. G. Thomas, Rev. J. K.
well, Rev. E. E. Blount, Prof. F. P. Hob
ood, Rev. G. W. Coppedge, brethren Las
ood and Kelly of Henderson, and Poteat of
ake Forest, were welcomed visitors to this
ce last week.

....Rev. J. L. Lane, who has a school at
mmerfield, has been chosen missionary of
e new Piedmont Association. This body
as pledged more than $300 to the various
bjects, instead of $500 as we erroneously
ated last week.

....Dr. J. J. Hall of Norfolk showed us a
py of his new church Record Book while
Raleigh last week. It is superior to any
e know of, and the announcement of it in
nother column is commended to the atten-
on of the reader.

....The RECORDER wishes to assure its
iends who were kind enough to make it a
sit during the Fair that their presence
as much enjoyed. Some names have es-
aped us, but otherwise our memory of the
eek is very gratifying.

....Rev. F. H. Poston of Smithfield has
signed, and will accept work in Georgia.
Bro. Poston is a native North Carolinian, a
raduate of Wake Forest, and a godly, con-
ecrated preacher. We regret to lose him.
May God guide him in his new field.

....The courtesy of an invitation from
Mrs. J. T. Trowbridge of the *Christian Herald*, Detroit, Mich., "to meet President Harper of the University of Chicago and members of the Baptist Congress," Novem-ber 13th, is gratefully acknowledged.

....Rev. Duncan McLeod took advantage of the reduced rates and came to Raleigh and Wake Forest last week in the interest of his church at Washington. Bro. McLeod is very anxious to complete the building, and any aid will be gratefully acknowledged.

....One of the brightest men in the South-ern Baptist Convention, Pres't J. B. Gam-brell of the Mercer University, Georgia, writes of Dr. Skinner's book: "Its deep spir-itual tone will make it a blessing to all who read it, taken with its sound doctrinal teach-ing."

....Hon. Geo. W. Sanderlin of Washing-ton City spent Fair week at Raleigh, where many of his friends were glad for the oppor-tunity of a word with him. Washington Life agrees with Bro. Sanderlin, but he makes no effort to conceal his pleasure for being again in North Carolina.

....Bro. John Mitchell says his Board is getting along with the support of a goodly number of promising young men. Money is needed, pressingly needed, and Bro. Mitchell is ready to receipt for any amount. Let us see to it that Bro. Mitchell doesn't report a debt at the Convention.

....There can be no new principles for the salvation of the world. The declaration of independence platforms, the cure-all consti-tutions, the take-the world by storm-and-handkerchief eloquence, is calculated to lead one to think that something new has been discovered. All that is new in religion is perverted.

....There's a man down in Florida who cannot find anything more in need of kick-ing than the frequent use of the word *Col*ored. Happy man. It is quite often the case that people spend their energy kicking small matters all over the face of creation, while great and grievous ills exist and increase all around them.

....Rev. D. B Ray has issued a vigorous tract on Seventh Day Adventism, which may be had for ten cents. Apply to Bro. Ray at St. Louis, Mo. "Annihilation of the Wicked," by Rev. J. D Pope, is another work on the subject that may be had for a small consideration, of the American Baptist Publication Society, Philadelphia, Pa.

....We most cordially welcome the Rev. C. G. Jones to Kentucky. He takes pasto-ral care of the First church, Covington, the first of November. Bro. Jones is one of our brightest and best preachers, and we are sure that, by God's blessing, he will do a noble work in Covington. The First church have waited long for a pastor and now they have one well worth waiting for.—*Western Recorder.*

....The *Wake Forest Student* for October—the first number of the present session—is be-fore us. The editorial staff consists of L. A. Beasley and S. R Buxton, editors; S. W. Oldham and J. L Cornwell, associates; Prof. C. E. Brewer, faculty editor, and J. W. Carl-son, business manager. Their work in the current number speaks well for them and the college. The contributions, though as able and interesting as those of the usual college journal, are neither so numerous nor so praiseworthy as might be gotten out of the talent at Wake Forest.

....We congratulate our brethren in Charlotte, N. C, and their sterling bishops, Rev. T. E. Pritchard and L. R. Pruitt. They invite the Southern Baptist Conven-tion to hold its next session in Charlotte, and *they offer free entertainment.* Noble churches and noble pastors! Ah! "there's life in the old land yet," and Southern hos-pitality is not dead. God grant that it may never die!—*Western Recorder.* The invita-tion was extended only to the North Caro-lina Baptist Convention which meets Dec. 6th, and which voted last year to meet at Charlotte this time. We are sure, however, that the hearts of the brethren at Charlotte, Wilmington, Asheville and Raleigh are large enough to invite the Southern Conven-tion, but we are deficient in buildings.

....The acquaintances of Bro. John Len-non of Perry's Mills, Ga., will be glad to hear from him. "My work is progressing," he writes. "Good meetings make me grate-ful to God. The RECORDER is worth to me what an estate would be to a child. I am glad to be heir to it by being a son of the Old North State." Lyon's church, Ga., re-cently presented Bro. Lennon with an ap-propriate gift.

....Dr. Thos. Hume, the genial head of the department of English at the State Uni-versity, delivered an able address before the district Y. M. C. A. Convention at the North Carolina College of Agriculture and Me-chanic Arts the 27th. He occupied Brother Simms' pulpit Sunday morning, and his ser-mon was a source of instruction and com-fort to a large audience. At night, Elder Duncan McLeod preached an able sermon to a good congregation.

....Rev. C. J. F. Anderson, who now serves as pastor of one of the best fields we know of,—Carthage, Jonesboro, Sanford and Aberdeen,—was a pleasant visitor to this office last week. Brother Anderson is meeting with much success in his work, and bids fair to develop into larger and larger usefulness. He received a good degree of instruction at Wake Forest, but he purposes further preparing himself at Johns Hopkins and our Louisville Seminary.

....Rev. L. G. Broughton writes from Clifton Forge, Va., Oct. 23rd: "I am here in a gracious meeting. A great awakening among the unsaved. Between fifty and sev-enty five conversions. A choir of fifty, the best voices in town, led by an organ and two cornets, led the singing, which is a great help. Meeting been going on only five days. Virginia is looking to North Carolina with anxious eyes for an example in educational reform. Our new church is nearly ready for us."

....Rev. M. A. Adams of Reidsville took occasion to visit relatives and friends in Wake Forest and Raleigh last week. Bro. Adams is meeting with notable success in his Reidsville work. One hundred and two persons have been baptized since he took charge. Meetings have been held in several communities. Bro. Adams informs us that the vigorous work will be kept up. The Reidsville brethren and sisters were so ap preciative as to present their pastor with a baptismal suit not long ago.

....The revival which has been conducted in the Baptist church at Seaboard by Rev. Samuel Saunders, assisted by Rev. J. D. Hart, of Carrsville, Va., for the past two weeks, has been a great power of good to our community, about thirty-five professions having been made; the meeting closed on last Friday night but such an interest was shown in our Sunday night prayer meeting that it was decided to continue it through this week. Rev. Mr. Hart will return to day and continue the services. The baptizing was had at Jordan's pond yesterday after-noon —*Patron and Gleaner.*

....Of the twelve North Carolina students at the Seminary, all but four, viz, Porter, Blalock (R. Y), Plemmons and Cross, are Wake Forest men. They hold a prayer meeting every Sunday morning after break-fast. Brethren Milliard, J. G. Blalock and Cullom are candidates for full graduation next June. Bro. Cross will complete the English course plus Greek. Nearly all of the North Carolinians do religious work—preaching or teaching—Sundays. Bro. R. G. Kendrick is superintendent of a city mis sion Sunday school. "All are well and at work," Bro. Kendrick writes, in a letter from which the foregoing was gathered.

....Candidates who scorned the idea of voting against the useless, unwise and wrongful appropriations to higher education in this State have of late been glad to say that they "will consider the matter favor-ably," that at any rate they will vote to re-fer the question to the people. They are dallying for time. Elect them, and they will laugh at you. Better be sure that your representative will represent you. A man on the fence is about as safe as a bird in the bush. The question now is not whether the appropriatio is shall be discontinued, but whether they shall be cut off altogether next year or not. No principles ever be-came so popular in this State in so short a time.

....The *Patron and Gleaner* thinks that the RECORDER is inconsistent, and is unkind enough to say that we appeal to the preju-dices of the people when we say that the people are in no humor to increase taxes. We merely stated our opinion, and we are still inclined to think that the people agree with us. Our contemporary asks, "how are we to have six or eight months schools every year without increasing taxes." We can have a four months school if the money that is now absorbed by the institutions of higher learning and given to other things *not pro vided for in the Constitution* is turned over to the public school system. Let us have the four months school *according to the Con stitution* before we begin to talk about eight months schools. Let us learn to properly apply the people's taxes before we increase them.

....Israel was taught to believe that length of life and prosperity and happiness are evidences of faithful service of God. We could not but be inclined somewhat to Israel's doctrine as we read last week a neat invitation to the fiftieth anniversary of the marriage of Mr. and Mrs. J. M. Brewer, *nee* Ann Eliza Wait, November 5th, 1894, at Wake Forest. The half century, no doubt, seems short to Brother and Sister Brewer, so well have they used it, so richly has their stewardship been rewarded. Surrounded as they are with a goodly share of earth's com-forts, spared to see a large family well-set-tled in general affairs and identified with Christ, their own faith increased nigh unto ripeness, it is not to be wondered that their gratitude is as boundless as that of the Psalmist, whose words (Ps. cxvi, 12) the in-vitation cites. May they be spared yet many years to their friends and children to testify to God's goodness and mercy.

Missionaries on the Way.

Bro. R. T. Bryan writes from Chicago: "Our party has reached here, where we spend one day in arranging tickets. So far our trip has been pleasant. I will write from Tacoma." Bro. Bryan sends us an account of the Louisville farewell meeting, which was held in Walnut Street church. Bro. Bryan's three little girls sang a hymn in Chi-nese before the large audience. The follow-ing brethren occupied the platform: Drs. J. M. Warder, W. L. Pickard, D. Y. Bagby, R. J. Willingham, R. T. Bryan of China; Dr. J. M. Weaver, Dr. W. B. Crumpton of Alabama; Dr. J. T. Christian, the Rev. M. P. Hunt, Dr. T. T. Eaton, and the Rev. Car-ter Helm Jones. Dr. John A. Broadus opened the exercises by announcing the hymn, "Jesus shall reign." Dr. J. M. Weaver then prayed. Dr. Broadus selected for the Scripture reading the close of the gospel of Matthew and of Luke. He intro-duced the Rev. Dr. Willingham of Rich-mond, Va., who made a feeling address, in which he said, "I believe the present war in China means the opening of that country to the gospel as never before." Bro. Bryan also made a hopeful talk. He was followed by others of the party. They will not embark until the end of this month. God speed them on their noble way.

Another Word About the Convention

Dear Recorder:—We are hoping for a large attendance on the Convention, and propose to entertain all the delegates to the Young People's Convention, the Women's Missionary Society and the State Conven tion. There are a few things we wish espe-cially to be remembered. First, send us at an early day your *names;* don't say, I ex pect to come and two others; give us your names. If you find that you cannot come, after your names have been forwarded, no-tify us at once. And also let us know by what route you will come, and when you expect to reach Charlotte, if convenient.

For the benefit of those, delegates or oth erwise, who may wish to pay their own way, we give the rates at which the hotels will entertain. There are no better hotels in North Carolina than those in Charlotte, and their rates are very reasonable. The Cen-tral will charge all guests, delegates or visi-tors, two dollars a day. The Buford will charge delegates one do lar and a half a day, and visitors two dollars. The Arlington will charge all guests one dollar and a quar-ter per day, and the Charlotte and Queen City hotels will entertain at one dollar per day.

The commmittee will take pleasure in en-gaging rooms for any who may wish to be the guests of either of these hotels.

T. H. PRITCHARD
L. R. PRUITT.

Meeting of Baptist Young People.

Dear Recorder:—The Tryon Street Baptist church of Charlotte, N. C., endorsed the ac-tion of their Young People's Society and in-vited the churches to send representatives from their Young People's Societies to a meeting to be held in the Tryon Street Bap-tist church Dec. 5th, 1894.

It is further desired that churches having no young people's band will send a repre-sentative from their young people.

It is the desire of many pastors and Young People's Societies that such a meeting shall be held. A provisional program has been prepared as follows:

PROVISIONAL PROGRAM—WEDNESDAY, DECEM-BER 5TH, 1894.

Opening exercises 7:30 p. m., led by Rev. C. A. G. Thomas, Greensboro, N. C.

7:50 p. m.—Address of welcome on behalf of the Baptist young people of Charlotte.

8:15 p. m.—What the Young People's movement stands for.

1. Bible Baptist—Rev. C. S. Blackwell, Elizabeth City, N. C.

2. Loyal Baptists—Rev J L White, Ashe ville, N. C.

3 Missionary Baptists—Dr. J. W. Carter, Raleigh, N. C.

THURSDAY, DEC 6.

9:30 a. m.—Praise service, led by Rev. R. T. Vann, Scotland Neck, N. C.

10 a. m.—The kind of Young People's So-ciety North Carolina needs: (1) Devotional—Rev. A. M. Simms, Raleigh; (2) Evange-listic—Rev. J. H. Edwards, Fayetteville; (3) Educational—Rev. F. H. Martin, Lum-berton.

11 a. m.—Open parliament: What is your Society doing! Conducted by Rev. J. Q Adams, Wadesboro.

2:30 p. m.—Praise service led by Rev. J. S. Hardaway, Oxford.

2:50 p. m.—Conference on State organi-zation.

2:45 p. m.—Culture for service. Dr. T. Hume, Chapel Hill; Rev. M. P. Matheny, Gastonia.

Speeches to be limited to thirty minutes.

R. VAN DEVENTER,
For the Committee appointed by the State Convention.

Thirty Days.

The Treasurer's report in this paper shows the receipt of $8,938 62 for State Missions since Dec. 1st, 1893. His report to the Con-vention will close Saturday, Dec. 1st, 1894. To go to the Convention free of debt the Treasurer must receive in the next thirty days $6,061.38 for State Missions. This will be $220 46 per day for each day which now remains. There are nine Associations yet to be held. The last one to be held this year will close November 17th. The Treas-urer of every Association is most earnestly requested to report promptly all the money paid out on the field, and to forward all the money on hand to J. D. Boushall.

It is most important, too, for every mis-sionary to send in promptly on Nov. 1st the last quarterly report. In haste,

Oct. 30, 1894. C. DURHAM.

How North Carolina Stands.

Dear Brethren of North Carolina:—Ac-cording to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1st, 1894, to Oct. 15th, for $4,125. In that time we have received $2,092 57; W. Convention, $402 75.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1. Cor. 16: 2.

The work is the Lord's and we are His. North Carolina has had and has now some noble workers on the field. Support them, brethren. It is God's work.

Fraternally,
R. J. WILLINGHAM, *Cor. Sec.*
Richmond, Va., Oct. 20, 1894.

To Those Who will Attend the Convention.

All who expect to attend the Convention in Charlotte, Dec. 6th, will please forward their names to the undersigned.

Homes will be provided for the delegates, and cheap rates of board secured at the ho-tels for visitors.

Let us hear from you at an early day.

T. H. PRITCHARD,
L. R. PRUETT,
Committee
Charlotte, N. C.

To the Ladies of Robeson Association.

My Dear Sisters:—We expect to hold a Ladies' Meeting at the Robeson Association (which meets with Ashpole church) on Wednesday, Nov. 14th, by the request of our President, Miss Heck, and we hope to have a good meeting, and help and encour-age the missionary societies of Robeson As-sociation, and we want you to come, if pos sible, and let us hear from your Society. We would be glad if each Society would write a brief report of its work, telling the number of members, the amount contrib uted for missions last year, and tell how your work is progressing in all its depart-ments. You will greatly encourage us by your presence, and we hope to accomplish some good by this meeting.

Hoping to see you at the Association and the Ladies' Meeting on Wednesday,

I remain your friend in the work,
MRS. F. H. MARTIN.

Letter From China.

THE WAR BETWEEN JAPAN AND CHINA—THE JAPS MAY WIN.

We are just now in more or less suspense in China. A few weeks ago war was de-clared between Japan and China over the question which of these two greater powers should control Corea. Corea has heretofore owned allegiance to China. Corea is a pe-ninsula lying between the Yellow and the Japan seas, and will be of great value to the commerce and naval interests of either Ja-pan, China or Russia, and it is possible that while China and Japan fight over it Russia may come in and take it.

We in the interior of China are so far re-moved from the scene by very slow means of communication that the news is old by the time we receive it. I suspect that the people of Shelby may hear news of the great features of the war before I will, though I am perhaps not over 1,000 miles from the field of the conflict. The last news we had was that soldiers were being poured into Corea both from Japan and China, that Ja-pan had captured the palace with its occu pants, and had attacked and sunk a Chinese transport vessel, drowning at one blow 1,200 Chinese soldiers. Our next news may be that the war is ended, or that it has assumed much greater proportions. The Chinese have but little fighting skill and much less bravery, hence their expensive equipments do not amount to a great deal, especially their naval equipments. The Japanese are much more like western nations in the vim, tact and courage with which they carry on war.

This war is affecting trade in China al-ready very materially. The women and children in this city feel it. This is a straw-braid-making district. It is made for the foreigh market, and just in the last few days the price has dropped down from 80 or 90 cash to 50 cash a bunch. This means a loss of thousands of dollars to even this small re-gion on this one commodity. Then all im ports will also immediately shoot up in prices and so it works hard upon this poverty stricken people. All this makes one long earnestly for the coming of the time when "the nations shall learn war no more." It not only effects the poor natives, but the missionary as well who is here for their good. All Japanese steamers are cut off between Japan and China. These are the steamers that usually convey our mails to and from Shanghai and so we have now to trust to other steamers. The last news we have from the United States is now nearly two months old. Two other mails are due, and we are looking for our messenger hourly to return from Chefoo, but he may return without any U. S. mail. It has been two weeks to day since our last U. S. mail reached us. Our use of Japanese stamps may also cause many of our letters going home to be lost. We took to U. S. stamps as soon as we learned the situation. All these waitings and di s appointments are trying on one's patience, but a few years in interior China greatly im-proves his patience if it does not utterly ruin it.

We are in good health and spirits. We realize that we are in God's hands and that He is over all. We feel that our hottest weather is past now. It has been unusually hot this summer. We trust that all goes well with our friends on that side of the world.—*G. P. Bostick, in Shelby Aurora.*

Col. J. S. Carr and Mr. H. W. Ayer have been re-elected President and Secretary re-spectively of the N. C. Ag. Society.

Catawba River Association

Dear Bro. Bailey:—The Catawba River Association convened with Enon church in Burke county, near Connelly Springs, Thursday before the second Sunday in this month, in its sixty second annual meeting. The churches were all represented either by messengers or letter.

The annual sermon was preached by Bro. E A. Poe, and was good and appropriate. Brethren J. H. Hoffman and R. L. Moore were re-elected Moderator and Clerk, and both make efficient officers, and are popular with the brethren.

A number of visiting brethren were pres-ent, among whom I recall brethren M. P. Matheny, C. S. Cashwell, C. M. Murchison, C. E. Gower, J. H. Mills, W. R. Bradshaw and Baumgarner, and J S. Gwaltney. These brethren took an active part in the work of the Association.

Bro. Matheny spoke on education, C. E. Gower on periodicals, Cashwell and Brad-shaw on orphanage. Bro. Mills, coming in after the discussion and adoption of the re-port on orphanage, was given an hour on Saturday to present the claims of the or-phans, followed with a cash collection. The Association pledged something over $200 for the orphans next year.

Bro. R. L Patton made a strong speech on Foreign Missions, but was very conser-vative toward the Foreign Mission Board, yet very decided in his convictions as to method of foreign mission work. The As-sociation pledged about $250 to pay Brother Patton's passage to China some time next year, and in case Bro. Patton is prevented, the money is to be forthcoming for some one else.

The Association the past year paid $200 or more dollars to Bro. Blalock. All the brethren of this Association want is liberty to work as they think most scriptural, giv-ing all who differ with them perfect liberty to work in the way they think is right.

The report on periodicals recommended the *Foreign Mission Journal* and *Home Field.* Any brethren or churches in the Association that wish to send their contri-butions through the Foreign Mission Board are at perfect liberty to do so. I was glad to find such a broad and conservative spirit in this old time honored Association.

The report on State Missions, as first of-fered, virtually severed the Association, but it was promptly vetoed, and sent back to the committee, and next day a good State Mission report was offered and unanimously adopted, some of the brethren asserting strongly that two years hence the State Con-vention would be asked to meet with the Morganton church.

A spirited discussion was had on the tem-perance report, some of the brethren advo-cating rather extreme views, but a compro-mise was agreed upon, but failed to compro-mise all the brethren; but it is to be hoped all will work out right before another Asso ciation.

I did not hear the report on Home Mis-sions, it coming up after I left.

The brethren gave no encouragement to State aid in higher education.

Sermons were preached at night by breth-ren Setzer and Baumgarner.

Bro. Setzer is from South Fork Associa-tion, and is anxious to go to Wake Forest College. He is a promising young man.

I learn Bro. Patton preached an able ser-mon on Sunday to a large gathering on the subject of hell and possibly eternal punish-ment.

Brother Gower has been pastor of Enon church for two years, but is to be succeeded by Bro. J. S. Gwaltney of Amherst, Bro. Gower contemplating taking work else-where. Bro. Gower looked well after the comfort of all the delegates and visitors. The hospitality of Enon church and com-munity was all that could be desired.

The next session will convene with the Morganton church at the usual time.

Bro. R. L. Moore is having a good school at Amherst Academy. He is a live man, and is the right man in the right place.

I. W. THOMAS.
Hibriten, N. C., Oct. 20, 1894.

Johnson's Magnetic Oil cures cramps and colic and internal neuralgia; 40 and 75 cents. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

October.

West Chowan—Tuesday, Oct 30-Nov 1, with Mt Tabor church, Hertford county.

November.

Stanly—Thursday, Nov 1-3, with the Corinth church, Rowan county.
Raleigh—Thursday, Nov 1-3, with Cary church.
Little River—Thursday, Nov 1-3, with Hector's Creek church, 16 miles south of Apex, Harnett co.
Brunswick—Friday, Nov 2, 3, with Long Creek ch.
Bladen—Thursday, Nov 8-10, with Galeed ch.
Union—Thursday, Nov 8-10, with Hopewell ch.
Robeson—Tuesday, Nov 13, 14, 15, with Ashpole church.
Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION,

Thursday, 7 o'clock p m, Dec 6-11, with Tryon Street church, Charlotte.

WESTERN CONVENTION.

Western Convention, Oct 24-27, with Clyde ch.
I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have the needed correction. C. DURHAM, Cor. Sec.
Raleigh, June 22, 1894.

Cheap Coal for Fuel and Steam.

ANTHRACITE, Semi-Anthracite, Bitumi-nous and Semi-Bituminous, all sizes, for Stoves, Grates, Furnaces, Foundries, Fac-tories, Blacksmiths, &c. All kinds of Coal and Coke shipped direct from mines to any railroad depot, by the car load or ship load, at miners' list prices by

JONES & POWELL,
Miners' Agents, Raleigh, N. C.

A Tribute to Col. W. A. Albright.

"And the elements
So mixed in him, that Nature might stand up,
And say to all the world, "This is a man"

Fifty-eight years ago the 25th of last March, among the hills of Alamance, not far from Haw Fields, the subject of this sketch first saw the light. His parents were members of the Methodist Prostestant church, and he was brought up in the fear of the Lord. He was converted early in life and joined the Presbyterian church at Haw Fields. About twenty-five years ago, when I went as pastor to the old Alamance Circuit, I made his acquaintance. He was then Judge of the Probate Court, and I think the most popular man in Alamance county. This acquaintance in after years ripened into warm and intimate friendship which lasted until August 30th, 1894, when he departed this life. In heaven I confidently expect this acquaintance to be renewed and last forever.

During the last four years he has been one of my nearest and best neighbors as well as one of my most intimate friends; so I have had opportunities of knowing him that many others did not have, and I can truly say the better I knew him the more consistent and beautiful appeared his daily life, and to me as well as to others, his death has been a deep personal bereavement.

Col. Albright was tall and large in body, with a finely shaped head and noble brow, a bright and genial face, and a heart large in proportion as his body and as responsive to genuine love, sympathy and suffering as ever throbbed in human bosom. His intellect was strong, his judgment fine, and his knowledge of men and things extensive and remarkably accurate. There were in him elements that would have made of him a leader in legislative halls, if he had belonged to the dominant political party of his State. As it was, he was appointed Probate Judge in his native county in 1865; elected to the same office three times afterwards, resigning before the close of his last term; and then filled for five years the most important office in our city with as much satisfaction as it was possible for mortal man to have done.

As a citizen he was true, patriotic, cherishing a deep and abiding interest in the welfare of Durham, N. C., and the entire country. As a neighbor, he was a model that any of us might do well to imitate. As a friend, he could be trusted at all times and under all circumstances, and never failed in the hour of need. To the sick, suffering and poor, he was a true friend, finding time to visit them in their homes and administer comfort in both word and deed. As a husband and father, he was loving and devoted, gentle and thoughtful, looking far more to the comfort of wife and children than his own.

In some of the elements of his character, we have other men equal, perhaps superior, but in him blended more of the elements of true and noble manhood than are often found in one man. As a well-rounded character, he stood in the front rank.

In 1873 he dedicated his life more fully than ever before to the service of God, and together with his family, became a member of the Baptist church; and from then until the close of his life, first in Graham and the last seven years in Durham, he has been among the foremost in every good word and work. In the First Baptist church at Durham where he held his membership, he was a Deacon and Superintendent of the Sunday-school; also Moderator of the Mt. Zion Union Meeting, and for the last three years Moderator of the Mt. Zion Association. But while true to his own church, his good works were not confined within denominational lines. He was one of the Executive Committee of the North Carolina Sunday-school Union and President of the Durham County Bible Society, and was ready to lend a helping hand in everything that tended to the elevation of humanity and the glory of God.

Surely, when such a man's work is done, he deserves far more than I have said in his praise, and I am glad to be permitted to pay this tribute to his life and character. But his work is done, and he is gone. We shall not again in this life look into his genial face or behold his manly form, nor will we again feel the warm grasp of his hand or hear his kindly voice. In the early morning of a lovely September day, with religious service conducted by his pastor and the funeral rites of the Masonic Fraternity, in his native soil by the side of loved ones already sleeping there, we laid his mortal remains to rest.

Farewell, dear friend and brother, until life's work is done. Then again we hope to meet and greet thee, and forever live with thee and all the glorified ones in our Father's house above.

T. J. GATTIS.

Durham, N. C.

While thorough in action, Ayer's pills strengthen rather than stimulate the excretory organs. Leading physicians recommend them because they are free from calomel or other injurious drugs, being composed entirely of the best vegetable aperients.

Literary.

The leading article in *The Forum* for November will be "The Political Career and Character of David B. Hill," by an anonymous writer, who will attempt to make an independent measure of Senator Hill's position and influence in national politics. In the same number, Ex-Senator Edmunds will discuss the question of the popular election of United States Senators—a noteworthy article from perhaps our highest constitutional authority, and a man who has himself had long Senatorial experience.

"*Thoughts for the Occasion*," patriotic and secular, a repository of historical data and facts, golden thoughts and words of wisdom. Helpful in suggesting themes and outlining addresses for the observance of timely occasions indicated by our secular calendar year. Arbor Day. Discovery Day. Flag raising Day. Grant's Birth day. Independence Day. Lincoln's Birth day. Orange men's Day. Decoration Day. Emancipation Day. Forefather's Day. Labor Day. Liberty Day. St. Patrick's Day. Temperance Service. Washington's Birth Day. This truly helpful volume for pastors, teachers and others who are called upon to make addresses, gives evidence of a vast amount of research in collating such a wide range of thoughts from the best authors for so many occasions. 576 square 12mo pages, $1 75. E. B. Treat, Publisher, 5 Cooper Union, New York. [In press a companion volume, "Thoughts for the Occasion," for Anniversary and Religious Occasions.]

Kathie's Margaret. By Lydia L. Rose. 12mo, 304 pp. Price, $1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

There is an unfailing charm about a Scotch story which all will acknowledge. The quaint, half shortening of the words, and the broadening of the vowels, are attractive to our American ears. Mrs. Rouse is well known by her Scotch stories, and this new one from her pen will be welcomed by the many readers of her previous books.

A Hand Book of the Bible. A Compendium of Facts and Curiosities By the Rev. Wm. Turner. 335 pages, cloth binding. Price, $1.00 postpaid. Thomas Whitaker, Publisher, 2 & 3 Bible House, New York.

The Bible to be read intelligently requires the aid of some other book or books which shall explain things concerning it which ought to be known by the reader. This admirable hand-book imparts the desired information. It explains the design of the Bible, its authenticity, its antiquity, its divisions, its chronology, its geography, its genealogies, the formation of the Old Testament, the Hebrew months and measures, obsolete terms, and Jewish history from B. C. 396 to A. D 89. It gives titles of the alleged missing books of the Old Testament and the New Testament, and some remarks about them; the special prayers of both Testaments; lists of miracles and parables; an index of the first line of each psalm; the names of Gentile countries and nations; about two hundred and fifty names and titles of Christ, with references to chapters and verses containing them; His discourses arranged in the order of the time of their delivery; the authors of the books of the Bible, where, when, and for whom each book was written; biographies of the New Testament writers; symbols of the evangelists and apostles; how and where the apostles died, and the floral emblems of the Christian church. It tells about the Jewish doctrines and opinions and ecclesiastical officers and sects, misquotations from Scripture, Bibles with singular names and many other things, and some of which are quite curious. An extensive index and good illustrations make the book additionally valuable.

WEAK WOMEN

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TRAINS GOING SOUTH.

Dated July 8, '94.	No 35. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	1 08 a m	10 90 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount	1 02 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	2 55 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 30 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 82. Daily.	No 48. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 00 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 53 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 37 p m
	No 78. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro	2 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount	2 13 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 58 a m	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.32 a m.; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 3.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

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New Testament Studies—No. 10.

BY RIGHT C. MOORE.

THE EPISTLE TO THE ROMANS.

1. *Rome in the time of Paul.* Ancient Rome, lying on the seven hills by the Tiber, fifteen miles from its mouth, was the seat of the empire and the metropolis of the world. The imperial city is mentioned in only three books in the New Testament—Acts, Romans, and second Timothy. Nero, a wicked and heartless tyrant, was the reigning emperor. The inhabitants of Rome at this time, according to Gibbon, numbered twelve hundred thousand. Half the population consisted of slaves gathered from all the known nations of the earth. The wealthy nobility were few but influential, and there were large numbers of pauper citizens who relied for support upon the public gratuities.

2. *Jews in Rome.* Cicero in his defence of Flaccus (B. C. 59) informs us that the Jews in Rome were then numerous, wealthy and influential. Their number was augmented by the conquest of Pompey when many Jewish captives and emigrants were brought to Rome. They were assigned a separate district across the Tiber and many of them became freedmen. Protected and favored by Julius Cæsar and Augustus, they rapidly increased in strength and general prosperity. And although they were severely persecuted under Tiberius and banished by Claudius, still they flourished; even winning, according to Tacitus, numerous proselytes from among the Roman freeman in the face of the violent ridicule thereby incurred.

3. *Introduction of Christianity.* Though a matter of slight fractical importance, this has been a subject of much historical research and conjecture. When and by whom the new faith was planted in the metropolis is not likely to be known with absolute certainty. However, it is highly probable (1) that the church at Rome was not founded by Peter since there is no conclusive evidence that Peter ever saw Rome and since Paul never interfered with another apostle's field of labor. (2) That Paul was not the founder is evident from the fact that the church was already established and famous before either his epistle was written or his visit was made. (3) Since the Roman Jews were in constant communication with Jerusalem, it is generally believed that the "strangers from Rome," present at Pentecost, were converted and returned to declare the achievements of Christianity and set its standard in the heart of the world.

4. *Composition of the church.* (1) As regards nationality there were at least three prominent peoples represented in the Roman church: the Jews who introduced the new faith; the Romans who, amid their own decaying religious systems, longed for a loftier morality; and the Greeks who here embraced the religion already popular in their native land. (2) The company of Roman believers was composed of both Jews and Gentiles. Some scholars (as Sabatier) believe that the Jews were greatly in the majority, while others (as Dods) conclude that the Gentile exceeded the Jewish membership. The latter view is held on the ground (a) that it is justified by the language of the Jews to Paul when he visited Rome and (b) that in the closing salutations of the epistle the majority of the names mentioned are Gentile and for the most part Greek. (3) The type of Christianity seems to have been neither actively Pauline nor positively Jewish-Christian. The epistle does not warrant the supposition of greatly strained relations existing between the two sections of the church. That such a state of affairs might arise was not improbable, but as yet "the church was virgin, and therefore neutral soil."

5. *Occasion of the Epistle.* "Rome was the true metropolis to which every road led, which received from all the provinces whatever they possessed of interest or value, and which distributed to the world law, order, civilization." Naturally, Paul wished there to promulgate the doctrines so dear to himself. More than once he expressed the desire to visit the imperial city (1 Rom. 1: 13; Acts 19: 21). At least he decides to undertake the journey after carrying to Jerusalem a poor fund collected from the churches of Macedonia and Achaia. Before leaving for Palestine he writes his letter to the Romans. He hopes thus to supply the lack of needed personal teaching, to pave the way for his intended visit (as did a letter to the church at Corinth), and to prepare the church to aid him in carrying out his proposed journey into Spain.

6. *Language.* It is not a little singular that Paul should write a letter in Greek to a city where the Latin language was created and cherished. But it must be remembered that the Greek language had now become the language of culture and commerce. "The active, pushing and pliable Greek was possessing himself of every remunerative business, of all promising commercial and social activity at the metropolis." Juvenal, the Roman satirist, upbraided Rome for having become a Greek city. A large number of the Roman believers were doubtless Greek, and the rest were perfectly familiar with their tongue. Greek is also the language of the early literature of the church at Rome and of many of the inscriptions in the catacombs.

7. *Composition.* The letter to the Romans was in all probability written at Corinth where Paul spent the winter of 57–58 A. D. on his third visit to that church. Paul was living with Gaius (Rom. 16: 23), who was a Corinthian (1 Cor. 1: 14), and Erastus, a resident of Corinth (2 Tim. 4: 20), and chamberlain of the city (Rom. 16: 23), salutes the church at Rome. Phœbe, a deaconess of the Cenchrean church, is commended to the Romans (16: 1, 2) and, since she was on the eve of the departure for Rome, it is thought that she conveyed the letter to its destination.

8. *Design.* (1) The great theme of this epistle is justification by faith—the one way of salvation for Jew and Gentile. The all-sufficiency of this faith is forcibly presented and strongly emphasized. (2) The Apostle here justifies his mission to the Gentiles, and his letter is an exposition of the applicability of the gospel to them as well as to the Jews.

9. *Genuineness.* Some suspicions have arisen regarding the integrity of the closing portions of the Epistle. By some (Marcion, Baur), parts of the last two chapters have been rejected, but without sufficient reasons, according to the ablest critics (Mander, De Wette, Olshausen). To account for some discrepancies in a few important manuscripts, it is believed either that several different editions of the Epistle were sent out to separate churches, or that Paul adapted the letter to general circulation by omitting the last two chapters and the words "in Rome."

10. *Facts and features.* (1) The body of the letter was written by Tertius at the dictation of Paul; the doxology, judging from its abruptness, being added with the Apostle's own hand. (2) It has comparatively few direct and personal allusions. (3) The treatment of the subject is so logical and systematic that it may properly be termed a treatise. (4). This Epistle is regarded as giving "the religious philosophy of the world's history." (5) Sometimes Paul directly addresses the Jews (2: 17, 27; 4: 1), and sometimes the Gentiles (1: 13; 11: 3; 15: 16). (6) The names in the letter are Greek rather than Latin. (7) Here is found the fullest and most systematic exposition of the Apostle's teaching, and also a striking expression of his character. (8) In this letter Paul is "true to his unvarying practical aim of religious edification, and the preservation and extension of the supremacy of Christ." (9) Romans is more objective and impersonal than the other Pauline Epistles. (10) The letter seems to close repeatedly (15: 33; 16: 20, 24, 27), but is re-opened. (11) "This Epistle is rich in incidental expressions abounding in spiritual significance."

11. *Style.* "There is scarce a word or expression that Paul makes use of, but with relation and tendency to his present main purpose." (J. Locke). "The writer of Romans is calmer and more contemplative than in the Galatians and Corinthian letters. His thought is not so trammelled by conditions of time and locality, and flows onward with more freedom and less impetuosity. The atmosphere is not so charged with electricity and the fierce energy of his personality is below horizon." (W. L. Poteat). This Epistle is a "writing which for sublimity of truth and sentiment, for brevity and strength of expression, for regularity in its structure, but above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars." (Macknight).

12. *Analysis.* The introduction embraces the first seventeen verses of the Epistle. Then follows the body of the letter in two great divisions—doctrinal and ethical. The doctrinal section treats of justification by faith and covers the first eleven chapters. The substance of the doctrine is given in the first three chapters and illustrated in the fourth and fifth; chapters six, seven and eight deal with sanctification; the remaining three chapters of this section relate to the privileges of the Jews and Gentiles. [See Broadus: Sermons and Addresses, p. 181]. The last five chapters are devoted to an ethical exposition of practical affairs. Chapters twelve and thirteen contain exhortations to love and obedience; the next two chapters relate to the weak and embrace some personal communication; the last chapter contains various salutations and the conclusion of the Epistle.

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McClure's Magazine for November has as the frontispiece the famous painting of Napoleon by Greuze, perhaps the most remarkable of the fifteen early portraits of Napoleon. The first painting of Napoleon was made under peculiar circumstances. He was a mere youth, a second-lieutenant, and utterly unknown to fame and wretchedly poor. The famous painter, Greuze, happened to be passing through Valence, where Napoleon was stationed, and Madame du Colombier, a lady of prominence into whose circle Napoleon had been admitted, ordered the painter to make his portrait, saying that, if no misfortune befel him, he would play a great role. The portrait passed from Madame du Colombier to her daughter, Madame de Bressieux, and at the death of the latter, it was acquired by the uncle of the present owner, who is the Marquis de Las Cases.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BURGESS, Raleigh, N. C.

SUBJECT FOR OCTOBER: COLORED PEOPLE.

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STUDY TOPICS.—The claims of the colored people upon us as Baptists. May not a closer union between the Baptists North and South be secured for the educational and religious interests of the colored people. Rome's effort to secure control of the colored vote.

A Chinese Woman's Sacrifice.

Pastor Hsi, a native Chinese Christian, was a most devoted servant of Christ. The city of Hoh-chau (writes Mr. Hudson Taylor, the well-known missionary), on the main road to the capital, was much on the heart of Pastor Hsi. Day by day, at family prayers, he pleaded for that place and neighborhood, deeply feeling its spiritual destitution. At last his wife said to him:

"You are always praying for Hon-chau. Why do you not go and commence an Opium Refuge there, as you have done in so many other places?"

"I have spent all," he replied, "that I can use in this way: unless the Lord supply the means, no more can be attempted."

"Why," she responded, "what do you think it would cost?" "Twenty to thirty thousand cash," he answered gravely. (About £5 sterling.)

When the wife heard that she went away and said no more. But she could not forget it. There was a city needing the gospel. Here were ready, willing workers, longing to enter it. But means were lacking. What could she do?

Next morning the good pastor pleaded, as usual, the need and darkness of Hoh-chau. What was his surprise, as he rose from his knees, to see his wife standing beside him with all her jewelry, including many much prized possessions, which she handed to him, saying, "I can do without these. Sell them, and let Hoh-chau have the gospel."

Here, surely, is a striking lesson for Christian sisters at home! The city soon had its opium refuge and a good work commenced.

Mr. W. D. Powell, evangelist, Toluca, writes: "There are 11,000,000 people in this republic; 10,000,000 of that number never saw a copy of the Bible. The majority of Mexican people are so ignorant as to be little more than children. Since I wrote to you last, one of our candidates for baptism has been killed, and another stabbed seven times and left for dead. But the work goes forward. I beg for thousands of tracts in Spanish—short, direct, simple gospel tracts."

The Christian world must not forget Clara Barton and her Red Cross Society. What she did during the civil war, in caring for the sick and wounded and dying, was enough to immortalize any name. Again, in Europe she displayed the same noble qualities. And now, with less than $35,000, it is said that she and her helpers have actually cared for 30,000 people who were left homeless by the dreadful cyclone which swept the coast of South Carolina in August, 1893.

It is gratifying to note that the Japanese Christians are sending preachers to labor among their own people in the Sandwich Islands. The Japanese pastor of the church in Honolulu has secured the services of five native ministers, who will be supported by their own countrymen. Rev. O. H. Gulick and wife are in the islands to aid in the good work of carrying the gospel to the toilers on the sugar plantations.

At least in some parts of China the truth has been fairly well planted. For a missionary affirms: "I could walk from Canton to Shanghai, over 800 miles, not walking more than twenty miles a day, and could sleep every night in a village or town that has a little Christian community."

A Baptist association in Burma is named after the place where Dr. Judson suffered his cruel imprisonment, from which he nearly died. The place is Oungpenla, or, as it is now spelled, Aungbinle. The site of the death prison is now occupied by a Baptist mission school.

When we pray let us not forget the Methodist missionary, Miss Mary Reed, who, bearing the spots of leprosy, with true Christian heroism and unselfishness, lives in seclusion among the lepers of North India, striving to free their souls from that deeper leprosy—sin—and bravely, calmly watching the slow advance of this dread disease in her own body. She ministers to the afflicted in a hospital located at Chandak Heights, in a mountain region, where suitable buildings have been constructed for the accommodation of several scores. The British Government has recently made a grant of 48 acres of land.

The prayers that we are proud of never receive any attention in heaven.—*Ram's Horn.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

INSTANT RELIEF for all afflicted with TORTURING SKIN DISEASES in a Single Application of

Cuticura

CUTICURA WORKS WONDERS, and its cures of torturing, disfiguring, humiliating humors are simply marvelous.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Cure Every Skin Disease," free.



JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefit received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.

GUARANTEES issued only by

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 05 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*5 00 p m
Ar. Raleigh	4 05 p m	8 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 33 a m
Lv. Winston-Salem	†6 05 p m	*9 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 53 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	No. 12.
Lv Augusta (E. T.)	7 00 p m	
" Columbia	8 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 50 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 05 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	*9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	1 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	*1 00 p m
Lv Goldsboro	*3 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 53 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 29 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.20 a m and 5.30 p m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL. HASS, Traffic Manager, Washington, D. C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Sept. 30, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed, Daily ex Sunday.
Lv Wilmington	7 00 a m	....	....
Ar Fayetteville	10 10 a m	....	....
Lv Fayetteville	10 27 a m	....	....
Lv Fay'ville Junc	10 30 a m	....	....
Lv Sanford	11 48 a m	....	....
Lv Climax	1 46 p m	....	....
Ar Greensboro	2 16 p m	....	....
Lv Greensboro	2 55 p m	....	....
Lv Stokesdale	3 48 p m	....	....
Ar Walnut Cove	4 20 p m	....	....
Lv Walnut Cove	4 33 p m	....	....
Lv Rural Hall	5 01 p m	....	....
Ar Mt Airy	6 25 p m	....	....
Lv Bennettsville	....	7 35 a m	....
Lv Maxton	....	8 28 a m	....
Lv Red Springs	....	9 00 a m	....
Lv Hope Mills	....	9 45 a m	....
Ar Fayetteville	....	10 05 a m	....
Lv Ramseur	....	....	8 50 a m
Lv Climax	....	....	8 40 a m
Ar Greensboro	....	....	9 25 a m
Lv Greensboro	....	....	9 40 a m
Lv Stokesdale	....	....	11 00 a m
Ar Madison	....	....	11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 03 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 46 p m	
Lv Hope Mills		5 06 p m	
Lv Red Springs		5 48 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville		7 15 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			2 25 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound.

Train No 16 connects at Madison with N & W for Roanoke and all points North and West.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

W. B. KYLE, Gen. Pass. Agt.

J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127.	ATLANTA SPECIAL.			No. 124.
*8 45 p m	Lv	Norfolk (via S A L)	Ar	*8 45 a m
8 35 p m	Lv	Portsmouth	Ar	11 35 a m
9 54 p m	Lv	Suffolk	Lv	11 04 a m
10 30 p m	Lv	Franklin	Lv	10 20 a m
10 58 p m	Lv	Boykins	Lv	10 03 a m
11 20 p m	Ar	Weldon	Lv	*9 35 a m
11 30 p m	Lv	Weldon	Ar	9 00 a m
12 50 a m	Ar	Henderson	Lv	7 30 a m
2 05 a m	Ar	Raleigh	Lv	6 30 a m
2 20 a m	Lv	Raleigh	Ar	6 15 a m
3 40 a m	Lv	Sanford	Lv	5 10 a m
4 33 a m	Lv	Southern Pines	Lv	4 30 a m
5 20 a m	Ar	Hamlet	Lv	3 35 a m
5 45 a m	Lv	Rockingham	Lv	3 15 a m
6 20 a m	Lv	Wadesboro	Lv	2 49 a m
7 15 a m	Ar	Monroe	Lv	2 00 a m
8 40 a m	Ar	Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.			No. 38.
*8 30 p m	Lv	New York (PRR)	Ar	6 55 a m
11 38 a m	Lv	Philadelphia	Ar	3 45 a m
2 20 a m	Lv	Baltimore	Ar	12 48 a m
4 00 a m	Lv	Washington	Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line)	Ar	6 50 p m
9 25 a m	Lv	Petersburg "	Ar	5 30 p m
11 27 a m	Ar	Weldon "	Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR)	Ar	7 45 a m
9 10 a m	Ar	Portsmouth	Lv	*5 55 p m
*2 10 p m	Lv	New York (P R R)	Ar	1 33 p m
7 00 p m	Lv	Baltimore (Bay Line)	Ar	7 00 a m
8 30 a m		Portsmouth "	Lv	*6 00 p m
*7 00 p m	Lv	Wash'gton, N & W S S Co	Ar	5 30 am
8 09 a m	Ar	†Portsmouth	Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L	Ar	†5 00 p m
9 15 a m	Lv	Portsmouth "	Ar	5 50 p m
9 54 a m	Lv	Suffolk "	Ar	5 14 p m
10 58 a m	Lv	Boykins "	Ar	4 06 p m
†11 42 a m	Ar	Weldon "	Lv	†3 33 p m
†11 54 a m	Lv	Weldon "	Ar	3 10 p m
2 03 p m	Lv	Henderson "	Lv	†1 14 p m
†4 07 p m	Ar	Durham "	Lv	†10 50 a m
†5 09 p m	Ar	Raleigh "	Lv	†11 25 a m

No. 43.				No. 36.
†10 15 a m	Lv	Raleigh	Ar	†5 05 p m
1 43 a m	Lv	Sanford	Ar	4 30 p m
12 43 p m	Lv	Southern Pines	Ar	3 35 p m
1 45 p m	D Ar	Hamlet D	Lv	2 35 p m
12 25 p m	Ar	Rockingham	Lv	2 01 p m
3 03 p m	Ar	Wadesboro	Lv	1 23 p m
3 57 p m	Ar	Monroe	Lv	12 30 p m
4 45 p m	Ar	Charlotte	Lv	11 40 a m
5 08 p m	Ar	Lauriuburg	Lv	10 07 a m
3 29 p m	Ar	Marion	Lv	12 38 p m
6 25 p m	Ar	Wilmington	Lv	10 00 a m
2 30 p m	Lv	Hamlet	Ar	1 47 p m
2 57 p m	Ar	Gibson	Ar	1 20 p m
3 21 p m	Ar	Bennettsville	Lv	12 53 p m
4 12 p m		Darlington	Lv	12 02 p m
5 27 p m		Sumter	Lv	10 45 a m
8 45 p m		Charleston	Lv	7 30 a m

Train No. 38 connects at Weldon with Pullman Buffet Sleeper for Richmond Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

No 127 and No 124 "Atlanta Special" are solid Pullman Vestibule trains, composed of Lenox day coaches and palace Buffet Sleepers without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. D. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or S. J. Cooke, Passenger Agent, Raleigh.

JNO. C. SNIDER, Gen'l Man.

U. T. MYERS, Gen'l Sup't.

T. J. ANDERSON, Gen. Pass. Agt.

From Georgia and Florida, On the Line.

BY WM. HENRY STRICKLAND.

"Now you see it, now you don't see it; here it is, now it's gone." It is not just that way with the writer, but Bainbridge, my base of operations, is the county-town of Decatur county, Ga, the S. W. county of the State. Gadsden county, Florida, lies adjacent and only fourteen miles away. To its county-town, Quincy, I go once a month; am preaching to a mission there. So I am in Georgia and I am not in Georgia; I am in Florida and am not in Florida.

Quincy is one of Florida's conservative old towns. It might have been on a great railroad, but away back yonder in the fifties and sixties when the Florida Central and Peninsular road was being built (the oldest line in the State) such enterprises had not won their way to favor in the public opinion—so towns, especially interior and provincial towns, looked on railroads with doubtful and suspicious eyes, and Quincy chose to be *near* rather than *on* a railroad. You hack it, or walk it, you dray your goods "upwards of a mile" through the woods part of the way from depot to court house and postoffice.

Nevertheless when you get to Quincy you find a beautiful town and a noble, high-toned people. It has been for seventy five years almost entirely Pedobaptist—no Baptist church having ever been established there, 'till, truth to tell, they think the land is theirs by right of discovery and possession. Some of them *tolerate* the Baptist folk with ill concealed grace, and some have been heard to say "there is no demand nor opening for a Baptist church here."

But about a dozen of us "beg leave to differ." We have about fifteen of us, and we feel set for the defense, maintenance and illustration of the truth as set forth, not by Calvin nor Wesley, nor King Henry VIII, but by Christ, Peter, John, Paul, and the rest of New Testament worth ei. We have no house over our heads, no vine and fig tree; we must needs rent the old opera house. The court house is refused us, but we stand together, and by the grace of God will yet get us a church house. Five males, each labors daily to support his family, and yet our pastor does not go away without his monthly allowance. Our little Sunday-school is alive and active. We are teaching missions, home and foreign, and contributing to them, too. We patronize our Convention literature and *Kind Words*, and regard them as *ne plus ultra*.

Not yet have the baptismal waters been troubled, but we hope to baptize soon. It will be a novel scene to the average Quincyite.

We must arise and build soon; a beautiful lot awaits us; we only need the money to buy it. Are there not a good many generous North Carolinians who will look with sympathy on us at Quincy and send us a small contribution? Florida is one of the younger and weaker States—only 15,000 white Baptists and a great many church houses to build. Send dollars or greater amounts to Deacon A. S. White, Quincy, Fla., and they will be gratefully received and promptly acknowledged.

I will write from the Georgia side next time.

I greatly enjoy the RECORDER, then pass it down the line to some one else. It is up to high-water mark all the time. Who writes those paragraphic editorials on the first page? They are better than the *N. Y. Examiner's* first page.

The heirs of Dr. F. T. Fuller have received three thousand dollars from the Staunton Life Insurance Company, in payment of their policy on his life. This is a prompt payment, and sustains the record that this Company has acquired by its dealings for the past twelve years. "Never delayed a payment, never compromised a claim, never had a law-suit," being its motto.

The new "Coupon Policy" they are now writing is a model of simplicity, and in addition to all the best features of modern life insurance, provides for the payment of the "coupon" immediately after death, without notice or the formality of proofs. We are glad to know that the business of the Company is rapidly increasing, as we have a policy with them ourselves.

Mr. J. J. Hayes is the General Agent with headquarters at Raleigh, and he wants good agents all over the State.

Hall's New Church Record Book.

It is something every church needs. It makes it easy to preserve the history of the church relations of every member of a church, when received, how, where, when removed, whither; residences indexed, and so arranged that a desired name can be found in a moment.

Every church ought to keep a thorough record of its membership. The need of it is apparent. Dr. Hall has studied the matter; he has examined other record books, and he has made one that excells them all. You will be pleased with it. Associational letters will be easily prepared with the aid of Hall's Record Book.

It is handsomely bound and will last a decade or more. It has been commended by all who have seen it, and is selling fast. To see it is to want it.

The Sunday school Supply Store at Raleigh keeps them.

The North American Review for October is a notable issue, containing many articles on timely and interesting topics by distinguished writers. It opens with two articles entitled "Issues of the Coming Elections," written by Hon. W. L. Wilson and ex-Speaker Reed. In "The Catholic Church and the Saloon," Archbishop Ireland explains the meaning of Mgr. Satolli's recent decision regarding liquor dealers which has caused so much discussion.

Montgomery County Baptist Association.

This Association in its sixth annual session met with Mt. Gilead church, Montgomery county, N. C., on Thursday, Oct. 18th, 1894.

The introductory sermon was preached by Rev. S. W. Fuquay from Acts 10: 38—"Who went about doing good."

After a short intermission the Association was called to order by the former Moderator, Rev. W. M. Bostic.

The list of churches was called and names of delegates enrolled. All the churches in the Association were represented by delegates.

The election of officers resulted as follows: Moderator—Rev. W. M. Bostic; Clerk—J. M. Wright; Treasurer—M. McMillan.

Thursday evening was spent on the report on the Aged Ministers Relief Board. Good speeches were made on the report by Rev. G. O. Wilhoit, and brethren H. M. Igram and J. W. Dixon.

Thursday night the writer preached from Matt. 28: 18—"All power is given unto me in heaven and in earth."

On the Friday morning's session, the reports on Temperance and Periodicals were read, and speeches thereon made by several brethren.

During the evening's session the reports on the Orphanage, Pastoral Support and Home Missions were considered. The brethren's remarks on these reports were good.

Rev. Mr. Settle preached Friday night from Rev. 22: 11—"He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is holy let him be holy still."

Dr. C. Durham came Friday evening. The report on State Missions was considered on Saturday morning. Dr. Durham was at his best. I have had the pleasure of hearing him often in our Associations and in our State Conventions, but his speech on this occasion was perhaps the best I ever heard him make. I speak the glad feeling of my heart, when I thank God for giving to the 300,000 Baptists of North Carolina Dr. C. Durham. They ought to help him in the noble, good work of giving the gospel as proclaimed by Baptists to every destitute place in North Carolina.

The session of the Association was the best one held since the Montgomery County Association was established six years ago. The brethren were in Christian love, and worked under the influence of the Master's Spirit. I believe the Association ought to do more for the work of missions in her own bounds and for missions abroad. I say this because I have acquainted myself with her condition. God blesses those who work for themselves, and who do not forget to give a helping hand to others.

May the blessing of God rest upon the Montgomery County Association, and may she do more and more for herself and others.

W. A. BARRETT.

Oct. 22, 1894

Johnson's Oriental Soap imparts a delicate odor and leaves the skin soft and velvety. Sold and guaranteed by Jno. Y. MacRae, druggist, Raleigh.

Dr. Skinner's Book.

This volume, entitled "Sermons, Addresses, and Reminiscences," has recently come into my hands through the courtesy of the author. A hasty glance through its pages has afforded me much pleasure. It is a distinctively North Carolina book; its author and publishers being North Carolinians, and its contents, apart from the sermons, relate mainly to persons and events in this State. Messrs. Edwards and Broughton have displayed their usual care and neatness in printing and binding, and have given us a book of 437 pages at the remarkably low price of one dollar. The frontispiece is a speaking likeness of the author as he sometimes appears, but his friends will think that the artist must have caught him in too serious a mood; that stern aspect is seldom worn by the features of the genial Doctor.

The title pretty clearly indicates the scope of the book, but not its real excellence and value. The sketches and skeletons of sermons, of which there are about a hundred, are for the most part clear, terse, pungent, suggestive, and thoroughly spiritual. Judiciously used they ought to be of great service to the average preacher. The twenty nine revival sermons strike me as specially good. Of the six addresses those on "The Prohibitory Liquor Law," "Denominational Strength," and "Charles W. Skinner" (by John W. Moore) possess exceptional interest and value.

The "Reminiscences" while relating mainly to persons and affairs in and about Raleigh, will be found exceedingly interesting to all who care to know the really remarkable story of Baptist beginnings in our capitol. In the brief sketches of men as in no other part of the book one sees Dr. Skinner's own personality. He writes precisely as he speaks in off hand addresses and in the social circle; the same colloquial style, rambling freedom, and volatile humor, and all thoroughly enjoyable.

The critical reader of the volume would detect a slip or two in dates and minor facts, a lack of completeness in a few of the sermon sketches, some evidences of haste in the latter part of the book, betrayed in a somewhat careless cast of sentences now and then, a point in which Dr. Skinner is usually watchful and happy—and a few expressions which, after allowing for the freedom of colloquial style, scarcely comport with the dignity of the work. Nor would he be likely always to agree with the author's views. But these are trifling defects in a book that is really valuable.

Under God, Dr. Skinner more than any other man first gave strength and dignity and the foremost place to the Baptists in Raleigh, and bore no small part in laying the foundation of our present denominational strength. A book from him, therefore, from its intrinsic merits, is entitled to a respectful and generous reception in North Carolina.

B. T. VANN.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Elm ch, W Chowan, $9.00; Gardner's ch, Tar River, 20c; Wake Forest ch, 2.72; Cashie ch, 2.50; Ansonville ch, 6.30; Arlington ch, Meck and Cab, 2 02; Clear Creek ch, ditto, 2.50; Chaney Hill ch, ditto, 1.00; Ind Hill ch, ditto, 5.16; Matthews ch, ditto, 6.06; Prospect ch, ditto, 5.00; Oak Grove ch, ditto, 1.00; Long Creek ch, ditto, 5.00; E H Hinson, 1.00; Union ch, W Chowan, 15 00; Concord ch, 14.35; Red Bud ch, Tar River, 2.21; Jackson ch, W Chowan, 1.59; Bethel ch Montgomery, 8.00; Bethel church, 11.01; D L Gore, 50 00; Montgomery Asso. 18 48. Total, 171.10. Previously reported, 8,767.52. Total this year, 8,938.62.

Foreign Missions—Mt Zion Asso, $102 59; Elm ch, W Chowan, 25.00; Gardner's ch, Tar River, 69c; Wake Forest ch, 7.56; W F Mis Soc, 6 85; Cashie ch, 11.85; Ansonville ch, 4 50; Arlington ch, Meck and Cab, 1.13; Clear Creek ch, ditto, 2.50; Cold Water ch, ditto, 2 00; Chaney Hill ch, ditto, 1.00; Howell ch, ditto, 1.15; Ind Hill ch, ditto, 5 00; Prospect Hill ch, ditto, 5 00; Oak Grove ch, ditto, 1.00; E H Hinson, 1.00; Concord ch, 13 08; Red Bud ch, Tar River, 1.10; Jackson ch, W Chowan, 10.51; Bethel ch, Montgomery, 2 00; W M S, Bethel ch, ditto, 2.50; Mrs Fannie M Johnson, W M S, Rockingham ch, 10 00; Bethlehem ch, 13.19; Warren Plains ch, 8.45; Montgomery Asso, 10.79; Star ch Montgomery, 3.03; Ladies Aid Soc, Albemarle ch, 50c; Merry Hill ch, 25.00; Seaboard, ch, 5 00. Total, 283.97. Previously reported, 4,368.65. Total this year, 4,652.62.

Home Missions—Mt Zion Asso, $65.93; W M S, Olivet ch, Charlotte, 9.00; Elm ch, West Chowan, 5 00; Wake Forest ch, 2.98; First ch, Raleigh, Central, 124.66; Ansonville ch, 1.35; Arlington ch, Meck and Cab, 1.01; Cold Water ch, ditto, 2.00; Chaney Hill ch, ditto, 76c; Ind Hill ch, ditto, 5.00; Oak Grove ch, ditto, 1.00; Long Creek ch, ditto, 1 00; Hickory ch, 1 40; Concord ch, 11.23; Red Bud ch, Tar River, 2.21; Catawba River Asso, 70c; Bethel ch, Montgomery, 2.00; W M S, Bethel ch, ditto, 2.50; Bethlehem ch, 2.84; Warren Plains ch, 8.45; Montgomery Asso, 6.25; Merry Hill ch, 5.00; Seaboard ch, 1.00. Total, 263.27. Previously reported, 1,811.82. Total, 2,075.09.

Education—Mt Zion Asso, $51.98; First ch, Goldsboro, Atlantic, 20 00; Elm ch, West Chowan, 1.90; Arlington ch, Meck and Cab, 70c; Cold Water church, ditto, 1.30; Independence Hill ch, ditto, 5 00; Oak Grove ch, ditto, 86c; Hickory ch, 10 00; Concord ch, 8.03; Jackson ch, West Chowan, 84c; Bethel ch, Montgomery, 1 00; Montgomery Asso, 1.00; Tar River Asso, 46.52; Dr W O McDowell, 1.00; Atlantic Asso, 27.50. Total, 177.68. Previously reported, 2,264 84. Total this year, 2,442.47.

Orphanage—Wake Forest S S, $4 65; Rockingham S S, 5.00; Cashie S S, 3 02; Arlington ch, Meck and Cab, 2 22; Chaney Hill ch, ditto, 50c; Ind Hill ch, ditto, 2.08; Red Bud ch, Tar River, 2.21; Dawson's ch, ditto, 2 57; Bethel ch, Montgomery, 1.50; Montgomery Asso, 9.82. Total, 33.57. Previously reported, 704.51. Total this year, 738.08.

Ministerial Relief Fund—Gardner's ch, Tar River, $2.26; Ansonville ch, 2 00; Bethel ch, Montgomery, 1.00. Total, 5 26. Previously reported, 276 76. Total this year, 282.02

Students' Aid Fund, Louisville—Seaboard ch, W Chowan, $2 00; Mt Tabor ch, 1.25. Total, 3.25.

Sunday-schools—Mt Zion Asso, $1.09.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, Oct. 27, 1894.

Show me the man who would go to heaven alone if he could, and I will show you one who will never be admitted there.—*Owen Felthem.*

MELLIN'S FOOD
FOR INFANTS AND INVALIDS.
THE ONLY PERFECT
Substitute for Mother's Milk.

Connellsville, Pa.
Gentlemen:—I have been troubled with dyspepsia for some years. I have been using Mellin's Food for some time, and find it very nourishing; being forced to live entirely on liquids, Mellin's Food is just exactly what I need. Yours truly, JAMES F. BEATTIE.

Salem, Ore.
We have a boy 9 months old who has been taking Mellin's Food for 8 months; he is healthy and happy. Mrs. MCCARL.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.
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have been treated with the most marked success by the Electropoise. This effectually disposes of the "faith cure" supposition.

The book tells how it cures without medicine, and why it is able to cure when all else has failed.

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RALEIGH, N. C.

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The officers and teachers of this school have no other business or calling, and give their full energies and their full time to the interests of the pupils—their social and æsthetic culture, their moral, literary, and educational training.

The 52d session will open on the 12th of September with broader and better facilities than ever before in the long history of the school.

For terms apply directly to the Superintendent, Hollins, Va.

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THE WOMAN'S COLLEGE
OF RICHMOND.
Formerly Richmond Female Institute.
Established in 1854 for the Higher Education of Young Ladies.

Located in the historic city of the South. Offers unrivalled advantages in LETTERS, SCIENCE, MUSIC AND ART.

A full faculty of accomplished and experienced teachers. Health record remarkable. No death in the institution during its entire history. Courses of study lead to the degrees of B. L., B. A. and M. A.

Special attention paid to the Housekeeping Department. Next session opens Sept. 19th. Write for terms and catalogue to

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ELIZABETH CITY, N. C.
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Church Sash, Doors & Frames,
Pews, Pulpits, etc.

Write for prices and photographs of our work.

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Special attention to making work according to architect's plans.



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are at the old place, under the old management, making the same line of excellent goods. Write us for information and samples if you have any wool to be manufactured into Blankets, Fancy tied Spreads, Cassimers, Jeans, Flannels or Yarns.



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Our new lines of Dress Goods for the Fall of '94 are all on sale.

French novelties in exclusive designs. Correct colorings and textures in English and Scotch Suitings. At 50 cts. per yard an extraordinary collection of self-colored and fancy suitings. Large Plaids for skirts. Changeable Taffeta for waists.

When writing for samples make suggestions as to prices and kinds of materials.

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Law School
University of North Carolina.

49d Regular Session begins Sept. 6th, 1894. 14th Summer Session begins July 3d, 1894. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

Resignation of Rev. M. V. MacDuffie.

Dear Recorder:—For several weeks I have had under consideration the matter of changing my field of labor, and on yesterday resigned my pastorate here to accept the call extended to me some weeks ago to become the pastor of the Middle Street or First Baptist church of Portsmouth, New Hampshire. Portsmouth is a very pretty and healthy city, fifty-eight miles from Boston, and is the only port of entrance in New Hampshire.

It has been hard for me to make up my mind to leave the friends in New Brunswick, with whom I have been for more than eight years. They have not accepted my resignation yet, but I hope it will be accepted. I want to begin work in New England in December. I will dedicate our splendid new house of worship before I go.

We have 484 members in the church. During my ministry here, 204 have joined. I have baptized 140. Others are waiting to be received. Without resorting to any of those questionable methods so common in this age and lowering to the dignity of religion and the church of God, and preventive of the development of true Christian benevolence, we have raised in this church more money for church expenses, missions and benevolence, than was ever raised in it in any eight preceding years of the church's history. And we have built our new church and partially furnished the Sunday-school room. Thus has been demonstrated the correctness of the doctrine we have taught as to the best way of getting money for the Lord's work.

Up to a few weeks ago it looked as if our new church which, together with the lot, has cost about $48,000 or $50,000, would be dedicated with a $25,000 debt on it. But I have secured by personal work in the last two or three weeks over $17,000 of the entire amount and hope to dedicate the building free of debt.

We had a sad and weeping time at the church yesterday when my resignation was read. The separation of pastor and people brings tears to all our eyes. I have seldom had such an experience as I had yesterday. But a pastorate of more than eight years is long enough, and I therefore turn my face towards Portsmouth, and purpose to go still further among the "Yankees"—Portsmouth being just on the edge of the State of Maine where we of the South consider the full-blooded "Yankees" come from. My experiences during the last years with the brethren of the North have been of a nature to encourage a longer stay in the cold regions.

The RECORDER has often cheered and helped me in New Jersey, and I shall, after the middle of December, anxiously look for it in New Hampshire. The courage, faith, and zeal of our brethren in the South, and especially in the Old North State, reflected in the reports, letters, &c., of the RECORDER, do those of us who have moved to other States good. We often seem to be drinking at the old fountains as we read in the RECORDER the words of beloved brethren at whose feet we sat in other years for sound instruction. May the years of their useful and holy lives be multiplied and "their shadows never grow less" in the land we love.

"There's a magical tie to the land of our home,
Which the heart cannot break,
Though the footsteps may roam."

Yours truly, M. V. MCDUFFIE.
October 22, 1894.

Lamps are good or not, according to whether their chimneys suit them or not. See the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

Beulah Dots.

Dear Recorder:—We closed our meeting at Beulah the second Sunday in this month. Bro. W. W. White was with me and did most of the preaching. He is a very earnest and forceful preacher, and won for himself a warm place in the hearts of all our people. The meeting was a good one. Thirteen professed faith in Christ, and eight united with the church.

On the last day of the meeting I buried six in baptism. We are expecting others to join soon.

While rejoicing over the blessings of the Lord in the meeting, our hearts were made sad at the announcement of the very sudden and unexpected death of Bro. W. B. Graves of our town, and one of the oldest members of the Yanceyville Baptist church. The angel came just before the dawn of the second Sabbath and bore his life away, leaving us to mourn our loss.

On Tuesday evening following, his daughter, Mrs. Hattie Lea, who had been suffering for a long time with consumption, breathed her life out, sweetly confiding in the precious promises of Jesus. She was a member of Kerr's Chapel church.

May God bless the bereaved, and may "these light afflictions work out for us a far more exceeding and eternal weight of glory."

D. J. HARRIS.

Yanceyville, Oct. 24, 1894.

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buckingham's Dye and appear till.

Deacon J. W. Swift, Plymouth, N. C., died Oct. 20th, 1894.

A Late Breakfast is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaported Cream in the house, and avoid such annoyance.

NEWS OF THE WEEK.

State News.

Dr. W. J. Hawkins, Raleigh, died in Philadelphia Oct. 28th.

A business college will be established at Wilmington next month.

Mr. M. H. McIver of Sanford, a well-known citizen, died last week.

David Vance, son of the lamented Senator Vance, died last week at Morganton.

Howard Gaskill, a boatman, fell from a bark in the river at Newbern, the 25th, and was drowned.

Circuses are "doing" the State. The people had better keep their money than invest it so foolishly.

Fifty per cent. of the corn crop along the Cape Fear river bottoms has been ruined by recent freshets.

The "Daughters of the Revolution" at Wilmington will erect a monument to Cornelius Harnett, patriot.

The bankrupt People's Bank of Fayetteville has declared another dividend. To date sixty per cent. has been paid.

The Southern Railway is prospering under the new regime. One thousand new cars and eight locomotives have been ordered.

Dr. Beverly Carradine of Missouri is aiding Rev. D. H. Tuttle in a series of meetings in the Central Methodist church, Raleigh.

Rev. W. B. Arrowood of Laurinburg was elected Moderator of the Presbyterian Synod of North Carolina, which met in Greensboro last week.

Government officers brought $68,000 to this State last week to pay Cherokee land claims. The money is to be paid to Cherokee land settlers.

Two engines—the north-bound and south-bound mail trains—collided at Henderson the 27th. No one seriously hurt; engines considerably damaged.

Mr. W. C. Stronach of Raleigh has been chosen President of the North Carolina Confederate Veterans' Association, Col. E. D. Hall having resigned.

The Southern Railway warehouse at Asheville, four loaded cars and four shanty cars were destroyed by fire at Asheville the 27th. Loss, $8,000; covered by insurance.

It is reported that the "top crop" of cotton is opening unusually abundantly in many sections of this State. The corn crop is uniformly good, and the price is comparatively very good.

The general opinion is that the State Fair at Raleigh last week was the occasion of the most superb display of North Carolina products that has been made since the great Exposition; and even that did not surpass the late Fair in variety or excellence. The live stock, the poultry, etc., showed plainly that the State has been making great advances in this important feature. The attendance was very satisfactory.

An attempt was made Tuesday, the 23rd, to ship a package of stamps from Laurinburg to New York. The stamps are supposed to have been stolen from the postoffice at Bennettsville, S. C., which was recently robbed. The stamps were held by order of the government and detectives are looking for the men who tried to make the shipment. There were three men in the party, and two of them went from Laurinburg to Wilmington.—*Landmark*.

At the election next Tuesday, the following offices are to be filled: State Treasurer; Chief Justice and two Associate Justices of the Supreme Court; Judges of the Superior Court for the Third district, the Fourth, the Eighth, the Ninth, the Tenth, and the Twelfth; a Legislature that will choose two United States Senators; and Congressmen from the nine Congressional districts of the State. County officers, etc., are also to be elected. It is stated on good authority that six hundred political speeches have been made every working day for several weeks in this State.

During the past year the following roads were entirely or in part constructed: Glenden and Gulf, 6 26 miles; Wilmington, Newbern and Norfolk, 14 10 miles; Northampton and Hertford, 9 00 miles. Total, 29 36 miles. The follow were abandoned: Cashie and Roanoke, 15 miles; Jamesville and Washington, 15 miles. The taxable property was increased during the year $336,656.89. The valuation of railroad property in this State prior to the organization of the Ry. commission as a board of appraisers in 1890 was $13,494,540; in 1894, $24,565,611, being an increase of 100 per cent. The North Carolina Railroad is now the only corporation property within the State in part exempt from taxation. The efforts of the Governor to do away with this exemption and the difficulties attending the same, will doubtless form a part of his forthcoming message to the Legislature.

General News.

The President has returned to Washington. He called the first Cabinet meeting of the fall the 25th.

Sixteen persons perished and several others were severely injured in a hotel fire at Seattle, Wash., the 27th.

Cotton made a new low record the 19th, the futures for every month until next July being sold below six cents.

Northwestern Nebraska was swept by forest fires the latter part of last week. Thousands of cattle perished, and much general property was destroyed.

It is now known that the great Virginia train robbery was achieved by two bold men. One of them, Searcy, is under arrest. Most of the booty has been recovered.

The Czar of Russia and the Japan-China war have passed the week without being the subject of any sensational report. The newspapers are more interested in politics just at this juncture.

Adam Bede, United States Marshal in Minnesota, has resigned his position, assigning as his reason that he wishes to engage in campaigning, but thinks it would not be right to do so while drawing a Federal salary. He has made himself remarkable by doing what any man ought.

Chancellor Von Caprivi, whose sensational ascendency to the premiership of the German empire, succeeding Prince Bismarck, was a subject of much speculation, has resigned. The German Emperor has gained so much of the public confidence that this occurrence has created no apprehension.

The Russian situation is undergoing a decided phase this week. The heir to the throne, whose immediate prospects, according to reports about the Czar's health, are indubitable, will be married to the Princess Alix. The latter had to change her religion in order that proper compatibility, etc., may be assured.

Small pox has broken out at the National capital. There are six or seven cases. The epidemic was brought from New England by a little girl. There is no serious alarm, as vaccination will easily stay the disease. The Interior Department was closed Friday in order that its occupants might be vaccinated and other preventative measures taken.

MARRIED.

MOTSINGER—HINE—On Oct. 17th, 1894, at the residence of the bride's father, Mr. Andrew Hine, by C. H. Teague, J. P., Mr. W. F. Motsinger of Guilford and Miss Carrie Hine of Davidson.

DIED.

SMITH—Mrs. Isabella, wife of Chas. Smith of Beaufort, quietly passed away at three o'clock on Friday morning, Sept. 22, 1894. She was born Oct. 11, 1875. In her, the sorrowing had a sympathizer; the weak, a willing helper; her home, a centre of attraction, and her church, a beautiful worker. Her loss is keenly felt, but God cannot err.

PASTOR.

GRAVES—Bro. W. B. Graves died at his home in Yanceyville Sunday morning, Oct. 14th, in the 68th year of his age. In his death Yanceyville has lost one of its oldest and best citizens, our church one of its strongest pillars, and his family one of the kindest of husbands, and best of fathers. He had been a member of the church about fifty years, and a deacon for many years. We shall all miss him, but our loss is his gain. The summons came suddenly, but he was ready. He retired at night as well as usual, and the next morning his wife awoke about five o'clock, just in time to see him breathe his last. His remains were laid to rest in the Baptist cemetery in the presence of a large and sorrowing crowd of friends.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

J. R. JONES.

Milton, N. C., Oct. 20, 1894.

EDMONDSON—Twenty years ago, when the writer first came to this town a raw and callow school boy, three men with their families showed him special kindness. One of these, Mr. J. G. Shields, left us for the better land a year ago; the second still lives, while the third, Mr. Danford Edmondson, passed away on the 18th of last August. Born Feb. 29th, 1836, in the home where he died, Mr. Edmondson spent the whole of his life in the town of his nativity, saving a year or so in Florida. Of excellent natural ability, although wanting the advantages of higher education, his fine common sense and tireless energy won for him uncommon success, both as farmer and as merchant. Probably the most strongly marked traits of his business character were indomitable will, sturdy self-reliance, and inflexible justice. Though a man of large dealings with his fellows, I never heard his integrity questioned. When a knitting mill was established in this town he was made the first president of its board of directors. He was also at one time president of the board of trustees of the town academy, of which body he was a prominent member when he died.

Mr. Edmondson made no public profession of religion. Of a spirit naturally proud and reserved in such matters, few suspected that his thoughts turned much toward God, while many supposed that he trusted in his own righteousness. And yet several months before his death he told the writer in tearful and broken speech that he had long been struggling with his old self; that he had never done anything to commend himself to God, and his own righteousness was worthless, and that he was trusting in the mercy of the Father through faith in the atoning merit of his Son. Of this "good hope through grace" he loved to speak in his last days as often as his intense suffering permitted, and in the strength which it gave he met and conquered the last foe.

His wife, (*nee* Miss Mary Powell,) and two daughters survive him. In their bereavement they have the sympathy of the community, but they "sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him."

R. T. VANN.

ALLEN—Lewellas Burrows Allen was born in Granville county, N. C., Oct. 16th, 1839; died at his home in Franklin county, N. C., Sept. 8th, 1894, lacking one month and eight days of being fifty-five years of age.

Mr. Allen joined Franklinville Baptist church in 1858, when he was nineteen years of age. After his marriage he removed his membership to Louisburg church, and continued to be an honored member of that church until his death.

Mr. Allen's piety was not of the demonstrative or obtrusive kind. It was something far better and nobler. It was the piety of silent conviction; and it was as steady to its purpose as the laws of nature. He allowed the dictum of no one to determine what his duty was in any case. He used his own lights and his own judgment in ascertaining what should be the measure and kind of his religious duty and when he had made the line of his conduct plain to himself, no man ever acted more promptly or more cheerfully. He was a man of remarkable candor and courage. The writer was his pastor for a number of years. And he preached a sermon one Sunday which Bro. Allen and some others thought ought not to have been preached. The first time he had a chance to mention the subject before the church and the pastor together, he arose, and in the firmest and most respectful manner, declared his conviction that the pastor had done wrong in preaching that sermon. The pastor explained to all present that the position he had taken in the sermon was necessitated by his views of the truth, and could not be modified. The pastor expected that Bro. Allen would be likely to get out of sympathy with him and with his work in consequence of this difference of opinion. But not so. Neither his devotion to his church nor his cordial and affectionate treatment of his pastor suffered any diminution; and if he ever mentioned the matter outside of the church meeting, the pastor never heard of it.

Mr. Allen was one of the most enlightened and successful farmers in Franklin county, and in all business matters his word was his bond.

There was one good trait in his character which the writer has never seen in the same perfection in any one else. He never spoke ill of any one. If he could say nothing good of a person he simply said nothing at all. The writer never knew him to be either drawn or betrayed into criticising any one—no, not the meanest person of his acquaintance.

Only those who lived in the same family circle with him knew and valued him at his true worth. Such sterling Christian manhood as his did not seek to display itself abroad. It hovered around its loved ones, and sought to warm the home-nest for all those who looked to it for cherishing and protection.

Mr. Allen leaves behind him a wife and three children to mourn him and cherish the memory of his beautiful devotion to them and to all things pure and lovely.

The bereaved wife is a woman of strong and most beautiful Christian character, whose widowhood will be solaced and comforted by her numerous friends, as well as by those who knew, who loved, and now lament her husband. May it please God to bless and comfort this lonely woman and her fatherless children!

C.

Louisburg, Oct. 23, 1894.

COTTOLENE.

It is not

An experiment—but a *Proved Success*. Thousands of housekeepers who at first thought they never could use any shortening but lard, now use COTTOLENE and couldn't be induced to change, simply because it is better, cheaper and more healthful. The genuine has this trade mark—steer's head in cotton-plant wreath—on every pail. Look for it.

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The N. K. Fairbank Company,
ST. LOUIS and CHICAGO.

Your daily meals

can do you no good when your stomach and digestion are out of order! The food you eat does not make so much difference as *the way it is digested*. When in health you can eat almost anything, but when sick the most delicate dishes cause disgust!

Brown's Iron Bitters

is the best remedy for *stomach troubles and indigestion* you can take. It has been tried and proven for many years. It will surely cure *you*. Brown's Iron Bitters does not injure the teeth or cause constipation, *as all other iron medicines do*. If your stomach troubles you, it's Brown's Iron Bitters you need! Do not try it as an experiment merely, for many, many sufferers have told us of dyspepsia cured—health restored—*you need not doubt!*

The Genuine has the Crossed Red Lines on the wrapper.

All Druggists and General Storekeepers sell it. But get the genuine—

BROWN CHEMICAL CO., Baltimore, Md.



For Best Shoes
$1 50 $2, $2.50, $3

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GREENSBORO, N. C.

Sent any place in the United States upon receipt of price. Satisfaction guaranteed or money refunded. Our $3 00 Women's Buttoned Shoe, as represented in cut, is unequaled for beauty and perfect fit. Send your mail order for a pair.

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N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.

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C. B. WEBB, Proprietor.
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We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

The Home Circle.

Beyond

It seems such a little way to me
Across to that strange country, the beyond;
And yet not strange—for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies that when my sight is clear,
I think I see the gleaming strand;
I know I feel that those who've gone from here
Come near enough to touch my hand.
I often think, but for our veiled eyes,
We should find heaven right 'round about us lies.

I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world; yet shall I love to go
And meet the friends who wait for me, I know.

I never stand about a bier and see
The seal of death set on some well loved face,
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there,
One more to make the strange beyond seem fair."

And so to me there is no sting to death,
And so the grave has lost its victory;
It is but crossing with bated breath
And weary, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

—Ella Wheeler, in Christian at Work.

Using the Pieces.

Some years ago there lived and worked in Italy a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of pounds.

In his workshop was a poor little boy, whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a store room little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here?"

"Oh! master," faltered the astonished boy, "it is only my poor work. You know you said I might have the broken bits you threw away."

The child with an artist's soul had gathered up the fragments, and patiently, lovingly wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying about, and patiently work out your life mosaic—a masterpiece, by the grace of God.—*Religious Herald.*

Care of Horses' Feet.

One of the mistakes often made by farmers is that of keeping their horses shod that do work in the field. Of course this sometimes becomes necessary, remarks the *Nebraska Farmer*, but in the great majority of cases it is not only uncalled for, but it is actually a hinderance to the best service the horse is capable of giving. Everybody knows that when a horse is once shod, the necessity of keeping shoes on his feet grows upon him. It is also recognized that a horse can do all sorts of farm work just as well without shoes on as with them, and a critical observer of horses soon discovers that farm horses are kept wearing shoes merely from a fancied and mistaken kindness toward them rather than from any sound and logical reason. If people were in the habit of giving a little personal attention to their horses' feet upon frequent occasions, instead of leaving it all to the blacksmith, it would be all the better for the horses.

"A little farm well tilled,
A little cellar well filled,
A little wife well willed."

What could you wish a man better for than that? The last is not the least by any means, but how can a wife be well willed if she be the victim of those distressing maladies that make her life a burden? Let her take Dr. Pierce's Favorite Prescription and cure all painful irregularities, uterine disorders, inflammation and ulceration, prolapsus and kindred weaknesses. It is a boon and a blessing to women. Thousands are in the bloom of health through using it, when otherwise they would be under the sod. Are you a sufferer? Use it, or some day we may hear—

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"Don'ts" for Young Mothers.

Don't neglect the baby; the little one has the first right to your attention.

Don't do everything for it and with it that you are advised to do; consider well the advice, and then rely most upon your own judgment.

Don't neglect to have the little one's clothing light, warm, loose and free from pins.

Don't wake the baby to exhibit the tints of its eyes to admiring friends; sleep is its most unquestionable right.

Don't spoil the infant by walking or rocking it to sleep, and do not let any one else do so; it will sleep best and most naturally when lying upon a comfortable bed.

Don't strain the baby's eyes by allowing a strong light to shine directly into them, especially when it first wakes.

Don't lay the child down with its ears bent away from his head: the result will be a deformity.

Don't try to prevent a teething child from sucking its thumb; it helps the work of dentition, and if the habit is acquired, it can be easily broken up by the application of some bitter tincture to the thumbs, two or three applications only being necessary.

Don't fail to feel of baby's hands and feet during cold weather, both day and night. If they become cold, rub them gently until warm; if that does not have the desired result, wrap them in warm flannels.

Don't forget that small socks, tight clothing—anything which interferes with the circulation—will produce coldness of the hands and feet.

Don't forget that baby's lungs need plenty of pure, fresh air; but that they are still delicate, and ought not to be exposed to raw winds or sudden changes.

Don't let baby sit on the floor in cold weather; there is where the most dangerous draughts are to be met.

Don't let it sit or lie close to the windows, for a similar reason.

Don't have the room too warm; seventy degrees is about the right temperature, and there should be as little change as possible.

Don't take the baby out in severely cold, in damp or unhealthy weather, with the supposition that it will be the means of "toughening" it; it may do that—it may cost the little life.—*Worthington's Magazine*

The Boy and His Father.

Many men do not discover the true relation of father and son until it is too late to save the boy. But some who have been neglectful take warning in time, and apply that "love that covereth a multitude of sins"—in the boy. Not long ago a gentleman related his experience to me as follows:

"Once a friend said to me, 'Do you know that your boy is reading bad books?' I said, No, I don't believe any such thing.' My friend said, 'Perhaps you had better investigate.' I was inclined to treat the whole matter with contempt, for I did not think it possible for my boy to be reading bad books without my knowing it. Finally, however, I decided that common sense is better than pride, and I would investigate. So I went to my boy's room, looked over his belongings, and at last, under the mattress, found the books. I put them back where I found them, and hunted up the boy. I said to him, 'My boy what kind of books are those you have been reading lately?' He was taken by surprise, and did not know just what to say. So I said to him: 'I would like to see the books; I've made up my mind to read the same books as you do.' Finally he stammered out, 'Papa, I don't think you would like those books very well.' I said: 'I would like to look at them. I want your opinion of them.'

"That threw him into a very peculiar state of mind, but he went up to the room and he brought out the books. We sat down side by side; I put my arm around him, and, as we turned the pages of the books, I said to him: 'Well, what do you think of that?' as we looked at the pictures and I read here and there a sentence. His only reply was, 'Well, papa, I guess it isn't very good.' Then I said to him, 'Lay the book aside, and this evening let us come up and read together; I have something I want to read to you.'

"My boy was delighted. The evening came, and we went to his room. I placed the lamp beside the bed, and lay down where he had lain to read his book. I read a story from the *Youth's Companion*. Before I had finished he had crawled up, and was leaning on my side. Then I read him a story with illustrations from *Science*. When I stopped, he laid his head on my shoulder, put his arms around me, and said: 'Papa, why can't I have such reading as that?' As soon as I could control myself—for he had shown me that I was the sinner—I said: 'My boy, you shall have all you want; let us go down stairs.' I led the way right down to the stock I had laid in, and put out my books and papers before him. He looked at them a moment, then picked them up and fairly hugged them. We soon decided what to do with the bad books; we took them out into the back yard and burned them.

"Then and there the boy and I started out on a new career. When I can, I spend the evening with him; one reads and the other listens. Henceforth my boy and I are going to be confidential friends, even if it takes a little time from business."

That father discovered some very important and valuable secrets. Would that others would set about the same work! Usually, when the Christian teacher approaches the wayward boy or young man, he finds the boy's father—by his neglect or wrong example, or both—standing between him and the boy. Quite frequently the father is a professing Christian, and his influence decides the boy's case against religious influence. The question is often asked, Why does not the Church reach the boys?" and it usually suggests the still more perplexing question, "How can we reach the fathers, and through them the boys?"

The gentleman referred to above, said: "I believe God has forgiven my sinful neglect of my boy; henceforth my service of God will include a loving and watchful care over the precious soul He has committed to me."—*Rev. W. S. Phillpot, in Michigan Christian Advocate.*

What to Read and How.

A young man found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard one say: "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply; "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy till he took to reading nonsense and nothing."

The boy sat still for a time; then arose, threw the book into the ditch, went up to the man who said that his mind would run out, and asked him if he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"Yes, sir."

"It will be hard work for you.'

"I will do it."

"Well, come home with me, and I will lend you a good book."

He went with him, and received a volume of Franklin's works.

"There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read the simple and wise sentences of the philosopher, but he persevered. The more he read, and the more he talked with his friend about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he had ever derived from reading poor ones. Besides, his mind began to grow. He began to be spoken of as an intelligent, promising young man. —*Selected.*

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IF EVERY one who makes a habit of prophesying political events had the gift of prophecy, this would be an inspired generation. As it is, every one has the habit of political prophecy, but no one has the gift. Mental speculation is a pleasure that is denied no one, where there is no law against idleness; and even though there were such a law, men would indulge in political guesswork despite it. And while those who are unblushingly and deliberately idle more frequently assume the prophetic role, and though they who hide their idleness under the cloak of a government office, or wrap it in hopes of one, are also numerous, he is a simple fellow who cannot draw himself up, compress his lips, affect a portentous frown, and deliver political oracles in election times. Young lawyers are almost as adept as loafers in this role; but there is none to compare with him who expects to get appointed to a clerkship for his loyalty on all occasions to certain candidates. If a jot of the responsibility were vested in these fellows that their appearance implies, nothing would be left to Providence. That it is not is one reason for observing next Thanksgiving Day.

***

God tempers the wind to the shorn lamb. There is no sentence in the English language more beautiful than that; there is none more expressive. It includes all classes and conditions, though its application is usually restricted. We have often thought that people who think too much of themselves, who are steeped in conceit, are in no less pitiable condition than a shorn lamb. They are indeed utterly defenceless. God is kind when he permits the maniac to think he is sane; he is kind when he permits the inebriate to forget a hideous life. Sometimes there is nothing more to be desired than forgetfulness. It were unkind to permit a block head to feel that he is a blockhead. And there can be nothing but pleasure to him in thinking that he is able and brilliant, provided his fellows are sufficiently sensible to perceive that with all his airs he is a block head. If a man must be a miserable underling all his days, why not permit him to think the while that what he knows isn't knowledge? Thus indeed the wind is often tempered when the shorn condition of the lamb is not apparent. Let no one envy them who affect a heavy, serious mien, for the mien is but a kind, deceptive covering of a shorn mind; nor are they to be feared, for their responsibility is not real and their fore-knowledge never becomes fact, except by accident.

AT THIS writing it is fool-hardy to venture a positive opinion as to the result of the election. We have been told that the dominant party in this State will not retain all the State or Federal offices that it now has, and that the opposition in the Legislature will be stronger than usual. Yet there are some who expect it to gain. No one knows what a day may bring forth; and this has to be written a week before election day.

At any rate there's no use bothering after this paper gets to its readers. Many are disappointed; but none should be disgruntled. The victors are not victorious until they have overcome themselves, nor are the defeated vanquished until they become mad. It is supreme folly to lament what cannot now be remedied, especially when opportunity for remedying will be presented again in due season. It shortens life to worry. It drives out all that is good in living to make a burden of what may be lightly borne and easily thrown off before long. It will pay no man to worry about anything, and least of all, politics. It will pay every man to devote himself to honest work and do all he can to forget politics and lessen friction until the wheels of government bring elections round again. One should never forget one's work and duties; but if they are well observed, political principles—not one's particular desires or party expedients—may worthily occupy the meantime.

SEVERAL exchanges have published a letter from a feeble-minded young man who was so deficient of moral sense as to write a letter to a journal published at the North saying that he would not vote for the candidates of a certain political party unless he were given a buggy; and he was so childish as to think that the Northern journal, to which his father subscribed, would give him the desired buggy for the party's sake. The fellow is not alone after all. He is not a freak, or, if he is, his type is not at all rare. There are people who sell their votes, but who make a secret of it, fearing public sentiment and the law; there are men who sell their influence brazenly, the amount paid far greater than the price of a buggy, making them callous to opinion. The price makes them the more despicable, but with the public in general that's another matter. The possession of wealth hides a multitude of sins. There are men who conceal the truth because they fear they will lose their positions if they say what they think; there are men who dare not think, poor mentally-oppressed beings; there are men who join a party for no other reason than that they fear they will lose standing or patronage if they do not; there are others who remain with a party for the same reason; there are others who abandon one party and join another in order to get office; there are others who pay out money in order to bribe men to vote with them: and it does no credit to the young man who desires to sell himself for a buggy, to say that these are no better than he. There are men more despicable than this fellow; and they are men who buy liquor with which to induce poor, accursed drinkers to political speakings, who fill these men with whisky and send them home howling for the party while the mother and children scrape around for a bit of bread. There are men in North Carolina—men who have been honored, if nominations for political offices honor one,—who cannot throw the first stone at the young man whose price is the price of a buggy.

WE DARE not be positive, never having run a farm, but we cannot conceal inclination to agree with Hon. Walter Clark that "cotton in North Carolina is doomed, sooner or later, to disappear as a market crop."

Texas, India, Egypt and Brazil are better adapted to its production than this section. They have been prevented from competing with this section heretofore by lack of facilities for transportation. If the negroes were slaves, five cent cotton might be remunerative; but this is precisely the difficulty: Labor in this part of the country cannot be secured at a price that will enable the producer to sell as cheaply as the producer in other sections. The very fact that labor cannot be secured here so cheaply as elsewhere argues that labor here is worth more in other industries than in cotton producing. The price of labor depends upon supply and demand, except under abnormal conditions. Let us look about for reasons why labor—most dependent of economic forces—is able to demand more in North Carolina cotton patches than in Texas.

There are factories in North Carolina that have been operating profitably and paying good wages a score of years. There are more now than ever. Their employees get a great deal more money than farm employees. There are small local industries in growing towns and embryo cities, here and there; and every white family that makes a fair living in a city in this State unconsciously makes room for a large negro family to come from the country, to do cooking, serving, washing, etc. There is much building going on, and of course it creates demand for labor. Thus the farmer finds himself hemmed in with competitors—Texas, Mexico, India and Brazil on the one hand, the factory owner, the builder, in fact, all employers of ordinary labor, on the other.

With his chief product selling at cost and threatening to sell still lower, the farmer may wisely cast about for means of making both ends meet; and while he is as able as any one to take care of himself, he ought to appreciate the interest that prompts his friends to suggest helps, though we would not urge him to heed them all. If some one would only invent a cotton-picker matters would be relieved for a time; but other sections would still have the advantage of this, in abundance of land, surety of crops and cost of producing. Judge Clark states that in Mexico a cotton plant lives eight years producing twice a year!

Judge Clark believes in diversification of products. Peas, he says, any kind of peas, will be profitable, if some one will invent a sheller. Peanuts, too, will pay well when a good thresher has been made. Grass is also commended. To these corn, tobacco, stock-raising, dairying, trucking, and especially fruit growing and canning, ought to be added. And it is not at all impertinent to add that better schools and better roads will help make the diversification successful as nothing else can.

President Taylor's Fallacies.

"The people have the right to the privilege of education, and it is the duty of the State to guard and maintain that right."—CONSTITUTION OF NORTH CAROLINA, Art. 1, Sec. 27.

It is not specially to defend the State's higher institutions of learning that I point out some of the fallacies recently propagated by Rev. Chas. E. Taylor, President of Wake Forest College, in a series of articles, since published in a pamphlet, entitled "How Far Should a State Undertake to Educate?" These articles, whatever be the purpose of their author, are really an attack upon the principle of State education, for they contain arguments and propositions, which, if accepted and carried to their logical sequence, will necessarily destroy the whole system of public schools in North Carolina. It is well, therefore, that the friends of popular education have their attention called to the dangers that threaten from this quarter, dangers that are all the greater because accompanied with words of friendship.

True, these articles were originally directed by their author against the State University and the State Normal and Industrial School for women, he having specially excepted, without giving reasons therefor, the Agricultural and Mechanical College at Raleigh, which is largely supported by appropriations from the State, and also furnishes "higher education." But President Taylor's assault on these two institutions has already so far inflamed others less discreet, notably the President of the Board of Trustees of his College, that they are with great zeal and energy attacking not only the University and the Normal School, but also the Agricultural and Mechanical College at Raleigh, the same at Greensboro for the colored people, the six colored Normal Schools, the school for the Croatan Indians, the Cullowhee Normal School and even the State Geological Survey. There is no reason to think that, if the present campaign is successful, the war will stop here. Others more violent still, are waiting to attack our City Graded Schools; and those opposed to any public education may easily take up the torch which President Taylor has lighted and President Durham is blowing, and start a conflagration that will destroy what is most essential to our civilization.

President Taylor seeks to establish the following propositions:

1st. The State has no right to support higher education. 2nd. It is not expedient for the State to support higher education. 3rd. If it were right and expedient for the State, i. e., North Carolina, to support higher education at all, it is not possible for it to furnish this education under Christian influence, without violating the State Constitution, and as education without a religious (i. e. Christian) element is not desirable, therefore it is either impossible or undesirable for the State to support higher institutions of learning.

Let us consider these propositions in order. 1st. Has the State a right to support higher education? If the State of North Carolina has not this right in its organic law, it would be difficult to say what right it has.

In the first Constitution adopted by North Carolina was a provision for a State University. That Constitution was four times amended, and in 1868 a new Constitution was adopted, which also has since been greatly amended, but the provision for a State University has always been retained in every Constitution of North Carolina. The Constitution under which we now live, and which we are sworn to support, declares (Art. IX, Sec. 7), "The General Assembly shall provide that the benefits of the University, as far as practicable, be extended to the youth of the State free of expense of tuition." This right, therefore, is not only expressly granted in the Constitution, but it has been actually employed for one hundred years.

It is strange that any one should attempt to prove that the support of higher education by North Carolina is hostile to the American idea of government. Every State in the Union does it. The Federal government does it in establishing and supporting the Agricultural and Mechanical Colleges. There is no principle of government more universally recognized and acted upon. Thos. Jefferson had a fair idea of the nature and duties of our government; and next to being the author of the Declaration of Independence, he took pride in being the father of the University of Virginia. President Taylor has discovered that Thos. Jefferson was a paternalist! "The giving of higher education by a State," says President Taylor, "can be justified only on the principle of paternalism in State policy."

But President Taylor admits the right against which he is contending, when he admits the right of the State to furnish "lower education." He says, "It is both the right and duty of the State to maintain common schools for all classes of children." But if the State has the right to educate at all, it has the right to say how far, and in what manner it will educate. For if the State cannot determine this, who can?

No one can draw a line between "higher education" and "lower education." What is higher education for one generation is lower education for another. The college of forty years ago was scarcely equal to the public high school of to-day. President Taylor's whole treatment of the subject shows that he has not the true conception of what education is, and does not comprehend the real object of schools. He speaks of "common school instruction" and "the higher education" as if they were two things separate and distinct and of "the point" where one should end and the other begin. He looks upon education as an industry like farming or merchandizing, in which the State should not engage in competition with its citizens. He thinks the State should grant to churches a monopoly of such branches of this industry as they may choose to pursue. He demands protection to church schools as certain manufacturing interests demand protection from the government. He does not, however, name "the point where common instruction should end and the higher education begin," for there is no such point. Education does not mean knowledge or the acquisition of knowledge. Education is not something to be given children, which they are to take like a capsule, but it is a training, a growth, a development. It is one continuous process, and not a thing to be divided into sections, with a different label on each.

It is the right of every child born into this world to have his God given faculties grow to their completest development. The State does not forbid any one to furnish the means for this development, but it is the duty of the State to see that they are furnished to every boy and girl within its borders. This is the rational basis for State education.

President Taylor defends the right of the State to educate for its own protection. But his idea of protection excludes the public high schools and indeed all the grades in our public schools above the third or fourth. He virtually denies the State the right to give any real education; for learning the "three R's" is neither education of the individual nor protection for the State. Indeed, such a smattering of education will and does produce many evils which are most dangerous to popular government. The protection of the State demands that the people be taught the great principles of government, of liberty, of finance, of political economy, of public and private hygiene and manufacturing, the wise lessons of history and the eternal truths of moral philosophy as well as how to spell and cipher.

What then is President Taylor's position? Does he regard higher education as unnecessary, as a luxury? It appears not. "Higher education there must be," says he, "else there will presently be an end of all efficient elementary education." The conclusion is this, the State must be content with inefficient teachers in the elementary schools, or else trust to some church college to supply efficient teachers. After this attempt to make church colleges and academies parts of a State system of education, President Taylor, later on, under another head, where another point is to be made, pleads for the entire separation of Church and State.

"While all the people are taxed for the support of State universities, colleges and academies, only a few, in the nature of the case, can avail themselves of the privileges thus offered." This is no special argument against the State support of higher education. If it is anything, it is an argument against education by general taxation and against any tax whatever.

Only about one-half of the children of legal school age in North Carolina attend the public school. According to this argument, it is unjust to tax for public schools the fathers of those children that have to stay at home. No. All taxes are for the benefit of communities. It is inevitable that every tax will benefit some persons more than others. But are the comparatively few that attend colleges the only ones that reap benefit thereby? President Taylor says: "There is unquestionably need for teachers and for educated men and women as leaders in every community." If, then, whole communities are benefited by these educated persons, if higher education is absolutely necessary, by what strange process of reasoning can any one, that admits the justice of *any* taxation, arrive at the conclusion that communities have no *right* to tax themselves for this particular good?

Another objection is that the State has no right to compete with the church colleges—another evidence of President Taylor's industrial idea of education. For the same reason, the proprietors of a private insane asylum, or of a school for the deaf, dumb and blind, may hereafter say to North Carolina, "Close your institutions, they are hurting our business." And according to this argument, the State would have to close them, for such institutions are pure charities, which President Taylor insists a State may not maintain. But such institutions and primary schools as do not conflict with his branch of the industry, President Taylor does not object to. He permits the State to compete with its citizens in the primary schools where the competition is much greater; thus surrendering his principle. This competition argument is only another blow at the whole principle of State education.

If further argument in favor of this right were wanted, we have it from the highest Baptist authority in the State. In the BIBLICAL RECORDER of Jan. 18, 1893, President Taylor himself, in a letter addressed to Hon. W. H. Kitchin, dated Jan. 11, 1893, says: "A university in North Carolina is a necessity." After suggesting the kind of work he would like for our State University to do, he adds: "For such a university, but not for free education, the General Assembly should make such appropriations as may be necessary for present support and future development."

About the same time President Taylor advocated an increase of the present appropriation to the University, if need be, provided its courses of instruction should be made so high as to exclude from its halls all undergraduate students, an arrangement that would have taxed the people to support a university whose benefits would be shut off from every boy in the State until he had been graduated from some church college. Failing in this plan, which granted not only the right but also the expediency of maintaining a university by public taxation, provided the church college became a part of the system, President Taylor changes front entirely and denies both the right and the expediency of the State's maintaining any university. The friends of public education may well wonder what position he will take next.

The second point in the argument is: "Is it expedient for the State to support higher education"? From the Auditor's report I find that the following annual appropriations are made for higher education in North Carolina:

University	$ 20,000
Normal and Industrial School at Greensboro	12,500
A. and M. College at Raleigh	10,000
Normal department Cullowhee High School	1,500
A. and M. College for Negroes at Greensboro	2,500
Six Normal Schools for Negroes	8,000
Croatan Indian Normal School	500
Total annual appropriations	$55,000

Is this tax a hardship on any one? Who pays it? It does not come from the common school fund, nor is one cent of it raised by poll tax. These appropriations are raised entirely by a property tax. The total valuation of the property of the State is $260,000,000, so that a tax rate of about two cents on the $100 will yield this $55,000. Thus a man assessed for $100 (and tax assessments are usually about half what a man is really worth), pays about two cents a year for higher education; one assessed $1,000 pays twenty one cents. No one pays as much as a dollar for higher education unless his taxable property is listed at $4,722. About nine-tenths of the taxpayers of North Carolina, being listed at less than $1,000, pay less than twenty-one cents a year for all the institutions of higher education for all races.

The above figures are given not in proof of the *right* of the State to make these appropriations, but to show that the tax is very small and therefore expedient. If the principle were wrong, the State should not give even one dollar to the support of any institution of higher learning, and would have no right to exempt the property of Wake Forest College from taxation, thus aiding that College to the extent of about $2,000 every year at the expense of the taxpayers. But the question of expediency and cost has been raised, and President Taylor says: "If, after a thorough discussion of the whole question from various points of view, the people * * * decide that they wish the State to furnish higher education for all, *and that they are willing to pay the expense of supplying it*, then the expression of their wish ought to be accepted by all as a decision of the question."

Another favorite argument on the score of expediency is, that North Carolina should have six months' public school term in every district and that we need the money going to higher institutions for this purpose. If President Taylor will direct his efforts to lengthening the term of the common schools, without at the same time endeavoring to abolish those institutions that furnish the life of the public school system, he will find all public school teachers supporting him.

The $55,000 that go to the annual support of higher institutions would be but a drop in the bucket towards a six months' school term. Even in their present unsatisfactory condition, it costs $12,368.93 a day to run the public schools. (See report of State Supt. Public Instruction for 1891–'92). Close the University, the Normal and Industrial School, the A. and M. Colleges, and all the others, and give their appropriations to the common schools, and we should add less than four and a half days to their annual session. And the loss to North Carolina by closing these institutions, who can calculate! Surely, a penny-wise and pound-foolish policy. As the *Charlotte Observer* remarks, "It would be about as wise economy to abolish the Supreme Court and distribute the money among the justices of the peace."

The Normal Schools exist for the special purpose of supplying the common schools with better teachers. The public school system in North Carolina is indebted for its existence to the State University. Dr. Chas. Lee Smith, a graduate of Wake Forest College, in his "History of Education in North Carolina," says (page 164): "The University * * * was doubtless instrumental in educating public sentiment to the importance of a State system of public schools. * * * In that year (1816) Gov. Miller (Univ. N. C. class 1802) in his message to the General Assembly called attention to the need of public schools."

"All honor," exclaims President Taylor, "to the names of Judge Murphy, Bartlett Yancey, R. W. Cherry and C. E. Wiley," for inaugurating a public school system in North Carolina. All honor, then, to our University, the mother, not only of Murphey, Yancey and Wiley, but of nearly all that have worked for popular education in North Carolina.

A full list of University men who are now permanently engaged in public education as superintendents, principals or teachers,

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, NOVEMBER 4, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

WHEN Christ, seeing Cæsar's likeness upon the tribute money, said, "Render unto Cæsar," did he not argue that man who is made in the image of the Creator must be rendered—must surrender—unto God?

IF THE brethren will talk missions and work for missions from now until Convention as they have talked politics and worked politics since the party conventions, they will have set the sisters a good example for once.

"WHO is not for me is against me" has probably never been heard of by the brother who seeks to be called "conservative," for taking middle ground. There is no better, no easier method of being a stumbling-block than by pretending to occupy "middle ground."

TO THOSE who have urged us to continue ardent in the cause of Christian and Popular Education until the Legislature has adjourned, we are glad to say that the work will be unrelentingly kept up. Present appearances are more auspicious than we hoped a month ago.

IT IS pertinent to remind those who voted for uncommitted candidates that now is the time to start those petitions against appropriations. Meanwhile we are still of the opinion that a bird in hand is worth two in the bush, though we are not at all averse to efforts to capture the latter!

MANY distrusted Sunday-schools at first because it seemed that they might lead the children apart from active church relations. But by close adherence to wise policy, Sunday-schools have won confidence everywhere. If there was objection to Sunday-schools on this ground, how much more should there be to State and national organization of young people.

NO GOOD can come from alienating the sympathy and chilling the loyalty of our young people by setting them off to themselves in a State organization. It is not only unwise and useless, but, what is more, unscriptural. There are more dangers than one in dividing forces.

Encourage young workers; but let them not be alienated.

DETERMINED efforts will be made this winter to establish more wholesome laws against liquor selling in this State. Any honorable means of curtailing the evil deserves the cordial backing of all good men. Let those who have been holding the opinion that after-election work is more desirable than straight-out refusal to support liquor men, make a thorough test of that policy this year. They have good occasion.

OF COURSE there is precious little probability of the *N. C. Advocate* and the RECORDER assuming identical positions in the matter, but we cannot refrain from expressing surprise that our friend still discredits biblical authorities and good, honest Baptists, preferring to think that infant sprinkling was actually practiced by the apostles!

Why, brother, that idea has long since been driven back to its place in Rome's fostering lap. The *Advocate* gets back to the up to date argument when it charges us with extreme ritualism and all that, though, indeed, the *Advocate* ought to know that strict observance of an ordinance cannot be justly termed 'ritualism.' But, for the sake of your position as an exponent of intelligence, brother, pray do not try to hold on to the lorn pretence that baptize as used by Christ can be interpreted to sprinkle.

NEED the churches be reminded that less than a month is between them and the Convention report? What we do, let us do quickly. It has been confidently hoped that a decisive gain in contributions will mark this year the beginning of a new era in North Carolina Baptist work, a liver, larger, godlier denominational life.

Numbers have been increased wonderfully. Revivals and baptisms have been unusually frequent. The best mark of a Christian is his desire to give the gospel to others; and consequently, it is much to be desired that reports will show a decided increase in more respects than one.

When the old State mission debt was met last spring after an exhausting struggle, there was much rejoicing. In all reason we ought not begin a new debt this year or any year; and before God the mission points ought to be maintained. There is but one way out: Raise the money in the next three weeks and send Bro. Durham to Charlotte with glad tidings of a year of wonderful effort and abundant fruit.

TOO MANY PREACHERS!

As a general rule every vocation or avocation which one seriously contemplates seems overcrowded. A young pastor, less than five years out of college, observed the other day that there were too many preachers; that the noblest calling to which human beings may aspire was being degraded, and was suffering injury by the friction of that competition which is most common in the marts of trade.

Evidently there is a plethora of preachers of a certain kind; for there is a great abundance of preachers who aspire to big pulpits, but who cannot attain their desire. There are God-called men who have to teach school for a living and preach when they can; there are some who farm, there are others who sell books and act as agents generally. There are also others who travel about, hither and thither, evangelizing, aiding, supplying, but never becoming pastors. There are also millions of creatures, some in Christendom, others in heathendom, who have never heard the gospel.

There is extensive unrest among preachers. The frequency of resignations in an adjoining State was so pronounced that a cotemporary mentioned it as an epidemic of resignations. Dissatisfaction of pastors with their congregations, dissatisfaction of congregations with their pastors; large, uneducated preachers' families and poor congregations, are doubtless some of the causes of the frequency of resignations. But they are not all the causes—not by any means.

It is not to be feared that God will call more workers than the work demands. It is plain, indeed, that the harvest *is* plenteous and the laborers *are* few. But it may be that many whom God has called are not doing their share, or are doing the wrong work, or are leading their congregations the wrong way. It is also possible, yes, probable that some are preaching under call of themselves or circumstances of childhood or native talent. They, no doubt, if there are such, desire well-paying pastorates, and make complaint if they do not get them. They also seek to become pastors of certain well paying churches. They are not willing to leave the calling to God. Such as these are likely to be found living a life of ease,—popular preachers to wealthy hearers. Their success in concentrating the wealthy into a single flock, that will pay a handsome salary, withdraws just that much from the support of some poor preachers. If the wealthy congregations would divide up, so that the financial strength of a single church might be diffused into poor churches and mission points, the demand for preachers would be greater than the supply, and the desert places would blossom as the rose.

It is not always the concern, however, of the richly paid city pastor how the weak stations are making out. Too many, indeed, seem to think that they are called, not to preach the gospel to every creature, but to a chosen few. Too many confine their ministrations to those who pay. A city pastor said recently, rebuking his self-contained fellow-pastors, "I have ceased to regard my church as my field; it is my force." That is the right idea, precisely. Church-members who have to be perpetually watched, nursed, prodded, and worked on, instead of working for the unsaved, are serious hinderances to progress. Church members who employ a pastor to entertain them while there are hundreds seeking salvation, and preachers ready to point the way unable to tell them the way for want of money, are worse than stumbling blocks. Entertaining preachers may get large salaries, but that is all they do get, if they preach to entertain.

A great cause of the apparent superabundance of preachers is to be found in concentration of Christian forces. Several wealthy persons get together and maintain a great church in magnificent style, while a God-called preacher lives in poverty and raises an uneducated family because he has to preach to a congregation in which the poorer classes are concentrated. God calls missionaries to China and Africa and India, where there are millions of heathen, where one preacher can be the instrumentality for saving more souls, himself living upon $500 a year, in a few months, than the $6,000 city pastor is used to save in a life time. The latter may give to missions, he may preach missions, but he absorbs a great deal of the strength of missions—more, we fear, than he gives back. This state of affairs is not without parallel in home missions. There are men who entertain large congregations at $3,000 a year, while destitution intensifies not a day's journey away that could be relieved with a thousand dollars.

It is time congregations were giving their bounty and their strength to weak points, and sending their pastor to work. The idea that it is necessary for one man to devote his entire energies to keeping a congregation "straight," speaks poorly for the latter's religion. It is the duty of all Christians to follow Christ in work and self-sacrifice; and it is a poor Christian who has to be worked on all the time, who has to be ding donged a month before he will pay his mission or pastor's salary pledge, who never learns to stand alone long enough for his pastor to help the destitute.

Let it not be said that there are too many preachers. There may be too many strength-absorbing entertainers; but God doesn't call them. There are, indeed, more men covetous of high salaries and easy livings than there are high salaries and easy livings; there are men who say they are called of God, but who get themselves called to pastorates, who seek to cut under and undermine those who are called of God: and their efforts to get pastorates create competition and friction and make it appear that there are more workers than there is work; and when one of these men gets a pastorate he absorbs the strength that ought to sustain God called men. But there will never be more of the latter than there is need for, never more of them than it is the duty of Christians to support.

PERSONALS AND OTHER ITEMS.

....Rev. S. J. Porter is the new pastor at Morehead City.

....The Virginia young people meet in annual session Nov. 23d.

....The Southport pulpit is vacant, Rev. J. H. Hildreth having resigned.

....Rev. P. G. Elsom is meeting with success in his meetings at Fayetteville.

....We were glad to see Rev. W. S. Olive of Apex in the RECORDER office Monday.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Elder Hughes has resigned care of the Fort Mill and Flint Hill, S. C., churches.

....The church-house at the Caraleigh Mills near Raleigh is ready for occupancy.

....Prof. W. J. McGlothlin is a new addition to the faculty of the Louisville Seminary.

....The Peachland church has called Elder J. L. Bennett for one Sunday each month.

....Rev. C. A. G. Thomas' work in Bro. Brown's Winston church is being abundantly blessed.

....Have you made an effort on our special offer? If not, you yet have a chance to grasp a good thing.

....Seven new members have been received at Elkin as a result of a meeting by pastor J. E. Greene.

....Rev. J. T. Jenkins begins assisting Rev. Blakely H. Matthews in a meeting at Plymouth the second Sunday.

....Nineteen conversions were reported from the meeting at Pastor Dill's church, Richmond, by Rev. H. W. Battle.

....The total membership of the Raleigh Baptist Tabernacle is 585. The Sunday-school has 884 on its rolls.—*Record.*

....Col. W. F. Kornegay, President of the North Carolina Railway, who fell dead at Goldsboro last week, was a Wake Forest man.

....Dr. H. L. Wayland of the late *National Baptist* has been named to succeed Bro. Vedder as editor-in chief of the *Examiner.*

....Rev. C. E. Gower will please accept thanks for favors in the shape of new subscribers last week; and also Rev. C. J. F. Anderson.

....Rev. L. Johnson will please be assured of the RECORDER'S appreciation of his efforts as its representative at the Pee Dee Association.

....We suggest that any one who reads Prof. Howell's article in this issue send immediately for Dr. Taylor's pamphlet, if he has not read it.

....Rev. C. E. Gower expects to surrender his present work along the W. N. C. road, says our Hickory contemporary, for a more accessible field.

....Our subscribers are hereby urged to forward back dues and renewals to this office as soon as the amounts can be spared. See the date on the label.

....Now is a good time to be getting up a club to gladden our heart at the Convention. Ask your people to renew now. And a new subscriber is never untimely.

....Rev. A. J. Bordeaux has changed his address from Kelly to Colly, N. C. We sympathize with Bro. Bordeaux in the bereavement he sustains in the recent death of his wife.

....The RECORDER'S special offer will not be urged much longer. One brother has sent us twenty new subscribers since it was announced. Many have sent more than ten. We hope to hear from many more this month.

....Dr. Taylor stopped over in Raleigh on his way to the Raleigh Association last week. He seems to have enjoyed his trip North and is but little the worse for his labors. He informed us that 207 students have been enrolled at the College.

....Received from a friend for endowment of Wake Forest College, five hundred dollars.—*Thos. H. Briggs, Treas.* Would there were a thousand such friends who would and could take such means of showing their friendship to the College. By the way, we hear that a canvass for endowment for the College is to be made in North Carolina before many months.

....We are informed that sons of doctors get free tuition in the medical department of the State University, and that such a one is there now whose father is rated at $50,000. Yes, yes; helping poor boys.

....John Wingate, a Baptist in Worth county, began studying the alphabet at seventy years of age, and has since that time read the New Testament through three times.—*Christian Index, Georgia.*

....Read Prof. Howell's exposure of Dr. Taylor's Fallacies. Read it again; then think real hard, and we warrant you cannot point out a single fallacy in "How Far Should a State Educate?" So much for a name.

....The day meetings by Rev. A. C. Dixon and others in New York City last year were so successful that he has perfected plans for holding them again, preaching Thursday afternoons in Broome St. Tabernacle, near Broadway, New York City.

....Here is Bro. Lafferty's bright *Christian Advocate* (Richmond) in new shape and outfit. A good paper always, in its new dress it looks better than ever; and we cannot expect Bro. Lafferty to improve his terse, pungent, fearless style.

....We have received the minutes of the first annual session of the Piedmont Baptist Association, which we will reproduce next week. We are also under obligations to Bro. F. P. Tucker for a copy of the minutes of the Beulah Association.

....Dr. N. B. Cobb contributes a valuable article and letter to the current *N. C. University Magazine.* In addition to this there is an essay by James K. Polk, an article by a native of Japan, other articles, and some notable book and magazine reviews.

....Rev. O. T. Edwards has our thanks for a minute of the Sandy Creek Association. Bro. Edwards assures us that the RECORDER will be the last paper that he will do without. He has been pastor of Love's Chapel thirteen years, but his congregation still loves him.

....Died at her home at Chapel Hill, the 27th ult., Mrs. J. W. Watson, wife of Rev. J. W. Watson. She was a member of the Baptist church many years, and did much service as a Sunday school teacher. Her family and friends have the sympathy of many in her death.

....Brethren Adams, Johnson, Kesler and Boyd have undertaken the publication of a monthly Association paper—*The Pee Dee Baptist.* It is designed to relieve the need of some medium of communication between pastors and churches of the Pee Dee Association. We welcome it to our table.

....The High Point church has increased the salary of its pastor, Bro. R. W. Weaver, from $300 to $650. The growth of this church under Bro. Weaver's ministry has not been paralleled in this State in recent years. One thousand dollars will be expended upon it in the coming months, says the *N. C. Baptist.*

....Rev. Dr. A. B. Earle, the noted evangelist, is seriously ill at his home, Newton, Mass. It was he, we believe, who said, while holding a meeting in Raleigh several years ago, that he had not consciously committed a sin in more than ten years. Bro. Mills, at that time editor of the RECORDER, successfully disputed Dr. Earle's claim.

....Alabama is waking up on the educational question. A report in the last *Alabama Baptist* states that public money is appropriated to sectarian education in that State. There are more Baptists than Methodists, Episcopalians or Presbyterians in Alabama, but they have a very narrow representation in State education. They ought to be glad.

...."The people have the right to the privilege of education, and it is the duty of the State to guard and maintain that right," is the text Prof. Howell chooses. Does it not seem to the reader that the text is suggestive of the duty of the State to give its children public schools rather than offer the privileges of higher education to a few young men and women?

....Rev. J. F. Tuttle has moved from Roberdel to Whiteville, having taken charge of the Whiteville field, Bro. Wright taking the Richmond field. Elder Bird recently baptized thirteen converts for Bro. Tuttle, and recently at Whiteville Bro. Cobb baptized several. Bro. Tuttle enters on his new work with good courage.

....A brother who is honored all over this State for carefulness of statement said last week that, though he had often heard the great Virginia speakers of the late and the present generations, as well as North Carolina's foremost orators, he had never known any one to fire his hearers with enthusiasm as Dr. Durham does in his speeches against State-aid.

....Rev. Thos. Dixon, Sr., writes from Shelby that the Lord has been with him in power at his four churches. At Rosses Grove he was assisted by Bro. Hufham in a seven days meeting, after which five joined the church. They then went to Concord church, Rutherford county, and received five members after several days preaching. At Elizabeth church a meeting brought out fourteen new members, and at New Prospect twenty were added—"joined the Lord," Bro. Dixon fitly says.

....It is a pleasure to note that Bro. J. D. Boushall, deacon of our Raleigh First church, and the very efficient Treasurer of the Baptist State Convention, has succeeded Bro. F. S. Biggs as General Agent of the Ætna Insurance Company, with headquarters at Raleigh. Of the younger generation of North Carolina Baptists and business men Bro. Boushall is easily one of the foremost. He has a multitude of friends in the Chowan section, where he was raised and where he got his good Baptist grounding, and in the Raleigh section, where he got his education, his success and his wife.

....Brown University, the oldest institution of the kind connected with the Baptist denomination, has 709 students, and 73 teachers. It supports three college papers, a daily, a weekly and a monthly. It was the first institution to begin organized University Extension work in America. The institution is situated at Providence, R. I., and was founded in 1764.

....Mercer University, Georgia, will open a Preacher's Training School next January. When Wake Forest shall have been sufficiently endowed, a chair of Bible study is a certainty. Such departments do not interfere with our Seminary; and if they did, the probability that so many more will reap the benefit of them overbalances whatever disadvantage there may be to the seminaries.

....If it were true that the words *die, destroyed, perish, consumed, burned up,* etc., etc., as used in the Scriptures mean annihilation, it is evident that the worst of sinners, of whom these words are frequently written, would suffer no punishment at all. They would come to an end and be nothing. To say this is to deny the law and the prophets and repudiate the condemnations of Jesus Christ.

....The RECORDER presents its readers this week with the only pretense of a reply to Dr. Taylor that it has been able to secure. We really thought State-aid did have a better cause than now appears, but it ought to be said in justice to Prof. Howell, that any other man in his fix would have done as he has. There was nothing else to be done. Prof. Howell's noble spirit of self-sacrifice is worthy of a son of the mother of our public school system.

....Rev. R. Van Deventer was in Raleigh one day last week, and we were glad to have a word with him. Bro. Van Deventer's resignation at Henderson was received with general regret, for he had greatly endeared himself to the people in his long and able pastorate. We wish to say here that North Carolina cannot afford to let Bro. Van Deventer go out of the State; for he is really more valuable as a general worker than in any local relation.

....Rev. Dr. Pritchard held services nightly in Concord last week. He came away feeling a little discouraged. Not that there was lack of interest or small congregations, for the church was filled at each service, but few came out boldly for Christ and his cause. Yesterday the Doctor received a letter from the pastor in Concord telling him of a number of additions to the church Sunday, of many reclamations, and of a general spiritual awakening.—*Charlotte Observer, Nov. 2.*

....The old reliable is here again, reminding us in the most consolatory way possible that 1894 is about to become the "Old Year." Of course we refer to Turner's North Carolina Almanac with "For the Year of Our Lord 1895" boldly printed across its face. It is complete, at least, to our thinking. It really seems larger and better than ever. It is brimful of handy information and good reading, and worth many times the selling price.

....It is a fact that some of the girl students at the State Normal and Industrial School take music at the Greensboro Female College. Does this explain anything to you? Prof. McIver told us in a conversation not long ago that his school offered everything that the young women of North Carolina needed in education except music, art and sectarian, i. e., well defined, religion. If the State offers all but these, how can the private schools exist? People cannot afford to pay their childrens' way to school to learn music and art alone. But that is what Prest. McIver seems to think. Its about time for him to write another explanatory letter that doesn't explain.

....A brother requests us to say something of the sacredness of an oath. There is no human act more sacred, and that were enough to say, were it not evident that many who swear to uphold the Constitution and the laws, do so in ignorance of what they are doing, ignorant of the Constitution and the law. Justices often commit sacrilege by running through an oath lightly, taking God's name vainly. Men often are not impressed with such proceedings, and in consequence they do not observe their oaths. An officer of the law seldom looks upon his oath as binding him to duty, but rather to public sentiment. The truth is, public sentiment is nothing and an oath is everything.

....Dr. Carradine, a Methodist minister from Missouri, who is conducting a series of vigorous meetings in the Central Methodist church at Raleigh, is quite well known as an exponent of John Wesley's doctrine of sanctification. Many Methodists—mostly preachers—have come from other localities to hear him expound this particular doctrine; some few of them have professed sanctification under his exhortations. They speak of it as an experience as distinct as regeneration; and, they say, they who get it, become sinless. We do dot recall having read any Scripture that enjoins the holding of sanctification meetings, or that authorizes one to sanctify another. But all sorts of folks make the world.

....If eternal death means end of existence, then eternal life, its opposite, would mean mere continuance of existence. Christian, is the latter all you hope for? That is the hope the Adventist gives one. "Eternal death," says Rev. J. D. Pope, "is final separation of soul and body from God and holiness, consigned to perpetual sinning and its consequences." "If a man keep my sayings, he shall never see death," Christ promises. Is it not apparent that the Lord meant, such a one shall never "experience separation from God or lose the blessedness of divine fellowship," instead of merely escaping annihilation? "Let the dead bury their dead," in the Adventist Bibles ought to be let the annihilated bury the annihilated, i. e., that nothing bury nothing. Did Christ mean that? No; he meant let the spiritually dead, the unregenerated, bury their dead, "but go thou and preach the gospel."

Prof. Howell's Article.

Dr. Taylor's articles are a logical chain. A fallacy in a logical composition is not an incorrect statement, but it is an incorrect conclusion arrived at by defective reasoning. Prof. Howell speaks of "Fallacies," but in his entire article he does not point out a single defective logical process in Dr. Taylor's articles! He does deny propositions and conclusions by wholesale, but denying propositions and conclusions is not pointing out fallacies; and Prof. Howell does not even attempt to prove his denials. He merely denies and stops—or probably is stopped by insuperable logic. He says many statements are incorrect, but he adduces no proof. His word may be good; but that is out of the question.

One would suspect that a reply to logical arguments would be logical,—and when that reply is introduced by its author as an exposure of "Fallacies"—a term of Logic—one has the right to demand that its author confine himself to logical argument. Prof. Howell paints pictures, exclaims, employs the words "hence," "therefore," appeals to prejudice, makes many denials and incorrect statements, but there is a gaping dearth of even so much as an attempt at logical reasoning or statement of proofs. He merely denies this or avers that, in hopes that the reader is simple enough to believe.

We have not space to mention all of Prof. Howell's pictures, exclamations, pretences at reasoning, appeals to prejudice, etc., etc.; but it is necessary to point out a few of them. If Dr. Taylor thinks it necessary, he will review the others.

Prof. Howell's first sentence is an apology to his conscience. No one but his Conscience has accused him of defending "the State's higher institutions of learning." But the reader must confess that Prof. Howell's entire effort is to defend two institutions. Then he states that "certain arguments and propositions" of Dr. Taylor "will destroy the whole system of public schools in North Carolina." But Prof. Howell submits nothing to prove this; and his statement is of itself worth nothing. He states that the opponents of State aid have attacked this, that and the other institution "with great zeal and energy." Is it an attack to ascertain and publish the incomes of certain public institutions? Is it an attack to argue that these appropriations are wrong or unwise? "Others are waiting to attack our City Graded Schools." These "others" are new discoveries,—inventions, we are tempted to term them. They belong to Prof. Howell; and he may trot them around the ring as much as he pleases in order to create prejudice, but we are of the opinion that he will have difficulty in persuading the public that Dr. Taylor's arguments were concerned with Graded Schools. If any are so persuaded, we will send them Dr. Taylor's articles free. Prof. Howell merely makes the statement. He offers no evidence. That "conflagration that will destroy what is most essential to our civilization" is a figment of Prof. Howell's overstrained mental powers. It would be a grave charge, were its utter emptiness not so ridiculous. There is no attempt to prove it. It is a picture that any school boy might have drawn.

Prof. Howell needs to be reminded that the fact that a thing is mentioned in our Constitution has no bearing upon the fundamental question of right. He seems to think that Constitutional Conventions and State Legislatures can do no wrong. And Prof. Howell ought to know that Mr. Jefferson made many mistakes. Prof. Howell quotes the Constitution to prove the right of the University to give free tuition. But the trouble is, that, though the Constitution were eloquently expressive and violently mandatory, the young men of North Carolina cannot get to the University to enjoy its advantages The Constitution is permissive only.

"No one can draw a line between 'higher education' and 'lower education.'" Prof. Howell cannot; but that's no reason why it is impossible. Does the reader know the difference between "common school instruction" and "higher education"? Prof. Howell does not; and Prof. Howell, sir, Prof. Howell says Dr. Taylor "has not the true conception of what education is, and does not comprehend the real object of schools"! Prof. Howell doubtless has a copyright on the "true conception" and a patent on the comprehension of the "real object." And that quiet citizen named Taylor has been living and working all these years for nothing. That's what Prof. Howell, overweening soul, thinks.

"He demands protection to church schools." Dr. Taylor demands nothing of the kind, and Prof. Howell has no evidence that he does. Dr. Taylor argues right invincibly for untrammelled voluntarily supported institutions of higher education. He doesn't want protection. Prof. Howell actually speaks of the "rational basis"; but he himself is not rational in a single paragraph, not if rational means reasoning. But, brethren, on what a volcano we are contentedly living! Prof. Howell says "such a smattering of education" as reading, writing and arithmetic "will and does produce many evils which are most dangerous to popular government." Reading, writing and arithmetic are all that nine-tenths of our citizens get a knowledge of. Prof. Howell thinks that "great principles of government, of liberty, of finance, of political economy, of public and private hygiene and manufacturing (we are not certain that we grasp that), the wise lessons of history and the eternal truths of moral philosophy as well as how to spell and cipher," ought to be taught the people—all the people—by means of our public and "City Graded" schools, he appears to argue. And, you know, Prof. Howell has the copyright on the "true conception" and the patent on the comprehension of the "real object," Prof. Howell, sir, of the Goldsboro Graded Schools, sir.

Prof. Howell is clearly appealing to prejudice when he says "The State must be content with inefficient teachers in the elementary schools, or else trust to some "church college" to supply them. All not State institutions are church colleges, Prof. Howell pretends to think. He knows better. But we are candid enough to assure Prof. Howell that even church colleges would supply our public schools and other elementary schools more efficiently than the University does by wire-pulling for its graduates. The number of University men in the good paying places in public schools signifies nothing more clearly than the disposition of men who have been given public money to seek more. No one on earth believes that President Taylor attempts "to make church colleges and academies parts of a State system of education;" and Prof. Howell adduces nothing in support of the statement, That belongs in the bottle with his Graded School destroyers and general conflagrations.

If we admit that all taxes are for the benefit of communities, as Prof. Howell states, the Professor has still the impossible task of showing that the University or any of the State-aided higher institutions do more than benefit the individual. Perhaps Prof. Howell had the village of Chapel Hill in mind when speaking of communities.

The Professor appeals to prejudice or displays his patent ignorance of Logic when he brings up the Asylum plea. Asylums for the deaf and dumb, the blind, or insane, do not belong to the same class as institutions of learning; and it is is puerile to try to embrace them in a category that will serve Prof. Howell and bear on this question. Asylums are pretty good things to work up sympathy with, however.

When Prof. Howell recalls Dr. Taylor's letter of nearly two years ago, he confesses himself unequal to the task he has inflicted upon himself. This not the first time that he begs the question. What a pitiable thing! But it's a pretty good way to put Dr. Taylor in a false position, even if it has nothing to do with the question at issue.

Our remarks are necessarily condensed. We omit the errors that are so glaring, not in charity nor in blindness, but because any one can see them at a glance.

Prof. Howell thinks the public so stupid that it cannot devise a better way of disposing of $55,000 a year than by expending it for something that is offered for nothing! This is his expediency apology. Any man who pays taxes will tell him of a better way of using the price of four pounds of cotton than sending it to Chapel Hill or Greensboro to educate people, whom church or voluntary institutions will educate at no cost to the farmer and at less cost to the student than the State institutions make necessary. Really we do not know any one who has expressed a willingness to throw away money, not even in small amounts.

And what evidence is there that the University is the proud mother of our puny public schools? One man hath said it, that is all; but it is sufficient for Prof. Howell. And why did that one man say it? Because Gov. Miller, who happened to have graduated from the University, "in his message to the General Assembly called attention to the need of public schools." Do you hear! He called attention! Proud mother!! That is all. But that is sufficient for Prof. Howell, for Prof. Howell, sir, is himself a son of the University, and Prof. Howell, sir, has the "true conception" and comprehends the "real object" of education, Prof. Howell does.

Some one ought to have told Prof. Howell, among other things, that to say that Dr. Taylor's arguments apply to the public schools, does not affect their force against State-aid to higher education. To try to apply his arguments to the public schools is a pretty good idea, however, if one is seeking to work up prejudice. Dr. Taylor never urged that the State University be made "entirely irreligious." He did urge that the University and its religion be entirely separated from the State. Does Prof. Howell grasp the idea? Dr. Taylor will not bother about being classed with infidels. The State-supported Episcopalians called our fathers worse than infidels when they protested against establishment; but what did they care for calling names? The Roman Catholics in New York State have been calling Baptist infidels in the present year, because the Baptists are struggling against Rome's determined attempt to throttle freedom of religion by getting control of the public schools. That's the kind of infidels Baptists are. They are infidels to established religion; they oppose Episcopalian politics, and they will keep at it, though Rome and all her imitators howl till doomsday.

Prof. Howell commits a grave and inexcusable error if he refers to Dr. Taylor as a College President "having received his education free of charge at the expense of the State of Virginia." That's the penalty Prof. Howell has to suffer for crediting the insinuations of a cowardly, anonymous communication in a newspaper. Prof. Howell could easily have found out that Dr. Taylor did not get his education free of charge, if he had cared to know; but Prof. Howell was prejudiced. The statement is a pretty good way to turn the reader from the question, if some one isn't present to deny it. By making it, however, the Professor forfeits the right to mercy at our hands. Dr. Taylor left the University of Virginia $1 500 in debt, having paid tuition several terms.

"To prove that the great body of Christians totally disagree with President Taylor in this," i. e., teaching religion in the public schools, Prof. Howell quotes one Methodist Bishop and one Methodist paper. They stand, brethren, as the representatives of the great body of Christians. God forbid.

Prof. Howell says that it abolishes primary education to deprive primary schools of religious color. But he makes no attempt at proving it. A child may go to school well enough and be kept under religious influence at home. It is different with a young man or woman.

Now comes the final answer to the whole business. Dr. Taylor is to be wound up in a jiffy and sent off to learn the "true conception" and the "real object": "For a final answer to this whole attack on higher education, it will be enough to show that its moving cause is fear, and that this fear is groundless." So says Prof. Howell. That is, Dr. Taylor does not know what he is doing—that quiet citizen who was a college president when Prof. Howell was a college freshman, doesn't know what he is talking about when he says that State aid to the University cripples unaided institutions! The reader knows too well how protection fosters the protected and starves the unprotected, to need further argument. Wake Forest would have three hundred students to day, after that unparalled campaign of last summer with the enthusiasm that this question has excited, were it not for the University. With Pres't Kilgo, Trinity would be better off. Elon is the College of the Christians of the South, not of North Carolina; but its patronage is nothing like what it would be, if it were untrammelled. We have private letters that speak for the female colleges. Prof. Howell says: "This increase in the number, attendance and endowment of private schools is undoubtedly due to the activity and progressive influence of the State schools." Better crops and promise of prosperity had nothing to do with it, did they? Prof. Howell would doubtless take the activity of a man in a fire as evidence of superabundant vitality.

Prof. Howell reaches a fit climax in the quotation of an unknown man's eulogy of the University. It is also devoid of fact or reason. It is pretty good eulogy. The man asks with all the guileless innocence of one who would be surprised to learn that he is living, "Why this feeling of uneasiness among us?" And we imagine his eyes open wider and his mouth likewise as he absently repeats while the uneasiness increases and the income decreases, "Why, Oh why?"

The last sentence is an epitome of the RECORDER'S sentiments: "Let it (the University) develop into a Harvard." Yes, let it. Harvard is a voluntarily supported institution. It has no State-aid. Yes, let it develop into a Harvard with all haste.—EDITOR RECORDER.

Pee Dee Association.

This body met in its second annual session with the church at Wadesboro. Fifteen years ago who would have dreamed that the Wadesboro church, then a very feeble band, could so royally entertain so many people. The Baptists themselves entertained them without calling on the other denominations to help, and the only complaint I heard was that nobody had as many to entertain as he wanted. You may call it "Baptist brag" if you will, but I actually heard some talk of their tackling the State Convention at an early day.

The Association was one of the most pleasant meetings I ever attended. Baptist harmony prevailed from beginning to end. Sometimes, you know, a meeting has harmony and nothing else, because there is not life enough to get up a first-class row. Such was not the case here. It was a busy body.

Of the twenty-eight churches, twenty six were represented, and several had more present than the regular delegates. Although this year is considered the hardest, financially, in the history of this generation, there was an increase of contributions to the objects of the Convention.

A little monthly Associational paper is being published, with Bro. Adams of Wadesboro as editor in-chief, and some of the pastors as correspondents. This paper is intended merely as a medium of communication between the pastors and churches, by which we hope to secure a greater interest among the churches in Associational work. It is not to come in conflict with the RECORDER, but is meant to sustain the same relation to the Association that a church paper does to the members of that church. The Pee Dee Association is loyal to the RECORDER, as was shown by the strong speeches made in its behalf by A. Johnson, Tuttle, McMillan and others, and by the goodly number of subscribers I am pleased to send you.

The visitors were brethren Durham, Stringfield, Peterson and Mills. Bro. Durham spoke with his usual fervor on missions, and Friday night made a great speech on general education. Bro. Stringfield plead for the girls as only Stringfield can. To hear him is to be convinced that the woman's college *must* succeed.

Bro. Peterson spoke on the *N. C. Baptist*, and told of the work it was doing in its sphere.

Bro. Mills came in at the eleventh hour after the discussion on the Orphanage had closed; but he was heard with deep interest as he spoke of the work at Thomasville.

Bro. Kesler was Moderator, and though a new hand at the business, he presides with ease and dignity.

As we left Wadesboro this morning, we thanked God for such a meeting, and felt inspired with new zeal to enter upon the duties of another Associational year.

LIVINGSTON JOHNSON.

ANOTHER ACCOUNT.

We have received another account of the Pee Dee Association, written by Bro. J. Q. Adams, from which we extract the following:

"I think all were convinced of two things: first, that State-aid to higher education in North Carolina, sooner or later, will certainly be abolished; second, that 'The Baptist Female University,' to be located at Raleigh, is an assured success.

"Bro. Stringfield made a fine impression. He remained over with us a day after the adjournment of the Association, and the brethren of my church gave him $2,165 for the Female University. If other towns and cities will do as well, he will soon have the two hundred thousand dollars that he is asking for. If the money is to be had, Bro. Stringfield is the man to get it."

The Haynes suit against the Raleigh Gas Company for $10,000 damages, Mr. Haynes' son having been killed by a negligently put up electric wire, has terminated favorably to the plaintiff, $1,800 damages being awarded.

State Missions.

From the date of this paper to Dec. 1st, State Missions should be *the one* object before the churches.

THE PASTORS

can make the year's work in this department a great success, and they are most earnestly requested to help us with this object this month.

THE CHURCHES

will, I think, gladly aid this work just at this time if it is presented to them.

THE TREASURER

of each church and each Association, having funds in hand for missions, will please forward the same to Treasurer Boushall, Raleigh, at once.

SOME INDIVIDUALS

have special amounts. Cannot one thousand individuals aid this work with some amount at once? If *you* can do so, please send the same to Bro. J. D. Boushall, Raleigh.

C. DURHAM.

Raleigh, Nov. 6, 1894.

A Methodist Baptising.

Dear Recorder:—I must write you of a church action, or a church mockery, that came under the observation of myself and several brethren and sisters.

On Saturday night, Oct. 13th, 1894, I was at a Methodist meeting that had been in progress for a week. It is about three miles from Mt. Lebanon Baptist church. Several of the Methodist members became dissatisfied with their sprinkling for baptism. They talked of leaving the Methodist church (or some of them did) and coming to our (Mt. Pleasant) church. This reached their preacher's ears. He took several of these persons partly in secret to one of his brother sprinkler's fields, stuck the dissatisfied ones under the water. He first made them get down on their knees; then taking them by the back of the collar, he pulled them back in the water!

The Saturday night I was there, in a sermon the preacher undertook to prove that God was so feeble that his elect could fall away from him and then come again and be reclaimed. The preacher made a failure, and all others who attempt to maintain such a doctrine by the Bible will fail.

On the same night five persons claimed to profess faith in Christ, and the preacher opened the doors of his so called church, and five came forward to join. We sang. I being near, stopped singing to hear what he said to the candidates. Three asked to be sprinkled. They were small children. He took a pitcher of water and poured out a glass. One of his brethren asked him if he had enough water. He replied, "Yes." He looked around to me, and with a smile said, "Children, come to me, and I will baptize you." The mockery went on. Two asked to be put under water. He got up in the pulpit and said, "Brethren and sisters, I understand some of you older ones are dissatisfied with sprinkling. Now you that truly believe in this and want to follow your Saviour in baptism, meet me at the riverside, in a certain brother's field, to morrow morning at nine o'clock, and I will baptize every one of you again." He also said if any were not well, he would insure them from injury.

On Sunday morning following, a number met him at the designated place to be baptized, and he did it in the manner before mentioned. All these had been sprinkled.

Brethren, let us resolve to do more than ever for the blessed Lord. Let us hold fast to the faith once delivered to the saints.

Yours in Christ,

J. G. PARKS.

Lassiter, Oct. 27, 1894.

Revival at Mt. Lebanon.

Dear Recorder:—The Lord manifested his power in a series of meetings just held at our new church at Mt. Lebanon. Elder M. J. Leach, pastor, was aided by Elder John A. Summey, who did most of the preaching, and did it in the demonstration of the power of God's Spirit.

The meeting commenced on the first Sunday in September and lasted one week. Sinners were made to cry out "What shall we do to be saved?" Congregations daily grew larger, and the interest deepened until the close of the meeting.

Fifteen professed faith in Christ, and thirteen were baptized in the waters of Little River.

The church was greatly revived and brought closer to God; and we are looking for still greater blessings.

Bro. Summey was taken sick during the meeting, and was compelled to leave on Saturday morning. We hear that he is well again. He and Pastor Leach labored faithfully.

May the Lord bless and prosper the labors of his servants everywhere until every nook and corner in the whole world shall have a good Baptist church.

Your brother in Christ,

JAMES G. PARKS.

Lassiter, Oct. 27, 1894.

The Uncalled-of-God Preacher.

Dear Recorder.—Permit me space in your columns to say a word or two concerning a certain class of so-called preachers.

Some pretended young ministers start out to preach, and just go from one field to another, staying a few months in a place; then when they find themselves out of work, they write to some churches, asking the deacons to call them, unbeknown to their present pastor.

If a man be called of God to preach the gospel, he will sustain him without his asking for calls before he is called. Go *preach*, and leave the result with God Almighty. Don't try to undermine other young men, by asking for their pastorates.

Fraternally, PASTOR OF G. AND C.

To Those Who will Attend the Convention.

All who expect to attend the Convention in Charlotte, Dec. 6th, will please forward their names to the undersigned.

Homes will be provided for the delegates, and cheap rates of board secured at the hotels for visitors.

Let us hear from you at an early day.

T. H. PRITCHARD,
L. R. PRUETT,
Committee.

Charlotte, N. C.

Another Word About the Convention.

Dear Recorder:—We are hoping for a large attendance on the Convention, and propose to entertain all the delegates to the Young People's Convention, the Women's Missionary Society and the State Convention. There are a few things we wish especially to be remembered. First, send us at an early day your *names;* don't say, I expect to come and two others; give us your names. If you find that you cannot come, after your names have been forwarded, notify us at once. And also let us know by what route you will come, and when you expect to reach Charlotte, if convenient.

For the benefit of those, delegates or otherwise, who may wish to pay their own way, we give the rates at which the hotels will entertain. There are no better hotels in North Carolina than those in Charlotte, and their rates are very reasonable. The Central will charge all guests, delegates or visitors, two dollars a day. The Buford will charge delegates one dollar and a half a day, and visitors two dollars. The Arlington will charge all guests one dollar and a quarter per day, and the Charlotte and Queen City hotels will entertain at one dollar per day.

The committee will take pleasure in engaging rooms for any who may wish to be the guests of either of these hotels.

T. H. PRITCHARD.
L. R. PRUITT.

RAILROAD RATES TO THE CONVENTION.

The Southern Railway will sell round-trip tickets to Charlotte on account of the Baptist State Convention of North Carolina at greatly reduced rates, from points named. Rates will be as follows:

From Goldsboro, $9 00; Selma, 8 20; Raleigh, 7.30; Henderson, 7.00; Durham, 6.50; Greensboro, 4 45; Winston-Salem, 5 65.

Two through trains daily between Raleigh and Charlotte, leaving Raleigh, 5.45 a. m. and 4.10 p. m.; arrive at Charlotte, 12.00 noon and 10 40 p. m.

Tickets will be sold Dec. 4th, 5th, 6th and 7th,—good to return until Dec. 15th.

For rates from any other points and further information, write to Chas. L. Hopkins, Trav. Pass. Agent So. Railway, Charlotte, N. C. W. A. TURK, G. P. A., Washington, D. C.

The Object of the Y. P. Meeting in Charlotte.

Many want information. Pastors write me, "I am desirous of knowing more about the Y. P. work." Another pastor says, "I want to learn at the meeting."

The Baptist Young People are engaged in undenominational work, and it is time that steps be taken towards their unification. The Young People and the old should work through denominational organizations. We hope the meeting in Charlotte will be a step towards the accomplishment of that end. Too many of our Young People are not engaged in the work of the church at all. We believe the meeting in Charlotte and similar meetings will stimulate them in Christian service.

Let the pastors attend the meeting and bring with them their young people. Let the churches see that they (every one) are represented, whether they have Young People's Societies or not.

Send your name to Dr. T. H. Pritchard.

Bro. W. C. Dowd will deliver the address of welcome in behalf of the Young People of Charlotte. Let a large number be present to accept the welcome extended.

Yours for the Young People,

R. VAN DEVENTER.

Henderson, Oct. 30, 1894.

Jno. P. Borders, a popular citizen of Shelby, dropped dead the 3rd.

Are you sure that your chimney fits your lamp? that the shape is right? See the "Index to Chimneys"—free. Write Geo A Macbeth Co, Pittsburgh, Pa. Pearl glass, pearl top, tough glass.

Associations.

The Associations in the Baptist State Convention will meet this year at the times and places named in the list:

Ravenscroft.

Bladen—Thursday, Nov 8-10, with Oaked ch.
Union—Thursday, Nov 8-10, with Rosewell ch.
Robeson—Tuesday, Nov 13, 14, 15, with Lumpole church.
Columbus—Thursday, Nov 15-17, with Lennon's Cross Roads church.

BAPTIST STATE CONVENTION.

Thursday, 7 o'clock p m, Dec 6-11, with Tryon street church, Charlotte.

I have not been able to secure minutes of the other Associations. If mistakes have been made in the above list, I should be glad to have the needed correction. C. DURHAM, Cor. Sec.

Raleigh, June 2, 1894.

[CONTINUED FROM THE FIRST PAGE.]

would show conclusively that the public schools do rely and must largely rely on the higher State schools for their teachers. Indeed, two of the most prominent church colleges in the State have found it necessary to choose Presidents who were educated in a State University, one of them, although now opposed to State aid, having received his education free of charge at the expense of the State of Virginia.

President Taylor's third proposition is as follows: "Desirable education must contain religious elements. The State is debarred by its fundamental law from furnishing these religious elements. Hence the State is debarred by its fundamental law from supplying the desirable education."

There is no pretence that this argument applies only to higher institutions of learning. After proving to his own satisfaction that for these reasons North Carolina should not support the University and the Normal and Industrial School, he adds, "These principles are equally applicable to all education undertaken by the State, to public schools as well as colleges and universities." He is willing, however, for the present to continue the public schools without any recognition of God or religion of any sort. He is aiming now at the University, but the same weapon with which he strikes at this institution, he offers to any one that would stab the other schools of the State. Indeed, he goes out of his way to brandish this dart, and points it with rash indiscretion at our public schools: "Whenever the issue shall be made, as it surely will be sooner or later, neither prayer nor the reading of the Bible can be allowed in any school supported by general taxation."

Incredible as it sounds, illogical as it is, the first recorded utterance against our State University, on the ground of its religious teaching, on account of the Christian influence at Chapel Hill, the first recorded protest in North Carolina against reading the Bible and prayer in the public schools, come not from an atheist, or an infidel, or a Hebrew, or a Roman Catholic, but from a teacher and a minister of the gospel, from the President of a College devoted to the propagation of religious truth and the conversion of unbelievers to the blessings of Christianity.

President Taylor's zeal for his own institution is carrying him too far when it leads him to strike out of his way the University, which he admits is doing good service to the State, by making it entirely irreligious with whatever consequences to the young men there, and even, if need be, to carry out his purpose, to forbid the little children in the public schools to repeat the Lord's prayer, or to hear the Ten Commandments or the Sermon on the Mount.

I have no idea that the Baptists of North Carolina, however much they may love Wake Forest College, which surely they have cause to love and be proud of, will ever sustain its over-zealous President in such an extreme revolutionary and unchristian position.

To prove that the great body of Christians totally disagree with President Taylor in in this, and regard his position as unchristian, it will be enough to consult almost any of the religious papers. It was on account of this attack by President Taylor, the first ever known in the State, that Bishop W. N. Duncan of the M. E. Church, South, said on August 21st, at the State Sunday-school Convention in Durham, and with the entire approval of the Convention, "We had better wipe out ever college, and every school, and especially State institutions and free schools, * * * if they lack the religion of Jesus Christ. * * * We must have the Bible in the free school."—*Raleigh News and Observer, Aug.* 23.

It was in reference to the utterances of President Taylor that the *N. C. Christian Advocate* of Aug. 29th said editorially: "In every school in the land the Bible should be read and prayers offered daily. * * * We do not for one moment admit the necessity of godless schools, because, forsooth, they receive State support and patronage. * * * If the divided and sectarian condition of Christianity makes it necessary, we should put on sackcloth and sit in ashes. If there is such denominational rivalry that we would rather have no religion than the peculiar form advocated by another denomination, then we are little more than pretenders.

"All admit that State education is a necessity. Then it becomes the duty of good citizens and all the churches to see to it that our schools are invested with the air of religion.

* * * * *

"The same thing is true of the University and Normal School. We have these schools, and they are likely to stay with us. The Christian element of the State cannot afford to withdraw Christian influence from them. We should in every possible way encourage them and help them to be religious."

President Taylor should not expect others to accept his argument, since he renounces it himself. Notwithstanding he has (according to his idea) logically made all State education irreligious and has hence abolished it, he and his associates now appear as champions of "the lower public schools." If this crusade, despite its wrong-directed main purpose, shall succeed in permanently enlisting these men in the cause of popular education, even in a limited degree, it will not have been waged in vain. But, it is proper to ask, what public utterance did they make in behalf of public schools before this recent attack upon the University and Normal School? Why are these gentlemen now so active in behalf of the public schools? Will they persuade the public school teachers, along with the Hebrews, Roman Catholics and the weaker Protestant churches, that the University and Normal School are hostile to them?—the University whose influence created the public school system and whose alumni now active to keep it alive? the Normal School, the child of the North Carolina Teachers' Assembly, whose mission is the elevation of the North Carolina public school teachers! President Taylor even impeaches the sincerity of public school men that venture to offer suggestions towards the advancement of church colleges. He would deny Saul a place among the prophets, and demands to see his credentials. With more reason may not public school teachers, when gentlemen come holding out six months' school term in one hand, and armed in the other with arguments destructive of all State education, and already striking at the head of our public school system, exclaim, "*Timeo Danaos et dona ferentes!*"

For a final answer to this whole attack on higher education by the State, it will be enough to show that its moving cause is fear, and that this fear is entirely groundless. Its author incorrectly fancies that the recent increased activity and enrolment at the State University mean injury to the other colleges, particularly to the one he has most at heart.

President Taylor failed to name one institution that had been killed or even crippled by the University. There are to day, besides the State University and the A. and M. College, sixteen colleges for males in North Carolina (including co-educational colleges) to-wit: Davidson, Wake Forest, Trinity, Guilford, Catawba, Yadkin, Rutherford, Weaverville, Concordia, Fair View, Lenoir, Judson, Elon, North Carolina and Carolina Christian.

Nine of these colleges have been chartered since the re-opening of the University in 1845. Elon College, only four years old, is flourishing within thirty miles of Chapel Hill. Trinity College has just moved into its new house with a splendid equipment of site and buildings within view of the University. Wake Forest has doubled its enrolment and tripled its endowment since the re opening of the University. Davidson had last year the largest enrolment of its existence. Are these some of the warnings of the approach of that time prophesied by President Taylor "when a melancholy silence will reign in halls of learning, which have been devoted to higher education under Christian influence"?

To deal with facts, what evidence is there that the Normal and Industrial School is going to destroy all the women's colleges in North Carolina? Besides this one established by the State, there are fourteen other higher institutions of learning for women in North Carolina, exclusive of the co-educational colleges named above, to-wit: Salem Female Academy, St. Mary's School, Greensboro Female College, Chowan Baptist Female Institute, Peace Institute, Oxford Female Seminary, Asheville Female College, Davenport Female College, Littleton Female College, Kinsey Seminary, Wilkinson Female Institute, Charlotte Seminary, Henderson College and Asheville Normal and Collegiate Institute. The three last named have been established since the act creating the Normal and Industrial School was passed. All of them it appears are in good condition.

This increase in the number, attendance and endowment of private schools is undoubtedly due to the activity and the progressive influence of the State schools. The majority of the private and denominational schoolmen recognize this fact. It was made evident during the last session of the Legislature that they do not believe President Taylor's dismal prophecies. Indeed, his articles and the subsequent discussion in the RECORDER called forth from Dr. J. U. Newman of the Faculty of Elon College, almost the youngest college in North Carolina, and belonging to one of the numerically weakest denominations in the State, a letter that appeared in the Raleigh *News and Observer*, July 31, 1894, the spirit and wisdom of which I commend to all that imagine that tearing down the University means building up their own college:

"New life at the University will infuse new life and growth into every college in the State. A State University is a prototype. Consciously or unconsciously the colleges imitate it. * * * Why this feeling of uneasiness among us? Is it not because the University is developing faster than we? Before we decide it is money, let us consider whether it is not the broad, liberal thought and scholarship behind that money doing so much with so little. The influence of this wide-awake policy is already felt by our colleges. We denominational men never did so much hard thinking and effective work to make our colleges command patronage as in the last few years. * * * Many youth, now reached by no college, will augment our patronage. * * * I hail as an omen of good whatever causes the church to unearth its hidden napkins—use its dormant powers. * * * Instead of destroying us, the University will force colleges to be better prepared for work and for giving to our churches larger and grander men.

"If the University causes those deeply concerned in the future of their church colleges to empty some of their pocket books into the college treasury, I say, God bless the University. Give it more money. Let it develop into a Harvard."

LOGAN D. HOWELL.

Goldsboro, Sept. 24, 1894.

John Kendrick Bangs' quaint humor is to enliven the pages of *The Ladies' Home Journal* with a series of twelve articles depicting the club talk of four men about women's affairs. Mr. Bangs calls this club "The Paradise Club,"—"paradise," he says, "because no woman nor serpent ever entered into it."

"How a Law is Made," is the title of an article in the November number of the *North American Review* by Senator John L. Mitchell of Wisconsin, who describes the course of a bill through Congress in the most interesting and instructive manner.

He that will often place this world and the next before him, and look steadfastly at both, will find the latter constantly growing greater, and the former less to his view.

Beyond this boundary no one is old.

Our Boards for 1894.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. *Pamphlet free.*

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A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as **Ayer's Sarsaparilla**. It has made me well and strong."—T. D. M., Norcatur, Kans.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

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Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect Sept. 30, 1894.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	7 00 a m	....	....
Ar Fayetteville..	10 10 a m	....	....
Lv Fayetteville..	10 27 a m	....	....
Lv Fay'ville Junc	10 30 a m	....	....
Lv Sanford.....	11 48 a m	....	....
Lv Climax.....	1 46 p m	....	....
Ar Greensboro...	2 16 p m	....	....
Lv Greensboro...	2 55 p m	....	....
Lv Stokesdale....	3 48 p m	....	....
Ar Walnut Cove.	4 20 p m	....	....
Lv Walnut Cove.	4 33 p m	....	....
Lv Rural Hall...	5 01 p m	....	....
Ar Mt Airy.....	6 25 p m	....	....
Lv Bennettsville.	....	7 35 a m	....
Lv Marion	....	8 28 a m	....
Lv Red Springs..	....	9 00 a m	....
Lv Hope Mills...	....	9 45 a m	....
Ar Fayetteville..	....	10 05 a m	....
Lv Ramseur.....	....	....	6 50 a m
Lv Climax.....	....	....	8 40 a m
Ar Greensboro...	....	....	9 25 a m
Lv Greensboro...	....	....	9 40 a m
Lv Stokesdale....	....	....	11 00 a m
Ar Madison.....	....	....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	9 45 a m		
Lv Rural Hall...	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale...	12 07 p m		
Ar Greensboro...	12 55 p m		
Lv Greensboro...	1 09 p m		
Lv Climax.....	1 30 p m		
Lv Sanford.....	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville..	4 34 p m		
Lv Fayetteville..	4 45 p m		
Ar Wilmington..	7 55 p m		
Lv Fayetteville..		4 46 p m	
Lv Hope Mills...		5 05 p m	
Lv Red Springs..		5 48 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville.		7 15 p m	
Lv Madison.....			12 30 p m
Lv Stokesdale....			1 25 p m
Ar Greensboro...			2 35 p m
Lv Greensboro...			3 00 p m
Lv Climax.....			3 55 p m
Ar Ramseur.....			5 35 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

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It is said that proprietary medicines are mainly supported only by the lower and more ignorant classes of the people. Germetuer is a notable exception. Its endorsers and its friends live everywhere among the very best and most prominent people. Its very pleasant taste and harmless nature, its singular merits and unquestioned superiority recommend it to intelligent people everywhere as the safest, surest and best remedy known to medical science for the relief and cure of La Grippe, Dyspepsia, Catarrh, Rheumatism, Neuralgia, Kidney and Bladder Troubles, Bowel Complaints, Fevers and all Malarial Disorders.

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King's Royal Germetuer Co., Atlanta, Ga.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 29. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 52 a m	9 27 p m	
Ar Rocky Mount.	1 02 a m	10 20 p m	
Arrive Tarboro ..	2 40 a m		
Leave Tarboro...	12 25 a m		
Lv Rocky Mount.	1 02 a m	10 20 p m	6 00 a m
Leave Wilson....	2 08 a m	11 01 p m	
Leave Selma.....	2 58 a m		
Lve Fayetteville.	4 35 a m	12 51 p m	
Arrive Florence..	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson....	2 18 p m		6 35 a m
Leave Goldsboro.	3 05 p m		7 20 a m
Leave Magnolia..	4 16 p m		8 29 a m
Arr Wilmington.	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 34. Daily.	No 40. Daily.
Leave Florence ..	7 30 a m	7 25 p m	
Lv Fayetteville..	10 25 a m	9 30 p m	
Leave Selma.....	12 08 a m		
Arrive Wilson ...	1 00 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington.	9 00 a m		7 00 p m
Leave Magnolia..	10 40 a m		8 32 p m
Lv Goldsboro....	11 55 a m		9 40 p m
Arrive Wilson ...	12 40 a m		10 27 p m
	No 78. Daily.		
Leave Wilson....	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro ..	3 40 p m		
Leave Tarboro...	12 25 p m		
Lv Rocky Mount.	2 13 p m	12 05 p m	
Arrive Weldon...	3 19 p m	12 58 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.08 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Meeting at French's Creek.

Dear Recorder:—Bro. Brunt, our pastor, and Rev. D. J. Clark, our special friend, held a week's meeting at French's Creek church, Bladen county, the first of October. We had a very good meeting. There were several mourners, but no additions. The freshet began to rise so we could not get to the church, consequently we had to close the meeting.

Bro. Brunt is a man after my own heart in one respect: he will not break down the whole side of the church to get members to join. He simply, on the close of the meeting, opens the door of the church for the reception of such as are truly converted, telling them at the same time that they ought to be certain that they were converted, for it would be the worst mistake of a man's life to take conviction for conversion and come into the church unconverted.

I think that is the proper way to open the door of a church for the reception of members; and not do like one good old brother did once at a church of which I was a member. He called for mourners, and I think there must have been at least twenty-five that came forward to be prayed for. And when the prayer was over he asked them to be seated on the seats where they were. He then walked in front of the penitents and asked each one of them if he could trust Jesus. They all answered they could. He then said to the church that a motion was in order to receive them into the church.

One of the deacons of the church was sitting near and said to me, "I don't think, Bro. Bordeaux, it would be right to open the doors of the church for the reception of members on that confession, for it would be hard to find a man wicked enough to say he would not trust Jesus."

I told him I thought he was right. He then got up and objected to the motion, and asked the minister to postpone opening the doors of the church for the reception of members until the next day, which he did. On the next day they were all there, and the minister opened the doors of the church for the reception of members, stating at the same time that he only wanted those to come forward to unite with the church that could truthfully say that they had the witness in their heart that God for Christ had pardoned their sins. And the consequence was that only a very few of the number that were penitents the day before, and would have been received into the church, came forward to unite with the church.

A short time after the meeting I was talking to one of my neighbors who was a mourner on that occasion, but was a very wicked man, and he said he knew he was a great sinner, but he would not tell a lie to the minister by saying he would not trust Jesus.

I do believe that ministers sometimes in their great desire to get members into the church make it too easy for sinners to get into the church. And I do believe that is one of the great causes of so many unconverted people belonging to the churches; and I do pray that God may, by the influence of his Spirit, cause every one of his ministering servants to feel his responsibility to God and man on this line of Christian work. A. J. BORDEAUX.

P. S.—Brethren, remember that the Bladen Association convenes November 8th at Galeed church, near Bladenborough, on the C. C. R. R., and don't forget to bring fifty cents to pay for the RECORDER nineteen weeks. A. J. B.

Active Exercise

and good food in plenty, tend to make children healthy. If children suffer, however, from Scrofulous, Skin or Scalp Diseases—if their blood is impure and pimples or boils appear, they should be given the right medicine. Dr. Pierce's Golden Medical Discovery brings about the best bodily condition. It purifies the blood and renders the liver active as well as builds up health and strength. Puny, pale, weak children get a lasting benefit and "a good start" from the use of the "Discovery." It puts on *wholesome flesh*, and does not nauseate and offend the stomach like the various preparations of Cod liver oil. It's *guaranteed* to cure you, or your money is returned.

Dr. Pierce's Pellets cure constipation, headaches, indigestion, dyspepsia. One a dose. Sold by all dealers.

What My Churches are Doing.

Dear Bro. Bailey:—I give a statement of what my churches are doing. I have held a meeting at each of my four churches.

We had only one convert at Harris' Chapel, but the church was greatly revived.

Elm Grove in Nash county had two additions. I have resigned this church. In leaving, I pray that the Master will guide and keep it as he sees best. I have served it to the best of my ability for twelve years.

The work at Mt. Hebron is more promising than it has been for years. There were thirty conversions, and twenty-four additions to the church. The community around Mt. Hebron has never before experienced such a revival of religion in all its history.

Wake Cross Roads has been declining for years, but I went there and began work, trusting implicitly to the Saviour for the result, and he gave us souls for our hire. There were a number who gave evidence of their redemption, and thirty joined the church by experience, and two were restored.

It is a very prominent feature in the ministerial work of late to count conversions. Of course it gives us some consolation to see the fruits of our work, but we should refrain from trusting too much in numbers. Wherever God sees fit to put us he will in his own good time make the tree, which now seems barren, be in full bloom, if we do our duty. Therefore we should never be discouraged when one of our churches fails to equal another in the number of its converts.

My work for the coming year is not determined. As yet I have a vacant Sunday. Where the Saviour leads I will follow.

May the blessings of God rest upon you and your work.

Yours in Christ,

M. R. PERNELL.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Fanaticism is an evil, but not the greatest of evils. It is good that a people should be roused by any means from a state of utter torpor.—*Lord Macaulay.*

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy.

A cough which persists day after day, should not be neglected any longer. It means something more than a mere local irritation, and the sooner it is relieved the better. Take Ayer's Cherry Pectoral. It is prompt to act and sure to cure.

The only true spring of good manners is genuine consideration of others and forgetfulness of self.—*Canon Liddon.*

Japanese Liver Pellets are the best family medicine for liver complaint and constipation. 50 pills in vial 25 cents. Sold at J. Y. MacRae's drugstore, Raleigh, N. C.

I know the hand that is guiding me through
the shadow to the light,
And I know that all betiding me is meted
out aright;
I know that the thorny path I tread is ruled
by a golden line,
And I know that he darker life's tangled
thread, the richer the deep design.
—*British Evangelist.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR NOVEMBER: ITALY.

"They received not the love of the truth that they might be saved." Missionaries, 3; native assistants, 27; stations, 69; churches, 17; membership, 373; baptisms, 38. Contributions, $395.

STUDY TOPICS.—Hindrances to the work—self-interest, priestly opposition, depraved moral sense of the people, poor equipment. Do Romanists need missionaries to give them the gospel? Missions of the S. B. C. Missions of other Protestant bodies in Italy.

Roman Catholic News.

It is a curious fact that the Pope himself has been compelled to make a move in the new church in Rome, which was designed as a jubilee gift to the Holy Father, and was to have been completed within the jubilee year. In accepting the church the Pope has been obliged to assume the heavy debt yet remaining, and in order to defray the obligations, he appeals to the generosity of the faithful.

As regards the Papacy, there are three distinct tendencies in Italy—those who wish the Pope and the King, those who wish the Pope King, and those who wish neither Pope nor King.

A letter from New York laments that many reports from Italy, concerning Italian affairs, are sent from Papal sources, with a view to impairing the credit of Italy before the American public, and bringing it into disrepute.

Sudden and miraculous cures are of not uncommon report even in Nineteenth-Century Italy, but the general public is somewhat skeptical in regard to their genuineness, while the government police looks askance upon the consequent excitement among the credulous lower classes. A miracle was announced on April 19th in Modena, calling forth the approving comments of the clerical journals of that city. A crippled woman was brought to the church by her husband, but after crawling three times under the famous Holy Arch of the cathedral she threw away her crutches and walked off cured of her lameness!

During the month of March last four hundred books, mostly Italian works, were placed upon the 'Index Expurgatorious' by the "Sacred Congregation" of the Roman Propaganda. However, the once dreaded 'Index' has become a mere farce in Italy. Most Italians read what they like, but for those who have conscientious scruples, and even for the priests themselves, there is an easy way out of the difficulty. Any one paying three dollars can obtain a special dispensation, which for a certain number of years, allows him to read any and everything proscribed by the 'Index.' A new Italian opera—"The Medici"—which was given without question in Italy, was prohibited in Vienna theatres because it contained allusions that were considered offensive to the Papacy.

It is said that Leo XIII. is much impressed by the spirit of anarchy abroad, and has great fears that the Vatican may be blown up by dynamite some day. In organiz the recent pilgrimage from Spain, which numbered 14,000 workmen, great precaution was taken in the registration office lest some reckless anarchist take this means of gaining admittance to the Holy Father.

Leo XIII's persistent meddling with European politics is very objectionable to a certain portion of his party, who claim that his extreme course will so weaken the position of the Papacy as to make it necessary for the Pope to return to the ancient platform of the neutrality of the Church.—*Olive May Eager, in Foreign Mission Journal.*

Italy.

A DESERVING COUNTRY.

First of all, we wish to say that Italty is a country which deserves universal attention and interest. No other country has occupied a more important place in the history of the world and in the development of the civilization in which we are rejoicing to day. For many centuries Italy was the centre of a world wide empire.

While it does not now hold the place it once did in human affairs, it is still a goodly land. About thirty millions of people acknowledge Humbert as their king. The land is in most sections still fertile and the scenery is superb. There are numerous large cities filled with their treasures of art and sacred with memories of the past. The noblest products of human genius and industry are to be found within its borders. Its very ruins are inspiring. There is no land in which the studious traveler can find more to interest and instruct him. Every step he takes brings to recollection some great character or event.

THE PEOPLE.

We are not to judge the Italian people by the majority of those who come to this country. These people are, for the most part, the scum of the great cities or the Sicilian peasants who have been sent to America by emigration companies. Very few of the upper or middle classes of Italy leave their own for foreign lands. Indeed, many of those who do go elsewhere to make money return to their native land with the modest fortune they have won to spend their last days at home.

OUR OBLIGATIONS.

It was the literature of Italy which for centuries formed the staple of instruction and quickened the intellect and taste of men. Her histories and philosophies and poetry are still studied in our schools. It is the old Roman law which lies at the base of our modern jurisprudence. We should not forget, too, that it was an Italian who, in the person of Galileo, began our modern scientific studies; an Italian who, in the person of Galvini, opened to us the door of the electrical world; an Italian who, in the person of Columbus, first discovered this continent; and another Italian who, in the person of Amerigo Vespucci, gave us our name. In a general way, therefore, we are under the deepest obligations to Italy.—*Rev. A. J. Rowland.*

A poor woman brought five dollars to her pastor as a gift to the mission cause, saying, "Here is my thank-offering. The Lord has given me strength to labor and support myself and children, and I have saved this much during the past three months, and I wish it to help give the gospel to others." What has the Lord done for us? What has he spared us? Are we thankful? How can we best show our gratitude? John D. Rockefeller gave last winter one million dollars to a university in Chicago as a thank-offering for recovery from a severe illness. If the thank-offerings should be sent in, in proportion to ability and to what should be our gratitude, our treasury would be overflowing.

If the whole church came up to the standard of these Christianized heathen in sacrifice and service there would be little want of means or laborers. Those who are just emerging from the darkness say, "Send us more light, and send it faster." The Lord of all says, "Woe to them that are at ease in Zion. Thy brother's blood crieth unto me from the ground."—*Christian Steward.*

There are two mission fields, the outfield and the infield. The outfield becomes more and more exclusively the field of battle; the infield more and more the field of equipment. The outfield is the field of missionary aggressiveness; the infield of missionary giving, preparing and organizing. On the outfield the church is at the one conspicuous business of "preaching the gospel to every creature;" on the infield the church is praying and planning and studying how this business may best be done, and marshaling resources for its world-wide prosecution.—*Dr. Herrick Johnson.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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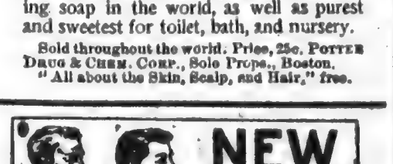
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CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 50 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 38 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*3 00 p m
Ar. Raleigh	4 05 p m	8 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	*6 05 p m	*8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 53 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 35.	No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	*9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	5 55 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	*1 00 p m
Lv Goldsboro	*5 00 p m	*3 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

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Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

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Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday. and 5:20 p m daily.

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In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.			No. 136*.
*8 45 p m	Lv	Norfolk (via S A L)	Ar	*11 45 a m
8 35 p m	Lv	Portsmouth	Ar	11 35 a m
9 54 p m	Lv	Suffolk	Lv	11 04 a m
10 30 p m	Lv	Franklin	Lv	10 30 a m
10 58 p m	Lv	Boykins	Lv	10 03 a m
11 20 p m	Ar	Weldon	Lv	*9 35 a m
11 30 p m	Lv	Weldon	Ar	9 00 a m
12 50 a m	Ar	Henderson	Lv	7 33 a m
3 05 a m	Ar	Raleigh	Lv	5 30 a m
3 20 a m	Lv	Raleigh	Ar	5 15 a m
3 40 a m	Lv	Sanford	Lv	3 15 a m
4 23 a m	Lv	Southern Pines	Lv	2 30 a m
5 20 a m	Ar	Hamlet	Lv	1 35 a m
5 43 a m	Lv	Rockingham	Lv	1 15 a m
6 20 a m	Lv	Wadesboro	Lv	12 40 a m
7 15 a m	Ar	Monroe	Lv	11 00 p m
8 40 a m	Ar	Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.			No. 38.
*8 30 p m	Lv	New York (PRR)	Ar	6 52 a m
11 33 a m	Lv	Philadelphia	Ar	3 45 a m
2 20 a m	Lv	Baltimore	Ar	12 48 a m
4 00 a m	Lv	Washington	Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line)	Ar	6 50 p m
9 25 a m	Lv	Petersburg "	Ar	5 30 p m
11 37 a m	Ar	Weldon "	Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR)	Ar	7 48 a m
9 10 a m	Ar	Portsmouth	Lv	*3 55 p m
†2 10 p m	Lv	New York (P R R)	Ar	1 28 p m
7 00 p m	Lv	Baltimore (Bay Line)	Ar	7 00 a m
8 30 a m		Portsmouth "	Lv	46 00 p m
*7 00 p m	Lv	Wash'gton, N & W S S Co	Ar	6 30 a m
8 00 a m	Ar	†Portsmouth	Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L	Ar	†6 00 p m
9 15 a m	Lv	Portsmouth "	Ar	5 50 p m
9 54 a m	Lv	Suffolk "	Ar	5 14 p m
10 58 a m	Lv	Boykins "	Ar	4 06 p m
†11 42 a m	Ar	Weldon "	Lv	†3 23 p m
†11 54 a m	Lv	Weldon "	Ar	3 10 p m
2 09 p m	Lv	Henderson "	Lv	†1 14 p m
‡4 07 p m	Ar	Durham "	Lv	†10 50 a m
†5 50 p m	Ar	Raleigh "	Lv	†11 25 a m

No 43.				No 35.
†10 15 a m	Lv	Raleigh	Ar	†6 00 p m
1 48 a m	Lv	Sanford	Ar	4 30 p m
12 43 p m	Lv	Southern Pines	Ar	3 35 p m
1 45 p m	Ar	Hamlet	Lv	2 35 p m
12 35 p m	Ar	Rockingham	Lv	3 01 p m
3 09 p m	Ar	Wadesboro	Lv	1 25 p m
3 57 p m	Ar	Monroe	Lv	12 30 p m
4 45 p m	Ar	Charlotte	Lv	11 40 a m
3 06 p m	Ar	Laurinburg	Lv	1 07 p m
3 39 p m	Ar	Maxton	Lv	12 58 p m
6 25 p m	Ar	Wilmington	Lv	10 00 a m
2 30 p m	Lv	Hamlet	Ar	1 47 p m
2 57 p m	Ar	Gibson	Ar	1 20 p m
3 21 p m	Ar	Hemettsville	Lv	12 53 p m
4 13 p m		Darlington	Lv	12 05 p m
5 27 p m		Sumter	Lv	10 47 a m
8 45 p m		Charleston	Lv	7 30 a m

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The Terrors of Paralysis

OVERCOME AT LAST BY THE ADVANCE OF MEDICAL SCIENCE.

THE TESTIMONY OF A MAN WHO WAS HALF DEAD FOR FOUR YEARS—TO DAY AS WELL AND STRONG AS EVER.

(*From the Oswego N. Y. Palladium*)

No citizen of this village is better known or more highly respected than Theodore J. Wheeler, who has lived here for nearly half a century. Five years ago he was stricken with paralysis and was in its worst form. The physicians said that he would surely die. But Mr. Wheeler did not die, and it is to tell the readers of the *Palladium* about his almost miraculous recovery that a reporter called upon him.

Despite his sixty-five years of age, and the intense mental and bodily afflictions, he has been obliged to endure for nearly five years, Mr. Wheeler is still a fine looking man. He answered the reporter's ring at the door bell in person, and invited him into his cosy sitting room, where he told the following story:

"It was on the morning of Nov. 27, 1888, that I was stricken down. I attempted to get up in the morning as usual, when I found that I could not use my limbs or feet. At first I thought they were asleep and rubbed them briskly with my hands for several minutes, but without result. Finally I got back into bed and sent for Dr. S. M. Bennett of this village. He informed me that I had suffered what is commonly called a 'stroke of paralysis.' I could not believe it at first, but the numbness continued to spread, accompanied by a pricking sensation, until the entire lower half of my body, as well as my legs, was affected. My bowels and kidneys refused to perform their functions, and I was only relieved by mechanical process. I was not satisfied with Dr. Bennett's diagnosis, and sent for Dr. Low, of Pulaski. He only confirmed Dr. Bennett's statement and advised me to get ready to die. For six months I lay in bed at the home of my neice, Mrs G. A. Penfield, unable to turn over in bed, hardly, and requiring constant attention and care. Finally I grew used to my helplessness and would crawl out of bed, and getting partially dressed would drag my body about the house, using my hands like an infant when creeping, but unable to help myself in the least with my lower limbs. There was not the slightest feeling in the lower part of my body and a needle thrust into my afflicted parts would not produce the slightest pain. One day I read in the *Palladium* of a Canadian gentleman who suffered from paralysis and who had found relief in Dr. Williams' Pink Pills. In the symptoms described by the sufferer I read an almost exact counterpart of my own afflictions, and I determined to give the medicine a trial. Before I could hardly hope for results I began to feel a marked improvement in my condition. First my kidneys and then my bowels, began again, after a lapse of over four years, to perform their natural functions. The numbness left my body and the sense of feeling returned. This continued until the numbness had left my limbs entirely. Now I can go up to the village with one cane and in the house I go around without any. It is with the greatest pleasure that I recommend Dr. Williams' Pink Pills to the public. I know what they have done for me and I believe they will help others similarly afflicted."

Dr. Williams' Pink Pills are prepared by the Dr. Williams' Medicine Company of Schenectady, N. Y., and Brockville Ontario. They contain in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexion, and the tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

Pink Pills are sold in boxes (never in loose forms, by the dozen or hundred, and the public is cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2 50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Company from either address.

NEWS OF THE WEEK.

State News.

The Statesville Cotton Mill is about ready for business. It has 160 looms.

The Burlington Fair last week was a notable success in exhibits and attendance.

There are four fruit- and vegetable-canning establishments in Mecklenburg county.

A Dairyman's Association was organized at Raleigh recently, Baron d'Allinger being chosen president.

The Isothermal Hotel at Rutherfordton was lately destroyed by fire. Loss $10,000; partly covered with insurance.

Suits to the amount of $30,000 have been brought against the directors of the defunct Bank of New Hanover for mismanagement.

Prof. Dred. Peacock, President elect of Greensboro Female College, is succeeded in the teaching corps of the institution by Prof. C. L. Raper.

The King's Mountain Company, Cleveland county, has purchased a new engine and has sunk a shaft into its tin mine more than two hundred feet down. The prospects are very favorable.

The vicinity of Maiden, Catawba county, was recently visited by a storm of hail that covered the ground to the depth of eight inches. Corn as it stood on the stalks was shelled, and hogs were killed.

The following extract from the coming report of the State Auditor is interesting. It is taken from the *Landmark* (Statesville): Value of N. C. real estate—1893, $155,083,714, 1894, $156,743 965; value of personal property, $82,410,049, 1894, $81 617 543; value of railway property—1893, $24 223 964, 1894, $24,565 611. Total for 1893, $261,717,727, for 1894, $262 927,119. The school taxes for the years 1893 and 1894, compared, is as follows: White polls, for 1893, $240 912, for 1894, $248,992; colored polls for 1893, $92 870, for 1894, $93,139; Bank stock for 1893, $4 475, for 1894, 4,487; Railway property for 1893, $26,630, for 1894, $40 019; general property, white, for 1893, $354 211, for 1894, $378,248; general property, colored, for 1893 $12 275, for 1894, $13,071; other sources for 1893, $115, for 1894, $131. Total for 1893, $734,490, for 1894, $772,089. These figures show an increase in the school taxes of $38 000. The county taxes are as follows: County purposes for 1893, $620,300, for 1894, $772,862; special county taxes for 1893, $326,031, for 1894, $286 079. Total for 1893, $946,331, for 1894, $1 058 941.

General News.

The American Cotton Oil Company made a profit of $1,500,000 in cotton seed last year.

John S. Johnson has made a mile on a bicycle in one minute and thirty-two and two-fifths seconds.

The Georgia Democratic caucus has named two free silver men for election to the Senate, Messrs. Walsh and Bacon.

The small-pox has not yet been eradicated from Washington City. There have been few deaths. The disease is easily under control of the physicians.

News has been received that 111 passengers and 23 of the seamen of the Union line steamship Wairarapa have been drowned off the coast of New Zealand.

President Cleveland has taken quarters at his country residence near Washington—"Woodley"—and is said to be preparing his message to the next Congress.

There are eight district tickets in the field in New York. The prophets have named ex Vice President Morton to defeat Hill; and Tammany is expected to be turned down.

McLendon, one of the Tillman South Carolina Dispensary spies who participated in the Darlington tragedy, has been acquitted of the charge of murder, having been regularly tried.

Mayor Hopkins of Chicago has entered a suit for $50,000 against Chairman Tanner of the Illinois Republican Executive Committee, the latter having charged the Mayor with levying blackmail upon the vices of Chicago.

Last Sunday the Roman Catholics in many congregations began systematic work against the saloon with sermons and prayer especially designed. Since the liquor-sellers have not only defied but even reviled the Pope's American spokesman, it seems quite time Rome were struggling for independence.

There is no unusual news of the Japan-China hostilities. The fact is, since the Czar of Russia and the situation in New York as well as in other States, anent the election, became interesting, the world's mind has turned so far from the Orient that it will be difficult to make an Eastern war "scoop" for a good while.

Alexander III, Czar of Russia, died Nov. 1st, after a severe protracted illness. His son, Nicholas II, was proclaimed Czar the day following. The English and French appear to lament the late ruler's demise. Alexander III was forty nine years of age, and had been Czar since 1881. He was considered remarkably peaceful for one reared as he had been.

Ronda and Elkin.

We commenced a meeting at Ronda on Sunday night, Oct. 14, 1894, and continued five days. As a result, I baptized two men. Our meeting was held in the chapel of the Academy, as we have no church house yet. Our church is very weak, only twenty members—commenced in September with only twelve. We hope to be able to build a church here in the future. Rev. J. W. Burchette gave valuable assistance in the meeting just passed.

We commenced a meeting at Elkin on the third Sunday in October, and continued one week. While there were not many conversions so far as we know, the older brethren say they never saw such a powerful meeting in some respects. The influence of the Spirit was present in great power, and reached from the pulpit to the outskirts of the congregation with more effect than I have ever seen in any meeting. The house was crowded every night, as most of our services were held at night on account of the Factory hands. On last Sunday morning I baptized five in the Yadkin river. The Lord is blessing us all the time—eleven additions to the church during the past two meetings. All praise to God. J. E. GREENE.

Ronda, Oct. 30, 1894.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Orphanage ch, 14c; Hickory ch, South Fork, $18.00; Mountain Grove ch, ditto, 5.00; Ahoskie ch, West Chowan, 40.00; Meherrin ch, ditto, 11.00; Connaritsa ch, ditto, 2.00; South Fork Asso, 22.25. Total, 93.39. Previously reported, 8,938 62. Total this year, 9,032 01.

Foreign Missions—Cape Fear Asso, $2 77; Lumberton W M S, Robeson, 10.44; Lumberton Sunbeams, ditto, 2 25; Ditto, ditto, 6.75; Raft Swamp W M S, ditto, 11.46; Back Swamp ditto, ditto, 15.55; Tolarsville ditto, ditto, 1.76; Long Branch ditto, ditto, 4 31; Antioch ditto, ditto, 3.52; Mt Elim ditto, ditto, 1.35; Big Branch ditto, ditto, 3.60; Zion's Tabernacle ch, ditto, 20c; Robeson Union ch, ditto, 6.60; Hebron ch, West Chowan, 15.00; Mars Hill ch, ditto, 50.00; Connaritsa ch, ditto, 25.00; First ch, Durham, 15.96; Atlantic Asso, 180.50; So Fork Asso, 16 40; Pee Dee Asso, 24 66. Total, 348.06. Previously reported, 4,652.62. Total this year, 5,000.70.

Home Missions—Orphanage ch, 71c; Cape Fear Asso, 4 41; Hebron ch, West Chowan, 5.00; Mars Hill ch, ditto, 15.00; Connaritsa ch, ditto, 7.00; First ch, Durham, 35.00; South Fork Asso, 30 20; Pee Dee Asso, 17.66. Total, 114.98. Previously reported, 2,075.09. Total this year, 2,190.07.

Education—Orphanage ch, 23c; Cape Fear Asso, 2.99; Cedar Grove ch, Robeson, 1.23; Tolarsville ch, ditto, 3.14; Rennert ch, ditto, 47c; Jackson Swamp ch, 81c; Back Swamp ch, ditto, 13.21; Spring Hill ch, ditto, 10 00; Pleasant Hill ch, ditto, 85c; Ditto W M S, ditto, 1.50; Antioch ch, ditto, 86c; Ten Mile ch, ditto, 1.00; Maxton ch, ditto, 1.25; Robeson Union ch, ditto, 8 00; Connaritsa ch, W Chowan, 4.50; South Fork Asso, 24.16; Pee Dee Asso, 33 42; Island Creek ch, Flat River, 3.70; Rock Spring ch, ditto, 4.20; First ch, Durham, Mt Zion, 32.50; L M S, Wake Forest ch, Central, 22 75; W C Powell, Savannah, 25.00. Total 196 46. Previously reported, 2,442.47. Total this year, 2,638.93.

Orphanage—Cape Fear Asso, $5 07; Jackson Swamp ch, Robeson, 80c; Mt Elim S S Inst, ditto, 3 56. Total, 9 43. Previously reported, 738 08. Total this year, 747.51.

Ministerial Relief Fund—Montgomery Association, $1.00; Cape Fear Association, 3.82; Zion's Tabernacle ch, Robeson, 87c; Big Branch ch, ditto, 2 60; Antioch ch, ditto, 55c; Lumberton W M S, ditto, 3 96; Jackson Swamp ch, ditto, 26c; Ten Mile ch, ditto, 67c; First ch, Durham, 30 00; Pee Dee Asso, 12 01. Total, 55.24. Previously reported, 282 52. Total this year, 337.76.

Sunday-schools—Bibles and Testaments, $1.65.

CORRECTIONS: In the report of Oct ber 27, Bethel ch, Montgomery, is credited with $1 00 for Ministerial Relief Fund. It should have been $1.50. Bethel ch, W Chowan, is credited with $11 01 for State Missions. It should have been Bethlehem church. Merry Hill ch should read Capehart ch in Foreign and Home Missions.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Nov. 3, 1894.

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RHEUMATISM
Its Causes
and how the Electropoise often cures it when all else has failed.
Read article in this paper.
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The officers and teachers of this school have no other business or calling, and give their full energies and their full time to the interests of the pupils—their social and aesthetic culture, their moral, literary, and educational training.
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French novelties in exclusive designs. Correct colorings and textures in English and Scotch Suitings. At 50 cts. per yard an extraordinary collection of self-colored and fancy suitings. Large Plaids for skirts. Changeable Taffeta for waists.
When writing for samples make suggestions as to prices and kinds of materials.
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Law School
University of North Carolina.
42d Regular Session begins Sept. 6th, 1894. 14th Summer Session begins July 2d, 1894. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

About Rheumatism.

A distinguished English traveler, when asked his impression of the Americans as a nation, answered that "outside of rheumatism they were the happiest people on earth."

In this declaration, with its implied assertion of the almost universal prevalence of this dire disease, there is much of truth; for if in this wide world there is a country whose population is, as a class, more generally afflicted with rheumatism than in our own America with its ever-changing climate, medical statistics fail to show it.

Rheumatism, the dread alike of physician and patient is "essentially an inflammation of the fiorous tissue—sometimes, however, involving, as the disease extends, other tissues—and most commonly seizes the fibrous parts which lie around the joints—the larger joints particularly—although the inflammation frequently commences in the head, neck, chest or arms, and extends to other parts of the body." So long as it is confined to extremities, though the pains may be intense and deformity may ensue, but little danger to life is apprehended, but its constant liability to change from one part of the system to another, and even to attack some vital organ, has heretofore rendered it an alarming affection under any known treatment.

To rheumatism belongs two specific forms, classed under the heads, *acute and chronic*. The former is a febrile disorder and is attended by pains very variable in their character, sharp and lancinating, dull and throbbing, aching, gnawing, boring sensations, heat, redness and swelling of the diseased parts, and not unfrequently causing great constitutional disturbance. The suffering of its martyrs are varied and practically indescribable in their intensity, while ignorant treatment is apt to bring about complications with the heart, which are most dangerous.

Chronic rheumatism differs from this in its freedom from swelling and fever, its effect upon the general health and the severity of the pain; however, the sufferer from this type is more to be pitied, for although less acute, these pains will often foretell, with the accuracy of a barometer, the approach of storms and damp weather and keep their miserable victim always on the watch for an attack.

As unlike as are these two forms of rheumatism, their causes are the same and various. Sometimes it is transmitted—an unhappy legacy from parent to child, and then it appears in its most formidable aspect; it may also arise from the suppression of some eruptive disease; or discharge resulting from disease; but more frequently exposure to wet, cold, damp, or changeable temperature, or the sudden check of perspiration, are the prominent causes.

But the disease is so familiar that our explanation cannot make it as impressive as that which you have witnessed, or perhaps yourself endured.

The most important consideration is how, having become a victim to it, can one rid himself of its shackles. By the experience of others you know that change of climate will not cure rheumatism. Through the same medium you have learned that medicine can afford no permanent relief, and that liniments, lotions and salves are equally ineffective, and in many cases positively dangerous, too often diverting them to the heart, or some other vital organ.

To sum up the whole matter, you are face to face with a disease which is practically incurable by the old methods. If you think this statement too broad, look around upon those sufferers who have exhausted the skill of specialists and the humbuggery of quacks, and whose condition has been made worse rather than better. No wonder you give way to despondency.

Do not despair. We invite your attention to our new method of healing, far in advance of medical science, and destined through its common sense principles to become the most popular, as it is now the greatest, curative agent of the age.

We speak of that wonderful instrument, the Electropoise, and ask your careful examination into the cures it has wrought, a few testimonials of which are appended.

Our book of eighty pages, which is sent free to any applicant, gives full information regarding the treatment. Call or write for one.

RHEUMATISM TWENTY YEARS.

HOLLAND PATENT, N. Y., Oct. 8th, 1894.

Gentlemen: Some time ago you asked me to allow you to use my letter as a testimonial; at that time I was not willing as I wished to test the matter still farther. Nearly four months ago I rented an Electropoise of you. I had so little faith in it that I kept it a profound secret. I used it faithfully, following directions closely. I now wish to say that I have been benefited more than I deemed possible in my most extravagant dreams. My disease was rheumatism of over twenty years' standing, commencing gradually and growing worse from year to year. During the last year it had advanced very rapidly; my joints were stiff and sore; my hands were numb; it became difficult to raise my feet from the floor; I was never free from pain; a good night's sleep was "the exception and not the rule." To-day I can go up and down stairs as easily as I could thirty years ago; can walk with ease; the numbness and soreness has gone from my hands and I sleep well. To be sure I sometimes feel twinges of pain and realize that my old enemy is not entirely routed, but I am reasonably sure that I shall be cured in time. If this letter can be of any use to you, I cheerfully place it at your disposal.

Yours truly, MRS. HELEN M. POTTER.

CONSTITUTIONAL RHEUMATISM.

Dr. W. H. Morgan, an eminent dentist of Nashville, who is dean of the dental department of Vanderbilt University, and formerly president of the National Dental Association, replied when asked about the Electropoise:

"I can only tell you about my own case. I have constitutional rheumatism, and have suffered more or less all my life. My right leg was dwarfed a little from suffering with it in my boyhood. From 1860 to 1890 I was never in any conscious moment free from pain except during a severe illness. For several years I have been so I had to use a crutch and stick in order to walk at all. I had been so badly afflicted with rheumatism that I could not, with my crutch and stick, walk more than fifty yards.

"Mr. DuBois called on me, and asked me to try the Electropoise. I promised, because I had failed to get any substantial relief from the treatment prescribed for me by the most eminent physicians. I commenced the Electropoise with no faith in it. In two weeks I was better and almost free from pain. I have been using the Electropoise ten months, and though I am 73 years old and have suffered all my life, I can now walk a little without either crutch or stick; I can, with a crutch and stick, walk half a mile. My digestion has become good, and a heart trouble, incident to my rheumatism, which manifested itself in the loss of a beat occasionally, and a pulse always as high as 90 and sometimes 100 per minute, has given away and has given me no more trouble. My pulse has come down to within the seventies per minute and my health has in every respect greatly improved."

CONTINUES TO IMPROVE.

June 13th, 1894, Dr. Morgan says he "is now much improved and does not use a crutch at all, his digestion is almost perfect, and he can recommend the Electropoise with the greatest confidence to any sufferer from rheumatism."

Western N. C. Baptist Convention.

The following account of the W. N. C. Baptist Convention is condensed from the *Western N. C. Baptist:*

The thirty-eighth session of the Western North Carolina Baptist Convention met last Wednesday morning (Oct. 24th) with Pleasant Hill Baptist church, and remained in session until Saturday, 12:30 o'clock.

Convention called to order at 11 o'clock on the first day. Devotional exercises were conducted by Rev. F. M. Jordan.

Officers were elected as follows: J. H. Tucker, President; D. A. Glenn, First Vice-President; M. A. Jenkins, Second Vice-President; R. H. Sentell, Secretary; Boardman Stradley, Treasurer, and J. D. Brevard, Auditor.

Corresponding messengers and visiting ministers were recognized and invited to a seat with the body.

Committees on preaching, nominations of Boards, Periodicals, Deceased Ministers, Foreign Missions, etc., were appointed.

The report of the Board of Missions and Sunday schools was read by J. L. White, President of the Board. The following figures will give some idea of the work done: Sermons and addresses, 898; religious visits, 581; prayer-meetings held, 207; professions of faith, 222; baptisms, 99; Bibles and Testaments furnished, 764; collected on field, books sold, $267; on salaries, $922 39; other objects, $841.74. Collected, Conventional Missions, $732 04; Foreign Missions, $201; Ministerial Education, $22 36; Orphanage, $87.23; church buildings, $28 01. We are glad to note increased interest. The sum actually expended on our work for the past year is $2,828 54. Of this amount our churches gave $1,761 64, the remaining $1,066 90 being donations from other Boards. Good work done by S. C. Owen, Sunday-school missionary, was reported.

The work of the Woman's Central Committee showed some good work done. Total amount of contributions, $339 63.

In the afternoon, Manager J. H. Mills of the Orphanage addressed the Convention. After the address pledges for the Orphanage were taken, amounting to $135 35.

At night, Rev. J. L. White preached with great power the annual sermon from 1 Cor. 9: 22.

On the morning of the second day, devotional exercises were conducted by A. E. Brown.

The committee on Time, Place and Preacher reported. Time—Oct. 24–28, 1895. Place to be decided by Mission Board. Preacher of the introductory sermon—Rev. J. W. Lawing.

Eleven o'clock being the hour for the special order—Sunday schools—the report was again read. Dr. T. P. Bell, Secretary of the Sunday school Board, addressed the Convention.

S. C. Owen, Sunday-school missionary, who has had much experience in this work, took the floor and gave us a great deal of his experience.

After a few remarks by J. G. Pulliam, G. U. Cowan and others, the report was adopted. Recess.

In the afternoon, the report on Periodicals was read. The report was discussed by E. J. Morgan, J. W. Lawing and others, and after some changes adopted. The *Baptist* was represented by the editor.

Report on Temperance was read and discussed by F. M. Jordan, S. C. Owen and D. A. Glenn. Bro. Jordan, as usual, made a rousing speech on Temperance. He spoke of how we resolve against and cry down intemperance, and let all our efforts consist only in resolutions. He reminded us of this truth, which he thus expressed: "The loudest preaching is consistent living." Brother Glenn in his remarks said: "Some would have us leave out the report on Temperance in our Associations and Convention, but we should talk it till the judgment day." Report adopted.

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JONES & POWELL,
Miners' Agents, Raleigh, N. C.

In a bar-room row at Raleigh the night of the 3rd, one negro cut another to the heart, inflicting immediate death. The murderer is at large.

MARRIED.

RAGSDALE—THOMAS—On October 28th, 1894, in Granville county, N. C., by Rev. R. H. Marsh, D. D., Mr. J. R. Ragsdale and Miss Nannie Thomas.

LEONARD—ANDERS—On Sept. 28th, at Mr. A. J. Jordan's, in Bladen county, by Rev. A. J. Bordeaux, Mr. Thomas Leonard and Miss Irene Anders.

GILBERT—WRENN—On Oct. 30th, 1894, at the residence of W. P. Wrenn, Matthew's township, Chatham county, N. C., by Rev. R. R. Moore, Mr. W. Ralph Gilbert and Miss Daisy D. Wrenn.

BAILEY—NIPPER—On Oct. 3d, 1894, at the residence of the bride's mother, in Barton's Creek Township, Wake county, by Rev. J. H. Hutchinson, Mr. Job S. Bailey and Miss Viola B. Nipper, all of Wake county.

DIED.

BYRUM—At the residence of her father, Sister Mary Byrum departed this life October 20th. She was a consistent member of Green's Cross Roads church, Bertie county. She leaves a father, brother and sister to mourn their loss; but their loss is her eternal gain.

The funeral was preached by the writer Oct. 21st. I saw her at church sometime ago well and hale. I thought not of having to preach her funeral so soon.

GEO. W. WHITE.

LANE—Died at his home near Ashton, N. C., on Oct. 18th, 1894, Mr. Charles Thomas Lane, after an illness of only two weeks. He was the only child of Mr. and Mrs. R. N. Lane, and was in the very prime of life and vigorous manhood. He grew up in the Sabbath-school, and has been a devoted and consistent member of the Baptist church for many years. He leaves a devoted wife and three children and a loving father and mother to mourn their great loss. May God's comforting grace be with the sorely bereaved family.

C. S. T.

JONES—Bro. Seth Jones was born January 18th, 1851, and died Oct. 2d, 1894. Bro. Jones has been afflicted for several years with that fatal disease, consumption—but he lived to see his wife taken from him on January 13th last. He was a consistent member of the Baptist church. He leaves three sons and two daughters to weep for him. May God bless the orphans and guide them through life, and finally may they meet with their father and mother in that brighter world above, where there will be no more dying and weeping.

J. H. BRYANT,
H. B. POOL,
I. C. POOL,
Committee.

HARRISON—Sister Addie Harrison, wife of Mr. Lynn Harrison, and daughter of Bro. D. W. Boon and wife, died Sept. 3d, 1894, aged about twenty-one years. She was a member of Mt. Moriah Baptist church for several years. She lived a Christian life till her Heavenly Father saw fit to call her home. She left a husband and two little children, one of which has since died and gone to meet its mother in heaven.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

J. H. BRYANT,
H. B. POOL,
I. C. POOL,
Committee.

GOWER—Sister Catharine Young Gower, wife of Bro. P. H. Gower, was born June 10th, 1830, and died Sept. 11th, 1894, aged sixty-four years, three months and one day. She leaves a husband and two sons to mourn their loss, and to rejoice that such a woman has lived, not only to bless those of her own family, but her neighbors and all with whom she met. She will be greatly missed not only in her own home, but in her church and community. God comfort the bereaved ones, and may her godly life be imitated by all who knew her.

"Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; and their works do follow them."

J. H. BRYANT,
H. B. POOL,
I. C. POOL,
Committee.

SWIFT—Our dear brother J. N. Swift, senior deacon of the Baptist church at Plymouth, N. C., died triumphant in the faith Oct. 20th, 1894, at 7 p. m. Our brother was a devout, conscientious Christian man. He leaves a bright record of integrity and consistency. He was a modest, unassuming Christian, going about doing good as Jesus did; a consistant member of the church, always at his post of duty when it was possible; loved by his family, by his friends and by his church. He will be missed because he was a Christian man.

"We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. He most lives who thinks most, feels the noblest, acts the best."

We extend sympathy to the family and friends.

"Seraphims called thee from earth away
To dwell in the light of celestial day;
Thy sorrows are o'er, thy spirit doth roam
The blissful shores of thy heavenly home."

B. H. M.

CANNADY—Our beloved brother, N. E. Cannady, is no more, for God took him unto himself Oct. 23d, 1894. For some days loved ones stood around his bedside expecting each hour to be his last, but the wonderful vitality gave up step by step, and so gentle was death that it seemed only a passage into a sweet repose.

Bro. Cannady was born in 1812, and professed faith in Christ in 1832. Soon after regeneration of heart he joined Brassfields Baptist church, of which he was a member for sixty-two years. He was one of the members that constituted the church at its organization. Fondly did he cherish this grand old church, and sadly will she miss him. His wise counsel and sage advice will cheer and guide us no more in our deliberations. His life was a grand success, being always faithful to his country, constant to his fellow creatures, and true to his God. The prayer of his heart was, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."

Our brother not only prayed this, but lived it each day. Nobly did he carry out the command of Christ, "Go out into the highways and hedges and compel them to come in." His happiest moments were when engaged in God's work, and sweetly did his heart respond to Ps. 122: 1, "I was glad when they said unto me, let us go into the house of the Lord."

Courageously did this grand soldier of the cross fight the great battle of life, and in the cool of the evening of life he could have well cried out with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Bro. Cannady leaves seven children and a dear companion to mourn his departure. In the presence of a large concourse of friends we laid him to rest in the family burying ground, his pastor preaching his funeral from Ps. 19: 14; 2 Samuel 3: 38.

Look up, dear companion and children, to your Heavenly Father, who is able to comfort and keep you. Strive to imitate father's and husband's life, that you may all shake hands with him on the eternal shore. May God's choicest blessings rest upon you is the prayer of your pastor.

G. T. WATKINS.

Tributes of Respect.

At a called communication of Mt. Pleasant Lodge No 137, held Sept. 11th, 1894, the following resolutions were read and adopted:

Resolved, That in the death of our deceased brother, Wm. M. Jackson, our hearts have been deeply pained by this sad and melancholy event.

Resolved, That we deeply deplore the great loss sustained by his family and the community in which he lived, and Mt. Pleasant Lodge a worthy member.

Resolved, That it becomes us to bow with reverence and humility to this melancholy dispensation of providence, thus reminding us that in the midst of life we are in death.

Resolved, That we extend to the bereaved family and relatives of our deceased brother our sincere and heartfelt sympathy in their sad bereavement.

Resolved, That the Lodge be draped in mourning for thirty days, and that a copy of these resolutions be spread upon the Lodge record, a copy be sent to the family of the deceased, also to the *Orphan's Friend* at Oxford, N. C. for publication.

W. L. BLEDSOE, *for Com.*

Gold mining, says the *High Point Enterprise*, is booming in that section.

COTTOLENE.

Has Upset

the old ideas, and revolutionized cooking—What? COTTOLENE. Why? Because it is clean, pure, healthful, economical, and makes the most delicate and delicious food. 5 lbs. of Cottolene equals 7½ lbs. of lard, saving ⅓ the cost. Get the genuine, with trade mark—steer's head in cotton-plant wreath—on every pail. Made only by



The N. K. Fairbank Company,
ST. LOUIS and CHICAGO.

Of all Fevers

the worst and most serious is Dengue or break-bone fever. Called "break-bone" because one's bones are not only racked with pain, but feel as if they were tightly held, as by a vice.

At times one feels that the pain is almost unbearable, and many are brought to Death's door by the terrible prostration which follows this grievous complaint.

All persons should know that

Brown's Iron Bitters

is the one medicine which relieves this extreme weakness and brings the patient back to sound health by it's well-known medicinal qualities. From the first bottle the improvement is marked and permanent recovery is but a matter of a short period.

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The Home Circle.

Serving.

A Tiny shell,
Upon the white sea sand,
Where great waves tell
Of wrecks along the strand;
No eyes may see
Its use where waters curve,
Yet lowlily,
The Father it doth serve.

The stars of night,
Than it how far more grand!
Yet, in his might
Who holds all in his hand,
That shell has place,
Or else it were not here,
To yield a grace
Within its humble sphere.

A Little child,
Beside the great, vast sea,
Whose billows wild
Reach to eternity,—
What can it do,
So helpless and so weak?
The ways seem few
To give Him service meek.

Oh, greater far
Than ocean in its might,
Or radiant star,
Thy soul, within his sight!
With kindly deed,
And loving thoughts to fill
Some earthly need,
'Tis thine to serve him still!

—George Cooper, in S. S. Times.

A Simple Sermon.

The Syrian sun shown pitilessly down on the parched earth. Far and near there was nothing to be seen but a few gnarled old olive trees, whose sad colored foliage was gray with dust, and our horses stumbled at every step over the loose, rolling stones that bestrewed the ground, as we approached our first encampment at Ramleh, the ancient Aramathea.

Upon arrival, we found our tents pitched in close proximity to a burial-ground, whose neglected appearance was in keeping with the rest of the depressing scene.

In one corner of it crouched what seemed at first sight to be but a bundle of rags, until the sound of a suppressed sob reached the ears. It was the voice of nature that makes us all akin, and my friend, a young American woman, and I, almost unconsciously, drew nearer to the bowed form, drawn by instinctive sympathy.

We saw that it was a woman weeping bitterly over a little grave, for the earth was darker in color for the space of two feet, as though lately overturned.

My friend, warm-hearted and impulsive, took in the situation at a glance. Hailing our dragoman, with a gesture she motioned him to follow us, and threw herself on her knees at the side of the sorrow-stricken woman—speaking to her in gentle, soothing tones as a mother speaks to a sick child.

Though the words were unintelligible, the woman could not but feel the tender sympathy expressed in voice, look and manner. She checked her sobs to listen, staring with great hollow eyes from beneath the blue cloth about her head and the black flimsy veil that hid the lower part of her face.

"I want you to tell this woman just what I say," said my friend to the dragoman. "And I shall know by the expression of her face whether you do or not."

We then learned that it was as we had thought—the woman had lost her baby a few days since.

"Why, your baby is not here!" said the American, as though stating an incontrovertible fact.

"It is up there, above the blue. And it is not dead. It has been made alive again, and is well and happy. We *know* that."

"How do you know?" inquired the mother, in a harsh tone, as though she almost suspected that she was being trifled with.

"Some one came down here from up there and told us so. Some one who loved little children."

"But my child was a girl," she said, as though she was ashamed as well as hopeless.

"He loved all little children."

"Where is he?" the mother inquired, with growing interest.

"He has gone back again, but he left a letter telling us all about it. You shall go there, too, some day, and see your little baby again, if you will try to be loving and good. The letter I spoke of will help you and tell you how to be good."

"Where is the letter?" the woman asked, eagerly now.

"Almost any one who speaks your language and mine can show it to you; but if you could go to Jaffa, where we came from to-day, there are kind people there who could tell you all about it, if they speak English. They are called missionaries."

The American spoke with the deepest conviction, the expression of her animated face, emphasizing every word, which was the more necessary, as the dragoman translated as though he were a machine. The native woman looked dazed, then interested and eager. Next her face took on a look of intelligence and grew earnest, and finally, with an expression of rapture, she threw herself on the ground and kissed my friend's feet. Rising slowly, she then turned away, and we followed her with our prayers.—*Mrs. Burton Kingsland, in New York Observer.*

The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire why wasn't it done the other way.—*Oliver Wendell Holmes.*

Christian Men and Women in Demand.

"There are always good openings for live, energetic men and women of good character in every line of business, to devote all or part of their time to the work." That is what B. F. Johnson of the firm of B. F. Johnson & Co., Richmond, Va., says in reference to their advertisement.

Cream or Milk.

"What am I going to do this vacation?" said Tom, laying his books down on the old porch, and turning to look at his cousin. "Why, I'm going to find something to do that will help mother—that's what!"

"Well, I'd like to help mine, too, if I could get a chance," said Cleve. "There is need enough, now that father is laid up with his broken arm."

"'Chance?'" repeated Tom, catching up the word in his brisk fashion; "there's got to be a chance for me, I tell you. I'm going to spin around this old town like a top till I find it."

"That sounds very fine," said Cleve, with a doleful shake of his head, "but places are not so easy to get. I've tried a little already, mornings and evenings. I've asked at several of the big stores and offices, and nobody wants any help."

"'Big stores and offices!'" Tom fell back on repetition once more. "I might go to the bank and ask Money-bags to let me be president for a little while; I hadn't thought of that. No, sir; that's not the kind of looking I'm going to do. Mother says this world is like a great panful of milk, with only a little cream on top. If you are willing to take milk, you may get your share; but if you must have cream, you are likely to wait long and fare slim."

Cleve did not see his cousin again for several days. He made his own weary round, trying here and there for the things he thought he should like to do—the pleasant places that paid the best; but the world seemed uncomfortably crowded. It occurred to him that, since Tom also was in search of work, it was strange that he did not run across him somewhere; but, when he inquired, he found that Tom had already found work. It was very strange, Cleve thought, chagrined and somewhat envious, that Tom should have been the more successful of the two. Cleve was older, taller and, so he flattered himself, more prepossessing in appearance and address than round-faced, blunt, merry Tom. But one evening he went around to the old porch again; the matter was explained. Tom had just come home from the woollen mill.

"At such dirty work as that!" exclaimed Cleve, in surprise.

"Well, it earns clean money, and that is more than can be said for all easy work," laughed Tom, pouring a fresh supply of water into the great bowl before him and preparing for another plunge. "As for my face and hands, they'll wash; no danger that soap or water will hurt them. Besides, I couldn't afford to spend my whole vacation in looking up something. I took what I could get; and this is steady work, too."

He worked steadily at it, and Cleve tramped pretty steadily, asking here and there—asking somebody to see somebody else and inquire whether a third somebody could not make an opening for him. These embassies necessitated a good deal of waiting, and there were other days when poor Cleve was too discouraged to even try. He did get some odd bits of employment now and then—copying a few letters, taking the place of a clerk who was absent for a week, and occasionally staying in a doctor's office when that busy man of pills and powders was called into the country. But these occupations were too transient to afford much profit.

He saw little of his cousin until, with the crisp, bright autumn days, school reopened. Then Tom appeared, looking remarkably well in a comfortable new suit of clothes, buoyant, and ready for the winter's study.

Cleve glanced down at his own coat, where his pale faced, anxious mother had put in a bit of dainty darning that morning, and over which she had sighed out a fear that the garment could "not be made to last much longer."

"Did you really earn those yourself?" he asked of Tom.

"Yes, sir, besides helping mother, though she says providing these helps her as much as anything," answered Tom, triumphantly. "Why, it was steady work, you see, and that counts up pretty fast. I say, Cleve, that 'milk' mother is always telling about isn't so bad. If you dip in and take your share, that will raise a little cream of its own."—*Visitor.*

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The two most absent-minded men on record are the fellow who thought he had left his watch at home, and then took it out to see if he had time to go back and get it, and the man who put on his office door a card saying: "Out; will be back soon," and on his return sat down on the door step to wait for himself."—*Detroit Free Press.*

The Sabbath to be Kept.

One morning a gentleman was going to church. He was a happy, cheerful Christian, who had a great respect for the Sabbath. He was a singular man, and would sometimes do and say what children are apt to call "funny things." As he was going along, he met a stranger driving a heavily-loaded wagon through the town. When this gentleman got right right opposite the wagoner, he stopped, turned around, and, lifting up both hands as if in horror, exclaimed, as he gazed under the wagon: "There, there, you are going over it! There, you have gone right over it!"

The driver was frightened. He drew up his reins in an instant, crying: "Whoa! whoa!" and brought his horses to a stand.

Then he looked under the wheels, expecting to see the mangled remains of some innocent child, or, at least, some poor pig that had been crushed to death. But he saw nothing. So, after gazing about, he looked up at the gentleman who had so strangely arrested his attention, and anxiously asked: "Pray, sir, what have I gone over?"

"The fourth commandment," was the quiet reply—"Remember the Sabbath day to keep it holy."—*Selected.*

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Wise Men

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THE two rulers whose power was more absolute than that of any others in late years have been compelled by the nature of their positions to live so guardedly that they have frequently been referred to as prisoners—Pope Leo XIII. and the late Alexander III. of Russia. Leo sought his position; Alexander thought it a cruel fate to have to leave unresponsible private life and become Czar of more than a hundred millions of people.

The late Czar did the world a good deal of service in a disguised and probably unintentional way. Whenever any one predicted war in Europe—where the war cloud is never dispelled—it was a custom to reply, "But you do not take the Czar into account." The Czar was born not directly in the line of succession and was therefore not prepared for imperial life. He was taught not to aspire to command, and when it became necessary, by the awful assassination of his brother, he was not slow to make it known that he preferred peace to conquests. And in order that peace might be maintained without making concessions, he fostered one of the most powerful of modern armies. War could not occur in Europe without involving Russia; and it was a certainty that in event of war Russia had a weight that would determine it favorably to whichever side its force was directed. Thus Alexander had to be taken into account; and thus, no doubt, in the effort to maintain peace for his own sake he exerted a wholesome influence for all the world.

When Alexander came to die the hearts of many that had been hardened against him by the horrible accounts of the cruelty inflicted upon Siberian exiles and the scarcely less inhuman spoliation and persecution of the Jews, were softened by the dreadfulness of his life—which was drawn out in constant apprehension of violent death,—by the sadness that necessarily attaches to early death and by accounts of the agony that he was undergoing. It is said that he lived long enough to learn that the world had decided that he was a good and able man instead of an intolerant and unfeeling tyrant. Hearts have a habit of softening toward those against whom fate has hardened; and it is not a bad habit. But the Siberian horrors as described by Kenan and others, the unabashed injustice that marked the expulsion of the Jews and, not least, the treatment of the conquered Poles, compels one to think that Alexander sought peace only with those who were able to do him harm in war, that he was just only to the powerful.

Deaths do not affect royalty much. Alexander's was followed by the proclamation of the succession of his son Nicholas, who immediately proclaimed the Princess Alix his bride and had a feast before his father's remains were interred. They say there *was* a tinge of sadness about the affair.

Rulers, even such absolute rulers as Czars, place so many of their functions in the hands of others that some time elapses before their deaths affect matters. The Russian government is directed by four councils, though the Czar's will is law. And Russia will go on as usual until Nicholas grows bold enough to manifest his individuality, and then the world will have an idea of whether it gained or lost when Alexander died. Nicholas is not praised much; no one thinks he is a man of considerable prowess; and it is probable that he will be glad to let well enough alone, being ruler as he is of one-seventh of the land in the world and 120,000,000 people.

IT IS a fact of considerable importance that the cotton crop in the South this year, worth $300 000,000 in the farmers' hands, is sold for $900,000,000 when manufactured. The farmer furnishes the land, cultivates, watches and worries over the growing plant through four months, picks and gins, but all that he does makes but a third of the product's final value. The manufacturer samples, buys, dyes, spins, weaves, sells and ships, and he adds another third, or a little more, maybe. The merchant, who buys, put on his shelves and sells on time, does the rest.

If the South manufactured all the cotton that it raised, instead of depending on England and New England for buyers and prices, the situation would be more hopeful.

If the South could get out of debt, thereby throwing off the power of the buyer, who himself depends on buyers in other lands, it would be impossible for crops to be so poor or sell so low that any farmer would suffer privations. When that independence is gained the farmer will be in a position to produce other than money crops. The farmers who are in trouble are those who are in debt; the others may lay in their supplies, store up their money-crops and wait for prices. And the farmer desires free silver because it will enable him to pay his debts at something like the rate at which they were contracted, while the moneylenders advocate the gold standard because they, shylock like, seek to get the most in return for their investment regardless of consequences.

A FARMER never accumulates a great fortune farming, an author never makes much more than a living by writing, inventors are seldom able to live in splendor, professional men who stick to their professions are usually poor men, in fact, makers of things do not reap the profits. Manufacturers grow wealthy, but merchants who sell the manufactured article build up magnificent fortunes. The publisher becomes the millionaire while the author or the editor is glad of a competence; the real estate man comes along with a boom and gets more out of a ten-acre lot on a spring day than the farmer makes in a year. House builders wax fat while school teachers—mind-builders—barely get along. The ability to do—to create—is more highly prized than the ability to buy and sell at a profit, but the latter is paid a better price, if money is the measure. It requires brains of finer culture to create a distinctive work, but the man who has the speculative bent, the capital to exercise it, and the nerve to take risks with confidence, gets the reward. And this is why so many highly educated men have died poor while those who had but little schooling, having began life as errand boys, instead of college graduates have become merchant princes. It is also the reason why people say education is useless, measuring it by the amount of money it brings back.

A DISTINGUISHED psychological authority has warned his friends to guard themselves with extreme caution against "small vices," as they are called. The reader is probably more or less acquainted with them in one form or another—some one else's, of course. They are small because they seem not to be of consequence, because they do not seem to injure any one and are not usually disapproved, and because they really are small, one at a time. The psychologist, however, speaks of the average representative of the human species as a "bundle of habits" that are small at the beginning; and upon consideration any one will agree with him.

When "small vices" have become a thread in such a bundle they are likely to find their way through and through it, finally entangling and twisting out of shape an entire life. Habit is the bother in almost everything. It does not make an inebriate of a man to drink a glass of wine; but to take the first drink, thereby exposing oneself to the habit of indulging one's appetite for stimulants, "in a 'small' or 'social' way, you know," is how all the miserable drunkards began. Indulgence in a small degree of exaggeration just once is nothing in itself, if it were not the beginning of a long thread of mendacity with many twisting strands. To beat a carman out of a five-cent fare, because "it's none of my business to collect overlooked fares" may not seem to injure one, but just such manifestations of will overcoming moral sense have marked youths who as men were implicated in colossal frauds. One's conscience will serve one well, if it is not ridden to death or made ashamed to assert itself by indulgence in small vices, which singly seem inoffensive, but which, once admitted, do not wait for an invitation the next time; and after awhile they bring along all their family, to take entire possession of him who was once master of himself.

IF THERE is doubt that the world is growing better, the announcement that "Yale College has adopted a new graduation plan, which does away with amatuer orators, no public speaking being had," ought to help dispel it. Graduation speakers were probably originally set forth to display the good work that their diplomas stood for; but there is no college president now who will stake the reputation of his institution upon his students' ability to orate. The oratory of the collegian is following that of Patrick Henry and Regulus to the Shades. The day of cut and dried rant is nearly done. The man who can keep his head and stand an incessant fire of questions, all the while maintaining his line of argument, he is the all-sufficient orator now. And it is a much greater accomplishment than mere spouting of memorized lines.

Worldliness.

A SERMON BY REV. R. VAN DEVENTER.

Rom. 2: 2—"But we are sure that the judgment of God is according to truth against them which commit such things."

Many people feel that it is a difficult thing to draw the line at the right place, and settle the question of worldliness. They feel that they cannot afford to make thoughtless and sweeping statements which they cannot maintain. They are not disposed either to make any compromise with the world. It will not do to appeal to the worldly Christian, his creed is too broad. People would object to the views of the Puritan because they are narrow. We are informed that religious thought has been woven into the habits and customs of life till it is difficult to draw the line. The Lord urged, through his servant, that the Christian pattern his life not after the world. Many were doing it, and the exhortation was pertinent. Many are doing it now, and this talk will not be inappropriate.

I. WHAT IS WORLDLINESS?

(1) *It does not consist in making up a list of sins, and labeling them worldliness.* The profane men, the impure men, the covetous men, the intemperate men are worldly; but not all worldly men are profane, impure, covetous or intemperate. Any Christian can see the evil of these, but may not be conscious of the baneful effects of worldliness.

(2) *Worldliness does not consist in drawing a line, and saying all on this side is right and all on the other side is wrong.* It has not been so very long since a Christian sect prohibited members wearing trimmed bonnets and ornaments on their persons. Just a few months since an assembly North declared it sinful to dress the hair in the prevailing fashion. There are other sects of Christians that do not think it sinful to wear flowers on their hats, jewelry on their persons, and even to follow the custom of curling their hair. They believe style essential to good social order and morals. It is fashion in heaven to wear white robes, to live in a city with walls of jasper, gates of pearl and streets of gold, and to make music on harps of gold.

A pious and useful minister said, "If I had time, I would play 'draughts' for the intellectual pleasure." A Christian woman as pious, I suppose, as the preacher, said, "I play 'whist' for the intellectual pleasure." Where shall we draw the line? Shall we say it is right for the preacher to play "draughts," and worldly and wrong for the sister to play "whist"?

(3) *Worldliness does not consist in following commercial, literary or artistic pursuits.* A man should not be called worldly because he makes money. He is not covetous, he is not a mammon-worshiper, he is using the gifts God gave him, and serving God in the use of them. Some of the best men of the world have been men of affairs—men who honored God in their money-making. A man or woman is not worldly because he writes a symphony, or plays a sonata, not worldly because he paints a landscape, or grows enthusiastic over a study. Even these things may be done for the glory of God and in Jesus' name.

II. WHAT WORLDLINESS IS.

It is a principle, a spirit, a temper, which taints thought and deed, even the whole life. I ask why that ship does not put out to sea. She gracefully rests at anchor in the quiet waters. Her rigging is in order, she is kept newly painted, she looks like she could do good service. I am told she is not safe, she could not stand the storm and waves, she has "dry rot." Now I am sure that "worldliness" will render the life of any Christian unfit for service. He will not be able to resist the temptations that will come down upon him on the voyage of life. A boat on the water, with full sail and fair wind, is a useful and beautiful thing, but a boat with the water in it is at the mercy of the storm, a most useless thing. The Christian in the world can be a power for good, under God, but a Christian with the world in him can do but little service for God and humanity. The Christian that will say unkind things about his neighbor to do him harm, insinuating things about his pastor, and do a sneaking thing when it will bring him success, is a worldly man or woman. I saw a group in a historic uniform composed of General Schofield and staff. As inspiring as they looked, as life-like as they appeared, there was no life in them, they were only stuffed figures. The form, but no power. I remember we have a warning in the Book about having the "form of godliness without the power." I think worldliness will destroy the power.

Any principle the maintenance and practice of which will injure my religious life is worldly and wrong. It must be a question for the individual guided by the Word of God, which will judge him. Does dancing have a bad effect in your life, does it *injure your Christian influence?* The almost universal testimony of those who have studied the question honestly, is that the dance, as now practiced, is injurious to the Christian's life. Does it hurt you, is the question for you to decide. The facts prove that the dancing Christian is not an active Christian in his church. He is not one of the prayer-meeting workers. He is not useful in the Sunday school. Does the frivolity affect your influence and your usefulness in these lines of work? Facts prove that the dancing church member is not a spiritual power in his church. Are you an exception to the rule? Is your life so given to this or any other frivolity that you have no time and disposition for religious duty and service for the Master? At heart you are worldly. A young man was called to see fine specimens a professor had under a glass. He laughed a contemptuous giggle and passed by saying he had no time for such. The teacher knew no one who had more vacant space in his head, and greater need for knowledge than he. All this sort is indicative of worldliness.

I think we can put card-playing on the same list. Does playing the game of any kind injure you as a Christian? Does the habit lead to gambling? "There is pleasure in the gaming, but for every face that smiles in winning, a thousand more lie rotting in their graves." The young Christian asks, "Am I to have no pleasure?" The question shows how poor his knowledge, and how limited his acquaintance with Jesus' religion. Any religion that has "joy unspeakable and full of glory" cannot be called pleasureless. A religion that has "ways of pleasantness," "paths of peace," rejoicings and fellowship, cannot be called gloomy.

The Christian has entered another life, lives under other laws and in other environments, and should look for the "sacred sweets the hill of Zion yields," and not to the fleshpots of Egypt and to the beggarly elements of this world. The young convert has a very sensitive conscience, he is very quick to detect evil. Let him in the morning of his new life make a list of the things he can approve and of the things he condemns, and adhere to that schedule. He may be called peculiar, he may be regarded a crank, but he would hardly be called worldly.

"Be not conformed to this world."

Blasphemy Against the Holy Spirit.

BY REV. J. J. LANSDELL.

This subject is in the Sunday lessons for November, 1894, and in the *Baptist Teacher* for that month, Am. Bap. Pub. Society, is a treatise on the subject by Prof. Gaheeba Anderson, D. D., of the Chicago University. Exactly what this sin is, as stated by the learned doctor, is rather difficult to see, but what it is not, in his view, is very plainly stated. He says: "The view that this sin consisted in declaring that Jesus cast out a demon through the power of Beelzebub is clearly untenable." For my own part, I would know nothing of the sin of blasphemy against the Holy Spirit but what Christ said about it as recorded by Matthew, Mark and Luke. From the emphasis which Christ gives it, it stands prominently to itself. To the same record I go for an explanation of what it is. Let us see: Mark 3: 28, 29, 30—"Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." If we turn back to verse 22 we read: "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils." According to Mark's account of what Christ said, it seems to me that he makes this dreadful sin consist in the very thing that our learned doctor says it did not consist in. The scribes had said that Christ cast out devils by Beelzebub, that is, by the aid of Beelzebub, and in this connection he uttered his fearful malediction against the sin against the Holy Ghost, "because they said he hath an unclean spirit." He had performed many miracles, and notably had just healed a man who was both blind and dumb and acknowledged to be possessed with a devil (Matt. 12: 22). The miracles were so plain that, as matters of fact, they could not be denied, but his enemies, in their wicked and persistent opposition to him, as a last resort, charged him with being in league with the devil for power to perform miracles. It was in this connection that he gave name to the particular sin of which they were guilty, and uttered the doom of those who were guilty of that sin.

The views here expressed of this particular sin I have entertained a long time, perhaps forty years. They were made up at a time when there was more preaching about it than I have heard of late years, which led me to as careful an investigation of the subject as I was capable of, and after a careful reading of Dr. Anderson's treatise and a re examination of the Scripture statements, I am more firmly confirmed in the opinion that what is usually called "the sin against the Holy Ghost," consisted in the days of the Son of Man *in ascribing the power by which he wrought miracles to satanic influence or aid.* I can get nothing else out of the facts as stated by the evangelists. As to whether people commit that sin now that is a question in my mind. Our surroundings are different from those who were brought in immediate contact with the person of Christ. They saw him and heard him speak and were eye-witnesses to the miracles which he wrought. They saw that he was a man, and they as plainly saw that through him a power was manifested that belonged to God alone; and in spite of what they saw and heard they said he hath a devil and casts out devils by Beelzebub. Our surroundings are different. We do not see him in person or hear his voice; we are not eye-witnesses to his miracles. Our position is that of faith; we accept or reject the record which God has given for our instruction and guidance. Under the circumstances, it may be that the sin against the Holy Spirit which has no forgiveness was confined to those who came in personal contact with Christ, saw him, heard him speak and were eye-witnesses of his miracles. But as to whether this particular sin can be committed now, I still think that people may continue in a state of opposition to God and rejection of mercy until all divine influences for their salvation are withdrawn and they are left to "work out their destruction with greediness;" and they are in just as hopeless a condition as were those who committed the sin against the Holy Spirit in the days of Christ's personal ministry.

Roxboro, N. C.

New Testament Studies—No. 11.

BY RIGHT G. MOORE.

EPISTLES TO THE CORINTHIANS.

1. *Corinth.* In the history of both Greece and Rome, Corinth occupies a prominent place. As early as the time of Homer, it was famous for its wealth and power. Situated on the narrow isthmus connecting Peloponnesus and northern Greece and possessing two famous harbors, Cenchrea on the east and Lechæum on the west, it held the land traffic from north to south and received by sea the rich merchandise from the chief ports of Europe and Asia. A conspicuous physical feature of the locality is the Acrocorinthus—a massive citadel of rock rising abruptly two thousand feet above sea-land—which forms one of the strongest natural fortifications in the world. In 146 B. C., Mummius, a Roman general, completely demolished Corinth, and its richest treasures were carried to Rome. It lay in ruins for just a hundred years, when, by order of Julius Cæsar, it was rebuilt and colonized with Roman veterans and freedmen. As the capital of Achaia and the headquarters of the Proconsul, Corinth speedily regained its former size, wealth, beauty, and influence. At the time of Paul, it was renowned for its extensive commerce, sumptuous public edifices, numerous manufacturing interests, elegant arts, and polite learning. It was equally famous for its vices, its dissolute manners, its open profligacy, and its shameful licentiousness, fostered by the worship of Venus established there. Hence, Corinth ultimately became the "most corrupt and effeminate city in Greece."

2. *Introduction of Christianity.* Here Luke (Acts 18) is our principal informant. On his way from Macedonia to Jerusalem, Paul for the first time visited Corinth where he was joined by Silas and Timothy, and spent a year and a half. He at once began preaching the gospel in this licentious and wanton city. He met with fierce opposition among the Jews and turned to the Greeks. In the midst of fears and discouragements, he was cheered by a special revelation (Acts 18: 9, 10), and so continued his labors with ardor and success. A numerous church was organized consisting of some Jews and many Gentiles. The membership was chiefly drawn from the poorer classes (1 Cor. 1: 26); Crispus, Gaius, and Erastus being exceptions. Paul was succeeded in the work at Corinth by Apollos, an Alexandrian Jew of much influence, an orator of great power, and a scholar well versed in the Scriptures.

3. *Schism in the church.* Soon after its organization, the Corinthian church was severely disturbed by vicious teachers and false doctrines. At least four factions arose and consumed the usefulness of the body. (1) There was a Pauline party which in its loyalty to the Apostle was severely critical of any possible rival and unmindful of higher duties. (2) The Apollonian faction, bewitched by the oratory of Apollos, depreciated Paul as deficient in the graces of style. (3) The Petrine element, perhaps arriving at Corinth from Jerusalem after the departure of Apollos, was bent on mixing up Jewish ideas with Christianity. (4) Another section, called the Christ party, discarded human instrumentality, opposed Apostolic authority, and antagonized all other existing factions. The natural outcome of these dissensions was a loose discipline, abundant irregularities, and a rapid decline from original purity.

4. *Features.* (1) These lessons are the most lucid and complete of the Apostles. (2) Here Paul's character appears more illustrious than in any other of his writings. (3) "The two Epistles to the Corinthians have a special interest of their own. They are the *historical* epistles.... They form the earliest chapter of the history of the Christian church." (Stanley). (4) They cover a wider range of subjects than any other of the Epistles. (5) "They combine in a most striking way the utterances of a liberal, manly spirit with doctrines the most humbling." (Angus). (6) These letters display "a combination of conclusive reasoning, pungent reproof, pathetic entreaty, and authoritative command." (Pendleton). (7) "The brevity and yet completeness with which intricate practical problems are discussed, the unerring firmness with which through all plausible sophistry and dishonest scrapes the radical principle is laid bare, and the sharp finality with which it is expressed, reveal not merely the bright eyes, sensitive and thorough Christian feeling of Paul, but also the [illegible] intellectual vigor." (Dod). (8)

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, NOVEMBER 14, 1894.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

The time is short. If you can help, you will never get a better chance. Let us send Bro. Durham to Charlotte reporting our missionaries all paid and cheerful and no debt on the Board. Association treasurers should render their accounts as soon as possible. They are needed now.

A preacher remarked the other day that converts ought to be weighed rather than counted. The question is not how many people profess to follow the Master, but how many follow him, not how many say they have faith, but how many saying follow it with assuring works, not how many, but how much!

Well done, Wadesboro! More than two thousand dollars for the Female University, and still more promised. Bro. Stringfield gets happier and happier as establishment of the University becomes more and more certain; and we rejoice with him. Every Baptist in the State, and everybody else, for that matter, ought to be proud for the privilege of contributing to such a meritorious enterprise.

The most corrupt municipal regime in the world was overthrown when, last week, Tammany Hall, spurned by good men without respect to party, was overwhelmingly defeated. And preachers—Parkhurst being the most prominent, and Tom Dixon, as bold and vigorous and determined as any—did the work. We know a preacher in North Carolina who prayed hard for the result. These preachers have not gone into politics; they have merely repulsed corruption.

Bro. Van Deventer's sermon outline is heartily commended to the reader as clearing up some doubtful points about "worldliness" and removing several pretexts under which the worldly think they are securely hid, forgetting, of course, as many frequently seem to forget, that one cannot fool God. Bro. Lansdell is generally reliable, and the present instance is no exception. The subject is well worth frequent revival and we are glad to be able to have it set forth this week. Bro. Moore displays evidences of his usual care and thoroughness of research in his study of two of Paul's most interesting letters. One finds in Moore's studies a good measure of valuable information compactly and clearly put together.

The brethren had as well make up their minds about the young people, whether they are to be set off in an organization or trained under church influences. The following from a paper that stands by the Bible with a firmness that compels confidence and admiration, is according to our thinking; and we believe it contains the sentiments of nearly all the pastors in our Convention:

If any church wishes a young people's society let it be established by vote of the church, and let it do only such work as the church directs. Let it have no sort of outside allegiance. Let the young people be trained to feel that the district association is *their* association, that the State convention or general association is *theirs*, and that the Southern Baptist Convention is *theirs*. They will thus be trained along denominational lines. Whereas if the young people's society belongs to a body separate from these, the young will look upon that body as theirs, while these other bodies will be regarded as belonging to the old people, and thus the young will be trained away from established denominational lines, and the regular bodies will perish.—*Western Recorder.*

This year's Convention is well located. There is no point in the State more accessible than Charlotte. There are no pastors more popular than our Charlotte pastors. The attendance ought to be greater than at any previous meeting.

The Convention is always interesting. It will probably be more interesting than ever this year. There are grave questions to be discussed; there is to be the initiation of the young people's movement in well-modified form. The Baptist Female University is coming more and more to demand interest. The question of education in almost any aspect is calculated to interest any one. And then there is a pleasantness connected with Conventions that is always happily recalled. Be sure Charlotte will make it the more pleasant this year.

It is a duty that pastors owe to themselves and the Convention to take part in the annual meetings; and we hope the reader will pardon us for hinting that it makes a pastor better than ever for his churches to help him on the way to the Convention.

Let there be a full attendance of pastors, delegates and visitors.

THE REMEDY OVERLOOKED.

It would be somewhat rash to state it unqualifiedly, but it seems that the world in general is more restless, more dissatisfied with itself than it ever was. Scientists say that the earth underwent many transformations before it became habitable. It was molten and almost like a fluid once, they say. And the theory is that it became cooler and cooler and steadier and denser and denser until it became as it is. However that may be, it is evident that almost all things pass through a period of fluidity, so to speak. If it were not for older heads, every "rising generation" would destroy itself with wild notions taken up in the fluid period of its development. Human beings have their formative stages; and it usually requires a good many hard knocks to properly shape a man. And if they are not delivered in time, they need not be at all.

The present time may be a formative or a settling period. Men are more deeply concerned with themselves and the world than ever. Everybody, nearly, is looking for causes; and everybody, nearly, is enunciating theories and remedies. The fact that there is so much investigation is good evidence that something is wrong and that it will be righted.

In the sphere of politics the situation is but little less than chaotic; in the social sphere there are more problems and more problem-makers than ever; and in religion, while there is a minimum of chaos, there is enough confusion and no little dissatisfaction with the progress of religious influence.

There are other spheres of human activity than political, social and religious, but these three embrace more people and occasion more effort, speculation and difference of opinion than any other. They are also more closely related in that they are all three involved in the life of the average man.

It may be that the problems in these relations, the fierce agitation that at times shakes them all, are preludes to a final settling into even balanced existence—maybe. It is certain that there is enough investigation and effort to relieve and reform to bring about something.

New ideas are as quick of growth and, generally, as early of death as mushrooms. They have followings, though, while they live that attest the widespread desire of new things that is born of sweeping dissatisfaction.

In the religious world many of the workers are disputing about the Old Testament instead of preaching the gospel to every creature. Some are trying to disprove what is in the Bible; others would prove too much: neither class is contributing to the glory of God or the good of man. If the critics were right, the gospel would not be any better or worse for it, for their disputes do not touch the gospel. They are splitting hairs for scholarship's sake. If they are wrong, it is the worse for them that their energies have not been devoted to the spread of the gospel, and it is the worse, too, for those who are without the gospel, but to whom the energy expended in vain critical book- and article writing, disputing and debating, would have carried it long since. These men are making problems for their own exaltation, and they are not concerned with saving souls.

Another class is organizing the world into shape—organizing and organizing. No matter what is desired, there must be a society to get it; and the society must never attain its purpose, lest it lose excuse for existing. Instead of working for souls the effort is to get members for the society, and instead of making the society a power in the land the effort is to get to be at its head and run things, and get renown. These workers have the energy, and many of them have the zeal; but their energy and zeal are wrongly directed. If they will come back to the simple methods of Jesus Christ and set out to save sinners, one at a time, when two are not to be found, they will help matters mightily. If they will work for their church as vigorously as they work for their society, the church will be found to be the best organization of them all.

If social economists will stop making problems and experimenting with theories long enough to join in with Christians who are not splitting theological hairs or organizing their usefulness to death, the two together can solve every problem of this and future times by living the gospel of the Son of God, and teaching others to incorporate its principles into their lives. There is dissatisfaction because Jehovah is not reigning. People are following after falsely-led leaders into more and more complicated circumstances instead of resorting to the plain and undisputed gospel for relief from their burdens. They put the Bible aside as something for dying people, when it is the guide for daily life. Many think it an offense for a Christian to conform his politics to his religion. That is why the people are desirous of new things, why they are turned by every change of wind. They are not grounded; they look for new things overlooking the old; they hang on to men, when they ought to follow Almighty God, who made the world and who knows the way.

The new president of Brazil, Dr. Moraes, takes his seat the 15th inst. He is well-disposed to the missionaries, and his ascendancy is hailed with delight by our brethren in that priest-ridden land.

The anti mission Baptists used to try to bolster their let alone doctrine by saying, "God will send the heathen the gospel when he wants it sent." They overlooked the fact that God doesn't send the gospel to the unsaved here at home, except a messenger carry it; and if messengers are called to preach in America, they may be called to preach in Africa. God gives his children the privilege, which given becomes a duty, to carry the gospel to them without it.

To profess religion is to put yourself under the marching orders of the Great Chieftain.

The secretaries of the Convention have secured the usual Convention rates from the Associated Railways of Virginia and the Carolinas—which include the Atlantic Coast Line, Piedmont Air Line (Southern Railway) and Seaboard Air Line, from Atlantic and North Carolina railroad and the Cape Fear and Yadkin Valley.

The General Passenger Agent of the Norfolk and Southern writes that returning delegates will be required to pay only one half the usual fare from Norfolk upon presentation of certificate signed by Convention Secretary.

Inquire at your depot for reduced rates to the Convention, get you a ticket, and be there.

FROM OUR TRAVELLING AGENT.

SOUTH FORK ASSOCIATION.

This body met with the church at Maiden, a small village on the Chester and Lenoir Railroad. The brethren were in a fine humor.

Bro. C. M. Murchison was again elected Moderator and Bro. McLane Clerk.

I was a little late in getting in, but the brethren had been very kind, keeping over the discussion of my work till I reached the church Friday. It was a real pleasure to meet again the brethren whom I had not seen for the past two years. Bro. Bridges, who stands some six feet, five inches, was about the first man I met, and he told me that the South Fork had never been in better shape than at this meeting.

Bro. Payseur was present, and served to show what a blessing the Education Board could be in fitting a young man to do his work in the ministry and elsewhere.

Gastonia had a fine delegation—brethren Lewis, Hoffman, Moore and Marshall. Bro. Moore for several years has been Treasurer of his Association, is a man of fine business sense, and withal a model Christian. Bro. Marshall read the report on Education, and followed it with a good speech. Bro. E. F. Jones made a strong speech on State Missions.

Brethren Cashwell and Tom Hufham interested the Association in a report recommending that this Association lend its endorsement to the purchasing of some school property, with a view of establishing a high school, under the influence of the Baptist denomination. This is progress on the right line, and we hope these brethren will meet with the encouragement the enterprise deserves.

Bro. T. P. Bridges, late of the Theological Seminary, was present, and spoke in behalf of the work of that institution. Bro. Matheny spoke with his usual vigor on Education and other subjects before the body.

A new Executive Committee was appointed to look after the mission work of the Association.

Bro. Mills made a good speech for the Orphanage and received a good collection.

I feel grateful to the brethren for the nice list of subscribers I received; but am sorry that the book containing new names and renewals was misplaced for a time, and if there is delay in sending out papers, it will be from this cause.

Saturday evening along with a number of brethren, I take my leave to be at the

WEST CHOWAN, TUESDAY, OCT. 30.

Monday evening, we, Drs. Durham and Mitchell are at Pendleton, where brethren Scarboro and Brewer have conveyances to carry us to Murfreesboro for the night. It is always pleasant to spend a while here. Bro. Scarboro told me he had more reason than ever to be thankful that, in spite of the low price of cotton, &c., his churches were going to the Association with their pledges all paid, and would do more for the ensuing year than ever before.

Dr. Owen preached a most excellent sermon at the church in Murfreesboro on Monday night.

Tuesday morning Bro. Saunders had conveyances prepared to carry every one who desired to the Association.

The introductory sermon was preached by Bro. A. Cree. The sermon was one that ought to be printed, and we hope Brother Cree will furnish it to the Recorder for publication.

Bro. R. P. Thomas was again elected Moderator, and Bro. Parker, the former Clerk, was also re-elected.

In a few minutes after the organization, the Association was ready for the discussion of the reports from standing committees. I know of no body which has better system and which does its work with so much ease and satisfaction.

Besides, the large representation from the churches, there were quite a number of visitors which were recognized by the Association. Among these we remember Doctors Speight and Owen of the *Atlantic Baptist*; Dr. R. T. Vann, who was once a member of Mt. Tabor church, where the Association met; Drs. Durham and Mitchell, and Bro. T. G. Wood, whom the brethren delighted to welcome to his old Association.

The discussions were as fine as could be desired. Drs. Durham, Mitchell and Craig on State Missions, and Drs. Vann and Owen on Home Missions, were listened to with an interest which must have been an inspiration to these brethren from first to last.

Our time for leaving came before the discussion on Foreign Missions, the Orphanage and the Institute were reached. These are favorite interests with this Association, and no doubt met with their usual attention and help from the brethren.

NOTES,

It was a real pleasure to spend a night in the home of Bro. J. A. Vann. He has already passed his three score and ten, but is yet vigorous and has lost none of his former interest in all that makes for the promotion of the Lord's kingdom and the good of the country.

Bro. J. M. Corbett of Boykin's, Va., was recently seriously hurt by being thrown from a buggy by a runaway horse. We are glad to state that he is now improving and will soon be himself again. His oldest son who has been practicing law for some years is now at the Theological Seminary preparing for the work of the ministry.

The school at Murfreesboro is altogether as good as could be expected. This section is specially affected by the low prices of former products. Bro. Brewer is hopeful of a large increase in the spring session. The brethren in this section thoroughly appreciate President Brewer's ability for carrying on a successful school, and we predict that this institution will grow larger and stronger as the years go by.

J. C. C.

PERSONALS AND OTHER ITEMS.

....The President has proclaimed the 29th inst. Thanksgiving Day.

....Rev. F. M. Morgan recently baptized eighteen converts in Clay county.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Remember that Paul says "to be spiritually minded is life and peace." Think about that.

....More than fifty persons professed conversion in the recent Elsom meetings at Fayetteville.

....Have you made an effort on our special offer? If not, you yet have a chance to grasp a good thing.

....Three weeks and then—the Convention. Be there if you can. If not, see to it that your pastor can.

....Dr. Levi Branson of Raleigh has our thanks for a copy of his interesting and unique Almanac for 1895.

....It is announced that the election of an Assistant Secretary of our Home Board will be deferred until next May.

....Pastor-elect J. T. Betts of Virginia, the French Broad church, Asheville, will take charge the third Sunday.

....Rev. Walter M. Gilmore has been called to the pastorate of our East Durham flock, lately resigned by Bro. Blanchard.

....Rev. M. A. Adams of Reidsville is aiding Bro. Simms in a series of meetings at the Raleigh Baptist Tabernacle this week.

....Will the brother from Harrell's Store who wrote us of the work of the churches of the South River Association kindly send us his name.

....The Union Meeting of the Mount Zion Association will meet with the Haw River Baptist church December 28th, 1894.—*J. F. MacDuffie, Chairman.*

....Will the legislature elect curtail the whiskey traffic, or will it go on record as having represented bar keepers and moon shiners? We shall see.

....Our Home Board no longer supports an English speaking man in Cuba. Diaz is sufficient, humanly speaking, and Rev. Pendleton Jones has resigned.

....Now is a good time to be getting up a club to gladden our heart at the Convention. Ask your people to renew now. And a new subscriber is never untimely.

....Rev. A. J. Taylor sends us three new subscribers, and informs us that all is well in his field. He has resigned Mt. Adar to accept Cane Creek the first of the coming year.

....Bro. Bell seems to have awaited his limit—November 15th—in vain; and we predict that the Convention will find a welcome at Washington, "pay as you go." "Pity 'tis, 'tis true."

....Elder S. B. Barnes, one of the Recorder's ablest and stanchest friends, and a servant of God in whom there is strength and zeal, has been called by Hillside church for the next year.

....Most of the Associations are passed. Many who usually hand in their renewals at the Associations did not do so this year. Will they not let us hear from them immediately?

....The Recorder's special offer will not be urged much longer. One brother has sent us twenty new subscribers since it was announced. Many have sent more than ten. We hope to hear from many more this month.

....The newest of them all is an effort to organize the good impulses of the world. The organizer has been out of college only a few days, but he is running his organ already.

....Pastors should remember that shepherds do more than feed. They watch. The wolf attacks flocks in many forms in these days. God's watchmen, what a privilege and what responsibility is theirs.

....We observe that church members, who get out of sympathy with their pastor because he sees fit to vote "the other way," have a rather meagre conception of the principles of the religion of Jesus Christ.

....God's power is manifested in a myriad ways. The prison in which Dr. Judson died in India stood where now stands a Baptist mission school. What a fruition of Judson's faith! What a victory for the Almighty!

....Rev. O. L. Stringfield is delivering his address, "Christian Education for Young Women," in many parts parts of the State with great success. He entertained an appreciative audience at Monroe one night last week.

....There is a special appeal sent out by another denomination for a free will offering. We thank the Lord that Baptists are expected to make no other kind. That Baptist offerings are free will goes without the saying.

....Rev. Dr. T. D. Talmage has resigned the Brooklyn Tabernacle pastorate. Since he took charge of this congregation his hearers have built four churches for him, two of which were destroyed by fire. Dr. Talmage will probably become an evangelist.

....Rev. A. W. Setzer of Carson, whom the Lord is prospering in work at Cleveland and Thessalonica, has been in many good meetings lately, in which, he writes, "the Lord was good and many souls were saved." He will enter Wake Forest in the near future.

....There are 304 missionary societies for the conversion of the heathen to Christianity, employing 5,530 male missionaries, 2,771 unmarried females, 4,285 native preachers and 45,683 native assistants. The number of communicants in charge of these helpers is more than 1,078,398.

....We will esteem it a great favor if our subscribers whose subscriptions have expired will renew immediately. It is very expensive to send out formal notices, and prompt renewal, in whole or in part, *right now*, will save us just that much. Do not put it off. See the label on this paper, then act forthwith.

....Dr. M. B. Wharton of Norfolk, Va., has been secured to lecture in the First Baptist church at Raleigh one night the first week in December. There is no more brilliant Baptist preacher in the land than Dr. Wharton. We have known him many years, from his school days till now, and we never have heard him except with interest and instruction.

....After remarking that the presumption of the "higher critics" is incomparably higher than their criticisms, Dr. Gambrell adds that the much-talked-of higher criticism that pretends to be real new, is after all only "literary rehash from German cook shops" of thirty years ago. The so-called higher critics hold six hundred different opinions. Fact.

....Dr. Chas. Lee Smith sends the pleasing information that William Jewell College, Mo., is in highly prosperous condition, having the largest attendance since it was founded; 260 students have been enrolled. The architect is now preparing plans for a new gymnasium building, which will cost somewhat less than $10,000.

....The church at Roxobel in conference Saturday, Oct. 27th, voted to refuse Bro. Cree's resignation, and asked him to continue to serve them, but at the close of the morning service on Sunday Bro. Cree intimated that after prayerful consideration he had been led to decide to terminate his ministry amongst them at the close of the year. Jackson church has called Bro. Cree for the next year.

....If William L. Wilson, the great tariff reformer who "could not be saved from the deluge"—as the press reports said—the other day, can be induced to become president of the Columbian University, he will not have been defeated in vain. We would rather see him in that position than in the Executive Chair of the Nation; and we know no one more fit than he for either. He is not only a scholar, but also a hero in politics; and he ought to be kept at Washington as a bright and shining contradiction of the idea that purity and politics are incongruous.

....Prof. Lanneau's suggestive contrast of certain lines of work at Wake Forest shows that Wake Forest is keeping quite up to date. Physical Science and Natural History have become acknowledged essentials in collegiate education; and it ought to be a source of pride to Baptists that Wake Forest's equipment, while by no means complete, is better in these schools than that of any institution in the State. Prof. Lanneau wisely calls attention to the fact that study of Latin and Greek is not being sacrificed, though he will not deny that these branches are in danger of becoming mere training studies—mental punching bags, so to speak, —while English, French, German and the Sciences become more and more requisite. Wake Forest has been well-equipped in Greek and Latin all the while, as is witnessed by the number of Greek and Latin scholars it has sent out; and now there is reassuring evidence that Modern Languages and the Sciences are to receive their share of attention. The Moral Philosophy course is well provided for. But there is need of more Bible-study facilities; and Political Economy and History ought each to have the undivided attention of a competent professor.

....Rev. C. A. Jenkens has prepared an argument in defense of "close communion," the leading features of which he presented at the late session of the Atlantic Association. Those who heard him there thought it so thoroughly covered the ground that they requested it to be published. It will appear in an early number of the RECORDER.

....To the *Christian Index:* Do all you can to prevent the Georgia legislature from exempting from taxation parsonages and other species of church property, and the RECORDER will do penance for your going that far into politics. Churches ought not to expect concessions or favors from a State—at least Baptist churches ought not.

....All his acquaintances will be glad to know that Rev. Sam. J. Porter has become pastor at Morehead. He will prove an efficient pastor, and from now on we expect to hear of uninterrupted growth at the "Summer Capital." Porter on one side the Sound, Moore on the other, two Wake Forest men of the class of 1893,—why of course they'll make things move.

....Prest. Harper never lets slip an opportunity for "turning an honest penny"—or several million of them for that matter. At the recent funeral of the late Dr. Swing he made an effort to raise $350,000 for a Swing Memorial Chapel on the grounds of the University, whereupon an exchange asks. "Is this an effort to honor the memory of the dead man, or to utilize it?" Well taken.

....Rev. J. E. White of Edenton helped Rev. A. W. Burfoot in meetings at Bethel and Yeopim. There were twelve additions at each meeting. "The Lord has blessed me in my labors with my churches," Bro Burfoot gratefully writes. Bro. Burfoot has resigned Macedonia in Chowan county to take charge of Roper. Dr. Overby, who has been serving Roper, has resigned it to accept charge of Shiloh.

....Rev. Geo. W. White was recently ordained to the full work of the ministry, the ordaining presbytery being composed of Elders Cale, Tynch and Z W. White. Elder Cale preached the sermon and Elder Tynch delivered the charge; Bro. Z W. White was secretary of the presbytery. The examination was thorough and satisfactory. Brother White is pastor of Green's X Roads church, Bertie county, and those who know him have much confidence in his ability and consecration.

....Mr. Chas. L Hopkins, the clever representative of the Southern Railway, was in Raleigh last week making preparations for the transportation of the brethren and sisters to the Charlotte Convention. Good schedules have been arranged, and prices are to be found in another column. Mr. Hopkins will impart desirable information to any one who intends attending the Convention, if he can get the name and address. If you are going, write him a postal. His address is Charlotte, N. C.

....Particular attention is called to the statement from Dr. R. H. Whitehead in this paper. The RECORDER is glad to know that the information, which it received from a trustworthy source, is not information; and it is happy to make the correction. The Medical School at the University is to a large extent Dr. Whitehead's own individual enterprise; the State does not pay it one cent. And it does not admit sons of doctors free; but if it did, being a private enterprise, it were none of our business.

... For making high professions and doing low things Adventists lead the race. They would seem to be the most pious folks on earth. They are forever talking about other peoples' darkness when they themselves feed on error and live in the dark. They say they want the truth, but when you give it to them they call you a liar. No, we do not blame them for hoping to be annihilated, in fact, if to be annihilated is to come to nothing, they are already in that fix, so far as doing any good here or hereafter, is concerned. Churches should be glad to part with members who have become so blind that they take darkness for light, thinking that all who try to enlighten them are liars.

....Rev. Josiah Elliott wishes to say to his brother ministers and all other readers of the RECORDER: "We are building a neat Missionary Baptist church in Hyde county, which will be the first ever erected in that rich and intelligent county. We believe God's children are interested in their Father's work everywhere. Believing this with all our hearts we desire to make this request: On the third Sabbath in November let each minister have special prayer in his congregation and each family have special prayer at night for the success of this work. If the Baptists will do this, the church will soon be ready for dedication, and the little vine just putting forth its tender branches will spread out and bring forth fruit to the glory of God. O for our united prayers."

....In the whole history of North Carolina there have been thirty Supreme Court Judges. Of these twenty have been Episcopalians, six Presbyterians, one Catholic, two Methodists (Merrimon and Clark) and one Baptist (Faircloth). After next January the Supreme Court will have two Baptists (Faircloth and Montgomery), two Methodists (Clark and Furches) and one Presbyterian (Avery). Next January will go down in history as the first time in the State's history that its Supreme Court was not occupied by two or more Episcopalians. It is stated that there has not been a Baptist Superior Court Judge in this State in a quarter of a century. January 1st brethren R. W. Timberlake and W. S. O'B. Robinson rise to that honor. There may be others. The charge that the smallest sect in North Carolina has had so many offices that it was almost as good as established is not at all groundless. There is but one Episcopalian in every three hundred inhabitants of North Carolina; and, accordingly, it seems about every other man runs for office.

....The North Carolina Baptist Almanac for 1895 will contain results of Baptist mission work in Burmah, Assam, Japan, China, Africa, France, Germany, Denmark, Sweden, Norway, Russia, Spain, Mexico, Brazil and Cuba, as conducted by both the Northern and Southern Baptists of America. It will also give revised list of North Carolina Baptist preachers (white and colored) and their postoffices; list of Baptist colleges of America, their number of teachers and students and amount of property owned by each; the new State officers just elected, with salary of each; State institutions; time of holding courts, new members of Congress and very valuable North Carolina history showing the struggle between the people and the church establishment prior to the Revolution. Everybody ought to have a copy.

....Bro. L. O. Lougee died at his home in Raleigh the 10th inst., after an illness of two days. His death brought deep grief to many hearts, as he was well known and greatly esteemed. Bro. Lougee was forty seven years of age. At the time of his death he was treasurer of the county of Wake, treasurer of the Raleigh Baptist Association, treasurer and deacon of the Raleigh Baptist Tabernacle, and of other organizations. He was faithful to all the various trusts bestowed upon him. He leaves a wife and four children who mourn not without hope. The funeral was preached by his pastor, Rev. A. M. Simms, in the Raleigh Tabernacle Sunday afternoon, Dr. N. B Cobb assisting. God's providences are not often interpretable at once; but faith finds them out finally. We cannot see why so good and so useful a man as Bro. Lougee should be taken, but we shall see clearly hereafter.

....Rev. H. A. Brown sends us the following goods news from Winston: "Our meeting closed last night. It was a refreshing season to our membership. About thirty persons made profession of faith in Christ and several backsliders were reclaimed. I think nearly all who made profession will join the church. Bro. Thomas did very efficient preaching. He is safe and sound. There is no danger in his method of conducting meetings. His sermons were full of gospel truth, and his earnest manner of delivery did not fail to make a deep impression upon all who heard. The meetings were unusually largely attended throughout. To God be all the glory.——Bro. John A. Wray is succeeding well at Broad Street. His congregations are good and his people are devoted to him. They say he grows 'better and better.' I believe there is a bright future for this young man if his life is spared. Genial, energetic and gifted, he cannot fail to make himself felt as a power for good in any community.——Our young people's meeting is succeeding satisfactorily so far. It is a blessing to the young people along the line of instruction and training. I do not see the need of a State organization, but I am open to conviction."

State Missions.

In this paper, in the Treasurer's report, can be seen the amount received to date on State Missions. Subtract that amount from $15,000, and the remainder is the amount the Treasurer must receive by Dec. 1st to enable the Board to go to the Convention without a debt on State Missions.

SOME ASSOCIATIONS

held weeks ago have not yet reported, and two Associations held last week—Union and Bladen—have not had time to get in their amounts. The Robeson and Columbus Associations are to be held this week. But when all these amounts are in, it now looks like the Board will need from $1,200 to $1,500 more.

Now is the time for

EVERY PASTOR

to take special collections for this work. This can be done and the amount needed can be secured if all will do what they can just at this time.

There are, doubtless, many

INDIVIDUALS

who would gladly aid us at this time with from $5 to $25, if the needs were presented to them. Will you not, dear reader, bring it to their attention at once?

Perhaps there are some

MISSION SOCIETIES

that could and would aid this object if brought to their attention. The time is short. The Treasurer's report closes Dec. 1st. Send all funds to him.

C. DURHAM.

Raleigh, Nov. 12, 1894.

Correction—No Free Tuition for Doctors' Sons.

Mr. Editor:—In the RECORDER of Nov. 7th, you write as follows:

"We are informed that sons of doctors get free tuition in the medical department of the State University, and that such a one is there now whose father is rated at fifty thousand dollars," &c.

Please allow me as the head of the medical department, to state in the columns of the RECORDER that your informant is totally mistaken, and that he had no grounds whatever for his statements.

Respectfully, R. H. WHITEHEAD.

Chapel Hill, Nov. 8, 1894.

Trustees of Wake Forest College.

I am authorised by the President of the Board to announce that there will be a meeting of the Trustees of Wake Forest College, during the session of the N. C. Baptist State Convention, in the city of Charlotte, on Friday, Dec. 7, 1894, at 3 p. m.

B. E. ROYALL, *Secretary.*

Wake Forest, Nov. 10, 1894.

From President Taylor.

DR. SKINNER'S BOOK.

This work is a most valuable contribution to the religious literature of North Carolina. I have spent several hours in reading it, and have been not only greatly interested, but also much profited. Most people will read the Reminiscences first; and few can read them with dry eyes and untouched by tender emotion. The grave, the gay, the lively and severe all have their place, in this opened storehouse of recollections, and one's only regret is that Bro. Skinner did not write many more pages of the same sort.

But, after all, the Sermons and Addresses are the most valuable part of the book. The former are of the old fashioned sort and appeal directly to the consciences of sinners and saints. If the book shall have the wide circulation which it deserves, I believe that it will be used of God for the awakening and conversion of very many. Surely no one can read the series of Revival Sermons without being more or less awakened to a sense of duty. The addresses are an arsenal of facts and arguments as to important matters and will be of special value to young ministers and other speakers and writers.

ANOTHER BOOK,

which I have read with unusual pleasure and profit, is the "History of the N. C. Railroad" by Hon. Rufus Barringer, and published by the N. C. Historical Society of Chapel Hill. Though I have called it a book, it is only a pamphlet of twenty-one pages. But it has more meat in it than many a 400 page book through which I have waded. It is far more than its name indicates, being a condensed history of North Carolina politics for a long series of years. The Historical Society is to be congratulated on securing and thanked for putting into permanent form this admirable paper.

"FALLACIES."

I cannot help thinking that the objections (so far as they are not personal) made by my Goldsboro critic are, for the most part, anticipated in the articles which have called forth his discussion. Readers will, of course judge for themselves. I shall be glad if, before passing a final verdict, they will examine, if they have not done so, the positions actually taken by me and the reasons assigned for them. I am informed that copies of the little pamphlets can still be secured by any party who will send a request to Rev. C. Durham, Raleigh, on a postal card.

THE YOUNG PEOPLE'S SOCIETIES.

I believe in them. For many years, during my boyhood and early youth, I was a member of one, only it was not called by that name. Never shall I cease to be grateful to God for its helpful influence. I reverenced and loved my pastor and enjoyed his preaching. The venerable *deacons* quite overawed me. Somehow, I could never get very close to them. But the young men's meeting got very close to me and helped me mightily. The social element was as potent as any other and did not exhaust itself in the meetings themselves. Of course, this association of young people was recognized as a part of the work of the church to which I belonged. Where this is the case, I can see no objection to them. Where this is not the case, the germs of danger may exist. It is gratifying to know that our Baptist Young People's Societies rest special emphasis on this important relation. The programme for the meeting in Charlotte is very attractive, and it is to be hoped that great and good results will flow from the discussion.

"MISERY LOVES COMPANY."

So they say, but I don't believe it. At any rate, it has been, not a comfort, but a grief, to one sick and suffering man this week to know that more than a score of his neighbors were also in pain of body. It is thought to be due to ice-cream eaten at a reception early in the week. The worst now seems to be over and nearly all are convalescent.

SPECIAL MEETINGS

will begin to-morrow and be continued nightly all next week. They will be conducted by Pastor Gwaltney with the assistance of Bro. T. J. Taylor of Warrenton. The thoughts of many throughout the State will be turned toward these services, and the prayers of many will ascend for their abounding success.

CHAS E. TAYLOR.

Wake Forest, Nov. 10, 1894.

From Dr. Willingham.

Dear Brethren:—One half of our Conventional year has gone. We ought to have raised in this time at least one half of all that is needed for the work during the year. At the beginning of the year I apportioned out for each State as I had hoped that they would give. Below you will see what was hoped for, and what has been received for the first half of the year up to the present:

	Needed.	Given.
Alabama	$ 6 000 00	$ 2,150 68
Arkansas	1,200 00	601 01
W. Ark. & In. Ter.	300 00	169 80
Dist. Columbia	600 00	
Florida		
Georgia	9 000 00	5 000 48
Kentucky	9 000 00	6,383 12
Louisiana	1 200 00	275 84
Maryland	6 600 00	3 906 32
Mississippi	3 400 00	1 082 61
Missouri	4 500 00	2,454 67
North Carolina	4 400 00	2736 67
South Carolina	7,500 00	3 794 56
Tennessee	3,000 00	1 495 84
Texas	7,500 00	4 908 73
Virginia	10,500.00	7,014 63
From all other sources		2,682 82
Total		$48,396 58

Now, brethren, I want to ask if you will not change these figures. I am making an appeal to each State. Will you not come up and put your State up the column. I have been attending State Conventions, and have seen some grand work for State Mission Boards in order to close the year out of debt. Take Texas, for instance, and see her giving over $10,000 in one month; but she rejoiced in the glorious news at her Convention that the State Board was out of debt. The Foreign Mission work also is dear to many of your hearts, and I am thankful many have come up so nobly. I appeal to the pastors now to put this matter before your people. Call on all to give something. And you deacons and Sunday-school workers, help us.

Do not throw this appeal aside. Do something for this cause now. Your help is needed to put your State and the cause right. Oh, that our people would arise and carry forward the work. Awake, awake. Put on thy strength, O Zion. Are there not some who would like to close the year by a thank offering of $500 or $1,000? Some can give $100, many $10, and thousands can give $1. I wish I could show you how much it is needed now. The sisters are trying to raise $10,000 for China as a Christmas offering. We can all make an offering and so worship God. Relying on you, we have kept the workers in the fields and have gotten the money and paid them. But we ought not to have to borrow money to carry on this work. If we all will do our duty, it will not be necessary. Will you do yours?

God hears prayer now as surely as ever. Let us all join in earnest prayer to Him for the work and the workers. Let us all join in special petition to Him, Dec. 1st and 2nd, Saturday and Sunday, for His guidance and blessing on the work. He can give us not only the means but loving hearts to give. We should also remember, as we pray, to thank Him for blessings so freely bestowed on us. Many are turning to Christ in heathen lands. The harvests are white. Who will help us to gather sheaves to day?

Fraternally,

W. J. WILLINGHAM, *Cor. Sec.*

For. Mis. Board, Richmond, Va., Nov. 5, 1894.

From Morehead City.

Dear Recorder:—Yesterday morning, the 4th inst., I preached my first sermon as pastor of Morehead City Baptist church.

Morehead is a beautiful, thriving town with a population of 1,600. The people are kind, hospitable and persevering. Here one can enjoy the pure, fresh air and grand scenery of the ocean, as well as an abundance of fresh fish and oysters.

Our church has a membership of 190, and the Sunday school, under the leadership of our noble hearted brother, A. S. Willis, comes very near being a model school. This is an active, working church, and is alive to the interests of the Lord's kingdom.

Within a few weeks we hope to move into the new parsonage, which is nearing completion and which will be a monument to the energy of our faithful members.

We hear many kind expressions for Bro. Hight C. Moore, whose faithful labors here are still bringing forth abundant fruit. May the Lord bless him in his work at Monroe.

Bro. J. D. Moore is moving forward in the work at Beaufort, and seems greatly encouraged.

Although not permitted to remain in Brazil to do the work which lay so near our hearts, we are ready to do whatever the Lord may put before us to do. With this feeling, we enter upon our work at this place, looking to the Lord for help and looking to him for the blessing.

Yours in His dear Name,

SAMUEL J. PORTER.

Morehead City, Nov. 5, 1894.

Good Work—A Church Organized.

Dear Recorder:—The Board of Missions requested last summer that the churches give their pastors up for one week at least for mission work in destitute fields in the State of their own choosing. Being providentially and otherwise hindered in obeying this request until recently, I thought I would give through the RECORDER the facts as to that work and its results.

My good Bro. J. C. Sorrels had frequently spoken to me about an inviting field in what is known as "North Cove" in this county, right at the foot of the Blue Ridge, to my mind the garden spot of all this country so far as I have seen, the people as a rule intelligent and well to do. Bro. Sorrels had held a meeting here some time before, resulting in six or eight baptisms; so on Friday before the third Sabbath in October, Bro. S. and myself went to this point, and had good congregations every service, and I think the most intense interest I ever witnessed, really hungering for the gospel of Christ. So before we left, we recognized a Missionary Baptist church of eleven members of the true grit I believe, and among the best citizens of the community, who say that by the help of the Lord, it will not be long before they will cease to worship in the schoolhouse when organized, but will have a good church house and it paid for. The fact is, the outlook here is as encouraging and as inviting a field for pure gospel truth as I have ever seen. Really, the people are hungering and thirsting for it.

With a view to this and other fields in our bounds, we at the last session of the Green River Association passed a resolution asking the churches of which Bro. Sorrells is now pastor, to liberate him from his obligations to them, and the Association agreed to pay him $350 as its missionary in this destitution, believing he was the man sent of God for this work.

There never was a time when there was greater reason for, and need of, the Baptists as a denomination to preach the unadulterated gospel truth in all its parts, "the truth as it is in Christ," "which is the power of God unto salvation"—the gospel of the Apostles, the gospel of our fathers.

Now in these times of isms and departures from the truth of all others is the time for Baptists to boldly and fearlessly proclaim and maintain the truth. God help us to do so. Yours in Christ,

M. M. LANDRUM.

Marion, Nov. 1, 1894.

Dr. Pritchard at Concord.

Dear Recorder:—We have just had the best meeting that our church has ever enjoyed. Dr. Pritchard preached for us five days and became discouraged (not having faith enough!). Then I became discouraged when he left. But the brethren insisted that I should continue another week. I did so. And despite the fact of political unrest and excitement, we had a most excellent meeting. On last Sunday I baptized ten as a result. On next Sunday I shall baptize again. We could not seat our congregation Sunday, and many went to other churches to worship, being unable to get in at our church.

Our church more than doubled her pledges last year. If all the churches can go to the Convention with such a record, it will be delightful.

There are many promising indications to encourage me in the work here. My congregations are very flattering. They love me. I love them.

This year of political change may bring forth much good if it shall teach the people of North Carolina better wisdom than is voiced in the article of Prof. Howell—if it shall teach them to foster general and primary education rather than neglecting this and hurting the educational interests of the State by unjust competition. A principle that must be upheld by ridicule and false insinuations and appeals to prejudice is a dangerous principle.

J. C. ALDERMAN.

Concord, Nov. 6, 1894.

Caldwell Notes.

Dear Recorder:—Though a little late, I will report some meetings held with three of my churches.

Beginning fifth Sunday in July, aided by brethren C. C. Pool and W. B. Beach, we had a good meeting of eight days at King's Creek. Six were added to the church by baptism, and were baptized in a nice, new baptistery built on a little stream near the church. With a small expenditure and a little effort, more of our country churches might have like convenience. Others professed to love the Saviour, but were influenced to unite with a "Hardshell" church in an adjoining community. The meeting was helpful to the church. Not long since this church had to withdraw fellowship from from seven members for uniting with a little Adventist church some three miles off, but that is nothing very strange to us. The Adventists have been here for a dozen or more years, and we have gotten used to them. They are making no great progress. As a rule, the members who were excluded for uniting with the Adventists were not, by any means, our best members. The Adventists, when they first came to this county, were joined by some good brethren and sisters. They have preached their doctrines over and over till they have grown stale and lost much of their novelty. If it were not that they manage to import a fresh preacher from a distance once or twice a year, I hardly think they would be able to hold what they have.

The second Sunday in August, aided by brethren J. M. Shaver and W. B. Beach, we had a few days' meeting at Lower Creek, in which three or four persons made a profession of religion, two were baptized, and we hope others will follow soon.

The last of August, assisted by brethren W. R. Beach and J. S. Gwaltney, we had a meeting of days at North Catawba, which resulted in six additions to the church, one by letter and one restored. This is one of the best churches it has ever been my privilege to serve. It is composed of some excellent material. They have a large evergreen Sunday-school, a weekly prayer meeting, and, I think, will have preaching twice a month. Bro. J. S. Gwaltney has moved near the church and will possibly be procured to preach once a month. Bro. Gwaltney is a good preacher, and has been very successful in meetings in Burke county, held in connection with the pastors.

Bro. R. L. Moore is Superintendent of the North Catawba S. S., and his applications of the S. S. lesson are often equal to a short sermon.

Two are awaiting baptism at Lenoir, and we hope to have a meeting of days there yet this year. We have had a prosperous Sunday-school at Lenoir this year, conducted by Bro. Jos. Powell. He has superintended this Sunday-school in the forenoon, and one at Lower Creek in the afternoon. He has been busy, but has done his work well. We are preparing to do what we can for State Missions and the orphans in November. I hope we may not go up to the Convention this year in debt so badly as last.

Brethren C. C. Pool and W. J. Bomgarner have been engaged in a meeting at Yadkin church recently, but I have not learned the success.

We had a most pleasant Association. We had the presence and assistance of a number of good brethren. Bro. Matheny preached two excellent sermons, besides some good speeches. Bro. White of Taylorsville made a good talk on education and preached a good sermon on Sunday. Bro. Mills was heard gladly in the interest of the orphans. The hospitality of King's Creek and community was all that could be desired. We are arranging to do some Associational missional work this year.

Fraternally, L. W. THOMAS.

Hibriten, Oct. 31, 1894.

CORRECTION.—The late Czar of Russia succeeded his father, instead of his brother, as is stated in the first column of this page. The late Czar's brother died in 1865, and the present Czar was assassinated in 1881.

[CONTINUED FROM THE FIRST PAGE.]

The authenticity of these Epistles is universally admitted. The external and internal evidence are conclusive. Besides, "no church would accept without careful scrutiny so public a monument of its degradation." (Beet). (9) The Apostle treats his subjects clearly and satisfactorily, exhibiting the utmost patience and tenderness and yet, speaking with the decision of inspiration." (Pierce). (10) "Not the least instructive part of these Epistles is the light they throw on the motives and spirit of the Apostles."

I.

5. *Occasion.* The first extant Epistle to the Corinthians was called forth (1) by the oral information received through "those of the household of Chloe" concerning the deplorable state of affairs in the Corinthian church; (2) by written inquiries from certain members of the church with reference to its scandals and strife. The contents of a former epistle (1 Cor. 5: 9) seem not to have been clearly understood and this is written to answer their questions in further detail. [The last Epistle to the Corinthians, received as canonical by the Armenian church, is regarded by scholars as undoubtedly spurious.]

6. *Object.* (1) To furnish the instructions requested by the Corinthians on marriage, the relation of Christianity to previous circumcision or slavery, meats offered to idols, collections for the poor, exercise of spiritual gifts, and the order to be observed in their religious assemblies. (2) To purge the church of its vices: the fierce strife of its factions, law-suits against each other before heathen judges, abuse of their gifts and liberties, licentious indulgence, and irregularities in the celebration of the Lord's Supper. (3) To assert the Apostolic authority of the writer and to present the historical proofs of the resurrection.

7. *Composition.* From his own words (15: 32; 16: 8), we learn that Paul wrote his first letter to the Corinthians shortly before leaving Ephesus where he spent two years. This is further confirmed by the salutations (16: 19) of the churches of Asia, and of Aquila and Priscilla who were in Ephesus at that time (Acts 18: 26). The letter was written after Timothy had been despatched to Corinth (1 Cor. 4: 17) by way of Macedonia (Acts 19: 22), and was very probably sent by the three Corinthians (16: 17) who had come to visit Paul. The date of the Epistle is variously estimated as the spring of A. D. 57 (Conybeare and Howson), fall of A. D. 57 (Alford), and the spring of A. D. 59 (Dods).

8. *Contents.* This Epistle treats of a number of entirely distinct subjects, and it is not hard to discover a clear analysis of its contents. The inscription covers the first three verses of the letter. Then follow the separate discussions which are thus designated by Dr. Broadus (Sermons and Addresses, p. 176):

	Chapters.
1. Divisions among the Corinthians	1, 2, 3, 4
2. Special evils	5, 6
3. Marriage	7
4. Meat offered to idols	8, 9, 10
5. Abuses in public worship	11, 12, 13, 14
6. The resurrection	15
7. Practical information	16

II.

9. *Occasion.* The second Epistle to the Corinthians was occasioned by the intelligence received concerning the effect on the church of the Apostle's first letter. Paul had sent both Timothy and Titus to Corinth to emphasize his instructions. On leaving Ephesus he passed by Troas into Macedonia where he was relieved by the arrival and report of Titus. He found with joy that his letter of faithful reproof had been well received in the main, and had awakened in many a profound penitence and a practical regard for church discipline. Still there was a factious minority intensely hostile to Paul; and they depreciated his authority, misrepresented his motives, censured his conduct, and declared him contemptible in person and speech. Under the strong and mingled emotions caused by such intelligence, this second letter was written.

10. *Object.* The design of the Epistle was manifestly (1) to carry forward the work of reformation. (2) To caution against false teachers. (3) To prepare the Corinthians for the intended visit of the writer. (4) To vindicate himself from the vicious onslaughts of his enemies. (5) To solicit help for the poor in Judea. (6) To confirm the Corinthians in righteous principles and correct action. (7) To express his thankfulness to them for their affection (7: 7), their sorrow for having provoked the former letter (7: 8, 9), and their kindness to Titus (7: 15) who was his representative.

11. *Compositions.* Both letters to the Corinthians were written in the same year, separated from each other by not more than two or three months. Barely escaping from Ephesus with his life, Paul went to Troas, and not hearing from Corinth, he proceeded into Macedonia, where he received through Titus the desired intelligence. And though on the way to Corinth, he at once wrote his second letter before his visit was made.

12. *Character.* "We have in this letter kindness, love, commendation, and also indignation, rebuke, and even severity." (Pendleton). "Consolation and rebuke, gentleness and severity, earnestness and irony, succeed each other at very short intervals and without notice" (Alford). This Epistle is "a river which sometimes flows in a gentle stream, sometimes rushes down as a torrent bearing all before it, sometimes spreads out like a placid lake, sometimes loses itself, as it were, in the sand, and breaks out in its fulness at some unexpected place." (Erasmus). "Its excitement and interchange of affections, and, probably also the haste, under which Paul wrote this Epistle, certainly render its expressions often obscure and the construction difficult; but serve only to exalt our admiration of the great oratorial intensity, or the power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward till at length in the sequel its billows completely overflow the opposition of the adversaries." (Meyer).

13 *Contents.* According to Bengel, the inscription covers the first two verses and the conclusion the last three, while the discussion occupies the entire body of the letter.

Olshausen also divides the Epistle into three parts: the first occupies three chapters and discusses the consolation (1), plan of Paul's journey (1, 2), and the Apostolic office (3). The second embraces six chapters and deals with the conflict (4), the glorification (5), the admonition (6), godly sorrow (7), and the collection (8, 9). Part third covers the remaining four chapters, and relates to false apostles (10), true apostles (11), the vision (12), and the conclusion (13).

Another interesting threefold division has been made: (1) The Apostolic character and mission—seven chapters. (2) Collection for the poor—two chapters. (3) Apostolic authority—four chapters.

An Old Rhyme Reset.

"Affliction sore long time she bore
Physicians were in vain."
At last one day, a friend did say,
You'd soon be well again"

if you would take, as I did, Dr. Pierce's Favorite Prescription, for that is the cure for all the peculiar ailments of women. It is a safe, simple and sure remedy. It banishes those distressing maladies that make woman's life a burden, curing all painful irregularities, uterine disorders, inflammation and ulceration, prolapsus and kindred weaknesses. As a nervine it cures nervous exhaustion, prostration, debility, relieves mental anxiety and hypochondria and induces refreshing sleep." She took the advice and is well. "Favorite Prescription" is the only remedy for the delicate derangements and weaknesses of females, sold by druggists, under a *positive guarantee* of curing in every case, or money paid for it returned.

Asthma cured, by newly discovered treatment. For pamphlet, testimonials and references, address World's Dispensary Medical Association, Buffalo, N. Y.

The Lee Laboratory—Its Fruitage.

A little analysis of the work done at Wake Forest reveals clearly the great gain to the College in the gift of Lee Laboratory. A brief statement will doubtless be gratifying to all friends, and especially to those who have to any extent contributed of their means for the present equipment of Wake Forest College.

It will be remembered that the appeal for a Laboratory Building was made and the question agitated during the year 1886–87. The response was prompt. The next year the Building was in place, equipped, in use With what effect! A careful examination of the College records covering the last fifteen years will show the effect. Such examination has been made by the writer. The results—used for another purpose—are here substantially repeated.

Set aside the year of the appeal as a transition period, and compare the seven years preceding with the seven years which have followed. Put in contrast the seven years without a Laboratory and the seven years with a Laboratory.

The average number of students interested in physical sciences, annually during the former period, was sixty one; during the latter period, 146—an increase of over 131 per cent! This marked increase was not due to a like increase in the general attendance. For the average number of the general student body annually, during the former period, was 167; during the latter period, 210, an increase of a little over *twenty-five* per cent. That is, while the student body increased *one-fourth*, the number in physical science studies *more than doubled*. Clearly the added facilities were chiefly instrumental in interesting so many in Laboratory work.

But was there a reaction from the study of the languages to the study of the sciences? Did interest in the languages decline? By no means. I select Greek as the test. The average number of students taking Greek annually, during the former period, was 81; during the latter period, 108—an increase of more than thirty three per cent. Thus the entire student body increased something more than twenty-five per cent., a gratifying advance; but the department of Greek increased much more—thirty-three per cent. It not only kept pace with the general advance, but pressed forward.

In a word, the records show a fair general gain, a vast gain in the study of the sciences, and considerable gain also in the study of the languages.

This is indeed good progress. The talents given are yielding other talents. Lee Laboratory has borne fruit from the first. Its yield is ever increasing.

Those who control consecrated wealth may well be encouraged in adding facilities for the work of Christian education.

JOHN F. LANNEAU.

W. F. College, Nov. 3, 1894.

Magnetic Nervine quickly restores lost manhood and youthful vigor. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

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You have not fulfilled every duty, unless you have fulfilled that of being pleasant.—*Charles Buxton.*

Our Boards for 1894.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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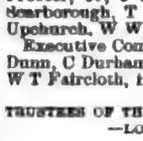
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Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	2 16 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	5 25 p m	.....	.....
Lv Bennettsville	.....	7 35 a m	.....
Lv Maxton	.....	8 28 a m	.....
Lv Red Springs	.....	9 00 a m	.....
Lv Hope Mills	.....	9 45 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 07 p m		
Ar Greensboro	12 55 p m		
Lv Greensboro	1 02 p m		
Lv Climax	1 30 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 34 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 46 p m	
Lv Hope Mills		5 05 p m	
Lv Red Springs		5 48 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville		7 15 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

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Dyspepsia, Chronic Diarrhœa, Debility, Rheumatism 10 Years. All Yield to Germetuer.

"I am seventy-five years old. For more than forty years I was a sufferer with

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What I ate made me sick, and finally the trouble ran into a

CHRONIC DIARRHŒA.

I was reduced to a state of great debility. In this condition, some two or three years ago, I began to use Dr. King's

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It has done me more good than all the medicines I have ever taken. I can

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in my hand and arm, and since taking the Germetuer that too is entirely relieved. I have recommended Germetuer to many others who have used it with great benefit. I think it is the greatest medicine that I know of." MRS. B. PURSER, Hazlehurst, Miss.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	1 02 a m	10 20 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount	1 02 a m	10 20 p m	5 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	2 55 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 13 p m		5 35 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 30 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 32. Daily.	No 42. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 00 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 38 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m
	No 73. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 25 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro	2 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount	2 13 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 50 a m	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.10 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
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Uncle Cris Gives Notice that He Expects to be at the Convention.

Bro. Bailey:—You have no idea how much good it does me to address you as I have above. It revives old feelings, and brings up so vividly to my mind my wanderings a few years ago upon distant shores with my beloved pastor, and the letters which I wrote at that time for the RECORDER.

I write you this note, however, not to indulge in reminiscences of the past, but simply to inform you that I am at the present time making arrangements to attend the North Carolina Baptist State Convention which meets in Charlotte next month. I shall do the best to have my pastor attend the Convention with me. I am sure that all the brethren will be glad to meet us, and that they will give us a royal welcome. It will do us almost as much good to receive and return their greetings—possible more than it did us to go abroad. I am sorry that neither of us has had the pleasure of being at a single session of the Convention since our return from Europe.

We hope to meet you, dear brother, and many other friends who are very dear to our hearts. There are Drs. Carter, Durham, Taylor (T. J.), J. Q. Adams, and President C. E. Taylor, who in his great paper against State aid has won a thousand more honors than a dozen trips abroad could ever bring him, Chas. A. G. Thomas, who is doing such a great work at Greensboro, J. H. Mills of the Orphanage, and others whose names I cannot mention.

Tell Dr. Pritchard we look to him for a good home, and advise Dr. T. J. Taylor that we look to him for a favorable opportunity for appearing before the Convention.

Love to all the saints who have been abroad, and even to those who have not been so fortunate. UNCLE CRIS.

The Course of A Bill Through Congress.

The course of a bill through Congress is most interesting. Take, for instance, a private bill that has had its origin in the Senate (and for the purpose of illustration the Senate will do as well as the House, for in both of these bodies the system is practically the same). A private bill is, as the term indicates, for the relief of some individual, while a general or "public" measure is far-reaching in its effect. In nine cases out of ten the Senator who introduces a private bill is solicited to do so by one of his constituents who wants a pension, or who desires the charge of desertion removed from his military record, or who has a claim against the Government of some kind or the other. The bill may or may not be properly draughted, but, whether it is or not, it is usually introduced by the Senator without careful consideration. Any error in language or intention is left to the committee to correct by amendment. There is a legend printed on the bill that the Senator first asked and obtained consent to introduce the bill; but, in fact, the Senator does nothing of the kind. He rises in his place during the morning hour, when the introduction of bills is in order, and simply reads the title of the bill and asks that it be referred to the proper committee. The title of the bill is then read by the reading clerk, and the reference is made in a perfunctory way by the President of the Senate. This is called the first reading of the bill. It is true that an objection might be raised to the first reading of the bill, but that has not been done for years, if, in fact, it was ever done. However, this is a safeguard against objectionable legislation. The reason, perhaps, why the rule has never been enforced is that no bill is ever considered in the Senate that has not first received consideration by one of the committees.—*Senator John L. Mitchell, of Wisconsin, in North American Review for November.*

We are much pleased with the Proceedings of the late Annual Session of the North Carolina Press Association. The essays and addresses were unusually practical and thoughtful, and they deserve to be preserved. Bro. Clark's "Mechanical Excellence in Journalism" deserves especial commendation for its timeliness and for the able manner with which the author impresses the reader with the importance of one of the most neglected features of our State press. The President's address is well conceived and to the point; but we cannot resist the temptation to say that we have no reason to share his bad opinion of Messrs. Ayer & Son, the well-known advertising agents; but, on the other hand, after years of business intercourse, we have the testimony of our own experience and that of businesses which are advertised through them, that they are not only "foursquare" but positively clever.

I gave her a rose long years ago
When her hair was golden and our love was new;
A crimson rose, its leaves aglow
With glistening drops of silver dew.

I plucked a rose from her grave to day;
My hair is silver, the grave is old;
And I whispered, "Love is love always,"
As I dropped a tear in its heart of gold.
—*Selected.*

Some of the people who are the most anxious about the recognition of friends in heaven are the ones who shakes hands with two fingers in church.—*Ram's Horn.*

Half the misery in the world comes of want of courage to speak and to hear the truth plainly, and in a spirit of love.—*Harriet Beecher Stowe.*

That man may last, but never lives,
Who much receives, but nothing gives,
Whom none can love, whom none can thank,
Creation's blot, creation's blank.

At the beginning of every work, pray.

Christ to the Higher Critics.

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom you trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? —John 5: 45–48.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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Be sure that you go to the author to get at his meaning, not to find yours. Be sure, also, if the author is worth anything, that you will not get at his meaning all at once. *Ruskin.*

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Miners' Agents, Raleigh, N. C.

It is better to say, "This one thing I *do*," than to say, "These forty things I dabble in."—*Gladden.*

Many people, when a little constipated, make the mistake of using saline or other drastic purgatives. All that is needed is a mild dose of Ayer's pills to restore the regular movement of the bowels, and nature will do the rest. They will keep the system in perfect order.

Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.

An operation or injections of carbolic acid are extremely dangerous. Try Japanese Pile Cure. Positively guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR NOVEMBER: ITALY.

"They received not the love of the truth that they might be saved." Missionaries, 8; native assistants, 27; stations, 69; churches, 17; membership, 372; baptisms, 38. Contributions, $395.

STUDY TOPICS.—Hindrances to the work—self-interest, priestly opposition, depraved moral sense of the people, poor equipment. Do Romanists need missionaries to give them the gospel? Missions of the S. B. C. Missions of other Protestant bodies in Italy.

Sowing and Reaping.

AT TORRE PELLICE.

At Torre Pellice the congregations are larger and prejudice against Baptists is somewhat conciliated, while, at least in theory, Baptist views have gained ground. Bro. Eager was much impressed with this on his visit there in November—a visit warmly appreciated and leaving a fragrant memory. In September I was present at a baptism there, one of the candidates taking the step despite the violent opposition of her husband. At the out station of San-Germano, one of the brethren offers to give the ground for a chapel. We have the same offer at Boscoreals.

AT SAN REMO.

At San Remo, in the beautiful Riviera, various disorders have been healed, a Sunday school has been begun, there are several catechumens, and the little church, meeting now for the first time in a public "locale," is in a way to evangelize as was not before possible. A law suit brought against us at the instigation of the priests was amicably settled at small expense and the trouble overruled for good. The evangelist there is in part supported by an English Baptist lady, who helps us much, and he spends a part of his time in colportage work in the regions around.

AT GRAVINA.

Another place giving much encouragement is Gravina, formerly an out-station of Bari. The work at Gravina was begun and for some time carried on in the midst of hot persecution, and at the peril of life to all concerned. The business of one of the converts was so boycotted and ruined that he was compelled to remove from the place, carrying with him, however, his new hope and rendering a clear testimony in his new home. But a victory has been won, and now there is a peaceable audience of some twenty to forty persons and a Sunday-school. The rent of the hall has been, so far, paid for by the three or four persons who have definitely accepted the gospel and come out on the Lord's side. No doubt fierce opposition is yet to come; but better a thousand times persecution than liberty with cold in difference. Nay, trouble has already begun, as the proprietor of the hall refuses to rent it to them another year, and the absence and injured circumstances of the most well-to-do brother may necessitate help from the mission.

AT FLORENCE.

During 1893 much seed-sowing was done in connection with the Florence Mission, and some fruit has been gathered. What may yet come to maturity the All-seeing Eye can discern. We have had four preaching-services a week, besides a few special meetings and much private work. The meetings have been fairly well attended, and considerable interest has been manifested in the preaching, both in the city and in the mission hall in the suburbs. Seven were baptized, and several have been enrolled as catechumens. Our new baptistery, the only one within a hundred miles of Florence, is a great convenience, and our prayer is that we may have frequent occasion to use it. An immersion is a great curiosity in this city and will always draw a crowd. We have lately formed a woman's Bible class, which, for the present, promises well.

Notes.

Of all funds received in Richmond, and expended by the Foreign Mission Board last year, only about 8.7 per cent. was used for all expenses of the work at home. In other words, over 91 cents in every dollar was sent to the foreign fields. Some of the States charge to collect foreign-mission funds and others do not.

Some complain that "too many missionaries come home; not enough die on the fields." It is a fact that we have lost by death, in a period of less than two months, three of our noble missionaries on the fields. The conditions of living at home and on these foreign fields is very different. Our missionaries need our sympathy and prayers.

Up to 15th September our receipts were 40 per cent. better this year than last. If we will keep this up through the year, next May we will have paid all obligations and be out of debt. We believe our brethren will continue to help. Let us thank God and press forward.

The Foreign Mission Board lets her missionaries draw their salaries on letters of credit. The money in this way is never idle in being transmitted, otherwise it would be idle for a month or two at a time, and the interest be lost; for thousands this amounts to a good deal during the year.

A brother sent to one of our missions $25, through the Foreign Mission Board in Richmond. It was forwarded, and brought in Mexico about $45, but that was due to difference in exchange, and was really only $25 still. It takes next to nothing to send money to the mission fields, but it does take time and labor and money to raise the funds, whether done through a board by the brethren, or otherwise. We think it is cheaper and better for brethren at home to raise the money, and the missionaries on the field to be able to give all their time to preach the gospel.

Four Dollars a Week.

"I cannot afford to take even a car ride," said one working girl, when asked where she intended to spend her holiday. Further inquiries elicited the facts that she was paying rent, feeding and clothing herself and meeting incidental expenses on the magnificent income of four dollars and eight cents a week! There must have been money stringency in that quarter sometimes.

It would be an interesting study to go into the details of such a case, and dwell on the provision for sickness and slack seasons when even such remunerative labor was not to be had. And yet that girl who would not indulge herself by the outlay of even five cents, gave a dollar in charity where the need was greater than her own.

Another girl who had planned and hoarded months ahead for a two weeks' outing, yielded up her little store to a friend out of work, out of money, and further harassed by the possession of a good-for-nothing drunken brother.—*Mary L. O'Sullivan, in Donahoe's Magazine.*

"The universe is not quite complete without *my work* well done."

Baptist tobacco costs more than Baptist missions.—*The Kingdom.*

The times are hard, but heathenism is harder.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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SOUTHERN RAILWAY,
Piedmont Air-Line.

CONDENSED SCHEDULE.
In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 50 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*3 00 p m	*5 00 p m
Ar. Raleigh	4 05 p m	6 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 35 p m
Lv. Salisbury	9 15 p m	10 50 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 35 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	5 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	5 20 a m	
Ar Charlotte	8 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 23 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		3 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 39 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 25 p m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	3 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	*11 00 p m
Lv Goldsboro	†5 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.30 p m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:20 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m daily except Sunday and 5:30 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 35 and 36, Pullman Buffet Sleepers between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

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"Horses and Vehicles,"
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Under each of which is a concise statement of the law on that subject.

The following subjects, among others, are treated: "Farm Law," "Sunday Law," "Bills, Bonds and Notes," "Enticing Servants," "Forcible Trespass," "Wilful Trespass," "Statute of Frauds," "Banks," "Corporations," "Damage Cases," "Accidents from Spring Guns," "Usury," "Married Women," "There being no Will," "How to Write Your Will." The law of Telegrams, of Railroad Tickets, of Railroad Accidents, of Negligence, of Nuisance, of Self defence, of Injuries by Vicious Animals, &c., &c.

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CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 137. ATLANTA SPECIAL.			No. 135.
*6 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 35 p m	Lv	Portsmouth Ar	11 25 a m
9 54 p m	Lv	Suffolk Lv	11 06 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 02 a m
11 20 p m	Lv	Weldon Lv	*9 35 a m
11 30 p m	Lv	Weldon Ar	9 00 a m
12 50 a m	Ar	Henderson Lv	7 39 a m
2 05 a m	Ar	Raleigh Lv	6 20 a m
2 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	4 50 a m
4 23 a m	Lv	Southern Pines Lv	4 05 a m
5 50 a m	Ar	Hamlet Lv	2 35 a m
6 45 a m	Lv	Rockingham Lv	1 40 a m
6 20 a m	Lv	Wadesboro Lv	2 05 a m
7 15 a m	Ar	Monroe Lv	1 20 a m
8 40 a m	Ar	Charlotte *Lv	9 15 p m

No. 41. PASSENGER & MAIL.			No. 38.
*8 50 p m	Lv	New York (PRR) Ar	6 55 a m
11 38 a m	Lv	Philadelphia Ar	3 45 a m
2 30 a m	Lv	Baltimore Ar	12 48 a m
4 00 a m	Lv	Washington Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line) Ar	6 30 p m
9 25 a m	Lv	Petersburg " Ar	5 30 p m
11 27 a m	Ar	Weldon " Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR) Ar	7 45 a m
9 10 a m	Ar	Portsmouth Lv	*5 55 p m
†2 10 p m	Lv	New York (P R R) Ar	1 28 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	*6 00 p m
*7 00 p m	Lv	Washington, N & W N S Co Ar	6 50 a m
8 00 a m	Ar	†Portsmouth Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L Ar	*8 00 p m
9 15 a m	Lv	Portsmouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 16 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
†11 43 a m	Ar	Weldon " Lv	*3 32 p m
†11 54 a m	Lv	Weldon " Ar	3 10 p m
3 09 p m	Lv	Henderson " Lv	†1 14 p m
†4 07 p m	Ar	Durham " Lv	†10 50 a m
†5 50 p m	Ar	Raleigh " Lv	†11 25 a m

No 42.			No 36.
†10 15 a m	Lv	Raleigh Ar	†6 00 p m
1 48 a m	Lv	Sanford Ar	4 30 p m
12 43 p m	Lv	Southern Pines Ar	3 35 p m
1 45 p m	Ar	Hamlet Lv	2 35 p m
12 35 p m	Ar	Rockingham Lv	3 01 p m
3 08 p m	Ar	Wadesboro Lv	1 35 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
5 08 p m	Ar	Laurinburg Lv	1 07 p m
3 39 p m	Ar	Maxton Lv	12 58 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
2 30 p m	Lv	Hamlet Ar	1 47 p m
2 57 p m	Ar	Gibson Ar	1 20 p m
3 21 p m	Ar	Bennettsville Lv	12 56 p m
4 12 p m		Darlington Lv	12 05 p m
5 27 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 50 a m

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Piedmont Baptist Association.

The first annual meeting assembled in Greensboro, N. C., October 17th, 1894.

After reading the 34th Psalm, the Association was called to order by Dr. C. A. Rominger.

Prayer was offered by Bro. Blount.

Bro. C. A. G. Thomas then arose and explained that the object of the meeting was for the purpose of organizing a new Association.

On motion of Bro. G. W. White, Dr. Rominger was elected Moderator.

In his acceptance he urged the importance of the delegates attending the meetings, and especially our Union meetings.

W. L. Kivett was elected Clerk and G. W. White Treasurer.

Churches and delegates were enrolled as follows:

Greensboro—J. Y. Joyner, R. W. Brooks, G. W. White.

Buchanan—Geo. W. Buchanan, Jas. C. West.

Reidsville—D. L. Blackburn, W. B. Beecham, Dr. Rominger.

Liberty—E. A. Griffin, Geo. Patterson, W. L. Kivett.

Summerfield—J. M. Burton, J. L. Lane.

On motion of Bro Thomas, it was carried that the new Association be named "Piedmont Baptist Association."

The following committee was elected to draft a Constitution for the Association, viz: Rev. M. A. Adams, Dr. W. W. Rowe, Rev. C. A. G. Thomas.

The following Executive Committee, one from each church and the Pastors ex-officio, was elected, viz:—

Reidsville—M. A. Allen.

Summerfield—Dr. J. W. Winchester.

Buchanan—Geo. W. Buchanan.

Greensboro—R. W. Brooks.

Liberty—E. A. Griffin.

Brethren E. E. Blount, W. W. White, and Rev. R. W. Weaver were welcomed to our body and shared our fraternal greetings.

On motion, it was carried that the Association arrange for having Union Meetings on Friday, before and including every fifth Sunday.

By invitation the first Union Meeting will be held with Buchanan church, commencing on Friday, Dec. 30th, 1894.

After speeches from Brethren C. A. G. Thomas, M. A. Adams, and Dr. Rominger, in regard to the consolidation of Home, State, and Associational missions, it was then carried that the three funds constitute our Associational missive funds for thoroughly developing the new Association.

Pledges were received from the churches for Associational missions as follows:

Greensboro, $105; Reidsville, $180; Liberty, $35; Buchanan, $10; Summerfield, $20.

On motion, adjourned until 3:30 o'clock, p. m.

AFTERNOON SESSION.

After devotional exercise the Association was called to order by the Moderator according to adjournment.

Committee on Constitution made report which was adopted.

On motion, it was carried that the proceedings of the Association be sent to the BIBLICAL RECORDER and the *North Carolina Baptist* for publication. Also about two hundred minutes be published for distribution as soon as possible.

It was moved and carried that the annual Association be held on Thursday before the third Sunday in October, 1895, convening with the church at Liberty, N. C.

The following brethren were appointed to draft the programme for the annual meeting, viz—C. A. G. Thomas, M. A. Adams, and J. L. Lane.

Carried, that a column of finance be inserted in our next minutes showing the value of our church property and work of some missions.

Speeches from Bro. Thomas and Dr. Rominger on Sunday school work and the Orphanage were very impressive.

The Association then took pledges from the various churches as follows:

Greensboro, Foreign Missions, $30; Education, $15; Orphanage, $15; Ministerial Relief Fund, $10.

Reidsville, Education, $50; Orphanage, $35; Ministerial Relief $25.

Liberty, Orphanage, $5.

Summerfield, Foreign Missions, $5; Education, $3 50; Ministerial Relief Fund, $1.

Buchanan, not instructed.

Carried, that all funds be sent to the Treasurer for distribution.

Dr. C. A. Rominger was elected a delegate from this Association to the Southern Baptist Convention. Rev. C. A. G. Thomas was elected alternate.

Adjourned to meet at 7:30 p. m.

NIGHT SESSION.

After song and prayer, the Association convened according to adjournment.

Committee on programme for Association made the following report:

Foreign Missions—M. W. Rowe.
Education—C. A. G. Thomas.
Ministerial Relief—M. A. Adams.
Orphanage—J. B. Crutchfield.
Association Missions—J. L. Lane.
Sunday schools—M. A. Adams.

Introductory sermon Thursday at 11 o'clock, a. m. Executive Committee will supply.

Missionary sermon—M. A. Adams, Friday at 11 o'clock, a. m.

Sermon on Saturday by C. A. G. Thomas.

Sermon on the Duty of Baptists to Teach Distinctive Principles.

The committee recommended that devotional exercises be interspersed during the meeting and that the devotional idea be magnified during the session.

C. A. G. THOMAS,
M. A. ADAMS,
J. L. LANE,
Committee.

REPORT OF EXECUTIVE COMMITTEE.

At a meeting of the Executive Committee it was decided to employ Bro. J. L. Lane as missionary in the Association to preach at Mount Summit, Jamestown, Gibsonville and Piney Grove at a salary of one hundred dollars a year and railroad expenses to and from Gibsonville.

The employment of other missionaries in the Association was left to the Executive Committee to decide later.

COMMITTEE.

"Index to Chimneys" tells what chimney is made for your burner or lamp; and your dealer probably has it.

Geo A Macbeth Co, Pittsburgh, Pa, wants to send you the Index—write for it.

Pearl glass, pearl top, tough glass.

The Missionaries Well on Their Way.

Dear Recorder:—We are on our steamer, the children have retired, and we are waiting for our ship to sail. We have had a very pleasant journey so far.

As we travelled day after day across the United States, I was very much impressed with the vastness and greatness of our country. Millions of acres of fertile land already cleared are waiting for man's brain and money to irrigate. Plenty of water is running through the prairies to water them, and in course of time will be used. Irrigation is already being used in many places, and land once barren for lack of water now produces in great abundance.

We arrived in Tacoma Saturday evening. We were surprised and delighted next day by Dr. Wm. H. Pendleton, pastor of the First Baptist church of Tacoma, giving us a cordial welcome and farewell reception. Although the church affiliated with the Northern Board, yet they gave us just as affectionate a farewell as any of our own Southern churches have done. Dr. Pendleton said: "I love all who love Christ, but I am proud that I am a Baptist. Baptists have the most ancient and most significant history in the world. The three greatest books in the world (not to mention the Bible) "Pilgrim's Progress; Paradise Lost and Robinson Crusoe, were all written by Baptists." He spoke, too, of the greatness of our missionary history. I, too, am humbly proud that I am a Baptist. We find our ship not so large as some others, but we are very comfortably located and hope to have a pleasant journey. We are not in a dilemma to night between two horns, but between two homes—United States and China. We weep at the thought of leaving the old home, loved ones and friends, made doubly dear by the many kindnesses received in the last year. But we rejoice at the thought of going to our new home were God has called us to work, made precious by those whom we have led to Christ.

On arriving in Tacoma, we found a beautiful new Rambler Bicycle sent me by some Baptist ladies in Baltimore. It is one of the lightest and best wheels made, a racing wheel. It will help me to run swiftly and patiently the race that is before me. God bless them for the deed, and help me to use the wheel for his glory. It will be a great comfort and help to me in my work in Shanghai.

I shall not say "Good-by," because I believe that the hearts of those who read this will go along with us. We return full of hope because of what we see on both sides of the ocean. When our people are fully informed, then they will give abundantly. Num. 6: 24-26. Sincerely,

R. T. BRYAN.

Tacoma, Wash., Oct. 30, 1894.

To Those Who will Attend the Convention.

All who expect to attend the Convention in Charlotte, Dec. 6th, will please forward their names to the undersigned.

Homes will be provided for the delegates, and cheap rates of board secured at the hotels for visitors.

Let us hear from you at an early day.

T. H. PRITCHARD,
L. R. PRUETT,
Committee.

Charlotte, N. C.

RAILROAD RATES TO THE CONVENTION.

The Southern Railway will sell round-trip tickets to Charlotte on account of the Baptist State Convention of North Carolina at greatly reduced rates, from points named. Rates will be as follows:

From Goldsboro, $9 00; Selma, 8 20; Raleigh, 7.30; Henderson, 7.00; Durham, 6.50; Greensboro, 4 45; Winston-Salem, 5 65.

Two through trains daily between Raleigh and Charlotte, leaving Raleigh, 5.45 a. m. and 4 10 p. m.; arrive at Charlotte, 12.00 noon and 10 40 p. m.

Tickets will be sold Dec. 4th, 5th, 6th and 7th,—good to return until Dec. 12th.

For rates from any other points and further information, write to Chas. L. Hopkins, Trav. Pass. Agent So. Railway, Charlotte, N. C. W. A. TURK, G. P. A.

Washington, D. C.

Admiral Gherardi of the U. S. Navy has been placed on the retired list. Capt. Philip Cooper has been chosen Superintendent of the Naval Academy.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

It is stated that the Princess Alix, who is to wed the Russian new Czar, is the prettiest royal young woman in Europe.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Robert's Chapel ch, West Chowan, $16.70; Ephesus ch, Beulah, 30 00; Rev Z D Harrill, 2.00; West Chowan Asso, 118.53; French Broad Asso, 60 00; Sandy Run Asso, 50 00; Cape Fear Asso, 37 50; Mt Tabor ch, W Chowan, 10 78; Holly Grove ch, ditto, 10.00; Little River Asso, 87.79; Pee Dee Asso, 161.96; Atlantic Asso, 667 53; Stanly Asso, 31.01; Tryon Street ch, Charlotte, 75 00. Total, 1,308 80. Previously reported, 9,032.01. Total this year, 10,340 81.

Foreign Missions—Roberts' Chapel ch, W Chowan, $27.60; Tryon Street ch, Charlotte, W M S, 19.00; Ephesus ch, Beulah, 22.80; W M S, Weldon ch, 5.00; Stanly Asso, 18.00; First ch, Raleigh, Central, 50c; West Chowan Asso, 267 94; Brush Creek ch, Sandy Creek, 1.05; Cedar Falls ch, ditto, 2 00; Mt Tabor ch, W Chowan, 10 00; Eastern Asso, 60 04; Sharon ch, Tar River, 2 00; W M S, Ballard's Bridge ch, 8 20; Little River Asso, 36 45; Miss Maud Castlebury, 10 00. Total, 489 58. Previously reported, 5,000,70. Total this year, 5,490,28.

Home Missions—First ch, Durham $15.00; Stanly Asso, 13.15; First ch, Raleigh, Central, 2 00; West Chowan Asso, 49.01; Eastern Asso, 44.67; Sharon ch, Tar River, 2 00. Amis Chapel ch, Flat River, 5.00; Little River Asso, 19.76. Total, 150.59. Previously reported, 2,190.07. Total this year, 2,340.66.

Education—Roberts' Chapel ch, W Chowan, $8 70; Hebron ch, ditto, 5.00; Mars Hill ch, ditto, 4 00; Conaritsa ch, ditto, 5.50; W W Mitchell, 5.00; Tryon Street ch, Charlotte, 75.00; Atlantic Asso, 6.25; Stanly Asso, 3 88; First ch, Raleigh, Central Asso, 2 00; West Chowan Asso, 24 00; Cashie M S ch, 2.54; Eastern Asso, 21.22; Little River Asso, 28.66. Total, 192 05. Previously reported, 2,638.93. Total this year, 830 98.

Orphanage—Bethlehem S S, W Chowan, $5.00; Stanly Asso, 13.88; Eastern Asso, 32 82. Total, 51.70. Previously reported, 747 51. Total this year, 799.21.

Ministerial Relief Fund—Tryon Street ch, Charlotte, $25 00; Little River Asso, 6 37. Total, 31.37. Previously reported, 337 76. Total this year, 369.13.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, Nov. 10, 1894.

Reciprocity is a law of life. We cannot expect much happiness or strength from our fellow men unless we give something in return.

TALKS WITH MOTHERS.—No. 3.
HAPPY BABYHOOD.

Every mother wants her baby to thrive, because a healthy child is a happy child. The question of how the baby shall be fed is demanding the attention, as never before, not only of the mothers in the land, but of the entire medical profession also, because it is now realized how much the health of a child can be influenced by proper nutrition during the years of babyhood. As the result of the improper feeding of the infant, the vitality of the child is impaired, and he grows up weak and puny. In these days when artificial food is being so generally resorted to for infants, the demand for a substitute for mother's milk has brought out many foods for which great claims are made. Gustav Mellin, an English chemist, was the first to discover and combine the requisite properties necessary for an artificial food, and with his discovery the rational feeding of infants commenced.

Mellin's Food is the only perfect substitute for mother's milk, and it has done more to make babies strong and healthy than anything else that has ever been invented. Mellin's Food possesses all the requisite heat and flesh producing and bone-forming constituents necessary to give a child health, vigor and vitality. Infants are exceedingly fond of it and thrive upon it when nothing else can be retained upon the stomach. If they have been weak, fretful and troublesome they become happy, healthy and active; bright eyes, rosy cheeks, firm muscles and a strong constitution are the inevitable results of using this excellent preparation. Mellin's Food, being highly nutritious and easily digested, is also perfectly adapted to the wants of invalids and convalescents.

◆ GIVE THE BABY ◆

MELLIN'S FOOD

FOR INFANTS AND INVALIDS.

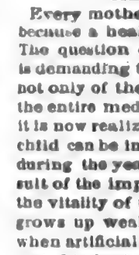
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N. B. COBB, EDITOR,
Raleigh, N. C.

Dr. W. H. Morgan,

of Vanderbilt University,

Nashville, Tenn.,

was cured of Constitutional Rheumatism by the Electropoise. Read his circular in this paper. Write us for any information.

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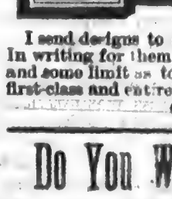
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French novelties in exclusive designs. Correct colorings and textures in English and Scotch Suitings. At 50 cts. per yard an extraordinary collection of self-colored and fancy suitings. Large Plaids for skirts. Changeable Taffeta for waists.

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University Law School.

Spring Term begins January 3d, 1895. Summer Session begins July 1st, 1895. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

Western Baptist Convention.

We condense from the *W. N. C. Baptist* the remainder of the proceedings of the Western North Carolina Baptist Convention. These proceedings are continued from last week:

The second day evening session was called to order after a song service. Prayer by G. N. Cowan. Foreign Missions being a special order for the evening, the report was made. Dr. R. H. Graves, a missionary who has spent about thirty eight years of his life in China, was present, and at the request of the Convention, took the stand and addressed the body on the great subject. We give some extracts from the address below:

The subject of the address was, "Progress and Prophets of God's Work among the Heathen." After telling of God's blessing on the work of the past, he discussed the work of the past century. He said: "God's blessing on the past encourages us to expect more in the future on the same lines." He then gave the following statistics: "In 1792, there was a Missionary Society with an income of $410; in 1842, fifty years later, there were 27 societies with an income of $5,000; in 1867, seventy-five years later, there were 58 societies, with an income of $5,100 000; and in 1892 there were 280 societies, with an income of $14.588.358." He also stated that during the one hundred years, there have been organized eighty Bible Societies. "In 1800 there were 48 versions of the Bible; now 320 versions, a circulation of three hundred and fifty million copies.

"There are now 3,388 mission stations; 12,433 outstations. Total, 16,820. There are 7,800 churches; 4,500 ordained preachers; 40,032 lay helpers; 7,000 Sunday schools; 1,006,768 scholars. In 1849 there were nine medical missions; in 1894 there are 359. In 1861 there was one woman's society; in 1894 there are 72.

"Natives have contributed $500,000. Native membership—communicants, 1,081,708, with one half million under watch, awaiting full membership."

Report on Foreign Missions adopted. The Convention adopted Miss Fannie Jeffries as its missionary, and pledged her support. Miss Jeffries will sail for China, the Lord willing, some time next year, with Dr. Graves.

The Convention then dispensed with business and Bro. J. L. White preached to a large congregation.

In the afternoon of the third day, the report on Home Missions was read, discussed by brethren S. A. Chambers, J. G. Pulliam and J. M. Earls, and adopted.

Treasurer's report read and adopted.

A motion to appoint agents in the different Associations to collect mission funds was adopted.

At the night session the report on Education was discussed by several brethren. Prof. M M. Lemmond, Asheville, made the opening speech.

Bro. D. A. Glenn was the next speaker. He presented to the Convention Bro. S. B. Yoder, asking for his support in school. The response was quick and hearty.

Bro. D M. Pressley was presented and his support at Wake Forest pledged.

Bro. Jesse R. Starnes represented Judson College. He made quite an enthusiastic speech in her behalf, saying, "She is not dead yet. Her friends are still holding. Hurrah for Judson."

Bro. J. H. Tucker represented Wake Forest College. Among the many good things he said, we quote only the following; "I believe that every Baptist should patronize a Baptist college."

Report adopted.

The morning session of the fourth day was called to order and devotional exercises were conducted by Bro. A. I. Justice. A touching talk was made by Dr. Graves.

The Young People's Union was discussed by several brethren, and a favorable report adopted.

Committee on Judson College was given sixty days to consider Bro. Starnes' offer in reference to the institution with power to act as they think best.

As the body was about to adjourn, Bro. Tucker said: "This has been the best body of Christian people I have ever seen. This has been a year of marked progress. The only thing we lack in this Convention is getting our preachers here." Interesting talks by several brethren. Sang "God be with you till we meet again."

Thus ended the best session of the Western North Carolina Convention.

In Memoriam.

At his home in Oxford, N. C., on the evening of Oct. 26th, 1894, Capt. C. S. Powell passed gently away, and those who knew him best believe to a brighter and higher existence.

Capt. Powell was a very unobtrusive person, mingling little with men, and though "given to hospitality," he went but little into general society.

The public knew him to be diligent and faithful in business, pre-eminently honest and upright in all his transactions; but he reserved his dearest and best traits for his own family circle and a few intimate friends. These and these only can fully appreciate his character. Perhaps we can not do better than quote the words of one of these. "Mother never tires of speaking of his goodness, his kindness, his love for his family, his touching respect for you all, his devotion to his home. Surely these knightly virtues with his own innate worth, rob his death of all fear and dread."

"He who seeth the end from the beginning," "who is too wise to err, too good to be unkind," has laid upon him his chastening hand, and severe bereavements had wrought in him a great change. His nature became wonderfully subdued and softened, and his gentleness to children was especially noticeable.

Severe suffering was borne with the greatest patience and with the least relief came back the bright and cheerful spirit.

He has crossed the dark stream, and we fondly hope that with other loved ones is gazing in the River of Life and resting under the shade of its trees. A.

Dr. W. H. Morgan.

Dr. W. H. Morgan, an eminent dentist of Nashville, who is dean of the dental department of Vanderbilt University, and formerly president of the National Dental Association, replied when asked about the Electropoise:

"I can only tell you about my own case. I have constitutional rheumatism, and have suffered more or less all my life. My right leg was dwarfed a little from suffering with it in my boyhood. From 1860 to 1890 I was never in any conscious moment free from pain except during a severe illness. For several years I have been so I had to use a crutch and stick in order to walk at all. I had been so badly afflicted with rheumatism that I could not, with my crutch and stick, walk more than fifty yards.

"Mr. DuBois called on me, and ask me to try the Electropoise. I promised, because I had failed to get any substantial relief from the treatment prescribed for me by the most eminent physicians. I commenced the Electropoise with no faith in it. In two weeks I was better and almost free from pain. I have been using the Electropoise ten months, and though I am 73 years old and have suffered all my life, I can now walk a little without either crutch or stick; I can, with a crutch and stick, walk half a mile. My digestion has become good, and a heart trouble, incident to my rheumatism, which manifested itself in the loss of a beat occasionally, and a pulse always as high as 90 and sometimes 100 per minute, has given away and has given me no more trouble. My pulse has come down to within the seventies per minute and my health has in every respect greatly improved."

CONTINUES TO IMPROVE.

June 13th, 1894, Dr. Morgan says he "is now much improved and does not use a crutch at all, his digestion is almost perfect, and he can recommend the Electropoise with the greatest confidence to any sufferer from rheumatism."

NEWS OF THE WEEK.

State News.

John Kure, a 14 year old boy, broke his leg in Wilmington, Nov. 10th, by jumping from a dray while in motion.

Jos. G Brown has been chosen president of the Raleigh national Bank, and H. E. Litchford succeeds him as cashier.

Lee S Overman of Rowan has been chosen president of the North Carolina Railway to succeed president Kornegay, deceased.

More than a hundred well bred horses were sold at Raleigh last week. The total proceeds of the sale amounted to more than $8000.

Judge of the Superior Court, J. F. Graves died at Mt. Airy the ninth inst. His successor is W. N. Mebane, who will serve until Jan. 1st.

The fusion ticket put forward by the Populists and Republicans, and which was composed of Populists, Republicans and Democrats received about twenty-eight thousand more votes than the straight Democratic candidates at the election of Nov. 6. In the counties the fusionists were even more successful, securing twelve more senators than the Democrats and not less than twenty more members of the lower house. The election for county offices went the same way. The real extent of this reversal will be more apparent, if the reader will recall that most of the counties in North Carolina have been giving Democratic majorities. Some of the counties that have chosen fusionists have heretofore been counted on as thoroughly Democratic. The following are the names and the political faith of the successful State candidates: State Treasurer, W. H. Worth, P.; Chief Justice Supreme Court, W. T. Faircloth, R.; Associate Justice Walter Clark, D.; Associate Justice, D. M. Furches, R., Associate Justice, W. A. Montgomery, D.; Judge Superior Court 3rd dist., E. W. Timberlake; Judge Superior Court 4th dist., W. S. O'B. Robinson; Judge Superior Court 8th dist., A. L. Coble; Judge Superior Court 9th dist., H. B. Starbuck; Judge Superior Court 10th dist., L L. Green; Judge Superior Court 12th dist., W. L. Norwood. We do not know the politics of all the newly elected Superior Court Judges; we feel safe in saying, however, that all of them, with possibly one exception, are Populist). Harry Skinner, P., was elected to congress from the 1st dist.; in the second, the election is still in doubt, the chances being in Cheatham's, R.; favor; Woodward will probably contest the seat; in the Third, Shaw, D., seems to be elected, but Thompson, P., will contest with good chances of winning; in the fourth, Stroud, P., defeated Cooke, D., in the Fifth, Settle, R., defeated Graham, D.; in the Sixth, Lockhart, D., defeated Martin, P.; in the Seventh, Shuford, P., defeated Henderson, D.; in the Eighth, Linney, R., defeated Bower, D.; in the Ninth, matters are so doubtful, that either candidate will make contest if the other is declared the winner—Crawford, D., and Pearson, R., are the candidates, and it is generally thought that the latter will get the seat. Fusionist solicitors were chosen along with the fusionist judges, except in the Fourth judicial district, where E. W. Pou, D., defeated Purnell, R. North Carolina elects two U. S. Senators this winter; one will be a Populist, the other a Republican; both will be free silver men. The Populist campaign leader was Marion Butler; the Republican, A. B. Holton; the Democratic, James H. Pou. The overwhelming reversal was a great surprise to each of them and every one else.

General News.

The sentiment against the English House of Lords is reported to be growing.

It is stated that Attorney-General Olney will resign, and W. L. Wilson be chosen to succeed him.

It is said that Northern bankers are preparing to effect another issue of bonds, desiring good investment for their surplus cash.

South Carolina voted Tillman-Democracy a large majority last week. Tillman Democracy is not straight Democracy, nor Populism, nor Republicanism, nor fusion. It is *sui generis*.

New York voted, Nov. 6th, in favor of the amendment to the Constitution prohibiting gambling. It will eradicate pool-selling, horse-racing, diminish suicides, save honor and elevate the State.

Japan continues to defeat China. Corea has been occupied, and Pekin is threatened. China is petitioning for peace, and England is trying to effect peace for her, in order to get commercial advantage. Missionaries are reported safe.

Nationally the election was all one way—Republican. Colorado and Kansas, Populist strongholds, elected Republican congressmen. Simpson of Kansas, pioneer of Populism; Bland of Missouri, apostle of free silver; Wilson of West Virginia, knight of tariff reform; Hill of New York, hero of Democracy (Northern), all went down before a flood of votes that rolled against the dominant party from Maine to Texas, and across the country to California. The Senate will be Republican; the House will contain about 240 Republicans, less than 100 Democrats, and 20 Populists. Tennessee elected a Republican Governor; Texas elected one Republic Congressman; New York went Republican by 150 000 majority; Illinois and Indiana went Republican, and also the newly admitted State, Utah. The reversal is generally attributed to the failure to enact a good tariff bill, general heedlessness, the hard times, and the habit the people have of turning all at once against a party.

MARRIED.

KEATON—WHEEDBEE—On Oct. 10th, 1894, at the home of the bride in Woodville, Perquimans county, N. C., by Rev. J. B. Ferebee, John Keaton and Mattie Wheedbee.

DIED.

JONES—Mrs. Susan E. Jones, devoted wife of J. B. Jones, died Sept. 11th, 1894, in the fortieth year of her age. She suffered long, but patiently; and when the summons came her soul quietly passed away. She was a consistent member of Pooler Baptist church, a loving wife, dutiful daughter, kind friend and a faithful follower of Christ.

Pooler, Ga. M. A.

N. C. Baptist please copy.

NORMAN—In Hickory, N. C., on the evening of October 21st, 1894, Mrs. Lillie Gertrude Norman, wife of G. A. Norman, and daughter of Mr. and Mrs. C. H. DeLorme of Dovesville, S. C. Sister Norman professed faith in Christ and united with the church when about fifteen years of age. She moved with her husband to Hickory about twelve months ago. She was then in feeble health, and gradually grew worse, till on the evening of the 21st her sufferings were at an end and she entered into rest. The Lord be gracious to the devoted husband, parents, all the loved ones, and tenderly care for the dear little girl.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze."

PASTOR.

TUCKER—Miss Susan Ada Tucker was born January 6th, 1877, and died Oct. 6th, 1894. Ada was considered from infancy a very bright child. She did not have the early Christian training that many children have, but she was always a good and pious child.

On the 20th of last July, during the meeting held by Rev. J. H. Lamberth, at Concord church, Granville county, she gave herself to the Lord and was baptized the Sunday following. From her baptism to her death she was a faithful attendant on preaching and Sunday-school. Just a few days before she was called from this world to glory, at a family prayer meeting, she was made to rejoice in her hope of glory. The church and pastor feel that they have lost a faithful worker for the Lord. M. P. D.

GOODE—Died at Willow Hall, near Windsor, Bertie county, N. C., on Saturday, Nov. 3d, 1893, Mrs. Mollie Bagwell Goode, wife of R. W. Goode, Esq. She was buried on Sunday in the Episcopal churchyard in Windsor.

Mrs. Goode was a member of Cashie Baptist church, and her pastor, Rev. J. B. Boole, conducted the burial rites. She leaves a husband and three children in sorrow. I have known her many years. In all the walks of life she kept to the straight and narrow way that leads to eternal life.

As a wife she was watchful, faithful and true; as a mother she was tender, kind, loving and gentle; as a neighbor and friend she was sincere, charitable, forgiving, just and hospitable; and as a Christian she was prayerful, faithful and God-fearing.

I never knew a better woman. She leaves a rich legacy of good deeds and an unsullied example of pure life to her kindred and friends. W.

FLORA—Sister Antha Flora, the beloved wife of Mr. R. B. Flora of Moyock, Currituck county, N. C., in her fifty-eighth year, Oct. 20th, 1894, after two years of great suffering, she bade farewell to her dear companion, children and friends, when the angels came and took her soul to that home which Christ, her Saviour, had gone to prepare for her. It must have been a happy exchange to her, the most excruciating pain, for sweet rest in her Father's home.

Sister Flora was a member of Shady Grove Baptist church. She professed faith in Christ when she was quite young and lived a consistent Christian life up to her death. In all her afflictions she was never heard to murmur or complain.

She leaves a husband, two daughters, Mrs. J. C. Ives of Hickory, Va., Mrs. Annie Lee of Moyock, N. C., and two boys, Andrew and Richard Flora of Moyock, N. C., to mourn their loss, but her gain.

"For we must, and parting weep;
What else hath earth for us in store?
These farewell pangs, how sharp and deep!
These farewell words, how sad and sore!
Yet we shall meet again in peace
To sing the song of festal joy,
Where none shall bid our gladness cease,
And none our fellowship destroy.

Then hand to hand, firm linked at last,
And heart to heart enfolded all;
We'll smile upon the troubled past,
And wonder why we wept at all."

It can be truthfully said of Sister Flora:

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes sweet rest."

May grace be given to the companion and dear children. May they strive to meet the dear loved ones at Home.

P. S. C. DAVIS.

ELLIOTT—Little Ruth, infant daughter of Mr. and Mrs. W. H. Elliott of Amboy, N. C., died of diphtheria at the home of her parents on the night of Oct. 27th, 1894, aged eighteen months. This precious little babe was confined to her cradle for three weeks from the time it was first taken. Every attention was given to this sweet little rosebud that could be given by a loving mother, who sat by its side both by day and by night and watched every move of its little form during the whole of its sickness. The best medical skill was given to this precious little jewel, but it seemed that all attention of a loving mother and father and a kind physician proved of no avail. For a loving God gave her and an affectionate Father saw that it was best to take this little jewel from earth to heaven, so we humbly submit, though her little body was placed in a beautiful white casket and then committed to the cold earth, that her soul is safe in the arms of Jesus who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." A connecting link between earth and heaven for mamma, papa, little brother and two little sisters has now been formed. So look up loved ones in the face of your God and catch the sympathizing and compassionate look for you. No longer does your little Ruth suffer with pain, but is now at rest, so look up dear parents with the ransomed throng and praise your God. May God who gave and has taken, give the needed consolation to the bereaved parents in the loss of their dear and sweet little baby Ruth.

"As the sweet flow'r that scents the morn,
But withers in the rising day—
Thus lovely seem'd the infant's dawn,
Thus swiftly fled her life away!"

W. M.

Amboy, N. C., Nov. 3, 1894.

COTTOLENE.

Crisp Pastry

Free from all the disagreeable greasy effects that result from the use of lard will be had, if COTTOLENE is used. Fish and cakes fried in it are simply delicious because it adds a flavor to them that cannot possibly be obtained from the use of any other frying material. Get the genuine COTTOLENE, as there are numerous questionable imitations. The trade mark given here is on each pail. Sold in 3 and 5 lb. pails. Made only by

The N. K. Fairbank Company,
ST. LOUIS and CHICAGO.

May be when sick

you have never taken Brown's Iron Bitters? You have, perhaps, read the advertisements and testimonials, but never thought much about it.

Brown's Iron Bitters [Don't stain the teeth.]

will make you strong and well. Your energy and ambition will return, and perfect health will follow. You will feel better at once and gain strength rapidly.

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The Home Circle.

Growing Old.

The fairest lilies droop at eventide,
The sweetest roses fall from off the stem,
The rarest thing on earth cannot abide,
And we are passing, too, away like them,
We're growing old.

We had our dreams—those rosy dreams of youth—
They faded, and 'twas well. This after prime
Hath brought us fuller hopes, and yet, forsooth,
We drop a tear now in this latter time
To think we're old.

We smile at those poor fancies of the past—
A saddened smile, almost akin to pain—
Those high desires, those purposes so vast,
Ah, poor hearts; they cannot come again!
We're growing old.

Old? Well, the heavens are old; this earth is, too.
Old wine is best, maturest fruit most sweet.
Much have we lost, more gained, although 'tis true
We tread life's way with most uncertain feet.
We're growing old.

We move along and scatter as we pace
Soft graces, tender hopes on every hand.
At last, with gray-streaked hair and hollow face,
We step across the boundary of the land
Where no one is old.

—Philadelphia Times.

A Chain of Trouble.

"Oh, bother!"

It is not an elegant exclamation, and is not spoken aloud. Bessie whispered it quite low, but it was overheard by Nora, who was sitting next to her in school.

"What's the matter?" Nora asked.

"I can't possibly get this example right."

"Let me see it."

Bessie passed her slate behind her to Nora.

It was against the rule of the school for the scholars to hold communication with each other during study hour. Both girls knew that they were breaking the rule. Nora excused herself by the fact that she was helping a younger class mate; Bessie, by the fact that she couldn't get on without help.

Before dismissing school in the afternoon, the teacher called upon each scholar to report upon her conduct for the day. Much to Nora's surprise, Bessie reported,, "No communication." Nora herself was honest enough to say that she had whispered in study hour.

"What did you talk about?" asked the teacher.

"I helped one of the other girls with her arithmetic."

"Then you may remain fifteen minutes after school."

Bessie went home when the rest of the class went. Nora alone remained, to be punished for her fault.

Yet, although Bessie said nothing about it, her conscience was pricking and goading her all the time, and it made her just about as cross as a little girl could be. She fairly snapped out replies to the other children when they spoke to her.

At length, Jennie Brown, who had a taste for rhyming, began to sing:

"There's a very cross child,
And her name is Bessie Wilde,
I don't know what's the trouble,
Unless she's burst a bubble."

At this all the other girls laughed heartily, but Bessie grew very angry. The quick flush in her face told the story.

"I think you're a mean thing!"

As Bessie uttered these passionate words she began to cry. Then, ashamed to be seen in tears, she darted off towards home. Rushing into the family sitting room, she found a place of refuge by her mothers side. Throwing her arms about her mother's neck, she sobbed and cried as though quite broken-hearted.

"Why, my child, what is the matter?"

"Ever and ever so much, mamma. I whispered in school—and I got help from Nora—and I told an untruth about it—and I was cross to the girls coming home—and I got angry when they teased me."

"Poor little girl," said her mother, soothingly. "So you've done all those wrong things to day."

"Yes, mamma, and I let Nora stay and be punished, and I ought to have been myself."

Mamma looked perplexed. She scarcely knew what to say.

"Do you think that the teacher is in the school-room yet?"

"Yes, mamma; she had to put exercises on the board for to-morrow."

"Then I advise you to run back at once and tell the truth about your whispering."

"Oh, mamma, I can't."

"Yes, Bessie, you can. It requires courage to confess, when one has done wrong, but it is the only honorable course, and the only way to set your conscience at ease."

After hesitating a few minutes, Bessie decided to follow her mother's advice. She quite surprised the teacher, and also Nora, who had staid longer than required, because she had become interested in what was going on. Her presence made things harder for Bessie, but she mustered sufficient courage to tell all the truth. After listening, the teacher said:

"Then I think that you ought to stay here fifteen minutes with me; don't you, Bessie?"

"Yes, Miss Smith, I do; but that won't make things right."

"No. It is never possible to undo a wrong; but your staying will prove that you are really sorry, since you are willing to take the merited punishment."

"Then I'll stay, Miss Smith. But what shall I do about my getting angry? I'm ashamed of that, too."

"I think that, if I were in your place, I would go home by way of Jennie Brown's house, and tell her that I was sorry."

"Oh, dear! how much confessing I have to do!"

"Yes, my child; it's too bad that you have got yourself into all this trouble, but you are taking the most honorable way."

"That's just what mamma says," replied Bessie.

The fifteen minutes over, she and Nora, who had waited for her, went to see Jennie Brown. At sight of Bessie, she ran up to her, and, kissing her affectionately, said:

"Please forgive me, Bessie, for teasing you. I ought not to have done it."

"And I ought not to have been cross and angry," was the humble reply.

So Bessie "made up" all around, and showed that she was truly sorry for her mistakes of the day. At night, when she kneeled to say her prayers, she asked the Lord Jesus, too, to forgive her and to make her a better girl.

He never refuses either forgiveness or help to those who ask of him sincerely. It is right to confess to others when we have done wrong, but it is necessary, above all, to ask for his pardon and grace.—*Mary Joanna Porter, in Christian Intelligencer.*

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"I Will Bear You Safely."

A beautiful lesson of trust is found in the following:

On the second trip of the Morning Star, in 1858, Captain Brown took with him his little son Fred, then a boy perhaps six or seven years of age. The little fellow was a restless and lively little climber. While the craft was near the shore he delighted to get into the ship's boat, which hung on the cranes over the water, at the side of the vessel, in readiness to be lowered at once into the water.

We reached Ebon just at evening, and as the daylight was fading in the west our vessel, with all sail set and with a light breeze, came up into smooth water, and was gliding gently by the line of sand beach and the rows of cocoanut and pandanus trees on our right.

Suddenly a splash was heard, and one said: "What is that?"

Another said: "Where is Fred? He was playing in the boat a minute ago."

At this moment Captain Brown appeared on deck; He instantly grasped the situation, and, giving the command, "Put the helm down and lower the boat," he kicked off his slippers, threw off his coat and jumped over the taff-rail into the sea.

In less time than it takes to write these words, he reached the floundering, drowning boy, and, lifting him up, bade him place his hands on father's shoulders.

No time was lost in lowering the boat, while the vessel, with her square sails aback, came to a sudden standstill.

In eight or ten minutes from the moment that the splash was heard, a happy ship's company welcomed the brave captain and dripping son safe on board in the deepening dusk of evening.

Some twelve or fourteen years later in his New England home, this same Fred Brown found his feet entering the cold waters of that Jordan that divides us from the shining shore.

His loving father said to him: "You remember, Fred, how, when you were struggling in the deep ocean, I said to you, 'Just place your hands, Freddie, on my shoulders and I will bear you up;' so now the loving Saviour says to you: 'Just place your hands on my shoulders and I will bear you safely over.' Can you not trust him in this hour as you trusted me then?"

The boy trusted the Saviour and was borne safely over the flood.—*Religious Herald.*

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

Bits of Advice to Girls.

WHAT TO AVOID.

A loud, weak, affected, whining, harsh or shrill tone of voice.

Extravagances in conversation—such phrases as "awfully this," "beastly that," "don't you know?" "hate" for "dislike."

Sudden exclamations of annoyance, surprise and joy—such as "bother!" "gracious!" "how jolly!"

Yawning when listening to any one.

Talking on family matters, even to bosom friends.

Attempting any vocal or instrumental piece of music you cannot execute with ease.

Crossing your letters.

Making a short, sharp nod with the head, intended to do duty as a bow.

WHAT TO CULTIVATE.

An unaffected, low, distinct, silver-toned voice.

The art of pleasing those around you, and being pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, as if of no account to yourself.

The habit of making allowances for the opinions, feelings or prejudices of others.

An erect carriage, a sound body.

A good memory for faces and facts connected with them; thus avoiding giving offence through not recognizing or bowing to people, or saying to them what had best be left unsaid.

The art of listening without impatience to prosy talkers, and smiling at the twice-told tale or joke.—*The Christian Observer.*

"I am tired of seeing all the flowers at weddings and funerals; we need a few in between. Maybe a few flowers put into the hand when it was warm, instead of when icy cold; might have kept the hands warm a little longer. Anyway, it would have made the heart that has ceased to beat, a little lighter."—*Mrs. Bottome.*

Love Your Mothers.

Young men, love your mothers. I have often been impressed with what is related of an Indian. He was asked, if he were rowing his wife and mother in the same boat across a dangerous stream, and one had to be lost, which one he would save? "My mother; for," said he, "a man can have another wife, but he never can have but one mother."

Hannah, the mother of the prophet Samuel, not only had a son serving God in his house, but she lived to see that son become one of the most illustrious men, the last and best judge of Israel for twenty years, the most honored of the prophets, and the maker of kings. He became a great author, having composed the Book of Ruth, one of the most charming productions of the ages; and while thousands of earth's population have been honored with his name, and have delighted to wear it, Hannah was also blessed in that she had other sons and daughters to cheer her old age. When at the pinnacle of greatness Samuel never forgot his mother. No truly great man ever does. Many of us know how James A. Garfield made his way from a log-cabin to the White House. In his boyhood he was supported and encouraged by the manual labor of his dear old mother. When inaugurated President of the United States, the dear old mother sat by his side, and after delivering his inaugural address and taking the oath of office, forgetting all else and turning aside from ex presidents, judges of the Supreme Court, senators and the representatives of foreign courts, and for the moment even forgetful of his wife, he, first of all, embraced his mother and imprinted a kiss of affection upon her wrinkled cheek, for *he* had known the worth of a mother. How many of us would give a world for a glimpse of our mothers as we saw them in our childhood, and, with Elizabeth Akers Allen, exclaim:

"Backward, turn backward, O Time, in your flight;
Make me a child again just for to-night;
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep—
Rock me to sleep, mother; rock me to sleep."

—*Christian Leader.*

What a Minister Says.

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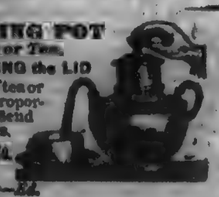
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This is a good thing—Ed.

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THE result of the late election, decisive though it seem, cannot be said to signify popular approval of any of the proposed nostrums of this nation's ills. Free silver men are not encouraged, low-tariff men are less hopeful than ever, gold monometallists, while confident of the near future, can see nothing in the late election to encourage them, protectionists confess that McKinleyism will not be tolerated. It can safely be said that there were more people in this country November 6th who thought themselves in need of a change than there had been in several decades. In evidence that principles were not paramount and that personal character was not considered, it is submitted that parties as far apart as the poles co-operated perfectly. The people were evidently out of patience with the regime; they were ready for any means of getting a change.

The result is evidently not a revolution. There's nothing new, except office holders. It may be called a revolt, if you will; but it would be better designated a rebuke—as deserved as it was stinging, in some instances, cruelly unmerited in others. It is a calamity that the bars are again up against tariff reform; it is well that future Congresses have an example to warn them against delay and absenteeism, that future Senates will be more mindful than to hold a nation prostrate in suspense and finally, in disregard of the popular will, yield to the greed of corporate power. It is quite evident that the good will of trusts and railways, which is very good while it lasts, is not as saving as the good will of the individual voters. The next time the Democratic party gets in power, a Gorman will not be permitted to split upon a Wilson's bill; and if the Democrats have a hundred majority in the House, we fancy it will never be necessary for the Sergeant to arm himself with warrants and hunt several hours for a quorum.

* * *

There is no doubt but that the flattering victories that the principles of the Democratic party won in 1890 and 1892 (the people voted for principles without regard to men in those years), the large majority in the House, the sweeping vote for Cleveland, the prospect of a good majority in the Senate, turned the head of that party. And the present overwhelming victors should not forget "to fear the sword the myrtle hides." The late experience teaches that the people who give may also take away; that the people are still jealous of their trusts: and they will rebuke them with whom they have reproaked, if they, intoxicated with success, overconfident because of the recent sweeping majorities, insolently disregard the people, or make a record of absenteeism, scandal or concession to corporation influence. The people will reverse the majority of any party, howsoever popular it or its principles, if they have cause to suspect its leading men of faithlessness. And, it is a truth, they will return to principles as soon as they are rid of the men.

* * *

It is not to be questioned that the hard times were a considerable force in the election. Any party in control during such a period is liable to be held accountable for all ills. The hard times had begun a year before Cleveland was elected, but we do not choose to lay them at Harrison's or any one's door. The Democrats devoted themselves to trying to prove that the times were not hard, but the people had seen the wolf with their own eyes, and, though prosperity was returning, they still feared him. It would have been to more purpose to try to show (which is quite possible) that the state of affairs is due to external conditions, of which no party has control.

It is true that times seem better now than a year ago. Business is improving, money is easier, industry is quicker; but prices are still low and the people are ill clad and their children have no school-books nor other intellectual food. But if they had, we would not give the credit for it to a political party, though, doubtless, the party would be popular enough.

The times made the people irritable, distrustful and desirous of change. When mishap befalls a ship, men are quick to speak of her as ill starred; and after that they distrust her and her name. Instead of holding the tempest accountable, the ship is called unlucky. One may set out at the wrong time. So also may a political party.

* * *

It has been said that the result will not insure free coinage. It is beyond doubt, however, that the majority of the voters believe in free coinage. They have been compelled by the disappointments of sad experience to believe that, with Cleveland president, anything but gold monometalism is improbable, and they voted with him in their mind's eye. Mr. Cleveland would surprise them if he could obtain the much-desired international agreement, which, were it possible, is surer of success than independent free coinage. But the international agreement is probably a subterfuge; it becomes less and less possible. The people have lost confidence in Cleveland. There was a time when he was thought to be incapable of using subterfuges. No president has been more popular than he, and not many have lost so much of popular confidence. The middle and lower classes firmly believe that he has sold himself to "Wall Street." The policy of his first term was as thoroughly in accord with the popular will as that of his second term is regardless of that will. Deep disappointment in Cleveland's second administration (which he may yet redeem) was another determining influence.

* * *

Thus a House of Representatives with a record of absenteeism and little or no record of achievement, a Senate in actual disrepute, at odds with the House and the President; a state of business affairs that influenced the people to seek a change; disappointment in a popular idol; failure to secure promised financial measures, issuance of bonds and consequent distrust, were some of the factors in the late reversal. All of them are temporary.

IN ADDITION to the general influences there were others, peculiar to the State, that effected a result in North Carolina which amazed all parties.

The manifest determination to return Senator Ransom, the slur upon his opponent, the reputation for "shrewdness" that Chairman Pou began with, over-confidence, etc., etc., are some of the factors. It is not to be overlooked, either, that the party was divided against itself last spring, and that the division was made the occasion for charging it with being controlled by a machine, which, in turn, it was alleged, was controlled by corporation influence. The charge was common enough by opponents, but when members of the party made it and actually brought out evidence, surely one should not be censured for becoming distrustful.

We firmly adhere to the principle of non-partisan State or county officers. A tariff-reformer in a court house or the Legislature might as well be in a cornfield, so far as promoting tariff reform is concerned. Efficiency and faithfulness are sufficient recommendations. We fear that the late election established about as many partisans as it turned down. At least, they have been partisans. We are free to give the plaudit to any officeholder who adheres to the will of his constituents in preference to that of caucuses and party leaders. And we shall not hesitate to encourage every officeholder to think that he is representing the whole people, not a party, holding the public good above party expediency.

* * *

The public may rest assured that if it is true that the Democratic party was "bossed," or influenced by corporations (the charge is familiar to every one), attempts will be made to "boss" the next Legislature; and if corporations were powerful with the old regime, the same corporations will try to become powerful with the new. And if they do, the people shall know. Corporations are for themselves, and any party that they can use is their party. Corporations and money-power are trying to control all parties. Let the newly elected legislators and Congressmen steel their souls against temptation; and let the people watch. Let corruption be dismayed!

THE Democratic party will always have a good following of good people in this State; but if it is to elicit the sympathy and inspire the confidence of the great body of the white people, it must manifest more regard for the people and less solicitude for the welfare of a large number of perennial, parasitical office-hunters; and it must clear its skirts forever of every suggestion of corporation influence.

LET no one anticipate all the good things or all the evil things promised or predicted on the late campaign. The state of affairs may improve, but neither paradise nor the millenium is at hand; matters may become worse, but reconstruction will not be repeated. Meanwhile let all be cheerfully up and doing for God and native land.

Things at Home.

BY REV. G. W. GREENE.

There are so many things in China about which I should like to tell the readers of the RECORDER, and there is so little time to write about these, that I can seldom venture to say a word about what is happening at home. Besides, I am so far away that if I undertake to discuss current events, what I might say is out of date before it can be printed. I often feel moved to put in a word expressing my opinion about these things; but I have confidence in my brethren, and when I came away, I left them to manage home affairs, and do not feel that they need my help.

But I have seen two things in the papers recently about which I feel moved to say a word.

ENDORSING THE BRETHREN.

I see some are trying to get the Southern Baptist Convention into this business. Some want to elect the brethren to office in the Convention to endorse their political course, while others wish to withhold endorsement by electing some one else. I remember a few years ago the Baptist State Convention had the worst attack of this kind I have ever seen. There were four brethren who needed endorsement, and the friends of each wanted to elect their man President of the Convention to endorse him. One wished to receive the nomination of his party for high office at the approaching political convention, and his friends thought to elect him President of the Convention would help him. Another, in the estimation of his friends, had been badly treated in a recent political convention, and so he ought to be elected President of the Convention as a rebuke to those who had treated him so. Another had recently had a warm newspaper discussion, and his friends wished to elect him President to endorse his action in the controversy. The fourth was the President of the preceding year, and as he had only "one term," he ought to be endorsed by a second election. It took four or five ballots to elect. There was nothing more interesting in the whole proceeding than to watch the look of disgust on Dr. Overby's face as he observed these attempts to endorse the brethren. I am glad that the Convention now elects men to office because they are well qualified to discharge the duties of the office, and not because they need endorsement.

VALID BAPTISM.

I find this sentence in a recent paper, "If baptism is invalid unless administered by a regularly ordained minister, there is no man living that knows he is baptized."

I do not see how this strong statement can be justified. I know I have been baptized, because I was baptized "by a regularly ordained minister." Back in the sixties I was baptized by John B. Powell, along with scores of others. I do not remember who baptized him, nor who composed the presbytery that ordained him; but I know that he was ordained by authority of Lower Creek church, and that he had then been pastor of that church for nearly twenty years, and continued to be its pastor for fifteen years more. I know that Lower Creek church was then and is now a regular Baptist church, and such a church is the highest ecclesiastical authority among Baptists. If a man is ordained by authority of a regular Baptist church, he is "regularly ordained." If a man is baptized by authority of a regular Baptist church, that is valid baptism.

When we speak of "valid baptism," we look at it on its purely ceremonial side, as a prerequisite to church membership. No man can be a member of a Baptist church without baptism. The church decides whether or not the ceremony has been properly performed. The church is the final authority as to the validity of baptism, that is, whether the man has been baptized and may therefore be a member of the church. If the candidate for membership has already been baptized, the church votes to receive him into full fellowship, and thus endorses the act already performed as ceremonially valid. If he has not been baptized, the church votes that he shall be a member when he has submitted to this ceremony. He is presumed to be otherwise qualified for membership, and lacks only this ceremonial act. This is an official act, to be performed for a Baptist church, to give the candidate this remaining qualification for membership in this Baptist church. Will it do to say that it makes no difference who performs official acts for a Baptist church? Of course, we remember that baptism has another side besides this ceremonial one, possibly a more important side, which concerns the conscience of the candidate. It is "the answer of a good conscience." It is an act of obedience to the command of the Master. From this point of view, the act might be free from objection, and the man's conscience might be satisfied that he had obeyed the Master's command. But as an official ceremony is necessary to membership in a Baptist church, the act may be defective.

A desire to call attention to this distinction usually overlooked, is my excuse for writing on this much-discussed question. Many think of baptism only as it concerns the conscience of the candidate, and so see no place for the phrase "valid baptism." Others, perhaps, make so much of the ceremonial side as to fail to appreciate the position of their opponents. It is the old story of the two knights looking at opposite sides of the shield.

Every man's conscience ought to be so instructed that he will be satisfied with nothing short of what Christ has commanded. Every church ought to recognize only those official acts which have been performed by authority of that or some other church. And when an official act has been endorsed by a regular Baptist church, it would seem that it ought to be recognized by all Baptists and by all Baptist churches.

Canton, China.

Voluntaryism in Higher Education.

A Paper read before the New York Convocation of Teachers in Albany, N. Y., by Martin B. Anderson, LL. D., President of the University of Rochester.*

The early Christians found education imbedded in heathenism. As the State religion was heathen, they were, of necessity, obliged to establish schools for their children, in order to prevent them from being positively instructed in the principles of a false religion. Hence Christian schools, supported by the voluntary contributions of the Christian population, grew up side by side with Christian churches and charitable institutions similarly maintained. When Christianity became the religion of the State, the State assumed the care of schools together with the care and support of churches. Education became a constituent part of the general church establishment. Though funds for the support of churches, hospitals, and schools were very largely contributed by private individuals, these institutions, and especially the schools, were always under the control of the Church established by law. At the Reformation, the school system became a part of the Church establishment, under the control of the authorities of the parish, and the intermediate schools and universities were, in various modes, brought under the control of the State and Church united.

When the North American colonies were settled, the State Church system was adopted as a matter of course. What are now common schools were then substantially parish schools, the minister of the establishment having a predominant influence in their administration. Academies and colleges were organized on a similar principle. They were put under the control of persons connected with the established Church, and became an essential part of its means of influence and control over the public mind. They were supported partly by taxation and partly by voluntary gifts from charitable persons.

When religious equality was introduced and the Church establishment set aside, the educational system was at first but little affected by the change. The academies and colleges, which had been founded by general taxation, were left in the hands of the denomination that had originally formed the established Church, while the State gradually withdrew its fostering care. As new colleges and academies were established from time to time, occasional appropriations for the support of the new institutions were made by the State; but no settled line of policy was marked out, and these appropriations were dependent upon the accidental composition of the legislatures. In the common schools, the teaching of church catechisms was gradually laid aside, and the reading of the Scriptures at the opening of the school, either with or without prayer, was all that survived of the distinctive denominational teaching that originally permeated the instruction.

With the overthrow of Church establishments in the States, after the Revolution, colleges and academies were mainly left to the voluntary support of philanthropic men; while, by common consent, the care and maintenance of the common school was assumed by most of the States as absolutely necessary for the maintenance of the civil order under a system of universal suffrage.

By degrees, objections were made to the religious instruction still retained in the common schools. It was claimed that they were supported by taxation, and that persons of every phase of belief, or disbelief, had equal rights in the control of their administration. The claim is clearly gaining acceptance, and now, for good or for evil—I do not say which—the common school supported by the State tends, like the State, to become secularized so far, at least, as is possible in a country whose institutions, laws, and literature are saturated with Christianity.

THE POSTULATES AND WHAT THEY IMPLY.

Two postulates are now gaining, or have gained, acceptance among the great majority of our people. One is that the common school, supported by taxation, is necessary to the well-being and permanence of the State. The other is that, taxpayers having common rights, these schools should be so administered as to do no injustice to the religious convictions of any citizen. The duty of the State to furnish an intellectual and moral education in the common school is accepted on the ground of self-preservation. As, by common consent, the giving of religious instruction stands outside of the functions of the State, it follows that this duty falls upon the parent, the church, and the Sunday school, under the natural working of the voluntary principle. It being conceded that it is the duty of the State to maintain the common school, the question now arises, What is the limit within which the State may assume to educate? We answer:

1. As the common school is supported by a common tax upon the body of the people, education at the expense of the State should be carried only so far as the great body of the taxpayers can make it available for their children.

2. On the principle of self-preservation also, the State cannot, and should not, provide education at the public expense beyond that which can be made available for the great body of our juvenile population.

3. This principle would justify special appropriations for the training of common school teachers, in academies and normal schools, if it can be shown that the law of supply and demand, acting through institutions supported on the voluntary principle, will not furnish teachers in sufficient number and with sufficient education to meet the necessities of the case.

4. Hence, professional education and high liberal training necessary for the professions, should not be undertaken by the State, because this education is for the benefit of but a very small and special class of the community, and can also be better provided for by the natural action of the law of supply and demand. * * * This principle also renders it illegitimate for the State to provide a general liberal education, at the public expense, for officers of the army and navy. The law of necessity, which justifies the support of schools for strictly professional training, such as those at West Point and Annapolis, does *not* justify the State in giving to their pupils such general culture as is merely preliminary to the study of the profession of arms. Competitive examinations among the graduates of our colleges and scientific schools, would furnish a superabundance of candidates for the army and navy, who would have sufficient discipline and acquirements to enter at once upon those studies that strictly belong to the military or naval profession. Two years' training of such men thus selected, would give us officers for the army and navy of broader general culture and higher professional attainment than can be secured under the present system.

5. The State—as an organism with powers limited mainly to the protection of life, property, and personal liberty—may not undertake to teach what belongs to the domain of conscience. In so doing, it transcends its legimate sphere. High education cannot be adequately conducted without the discussion, in the way of acceptance or denial, of God, the soul, the objective sanctions of morality, and all the forces which bind a man to God. As this high education, in order to be scientific and thorough, is conversant with the sphere of topics which involve religious and moral principles, it should be referred, like religious beliefs and modes of worship, to the action of the voluntary principle. This would exclude from the charge of the State, except for giving the power to hold corporate property and confer degrees, all collegiate and professional education.

HIGH EDUCATION—HOW IT SHALL BE PROVIDED.

Upon whom, then, does the duty of providing for high education rest? Usage and common sense have, in our own country, answered the question: Upon individual and corporate benevolence, acting under the general laws of the State which define the limits and powers of religious and benevolent organizations generally.

In accordance with the principles thus laid down, it will be seen that the voluntary principle, as applied to the support of religion, includes the exposition and application of the moral and religious bearing of all the great modes in which theists claim that God has revealed himself to man. We believe that God has revealed himself:

1. In the constitution and course of the material universe.

2. In the existence and organization of the human mind and the human conscience.

3. In those special social laws, common to man, which underlie the State, and determine and limit the action of men in providing for the protection of life, liberty, and property in human societies.

4. In those supplemental moral and religious revelations made to man, as a responsible being, to prepare him for a pure and holy life here and hereafter.

Now, no one of these modes in which we assume God to have revealed himself to man can be scientifically discussed without touching vitally the question of the being and nature of God—the existence and laws of the soul—the origin of moral distinctions—the right of the State to punish—the grounds of the rightful authority over men of civil, criminal, constitutional, and international law. This holds true regarding educators who, like Vogt and Buchner, dogmatically deny the existence of God, or who, like Spencer and Comte, deny the possibility, even if a personal God exists, of his revealing himself to man. The ideas of God, the soul and the sanctions of moral law, are too deeply rooted in all forms of human thought to be ignored. The instant we pass from the elements of knowledge, mechanically accepted on authority, to the causes, reasons, and underlying laws of things—from the apprehension of mere isolated facts to the grand domain of science, we must accept God, the soul, and the moral constitution and government of man and the universe or deny them.

These modes of revelation—as we have designated the phenomena of the material and moral universe—are to be connected in the relation of means and ends, cause and effects, phenomena and laws, that they are

* New York: Sheldon & Company, 8 Murray Street, 1877.

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, NOVEMBER 21, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THINK of this, brethren, one half of the Conventional Year is gone and we have not yet raised but about a third of what is needed for our Foreign Mission Work. The fact that times are hard argues that more of us ought to help. Have you done your duty?

IF THERE has been doubt in any quarter that the voting public of North Carolina recognize the wrong, inexpediency and unwisdom of devoting thousands of dollars annually to the higher education of a favored and thankless few, we think that doubt is now dispelled.

THIS is a good season to ground new church members. A series of doctrinal sermons may save a series of disciplinary actions. A doctrinal sermon is never out of time. In fact we advise every pastor to get a thorough acquaintance with Baptist doctrines and make it tell in every sermon.

CHRIST did not depart from his disciples without warning them. He knew false Christs and false prophets were to come, and he knew they would lead off some from his followers. We are not sure he did not have in mind certain false teachers who have lately come into our State when he told his disciples that no man knows when the world will end, and when he warned them against those who claim to be sinless, discrediting the Bible. In the face of the Scriptures men are going about naming the year of the Judgment, others are professing sinlessness, and others professing to speak with authority above the New Testament. Beware of false teachers. By their fruits you shall know them.

PIOUS frauds are parading their sanctimonious airs in various parts of the State just at this time. They are sowing broadcast literature of the most perverse kind, which uses several truths in order to sneak in a lie. Let the people read their Bibles. The fact that a tract is according to Scripture in the beginning should not be sufficient to recommend it when "seventh day" worship, annihilation and "new dispensations" are introduced.

A man with a too-good-to live air, who feigns humbleness and prates about the truth, can easily be a wolf that cannot get a living except in disguise. Our State has suffered enough from impostors; and it is time all, except a certain ignorant few who are never satisfied except with changes, had learned that the pastors who have grown up among them, or who are known by their fruits, are the safe pastors.

IT IS not surprising that an imposter changes the Scripture to fit circumstances. So good and wise a man as Dr. Jeter was imposed on once by a travelling "evangelist," who on being asked to furnish credentials, aptly turned him aside by quoting the Scripture, "the King's business requires haste," adding that it would take several days to get credentials, and that his pious zeal would not permit him to wait so long while there were sinners liable to die at any moment.

There are men preaching in this State that the gospel once delivered is not sufficient, and that God speaks new notions to his children through modern-day prophets. And then they lengthen their faces a bit, try to look heavenly and piously proclaim themselves prophets, insulting God by counting on signs and saying when the end of the world will occur.

ACTIONS—if they take the form of contributions for State Missions—will speak louder and to more purpose than anything we know of, between now and December 1.

It will be a great pity to end a year, in which an old debt has been so signally overcome, with any debt at all. Some of the brethren advised retrenchment last Convention, but we well remember, one brother rose vigorously to the occasion, and impressed his hearers that this is no time for retrenchmeat in the work of soul-saving. Any one acquainted with the conditions is prepared to maintain this view. So long as there are people in the State without the gospel or under perverse influences, so long as there are destitute sections, so long as there are human beings in the State who need the gospel, but have it not, nor the means of getting it, Baptists cannot afford to retrench. Let us end the year without debt. $4,638 34, that is all; can't you help a little?

THAT OTHER QUESTION.

It will be remembered that Rev. Jno. E. White sent us two questions several weeks ago; that we answered one of them in full, and stated that we could easily answer the other, which is as follows:—

"She further complains that the Board would not pay her the salary due her for the three months prior to the time the Board severed relations between them—though she was at work for the Board during the time. Is this true? If so, on what grounds did the Board do this?"

It is disagreeable to all concerned to open a matter of this kind. One naturally dislikes to assume an attitude of opposition to so good and so esteemed a sister as Sister Knight. And it is our aim to clear away some misunderstandings without assuming such an attitude. A sister lately became angry with the RECORDER "because it wouldn't print Sister Knight's letters." The sister should have known better. We have published writings from Sister Knight since we declined to publish the Chowan letter. We have stated that we declined to publish that letter because publication of it would necessarily reopen a question which it would do no good to reopen. Any one who reads the letter will acknowledge that it not only asks for support, but sets forth arguments in behalf of particular views—arguments that have been answered, and that would have to be answered again. Yet there was a sister in North Carolina who, "having read the RECORDER as closely as any one," was firmly of the opinion that we had refused to publish whatever Sister Knight might send. There was a reason. The sister had heard reports and probably read literature that led her into her opinion. We wish to say once more that letters are welcomed from any of our missionaries. We will publish one from Brother Crocker next week, and one from Sister Knight as soon as it comes. We do not think any one questions our motives in trying to stop discussion that was doing harm to both sides; and it ought to be borne in mind that these columns were not closed to the discussion until the missionaries had opportunity to begin a practical test of their work.

We do not purpose opening the discussion now. But we shall attempt as briefly as possible to remove some reflections that have in various ways been cast upon the Board, and we shall avoid reflecting upon any one else. We have no desire to seem other than a friend of Sister Knight, for we are no less her friend than we were when first she set out for the Master. We print the following facts in order that neither the Board nor the RECORDER may be misunderstood.

Sister Knight wrote to the Richmond Board in January, 1894, giving notice that she expected to join the Gospel Mission and had appealed to the churches of the Chowan Association for support. However, she wished to remain with the Board until she could hear from the churches.

January 31st, after Sister Knight had written, a circular was sent out from the "Gospel Mission workers now in China," and Sister Knight's name was on the list. The Gospel Mission brethren wrote letters saying she was with them. And there was nothing for the Board to do except regretfully give her up. Signing her name with the Gospel Mission, the Board had to consider her relations with itself at an end. *Several months later* the missionaries of the Board in China wrote to the Board, saying they could not continue to pay her since she had ceased to co-operate with them. The Board was surprised to learn that salary was still claimed, as several months had elapsed since her name was attached to the Gospel Mission circular. The Board argued that one who worked with one organization ought not draw salary from another. But Sister Knight claimed salary on the ground that the Chowan Association, not the Board, had given it for her. The Board, on the other hand, held that she had been appointed by the Board and that the Association contributed the money for their missionary working under the auspices of the Board. The action of the Association sustains this position. We feel safe in saying that the contributions of the Chowan Association for foreign missions have averaged not more than $500 a year since Sister Knight left for China; whereas the Board has expended at least $600 on an average each year for her (including all expenses). And thus if she claims that she is entitled to special contributions, she seems to have gotten much more than all of these. And, moreover, she was paid more than one month's salary ("several months," we are informed), after she had virtually left the Board and signed her name as one of the Gospel Mission workers.

But the Board was willing to let the matter pass, as it esteemed Sister Knight highly as an earnest, consecrated worker in Christ's service, and felt that, if there were mistake on her part, it was of the head rather than the heart. It is strange indeed that any one should look upon the Board's action under the circumstances as other than Christianly generous.

We would not place Sister Knight in a false light for the world. We would not have written thus publicly had it not seemed absolutely necessary in view of the misunderstandings that are extant.

In the last six months the RECORDER has not only published writings of Sister Knight, but also a communication stating through whom money may be sent for her support. We would not stand in the way of her support for the world. We feel that she and her co-workers will return to the usual plan in good season.

IF YOU do not send your name to Brethren Pritchard and Pruitt, Charlotte, N. C., before December 2nd, you cannot expect to be accommodated at the Convention.

THE secretaries of the Convention have secured the usual Convention rates from the Associated Railways of Virginia and the Carolinas—which include the Atlantic Coast Line, Piedmont Air Line (Southern Railway) and Seaboard Air Line, from Atlantic and North Carolina railroad and the Cape Fear and Yadkin Valley.

The General Passenger Agent of the Norfolk and Southern writes that returning delegates will be required to pay only one half the usual fare from Norfolk upon presentation of certificate signed by Convention Secretary.

Inquire at your depot for reduced rates to the Convention, get you a ticket, and be there.

HE WHO has to "stop and think" to find out why he should give thanks to God, has a poor conception of himself, his Saviour and his Creator. He who gives thanks only one day in three hundred and sixty five is either ungrateful or unappreciative of God's manifold mercies. He who gives thanks by taking rest on a working day (God knows better than presidents, and God told man to work six days) and eating a great and vindictive dinner, while there are physically and spiritually hungry ones all about, such a one doesn't know how to give thanks!

The best evidence of gratitude to God is sacrifice in his name for his hungry or afflicted children:

* * * "It is blessed to have no pain to bear!"
God keepeth some from sorrow; their's is a brother's share."

Remember the orphans. It is not often appeals are made for them; they seem to get along somehow; and they have some good friends that the Lord appeals to when supplies get low. The one hundred and twenty-five charges in Bro. Mills' hands are charges upon the hands of every Baptist in the State; and the suffering ones who cannot get in his hands, they are witnesses against every non-giving Baptist in the State.

Let the churches give opportunity for thanks-offerings for the orphans; and may God make it the joy of the thousand hearts to contribute to the support, rearing and happiness of the fatherless children of his servants gone before.

REV. G. W. GREENE is very effective in his article on our first page, even if some little time has elapsed since the Southern Baptist Convention, at which, it may be well to recall, a bitter struggle ensued between a faction which desired to defeat Gov. Northen for vice-president of the Convention because he had appointed a Roman Catholic to office, and another which wished to elect him to show that they entertained "liberal" views. Between the two Bro. Northen was elected, many voting for him because he was a good presiding officer, a good and able man, and worthy. Bro. Greene is a familiar writer to many of our readers, and we do hope he will write oftener.——"Voluntaryism in Higher Education," though long, will profit the studious reader. The arrangement is clear, the language chaste, and the logic pure. Its author, who is dead, was considered in point of ability and influence more nearly the successor of Dr. Francis Wayland than any other man. Dr. Taylor's articles were new to most of our readers, yet in this article positions precisely identical with several that he assumed are upheld. And the strange part of it is, this article was printed years ago! If Dr. Taylor had known of Dr. Anderson's article we are sure he would have quoted from it in his admirable discussion.——Bro. Tatum writes a China letter of much interest, sustaining a recent editorial to a degree that is very gratifying to us. It will be followed by another by Bro. Crocker of the Gospel Mission on the "Corean War."

ARE you going to the Convention? Is your pastor? Help swell the throng.

FROM OUR TRAVELLING AGENT.

STANLEY ASSOCIATION.

We were glad of an opportunity of meeting, for the first time, the brethren of this Association. Bro. E. F. Eddins, an old student of Wake Forest, who has spent several years teaching in this county, was moderator of the Association. We had known Bro. Eddins in his school days, and he made just the success in his work, and enjoys the measure of confidence of his people, that we would expect a young man to have who would deny himself much that his fellow-students enjoyed for the sake of remaining at college and getting an education, and at the same time doing what he could to maintain and comfort a widowed mother.

This is a fine section, the soil is good and produces fine crops of all sorts—and in addition to this the earth is full of the richest gold and copper ores. Gold Hill, five miles from where the Association met, has been more extensively worked than any gold mine in the State. The blight and curse, however, is the great number of whiskey stills which you can see in almost any direction you go. The good people in this section are anxiously looking forward to the time when these shall be removed never to appear again. This will come as the churches and school houses multiply, as they now promise to do.

We learned from a number of the brethren of the excellent work done by Bro. J. W. Suttle, who went to Albemarle less than ten months ago. Then the church at Albemarle had only twenty-seven members; now there are forty-four. The church debt will be paid off by January 1st, and besides this, Bro. Suttle is occupying several mission stations at which churches are to be erected in the near future. The decided manner in which all the churches advanced their pledges for next year was really encouraging to the few brethren who have worked so earnestly for this result.

The brethren were delighted to have Bro. Durham talk to them on the subject of missions and education, and then preach for them on Sunday. I have never heard him speak and preach with greater power. The crowd was large, and the close and earnest attention of the people was worthy of the best efforts of any speaker.

Bro. Carter, probably one of the oldest preachers in the State, is yet erect and vigorous for a man of his age, preaching on Sundays and ploughing during the week.

I have other notes I would gladly make of these brethren and their work, but the Associations are coming thick and fast, so we take the shortest cut in order to be at the

UNION TUESDAY MORNING.

We need not, however, to have been in such a great hurry, as very few brethren had gotten in when we reached the church. This is the first Association I ever attended where there was barely a quorum of the delegates present on the evening of the first day. This meeting was on the extreme edge of the territory, and hard to reach from many points in the Association. Bro. Bivins, who for several years has been the moderator, asked to be released from this position, and the brethren with reluctance did so, and elected Bro. H. E. Copple in his place.

Bro. Redfearn made a pass to break by, but the brethren closed him in, and he is still the faithful and competent clerk of the Union Association.

The "furiners" and several others spent a night with Bro. J. C. Sikes, father of Prof. Sikes now at Johns Hopkins. Bro. Sikes has a splendid country home, a most excellent wife, an abundance of corn, wheat, hogs and potatoes, and fields broad enough to give all the boys at home plenty of physical culture.

Bro. Mills made the best speech for the Orphanage we have ever heard him make, interspersing with several jokes, which were enjoyed by us all. He received a good collection, and is now on his way to the Bladen County Association, which he will reach just before day in the morning.

The subject of higher education has been more thoroughly discussed here than in any other section of the entire State. Profs. Sikes and Manke had thoroughly worked up this county, and so far as we could learn there was no division among the people on this subject. Five young men have come from the church at which the Association was held to Wake Forest College, and we are glad to know that there are still others who will follow in their footsteps. So often we fail to estimate the extent of influence that the going of one young man to college has on his neighborhood and county.

The next meeting of this body will be held at Meadow Branch Church, probably the strongest organization in the Association. Bro. J. B. Richardson is pastor of this church, and has been for several years. Few men are better prepared to build up and develop the best interests of a church than Bro. Richardson. He is one of the few men possessing his power of intellect and the mental training he has enjoyed, find his choice work among the plain people in country churches.

After discussing Home and State Missions Dr. Durham has to leave, but not without the assurance of a growing interest of the churches for these objects.

Just an hour before day the porter's hand is on my shoulder, asking me to open my eyes and see Bladenboro, for here is where we get off to go to the Bladen County Association.

Bro. Callihan met us; had a good fire and plenty of fine lightwood left. In due time we had a nice breakfast. I thought I never heard such a crowing of chickens as was carried on from the time we stopped till breakfast, but I will prove by Bro. Mills and Dr. Durham that there were some which were silent while others proclaimed the coming day.

The Bladen County Association has lately been formed, and somehow I feared that there would be little interest in the meeting, but in this I was mistaken. The personnel of the body is quite as good as I have seen in any part of the State. There are many large and once valuable farms where numbers of slaves made quantities of corn, cotton and rice.

The people still show their "ante bellum" culture and high social position. Brother Brunt is moderator of the Association. He is an alumnus of Wake Forest and a preacher of ability. Several new churches came into the new organization, and the brethren are stirring for more systematic efforts in all lines of work.

Several new academies have been recently built in this county.

I have never seen so many boys and girls in attendance at any Association. The discussions were fine on all the subjects, and at the earnest solicitation of the brethren, Dr. Durham remained over and preached to a large congregation on Sunday. I found some of the oldest and best friends of the BIBLICAL RECORDER who took great interest in my work and helped me to secure a nice list of new subscribers.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. R. W. Lide has been called to the Darlington, S. C., pastorate.

....Rev. B. W. Spilman preached to the Kinston brethren and sisters last week.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Rev. A. D. Hunter is helping Rev. R. D. Carroll at Antioch church, Pitt county, this week.

....Prof. R. L. Moore has our thanks for a copy of the minutes of the Catawba River Association.

....Rev. A. J. Taylor will please accept thanks for several new subscribers on our extra offer.

....Rev. Hartwell Mosely has been appointed by our Southern Board to labor in New Mexico.

....Revs. J. R. Jones and D. J. Harris are holding meetings at Yanceyville, says the *Caswell News*.

....Have you made an effort on our special offer? If not, you yet have a chance to grasp a good thing.

....We regret to announce that the beloved wife of our venerable brother, Rev. Jesse Howell, is dead.

....Rev. H. T. Williams is engaged in a meeting with his Roxboro charges, and is being blessed in his labors.

....Our Virginia brethren had their annual meeting at Alexandria, Va., last week. The reports were hopeful.

....Rev. H. M. Croom has removed from Globe to Hartland, and his correspondents will please note the change.

....We regret to hear that Rev. Geo. J. Dowell has offered his resignation as pastor of our Durham Second church.

....Rev. J. M. Mercer has resigned care of the Pendleton St. church, Greenville, S. C., to accept work in Richmond.

....Rev. G. H. Church, of Statesville, and Pastor N. S. Jones are holding a meeting of much promise at Salisbury.

....Good reports come from the meeting at Wake Forest. Rev. T. J. Taylor, of Warrenton, is aiding pastor Gwaltney.

....Rev. C. A. Jenkins, whose modesty has long served to conceal his brilliancy, is holding a meeting with his Goldsboro flock.

....Rev. J. L. White has received a call to the pastorate of the 1st Baptist church, Macon, Ga. He will probably remain at Asheville.

....Revs. J. A. Campbell and J. F. Devenny were kind enough to take subscriptions for the RECORDER at the Little River Association.

....Rev. Henry Sheets has recently baptized nineteen persons since a meeting at Kernersville, in which Rev. J. T. Jenkins assisted him.

....Talk up your religion as you talk up your business, and God will take care of the results. "My father's business" is every Christian's concern.

....Bro. B. F. Hester, of the Flat River Association, Bro. Troy Bancom, of Apex, and Rev. C. W. Blanchard were pleasant visitors to this office last week.

....Dr. McCosh, the great ex-President of Princeton College, died of old age last week. To him is due no small part of the growth and spirit of Princeton.

....Now is a good time to be getting up a club to gladden our heart at the Convention. Ask your people to renew now. And a new subscriber is never untimely.

....Rev. J. M. Hilliard has resigned his work at Ramseur. We understand that there is another pastorless charge near by, and we hope a man may be located on this field.

....Rev. Dr. Thomas Hume is greatly in demand as a lecturer. Our South Carolina contemporary speaks in highest terms of his recent address at the Cooper-Limestone Institute.

....We were glad to have Prof. Collier Cobb, of the State University, in to see us last week. The Professor expects the University enrollment to aggregate 500 or more this session.

....Rev. G. L. Morrell, of Franklinville, has resigned care of Moore's Chapel, and expects to resign his work at other points. We do not know what God has in store for Bro. Morrell, but we do know he will be used well for the Lord wherever he may be called.

....Rev. A. Cree preached an appropriate sermon at Roxobel the 11th. The text was "Nothing but Leaves." We shall give it in full as soon as we can spare the space.

....We will publish decisions of the Supreme Courts of Ohio, California and Wisconsin relating to religious liberty and religious toleration, as soon as the space can be spared.

....Get ready for the Convention. There is enough in the Convention itself to attract, but this apart, Charlotte is the coming city of North Carolina, and it will help us to put in a great meeting there.

... Bro. A. D. Hunter buried two of his congregation last week, one, Bro. F. F. Ellis, an aged and worthy member of the West Raleigh church, the other, Bro. Brinkley, of Mt. Vernon church.

....The *Western Recorder* has completed its sixty-ninth volume. May it long maintain the doctrine with faith, hope and love. It is a faithful watchman, and has never been more efficient than it is now.

....These latter days have been called the age of ten thousand things; but the *Baptist Record* gets off a new one, beginning an editorial with "Surely this is the age of obscenity"! Poor old nineteenth century.

....Pastor E. M. Poteat, of Calvary Baptist church, New Haven, Conn., has already baptized more than 60 persons, part of the fruits of the meeting held there not long ago by Dr. H. M. Wharton.—*Baltimore Baptist.*

....It was Rev. O. C. Horton, of Selma, who was called to East Durham, instead of Rev. Walter Gilmore. The latter is well qualified for pastoral work, and we do hope God will see fit to give him to North Carolina.

....The RECORDER's special offer will not be urged much longer. One brother has sent us twenty new subscribers since it was announced. Many have sent more than ten. We hope to hear from many more this month.

....This is the season when the newspapers expect to make collections enough to wipe away old scores and have a little over to begin the long up hill year with. See if you can't send us your renewal or a part of it this week.

....Here's how it reads in the *Arkansas Baptist*: "Rev. J. W. Couch, of Kentucky, can be induced to come to Arkansas." It is time, high time, that some people were reminded that God still calls. Talk about "induced"!

....It seems necessary to say that Rev. R. T. Bryan has never advised the RECORDER to do anything with any letter from any missionary; and that never in his life has Bro. Bryan spent "a good part of his time" in Raleigh.

....Dr. J. A. Mundy, of Wilson, says the *Mirror*, is engaged with Rev. T. N. Ivey in a meeting at the Methodist church at Wilson. Progress on the new church is very gratifying, and the pastor has become warmly loved by his flock.

....Just as we have feared all the while, there is an effort making to run the Baptist Young People of North Carolina into the ground of B. Y. P. U. ism. The first faint excrescences cropped out last week. It is well that the Convention is near at hand.

....Rev. E. D. Wells, of Packsville, South Carolina, who is quite well known in our State, has baptized one hundred and five persons, eighty-five of them into his own churches, in the last few months; and he says he never felt better, despite his incessant work.

....Rev. Walter Gilmore occupied Rev. C. J. F. Anderson's Carthage pulpit the 1st Sunday and preached a very acceptable sermon. Bro. Anderson is pushing right forward with his work; his people at Carthage are making some improvements on their church house.

....Rev. C. A. G. Thomas preached a sermon on "Separation of Church and State" from his Greensboro pulpit the other day. It will be published in these columns and afterwards put in tract form. There is no doubt but that it is sadly needed, by some Baptists as well as others.

....It is stated in exchanges that Capt. J. D. Moore and Rev. M. P. Matheny went to Hickory last Thursday to meet other committeemen, representing Baptist churches, to consider the advisability of purchasing Rutherford College, which is now in the hands of Mr. Jos. Elliott.

....Brethren, it's getting cold. Do two things: stop drinking whiskey. Send something to the orphans.—*N. C. Baptist.* We would like to know if our contemporary really thinks that any of "the brethren" are drinking whiskey. If it does, there is but one course: let them not be brethren.

....They set the day for Tuesday, the 27th inst.; the invitation, for which we are grateful, informs us that Bro. A. T. Robertson and Sister Ella T. Broadus, daughter of Bro. and Sister Jno. A. Broadus, will be married at noon the 27th inst. in Bro. Eaton's church, Louisville. We rejoice with them.

....We will esteem it a great favor if our subscribers whose subscriptions have expired will renew immediately. It is very expensive to send out formal notices, and prompt renewal, in whole or in part, *right now*, will save us just that much. Do not put it off. SEE THE LABEL ON THE PAPER, then act forthwith.

....Let the brethren who have been sending us lengthy obituaries without payment for extra words, possess their souls in patience. We will get through with them all after awhile. By the way, some of the brethren have a habit of advising us to "send bill to" so and so, as if they didn't know the amount. Anyone who can count sixty doesn't need a bill.

....The Spring term announcement of Littleton High School and Business Institute appears in this paper. We heartily commend this well known institution to our readers. It has a record for efficiency and reliability that any one might be proud of.

... Dr. W. A. Nelson, well known in North Carolina, having been a pastor at Asheville and Raleigh, will aid Prest. Gambrell, of Mercer University, Ga., in his new Preachers' School. We rejoice at this evidence of the return of Bro. Nelson's vigor.

....The Methodists have been making quite a deal over their Epworth League for young people, but they are now facing a problem. There is danger of the League being used to divert the young people's money into "divers and sundry projects." But the Methodists always have their organizations well in hand because of the thorough organization of the Conferences.

....The *Examiner* announces that Mr. H. C. Vedder, who has been editor in charge of that journal, will retire January 1st, and that Rev. Dr. H. L. Wayland will succeed him. Mr. Edward Bright, son of the late editor of the *Examiner*, is now engaged upon its literary and secular columns. Mr. Thos. O. Conant will become managing editor.

....Bro. John F. McMillan, of Savage, who has been preaching to churches in Florence and Southeast Associations for several years, has accepted the call of the Graniteville church and will begin work there at an early day. Bro. McMillan has done a fine work in his present field and he goes to another important field. We hope that his work at Graniteville will be richly blessed. He is one of our best men.—*S. C. Courier.*

....Prest. Taylor is sending out an ornate and interesting "announcement of the 120th term of Wake Forest College," which will begin January 15th next. It will quicken the interest of anyone who will read it; and it is so short and terse and cleanly printed that the lines invite one to follow them. If you know a youth who ought to think about getting to College, send his name to Prest. Taylor; he can help him think about it, anyway.

....The Rev. A. C. Dixon, pastor of Hanson Place Baptist Church, Brooklyn, preached yesterday morning his fourth anniversary sermon. There was a great crowd in attendance at the church. In the course of his remarks he said that the membership had increased from 662 to 1,037, an increase of 592 in the four years. The Sunday school had grown from 398 to 718, and the contributions for all purposes had increased from $13,140 to $20,407.—*N. Y. Recorder.*

....The Congressman-elect from this district has said that he would rather have won over any man than Charley Cooke. Bro. Cooke is loved even by his opponents. When he was nominated and almost every one thought he would win, it was remarked more than once that it was a pity to send so good and true a man out of the State. He is one man whose usefulness does not depend on political preferment, one who knows how to do well in any relation.

....Supt. Mills and his class of orphans will appear at the following places, dates named: Belmont, Monday, Nov. 26, 2 p. m.; McAdensville, Monday, Nov. 26, 8 p. m.; Lowell, Tuesday, Nov. 27, 11 a. m.; Gastonia, Tuesday, Nov. 27, 8 p. m.; Long Creek, Wednesday, Nov. 28, 11 a. m.; Dallas, Wednesday, Nov. 28, 8 p. m.; Salem, Thursday, Nov. 29, 11 a. m.; Lincolnton, Thursday, Nov. 29, 8 p. m.; Stanley, Friday, Nov. 30, 11 a. m.; Mt. Holly, Friday, Nov. 30, 8 p. m.

....We strive to avoid nothing so much as mistakes. Yet they have a way of reminding us of our fallibility every little while. That paragraph about the new Judiciary was sadly out of plumb. We do not know Mr. Furches' church relations; Mr. W. S. O'B. Robinson, of Wayne, is a son of old Ireland, as his name betrays, and of course a devout Roman Catholic, and Judge Eure and Judge Jno. Kerr, both good Baptists, have graced our Superior Court bench since 1870. We beg the gentlemens' pardons.

...."All's well that ends well," the saying holds; and hoary truth though it be, it received new meaning and new strength, last week, when, sequel to romantic and not altogether joyous circumstances, Mr. E. Y. Webb, son of Rev. G. M. Webb, a young lawyer whose ability has already been recognized by his native town of Shelby, and Miss Willie Frank Simmons, a talented, cultured daughter of the lamented Prof. Wm. Gaston Simmons, were united in marriage at the residence of the bride's mother at Wake Forest by Rev. C. E. Taylor. We must be content to chronicle the event.

....There is more real thought, more instructive reading and more Baptist religion in the *Young People's Leader*, published by the Southern Baptist S. S. Board, Nashville, Tenn., than there is in any strictly young people's religious journal that we have seen. The profits of the Sunday School Board are devoted to missions, and more than fifteen thousand dollars has thus been used for the Lord and returned to the Lord. The Board's publications are worth their prices, but if anything is left over after expenses are paid, it is turned back into Southern Baptist channels.

....The RECORDER said: "Churches ought not to expect concessions or favors from a State—at least Baptist churches ought not." Whereupon *Charity and Children* declares it is unable "to understand the recent rage for levying taxes on churches, schools and orphan houses." Entire separation of Church and State is a good Baptist principle and *Charity and Children* does the Orphanage great credit with this kind of talk. Our contemporary pretends to think that levying taxes is evidence of hostility, and asks: "Why should a State be hostile to a church?" Better ask "why is this State so friendly to a church?"

....There will be a meeting of the Board of Trustees of Wake Forest College at the State Convention. Among other matters, the following will be considered: Ways and means of increasing the endowment and equipment, and meeting the current expenses of the College; definite instruction to the Bursar in regard to printing his report (all or part), and in regard to purchase of books for the Library. Dr. Taylor is anxious to raise $20,000 for the endowment of the Wm. Royall Chair of English, toward which, when $20,000 has been raised, the American Baptist Education Society will give $5,000.

....Rev. M. A. Adams, the able Reidsville pastor, has been aiding pastor Simms at the Raleigh Tabernacle in a series of successful meetings the last several days. Up to Sunday, after five day's work, there had been seven professions, and a great many backsliders have turned again to the Lord's active service. ——At the First Baptist church Rev. O. L. Stringfield delivered an earnest address on Female Education to an attentive audience. ——At their promising new mission at Caraleigh Mills, near Raleigh, the Baptists organized a Sunday-school last Sunday. Those in charge of the work believe they have a great field of labor. The building and furniture cost $500. And so we go forward.

....Judge Battle, holding court in the 9th Judicial district, gave an opinion upon a question that is referred to as "one of the most important that has come up in the North Carolina courts for several years." The Board of Provincial Elders and Congregation of United Brethren of Salem owned a good deal of property, that, though owned by a religious organization, was not used for usual church purposes; and Judge Battle decreed that it is not exempted from taxation by the act exempting property held for educational, charitable or religious purposes, and is therefore taxable. The Judge very pertinently says, "Property used in farming or in manufacturing or in the trades, cannot be said to be used exclusively for religious, charitable or educational purposes, even though the resulting profits may be exclusively devoted to such purposes." An appeal to the Supreme Court has been taken.

Great Meetings at Fayetteville.

Dear Recorder:—Our hearts are filled with rejoicing here in the Lord's work. Some weeks ago the writer conducted a meeting of a little over a week at a mission of the church. The Lord was present in great power, and fifteen souls were happily converted. Twelve were added to the Fayetteville church as a partial result of the meeting.

Two weeks ago Rev. P. G. Elsom of Fincastle Va. came to aid the pastor, and was with us eleven days. He preached the Word with great faithfulness and power, and the gospel as preached by him moved the whole community. The Holy Spirit was with us in convicting and converting power, and eighty eight souls made a profession of faith in Christ Twenty-three have already united with our church and a number of others expect to do so. Every church in town will receive members as a result of the meeting. The best thing of all is that the church has been thoroughly revived throughout her entire membership, and is in condition to press the work so graciously begun. Christians are full of joy and enthusiasm in the Master's work. Brethren and sisters of all the churches worked with great heartiness and unanimity in the meetings.

Enormous crowds attended every night service—even on the night of the election the church was crowded to overflowing.

The men's meeting at the Opera House Sunday afternoon was greatly blessed. The building was crowded, and very deep and salutary impressions were made. It was the best men's meeting the writer ever attended.

Brother Elsom is a man of thorough consecration, a preacher of great personal magnetism and intense earnestness. His preaching is full of the gospel and hence richly blessed to the salvation of souls.

Brethren, rejoice with us, for the Lord hath done great things for us whereof we are glad. J. HARTWELL EDWARDS.

Nov. 12.h, 1894.

To the Pastors and Churches of the Sandy Creek Association.

Dear Brethren:—If you will turn to the minutes of our Association for the year 1891, page 10, under "Report On Union Meetings," you will find that the Association agreed to return to Associational Missions. And since Rev. W. T. Jones left the Railroad Field we have not received anything from the State Board.

Our minutes for the three years, since 1891, show $181.85 for Associational Missions, and for State Missions $247.53.

Brethren, is it fair to appoint an Executive Board and expect them to carry on the Associational Mission work, and not give them the necessary funds for the work? Since last January the Board has received and turned over to the missionaries $97.85. Now we need $97.85 between this and the fifth Sunday in December, 1894, to pay off all our missionaries.

There ought to be one hundred men of the 8,500 members of the churches of our Association that would give *one dollar* each for this cause; and then begin 1895 out of debt. I will be one of the one hundred.

The Secretary of the Board has been asked to apportion the amount needed among the churches. Please raise the amounts asked for, in every church.

G. L. MERRELL, *Ch. Ex. Bd.*

Franklinville, N. C., Nov. 18, 1894.

P. S.—The next Union Meeting of the Sandy Creek Association convenes with Bethany church, Gulf N. C., on Friday, before the fifth Sunday in December; I every member of the Board be present. It is probable that we will have to elect a new chairman. And we must plan for next year.

Sincerely, G. L. M.

'Heathen' China More Interesting than "Warring" China.

Dear Bro. Bailey:—I am very glad to see your editorial of August 22d, "Missionaries not in Danger." You speak of warring, plague stricken, heathen China. To be sure it is a very destructive war that is being waged between China and Japan concerning Corea. Modern implements of warfare are being used on both sides. September 17th may be remembered as the date of most decisive battles by land and by sea. On that date the Japanese occupied Ping Yang, the stronghold of the Chinese in northern Corea.

On the same date the fleets of the two nations were engaged off the mouth of the Yaloo river, northwestern Corea. Of the twenty thousand Chinese at Ping Yang about one-third were killed, wounded, or taken prisoners. Japanese loss unknown as yet. At Yaloo river eleven Japanese gun boats were said to have approached the Chinese fleet, which consisted of twelve gun boats and six torpedo boats. Five Chinese vessels are said to have been sunk, burnt or beached, while the Japanese claim to have lost none.

Now the Japanese are pressing towards Moukden, the capital of a northern Provence, and Peking, the capital of China. Whatever the Japanese may or may not do to free and reform Corea, they seem bent on venting an old grudge against and humbling China. A vast indemnity will likely be demanded by Japan that her financial loss may be as little as possible.

Warring China is a subject of momentous interest, but it is *heathen China* that concerns us most. Are missionaries safe in China? I think you put it well when you said: "Mobs occasionally attack foreigners, but the officers of the law do all they can to prevent them." In some cases officers have winked at the conduct of those who threatened riot, but such winking is becoming rare and infrequent. If China is defeated, as seems likely now, there will be the danger of disbanded, demoralized, returning troops. There will be the need of unusual care and prudence in the North and interior. Some inland stations may be withdrawn from for a season; but withdraw from China? I should say, no, never.

One missionary, Rev. James Wylie, of the Scotch Presbyterian mission in north China, was assaulted by a mob of soldiers who were on their way to the war, and the Chinese have had an object lesson of what such conduct would cost a man. Rev. Mr. Wylie died from the treatment received from the hands of the mob. The leader of the mob has been arrested by the Chinese officers and executed. Others implicated, were sentenced to banishment, imprisonment and removal from office or position, according as their guilt seemed to demand. Justice has not been delayed as has often been the case after mob violence. I think you are justified in your statement concerning China and Japan, when you say: "Either government will take pains to keep on friendly terms with us."

Yet the fact remains, war or no war, that those who come to China as missionaries, especially those who come to the interior of China, come at the risk of their lives. If we are not willing to count that in, let's not come.

I have been asked whether or not I would advise Bro. Bryan and party to wait. I answered no. I afterwards consulted with our Consul General, Mr. T. R. Jernigan, who comes from North Carolina, and takes kindly interest in missionaries and their work. He said missionaries were as safe here (in Shanghai) as they were in the United States. No one claims absolute legal safety in the interior. Missionaries stayed here thirty years ago, when China was in the midst of internal war, the Taiping Rebellion. Run away now? Stay away now? after we have had a quarter of a century to establish ourselves and recruit. I think not. We come to sow and to reap. We can't stop to observe war clouds even. By the time you get this, I hope Bro. Bryan and party will be on the Pacific with their faces towards China. We have to do with heathen China. If they will yield to our Master they may lay down the swords of steel. We do desire to raise them above the filth that makes plagues and the moral degradation that breeds war. How true your words seem when you say: "Surely it is time we were sending more salvation guides to her despairing millions."

Yes, add all the God called laborers you can find to the expected company, and continue to pray for them and us and China.

Yours fraternally,

E. F. TATUM.

Shanghai, China, Oct. 9, 1894.

Co-education With A Vengeance.

A few weeks ago at the Fresh rush in a co educational college in Ohio, the young women students engaged in the melee on either side. I was delighted to read that "many of the combatants came out with scratched face and torn hair." A young lady belonging to the college was describing a scene here the other day, and with no apparent sense that there was anything out of the way about it, witlessly remarked, "The girls just piled themselves on the stairways to prevent the men from going up."

"And what did the men do then?"

"O, they just picked the girls up in their arms and set them down out of the way, and went on."

"O," said a married lady present, "but couldn't the girls have bit and kicked."

Here's co education for you, and a fine thing for the gymnasiums too, for when roses and becoming dresses fail, there must be special instruction in these exercises. The biting and kicking of untrained girls does not amount to much. They must be taught it scientifically. Just let the men wait awhile. Everything comes to the man who can wait.—*Cornelia Spencer, in News and Observer.*

"If You Love Me"

Dear Recorder:—I have just read Dr. Willingham's appeal to us for the work he represents. I have asked myself if we have done our part. During October, as reported in the RECORDER, our churches sent to our Treasurer $999.47. During the Conventional year so far, we have given $5,490.28. Have we done our part? Is this the measure of our ability, and have we measured our ability by our love for the Lord and his cause? We are told a certain woman who bestowed peculiar honor upon Jesus "loved much."

Paul did his great work as missionary in Asia Minor, Greece and Europe because the love of the Lord constrained him. I think the churches of Macedonia, in their "deep poverty abounded unto the riches of their liberality," because they loved the cause and their Lord. As we love the Lord we will respond to his demands; that is the supreme test.

We may have done well in the past, but having done our duty in the past year, we are not relieved of duty and obligations in the present year, with its larger opportunities and heavier demands. If I speak to a church that has not helped the Foreign Mission work this year, will you not take the matter under immediate consideration, and for the love you have for your Lord help, and help in this work now.

"If you love me keep my commandments."

I want to earnestly urge the woman's missionary societies in our State to make a Christmas offering for our Foreign Mission work. I do not know how many societies we have in our churches in the State, but, there are many, and a contribution from each one will help the work the women have been asked to do, and prove to the church in a practical way that the woman's society is auxiliary to the church.

The church by my *request* accepted my resignation, and immediately called me again. It is hard to know what to do.

Yours, H. VAN DEVENTER.

Henderson, Nov. 14, 1894.

Correction.

My Dear Brethren:—I find that the report of receipts from North Carolina, as published in my letter last week, did not contain the receipts of the Western North Carolina Convention. These were $608 48, making $2,895.15. I hasten to make this my correction, and hope further "corrections" to enlarge the amount will come speedily from all over the State.

Fraternally,

R. J. WILLINGHAM, *Cor. Sec'y.*

From the South River Association.

Bro. D. S. Bullard and the writer commenced a meeting with the Salem church on Monday after the second Sunday in September, which lasted seven days.

The church seemed to be very much revived and there were eleven members received by the church. This church is situated in an excellent section, and in this community there is one of the oldest and best schools in the county of Sampson. Those who know the teachers of this school and the people of the neighborhood, are not surprised at their succeeding, even in these hard times.

There is in this section back-bone and grit which makes them stand firm; and also Salt or grace which saves from the hands of the temptor.

Our next meeting was held with the church at Bever Dam, resulting in the addition of nineteen members. I think this church is constantly growing in grace, knowledge and liberality. May this people have the desire of their hearts.

On Monday after the first Sunday in October we began a meeting with the church at Long Branch, which lasted until the following Sunday, resulting in thirteen accessions to the church at Long Branch and one to the church at Autryville. This meeting was in progress during the great freshet, which was very much against our having large congregations, but the members were at work from the beginning, and He blessed our efforts. To Him be all the glory.

R. C. SANDLING.

Harrell's Store, N. C., Oct. 8, 1894.

To Those Who will Attend the Convention.

All who expect to attend the Convention in Charlotte, Dec. 6th, will please forward their names to the undersigned.

Homes will be provided for the delegates, and cheap rates of board secured at the hotels for visitors.

Let us hear from you at an early day.

T. H. PRITCHARD,
L. R. PRUETT,
Committee.

Charlotte, N. C.

RAILROAD RATES TO THE CONVENTION.

The Southern Railway will sell round-trip tickets to Charlotte on account of the Baptist State Convention of North Carolina at greatly reduced rates, from points named. Rates will be as follows:

From Goldsboro, $9 00; Selma, 8 20; Raleigh, 7.30; Henderson, 7.90; Durham, 6 50; Greensboro, 4.45; Winston-Salem, 5.65.

Two through trains daily between Raleigh and Charlotte, leaving Raleigh, 5.45 a. m. and 4.10 p. m.; arrive at Charlotte, 12.00 noon and 10.40 p. m.

Tickets will be sold Dec. 4th, 5th, 6th and 7th,—good to return until Dec. 15th.

For rates from any other points and further information, write to Chas. L. Hopkins, Trav. Pass. Agent, Southern Railway, Charlotte, N. C. W. A. TURK, G. P. A., Washington, D. C.

Johnson's Oriental Soap is far superior to all the other so-called medicated soaps for beautifying the complexion. Sold by John Y. Mackie, druggist, Savage, N. C.

[CONTINUED FROM THE FIRST PAGE.]

each parts of one great system. No one of them can be adequately understood without an estimate of its bearing on the whole. By consequence, each and all of them are factors in all sound scientific method, and, positively or negatively considered, enter, as necessary and constituent elements, into all high education.

While I hold that the elements of knowledge, such as are taught in the common school, may be taught and learned without serious and scientific discussion of these points of controversy, this is not true of the subject matter of high education. These questions to day occupy a larger space in all treatises on general science than ever before. To illustrate what I say, you have only to take up any modern treatise on Method, or any treatise on fundamental questions in general scientific inquiry. These subjects come to the surface in any thorough discussion of the nature of the certainty which results from the inductive process—in the discussion of the origin and character of those uniformities to which we give the name of "law" in Physics or Natural History—in fixing our conceptions of the origin of force—in settling the nature of those necessary truths that lie at the basis of the science of quantity—in determining the ground of the sacredness of contracts, as involved in the necessity and universality of moral distinctions. These topics are discussed in magazines, newspapers, and works of fiction even, with such boldness and freedom that the teacher who fails to attack them must either be inexcusably superficial, or neglectful of his professional obligations.

THE QUESTION OF TO-DAY.

The question before our profession to day is this: Shall the young men of the future be trained in scientific methods, so called, which assume a godless universe and deny the reality of all distinction between mind and matter; or in a method which finds an Infinite Mind as the bottom thought of all science and moral law, incarnated in all history, in all jurisprudence, and in every form of social order?

The obligation to furnish on these subjects instruction which shall be sound and healthy, rests upon our higher institutions of learning; and the duty cannot be discharged with the highest efficiency and freedom, where the institution is entangled by obligations to respect the opinions or prejudices of the great body of voters, as must necessarily be the case when an institution depends on taxation for its support, or has been endowed by State patronage. This is no question of mere sectarian propagandism. It involves the inculcation of belief in an objective moral order which must affect the whole moral cement of society, the spirit and character of our political philosophy, the ethics of commerce, the foundations of law. I make no charges against State institutions and the able and right-minded men who, so generally, control them: but if I do not greatly mistake, they will find more and more difficulties in the discharge of those obligations which are imposed upon them by a due regard for their convictions of the being of God and the substantial existence of the human soul. Those considerations which lead to the exclusion of religious instruction from the common school apply, with much greater force, to institutions for high education supported and controlled by the State. Those principles of our government which deny to the State the right, or the duty, to teach or to control religion, have a broader application than is generally admitted. The voluntary system for the support of religion, not only excludes the State from the maintenance of forms of belief or worship, but also from the maintenance and administration of those higher forms of scientific education which are necessarily conversant with the very foundations of all morality and all religion.

STATE PATRONAGE.

It is obvious that, if the State undertakes the work of high education at all, its patronage should be distributed among existing institutions on principles which shall approach, at least, proportion and fairness, taking into view the excellence of their work and the constituency which they represent. But since the State has withdrawn its support from colleges considered as a part of the State Church system, government patronage has been distributed with little or no regard to any system or law. Land grants have been made to the new States at the expense of the older. While the older States have borne the burdens of war or purchase attendant upon the acquisition of the public lands, the general government has granted to these States comparatively small amounts of the land thus acquired. Where special appropriations have been made by the several States, they have been distributed with little or no regard to the service that institutions have rendered to the cause of education, or to any principle of fairness or proportion whatever. The State, or municipalities under the sanction of the State, have given large sums to a very few colleges in the State of New York; while others, with equal claims, in every particular, have been entirely neglected. [Some Catholic and Episcopal] have received public property by millions; others little or nothing. There has been a gradual approach, of late, to the policy of withdrawing State patronage from higher institutions of learning altogether. This tendency has been due to a vague recognition of the principle that high education should, like religion, be left to the control of the voluntary principle.

A distinction should here be made between institutions for educational purposes and appropriations made by government for the encouragement of science and the purposes of general public utility—such as the coast survey, the geological exploration of States, and scientific experiments and investigations which meet a public and universal necessity, but are so expensive as to be beyond the capacity of private individuals or institutions.

DANGERS OF STATE INSTITUTIONS.

A popular argument in favor of the control of high education by the State is drawn from the great number of colleges established on the voluntary principle, and the alleged imperfection of the instruction which they impart. Regarding this objection, we have to remark that there is something besides State endowment necessary to the success of an institution of learning. We are nor aware that the institutions established in the newer States, and endowed by those States or the General Government, have been especially conspicuous for their services to high education, either with reference to the numbers that they have educated or the breadth and solidity of the instruction imparted. The University of Michigan is generally cited as an example of the success of State institutions, in contrast with those founded on the voluntary principle. But this institution is an exception to the general rule, and stands out conspicuously among many comparative failures. Every one familiar with its history knows that its early growth was slow, and its very existence has been brought into jeopardy by quarrels over its administration by parties, sects, and the advocates of different systems of opinion.

One of its most successful presidents informed the writer, a few years since, that he was under the necessity of spending a large portion of each winter in attendance on the legislature, for the purpose of preventing legislation interfering with its internal working, or in some way inimical to its interests. Much of its large patronage is due to the fact that it gives professional education to lawyers, doctors, miners, and engineers gratuitously at the public expense. This course can not be defended upon any sound principles of political philosophy. The danger apprehended from State interference with institutions mainly endowed by public funds is illustrated in the different attempts that have been made, by constitutional enactments, to exclude the State of New York from control of the large public property given to Cornell University. The immense grant made to Columbia College by the authority of the State took the form of gift, and neither the State nor the city of New York has ever been represented, as such, in its board of trustees. Hence its internal administration has not been interfered with by the public authorities. But as a general rule throughout our country, the literary managers of State institutions have been in a state of chronic trepidation lest their best efforts should be rendered nugatory by the caprices of unintelligent legislation.

Looking over the numerous State institutions in our country, we believe that, taking them as a whole, they show no better educational results than those colleges that have owed their origin to the voluntary principle. It is obviously impossible, under a government in which religious and political parties make themselves felt in every department, to secure instruction as broad, as free, as untrammeled in such institutions as in those under the control of the voluntary principle.

The doctrines of Political Economy have, for half a century, entered as factors into every presidential election, and no scientific economist would have been free to utter his own convictions, and to impress them upon his students, if he had taught under governmental patronage. Even now, the means of reaching a sound currency, and the propriety of a protective tariff enter so intimately into party politics, that an institution supported by the national government would hardly find itself free in announcing the clearest results of scientific inquiry respecting those subjects. The restrictions that were necessarily imposed upon the discussion of moral, political, and economical philosophy at West Point and Annapolis, showed their results, to every thoughtful observer, at the beginning of the late war. Nothing is clearer than the fact that government control over institutions of higher education in Europe has been constantly made use of to secure or maintain the ascendency of political and religious parties. Many of the results which we deprecate in an established church have shown themselves in State control of high education.

"SECTARIAN COLLEGES."

I am aware of the persistent ridicule—not to say misrepresentation—which has been expended upon what the opponents of the voluntary system have been pleased to call "sectarian colleges." They forget that there may be a sectarianism of skepticism and religion as positive and as bitter as any that exists within the limits of religious denominations. As a general rule, it is not true that the colleges of our country have been used as instruments for propagating the tenets of religious sects among their students. Such a charge, indiscriminately made against those who control the American colleges that have derived their main endowment from religious denominations, may be justly designated as slanderous. No man acquainted with the broad-minded, liberal, and learned men who have the control of these so-called "sectarian" institutions, can either intelligently or honestly charge them with using their positions for sectarian purposes in any legitimate sense of the term. No thoughtful man can ignore the work which such "sectarian colleges" as Harvard, Yale, Princeton, Dartmouth, Columbia, and Brown have done for the country. These have all been predominantly controlled by some denomination of Christians, and they represent to day the highest type of our intellectual growth. They have saved us from educational barbarism. They have adopted into their curriculum every new science which has established any just claim to recognition. They have been nurseries of public morality and of an exalted patriotism. They have given tone and ele-

[CONTINUED TO THE FIFTH PAGE.]

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huntman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meeking; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

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TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

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Executive Committee: J C Scarborough, P A Dunn, C Durham, N Y Gulley, W R Gwaltney, W T Faircloth, H C Dockery.

TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY—LOCATED AT RALEIGH.

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with pale or sallow complexions, or suffering from skin eruptions or scrofulous blood, will find quick relief in Scott's Emulsion. All of the stages of Emaciation, and a general decline of health, are speedily cured.

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takes away the pale, haggard look that comes with General Debility. It enriches the blood, stimulates the appetite, creates healthy flesh and brings back strength and vitality. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption and Wasting Diseases of Children.

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Only the Scars Remain.

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Cures others, will cure you

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CHRISTMAS SELECTIONS for 1894, containing new Carols by the best writers and a fine Responsive Service. *Price 5 Cents a single copy.*

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Nov. 11, 1894.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16 Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m	....	....
Ar Fayetteville	10 10 a m	....	....
Lv Fayetteville	10 27 a m	....	....
Lv Fay'ville Junc	10 30 a m	....	....
Lv Sanford	11 48 a m	....	....
Lv Climax	1 46 p m	....	....
Ar Greensboro	2 16 p m	....	....
Lv Greensboro	2 55 p m	....	....
Lv Stokesdale	3 48 p m	....	....
Ar Walnut Cove	4 20 p m	....	....
Lv Walnut Cove	4 33 p m	....	....
Lv Rural Hall	5 01 p m	....	....
Ar Mt Airy	6 25 p m	....	....
Lv Bennettsville	....	6 45 a m	....
Lv Maxton	....	7 52 a m	....
Lv Red Springs	....	8 30 a m	....
Lv Hope Mills	....	9 26 a m	....
Ar Fayetteville	....	9 50 a m	....
Lv Ramseur	....	....	6 50 a m
Lv Climax	....	....	8 40 a m
Ar Greensboro	....	....	9 25 a m
Lv Greensboro	....	....	9 40 a m
Lv Stokesdale	....	....	11 00 a m
Ar Madison	....	....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	....	....
Lv Rural Hall	11 06 a m	....	....
Ar Walnut Cove	11 35 a m	....	....
Lv Walnut Cove	11 42 a m	....	....
Lv Stokesdale	12 07 p m	....	....
Ar Greensboro	12 55 p m	....	....
Lv Greensboro	1 09 p m	....	....
Lv Climax	1 30 p m	....	....
Lv Sanford	3 17 p m	....	....
Ar Fay'ville Junc	4 28 p m	....	....
Ar Fayetteville	4 34 p m	....	....
Lv Fayetteville	4 45 p m	....	....
Ar Wilmington	7 55 p m	....	....
Lv Fayetteville	....	4 46 p m	....
Lv Hope Mills	....	5 10 p m	....
Lv Red Springs	....	6 02 p m	....
Lv Maxton	....	6 38 p m	....
Ar Bennettsville	....	7 50 p m	....
Lv Madison	....	....	12 10 p m
Lv Stokesdale	....	....	1 25 p m
Ar Greensboro	....	....	2 25 p m
Lv Greensboro	....	....	3 00 p m
Lv Climax	....	....	3 55 p m
Ar Ramseur	....	....	5 35 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

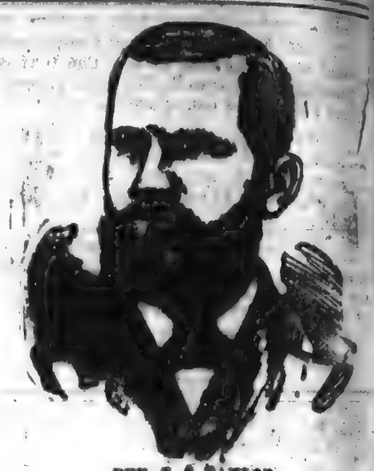
Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R., North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

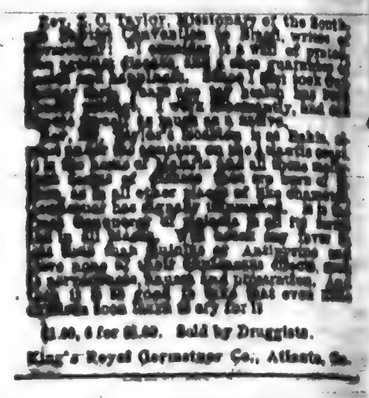
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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 52 a m	9 27 p m	
Ar Rocky Mount	1 02 a m	10 20 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 35 a m		
Lv Rocky Mount	1 02 a m	10 20 p m	4 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	3 56 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 30 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 70. Daily.	No 36. Daily.	No 44. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 00 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 33 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m
	No 72. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 35 p m
Ar Rocky Mount	2 12 p m	12 06 p m	11 16 p m
Arrive Tarboro	3 40 p m		
Leave Tarboro	12 35 p m		
Lv Rocky Mount	2 13 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 55 a m	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.23 a m.; arriving Halifax at 11.10 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m. Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

[CONTINUED FROM THE FOURTH PAGE]

vation to our literature. They have furnished an education distinctively American—a better preparation for American public life, whether political, professional, or mercantile, than can be furnished by any institutions in the Old World, however broad and comprehensive their courses of instruction may be. They furnish the ideal to-day which the newer institutions of the country, established under State patronage, are painfully and laboriously striving to realize.

MORE CENTRALIZATION.

But we are told that our institutions of higher learning ought to be centralized. We answer: A country like ours, in which local self-government so predominates, never can, and never should, be brought under the control of a single type of culture. Our country's intellectual life ought not to be shaped from any State or intellectual centre. Such a state of things would inevitably destroy the freedom, the variety, the manifoldness which is one of the best characteristics of American society as contrasted with that of France and England.

But we are told that there are too many colleges; and that this result is due to the voluntary system. In a free country, how can this be helped? There are just now too many banks, too many railroads, too many ships, too much iron; but the law of supply and demand is the only possible corrective for the evil. If a college attracts to itself patronage and endowment, it has a right to live; if it does not, it will die. The law of natural selection applies to colleges as well as to the animal and vegetable world. A college that does good work creates its own patronage by its elevating influence over the community around it. Time alone can determine whether a college has a right to live. All permanent institutions are of slow growth. The healthiest institutions of our country have sprung from the smallest beginnings. Tried by the standard which men seek now now to apply to the newer colleges of our country, Harvard and Yale would have been abated as educational nuisances when they were a century old. When Williams and Amherst were established, the friends of Harvard thought there were too many colleges, and threw every available obstacle in the way of the new institutions.

THE AMERICAN COLLEGE.

We believe that, in the future development of the wealth and intelligence of our country, the voluntary system, which has been so satisfactory and successful in the maintenance of religion, will be abundantly able to meet all the demands of higher liberal and professional education. We would then confine State provision for education to the common school, and to institutions that may be found necessary to train teachers for the common school. We have the most implicit faith that the individual benevolence of the country will, in the future, give to those institutions of higher learning which show themselves worthy of it, an endowment beyond anything that the present century has seen. Men of wealth will soon learn, that he only can secure a place in the memory and affections of coming generations who links his name and fortune to institutions for the moral and intellectual elevation of his fellow-men.

The demand for Ayer's Hair Vigor in such widely-separated regions as South America, Spain, Australia, and India has kept pace with the home consumption, which goes to show that these people know a good thing when they try it.

If Christianity is heroic life, the missionary work is heroic Christianity. It is a little heroic even to believe in missions. If we may not be among the heroes, let us like the church of old, hear the Holy Ghost and go with Paul and Barnabas down to their ships and lay our hands on them and send them away with all our sympathy and blessing. So, perhaps we may catch something of their heroism. So, in our quiet and home-keeping lives, the idea of Christianity may become more clear, Christ our Lord more dear, and we ourselves more faithful, more generous, more brave.—*Phillips Brooks.*

The Coffee Habit

is difficult to throw off, especially if one's epicurean taste leads to the use of the Gail Borden Eagle Brand Condensed Milk in this popular beverage. Its superiority to cream is admitted. Rich flavor and uniform consistency.

Ashe and Alleghany Union Meeting.

A Union Meeting of the Ashe and Alleghany Association was held with the Liberty church, Alleghany county, N. C., commencing on Friday before the fifth Sunday in September, 1894.

The introductory sermon was preached by Rev. W. F. Barker from 2 Peter 3: 18—"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The Union organized by electing Rev. T. M. Duncan, Moderator, and R. L. Loaf, Secretary.

A number of churches were represented through their delegates, some of whom rode fifteen to thirty-five miles through the rain on Thursday, and the Spirit of the Lord met with them.

Delegates were enrolled and the necessary committees appointed by the Moderator.

Met Saturday morning at 9 o'clock. Spent half an hour in devotional exercises led by Bro. R. L. Shoaf.

The Secretary read the program of services as follows:

1. What is the best method to arouse our churches out of the cold, dilapidated state that some of them are now in?

2. What should be done with church-members who do not attend their church-meetings?

3. Who should attend Sunday-schools?

4. Is so called open communion taught in the New Testament?

The first query was taken up and discussed by Revs. E. Blevins, F. B Cheek, E. Tucker, W. F. Barker and the Moderator.

The second query was discussed by E. Tucker, F. W. Cheek, R. L. Loaf, E. Blevins, and F. B. Cheek.

At 11 o'clock a. m., Rev. E. Tucker preached a sermon.

On re-assembling at 2 o'clock p. m., the second query was further discussed by T. M. Duncan, E. Blevins, R. L. Shoaf and E. Tucker.

The third query was discussed by F. B. Cheek and W. F. Barker.

The fourth query was discussed by E. Blevins, F. B. Cheek, R. L. Shoaf and T. M. Duncan.

Interesting reports were submitted by the various committees.

The next Union Meeting will be held with Bethel Baptist church, eight miles south of Jefferson, Ashe county, on Friday before the fifth Sunday in December, 1894.

The following is the program for that meeting:

1st. Should Missionary Baptists compromise with other denominations? Speakers—Rev. T. M. Duncan and H. A. Eller.

2nd, What is Scriptural baptism? Who are proper subjects? Who are proper administrators? Speakers—Rev. E. Tucker and N. H. Jones.

3rd. What is forgiveness as taught in the Bible, and on what terms is an individual required to forgive an injury done him? Speakers—E. Blevins and F. W. Cheek.

4th. Can we as Missionary Baptists receive members by letter from other Baptist denominations not of our faith and practice? Speakers—R. L. Shoaf and G. Porter.

The Secretary was instructed to send the minutes of this meeting to the BIBLICAL RECORDER, *Alleghany Star* and *Ashe Pioneer* for publication.

On motion, the Union Meeting adjourned to time and place by singing a parting hymn and giving each other the hand. Prayer by E. Tucker. Benediction by the Moderator.

On Sunday 10 a. m. Rev. T. M. Duncan preached a warm and touching sermon.

Thus closed a most delightful Union Meeting. Indeed, let us all remember the December Union and make it interesting by attending and asking the Lord to meet with us by his Spirit. R. L. SHOAF, *Sec.*

T. M. DUNCAN, *Mod.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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In Russia the great bulk of the work of Bible distribution is done by the British and Foreign Bible Society. The American Society co-operates with the Russian Bible Society, which circulates about 100,000 copies of the Bible annually. The work among the Jews is more restricted recently than it was a few years ago. Rev. Dr. Ellis, of Warsaw, is the only foreign missionary recognized by the government. Joseph Rabinowitch, a native Russian Jew, is doing a good work in Southwestern Russia.

Don't be talked into having an operation as it may cost you your life. Japanese Pile Cure is guaranteed to cure you by Jno. Y. MacRae, druggist, Raleigh, N. C.

The harder our work the more we need solitude and prayer, without which work becomes mechanical and insincere.—*Maclaren.*

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by Cold or use of the voice. The genuine sold only in boxes.

The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there.—*Hamilton.*

He that hath tasted of the bitterness of sin will fear to commit it, and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR NOVEMBER: ITALY.

"They received not the love of the truth that they might be saved." Missionaries, 3; native assistants, 27; stations, 69; churches, 17; membership, 372; baptisms, 38. Contributions, $395.

STUDY TOPICS.—Hindrances to the work—self-interest, priestly opposition, depraved moral sense of the people, poor equipment. Do Romanists need missionaries to give them the gospel? Missions of the S. B. C. Missions of other Protestant bodies in Italy.

Missions.

I wish we could outgrow the word "missions"! It is a convenient word, but it does a great deal toward defeating its own mission. It is a grand word, but it has a far away sound. And then, to make matters worse, we talk about "home missions" and "foreign missions" as though they were separate from each other and separate from our interests, and the "foreign" part of it even alien from our life. I am tired of battering away against the stone wall of indifference in our churches that rests on the popular conception of these words. I am tired of saying "missions, missions, missions," to people who, if they are too polite to say it in words, at least by their looks tell me, "I am not interested in missions!" If I were a minister I would like to go away off where people had never been preached to and gather a church that had never heard the Word. I would teach them that they had volunteered in any army organized and working and fighting for the spread of the kingdom. "The kingdom for the King!" should be our watchword. And we should talk about "our Chinese wing" and "our Japanese flank," our "Southern corps," our "Mountain scouts" and "our Alaskan outposts." And we should sustain and reinforce them according to their need, as a matter of course, since the cause is our own and the army one and we and the cause and the army our King's. And no one should ever say to me again, "I am not interested in missions!" And the thought that any part of the King's interests was alien to any of his soldiers should never be dreamed.—*The Advocate.*

Proportionate Giving.

A member of the church who possessed considerable means gave but little toward the church expenses. On this being referred to in a public meeting, he claimed that he was in favor of proportionate giving, and that he had given proportionately more than the others. After the others had expressed their amazement at this statement, he explained that he meant he had given more in proportion to the amount of religion he had than of the others. This may be true. Is your giving in proportion to your means or your religion?

Doing Well (?)

A church in Hartford gave eleven hundred dollars to home missions. One lady said to another: "Didn't we do well this morning?" "No, not as a church," was the reply. "For one lady gave six hundred dollars and one gentleman gave three hundred." If church collections were analyzed it would appear that, as a rule, by far the greater part is given by a very few persons, and they not the most able. The great majority of church members give only a trifle or nothing at all for the work of missions.

God delights in spiritual spontaneity. The penny pushed from the open hand by the impulse of the Holy Ghost is worth more to him than the pound wrung from the reluctant grip by the dunning of church beggars. I am so much impressed with the importance which God attaches to sweet voluntariness in Scripture, that I am often tempted to resolve never to beg a cent for God again, but rather spend my energy in getting Christians spiritualized, assured that they will certainly become liberalized. As I was reading my Greek Testament the other day I was delighted with the discovery concerning a well known text: 'God loveth a cheerful giver.' The word cheerful is our word for hilarious.' And I have to imagine the word put into action. 'Will you give me a thousand dollars for missions?' 'Ha! ha! ha! I should be delighted to, since God has so wonderfully blessed and prospered me.' 'Will you contribute a hundred dollars toward our evangelistic work this winter?' 'Ha! ha! ha! I am only too glad for the opportunity to give, since I have so abundantly received.' How much better that sounds than the doleful, 'O, dear, I am tired with the never-ending calls of money, money, money.' But this hilarious giving is not possible except the spirit is dwelling richly within it. For only the spirit shows the greatness of that salvation which we received through Christ, and the greatness of our consequent obligation.—*A. J. Gordon.*

No church ought to call itself thoroughly aggressive and evangelical that does not expend for the support of missions at least one dollar for every five dollars it expends on itself.—*Joseph Cook.*

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SOUTHERN RAILWAY,

Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 38 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	*5 00 p m
Ar. Raleigh	4 05 p m	6 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*5 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 06 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 47 a m	2 58 p m
" Greenville	1 59 a m	4 05 p m
" Atlanta (C. T.)	5 30 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	5 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 32.	DAILY. No. 12.
Lv Augusta (E. T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 25 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 35 a m
Lv Greensboro	10 10 a m	10 01 a m
Ar Durham	12 00 nn	11 35 a m
" Raleigh	1 00 p m	*7 50 a m
Ar Goldsboro	*3 00 p m	*1 00 p m
Lv Goldsboro	*5 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	2 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 5.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:00 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:20 a m, and 8:10 p m. daily except Sunday, and 5:30 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

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"Horses and Vehicles,"
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CONDENSED SCHEDULE.

In effect January 28, 1894.

No. 127*.	ATLANTA SPECIAL.		No. 134*.
*6 45 p m	Lv	Norfolk (via S A L) Ar	*11 45 a m
8 55 p m	Lv	Portsmouth Ar	11 35 a m
9 54 p m	Lv	Suffolk Lv	11 06 a m
10 30 p m	Lv	Franklin Lv	10 30 a m
10 58 p m	Lv	Boykins Lv	10 06 a m
11 20 p m	Ar	Weldon Lv	*9 55 a m
11 30 p m	Lv	Weldon Ar	9 09 a m
12 50 a m	Ar	Henderson Lv	7 55 a m
2 05 a m	Ar	Raleigh Lv	6 30 a m
2 20 a m	Lv	Raleigh Ar	6 15 a m
3 40 a m	Lv	Sanford Lv	5 13 a m
4 28 a m	Lv	Southern Pines Lv	4 30 a m
5 20 a m	Ar	Hamlet Lv	3 35 a m
5 43 a m	Lv	Rockingham Lv	3 13 a m
6 20 a m	Lv	Wadesboro Lv	2 43 a m
7 15 a m	Ar	Monroe Lv	1 30 a m
8 40 a m	Ar	Charlotte *Lv	12 15 p m

No. 41.	PASSENGER & MAIL.		No. 38.
*8 30 p m	Lv	New York (PRR) Ar	6 53 a m
11 38 a m	Lv	Philadelphia Ar	9 45 a m
2 20 a m	Lv	Baltimore "	12 48 p m
4 00 a m	Lv	Washington Ar	11 10 p m
8 25 a m	Lv	Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv	Petersburg " Ar	5 30 p m
11 27 a m	Ar	Weldon " Lv	*3 37 p m
*8 00 p m	Lv	New York (PRR) Ar	7 43 a m
9 10 a m	Ar	Portsmouth Lv	*6 55 p m
†9 10 p m	Lv	New York (P R R) Ar	7 28 p m
7 00 p m	Lv	Baltimore (Bay Line) Ar	7 00 a m
8 30 a m		Portsmouth " Lv	†6 00 p m
*7 00 p m	Lv	Wash'gton, N & WNB Co Ar	5 30 a m
8 00 a m	Ar	†Portsmouth Lv	5 50 p m
†9 00 a m	Lv	Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv	Portsmouth " Ar	5 50 p m
9 54 a m	Lv	Suffolk " Ar	5 14 p m
10 58 a m	Lv	Boykins " Ar	4 06 p m
†11 42 a m	Ar	Weldon " Lv	†3 22 p m
†11 54 a m	Lv	Weldon " Ar	3 10 p m
3 00 p m	Lv	Henderson " Lv	†1 14 p m
†4 07 p m	Ar	Durham " Lv	†10 50 a m
†6 50 p m	Ar	Raleigh " Lv	†11 35 a m

No 43.			No 35.
†10 15 a m	Lv	Raleigh Ar	†6 00 p m
1 43 a m	Lv	Sanford Ar	4 30 p m
12 45 p m	Lv	Southern Pines Ar	3 35 p m
1 45 p m	Ar	Hamlet Lv	2 35 p m
12 25 p m	Ar	Rockingham Lv	2 01 p m
3 03 p m	Ar	Wadesboro Lv	1 25 p m
3 57 p m	Ar	Monroe Lv	12 30 p m
4 45 p m	Ar	Charlotte Lv	11 40 a m
3 06 p m	Ar	Laurinburg Lv	1 07 p m
3 39 p m	Ar	Maxton Lv	12 35 p m
6 25 p m	Ar	Wilmington Lv	10 00 a m
4 30 p m	Lv	Hamlet Ar	1 47 p m
3 57 p m	Ar	Gibson Ar	1 00 p m
8 21 p m	Ar	Bennettsville Lv	11 54 a m
4 12 p m		Darlington Lv	12 05 p m
5 37 p m		Sumter Lv	10 47 a m
8 45 p m		Charleston Lv	7 30 a m

†Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

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*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

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The Little River Association.

Though I am too busy to write, yet I feel like it will not do to let pass unnoticed such a meeting as the last session of our body. We met in our nineteenth session with the church at Hector's Creek, Harnett county, on Thursday, November 1st, 1894. Just twelve years ago the body met with this same church. The Association then had 944 members, and sent $57 88 to that meeting, of which $31 23 was for missions. This year there are more than 2,100 members—or a little more than *double* the membership of 1882—who sent to the Association more than $330, of which more than $300 was for the objects of the Convention, or nearly *seven* times as much money as in 1882.

When we consider the fact that nearly all our territory is one large mission field and has been occupied but a few years, we doubt whether there is a body in the State that has developed more rapidly. There are no strong wealthy churches, but there is a willingness to work and concert of action.

This year was the most prosperous session in the history of the body. The congregations were large, the entertainment was all that could be asked for, the speaking was good, and the collections larger than usual.

The introductory sermon was preached on Thursday by Rev. J. M. Holleman, using as his text, "Owe no man anything," in which he showed forcibly the evils of debt, urging the people to promptness in meeting their obligations.

The election of officers resulted in re electing Bro. H. Y. Smith moderator and J. A. Campbell clerk and treasurer. Brother Smith usually presides well, but this year he did better than ever. Why? Because he is at Wake Forest this year and is learning how to be of greater service to God and his brethren.

We did not have a great many visiting brethren present this year. Rev. J. V. Devenny, who is this year to complete his course at Wake Forest, was present, and made two forcible addresses, one on ministerial education and the other on "State aid." These speeches were much enjoyed and will do great good in years to come. Brethren G. A. Bain and J. L. Hall, of the South River Association, and William Rogers and J. H. Henly, of the Sandy Creek Association, were present, and added their part to the work of the body. Since the meeting was at my home church, and also one of which I have been pastor for eight years, I will not say what others said, viz., "the singing was the best I ever heard."

But I will say that I know of no country church that has better church music than they have at Hector's Creek. How do you manage it? We don't manage it. We simply supply the people with plenty of books, "The Choice," and they do the singing. The pastor leads and the people love to follow. Some one said, "How do you manage to have such Sunday school music?" Well, we get a new song book every year, and this keeps up a live interest in singing. There has been but one music school taught here for eighteen years, but it is wonderful to see how soon they can sing a new piece of music.

It would not be a just report of the meeting were I to fail to mention the name of Prof. P. H. Rogers, who led the singing and trained the class for the occasion.

It was a great joy to see so many young brethren entering the work and taking such an active part in advancing the Lord's work. Some whose parents have been leaders in our meetings, but have passed away, or become too feeble to take an active part in our work, and others who have been added to the churches on our mission fields. There's a brighter day coming to the Little River Association.

On Sunday Rev. W. G. King preached the missionary sermon. Text: "And ye shall be witnesses unto me both in Jerusalem and Judea," &c. It was a fine sermon and was greatly appreciated by the large audience who heard him.

Rev. G. A. Bain preached in the Academy at the same hour, and a great many could not get in either house. The congregation sang, "God be with you till we meet again," and dispersed.

The next session will be held at Friendship church, Harnett county, where the Baptist State Convention met, I am told, in 1846. Will some one please inform me if the above date is incorrect?

And now, my brethren, we are separated again, each in our respective fields, trying to work for God. Let us not forget to pray for each other and strive to make this better than any preceding year in our history—better churches, better Sunday schools, better preaching, better hearing and more money from each church to be carried to Friendship next year. Let us begin to day.

J. A. Campbell.

Pou's, N. C., Nov. 15, 1894

The State penitentiary cotton crop will aggregate nearly 2,000 bales. The aggregate loss to the State by the decline in prices is $30,000. But, if the State will hold the cotton and advance money for the penitentiary running expenses, the price may rise. The corn crop, says Supt. Leazer, amounts to 100,000 bushels. It is probable that the penitentiary will pay out clear this year, greatly to the credit of Mr. Leazer.

The best way to avoid scalp diseases, hair falling out, and premature baldness, is to use the best preventive known for that purpose—Hall's Hair Renewer.

There is a warning conscience and a gnawing conscience. The warning conscience comes before sin; the gnawing conscience comes with sin.—*Smith.*

Cooperative penitentiary convicts on North Carolina state farms follows: 68 get $68 a year; 241 get $60; 360 get $54; 194 get $17; 2,743 will get $17.

NEWS OF THE WEEK.

State News.

The negroes held a creditable fair at Raleigh last week.

Monroe is discussing the practicability of establishing a graded school.

Methodist lay-evangelist Schoolfield has been holding meetings at Charlotte.

The Farmer's Alliance seems to be making successful effort to establish a Shoe factory.

Durham has organized a chamber of commerce, and one of its projects is a $40,000 boot and shoe factory.

Clinton Chapel, a house of worship owned by negroes, has been closed by the courts, on account of the contentions of two factions of the congregation.

Judge V. C. Barringer, who has been a member of the appellate court at Alexandria, Egypt, for twenty years, has returned to North Carolina to remain.

Chas. H. Brown, attorney, was shot and killed by a court witness, Geo. Waters, at Kinston last week. The lawyer accused the witness of false testimony.

The first annual exhibit of the Mecklenburg Live Stock Association was successfully given last week at Charlotte. Interest in stock is liver in North Carolina than it ever has been.

One J. C. Howard—real name, C. B. Kumlin—has been making a deal of money by posing as president of the "Universal Association of Home Artists," with headquarters at Asheville. He charged a good membership fee and offered to get remunerative work for all of his members. He is a fraud.

The *Advertiser* is a new weekly journal from Rutherfordton, well printed and, Col. J. C. Tipton being editor, is of course ably edited. The *Davidson Dispatch* has assigned. The *Silver Dollar*, the *Durham Times* (weekly), and an Alamance county paper have discontinued publication.

Rev. C. H. Martin has given notice that he will contest the seat in congress, to which Mr. J. A. Lockhart is reported to have been elected by 400 majority. The State election canvassing board meets the 29th. All congressional seats not won by Populists or Republicans will be contested.

General News.

A New York cotton buyer is making efforts to get the farmers of the South to organize a farmers' trust.

The W. C. T. U. met in annual convention at Cleveland, Ohio, last week. The year's receipts amounted to $26,019.

Mrs. Grover Cleveland christened the first great passenger steamer ever built in America at Philadelphia last week. The vessel's name is *St. Louis.*

The vice-president of the American Railway Union suggested a plan at a recent Knight's of Labor meeting in New Orleans for the union of all labor organizations into one.

The remains of the late Czar of Russia were laid away Monday. The Czar regnant will wed the 30th of this month. He and his bride will wear mourning a year. He will be crowned next summer.

It is actually reported that China has won a battle from Japan and is in search of the Japanese fleet. President Cleveland has offered to arbitrate between the warring nations, and his offer will likely be accepted.

The horrible massacre of thousands of Christian Armenians by the Governor of Bitles in the Sassaun district, ruled over by Turks, is reported. The Governor ordered his troops to shoot into the populace with the aforesaid results.

In a sparring match at Syracuse, N. Y., between two pugilists, one of them, Fitzsimmons by name, of national reputation, struck his opponent, Rodan, a blow on the chin that induced hemorrhage of the brain, resulting fatally. Fitzsimmons is held for manslaughter.

The commission appointed to investigate the great Pullman strike has reported, charging both sides with error, being more severe on the Pullman Company and the Railway managers, against whom the strike was made. This is a step toward recognition of the defenceless laboringman's rights and employers' duties.

The Government has announced that it will sell another lot of $50,000,000 worth of interest bearing ten year bonds. It seems that the New York bankers had more money than they could lend at the desired rate, and, of course, they turned in and by some occult means, have forced the government to offer to borrow their surplus cash and pay them well for it. The bankers were at least considerate to wait until after November 6th.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—A Friend at Dunn, $5.00; Eureka ch, 7.24; Gatesville ch, 2.79; Sandy Cross ch, 4.00; Boxboro ch, 35.00; Olivet ch, Charlotte, 43.00; South River Asso, 7.65; S S M S, Chapel Hill, 7.51; Anderson ch, 2.70; Summerfield ch, 7.00 Total, 120.69. Previously reported, 10,340.81. Total this year, 10,461.70.

Foreign Missions—Raleigh Asso, $114.05; Shelby ch, 13.46; South River Asso, 18.11; Scotland Neck Sunbeams, 12.70; Penny's Chapel ch, Central Asso, 3.20; C C Durham, 4.00; Summerfield ch, 8.00. Total, 183.59 Previously reported, 5,490 28. Total this year, 5,673.90.

Home Missions—Eureka ch, $2.26; Raleigh Asso, 65.41; Poplar Spring ch, Tar River Asso, 5.00; South River Asso, 3.75; S S M S, Chapel Hill, 7.51; C C Durham, 4.00; Summerfield ch, 4 00. Total, 91.93. Previously reported, 2,340.66. Total this year, 2,432.59.

Education—Raleigh Asso, $17.21; Cashie ch, 11.52; South River Asso, 1.32; Wake Forest ch, Central, 6.69; E B Stradley, Treas W Bapt Con, 21.00; Inwood ch, Raleigh, 5.00. Total, 62 74. Previously reported, 2,830.98. Total this year, 2,893.72.

Orphanage—S S, First ch, Raleigh, Central Asso, $60.00; Sawyer's Creek S S, Chowan, 10.00; Anderson S S, 10.00. Total, 80.00. Previously reported, 799.21. Total this year, 879.21.

Ministerial Relief Fund—Eastern Asso, $22.40; Raleigh Asso, 10.26; New Salem ch, Sandy Creek Asso, 2.25; Rock Spring church, ditto, ditto, 1.16; C C Durham, 2.00. Total, 38.07. Previously reported, 337.76. Total this year, 375.83.

Church Extension—Beulah ch, for house of worship in Hyde, $2.60; Cool Spring ch, ditto, 4.00; Olivet ch, ditto, 2.00; Reynoldson ch, ditto, 5.00; Salem ch, ditto, 2.00. Total, 15.60.

Colportage—Raleigh Asso, $2.25.

Sunday-schools—Raleigh Asso, 2.22.

J. D. Boushall,
Treas. Bap. State Convention.
Raleigh, Nov. 17, 1894.

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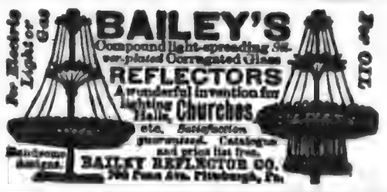
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From Williamston.

Dear Recorder:—Our town is quite dull at present. The farmer wears a long face, because he cannot pay debts while cotton sells for four or five cents. The merchant looks discouraged. This is caused by slow collections. We are looking forward to, and hoping for, better times. The religious outlook is also gloomy. But now that the election is over, and the people have again settled down to work, it is to be hoped the fog will disappear and the spiritual outlook will brighten. My churches are not doing as well as I could wish, but as well as I could expect.

I held a ten days meeting with the church at Hamilton during the fall. The church was revived, one added by baptism, and I hope much good was done that may be seen in the near future. I also preached ten nights at Everetts. Three were immersed, one restored, and another awaiting baptism. I have not protracted here at Williamston, but expect to do so soon.

The health of our people is improving, and the chills will soon be a thing of the past.

Thanks to the writer of the articles on the first page of the RECORDER.

I have been a constant attendant of our Convention, but will not go this fall. Hope our Boards will come up all-right.

I love my work and people. They are very kind and thoughtful of my comfort. And with such men to lead as Brother Simmons and Dr. J. B. H. Knight we expect to see grand results in Williamston. The sowing is going on; the harvest must come. There may be delay; indeed we may not live to see it. But the day will come when Williamston Baptist church will be a power for good in this part of North Carolina.

Very truly yours,
E. J. EDWARDS.

November 16, 1894.

Pastor Matthews at Chincoteague Island.

Dear Recorder:—Sunday (11th) was a busy day for the pastor of Beulah church on Chincoteague Island, Va. In the morning at 10:30 he preached on the subject: "Complete Satisfaction," Ps. 17:15, and at 11:30 he baptised a lady. In the afternoon, at 2 o'clock, he attended Sunday School; at 3:15 preached a sermon to children on "The Childhood of Jesus," and preached again at night on "Preparing Victuals for Crossing the Jordan," Josh. 1:11.

There seems to be a genuine spirit of revival in the hearts of the Beulah congregation. Congregations have almost doubled in four weeks. The church will celebrate Christmas by holding a series of evangelistic services.

It is the mature conviction of both church and pastor that the Lord was in the call and coming of the pastor. He never felt more like trying to do his whole duty in a prudent, straightforward and christianlike manner in his life. Past experience and present needs have caused him to be clothed with new desires and renewed determinations. He considers his church one of the best and one of the most prosperous and enthusiastic in this part of the vineyard. With deep sorrow for every mistake made in the past, he begs the sincere prayers of his brethren and sisters anxious for his future welfare. Truly his lot is cast in a pleasant field, and in one presenting a great door open for large usefulness.

C. W. M.

"What makes my lamp smell so!" Wrong chimney, probably. "Index to Chimneys" will tell you.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it—free.

Pearl glass, pearl top, tough glass.

Program for Piedmont Union Meeting.

1. Friday, 11 a. m., sermon by Rev. M. A. Adams.
2. How to develop weak country churches. Rev. J. L. Lane.
3. Systematic benevolence. George W. White.
4. Associational missions; the best method of conducting the work in destitute places. Dr. C. A. Rominger.
5. Church discipline. H. M. Crutchfield.
6. Sunday school work. M. A. Allen.
7. Sunday, 11 a. m., sermon by Rev. Chas. A. G. Thomas.

Place—Buchanan church, Buchanan, N. C., commencing Friday, December 30th, 1894. The committee cordially invites all neighboring churches to send delegates to convene with them.

E. A. GRIFFIN, *Chairman*.

Notice.

I want every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 397, and one will be sent you free.

MARRIED.

ADAMS—MOYE—On Nov. 15th, at the bride's father's, by Rev. C. W. Blanchard, Dr. Claude A. Adams of Aberdeen and Miss Mattie V. Moye of Cary.

WEBB—SIMMONS—On Nov. 15th, by Rev. C. E. Taylor, at the home of the bride's mother, Mr. E. Y. Webb of Shelby, N. C., and Miss Willie F. Simmons of Wake Forest, N. C.

DIED.

HINSON—Sister A. N. Hinson, after months of lingering consumption, passed over the river on Thursday, Oct. 25th. She was much beloved by a large circle of friends, and left a husband and four daughters to mourn their loss. She was a consistent member of the Baptist church in Concord. PASTOR.

BROGDEN—Died at her home in Goldsboro, N. C., on the morning of Nov. 8th, 1894, Mrs. Willis H. Brogden, in her fifty-third year.

For thirty-eight years she was a consistent member of the Baptist church in Goldsboro, a patient, meek, and uncomplaining Christian. Though always delicate, she bore the burdens of life more patiently than many who have greater strength. She was the daughter of the lately deceased and sainted Mrs. Margaret Robinson, who preceded her to glory by only two and a half months.

May God sanctify her death to the good of her two boys and bereaved husband.

C. A. JENKENS.

GREGORY—Katie Gregory, daughter of Mr. and Mrs. K. R. White, and wife of Mr. Zenous Gregory, was born Sept. 6th, 1867, and departed this life Aug. 18th, 1894. She became a member of Huntersville Baptist church, Norfolk, Va. Rev. J. R. Leaks, pastor of said church, was much beloved by our sister. A few years ago her family moved to Hertford, N. C., and she deposited her letter in the church there. She was full of zeal for her Master and loved the church, ever ready to talk of Jesus and his love. But suddenly health failed. She became a great sufferer, sometimes better better and then worse. As a child she was obedient; as a wife kind and true. Often she was heard thanking parents and husband for the devoted attention given to her as she felt the change stealing over her gradually. She became very weak and helpless. Just before death, with uplifted hands, she said to her mother, "My fingers are purple; this is death; but I am not afraid to die." And with Christian resignation she placed her hands upon her breast and said, "Don't grieve for me; I am going home." The home on earth will miss her. Father, mother and husband, look up and think of her request, "Meet me in heaven." Be faithful to God. The storms of life will soon be over and you can rest sweetly beyond. PASTOR.

HOLLEMAN—William Henry Holleman was born June 14th, 1812. He was the son of Louis and Penelope Holleman. His mother was the daughter of Mr. James Lane, one of the founders of the city of Raleigh. Mr. Holleman was descended from a family prominent in the early history of our Commonwealth. He inherited a good estate from his father, his old homestead being held under the original grant to his ancestors from George the Third. Mr. Holleman was a man of very fine sense and of unusually correct business habits. By wise but honest management of his affairs, he added largely to his patrimony until at the close of a long life he died one of the wealthiest citizens of Raleigh.

Mr. Holleman was warmly esteemed as a man of pure life by all who knew him. He was a man of very noble bearing. The old style Southern gentleman was well impersonated in him. He possessed a true refinement of soul, and his presence always added a charm and grace to life.

Mr. Josephus Daniels, wrote of him the day after his death as follows:—

"For more than half a century the people of Raleigh have been accustomed to see the familiar figure of William Henry Holleman, seated in a plain and strongly built buggy, drawn by a horse that had good blood, riding from his model farm into Raleigh in the morning with the regularity of a clock, and returning later in the day to his country home. Young men have grown to manhood, mature men have grown gray and gone into their graves; children have grown into grandparents in these years, but the simple, quiet, useful and unostentatious life of Mr. Holleman had undergone no change.

"His temperament was equable and he had perfect mastery of himself. Other men became excited; other men showed disappointment; other men lost their head. He was always the same in bearing. If he felt deeply, nobody knew it. If he had disappointment or perplexity, his face never betrayed it. He was not a demonstrative man, gave his confidence to few and then slowly, but when he trusted a man, he loved to show his esteem in a quiet way. His affection for his wife was truly beautiful, and his solicitude for the comfort of those he loved told of his unselfish thoughtfulness.

"Accurate and methodical in all his ways, honest and upright, prudent and successful, he had grown into the life of this county until he seemed as much a part of it as the granite of the capitol. And he was as sturdy and as solid as the base of that substantial structure."

On April 21st, 1880, Mr. Holleman was married to Miss Roe Ella Robbins of Randolph county, N. C. For nearly fifteen years they lived happily together until death took him from the companionships of earth. His home life was very beautiful. All who were admitted to the sanctities of that home felt that heaven had been lavish in her gifts of comfort and contentment and joy.

During the past summer it became very perceptible to his friends and loved ones that his health was failing. Under counsel of his physician he made a visit with his wife to her old home in Randolph county. This proved to be of no permanent good to his health; so, after a few weeks, he returned to Raleigh and took rooms at the Park hotel, his physician thinking it not well for him to go to his old home, two miles out of the city. Here he had every comfort and attention that love and human skill could provide. His devoted wife was by his side every hour of his declining health, and with her own hands ministered to his comfort and happiness.

On October 14th, 1894, in the midst of dear friends and in the arms of his wife, he heard the Master's summons and answered the call. He was ready to go; and so he is ever with the Lord.

He held membership with the First Baptist church of Raleigh, and lived in the confidence and love of his brethren.

His wife being a Methodist, he often worshipped with her at the Edenton Street Methodist church. He prayed daily for his own and for his wife's pastor, and he ever extended to them a warm and princely greeting under his hospitable roof. He lived in a broad Christian fraternity with all God's people. He took a hearty interest in the great movements of all branches of the church of Christ. He was a close reader of the Word of God, and was an interested and devout listener to the preaching of that Word.

It is rare that a more elegant gentleman is to be seen in the walks of life. I entertained for him a tender and affectionate regard, and will ever thank the good Lord for the sweet companionship I have had with him.

A gentleman of noble bearing, a soul of rare refinement and taste, a man highly endowed with the virtues of a true manhood, and withal a follower of the Lord Jesus, was William Henry Holleman. We sorrow for him, but not without hope.

JOHN N. COLE.

N. C. Christian Advocate please copy.

Tributes of Respect.

WHEREAS, It hath pleased God in His wisdom to remove from our midst, by death, on the 14th day of October, 1894, Brother John Brown, who for a long time was a useful member of Camden Lodge, No. 80, I. O. O. F.; therefore,

Resolved 1. That the Lodge has lost a useful member, the Order at large a bright example of true Odd fellowship, and each member of this Lodge a personal friend.

Resolved 2. That we extend to his family our sincere sympathy, and commend them to the care of the same loving Savior whom our Brother endeavored to serve in his life.

Resolved 3. That a copy of these resolutions be sent to the wife and mother, and they be spread upon the minutes of this Lodge, and a copy sent to the BIBLICAL RECORDER, and the usual badge of mourning be worn thirty days.

Respectfully submitted,
J. B. FEREBEE,
W. G. FEREBEE,
A. H. GODFREY,
Committee.

Have you a baby

that is making you old before your time with worrying? Is it weak, delicate, puny? Are you fearful lest it be taken from you? Mother! Will you read this letter about

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Enclosed you will find a photograph of my youngest boy, Clarence. He was sick about seven months; nothing cured him but Brown's Iron Bitters. He is now a year old, well and hearty! I cannot say too much in praise of Brown's Iron Bitters.

MRS. L. LEVERINGHEAD.

This letter was written on July 25th, this year. Have you a delicate child? Life for many children in Brown's Iron Bitters!

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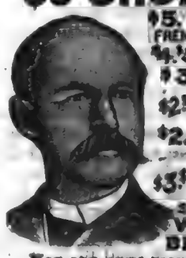
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BELLS

The Home Circle.

Waiting.

I am waiting for the coming of my dear Redeemer Lord,
I am resting in His promise in His precious, priceless word;
And although He seems to tarry, yet I know He'll surely come,
And take His own, His ransomed, to His bright and blissful home.

When I waken in the morning, ere the dawning of the day,
I lift my soul to His dear side, and watch and praise and pray,
For it may be in the morning I shall hear His blessed voice,
Triumphant o'er the waves of time, bid all His own rejoice.

Then in the noontide splendor of the sun's meridian light,
When the busy world's surroundings need our armor should be bright,
'Tis sweet to turn aside our thoughts from the carking cares of life,
And think perhaps 'tis now he'll come 'mid the battle and the strife.

Then when the shadowying of night spreads darkness on the land;
Ere soft slumbers close my senses, I yield all into His hand;
My body, soul and spirit—self—all I ask Him safe to keep,
And thinking on His precious blood I fain would fall asleep;

For it may be while I'm sleeping the arch-angel's trump will sound,
Then, oh! what a glorious waking, to be all in Jesus found!
Yes! but whether in the morning or the noontide or the night,
It recks little to the Christian soul whose light is in His light.

For no matter when He cometh—oh, what praise for truth like this!
When He comes, we shall be like Him, "we shall see Him as He is."

—C. L. Elliott.

How To Spend Sunday.

If we are to take our Lord's example as given us in the Sunday-school lesson for October 21, and his teaching as given in the lesson for November 4, as our guide, we ought to use the Sabbath in the service of God and man. On the morning of the Sabbath at Capernaum our Lord went to the synagogue, and engaged heartily in its services. He did not leave the house, however, without doing good to at least one poor soul that had gone there for comfort and help. Then in the afternoon, while he appears to have given some of the hours to rest, he made his healing presence felt in the house where he was staying. In the evening he resumed his work for suffering humanity, and continued at this until midnight. What a busy day it must have been! So on the days described in the second lesson he evidently did not regard the Sabbath as merely for rest from physical toil, but gave it to helping others, or to communion with God, affirming as he did so, that the Sabbath was made for man, and not man for the Sabbath.

With the example and teachings of our Lord as our guide, therefore, we should spend the Sabbath in holy work as well as in rest. Like him we should give the day to God and our fellow-men. Instead of spending it in idleness or pleasure, we should devote it to the cultivation of our higher natures, to work of mercy and to worship. Such use of the day will be a blessing to ourselves and the world.—*Our Young People.*

Night in a Great Hospital.

At night the ward is strangely picturesque. After nearly fourteen years of familiarity with hospital scenes I never enter one after the lights have been lowered without a vague thought that there is something uncanny about the place. The big room seems bigger, and the row of beds upon either side seem longer than by daylight. The lowered gas flame over the medicine chest is the center of a dense-walled hollow sphere of darkness. Around the beds of those who need close watching, screens covered with white muslin are placed, and within them are candles, whose flickering light makes ghostly shadows here and there. The faint noises made by the restless sleepers as they turn uneasily in their beds; the occasional muttering or loud talking of the delirious; the subdued sounds produced by attendants moving cautiously about their duties—all serve to make the silence audible. The place seems surrounded by a sea of darkness and silence, whose waves are beating fiercely against the walls.—*Dr. J. W. Roosevelt.*

A Bad Wreck

—of the consumption may follow in the track of a disordered system, due to impure blood or inactive liver. Don't run the risk! The proprietors of Dr. Pierce's Golden Medical Discovery take all the *chances*. They make a straightforward offer to return your money if their remedy fail's to benefit or cure in all disorders and affections due to impure blood or inactive liver. The germs of disease circulate through the blood; the liver is the filter which permits the germs to enter or not. The liver active, and the blood pure, and you escape disease.

When you're run down, debilitated, weak, and your weight below a healthy standard, you regain health, strength, and wholesome flesh, by using the "Discovery." It builds up the body faster than nauseating Cod liver oil or emulsions.

Dr. Pierce's Pellets cure constipation, piles, biliousness, indigestion, or dyspepsia, and headaches.

When the door of paradise opens to let in any of our departing friends, delicious breezes blow through it upon us from that abode of blessedness.—*Bengel.*

Grading Wool.

"The finest and softest wool is," says *Town and Country Journal*, "always on the shoulders of the sheep. An expert in judging sheep always looks at the wool on the shoulders first. A writer of experience in rearing fine wooled sheep and handling wool communicates the following suggestions for selecting a good wooled sheep: Always assuming that the wool to be inspected is really fine, we first examine the shoulders as a part where we find the finest wool; then that on the ribs, the thigh, the rump and shoulder parts, and the nearer the wool from the various portions of the animal approaches the standard the better. First we scrutinize the fineness, and if the result be satisfactory we pronounce the fleece in respect to fineness very 'even.' Next we scrutinize the length of the staple, and if we find that the wool on the ribs, thigh and back approximates reasonably in length to that of the standard we again declare the fleece, as regards length of staple, 'true and even.' We next satisfy ourselves as to the density of the fleece, and we do this by closing the hand upon a portion of the rump and loin wool, these points being usually the thinnest and most faulty. If this again give satisfaction, we designate all the wool 'even to density.'" Now to summarize these separate examinations: If the fleece is nearly of equal length on shoulder, rib and back, and density on shoulder, and across the loins, we conclude that we have a perfect sheep for producing valuable wool."

Dust.

It would be well if we could examine enough specimens of air under the microscope to be able to call up ever afterwards vivid pictures of its contents. We should then see the cloud of dust arising from every footfall in a carpet, springing up from every cushioned chair when its occupant leaves it, and flying out from unbrushed clothes and dirty boots. Had we these microscope eyes to see our real surroundings, certain reforms in our households would not be so delayed. There would soon be an end of the nailed-down carpet that would be beaten and brushed out of doors much oftener than it now is. We would have no heavy hangings to catch the dust, and, unseen, foul the air at every movement. Our furniture, especially of bedrooms, would be smoother of outline, with fewer dust-catchers. We would more intelligently direct our house-builders, requiring for one thing perfectly fitting floors, and, for another, fewer mouldings and projections too high to be conveniently cleaned every day, but sure to send down upon us their accumulations at every closing of the door. We should learn that a sweeping is not to be indoors, but out, the floor-covering to be removed for the purpose, and that the removal of dust does not consist in stirring it up only to settle again, but in wiping it up with a slightly dampened cloth, which shall carry the dust with it out of the room. And it is really true, good house-wife, that this system, once set running in your house, requires no more labor, take the whole year together, than your present way, and you will be clean all the time, instead of once or twice a year.—*Hall's Journal of Health.*

The Bible's Story.

My name is Bible. It is a Greek name, and in Greek it means the same as "The Book" in English.

I am a child of God. My infancy was in the days of Moses; but God made me grow and grow, until in the days of Paul and John I became full-grown.

I have passed through many hands and appeared in many different forms before I came to be put together as you see me now. Men have tried to destroy me by burning all the copies they could find, but still I have lived on through more than thirty centuries.

In my childhood—Old Testament days—I spoke in Hebrew. Seventy wise men are said to have translated my Old Testament sayings from the Hebrew language into Greek. This was two hundred and eighty years before Christ came to the earth.

In my early manhood Greek was my language. The Gospels were written in Greek and the Epistles of Paul and of other apostles (afterward gathered together and arranged as the New Testament) were all in Greek.

About four hundred years after Christ, the aged Saint Chrysostom gave me my name of "Bible," for until then I was spoken of as the "Scriptures."

But many of the people could not read Hebrew and Greek; so Jerome (in the fourth century) took me and translated me into Latin. About the year 1380, Wycliffe, the reformer, changed my dress into an English one.

Then Tyndale, in the sixteenth century, brought out another translation. His dying prayer, "Lord, open the King of England's eyes!" was answered when King James directed the last edition.

Now in my English dress I stand before you all and ask you to come and learn about Jesus.—*Christian Observer.*

Dangerous Places.

On the top of a hill in England there is now a notice-board with the inscription: "This hill is dangerous to cyclists." Before that notice was put up, a stranger had ridden down the hill. Before he had proceeded many yards his machine became unmanageable, and he was thrown with a sickening thud upon the pavement and killed upon the spot. After that, they put up the notice. If every place where a young man's life has been ruined were to be labeled, then every saloon in the United States would have to be labeled: "This place is dangerous to young men." Every racing course, every theatre, variety-show and dime museum, and every dancing saloon, would have to be labeled: "This place is dangerous to young men."—*Exchange.*

The Negro's Humor.

Among the old-time negroes in the region that we have been considering much of the humor was very interesting. Their speech, by constant contact with the white man's, which it sought to imitate, had a curtness and vivacity never heard on large seaboard and river plantations. In the lightness of the negroes heart, with an imagination that never sought to be curbed, his words and his deportment often had a fun as racy as any lover of that article reasonably could wish to see. Even his complainings, oftener than otherwise, were put forth with a resentment so peculiar as to provoke laughter as well as sympathy. Witness the following anecdote of the return to his old master, not very long ago, of one of his former slaves after having served another person for a year:

"Why, Jim, how happens it that you quit Perkins?" asked the gentleman.

"Well, now, Marse Jack, I gwine up en tell you jes how 't is. I wuck fer dah man all las' year, and I wuck hard, en I make him a good crop. Well, now, de troof is, I did git f'om him a few, but min' you, jes only a few, merlasses en tobarker, en one hat, en a pa'r o' shoes, en one little thing en'nother. Well, den, Chris'mus come, en he say, 'Jim, I gwine make out our 'count.' En den he tuck he piece o' paper, en he pen, and he ink-vial, en he 'gin a-settin' down, en when he thoo wid dat job, he 'gin a-addin' up, en a-put'n' down, en a kyar'n; en he kyar'd, en he kep' on a-kyar'n', ontwel, bless your soul en body! Marse Jacky, when he gst thoo, he done kyar's off all what was a-comin' to me! En so I makes up my min', I does, to leff dar, en pewoose myself back to you, whar I knows dey not gwine be no sich kyar'n' as dem." Then he joined heartily in the laugh raised by what had just occurred to him as being a good practical joke.—*Col. R. M. Johnson.*

What a spectacle we must present to angels! With a land almost perfect in its soil and minerals and climate; with immunity from pestilence and disaster—with every gift in heaven's power lavished upon us, we are a discordant, dissatisfied, quarrelsome nation, scarcely able to keep ourselves from internecine war or from starvation. Penitence would be an ornament to the people of this land.—*Central Baptist.*

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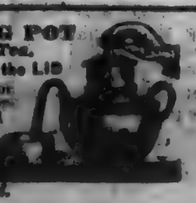
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"THROUGH the Church into Society" is the chief display line in a handsome double column, illustrated advertisement, announcing to the readers of several contemporaries that an article of that title, by Rev. J. R. Paxton, D. D., will be an early feature of a popular woman's journal. If experience were worth anything, there are many who could write graphically on Through Society Out of the Church; but experience without brains is rather a lame affair. There are doubtless many others who might write a volume or more on Through Society into the Ditch; but people in that situation probably do not care to write on the subject; and, surely, if the dead could write, many and long and realistic would be the dissertations sent up to earth on Through Society to the Devil. But it remains for Dr. Paxton to explore the devious path "Through the Church into Society."

Surely the reverend writer has dipped into the realm of the fantastic. Is it really possible that he knows some one who actually trod the path of which he is to write? Perhaps so; but it is evident that he beheld that one in the act, for it is quite beyond doubt that the most acute observer would never suspect one in Society of having actually come through a sure enough church—not, at least, if actions haven't lost their historical vociferousness.

But, to tell the truth, we must confess that in our day there have been two people who tried desperately to achieve what Dr. Paxton is advertised to write about; but they failed utterly, else that announcement might be embellished by the picture of another than Dr. Paxton. The sad tale of one of them is quickly told: "Baptist born, Baptist bred, Baptist 'till I die" was her profession until she perceived that this policy promised to bring her to the grave an old maid. Then there was a hurrying and scurrying; she must get into society. And reasoning from experience, she came to the conclusion that there were three things needful—pedigree, parsphernalia, and a god-mother. The first was easily acquired, the last more easily, but for the life of her she couldn't get the money that obtains the second. And so unless she inherits a fortune, she will die an old maid for all her pedigree and god-mother; but that is better than the ditch or the other place, though she doesn't know it.

THE average good Baptist reader will be somewhat surprised to learn that such beings as fashionable preachers are extant. We do not think there are any in these parts. A man who panders to the opinions of his hearers, however, is no whit better than the most finished society preacher. A policy man is a scoundrel, no matter whether he has committed an evil deed or not; and many men whom one hears spoken of as discreet or astute are policy men. The bunco steerer palms a satchel of sawdust upon a gullible would be fraud; the man who chokes down his own opinion and spouts out that of him whom he would please is merely an intellectual bunco-steerer: the difference, the one goes to the penitentiary, the other to fame and fortune perhaps, to a fair living generally, when he ought to have gone to the dogs.

There are fashionable churches, too. They would have heathen choristers, if such were needed to out-sing the choir on the next block; and any kind of a preacher will do, if he will approve of keeping the church in the fashion and at the same time keep himself quite proper. We really believe there is a preacher in New York who would do most anything in order to be proper. He is on record before the world as having forgotten that, for propriety's sake, he clandestinely married a notorious couple. His picture was in the papers not long ago. His hair parts in the middle, he affects bangs and cultivates the appearance of one who is more concerned for the creases in his pants than for the salvation of sinners. Poor man, his lot is not enviable, although his salary is princely. He is the shepherd of the very wealthy, and his business is to console their "bereaved relatives and friends."

ONE is fortunate if he reads several journals and is not reminded every week or two by one writer or another, over and over again, that "we are living in the last years of the nineteenth century"; and, by the way, it is somewhat suggestive that several well-known newspapers are giving space to disputants who are trying to determine when the new century begins, whether with the year 1900 or 1901. We have forgotten which our professor of astronomy incidentally told us, and we rather think anyway that it were better not to cross that bridge before we get to it. People always talking about the future are usually out of jobs. It is even boring to hear so much of other days, but one really cannot know too well what has been.

It is certainly interesting to note the variations of opinions incident to the points of view of those who express them. Men who would not tolerate the idea that we were having any but halcyon times before Nov. 6th, are beginning to admit that they might be improved on after all; others who pictured all sorts of evil, ranted of oppression and rights, are rather subdued now; the Northern papers have ceased for a time to shriek about negro lynchings; the English committee has not appeared, and we almost believe that the Wells woman and a great deal of that hot indignation which she incited in England and the North, was used for campaign thunder. There will also be less advertising of reviving industries, and the hard times people will not feel called on to proclaim the closing of every small factory that in the natural course of events is sold for debt.

The press could create a panic in a week, if the men of the press were all fiends. And, too, the press is fortunately divided against itself.

IF A writer have good health and income, it is likely that he will tell us that it is a rare privilege to breathe the atmosphere of these times, this heydey of enlightenment, this golden era of human achievement. And he will point to the floods of literature, the marvellous facilities for communication and transportation, and the myriads of latter-day conveniences that other generations never dreamed of. But alas, most of the writers seem to have small income, poor health, peevish wives and houseful of children. And so, while one man exults, a hundred are calling these times all sorts of bad names, viz., the age of "change," of "revolution," "unrest," "distrust," "over-production," "unfaith," "obscenity," "indecency," "corruption," and everything else dyspeptic. Some one said not so very along ago that if he were a resident of Ireland and if there were no snakes there, he would not import any just for the diversion of killing them. So now many of our troubles are hunted down in the future, for the privilege of making great ado over their solution. If people will stop charging all their personal weaknesses and afflictions to the times, and if some problem solver will devote themselves to more common place work, the old century will go out in pretty good shape and without the aid of pall-bearers.

IT IS gratifying to know that Davidson College students, under the direction of Dr. Currell, have organized a club for the study of current questions. There is always danger of college students persuading themselves that all their time can most profitably be devoted to text books; and although the colleges of this State are provided with libraries and reading-rooms, it is a fact that many college students never enter the latter, at least with serious purpose. There have been college seniors in this decade who never heard of Charles Stewart Parnell or Henry Grady; and they were not foot-ball or athletic men, either, as one might suppose.

Acquaintance with history, the sciences, the languages, is very desirable, but one who has not got the history of his own times, in his native and other lands, at his fingers' ends, is not educated. Certainly knowledge of the Past is not useful except in the light of the Present. The scientist or linguist who buries himself from the world, cannot make the impress upon his fellows that a well-rounded man, with less learning, will.

The people of every community will do well to organize such clubs, of course, with more modest, though none the less commendable, aims.

Close Communion.

BY REV. C. A. JENKENS, GOLDSBORO, N. C.

Published by request of the late session of the Atlantic Association.

"The Lord's Supper."—1 Cor. 11: 20.

In the early days of Christianity, it would have sounded odd and ill to designate the Lord's Supper as either *open* or *close*. Such terms then would have had no meaning, and would have necessitated an explanation on the part of the person using them. We do not, therefore, find in the Scriptures any recognition of these phrases which have gained so great currency of late years. The reason is ready. All of the primitive churches were constructed on the one divine model given by our Lord, and hence they maintained a beautiful symmetry of purpose, thought, life, and *doctrine*. Christianity had not been rent by ambitious factions, heretical founders of churches had not arisen, and the peace of Christendom was undisturbed by contending communions. Those early Christians, then, received the same gospel, labored under the same church polity, believed the same doctrines, and administered the same *ordinances*. Hence, it follows that, with their creed succinctly stated in the inspired formula, "One Lord, one faith, one baptism," there could have been but one Lord's Supper. This is all that Baptists claim; this is the tremendous fact they have been striving to impress upon Popery and its Pedobaptist lineage through the dark and bloody centuries.

I. COMMUNION DETERMINED BY THE NATURE OF THE NEW TESTAMENT CHURCH.

The Baptists hold that their church polity is of divine origin, and that it is in *close* harmony with apostolic teaching and practice. In the light of this truth they do not object to the term *close* as applied either to their doctrines or their ordinances. The misunderstanding respecting the Lord's Supper has grown largely out of a misconception of the Lord's Church. Everything about the Church of Christ is close. The Church itself is close, being the most compact and complete body in the world. Each church is a perfect organization within itself; it needs, therefore, nothing outside, it lacks nothing inside. It has no organic connection with any other body, civil or ecclesiastical, nor even with any other church of the same faith and order. It may have relations with other bodies, but they are independent relations; thus a Baptist church forms no ties and sustains no connections that may not be readily dissolved without affecting in the least its integrity. That Minerva sprang full-armed from the brain of Jove, is a pleasing myth; but that the Church issued full empowered from the mind of Christ, is a gracious truth. One may speak with strict propriety of the Episcopal Church, the Methodist Church, the Presbyterian Church, the Catholic Church, or the Mormon Church; for such organizations have a centralized government, and are possessed of inherent powers, by virtue of which they meet in Convocation, Conference, Synod or Council for the purpose of legislating, enforcing discipline, and exerting authority over all the minor parts that contribute to the great whole; but such centralization of powers and rites is unknown among Baptists, and is, moreover, foreign, nay, antagonistic to the New Testament idea of a church. So, there is no such institution on earth as *the Baptist Church*. There are, however, many *Baptist churches*, having the same polity, officers, and functions—all alike, all equal, all complete. The wide difference between a Baptist and a Pedobaptist church may be best illustrated by means of an hypothesis. If, by any force of circumstances, say by persecution or civil legislative enactment, the Discipline and the Book of Common Prayer and the Confession of Faith, were suppressed, the bodies governed by these manuals would be forced to cry, "Men and brethren, what shall we do?" Wherefore it is evident, that Pedobaptism, with its life dependent on ecclesiastical machinery, would be reduced, whenever "the pitcher be broken at the fountain or the wheel broken at the cistern," to grief more bitter than the wailings of Cassandra. How different with a Baptist church! Should every page that uninspired men have written be blotted out, should every Baptist Association and Convention be abolished, the powers and functions of the individual church would in no way be essentially affected, while it would, withal, retain its divine characteristics of spiritual completeness and organic perfection.

In regard to the Lord's Supper, no relation can exist among Baptist churches other than that of courtesy. No church can *demand* anything of her sister churches, not even the communion. When one Baptist church invites to the Lord's Table the members of another of like faith, it is not because any inherent rights are involved on the part of the invited, but because such persons have proper qualifications for such a service, and an invitation extended them is in accord with the fitness of things.

As has been shown, from its very nature, the Church of Christ is close. So the kingdom of heaven, of which the Church is the organic exponent, the visible representation, and the concrete working force, is likewise close. It is well to remember that Messiah's reign was announced under restrictions and conditions. "Repent ye," said the Forerunner, "for the kingdom of heaven is at hand." All men were not received as members of this kingdom, and granted its privileges and ordinances; for John the Baptist forbade baptism to many, though they urged the plausible claim, "We have Abraham to our father." Nor did Jesus open a wider door when he entered upon his ministry; but, taking up the divine note as it died away on the lips of John, he placed repentance, as a condition, at the very door of the kingdom, saying, "Repent; for the kingdom of heaven is at hand." In his subsequent teaching he never relaxed his demands, but on the contrary, he ever emphasized the great truth that his doctrines are searching and his kingdom is guarded and close. Notice the exclusive trend of his teaching in the following bold and authoritative utterances: "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life."

The ministry, too, of the Gospel Church is close, for the New Testament knows nothing of the proud ecclesiastical dignitaries of medieval and modern times. Could one have made mention of Popes, Cardinals, Archbishops, Canons, Deans, and a number of other strange and pompous titles, in the presence of the Apostles, it might have been recorded of them as it was of others, "And they were all amazed, and were in doubt, saying one to another, What meaneth this?" There being but one rank in the ministry, these ambitious magnates would have to be reshaped to fit the sacred calling of apostolic days. Hence Baptists disown the work and office of the false usurper, as in dissonance with the New Testament precedent, and pray as the Psalmist sang, "His bishoprick let another take."

It is no less true that Bible baptism is close. John, the Harbinger, with characteristic ardor, refused the ordinance to all but those who brought forth fruits meet for repentance, at once excluding both infants and unconverted adults. Indeed, a mixed membership is incompatible with Scripture precept and example; for Jesus placed believers' baptism at the threshold of the Church, and did not begin his public ministry until he had himself submitted to the sacred rite. It is the belief of Baptists that persons who have not been immersed upon a credible profession of faith, no matter what excellencies of character they may possess, are living in disobedience to Christ's positive command; and having failed to receive the ordinance the ordinance that gives them membership in the Lord's Church as he established it, they have debarred themselves from the Lord's Table where he placed it.

So scriptural communion is close, and in just the same sense in which the kingdom of heaven, or the Church, or the Ministry, or Baptism is close. The Lord's Supper is no closer than the Lord's Baptism and the Lord's Church; and if for any one feature of their faith Baptists are to be termed close, their title should arise not from their views of communion or baptism, but from their conception of a Gospel Church; so that a better designation than Close Communists or Close Baptists would be *Close Churchists*. What if a word has to be coined to effect the change?

II. THE LORD'S SUPPER A CHURCH ORDINANCE.

It cannot be supposed that Christ committed his memorial ordinance to the world to use or misuse, to hold or reject at its capricious will. It was to be observed "till he come;" but could the unorganized multitude be trusted to take charge of the rite, when its very significance condemns evil, and renders a proper observance impossible? What interest do the public feel in either the Lord or his Supper? A boy may toss in sportive glee a toy ship upon an angry ocean to be borne, he knows not where, by fierce storms and relentless tides; to be shattered perchance on rocks, or drifted on distant shores, or engulfed in unfathomed waters: but not so of Christ and his Table. He entrusted the Supper to his faithful Church to be a memorial and "an ordinance forever." The Lord's Supper, accordingly, was not designed for private families, or sick beds, or Sunday schools, or temperance lodges, or military companies, or even Christian associations and conventions, but for churches, and churches only.

SCRIPTURAL POLITY.

When Christ entered upon his public ministry, he began at once the work of *organizing*. He gathered around him a few earnest disciples as the nucleus of the Church he came to establish. Of this incipient Church he became the loving Pastor. The Good Shepherd revealed to his faithful charge slowly and by degrees, the great truths of his kingdom, emphasizing repentance, regeneration, baptism, faith, election, perseverance of saints, and his own atonement. The very fact that they were separated from the rest of their fellow men under peculiar conditions, submitting to him for instruction and discipline, and that they were withal inspired to preach the Gospel and empowered at times to work miracles, constituted them an organization of the most powerful and elevated character. The Great Founder finally gave name to his organization, asserting at the same time its strength and perpetuity, saying, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Thus he prepared the way for the declaration that he had now formed the Church, to which as a Church he gave specific instructions, saying, "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Thus the divine model having been gradually developed, he at last completed it by the institution of the Supper; so that at his death, the Church basking in the gracious promise of the Holy Spirit, lacked no essential feature. It is worthy of remark that our Lord having instituted but two ordinances, began his ministry with one and closed it with the other.

The Lord's Supper having originated in the Church, was ever afterwards observed only as a Church ordinance in apostolic times. Let the following Scriptures witness. "The cup of blessing which we bless, is it not communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." 1 Cor. 10: 16, 17. This passage clearly points to a *joint* participation in the Lord's Supper of "the many," who in communion with their Lord, were one "bread," or better "loaf," that is, "one body." Again, Paul discussing the proper observance of the Supper, uses this significant expression: "When ye come together in the church." 1 Cor. 11: 18. The words "in church," there being no article in the Greek, are equivalent to our well known phrase "in a church capacity," and demonstrate that the Corinthians celebrated the Supper as a church. The apostle adds in this connection, "What! have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not?" The Apostle having just spoken of their coming together "into one place," and now intimating that they had houses for their ordinary meals, shows that it never occurred to him that the eucharist could be celebrated at their homes or without the gathering of the church. In accord with the foregoing is the language of the thirty third verse: "When ye come together to eat, tarry one for another." Evidently the holy ordinance was not observed as a private affair, but by the church in regular assembly. Wherever else we find allusion to the celebration of the eucharist in the Scriptures, there is express mention of a congregation of believers. This fact finds a striking illustration in the action of the disciples just after the great ingathering of Pentecost, when the Lord was adding daily to the church, those who were being saved. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And all that believed were together, and had all things common." Acts 2: 42, 44. So it was at Troas. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Acts 20: 7. It is reasonable to believe that the disciples at Troas had been formed into a regular Gospel Church; otherwise there would seem to be a great oversight on the part of the apostle.

All these instances clearly teach that the Lord's Supper is confined to the local church, and hence is necessarily close. *There is not an instance of open communion in the Bible.* Such a thing would, indeed, have been impossible in the early days of Christianity, inasmuch as all the churches were of the same faith and order, and a person qualified for communion in one was qualified for communion in all. Had there been no departure on the part of Pedobaptist bodies from the Lord's baptism, there would have been no question respecting the Lord's Supper.

The practice of Baptist churches is singularly free and generous. They welcome to the Lord's Table all that have met the scriptural requirements. Could they go farther without usurping authority not delegated to men, and without open rebellion against the great Head of the Church? All the members are considered to have inalienable rights and equal privileges; so that at the Lord's Table there is no distinction between the veriest babes in Christ and the most venerable deacon that serves. The communion is as broad as the church. How different in Pedobaptist churches, whose custom offers the elements to many who are not members and withholds them from many who are! Thus infants, although by the Episcopal Prayer Book declared to be "regenerate, and grafted into the body of Christ's Church," are excluded from Christ's Table. What a palpable contradiction! This is a species of communion quite too close for Baptists, who "have no such custom, neither the churches of God."

III. BAPTISM PREREQUISITE TO THE LORD'S SUPPER.

Of course we mean by baptism the *immersion of a believer in water*. Nothing else will answer. *Sprinkling* and *pouring* are not modes of baptism. Baptism means immersion; sprinkling and pouring are not modes of immersion. To speak of a person's being baptized by sprinkling or pouring is as illogical as to speak of a horse's trotting by pacing, a bird's flying by hopping, or a man's walking by running.

1. *The relation of the two ordinances.* Each rite has a meaning of its own, but

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, NOVEMBER 28, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE Convention meets next week. Let us make it historical for great achievement and great attendance. Help swell the throng.

THERE are a few days left. State Missions are needy. Help now is doubly helpful. If you are able to give, do not delay. The cause is worthy and the time is short.

THE Corresponding Secretary requests that special prayer for the Foreign Mission work be made Saturday and Sunday, Dec. 1st and 2d. Swell the volume, brother, by sending up an earnest petition at that time.

LOW PRICES threaten to keep some of the brethren away from the Charlotte meeting; but we hope they will be enabled to come. It would be a source of decided forward movement if every Baptist pastor in the State could be there. Money spent in sending a representative to the Convention is not idly spent.

SANCTIFICATIONISTS have a warning here. A preacher in a neighboring State confessed in a pulpit not so very long ago, a brother informs us, that he had been preaching his sanctified sinlessly for ten years and all the while he was getting further and further from God and nearer to hell: For he was sinning, he says truly, every time he said he was sinless. It really is a fact, even though many seem to ignore it, that contradicting God's Word is sin.

ONE who can be silent while another is misrepresenting him, is a hero, if the misrepresenting one be a man in whom worthy people have confidence; but if the liar is notorious, then it is rather creditable than otherwise to be misrepresented by him. It certainly is not discreditable, if it be true that the defamer had been very lavish in his praises until he perceived that flattery was useless. Let no one be deceived: When flattery is returned void it will come again, to defame, not to praise.

A PASTOR remarked the other day that in his experience he had learned that there were few places in which it was harder to conduct a revival than in a church that had lately been subjected to "clap trap" excitement and high-pressure methods. The reason is plain: The Holy Spirit has been literally estranged from the church and the hearts of the people are following the eloquence of a man instead. It is a truth that high-pressure meetings must be followed by genuine revivals, if the church is to be kept alive.

HERE are some figures from the *Baptist Almanac* for 1895 that are worth knowing: There were in 1893 in the thirty-five Baptist colleges and universities in the United States 9,088 students, 767 of whom were preparing for the ministry. There are seven Baptist theological seminaries in this country, with property worth $3,401,618. Our Louisville Seminary leads in attendance and, in our opinion, in orthodoxy, scholarship and influence. There are more than 38,122 Baptist churches, 25,354 Baptist preachers, and 3,496,983 Baptist communicants in this country. The Baptists in the United States own 27 charitable institutions, with property valued at $1,360,021. More than half of these are in the South. There were 122 Baptist periodicals in the South last year, fifty-nine are issued weekly, forty-one monthly, the balance semi-monthly, quarterly and annually. There are sermons in such figures.

WE have not words to commend Bro. Jenkens' article in this paper as strongly as we would. It covers the ground entirely and invincibly, aggressively and defensively.

It is especially commended to the editors of non-Baptist papers, and more especially to those who have thought that "close communion" is the weak point in the Baptist armor. So far from being weak, it is as whole and strong as the Word of God itself.

There are many who are weak on this subject. There are many who say it is their only objection to Baptist doctrine. To these Bro. Jenkens' work will be a source of strength and knowledge. Close communion is a testimony to Christ instead of a drawback, as some seem to think.

Every Baptist pastor should keep this article where he can lay his hands on it, for there will be times when he needs a clear, concise and complete treatise on this subject. It is long, but books have been written on the same subject and not contained more sense.

We thank Bro. Jenkens for this service to the denomination.

A BRIEF RETROSPECT OF THE 1894 ASSOCIATIONS.

Since the first of August more than forty Associations have met; and after summing the results of the year, discussing such matters as pertained to the interests of the churches and laying plans for the coming year, the brethren are now at their respective posts, many, no doubt, taking steps for the work of a new year. There is no end to work; and in work lies our strength and hope.

In the beginning of this year's work we had much to be thankful for and to encourage us. We began with a debt of something like $5 000, but within ninety days after our Convention adjourned this amount was raised and our missionaries paid off, no less to the joy of heroic men and women who contributed and prayed than to the needy missionaries and their families who with gratitude received it.

Out of difficulties and sacrifices come denominational strength and unity, just as struggles produce the best and most substantial manhood in the physical and intellectual aspects of life.

The attendance at our meetings was never so large as during the present year. The bodies were not composed of curious or indifferent people, but brethren who were there for a purpose, and who were intensely interested in the work before them.

A large number of new houses of worship have been built during the year. The better construction of these houses, the superior comfort and conveniences they afford, to the churches built years ago, is evidence of great progress in this direction. And then, too, the sisters have shown their appreciation of this forward step by in many cases securing by their own efforts a nice carpet, pulpit furniture, clear lamps, from which comes a bright light, and many other things which add to the pleasure and general effect of worship.

The spirit of the brethren has been proverbially good. A real desire to do some work has to a great extent, at least, dissipated whatever differences may have heretofore existed as to how things ought to be done. It is very evident that the brethren have decided that discussion of methods has lost its right of way in North Carolina. "Hard times" attended as "delegate at large." He was there when we met and remained through the session, and yet he did not play as large a part as many believed and feared he would. The minutes as published will show larger pledges for next year's work than any year previous, and the delegates came up with more money than we remember to have seen before, and few, if any, of the churches have failed to meet their last year pledges.

The Board of Education has its sentinels planted all over the State. So Dr. Mitchell always has some one present whose work in the community is a strong plea for the liberal support of this work. And, too, the requiring by the Board of young ministers to pay back to the Board the money expended, has given it stronger hold on the denomination than it had heretofore.

We are persuaded that no such a campaign has ever been made before the denomination on general education as the one just closed. Its effects are not only seen and felt now, but will be for years to come. The articles, "How Far Should a State Undertake to Educate?" by Dr. Taylor, have been read and carefully studied by thousands and thousands of people in North Carolina. Dr. Durham has discussed this subject in its practical bearings and its effects as it specially concerned us as a denomination, in such a bold and masterly manner that it seemed that there was nothing to be said on the other side.

The cause of temperance has had a prominent place in the discussions this year. The discussions themselves have been temperate, and this has been good for the cause. Harsh and extreme methods of dealing with this subject are not the best, either to reclaim the unfortunate or to deter those who have not yet fallen victims to the dread calamity.

The Orphanage is the "pet" of all our denominational work. When it has had a representative present he has been given a good time to present his work and listened to with much interest, and when no representative can be present there are always brethren who delight to do this work.

Woman's missionary meetings have been held at many of the Associations. The faithful and persistent efforts of Sister Fannie Heck can now be seen in many of our best country churches, in the organizations which have been formed and the work now being done, and with proper interest on the part of our pastors these organizations will continue to grow in strength and results to our mission work in all parts of the State.

The RECORDER has had its full share of attention and support from the brethren. The large number of new subscribers we have received, and the many tokens of interest, sympathy and co-operation, indicated in many ways by the brethren, puts us under renewed obligations to start afresh, and to redouble our efforts to make a paper which shall not only reach the highest point of usefulness as a help in denominational work, but which shall be a source of pride and joy to every Baptist in North Carolina.

J. C. C.

THE secretaries of the Convention have secured the usual Convention rates from the Associated Railways of Virginia and the Carolinas—which include the Atlantic Coast Line, Piedmont Air Line (Southern Railway) and Seaboard Air Line, from Atlantic and North Carolina railroad and the Cape Fear and Yadkin Valley.

The General Passenger Agent of the Norfolk and Southern writes that returning delegates will be required to pay only one half the usual fare from Norfolk upon presentation of certificate signed by Convention Secretary.

Inquire at your depot for reduced rates to the Convention, get you a ticket, and be there.

THE Adventists are reported to be leaving Mecklenburg county, where they created more trouble than usual. That's a good thing about Adventists in North Carolina, they never stay long in one place; but they do make a noise of it while they do stay. It is not unnatural that people who have such varying creeds, and who change so artfully from one tenet to another, when they get pushed, have also to change their base of operations every now and then.

We have been told that the President of the North Carolina Baptist Convention got an Adventist preacher "cornered" recently, and never let him go until his entire stock and store of false doctrine was shown up. It is not so difficult to show up one of the preachers, but it is a task to prevent them from making followers by sending out literature that begins with truth and ends with truth, but is cunningly false all in between.

BRO. CROCKER writes interestingly of the "Corean War" in this number. It is comforting to know that our brethren in China and Japan are in no unusual danger. May God continue to shield them. In this connection it is interesting to note that Japan has refused to allow the United States to arbitrate the trouble with China, though the latter is willing.——Prof. Hobgood's notes are very interesting, even if he does betray a slight touch of the co education fever. His statement that students receiving aid from the Board of Education are now required to give their notes promising to pay, whereas they used to receive help free, is very gratifying. It means that the fund for the education of ministers will be gradually increased and that those whom the Board helps will have opportunity to discharge their obligation by aiding others to serve the Lord.——Bro. Stradley is always fortunate in his subjects; and he never writes unworthily. The RECORDER is indeed proud of the testimony of one who grew up with it, and whose useful life bears the impress of its influence. We thank Bro. Stradley from the bottom of our heart.

THE cuckoo and tomtit of the *News and Observer*, who usually chirp in tolerable concord the praises of a wealthy tobacco manufacturer, undertook to make melody to the Baptists last Sunday, but with pitiable success.

The cuckoo fawned upon the Baptists, honoring them for interfering with civil affairs and throwing off establishment in former times. The tomtit, tuned to the highest note of pusillanimity, also fawned upon Baptists of all days—as he fawns upon everything,—but in his impudent big-headedness saw great danger in Baptists interfering with civil affairs in this day. Baptists in North Carolina are doing just what Baptists did in Washington's and Jefferson's day and what Baptists have lately done in New York and Indiana in this day.

Baptists can stand no little letting alone; but they will not tolerate idiotic, impudent, hair-brain, brazen, cracked-voice, cuckoo-coo-tomtit chirping. But as our esteemed aggregation of *rara aves*, constantly on exhibition under the auspices of the *News and Observer*, the cuckoo, the dodo, the tomtit, the canary and others, distinguished themselves for misrepresentation and making votes for the opposition in the late campaign, we apprehend that their plaintive chirps will have small effect.

Raleigh is a hardy and a long-suffering town.

IN REGARD to the Young People's movement, the RECORDER stands squarely by the reports of the last North Carolina, and the last Southern Baptist Convention. The action of these bodies will be printed next week.

PERSONALS AND OTHER ITEMS.

....The Convention. Help swell the throng.

...."Let everything that hath breath praise the Lord."

....Rev. Josiah Elliott recently received seven members at Hertford.

....Rev. J. E. Hutson, evangelist, is holding meetings at Oxford.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Rev. John W. Briggs should now be addressed at Mars Hill instead of Bald Creek.

....The twelfth Baptist Congress has gathered itself together and adjourned—that's all.

....Have you made an effort on our special offer? If not, you yet have a chance to grasp a good thing.

....Send the names of the young men in your neighborhood to Prest. Taylor, Wake Forest. He may interest them.

....We regret to learn that Bro. J. N. Blair of Reidsville, one of Pastor Adams' mainstays, died suddenly last week.

....State Missions, about $1,500 needed. Send *straightway* whatever you can to Treas. J. D. Boushall, Raleigh, N. C.

....Latest: A mother's meeting, feeder to the Sunday school. Well, 'er, yes. It may be inspected at Baltimore. Next.

....Rev. G. H. Church is in a meeting at Wilkesboro. The Lord blessed his work last week with Bro. Jones at Salisbury.

....The sister who said that Rev. H. W. Battle was the best of all the speakers at the late Virginia Convention, has taste and judgment.

....The *Ledger* says the Windsor Baptist church, Rev. J. B. Boone pastor, is having a new baptistery built and making other improvements.

....Rev. B. W. Spilman, formerly of Weldon, is now located at Smyrna, the pastorate in which he labored so successfully before going to the Seminary.

....Send your own or your pastor's name to Brethren Pritchard and Pruitt, Charlotte, N. C.,—and go or be represented at the Convention. Help swell the throng.

....The recent committee meeting with regard to purchasing Rutherford College adjourned without purchasing. Dr. Abernethy continues to run the institution.

....Now is a good time to be getting up a club to gladden our heart at the Convention. Ask your people to renew now. And a new subscriber is never untimely.

... Rev. O. T. Edwards of Mt. Vernon Springs sent us last week one of the best clubs of subscribers we have had in several weeks. His field is moving onward.

....There have been more than twenty-five professions of religion in the meeting now being conducted by Pastor Jenkens at Goldsboro; crowds tremendous, and interest increasing.

....The addresses of the following delegates have been lost, and Dr. Pritchard will be very glad to get them: James Smith, Dr. J. K. Moore (or Narce), Edward L. Webster, J. G. Pulliam.

....An able contemporary writing 'How to Spend Thanksgiving" treats the topic under two main hands—"spend it joyously and spend it helpfully." Do the latter and God will do the rest.

....Send one dollar, two dollars, five dollars, or a hundred dollars, for State Missions to-day, and help us to end a year of blessed achievement blessedly out of debt. The time is short—but you have time yet.

....The Monroe brethren and sisters have purchased a handsome parsonage well situated, and Bro. Moore is getting happier than ever. Thus the work that Bro. Adams began is being finished by Bro. Moore.

....We are glad to know that our Durham Second Church brethren and sisters have unanimously voted not to accept Pastor Dowell's resignation, and that he will probably tarry with them yet a while.

....The RECORDER's special offer will not be urged much longer. One brother has sent us twenty new subscribers since it was announced. Many have sent more than ten. We hope to hear from many more this month.

....Did you know there were more than three thousand Baptists in China, that men and women of the soil of North Carolina have been and are being used very largely in this good cause, and that the little leaven is perceptibly leavening the whole lump?

....Brother Stringfield is getting on well with the Female University. They are calling it "Woman's College" now, however. But no matter about the name; it's bound to be, and you will do yourself credit and the world a service to hasten its establishment.

....Rev. Jno. A. Wray has been engaged in a good revival with his Winston Broad Street people. The *Sentinel* speaks handsomely of his sermons, says large crowds are attending, and there is prospect of a vigorous awakening. The meeting began late last week.

....Rev. Livingston Johnson of Rockingham sends us some subscribers, and ends his letter with the following, which is the more valued coming as it does from a pastor of Bro. Johnson's experience: "I don't think a pastor can do any work that pays him better than to get the RECORDER in the homes of his people. You are certainly giving us a most excellent paper. The RECORDER deserves the lasting gratitude of all friends of Christian education for the manly fight it has made, single handed and alone, against State aid."

....This is the season when the newspapers expect to make collections enough to wipe away old scores and have a little over to begin the long up hill year with. See if you can't send us your renewal or a part of it this week.

....North Carolina has more Baptist laborers in foreign fields than any other Southern State. The RECORDER sends out quite a heap of mail each week to North Carolina and other missionary subscribers in China, Africa, Mexico and Italy.

....We have several hundred extra copies of this number of the RECORDER which we will sell at five cents each or fifty cents a dozen. Bro. Jenkens' article will do wonderful good if widely distributed; and it will probably be printed in more permanent form.

....Dr. H. T. Aydlett, who graduated at Wake Forest in 1892, and afterwards received the doctor's degree at the University of Virginia, has settled at South Mills to pursue his life's work. We know Bro. Aydlett well, and we hope for him abundant success.

....Rev. J. L. Shinn has been called to his old field of work—Hopewell, Mt. Home and Pleasant Hill, and also to Zion, all in Burke county and the Catawba Association. We thank Bro. Shinn for the good example he sets in many ways, the latest being a club of new subscribers.

....Many "Bible Bands" have lately been formed among Wake Forest students. In this connection it is pertinent to note that Prest. Taylor delivered the first of a series of lectures bearing on the Life of Christ last Sunday week. Drs. Royall and Mitchell will lecture on kindred subjects.

....We will esteem it a great favor if our subscribers whose subscriptions have expired will renew immediately. It is very expensive to send out formal notices, and prompt renewal, in whole or in part, *right now*, will save us just that much. Do not put it off. SEE THE LABEL ON THIS PAPER, then act forthwith.

....The list of preachers in the forthcoming Baptist Almanac will be the most complete ever sent out in North Carolina. It will have the name and address of every good pastor. Why? The old list and the *Year Book* list has been revised by the RECORDER list; and that contains all the good ones up to date.

....There ought to be a united effort on the part of all Christians to restrict and destroy liquor selling in North Carolina. If every Christian will talk temperance and talk it loud and long, such a sentiment will be created that no man will dare stand in its path. Write to your legislator, and get others to write.

....Rev. J. W. Powell, who has done good work at Mildred and elsewhere, writes: "I have turned over my work to Rev. W. V. Savage—a good, active man." Brother Powell will help Bro. Howell at several mission points for awhile, during which he will reside at Rocky Mount. We hope the Lord will direct some church to call Bro. Powell.

....Rev. A. M. Simms informs us that Rev. M. A. Adams' work with him at the Tabernacle was highly satisfactory, and that he could expect none but good results from Bro. Adams' ministry anywhere. Seven have been added to the church, the entire membership is awake, and there is every prospect of vigorous growth as the months pass.

....We have been of the opinion all along that Baptist boys or girls' brigades—i. e. youngsters in uniform—and getting religion by marching and parading with wooden guns, is a crazy notion of some new methodists; but we cannot bring ourselves up to Miss W. C. T. U. woman speaking Willard's fear that the brigades are about to make a warlike race of us.

...."Please call special attention to the request for united prayer for Foreign Mission work Saturday and Sunday, Dec. 1st and 2d. Our brethren on the fields need and should have our special prayer. The demand on us for funds is very great, and we are deeply in debt. Let us look to God." Bro. Willingham writes us thus earnestly. Will not the reader offer a prayer for the cause.

....Our W. N. C. contemporary, which says that North Carolina has had almost every scourge imaginable, and which is now face to face with a scourge of women politicians, is commended to Colorado for miserable company. In that State the Superintendent of Public Instruction and three legislators are women. But Colorado still lives; it has every kind of goose, biped or quadruped, except mongoose.

....Our allusion last week to the wedding of Brother and Sister Webb was understood well enough by those for whom it was intended. For the general good, however, it may be well to say that the event was hastened by the celebration of a golden wedding, at which the bride-to-be, with many others, were made very sick by poisoning. The unfortunate accident ending thus happily, suggested "All's well that ends well."

....Dr. J. B. Gambrell, the president of Mercer University, in which Georgia Baptists take especial pride, has the following to say in the *Index* of Dr. Skinner's book: "I have received from the author, Dr. Thos. E. Skinner, "Sermons, Addresses and Reminiscences," a book of 473 large pages, well printed and well bound. It is a $1.50 book, but the author places the price at a dollar. Evidently the intention is to do good and not make money. The whole book is juicy, soulful and helpful toward a wider range of things and a better spiritual life. It is a good Sunday book. The sermons deal with matters of life and death, and the addresses touch on many practical topics, while the reminiscences, especially of the author's conversion and spiritual life, are rich with a heavenly flavor. Dr. Skinner once lived in Georgia, and has many friends in this State."

....Some one ought to whisper it softly to the *News and Observer* birds that one of the original objects of Baptist Associations and Conventions is to petition and protest for or against public measures. Baptists have been interfering with civil affairs and uplifting the world ever since there were Baptists. O, say, neighbor, telephone to Durham and ask for the notes to your next song.

....For the life of us we cannot see how the vote in one precinct, no matter where, can be justly deed to oppose a question on which the entire State voted. With the legislators elect it is not how the Wake Forest precinct voted, but how did the people, whom the representatives represent, vote. But a drowning man will catch at a straw; and State aid is welcome to as many straws of this nature as it can find.

....We stated sometime since that we would publish a sermon from Dr. John Robinson of Scotland on Infant Baptism, originally printed in the *Western Recorder*. Since we made the announcement our contemporary has announced that, owing to the unusual demand, it will print a special edition of the sermon early in December. In view of this it would not be just right for us to print the sermon. We advise all who desire an able sermon on the subject to send five cents to the *Western Recorder*, Louisville, Ky., stating that the infant sprinkling edition is desired.

....We are grateful to Sister A. T. Turner of Goldsboro for the following note of Nov 22 1: "For ten days a meeting of great power has been in progress at the First Baptist church in Goldsboro. Our pastor, Rev. C. A. Jenkens, has had no help, but his sermons, so full of tenderness, persuasion and power, have touched the hearts of the hardest sinners in our town. From the first the house has been filled at every service, and the meetings increase in interest daily. A feeling of heartfelt sympathy, love and prayer prevails among the members. May God long grant us the preaching of such a man as we now have."

....Brethren Wilson and Prince, two sturdy sons of Wake Forest, are meeting fine success in their school enterprise at Scotland Neck. The attendance is large and growing, and general interest in education in that locality is increasing. Prof. Poteat of Wake Forest delivered a characteristic lecture at their academy the 23d, on "The School as a Manufactory of Power," and the *Democrat* speaks very highly of the effort. Bro Poteat also lectured at Wilson in the Graded School the 33d, on the subject, "The Cell, and What it Can Do." There is no better way to keep Wake Forest before the people and at the same time stimulate educational growth than by lectures like these all about the State.

Praise the Lord.

I have good news for all the Baptists of North Carolina. Notwithstanding the scarcity of money, the low price of cotton, the political excitement and elections, and the many other difficulties in the way, we will go to the Convention in Charlotte this year with each department of our work in better shape than it has been in during the past four years. The Lord hath done it. In Foreign and Home Missions, the contributions [illegible] year. In Sunday schools and the Supply Store, it has been the best year we have ever had.

In State Missions the total contributions last year were $12,535 33; and in State Missions this year, as you will see from the Treasurer's report in this paper, $13,150 38 have been received. This includes only the amounts received up to Saturday evening, Nov. 24th—the time the Treasurer's report had to go to the printers. There are yet six days in which he will receive amounts that will go into his report to the Convention this year.

I think I see where about $1,000 more will come from during these six days. But we will then need about $1,000 more to take us to the Convention free of debt. The Board projected its work this year on the basis of of $12 000, and the debt of $3 000; and the full amount can be secured, if all will help during the next few days. I have confidence in the brethren and sisters, the churches and mission societies, to hope that when the report of the Board is read to the Convention on Dec. 7th, every dollar will be paid. If you can't have time to send the money to the Treasurer, bring it to the Convention, and let me know the first day of the session the amount you bring.

We will, I think, have the largest and best Convention that we have had in ten years. Charlotte is one of the best little cities in the land. Come up, brethren and sisters, praising the Lord, and we shall be blessed, and be made a blessing to others.

C. DURHAM.

The Corean War.

The newspapers have had much to say about the "black plague" in China. This was confined to two or three port cities in South China, and has not at all affected the northern portions of the country. It is so easy for one in America to forget that China is a big country, and because there is danger in one part, it does not necessarily follow that every other part will suffer. China is not like America, which, if one part is suffering, all other parts feel it more or less; but you might completely destroy one part of China, and the other parts would scarcely feel it. The mass of the people about us here in the northern part of interior China do not even know there ever was such a thing as "black plague." Some friends have written us expressing concern for our safety. We feel grateful that they should so think of us, but we wish to assure them that we are not in, and have not suffered, any danger of an extraordinary character. There is, of course, always danger from a human standpoint in living among a people without a high moral standard, without conscience or a sense of duty or obligation to a Supreme Ruler, who hate anything new or foreign, and are peculiarly liable to get into a frenzied mob. But we have about us the strong hand of the "Great Powers" of the earth, including the protection of the United States, and besides we have the higher and greater Power, the "King of kings and Lord of lords." So we beg our friends not to feel uneasy about us, but to trust the Word of God and move on in the work of trying to save these lost people.

But I started out to say something of the war that China is having with Japan, and how it looks over here. No doubt you all are in fuller possession of the knowledge of how things are going than we are, though we are much nearer the seat of war.

Some Coreans rebelled. China wanted to put down the rebellion and make Corea a Chinese province, or at least retain control thereof. Corea is so near to the Japanese coast that Japan thought the action of China a menace to her independence and peace, and so, as Japan had already an ancient grudge against China, and as she felt the need of trying the powers of her modern advancement, she decided to interfere. Troops have been hurrying into Corea from China and Japan. *The Temperance Union*, a paper published in Shanghai, says: "Those who have lately been to Corea are full of admiration for the discipline and excellent order amongst the Japanese soldiers there. * * * Everywhere good order, and there is no need of any protection for the Europeans in the country by foreign gunboats; they are perfectly safe under the Japanese rule." "The Chinese seem to have forgotten the sayings of their master, Confucius: To lead an uninstructed people to war is to throw them away."

The paper also says editorially: "Yes, China is a civilized country—and cuts off the heads of the prisoners of war! Yes, China is a rich country—and goes to foreign countries for a loan! They are a brave people, too—massacre poor, harmless missionaries when all alone and unable to defend themselves! A gallant nation—whose soldiers molest defenceless women! * * * * China does not want people of advanced ideas: she wants old fossils who know the dry as dust classics and profess supreme contempt for everything else, including the Japanese whom the Emperor insults in his reply to the Japanese declaration of war, comparing them to wild beasts as he directs his viceroys and generals to 'root them out of their lairs.' In his heart one who lives in China cannot help echoing this sentiment, for he sees that the whole country is one mass of chronic, rotten, festering, moral sores that raise a stench to the ends of the world. The missionary is here, because of the existence of this ruin, and because he knows there is a 'balm in Gilead and a physician there.'"

A letter from Newchang, dated Aug. 19th, says: "News reached us here about four days ago, that a party of Chinese soldiers, in passing through Liaoyang, attacked Mr. Wylie of the South Presbyterian Mission, in the street of that town, and had maltreated him in such a dreadful manner, that he was left for dead. * * * Intelligence reached us yesterday that the unfortunate gentleman had succumbed to his injuries. Although proclamations are posted up everywhere, warning the Chinese not to molest foreigners, and that the war was only against the Japanese, yet the ignorant populace, further inland, are unable to distinguish between Japanese and other foreigners."

Here in Shantung Province, North China, about four hundred miles from Pekin, about three hundred and fifty miles from Chefoo, we are not being disturbed in the least, but seem to have more quiet than ever. Our affairs have settled down peacefully here where there has been some opposition to our living here, and we have quiet possession. Some soldiers have passed through, but have not molested us at all. It is in rumored that the Japanese contemplate an attack on Pekin.

We do not know the outcome of this war, and cannot say whether any trouble will come to us or not. We are not at all alarmed, but go quietly on with our work. We have the assurance from the Chinese government of protection. This great nation needs the gospel more than the people at home ever realize. Will not the churches take up men approved by God and the church and send them forth to preach the everlasting gospel to these people, who are "without hope" and "without God in the world."

Truly, W. E. CROCKER.
Tain An Fu, China, Sept. 15, 1894.
(Chefoo P O)

Does This Intimate Anything?

I have just received in an official envelope the Governor's Thanksgiving Proclamation with the State seal thereon. I don't know what church Gov. Carr belongs to, but I for one want to say to him that he has no more right to advise me of my religious duty than has the humblest individual of North Carolina, and I hereby repudiate his action. He does not address me as a citizen, but as the "Pastor Baptist Church." He has exhibited neither statesmanship nor religion in this act, and seems to have been taking some lessons from the pope of Rome. [There are two personalities I never dignify with a capital letter: they are the pope and the devil.] The people of North Carolina did not elect Gov. Carr to advise them concerning religion. He has the right to issue a proclamation of thanksgiving, but he goes beyond that right when he sends it to pastors under the seal of the great State of North Carolina and in an official envelope.

The money spent for the orphans and disabled soldiers would have done more good than in printing and sending out such proclamations as this.

CHAS. A. G. THOMAS,
Pastor Baptist Church.
Greensboro, Nov. 22, 1894.

Miscellanea.

A VISIT TO THE TAR RIVER ASSOCIATION,

in its recent session, confirmed the opinion formed some years ago, that this is the most liberal and progressive body of Baptists in North Carolina. You will find nowhere more successful pastors or more devoted laymen than you will see at every session of this Association.

The speaking and preaching were of a high order, and would have done credit to the State Convention, or for that matter to the Southern Baptist Convention.

Bro. N. L. Shaw presided with ease, and business was dispatched with rapidity.

The raising of a special fund known as the "Hufham Associational Fund" was a graceful tribute to the man whose abundant labors and wise counsels were such important factors in bringing the Association up to its present state of efficiency.

THE SCOTLAND NECK CHURCH

with which the Association met is very nearly one's ideal of a church. Dr. Hufham there, as well as in other parts of the Association, built wisely. He realized the need of a body of trained soldiers—an imperial guard—on whom he might rely in every emergency. Such he had in Biggs, Hilliard, the McDowells, the Joseys, the Lawrences, the Shieldses, father and son, and others. It was fitting that he should be succeeded in the pastorate of this church by Bro. Vann. It was rather pleasant to observe that during the entire session no one called him by that title, which the S. C. College tried last summer to fasten on him. Some men are belittled by titles, and the world prefers to call them "Mister," or to drop even this. Solid comfort this for the great army of the untitled.

COR. SEC. DURHAM

was present and spoke well. What a voice is his! Great volume, penetrating power, and magnetism are its qualities. I have heard few voices its equal and none superior. I heard him preach last year in the grove at the King's Mountain Association, when all the atmospheric conditions were favorable for transmitting sound, and form a calculation which I made at the time. I am sure that twenty thousand people could have heard him distinctly. May I say that he appears at his best in speaking, and that any estimate of him based upon his writings would be manifestly wide of the true one? In these he sometimes appears harsh and censorious (but really he is not), and, without intending to do do, occasionally gives offence to his brethren. That was a high compliment paid him by President Winston after he had heard him speak at Fair Bluff two years ago—that he had in him the elements of the martyr.

NEW POLICY OF THE BOARD OF EDUCATION

meets the hearty approval of the Baptists of North Carolina, and should be more generally known. It is to require of the ministerial students that at the close of every session they give their notes payable in five years without interest, for the sum expended for their board, washing, and room rent. It is reported that the young ministers themselves are pleased with this plan, and I am sure that money will be more freely given to create this "Ministerial Loan Fund." In passing, let me say that I know no men anywhere more conservative, more painstaking than those who compose this Board of Education. They freely give their time to the great interests committed to them by the Convention, and deserve the hearty thanks of the denomination. They are ministers, teachers, lawyers, merchants, farmers, and the Corresponding Secretary is a man in whose judgment everybody has confidence.

THE FLAT RIVER ASSOCIATION

is not only not keeping pace with the other Associations of the State in the matter of contributions to the objects of the Convention, but is really retrograding; for during the last year we contributed not one-half of the sum contributed four years ago. This state of things can be accounted for on several grounds, but is due mainly to this, that for five years we have discontinued the practice of taking pledges at the sessions of the Association, supposing that to be unnecessary because of the superior organization of our churches and the efficiency of our ministry. But at our last session there was a return to the former practice, and we hope for better results.

CO-EDUCATION AT FURMAN UNIVERSITY, S. C.

"Bro. G. W. Gardner has been after the South Carolina co education, new age brethren with a good sharp stick, and they are all stirred up. Make 'em ashamed of themselves, brother."

This quotation is from the RECORDER of a recent issue. Let these be read in connection with the following which appeared in the *Baptist Courier* of South Carolina, on Oct. 4. 1894, from the pen of Dr. Charles Manly, the wise and judicious President of Furman University, who explains clearly the purposes of the authorities of the Institution in opening its doors to young women. The plan at Furman is substantially the plan which the present writer in the columns of the RECORDER last May advocated for Wake Forest. The plan outlined in that article for opening the doors of Wake Forest to young women desiring more extensive education than is possible to them in any Female College in North Carolina, or in all the South, met with a more favorable reception from the Baptist public of North Carolina and from the Trustees and Faculty of the College than I had expected.

But read what Dr. Manly says of co education at Furman University, bearing in mind that there is but one Board of Trustees for Furman University and the Greenville Female College, which latter is the property of the Convention in the sense in which the former is. It cannot reasonably be supposed that the Trustees feared that the opening of the doors of the Male College to young women under those limitations would injuriously affect the interests of the Female College:

"A few days more than a year ago, the faculty of the University, after earnest consideration, unanimously adopted a resolution that in case any woman wishing to pursue special studies and prepared to prosecute those required in our collegiate classes, should apply for admittance into the institution, such application would be favorably considered. This action was occasioned by inquiries, from different directions to several members of the faculty, as to allowing this privilege,—especially to those who were graduates of a female college or who had gone far towards completing the usual courses of study in such institutions; and, in announcing the action of the faculty, the hope was expressed in *The Courier* of September 28, 1893, 'that this movement will especially encourage post-graduate work among our young women who have already completed a college course elsewhere.'

"We did not suppose that the number applying for admission into our classes would at any time be large; but we thought there were some who would be prepared to profit by the very same instruction and discipline given to our young men, and who would do no discredit, in any respect to the institution. That we were not mistaken in either supposition, became evident very soon. In a few days, three young women became students, taking precisely the same studies and doing precisely the same work as the others in our classes, clear to the end of the session, with honor to themselves and with satisfaction to their instructors. The experiment, if one chooses to call it so, has indeed been on a comparatively small scale and for but a brief time; but, so far, the result has justified all that was expected of it. It is to the credit of both the young men and the young women that, in all their intercourse, there was kindly but dignified and considerate courtesy towards each other, that led to increased mutual respect.

* * * * *

"Will any one object to the extension of the beneficent influence of his gifts beyond the sphere for which they were originally intended, when no injury is thereby done to those for whom the provision was first made? Ought he not rather to rejoice at it, and thank God that he had been building 'wiser than he knew?'"

F. P. HOBGOOD.

Board of Missions and Sunday-schools.

There will be an important meeting of the Board of Missions and Sunday-schools of the Baptist State Convention in the Mission Rooms in Raleigh, N. C., on Monday, Dec. 3rd, 1894, at 7 o'clock p. m. A full meeting is desired.

J. C. SCARBOROUGH, *Pres. Board.*
C. DURHAM, *Cor Secretary.*
Raleigh, Nov. 20, 1894.

Statements from Prof. Howell.

Editor Recorder. Dear Sir:—In view of the RECORDER's criticisms of me for referring to President Taylor as having received free tuition at the University of Virginia, I doubt not you will do me the justice to publish the enclosed letter from the Secretary of the University of Virginia, substantiating what I said in this connection.

I also beg leave to deny that I am moved by any prejudice against either President Taylor or the University of Virginia. The fact of President Taylor's having attended the University, without being charged tuition fees, I have never thought or wished to intimate is any reproach to him, to that institution, or to the State of Virginia. On the contrary, it is an honorable record for that University, and the State of North Carolina, particularly the Baptist church of North Carolina, is none the less indebted to Virginia because she made it easy for President Taylor to secure an education. My only contention is for the right and expediency of North Carolina's doing the same thing. My reference to two prominent church colleges in North Carolina, whose presidents were educated at a State university, was perfectly legitimate as showing that not only State schools, but denominational schools depend largely upon State-supported universities for their officers. As to Wake Forest College, not only was President Taylor, who has been so successful in securing an endowment and enlarging the enrollment of the College, educated at a State university, but William Hooper, the father of Wake Forest College, was an alumnus of the University of North Carolina, and had been a member of its Faculty.

If denominational colleges are indebted to State universities (and nearly every denominational college in North Carolina is), it is reasonable to expect that public schools will be more so. If half the superintendents of city graded schools in North Carolina are university men, surely the bitterest enemy of our University will not hold up that as a reproach to our *University*, whatever reflections may be suggested thereby. That Wake Forest, however, is without representation in this list is not surprising, when we consider that the attitude of the President of that College toward public education has not been such as to influence young men to enter that profession, or to attract public school officers to Wake Forest College when in search of teachers.

Very truly, LOGAN D. HOWELL.
Goldsboro, Nov. 10, 1894.

CHAIRMAN'S OFFICE, UNIV. VIRGINIA,
Charlottesville, Va., Nov. 9th, 1894.

MR. LOGAN D. HOWELL, Goldsboro, N. C.

Dear Sir—In reply to yours of the 8th inst., I would say that Mr. Charles E Taylor, now President of Wake Forest College, N. C., was not charged tuition fees when a student at the University of Virginia, by reason of his being a candidate for the ministry. Yours truly,

JAS. B. BAKER, *Secretary.*

[The foregoing is published in justice to Prof. Howell. It serves to relieve him of the responsibility for the statement that Prest. Taylor received his education at the University of Virginia free of charge. It does not prove that he did receive it free of charge. Secretary Baker's statement is careless. He seems to think that Dr. Taylor was a ministerial student the whole time he was at the University. We hope to publish matter in an early issue that will clear up all of this. It is scarcely necessary to say that it makes no difference where Dr. Taylor got his learning. It is not to be denied that he did learn somewhere how to write an invincible article.

Prof. Howell may not be prejudiced. We believe he is. It is plain that he appealed to prejudice many times and artlessly in his recent article.—EDITOR RECORDER.]

Church Organised.

At the request of some brethren in the community of the Lipe school house, Rowan county, Elders W. J. Hopkins, W. J. Wyatt, J. M. Ballard, W. T. Talbirt, and A. W. Setzer, brethren Henry Eudy, J. H. Stamper, J. D. Collins and M. M. Smith, met at the Lipe school house for the purpose of constituting a Baptist church.

Elder W. J. Wyatt was made moderator, and A. W. Setzer clerk. W. J. Hopkins read the Scriptures and W. T. Talbirt led in prayer.

Five—three brethren and two sisters—presented letters of dismission from Hopewell and Mt. Pleasant churches, and fifteen presented certificates of baptism. The presbytery then recognized them as a Baptist church by extending the hand of fellowship. Rev. W. J. Wyatt delivered the charge to the church.

Bro. J. M. Ballard began to preach in that community last February. When he began preaching there were old men in that section who had never heard a Baptist preach. It is principally a Presbyterian and Lutheran community. He found a few stray Baptists and persevered in the work, and besides the twenty organized into a church, there are others who failed to get their letters in time for the organization. He held a meeting of days in the month of August, from which he baptized fifteen.

There is a bright future in that section of country for Baptists. The newly constituted church is worshiping in a school house which is too small to accommodate the people who come to hear preaching. They have the offer of several church sites, and will, in the near future, build a church house. The brethren who compose the church are mostly poor people, and any contribution would be thankfully received. Indeed, I appeal to the Baptists of the State in their behalf.

Immediately after their organization into a church, they called Bro. J. M. Ballard to be their pastor.

Bro. Ballard's postoffice is Doolie, N. C.

A. W. SETZER.
Carson, N. C.

Greensboro Notes.

It was a pleasant privilege to be with Bro. Brown at Winston in a meeting recently. I have never had a more pleasant time anywhere, nor seen a more interesting meeting. The brethren were kind and faithful in their work, and the church will be benefitted by the meeting.

The work in Greensboro moves along slowly. The congregations are good at every service. The night service always brings a house full. Our people have recently had the pleasure of listening to Bro. John A. Wray of Broad Street church, Winston. They were much pleased with his sermons. Last Sunday we received six by letter. There are numbers of others who ought to put their letters here, but they love to keep their "religion in their trunks," or love the "dear old church" too much to leave it.

Sometimes it is not the "dear old church," but a desire to get clear of church obligations. Some Baptists come here, but are so afflicted with the "big-head" (yes, it's big but empty), that the Baptists are not "tony" enough, and they hold off, or go to some "society" church. This class of Baptists are very popular with the proselyting Pedobaptist preachers. I have but little respect for either class, and our people have seen so much of it that they know these people as soon as they get to town.

We are always glad to welcome Baptists to Greensboro. We try to help the faint-hearted and to hold up the "weak kneed"; but Greensboro is a bad place for these sickly Baptists. Those here are not strong numerically, but they are sound in the faith and are abounding in the work.

We have a promising Y. P. B. U. It is run after the plan of the Winston Society, and is entirely under the control of the church. I am not able to see the need of a State organization, and for the present do not believe the movement for a State organization wise. We are having so many meetings to take money for traveling expenses, &c., that our contributions to the general work must suffer if these meetings are increased.

CHAS. A. G. THOMAS.

We insist our readers will carefully note the advertisement "Catarrh Dobyns' Sure Cure" is an old, well tried and thoroughly successful Catarrh Remedy. It is highly recommended, and we advise all sufferers of that dread disease to send one dollar to the Proprietors, Dobyns' & Mitchell, Folsom, Ky., and get this wonderful medicine.

Cheap Coal for Fuel and Steam.

ANTHRACITE, Semi-Anthracite, Bituminous and Semi Bituminous, all sizes, for Stoves, Grates, Furnaces, Foundries, Factories, Blacksmiths, &c. All kinds of Coal and Coke shipped direct from mines to any railroad depot by the car load or ship load, at miners' list prices by

JONES & POWELL,
Miners' Agents, Raleigh, N. C.

[CONTINUED FROM THE FIRST PAGE.]

like the two sides of a coin or the two poles of a battery, neither has a complete significance without the other. They must be taken together, and in a certain order, or their inner harmony is broken and their divine signification lost. Their profoundest teaching grows out of their *order*, as may be seen by a glance at each separately. Thus in baptism the believer is "buried with Christ." He descends into the watery grave, dead to the world: then having "risen with Christ," and "put on Christ," he publicly declares to the world his new birth, his spiritual life. As Christ's resurrection overshadowed his burial, so in baptism the emphasis is to be placed not on *burial* but on *resurrection;* not on our *death* but on our *life*. While baptism symbolizes the life of Christ's "new-born babes," in the Supper the Table is spread for the sustenance of this life. Baptism, denoting the starting point, the beginning of life, the birth, is performed but once, since we are born but once; on the other hand, the Lord's Supper, showing that Christ is the author of our life, must be repeated "oft" to continue in the symbol of the communion the life already begun in the symbol of baptism. For this reason there is one baptism, but many communions.

Reverse the order, and these ordinances will teach that the participant feasts before he lives, eats before he is born. Alter the order of letters in a word, and the meaning will be either changed or destroyed. For example, vary the letters in the word *tar*, and you get *art* or *rat;* arrange them *rta*, and you get nothing. If we may change the order of baptism and the Supper, we may also change, for instance, the order of repentance and baptism; so that instead of the inspired order, "repent and be baptised," we should have the revised arrangement, "be baptised and repent." This might suit the new theology, but it would ill comport with the old. How great a change would be foisted upon Christianity! All men—the drunkard, the train robber, the assassin, the debauchee, would alike receive the ordinance whether they afterwards repented or not. In such a case, the cry would go up from many a burdened pastor's soul, as it did from Paul's, "I thank God that I baptize none of you!" The order of the ordinances, then, is essential to their meaning, and is as much inspired as are the rites themselves.

2. *Christ's example.* Inasmuch as the Saviour instituted baptism before the Supper, we may believe the sequence of the latter is due to the relation it bears to the former. The rite of baptism, on the one hand, is somewhat awkward, difficult, burdensome: the Supper, on the other hand, is quite simple, and more readily administered. And since both ordinances symbolize the death of our Lord, it would seem, apart from the significance growing out of their order, that communion would naturally precede baptism; for, in our Lord's earthly history, baptism, symbolizing his death and resurrection, stands for what comes after the Supper, which symbolizes his crucifixion. As the cross antedated the sepulchre, so communion would have antedated baptism; and yet, John came baptizing, and not communing, and Jesus was buried in Jordan before he spread his Table. We can account for this only by accepting the order of the ordinances as instituted and participated in by Christ as a divine method of teaching the fundamental truth, that we must be born before we take food; we must be baptized before we commune.

3. *Christ's command.* Said the risen Lord: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. Here the order of the ordinances is unmistakable: 1. teach, that is, make disciples of; 2. baptize these disciples; 3. teach these baptized disciples to observe all else the Lord commanded, including the holy Supper, which he had appointed to show forth his death till he come. Surely to place baptism before teaching, or communion before either, would be an unpardonable breach of the Saviour's last command, involving the Church in endless and hopeless confusion, as we see so fully illustrated in the Roman Catholic Apostacy.

4. *The practice of the Apostles.* In the second chapter of the Acts we see clearly how the apostles understood and observed the order of the ordinances. They were under the direct and special influences of the Holy Spirit on the great day of Pentecost, and "began to speak with other tongues, as the Spirit gave them utterance." Many of the people were deeply moved, and cried out, saying, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized." And it is added, "Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2: 41, 42. In the case of these converts we see again the strictest conformity to the Saviour's example and command. Repentance came first, then baptism, and afterwards breaking of bread, or the Lord's Supper. Baptism is never mentioned in the Scriptures as following communion; for it was the uniform practice of the apostles to administer it at once upon profession of faith. Notice the following passages: "The eunuch said, See, here is water; what doth hinder me to be baptised? And he baptized him." "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" "And he (the jailer) took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway." Such is the unbroken trend of apostolic example.

5. *The uniform practice of the early churches.* Justin Martyr says (about A. D. 140): "This food is called among us eucharist, of which no one is allowed to partake who does not believe that what we teach is true, and has not been bathed in the bath for the remission of sins and unto regeneration, and does not live as Christ has enjoined." Jerome adds his testimony: "Catechumens cannot communicate at the Lord's Table, being unbaptized." So Augustine: "Of which (the Lord's Supper) certainly they cannot partake unless they are baptized." So speaks the illustrious historian, Neander, of the primitive custom: "No person could be present who was not a member of the Christian church and incorporated into it by the rite of baptism." The learned Doddridge, Presbyterian, writes: "It is certain that so far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper." The widely quoted Dr. Wall, Episcopalian, writes: "Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before he was baptised." Dr. Adam Clark, the distinguished Methodist commentator, writes: "Among the early followers of Christ, no person was permitted to come to the eucharist till he had been baptized."

From the foregoing array of indisputable facts, we are forced to the conclusion, that, inasmuch as immersion is essential to Christian baptism, and baptism is prerequisite to the Lord's Supper, unimmersed persons cannot scripturally be invited to the communion.

6. *The uniform testimony of Pedobaptist authorities.* It is the concurrent testimony of recognized Pedobaptist authorities that baptism should precede the Lord's Supper, which is precisely the Baptist position. So we find remarkable harmony of view at this point of the argument. No denomination, it seems, offers the Supper to those it deems unbaptized. There is considerable diversity of view as to what constitutes *baptism*, but singular agreement as to the necessity of some sort of baptism before communion. At this point of the discussion, the argument hinges not on close communion, but on close baptism. It is strange that Baptists have been so persistently misrepresented on this subject, when the *principle* underlying their practice is universally accepted by Pedobaptist bodies. Hear them speak through their leaders.

Dr. Hibbard, Methodist, says: "It is but just to remark, that in *one principle* the Baptist and Pedobaptist churches agree. They both agree in *rejecting* from communion at the table of the Lord, and in *denying* the rights of church fellowship to *all who have not been baptized*. Valid baptism they (the Baptists) consider as *essential* to constitute visible church membership. *This we* (Pedobaptists) *also hold*. The only question, then, that there divides us is: 'WHAT IS ESSENTIAL TO VALID BAPTISM?'"

Richard Watson, Methodist, says: "It is obligatory on all who are convinced of the truth of Christianity to be baptised; *and upon those thus baptized*, frequently to partake of the Lord's Supper."

Dr. Timothy Dwight (Congregationalist), late president of "Yale College," affirms: "It is an *indispensable* qualification for the ordinance that the candidate for communion be a member of the visible Church of Christ *in full standing*. By this I intend that he should be a person of *piety;* that he should have made a *public profession* of religion; and that he should have been *baptized*."

The *Interior*, a representative Presbyterian paper, says: "We agree with them (Baptists) in saying that unbaptized persons should not partake of the Lord's Supper." Again, "Close communion, in our judgment, is a more defensible position than open communion, which is justified on the ground that baptism is not prerequisite to partaking of the Lord's Supper."

Dr. Hodge, the celebrated Presbyterian theologian and writer, says in his *Theology:* "The Christian church requires of those whom it receives to membership in visible communion nothing more than a credible profession of faith, the promise of obedience to Christ, and submission to baptism as the ordinance of initiation."

Dr. Wm. Wall, noted historian of the Episcopal Church of England, says: "No church ever gave the communion to any person before he was baptized."

We need not multiply witness; for the proposition that baptism is prerequisite to the Lord's Supper appears to be proved.

IV. OBJECTIONS CONSIDERED.

1. It is urged that close communion arises from prejudice, ignorance, selfishness, littleness of mind—all summed up in that one word, christened "narrow." Our Pedobaptist friends, however, should speak with care in designating as narrow a people who have contended amid perils of fire and sword for the broadest principles, who have given religious liberty to the world, and who are "not a whit behind the very chiefest apostles" of Bible religion among men. Besides, the Lord's Supper is no narrower than the Lord's command, and the Lord's baptism, and the Lord's Church. And after all, some things, from their very nature, must be narrow; and Jesus himself taught, "Narrow is the way that leadeth unto life," and "broad is the way that leadeth to destruction." Broaden the edge of your razor, and you had as well try to shave with a spoon; broaden the railroad track, and you wreck the train; broaden the New Testament, and you have Popery and Pedobaptism.

2. Some contend that it is the Lord's Table, and therefore condemn Baptist practice. Yes, it is the *Lord's* Table, determined by the Lord's command, placed in the Lord's Church, following the Lord's baptism. Surely, if it is the *Lord's* Table, it should be spread according to the *Lord's* will. His will is expressed in his command, "Go disciple, baptize, observe whatsoever I have commanded you," including his Table.

3. It is argued that all Christians should commune together. Now there are two kinds of communion, Christian communion and church communion. There seems to be quite as much Christian fellowship between Baptists and others as between any two Pe-

[CONTINUED TO THE FIFTH PAGE.]

Our Boards for 1894.

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Lv Wilmington	7 00 a m	.....	.....
Ar Fayetteville	10 10 a m	.....	.....
Lv Fayetteville	10 27 a m	.....	.....
Lv Fay'ville Junc	10 30 a m	.....	.....
Lv Sanford	11 48 a m	.....	.....
Lv Climax	1 46 p m	.....	.....
Ar Greensboro	2 16 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	6 45 a m	.....
Lv Maxton	.....	7 52 a m	.....
Lv Red Springs	.....	8 30 a m	.....
Lv Hope Mills	.....	9 26 a m	.....
Ar Fayetteville	.....	9 50 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 40 a m
Ar Greensboro	.....	.....	9 25 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 42 a m	.....	.....
Lv Stokesdale	12 07 p m	.....	.....
Ar Greensboro	12 55 p m	.....	.....
Lv Greensboro	1 02 p m	.....	.....
Lv Climax	1 30 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville Junc	4 28 p m	.....	.....
Ar Fayetteville	4 34 p m	.....	.....
Lv Fayetteville	4 45 p m	.....	.....
Ar Wilmington	7 55 p m	.....	.....
Lv Fayetteville	.....	4 46 p m	.....
Lv Hope Mills	.....	5 10 p m	.....
Lv Red Springs	.....	6 09 p m	.....
Lv Maxton	.....	6 38 p m	.....
Ar Bennettsville	.....	7 50 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 25 p m
Ar Greensboro	.....	.....	2 35 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	3 55 p m
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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 8, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	1 02 a m	10 30 p m	
Arrive Tarboro	2 40 a m		
Leave Tarboro	12 25 a m		
Lv Rocky Mount	1 02 a m	10 30 p m	6 00 a m
Leave Wilson	2 08 a m	11 01 p m	
Leave Selma	2 58 a m		
Lve Fayetteville	4 35 a m	12 51 p m	
Arrive Florence	7 25 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 55 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington	5 50 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 8, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 30 a m	7 25 p m	
Lv Fayetteville	10 25 a m	9 30 p m	
Leave Selma	12 08 a m		
Arrive Wilson	1 00 a m	11 27 p m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 40 a m		8 33 p m
Lv Goldsboro	11 55 a m		9 40 p m
Arrive Wilson	12 40 a m		10 27 p m
	No 46. Daily.		
Leave Wilson	1 10 p m	11 27 p m	10 55 p m
Ar Rocky Mount	2 13 p m	12 05 p m	11 15 p m
Arrive Tarboro	3 40 p m		
Leave Tarboro	12 25 p m		
Lv Rocky Mount	2 13 p m	12 05 p m	
Arrive Weldon	3 19 p m	12 58 a m	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.20 a m.; arriving Halifax at 11.05 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.50 p m, arrives Nashville 8.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

[CONTINUED FROM THE FOURTH PAGE.]

dobaptist churches. They have often precious fellowship in worship, prayer, singing, experience, work, and social intercourse. Baptists do not have church fellowship with Pedobaptist bodies, partly because those bodies have not been baptized, and partly because they have introduced innovations so contrary to the Gospel as to render fellowship at the Table impractical. On this subject let the Apostle Paul speak: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 2 Thess. 3: 6. Baptists construe this language to be a most solemn injunction to withdraw from *every brother*, whether a Baptist brother or a Presbyterian or a Methodist brother, who departs from apostolic teaching. When among our brethren of other names is witnessed the introduction of infant baptism, sprinkling, baptismal regeneration, and a host of unscriptural church officers, Baptists hold that those churches are walking disorderly, receiving their doctrines from men, but not inspired men.

And after all, the communion is not intended to express fellowship with one another, but to show the "Lord's death till he come." It is the communion of the body and blood of Christ, done in remembrance of him, and not of one another; for it is in no sense a family affair. Our fellowship at the Table is only an indirect *result*, growing out of our common relation to Christ, just as the spokes in a wheel are related because of their union with the hub.

4. Some find an argument for open communion in the fact that the Lord has greatly blessed his various denominations practicing it. But the Lord has blessed Baptists, too, in their practice of close communion; and when it is borne in mind that they are outgrowing all other Protestant denominations in the United States in numbers, amounting to 4,000,000 church members, the argument seems to shift. Moreover, let it be especially remembered that open communion has been among Baptists a conspicuous failure, while close communion has been a signal success. Which way does the divine blessing point?

5. Yet others are concerned to know how all Christians will gather at the Lord's Supper in heaven, if they do not do so on earth. We reply that the basal idea in the Lord's Supper is communion with Christ; and we may well suppose that believers will be so fully occupied in fellowship with him that they will not greatly weary themselves about fellowship with one another. There will be, however, no such ordinance in heaven, since it is to last only "till he come." Besides, there will be multitudes, embracing, in part, infants, idiots, lunatics, and many outbreaking sinners yet to be converted, with whom we hope to have joyous fellowship in the upper kingdom, whom we cannot meet at the Lord's table now.

CONCLUSION.

Close communion is regarded by many as the weak point in Baptist faith; but, on the contrary, it is a strong and indispensable feature. Mixed communion has ever retarded the growth of Baptist churches in England. Bunyan's open communion church has passed into Pedobaptist hands. Spurgeon's church employed as assistant pastor, and later as supply, a Presbyterian minister. Results quite similar have followed open communion movements in this country, notably in New England. A Baptist church stands for a pure Gospel, and when it surrenders its communion, it at the same time surrenders its baptism, which means the surrender of every principle for which its Founder established it. Then, as long as the New Testament holds its rightful place among men, it will be the joy of loving hearts to observe the Lord's Supper in the Lord's way "till he come."

"I escaped being a confirmed dyspeptic by taking Ayer's Pills in time." This is the experience of many. Ayer's pills, whether as an after-dinner pill or as a remedy for liver complaint, indigestion, flatulency, water brash, and nausea, are invaluable.

The Biblical Recorder.

I sincerely wish that every Baptist in North Carolina were a careful reader of the RECORDER. I know it would do them good. I speak from experience: it has done me good. Not having a chance to go to school a day in my life until I was in my twenty-second year, my mother taught me to read at home. After working hard all day on the farm, I brought home a load of lightwood at night, so that I might read the RECORDER. Up to the age of twenty-two the chimney-corner was my school room, the blaze of lightwood knots was my light, and the RECORDER was my text-book and teacher.

Some people say: "It won't pay for me to take the RECORDER. I have to work so hard, I have not time to read it." I used to work as hard as anybody, and yet I read the RECORDER, the *Spirit of the Age*, a temperance paper, and many books besides.

No person who holds a prominent position in the church, as a deacon, or other church officer or leader, can possibly be an intelligent Christian, or as good a worker without the information given by a good religious periodical. It tells of work that needs to be done, the best way to do it, and stimulates to engage in the work.

In my long experience as a pastor, I have noticed that the churches that do the most and the best Christian work, are those that take and read the largest number of good religious periodicals. I have noticed, too, that those who are fondest of good religious literature, are those who love their Bible best, and get the greatest good from it.

But some people object to the RECORDER because two dollars a year is charged for it. Except a Bible, I never bought anything in my life that is nearer worth the price paid for it than the RECORDER. I am willing to pay the real worth of an article. If the RECORDER was five dollars a year, I could not afford to do without it. As a Baptist identified with Christian work in my own State and elsewhere, I would suffer immense loss not to take it.

If I mistake not, the present editor is the only man who has ever made a decent living by publishing the RECORDER. My impression is that all the former editors had a hard struggle to live, and that several of them lost money by the paper. I am glad that we have found a man who can give us a good, respectable paper and make it pay expenses. Dr. H. L. Wayland of Philadelphia published the *National Baptist* for a number of years at two dollars a year. Early in this year he stopped publishing his paper because it had brought him several thousand dollars in debt.

Years ago the Baptists of North Carolina were in dread for fear the RECORDER would be a financial failure. Now that dread has passed away, and we have a good paper on a solid financial basis. We ought to rejoice in this and give our hearty support to such a paper. If I had important work to do, requiring horse power, I would feel much safer and better satisfied to undertake it with a strong, well-fed horse, rather than with one weak and half starved. The Baptists of North Carolina have a great work to do, and they cannot do it successfully without the aid of a strong religious paper.

If all the Baptists of the State who ought to take the RECORDER would take it, and if all would pay for it promptly, then the owner of the paper would do one of two things: he would either give us a still better paper, or he could continue to give us a good paper at a lower price.

Editors of religious periodicals and preachers ought to make more than a bare support; because, perhaps there is no other class of persons called on so frequently for contributions to religious objects. If editors fail to respond to every call made, they will incur displeasure and somebody will say, "He won't help me, and I won't patronize his paper." If preachers fail to give to every object presented, people will say: "He preaches to us that we must be benevolent, but he don't practice what he preaches."

Long may the BIBLICAL RECORDER live and flourish. It is a sound, solid, safe, useful paper. J. A. STRADLEY.

Unfortunate People

who do not live near the leading diary regions, can now use products of such dairies owing to the perfect preservation of milk in all its mother purity, as accomplished in Borden's Peerless Brand Evaporated Cream.

Just as God leads me I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on them undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.
—*Sampurius*, 1735.

The Japanese Pile Cure is the only proper application for internal piles and is guaranteed in every case by Jno. Y. MacRae, druggist, Raleigh, N. C.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

A cough, cold or sore throat requires immediate attention. "Brown's Bronchial Troches" will invariably give relief. 25c. a box.

The way to mend the bad world is to create the right world.—*Emerson.*

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Renewer.

"Nor can I grieve for what I leave behind,
In the rich promise of eternal day,
Henceforth to me the world is dead and gone,
Its thorns unfelt, its roses cast away;
And the old pilgrim, weary and alone,
Bowed down with travel at his Master's gate,
Now sits, his task of life-long labor done,
Thankful for rest, although it comes so late,
After sore journey through this world of sin,
In hope and prayer, and usefulness to wait
Until the door shall ope and let me in."
—*Selected.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR NOVEMBER: ITALY.

"They received not the love of the truth that they might be saved." Missionaries, 3; native assistants, 27; stations, 69; churches, 17; membership, 372; baptisms, 38. Contributions, $395.

STUDY TOPICS.—Hindrances to the work—self-interest, priestly opposition, depraved moral sense of the people, poor equipment. Do Romanists need missionaries to give them the gospel? Missions of the S. B. C. Missions of other Protestant bodies in Italy.

How Chinese Do Things.

The men wear skirts, and the women wear trousers.

The men wear their hair long, and the women wear it short.

The men carry on dressmaking, and the women carry burdens.

The Chinese begin dinner with dessert, and end it with soup and fish.

The Chinese compass points to the south instead of the north.

Books are read backward, and what we call footnotes are inserted at the top of the page.

The Chinese surname comes first instead of last.

The Chinese shake their own hands instead of those they would greet.

The spoken language of China is not written, and the written language is not spoken.

The Chinese dress in white at funerals and in mourning at weddings, while old women always act as bridesmaids.

When babies in China are a month old, they have their first birthday party. Their heads are shaved, and they are dressed in no end of clothing, just the same shape as grown-up people's, consisting of trousers and jacket, and a cap which so completely covers them that you can only see part of a tiny face. About four o'clock the guests arrive. All are supposed to give a present—a toy, clothing, or a piece of silver wrapped in red paper. When any of our Christians have a "party" of this kind, they invite the missionaries, and we have to eat all kinds of funny things, such as birds'-nest soup, which is very good, sharks' fins, and eggs that have been buried for years and have turned black, using, of course, not knives and forks, but chopsticks.—*Children's World.*

The following, from an English furniture dealer's catalogue, is significantly suggestive:

No. 685D.
The "Christian" easy-chair, a shape much liked, stuffed and finished, *very soft.* £1 15s.

Among the colleges which sustain missionaries in the foreign field, there may be named: Ann Arbor, Amherst, Brown, Cornell, Oberlin, Wellesley, and nine Presbyterian colleges and seminaries.

When a medical missionary in Southern China went first to his station, and began his work of healing, he was called "the foreign devil." Now he is known as "the angelic healer from beyond the seas."

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

The earth is our workshop. We may not curse it; we are bound to sanctify it.—*Mazzini.*

Watch Out.

IF in grocery stores, in cooking schools, or by peddlers in your kitchen, any baking powder is recommended or urged upon you in place of the Royal, it is because such recommendation is paid for. It is unsafe to substitute any baking powder in place of the old standby, the thoroughly tried Royal. The official reports show that all others are cheaper made powders of inferior strength, and contain either lime, alum or sulphuric acid.

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Are out of the question when tortured and disfigured with Eczema and other itching, burning, and irritating skin and scalp diseases. A Single Application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep, and point to a speedy and permanent cure.

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DR. E. C. WEST'S NERVE AND BRAIN TREATMENT, a specific for Hysteria, Dizziness, Fits, Neuralgia, Headache, Nervous Prostration caused by alcohol or tobacco, Wakefulness, Mental Depression, Softening of Brain, causing insanity, misery, decay, death, Premature Old Age, Barrenness, Loss of Power in either sex, Impotency, Leucorrhœa and all Female Weaknesses, Involuntary Losses, Spermatorrhœa caused by over-exertion of brain, Self-abuse, over-Indulgence. A month's treatment, $1, 6 for $5, by mail. With each order for 6 boxes, with $5 will send written guarantee to refund if not cured. Guarantee issued by agent. WEST'S LIVER PILLS cures Sick Headache, Biliousness, Liver Complaint, Sour Stomach, Dyspepsia and Constipation.

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SOUTHERN RAILWAY,
Piedmont Air-Line.

CONDENSED SCHEDULE.
In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	†12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	5 31 p m	5 35 a m
Lv Danville	5 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*2 00 p m	45 00 p m
Ar. Raleigh	4 05 p m	6 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 29 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 30 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 nn
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 53 a m	4 06 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E. T.)	7 00 p m	
" Columbia	8 20 p m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 50 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 28 a m	8 26 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 05 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	†9 25 a m
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 m	2 35 a m
" Raleigh	1 00 p m	*7 50 a m
Ar Goldsboro	*3 00 p m	†1 00 p m
Lv Goldsboro	†5 00 p m	*2 00 p m
Lv Raleigh	*5 45 a m	4 10 p m
Ar Greensboro	3 35 a m	7 30 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 15 p m	3 20 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m, Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m, and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m. daily except Sunday, and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleepers between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York and Jacksonville and Tampa, and between New York and Asheville and Washington, Memphis and Augusta. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

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"Horses and Vehicles,"
"Injury from Rats and Mice."

Under each of which is a concise statement of the law on that subject.

The following subjects, among others, are treated: "Farm Law," "Sunday Law," "Bills, Bonds and Notes," "Enticing Servants," "Forcible Trespass," "Wilful Trespass," "Statute of Frauds," "Banks," "Corporations," "Damage Cases," "Accidents from Spring Guns," "Usury," "Married Women," "There being no Will," "How to Write Your Will." The law of Telegrams, of Railroad Tickets, of Railroad Accidents, of Negligence, of Nuisance, of Self defence, of Injuries by Vicious Animals, &c., &c.

In presenting this little book to the public we feel that we are doing a service to lawyers, doctors, farmers, merchants, mechanics, laborers, and all other classes of our people.

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EDWARDS & BROUGHTON,
Publishers, Raleigh, N. C.

Seaboard Air-Line.

CONDENSED SCHEDULE.
In effect January 28, 1894.

ATLANTA SPECIAL.

No. 127*.				No. 134*.
*8 45 p m	Lv	Norfolk (via S A L)	Ar	*11 45 a m
8 35 p m	Lv	Portsmouth	Ar	11 35 a m
9 54 p m	Lv	Suffolk	Lv	11 00 a m
10 30 p m	Lv	Franklin	Lv	10 30 a m
10 58 p m	Lv	Boykins	Lv	10 06 a m
11 20 p m	Ar	Weldon	Lv	*9 35 a m
11 30 p m	Lv	Weldon	Ar	9 00 a m
12 50 a m	Ar	Henderson	Lv	7 30 a m
2 05 a m	Ar	Raleigh	Lv	6 20 a m
*3 20 a m	Lv	Raleigh	Ar	5 15 a m
5 40 a m	Lv	Sanford	Lv	3 10 a m
4 23 a m	Lv	Southern Pines	Lv	4 20 a m
5 20 a m	Ar	Hamlet	Lv	3 25 a m
5 43 a m	Lv	Rockingham	Lv	3 15 a m
6 20 a m	Lv	Wadesboro	Lv	2 42 a m
7 15 a m	Ar	Monroe	Lv	1 00 a m
8 40 a m	Ar	Charlotte	*Lv	9 15 p m

No. 41.	PASSENGER & MAIL.	No. 38.
*8 20 p m	Lv New York (PRR) Ar	6 45 a m
11 38 a m	Lv Philadelphia Ar	3 45 a m
2 20 a m	Lv Baltimore Ar	12 45 a m
4 00 a m	Lv Washington Ar	11 10 p m
8 25 a m	Lv Richmond (A C Line) Ar	6 50 p m
9 25 a m	Lv Petersburg " Ar	5 50 p m
11 37 a m	Ar Weldon " Lv	*3 37 p m
*8 00 p m	Lv New York (PRR) Ar	7 45 a m
9 10 a m	Ar Portsmouth Lv	*5 55 p m
†2 10 p m	Lv New York (P R R) Ar	1 25 p m
7 00 p m	Lv Baltimore (Bay Line) Ar	7 00 a m
8 30 a m	Portsmouth " Lv	†6 00 p m
*7 00 p m	Lv Washington, N&WSB Co Ar	6 30 a m
8 00 a m	Ar †Portsmouth Lv	5 30 p m
†9 00 a m	Lv Norfolk, via S A L Ar	†6 00 p m
9 15 a m	Lv Portsmouth " Ar	5 00 p m
9 54 a m	Lv Suffolk " Ar	4 15 p m
10 58 a m	Lv Boykins " Ar	3 06 p m
†11 43 a m	Ar Weldon " Lv	†2 22 p m
†11 54 a m	Lv Weldon " Ar	†2 10 p m
2 09 p m	Lv Henderson " Lv	†1 14 p m
†4 07 p m	Ar Durham " Lv	†12 50 a m
†3 50 p m	Ar Raleigh " Lv	†11 25 a m

No 48.				No 35.
†10 15 a m	Lv	Raleigh	Ar	†4 00 p m
1 48 a m	Lv	Sanford	Ar	4 30 p m
12 43 p m	Lv	Southern Pines	Ar	3 35 p m
1 45 p m	Ar	Hamlet	Lv	2 35 p m
12 26 p m	Ar	Rockingham	Lv	3 01 p m
3 02 p m	Ar	Wadesboro	Lv	1 36 p m
3 57 p m	Ar	Monroe	Lv	12 32 p m
4 45 p m	Ar	Charlotte	Lv	11 40 a m
3 06 p m	Ar	Laurinburg	Lv	1 07 p m
3 29 p m	Ar	Maxton	Lv	12 38 p m
6 25 p m	Ar	Wilmington	Lv	9 00 a m
2 30 p m	Lv	Hamlet	Ar	1 47 p m
2 57 p m	Ar	Gibson	Ar	1 20 p m
3 21 p m	Ar	Bennettsville	Lv	12 50 p m
4 12 p m		Darlington	Lv	12 06 p m
5 27 p m		Sumter	Lv	10 47 a m
8 45 p m		Charleston	Lv	7 30 a m

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South via Atlantic Coast Line.

No 127 and No 134 "Atlanta Special" are fine Pullman Vestibule trains composed of elegant day coaches and palace Buffet sleepers, without change between Washington and Atlanta. No extra fare. Connects at Washington with Congressional Limited for New York, and at Atlanta for all points South and Southwest.

*Daily, †Daily except Sunday. B. Breakfast D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Ouzts, Passenger Agent, Raleigh.

JNO. O. WINDER, [illegible]
L. T. ERVIN, Gen'l Manager.
T. J. ANDERSON, Gen'l Pass. Agt.

To Those Who will Attend the Convention.

All who expect to attend the Convention in Charlotte, Dec. 6th, will please forward their names to the undersigned.

Homes will be provided for the delegates, and cheap rates of board secured at the hotels for visitors.

Let us hear from you at an early day.

T. H. PRITCHARD,
L. R. PRUETT,
Committee.

Charlotte, N. C.

SPECIAL NOTICE BY THE COMMITTEE.

Permit the Committee to say that if they should not ascertain the address of the four or five brethren whose postoffices are lost, or were never sent, their names were received and homes have been assigned them, and they will be cared for when they come.

Up to date, 247 delegates have reported, and we expect at least 300, perhaps more; of these, 37 are ladies. We will send out cards notifying the delegates of the name and address of each home, and request that they will, as soon as this card reaches them, acquaint the person who is to entertain them of the day, and if possible, the hour when they will be at their homes.

The Convention of Young People will meet on Wednesday night, Dec. 5th, and the State Convention on the night of Thursday, Dec. 6 h; so, of course, we will not expect any one till Wednesday.

T. H. PRITCHARD,
L. R. PRUITT,
Committee.

RAILROAD RATES TO THE CONVENTION.

The Southern Railway will sell round-trip tickets to Charlotte on account of the Baptist State Convention of North Carolina at greatly reduced rates, from points named. Rates will be as follows:

From Goldsboro, $9 00; Selma, 8 20; Raleigh, 7.30; Henderson, 7.90; Durham, 6 50; Greensboro, 4 45; Winston-Salem, 5 65.

Two through trains daily between Raleigh and Charlotte, leaving Raleigh, 5.45 a. m. and 4 10 p. m.; arrive at Charlotte, 12 00 noon and 10 40 p m.

Tickets will be sold Dec. 4th, 5th, 6th and 7th,—good to return until Dec. 15th.

For rates from any other points and further information, write to Chas. L. Hopkins, Trav. Pass. Agent So. Railway, Charlotte, N. C. W. A. TURK, G. P. A., Washington, D. C.

S. A. L. RATES TO THE CONVENTION.

The Seaboard Air Line will sell round-trip tickets to the Baptist State Convention from all points on its line at rates based on Tariff No. 2 Circular No. A. 211. The following will govern from competitive and junction points, viz:

From Forest City, $3 35; Kelford, 12 70; Lincolnton, 1 75; Norfolk, 14 20; Raleigh, 7.30; Sanford, 6 05; Weldon, 10 65; Shelby, 2 75; Henderson, 7.90; Lattimore, 3 00; Maxton, 4 35; Portsmouth, 14.20; Rutherfordton, 3 85; Suffolk, 13 40; Wilmington, 7 75; Franklin, Va., 12 60.

Intermediate stations in same proportion.

Tickets will be on sale Dec. 4th, 5th, 6th and 7th. Extreme limit returning, Decem 10th, 1894

The Seaboard Air Line offers unsurpassed accommodations, convenient schedules and quickest time for delegates and visitors to this Convention. Pullman Vestibule trains. No extra charge. Note the following schedule:

Leave	Portsmouth,	9 15 a. m., 11.45 p. m.
"	Suffolk,	9 54 a. m., 12 22 a. m.
"	Franklin,	10 30 a. m., 12 58 a. m.
"	Boykin's,	10 58 a. m., 1 30 a. m.
"	Weldon,	11.45 a. m., 2 15 a. m.
"	Henderson,	1 50 p. m., 4 10 a. m.
"	Raleigh,	3.30 p. m., 5 22 a. m.
"	Sanford,	4.57 p. m., 6.28 a. m.
"	Wilmington,	9 00 a. m., 7.30 p. m.
Arrive	Charlotte,	9.45 p. m., 10.25 a. m.
	RETURNING—	
Leave	Charlotte,	5.30 a. m., 8.00 p. m.

Close connection is made at Weldon in both directions for Eastern Carolina points; also at Sanford for all points on C. F. & Y. V. R. R.

The S. A. L. is the only route affording through service without change of cars. For further information, please apply to T. J. Anderson, G. P. A., Portsmouth, Va., or A. J. Cooke, S. P. A., Raleigh, N. C.

A Biographical Sketch of Mrs. Eliza Howell.

This sister died at her home in Wake county in the eightieth year of her age. She was born in Chatham county, N. C., and was the daughter of Asa and Sallie Wilson. She professed religion in early life and joined the Baptist church, of which she remained a member until her death.

She was married while young to Rev. Jesse Howell, with whom she was permitted by an Alwise Providence to live for sixty-two years. Fifty-six years of this time she faithfully assumed the responsibilities of her family and made many sacrifices, little known to the world, in order that her husband might go and preach the gospel.

She met death with as much composure as if it had been only a dream. No fears seemed to cloud her mind, and no pain tortured her body. Submission was written on her face.

She was the mother of ten children, four of whom are dead. Five daughters and one son, and a large number of grandchildren and great-grandchildren mourn their loss, which is keenly felt by us all; but her husband and young est daughter, who so tenderly and affectionately administered to her every want, will realize her departure most, as they constitute the family left at the old homestead.

She was a remarkable woman, small in stature and full of life and hope. Her eyesight was almost perfect. Her dark, auburn hair retained its color only a few silver hairs until of her advanced age. She was cheerful in disposition, and energetic in her nature. She was a help-meet to her husband, and a kind and loving mother.

She was buried in the family graveyard. Revs. J. M. Holleman and William Olive conducted the funeral services. Mr. Holleman spoke of the labors of ministers' wives, especially of the great work the deceased had done, little known nor rightly appreciated by the outside world. It may well be said that she strengthened the stakes, while her husband lengthened the cords.

But mother is gone. We saw the casket covered from our sight, which contained the remains that had held the valuable life. We covered the mound with flowers, and with bleeding hearts we left the spot, hoping to meet her where parting is no more.

May the grace of God sustain the aged minister, the bereaved husband, until he shall be called to the blissful regions beyond this vale of tears. S. H. COUNCIL

Program.

The Union Meeting of the Eastern Association will be held with the church at Riley's Creek, beginning Friday before the fifth Sunday in December, 1894

Introductory sermon by Rev. M. C. Walton.

First query: What is a church, and what are the objects of its organization? To be opened by Rev. S. D. Swaim and Bro. J. L. Canaday.

Second query: What is the relation between State, Home, and Foreign Missions? Rev. F. T Wooten and Bro. J. T. Bland.

Third query: How can we best advance the work within our own Association? Rev. O P. Meeks and Bro. B. L Montford.

Fourth query: What is the extent of the responsibility of the individual Christian in carrying out the great commission? Revs. W. B Oliver and R E Poole.

All the churches inclined to co-operate with the Executive Committee are affectionately asked to send a representative with a contribution for State or Associational Missions. L. R CARROLL.

Warsaw, Nov. 20. 1894.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Greensboro church, Beulah, $30 00; Meadow Branch ch, 3.20; Monroe ch, 8.00; Waxhaw ch, 3 05; Union Asso, 40.00; Brassfields ch. Central, 12.60; Dr D I Watson, Southport, 2.00; Raleigh Asso, 283.00; South River Asso, 120.00; Raleigh City Mission, 250.00; Rev C Durham, 25 00; Milton ch, Beulah, 5.30; Yanceyville ch, ditto, 5.50; Home Mission Board, 250.00; First church, Durham, 15.00; Edenton ch, 24 00; W M S, Scotland Neck ch, 6.50 Saddle Tree ch, 7 00; Wake Forest ch, 9.50; W M S, Wake Forest ch 6 45; Bladen Asso, 42 19; Mrs M C Floyd, 25c; Mrs E P Wilson, 3.00; W A Wilson, 7.00; Mrs L E Riggan, 1.00; Brier Creek Asso, 8.12; Sandy Creek Asso, 85.77; King's Mountain Asso, 70.00; Eastern Asso. 350.00; Elkin Asso, 50.00; Mt Zion Asso, 486.90; Flat River Asso, 25 00; Catawba River Asso, 25.00; Pilot Mountain Asso, 25.00; South Fork Asso, 275.00; Liberty Asso, 128.29. Total, 2,688.68. Previously reported, 10,461.70. Total this year, 13,150 38.

Foreign Missions—Monroe ch, $8 00; Union Asso, 24 35; W M S, Lexington ch, Liberty, 3.50; Harrellsville ch, 3.60; S S, Jerusalem ch, for organ for Tatum's ch in China, 98c; W M S, Bladen Union ch, Cedar Creek, 2.00; W M S, Henderson ch (Christmas offering), 11.00; Cary S S, 1.93; Henderson S S M S, 1.47; Jonesboro ch, Sandy Creek, 3.91; W M S, Scotland Neck ch, 10 00; W M S, Saddle Tree ch, 6.05; Sunbeams, Wake Forest ch, 8 50; W M S, Wake Forest ch, 28.75; Mrs S F Ellis, 1.00; Mrs L E Riggan, 1.00; C Durham, 10.00; Bladen Asso, 25.76; Bladen S S anniversary, 46c; Tabernacle ch, 11 50. Total, 161.75. Previously reported, 5,673 80. Total this year, 5,835.55.

Home Missions—Monroe ch, $4.00; Union Asso, 14 89; W M S, Lexington ch, Liberty, 2.50; Cary S S, 1.92; Henderson S S M S, 1.46; Sunbeams Wake Forest ch, 8.50; Bladen Asso 16.35. Total, 49 62. Previously reported, 2,432.59. Total this year, 2,482.21.

Education—Union Asso, $15.00; Mrs V B Swepson, Raleigh, 10 00; John Mitchell, Wake Forest, 20.00, Mrs M B Caddell, ditto, 5.00; Dr C E Taylor, ditto, 10.00; Prof W B Royall, ditto, 10 00; Prof W L Poteat, ditto, 10.00; Prof C E Brewer, ditto 10.00; Prof J B Carlisle, ditto, 5.00; Prof B F Sledd, ditto, 5.00; Prof B J Ferrell, ditto, 5.00; Prof J H Gorrell, ditto, 2 50; Prof L R Mills, ditto, 1.00; Robert E Royall, ditto, 10 00; W C Brewer, ditto, 2.50; A F Purefoy, ditto, 1.00; Mrs A V Purefoy, ditto, 1.00; Mrs A V Purefoy, ditto, 1.00; P A Dunn, ditto, 50c; J M Brewer, ditto, 2 00; Mrs D S Vann, ditto, 1.00; Mrs D S Vann, ditto, 1.00; W R Gwaltney, ditto, 50c; Henderson ch, 10.60; Greensboro ch, Beulah, 10 00; First ch, Durham, 5 00; Saddle Tree ch, 1.75; Bladen Asso. 45c Total, 154 00. Previously reported, 2,880 98. Less amount returned as per correction below, 24.16. Total this year, 2,960.82.

Orphanage—Waxhaw ch, $1 87; Union Asso, 2 96; Cane Creek ch, Mt Zion, 1.89; S S, Wake Forest ch, 4 80; Joseph Lunsford, 1.00. Total, 11.52. Previously reported, 879.21. Total this year, 890.73.

Ministerial Relief Fund—Union Asso, $3.33; Flat Rock ch, Central, 2.76; Joseph Lunsford, 10c. Total, 6.19 Previously reported, 375 83. Total this year, 382 02

CORRECTIONS: In RECORDER, Nov. 7, $24.16 was acknowledged for Education from South Fork Asso. Upon this statement of Treasurer of that Association that the same was sent to us in error, the amount has been returned to him. J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Nov. 24, 1894.

MELLIN'S
FOR INFANTS AND INVALIDS.
TRADE [illegible] MARK.
FOOD
THE ONLY PERFECT
Substitute for Mother's Milk.

Evanston, Ill.
Dear Sirs:—I tried a great many foods, without success. My baby was a poor little thing until I used Mellin's Food; she is strong, healthy and fat now. A. M BOOTH.

Chicago, Ill.
Gentlemen:—I am very much obliged to you for sending the Mellin's Food; the baby is doing very well and does not cry half as much as she did before I used Mellin's Food. JOHN GUTH.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.
Doliber-Goodale Co., Boston, Mass.

What Shall I Take ?

Is the anxious question asked by those who are not feeling well—have no appetite—are out of sorts—have no energy—feel tired out. Perhaps you are feeling sick yourself!

Many medicines are recommended, doctors consulted—(in many cases) much money spent in this search for health—and yet it can all be avoided.

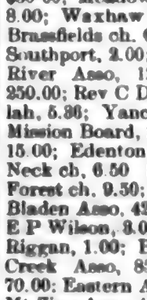
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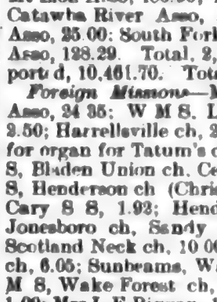
and are soon made well and strong. Nearly every prescription given by physicians for such troubles contains IRON—which some people say they cannot take. Try *Brown's Iron Bitters*—it is warranted not to give headache, stain the teeth or cause constipation as all other Iron Medicines do.

Genuine has the crossed Red lines on the wrapper.
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A book of 64 pages the only STANDARD STATE ALMANAC published. Carefully calculated each year for NORTH CAROLINA, and full of valuable FARM, HOUSEHOLD and STATE INFORMATION compiled each year.

And God said let there be lights in the firmament of heaven to divide the day from the night, and let them be for SIGNS and for SEASONS, and for DAYS and YEARS. Gen. Chap. 1, verse 14.

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The Needs of Pamlico.

Dear Recorder:—I have been, for some time, intending a short article about our Master's work in this county. We as Baptists have very much neglected this portion of our fair State. While other portions of North Carolina are receiving the gospel as we believe the Bible teaches it, we are having quite a struggle in the prosecution of the Lord's work.

Why the Baptists have neglected so long many portions of Eastern North Carolina, I am unable to say; but it is a fact, nevertheless. Other denominations are occupying the territory, and we are feebly making spasmodic efforts for the salvation of these multitudes. Brethren, will not God hold us responsible for this neglect?

The people are very anxious to hear the gospel, but are having a very hard time in trying to supply this demand. The great hindrances to this work is, the pay is not sufficient to support one man, while there is work enough for three.

There are at least fifteen places that ought to be occupied now.

From these different places invitation after invitation comes to preach the gospel, and the missionary is compelled to turn them away, because he receives so very little that he must resort to some other work in order to make a living. It is, indeed, hard when one is commissioned to declare God's message to the people, and they come to him and beg him to tell the story of God's love to a dying world, and he must say to them "I can't."

The prospects are very promising. The field is now ripe unto the harvest. Will our brethren come to our rescue?

Nearly all our people are poor, but they are noble and generous. There are no people within the knowledge of the writer more hospitable and kind than the people of this section.

Unless help is given, abandonment is the inevitable.

Many people are going into other churches because of the inconvenience of Baptist churches. The people are now in a condition to receive Baptist doctrine. Just to show what work can be done, we will give the result of fifteen months' work at one point. Vandemere Baptist church was organized with five members last September, one year ago, and we now have twenty four members in fairly good working condition. This is but an illustration of what might be done.

Other places here, if occupied, I think, would prove just as fruitful. If the field could be properly worked for two consecutive years, judging from the present outlook, be would become self supporting.

Brethren, will you not heed the cries of these perishing hundreds and help us to give them the gospel? I would that every Baptist in North Carolina could behold the field as it is. Help us, brethren, to do our Master's work. Fraternally,

C. S. BURGESS

Vandemere, Nov. 20, 1894.

Yeopim Union Meeting.

This Union expects to meet with the church at Sandy Cross on Friday before the fifth Lord's day in December next, changed from Reynoldson because more central. Rev. Josiah Elliott to preach the introductory sermon, Rev. W. B. Waff, alternate. Rev. J. E. White, the missionary sermon, Rev. W. P. Jordan, alternate.

SUBJECTS FOR DISCUSSION.

1. The North Carolina Ministers' Relief Board, and our duty to it. Assigned to brethren A. W. Burfoot and J. E. White.
2. Brazil, and our work there. Brethren Ed. Pearce and M. O. Carpenter.
3. What are needed qualifications for a successful Bible teacher? W. B. Waff and W. P. Jordan.

Because of the inclement weather, very few brethren attended last meeting, and it is highly important that there be full representation at this one: first, because we are far behind in paying our missionaries; and second, because the contractor expects to complete the house of worship in Hyde county by that time, and Bro. Elliott says that $325 will then be needed to make a payment on it. JOS. T. WAFF, *Clerk*.

No burner or lamp is half so good with a chimney that does not fit it and suit it.

The "Index to Chimneys" tells. You get it by writing Geo A Macbeth Co, Pittsburgh, Pa—free.

Pearl glass, pearl top, tough glass.

The Winston aldermen have notified the merchants that the sale of fire explosives will not be permitted. Several millions in property is destroyed each year by celebrations.——There were 12,119 marriage licenses issued in this State in 1893.

This Reflects Well.

FORT WAYNE, IND., May 18th, 1894.

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C. F. W. MEYER,
Pastor Lutheran Church.

Ten families from Nebraska are on their way to this State.——A negro rapist in Polk county was taken into South Carolina and lynched one day last week.——Sam Jones lectured at Laurinburg the 21st.

Men are made manly, the old made young and vigorous by Magnetic Nervine. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

MARRIED.

WHITE—MITCHELL—On July 8th, 1894, in Hertford county, N. C., by Rev. S. F. Bristow, Mr. Sill White and Miss Anna Mitchell.

MANESS—KELLY—On Nov. 12th, 1894, at Carthage, N. C., by Rev. C. J. F. Anderson, Mr. Armstrong Maness and Miss Sallie Kelly.

BOLING—EDWARDS—On Nov. 15th, in the Baptist church at Merry Oaks, by Rev. C. W. Blanchard, Mr. M. J. Boling and Miss Esther Edwards.

HARRY—OLIVE—On Tuesday evening, Nov. 20th, 1894, at nine o'clock, in the Baptist church, Apex, N. C., by Rev. I. T. Newton, Mr. Jno. McD. Harry of Charlotte, N. C., and Miss Minnie C. Olive of Apex, N. C.

DIED.

JONES—Near Mt. Vernon Springs, Chatham county, N. C., Nov. 17th, 1894, Charlie Jones, aged forty-two years. He had been a member of Love's Creek church for twenty years. He suffered four weeks with blood poison. He did not fear to die, but regretted to leave his wife and children. May the Lord be with them in their sad bereavement.

O. T. E.

PACK—Miss Melissa L. Pack of Fork church, Davie county, N. C., who was much loved by all who knew her, and who followed the Master faithfully, died Nov. 9th, 1894. She is now happy with her many friends and loved ones gone before, forever singing praises in that land of the blest. Although she only lived twenty years, seven months and two days, she is, and will be missed by many.

CONRA.

RAY—At the residence of her father, Rev. J. W. Atkinson, Sister Lena Ray, departed this life for the life to come Nov. 1st, 1894. Sister Ray was born March 6th, 1873. She had been a consistent member of the church for eight years. She was always an obedient child, doing the will of her parents with pleasure. She was an active worker for Christ during her whole Christian life. "To live Christ is to die in Christ." This was proven by the death of Sister Ray. Her last words have much comfort to her husband and parents. Her funeral was preached at New Bethel church Nov. 11th, 1894, by the writer. May the Lord give comfort to the bereaved.

M. P. DAVIS.

DUNCAN—God in his Allwise Providence has seen fit to take from our midst Sister Margaret Duncan, wife of our beloved brother, Geo. W. Duncan of Tally Ho Baptist church. She was paralyzed Thursday morning, Nov. 1st, while she was busy at work, and only lingered till about ten that night. But few women have been blessed with strength to raise thirteen children, five sons and eight daughters, all of whom are grown, and were present at her grave. She was sixty-two years old when she died, and she leaves behind a husband and forty-two children and grandchildren. Only two little grandchildren from her family have preceded her home.

For more than forty years she has been a faithful member of our church, so kind, so generous, so Christ-like. No wonder that her children are all, with one exception, members of the church. We shall miss her so much, but her place now is in the presence of her Saviour, where she waits to welcome us home.

J. E. SMITH.

Creedmore, N. C., Nov. 6, 1894.

NIPPER—Departed this life on Feb. 16th; 1893, at his residence in Wake county, Bro. J. R. Nipper, aged fifty-three years. He was born and reared in this county, and made it, during a long life, his home. He was a farmer, possessed good judgment, was industrious and economical, and succeeded in acquiring ample means to live at ease and be useful to friends and neighbors. At various times he filled public stations, acquitting himself with satisfaction to the public. He was kind and generous, and easily touched by an appeal of sorrow or distress. He was an affectionate husband, dearly loving his home and family.

Bro. Nipper professed religion at an early age and united with the Baptist church, of which he was a member at the time of his death. His health failed him about three years before he died, and during all of this time he endured his affliction with fortitude and resignation. He was a praying man, a lover of his church, and his entire trust for salvation was in the atoning merits of the cross of Christ.

The funeral sermon was preached by Rev. J. W. Atkinson, after which the body was conveyed to its last resting place by the Masonic fraternity, together with a large concourse of his friends and neighbors.

WATSON—Mrs. Mary Tazewell Watson, wife of Rev. J. W. Watson, died at her home at Chapel Hill, October 21st, 1894, aged thirty years and twenty days. Her interesting character merits a special notice. Born at the home of her father, Bro. A. C. Parham, in Granville county, she received Christian nurture, and at an early age professed to have a religious experience,—but, when about eighteen, her sensitive conscience became exercised in regard to the reality and depth of her convictions, and she rested not until she obtained a more clearly defined sense of acceptance with God through Christ. This honest and careful self-scrutiny she seems to have maintained to the end without permitting it to run to morbid excess. Her marked natural capacity was well trained having received the benefit of the excellent course in Prof. Hobgood's school in Raleigh and then in Oxford, where she graduated when she was sixteen years old. With added years and growing experience she became a most efficient ally of the useful young servant of God to whom she gave her heart and life. Such intelligence and candor, such spiritual aspiration and practical method are not always so thoroughly enlisted and so well directed.

Her love of music was consecrated to her Master's service. She found time to do some good teaching in Sunday-school and day-school. Three children came to her home. Two of them—the last born just to die here and live forever above—preceded the mother to the heavenly rest. A bright little girl remains to cheer the desolate heart of the father.

Troubled nature will wonder why such early fruit and such gracious promise of better to come could not find their full development here in all those useful forms of service she so much loved. But she did not spend the long weeks of prostration and suffering in doubt or repining. She forbade us to cherish any hope of her recovery, and with humble faith made her dying day her company keeper. Her passing away at the midnight hour was a triumph. A celestial light irradiated her countenance and glowed through her wasted form.

At Chapel Hill church we paid her tender tribute, and after a sermon at Mt. Pleasant church by our pastor, Dr. Carroll, she was buried there in hope of a joyful resurrection.

T. H.



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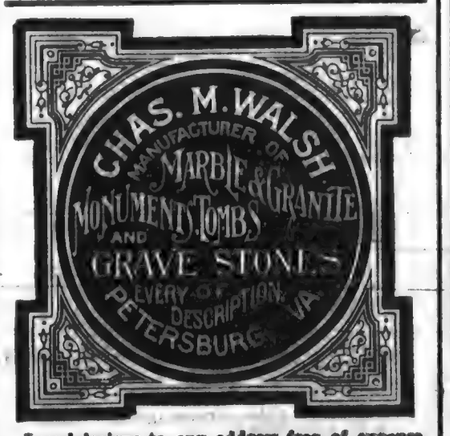
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The Home Circle.

Thanksgiving All the Year.

Once a year there comes a day
In the chill November weather
When from near and far away
Loving kindred meet together.

Round the old hearthstone they meet,
Young and old, in union tender,
To renew their greetings sweet
And their mutual love to render.

Thanks are given that once again
They whom distance separated,
With their hearts all free from pain,
Gather there with hearts elated.

Yet through all the changing year
We for giving thanks have reason
For the blessings that appear,
That we find in every season.

Thanks for shelter from the storm,
Thanks because no ills confound us,
Thanks for hearts that e're are warm,
Thanks for loving friends around us.

Thanks for health that day by day
With fresh pleasure comes attended,
Thanks for sorrow passed away,
Thanks for troubles that are ended.

So, for blessings we receive,
Making our lives worth the living,
Every day of joy we live
Should be to us a thanksgiving.

—New York Ledger.

"Straightway."

"Frank, when are you going to take that parcel to Mrs. Jones? You know it was left here for her over a week ago."

The speaker was Frank's mother. Mrs. Jones was a poor widow living in the neighborhood.

Frank's reply was: "Oh, I'll take it to her some time. I suppose there's no hurry."

"I don't know whether there is or not. The package may contain something that she greatly needs."

"Well, I guess it's all right. I'll leave it some time when I'm going near her house."

Grandpa sat in the room in which this conversation was being held. He had his Bible in his hand, as usual, but he looked over the top of his spectacles at Frank while the boy was answering his mother.

"Frank," said he, "there's an old fashioned word in this Book that you don't seem to pay much attention to."

"What is it, sir?" asked Frank, respectfully.

"It's 'straightway.' Have you ever noticed the places where it's found?"

"I think not, sir."

"Well, once Jesus was walking by the Sea of Galilee, and he saw two brothers, Simon and Andrew, busy fishing. He told them that, if they would follow after him, he would make them fishers of men; that is, he would show them how to persuade others to follow him, too. They didn't wait to ask him how he would do this, or how soon he wanted them, or how long it would do to wait. The Book says, '*Straightway* they forsook their nets, and followed him.' There's an example of promptness, isn't there?

"Then we go on reading here in the first chapter of Mark, and we find that, after calling Simon and Andrew, Jesus saw two other brothers, James and John, also engaged in fishing. Then *he* didn't stop to say: 'I'll be here another day, and that will be soon enough to call these two to follow me.' The story says, 'Straightway he called them.' Then they left their nets and their servants and their father, and went after him immediately. So here we have Jesus and two of his disciples, all setting us an example of promptness.

"We go on to read, then, that they went to Capernaum. Then Jesus 'straightway, on the Sabbath day, entered into the synagogue, and taught.' You notice that he didn't say, 'Another week will do quite as well.' He did his work at once. So here we have his example again.

"Now I turn over to the Acts of the Apostles, and I find this word repeated. You remember the story of the jailer of Philippi. You know how there came an earthquake while Paul and Silas were in prison, and how the keeper was frightened when he discovered that the prisoners' fetters were loosed, and how relieved he was to find that they had not all escaped, and how he was converted through the preaching of Paul and Silas. Then here comes our word again, 'He took them the same hour of the night and washed their stripes, and was baptized, he and all his, *straightway*.'

"You see how prompt he was to act when he once saw what his duty was. He didn't even wait until morning. 'The same hour of the night' was the best time, he thought, and I believe that he was right.

"Now, if you're not tired of so much preaching, I'll find this word for you once more. It's in the chapter where we read about Saul in Damascus. He had lately been changed from a cruel persecutor into a devoted servant of Jesus Christ, and he was as anxious to proclaim the gospel as he had before been to prevent its being proclaimed. So 'straightway' he preached Christ in the synagogues, that he was the Son of God. There was no hesitation, no delay. This was henceforth to be his life-work, and he began it at once."

Grandpa stopped talking, and Frank said, "I see what you mean, grandpa. It is, that if it's any one's duty to do a thing, he ought to do it right away."

"That's the direction in which these examples seem to point," answered grandpa.

"Then the proper thing for me to do is to start for Widow Jones' house as soon as I can get my coat on," and Frank made an energetic move toward the door.

"It isn't always the case that one who listens to a sermon applies it to himself so promptly," said grandpa smiling. Frank's mother was the only one who heard this last remark, for Frank was out in the entry putting on his coat and hat.—*Mary Jeanne Forster, in Christian Index.*

The Pride of the Feast.

At a public banquet given in London within a few years one of the postprandial speakers remarked affably that the great wrong America did to England by not allowing herself to be conquered was atoned for by the noble gift of the turkey.

By that it would seem that the delicious edible bird was unknown till our colonies had the honor of introducing it to the old world.

An Englishman in Paris asked our own Franklin why his countrymen selected a stupid, uneatable eagle as their emblem when they had supplied them with such a noble bird as the turkey, which was good hot or cold and most excellent warmed over.

Recipe books are generally and very appropriately written by women, but men of all English speaking countries have written upon the proper methods of cooking a turkey. One English philosopher of peculiar views on the subject says:

A turkey roast
Is a turkey lost.
A turkey boiled
Is a turkey spoiled.
For a turkey braised
The Lord be praised.

A devout American will not admit that any method of preparing the turkey equals roasting, but braising, if well done, is worthy of all praise.

The fault of every nation but our own in roasting a turkey is the habit of giving it too little time. Slow roasting and frequent basting, with a few moments at the last of strong heat, to insure a brown crisp skin, are its needs. It goes without saying that the bird must be fat, young and tender. If it lacks these three graceful attributes then give up the roasting idea, unless you crave a "turkey lost," and treat it as Professor Matthew Williams prescribes. In other words, make a hunter's roast of it. That ameliorating process, with plenty of time to consummate it, would bring the tender grace of youth to Job's turkey.—*Washington Post.*

Habit.

From childhood we have heard about the "chains of habit." It is well enough to know that habits are like chains when once we have acquired them, but for the consideration of those who have yet to form their habits, another simile is more impressive.

We have all seen that picture representing a giant in the hands of Lilliputians. The latter have found him asleep and are binding him with a fine thread. If he were to waken as soon as the first few strands were wound around his limbs, he could without effort, break them and rise to his feet. But he sleeps on while innumerable meshes are made, which, as they multiply, confine more and more securely the great form. Finally, he awakens to find himself a prisoner.

Those strands of thread are like the varied influences which form habits. The first or second or twentieth impulse in any direction might be thrown off; but the thirtieth, combined with others from other directions but tending to the same point, soon carries the individual ideas. Once influenced by one series of cords he all the more easily yields to another. Before he knows it the threads of habit give direction to his life.

What we have said applies equally to good as to bad habits. And it is to be remembered that to form good habits is the best antidote against the destructive effects of bad ones.

A man is in a large degree what his habits make him.—*Young Men's Era.*

Children who Suffer

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"Why has the eagle built her nest, yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man; "build thy home in heaven, and thou shalt have peace and happiness."—*Ram's Horn.*

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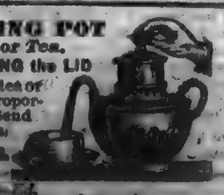
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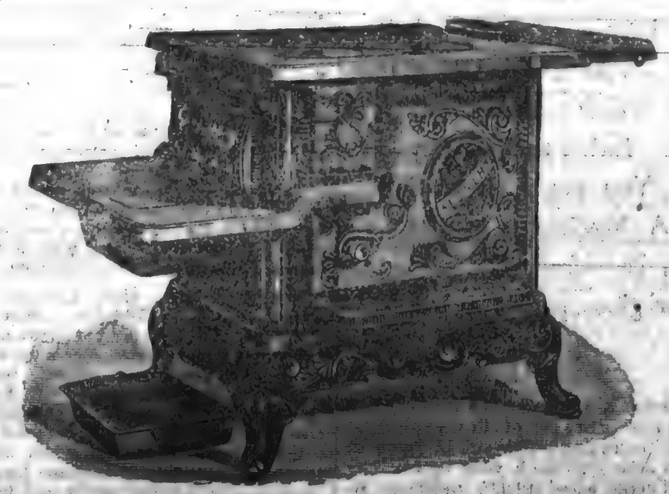
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Much shallow talk has been indulged with regard to the vanishing red man. People have written books about him, and others have wept under the doleful influence of crack-brain eloquence in his behalf. Yes, poems, that is, verse, have frequently been dedicated to him "fading before the ruthless march of ci vi li za-tion." But the Indian is still with us, and all signs point to the fact that he contemplates sharing the poets' title to be always in the way. And certainly, if the highest civilization is ability to live comfortably without working, as the wealthy social leaders undoubtedly believe, the Indian deserves rank second only to Ward MacAllister and his lackeys.

The Indian is at present a public charge. He and of political heelers and broken-down aristocrats are rewarded with appointments to well-salaried offices, which were instituted ostensibly in behalf of Poor Lo, but which, of course, being public offices, are well calculated to facilitate the cultivation of the aristocratic (active or broken down) as well as the Indian view of civilization, mentioned a moment since.

It has been said that there are more Indians living now than when Columbus landed. True or not, it is fact that more noise is made over them than they would deserve, if they were as plentiful as pine-trees. The government actually has to appropriate many hundred thousand dollars every year to keep them, and the broken-down aristocrats appointed to spend the money for them, alive and respectable. The ruthless marching pale face has also to pay taxes to educate their offspring. Really they are about as troublesome and greedy, though actually less deserving, than the pensioners. The Catholics, with their usual cunning eye for combining charity, religion and business, run Indian schools also; and, of course, they know how to save money for the government by using our taxes. Startling though it be, it is fact that Romanists are proselyting Indians and being paid with public funds to do it.

***

We were almost ready to suggest that the Indian ought to be expected to get an education without special appropriation; but on consideration we fear that would hurt the charitable feelings of our Romanist teachers and aristocratic agents. And we humbly beg the latter's pardon for saying that it is foolish to spend immense sums feeding able bodied Indians. No matter what, sects should not be allowed to handle government money for anybody, Indians, priests or agents. It really does seem that a great government might take care of all the Indians that ever lived without the aid of the Pope.

***

And that reminds us that the Pope's help is most efficient, whatever else may be said about it. The Pope carries votes in all his pockets and more besides; and political parties covet nothing so ardently as votes. Perhaps that's why the Pope has been having us pay his proselyters these many years. Romanists carry their religion into politics as a matter of course; but our esteemed neighboring aggregation of *rara aves* of the *News and Observer* refuse to see any danger in consequence either to Rome or the Nation. Queer indeed it is how people not born blind blindfold themselves upon special occasions.

This much remains to be said: A wayfaring man, though a fool, cannot but perceive (unless he's paid not to) that, if Romanists, or their Episcopalian imitators either for that matter, persist in going into politics, and other denominations persist in holding themselves too righteous to stoop to prevent them, the Romanists will have things all their way. And then the tomtit and the chickee can split their throats with chirping to the Pope.

However it be with the Indian, who never was a blessing, it is not to be denied that the struggle for survival is sacrificing many of Nature's gracious blessings, chief of which are the forests. The amount of timber that is felled every year is incomprehensible; and a great deal of it is felled to but little advantage. Since coal became the chief fuel, it has remained for the forests to be swallowed up in building. It would be cheaper far, all in all, to use bricks; for the trees have influences upon climate that are more to be valued than the mere possession of shelter. It is said that the climate of Greece has been utterly changed—and for the worse—by the extinction of its forests. One cannot conceive to how great an extent forests influence rainfall until he has seen deserts made by lumbermen.

***

The Buffalo and the Indian used to be accompanying one another to the happy hunting ground amid the inspiring strains of commencement music, soon to become a tradition and a myth; but somehow the buffalo got ahead; and we still have the Indian abundant and in the veritable bronze skin, while the buffalo is represented only and very poorly indeed in circuses. The Indian has the government's protection. Surely the buffalo might have been tolerated. At any rate his lorn circus representatives are a warning.

***

The brisk air of early morn and the promise of easy wind and comforting sun rays through the day, not to mention the oft-related achievements of the other fellows, have enticed many a man of late—yes, on Thanksgiving—to go into the fields with gun and dog. Now we are not a dyspeptic vegetarian kind of a being, and there are no objections to hunting; but we do know that it is timely to protest against the ruthless slaughter of partridges that often occurs, many huntsmen being weak minded. We might go farther and urge the State to protect the birds absolutely a year or more, not for the bird's sake, though that were enough, but for the huntsmen's sake. At the present rate a day's hunt ten years hence will barly find a covey. Hunting is a good, whole some diversion; but in excess it is horribly brutish.

***

Our State has a superabundance of forestry—in variety and grandeur unsurpassed, and useful too. North Carolina has never been a great State, but no one is so blind as to say the fault is Nature's, unless it be a fault to give too generously, as is sometimes hinted. North Carolina has game too; but nothing like what it once had. There are yet representatives of a lavish variety of game, but there is abundance of none; and in many districts it is deplorably scarce. Hunters, pot hunters, money hunters and pleasure hunters, armed with the most approved ordnance, and led by dogs of aristocratic breeding, have been entirely heedless of the morrow. The best armies on earth with armor and citadels and power to fight back would succumb to the helter-skelter sharp shooting that our birds have to undergo. Many of them died of cold in the winter before last. We do not know what the advancing season has in store, but we do know it will be hard enough on the birds.

Northern huntsmen have taken to our fields of recent years, shamelessly killing partridges in sport. They ought by all means to be driven out. Killing partridges to prove the excellence of dogs, which was the case near Newton last month, proves also the brutal doggishness of men. Northern huntsmen have devastated some sections in idle sport; and it is time action were taken against them. If the birds are to be killed, let them be killed by those who will appreciate them as one of God's gifts, and who will not slaughter them for the glory of dogs.

PRESIDENT CLEVELAND'S message to the Congress about to meet, it is said, will be more concerned with finance than anything else. In fact, it is hinted that he and his party, driven to harmony by the late election, purpose employing all measures to make amends for the transactions of the last eighteen months.

There in nothing that will impress the country so favorably as a satisfactory settlement of the financial question; and the party that is in power when it is determined will likely retain the public gratitude and confidence many years.

There is no doubt but that something is really wrong when bonds have to be issued at the behest of money-lenders twice in a year. A government ought to be able to run without borrowing on ten years time. We ought to be getting ready to wipe out the war debt.

It is alleged that the bonds are issued to purchase gold with which confidence is to be maintained.

There is no bondholder in England or America that would be logically justified in withdrawing his money, if the gold reserve should be stolen to-night. Not one man in a thousand had ever thought of the gold reserve until the bankers saw the opportunity to make money out of it. If that $100,000,000 were the basis of every American investment, we apprehend American stock and bonds would never have found a market. People would not have more confidence in the government, so far as credit is concerned, if the gold reserve were several times a hundred million, or less if it were divided by ten.

Separation of Church and State

Sermon Preached in the West Washington Street Baptist Church, Greensboro, Nov. 11, 1894, by the Pastor, Rev. Chas. A. G. Thomas.

Matt 22: 21—"Then saith he unto them, Render, therefore, unto Cesar the things which are Cesar's; and unto God the things that are God's."

Acts 5: 29—"Then Peter and the other apostles answered and said, We ought to obey God rather than men."

This great principle is the child of religious liberty. It is emphasized by Christ and the apostles. Christ has issued the bill of divorcement between the Church and the State, and what God has put asunder it is sinful for man to join together. Catholicism performed the marriage ceremony between Church and State. Protestantism has borrowed the ceremony and performed the rites at every opportunity. The Baptists cried aloud that there were momentous reasons for not performing this ceremony. Their cries were not heeded, and they have never held their peace from that day to this. The union between Church and State is an adulterous union which has brought forth injustice, oppression, tortures and death to some of the world's greatest heroes. It will bring forth injustice, discord and only evil wherever it is recognized.

I. THIS ADULTEROUS UNION HAS BEEN THE SOURCE OF THE BITTEREST PERSECUTIONS THE WORLD HAS EVER KNOWN.

The annals of history are filled with records of trouble, oppression, cruelties, and blood-shed growing out of the union of Church and State. And in the great majority of cases the Baptists have been the objects of these persecutions, yet they have been patient and submissive, never seeking the power of State for any purpose whatever. It is impossible to form a complete estimate of the multitudes of its victims or to imagine the intensity and cruelty of the sufferings produced by this union. The Spanish branch of the Inquisition burnt more than 30,000 persons and subjected to other punishments less severe over 280,000. In Netherlands the estimate of the slain has been from 50,000 to 100,000. There are other memorable instances which no word can fitly describe. Thousands of methods of persecutions and forms of punishments have been established to oppress the men who dared to think for themselves. Millions met the martyr's death for protesting against this adulterous union. States and civil governments have claimed authority over the churches and have fixed penalties, tortures and death for violation of their laws. Every conceivable form of punishment has been used by the church in power to force the protesting Baptists into submission.

This union is brought about for no other purpose than to coerce. Why should any church desire civil or political power, but that they may secure patronage for the advancement of their special sectarian interests. Whenever and wherever churches have sought this power, it has been used to coerce others. This has been true of every denomination organized previous to the eighteenth century except the Baptists. The doctrines of all have been that State governments ought to support and govern the churches. This was up to one hundred years ago the universal teaching of statesmen and clergy. The Catholic church from its establishment to the present has never admitted this separation of Church and State, but has ever been its foe and its special efforts on all occasions have been to get control of the State and the patronage of the government. They have ever been foremost in persecuting those who have contended for separation. The Episcopal church kindled its fires in Smithfield. They had their Inquisition regularly commissioned in 1547 and the bloody period inaugurated at this time is a black spot upon English history.

The Presbyterian church in Scotland was no better. The Edinburgh Convention declared certain ecclesiastical offenders worthy of death. Baxter, John Knox and John Calvin were great advocates of this union, and under Calvin's rule in Geneva the cruelties were sickening, reaching a climax in the burning of Michael Servetus Oct. 27th, 1553. The Lutherans, the Independents, and Congregationalists in many respects have a fairer record, yet they, too, as they got into control of State, began to turn the thumbscrews of oppression. The Puritans crossed the waters in order to find a land of freedom, but it did not long remain free, for they in turn, as they got into power, began to coerce others. Roger Williams was banished from Massachusetts in 1636. He was driven by savage Christians to find the kindness of Christianity among savages. Obadiah Holmes was stript of his clothing and publicly whipped in Boston with a threefold cord, and two men were fined forty shillings and imprisoned because they spoke words of sympathy to the sufferer.

From 1723 to 1733 twenty eight Baptists were imprisoned at Bristol; and during that same century a poor man named Pointer was whipped like a common criminal because he would not have his child sprinkled. President Dunster of Harvard College was fined and driven from office because he expressed Baptist sentiments. Leading members of the Charlestown Baptist church, Mass., were disfranchised, and in 1680 the First Baptist church in Boston was nailed up by the marshal and services prohibited. In Virginia the Episcopal church ruled in power. A man was fined fifty pounds of tobacco for absence from the church services, and two thousand pounds if he refused to have his infant sprinkled. Baptist preachers were imprisoned and cruelly treated for preaching the gospel in Virginia and other places.

These facts are startling. They are hard to believe. Yet they are made possible in any age and place by the union of Church and State.

II. THE BAPTISTS HAVE STOOD ALONE IN THEIR STRUGGLES TO DIVORCE CHURCH AND STATE THROUGH THE AGES. THEY ALONE HAVE PROTESTED AGAINST IT, AND TO THEM ALONE BELONGS THE HONOR OF VICTORY.

The Baptist denomination is so constructed that it is impossible for it to either form or to consent to an alliance between Church and State. Through all the ages the Baptists have contended for spirituality of the church. This principle is a standing protest against the union of Church and State. Wherever the State church exists, this spirituality is dead, and the worship can only be lifeless and formal. In the early ages of New England, church membership was essential to the rights of citizenship. What a drag-net to fill the church with unconverted and unscrupulous men! In such a State Baptists could not live for one hour without protesting. The Baptists have always contended for the voluntary in religion. This principle is a standing protest against this union as is every cardinal principle of our churches. Hence it is absolutely impossible for any true Baptist to consent to the union of Church and State.

Three hundred years ago this doctrine was not advocated, nay not *recognized* by any civil government or *organized church* in the world. But this idea, radical and revolutionary, originated in the minds of humble men. They soon began to better it. They were scoffed at, ridiculed, denounced, imprisoned and burned. The idea found no welcome from statesmen, preachers, churches, or states. These humble Baptists, for such they were, contended for others—Jews, Turks, Pagans, Catholics, for men everywhere. It was a struggle for all. But they were denounced and murdered by those for whom they pleaded as they in turn came in power.

From 1732 to 1785 in Georgia the chain of testimony is complete. There are no contradictory utterances, but a solid chain without one missing link. The history of this struggle in Virginia is one of the most glorious pages in all history. Every Baptist ought to read it again and again. But it was years after this struggle before civil power was broken in Massachusetts. In 1795, nineteen years after, six Baptist preachers were imprisoned for not paying taxes to the Congregational church, yet the Baptists had sustained voluntary worship for forty years in that town (Harwich, Mass.) before there was a Congregational church there; and when the Baptists obtained judgment in the county court, the Supreme Court reversed the decision and sustained the law against the Baptists; and in 1729, twenty-three years after, a Baptist deacon's grain and hay was seized and sold to pay the parish preacher's tax, and it was not till 1833 that the Baptists finally succeeded in getting the laws repealed, and then that great man Lyman Beecher thought the State would be ruined by its repeal. And it was only in 1877 that the last coercive religious law in the United States was repealed. That law was on the statute book of New Hampshire and allowed no one but Protestants to serve as Governor, Lieutenant-Governor, Senator or Representative. Thus every State in the Union has cut the bonds between Church and State.

This result stands to day as a glorious trophy of Baptists, yet the spirit of the union has been recognized by the various denominations in receiving the patronage of government for the support of their schools, especially among the Indians.

Up to 1893 the Catholics had received $3,866,416; the Presbyterians, $315,080; the Congregationalists, $208,819; the Episcopalians, $107,146; the Quakers, $150,437; Mennonites, $25,840; Unitarians, $33,750; Lutherans, $53,460; Methodists, $33 245.

Mr. Linton of Michigan on June 7th, 1894, in the House of Representatives, gives the above figures, and states that the Baptist denomination "has never accepted, but always refused this public money for their missionary work." Thus we see that the Baptists have been true to their principle. It was only in 1893 that the Presbyterians, Episcopalians, Congregationalists and Methodists passed resolutions refusing this help from public funds. Some of the contracts with the State did not close until July, 1894.

The Lake Mohonk Indian Conference recently (1894) passed a very positive resolution opposing government aid to sectarian schools. The New York *Independent*, Oct. 18th, 1894, in commenting on this, says: "It is a fact somewhat amusing that Lake Mohonk is a sort of Quaker headquarters, and that the only three religious denominations, we believe, which yet received government money are Quakers, the Unitarians and the Catholics."

The Catholics and some others will continue to draw on the $400,000 voted for Indian schools by the last Congress, until the people rise in protest against it. Of all the Congressmen from North Carolina, but one voted against this appropriation. The gentleman from this district honored himself and his people in casting that vote. This principle will continue to grow until we are relieved from taxes which go to give free tuition to preachers and preachers' sons at the Universities of North Carolina and Virginia and other States. The amount may be very small, but if it is only the millionth part of a cent for each taxpayer, it is the violation of this great principle for which Baptists have contended in all ages and for which they have died. The struggle has been made, the victory won, and the work before us is only the clearing away of the decaying remains left upon the battlefield.

This principle is leavening other nations. For instance, on Oct. 5th, 1894, the upper house of the Hungarian Diet passed a bill granting liberty of worship to all religious beliefs. The telegrams in the daily papers told us that the bill was stoutly resisted by the Roumanian and "Orthodox" bishops, who declared it would "ruin society and the State." We are able to account for this victory when we read that during the last year 999 were baptized in Hungary, and that since 1891 the Baptists have double their numbers in that country.

The Baptists need to advance one more step and protest against the exemption from taxation of houses of worship which have been built for the gratification of pride rather than the glory of God. To make a church pay taxes would seem to recognize this union, and the State has no right, some may say, to make a church help to support the State when its members do so as citizens. This may be true, but for myself, I believe, the State needs to make the churches pay for expending great sums on pride. I believe the State should fix a limit of exemption, say $20,000 (a lay brother suggests $3,000). Such a law would help some of our churches and keep them from shouldering such debts as they now do for building purposes.

III. THE BAPTISTS HAVE ADVOCATED THE SEPARATION OF CHURCH AND STATE BECAUSE THEIR UNION IS CONTRARY TO GOD'S WORD, OPPOSED TO THE PRINCIPLES OF JUSTICE AND DESTRUCTIVE TO BOTH CHURCH AND STATE.

To advocate this union between Church and State would destroy every Baptist church in the world. Hence Baptists have stood firm for separation—complete separation.

This union is destructive to civil government. The testimony of the past bears us out in this declaration. If to-day we are to have union of Church and State, which church is to enjoy the union? That system carried out to-day will give us one government united to about seventy-five various denominations, and there would be about as much harmony as in a home where one man had seventy five wives. The union is impossible without destroying the government. Hence, Baptists have stood for separation—*absolute separation*.

This union is destructive to individual rights, hence opposed to principles of justice. The greatest injustice is that perpetrated by State churches. History abounds in examples which make the blood boil with righteous indignation. There can be no justice in compelling men to do that which Conscience and God tells them not to do. And the State church which calls in force commits a crime against God and man. Hence, Baptists have stood for separation—*complete and absolute separation*.

This union is opposed to the Word of God and hence dishonoring to him. Baptists have ever exalted God's Word. They have never seen anything like "non-essentials" in it. Every principle and practice set forth in that Word they have incorporated in the life of each church. They have honored God and God has honored them in letting them see the complete triumph of their principles in this land of ours. And many of our hoary heads, as they have seen these new victories, have cried with Simeon of old, "Lord, now lettest thou thy servant depart in peace, * * * for mine eyes have seen thy salvation."

God's kingdom is not of this world. The Christian's citizenship is in heaven. He must first of all render his obligations to that everlasting kingdom, and in so doing he fits himself for better citizenship in this world. Hence, the Baptist position of *complete and absolute separation of Church and State for all generations and all nations*. Upon this divine principle we stand, and for it we shall struggle until the humblest inhabitant on this globe and the remotest nation of the earth shall enjoy absolute freedom of worship, untrammeled by State, Church or clergy. For this we shall pray, and for this we shall labor. The battle is not ours, but the Lord's. He leads us to victory, honor and glory.

At the various conventions of the Missionary Alliance held during the summer, at least three hundred persons offered themselves for service, and the gifts and pledges reached an aggregate of $70,000. Rev. A. B. Simpson's sermon on the Macedonian Cry, at Old Orchard, Mass., was followed by a collection of $40,000. From one man came one fourth of that sum.

Paul thanked the Lord Jesus for putting him into the ministry. Do Christian laborers of the present day thank the Lord for the positions they hold in his work, or do they repine thereat? What say you to this question, pastor, deacon, Sunday school teacher, colporter, &c?

The evil word—and oh, remember this—is a step, a long step, beyond the evil thought, and is a step toward the precipice's edge.—*F. W. Farrar.*

The Biblical Recorder.

WEDNESDAY, DECEMBER 5, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

Is it not reassuring to know that Baptists are now many fold more numerous than the sect whose oppression once compelled them to fight for freedom's sake. There are latter day miracles.

"THEIR history for more than a century, in most of the colonies, is that of proscribed and banished men. *Yet, persecuted themselves, it is their glory never to have persecuted others.*" That is plain history; and the historian wrote it of Baptists. No historian has ventured to make such an assertion of any other denomination.

Is it not encouraging to know that North Carolina Baptists have grown so that their jailers and whippers of the last century are pitiably out numbered now? Faith is rewarded.

God giveth the increase. God makes the weak strong. God humbles the oppressor and the proud.

YES, the Baptist Female University is still the youngest one of the most popular of the Convention's enterprises; and we are glad to know that Secretary Stringfield and the Board of Trustees feel more encouraged now than ever. The Secretary has received some handsome subscriptions recently, and there are many evidences of widening and deepening interest.

CLOSE church-life, which is nothing less than adherence to the faith once delivered, has served to do for Baptists what has been poorly done for other denominations by artificial hierarchies, "having a form of godliness, but denying (rather usurping) the power thereof." Close communion and close baptism are the two best known of many characteristic Baptist doctrines, through which God holds the denomination together, giving it strength and increase daily.

THESE words, from an address to North Carolina Baptists, written by Dr. T. E. Skinner as chairman of a committee appointed by the Convention in 1890, and incorporated in his recent compilation of sermons, addresses and reminiscences, are as pertinent as when they were first penned:—

"We may be a giant in our strength as a Christian people, and the giant may get to sleep. We must be awake, or we will be asleep. If not aggressive, we will be retrogressive; if not forward, then backward will be our tendency. We need consecrated churches, liberal brethren."

NORTH CAROLINA has been greatly honored by those whom she has sent out, and she now has some of God's choicest ones toiling at the front. These must be supported. For the half year ending September 30th North Carolina was asked to give $4 500 to Foreign Missions. During that time $2,-335 15 was received. God has, we believe, been pleased with many of the gifts that made up this amount. Many have given liberally. But much more is needed. Your missionaries, the perishing millions and the great "Lord of the Harvest" call for your help, brother. Will you not respond?

BAPTIST interference with civil affairs is ineffaceably impressed upon history—to God's glory and their credit.

Hear the authorities: Bancroft, "With greater consistency than Luther, they (Baptists) applied the doctrines of the Reformation to the social positions of life, and threatened an end to king-craft and priest-craft, spiritual dominations, titles, and vassalage. * * * During the reformation in England, through a full century and a half they struggled for liberty of conscience for all men, and in the time of Cromwell, but for the treason of Monk, they would have changed the entire system of Church and State. *They never ceased to harangue the people and appeal to King and Parliament in behalf* of SOUL LIBERTY." Locke: "The Baptists were from the beginning the friends of liberty; just and true liberty; equal and impartial liberty." Williams: "The share which the Baptists took in shoring up the fallen liberties of England, in infusing new vigor and liberality into the constitution of that country, is not generally known; yet to this body English liberty owes a debt it can never acknowledge."

George Washington wrote that much of the glory of the revolution was due Baptists. Baptists fought colonial church establishment. They petitioned presidents and legislators; and they impressed their love for soul liberty upon our Nation as well as England.

MISSIONS.

The work is never done. That seems discouraging; but it isn't. Without work, death would follow. In physical life paralysis is a natural result of disuse; in the spiritual it is not different.

Mission work is progressing, and the missionary spirit is growing; and we thank God for the encouragement in those two facts.

We do not doubt but that North Carolina Baptists are more alive to State, Home and Foreign Missions than ever. In a hard year, their contributions have been more than the average in better times; and missionary preaching is growing in favor. The effort has been to increase the number of givers of small amounts rather than to get large amounts from wealthy individuals, and with this view information has been extensively spread. Home and Foreign Missions have not wanted for advocates, but we would do the Secretary injustice if we should let the year close without special mention of State Missions.

Just a few days before Thanksgiving we happened to see Bro. Durham busily engaged writing orders for payment of the company of more than a hundred good and patient men whom North Carolina Baptists send into the desert places bearing the precious burden of the gospel to the poor and the unredeemed. And we knew the homes of our brethren would be cheerier and their humble hearts lighter and stronger for these orders.

It has been a year to look back upon; beginning with debt and perplexities, ending in clear sunlight. Secretary Durham had determination, and more—large faith in God and confidence in the brethren and sisters. He has carried a heavy load, but not once has he been distressed with the burden. Writing letters and articles and travelling and preaching and speaking, he ends the year in full assurance that the Lord has been with him and his work.

Much work remains. Churches are growing and adding strength to Zion; but many fields cry for help; and the workers, too, are ready.

The State Mission Board will present the best report in its history to the Convention, to be bettered we hope year by year until there are no waste places in all the State.

OUR YOUNG PEOPLE.

The reader is not unaware of the efforts, in some localities strained and wild, in others conservative and wise, that are being made all over the land to "stir up" the young people.

The aim to make Christian workers more active and their work more efficient is a worthy one; but the means may be entirely unworthy.

We are firmly of the opinion that connection with Baptist Young People's Union of America is not only an unworthy means, but also unnecessary. Moreover it is difficult to perceive any reason why there should be a State organization of young people. State organizations among Baptists are for business purposes as a rule. Baptist zeal and inspiration comes from God, not Conventions nor celebrations nor salutes nor State yells. And Baptist churches of Christ offer the widest possible fields for work by young or old, and they cultivate Christian graces and duties as no other relations can. From a business standpoint there is not the remotest reason for organization, as it would be altogether unwise for the churches to set their younger members to disposing of funds.

State organization will alienate; it will deaden. State organization will give the young people a warped idea of their relations to their respective churches and the approved mediums of the churches, associations and conventions. State organization will divert the energies of many young church members into channels in which the training and developing power of God's churches will be set at naught. On another page is a brief article on the subject that meets our hearty endorsement.

The gathering together of two or three in Jesus' name, whether they be young or old, whether in North Carolina or Africa, is good; for God is there. Worship and study and works and growth in grace cannot be cultivated too frequently. Nor can young people be too frequently gathered together in Jesus' name for these aims.

During the year young people's meetings under church auspices have become a part of our work in many fields. The RECORDER has tried to encourage the institution of these meetings; but some who profess to be most intensely interested in the young people have seemed to be blind to the worth of anything short of State organization and National affiliation. The RECORDER has printed articles on every side of the question, most of them favoring general organization; but those that were published in favor of strictly local meetings were able and conclusive. In the year before us we hope the general effort will be for the encouragement and uplifting of the young people in their local meetings and usual church relations, instead of a prolongation of discussion.

Inasmuch as the topic will come in for no little interest this week, we publish the resolutions of the North Carolina and the Southern Baptist Conventions. It is to be observed that State organization is not commended in either.

IN 1880—which year marked the fiftieth anniversary of the organization of the North Carolina Baptist State Convention—it was authoritatively stated that Baptists in North Carolina had increased twelve fold since the first Convention at Greenville, Pitt county. This is a monumental testimony to the God and the Gospel of Baptists.

In the fourteen years since 1880, the increase has been 150 000; and as the total number in 1880 was 175.000, the present number is 325 000, including negroes.

We cannot expect to maintain the ratio of increase that held in earlier years, for the simple reason that there is not room for such growth But there is room—vast, yawning room—in heathendom. North Carolina Baptists are even now doing heroic service for the Master in other parts of the general Vineyard; and as surely as the Lord God liveth the lengthening of the cords and strengthening of the stakes shall continue.

NOW THAT thanksgiving day has passed—we hope to the joyful uplifting of all our readers, and especially our orphans,—we desire to learn what the superintendent of our Orphanage intended to mean (we know well enough what the language means) by the statement in his letter to the Governor of the State to the effect that Religion and the State ought to go "hand in hand;" and and further, that the State ought to inspect religious institutions.

At any rate these are remarkable statements, coming as they do from Bro. Mills in official capacity; because Bro. Mills is himself a Baptist, and in any light his words are obnoxious to the spirit of Baptist principles. They are remarkable, also, because Bro. Mills is superintendent of an institution that had its origin (at least, in part) in opposition to the ideas to which Bro. Mills now seems committed.

We do not doubt but that the Baptists who built and who sustain our Orphanage desire to maintain it—but without the aid or inspection or intermeddling of the State or any of its officials.

IT IS said that books of North Carolina authorship and publication have seldom, if ever, met with financial success. The fact is lamentable.

It is nevertheless our candid opinion that the Baptist who will devote several years to clearing up and compiling a history of North Carolina Baptists from their first efforts to the present time, will not only be paid well for his time, but be worthily honored through time to come for his efforts. The writer of such a work must be a painstaking searcher and an unpartisan historian; and he must be well known to the denomination.

The need of such a work is apparent to every intelligent reader. In fact, the need of more reading matter about North Carolina in general is palpable.

Our Historical Society—of which Dr. Thomas Hume is president—will meet in Charlotte, an excellent program having been arranged. May we not hope that it will take decisive action toward making permanent the deeds of our fathers?

THREE streams of Baptists, each at first independent and uninfluenced by another, are united in the present main-stream of North Carolina Baptists.

The first Baptist settlers of the State came from England and Wales, settling in the Northeastern portion, and organizing their church, Shiloh, near Elizabeth City, in 1727, about twenty years after they had come over.

However, the first Association was formed by a subsequent settlement of entirely different extraction, the Shubal Stearns settlement from Massachusetts and New Jersey, settling in Chatham and Randolph, and forming the Sandy Creek Association. These were the brethren who with prophetic eye saw the promise that lay in the land to our North—now called the "sacred soil," that is, by its owners.

The third stream took its origin in Pennsylvania. The Yadkin Association, now more than a hundred years old, and many of its churches more than 125 years old, is a product of this influence.

It seems that God intended North Carolina to be strongly Baptist in population, thus early sending some of his most earnest children from divergent sources to divergent fields, that they might grow up into their mighty union of the present time.

PERSONALS AND OTHER ITEMS.

....Rev. C. B. Justice has resigned the Rutherfordton pastorate.

....Rev. J. H. Vipman changes his address from Bethania to Culler.

....Our South Carolina brethren met in convention at Chester last week.

....Bro. J. E. Hutson is aiding Bro. J. S. Hardaway in a meeting at Oxford.

....Rev. J. B. Harrell of Mt. Olive will go to Wilmington Southside church.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Every dollar devoted to State or Home Missions is a stake planted for Foreign Missions.

....Miss Emma Humphries, Gospel missionary, will sail for China, Dec. 10. God keep and direct her.

....Rev. J. J. Lansdell has been appointed United States Commissioner for the Eastern District of this State.

....Rev. W. F. Watson appears to be meeting with blessed success with Spurgeon Memorial Church, Norfolk

....Let those whom God keeps away from the Convention be with it in their prayers constantly this week.

....Rev. J. D. Betts will preach at the Asheville French-Broad church the next half year, and probably longer.

....Rev. W. R. Bradshaw has been called to Granite Falls, and Rev. J. L. Bennett to Peachland, says the *N. C. Baptist*

....We are very much afraid Bro. Van Deventer is about to be persuaded that the Lord needs him in far off Colorado.

....There is a narrow liberalism, and it is common; and it is so narrow that its gaseous followers can get in or out of anything.

....An esteemed contemporary is reminded that at all times honesty is preferable to courtesy; but generally they go "hand in hand."

....We thank our esteemed Bro. A. B. Covington for informing us that our church at Ramseur has called Rev. S. F. Conrad for next year.

....Rev. J. J Van Ness, editor of the *Young People's Leader*, was knocked down and dangerously hurt recently by Nashville foot pads.

....Our Wilson brethren and sisters held services in their new house for the first time last Sunday. Dr. Mundy is being richly blessed in his labors.

....Rev. L. G. Broughton is a member of the committee on Education of our Virginia General Association. This means that some body is to be waked up.

....The American Baptist Publication Society's publications for the first quarter of the new year have been received. As usual, they are excellently well done.

....Bro. J. F. Love is succeeding well with his work in Suffolk. More than twice as many members contribute now than did when Bro. Love took charge of the work.

....Judging by the harrowing earnestness of their appeals to subscribers, one would conclude that our Texas papers have about succeeded in clawing each other to death.

....We were glad to have Rev. W. A. Smith in to see us last week. About forty members have been added to his churches in recent months, and he looks well and happy.

....It is a fact—an historical fact, Prof. Whitsitt says—that North Carolina Baptists sent missionaries to Virginia once; but we can't get our brethren across the way to believe it.

....A correspondent of the *Gastonia Gazette* says Rev. J. J Payseur has taken charge of a school at Matthews station; and that Rev. D. P. Bridges will locate at Lincolnton.

....We are pleased to note that our friend and brother, Judge W. H. Eller, has become manager of Keeley Institute Greensboro, with Bro. W. C. Melton, M. D., physician in charge.

....Rev. W. S Ballard, who has been succeeded in his mission near Scotland Neck by Rev. J. A McKaughan, has gone on a visit to Southport, where Bro. Hildreth has been pastor.

...."THIS one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

....Rev. F. H Martin, late bishop of Lumberton, and much beloved by us, began work in his new field, Scottsville, Va., last Sunday. He leaves Lumberton united and strong, a pastorate fit for any man.

....Rev. W. J. Ward, known and loved by many North Carolinians, recently closed the first year of his pastorate at Moberly, Mo., during which the Lord has added ninety-nine members to his congregation.

....Rev. O. T. Edwards sends us four more subscribers, and writes: "I am at work for the RECORDER, and I want my people to read it this winter." Our fifty cents offer will carry the RECORDER to many this winter.

....The man who devises a plan by which people may be persuaded of the vanity of resolving about the number of souls wrecked by saloons, and show them the superiority of actions to words,—that man will get a crown.

....Would that something might be done to bring out a heartier support of our Ministerial Relief Board. None are more worthy of charity than God's venerable servants, none can appeal with more reason to our sympathies.

....Rev. Dr. Geo. Braxton Taylor, who recently resigned the pastorate of the First Baptist church, Macon, Ga., to which Rev. J. L. White is considering a call, has taken charge of Appomattox C. H. and Hebron churches in Virginia. His address is Nebraska, Va.

....China's Gibraltar, Port Arthur, has fallen; and Japan is having her own way. Peace, with glory to progressive, Christian Japan and disgrace to poor godless China, is an early probability. There has been slight trouble at Shanghai; but our missionaries are probably safe.

....The *Caswell News* says that the series of meetings at Yanceyville were discontinued on account of the illness of pastor J. B. Jones; and that Rev. D. J. Harris had to discontinue the special meetings at Kerr's Chapel on account of his wife's illness. We hope these illnesses are not serious.

....Of course Wake Forest will come in for no little of the Convention's attention. It is so closely linked with every thing Baptist in North Carolina that its interests ought to be the study of every one of us, educated or not. President Taylor contemplates large plans for the coming year.

....Rev. J. H. Lamberth of Greenville has been called to Mt. Airy and has accepted, says the *News* This is rather surprising. However, a good field is vacant, and a good field has a good pastor. We are glad Mt. Airy has an able, God fearing pastor; and we hope Greenville will not do without one long.

....In a conversation with Rev. W. J. W. Crowder, whose labors enable him to speak with authority, we were informed last week that the poor of Raleigh were now being better cared for than in years,—in fact, he said that none who were not too proud to accept help were suffering. Let this condition be maintained through winter.

....One hundred and twenty five or more children are now cared for at the Orphanage. So far as we can learn, all is going well with them. There is no sickness to speak of, and supplies, we believe, are more abundant than usual, though much money and miscellany—clothes, &c.—will be needed this winter. Help is never without room here.

....Last Sunday the new Baptist mission at Caraleigh Mills, near Raleigh, was dedicated Brethren Hunter and Pullen, who are laboring zealously for God in every part of Raleigh, inform us that the Caraleigh Sunday school numbers seventy five, and that the prayer meetings are well attended. A small debt—less than a hundred dollars—remains to be paid off.

....The venerable Joseph E Brown of Georgia, War Governor, Chief Justice, Senator, a man as near to the Georgia heart as Vance was to the North Carolina—none could be nearer than he—died Nov. 30th at Atlanta, aged seventy three years. He had been an active Baptist, and the erection of a beautiful Baptist church was one of the crowning acts of his days.

....Rev. H R. Moseley, a missionary of our Southern Board, who was so discourteous as to tell the whole truth about Romanist crime, cannot now labor among these people, for a ministry among whom he was especially fitted. He has also had to decline an appointment to New Mexico, U. S., on account of the Romanists. However, a man who will tell the truth vigorously can do well enough at home.

....Experience shows that there is no better month in the year than December to canvass for new subscribers. We want to introduce the RECORDER to a thousand homes by Christmas, and we will do it easily if our friends—and the reader is counted in that valued list—will say a word for the paper to one or more persons who do not get it. Remember the nineteen weeks' introduction price. Samples on application.

...."If any Methodist is troubled about the mode," says our gentle contemporary, the *North Carolina Christian Advocate*, commending a book on baptism, "send to Rev. T. J. Gattis & Son, Durham." If any Methodist, Episcopalian, Presbyterian, Romanist, Adventist, or Baptist is troubled about baptism, or anything else, we respectfully commend to them God and the Bible—no questions asked. The Bible doesn't lead one into doubt; men *do*, though.

....The beloved Secretary, Bro. John Mitchell, has reason to feel much encouraged with the prospects of the Board of Education. Nearly forty young men are now being helped. As we have observed, the new arrangement whereby the beneficiaries of the Board are required to give notes for the money advanced, will not only have a wholesome influence, but also increase the funds and the efficiency of the Board.

....Will you please answer this: If "immersion" by a Campbellite preacher, or by a schismatic Baptist preacher, (such as "Free Will," "Anti-Mission," "Anti-Baptist," "Mormon," &c.,) is *valid* for missionary Baptists, why not their "communion" also? Loose baptism and loose communion go together.—*W. B. Harrell.* As Bro. Jenkens says, we believe in One Lord, One Faith, One Baptism, One Lord's Supper, and all of them close.

....The names of the fourteen saintly men and wise, who—building better than they knew, building in simple faith in God—constituted and established the North Carolina Baptist State Convention, March 26th, 1830, in the court-house (after a preliminary meeting in a private house) at Greenville: Elders P. W. Dowd and R. M. Gufles of Raleigh; William B. Biddle of Craven county; Samuel Wait and John Armstrong of Newbern; Thomas Meredith of Edenton; James McDaniel of Cumberland; and brethren Thomas D. Mason, George Stokes and E. B. Blount of Greenville; H. Austin, P. P Lawrence and R. S Long of Tarboro; and Chas. W. Skinner of Perquimans.

....A good brother in another State, who went from North Carolina, says the pastors in the Old North State are careless about furnishing letters to members who leave the State. We think this indictment is rather a just one; however, we do not know that it is peculiar to North Carolina pastors. It is highly important that all pastors should see to it, as far as possible, that members moving away should carry their church letters with them.

....Dr. R. L. Abernethy, founder and President of Rutherford College, died at that institution the 28th ult. He was seventy two years old, and had labored earnestly and tenaciously as a teacher nearly half a century. He never said fail, and even the day of his death we were reading a plan he had devised to place Rutherford College on a firmer basis by June next; and if he had lived he would have put it into effect. His death after so many struggling years is touching indeed.

....Doubtless many of our readers were puzzled to learn from Prof. Howell that William Hooper was father of Wake Forest College. We revere the memory of this great man; but we would be unjust to another great one and untrue to history to allow any one to be called the father of Wake Forest College except Samuel Wait. Bro. Hooper was chairman of a committee that offered a report in the Convention in 1833 recommending establishment of a Baptist literary institution, but this was by no means the first of the matter. Samuel Wait was founder, and is more worthy the title of father than any other.

..., Rev. O C Horton writes from Selma, Nov. 26th, 1894: "We had Rev. C. W. Blanchard of East Durham with us at Selma from the first to the second Sunday in November. He was called away from us three nights, and then returned to gladden our hearts again with more of his good preaching. He puts so much gospel in his sermons, and delivers the message in such a manner as to make you forget as you listen, who is telling that story of God's love so sweetly. His presence in our home was a benediction, and he very much endeared himself to all who heard him preach. Smithfield, Johnston county, is offering him a home."

....Calvary Baptist church, Roanoke, Va., Rev. L G. Broughton pastor, will be dedicated next Sunday. Rev. F. C. McConnell, who made so many friends at our enjoyable Elizabeth City Convention, will preach the opening sermon for Bro. Broughton. McConnell was known far and wide as an all around cyclone until he struck Lynchburg; but we hear comparatively so little of him these days that we are in a good humor to believe Lynchburg is a cyclone pit of terrible dimensions. By the way, the *Religious Herald* reports Elder C. J. Thompson happy and prospered of the Lord in his work with the College Hill saints at Lynchburg.

....Elder W. H. Wilson of Madison writes and sends us the following good news: "The first Sunday in November I commenced a meeting at Sharon, which lasted eight days, and resulted in about thirty professions, with fourteen uniting with the church. Bro. C. M. Billings of Virginia was with me six days. The second Sunday night I commenced a meeting at one of my mission points which lasted twelve days, which resulted in about twenty five professions, with sixteen uniting with the church. Bro. Billings was with me three days in this meeting. Since the first of September, I have received fifty into the fellowship of the Madison church. The Lord has blessed us, and we are glad."

....Prof. Carlyle of Wake Forest was in to see us last Saturday, and he reported everything at Wake Forest as in excellent shape; 310 enrolled and the prospect good for new men in January. The general verdict is that the College secured a rare prize in Prof. Gorrell, who is proving not only an accomplished Modern Language scholar, but on several occasions has demonstrated a rounded general acquaintance that enables him to supply other Chairs when necessary. Bro. Haywood is doing just as those who knew him expected,—that is, thorough, efficient and faithful work. There is quite a gratifying degree of interest in Physical Culture under the direction of Bro. Durham.

....Every one laments the destructive fire at Marion. In looking over the lists, we have been acutely grieved to perceive that many of our brethren and friends suffered from it. Bro. B. B. Price, Clerk of the Superior Court for McDowell county, one of the RECORDER'S most valued friends, writes: "Our church has sustained a heavy loss by the fire, as several of our leading merchants were Baptists, and all were burned out, with little insurance. Also, Bro. Wm. Dellinger lost his hotel, without insurance." The entire loss is $100 000, which places it among the most destructive of North Carolina fires. May God make it clear to the sufferers that all things are working for their good.

....We are indebted to the enterprise of the Statesville *Landmark* for excellent daily reports of the Conference of our Methodist brethren of the West last week. There are 188 local preachers in this Conference and 34,925 members. They "baptised" (!) 2 075 children and 2 816 adults last year. They have 603½ churches valued at $652 682, and 36 parsonages valued at $118,167; other property, $42,898. The amounts raised last year for different objects were: Presiding Elders $9 888.79, preachers in charge $68,776 87, bishops $1,143 40, Conference claimants $3 011.91, foreign missions $3,169 20, domestic missions $4,756 96, church extension $1,475 49, education $1,752 10, Payne and Lane Institute $99 13, missionary debt $3,591 84, expenses of delegates to General Conference $1,63 69, Bible cause $147 89, building and repairing churches and parsonages $89 657 82, Sunday-school purposes $6,727 97, for all other objects $16 911 94—making total from all sources $166,619 46. The North Carolina Conference (East) meets at Durham this week.

....The Virginia brethren will meet in annual session at Petersburg next year. Last year they contributed $50 049 90, divided as follows: To State Missions, $10.141.95; to Home Missions, $8.167 50; to Foreign Missions, $18.792 03; to Sunday-school and Bible Board, $6 295.29; to Education Board, $5,215 73; and to Ministers' Relief Fund, $2,437 49. The aggregate falling off from last year's report was about $10,500.

....Broadway church, Louisville, revival in progress. Bro. J. L. White of North Carolina preached. Sunday was the greatest day Pastor Pickard ever saw anywhere. Not less than one hundred asked for prayer Sunday night. Seventeen were received for baptism. Bro White preaches every night. —*Western Recorder*, Nov. 22 Since this report there have been many more professions and forty seven additions to the church.

....Prest. Charles F. Meserve of Shaw University, the leading institution in the world for the education of the negro, Raleigh, N. C., has our thanks for a copy of his account of a Tour of Observation among Indians and Indian Schools in Arizona, New Mexico, Oklahoma and Kansas. Prest. Meserve has a thorough acquaintance with his subject, and we hope to give our readers the benefit of some of his observations in a later number. We are happy to say that Prest Meserve is succeeding excellently with the University. The various departments are well patronized, and there is every evidence that the new president is building well upon the structure left by President Tupper.

....Deacon P. C. Caddell died at his home in Moore county on the 30 h ult., aged seventy four years, after many months of ill health. Bro. Caddell was born and reared in Moore county. He had been a deacon of Bethlehem church half a century, serving ably but without ostentation. He was an unassuming man. He peformed his duties and pursued his vocation (farming) with singular zeal and faithfulness; and when he came to die, one who was competent to speak said that he had never heard any but good words for Bro. Caddell. Although uneducated himself, he was so prospered that he educated all his children, of whom seven are now living. To these, and especially to his oldest son, who represents the RECORDER, we are sure the sympathy of our readers goes out.

....We observe that the State "Normal and Industrial" statistical self glorification works have resumed operation. Dun or Bradstreet would hardly class this as an evidence of permanent revival of legitimate industry, however. Will some one kindly inform President McIver that the fathers of the young ladies at the State "Normal and Industrial" are not so much concerned to know whether they themselves are farmers or shoemakers or capitalists as whether their daughters are doing anything in the normal and industrial line or not? And, well, we must confess to a sensation of relief, since we saw the statement that the average age of the students is nineteen and a half years. That assures us that they will have time to learn how to teach after they graduate.

....The current number of the *Wake Forest Student* is the best, taken all in all, that has been sent out in two years. The contributions possess a tone—in their very titles—that raises one's expectations; and the reading is anything but disappointing. Judge Clark narrates curious and timely facts regarding "The Physical Napoleon the First," in an article all too short: Dr. Gorrell contributes "The Sea in Old English Poetry," the thorough finish of which bespeaks much care and research by one well-versed in Old English imagery, and gives it peculiar value. The writer of "Politics in the Palmetto State" is confessedly an ardent Tillmanite; but he shows clean grasp of some very complicated political conditions. "The Croatans," old in song and story, a tradition worth frequent retelling, is Mr. J. N. Tolar's subject. Editor Beasley translates verse from Heine, which is literal and metrical. Other contributions are "Gone to Norway" in dialect, for which Mr. Gore has unquestionable turn, "A Lullaby" that jingles well, by Mr. Leigh, a sophomore, "Was Marshal Ney Executed," which is naturally interesting, and the conclusion of a story of adventure, by one of the editors, which with Mr. Gore's contribution, serves to relieve the magazine of a stiffness otherwise unavoidable in such an array of historical, literary and speculative work.

....Prof. Howell's remarks on Prest. Taylor's "attitude toward public education" may be advantageously considered in the light of several pertinent facts. Dr. Taylor has spoken in every part of the State in the last twenty years; and it is hardly possible to persuade any who heard him that he is not a vigorously active friend of the public schools. His late articles are sound and clear on the subject. Wake Forest men, at least, know that Dr. Taylor has been running a big school agency, without charge, for years. The fact is, there are about as many Wake Forest men in public and other schools as men from any other college in this State, if not more. True, indeed, it is, and pity 'tis, the colleges have met the insuperable barrier of University and church influence in their efforts to get men in the Graded Schools. Goldsboro, for instance, is a fair example. When Prof. Joyner resigned, we are informed three Wake Forest men were advised to apply. One at least of these applied, well endorsed. At the time a prominent citizen of Goldsboro wrote: "I should be more than glad to have ..... secure the place. I shall be glad to forward his interests in any way that I can. There is one thing, however, that I should mention: I believe that the University will be more influential in this particular case than Wake Forest College." Dr. Taylor might have gone to Goldsboro and "hob nobbed his man in"; but such methods are rather distasteful to him and other educators.

The Past and Future

THE BEST YEAR'S WORK AND CONTRIBUTIONS IN THE HISTORY OF THE CONVENTION.

"The Lord hath done great things for us; whereof we are glad." The Lord hath said, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." These words have been put to the test and found true. At Elizabeth City the Convention said, "Pay off the old debt in ninety days." It was done. It said, "Go to the next session with all missionaries of the Board paid for their year's work." This has been done. More has been done than during any one year of the sixty four of the Convention. Bold, aggressive work from the days of the Lord on earth has ever given the victory to our cause.

SPIRITUAL POWER.

The meeting of the Convention we need this year, it seems to me, is a meeting of real *spiritual power*. To this end, I most earnestly ask each and every one whose eye follows these lines to pray God daily, till the Convention is closed, Tuesday, Dec. 11th, to give the Holy Spirit to all the members of the Convention in great power while they meet from day to day and review the past and plan for the future. I cannot too strongly emphasize the importance of this spiritual power, as I see it, and realize it. More and more let us all humbly cry to God:

"Close to Thee, close to Thee;
All along my pilgrim journey,
Saviour, let me walk with Thee."

THE LORD'S SUPPER.

At the Atlantic Association, in October last, I heard Rev. C. A. Jenkens of Goldsboro preach on "The Lord's Supper." The sermon was, by request of the Association, published in the RECORDER of Nov. 28. I know of no better, short, Scriptural, practical presentation of "the Lord's Supper." I am anxious to serve the cause of truth and our Baptist cause, by having at least 25,000 copies of this sermon printed in tract form, in good type, and in good shape, and distributed in this State. I can have this done for one hundred dollars. I await the pleasure of some brother or sister who can enable me to do this much-needed work. Here is an opportunity to serve the Lord's cause. Who will do it? C. DURHAM.

To the Baptist State Convention.

As I think of you about to meet in the city of Charlotte, I think of two brethren closely connected with my first knowledge of Charlotte, who will not be in your meeting this year. When the Convention last met there, these two brethren both lived in Charlotte, and many a pleasant group gathered in their parlors.

Bro. R H. Griffith had just finished his canvas of the State in the interest of the Southern Baptist Theological Seminary, and was about entering upon his brilliant work in South Carolina in behalf of three great interests. Bro. Theo. Whitfield was in the midst of a useful pastorate of the church in Charlotte, and was laying plans for the erection of the house of worship in which the sessions of the Convention are now held. These brethren both did much foundation work in Charlotte, and the Convention this year will see something of what others have built upon their foundation. But now their work is ended. They are not now in Charlotte to greet the brethren as they come from all parts of the State; they have joined the greater Convention, and possibly are waiting to greet their fellow laborers, as one by one we are to go up after the toil to give an account of our labors.

Remembering these and others who have gone on before, and striving to emulate them in proportion as they followed the Master, we meet to talk over the work of the closing year, and to gather encouragement for those which are to come.

Absent in body, but present in spirit, I send across the lands and the seas this word of greeting, together with a few words about the state of the work in this part of China.

Here, too, some of the workers have closed their labors and entered into rest. Two of our preachers have died of consumption. One, a man of considerable preaching gifts, had not been in the employ of the missionaries for a year or two. The other had never received any salary from the mission, but received his support from friends in America. But he always worked in close connection with us. He was not a very popular preacher, but a man of unusual zeal and consecration, and a man of great power in bringing men to Christ by personal contact. The work among the women has suffered a great loss in the death of the most earnest and efficient of the Bible women, who was one of the earliest victims of the plague. Another has been forced to give up regular work to take care of her motherless grandchildren, her daughter having fallen a victim to the plague.

Sickness has weakened our force of missionaries. Early in the year Dr. and Mrs. Graves had to leave for a period of rest at home. Perhaps they will be with you in your meetings. If they are, get as much information from them as their strength will permit them to give; let them rest that they may soon come back to us. They will make very interesting talks; but to hear them at their best, you ought to hear them surrounded by the Chinese and delighting to give them needed instruction.

Miss McMinn has had a long spell of typhoid fever, and for a long time it was feared that she must go home; but she seems now to be recovering very rapidly. Bro. Simmons has been feeble part of the summer, but has kept at work. Mrs. McClay has been quite feeble for a long time, and soon she and Bro. McClay must go away for a long rest.

During the summer our work was much hindered by the scourge of "black plague," which carried off hundreds of thousands of people in the city of Canton. The enemies of foreigners made this the occasion of circulating many slanders upon all foreigners, and then passed over all south China a wave of violent anti-foreign rage. For a little while it was dangerous for a foreigner to be found away from home among the Chinese. Two ladies, physicians of another denomination, were severely stoned by a Chinese mob within a short distance of their own home. There was also some persecution of native Christians. Two of our young men, who work under my direction as colporters of the American Bible Society, were severely beaten in a market town, and also suffered the loss of most of their clothing. One native preacher, connected with the Presbyterian Mission, was killed by a Chinese mob.

During this time, almost all work ceased. The summer is the best time to preach in the chapels along the streets in the city. This work was greatly hindered, though one of our chapels was opened for preaching some days in every week, and services were held every Sunday.

During the very hot weather, it is not safe to make long country trips as we do at other times of the year. By the time the hot weather was passed, the people had grown quiet, and we now go where we will again be without molestation.

The war between China and Japan is so far away from us that it has not yet brought any danger to us as it has to our brethren in North China.

Amid all these hindrances and discouragements, there are hopeful signs. The reports are in for the third quarter of the year, and the baptisms for the year already number sixty seven. Two churches have been organized among the Hakkas, and they have now a total membership of nearly two hundred. Several other churches ought to be organized before long. These two are making earnest efforts to build houses of worship appropriate to their circumstances, and will soon succeed. Another small chapel is in progress in the Kwong Sai Province. On the other hand our preacher has been driven out of Ng Chow, the chief city of that Province. He had rented a small house for his family and fitted up a front room in which to preach to any who would hear. The officials came to his house and ordered him to leave, and a few days afterwards an official led a mob to tear down the house, although it had only been rented.

For months we have been trying to erect a small house at Shin Hing that some of us might live there most of the year. When the walls were eight feet high, the officials ordered the work to stop, and nothing has been done since. Just now we are hopeful that we may be allowed to finish, as we have greatly modified our plans to conform to their requirements.

These reverses and discouragements are not greatly unlike those which come in the work at home. The work which I thought would be finished in a few months took as many years. When done, it lacked much of being what I had hoped to see it. At another place the results more nearly accorded with my wishes. So it is here; so it probably is everywhere in this life. There are many adversaries, but there is a wide and effectual door. Many hear the gospel and have an opportunity to believe. A few believe and are saved. The yearly increase is from ten to fifteen per cent.

Sometime there will be a great turning to the Lord in China. For this let us labor and pray. We are fellow-laborers for God; we are co-workers *with* God. You, in Convention, are laying plans, and through the year are striving to execute them. We here are going up and down, in broken language, telling the people of Jesus and his love. God is working through us and with us to glorify the name of his Son in the salvation of souls.

G. W. GREENE.

Our Two Conventions on the Young People's Societies.

REPORT ADOPTED BY THE BAPTIST STATE CONVENTION, AT THE SESSION OF 1893.

Whereas, many of our churches have moved to secure the increased activity of our Baptist young people in Christian service and their instruction in the Scriptures, Baptist doctrine and history, and their enlistment in all forms of missionary work; we recommend—

1. That a committee of five be appointed by the President of this Convention to aid by letters, and newspaper articles, and in other ways, the organization of local societies of young people.

2. That we recommend to the young people's societies "*The Young People's Leader*," published by the Baptist Sunday school Board, at Nashville, Tenn.

Respectfully submitted,
R. VAN DEVENTER,
J. H. EDWARDS,
H. B. DUFFIE,
F. H. MARTIN,
W. A. PARHAM,
Committee.

Remarks were made by R. Van Deventer, J. B. Boone, Thomas Hume, C. W. Scarboro, G. M. Webb, C. S. Blackwell and T. H. Pritchard.

The President appointed R. Van Deventer, Thomas Hume, T. H. Pritchard, C. S. Blackwell and C. W. Scarboro as the committee provided for in the report of the Committee on Young People's Societies. [*From Minutes*, 1893, pp. 68, 69.]

RESOLUTIONS OF THE SOUTHERN BAPTIST CONVENTION, AT SESSION OF 1894.

WHEREAS, There is at this time a widespread movement in the direction of the organization of Christian young people into societies for various kinds of study and work; and

Whereas, This movement, so far as concerns the young people of our churches, gives promise of great good if wisely directed; therefore

Resolved, 1. That the Convention call the attention of the churches to this movement, suggesting to them the advisability of uniting the directing thereof each within itself.

Resolved, 2. That we recommend to the churches the organization, where practicable, of young people's societies, unions, or whatever they may be called, or at least the holding of young people's meetings, in which the young people shall be aided in the study of the Bible, our denominational history and doctrines, and of the work being carried on by us as a denomination; and in which they shall be stimulated to effort in the development of Christian character and activity.

Resolved, 3. We recommend that these societies, unions, or meetings, as the case may be, shall be strictly denominational, and shall be under the control and direction of the local churches, and that any contributions they shall make shall be for the objects fostered by the churches and shall pass through the church-treasury.

Resolved, 4. That all questions concerning the form these organizations shall take, and their combining into Associational, State, or more general organizations, ought to be determined entirely by the local church to which they belong, and which, under God, has the right to direct their actions, according to his Word.

Resolved, 5. That we earnestly commend to the churches the special training of the young people with regard to the specific work of this Convention as carried on by its three Boards—Foreign, Home, and Sunday-school.

Resolved, 6. That we recommend to all Young People's Societies and the churches generally the *Young People's Leader*, published by the Sunday School Board of this Convention at Nashville, Tenn., as peculiarly adapted to aid them in their study and work.

Resolved, 7. That we suggest to the Sunday school Board the preparation for distribution of such literature as shall be suitable for use in the organization and conduct of Young People's Societies such literature to be in accord with the above recommendations.—[*From Minutes*, 1894, pp. 36, 37.]

Public School Statistics.

The annual report of the State Superintendent of Public Instruction for this year shows: Receipts, $767,803 63; disbursements, $774 287 57; balance on hand in 1893, $324,228 07; balance this year, $195 769 40; number of whites of school age, 389.709; enrollment, 235 486; number of colored of school ages, 312,191; enrollment, 138 899; number of white school districts, 3 123; colored, 2 424; schools for whites, 4 811; for colored, 2,296 (not including city schools, of which thirteen are reported, all graded schools); valuation of white school property $917,146.08; colored, $301,149.08; average length of school terms, thirteen weeks; average salary of teachers of country schools—white males, $35 50; females, $33.08; colored—males, $3 08; females, $19 27. There are 4,356 white school houses and 2,010 colored.

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Publisher's Announcement.

The American Baptist Publication Society has reduced the price of the Bible Lesson Pictures which have proved so popular, and hereafter they will be furnished to schools for $1 00 per quarter. The price heretofore has been $1 25 per quarter. The popular price at which they are now furnished ought to secure for them a place in many Sunday-schools.

The price of the smaller picture cards issued by the Society will remain the same as heretofore, three cents per quarter. It has been announced quite extensively that the price would be raised to four cents, but it has been found possible to retain the former price.

Charles Dickens' Son.

Charles Dickens has written for the forthcoming volume of *The Youth's Companion* a series of reminiscences of his famous father. The same volume will also contain an article on "Lord Tennyson Among Children," by Theodore Watts, the celebrated critic of the *London Athenæum*, and still another article on "Bismark's Boyhood," by Sidney Whitman, one of the few Englishmen who have the privilege of an intimate personal acquaintance with the famous German statesman.

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Relation of the Church to Societies Among Her Members.

BY T. T. EATON, D. D.

I am unable to quote Scripture on this subject for I find no passages authorising the existence of such societies. Elders, deacons and saints made up the New Testament churches, and with these their organization was complete. The utmost I would venture to claim for societies in churches is that since certain work has been assigned the churches, they may organize their members for the effective doing of this work, and thus bring together those of the members who can work most efficiently together. The societies will thus be virtually committees, appointed by the church for special service and reporting to the church.

Whatever societies are in a church, they should exist by authority of the church, and do the work appointed by the church, and should have no allegiance to any organization outside of the church. If a society in a given church belongs to a body to which the church does not belong there is, necessarily, a divided allegiance, and this is a defective allegiance. Just as a man's allegiance to the United States government is defective if he owes any allegiance to the Pope of Rome.

Moreover, if the society belongs to a body to which the church does not belong, it will necessarily become more and more alienated from the District Association, the General Association, and the Southern Baptist Convention, because, regarding these as bodies for the church to be interested in, the society will regard the other body as the one for them to be interested in.

This is particularly true of young people's societies. If they have a convention or other general body to which they belong, distinct from the District Association, General Association, and Southern Baptist Convention, they will regard these as belonging to the old people while they are to take an interest in the young people's body. Their interest and their enthusiasm are thus directed away from the regular denominational churches, and, as the old people pass away, these channels will run dry. If the young people's convention does the same work as the regular bodies then we will have two organizations appealing to the same constituency for the same sort of work, which all will agree is not wise. If, however, the young people's convention undertake different work, leaving missions and benevolence to the regular bodies, then the young people's sympathies will be more and more enlisted in the work their convention is doing, and be more and more alienated from the regular mission and benevolent work of the denomination.

This has been manifest in the North. The *Examiner* and other papers have complained bitterly that well nigh all the interest and enthusiasm were carried to the B. Y. P. U. A. Convention at Toronto, while there was a sad lack of both at the anniversaries at Saratoga. An age line is the most unfortunate of all lines to run through the churches. And of all the societies in a church it is most important that the young people's society have no outside allegiance.

Each church can decide how her own forces can best be organized for most efficient service. If societies, which shall virtually be committees, are needed, let the church say how many there shall be, what shall be their duties, their organization and their functions. Let them do just such work as the church appoints, and train the members' sympathies and activities along regular denominational lines. Let no society have any connection with any organization of which the church is not a part, and let the society owe no sort of allegiance outside the church. Such then, it seems to me, is the proper relation of the church to societies among its members.—*Seminary Magazine.*

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For young girls entering womanhood; for women at the critical "change of life"; for women approaching confinement; nursing mothers; and *every* woman who is "run-down," tired, or overworked—it is a special, safe, and certain help.

Dr. Pierce's Pellets cure constipation, piles, biliousness, indigestion, or dyspepsia, and headaches.

I call perfect health the loveliest thing in this world, and alcohol even in small doses will take the bloom off, will injure the perfection of loveliness of health, both mental and moral. I go still further and say, alcohol is not only no helper of work, but a hinderer of work, and every man that comes to the front of a profession in London is marked by this one characteristic, that the more busy he gets the less in the shape of alcohol he takes, and his excuse is, "I am very sorry, but I cannot take it and do my work."—*Sir Andrew Clark.*

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The Unpardonable Sin.

BY REV. M. A. JONES.

An article in a recent RECORDER on "Blaspheming the Holy Spirit," suggests some thoughts upon this dreadful sin. It is a matter that I have studied very closely for the benefit of myself as well as others. It appears to me that men frequently get this sin confounded with other sins; consequently they have no clear conception of what is really taught by the Master when he mentioned this sin.

Some have said a man may continue in sin and become so hardened that he is given over to the Devil, and there is no salvation for him. Grant this to be true; yet I do not see that is committing the unpardonable sin. It may terminate in an *unpardoned* sin; but there is a vast difference in dying an unpardoned sinner and being guilty of the unpardonable sin. All who die without repentance and faith, die unpardoned sinners; but it is not always true—and rarely is ever the case—that such have committed the unpardonable sin.

There must be a difference between *grieving* the Spirit, *resisting* the Spirit, and *blaspheming* the Spirit, for the Scriptures clearly teach this.

1. We speak of grieving the Spirit. (1) Who may grieve the Spirit? Believers may be guilty of grieving the Spirit. Eph. 4: 30. Addressed to the church at Ephesus. (b) How may we grieve the Spirit? By envy, malice, anger, hatred, &c. Eph. 4: 31, 32

2. We notice what is meant by *resisting* the Spirit. (1) Who resists the Spirit? The unregenerate and unbelieving. Acts 7: 51, and John 16: 8—11. (b) How do they resist the Spirit? By rejecting the gospel and its offers of mercy, as they come to us through the operations of the Spirit. Their better judgment had been reached, but their hearts were bitter against the light and the truth. Acts 7: 51—54; Isa. 65: 2, 3; Prov. 1: 25; John 5: 40.

3. Blaspheming the Holy Spirit, or the unpardonable sin. (1) When and how may we be guilty of this awful sin? We read in Matt. 12: 22, of one possessed with a demon, blind and dumb; and he healed him, insomuch that the dumb man spoke and saw, &c. Here we have a display of God's miraculous power to heal and forgive sin; yet in the face of this, they say he hath a devil and casteth out demons by Beelzebub, the prince of demons. Read carefully and mark the arguments brought forth by Jesus, and their inability to answer them. Matt. 12: 25—29. Now we turn to Mark 3: 20—30, similar to Matthew, but more explicit. The greatest difficulty is our distinguishing the difference between grieving the Spirit, resisting the Spirit, and blaspheming the Spirit, or wilfully and maliciously accusing Christ of performing his miracles through and by the power of Beelzebub, the prince of demons. Now Mark says in the third chapter, 30th verse, "because they said he hath an unclean spirit, hath never forgiveness, but is guilty of an eternal sin." For this accusation brought against the Holy Spirit in the face of light, knowledge and power, the Son of God said they hath never forgiveness, but are guilty of an *eternal sin*. Mark 3: 30.

I insist that all who may read this article do so with an open Bible, giving strict attention to all the references.

Salisbury, N. C.

Our Boys.

BY ARACHNE.

The average parent takes little interest in the school duties of his children. He sends the boy to school. Now all his duty is done. He has "touched the button"—the teacher must "do the rest."

Can the teacher "do the rest?" What is the "rest?" Ah! there's the rub—and it is a rub.

In one of the school English grammars, now in use, occurs this sentence, for analysis: "It is useless to fight custom with grammar." How true! The boy is under the teacher for five, or, say, six hours a day. He is under parental control, or ought to be, the other eighteen hours. One fourth of his time under restraint at school—three-fourths of his time *not* at school. Where is the average boy during those eighteen hours? Give him eight hours for sleep and one more for meals; then we have nine hours left. Where does this average boy spend these hours? Does he spend two of them in study at his home? Hardly. But give him these two hours—we should give the one on trial the benefit of every reasonable doubt, as the judge says, when charging the jury,—then what becomes of the seven hours still left? Spent in lawful, honorable play? Not if this average boy can help it—and he generally helps it.

He has learned to smoke the deadly cigarette—though the law says that they shall *not* be sold to minors. He has learned to use profane language, though the fond mother declares that *her* boy *is* immaculate in this respect. He is an expert gambler, though doting papa asserts that *his* boy never heard of such a thing. He learns to drink ardent spirits, though both parents say vehemently "it is a lie!"

Again, this average youngster, remember, spends three-fourths of his time with those who think very little of grammatical accuracy of language, and care less. How then can you expect him to learn to "speak the English language correctly?"

Now, then. With nearly everything to pull him back, and very little to urge him forward to a good education, how is it possible for the average boy to be made into a reputable citizen?

Is it any wonder that our land swarms with youthful criminals and annoyers of the of the public peace? If the parents of our land do not wake up to the responsibilities that the Creator has laid upon them, they may live to mourn for a country "disordered, discordant, belligerent."

Our Boards for 1894.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July: and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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Executive Committee: J C Scarborough, P A Dunn, C Durham, N Y Gulley, W R Gwaltney, W T Faircloth, H C Dockery.

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CONDENSED SCHEDULE.

In effect Nov. 21, 1894.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	6 40 a m	.....	.....
Ar Fayetteville	9 50 a m	.....	.....
Lv Fayetteville	10 10 a m	.....	.....
Lv Fay'ville Junc	10 15 a m	.....	.....
Ar Sanford	11 34 a m	.....	.....
Lv Climax	1 34 p m	.....	.....
Ar Greensboro	2 05 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	6 45 a m	.....
Lv Maxton	.....	7 53 a m	.....
Lv Red Springs	.....	8 30 a m	.....
Lv Hope Mills	.....	9 26 a m	.....
Ar Fayetteville	.....	9 50 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale	12 13 p m	.....	.....
Ar Greensboro	12 58 p m	.....	.....
Lv Greensboro	1 04 p m	.....	.....
Lv Climax	1 39 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville Junc	4 28 p m	.....	.....
Ar Fayetteville	4 33 p m	.....	.....
Lv Fayetteville	4 45 p m	.....	.....
Ar Wilmington	7 35 p m	.....	.....
Lv Fayetteville	.....	4 40 p m	.....
Lv Hope Mills	.....	5 10 p m	.....
Lv Red Springs	.....	6 03 p m	.....
Lv Maxton	.....	6 38 p m	.....
Ar Bennettsville	.....	7 50 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 25 p m
Ar Greensboro	.....	.....	2 35 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	3 55 p m
Ar Ramseur	.....	.....	5 35 p m

NORTH BOUND CONNECTIONS.

Trains No 3 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

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Wilmington & Weldon R. R. and Branch.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Nov 18, '94.	No 21. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 57 a m	9 27 p m	
Ar Rocky Mount	1 00 a m	10 30 p m	
Arrive Tarboro	2 2 a m		
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 08 a m	10 20 p m	1 30 a m
Leave Wilson	2 08 a m	11 03 p m	
Leave Selma	2 55 a m		
Lve Fayetteville	4 30 a m	12 58 p m	
Arrive Florence	7 15 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 25 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 30 a m
Arr Wilmington	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Nov 18, '94.	No 78. Daily.	No 32. Daily.	No 42. Daily.
Leave Florence	7 25 a m	7 15 p m	
Lv Fayetteville	10 10 a m	9 19 p m	
Leave Selma	11 53 a m		
Arrive Wilson	12 43 a m	11 15 p m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		6 30 p m
Leave Magnolia	10 23 a m		8 08 p m
Lv Goldsboro	11 35 a m		9 10 p m
Arrive Wilson	12 25 a m		9 55 p m
	No 76. Daily.		
Leave Wilson	12 53 p m	11 20 p m	10 05 p m
Ar Rocky Mount	1 48 p m	12 04 p m	10 45 p m
Arrive Tarboro	2 23 p m		
Leave Tarboro	12 20 p m		
Lv Rocky Mount	1 53 p m	12 02 p m	
Arrive Weldon	3 10 p m	12 55 a m	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m. Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 2.20 p m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leave Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 6.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10 25 a m and 11.45 a m.

Train on Midland, N C, branch leave Goldsboro daily except Sunday, 6 05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 3.00 p m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R, leave Latta 6 40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 8.30 a m, arrive Latta 7.00 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
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Literary.

Song for the Shut-in. Compiled by Mary Craig Yarrow. 18mo, printed in red and black and bound in artistic cloth. Price 75 cents, postpaid. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

Only a few persons perhaps know of the society called the "Shut-in-Society." It was organized a few years ago and now numbers over a thousand members. "To be a sufferer, shut in from the outside world, constitutes one a proper candidate for membership." Associate members are persons who, by writing letters, sending papers and books, and little presents, cause some brightness to shine into the hard, dull lives of those who on account of sickness spend their days indoors, often in one room.

This collection of songs dedicated to this society, has been selected with much care from a variety of sources and from the best authors, with special reference to the severe trials of these our suffering brethren. We hope that all who know of any who are spending their lives in pain, often in poverty and unutterable loneliness of heart, will send a copy of this collection of verses to them, and thus in some degree make lighter their heavy crosses, and put a little sunshine into their dark lives, and help them to learn the lesson in the lines of Ugo Bassi:

"And while we suffer, let us set our souls
To suffer perfectly; since thus alone,
The suffering, which is this world's special grace,
May here be perfected and left behind."

An Outline Handbook of the Life of Christ. This Handbook has been prepared by Profs. W. A. Stevens and E. DeWitt Burton as an aid to the historical study of the Four Gospels, and is intended for use not only in colleges and theological schools, but in clubs for private study and in Bible classes of all grades. The scope and plan of the book is indicated by the following table of its contents: Map of Palestine in the Time of Christ. Principal Divisions of the Life of Christ. Analytical Outline of the Life of Christ. Index to the Analytical Outline. Sayings of Christ assigned by the Evangelist to more than one occasion. Method of Study. Principle Divisions, with Calendar dates. Leading events of Jewish History from 536 B. C. to A. D. 70. Diagram of the History of Palestine from 37 B. C. to A. D. 66. It may be used with no other accompaniment than the New Testament, or the study may be facilitated by the employment of the companion volume, *A Harmony of the Gospels*, for historical study, by the same authors. This Handbook is the product of years of experience in teaching the Life of Christ to classes of varied attainments, and is confidently recommended to teachers. Silver Burdett & Company, Publishers, Boston. Price, 50 cents.

Peloubet's Select Notes. A commentary on the Sunday-school Lessons for 1895, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet, 346 pp. Illustrated, $1.25. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

Geo. Macdonald's affirmation, "Age is not decay; it is the ripening of the fresh life within," comes forcibly to one's mind as he scans the 21st annual volume of Dr. Peloubet's unrivalled Select Notes. The present volume clearly indicates the "ripening of the fresh life within," as in breadth of thought, clearness of illustration, and remarkable putting of essential truths, Dr. Peloubet has surely outdone himself and this is really praise enough. The Select Notes have, for many years, been the constant companion of thousands of leading Christian workers, who have found in them just the condensed matter that they desired when it was not wise or convenient to consult the more elaborate standard commentaries, and the popularity of the book the world over has been steadily increasing, because both the editor and publishers have in every respect sought out and furnished only the best things. This year the first six months completes the study of the Life of Christ, and the Notes supply an abundance of the most helpful and interesting material regarding both the action and aim of the last years of our Master. In July the International Lessons go back to the Old Testament, and with great skill the editor has garnered such facts, illustrations, and explanations as will so illumine the text as to make it intelligible and profitable to every teacher and scholar. The whole volume is freely illustrated, and with its finely drawn, accurate maps and beautifully printed pages is a delight to possess, both for its external beauty and its positive helpfulness to every student of the Bible.

The Christian Sanctified by the Lord's Prayer. By the author of "The Hidden Life of the Soul." Translated from the French. Pages 118 bound in white leatherette, price 25 cents postpaid. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

This is a very beautiful devotional commentary of the Lord's Prayer, written a hundred years ago by that godly Frenchman, Pere Grou. It contains eleven chapters of instructions, remarkable for their directness, thoroughness and simplicity. Indeed, the author appears to have been one of those rare spirits to whom it is given to discover in solitude and prayer things hidden from others. We feel that all who love the Lord's Prayer will welcome this remarkable exposition of its several petitions will and find it an aid to a higher and holier life. The cheapness of the little book ought to insure for it a wide circulation.

The suggestion that farmers whose daughters remain at home and do the work of hired help—as is often the case—should pay them wages, is a good one. If the girls would serve half so faithfully in any other than the house of their father, they would receive good wages.

A good corn crop will produce not less than two tons of actual digestible food material per acre, or more than twice as much as a heavy hay crop.

Resolutions to Those Bereaved by Diphtheria.

Resolved, 1st, That the Sunday-school of Eaton's church extend heartfelt sympathy to those of our members who have been bereaved by the loss of their little ones.

Resolved, 2nd, That we lament the loss of eight of our scholars—six from the primary class and two from the intermediate.

Resolved, 3rd, That we praise the Lord for the assurance of their resting in peace with our Lord and Saviour Jesus Christ. All were children under the age of six years, save two, and those two were respectively eleven and fourteen years of age. The latter—a daughter of Mr. and Mrs. J. W. Eaton—had been received into Eaton's church three weeks previous to her death. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19: 14. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccle. 12: 1.

Resolved, 4th, That we thank the Lord for discontinuing his afflictions in the form of diphtheria.

Resolved, 5th, That we extend thanks to those churches and friends who made special prayer for our bereaved community in the time of need.

Resolved, 6th, That a copy of these resolutions be spread on our minutes; that a copy be sent to each of those churches and friends who made special prayer for us, and that one each be sent to the BIBLICAL RECORDER and *Charity and Children* for publication.

P. B. CAIN, *Com.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

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Sandy Creek Union.

The next Union Meeting of the Sandy Creek Association will convene with Bethany church, Dec. 28–30, 1894.

Introductory sermon, Friday 12 m., by Rev. G. L. Morrell.

QUERIES.

1. What shall we do with the drones in our churches? S. Gilmore, C. J. F. Anderson, W. H. H. Lawhon.

2. What can be done to cause the brethren to more regularly attend their church meetings and Sunday-schools? L. R. Dixon, K. C. Horner, J. L. Smith.

Importance of BIBLICAL RECORDER in every family? P. A. Furguson, George W. Harman.

Importance of giving and missionary work. D. L. Webster, W. C. Douglass.

Come to the Union Meeting, and don't let our meeting freeze out.

O. T. EDWARDS.

Mt. Vernon Springs, Nov. 20, 1894.

As an emergency medicine, Ayer's Cherry Pectoral takes the lead of all other remedies. For the relief and cure of croup, whooping-cough, sore throat, and the dangerous pulmonary troubles to which the young are so liable, it is invaluable, being prompt to act, sure to cure.

Labor is rest—from the sorrows that greet us,
Rest from all petty vexations that meet us;
Rest from sin's promptings that ever entreat us,
Rest from world sirens that lure us to ill.

—*F. S. Osgood.*

The man who loves his neighbor as himself is not the one who smokes on a street-car platform.—*Ram's Horn.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BARNES, Raleigh, N. C.

Ocean Sayings.

SENT BY MRS. M. F. SCRANTOM.

Two whales fight, and the shrimp is crushed between them.

Whether a man goes straight ahead or round about, he will get to Seoul at last.

Even the hedgehog says its young are very slick.

Birds hear by day and rats by night.

In districts where there are no tigers the rabbits are very proud.

The tree in which we had confidence had white blossoms of mold.

Don't mourn over a broken vase.

Will you sit looking at the sky from evening till morning to see the old moon rise?

After the day for putting on mourning, the prescription came.—*Heathen Woman's Friend.*

An Indian Woman's Sketch.

Several pressed their need of a holy house; but the speech of the occasion was made by an Indian woman, who said: "I am not a gifted speaker, but in the gladness of my heart to-day when I saw you coming, I cried, 'Oh, would to God, that he would give me words that may do good! I remembered 'The meek and lowly, they shall be exalted,' and so I tried to be quiet and do my duty. But I saw the birds, though they have no hands, they make their nests in which to lay their eggs and rear their young, and I thought perhaps, *we*, too, though weak, can make for ourselves a house. With this mind of having a church, we women worked and raised money, and with this mind we went to convocation, and when you took our sixty dollars, we came away glad at heart."

And again, protesting with an embarrassed air that she had no gifts as a speaker, and had forgotten half her speech, she sat down. To fame, too, she was a shabby Indian! There was neither paint nor feathers, only a human heart.—*Indian Advocate.*

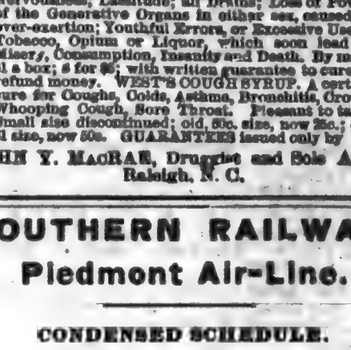
The Christian religion is the only religion which cares much for children. Somehow it has always been thought that children are too small to be thought much about by great religious teachers. You remember that it was so with Christ's own disciples, for when the mothers brought their little ones to him these disciples were very much disturbed and rebuked the mothers sharply. Jesus taught them a lesson then that they did not soon forget, that he loved and cared for the little ones. A Moslem child once showed much regard for the Christians near here, and was asked why it was so. She answered: "I like your Jesus because he likes little girls. Our Mohammed did not like little girls." The same may be said about all other religious teachers other than Jesus and those who have learned of him. Ought we not to try to spread the religion of him who likes little children?

While treasuries were straitened, the Lord's hand were not straitened in the missions. For the first time, the Free Church of Scotland had more Christian workers (of all kinds) employed in her foreign fields than in her churches in Scotland. The Scotch United Presbyterian Missions reaped their largest harvest. The American Baptists report 4 886 baptisms in Asia and Africa and 6,564 at European stations.

The Chief Justice of the Supreme Court of Japan is a Christian, and engages actively in Christian work in Tokio, where he lives. He is president of the Tokio Y. M. C. A., and attends all the meetings. At a meeting of the Kumiai churches last spring he entertained all the delegates at a social in his own home.

Revival in Uganda; a thousand souls gathered in, in three days. Four Christian chiefs gave up their chieftainship in order to devote themselves to the work of the Lord.

The question of thorough and systematic draining is one that is coming to be regarded as one of the essentials to successful farming.



For all Facial Blemishes Use CUTICURA SOAP

ASHAMED TO BE SEEN because of disfiguring facial blemishes is the condition of thousands who live in ignorance of the fact that in CUTICURA SOAP is to be found the purest, sweetest, and most effective skin purifier and beautifier in the world. For pimples, blackheads, red and oily skin, red, rough hands with shapeless nails, dry, thin, and falling hair, and simple baby blemishes, it is wonderful.

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JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

SOUTHERN RAILWAY, Piedmont Air-Line.

CONDENSED SCHEDULE.

In Effect June 17, 1894.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 40 p m	12 50 a m
" Burkeville	2 30 p m	2 40 a m
" Keysville	3 11 p m	3 20 a m
Ar. Danville	3 31 p m	3 35 a m
Lv Danville	3 50 p m	7 00 a m
Ar. Greensboro	7 28 p m	8 40 a m
Lv. Goldsboro	*3 00 p m	45 00 p m
Ar. Raleigh	4 05 p m	5 20 p m
Lv. Raleigh	*4 10 p m	5 45 a m
" Durham	5 15 p m	6 44 a m
Ar. Greensboro	7 30 p m	8 35 a m
Lv. Winston-Salem	*6 05 p m	*8 40 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 08 p m	10 25 a m
Ar. Statesville		11 19 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 15 p m	10 30 a m
Ar. Charlotte	10 40 p m	12 00 m
" Spartanburg	12 57 a m	2 58 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 50 p m
Lv. Charlotte	10 50 p m	
Ar. Columbia	2 15 a m	
Ar. Augusta	5 45 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E. T.)	7 00 p m	
" Columbia	8 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 40 p m
Lv Charlotte	7 00 a m	7 00 p m
Ar Salisbury	8 23 a m	8 20 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		6 00 p m
Lv Salisbury	8 33 a m	8 30 p m
Ar Greensboro	10 08 a m	10 05 p m
Ar Winston-Salem	*11 15 a m	*0 25 a m
Lv Greensboro	10 10 a m	10 01 a m
Ar Durham	12 00 m	1 35 a m
" Raleigh	1 00 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	*1 10 p m
Lv Goldsboro	*3 20 p m	*2 00 p m
Lv Raleigh	*5 45 p m	4 10 p m
Ar Greensboro	8 55 a m	7 30 p m
Lv Greensboro	10 10 a m	10 10 p m
Ar Danville	11 45 a m	11 40 p m
" Keysville	2 18 p m	3 30 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 3.50 p m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00 p m, Durham 7.40 p m, Raleigh 7.30 a m. Returning leave Raleigh 5.45 a m daily, Durham 10.00 a m. Oxford 11.34 a m; arrive Keysville 2.00 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., and 6.10 p m daily except Sunday, 11:40 p. m. daily, and arrive Henderson 5:50 a m, and 7:00 p m. daily, except Sunday, and 12:30 p m daily. Returning leave Henderson 6:30 a m, and 7:20 p m daily except Sunday, and 4:30 p m, daily, and arrive Oxford 7:25 a m, and 8:10 p m daily except Sunday and 5:20 p m daily.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

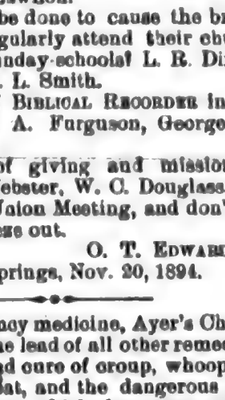
On trains 35 and 36, Pullman Buffet Sleepers between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

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S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 1.30 p m, New York 4.34 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Wadesboro, Wilmington, Monroe, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

8.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.20 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.35 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.22 a m, makes close connection at Hamlet for Sandford, Darlington, Charleston, arriving at Charleston at 2.20 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 6.00 p m; returning arrives Johnston street at 9.15 a m.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and parlor drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, rates, apply to Ticket Agent or A. J. Ogden, G P A, Raleigh, N C.

JNO. E. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
S. V. ANDERSON, Asst. Gen. Supt.

To Those Who will Attend the Convention.

All who expect to attend the Convention in Charlotte, Dec. 6th, will please forward their names to the undersigned.

Homes will be provided for the delegates, and cheap rates of board secured at the hotels for visitors.

Let us hear from you at an early day.

T. H. PRITCHARD,
L. R. PRUETT,
Committee.

Charlotte, N. C.

RAILROAD RATES TO THE CONVENTION.

The Southern Railway will sell round-trip tickets to Charlotte on account of the Baptist State Convention of North Carolina at greatly reduced rates, from points named. Rates will be as follows:

From Goldsboro, $9 00; Selma, 8 20; Raleigh, 7.30; Henderson, 7 90; Durham, 6 50; Greensboro, 4 45; Winston-Salem, 5 65

Two through trains daily between Raleigh and Charlotte, leaving Raleigh, 5.45 a. m. and 4 10 p. m.; arrive at Charlotte, 12 00 noon and 10 40 p. m.

Tickets will be sold Dec. 4th, 5th, 6th and 7th,—good to return until Dec. 15th.

For rates from any other points and further information, write to Chas. L. Hopkins, Trav. Pass. Agent So. Railway, Charlotte, N. C. W. A. TURK, G. P. A., Washington, D. C.

S. A. L. RATES TO THE CONVENTION.

The Seaboard Air Line will sell round-trip tickets to the Baptist State Convention from all points on its line at rates based on Tariff No. 2 Circular No. A. 211. The following will govern from competitive and junction points, viz:

From Forest City, $3 35; Kelford, 12.70; Lincolnton, 1 75; Norfolk, 14 20; Raleigh, 7.30; Sanford, 6 05; Weldon, 10 65; Shelby, 2.75; Henderson, 7 90; Lattimore, 3 00; Marion, 4 35; Portsmouth, 14.20; Rutherfordton, 3 85; Suffolk, 13 40; Wilmington, 7 75; Franklin, Va., 12 60.

Intermediate stations in same proportion.

Tickets will be on sale Dec. 4th, 5th, 6th and 7th. Extreme limit returning, December 10th, 1894

The Seaboard Air Line offers unsurpassed accommodations, convenient schedules and quickest time for delegates and visitors to this Convention. Pullman Vestibule trains. No extra charge. Note the following schedule:

Leave Portsmouth,	9 15 a. m.,	11.45 p. m.
" Suffolk,	9 54 a. m.,	12 23 a. m.
" Franklin,	10 30 a. m.,	12 58 a. m.
" Boykin's,	10 58 a. m.,	1 30 a. m.
" Weldon,	11.45 a. m.,	2 15 a. m.
" Henderson,	1 50 p. m.,	4 10 a. m.
" Raleigh,	3.30 p. m.,	5 22 a. m.
" Sanford,	4.57 p. m.,	6.28 a. m.
" Wilmington,	9 00 a. m.,	7.30 p. m.
Arrive Charlotte,	9.45 p. m.,	10.25 a. m.

RETURNING—

Leave Charlotte,	5.30 a. m.,	8.00 p. m.

Close connection is made at Weldon in both directions for Eastern Carolina points; also at Sanford for all points on C. F. & Y. V. R. R.

The S. A. L. is the only route affording through service without change of cars. For further information, please apply to T. J. Anderson, G. P. A., Portsmouth, Va., or A. J. Cooke, S. P. A., Raleigh, N. C.

State News.

The Schoolfield meetings at Charlotte were largely attended.——Raleigh pastors have been preaching on Sanctification of late. Quite a deal of interest and no little fanaticism was excited on the subject by Dr. Carradine in a recent "revival."——It is expected that daily papers will be established at Greensboro and Raleigh, the former Republican, the latter Populist.——There are so far at least a dozen candidates for the North Carolina seats in the Senate. Butler has the call for the long term, and Pritchard and Mott are leading for Jarvis' seat.——150 000 pounds of sea products were recently shipped from Newbern in one cargo.——A company of eighty immigrants of desirable qualities are coming to Onslow county from Pensylvania. Others are coming to various parts of the State from the West and particularly Nebraska.——The work of the State Canvassing Board revealed last week that the vote at the late election was very great and the "Stay-at-home" idea is baseless. Faircloth received 148,434 votes for chief-Justice, Sheppard 127,593. The average co-operation majority is a little more than 20000.——Maj Jno. C. Winder has resigned the vice presidency of the Seaboard Air Line. He was an efficent and valued officer and his resignation is voluntary. The railway public will miss the presence of this courteous gentleman.——A boiler bursted at Concord the 1st with probable fatal result.——Vanderbilt has bought $75 000 worth more of our mountains.——A man drunk on the track was run over and killed at Thickety station 30th ult.——Hoke Secrest, murderer and pretended maniac, who was in the Marion jail at the time of the fire, is now in the Rutherford jail.——Alex. Clark, engineer for the Raleigh & Augusta Air Line, jumped from his cab at the sight of red lights and a locomotive ahead on a side track, with fatal result. There was no danger.——Wilmington's Welcome Week occured last week successfully.——Three negroes, who had been arrested the evening preceding, were burned to death in an attempt (supposed) to burn their way out of jail. They stole a cow.——Not less than six people were injured and two killed by accidental firing of guns in North Carolina last week.

Irish.

I want every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 397, and one will be sent you free.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Elis City ch, Chowan, $25.00; Jonesboro ch, Sandy Creek, 1.50; First ch, Wilmington, Eastern, 162.80; Columbus Asso, 20.86; Robeson Asso, 80 22; J B Brewer, Murfreesboro, 10 00; R L Bridger & Bro, 50.00; Bethel ch, Mt Zion, 1.12; Sandy Run ch, W Chowan, 3 45; Mocksville ch, South Yadkin, 10.00; Scotland Neck ch, Tar River, 20.00; Mars Hill ch, W Chowan, 5.00; W M S, Mt Tabor ch, ditto, 5.50; Rev W B Waff, Reynoldson, 1.00; Lenoir ch, Caldwell, 1.15; Lower Creek ch, ditto, 1.15; King's Creek ch, ditto, 3.85; W M S, Yanceyville ch, Beulah, 82c; Meadow Branch ch, Union, 2.23; Green's Creek ch, Green River, 1 09; Rutherfordton ch, 8.32; Laurinburg ch, Richmond, 8.70; W M S, Pollocksville ch, Eastern, 3.10; Mineral Springs ch Sandy Creek, 1 39; Sandy Branch ch, ditto, 87c; Pleasant Grove ch, Raleigh, 7 24; W M S, Aberdeen ch, 4 75; Mt Vernon ch, Central, 8.70; Flat River Union, Flat River, 5.00; Union Asso, 80.00; Robeson Asso, 218.00; Raleigh Asso, 76 76; First ch, Raleigh, Central, 400 00. Total, 1.2 6 99. Previously reported, 13,150 38. Total this year, 14.267.37.

Foreign Missions—Sunbeams, Scotland Neck ch, Tar River, 92c; W M S, First ch, Wilmington, Eastern, 4 51; Eliz City, Chowan, 27.50; First ch, Wilmington, Eastern, 85 08; W M S, Reynoldson ch, Chowan, 4 20; W M S, Wake Forest ch, Central, 35.35; W M S, Yanceyville ch, Beulah, 81c; Green's Creek ch, Green River, 1.50; Rutherfordton ch, 5 90; Laurinburg ch, Richmond, 5.00; W M S, First ch, Durham, Mt Zion, 5.00; W M S, Eliz City ch, Chowan, 4.00; Sunbeam Soc, First ch, Durham, 10.00; W M S, Siler City ch, Sandy Creek, 1 70; Pleasant Grove ch, Raleigh, 5.00; Eastern Union, ditto, 5.55; W M S, Aberdeen ch, 4 75; Mt Vernon ch, Central, 5 20; Enon ch, Yadkin County, 2.86; Sunbeams, Cedar Rock ch, 5.53; Manly ch, Sandy Creek, 2 73; Robeson Asso, 142.00; First ch Raleigh, Central, 1,5.00. Total, 540.10. Previously reported, 5,835 55. Total, 6,375 65.

Home Mission—Sunbeams, Scotland Neck ch, Tar River, 91c; W M S, Rockingham ch, Pee Dee, 5.00; W M S, First ch, Wilmington, Eastern, 2 25; Eliz City ch, Chowan, 15.00; First ch, Wilmington, 6.50; W M S, Yanceyville, Beulah, 82c; Stovall ch, Flat River, 4.40; Island Creek ch, ditto, 6 40; Rock Spring ch, ditto, 5.75; Laurinburg ch, Pee Dee, 3.00; Midway ch, Central, 1.50; W M S, Eliz City ch, Chowan, 3 00; Pleasant Grove ch, Raleigh, 1 41; Mt Vernon ch, Central, 5 20; Manly ch, Sandy Creek, 2.25; Lillie's Grove ch, 63c; Robeson Asso 123.00. Total, 186 04. Previously reported, 2,482 21. Total this year, 2,668.25.

Education—First ch, Wilmington, Eastern, $33.10; T E Holding, Wake Forest; 2 50; E B Stradley, Treas Western Convention, 10 50; Wake Forest ch, Central (Mo, Cal), 3 07; W M S, Wake Forest ch, Central, 13 77; Shelby ch, King's Mountain, 13 45; Rutherfordton ch, Green River (J M Walker), 2.56; Miss Emma Whiteside, ditto, 50c; W M Justice, ditto, 1.00; collection Green River Asso, 1.50; Laurinburg ch, Pee Dee, 10.00; Mt Vernon ch, Central, 5.15; Manly ch, Sandy Creek, 3.50; Robeson Asso, 115 00; Cross Roads ch, Columbus, 85c. Total, 206.47. Previously reported, 3,024.86. Total this year, 3,230.83.

Orphanage—First ch, Wilmington, Eastern, $44.95; S S, Wake Forest ch, Central, 4.61; S S, Aberdeen ch, Sandy Creek, 1.36; Flat River Union, Flat River, 4.40; Robeson Asso, 15 00; Cross Roads ch, Columbus, 1 45 Total, 71.77. Previously reported, 890.73. Total this year, 962 50

Ministerial Relief Fund—Columbus County Asso, $3 60; First ch, Wilmington, Eastern, 7 85; Laurinburg ch, Pee Dee, 3 00; New Union ch, Montgomery, 1.00; Bethany ch, Sandy Creek, 1.75; Gum Spring ch, Sandy Creek, 1.32; May's Chapel ch, Sandy Creek, 2.22; Robeson Asso, 14.00. Total, 34.74. Previously reported, 382 02 Total this year, 416.76.

Students' Aid Fund, Louisville—Laurinburg ch, Pee Dee, $5 00.

CORRECTIONS:—In last RECORDER, $2.70 for State Missions and 10 00 for Orphanage from Anderson's ch and Sunday-school respectively, should have been Aulander, Bladen Asso, $35.76 should be 25.36. $15 00 for Home Missions, 15 00 for State Missions, 5 00 for Education from First ch, Durham, should have been W M S—acknowledged at sundry times. Jonesboro ch, Sandy Creek, $3 91 for Foreign Missions, should have been W M S Tabernacle ch $11.50 for Foreign Missions, should be W M S I beg the pardon of the sisters.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Dec. 1, 1894

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And God said let there be lights in the firmament of heaven to divide the day from the night, and let them be for SIGNS and for SEASONS and for DAYS and YEARS. Gen. Chap. 1, verse 14.

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June 4, 18 94

that is the date of a letter from Mr. JAS. E. BROWN, 524 Pacific Ave., Dallas, Tex.—He lost his strength from overwork, like so many others, and took

Brown's Iron Bitters.

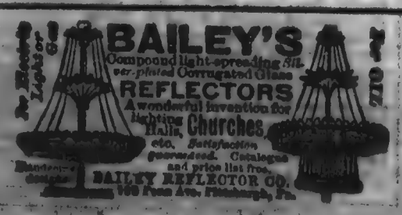
He says:
"Brown's Iron Bitters is the best medicine I have ever taken. I had been suffering for a year from extreme weakness, caused by overwork, and two bottles renewed my strength entirely. I am glad to say so.

Not a miracle, but just another cure brought about by Brown's Iron Bitters. Do you take it?

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A Miracle in Oregon.

A Wonderful Manner In Which A Man Was Cured Of Paralysis.

A Case That Almost Surpasses the Miracles of Old.

(From the Rural Spirit, Portland, Oregon.)

Upon the Calapooia River, at the edge of the Cascade range, in the town of Holly, Linn Co., Oregon, lives W. H. Henderson, a man with an interesting history. It is most interesting as told by himself to a reporter.

"My native place is Brockville, Canada," said Mr. Henderson, "where I have always made my home up to 1880, with the exception of a few years that I was a resident of Oswego, N. Y., New York City, and Chicago. In 1885 I came to Oregon. I am a carpenter by trade, and in the summer of 1889 was working at Cornalea, county-seat of Benton Co., Oregon. I did not feel well all summer: my knees, elbows and shoulders ached so badly that I concluded to go home the last of August. One day, after reaching home, my wife was leading the horses by the house and called me to see them. While looking at the horses I felt my knees getting weak. I went into the house and fell on the floor. When I came to my senses I was on the lounge and my wife crying. John McDaniels, our nearest neighbor, was there. I recovered somewhat through the day, and in the evening I walked to my bed. That night about ten o'clock I had another stroke of paralysis. The torture that I went through is too horrible for me to describe. I was helpless. The neighbors came in, Dr. Henrey, of Brownsville, was sent for, and I made my will, but could not sign it so it was legible. The back of my neck swelled up; Dr. Henrey had them put mustard plasters on my neck and down my back and down the side of my right leg, and on the bottom of my feet. The skin came off the bottom of my right foot. I was covered with sores from head to foot. If I had to be lifted up in bed it took two or three men to do it. There was a gathering in my left ear and it broke and discharged matter twice. My wife had to move my legs when they were moved. I had watchers at night for weeks. Mr. Michael Baragen, owner of the lumber mills on Hamilton Creek, was one of them. His post office address is Lebanon, Linn Co., Oregon, Mr. William White, head Sawyer for the same, and Mr. James N Rice, ex-member of the legislature of Oregon. Weeks went by and months, and I lay in bed helpless. When my bed was changed another bed had to be brought alongside and me slid across on to it. I do not remember sleeping a wink for months. They used galvanic battery for months, but it gave me no relief. I had them write to Dr. Mosier, specialist, Grand Street, New York, stating my case. He wrote me he could not help me, after which I concluded that I must die. I had given up all hope. In reading my eastern papers I saw the miracles that a medicine called Dr. Williams' Pink Pills were performing, but that itself would not have induced me to try them, had I not seen the name of Mr G. T. Fulford of Brockville, Ont., connected with them. They gave me hope. I had known him from a little boy, and I knew that money would not induce him to deceive his fellow man. I wrote Mr. Fulford to send me some Pink Pills, and before I had used the first lot I noticed an improvement. I sent for more, and in a little time I was on my crutches, and walking around the house. The last boxes that I got are doing the business. The pains left my head altogether six weeks ago, and it is now as clear as a bell. The swelling on my neck is gone, and my right ankle is much better. I can get around now without any assistance, and am heavier than I ever was in my life. There are a hundred people about here who will testify to my sickness and cure if any one doubts it."

Dr. Williams' Pink Pills are not a patent medicine, in the sense that name implies. They were first compounded as a prescription, and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2 50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co. from either address. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

Literary Announcement.

It is impossible to even summarize in a single paragraph the many and varied attractions which *The Youth's Companion* announces for the coming year. In the first place, Mr. Gladstone has written an article for it; then two daughters of Queen Victoria (Princess Helena and Princess Louise) describe their favorite hobbies, and the Secretary of the Navy shows what a boy's opportunities are on board Uncle Sam's ships.

Sir Edwin Arnold has gathered together many striking instances of "Maternal Love in the Animal World" and Mark Twain undertakes to show young people "How to Tell a Story."

Beside him, famous story-writers are represented by Robert Louis Stevenson, Frank R. Stockton, Rudyard Kipling, J. M. Barrie, W. D. Howells and J. T. Trowbridge. Four admirals describe picturesque incidents in their careers, among them being Admiral Worden, who for the first time describes the trip of the *Monitor* from New York to Hampton Roads.

Fits, dizziness, hysteria, wakefulness, bad dreams and softening of the brain quickly cured by Magnetic Nervine. Sold by John Y. MacRae, druggist, Raleigh, N. C.

All lamps smell, if they do not smoke, with wrong chimneys. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

It has been recently discovered that Cashier Seeley, with the aid of one Baker, has robbed the New York Shoe & Leather Bank of $200 000 ——Sugar refineries of the Sugar Trust are closed. They say they lack orders. It is believed that they are bluffing, in order that the assembling Congress may not take away their protection. It is hoped that the Senators who protected the Trust in July now see their error and will strip it of every favor.

MARRIED.

BLAKE—RIGGSBEE—On Nov. 25th, 1894, at Riggsbee's, Chatham county, N. C., by A. E. Cole, J. P., Mr. Walter S Blake and Miss Mollie C. Riggsbee.

BARKER—SARTIN—On Nov. 18th, 1894, at the home of the bride, near Union Bridge, N. C., by Rev. Thos. W. Strowd, Mr. Geo. W. Barker and Miss Mattie Sartin.

MITCHELL—ALDERMAN—On November 23d at the residence of Mr. Thomas Parker, near Goldsboro, N. C., by Rev. C. A. Jenkens, Mr. J. E. Mitchell of Asheville and Miss Lillie Alderman of Wayne county.

DIED.

COVINGTON—Died at the Soldier's Home, Nov. 18th, Mr. W. P. Covington, aged seventy-six years. He was a member of Co. H., Forty third Regiment. His remains were sent to Lilesville for interment.

HANKS—Died at Soldier's Home, Saturday, Nov. 17th, Mr. B. F. Hanks, aged fifty-two years. He belonged to Co. I., Fortieth Regiment, N. C. T. His remains were taken to Tarboro for interment by his brother.

PRICE—Died at Mrs. Abram Jenkins', in the sixty-fourth year of her age, Mrs. Mary W. Price entered into rest. Sister Price had been a member of Conaritas Baptist church for about fifty years. Her funeral was conducted by the writer. L. M. CURTIS.

HILL—At his home in Hertford county, N. C., Mr. Jordan Hill died suddenly in the eighty-ninth year of his age. Bro. Hill was a member of Bethlehem Baptist church at the time of his departure. His funeral was conducted by his pastor. He leaves a widow and several children to mourn their loss.
L. M. CURTIS.

HILL—Entered into rest, Mrs. Caroline Hill, relict of John Hill, passed calmly to her reward on March 14th, 1894, in the sixty-fifth year of her age. Sister Hill was a consistent and devoted member of Bethlehem Baptist church, Hertford county, N. C. "Blessed are the dead which die in the Lord." The funeral was conducted by the pastor.
L. M. CURTIS.

WRENN—Near Mt. Vernon Springs, Chatham county, N. C., Nov. 13th, 1894, Wm. P. Wrenn, aged about seventy-two years. He had been a citizen of this vicinity and a member of this church nearly fifty years. He has been a faithful friend of the RECORDER, and an attendant at sessions of the Sandy Creek Association for forty-five years. He suffered intensely from cancer for the last eight months. He suffered patiently, and died in the triumphs of a Christian's faith.
O. T. E.

COOK—The death angel again visited the home of the already bereaved family of our community, Nov. 26th, 1894, and gently bore away to a brighter and happier home one of our most beloved friends and Sunday school scholars, Bob Cook. He was just in the bloom of life, being only eighteen years old, and was loved by all who knew him. 'Tis sad to give him up, but so consoling to feel that he is now numbered among the blest, and can rejoice around the throne with his father, who passed away just three months ago. May we all live such a life that when we are called forth we can join our friends that have gone before.
HELEN EDWARDS.

LINDSEY—On November 13th, 1894, in Matthews, N. C., in her forty-seventh year, Mrs. Alice O. Lindsey, wife of W. H. Lindsey. Sister Lindsey was for near thirty years one of these humble, unassuming, patient, and consecrated Christians which show a life hid with Christ in God. As her pastor for ten I ever found her strong in faith and doctrine, whether in sickness or health. The Bible was her guide in all things, and its promises her stay and comfort. As a wife, mother, friend and neighbor her life was that of the true Christian. Thus living and leaning on the promises of God her end was most triumphant, longing to depart and be with Christ, where, as she expressed herself, she could more fully drink the sweet water of life. With words of comfort and prayer she left many loved ones besides her own dear family. May her prayers for them be granted.
PASTOR.

BORDEAUX—Died in Bladen county, Sept. 8th, 1894, Lucy Ellen Bordeaux, wife of Rev. A. J. Bordeaux, aged forty years, eleven months and thirteen days.

She lived a consistent Christian life and died in full hope of an everlasting life with God, her Heavenly Father. Before her death she called her husband, step children and mother to her bedside and told them not to grieve for her, but to prepare to meet her in heaven. She was a faithful and consistent member of Frenches Creek Baptist church. She certainly was a model woman for a minister's wife, always giving him cheer and encouragement in his ministerial work. A great and good woman has left us, but she is now resting beyond the river with him that hath said, "Inasmuch as you have been faithful in a few things, I will make you ruler over many things."

E. W. MOORE, *Sec'y*,
For Frenches Creek Baptist Church.
N. C. Baptist please copy.

Tributes of Respect.

At a meeting of the Woman's Missionary Society the third Sunday in October, the following resolutions were presented and accepted:

Resolved 1. Whereas it has pleased the All-wise Disposer of events to remove from our midst, after a long and painful illness, our sister, Selma Cohoon, and while to us the death of such a friend and faithful, consecrated child of God, with the promise of so much usefulness, is an unseen problem, yet, believing that our Heavenly Father knows best, we bow submissively to his will.

Resolved 2. That we tender to the husband of our deceased sister our heartfelt sympathy, and commend him to the God of all grace, who is the only comfort in the hour of affliction.

Resolved 3. That a copy of these resolutions be spread upon the minutes of the Missionary Society, a copy be sent to Bro. Cohoon, and also to the BIBLICAL RECORDER for publication.

MRS. T. S. WHITE,
MISS FLORENCE HELL,
MRS. F. WHITEHURST,
Committee.



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Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is **Ayer's Cherry Pectoral.**

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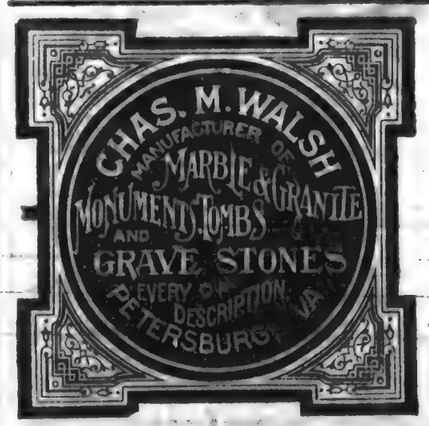
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The Home Circle.

The Shepherd and the Lambs.

Upon the margin of a flowing river
The Eastern shepherd leads his timid sheep,
He calls them on, but they stand still and shiver;
To them the stream seems wide and swift and deep.

He calls them on, but they in fear are standing;
He calls them on, but on they dare not go;
They heed not now the voice of his commanding,
They only hear the river's fearful flow.

Then, from the side of one protecting mother,
A lamb the shepherd takes unto his breast;
And them he gently bends, and takes another,
And in his arms the two lambs lie, at rest.

They lie at rest, and, as he close enfolds them,
He bears them safely o'er the river wide;
The little lambs know well the arm that holds them,
They nestle warmly and are satisfied.

Then like fond mothers, with maternal longing,
Look on beyond the river's fearful flow,
They can but follow, and, behind them thronging,
Their fleecy comrades are in haste to go.

Drawn by a love stronger than any shrinking,
Their lambs they follow over any tide;
They heed not now the swimming or the sinking,
They brave the stream, and reach the farther side.

And while the tender shepherd kindly feeds them,
They think no longer upon what hath been;
He gives them back their lambs, and then he leads them
By the still waters and the pastures green.

So shall it be with you, O weeping mother,
Whose lamb the Lord hath taken from your sight;
'Tis He hath done it—He, and not another,
Your lamb lies in His arms, clasped close and tight.

Across the stream your little one is taken,
That you may fear no more its quick, dark flow,
But that, with steadfast heart and faith unshaken,
You may be ready after it to go.

This is the tender Shepherd's loving pleasure,
To take at once the little one and you;
He knows that when with Him is your best treasure,
There, fixed forever, will your heart be, too.

—From "The Angelus."

"Two are Better Than One."

Dwight was very anxious to start to school.

"I wish I could go now," he said; "Sanford has just gone by."

"O, well!" said his mother, "you know the way as well as Sanford does."

"Yes, mother; but 'two are better than one,' you know. What if Sanford should fall down, and have no one to lift him up?"

Mrs. Crawford laughed. She understood this somewhat bewildering sentence. Dwight had been learning his "junior" verse for the day, and had repeated it to her in wonderment: he had known there was such a verse in the Bible: "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up."

"Very well," said Mrs. Crawford, after a moment; "if the case is urgent, go ahead; you can do the errands at noon. Only see to it that it is not you who fall instead of Sanford."

Then Dwight kissed his mother and made a rush for the door. It was easy to overtake Sanford. They jogged on together after that at an easy pace. They were just entering the school grounds when Sanford nudged his friend's elbow.

"Look there," he said, "up in that tree. I'll bet you a cookie that that is Joe Burke's paper, with his corrected sentences on, that he made such a fuss about. They blew out of the window when he opened it yesterday, and have lodged in that hollow. Let's get a look at them."

The boys made a dash for the tree. Sanford went up its bare branches like a squirrel. "Yes, sir!" he called out; "these are the very papers. Good for him—mean scamp! He is always cheating or doing an ill turn of some sort to a fellow. I wouldn't steal his papers, though he glared at me as if he thought I did; but I'm awful glad he hasn't got 'em. It's the only lesson he is sharp in; he won't beat me now."

"I'm glad, to," began Dwight. "Isn't it a lucky thing he had the window open when he ought not to have had? We'll come off with flying colors this morning, if he hasn't written them out again, and I don't believe he could get anybody to dictate for him to copy. We'll keep dark until after"—and here Dwight came to a sudden pause. "For if they fall, the one will lift up his fellow." Were they two on the very edge of a tumble? It looked like it. And what was that his mother said?

"Look here, Sanford," he said; "don't let's do it. That would be putting ourselves on a level with Joe for meanness. Let's take them in and tell him where we found them; they were all wet and muddy, but he can copy them before class."

There was a short argument, but Dwight prevailed, and the two marched into school, rescued papers in hand.

"I wouldn't be a bit surprised if you put them there yourselves," was Joe's ungracious reply to this kindness.

"There's gratitude for you," said Sanford, as he moved away.

"Never mind," said Dwight, "we know we didn't; but, do you know, old fellow, you came pretty near a tumble this morning."

"What; from that tree? Nonsense! I never thought of such a thing as tumbling."

Dwight laughed. He knew what he meant, and he said to himself that mother would understand, but boys weren't so quick as mothers.—*Pansy.*

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Has had great popularity.

How Some Famous People Got Their Start in Life.

How many men have succeeded in life to whom not a single circumstance was kind! How often we hear people say of some worthless fellow: "Ah, well, he never had half a chance!" But there are plenty of boys who have come to the front in life's battle who never had even a quarter of a chance. Take Thomas Ball, the sculptor, for instance, says the *Youth's Companion*. He was but twelve years old when his father died. The poor widow, Thomas's mother, young herself and far from strong, had five children. There was no more school for Thomas after his father's death; he must go to work and help to support the rest. He got a place in a grocery store, where they gave him $1 a week. Not much that, but what a difference it made to the poor little family. From the time he was twelve young Ball had always to work for the others until they were grown up. He had little instruction even in his art, and he never had that little until after he had earned the money to pay for it. But he succeeded.

Then there was that other sculptor, Hiram Powers. Hiram was the eighth of nine children, and he was a very small boy when his father died, and like Ball he had to go to work for the family. He had been born in Vermont, for his parents had moved out to Ohio in that way poor people have of roaming hither and yon after better luck. It was in Ohio that the father died, and in Ohio that Hiram fought his youthful battle. For seven years he had charge of the wax figures in a Cincinnati museum, and it was while there that he felt an impulse toward his future art and tried his "prentice" hand at modeling clay. But it was not until he was thirty years old that he was at liberty to strike out for himself, and he was thirty-two before he had money enough to go to Italy. Yet he was to be the sculptor of the "Greek Slave."

Peter Cooper, who founded the Cooper Institute, had a still harder struggle, because as a boy his health was of the frailest. He went to school but one year of his life, and during that year he could only go every other day. But when he was eight years old he was earning his living by pulling hair from the skins of rabbits his father shot to make hat pulp. He had not "half a chance." It seemed almost literally that he had no chance at all. He went to New York when he was seventeen years old to make his fortune. He walked the streets for days before he got a place, and then apprenticed himself to a carriage maker for five years for his board and $3 a month. He had neither time nor money for what people call pleasure, but he had the pleasure of hope. While he was working for fifty cents a week he said to himself: "If I ever get rich, I will build a place where the poor boys and girls of New York may have an education free." And he did it.

William Hunt, the painter, used to say: "Don't talk of what you want to do; do it."—*Chicago Weekly News.*

Cried in English.

Fritz, a German lad, and little Tom were fond of each other, although neither could understand what was said.

"Why, Tommy," said his father, "your playmate doesn't speak a word of English, does he?"

"No," said Tommy; "but when a bumble-bee stung him yesterday he *cried* in English."—*Ex.*

The Best Men Coming to the Front.

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Florence Nightingale.

Florence Nightingale, who is now seventy-four years of age, is said to be in very poor health. She lives in a very quiet spot in the west of London, but even her neighbors do not know her. To an American who recently visited her she expressed her thanks for the many kind letters that she is constantly receiving from America, and she mentioned especially the testimonial presented to her by the American Government in return for her advice with regard to improving our hospital service at the time of the civil war. She has a similar testimonial from France, and has tributes from individuals all over the world. Her rooms are fairly filled with pictures, books, medals, and bits of bric-a-brac that have been presented to her from time to time. "I am constantly being remembered by kind friends who are personally unknown to me, but whose kindness touches me more than I can say. I wish you would thank my American friends for their kind words that are constantly coming to me. If I have done good in my life, I am being fully rewarded now. What gratifies me above all is that all my hopes have been fulfilled. But it still horrifies me when I think of how our men were treated when they were ill or wounded at the time of the Crimean war. To day, what with improved hospital service, with trained nurses, with such organizations as the Red Cross and others, our system is well nigh perfect."—*The Outlook.*

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Consumption comes. A slight cold, with your system in the scrofulous condition that's caused by impure blood, is enough to fasten it upon you. Consumption is Lung-Scrofula. You can prevent it, and you can cure it, if you haven't waited too long, with Dr. Pierce's Golden Medical Discovery. For Scrofula, Weak Lungs, Bronchitis, Asthma, and all severe, lingering Coughs PIERCE *guarantees a* CURE.



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CAMILLE FLAMMARION,
The noted astronomer, will write for next year's COMPANION upon what astronomy may reveal if telescopes can be made more powerful.

The Youth's Companion
For 1895

will contain other articles upon the scientific possibilities of the future. Each of these articles has been written expressly for THE COMPANION and will appear in no other publication.

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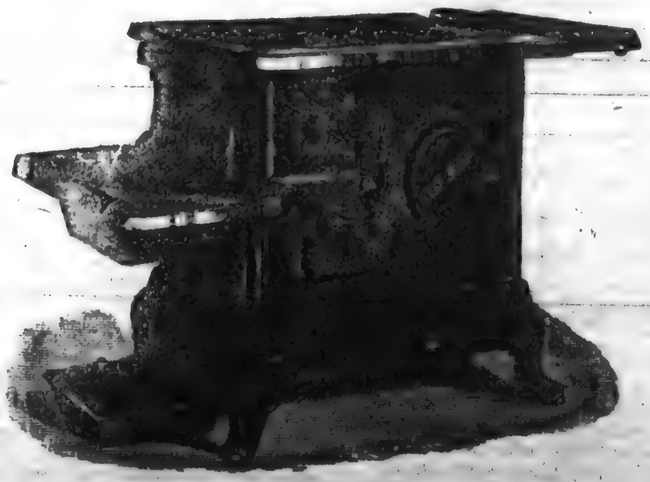
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IF YOU would be a successful editor, young man, learn how to fill your reading columns with "funny" letters from Bill Nye and his numerous imitators, minute descriptions of Vanderbilt's building projects, the Ainu people, and other matter that cannot possibly be disagreeable to "our wealthy friend," his railway, or the party, fill up your editorial space with harmless copied discussions of the question "Are our Poets Unitarians?" or "Is Oratory on the Wane?" and shriek wild denunciations of the modern game of foot-ball. Paint the agonies of the dying half-back so that the reader will groan in sympathy, curse the plunging tackle until he sickens with the sulphurous atmosphere, implore the heartless, witless college presidents until their hardened souls are melting, repeat the process daily and double lead it; and retire, young man, to spend your remaining days in luxurious enjoyment of well-won laurels, in the shape of a government office made for the purpose. But O, young man, on your life, dare not say that saloons are destroying lives and souls, give no hint that railways or other corporations are pressing the blood out of the poor, never make so great a mistake as to believe that there are election frauds, never say schools are inadequate just before an election; be a "respectable" young man, and when a man of wealth or standing gets drunk or steals money, call him a gentleman or say nothing at all, approve lewd dens and lewd theatres, at any rate do not denounce them, tell those in power that they have greatness and good looks, be a lick-spittle, but do not get out of sympathy with "the folks," the respectables, the better classes—they and their lackeys name themselves. This lesson in editing is taught by example variously.

***

Foot-ball is a small affair at best or worst. If every one who knows how to play the game should die because of that knowledge, foot ball would not then be as destructive as the saloon or as dangerous as the greed of corporations. But foot-ball has no government offices to dispense, no revenue to buy with; it devotees are college men for the most part, and college men are a small item in the support of a paper; and so their enterprises, their pleasures and ambitions may be denounced and misrepresented with impunity. But the saloons, never, oh no! They advertise, they subscribe, they vote, they buy. And the railways kill and make alive; and the Trusts do too. So, young man, if you make the terrible mistake of not denouncing foot-ball and forget to pander to a gang of manipulating potentates, but instead, actually do speak your mind, calling a fraud a fraud, giving bribery its proper name, exposing corruption and the designs of villanous ambition, fighting the sellers of liquor and refusing to bow to the respectable, i. e., well-dressed tipplers, shielding the body politic from demagogues and ambitious, designing wealth, if you do these things, you cannot say that you were not told better, and you have only your impertinent, foolish self to blame. And if you are kicked about the earth for a fool, do not try to excuse yourself; for you might have gotten at least a government clerkship if you had done "right."

IT DOES not palliate the harmfulness of foot-ball to say that editors who pander to wealth and power use the game for a scapegoat, upon which all their pent up wrath is vented. That saloons or political corruption are more inimical to general interests than an army of foot-ball players could be, is not saying anything for foot-ball.

However, foot-ball is a wholesome game. So is water wholesome, but people are gotten into the habit, before they know it, of not drinking water to excess and of insisting on pure water. Pure foot-ball is good; but too much of it is wholly bad. And, you know, a college boy does everything excessively. If he has a turn for books, he ruins his eyes reading unless he has a watchful friend; if he falls in love, he goes crazy; if he gets mad, he fights; if he plays, he plays as hard as he can, that is, if he has anything in him. This is probably why old people are so fond of youthful reminiscences, why mothers' pies are best, and holidays of childhood the happiest under heaven to look back upon: they get more of the best out of everything they go into, because no future nor past divides their thoughts and energies. No future dyspepsia in those early pies.

The foot-ball man goes in to win. To play a losing game of foot-ball is gloomiest, grewsomest torture. Foot-ball itself is not attractive. (This writer has been in the line once or twice, merely to fill up a gap, not for glory.) The boys play the game, not for the fun or excitement, but for the glory of their college, for the yells behind their backs and the smiles. Men have to be urged into a practice game, when the yells and smiles and glory are in the distance. Training deprives them of a great many pleasures, and imposes a vast deal of hard work. And it requires a man of moral vigor to forego the former just as it requires a strong physique to measure up to the latter. All the while there is no fun. There is only hope of glory, ambition to get on the team, then ambition to plunge through the opposing line or make an heroic tackle. This writer has never known a man who really enjoyed the playing; but he has seen men with bloody heads, and wrenched joints, bandaged and padded, struggling, as for life, for a yard of ground, when they would have been groaning and rolling in pain, did not the glory of their college and the yells of their fellows demand—nay, inspire them to stand to the last ditch.

Foot ball needs modification, Youth needs restraining; but it will not pay you to split your lungs about it.

SAY what one may, the writer of the history of Education in America cannot omit the influence of foot-ball. The game has made some institutions famous. Ask any one the name of a professor or a graduate of the University of Pennsylvania; then ask him to name Pennsylvania's foot ball captain,—and the lunging figure of one Snipes will be immediately pictured in the mind that was quite at a loss the moment before. This institution has long been favorably known as an excellent institution for the study of medicine, but since its foot-ball team began to take rank with Yale, Harvard and Princeton, its place in the popular mind as one of the four greatest institutions in America has been almost established. The president of our State University was not unappreciative of the influence of a Southern trip by a successful team from that institution. Foot ball has been a considerable factor in the life and progress of many institutions.

IF WE were a college president and the institution were in sore need, we would not be doubtful of friends, if we knew the men who played foot-ball when they were students,—not the men who didn't do anything but play, but the manly students who did not neglect their books, although they did play foot-ball. The man who as a student kept to his room and worked on asymptotes and ground out dry translations would look up slowly to us appealing, chew hard on a splinter as he recounted the number of his children and examined a memorandum of the doctor's and the milliner's bills, and sighing miserably, write us a check for two dollars. But the boy, the smallest of the twenty-two, whom once we saw dart out from the line and lay his body prone before the ponderously moving mass, that its members might stumble and fall in a heap upon him,—that man would give us all he could and cheerfully request us to let him know if more were necessary. There are people who consider only themselves; and there are others who cannot consider themselves: the former have larger houses and families, and perhaps more money, but the latter have heartiness and joy in living.

A CANDIDATE who takes an office through a typographical error when he is aware that the majority of the people preferred his opponent, is hard put to for his living. He has no self-respect. He doesn't know what honor is. He has no hope of future political success, for he knows the people do not forgive such acts. He commits treason just as the man who usurps the sceptre of a king; for the majority is king in this land. The men who help such a man to frustrate the popular will, they are by him as highwaymen are to their chief.

We do not not believe that the men who prepared, the publishers who contracted for, or the printers who "set up" the tickets in the late election, were any of them fools. Great care is always used in such work; but in this instance many thousand tickets are said to have been wrongly printed. Names well known are alleged to have been misspelled, the initials of men of repute are alleged to have been wrong. It is hard to be believed. But if it were so, the opposing candidates could not doubt whom the voters desired; nor can honorable men persuade themselves, not even if they be starving, to take an office when their only title to it is a typographical error.

The Rules of Controversy.

"Truth's like a torch: the more 'tis shook, the more it shines."

I believe in discussion. Facts are sifted thereby, inferences are challenged, error is exposed, and truth is vindicated. But it may work great disaster. When prejudice is aroused and passion inflamed, discussion will obscure rather than illumine. When the aim is for victory rather than for truth, the blind lead the blind, and the ditch is before them. When one turns from the facts and principles involved to reflect upon the ability, motives, or character of an opponent, discussion in the true sense has ceased and vituperation has begun.

Those who have followed the long continued controversy between the two masters in dialectics, Herbert Spencer and Professor Weissman, would have been amazed if either had sought to settle a difficult question in Biology by personal allusions to the other.

Even if one had believed that Lord Bacon actually was, as he has been called, "the meanest of mankind," would this belief affect in the slightest degree the truth and value of the *Novum Organon*? When it is necessary to prove or disprove statements of facts, the credibility of witnesses may be tested by investigation of motive and character. But nothing is gained by an attack upon the attorney who builds an argument upon admitted facts

The following rules, promulgated many years ago by a professor in one of the English Universities, may be found in some of the older treatises on Logic, both English and American. The brief introduction is from the pen of the late Prof. Hedge of Harvard. The rules themselves are merely a statement, in concise form, of principles which are more or less generally recognized everywhere. I do not claim for myself that I have always followed them. If I have ever failed therein, I am ready to sue for the pardon of my readers. But the fact that I have tried to do so may serve as a warrant for the appeal which I now make to all writers on unsettled questions to read and abide by these rules of controversy:

"From the limited extent of human knowledge, and the different points of view in which the same subjects may be contemplated by different minds, it follows of necessity that a diversity of opinions must be entertained on many subjects of speculation. In whatever manner people are first led to form their opinions, they are usually disposed to defend them afterwards with zeal and pertinacity. Hence arise controversies and disputes which are often conducted with such intemperate and such misguided zeal as to inflame animosities by which the comfort and harmony of society are impaired.

"These are the worst fruits of controversy. They are, however, merely incidental effects, and are counterbalanced by others of an opposite character, and of high importance to the interests of truth and virtue.

"As controversy, especially when carried on from motives of victory or reputation, is liable to be productive of evil rather than good, it is incumbent on all who engage in it, from whatever motives, to observe rigorously those laws and principles by which the former may be avoided and the latter secured. The following rules, sometimes called the Canons of Controversy, have been highly approved by writers of learning and discernment:

"Rule I. (The Importance of Definition of Terms.)

"Rule II. The parties should mutually consider each other as a standing on a footing of equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and desire for truth with himself; and that it is possible, therefore, that he may be in the wrong and his adversary in the right. In the heat of controversy, men are apt to forget the numberless sources of error which exist in every controverted subject. * * Hence arise presumption, confidence, and arrogant language, all which obstruct the discovery of truth.

"Rule III. (In regard to unmeaning expressions.)

"Rule IV. Personal reflections on an adversary should in no instance be indulged. Whatever be his private character, his foibles are not to be named or alluded to in a controversy. Personal reflections are not only destitute of effect in respect of the question in discussion, but they are productive of real evil. They obstruct mental improvement and are prejudicial to public morals. They indicate in him who uses them a mind hostile to the truth, for they prevent even solid arguments from receiving the attention to which they are justly entitled.

"Rule V. No one has a right to accuse his adversary of indirect motives. Arguments are to be answered whether he who offers them be sincere or not, especially as his want of sincerity, if real, could not be ascertained. To enquire into his motives, therefore, is useless. To ascribe indirect motives to him is worse than useless; it is hurtful.

"Rule VI. The consequences of any doctrine are not to be charged on him who maintains it, unless he expressly avows them. If an absurd consequence be fairly deducible from any doctrine, it is rightly concluded that the doctrine itself is false, but it is not rightly concluded that he who advances it supports the absurd consequence. The charitable presumption in such case would be that he had never made the deduction; and that, if he had made it, he would have abandoned the original doctrine.

"Rule VII. As Truth, and not victory, is the professed end of controversy, whatever proofs may be advanced on either side should be examined with fairness and candor, and any attempt to ensnare an adversary by the arts of sophistry, or to lessen the force of his reasoning by wit, cavilling, or ridicule, is a violation of the rule of honorable controversy."

CHAS. E. TAYLOR

Wake Forest, Dec. 3, 1894.

The Sunday-school a Remedy.*

We all believe and recognize the truth and depth of the principle so familiar to Sunday-school workers, To save the nation, we must save the children.

Jesus gave it to us when he said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs."

A Colorado shepherd was asked why his flock was in such excellent condition. He answered, because I take care of the lambs.

The Father of his Country uttered the same truth when he declared that the perpetuity of the nation depends upon the moral and religious education of the youth of the nation.

This principle means that if all North Carolina is to be for Jesus, then all the children in North Carolina must be for Jesus.

Statistics also prove the truth of the statement, to save the nation, we must save the children. Eighty-five per cent. of Christian people were converted under the age of twenty-one. When a man has passed the age of his youth unconverted, he has almost passed the dead line, and is apt to be forever and eternally lost to himself, to his country, and to his God.

It is not the will of your Father which is in heaven that one of these little ones should perish (Matt. 18: 14). If they perish, they perish against God's will. It is his will that they should not perish. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 8: 21.) Let us do his will. Let us save the children in his name.

It is a practical question to ask, From what shall we save them and how? Save them from everything that can damn a soul. Counteract damning influence by something God like and divine.

If I should ask different ones of you from what peril we must save our young people, I should doubtless receive as many different answers as persons asked. Hence I cannot hope to answer the question satisfactorily in your estimation, for every one of you has his own opinion which I may not mention. But if I shall have impressed you with the wonderful, far-reaching, deep searching influence of the Sunday-school, that it is a powerful mechanism, full of stored-up, latent energy, ready to be fired and sent over our whole State, illuminating and sweetening the sad hearts and homes of young and old with the silent, sweet graces of the Spirit of the living God, then I shall have done well.

To the question, What is the greatest peril of our young people? some one of you would doubtless say unhesitatingly, confidently, "Surely, it is intemperance."

True, intemperance is a great peril. It stalks abroad throughout our land and gulps down over a billion of gallons a year, destroying sixty thousand souls annually and consuming in its fiery passion four times as much as our people pay for insurance on their lives and property. The latter means protection, comfort, safety; the former means misery, wretchedness, danger, desolation. Every home is threatened, every boy is tempted. Will he yield? Let us see.

Suppose that in the evil hour of temptation when angels weep and when devils grin, before that boy's mind there flashes the picture of his Sunday-school room, his teacher's face, his own seat: on one side the picture of Belshazzar's feast. How the letters on the wall glow and fasten themselves in his mind, "Mene, mene, tekel, upharsin—thou art weighed in the balances and art found wanting." No, he says, I cannot, I will not.

If our legislators, and our people, too, are too subservient to whiskey's beck and call to crush the demon drink by law, I say let the Sunday-schools of our State crush it by saving the boys from its grasp by destroying its patronage.

Another will say dancing is the danger of our girls, and so it is. I care not who may try to quiet a disturbing conscience with the biblical quotation, "There is a time to dance." Verily, the ball-room where the lights dazzle, where unclothed beauty blushes, where youth is impassioned, and evil imaginations fire the brain, certainly is not the time to dance.

I care not who may try to justify dancing by declaring "There is no harm to be seen in it." The influence is on the side of worldliness, and the command is, "Come ye out from among them and be ye separate—I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Suppose the girl who is tempted to dance has learned in the Sunday school of the dance of Herod's daughter before drunken Herod. The head of him, of whom Christ the Judge testified that not a greater hath arisen among those born of women, was demanded as the not unnatural result of this mad dance of death. Trust that girl not to yield.

Another will say that pernicious literature does more to poison the imagination, to dim the conscience and to damn the soul than any other evil influence. Let us draw the veil of modesty upon the vile and contaminating scenes which therein confront the clean, clear bright mind of enquiring youth, depicted with all the candor and freedom with which a gloating vulture tears and plucks the entrails from the decaying carcass.

Teacher, give the Bible a chance. It will hold its own. Insist upon the daily home readings, and morning and evening prayer. The flaming sword of the Spirit can pierce and disperse the Devil's darkness, and God's Word shall accomplish that whereunto it was sent.

Another will say that a child is in peril if his associates are evil. That is sure, too. It is practically impossible for a child of twelve to be better than his playmates. The apostle's declaration on evil communications is familiar to you all.

What are you going to do with that child? Keep him at home away from his old associates? That is good. But far better to put him in the Sunday-school where he may form new and better associates. Let him be Jesus' companion as he went about in Palestine doing good. Such companionship as this will resist for good upon the child's life and character.

Father and mother, let me say a word to you. If you want your boy or girl to be better than you are now, you must be better yourself. A child is wonderfully imitative. His father is his ideal hero. The life that father leads is good enough for him. O, how we pity the children of a godless home! How hard to reach the boys and girls of that home if neither father nor mother is a believer. The best service a godless man can render his country is not to become a father of a family until he can teach his child to say, "Our Father, which art in heaven."

The best service you can render a godless home is to get the child of that home into the Sunday school. Teach it to know the way of life; that a little child shall lead them.

Another will say that the greatest peril of our youth is a lack of interest in something beside self—is aimlessness, purposelessness, a drifting hither and thither, to and fro, without a goal in view. It is evident that a ship without a rudder, or without a port in view, will never cross the ocean. Give the drifting, floating, tossing, wavering boat a rudder. Give the thoughtless child a purpose, something to live for besides its own pleasure. Get it interested in the Sunday-school. Give it saving faith in the Lord Jesus Christ, and direct it towards heaven's gate with Jesus as its guide.

I know of no better place than the Sunday-school to thus equip the young voyager in the early morn of life, when its day is just dawning and no cloud in the sky, and there is no light nor buoy to betoken the breakers ahead. I know of no better place than the Sunday-school to exchange purposeless selfishness, which ends in hopelessness and despair, for cheerful serviceableness which ends in hopefulness and glory.

Another will say that formal religion, without power, without personal experience as the compelling motive is the great hindrance to the Christian world to-day, and that the tendency to follow in the same track, diverging further and further from personal experience is the greatest peril of our young people.

That is why our churches to-day are crowded with ungodly members, and which fact is a constant and never-failing, though invalid excuse to non-believers for not believing. Singing, hearing, praying without God's Spirit in our devotions—from habit, not from the sense of inward emptiness and a desire to be filled.

What can the Sunday-school do here? It can and must give emphasis to the great fundamental truths of religion, the sinfulness of man, the atonement, the new birth, justification by faith, the witness of the Spirit. God is a Spirit and they that worship him must worship him in spirit and in truth.

Let us realize the vital religion between the Sunday school and church. It is the arm of the church, the gate, the doorway. The lambs are left here, and when they grow up, they are admitted into the fold of the Good Shepherd with the sheep. Let us continue to emphasize (as I have no doubt we do) personal responsibility, personal accountability and the need of a personal experience with a personal Saviour.

There is a tendency to-day to educate the head at the expense of the heart. In furnishing the brain, men are losing sight of the Bible. The education of the heart, the eternal, the immortal, the everlasting spirit of man is essental. The purifying of the motive power behind the intellect is more important than the intellect itself. It has been said that the education of the head alone means infidelity, the education of the heart alone means fanaticism, but the education of head and heart means a true Christian. Here is one of our perils, that our young people have their heads educated to the exclusion of their hearts, and it is my duty and yours, fellow workers, to see that the boy or girl who develops the intellect to

[CONTINUED TO THE FOURTH PAGE.]

*An address delivered before the late Sunday-school Chatauqua by H. H. Horne of Chapel Hill, N. C., and requested for publication.

The Biblical Recorder.

WEDNESDAY, DECEMBER 12, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

IT IS significant that some of the advocates of State aid are making pretences and propositions to answer questions upon which their silence shamed the tombs for months.

There is no concealing that the vast majority of the people in North Carolina are opposed to the principle of State-aid to higher education. But that doesn't signify by any means that the advocates of State-aid are going to be less ardent. They know how and where to hope.

IN THE twelvemonth that ends this week the Baptists of North Carolina have been subjected to the public scrutiny as they have seldom been in this State; and we have no fear of over-stepping the mark in saying that that scrutiny has revealed them favorably to a large number of people who have been accustomed not to take Baptists into account, has made Baptists prize their own strength, encouraged them to use it, and compelled the respects of all respecters of strength or character.

WE trust this is sufficient for Prof. Howell and all the other advocates of State aid who have used insinuating personalities where argument was impossible. The chairman of the Faculty of the University of Virginia is our authority for the statement that Prest. C. E. Taylor paid his tuition ("fees in full") at the University of Virginia in the session 1865-'66. Moreover, Chairman Thornton states that Secretary Baker's incorrect certificate was for private, not newspaper, use; and that all statements coming from official sources to the effect that Prest. Taylor did not pay tuition in the year mentioned are withdrawn.

WE have another year before us, one in which we cannot afford to retrench any better than we could a year ago. There is no debt weighing upon us and compelling struggles to remove it, but there is great and worthy need. The wildernesses are not all blossoming.

The religion of Jesus Christ is the religion of self-sacrifice, of giving. Much will always be required of Christians; and as we start another year let us be mindful that God's love is the best measure of our gifts. Let us not seek large gifts, rather enlist the prayers and the interest of every man, woman and child in the churches.

IN ONE of his last letters before sailing Brother Bryan urged the importance of diffusing information. He knows the conditions as few know them. He has studied China and America; and is thus unusually well qualified to speak on the relations of the saved to the heathen. The RECORDER endeavors to be the medium of Baptist information in North Carolina. None doubt but that it will be helpful to have it more widely distributed; and we earnestly urge our friends everywhere to make an effort to have it sent into more homes this year than ever before. Information relative to home work is as requisite to progress as it is in foreign work. Pastors whose people read proper literature are well supported. Lend a hand, brother; help yourself, us, the subscriber and the cause.

DR. CHAS. E. TAYLOR'S contribution on the first page of this paper is something that has been badly needed in these regions many years. It might be published all over the State with wholesome effect.

We do not know when we saw a debate in which the effort was to arrive at the Truth, in most cases ambition to beat the other fellow being the undisguised aim. And insinuations, appeals to prejudice, ribaldry and the like usually supersede argument. Logic is an unknown element in latter-day controversy.

But this is not all. If a public question is decided by the people after it has been debated in the usual way, the matter is by no means determined. The man who resorted to ridicule and prejudice is not at a loss when these fail. Hope is yet alive—in the lobby. Lobbyists have led many a forlorn hope to successful issue in spite of the voice of the people. They often achieve what demagogues fail to accomplish. There is remedy, however. Representatives know what they are chosen to do. They usually desire to be chosen again; and they know that their constituents have that in their own hands. Then the duty of the people is to keep both eyes open and insist on being represented.

PROGRESS AND PROMISES.

God's promises are plain enough. They are so plain that people who have desired to pervert them have found the task difficult. The most any one can do is to create distrust in those promises by discrediting God. No one can destroy or conceal them; the gates of hell itself cannot. With all their questionings of Scripture, those parts of God's Word which promise have not been harmed, except as doubt of one part reflects doubt upon another.

Nevertheless the professor of religion who takes God at his word is an unusual object, that is, practically speaking. It sounds very well to sing, "Trusting, Trusting;" but it seems hypocritical if the singer be known to be weighed down with care for the morrow; it seems a great deal worse than hypocritical—it is blasphemous,—if the singer be known to place most of his trust in his bank account or real estate, or if he be known to distrust other Christians who have no bank account. There is something hideously wrong with such a one.

To profess religion is nothing short of a declaration that the professor is born again, and born into a kingdom of which Jesus is Lord, and enlisted in his service. Yes, God has a standing army—standing, alas, alas! A regenerate one is not sordid, no matter whether he was so in his former condition or not. He still has to contend with his sordid propensities, his baser self is not buried. But God promises that strength shall be given to those who ask. If God promises that and if Christians fall into evil ways, then, there is something wrong. Yes, Christians may fall; but that doesn't signify that all who fall ever were Christians. It is hard for a regenerate one to become as cold and sinful as some church members are. Is it not hard for a Christian to forget to ask help of him, in whom he has professed faith, and under whose orders one professes to be marching upward to Zion? Is it not hard for a Christian to desire not to seek to know God's will and aid? Brethren,-it discredits Almighty God to say that the cold and lifeless condition of some churches is due to the falling away of Christians; but of church members, well, that's another matter.

Church members have to fall considerably in this day and time before their fall is brought against them. The sins of omission are often overlooked, although there is no sin more deadly than a sin of omission oft-repeated. To turn a church member out because he dances or gambles or lies, and allow another to sit in conference who is unwilling to follow Christ in and out among the poor and afflicted, unwilling to preach the gospel to every creature with his daily actions, with his hands and tongue and purse, is, to say the least, inconsistent. Both show an unwillingness to follow Christ that contradicts their profession, calls them both liars. But they are human. Yes; but that does not excuse them, when God has promised to deliver them from temptation whenever they really wish and pray with faith to be delivered. Christians may fall by such small temptations, but the generality of those who fall thus are church members—merely. When one is born again, Christ holds the citadel of the heart, until it becomes deathly cold. But it should not become so; and it will not if the regenerated trusts Christ and asks his aid.

There are church members who do contribute to pastor's salary, to missions and other objects, who read religious literature occasionally, and always sit in a good seat at church Sundays, but who are so automatic, so dead in their works, that they also must be catalogued in God's standing army.

If evangelization were left to them, the voice crying in the wilderness would never be heard. They can give, but giving without sympathetic interest and earnest prayer, is like dead faith. These need awakening; but it is a reproach to say that there is a large army of God's followers sleeping,—sleeping when every soldier is sorely needed. What would Jackson have done with sleepers? Christ needs live workers worse than ever human did.

There are by actual count 3,496,988 members of Baptist churches in the United States; there are 38,139 Baptist churches; there are 25,354 Baptist preachers—these all in good standing. Ah, that word—*standing*—it will assert itself, standing! Those members ought to be a marvellous witness of the almighty power of God. A Christian who is not a witness, he is a new kind of follower of Jesus Christ. It does seem to us that, with the promises of God, "I am with you alway," "Ask, and it shall be given," three million Baptists ought to take this country for God in a month. Three million soldiers under Napoleon would take it in ten days, and Baptists—are they not under one who made Napoleon, even God; and have they not the promises of the living Son of that God, while Napoleon had only his star? But Napoleon's army was never a standing one. He would not tolerate useless followers. He could not afford to. Can Christ? Did not Christ curse the barren fig tree. Does not the Father take away "every branch that is in me that beareth not fruit?"

It is not enough to say something is wrong. There is a feeling in many quarters that the army of the living God is not making the conquest that it ought to be making. It is not enough to lay it all to lack of unity. The united factions are not doing much better than the contending creed-wranglers. There is apathy, there is indifference, there is selfishness in every denomination. Vigorous preaching may overcome the first, diffusion of information will relieve the second, but regeneration alone can overcome the third. Unfaith there is, but self-love comes before unfaith. There are so many people who will not see because it is disagreeable.

While it is true that there is a load of barren branches in the churches, sowers of discord, selfish, sleeping or standing, while it is true that such progress as ought to be made is not being made, we cannot refrain from saying that God's witnesses are not scarce in Zion. The outlook is not at all disheartening. God's own are following Christ more steadily than ever; and the pruning-hook needs only to be judiciously used to show that the work of the faithful is really marvellous; some must be taken away, some purged.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

THE unusually good reports presented the Convention are the more gratifying because the kill-joys and creakers who have been hovering about all loaded to shout "We told you so," are thus deprived of that opportunity after all. As it is, we can enter the year full of courage and assured of the power and the presence of the Master. "To the work, to the work."

PERSONALS AND OTHER ITEMS.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Dr. Pritchard preached the thanksgiving sermon before the South Carolina Convention.

....The man who seeks the "golden mean" between two views generally has "an axe to grind."

....Have you made an effort on our special offer? If not, you yet have a chance to grasp a good thing.

....Rev. A. D. Hunter of Raleigh desires to thank the members of his churches for sending him to the Convention.

....Rev. F. H. Martin writes from Portsmouth: "I am well pleased with my work. I think a grand work is to be done here."

....Rev. R. A. Hedgpeth's address will be Cedar Fork hereafter instead of Leesville, where he enters on his new pastoral work.

....The feeble young men of the *News & Observer* have our condolence in their desperate efforts to make a newspaper without brains.

....Rev. Jno. A. Mason, a Wake Forest man, was ordained to the ministry at Gibson's Station, Dec. 1st. He will enter the Seminary.

....Rev. A. J. Taylor is working zealously. He writes from Cedar Grove that he baptized four Methodists last Friday. Keep up the good work.

....Rev. Duncan McLeod has resumed building on our church at Washington, having collected enough money on a recent extended trip to encourage him.

....Rev. C. H. Usley of Wake Forest College delivered his introductory sermon at Piny Grove on Dec. 2d. Bro. Ballentine writes: "We are delighted with him."

....The illness and death of Bro. Caddell's father has prevented him from writing an account of the Robeson Association. If we do not publish it this week, we will next.

....We are much obliged to our friends who have replied to our recent requests. Many on whom we are counting have not yet been heard from; but we hope they will help us quickly.

....The Union Meeting Western Section Raleigh Association will convene with Swift Creek church Saturday before the fifth Sunday this month. Program later. Churches and Sunday-schools be sure to attend.

....Bro. W. J. Willis informs us that our church at Kernersville has restored its building. It will be remembered that the former one was blown down. The church is nearly out of debt.

....Bro. F. S. Biggs and wife, late of the First church, Raleigh, have returned to Baltimore. They made many warm friends while here, who will follow them to Baltimore with best wishes.

....We print this week the third of three excellent articles that were brought out at the last Sunday-school Chautauqua. Bro. Horne, we believe, is a candidate for the ministry, being at present a student at the University, his home being at Clayton. He is a young man of indisputable gifts, as is shown in our columns this week.

....Bro. J. F. White recently delivered a sermon on the President's thanksgiving proclamation. The editor of the *Fisherman & Farmer* showed his appreciation of it by placing it on the editorial page.

....We have heretofore taken occasion to commend Turner's North Carolina Almanac. It is all that it claims—reliable, valuable, interesting, and worth the money. There is an announcement of it in this paper.

....Rev. John A. Wray of Broad Street church, Winston, had a very good meeting recently. Preaching was continued only five nights and there were thirteen professions and a goodly number of reclamations. The church was much revived.

....Rev. W. T. Jordan, one of our North Carolina men in the far west, has recently taken charge of the First church at Alameda, California, a city of 15 000 inhabitants. He seems very happy and hopeful, and sends much love to his North Carolina brethren.

....Bro. Greaves of Wake Forest occupied the Raleigh Tabernacle pulpit on Sunday night last. The young brother preached a good sermon from the text, "What think ye of Christ?" After the close of the sermon, Deacon J. M. Broughton conducted an after-meeting.

....Note that a motion in the South Carolina Convention endorsing the action of the trustees of Furman University in opening that institution to females, was killed; and a committee was appointed to consider the matter and report next Convention. They are learning better.

....The Winston *Sentinel* is responsible for the following: "It is learned that Rev. J. L. White, pastor of the First Baptist church in Asheville, has accepted a call to Macon, Ga. Mr. White is a native of this city and is an able divine." Our people would be reluctant to see Bro. White to leave the State.

....The funeral services of the late Bro. G. L. Watson of Raleigh, who met such an untimely death in the recent collision near Rockingham, N. C., were conducted on Sunday a. m. last at 11 o'clock by Pastor A. M. Sims at the Raleigh Baptist Tabernacle. Our sympathy goes out to Sister Watson and children in their sad affliction.

....Bro. A. U. Daniel of Wilson wrote the 3rd: "Held services in our new church yesterday for first time; worked until ten o'clock Saturday night in order to get in. Dr. Mundy, with a few others working with their own hands, nailed boards up to the windows and went in. The church is yet far from being completed. It is a mystery to me how the work has been done, and Dr. Mundy alone can explain that mystery. To Him the praise."

....The *Baptist Union*, organ of the B. Y. P. U. A. might be getting ready to crusade against that organization. In a recent issue is the following: "Look out for the man who argues much about religion but has no 'Thus saith the Lord' for his 'views.'" It also urges its readers to "Live louder than you shout," which, remembering the report of the late Toronto meeting, we submit is physically impossible, unless the B. Y. P. U. A. has a special apparatus for living loud.

....The *Seminary Magazine* for November contains articles by E. C. Dargan, G. W. Greene, T. T. Eaton and W. R. Rothwell, and others. Although this periodical is edited by young men, its pages contain matter from our best known Southern leaders, and we are always instructed by it. J. D. Robertson, brother to A. T., who graduated with honor from Wake Forest last June, appears in the capacity of editor of a department of the *Magazine*, and of course he does his work well.

....Grand total contributed last year, $124,307 36; this year, $126,487 18. For State Missions last year, $13,309.87; Foreign Missions, $7,017 27; for Home Missions, $3,553 19; for Education (W. F. C.), $3,235 69; Orphanage, $11,169 12; Sunday-schools, $5,659 80; ministerial relief, $598 61; church extension, $72 297 70; Centennial Fund, $5,152 05. Compare these figures with those in the reports in another column; and bear in mind that we had no Centennial Fund this year.

....The health of Rev. G. M. Tolson, now located at Crisfield, Md., is not good, owing to the prevalence of malaria in that section of country. As a consequence, he has decided, as soon as possible, to move to a more healthful clime. Churches in this State or South Carolina, without pastors, have now an excellent opportunity to secure a good pastor. Bro. Tolson has done a good work at Crisfield, and all his pastorates have been successful. He is a good preacher, and correspondents can address him at Crisfield, Maryland.

....Rev. W. R. Gwaltney writes: "The meeting at Wake Forest closed last week. Many good results are visible. All the Christians here were greatly helped, and the church is made stronger. Many of the young men were greatly revived and strengthened. There were several professions of faith. Bro. T. J. Taylor preached the Word with great power, and made the way of salvation so plain that none could possibly misunderstand him. I have never heard the gospel more faithfully preached: it is bringing, and will continue to bring forth fruit."

....Our South Carolina brethren did not largely attend their Convention last week, says the *Courier*. It was strictly a business meeting, and harmonious. Rev. W. T. Derieux preached the sermon. Bro. R. W. Sanders was chosen president. Their State Mission Board set out to raise $15 000 this year; but the unreasonable conditions cut the amount down to about $11,843 69. They have 34 State missionaries covering 146 stations. There are thirty-nine ministerial students at Furman University. Sixteen of them receive aid other than tuition. The Central Committee of Women's Missionary Societies received $5,989 49 during the year; $8,626 51 was contributed for Connie Maxwell Orphanage. They meet at Greenville next year.

....Not content with its unparalleled record for misrepresentation and making votes for the opposition in the late campaign, our esteemed aggregation of *rara avis* of the *News & Observer* are now getting in their deadly work against appropriations to higher education by chirping for State aid. Last week President Winston came down to Raleigh, and next morning the usual flow of misrepresentation pertained to the RECORDER instead of politics. Anything for a change, brother; and we will not bother you so long as you do not let it be known that you are really helping us cut off appropriations.

....Mistakes will get in their work once in a while, and generally they produce cruel misunderstanding and lamentable waste of life. Last week a letter sent to the RECORDER enclosing one dollar on subscription was found underneath a postoffice drawer, where it had lain since 1881. The money is good yet; but if it were of much greater value than it is, it could not recompense the trouble that hasty, unkind judgment might have caused. We have no record of the matter, but if the case is not an exception, the mail men, the RECORDER men and the complaining brother (if he did complain), all, were subjected to a deal of undeserved—thoughts, if not worse. It was nobody's fault. True, drawers should not be made so that letters will slip under them, but as only two have slipped under this one in fourteen years, we cannot blame its maker. And our Raleigh postoffice men are clever and efficient to a gratifying degree. Moral: Send money by postal order; and, in any event, be slow to think evil of any one.

SIXTY-FOURTH BAPTIST STATE CONVENTION.

CHARLOTTE, N. C.—There was a brother ready to say, "Providence is against us," every time the train seemed to slow up; and when in truth we found ourselves waiting at Concord, from 10 p. m. till 6 a. m., for a train of flat cars to get out of the ditch into which a loose rail had thrown them, it did seem that a Jonah was along. The fact that the brethren who came by the Monroe route were also delayed six hours, was occasion for more burdening of Providence, when the real reason was the effort of North Carolina trains to run at New York rates. Delays are bad enough at best, but when they occur in circumstances, e. g., a talking woman and a drinking man, that keep one awake all night, it is time to suggest to the railways that little less speed and some more certainty would be desirable.

At Greensboro the kindly face of the only North Carolina Baptist whom it would profit financially to turn Episcopalian, since in that event he would be made bishop, not merely of Greensboro but of all North Carolina—and with a white garment and a big B, too. We were glad to see also Rev. R. W. Weaver, who between preaching the gospel to growing congregations at High Point and teaching at Greensboro, could not make it convenient to attend the Convention.

It ought to have been mentioned hitherto that that good friend of every man, Rev. C. W. Scarboro of Murfreesboro, had waited too late to preach the Convention sermon, in order that he might carry three fatherless children to the Thomasville Orphanage. He argued that the Convention had Bro. T. J. Taylor, who was able to be relied on, while the orphans had no one to take them on the cars except himself. They were bright, sunny-hearted children; and though the eldest was only eight, they made themselves agreeable all the way. The widowed mother, Bro. Scarboro said had to support three more, all younger than these.

Bro. Curtis—well remembered for his kindness on the way to the Southern Baptist Convention—was more than welcome on the way to Charlotte. Bro. C. A. Jenkens, Dr. Kerfoot, Rev. Rufus Ford and Bro. Geo. W. Blount were with us, helping to make tolerable the dragging hours and the "circumstances."

AT CHARLOTTE.

Too late for sermon which, in Bro. Scarboro's absence, was preached by Bro. Taylor, who had been given time to prepare an able discourse. It will probably be published in these columns. Text, 2 Cor. 10: 4—"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

After the sermon, reorganization was effected, Dr. Marsh being for the fourth time elected President of the body; N. B. Broughton and N. B. Cobb, Secretaries; Vice-Presidents—M. H. Justice, E. K. Proctor, C. S. Blackwell; Treasurer—J. D. Boushall; Auditor—W. N. Jones; Corresponding Secretary—C. Durham. Trustees of the body are C. Durham, C. M. Cooke, W. T. Faircloth, T. H. Briggs, L. R. Mills.

The following committees were appointed:

State Missions—Rev. J. B. Boone, E. T. Aydlett, R. D. Carroll, Rev. G. M. Dake, T. B. Boushall.

Foreign Missions—H. C. Dockery, Rev. J. B. Richardson, W. C. Dowd, Prof. Collier Cobb, R. H. Jordan.

Periodicals—Rev. W. C. Tyree, Prof. W. L. Poteat, N. L. Shaw, Rev. L. Johnson, Rev. C. B. Justice.

The usual address of welcome was made in handsome phrase by Rev. L. E. Pruitt, who, by the way, is making himself very useful to the brethren in many ways. The response was gracefully delivered by Rev. W. B. Oliver.

YOUNG PEOPLE'S MEETING.

The Young People's meeting was held at

announced. The program was carried out, and an interesting occasion was reported. We will write at more length on this subject next week.

FRIDAY MORNING.

After Bro. Tyree had conducted religious exercises in the Y. M. C. A. hall, the Convention seemed ready for a quick business session. But the temperature of the auditorium made it advisable to go back to the commodious and well-heated church, which the night previous had seemed inadequate to the crowd.

As one looks upon the earnest faces of the men now gathered in the church, an appearance of unusual brightness, vigor and life is easily detected. The number of delegates is quite double that of last year, that is, about 250; and they are all of them cheerful in the consciousness of having put the past twelve months on record as the best for work in many years. The State Mission work (of which there is a report in this issue) was never in better condition; and Dr. Willingham says North Carolina is as near, if not nearer, up to the amount asked of it as any State. In fact, it is probable that the brethren now growing up will look back to this year and argue that hard times promote rather than hinder Christian giving. Some one hinted that there is logical connection between the payment in full of all the State missionaries and the good (quality and quantity) attendance.

The house is all awake, as that most "bumptious" of bumptious Baptists, Dr Hufham, calls attention to the leading editorial in the *Charlotte Observer*, this morning. It is evident that Editor Caldwell, whose sincerity and motives are not to be questioned, has been misinformed; and a committee is appointed to confer with him, before more is said.

The report on Ministerial Education is the special order, and the beloved John Mitchell rises nobly to it. The debt of $891 on the Board last January has been reduced to $500, thirty-three boys having been aided in the mean time. The primary object of the Convention is the education of young ministers. A large number of young men without aid are seeking it. Dr. Taylor says he gets many letters asking help. They ought in most cases to be favorably answered, but without larger collections this is impossible.

Dr. Taylor: "North Carolina is to day one of the great plant beds for Baptist preachers on this continent. There is no more worthy object than Bro. Mitchell's."

A collection is taken, aggregating about $250, of which Wilmington church pledges ninety dollars.

Dr. Durham strikes a keynote when he says: "Brethren, the thing to do is to have faith in God and determine to support a certain number of young men at college." He offers a resolution setting that number at forty five, which is adopted. Bro. Mitchell's countenance is cheerier as he takes his seat.

The following committees are announced: Sunday-schools, Colportage, etc.—J. O. Alderman, A. L Stough, J. C. Turner, J. C. Woodward, Eldridge Lee.

Orphanage—J. A. Mundy, J. B. Long, W. V. Tucker, A. D Dumas.

Home Missions—J Q Adams, S. P. Smith, W. B. Oliver, T. T. Speight, I. W. Durham.

Obituaries—H. A. Brown, P. A. Dunn, D. P. Bridges, G. W. Blount.

Committees are also appointed to nominate Board of Missions, Board of Education, and Board of Ministerial Relief.

STATE MISSIONS.

Dr. Durham was so happy when he wrote "The Past and the Future," in the last RECORDER, that he raised a hymn right in the midst of a paragraph; but he has found room to get happier and happier, and now he is in too good a humor to make a speech. But the report is speech enough. Bro. J. B. Boone is chairman of the committee on State Missions, and his report urges that we go forward with $15,000 as next year's basis. There is no suggestion of retrenchment. Bro. Gwaltney makes a good point, rejoicing not only in the lifting of the debt, but in the many evidences of good work done, the number of churches organized, houses built, repaired, etc. Bro. N. L. Shaw of Warrenton, Dr. T. T. Speight, Dr. T. E. Skinner make feeling remarks; and Dr. Speight offers a deeply earnest prayer of gratitude to God.

An effort is made to get brethren to buy windows for our new church at Wilson. The building cost $4,000, of which all but $100 was raised in Wilson. These windows ought to be bought. Brethren Bitting, J. E. White, G. H. Church and Dr. Hume add remarks. Revs. C. S. Blackwell and C. C Haymore speak on specially needy points.

The Trustees of the Convention recommend that the church at Bayboro be given a deed to the property the Convention has been holding until the church became self-sustaining. The Trustees report that they hold the bond of the Treasurer for $10,000. They ask and receive authority to buy property in Raleigh for the obvious uses of the Convention, provided it can be conveniently done.

Dr. Bitting gives us the first long speech of the Convention. He speaks ably in behalf of the American Baptist Publication Society.

FRIDAY NIGHT.

Rev. C. A. Jenkens leads the religious exercises. The subject is Foreign Missions. Bro. H. C. Dockery reads the report, recommending that we endeavor to raise $9,000 this year, which is adopted. Brethren H. C. Mosely (from Mexico), Dr. R. H. Graves of China, missionary McCallum of Japan, and Dr. Willingham speak.

Bro. H. B. Dunn of Newbern, full of energy and faith, volunteers to pay one fifth the expenses of a missionary to Japan five years; and after some good work the balance is raised. Dr. Willingham offers to answer any question. Bro Van Deventer, our efficient Vice-President of the F. M. Board, introduces the speakers.

The Board of Trustees of Wake Forest College disposed of routine business this evening and authorized Dr. Taylor to make canvass for $20,000, to which the American Baptist Education Society promises to add $5,000. So far, all hopeful and zealous.

[The remainder of the proceedings will appear next week.]

Sixty-fourth Annual Report of the Board of Missions and Sunday-schools.

[Condensed.]

THE DEAD.

The number of our brethren called to their reward during the past year has not been large; but some of the choice ones among us have fallen on sleep.

Ministers of the Gospel.—John W. Gore of Columbus county, Dec 6, 1893, in his 82nd year.

T. M. Leary of Morehead City, Jan. 14, 1894, in his 29th year.

R. M. Sessoms of Robeson county, Jan. 28, 1894, in his 77th year.

G. W. Rollins of Forest City, Feb. 16, 1894, in his 65th year.

W. B. Woodruff of Elkin, June 1, 1894, in his 79th year.

J. C. Wilson of Chatham county, July 1, 1894, in his 74th year.

T. J. Leary of Morehead City, July 18, 1894, in his 62nd year.

W. C. West of Cumberland county, Nov. 26, 1894, in his 78th year.

Missionaries among the Heathen—Mrs. M. T. Yates of Shanghai, China, March 24, 1894, in her 72nd year. She was buried by the side of her late husband, Dr. M. T. Yates, in Shanghai, China.

C. C. Newton of Lagos, Africa, July 26, 1894, in his 51st year. He was buried at sea about three hundred miles out from Lagos.

Mrs. C. C. Newton of Lagos, Africa, July 9, 1894, in her 50th year. She was buried in the Lagos cemetery.

Members of our Board—J. M. Heck of Raleigh, Feb. 10, 1894, in his 62nd year. Member of the Board 1868—1893. President of the Convention 1874.

L O. Lougee of Raleigh, Nov. 10, 1894, in his 47th year. Member of the Board 1889—1894.

"To depart and to be with Christ."

THE DEBT OF 1893.

In the conclusion of the Board's report to the Convention a year ago, the debt on State Missions was stated to be $3,097 10, and on Sunday schools was $2,086 64.

On April 2nd the Treasurer was able to send checks to every missionary for the full amount due on the past year's work; and to pay, also, five hundred dollars of the debt on the Sunday school department. This special effort to secure money, under all the circumstances, was most remarkably successful; and without it the Convention's work must have been greatly crippled for many years to come. It is but just to say that had it not been for the free use of the BIBLICAL RECORDER, and the hearty co operation of brethren and sisters throughout the State, this result would not have been secured.

Every missionary of our Board has been paid in full for the Conventional year ending November 1, 1894.

STATE MISSIONS.

The names of the missionaries and the Associations in which they have done their work are as follows, viz:

Atlantic—R. D. Carroll, W. T. Jones, J. H. Vernon, C. S. Burgess, J. W. Nobles, B. Ward, J. W. Rose.

Beulah—J. D. Harris, S. R. Jones, E. S. Pearce.

Bladen—W. S. Melvin.

Cape Fear—E. W. Wooten, G. W. Hill.

Catawba—C. E. Gower.

Central—A. D. Hunter.

Chowan—A. E. C. Pittman, Jno. A. Shaw, W. R. Carawan, C. J. Woodson, Josiah Elliott, W. V. Savage, N. P. Stallings, J. B. Ferebee.

Eastern—W. L. Bilbro, S. D. Swain, R. E. Peel.

Elkin—J. W. Burchette.

Flat River—J. A. Stradley.

French Broad—P. McDevett, A. J. Sprinkle, M. S. Proffitt.

Green River—D. P. Loudermilk, M. M. Landrum, G. W. Suttlemire.

Kings Mountain—R. L. Limrick, G. M. Webb, J. A. Hoyle.

Liberty—M. J. Leach, Thomas Carrick, Henry Sheets, H. Morton.

Little River—A. N. Campbell, R. S. Bennett. N. H. Gibbs.

Mecklenburg and Cabarrus—J. O. Alderman, J. F. Morris, L. R. Pruett.

Mount Zion—J. F. McDuffie, J. C. Hocutt, Alvis Andrews, A. J. Taylor.

Pee Dee—J. F. Tuttle, T. S. Wright.

Pilot Mountain—N. J. Matthews, C. C. Haymore, G. W. Glidewell, S. F. Conrad, R. M. Loftis, P. Oliver.

Raleigh—O. C. Horton, F. H. Poston.

Robeson—A. R. Pittman.

Sandy Creek—G. W. Harmon, G. L. Merrill, J. M. White.

Sandy Run—G. P. Hamrick.

South Fork—M. P. Matheny, J. F. Morris, J. A. Hoyle, C. M. Murchison, C. S. Cashwell.

South River—R. Honeycutt, John Prevatt.

South Yadkin—J. B. Newton, N. S. Jones, A. H. Goodin, A. W. Setzer.

Stanly—J. W. Suttle.

Tar River—J. W. Powell, J. H. Lamberth, J. K. Fant, A. G. Willcox, W. S. Ballard, D. McLeod, J. D. Hufham, J. G. Blalock, W. V. Savage, J. R. Pace, J. W. Sledge, T. A. Floyd.

Union—A. C. Davis, D. A. Snider.

West Chowan—B. Leggett, L. M. Greene.

The number of Associations in the Convention has been..... 44

New Associations organized this year—

Piedmont..... 1

Total number..... 45

STATISTICS.

Number of missionaries	95
Number of sermons and addresses	5,272
Number of mission churches supplied	56
Number of out stations supplied	320
Number of baptisms	1,542
Number added by letter	1,027
Number of new churches constituted	43
Number of Sunday schools organized	224
Number of houses of worship finished	38
Number of houses of worship build'ng	72
Cost of these houses of worship	$31,225

NOT ON MISSION FIELDS.

Cost of houses of worship	$33,825
Cost of homes for pastors	2 600
Debts on church property paid	12,400

HOME MISSIONS.

In the early part of the year our Board of Missions and Sunday-schools was oppressed by the debt then upon it. The Board was unanimous in the opinion that there was a real crisis in our work, and to fail to aid many places this year, which it seemed could not be aided, would cripple the Baptist cause at these places for many years to come.

Under these circumstances it put the facts before our Home Mission Board of the Southern Baptist Convention, and asked them to co-operate with us in sustaining missionary pastors in five county towns in our Convention, viz, Washington, Tarboro, Concord, Newton, and at Olivet church in Charlotte. After careful consideration, the Home Board wisely, we think, determined to aid us at these places.

At Washington substantial progress has been made, and the little, faithful church, with a total of twenty-nine members (only six males), is rebuilding their house of worship. This is greatly needed and they richly merit the aid of all in this effort to secure a better house of worship.

At Tarboro the house of worship with a pastor's home, was dedicated (Dec. 31, 1893,) free of debt since our last Convention. This property cost about $13,000. Here there are twenty-three members, and it is confidently hoped that in a few years there will be at this place a strong Baptist church.

At Concord the membership is about one hundred, and the prospects are good for growth. Here there is a debt of $800 on the house of worship, but it is hoped this can and will be paid during the incoming year.

At Newton the membership is thirty one. Here the work has been specially prospered. The new house of worship has been erected and is being used, though not completed. Here, too, there is a debt of $500 on the house of worship, which it is thought will be paid and the house completed during the next year.

At Olivet church in Charlotte the blessings of the Lord have been upon the labors of pastor and church, and soon, it now seems, they will be strong in numbers and financial ability, as they are now in faith and good works.

The amount paid by the Home Board to date to these five places is $583.33. The timely aid rendered by the Home Board to these important but weak and struggling churches in our Convention in this, the year of greatest need, should commend the work of this Board to our people, and lead to larger contributions to Home Missions by all of our churches.

What the State Mission Board does for North Carolina, the Home Mission Board is trying to do for the territory covered by the Southern Baptist Convention.

THE WOMAN'S MISSIONARY UNION.

During the past year these sisters rendered faithful, self sacrificing effective and gratuitous services to the Board. They directed their efforts toward the dissemination of literature; the support of female missionaries among the Chinese, Mexicans and Germans; the forwarding of food and clothing to our missionaries on the frontiers; the equipment of schools and hospitals in Cuba, and the raising of regular contributions. The sum raised by them in cash last year was $31,613.60, of which amount $1,612 36 was raised in North Carolina.

SUNDAY SCHOOLS.

In the report last year it was said: "This department has, during the past year, received more than the usual attention of the Board, and the results are encouraging." Two brethren in each Association, one a Pastor and the other a Superintendent of a Sunday-school, have been selected by the Board and asked to represent the Sunday-school interest in their Union Meetings and in their annual Association. The plan has worked well, and favorable practical results have followed. Much fuller information will, it is hoped, be published in the Associational Minutes this year than ever before. There is no work in which we are engaged where the progress is more marked. It is now given a prominent place in the discussions at most of the Associations. The improvement in work from year to year is in keeping with the development of all other departments.

SUPPLY STORE.

The Supply Store, in obedience to the instructions of the Convention, was begun in 1882. The stock was bought on time, and through all the years the debt for the stock was kept as the running account. The Convention a year ago instructed the Board to pay cash for all goods and to sell for cash, and to make special and persistent efforts to liquidate the indebtedness of the store. These instructions have been obeyed. The success attained will be seen in the following statement of facts:

At the Convention of 1890 the following was adopted:

"*Resolved*, That the Convention instruct the Board of Missions and Sunday schools to employ a suitable brother as Secretary, who shall have charge of the Sunday-school and Colportage department and the Sunday-school Supply Store."

The report of the Board that year had given the following statement of facts about the Supply Store:

"Assets	$2,527 95
Liabilities	627 34
(Assets over liabilities	$1,900 61."

By the above resolution the Corresponding Secretary of the Convention was relieved of all responsibility for this department, and was in no way connected with it till January 12, 1892.

On January 12, 1892, by a resolution of the Board, the Corresponding Secretary was again charged with the Sunday school work and the Supply Store. At this time, as shown by a statement of the bookkeeper then rendered, the liabilities of the Supply Store were $3,970.08, and its assets were $1,669 89. The liabilities were then $300 19 more than the assets.

The rerort to the Convention last year showed the assets to be $2 976 91, and the liabilities to be $2, 734 94. The assets were then $241 97 more than the liabilities. The report this year shows the assets are $2,650 61, and the liabilities are $1,174.08. The assets are now $1,476 53 more than the liabilities. The donations by the store have been $200.71. The total amount of business of the store for the year ending December 1, 1893, was $5 491 62, and the total amount for the year ending December 1, 1894, $6,115 62. Paid on the old debt during 1894, $1.400.

The Sunday-school Board of the Southern Baptist Convention, Nashville, Tenn., from the profits on its business, sent a check for $350 to aid the Sunday school mission work in the State, and the Bible Department of the American Baptist Publication Society donated five hundred cheap Bibles and one thousand cheap Testaments to be distributed to the indigent and destitute.

COLPORTAGE.

Much good work has been done in this department by brethren who are reported in the State Mission department as "missionaries." State Missions and Colportage are so united in men, in the fields occupied, in the work done, and results wrought, that it is almost impossible in the work of many, to separate the work into two men, two fields, or two departments of work. For many years to come much of the most helpful and successful colportage work done must be done by the missionaries of the Board and the pastors of the churches.

But, in addition to the colportage work done by the ninety-five missionaries whose names are given in another part of this report, in some Associations special colporters have been at work, viz: Bladen Association, J. L. Hall; Pilot Mountain Association, S. F. Conrad; Robeson Association, R. A. Moore; Sandy Creek Association, William Rogers; Little River Association, J. A. Campbell.

CONCLUSION

With thankful hearts for the success of the past year's work, and in the hope that the Lord will guide the Convention in all of its plans for the incoming year, we, your servants, put this imperfect report of your work for the past year in your hands.

J. C. SCARBOROUGH, *President.*
C. DURHAM, *Cor. Sec.*
Raleigh, Dec. 3, 1894

WOMAN'S CENTRAL COMMITTEE OF MISSIONS.

The Central Committee deeply regrets that for the first time since its appointment, nine years ago, it is unable to report marked progress. The statistical report of work done is as follows:

Letters written, 1,438; *Missionary Talks* sent out, 14,400; Mission cards, 8,000; Christmas programs, 1,200; Christmas envelopes, 5,000; Report blanks, 1,400.

The Financial report is as follows:

Foreign Missions, $1,393 59; Home Missions, $467.47; State Missions, 494 60; Ministerial Education, $65 79; Orphanage, $133.75; Centennial Fund, $6 52; Sunday-schools, 53c.; Ministerial Relief, $4 56; Expense Fund, $8 17. Total, $3,574.97.

Respectfully submitted,
MISS FANNIE HECK, *President.*
MRS. J. A. BRIGGS, *Cor. Sec.*

TREASURER'S REPORT, DEC. 1, 1893—1894.

State Missions—Received during the year, $14 331 63. Balance in hand, $33 98.

Foreign Missions—By balance last year, $399 75; received during the year, $6,189.55; sent direct, $783.62. Total, $7,615.99. Balance in hand, $673.

Home Missions—Received, $2,660 60; sent direct to Home Board, $304.40. Total, $2,965. Balance in hand, $348.47.

Education—By balance last report, $301 49; amount received, $3,139 59; amount received from South Fork Association, $24.10. Total, $3,445.17. Balance, $166 83.

Orphanage—By amount received, $982.61; amount sent direct, cash, $9,933.21; amount sent direct, "in kind," $1,010.06. Balance overdrawn, $11.52. Total, $9,937.40.

Sunday-schools—By balance last year, $364 99; contributions received, $328.59; donation by Sunday-school Board at Nashville, $250; amount received from Supply Store, $5,352.11. Total, $6115 93. Balance, $35.97.

Colportage—By balance last year, $33.66; amount received, 6 35; balance overdrawn, $1.03. Total, $48 04.

Ministerial Relief Fund—By balance last year, $9 11; amount received, $456 68; sent direct, $528 91. Total, $969 70. Balance, $3 81.

Church Extension—By balance last year, $5 00; amount received for Advance church lot, $85.93; received for Kernersville church, $67.90; received for Cove church, $25.30; amount received for Morganton church, $3.15; received for Rocky Ford church, $17.60; received for churches in Hyde county, $15.50; reported for sundry churches, $38 835; reported debts on houses of worship paid, $12,400; reported for sundry churches in mission fields, $31,125; reported for homes of pastors, $2,600. Total, $90 169 86.

Students' Aid Fund (Southern Baptist Theological Seminary)—By balance last year, $3 90; amount received, $562 95; sent direct, $500. Total, $568.85.

RECAPITULATION.

State Missions	$ 14 333 63
Foreign Missions	7,615 99
Home Missions	2,965 00
Education	3,445 17
Orphanage	9,937 40
Sunday-schools	6,115 93
Colportage	48 04
Ministerial Relief Fund	969 70
Church Extension	90,169 86
Students' Aid Fund, S. B. T. S.	568 85
Baptist Female University	5 00
Oxford Orphan Asylum	4 29
Total	$126,487 18

J. D. BOUSHALL, *Treasurer.*

I hereby certify that I have examined the books of J. D. Boushall, Treasurer of the Baptist State Convention of North Carolina, for the past Conventional year, comparing the same with the acknowledgments in the BIBLICAL RECORDER. I find all accounts with the various objects of the Convention to be correct, and disbursements supported by proper vouchers.

W. N. JONES, *Auditor.*

From President Taylor.

NULLIUS ADDICTUS JURARE IN VERBIS MAGISTRI.

A writer in the last number of the RECORDER says that he considers the fact that no tuition fees were charged to a certain young minister nearly a generation ago to be no reproach to him.

Neither do I. Ninety-nine out of a hundred of the students for the ministry in the United States for the last fifty years have been charged no tuition fees by any institution of learning. Nor do I blame any other man, who is not a minister, for accepting such remission of fees when offered. And, as a matter of fact, no student at any well-endowed college pays in tuition fees one-third of what his tuition actually costs. Not a word can be found in my writings which implies such blame. I have ventured, however, to express the opinion that the higher education, both in support and control, would be more wisely managed on the voluntary system.

If there be no reproach in having fallen in with an almost universal custom, why is such notoriety given to the fact? (See *Charlotte Observer* of Sept. 4 and RECORDER of Nov. 7.) Is it because in doing so, I forever relinquished the right of free thought and expression on any educational question? I can conceive of no other reason. Is it true, then, that a man or woman in accepting a scholarship, is estopped, after the lapse of many years, from opposing (as I do not) a system of scholarships? Does such acceptance involve the surrender of independance and the sale of manhood? I trow not. In the name of the thousands of men and women who have accepted aid from State and private institutions and from various Boards and Funds, I protest against the idea.

The opinions of men change in the growing light of passing years. Calhoun once said, "The man who never changes his opinions is either infallible or an idiot." The man whose ideas are exactly coincident with those held by him thirty years ago is to be pitied. Still more to be pitied is the man who in securing his education has sold his birthright of freedom of thought and utterance.

Martin Luther was educated in Catholic schools and received Catholic aid. Had he no right, therefore, to believe and preach the doctrines of the Reformation?

If I have the free and indisputable right, not having sold my manhood, to express my opinions, my critics referred to above might have spared me this disagreeable sort of notoriety and themselves the violation of the laws of controversy.

If, on the other hand, this right is denied to me, it must also be denied to every other man who has ever accepted assistance from any quarter. If any one, in blaming me, has taken this position, he has suggested, it may be unawares, a most overwhelming argument against the whole system of free tuition. For myself and for others I repudiate this conception of the results of this system. But if this conception be the true one, the system is pernicious and is doomed. Yet this seems to be the opinion of some of my critics. Else why should they trouble themselves to print what "is reported" concerning my private affairs?

I am glad to avail myself of this opportunity to say that, so far from feeling ingratitude to my own Alma Mater, it will be a matter of lifelong gratitude with me that it was my privilege to sit at the feet of the noble and learned men who were my instructors there. Although, with many others of her sons, I have regretted the lowering of some of her standards of entrance and graduation, I have rejoiced in the increase of her endowment and in her usefulness. No man read with more pleasure the following statement, made last spring by the wise and scholarly Chairman of the Faculty of that institution. "For the last session we were able to say that the receipts from fees and endowment funds paid all the expenses of instruction, administration, and scholarships." The annual appropriation of the State is used entirely for the payment of an old debt, for which, of course, the State is responsible. The endowment is now very large, and one cannot but think that the institution is in a state of transition toward support on the Voluntary System.

CHAS. E. TAYLOR.
Wake Forest, Nov. 30, 1894.

As this may not be positive enough, we take occasion to say that Dr. Taylor did pay tuition at the University of Virginia in 1865-66 session, which is shown on the books of the proctor of the University of Virginia.

Mr. C. W. Crawford, chairman of relief committee for the Marion, N. C., sufferers, asks for help in anything useful—provisions, clothing, &c. Help them, readers.

[CONTINUED FROM THE FIRST PAGE.]

six days in the week in the schools, also cultivates the heart on the seventh day in the Sunday school; that he who acquires the power to criticise the Book from the exterior, may also have the heart changed and go into the Book and know that the secret of the Lord is with them that fear him.

Let not our young people grow up a nation of unbelievers and skeptics, developed in intellect and dwarfed in heart, spiritually cold and indigent, which throws the younger element of the church into worldliness. Let the Sunday school do its work, let the Bible be taught as God's Word revealing Christ as the same and only Saviour he has ever been. Thus teaching from the heart to the heart we may hope to have a nation whose God indeed is the Lord.

But there is a peril to which the others are of minor importance, for they are all included in this one. And if it is necessary to forget what has been said in order to remember this, then forget it all. This supreme peril is the loss of the soul. What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? The soul outweighs all other considerations. Can the Sunday school do anything here? Blessed be God, it can and does.

The rifle-barrel one yard long directs the ball a thousand yards. The influence of the Sunday-school on a man's youth lasts him throughout his life. The close companionship with Jesus, the most companionable of men, must and does react upon the Sunday-school pupil just as it did upon the two disciples on the way to Emmaus.

I would not make the Sunday school a panacea, else we would have no need of other Christian organizations; but let us give it due credit for teaching the word of God, which is a panacea, the sword of the Spirit which is the only and all sufficient weapon with which to fight the foe and come off more than conquerors, through him who loved us and gave himself for us.

Faithfulness Before Gentleness.

I for the first time beg space in the RECORDER for a few lines, in reference to a remark made sometime since, viz: "Deal gently, or they will leave the church. You must not be too rigid or severe in insisting upon the claims of duty and benevolence, or you will drive some of the members away from the church."

Such is the kind advice which a cautious church member sometimes volunteers to his minister.

In this day, faithfulness is often called severity, and telling the truth plainly, scolding. I hate scolding, both in its term and in its tones. But I utterly loathe timeserving, or the policy that conceals or palliates truth, from dread of giving offence. I would hear the truth spoken in love. The idea of glossing truth and thereby keeping on the church roll a lot of indifferent, worthless members, who feel no interest and will bear no responsibility in promoting the welfare and usefulness of the church, is abhorrent to good policy, true piety, and sincere integrity.

"But you will hurt their feelings," says one. They ought to be hurt. I would see truth poured scorching hot upon their consciences until it burnt out their indifference. They are greatly hurting the church by their worldliness, and why should we scruple in wounding them? Ulcers must be sometimes painfully probed, or they will never heal. But some very good people say, "Deal gently with such, or they will leave the church." Well, what good do they do in it? What would the church lose if they were all gone? Is their association with it so very desirable and beneficial, that we should tenderly implore their stay? What strength or efficiency would a thousand such add to the church? What right have they in it, if they have no sympathy with it, no interest in it, no affinity with the spirit of Jesus Christ, thereby being "none of His"? If the church is designed to be a living body, why desire to retain in it a mass of diseased or dead members? Trim off the dead branches, and the vine will be the more flourishing.

Leave the church! What a blessing that would be! If it is impossible to draw from them any manifestation of spiritual life, any expression of devotion and zeal; if they obstinately repudiate in their lives all that is positive and practical in Christianity, then their leaving will be a speedy relief.

Leave the church! Let them go to the world to which they belong, or to some worldly church where their consciences may be lulled by the form of godliness without the power thereof.

The Bible recognizes no such Christianity as theirs: it knows not piety that does not bear good fruit. If they bring forth only thorns and thistles, then they are only thorns and thistles.

There ought to be no tenderness wasted upon such professors of religion—none felt except such as we feel for all the ungodly in common with them as unregenerate sinners. They should be exhorted to repent and believe in the Lord Jesus Christ, lest they be found knocking at the closed door of heaven at last, saying "Lord, Lord, open unto us," and wailing at the fearful answer, "Depart from me, ye workers of iniquity, I never knew you." T. A. P.

Ayer's pills, being composed of the essential virtues of the best vegetable aperients, without any of the woody or fibrous material whatever, is the reason why they are so much more effective and valuable than any other cathartics. The best family physic.

After crosses and losses men grow humbler and wiser.—*Franklin.*

Dandruff is an exudation from the pores of the scalp that spreads and dries, forming scurf and causing the hair to fall out. Hall's Hair Renewer cures it.

A Visit to Yadkin.

It was my privilege and pleasure to visit Yadkin county, and spend some ten or twelve days at Booneville and Union Grove.

A memorial service was held by the church at Booneville of Bro. Thomas Cadstephens, a faithful and worthy minister, who had died some time ago, and who held his membership here. Bro. Cadstephens was a very useful man in the Yadkin Association, and planted the cause of Christ at several places which developed into vigorous and active churches.

Yadkin is a Baptist country. They seem to grow and multiply in numbers rapidly in this county. While they are not aggressive in some respects, they are very much so in other respects. They love the truth and delight to hear the ring of pure gospel coin.

At Booneville I spent eight days in a meeting assisting Bro. Beamer, the pastor, with Bro. McKaughan who has recently moved to Scotland Neck. We divided the time between us in preaching, and it was delightful to be among brethren like those who live at Booneville and vicinity.

Booneville is no mean village, as it has three stores, a buggy factory, saw mill, tan yard, a high school, three churches, two doctors, and a daily mail.

The high school here, conducted by Professors Horn and Allen, is in a flourishing condition and growing in numbers constantly. The people here have built an excellent Academy, which they have dedicated to the cause of Christian education. Our meeting reached quite a number of the pupils, and a goodly number of them made an open profession of faith in Christ.

Twenty persons were received during the meeting for baptism.

On the third Sunday night I went down to Union Grove to aid Bro. Thomas C. Myers, who is pastor here, and who also has quite recently entered the work of the ministry. Bro. Myers is thoroughly consecrated to his work, and is doing much good in building up the Master's cause.

A large number of the Yadkin people are plain and unlettered, but a better type of humanity will be hard to find. I love them for their native worth, and there are among them some of the truest Baptists I ever saw.

At Boonville, Bro. McCoin and myself concluded to "rousicate" the brethren a little on the matter of building a new house of worship, and succeeded in getting $730 subscribed. I think they will build a house costing about $1,500. They very much need it and are fully able to build. Dr. Speese, a Wake Forest boy, is a leading spirit in this community, and headed the list with two hundred dollars. Boonville church has in it some splendid brethren and sisters; but, like many other churches, has a large element which is not as aggressive as they ought to be.

The Woodhouse Brothers are helping to solve the financial problem for this country by making our buggies here at home. They are doing a fine business and winning a wide reputation for their work.

While it is a digression in my letter, I would say that Bro. Wray has just closed a successful meeting here conducted by himself. His physical strength is not equal to his mental vigor, or he would have continued longer.

Broad Street is losing some valuable members by removal.

Bro. Stallings has resigned at Mocksville, and I learn will probably vacate His Davie field.

More anon. Yours fraternally,

S. F. CONRAD.

Letter of Sympathy to Rev J. W. F. Watson, Whose Wife God has Taken.

Dear Bro. Watson:—In this sad hour of bereavement, the members of Lystra Sunday-school send this as a token of their sympathy for you.

The death of Sister Watson calls up vividly to our minds what anxious care for us she always manifested. Whether in the church, the mission meeting, the Sunday-school, or at her own home,—her very life showed such a keen interest in our social and eternal welfare, that we, too, are sorely bereaved; and, sorrowing for our own loss and sympathizing with you in your loss, we would pray God to teach us how this sad dispensation of an unerring, just and merciful Father is to "work out for us a far more exceeding and eternal weight of glory."

She is gone; she cannot return; but O! what a comfort, what a real joy to contemplate the fact that "she is not dead, but sleepeth." In view of this fact—the happy release from trouble and care—and the blessed awaking to see and know and be like her own dear Saviour whom she loved and honored while in the body; and, trusting that God will one day gather us home to himself where Sister Watson is waiting with Jesus to welcome you and us, we would rejoice with you; for in such meditations there must be joy to you, even in this dark hour. May her life, exemplifying Christian living, and her death, exemplifying the Christian's hope after death, draw you and us nearer the Saviour whose life and death made such a life and death as hers possible.

R. R. LINEBERRY,
W. C. PEARSON,
CALLIE PEARSON,
Committee.

Adopted in Sunday school Nov. 4, 1894, with request that a copy be sent to the BIBLICAL RECORDER for publication.

J. W. AUBRY, *Sup't.*
W. J. RIGGSBEE, *Sec'y.*

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Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—*H. W. Beecher.*

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July, and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Maske, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W C Tyree, President; J F MacDuffie, Cor. Secretary; H A Reams, T E Cheek, J L Markham, T H Pritchard, F P Hobgood and W N Jones, N B Broughton, W A Albright, G J Dowell.

TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

John Mitchell, President; Thomas Carrick, Secretary; J C Scarborough, C Durham, W R Gwaltney, Dennis Simmons, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

C Durham President; R E Royall, Secretary; E F Aydlett, C T Bailey, Noah Biggs, G W Blount, John B Brewer, H A Brown, H B Carter N B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, W T Faircloth, A R Foushee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Hufham, C J Hunter, M H Justice R H Marsh, W J McLendon, John Mitchell, W H Mitchell, E S Moore, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

Executive Committee: J C Scarborough, P A Dunn, C Durham, N Y Gulley, W R Gwaltney, W T Faircloth, H C Dockery.

TRUSTEES OF THE BAPTIST FEMALE UNIVERSITY—LOCATED AT RALEIGH.

W L Poteat, President; N B Broughton, Secretary; F H Briggs Treasurer; W N Jones, Auditor; W A Montgomery, Attorney; O L Stringfield, Financial Secretary; C J Hunter, J N Holding, W G Upchurch, J C Scarborough, J W Carter, E McK Goodwin, C Durham, R T Vann, A M Simms, C M Cooke, R H Marsh, R Van Deventer, W C Petty, E K Proctor, W W Kitchin, W T Faircloth, Prof J B Brewer, C B Aycock, J Y Joyner, Thos Hume.

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CONDENSED SCHEDULE.

In effect Nov. 21, 1894

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16 Mixed. Daily ex Sunday.
Lv Wilmington	6 40 a m	....	....
Ar Fayetteville	9 50 a m	....	....
Lv Fayetteville	10 10 a m	....	....
Lv Fay'ville Junc	10 13 a m	....	....
Lv Sanford	11 34 a m	....	....
Lv Climax	1 34 p m	....	....
Ar Greensboro	2 05 p m	....	....
Lv Greensboro	2 55 p m	....	....
Lv Stokesdale	3 48 p m	....	....
Ar Walnut Cove	4 20 p m	....	....
Lv Walnut Cove	4 33 p m	....	....
Lv Rural Hall	5 01 p m	....	....
Ar Mt Airy	6 25 p m	....	....
Lv Bennettsville	....	6 45 a m	....
Lv Maxton	....	7 52 a m	....
Lv Red Springs	....	8 80 a m	....
Lv Hope Mills	....	9 26 a m	....
Ar Fayetteville	....	9 50 a m	....
Lv Ramseur	....	....	6 50 a m
Lv Climax	....	....	9 35 a m
Ar Greensboro	....	....	9 30 a m
Lv Greensboro	....	....	9 40 a m
Lv Stokesdale	....	....	11 00 a m
Ar Madison	....	....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	....	....
Lv Rural Hall	11 06 a m	....	....
Ar Walnut Cove	11 35 a m	....	....
Lv Walnut Cove	11 45 a m	....	....
Lv Stokesdale	12 13 p m	....	....
Ar Greensboro	12 58 p m	....	....
Lv Greensboro	1 04 p m	....	....
Lv Climax	1 32 p m	....	....
Lv Sanford	3 17 p m	....	....
Ar Fay'ville Junc	4 28 p m	....	....
Ar Fayetteville	4 30 p m	....	....
Lv Fayetteville	4 45 p m	....	....
Ar Wilmington	7 55 p m	....	....
Lv Fayetteville	....	4 46 p m	....
Lv Hope Mills	....	5 10 p m	....
Lv Red Springs	....	6 03 p m	....
Lv Maxton	....	6 38 p m	....
Ar Bennettsville	....	7 50 p m	....
Lv Madison	....	....	12 30 p m
Lv Stokesdale	....	....	1 25 p m
Ar Greensboro	....	....	2 35 p m
Lv Greensboro	....	....	3 00 p m
Lv Climax	....	....	3 55 p m
Ar Ramseur	....	....	5 35 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Hamsonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. E. KYLE, Gen. Pass. Agt.
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Wilmington & Weldon R. R. and Branches And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Nov 18, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 57 a m	9 27 p m	
Ar Rocky Mount	1 00 a m	10 20 p m	
Arrive Tarboro	2 2 a m		
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 08 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 03 p m	
Leave Selma	2 58 a m		
Lve Fayetteville	4 30 a m	12 53 p m	
Arrive Florence	7 15 a m	3 40 p m	

	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro	3 05 p m		7 20 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Nov 18, '94.	No 78. Daily.	No 84. Daily.	No 48. Daily.
Leave Florence	7 25 a m	7 15 p m	
Lv Fayetteville	10 10 a m	9 19 p m	
Leave Selma	11 52 a m		
Arrive Wilson	12 43 a m	11 15 p m	

	No 46. Daily.		
Lve Wilmington	9 00 a m		6 30 p m
Leave Magnolia	10 33 a m		8 08 p m
Lv Goldsboro	11 35 a m		9 10 p m
Arrive Wilson	12 25 a m		9 55 p m

	No 73. Daily.		
Leave Wilson	12 53 p m	11 20 p m	10 00 p m
Ar Rocky Mount	1 48 p m	12 09 p m	10 40 p m
Arrive Tarboro	2 23 p m		
Leave Tarboro	12 20 p m		
Lv Rocky Mount	1 53 p m	12 09 p m	
Arrive Weldon	3 10 p m	12 55 a m	

Train on Scotland Neck branch road leave Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.20 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 3.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10 25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m. Spring Hope 5.30 p m. Returning leaves Spring Hope at 6.00 a m, Nashville 6.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R, leave Latta 6 40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 am, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
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Literary.

When his present American visit is concluded Conan Doyle will write an article for *The Ladies' Home Journal* on American women, telling "How Your Women Impressed Me."

Pentecostal Hymns, a winnowed collection of 300 songs by best authors, for Evangelistic Services, Young People's Societies and Sunday schools. Edited by Henry Date. Music editors: E. A. Hoffman, W. H. Ogden and J. H. Tenny. 224 pages. Board covers. Price, $30 per hundred. Sample copy, 35 cents, prepaid. Hope Publishing Co., 56 Fifth Ave., Chicago.

Of Such is the Kingdom, and other Poems, by Anna Olcott Commelin. 8vo, 110 pages. Fancy cloth, gilt. Price, $1 50. Fowler & Wells Co., publishers, N. Y.

An exceedingly well made book so far as the publisher's art goes, and attractive at first sight to even the casual reader. But its dainty covers are merely an expression of the verse within them. The first poem gives its title to the volume, and that is charmingly set off by the beaming child faces of the really beautiful design of the frontispiece. The topics that represent the author's muse are various, now expressive of liveliness, hope, and sunny joyfulness, anon reflecting some phase of sadness that is common enough among our home life. The "Poems of Sorrow" are sweet, and to the sorrowful can not but be acceptable. They breathe a gentle spirit that is replete with consolation. It is even a pleasure to dwell on such verses as "How shall it be?" or "A Star in the Night."

Among the miscellaneous poems the ascriptive to the golden rod as "A National Flower" is one of the most finished productions of the volume. "Summer Friends" is a very delicate bit of work. "The Poet's Gift," "The Light Within" are to be mentioned also, while "My Valentine" is a charming feature of school-girl prankish zeal.

The November *Annals of the American Academy* contains the following papers: "Why Had Roscher so Little Influence in England?" by Rev. William Cunningham, the English economist; "Reasonable Railway Rates," by H. T. Newcomb, of the Auditor's Department of the Interstate Commerce Commission; "The Economic Function of Woman," by Dr. Edw. T. Devine of the American Society for the Extension of University Teaching; "Relief Work at the Wells Memorial Institute," by Miss Helena S. Dudley, of the Boston College Settlement; "Utility, Economics and Sociology," by Prof. F. H. Giddings, of Columbia College; "Organic Concept of Society," by Prof. S. N. Patten, of the University of Pennsylvania, and "Clark's Use of 'Rent' and 'Profits,'" by Prof. J. H. Hollander, of Johns Hopkins University. The Personal Notes and Book Department are up to the usual standard. The Department of Miscellany contains a report of the recent "International Congress of Hygiene and Demography," held at Budha Pesth. And a new feature is inaugurated in a series of Notes on Municipal Government, by Dr. Leo S. Rowe. A translation of the Italian Constitution, by Dr. S. M. Lindsay and Dr. L. S. Rowe, of the University of Pennsylvania, is sent as a supplement to this number. (Station B, Phila. $1 50.)

Thanksgiving Sermons and Outline Addresses. Compiled and edited by William E. Ketcham, D. D. Wilbur E. Ketcham, publisher, 2 Cooper Union, New York.

We are confident this volume will be welcomed by the clergy throughout the country. The Sermons and Outlines of Sermons are by prominent preachers of the day, and have been selected by the editor with discriminating care. The work will be found most suggestive to all who are engaged in the work of the ministry, and especially to those who are entering upon its arduous and important duties. Various are the legitimate ways the Christian minister may secure the needful preparation upon the fruitful theme of Thanksgiving. His primary resource must be God's own word. He is, however, lacking in research and ill qualified for this duty who fails to glean and appropriate from every field with prayerful care all help available. Those who have often traversed the fields in search of themes and material, and, therefore, whose skill and wisdom in selection is matured, can well render to those of lesser experience wholesome aid. A single suggestion may open in the reader's mind an unexpected fountain of thought from which shall flow healthful reflection and appropriate discourse. The work is evangelical, unsectarian, and thoroughly practical. 12mo, cloth, 330 pages, $1.50 postpaid.

Union Meeting of the Flat River Association.

This Union will meet with the church at Annis' Chapel, Granville county, N. C., Saturday, Dec. 29th, 1894. Devotional exercises at 11 o'clock, led by Rev. E. S. Pearce. At 11:30, organization, after which the following practical subjects will be discussed:

1. What are the causes of so much dullness in our church and Sunday school work? Ruffin Woody and Rev. J. S. Hardaway.

2. Ought a Christian to name any per cent. of his living as his contribution to the Lord's work? Rev. J. A. Beam and Rev. R. H. Marsh.

3. Can any member afford not to take and read his church paper? W. L. Foushee and Rev. P. H. Fontaine.

Sunday Morning—At 10:30, Sunday-school mass-meeting.

At 11:30, sermon by Rev. G. T. Watkins; Rev. P. H. Fontaine, alternate.

Each church is requested to send delegates.

H. T. WILLIAMS,
T. H. STREET,
G. W. WATKINS,
Committee.

Walk circumspectly, redeeming the time.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

The man who is not willing for the kingdom of God to come into his own heart is opposing it everywhere.—*Ram's Horn.*

Sometime, from wear of never ceasing sorrow,
Like ceaseless falling of the autumn rain,
The heart shall lie, like some storm beaten flower,
Beyond all pain.

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Scott Mason of Richmond, Va., has a cure for this dreadful affliction that supercedes all other methods in positive cure and rapid healing. Not only this, but it is painless when used and the only cure suitable for old people. It seeks out the diseased growths and destroys their vitality, causing the cancer to pass away leaving only an ordinary healthy sore which rapidly heals. The cure is specially favorable for cancer of mouth, nose, ear, and other delicate parts on account of high sensitiveness and great difficulty to use present remedies. Cases heretofore considered incurable are being turned over to Dr. Mason from all parts of the country and are rapidly cured.

Dr. Mason's cure is sent by express everywhere and applied at home without further cost. Those afflicted should write to Dr. Scott Mason, Richmond, Va., giving full description of case and get his price for a cure.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIDGES, Raleigh, N. C.

SUBJECT FOR DECEMBER: CUBA.

"Listen, O isles, unto me." Missionaries, 24; churches and stations, 5; baptisms, 150; membership, 2,582; Sunday schools, 7; scholars, 1 000.

STUDY TOPICS.—Cuba's need of the Gospel. Providential beginnings. Providential guidance. Magnificent results. Work yet to be done. Hindrances to be overcome. Strategic points.

For programs for the Christmas Offering for enlargement of the work in China, for the Week of Prayer for Missions, and Offering Envelopes, send to Miss Fannie E. Heck, Raleigh, N. C.

Appeal for the Christmas Offering.

The preparation for the yearly observance by Woman's Missionary Union, auxiliary to the Southern Baptist Convention, of making a Christmas offering to Foreign Missions, is now complete. The program to be used at the ingathering of Christmas Envelopes will be sent with the envelopes all over our Southland, together with a series of topics designed to be helpful in leading the devotions of the Week of Prayer, January 6th to 13th. What will be the result remains with those to whom the programs and envelopes go. Let me ask all who receive them to read the program carefully and prayerfully, asking for God's enabling grace to forget self and listen to this appeal for China from Rev. R. T. Bryan, one of our most honored and consecrated missionaries.

The eyes of all the world are now upon China, concerned in the war that is going on in that land. What will be the outcome no human being can foretell. In any event, the call for Christians to send the Word of Life is more urgent than it has ever been, because the barriers which have kept foreigners out of that country have been removed, and the body of officials who have charge of foreign affairs have offered protection to all foreigners living in China, urging them not to leave their fields of labor. This is something that has never been heard of before. "Some have said that China wants the Gospel, but I tell you it is just the opposite—she does not want the Gospel." So writes one of our missionaries. We all know that the intelligent Chinese pride themselves in the knowledge of their own literature, which they think superior to all others. In fact, according to authentic history, their existence was 750 years prior to that of the Hebrew nation from which Christ was born; and, of course, they consider their religion superior to ours. Therefore they have looked upon us as presumptuous to come there thinking we can teach them anything. Let us remember, although it may be possible for an entire nation to be converted, it must come to pass by the conversion of each individual of that nation; so each one of the 400,000,000 lost souls, of whom our brother, Rev. R. T. Bryan, tells us in his appeal for China, has to be brought to Christ individually. "The soul that sinneth, *it* shall die."

Can we not learn something of self sacrifice and devotion to our duty from them, in their earnest and faithful devotion to what they believe to be right. From the *Methodist Review of Missions* we take the following as to the worship of ancestry: "A missionary in China says the people in that land spend annually $3 000 000 for the worship of their ancestry. Add to this the support of the Buddhist and Taoist priests, and an estimate can be formed of the immense cost of the false religions in that nation. All share the cost. The poorest man in the Empire bears a part of the burden. When the people of Christian lands give with equal liberality for the spread of the kingdom of Christ, how soon will the knowledge of Christ be known among the nations!"

Shall we whose souls are lighted
By wisdom from on high,
Shall we to man benighted
The light of life deny?

Seeing, therefore, the responsibility which is resting on us as individuals, let us search our hearts and see if there is any evil in them; and pray to our Father to enable each one of us to realize the responsibility which is placed upon us to give of our means, according as God has prospered us, for the support of those who have gone as our substitutes. God deals with individuals; and we as Christians here at home are individually responsible for the conversion of the heathen. "None of us liveth to himself." "We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." So, then, every one of us shall give account of himself to God.

A. M. GWATHMEY,
Pres Woman's Missionary Union.

A Gateway to Spanish America.

"Evidences point strongly to the fact that Cuba is a strategic point. Let us be wise in the army of the Lord. The influence of the work in Cuba is coming back to Florida, giving new impetus to the work there, reaching many of the Cubans of Southern Florida, never before touched by that influence. Nay, more,—there are signs that Spanish America and Spain itself will be reached through the portal of Cuba."

The programs for the Christmas Offering and Week of Prayer, arranged by the Womans' Missionary Union, are now ready. Order at once. Last year our Christmas Offering was small; last year the Week of Prayer was observed in few Societies. Let it not be so this year. Make the Christmastide happy by keeping God in your thoughts. Thank him in this time of gifts for his "unspeakable gift." Bring as an offering of thanks some gift to the Giver. Begin the year with prayer. Every day for a week go to God in prayer for missions, in little neighborhood circles, in the whole Society, or alone in your own home. Request that the weekly prayer-mission be on mission topics, and ask your pastor to make the first sermon of the year a missionary sermon.

None But Royal

BAKING POWDER is absolutely pure. No other equals it, or approaches it in leavening strength, purity, or wholesomeness. (See U. S. Gov't Reports.) No other is made from cream of tartar specially refined for it and chemically pure. No other makes such light, sweet, finely-flavored, and wholesome food. No other will maintain its strength without loss until used, or will make bread or cake that will keep fresh so long, or that can be eaten hot with impunity, even by dyspeptics. No other is so economical.

The Baking Powders now being offered in this vicinity, with the statement that they are "as good as Royal," have been shown by the official analyses to be composed of alum and detrimental to health.

The official chemists of the United States and Canada, State analysts, municipal boards of health, and physicians indorse the great qualities of the Royal Baking Powder.

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SKIN CURE
Instantly Relieves
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And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humors and points to a speedy cure when all other remedies and the best physicians fail. CUTICURA WORKS WONDERS, and its cures of torturing, disfiguring, humiliating humors are the most wonderful on record.

Sold throughout the world. Price, RESOLVENT, $1; OINTMENT, 50c.; SOAP, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.
"How to Cure Skin and Blood Humors," free.

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GENERAL ENGRAVING
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FIRST AND SECOND DIVISIONS.

In Effect Nov. 18, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. Nos. 35 & 9.	DAILY. No. 11.
Lv. Richmond	*12 30 p m	12 10 a m
" Burkeville	2 23 p m	2 40 a m
" Keysville	3 08 p m	3 17 a m
Ar. Danville	5 30 p m	5 54 a m
Lv Danville	5 55 p m	7 0 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*2 00 p m	*6 00 p m
Ar. Raleigh	4 05 p m	10 00 p m
Lv. Raleigh	*4 05 p m	5 40 a m
" Durham	5 15 p m	6 38 a m
Ar. Greensboro	7 30 p m	8 35 a m
Lv. Winston-Salem	*6 05 p m	*7 15 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 24 a m
" Asheville		3 40 p m
" Hot Springs		5 20 p m
" Knoxville		7 40 p m
" Chattanooga		11 50 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 nn
" Spartanburg	1 00 a m	2 51 p m
" Greenville	1 59 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P).	5 45 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12
Lv Augusta (E T.)	7 00 p m	
" Columbia	5 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 55 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 33 p m
" Asheville		2 12 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 00 nn	5 35 a m
" Raleigh	1 05 p m	*7 30 a m
Ar Goldsboro	*3 00 p m	12 10 p m
Lv Goldsboro	*3 00 p m	*2 00 p m
Lv Raleigh	*3 45 a m	4 05 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	*9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 13 p m	3 51 a m
" Burkeville	2 55 p m	4 37 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 6.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.05 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.40 p m; arrive at Oxford 6.05 p m, Henderson 7.00† p m, Durham 7.40 p m, Raleigh 7.30 p m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson †10.25 a m, Oxford 11.24 a m; arrive Keysville 1.53 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a. m., and 6.10 p m daily except Sunday, 12.05 p. m. daily, and arrive Henderson 7.50 a. m. and 7.00 p m. daily, except Sunday, and 12.55 p m daily. Returning leave Henderson 10.35 a m, and 7.21 p m daily except Sunday, and 2.15 p m. daily, and arrive Oxford 11.20 a m, and 3.20 p m. daily except Sunday, and 3.10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

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Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

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Under each of which is a concise statement of the law on that subject.

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In presenting this little book to the public we feel that we are doing a service to lawyers, doctors, farmers, merchants, mechanics, laborers, and all other classes of our people.

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S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.30 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m, Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.50 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.30 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.26 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 1.30 a m, makes close connection at Hamlet for Cheraw, Darlington, Charleston, leaving at Cheraw at 3.55 p m, also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 5.00 p m; returning arrives Johnston street at 9.05 a m.

Nos 403 and 405, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and palace drawing room buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

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JNO. R. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

Bertie Union Meeting.

The next session of the Bertie Union Meeting convenes with the church at Connaritsa; Elder Saunders to preach the introductory sermon, alternate, Elder Craig; missionary sermon, Elder C. B. Williams, alternate, Elder Scarboro.

PRACTICAL SUBJECTS.

1. What course should the church pursue in regard to its members who refuse to take part in the Sunday school work? Speakers: Brethren A. J. Cobb, M. L. Taylor and A. C. Vann.

2. What does the Scriptures teach in regard to the Lord's Supper, and what should be done with members who refuse to observe it? Speakers: Elder Cree and brethren C. W. Mitchell and W. P. Taylor.

3. Is it not the tendency of too many of our churches to receive into their membership unregenerated persons? Speakers: Elders Newton and Craig and Bro. A. C. Vann.

A. J. COBB, *Sec.*

A lamp with wrong chimney stinks if it does not smoke. Get the "Index to Chimneys."

Write to Geo A Macbeth Co, Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

Pilot Mountain Union.

This Union will meet at Valley church before the fifth Sunday in December, 1894. Introductory sermon by Rev. John A. Wray, alternate, Rev. N. H. Wilson.

(1) General discussion of mission work in the Association, points to be aided, &c.

(2) The best method of infusing the mission spirit in our churches. R. U. Loftis, W. H. Wilson and H. A. Brown.

(3) Duty of churches to pastors. P. Oliver, T. U. Baker, D. F. King.

(4) What is Scriptural communion? S. F. Conrad, C. W. Glidewell and R. W. Crews.

Persons who wish to attend will be met at Walkertown on Thursday evening or Friday morning. Members of the Executive Committee are urgently requested to attend.

H. A. BROWN, *for Committee.*

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every poison and impurity of your blood, by Dr. Pierce's Golden Medical Discovery. Then there's a clear skin and a clean system. Tetter, Salt rheum, Eczema, Erysipelas, Boils, Carbuncles, Enlarged Glands, Tumors and Swellings, and all Blood, Skin, and Scalp Diseases, from a common blotch or eruption to the worst scrofula—these are perfectly and permanently cured by it.

In building up needed flesh and strength of pale, puny, scrofulous children, nothing can equal it.

Delicate diseases of either sex, however induced, speedily and radically cured. Address, in confidence, World's Dispensary Medical Association, Buffalo, N. Y.

Recommend Johnson's Magnetic Oil for rheumatism, neuralgia, sprains, bruises, lame back, it quickly relieves pain. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

NEWS OF THE WEEK.

State News.

It is thought the next Legislature will establish "a reformatory" for youthful criminals.

A press dispatch says a colony of Pennsylvania Scandinavians will locate in the eastern part of the State.

Associate Justice Walter Clark published simultaneously in the leading dailies of the State, an article advocating "the non-partisan" idea in politics.

Mrs. J. A. Haulman of Cleveland county committed suicide on Thanksgiving day by hanging herself. It is thought that her mind was temporarily deranged.

The State Canvassing Board, composed of the Governor and council, and two State Senators, is now in session canvassing the returns of the recent election.

Three prisoners, charged with petty larceny, in attempting to burn their way out of the jail at Polkton, lost control of the fire and were consumed in the flames.

Warshaw has been annoyed of late with incendiaries. Recently, J. M. Price, Jr., a merchant, was arrested, being charged with an attempt to burn his own store in order to secure the insurance.

Maj. J. C. Winder, who has been actively "the head" of the R. & G. R. R. for the past twenty years, and more recently of the Seaboard Air Line System, has resigned. E. St. John of Chicago succeeds him.

Mr. J. P. H. Adams, who was elected sheriff of Wake county by the fusionists, was unable to give a satisfactory bond to the Board of County Commissioners, and Mr. Page, the present incumbent, was chosen by the Board.

Wednesday night, near Heckingham, two freight trains collided running at the speed of thirty miles an hour, which resulted in the death of Engineers Wells and Waters, and the complete demolishment of the two engines and several cars.

Since Marion was destroyed by fire, many of the smaller towns of the State without protection and facilities necessary to control fires, have bestirred themselves and are agitating the question of equiping their fire departments with modern and sufficient appliances.

Last week, Methodists of Western North Carolina were in session at Statesville, the Eastern Conference was held at Durham, the Christians met at Raleigh, and our Baptist State Convention at Charlotte. Truly, this was a week of religious gatherings in North Carolina.

General News.

Bandits recently held up an Express train in Texas, securing probably $140,000.

The latest news from the war in the East is to the effect that China will probably ask Japan's terms for a cessation of hostilities.

Congress convened on Monday and received President Cleveland's annual message, which eclipsed all previous efforts for lengthiness.

The Democrats of the Senate have refused to adopt the cloture rule. This practically gives the opposition power to defeat any objectionable legislation at this session of Congress.

The representation of four generations of the English monarchy at Windsor—the Queen, Prince of Wales, Duke of York and his young son—is a notable fact, never before occurring.

The Legislature of South Carolina has defeated by one vote a bill to reduce the legal rate of interest to seven per cent. A bill has been framed to reduce the salaries of State officers twenty per cent.

The wholesale slaughter of 10,000 Armenians by Turks, which was at first doubted, has been confirmed. Such an outrage for atrocity and barbarity has never been equaled in the civilized world.

De Lesseps, the eminent French engineer who made possible and successfully completed the Suez canal, died Friday last. He was also interested in the Panama canal, about which so many scandals have arisen.

The recent reports of the torturing of the two Japanese students by the Chinese in the most revolting and sickening manner possible has attracted the attention of the press throughout the country. Our government, which originally gave them refuge, has received even condemnation for delivering them to Chinese authorities as spies.

The Cotton States and International Exposition to be held in Atlanta next year, promises to surpass anything of the kind heretofore inaugurated in the South. The nations of the world will be officially represented, and various States are making extensive preparations to display their resources.

Kolb, late populist candidate for Governor of Alabama, who claims that he was twice defeated out of the governorship, took the oath before a small gathering of his admirers on the outside of the Capitol. His much advertised 50,000 constituents failed to materialize. Oates, Democrat, was officially sworn in, there being no disturbance at all.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—West Chowan Asso, $4 43; Pleasant Plains ch, Union, 1.28; Warrenton ch, 10.53; Ebenezer ch, Eastern, 1.98; Seaboard ch, West Chowan, 5 00; Cashie ch, 6.97; Liberty Asso, 31.35. Total, 63.54.

Foreign Missions—L M S, First ch, Durham, $5.00; Sunbeams, Goldsboro ch, 5.00; Ebenezer ch, Eastern, 85c; W M S, First ch, Raleigh, Central, 18.99; W M S, Galeed ch, Bladen, 5.50; Reedy Creek Sunbeams, Tar River, 62c; Wake Union ch, Central, 1.60; Maggie Nutt M S, Oxford T S, 2.95; S S, Carthage ch, 53c. Total, 41.03.

Home Missions—Sunbeams, Goldsboro ch, $5 00; W M S, First ch, Raleigh, Central, 8.99; Wake Union ch, Central, 75c; W M S, Carthage ch, 4 04; S S, Carthage ch, 53c. Total, 19.31.

Orphanage—New Bethel ch Central, $3.15; Ebenezer ch, Eastern, 74c; Cashie ch, 8.00; Wake Union ch, Central, 25c. Total, 12.14.

Ministerial Relief Fund—Republican ch, $2.50.

Expense Fund—W M S, Gardener's ch, 40c; Tolarsville ch, 12c. Total, 52c.

CORRECTION: Of the $100 acknowledged for State Missions in last RECORDER, $8.99 was from W M S.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Dec. 8, 1894.

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For the Baby

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is by far the best for hand-fed infants; invaluable in cholera-infantum and teething. It promotes a healthy growth, a full development, and a vigorous constitution. A perfect nutrient for Invalids, Convalescents and the Aged.

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NOTICE.

Having qualified as executor of the last will and testament of Mrs. A. R. Goddin, deceased, all persons having claims against said estate are hereby notified to present same to me on or before the 5th day of December, 1895, for payment. All persons indebted to said estate will please settle at once.

N. Y. GULLEY,
Dec. 5, 1894. Exr. of Mrs. A. R. Goddin, dec.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box; 6 for $5. Sent by mail. Guarantee issued by our agents.

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If taken faithfully. Men and women gain from this pleasant remedy a renewal of life—fresh energy—pure blood—high spirits; children will get rosy cheeks and the needed strength. It seldom fails for it contains the very elements tired nature is craving!

Malaria
Dyspepsia
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Debility

You know best whether you need it. If you are ailing do not delay—sickness may be at your door!

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All Druggist and General Storekeepers sell it. But get the genuine—

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Nerves and Digestion Greatly Improved.

After less than a months trial Rev. W. A. Wright writes as follows:

SUMMERVILLE, S. C., Sept. 20th, 1894.

DEAR SIR: I am very much pleased with the Electropoise. I used it according to directions and my nerves are greatly improved, and also my digestion. I can stand twice as much exercise, and am gaining in flesh daily. Wish I had gotten an Electropoise at an earlier date. Yours truly,

(REV.) W. ASBURY WRIGHT.

This experience was given after less than a months trial. Shall we mail you a circular with hundreds of such testimonials, as well as an explanation of the working of the instrument. It is sent free upon application.

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The 53d session will open on the 12th of September with broader and better facilities than ever before in the long history of the school.

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When writing for samples make suggestions as to prices and kinds of materials.

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RALEIGH, N. C.

Western Union, Eastern Association.

This body will meet with the church at Ebenezer, Sampson county, N. C., on Friday before the fifth Sunday in December, 1894. Introductory sermon by Rev. J. L. Stewart.

First topic: Ought a church to retain a member who refuses to contribute to missions? By M. H. Oats.

Sermon on Saturday by Rev. R. W. Sanderlin.

Second topic: Ought a State to make appropriations to higher education? By L. R. Highsmith. A. F. ROBINSON, *Clerk.*

Ingold, Nov. 28, 1894.

A CELEBRATED MOUNTAIN CLIMBER.—W. M. Conway, who recently reached a greater height than had ever before been attained by any mountain climber, has described his adventures "Among Highest Himalayas" in an article which *The Youth's Companion* announces among many other attraction for the coming year.

Parrish's Warehouse, Durham, N. C.

Headquarters for the sale of *Leaf Tobacco.* It is no doubt the largest and the best lighted Warehouse in North Carolina.

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Capt. E. J. Parrish has been in the Warehouse business for more than twenty-one years, and always works hard to get every cent he can for his customers.

Mr. John W. Pope who was manager of the Alliance Warehouse is now with the Parrish Warehouse as General Manager and will look after your interest, and hopes his friends will come to see him.

You can do as well at Parrish's Warehouse as you can anywhere, and none will appreciate your patronage more than Capt. Parrish. Try him with your next load.

Large demands for smokers, cutters and wrappers. Business always dispatched with promptness and accuracy and full market prices always obtained at Parrish's Warehouse.

Faith takes up the cross, love binds it to the soul, patience bears it to the end.—*Sel.*

The Youths Companion promises to be exceptionally strong in its fiction during the coming year. Among the famous story-writers who will contribute to it are Robert Louis Stevenson, J. M. Barrie, Rudyard Kipling, W. D. Howells, J. T. Trowbridge, Clark Russel, Harold Fredric and C. A. Stephens.

Justification by faith on the side of man, a justification by grace on the side of God.—*Timothy Dwight.*

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JONES & POWELL,
Miners' Agents, Raleigh, N. C.

Green River Sunday-school Association.

The next meeting of this body will be held with Bethel church, McDowell county, N. C., beginning on Friday before the fifth Sunday in December, 1894.

PROGRAM.

11 a. m.—Introductory sermon by Elder M. M Landrum; J. C. Sorrels, alternate.

P. M.—1. Organization and reports of delegates.

2. How shall we enlist the masses of our Baptist people in our Sunday school work? Speakers: T. C. Page, Elder J. C. Sorrels.

3. Does the Bible authorize Sunday school work? Speakers: M. M. Landrum, J. D. Morris.

4. How does the Sunday school effect the home and the church? Speakers: Elder H. D. Harrill, N. J. Rollins.

5. What is our duty in regard to missions? Speakers: Elder C. B. Justice, W. W. Sorrels.

6. What are the needed qualifications of a successful Bible teacher? Speakers: Elder J. H. Taylor, M. B. Flack.

7. Is it the opinion of this Association that the practice of making a special talk to the children on Sunday morning should be continued at these meetings? Speakers: H. Portrum, C. O. Sorrels.

8. The Baptists and education. Speakers: Elder Z. T. Whitesides, W. M. Whitesides.

9. Should our Baptist people neglect their own Sunday-schools, and take a part in assisting in Union Sunday-schools? Speakers: H. K. Corn, A. J. Henely.

10. Miscellaneous business.

11. Adjournment.

A. L. RUCKER,
R. M. WILSON,
E. G. GOFORTH,
Committee.

*** Rutherford and McDowell papers, please copy.

MARRIED.

BARNES—EDWARDS—On Dec. 2d, at 8 p. m., in the Baptist church, at Jackson, N. C., by Rev. D. Cale, Mr. S. B. Barnes and Miss Helena Edwards.

COOLY—WREN—On Nov. 25th, 1894, at the residence of the bride's father, at Roger's Store, Wake county, by Rev. M. P. Davis, Mr. Alonzo Cooly and Miss Mollie Wren, all of Wake.

JONES—SHERRON—On Nov. 29d, 1894, at the residence of Mr. W. H. Sherron, the bride's father, by Rev. W. B. Royall, Mr. Genadius H. Jones of Franklin county and Miss Lenora C. Sherron of Wake.

DOWNES—WILLIAMS—On Nov. 29th, at the residence of Mr. M. W. Doggett in Asheville, N. C., by Rev. G. L. Finch of Biltmore, N. C., Mr. Albert S. Downes and Miss Mayfield Williams, both of Northampton county, Virginia.

DIED.

SORRELL—Died on November 29th, 1894, of heart disease, Sophronia E., daughter of J. P. and M. E. Sorrell, of Wake county. She was four years and eight months old. The funeral services were conducted by Rev. W. H. Chappell.

YOUNG—Sister Priscilla Young was born Dec. 24th, 1830, and died Oct. 3d, 1894. She was blind from her birth, and never saw with her natural eyes; but spiritual sight was given her twenty-three years ago when she gave her heart to Christ. Her life afterwards was one of patient, loving trust in him who had healed her. She was a member of Youngsville Baptist church. R.

CAMP—Carrie Lea Camp, the subject of this little sketch, was the eldest daughter of James L. and Carrie F. Camp, and was born in Hertford county, N. C., Oct. 12th, 1886, and fell asleep at her home in Franklin, Va., Nov. 13th, 1894, having brightened the home, gladdened the hearts and blessed the lives of our brother and sister just eight years, one month and a day; not very long it is true, only a child's life, and yet it was long enough for the child's life so to entwine itself about the hearts of those who loved her, that when she went away the hearts seemed to go with her. And the light from the child's life was so warm and bright that it was cold and dark when the light went out.

Hers was a nature which engenders favoritism, obedient, gentle and affectionate, she was easily a favorite at home and in school; generous, self-denying and brimming over with life and spirit she was a leader among children; attractive in person and winning in manner she was loved by all who knew her, and the tears and sadness of the great throng at her funeral were not so much from sympathy with the family as they were the expression of a personal loss and a common bereavement.

Even during the brief scope of her little life was deep spirituality developed under the pious training of godly parents, as the following incident will show. Some months ago she came to her mother one day in great perplexity with this question, "Mama, what does 'being a Christian' mean?" "Nothing, darling," said her mother, "but to love the Lord and trust in Jesus." And then all the trouble left the little face as she replied, "Why, mama, I have been doing that a long time."

There were peculiar reasons which made the dear little one doubly dear to the writer; in person, disposition, and manner she was the exact image of her mother, who as his oldest sister was his constant companion and playmate, and the dearest tie that binds him to the recollection of his childhood, and many a time while visiting the family and watching little Lea and her brother at play the years seemed to roll back, and it was no longer "Lea and Buddie Rob," but it was "Carrie and Buddie." God grant that in the years to come the memory of the little sister who has passed away may prove the benediction to her brother that the influence of that other sister has been to me.

It was hard, hard, to give thee up, little one, and that none know so well or feel so keenly as the bleeding hearts of thy father and mother, but the God who called thee to himself is a Father too, and he knows what it is to give up a child, and he will heal the wounds he has inflicted.

After all there is something to be envied in a life like hers. The bud was plucked ere it was open, it is true, but it is also true that it was with the dew of its freshness and purity still upon it, with ne'er a petal soiled or withered and was plucked but to ope in a more genial clime.

The stream met the ocean close to its source it is true, but it was with its waters as pure and sparkling as they came from the fount—unpolluted by wandering through the mire of a sinful world.

Its mission was done. What though it was done early? It was done well.

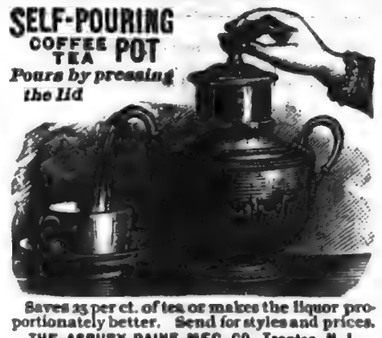
As we turned away from her little grave the words of Dickens on the death of little Nell came to me with a new meaning, and I add them here not only because they are apt, but because in my heart I believe they are true: "Oh! it is hard to take to heart the lesson that such deaths will teach; but let no man reject it, for it is one that all must learn, and is a mighty, universal truth. When Death strikes down the innocent and young, for every fragile form from which he lets the panting spirit free, a hundred virtues rise in shapes of mercy, charity and love, to walk the world and bless it. Of every tear that sorrowing mortals shed on such green graves, some good is born, some gentler nature comes. In the Destroyer's steps there spring up brighter creations that defy his power, and his dark path becomes a way of light to heaven."

Even so shall it be with the life and death of our darling little Lea.

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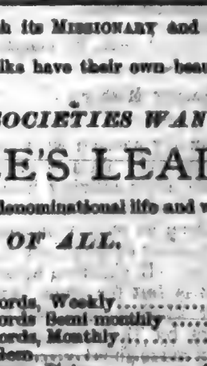
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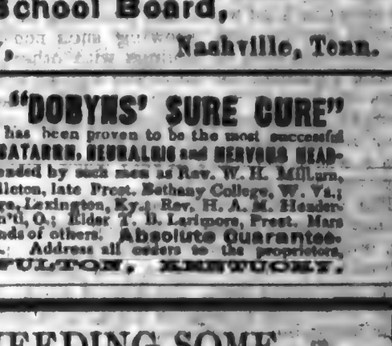
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The Sifting of Peter.

In St. Luke's gospel we are told
How Peter in the days of old
Was sifted:
And now, though ages intervene,
Sin is the same, while time in scene
Are shifted.

Satan desires us great and small,
As wheat to sift us, and we all
Are tempted;
Not one, however rich and great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he by some device of his,
Can enter;
No heart hath armor so compete,
But he can pierce with arrow's fleet
Its center.

For all at last the cock will crow,
Who hear the warning voice, but go
Unheeding;
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed will accuse,
The reddening scars remain, and make Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer.

—H. W. Longfellow.

Pleasing Mother.

Mothers are usually pleased with the success of their children. This is especially true in their life after leaving home. A mother watches the successive steps and efforts of her children as only a mother can. If they succeed in their callings, she rejoices as no one else can. If children appreciate the concern that is felt for them, and the earnest desire for their success that follows them everywhere by their mothers, they would care vastly more about pleasing them than is often the case.

Pleasing mother should be a habit with children. Early in life they should begin the cultivation of thought and effort with reference to the gratification of her wishes and of making her happy. If they would do this they would find daily opportunities for speaking kind words and rendering such helpful services, and showing such noble traits of character in dealings with others, as would gladden the heart and lighten the cares of mother in a way too often little thought of. If boys, if girls, could realize their indebtedness to their mothers they certainly would generally be very much more anxious about pleasing them.

The great men of the world, like John Quincy Adams, James A. Garfield, and others, who have acknowledged their great indebtedness to their mothers, took great delight in pleasing them. But most of all their noble lives, their courage in doing right, and their honorable achievements in public life were especially pleasing to their noble mothers. Hardly a higher tribute can be paid to any young man's success in life than that "it pleased his mother."—*Religious Telescope.*

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Contrast Between Paris and London.

In the streets French traffic all goes to the right; London coachman drive to the left. Parisians live together in large houses like barracks; Londoners have one family in a house. They have a latch key; the Frenchman, a concierge. Paris has its cafes; London, its clubs. Parisian beds are up in an alcove of the wall; Londoners sleep in the middle of the room. London takes three or four meals a day; Paris, two. Paris dines; London eats. Paris loaves are long; London, square. Paris drinks wine; London, beer. Paris takes coffee; London, tea. Frenchman while drinking talk to their neighbor and enjoy each other's company; Britons sit alone at table and don't say much, but enjoy their food. London workman work in their ordinary clothes, call each other "mate," smoke clay pipes, and punch each other's heads occassionally; Parisian workmen do their business in blouses, call their friend "citizen," or "sir," smoke cigarettes, take their hats off to each other, and do their fighting with their feet.—*Tidbits' Guide to Paris.*

A Useful Idea.

I remember that in the autum following the war, a gentleman said to me, in a confident tone, in the presence of several other persons, "I have lost all my faith in Providence, sir, since the war turned out all wrong." I thought it right to reply, "Beg a thousand pardons, I don't believe you ever had any faith in Providence to lose. You thought Providence might be a useful idea if it would work to suit you."—*Broadus.*

He lives long that lives well; and time misspent is not lived, but lost.—*Fuller.*

Put on the coated armor,
And watching unto prayer,
Where duty calls, or danger,
Be never wanting there.

A Struggle for Appearance.

A St. Louis paper relates an instance of the pride of a child who struggled to keep up appearances in a way that was touching to witness. The hopelessness of the endeavor was made painfully manifest by the well-meant action of her teacher, and the facts are these:

Just before the close of the last session of the public schools of that city, an incident took place which, as an illustration, is more than touching. At one of the schools, numbers of pupils were in the habit of bringing a luncheon with them, which at noon they ate together. Among those who did not go home to dinner, the teacher in a particular room noticed a little girl who always sat looking wistfully at her playmates when they went out with their luncheon, but who never brought any herself.

The child was always neatly but very poorly clad, and one of the closest students in school hours. This odd action of the child's lasted for some time, when one day the teacher noticed that the little thing had apparently brought her dinner with her. The noon hour came, and the children took their lunch as usual and went out to eat it, the little girl referred to alone remaining in the room, with her dinner wrapped up in a paper on her desk before her. The teacher advanced to the child and asked her why she didn't go out with the rest, at the same time putting out her hand toward the package on the desk. Quick as thought the little girl clasped her hands over it and exclaimed, sobbing: "Don't touch it, teacher, and don't tell, please! It's only blocks!" And that was the fact. Having no dinner to bring, and too proud to reveal the poverty of her family the child had carefully wrapped up a number of small blocks in paper and brought the package to present the appearance of a lunch! It was nothing, a mere ridiculous incident in school life; but it was sufficient to make wiser and older hearts than hers sad.—*Young People's Leader.*

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The Weather.

When you wish to know what the weather is to be, go and select the smallest cloud you see; keep your eye upon it, and if it decreases and disappears it shows a state of the air which will be sure to be followed by fair weather; but if it increases in size, falling weather will not be far off. The reason is this: When the air is becoming charged with electricity you will see every cloud attracting all less ones toward it until it gathers into a shower. And, on contrary, when the fluid is passing off or diffusing itself, even a large cloud will be seen breaking to pieces and dissolving.—*Young People's Leader.*

Make Yourself Heard.

This little clipping is good, though homely:

The men who prosper in this world are the men who mind their own business and keep on minding it. An exchange furnishes an example:

"'Tatoes!' cried a colored peddler in Richmond.

"'Hush dat racket! You distracts de whole neighborhood!' responded a colored woman from a doorway.

"'You kin hear me, kin you?'

"'Hear you? I kin hear you a mile!'

"'Tanks! I's hollerin' to be heard! Tatoes!'"

Ill humor is but the inward feeling of our own want of merit.—*Goethe.*

GOOD SPIRITS



follow good health while low spirits, melancholia, impaired memory, morose, or irritable temper, fear of impending calamity and a thousand and one derangements of body and mind, result from pernicious, solitary practices, often indulged in by the young, through ignorance of their ruinous consequences. Nervous debility, and loss of manly power, not infrequently result from such unnatural habits.

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In addition to this there will be

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The title is "Casa Braccio," and it is a romance of Italy, full of human passion and exciting episode.

A New Novel By
MRS. BURTON HARRISON

will be published during the year. It is called "An Errant Wooing," and is a tale of wandering (and love) among new scenes of travel in Northern Africa and Southern Spain.

OTHER FEATURES

will be several familiar papers on "Washington in Lincoln's Time," by Noah Brooks, who was on terms of unusual intimacy with the War President; "The Cathedrals of France," by Mrs. Schuyler Van Rensselaer, with illustrations by Joseph Pennell. Many more serials will be announced later.

RUDYARD KIPLING

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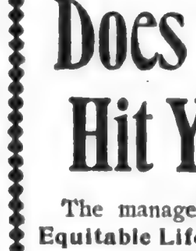
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CHARLES DICKENS, JR.

For 1895.

They are part of a group of articles on "Anecdotes of Famous People" to appear during the coming year.

Contributors for 1895.

Mr. Gladstone will give a striking paper of reminiscences of his physician and lifelong friend, Sir Andrew Clark.
Two Daughters of { The Princess Christian, of Schleswig-Holstein. / Queen Victoria { The Princess Louise (Marchioness of Lorne).
The Bold 'Prentice, The Story of a Locomotive Engineer, Rudyard Kipling.
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We venture to remark that it will seem inconsistent if the people who have been shouting "eternal vigilance is the price of liberty," go to sleep before Christmas. The word *eternal* is something considerable; it implies considerably more than six or eight or a dozen weeks or months or years. Think about it, and watch. If Vigilance detected corrupt practices two years or ten years or twenty years ago, Vigilance now will detect tempters and agents of corruption, if not the very practices. Corruption does not sleep, nor does it discriminate between parties; and, though oft defeated, it is never vanquished.

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Of course there is any amount of speculation with regard to the approaching session of the Legislature. Indeed not a few have had themselves delivered of their foreknowledge in the matter. This one informs the public who are the Senators about to-be, that one kindly assures us of the body's action upon the State-aid to higher education question, another upon the common schools, another the election law, and yet others upon the county government question. Well, any one may guess; and there's no objection if no one takes it seriously. But unfortunately there are good people who do take almost everything seriously, even local politicians' opinions.

Immediately after the result of the late election became evident, an editor in another State saw fit to write at some length to show that North Carolina is in "sorry plight politically;" and, to make matters worse (at least, that might have been their design), several of our State contemporaries reproduced the editorial. Now the saying is, "every one has a right to his own opinion;" but we beg to question any one's right to count chickens two months aforetime. And the more wrong is it, if to do so injures the entire barnyard. People would live longer and die with fewer gray hairs, anyway, if they would only go slow when they feel inclined to think ill of any one—even though he be a political opponent and by nature unpromising. Let's wait until the Legislature has adjourned before we become wholly disconsolate.

One can do worse than guess evil—a great deal worse; but those who do, seldom get any one of consequence to take them seriously. And this is well. The second day after election a daily paper was making much capital of the fact that North Carolina bonds had lost a point or two the day after election. The daily was to all appearances very much elated. "We told you so," was the gleeful refrain of the gloating announcement. But the daily had overlooked the fact that it itself had announced, "The State is safe," the day after election, and the New York papers all had similar announcements. So according to our daily's reasoning, the safety of the State was the cause of the drop in price of bonds. But our daily's reasoning, like its probable wishes, was bad.

At present the price of the bonds is steady. If it falls or rises, either may be the result of a thousand influences other than political. But the last thing any one has a right to do, is to gleefully talk them down.

THE RECORDER has had on hand quite four months a few remarks relating to some features of the income tax law; but it seems really useless to say anything about it. There are not enough of $4,000 incomes in these parts to bother; and not only this, but also it is now most probable that the income tax law will not amount to anything. Appearances go to show that it was a great big bluff. If it was, it was the biggest on record, judging from the dismal wails and fierce protestations provoked by its enactment.

It is probably a good idea to begin now and advise future legislators that, when they get into the position of desiring not to vote for a bill, because to vote for it costs votes, and at the same time feel impelled to vote for it on principle, the only way out is to vote for the bill and forget to vote for any appropriations for carrying the law into action. Scarcely anything has been said lately in regard to the income tax. The campaign is over, you know; and there's no use talking now, that is, if the income tax bill was a bluff. And we have been told that less than $30,000 was appropriated to collect it, when such collection is calculated to cost at least $200,000. The law goes into effect, if it goes at all, January 1st, 1895; and we will see about it then.

Meanwhile it may be consoling to know that if the law should be upheld, all persons whose incomes amounted to $4,000 or less would escape the income tax gatherer, though indeed every one whose income is as much as $3,500 has to have the fact put on record. And there may be one or two readers who will be pleased to know that according to the bill officers of States, counties and municipalities would not be required to pay tax on their salaries, which is wrong. A tax of two per cent. would be levied on an income in excess of $4,000, except that of purely benevolent institutions and that derived from United States bonds. If, however, one has an income of $4,000 and makes his home supplies, he would not be taxed for the money value of the latter, as he would be, if he were paid in produce. On the other hand, if one owns any amount, one dollar or a million dollars, of stock in a corporation, the aggregate profit of which is more than $4,000 he has to pay income tax; for the income of corporations would be taxed before the dividends are declared.

If the law does not die of neglect or counter legislation, it will expire by limitation January 1st, 1900.

A LAWYER, who had had reason to investigate, informed us not long ago that a correct copy of the Constitution of North Carolina has not been printed in a considerable number of years. One who has followed the discussion of the question of State-aid to higher education must be painfully conscious of actual differences, not merely of opinion, but of statement as to what the Constitution does or does not say.

Now Constitutions are made to be read and understood. That is said easily enough; but the fact that meets us squarely is that the school children of North Carolina are scarcely aware that such an instrument as a Constitution is extant in North Carolina. And, what is worse, those who are out of school and before the world are not so well acquainted with the document as to be entirely assured in their opinions relative to it. It is doubtlessly difficult to make a constitution interesting, either to children or men; but we might print some copies for distribution, so that it could be said that any one who might wish to undertake to read it, could do so at will. Copies are printed with the biennial enactments, but an eminent authority has informed us that they are incorrect; and at best they cannot be procured as they could be if they were printed in separate pamphlet form.

It is the opinion of this writer that the Constitution of the United States, and more especially that of North Carolina, ought to be text books in our schools. This present ignorance of an instrument so vital to the State ought not to be. And there ought to be a place where any one can get a copy of the Constitution for the asking.

A RECENT incident of the Japan-China hostilities is particularly interesting to North Carolinians. The United States had accepted charge of Japanese subjects in China and of Chinese subjects in Japan—a considerable charge, to be sure. The Chinese government became suspicious and demanded the surrender of two Japanese students residing in China, on the ground that they were spies. The United States, represented by Consul General Jernigan, and Mr. Denby for our minister at Pekin, undertook to delay action until the students might be brought before a tolerably just tribunal for trial. Messrs. Jernigan and Denby were getting on successfully until an order came from Secretary Gresham at Washington instructing them to surrender the students to the Chinese; and, though they were ever so willing and probably able to protect the students there was no alternative. The students were taken by the Chinese authorities, horribly tortured and gradually put to death. If they had a trial, it was by Chinese, and therefore biased justices; but we have not heard that they had a trial.

Now all this is on the other side of the world, and rather a small matter, comparatively; but it touches home folks and involves our nation. First, it is said, China takes the surrender of the students as a confession that the United States cannot live up to the protecting attitude that it has assumed; and, if this is true, the Chinese soldiers may not be so studiously respectful of our brethren and friends in their kingdom. Second, the Chinese authorities pledged that they would not kill the students, but merely hold them prisoners. This pledge to the United States appears to have been broken; and if it has been, China will have to make reparation not only to victorious Japan, but to threatening America.

Close Communion from a Church Standpoint.

BY REV. J. J. LANSDELL.

I have just read Bro. Jenkens' contribution on this subject in the RECORDER of Nov. 28th, and extend to him my hearty congratulations for it. There is one point that he emphasizes which is too much overlooked by Baptist writers, and that is *the church*. That there is such an institution recognized in the New Testament is beyond question, but *what* it is, is frequently overlooked; and when ascertained in its component parts too many fail to recognize its binding authority in all time. Our Lord said, "the kingdom of heaven cometh not with observation." Luke 17: 20. By this I understand show and parade, such as accompany earthly kingdoms and governments; on the contrary, Christ's kingdom is simple, plain, without outward show and display, and well adapted to the common mass of mankind. But such as it is, is the output of divine wisdom, and as such we should cherish and magnify it. The *church*, as a New Testament institution, is divine and of perpetual authority, and no human has the right to change it from its original pattern, for if changed it ceases to be a New Testament church.

I give a few quotations from Mosheim, who is often quoted: 1st cent., chap. 2, sec. 5, "As to the external *form* of the church, and the mode of governing it, neither *Christ* himself nor his apostles gave any express precepts. We are therefore to understand that this matter is left chiefly to be regulated as circumstances from time to time may require, and as the discretion of civil and ecclesiastical rulers shall judge expedient." Here the learned author adroitly paves the way for the statement of facts which follows. He speaks of "express precepts," so as to break the force of recorded *example*, and recognizes the authority of civil rulers in church matters—a union of Church and State. This was necessary to avoid ruling out, as proper churches, such ecclesiastical harlots as had connected themselves with civil government, and were in other respects unlike the apostolic churches. Hear him further: "If, however—what no Christian can doubt, the apostles of Jesus Christ acted by divine command and guidance, then that form of the primitive churches which they derived from the church at Jerusalem, erected and organized by the apostles themselves, must be accounted *divine*." But hear him again, as though writhing under the force of the facts about to be written down: "But still it will not follow that this form of the church was to be perpetual and unalterable." If that which "must be accounted *divine*" is not to be "perpetual and unalterable," then I would like to know what is! Now for his facts. "In those primitive times each Christian church was composed of the *people*, the *presiding officers*, and the *assistants or deacons*. These *must be* the component parts of every society. The principle voice was that of the *people*, or of the whole body of Christians." Sec. 14: "All the churches, in those primitive times, were *independent* bodies; or none of them subject to the jurisdiction of any other." Sec. 12: "In this century and the next, a bishop had charge of a single church, which might be ordinarily contained in a private house; nor was he its *lord*, but was in reality its minister or servant." Book 1, Cent. 1, Part 2, ch. 3, sec. 5: "At the first promulgation of the gospel, *all* who professed firmly to believe that *Jesus* was the only redeemer of mankind, and who promised to lead a holy life conformable to the religion he taught, were received immediately among the disciples of *Christ*; nor did a more full instruction in the principles of Christianity *precede their baptism*, but followed after it." Chap. 4, sec. 8: "In this century *baptism* was administered in convenient places, without the public assemblies, and by immersing the candidates wholly in water." Not a word is said about baptizing infants.

The foregoing extracts from Moshiem, whose History is in nearly every Pedobaptist preacher's library who has a library, show most conclusively that the churches of the first century—the apostolic churches—were just such as are now called Baptist churches, and that such a church organization *was divine*. Now, if that is so—and Moshiem says it is—then all other church organizations are necessarily of human origin, and should be treated as such. A New Testament church organization is entirely destitute of anything like show and parade and ostentation. There is nothing in it to catch a popular worldly gaze, but it is a fit home for the spiritually-minded. It is the divine casket into which it was the design of the Great Head of the church that the jewels of his grace should be set. Those who have been enabled by divine grace to see it should prize it as a heritage from the Lord. It is perfect because it is divine. It is adapted to all ages, to all countries, to all conditions of society, and to all forms of civil government. It sheds light on all, but borrows from none. Christ is the head, the New Testament the charter, and the Holy Spirit the light of this organization. If the historical statements of Mosheim are true—not his opinions—then it follows that the Baptist organization is the only New Testament church organization on earth, and the only one that exists by divine authority.

I have thought for some time that the communion question ought to be presented from a church standpoint as well as from the baptismal standpoint. Let it be distinctly stated that we do not recognize sprinkled organizations as New Testament churches. While we may regard individual members of such organizations as converted people, yet we do not recognize them as church members. And let it also be as distinctly stated that it is not we who have made the New Testament organization, but Christ and the apostles by the light and guidance of the Holy Spirit, as testified to abundantly by the most learned writers of Christian antiquity; and if converted people are members of post-apostolic organizations, (I mean as to form,) it is their misfortune, not our fault.

I would like to see Bro. Jenkens' article put in tract form or in leaflets and generally distributed.

Roxboro, N. C.

New Testament Studies—No. 12

BY RIGHT G. MOORE.

EPISTLE TO THE GALATIANS.

1. *Galatia.* Deriving its name from its Gallic settlers, Galatia was also known as Gallo-Grecia because of the Greek colonists who intermingled with the Gauls. It was a small mountainous district lying in central Asia Minor, bounded on the north by Bythinia and Paphlagonia, on the east by Pontus and Cappadocia, on the south and west by Phrygia. The river Halys flowed through its boundaries, promoting its fertility and productiveness. It is first mentioned in the New Testament by the writer of Acts (16: 6) and known throughout as a Roman province whose exact limits are difficult to determine.

2. *The Galatians.* The great and migratory stock which overran western Europe poured into Greece in the third century before the Christian era. When this Celtic torrent appeared on the shores of the Hellespont and Bosporus, Nicomedes I, King of Bythinia, was engaged in civil war. He immediately secured them as allies and paid them for their services the district thenceforward known as Galatia. Here the Gauls settled about 280 B. C. They fell under the power of Rome about 189 B. C., and later became a Roman province under Augustus (26 B. C.)

Though Greek was the prevailing language of these eastern Gauls, they yet retained something of their ancient tongue. The people were but partly civilized, and while, according to Cesar, "the whole race was excessively devoted to religious observances," their system of idolatry was extremely gross and debasing. In common with their ancestors the Galatians were fickle and impulsive, "soft and sensual, prompt to learn, prompt to despise, and greedy of new things." "Drunkenness, niggardliness, vanity and quarrelsomeness, impressibility and quickness of apprehension, an inquisitive, eager and fickle disposition" were some of their features discussed by ancient writers and readily traced in the Epistle of Paul.

While the Celtic was by far the strongest element in the population of Galatia, other peoples were abundantly represented throughout the country. The Greeks were so numerous and influential as to make their own language that of the district. The Romans finally became the governing race, and they were to be found at the various centers of business. The Jews, attracted by commercial advantages, here secure special rights and privileges which were recorded by Augustus in his temple at Ancyra.

3. *Planting of Christianity.* We are informed by the Paulinè historian (Acts 16: 16) that the Apostle, accompanied by Silas and Timothy, on his second missionary journey visited "the region of Galatia." This was very probably in the year 51 or 52 A. D. Paul was pressing on to fulfil his mission in Europe, but was detained by illness (Gal. 4: 13) among the Galatians. With characteristic fervor he proclaimed the gospel to the people who were deeply moved by his doctrine and strongly attached to his person. They showed him every possible attention, and when, after recovery, he departed, they were running the Christian race (Gal. 5: 7) with energy and success.

4. *Judaism in the Churches.* After a lapse of more than two years, Paul again visited Galatia in the course of his third missionary journey. He was then on the way from Jerusalem to Ephesus in the year 54 A. D. He discovered with sadness the symptoms of "alienated affection and weariness in well doing." The Judaising emissaries had, as usual, been on his track, opposing his apostolic authority, doubting his doctrine, and maintaining the necessity of circumcision and the full observance of the Jewish law. The presence of Paul doubtless hushed the disturbing elements for a time, but after his departure they broke out afresh and serious dangers threatened the churches of Galatia. The receipt of this intelligence on the part of Paul occasioned the immediate writing of this letter.

5. *Design.* In the composition of this Epistle, the writer had two objects before him: (1) To repel the insinuation that he was not an apostle, or that he did not stand on an equality with the other apostles. He must refute this charge in order that his influences among the churches may be preserved. (2) To expose the Judaistic and other errors which had crept into the churches and deceived the thoughtless Galatians. Hence he establishes the doctrine of justification by faith and thus utterly demolishes the position of hostile teachers. "The main theme of the apostle throughout is the apostacy of the Galatian churches in their denial of his apostolic authority, and their repudiation of the doctrine of grace."

6. *Composition.* Since there is nothing in the Epistle that affords a definite clue as to when or where it was written, there has been on these points the greatest diversity of opinion among scholars. The date is estimated as A. D. 53 (or 54 (Wordsworth), A. D. 54 or 55 (Ellicott), A. D. 57 or 58 (Lightfoot, Conybeare and Howson), and between A. D. 54 and 58 (Alford), Macedonia or Achaia (Lightfoot), Antioch (Macknight), and Thessalonica (Michaelis). Dods thus embodies the latest researches of scholarship on the subject: "The date of this important epistle is either placed in the winter or spring of 57, 58 A. D., in which case it must have been written from Macedonia or Achaia; or it is placed before the first epistle to the Corinthians, in which case it was dated Ephesus."

7. *Features.* (1) Contrary to his usual practice, Paul wrote this epistle with his own hand. (2) Written neither to an individual nor to a local church, this alone of all the Pauline epistles is addressed to a group of churches. (3) This letter is strictly controversial. (4) "The sustained severity of this epistle is an equally characteristic feature with its unity of purpose..... The apostle has no congratulations, no words of praise for the apostate church..... For this once only the pervading type of his epistles is abandoned in the omissions of the opening thanksgiving. The argument is interrupted every now and then by an outburst of indignant remonstrance" (Lightfoot.) (5) "Never was there a more compact and effective elucidation of an important question than is furnished in the epistle to the Galatians" (Dods.) (6) This letter is eminently adapted to the Galatians who were likely to be won by his fatherly pleading, as well as overawed by his apostolic rebukes and denunciations" (Alford.) (7) "This epistle resembles both the epistles to the Corinthians and that addressed to the Romans; like the first, it defends Paul's apostolic authority; and like the last, it treats of justification by faith alone" (Angus.) (8) "This epistle is unique among Paul's letters in its entire lack of any allusion, capable of easy interpretation, to the apostle's circumstances and surroundings at the time he wrote it" (Wardlaw.)

8. *Contents.* In this epistle, Paul meets in order the three elements of assault against himself and his doctrine—"the disparagement of his apostleship, the elevation of Judaism to the same rank as Christianity, and the insinuation that liberty meant license." Each of these replies occupies respectively two chapters. Stating the same division in another form, we have

1. Vindication of Paul's apostleship, chapters 1, 2.
2. Vindication of his doctrine, chaps. 3, 4.
3. Hortatory and practical, chaps. 5, 6.

Or, again:

1. Apologetic, two chapters.
2. Polemical, two chapters.
3. Practical, two chapters.

Unbelief in Foreign Missions.

There is need for Foreign Missions! Do you believe in them?

The Christian that does not believe in Foreign Missions does not believe in the Great Commission. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Lord's prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the doxology in long meter. Repeat it and see.

The Christian that does not believe in Foreign Missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the church of God is ready. "If thou canst believe, all things are possible to him that believeth."

A Story of John Bright.

John Bright went into an agricultural district one day and had to walk from the station a long way into the village. A clergyman who was driving in a dog cart overtook him, and, learning his destination, offered to drive him there. "Have you seen the papers to-day?" the parson asked, when Mr. Bright had accepted a seat. "Yes; what is in them?" "Why, that rascal John Bright has been making another speech." "And what was it about?" asked Mr. Bright. The clergyman explained. "Well," said the stranger, "perhaps Mr. Bright was only expressing his honest convictions, perhaps, even, he may be right." "Oh, no," said the irate clergyman, "if I had him here I would feel like shooting him." Before they separated Mr. Bright had promised to go to his new acquaintance's church next morning. The theme of the sermon was Bright's speech, and at the conclusion Mr. Bright thanked him for his able sermon, as the rector was going home to dinner, a friend met him and said, "You have been preaching under distinguished patronage this morning." "No," said the parson. "Oh, yes, you have," replied the friend; "you had John Bright among the congregation. Didn't you notice him in front, in the middle pew?" "Why," said the rector, "I drove him to the village yesterday in my dog cart, and called him a rascal and reviled him in all the moods and tenses, and he never said a word. I must go and see him at once." [S. S. Times, in Newton Theological Institution.]

The Biblical Recorder.

WEDNESDAY, DECEMBER 19, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

TWO THINGS THAT WE CAN AND OUGHT TO DO: First, contribute for Foreign Missions by January first (better begin now) and have it announced far and wide that North Carolina Baptists have reached the mark set for them; second, raise five hundred dollars for Home Missions. The Home Board is being largely used for God's glory and man's redemption. It has not asked much of us this year. And now we are appealed to especially raise $500 to meet a debt.

Let us do these two things.

THE RECORDER has perfected arrangements whereby every reader of this paper who sends us enough money to advance his or her subscription up to May, 1895, will secure a Baptist Almanac.

Every Baptist ought to have this Almanac. In addition to the usual features, there are statistics very valuable to Baptists; and the leading article, "The Baptists and the Quakers of North Carolina were the chief supporters of the Regulation and the heroes of the Battle of Alamance, May 16th, 1771," by Dr. Cobb, ought to be preserved by all who take pride in the history of their denomination.

Every one who sends us a new subscriber on our nineteen-weeks-fifty-cents offer will get an Almanac free.

Every new nineteen weeks subscriber who sends fifty cents and a one cent stamp for postage, will get an Almanac free.

Now let us see how many homes we can put the RECORDER and the Baptist Almanac into. Help us; it will help you.

The RECORDER nineteen weeks goes from Dec. 19th until MAY 1st, 1895! *And a first class Almanac besides!!*

This arrangement is limited. Send now.

THE Convention at Charlotte was all that could be asked: The Lord was with us.

There was spirituality. The zeal of the delegates, the uniform interest in the topics, the good collections (no petitioner was disappointed,) and the manifestations of brotherly love, were witnesses of this.

There was worship; uplifting devotional meetings, earnest prayers, impressive speeches and instructive sermons characterised the meeting.

There was action. The orders for the various hours were promptly announced by the watchful President, and in most instances the body was ready to proceed. Very little time was lost wrangling. There was plenty of good, hearty discussion, but no disputing. Miscellaneous business was despatched in good order every session.

There was unity; not unity of mind, nor unity of will, but thorough unity of spirit. This accounts for the brotherliness of the debates and the thorough success of the meeting.

We are not going to say it was "the greatest meeting in history." We do not know about that. There has not been a better; and we thank God for it. And we thank him for faith that what has been done is for his glory.

THE RECORDER is proud to present its readers this week, in addition to its usual features, (of which Bro. Lansdell's and Bro. Moore's articles ought to have especial mention), a full report of the Convention after the first day, and part of the splendid women's meetings, for which we are indebted to their accomplished President, Miss Heck, the reports on the various objects (which are uniformly encouraging), a handsome picture of Wake Forest College with a sketch by Prest. Taylor, and a picture of the Baptist Woman's College that is bound to come—the sooner, the better,—an able address delivered at the memorial meeting, a report of the Young People's Meeting, which we copied and have slightly condensed from the exceedingly copious and excellent account in the *Charlotte Observer*, and enough of other reading matter, news from the churches and inspiring reports by the pastors, to last quite a week.

We think we have solved the Union Meeting problem: Hereafter we will issue a supplement each quarter several weeks before the Union Meetings occur, and publish the programs with whatever else the brethren may choose to say. This will help the meetings and will not interfere with anything—except the Recorder's Income.

We do not know when we were more pleased to get an article than when the mails brought us "In Old Virginia" by Dr. Henry W. Battle, last week. We will publish it next week.

LET EVERY READER HEED.

Rev. R. J. Willingham was about to make a great speech at the Convention. He had prayed the Lord to be with him, prayed that the Holy Spirit might brood over the meeting. His prayer was answered.

The spirit of giving seized the people. A man interrupted the speaker and made a subscription. He was followed by others and others; and before one could comprehend it, the audience had pledged more than four thousand dollars to send a missionary to Japan and support him five years! But this money cannot be used to pay the debt or support missionaries already on the field.

Some say it was a returned missionary's eloquence, others say it was the man who started the subscription. Certain it is that the missionary and the man were honored agencies; but it was the Holy Spirit that moved the people and sowed among them the spirit of giving.

Bro. Willingham had purposed speaking of North Carolina, whence long years ago God called the sainted Yates, whence even now God is richly using many workers. He had in mind to tell us that we have a great opportunity. The first of the year the expenses of the workers were apportioned to the several States. While many of them have done well, none have come up to the amount apportioned.

But North Carolina is not far behind. It is easier for the Missionary Baptists of North Carolina to come up to the mark and set the other States an example that the Lord will bless, than it is for any other State.

Six thousand dollars was expected of 175,000 Baptists by January 1st, 1895, of which $4 047 66 has been received.

We have to raise in the next twelve days $1,952 34 Let us do it. Let us make the mark.

Big subscriptions are not asked for. A little from every one will make the whole. Just a little sacrifice on your part will raise the amount.

There are two Sundays before January 1st. May the Lord move every pastor in the State to give his flock an opportunity to help, by prayer and sacrifice, in this time of need.

PERSONALS AND OTHER ITEMS.

....Rev. A. Cree preached at Greenville recently.

....The Baptist State Convention is bigger than any one newspaper.—*Dr. J. W. Carter.*

....Revs. R. D. Carroll and Rufus Ford made visits to Brethren Hunter and String field at Raleigh last week.

....Renew your subscription and get a Baptist Almanac *free*. Please act quickly. See first column, second page.

... Dr. Dickinson of the *Herald*, and his lieutenant, Brother Ferguson, attended the Convention in the interest of the *Herald*.

....We have received minutes of the Raleigh Association. Bro. J. C. Birdsong has been appointed clerk since Bro. Lougee died.

....Rev. J. A. Beam writes that the neighborhood of Bethel Hill is delighted with Pastor Fontaine. Bro. Beam's school is flourishing.

....Rev. A. L. Stough, whose resignation of the Kinston work goes into effect January 1st, has accepted care of Pineville church, near Charlotte.

....Attention is called to the program of Western Section Wake Union. The meeting was broken up by rain last time. Let every one come.

....Brother Locke Craig was from the Western Convention, and we heard it said, in a low tone, that he was the handsomest man in the Convention.

....The speeches of Drs. Skinner and Hufham and Brother J. E. White on Wake Forest College were remarkably able, and they ought to be printed.

....Paul's shipwrecks were necessary incidents of his life. That which looked to be against the Female University turned out for the furtherance of its best interests.

....Messrs. Gresham and Jamison, who keep the excellent eating house at Monroe, have the most cordial thanks for courtesies to delegates going to and returning from the Convention.

....Rev. W. G. Rollins, who went from this State to South Carolina, has returned, and is now at Charlotte. We hope the Lord will see fit to call Bro. Rollins to work in our State the rest of his life.

....Wake Forest College enrollment is still growing. Thos. H. Pritchard, Jr., son of the venerable alumnus, ex-president and distinguished Baptist, who is so loved by the good Charlotte people, entered last week.

....One of the things to be desired is that as many of our country pastors as possible shall attend the sessions of this Convention. To do this the Convention ought to meet on Tuesday instead of Thursday.—*Rev. C. W. Scarborough.*

....A certain brother, speaking in the Convention, told how he flouted when at last his wife promised to marry him. Bro. H. A. Brown, who always talks low in the Convention, remarked that some brethren had great reason to rejoice on occasions like that.

....Paul said: "The things which happened unto me have fallen out rather unto the furtherance of the gospel." There has been a revival in orders for Dr. Taylor's pamphlet on higher education since the attacks on our Convention in Charlotte.

....Rev. D. R. Sears writes from Siler City Dec. 12th: "The good Lord has blessed the work on my field. Twenty seven persons professed faith in Christ. I baptized one who was eighty three years old. One other awaiting baptism is fifty-four years old."

... Dr. R. H. Graves of Canton, China, lectured at Durham and Wake Forest last week, treating of the cities, customs, religion, opposition and progress. He lectured at Raleigh Monday night. Dr. Graves' presence at the Convention was a benediction.

....We were glad to see Hon. W. C. Fields at the Convention. He is one of the best lawyers in the State, has represented his district a number of years in the Senate, is a leader in denominational work, and gave a good contribution to Wake Forest College.

....Bro. Jno. E Peele of Roxobel sends the RECORDER a club of subscribers every year. We do not know what we would do without him and several other brethren who help us; Revs. C. J. Woodson and O. T. Edwards also rendered us signal favors last week. The Lord bless them.

....It is reported that Prof. McIver has ready what he calls an answer to Dr. Taylor's pamphlet on higher education, which he will bring out about the time the Legislature assembles. Let it come. If it is above personalities and prejudice, it is the first of its kind on that side of the question.

....Editor A. J. S. Thomas of the *Baptist Courier* has written "a correction" of a note in the December 5th RECORDER, to the effect that the South Carolina brethren killed a motion to approve co-education, etc. We are are still of that opinion; but our readers are requested to reserve judgment until Bro. Thomas can be heard.

....Since it has become apparent that there is considerable misapprehension in regard to the condition of the health of the editor of the RECORDER, it seems wise to say that, though confined to his residence, he is up and taking meals regularly with his family. He is grateful for the kind messages sent him by the brethren at the Convention.

....It is regretted that the Latin quotation with which Bro. Taylor lead off his article on third page last week, was incorrectly printed: *magistra* should have been *magistri*. Also, "if any one thought Bacon," &c., should have been "if any one had," etc. The quotation is from Juvenal, and is translated, "Not bound by the dogmas of any master."

....Rev. L G Broughton has our thanks for an invitation to the opening of the new Calvary church, Roanoke, Va., with a picture of the handsome building and a program of the services. Rev. F. C. McConnell, D. D, preached the sermon. Brother Broughton writes: "It was a great day. There were one thousand chairs in the room and extra ones had to be brought in."

....Bro. Thomas, editor of the *Courier*, and Bro. Edens, representatitive of the *Index*, were with us in the interest of their papers. Brother Speight reached Charlotte early in the session with what he says is the best one dollar paper in the universe. We are under peculiar obligations to Brother Speight for kind words. We welcome all of these brethren from abroad, and hope their visits may be attended with pleasing results.

....The American Baptist Historical Society, Room No. 29, 1420 Chestnut Street, Philadelphia, is very anxious to secure the minutes of the North Carolina Baptist Convention for the following years: 1836–'7, 48–'9 '50. '53, '54, '55, '56, '57, '61, '63, '64, '65, '68, '70. Any brother who can supply any of these minutes, please correspond with Henry E. Lincoln, Librarian, Room 29, 1420 Chestnut St., Philadelphia.

....Send us a subscriber (who will receive the RECORDER from Dec. 12th until May 1st for fifty cents) and get a Baptist Almanac free. See first column, second page. . . . Send a one cent stamp with the subscription and you and the subscriber each will receive a Baptist Almanac (full of information, Baptist statistics, list of new judges, other officers, courts, etc., the best list of Baptist preachers ever perfected, Baptist history, etc.,) free. Act now. The number is limited.

....The *Charlotte Observer* asks the size of the vast majority of the people of North Carolina who oppose State aid to higher education. We cannot speak precisely; but appearances lead us to think that all the people, except those whose livings are obtained through State-aid, an editor or two who is subject to night-mares, and perhaps a saloonist, compose the "vast majority"—which was "vast" even when the *Observer* correspondents were writing that the anti State-aid movement amounted to nothing in all but one or two counties.

....The Young People's Meeting at Charlotte last week was all that could have been desired. The program was excellently carried out, so excellently that there was no room for objection to it. The opposition to State organization did not hinder the good work of devotional and instructive study. And we confidently think that the matter will be settled for good and all by successive repetitions of this meeting. It had all the features of State organization except those calculated to alienate the young people. The Convention made no mistake in recommending a similar meeting next year, and we propose to do all we can to make it even more successful than was the Charlotte meeting, adhering to the Convention's manifest disapproval of State organization this year. An article on the subject will appear next week.

SIXTY-FOURTH BAPTIST STATE CONVENTION.

[CONTINUED FROM LAST WEEK.]

FRIDAY MORNING.

After appropriate religious exercises, Dr. T. P. Bell, representing our Southern Sunday-school Board at Nashville, Tenn., addressed the Convention. This Board is doing a great and commendable work, not only in its literature, but, as has already been stated, the profits on the sale thereof have amounted to $11,679; and this has been devoted to the work. This is one Board that does not raise collections. It merely asks you to buy its publications and no more. The organization of this Board has had a great, uplifting influence upon the Sunday-school work in the South. Dr. Bell never spoke more truly than when he said that we have to fight not only against anti-denominational influences, but an undenominational and interdenominational spirit is now abroad. Proper literature will prevent the latter's progress. The Board is striving to inculcate a missionary spirit into the young minds of the land.

FIVE THOUSAND DOLLARS FOR WAKE FOREST.

Wake Forest College was the order for 11 a. m. President Taylor read the report. The Convention was quick to show deep interest in the College, and every word of the report met sympathetic ears. The following is the text:

The first of the objects of the Baptist State Convention, as enumerated in the constitution, is "to encourage and support Wake Forest College." Not only is this college the oldest child of the Convention, but it is more and more generally recognized, as the years go by, as one of the most potent agents for the prosecution of the Convention's work in all its departments, and it is eminently fitting that the child should send its greeting and reports, year by year, to the Convention, its venerable mother.

The total number of students enrolled during the session of 1893–'4 was 197. The number enrolled so far for the present session is 207. This increase indicates the loyalty to the college of the great majority of the Baptist of the State, and encourages the hope that, at no distant day, the patronage of 1890–'1 and 1891–'2 may be regained by the college.

The student body of '94–'5 is remarkable for its promptness, diligence, and excellent deportment. Many of the young men who are now pursuing their studies at the college have already given evidence of high ability and thorough attainments. Not a few of those are likely be heard from hereafter in various spheres of usefulness.

The faithful labors of the college pastor, Rev. W. R. Gwaltney, have had their fruit in the elevated type of spiritual life, which has pervaded the institution. He was aided last spring by Rev. W. C. Tyree, and this fall by Rev T. J. Taylor, in special services.

During the last summer great improvements were made in the sanitary arrangements of the college. Partial provision for the expense incurred was made by subscriptions of members of the board of trustees. The rest has yet to be raised.

At the close of two of the special efforts for the increase of endowment some have come to believe that all the needs of the institution have been provided for. The truth is, only a beginning has been made toward securing an adequate endowment. Such a college as the Baptists of North Carolina need in the future, and ought to have, cannot be sustained without more ample provision than has yet been made. At the close of the last session, after the closest economy in all matters of administration, the trustees were confronted with a deficit for the fiscal year of about $1 700. All salaries of instructors were cut down and the purchase of books and apparatus have been, for the time being, prohibited. In order to give relief, at least to some extent, it is proposed to try to raise, as soon as possible, the endowment of one chair, to be known as the Royall chair. The American Baptist Educational Society has promised $5,000 on condition of the raising of $20 000 additional.

In view of the great work that lies before the college and the difficult conditions under which it is now being done, would it not be well to consider the propriety of bringing the needs of the college for current expenses before the churches as one of the regular objects of their beneficence? Our Methodist and Presbyterian brethren rely largely on this plan and claim that it helps to bring their college closer to the hearts of their people.

For the last ten years the president of the college has been deeply impressed with the importance of the organizing into more of unity the Baptist educational system of the State, and many thoughtful brethren do not hesitate to express their approval of the plan. This, if undertaken at all, should be with the approbation and under the auspices of the Convention. It is suggested that a committee be appointed to consider the wisdom and possibility of some such organization, and if they deem it advisable, to report at the next meeting of the Convention.

C. E. TAYLOR,
J. D. HUFHAM,
Committee.

Rev. J. E. White followed with a telling speech for the College. He spoke as a representative of the younger element.

Dr. Skinner, who distinguished himself for rising to all sorts of situations and maintaining the excellent good humor of the Convention, made timely remarks.

Then followed Dr. Hufham, who—if the reader will pardon the worn appellation of the expression—make "the speech of his life." He has grown eloquent many times, but he never had an audience so thoroughly and entirely interested as on that Friday morning. (If we did not know we would be met with "Writing is a lost art with me," we would call on Bro. Hufham for this speech in full). He voiced an opinion which is obtaining widely now, that Wake Forest must grow, and its growth must be achieved by private munificence. He saw Wake Forest the head and center of influence of a series of Baptist institutions spreading all over the State.

Dr. J. L Carroll and Rev. A. McA. Pittman made effective remarks.

Dr. Taylor outlined a plan to raise twenty thousand dollars, to which the American Baptist Education Society would add five thousand dollars. Subscribers to the plan are to make the first payment June 1st, 1895, the second and third, one and two years later respectively.

Dr. Durham took the floor, and concluded, vigorous remarks by expressing large faith in the Baptists and the College under God, and stirred the brethren vigorously and successfully for subscriptions. The sum of $5,020 were raised on the spot. The hearts of the brethren were evidently in their gifts. From now on the work will be pushed personally by Dr. Taylor all over the State with the valuable assistance of that fine manager, Rev. C. W. Blanchard.

There was such a spirit of giving in the Convention as has rarely been. Every time the brethren got warmed up on a subject, some one raised a collection, and the rule has been that more pledges were gotten than were expected. The brethren talk of hard times, but one would think money was troublesome, if he had looked in upon the Convention Thursday night or Friday morning. The Foreign Mission pledges amounted to more than four thousand dollars. Five thousand dollars was easily raised for Wake Forest.

Immediately following the Wake Forest collection, Bro. Stringfield made an earnest speech that struck home to his hearers' pocket books—which speaks well enough for their hearts. More than $3,085 was pledged for this object, in which we are happy to note interest is growing.

Rev. C. E Gower and E. K. Proctor made remarks, which they introduced with handsome subscriptions.

If endowed institutions are necessary for the education of males, endowment is even so necessary for the proper education of females. It is to be regretted that this cause did not have a better hour than it did. Bro. Stringfield is indomitable and the pledges of the brethren inspired to greater efforts.

BAPTIST FEMALE UNIVERSITY.

At the last session of our Convention the Trustees reported that there was due $3 600 on the lot purchased for the location of a school for the Baptist young women of the State. Since that time this amount has been paid, and a deed in fee simple to the Trustees, and their successors in office, has been executed. We now have what is believed by many to be the best location in the city of Raleigh for the school we hope to establish.

Since the beginning of this work the Trustees have collected and spent $18,280 (eighteen thousand three hundred and eighty dollars.) They now hold in good subscriptions $5 615 (five thousand six hundred and fifteen dollars.

The Trustees have unanimously agreed to ask the next General assembly to change the name of the proposed institution, and a committee has been appointed to carry this determination into effect.

The one thing now before us is to secure as rapidly as it can be done the means necessary for the erection of the first building.

The estimated cost of this building, with all modern improvements and conveniences, is $32,500. With the hearty co operation of our people we feel that this work can, must and will be done.

O. L. STRINGFIELD, *For the Trustees.*

The afternoon session was devoted to our Orphanage—and the expected failed to turn up—first, the chapter of orphans was not there, because Bro. Mills did not receive Bro. Pritchard's letter of request; second and consequently, there was no collection, although many of the brethren (prominently among them that ardent Baptist, N. L. Shaw,) insisted on having a collection taken.

Bro. Mills made a practical talk, and answered many inquiries.

A collection for the Orphanage was taken Sunday night, on motion of Elder J. E. Jones, amounting to eighty dollars.

Dr. Mundy was in the chair this session and performed his functions delicately. He is chairman of the committee on the Orphanage, and made a good speech. The following is the

ORPHANAGE REPORT:

Your committee rejoices to say that it has found evidences of prosperity and success in the great work of the Orphanage. There are 125 children under sheltering and fostering care, and they are happy in their great privileges.

During the past year there has pervaded the institution a strong spiritual influence, which directed the minds and hearts of the children to the blessed Gospel of the Son of God. Twenty happy converts united with the church and thus committed their young lives to the Master's service.

The health of the inmates has been unu-

ually good. The supply of clothing on hand is sufficient, to meet most, if not all, demand for the winter months. This is a matter for which the Baptists of this State should be thankful. There is at present a pressing demand for the purchase of food and other things necessary to health and comfort.

In behalf of the children your committee would urge the delegates of the Convention to bring this need to the attention of the churches, and secure liberal contributions to supply it at an early day.

J. A. MUNDY,
W. E. HACKNEY,
A. D. DUMAS,
W. V. TUCKER,
J. B. LONG,
Committee.

HOME MISSIONS AND THE SEMINARY.

Rev. J. Q Adams read the report and made a speech on the subject of Home Missions after Rev. N. S. Jones had conducted religious exercises. Then Secretary Tichenor addressed the meeting. The debt of the Board has increased from $6,500 in May to $15,000. He dwelt upon the work in New Orleans, which city has been not unjustly called "a Baptist graveyard." Now, however, there are two handsome churches and good congregations. Five thousand dollars is needed for completing payment for one of the edifices. North Carolina is asked for and promises five hundred dollars by January 1st, [with sixty days time], and we earnestly pray that every reader will be moved to contribute something to this object immediately. The report is as follows:

The work of our Home Mission Board was never more important than now.

The fact that this country of ours must furnish the greater part of the men and means to be employed in the world's conversion necessitates the evangelization of our country.

We are gratified that during the past year the Board has increased its missionaries from 368 to 381.

The co-operation of the Board with our State Board in sustaining missionary pastors in the churches at Washington, Tarboro, Concord, Newton, and Olivet Baptist church in Charlotte, meets our warmest approval.

We sympathize with the desires of the Board to increase its work among the colored people, and we hope that the arrangement entered into between the Board and the Home Mission Society of New York may result in multiplied spiritual blessings to this race.

The advance made in our work in New Orleans is cause for thanksgiving. In this great city, which has been called the graveyard of Baptists, we have now three pastors of efficient and growing churches. The purchase by the Board of a house of worship for the First church which had lost its meeting place by fire, is to be commended.

Our North Carolina churches should cheerfully bear their part in paying for it.

Respectfully submitted,
J. Q. ADAMS,
S. P. SMITH,
W. B. OLIVER,
T. T. SPEIGHT,
I. W. DURHAM,
Committee.

One is surprised at the number of Seminary (Louisville) men here. Dr. Kerfoot, who for the first time is representing the claims of this institution in North Carolina, got his men together at an informal dinner to day, and there were nearly forty of the choicest spirits in the Convention. The occasion will soon appear to have been the beginning of a great forward movement for the Seminary and the State. It was a pleasure to be admitted to this reception; and we hope to recur to its purpose at more length later.

Dr. Kerfoot actually impressed the Convention so favorably that, although he asked for only six hundred dollars (three hundred more than was paid last year), he got pledges for quite seven hundred dollars; and he could not but confess that the Convention was more patient than any cow he ever saw under hard and persistent milking. With all reverence for "Uncle Billie" Whitsitt, whose knowledge of Baptist history is equaled only by his grateful good nature and ardent love for the poor students, we must say that Dr. Kerfoot's effort was the best in behalf of the Seminary that has ever been made before our Convention. We believe Dr. Kerfoot was as favorably impressed with the brethren as they were with him. By the way, he gave such glowing reports of A. T. Robertson and wife that the Seminary boys sent them a vote of congratulation. It is a matter of pride to all North Carolinians that Prof. Robertson has taken a stand in the front ranks of the world's biblical scholars,—and he is just beginning. God bless him.

Dr. Kerfoot found many young men who were anxious to attend the Seminary. We heard one—the handsomest man in the Convention, married, alas!—the pastor of a church second to none in the State, say that he had a great mind to go himself next year. Another, who graduated at Wake Forest in 1893 with the confidence of all his fellows and the faculty, was debating the odds between the Seminary and matrimony, and, poor fellow, he was all in a tangle, his head and heart striving one against the other. Dr. Kerfoot was not unwise when he exclaimed, "Young man, if you are going to the Seminary and wish to marry, *don't!*" Still there are about forty married men there, and they are doing very well. So, if you are already married, and feel that it will strengthen you to spend a year or more there, why go.

SUNDAY SERVICES.

Sunday fifty able representative Baptists preached the gospel to Charlotte and vicinity. That was a great diffusion of seed, and Charlotte is not "stony ground," nor are there any "tares" amongst her residents, if we are to judge by those we met. The city is largely Presbyterian, and that means pleasant. They had equipped themselves with boots and overalls for an old-time, deep-water day, and they got it sure enough—Monday.

This writer heard Dr. Kerfoot at the Second Presbyterian church in the morning; and we found it pleasant to attend the other services in that surpassingly beautiful edifice. There is not a church in the State as beautiful, or better arranged, or more tastefully appointed.

In the afternoon a touching service in memory of Sister Yates and Brother and Sister Newton was held under the auspices of the Woman's Missionary Union. Dr. Willingham presided.

Dr. Skinner delivered an address on the life and character of the subject, which will be published in the RECORDER.

Dr. T. P. Bell spoke feelingly of Brother and Sister Newton. Although Bro. Newton was not a great or brilliant man, he was a "Holy Ghost" man, which made him mighty for the Lord.

Rev. R Van Deventer delivered an address, "Changes in China since 1846," which is published in this paper.

The references by Dr. Willingham to the daughter still on the field, who lately wrote "I will remain and carry on father's work," were tender indeed. The choir of the church provided music for this occasion as well as the other two services, and they deserve praise for their kindness. Dr. Willingham's sermon was characteristic of that zealous man. His own earnestness seems almost to overcome him at times, and as he struggles with the Lord in prayer for the heathen, prayer for the workers and the kingdom, one cannot but sympathize with him.

HISTORICAL SOCIETY.

Sunday afternoon the annual meeting of the Historical Society was held at the First Baptist church. The following report appeared in the *Charlotte Observer:*

The annual meeting of the North Carolina Baptist Historical Society was held in the First Baptist church Sunday afternoon. Dr. Thomas Hume was re-elected President; Vice Presidents, W. B. Oliver, C. E. Taylor, J. W. Carter; Secretary, J. C. Caddell; Treasurer, W. L. Poteat.

The following members were enrolled, paying the annual fee, one dollar: James W. Denmark, C. W. Blanchard, W. B. Oliver, J. W. Carter, F. P. Hobgood, John Mitchell, J. C. Caddell, S. W. Eaton, W. C. Tyree, G. J. Dowell.

The following life members were present: Thomas Hume, J. L. Carroll, N. B. Cobb, J. D. Hufham.

On motion, the constitution of the Society was amended so as to require the election of a Corresponding Secretary. Dr N. B. Cobb was elected to this office and instructed to use his best efforts to obtain such historical facts as might be of value to the Society.

A committee, consisting of Drs. J. L. Carroll, J. D. Hufham and N. B. Cobb, was appointed to have some papers and documents, now in possession of the Society, printed for the permanent security of the same.

A paper by Dr. Chas. E. Taylor, containing a most admirable sketch of the life and labors of J. S. Purefoy, was read by Dr Taylor.

The following were appointed to read papers at our next annual meeting: W. L. Poteat, subject not assigned; J. D. Hufham, "The Anti-Missionary Baptists of North Carolina;" J. B. Brewer, "The Life and Labors of Dr. S. Waitt;" Collier Cobb, in reference to "The Connection of the Battle of Alamance with Baptist History in North Carolina;" Thos. Hume, "Baptists in the Days of John Milton;" F. P. Hobgood on "The Life of William Royal."

Drs. F. H. Kerfoot and I. T. Tichenor were elected honorary members and welcomed to the privileges of the Society by the President. There appearing no further business, the Society adjourned to meet with the Convention at its next annual session.

MONDAY MORNING.

Rev. C. M. Murchison conducted worship. Committee on Ministerial Relief Board nominated a new Board. [A list of members of this Board will appear in our next issue.]

An effort was made to have the Convention meet hereafter on Tuesdays instead of on Thursdays, so that the country pastors might not lose a Sunday, which with many country churches is one-twelfth of a year's work, and that business men might not lose parts of two weeks. Revs. C. W. Scarboro and T. J. Taylor argued against, and Revs. M. P. Matheny, Dr. Skinner and Dr. T. T. Speight spoke for the present arrangement. Bro. N. L. Shaw, as a business man, favored change. The matter is settled, however, when President Marsh announces that the question is a constitutional one, and that the two-thirds of the Convention, whose presence is necessary to change the consitution, is not present.

The committee announce that Rev. A. M. Simms of the Raleigh Tabernacle has been chosen to deliver the annual sermon at the next meeting, which will be held at Greensboro. Rev. C. A. Jenkens is alternate for Bro. Simms.

REPORT ON PERIODICALS.

This subject came up duly for consideration, and the report is as follows:

It is needless to emphasize the value and importance of religious literature in the homes of our people, and we may congratulate ourselves because our denomination furnishes religious papers so worthy the patronage of our people. The BIBLICAL RECORDER, the organ of the North Carolina Baptists, which has served us so fearlessly for so many years, and which has been such a factor in the growth and development of our cause in the State, has, we think, never been more ably edited or a better paper than now. We commend it most heartily to the support and patronage of our people.

We also commend the *Foreign Mission Journal* and *Home Field*, the organs of the two Boards; and we would make mention of the *Young People's Leader*, a most valuable paper for the young, and the *Wake Forest Student*, which contains much miscellaneous literature of value and keeps us posted in regard to the College and students.

W. C. TYREE,
W. L. POTEAT,
L. JOHNSON,
J. D. BOUSHALL,
M. H. JUSTICE,
Committee.

After considerable discussion, warm and interesting, but brotherly, an amendment offered by Rev. J. Q Adams, that the *North Carolina Baptist* be mentioned in the report, is passed by a vote of forty to sixteen. At the suggestion of a brother, *Charity and Children* was also included.

YOUNG PEOPLE'S WORK.

Many anticipated an interesting debate upon the report on Young People's Work. The report was presented by Bro. Van Deventer. It seemed to need some small changes, and was recommitted. The following is the text as adopted:

The outlook is hopeful. More and more our pastors and churches are realizing the importance and necessity of work among the young. The recognition by the Convention in Dallas of the need and value of such work, gave an impetus that has been widely felt. Since our last Convention in Elizabeth City, many young people's meetings or societies have found a welcome place in our churches, because there was a work they could do; until, so far as we can ascertain, there are about forty organizations under the control of the churches.

This movement is in its tentative period in our State. It has met with opposition, and is regarded by many with some suspicion. In spite of the opposition, which has been a blessing in creating conservatism, the work has grown and taken shape, until it is clear that definite work for young people, in some places organized, and in others not, has come to stay.

It is the desire of the Committee that this movement should be kept in line with our denominational activities, and by loyalty to the truth and our work prove the right to exist.

The committee approve the request of the Provisional Convention of Baptist Young People, and recommend that this Convention continue the committee appointed a year ago on Young People's Societies, and that they be instructed to provide a program for a Young People's Meeting of the Convention in Greensboro, and that all questions of State organization of our young people be deferred until the next meeting of this Convention.

Respectfully submitted,
R. VAN DEVENTER,
T. H. PRITCHARD,
C. W. SCARBORO,
C. S. BLACKWELL,
Committee.

SUNDAY-SCHOOLS, COLPORTAGE AND SUPPLY STORE.

The committee on Sunday schools, Colportage and Supply Store made its report as follows, through Rev. J. O. Alderman:

Your committee begs leave to say that they deem the Sunday-school work a most important adjunct to the church work.

We therefore urge that every means be used to develop and push this branch of Christian endeavor.

In pursuance of this work, the Sunday-school Supply Store has been doing a needed work. We rejoice to report that this Store is in better condition than it was last year. And we recommend that our Schools purchase their supplies through this Store.

We recognize the importance of this Colportage work. We recommend that, so far as possible, this work be developed.

J. O. ALDERMAN,
A. L. STOUGH,
J. C. TURNER,
J. C. WOODWARD,
ELDRIDGE LEE,
Committee.

Brethren Alderman, Hunter, Scarborough, Blackwell, Carter, Hufham, Broughton and Poteat spoke to the report, the last two brethren making vigorous argument for a Sunday-school missionary, and a resolution, offered by Dr. Hufham, was adopted as follows: "*Resolved*, That the Board of Missions and Sunday-schools be instructed to appoint a Sunday-school missionary or missionaries in the State of North Carolina."

UNIFICATION OF NEWSPAPERS.

Rev. J. B. Boone here offered the following, which was adopted:

Resolved, That this Convention appoint a committee of seven brethren, viz: R. H. Marsh, J. D. Hufham, H. A. Brown, J. L. Carroll, C. Durham, and J. B. Boone, to consider the interest of our denominational organ, with special reference to the consideration of the propriety and feasibility of the consolidation and unification of the Baptist newspapers in the bounds of our Convention, and that the above committee be authorized to advise the best plans possible in this matter.

REPORT ON STATE MISSIONS.

We have great cause for rejoicing in the report of the Board of the State Mission work. Let us thank God and take courage that the Board has been able to cancel the debt reported a year ago, and to carry on the work on the basis ordered by the last session of the Convention, and to report the missionaries all paid and no indebtedness. Your Convention recommend that the Convention take advanced steps in the State Mission work, and that the basis of operation for the ensuing year be not less than $15,000.

We also recommend that the Board hold the vantage ground already gained by getting out of debt.

J. B. BOONE,
R. F. AYDLETT,
T. H. BOUSHALL,
G. M. DUKE,
R. D. CARROLL,
Committee.

REPORT OF THE CONVENTION TRUSTEES.

Dr. C. Durham presented the following report of the Trustees of the Convention, and the two recommendations were concurred in:

The Trustees hold a deed, executed March 25th, 1887, to one acre of land in the town of Bayboro, Pamlico county, N. C., upon which stands the Baptist church of said town. As this church now has about one hundred members, we recommend that the Trustees of the Convention be authorized to execute a deed to the Trustees of the Bayboro Baptist church.

The Trustees also hold the bond of the Treasurer of the Convention for $10,000.

We recommend that the Trustees be authorized and instructed to secure, if it can be done without imposing a debt on the Convention, suitable property in the City of Raleigh for the denomination, which will relieve the Board of paying rent for all time to come.

C. DURHAM,
[Signed] THOMAS H. BRIGGS,
L. R. MILES.

REPORT ON FOREIGN MISSIONS.

Just seventy years ago last May was organized the first Baptist Foreign Mission Society in America, and employed their first missionaries, Adoniram Judson and wife, to carry the gospel to the heathen of India. That Society, the American Baptist Missionary Union, now has 141 missionaries, 590 churches and 31,572 church members in Burmah; 32 missionaries, 28 churches, 2,071 church members in Assam; 67 missionaries, 77 churches, 48,815 members in the Telugu country; 68 missionaries, 19 churches, 1,758 members in China; 50 missionaries, 60 stations, 15 churches, 1,337 members in Japan; 50 missionaries, 11 churches, 902 members in Africa, and is also sustaining missions in France, Germany, Denmark, Sweden, Finland, Norway, Russia and Spain. They reported last year over 1,000 preachers, 801 churches, 5,795 baptisms and 82,274 church-members in nominally Christian countries of Europe.

The Southern Baptist Convention was organized in 1844, and now has in China 13 churches; in Africa, 5; in Italy, 18; in Brazil, 11; in Mexico, 37; and in Japan, 1, with a total membership of 3,338. Of these, 629 were baptized last year. For fuller details, we refer you to the report of the Board of Missions and Sunday-schools of this Convention.

These figures are sufficient proof that missions among the heathen have been blessed of God in the conversion of souls, and should stimulate the Baptists of North Carolina to enlarge their contributions to this work.

We need to enlarge our work at home by enlarging not only the amounts contributed by our churches, but the number of churches contributing. We have a great many members in all our churches, and many churches in all our associations, that have no systematic plan of giving to missions, either in the home or the foreign field. Many churches contribute nothing because they are not properly informed about the condition and needs of the field. We recommend that every pastor and church endeavor to get the churches to give regularly for this great work; that in view of the need of more information to awaken greater interest, every church ought to have a number of subscribers for the *Foreign Mission Journal*; that we endeavor to raise this year $9,000, the amount apportioned to and asked from our State for the work.

H. C. DOCKERY, *Chairman.*

FINALLY.

Many regretted that so important and so needy an object as the Ministerial Relief Board should have been placed at the last; but something had to be last, and on the whole the order of business committee did good work. There was but little friction. The report is encouraging; general contributions have been good, and there are evidences of growing interest. The number of good speeches provoked by this report was very gratifying. Much was said that was humorous, much pathetic and much effective.

There are palpable evidences of approaching adjournment. Five days on the go—up nights talking or praying, on one's feet all day, is enough to wear men out;—and the murky weather without intensifies the general languor. The weather has been fine up to date, and we would not object if a good drenching down-pour would come now, but this Presbyterian drizzle and fog—well, the brethren aren't used to it.

It is ordered that 1,500 copies of the minutes be printed. The Secretaries are paid fifty dollars for their efficient services. The minutes are out this week.

Charlotte was heartily and deservedly thanked. The people all have been as hospitable as people can be. The doors of their hearts as well as their houses were opened to every guest. If a majority of the delegates had been treated so kindly and impressed so favorably as this grateful writer, the Convention might yet be in session.

The Charlotte press, especially the *Observer*, was thanked for reporting the Convention. It is the general opinion that the *Observer's* account of the meeting is all that can be asked in clearness, accuracy and completeness; and no wonder, since both of the *Observer's* "bright young men" bent their energies upon the report, very fittingly, one of the sisters' meeting and the Young People's, the other of the brethren's. This writer would be untrue to his feelings, if he did not thank the entire *Observer* staff for manifold courtesies.

Drs. Pritchard and Pruett and the churches are to be congratulated upon the admirable arrangements which they perfected. There were more homes than guests; there was room at the church in the morning, and the Y. M. C. A. Hall (which is an ornament and an advertisement of the city) was spacious enough for the large attendance at night.

The Convention formally closed with remarks by Drs. Skinner and Pritchard.

At night, Dr. Blackwell preached a strong sermon before a good audience.

CONVENTION NOTES.

REVS. T. J. TAYLOR, C. Durham and J. D. Hufham composed the committee that interviewed editor J. P. Caldwell, of the *Charlotte Observer*, in regard to the *Observer's* offensive editorial. The matter was not satisfactorily settled. The *Observer* adhered to its original position; and the committee was permitted to speak their mind through its columns. The Convention survived the editorials, and the "Danger Ahead" remains in the *Observer's* oracular opinion. The *Observer* had its opinion not only on the State aid question, but also of the young men who would affiliate with the Baptists, if the latter persist in their narrow policy. We are obliged for the *Observer's* discovery and its suggestions thereupon; but we hope it will not require of us further manifestations of gratitude until the "Danger Ahead" shows evidence of sufficient animation to stand alone. And if there are any young men too liberal to be Baptists, may the Lord help them!

"But there's no accountin' for tastes."

REV. C. S. BLACKWELL, who, though not long a resident of our State, has been widely recognized as worthy of a place at the front, called the Convention's attention to the needs of the most eastern Baptist church in the State, on which a debt must be paid. It was built under the direction of Elder Josiah Elliott, and that means the Lord will bless it. Bro. Elliott has letters in this paper. Rev. C. C. Haymore spoke in behalf of another church, for the erection of which that indefatigable church worker, Rev. S. F. Conrad, has gone in debt. He said no man had made so much sacrifice as Bro. Carroll for the upbuilding of the cause in North Carolina.

Young man, if you want an education at cheap rates—preparatory, business, telegraphy, or short-hand and typewriting, address L. W. Bagley, principal High School, Littleton, N. C.

Parrish's Warehouse, Durham, N. C.

Headquarters for the sale of *Leaf Tobacco*. It is no doubt the largest and the best lighted Warehouse in North Carolina.

You will always find the best accommodations for man and horses, as well as get full market prices for all grades of your tobacco.

Capt. E. J. Parrish has been in the Warehouse business for more than twenty-one years, and always works hard to get every cent he can for his customers.

Mr. John W. Pope, who was manager of the Alliance Warehouse is now with the Parrish Warehouse as General Manager and will look after your interest, and hopes his friends will come to see him.

You can do as well at Parrish's Warehouse as you can anywhere, and some will appreciate your patronage more than Capt. Parrish. Try him with your next load.

Large demands for smokers, cutters and wrappers. Business always dispatched with promptness and accuracy and full market prices always obtained at Parrish's Warehouse.

Cheap Coal for Fuel and Steam.

ANTHRACITE, Semi-Anthracite, Bituminous and Semi-Bituminous, all sizes, for Stoves, Grates, Furnaces, Foundries, Factories, Blacksmiths, &c. All kinds of Coal and Coke shipped direct from mines to any railroad depot, by the car load or ship load, at miners' list prices by

JONES & POWELL,
Miners' Agents, Raleigh, N. C.

Fourth Annual Meeting of the Woman's Missionary Societies.

The fourth annual meeting of the Woman's Missionary Societies was more largely attended than any previous meeting except, perhaps, the meeting during the Centennial Year in Raleigh. No one would have been in the meeting during the three sessions without being struck with the constant and unbroken attention, the earnestness and eagerness of hearers and the growing determination of the representatives of the societies to do more and better work during the coming year.

It goes without saying that the larger part of the audience were Charlotte ladies, and to the presence of so many from not only the Baptist churches but from the other denominations, much of the inspiration which comes from so large a number of sympathetic listeners is due. The three sessions were arranged to conflict as little as possible with the sessions of the Convention, that body meeting in the main audience room of the First church, while the ladies' meeting was held in the Sunday-school room of the same building. It is usual to speak, when concerning such a meeting, of the *personnel* of the body and to make remarks of a most flattering character. Though such remarks might well be made with regard to the ladies in attendance on the meeting, the most striking feature was, that with few exceptions the delegates were young married ladies—those in the very prime and bloom of womanhood who in the full responsibilities of life had still time and conviction for this important mission work.

The first session of the meeting was opened with devotional exercises led by Mrs. D. M. Austin of Charlotte, the thought being fruitful fearing from John 15:5. Mrs. Liddell of Charlotte led in prayer.

Miss Eva Liddell of Charlotte, in her address of welcome, reviewed the ever widening sphere of usefulness opening to woman. In closing, she said: "We welcome you to our homes, believing the presence there of Christian women must prove a blessing to all who are so fortunate as to claim you for their guests. We welcome you to our churches, and trust that the meeting here this morning may inspire us all with fervent zeal and active endeavor to obey our Lord's last great command, 'Go ye into all the world and preach the gospel to every creature.'"

[CONTINUED TO SIXTH PAGE.]

How North Carolina Stands.

Dear Brethren of North Carolina.—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1st to Dec. 1st, 1894 for $5,350. In that time we have received $3,280 60; W. N. C., $668 20.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

The work is the Lord's, and we are his.

Every State is behind the apportionment. Which one will lead out the ranks? Why not North Carolina?

IS IT POSSIBLE?

Can we close the year out of debt for the Foreign Mission work if we will? We certainly can. Home demands have been heavy upon us, but we can make still another effort. The Foreign Mission work is ours and needs our help now. We can and should help before the year closes. Every one should help. Large gifts are needed from those to whom the Lord has entrusted much. And we believe that there are some large hearted brethren among them who are willing to help. They ought to lead off. Some one may feel it a privilege to give $5,000 in this great emergency, and by such a gift stir and inspire the hearts of God's people. What an opportunity is presented for doing a great work! What better investment on earth than using your money in the work of winning souls to God? Cannot ten be found among us who will give $500 each to the work? Any one giving $500 pays enough for the salary of a missionary in China for one year. If you cannot give that much, give $350. I make table below. Out of all of our numbers this is a small proportion to give. Notice this:

Let	10	give	$500	each	$ 5,000
"	25	"	200	"	5,000
"	50	"	100	"	5,000
"	100	"	50	"	5,000
"	500	"	20	"	10,000
"	1,000	"	10	"	10,000
"	1,000	"	5	"	5,000
"	2,000	"	1	"	2,000

It would take just about this much to pay all obligations and start the year out of debt. We have this to pay, why not *now*? Why wait and worry about it? We could make thousands happy at home and every missionary on the field rejoice. God has greatly blessed our work this year. Many have professed Christ among the heathen. Let us render a thank-offering to God at once. If you cannot give, will you pray that God will put it into the hearts of those who have to help this great work?

If a great work is to be done, the pastors must earnestly co operate. I ask that every pastor read this to his church. There are liberal-hearted brethren and sisters who will help gladly if they hear of the need. Tell them they can send by check or post-office order, or you will forward for them.

Let everybody help some. I hope to hear from many of you very soon. Poverty may abound, but let us be rich in good works, and so let our liberality much more abound to the praise of God.

Fraternally,
R. J. WILLINGHAM, *Cor. Sec.*
Foreign Mission Board,
Richmond, Va., Dec. 1, 1894.

To Beautify the Complexion

—do not take the cosmetics, paint and powders which injure the skin, but take the easiest way to gain a beautiful color and a wholesome skin. Health is the greatest beautifier. The means to beauty, comfort, and health for women is Dr. Pierce's Favorite Prescription. Dull eyes, sallow or wrinkled face, and those "feelings of weakness," have their rise in the derangements peculiar to women. "Favorite Prescription" will build up, strengthen, and invigorate, every "run-down" or delicate woman by regulating and assisting all the natural functions.

To cure constipation, billiousness, indigestion, sick headache, take Dr. Pierce's Pellets. One a dose.

A Mission Point Developed into a Church.

"NEW HOPE."

This point is about four miles south of Kinston in Lenoir county, and was formerly known as Parott's School-house. It is situated in a community of well to do farmers, who, until about twenty months ago, had not been accustomed to having preaching in their midst. A large percentage of the people were not members of any church, and no special inducement was offered to any one to hold regular services for them.

The pastors of the Kinston church would occasionally go out there and preach for the people. But nothing permanent was done until about twenty months ago, when Rev. A. L. Stough of Kinston took charge, and established regular service in the afternoon of the third Sunday in each month.

A number of the young people used to be disposed to be rude, when any one would undertake to preach or hold religious services; but from the very time Bro. Stough began preaching for them, they seemed to be differently inclined. The interest began to grow, and the congregations to increase.

In about six months after Bro. Stough began preaching there, he held a week's meeting, and the prospects were so bright and the interest so great that he did not think it wise to close; so he called the writer to his assistance, and the meeting continued until Friday of the second week. As a result of the meeting, there were thirty or more professions of religion and thirteen additions to the Kinston church, for this work was carried on under the auspices of that church.

The meeting was held in July, 1893. The brethren at once decided that they must have a house to worship in; so a building committee was appointed, and the people went to work. Bro. Stough kept on preaching once a month in the afternoon of the third Sunday. As he preached, the people built the house. In a year they had a good, commodious wooden building with a vestibule entrance and pulpit recess. This house is partially painted, well heated by a good stove which burns either wood or coal, and will seat an average country congregation. It was dedicated in August, 1894, and another protracted meeting was held, in which Rev. J. W. Rose of Cove, N. C., assisted Bro. Stough. Sixteen were received into the church at this meeting, and some have joined since. In all, I think thirty-one have been received into the church at that point. A few of the members of the Kinston church lived in that section, so the number of Baptists in that community was about forty, and it was thought best and wisest to organize them into an independent church. They were all members of the Kinston church, and were at their own request dismissed from that church to go into the new organization.

On Nov. 21st, 1894, and at the request of Bro. Stough, Revs. J. W. Rose and R. D. Carroll met with Bro. Stough at "New Hope," for the purpose of organizing the church. Bro. Rose preached a sermon appropriate to the occasion from 1 Tim. 3: 14, 15. After the sermon, the presbytery organized by electing Rev. J. W. Rose, Moderator, and R. D Carroll, Secretary. Bro. Rose lead in prayer for divine guidance. Bro. Stough then called the names of forty-one persons, who had been dismissed from the Kinston church, as before stated. The Church Covenant and Articles of Faith, as found in Hiscock's New Directory for Baptist churches, were read and unanimously adopted. Bro. Stough lead the constituting prayer, and R. D. Carroll delivered the charge. New Hope was then declared to be an independent Missionary Baptist church.

An intermission was given and dinner was served in the yard.

After dinner, the church elected brethren Jesse Jackson, William A. Croom, and Floyd Loftin as deacons. After a sermon by R. D. Carroll on "The Office and Work of the Deacons," they were duly set apart to their work by prayer and laying on of the hands of the presbytery, Bro. Stough leading the ordaining prayer.

Bro. W. E. Sutton was elected church clerk.

This church starts off with bright prospects before it. There is harmony and peace among the brethren, and Bro. Stough is justly proud of these, his spiritual children. They all love him and are strongly attached to him.

This work has been steady and progressive, and is such a work as ought to be done in many other destitute sections. Bro. Stough and these people of the New Hope church deserve credit, for they have done well. May they continue as they have begun.

Fraternally, R. D. CARROLL.
Winterville, N. C.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket. Sold only in boxes.

Colportage.

I have been engaged in colportage this fall, and visited four Associations with my books. I did reasonably well at two of them. The great cry of the people is "no money." They don't mean that they have no money, but no money for books. There seems to be no lack of good clothing—suits new—jewelry, fine teams, nice buggies, and plenty of good things to eat. A spiritual uplifting by means of good books is not deemed necessary. When people will not care for their own spiritual good, it is necessary to do something for them in urging the necessity of having good books in their homes. The reading of a good tract often makes a better impression than that produced by the hearing of a sermon. The books we sell make our lives better, more devotional and inspiring. The "Life of C. H. Spurgeon," "Talks to Children about Jesus," "Pilgrim's Progress," and Bibles and Testaments, ought to be in the homes of our people.

The colporter's visit ought to be appreciated. The circus, the fair and the welcome week are all run after. If the colporter didn't have a backbone as large as a circus pole, he would get left.

I am doing work within my own resources except a few Bibles and Testaments, which Bro. Durham furnished me from the Supply Store in Raleigh, N. C. The destitution is great even in our own churches and mission fields. How easy it would be for each Association to organize this work and raise a fund and send the colporter forth to labor among and supply the destitute. An Association surely can stand this, if one individual can from his private purse. If our people will not help in this matter, then as sure as God's Word stands, He will raise up deliverance from other quarters.

I love this work. My ministerial life has been greatly spent in the book business both in this State and in South Carolina. I sold over $600 worth of books in one year in the Welsh Neck Association of South Carolina. I would like to serve some Association and prosecute the work of colportage within its bounds. My work has been encouraging. I have sold a great many books, and will be engaged thus until Christmas. My visits to Associations and calls on the people have been very pleasant with very few exceptions. My summer's work in evangelistic meetings were greatly blessed, and my own soul was made to cry out "Abba, Father—my Lord and my God."

I am greatly gratified to know that the Supply Store has done better work this year than in any previous year.

D. J. CLARK.
Clarkton, Dec. 5, 1894.

Our Boards for 1894.

BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J C Scarborough, Chairman; C Durham, Cor Secretary; N B Broughton, G M Allen, C T Bailey, J N Holding, W N Jones, J D Boushall, L O Lougee, W G Upchurch, T W Blake, J H Alford, J W Carter, T E Skinner, E McK Goodwin, W R Gwaltney, N B Cobb, M T Norris, J C Caddell, F P Hobgood, J C Ellington, C J Hunter, C W Carter, E C Holloman, T H Pritchard, H C Olive, W A Montgomery, S E Brewer, F S Biggs, H L Watson, A M Simms, R E L Yates, J Hartwell Edwards, J P Wyatt, G J Dowell, C W Blanchard.

Ashe and Alleghany, Jas Eller; Atlantic, J C Whitty; Alexander, D W Pool; Beulah, W R Brooks; Brier Creek, W A Myers; Brunswick, J M Long; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, H B Downing; Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Columbus, A McKennon; Chowan, E F Aydlett; Eastern, L R Carroll; Elkin, J S Kilby; Flat River, R H Marsh; Green River, C B Justice; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mt Zion, W C Tyree; Pee Dee, L Johnson; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Proctor, Jr; Sandy Creek, O T Edwards; South Fork, J S Bridges; South Yadkin, J B Holman; Stanly, E F Eddings; Tar River, R VanDeventer and R T Vann; Three Forks, N S Farthing; Union, A C Davis; West Chowan, J B Brewer; Yadkin, J G Burrus; Montgomery, W M Bostick; Bladen, W S Meekin; Mitchell, L H Greene; Yancey, J W Biggs; French Broad, T M Honeycutt.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royall, D W Allen, C R Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, N Y Gulley, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell, J C Fowler, E W Sikes and J C Maske, J C Caddell, T E Holding, A F Purefoy.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

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John Mitchell, President; Thomas Carrick, Secretary; J C Scarborough, C Durham, W R Gwaltney, Dennis Simmons, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

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Executive Committee: J C Scarborough, P A Dunn, C Durham, N Y Gulley, W R Gwaltney, W T Faircloth, H C Dockery.

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These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to suit Strictly Pure White Lead.

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Spring Term begins January 2d, 1895. Summer Session begins July 1st, 1895. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

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CONDENSED SCHEDULE.

In effect Nov. 21, 1894.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	6 40 a m	.....	.....
Ar Fayetteville	9 50 a m	.....	.....
Lv Fayetteville	10 10 a m	.....	.....
Lv Fay'ville Junc	10 13 a m	.....	.....
Lv Sanford	11 34 a m	.....	.....
Lv Climax	1 34 p m	.....	.....
Ar Greensboro	2 05 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	6 45 a m	.....
Lv Maxton	.....	7 53 a m	.....
Lv Red Springs	.....	8 39 a m	.....
Lv Hope Mills	.....	9 26 a m	.....
Ar Fayetteville	.....	9 50 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale	12 13 p m	.....	.....
Ar Greensboro	12 58 p m	.....	.....
Lv Greensboro	1 04 p m	.....	.....
Lv Climax	1 39 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville Junc	4 28 p m	.....	.....
Ar Fayetteville	4 33 p m	.....	.....
Lv Fayetteville	4 45 p m	.....	.....
Ar Wilmington	7 55 p m	.....	.....
Lv Fayetteville	.....	4 46 p m	.....
Lv Hope Mills	.....	5 10 p m	.....
Lv Red Springs	.....	6 02 p m	.....
Lv Maxton	.....	6 38 p m	.....
Ar Bennettsville	.....	7 50 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 25 p m
Ar Greensboro	.....	.....	2 35 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	3 55 p m
Ar Ramseur	.....	.....	5 35 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

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SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R. North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Nov 18, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 57 a m	9 27 p m	
Ar Rocky Mount	1 00 a m	10 30 p m	
Arrive Tarboro	2 2[illegible] a m		
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 08 a m	10 30 p m	6 00 p m
Leave Wilson	2 08 a m	11 03 p m	
Leave Selma	2 58 a m		
Lve Fayetteville	4 30 a m	12 53 p m	
Arrive Florence	7 15 a m	3 00 p m	

	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro	3 05 p m		7 30 a m
Leave Magnolia	4 16 p m		8 28 a m
Arr Wilmington	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Nov 18, '94.	No 78. Daily.	No 52. Daily.	No 66. Daily.
Leave Florence	7 25 a m	7 15 p m	
Lv Fayetteville	10 10 a m	9 19 p m	
Leave Selma	11 52 a m		
Arrive Wilson	12 42 a m	11 15 p m	

	No 48. Daily.		
Lve Wilmington	9 00 a m		6 30 p m
Leave Magnolia	10 32 a m		8 02 p m
Lv Goldsboro	11 35 a m		9 10 p m
Arrive Wilson	12 25 a m		9 58 p m

	No 76. Daily.		
Leave Wilson	12 58 p m	11 20 p m	10 46 p m
Ar Rocky Mount	1 48 p m	12 02 p m	10 46 p m
Arrive Tarboro	2 23 p m		
Leave Tarboro	12 30 p m		
Lv Rocky Mount	1 53 p m	12 02 p m	
Arrive Weldon	3 10 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 9.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.05 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.30 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m. Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.30 a m, daily except Sunday.

Train on Clinton branch leave Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
T. J. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Changes in China Since 1846.

ESS DELIVERED BY REV. R. VANDEVENTER AT THE CONVENTION.

1847 Dr. Matthew T. Yates and his wife, M. Yates, looked over an empire con- ing 2,000,000 square miles, and teeming 400,000,000 human beings without the ght of the World."

ey saw a nation that regarded itself supe- to other nations and looked with con- pt upon them, and were perfectly satis- with their institutions, reaching back far antiquity.

is difficult to appreciate the needs of a le at such a distance, and equally difficult e changes that take place so far away. incident that would pass unnoticed by us the keenest interest to those who have hed with tearful concern for the first signs e Divine blessing.

r forty-six years Mrs. Yates watched with other's care the interests of her adopted When she went to China scarcely six ns were Christians; she was permitted to until, when she ceases from her labors, were nearly 50,000 converts in China.

she stood on the walls of Zion and saw ops of the "Orient" blush with the morn- ght, she realized, as we cannot, the sen- nt of Mr. Williams' words:

Yer the gloomy hills of darkness,
Look, my soul, be still and gaze—
See the promises advancing
To a glorious day of grace.
Fly abroad thou mighty gospel,
Win and conquer, never cease;
May thy lasting, wide dominions
Multiply and still increase.
Sway the sceptre,
Saviour, all the world around,"

ntil the kingdoms of this world become ngdom of our Lord and his Christ."

cal Changes Since 1846:

se changes began in 1842 with what is n as the "Opium" war. England had the destructive opium trade upon China, which she tried to free herself. This resulted in the opening of five ports, hai being the most northern.

860 civil wars began, which intensified ured of the native toward the foreigner could not successfully resist. In 1856 Britain led in war again against China, was joined by France, Russia, and the d States. The end of this struggle was ntain treaty, which opened the long- gates of the Middle Kingdom, made a ay to the eighteen provinces, 1,700 cities and the unnumbered towns and . It is a short document of not more one hundred words, but never did an ment of writing before admit so large a the human family to such opportuni- d blessings, and at the same time put responsibility upon the Christian world. tory marks the act of Mr. Lincoln in ipating the slaves, giving them the es of citizens, as an epoch in our l life; but this treaty signed offered to 0,000 the privileges of citizenship in the m of God.

Dr. and Mrs. Yates saw this, are we sur- that heart and brain were burdened, at they cried aloud—so loud that they heard over the hearth and in heaven, , help us now!"

860, at the close of the Anglo-French missionaries entered northern China.

Changes:

ttempt to review the difficulties encoun- by the missionaries of 1846 would sound romance. They received no welcome ose who were of the "household of No preparations were made for their ; no sympathetic help in learning the language. Now, we are told, life is American, evidences of foreign wealth cial life abound. To-day the mission- met by brethren and sisters, welcomed, ed, and encouraged, until they can

"We are heirs of all the ages,
Foremost in the files of time."

have been touched with the reports of otherly welcome Sister Yates bestowed he new men and women.

could almost realize

the wheels of time had turned back, had made them children again;
er had come from the echoless shore, mooth from their brow the wrinkles care."

rganization of the Baptist Association nton," where the toilers could meet to themselves in the company of the reminds us that it does not mean now, did in 1846, to be a missionary.

gospel is the basis of social moralities, ic happiness and concord, family train- thrift and neighborly charities and hips, and as the gospel has gone in homes it has produced the "fruits of ness."

nti-foot-binding sentiment has given rment of praise for the spirit of heavi-

ic education, which found no place ese institutions, gives a larger and r view of life.

ivine institution of marriage guards es of the followers of Jesus.

are some of the changes which have lace in this land since Mrs. Yates first er home in the land, which we can- y appreciate by reason of the great which separates us from that land.

Changes:

eligion of China is a union of Confu- Buddhism, and Taoism.

on is not made a matter of conscience; love of the truth a factor in the mind worshiper.

are some worthy maxims and rules home and state in the system, which e outward conduct, but the heart is ed.

hism is atheistic, and it is not loyalty to compare Him with Buddha.

n abounds in gods and demons, and lism and spiritism.

nd the people in an atmosphere of ism and idolatry. While political es existed, the institutions, social and , presented obstacles well-nigh insur- ble. Many thought the task a hopeless the men and women of '43 and '46 ed that the Lord said, "I will give heathen for thy inheritance, and the t parts of the earth for thy posses- They remembered what a few humble in turning the world upside down s ago—that it is the mission of Chris- tianity to attempt and accomplish the impossible, and they could say the prospect was as bright as the promises of God!

As the battle went on, calls were made for reinforcements, and in 1851-'61-'80-'84-'85-'89 the sons and daughters of our land responded to the call. While the call has been heard by us our brethren of A. B. Union, B. M. Society, London, China Inland Mission, and many others were answering, until there is an army of 1,800 missionaries with nearly 50,000 native Christians in the field with the determination to win China for Jesus. *Will they conquer?*

The foreign press said: "The movement of the Twentieth Century will not be a commercial one, but a nation of missionaries from the west, backed by the wealth of Christendom, will invade our land and we must prepare for them."

"The cloud-capped towers,
The gorgeous palaces,
The solemn temples,
Yea, all shall dissolve,
And, like the baseless fabric of a dream,
Leave not a wrack behind."

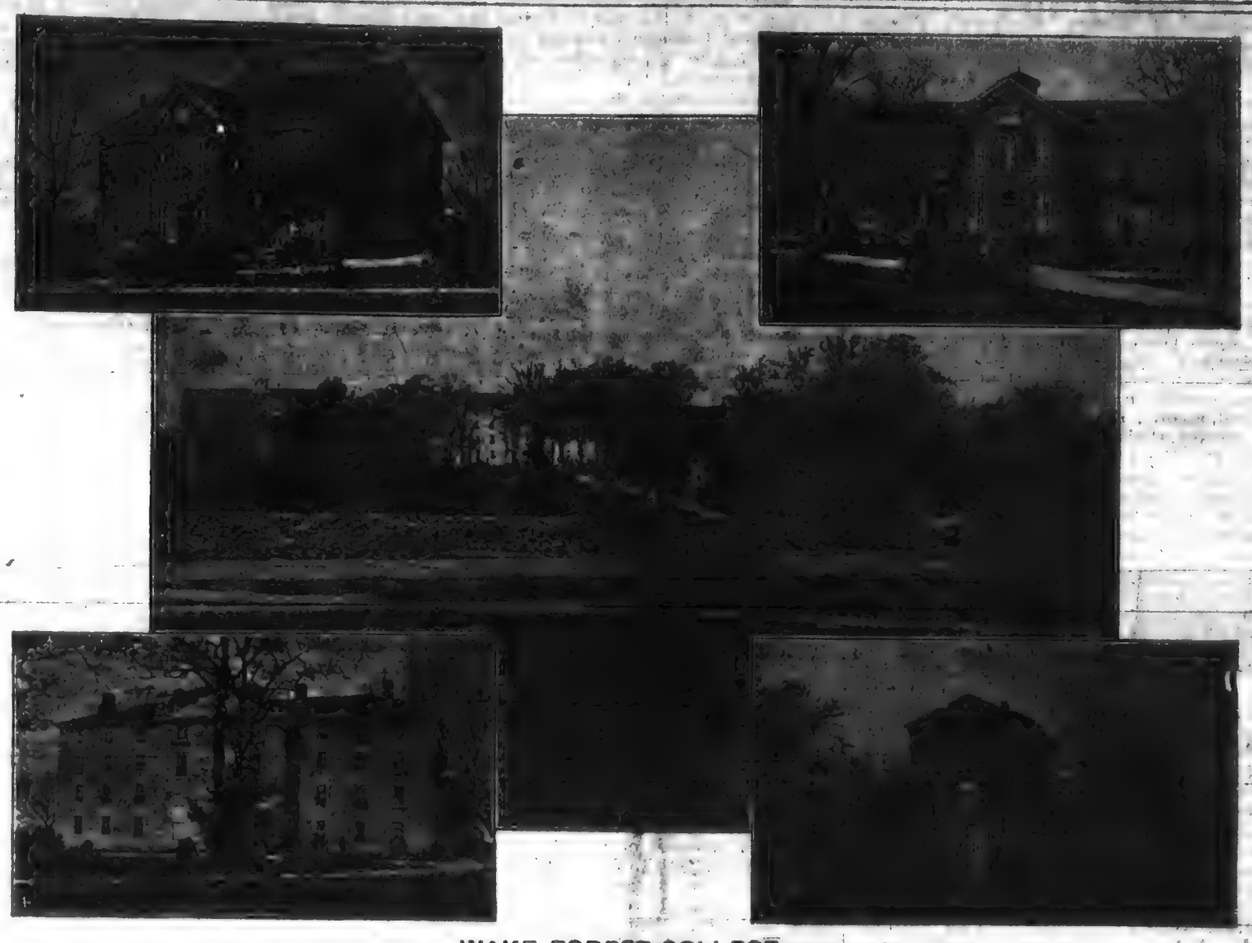
The Cause of These Changes:

We say the war of 1842, which resulted in the Nanking treaty, opening five ports; the war of 1856, resulting in Teintsin treaty, which made it possible for all China to have the Truth. We say western civilization, pushing her wave of conquest, has transformed the land.

The charity work in opening hospitals, giving healing to thousands every year, has wrought the change. Let us look up to the Eternal who has used these means unto the salvation of many. One of the greatest agencies in this work is the translation of the Scriptures in the colloquial speech of 80,000,000 people. This "light to the feet and lamp to the path" entered Chinese life and left Divine blessings there. This chart of the way to God, on which is marked with unerring certainty every shoal, every beacon, every sounding, latitude and longitude, was put in the hands of the people with the glorious results we see. The many souls saved and the great and growing blessing already given to the work is a prophecy of what this same gospel will do in the fullness of time, even in China.

Sisters, may the rapture of forgetfulness of self, which was so characteristic of sister Yates, which is the spirit of our Lord, inspire you in your "work of faith and labor of love."

WE NEED $33,500 towards building that magnificent building for our young women. It is only a matter of time and judicious, faithful work.....God's service is worthy the highest scholarship attainable—of men and women. ....Women ought to be educated, not for "society," but in order that they may be prepared to wisely say what society shall be.... The religion of a nation is the religion of its firesides—and that means of the mothers..... We cannot afford to delegate the privilege of educating our daughters to others than Baptists.....If the girls can get their educations without endowment, the boys can. The question is, should our girls be educated; grant that, then endowment is necessary.—*Stringfield.*



WAKE FOREST COLLEGE.

The Baptist State Convention of North Carolina was organized in 1830, and as early as 1832 it resolved on "the establishment of a Baptist Literary Institution in the State." For its site there was purchased, less than a month later, a farm of 615 acres in "The Forest" of Wake County. The next year, 1833, the Legislature granted a meagre charter to the "Wake Forest Institute."

By legislative amendment in 1838 the "Institute" became "Wake Forest College." Successive amendments to its charter were secured in 1875, 1879, 1881 and 1889. The last authorizes the Trustees to receive and control for the maintenance of the College property to the value of $1,000,000.

Wake Forest Institute was opened in 1834. Its first and only President was Rev. Samuel Wait, D. D. When, in 1838, the Institute became the College, President Wait continued to guide its struggling career until 1846. His mantle has fallen, in turn, upon his six successors: Rev. William Hooper, D. D., in 1846; Rev. John B. White, D. D., 1849; Prof. W. H. Owen, President *pro tem.*, in 1852; Rev. W. M. Wingate, D. D., in 1854; Rev. T. H. Pritchard, D. D., in 1879; Rev. C. E. Taylor, D. D., in 1883.

Prior to 1878, a single large building had been available for all College purposes—for dormitories, chapel, library and lecture-rooms. In that year the "Heck and Williams Building" was added, which provided a Library and Reading-room, two commodious lecture-rooms, and two Society halls. The "Wingate Memorial Building" in 1880, supplied four additional lecture-rooms, a Chapel for morning services, and a large Audience Hall. The "Lea Laboratory," in 1888, provided a Chemical Lecture-room and Laboratory. It also affords accommodations for the School of Biology and Geology. Its erection was due mainly to the beneficence of the late Sidney S. Lea, of Caswell County, North Carolina. In 1860 the Endowment Fund of the College was $46,000. At the close of the war in 1865 only $11,700 of the invested fund remained. Nevertheless, the work of the College went on, despite the difficulties, for seventeen years. By the end of 1883 the endowment had reached $100,000, and the College began a new era of activity. Now its invested fund exceeds $200,000.

Most notable of the generous contributors to this fund was the late Mr. J. A. Bostwick, of New York, among whose princely gifts was one of $50,000.

With these enlarged facilities, which it is hoped will yet be largely increased, it is the aim of the Trustees and Faculty to educate the youth of the land under influences as favorable as possible for the development of a vigorous Christian manhood.

Wake Forest College belongs to the Baptists of North Carolina, and those who control it will continue to adapt it, as far as the means are at their disposal, to the immediate needs of the young men of North Carolina. All new departures in educational methods and the systems in vogue elsewhere will be closely scrutinized. All that has proved to be valuable in them and is adapted for our use will be appropriated, but none of them will be slavishly followed.

The Trustees and Faculty of the College, as they review the constant elevation of the standard, both of entrance and graduation, the enlargement of the corps of instructors, the improvement in equipment, the increase of endowment, and the successful careers of large numbers of the sons of the College, cannot but regard with some degree of satisfaction the position Wake Forest has won among her sister institutions. And in what has been already achieved they find encouragement and stimulus to press steadily on toward larger and wider and better work.

UNION MEETINGS.

Western Section, Wake Union.

Place—Swift Creek Church, Wake County. To begin on Saturday before 5th Sunday in December at 10 A. M.

UNION MEETING.

1. Opening exercises.
2. Reports from the churches by pastors and laymen on spiritual condition and outlook of churches and Sunday schools.
3. Is the custom of making annual calls of pastors by our churches wise? Rev. J. M. White and H. C. Olive.
4. By what method can our churches best meet their financial obligations? Rev. A. D. Hunter and W. B. Upchurch.
5. Our duties as Christion citizens in the matter of general education of the masses. Rev. H. W. Norris and J. D. Marcom.
6. How can we best enlarge and improve our Sunday School work? S. S. Rogers, J. C. Burns, J. P. Massey and W. H. Burt.
7. II Cor. 5: 17, by Rev. Charles H. Utley.
8. The BIBLICAL RECORDER. Rev. A. D. Hunter.

Let us meet promptly and ask the presence and aid of the Great Head of the Church.

EX. COMMITTEE.

Mecklenburg and Cabarrus Union.

Independence Church, Friday before the 5th Sunday in December. The church is ten miles north of Charlotte. Those coming by railroad will be met at Croft, if they notify A. N. Hinson, or J. L. Cashion, Croft, N. C. All the churches are earnestly requested to send delegates. D. W. THOMASON, *Pastor.*

Eastern Union.

SELMA, N. C., Dec. 13, 1894.

Dear Bro. Bailey: The next session of the Eastern Union of the Raleigh Association will meet with Clyde's Chapel Church, Johnston county, N. C., on Friday before the fifth Sunday in this month (December 28). We hope every church in the Union will be represented by delegates and contributions for missions.

O. C. HORTON,
For Ex. Com. of Union Meeting.

Liberty Union.

Liberty Union will hold their next regular session at Rich Fork Church, Davidson county, N. C., on Friday before the fifth Sunday of December, 1894. Programme as follows:

1. Does the faithful and prompt payment and attendance upon the worship of the church tend to spirituality?

Speakers—C. W. Davis and C. M. Hall

2. Report of Executive Committee and of Missionaries.

Afterwards—Impromptu speeches by brethren.

3. Foreign Missions—The Field—The Work and Influence on our Churches.

Speakers—Rufus Weaver and Jefferson Lanning.

4. The significance of baptism and the Lord's supper in the church.

Speakers—J. M. Hilliard and Thos. Carrick.

Respectfully, JAMES SMITH, *Moderator.*
R. C. MALEY, *Clerk.*

Catawba Union.

At North Catawba Church, Friday, December 28. Introductory sermon, J. A. Recton.

1. The Bible on Missions—R. L. Moore.
2. Church and State—R. L. Patton.
3. Division of State into two Conventions—J. L. Shinn.
4. Sunday Schools—W. W. Holloway and W. P. Patton.
5. Omission and Commission contrasted—J. M. Harris.
6. Associational Missions—P. A. Whitener.
7. Should Christians Support or Patronize County Fairs—J. H. Hoffman, Z. Carswell.
8. A Baptist College for the Piedmont Section—R. L. Moore and R. L. Patton.

R. A. POE,
Dec. 8, 1894. *For Committee.*

Caldwell County Baptist Union.

Time—Friday before the fifth Sunday in December, 1894. Place—Sardis. Preacher—Rev. J. F. Crisp.

PROGRAMME.

1. When a member is excluded from one church, should he be allowed to join another without first going back to the church from which he was excluded? Speaker, W. R. Beach.
2. When and where did Baptists originate? Speakers, I. Oxford and J. T. Shell.
3. Do Baptists have, "Thus saith the Lord," for all they practice? Speaker, I. W. Thomas.
4. Is it just to call Baptists close communionists? W. L. Beach.
5. Is apostacy taught in the Bible? J. T. Shell.

WALTER L. BEACH, *Clerk.*

Warren Union.

The next session of this body will be held with the Sharon Church, Warren county, on Friday and Saturday before the fifth Sunday in present month. Visiting brethren are invited. If those wishing to attend will notify Bro. P. R. Perkinson, Wise, N. C., they will be met at Warren Plains.

G. W. HARMAN.

The Robeson Association.

Here we close up the work of the Associations. One who has attended thirty of these meetings in the past three months could hardly fail to be impressed with the fitness of closing with the meeting of the Robeson.

This meeting followed hard on the heels of an election, about which people were more or less disturbed and excited. Some of the brethren feared that this might in some way hinder the progress and disturb the unanimity and aggressive spirit which has characterized the meeting of this body, especially in recent years. But this was all a mistake. I never saw a finer demonstration of the ability of brethren to lay aside all differences, if such existed, and to take hold of the work of the Association, the Lord's work, and do it with a will and spirit that was an inspiration to all present.

Bro. Pitman, a veteran in the cause, was re-elected as Moderator without one dissenting voice. This was good to begin with. It would be hard for a brother with a good heart as Bro. Pitman has to fail to be a good Moderator. Faithful to his work, kind and courteous to all, helpful and inspiring to those who speak, we shall have but the pleasantest recollections of him in the years to come.

I suppose nothing could have been a greater surprise than if the Association had failed to re-elect Bro. Procter as Clerk and Treasurer. What we have said heretofore, and what we say now, in reference to the faithfulness and efficiency of Bro. Procter's work in the Robeson Association, has not been for the sake of indulging in pleasant references to him, but with a hope that his success in organising the work and in helping the churches to get a better and more certain method of managing their contributions might be seen and felt in other Associations; and in this we have not been disappointed.

Bro. Kesler sent us off in a good pace in the strong, practical, and carefully prepared sermon which he delivered at 11 o'clock Tuesday. So often we think an introductory sermon is a mere matter of form, but really it goes far in determining the interest and success of our meetings. The Robeson Association has no "pet" work, except it be education, and this so vitally affects all other interests as to lose its identity in this respect. I do not know any county in the State which has as many good country churches as has Robeson; and standing near a large number of these are first-class academies, where the boys and girls attend school—in many instances during the entire year. The wisdom of establishing the Robeson Institute will be seen and felt over the entire county. These academies, to be found now all over the county, will serve as feeders to the Institute, sending, as they will, boys and girls there for their full preparation for college.

Bro. J. H. Edwards, of Fayetteville, read the report on Foreign Missions, following it with an earnest and instructive speech. The ladies held their meetings regularly during the session, showing much progress in this department of our work. Bro. J. A. Smith read the report on Home Missions. I know of no man in the State who can compass more useful information in a report than Bro. Smith. We remember to have heard him read a report on Foreign Missions two years ago, and the report itself was an able discussion of the subject.

Many of the brethren fear that the prohibition of selling and distilling whiskey in Robeson county may be disturbed by the next Legislature, but we cannot think there is any danger of this. Certainly no man who lives in this county, and who feels any interest in its well being, seeing what this law has done for the education and moral elevation of the people, as well as for the material interest of the county, could think of favoring any law that would remove this blessing.

Those who knew Robeson county years ago would not know it now. Churches, schoolhouses, and peaceable and well ordered towns have taken the places of bar-rooms and places of vice and disorder. Certainly nobody would wish to see a county, one of the best in the State, take any such step backward.

For years we had heard of Bro. Haynes Lennon, of the Columbus Association. Years ago we had heard his name connected with Wake Forest College, and in fact with every other interest of the denomination. It was a real pleasure to see him, while far advanced in years, the Moderator of his Association, and interested in the progress of all of our work.

The Columbus County Association has some fine material ready to be moulded for the most effective work.

The brethren were glad to welcome Bro. Durham, who, for the first time, was permitted to speak to them on Missions and Education. In the years to come we shall expect to see the fruits of his efforts in the progress which the Association will make. If some young layman, and they have them, should only catch the spirit of Procter, of the Robeson, and organize and systematize the work in the Association, what a change it would make.

We were glad to see Bro. Tuttle, who has lately moved to Whiteville. A true man, a good preacher, and a safe, conservative leader, the work of the Association will grow and prosper under his efforts.

We missed many brethren whom we would have gladly seen. Dr. McKinnon, the former Moderator, was kept away by ill health, however we were glad to hear of his improvement, and we hope to see him for many years to come in his place of work. Bro. W. S. Murray, one of the oldest and best workers in the body, was present—strong and vigorous for one of his age.

Bro. Cobb, the pastor at Chadbourn, is succeeding finely with his work. The church where we held the Association has just been completed, and is a nice and comfortable house. We knew Bro. Cobb when at college, and while he was not among the most brilliant students, yet his strict adherence to principle, his conscientious discharge of duty, has made him one of the most successful young pastors in the State.

The Association went forward in its pledges for next year, a thing it will continue to do in the years to come. J. C. C.

Help Bro. Elliott.

HERTFORD, N. C.

Dear Brother in Christ: PLEASE HEAR MY PETITION. Hyde county has never had Missionary Baptist preaching for the white people until very recently. I visited the county a few years ago and found only one Missionary Baptist, now there are near a dozen, and we are building a neat church-house which will do credit to the denomination. At the request of the Yeopim Union Meeting I began this work, but owing to sickness and general hard times the necessary means could not be secured from the people to carry the work on. I then mortgaged my home for $500 and continued this, the house of many prayers. For the first time through all my church building I make this humble petition to my brother ministers and brethren. Please aid us in building this, the first Missionary Baptist Church ever built in this county for the white people. Send all contributions by Christmas, as a Christmas present, if possible. We want to dedicate it to God the first Sabbath in January. All amounts from churches or individuals will be published through the *Recorder.* Please send all money to Josiah Elliott, Hertford, N. C. I receive no pay for this mission up to January.

Your humble brother,
JOSIAH E. ELLIOTT.

I most heartily commend the above, and earnestly request the pastors and churches to whom it is sent to aid Bro. Elliott in securing the five hundred dollars for which his little home is now pledged. Please help him at once and liberally. C. DURHAM, Cor. Sec.

THE YOUNG PEOPLE'S WORK.

Looking Towards Organization.

The song and praise meeting, preceding the opening of the Provisional Convention of the Baptist Young People of North Carolina, was conducted yesterday morning by the Rev. J. E. White.

The Secretary read the following report on representation:

"Inasmuch as this is our first meeting in the State in the interest of Baptist young people, and partakes somewhat of the nature of a mass-meeting, your committee recommends that this body be composed of delegates from young people's societies in Baptist churches and all pastors and members of Baptist churches present who are in sympathy with and interested in the organization of young people in our churches.

(Signed) M. P. MATHENY,
W. C. DOWD,
JNO. E. WHITE,
A. C. CREE."

The first topic for discussion was "The Kind of Young People's Society We Need." The first sub-head, "Devotional," was to have been discussed by Rev. A. M. Simms, but in his absence, Rev. R. VanDeventer performed this duty, calling Rev. Mr. White to the chair in the meantime. He made a beautiful impromptu address. He favored primarily for the young people a devotional prayer-meeting, and at such prayer-meeting those qualified to edify ought not alone to speak, but the stammerer or lisper in grace, also, for often an ignorant man can relate an experience of grace, and tell it in a way to lift higher. A meeting that lifts the heart toward God is devotional. The influences of the day in social life are against spirituality.

These devotional meetings will fit us for service. Too many church members never speak in such meetings. They enjoy hearing others. They "revel in the spice beds of Beulah," but never help others to do so. The devotional meeting brings these out. It helps to consecrate our lives to Christ. "We will never have a love for humanity till we have a love for Christ—till we do something for Him."

Rev. J. H. Edwards, of Fayetteville, spoke on "The Evangelistic Meetings." The two prime objects of this work are growth in the Christian life, and fitting for service. As the Baptist Church believes in a regenerated church membership, and that baptism should be administered only to those who had experienced a change of heart, it was their duty to lead the children at an early age to Christ.

The speaker told how the Moslems, when in 1543 they were spreading consternation throughout Christendom, took the young men of the Servians and other Christian nations which had come under their power, and, indoctrinating them in the faith of the Prophet, made them their most enthusiastic leaders.

If in this day the young men were filled with a passionate love for Christ they would become earnest workers for Him.

This movement was permanent. Like the drum-beat of the English, as heard and described by Webster standing on the heights of Abraham, and which is heard around the circle of the globe, so we may hear in the advance of these young people the tramp of thousands moving forward for the evangelization of the world.

Mr. E. K. Procter next discussed "The Educational Meeting." He said he was an average young man, and an average Baptist, and went on to tell how dull the average devotional meeting is. The pastor reads a passage of Scripture, expounds it and nobody else says anything. "I am willing," said he, "to lend my assistance to formulating a plan for putting a good, strong educational feature in our programmes, made a little stronger than our Sunday School lessons, but not too 'cut and dried.' That's how I would like the gap filled up."

The next feature was an "Open Parliament: What is Your Society Doing?" conducted by Rev. J. Q Adams. Mr. Adams made an entertaining and practical talk on what his own young people's society was doing. It takes the periodicals of the Young People's Union; the pastor puts his library at the disposal of the society; there is no limit to membership, the ages of members varying from 8 to 45. What is the society doing? The children read two chapters in the Bible on Sundays and one every week day. They meet regularly Friday nights. A programme is arranged two weeks before hand, this work devolving on Mr. Adams himself, who often puts as much care upon them as he does on his sermons. The subjects vary. He has taken his society through a three months' course in Baptist doctrine.

Active work is being done by Mr. Adams' society. It has a hotel (visiting) committee, a jail committee, a number of young people in the Sunday School work, and two mission schools. There is a social meeting at the home of some member every two or three months. There is a second union for smaller children from 8 to 12 years old.

Mr. Adams says these societies are doing more to develop the work and growth of his church than any other agencies. He seems to have so perfected the workings of his union as to make it almost an ideal one.

Rev. W. T. Hundley, of Greenville, S. C., spoke enthusiastically of the good work of the young people in his church, and in South Carolina, as did also Mr. Blackwell, of Elizabeth City.

Rev. Dr. Thos. Hume, of Chapel Hill, told of the interest in, and work of, his Sunday School mission union, which he has been conducting for nine years.

AFTERNOON SESSION.

The afternoon session opened with a continuance of the talks under the Open Parliament of the morning session.

Mrs A. C. Cree, a young Timotheus, who has caught the spirit and enthusiasm of the Paul-like H. VanDeventer, his pastor, on the subject of putting the young people to work, made an earnest talk. He is a Wake Forest student and told of the work in the society there.

Mr. I. W. Durham briefly related the mission work being performed by the Charlotte church, mentioning its mission work in the city, its educating a young missionary, and learning to take part in the active work of the church.

Rev. Mr. Church, of Statesville, said he had a society actively at work in his church, but the constitution forbade associate members. There were none in his society, and he doubted the propriety of allowing them.

[illegible] on permanent organization, composed of Messrs. Blackwell, Procter, Hume, Edwards and Pritchard, reported through Chairman Blackwell as follows:

"Your committee to whom was referred the subject of permanent organization begs to report as follows:

"Whereas, This Provisional Convention of Baptist Young People has been called by the committee appointed by the State Convention, we think it would be discourteous to the Convention for us now to enter into a permanent organization before that committee reports to the State Convention.

"And, That we, through said committee, do offer the following report of our action to the Convention:

"First, That, in our judgment, the time has come to combine the young people's societies, now numbering forty or more, into a permanent State organization,

And, second, That this State organization, if effected, shall be kept in closest relations with the Baptist State Convention: (1.) By holding its sessions at the same place and during the same week. (2.) That in every case delegates to the Young People's Convention shall be endorsed by the local churches to which they belong. (3.) That we believe such a relationship would bring our young people into heartiest sympathy and co-operation with the work of the Southern Baptist Convention. (4.) That we desire at all times to keep said organization in line with the work of the Southern Baptist Convention. (5.) That we request the State Convention, at its present session, to appoint a committee with full powers to organize our young people's local societies into a permanent State organization."

In the discussion which followed Rev. Thos. Speight said: "I wouldn't say anything to the detriment of the young people of North Carolina, and especially the Baptists, but I want to know what's going to become of a young man in a young people's society when he gets old? Now I'm a believer in the church. What's the matter with our churches to-day that we must have a separate organization?" He argued for looking after a young man when he goes into the church. He thought this movement would lead to making young people love some other association better than the church.

Mr. Speight is a man evidently of great conservatism and intensity of conviction. He is an emphatic speaker, with a clear, loud, bell-like voice, a good deal of an actor, and he doesn't care what he says if he believes he is right. Rev. Mr. Edwards arose to make a point of order, when he interrupted with: "Oh, yes, I'm always out of order. I was born out of order." [Laughter.] The President overruled Mr. Edwards' point, and Mr. Speight proceeded, being followed by Mr. Haymore, who did not favor the report offered, saying: "I don't believe the Lord intended us to have "a wheel within a wheel," or to make the church a complicated piece of machinery."

Rev. M. P. Matheny argued at length in reply to Dr. Speight that the question of the organization of these societies was really, when sifted down, a question for the individual churches, and not for the Convention.

The Convention then got wound up in a parliamentary tangle, and when the unraveling began Mr. Speight admitted that everybody was out of order.

It turned out that Mr. Speight, and others, had no right to speak at all, except through the courtesy of the Chair, according to the provisions of the report on representation, adopted at the morning session. Also that the last Convention had committed itself in favor of the organization of young people's societies in so far as it had appointed a committee, through which another committee, appointed by the Young People's Convention, was to report to the present Convention. The only question was now whether there should be a State organization, and a wider Southern extension.

The previous question was then called, and the report of the Committee on Organization adopted.

DR. HUME ON CHRISTIAN CULTURE.

Rev. Dr. Thomas Hume, of the University of North Carolina, addressed the Convention on "Culture and Service." His address glittered with thought-jewels in golden settings of exquisitely choice language, and was in every way characteristic of the speaker. First putting the stress on the word service, Dr. Hume said that the chemist who took the poison to show the efficacy of the antidote, showed what service was, as well as the great and good Peabody who willed his millions to be used for the education of the illiterate whites and blacks of the South.

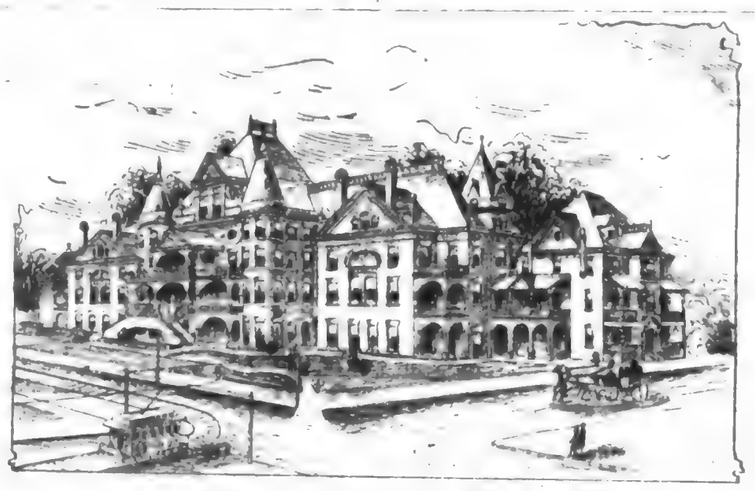
Without culture there is a tendency to run into a vague mysticism. St. Simeon was selfish in separating himself from his fellowmen and losing himself in the contemplation of the heaven beyond to which he was going. Better far to be like the young woman who would go to the slums to lift up the helpless and fallen. Culture is needed to direct faith and keep it from developing into an irregular fanaticism. Huxley was right in saying we should cultivate an ideal, something that was to be to us a pillar of cloud by day and of fire by night, but he was wrong in trying to take us away from the Bible, from Christ as our ideal, to keep us from being able to say: "We believe and are sure that thou art the Christ, the Son of the living God." Unless one can so believe and be sure, he is apt to drift into a vague Robert Elsemereism, an intangible humanitarianism.

True education is the completion of our whole nature. The affections and the reason must alike be educated. This is an education which purifies passion. We know Paul was no less earnest because he became a believer in Christ. It was a direction of old powers to right ends. The culture of religion is the reconstruction of the old man in the image of the Great King.

The speaker referred to the devotional moods in his own experience as a child in his home by "the sounding sea," and of hours spent with poets like Wordsworth and George Herbert. "These devotional moods prompt aspiration," he said. "Oh, that we could waylay the young with this kind of culture."

The Christian at times should put himself in the place of all kinds of people, to think their thoughts, etc., and so he should know something of science. Sometimes we do not see the relation of reason to faith. An old woman in her cottage may have a richer experience than the professor in a college.

Give your nature back to Christ expanded. Let us rise to the height of such experience. Put culture into service.



THE FEMALE UNIVERSITY, AS PLANNED.

The name will probably be changed to "Baptist Woman's College" by the next Legislature.

"We owe it to our daughters, we owe it to ourselves, we owe it to the Lord," to build and equip and endow this institution.—*O. L. Stringfield.*

"The primary objects of the Convention," says the constitution, "shall be to educate young men called of God to the ministry, and approved by the churches to which they belong. * * * The Education Board shall, so far as it is able, assist promising and indigent young ministers seeking to prepare themselves for the more efficient preaching of the Gospel."

The importance of the work looms up before us as never before. There are more young ministers needing help, and the demand for them, at home and abroad, is increasing. No work of the Convention has been more signally blessed. None has given better results. None calls more loudly for help just now. Brethren, let us hear the call and enlarge the work, for Jesus' sake. The aid given the young ministers is $9 per month, and this they are required to return after five years, without interest.

The following is a brief financial statement:

Balance on hand from last year	$ 21 94
Borrowed from W. C. Powell & Co.	250 00
Received of J. D. Boushall, Treas.	3,168 99
Total	$3,440 93
Paid out during the year as per receipts	$3,469 79
Due the Cor. Secretary	28 86

Rev. Dr. C. Durham introduced the following resolution, which was adopted:

"*Resolved*, That the Board of Education be requested to receive, if they shall deem it wise, forty-five young preachers at Wake Forest College, and that we, the pastors of the churches and delegates to this Convention, will aid the Corresponding Secretary in securing the needed funds for this work."

Report of Corresponding Secretary of Ministerial Relief Board.

This has really been an important epoch in the history of the Ministerial Relief Board. There has been a mixture of joy and grief.

The general contributions for the board have been very good, considering the extreme pressure in money matters. So far as we have been able to get the cause before the minds of the brethren they have responded very liberally. We rejoice in this indication of progress.

There has been a special donation of five hundred dollars ($500) to the board from a very worthy brother, who does not wish his name made known. This donation has been very gratefully received by us, and will, no doubt, gladden the hearts of many who are in need. May the blessings of a kind Father abide upon the giver, and attend the gift.

We have tried to get this worthy cause before the brethren in every Association, by soliciting wise and judicious representatives. We have heard from the following brethren who have kindly consented to present this matter: Associations—Caldwell, J. V. McCall; Cape Fear, Rev. E. W. Wooten; Catawba River, J. H. Hoffman; Chowan, E. F. Aydlett; Eastern, Rev. L. R. Carroll; Elkin, J. S. Kilby; Green River, Rev. L. L. Landrum; Liberty, Rev. Henry Sheets; Little River, Rev. J. A. Campbell; Mt. Zion, Rev. W. C. Tyree; Pee Dee, H. C. Dockery; Robeson, T. F. Toon; Sandy Creek, W. C. Douglass; Sandy Run, Rev. T. Bright; South Fork, J. D. Moore; Tar River, Rev. A. G. Wilcox; West Chowan, Rev. M. L. Green; French Broad, Rev. T. M. Honeycutt.

There still remains twenty-two Associations from which we have not yet heard. We hope the brethren who have been solicited will respond, and that if it is so they cannot, that they will kindly help us to secure the services of someone else. We need this, brethren, in every Association.

But, while we have these, with other things, connected with the workings of the board, to make us rejoice, there have been some sad features about it.

Bro. W. A. Albright, a very faithful and earnest member of our Board, has been taken from us by death, and has gone to his reward. This cause lay very near to his heart, and he was ever ready to help in every good word and work connected with it. We have missed him in our deliberations, but God knew best, and we bow with submission.

We have to chronicle the passing away to their reward of two of our beneficiaries: Rev. James Broomfield, of Gastonia, and Rev. J. N. Gore, of Eoka. Bro. Broomfield died about the 20th of June, 1893, but was not reported last year. Bro. Gore died 9th of December, 1893. Also, recently the wife of Bro. Jesse Howell was laid away to rest from life's labors. May God bless this sore bereavement to his good.

We are now contributing to the support of ten beneficiaries: Revs. J. G. Barclay, Rocky Mount; W. J. Combs, Trap Hill; William Harris, Kapp's Mills; T. Harrison, Rockingham; Jesse Howell, New Hill; John Hughes, Byrd; Mrs. J. Barlow, Sloop Point; Mrs. C. F. Humphries, Oxford; Mrs. B. H. Phillips, Reidsville, and Mrs. R. A Churchill, Chalk Level. Mrs. S. J. Gore, of Eoka, was received as a beneficiary but has since married, and her name has been dropped from the list. Mrs. J. Barlow has been received since last report.

Brethren, let us appeal to you for more sympathy and co-operation in this effort to support these dear old brethren. You have imposed this sacred trust upon us and we need your help, both in finding out who are the needy ones, and supporting them after they are found.

We respectfully submit this report for your consideration.

REV. W. C. TYREE, *President.*
J. F. MACDUFFIE, *Cor. Sec.*

December 4, 1894.

REPORT OF TREASURER BAPTIST MINISTERIAL RELIEF BOARD.

Receipts.

1893.		
Dec. 2.	Bal. credit P. I. B. Fund	$ 175.26
2.	Bal. credit General Fund	27.01
1894.		
Feb. 15.	J. D. Boushall, Treasurer	143.07
May 4.	W. C. Tyree	5.75
25.	J. D. Boushall, Treasurer	22.00
June 12.	A brother	500.00
Sept. 28.	J. D. Boushall, Treasurer	78.14
Oct. 26.	Mt. Zion Association	18.16
Nov. 30.	J. D. Boushall, Treasurer	177.17
30.	J. D. Boushall, Treasurer	40 98
		$1,187.58

Dec. 1.	Bal. to credit General Fund	$314.88
	P. I. B. Fund: Cert. of deposit M. B. Co	957.07

Disbursements.

To Mrs. Rhoda Churchill	$ 47.50
To Rev. Jesse Howell	53.50
To Mrs. C. F. Humphries	40.00
To Mrs. B. H. Phillips	47.50
To Rev. W. J. Combs	82.00
To Rev. William Harris	82.00
To Rev. T. Harrison	82.00
To Rev. John Hughes	32.00
To Rev. J. G. Barclay	32.00
To Mrs. Jane Barlow	20.00
To printing	1.50
To P. I. B. Fund	500.70
Nov. 30. Bal. credit General Fund	314.88
	$1,187.58

Respectfully submitted,
T. E. CREEK, *Treasurer.*

We have examined the above report and found it correct.

H. A. REAMS,
GEO. J. DOWELL,
Auditors.

CONVENTION NOTES.

WAKE FOREST could not be what it is, but for its alumni.—*Procter.*

There is nothing like going ahead, trusting in God and keeping united—*Skinner.*

I HAVE been almost resolved to death.—*Stringfield.* He can sympathize with Prohibition.

IN ALL the lines of service that I know of, experience commands a premium, except in the ministry.—*J. L. Carroll.*

THE hospitality and sympathetic interest of the Charlotte people were great factors in the success and good spirits of the meeting.

SATURDAY'S PROCEEDINGS of the Convention failed to appear in last RECORDER on account of an unfortunate delay in transit.

WE ARE friendly to higher education; we have done more for higher education than any denomination in the State.—*J. D. Hufham.*

"I HAVE been rewarded abundantly every time I have made a special sacrifice for the Lord."—H. B. Duffie. Thank God for his testimony.

"QUIET AND time are two great elements," remarked Professor Kerfoot, raising a collection at night after three long speeches had been made.

The makers of long speeches, the exhumers of stale anecdotes, the "funny" man, the grumbler were probably frightened off by the railway wrecks.

I THINK the thing to do is to express gratitude to God. In the midst of financial depression He has given us grace to give all that was asked to turn a great crisis the right way.—*Skinner.* Bro. Speight offered a devout prayer.

THE RECORDER is profoundly grateful [illegible] the kind words said by the brethren, particularly brethren Carroll, Poteat, T. J. Taylor, Hufham, J. A. and T. I. Speight and Skinner.

OUR ORPHANAGE stands next to that [illegible] Texas in numbers. The brethren were anxious to have a collection taken Saturday evening, but it was postponed until Sunday night when $80 was realized.

WE are grateful to Secretaries Broughton and Cobb for many courtesies. Their efficient service is witnessed in the Minutes which have already come from the excellent press of Edwards & Broughton.

THE TRUSTEES of Wake Forest College met in regular session during the Convention. Business of routine nature was transacted. The plan to raise endowment was adopted. The report on the college is published elsewhere.

THERE WERE not many changes in the Boards, but we regret that they were not obtained in time to correct the list on fourth page. Revised list will appear next week. By the way, that list is a pretty good index to the denomination.

THE AMERICAN BIBLE SOCIETY is anti-Baptist. The British and foreign societies actually translate the word for baptize as sprinkle!—*C. C. Bitting.* This statement was confirmed by Missionary Graves, of China. The American Baptist Publication Society is the Baptist Bible publisher.

THE SEMINARY can't make a preacher; it works on material.... The churches *will* take the fellows who can preach best.... You can't afford to let your men grow up without thorough training.... The men of Wake Forest at the Seminary have stood as well as any men there.—*Kerfoot.*

THE HEAVIEST burden we have in our work is in building churches—($80,269.56 spent last year.) I know denominations that are free from this burden; but it is not a good sign. There has never been a time when the churches were so much engaged in debt paying and undertaking new work.—*J. A. Mundy.*

WE CANNOT mention all the active laymen of the Convention. There ought to have been more of them, and if there were a few more like Brethren Duffie, Dockery, Boushall, Procter, Jones, Scarborough, Shaw, Aydlett, Faircloth, and others not now recalled, the work of the Convention would be quickened.

WHO CAN comprehend the power of one church of God in a community? Who has not seen the influence thus exerted, has missed a great evidence of the civilizing and spiritualizing power of the gospel. What a work the forty-eight churches, organized by State Missionaries last year, will exert!—*W. J. Gwaltney.*

THE HOME BOARD has come through the late hard and trying years in better shape than any board of any denomination, North or South.—*Tichenor.* Everyone was glad of Dr. Tichenor's presence at the meeting. He was [illegible] his years well, and the brightness of his [illegible] encourages us to hope that it will please God to keep him at his present post yet many years.

DR. SKINNER is responsible for the excellent good humor that prevailed. He was on the floor just at the proper time, always with something good on his tongue, and never out of order. Dr. T. T. Speight was as efficient as Bro. Skinner in this good work, but they got him out of order (and he confessed it) in the Young People's meeting.

AN incident of the meeting (to relate it would be unkind) showed very clearly that the Convention was practically unanimously opposed to State aid to higher education. Prof. John B. Brewer's name was substituted for that of Associate Justice-elect W. A. Montgomery on the committee to memorialize the Legislature on behalf of the Colleges.

THE motion of Professor Hobgood that a committee be appointed to suggest a plan for closer union of Wake Forest and other Baptist educational interests met with general favor. This does not mean co-education—not by any means. The following are on the committee: F. P. Hobgood, J. B. Boone, J. D. Huffham, C. E. Taylor, L. W. Bagley, C. K. Proctor, J. [illegible] and J. B. Brewer.

REV. N. S. JONES spoke Saturday morning on the movement set on foot last July to get the preachers throughout the State to give ten days or more to voluntary revival preaching in needy communities. He thought this ought to go together, one a layman, if such ones can be gotten. Bro. Jones has written an article along this line which we will submit to our readers next week.

ON BEING asked if it were wise to send missionaries when the Board is in debt, Dr. Willingham replied that none but those who were especially approved and supported by churches and associations are being sent. This Convention was the last that Bro. Willingham had to attend this year. In the last nine weeks he has attended nine Conventions, traveling 6,000 miles. And he said that this Convention was as good, if not better, than the best of them all.

PASTOR C. A. G. THOMAS reported that the Romanists and their followers were after him for his stand with regard to church and State, and the Governor's officious letter. Brother Thomas didn't stay at Charlotte long, as he had to return to Greensboro to consult with his people about inviting the Convention. Bro. Joyner, of Greensboro, was at Charlotte Monday and he insisted on having the Convention come. It is thought that Newton wanted the next meeting.

NORTH CAROLINA is a remarkably good place to grow men. I have seen no men at the Seminary superior to our North Carolinians. The trouble is there is not enough of them..... Seminary was born in the big heart and brain of Jas. P. Boyce. Baptist teachers the Seminary have to leave when they become unorthodox. (The speaker didn't say so, but we think the Southern Baptist Theological Seminary the most orthodox and trustworthy of them all.) It is the only Baptist seminary that the churches direct..... There has but one Broadus, and the Seminary has had him thirty-five years..... Yes, we have an institution teacher who teaches the boys how to elocute..... If you undertake to keep down men in North Carolina by not educating them it will not be long before you can't get rid of them. It is Mrs. Browning that says, "[illegible] my art too well to wish it smaller made, or my size."—*Kerfoot.*

Cape Fear Association.

After prayerful consideration, I have accepted the evangelistic work of the Cape Fear Association for the coming year. Believing that God is guiding in this work, we go forth, trusting in his grace and power, and look to him for the blessing.

We want the old Cape Fear Association to regain its former place among the Associations. Not many years ago this body paid from $1,500 to $3,000 yearly for missions, and for the last two years it has paid less than $300 for the same purpose. What is the cause of this digression? Well, there are several causes:

Several Associations have gone off from it, and the remaining churches have become negligent, cold and lukewarm. Some, I fear, have almost reached Laodicean lukewarmness. But by the grace and power of God working in us of his own good pleasure, we want to arouse the cold, sleeping individuals and churches into a zealous activity. Believing that we will have the hearty co-operation of the preachers of the Association, we go forth in the name of the Master with the assurance of victory; also believing that God will supply all our wants through his people. There never was a more willing and ready people than those of the old Cape Fear Association when they know it; therefore, we are determined to "strengthen our stakes" by building up our own churches and congregations; and also to "lengthen our cords" by sending our money, and, if need be, our God called young men and women across the seas.

We are well able to do a great work. Since the return of the Brunswick Association, we are about 2,000 strong. So, if the Lord's people be poor, we are many; besides, we have been abundantly blessed this year with good crops. It seems that the Lord has placed before us an "open door," and we mean by his help to enter and regain our former place in the Lord's work. To do this, we must have the Holy Spirit; therefore, let every Christian in the old Cape Fear Association pray for the Holy Spirit to revive his work of grace in our hearts.

The Bible is a missionary book from Genesis to Revelation; and whenever the missionary spirit dies out of a church, it dies. In reading the Bible, I find that prayer is mentioned 262 times; giving money, or property, money's equivalent, 211 times. It seems to me that God has joined the two, praying and giving, together; for when the angel went down to Cornelius' house, he said, "Thy prayers and thine alms have gone up for a memorial before God." Therefore, "what God hath joined together, let not man put asunder."

Our observations teach us that those denominations which give most liberally of their men, women and money to Christ, prosper most. There is a denomination which neither gives of their men, women, nor money to spread Christ's gospel; neither do they believe in education; in fact, they only believe a part of the Bible, and that part which best suits their fancy. This sect was once numerous, but they are rapidly passing away, and the time will soon come when all will be gone save their memory. Let us, therefore, take warning and remember the words of the Lord Jesus, "how he said unto you, it is more blessed to give than to receive." Acts 20: 35.

Again, let us read the twenty fifth chapter of Matthew, which brings us to the judgment: there we find that those who are to be cast into everlasting punishment are those who fail to do while here on earth.

"Therefore, let none hear you idly
Saying there is nothing I can do,
While the souls of men are dying,
And the Master calls for you."

So, then, if you cannot preach or go yourself, you can give or send your check; and if you "cannot give your thousands, you can give the widow's mite, and the least you do for Jesus will be precious in his sight."

Affectionately, J. H. HILDRETH.
Wilmington, N. C.

Singers, public speakers, actors, auctioneers, teachers, preachers, and all who are liable to over-tax and irritate the vocal organs, find in Ayer's Cherry Pectoral a safe, certain, and speedy relief. A timely dose of this preparation has prevented many a throat trouble.

From Plymouth.

Dear Recorder:—The Lord has done and is doing great things for Plymouth church, whereof we are glad. We know that the whole earth is full of God's glory. The wide world which we inhabit is a living temple for his worship, sustained by the pillars of the everlasting mountains, frescoed with the shadows of clouds, filled with the incense of opening flowers and falling dews, hung around with the gorgeous tapestry of sunset skies and starry nights, echoing with perpetual anthems that swell in every note, from the murmur of the gentle breeze in the mountain pine to the earth shaking thunder of the skies and the roar of the deep in storms. We see God's glory in all these things. But probably his glory is seen in his church in the world more than in these. Our church at Plymouth has been in a revival for several months. But on Saturday before the third Sunday in November the Lord sent along this way Rev. J. T. Jenkins, full of the Spirit of God and full of the saving gospel, who preached for us eight days with great power. The Spirit of God carried the word to hard hearted sinners, and they were made to say, "What must I do to be saved." Men who had wandered away from the church and from God come back to the fold. Families that had been divided in the faith were united, homes in Plymouth were made bright and happy because of the sons and the daughters coming home to God. Up to the present time thirteen have united with the Baptist church, and more to follow.

One special feature about the meeting is to be noted, viz., the Baptist got the fish. Bro. Jenkins don't say "it don't matter what church you belong to," as is the manner of some evangelists. He is thoroughly orthodox, plain and practical, and like the blessed Master of old he says "Woe, woe!"

The meetings were largely attended, and eternity alone will tell of the good that was accomplished.

Our church is growing gradually. The members are becoming stronger in the faith once delivered to the saints. We have had foes to fight within and without, but thank God the dawn grows brighter and brighter. Our material has been tested and tried and has withstood the fiery darts of the world, standing as firm as the Rock of Ages.

Our meetings become more and more interesting. We are asking God for greater things, and we are expecting those things, and God will give them to us.

The brethren and sisters are always ready to co-operate in the work with their time, talent and money, and God is blessing their efforts. "He that goeth forth and weepeth bearing precious seed, shall come again with rejoicing, bringing his sheaves with him," —"some one hundred, some sixty, and some thirty."

BLAKELY H. MATHEWS.

Dec. 3, 1894.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

A sacred burden is this life ye bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly,
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.
—*F. A. Kemble.*

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Scott Mason of Richmond, Va., has a cure for this dreadful affliction that supercedes all other methods in positive cure and rapid healing. Not only this, but it is painless when used and the only cure suitable for old people. It seeks out the diseased growths and destroys their vitality, causing the cancer to pass away leaving only an ordinary healthy sore which rapidly heals. The cure is specially favorable for cancer of mouth, nose, ear, and other delicate parts on account of high sensitiveness and great difficulty to use present remedies. Cases heretofore considered incurable are being turned over to Dr. Mason from all parts of the country and are rapidly cured.

Dr. Mason's cure is sent by express everywhere and applied at home without further cost. Those afflicted should write to Dr. Scott Mason, Richmond, Va., giving full description of case and get his price for a cure.

Cuba's Riches.

While Columbus was disappointed in not finding in Cuba the riches of the East, yet he found a most productive and valuable island. Its sugar, coffee and tobacco crops and its stock farms to day are very large. From a material point of view, Cuba is rich. Its harbors are excellent, and its marine trade immense. The island contains 43,000 square miles, or, it is just about as large as the State of Virginia, and is made up of delightful mountains, valleys and plains.

For programs for the Christmas Offering for enlargement of the work in China, for the Week of Prayer for Missions, and Offering Envelopes, send to Miss Fannie E. Heck, Raleigh, N. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR DECEMBER: CUBA.

"Listen, O isles, unto me." Missionaries, 24; churches and stations, 5; baptisms, 150; membership, 2,582; Sunday schools, 7; scholars, 1,000.

STUDY TOPICS.—Cuba's need of the Gospel. Providential beginnings. Providential guidance. Magnificent results. Work yet to be done. Hindrances to be overcome. Strategic points.

The People of Cuba.

Columbus discovered Cuba in 1492. About twenty years later, the Spaniards overran the island and enslaved the poor Indian. His new manner of life, coupled with unkind treatment, soon exterminated the Red man. Negro slaves, kidnapped from the African coast, took his place; and to day there are about half a million Negroes, now freed, in the island of Cuba. Among the laboring class are about fifty thousand Chinese Coolies, brought from Amoy between 1847 and 1873. Besides these, are the largest class of all, the Spaniards, of whom some are descendants of early settlers from Spain, and others are later arrivals. There are many Creoles, of mixed blood, and many Americans, doing business in the island. The population, you observe, is a very mixed one, ranging from the Negro and the Coolie to the proud "Hidalgo," or blue-blooded Spanish gentleman. Education is scant in Cuba, not one child in ten having school advantages.

Cuba's Name.

"When Cuba was discovered, it was "christened" in succession Juana, Fernandina, Santiago, and Ave Maria for Christian saints and princes; but all these names have passed away, and the old Indian name of Cuba still survives. This is but suggestive of a religious fact seen in Cuba—that men may be "christened" and thus given the name of Christ, and yet be heathen still; indeed, that a nominal religion can never cope with heathenism.

Cuba has been called "The Pearl," "The Gem," "The Queen." May we not strive to make it truly said of her, the Pearl of greatest price is hers, a polished gem set for the Master's glory; yea, "At thy right hand doth stand the Queen in gold of Ophir."

Its largest city was named by the Spaniards Havana, or "Haven," because of its magnificent harbor. This city has about 250,000 inhabitants, having been founded in 1515, or more than two hundred years before the city of Baltimore. Its houses are largely of stone, with flat roofs, and the city is said to present to the stranger a very picturesque appearance. The island is under the dominion of Spain.

Child's Hymn.

Jesus bids us shine,
With a clear, pure light;
Like a little candle,
Shinning in the night.

In the world is darkness,
So we must shine;
You in your small corner,
And I in mine.

Jesus bids us shine,
First of all for Him,
Well He sees, and knows it,
If our light be dim.

He looks down from Heaven,
To see us shine;
You in your small corner,
And I in mine.

Jesus bids us shine,
Then for all around;
Many kinds of darkness,
In the world are found.

Sin and want, and sorrow,
So we must shine;
You in your small corner,
And I in mine.

I find that doing the will of God leaves me no time for disputing about his plans.—*George Macdonald.*

A Marvellous Showing.

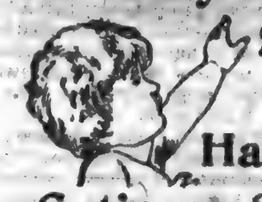
The U. S. Government, through the Agricultural Department, has been investigating the baking powders for the purpose of informing the public which was the purest, most economical and wholesome.

The published report shows the Royal Baking Powder to be a pure, healthful preparation, absolutely free from alum or any adulterant, and that it is greatly stronger in leavening power than any other brand.

Consumers should not let this valuable information, official and unprejudiced, go unheeded.

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Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.
"All About Baby's Skin," mailed free.



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(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 35.	DAILY. No. 11.
Lv. Richmond	*12 30 p m	12 40 a m
" Burkeville	2 24 p m	2 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*2 00 p m	45 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 30 p m	8 35 a m
Lv. Winston-Salem	*6 05 p m	*7 35 a m
" Greensboro	7 35 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 24 a m
" Asheville		3 40 p m
" Hot Springs		5 30 p m
" Knoxville		7 40 p m
" Chattanooga		11 30 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 nn
" Spartanburg	1 00 a m	3 54 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 55 a m	
Ar. Charleston (S C)	11 30 a m	
Ag Savannah (F C & P)	5 45 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	5 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 32 p m
" Asheville		3 12 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 16 p m	3 10 a m
" Raleigh	1 15 p m	46 50 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	*3 30 p m	*3 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 30 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 18 p m	3 54 a m
" Burkeville	3 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.30 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m. daily and 6.30 p m, except Sunday. Returning leave Richmond 8.20 a m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.20 p m; arrive at Oxford 5.40 p m, Henderson 6.35† p m, Durham 7.05 p m, Raleigh 6.50 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson †10.25 a m, Oxford 11.25 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a m., and 5.45 p m daily except Sunday, 12.05 p. m. daily, and arrive Henderson 7:50 a m, and 6:35 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.25 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:20 a m, and 8:10 p m. daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

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S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.25 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

9.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

9.30 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.26 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.23 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 4.00 p m; returning arrives Johnston street at 9.30 a m.

Nos. 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and Pullman drawing room buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, rates, apply to Ticket agent, or A. J. Cook, T. P. A., Raleigh, N. C.

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T. J. ANDERSON, Gen. Pass. Agt.

[CONTINUED FROM THIRD PAGE.]

To this scholarly address, Mrs. H. P. Markham of Durham responded briefly but brightly in behalf of the visiting ladies.

The meeting having been organized, Mrs. J. Hartwell Edwards presided during the election of officers for the session. The following ladies were unanimously elected: President—Miss Fannie E. Heck, Raleigh; First Vice President—Mrs. J. Hartwell Edwards; second Vice-President—Mrs. Frank Bennett, Wadesboro; Secretary—Mrs. H. B. Duffy, Newbern; Treasurer—Miss Eva Liddell, Charlotte.

Miss Heck, after a few remarks thanking the ladies for the honor bestowed upon her by the unanimous election to the presidency of the annual meeting, made her annual address as President of the Woman's Central Committee of Missions.

Taking as the keynote, "*Light*," she spoke briefly of the call of Christians to be lights in the world and to reflect to the farthest and darkest corners of the earth the Light of the world, the Saviour of men.

From our own favored land where the gospel light is free to all who will but behold it, to the frontier work of our home missionaries, who had added to the churches last year more than 8,000 souls, she passed to the Catholic lands of Mexico, Cuba, Brasil and Italy, needing the purer light of the living Christ, and asked her hearers to peer into the darkness of China and Japan, and into the night of Africa, the habitation of cruelty.

Having thus pictured the need of light, the personal question was asked, first, what each had done as individuals to brighten the world in the past year, then what had been done as societies.

The Central Committee had been in existence nine years. They began work with fourteen societies. There are now 250. The contributions had risen from $500 the first year to $1,000, $2,000, $3,000, $4,000, and almost $5,000 in the Centennial year. In all these years, progress had been constant. This was the first year the words discouragement or retrograde had ever been used. Instead now of bringing a report of $5,000, only $2,574 97 could be reported. What was the cause of this falling off? Hard times! "Times were hard, but heathenism was harder." The reports rendered to the Convention bore little marks of hard times.

The reason might, perhaps, be found in her own serious illness during more than half the year. Much of the time since the work has been carried on in weariness and weakness. She dare not trust herself to allude to all the messages of love that had come to her during her time of sickness and trial—the prayers, the loving words, the sympathetic tears, could never be forgotten, and are an ever strengthening bond between her and her fellow workers.

If hard times were the cause of falling off, however, they must not cause the Master's work to suffer. They must be met and overcome.

As hard time measures, the Societies were asked to look well to old ways before turning to new and untried paths, to collect and report dues of members promptly, and lastly to pledge themselves to double their membership during the coming year, either by adding members of their own church, by organizing a Children's Missionary Band, or forming a Society in another church. Woman's missionary work is not always easy work; if it were so, it would lack the royal signal mark of the Cross. Take up the crosses and receive the crown of highest honor—the honor incomparable of being coworkers with Christ for the salvation of the world.

An itemized account of the vast amount of literature sent out by the Central Committee followed. Letters written, 1400; "Talks" published and sent out 18,000, etc.

Among the hopeful signs for the coming year were the large number of Societies formed and the appointment of a number of Associational Vice-Presidents by the State Board of Missions. The present appointees, to whom it was hoped additions would be made as rapidly as those willing to fill this office in these respective Associations could be found, were: Central Association, Mrs. W. C. Lankford, Wake Forest; Atlantic, Mrs. H. B. Duffy, Newbern; Tar River, Mrs. R. Van Deventer; Pee Dee, Mrs. Frank Bennett, Wadesboro; Sandy Creek, Mrs. H. T. Chapin, Pittsboro; Cape Fear, Mrs. S. M. Robbins, Southport; West Chowan, Miss Grace T. Brown, Murfreesboro; Robeson, Mrs. J. Hartwell Edwards, Fayetteville; Raleigh, Mrs. J. T. Ellington, Clayton; Mt. Zion, Mrs. H. P. Markham, Durham.

ANNUAL REPORT OF WOMAN'S CENTRAL COMMITTEE.

In the absence of Mrs. J. A. Briggs, Corresponding Secretary of the Central Committee, her report was read by Mrs. M. T. Norris of Raleigh. The totals of that report are as follows:—

Foreign Missions	$1,045 71
Home Missions	299 67
State Missions	494 60
Foreign Mission debt	302 90
Education	60.79
Christmas offering	144.98
Orphanage	190.75
Expense fund	8 17
Centennial fund	6 53
Education, Louisville	5.00
Sunday-schools	53
Relief Fund	4.56
Value missionary boxes	167.80
Total	$2,574.97

Three minute reports were then made by the representatives of the Societies present. A full report of these is not now before us, but suffice it to say here that almost without exception there was promise of larger work in the coming year. It was noted, too, that a number of the Societies making the largest reports had added a second meeting to the usual monthly meeting, this being especially for prayer, thus reviving the woman's prayer-meetings which were such a source of blessing in the days of our mothers and grandmothers.

It was gratifying to note also that a larger number of societies than ever reported boxes of clothing sent to fourteen missionaries. In one or two instances this "blessed work" was urged upon others by those who had tried it.

The second session Friday afternoon was opened by devotional exercises participated in by a large number of ladies. A chain of prayer was led by the District Secretary of the Woman's Mission Work of the Methodist church, followed by Mrs. Edwards and Mrs. Bennett.

Dr. Tichenor, Secretary of the Home Board S. B. C., being introduced, addressed the meeting on various aspects of the Home Mission work. He called attention to the remarkable fact that while the world had rung, and rightly rung with the wonderful triumphs of the gospel in the Sandwich Islands, the work done by Southern Baptists in the Indian Territory had exceeded it in the shortness of the time in which it had been accomplished and equalled it in the numbers converted. This fact was unknown to Baptists at large or overlooked by them. Dr. Tichenor had spoken to women's meetings often enough to know that they kept strictly to time, and the fear of overstepping the time allotted him made him stop before his limit was reached.

The theme of Home Missions was taken up by Mrs. Thomas Franklin of Charlotte in a bright and sparkling paper on box packing. Mrs. Franklin's society had first packed a box, and she advised all other societies to go and do likewise. She dwelt at some length on what not to send, and told of a box filled with old newspapers, worn-out clothing, and last of all, an *old silk hat*. What to send was then told—good clothes, good shoes, and last but not least, something nice for the children.

Mrs. Frank Bennett, Wadesboro, in an essay, "A Society in the Country," gave many practical and helpful suggestions as to how the work might be carried on in scattered neighborhoods. As a practical worker among the Societies of her Association, Mrs. Bennett's words carried the weight of experience added to earnestness. She said that where there was a will a Society in the country may be made a great blessing both to missions and the church to which the members belong.

Mrs. J. Q. Adams of Wadesboro handled very thoughtfully her subject, "Spirituality in Missions." Spirituality was the key note of success in all mission, both home and foreign; it was therefore the great and first need of all our Societies. Without it the work must fail.

[TO BE CONTINUED.]

The Eastern Union of the Pee Dee Association will convene with the Spring Hill church, Saturday before the fifth Sunday at 10 o'clock. Following are the subjects for discussion:

1. Should we teach our distinctive doctrines in our Sunday schools? Opened by A. A. McMillan.

2. Our young people—(1) Importance of developing them. V. D. Quakenbush. (2) Can this be done by societies? and if so, what relation should they sustain to the churches? A. Johnson.

3. 1894 mistakes and encouragements. T. S. Wright.

4. 1895 possibilities and responsibilities. J. B. Covington.

5. General discussion of the work before us as an Association.

Delegates going by railroad will be met at Laurinburg if they will notify Malcom Monroe, Fontcol, N. C., when they will get to Laurinburg.

As we will consider the work before us for the ensuing year, it is very important that all the churches be represented. Please be on the ground by 10 o'clock Saturday morning. L. JOHNSON, *for Com.*

Women Are Martyrs

to neuralgia, headache and nervousness—many men suffer also—Mrs. VILLA H. MAPP, White Plains, Ga. was broken down in health when she began taking

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In a unsolicited letter (June 29, 1894.) she writes: "About 9 or 10 years ago I was broken down in health and suffered from extreme nervousness, and severe neuralgic pains afflicted different parts of my body—sometimes the dreadful pain would be in my eyes and head, sometimes in my hand and often in my shoulders and neck. I took many remedies, but found none like Brown's Iron Bitters. I have used a few bottles every year since. I often praise it to others."

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[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Providence ch, $5.00; Pleasant Grove ch, 4 00; Ebenezer ch, 5.40; Sawyer's Creek ch, 10.00; Farmington ch, South Yadkin, 3.00; Mrs Clark, Greenville ch, Tar River, 5.00; Lenoir ch, Caldwell, 1.00; Rev W J Fulford, S C, 1.00; Rev Haywood Morris, Stanly, 1.00; Salem ch, Chowan, 5.00; Jerusalem ch, S Yadkin, 6.15; Matthews ch. Meck & Cab, 1.90; Wake Forest ch, 2.18; W M S, Mt Pisgah ch, Mt Zion, 2.00; Hope Mill ch, No 1, 1.00; Hope Mill ch, No 2, 1.00. Total, 54.63. Previously reported, 63 54. Total this year, 188.17.

Foreign Missions—Chapel Hill ch, $30.00; W M S, Chapel Hill ch, 2.80; W M S, Buckhorn ch, W Chowan, 2.55; Salem ch, Chowan, 2.20; Wake Forest ch, 7.05; Gardner's ch, Tar River, 1.23; Cedar Creek Asso, 27.00. Total, 62 83. Previously reported, 41.03. Total this year, 103.86.

Home Missions—Salem ch, Chowan, $2.20; Gardner's ch, Tar River, 1.82; Cedar Creek Asso, 15.90; W M S, Mt Pisgah ch, Mt Zion, 2.00. Total, 21.92. Previously reported, 19.31. Total this year, 41.23.

Orphanage—Salem ch, Chowan, $6.25; S S, Sawyer's Creek ch, Chowan, 5.00; S S, Kilkenny ch, Camden County, 5 00; Cedar Creek Asso, 7.10. Total, 25.35. Previously reported, 12.14. Total this year, 37.49.

Ministerial Relief Fund—Rocky River ch, Pee Dee, $2.00; Hickory ch, Tar River, 2.00. Total, 4.00. Previously reported, 2.50. Total this year, 6.50. J. D. BOUSHALL,

Treas. Bap. State Convention.

Raleigh, Dec. 15, 1894.

If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Sicilian Hair Renewer is just the specific.

There is no passion which steals into the heart more imperceptibly and covers itself under more disguises than pride.—*Addison.*

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NOTICE.

Having qualified as executor of the last will and testament of Mrs. A. R. Goddin, deceased, all persons having claims against said estate are hereby notified to present same to me on or before the 5th day of December, 1895, for payment. All persons indebted to said estate will please settle at once.

N. Y. GULLEY,
Dec. 3, 1894. Exr. of Mrs. A. R. Goddin, dec.



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And God said let there be lights in the firmament of heaven to divide the day from the night, and let them be for SIGNS and for SEASONS and for DAYS and YEARS. Gen. Chap. 1, verse 14.

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Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

The Sunday-school Society.

Putting a great truth mildly is to say that no other one agency has done, or is now doing so much for the establishment and improvement of Sunday-schools in this country as the American Baptist Publication Society. Through all the years the Society has managed to keep in advance of everybody in this important and most hopeful department of Christian effort. How many large, efficient, influential Sunday-schools owe their present efficiency, directly or indirectly, to this great Society, we have no means of knowing. How many such schools, North, South, East, and West, are indebted, for the beginning of their existence, to this same truly national Society? How many poor, struggling schools are today being helped by its donations? Who can tell? May all such Sunday-schools grow into great and still greater usefulness, and may the Society's ability for this blessed work ever increase!

Gastralgia and Chills Cured.

DOVESVILLE, S. C., March 15th, 1894.

Dear Sir:—Yours of 3d to hand, and in reply would say that the Electropoise I bought of you in December last was for my wife, who has for several years had very severe attacks of what the physicians called "Gastralgia;" these attacks did not yield to any medicine, but would simply take their course, causing the greatest suffering, lasting from one to three weeks at a time; she had about the first of December last the worst attack of any before. She had for some time before felt that the Electropoise would be beneficial to her, and desired me to purchase one for her. She commenced its use a few days after it was received, and has been greatly benefitted by it, and would not give it up for any consideration. She has not had any attack of the trouble since its use.

About ten days ago while on a visit to friends, she was taken with a violent chill, followed by severe headache, and pain in the lower spine, and considerable fever. It was necessary to come home (a distance of nine miles) and she went immediately to bed, using the Electropoise faithfully, from which she obtained a good rest, with no fever next day and no recurrence of the chill, and on the third day she was up and attending to household duties. She feels that her health has greatly improved by the use of the Electropoise.

Hoping that you may meet with still greater success, I remain

Yours truly, J. F. WILSON.

To Jno. W. Graham, Agt., Gould Building, Atlanta, Ga.

Money Received for the Royall Chair.

Please acknowledge the following amounts received for the endownment of the Royal Chair:

N. J. Britton, $10 00; H. M. C. Cates, $15 00; J. W. Fleetwood, $10 00; R. G. Kendrick, Sr., $5 00; E. G. Cole, $5.00; Rev. A. McA. Pittman, $10 00; J. H Doughton, $5.00. Total, $60 00.

THOS. H. BRIGGS,
Treasurer of Wake Forest College.

$425 Needed.

Dear Bro. Bailey:—Please let me request the brethren, through the RECORDER, to bring to the Yeopim Union Meeting $425. This will pay all the indebtedness on the Hyde county house except the mortgage of $300. My dear brother ministers, please be faithful and prayerful. We can do this with ease if we take it to God in prayer, and then lay plans to help answer our prayers.

JOSIAH ELLIOTT.

South Yadkin Union.

The next Union Meeting of the South Yadkin Association will convene with the church at Mocksville on Friday before the fifth Sunday in December, Rev. N. S. Jones to preach the introductory sermon.

PROGRAM.

1. Has there ever been but one baptism of the Holy Spirit? Elder J. N. Stallings.
2. What do the Scriptures teach relative to sending out and supporting missionaries? Elder G. H. Church.
3. What do the Scriptures teach on the grace of giving? Elder D. W. Pool.

Pastors, see to it that your churches send delegates. Let every church have representative. You can make the meeting a success if you will.

W. J. WYATT, *Mod.*
A. W. SMITH, *Clerk pro tem.*

DIED.

BENNETT—Mrs. Nancy Bennett quietly passed over the river of death on the morning of November 26th, 1894. She was about sixty-nine years of age, and for many years was a consistent member of the Morehead City Baptist church. She leaves a son and one daughter and a number of grandchildren to mourn their loss. May God comfort them in their sorrow. BENNETT A. FORTES.

PINER—On Saturday evening, Dec. 1st, the soul of Edwin Piner returned to God who gave it. He was a believer in Christ, and we trust that our loss is his eternal gain. He leaves a young wife and a large circle of relatives and friends, to all of whom we extend our deepest sympathy, and commend them to God, who alone can heal their broken hearts.

SAMUEL J. PORTER.

ARTHUR—Mrs. Abbie Arthur, wife of our beloved brother James Arthur, breathed her last on Monday morning, Dec. 3d. She died trusting in her Saviour, and we are consoled by the thought that she is now at rest. She was about forty years of age, and for a number of years was a faithful member of Morehead City Baptist church. She leaves a husband, four children and a number of relatives and friends to whom we would say, the separation will be short, if you only take her Saviour to be your Saviour.

SAMUEL J. PORTER.

HOOD—Deacon S. H. Hood was born March 3d, 1822, and died at his home in Selma, Johnston county, N. C., October 17th, 1894, aged seventy-two years, seven months and fourteen days. Brother Hood professed hope in Christ when a young man, and was baptized into the fellowship of Hepzibah church, Wake county, by Rev. Berry Horton. He came to Selma church in 1874, by letter, and was elected deacon soon after being received into fellowship. He was faithful in all the relations of life, endeavoring always to discharge his duty as best he knew. He was devoted to his church, and she loved him in return for his devotion to her highest interests.

He was married twice, first to Miss Nancy M. Underhill, Nov. 20th, 1889, to Miss Mollie A. Hatcher. Several children were born of the first marriage, most of whom are now living to mourn the loss of a good father. He leaves quite a number of grand children also, some of whom are just merging into young manhood and womanhood. The widow, children, grandchildren, church and many friends drop tears together in this bereavement; but we sorrow in hope that our brother was prepared for his change, and is now at rest in heaven. We are seeking submission to the will of him who is incapable of making a mistake, and too good to do any thing not right.

O. C. HORTON.

Selma, November, 1894.

Ill-tempered Babies

are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

Tributes of Respect.

WHEREAS, It has pleased Almighty God to remove from our Society by death, sister Bettie Ulrich, a cheerful and liberal contributor, a faithful friend and Christian woman; therefore be it

Resolved 1. That we be bow in humble submission to God's will, and strive so to live that we may feel to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Resolved 2. That we tender our heartfelt sympathy to the bereaved husband and tender little ones, and commend them to him who is too wise to err and too good to be unkind.

Resolved 3. That a copy of these resolutions be spread upon the minutes of the Society, a copy be sent to the family of the deceased, and to the BIBLICAL RECORDER and Henderson *Gold Leaf* for publication.

Done by order of the Woman's Missionary Society of the Baptist church of Henderson, Dec. 3d, 1894, and submitted by the committee.

MISS BETTIE WESTER,
MRS. F. M. MEADOWS,
MRS. D. H. MANGUM.



Saved Her Life.

Mrs. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Prompt to act, sure to cure



I LIKE MY WIFE TO use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

MARRIED.

WYER—BODENHAMER—On Dec. 2d, 1894, by C. H. Teague, J. P., Mr. David Wyer and Miss Allie Bodenhamer, all of Davidson.

TAYLOR—HOYLE—On Dec. 4th, at the residence of the bride's father Rev. J. A. Hoyle, by Rev. A. W. Setzer, Mr. M. P. Taylor and Miss Florence Hoyle.

WHEELIS—WILHOIT—On Dec. 5th, in the Baptist church at Ansonville, Anson county, N. C., by Rev. Jno. P. Boyd, Mr. A. W. Wheelis and Miss Genie Wilhoit.

OVERBY—SHARIN—On Dec. 5th, 1894, at the residence of the bride's father, by Sam Dowden, Esq., Mr. Dave Overby and Mrs. Annie Sharin, all of Warren county, N. C.

FONVILLE—POWERS—On Dec. 4th, at the residence of Mr. L. C. Powers, near Wallace, N. C., by Rev. C. A. Jenkens, Mr. J. H. Fonville of Seven Springs, N. C., and Miss Sallie Powers of Pender county, N. C.

CONRAD—WATKINS—On Nov. 14th, at the home of the bride, by Rev. W. R. Bradshaw, Mr. J. Springs Conrad of Louisville, Forsyth county, N. C., and Miss Sallie P. Watkins of Moravian Falls, Wilkes county, N. C.



DIFFERENT TIMES bring different methods. The big, bulky pills such as our grandfathers had to put up with won't do to-day. Medical science has gone beyond them. It has given us something better—Dr. Pierce's Pleasant Pellets; tiny as mustard seeds, but more effective than anything you can take. That's because their methods are more *natural*. They have a peculiar strengthening or tonic effect on the lining membranes of the intestines, which gives a permanent *cure*. They prevent, relieve, and put an end to Biliousness, Constipation, Jaundice, Dizziness, Sour Stomach, Sick or Bilious Headaches, Indigestion, and every like disorder.

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go grease and indigestion—that's why physicians condemn modern lard. Hand in hand go health and Cottolene—that's why *Cottolene* has received the endorsement of the leading lights of the medical profession. When you feel that it would be a pleasure to eat any kind of pastry or fried food, without fear of indigestion, get Cottolene. See that the trade mark—steer's head in cotton-plant wreath—is on every pail.



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Primary Quarterly	9	" "	Child's Gem	25	" "
Lesson Leaflet	5	" "	Bible Lesson Pictures	$4.00	" "
Picture Lesson Cards	16	" "	Young People's Leader	40c	" "

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechisms, 4 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday-school Record Book, etc. Bibles and Testaments any style and price.

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The Home Circle.

A Christmas Surprise.

"There ain't goin' to be any Christmas
At our house," said Little May,
"For pop has lost lots of money,
And we've moved so far away
That Santa Claus cannot find us;
And here there's no ice nor snow,
And over the grass and gravel
His reindeer could not go.

"But I'll hang up my longest stocking
Right here in this corner," said she,
"And if Santa Claus comes down the chimney,
My! how surprised he will be!"
That evening a dear little playmate
Stole in through the kitchen way,
And put in the stocking some goodies
And toys for the sleeping May.

Who awoke in the early morning,
And sprang from her bed with a leap,
For into the hanging stocking
She wanted to take a peep;
And then there were tears and laughter,
And shoutings—as you've surmised—
For Santa Claus found his way southward,
And May was the one surprised!

—Josephine Pollard.

Beginning Somewhere.

There is always a "somewhere" we can begin our work for Christ and the church. The work may not be just what we would like; but if it be faithfully performed, it may lead to results of which we could never have dreamed.

The Westminster teacher tells the following story of a young lady who had just united with God's people, thus consecrating herself to the Lord's service:

She was asked to take a class in Sabbath-school, but replied, "I cannot teach; I have had no experience."

"One has to begin somewhere," remarked the superintendent, with a smile of encouragement.

And Miss A. began "somewhere."

She took the lowest class in the school, not the youngest, but the roughest and most undesirable—a class of street arabs. They were dirty, and rough, as uninteresting to the masses as Rembrandt's first dull picture at Rotterdam. But Miss A. earnestly, patiently and sweetly began to sow seed in those young, untutored hearts. Faithfully she worked, trustingly she waited. And the years rolled by, six of them.

At the beginning of the seventh there was a happy party at the tea-table at Miss A.'s home one evening. The dear old superintendent who had advised Miss A. to begin "somewhere" was there, and so were three fine-looking young men, each one a professed Christian.

They were all going away, one "beyond the sea," as assistant to a young missionary, to help in active Christian work; another as general care-taker and cherry companion of an invalid youth belonging to a wealthy, but irreligious family, and sow seeds of immortal life in his soul; the third to enter a college preparatory to study for the ministry. At last the supper was over, and the good-byes were to be spoken.

"Good bye Miss A." said one; "God bless you for your goodness to me."

"I shall always pray for you, Miss A.," said another; "you are the best friend I ever had. The very best except my Lord and Master."

"I shall climb as far as I can, Miss A." said the third, "both for your sake and for the sake of the Christ who died for me."

Their tones were tremulous with tears, and their eyes were dim. Then the superintendent and Miss A. were left alone, and the former said, "You began your work on rather unpromising material, my dear friend, but only God knows where it will end."

Exchange.

Never Knew Him.

A touching story is told of the child of a well-known French painter. The little girl lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation on her eyes and restored her sight.

Her mother had long been dead, and her father had been her only friend and companion. When she was told that her blindness could be cured, her one thought was that she could see him; and when the cure was complete and the bandages were removed, she ran to him, and, trembling, pored over his features, shutting her eyes now and then and passing her fingers over his face, as if to make sure that it was he.

The father had a noble head and presence, and his every look and motion were watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her, or even looked upon her kindly, it brought tears to her eyes.

"To think," she cried, holding his hand close in hers, "that I had this father so many years, and never knew him!"

How many of us are like the little blind girl!

How many young men just entering life have made so close friendships at school or elsewhere, because some bodily effect or poverty has soured their tempers and made them cynical and suspicious! It is their lot, they think, to go alone through the world to find woman shallow and men shams. Luck is against them. They will have nothing to do with friends; they will fight their own way, and ask help of none!

Women who know themselves to be plain and unattractive often feel this morbid jealousy and bitterness; they case themselves in a pride and reserve which keep their lives more solitary than could any prison walls.

The eyes of the soul are shut. If they would open them, they would see that the world is full of true and helpful friends waiting to work and be happy with them.

They would see unentered chances in their own lives, however poor or sorrowful they may be, for healthy and cheerful work, for hearty good-will and love and comradeship.

And under and above and around their ungrateful, discontented lives, they would be conscious of an Almighty love and tenderness, holding them as the sunshine holds the floating mote of dust.

The oldest and wisest of us—scholars, men of business, women of the world—go through life like the blind child, never seeing the hand of Him who sets the sun to light our steps, who feeds us day by day, who makes ready a home for us hereafter.

But this blindness of the soul, whatever men may say about it, is not beyond a cure. We have but to seek the Great Physician, crying with one of old, "Lord, that I might receive my sight!" At His touch our darkness will vanish, and with the new light we shall find ourselves in a new world.

Then, like the happy French child, we shall be ready to exclaim, "To think I had this Father so many years, and never knew Him!"—*Youth's Companion.*

Health Hints.

A prominent physician says that children's school lunches should not be put up in a lunch basket or tin box, as unpleasant odors always cling to a much-used receptacle. He recommends a fresh, clean napkin wrapped neatly about the food and a paste board box to hold it all. The box can then be thrown away after it has been used once or twice.

To cure a felon, take sassafras bark and grind it—in the coffee mill or otherwise—stir into a poultice with cold water, and apply to the felon. Keep wet by putting in cold water; that is, do not let it dry out. In a short time the felon will be killed.

For a cough, boil one ounce of flax-seed in a pint of water, strain and add a little honey, one ounce of rock candy, and the juice of three lemons; mix and boil well. Drink as hot as possible.

When a person is strangling, make him swallow the white of an egg, but do not beat it. This will almost certainly dislodge the obstruction unless lodged in the trachea.

If you keep your milk and cream in the cellar along with turnips, potatoes and rotten pumpkins, and have no other place to keep milk and cream, sell your cows.

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the formula for making Scott's Emulsion has been endorsed by physicians of the whole world. No secret about it. This is one of its strongest endorsements. But the strongest endorsement possible is in the *vital strength* it gives.

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nourishes. It does more for weak Babies and Growing Children than any other kind of nourishment. It strengthens Weak Mothers and restores health to all suffering from Emaciation and General Debility.

For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Blood Diseases and Loss of Flesh.

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$12 00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an excellent opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th & Main Sts., Richmond, Va.

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THE ASBURY-PAINE MFG. CO., Trenton, N. J.

This is a good thing—Ed.



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THERE is consolation for all troubled law-makers: if they do what they promised to do, no matter whether it is for good or bad, they cannot be blamed. The people who elect a man to make laws, thereby declare that they are willing to sustain him in so far as he does what he told them he would do, before election. A man who does less than he promises need not anticipate further trusts; one who does more, is either a philanthropist or indiscreet.

Representatives need never be troubled about their votes, if they vote as they promised they would. And it is a truth that questions do not come before legislative bodies until they have been passed upon by the electors of the law makers. When a law-maker seems in doubt, we begin to suspect him of wishing to do what he knows his electors would not have him do.

The people will tolerate mistakes of their own making; they will suffer without rebuking, if by their own orders they suffer; but they will not tolerate misrepresentation, and they will rebuke perversion or disregard of their trusts. If a representative seeks to allow the people to rule through him, that is all that can be asked; and if such a one does not receive the plaudit, it will be because the people are less grateful for faithful service, than jealous of their interests.

PLANS—the Baltimore plan by bankers, and the government plan by Carlisle and his aides—for the relief of the present financial conditions and ultimate restoration of general financial stability, have been the topic of much recent discussion.

It is a good rule not to remove or change anything until you can do so for the better. There are ten thousand people who have plans; and some of them may be good and wise,—but we do not know about that. However, we do know that the bankers and the government have tried at least two plans with dismal success; and they have also promised relief after the tariff was determined, vainly for the most part. And we think the peoples' plan ought to be tried next, even if the bankers think they ought to have another chance.

No one doubts but that most of the people have set their faith upon free coinage of silver at the ratio of sixteen to one; and we do not doubt but that if this plan were given a fair trial the people would be easier, whether finances were or not.

There are several things that ought to be written down on this subject of finance. One is that the English should be allowed to get just as alarmed as they please, and the money lenders and brokers too, if they choose. They would soon learn that it doesn't pay to create panics. Another is that whether they know or not, it is the privilege of the people to say what system of finance this Nation shall adopt. They can bear the blame; they have to endure the consequences any way. And another is that this government of ours will always be able to pay its debts, whether the bankers and brokers think so or not.

IT IS bad enough that saloons are permitted to sell whiskey and other drinks. It is revolting to think of respectable people allowing bar keepers to set up in their community, knowing that they are a temptation and a snare. But what terms can be employed to express the indignant sensation that one feels on hearing that a father and mother have given a reception and served punch so freely that several "gentlemen" were intoxicated! Can they denounce the saloon, if drunkard children bring their gray hairs in sorrow to the grave? How pitiable weaklings who took punch because the conventionalities of society make it necessary that they seem to appreciate such things, whether or not! Can the thoughtless women who served punch blush that men with whom they have frequent intercourse were intoxicated? Receptions at which punch is served are conservators of that liberal sentiment that shields hell's chief door, the saloon. Drinkers of egg-nog Christmas morning are desolate fathers of prodigals, when the snows that do not melt have settled upon them. If the fathers and mothers will take the stand against liquor and tobacco that they ought to take, the legislators will not have to trouble themselves.

As the matter is, however, it is necessary that something be done by law-makers; and it is the duty of every father and mother to try to impress this need upon the man who has been chosen to represent them. If the drunkards of fifteen years hence could pass in line before the Legislature about to meet, there is not a man there but would vote to drive every liquor seller from the State; for in the line there would be some one, whom each legislator now looks upon as promising usefulness, degraded and an outcast.

IF IT is true that scientists have found a remedy for diphtheria, every father and mother on earth has reason to thank God.

No more touching letter has ever come to the RECORDER box than a recent one bearing the sympathetic expressions of a community to "those bereft by diphtheria." The epidemic has been severe in many sections of the country. Every year it has been the harbinger of cruel and untimely deaths in many homes; and shadows hang this day over thousands of hearts that would be as bright as the sunshine if the little one were emptying his stocking.

The name of the remedy is anti-toxin; and the papers say it has cured eighty five per cent. of the cases in which it has been used. God grant that the hopes now reposed in it may not be vain.

THE United States has enough of long speeches and dilly-dallying,—at least, some people think that is what actions have suggested. The fourteen hour speech in the Senate during the financial discussion, and the others that were made for delay rather than to persuade, to wear out rather than to win, cost more dearly than appears.

In the Senate, as matters stand at this writing, a strong minority is about as safe as a weak majority. It doesn't require many Senators to prevent action; and in this day and time the minority does not decline to try to rule, just because it hasn't most of the votes. A closure rule is needed, is needed on general principles. It may be very pleasant to Senators to speak to empty seats, but the general run of folks who have to pay for that kind of representation do not relish it. A rule by which debate can be closed as soon as all phases of a question have been presented—a closure rule—ought to be adopted.

THIS Christmas might bring joy to every man, woman and child. It will probably not, but if every reader of these lines will do something for some one whom he has reason to think is not quite so happy as he himself is, it will be a merry week to many now looking forward gloomily, and merrier to many who anticipate only the joy of holiday.

Long years ago when people had more thought for God's creatures, it was a custom to make a gift even to the birds on Christmas day; and many a farmer used to lay the Christmas shock of wheat upon his roof. Is it to be wondered that in those days there was less care for the morrow and the dollar was looked upon as a medium rather than a master? Is it to be wondered that consciences were then clearer, hearts lighter and times easier? When people are so kind that they feel not only for their needy fellowmen but even for God's birds, hard times cannot play a great part.

Many a person would [illegible] something, if he could do it grandly. One longs for a million dollars in order that he may show people how to make princely gifts. But this kind of longing (it seldom becomes giving) does not ease the world. The instrumentality through which the world must be made better is the humble kindness that does its best, that looks out in a small way for the hungry sparrow.

A chirping bird makes your heart lighter; consciousness of having set a soul aglow with grateful joy is more joyous than songs of birds. Do something for some one who does not expect it; don't try to do much.

"The healing of the world
Is in the ceaseless aiming. A single star
Seems nothing, but a thousand scattered stars
Break up the night and make it beautiful."

The Young People's Movement—A Prophecy.

BY REV. R. VAN DEVENTER.

Will it soon spend itself and give place to some other experiment, or has it come to stay? Has it a mission? If so, and God is in it, it will accomplish that for which it came. Any organization that stands for "loyalty to Christ at all times and in all things," and that can be kept loyal to Christ in all things and at all times, can hardly fail to be a strong auxiliary to the churches.

The terms used, "Culture for Service," "For Christ and the Church—Unification of Baptist Young People" embody the great principles for which the movement stands. If this can be accomplished, the Future will thank the Past for the large foundation prepared for the glorious structure.

WORK WITH AND FOR YOUNG PEOPLE.

If the work were being done by any part of the church, there would be no need for another wheel within the existing wheel. The Sunday-school with its efficiency is not doing it, the present organization of the churches does not meet the demands. Before us stretches a field uncultivated.

The time has come, and it seems the impulse is now being felt, which promises rich reward. A door large and effectual is opening; may we have grace to enter and reap for the Master.

Why not work for the old people? Dr. Gambrell said, "Some of us have grown old and gray trying to change old men and women. We have buried them, but we have not changed them."

It is very difficult to bend a tree after it is grown, but easy enough to do so when it is a sapling.

Brethren who did not enjoy the advantages of the young of to-day, and who were not encouraged to enter active service, express their regrets, and feel that it is too late for them to begin.

We have heard about the "dead-line," how preachers are shelved because they have ceased to grow, and are not trying to keep up in the race. Preachers are not the only class that reaches this dangerous point. Preachers know that while the pulpit may settle into inanity, the pew may reach the point where it feels it can take no part in the work, and do nothing towards pushing forward the cause of the Lord. The pastor's opportunity has come to put information and activity into the pew; may we have grace to seize it. "Feed my lambs" is the command. If it be necessary to gather them in a special fold for feeding, let it be done until they are ready to feed with the flock.

WORK TO MAKE LOYAL CHURCH-MEMBERS

That there is weakness at this point, and no fort can be stronger than its weakest point, is evident. Many have no firm, strong conviction. They drift into Baptist churches, and an adverse current may take them out. They are in Baptist churches because of circumstances, and other circumstances will take them to other churches. Let us stop the drifting.

The complaint comes that many keep their church letters in their trunks, others go to the more fashionable church, while others lose all interest in the church. It might be well to seek the cause and the remedy. You say you have a contempt for a Metho-Episco-Presby-Baptist. How can we expect our young people to be faithful to that which does not appeal to their conviction, and to have a zeal for that about which they know nothing. We should not blame them so much for assuming the beg your-pardon attitudes for being a Baptist, while they are ignorant of their noble lineage, the noblest under heaven.

The masses of our people, old and young, do not know what part the Baptists took in the Reformation on the continent, in England, and the struggle they made for religious liberty in the new world. Let them know when the world was bowing to the Pope, how the Baptists firmly stood for the supreme authority of God's Word. When it was counted a crime to dissent from the church, the Baptists insisted, even unto death, for the right of conscience in matters spiritual. When toleration was offered, the Baptists would have nothing but soul liberty. Let our young people know these things, let them be made conscious of the great cloud of witnesses that compass them about, and they will be self-respecting and loyal to the faith once delivered them.

FEDERATION.

Alienation is feared. The estrangement of our young people is prophesied. Activities will be turned into other channels. The history of the movement has not chronicled such results. It is felt by those who have tried the movement that it will not draw away. Were it in the hands of those who are not loyal to the churches, there might be danger, but so long as the Convention shall give shape to its policy and direct the work, there will be no alienation. There is need of our people, old and young, being drawn to the churches and their work. While we are casting the net out in the deep, let us not forget to cast it about those who need being drawn into closer sympathy with the work. We need their help; inspire them to put their shoulder to the wheel and push all together. We need their enthusiasm; encourage them to rally around the standard.

The social life of our times tends to draw away. Many influences are at work to neutralize and even destroy Christian influence. Let the churches come to the help of the tempted and aid them in gaining the victory over the enemy. We should be willing to do as much for our young people as the world is doing against them, to make as earnest an effort to draw them to the churches as is being made to draw them away.

There are organizations pretending to be Christian, but they are more social than Christian, that are attracting our young people at the expense of the churches. Here young Christians are invited to be trained for church work, but the training unfits them for local church work. To turn our young people to these institutions, means future paralysis of the denominational activities. It was the desire of Paul "that ye may with one mind and one mouth glorify God." This ideal state will never be realized until the churches do more training, until they do more inculcating. The young people's movement promises to do this, and instead of alienation there will be federation.

Henderson, N. C.

In Old Virginia.

It has never been my purpose, dear RECORDER, to desert you, who have so often been kind to me; nor surrender the tie of tender interest binding me to the Old North State. But you know events sometimes have an iron logic and often must do the things we would not. Thus it happened that my pen has so long delayed its message of news and sentiment. Do not again say: "We must give up our own Henry W. Battle!" it made me sad. In Old Virginia I am happy, with a North Carolinian presiding over heart and home,—with North Carolinians in Richmond on one side, and in Suffolk and Norfolk upon the other. And if I would realize the tie, binding so closely that State is almost blended with State, I have but to visit one of the many battle-fields near my home, and mark how North Carolina sowed Virginia soil thick with heroic seed.

The truth is, in the geography of the Master's kingdom, State lines, save for economic purposes, are but the conveniences of speech, and not the boundaries of territorial possession. Let me delight myself by the thought that I am, in a very real sense, noble North Carolina's still.

May I tell you some things about your possessions in Virginia? The first thing I would mention would be *men*. You call to mind the fine poem on "What Constitutes a State?" Yes, and you remember it is *men*. *Manhood* is both the source and the measure of *statehood*. When, recently, a great representative body of the Baptists of the Old Dominion was in session, I gazed upon the vast throng of wonderfully gifted and useful men, and propounded to myself the question: *whence came they?* the question, as by the magic of a magician's spell, summoned before the mind's eye a majestic procession of States—far off Pennsylvania, Georgia, Tennessee, Kentucky, North Carolina, South Carolina, Alabama—and, as they swept past (while the eloquent F. B. Beale was speaking) I marked that each State turned a searching glance full of pride and tenderness upon the audience. North Carolina in her regal loveliness wore no blush! Let me tell you, there is no more Christlike spirit, nor more faithful minister of the Word, in all Virginia than W. L. Wright; there is no more *zealous* son of genius than L. G. Broughton; there is no more progressive mind nor braver heart than J. F. Love; there is no more consecrated and successful laborer in the vineyard than W. F. Watson; there is no nobler friend and brother than Editor Speight—and if to the number, my pen has made too small, be added those sons of sanctified thunder, J. S. Dill and J. J. Hall, the expression of tender pride I fancied on North Carolina's countenance is abundantly justified. She greets her noble sister, Virginia (mother of Presidents and Baptist preachers), and whispers: "*My children and your children, my God and your God!*"

Again, it seems to me that RICHMOND belongs, in a peculiar and very precious sense, to North Carolina and to the entire South. It has been well said, "Richmond is distinguished as the historic metropolis of the South and as the necropolis of many of its noblest heroes." Upon this subject some of us will not permit our hearts to coin their emotions into words, before a Richmond audience, for fear our listeners might serenely accept whatever is said as an attempt to gild refined gold or add perfume to the violet—(*their* gold and *their* violet.) But, beyond doubt, *great is Richmond on the James!* Great in her splendid citizenship; great in her gems of architecture and facilities for commerce; great as a centre of religious enterprise penetrating the whole world; great as the select fane of learning. Here Southern youth may turn from printed page to history in river and sod, poetry in stone, philosophy in example, and inspiration in memories that cannot die! The other day it was my privilege to be a guest at the hospitable board of the Young Woman's College of Richmond, which is the splendid successor to the Richmond Female Institute. Dr. James Nelson, as president of the institution, is eminently fitted for his high and responsible position. And about him he has wisely gathered a corps of instructors of unsurpassed excellence, in all the departments of a thoroughly equipped college. No brighter, happier, company of school girls ever sat down to do simple justice to a bountiful repast than that I saw at the Woman's College. It was really delightful to see with what consummate grace and infinite relish they came from *astronomy*, with quadrants and telescopes, to *gastronomy*, with knives and forks. The President said: "There has not been a single case of fatal sickness in the boarding department of this institution during all the years." Yet the standard of scholarship is now exceedingly high, and two, at least, of the Professors of Richmond College are regularly engaged instructors in the Woman's College. If North Carolinians *will* send their daughters out of the State to be educated, let them consider beautiful Richmond and the Woman's College.

One of the most interesting gatherings I have attended was the recent

CONVENTION OF B. Y. P. UNIONS

at Richmond. I was especially pleased by the sentiment of unwavering loyalty to the *local church* which pervaded the entire meeting. The inviolable dignity and authority of the New Testament church was reiterated again and again—and the entire movement claimed to be but a new phase of its heaven-ordained activities. The Convention seemed to me to be a success; and I am among those who believe that this mighty and far-reaching ground swell of young religious enthusiasm can be so directed as to be made one of the most potent and blessed agencies of the age. Oh for zeal and wisdom!

THE PRESIDENT OF RICHMOND COLLEGE!

who will it be? Good timber in sight, and willing to be shaped into form by a single stroke of the Trustees. When that stroke comes (and it is impending) somebody is going to feel hurt, and somebody is going to feel—*not hurt*. May the grand old college go on her way prospering and rejoicing!

Pardon so long a letter—as I do not write often, bear with me, and accept assurances of my abiding love for the Old North State and all her interests.

HENRY W. BATTLE.

Petersburg, Va.

Afterthoughts About the Charlotte Convention.

Dear Bro. Bailey:—After reaching the terminus of the railroad, and having a day's journey to make by private conveyance to reach home, I find myself shut in this morning by the abundance of rain and swollen streams. During the past night the lightnings have flashed, the thunders roared, and the rains poured in torrents, and as I am shut in, at least for the day, I will give some of my impressions of our Convention in Charlotte.

I have occasionally attended the sessions of our State Conventions for twenty years, and I unhesitatingly say this was the best session I have ever attended. The spirit of the meeting was good throughout. I am sure I never saw the brethren more courteous and kind to each other. Certainly Bro. Marsh never presided with more becoming dignity, fairness and impartiality than at this session. The Convention did a wise thing in continuing him in the chair.

The speeches, taken as a whole, were the best I have ever heard. I was charmed with Bro. Hufham's excellent speech on Wake Forest College. While he was delivering that address I overheard Bro. Tichenor say to another brother, "that is one of the best speeches I ever heard."

Then surely Brother Skinner was never more himself than at Charlotte. He did so pleasantly remind those of us that are younger that we don't know it all. It is a good thing now and then to have just the right man to put on the breaks slightly.

Bro. Stringfield made an earnest, soul-moving appeal for the education of our daughters. My heart was with him. We ought to do as much for our girls as we are doing for our boys.

All our own brethren of the Convention who spoke at all spoke well. The Tryon street church must be a good audience-room, or there was something in the atmosphere, for certainly the brethren never did better.

I was much pleased with the prominent part our older brethren took in the work of the Convention. I have been fearful there was a growing tendancy upon the part of the older brethren to surrender the work of the Convention into the hands of the young brethren, and that young heads and young hearts might run wild.

Then the visiting brethren were in good trim. I never before heard brethren Bitting and Bell make better speeches, but Brother Kerfoot of the Seminary made a great speech, and I am sure our Seminary has never been more ably represented at our Convention, when I was present, than at Charlotte. I have heard Drs. Broaden, Boyce, Whitsitt and Robertson, but none, in my opinion, ever surpassed Bro. Kerfoot. He made many of us feel that if it were possible we would yet take a course in the Seminary.

It was a great pleasure to see and hear our returned missionaries. It brings us into a deeper and broader sympathy with them and their work.

Surely our Convention was never in a more benevolent spirit. The brethren, and some of the sisters, too, seemed to realize that "It is more blessed to give than to receive." But the giving may have been done in rather too much of a high pressure atmosphere.

The postponement of a State organization for our young people a year was wise and timely. It is to be hoped by the organiza-

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, DECEMBER 26, 1894.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

HELP FOREIGN MISSIONS: It is a good way to end and begin the year. Do not try to make a princely gift; a princely sacrifice is much better. God help North Carolina to do all that is expected of it this year!

REMEMBER the Home Board debt and the Convention's promise of $500. That is a small amount to ask of 175,000 people who have received the greatest gift ever given. One might raise it in an hour. It will be raised quickly if every one will make a small contribution.

THE Baptist Woman's College ought to be built and endowed. But this does not mean that the institutions, in the hands of Baptists in North Carolina, for the higher education of young women, are not as good, generally speaking, and better, from a Baptist standpoint, than any similar institutions in the State. We have never intentionally implied that they were not; but it does no harm to state the truth squarely, and it may remove some unwholesome impressions.

THE RECORDER has been urging the importance of doctrinal preaching. We believe that the Baptists of North Carolina, while many of them are ardent, useful Baptists, as a class stand in great need of indoctrination. The fierceness of modern criticism and the danger of the tendency to liberalism and interdenominationalism make it especially desirable that Baptists be thoroughly Baptist. The RECORDER is glad to announce that its next issue will begin a series of straightforward doctrinal editorials, to which we invite the especial attention of all our readers.

THIS is the last RECORDER of 1894. This number is mailed Monday in order that our printers and the rest of the office may have Christmas week all to themselves and their families. The next RECORDER will be dated January 9th, 1895.

God has been good to us this year; and we are deeply grateful to him. We thank him especially for appreciative, sympathetic readers, whose kind words have often come as a benediction in time of doubt and misgiving.

THE RECORDER wishes every reader a joyful Christmas and a New Year rich with the goodness and mercy of our Heavenly Father.

IT WAS brought out at the Convention that that worthy object, Ministerial Relief, is not given a place for acknowledgments in Associational letters. Mere mention of this fact ought to be sufficient to insure the setting apart of a column for such acknowledgments.

Many of the pastors confess reluctance in mentioning the worthiness of ministerial relief to their churches; and while we do not see that this is the proper view of the matter, it may be well to urge that some active layman be secured to work for this object in each church.

We do not believe that any gifts will do more good to giver and receiver or please God better than gifts for the faithful servants, whom the Master has called to the ranks of the honorably retired. The widows and the children of workers gone before, they who shared the servant's toil, who gave him hope and strength, appeal as strongly to our sympathies and as fully deserve our aid as any human beings can.

THE RECORDER has perfected arrangements whereby every reader of this paper who sends us enough money to advance his or her subscription up to May, 1895, will secure a Baptist Almanac.

Every Baptist ought to have this Almanac. In addition to the usual features, there are statistics very valuable to Baptists; and the leading article, "The Baptists and the Quakers of North Carolina were the chief supporters of the Regulation and the heroes of the Battle of Alamance, May 16th, 1771," by Dr. Cobb, ought to be preserved by all who take pride in the history of their denomination.

Every one who sends us a new subscriber on our nineteen weeks fifty cents offer will get an Almanac free.

Every new nineteen weeks subscriber who sends fifty cents and a one cent stamp for postage, will get an Almanac free.

Now let us see how many homes we can put the RECORDER and the Baptist Almanac into. Help us; it will help you.

The RECORDER nineteen weeks goes from Dec. 19th until MAY 1st, 1895! *And a first class Almanac besides!!*

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THE WIDENING PROSPECT.

When Christ bade his followers, in that last great commission, to go into all the world and preach the gospel to every creature, sweeping though the terms must have seemed, and though manifestly superhuman the task, "all the world" at that time was not so great a field as to-day's prospect presents. Nineteen centuries of Christianity have not touched but half the world.

The Apostles were not overwhelmed, but on the other hand were incited to action by the task that they were facing. They were too ardent for doing, to lose time calculating when the work would be finished or how. They knew the Saviour was with them always; and they had enough of faith in him to work hopefully facing all odds.

With each recurring year reports of progress are made. There is no doubt of the progress; but it does not require more than a look to discover that one hundred years of missions have not been more than a beginning. But we can thank God that the foot print has been made.

We so often forget that the most densely populated districts in the world are in outer darkness, and that it is hard to penetrate them. China cannot be said to know the influence of the gospel. Four hundred million people can scarcely be expected to feel the influence of the conversion of fifty thousand. A few preachers, not so many as are in the State of North Carolina, cannot be expected to make themselves known in the life of a nation seven times more populous than the United States, and occupying a great deal more territory; and, moreover, the language of one district is so dissimilar to that of another, that one is limited in his work to certain fields. We have just touched China; we are on the borderland of Africa; Romanism in Italy is being aroused.

People who celebrate the birth of Christ this week, whether they be pious or not, are not likely to reflect that Christmas is not a universal occasion. The acquaintance of most of us does not extend to where Christmas is not observed; and thus it is natural to conclude that the day is universally kept. The fact that it is celebrated with gladness all over this land could hardly be used as evidence that this is a Christian land. The fact that half the world has no reason to be glad for the birth of a Saviour is evidence of darkness and gloom.

This close of the year with millions in darkness suggests much. The duty of God's people is to go on. No people, not even the Apostles, have been confronted with a duty so great, nor have any had so large an opportunity. The prospect has opened and widened until now there is no doubting where the work must be done, no doubting the size of the field.

There is hope, reasonable hope, too. God's people ought to rely on faith for hope; but facts are not impertinent. The work of converted heathen is a fruitful source of hope. It is often said that the heathen must be used to convert the heathen. It is not at all unreasonable that heathen looking upon the improved station of their converted fellows, learn from them more readily than from the missionories. And while it is true that joining the church in this land does not warrant work for the salvation of souls, it is rarely the case that converts in heathen countries do not exert an active influence for good upon their fellows. The numbers of native preachers and workers are sufficient evidence of this.

Thus great progress may be expected. One conversion will be used as the beginning of many; and, ere long, the prospect that has been widening as new country was opened and new centries made, will be narrowing. When the latter sets in, it will not be a slow movement, but a period of great, but rapid, spiritual transition, that will beget a slower mental and social elevation.

If this generation does not grasp this great opportunity (rather, undertake this matchless duty) of setting in motion the impetus that will precipitate this transition, another will. All that is needed is a great movement in Christendom, in order that basis in heathendom may be secured for a great movement.

These are generalities. One forgets that Baptists are a good part of Christendom, and that North Carolina is much Baptist in population. This opportunity is presented to the Baptists of North Carolina; this duty is the duty of North Carolina Baptists; and the time is the present time.

IF ANY one is so blindly ignorant as to have been persuaded that Baptists do not believe in and support higher education, let him consider Wake Forest, let him consider the Louisville Seminary, let him consider that North Carolina Baptists voluntarily contribute three thousand dollars annually for the higher education of indigent students, let him look around and perceive that Baptists have more sons attending institutions of higher education in North Carolina, in proportion to their numbers and their means, than any other class.

It does not answer Prest. Taylor's articles to say that Baptists are unfriendly to higher education, or that they are seeking to "tear down" any institution; it does interfere with the truth; it does betray consciousness of weakness.

It is probable that the defenders of State-aid will some day perceive that it had been more creditable (it could not have been less successful) to attempt to meet arguments, rather than to impugn motives and appeal to prejudice. But the average human being is likely to lose his wits and resort to unfairness when he is faced with disagreeable and insuperible logic.

PERSONALS AND OTHER ITEMS.

....Rev. W. S. Ballard will take up the work at Southport.

...."Thou crownest the year with goodness."—Psalms 11.

....Rev. V. M. Carter changes his address from Jerusalem, Davie county, to Salisbury, N. C.

....It is reported that Rev. O. L. Stringfield has resigned care of our Raleigh Third church.

....The Southern Baptist Convention meets next May at Washington. Good enough.

....Rev. Baylus Cade is announced to become associate editor of the Raleigh daily *Caucasian*.

....Rev. J. J. Adams has returned from Georgia, and his friends can address him at Holly Springs.

....Correspondents will please address Rev. P. G. Hartsell at Concord instead of Big Lick, N. C.

....Rev. G. W. White will serve the Green's Cross Roads church next year. The salary has been increased.

....Rev. E. Allison reports good meetings in Transylvania county. Sixty two additions to two churches lately.

....Renew your subscription and get a Baptist Almanac *free*. Please act quickly. See first column, second page.

....Rev. J. B. Hawthorne is now President of our Southern Home Board, Ex-Gov. W. J. Northern having resigned.

....We are glad to know that Prof. J. D. Hodges is making great success with his Business College at Augusta, N. C.

....Rev. J. W. Cobb's postoffice should be Lumber Bridge instead of Maxton. The J. W. Cobb at Maxton is not a minister.

....Rev. I. S Boyles has been announced as the winner of the Senior oratorical medal given by the Phi. Society of Wake Forest.

....One would think that the *Religious Herald* is aspiring to be the organ of B. Y. P. U. A. ism. We shall not dispute its title.

....Rev. A. L. Stough has accepted a call to Flint Hill, instead of Pineville, as we understood the brother on the train to say.

....Rev. J. H. Vernon of Pollocksville passed through Raleigh, Friday, on his way North, for treatment. We hope he will be entirely restored.

....Rev F. H. Poston, late of Smithfield, should henceforward be addressed at Cordele, Ga. He writes that he is well pleased with his new field.

....Rev. J. O. Alderman's name ought to have been among those of the members of the North Carolina Baptist Historical Society. We beg pardon.

....Rev. M. J. Willilloughby, a North Carolinian and a Wake Forest man, of Marion, S. C., has accepted a call to Beach Island church, South Carolina.

....One thousand dollars for Foreign Missions from North Carolina before January 1st, will put us ahead of any other State, proportionately. Let us raise it.

....Rev. Dr. N. B. Cobb has resigned at Gardner's. The latter, Warren Plains, Macon and Littleton have agreed to unite for the support of one man as pastor.

....Bro. Henry C. Vedder, editor of the *Examiner* and Professor elect of Church History at Crozer Theological Seminary, will be ordained to the full work of the ministry.

....The program of the Mecklenburg and Cabarrus Union Meeting reached us several hours after the RECORDER had gone to press, and was therefore, not published with the others last week.

....Rev. C. C. Brown is working to perfect a Mutual Benefit Association in South Carolina, the object being to protect the families of Baptist preachers in South Carolina with insurance.

....Rev. W. F. Fry, who is engaged in the Lord's service as pastor at Bayboro, Bay Creek and Oregon churches, had the kindness to send us several new subscribers last week. His kindness is appreciated.

....Dr. F. M. Ellis has resigned the pastorate of Eutaw Place, Baltimore, to become pastor of Washington Avenue church, Brooklyn, N. Y. His departure from Baltimore is a decided loss to the South.

....Our beloved brother, Rev. T. Harrison of Rockingham, continues unable to get about, being paralysed. But his trust is strong, and there is gratitude in the words he wrote last week, "Good eyes, a good library, what a blessing!" May the Lord keep him.

....Bro. P. A. Dunn, the oldest member of the Convention present at Charlotte, is a layman who has been unusually valuable to his denomination. He has been, and is now, a quiet but a safe worker.

....Rev. R E Peele of Wilmington came to Raleigh last week to attend the meeting of the State Mission Board. Bro. Peele reports good progress in the Brooklyn field. He left Raleigh for Wake Forest and Henderson.

....Dr. W. A. Nelson has resigned care of the church at Hawkinsville, Ga., in order to do evangelistic work throughout the wire grass region of Georgia. His engagement to assist Dr. Gambrell will not conflict with this work.

....If marriages are a sign of prosperity, the RECORDER reader has reason to feel hopeful. It does seem that such a flood of weddings ought to raise the tide of human happiness, that is, if the story books know anything about it.

....Rev. C. W. Blanchard called to see us last week. He is now located at Cary, where he preaches. He is vigorously in for campaigning the State for Wake Forest College. Such pastors as Bro. Blanchard are good testimonies to Wake Forest.

....Rev. Jno. R. Moore has been chosen an editor of the *Wake Forest Student*. The magazine for December has been received. It deserves the support of the alumni. The *Seminary Magazine* for December is, as usual, helpful and interesting.

....Cards are out for the marriage at Boone, Watauga county, on the 19th inst., of Mr. E S. Coffey, a rising young lawyer of that town and a graduate of Wake Forest, to Miss Annie Parks. Rev. J. G. Pulliam will perform the ceremony.

....We were glad to have a visit from the venerable Dr. R. H. Graves last week. Dr. Graves is well pleased with his visits to North Carolina, and we are pleased with him. When he returns to China he will become a self supporting missionary.

....Many young Baptist women of Owensboro, Ky., have withdrawn from the King's Daughters because that order is assuming to administer the ordinances. Now let Bro. Hale give them a course of lectures on the duties of church members to their churches.

....Can we not get every pastor to canvass, or get him to secure some one to canvass his church for the RECORDER? Many have helped us. We have made arrangements that warrant us in promising that the RECORDER will be unusually helpful the coming year.

....It is the RECORDER's opinion that the Southern Baptist papers which have published Secretary Banes' "Open Letter" ought to print Secretary Bell's letter, printed in this paper. Let us make it practicable for our Board to equip itself with presses, etc.

....The Board of Missions and Sunday-schools will hold its next session Jan. 22d, 1895, at 7.30 o'clock p. m. All applications for aid in mission work should be in the hands of the Secretary by that time. No business of importance was transacted at the recent meeting at Raleigh.

....A New York speculator is sending out an advertisement of questionable stock, under the title, "Some Interesting Information About Stocks and the Big Profits Made by Alert Buyers." That is dangerous, sinful reading, and we are surprised that any religious paper prints it.

....Pastor Jenkins reports a fruitful meeting at Waynesville. There were many conversions, and repentant, anxious sinners prevented the meeting from closing, says the *W. N. C. Baptist*. Rev. J. T Betts, the new pastor of Asheville French Broad church, has been aiding in this meeting.

....That is a queer father or mother who forgets the orphan, whom God has not seen fit to bless with loving parents. A box for the Orphanage may be the source of more real, appreciated comfort than usually gets into a house of a wealthy man in a year. "It is more blessed to give than to receive."

....When a foot ball player gets knocked over and is about to lose the ball, he calls "down." Whereupon the rule requires his fellows let up on him. In human affairs the custom is to cry "persecuted." One never calls "down" or "persecuted" until he is hopeless of otherwise maintaining his stand.

....Rev. Geo. Wharton, who resigned at Waynesville a year or more ago to accept work in Mississippi, has returned to this State, and is located at Clyde. Bro. Blount, late pastor at Clyde, is undergoing treatment at Baltimore, which, we are glad to know, promises to completely restore him.

....It struck us as such as a matter of course that we failed to note the good work of President Marsh at Charlotte. His performance of the delicate functions of the Chair could not be improved on. He is gentle but firm, kind and discriminating. The wisdom of continuing one man several terms is fully demonstrated.

....Brethren Prince and Wilson have an announcement of their institution in this paper. They are graduates of Wake Forest and are highly commended. Brother E E. Hilliard of the Scotland Neck *Democrat* was in our office one day last week and he was pleased to speak in handsome terms of the success of this school.

....Send us a subscriber (who will receive the RECORDER from Dec. 19th until May 1st for fifty cents) and get a Baptist Almanac free. See first column, second page. ....Send a one cent stamp with the subscription and you and the subscriber each will receive a Baptist Almanac (full of information, Baptist statistics, list of new judges, other officers, courts, etc., the best list of Baptist preachers ever perfected, Baptist history, etc.,) free. Act now. The number is limited.

....Rev. Jonathan Wood and family have returned to Raleigh from Raton, New Mexico, where Bro. Wood has been preaching successfully for two years or more. We are glad to note the improved state of Brother Wood's health, and we hope he will be permitted to remain in North Carolina.

....Rev. H. Morton reports having lately held the best meeting ever conducted at Denton. Brother Haywood Morris helped and did good work. There were eight professions, three have been baptized, and others will follow. Bro. Morris also helped Bro. Morton at Lick church, after which fifteen were added to the church.

....Rev. C. A. Jenkens is doing great service at Goldsboro. He preached to a congregation filling aisles and galleries the 16th inst., on "The Importance and Significance of Baptism," after which he administered the ordinance of baptism to ten persons, the second baptizing of late. The church was cleared of debt that day.

....Now let all begin to pull together for Wake Forest College and the Woman's College. We believe God has great things in store for us; and they will be showered upon us, if we will go forward with faith. Times are bound to improve; but it will help us to endure the meanwhile, if we will persist in serving the interests of the Lord.

....The *N. C. Christian Advocate* announces that Rev. W. B. Lee was appointed at the late session of the North Carolina Conference to work in Brazil. Our contemporary continues, "This makes two North Carolina preachers in the Foreign Mission field." Pardon, brother, but there are nine North Carolina Baptist preachers on foreign fields and nine women.

....Revs. W. L. Grissom and H. M. Blair are now editors of the *North Carolina Christian Advocate*. Bro. Grissom has been connected with the paper some time, but Bro. Blair is a new acquisition. Dr. D. Atkins, the retiring editor, has done good work. He was actively interested in the anti saloon movement. The new regime has our kindest greetings and good wishes.

....Rev. C. J. F. Anderson writes: "On last Sunday, Dec. 16th, I closed my pastorate with the church at Siler City. The Lord has graciously blessed this church during the past year, the membership having considerably more than doubled. Rev. K. C. Horner, a young brother of talent and consecration, will succeed me. May the Lord continue His blessings upon this people."

....Rev. W. B. Morton and Judge elect E W. Timberlake of Louisburg were pleasant visitors to our office last week. It has been told of Bro. Timberlake that when on the campaign he was urged by his political friends to spend some money for whiskey, he declined, saying that he preferred to be defeated by whiskey men rather than win by whiskey. So much for honor and religion.

....It will be remembered that Rev. M. A. Adams has been preaching a series of sermons on marriage. The following from him is not surprising: "Married last night (18th), Mr. George A. Miller to Miss Alice C. Wooten; will marry to morrow evening at six o'clock, Mr. McDuffie to Miss Myrtle Tucker. Others to follow." Bro. Adams baptized two persons the 16th; five others await the ordinance.

....Rev. J. K Fant of Littleton has received a call to Barnwell, S. C. The *Baptist Courier* says: "We hope he will accept and come back home. Bro. Fant is well known in this State (S. C.) where he was born, raised and educated, and where he has been a successful pastor." We are well satisfied with Bro. Fant at Littleton, and we hope he may see fit to remain with his friends in North Carolina.

....It is hard to buy a good razor. In the store you try one after another clipping a hair. It will turn out that the blade that cuts neatly a hair will give one good shave, and then you can never get a fine edge on it again. The boys at college who are cleverest somehow get dull when in life's duties. The distinguished graduate is the extinguished *alumnus* for the balance of his days. —*Richmond Christian Advocate.*

....Our esteemed neighbor, *The Christian Sun* of Raleigh, celebrated the centennial of the institution of the "Christian Church," of which it is the organ for the South, with a magnificent edition of 10,000 copies. Within the handsome covers, which were embellished with pictures of Editor Moffit, Agent Hurley, and Elon College, there was an admirable array of illustrated reading matter. The issue, as is the *Sun*, was worthy of the church it represents.

....Rev. J. G. Pulliam, who has been preaching in California, has returned to this State and accepted a call to Smithfield. Bro. Pulliam is a graduate of Judson College, a former student of the Seminary and a safe preacher. He made a speech at the Young People's Meeting before the Convention, in which he said that a reaction has set in against the perversion of the correct idea of the B. Y. P. U. A. in the North and West; and that Drs. Lorimer and Henson said many strong things along that line at Denver. Bro. Pulliam was quoted as using the word *opposition* instead of reaction, as above.

....The RECORDER is pleased to lay before its readers this week a strong article from that earnest leader of the young people, Rev. R. Van Deventer, an eloquent letter from gifted, patriotic Henry W. Battle, the completion of the President's account of the woman's meetings at Charlotte, an informing article from Secretary Bell, which we heartily commend to our readers, some hopeful observations by a "water bound delegate," a taste of South Carolina on education soup, an interesting report from the State Normal and Industrial School, a manly letter bearing on the State aid question from an alumnus of the University, Dr. J. L. Carroll, some timely reading on eighth page, and all the news, including two happy letters from beloved foreign missionaries.

....The *Wilmington Messenger* has discovered that there are thirty-six ministerial students at Wake Forest, and seems to be gratified to know that there are two hundred Baptist preachers in the State, who have had "scholastic training." The *Messenger* is informed that there are upwards of fifty ministerial students at Wake Forest, and about six hundred Baptist preachers in North Carolina who have had scholastic training. There are nearly a hundred who have had training at theological seminaries.

....Rev. J. B. Harrell writes encouragingly from Wilmington Dec. 12th: "My work has opened very hopefully here. I am among very appreciative people. We are few in number, but determined to succeed. The pastor and his wife were made quite happy last night when a number of the brethren and sisters came to see them bringing a supply of good things to eat, large enough to last them several weeks. I hope and pray that the Lord shall help me to accomplish good for him among these people."

....Rev. O. C. Horton writes Dec. 18th: "It was quite a pleasure to have Rev. R. H. Graves, our missionary from China, and Rev. J. G. Pulliam of Boone, N. C., in our home for two or three hours on 17 h inst. Such treats are rare, and are the more highly appreciated because they come so seldom. Bro. Pulliam has been called to the care of Smithfield Baptist church, and will likely accept and make his future home there, serving Smithfield and other churches near by. We heard him deliver one good sermon to the people of Smithfield."

....Bro. John Mitchell sends us an urgent appeal for help. We have space now for only a few words. Let the churches help him as soon as possible. Here is how the matter stands: "There are thirty five young ministers on the Board and three hundred dollars per month are needed to meet current expenses The indebtedness of the Board is now a little over five hundred dollars, and must be increased, unless the contributions shall be sufficient to pay the monthly dues. For the last two weeks the acknowledgments in the RECORDER have been nothing. This is distressing. May it not continue."

....Rev. J. L. White leaves Asheville for Macon, Ga., the last of January. We lament his departure from North Carolina. Although young and not long out of college, Bro. White is known all over this State as a powerful preacher and a successful worker. His fame as an evangelist extends into several States. His consecrated talent is not to be doubted. He and his accomplished wife will be prized acquisitions to Georgia, and they will be followed thither by the loving remembrance of many North Carolinians. North Carolina has sent out another son who will increase her reputation as a grower of great men.

....The attitude of the State in reference to higher education, provoked warm discussion in the Western North Carolina Conference at Statesville. For a while it was a genuine battle of giants. Gleaming blades were crossed in mighty onset, and many bones and skeletons of vanquished arguments were left to bleach upon the field. The educational question, however, was left intact, and State frauds are to be looked into by Dr. Jim Atkins and others. There will be a good sized racket yet before these men are done.—*N. C. Christ. Advocate, Dec.* 12. The RECORDER knows Dr. Jim Atkins; and he has a good eye for frauds.

....Pastor Hardaway writes from Oxford: "The meeting recently held in the Oxford Baptist church was a very helpful one to the church. Christians were revived and strengthened, and there were from fifteen to twenty professions. We have thus far received two by letter and twelve by baptism, with perhaps a half a dozen more to follow. All of these, however, did not profess in the meeting just closed. Rev. J. E. Hutson, the Virginia evangelist, did the preaching, and all all were delighted with his earnest presentation of Bible truth. Bro. Hutson is the best and safest evangelist I know." We will publish a letter from Bro. Hardaway in next paper.

....It is easy to quote a man's precise words and yet misrepresent him. Infidels often so misrepresent the Scriptures. It is a sign of desperation. The following note that is being widely published is a pertinent illustration: "Those who were expecting the Methodist Conference, recently held at Durham, to take part in the fight against State schools have been disappointed. Bishop Wilson, who presided over that body, in an address, said: 'I am opposed to the church having anything to do with legislation or with secular matters. Let the church stick to its divine mission.'" These are probably the Bishop's words, but they were couched in a paragraph in which he made the distinction that education is not a secular matter, but is a part of the church's mission.

....Prof. Frederick W. Boatwright has been elected President of Richmond College. Prof. Puryear has been the able chairman of the faculty many years. Prof. Boatwright is less than thirty years of age, progressive and able; and although we have heard that his election is opposed, we are confident that all will be well with "Old Richmond." His election has occasioned very disgraceful reports of resentment on the part of the students. There were two factions of the trustees, one inclined to elect Chairman Puryear, the other to elect Prof. Boatwright. The latter prevailed, and the *Herald* reported great "great unanimity" of action; but the students and others are reported in the secular papers to have made disgraceful and humiliating demonstrations. Richmond College is too precious an institution to be thus injured; "Old Virginia" is too venerable to be thus humiliated. The RECORDER can speak of the matter disinterestedly. Let Prest. Boatwright take up the trust reposed in him; if every young man who has contributed to the disgraceful demonstrations leaves the college, the institution will be the better for it.

Lawyers to the Front.

In the RECORDER of Dec. 5th, I made the following statement, viz.:

"THE LORD'S SUPPER.

At the Atlantic Association, in October last, I heard Rev. C. A. Jenkens of Goldsboro preach on 'The Lord's Supper.' The sermon was, by request of the Association, published in the RECORDER of Nov. 28. I know of no better, short, Scriptural, practical presentation of 'the Lord's Supper.' I am anxious to serve the cause of truth and our Baptist cause, by having at least 25,000 copies of this sermon printed in tract form, in good type, and in good shape, and distributed in this State. I can have this done for one hundred dollars. I await the pleasure of some brother or sister who can enable me to do this much needed work. Here is an opportunity to serve the Lord's cause. Who will do it?"

The Chief Justice elect of the Supreme Court of North Carolina, Judge W. T. Faircloth, an alumnus of Wake Forest College, a Trustee of said institution, a Trustee of our Baptist Orphanage, a Trustee of the Woman's College in Raleigh, and a member of the Goldsboro Baptist church, writes me under date of Dec. 12th, that he will pay twenty five dollars towards the cost of publishing the sermon by his pastor.

Geo. W. Blount, an alumnus of Wake Forest, a Trustee of this institution, and a member of the Baptist church of Wilson, a lawyer of distinction, says that he will take fifty copies at ten cents per copy. Who will write next? Let us do this one thing now.

C. DURHAM.

Littleton Notes.

Dear Recorder:—I am pleased to learn of the harmonious, enthusiastic session of the Convention in Charlotte. I could be with you only in spirit. It was my last time at Enfield; and, as usual, I had a good time. They are a noble little band of faithful workers. Some consecrated souls have been added to their number, and others are coming: and under the leadership of the Bro. McKaughan, I predict slow but steady progress. God bless them; God be blessed for them.

Warren Plains and Macon are each finishing up a neat and substantial house of worship. We are not yet out of the woods; but by the grace of God, we expect to succeed. While building their commodious church house, Warren Plains has not fallen back in her contributions to Christian benevolence; while Macon takes regular offerings from the people for missions, and expects to organize a Sunday school after Christmas; and we thank God and take courage. Our band is few, but true.

Littleton, too, is making progress all along the line. Baptisms are not infrequent. Occasionally, the Lord opens the eyes of some of our Pedobaptist friends to see His way more clearly, and we lead them down into the water. I baptized a worthy Methodist sister recently, and she arose from the water shouting—the answer of a good conscience toward God. We feel encouraged, too, as to the material development.

Prof. Bagley's school is doing well, considering the hard times. I have never known a more faithful, conscientious teacher—always doing his best on the material before Prof. Blankenship, his assistant, is not only quite efficient in the business course, but is an excellent model for the boys as a Christian gentleman, and his influence as a Christian worker is being felt in the whole town.

Fraternally, J. K. FANT.

A Correction.

In the BIBLICAL RECORDER of Dec. 19th, I notice the following:

"Note that a motion in the South Carolina Convention endorsing the action of the trustees of Furman University in opening that institution to females, was killed; and a committee was appointed to consider the matter and report next Convention. They are learning better."

This is correct in part. A committee of nine was appointed on co-education in Furman University to report next year. The brother who offered the resolution said that he wished it to be understood that he was in favor of co-education. The President of Furman University endorsed the resolution, and other advocates of co-education spoke in favor of the resolution. The resolution passed without a dissenting vote.

It is not correct, however, that "a motion in the South Carolina Convention endorsing the action of the trustees of Furman University in opening that institution to females, was killed." Bro. C. C. Brown offered a substitute to the first resolution (calling for a committee of nine, &c.), that the Convention approve the action of the faculty and trustees of the University in opening the institution to young women. This substitute was not killed; it was not voted down; it was not voted on at all; it was withdrawn. It was withdrawn at the request of the friends and advocates of co education. They asked Bro. Brown to withdraw it, because they had no objection to the appointment of the committee. They are perfectly willing for the matter to be considered by a committee of their brethren.

The Convention has never killed or voted down anything on the subject of co education. At the Convention in Anderson, a year ago, the report of the trustees, *which was adopted by the Convention*, said:

"The trustees have approved the action of the faculty in opening the classes of the Collegiate Department to young women who may apply for admission, and who may be found to be prepared to prosecute the studies required. Three students of this class have been received and are now pursuing the studies selected by them in the regular classes with interest and success."

This year at Chester, the report of the President of Furman University was adopted by the trustees, and then read to the Convention and *adopted by the Convention*. The report said:

"Three of our students are young women, two of whom were with us last year. We have only to repeat, with increased emphasis, as the result of our experience thus far, our entire satisfaction with this arrangement. If there is a tendency to evil in any respect, either to the young men or to the young women, it has entirely escaped our notice. The presence of a larger number of young women, such as have been invited to enter the institution, would, we believe, make more manifest the advantages that have been already seen.

It should be added, in this connection, that some applicants (young women) were not encouraged to enter the institution, as we did not think them prepared for work in our college classes."

My purpose in writing is not to open this subject in the columns of the BIBLICAL RECORDER, nor to defend the action of the faculty and trustees of Furman University, but simply to correct an error into which the BIBLICAL RECORDER, usually so correct in its statements, has unwittingly fallen.

A. J. S. THOMAS.

[The following in the *Baptist Courier's* account of the South Carolina Convention is the basis of the note which Bro. Thomas corrects:

"Bro. Forrester offered the following:

Resolved, That a committee of nine be appointed to consider the subject of co education in Furman University and to report to the next meeting of this Convention.

Bro. C. C. Brown proposed a substitute endorsing the action of the trustees in opening the institution to women, but after some discussion the substitute was withdrawn and the resolution of Bro. Forrester was adopted."

Certainly Bro. Brown would not have withdrawn his resolution, if it had not seemed better than to let it be voted down. Yes, our South Carolina brethren are learning better; and the RECORDER might enlighten them considerably, if it were disposed to print some matter on the subject that the *Courier* ought to have printed.—EDITOR OF RECORDER.]

WHEN DOCTORS DISAGREE.

Since the statement appended to Brother Thomas' correction was written, the following has been received from Rev. C. C. Brown, D. D., who offered the dead substitute:

SUMTER, S. C., Dec. 18, 1894.

Beloved Recorder:—The following appears in your issue of the 19th:

"Note that a motion in the South Carolina Convention endorsing the action of the trustees of Furman University in opening that institution to females, was killed; and a committee was appointed to consider the matter and report next Convention. They are learning better."

The record you make is a true one. The thing happened. But the motion to appoint the "committee to consider and report" was made by a brother who prefaced his resolution by saying he was in favor of co education.

[Bro. Brown goes on to further explain the matter; but it seems to us that any one ought to see through it as it is.—EDITOR RECORDER.]

Our Sunday-school Board and its Work.

Dear Bro. Bailey:—I am very much obliged to you for your kind offer to give me the space I needed in which to say some things concerning our Sunday-school Board and its work. I gladly avail myself of the privilege. There are many things which I could say, but will limit myself to a few.

1. Since the Baptists of the South, through their representatives in the Southern Baptist Convention, organized a Sunday-school Board and instructed it to publish for them a Sunday-school series, it would seem that these same Baptists ought, as a matter of course, to give this Board their patronage and support. If not, they imposed a heavy burden on the men whom they put to do this work. The series does not belong to the men who compose the Board, as a private possession, nor even as a Society would own it. But it belongs to the *Baptists of the South* as their own property, and the Board is only a committee to whom they have committed the work of running it for them.

2. This Board, acting for the Baptists of the South, has had to come into competition from its beginning on its own field, with an old, wealthy organization, worth hundreds of thousands of dollars, and which is continually calling on the people for money for its work, and which evidently would, if it could, crush out all rivals and establish in this country a great, powerful monopoly for the publishing of Baptist books, periodicals, &c.

3. Yet, brought into competition and constant comparison with this great moneyed institution, sixty years old, your Board, though not yet four years old, has built up a large business in S. S. literature, and has given to the denomination a series of S. S. helps that hold their own in comparison with any in the land as to the great excellence of their expositions and other features which go to make up a first-class series of helps.

4. Not only so, but in the three and a half years of its existence, the Board has not only met all its own expenses, but has given out of its business profits, over $11,000 to the S. S. work in our own bounds, and over $1,000 to the work in our foreign fields. Yet it has never asked one cent in the way of contributions from anybody for its work.

5. In its work it has not considered only its own prosperity, but has sought in every way in its power to advance the interests of all the Boards of our Convention. Its periodicals are constantly giving missionary information to our S. S. scholars, and creating and fostering in them a missionary spirit. Who else does this for our mission work? It has this year arranged for and carried out a "Missionary Day in the Sunday schools," which will bring to the two Boards, Home and Foreign, at least seven thousand dollars, and that without a cent of profit to itself. Who else does this sort of work for us?

6. Some sneers have been cast at the Board because it does not yet own its own presses, &c., for doing its printing, but gives out its printing by contract. As well complain of a three year old child because he has'n't the strength of a man of forty; and as well sneer at some of the greatest publishers in this country. More and more, great publishers are doing no printing—having that done by contract. The American Baptist Publication Society was organized away back in the twenties, and yet it did not own its own plant until some time in the seventies. And when any of its friends—as I have known some to do—seek to cast a slur on our Board because we do not yet own our plant, they forget the history of their own Society. Let Southern Baptists stand by their own Board and it will not be fifty years old, nor twenty, before it has its own plant.

7. Previous to the establishment of our Kind Words Series, under the Home Board, in 1885, none of our Southern men, so far as I have been able to learn, were ever allowed the opportunity to do any expository work in any S. S. series anywhere. Nobody seemed to know that we had any men in the South who could do such work. About that time, however, somebody discovered that there was a man in Richmond, Va., who could do do such work well—he had been doing it in *Kind Words*—and ever since, one Southern man who was trained in the training school of the Southern periodicals, has been given a high place elsewhere. And it has been to the credit of our Series that it has found a number of our own Southern men who can do as good work along these lines as any, East, West, North or South.

8 In all its operations, our Board, representing the high Christian integrity of the South has carefully abstained from any measures for furthering its interests which in the least degree smacked of trickery or questionable business methods. And more over, it has pursued a policy of peace. It has gone on its way, in the fear of God and with an honest desire to serve the brethren, and has let people say what they would. And God has blessed the work. It has grown and is growing, and unless present indications fail of realization, will continue to grow and yet do a great work for our Lord. If anybody wants to fight it, they can fight on, and not be fought back. If anybody wants to sneer at it, well and good, it can stand it. If anybody wants to cast slurs at it, they can do it with safety. As long as the brethren of the South are true to it, and God continues his favor to it, all will be well with it. And these two blessings it is enjoying now.

Again thanking you for your kindness, which the RECORDER has ever shown our Board and its work, I remain,

Yours very truly,

T. P. BELL, *C. S. S. S. Bd.*

Seasonable Gifts.

The RECORDER cannot boast a fine eye for the exquisite or the artistic, but we would be very blind and well nigh soulless did we not thoroughly admire and highly appreciate the work of Raphael Tuck & Sons Company, Fine Art and Book Publishers, London, Paris, and New York (368 Broadway.)

Last week we had the pleasure of examining and permitting our more artistic friends to examine the handsomest work in the shape of Christmas and New Year Cards, Calendars and Booklets that have ever been in our office. The autograph cards were exquisitely dainty and marvellously tasteful. The Calendars and Booklets are unreservedly commended to the reader as seasonable gifts that any one will appreciate.

Something new in the publishing line are Patent Dressing Dolls. By facile adjustment of costumes one may have Cinderilla or Princess, Little Red Riding Hood or Bo Peep, etc., etc. These new inventions, so tastefully and artistically designed, cannot fail to make children happy. There are four sets, each set containing one paper doll with several complete interchangeable costumes.

Raphael Tuck & Sons Company have long maintained a safe superiority over all other fine art publishers. We have been so fortunate as to examine their work from year to year; and while we have praised them heretofore, we feel no hesitancy in saying that they have surpassed themselves this season.

Glad Tidings from the Missionaries.

Dear Bro. Bailey:—We hope to reach Yakohama, Japan, to-morrow, Wednesday, a. m. We have had a long and stormy voyage. To-day is our eighteenth on the ocean, and fifteen of them have been very stormy—a succession of storms. We have all suffered with sea-sickness, and some of us feel that we suffered untold and indescribable misery. But now we are rejoicing and praising God because we are all well again and nearing the end of our journey.

The RECORDER was the only paper that met us in Tacoma to give us a last and affectionate farewell. God bless the RECORDER! We hope to have a visit from you soon after our arrival, and that you will be a regular visitor, bringing with you many from the homeland, whom we know and love.

Sincerely, R. T. BRYAN.

S. S. Tacoma, Nov. 20, 1894.

Your attention is directed to the advertisement of W. L. Moore, photographer, in this paper. He does a large business by mail, and he will be sure to please you.

From Rev. R. J. Willingham.

Dear Brother:—It is almost needless to say I enjoyed that grand meeting in Charlotte. Who could have failed to enjoy it,—so much brotherly love and good cheer in the Master's work. I am very much in hopes North Carolina will have paid her full proportion, $6,000, asked, for the Foreign Mission work by January 1st. She has the most missionaries of any of our States in the foreign fields, now let her come up and set a good example to all the others in contributing money, as well as men and women.

I hope all the pastors will be deeply interested in this work. Help us.

Best wishes, fraternally.

R. J. WILLINGHAM, *Cor Sec.*

An Endowment for the University.

CHAPEL HILL, N. C., Dec. 19.

I want to call the attention of the Alumni and friends of this venerable institution to the propriety and importance of utilizing its approaching Centennial for the provision of an endowment that shall lift it out of the arena of political and ecclesiastical agitation and uncertainty, and place it upon a peaceful and permanent basis.

I do not propose in this brief article to set forth in detail the reason why I think this should be done. It seems to me that they will be obvious to every thoughtful mind. I wish simply to make the suggestion, and invite an expression of opinion from University men. Hard as the times are, I believe that with adequate effort there can be raised within the limits of this Centennial, $250 000, and perhaps more, for this noble purpose. With such a foundation laid, there will be no trouble afterward in getting money for the University.

I would like very much for the suggestion to be considered by the Trustees, so that if it be deemed advisable to make the attempt, arrangements may be made to begin a vigorous campaign, with an efficient agent in every Congressional district in the State, with the opening of the new year. It will be a great pity for the enthusiasm that will be kindled in behalf of the old Alma Mater during the next year to expend itself in barren sentiment and empty hurrah, when it might, with proper effort, be made the means of doing her invaluable good. What is to be the substantial outcome of the University Centennial, is the intensely practical question for University men to consider at once.

If anything is to be done, it is important to begin promptly. It is the opportunity of a century! It will be criminal negligence to suffer it to pass by unimproved.

I will thank any papers in the State that may regard with favor the suggestion herein made to copy it with their endorsement.—*J. L. Carroll, in News and Observer.*

FOR IRRITATION OF THE THROAT caused by Cold or use of the voice, "*Brown's Bronchial Troches*" are exceedingly beneficial.

Professor Edward W. Bemis, of the University of Chicago, has made a careful investigation of the questions as to whether American labor organizations are opposed to trade instruction either through the apprenticeship system or by trade schools, and whether they are controlled by foreigners. The results of his work have been published by the American Academy of Political and Social Science in a monograph entitled "The Relation of Labor Organizations to the American Boy and to Trade Instruction."

Prof. Bemis clearly shows that the pessimistic utterances which have characterized many of the previous writers on the subject, and particularly the late Col. Auchmuty, are not warranted by the real facts. Paper. 8vo. Price, 25 cents.

$50,000 Worth of Books at Reduced Price.

Dear Bro. Bailey:—We have about fifty thousand dollars' worth of books, and have concluded to reduce our general and miscellaneous stock in order to confine ourselves more strictly to theological and religious books.

Those contemplating replenishing libraries or making Christmas presents, are requested to send to the Baptist Book Concern for price-lists, as many of our books will be offered at one-half price.

W. P. HARVEY,
N. W. Cor. Third and Jefferson Sts.
Louisville, Ky., Dec. 6, 1894.

From Goldsboro.

Brother Bailey: Our church has enjoyed a delightful meeting, conducted by our Pastor, which closed last week. The whole membership of the church seemed very much benefited. A number of people professed religion and joined the church, and others will soon follow. Our people are very much attached to Bro. Jenkens, and we raised an extra purse of thirty dollars to send him and wife to the Convention.

The ladies of our church had prayer meeting every evening during the protracted meeting which all entered into heartily.

We feel that God has greatly blessed us this year, and now as we enter upon another Conventional year, let us look forward for still greater blessings, believing that He who does all things well will give them to us.

MRS. A. S. TYSON.

Goldsboro, Dec. 9, 1894.

Rev. R. P. Kerr, D. D., pastor of the First Presbyterian church, Richmond, Va., has published a card in the *Baptist Herald* denying that he has ever traveled anywhere on money contributed by a liquor dealer, of which Rev. Jno. E. Connally accused him in a sermon at the King's Mountain Association. Bro. Connally did not make a specific charge; he said he had heard the report, and he denounced the act in proper terms. We are glad to know that the report is false, as stated by Bro. Connally's denunciation of such an act.

[CONTINUED FROM THE FIRST PAGE.]

of that time we may all be of the same mind.

The preaching on Sunday must have been of a high order. Everybody seemed pleased, and nearly every one seemed to think he had the best preacher and heard the best sermon. This scribe heard Bro. Carter preach a good gospel sermon at Tryon St. Baptist church in the morning. At 2 p. m. he heard Bro. Shaw talk interestingly to railroad men. At 4:45 he heard Bro. N. B. Broughton discourse profitably and entertainingly in the Y. M. C. A. hall on the kind of men Charlotte wants, and the kind she does not want; and at night he heard Bro. Willingham preach a good sermon in the Second Presbyterian church on family religion. Bro. Willingham must have impressed all of us an excellent brother.

Surely no session of the Convention was ever more handsomely entertained than the good people of Charlotte entertained this one. We all owe brethren Pritchard and Pruett a debt of gratitude as a committee on hospitality. None could have done their duty better.

The Lord be praised for this good Convention.

A WATER-BOUND DELEGATE.

December 12, 1894.

Impaired Digestion.

The patient is required to diet. In building up and maintaining good health, milk is recognized as a valuable factor, but it is important that it be absolutely pure and sterilized. Borden's Peerless Brand Evaporated Cream meets all requirements. Entirely wholesome.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRUCE, Raleigh, N. C.

SUBJECT FOR DECEMBER: CUBA.

"Listen, O isles, unto me." Missionaries, 24; churches and stations, 5; baptisms, 150; membership, 1,582; Sunday-schools, 7; scholars, 1,000.

STUDY TOPICS.—Cuba's need of the Gospel. Providential beginnings. Providential guidance. Magnificent results. Work yet to be done. Hindrances to be overcome. Strategic points.

Fourth Annual Meeting of the Woman's Missionary Societies.

[CONCLUDED.]

A general discussion on "How to Observe the Week of Prayer for Missions" followed. Mrs. Edwards gave some very helpful suggestions. The Week of Prayer had been observed by her society by the ladies meeting every other afternoon, and the whole church meeting every alternate night in prayer for missions. Speaking in this connection of the Christmas offering for China, which occurs during the Week of Prayer, she urged the ladies to train the children for a missionary Christmas exercise and let them take part in this beautiful offering. "It is so easy to interest children in missions," she said.

Mrs. Battle of Durham told how at first a very few had joined in the observance of the Week of Prayer, how the number grew larger as the week advanced, and how from it had grown a woman's prayer meeting, which had been carried on all through the year. The blessing of that week had been a constant blessing.

The third and last session of the meeting was opened Saturday morning by devotional exercises led by Miss Heck, the key thought being the triumph of Christ's kingdom and his followers. Isa. 26: 1—4; Matt. 26: 29, 32; 1 John 2: 17; 3: 2; Matt. 26: 31—40; Isa. 25: 8, 9.

The minutes were read by Mrs. Duffy.

A rich treat was in store for the meeting in having three of our missionaries from as many fields, and Dr. Willingham, Secretary of the Foreign Board. Dr. Willingham took charge of the meeting and introduced first Mr. Mosely from Mexico. As was known to all, Mr. Mosely was in this country on account of the publication by the Woman's Missionary Union of a tract by him entitled "Three Centuries of Romanism in Mexico." This tract making its way back to Mexico, it was claimed made political utterances, and was made the occasion of his imprisonment. It seemed to him a strange providence. His work was being greatly blessed. He had baptized a large number within the year. He was taken from his work and shut up in prison. With him was imprisoned a young professor, a man of learning, having completed his education in Europe. Though so learned, he had never seen a Bible. To him Mr. Mosely preached Christ. Day by day they read and studied the Scriptures together. Only a day or two before he had heard that this man, his fellow-prisoner, had professed conversion and said, should he be released from prison, he meant to become a Baptist preacher. Perhaps this man might become an apostle to his people, and this be the reason why he was called from his work of preaching to the many to teach this one lovely prisoner. Though he was temporarily in this country on account of the opposition created by this tract, his heart was in Mexico and he longed to return to the country of his adoption.

Mr. McCallum of Japan: He was the happiest man in the Convention because the night before money had been raised to send out a man to Japan and keep him there five years. But where was the money to support this man's wife, for missionaries in Japan must be married? Unmarried people were not respected. An unmarried woman was thought to have no sense—married, all questions were brought to her to decide—his own young wife was asked by other women how to raise, to feed and care for their children. He told of the transforming power of the gospel on a chosen Japanese Coolie and gave the unconscious testimony of his former companions in wickedness, who said he would not gamble or drink any more, but was like "a man born over again." Japanese men and women were being "born over again," and the church of Christ was growing. He would soon return joyfully to his work. Being asked to sing a hymn in Japanese, he said it was difficult to go from one linguistical extreme to the other, Japanese and English being totally different. He sang the child hymn, "Jesus loves me" (if we remember correctly), the time being the same as used with us.

Dr. Graves, our chosen missionary to China, was next introduced. In introducing him, Dr. Willingham said that this soldier of the Cross of long service had recently told him that owing to the debt on the Board, the need for more funds, and having some little property, he and his wife would for the future draw no salary, but return to their field as self-supporting missionaries; still, however, as missionaries of the Board. Dr. Graves said that while Mr. McCallum had said unmarried women were not wanted as missionaries in Japan, this was not so in China. There was a large field of usefulness for them, and those on the field were doing a noble work. The Chinese women of the churches were often noble, active Christian women. He told of one woman who at once heard the gospel with joy, and when the Chinese preacher refused to baptize her after she had heard the gospel but once, followed him and some converts into the water and *baptized herself*, saying she would do what other Christians did, for she, too, was a Christian. Afterwards she was taught more fully in the Scriptures, baptized, and now when she learns to read, will become a Bible woman. He said he brought a message from the Secretary of the Woman's Missionary Union:—she earnestly asked all societies to join in the Christmas offering for the enlargement of the work in China. The societies of the South were urged to raise this Christmas $10,000 for this work. Dr. Graves sang a familiar hymn in Chinese, the whole audience joining in the chorus.

Dr. Willingham spoke briefly, as the time was short. Women, he said, suffered most at the hands of the evil one. When man was low, woman was lower. The Devil, it would seem, delighted to put his heel upon her. In Palestine, the land of Christ, he had seen a great, burly man sitting by the road-side overseeing a lot of sickly, frail-looking women making and mending the road. In Africa a woman, with her baby tied to her back, carried a number seven stove on her head five miles and received twelve cents, which was double or treble pay. These were sad sisters. By our exalted position we owed them more of help and comfort.

After the gentlemen had withdrawn, twenty or twenty-five children marched in to music and took their places on and around the low rostrum, in front of the audience. In introducing this exercise, Miss Heck said: Success or failure depends on what we try to do. She did not propose to give a missionary entertainment but only to illustrate a method of teaching a mission band of small children, using some of the methods used in modern infant-class work. She hoped that each one present would say, when the exercise was finished, that any one could do as well as she had done. The children sung with spirit and sweetness, being assisted by Mrs. Dowd and Mrs. Thomas Franklin. The names of the countries in which the Southern Baptist Convention has missions, was then taught by the flag of each country. The Catholic countries were taken in order—Mexico, Brasil, Cuba, Italy. In these countries the children were taught to pray to Christ through the intercession of the Virgin Mary. The heathen countries in which we had missions were taken up in order—Japan, China, Africa—where the children prayed to idols. The names of the countries were thoroughly learned and a song with the refrain:

"Raise the cross of Jesus,
Let the flags unfurl,
Sunday-schools are singing
All around the world,"

was sung and the eight flags, the flag of the United States being in the center, with each little right hand, was moved in unison with the words.

Miss Heck then passed on to the main lesson, the monthly subject of study—Cuba. She gave a brief account of the casting away of Diaz, his sickness and conversion in New York, his return home, and of the first conversion under his ministry, his little seven-year old sister, Clotilda. The bright, prompt answers of the children with which the exercise was varied showed they understood and were interested in all that was said by the leader whom they had never seen before. Especially were they interested when she raised a napkin and revealed a table on which were piled oranges, sugar and coffee with which she illustrated the products and climate of the country.

Finally, she gave them some practical work to do in gathering picture cards to send in small packages to the missionaries in Mexico, to be used in Sunday-school work, a request Mr. Mosely had just made in behalf of the workers there.

The simple little exercise over, the children, to whom its success by their prompt and understanding answers and their good singing was due, marched out, and the regular order of business was resumed.

Mrs. Edwards, for the committee on plans of work, submitted the following report:

"1. Knowing that so many of our sisters have no part in this work, so dear to the hearts of many of us, and feeling that we must have an increase in our membership, we urge each society to pledge itself to make every effort during the coming year to double its membership, and to form a society in every neighboring church where there is none. Also to encourage and aid associa-

[CONTINUED TO THE FIFTH PAGE]

Our Boards for 1895.

OFFICERS OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

President, R H Marsh, Oxford, N C; Vice-Presidents: E K Procter, Jr, Lumberton, N C, C S. Blackwell, Elizabeth City, N C, M H Justice, Rutherfordton, N C; Recording Secretaries, N B Broughton, Raleigh, N C, Needham B Cobb, Raleigh, N C; Treasurer, J D Boushall, Raleigh, N C; Auditor, W N Jones, Raleigh, N C; Corresponding Secretary, C Durham, N C; Trustees of the Convention: C Durham, C M Cooke, W T Faircloth, T H Briggs, L R Mills

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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University Law School.

Spring Term begins January 2d, 1895. Summer Session begins July 1st, 1895. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Nov. 21, 1894.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	6 40 a m		
Ar Fayetteville	9 50 a m		
Lv Fayetteville	10 10 a m		
Lv Fay'ville Junc	10 13 a m		
Lv Sanford	11 34 a m		
Lv Climax	1 34 p m		
Ar Greensboro	2 05 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 45 a m	
Lv Maxton		7 52 a m	
Lv Red Springs		8 20 a m	
Lv Hope Mills		9 26 a m	
Ar Fayetteville		9 50 a m	
Lv Rameur			6 50 a m
Lv Climax			8 35 a m
Ar Greensboro			9 20 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale	12 13 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	1 04 p m		
Lv Climax	1 53 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 33 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 46 p m	
Lv Hope Mills		5 10 p m	
Lv Red Springs		6 03 p m	
Lv Maxton		6 38 p m	
Ar Bennettsville		7 30 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 35 p m
Ar Rameur			5 35 p m

NORTH BOUND CONNECTIONS.

Train No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R. North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Nov 18, '94.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 57 a m	9 27 p m	
Ar Rocky Mount	1 00 a m	10 20 p m	
Arrive Tarboro	2 21 a m		
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 08 a m	10 20 p m	6 06 a m
Leave Wilson	2 08 a m	11 03 p m	
Leave Selma	3 58 a m		
Lve Fayetteville	4 30 a m	12 53 p m	
Arrive Florence	7 15 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro	3 06 p m		7 30 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Nov 18, '94.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 25 a m	7 15 p m	
Lv Fayetteville	10 10 a m	9 19 p m	
Leave Selma	11 53 a m		
Arrive Wilson	12 42 a m	11 15 p m	
	No 48. Daily.		
Lve Wilmington	9 00 a m		6 30 p m
Leave Magnolia	10 42 a m		8 08 p m
Lv Goldsboro	11 35 a m		9 10 p m
Arrive Wilson	12 25 a m		9 55 p m
	No 73. Daily.		
Leave Wilson	12 52 p m	11 20 p m	10 00 p m
Ar Rocky Mount	1 48 p m	12 02 p m	10 40 p m
Arrive Tarboro	2 25 p m		
Leave Tarboro	12 20 p m		
Lv Rocky Mount	1 53 p m	12 02 p m	
Arrive Weldon	3 10 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 9.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

[CONTINUED FROM THE FOURTH PAGE.]

dional meetings by sending delegate to them.

"2. We would emphasize the necessity of consecrating our means to the Lord. We need systematic, loving, prayerful giving; laying by in store as the Lord has prospered us; giving until we feel it; denying ourselves for Jesus' sake. We should beware of spasmodic giving, as this is apt to result in inactivity.

"3. We would urge that the secretaries report promptly at the end of each quarter, sending in all money on hand, so that the Lord's work be not hindered; and let the secretaries of all societies see to it that the work done by the societies is reported in the church letter to the association.

"4. We would remind the societies that that there is an expense fund for printing and postage of Convention committee, and urge that every member contribute ten cents a year over and above the regular contributions.

"5. Feeling that in order to keep in full sympathy with our missionaries we must hear from them regularly, we recommend that as far as possible every member should subscribe to the *Foreign Mission Journal* and the *Home Field*.

"6. Work among the children and young people seems to your committee one of the most important lines of work in the past, and should continue to be. The future of our work depends upon the training of the children; then in the name of the Master let us train the children, and mould their opinions while it can be done. We are all a unit in the sentiment that we must all work for Jesus.

"Then let us consecrate our sentiment to common sense action, doing the duty next at hand, and in this way we will be lifted to a higher plane, and by our influence lifting others into the happy light of doing and giving for a loving Saviour whose promise is, 'I will never leave thee nor forsake thee—I am with thee to the end of the world.'

MRS. BATTLE,
MRS. AYDLETT,
MRS. CHAPIN,
MRS. EDWARDS,
Committee."

Mrs. Edwards and Mrs. Battle spoke to the report, which was adopted by a unanimous vote.

Mrs. Poteat, Wake Forest, submitted the report of the committee on resolutions, which was also adopted unanimously:

"That we express to our president and other officers our hearty appreciation of the intelligence and devotion which have characterized their work.

"That inasmuch as the addresses of visiting brethren have contributed greatly to the interest and value of these meetings, we record here our thanks to them.

"That the thanks of the Woman's Missionary Societies of North Carolina, are due and are hereby tendered to the Seaboard Air Line and the Southern Railway for courtesies extended to members during the present session of the Baptist State Convention.

"That the pleasures of our meetings are due largely to the beautiful and hospitable city in which it has been held; and that we express to those who have made our sojourn within its gates so delightful our warmest appreciation and gratitude.

MRS. W. L. POTEAT,
MRS. T. C. CARLYLE,
MRS. PAYNE,
MRS. WILLIAMS,
Committee.

A second collection to put a North Carolina cot in the hospital for women and children in Cuba, the amount necessary being twenty-five dollars, was taken.

It was announced that Sunday afternoon a memorial meeting in memory of Mrs. Eliza Moring Yates and Mr. and Mrs. Newton would be held, and at that time a proposition would be submitted to the ladies to raise, during the coming year, a memorial sum to the memory of Mrs. Yates.

The hour of adjournment having arrived, Mrs. Edwards, at the request of the President, made a few closing remarks and led in prayer.

The meeting adjourned to meet next year in Greensboro.

After the adjournment, it was good to see the handshaking, the kisses and the farewells, as all crowded to the front, helped themselves to missionary literature, made new acquaintances or renewed old ones. This adjourned meeting had in it elements that were as good as the formal session which had gone before.

THE MEMORIAL MEETING

on Tuesday afternoon was not so largely attended as we had hoped, the Sunday-schools of Charlotte all meeting in the afternoon, and there being other services at the same hour. This was to be regretted both on account of the nature of the meeting and the character of the speeches and the speakers. As we hope to be able in the future to present several of those addresses in full, will only briefly maintain them here.

Dr. T. M. Skinner, who knew both Dr. and Mrs. Yates, intimately and long, spoke of the life and character of Mrs. Yates. She was pre-eminently a woman, working in a woman's way. Her husband was a prince among men because she like a princess moved at his side.

She was "Mother Yates" to all the missionaries, to whom she gave a mother's welcome and a mother's love. Our mission had lost its mother.

Dr. T. P. Bell of Nashville followed. He was glad of this opportunity to pay a tribute to the memory of Bro. Newton. First, he was a good man. Second, he was a successful man. Third, he was a noble man. Under these heads he paid a most glowing tribute to his missionary, speaking of the sad death of his wife preceding his so closely, and dwelling with admiration on the heroism of Miss Alberta Newton, who stands alone where three so lately stood. "I am glad," he said, "to lay this tribute on the grave of this noble man—but no, he has no grave: he lies buried beneath the ocean waves till the trumpet call of God shall bid the sea give up her dead."

Rev. R. Van Deventer spoke with a rich grasp of the subject of the manifold changes which had taken place in China since 1846.

Dr. Willingham spoke of memorials. The best memorial a man could have was to live in the lives of his children. Mr. and Mrs. Newton had a memorial in the mission work in their noble daughter, who wrote: "I will stay here and do the work my father and mother sought to do."

Should not the women of North Carolina honor themselves by raising a memorial to Mrs. Yates. What should it be? A marble slab on some high hill? A beautiful window in some grand church? Would she wish these? Better still than these:—put a life, a voice in China—a life to take up her work, a voice to echo the words she taught. If, in the coming year, the women of North Carolina would raise a thousand dollars to place this living memorial in China, he thought the Board would pledge itself to keep it there.

Dr. Graves closed the meeting with prayer for workers to take the places of those who are gone, and for the workers at home and abroad.

So closed the fourth annual meeting, which was marked with one thought, one purpose, one endeavor—the service of God and the upbuilding of his kingdom.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

At Chappell's Church.

Rev. Josiah Elliott, pastor of Chappell's Hill church, held some afternoon meetings with this church. Owing to sickness and being deprived of ministerial help, it did not continue long. There were two deaths during the time where he was called on to render service.

God helped our pastor preach. The Spirit was powerful among us, and we had a precious meeting. There were twenty-three accessions to the church.

Bro. Elliott has been unanimously elected as pastor for the year 1895. He entered the ministry January, 1883, and took charge of our little church and began to preach religion from house to house. Under his leadership we have built a splendid house of worship. For his service the first year we gave him $55, and gave $8 to missions. We now give the pastor $150 and $35 to missions.

Through these years only seven votes have been given for any one else. He baptized our children and watches over them like a father. He has a grip upon the people and the people upon him. His life is one of sacrifice. His power is in his daily living and speaking. As a church we thank God that the only Joe Elliott we ever heard of, who is a minister, was sent to us. All praise and honor be given to our Father.

J. A. LANE, *Clerk.*

The Secretary of the Navy has written for *The Youth's Companion* an article on "A Boy's Opportunities in the United States Navy." This is to be followed in that periodical by an article on "Promotion and Pay in the Army," by Captain Charles King.

Govern your thoughts when alone and your tongue when in company.—*Thomas A. Kempis.*

The shadow of human life is traced upon a golden ground of immortal hope.—*G. S. Hillard.*

Resolutions Adopted by Green Level Church.

WHEREAS, Rev. C. W. Blanchard, who has so faithfully served us as pastor for more than five years, is now, by the will of the Lord, we trust, about to be separated from us, and labor in other fields. Therefore, be it

Resolved 1. That we, the members of Green Level Baptist church, do hereby express our appreciation of the extension and upbuilding of the work of this church during the pastorate of Bro. Blanchard.

Resolved 2. That we do heartily commend him to other churches, and say that any church, when thinking of calling a pastor, will do well to give him its consideration.

Resolved 3. That, in parting with Bro. Blanchard, we extend our love and sympathy, and pray that the blessings of God may rest on him and his wherever he may go, and in whatever work he may be engaged in, may it meet the will and approval of him who said "Go work in my vineyard."

Resolved 4. That a copy of these resolutions be spread upon our minutes, and a copy sent to the BIBLICAL RECORDER for publication. J. S. BAUCOM, *Clerk.*

Dec. 1, 1894.

First.

The Young Reaper was the first Sunday-School periodical issued by the American Baptist Publication Society, and ever since its first appearance in 1857, it has steadily advanced in favor. It has no superior among the many Sunday school papers. It goes like God's sunshine into our schools. It makes glad the hearts of our boys and girls. We get both excellence and cheapness in *The Young Reaper*. Its thirty-four years of honest work and honorable history entitles it to leadership, and it has it.

Resignation of Rev. G. L. Merrell.

WHEREAS, Rev. Geo. L. Merrell, pastor of Moore's Chapel Baptist church at Franklinsville has tendered his resignation as pastor, after having served five years in succession so acceptably and faithfully, having accepted its pastorate when the church house was only in its incipiency, where our dear Bro. Joseph Moore of blessed memory left it, with only house covered in and weatherboarded; and whereas, he has done so much in perfecting Bro. Moore's plans, so that now we have a good house to worship in, and has in all the intricate affairs of the church been a safe counsellor and advisor, and under whose administration as pastor the membership has increased from fifteen to fifty members in a stronghold of opposition, and has so wisely demeaned himself that not a breath of reproach has fallen on his name;

Resolved, That the Moore's Chapel church would recommend any who may be in need of a pastor that Bro. Merrell is one of the safest pastors and advisors they can secure, a fair preacher, an exemplary Christian and a citizen that any church would be fortunate in securing. J. D. HACKNEY,
E. K. MOFFITT,
S. E. TEAGUE,
Committee.

Dec. 12, 1894.

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and by over-work and trouble. Hall's Renewer will prevent it.

Strong Testimony.

Dear Bro. Batley:—Having seen a copy of the BIBLICAL RECORDER with Bro. C. A. Jenkens' sermon on "Close Communion." I cannot be satisfied without it. I am a Baptist, and wish every Baptist in America could read Bro. Jenkens sermon. I think it is the best thing I ever read outside of the Bible. If it does not make a man any stronger Baptist it will encourage him to know he is right. Enclosed find six cents in stamps for which send me a copy of the RECORDER. D. B. BENNETT.

We have about fifty copies of the RECORDER containing Bro. Jenkens' sermon, and we will send one free to each of the first fifty subscribers sent us at fifty cents for nineteen weeks. That is, the RECORDER twenty weeks for 50 cents.—BIBLICAL RECORDER, Raleigh, N. C.

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MAPS SURVEYS GENERAL ENGRAVING J. C. HARRIS RALEIGH NC

SOUTHERN RAILWAY CO.

(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 35.	DAILY. No. 11.
Lv. Richmond	*12 30 p m	12 40 a m
" Burkeville	2 24 p m	3 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*3 00 p m	*5 30 p m
Ar. Raleigh	4 10 p m	10 20 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 42 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	10 05 p m	*7 25 a m
" Greensboro	7 20 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 24 a m
" Asheville		3 40 p m
" Hot Springs		6 30 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 nn
" Spartanburg	1 00 a m	3 54 p m
" Greenville	1 53 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 48 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 50 a m	6 20 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 39 p m
" Asheville		2 19 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 15 p m	2 10 a m
" Raleigh	1 15 p m	*5 30 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	*5 30 p m	*3 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 13 p m	3 54 a m
" Burkeville	2 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m daily and 5.30 p m, except Sunday. Returning leave Richmond 3 2[illegible] m and 6.00 a m daily except Sunday: arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.20 p m; arrive at Oxford 5.40 p m, Henderson 6.35† p m, Durham 7.05 p m, Raleigh 8.50 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m. Henderson †10.35 a m, Oxford 11.25 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a m., and 5.45 p m daily except Sunday, 12:05 p m. daily, and arrive Henderson 7.50 a m, and 6:35 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.25 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:40 a m, and 8:10 p m. daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

J. M. CULP, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

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"Leaving Door Unlocked,"
"Pullman Sleeper Not an Inn,"
"Horses and Vehicles,"
"Injury from Rats and Mice."

Under each of which is a concise statement of the law on that subject.

The following subjects, among others, are treated: "Farm Law," "Sunday Law," "Bills, Bonds and Notes," "Enticing Servants," "Forcible Trespass," "Wilful Trespass," "Statute of Frauds," "Banks," "Corporations," "Damage Cases," "Accidents from Spring Guns," "Usury," "Married Women," "There being no Will," "How to Write Your Will." The law of Telegrams, of Railroad Tickets, of Railroad Accidents, of Negligence, of Nuisance, of Self defence, of Injuries by Vicious Animals, &c., &c.

In presenting this little book to the public we feel that we are doing a service to lawyers, doctors, farmers, merchants, mechanics, laborers, and all other classes of our people.

PRICES: Leatherette, 50c; Cloth, 65c.

Address
EDWARDS & BROUGHTON,
Publishers, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17, A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

5.20 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.26 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 1.26 a m, makes close connection at Danville for Greensville, Darlington, Charleston, arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 5.00 p m; returning arrives Johnston street 10.15 a m.

Nos 402 and 403, "Atlanta Special" [illegible] Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room [illegible] sleepers, from Washington and Atlanta [illegible] change, on which [illegible]

For information relative to schedules [illegible] ply to Ticket Agents or A. J. [illegible] Raleigh, N. C.

JNO. H. WINDER, [illegible]
L. T. MYERS, [illegible]
T. J. ANDERSON, [illegible]

All Well with Bro. Bostick and the Gospel Mission.

Dear Recorder:—We are now in the prefectural city of Taianfu, having reached here two weeks ago. We are over two hundred miles from Pingtu, the most interior station of the F. M. Board. We are over sixty miles from the nearest English Baptist station, and sixty miles from the nearest point at which Presbyterians live. No foreigner has hitherto lived in this Prefecture except some high church of England people. The prefecture contains seven counties and about 2,000,000 of human beings—lost in sin and idolatry.

We and the Crawfords will probably live here in this city, while the others will occupy as soon as they can three or four other cities.

This is a fine region of country. The climate high and dry. The mountains rise all around us except at the west where is a great plain that extends across the Yellow river and far on to the west across other provinces.

The people here seem friendly. Some efforts were made last spring by some wealthy persons to oppose our getting houses here, but that seems now to have passed away. We are frequently called devils by the boys, but they will ere long come to know that we are brethren and be friendly. We move about freely in the streets and preach, and can generally find some apparently willing listeners.

Our trip from Pingtu here was a hard one, we being on the road twelve days and our older little girl being sick all the way. We are very grateful now to be here and to have all well. Specially were we glad to find Dr and Sister Crawford recovered from their extreme illness which lasted through a large part of the summer. They are now in quite good health and hard at work.

Good bless you and all the brethren.

Fraternally, G. P. BOSTICK.

Chefoo, China, Oct. 29, 1894.

Young man, if you want an education at cheap rates—preparatory, business, telegraphy, or short-hand and typewriting, address L. W. Bagley, principal High School, Littleton, N. C.

Making Teachers and Cultivating the Industrial Arts.

An unique entertainment in the way of a "County Fair" was given by the students of the State Normal and Industrial School on Friday night, November 30th. All of the representations were well gotten up and nothing more charming could be imagined than the panorama of scenes, from the rollicking "Jack Tars" of New Hanover to the star adorned girls of Buncombe, the "Land of the Sky."

The Wayne county girls were dressed in the faded costume of the picaninny with faces blacked and each one carried "dat watermillian." They danced and sang in the good old fashioned way till one of the professors was so inspired with the performance that he jumped up on the rostrum and began to "pat" for them.

* * * * *

Rockingham took the prize, which was a beautiful picture of Pilot Mountain. Prof. M. C. S. Noble, of Wilmington presented it. The two young ladies in front carried a cradle in which they were rocking a ham.

The Guilford girls made a fine appearance. Part of them wore the suits of the "Guilford Grays" and the others were dressed in white and gold, the Normal colors, wearing small white crowns on which were written, "State Normal School."

* * * * *

Iredellites appeared in unique but unstable costumes of Statesville *Landmarks*, trimmed with roots and herbs.

There was also a banner with Vice President Stevenson's picture and the words, "Our Adlai," on it. We stopped on the rostrum to sing a few verses of doggerel to the tune of Dr. McIver's favorite selection, the "Old North State."

[This appeared in the *Statesville Landmark*, and seems to have been written by a student.]

The following appeared in the *Concord Standard*:

"The Wayne county girls were dressed in the bright costumes of the picaninny and each one carried 'Dat Water Million.' They danced and sang in the good old fashioned way, and so inspired one of the professors that he hoppe l up on the rostrum and patted for them."

Now, that *was* inspiring, wasn't it?

NEWS OF THE WEEK.

State News.

Mrs. Vance will soon publish a biography of her husband, the late Senator Vance.

Vice-President Stevenson has been summoned to Asheville at the bedside of his invalid daughter, who is not expected to live.

A party of Hollanders, now residing in Michigan, have purchased land in the vicinity of Raleigh, where they will engage extensively in the cultivation of celery.

The joint legislative committee appointed to examine the books, vouchers, etc., of the State Treasurer have completed their work. The books were found to be in a very satisfactory condition.

What threatened to be a serious strike by all employees of the Southern Railway Company has been averted by an amicable agreement in Washington between the railroad officials and representatives of the employees.

A Charlotte gentleman has purchased a large farm on which he intends to place one thousand head of Texas cattle. They will be fed entirely on bran and meal obtained from the cotton seed oil mills of that city.

The agricultural department has received reports which indicate an increase of 100 per cent. in the raising of hogs in this State for the past two years. It is also said that the cotton acreage will be materially reduced.

Lou Parrish, a seventeen-year-old white girl, convicted of fatally stabbing a young white man who openly defamed her character, and sentenced to seventeen years hard labor in the penitentiary, has been pardoned on the condition that she be placed in a reformatory for criminals of her character. Accordingly she has been sent to a Baltimore reformatory, where she will remain until the authorities consider her character reformed.

General News.

An automatic gallows was recently successfully operated in Connecticut for the first time.

President Cleveland has been spending a few days in the vicinity of Georgetown, South Carolina, hunting duck.

The bill, which provides for the completion of the Nicaragua Canal by the United States Government has received the attention of the Senate during the past week.

Eugene V. Debs, leader of the great Chicago strike, has been sentenced to six months imprisonment for contempt of court in disregarding an injunction. An appeal has been taken.

It has been decided by the Federal Court that Gov. Tillman had no right to take the arms from the State troops when they disobeyed orders. On the face of it we believe he does have such right.

Congress has perfected arrangements making collection of the income tax possible; 308 additional deputy collectors are to be appointed and $227,095 appropriated. Collections begin July 1st.

While engaged in a prize fight in New Orleans, one Bowen received a severe blow at the hands of Geo. Lavigne, which resulted in his death. Prize fighting will hereafter be prohibited in New Orleans.

S. C. Seeley, the defalting book keeper of the Shoe & Leather Bank of New York who stole over $800 000 and fled to Chicago, has been captured and returned to New York where he pleaded guilty to the charge of false entry on the books and abstracting the funds of the bank.

Joyous throbbing life

offered to the chronic invalid would be regarded with distrust! Long suffering leaves the patient hopeless—he believes no more in any cure. Would that such hopeless ones could read the testimonials of

Brown's Iron Bitters

They point a way to relief and health, and they are genuine!

SWEET WATER, TEXAS.

For twelve long years I was a great sufferer from kidney and other troubles, and at times was confined to my bed. I tried a number of medicines recommended by sympathizing friends and prescribed by physicians without receiving the least benefit. Then I gave Brown's Iron Bitters a trial, and two bottles brought me off my back. Today I am well and hearty. W. T. COOK.

and then this:

TEN BROOKE, TENN.

After being under the care of a physician for eight years, I commenced taking Brown's Iron Bitters with the result that I am entirely cured. It is the best remedy I have ever taken, and I certainly wish that every woman suffering as I did could know its value.

MRS ROSA REECER.

Does the above knock at your door?

The Genuine has the Crossed Red Lines on the wrapper.

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AMERICA'S FOREMOST NEWSPAPER.

DAILY, SUNDAY, WEEKLY.

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All the news of the world, from pole to pole, gathered by a vast army of correspondents and reporters, and sent by unequalled cable and telegraphic facilities. $6 a year.

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A masterly magazine of contemporaneous literature, with articles by the leading writers of the world, embellished with beautiful colored and half-tone illustrations. $2 a year.

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A perfect family journal. All the news of the week, sketches and continued stories, valuable information for farmers, and departments devoted to women and children. Remember the WEEKLY HERALD is

ONLY ONE DOLLAR A YEAR.

Send for a sample copy. Address

THE HERALD,

Herald Square, New York.

Acknowledgments.

State Missions—Hosea Christophers, Treas Taylorsville ch, $5.60; Eaton's ch, Davie Co, 10.00; W M S, Leaksville ch, 3.08. Total, 18.68. Previously reported, 188.17. Total this year, 156.85.

Foreign Missions—Colerain ch, W Chowan, $10.00; W M S Leaksville ch, 3.08; Miss Lancaster, 2.75; W M S, Hopkins' Chapel ch, 44c; W M S, Newbern ch, 6 62; Cary ch, Raleigh, 1.75; Clayton ch, Raleigh, 10.92. Total, 35.56. Previously reported, 103 86. Total this year, 139.42.

Home Missions—Hosea Christophers, Treas Taylorsville ch, $5.65; New Friendship ch, Pilot Mountain 3 26; W M S. W Washington Street ch, Greensboro, Piedmont, 5.00. Total, 13.91. Previously reported, 41.23 Total this year, 55.14.

Education—Waughtown ch, Pilot Mountain, $1.73; Lexington ch, Liberty, 1.56; Collection at Baptist State Convention, 21.65; William Edwards, Southern Pines, 9.00. Total this year, 33.94.

Orphanage—Poplar Creek ch, Flat River, $5.00; Brassfields ch, Central, 15.00; Apex ch, Raleigh, 4.64; Apex Sunday-school, 2 00; Apex Sunbeams, 5.75; W Washington Street ch, Greensboro, Piedmont, 36 21. Total, 68.60. Previously reported, 37 49. Total this year, 106.09.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Dec. 22, 1894.

MELLIN'S FOOD FOR INFANTS AND INVALIDS.

THE ONLY PERFECT *Substitute for Mother's Milk.*

Detroit, Mich.

Gentlemen:—The *Michigan Churchman*, a weekly religious paper here, would like to advertise your Mellin's Food. We know it from experience, and have the handsomest baby in Michigan, raised on Mellin's Food.

Rev. G. MOTT WILLIAMS.

Wilmington, Del.

Gentlemen:—I have used your Mellin's Food for my baby since weaning him, and it has given me great satisfaction.

MRS. F. L. GILPIN.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.

Doliber-Goodale Co., Boston, Mass.

Pea Ridge Institute,

For both Male and Female,

Creedmore, Granville Co., N. C.,

is located on Pea Ridge, a famous section of North Carolina for health, fine tobacco and prosperity. Buildings new and well furnished. The different departments of the school are in charge of competent teachers. Board with the Principal only $7 per month, while tuition for the highest course, either Classical or Business, is only $3, with Vocal Music and Freehand Drawing thrown in.

Is this too cheap to be good? If you wish your children educated, we would like for you to make enquiries, or write for further information.

J. E. SMITH, Principal.

Scotland Neck Male School.

A Boarding School for Boys and Young Men.

Instruction thorough. Terms easy.

PRINCE & WILSON, PRINCIPALS.

Scotland Neck, N. C.

NOTICE.

Having qualified as executor of the last will and testament of Mrs. A. R. Goddin, deceased, all persons having claims against said estate are hereby notified to present same to me on or before the 5th day of December, 1895, for payment. All persons indebted to said estate will please settle at once.

N. Y. GULLEY,
Dec. 3, 1894. Exr. of Mrs. A. R. Goddin, dec.

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CHARLES A. DANA, Editor.

The American Constitution, the American Idea, the American Spirit. These first, last, and all the time, forever.

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Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair.

BUCKEYE BELL FOUNDRY, E. W. Vanduzen Co., Cincinnati, Ohio.

CRIPPLES, Ladies and girls, if you want an or crowbar, buy a Fairy Tricycle foot or hand power BICYCLES. Cheap for cash. Address FAY MFG. CO., Elyria, O.

Rheumatism, Indigestion, Neuralgia and Kidney Trouble

— CURED WITH THE —

Electropoise

TRADE MARK.

Read the wonderful experience of Prof. G. M. Patterson on page 7 of this paper, and write for our circular with hundreds of such testimonials from prominent men in every State. It is sent Free.

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Advanced, thorough, select. Unsurpassed in location, faculty, literary instruction, languages, sciences, art, music and fare. Two Musical Directors, one from Leipsig, the other from Boston, both Americans. Art department under a graduate from the Philadelphia School of Design. Send for illustrated catalogue to JAS. DINWIDDIE, M. A., (Univ. of Va.) Principal.

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Preparatory Course, Commercial Course, Shorthand and Typewriting, Penmanship and Telegraphy.

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HOLLINS INSTITUTE.

With a view to permanence and efficiency in the Faculty, certain changes and additions have been made, due announcement of which has already appeared in both the secular and religious press.

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The 53d session will open on the 12th of September with broader and better facilities than ever before in the long history of the school.

For terms apply directly to the Superintendent, Hollins, Va.

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THE WOMAN'S COLLEGE OF RICHMOND.

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A full faculty of accomplished and experienced teachers. Health record remarkable. No death in the institution during its entire history. Courses of study lead to the degrees of B. L., B. A. and M. A.

Special attention paid to the Housekeeping Department. Next session opens Sept. 19th. Write for terms and catalogue to

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Write for prices and photographs of our work.

Have furnished churches at Greenville, Tarboro, Bath, Hobgood, Roper, Pantego, N. C.; Gilmerton and Great Bridge, Va.; and many other places; also a number of churches in this vicinity.

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General Building Material,

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Special attention to making work according to architect's plans.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefit received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 30 Doses 25 cents.

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JNO. Y. MACRAE, Druggist, Raleigh, N. C.

For a $6 Double Breech-Loader

Most Guns Sold for $12 to $20. Hammerless Guns, $8.75 to $12. Breech Loading Rifles, $6 to $10. Self-Coaking Revolvers, Nickel-Plated $1. Send 2c. stamp for 80-page Catalogue and save 25 per cent.

GRIFFITH & SEMPLE, 322 Main Street, LOUISVILLE, KY.

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New Fall Dress Goods.

Our new lines of Dress Goods for the Fall of '94 are all on sale.

French novelties in exclusive designs. Correct colorings and textures in English and Scotch Suitings. At 50 cts. per yard an extraordinary collection of self-colored and fancy suitings. Large Plaids for skirts. Changeable Taffeta for waists.

When writing for samples make suggestions as to prices and kinds of materials.

W. H. & R. S. Tucker & Co.,

RALEIGH, N. C.

Dealers do not take enough pains to sell the right chimneys for lamps. Get the "Index to Chimneys"—free. Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top."

SMITHVILLE, GA., Nov. 3d. 1894.

Dear Sir:—Since March, 1893, I have used the Electropoise in my family with satisfactory results, for rheumatism, neuralgia, indigestion, kidney trouble and fever. My wife, for whom it was purchased, had been a great sufferer for a long time, her health being completely broken down. Now she is in better health than for fifteen years though she has not taken a drop of medicine since beginning its use. I would not be without it for many times its cost.

Very truly, G. M. PATTERSON,
Principal Smithville High School.

To Jno. W. Graham, Agt., Gould Building, Atlanta, Ga.

Give the Farmer Facts.

What the farmer wants is facts. No one has realized this more than the great seed firm of D. M. Ferry & Co., Detroit, Mich., who for forty years have been studying the wants and condition of planters, large and small, and as a result have created the largest seed business in the whole world. Without doubt, a strict adherence to the policy of dealing in facts represents the secret of their success. They know their seeds are right before they are sent to the many thousand dealers from whom the planter gets them. The dealer knows this to be a fact requiring no further question, and the planter finds it to be a substantial fact when harvest time comes. Another illustration of the value of this method is found in Ferry's Seed Annual, in which there is nothing but facts. Facts that prove of the greatest value to every planter; facts about how, when and where to plant, that can be had from no other source. There are no worthy facts left out, and no unworthy theories let in. This book is sent free to every one who asks for it. A postal card with your name and address sent the firm will bring it to you.

A Strong Endorsement.

The Rev. Chas. A. G. Thomas, pastor of the West Market Street Baptist church, Greensboro, N. C., in a recent letter to the *Atlantic Baptist*, Norfolk, Va., under the head of "Personals and Locals" says:—

Judge W. H. Eller has again become manager of the Greensboro Keeley Institute. Judge Eller is a Baptist, as is also Dr. W. C. Melton, the physician in charge. They are both members of the Greensboro Baptist church. Judge Eller is one of our best attendants; but the doctor, like the most of doctors, finds the work of visiting the sick of more importance than church worship. However, the former manager says he is the best on the treatment of the morphine habit he has ever known.

I am sometimes asked what I think of the Keeley Institute. My answer is: If I were in the chains of the drink habit I should get to Keeley as fast as steam could carry me. I wish every drinking man could come to this Institute. It is the best thing on earth outside of religion. A Baptist deacon who was saved by the treatment said it helped his religion very much There have been since I have been in Greensboro lawyers, merchants, teachers, preachers and women, all of whom in joyful words bear testimony to this wonderful treatment. I have in mind now a noble young woman who was brought under the power of morphine and drawn into an early grave, but she might have been saved had she taken this treatment. I have endorsed from the pulpit, and expect to bear testimony to what I have seen here. It does not save all, but the great majority of those who come are freed from the appetite which has cursed the lives of so many. CHAS. A. G. THOMAS
Greensboro, N. C.

Parrish's Warehouse, Durham, N. C.

Headquarters for the sale of *Leaf Tobacco.* It is no doubt the largest and the best lighted Warehouse in North Carolina.

You will always find the best accommodations for man and horses, as well as get full market prices for all grades of your tobacco.

Capt. E. J. Parrish has been in the Warehouse business for more than twenty one years, and always works hard to get every cent he can for his customers.

Mr. John W. Pope who was manager of the Alliance Warehouse is now with the Parrish Warehouse as General Manager and will look after your interest, and hopes his friends will come to see him.

You can do as well at Parrish's Warehouse as you can anywhere, and none will appreciate your patronage more than Capt. Parrish. Try him with your next load.

Large demands for smokers, cutters and wrappers. Business always dispatched with promptness and accuracy and full market prices always obtained at Parrish's Warehouse.

Notice

I want every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B M. Woolley, Atlanta, Ga., Box 397, and one will be sent you free.

Ladies, if you want a pure, delicate soap for the complexion, Jno. Y. MacRae, druggist, Raleigh, N C. will always recommend Johnson's Oriental Medicinal Toilet Soap.

Cheap Coal for Fuel and Steam.

ANTHRACITE, Semi-Anthracite, Bituminous and Semi Bituminous, all sizes, for Stoves, Grates, Furnaces, Foundries, Factories, Blacksmiths, &c. All kinds of Coal and Coke shipped direct from mines to any railroad depot, by the car load or ship load, at miners' list prices by

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Miners' Agents, Raleigh, N. C.

R. C. Taylor, Murfreesboro, Tenn., writes: 'I have used the Japanese Pile Cure with great satisfaction and success." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

MARRIED.

LEARY—SMITH—On Dec. 5th, at Providence church, by Rev. Dr. R. R. Overby, Mr. Evan S. Leary and Miss Mattie Smith.

SAWYER—SMITH—On Dec. 5th, at Providence church by Rev. Dr. R. R. Overby, Mr. Jason B. Sawyer and Miss Lily Smith.

HILL—McSPARREN—On Nov. 7th, 1894, in Person county, N. C., by Rev. J. A. Beam, Mr. C. Y. Hill and Miss Daisy McSparren.

CHRISTIAN—CROOM—On Dec. 6th, 1894, in the Second Baptist church in Durham, by Rev. Geo. J. Dowell, Mr. J. T. Christian and Miss Mamie Croom.

GLAZEBROOK—DAVIS—On Dec. 4th, at Weldon, N. C., by Rev. George W. Harman, Mr. R. M. Glazebrook and Miss M. B. Davis, both of Richmond, Va.

JONES—ROGERS—On Nov. 13th, 1894, at the residence of the bride's father, Mr. John C. Rogers, by Rev. J. A. Beam, Mr. Sam A. Jones and Miss Mollie Rogers.

JETER—MOODY—On Dec. 12th, 1894, at Rock Spring Baptist church, Vance county, N. C., by Rev. J. A. Stradley, Mr. James G. Jeter and Miss Mary F. Moody.

SIMPSON—ALLEN—On Dec. 12th, at Weldon, N. C., by Rev. George W. Harman, Mr. J. D. Simpson of Richmond, Va., and Miss Kate Allen of Weldon, N. C.

PERKINSON—HICKS—On Dec. 5th, at the residence of the bride's father, in Warren county, N. C., by Rev. Geo. W. Harman, Mr. C. W. Perkinson and Miss Mary Hicks.

SIZEMORE—ELLIOTT—On Dec. 12th, 1894, at Oxford, N. C., by Rev. J. S. Hardaway, Mr. Geo. E. Sizemore of Louisburg, N. C., and Miss Hettie J. Elliott of Oxford.

MONTAGUE—WOODY—On Nov. 21st, 1894, at the residence of the bride's mother, Mrs. Sally Woody, by Rev. J. A. Beam, Mr. Jno. W. Montague and Miss Adrianna V. Woody.

ROBERTS—WEST—On Dec. 12th, 1894, at the residence of Mr Julius West, the bride's father, by Rev. C. G. Wells, Mr. Henry Roberts of Duplin county and Miss Melissa West of Sampson.

MARSTON—COX—On Dec. 5th, in Kinston, N. C., at the home of the bride's father, Mr. E. F. Cox, by Rev. W. B Oliver, Mr. Edgar Boothe Marston of Saluda, Va., and Miss Carrie May Cox.

BELCHER—BADGETT—On Dec. 13th, 1894, in Granville county, N. C., by Rev. R. H. Marsh, D. D., Mr. Jas. A. Belcher and Miss Sarah E Badgett, daughter of Jo. W. Badgett, Esq.

ROBERTSON—HORTON—On Nov. 28th, 1894, at the residence of Mrs. Martha Horton, in Durham, by Rev. Geo. J. Dowell, Mr. J. T. Robertson of Wake county and Miss Mary E. Horton of Durham.

HESTER—LYON—On Dec. 4th, 1894, at the residence of the bride's father, Mr. Richard Lyon, by Rev. J H. Hutchinson, Mr. Robt. S. Hester of Wake county and Miss Rosa E. Lyon of Granville county.

WINFREY—VIPMAN—On Dec. 12th, 1894, at the residence of the bride's father, Elder J. H. Vipman, at Pinacle, Stokes county, N. C., by Rev. P. Oliver, Mr. R. L Winfrey of Forsyth county and Miss Cora Belle Vipman.

HOLLOWAY—NIPPER—On Nov. 29th, 1894, at the residence of the bride, in Barton's Creek Township, Wake county, N. C., by Rev. J. H. Hutchinson, Mr. Charles H. Holloway and Miss Martha Nipper, all of Wake county.

DIED.

WILLIAMS—Died November 27th, 1894, in Franklin county, N. C., sister Charity Helen Williams, daughter of Rev. Matthew S. and Lucinda Williams, in her sixty-third year. She was a consistent Christian and a member of the Baptist church fifty-two years, and passed away triumphantly.

After funeral service conducted by the writer, her remains were interred in the family graveyard at home. I. T. NEWTON.

EVES—Charles C. Eves departed this life near Salem church, Pasquotank county, Nov. 24th, 1894, in the thirty-ninth year of his age. He leaves a wife and eight children to mourn the loss of a devoted husband and fond and faithful father. He was an active and well known citizen. As a member of the Salem church he was frequently honored as her delegate to associations and union meetings, and always took an active part in church affairs. The church was packed at his funeral, and the deepest feeling manifested by all. His body was laid by the side of his honored father in the churchyard and his spirit commended to the Father in heaven. His illness was brief. He felt no fear as he approached the dark valley of the shadow of death, knowing that his Chief Shepherd with rod and staff had gone before. C. S. B.

WYNN—Died at her home in Chatham county, N. C., on the afternoon of Nov. 15th, 1894, Mrs. Irene Olive Wynn, in the forty-eighth year of her age. She possessed unvarying gentleness and fortitude, and a piety so retiring, as rarely to disclose itself in words, but so influential as to produce uniform benevolence of conduct. Her last days were particularly striking, and I do not know that in the course of reading the story of mankind, and still less in my observations upon the existing portion, I ever met with anything so unostentatiously beautiful. After bidding her husband and children farewell, and requesting them to meet her in heaven, she turned to her sister for whom she had evinced inexpressible affection and said, "I hope I will go to sleep and never wake again in this world." Her prayer was answered. W. T. MC.

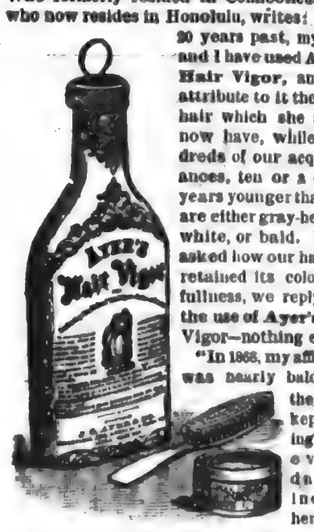
GODDIN—Died at the residence of her daughter, Mrs. F. P. Dunn, in Forestville, N. C., Nov. 17th, 1894, Mrs. A. R. Goddin, in the sixty-third year of her age. She was the eldest daughter of Capt. B. W. Branch of Halifax county. In 1849 she was married to Mr. Edward Tillery of Halifax, and in 1863 to Dr. N. A. H. Goddin.

On the threshold of young womanhood the Saviour won her heart, and for two score years or more her citizenship was in heaven. Unassuming, diffident even, she was nevertheless positive in her convictions and obedient to the behests of duty. In church work she was zealous and efficient, never declining, while health permitted, to undertake any task that might be assigned her. Hers was often the cup of bitterness, but faith and hope were also hers and made her submissive and brave. She heroically strove to live, but did not seem to dread to die.

The Forestville church sustains a grievous loss, and all who knew her mourn. To the bereaved daughter and to all the sorrowing ones may the God of all comfort graciously reveal himself in this dark hour. R.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"



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Harper's Magazine

IN 1895

The Simpletons, a new novel by Thomas Hardy, will be begun in the December 1894, and continued to November, 1895. Whoever may be one's favorite among English novelists, it will be conceded by all critics that Thomas Hardy stands foremost as a master artist in fiction, and The Simpletons may be expected to arouse enthusiasm not inferior in degree to that which has marked Trilby—the most successful story of the year. Another leading feature will be the Personal Recollections of Joan of Arc, by the Sieur Louis de Conte, Her Page and Secretary, under which guise the most popular of living American magazine writers will present the story of the Maid of Orleans. In the January Number will appear a profusely illustrated paper on Charleston and the Carolinas, the first of a series of Southern Papers.

Northern Africa is attracting more attention than at any other time since it was the seat of empires. The next volume of HARPER'S MAGAZINE will contain four illustrated articles on this region, and three of them will depict the present life there. Julian Ralph will prepare for the MAGAZINE a series of eight stories, depicting typical phases of Chinese Life and Manners. Besides the long stories, there will begin in the January Number the first chapters of A Three-Part Novelette, by Richard Harding Davis—the longest work yet attempted by this writer. Complete short stories by popular writers will continue to be a feature of the MAGAZINE.

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The Volumes of the MAGAZINE begin with the Numbers for June and December of each year. When no time is mentioned, subscriptions will begin with the Number current at the time of receipt of order. Cloth cases, for binding, 50 cents each—by mail, postpaid. Title page and Index sent on application.

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And God said let there be lights in the firmament of heaven to divide the day from the night, and let them be for SIGNS and for SEASONS and for DAYS and YEARS. Gen. Chap. 1, verse 14.

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RUDYARD KIPLING

wrote his famous "Jungle Stories" for ST. NICHOLAS, and it is a welcome announcement that these will be continued in 1895.

NAPOLEON
FOR YOUNG READERS.

While THE CENTURY will have for its leading feature the new Life of the French Emperor by Prof. Sloane, one of the most popular of ST. NICHOLAS writers takes the same character for his inspiration.

A BOY OF THE FIRST EMPIRE,
BY ELBRIDGE S. BROOKS,

is the story of a little lad from the streets of Paris (but of good family), who renders a service to Napoleon, and becomes one of his pages and finally an aide. He is with him at the most critical times of his life—at the departure for Elba, in the glories of the life at Fontainebleau, and finally at Waterloo. The story glows with pageantry, and is a truthful and accurate account, based upon the best authorities and verified by the latest information, of the life of "the man of destiny." It is really a delightful story-history of Napoleon.

WEST POINT
AND MAN-OF-WAR LIFE

will receive attention, Lieutenant Putnam writing of cadet life at the military academy, while Ensign Elliott, of the flag-ship "Chicago," will describe the experiences of our hardy seamen on the modern ships of war.

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FOR BOYS AND GIRLS.

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The Home Circle.

Farewell, Old Year.

Farewell, Old Year, we walk no more together;
I catch the sweetness of thy latest sigh;
And, crowned with yellow brake and withered heather,
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December,
We part in smiles, and yet we met in tears;
Watching thy chilly dawn, I well remember,
I thought thee saddest born of all the years.

I knew not then what precious gifts were hidden
Under the mist that veiled thy path from sight;
I knew not then that joy would come unbidden,
To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the splash of icy rain;
And in that winter gloom I found no token
To tell me that the sun would shine again.

O dear Old Year! I wronged a Father's kindness;
I would not trust Him with my load of care.
I stumbled on in weariness and blindness,
And lo! He blessed me with an answered prayer!

Good-bye, kind Year, we walk no more together,
But here in quiet happiness we part;
And from thy wreath of faded fern and heather
I take some sprays and wear them on my heart.

—Christian Age.

Christmas.

The silence of the solemn midnight, centuries ago, was broken by angels chanting over the birth of a babe, "Glory to God in the highest, and on earth peace, good will to men." Now Christendom pauses in its industries, that it may commemorate the nativity of that babe, the son of a Jewish peasant girl.

It does well. Many who observe Christmas Day have not hailed Him as Master; but on believer and unbeliever has fallen the benediction of His life. Whatever of contrast there is in politics, society, religion, between the first century and the nineteenth, is due to the advent of that Jewish peasant.

Paganism left man as it found him. Christianity has elevated him. Alone of all religions it has met the cravings of the human heart. When He whose birth Christmas celebrates came into the world, all men, save the Jew, were without God and without hope. He revealed unto them God, the Father and the power of an endless life.

Might had been consecrated as rightly, cruelty as law, and selfishness as a principle. This Jewish peasant taught men so to pray, that to the fatherhood of God they should link the brotherhood of man, and thus learn justice, mercy, and love. These seem elementary truths to Christendom, but to the Pagan world they were the darkest of unsolved problems.

Then the tendency was to barbarism: now, through Christianity, a sustained moral progress is possible to nations. And whatever of advance there has been, during the nineteen centuries, in a beneficent civilization, is but the expression of that expulsive and impulsive life which the Christ breathed into the world.

Paganism knew nothing of those political dogmas on which the new civilization is founded, the equality of men and the sacredness of human rights. They are trite words now. Why! Because the religion of Christ has emphasized the equality of all men before the Father. It has taught that there is no man so degraded but that to him may come the right and the power to become a son of God.

No Pagan religion held out a hand to woman. But the Nazarene enforced the fact that, to use the quaint thought of Matthew Henry, she had not been taken from his feet, to be beneath him, nor from his head, to be above him, but from his side, to be his companion. A woman bathed the Saviour's feet—fitting homage to Him who enthroned her beside man.

That the world might not become pandemonium, heathenism made it a penal colony, in which there was no law but force, no code save that of blood. Christianity has transformed the prison into the school of reform. It was modulated force by right, and tempered justice with mercy. Compare the criminal code of Christendom with that of Pagan Rome, and it will be seen how the Son of Mary has cast out devils.

Labor, education, philanthropy, international law, and morals would, if we had the space, enable us to make still more vivid the contrast between this Christmas, and that whose dawning the angels chanted.

Slowly, but surely, the kingdom of the Messiah is leavening the nations of the earth. What it did for Huns, Vandals, Saxons, Goths, it is doing for India, China, Japan, and the islands of the sea.

At this Christmas season, we, surveying the illustrations of the angelic song given by eighteen centuries, may add thereto the inspiring *Gloria*, "As it was, is now, and ever shall be, world without end, Amen."—*Youth's Companion.*

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Scott Mason of Richmond, Va., has a cure for this dreadful affliction that supercedes all other methods in positive cure and rapid healing. Not only this, but it is painless when used and the only cure suitable for old people. It seeks out the diseased growths and destroys their vitality, causing the cancer to pass away leaving only an ordinary healthy sore which rapidly heals. The cure is specially favorable for cancer of mouth, nose, ear, and other delicate parts on account of high sensitiveness and great difficulty to use present remedies. Cases heretofore considered incurable are being turned over to Dr. Mason from all parts of the country and are rapidly cured.

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The Christmas Carols.

George Moore, the eminent English philanthropist, who has recently died, began life in extreme poverty.

His biographer, Samuel Smiles, gives a pitiful account of his crying in the streets of London because he had no friends and could not find work.

His middle life was passed in well earned affluence, and his last years were spent in the grand old castle of the ancient Percys, which he had gazed upon in awe in boyhood, and which his great wealth at last enabled him to purchase for a home.

His moral life was a succession of growths.

He was exposed to great temptations in youth, but when he came to feel that the tendency of his life was wrong in any direction, he arrested the wrong course by prompt decision.

It was these decisions, these constant turnings from evil courses into life's best ways, that led him at last to a career of worldly success, piety, and philanthropy.

He thus describes one of the dangerous periods of his first apprenticeship:

"My master gave way to drinking, and set before me a bad example. I lodged in the public house nearly all the time, and saw nothing but wickedness and drinking. I played cards almost every night. I sometimes played the whole night through. Gambling was my passion and it might have been my ruin."

It was Christmas morning. The apprentice lad had spent the night at the card-table. He had retired long after midnight, with a conscience ill at ease, and the prospect of dismissal from his master's service before him.

Suddenly his ear was arrested by strains of music.

The gray light was breaking, and the waits, as is the custom in England, were abroad playing carols.

The music brought before his mind, like a vision, his old home, the future dangers of his present course, and, in contrast with his own eclipsed life, the luminous Bethlehem story.

"Come, all ye faithful,
Joyful and triumphant,
Come ye, O come ye to Bethlehem!
Come and adore him.
Born the king of angels,
Let's hasten to adore him,
Let's hasten to adore him,
Let's hasten to adore him,
Christ, our Lord."

"Better thoughts," he says, "came over me with the sweet carols. I felt overwhelmed with remorse and penitence. I thought of my dear father, and feared that I might break his heart and bring his gray hairs in sorrow to the grave. I resolved to give up card-playing and gambling. This resolve, by the grace of God, I have firmly carried out."

Many years passed, and George Moore's life became an expression of gratitude to God for the grace that had been given him at these critical periods of youth. "George Moore's Christmases" became a famous feature of London's charities, and he himself had learned to sing in spirit the refrain:

"Let's hasten to adore him,
Let's hasten to adore him,
Let's hasten to adore him,
Christ, our Lord!"

It's Dangerous Ground

that you stand on—with a cough or a cold, and your blood impure. Out of just these conditions comes Consumption.

You must do something. In the earlier stages of Consumption, and in all the conditions that lead to it, Dr. Pierce's Golden Medical Discovery is a certain remedy. This scrofulous affection of the lungs, like every other form of Scrofula, can be cured by it. In severe, lingering Coughs, all Bronchial, Throat, and Lung Affections, and every disease that can be reached through the blood, it is the only medicine so effective that it can be *guaranteed*. If it doesn't benefit or cure, you have your money back. Nervous prostration and debility are conquered by it.

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Two sorrie thynges there be—
Aye, three:
A nest from which ye fledglings have been taken,
A lamb forsaken,
A petal from ye wilde rose rudely shaken.

Of gladde thynges there be more—
Aye, four:
A larke above ye olde nest blithely singing,
A wild rose clinging
In safety to ye rock, a shepherde bringing
A lamb, found, in his arms, and
Chrystmesse bells a ringing. [*Selected.*

Dust baths are of more importance than some people think. A fowl that is not provided with this accommodation has no means of helping to fight the lice.

If each man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the mainspring or of one of the inferior parts.—*F. W. Robertson.*

He who sits at Christ's feet here shall sit on his throne hereafter.—*Matthew Henry.*

The colt should have a good yard, lot or pasture to feed and exercise in.

It is better to be nobly remembered than nobly born.—*Ruskin.*

Oil meal with bran makes a good ration.

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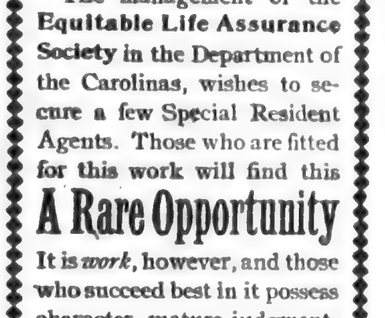
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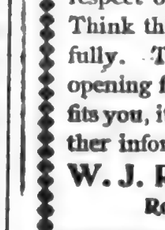
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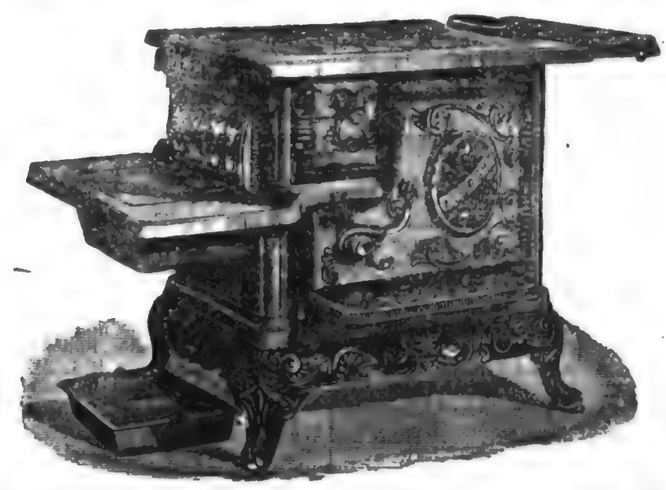
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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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Some recent matters of interest and probable importance are:—

The last days and the adjournment, by limitation, of the Lexow committee. This committee was appointed by a Republican legislature to investigate the condition of affairs in the Democratic city of New York. The committee has brought enough corruption to light to more than justify its existence, but nevertheless, similar committees ought to be appointed to investigate the government of cities in Republican hands. The police of New York are appointed by a non-partizan commission, and there are representatives of all parties on the force. Corruption was found on either hand. Byrnes, the superintendent of police, indisputably the chief detective manager living, has resigned his position, the Lexow investigation being the occasion. He will probably be retained, as the city cannot dispense with his services. He knows rogues and their methods, and he manages men as not one man in a million can. Byrnes and Parkhurst are enemies. Parkhurst deserves great credit for his work in the renovation of political New York. It is thought that the Lexow committee will be reappointed by the Legislature now in session, in order that the investigation may be as thorough as possible. The prosecuting officer for this committee, lawyer Goff, should be given credit for admirable, honest and unswerving work. He has been elected Recorder, succeeding the somewhat notable Recorder Smythe.—

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Jno. Burns of England, chief laboring-man's advocate in the world, is making speeches in America. He is meeting with considerable criticism. He is reported to be an honest, vigorous man of the people. He has not used the confidence that the people of England repose in him for other than the people's good. He is not an office-seeker; and this, though negative, is a virtue worth the having.—

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The Carlisle bill, for the relief and renovation of our currency system, the early death of which has, from the first, been so promising that it has seemed futile to publish its details, has not succeeded, and probably will not, in passing the House of Representatives. It is generally believed that the Nicaragua canal bill cannot get through the Senate; and if it does, the House would not approve it. Several appropriation measures have passed the House. It is probably not as generally known as it might be that our National Legislature has not reached that degree of presumption that has been exhibited by legislative bodies which make eternal appropriations. Congress has to vote every year for appropriations for the President's salary, for the President's butler's salary, for the pensions and other expenditures. Our North Carolina Legislature has been making eternal appropriations to the State University, the State Normal and Industrial, and to other institutions.

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In Nebraska there is great suffering. Crops failed, prices low, mine products a drug on a weak market, the people ill-prepared for the rigors of winter; some are dying, thousands are suffering. Carloads of food are being sent from many cities.—

Leading Populists have been in session at St. Louis, considering the principles for which they stand, and the ways and means of achieving them. The meeting was not altogether harmonious, the delegates differing, some asserting that silver free coinage at sixteen to one must be their shibboleth, others that government ownership or control of railway and telegraph systems, etc., ought also to be a part of their platform.

In Europe all seems quiet. Mr. Gladstone, every one will rejoice to know, has recovered his eye-sight. One never hears from the new Czar, Emperor William appears to be settling down, and the new President of France is keeping steadily quiet.—

The oppression and horrifying massacre of Armenians by Kurds and Turks, has been the subject of several revolting reports. It has been stated on good authority that 15,000 Armenians were killed, neither age nor sex being respected. Thirty five villages were sacked and burned. The occasion of the massacre was the failure of the Americans to pay grinding taxes levied by both Kurds and Turks. The English government is taking an aggresive interest in the situation and will probably seize the opportunity to gain further foothold in the East.

It is thought that peace between Japan and China will be shortly effected. Hon. John W. Foster, one of the most distinguished citizens of the United States, probably our most astute diplomat, has left America to intercede with Japan in behalf of China. Japan seems to be inclined to exercise a magnanimous spirit in victory.

This war has been a fruitful source of news in a dull season. Once in a while, as on November 6th, when something really happened, the papers forgot the Orient, and the war assumed its proper insignificant place. But when news became scarce, seafights, reprisals, falling forts and probable subjugations of all China, would again become frequent.

A missionary told us not long ago that fighting was yet going on in Brazil. The papers were once filled with accounts of rebellion in that country, but we had been thinking that peace was entirely restored months ago. Two years hence the Japan–China war will appear as the Brazilian rebellion now appears, except probably the former will have yielded results of more considerable significance.

Japan is being civilized. Its influence will be for civilizing China. The war may result in a general opening of the gates, a demolition of a barbarous traditionalism, and the advent of life and progress.

It is not a task to find good people who are sincerely apprehensive of an evil day, if a change in the government of the city of Raleigh results from the late change in the government of the State. In any direction one may hear expressions of grave foreboding. It is no great matter to meet up with numbers of people who profess to believe that the present condition of affairs is good enough; the office-holders all appear to think so, and their relations and house servants probably share their good opinion. In the intense heaviness of their office loving hearts, some have been known to wax prophetic, voicing unspeakably direful visions. Others burn with indignation at the bare suggestion that improvement is possible; and the ominous mutterings in one quarter would cause us to fear that "good society" will turn up its nose and shake the dust of the capital city from its disgusted feet, but we happen to know that good society cannot buy a ticket, even if perchance it should be told whither to go.

Now we make no claim to foreknowledge. We cannot say what will be; but we can say there is room and need for improvement. We do know some facts, and we are cognizant of some principles. We know that any community that permits the sale of liquor can be improved; we know that one in which boys may throw dice or play pool for drinks needs improvement. And we know more: A city in which on Christmas eve and all day Christmas men and boys were pooling money and throwing dice and drawing lots for cigars, canes, gold coins and other things,—we know that it is not a task to improve the government of such a city. We do know that in Raleigh, in the business portion, almost within speaking distance of the market place, that center of authority and well-fed, rotund dignity, men and boys have been engaged in a species of gambling—openly, indeed flagrantly—identical with that which the power of the United States was required to root out of Louisiana. The meanwhile our police have kept the even tenor of their unutterable watchfulness, all about the market place has dozed and dreamed in blessed assurance that our city is the best and safest under heaven; Dignity has kept her high seat, Respectability has taken its grocery-store drinks and gone its good natured way, and the fathers of the young men and the boys pooling money for chances on tobacco or drinks have been painting pictures of negro rule, or looking at such pictures more realistically depicted by some office-holder, dreading the advent of the Legislature. Negro rule is worse; but is negro rule necessarily the alternative?

The principles involved in this matter of municipal government are not in party platforms, and they are the more wholesome because they are not. Is it gambling, that three or five or twenty five men pool five or twenty five or fifty cents each on some article, the thrower of the highest number by dice to take the article? Is it against the law to gamble? Grant these affirmatively, and then the question and core of the matter is determined as one holds whether mayors and police are set to enforce the law or are maintained for ornamental purposes. A moral people should see to it—it is a duty, not a privilege—that those set to protect their interests have the moral conviction and the courage to stand up against liquor sellers, petty gambling-dens and other menaces to good government.

Ninety-nine of every hundred men chosen to office by the people are ambitious of advancement; a greater proportion even than this are desirous of at least holding the office that has been placed in their hands. There is unquestionable attraction in public life.

Men in office are solicitous of the public attitude in respect to them, as indicated by individual exponents. The larger part of the people never come in contact with their representatives, never say or write them a word in regard to their desires and opinions. A few are careful to have their men know that they voted for them to do thus or so, and that if they do not "vote right" they will vote against him next time. These few rule the country—these and the people who use money instead of ink or breath and threats.

A practical instance may suffice. Nearly all the voters in North Carolina recognize the evils of liquor-selling; but only an insignificant proportion of them make the extinction of this evil one of their aims, or if they do, they do not make it known. The liquor sellers, on the other hand, stand boldly forth and declare that they will wield all their influence—and they boast wildly—against any man who dare oppose their interests. And the legislator, seeing that he will lose a supporter by voting against liquor, the attitude of indifference on the part of the general public assuring him that the latter will not be likely to take note how he votes on the matter, naturally votes for liquor-selling, or approves it by not taking an aggressive stand against the evil.

The duty of all men of moral sense is plain: support no man who supports whiskey men, and let the man and the world know it.

It is easy to write a letter to the men who represent your county. If two or ten or twenty people can be gotten to sign the same letter, so much the better.

Extinction of the saloon means more to North Carolina than all possible immigration, more than a decade of material development,—means more, intellectually and physically, than can be comprehended.

Christian Unity.

"Being dead yet speaketh."

The year 1892 is numbered with the past, and many dear ones have gone with the old year. It seems that more preachers have died in the last year than usual. The new year is here, but like the old, is passing away; "be ye also ready." Owing to the political strife of 1892, doubtless there is a good deal of disunion and bad feeling among the Christian class of our grand old country. We hope this spirit will all vanish, and like the old year be numbered with the past.

God's children need to be more of a oneness. The strength and beauty of the churches consists in Christian unity. Sad to say that some have refused to take their denominational paper; churches have disagreed on pastors, &c. Shame upon us who are called the salt of the earth and light of the world. Think of our dear Lord as he pleads for the unity of his redeemed. John 17. "Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are," "that they all may be one, as thou, Father, art in me and I in thee that they all may be one in us."

St Paul dwells much on this subject. "By one spirit are we all baptized into one body and have all been made to drink of the same spirit." I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment."

From the Lord's intercessory prayer we learn that all who are the subjects of grace are the gift of the Father to the Son, that to such the Son gives eternal life; that the beginning of this eternal life is to know the only true God, and Jesus Christ whom he has sent; that this knowledge is imparted by Jesus Christ through the spirit of truth, the comforter; that this knowledge is of a sanctifying nature, and leads to a separation from the world and a union to each other. Hence all strife, division and contention disfigure the beauty and tarnish the glory of the church. Paul sharply reproves the church at Corinth for their want of unity. "Ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?"

It is not expected for all who profess to believe in the truths of the Bible to see everything alike and follow in every minute particular the same track of thinking and acting. But this unity may and ought to be maintained in the grand essentials of the gospel.

Dear brethren, as God has let us live to see another year come in, let us get closer to our Saviour; let us come confessing our sins, and praying the Holy Spirit to purge away the old leaven of malice and wickedness, and fill us with sincerity and truth that we may become a new lump.

"Sweet is the joy by those possess'd
Who know and love the Lord:
No guilty fears disturb their rest
While leaning on his word."

J. B. MAYNARD.

Morrisville, N. C.

The Royall Chair.

It is now nearly two years since suggestions came from many quarters that a Chair in the College which he had so long and faithfully served should bear the name of Doctor William Royall, and should be endowed as a perpetual monument to his memory. A move was made in this direction at the Alumni banquet during the Commencement exercises of 1893. When it became more and more evident that the clouds of financial stringency and panic were lowering over the land, it did not seem judicious to the Executive Committee to press the movement at that time. All efforts were, therefore, temporarily suspended.

Money is probably scarcer, and the prices of many staple productions are certainly lower than two years ago. But there is now a spirit of hopefulness and an abundance of supplies. This was not the case then. The Trustees and very many of the Alumni of the College have come to feel that active efforts should be no longer delayed. That this decision is wise will hardly be questioned by any one when it is remembered that, unless we at once avail ourselves of it, we cannot expect the generous proposition of the Baptist Education Society to remain open to the College. This offer is that if the friends of the College will pledge at once $30,000, the Society will agree to give $5,000. Three years are allowed in which to collect the cash. The Society will pay its proportion from year to year on a certificate of our Treasurer as to actual receipts.

This work ought to be, and doubtless will be, largely done by the Alumni of the College. I am sending now to old students in every direction three blank notes, carefully numbered and recorded, with a brief printed statement. Some who may receive them may not, upon reflecting, feel it to be their duty to give anything. From these I ask nothing. In all of my previous agency work, I have taken for granted that each man knew his own business better than I did and needed no help from me in interpreting his own duty after knowing the facts. So I say now, as I have said in previous movements, let every man be persuaded in his own mind. We desire no money in our endowment which is not given cheerfully and from right motives.

But I know that there are hundreds who have greater or less ability to help; and I believe that these will count it a privilege to aid in perpetuating the memory of a great Christian thinker, scholar and teacher, and in placing upon solid foundations another Chair in the College.

I very much hope that I shall be able to announce, ere very long, that the $30,000 have been subscribed, and that notes for this amount are in the Treasurer's hands. But this, it is to be hoped, will be but the beginning of a general movement toward giving the College, within the next two or three years, something like an adequate endowment for doing the work which the Baptists of North Carolina have the right to expect and demand of it. Efforts will be made to reach the great Baptist family of North Carolina as has never been done before. I hope that there will be a number who, after calm reflection, can see their way to give a thousand dollars each; that others will give half that amount; that many will give their hundreds; that the poor will give their mites; that the children in the Sunday-schools will contribute their nickels and pennies. We are working and building for the future. Success in this endeavor will be fertilizing and helpful in every other department of the work of the Conventions.

After the first of January, I shall be aided by Bro. C. W. Blanchard. His heart is in the work, and he is believed by those who know him best to be eminently well qualified for it by his prudence, energy and tact. Most heartily do I commend him to the confidence of the brethren, and bespeak for him and his work their sympathy and aid.

In a great movement of this kind there are two sides which are equally important. One is the side of beneficence, the other is the business side. To the first I have already alluded. The second ought to be managed with as much care and strictness as the business of a bank. Money may be paid to Bro. Blanchard, or T. H. Briggs, Treas., Raleigh, or to myself. It is best in all cases to give and take receipts. All cash received by Bro. Blanchard or myself will be immediately forwarded to the Treasurer. All sums received by him will be acknowledged in the Recorder. If, in any case, proper acknowledgment fails to appear, enquiry should be made at once.

I cannot but feel encouraged. The responses that reach me from many quarters inspire me with hope. When this effort shall have closed, I doubt not that it can be said in the final report, "We make known to you, brethren, the peace of God bestowed on the Baptist churches of North Carolina; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift."

CHAS. E. TAYLOR.

Wake Forest, Dec. 31, 1894.

"Rest not—life is sweeping by,
Do and dare before you die;
Something worthy and sublime,
Leave behind to conquer time;
Glorious 'tis to live for aye,
When these forms have passed away."

—J. W. M. Goethe.

A Motto for '95.

"I mark only the hours that shine," was the inscription on an ancient sun-dial in Italy. Oh, how much of heart-ache it would save, if every Christian would act on this as a motto. But, alas! it is too often that, forgetful of all the bright hours of a gracious experience, we mark and remember only those of gloom. And yet, it is true of a very few, if any, that the bright hours of life do not largely outnumber the dark ones; and the exceptional nature of the latter is, doubtless, one reason why we mark them. But here, as elsewhere, it would seem, the rule, and not the exceptions, should be most impressive. If we had the glad and thankful hearts we should have for the thousand mercies we receive from our kind and loving Father, surely we would not be so inclined to dwell with sadness on the one distressing and afflictive providence that accompanied them. And to every one this, or a greater proportion of mercies to sorrows will be found to be true. But the mercies we receive and enjoy, as a matter of course, and alas too often without gratitude—the sorrows cast us down and overwhelm us, and we forget past blessings in present distresses. This is not only weakness but sin in a Christian.

The trend in this direction may be seen in our prayers. How much there is of supplication for blessings! how little of thanksgiving for past mercies! And, yet, all men agree that gratitude is one of the most ennobling virtues, want of it the debasing vice. This is not less, but more so, when that ingratitude is towards God; for the best of us do not deserve the least of his mercies, and they come, in all their abundant fulness and richness from the depths of his own great heart of love to unworthy recipients. How vile, then, not to be, at least, grateful for them! But we never shall be until we begin more carefully to "mark the hours that shine." Let us habituate ourselves to the contemplation of the mercies of our God by a daily review of them, with a prayer in our hearts that we may be duly thankful to him from whom they have so graciously proceeded.

This thankfulness will be helped if, at the same time, we call to mind the thousand ways in which by one act we have proved our unworthiness of such goodness. Such contemplation will work our gratitude, warm our hearts, and re-enkindle our zeal; and, at the same time, by contrast minimize our calamities. Persistence in such contemplation will ultimately bring us to such a spiritual frame that, like the sun dial, we will "mark only the hours that shine."

W. A. M.

Leadvale, Tenn.

Is There Anything in a Name?

The Baptists have some strange ways as well as some which are commendable and praiseworthy. I learned at the Convention and also through the Recorder, that it is proposed to change the name "Baptist Female University" to "Baptist Woman's College." If there is any special or peculiar attractiveness in the latter, my short-sighted vision fails to take it in. "Baptist Female University" strikes me as far more preferable than "Woman's College." It is indicated that it is to be a school for women of advanced years, and not for girls. "Woman's College" carries with it a homeliness of sound and would suit the times of a hundred years ago or the period of the middle ages; but whoever heard of this name in modern times?

I may be off in point of information, but I have my first woman's college to hear of as yet. Did any of you ever know of a "Man's College"? Generally schools for young people have associated with them life, activity—the flow of young and vigorous blood, but the period of womanhood is when the pulse is slower, when life has reached its ebb-tide. A stranger might think it was a home for old women, which the Baptists had gotten up—a sort of "convent" for the aged and unmarried women of the denomination. The name to grace one of the most important enterprises ever started by the Baptists in the State ought to be one in keeping with the vigorous and active age in which we live.

Then, again, this new-born child has already been named and recognised as an addition in the Baptist family, and it strikes me that it would not be good policy to give it a "nic name" of a commonplace sort.

For girls I always did believe in attractive, winning names, and now why daub on to this, the most beautiful and lovely child in the family, a commonplace and homely name? "Woman's College" suits very well alongside of that of "Convent," "Reformatory School," "The Home of the Infirm," or "Asylum," or something of that sort. But for the sake of common sense and the growing Baptist brotherhood, and what we hope to be in the coming years, let the name stand, or, if you will change it, call it "Female College," not "Woman's College."

S. F. CONRAD.

Winston, Dec. 19, 1894.

Death has nothing terrible which life has not made so. A faithful Christian life is the best preparation for eternity.—*Prayer Recorder.*

"In the day of prosperity we have a refuge to resort to; in the day of adversity only one.—*H. Bonar.*

The Biblical Recorder

WEDNESDAY, JANUARY 9, 1895

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE first article in this number, "Christian Unity," was found carefully laid away among the papers and letters of the RECORDER. Coming to light so opportunely, and being so happily applicable to 1894-'95 conditions, a reading sufficed to determine its publication. Bro. Maynard, the author, is now with God. In life he was absorbed with pious interest in the welfare of his denomination, and was marked by all who came in contact with him as a man of unusual godliness, a Christian who indeed and in truth bore testimony to his Master. If he could speak to his brethren and sisters from beside the throne on High, he could not, it seems to us, bear them a holier message than that which God seems to have sent through him two years ago.

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The article by Dr. Taylor, "The Royall Chair," and that by Bro. Blanchard, formally open a campaign for endowment for Wake Forest that we earnestly hope will meet the hearty sympathy of all the Baptists everywhere. The education of the young men of North Carolina will not improbably depend entirely on voluntarily supported institutions of learning. This is the only right and safe system, and we who have contended so strenuously for it will do well to increase and magnify our facilities for this work. Wake Forest may have five hundred students in a few years.

The endowment of the Royall Chair is a highly useful and worthy mode of honoring a great and worthy servant of God. Not only this, but the endowment of such a chair is greatly needed.

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We find it difficult to take Bro. Conrad seriously; but the best of men sometimes look at matters from a misguiding point of view, and we know Bro. Conrad was never more serious than in this protest. However, we beg to differ with him. We like the name. "Woman" is better than "Female" in every possible respect; "woman" is better than *lady* always in non-aristocratic countries. Yes, it is a homely word; and in these flighty days we are glad to make sure of a homely word now and then. *University*, as Bro. Stradley pointed out, may be misleading. *College* is, on the other hand, just expressive and comprehensive enough for dignity and meaning. Brother Conrad's contrasts and comparisons are unhappy, and we think "the golden second thought" would have kept them in the inkpot. It is a graceful, womanly name—Woman's College. There is about it a tone of modesty and that dignity which attaches inherently to modesty. And more than all, the Baptists of North Carolina need a Woman's College, not a Female University.

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Dr. Skinner's tribute to "Mother" Yates has been alluded to. It belongs properly in the Woman's Missionary Column, having been prepared at the instance of our Woman's Missionary Union. As usual with Dr. Skinner's efforts there are lessons imbedded in this article that are worth any one's attention.

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Of course the reader will be interested in the account of the Georgia anti-barroom measure, and the letter from China, which with many others from less distant fields, we are glad to lay before our readers as we begin the course of another year,—throughout which we invoke the loving kindness of God upon all of us.

THE attention of the people of North Carolina turns every other winter to the State Capital. This year they are more intent than ever, many in doubt, many in hope, many in fear. The Legislators may be sure the people are scrutinising their every act; they may be sure that whatsoever they do, by that they will be judged. It is probable that most of them know what is expected by their their constituents; if any are in doubt, they should make haste to remove it. We shall follow the work of the body attentively; and we confidently promise our readers that they will be kept informed of all that is important to know of the actions of this responsible Assembly. Questions of interest, that deserve the prayerful interest of every citizen of the State, will necessarily arise. And, as many of our readers take no other paper, and as publication of select and reliable news is a function of this paper, we shall print the voters on such questions as may seem of sufficient importance and print other information as may seem advisable.

THE DIVINE ORIGIN OF BAPTIST CHURCHES.—NO. 1.

When Christ said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it," he virtually asserted three fundamental truths.

1. He declared that the church had not been built, but was to be reared a new institution, unlike anything of the past. As the church was yet to be built, it of course could not be Judaism reconstructed; for it is expressly stated that the law came by Moses, but grace and truth by Jesus Christ. The writer of Hebrews teaches plainly that Christianity introduces a new and distinct order of things when he says, "In that he saith, 'A new covenant,' he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Evidently, then, the Saviour did not model his church after the Jewish congregation and ritual, for they had been built long before; and having served their day, they were abolished when a brighter and better dispensation was inaugurated. We are careful to mark this fact because of its important bearing upon the rise of doctrinal error in the apostolic churches; and because we design to show in a subsequent paper that adherence to Judaism in the early churches was the Antichrist of Scripture, which gave rise to gradual departure from the teaching of the Apostles, until it culminated in the establishment of the Roman Catholic apostasy. And moreover, we shall have occasion to demonstrate that Judaism is at the base of every Pedobaptist church in the world.

2. The Saviour asserted the divine origin of the church. To build a church suited to the needs of all mankind was too great an undertaking for any but a divine hand. Men can do many things, but they cannot found scriptural churches. Even inspired men, as Peter, James, John, Paul, did not dream of such a task; much less should we expect uninspired men to hazard the experiment. Indeed, there has never been any need of such an attempt on the part of any man or any set of men; for Christ has already built his church, perfectly adapted to all the interests of men. In one of the profoundest utterances that ever fell from his lips, the Son of God declared, "*I* will build my church." What bold impiety, then, for a Romish council, or an English king, or a German professor, to propose the establishment of a church according to their liking! Every village in the land has as much right to construct a church to embody its religious beliefs and idiosyncrasies as they. Every shoemaker in that village, moreover, has as much authority to publish his articles of faith and call for adherents as had the first Pope, or Martin Luther, or John Calvin, or Henry VIII, or John Wesley. With great suspicion says the church of Christ, "Jesus I know, and Paul I know; but who are ye?"

3. Our Lord asserted the permanence of his church. From the days of John the Baptist until now there have been true believers in the world, holding up the Son of God as the object of supreme faith, observing withal whatsoever he taught them. The light has never been allowed to go out; at times it has flickered, at times it has burned dim; but by the grace of God it has never been extinguished. In the ages that were blackest with ecclesiastical error and crime, the light of divine truth shed its cheering ray, sometimes at the martyr's stake, sometimes in mountains and caves. President Edwards, in his History of Redemption, confirms this view as follows:

"In every age of this dark time there appeared particular persons in all parts of Christendom, who bore testimony against the corruptions and tyranny of the church of Rome. There is no age of Antichrist, even in the darkest times, but ecclesiastical historians mention many by name who manifested an abhorrence of the pope and his idolatrous worship, and pleaded for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of many witnesses through the whole time, in Germany, France, Britain, and other countries; private persons and ministers, some magistrates and persons of great distinction. And there were members in every age who were persecuted and put to death for this testimony."

That the faith and practice of the Baptists of to day conform to the teaching of the New Testament is evident from a candid comparison; and that these principles should have endured through the throes of the ages, is no less a mark of their superhuman origin than a miracle of grace. Baptist faith may well be considered indestructible. In the beginning it was assailed by Jews and heathen; later by Catholics and Protestants. If there had been power to exterminate in ingenious argument, in malicious invective, in fire and sword, persecution, war, and martyrdom, a pure Gospel had long ago performed its last ministries for men.

SEVEN THOUSAND

Despite the hard times and the number of stops incident thereto, the RECORDER has one thousand more subscribers than it had last May. This is gratifying indeed. We believe the good influence of it is being felt throughout the denomination. We believe our friends can co operate with us and run the number up to SEVEN THOUSAND in a few weeks. We need 7,000 subscribers.

We have made a special offer. It costs us to make this offer, but we believe it will pay in the long run. We will send the RECORDER from January 9th to May 15th to any new subscriber for fifty cents; and if a one cent stamp is also enclosed we will send a Baptist Almanac, if they are not all taken; (we have about 700). The sender of a new subscriber will also receive an Almanac, if a one cent stamp is enclosed for postage. Other Almanac offers are withdrawn.

This offer is made because the RECORDER has completed arrangements for a series of editorials that will begin a new era in North Carolina Baptist life. If the Baptists of North Carolina will study these editorials, at the conclusion they will be better informed and better grounded in their denomination and in the Christian religion than any people in the State. That something of the kind is needed, is apparent to every one who has been among the people.

The editorials begin this week. There will be two more editorials on the present subject, which is of fundamental importance. There will be an exhaustive discussion of the doctrines from various standpoints, and the prominent features of Baptist church life, historically and at the present time, will be dwelt upon at length. The author of these articles has spent years in doctrinal work, has been a pastor of both country and city churches, is full of consecrated experience and is cognizant of the task and the opportunity that has been set for him.

We urge every pastor to get up clubs in his church or appoint some one to get up clubs, that this effort may have the largest possible influence.

We hope those who read the editorials will take occasion whenever they choose to criticise or comment on them.

THE *Examiner*, spiteful at the South, of course, since Dr. Wayland has become editor of it, heads an editorial "A Nut for Southern Teeth," in which it states that Rev. G. W. Greene has issued an address to Baptist missionaries in China, advocating a neutral word for translating *baptize*, in order that there may be unity. We know Bro. Greene better than the spiteful Wayland, and we shall be slow to believe the charge. If, however, Bro. Greene has so far forgot himself, it is a matter for Southern Baptists and Northern Baptists to regret.

REMARKS by the *North Carolina Christian Advocate* bearing on the late dispute at Charlotte are printed elsewhere. We heartily endorse the earnest words of our contemporary; it says just what ought to be said and being entirely disinterested, except as all people are interested in consistency and justice, what it says is the more to be valued.

It is indeed idle to complain of religious people's asserting their religion in their daily conduct. To profess religion and not try to make it a chief consideration in all the acts of one's life, is weak hypocrisy.

In behalf of the Baptist Convention we thank our contemporary for its testimony against the *Charlotte Observer's* strictures.

BRO. WILLINGHAM doesn't say so, but we fear he was disappointed when, January 1st, he sent the following to the "Dear Brethren of North Caroline:

"According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1st, 1894, to January 1st, 1895, for $6,000. In that time we have received $4,323 73 from the State Convention, and $663 30 from the Western Convention. Total, $4,986 93.

'Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.'—1 Cor. 16: 2.

The work is the Lord's and we are his."

Never mind; the $6,000 will be raised, and if we know our brethren the $9,000 will be reported when the Convention meets at Washington. Let us to the work now. French missions, pray missions, push missions, for the good of men and the glory of God.

WE ARE very grateful for the kind expressions that many letters from our subscribers have contained of late. We purpose publishing some of them when we get the space to spare; but we hope no one will take it that we are not appreciative, because we do not make mention of their kind words.

PERSONALS AND OTHER ITEMS.

....The Greenville church has extended a call to Dr. J. D. Hufham of Shelby.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Rev. J. H. Vernon of Pollocksville is taking needed rest. He has our sympathy in his afflictions.

....Rev. I. T. Newton has resigned the pastorate of Wakefield, one of the strongest points in Wake county.

....The Board of Missions and Sunday-schools will meet Tuesday, Jan. 22d, 1895, at 7:30 o'clock, in the Mission Rooms.

....T. W. Bickett, Esq., one of the most talented of Wake Forest graduates, is now located at Louisburg in the practice of law.

....We were glad to have visits from brethren P. H. Smith of Hillsboro and J. W. Summers of McLainesville during the holidays.

....Our neighbor, the *Christian Sun*, is half a century old—in years. It is old enough to be dignified and young enough to be bright. We wish it well.

....186 members were recently dismissed in a body from Walnut Street church, Louisville; they organized another Baptist church, their own having grown too large.

....Prof. W. J. Ferrall of Wake Forest delivered the Christmas address before the Stanhope school, of which brethren Boyles and Pippin are principals.

....Bro. S. Gilmore, whom we have come to esteem as one of our most valued friends sent us four new subscribers Christmas day. A happy year to him.

....The handsome First Baptist church at Chattanoga, Tenn., was burned out by fire during the holidays. It cost $100,000. The loss was $20,000, covered by insurance.

....If every Baptist in the South will give seven cents to Foreign Missions between now and May 1st, our Board will have raised $90,000, enough to discharge every obligation. Help.

....We rejoice to learn that Rev. J. M. Hilliard is coming nearer by. He has accepted a call, says the *Baptist*, to Green Level, Wake county. Bro. Hillard lives at High Point.

....Rev J. L. Shinn, of Morganton, will please except thanks for a club of new subscribers on our Almanac offer. We are not surprised to know that his field of churches is doing well.

....Rev. A. A. Smith a North Carolinan at Wilmington, Vermont, who takes the RECORDER "for the sake of keeping in touch with his Southern brethren," is doing well in his pastorate.

....Judge W. T. Faircloth, before taking the oath of office as Chief Justice, sent his resignation as a Trustee of Wake Forest College, and also as Trustee of the Baptist Female University.

....From June 30, 1894, to January 3, 1895, our Orphanage received $5,140 20 and $497 84 worth of provisions, clothing, etc. "The most valuable boxes ever received here have come this winter," says *Charity and Children*.

....Rev. W. S. Ballard has formerly taken charge at Southport, at which place his correspondents should now address him. We are glad to know that Bro. Ballard is much encouraged by the hearty welcome the people have given him.

....Dr. J. A. Mundy, who came from Greenville, S. C., and so quickend the Wilson brethren and sisters that they have grown strong and have built a handsome church-house, has been called to Henderson. He will probably accept.

....Prof. J. C. Clifford of Wakefield Academy was a pleasant visitor to this office last week. He has been compelled to make additions to his faculty, and now has one of the best preparatory and business institutions in this section.

....We will be excused for suggesting that our subscribers preserve the articles now being published in the second column, second page of the RECORDER. We are sure they will be a constant source of strength.

....Selma, Asheville, Lumberton, Greenville, Thomasville and either Wilson or Henderson are in need of good and faithful pastors. It appears that the resignation epidemic is being felt in our State. Changes, however, are often quickening.

....Our able contemporary *The Norfolk Virginian*, began the new year with a magnificent trade edition, creditable to itself and to the great seaport that it represents. *The Virginian* has our thanks for a tasteful calendar. Prosperity attend you.

....Pastor Hight C. Moore of Monroe writes: "Our Children's Band gave a concert Christmas night to a very large audience. A collection was taken for Foreign Missions amounting to $20 00. Everything hopeful and aggressive in our church work."

....If you have weak or indifferent members in your church, if your hearers know but little of the Baptist church relatively, historical or otherwise, see to it that the RECORDER is sent among them the next nineteen weeks. It will prove a most efficient helper. All it asks is a trial; and it meets you half way on that. Begin subscriptions with this number, as it is important that each article be read.

....The *Foreign Mission Journal* for January comes out in a new dress, illustrated and better printed. The illustrations in each issue for 1895 will make us feel like we know our missionaries better. The price for the *Journal* is only thirty-five cents for a year. Subscribe at once and get the January issue with pictures of Drs. R. H. Graves and R. T. Bryan. Address *F. M. Journal*, Richmond, Va.

....Can we not get every pastor to canvass, or get him to secure some one to canvass his church for the RECORDER? Many have helped us. We have made arrangements that warrant us in promising that the RECORDER will be unusually helpful the coming year.

....Mr. Thos. J. Pence, who graduated from Wake Forest College last June, has accepted the city editorship of the Raleigh *Daily Press*. His college friends will doubtless be pleased to know that he is making a reliable, newsy paper, promising an honorable career.

....Rev. P. H. Pernell, Eastville, Va., writes: "I have been here nearly four years on this field, and the Lord has greatly blessed my labors here. Seventy five have been added to my churches this year. My people are kind to me and seem to anticipate my every need."

....Rev. O. C. Horton's quiet and unexpected change of address from Selma to East Durham, where he is now pastor, adds a strong man to our Durham forces. Bro. Horton's work at Selma has been of such a nature, so strongly built up, that he can leave them with confidence in their future.

....We thank a good sister for calling our attention to the work at Ronda, where Rev. J. E. Greene is doing lasting work. Last year was the first during which they have had a regular pastor, and although they are poor and have not had help from the State Board, they are making progress.

....Rev. W. S. Royall writes from his new field; Bedford City, Va.: "I have welcomed sixty new members into my church here since Nov. 1st—forty by baptism. I rejoice in the magnificent Convention recently held in Charlotte. The brethren seemed filled with the spirit of Joshua and Caleb."

....The *Baltimore Baptist*, later the *Baptist*, is now the *Evangel*. More convenient, anyhow. It has been calling itself the "brightest and best" dollar paper; after March 1st, the price goes up to $1 50. The collapse of the *Kentucky Baptist* ($1. a year), which was always bright, though erratic, is having its effect.

....Since the last paper Rev. I. T. Newton says to Dr. Durham that he will take twenty five copies of Rev. C. A. Jenken's sermon on "The Lord's Supper" at ten cents per copy. Who next? Let the brethren say how many copies they will take, and at what price, so that the 25,000 copies may be published.

....Rev. J. R. Pace of Whitaker's, who is always actively engaged in working for the upbuilding of the cause, feels encouraged with the work on his field. About seventy five persons have asked for prayers under his preaching lately, and he hopes his brethren and sisters will pray God to help them and him.

....Bro. W. A. Whitted of Durham, one of the RECORDER'S life time readers called to see us last week. Our Durham interests are quickening. Between five and seven thousand dollars will be spent in the next several weeks improving the First church, which is growing stronger and stronger under Bro. Tyree's ministry.

....We would be unjust not to recognise the good work done by Rev. Jno. C. Hocutt at Burlington, where he is succeeded by Bro. Van Deventer. The Burlington section has been largely worked in recent years by Bro. Hocutt and now it bids fair to grow into a Baptist stronghold. The development of this field is speaking evidence of the influence of a faithful, able man in a weak place.

....We have got to get seven thousand subscribers. We know we can, if you, pastors especially, but any reader who will, cooperate with us. It will build up any community for Baptists, if the series of articles that we have arranged can be disseminated among its residents, no one is too poor to pay fifty cents for the RECORDER from January 9th to May 15th. Begin subscriptions with January 9th, as not one of the articles should be missed.

....We were glad to have visits from State Senator Farthing from Watauga, brethren Babb of Hertford and Eaton of Morehead, Monday. Bro. Farthing informed us that his aged father, Bro. D. Farthing of Hattie is quite sick, which we were very sorry to hear. Bro. D. Farthing is probably the oldest of RECORDER readers, being ninety years old and having been among our earliest subscribers. May God see fit to spare his worthy servant yet many years.

....Every one will be glad to know that Rev. R. Van Deventer will remain in North Carolina. He is now pastor at Burlington, that thriving little city in North Carolina's most promising manufacturing section. Bro. Van Deventer's service at Henderson, where he has been pastor many years, has been highly successful. His worth, however, is felt all over the State. We have unfeigned pleasure in announcing that he will remain in North Carolina.

....Rev. O. L. Stringfield has given up his work at the Raleigh Fayetteville Street church, which under his pastorate has built a beautiful new building, in which it worships every Sunday, and has grown into a vigorous congregation of 150 members. The pastors of this church can always rely on several working laymen who will do his work when the Lord calls them to other duties. Bro. Stringfield was very reluctant to resign, but so impressed is he with the immediate demand for and the prospect of the early establishment of the Baptist Woman's College, that he feels that he owes it to the institution and to his brethren to give his undivided energies to it. In a conversation last week Bro. Stringfield told us he had every reason for encouragement in the work, that he felt that he represented the most popular enterprise in the State and that he was bound to succeed. He is now travelling. He expects to preach more than ever and better.

....Rev. P. F. Hargett, who has been attending the Seminary, is back again engaged in his work at Chesterfield, S. C.

....Rev. L. L. Starrett, Bro. P. H. Smith of Hillsboro informs us, would hereafter be addressed at Saunders, Cabarrus county. We should like to have Bro. Starrett's former address.

....Our sympathy goes out to Bro. Sam'l Bobbitt, who, Bro. Spilman informs us, lost his home by fire, without insurance, before Christmas. Bro. Bobbitt is the worthy senior deacon of Davis' Shore Baptist church.

....Rev. J. A. Wray of Winston called to see the RECORDER on his return from a pleasant stay at Wake Forest during the holidays. Bro. Wray is highly gratified with his Broad Street Church. His people are helping him in the work.

....Rev. R. E. Peele gave Raleigh the pleasure of a visit, during which he preached two interesting sermons, while on a trip for funds for the Wilmington Brooklyn church. We are glad to know that his trip was comparatively successful. The claim of our Wilmington brethren is peculiarly strong.

....Our offers from now until the Almanacs are exhausted is as follows: Each new subscriber who sends fifty cents will get the RECORDER from January 9th to May 15th, and if a one cent stamp is enclosed for postage, a Baptist Almanac. The one who sends us a new subscriber on the preceding proposition will get one Almanac, if a one cent stamp for postage is included. We have printed extra copies of this paper, anticipating large orders.

....Rev. J O Aldridge, the ardent shepherd of our Concord flock, sent us a club of seven new names the other day, for which we are very grateful. That Bro Aldridge's people appreciate a good thing is witnessed by their Christmas gifts to him since he has been among them. Two years ago they presented him with a watch and chain, last year they gave him a handsome overcoat, and this year a purse was placed in his hands with instructions to purchase a baptismal robe.

....Rev. R. W. Spilman, well and favorably known in this his native State, and Kentucky, where he attended the Seminary, is preaching at Kinston. Bro. Stough has gone to Mecklenburg county. The *Free Press* says of Bro. Stough: "He served the church to which he is going for fifteen years and has received calls repeatedly from it since. Mr. Stough has endeared himself to many of our people, who dislike to part with him. He is thoroughly consecrated to his work, and is a broad, liberal minded Christian."

....Rev. Dr. J. L. Carroll's timely suggestion with regard to endowing the State University recalls that at the commencement of 1880, when the centennial of the University charter was celebrated, Dr. J. L. M. Curry, a renowned educator and a Baptist preacher, begged to be allowed to speak to the great audience in behalf of an endowment for the University. President Battle, however, refused him. So long as institutions can draw on the State for funds, they are not going to trouble about endowment.

....The following comes from Rev. M. J. Willoughby, lately of Marion, S. C.: "I have accepted the church at Beech Island, to preach for them every Sunday. It is only seven or eight miles from Augusta, Ga., but in South Carolina. You see I find it hard to leave this my native State. I am a Tar Heel by adoption, but I have been back here now a little more than five and a half years. But I shall always love North Carolina and the North Carolina brethren. Wake Forest College is especially dear to me. Beech Island got its name from the growth of beech trees."

....A good collection was taken in a general meeting of the Raleigh Baptists at the First Baptist church the last Sunday night in 1894. The occasion was a mass meeting for city missions. Since Rev. A. D. Hunter was engaged as city missionary matters have assumed a very aggressive attitude. The West End Mission is now an able church and bids fair to develop as our Fayetteville Street church has. The Caraleigh work is going on well. The chapel is ready for occupancy. Brethren Hunter, Carter, Pullen, Simms, Broughton, Stringfield and Durham made speeches.

....President John C. Kilgo of Trinity College has printed an article in the *N. C. Christian Advocate* that ought to be read all over the State. It is titled, "Christian Against State Education." It cannot be said to be a contribution to the struggle against State aid to higher education; but it is very relevant and its trend is vigorously for Christian education by Christian colleges. Pres. Kilgo believes, as we do, that State education is a menace to Christianity. And he is an ardent advocate of church colleges as mediums for the education of children of church members and others. We hope to publish extracts from this article in our next issue.

....RECORDER readers probably recall several allusions to certain questions of a personal nature put to Dr. Taylor by an anonymous writer in the *Charlotte Observer* September 2d. The questions not only were impertinent but they were misleading. The writer of the questions has persistently withheld his name, although Dr. Taylor offered to answer his questions if he come out as a man would. But he is known. He is a teacher in the North Carolina College of Agriculture and Mechanic Arts. That he is afraid or ashamed for the public to know that he wrote the disgraceful questions is witnessed by the fact that the Raleigh correspondent of leading State and Virginia papers has been requested not to publish his name. Prof. W. F. Massey is the man. The reader may take it for granted that anonymous writers in defense of State aid are drawing salaries from State-aided institutions; and he may believe what he reads accordingly. All the knowledge on earth could not qualify an anonymous insinuator for a professor's chair.

....Rev. A. McA. Pittman has been called to the pastorate of Corinth and Santee churches on the C. G. and N. R. R. in Orangeburg county, S. C.; and he will move to Elloree and enter upon the work early in January.

....*The Charlotte Observer*, a daily which we esteem very highly, and regard as a very great credit to the journalism of North Carolina, seems unduly exercised about the church intermeddling with questions of legislation. We do not accept at all the limitations of the rights of the church as set forth in that paper as follows:

"We do not think that any church should use its power to influence action upon political questions. This contravenes the spirit of our government—which is the only branch of the subject with which we have any business to deal—and brings hostile criticism upon the donomination which thus uses its organized power to affect legislation."

This is the old stock objection, and means simply that the church should confine itself to peddling abstract morals and diluted religious sentiment. There are so many questions of legislation, call it politics or what not, which affect the moral interests of the country, to say nothing of incidental legislation affecting the rights of the church in its organized capacity, that we cannot think of her maintaining an attitude of utter silence. Surely the church will not be denied the same rights that have been accorded the Liquor Dealers' Association. We have heard no protest against their right in their organized capacity to use their power in influencing action upon political questions. We do not believe that any church organization can adopt a political platform or ally itself to any one political party. Such a thing is impracticable. But this is quite a different thing from memorializing a legislative body with reference to any moral question, or a question of corporate right.—*N. C. Christian Advocate.*

The New Orleans House.

A statement of facts has been sent, in printed slips, to most of the pastors and churches in our Convention. I am in receipt of a letter to day, Jan 3rd, from Dr. Tichenor about these collections, and I have written him that our churches would, in my opinion, give the five hundred dollars in the time named. Now let me urge the pastors and churches to attend to *this work at once*, and thus aid the Home Board in a time of trial. Send all collections to J. D. Boushall, Treas., Raleigh, N. C. C. DURHAM.

The following is the statement:

NEW ORLEANS HOUSE—FIVE HUNDRED DOLLARS IN SIXTY DAYS FROM JAN. 1, 1895.

At our Convention in Charlotte December 8, 1894, the report of a judicious committee on Home Missions said: "The advance made in our work in New Orleans is cause of thanksgiving. In this great city, which has been called the graveyard of Baptists, we have now three pastors of efficient and growing churches. The purchase by the Board of a house of worship for the First church, which had lost their meeting-place by fire, is to be commended. North Carolina churches should cheerfully bear their part in paying for it."

J. O. ADAMS,
S. P. SMITH,
W. B. OLIVER,
T. T. SPEIGHT,
I. W. DURHAM
Committee.

After the Convention heard a statement by Dr. Tichenor, Corresponding Secretary, about this house, the obligations of the Board, and his appeal to us to provide, by March 1, 1895, for five hundred dollars towards this debt, the following was unanimously adopted:

WHEREAS, The Home Mission Board of the Southern Baptist Convention will have to pay on January 1, 1895, five thousand dollars on the house of worship for the First Baptist church in the city of New Orleans; therefore,

Resolved, That this Convention will provide by special collections from the churches for the payment of five hundred dollars towards the above amount.

On motion of T. J. Tayler, the resolution was so amended as to request C. Durham, the Corresponding Secretary of the Convention, to raise this amount in sixty days from January 1, 1895.

At a meeting of the Board of Missions and Sunday-schools December 18, 1894, the following was adopted:

Resolved, That we most heartily commend the above proposition to secure, in North Carolina, five hundred dollars in sixty days from January 1, 1895, to aid the payment of the debt on the New Orleans house of worship, and we urge each and every church to take some part in this good work.

Here is an opportunity for us all to unite our contributions and do a great and much needed work in the greatest city in the South.

Please read this statement to your people at your next meeting, and urge them to aid this work at once. Send promptly whatever is secured to J. D. Boushall for the "New Orleans house."

C. DURHAM, *Cor. Sec.*

Raleigh, N. C., Dec. 25, 1894.

Royall Chair.

I have received for the Royall Chair, since last issue, from Judge W. T. Faircloth, $100; Rev. A. McA. Pittman, $10.00; J. L. Allen, $4.00. Total, $114.00.

A previous acknowledgment should have been L. G. Cole instead of E. G. Cole.

THOMAS H. BRIGGS,
Treas. W. F. College.

Raleigh, Dec. 29, 1894.

When the hair begins to fall out or turn gray, the scalp needs doctoring, and we know of no better specific than Hall's Vegetable Sicilian Hair Renewer.

Wake Forest College Endowment.

With trepidation I now enter the field as Financial Agent for Wake Forest College. Nothing but the profoundest sense of duty could have called me from a quiet pastorate to undertake this so great and responsible task.

The work of the College is of such a character that he who serves it well is a potent factor in extending the Master's kingdom. Wake Forest has long been the pride of the Baptists of North Carolina and is an institution of which they may be justly proud. It is still worthy of this holy pride and maintains the record it has always maintained, ranking among the foremost seats of learning of the South. And in many respects it presents phases of importance to the Baptists of America and perhaps other countries peculiar to itself. It has been truly called "the foster bed for Baptist preachers." Perhaps no other College has trained and sent out so many "ambassadors for Christ" to foreign lands as well as scattered them broadcast into almost every section of our own country. And the demand upon the institution in this work is by no means lessening, but on the contrary the exigencies of the calls for their labors at home and abroad, and the increased number of applicants to prepare to do the work press upon us enlarged expectations for the future and at the same time remind us of the peculiar importance of Wake Forest College to the world at large as an evangelizing force.

Does any North Carolinian dare to say that this institution has not been a blessing to him? Let him look around and make an impartial examination of its lavished beneficence. No lover of Baptist principles (religious liberty, &c.), be he rich or poor, whether educated or unlettered, can fail of owing a tribute to the influence of this College. Let us not say, then, that it will not profit us to contribute to uphold this institution, though we may never have a son or a grandson to educate there. It is the property of the Baptists of North Carolina and is equal in the distribution of its benefits alike to all. It is the mightiest agency in the propagation and uplifting of our every interest. No other investment yields so large dividends as the one made in human brain. If we would be wise, then, let us never tire of an opportunity to sacrifice for such a worthy cause, nor think its enlargement sufficient until it meets the wants of a vastly growing population.

We appreciate fully the present money stringency following the sale of a five cent cotton crop. We know it is hard times, but it is an axiom that "whatever ought to be done can be done." Being fully persuaded that the increase of the endowment of Wake Forest College is a necessity, we work, we hope and pray that it may be in the hearts of the Baptists in and out of the State, to do what, it appears to our wisest brethren, should be done.

We do not want a dollar given grudgingly. We want the heart of the giver with his gift. We would not ask your gifts by arousing prejudices against other institutions, we appeal to you upon the merits of the College itself and its work—what it is, what it has been, and what we hope it to be. Let us one and all with our large gifts or small gifts as a kind Providence permits us to make them, rally to the needs of Wake Forest College, and bequeath to our posterity advantages which it was not the privilege of this generation to enjoy.

We appeal to all the Alumni and old students of Wake Forest who love their Alma Mater, and to the friends of the College who appreciate the worth of the institution, to give their hearty co operation in securing at as little cost as possible the needed endowment to meet the exigencies of the work and equipment of the College.

Yours fraternally,
C. W. BLANCHARD.

Cary, Jan. 1, 1895.

Several Things.

The last session of our Convention was the best we have had for years. To one who who never makes speeches in the Convention there were two or three things in the Convention at Charlotte that were very noticeable as improvements. The brethren who seem to think the meetings will be a failure unless they have something to say on every subject were not there; and those who did speak, spoke better than usual. Upon the whole, I think we had the best speaking we have had for years. The brethren spoke because they had something to say, and not just to say something. The spirit of the meeting also was fine from beginning to end. I suppose every one present returned to his home thanking God for the meeting.

But while thanking God for the Convention in Charlotte, and for all the great things he did for us during the past year, let us set our faces like a flint towards the work before us in the present year, and relying on God go forward like men and push it to a successful end. He who has been with us in the past will continue to be with us. "And lo, I am with you alway," &c.

MANY GOOD THINGS.

Just before Christmas my people began to bring to the Parsonage good and useful things, and for several days this continued; and now we have stored away for many days to come, fancy and heavy groceries, dry goods, chickens, turkeys, etc. Surely no one ever served a better people. Seven years ago I became their pastor, and from that time on all through these years their kindness has not abated. A true and generous people they are.

Our cause here in Yanceyville and at Providence is moving on slowly. Improvement along some lines is manifest, and all are hopeful of still wider development. In these small towns near larger ones we cannot hope to build up churches of much numerical strength, for the reasons, first, there is not much outside material to build out of; and second, the people move off to the larger towns and cities. We take them into the church, and then in a short time have to give them letters to other churches. Still the few who remain must have the gospel.

CASWELL'S PROSPERITY.

Can we speak of prosperity now! In these hard times is it not a thing of the past? An abundance of money is not a necessary element of prosperity. People may do very well and be happy without a great deal of it.

In Caswell county there is an abundance of corn, and a great deal more meat, from what I hear, than has been raised in the county in many years; and then there are thousands of gallons of molasses. So I think, so far as provisions are concerned, the condition of our people is much better than it has been for years.

In point of education the county is far from being what it ought to be; but the interest in education seems to be looking up a little, and it is hoped that in a few years we shall be better off in this respect. We ought to have at least three high schools in the county, but we have not one. We hope also that our public schools will improve.

May the RECORDER have a happy New Year, and a happy all the year.

J. R. JONES.

Milton, N. C.

The War in China—All Well.

Dear Recorder:—Most likely your readers are anxious for some news from China during these days of war and excitement. So far as we know all our missionaries have been kept in safety by our kind Heavenly Father, nor is it very likely that any of us shall be in danger from any cause that can be foreseen. The victorious Japanese army, while pressing on towards Moukden and Pekin, are led by men who understand the requirements of courtesy towards their captives, and the people of China are learning a lesson both of humility and of human kindness from the people whom they despise and call the "little men of Japan." An incident read recently of the treatment of certain Chinese at the hands of their captors, will illustrate this truth. After the battle of Ping-Yang, Corea, the Chinese suffered a severe defeat, and besides the many killed and wounded, all of whom were carefully looked after by their victors, many captives were sent back to Japan, to be held as prisoners of war until peace was established. An interview, later, is described, which took place between these prisoners and some of their captors. They had already enjoyed Japanese hospitality for several days, and when one asked them, "How would you like to return to your friends?" they replied, "We are quite content to remain here, for we get all we need to eat and wear; and if we should return to our army, we should only be killed, or else starve for want of food." They also remarked to their interrogator, "We have not received the wages promised us for months, and will you not use your influence, after peace is restored, to secure our pay for us?" They were amazed at such kind treatment from any foe, especially from the despised Japanese. And the Japanese are equally surprised at their lack of patriotism, remarking, "They care only for their food and money." This is true of the Chinese soldier. He is a hireling, and usually of the lowest order.

The Japanese show a zeal and patriotism on the one hand, which is scarcely less than a passion, as they desire nothing so much as the sustained honor of their country; and on the other, they display the magnanimity of people from Christian lands in their manner of warfare and the treatment of their prisoners.

With pity and disgust we view the barbarity and brutality of the Chinese soldiers. We give an illustration of this: As the Japanese soldiers entered Ping-Yang, from which the Chinese had just fled in utter rout and confusion, one of the sights which greeted them was the gory head of one of the Japanese officers, who fell in a gallant charge very early in the first assault made upon the enemy's outer breastworks; and this bloody trophy had been reared on a pole with others, to inspire patriotism (?) or cruelty or ferocity in the breasts of the gallant Chinese soldiers. The Chinese general had offered a handsome reward for every head or piece of the head of any Japanese soldier brought in by his soldiers.

And how was this repaid by the Japanese very beautifully! The wife of a Chinese boatman who had been pressed into duty by the Japanese to do some transport duty, was kindly and courteously treated until her husband returned; and then they were well rewarded in payment, according to war prices, for labor, and given a passport with permission to return to their country and friends.

This policy in a hostile land is having its effect; and we hope that it will have much to do towards allaying the bitterness of the Chinese people, as the march of the conquering Japanese armies may continue towards the Chinese capital. Unless things change soon, we may hear of these armies making their own terms of peace at the gate of the Emperor's palace. News comes of the defeat of the Chinese army again, this time well within Chinese territory, for two large Japanese armies have entered China itself; and one of these, the victorious army from Corea has the added glory of this recent battle. Another army has landed a few miles to the north of Port Arthur near the Gulf of Pechili, and is investing this place from the landside. This news has created such a panic among the Chinese soldiery that the road to Pekin is reported to be open by to day's paper.

News has come also of the death of the Chinese Empress. It is said she died in July, but the news of it was kept silent in order that one hundred days of mourning which it entails upon every loyal Chinaman may be postponed until after the celebration of the Empress Dowager's sixtieth birthday, for which large national preparation and lavish expense has been made.

China is being fast humiliated, and by a people whom she has affected to despise for centuries. Sad as it is to see this great country grovelling in the dust and dirt of its own degradation, let us hope that God has some useful lessons to teach her rulers and people by this dispensation of his providence, and pray that it may be overruled by him to teach Emperor and people to reverence and serve him, and be the means of opening China thoroughly to the entrance of the gospel. Many incidents of this war illustrate daily more and more plainly the desperate wickedness of this people from the highest to the lowest. Oh, how China needs the gospel! The corruption of China's rulers is something that the Christian world has not dreamed. The people suffer a tyranny from rulers, customs, religions, poverty, ignorance, shame, and what not, that is positively so overwhelming that no human mind can conceive what it really is.

Yesterday and to day, as we went out over the hills for our usual morning walk before beginning the work of the day, we saw a most piteous and horrifying sight that is very common in all parts of China, and in some places distressingly frequent. It was the unburried bodies of two little babes that had been cast out from birth and were being eaten by the dogs as any ordinary refuse would be. Infanticide is not only permitted, but condoned and apologized for on the ground of poverty, and the uselessness of adding another daughter to a family already on the borders of starvation. One case is related of a father who took his little baby girl and hewed it to pieces that no more daughters might be sent to his home.

These sad scenes need no comment on the depravity of their hearts, the value of man life and woman's condition in China. War cannot remedy such desperate evils, and though God may by war remove barriers, it is only the gospel which entered that can save this sin cursed people.

Pray for us in Chinkiang. The preaching goes on regularly. And while the audiences are not as large as before the war commenced, because many are kept away from us by the fear and bitterness the people now feel towards all foreigners, still many do come and hear the gospel of "peace on earth, good will toward men," and the seed of everlasting life is being sown all the time. "Pray ye the Lord of the harvest that he would thrust forth more laborers into his harvest." Yours in Christ Jesus,

L. N. CHAFFELL.

Chinkiang, China, Nov. 8, 1894.

The "Index to Chimneys" tells what shape and size and make to get for every burner and lamp.

Geo A Macbeth Co, Pittsburgh, Pa, will send it—write. Pearl glass, pearl top, tough glass.

From Rose Bay.

Dear Recorder:—I am thankful to inform the brethren in North Carolina and elsewhere that our house of worship at Rose Bay in Hyde county is very nearly completed—about four days more to finish up the painting, then it will be finished. It is a house reflecting much credit on the contractor, Bro. Isaac Harris, and the young man, W. H. Pritchard, whom he has to help him in his work, and to the great Baptist host of North Carolina. I believe the Lord has been in the work from the dock at Elizabeth City with the church material to the landing at Rose Bay. And the Lord has not only blessed the planting of this great enterprise here, but the writer hereof can rejoice and say that though he has had a hard field of labor—many hard things to contend with—yet the Lord has guided and blessed him in his work.

We have a few good and steadfast members here, who earnestly contend for the faith once delivered to the saints. There are many others who I believe will unite with us at this place ere long.

I have one request to make of every Baptist who may be so fortunate as to read the RECORDER—a request that every true follower of Christ can easily comply with, viz., pray for me and my work—that the little branch which has sprung up here in Hyde county may grow to the honoring and glorifying of our Father in heaven.

I desire that the dedicatory sermon of our church at Rose Bay be preached by Dr. C. Durham, from the fact that Dr. Durham is not only a fine preacher, but is thoroughly posted on Baptist work. I desire to take him all over my field of work in Hyde county. I hope the beloved Editor of the RECORDER, and many others of the brethren will come to the dedication of the first Missionary Baptist church in Hyde county, which I hope will be about the first of January, 1895. W. R. CARAWAN.

Hyde County, Dec. 6, 1894.

The best anodyne and expectorant for the cure of colds, coughs, and all throat, lung, and bronchial troubles, is undoubtedly Ayer's Cherry Pectoral, the only specific for colds and coughs admitted on exhibition at the Chicago World's Fair.

W. D. Howells is writing a series of articles for the next volume of *The Youth's Companion*, under the title of "An Editor's Relations With Young Authors."

Nearly 9,000 enterprises were set on foot in the South in 1894.

In Memory of Mrs. Eliza Moring Yates.

MEMORIAL ADDRESS DELIVERED BY T. H. SKINNER, D. D., BEFORE THE WOMAN'S MISSIONARY SOCIETY AT CHARLOTTE, N. C. DECEMBER 9TH, 1894.

The death of Mrs. Eliza Moring Yates occurred on the 24th of March, 1894, at Shanghai, China, where she had lived for forty-seven years as a missionary of the Southern Baptist Convention. She survived her distinguished husband, Matthew Tyson Yates, but six years and seven days.

Never did a wife better supplement the lifework of a husband than did this excellent lady minister to and help the great missionary in his labors for more than forty years.

In her sphere she was his equal for efficiency and intelligent discretion in all those difficult and important plans and achievements incident to the establishing and maintaining a Christian mission in a heathen land.

Her retiring modesty concealed her superiority over ordinary people, and this gave her easy access to the poor and helpless, while at the same time it enhanced the beautiful symmetry of her character with the grace of dignified bearing when thrown in contact with the cultured and refined foreign population.

The Rev. John Stevens, in his graceful and impressive address on the occasion of the funeral services of Sister Yates, said in part, "We meet to-day under the shadow of a great sorrow, but we are strengthened with a great consolation: our beloved friend is no more with us, and our sense of loss is deep and painful; but we know that she has entered upon her rest and reward, and therein do we rejoice, yea, and will rejoice. There is happily no occasion to speak now of what her life was; in the highest and best way it speaks for itself. The presence here of this great throng testifies unmistakably to the affection in which she was held, and to the influence which she exerted.

"Although always markedly quiet and unobtrusive, she, throughout her long residence in Shanghai, showed a real and practical interest in all that relates to the well-being of the people, both native and foreign; and there are few among us who have not been in some way blessed through her words and deeds."

This is true and high praise from one who is not a Baptist.

The services at the grave were conducted in Chinese by the venerable Archdeacon Thomson, two appropriate hymns being sung in Chinese by the large congregation that had come together to see the last of their old and dearly valued friend.

The editorial in *The North China News* says: "The announcement of the death of Mrs. E. M. Yates on Saturday, at the age of seventy-two, will be read with the deepest regret. Mrs. Yates came to Shanghai with her husband, the Rev. M. T. Yates, to found the Southern Baptist Mission here in 1847, and has been identified with Shanghai ever since. She was a lady who made herself beloved by all who came in contact with her, Chinese or foreign; who devoted herself to good works, and whose memory will be green here for many tens of years." "Who devoteth herself to good works." It is deeds rather than words, that make the true missionary, indeed the true Christian anywhere and everywhere, "By their fruits ye shall know them." And again, "Let your light so shine that others seeing your good works shall glorify your Father who is in heaven."

On her last visit to America, last year, her friends all felt that they were beholding her with the eyes of the flesh for the last time.

The unusually stormy return passage across the Pacific ocean was too much for her feeble frame, worn as it was by seventy-two years of labor and anxious toil.

Happy meeting over on the other side must it have been when death's door opened and ushered into each other's presence the great missionary Matthew Tyson Yates, and his devoted fellow-laborer and world companion, Eliza Moring Yates.

Do we know each other there?

This question is often asked, and this fact itself would seem to presuppose the reality. They do not come to us, and therefore can tell us nothing which happens there; but we go to them, and therefore they may well receive information of all which happens here.

They are "a cloud of witnesses" over us and around about us.

Moses and Elias, Abraham, Dives and Lazarus know each other.

There is only one objection, and this proceeds from the feeling. It asks how could we be happy, and know the objects of our earthly love to be absent?

We can only meet this with a simple, humble faith in that All-Providing Wisdom which can enable the human soul to forget all which it might be distressed to remember, and can fill it with all holy and joyous meditations, and can, in a thousand ways, preserve the flowers of memory without its thorns. Perhaps our cup of blessing will be so full to overflowing with Christ and His glory that all else will be in a state of oblivion.

It has been fifty-eight years since we first knew Yates at Wake Forest College, and in the same class, and all along through life we have kept in touch with him and Sister Yates, and it will not be long before "we shall know each other there."

We had not met Mrs. Yates until the first visit of the great missionary to his native clime in 1859–'60. They arrived late in the day and registered at the Yarborough House. We had been on the watch for them, intending to escort them to our house, but the delay of the train had disconcerted our plans. However, we called at the Yarborough before they began to unpack, and we insisted, with that cordial hospitality incident to those times, that they should immediately remove to our home. They yielded to the invitation and abode with us some days. The inspiration of that visit remains with us to the present time.

The reader of character would easily have discovered that the Divine Providence had not sent Dr. Yates to China without an equipment so necessary and indispensible as a wise, conservative, judicious and executive companion; as his wife afterwards proved to be.

The hidden forces of nature, though silent, are the most powerful always. At the right moment the electricity darts and explodes to the literal of man and beast. The tides of ocean, how they come and go, telling always of weather four or five, purifying the earth both in its waters and atmosphere, so our secret impulses are the most conservative, and at the same time most potential. When you hear a man say, "Come see me to-morrow; I will consult my wife about it," you may know that there is wisdom in that cranium. I never knew two people who seemed to be so completely one as Dr. and Mrs. Yates. She the most modest of women, and he the Gibraltar of strength; the two when united formed the one pyramid of beauty, grace and power.

The two made one missionary.

Adam and Eve made one man.

These two people improved on that; they made one missionary.

There is nothing that Yates ever did in China that could have been so well done had Mrs. Yates been in America. She looked up to him, and he waited on her for counsel and wisdom. The two together accomplished the end.

So it is in all life, if history could be read as facts declare; for the best in every man can be traced to mother, wife and sister, unless he be a castaway.

It is in view of this great fact that we rejoice to see women taking active part in our missionary and other church work. It has been cruelly retarded in our beloved commonwealth too long, but let bygones be bygones, while to the present and the future we must attend. We rejoice that a good start has been made, and now all that is needed is an increase of zeal and daily consecration of the women in their churches to this the central idea of Christianity—the spread of the gospel to the glory of God and the salvation of men. Churches exist in Christ's eye solely for this end, the end for which he lived and died, and lives again forevermore.

I believe women can do more for Christ and humanity than men can do, looked at in themselves. That as instruments they seem more polished and attractive and hence more successful than men, the grace of the Spirit teaching and guiding both alike. Women have more leisure, more opportunity, and withal are gifted with apparatus better suited for the exigencies and trials of the work than those which men possess.

A woman's voice attuned to the music of gentle words, aided by the soft cadence of pitiful sympathy and evangelical love, can unstop the deaf ears of the dead sinner, arrest his attention and plant the name of Jesus in his soul; and then say "Come!" with a winning influence as no man ever could. A woman's smile is more powerful than a military command. Her guardianship is safer, far gentler than any military escort.

A godly woman's touch is as a healing balm to the sunken, lost, self-abhorred sinner.

A woman's tears are more eloquent than any man's utterances, and then her unobtrusiveness, her gentle and all-persuasive example is well-nigh irresistible. These are not words of fulsome flattery; such were most unfitting for this, or any occasion indeed; but they convey real truths concerning women, godly women, who are under obligations thereby to use those gifts for Christ, their best, if not their only friend indeed. Long time has the Master been waiting for you, my sister, to come to the help of the Lord against the mighty.

Surely if the Master of the feast would have a full house and an enthusiastic attendance, let him have the best servants to accomplish it, with the best possible results obtainable.

It's the Master, and not the feast, after all, that the world needs and wants.

If a woman, sinner like the rest of us though she be, can do more for Christ than her housband (husband) O, do let her do it, for the Lord's sake and not the woman's. It is a reflection on her modesty and purity of spirit to object on the ground of her lowering her position and influence, and thus degrading herself by becoming an enthusiastic and consecrated worker in saving the souls of men. What is she in the church for but to work, as all other church members are required in duty to do? And if in the church, why not *work* in the church, and under the rules and usages of the New Testament, just like all the other disciples are required to do. Now working is not necessarily talking, Christ worked a great deal more than he talked. When assailed by his Jewish enemies, his defense was, "for which of these *works* would you stone me," and not for which of my *sermons*, though he spoke as never man spake, and was the prince of preachers for all time.

Among their own sex women ought to talk or speak, but Paul says, "It is a shame for a woman to speak in the church" whether in the conference meeting or the assembly of public prayer or of preaching the word; that is what I think he meant, and so our best scholars and divines say. If my own opinion was asked, and I had no rule and teaching to guide me in the Word of God, it is highly probable that I should err and say yes, let her preach, *i. e.* preach as used in the popular sense. But I am restricted, and must bow to the inspired record and usages in Apostolic times.

I do not think that the Scriptures teach woman's silence because of "the customs of the East and of the times of Christ and his Apostles, and therefore it does not apply to our times and civilization," as some say. No, I believe that the restriction is meant for women *as such*, for *that* as well as for *all* time, and I think that the restriction was intended for her good and usefulness, and that it is a blessing to her and to all concerned, and indeed that it is one of her chief blessings under the gospel, and one of her chief aids, as a worker under God in behalf of a lost world, that she should not speak in the church, as a man, in the ministry of the Word, preaches to a promiscuous audience.

But if you say that a sister should not be *interested* in the work of the Lord, but leave it all to the men; that she should be denied all exercise of her soul and heart and body in the activities of Christian love and labor, then I say this is an evidence of ignorance on man's part thus to stigmatize a mother, a wife, a sister, a daughter, and thereby hinder her as a worker in the kingdom of God.

I think I have voiced the sentiments of our dear departed Sister Yates in the words I have used in your presence to-day, and in which now I am happy to know that you agree with me.

O come, noble women, unto the help of the Lord. "*In His name*" do all that you attempt.

Come naturally, which with your sex means modestly. Avoid notoriety and the sensational, this is bad even in men, "but let earnestness and whole-heartedness" distinguish your every effort to do good in the work of the Lord.

We close with the remark that, no more than men ought women to attempt to do outside, and independent of the church, what both should feel honored in doing in the church, which is the Body as well as the Bride of Christ, your Lord.

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In a recent article on Coffee and Cocoa, the eminent German Chemist, Professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of Cocoa by such chemical means is entirely objectionable. . . . Cocoa treated with potash or ammonia would be entirely unsalable but for the supplementary addition of artificial flavors by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious Breakfast Cocoa made by Walter Baker & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavors are used in it.

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Lv Fayetteville..	10 10 a m	.....	.....
Lv Fay'ville Junc	10 13 a m	.....	.....
Lv Sanford.....	11 34 a m	.....	.....
Lv Climax.....	1 34 p m	.....	.....
Ar Greensboro...	2 05 p m	.....	.....
Lv Greensboro...	2 55 p m	.....	.....
Lv Stokesdale....	3 48 p m	.....	.....
Ar Walnut Cove.	4 20 p m	.....	.....
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Lv Rural Hall...	5 01 p m	.....	.....
Ar Mt Airy.....	6 25 p m	.....	.....
Lv Bennettsville.	.....	6 45 a m	.....
Lv Maxton.....	.....	7 53 a m	.....
Lv Red Springs..	.....	8 30 a m	.....
Lv Hope Mills...	.....	9 26 a m	.....
Ar Fayetteville..	.....	9 50 a m	.....
Lv Ramseur.....	.....	.....	6 50 a m
Lv Climax.....	.....	.....	8 35 a m
Ar Greensboro...	.....	.....	9 20 a m
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Lv Stokesdale....	.....	.....	11 00 a m
Ar Madison.....	.....	.....	11 50 a m

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Lv Stokesdale...	12 13 p m		
Ar Greensboro...	12 58 p m		
Lv Greensboro...	1 04 p m		
Lv Climax.....	1 32 p m		
Lv Sanford.....	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville..	4 33 p m		
Lv Fayetteville..	4 45 p m		
Ar Wilmington..	7 55 p m		
Lv Fayetteville..		4 46 p m	
Lv Hope Mills..		5 10 p m	
Lv Red Springs..		6 02 p m	
Lv Maxton.....		6 38 p m	
Ar Bennettsville.		7 50 p m	
Lv Madison.....			12 30 p m
Lv Stokesdale....			1 25 p m
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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Nov 18, '94.	No 35. Daily.	No 85. Daily.	No 41. Daily.
Leave Weldon ...	11 57 a m	9 27 p m	
Ar Rocky Mount,	1 00 a m	10 30 p m	
Arrive Tarboro..	2 21 a m		
Leave Tarboro...	12 30 a m		
Lv Rocky Mount.	1 08 a m	10 30 p m	5 09 a m
Leave Wilson....	2 06 a m	11 03 p m	
Leave Selma.....	2 58 a m		
Lve Fayetteville.	4 30 a m	12 58 p m	
Arrive Florence..	7 15 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson....	2 18 p m		6 35 a m
Leave Goldsboro.	3 05 p m		7 20 a m
Leave Magnolia..	4 16 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Nov 18, '94.	No 78. Daily.	No 82. Daily.	No 40. Daily.
Leave Florence..	7 25 a m	7 15 p m	
Lv Fayetteville..	10 10 a m	9 19 p m	
Leave Selma.....	11 58 a m		
Arrive Wilson ...	12 49 a m	11 15 p m	
	No 46. Daily.		
Lve Wilmington.	9 00 a m		6 50 p m
Leave Magnolia..	10 32 a m		8 02 p m
Lv Goldsboro....	11 35 a m		9 10 p m
Arrive Wilson ...	12 25 a m		9 55 p m
	No 76. Daily.		
Leave Wilson....	12 59 p m	11 30 p m	10 00 p m
Ar Rocky Mount	1 48 p m	12 08 p m	10 40 p m
Arrive Tarboro..	2 23 p m		
Leave Tarboro...	12 20 p m		
Lv Rocky Mount.	1 58 p m	12 02 p m	
Arrive Weldon...	3 10 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.33 a m.; arriving Halifax at 11.50 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m. Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R, leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 make close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with North Carolina railroad for Norfolk, daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

A Missionary's Home Made Glad.

We received from the Ladies Missionary Society of the Baptist Tabernacle in Raleigh a large box of valuable substantial articles for wife and children. It came to our home in a good time, for we did not know when we would get the means to supply our home this winter with shoes, clothing and other useful articles we found in this box. The box was opened in the home, and while the mother was taken from it the many nice articles, the little girls were standing around with eager eyes. She took from the box two large beautiful dolls, and Mary, the little missionary, sprang for her doll like a cat on a mouse, and exclaimed, "They sent them to me and God." When the little shoes and pants for Paul, the baby boy, were found, it was further cause for rejoicing by all of us.

We appreciate this kind token of Christian love, and will ever feel under many obligations to the Tabernacle band of brethren and sisters for their kindness to us. May God bless and prosper them is my prayer.

T. S. WRIGHT.

Macon Church Acknowledgments.

Bro. Bailey:—Will you allow me to acknowledge in the RECORDER columns the following amounts received for the Macon Baptist church since Aug. 23d, 1894:

From James M. Gardner, John M. Coleman, James R. Rodwell, Ladies' Aid Society of Littleton, and Warren Plains Aid Society, each $5.00; T. B. Fleming $2 50; Judge White and W. E. Bugg, each $2 00; Nathan Palmer, F. P. Gardner, T. M. Allen, Armstead King, Mrs. Judge White, T. C. Williams, W. A. Pegram, B. Ray, — Browning, Mrs. L. M. Curl, Mrs. W. E. Bugg, Mrs. W. S. Terrell and G. W. Weldon, each $1.00; Miss Maggie Egerton, 35c.; F. P. Stallings, $1.50; E. C. Bobbitt, 50c.; J. W. Harrison, 1,000 shingles—$3.00.

Amount, $48.75. Thanks.

JOHN H. NICHOLSON.

Macon, Dec. 5, 1894.

It's a Secret

that many women owe their beauty to Dr. Pierce's Favorite Prescription. The reason—beauty of form and face, as well as grace, radiate from the common center—health. The best bodily condition results from good food, fresh air, and exercise, coupled with the judicious use of the "Prescription." In maidenhood, womanhood, and motherhood, it's a supporting tonic that's peculiarly adapted to her needs, regulating, strengthening, and curing the derangements of the sex.

If there be headache, pain in the back, bearing-down sensations, or general debility, or if there be nervous disturbances, nervous prostration, and sleeplessness, the "Prescription" reaches the origin of the trouble and corrects it. It dispels aches and pains, corrects displacements and cures catarrhal inflammation of the lining membranes. It's *guaranteed* to benefit or cure, or the money paid for it refunded.

Dr. Pierce's Pellets cure constipation, indigestion, biliousness, headaches and kindred ailments.

If thou wouldst find much favor and peace with God and man, be very low in thine own eyes; forgive thyself little, and others much.—*Leighton.*

Fair to All.

Nobody hears of the American Baptist Publication Society attacking anything but sin. It does not assail any Board, Society, or Publisher, because such an one may claim to publish Baptist literature. It is not sectional, but is broadly national. The ablest writers of the Baptist hosts, North, South, East and West, prepare its literature for our denomination.

Anti-Barroom Bill.

There is pending before the General Assembly of Georgia a bill brought forward under the auspices of the State Prohibition Convention.

The secular papers, for reasons not necessary to inquire into have denominated the bill "The dispensary bill," and I notice the *Index* inadvertently followed this lead.

The good people ought to know the truth of this matter. Let me summarize the bill briefly.

At the outstart it kills every bar-room in Georgia by putting them under ban of law. Then it gives to the counties now having barrooms, forty seven in all, as I remember, a local option, as to whether they will have a civil vendor to sell liquors for other than beverage purposes. If any county, by a majority petition of the tax payers, provides for a vendor, he is to be selected under regulations and to conduct the business in a prescribed way. He cannot earn more than $100 a month. Neither State, county, nor municipality provides any liquor nor derives any profit from the business. In short, the bill first kills all the saloons and annuls the partnership of the State in the criminality of the liquor traffic. The proper name for such bill is, Anti-Barroom Bill.

Ought good men to support such a measure? If barrooms are bad they ought. There is no doubt that the liquor traffic is one of the most difficult problems of modern times. It is hard to say what, in all respects, is the best way to deal with it, but there is no difficulty to find the worst way. We have it now demonstrated in our saloons. This bill joins a square issue.

SALOONS OR NO SALOONS

is the plain question. If the bill passes, there may or may not be public vendors appointed; but one thing is certain, their will be no saloons. Every man who favors the bill favors destroying the saloons, and those who oppose it, favor continuing the saloons. —*J. B. Gambrell.*

Good Work at Salisbury.

The Baptist church has increased rapidly in its membership under Rev. N. S. Jones during the last few years. Pastor Jones observed his fourth anniversary recently and stated that he had received during that time 136 members; last year he added 81 members. The church has raised $4,625 during that time. The amount raised last year exceeded $1,200. Mr. Jones has been an indefatigable worker. He has held on an average of 3 1-5 meetings a week, and preached 560 sermons. Besides, he has held 20 protracted meetings in other fields, preaching at these 200 sermons, making a total average of services held over 5 a week.—*Charlotte Observer.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

"Home is the golden setting in which the brightest jewel is mother."

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR JANUARY: MEXICO.

[The study topics for the year are arranged by the Maryland Baptist Mission Rooms. Further information on the topics here given may be obtained from Quarterly Leaflets, Mission Rooms, 9 West Lexington street, Baltimore (20 cents per annum). *Foreign Mission Journal*, Richmond, Va., *Home Field*, Atlanta, Ga., and for children from *Kind Words*, Nashville, Tenn.]

Every one is requested to join the observance of the second week in January (6–19) as a week of prayer for missions.

Suggested topics—Sunday, January 6th: Thanksgiving. The Dominion of God over all the World.

Monday: Manifestations of the Holy Spirit.

Tuesday: The Great Commission. The Foreign Mission Board.

Wednesday: China. Ingathering of Christmas Offering for enlargement of work in China. $10,000 needed.

Thursday: The Home Board.

Friday: Papal Countries—Italy, Brazil, Mexico, Cuba.

Saturday: The Sunday-school Board.

Programs and envelopes for Christmas Offering and Suggested Topics for Week of Prayer, Scripture, Hymns, etc., can be obtained (free) from President Woman's Central Committee, Raleigh, N. C.

1. Silent prayer, followed by the Lord's prayer in concert.
2. Item—there are 11,000,000 people in this republic; 10,000,000 of them have never seen a copy of the Bible. The majority of the Mexican people are so ignorant as to be little more than children.
3. Hymn—"Jesus, I my cross have taken."
4. Scripture—Phil. 3: 1—17.
5. Sketch of Rev. W. D. Powell. See "Young People's Leader," January. These sketches alternating Foreign and Home Missions, following Mission Card topics, will appear each month in the "Leader," published by Baptist S. S. Board, Nashville, Tenn. Subscription, 40 cents per annum.
6. Prayers for our missionaries. For names and fields, see "For. Mis. Journal."
7. Hymn—"How beauteous on the mountains."
8. Notice—While in his encyclical letter, the Pope extols the Bible, as a matter of fact, there is not in papal countries a Bible or New Testament to be bought, except the Protestant versions.—*Missionary Review.*
9. Extracts from leaflet, "Mexico," by Rev. Curtis Lee Laws.
10. Reports from Christmas Offering. Business. Subscription to S. B. C. papers solicited.
11. Selection from "A Mexican Ranch," by Mrs. J. P. Duggan. See "For. Mis. Journal," January.
12. Closing hymn.

Extracts from a Catholic Mexican Catechism.

From the "Catechism of the Christian Doctrine," by Padre Ripalda, in common use in schools and families, I take the following:

"Q. When is it well to make the sign of the cross?"

"A. Always when we begin a new work, or when we find ourselves in danger, in temptation, or thinking evil."

"Q. Has the cross virtue to free us from these?

"A. Yes, because by his death on the cross Christ conquered them.

"Q. Who is our lady, the Virgin Mary?

"A. The mother of God, Virgin full of grace and all virtue, Queen of heaven and earth, our lady and intercessor.

"Q. Where is our lady, the Virgin Mary?

"A. In heaven, glorious in body and soul. Venial sin is pardoned by any of the following nine acts:

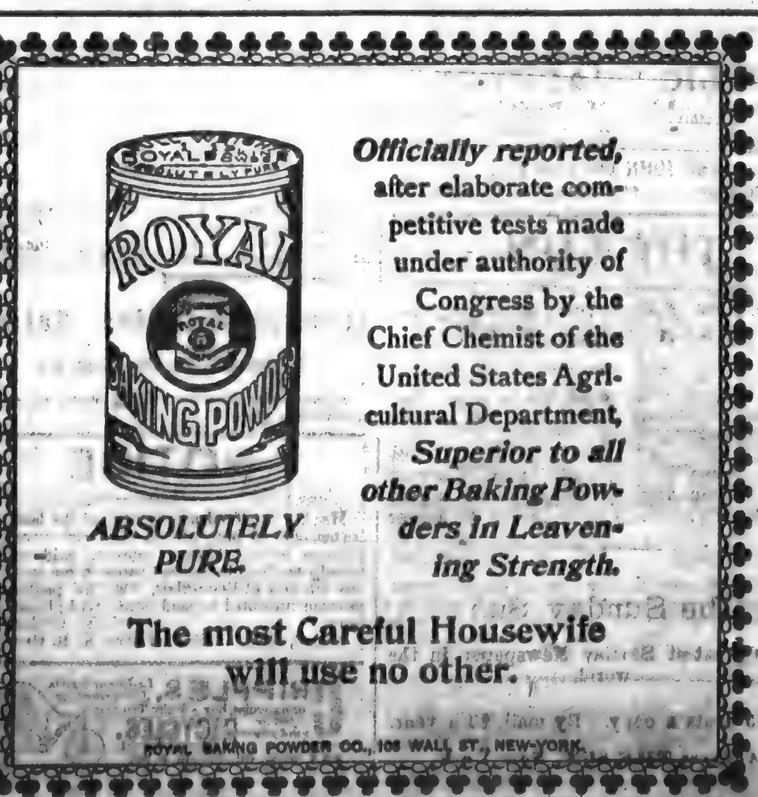
"By hearing mass with devotion.
"By communing worthily.
"By hearing the word of God.
"By episcopal blessing.
"By saying the Pater Noster.
"By general confession.
"By holy water.
"By holy bread.
"By stroke on the breast.
"All this done and said with devotion."

—*H. R. Mosseley, Mexico.*

The Roman Catholics in Our Land.

There are many Protestant Christians even in our own communion, who undervalue or absolutely oppose and decry evangelistic work for Romanists. They are sometimes very severe upon efforts under the auspices of Foreign Missions to enter Romish countries. They say the Roman Catholic Church is a Christian church. It may be corrupt, defective, degenerate, but it is not absolutely apostate. It teaches saving truth, and, with all its glosses and additions, supplies enough of it for salvation. If its adherents fail to discern and receive the truth offered through its services and ministrations, and accept only the error joined with it, that is their fault and folly; and we are not called on to ply them with missionary effort, as if they were utterly destitute of the gospel, when there are myriads and millions wrapped in a darkness compared with which Romanism is light.

Now no one denies that there is Christian truth taught to Romanists and offered variously in the Roman Catholic Church. Nor is it worth while to insist here on the weakening and corrupting of this truth by human additions and alterations. The true test is to be found in the results of the system. We look at the lands where Rome has had full swing and sway, and a chance to show how she can form a community and build a nation. We see there popular ignorance, degradation of morals, poverty and beggary, impurity and falsehood, and all forms of evil, patent and rife, in spite of the ministers and the forms of religion without number on every hand. And we fairly infer that if Rome should ever dominate America as she dominates Italy or Spain or Ireland, we might find her rule as fatal an incubus as those hapless countries have found it. Who could bear to think of a United States of America as priest-ridden as the United States of Columbia? Why would not a paramount papal influence blight North America as it has blighted South America? We are sending missionaries to the Roman Catholics in Chili. Still more need is there that we seek to ply Romanists around us with a simple gospel. Patriotism and self-defence, and love of civil and religious liberty, and the interests of popular education, and care for personal freedom and the right of private judgment—all the rights and dignities of manhood and citizenship—demand that we do our best and utmost to bring the truth as it is in Jesus to bear upon the masses of those in our own land who are now adherents of Rome.—*From Church at Home and Abroad, organ of Presbyterian Church in America.*



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SOUTHERN RAILWAY CO.

(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 35.	DAILY. No. 11.
Lv. Richmond	†12 30 p m	12 40 a m
" Burkeville	2 24 p m	2 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	†2 00 p m	†5 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	†4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 22 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	†7 25 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 20 a m
Ar. Statesville		11 34 a m
" Asheville		3 40 p m
" Hot Springs		5 20 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 nn
" Spartanburg	1 00 a m	2 54 p m
" Greenville	1 53 a m	4 05 p m
" Atlanta (C. T.)	5 30 a m	9 20 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 45 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 55 a m	6 40 p m
Ar Salisbury	8 21 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 53 p m
" Asheville		2 12 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 21 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	†11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 15 p m	3 10 a m
" Raleigh	1 15 p m	†6 50 a m
Ar Goldsboro	†5 00 p m	1 00 p m
Lv Goldsboro	†6 30 p m	†2 00 p m
Lv Raleigh	†3 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 13 p m	3 54 a m
" Burkeville	2 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m daily and 6.30 p m, except Sunday. Returning leave Richmond 3 [illegible] m and 6.00 a m daily, except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.20 p m; arrive at Oxford 5.40 p m, Henderson 6.35† p m, Durham 7.05 p m, Raleigh 8.50 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson †10.25 a m, Oxford 11.25 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a m., and 5.45 p m daily except Sunday, 12:05 p. m. daily, and arrive Henderson 7:50 a m, and 6:35 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.25 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:20 a m, and 8:10 p m. daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

J. M. CULP, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

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Under each of which is a concise statement of the law on that subject.

The following subjects, among others, are treated: "Farm Law," "Sunday Law," "Bills, Bonds and Notes," "Enticing Servants," "Forcible Trespass," "Wilful Trespass," "Statute of Frauds," "Banks," "Corporations," "Damage Cases," "Accidents from Spring Guns," "Usury," "Married Women," "There being no Will," "How to Write Your Will." The law of Telegrams, of Railroad Tickets, of Railroad Accidents, of Negligence, of Nuisance, of Self defence, of Injuries by Vicious Animals, &c., &c.

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EDWARDS & BROUGHTON,
Publishers, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.20 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m, Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

3.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Marion, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

8.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.20 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.28 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.30 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.20 p m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 8.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 5.00 p m; returning arrives Johnson street at 9.00 a m.

Nos 403 and 404, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, etc., apply to Ticket Agent, or A. J. Cooke, T. P. A., Raleigh, N. C.

JNO. B. HEYWARD, Gen. Man.
L. T. MYERS, Gen. Sup.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS SUMMARY.

North Carolina.

The State city school superintendents met recently at Raleigh. Reports showed that public instruction through these institutions is expanding, and that there has been an increase both of attendance and grades of instruction. The following superintendents were present: E. P. Moses of Raleigh; M. C. S. Noble of Wilmington; Geo. A. Grimsley of Greensboro; John J. Blair of Winston; C. W. Toms of Durham; George W. Connor of Wilson; Robert M. Davis of Tarboro; J. D. Eggleston of Asheville. Prof. Howell of Goldsboro was unavoidably prevented from attending.——The State Board of Pharmacy has issued certificates to Chas. L. Haywood, Pollocksville; J. W. Strutman, Hendersonville; Germain Bernard, Durham; Alonzo B. Matthews, East Durham; David Way, Waynesville; John E. Davis, Wake Forest; C. T. Capehart, Milton; A. J. Thompson, M. D., Sanford; Wm. A. Mabry, Raleigh; James Young, Mooresville.——The report of the North Carolina Institution for the Deaf, Dumb and Blind for two years ending Nov. 30th, 1894, is out. Report of the Railway Commission is also on our table. They, with other important reports, will be reviewed editorially.——Raleigh King's Daughters will remodel their mission rooms and institute a library and reading room.——It is said that there was not a single factory in North Carolina belonging to the Cotton Trust that did not make $30,000 last year. North Carolina ranks first among the Southern States in the number of new factories during the year, sixteen having been set running.——Evangelist Oakes of Massachusetts is holding interdenominational meetings at Charlotte.——Hon. R. W. Sandifer of Gastonia is dead.——It is said that Josephus Daniels will relinquish the cares of his government office and take charge of the *News and Observer*.——The first issue of the *Daily Caucasian* appeared Sunday, 6th.——Mr. E St. John, one of the eminent railway managers of Chicago, succeeds Maj. Winder as Vice-President of the Seaboard Air Line——W. C. Douglas, Esq., has accepted appointment to socitorship resigned by Seawell. The latter will get the place through the courts.——Chief Justice Faircloth, Associate Justices Clark, Furches and Montgomery were sworn in by Associate Justice Avery at the court rooms in Raleigh January 1st. Superior Court Judges Timberlak and Robinson were also sworn in.——A large temperance mass meeting was held at Littleton January 1st.——A new lighting system (electric) is being put in at Raleigh.——Jno. A. Murdock of Asheville has been declared winner of the contest for the championship of North Carolina checker-players.——Our friend Dockery of the weekly *Southern Index*, of Rockingham, is now issuing a neat and creditable afternoon daily.——Geo. Vanderbilt paid $75,000 for 420 acres of land in the western part of the State last week.——Through the benevolence of Mr. Geo. W. Watts, Durham will have a $25,000 hospital building; the institution will begin with an endowment of $25,000.——Jas. F. Bergeron was lynched near Beaufort the 26th ult. by an unknown mob. Bergeron had killed a man.——Gov. Carr has appointed W. P. Shaw, Esq., solicitor of the Third District, over which the Bernard-Woodard contests was made. Bernard will go to the courts and get the office.——Material for the Confederate monument has arrived, the bronze statues are on the way, and the structure will be finished by spring. A monument costing $35,000 will be dedicated to the lamented Col. L. L. Polk, when the National Alliance meets at Raleigh next month.——An effort is being made to have the State endow a reformatory. Better educate the children.——L. L. Jenkins has been elected president of the Bank of Gastonia, and E. S. Pegram cashier.——The Supreme Court has handed down a decision to the effect that owners of land along the rivers can prevent lumbermen from using the streams for floating logs.

From Haw River.

Brother Bailey:—Our work is moving on nicely, and the church is in perfect harmony. We had a most interesting prayer-meeting Christmas morning at six o'clock, that we have had in many years. The Mt. Zion Union did not meet in session as appointed for our church, owing to the cold weather.

We are going to work very soon on our house of worship. We are hopeful of good work this year. Our beloved pastor, Rev. J. C. Hocutt, is one of the best workers I ever saw. We hope to dedicate a $1,500 house in June if the Lord continues good to us as he has. Pray for us.

Yours in Christ,

C. P. CATES.

Haw River, N. C.

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Resignation of Elder J. T. Albritton.

Elder J. T. Albritton resigns a four years' pastorate at Piny Grove church, Sampson county, N. C.. The following preamble and resolutions have been adopted by Piny Grove church:

We, the members of Piny Grove church, in conference Dec. 1, 1894, with great reluctance received the resignation of Rev. J. T. Albritton as pastor;—

Resolved, That it is with deep regret that we sever our connection with him who has served us so faithfully for four years as pastor and preacher, and in doing so desire to tender to him our sincere, heartfelt thanks for the faithfulness and edifying manner in which he has served us, and to thank the Great Head of the Church for his great goodness in sending us one of his most honored messengers; and as he leaves us to go forward in the great work the Master has called him, we desire to have his prayers, and that he may be successful in the work.

Resolved, That a copy of these resolutions be sent to the RECORDER and *Baptist* for publication, and a copy to Elder Albritton, and that they be entered on a page of our minutes.

W. I. LANE,
G. W. HIGHSMITH,
B. HARE,
Committee.

Deacon P. C. Caddell.

Dear Recorder:—I was madesad by your announcement of the death of Mr. P. C. Caddell of Moore county, who died on the 30th of November, 1894, the father of your Corresponding Agent. He was one of the first men I ever knew. Forty five years ago I can remember his frequent visits to my father's. A deacon in Bethlehem church of which my father was the first and continuous pastor for some twenty years and living near neighbors, they were often together counseling for the interest of the Lord's kingdom. He with his father, Neil Caddell, Benjamin Phillips, Jesse Bean, Leonard Lawhorn, Hardie Warner and J. J McIntosh were my father's great advisers when there were but few Baptists in Moore county.

Brother Caddell was an earnest, faithful and quiet Christian, ever ready for a good work, ever present at his church meetings, however pressing other engagements. As honest as ever men be, as pure in life as mortal ever attains, as kind and obliging as a regenerated soul as lives, he belonged to that class of men whose words are "like apples of gold in pictures of silver."

He lived unknown away from his native county, but forever impressed those with whom he had to do that in him was a spirit more than natural to man. By his life and words I was, when only about ten years old, impressed with the idea that I ought to be a Christian. The poor and suffering always found a present help in him.

Without the benefits of an early education, yet he became a sound thinker, wise in council, and a warm friend of education,—succeeding not only in educating his own children, but by his means helping others to get an education, among whom I am a witness. He acknowledged God in all his ways, relying implicitly on his promises—yes, quietly and humbly he walked with him till he bid him come up higher, having fought through many years the good fight of faith,—and now we think of him as the last of his day gone to join his old pastor and former co-laborers in the higher service of our Divine Head. May we some day join them. Till then, adieu my dear old friend!

J. B. RICHARDSON.

High Point, Dec. 21, 1894.



FREE!

This remarkable statement, to which we direct special attention, is from a Tennessee farmer: My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jackson, Tenn.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free.

Address, J. H. MOORE, M. D., Cincinnati, O.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Sharon church, Tar River, $8.85; Columbus Asso, 20.00. Total, 28.85. Previously reported, 156.85. Total this year, 185.70.

Foreign Missions—Charles McGee Heck, $1.06; Cross Roads ch, Columbus, 1.10; Kenansville ch, 3.50; W M S, Warsaw, 2.25; Merion ch, 1.75; Rutherfordton ch, 5.00; J P Mitchell, 10.00; Youngsville, Christmas offering, (China), 10.00; Broad St ch, Winston, (China), 4.00; Lea Bethel ch, 2.09. Total, 40.68. Previously reported, 139.42. Total this year, 180.00.

Home Missions—Rutherfordton ch, 1.10; J P Mitchell, 10.00; New Friendship ch, Liberty, 3.06; Murfreesboro ch, 60c; State Line ch, Flat River, 7.15. Total, 22.11. Previously reported, 55.14. Total this year, 77.25.

Sunday-schools—Rutherfordton, $1.00.

Education—Mrs W O Allen, Wake Forest, $1.00; F M Purefoy, ditto, 1.00; Mrs W R Gwaltney, ditto, 1.25; M W S, ditto, 2.50; Mo Col, ditto, 2.44. Total, 8.29. Previously reported, 33.94. Total this year, 42.23.

Orphanage—Colraine S S, 10.00; Macon ch, Tar River, 3.00; First ch Raleigh, Central, 19.42; Berea ch, 50c; Oregon ch, 2.50; Stovall ch, Flat River, 4.21; Island Creek ch, ditto, 7.00; Rock Spring ch, ditto, 3 84. Total, 50.47. Previously reported, 106.09. Total this year, 156.56.

Ministerial Relief Fund—Macon ch, Tar River, $1.00; Shelby ch, 9.34; New Hope ch, 1.00. Total, 11.34. Previously reported, 6.50. Total this year, 17.84.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Jan. 5, 1895.

Woman's Perfect Health

can not be maintained without the greatest care.

From childhood to old age it should be guarded jealously—by parents—husband—loving friends.

Have something always at hand! Something that will strengthen—invigorate—cure at critical times.

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has been woman's friend for twenty years—it never fails—it does give the much needed strength—enriches the blood—tones the nerves.

Are you a woman? Then remember that you can (after all else fails) fall back on BROWN'S IRON BITTERS with certainty of relief. It is a comforting thought—has been comforting to many—may it prove so to you!

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NOTICE.

Having qualified as executor of the last will and testament of Mrs. A. R. Goddin, deceased, all persons having claims against said estate are hereby notified to present same to me on or before the 5th day of December, 1895, for payment. All persons indebted to said estate will please settle at once.

N. Y. GULLEY,
Dec. 5, 1894. Extr. of Mrs. A. R. Goddin, dec.

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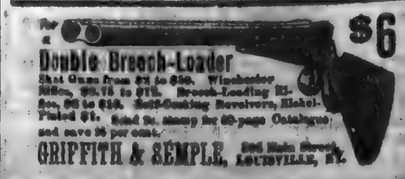
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A Woman's Story.

THE WONDERFUL NARRATIVE OF A PATIENT SUFFERER.

HOW A YOUNG WOMAN WAS CURED OF A TERRIBLE MALADY WHEN SHE WAS NEAR THE BRINK OF THE GRAVE

(From the Detroit Sun)

The large, pretentious brick residence at 36 Miami avenue, in this city, is the home of the heroine of this interesting story. She is Miss Margaret Stenbaugh, and her interesting experiences during the past four years are published here for the first time.

Miss Stenbaugh is a pretty girl of about 20 years and is to-day the true picture of the ideal, healthy, robust and jovial American girl. She was not always so, as is proven by the accompanying statement made by her.

"Four years ago," she said, "I was a sufferer in all that the term implies, and never thought of being as healthy as I am to day. Why, at that time, I was such a scrawny, puny little midget, pale and emaciated by an ailment peculiar to us women, that my father and mother gave me up to die. The local practitioner, whose name was Dr. Glassford, (I was at that time living at Scotland, Ont.,) said it was only a matter of days when I would be laid away in the churchyard. I was so informed, and as I was such a sufferer I cared nothing whatever whether I lived or died; in fact, think I would have preferred the latter.

"I could not walk. I became so weak, and regularly every night my father used to carry me up stairs to my room. I can distinctly remember me telling him that he wouldn't have to carry me about much longer, and how he said, while the tears glistened in his eyes, that he would be willing to do it always, if he could only have me with him.

"It was evidently foreordained that I should not die at that particular time, as a miraculous transformation in my condition was the talk of the neighborhood.

"I read, or was told by somebody, of the wonderful cures that were being wrought by Dr. Williams' Pink Pills for Pale People, and my father went to Brantford, where he purchased a couple of boxes from W. Wallace. I commenced taking them, and I thought for a time that they did me no good, as they made me sick at first, but very shortly I noticed a great change. They began to act on my trouble, and in the short space of six weeks I was able to walk. I continued taking the pills, and in six months I was in the condition you see me now. I fully believe that they alone saved me from the grave, and you will always find myself and balance of our family ready to talk about the good Dr. Williams' Pink Pills did for me.

"A short time ago I was feeling unwell. Just a slight derangement, and I at once bought a box of Pink Pills, and commenced taking them. I could actually feel the good results after three pills, and I will recommend them to anybody who is afflicted as I was."

Sworn and subscribed to before me this 15th of December, 1893.

D A. DELANEY, *Notary Public.*
Wayne Co., Michigan.

Druggists say that Dr. Williams' Pink Pills have an enormous sale, and that from all quarters come in glowing reports of the excellent results following their use. An analysis proves that they contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, suppressions, irregularities, and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills were first compounded as a prescription, and used as such in general practice by an eminent physician. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ontario, and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address.

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should study carefully what other crops he can grow to make money besides cotton. Wood's Seed Book is carefully prepared to give just this information. It tells all about money crops, forage crops and crops to improve the soil. It also gives monthly operations for the farm and garden, and, in short, tells all about the best seeds and crops for Southern farmers and gardeners. This book will be mailed free on application to T. W. Wood & Sons, Richmond, Va.

Jno. Y. MacRae, druggist, Raleigh, recommends Johnson's Magnetic Oil, the great family pain-killer, internal and external.

An effort testing the constitutionality of the Income Tax is being made.

SMITHVILLE, GA., Nov. 3d. 1894.

Dear Sir:—Since March, 1893, I have used the Electropoise in my family with satisfactory results, for rheumatism, neuralgia, indigestion, kidney trouble and fever. My wife, for whom it was purchased, had been a great sufferer for a long time, her health being completely broken down. Now she is in better health than for fifteen years though she has not taken a drop of medicine since beginning its use. I would not be without it for many times its cost.

Very truly, G. M. PATTERSON,
Principal Smithville High School.

To Jno. W. Graham, Agt., Gould Building, Atlanta, Ga.

MARRIED.

DAVIS—WILLIS—On Dec. 19th, 1894, at the residence of the bride's father at Davis Shore, by Rev. B. W. Spilman, Mr. Martin R. Davis and Miss Helen Willis.

GRIFFIN—GRANT—On Nov. 14th, 1894, at the residence of Mr. A. R. Joyner, by Rev. Braxton Craig, Mr Roger M. Griffin of Woodland, N. C., and Miss Martha J. Grant of Saint Johns, N. C.

SATTERFIELD—MEBANE—On Dec. 20th, 1894, at the residence of the bride's father, D. Y. Mebane of Caswell county, by Rev. J. R. Jones, Mr. John L. Satterfield and Miss Bessie E. Mebane.

WILSON—JAMES—On Dec. 19th, 1894, at the residence of the bride's mother, Mr. J. J. James, in Caswell county, by Rev. J. R. Jones, Mr. John G. W. Wilson and Miss Rebecca E. James.

TODD—GULLY—On Dec. 23d, 1894, at the home of the bride's father, Mr. G. G. Gully, in Johnston county, Clayton township, N. C., by Rev. O. C. Horton, Mr. John K. Todd and Miss Della Gully.

BARKER—MAYNARD—On Dec. 27th, 1894, near Apex, Wake county, N. C., at the residence of Mrs. Kiddie Maynard, by Rev. J. M. Holleman, Mr. Roger S. Barker and Miss M. Layland Maynard.

RIVERS—BENNETT—On Dec. 18th, 1894, at the residence of the bride's mother, Mrs. Mary Bennett, by Rev. Jno. P. Boyd, Mr. F. F. Rivers of South Carolina and Miss Jennie Bennett of Anson county, N. C.

DIED.

ALLEN—Sister Julia Allen passed to the realms of eternal glory October 5th, 1894. She was seventy-one years old at her death, having given the Lord fifty years of her life. Faithfully and long did she serve her God, and sweetly did she trust her loving Saviour when called upon to pass over the cold and dark river. May God comfort the dear loved ones for Jesus' sake. G. T. W.

EARLY—On Oct. 21st, 1894, the angel of death took away little Nina Bell, daughter of B. G. and Nocia Early. She was born Feb. 14th, 1893, and hence was only one year, eight months and seven days old. Though young she was bright and thoughtful. Bereaved parents, weep not, for he who said "Suffer little children to come unto me," has taken little Nina to the kingdom of heaven, for of such it is composed. May we all meet her there when life is over.

C. B. WILLIAMS.

Winton, N. C.

STEVENS—Sister Bettie L. Stevens, the dearly beloved wife of Deacon N. W. Stevens, of Shiloh Camden county, N. C., was called to her heavenly home and reward Dec. 7th, 1894. She was born July 26th, 1863.

Her funeral was conducted in Shiloh church, of which she was a member, by the writer, at her request, in the presence of a large congregation of friends, for she had many. Another bright light is extinguished, making this world darker.

"Precious in the sight of the Lord is the death of his saints." May the hearts of the companion and dear children be comforted.

P. S. C. DAVIS.

THORPE—Sister Nellie Brooks Thorpe, wife of Mr. A. P. Thorpe of Rocky Mount, only daughter of Capt. R. H. and Mrs. Annie Seawell Brooks of Raleigh, and granddaughter of the late Dr. W. T. Brooks of Wake Forest, died at home in Rocky Mount, Dec. 21st, 1894, in the twenty-seventh year of her age.

As a girl, Nellie was bright, amiable and attractive. She loved her home and found real pleasure in the duties of a loving daughter and an affectionate sister. In early life she made a profession of religion and was baptized into the fellowship of the Wake Forest Baptist church by Rev. Wm. B. Royall, her pastor. She afterwards moved her membership to the First Baptist church of Raleigh, and belonged to that church at her death. Her religious life was marked by the same unswerving adherence to principle which characterized her in every relation of life.—faithful, generous, she adorned her Christian life by a daily exhibition of those qualities of heart and mind which emanate from those who have "passed from death unto life."

About two years ago she was happily married, and through her brief married life, which seems all too short, she was the light and life of her sweet and pleasant little home, the joy and pride of her husband, as he trusted to the future for the fuller and more perfect consummation of their happy union. But the dread angel came, taking first the little babe, then a few days of suffering and the mother was summoned to come up higher and be with the little one and others gone before, whose guardian spirits had been about her in life, in her sickness and in her death.

January Woolen Prices.

We are selling at very low prices, worth your consideration—

Woolen
Bed Blankets,
Down Quilts,
Fur Capes,
Ladies Coats,
Fine
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Men's
Woolen Underwear.

Under the new tariff, there has been no duty on raw wool since Oct. 1, 1894.

The new tariff reductions on manufactured woolens became operative Jan. 1, 1895.

The prices on *all of our woolen goods* have been made to conform to the new woolen schedules, a saving from 25 to 30 per cent.

W. H. & R. S. Tucker & Co.,
RALEIGH, N. C.



Saved Her Life.

MRS. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of **Ayer's Cherry Pectoral.**

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The Home Circle.

The Years.

The current of time more swiftly moves
As it nears the tideless sea,
And the circling years seem in haste to bring
Us close to eternity.

A year! Twelve months of dusk and dawn,
Of moon and star and sun,
Of flower and fruit and root and grain,
Ere the year's great work is done.

And birth and death and labor and care,
And love and passion and fear,
And loss and gain and pleasure and pain,
Make up the sum of a year.

A year! So long to look forward to,
So short when it passes by,
So fraught with all that can make or mar
Through a vast eternity!

O Year, New Year! from the hand of God
You come as pure as snow;
We welcome you with a chastened joy,
Your end but God can know.

—Lillian Gray.

Emerson's Youth.

HE SERVED AS A WAITER AND A TUTOR DURING HIS COLLEGE COURSE.

Ralph Waldo Emerson was born May 25, 1803, in Boston, not far from the birthplace of Franklin. His father was a clergyman, who had recently founded what is now the library of the Boston Athenæum. Books rather than the ordinary boyish sports were the delight of the son. He rarely played, and never owned a sled. In the austere New England life of the time there was little leisure for mere amusements.

Emerson's father died before the boy was eight years old, and thereafter the child had to help his mother, who took boarders and tried hard to give her sons an education such as their father's. Emerson entered the Latin School in 1808, and one day the next year, when there was a rumor that the British were going to send a fleet to Boston Harbor, he went with the rest of the boys to help build earthworks on one of the islands. About this time, also, he began to rhyme, celebrating in juvenile verse the victories of the young American navy.

In August, 1817, Emerson entered Harvard College, receiving help from various funds intended to aid poor students, and obtaining the appointment of "President's Freshman," a student who received his lodgings free in return for carrying official messages. He served also as waiter at the college commons, and so saved three-fourths the cost of his board. Later in his college course, he acted as tutor to younger pupils. He seems to have impressed his instructors as a youth of remarkable ability; but he was not a diligent student. In those days Harvard was not a university; it was not even a college; it was little more than a high school where boys recited their lessons. Emerson was only eighteen when he was graduated, feeling that the regular course of studies had done little for him, and having therefore strayed out of the beaten path to browse for himself among the books in the library. He was popular with the best of his classmates, and at graduation he was class poet.

Whatever the value of a college education in those days, Emerson was the earliest of the little group of the founders of American literature to go through college. Franklin, having to work for his living from early boyhood, had no time; Irving, after preparing for Columbia, threw his chance away; while Cooper was expelled from Yale, and Bryant was so dissatisfied with Williams that he left it after a single year. But the authors who came after Emerson made sure of the best education that this country could afford them. Hawthorne and Longfellow were graduated from Bowdoin, while from Emerson's college, Harvard, were to come Holmes, Thoreau, and Lowell.

When he graduated, Emerson's ambition was to be a professor of rhetoric; but such a position was never offered to him. He taught school for a while in Boston, earning money to pay his debts and to help his mother. Then he entered the Divinity School at Harvard, and, in October, 1826, he was "approbated to preach," delivering his first sermon a few days later. For the sake of his health he spent that winter in Florida, at St Augustine. On his return he lived in Cambridge chiefly, preaching here and there; and in the spring of 1829 he became the minister of the old North church in Boston. Being thus established, in September he married Miss Ellen Tucker, but he lost his wife soon after the marriage. Moreover, Emerson was not satisfied to remain in the ministry, and in 1832 he resigned his charge.—*Prof. Brander Matthews in St. Nicholas for January.*

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

Modern Marriages.

"Be fair; and own that if all girls weighed as well their chances of married happiness, there would be fewer of the fearful mistakes we see about us. But no! Most of them go to the altar, their heads dizzy with their own importance, with thoughts of their presents, bridesmaids, jewels, establishment, at the side of a lover who swears they are perfection. How many of these escape the hour of bewildered dismay when they realize the bond that makes them subject for life to a man they can have known only on the surface! If wedding-presents could be made into a pile, and the wife of a month could offer herself upon them in suttee, it would be a not uncommon event."—"A Bachelor Maid," in *The Century for September.*

Some Wonderful Things.

"Martin," said a wise grammar school boy to his little brother of six, "come here, and tell me what you have inside of you."

"Nothing," said Martin.

"Yes, you have. Listen! You've got a whole telegraph stowed away in your body, with wires running down to your very toes and out to your finger-tips."

"I haven't," said Martin, looking at his feet and hands.

"You have, though; and that isn't all. There's a big force pump in the middle of you, pumping, pumping seventy times a minute all day long, like the great engine I showed you the other day at the locomotive works."

"There is no such thing"—

"But there is, though; and, besides all these things, a tree is growing in you, with over two hundred different branches, tied together with ever so many bands and tough strings."

"That isn't so at all," persisted the little boy, about ready to cry. "I can feel myself all over, and there's no tree, nor engine, nor anything else, except flesh and blood."

"Oh! that isn't flesh and blood, that's most of it water. This is what you are made of,—a few gallons of water, a little lime, phosphorus, salt, and some other things thrown in," said his brother.—*World's White Ribbon.*

The Future of Gold Production.

There are no indications whatever of a falling-off in the future of the productiveness of the gold mines of this country, although, considering the rapid growth of the South African production of gold, it is difficult to predict how long the United States will maintain its supremacy as a gold producer. New mines will, of course, be discovered here but the discovery of such mines is still more likely in Africa. Much will depend on their relative richness. So far as can now be seen, the greatest hope of a largely increased gold product of the United States in the future lies in the removal of all restrictions on hydraulic mining in California. That has already been done to some extent by the so-called Caminetti Act, passed March 3, 1893. If means could be found to remove all restrictions on this class of mining—and that may be a possible achievement—it has been estimated that the deposits in that State would add something like $500,000,000 to the gold stock of the world.—*Hon. Robert E. Preston.*

It seems hardly possible, but nevertheless it is true, that on an average every fifty-fifth person you meet wears W. L. Douglas shoes. Did you ever realize what an immense undertaking it is to supply one article of wearing apparel to over one million people.

At Last.

When on my day of life the night is falling,
And in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
Oh, Love divine! Oh, Helper ever present!
Be thou my strength and stay.

Be near me when all else is from me drifting—
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting,
The love which answers mine.

I have but Thee, oh, Father! Let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if my good and ill unreckoned,
And both forgiven through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place—

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath thy trees of healing
The life for which I long.

—John Greenleaf Whittier.

Father Time's New Equipment.

Torringford bustling with foundaries, cotton-mills, skate-shops, needle-shops, and hook-and-eye-shops,—shops, not factories, they are called in the local nomenclature,—was one of the water-power villages that the new distribution of power by the railroad had made, just as Bakerville and Riverton were of those that it had harmed. I was told that at Riverton you could buy for $2,000 an excellent scythe-factory that had cost $7,000. But, indeed, even apart from railroads, the scythe is disappearing before the advance of the mowing-machine. It will become an obsolete implement, and we shall have old Father Time mounted on a mowing-machine, and consulting a Waterbury watch instead of an hour-glass.—*William Henry Bishop, in the April Century.*



A BUSINESS WOMAN, or a woman who works, sooner or later has to build up her strength with Dr. Pierce's Favorite Prescription. If you suffer from backache, nervousness, fainting-spells, or sleeplessness, take the "Prescription." It is woman's special tonic and nervine.

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SINCE the remedy for diphtheria has established its title, new hope has been aroused that consumption and other diseases that have so far baffled human skill, may yet be overcome. It has been announced more than once lately that a remedy for typhoid fever had been discovered, but it is likely that the announcements were premature. There is no doubt but that methods of treating the disease have greatly improved, and in consequence, it is less fatal.

THE final contest between steam and electricity may not be as far removed as we fancy. That electricity is to be the motive power of the future is a general opinion, but most of us think its day is yet afar off. In Connecticut, however, vast projects are under way, looking to the development of a system of electric railways to compete with the steam systems. Where communities are thickly planted, as in Connecticut, it is easy to perceive how that electric railways may rival and eventually rout the railroads.

THE General Assembly of the State of North Carolina will please stop a minute:

How many of you were denouncing caucuses and caucus methods several weeks ago?

How many of you began your legislative careers by assembling in caucuses?

Caucuses are stumbling blocks, yesterday, to day and forever. Any intervention between the electing by the people and the enacting by the elected is a menace to the prerogative of the sovereign people. Caucuses and lobbyists are such interventions.

IN international transactions nations betray no little of that quality often apologetically spoken of as 'human nature!' It is very human to retaliate.

A commercial war is in progress between European nations and the United States; but none except exporters feel its effects. Austria, Belgium, France, Germany and Spain are resenting with retaliatory measures certain discriminations in the new tariff laws that are injurious to them. It is reciprocity backwards; and as our Congress was aware, when the tariff act was passed, that nations usually retaliate in kind, there is nothing to do but bid them do their worst; and if their worst is worse than ours, then a compromise is desirable. The House, however, has promptly passed bills removing the grievances; the Senate is stubborn with the matter.

THAT the present session of Congress will do nothing more notable than adjourning March 4th, is as definitely settled in the minds of men of considerable experience as political matters generally get to be.

The President has announced his determination not to call an extraordinary session of Congress this summer; so the country will be left to its own resources until next December, when the lately chosen House of Representatives will meet with the new Senators and the remaining members of the "upper house."

Meanwhile the Northern and Eastern citizens are thinking that our system of banks must be reorganized, while the West and South are not only of this opinion, but a good majority of them seek a rehabilitation of the entire currency system.

***

The defeat of the Carlisle currency bill is taken by many as signifying that free silver legislation is the one determination in the minds of a majority of Congress. There are people who anticipate the enactment of a free coinage bill before March 4th. The seigniorage, as was stated in these columns several months ago, is being coined at the will of the authorities. This is a decided concession by the administration and the monometalists, the latter having characterized the seigniorage bill as a bill to coin a vacuum.

We do not anticipate free silver legislation in this Congress or the next; that something will be done, if not now, within twelve months, is our faith. For something evidently must be done. There is talk of issuing more bonds, even to the extent of $500,000,000. But this is not probable; another issue of $50,000,000, however, is not improbable. It may be well to state here that an effort to make it appear that interest on the recently issued bonds is only two per cent. has been exposed, the real rate being nearer four per cent.

It is worthy of remark that the popular conviction that our coinage system is unsafe is obtaining of late among the lofty financiers; and, moreover, there is extensive suspicion, not only on the streets and in the fields, but in the marts, the banks, and forums, that our banking system needs remodelling.

***

There is encouraging hopefulness in business circles; but it is scarcely to be supposed that the prospect of cessation of legislative action has anything to do with it. There are many reasons why the country should be expected to gradually regain its former financial vigor, whether favorable legislation is effected or not;—not that legislation is undesirable, but that legislation is only one of several influences upon trade and finance, and that the people may profitably endeavor to set these influences in motion.

THERE is to be a great exposition at Atlanta next fall, in which the cotton States, particularly, and the world in general, are expected to show off. At least, this is what the papers have been saying, not only in a modest, off hand manner, but startlingly in their telegraphic columns. Posters, circulars, etc, etc, are probably going the rounds, or being gotten ready to go, as usual.

Now, of course, since North Carolina is one of the cotton States, and being also reputed to have land and undeveloped wealth and much need of immigrants, and, we might add, being also known to have supported several men in exhibits at the Chicago Fair, North Carolina is expected to expend one or five or ten or twenty thousand dollars at Atlanta. We must display, they say, our marvellous resources, so abundant and so responsive to the touch of the immigrant; and, as a matter of course, it follows that in thus making our State strong and great, we incidentally make the Exposition and the managers of our exhibits attractive and comfortable, respectively.

We believe in advertising; we believe in keeping everlastingly at it; and we also believe that to be successful, advertising must be judicious. The Chicago effort was largely a failure. Its chief service was in securing fat and easy jobs for some men of presentable appearance and good families and some others who were not particular as to their appearance or their families. The Atlanta exposition presents an opportunity to repeat the Chicago experience; and, we promise you, a similar opportunity will be presented as often as the Legislature meets. Appropriations never suffer for takers.

***

A South Carolina paper startled us all the other day by saying that North Carolina is the greatest Southern State. We cannot say for that, having had mere glimpses of the other States; but we hope the South Carolina journal is right. North Carolina has land and water, hills, valleys and plains, forests, herbs, cereals, vegetables, fruits, sheep, dogs, cattle, horses, birds, fowls and folks, and ores and precious stones besides. We have landscapes, grandeur, magnificence, healthful airs and waters. There are numerous manufactories and corporate enterprises, railways and the like. If any State has something that we cannot show, politics and religions excluded, we hope it will hold up its hands. But we cannot make such an exhibit of these things at Atlanta as will be of any considerable advantage to the State.

People at expositions are sight-seeing or pleasure-seeking; they are not immigrants. Most of them have homes and occupations. They might look at pictures, but they would have no idea of our scenery; they might read circulars, but they could not be expected to believe what they say. They might be forced to examine some bottles of grain, a case of tobacco, a stalk of cotton, a set of jewels or a pile of ore, but they would hardly be impressed. People do not go to expositions to study; their main object is to find unusual sights to tell home folks of.

The development of North Carolina depends upon North Carolinians. If we cannot develop our State, we who have risen to life from the ashes of desolation, immigrants cannot. We would welcome desirable immigrants, but we shall not lament if they go to other States. The passion for immigration generated the revulsion which the West is now suffering.

North Carolina does not need immigration; it does need more and better schools, better roads, and pure and economic government. Institute these and exterminate whiskey-selling, and we will have to fight off immigration, without even so much as making a display or printing a circular.

Annihilation of the Wicked.

BY JNO. T. ALBRITTON.

It is difficult to decide from which source the Christian religion suffers the greater harm,—the external violence of its avowed enemies or the internal attacks of its professed friends.

I am not surprised to find some men in every age, on either pagan or Christian soil, advocating the annihilation of all men and denying immortality to either good or bad.

But it is a matter of surprise and profound regret that, among the professed friends of Christianity, are found men who advocate the annihilation of any part of mankind. Even the great Dr. Watts is said to have inclined to the belief that the dying infants of ungodly parents would be annihilated. Many are to day advocating the annihilation of the wicked. Some deny immortality to all men who do not believe in Christ, teaching that we become immortal only by faith in him. This notion seems to involve the annihilation of all infants dying without having reached sufficient age to exercise faith in the Redeemer, as well as all unbelievers.

Great comfort this to parents bereft of their children!

Whatever the reasons that lead men to the belief and advocacy of annihilation, I contemplate the doctrine with unutterable revulsion of feeling. I believe that God made man immortal, that immortality is an essential property of the soul, and that, whatever else he lost by the fall, man did not lose his immortality any more than he lost his being or his identity. I therefore do not believe in the annihilation of any human being.

THE DOCTRINE IS CONTRARY TO THE PRINCIPLES OF THE SOUNDEST PHILOSOPHY.

I commend to the readers of the RECORDER the following extract taken from the work of Dr. John Abercrombie, at one time first physician to his Majesty in Scotland:

"The effects of that change which we call the death of an animal body are nothing more than a change in the arrangement of its constituent elements; for it can be demonstrated, on the strictest principles of chemistry, that not one particle of these elements ceases to exist. There is, therefore, as Dr. Brown has well remarked, in the very decay of the body, an analogy which would seem to indicate the continued existence of the thinking principle, since that which we term decay is itself only another name for continued existence. To conceive, then, that anything mental ceases to exist after death, when we know that everything corporeal continues to exist, is a gratuitous assumption, contrary to every rule of philosophical inquiry, and in direct opposition, not only to all the facts relating to mind itself, but even to the analogy which is furnished by the dissolution of the bodily frame. * * * We talk, indeed, about matter, and we talk about mind; we speculate concerning materiality and immateriality, until we argue ourselves into a kind of belief that we really understand something of the subject. The truth is that we understand nothing. Matter and mind are known to us by certain properties; these properties are quite distinct from each other; but in regard to both, it is entirely out of the reach of our faculties to advance a single step beyond the facts which are before us. Whether in their substratum or ultimate essence they are the same, or whether they are different, we know not, and never can know in our present state of being. Let us, then, be satisfied with the facts, when our utmost faculties can carry us no farther; let us cease to push our feeble speculations, when our duty is only to wonder and adore.

"These considerations, while they are directly opposed to the crude conclusions of the materialist, also serve to show us how much the subject is removed beyond our limited faculties; and it is not on such speculations, therefore, that we rest the evidence for a future state of being. We know nothing of the nature or the essence of mind; but whatever may be its essence, or whatever may be the nature and extent of that mysterious connection which the Deity has established between it and our bodily organization, these points have no reference whatever to the great question of its future existence. This is a principle which seems to have been too much lost sight of in the discussion of this subject, namely, that our speculations respecting the immateriality of the rational human soul have no influence on our belief of its immortality. This momentous truth rests on a species of evidence altogether different, which addresses itself to the moral constitution of man. It is found in those principles of his nature by which he feels upon his spirit the awe of a God, and looks forward to the future with anxiety or with hope; by which he knows to distinguish truth from falsehood, and evil from good, and has forced upon him the conviction that he is a moral and responsible being. This is the power of conscience, that monitor within, which raises its voice in the breast of every man, a witness for his Creator. He who resigns himself to its guidance, and he who repels its warnings, are both compelled to acknowledge its power; and, whether the good man rejoices in the prospect of immortality, or the victim of remorse withers beneath an influence unseen by human eye, and shrinks from the anticipation of a reckoning to come, such has forced upon him a conviction, such as argument never gave, that the being which is essentially himself is distinct from any function of the body, and will survive in undiminished vigor when the body shall have fallen into decay.

"There is thus, in the consciousness of every man, a deep impression of continued existence. The casuist may reason against it till he bewilder himself in his own sophistries; but a voice within gives the lie to his vain speculations, and pleads with authority for a life which is to come. The sincere and humble inquirer cherishes the impression, while he seeks for farther light on a subject so momentous; and he thus receives, with absolute conviction, the truth which beams upon him from the revelation of God, —that the mysterious part of his being, which thinks, and wills, and reasons, shall indeed survive the wreck of its mortal tenement, and is destined for immortality."—*Intellectual Philosophy*, pp. 32–36.

My only and ample apology for introducing this long extract from Dr. Abercrombie's work is its appropriateness and superior excellency.

The belief of the annihilation of the wicked is totally incompatible with the well being of the individual man and of society at large. Therefore, in the wise providence of God, the doctrine has never, to any considerable degree, formed a part of the world's religious creed. Go where you may, in pagan or Christian lands, you find the belief in future existence and future rewards and punishments almost co extensive with the spread of the human race. One of the most remarkable phenomena of the human race is the general prevalence of a belief in the supernatural and divine and a worship corresponding to that belief. Man is, in his very constitution, a religious animal, and he does violence to his nature that seeks to divest himself of this constitutional propensity.

How contemptible must human life appear to that man who looks upon himself and his fellow-men as mere creatures of a day, whose existence will be terminated in the article of death? Uninfluenced by either hope or fear of anything beyond the grave, what distinguishes him from the brute creation, except the vividness and multiplicity of his perceptions? How does the sin of self-destruction impress the man who believes in annihilation at death? If the burdens of life grow heavy, if sorrow, anguish, affliction, disappointment embitter his life, what hinders him from seeking refuge in suicide? By means of a rope, a knife, a leap, a plunge, a poisonous draught, he can soon terminate his existence. It is true, he loses a few days; but he gains freedom from care, pain and trouble.

The Grecian wrote:—

"Happiest beyond compare,
Never to taste of life;
Happiest in order next,
Being born, with quickest speed,
Thither again to turn
From whence we came."

He believed in annihilation at death. So, also, did the Roman philosopher, who, later on, proclaimed suicide as the privilege of expiring hope. Said he, "Seest thou yon river? yon well? Freedom sits there in the depths. Seest thou yon low, withered tree? There freedom hangs. Seest thou thy neck? thy throat? thy heart? They are ways of escape from bondage."

Under the preaching of the cheerless gospel of annihilation, how insignificant a thing does human life become!

If, on the other hand, God put man into this world, gave him the present life as a period of probation, and as the first link of an interminable chain stretching into eternity, and led him to expect a future, eternal destiny corresponding to his character and conduct in this world, then, how unspeakably important does human life appear!

The doctrine of annihilation cannot be true, and, therefore, is not from God, since the belief of it degrades human life, and minifies suicide and murder, making these crimes but little more than diverting a little blood and diminishing the number by one of millions of insignificant, short lived creatures.

May heaven save our people from the folly and madness of embracing a doctrine fraught with so much mischief to mankind!

I will close this article with an extract from Robert Hall's great sermon on Modern Infidelity, delivered nearly one hundred years ago. The reader will please bear in mind, as he reads, that the author is endeavoring to show the mischievous tendency of that teaching which obliterates from the human mind faith in God, future existence and the retributions of eternity, and degrades man to the level of the beasts of the field.

"As the advantage of the armed over the unarmed is not seen till the moment of attack, so in that tranquil state of society in which law and order maintain their ascendency, it is not perceived, perhaps not even suspected, to what an alarming degree the principles of modern infidelity leave us naked and defenceless. But let the state be convulsed, let the mounds of regular authority be once overflowed, and the still small voice of law drowned in the tempest of popular fury, (events which recent experience shows to be possible,) it will then be seen that atheism is a school of ferocity; and that having taught its disciples to consider mankind as little better than a nest of insects, they will be prepared in the fierce conflicts of party to trample upon them without pity and extinguish them without remorse.

"It was late before the atheism of Epicurus gained footing at Rome; but its prevalence was soon followed by such scenes of proscription, confiscation, and blood as were then unparaleled in the history of the world; from which the republic being never able to recover itself, after many unsuccessful struggles, it exchanged liberty for repose, by submission to absolute power. Such were the effects of atheism at Rome. An attempt has been recently made to establish a similar system in France, the consequences of which are too well known to render it requisite for me to shock your feelings by a recital. The only doubt that can arise is, whether the barbarities which have stained the revolution in that unhappy country are justly chargeable on the prevalence of atheism. Let those who doubt of this recollect that the men who, by their activity and talents, prepared the minds of the people for that great change—Voltaire, D'Alembert, Diderot, Rousseau, and others—were avowed enemies of revelation; that in all their writings the diffusion of skepticism and revolutionary principles went hand in hand; that the fury of the most sanguinary parties was especially pointed against the Christian priesthood and religious institutions, without once pretending, like other persecutors, to execute the vengeance of God (whose name they never mentioned) upon his enemies; that their atrocities were committed with a wanton levity and brutal merriment; that the reign of Atheism was the reign of Terror; that in the full madness of their career, in the highest climax of their horrors, they shut up the temples of God, abolished his worship, and proclaimed *death to be an eternal sleep*—as if by pointing to the silence of the sepulchre and the sleep of the dead, these ferocious barbarians meant to apologize for leaving neither sleep, quiet, nor repose to the living."—*Modern Infidelity*, pp. 70–72.

I hope to continue the discussion in a future article.

Mt. Olive, N. C.

A Year in China.

Dear Recorder:—One year ago we were leaving the green hills of our native Carolina and beginning our long journey towards the setting sun. This morning I stood on an old mud wall in the south side of this city, talking with a Chinaman, an old man who eagerly listened to the gospel, and asked questions like a child. It was near the ruins of an old temple. The roof had partly fallen in and the side wall was down in one place, and within were the dismantled broken idols standing silent and weird in the midst of ruins they were powerless to prevent. I pointed to the broken images, and said to the old man, you see they cannot save you, nor any one. As I talked trying to explain about the true God and forgiveness of sins through Christ, how He hears us and loves us and wants us to have everlasting peace and happiness, the man seemed much interested. By that time a crowd had gathered, and I had a chance to speak to quite a number. Before I left the old man seemed very earnest in wanting to know how to pray. I left, after talking about an hour, with a thankful feeling in my heart that God had permitted me to be able to tell the gospel, at least some of it, to those who have never heard it. And what a gospel it is! How full and powerful. I feel that the gospel will be better received among the Chinaman who are hopeful subjects of being saved if we register the same vow that Paul did when he said, "I have determined to know nothing among you save Christ and him crucified." A Chinaman when you once can really approach him will respond to personal appeals of friendship and kindness as quickly as any one. I have met several who have made me love them and I have longed for their salvation. The gospel and the pure principles of the Bible are the very things they least understand, because they never have thought or felt or lived along that line, so our point of contact with them is precisely where they least understand us.

We missionaries of Western Shantung are at this writing in no way disturbed by the war, and there are no indications that we shall be. I have a passport, and I think most every one has. The last news we had here was to the effect that the Japanese had driven the Chinese out of Corea, and have invaded Manchuria, the home of the present Imperial family of china. It is said that the families of the missionaries and merchants in Pekin and Tieu Tsiu have gone on board the ships. It is thought the Japanese meditate an attack on Peking, the capital. Any one who knows the Chinese character may justly fear that the Japanese will succeed in their undertaking. The Japanese stand for modern advancement, and the Chinese stand for the most corrupt government and the deadest civilization the world has ever seen, I reckon. One can but shudder at contemplating the effect, especially on Corea, if China should be victorious.

Meantime we pray that an increased number of missionaries may come to take advantage of the open doors which are sure to be the outcome of these disturbances.

Truly, W. E. CROCKER.

(P. C.) Chefoo China, Nov. 8, 1894.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one single sin indulged in makes a hole you could put your head through.—*Charles Buxton.*

The Bible is written in sympathetic ink—not till the right time and condition appears is the fulness of the message revealed.

The Biblical Recorder.

WEDNESDAY, JANUARY 16, 1895

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

TO MANY inquiries, coming especially from people who are unacquainted with Baptist history, as to what action the Legislature is going to take with reference to State-aid to higher education, and as to what the Baptists are proposing to do, there can be but answer: The Baptists are maintaining and will continue to maintain their advocacy of the principle for which they have been standing so ardently, and for which the most of the people of North Carolina stand with them. Baptists, having an enduring principle, can afford to stand for it, holding themselves above wire-pulling and lobbying.

We cannot say what the Legislature will do, but frankness compels us to say that we believe a majority in either House are opposed to State aid. We trust the members of the Assembly know what the people expect of them, about as well as any man or set of men.

THERE are rich comparisons of the Baptist and Pedobaptist churches in the continued discussion of the "Divine Origin of Baptist Churches." One by one the arguments for our churches are mustered and the other denominations are uncovered.

The references to history, the founders of other sects, and the exposure of the silly accusation that Roger Williams is the head of American Baptists, are especially noteworthy.

Our people are remarkably ignorant of the early history of their predecessors in the faith both in America and Europe. They are not unacquainted, however, with the first Baptists. These papers serve to fill up the gap; and when they shall have been supplemented with a series of historical papers, as they probably will be, the work from a historical standpoint will be complete.

In the next paper it will be shown that Baptists are the true successors of the Apostles in faith, practice and life.

IN his article, "Christian vs. State Education," President Kilgo of Trinity College ably presents the Christian's view of this important antithesis.

Defenders of State colleges have frequent recourse to the charge that Christian institutions are narrow, sectarian, bigoted, and entirely incapable of that breadth of view that should be offered young men or women. President Kilgo properly says "this accusation is not only false, but entirely gratuitous." It is indeed a bold accusation, not in any sense an argument. The reader is probably acquainted with this mode of debate.

Moreover, the question offers itself, if State colleges are broad enough not to inculcate any religion, how can they fail to be narrow enough to spread prejudice against religion, and inculcate the narrowness of agnosticism, atheism or infidelity? A writer has noted that a sectarianism of infidelity is somewhat more to be feared than any Christian sectarianism.

If the State schools attempt to be so broad as to stand for Christianity, without defining that term, they produce a shallow, watery conception of Christianity that cannot last. It has also been pointed out that it is unconstitutional and unwise for a State to attempt to inculcate any religion, whether weak and watery or pronounced and aggressive. Such attempts help either one particular sect or add to the followers of agnosticism.

President Kilgo is right in the statement that the simple and clear original difference between State and Christian colleges is that the former represents a constitution, the latter represents Christ. Parents may take their choice. "But the State can teach morality," some one says. "Yes," says President Kilgo, "but only as a cheap police regulation." Is there any choice between Christianity and morality? "Christ proposes repentance, faith, regeneration, perfection and glorification. The State proposes a peaceable money-maker."

The article closes with the following:

"It is to the Christian college the world must look for the broadest ideas of humanity and life, and Christian education is the only hope of universal civilization, as Christ alone has projected a world wide gospel. State education is national bigotry and exclusive sympathies; Christian education is along the lines of common brotherhood, and develops a spirit antagonistic to all bigotry and narrowness."

Can we not get every pastor to canvass, or get him to secure some one to canvass his church for the RECORDER? Many have helped us. We have made arrangements that warrant us in promising that the RECORDER will be unusually helpful the coming year.

THE DIVINE ORIGIN OF BAPTIST CHURCHES.—NO. 2.

The origin of Baptist churches, was it from heaven, or of men? If from heaven, why are not all pious people Baptists? If of men, why does not some one tell us what men? What man or what set of men founded this powerful and peculiar denomination? We ask in the language of Agur, "What is his name, and what is his son's name, if thou canst tell?" It is no difficult task to associate names, dates, and historical circumstances, with the origin of all other denominations; for we have the histories and biographies of their popes, their Luthers, Calvins, Henrys, Wesleys, and Campbells. How different when one reviews Baptist history! No such name is the cynosure of our people. We have no such biographies circulated in our churches, no such heroes of our faith, no such founders of our system, to whom in filial devotion we cry, "Abba, father!" We call no man master; and if our faith is connected with men, it is with inspired men. If we look to any human standards, it is only those who were commissioned to teach with divine authority; while we trace our origin only to that divine plan—the man Christ Jesus.

The spirit that would accord to Roger Williams the honor of founding the Baptists, is so unhistorical as to need no refutation here; for, to ascribe the rise of the denomination to Roger Williams because he began the first Baptist interest in America, would be as illogical as to trace the descent of the Italians in the United States to Christopher Columbus because he was the first practical discoverer of America. Italy was back of Columbus; the Baptists of Germany, England, and the Alps, were back of Williams.

Many persons, nevertheless, seem to think that Baptists have no history, and just sprang up so. Others would believe that they, like Pedobaptists, sprang up from the Romish hierarchy, thus again evincing the unhistorical spirit in making the Catholics the oldest church. But historians are coming more and more to discover that the history of New Testament Christianity does not flow in the fetid channel of Romish priestcraft. We quote a few authorities—none of them Baptists; and if some of them have been often quoted, it is due to their excellence as historians.

Sir Isaac Newton: "The Baptists are the only people that never symbolized with Popery."

Wm. H. Hall, London: "They appear supported by history in considering themselves the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Romish hierarchy."

President Edwards: "There was a people called the Waldenses, who lived separate from all the rest of the world, and constantly bore a testimony against the church of Rome through all this dark time. . . . There (Vaudois) this people lived for many ages, in a state of separation from all the world, having very little to do with any other people. And there they served God in the ancient purity of his worship, and never submitted to the church of Rome. . . . Their persecutors could not by all their cruelties extirpate the church of God; so fulfilling his word, that the gates of hell should not prevail against it."

John Cumming, London: "The Paulicians protested faithfully in the east; and the Waldenses, amid the fastnesses and caves of the Cottian Alps, withstood the influx of superstition and error for centuries, and preserved their faith, like their own Alpine Snows, in its purity and beauty."

Mosheim: "The true origin of that sect which acquired the name of Anabaptists, by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from that famous man to whom they owe the greatest part of their *present* felicity, *is hid in the remote depths of antiquity*, and is, consequently, extremely difficult to be ascertained."

Cardinal Hosius, President of the Council of Trent, A. D. 1550: "If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of Anabaptists (Baptists) since there have been none, *for these twelve hundred years past*, that have been more generally punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to, the most cruel sorts of punishments, than these people."

Zwingle, co-laborer of Calvin: "The institution of Anabaptism is no novelty, but for *thirteen hundred years* has caused great disturbance in the church, and has acquired such a strength, that the attempt in this age to contend with it appeared futile for a time."

Thus the testimony of their persecutors gives to Baptists a place in the third and fourth centuries. Now hear the conclusion of the whole matter in the unimpeachable witness of Dr. Ypeig, Professor of Theology at the University of Groningen, and Dr. J. J. Dermont, chaplain to the King of Holland, members of the Dutch Reformed Church. These scholars having been requested by their sovereign to investigate the claims of the Dutch Baptists, give this testimony:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the Church received the honor of that origin. On this account, *the Baptists may be considered as the only Christian community which has stood since the days of the Apostles; and as a Christian society which has preserved pure the doctrines of the gospel in all the ages.*"

Back to those early Baptists—James, John, Peter, Paul! Back to the Founder of Baptists—Jesus Christ! "Alleluia! for the Lord God omnipotent reigneth!"

FOR GOD AND MAN.

The reader will note in another column a call for a temperance mass meeting. There may be some who desire to know why this meeting is called. Every citizen in the State ought to be interested in the object of the meeting.

An effort is on foot to extirpate the saloon. A bill has been framed and printed, and is now being circulated, with this object in view. We know the author of this document; he is a distinguished jurist, not in any sense a crank. He is not a prohibitionist for office, nor does he deal in wild and fiery hyperbole. He is practical and conservative.

The bill is modeled after the Mississippi temperance law. North Carolina has the advantage of the experience of Maine, Kansas, Mississippi and South Carolina in this matter; and this bill may be said to have the better features of the laws of those States and to be free from objectionable provisions of their laws.

By this bill, "if a majority of the qualified voters in any township, or city, town or village petition the board of county commissioners or the authorities of the municipality against the granting of license to retail liquors, such license shall not be granted; nor shall a license be granted to any person to retail liquors in less quantities than one gallon, unless the applicant shall first produce a petition for the issuance of such license, recommending the applicant to be of good reputation, and a sober and suitable person, * * * which petition shall be signed by a majority, exclusive of those who may sign a counter petition, of the qualified voters resident in the district where the liquors are intended to be sold." This is the heart of the document. It also requires that the names of the petitioners for license be published, and, license having been gained by petition, that the dealer give bond to keep an orderly place, before the license is issued. Licenses last only a year and are not transferable. Violation of the law forfeits license. A license may be revoked, if the authorities deem a dealer unfit. Debt for liquor not collectable. Liquor cannot be sold to minors, Indians or habitual drunkards. Any candidate who uses liquor for political purposes, is liable to indictment. Card playing and dice throwing, billiards, pool, etc., prohibited in saloons. There will be no screens in dram shops, and if carried on at all, the business must be conducted in the front part of buildings. There is provision against itinerant venders and importation of liquors by water-crafts or railway trains.

There is no greater evil than the whiskey evil; there is none so hard to contend with. Everybody recognizes the dreadfulness of it; but sentiment has yet to become strong enough to extirpate it.

This law is a beginning. It enables every community to protect itself; its presumptions are against the traffic. If there are people who object to it, let them reflect that it is at worst far better than the present law. This is no time to split hairs. Let us make the beginning. The evil cannot be eradicated in a day; but it will never be eradicated at all, unless we begin; and now is the time.

Every Christian ought—ought in the name of the religion that he professes—there is no higher obligation,—ought, in the name of the men and women and the youths of the State, for God's sake and for the State's, to petition for the enactment of this bill. A blank petition is printed on page 3.

If the Christians of the State do their duty now, this bill may become law. Some one in every community ought to see to it that as many people as possible petition for the measure as soon as possible.

PLEASE renew your subscription.

IT IS unnecessary to state that these columns never contain any but worthy appeals for munificence; but we have been thinking lately that the frequency of special appeals is calculated to counteract their influence. It is but natural that people become so used to matters of this kind that they do not regard them at all; and while it is not probable that any one will think that any appeal is undeserving, there is danger that some may not look upon them as seriously as they should.

We have been thinking for several months of writing an editorial on the multiplicity of appeals. There is a problem here; and it demands long and prayerful study.

This week, for instance, we have it in our heart to urge with all possible power that our churches come to the relief of the Education Board; but we could not fail also to say what we can for the special Home Mission appeal. We are only too well aware of the Foreign Board's great need; we think the time is ripe to awaken an interest in the noble ministerial relief work; State Missions and Sunday schools are a constant source of our solicitude, being a most effective work, and one promising quick returns; and so on and on, the needs and appeals increase. We know that there are several other objects that have not been mentioned; but this is not because they are a jot less needy or worthy.

We determined not to mention this problem until we could offer a solution. And we believe it will be found in SYSTEMATIC GIVING. We have written on the subject frequently.

SYSTEMATIC GIVING means preaching the gospel of giving; means training and organization of givers; means earnest prayer for giving; means diffusion of information relative to the objects of giving. Anything spasmodic is weakening. The gospel of Christ is the gospel of giving, and it can be preached all the time.

PERSONALS AND OTHER ITEMS.

....Rev. G. L. Finch has resigned his Biltmore charge.

....Rev. J. L. Bennett is now located at Marshville, N. C.

....Address Rev. A. L. Stough hereafter at Pineville, N. C.

....Rev. A. H. Porter has returned from our Seminary to Orton.

....Pastors in need of assistance should consider our four months fifty cents offer.

....Rev. Thos. Dixon has been lecturing to large audiences at the chief points in the State.

....Pray that the missionaries and native christians may be protected in these dangerous times.

....A hard, cold and stormy winter is on us. Do not forget the orphans.—*Charity and Children.*

....We regret to hear that Editor Jenkins of the *W. N. C. Baptist*, and pastor at Waynesville, is ill.

....Bro. Richard Brewer of Wake Forest and Miss Lillian Brickett of Monroe were recently united in marriage.

....Rev. N. P. Stallings changes his address from Coinjock to Moyock; his correspondents will please note this.

....Rev. J. Walter Kenney is now laboring in the Master's service at Mottbridge, S. C., instead of Magnolia, S. C.

....Rev. D. W. Key of Society Hill church, South Carolina, accepts call to Rutherford St. church, Greenville, S. C.

....Rev. Dr. Thos. Hume and others delivered addresses at a Y. M. C. A. anniversary celebration in Raleigh last week.

....Senator John Ammons, of the Thirty-third District, has introduced a bill in the State Senate, incorporating California Baptist church.

....."A member" writer us a letter in which there is nothing objectionable; but it cannot be published until the member's name is given us.

....An effort to have the South Carolina Legislature increase appropriations for higher education was signally frustrated in the House of Representatives.

....Bro. Caddell is out on the road again after several weeks of unobstrusiveness. We hope the brethren will all understand that he means well, and treat him accordingly.

....Wm. H. Atkinson, a faithful deacon, and the efficient and punctual clerk of the Fayetteville Baptist church, died at 11:20 A. M. January 11, and was buried last Sunday.

Bro. W. W. Trogdon informs us that despite vigorous efforts to pay for our church at Hope Mills, there is yet a debt of $200. Any help that may be rendered will be as bread cast upon the waters.

....The brethren will please bear with us in regard to marriages and obituaries. We will insert all we have on hand and all that may be sent us. Only a certain amount of space can be devoted to them each week.

....We noted last year the remarkable record of Bro. B. F. Faison of the Raleigh Tabernacle for punctual and regular church attendance. He has added another year to his world's record. He has not missed a Sunday from Sunday-school, in which he is an efficient and exemplary teacher, in fourteen and a half years. He has heard 724 sermons in the Tabernacle since 1886.

....Rev. J. H. Lamberth has taken up residence at Mt. Airy. Under his pastorate, we have no doubt but that the promise in the enterprising little mountain city will be fully developed.

....Dr. A. J. Rowland has resigned care of the Baltimore Franklin Square Church, having accepted the position of Secretary of the American Baptist Publication Society, resigned by Chas. H. Banes.

....We will be excused for suggesting that our subscribers preserve the articles now being published in the second column, second page of the RECORDER. We are sure they will be a constant source of strength.

....The Convention in Charlotte promised $500 towards the "New Orleans House" by March 1, 1895. Only forty-three days now remain. Cannot every pastor take a collection for this object at once? Who will help?

....Editor Eaton of the *Western Recorder* always writes strongly, soundly and to the point. He has just printed a ninety page tract entitled "The Faith of Baptists" dealing with "The Church," "Baptism" and the Lord's Supper. Price, 15 and 25 cents.

....Rev. Dr. J. B. Gambrell of Mercer University, Georgia, writes, speaking of the new Mercer University Preacher's school, "the great need in the South is a scripturally cultured membership." That's what we think and that's our especially aim this year.

....Pastor Porter sends good news from Morehead: "The work here is moving along nicely. Congregations increasing. Sunday-school prospering. Church united and encouraged. The new parsonage will soon be ready for occupancy. The Lord is blessing us, and we rejoice.

....Rev. C. A. G. Thomas is full of the fire of the Baptist fathers. He is fighting against every step towards Rome. His latest tract is "The Five Gems in America's Crown of Glory," published by request of the Jr. O. U. A. M. of Greensboro.

....*The Lodge Weekly*, Vol. 1, No. 1, is a neat and efficient paper devoted to Masonry, Odd Fellowship and Pythianism in North Carolina, published at Raleigh. The initial number is typographically beautiful, and its contents are interesting. Z. P. Smith is editor, and W. E. Faison business manager.

....The RECORDER enjoyed visits from many brethren who came to Raleigh last week to attend the meeting of the Grand Lodge of Masons. Revs. L. P. Gwaltney, A. N. Campbell, T. A. Pounds, T. T. Speight, and brethren Geo. W. Bland, Eldridge Lee, D. I. Watson and others were of the number.

....A hundred brethren said, "Reduce the price of *The Arkansas Baptist* to $1.50 and we can double the subscription list in our territory." Two months ago we yielded to the pressure, made a great sacrifice in doing so, and have heard from just one of the hundred. "Where are the ninety and nine?"—*Arkansas Baptist.*

....Rev. W. A. Smith, one of our most promising young pastors and efficient school men, and Miss Mary D. Cheek, daughter of Mr. W. J. A. Cheek of Chapel Hill, were married at Chapel Hill January 1st, 1895, Rev. Dr. J. L. Carroll officiating. Brother Smith graduated from Wake Forest in 1893. We wish the couple all happiness.

....Our Georgia brethren, rather the sisters, are dividing somewhat between the Board and the Gospel Mission. In the *Index* much space has been devoted to the subject. A Mrs. Wilson seems to have set up a separate organization, and one of the Woman's Mission monthlies was being used for the new movement. We trust it will all come right.

....With the RECORDER at fifty cents for nineteen weeks, running a series of articles especially designed to indoctrinate, there can be no excuse for weak memberships any longer. Remember we have an extra supply of last issue and this issue, in order that new subscribers may get the benefit of the entire series. If the money is not convenient, we will send the paper on any pastor's security.

....As for what Calvin said about baptism: don't mind about that. Paganism is too dark, the world too evil and the work of the church too pressing and wide for us to be spending our energies in keeping men out of the water or getting them into it.—*John H. Boyd, in Charlotte Observer.* This from the leading Presbyterian preacher of Charlotte, if not of the State, is good; arguments all gone, the question is boldly begged.

....Rev. James Lapsley, Presbyterian preacher at Waynesville, got out of arguments while discussing the mode of baptism in a recent sermon, and attacked the personal character of Bro. L. M. Welch, who has been superintendent of our Waynesville Sunday-school for twenty years. Mr. Lapsley will have to sustain his unworthy attack in court, which we hope will hold him closer to the whole truth than the average Pedobaptist pulpit does.

....A Frenchman is quoted as saying, "Italy is shaking off the yoke of Rome; you Americans are putting it on." It is a grave truth that the Roman Catholic church is exerting a dangerous influence in our affairs. It has its hands on the Indian schools; it grasps for the public schools; it is always hunting offices and favors. In this connection we beg to call attention to some relevant information in the Woman's Missionary columns.

....Pastor Weaver issued a tasteful new year address to his congregation. His church has large and promising work before it; mission points at Welch's, Jamestown and Bunker Hill; sunday schools are to be established. Rev. F. L. Fiddler is engaged in this work by the church. The High Point members raised $985 last year for church improvements and about $600 for other objects. Present membership 180, a gain of eighteen for the year. Eight candidates await baptism.

....The Mt. Zion church, Flat River Association, and Dr. R D Fleming of Warranton, have each sent five dollars for the publication of Rev. C. A. Jeykens' sermon on "The Lords Supper." This makes $42 50 towards the $100 needed for 25,000 copies of this sermon. Who next? Send the money to Dr. Durham, or name the number of copies you will take, and the *price* you will pay.

From Shanghai, China, the beloved Dr. Bryan writes, December 8, 1894: "We arrived in Shanghai Saturday, December 1, and are now happily and comfortably situated in our home. I send you two clippings on the war. Japan, so far, seem to be having her own way, but it is difficult to predict the future. We are so far removed from the seat of war that it affects us but little. Only a few missionaries have had to leave their fields.

....We must run up to seven thousand subscribers. We know we can, if you, pastors especially, but any reader who will, cooperate with us. It will build up any community for Baptists, if the series of articles that we have arranged can be disseminated among its residents, no one is too poor to pay fifty cents for the RECORDER from January 9th to May 15th. Begin subscriptions with January 9th, as not one of the articles should be missed.

....Rev. Mr. Pruett, of Olivet Baptist church, has been in Charlotte but a few months, but in that time he has won the affections of his people, doing a good work among them. They expressed their thought of him Thursday night in a pounding, which, to express it as he did, "was tremendously heavy." A lady in his congregation expressed her individual thought in a handsome watch.—*Charlotte Observer.*

....At the last Convention my name was placed on the Board of Missions and Sunday schools from the Green River Association. I wish to say to the Board through the RECORDER, that for good reasons, which I need not state, I respectfully decline to serve. I am always willing to serve my brethern, where I think it is for the greatest good, but I am so situatad as relates to the Board, that I would feel somewhat cramped to serve, so I hope they will place some other brother of the Association in my place.—*M. M. Landrum.*

....Rev. A. N. Campbell brought us a good number of subscribers last week, got ten up by his enterprising son, J. A., the principal of Buie's Creek Academy. Bro. Campbell was in good spirits, had none but good reports, and was expecting the Academy to enroll two hundred students this year. One hundred and seventy have already been enrolled. The academies like Bro. Campbell's are doing a mighty work in North Carolina. We would like to have a list of these institutions; and to that end their principals are requested to send us their names, number of students, and other information of interest.

....The RECORDER has pleasure in announcing that it has received the manuscript of the introductory sermon preached by Rev. T. J. Taylor before the late Convention, and that it will appear in these columns in the near future. We will also publish the sermon on Infant Baptism by Robertson of Scotland, which is said by many to be the ablest discussion of this subject extant. Other sermons that we may promise our readers are, one by Rev. C. S. Blackwell of Elizabeth city, and one by Rev. A. Cree. It is always a pleasure to the RECORDER to publish sermons from our North Carolina pastors; and we take this opportunity to suggest that more of them can be published if their authors will condense them; and, moreover, the probability is that they will do more good, if condensed.

....A letter from Brewerville, Liberia, West Africa, came to the RECORDER last week. It is dated November 29, and is from Bro. J. O. Hayes: "Dear Bro. Bailey—Our school vacated last week, until February 1895. The session was the most prosperous one in the history of the work. We have just organized a church in connection with the school. On the fourth Sabbath in September we baptized five candidates for the new church. Since that time a revival has been on, the result of which fifteen candidates are now waiting baptism, all of which are from among the heathen. Two of them are great warriors, leaders in the late war here. On the first Sabbath in September I had the pleasure to baptise eleven candidates for Zion Grove Baptist church at pastor the first Sabbath in August last. The Brewerville, of which I was installed as Providence Baptist Association convenes on the first Tuesday in December next with the St. Paul's church at Arthington.

Petition to General Assembly.

The General Assembly of the State of North Carolina is hereby respectfully petitioned by the undersigned to enact the bill, modeled after the temperance laws of Mississippi, "*to be entitled an act to regulate the sale of intoxicating liquors.*"

In the opinion of the undersigned it is of the highest importance that such a bill be passed by the present General Assembly.

This petition is sent in care of the representatives of this county, and they are earnestly requested to do whatever they can to accomplish the object of this petition.

(Signed) .....

(Date) .....County.

N. B. If there are two or more signers, the names can be put on a separate sheet, on which the petition may be pasted.

Petitions should be addressed to the Senator from your district, thus: "To the Senator from the ..... District, General Assembly, Raleigh, N. C." If sent to a member of the House, the member's name should be used on the envelope.

If the petitioners prefer, petitions may be sent to Hon. Geo. Burnham, Representative from Buncombe, who is a prohibitionist.

The Home Mission Board.

The Home Mission Board is passing through the most trying peroid of all its history.

In its efforts to sustain its work the Board finds its indebtedness increasing, until it is approaching a point where its exhausted credit can furnish no further help in supplementing the insufficient contributions of our churches.

"Retrench," says some one. That was suggested by our desire to disburden ourselves of labor and responsibility. We have tried it, and it wont work. The most urgent remonstrances have come back to us declaring that proposed reduction will paralize, if not destroy, promising work on which much time and money have been expended, and that they must not be made; that such a blunder would be a crime against the Master's cause and the multitudes perishing without Christ.

We have nearly four hundred missionaries in our employ. For the most part they are consecrated, self sacrificing men, enduring, with their families, unusual hardships and privations. Their small salaries scarcely procure the common necessities of life. To withdraw support from them would entail on many of them and their wives and children absolute suffering. Humanity forbids the reduction of these meagre sums. But to sustain them the Board must have speedy and liberal help.

While in these trying times unusual efforts have been made to help many of our State Boards, and about $25,000 have been contributed to pay the debt of our Foreign Mission Board, our Home Board has not shared in these extra contributions. We have never asked for special contributions in *aid of our general work.* We have sometimes solicited them for special objects, as for the houses of worship in New Orleans and Havana, but for general purposes we have always been content to rely upon the usual contributions of the churches. But we now urge that these contributions be as speedy and as liberal as possible.

We ask that every pastor will strive to increase the usual contribution of his people, not so much by enlarging amounts from those who are accustomed to give, as by increasing the number of givers

We must have Thirty Thousand Dollars by the last of April to meet the requirements of the present Conventional year. This sum will be divided as equitably as possible among the States, and the best endeavors will be made to secure it.

We shall have the co operation of our Vice-Presidents, of our denominational papers, of the corresponding secretaries of many of our State Boards, of many of our wisest and ablest brethren, and of the womens' societies of our churches. With such helpers, and the Divine blessing, we confidently expect this task will be completed by the meeting of the Convention in May.

I. T. TICHENOR

Oxford Notes.

Work upon our new church will be resumed at an early date; we expect soon to be within the Sunday-school room. When the church is completed we will have a main auditorium that will seat five hundred; and a Sunday school room that will seat two hundred and fifty, and which can be opened so as to make one room with the main auditorium; besides we will have an infant class room, and four other class rooms, and a pastor's study. I doubt whether there will be found in the State a better arranged church building.

We have only a small membership in Oxford, and many of them are young, and others are not financially strong. I doubt whether we have seventy-five contributing members, and yet we have paid nearly ten thousand dollars already to this work, and have a long, hard pull before us. I say this as a just commendation of the liberality of our struggling band. I take great pleasure in warmly thanking many friends through the RECORDER for their kind responses to such appeals as have been personally made to them.

OXFORD FEMALE SEMINARY.

It is very gratifying to note the prosperity of this Seminary. The patronage is nearly double that of last year. The course of study has been advanced, and the work has been excellent. The Society Hall has been refitted. The "Maggie Nutt" Missionary Society maintains interest in missions, and is a power for good among the students. All the departments of school work are in the hands of fine teachers.

One of the graduates of the music department not long since entered the senior class of the New England Conservatory of Music; and one of the graduates of the art department finished the twenty week's course in Cooper's Institute, New York, in ten weeks. Prof. Hobgood has the prospects of receiving quite a number of new students on January 15th, at which time they can enter with advantage. J. S. H.

Books, Books, Books.

"$50,000 worth of standard, miscellaneous and theological books. Many publications at half-price or less. We are overstocked and *determined* to reduce at whatever sacrifice. See some of our prices in our advertisement of this issue. Orders solicited. Catalogues furnished on application. Address, Baptist Book Concern, Louisville, Ky.

One of the best, i. e., most interesting, convenient and attractive of 1895 calendars, is one gotten out by the Overman Wheel Company, the famous bicycle makers of Chicopee Falls, Mass. It is a desk calendar, containing much wit and good advice. Price, ten cents.

We haven't got enough RECORDER readers in our church. Send me samples to distribute.—*M. A. Tesh.*

Love Letters.

Scores of them: more than I can even begin to quote from: they would fill the whole RECORDER if printed in full. Not sentimental effusion to be tied up with blue ribbons and laid away among rose leaves, but manly utterances of veneration and love for Wake Forest College. They come, for the most part in response to the circular letter which I am sending with blank notes to old students, so far as their addresses are known. From many states they come; from representatives of many annual classes, both graduates and undergraduates.

Not two of them are alike in the form of expression. All are alike in the breathing of tender regard for the Alma Mater.

Many send the notes filled out with the promise of liberal contributions. Some return the notes unfilled with expressions of regret which I am sure are genuinely sincere. Others ask to be allowed to retain the notes awhile, with the hope of doing better than is possible for them now.

One brother (who encloses his notes for a hundred dollars) says, "My poverty was never more oppressive than when you made your appeal for Wake Forest, I would that it were in my power to increase my subscription one hundred fold." Another writes, "You will find the notes enclosed and signed. I am sorry that the amount ($25) is so small. I am pressed financially now. It is painful to want to do liberal things when you cannot. May you be prospered in this arduous undertaking." And another, "I enclose the notes. Greatly do I rejoice in the prosperity of the College and hope that all the endowment needed may be secured. I may be able to pay all the notes at one time, but cannot say now." A Methodist brother writes, "I shall ever rejoice in a tender feeling for my old College and it will be a pleasure to me to do what I can to advance her interests and usefulness. I rejoice in the prosperity of Wake Forest." (I did not know he was a Methodist when I sent the notes). A manufacturer writes, "It is a matter of real regret with me that I am not in condition at this time to comply with your request. But I will say this to you: If business changes in my favor during 1895, I will cheerfully contribute to this worthy cause." A commercial traveller writes from Atlanta, "I have much love for the College and am greatly indebted to her for favors shown me. I hope in the future to be able to do more." A most useful pastor says, "I hope to do much more than is promised in my notes, but would not like to pledge it now. Success to you in this noble work" A more recent student writes, "It would be a joy to me to aid in this work but I think that it is my duty before doing so to pay some notes which I still owe to the College." One who was never at Wake Forest says, "I enclose my three notes (100 dollars). It is a real pleasure for me to aid in this work and I trust that it will be successful." Another writes, "I cannot let the opportunity pass without taking advantage of it. I return the notes filled and signed and dated the — day of this month—my birthday. On this, my birthday, I make an offering to the College for each year of my life. I wish that I could make it a hundred for each." A man who knows so well how to celebrate birthdays ought surely to live to a ripe old age. Bro. Blank says, "I had been trying to settle in my mind what amount I might be able to give to the Royall Chair and I am grateful to you for the blank notes which put the matter in better shape for me. * * * You will find the notes enclosed, filled out and signed."

To add more would weary the patience of your readers. These are only a sample. Perhaps I may be allowed to print more hereafter.

It may be doubted whether any work for a beneficient object was ever undertaken in North Carolina under more difficult conditions. But it is possible for us to succeed. We MUST succeed. Too much is at stake to allow us to entertain any thought of failure. But remember, brethren and sisters, that success can only come through practical co-operation and real sacrifices on the part of very many. CHARLES E. TAYLOR.

Wake Forest, N. C, Jan. 11, 1895.

P. S.—In the current number of the RECORDER the word "peace" is printed near the close of my article where I wrote "grace."

Kinston Notes.

It has been the custom of the Kinston Baptist church for many years, to call the pastor every year. The call is made at the monthly conference for October, so that the outgoing pastor may have time to look out for another pastorate and that the church may have time to look out for another pastor—in case a change is desired.

According to this custom, Bro. B. W. Spillman was chosen pastor, last autumn. And he entered upon his work here, at the regular time for our pastors to begin, the first Sunday in January.

Bro. Spillman's two sermons, morning and night, on last Sunday, were models. He pleased his congregation both as to matter and manner of presenting it. He is a terse, logical speaker—with a charming delivery. He speaks fluently and without notes, at least no evidence of the presence of notes is visible.

Our brother starts off under very favorable auspices; and we look forward to an active and prosperous campaign in the Lord's work.

The new church in this county, New Hope, thinks of calling Rev. J. D. Carroll to its pastorate. This church is located in a community where the pastors of the Kinston Baptist church have been preaching for nearly twenty years. Rev. J. K. Howell, we think, was the first who commenced there. In Parrott's school house near the church, have been heard the words of eternal life, also, from Revs. J. K. Faulkner, A. J. Hires and A. L. Stough.

Nearly two years ago, Rev T. J. Taylor held a meeting in our church here for about ten days. Several conversions resulted from his faithful preaching, and he is held in the very highest esteem by our people.

We hope that the State Mission Board will not forget the destitute places in the bounds of the Atlantic Baptist Association; especially since the Association has given up to the Board its control of this matter.

Jan. 10, 1895. ARACHEL

From Rev. L. Johnson.

Dear Recorder:—Please allow me to say something about a work that I have very greatly enjoyed.

Last spring brother Durham wrote asking me to go to Aberdeen, a little town between Hamlet and Raleigh, and hold a meeting. I went Monday after the third Sunday in May. The fourth Sunday Bro. Durham came and the Aberdeen Baptist church was organized with twenty-three members. I consented to give them a week night appointment once a month for the remainder of the year.

Very pleasant have been my monthly visits to the faithful little band. The church has been in a state of revival ever since its organization. At every meeting persons have asked for the prayers of Christian people, and the baptismal waters have been disturbed frequently during the year. The membership has about doubled since the organization. They have a live Sunday-school and a very active Woman's Mission Society. The brethren are all poor but they have "a mind to work." They have bought a lot and paid for it, and have a beautiful little church building well under way. They hope to finish the church, pay for it and have it dedicated on the fourth Sunday in May, 1895, just one year after the organization of the church. They have the house hulled in and every cent is paid so far.

This is the only church that I have ever known which is absolutely free from "dead heads." Every member, large and small, contributes monthly to church expenses and the objects of the Convention. May they ever so continue.

I made my last visit to them last week. Rev. C. J. F. Anderson of Carthage will preach for them the fourth Sunday in each month. I think I never enjoyed a work so much as that at Aberdeen, and it is with peculiar sadness that I lay it down. God bless the little church and make it a power for good.

I have not time to day to write of the work in the Pee Dee Association.

Laurinburg was without preaching last year. They did the remarkable thing of paying a $300 church debt and of raising more than their apportionment *without a pastor* They are so situated that they could not connect with any other field, and so Lillesville did the magnanimous thing of giving up their pastor for one Sunday in the month that Laurinburg might be supplied, until some better arrangement can be made. Notwithstanding the "hard times" our association made a better fiscal showing last year than ever before. We look hopefully to the future. Yours,

LIVINGSTON JOHNSON.

Rockingham, N. C., Jan. 7, 1895.

S. B. T. Seminary.

Dear Recorder:—We are in the midst of snow and examinations. The weather is cold and the examinations are hard but we are all well and enjoying our work. We were sorry Bro. Porter had to leave. The circumstances were such that he could not remain with us.

The North Carolina boys had a meeting at the beginning of the new year to express our common interest in the work at home and the plans for increasing the work of Wake Forest. It was a real pleasure to see the deep interest manifested in the college by the Wake Forest men.

There is an effort being made to get every Wake Forest man in this State to give something for the endowment. We feel like joining in the sentiment expressed by the President of the Board of Trustees of the college a few years ago when he said "if the Baptist of North Carolina would only follow Dr. Taylor he would lead them to success."

Dr. Broadus will leave in a few days to attend the Florida State Convention. He will spend a few weeks in Florida to rest and gain strength for the spring work. He has not been very well this winter but is much improved. We are all anxious to see him strong again. At the missionary meeting on last Tuesday the question of Indian missions was discussed. Bro. J. W. Willard read a paper which called forth the compliments of both professors and students. And I would say in this connection that now is a good time for some of our North Carolina churches to secure the North Carolina men who expect to complete their work here in June, before some other State gets them.

Brethren Millard, Cullum, Blalock and Croom, expect to finish their work here in June and why not get them back to North Carolina before some other State secures them?

As these four go out there ought to be as many more to come here to take their places.

The work here grows each year and greater opportunities are given to the young men as the demands upon them increase.

There are more men here this year than ever before and a larger per cent. of college men.

Most of the students are engaged in some active work in connection with their studies. Those who do not have churches of their own to preach to can find work here in the city.

There are quite a number of mission Sunday-schools here conducted principally by the students. Bro. R. G. Kendrick is in the city. I suppose the boys at Wake Forest are in sympathy with us, as misery loves company and they too are in the midst of examinations. Very truly,

J. D. ROBERTSON.

Louisville, Ky., Jan. 4, 1895.

South Yadkin Union.

The Union Meeting of the South Yadkin Association was a failure, owing to the extremely inclement weather. The few delegates present agreed that the next meeting of the Union shall be held at Mocksville. It occurs in June, the fifth Sunday in March being set apart for the Sunday school Convention of the Association, which convenes with the church at Farmington, Friday before the fifth Sunday in March.

Elder W. J. Hopkins of Rock Cut came Friday, but left for home Saturday, correctly anticipating severe weather. Elder W. G. Rollins of South Caroline, attended and preach very good sermons Saturday, Sunday, morning and evening. He remained over until Friday morning when he went to Winston. He desires a field of labor and will be glad to communicate with any church or group of churches desiring a pastor.

The churches of "the Davie Field" are coming up with their work for the Orphanage and for missions.

Instead of societies in the churches, a meeting is held each Sunday after preaching and some object of work is taken up, discussed, and contributions raised. We hope to add other features for the development of the members. Fraternally,

J. N. STALLINGS.

Cane River.

Dear Recorder—Perhaps some of your readers would like to hear a word of the workings of the Missionary Baptists at Cane River, Yancey county. To this end we wish to ask you to be kind enough to give us a bit of space in your columns for a short report.

The Baptist church at Cane River met with its pastor, Elder J. F. Sams, on December 9th, it being the Lords day. Brother Sams, after he had preached one of his best sermons, announced that Bro. M. Honeycutt would be with him according to promise, though he felt somewhat disappointed that he had not as yet arrived; but the church insisted that services continue, which they did, and Bro. Mundy Honeycutt came in that evening.

These zealous, earnest, and devotional brethren, viz: Sams and Honeycutt, soon moved the church, cold as it had apparently been, to a prompt and lively action. About this time Brother Lide of the M. E. Church came to our help and did us very valuable service, which was highly appreciated by all. Mourners were called for and scores of them responded. The meeting continued for about seven days and nights, which resulted in about twenty nine members being added to the church, that is to say, twenty by baptism and nine by letter. During the meeting, after the first few days, the large and commodious church was quite filled with an anxious and well ordered congregation. Many sinners were convicted, mourners found Jesus precious to their never dying souls, converts would shout, being filled with joy, their friends would greet them with thanks, while others apparently would weep for joy.

On Wednesday, the 19th, the meeting closed, leaving several mourners. The church met with the candidates for baptism at the river on Wednesday the 19th.

I think this was as good, if not the best, meeting, held at Cane River for many years past. We hope the good it has accomplished will long be remembered, and be of lasting good, and that all the praise and honor be given to God, to whom it belongs.

Cane River, N. C. A FRIEND.

Temperance Workers.

All persons without regard to church or party connection, who are interested in better temperance legislation for the "Old North State" are hereby requested to come or send representatives to the city of Raleigh, Jan. 21st to 30th, to aid in securing the enactment of a bill modeled after the State Temperance Law of Miss. Let mass meetings be held wherever practicable and a delegation of workers sent: all temperance organizations in the State are especially asked to send delegations of workers. Grand Rally Tem. mass-meeting will be held in Raleigh, Thursday, Jan. 24th, 11 a. m. and 7:30 p. m. By order of Ex. Com. State Tem. Asso.

D. H. TUTTLE, Pres.

The Recorder and its Friends.

I can't do without the RECORDER.—*Pattie Bryan, Benson, N. C.*

Go where I may, I must have the RECORDER.—*P. H. Pernell, Eastville, Va.*

The RECORDER is *my* paper, among all others.—*Mrs. C. Campbell, Telersville.*

It would be hard to have to give up the dear old RECORDER.—*Miss Sallie Robertson.*

I have been taking the RECORDER many years, but love it none the less in my old age.—*N. J. Britton.*

It is about as good a thing as I can do to begin the new year with, to renew my subscription to the RECORDER.—*W. B. Covington, Capels Mills.*

I am going on 67 years old. I cannot say stop the RECORDER, though times are hard; it is a dear visitor to wife and me.—*Orren Welch, Siler City.*

Dear Recorder:—You have been a visitor to my home every week for fifty-eight years. As acquaintance matures attachment grows. In anticipation, I send you my new year's greetings and with enclosed bill invite you to continue your visits through 1895.

For the good you have done, are doing, and will do, I pray heaven's blessings on you. Yours to stay,

Apex, N. C. J. M. WARD.

COUGHS AND COLDS. The irritation that induces coughing is immediately relieved by using "Brown's Bronchial Troches." A simple and safe remedy.

Letter From Virginia

Dear Recorder:—A happy new year to you and to your readers! It has been so long since I have written anything for your columns, that I suppose you imagine that I have nearly forgotten your claims upon me. I say this in all seriousness, for years ago, when I came to North Carolina a comparative stranger, I received courtesis from the paper and its editor, that I highly appreciated; and which enabled me to realize promptly that I had gone among brethren, whose kindness helped me to shake off the home sick feeling, which one naturally feels, when he has left, for the time, or perhaps permanently, his native State. Perhaps you remember me as pleasantly domiciled now at

BROOKNEAL, VA.,

an ambitious little town on the L. & D R. R. My charge is now a country pastorate, and I am serving four as good churches as any pastor has. Times are so tough that they are not able to pay a large salary; but they have other ways by which they help a pastor to live, besides the actual salary paid him.

My family and I have been the recipients of some substantial Christmas presents lately, which increased materially the contents of our larder, and for which we have made our grateful bow of thanks.

Though I have returned to Old Virginia, be assured I scan your columns closely, and I am still deeply interested in what is going on in the Old North State. I was especially pleased to see in the published report of the proceedings of the last Convention, that the work of

THE B. M. RELIEF BOARD,

is growing in popularity with your people. I shall always be grateful to God, that he enabled me to bear some humble part in the struggle for the establishment of that Board. There is no nobler charity, or more binding Christian duty resting upon any denomination than that of providing for her old and needy ministers. I am sure that the opposition to that work is growing less, when I notice that some who first opposed it, are now going to support it. May God bless them for it. By the way

IT HELPS A MAN

amazingly to be reminded at times that he is fallible, and that he is liable to make mistakes. It is also a sign of true nobility of character for a man to acknowledge his mistakes when he sees them. Deliver me from the man who thinks he is infallible, or, which amounts to about the same thing, who will not confess his mistakes when he sees them. I am glad to see

WAKE FOREST.

thriving under her present *regime* The man at the helm is the right man in the right place. What a gallant fight he has made against State aid for Higher Education! By the way, that is one of *the* questions of the day that will down at no man's bidding. One thing is certain, if a State sustains a few central schools in such a way as to bring them into constant and ruinous competition with academies and colleges sustained by denominational contributions, it is only a question of time when she will completely control the educational system of her people. Is the State prepared to assume this responsibility? Are the American people prepared to admit her right to do so?

I am glad to hear favorable reports as to Dr. Bailey's health. May God bless him, and add yet many days and years to his useful life. C. A. WOODSON.

Brookneal, Va., Jan. 3, 1895.

The Food Exposition

is an educator for housekeepers. You are not obliged to attend it to appreciate the value of Borden's Peerless Evaporated Cream. Your Grocer can supply you; always ready; uniform results assured. Insist upon having Borden's.

A Word From the East.

It was a great disappointment to me that circumstances prevented my getting to the Convention. Not only because it was such a great meeting, and I sadly needed the stimulous and knowledge to be obtained at such gatherings, but because my people here at Sawyer's Creek wanted me to go, and generously offered to pay the expenses of the trip.

My first years work in this field draws to a close. In many respects it has been a good year. The churches have not made the progress I hoped they would, but they have done fairly well, and we are all hoping for better things next year.

Our closing service at Corinth was a Jubilee service. With determination on the part of all, and great sacrifice on the part of some, they canceled the debt on their house of worship, and Sunday it was my privilege to destroy in the presence of a large congregation, the note that had enslaved them. We praised God and congratulated each other.

The start upon a new career, owing no man anything save love and good works, and with such a vantage they ought to accomplish great things for God.

Let me record another pleasant incident of my work here. To keep in heart through the chilling weather of the winter before us, the ladies leading in the matter, my congregation at Sawyer's Creek presented me with a splendid overcoat. It is thick and warm as well as good, and I expect to get a deal of solid comfort out of it.

Such tokens of their appreciation are highly prised, and make me earnestly desire to give them more and better service.

THOS. G. WOOD.

E. Nully of St. Paul, Minn., writes: "Was confined to bed for three weeks, doctors could do me no good; Japanese Pile Cure entirely cured me." Sold by Jno. Y. MacRae, druggist.

The Peace of God.

Who can estimate the value of such a boon to mortals given!

When the blessed Son of God left the courts of glory, took upon himself our nature, came to earth as a little babe in a lowly manger, what could have been more fitting than the shining hosts of the heavenly land proclaiming the glad tidings, "Peace on earth and good will to men." He grew up as all little children, and teaching by precept and example of a holy life, though one of suffering, trial and temptation; dying on the cross that we might live. And after having finished the work his Father gave to do, returned to earth for a little season, and looked with tender compassion on his beloved disciples as they stood sorrowing that they would soon see him no more. And he sayed unto them, "My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Precious benediction! who can tell what joy and love they felt when those comforting words were uttered! What does it not *now* do for his believing children! It calms our sorrow, heals our wounds and perfects us in love. Fellow traveller to eternity, are you bowed down or afflicted in any way? His grace and peace abideth for thee; He hath said,

I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

We cannot do enough for Him who hath done so much for us. Eternity will be alone sufficient to utter all the praise due unto his holy name! The path-way of the Christian may be rough and thorny but when His peace is with them the turbulent waters may flow on and on, but it makes no difference. They hear him say as he did to his disciples in the tempest tossed vessel, "Peace, be still; it is I, be not afraid."

It is wonderful, how those who have not the sweet hope of heaven can bear up under their trials as well as they do. Let us bear them up in our petitions to a throne of grace, that they may stop and think before they farther go, and fall into the pit of everlasting woe. "It is a fearful thing to fall into the hands of the living God unprepared," despite His tender love and watchcare over them. M. G. C.

Ridgeway, N. C., Jan. 1, 1895.

The sugar-coating, which makes Ayer's Pills so easy to take, dissolves immediately on reaching the stomach, and so permits the full strength and benefit of the medicine to be promptly communicated. Ask your druggist for Ayer's Almanac, just out.

Clinton Items.

Dear Recorder:—I subjoin a few items for your columns.

The Clinton and Warsaw meeting recently conducted by Rev. E. W. Oakes were a rich gospel feast to many of us who were led to sit at the feet of the Great Teacher himself and learn "things new and old" out of his Word. It is now generally known that Brother Oakes does not claim to be an evangelist in the common acceptation. He aims rather to bring God's people nearer to Jesus in a life of surrender to him and separation from the old sinful life.

"Death with Christ to sin," life unto God through the risen and ascended Lord; this is the central theme about which, in a clear and reverent style, with prayerful dependence upon the Holy Spirit, he unfolds the glorious truths of justification, redemption and sanctification as embodied in the Word of God. In a marked degree he sticks to the Word, and insists upon a faith not in circumstances nor feelings nor opinions, but solely in God's Word. He is himself suffused with a lovely spirit of consecration to Jesus. The spiritual life of our Warsaw brethren especially seems much stimulated.

To most pastors who have so little time to present a connected system of gospel themes for the instruction of their people, Bro. Oakes would prove an invaluable aid; and we trust that an arrangement will be providentially made whereby he can visit not only the larger but also many of our smaller communities where people have so little opportunity for thorough religious instruction. And this leads us to mention a much felt want in our section, if not throughout, the State, and that is an occasional ministers' institute, where such men as Oakes and others could instruct our preachers as well as the people. Something has been done in this direction for the blacks, but many of us white pastors need it almost as much.

In regard to our general cause in the Eastern Association, we have become much depressed by the financial panic, and badly disorganized by various things, political and otherwise. Our leading brethren, however, are nobly striving to preserve the bond of Christian fellowship, and our executive committee, led on by the noble hearted Carroll, are seeking to unify our work by calling for the three unions to be merged into one, where we may gather the reports and contributions for Association missions from all our churches.

The first meeting of this union, called at Riley's Creek last fifth Sunday, was a partial failure on account of the severity of the weather, but we trust all will soon fall into line for more aggressive work.

Permit me here to express the gratitude of myself and family for the bounteous regard of the dear Warsaw people who on Christmas day filled our pantry with good things and made us richer in pocket and Christian cheer. O. P. MEEKS.

Clinton, N. C., Jan. 3, 1895.

The Alliance Carriage Co., of Cincinnati, O., will send their complete catalogue of vehicles and harness, showing over 100 different styles of vehicles, from a road cart or farm wagon to the finest pleasure carriage one's taste can suggest. Also an endless variety of harness ranging in prices from $5, upwards. If you have not had this catalogue send for it now—its free.

The Work at Madison.

Dear Bro. Batley:—The report of my work for this year, as you will see, is rather late, but if you think it is not too late, please publish the same.

The last of July I held a meeting with my church at Oak Ridge, Stokes county. Bro. W. H. Wilson aided me, and nine were added to the church as a result of the meeting. This church has given more to missions during the past year than for any one year in its past history, notwithstanding the hard times.

The second Sunday in September I began a meeting at Dan Valley, a new church two and a half miles from Madison, where I have been preaching since the first of this year. Brother C. C. Haymore of Mt. Airy aided me and preached with power and effect. I baptized twelve at the close of the meeting, who were to form a part of the new organization at this church. The third Sunday in October, Bro. E. P. Ellington assisted me in the organization, and twenty-six by letter, in addition to the twelve already baptized, formed the organization. Two others then joined by experience, and I baptized them that day, making forty in all in the organization. We have a good house, and the church is now ready for work.

I have been in Rockingham county five years—three at Leaksville, and two here. I established the Madison High School here two years ago, which has steadily increased in favor and patronage till we now number one hundred. The Lord has greatly blessed us in this part of the State this year, and to him we give all the glory.

Long live the RECORDER. It is one of the greatest luxuries I have.

Yours in the faith,
A. L. BETTS.

Madison, Dec. 11, 1894.

Resolutions Passed by Lumberton Baptist Church, Nov. 23, 1894.

Three and a half years ago Rev. F. H. Martin became pastor of Lumberton Baptist church. He has been faithful in all of his duties as pastor, and has preached boldly the pure gospel in love and tenderness. He has, by his earnestness and godly walk, inspired the confidence and love not only of the church but the entire community. The church and the town regret his departure, but feel that the love of God's cause directs him to another field. He and his excellent wife may rest assured that they carry with them the prayers and affections of our people. May God bless them and the Scottsville church, of which he takes charge.

Resolved, That a copy of these resolutions be furnished Bro. Martin, recorded in our church book, and published in *The Robesonian*, BIBLICAL RECORDER and *Religious Herald*.

E. K. PROCTOR, JR.,
Chmn. Committee.

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Dr. Mason's cure is sent by express everywhere and applied at home without further cost. Those afflicted should write to Dr. Scott Mason, Richmond, Va., giving full description of case and get his price for a cure.



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JOHN GILL, Receiver.

CONDENSED SCHEDULE.
In effect Nov. 21, 1894.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	6 40 a m	.....	.....
Ar Fayetteville	9 50 a m	.....	.....
Lv Fayetteville	10 10 a m	.....	.....
Lv Fay'ville Junc	10 18 a m	.....	.....
Lv Sanford	11 34 a m	.....	.....
Lv Climax	1 34 p m	.....	.....
Ar Greensboro	2 05 p m	.....	.....
Lv Greensboro	2 55 p m	.....	.....
Lv Stokesdale	3 48 p m	.....	.....
Ar Walnut Cove	4 20 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	6 45 a m	.....
Lv Maxton	.....	7 52 a m	.....
Lv Red Springs	.....	8 30 a m	.....
Lv Hope Mills	.....	9 26 a m	.....
Ar Fayetteville	.....	9 50 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 40 a m
Lv Stokesdale	.....	.....	11 00 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3. Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale	12 13 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	1 04 p m		
Lv Climax	1 32 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 33 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 46 p m	
Lv Hope Mills		5 10 p m	
Lv Red Springs		6 02 p m	
Lv Maxton		6 38 p m	
Ar Bennettsville		7 50 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 25 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

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FARM.... HOUSEHOLD and STATE INFORMATION compiled each year.

And God said let there be lights in the firmament of heaven to divide the day from the night, and let them be for SIGNS and for SEASONS and for DAYS and YEARS. Gen. Chap. 1, verse 14.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 7, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	13 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 03 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 20 a m	12 53 p m	
Arrive Florence	7 15 a m	3 00 p m	

	No 47. Daily.		
Leave Wilson	2 08 p m		6 35 a m
Leave Goldsboro	3 55 p m		7 20 a m
Leave Magnolia	4 02 p m		5 29 a m
Arr Wilmington	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 7, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 25 a m	7 15 p m	
Lv Fayetteville	10 10 a m	9 19 p m	
Leave Selma	11 52 a m		
Arrive Wilson	12 49 a m	11 15 p m	
Leave Tarboro	2 23 p m		

	No 48. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 32 a m		8 31 p m
Lv Goldsboro	11 35 a m		9 40 p m
Arrive Wilson	12 25 a m		10 27 p m

	No 78. Daily.		
Leave Wilson	12 52 p m	11 20 p m	
Ar Rocky Mount	1 48 p m	12 03 p m	
Arrive Tarboro	2 23 p m		
Lv Rocky Mount	1 53 p m	12 09 p m	
Arrive Weldon	3 10 p m	12 54 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.35 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.23 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 2.40 p m; arrives Plymouth 9.00 p m, 5.00 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
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T. M. EMERSON Traffic Manager.

Literary.

Prof. Henry Drummond has a second paper on D. L. Moody in *McClure's Magazine* for January, a paper treating especially of Mr. Moody's genius as a founder and organizer of public institutions.

The "Problems Before the Western Farmer" are ably discussed in the January number of the *North American Review* by Governor Lewelling of Kansas, whose article is worthy of careful reading as indicating the views of the Populist party upon the agricultural outlook.

Dr. C. W. Macfarlane has recently added to the literature of theoretical political economy an essay on "Rent and Profit." It is published by the American Academy of Political and Social Science and is an explanation of the exact difference between these two terms as used in political economy. Rent, says Dr. Macfarlane, is a "price determined surplus," and "profit a 'price determining surplus.'"

Publication No. 126. Pp. 15. Paper. 8vo. Price, 15 cents. Philadelphia, 1894.

"The Economic Function of Woman" is the title of a paper by Dr. Edward T. Devine, Staff Lecturer of the American Society for the Extension of University Teaching. It has been published by the American Academy of Political and Social Science and treats in a fresh manner and from a new point of view one of the most important aspects of the many-sided woman question in modern society. Philadelphia: American Academy of Political and Social Science. 1894. Publication No. 133. Pp. 16. Paper. 8vo. Price, 15 cents.

For ten years the desk calendar issued by the Pope Manufacturing Company has held a unique place among business helpers. Each daily leaf during that time has taught its quiet lesson of the value of better roads and outdoor exercise, and especially the benefits of bicycling. The calendar for 1895, which is just issued, is even brighter than its predecessors in appearance, as clever artists have added dainty silhouette and sketch to the usual wise and witty contributions that have heretofore given this popular calendar its charm. It can be had for five two cent stamps from the Pope Manufacturing Company, Hartford, Conn., or from any Columbia bicycle agency.

An old fashioned sea story full of interest and adventure, with a strong love motive, is begun by W. Clark Russell in the January *Cosmopolitan*. "Ouida" succeeds Froude, Gosse, Lang, and other distinguished writers with an instalment of the "Great Passions of History" series, which has been appearing in the *The Cosmopolitan*. A discussion is aroused by Mr. Edward Bok's article on "The Young Man and The Church," which will consume tons of ink before it is settled. Just preceding the famous Charcot's death he prepared an article for *The Cosmopolitan* on Pasteur, to be published after Pasteur's death. But Charcot has died first, and so with the consent of Charcot's executors, the article is given now. The present "Theatrical Season in New York" is critically considered by Mr. James S. Metcalfe, editor of *Life*, and there are stories by Tourgee, Howells, and the famous French writer Francis Coppee.

The Rev. Francis E. Clark's new book, "Our Journey Around the World," is having a great sale, and is unquestionably the most popular subscription book of the day. The volume has decided merit, is splendidly illustrated, just the book for the family, and no better gift can be made by father, mother, brother, sister or friend. As President of the United Society of Christian Endeavor, Dr. Clark is beloved by more than two million members of that order. The publishers, Messrs. A. D. Worthington & Co., Hartford, Conn., want more agents for this book—both men and women—and they offer great inducements to them. Their advertisement appears in another column. Our friends who are in need of profitable employment will find this good book just the thing to work for, a book they need not hesitate to offer to their friends, and they will be pretty sure to do well with it. We can commend the book as being especially attractive and exceedingly desirable for agents.

Royal Helps for Loyal Living. Daily Readings for a Year from the Seers and Poets of all Ages. Compiled by Martha Wallace Richardson 16mo, cloth, red edges. Price, $1. Postage free. [Thomas Whitaker, Publisher. 2 and 3 Bible House, New York.]

This is a delightful and helpful year book. God's Word, a text for every day and hearty words of cheer from God's honored servants, both in prose and praise, are to be found on every page. The selections are exceptionally good, and a number of tender and comforting poems are given in full. Let no one, however, think that it is of the ordinary quality of such works. The extracts are made with remarkable care and judgment, and so large a company of writers have been drawn on that it has unusual value. It is just the book for a holiday gift, for its blessing will bide for many a year.

In Editha's Days. By Mary E. Bamford. 12mo, 351 pp. Price, $1 25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

In this story, "In Editha's Days," we are given such a treat, and go hand-in-hand, intensely interested, with the writer through 'long days of labor and nights devoid of ease,' bearing in her heart the faith of those who are so cruelly persecuted. The story is placed in England in the reign of Henry VIII., and in the low countries when they were under the rule of Charles V. and his son, Phillip II. Here it was that those who dared differ from the Catholic church felt the weight of her wrath, as we in these peaceful days little realize. Through the medium of the writer, "Editha" we see and feel as did she; we suffer and flee with her, and together we pray for a day of religious freedom for all. All things are brought to us in a very vivid, and yet attractive manner, making it hard to realize that more than three hundred years have passed since the time of these wonderful experiences.

This is the third volume of the Crown Series, which was inaugurated with "A Mexican Ranch." The volume is bound in corresponding style, and together with the preceding two makes a very enjoyable set to read. They will be sold separately, or in neatly packed sets of three each.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Queries.

Dear Bro. Bailey:—Is it right for church members to have entertainments to raise money for the Lord, when such entertainments and programs are not fit to have in the church; and is it expedient for preachers to engage in them?

Answer—No.

Would it not be better to have religious entertainments, so that we could go to the house of the Lord and do his work in his own house?

Answer—Yes.

Coleraine, N. C., Dec. 3, 1894.

Jno. Y. MacRae druggist, recommends Johnson's Oriental Soap for all skin and scalp diseases. Try it.

How to Make Bees-Wax.

The following receipt for bees-wax can be vouched for: After the combs have been put through an extractor or crushed and strained through a thin cloth, the wax is put in a copper or porcelain-lined kettle with cold water enough to cover it, and boiled for half an hour or longer, if it seems necessary. When the wax is taken from the stove it is strained and poured in a vessel previously dipped in cold water. To make a round cake of beeswax, pour the melted wax in a bowl that has been dipped in cold water. When cold it may be easily removed if the bowl was dipped in cold water. To make wax sheets, use a board three eighths of an inch thick, dampened with warm water, then dipped in the melted wax two or three times. The board is next put in water to cool for a little while, after which it is taken out, the edges trimmed with a sharp knife and two sheets of wax peeled off. To make these wax sheets the wax must not be too hot or it will crack.—January *Ladies' Home Journal.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss Fannie E. Heck, Raleigh, N. C.; Secretary, Mrs. J. A. Briggs, Raleigh, N. C.

Subject for January: Mexico.

[The study topics for the year are arranged by the Maryland Baptist Mission Rooms. Further information on the topics here given may be obtained from Quarterly Leaflets, Mission Rooms, 9 West Lexington street, Baltimore (20 cents per annum). *Foreign Mission Journal*, Richmond, Va., *Home Field*, Atlanta, Ga., and for children from *Kind Words*, Nashville, Tenn.]

What Romanism Teaches.

Romanism teaches Baptismal Regeneration and Salvation by Works.

There is a place outside of paradise especially set apart for children who die without having been baptised. Without baptism they cannot enter heaven, and without money they cannot be baptized. A heartless mother she would be who would not deny herself to save the dollar and a half necessary to have her baby sprinkled, thus saving it from eternal punishment

Mexicans know absolutely nothing of a spiritual religion. They trust in outward show, forms, ceremonies, works, for their salvation. In many of the churches are printed lists of indulgences with their corresponding prices. Among them:

"He who visits prisons or the sick helping them or teaching them the Christian doctrine, shall gain for each time 300 days of indulgence."

"He who at the ringing of the bell at morning, noon or night, shall say the Angelus Domini, the Pater Noster, or the Ave Maria, shall gain 100 days of indulgence," etc. I "bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they do not submit themselves to the righteousness of God."

ROMANISM ENCOURAGES VICE AND IMMORALITY.

This is a strong statement, but true. One of the greatest difficulties in our work with this people is their utter disregard for the truth. No dependence can be placed in them. They have three kinds of lies, but one of which is sin, and that is the malicious lie. A lie to make some one happy and a lie in favor of the church are meritorious. Honesty also is a rare trait. Highway robbers, public women, drunkards, gamblers, etc., are all members of the Church of Rome, and frequently are among her most fanatical members. The priests lead the van in immorality and vice, and their followers are legion. The people are by no means blind to the gross and open immoralities practised by the padres, but in the face of all of it they will kneel to the vile creatures and beg for absolution from their sins. "Christs of the earth" they style themselves, and verily they are not of heaven.—*H. R. Mosley, Mexico.*

Spanish Rule in Mexico.

The history of this Spanish rule is a history of the oppression of the weak by the strong. Private property was everywhere confiscated, and the wealth of the land flowed into the pockets of the civil and ecclesiastical rulers and into the coffers of Spain. The subjugation of heathen lands is a glorious opportunity for the missionaries of the cross; but the Christianity taken into Mexico was not the Christianity of Christ, only a travesty upon it—Roman Catholicism. Wherever Roman Catholicism has held undisputed sway, wherever its pernicious practices have not been challenged by true representatives of Christ, wherever expediency has not forced toleration, the system has been one of vice, cruelty, bigotry and intolerance. Sad it is that those who call themselves by the name of Christ should have so little of His spirit. In the evangelization of Mexico, the Catholics did not follow a pacific propagandism. They did not teach and plead; they commanded and threatened. At the point of the glittering sword Mexico yielded. It became a Christian nation without the knowledge of Christ, without the spirit of Christ. But what mattered that to the roving band of soldiers and priests, who, consumed with a greed for gold, were realizing their sordid ambitions, though they were defying the wrath of God! They gave the poor Mexicans little; they took from them their all. The priests gave the natives images for their idols. Is there any difference? If there is, the natives could not comprehend it. The priests were too idle and too vicious to care about it. The poor Mexican received no instruction as to true godliness, and, after the introduction of Romish institutions, the morals of the people became even more degraded. Shame to the people of God in our land who sympathise with this hierarchy, in whose bosom fester the running sores of unblushing and diabolical wickedness! The centuries have rolled on, and this land of flowers has been trodden by the most merciless tyrants known in modern times, who, in the name of Christ, have wrought the works of the devil, who have left as a heritage to the Godfearing people of our country more than 12,000,000 of people, with but little knowledge of Christ as the Lord of their lives!—*Rev. Curtis Lee Laws.*

None But Royal

Baking Powder is absolutely pure. No other equals it, or approaches it in leavening strength, purity, or wholesomeness. (See U. S. Gov't Reports.) No other is made from cream of tartar specially refined for it and chemically pure. No other makes such light, sweet, finely-flavored, and wholesome food. No other will maintain its strength without loss until used, or will make bread or cake that will keep fresh so long, or that can be eaten hot with impunity, even by dyspeptics. No other is so economical.

The Baking Powders now being offered in this vicinity, with the statement that they are "as good as Royal," have been shown by the official analyses to be composed of alum and detrimental to health.

The official chemists of the United States and Canada, State analysts, municipal boards of health, and physicians indorse the great qualities of the Royal Baking Powder.

ARE YOU **BANKRUPT** in health, constitution undermined by extravagance in eating, by disregarding the laws of nature, or physical capital all gone, if so,

NEVER DESPAIR

Tutt's Liver Pills will cure you. For sick headache, dyspepsia, sour stomach, malaria, torpid liver, constipation, biliousness and all kindred diseases.

Tutt's Liver Pills
an absolute cure.



SOUTHERN RAILWAY CO.

(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 35.	DAILY. No. 11.
Lv. Richmond	*12 30 p m	12 40 a m
" Burkeville	2 34 p m	2 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*2 00 p m	*5 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 20 p m	8 15 a m
Lv. Winston-Salem	†6 05 p m	*7 35 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 24 a m
" Asheville		3 40 p m
" Hot Springs		5 30 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 nn
" Spartanburg	1 00 a m	2 34 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 48 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 33 p m
" Asheville		2 12 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	10 01 a m
Ar Durham	12 15 p m	11 50 a m
" Raleigh	1 15 p m	*0 50 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	*5 30 p m	*2 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 30 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 13 p m	3 54 a m
" Burkeville	2 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m. daily and 6.30 p m, except Sunday. Returning leave Richmond 3.20 p m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.20 p m; arrive at Oxford 5.40 p m, Henderson 6.35† p m, Durham 7.05 p m, Raleigh 8.50 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson †10.35 a m, Oxford 11.35 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a. m., and 5.45 p m daily except Sunday, 12:05 p. m. daily, and arrive Henderson 7:50 a m, and 6:35 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.35 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:20 a m, and 8:10 p m, daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

J. M. CULP, Traffic Manager, Washington, D. C.
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"Wherein such legal principles as touch the daily business of the people are treated in a manner within the reach of the average mind."

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The Book Contains

Two Hundred Pages. It is divided into thirty-two chapters. It treats of thirty-two main subjects, and scores of collateral ones. The print is large and clear; the paper is smooth and heavy; the binding is bright and cheery; the index is very complete. A feature of the book is its massing. For example, turn to page 147, "Innkeeper and Guest." The eye, with no effort, falls upon these large head-lines:

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Under each of which is a concise statement of the law on that subject.

The following subjects, among others, are treated: "Farm Law," "Sunday Law," "Bills, Bonds and Notes," "Enticing Servants," "Forcible Trespass," "Wilful Trespass," "Statute of Frauds," "Banks," "Corporations," "Damage Cases," "Accidents from Spring Guns," "Usury," "Married Women," "There being no Will," "How to Write Your Will." The law of Telegrams, of Railroad Tickets, of Railroad Accidents, of Negligence, of Nuisance, of Self defence, of Injuries by Vicious Animals, &c., &c.

In presenting this little book to the public we feel that we are doing a service to lawyers, doctors, farmers, merchants, mechanics, laborers, and all other classes of our people.

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S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.20 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m, Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.20 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

8.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.30 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Aglanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.36 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.20 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 6.00 p m; returning arrives Johnston street at 9.05 a m.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room sleepers between Washington and Atlanta, with no change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, S P A Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS SUMMARY.

North Carolina.

Great and destructive freshets are reported of the Cape Fear, Neuse and other rivers. ——J. C. Wright, merchant, Rockingham, has assigned; liabilities $7,500.——The grand jury has brought in true bills against the Raleigh Christmas week gambling parties, exposed editorially last week. The RECORDER was the only paper to expose these offenses. ——Oakes' meetings at Charlotte have been drawing large crowds. ——A Presbyterian preacher at Charlotte has announced himself a "crank" on 'Christian unity,' and called for a general exchange of pulpits by pastors in that city, in order that the denominations may learn more of each other. He might have spared himself the trouble of classifying himself.——A pastors' association has been organized at Salisbury; Rev. Dr. Rumple, President, Rev. N. S. Jones, Secretary.——Charlotte and Salisbury are to be connected by telephone. ——The Polk monument to be erected at Raleigh will cost $2,500 instead of $25,000, which was accidentally stated last week. ——Editor Carter of the Rutherford *Herald* was arrested last week for throwing rocks through the glass in the window of the building of the Rutherford *Democrat* ——A colony of thirty Fins are reported to be coming from Michigan to settle in Forsyth and Bertie counties.——1,100 acres of trucking lands near Newbern have been purchased for 300 New Jersey families.

General Assembly.

JANUARY 9.

ORGANIZATION.—Senate; Lieut. Governor Doughton presiding. The following officers were elected: Chief Clerk, Hill E King, Pop; Reading Clerk, Spencer Blackburn, Rep; Engrossing Clerk, A K D Wallace, Pop; Principal Doorkeeper, T. L. Halliburton, Rep.; Assistant Doorkeeper, Thos. W. Babb, Pop.

HOUSE.—Speaker, Z V. Walker, Rep; Chief Clerk, S. V. Satterfield, Rep.; Reading Clerk, Jno. W. Chapin, Rep.; Engrossing Clerk, E. P. Hauser, Pop; Doorkeeper, A. J. Moye, Pop.; Assistant Doorkeeper, A. R. Middleton, Pop. The House adopted the rules of the late House, excepting Rule 13, which required a two thirds instead of a majority vote.

JANUARY 10.

SENATE.—Resolution adopted ordering that copies of the Code be furnished members of the various committes. Motion to adopt rules of last Senate lost, and it is resolved that three Senators be appointed to prepare rules. Rice, Rep., New Hanover, Hamrick, Pop., Cleveland, and Adams, Dem., Moore, appointed.

Abell of Johnston introduced bill to make six per cent. the legal rate of interest, which is placed on calendar (that is, disposed of for the present, to be brought up in due time) Mewborne of Lenoir introduced bill to repeal present charter of the Farmer's Alliance and restore former charter, which is passed and sent to the House, where it also passed.

HOUSE.—The message of the Governor with reports from the several State Departments was placed in the hands of the Speaker, and the message was read. Ordered printed 600 copies of message and twenty additional copies for each member. The printing of 5,000 copies was ordered later.

The reports of the various State institutions—educational, charitable and industrial—were laid before the House, and referred to proper committees.

French, New Hanover, introduces bill to insure a free ballot and fair count, and requests that it be referred to a special committee of thirteen members. Winborne, Hertford, a bill to fix the rate of interest at six per cent.; and another to fix the fees of solicitors in estates of infants. Bean, Randolph, to repeal Sec. 14, Art. 7, of the Constitution, with the purpose of annulling the power of the Legislature over municipal corporations, i. e., power to reorganize the city governments. Ewart, Henderson, "to establish county government;" and a bill in regard to giving bonds in guarantee companies. (The reader may need to be reminded that several county officers elected lately have been restrained from their offices by county commissioners, who, acting under the law, declined guarantee and trust company bondsmen.)

JANUARY 11.

SENATE.—Mewborne, Lenoir, introduces a bill to make the legal rate of interest five per cent. He also introduced the bill, which has passed both branches and is now in effect, to repeal the public printing law made by the last Legislature. There are four candidates for the printing. White, Alexander, offers resolution ordering the State Treasurer to make special report of moneys paid to certain public institutions, particularly, the University, the State Normal and Industrial School and the College of Agriculture and Mechanic Arts, which is referred.

The committee on rules reported, the distinguishing feature of the new rules being one creating a standing committee to appoint the various Senate committees. A similar rule has been adopted by the House. This removes the danger of one-man power, and is a wholesome solution of a question that has given trouble in Congress. To give one man power to appoint all committees is not in accord with the genius of our government. An effort to provide for the election of a Senator to occupy the Lieut. Governor's Chair, in the possible absence of the latter, failed. The Governor's message was read.

HOUSE.—Many bills, mostly of local or inconsiderable significance, were introduced and referred. Peebles, Northampton, offered resolution instructing our Senators to vote for free coinage of silver, which was referred. McKenzie, Rowan, introduced a bill to prohibit the manufacture and sale of spirituous or intoxicating liquors; Smith, Gates, to carry out the four months free schools, as per constitutional requirement; Duncan, Carteret, to protect fishermen from monopolies. These bills were properly referred.

The report of the committee on Privileges and Elections, together with a resolution by Peebles, provoked sharp discussion. The contested cases will not have been decided for several days yet.

JANUARY 12.

SENATE.—Starbuck introduced resolutions urging the State representatives at Washington to work for repeal of the State bank tax and the internal revenue laws.

The Committee on committees reported. The following compose the Education committee: H. L. Grant, chairman: J. B. Parsons, S. A. White, J. Y. Hamrick, B. R. Brown, W. H. Farthing, S. E. Marshall, John Ammons, S. W. Wall, H. A. Cook, A. H. Paddison, W. C. Dowd, W. J. Adams, E. S. Abell, I. Green.

The remainder of the session was occupied with empty filibustering on the question of electing a Speaker *pro tem* of the Senate, to serve in the absence of the regular presiding officer; the effort to elect one failed.

HOUSE.—McLean, Richmond, to form a new county out of a part of Richmond county; Payne, Robeson, to request our Washington representatives to work for Federal appropriation for Normal School for Croatan Indians of Robeson county; Cox, Pitt, against further issuance of bonds by the Federal government; Monroe, Wayne, to appoint commissioners to codify the laws of the State.

After discussing Peebles' resolution on contested elections, which ended in adherence to the usual mode of procedure, and further talk on the public printing question, which ended in repeal of the former law, with assurance of the enactment of another letting the printing to the lowest efficient bidder, the body adjourned.

The Grand Lodge of Masons convened in Raleigh last week. The proposition of Mr. Washington Duke of Durham to give $5,000 to the Oxford Orphan Asylum, provided the Masons give $5,000, was accepted, and more than $4,000 was immediately pledged. The following officers were installed: Dr. F. M. Moye of Wilson, Grand Master; Dr. R. J. Noble of Selma, Deputy Grand Master; Walter E. Moore of Jackson, Grand Senior Warden; James A. Leach of Lexington, Grand Junior Warden; John C. Drewry, Grand Secretary; William Simpson, Grand Treasurer; Francis D. Winston, Winton, Bertie county, Grand Marshal; V. S. Royster, Raleigh, Junior Deacon; Dr. H. I. Clark, Weldon, Senior Deacon; Rev. Moses Winston of Granville county, Grand Chaplain; Prof. E. B. Neave of Salisbury, Grand Sword Bearer; R. H. Bradley, Raleigh, Grand Tiler.

Please find money order for RECORDER. I can't do without it. I am just as glad to get it as I would be to get a letter from one of my best friends. I think every Baptist in the State ought to take it.—*Vienna G. Sandford.*

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Ballard's Bridge ch, $14 30; Wilksboro ch, 2 12; Cub Creek ch, 3.00; Bethlehem ch, West Chowan, 11 00; Ebenezer ch, 3.00; Shiloh ch, 10 00; Corinth ch, 8.64; Shady Grove ch, 2 56; Coinjock ch, 3 00; Berea ch, 15 00; Sawyer's Creek ch, 20.00; Providence ch, 5.00; Rehoboth ch, 2 00; Columbus Asso, 86c. Total, 100.48. Previously reported, 185.70. Total this year, 286.18.

Foreign Missions—Berea ch, Eastern, $1.00; Wilksboro ch, 2.68; Pilgrim, 25c; W M S, First ch, Durham, 10 00; First ch, Durham, 40.00; Ladies' Aid Society, Albemarle ch, (Christmas offering), 3.71; W M S and Sunbeams, Green Level ch, 5.00; Berea ch, Mt Zion, 54c; W M S, Henderson ch (China), 7 46. Total, 70 64. Previously reported, 180.00. Total this year, 250 64.

Home Missions—Meherrin ch, for New Orleans house, $1.41; Brown's Creek ch, Bladen, 34c; W M S, Green Level ch, New Orleans house, 3.10; Warrenton ch, 12.51; Cashie ch, New Orleans house, 3.10; Berea ch, Mt Zion, 1.38; Aulander ch, W Chowan, 5.09; Pleasant Grove ch, W Chowan, 2.72. Total, 29.65. Previously reported, 77.25. Total this year, 106.90.

Education—Rev D W Herring, on note, $75.00; Warrenton ch, 8.07; Camden and Currituck Union Meeting, 5.00. Total, 88.07. Previously reported, 42.13. Total this year, 130.20.

Orphanage—W M S, Holly Grove ch, West Chowan, $4.00; S S, ditto, ditto, 5.00; S S, Bethlehem ch, ditto, 5.20; Galeed ch, Bladen, 2.24; Hickory Grove ch, ditto, 98c; Berea ch, Mt Zion, 5.27; S S, Aulander ch, W Chowan, 5.00; Pleasant Grove ch, W Chowan, 2.50. Total, 30.19. Previously reported, 156.56. Total this year, 186.75.

Ministerial Relief Fund—Galeed ch, Bladen, $7.24; Fishing Creek ch, Tar River, 64c; Warrenton ch, 8.00; Aulander ch, W Chowan; 5.63. Total, 21 51. Previously reported, 17.84. Total this year, 39.35.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Jan. 12, 1895.

"A grateful Mother"

endorses a remedy her son is taking for MALARIA. We do not know her and she writes of her own accord to praise

Brown's Iron Bitters.

The letter is dated July 17, 1894—just two other day—Washington, D. C.

". . . . My son is taking Brown's Iron Bitters for dangerous Malaria, and it has done him a great deal of good."
MRS. MARY LEACH,
911 Grant Ave., N.W.

Perhaps you're suffering from the same disease!

In buying look for crossed Red Lines on wrapper.

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Our New Illustrated Catalogue of Plants, Roses, Bulbs, Vines, Shrubs, Small Fruits, Ornamental Trees, Grape Vines, Seeds, etc., will be mailed free to all applicants. 110 pages. Most complete Plant Catalogue published. Satisfaction guaranteed. 20 Rose Houses; 45 Greenhouses; 30 Acres Nurseries. Address
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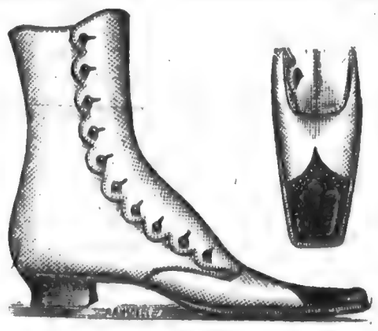
For both Male and Female,

Creedmore, Granville Co., N. C.,

is located on Pea Ridge, a famous section of North Carolina for health, fine tobacco and prosperity. Buildings new and well furnished. The different departments of the school are in charge of competent teachers. Board with the Principal only $7 per month, while tuition for the highest course, either Classical or Business, is only $3, with Vocal Music and Freehand Drawing thrown in.

Is this too cheap to be good? If you wish your children educated, we would like for you to make enquiries, or write for further information.

J. E. SMITH, Principal.



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Sent any place in the United States upon receipt of price. Satisfaction guaranteed or money refunded. Our $2.00 Women's Buttoned Shoe, as represented in cut, is unequaled for beauty and perfect fit. Send your mail order for a pair.

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
Newton, N. C.

FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, Fortwayne, Ind.

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NOTICE.

Having qualified as executor of the last will and testament of Mrs. A. R. Goddin, deceased, all persons having claims against said estate are hereby notified to present same to me on or before the 5th day of December, 1895, for payment. All persons indebted to said estate will please settle at once.

N. Y. GULLEY,
Dec. 3, 1894. Ex'r. of Mrs. A. R. Goddin, dec.

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Dear Recorder:—For forty years you have been making your weekly visits to my house, and I have no language to express fully the real help, pleasure, and solid comfort you have been to me and my family all these years. And now I believe you are better and stronger than at any period of your life, and what you will yet be the Lord only knows.

Born and reared in Montgomery county, I have lived in Anson, Richmond, Orange, Henderson, Buncombe and Transylvania. Am now in my sixty sixth year; have been a member of the Baptist church more than fifty one years; have been preaching the gospel as faithfully as I knew how for forty-five years; have labored in seventy-six counties in North Carolina, and in four other States; have baptized in every important river in North Carolina, and creeks, branches, pools and baptisteries beyond remembrance. Recently I baptized seven in the beautiful French Broad River.

I have just returned from a five weeks tour, preaching in the counties of Haywood and Macon; had a meeting of great power in Waynesville; was there seventeen days; there were sixteen professions of religion when I left, and the last I heard from the meeting it was going on with unabated interest. Don't know that I have ever enjoyed more of the presence and power of the Holy Spirit.

Hardly think I shall ever take the care of churches any more, but spend the remaining years of my life in evangelistic labors as my strength may allow.

And now, my dear Bro. Bailey, please accept my heartfelt thanks for all your kindness to me, and give my love to all the dear brethren and sisters in the State Convention, where I spent the best and most useful years of my life.

May the dear old RECORDER grow better as it grows older.

Your devoted brother,
F. M. JORDAN.

East Fork, Transylvania Co., Dec. 24, '94

Thanks to All.

Dear Recorder:—Please allow me through your columns to render thanks to the good people of Franklinville for the many valuable presents we have received at their hands since we have been among them, and for a recent present of money enough ($12 40) to buy me a nice overcoat for a Christmas gift. My Cedar Falls people had a contribution in the coat.

Since I have been writing this, a good sister presents my wife with a nice shawl, a present from herself and another sister.

My people have been truly good to us, and we want to say thanks to one and all.

Dec. 20, 1894. G. L. MERRELL

Notice.

I want every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 327, and one will be sent you free.

Almost every one has use for a calendar, and by the same token, they ought to have one that is of some use. A calendar that you have to study or "set" has little excuse for existence. The one we like best of all is that published by N. W. Ayer & Son, the Newspaper Advertising Agents of Philadelphia. The handsome copy for 1895 carries on its seal their famous motto, "Keeping Everlastingly At It Brings Success," which will alone each day be worth to all who use it far more than the price of the calendar. The size is generous, and the work a beautiful specimen of the printers' art. Each day, as is becoming to such an important slice of time, is printed large enough to be read across a room. Then, too, the matter on the flaps deals with a subject in which there is a growing general interest.

That the demand for this calendar increases each year, we can easily understand, for we do not believe that any one who has spent one year in company with it, will be willing to spend another without it.

The price is 25 cents, delivered everywhere postpaid, and in perfect condition.

An Explanation of the Electropoise.

The Electropoise, by thermo electric action, causes all parts of the body which are exposed to the air to rapidly absorb larger quantities of pure atmospheric oxygen from the air. The oxygen, thus taken up by the superficial capillaries, is carried into all parts of the body, burning out all manner of poisonous impurities, destroying bacteria and preventing their further propagation. This purified blood passes into all the functional organs, stimulating them to healthy action and enabling them to do the very best work of which they are capable. In this way all diseased tissue is thrown off and healthy tissue built up in its stead. The Electropoise does this and does not injure the digestion and impair the system as strong medicine would have to do.

The Electropoise has now passed the experimental state and is endorsed by many prominent men, among whom are Judge Powell E. Jackson of the U. S. Supreme Court, Judge Walter Clarke of N. C., Supreme Court, Ex Gov. T. M. Holt of Haw River, N. C., Judge R. P. Dick of Greensboro, N. C., Rev. Lucius Cuthbert of Aiken, S. C., Judge J. B. Kershaw of Camden, S. C., Judge J. T. Henderson, ex Commissioner of Agriculture, Atlanta, Ga., Hon. N. C. Sibley of Augusta, Ga., Rev. W. B. Branhan of Oxford, Ga., and hundreds of others whom space will not let me name, but which are given in our circulars which we send free.

From J. W. Graham Agt., Gould Bldg., Atlanta Ga.

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

No lamp is a good one without the right chimney. The "Index to Chimneys" free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top."

Kind looks, kind words, kind acts, and warm hand shakes,—these are a secondary means of grace when men are in trouble and fighting their unseen battles.—*Dr. John Hall.*

MARRIED.

DARK—BRAY—On Dec. 12th, 1894, near Siler City, N. C., by Rev. C. J. F. Anderson, Mr. R. D. Dark and Miss Emma Bray.

JACKSON—COX—On Dec. 26th, 1894, at Antioch church, Pitt county, by Rev. A. D. Hunter, Mr. G. E. Jackson and Miss Hattie A. Cox.

HARRELL—SMITH—At the residence of the bride's father, by Rev. G. W. White, Mr. Amos Harrell and Miss Jennie Smith, both of Chowan.

BRACY—STEWART—On Jan. 8th, 1894, in Scotland Neck, by Rev. R. T. Vann, Mr. G. W. Bracy and Mrs. J. E. Stewart, both of Scotland Neck.

WEBSTER—LYNCH—On Dec. 23d, 1894, at Colon, Chatham county, N. C., by Rev. J. M. Holleman, Mr. Emery L. Webster and Miss Sallie Lynch.

JONES—LEWIS—In the Baptist church at Gastonia, by Rev. E. F. Jones, father of the groom, Mr. W. M. Jones and Miss Ferrie Lewis, both of Gastonia.

DUPREE—BELL—On Dec. 26th, 1894, at the residence of Mr. Burwell Bell, near Apex, N. C., by Rev I. T. Newton, Mr. Joseph J. Dupree of Raleigh and Miss Bettie M. Bell of Apex.

SMITH—MARSHALL—On Dec. 23d, 1894, at the home of the bride's father, in Canetuck, Pender county, by D. J. Corbett, Esq., Thad. J. Smith of Wilmington and Sallie J. Marshall.

ALLEN—CHAPPELL—On Dec. 18th, 1894, at the home of the bride, near Leesville, N. C., by Rev. J. H. Hutchinson, Mr. Alva E. Allen and Miss Dora A. Chappell, all of Wake county, N. C.

HART—WATKINS—On Dec. 20th, 1894, at the residence of Mrs. Hinton Wiggins, Franklin county, by Rev. I. T. Newton, Mr. W. W. Hart and Miss Sallie Watkins, both of Franklin county.

LITTLETON—BALLARD—On Dec. 23d, 1894, at the residence of Mrs. Edith Morgan in Concord, by Rev. J. O. Alderman, Mr. J. D. Littleton of Salisbury and Miss Lizzie Ballard of Concord.

JETTON—CAUBLE—On Dec. 19th, 1894, at the bride's home in Lincolnton, N. C., by Rev. Claude E Gower, Mr. Chas. M. Jetton of Charlotte, N. C., and Miss Lillie Cauble of Lincolnton, N. C.

HOBGOOD—PRUITT—On Dec. 19th, 1894, at the residence of Mr. J. R. Pruitt, the bride's father, in Sunset, Granville county, by Rev. C. R. Hairfield, Mr. Herbert H. Hobgood of Pitt county and Miss Cornelia A. Pruitt of Granville.

MEADOWS—BLALOCK—On Dec. 25th, 1894, at Geneva church, Granville county, by Rev. R. M. Marsh, D. D., Mr. Joseph F. Meadows and Miss Susie J. Blalock, daughter M. Blalock. Also, Mr. William H. Blalock and Miss Maggie O. Howard, daughter of B. D. Howard.

DIED.

PITT—H. B. S. Pitt died at his home near Whitaker's, in Nash county, N. C., Nov. 14th, 1894, aged seventy-three years. He has been a faithful member of the Baptist church forty-nine years. DR. F. PITT.

Henderson, N. C.

FULFORD—At North West Virginia, Nov. 21st, 1894, Sister Lydia Fulford, the loving wife of Mr. Arthur Fulford, fell asleep in Jesus after two years of great suffering. Her funeral was conducted by the writer in Shady Grove church, Currituck county, N. C. She was burried at Currituck C. H. beside the loved ones who had gone before.

May the Lord bless and comfort the husband and the two little children.

P. S. C. DAVIS.

ROBBINS—Near Lebanon church, Brunswick county, N. C., Nov. 27th, 1894, Sister Victoria Robbins, aged twenty-five years and thirteen days, after a severe illness of about nine days, passed from this to the better and brighter world on high. She was the daughter of I. W. and Emor Harrelson, and wife of W. H. Robbins. She had just returned home with her sick husband from Georgia about two weeks before her death. It seemed that God brought her back home to die. Sister Robbins, although young, will be greatly missed by her church and neighborhood. She has been a consistent member of the Baptist church at Lebanon from early girlhood.

J. H. HILDRETH.

WHITEHURST—Died Nov. 29th, 1894, in the ninth year of her age, of that ruthless, destroyer diphtheria, little Emily, youngest child of her widowed mother, Mrs. Ann Whitehurst of Sawyer's Creek, Camden county, N. C.

The old adage, "death loves a shining work," was indeed verified in Emily's case. She was a dear, lovable child, wise and thoughtful beyond her years, and never happier than when helping to do something to give pleasure to others. Just before her illness, hearing of a plan to present her pastor with an overcoat, she took an eager interest in it and declared her purpose to contribute, and when the collection was made her contribution was large as the average.

So gentle and loving; so unselfish, and so fond of church and Sunday-school, must she not have loved him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We believe she did love him, and that, wanting her in his own presence, he called her to himself.

God comfort the stricken mother and sorrowing household with the reflection that nothing calls for greater thankfulness than the knowledge of a loved one "safe in the arms of Jesus."

Tributes of Respect.

Died on October 16th, 1894, Henry F. Hilburn, aged sixty-eight years and twenty-six days, after a severe illness of about two and one-half hours, leaving a widow and eight children to mourn their loss. He entered the late war of '61 as a private soldier in the Southern army, and served as a faithful soldier for 1,265 days.

The church at Zion's Hill in conference

Resolved 1. That in the death of Brother Henry F. Hilburn the church mourns the loss of one of our beloved deacons.

Resolved 2. While we bow in humble submission to Divine Providence, who doeth all things well, yet we grieve to see his seat vacant at the fireside as well as at the church. His influence as a true Christian and as a neighbor was such that the greatest confidence was reposed in him. As a father he was loving, and as a husband he was kind, and on all occasions he sought and controlled a pleasant home.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Ordered that these resolutions be spread upon the church book and a copy be furnished the bereaved widow, and published in the *N. C. Baptist* and BIBLICAL RECORDER. This Nov. 10th, 1894.

A. J. FREEMAN,
C. S. EDWARDS,
S. HESTER,
Committee.



M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

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Cures others, will cure you

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8 " His Somber Rivals

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Catalogue with 2500 testimonials, Prices and Terms Free.
Please mention this paper.

The Home Circle.

Toward Evening.

Is it sunset in the west?
Life is often at its best
When the roughest work is done,
And the time for rest is won,
When the sea of life is calm,
When the stilled soul sings her psalm,
When sweet peace has banished strife,
And the silences of life
Make a little sanctuary
For the home of piety.
When no anguish chokes the prayer,
And confidence succeeds to care,
And the soul forgets her fear,
Then the golden time is near.

If the evening should be bright,
And God long delay the night,
And keep you here for love's caressing,
Safe and happy, blest and blessing,
Hope will grow, and faith will strengthen,
And the shadows, though they lengthen,
Will be pleasant, cool, rest-giving;
And the joy of gentle living
Shall be greater as the days
Are hallowed into songs of praise.

But when night comes on apace,
And the light fades from the face;
When strange sounds are in the air,
And the soul, compelled to prayer,
To the body bids farewell,
Think not 'tis a funeral knell,
'Tis the song of birds at morn,
The stir of day that soon is born—
Then lift up your head on high,
Your redemption draweth nigh.

—Marianne Farningham, in Christian World.

Launching A Battle-Ship.

IT IS A COMPLEX PROBLEM AND A SLIGHT MISTAKE WOULD COST MILLIONS.

Albert Franklin Matthews tells an interesting story of "The Evolution of a Battle ship," in the July number of *The Century*. This is a history of the construction of the *Indiana*, so far the only vessel of this class we have in our navy. After describing the wonderful power of this monster, the most formidable engine of war in the world, and the manner of its construction, Mr. Matthews says:

So the building goes on until the launching day comes, and two broad ways are built up against the bottom of the vessel, and the keel-blocks on which it has been resting are knocked away. In the launch of the *Indiana* Mr. Nixon ran a row of electric lights beneath the bottom of the vessel, adding another innovation to the details of American ship building. Each launching way consists of upper and lower planking, between which is spread thousands of pounds of the best tallow. At the bow of the boat these upper and lower planks are clamped together, and when all is ready they are sawed apart, and the vessel starts. The upper part of the ways slides into the water with the vessel, and the lower part with the smoking hot tallow remains stationary.

A launch in these days is so smooth, and so soon ended, rarely occupying more than twelve seconds from start to finish, that one scarcely realizes its difficulties. Three things are absolutely necessary: it must be on time, when the tidal water is highest; it must be of smart speed, so as not to stick on its downward journey to the water; it must be accomplished without straining. So complex a thing is a launch that the careful engineer in charge is able to estimate the strain on every part of the vessel for every position it occupies, at intervals of one foot, on its way down the incline.

There is one supreme moment. It is when the vessel is nearly two thirds in the water. The buoyancy of the water raises the vessel, and throws its weight on its shoulders. Here is where the greatest danger of straining comes, and should the ways break down, the vessel would be ruined, a matter of nearly $2,000 000 in a ship like the *Indiana* when it was launched.

The launch over, the machinery is lifted in and fitted, and then comes the board of government experts, who look the vessel over inch by inch, the fires are started, and the trial trip follows. For four hours, amid suppressed excitement that answers nervously to every quiver of the vessel, the engines are run at full speed. A premium or a penalty is at stake now. The breakage of a bolt or the disarrangement of a valve may mean thousands of dollars of loss to the contractor. Trained workmen are locked in the fire rooms, not to be released until the test is over. Cooled drinking water with oat-meal sprinkled upon it is run down to them in a rubber tube from a barrel on the deck. A hose is played on the costly machinery in places where there is danger from overheating, as though it were on fire. Almost every pound of coal used on the trip is carefully selected. When the four hours are passed and the strain is over, a sigh of relief from every one on board, and even from the vessel herself, goes up, and the ship passes from the contractor to the Government, and day after day while she is in commission the flag will be saluted, and the score or more of other ceremonies and formalities observed on a man-of-war will follow.

The Uses of Hot Water.

The best method of using hot water are as follows: For sprains of the ankle and wrist or any joint, the part should be thoroughly soaked for half an hour at a time, night and morning, in very hot water, writes A. Marcy, M. D., in a very valuable list of "Domestic Household Remedies" in the January *Ladies' Home Journal*. Any one suffering from a severe sprain will not require more than the first soaking to convince them of the advantage of hot over cold water. A flannel bandage should be applied firmly after each treatment. For bruises very much the same method should be followed, although the application need not be continued for so long a time. For wounds and sores the best method is to drip or pour for a few minutes. For styes and inflamed eyelids, and even for sore eyes, use water as hot as can be borne, by sopping. To stop bleeding, very hot water applied to the raw surface will be found efficacious. For many forms of dyspepsia and biliousness, particularly a catarrhal condition of stomach, a goblet of hot water, drunk after the night's fasting, will give relief. For continued application, in the form of a poultice, as in catarrh of the breast, pleurisy, pneumonia, etc., a jacket of cotton batting wrung out in very hot water by means of a towel, and covered with oiled silk or waxed paper, should be used.

The Business Man's Lesson.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He had become interested, too, in his Sunday paper, so he gradually dropped off going to church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated, reading the money article, when he heard his boys talking in the next room. Said eight-years-old Willie:

"When you grow up, shall you go to church as mother does, or stay at home like father?"

"I shall do neither," said the one, decidedly. "When I'm a man I shall have my horses, and be on the road Sundays and enjoy myself."

The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men, and drifting into a godless, reckless life, and of himself looking on it in his old age as fruit of his self indulgence. Five minutes after he was rapidly walking toward the church. When the service was over, his wife, coming down the aisle, saw him waiting at the door. There was questioning, glad surprise in her eyes, but he only remarked that he had taken a walk and thought he would join her on her way home. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of a peace about the home that reminded him of his boyhood happy days in his father's home. And who will say that he was the less fitted for another week of business life by his share in the service of God's house, instead of "staying at home all Sunday to rest?"

In Self-Defense

you ought to keep your flesh up. Disease will follow, if you let it get below a healthy standard. No matter how this comes, what you need is Dr. Pierce's Golden Medical Discovery. That is the greatest flesh-builder known to medical science, far surpassing filthy Cod liver oil and all its nasty compounds. It's suited to the most delicate stomachs. It makes the morbidly thin, plump and rosy, with health and strength.

The "Discovery" is sold *on trial*. In every thing that's claimed for it, as a strength restorer, blood-cleanser, and flesh maker, if it ever fails to benefit or cure, you have your money back.

Rupture or breach, permanently cured without the knife. Address for pamphlet and references, World's Dispensary Medical Association, Buffalo, N. Y.

A correspondent of the *Orange County Farmer* says: "Formerly I have lost a good many peach trees as the result, as I am now convinced, of moving them from the nursery and transplanting them in the fall—at least I cannot give any other reason for it. With most varieties of the apple the fall is as good a time as the spring, and on some accounts is to be preferred. Because we may have more time to spare for this work in the fall should not govern us in the matter, and when it is said we may plant fruit trees either in the fall or spring as it will be most convenient it won't do to apply the rule to all kinds. The peach is a native of a warm climate and that fact should be taken into account in planting the young trees where they are to stand and bear fruit. The removal of any tree from the place where it first took root will of necessity give it at least a temporary setback, and when trees of a naturally tender species, like the peach, are taken up and transplanted it should be done under the most favorable conditions possible for overcoming the check they will receive and for resuming their growth again. Where this is done at the dormant season in the fall, and is followed by a winter even moderately severe, the peach is liable to be greatly injured by the cold, even if not entirely killed."

Be gentle; unto griefs and needs,
Be pitiful as woman should,
And, spite of all the lies of creeds.
Hold fast the truth that God is good.
—*Whittier.*

My sister! let the night be ne'er so dark,
The moon is surely somewhere in the sky.
—*Mrs. Browning.*

Every wrong carries within itself the power to right it sooner or later.

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gives you a feeling of horror and dread. There is no longer necessity for its use in many diseases formerly regarded as incurable without cutting.

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is well illustrated by the fact that **RUPTURE** or Breach, is now *radically* cured without the knife and without pain. Clumsy, chafing trusses can be thrown away! They never cure but often induce inflammation, strangulation and death. **TUMORS** Ovarian, Fibroid (Uterine) and many others, are now removed without the perils of cutting operations. **PILE TUMORS,** however large, Fistula and other diseases of the lower bowel, are permanently cured without pain or resort to the knife. **STONE** in the Bladder, no matter how large, is crushed, pulverized, washed out and perfectly removed without cutting. **STRICTURE** of Urinary Passage is also removed without cutting in hundreds of cases. For pamphlet, references and all particulars, send 10 cents (in stamps) to World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

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Volume 60. RALEIGH, N. C., WEDNESDAY, JANUARY 28, 1895. Number 29.

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"CIVIL GOVERNMENT in North Carolina and the United States: a School Manual and History, by Sidney M. Finger," ought, in our opinion, to be used in educating every boy or girl in the State.

Civil Government has gradually come to be recognized, as it ought to have been long ago, as a branch of education that no one may omit. The need of such a work as Mr. Finger's is witnessed by the common ignorance on the part of men of affairs, whether college professors or merchants or farmers, of the details of the various branches of our general system of government. The fact is, we are getting into a habit of looking to lawyers for information concerning the everyday processes of public affairs.

It is not rash to question the reader's knowledge of the powers, limitations and functions of a justice of the peace, of the powers of incorporating a business and the advantage of such incorporation, of the functions and jurisdiction of a sheriff, of the system of education practiced by the State, or of the power of county commissioners. It is probable that the reader knows less of municipal government than of the county system, and less of our judicial or legislative departments than of either. There is no reason why every boy or girl in the State should not be thoroughly acquainted with these things. They must be known and examined, if they are to be improved; and their improvement will devolve on the succeeding generation.

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A session of a legislative body is puzzling to the average on looker, whether he be present in person or a newspaper be the medium. The introduction of bills, the offering of resolutions, or amendments, the points of privilege, of order, the ever present motion, the readings, etc., etc., seem enough to puzzle one. But any one acquainted with Mr. Finger's elucidation of the legislative department of our government will have no difficulty comprehending these methods.

"Besides the Constitution, which is the fundamental law," says Mr. Finger, "there are other laws called *statute* laws, or *statutes*. The Constitution entrusts the power of making these laws to a body of men called the General Assembly. * * * The Senate is composed of fifty members. The House has one hundred and twenty. The lieutenant-governor is the presiding officer of the Senate, and is called *president*. The House of Representatives elects one of its own number to be its presiding officer. This officer is called *speaker*."

"The General Assembly has power to make any law, provided it is not prohibited by the Constitution of the State or by the Constitution of the United States." A measure must be passed by each house, and it must be signed by the presiding officer of each house, in the presence of the house, before it becomes law. The signing is called *ratifying the act*. "The presiding officers cannot refuse to sign any act that has been passed by both houses." Note that the governor has nothing to do with making the laws; he can suggest, but he has no veto power.

A proposed measure is called a bill. Any member may introduce a bill in the house of which he is a member. If it does not transgress the Constitution, it is referred to a committee, committees on almost every subject having been appointed by a committee elected by its respective branch of the Assembly. When a bill is ordered by the presiding officer to be placed on the calendar, it is given a set day and hour for discussion, so that the speakers for or against may be ready. If a bill is "laid on the table," that is probably the last of it.

Every bill has to pass each branch of the Assembly three times. This provides time for consideration and gives opportunity for amendments, which are clauses changing, sometimes strengthening, at others modifying the bill. A bill becomes an act when it is signed by the presiding officers, as described.

Committees do most of the work of an Assembly; and they do most of it while the body is not in session. Orators often get the glory that working committee men deserve. Committees carefully examine into measures, remove complications and inconsistencies, and report their opinions to their branch. If a committee is not of one mind, a majority and a minority report are submitted. The Assembly is likely to execute the recommendations of its committees. For this reason it is unwise to place the appointment of the latter in the power of one man, as is the present custom of the Federal House of Representatives, the speaker of which has more power than any ruler in Europe, excepting the Czar.

The Assembly has to do with two kinds of laws, public and private. The former concerns the whole people, the latter usually relates to business companies, societies and individual, or local interests.

IN HIS elaborate message to the General Assembly the Governor betrayed ambition to have a record of prosperity and progress handed to history, not for his own sake so much as for his party's. There were no criticisms to speak of; there were distinct expressions of faith in the present laws, and dread of those about to be. It is an interesting document; as full of praise as an epitaph, and fuller of facts, containing a valuable amount of information, although it does not offer as many suggestions to the Assembly as usual.

The Governor sets out with an apology, referring the Assembly to the clause in our Constitution requiring "that the Governor 'shall, from time to time, give the General Assembly information of the affairs of the State and recommend to their consideration such measures as he shall deem expedient.'"

In the last two years the Governor has been careful to personally inspect every institution, "save the two orphan asylums at Oxford and some of the normal schools," that receives aid from the State; and he is gratified to bear testimony to the "honest and efficient management of these various State institutions." He asks the Assembly to be slow to change their management.

He hopes the county and municipal government systems will not be molested, affirming that they were never more wisely or economically administered.

The Treasurer's report is considered next. Notwithstanding a reduction from 25 cents to 23 cents in the tax levy, there was a cash balance on hand Nov. 30, 1894, of $114,581.15. The prospect is that expenditures will exceed receipts by $45,400 in 1895, the estimate of the former being $860,400. The "total possible debt of the State is $3,615,770, bearing four per cent. interest." In connection with the Auditor's report, especial attention is called to the need of equalization of taxation, the institution of a State Board of Equalization being suggested. "All property should be proportionately and all citizens should be equally taxed." In 1893 county taxes amounted to $1,058,941.69; State taxes to $1,358,944.75; the average total being 44 cents per capita, the population being estimated at 1,675,000. The State pays $105,132 in pensions.

Half the counties are out of debt; and although the taxable property of the State amounts to $212,937,119 87, the total indebtedness is only one twenty-fifth that amount. This is creditable indeed.

The Attorney General recommends that more effective anti-lynching laws be passed. A system of court-stenographers—something badly needed—is asked for. It is advised that two or more special judges be provided to act in case of sickness, and to hasten the ends of justice; that solicitors be paid a salary instead of certain fees for convictions. The Attorney General's recommendations are thoughtful, and ought to be executed.

The message treats at length of education, but nothing more than the usual insinuations, charges of narrowness and bigotry and pitiable pleas of State aid defenders is ventured. The Governor's style undergoes palpable changes while he discusses so unconsciously for State aid, and it is notable that, while there are elaborate remarks on the leading schools and institutions, the negro A. & M. College is omitted.

After the schools, the asylums, the Experiment Station, agriculture, fairs at three places, etc., are mentioned. The problem of the penitentiary is considered; it has cost the State only $12,500 a year since the last Legislature, and there are assets convertible into money to the amount of $44,000. He thinks farming solves the problem, and advises that the farms now used be purchased. He asks that a Reformatory be established, there being 55 convicts in the penitentiary under 16 years of age.

The State Guard, composed of 33 companies, numbering 1,660 men, is roundly praised, and he shows that North Carolina does comparatively little for her militia, giving it $16,000 a year in addition to $9,488.73 given by the United States government. This is quite sufficient, if not too much, since the Guard is chiefly ornamental. We take the liberty of suggesting that if the Governor will see to it that the appropriation is not expended for overcoats for office-holders and business men; he will have less reason to ask for increased appropriations.

The report of the Railroad Commission will be summarized later.

The Governor has granted 77 pardons and nine reprieves in the last two years; $5,983.03 has been expended in rewards, etc.

The Geological Survey is unsparingly praised. He says it "has already been largely instrumental in bringing capital into the State," and it has just begun solid work. It will publish a book of 1,000 pages this year; $19,999 08 has been expended in the last two years.

Restrictions, which, from all we hear, are sorely needed, on the oyster dredging law, are advised. There is virtually no oyster industry in the State to-day, the improvidence of the present law having prostrated it.

The Weapons of Our Warfare.

Introductory Sermon preached by Rev. T. J. Taylor, Warrenton, N. C., before the Baptist State Convention at Charlotte, N. C., Dec. 6, 1894.

"For the weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds." 2 Cor. 10: 4.

In the most corrupt period of the Roman empire, Corinth was famous for its vices and licentiousness. It is, therefore, not surprising that the Corinthian church was early troubled with irregularities and vices that seriously imperiled its existence.

This church was the result of the arduous labors of the Apostle Paul. It was the fruit of the pure gospel which he faithfully preached. While he resided in Corinth, the church doubtless maintained that purity of doctrine and practice which he everywhere enjoins. It was not long after his departure, however, until from a variety of causes serious complications arose which threatened to destroy the church. Having heard of these troubles, the Apostle wrote, for the purpose of correcting them, a letter which we call the First Epistle to the Corinthians. The teachings and recommendations of this letter seem to have been adopted by a majority of the church, but a minority still existed which persisted in opposing both Paul and his teaching. They sneered at the bodily appearance of the Apostle, called his forbearance and kindness cowardice, repudiated his teachings, laughed at his speech as insignificant, and boldly asserted that both he and his preaching were contemptibly weak. In contrast with Paul they proudly pointed to their own arrogant leaders, and boasted of their superiority, the wisdom of their teachings, and the efficiency of their methods.

In this chapter the Apostle successfully meets his opponents. He assures them that in the prosecution of his work, he is not careful to employ such instrumentalities as commend themselves to man's wisdom. But he rejoices to use the weapons that God provides; which, though they may not be approved by men, are exceedingly mighty and shall overthrow the strongholds of the opposers of righteousness; for, says he, "the weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds."

In speaking of the weapons of our warfare, let us consider—

1. *What they are not.*

They are not carnal. Carnal weapons have always been employed in establishing and propagating the systems of religion which men have devised. This of necessity must always be so; for the products of human wisdom must rely for success upon agencies that commend themselves to the wisdom of men. Therefore most religions have been established by the use of the strong arm of the State, both civil and military. Many peoples were converted to Mohammedanism during the lifetime of the prophet, but they were not converted by the preaching of his doctrines but by the power of the sword. Jesus did not use such weapons in the establishment of Christianity, and has positively forbidden their use by his followers. "My kingdom," says he, "is not of this world: if my kingdom were of this world, then would my servants fight." The only weapon that he sanctions and authorizes his followers to use is "the sword of the Spirit, which is the word of God." This has always been found fully adequate for the defense of his kingdom, and for the overthrowing of the strongholds of his enemies.

There has always been an inclination among some of the professed followers of Christ to employ carnal weapons for the purpose of advancing the Redeemer's kingdom. This results in part, perhaps, from a misconception of the nature of the divinely appointed weapons; and also from a want of faith in their efficiency. This disposition to rely on carnal weapons has, in some countries, culminated in the union of Church and State. The professed followers of Christ, not feeling satisfied with the divine provision made for the destruction of evil and the upbuilding of righteousness, turned their backs upon God and allied themselves with the State, thus foolishly thinking to improve on God's plan, and advance Christianity by what seemed to them an exceedingly wise and effective method. They sought to make converts, not by the preaching of the gospel, but by the authority of the civil magistrate and the power of the military officer. In this they have usually succeeded, and the converts thus made have been numerous; but a very great majority of them, like our English ancestors who professed Christianity at the point of the sword, are baptized pagans.

The disposition to rely on the strong arm of the State for support is not confined to the national churches in the Old World, for even in our own country and under our free institutions many are disposed to invoke the aid of the State in the support of their moral, benevolent and educational operations. These seem to forget that there can be no union between Church and State that does not impair the spirituality of the former, deny liberty of conscience to the individual, substitute human authority for the law of God, and deny to Jesus Christ his place as Head of the Church and only Lawgiver in his kingdom. Therefore, the least tendency to employ State aid in supporting Christianity, in any of its enterprises, should be persistently resisted by the followers of Christ.

Again, some seem to think that the divinely appointed means are not sufficient for the defence of the church and the conversion of the world: therefore they turn from the gospel of Christ, which is the sword of the Spirit and the power of God, and resort to systems and methods invented by the wisdom of men.

Some are unable to see how the gospel of Christ delivered many centuries ago can successfully resist the plausible reasonings of the wise skeptics of to day. Therefore, to meet the emergency they turn from the word of God, which is always sufficient for its own defence, and evolve out of their own intellectuality arguments which they sagely imagine will utterly overthrow the systems they oppose. Poor fools! to delude themselves with the thought that their human reasoning is stronger than the word of God. Why the simplest sentence in the holy word of God is far more powerful in overcoming the enemies of Christ than the strongest argument that ever sprang from the mind of earth's wisest philosopher, and he that would overcome the enemies of Christ will find his most effective weapons in the Word of God.

Others regard the gospel of Christ as too tame and insipid to meet the demands of the present age. They fill their sermons with startling statements, blood-curdling narratives, and oftentimes with a species of slang and profanity, and laughable anecdotes better adapted to a street gamin than to a minister of the pure gospel of Christ. But by this means they are successful in winning large congregations of those who have itching ears, and in making many converts; and not a few godly men witness their success, adopt their methods and imitate their follies. Now, I do not think that there is any merit in being prosy, nor any sin in striving to preach effectively; but surely it is not necessary for one to descend to the methods of the sensationalist in order to do this. The gospel is not insipid and prosy. It is quick and powerful, it is thrilling and inspiring, it is effective in winning sinners and in confirming saints; and that man who possesses himself of its glorious truths, and learns how to use them wisely, will find himself thoroughly equipped to do valiant and effective service for the Master.

The carnal weapon may make a great show, but it is powerless for good. In this life, however, we are often disposed to sacrifice the really valuable, because it does not meet the approval of our judgment for the worthless bauble, because it happens to strike our capricious fancy. We throw away the Damascus blade of divine truth and arm ourselves with the shining but worthless weapon of the actor, and thus become weaklings in the fight. It is sad to see how much many depend upon the mere externals of religion, and lose sight of its power. Thus much dependence is had upon elegant houses of worship, eloquent sermons, thrilling music, perfect organization, and the use of a variety of taking things. One depends upon eloquence, and another upon method; one relies on money and another on learning. All these things are good, and, if wisely used, may contribute to the accomplishment of the end in view; but they must not be put forward at the expense of the gospel of Christ. All these things may exist, and no good be accomplished, because of the selfishness and pride, and conceit and self sufficiency of those who use them. It is often true that the costly house of worship is only a tomb for the spiritually dead. The eloquent sermon and thrilling music frequently fall upon the ears of those who have no heart to receive them. Many a church has been organized to death. I am not opposed to elegant houses of worship, good music, eloquent sermons, thorough organization, the wisest possible methods, and the liberal use of money for the furtherance of the kingdom of Christ. If these things are Scripturally used as the means to a great end, they will surely be blessed; but if they are looked upon as the end to be attained, they will prove a curse instead of a blessing. Many congregations look upon the erection of a magnificent house of worship, the securing of a choir of professional singers, and the providing themselves with the mere accessories of religion as the great end of their existence, forgetful of the fact that as the servants of God their highest aspiration should be to lead sinners to Christ and build up their fellow-servants in the most holy faith.

I am reminded of a conversation which occurred between a tourist and his guide. A traveler who was being shown through a cathedral asked the guide, "Are there many conversions in this house?" To which the guide indignantly responded, "Do you take this for a Methodist chapel!" Many Christians are like this man—they are in the possession of the carnal, and have no desire for the spiritual blessings which God is so ready to give them. But we as good soldiers of Jesus Christ should have no confidence in the flesh. We should turn with loathing from the vain philosophies of the world, and resist every temptation to employ the carnal methods and taking manipulations of the time-server. We should cast from us, as unworthy of the great Master whose servants we are, the carnal weapons with which the world and the Devil seek to provide us for waging warfare against their own strongholds; for if we are in Christ's army, the weapons of our warfare are not carnal.

Let us, therefore, consider—

2. *What our weapons are.*

The weapons of our warfare are the truths set forth in the Word of God. The Word of God is called the sword of the Spirit; it is said to be sharper than any two edged sword; it is called the power of God and has always been an invincible weapon when faithfully used by the servants of God in resisting the assaults of their spiritual foes, or when pressing forward into the enemy's country. Our Saviour thoroughly tested for us the Word of God in his memorable conflict with Satan in the wilderness of Judea. In this terrible battle he met and defeated the enemy of mankind, not by human wisdom, nor skill in argument, nor even by the exertion of his divine power, but he overcame by the Word of God.

When assaulted by Satan with the first temptation, saying "If thou be the Son of God, command that these stones be made bread," Jesus drove him from the field with the resistless truth, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The Evil One gathered up his energies, and on the pinnacle of the temple made his second assault. Again, the sword of the Spirit flashed from its scabbard and fell with crushing force upon the enemy of souls, with "It is written, thou shalt not tempt the Lord thy God," and the Devil retired from the presence of the Lord.

Gathering his scattered forces, the father of lies advanced for the third time to assault the Man of Nazareth. But with the cry, "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve," the Saviour repulsed the Devil, and he fled defeated from the field.

From the example of our Saviour in this memorable conflict, we learn that the Word of God is the divinely appointed weapon for the soldiers of Christ in their warfare with the armies of sin. No matter what our condition may be, nor the character of the enemy with whom we are contending, we will find in the Bible just that help that we need to enable us to meet each special emergency. It is adapted to the instruction, the guidance and encouragement of the young. It is an unfailing source of comfort and strength to the aged. It reveals to the hungry the bread of life, and to the thirsty those fountains that never fail. It restrains from sin the sorely tempted, and strengthens the weak to do valiantly for Christ. When defeated, it shows us how to turn defeat into victory. Its truths are the invincible weapons that God puts into the hands of his saints, by which they are to "subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, turn to flight the armies of the aliens."

The weapons of our warfare are said to be mighty. They are mighty because they are divinely provided. The Bible is the Word of God, and every truth set forth in the Bible is a word of power. God's Word is always omnipotent. In the beginning he created by the word of his power. He said, "Let there be light, and there was light." "He spake, and it was done; he commanded, and it stood fast." At his word, the universe sprang into existence, and nature in its multitudinous forms began to be. Thus we see the unlimited power of the Word of God.

God's Word is God's thought. It is the revelation of God's will, God's self to us. When God lived in human flesh, he spake and multitudes were silent before him, and the angry forces of nature became calm. He spake and disease fled from his presence, remorseless Death yielded up his victims, and devouring demons released their miserable captives. God's Word is truth, and truth is always invincible. All truth is from God—no matter whether you find it in the book of nature, in systems of philosophy, or in the Bible, it is from God. Every thread of truth in this vast universe leads up to God, just as every ray of sunshine leads up to the sun. There is no war between truths, for all truth stands on the side of God and calls him Father, while all error stands on the side of the Devil, and is persistently opposed to the kingdom of truth.

In the Word of God we have precious doctrines, specific instructions, moral requirements, positive commandments, and exceeding great and precious promises, all the mighty weapons of our warfare, to be used by us in defending the truth, in opposing wrong, in encouraging the weak, in confirming the strong, in winning souls, and in carrying forward in every possible way the great work committed to us by the Captain of our Salvation. The Word of God is given to us for use, and we must honor the Giver by faithfully using the gift. When he gave us his Word, he put in our hands an invincible weapon which will never fail us, for it is the Word of his power, and is said to be "quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Feeling its power, Felix trembled; the three thousand on the day of Pentecost cried, "What must we do?" and multitudes in every age have yielded to its authority and acknowledged the God or the Bible as their Lord and their King. The weapons of our warfare are mighty because they are the Word of God.

[Concluded next week.]

The Biblical Recorder.

WEDNESDAY, JANUARY 23, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CAMDELL, AGENT AND CORRESPONDENT.

THE brethren who have the matter in hand will please send us their union meeting programs as soon as they are prepared. We purpose printing a supplement four weeks before the date of the meetings, containing all programs and fitting remarks that are sent us in time.

A YOUNG people's organ is already complaining of lack of life in local organizations. They are on a false basis. Let them be based wholly on Christ's churches, the source of spiritual life. The world will realize some fine day that noise is not progress, that enthusiasm is not life, that wind is not spirituality.

A YOUNG preacher sends us several questions, "hoping that we will write on the subject." Too much cannot be said; but brevity ought to be sufficient where there is ordinary intelligence.

"Is it right," he begins, "for church-members to drink intoxicating liquors?" No; it is a sinful, a fearful example.

"Is it right for church-members to deal in the making or selling of intoxicating liquors?" It is worse than drinking them.

"Will a church be held responsible for keeping such men as members?" It will. Turn them out. They cannot do good; they can do humiliating evil.

We are loath to believe that our churches knowingly contain such members; but if there is one that does, let it be purged.

HELP the Home Board. It is in distress. Baptist cannot afford to take a back track. Our Southern Board has established stations in many destitute communities, and it will have to give them up unless our churches rally to its support. Godlessness, Romanism, ignorance and vice are dangerous elements in parts of our country. Unless they are fought back we will inevitably feel their influence. Where they have gained a foothold, they must be rooted out; and Baptists are the people to do it. They must now be forestalled at many frontier stations, or we will have to root them out at greater cost a little later.

Every community on earth has power for good or evil; every community will exert that power: Christians must say whether it shall be for God or Satan.

IT MAY be timely to remark that so far no one has made a reply to "How Far Should a State Educate." Prof. Howell did indeed make four or five columns of assertions and charges, Dr. Manning did get set straight on the religious liberty question, Dr. Battle made a random remark now and then, Prof. McIver did circulate some figures that seem to have possessed boomerang qualities, Prest. Winston has had a word or two now and then, the Executive Committee of the Board of Trustees of the University, headed by the Governor, did surely get out a statement of "facts" as a kind of campaign document, several little anonymous writers and one or two editors have passed a word occasionally; but no one has offered a reply to Prest. Taylor.

Now this is unaccountable, if Prest. Taylor's arguments are as weak as some would have us think. Some one might have shown up their weaknesses and saved us all this trouble, even if there is no one who would care to do it for the sake of drawing fine salaries from the State, or, as they say, in order to keep open the doors of the State-aided institutions. It really does seem that if there are defenders of State-aid who think that withdrawal of the appropriations will injure any institution, if there are any who think our claims are likely to do less good than harm, that they are unwise, inexpedient or wrong, it does seem that they would have shown the basis of their belief long ago. Are the patriots all dead, or have they been transformed into prophets?

The public may be sure, if any of Dr. Taylor's arguments could be refuted, it would have been done; if any charge of narrowness, bigotry, short sightedness or selfishness could be sustained, the RECORDER would have been overwhelmed with writers with that purpose long ago.

But as it is, we only hear charges, accusations, pleas, prophecies and insinuations, some anonymous, others open, all unsustained. There are able men who would defend State aid. An able man, however, knows the difference between possible and impossible tasks.

In the beginning we pronounced the argument "logically invincible;" we have no reason to alter that opinion, but feel rather stronger in it.

THE DIVINE ORIGIN OF BAPTIST CHURCHES.—NO. 3.

The historical argument has been briefly stated, showing that the Baptists are the only Apostolic people; who, under different names and in widely separated lands, protested through the ages against the abominations of papal idolatry, crowning, from time to time, their testimony with the undying splendors of martyrdom. Their history is like the path of the just, a light that shineth more and more unto the perfect day; yea, a stream of glory that widens and brightens as it approaches the day when men and churches will be required to give account of their deeds. And yet, we are not unduly concerned about the history of our people; for the conclusive argument for the divine origin of our churches is based on the identity of our doctrines with those of the New Testament. This is the crucial test to which all creeds must finally submit; and, in our candid judgment, when weighed in the gospel balances, Rome and her Pedo-baptist daughters will be found wanting.

It is our purpose now to show that the Baptists are the true successors of the Apostles in faith, practice, and life. The first church at Jerusalem was a regular Missionary Baptist church. Like it were the churches at Ephesus, Corinth, Philippi, and the seven churches in Asia; all Baptist bodies, organized after the same plan, and characterized by the same principles, as distinguish modern Baptists. We submit a comparison.

1. The Apostolic churches acknowledged Jesus as their founder, calling themselves the church of Christ. They suffered NO ecclesiastical tinkering of human hands, no errors of human minds, but gladly accepted the divinely-given model. This is equally true of Baptists; no man looms up as their head, no man has prescribed their creed, while Christ is their only law-giver.

2. The government of the church was exercised by the body itself. Each church was independent and sovereign; there was no higher ecclesiastical authority, and from its decisions there was no appeal. It was not the tool of a pope, a council, a convention, a conference or a synod; but was divinely complete within itself. It received members, and was sole arbiter in all matters of discipline. The persistent offender was to have his case laid before the entire membership for trial. "Tell it to the *church*," said Christ. He did not say, Tell it to the priest, nor the clergy, nor the presiding elder, nor the bishop, nor the pope, nor the Conference, nor the Synod, but the *church*; and that was the end of it. Paul so understood the matter, when, in regard to a certain scandal, he wrote directly to the *church* at Corinth, "Put away from among yourselves that wicked person." The Apostle seems to have been entirely ignorant of such an ecclesiastical court as the Session of elders, the Presbytery, the Preacher in Charge, or the Conference. But never mind; Paul knew enough without that.

The church elected its officers then as now. When the Apostleship of Judas was to be filled, the Eleven did not for a moment attempt to supply the vacancy, but assembled the one hundred and twenty disciples, "and *they* gave forth their lots; and the lot fell upon Matthias." When the Apostles felt the need of official help in the temporal affairs of the church, they submitted the matter to the whole church, who elected seven men, commonly reckoned as deacons.

There were but two classes of officers, bishops, also called elders, and deacons. The bishop was simply a pastor, with no higher office, was of no more importance, and received no greater salary than the modern Baptist preacher. The church knew nothing of such inventions as subdeacon, archdeacon, curate, rector, prebendary, vicar, priest, canon, monk, friar, abbot, primate, Rt. Rev., pope, and a score of others, if not quite so pompous, at least quite as unscriptural. Imagine an individual introduced to the Apostle Paul as the Rt. Rev. Thomas Brown, or Cardinal Jones, or Pope Leo, and he would have more likely taken him for a chimney-sweep than a clergyman.

3. The church was composed of confessedly regenerated persons, addressed by the sacred writers as saints, sons of God, sanctified, as having passed from death unto life, children of light, heirs of Christ, temples of the Holy Ghost; while our Lord sets forth the unity of his people with himself under the symbol of a vine and its branches—a living and blessed union, impossible alike to unconverted adults and unconscious babes. On this doctrine the Scriptures lay unmeasured stress, which, because of that fact, is the most distinguishing feature of a Baptist church. The attempt to incorporate into the church of Christ either infants or adults on the ground that such a step may do them good, seems to be one of the most monstrous perversions of revealed truth in the history of ecclesiastical crime.

4. The church knew but one baptism, and that, as to the physical act, was a simple immersion of the candidate in water. The Apostles were wholly ignorant of any such church rites as sprinkling or pouring. Paul had quite a varied experience, yet in all of his travels and perils, in his labors and dangers, he never had the burdens of life augmented by beholding so sad a scene as sprinkling or pouring performed as a religious ordinance.

5. The Lord's Supper was celebrated in the church, through whose door of baptism its members had passed; thus, of necessity, following that ordinance. We search the records of the early churches in vain to discover a single instance in which the Supper was offered to unbaptized persons. So, like Baptists now, and in the same sense, the early Christians were close communionists. And, moreover, we challenge all Christendom to adduce a single instance in which an Episcopalian, a Presbyterian, or a Methodist was ever invited by an Apostolic church to the Lord's Table.

Between the New Testament church and no other, but the Baptist, can this parallelism of doctrine and practice be found; hence our proposition is sustained—Baptist churches are of divine origin.

IF THE Assembly will pass the anti-saloon bill and extend the advantages of common schools, it will not be necessary to have a Reformatory, as is proposed.

This is true economy.

It is short-sighted to foster criminal-makers and then build institutions to reform them.

The good record of Robeson county, in which there are no saloons, but a great many schools, goes to show that where conditions are right, reformatories are unnecessary.

Saloons and ignorance are the parents of crime.

THE strongest of the three editorials on the "Divine Origin of Baptist Churches" is printed this week. Our claims are strong by inference, stronger in History, but strongest in comparison with the doctrines of the Great Founder of Baptist churches—Jesus Christ. If a church does not come up to the New Testament standard, it is not scriptural, and, therefore, dangerous; if it goes beyond that standard, it is the more dangerous. It is well to look backward to the early days and take courage.

In this connection it is not impertinent to ask attention to the first half of the Convention sermon in this issue. It has to do with the New Testament "Weapons of Our Warfare" and the more modern human substitutes that are gaining deplorable popularity in many pulpits. If this discourse could be sent home to the hearts of the "new age," "modern method" brethren, in or out of the Baptist church, much would be accomplished towards a return to the simple but effective Christian preaching of the gospel. It is a sad fact that zeal for new methods has in many instances largely over-shadowed the cause of Christ.

FROM OUR TRAVELLING AGENT.

The first week in January I was in Durham. I was just thinking how much sameness is about my work—going to see the same brethren in the same places, where they are doing the same things they were doing in January, 1894.

This is just as it has always been—last year's work will not count for the things of to-day. Some things, however, are changed. Some are not here who were here last year: they are gone, and others fill up the broken ranks. This is right and natural. The best interest of heaven and earth is preserved in the death of people just as in their birth.

I found what I needed in Durham, viz., encouragement in my work. The brethren spoke with all kindness of the RECORDER and the good work it did the past year, making large wishes for its success in 1895.

You almost have to dodge the brethren to get to the hotel. They were greatly interested in securing a good house for Rev. Tom Dixon, who was to be there in a few nights to lecture in the interest of the First Baptist church. North Carolina wants Tom, whether Texas does or not. The contemplated improvement amounts practically to a new church, and will cost about $7,000. The wisdom in this move is, the money will be in hand when the work is begun. Whoever asks for credit must pay for it, and this is just as true of a church as of an individual. Bro. Tyree was on his horse facing the cold wind and rain, and looked as serene, as happy and as determined as if his horse's head had been turned in the direction of Oxford, and he had been on his way to read Greek and Hebrew with Bro. Hardaway. Strange how fascinating these things become as a man grows in age and experience.

Later I called on Mr. G. W. Watts who very kindly told me about the new hospital, which has just been completed. I had learned from others that this was an individual enterprise of Mr. Watts. The building is one of the handsomest in the State, and I learned from the architect, a gentleman from Boston, Mass., that it is the most perfectly constructed and best adapted hospital in the United States. The building has cost thirty thousand dollars, and will be endowed by Mr. Watts. No charges will be made against patients, but the best medical and other attention will be given without cost to them. Mr. Watts said to me that for the sake of doing the most good possible, directors had been chosen from all the religious denominations in the town, and that it would be furnished with the best and most experienced nurses. The medical attention will be furnished by the resident physicians of Durham. The action of Mr. Watts is that of a patriot, a philanthropist, a Christian, and ought to give him a place in the affections of every man who love humanity, and pities the suffering.

A short visit to the office of Mr. J. S. Carr, and then I am ready to take my place on the west-bound train. When you enter the front door of this establishment, which in my opinion needed just a little more advertising, you considerably lack of being where you have started into the office of the President of the U. S. You are behind the bars when you first enter, but if you will be patient and wait your turn, then you can have your say. "Everything comes to him who *knows how* to wait." I waited, and I can wish others who do likewise no pleasanter or more cordial reception than I received.

Next week we will talk about Greensboro, Winston and other points we may reach.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. H. W. Battle has been visiting his parents at Newbern.

....Rev. L. R. Pruett of Charlotte is aiding Pastor Tuttle at Albemarle.

....Rev. H. M. Wharton will preach to Wake Forest's next graduating class.

....Rev. A. C. Dixon has been holding meetings at Worchester, Mass., with Moody.

....Rev. A. McA. Pittman is now at Elloree, S. C., instead of Black Stock, S. C.

....Rev. R. B. John changes his address from Washington, N. C., to Elizabeth City, N. C.

....We sympathize with Rev. J. L. Stewart of Clinton, who lost his wife, the 8th inst.

....Rev. J. M. Carroll has handed in his resignation as Secretary of the Texas Mission Band.

....Prof. H. H. Harris, one of the ablest Baptists in the land, has resigned the Chair of Greek in Richmond College.

....Rev. Z. D. Harrill of Ellenboro sends a new subscriber and says he is getting on with his work as well as usual.

....Rev. W. F. Fry will be ordained at Bayboro the 27th. He is a Wake Forest man and an active young preacher.

....Please read and pray over Bro. Jno. Mitchell's letter about the young men whom God has called to further the gospel.

....Miss Angeline White, who died recently, left a $1,000 estate to be given to Wake Forest College after the death of certain heirs.

....Rev. Hight C. Moore of Monroe has engagements in several communities to lecture. He uses a magic lantern to illustrate the lectures.

....Since Dr. J. L. Carroll suggested his plan for endowing the University, it has been announced that a former student has given it $300.

....Revs. M. L. Kesler and J. W. Johnston have been holding an interesting meeting at Montpelier church, says the *Laurinburg Exchange*.

....Mrs. Rebecca Greene, an aunt of Rev G. W. Greene of China, died last week at her home at Leander. She was a good and faithful woman.

....We regret to hear that Rev. G. H. Church, the beloved Statesville pastor, slipped and broke a small bone in his leg, during the freeze.

....Rev. C. N. Donaldson of Norfolk, Va., has been unanimously called to the pastorate of the Fifth (Bell Avenue) B. Street church, Atlanta, Ga.

....We are glad to announce that our venerable brother, D. Farthing of Hattie mention of whose serious illness we recently made, is much better.

....Bro. C. G. Wells has a prosperous school at Warsaw, and in addition to his school work he frequently preaches at various points in that section.

....John D. Rockefeller gave Chicago University $175,000 recently. Rockefeller is probably the most useful and baptistic part of the great institution.

....Dr. A. J. Gordon of Boston completed a twenty-five years pastorate recently; Dr. C. C. Brown has completed twenty years pastorate at Sumpter, S. C.

....We are much obliged to Messrs. Edwards & Broughton, printers and binders, for a handsome 1895 calendar. The work of this firm is too well-known to our readers to need commendation by us.

....Prof. W. G. Quakenbush, one of the ablest Baptist school teachers in our State, was a pleasant visitor to the RECORDER office last week. He has been teaching at Laurinburg for sixteen years. He and his people are making a fine effort to have the General Assembly incorporate the county of Scotland.

....A good sister, Miss Anna H. Darden of Seaboard, sent us five new subscribers last week. We thank her heartily both for the telling way of showing her good will and her admirable example.

....It is a pleasure to acknowledge receipt of a card from Mr. and Mrs. Jno. D. Davis, announcing the marriage of their daughter, Lena Clyde, to Mr. Robert Lee Humber, at Beaufort, N. C., Jan. 31st.

....Rev. W. P. Fife, evangelist, writes: "God blessed my work last year with nearly 2,500 professions of religion. We had a great meeting at Covington, Ky., in December." He is at Princeton, Ky., now.

....Rev. A. C. Barron, Baltimore, is aiding Pastor J. F. Love at Suffolk, Va., in meetings. Dr. Barron has resigned his Baltimore pastorate in order to labor for the Evangelization Society, the new Wharton invention.

....Rev. E. E. Blount, who temporarily gave up his church at Clyde to go to Baltimore for treatment, is able to preach again, and has been occupying the pulpit at Cambridge, Md. Rev. Geo. Wharton is preaching at Clyde.

....Rev. M. L. Kesler preached a sermon in his church at night on Foreign Missions, which was above his average, and that is saying a good deal, for he is everywhere acknowledged to be an uncommonly able man. —*Red Springs Citizen.*

....The *Florida Baptist Witness*, Rev. C. S. Farriss editor, recently occupied its new three-story building. The event was celebrated with appropriate ceremonies, several distinguished Baptists taking part. May the *Witness* be blessed abundantly in its new home.

....Speaking of the anti-saloon bill, the *Davidson Dispatch* says: "North Carolina could well afford to pass such a law with great benefit to the best element of the people of the State." We wish more of our State secular papers would speak out on this question.

....Col. J. S. Carr has made a handsome contribution to our Baptist Female University endowment. It can be truly said of this large-hearted gentleman that his benevolence knows no bounds. Several years ago he gave a large sum of money to Wake Forest College.

....Our Foreign Mission debt is $50,000. This is not much to 2,000,000 Baptists. Remember, brethren, that it is due to over estimation, based on the centennial year contribution and failure to anticipate the "stringency." Let's pay out by May and instruct against debt thereafter.

....Rev. K. C. Horner, the new pastor of the Baptist church, preached an able sermon in that house on Sunday night, and the Baptists are to be congratulated upon their choice. He will move his family here at an early date and they will add to our town.—*Siler City cor. Chatham Record.*

....Those who are in earnest against saloons never had a better opportunity of proving it than the present. Send as many names and as many petitions as possible to the General Assembly. Every Baptist in the State ought to be heard from in the next thirty days. What say you, pastors?

....New subscribers are coming in encouragingly. The brethren and sisters who favored us last week have won our lasting gratitude. A pull altogether will have us beyond the 7,000 mark before we know it. We ought to work together, pastors and people, for a scripturally cultured membership.

....Dr. J. A. Mundy, pastor of the Baptist church here, has received a call to the church in Henderson. Dr. Mundy has done a great work since he has been in Wilson, and it would be a great loss to the Baptists if he were to accept the call thus extended. We hope that he will decide to stay.—*Wilson Advance.*

....The *N. C. Christian Advocate* will pardon us for saying that notwithstanding its great desire to give "no uncertain sound" on the education question, there are several Methodist brethren in Raleigh who could not tell the puzzled RECORDER editor the meaning of its latest editorial. Speak out, brethren, loud and clear.

....There are many good people in North Carolina, people who revere the memory of the Confederate dead and honor the living, who will be indignant to hear that some women who have the monument fund in charge have gotten up a fancy ball for the alleged purpose of raising money. Vanity, vanity, vanity!

....It will be to our mutual advantage if the pastors will urge their people to take advantage of our offer of the RECORDER from Jan. 9th to May 10th for fifty cents; this is less than three cents a week. Who cannot afford that? One cent extra, and we send an Almanac, a copy of which every Baptist ought to hang by his fireside.

....With the RECORDER at fifty cents for nineteen weeks, running a series of articles especially designed to indoctrinate, there can be no excuse for weak memberships any longer. Remember we have an extra supply of last issue and this issue, in order that new subscribers may get the benefit of the entire series. If the money is not convenient, we will send the paper on any pastor's security.

....For the first time in nearly forty years Rev. Jno. T. Albritton, one of the ablest, most faithful and godly preachers in the State, is out of the pastorate. Brother Albritton ought not, it seems to us, be allowed to remain out of the regular work a day longer. Always a good pastor, his experience and ripe learning qualify him for better work than ever before. We hope some pastorless church on or near a railroad and in reach of him will see fit to call Bro. Albritton. He may be addressed at Mount Olive, N. C.

....Rev. J. W. Rose of Craven county has nine preaching stations. Three churches have been organized under his ministry in the last two years. Our Newbern Baptists have the credit of employing Bro. Rose, who is doing this good work.

....Can we not get every pastor to canvass, or get him to secure some one to canvass his church for the RECORDER? Many have helped us. We have made arrangements that warrant us in promising that the RECORDER will be unusually helpful the coming year.

....A brother suggests that the change of the *Baptist's* (Baltimore) name to *Evangel* is rather timely, since in the issue announcing the change, a Bible conference was announced to be held in a church of which one of the *Evangel* editors is pastor, and a woman was on the program to make a speech. *Evangels* may do as they please, but *Baptists* must stand by God's whole Word.

....Bro. L. M. Welch writes from Waynesville, N. C.: "As a result of a gracious meeting held in our church continuing some seven weeks, we had an ingathering of over fifty, forty five of whom have been baptized, which has so disturbed the surrounding waters that our Pedo friends have launched out in baptismal sermons from their pulpits, and have created 'quite a stir.'"—*Western Recorder.*

....Bro. A. J. Taylor has moved from the Mt. Zion Association to Mt. Olive, in the Eastern Association. He has already secured his field of labor and begun work. We take great pleasure in commending Bro. Taylor to those who may not know him. He will do good service for the churches in that section of the State. Bro. A. A. Butler is nicely situated at Mt. Olive. Bro. L. R. Carroll says he is doing a fine work, and is constantly growing in favor with his people.

....Rev. L. G. Broughton, Roanoke, Va., writes: "With the church at our back we are waging a great battle against unbelief in Roanoke City. G. W. Argobright, the best musical leader and personal worker I know, has charge of song services and Bible readings. I am doing the preaching every night. The Christian people are at work on the streets. We are holding noon meetings at railroad shops. It is even thus early a gracious work. As soon as I close at home, I am to help Dr. Hall of Norfolk."

....A recent number of the *Baptist Banner* of West Virginia contains a picture of Rev. J. W. Carter, D. D., pastor of the First Baptist church of Raleigh, N. C. There is also a sketch of his life, in which it is said that "for a quarter of a century J. W. Carter was accorded the first place in West Virginia as a pulpit orator." He has no superior in North Carolina as a preacher. His sermons are uniformly good, and he never fails to impress his hearers as a man of admirable simplicity and deep spirituality; frank, kindly and sympathetic.

....The charge that Rev. G. W. Greene of China, advises a compromise of the meaning of the word *baptize* in Chinese translations is probably true. It is humiliating to believe it. This much can be said in tolerance: Bro. Greene's environment is different form ours, and we cannot appreciate his point of view. But this does not help the matter. Baptists are right, and it is wrong to compromise the right. We hope Bro. Greene will write on the matter to thousands of friends who read the RECORDER.

....Rev. O. C. Horton does our heart good. Here he is with good news and three new subscribers almost before he has begun work on his new field. He writes: "We are in our new home in East Durham, unpacked, and our goods nearly arranged as we want them. About ready now for work among this people. Hope the Lord sent us here and will make us a blessing to the church and people at large a blessing to us. May the Lord's blessings also attend the RECORDER and Wake Forest College during the year 1895."

....The following from Rev. W. B. Waff, one of the safest men in the North Carolina pastorate, because he is one of the godliest, speaks for itself: "Would it not be well to publish the features of the Mississippi temperance law, and also a form of petition to the Legislature requesting them to pass such a law for this State; and urge the pastors all over the State to copy off the petition and get the people to sign it and send it to the Legislature? It seems to me there ought to be a united effort to secure this if possible. Gates county has elected a good temperance man to represent her in the Legislature."

....The Rt. Rev. Jos. Blount Cheshire, Bishop of North Carolina, has issued a card authorizing and requesting "the clergy of the Diocese of North Carolina" to insert in their prayer for Congress, "after the words, *in the Congress assembled*, the following words, *and the General Assembly of this State now in session.*" On the day this request and authorization was issued, the RECORDER received an address to parents from Rev. Daniel J. Currie, pastor Presbyterian church, Chapel Hill, notifying them that Rev. R. G. Pearson was to begin a revival at Chapel Hill the 20th inst., and asking that they pray for a fruitful meeting.

Royall Chair.

Received for Royall Chair from W. N. Jones, $50.00; James T. Etheridge, 5 00; Mrs. I. O. Walters, 50c.; Wyatt M. Walters, 4 00; Dr. A. T. Cotton, 5.00; S. F. Page, 5.00. Total, $69 50.

THOMAS H. BRIGGS,
Treas. W. F. College.

I send you two dollars. I do not know what amount I should send, *as to value;* it is impossible to estimate the worth of the RECORDER. Times are very dull financially, but I want the RECORDER to visit me.—*D. H. Gore, Barnes, N. C.*

More Love Letters.

In the great Mass-meeting on the Endowment of the Royal chair, I gladly yield the floor for the addresses of several of the Alumni.

The same mail brought me yesterday, among others, three letters from three States. The first is from Florida and contained three notes filled out with promises for the Royal Chair. The writer says, "Two months ago I would have willingly promised five times as much. Dec. 27th and 28th we had a freeze here that ruined every orange tree I had. That is our source of income. You will readily see my condition. I trust the amount will be raised and send best wishes for Wake Forest and all connected with it."

The next writes from Texas, "I have delayed a few days, hoping that I might make a cash gift instead of the first note. But Texas has felt the hard times, and this has been impossible. I am desirous however, of helping to do anything that would honor the memory of Dr. Royall, who was one of the men whose influence over my life is likely to be lasting. If I can increase my subscription hereafter I shall cheerfully do so." If all would do as well as he has done, success would be assured.

The letter from Virginia says; "I am glad that Wake Forest College is to be put upon a stronger basis and I am glad that I can help in doing it. It will always be a great joy to me to do all that I can for its prosperity and usefulness. If I can see, before my notes mature, that I can do more I shall be glad to increase."

This one is from a Wake county man. "I have not returned the notes, hoping that I would make some collections and be able to help. The way looks dark now but I hope times will improve soon and prospects be brighter in the future."

An aged and beloved brother, who has often helped the College before, writes, "It is my purpose, the Lord helping me, to give $50.00 this year for the Endowment, and, if the Lord is good to me and spares my life long enough, to give $50.00 more in the future."

One of the Class of '94 says, "You will find enclosed my notes for $— for the Royall Chair. I feel more interest in Wake Forest than ever, and I am praying that we may see your expectations accomplished. I send my notes for but a small sum, but I felt that I must do something."

One of the Class of '93 writes, "I have never had any object to appeal to me more strongly on its own merits than this appeal for Wake Forest, and I do not know that I have ever made a contribution that has given me as much pleasure as this one. I hope that I can do more before the matter is closed."

This is from a teacher, "I am very much rejoiced at the effort you are making for dear old Wake Forest. May god bless you abundantly in all your efforts. My notes are filled out to the best of my financial ability, but if every alumnus and friend of the College will give as much as I have promised, in proportion to their ability, our College will not be second to any."

This comes from an old student in New York City, "As I told you when you were here, I hope to be able to do something substantial for good old Wake Forest College in the near future."

This was written almost in sound of the ocean's breakers, "I had already signed and returned my three notes and I now return those received from you on yesterday. I wish that I could do more for my Alma Mater. She is worthy of the hearty support of each of her sons."

A business man in Kentucky in returning his notes says, "My recollections of Wake Forest are exceedingly pleasant, and I have watched with interest her progress. Many of her graduates have fine positions of honor and usefulness in Kentucky."

This comes from South Carolina, (with the notes filled out); "I shall watch with interest the action of the brethren in their effort to honor God, to increase the efficiency of the College and to raise a monument to Dr. Royall, the kindest and purest of men. I shall never forget the fatherly interest he took in me, a green gawky young fellow from the country."

An excellent brother writes, "I am not financially able to promise anything at this time, but I am heartily in sympathy with this movement. I shall always remember Dr. Royall with love and respect."

This is from another part of North Carolina. "My heart is with you in this work and I pray God that your efforts may be blessed in the desired amount raised. I shall ever love Wake Forest College."

A brother writes from among the mountains: "It really affords me great pleasure to have this opportunity of aiding Wake Forest College in its onward march." Still another alumnus says, "I love Wake Forest College and love the memory of Dr. Royall. If my ability only equalled my desire, I would advance all the necessary amount at once."

A doctor says, "I hope that this work will be pushed to completion at an early date. My best wishes are with the College and all the branches of its work."

A lawyer writes, "I return the notes filled out. I trust that this may help you in your cause, and that your efforts to raise the desired amount may be successful. I often think of the days I spent at Wake Forest and think that I shall spend the next Anniversary there. I wish you great success in your undertaking."

Here is what a preacher says, "I should be very glad to do more; but my family is large and my salary small, two things that do not work very well together. I rejoice in the success of the College and hope that we may yet see it all that we desire it to be."

Many others claim the floor for expression of their views; but time is up.—for this week.

CHAS. E. TAYLOR.

Wake Forest, Jan. 16, 1894.

I wish I could get the members of my church to subscribe for the RECORDER.—*H. W. Reinhart.*

Resolutions Adopted by Selma Church.

WHEREAS, Rev. O. C. Horton, who has so faithfully served us as pastor for six years, has now, by the will of the Lord we trust, seen fit to separate from us, and accept labors in other fields; therefore be it

Resolved 1. That we, the members of Selma Baptist church, do hereby express our hearty appreciation of the faithful manner in which Bro. Horton has expounded the truth to the upbuilding of our church.

Resolved 2. That we do heartily commend him to the brethren and sisters of his new fields as an earnest, faithful worker.

Resolved 3. That in parting with Bro. Horton, we extend our love and sympathy, and pray that the blessings of God may rest on him and his, and may his labors in his new fields prosper, and may many be brought to know the truth as it is in Jesus.

Resolved 4. That a copy of these resolutions be spread on our minutes, and that a copy be sent to the BIBLICAL RECORDER for publication. L. F. BAILEY, *Clerk.*

January 5, 1895.

The Hyde County House.

Dear Recorder:—Many of the brethren and sisters who have heard of this work did not wait for me to write to them, but wrote to me and sent a contribution. Many to whom I wrote did the same thing and sent contributions also. God bless them.

Brethren, those of you who have not helped us, please do not forget to do so. This is your work. Brother minister, please do not pass us by unnoticed this time. Lay this need before your churches. Brethren and sisters, I have confidence in you. I have never called upon you before. Do hear my humble request, which I make in Jesus' name. Please help each one of you. Let each one give something. Pennies make the dollars. God will reward you. I will thank you, and you will feel better by having helped your struggling brother.

We want to dedicate this house, but do not like to do so until we can provide for this $482 debt upon the house. God bless the brethren and open their hearts. All amounts received will be published in the RECORDER. Please send all contributions from churches or individuals to me at Hertford, N. C. JOSIAH ELLIOTT.

Hertford, N. C.

Bro. Lamberth at Reidsville.

Dear Recorder:—Let me tell you and the brethren elsewhere some things I saw and heard about the Baptists in Reidsville, N. C.

I came in on the train Sunday evening, Jan. 6, 1895, just in time to drop in at the Baptist church and worship with the saints. I saw the large house crowded to hear the first of a series of sermons by the pastor on "The Man Christ Jesus." Then on the following Tuesday evening at a supper given by Mr. and Mrs. John E. Lamberth in their home on Main street, I met with Brother and Sister Adams, who told me some of the plans the Baptist people have in view this year. They expect to support Bro. Royall, their missionary in China. At the same time they will largely support Bro. Callum, their home missionary, who will live in the town and country, and through him they contemplate building two new chapels at out stations.

May their zeal provoke many to enter more heartily and largely into the Master's work at home and abroad.

I leave Greenville where I have been preaching for two years. I received nothing but kindness from the noble people there. I enter on my work at Mount Airy, Jan. 13, hoping that the Holy Spirit is directing me.

J. H. LAMBERTH.

Mount Airy, N. C.

Mt. Airy.

Bro. Bailey:—Bro. J. H. Lamberth took charge of the work here last Sunday, and notwithstanding the extremely cold weather, his congregation was very good, and the brethren and others present were well pleased with his first sermon.

On Monday, the last day of Christmas, I went to Stokes county, a distance of twenty-five miles (most of the way on the ice).

New Year's morning at ten o'clock I married Dr. Nick Rierson and Miss Annie Martin. The morning was bright, and the young couple were bright and happy, and started a new life on New Year's day. There were quite a number present to witness the marriage.

Immediately after the ceremony, all went to the church (Potter's Creek) where we met quite a number. I preached to them from the text, "Sufficient unto the day is the evil thereof." We had quite an interesting service.

Since the Convention, I have been trying to get it fixed in my mind how the changing of the name of the Female University to "Woman's College" could be better, or sound better. If a thing doesn't sound well, it is not apt to do well. I once asked a preacher, who knew nothing for certain about the rules of grammar, how he could speak and arrange a sentence correctly. He said he could tell by the sound of it. So we can all tell what Female University means by the sound of it. I think it best to let the name stand: it is not best for Baptists to be so changeable.

Our Baptist people in this part of the State seem determined to move forward in the Lord's work, notwithstanding the hard times. There is scarcely any money in circulation.

Many would take the RECORDER if they had the money. The RECORDER is as new and interesting to me to-day as it was twenty years ago when I first began to take it. It has been of great service to me in my work. Yours,

O. C. HORTON.

Mt. Airy, Jan. 16, 1895.

The Board of Education.

The condition of the Board of Education distresses me. At the Convention in Charlotte, the Board reported a debt of $500; thirty-six beneficiaries received; others asking for help, but could be received for the lack of means; and asked for advice.

The Convention said help, and authorized the Board by resolution to increase the number of beneficiaries to forty-five if deemed wise, and said, "that we, the pastors of the churches and delegates to this Convention, will aid the Corresponding Secretary in securing the funds needed for the work."

But the contributions have not increased, but fallen off, and the Board has been compelled since the Convention to borrow $300 to meet current expenses; still other applications for help are coming in.

I make this plain statement to my brethren, and give them an opportunity of coming to the relief of the Board, and helping our indigent young ministers for Jesus' sake, and asking the churches to take collections for the Board of Education, and forward to our Treasurer, Bro. J. D. Boushall, Raleigh, N. C.

JOHN MITCHELL, *Cor. Sec.*

W. F. College, Jan. 18, 1895.

Arrival of Bro. Bryan and Party in China.

Dear Recorder:—Last Saturday, December 1, was a day of rejoicing in the Baptist Mission at Shanghai. That was the day of the arrival of Bro. Bryan and party.

Since Mother Yates went home to heaven, Mrs. Tatum and I have had no fellow-laborer except the silent partner we have had in Mrs. Annie Yates Seaman,—and to have Bro. Bryan and wife with Misses Lottie Price and Willie Kelly come to us in one day was a big blessing. Bro. W. W. Lawton passed on to Soochow to be associated with Bro. Britton. Miss Julia Mackenzie went to join the mission at Chinkiang. We rejoice with the Soochow Station and the Chinkiang Mission in these much heard of and well chosen reinforcements.

The joy of those returning and of those coming for the first time was apparent, too. As we all met, some were too full for utterance, and others were too full to contain themselves.

The Lord bless these who have come and all who helped them to come, and grant that we may ever rejoice in his love and delight to witness concerning it. All well.

With sincere, hearty thanks,

E. F. TATUM.

Shanghai, China, Dec. 8, 1894.

Bro. Hopkins and Mr. Booth.

Dear Bro. Bailey:—Yours of several days ago to hand.

I requested the republication of the resolutions of New Bethany church and that meeting of the S. Y. Union relative to Bro. J. H. Booth—first, because I believed it to be my duty to answer the item in the personals of the BIBLICAL RECORDER of June 13th, 1894; second, in order to comply with the request of members of the same church with Bro. W. W. Bridges, who wrote you from Shawnee, N. C.

Bro. Booth's *views* were not presented to that Union Meeting, as subsequent information proves, and thus a man of straw was set up, and we knocked it down with a resolution.

He to New Bethany church publicly declared himself as holding views contrary to those generally held by Baptists, and that he was no longer a member of a Baptist church. Whereupon New Bethany church withdrew from him the hand of church fellowship, declaring themselves no longer responsible for his teachings.

Thus, Bro. Booth left us. But he did it as and like a Christian gentleman.

When I found that we had been misinformed as to his doctrines, I (as an individual) confessed the wrong which I felt I had done him, and asked him to forgive me for it, which he did, weeping.

I made a similar confession to a subsequent Union Meeting at New Hope church, and to the churches of which I was pastor at the time. Also, to others of our brethren; and had I then known that he had been accused in those resolutions of making a false statement, I would have asked you at once to publish my disclaimer.

I was a member of that committee, but did not write the resolutions. If I signed them (and my impression is that I did), I did so, not noticing that expression in them when I did it. I do not believe that any fair-minded man would willingly assail his character for truth or honesty.

I have known him for about thirteen years, have seen him sorely tried in divers ways, and I helped to brand him as being a Second Adventist, which I afterward found he was not, and never had been; but I have never found the shadow of deviation from the truth in the man,—therefore, could not have accused him of falsehood.

Now as to the item in the RECORDER referred to above: Bro. Booth, so far as I have learned after inquiry, has never asked to preach in a Baptist church building. In every instance, pastors or members, or both, have asked him, and generally insisted on his doing so.

He never was "connected with the United Brethren." Hence, these two charges are are wrong.

He is sound on the doctrines of grace. He believes and teaches religious liberty, converted or regenerated membership, the Scriptures and the Holy Spirit as the only rule and guides to faith and practice, a God-called and directed ministry, independence of local churches (or "assemblies," as he calls their gatherings for worship), missions at home and abroad, and is an indefatigable worker wherever you may find him.

True, Bro. Booth holds views which none of us believe that the Scriptures teach. That is his own business before his Maker, and none of mine. He has never in my hearing (and I have heard him often) mentioned them in our church buildings.

This much I have written, not as flying to the help of one more mighty than I can hope to become, but with a sense of justice to all concerned. Fraternally,

W. J. HOPKINS.

Mooresville, N. C.

Literary.

The Elksville Girls. By Mrs. Susan M. Griffith. 12mo, 289 pages. Price, $1.00. Philadelphia: Am. Bap. Pub. Society.

This book is very readable and interesting, and on its pages time can be well spent.

The current *Quarterly Illustrator* is in keeping with the reputation of that excellent journal of art. The contents range from "The Origin of a Type of the American Girl," to a series of reproductions of Grutzner's famous German monks; from Parisian art to that of our own National Capital; from abstract discussion of relevant subjects, calculated to aid artists and foster artistic taste, to a strikingly illustrated story by Boyesen. There are a hundred or more illustrations. The "Illustrator" must be invaluable to artists; it is indeed the best medium we know to develop that perceptive taste to which all should aspire. Four times a year; single copy, 35 cents; one dollar per annum. Harry C. Jones, 92-94 Fifth Avenue, New York City, editor and publisher.

Anglo Israel, Jewish Problem and Supplement. By Thos R. Howlett, D. D., Philadelphia. 256 pp. Price, $1.00.

This is a well made and attractive book. It is divided into seven parts, but only one truth is aimed at in the whole book, viz., the identification of the Anglo Saxon race with the ten lost tribes of Israel. The book is well written, and the plan ingenious and well wrought. While every one will not agree with Dr. Howlett in the conclusion reached in the book, still it must be admitted that he has done more toward solving the Jewish problem satisfactorily than any man we know. The most plausible reason assigned for his position, to our mind, is to be found in Chapters 4 and 5, Part 4, on Migration. It would be very hard to make it more plausible. His Scriptural proofs are also good and in many instances striking, but on the whole far from being conclusive. The book is well worth reading, and can be obtained from the author by forwarding to him the price at 16 S. 9th, Philadelphia.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Albemarle Mission Station, Chowan, $3 00; Gum Neck Mission Station, ditto, 2.89; Bethel ch, ditto, 11.83; Beulah ch, ditto, 1.40; Chappell's Hill ch, ditto, 10.00; Cool Spring ch, ditto, 5.75; Gatesville ch, ditto, 3 00; Hertford ch, ditto, 20.00; Mt Sinai ch, ditto, 3.00; Reynoldson ch, ditto, 5.00; Warwick ch, ditto, 7.50; Rockahock ch ditto, 17.80; Wake Forest ch, Central, 3.02; S S Institute, Sandy Plains ch, King's Mountain, 1.20. Total, 94.39. Previously reported, 286.18. Total this year, 380.57.

Foreign Missions—Junior Mission Band, Statesville, Christmas offering for China, $3.00; W M S, Aberdeen ch, Christmas offering for China, 8.25; S S Pine Grove ch, Tar River (China), 2.00; W M S, Bennett ch, Robeson (China), 2.90; W M S, Bennett ch, Robeson, 1.80; W M S, Chappel Hill ch (China), 4 80; Ladies Shelby ch (China), 5.00; W M S, Kinston ch (China), 8.15; W M S, Kinston ch, 1.86; Children's Mis Soc, Kinston ch (China), 5.24; Children's Mis Soc, Kinston ch, 1.01; Sandy Run ch, W Chowan, 3.70; Wells' Chapel ch, Eastern, 45c; W M S, Scotland Neck ch, Tar River (China), 10.00; South River Asso, 25c; W M S, Bethel ch, Montgomery (China), 6.80; W M S, Tryon Street ch, Charlotte (China), 38.00; Beulah ch, Chowan, 3.46; Centre Hill ch, ditto, 5.00; Chappell's Hill ch, ditto, 5.00; Cool Spring ch, ditto, 4.00; Gatesville ch, ditto, 1.00; Mt Sinai ch, ditto, 2.00; Murfreesboro ch, W Chowan, 2.60; Wake Forest ch, Central (debt), 11.17; Sunbeams, Wake Forest ch, Central (China), 10.00; W M S, Wake Forest ch, ditto, 25.00; W M S, Tabernacle ch, Raleigh, 6.45; Branch ch, Robeson, 6.60; Robert's Chapel ch, W Chowan, 3.60; Zion ch, King's Mountain, 5 00. Total, 184.39. Previously reported, 280.64. Total this year, 464.93.

Home Missions—Swift Creek ch, Raleigh, $1.63; W M S, Aberdeen ch, Sandy Creek, 6.00; Chapel Hill ch, Mt Zion, 10.00; W M S, Tryon Street ch, Charlotte (Havana Hospital), 16.10; Centre Hill ch, Chowan, 3.00; Chappel's Hill ch, ditto, 5.00; Cool Spring ch, ditto, 5.00; Gatesville ch, ditto, 3.00; Mt Sinai ch, ditto, 1.68; Warwick ch, ditto, 5.00; Wake Forest ch, Central, 3.58, Zion ch, King's Mountain, 5.00; S S, Elisabeth ch, ditto, 1.93. Total, 18.59. Previously reported, 106.90. Total this year, 170.49.

Education—West N C Baptist Convention, $10.28; Rev Jno Mitchell, 40.00; Wells' Chapel ch, Eastern, 90c; Grassy Creek ch, Flat River, 3.60; Whiteville ch, Columbus, pledge by Bro Tuttle, 5.00; I N Corpening, Blowing Rock, 5.00; Shiloh ch, Chowan, 18.50; Zion ch, 5.00. Total, 88.16. Previously reported, 180.20. Total this year, 218.36.

Orphanage—Swift Creek ch, Raleigh, $1 00; Mt Sinai ch, Chowan, 1.60; Wake Forest ch, Central, 3.50; W M S, Sandy Creek ch, Chowan, 5.00; Shiloh ch, Chowan, 0.00. Total, 12 10. Previously reported, 186.70. Total this year, 208.91.

Ministerial Relief Fund—Wells Chapel ch, Eastern, $1.30; South River Asso, 40c; Rev T C Britton, Shanghai, China, 5 00; South River Asso, 14.00; Branch ch, Robeson, 2.50. Total, 24.43. Previously reported, 39.35. Total this year, 63.78.

CORRECTION: In last RECORDER, $6 07 from Watauga for Education, should have been for students' Aid Fund, Louisville, Ky.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Jan. 19, 1895.

Don't fail to read the advertisement.

Annihilation of the Wicked.

BY JNO. T. ALBRITTON.

This doctrine is contrary to the general belief of mankind.

If it be a truth, it is unquestionably one whose disbelief and rejection would be infinitely better for this fallen world than its general acceptance. This is a strong presumptive proof of its utter falsity.

Cicero said: "If I am wrong in believing that the souls of men are immortal, I please myself in my mistake; nor while I live will I ever choose that this opinion with which I am so much delighted should be wrested from me. But if, at death, I am to be annihilated, as some minute philosophers suppose, I am not afraid lest those wise men, when extinct too, should laugh at my error."

The following language has been ascribed to Hume: "Disbelief in futurity loosens in a great measure the ties of morality, and may be supposed for that reason to be pernicious to the peace of civil society."

Voltaire is represented as having said to some friends who once proposed, in the presence of his servants to enter upon the discussion of the principles of atheism, "Wait till my servants have withdrawn; I do not wish to have my throat cut to night."

The belief of this doctrine, on the part of the wicked and criminal classes, is conducive to the increase of suicide, murder, licentiousness, socialism, anarchy, and every other crime that threatens the peace of society and the stability of government. All restraints imposed by a belief in a future state and the retributions of eternity being removed, what remains, in the hour of opportunity and provocation, to stay the hand of murder, to check the greed of lust, to quench the torch of incendiarism, or to quell the mad spirit of riot and anarchy? With no dread of God, eternity, retribution, or anything else after death, to deter them from the commission of any crime to which their hellish passions may incite them, a community of such men would be but a jungle of unchained, ferocious, blood thirsty tigers let loose to prey upon defenceless humanity.

But, I repeat, annihilation is contrary to the general belief of mankind respecting the future world. It is well that it is so. True, a few individuals may be found in every age who deny future existence and a Supreme Being. If a few simpletons should put out their eyes, as Democritus is said to have done, to prevent them from feeling the effects of light, such an act would be no proof that the rest of mankind were blind. So, if a few skeptics and profligates render themselves purblind by their sophistry and licentiousness, their condition is no proof that the light of reason does not disclose to the rest of mankind the realities of a future world.

The various peoples of the earth that agree scarcely in anything else pertaining to religion, are in wonderful harmony concerning the existence of a Supreme Being and the immortality of the soul.

Sage, philosopher and poet testify to the universality of this belief. We read of Pluto, the god of the infernal regions, with his key and ebony sceptre; the three judges passing sentence of condemnation on the guilty dead; the three Furies executing the sentence with grim aspect, a serpent-wreath about their heads, a burning torch in one hand, and a scorpion-whip in the other. Virgil tells of Elysian Fields, with bowers forever green, delightful meadows, pleasant streams, groves of warbling birds, skies serene, and fairer stars than those that light the pathway of mortals. The ancient Mexican believed in many spirit abodes,—one for innocent childhood, one for heroes, and one for the wicked. Nine heavens circumscribed their fanciful visions and ardent dreams of future bliss. The Greenlander contents himself with one future Eden, located in the abyss of the ocean, the future home of the skilful fisherman. The untutored Indian of America expects to find

"Behind the cloud-topt hill an humbler heaven,
Some safer world in depth of woods embraced,
Some happier island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold."

The Persians have their deity Ormus presiding over the future world of light; and Ahriman over the world of darkness. The Hindoos have their world of light and abyss of darkness. The Egyptians' god Osiris, an inexorable judge, weighs in the scales of justice the actions of the dead and pronounces their doom accordingly. The Scandinavians have their Valhalla and Gimli—worlds of blessedness for the worthy; and their Niflheim and Nastrona—the abodes of the unworthy, where Hela or death presides; having Anguish for her palace; Famine, her table; Slowness and Delay, her waiters; Care, her bed; and Precipice, the threshold of her door.

To the examples may be added the familiar ones of Tantalus, doomed to perpetual thirst; the daughters of Danaus, whose endless task was the filling of a vessel with water which escaped as fast as they poured it in; Ixion, perpetually whirled about upon a rapidly revolving wheel; and Sisyphus, condemned to roll up a hill a huge stone that would roll back and renew his endless labor.

The foregoing, it seems to us, ought to suffice to show that men everywhere, in all ages of the world, and in every condition, from primeval simplicity to the highest degree of culture and civilization, have believed in a future state of existence in which men are rewarded according to the rectitude or turpitude of their lives. The wide prevalence of this belief is an unanswerable proof of its verity. We cannot believe that the All-wise Ruler of the universe would suffer a world of rational creatures to be carried away by a delusion and tantalized by a hope having no foundation in nature and contrary to the plan of his moral government.

It must be admitted that many of the notions of the rude and uncivilized respecting future existence are absurd and erroneous. What better could be expected of those whose conceptions of the Supreme Being and the principles of his moral government are so imperfect? All that I contend for is, that the vagaries, speculations and wild fancies of the ignorant have for their ground work the ideas of future existence and future rewards and punishments, and that the wide prevalence of these ideas—whether traceable to primeval revelation or supernatural endowment—is strong presumptive proof of their eternal fitness and verity.

I have undertaken to show, in this and the preceding article, that the annihilation of the wicked is contrary to the soundest philosophy, to the well-being of the individual and society, and to the universal belief of mankind.

It is my purpose to show, in a subsequent number, that it is also contrary to God's revealed will, the touchstone to which all doctrines must be brought and by which their truth or falsity must be established.

Before entering upon the scriptural argument, I would caution the reader against the expectation of finding any one of the inspired writers laboring to establish the doctrine of future existence or that of future rewards and punishments. The proofs of these doctrines come in incidentally. Like the doctrine of the existence of a Supreme Being, their truth is assumed or taken for granted. For instance, instead of proving the existence of God, the very first verse of Genesis takes his existence for granted in the declaration, "In the beginning God created the heavens and the earth." These FIRST TRUTHS of religion force themselves upon the minds and hearts of men as moral certainties. They believe them because it is next to impossible not to believe them.

The proofs, however, will not be the less convincing, because they are incidentally presented. Idle curiosity may ask in vain a thousand question to which there may come no answer. But the truly devout, earnest inquirer, who comes to God's word, not to cavil, but to learn, will find that the Great Creator has revealed all that will be of practical value to us in our present state of limited faculties and opportunities. May we all have his guidance and blessing!

Mt. Olive, N. C.

Our Georgia Letter.

Dear Recorder:—No greater disappointment has befallen me lately than my failure to attend the recent session of the North Carolina Convention which was held in the Queen City. I had all arrangements made for the trip, and had even secured my ticket, but alas for human calculations, they so often fail us. But I must not grieve over the loss of inspiration and the great help which I am sure I would have derived from that meeting.

OUR CHURCHES

seem, as a general thing, to be moving along nicely. The stringency of the times has made it exceedingly hard upon them and upon the pastors, but where there has been mutual forbearance, all things have worked well. The opening of the year will, it is hoped, brighten their prospects and inspire our people with confidence for the future. Many of the churches have experienced seasons of refreshing from the Lord during the year, and in addition to the numbers who have been converted the members have had great blessings to come upon their own souls.

VACANCIES.

As is the case everywhere, Georgia has her vacant pastorates. Changes in this State seem to be quite frequent, when the settled condition of this country is taken into consideration. I believe that the reason for this state of affairs is to be found in the fact that many of our churches continue the old plan of calling their pastors annually, a system which is a curse to the churches, to say nothing of the untold hardships it brings upon pastors. The First church of Macon has made a raid, as you know, upon North Carolina, and is anxiously looking forward for the time to come when Rev. J. L. White of Asheville shall begin his labors. He is expected the first Sunday in February. From all that I can learn this is a most excellent church, strong financially, numerically, and I hope spiritually. Bro. White will receive a hearty welcome, and we shall expect great things of him. In this expectation I am sure that we shall not be disappointed. Hawkinsville is vacant by reason of the resignation of Dr. Nelson, their beloved pastor, who it is understood will live in Macon and give himself to the work of an evangelist, in which work he seems to take such great delight, and to which he is so well adapted.

MERCER UNIVERSITY

is in a fair condition, but has nothing like the number of students which it ought to have when we consider the large number of Baptists in the State, and the excellent instruction which it offers to students. It is to be hoped that the time is not far ahead when there shall be a change with regard to all our denominational colleges, and when Baptists will feel that they can ill afford not to patronize their own schools. At present Mercer is struggling under a debt which was incurred on account of the failure of some of her investments to declare dividends. Dr. Chapman, the financial agent, is doing his best to raise the money with which to cancel it, but it is felt, on all hands, that the close times will make it a very difficult task for him. He is not the man, however, to be discouraged, and if the thing can be done he will do it. He is also seeking to add to the present endowment, and looking out for students, which, by the way, is a first class plan for increasing the endowment. Give us the students, and in the course of time we shall have all else.

May the blessings of God rest upon the RECORDER, and upon Dr. Bailey. He has done a great work for the Baptists of North Carolina; I am sure that many prayers ascend daily in his behalf. I will venture to say that there is not a sounder paper in the world than the RECORDER. This is saying a good deal when it is known that so many thought to be sound in the faith have drifted away, and are now advocating heresies and the new-fangled notions of cranks and fanatics. May the RECORDER ever stand firm. G. W. GARDNER.

Jackson, Ga.

Those that do the will of God heartily, will do it speedily; while we delay, time is lost, and the heart hardened.—*Henry.*

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—*Dr. Deems.*

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CONDENSED SCHEDULE.

In effect Nov. 21, 1894.

NORTH BOUND.	No. 3. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	6 40 a m		
Ar Fayetteville	9 50 a m		
Lv Fayetteville	10 10 a m		
Lv Fayetteville Junc	10 18 a m		
Lv Sanford	11 34 a m		
Lv Climax	1 34 p m		
Ar Greensboro	2 05 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 45 a m	
Lv Maxton		7 53 a m	
Lv Red Springs		8 30 a m	
Lv Hope Mills		9 26 a m	
Ar Fayetteville		9 50 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 35 a m
Ar Greensboro			9 20 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale	12 18 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	1 04 p m		
Lv Climax	1 32 p m		
Lv Sanford	3 17 p m		
Ar Fayetteville Junc	4 28 p m		
Ar Fayetteville	4 33 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 46 p m	
Lv Hope Mills		5 10 p m	
Lv Red Springs		6 02 p m	
Lv Maxton		6 38 p m	
Ar Bennettsville		7 50 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 15 p m

NORTH BOUND CONNECTIONS.

Trains No 3 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 3 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 7, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	1 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 08 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 20 a m	12 58 p m	
Arrive Florence	7 15 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 08 p m		6 55 a m
Leave Goldsboro	3 55 p m		7 20 a m
Leave Magnolia	4 03 p m		8 23 a m
Arr Wilmington	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 7, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 25 a m	7 15 p m	
Lv Fayetteville	10 10 a m	9 19 p m	
Leave Selma	11 53 a m		
Arrive Wilson	12 42 a m	11 15 p m	
Leave Tarboro	2 28 p m		
	No 42. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 32 a m		8 31 p m
Lv Goldsboro	11 35 a m		9 40 p m
Arrive Wilson	12 35 a m		10 27 p m
	No 75. Daily.		
Leave Wilson	12 52 p m	11 20 p m	
Ar Rocky Mount	1 48 p m	12 02 p m	
Arrive Tarboro	2 23 p m		
Lv Rocky Mount	1 53 p m	12 02 p m	
Arrive Weldon	3 10 p m	12 54 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.35 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.30 a m; arriving Halifax at 10.35 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 2.40 p m; arrives Plymouth 9.00 p m, 5.00 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 2.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

His Work is Done.

How frequently it is the case that some earnest man will rise up incircumscribed communities, live in great usefulness, even to old age, and then, in some retired locality, surrounded by only a few friends, will pass away from earth to the "great beyond," while those who knew him hardly realize that he is gone; and when they do, they say, "his work is done."

These reflections come to us on hearing of the death of an old minister of God, Rev. W. C. West, whose life, as a Baptist preacher, was spent for fifty years in working for souls in the service of Christ, in the counties of Sampson, Cumberland, Robeson, Bladen, Harnett, Johnson, Wake, and many others, preaching almost "at his own charges," for little has been the compensation, of an earthly kind, he ever received; but never once refusing, on that account, to go where there was need for the "word of life" to be held forth to the people.

Old brother West was over seventy five years "when God took him." A more active old man one rarely ever sees than he was. All the younger people, wherever he went, called him "Uncle Cummings." This was his middle name, and he loved to have his sport and fun with the little ones, who always delighted to flock around his knees.

There was no gloom or darkness, apparently, in his life; and, see him when or where you would, "Uncle Cummings" was always cheerful. Throughout the length and breadth of the seven or eight counties in this State, where he travelled, he had built churches (some 17 or 18) and had led down in the waters of baptism more than two thousand persons whom, under God, he had been instrumental in bringing to the "knowledge of the truth as it is in Jesus," and was never better pleased than when engaged in revival work, all during the pleasant months of the year, up and down, in the above named counties of his native State; for he seemed to love to go, as the divine command of his blessed Lord requires.

Bro. West was not a man of "education," as the letter goes. In fact his "book-knowledge" was exceedingly limited. He could read his Bible, ("after a fashion," so to speak;) and his words were not of the choicest diction; but, when standing before an audience of plain people, such as he was born and raised among, those same words seemed to be attended by the power of the Spirit of God, and hearts would soften, tears flow, and cries for mercy would break forth from sinners all over his congregations at his preaching places; and those places were often in cross-roads school houses, in the groves of pines, and any where else, it mattered not with him, so he might get the hearers together to hear the Gospel.

It was again and again remarked by those who heard him, "What a great man he might have been if he had been educated." Well, perhaps so, and perhaps not. All the educated preachers do not become great. Success in the ministry does not depend on education. God takes the "weak things of this world to confound the mighty," that the world may see and own, that "it is not by might, nor by power, but by my Spirit, saith the Lord." Few educated preachers in this day can point to such a record as old brother West could before he left us. Few might say, as he, "I have built eighteen churches, and have baptized over two thousand souls, professing faith in Jesus."

But his work is done—his prayer, that God would not let him linger in suffering when the time came to die, was granted, and having said "Jesus is here," he breathed out calmly the life he had so long spent for Christ, and "was not," for God took him.

Many who may read this will remember the good old servant of God as they knew him—poor in this world's goods—poor in human learning, but rich in faith, and abounding in good works. He leaves a large circle of kindred and friends in Cumberland county who will hear his voice no more on earth.

May we meet him in the world of light and glory. Amen. W. B. HARRELL.

Dunn, N. C.

Ayer's Hair Vigor is certainly a remarkable preparation and nothing like it has ever been produced. No matter how wiry and unmanageable the hair may be, under the influence of this incomparable dressing, it becomes soft and silky, and pliable to the comb and brush.

The *American Cultivator* says: "In every flock of sheep some will be found in early fall that will be better sent to the butcher than kept for further use. If a sheep has a full mouth of teeth and has grown fat during the summer it will probably never again be in as good condition for mutton as it now is. Then, too, in flocks not thus annually thinned there will be some that are past age, and which would have been more profitably killed a year or two earlier. The sheep is at best a short-lived animal. It takes a long time, therefore, for depleted flocks to be restored to their former numbers. Sheep are now lower than they are likely ever to be again, as for more than a year American flocks have been sold at any sacrifice in order to avoid marketing wool at free-trade prices. Those farmers who understand sheep-breeding should keep in the business. By purging their flocks of the poorest specimens every fall there need never be any sheep in the flock that do not pay their way."

And thou, O God! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee.—*Whittier.*

Grief, received as an ambassador from God, becomes a blessing and the source of a peace we could never have known but for it.

True dignity abides with her alone
Who, in the silent hour of inward thought,
Can still respect, can still revere herself,
In lowliness of heart. —*Sel.*

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.

You will be pleased with the mild and lasting effects of the Japanese Liver Pellets. Try them. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

When you make a mistake, don't look back at it long. Take the reason of the thing into your own mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed; the future is yet in your power.—*Ex.*

Lack of vitality and color-matter in the bulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

What is a Year?

What is a year? A little space—
A footstep in old Time's swift race—
A wrinkle added to the face.

The Spring's green leaves the Summer's sun,
Fall, Winter's frosts—the year is done,
Its twelvemonth course is quickly run.
—*Selected.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BURGESS, Raleigh, N. C.

SUBJECT FOR JANUARY: MEXICO.

[The study topics for the year are arranged by the Maryland Baptist Mission Rooms. Further information on the topics here given may be obtained from Quarterly Leaflets, Mission Rooms, 9 West Lexington street, Baltimore (20 cents per annum). *Foreign Mission Journal*, Richmond, Va., *Home Field*, Atlanta, Ga., and for children from *Kind Words*, Nashville, Tenn.]

Extracts from Catholic Authorities.

The Decree of the Council of Trent teaches that—

"All saving truth is not contained in the Holy Scriptures, but partly in the Scriptures and partly in unwritten traditions, which whosoever doth not receive with like piety and reverence as he doth the Scriptures, is accursed."

It is declared by the Council of Trent (Can. 5) that—

"Whosoever shall deny the guilt of original sin is remitted by the grace of our Lord Jesus bestowed in baptism; or shall affirm that wherein sin truly and properly consists is not wholly rooted up, but is only cut down, or not imputed, let him be accursed."

In Article X of the Creed of Pius IV, we find these words:

"I affirm that the power of Indulgences was left by Christ to his church; and that the use of them is very helpful to Christian people."

These Indulgences are said to be: A remission of the temporal punishment due to sin by the decree of God, when its guilt and eternal punishment are remitted, and which may consist either of evil in this life or of temporal suffering in the next.

The Council of Trent has declared thus:

"It is lawful to represent God and the Holy Trinity by images and relics of Christ, and the saints are to be duly honored and venerated and worshipped; and that in this veneration and worship, those are venerated which are represented by them."

In the Creed of Pope Pius IV, we find the following paragraph:

"I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other saints, are to be had and retained, and that due honor and veneration are to be given to them."

Pius IV, in the sixth article of his "Creed," says:

"I constantly hold that there is a Purgatory; and that the souls detained there are assisted by the prayers of the faithful."

The Council of Trent has decreed that—

"Although the Mass contains great instruction for the faithful people, yet it has not appeared expedient to the Fathers that it should be everywhere celebrated in the vulgar tongue."—*Compiled by Rev. Thomas Phillips. Published by Am. Tract Society.*

The Girls.

BY MRS. E. Y. MULLINS.

How is with you, ladies? Do you have your missionary meetings each month, enjoy them, work energetically yourselves for the cause, and then forget the children? The boys and girls who are growing up in the church and Sunday-school, their tastes forming day by day, their interests becoming more and more bent in some direction, ought you not to plan something for them, some means by which they may become instructed and interested in the great cause of missions?

Dr. Bell says every child's mind crystallizes around some one great idea, as sugar in solution crystallizes around a string and forms a stick of rock candy. Whether that controlling idea shall be Christ, or fashion, or pleasure depends on the wise care of those to whom the child is committed.

Two ardent mission workers the other day were talking earnestly over the work while a young listener sat by unnoticed. When the visitor had gone, the young listener said to her mother, "Why don't we girls know something about missions? I think we ought to."

"We girls" was a set of bright misses, with young brains all alert, ready to drink in knowledge of any kind, and full of enthusiasm over a cherished interest. I have seen their bright heads bent eagerly over a fashion book, trying to decide how the new dress is to be made; with beaming faces, planning for a coming party or picnic; or with eager eyes seeking solution of a problem. But be sure, wherever these young heads are bent together, there is vivacity, enthusiasm and *success*.

"Why don't we girls know something about missions?" This question put that mother to thinking, and it has put others to thinking.

"We girls," what does that mean? Not only this one bright set, but the hundreds, yea thousands of bright heads and young hearts all over the South. And why don't they know something about missions? Because we older ones do not put them in the way of knowledge. Women of the South, are we not responsible for our children? Let each missionary society think of the young in their church, the boys and girls, the young women, and do not be content until bands are formed that shall give our young folks an opportunity to know about missions, and train them to work for this supreme interest of the church to-day.

Do you know what we are actually doing in the South for our young people in a missionary way? Some facts have been gathered lately that may surprise many of you. In one of our Southern States there are 355 ladies' societies and only 90 bands; in another, 201 ladies' societies and 75 bands. In only one State are there as many bands as ladies' societies. There are to be at least one band in every church where there is a ladies' society. Let us bring this about.

Helpful material has been prepared. Send to your Central Committee, or to 9 W. Lexington Street, Baltimore, for "Garnered Gleanings" (free to Woman's Missionary Union workers), a manual for band work. *Kind Words* Sunday-school paper has a mission page in every weekly issue; with a fine program and blackboard exercise once a month. Subscription, 50 cents a year. *The Young People's Leader*, 40 cents per year, has able mission helps. Send to Baptist Sunday-school Board, Nashville, Tenn., for these last two.

A Band Department appears in every issue of the *Foreign Mission Journal*, price 35 cents per year. A large assortment of leaflets is on sale at Md. Baptist Mission Rooms, 9 W. Lexington Street, Baltimore. Send a two cent stamp for catalogue.

A Marvellous Showing.

The U. S. Government, through the Agricultural Department, has been investigating the baking powders for the purpose of informing the public which was the purest, most economical and wholesome.

The published report shows the Royal Baking Powder to be a pure, healthful preparation, absolutely free from alum or any adulterant, and that it is greatly stronger in leavening power than any other brand.

Consumers should not let this valuable information, official and unprejudiced, go unheeded.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

To those living in malarial districts Tutt's Pills are indispensible, they keep the system in perfect order and are **an absolute cure** for sick headache, indigestion, malaria, torpid liver, constipation and all bilious diseases.

Tutt's Liver Pills

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

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In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 38.	DAILY. No. 41.
Lv. Richmond	*12 35 p m	12 40 a m
" Burkeville	2 24 p m	3 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 35 p m	8 45 a m
Lv. Goldsboro	*2 00 p m	45 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	*6 05 p m	*7 25 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 24 a m
" Asheville		3 40 p m
" Hot Springs		5 30 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 m
" Spartanburg	1 00 a m	2 54 p m
" Greenville	1 53 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 45 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	9 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 55 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 32 p m
" Asheville		3 13 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 56 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 15 p m	1 50 a m
" Raleigh	1 15 p m	45 50 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	*3 30 p m	*3 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 35 p m
" Keysville	2 13 p m	1 54 a m
" Burkeville	2 36 p m	2 40 a m
" Richmond	4 50 p m	5 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 5.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m. daily and 8.30 p m, except Sunday. Returning leave Richmond 3.30 p m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.30 p m; arrive at Oxford 5.40 p m, Henderson 6.35† p m, Durham 7.05 p m, Raleigh 8.50 a m. Returning leave Raleigh 3.40 a m daily, Durham 10.00 a m, Henderson †10.25 a m, Oxford 11.25 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on C. & H. R. R., leave Oxford 7.00 a m, and 5.43 p m daily except Sunday, 12:05 p. m. daily, and arrive Henderson 7:30 a m, and 6:35 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.25 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:20 a m, and 8:10 p m, daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.30 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m, Baltimore 12 noon, Philadelphia 1.50 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.30 P M, DAILY,

For Southern Pines, Hamlet, Marion, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

6.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.30 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman lay coaches and sleeper Atlanta to Washington.

11.55 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.22 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnson street station for Henderson and intermediate stations at 6.00 p m; returning arrives Johnson street at 9.00 a m.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

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JNO. H. WINDER, Gen. Man.
L. T. MYERS, Asst. Gen. Man.
T. J. ANDERSON, Gen. Pass Agent.

NEWS SUMMARY.

North Carolina.

At Wake Superior Court one Perry was sentenced to fifteen years imprisonment for killing one Bailey. Wimberly, charged with complicity in the horrible murder of one of his daughters, was found "not guilty."——Ex postmaster G. W. Cannon of Asheville has been arrested on charge of embezzling $3,000 while postmaster.——Col. J. S. Carr has been re-elected president of the Blackwell Durham Tobacco Company.——An engineer is inspecting Diamond Shoals, off Cape Hatteras, for the Government, with a view to erecting a light house.——Charlotte is stirred by discussions of an appropriation of $500 by her board of alderman to an Episcopalian hospital. Dr. Pritchard is against it, and he is right.——An aged couple in Union county were robbed of $3,000 in their house the 14th inst.——The Hermitage Cotton Mills property at Reidsville have been sold for $24,200.——Rev. E. A. Oakes is holding meetings at Tarboro.——James Leslie & Co., manufacturers of card clothing, loom reeds, leather belting, etc., etc., will build a large factory at Charlotte, the *Observer* says. They will buy North Carolina and Virginia leather.——The Masons have established a "Mystic Shrine" at Charlotte.——A new chemical laboratory has been fitted up for the State A. & M. College at Raleigh; 284 students have been enrolled.——The Raleigh Hosiery Yarn Mill will increase its stock $50,000.——Miss Lula F. Rowe was suffocated by escaping gas, while asleep at her home in Newbern.

In General.

The District of Columbia Court of Appeals has sustained a decision "practically declaring that all bounties, such as the sugar bounty, unconstitutional."——Japan has departed from her magnanimous course, and late reports say that she has been mercilessly murdering Chinese women and children. The Chinese Emperor is not aware of the extent of Japan's victories.——The French Republic is passing through another crisis. Prest. Casimer Perier has resigned, and M. Felix Faure has been elected. He is the first Protestant ruler of France. There is danger that France may return to limited monarchy.——Senators Jones and Sherman have proposed financial relief measures. It has been definitely announced that the President *will* call an extra session of Congress in the spring, if the present body does not take action. The Gold Reserve is again down to $70,000,000.——$5,000,000 worth of Florida oranges was destroyed by the recent "freeze."——The Cotton Growers' Convention met at Jackson, Ga., and resolved to reduce number of acres devoted to cotton raising.——Forty seven persons were killed in a mine explosion at Butte, Montana.——Dr. Talmage is now preaching on Sundays in New York City. His Brooklyn church has disorganized.——A Brooklyn car men's strike became so violent last week that State troops were ordered out.——An attempt of Royalists to overthrow the Hawaiian government has been frustrated——A Ballot Reform League was organized at New Orleans last week.

General Assembly.

A schedule has been arranged whereby every preacher in Raleigh has a certain day to open the Senate or House with prayer.

Mr. Marion Butler of Raleigh has been selected by caucus to succeed Senator Ransom for the six years term in the U. S. Senate. Mr. Jeter C. Pritchard of Madison has been similarly selected to succeed Senator Jarvis, and will be sworn in office before the present Congress adjourns.

Last week many bills were introduced, most of them of local significance, many to be revised by committees and probably so changed before passing that it is not advisable to mention them now. Moreover, some of them will probably be disapproved. Several of the bills contemplate decided change, among them one repealing the county government system, another to be substituted for the present election law.

The State printing question is giving no little trouble. There is no reason for this. The printing ought to be let out to printers, not partisans; and it ought to be let to competent men at Typographical Union rates.

The Assembly is well organized, and is in a humor for work. Certain men who are doubtful of holding their seats are using dilatory tactics.

A summary of important bills introduced and names of speakers follows; if not otherwise stated, let it be taken for granted that the bills have been referred to committees:

JANUARY 14.

SENATE.—Fortune, Cleveland, to prevent sale of low grade and adulterated kerosene oil; White, Alamance, to repeal merchants' purchase tax.

A resolution requesting our national representatives to work for repeal ten per cent. State-bank tax, failed to pass second reading. Resolution to request national representatives to work for repeal of internal revenue laws provoked remarks from Starbuck, Guilford, for, Candler, Jackson, against; Carver, Cumberland, who made the abominable statement, unworthy of a sensible man, that making and selling whiskey "feeds the hungry, clothes the poor, and educates the children of the State." The resolution was referred to a committee. A resolution favoring free silver coinage at 16 to 1 was referred. It was introduced by Abell, Dem., Johnston.

HOUSE.—Resolution to unseat Payne and Carlyle of Robeson, to seat in their places R. M. Norment and J. P. Smith, referred.

Williams, Craven, a bill to provide a State election law. Public printing bill passed all three readings.

JANUARY 15.

SENATE.—Hamrick, Cleveland, to reduce expenses of State Guard. Bellamy, Nash, to reduce salaries of State and county officials and to reduce charges of tobacco warehouses; Wicker, Carteret, to abolish county boards of education. Sigmon, Catawba, to regulate life insurance companies. Mr. Sigmon's bill to regulate public printing placed on calendar. The Senate met with the House and canvassed the vote for State Treasurer, and declared Worth elected.

HOUSE.—Ewart, Henderson, a bill repealing Railroad Commission law, with the purpose of reorganizing that institution of our government; Campbell, Cherokee, substituting life imprisonment for the death penalty. Petitions and memorials relating to twelve contested seats were presented and referred.

JANUARY 16.

SENATE.—Mewborne, Lenoir, to prevent discrimination by railroad, telegraph and telephone companies; to prohibit use of free passes. A similar bill was introduced in the House. Marshall, Surry, to establish Graded Schools at Mt. Airy, which passed later. McCaskey, Martin, to amend constitution, so that monopolies and trusts cannot operate in this State.

On joint ballot of House and Senate, J. W. Brown, Populist, of Granville, was elected Enrolling Clerk.

HOUSE.—Flack, Rutherford, to abolish office of County Supt. Public Instruction; McCall, Mecklenburg, to prevent lynching; Campbell, Cherokee, to reduce cost of marriage licenses; another bill reducing the cost to $1 50 has been introduced. Resolution to seat contestant, H. F. Brown, Jones county, passed. Much time was occupied discussing bill to reduce bond of sheriff of Pitt county, which passed both Houses later. The public printing, as usual, was the subject of a resolution, a bill and discussion, without result.

JANUARY 17.

SENATE.—Committee reported favorably on bill requesting State Treasurer to furnish information as to disbursements for higher education; unfavorably, to repeal of license tax on piano and organ dealers. Wicker, Chatham, to prevent printing fraudulent election tickets. Marshall, Surry, to abolish county boards of education and reduce salaries of county superintendents. Hamrick, Cleveland, to require railways to pay taxes as other companies. Paddison, Pender, to make education of blind children compulsory. A resolution by Sigmon, Catawba, to invite immigration by advertising the State, which passed later.

HOUSE.—Davis, Wake, to inquire into State's payment of certain persons' expenses to Chicago; to allow county officers to give bond through security companies; to repeal act establishing naval reserves; and to abolish Criminal and Inferior courts and establish courts of Oyer and Terminer. Lusk. Buncombe, to equalize assessments on all property. Flack, Rutherford, to license physicians and secure them payment for services. Lee, Haywood, defining butter and lard and regulate sale thereof.

JANUARY 18.

SENATE.—Hamrick, Cleveland, to abolish Geological Survey. Paddison, Pender, to reduce homestead exemption. Senator Lindsay was added to a committee on education. Report from State University, through President Winston, was referred.

HOUSE.—Resolutions calling for information as to number of employees of the Assembly and their wages, passed both houses. Rest of session occupied with a contested election case without definite result.

The committee on Education was announced as follows: White, Leary, Williams of Warren, Reynolds, Franck, Sutton, McKinney, Ewart of Henderson, Alexander of Tyrrell, Harris of Gaston, Young of Wake, Smith of Stanly, Gentry of Person, Yates, Cheek, Flack, Smith of Caswell, Lawrence, Winborne, Vick, Harrington, Baker, Payne, Ray.

JANUARY 19.

SENATE.—Lindsay, to reduce expenses of public institutions, and to provide for election of boards of trustees therefor. There was much ado about "making Thanksgiving Day orthodox." The introducer stated that neither Protestants nor Catholics desired to be officially requested to give thanks. The bill was laid on the table.

Resolution to have Speaker of the House and President of the Senate appoint a joint committee on municipal government, its duty being to consider bills relating to amending charters of towns and cities, or to the county government system, was referred.

Senate adjourned, this being the anniversary of Gen. Lee's birth; the House adjourned without legislative action.

Error: When a bill is placed on the calendar, it is placed in the Speaker's or President's hands, to be called up in the regular order of business, when it may be passed upon or referred to a committee. The statement on the first page of this paper is, therefore, liable to misleed.

Resolutions of Henderson W. M. S.

The committee appointed by W. M. S. of Henderson Baptist church, presented the following resolutions, which were adopted:

Rev. Robert Van Deventer having been called of God to another field of labor and usefulness, we as a Society have sustained a double sorrow in the loss of our beloved President, Mrs. Van Deventer, who has discharged with wisdom and fidelity the duties pertaining to the office; therefore

Resolved, That as testimony of our appreciation of her efficient management, we defer for one month the election of a President.

Resolved, That we emulate the spirit of earnestness and zeal which has characterized her work, that we remember with tender affection her womanly graces, her dignity of deportment, her cultivated mind and noble Christian character, and that we commend her to the esteem and sympathy of our sister society in Burlington as a woman whose "price is far above rubies."

Resolved, That these resolutions be published in the *Gold Leaf* and BIBLICAL RECORDER, that a copy be sent to Mrs. Van Deventer, and one to the President of W. M. S. in Burlington.

MRS. M. PARHAM,
MRS. C. M. COOPER,
MRS. J. B. OWEN,
Committee.

I thank God that the Baptist hosts of North Carolina are represented by a paper which is sound and orthodox as the RECORDER.—*L. Johnson.*

"This Picture and that"

For a long time Mr. John Barbee, of 117 Main St., Durham, N. C. was a victim to Dyspepsia—He was advised to take

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On July 10, 1894, he wrote a grateful letter in which he said:
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NOTICE.

Having qualified as Administrator, with the will annexed of the estate of Angeline White, late of Wake county, I hereby notify all persons having claims against her estate to present them to me on or before January 15th, 1896, and those owing said estate will please make immediate payment.

MARION PUREFOY, Adm'r,
Wake Forest, N. C.



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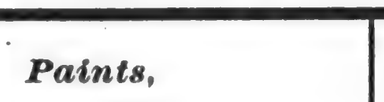
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NOTICE.

Having qualified as executor of the last will and testament of Mrs. A. R. Goddin, deceased, all persons having claims against said estate are hereby notified to present same to me on or before the 5th day of December, 1895, for payment. All persons indebted to said estate will please settle at once.

N. Y. GULLEY,
Dec. 3, 1894. Exr. of Mrs. A. R. Goddin, dec.

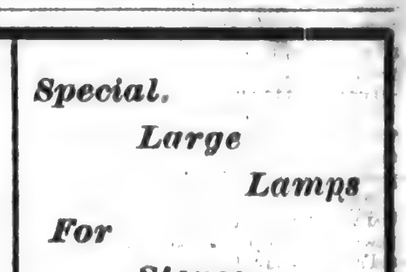
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MARRIED.

WALL—WYER—On January 6th, by C. H. Teague, J. P., Mr. T. S. Wall and Miss Callie E. Wyer, all of Davidson.

SPIRES—NOBLE—On Jan. 9th, at Elizabeth City, N. C., by Rev. Calvin S. Blackwell, James Spires and Martha M. Nobles.

DAVENPORT—NORMAN—On Jan. 5th, 1895, at Salem, N. C., by Rev. C. S. Blackwell, Mr. Edward V. Davenport and Miss Lizzie Norman.

AMIS—TUCK—On Jan. 1st, 1895, at Florence Avenue Baptist church, Virgilina, N. C., by Rev. H. T. Williams, Mr. W. D. Amis and Miss Pearl Tuck.

UTLEY—DUPREE—On Jan. 13, 1895, near New Hill, N. C., by J. J. Edwards, J. P., Mr. Matthew Utley and Miss Lenora H. Dupree, all of Wake county.

PHILLIPS—BODENHAMER—On December 23d, 1894, by C. H. Teague, J. P., Mr. John R. Phillips of Forsyth and Miss Phœbe J. Bodenhamer of Davidson.

CULLIPER—REID—On Dec. 5th, 1894, at the residence of the bride's brother, by Rev. J. R. Pace, Mr. John D. Culliper and Miss Mary Reid, both of Nash county, N. C.

ROWLAND—WILLIAMS—On Dec. 12th, 1894, in Battleboro Baptist church, by Rev. J. R. Pace, Mr. Henry T. Rowland and Miss Annie Williams, both of Nash county, N. C.

DIXON—MARTIN—On Dec. 27th, 1894, at the bride's father's, by Rev. J. R. Pace, Mr. William K. Dixon of Portsmouth, Va., and Miss Katie L. Martin of Edgecombe county, N. C.

BURTON—KNIGHT—On Jan. 3d, 1895, at Eureka Baptist church, Gates county, N. C., by Rev. W. B. Waff, Mr. R. S. Benton and Miss Beckie Knight, both of Gates county, N. C.

ROBERTSON—EARP—On Dec. 26th, 1894, at the residence of the bride's father in Durham, N. C., by Rev. George J. Dowell, Mr. Thomas Robertson of Wake county and Miss Minnie Earp of Durham.

WHITEHURST—SAUNDERS—On Dec. 19th, 1894, at the residence of the bride's father, by Rev. J. R. Pace, Mr. Elmo Whitehurst of Halifax county, N. C., and Miss Edna Saunders of Nash county, N. C.

HUNTER—WESTON—On Dec. 26th, 1894, at the home of the bride's father, Mr. B. T. Weston, by Rev. W. B. Waff, Mr. Thomas E. Hunter of Perquimans county and Miss Paulett Weston of Gates county, N. C.

DIED.

DORSETT—Died Oct. 12th, near Silk Hope, in Chatham county, N. C., sister Mary Dorsett, wife of Jo. D. Dorsett. She was a devoted wife, and a consistent Christian, and passed away triumphantly. For twenty years, by industry and economy, by a smiling face and a Christian spirit, she had made home desirable and happy. All who knew her mourn her loss.

To the bereaved husband and sorrowing children, mother, and friends, may the God of all comfort give grace.

O. T. EDWARDS.

FARMER—Died October 23d, 1894, of diphtheria at the home of her grandparents in Princess Anne county, Virginia, little Janie E. Farmer, daughter of W. H. and Mary E. Farmer. She was sick only two weeks before the angel of death came and carried her home to heaven to live with God and be with her loving father, who died and left her when she was six weeks old. She was so sweet and precious! She was only eighteen months old, yet she was so sensible, and bore her sickness so sweetly. Her sufferings were great. We did all we could to save our darling. But all in vain. God knew best. She was too sweet and precious to live in this world of trouble. She leaves a fond mother and sister and devoted grandparents to mourn her loss, but our loss is her eternal gain. May we all so live that we will meet our little Janie in the sweet bye and bye.

GRANDMA.

STONER—Bro. James I. Stoner was called to his heavenly home Sunday morning Dec. 30th, 1894. He was sick but a few days. He was born Sept. 10th, 1855, and was therefore in his fortieth year. He was united in marriage May 15th, 1879, to Miss Estella LaGrange Prim, daughter of Capt. J. M. Prim. This was a happy union. "He never gave me an unkind word in his life—not so much as an unkind look," said one who knew him best and loved him most. Though this providence fell with crushing effect upon his dear companion, yet she could say "not my will, but thine be done."

The Lord gave them five children. Their first-born, little Florence Prim, was taken to heaven October 31st, 1880, when only three months and seventeen days old.

Bro. "Jimmie," as he was familiarly called, made a profession and was baptized by Elder P. Oliver in November, 1871. He was elected clerk of the church in May, 1878. He was loyal to his church and true to his pastor. He lived near the Saviour: he made the Bible his constant companion. He had read it through three times, and had commenced the fourth time in family worship.

He said nothing about dying—the family and friends needed not this testimony—his life was sufficient. A short while before he died he smiled and said, "Glory, glory, glory." He has gone from us, but the total of the family of God is unchanged by his death, the family on earth one less, the family in heaven one more.

HENRY SHEPPS.

HAUGHAWOUT—Died at her home in Caswell county, N. C., on the evening of June 3rd, 1895, Mrs. Jennie V. Haughawout.

The deceased was born and reared at the pleasant home of J. B. and M. E. Blackwell, in the above county, she being the oldest daughter, and was born August 7th, 1858. She was happily married to Jno. H. Haughawout Dec. 18, 1879, to whom she was ever a faithful and devoted wife. She left a sweet little baby scarcely two weeks of age. The deceased's life was one of purity and religious beauty, and she was never happier than when working in the Master's vineyard. She was happily converted Aug. 1, 1894, and was baptized on Sunday, Oct 1st, 1891, by Rev. J. H. Howell, her pastor, to whom she was much devoted, uniting with Providence Baptist church the same day, and continuing in the faith until called to rest. When it became apparent that "Death's mystic stream must be crossed," and all that human skill and sympathy could do had been done, he to whom she was dearer than all the world offered anxious prayers that she might be spared, and with her hand clasped in his bade her farewell, with the hope of meeting her again in the beautiful home above.

On the evening of June 26, 1894, dear little Jennie was called to join her mother in glory. She was the only child of J. J. and J. V. Haughawout, and was only five weeks old.

THORPE—Sister Nellie Brooks Thorpe, wife of Mr. A. P. Thorpe of Rocky Mount, only daughter of Capt. R. H. and Mrs. Annie Seawell Brooks of Raleigh, and grand-daughter of the late Dr. W. T. Brooks of Wake Forest, died at her home in Rocky Mount, Dec. 21st, 1894, in the twenty-seventh year of her age.

As a girl, Nellie was bright, amiable and attractive. She loved her home, and found real pleasure in the duties of a loving daughter and an affectionate sister. In early life she made a profession of religion and was baptized into the fellowship of the Wake Forest Baptist church by Rev. Wm. B. Royall, her pastor. She afterwards moved her membership to the First Baptist church of Raleigh, and belonged to that church at her death. Her religious life was marked by the same unswerving adherence to principle which characterized her in every relation of life,—faithful, generous, she adorned her Christian life by a daily exhibition of those qualities of heart and mind which emanate from those who have "passed from death unto life."

About two years ago she was happily married, and through her brief married life, which seems all too short, she was the light and life of her sweet and pleasant little home, the joy and pride of her husband, as he trusted to the future for the fuller and more perfect consummation of their happy union. But the dread angel came, taking first the little babe, then a few days of suffering and the mother was summoned to come up higher and be with the little one and others gone before, whose guardian spirits had been about her in life, in her sickness, and in her death.

Jesus to our earthly keeping
Once a jewel kindly gave;
But our joy was turned to weeping.
For we lost it in the grave.

Mourning for our vanished treasure,
Then we heard the Saviour say,
'Cease to sorrow'—for my pleasure
I have borne your gem away.

J. C. C.

ELLIS—Entered into rest, Ferdinand F. Ellis in the seventy-second year of his age, Nov. 5th, 1894, at his home near the A. & M. College, West Raleigh, N. C. This aged servant of God was born in 1822, in Chatham county, N. C., and as a youth lived in Wake county, where he was in the employ of Mr. George Mordecai. He received only a common school education, but as a young man he won his way by steady industry and honesty, and his services as overseer were sought on many of the great plantations in the South in the days of slavery. Returning to his native State in early manhood, Mr. Ellis married Miss Polly Ann Lunceford, daughter of David Lunceford, a wealthy and prominent planter of Johnston county. Together this couple have lived for fifty years, their "golden wedding" being Oct. 17th ult., and reared a family of seven children, five sons and two daughters, five of whom, with the grief-stricken wife, survive him. The subject of this sketch was one of the noblest, purest men that the State has ever produced. Though never widely known as a public man, yet hundreds of men in Wake and Johnston counties could say to day, "Ferdinand Ellis was never known to do a low or ignoble thing, and his private and public record is above reproach." The last years of his life were spent at Raleigh with his devoted wife near the homes of his two eldest sons. For some time he has been a zealous member of the Baptist church in West Raleigh. Full of years and noble deeds, he gives over the battle of life, and his work follows him. He fought a good fight, and for him there remaineth the rest that is for the just made perfect through faith in Christ. He has only gone before, and the loved ones left behind will find him waiting just beyond the river to welcome them, as they come, one by one into the kingdom of heaven.

D.

Tributes of Respect.

At a meeting of the Ladies Aid Society and the Woman's Society of the First Baptist church, Durham, the following resolutions were adopted:

Resolved 1. Whereas, it has pleased our Heavenly Father to remove from our midst, from earth to heaven, after a painful illness, our Sister Melissa Simms, and while to us the death of such a friend and faithful, consecrated child of God, with the promise of so much more usefulness, is an unseen problem, yet believing our Heavenly Father knows best, we bow submissively to his will.

Resolved 2. That we tender to the bereaved family our heartfelt sympathy, and commend them to the God of all grace, who is the only comfort in the home of affliction.

Resolved 3. That a copy of these resolutions be spread upon the minutes of the societies of which she was such a faithful member, a copy sent to the family, and published in the *Durham Daily Sun* and BIBLICAL RECORDER.

MRS. C. M. FOLLETTE,
MRS. E. E. BERNARD,
MRS. H. P. MARKHAM,
Committee.

The following are the resolutions of the Baptist Chapel Sunday-school concerning the death of Herbert Barnes:

WHEREAS, It hath pleased the Judge of All the Earth to call from among us by a mysterious providence, our friend and brother, Herbert Barnes; and whereas, in his departure, we, the members of the Mission Sunday-school and his class, feel the loss of his kindly, helpful presence; therefore, be it

Resolved 1. That we endeavor to emulate the nobility of his Christian character.

Resolved 2. That we express our sympathy to the family and to those distressed with them, and pray that we all may realize the promise, "I will not leave you comfortless."

Resolved 3. That a copy of these resolutions be sent to the parent of our departed brother, and to the *Landmark* and the BIBLICAL RECORDER, with the request that they be published.

Respectfully submitted,
CHARLES WOODWARD,
FLAKE BURKE,
CLYDE TURNER,
Committee.

Statesville, Dec. 16, 1894.

North Carolina and the Home Board.

The average contribution of North Carolina to this Board for this Board for the past five years has been $4,984—in round numbers, $5,000. Last year she gave but $2,489, just half of her usual contribution.

At the earnest solicitation of her State Board last year, churches in important places were aided by the Home Board to the amount of $1,000. This practically reduced her contribution to the Board below $1,500. Then she was struggling with a heavy debt due her State missionaries. Now that Board is free from debt, and conditions are reversed. The Home Board is burdened. We started the year with a debt of $6,500. We have been constrained to pay $10,000 on houses of worship in El Paso and New Orleans; so that our necessities this year require $16,500 above our usual expenditures.

We look up to North Carolina for help. Hard as the times are, we think she should not fall below her average contribution.

The amount received from her up to Dec. 25th was but $938. This leaves $4,000 to be raised by May 1st. This is a small sum for the churches of North Carolina. Who thinks for a moment that such a meagre sum measures the ability of the 150,000 Baptists of North Carolina? The only question is, does it measure their interest in the work of Home Missions? We do not believe it does. We feel sure they will give it if they can be reached by the facts of the case. We ask this amount of our brethren, and shall await their answer.

J. T. TICHENOR.



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The Home Circle.

Whichever Way.

Whichever way the wind doth blow
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another with the shock
Of doom upon some hidden rock.
And so I do not dare to pray
For winds that waft me on my way,
But leave it to a Higher Will
To stay or speed me—trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Thro' storm and calm, and will not fail,
Whatever breezes may prevail,
To land me—every peril past—
Within His sheltering heaven at last.

Then whatsoever wind doth blow
Some heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.
—Woman's Record.

Mad With a Mirror.

Some years ago there was a missionary bazaar held in a Christian city in aid of the African missions. When the bazaar was finished, it was found that a number of articles were left unsold. Some of them, it was thought, would be very handy for the mission, so it was decided to send the lot out to Africa. Among other things was a box of little hand-mirrors, that had been given by a merchant. Looking glasses seemed queer things to send to a foreign mission; however, they were sent, and became the most useful article there. The mirrors took the people's fancy, and their fame was carried far beyond the station. The knowledge of this wonderful thing came to a princess of a distant powerful tribe. She had never beheld her dusky countenance, except as a double silhouette in a placid lake, and she longed to behold all her charms, for, being a princess, she was told by everybody that she was most beautiful; whereas, she was one of the plainest women in the whole tribe. A messenger was dispatched for one of the mirrors, which he procured and at once returned to his mistress. When she got possession of it she did not look into it at once, but took herself off to her own place, that she might have a good long look at her beauty. When she beheld herself as she was, with one blow of her royal hand she dashed the glass to pieces. She ordered the missionaries off her territory, and published an edict forbidding looking-glasses being brought into the country.

Are there not many in other lands who are in a similar condition with regard to their souls? When they are brought face to face with God's looking glass, with the hideousness of their sin, and they cannot deny the fact, they blame the mirror, seek to avoid it, and destroy it that they may lay the flattering falsehood to themselves that they are not so ugly as they appear.—*Ex.*

A Suggestion to Our Colleges.

The price of instruction at the college is higher than the price of many secondary or even primary private schools. One hundred and fifty dollars is an extreme price for tuition at the college, but twice one hundred and fifty dollars is an extreme price for tuition at certain private schools. But there are two special reasons for the increase of fees. The one of less force is that not a few rich men are not willing to give their money to afford the sons of other rich men an education at less than its cost. A friend of mine with whom I was recently conversing said to me, "I can give you, if you wish, a large amount of money, but that amount of money would go for the benefit of the son of Mr. A. or Mr. B., who is perfectly able to pay all of his son's fees at their full amount." The force of the reasoning cannot be easily set aside, as the truth of the fact cannot be denied. But the special reason for this increase lies in the fact that money would thus be had for the benefit of men who could not pay for a college education. If the American college could increase its tuition fee to $500, there are not a few men in the college who would be willing and able to pay his fee, and who ought to pay his fee, for the fee represents simply what the education costs. With the present endowments and, with the increase of endowments sure to be made, these payments would allow each college to offer an education to men who are not able to pay for it at a very small cost. Thus, every poor boy in America who wants an education could receive it.—*President Chas. F. Thwing, in the Forum.*

If you are worn out, run down and nervous, Magnetic Nervine will restore your health. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

How I Teach a Colt.

When I wish to teach a colt to carry a saddle, I first put a blanket on him, folded to about saddle size, then a circingle strapped loosely. At the next lesson I make the circingle quite tight. At the fourth lesson I tie the colt to a hitching post, and put a boy on him. He soon gets accustomed to the weight and does not mind it; then I take the boy off, remove the blanket and put on the saddle; then put the boy in the saddle, letting him sit there for fifteen minutes, but moving himself about and otherwise making himself conspicuous. Then I put the saddle on the horse, put the boy on horseback, and lead the horse about fifteen minutes, then I give the lead-the reins and let him gently exercise the horse for half an hour. After this course of training any man or boy can ride the colt, provided he has sense enough to manage his steed.—*Our Dumb Animals.*

A Few of Franklin's Claims to Greatness.

No man had ever preached a doctrine which more skilfully showed how to get the best for yourself; and no man ever showed himself more ready than Franklin to do things for others. He invented an open stove to give more heat with less wood, but he refused to take out a patent for it, glad of an opportunity to serve his neighbors; and this invention of Franklin's was the beginning of the great American stove trade of to day. He founded the first fire company in Philadelphia, and so made a beginning for the present fire departments. He procured the reorganization of the night-watch and the payment of the watchmen, thus preparing for the regular police force now established. He started a philosophical society, and he took the lead in setting on foot an academy, which still survives as the University of Pennsylvania. While he was doing things for others, others did things for him, and he was made clerk of the General Assembly in 1736, and Postmaster of Philadelphia in 1737. In 1750 he was elected a member of the Assembly, and in 1753 he was made Postmaster General for all the Colonies. In 1748 he had retired from business, having so fitted his practice to his preaching that he had gained a competency when only forty two years old.

The leisure thus acquired he used in the study of electrical science, then in its infancy. He soon mastered all that was known, and then he made new experiments with his wonted ingenuity. He was the first to declare the identity of electricity with lightning. Using a wet string, he flew a kite against a thunder cloud, and drew a spark from a key at the end of the cord. The lightning rod was his invention. Of his investigations and experiments he wrote reports that were printed in England and translated in France. The Royal Society voted him the Copley medal; the French king had the experiments repeated before him; and both Harvard and Yale made Franklin a Master of Arts.—*Brander Matthews, in St. Nicholas*

Laughing Babies

are loved by everybody. Good nature in children is rare unless they are healthy. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. The milk is so easily prepared that improper feeding is inexcusable.

A Successful Life.

Success cannot be measured by fame, wealth or station, writes Edward W. Bok in an article on what constitutes a successful life for man and woman in the October *Ladies Home Journal*. The life of the humblest woman in the land, if well lived, is as successful as is that of the woman who, with greater opportunities, is enabled to make the results of her works reach further. Some of us must live for the few, as others again must live for the many. But both lives are successful. Each of us in this world influences some other being, and it is the quality of our influences and not the number we influence, which makes our lives successful in the eyes of God. We may believe that we go to our graves unknown and unsung, but not one of us goes out from this world without leaving an impression, either for the good or the bad. And the kind of impression we make while we live, and leave when we die, is the difference between successful and unsuccessful living.

Duty.

Our blue-eyed daughter with locks of gold,
Rosy and dimpled and eight years old,
Went to Sunday-school one fine day,
When grass was springing in balmy May;
The questions swiftly went round the class,
And soon came the turn of our little lass.
"Your duty to neighbors?" the teacher said.
Promptly replied our Golden-head,
"I don't know that kind of duty, you see,
But I know plain duty as well as can be,"
His hand on her curls the teacher laid;
"Well, what is 'plain duty,' my little maid!"
"Why, duty's the thing"—with a moment's thought—
"That you don't want to do, but you know you ought!"
—*Amelia Barr, in St. Nicholas.*

Winter Strawberries.

Women and girls can raise strawberries in pots in the winter if they will, and why not do it as well as to raise flowers? Strawberries are palatable any day in the year, and the very rich, who delight in things out of the common, pay enormous prices for winter berries. Mothers will do well to interest their girls in strawberry culture, and then they will have both flowers and fruit.—*Massachusetts Ploughman.*

Children are God's apostles day by day,
Sent forth to preach of love, of hope,
Of peace. —*J. R. Lowell.*

We grow into the highest Christian life by the cordial belief of the truth as it is revealed to us, and the living up to that truth.

AFTER THE GRIP,

pneumonia, fevers, or other debilitating disease, your quickest way to get flesh and strength is with Dr. Pierce's Golden Medical Discovery. That gives purity to your blood, and rapidly builds up lost flesh and strength.



MRS. NEAL.

MRS. NEAL, of *Crockett Mills, Tenn.*, had an attack of measles, followed by *bronchitis* and *pneumonia*. Her husband writes: "I feel gratified with the effect of your wonderful medicine. I can recommend it to anybody, and feel I am doing them justice. My wife was not able to perform her household duties for six months. She has used two bottles of 'Golden Medical Discovery,' and is now able to do all her work. I think it the finest medicine in the world, and I am, gratefully, your life-long friend, J. B. NEAL."

PIERCE GUARANTEES A CURE

OR MONEY RETURNED.

CONSUMPTION

TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M.C. 183 Pearl St., New York.

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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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MISSIONARIES in China have found it more fruitful to require the people to give a small sum of money in return for tracts and leaflets, because the Chinese, not unlike other people, but with less reason than Americans hopelessly struggling against an evergrowing deluge of patent medicine circulars, think that only worthless things are given away free-handed. It is altogether probable that Americans will eventually become as chary as the Chinese of free printed matter. In fact, we have evidence of development in this direction in the indifference with which the average citizen regards the reports of the various departments and institutions of our government. The author of a recently issued report prefaced it with a note saying, "While this report is addressed to the Governor, it is not intended for him only," etc., etc.

Although one citizen of the State has as much right as another to the various reports, for the printing of which his taxes are expended, and which are the means through which tax payers get information concerning the government that they support, it would be too expensive if every citizen had to be supplied with them. There is reasonable complaint against the National Government for expending great sums for printing long and vapid speeches and other useless matter without end. But the demand for North Carolina's public documents is scarcely sufficient to make necessary a law to limit their distribution.

The State and the people, which may or may not be "one and the same," doubtlessly owe a great deal to the newspapers, which not only make the reports intelligible and condense them into readable length, but also do it so well that the general public prefers them to the lengthy form in which they are handed to the Governor. Thus the State's money and the reader's time are saved.

***

In the RECORDER of last week the Governor's message, which contained parts of the reports of the State Treasurer, the Auditor and the Attorney General, among others, was reviewed. This week we have several other reports before us.

North Carolina has nothing more worthy of her tender interest and honest pride than her institutions for the betterment of her afflicted children; and the progress she has made of late and is now making, is especially gratifying. Whatsoever the theory of God's meaning hidden in afflictions, there can be no question of our duty to ameliorate them. The God who takes away reason or sight or hearing, gives also restoratives, or, at least, palliatives; and if He seems to see fit to place these out of the reach of the afflicted, we may not question his wisdom, nor may we doubt our duty.

There is pathos in the "Report of the North Carolina Institution for the Deaf and Dumb and the Blind." Repeated efforts, it says, have been made to get the 731 blind persons less than twenty-one years of age in North Carolina within reach of her generous provisions for them, but a great many of the parents, through what the report terms "a false love and sympathy," but which is more human and more pitiful, too, than false, "keep their charge at home to grow up in a condition of mental ignorance." It is deplorable to have to recommend a law compelling blind children to be taken away from home. All means to persuade should first have been exhausted.

But the institution is not prevented from doing gratifying work. In the last two years 88 male deaf-mutes, 93 female deaf-mutes, 79 blind males, 74 blind females, all white, have been enrolled; the negro enrollment being, deaf-mute males 30, deaf-mute females 30, blind males 79, blind females 74. The State not only teaches these children to read and write and think, as any educational institution is designed to do, but, more than many of the latter have been doing, endeavors "to impart positive useful information" and "to cultivate dexterity in the manipulation of tools." Mattress making, broom-making, cane-seating, piano and organ-tuning, are the trades taught the blind.

The cost for keeping and instructing each of the pupils is $160 a year.

The reader will do the State and the afflicted a service if he will urge especially the parents of blind children in his community to send them to this kindly home provided by the State.

***

Last October the State opened its commodious new building at Morganton; and since then the building at Raleigh has been occupied by the blind, and the Morganton building by the deaf-mutes of the white race.

The report just reviewed embraced the two years preceding Nov. 30th, 1894; so that the "Report of the North Carolina School for the Deaf and Dumb, Morganton, N. C.," is for only two months. The school has enrolled 49 males and 54 females. The State appropriates $35,000 a year for this institution. The pupils are taught, in addition to the ordinary school branches, shoemaking, carpentry, type-setting, and farming, four most worthy occupations. The females are taught domestic work.

The school is crowded, and an appropriation for finishing and equiping the building and maintaining the school has been asked for. When the building is completed it will accommodate 250 inmates, and it will cost about $50,000 a year to support and instruct that many; but only $35,000 a year is now appropriated.

***

The introduction to the "Eighth Annual Report of the Bureau of Labor Statistics" (for the year 1894) shows clearly that the Commissioner of Labor Statistics knows his duty, is ardently striving to do it, but frank enough to say that it cannot be done with his present resources. Statistics have been gathered in part this year by travelling agents, the system of circular letters with return blanks having proved almost a failure last year. In consequence of the agents' work, statistics of mills and manufactories are more nearly complete and altogether more suggestive, and the tone of the compilation is clearer and fuller.

Letters of inquiry were sent to farmers as well as favorably disposed manufacturers. "A great many," says the Commissioner, "want very stringent laws passed against dogs, others against saloons, others want interest reduced to six per cent., but the largest number of both farmers and mechanics want a compulsory education law," all of which "wants" are commendable.

"There are now in operation in this State 167 cotton- and ten woolen mills; of these 106 responded to our inquiries." The fact that 71 did not is a good argument for the thorough equipment of this Bureau. It suggests that something is wrong with them. Six thousand women, and 2 340 children under fourteen years of age, 1,000 of them being girls, were employed in the factories heard from. This number is too great, not to mention the number employed in the seventy one factories which were not heard from. The fewer women there are in hot and dusty factories, the more vigorously will the State grow in future years; and a boy or girl under fourteen years old ought not be confined to factory work. It is a matter of daily bread with many, but that does not alter the force of *ought not*. The men's wages are not at all paltry; but those of the women and children are pitiable, considering that they have themselves to clothe and feed and perhaps families of little ones besides.

As one looks down the columns of statistics of factories he will be surprised to find that the sanitary condition of the mills is uniformly good. Wages have been decreased in many factories in the last year, but in some they have been increased; in most they have not been changed. There is an unexpected degree of satisfaction among the factory workers, at least in those heard from.

There are also agricultural statistics, reports from mechanics, letters from organized labor leaders, and many very interesting letters from farmers and mechanics, which were alluded to in the outset. These letters relieve the monotony of the statistics and suggest a great deal that would not otherwise be taken into consideration.

The report is both instructive and interesting, and, although it is not complete, it is more nearly so than we had thought it could be.

***

North Carolina has gone to considerable expense to teach her citizens the "art of agriculture." She runs a college, an experiment station, several offices and a printing press, all, except the college, especially for the farmers. These ought to be used as much as possible. The publications, at least, cost one nothing except in taxes, and since they are paid for with taxes they belong to every citizen. Moreover, it may be profitable to keep up with the experiments.

We hope our farmer readers who have not received it will write a postal card to the North Carolina Agricultural Experiment Station, Raleigh, N. C., and ask for "Feeding Trials with Animals," and other free matter, which may be gotten without even sending a stamp for postage.

WE have pleasure in informing our readers that the overcoats mentioned in our review of the Governor's message were paid for by their wearers, and, therefore, our remarks concerning them were impertinent.

An Educational Controversy in England.

Those who read the British Reviews and Magazines are familiar with the discussion which originated in the London School Board, and has deeply stirred the English people. But they may not know what a large part Baptists have taken in it.

A section of the Church of England, led by Mr. Athelston Riley, insisted some months ago that the children in the public schools of London should receive more distively denominational teaching in religion. Nearly half of the seven thousand teachers employed protested against it. The question was carried into politics and made an issue, if not the main issue, in the November elections.

The London correspondent of the *Chicago Standard* writes as follows:

"Baptists took a prominent and effective part in the recent School Board election. Indeed, by common consent, Dr. Clifford did more than any other individual to win what was a very decided moral victory for the advocates of undenominational religious teaching in London Board schools. The Westbourne Park pastor fought like a Trojan. For weeks together he was incessantly occupied in addressing public meetings, in writing to the newspapers rousing and keenly argumentative letters, in personal conference with leaders on both sides of the controversy, and in short, doing everything that a man of his great ability and tireless energy could accomplish to defeat the party which seeks to deprive the children of London of sufficient teaching, to supersede the Bible by man made dogmas, and to subject school board teachers to theological tests. In the height of the conflict the Doctor attained his fifty eighth birthday, and for a man of his years his labors were simply amazing. Another Baptist, the venerable Dr. Angus, who a short time ago relinquished the presidency of Regents Park Baptist College, was impelled by the gravity of the issues at stake to throw himself into the contest with a vigor second only to that of Dr. Clifford.

"The London Baptist Association was moved to pass a resolution insisting that neither in letter nor in spirit shall the stipulation which excludes the use of denominational formularies be infringed. The president of the Baptist Union devoted his address at the autumnal meetings at Newcastle entirely to the question of the religious instruction of the young. The *British Weekly* characterized Mr. Short's address as 'a ripe, far seeing and Christian deliverance,' in face of an attempt on the part of the High Church party to capture the schools of England. The Baptist denomination has reason to be proud of the zealous efforts of its leaders during what is nothing short of a great national crisis. Although the Progressives, who stand for undenominational instruction, have not secured a majority on the new Board, yet of the total votes a majority were cast on their side, and but for the cumbrous system of the cumulative voting Mr. Riley's party would have been utterly routed."

The Outlook, in an editorial on the situation in London, sums up the points at issue, as follows:

"To our thinking, the principle involved is a very simple one. It is the business of a free State to teach all that is necessary to good citizenship, and it is not the business of a free State to teach anything more. He would be a very narrow minded man who should insist that the peculiar tenets of the Trinitarians, or of the Protestants, or of the Roman Catholics, or of the Jews, as distinguished from the general principles of the istic faith and Biblical morality held in common by all four, are necessary to good citizenship. So far as any peculiar belief is necessary to prepare us for another world, it may be left to the Church to inculcate that belief. The State may legitimately confine itself to those principles of morality and religion on the recognition of which the peace and prosperity of the community here and now depend."

Anent the question of religion in schools supported by taxation, the following expression of opinion by *The Churchman*, one of the ablest champions of the Episcopal church in the United States, is interesting. It is especially commended to the attention of those of that church who have condemned the same views, when expressed by Baptists, as strange and heretical:

"The direct teaching of Christianity must be forbidden in American public schools. This is not because America is un-Christian. The necessity springs from the fact that America is one, and American Christianity manifold. It would be well if a child could be taught Christianity in the same place and from the same persons as furnish to open intelligences the rudiments of secular education. But Christianity is to be shut out from the school because all forms of Christianity cannot be admitted into one school, and if one form of Christianity is taught by the State to individuals professing to believe in other forms than that which the State, by hypothesis, teaches, the result is rank injustice. One Church becomes in a measure established and endowed; one section of American citizens is taxed to provide religious education for another denomination."

CHAS. E. TAYLOR.

Wake Forest, January, 1895.

Commence every enterprise with prayer.

The Weapons of Our Warfare.

Introductory Sermon preached by Rev. T. J. Taylor, Warrenton, N. C., before the Baptist State Convention at Charlotte, N. C., Dec. 6, 1894.

[*Concluded.*]

"For the weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds." 2 Cor. 10: 4.

Again, the weapons of our warfare are mighty because they are the divinely appointed means to a definite end. Every truth on each special occasion is designed to accomplish some specific purpose. God's truth always accomplishes God's will. The same truths existed at the beginning that exist now; but men did not have such comprehensive views of truths as they now have. But the truth, as they saw it from the standpoint they occupied, was fully sufficient for all their necessities. In the progress of ages emergencies have arisen and complications have been developed of which the fathers knew nothing. It is not, however, necessary for God to give a new revelation of advanced truth in order to meet the exigencies of our condition. But under the guidance of the Holy Spirit we obtain new views of divine truth, and learn how to apply the same old truths of which we have obtained new views in such a way as to meet the necessity that is upon us in the circumstances in which we are placed. Travellers in different positions see the sun from different standpoints. Each sees a different combination of lights and shadows. The man far up the mountain side has a more extended prospect than the one in the valley; but the same sun floods the valley with light that casts its shining robe over the mountain side, and throws its radiant streamers across the extended plain. It affords light to meet the necessities of all; and each may accomplish his mission guided by its unfailing beams. The same is true of the Word of God, no matter what our necessity, or our mission; in the Word of God we find provisions to enable us to meet the one and so complish the other.

God says, "My word shall accomplish that whereto I send it." If we, therefore, go forth in the name of God to pull down the strongholds of sin and build up the kingdom of Christ, and in the prosecution of this enterprise we faithfully wield the weapons of our warfare which is the Word of God, we shall succeed; because these weapons are divinely appointed to this very end, and are therefore mighty.

Again, the weapons of our warfare are mighty because God accompanies them. The Word of God is called the sword of the Spirit; because the unerring and omnipotent arm of the Spirit directs it to the object to be attained. The words of the Bible have no power to convict sinners and lead them to Christ, to strengthen saints and overcome the forces of sin except as they are rendered powerful by the strong arm of the Spirit of God. We are often surprised at the great results that follow the preaching of the plain gospel, forgetting that the power is not in the simple words, nor in the man that utters them, but in the Spirit of God who controls both the man and the words, and sends the truth with overpowering force into the hearts of those who hear it. "Not many wise men after the flesh, not many mighty, not many noble are called" to the work of preaching the gospel; but the foolish things of this world often overcome the mighty, and the weak things of this world overcome the strong. In all this we see the truth illustrated, "Not by power, nor by might, but by my Spirit, saith the Lord."

A traveller, on examining the sword of Scanderbeg, exclaimed, "I do not see anything in this sword to have made it such a powerful weapon as it is said to have been!" "Ah!" said a bystander, "you forget that when it was powerful, it was in the hands of Scanderbeg." This is gloriously true of the Word of God. It is all powerful to accomplish the will of God when it is in the hands of God's Holy Spirit.

In my county there are two humble, unlearned men. One of them is an intolerable stutterer, and the other can barely read the simplest sentence; but they have learned to know Jesus as a personal Saviour and friend. For the past twelve months they have been going from house to house holding prayer-meetings, and telling "the old, old story of Jesus and his love," and during that time they have won more men and women to Christ than have all the pastors in the county. This does not mean that God puts a premium on ignorance, but it does mean that the Word of God will be mighty in the accomplishment of his will whenever and wherever preached. It will be mighty even though the preacher may be rude and ignorant, because the Holy Spirit accompanies it. Therefore the Word of God, which is the weapon of our warfare, is mighty, because God accompanies it.

In considering the weapons of our warfare, let us notice—

1. *What they accomplish.*

The pulling down of strongholds. Jeremiah was commanded to root out, and to pull down, and to destroy, and to throw down, to build, and to plant; and he was to accomplish this by the Word of God. Likewise the people of God are now commanded to overthrow the kingdom of Satan and to build upon the ruins thereof the kingdom of Christ. This they are to do by preaching and living the Word of God. They must first pull down and then build up, and they have for their encouragement in this arduous work his promise that their "labor shall not be in vain in the Lord;" for, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The powers to be overthrown are rightly called strongholds. They include all those forms of infidelity and iniquity that exist in the human heart. They include every species of vice and folly that dishonors God in the individual life. They embrace every variety of skepticism and sin that arises against God in the high places and low places of this world. The powers of darkness are strongly intrenched in the hearts and affections of mankind, and are supported by the wisdom and wealth of a multitude of the men and women who are conspicuously connected with the social, commercial, and political enterprises of the world. Therefore, the powers of darkness being thus fortified are rightly called strongholds, and from a human standpoint the work of overthrowing them is impossible.

The enemies of Christ are often disposed to sneer at the weapons with which we purpose overthrowing the strongholds of Satan, and indeed we would be discouraged, if we did not know how thoroughly the weapons of our warfare have been tried, and how certain they are to accomplish the will of God. It has ever been thus, the enemies of God have always sneered at the apparent weakness of the servants of God.

I presume that when the army of the Lord was silently marching around Jericho, the people of the city laughed them to scorn. They likely said, "What do these fools mean? Do they think to break down these massive walls, overcome our valiant soldiers, and destroy our city by such childish methods? Let them carry their ark around, and blow their ram's horns, and compass the city; we trouble not ourselves about such warriors as these." But the battle plan of Joshua was the method of God, and the priests blew their rams' horns, and the army of the Lord went tramp, tramp, tramp around the doomed city, until the seventh time, on the seventh day, when Joshua cried "Shout!" and the people shouted, and the walls of the city fell down flat; and every man went up before him, and the city was taken and destroyed. A very strange kind of attack, you will say. Truly it was, but it was very effective, for God fought for his people, and the strongholds of Jericho were overthrown.

Had the hosts of Midian seen Gideon's little band of three hundred men marching through the darkness to attack them, with no weapons save pitchers and trumpets and lamps, they would doubtless have wakened the hills and valleys with the echo of their contemptuous laughter. But when at the given signal the three hundred blew their trumpets, crashed their pitchers, and waved their flaring lamps, the great army of Midian fled, defeated and panic stricken, from the field. Why was this? Pitchers and trumpets and lamps are surely not formidable weapons against a well disciplined and thoroughly equipped army. Truly, they are not; but on this occasion, they became mighty through God to the pulling down of the strongholds of Midian.

Doubtless, many in the army of Israel thought the shepherd's sling in the hand of the stripling David a poor weapon with which to meet the giant of Gath, and even Saul thought he ought to be better equipped, and the Philistine giant, when he saw him, made merry at his expense. But David went forth to meet him in the name of the God of Israel, and putting his hand into his shepherd's bag, he took therefrom a stone, and adjusting it to his sling, sent it whizzing into the brow of the giant, and it crashed through his skull, and he fell down dead. An insignificant weapon, you will say, with which to accomplish so great a feat. Truly it was; but this was God's plan, and God was with David, and therefore the stone from the brook and the shepherd's sling in the hand of the stripling David became mighty through God in the overthrowing of the strongholds of the Philistines.

Many will say, "What good is there in singing and praying and preaching? What do you hope to accomplish by these methods? You will never preach and pray and work the Devil out of the world, nor overthrow his strongholds by such childish methods. If you would save the world, you must employ instrumentalities that commend themselves to the wisdom of the world." In reply to these taunts, we have this to say, we are not yet ready to receive from the Devil or his agents the weapons with which we are to attack his strongholds. The gospel of Christ has been fully tried. The power of holy living and prayer has been verified over and over again, and we are willing to go forward in this warfare with no other weapons than those supplied by the Captain of our Salvation. These are all we need, for as sure as the walls of Jericho fell at the shout of the army of Israel, as sure as the army of Midian fled before Gideon's valiant three hundred, as sure as the giant of Gath was slain by a stone in the hand of the stripling David, as sure as our King has promised to his little flock the kingdom, so sure are the Word of God, which constitutes the weapons of our warfare, be mighty through God to the pulling down of strongholds.

The gospel of Christ is the power of God in the salvation of the sinner. It is also the power of God in driving the enemy from the hearts of the redeemed. The gospel of Christ is that weapon that shall break the

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, JANUARY 30, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

SEND petitions against the saloons to your representatives, as many and as often as you can.

THE RECORDER would be glad to get more letters from the fields. Every Baptist church in North Carolina ought to have some progress to report in these columns. A letter or a postal card, according to what there is to be said, from any member of our churches will be appreciated.

NOT so many years ago there was quite a serious crop-failure in Greeneville county, Virginia. Appeals for help went forth; and the State Legislature made an appropriation for the relief of the poorer classess, especially the negroes.

When winter had passed and planting time was at hand, farmers who, as was their custom, set out to employ negro hands met with great difficulty, most of the negroes declaring that they were "gwine to see what the gov'ment will do for us fust." They liked appropriations.

The State University has neglected good opportunities to raise endowment, waiting to see what the government will do. All the State aided schools will continue to wait for appropriations, until the government warns them that the time has come for them to look to their own resources.

WHATEVER may be the state of opinion as to further organization, the RECORDER knows that it has the hearty support of North Carolina Baptists in its opposition to any alliance of our young people with the Baptist Young People's Union of America, with its woman-speakers, flag-wavers and state-yellers.

If the present arrangement with regard to the young people, that is, local organizations with the sanction and watch-care of the churches, with provision for an annual meeting with the Convention—there being no separate organization,—if this arrangement is not sufficient, then all the arguments of those who asked for annual meetings of the young people are void.

But the present arrangement is sufficient. The election of a State-president, salaried secretary and committees, etc., etc., could be of no possible help. One who argues that long and expensive trips further the Lord's work is dangerously slighting the "Weapons of our Warfare." A meeting for study and comparison of methods of work will do good. Rev. R. Van Deventer, who may very properly be regarded as the most active of advocates for organization of our North Carolina young people, has said that he is satisfied with our existing arrangement, and we confidently hope the agitation for further organization will have assuaged of its own accord before the next Convention.

Meanwhile there is danger. The B. Y. P. U. A. is trying to get a foot-hold in our State. Its proposed meeting at Baltimore next summer is a bid for Southern sympathy. Plans are on foot to stampede the next Southern Baptist Convention for general organization of the young people. Some are advocating a Southern Union, others are adhering to the B. Y. P. U. A. We pray to be delivered from either.

The *Baptist Union*, organ of the B. Y. P. U. A., has been making overtures to our Southern press. Doubtless several brother editors have been asked to have their photographs printed in it; but this effort seems to have been largely a failure. Of late, however, we have been condescendingly offered the privilege of printing each week the "Bible Readers' Calendar." It is a copyrighted, new method affair, which the Secretary of the B. Y. P. U. A. will be glad to have us print, if certain conditions are complied with. First, we must entitle it, "Bible Readers' Course," which we are not presumptuous enough to do, since we are willing for Bible readers to pursue their own course, knowing that they cannot go wrong so long as they stick prayerfully to the regular edition of the Bible and keep modern methods, new dispensations and alphabetical innovations out of their heads. Another provision is that we print under the title the following, "Recommended for Baptist young people by the Baptist Young People's Union of America," and that underneath the calendar shall be carried in small type the statement, "copyrighted 1895, B. Y. P. U. A." It is further provided that this must be done "week by week without change."

This is the manner in which B. Y. P. U. A. [illegible] advertisement in North Carolina. It will not get it from the RECORDER.

CHRIST A BAPTIST.

Our Saviour's teaching and example harmonize with the denominational tenets of no people save those of the Baptists; and it is not exceeding the bounds of sober fact to say that Christ's statement of doctrine, tested by Romish or Pedobaptist standards, must be considered heresy. It is, moreover, within the province of sober fact to assert, reversing the proposition, that Romish or Pedobaptist standards, tested by Christ's statement of doctrine, must in turn be pronounced heresy. The noble army of Baptist martyrs endured persecution and exile, or else suffered, when the will of their enemies so decreed, the barbarities of fire and sword for believing and practicing what our Lord clearly taught.

Was Christ a Baptist? Let the answer be found in the following statements: He founded a Baptist Church; he taught Baptist doctrines; his teachings condemn the distinctive doctrines of all Pedobaptist bodies. A few points will suffice for illustration.

1. Christ was not baptized in infancy; but he waited thirty years to submit to the holy rite of baptism, thus throwing the whole force of his example against Pedobaptism. Had he designed to give sanction to the baptism of infants, we cannot account for his conduct in passing his entire youth in disregard of such an ordinance. Divine providence had sent a messenger to prepare a way before him, and to make his paths straight, but none of the paths was infant baptism; and John understood the divine will as pointing to Christ's baptism in later life. Thus was Christ's baptism deferred until he was ready to enter upon his public work. This is Baptist doctrine. Baptism indicates the beginning of a new life, the consecration of the soul to God, and should not be administered until the candidate proposes to devote his life to divine service.

Christ still farther shows that the baptism of infants never occurred to him when he said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Not a word about baptism, no act of baptism; but he laid his hands on them and blessed them. This was all, and although his disciples objected to the coming of the children, yet the Master did not instruct them on the subject of baptism; but inculcated by his words and act the importance of the religious training of children. It cannot be controverted, then, that Jesus never made mention of infant baptism, nor ever said anything from which it might be inferred; but on the contrary, he gave the church a system of truth that absolutely condemns it.

2. That Christ was immersed, is admitted by all the best ecclesiastical authorities. No first-class late lexicon or encyclopedia will defend sprinkling or pouring as the primitive practice. Those persons who think that the rite may be changed on the ground that it is non-essential, receive scant support from the Saviour; for it was his first public act. Previous to his baptism, he preached no sermon, spoke no parable, wrought no miracle, saved no soul; but after receiving that ordinance, he healed the sick, raised the dead, preached the Gospel, founded the church, saved the lost, redeemed the world. Indeed, whenever Christ used the word it was fraught with most wonderful meaning. For instance, when he said, "He that believeth, and is baptized, shall be saved," he associated baptism with faith and salvation; and surely no man, no church, has a right to separate the ordinance from this holy company. Faith and baptism are placed side by side in the scriptural economy, and had they never been divorced by the rude hand of man, the monstrous doctrine of baptismal regeneration would never have cursed Christendom. He made, moreover, baptism the potent symbol of his tremendous and overwhelming agonies as he suffered and died to ransom the world, saying, "I have a baptism to be baptized with." To suppose that sprinkling or pouring could represent the divine plunge into the sea of darkness, is to belittle the atonement, and to mock the heavenly sufferer.

It is noticeable that our Saviour's last thoughts were occupied with baptism as one of the great features of his kingdom; so that, just before his ascension to glory, he commanded his disciples to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here we have the only act ever required to be done in the name of the Trinity—baptism. It is also true that the only occasion on which the Trinity ever appeared sensibly to men was at Christ's baptism. With such a prestige, can we think of baptism as a rite to be dealt lightly with?

3. The Saviour himself received baptism before he participated in the Supper, and never by precept or example did he authorize open communion; for, all of his followers being of the same faith, such a thing would have been impossible; and further, had his commands been obeyed, no discussion on this subject would have arisen.

4. Christ taught the perseverance of saints when he said, "They shall never perish," and, "He that believeth on the Son hath everlasting life." He forbade popery and episcopacy when he said, "Call no man master." When he ascended on high, he gave some pastors, some teachers, some evangelists; but he never gave anybody popes and modern bishops. Thus Christ, in word and deed, was a Baptist; and we are of the opinion that, should the Saviour return to earth and preach the Gospel as he once did, no Pedobaptist pulpit committee would invite him to "supply" for a single Sunday, "with view to a call."

WITH a timely article by Dr. Taylor, the conclusion of Rev. T. J. Taylors's good sermon, the third and strongest of Rev. J. T. Albritton's articles on annihilation, the statement of our committee appointed to memorialize the General Assembly and the editorial article, "*Christ a Baptist*," strong and clear and thorough, the RECORDER has only the meagreness of its letters from the fields to apologize for. However, an abundance of news is not to be expected in midwinter, and the reader may console himself with the assurance that we lay before him all there is and that it is reliable.

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We do not desire to have to announce any more resignations, as they are generally bad news; we look forward with pleasure, however, to the time when we can announce that the vacant fields in our State are occupied by godly men. Let no one think that there is lack of these, for, so far as we have heard, the difficulty is to choose one of many.

PERSONALS AND OTHER ITEMS.

....A new church has been organized in Duplin county by Rev. A. A. Butler.

....Rev. S. F. Conrad has accepted the care of Fork church, Davie county.

....Rev. E. Y. Pool changes his address from Wake Forest, N. C., to Blue Wing, N. C.

....An area in Africa larger than the whole of Europe is unoccupied by missionaries.

....The house of worship in Hyde county will not be dedicated till the second Sunday in April.

....The Baptist church at Windsor, Rev. J. B. Boone, pastor, is being painted and repaired.

....There were twenty conversions at the Suffolk revival, in which Evangelist Barron aided Pastor Love.

....It is better to spend our efforts in pressing forward in the narrow way than in trying to "broaden" it.

....Rev. W. F. Fry changes his address from Bayboro to Grantsboro. He is getting along well with his work.

....The Raleigh *News and Observer* began its thirty eighth volume the 24th inst. It has been improved of late.

....Rev. J. S. Felix, whose sad affliction compelled him to leave his Lynchburg work, is well again and preaching.

....Six persons were received for baptism at the Fayetteville Street Baptist church, Raleigh, N. C., on Sunday last.

....If any one but Sam Jones were leading the attack on the Methodist bishops, we would have some hope in the movement.

....Rev. C. W. Matthews, Chincoteague Island, Va., writes: "My work here is of the most encouraging character. I never had a better field."

....The RECORDER has a few more papers of January 9th and a hundred or more Almanacs that will be sent out to the first new subscribers that are sent us.

....Bro. E. Pendleton Jones accepts a call to Clifton Forge church, Va.—Pendleton St. church, Greenville, S. C., has called Rev. C. T. Herndon, Loudoun county, Va.

....The action of the Board of Missions in sending a brother to preach once a month to the convicts at the State farm in Halifax county was a step that all will approve.

....The move of our Board of Education to require those aided to give notes in return has excited extensively favorable comment, and likely will be adopted by Boards in other States.

....Rev. J. F. Fletcher, Edgewater, Va., writes: "I am well pleased with my field here, where I have been four years. I still feel a lively interest in all your work in North Carolina."

....Rev. J. L. Smith sends us seven new subscribers, and says: "I have been a constant reader of the RECORDER for twenty-five years. I think it grows better with each issue." Thank you.

....We were very glad to see Rev. C. W. Scarboro of Murfreesboro in Raleigh last week. He was a delegate to the Prohibition Convention. All his churches, are, as usual, earnestly pressing on.

....If the Legislature should look into the action of the Board of Trustees of the University in issuing ten perpetual scholarships to the heirs of Mr. Cameron, there would be a revelation calling for vigorous action.

....The christening of ships and church bells is authorized by the very next verse, in the same chapter and book, to the one which commands the christening of babies. Look into your Bible and see if this is not true.

....Bro. Spillman has made a fine start at Kinston. Few preachers of his age get a better place. Comparatively speaking, the church is financially strong. The brethren are wise, conservative and helpful to the pastor.

....The Mohammedans have raised a fund that returns $10,000 of interest annually, which will be used to maintain Mohammedan missions in America. This is plainly traceable to the World's Parliament of Religions.

....Why should the Legislature appropriate money, the taxes of the people, to a sectarian, a denominational, a Baptist institution, as it does in case of the colored orphanage at Oxford? It is a violation of Baptist principles.

....Prest. Charles F. Meserve, of Shaw University, has been elected Special Agent of the Indian Rights Association. We hope he will not accept. His administration at Shaw, though short, has so far been very gratifying.

....A long time ago a Georgia Legislature declined to charter a Baptist college on the ground that it would give the denomination too much strength. The Legislature had good judgment, but lacked wisdom and sense of justice.

....Bro. J. F Stevens of Clinton, N. C., is in Baltimore for treatment for his throat. He has been a man of wealth and great liberality, and many brethren who have been welcome visitors at his home will hear with sorrow of his failing health.

....The law has taken a decidedly gratifying turn against gambling since the Louisiana lottery was rooted out of the country. It is now a criminal offence to offer chances on guesses of the number of seed in a melon, etc. This is as it ought to be.

....Rev. A. L Betts of Madison sends two new subscribers and writes: "Dan Valley Baptist church gave the Sunday school a library of sixty-five volumes Christmas. This is the best disposal of money we have made. The children are delighted."

....We are pained to hear of the death of Bro. B. F. Keith, Sr., who died at his home at Keith, Pender county, N. C., the 15th inst., in his seventy-fifth year. He was a Baptist for more than half a century, and was clerk of his church, Bethlehem, many years.

....Prof. Steven McIntyre, principal of the Louisburg Male Academy, is one of the Wake Forest class of ninety three who has been steadily and creditably engaged in school work since he left Wake Forest. He has a good school and prospects are growing brighter.

....Can we not get every pastor to canvass, or get him to secure some one to canvass his church for the RECORDER? Many have helped us. We have made arrangements that warrant us in promising that the RECORDER will be unusually helpful the coming year.

....A great missionary rallying meeting is to be held in Mexico March 13, 14 and 15. Missionary Powell says "no one can be satisfied with the slow progress of Mexican missions," and he is striving for more soul-winning. The fact is, more progress is being made in Mexico than in any of our fields.

... Rev. John H. Mason of New Haven, in a paper recently read on Baptist Progress, is authority for saying that in the early days of Yale College, two young men were expelled from that institution of learning for no other reason than that they, during vacation in another town, attended preaching at a Baptist church.

....Revs. W. L. Grissom and H. M. Blair, editors of the *North Carolina Christian Advocate*, were pleasant visitors in the RECORDER office last week. They are aiming to make a great paper for the Methodists, have purchased a job printing outfit, and are earnestly at work.

....Thirty Christian colleges in North Carolina are deeply interested in Senate Bills 171 and 179 now before the Legislature. The former repeals special privileges given to the graduates of certain schools, and to two teachers, and the latter reduces, during the next two years, the appropriations to the University to ten thousand dollars.

....We regret to hear that Bro. H. B. Duffy, whose ardent work at the Charlotte Convention marked him as a zealous man of God, sustained a loss by partial burning of his residence at Newbern one day last week. Fortunately, Bro. Duffy had insurance both on his house and furniture.

....Messrs. I. M. Meekins and I. S. Boyles have been elected to represent the literary societies of Wake Forest College at Morehead in the Teachers' Assembly oratorical contest. Mr. Gray King has been elected business manager of the *Wake Forest Student*. 230 students have been enrolled.

....Brother Vann's article on the Home Board is earnestly commended to the reader. As we have said, this Board has made no special appeals for help; and now that a crisis is at hand, this appeal should meet with a brave response from our people. Bro. Tyree and others have written articles on the subject, which we hope to present next week.

....The memorial, as presented to the Legislature by the committee of the Convention, gives due notice to all of the continued, widening and deepening discussion of this question before the people. Men never were more determined on anything than our brethren are on the continued discussion before the people of this question. They have no doubt of the final results.

....Rev. R. T. Vann of Scotland Neck was a welcome visitor in this office last week. He came to attend the meeting of the State Board, and brought some new subscribers for the RECORDER. We were glad to see Bro. Vann looking so well.

....There are more than sixty applicants to the Foreign Mission Board right now on hand, and others coming in every week to be sent to the foreign field as missionaries of the Board, and no money in hand to send them.—*R. J. Willingham at the South Carolina Convention.*

....Rev. C. W. Blanchard was in Raleigh a short while last week. He is greatly encouraged in his work. The brethren are receiving him well wherever he goes. About eight thousand dollars have been pledged, and there are many who are holding back to make up their minds. Bro. Blanchard has authority to take subscriptions for the RECORDER.

... Bro. J. H. Tucker and family are visiting relatives and friends in Warren county. They hope soon to have a pastor for the First church in Asheville. We are glad to hear from him that Bro. Betts, who recently went to the second church, is succeeding finely with his work. We hope a bright day has dawned for the brethren and sisters of this church.

....It will be to our mutual advantage if the pastors will urge their people to take advantage of our offer of the RECORDER from Jan. 9th to May 10th for fifty cents; this is less than three cents a week. Who cannot afford that? One cent extra, and we send an Almanac, a copy of which every Baptist ought to hang by his fireside.

....Bro. J. H. Lamberth writes that he is much pleased with Mt. Airy, his new field. Gratifying improvements have recently been made in fitting up the church. Mt. Airy, from a business standpoint, has a hopeful future. The cause of the Baptists will continue to grow stronger under the wise and vigorous ministry of Bro. Lamberth.

....With the articles on "Annihilation," which are concluded with a vigorous instalment in this issue, it will be easy for any reader to refute the heresies of the Adventists. Brother Albritton did his work thoroughly, treating the subject from every standpoint. A brother of acknowledged ability is preparing a series of articles on Seventh day worship.

....Statements have been made by newspaper correspondents that a caucus of the dominant elements in the General Assembly has decided not to touch the University and other appropriations to higher education. These statements are not to be believed. On the other hand, while we cannot say what will be done, we are confident that a step will be taken toward the right.

....The reader will be surprised to know that a State-aided institution of higher education that has been boasting of the number of needy students it is helping, counts children under ten years of age on its rolls. We wish there were means to learn the exact number of students at the University, the schools or departments they are in, and the time of year and the place at which they were matriculated.

....Dr. Robertson of Glascow, Scotland, is represented as saying recently that it was by only one vote, that of the chairman, which gave twenty-five to twenty-four that established sprinkling instead of immersion as baptism in the Presbyterian Confession of faith in the great church meeting in A. D. 1644. It is well said "by how little some people miss the truth," and yet how far they miss it.—*Exchange.*

....Bro. J. K. Fant of Littleton has been called to Barnwell, S. C. He has done good work at Littleton and other points in the Tar River Association, and we hope he may find it in the path of duty to remain in this State.——We are grieved to hear of the critical illness of Sister Browning of Littleton. The Editor of the RECORDER remembers Brother and Sister Browning among his earliest and best friends and extends to them his sincere sympathy.

....Sec'y J. F. MacDuffie informed us last week that the cause of ministerial relief is rapidly growing in favor. His article on another page is especially deserving of prayerful consideration. It is rather unusual but it is nevertheless true, that this Board has not yet begun to reach a majority of those for whose benefit it was organized. There are many needy retired preachers here and there about the State, and they ought to be cared for.

....At a recent fortnightly gathering of the Wake Forest "Bible Bands," an organization, under the direction of Prof. W. L. Poteat, engaged in study of the Bible, Prof. J. H. Gorrell read a paper on the "Interbiblical Period and the Rise and Characteristics of the Jewish Sects," of such merit that he was requested to send it to the RECORDER for publication. It will be printed as soon as some other matter is disposed of.

....Rev. N. S. Jones of Salisbury called to see us one day last week. He gets more and more in love with his field, and his people are growing stronger. It has not been long since Salisbury was a mission point. Now it has a good church, a good pastor, a good parsonage, and makes contributions to all our objects. There is a secret of this progress that all should know: systematic work and keeping everlastingly at it.

....The following brethren have our thanks for clubs of subscribers sent last week: Revs. Josiah Elliott, Hertford, C. W. Blanchard, Cary, G. O. Wilhoit, Asheville, J. A. Stradley, Oxford, J. A. Campbell, who reports 180 enrolled at Buie's Creek Academy, Bro. Wm. Rogers having moved into the community in order to get the advantage of this excellent institution; Rev. J. M. Hilliard, High Point, Rev. J. A. McKaughan, Enfield, who is rejoicing in the good things the sisters pounded him with the other day. Others who have sent one or more have our gratitude.

....From a table of statistics published by the *Baptist Courier*, we take the following figures: There are 864 white Baptist churches in South Carolina; their membership was increased 3,787 by baptisms last year; fellowship was withdrawn from 1,165. Total membership is 85 941; they contributed, all told, $170,875 16 last year. Church property is valued at $975,886.

....With the RECORDER at fifty cents for nineteen weeks, running a series of articles especially designed to indoctrinate, there can be no excuse for weak memberships any longer. Remember we have an extra supply of last issue and this issue, in order that new subscribers may get the benefit of the entire series. If the money is not convenient, we will send the paper on any pastor's security.

....We are glad to hear of the cheerful spirits of Bro. C. M. Cooke of Louisburg. The defeat of few men has ever caused so much sincere regret from friends in all parts of the State. We hear that his law practice was never better than now. With plenty of work, and the calm and sensible way Bro. Cook has of dealing with affairs, he is out of reach of harm from a calamity of this sort.

....From the *Calvary Baptist Weekly*, published by Calvary Baptist church, New Haven, Conn., we learn that this church, of which Rev. E. M. Poteat is pastor, has a total membership of 809: the increase by baptisms last year was 82. A new church has been formed from this church in the last twelve months, but notwithstanding, the mother church shows a net gain of 48 members. The total benevolence of the church was $5,200.

....Rev. J. N. Stallings lead the list last week with a club of ten subscribers. He has sent us many in recent months. He writes: "I hope you are not publishing any of the paragraphs going around to the effect that I have removed to Rowan county." His resignation of his Davie work has not been accepted, and he is still preaching as usual. It is earnestly desired that he will remain. Bro. Stallings and his accomplished daughter, Miss Bettie, are teaching at Franklin Academy, but this work is probably temporary.

....The State Prohibition Association met at Raleigh last week. Most of the legislators attended the session. Revs. J. W. Carter, D. Atkins, Mr. Jones, Mr. Rice and Mr. T. B. Long made speeches. The meeting was a vigorous one and made a good impression. If the good people of the State will work up petitions, it is probable that an anti saloon measure will be enacted. Every reader is urged to send his name at least to the Assembly, praying for deliverance from the evils flourishing under the present law.

....The "underlying thought" of the next B. Y. P. U. A. Convention, to be held at Baltimore, is *evangelism*. The *Baltimore Baptist* has christened itself the *Evangel*. Two and two. By the way, a brother remarked not long ago that the *Baptist's* change of name was very timely (in another direction, we mean), since in the issue announcing the change, it advertised the program of an occasion to be observed in the church of which one of the paper's editor was pastor, and on the program was a woman-speaker. *Evangels* may do as they choose, but *Baptists* must stand by the Bible.

....Rev. C. C. Brown has planned a map of Baptist churches in South Carolina, for no other reason, says he, than that he believes there ought to be such a work. The map, which is now in the hands of the publishers, will have marked any Baptist church in the Palmetto State, with indications of the date of its organization, the size of its membership, &c., &c. We know a man (he is named Durham), who carries a map of North Carolina Baptist churches in his head. When his brethren give him time and he is grown a little older, we expect him to put his knowledge in the permanent form of a book. At present he is engaged in the more admirable work of history making.

....The Board of Missions and Sunday-schools was in session till 11:45 p. m. Jan. 23nd. Most of the appropriations for the year were made. In all the applications, almost $30,000 were asked for by the mission fields. Many worthy applications for aid could not be granted. In most cases, too, when appropriations were made, the amount given had necessarily to be much smaller than the amount named in the application. The Board united with the Tar River Association in the appointment and and in the support of a brother to preach once-a-month to the convicts on the State farm in Halifax county. The Board could use wisely in the work, for the next five years, $35,000 annually, and could use $75,000 annually in aiding mission stations in building houses of worship. These destitute sections need and ought to have this help. The next meeting of the Board will be held in mission rooms at 7:30 p. m. Feb. 26th, 1895.

....Rev. J. F. MacDuffie of Durham was in to see us last week. He has an earnest announcement on another page that we commend to our readers. Bro. MacDuffie gave encouraging accounts of our Durham interests. The first church is getting along finely in its efforts to enlarge. Bro. Tyree grows stronger and stronger with his people. Bro. Dowell is faithfully at work, and his people are encouraging him. Bro. Horton has settled down, and is going with the same steady gait that characterized his Selma work. Bro. MacDuffie has a church in West Durham now. It began with less than twenty members, but is growing rapidly. The Sunday-school, under the direction of Prof. E. L. Middleton, is doing much good, and is a constant source of members to the church. With a church in East and West Durham, and a First and Second church besides, there is every reason to rejoice at the prospect of Durham becoming a Baptist stronghold.

....We would like to recommend that some of our pastors, or others who may have the work of raising money to defray church expenses, would write either to Bro. W. B. Morton or Bro. E. S. Green for the plan the church at Louisburg is now using. The first day of January, 1894, by the Treasurer's account, the church was nearly one hundred dollars in debt; the first Sunday in January, 1895, the church had about the same amount to its credit after all debts had been paid.

....Rev. L. R. Pruett writes 24th: 'Our meeting at Albemarle closed last night. Large crowds came to the services through the rain and mud. I have never been in a more enjoyable meeting, one in which I had such free use of the Bible. It was a power. Forty-two were converted, thirty-four of whom joined the Baptist church. Pastor Tuttle has won the hearts and hands of the brethren; for they are going ahead in building a parsonage and Sunday-school rooms, and fitting in a baptistery in rear of pulpit. Our work in Charlotte is prospering."

To the General Assembly of North Carolina.

A MEMORIAL AND PETITION.

A Committee appointed by the Baptist State Convention of North Carolina, at its sixty-third annual session, to memorialize the General Assembly of North Carolina with reference to friction between the State and private schools which are engaged in higher, collegiate, and university education, most respectfully submits to your honorable body the following Memorial and Petition.

After several months of serious consideration, the Committee is fully convinced;—

That the roots and ultimate causes of the friction which you are asked to remove are in the laws of the State; and that nothing less than a change in the laws which direct the educational policy of the State will relieve the friction:

That this relief can be given by action of the General Assembly; for the Constitution makes the will of the people, expressed from time to time through their Representatives in the General Assembly, the supreme authority of the State for the appropriation of money from the Treasury of the State to higher, collegiate, or university education:

That a large proportion of the voters of the State, including many of the best friends of education, without regard to their political affiliations or religious convictions, believe that the time has come for a cautious but thorough revision of the laws which shape the educational policy of the State:

That the several Christian colleges and other private and denominational schools whose usefulness is imperilled are entitled to consideration from your body. They represent, in their equipments, endowments, &c., several millions of dollars invested and voluntarily contributed by friends of education. They employ as instructors many men and women of the best scholarship and the highest character. They have sent forth a large proportion of the most successful teachers, preachers, farmers, lawyers, doctors, and business men in the State. They have many thousands of friends who are ready to make sacrifices to sustain and enlarge them. They are exerting such widespread and salutary influences that their continued existence and unhampered expansion seem necessary for the greatest good of the State:

That the illiteracy of large numbers of the people of North Carolina is a reproach to the State, is unfavorable to its prosperity, and is a menace to its good government; that this illiteracy can be removed only through the agency of the Public Schools; and that these will require all the taxes of the people which can be expended for educational purposes.

That the policy of appropriating the taxes of the people to the support of higher education in Colleges and Universities is not only unjust to the public schools, with which these Colleges and Universities have no organic connection, but is actually obstructive to the most natural and healthful development of collegiate or university education in the State:

That the continued appropriation to higher education of any part of the taxes of the people which might be used in keeping the Public Schools open for four months a year, as required by the mandate of the Constitution, is unnecessary, and, therefore, unwise and wrong:

That this appropriation is unnecessary because it is possible for all higher collegiate, or university education to be provided for, not from the taxes of the people, but by private munificence, through endowments or otherwise, on the principle of voluntary support:

That the voluntary system is not only right in itself, but has proved its practical efficiency in every State in which it has had a fair trial:

That some of the same general principles which have demanded the separation of Church and State demand also the severance of higher education from State support; that no more important service was ever rendered by human government to true religion than its severance from State support and control, and no more friendly service was ever rendered to the established churches themselves than the action which compelled all the churches in this country, without discrimination, to adopt the voluntary system: that, now, no more important or friendly service can be rendered to the cause of general education and to the several schools now maintained by the State for higher, collegiate, or university education than the adoption for them by the General Assembly of the system of voluntary support:

That nothing short of a practical recognition and actual establishment of the principle of voluntary support in the higher education can remove the unnecessary, unwise, and hurtful friction, or can relieve the State of the widening and deepening discussion of what is believed by many thousands of people to be an unjust policy in education on the part of the State.

Now, therefore, we, your Memorialists, beg to submit to your honorable body that the Christian denomination, by whose Convention we are charged with this duty, has always, in peace and in war, been faithful to every interest of the State; that its members are the uncompromising friends of civil and religious liberty; and that they are ardent advocates of all education, the highest as well as the lowest.

Representing, as we believe, the views and wishes of the overwhelming majority of the members of this body of Christians, we beg you to hear and consider our petition:

1st. While we do not ask for any violent action on your part, we do ask that practical recognition shall be given by your body at this session to the voluntary principle in the support and control of all higher education in our State. We ask that this principle shall be so fully established in the laws of the State as ultimately to put all the institutions of higher learning on the same plane, so far as the principle of their control and support is concerned. We recognize the necessity for a period of transition. We believe that this period should be reasonable in extent, but definite in limit.

2nd. That all the taxes of the people which are available for educational purposes shall be spent in the better schooling of the children of the State in Public Schools, and that due encouragement be given to the principle of voluntary local taxation for Common School purposes.

3rd. That no exemption from examination for certificates to teach in the Public Schools shall be allowed to any person.

4th. That no institution for higher, collegiate, or university education shall be allowed, while aided by appropriations from the Treasury of the State, to issue or use scholarships unless these are based upon an actual annual money income sufficient to pay the regular charges in full for the privileges granted, said income to accrue from sources other than the appropriations made, for the time being, by the State.

5th. That all institutions chartered by the State for industrial and normal education shall confine themselves strictly to that work so long as they shall be supported in whole or in part by appropriations from the State.

6th. That no law making an appropriation to any institution shall continue in force, without re-enactment, for a longer period than the intervals between the meetings of the General Assembly.

It is believed that, if it were necessary, petitions signed by a majority of the voters in every county where this subject has been discussed before the people could be presented to you. But we hope that this will not be necessary, believing, as we do, that the members of your honorable body already understand, to a great extent, at least, the wishes of the people of North Carolina as to the educational policy of the State.

Fully trusting to your capacity and purpose to deal with the very important questions which are brought to your attention in this Memorial in such a way as to secure the best and largest and most permanent results to all classes of the people of the State, we submit our Petition to your honorable body.

And your Memorialists will ever pray, etc.

C. DURHAM,
W. N. JONES,
J. W. CARTER,
CHAS. E. TAYLOR,
JNO. B. BREWER,
Committee of Baptist State Convention.

January 24, 1895.

The Crisis in Our Home Mission Work

In the RECORDER of Jan. 16, Dr. Tichenor says that the indebtedness of the Home Board is not only heavy and growing heavier, but that it seriously endangers the Board's credit. This is a very grave statement, and demands our thoughtful attention. Hitherto the funds of both the Foreign and Home Boards have come in so irregularly that they have been under the necessity of borrowing large sums; by the close of the year, the churches have sent up the necessary amounts, so that the credit of the Boards has been maintained, and the work has gone on.

This plan has been somewhat costly, but it has seemed the only available one. In spite of many efforts to secure regular contributions so as to enable the Boards to proceed on a cash basis they have so far been compelled to work after the same old methods. Now: failure of the credit of either Board would amount to a calamity so far as we can now see, it would mean the curtailment of its work by at least one half, and the abandonment of fields that have been won at so much cost.

Brethren, are not the Baptists of North Carolina responsible in part for the present condition of the Home Board? While our numbers have steadily increased for the last four years, our contributions to this Board have as steadily decreased. In 1891 our gifts for this object, including money for the Havana house, reached nearly $10,000, while last year they amounted to only $3,000. This shrinkage is, no doubt, due in part to the stringency of the times; but it is far out of proportion to the decrease in our contributions for other objects.

The Board must have $30,000 in ninety days. If every pastor in North Carolina will see to it that his church or churches take one collection for this object by the middle of April, our part of the deficiency can be easily raised.

R. T. VANN.

"An Offer of $200 00 in Gold."

No book is selling so rapidly as "Talks to Children about Jesus." The publishers, R. H. Woodard Company, Baltimore, Md., are making a most liberal offer of $200 in gold to agents who sell within the next three months two hundred copies. The book is sold very low and is beautifully illustrated. Freight is paid and credit given. Send at once thirty-five cents for canvassing outfit and full information. They also publish other popular books.

Help Deserved.

Dear Recorder:—Two appeals have been made by Josiah Elliott to the brethren throughout the State for aid in lifting the burden which rests upon him from having encumbered his home in building a church in Hyde county. Acquainted with all the circumstances, a witness to his zeal and unselfish devotion to the cause, and with full knowledge of the exigency of the situation, I wish to add my voice in asking brethren to make him a contribution.

He has done what no other brother within my knowledge would have been willing to do. He has made it possible for us to say, what before was not possible, that we have a Baptist church in every county in North Carolina from Dare to Cherokee.

But to do this, which ought to be a matter for rejoicing to every Baptist in the State, he has been forced to place a mortgage on his own home. There has been no failure on the part of our churches here to do their part. But it is not expected that one little Union Meeting should be able, in these hard times, to add one thousand dollars, within a few months, to its already liberal contribution to other denominational objects. We have the right to appeal to Baptists throughout the State in this matter. The debt now is $480. But a few weeks ago, it was over $1,000.

I am not writing to praise Josiah Elliott; he doesn't want me or any other man to do that; but to urge and press this matter upon the attention of Baptist who have the Lord's money and want to put it where it is urgently needed.

Send a contribution—if not large, then small—to Rev. Josiah Elliott, Hertford, N. C.

JNO. E. WHITE.

Elenton, Jan. 24, 1895.

Our Ministerial Relief Board.

I call it "our Board" because it belongs to us as New Testament churches. I believe it is of Divine origin, hence I believe it our duty to support it. Support it with *benefi ciaries* as well as means. The Educational Board at Wake Forest is a failure if we as a people do not send boys there for them to see after and devise plans for their mental training. It does not make any difference if we had one million dollars endowment, if they have not the material to work on, it is a failure. Our Mission Board at Raleigh is a failure if they have no unconverted souls to send the gospel to, if we were to contribute five times the amounts we send for these objects. So it is with all the departments of our work. Boards, if I understand for what they are organized, are simply coupling mediums to connect the work with Christ's church. It is only a matter of organized conveniences for special church work.

Brethren of the churches, pastors and laymen: We need your co-operation and sympathies in two ways—first, we need information about those worthy ones in your churches, who have well nigh spent their lives in preaching the gospel, and are getting only a meager support from those about them. Those about them, no doubt, are doing their duty by them, for I don't think I would be loyal to my Master if I did not divide the last morsel of bread with one of them if I were to see him suffering, but there are so many who are not doing anything in this direction for their relief, who would no doubt, if their needs were brought to bear upon their minds,—men and women whom they have learned to love and respect for their work's sake. The trouble with many of our brethren is, they don't know anything about them—where they are—and what are their needs. If you will let us know of these, we will try to let everybody know of them and what are their needs. This is our business, brethren, and we take pleasure in doing so. The other need is a support for them after they shall have been received by the Board. We did more for them last year, than we have ever done, but not so much as we ought to have done.

Out of all the Associations in our Convention, there are only ten beneficiaries on the Board, and three of these are from one Association. I hope there are no others in needy circumstances, but I am constrained to believe if the brethren will look around them, they will find others in need. Brethren, let us hear from you if there are any. It will help them, help us, and help you.

We would be glad to hear from the brethren to whom we have written in the following Associations, but have received no answer: Alexander, Ashe and Alleghany, Beulah, Brier Creek, Brushy Mountain, Cedar Creek, Columbus, King's Mountain, Mecklenburg and Cabarrus, Montgomery, Pilot Mountain, South Atlantic, South River, South Yadkin, Stanly, Stony Ford, Three Forks, Union, and Yadkin. If these brethren don't represent us, will the Moderators of these different Associations kindly recommend some suitable brother.

We have ten beneficiaries on the Board now with their families (thirty in all), and we would be so glad to give them a good contribution at our meeting the fourth Wednesday in February. Take one collection for us, brethren, if you can before that time, so that we may be able to gladden their hearts and homes.

J. F. MACDUFFIE, *Cor. Sec.*

East Durham, Jan. 15, 1895.

A Valuable Seed Book.

Every gardener and farmer should send for a copy of T. W. Wood & Son's new Seed Book for 1895. It gives much practical information about the culture of all crops, monthly operations for the farm and garden, and hints as to what can be most profitably grown. It is especially valuable to Southern farmers and gardeners, and will be mailed free to all readers of the "BIBLICAL RECORDER" who will write for it, to T. W. Wood & Son's, Richmond, Va.

My paper—the RECORDER. I hope to send you a club soon.—*John C. Hocutt.*

Royall Chair.

Received for Royall Chair: J. R. Moore, $10.00; John H. Bowling, $5 00; Rev. J. W. Lynch, $10 00; Rev. C. L. Merrill, $5 00; W. W. Vass, Jr., $25 00; A. F. and A. V. Purefoy, $10 00; Judson church per Rev. J. H. Edwards, $5 00. Total, $70 00.

THOMAS H. BRIGGS,
Treas. W. F. College.

The Keeley Institute.

GREENSBORO, Jan. 28, 1895.

The Rev. Egbert W. Smith, co pastor of the First Presbyterian church of this city, at his own instance, recently instituted an investigation into the merits of the Keeley Treatment as evidenced in the graduates of the Greensboro Keeley Institute who live under his immediate observation, and in the *Daily Record* of the 26th gives the following statement to the public over his own signature. He says:

"The whole number of alcoholic patients from Guilford county that have been treated in our Greensboro Institute is thirty-two. The average time that has elapsed since their treatment is three years lacking two months. Of this number nineteen, or six y per cent. have remained perfectly sober since leaving the Institute.

In my judgment this showing, though unfair to the Institute, as will presently appear, is yet amply sufficient to convince the most skeptical of the efficacy of the Keeley treatment and to make it the duty of every drinking man to try it. If it offered the victim of the drink habit one chance out of ten for deliverance from so intolerable a curse, surely to refuse it would be folly; but even according to the gross figures given above it offers him not one but six chances out of ten.

But the probabilities of a cure are far greater than sixty out of one hundred, as we shall now see. Of the thirty-two patients thirteen relapsed. Of these thirteen, twelve had taken not the full four weeks but only a three weeks' treatment. The brief course used to be sometimes permitted, but for more than two years it has been discarded by the Keeley authorities, experience having proved that a thorough cure can not certainly be effected in less than four weeks. They refuse to register any man as a patient unless he will take the complete treatment, and also place himself as a lodger under the daily regimen of the Institute. The above twelve fulfilled neither of these two vital and common sense conditions of successful treatment. Subtracting these from the entire number we have twenty left, of whom nineteen, or exactly ninety-five per cent, are to-day industrious and sober men.

It seems to me that such facts should command the attention not only of drinking men, but of parents, pastors, and church officers. Their prayers for the reformation of the intemperate would no doubt be more speedily answered if they would persuade the backsliding members of their families and congregations to adopt this means of grace and rescue which God in his Providence seems to have provided.

EGBERT W. SMITH."

From Bull Head, N. C.

Dear Recorder;—Ever since I have been living in this part of the State, I have often wondered why our church (the Baptist) did not make some effort to establish themselves in this region.

I am indeed pleased to know that there have been efforts made in this direction. We are also pleased to know that Rev. W. A. Ferrell is the man to work this field. Bro. Ferrell accepted the pastorate of our church at Eureka on last Sunday. We feel worthy of congratulation in securing his services as pastor. We are sure that the right man is in the right place, when Bro. Ferrell is to engage in doing the mission work in this field.

T. D. HACKNEY.

Bull Head, Jan. 21, 1895

A MIDNIGHT VISITOR.

Every Mother Should Be Prepared to Battle with Croup—The Best Remedy.

(*From the Providence, R. I., Telegram.*)

What word carries more terror to a mother than *croup*, that insidious visitor who steals upon her children at night when drug stores are closed and physicians not within reach. Croup does its deadly work quick, and if not met at the outset with stringent methods is almost sure to prove a conqueror. Every mother should keep a remedy where she can reach it at the first ominous bark. It has been truly said that a bottle of Perry Davis' Pain-Killer on the medicine shelf insures greater safety from such ills than would a doctor in your house. Pain-Killer was the chief remedy of our grandfathers and with all the advances of science nothing has been found to take its place.

For croup it is without an equal. An instance of this was yesterday cited to a reporter by Mrs. J. B. G. Hoskins, of No. 60 Marion Street, the wife of one of the sturdy wheelwrights of Providence, R. I.

"Nobody knows the anxiety, the torture of mind I have experienced because of croup. Hours of sleep I have lost while watching at the bedside of my boy, who has suffered almost a thousand deaths from croup in its worst form. I tried every remedy that kind friends could suggest. All failed me, and I was in despair. Pain-Killer finally conquered the terrible disease. My boy is now seven years old, and whenever I see that croup is returning I give Pain-Killer. In twenty minutes the trouble is over and we both go to sleep.

"Pain-Killer? Why I wouldn't be without it in my house a moment for a king's ransom. I feel as though it saved my boy-year old son of trouble after all other remedies failed, and it saved me the probable loss of a limb from a broken artery caused by the kick of a vicious horse. Pain-Killer at once reduced the swelling and prevented blood-poisoning."

Some British Liberal newspapers are advocating the expulsion of the Turk from Europe—say the time is now come for that work to be done. But for the jealousy of the nations about the possession of Constantinople, it would have been done ere this.

[CONTINUED FROM THE FIRST PAGE.]

power of sin, and restore this sin-cursed world to him who redeemed it.

I knew a community where sin abounded, and righteousness was almost unknown. The general resort for the men of the neighborhood was the bar room. A few devout Christians gathered the people into a Sunday school, and taught them the Word of God. A humble man of God began preaching the gospel to them once a month. In a few short years the character of the neighborhood was changed. Large numbers professed faith in Christ, and followed him in baptism. A strong church was organized, a substantial house of worship was erected on the identical spot formerly occupied by the bar room, and the baptistery was built within the walls of the old still house. What caused this change? Not worldly might nor worldly wisdom, but the gospel of Christ which is the power of God unto salvation.

The gospel of Christ is the hope of the world—without it the world is lost and ruined forever.

The reformers of our day are earnestly seeking for something that will successfully reform the world. Each has his own pet scheme, and each is doomed to disappointment. The gospel of Christ is the only antidote for the vices, corruption, and dishonesty that exist in the social, political, business and religious world, and this remedy is when properly employed gloriously effective.

I believe in the salvation of the world. I am no pessimist. I know there are those who say that sin will always abound, and that vice will always exist. They insist, for instance, that there is no use in fighting the rum power, for it is too strong for us, and we shall never overthrow it. But this cannot be true, for God lives, and has promised to give our Saviour King the heathen for an inheritance, and the uttermost parts of the earth for a possession. When that time shall come, and come it will, there will be no place in this world for bar rooms and still houses, for rumsellers and drunkards. I do not think that this will be accomplished by associations for moral reform or political agitation, or legislative enactment. I do not oppose these efforts, on the contrary I heartily rejoice in the efforts that are thus being made. They will likely do good, and under the influence of the gospel of Christ hasten the day of redemption. But if the world is to be saved from intemperance, heathenism, idolatry, and all manner of vice and corruption (and it will be), it will be by the gospel of Christ faithfully preached to the world, for the Word of God, which constitutes the weapons of our warfare, is mighty through God to the pulling down of strongholds.

Brethren, an important trust has been committed to our keeping, even the glorious gospel of the Son of God. We have been assigned to an important mission—the evangelization of the world. In the prosecution of this work, we will need to equip ourselves with the whole armor of God, and faithfully go forward in obedience to his commands. There must be no laggards, there must be no drones, for the Captain of our Salvation expects every one to do his duty.

Brethren and fellow-soldiers, the work in which we are engaged is far more important than any enterprise that ever inspired the energies of men or angels. Men assemble in their conventions and associations to devise plans for the promotion of the political, social, commercial, intellectual, and moral enterprises in which they are interested. The representatives of the people assemble to legislate for the varied interests of a vast domain. We are assembled in convention to devise means for the promotion of the kingdom of Christ, and to put in operation plans for the saving of the world. Their work is important, but it relates to the material advancement of the world in which we live; and important as it is, it is destined to perish with the world to which it belongs. We are engaged in the work of the Lord, and our efforts have reference not only to the present, but also to the eternal welfare of mankind, and when the works of the wise shall have perished, and human pomp and human greatness shall have forever passed away, the results of the labors of the faithful of the Lord shall still exist, approved by him, and the faithful workman shall receive his reward.

Brethren, the battle rages! The enemy is strong and arrogant. On every part of the field he disputes the progress of the soldiers of the Cross. But the news of the battle is encouraging. In Christian lands many thousands are annually being captured from the enemy. These heartily join themselves to our forces and are doing valiant service for the Master. From the outposts in heathen lands the cheering news comes that the strongholds of heathenism are slowly giving way before the continuous assaults of the heroic band of missionaries that constitute the vanguard of the army of Christ. Do not become discouraged, though the battle is fierce and terrible and the time of deliverance seems to tarry. God is on our side and we have as the weapon of our defense the Word of his power; and we know that "the weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds." "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord." As we go forward in the work of the Lord, let us faithfully watch for his coming, and earnestly pray, "Come, Lord Jesus, come quickly."

"Five years ago," says Angus A. Lewis, Ricard, N. Y., "I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral, and after using two bottles was completely cured."

No man ever worked honestly without giving some help to his race.—*Ruskin.*

Annihilation of the Wicked.

BY JNO. T. ALBRITTON.

The very copiousness and variety of Scripture testimony to the everlasting punishment of the wicked make it difficult for me to decide where to begin or where to end. I cannot give a tithe of the testimony, but must be content with a few of the clearest and most convincing passages from the Word of God.

It may be well to say, at the outset, that much of the language used by the sacred writers and by Christ himself to describe the realities of the future state is figurative, and necessarily so, from our utter ignorance and inexperience of existence beyond the grave. Even the Supreme Being is represented to our finite minds as having corporeal parts, as arm, hand, finger, eye, &c. We need not be surprised, therefore, to find corporeal parts ascribed to man in the state after death, or to find the inspired descriptions of the future state abounding in imagery drawn from the familiar objects, scenes, usages and customs of the present life.

We may reasonably expect that the plainest teachings concerning the future state fell from the lips of the great Redeemer, who brought life and immortality to light. During his ministry, he came in contact with various religious sects, among which were the Sadducees and the Pharisees.

The Sadducees, like some modern annihilationists, considered the soul as dying with the body, and denied a future state of rewards and punishments, the resurrection of the body, and the existence of angels and spirits. See Luke 20: 27, and Acts 23: 8.

The Pharisees, while they were rigid interpreters of the letter of the Mosaic law, frequently violated its spirit by their traditional and philosophical interpretations. And hence, the Saviour often denounced them for their pride, covetousness, hypocrisy and ostentation. They believed in the immortality of the soul, future rewards and punishments, and the resurrection of the body.

Says Josephus, "The Pharisees believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments, according as they have lived, some virtuously and others viciously, in this life: the latter are to be retained in an everlasting prison, but the former shall have power to revive and live again." "They suppose every soul," continues Josephus, "is incorruptible, but only the soul of the good passes over into another body, while that of the bad is punished with eternal punishment."

Paul says, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts 23: 6. Says Paul again, "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts. 24: 14, 15. We learn that the resurrection of the *just* and *unjust*, AS SUCH, was the faith of not only the Pharisees, but also Israel and the Apostle to the Gentiles.

Now, as to a future life and its conditions, with which of the foregoing sects did Christ agree? Did he agree with the Sadducees? Or did he agree with the Pharisees? Or did he agree with neither of them?

Turn to Luke 20: 27-38, where the Sadducees sought to humiliate Christ and demolish the doctrine of the resurrection by the argument known as the *reductio ad absurdum*. They thought the argument unanswerable. The case was this: seven men, one at a time, married a certain woman. All the men having died, at last the woman died also. In the resurrection, would she be the wife of one, or of all of them? In either case, non-existence or annihilation would be preferable to existence cursed with such domestic infelicities as this case suggested. Our Saviour had a fine opportunity to affirm the doctrine of annihilation, if he believed in the annihilation of any human being. But he did not so believe; and, therefore, he met the argument by replying, in substance, that the marriage relation, designed for the well-being of society in this world, would not be perpetuated in the world to come. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." True, Christ speaks truly of the resurrection of the just only, or of those "accounted worthy to obtain that world" and called "the children of God;" but, like Paul and Israel, he believed and taught elsewhere the resurrection of the unjust also. Said he, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. So, according to Christ's teaching, there is no annihilation before the resurrection and there is none after.

The endless duration of future punishment is repeatedly taught by the Saviour and his apostles. He declared that, at his second coming, all nations should be gathered before him, and separated as a shepherd divides his sheep from the goats. Of the two classes he says, "These shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25: 46. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. Paul says, "Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, *eternal life;* but unto them that are contentious, and do not obey the truth, but obey unrighteousness, *indignation and wrath, tribulation and anguish,* * * * * in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2: 4-9, 16. According to Paul, they that obey unrighteousness will go from the judgment—not to annihilation—but to indignation and wrath, tribulation and anguish.

We have seen that Christ does not agree with the Sadducees in their belief that the soul dies with the body, and that there are neither rewards nor punishments beyond this life; but that he does agree with the Pharisees in their belief of future existence and retribution, although he often denounced them for their hypocrisy and other sins.

In the sixteenth chapter of Luke, we learn that he encountered them and so displeased them that they derided him. Then follows the so called parable of the rich man and

[CONTINUED TO THE FIFTH PAGE.]

Coughing.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Jan. 27, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 2 a m	.....	.....
Ar Fayetteville	10 35 a m	.....	.....
Lv Fayetteville	10 55 a m	.....	.....
Lv Fay'ville June	10 58 a m	.....	.....
Lv Sanford	12 18 p m	.....	.....
Lv Climax	2 20 p m	.....	.....
Ar Greensboro	2 50 p m	.....	.....
Lv Greensboro	3 00 p m	.....	.....
Lv Stokesdale	3 55 p m	.....	.....
Ar Walnut Cove	4 25 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 30 a m	.....
Lv Maxton	.....	8 37 a m	.....
Lv Red Springs	.....	9 15 a m	.....
Lv Hope Mills	.....	10 10 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 35 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale	12 13 p m	.....	.....
Ar Greensboro	12 58 p m	.....	.....
Lv Greensboro	1 04 p m	.....	.....
Lv Climax	1 32 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville June	4 28 p m	.....	.....
Ar Fayetteville	4 33 p m	.....	.....
Lv Fayetteville	4 45 p m	.....	.....
Ar Wilmington	7 55 p m	.....	.....
Lv Fayetteville	.....	4 46 p m	.....
Lv Hope Mills	.....	5 10 p m	.....
Lv Red Springs	.....	6 02 p m	.....
Lv Maxton	.....	6 38 p m	.....
Ar Bennettsville	.....	7 50 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 33 p m
Ar Greensboro	.....	.....	2 45 p m
Lv Greensboro	.....	.....	3 05 p m
Lv Climax	.....	.....	4 00 p m
Ar Ramseur	.....	.....	5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. H. KYLE, Gen. Pass. Agt.
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MRS. JASPER L. BROWN.
Tyler, Tex.

Gentlemen:—I am using your Mellin's Food for babies. I find it better than anything else. Rev. C. C. WILLIAMS.

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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 7, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 03 a m	11 03 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 20 a m	12 53 p m	
Arrive Florence	7 15 a m	3 00 p m	

	No 47. Daily.		
Leave Wilson	2 08 p m		6 35 a m
Leave Goldsboro	2 55 p m		7 20 a m
Leave Magnolia	4 02 p m		8 29 a m
Arr Wilmington	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 7, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 25 a m	7 15 p m	
Lv Fayetteville	10 10 a m	9 19 p m	
Leave Selma	11 52 a m		
Arrive Wilson	12 42 a m	11 15 p m	
Leave Tarboro	2 23 p m		

	No 46. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 32 a m		8 31 p m
Lv Goldsboro	11 35 a m		9 40 p m
Arrive Wilson	12 25 a m		10 27 p m

	No 76. Daily.		
Leave Wilson	12 59 p m	11 20 p m	
Ar Rocky Mount	1 48 p m	12 02 p m	
Arrive Tarboro	2 23 p m		
Lv Rocky Mount	1 53 p m	12 02 p m	
Arrive Weldon	3 10 p m	12 54 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.55 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 10.55 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 2.40 p m; arrives Plymouth 9.00 p m, 5.00 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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SOUTHBOUND.	DAILY. No. 35.	DAILY. No. 11.
Lv. Richmond	*12 30 p m	12 40 a m
" Burkeville	2 24 p m	3 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*9 00 p m	*5 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 30 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	†7 25 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 34 a m
" Asheville		3 40 p m
" Hot Springs		5 30 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 m
" Spartanburg	1 00 a m	2 54 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 48 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T)	7 00 p m	
" Columbia	8 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	5 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 33 p m
" Asheville		2 13 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 15 p m	3 10 a m
" Raleigh	1 15 p m	†6 50 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	†5 30 p m	*2 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 13 p m	3 54 a m
" Burkeville	2 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m, daily and 8.30 p m, except Sunday. Returning leave Richmond 3.20 p m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.20 p m; arrive at Oxford 5.40 p m, Henderson 6.35 p m, Durham 7.05 p m, Raleigh 8.50 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson 10.35 a m, Oxford 11.25 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a m, and 5.45 p m daily except Sunday, 12:05 p m daily, and arrive Henderson 7:50 a m, and 6:35 p m daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.25 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:20 a m, and 8:10 p m, daily except Sunday, and 3:10 p m daily.

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[CONTINUED FROM THE FOURTH PAGE.]

Lazarus, one of the most important and instructive passages in the word of God. Some regard it as a narrative; others, as a parable. Assuming it to be the latter, let us ascertain—not what the Saviour intended to teach or enforce by it—but what constitutes its background. For all his parables have their setting in a background of well-known facts, customs or natural objects, or generally recognized principles and beliefs.

Upon a careful reading of the parable in Luke 16: 19–31, we will find that the chief facts and principles that constitute its background are these—(1) men live; (2) men die; (3) men live after death; (4) some men are happy after death; (5) some men are wretched after death; (6) destiny is determined by character and conduct; and (7) the destiny of men, for weal or woe, beyond this present life, is unalterably fixed.

If there had been, in the minds of those to whom Christ spake this parable, no knowledge of the fact that men live or die, and no belief in conscious future existence, and no belief in the unhappy condition of the wicked and happy condition of the righteous after death, then the parable of this godless worldling and pious beggar would have had no basis, nothing to rest upon, and, consequently, the whole passage would have been without force or significance to those for whose benefit it was spoken. It is as reasonable to deny that men live or that men die, as it is to deny existence beyond the grave, or that a man's future condition will be happy or wretched according as his life has been virtuous or vicious.

I cannot forbear quoting a sentence or two from Dr. Alvah Hovey upon this parable. Says he, "he (Christ) presents in brief the history of two supposed persons as samples of the way in which all who are like them will be treated—the prosperous unbeliever of this life sinking into misery at its close, and the afflicted believer passing at once from death into blessedness. Thus interpreted, the lesson is indeed a tremendous one, but as an honest man I cannot possibly give it any other interpretation. Nor can I believe that the merciful Redeemer purposely exaggerated the difference between the state of the lost and the state of the saved after death. How unutterably criminal, then, is sin! And what madness is in the heart of those who will not repent! In these days of apology for evil-doing, the language of Christ seems fearfully bold and plain, but something in the secret places of the soul responds to its truth, and warns the sinner at times to flee from the wrath to come."

Before leaving this instructive parable, I wish to add a word or two concerning the underlying principle, that the destiny of men, for weal or woe, beyond the present life, is unalterably fixed. This principle is clearly set forth in the reply of Abraham to the rich man, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke 16: 26. If this answer teaches anything, it teaches that the destiny of the righteous and the wicked is unalterably, eternally fixed, by a great, impassable gulf—whatever that may be—of separation between the wretchedness of the wicked and the happiness of the righteous, a no infernal chasm that genius can bridge and no celestial wing can pass. There will be, after death, no radical change of character, no regeneration, no passing from death to life or life to death. The just will continue to be just, and the wicked will continue to be wicked. If there be any change whatever, it is in the direction already taken—from good to better, or from bad to worse. True, the rich man wished relief from suffering; but gave no evidence of penitence for his sins. It is also true that he prayed; but even in his prayers he ignored God as he had done in the present life, and prayed to a saint! He that lives and dies in a state of settled hostility to God will remain in this state forever.

Dear reader, the Bible is a plain book, written for plain men. The few passages which I have brought forward from that book are but a modicum of the passages that teach the endless punishment of the wicked. These Scriptures, taken in their obvious meaning, are sufficient for the honest, candid inquirer after truth, however uncultivated his intellect or scanty his learning. If they do not teach the endlessness of future punishment, then the Holy Spirit has spoken in a manner fatally adapted to mislead the soul on a subject of the utmost importance, and Christ and his apostles, had it been their constant and studious aim, could not have spoken more delusively to mankind.

They who deny the doctrine feel that the Scripture testimony is against them, and are driven to the most absurd methods of interpretation, to the distortion and perversion of the plainest language in the Bible, and to the wildest jugglery of Scripture words and phrases ever known or heard of. A wise man will shun their learned mystifications, as he would the coils of the deadly serpent.

But are there not some passages that seem to teach that the soul will be annihilated? Suppose there are; our duty is to interpret them in harmony with those passages whose meaning is obvious and unmistakable.

For instance, John 3: 16 and 2 Thess. 1: 9 have been thought to favor the cause of the annihilationists. "He gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." "Who shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of his power." They who teach that the soul will be annihilated at death claim the first passage as supporting their view, holding that *to perish* means to be annihilated; while they who teach the annihilation of the soul at a subsequent period or at the judgment rely upon the second passage, holding that *everlasting destruction* means annihilation.

The words *perish*, *destruction*, &c., which are used in the Scriptures to describe the destiny of the wicked and unbelieving, whatever else they may mean, cannot mean the annihilation of the wicked, since such an interpretation of these words would be contradictory to the teachings of those Scriptures whose meaning is obvious and unmistakable. Besides, the words *perish* and *destroy* are used in speaking of the change the human body undergoes in death. Paul said, "though our outward man (the body) *perish*, yet the inward man (the soul) is renewed day by day." 2 Cor. 4: 16. The Saviour said, "*Destroy* this temple, (meaning the body), and in three days I will raise it up." John 2: 19. Paul's body *perished*, and that of the Saviour *was destroyed;* that is, they both passed through the experience of death. But who would affirm that the bodies of Paul and Christ were annihilated? If human bodies may perish or be destroyed without being annihilated, let us not be guilty of the folly of affirming that the soul that perishes or is destroyed is necessarily annihilated.

Look again at the passage, "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." When? At the judgment, or "when the Lord Jesus shall be revealed from heaven with his mighty angels." The destruction spoken of is the punishment; and if "everlasting destruction" is annihilation, then it is the *end* of the punishment, and the everlasting destruction of the disobedient is an everlasting deliverance from suffering or the possibility of suffering; and therefore, the passage should read, "Who shall be *saved from punishment* by everlasting destruction from the presence of the Lord and from the glory of his power." But they "shall be *punished* with everlasting destruction," and not *saved from punishment* is the declaration of the unerring Word.

I have written these articles in the interest of truth and humanity. I have done my utmost to show that the doctrine of the annihilation of the wicked is contrary to, and irreconcilable with, the soundest philosophy, the well-being of society, the general belief of mankind, and the plain teaching of the Holy Scriptures. May the humble effort redound to the glory of the Redeemer and the good of my fellow men.

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR JANUARY: MEXICO.

[The study topics for the year are arranged by the Maryland Baptist Mission Rooms. Further information on the topics here given may be obtained from Quarterly Leaflets, Mission Rooms, 9 West Lexington street, Baltimore (20 cents per annum). *Foreign Mission Journal*, Richmond, Va., *Home Field*, Atlanta, Ga., and for children from *Kind Words*, Nashville, Tenn.]

Vengeance of the Priests of the Black Christ.

WHAT THEY WISH TO DO WITH THE PROTESTANTS AND LIBERALS.

During the civil war in this country, when the Liberal party was fighting effectually to break down the power of the priesthood, the following prayer was written by the priest, Dr. Felix Rosa Angel of this city, and called by him "The litany of the holy animals." He announces the object of it to be—to obtain from the saints, through the intervention to their pet animals, the utter extermination of the Liberals and Protestants, then fighting against Roman Catholicism as represented by the grasping priesthood, and gives notice that the Bishop of Morelia, D. Clemente Munguia, will grant to those who use this litany two hundred days of "indulgence" for each word it contains. This very remarkable "Litany" is as follows:

Horse of St. James—Trample upon them.
Lion of St. Mark—Tear them in pieces.
Eagle of St. John—Peck at them.
Turtledove of St. Nicholas—Coo at them.
Deer of S. Atenogenes—Tread on them.
Sweat of S. Mary Veneando—Bathe them.
Bull of S. Luke—Gore them.
Goat of S. Francis—Butt them.
Dog of S. Domingo—Bite them.
Devil of S. Michael—Scratch them.
Crow of S. Onofre—Pick out their eyes.
Pig of S. Anthony Abad—Root them up.
Fish of S. Raphael—Give them indigestion.
Mule of Bethlehem—Kick them.
Sheep of S. Luis Beltran—Bah at them.
Saw of S. Joseph—Flay them.
Chains of S. Peter Nolasco—Tie them.
Whale of Jonas—Swallow them.
Powerful S. Christopher—Crush them.
Back teeth of S. Polonia—Chew them.
Grill of S. Lorenzo—Roast them.
Lance of S. Longinus—Pierce them.
Sword of S. Catharine—Rip them up.
Ass of Balaam—Thou knowest what to do.
Rooster of S. Peter—Follow them.
Dragon of S. George—Kill them.
—Amen.

Does not the reader now believe that Mexico is an idolatrous nation, and without the gospel hopelessly lost? Will you not work, pray and give for Mexico? How many churches, woman's societies and associations will agree to support, each, a missionary?—*W. D. Powell, Toluca, Mexico, Aug.* 1, 1892.

Obstacles to Progress of Missions in Mexico.

The ignorance among educated people respecting religion is remarkable. Doctors, lawyers and professors are almost invariably utterly ignorant of the Bible, of the history of the church, and of comparative religion. There are no Roman Catholic Sunday-schools; preaching in the churches consists principally in tirades against Protestants and their books; the secular schools are strictly non-religious, and the parochial schools teach mostly bead counting, Mary worship and treason. Twin sister to ignorance is that fanaticism which Romanism always breeds, and which closes the eye and ear to reason and Christian testimony. This is the cob-web which the bloated, gaudy spider, Rome, has spun over heart and mind and temple doors, and which shuts out the light of truth. The people fear to listen to a sermon, to read a tract or a Bible. They are trained that thinking on religious subjects imperils the soul. The Chinese bind the feet; Romanism binds the soul, shackles the mind and manacles the will.

The almost universal viciousness sadly impedes the progress of the gospel. The more light one has on the subject, the darker it grows. The moral sense has been blunted till it scarcely pricks. While society in Mexico is not so corrupt as in some other Roman Catholic countries, her sixty-five percentage of illegitimacy suggests her condition. And this among the members of a church which some would have us consider "a branch of Christianity." The Aztec love of truthfulness and honesty has been lost. The doctrine of "probability," as taught by the moral theologians of Rome, and as practiced by their disciples, has well nigh destroyed the distinction between mine and thine. This distressing state of morality, or rather immorality, is largely due to the influence of the priesthood. Crimes which would shame a beast are common among these wretched profligates, who, to every Roman Catholic, are "Christ's on earth." They have trained the people of Mexico, as those of Europe, to believe that a different code of morality governs priest and people. The life of the average priest may not be even hinted at in such a tract as this, and yet the Mexican priesthood is accounted the most faithful and orthodox in the church. They are the Pope's crown jewels. Such object-lessons explain the well nigh universal corruption prevailing in society, business and political circles.—*Hugh P. McCormick.*

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TRAINS LEAVE RALEIGH:

1.25 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m, Baltimore 12 noon, Philadelphia 2.10 p m, New York 4.58 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

2.30 P M, DAILY,

For Southern Pines, Hamlet, Marion, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.00 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.36 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.22 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnson street station for Henderson and intermediate stations at 3.00 p m, returning arrives Johnson street at 9.05 a m.

Nos 402 and 403, "Atlanta Special," are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, S P A Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS SUMMARY.

North Carolina

Mr. Jeter C. Pritchard has taken his seat in the United States Senate. Mr. Jarvis will resume his law practice at Greenville, N. C.——The Elkin Riflemen, a company of the State Guard, has disbanded.——A Rowan farmer was killed by a falling tree the 23nd.——A drunken negro was killed by a train in Rowan county the 24th.——The *Carolina Watchman*, of Salisbury, oldest paper in the State, has suspended.——Two counterfeiters were arrested at Greensboro the 24th.——The Governor has commuted the death sentence of the infant murderess Norwood of Durham to life imprisonment.——Davis School, Winston, was considerably injured by fire the 25th——The Charlotte, N. C., Mint Park bill has passed the U. S. Senate.——The mayor of Durham dropped dead while on his way to the Morganton Asylum for the Insane last week; his name was I. N. Link. He was a drinking man.——A $7,000 fire occurred at Hillsboro the 26th——In a wreck on the W. N. C. R. Road a fireman was killed the 26th. A large rock had fallen on the track.——Northern capitalists will build an electric railway from Tyson to Columbus, Polk county, and on to Chimney Rock.

In General.

The car men's strike at Brooklyn continued all last week. 5,000 were out of employment. 8 000 soldiers were called out. The strike is over and the employers have won.——Elections of Senators have occurred in many States. The Republicans have a majority.——Lord Randolph Churchill of England is dead.——The Governor of Nebraska has sent a public telegram saying that his State is not in need of outside help.——The Texas Cotton Palace at Waco was destroyed by fire; it was kept open on Sundays, and Rev. Thomas Dixon, Jr., lectured there on Sunday not long ago.——Dr. A. L. Loomis, one of the world's foremost physicians, is dead.——War between Mexico and Guatemala is likely; they are disputing over a boundary line.——The Treasury gold reserve has been reduced to $55,000.000. Another bond issue is expected——The Nicaragua canal bill has passed the U. S. Senate by a majority of ten votes.——Japan continues to win victories.——Two finance bills have been introdvced in Congress.——Two efforts to form a French cabinet have failed.——The Greek ministry has resigned.——Gladstone, it is said, will return to public life.——Attorney General Olney is backing District Attorney Glenn in the suit against the cigarette trust. The trial will occur in April.

THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs, Hoarseness or Irritation of the Throat caused by cold.

General Assembly.

JANUARY 21.

SENATE.—Snipes, Hertford, introduces bill to provide for study of music in the public schools; McCaskey, Martin, for a reformatory for young criminals; Herbert, Clay, for retrenchment in expenditures of the various departments of our State; Stephens, Caswell, to require goods made by convicts to be labeled; Fortune, Cleveland, to amend insurance laws.

The following bills passed their third reading: To levy a special tax to build a jail in Haywood county; to amend charter of Winston; to amend stock laws of Madison, Jackson, Swain and Graham counties. The rest of the session was occupied in the discussion of a bill to make six per cent. the legal rate of interest. There was considerble difference of opinion, but most of the Senators favor the bill. It is feared that money-lenders will evade any law of this kind that may be made.

HOUSE.—Bills to protect holders of life and fire insurance policies, and to provide for uniform taxation, were favorably reported by committees.

Payne presented a petition from citizens of Robeson for a new county; Sutton, Guilford, bill to make sheriffs and other county officers ineligible for more than two successive terms. Smith, Caswell, to appropriate $152,000 extra for public schools. Lyon, Granville, to amend constitution to forbid free passes. Linney, Alexander, to enforce equal and just payment of the debts of insolvents. A resolution requesting the Judiciary Committee to frame a bill increasing the jurisdiction of justices of the peace, passed.

JANUARY 22.

SENATE.—Westmoreland, Davidson, to let the public printing to the lowest bidder. Hamrick, Cleveland, to exempt from taxation for five years cotton and iron mills and factories that may be built in the State by outside capital. Dula, McDowell, to reduce salaries of State officers. The President announced the ratification of the bill to annul the public printing act. Amendment to withdraw pensions from soldiers' widows who marry again, passed third reading. Resolution to inquire into expenditures of the Department of Agriculture, the Penitentiary, the Geological Survey, the Bureau of Labor Statistics, etc., etc., passed third reading. Resolution to appoint joint committee from the two branches to draft bills for county government, passed third reading.

The Senate then proceeded to the election of United States Senators. Mr. Marion Butler was nominated to succeed Mr. Ransom; Mr. Thos. W. Mason was also nominated. Vote: Butler 44, Mason 4. Mr. Lee S Overman was nominated to fill out term of the Senator Vance; Mr. Jeter C. Pritchard was also nominated. Vote: Overman 4, Pritchard 44.

HOUSE.—Turner, Mitchell, to aid public schools by public assessments. Flack, Rutherford, to abolish county boards of education. Lusk, Buncombe, to change tax on charters of corporations from $50 to $25; with an amendment exempting educational, charitable and religious corporations, the bill passed. Bill fixing the fees of solicitors as receivers of the estates of infants, passed third reading.

Election of United States Senators: For the short term, Pritchard 72, Overman 41; full term, Butler 73, Mason 41. State Treasurer Worth took the affirmation of office.

JANUARY 23.

HOUSE.—French, New Hanover, introduced bill to appropriate $20,000 to Atlanta Exposition. Ewart, Henderson, to reduce compensation of clerks and doorkeepers of the Legislature. Lineback, Forsyth, for the support and maintenance of the State College of Agriculture and Mechanic Arts. D. H. Abbott was declared to be the duly elected member from Pamlico, after prolonged discussion.

SENATE.—White, Alexander, introduced a bill to protect the people against fraudulent coal or other illuminating oil. Cook, Warren, to prevent prize fighting. Bill to repeal merchants' purchase tax was laid on the table. On motion of Cook, the Senate hall was offered to a woman-suffragist named Blake, from the North, to speak at an early day. The bill to make the 30th of May, Federal soldiers' day, a legal holiday, passed third reading. Bill making it lawful to catch terrapins at any time of the year passed third reading. Six per cent. interest bill passed third reading, only Abell and Sigmon voting in the negative.

JANUARY 24.

SENATE.—Sundry bills of local character were introduced. Hoover introduced a bill to prevent any but chartered insurance companies from doing business in the State. Fortune introduced a bill providing that any county desiring to improve its public roads may vote a tax levy for the purpose, and that any county raising such a fund shall be entitled to the services of twenty five convicts from the Penitentiary. Hamrick introduced a resolution asking information of the Treasurer of the State University.

HOUSE.—Abbott, Pamlico, a bill to encourage the study of civil government in common schools. The rest of the session was occupied with a violent discussion of the contested election case of Crews against Lyon of Granville. Crews, who is a negro, won.

JANUARY 25.

SEATE.—Carver, Cumberland, introduced a bill to regulate working hours in mills and factories. A bill to require railways to pay ten dollars for each day they delay shipments, passed second reading. Most of the session was devoted to a vain discussion of a bill to inquire into the Pattie D. B. Arrington allegations. The bill to amend the constitution so as to forbid the operations of trusts was laid on the table.

HOUSE.—McLean introduced bill to regulate the sale of intoxicating liquors (Mississippi law). Rules to meet at 10 a. m. and adjourn at 2 p. m., and to forbid smoking in Hall, adopted There was a lengthy discussion of a rule limiting speeches of certain character. Several new rules were adopted.

JANUARY 26.

SENATE.—Grant, Wayne, offered the memorial of the committee of the Baptist State Convention concerning State-aid to higher education. It is printed in another column. Hoover, a bill to admit the Farmers' Alliance to the same privileges in the matter of insurance, as other benevolent organizations. Grant, to require examinations of all public school teachers; and to cut the appropriation to the State University down to $15.000 the coming year, to $10 000 next year, and to make appropriations for only two years. Moody, Haywood, to prohibit the employment of boys under fourteen and girls under twelve years of age, in factories and, making nine hours a day's work. Bill providing for vocal music in public schools was laid on the table (where it ought to remain) The session was consumed with a happily fruitless discussion of a motion to have women on school committees. It was put on the table (where it ought to and likely will remain.)

HOUSE.—Lusk offered memorial of the committee of the Baptist State Convention. Ray introduced a bill to provide for just distribution of school-fund according to population. Bill to incorporate Farmers' Mutual Insurance Association, so that each county may have a branch of this Association, referred. Bill to appropriate $3,343 to the N. C. Asylum for the Insane, for especial purposes, passed third reading. Bill in favor of electing United States Senators by the people, tabled. A question of personal privilege that amounted to nothing occupied the remainder of the session.

Notice.

I want every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 337, and one will be sent you free.

"The best universities cannot teach us the divine art of sympathy. We must walk in the deep valleys ourselves, and then we can be guides to other souls. We must feel the strain and carry the burden, and endure the struggle, ourselves, and then we can be touched, and can give help to others in life's sore stress and poignant need."—*F. R. Miller.*

It will astonish you how quick Johnson's Magnetic Oil will kill all pains. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

I could hardly do without it. I shall always speak a word for the RECORDER when I can.—*A. J. Bordeaux.*

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mt Gilead ch, Montgomery, $9.27; Sunbeams, Apex ch, Raleigh, 2.35; Apex ch, Raleigh (Associational), 1.17. Total, 12.79. Previously reported, 380.57. Total this year, 393.36.

Foreign Missions—Mt Gilead ch, Montgomery ch, 50c; W M S, Rocky Mount ch, Tar River (Christmas offering for China), 5.00; Sunbeams, Apex ch, Raleigh (China), 7.00; Apex ch, Raleigh, 95c; Ladies Aid Society, Spring Hill ch, Pee Dee (China), 2.35; Rockingham ch, Richmond (China), 7 80, Roberdel ch, ditto, ditto, 2.25. Total, 25.35. Previously reported, 434.93. Total this year, 460.28.

Home Missions—Cary ch, Raleigh, $1.67; Mt Gilead ch, Montgomery, 50c; Flat Rock ch, Central (New Orleans House), 1.37; Hebron ch, W Chowan (New Orleans House), 5 00; Littleton ch, Tar River (New Orleans House), 6.00; Lystra ch, Mt Zion, (New Orleans House), 1.86. Total, 16.40. Previously reported, 170.49. Total this year, 186 89.

Education—Mrs M D Jordan, Charlotte, $25.00; Murfreesboro, W Chowan, 4 00; Dr R D Fleming, Warrenton, 25 00 Total, 59.00. Previously reported, 213 36. Total this year, 272.36. Deduct Students' Aid Fund, Louisville, 8.07, leaves 264.29.

Orphanage—Carthage ch, Sandy Creek, $3.00. Previously reported, 208.91. Total this year, 211.91.

Ministerial Relief Fund—Star ch, Montgomery, $1.00; Apex ch, Raleigh, 2 20. Total, 3.20. Previously reported, 63.78. Total this year, 66.98.

In RECORDER, Dec. 26, 1894, $1.75 from Cary ch for Foreign Missions should have been 1.79.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Jan. 26, 1895

In the malaria districts

there has been in use a remedy with good effects for nearly a quarter of a century. It is a preventive and cure that thousands make use of every year. Why? Because it never fails to do good—its medicinal qualities are certain. It is specific for this dread disease. It cures!

Brown's Iron Bitters

[Does not constipate or injure the teeth.]

Have you Malaria? Is the terrible poison in your blood? The symptoms: that intermittent fever which dries up your blood—your appetite fails—you have no energy, strength—that cold, chilly feeling which brings on nervous prostration, headache, neuralgia, aching pains. Have you these? If this is your case

It's Brown's Iron Bitters you need!

The Genuine has the Crossed Red Lines on Wrapper.

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TEACHERS WANTED

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READ THIS AND THINK IT OVER!

We want 100 men who have energy and grit. We will give them a situation in which they can make money rapidly—the labor being light and employment the year round. Requires no capital or great education. Some of our best salesmen are country boys. Young men or old will do. Remuneration is quick and sure. We have need of 100 men within the next 30 days Do not waste time, but write at once to H. C. HUDGINS & CO., Publishers, Atlanta, Ga.

NOTICE.

Having qualified as Administrator, with the will annexed of the estate of Angeline White, late of Wake county, I hereby notify all persons having claims against her estate to present them to me on or before January 15th, 1896, and those owing said estate will please make immediate payment.

MARION PUREFOY, Adm'r,
Wake Forest, N. C.

Pea Ridge Institute,

For both Male and Female,

Creedmore, Granville Co., N. C.,

is located on Pea Ridge, a famous section of North Carolina for health, fine tobacco and prosperity. Buildings new and well furnished. The different departments of the school are in charge of competent teachers. Board with the Principal only $7 per month, while tuition for the highest course, either Classical or Business, is only $5, with Vocal Music and Freehand Drawing thrown in.

Is this too cheap to be good? If you wish your children educated, we would like for you to make enquiries, or write for further information.

J. B. SMITH, Principal.

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Lime, Plaster, Cement, Nails, Iron, Steel.	STOVES	Best Goods, Lowest Prices, Square Dealing.

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The management of the **Equitable Life Assurance** Society in the Department of the Carolinas, wishes to secure a few Special Resident Agents. Those who are fitted for this work will find this

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It is *work*, however, and those who succeed best in it possess character, mature judgment, tact, perseverance, and the respect of their community. Think this matter over carefully. There's an unusual opening for somebody. If it fits you, it will pay you. Further information on request.

W. J. Roddey, Manager,
Rock Hill, S. C.



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$1.50 $2, $2.50, $3

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Sent any place in the United States upon receipt of price. Satisfaction guaranteed or money refunded. Our $3.00 Women's Buttoned Shoe, as represented in cut, is unequaled for beauty and perfect fit. Send your mail order for a pair.



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Double Breech-Loader
Shot Guns from $5 to $60. Winchester Rifles, $8.75 to $18. Breech-Loading Rifles, $5 to $10. Self-Cocking Revolvers, Nickel-Plated $1. Send 2c. stamp for 68-page Catalogue and save 25 per cent.
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Wrong chimney, bad lamp —no matter what lamp you have. You want the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and pearl top."

Literary.

Daisy. By Marshall Saunders. Author of "Beautiful Joe." 16mo, 57 pp. Price, 75 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This is a very sweet little story and one that will be read by the older folks as well as the children. Daisy is thoroughly original, and in herself, no less than in her romantic attachment to the young man Robertson, cannot fail to attract.

The Royal Road; or, Taking God at His Word. By Marian Harland. 12mo. Cloth. Ornamented. $1.50.

"The Royal Road" may be considered as a companion to "Stepping Heavenward" in singleness of purpose and in directness of treatment. It assumes throughout and proves from Scripture and experience that there is but one royal road to happiness, and that is to take God simply at his word in living by the day, and trusting him entirely for the days to come. According to the author, the repeated injunctions to cast all of earthly care upon him who careth for his creatures with wise and sleepless love, means everything or nothing. Following this *motif*, she has written what can hardly be called a novel, but is a tale of every day and real life, full of incident throughout. In dealing with people in various ranks of society, she shows the workings of this cardinal principle of practical religion in joy and in sorrow, in distress of mind, body, and estate, and proves it to be the philosopher's stone that solves the great mystery of human existence, the one rule without an exception. She holds that the very simplicity of the formula to "take no anxious thought for the morrow," but to do what the hand finds to do, to day, as if the daily task were all of living, has misled many as to its efficacy. The book commends to every Christian a trial of what may be called a safe recipe for peace of mind and active usefulness for the good of mankind and glory of God. Anson D. F. Randolph & Co., 185 Fifth Avenue, New York, Publishers. Sold by booksellers, or sent by mail by the publishers, prepaid.

SUPREME COURT OF THE UNITED STATES.
JUSTICE'S CHAMBERS.

WASHINGTON, D. C., Feb. 5, 1894.

Dear Sir:—Ever since I began to use the Electropoise in our family, I have taken frequent occasion to speak to my friends of its wonderful curative powers. We have both the pocket and the wall Electropoise and we would not part with them under any circumstances.

I have found that no medicine or drug will as quickly give relief as the Electropoise, and particularly is this true with a cough, or in case of sleeplessness. The application of the instrument almost instantly stops the cough, and thereafter produces sleep.

Ordinarily, I decline to give public testimonials, for I very much dislike notoriety in any form; but I take pleasure in recommending the Electropoise, because of the wonderful relief it has accomplished in our family. Yours truly,

MRS. HOWELL E. JACKSON.

For information, write to Jno. W. Graham, Agent, Atlanta, Ga.

In the Legislature.

It is gratifying to note the number of counties asking for provisions for good public roads. The movement for better roads deserves all encouragement.

The public printing question has not been determined. It is hoped that it will be let out directly to proprietors of printing houses.

A number of churches and school houses have asked that the sale of liquors be prevented in their vicinity. Their petitions ought to be granted. We hope to see the time when there will be so many churches and schools in the State that no room will be left for saloons.

A. Golden, Druggist, Birmingham, Ala., writes: "Please publish some of the testimonials I have sent you for Japanese Pile Cure." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

It is computed that the death rate of the world is sixty seven a minute, and the birth rate seventy a minute, and this seemingly light percentage of gain is sufficient to give a net increase of population each year of almost 1,200,000 souls.

No one in ordinary health need become bald or gray, if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renewer.

MARRIED.

FRAZIER—OAKLEY—On Jan. 10th, 1895, at Posna, Granville county, N. C., Mr. Terry Frazier and Miss Callie Oakley.

WIGGS—WHITLEY—On Dec. 25th, 1894, near Wakefield, N. C., at the residence of the bride's mother, by Rev. G. W. Coppedge, Mr. Willie Wiggs and Miss Lanie Whitley.

CUTTS—HICKS—On January 9th, 1895, in Vance county, N. C., by Rev. J. A. Stradley, Mr. W. H. Cutts and Miss Lola J. Hicks.

PULLEN—PENDLETON—On Dec. 12th, 1894, by Rev. J. B. Ferebee, Mr. W. T. Pullen and Miss Mary W. Pendleton of Edenton.

WEBBER—CAMPBELL—On Dec. 24th, 1894, at Biltmore, N. C, by Rev. G. L. Finch, Mr. John A. Webber and Miss Lillie Campbell.

DASH—BRAY—On Dec. 12th, 1894, at the residence of the bride's father, Mr. Jasper Bray, by Rev. C. J. F. Anderson, Mr. R. D. Dash and Miss Emma Bray.

EDWARDS—BROOKS—On January 10th, 1895, in the Baptist church at Siler City, N. C., by Rev. C. J. F. Anderson, Dr. J. D. Edwards and Miss Hardena Brooks.

SAVAGE—AYERS—On Dec. 25th, 1895, at the residence of Elder P. Oliver, by Rev. S. D. Finch, Mr. A. N. Savage and Miss Laura Ayers, all of Yadin Township, Stokes county, N. C.

MERCER—PRICHARD—On Dec. 27th, 1894, in the Baptist church at Woodville, Perquimans county, N. C., by Rev. J. B. Ferebee, Mr. Richard O. Mercer and Miss Nannie O. Prichard.

HOBGOOD—PRUITT—On Dec. 19th, 1894, at the residence of the bride's father, Sunset, Granville county, by Rev. C. R. Hairfield, Mr. Herbert H. Hobgood of Pitt county and Miss Cornelia A. Pruitt of Granville.

SLATE—MEADOWS—On Jan. 13th, 1895, at the residence of the bride's father, W. G. Meadows, by Rev. P. Oliver, Mr. W. H. Slate and Miss Mary E. Meadows, all of Stokes county, N. C.

MOORE—MIDDLETON—On January 16th, 1895, at the residence of the bride's mother, in Duplin county, by Rev. C. G. Wells, Mr. Chas. S. Moore of Chicago, Ill., and Miss Sallie P. Middleton of Duplin.

DIED.

BUNCH—Died at her home in Chowan county, Sister Mollie Bunch, wife of J. R. Bunch. She was a consistent church member, devoted wife and mother. She leaves a father, husband and son to mourn their loss. The burial service was conducted by the writer at the old burying ground.

G. W. WHITE.

CLAYTON—Died at her home in Cabarrus county, N. C., on Dec. 21st, 1894, Mrs. Sarah A. Clayton, at the age of thirty-five years. She was a member of the Baptist church. She leaves a husband and several children to mourn their loss. "Blessed are the dead which die in the Lord."

J. O. ALDERMAN.

BARRETT—Alexander Franklin Barrett died at his home in Concord, N. C., on Saturday, Dec. 29th, 1894, at the age of eighteen. His mother and an only sister are left to mourn their loss. But God can more than fill the place made vacant. May he comfort and bless these two sorrowing sisters.

J. O. ALDERMAN.

FEREBEE—Died Nov. 2d, 1894, Mrs. Lina L. Ferebee, beloved wife of Benson Ferebee. She was a member of Sawyer's Creek church, Camden county. She leaves a husband, two children, mother, sister and brothers to whom we would say the separation will be short if you only take her Saviour to be your Saviour.

A FRIEND.

IVEY—Died Nov. 10th, 1894, Sister Ivey, aged seventy years. She was a faithful servant of Christ, and has gone to her reward. May her death be a blessing to Woodville church, of which she was a consistent member. May the children who are now in middle life be led by mother's God.

PASTOR.

ZIMMERMAN—On Sunday, Jan. 6th, 1895, little Pearl Zimmerman, after an illness of only a few hours, passed to her "true home" at the age of five years. Pearl was a bright, interesting child and being an only child was the special delight of her house. She often wanted to go to Sunday-school. Her father and mother look for a time when they shall see her again.

J. O. ALDERMAN.

Concord, N. C.

BARKLEY—Died January 8th, 1895, near Rocky Mount, N. C., Mrs. J. G. Barkley, in her eighty-second year. She had been a Christian and a member of the Baptist church for more than seventy years. She was the mother of eight children, six boys and two girls. Three of her boys and husband survive her. She died as she had lived, a devoted Christian. May the Lord bless the loved ones she left behind.

BYRD—At the residence of her husband, Sister Lucy F. Byrd died, July 30th, 1894, aged about twenty-six years. For fifteen years she was a useful member of Summerfield Baptist church. She leaves a husband and three little children to mourn her departure. Her Christian life was exemplary. Enclement weather prevented services at burial. Funeral service was conducted afterward by the pastor.

E. P. ELLINGTON.

COPPLE—Sister Frankey Copple, wife of Deacon Henry Copple, was called away from this life Nov. 26th, 1894. She was more than seventy-two years old, and for the greater part of her life was a consistent member of Liberty Baptist church, Davidson county.

Her aged husband and ten children, with many relatives, await the time when they shall greet her in "the land of the blest."

"Farewell, friends! yet not farewell,
Where I am ye, too, shall dwell.
I am gone before your face,
A moment's time, a little space;
When ye come where I have stepped
Ye will wonder why ye wept;
Ye will know, by wise love taught,
That here is all and there is naught."

J. R. M.

TAYLOR—Rev. J. H. Taylor died at his home in Polk county, N. C., Thursday morning, January 3d, 1895. He was sixty-four years old, and had been preaching forty years. He leaves a wife and ten children and a host of friends to mourn his loss; but they mourn not because his spirit has gone to God who gave it, but because his body is in the grave. It would be cruel to weep for a soul in glory. Yes, our Bro. Taylor has gone, and left an awful chasm behind him. A widow is bereft of a tender and kind husband, children of an affectionate and loving father, neighbors of a constant friend and pleasant companion, two Baptist churches of their pastor. May the Lord bind up their broken hearts and heal all their wounds.

J. C. SORRELS.

Tributes of Respect.

Bethesda Baptist church, Raleigh Association, in memory of Bro. M. C. Smith, who died at his residence near Clayton, N. C., on the 17th day of November, 1894, in the forty second year of his age, submits the following:

WHEREAS, It has pleased the All-wise Ruler of the Universe to take from his earthly career our much beloved brother; and as he was a member of our church from the time he was baptized (which was in his early life) up to his death, having been reared in this community; and as he was deacon of his mother church for many years, and also superintendent of our Sunday-school; therefore, be it

Resolved 1. That it is with much sorrow that we have to take our leave of him; and yet we are profoundly grateful that his faith was strong in life, failing not in death.

2. That we will ever remember with grattude his zeal as a Christian, and his great usefulness, especially as a deacon or leader in the church of the Son of God, believing also that he has gone to that rest which remaineth for the righteous.

3. That it be our purpose ever in the future to follow his example as he followed Christ.

4. That we tender to his beloved family our heartfelt sympathy in this their great bereavement.

5. That these resolutions be recorded on the church book, a copy be sent to the BIBLICAL RECORDER and *Smithfield Herald* with request for publication and a copy to the bereaved family.

J. H. EASOM,
W. H. LANCASTER,
C. L. BARNES,
Committee.

WHEREAS, God in his inscrutable wisdom has seen fit to take unto himself our beloved brother, N. E. Cannady, who was our oldest member, and one of the constitutors of Brassfields church, having been a member for sixty-two years; therefore

Resolved, That in his death Brassfields church has lost one of its most faithful and efficient members, the one who throughout all its previous history has been a pillar of support to this church by his counsels, his labors, his means and his prayers.

Resolved further, That we bow humbly to this dispensation of our Heavenly Father, feeling assured that while we have lost so much, our brother is now realizing the fruition of that eternal life begun upon earth.

Resolved further, That our sincere sympathies are extended to his bereaved family; that a copy of these resolutions be delivered to them, a copy be sent to the BIBLICAL RECORDER for publication, and the same be placed upon our record book.

COMMITTEE FOR THE CHURCH.

Wilton, Nov. 17, 1894.

At our last meeting at Maple Spring, the following resolutions were presented and adopted:

Resolved 1. Whereas, it has pleased the All-wise Disposer of Events to remove from our midst our dear brother, Wm. H. Harper, who was born in Chatham county in 1812. He was married three times, and was the father of sixteen children. He first united with the Fall Creek church, and soon after entered the ministry. He was a delight in the Convention. When the split took place in 1858, he moved to Randolph county, and united with the Mount Tabor church. He remained there until about a year ago when he joined the Missionary Baptist church at Maple Spring, and where he remained until his death, Nov. 15, 1894.

His remains were deposited in the graveyard at Maple Spring. He leaves a wife and eigh tchildren, two brothers and two sisters, with many relatives and friends to mourn their loss.

JOHN ASHWORTH,
G. W. HENDERSON,
W. W. HARPER,
Committee.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"



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Ps. 103; 20: Rev. 5: 12, 13.

Praise and adore him, ye angels of light,
Praise him with jubilant song;
Blessing and honor and glory and might
Unto the Saviour belong
Sing the glad chorus again and again;
Sing till all heaven resounds with the strain,
Sing till the glad earth sends back the refrain,
Peace, and good will among men.

Prostrate before him in reverence fall;
Cast your bright crowns at his feet,
Sorrow and pain hath he suffered for all—
Now is his triumph complete
Lo! with the Father exalted on high,
Ever to reign in the Kingdom of Love,
Lifted forever all sorrow above,
Never again shall he die.

Blessing and honor and glory and might,
Be unto him on his throne;
Angels shall praise him by day and by night,
Satan his power shall own.
Praise him, ye messengers doing his will,
Till your glad song in the hearts of men,
Echoing sweetly again and again.
Biddeth sin's discord be still.

—Nellie S. Benson.

Growing Disposition of Americans to Live on the Government.

"The horseleech hath two daughters crying, Give, give." Americans appear to grow more disposed to illustrate the proverb by living on the government. Of course the whole theory of rotation in appointive and non political offices is that the party in power has a right to pay for the private services of its followers out of the public treasury. A recent Governor of the State of New York put this practice in its baldest form when he approved a corrupt public contract so as to pay off his election expenses. The ordinary state of mind as to pensions is similarly low. A few months ago a distinguished soldier, diplomat, and statesman, defended the action of a man who was drawing a pension for total disability while an active member of the United States Senate. "The law," said he, "makes no distinction; it does not recognize the possibility of mental labor by a man physically disabled." "But," it was objected, "might not the Senator look at the matter simply as an honest man?" "You might as well say that I have no right to the pension that I draw," replied the General. The discussion ceased at that point; but the wonder remained that men of wealth and station and public spirit should take, and encourage others to take, payment for their own gallantry. There is no effective public sentiment even against notorious pension frauds. In what community would a person be esteemed who gave information against a widow who had married again and still drew her pension? Yet any of us would notify the police if he saw the same woman stealing ribbon at a counter.—*Professor Albert Bushnell Hart, in the January Forum.*

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Conan Doyle's Opinion of Novels in General and American Novelists.

From a real conversation between Conan Doyle and Robert Barr, in *McClure's Magazine* for November.

Barr. Don't you read American fiction?

Doyle. Not as much as I should wish, but what I have read has, I hope been fairly representative. I know Cable's work and Eugene Field's and Hamlin Garland's and Edgar Fawcett's and Richard Harding Davis's. I think Harold Frederic's "In the Valley" is one of the best of recent historical romances. The danger for American fiction is, I think, that it should run in many brooks instead of one broad stream. There is a tendency to over accentuate local peculiarities; differences, after all, are very superficial things, and good old human nature is always there under a coat of varnish. When one hears of a literature of the West or of the South, it sounds aggressively sectional.

Barr. Sectional? If it comes to that, who could be more sectional than Hardy or Barrie—the one giving us the literature of a county and the other of a village. You know that a person in a neighboring village said of Barrie that he was "no see bad fur a Kerrimuir man." When you speak of a section in America, you must not forget it may be a bit of land as big as France.

Doyle. Barrie and Hardy have gained success by showing how the Scotch or Wessex peasant shares our common human nature, not by accentuating the points in which they differ from us.

Barr. Well, I think Howells is demolished. What do you think of him and of James?

Doyle. James, I think, has had a great and permanent influence upon fiction. His beautiful clear-cut style and his artistic restraint must affect every one who reads him. I'm sure his "Portrait of a Lady" was an education to me, though one has not always the wit to profit by one's education.

Barr. Yes; James is a writer of whom you English people ought to be proud. I wish we had an American like him. Still, thank goodness, we have our William Dean Howells. I love Howells so much that I feel sure you must have something to say against him; what is it?

Doyle. I admire his honest, earnest work, but I do not admire his attitude towards all writers and critics who happen to differ from his school. One can like Valdes and Bourget and Miss Austen without throwing stones at Scott and Thackeray and Dickens. There is plenty of room for all.

Barr. But there is the question of art.

Doyle. We talk so much about art that we tend to forget what this art was ever invented for. It was to amuse mankind—to help the sick and the dull and the weary. If Scott and Dickens have done this for millions, they have done well by their art.

Barr. You don't think, then, that the object of all fiction is to draw life as it is?

Doyle. Where would Gulliver and Don Quixote and Dante and Goethe be if that were so? No; the object of fiction is to interest, and the best fiction is that which interests most. If you can interest by drawing life as it is, by all means do so. But there is no reason why you should object to your neighbor using other means.

Barr. You do not approve of the theological novel then?

Doyle. Oh yes, I do, if it is made interesting. I think the age of fiction is coming—the age when religious and social and political changes will all be affected by means of the novelists. Look, within recent years, how much has been done by such books as "Looking Backward" or "Robert Elsmere." Everybody is educated now, but comparatively few are very educated. To get an idea to penetrate to the masses of the people, you must put fiction round it, like sugar round a pill. No statesman and no ecclesiastic will have the influence on public opinion which the novelist of the future will have. If he has strong convictions he will have wonderful facilities for impressing them on others. Still his first business will always be to interest. If he can't get his sugar right, people will refuse his pill.

Dairying in North Carolina.

Georgians are going into the butter and cheese business on an increased scale. It is wise and important. The dairies are a great source of comfort and wealth. North Carolina should wake up here. Not half is done that could easily be done in this most necessary and remunerative industry. In Putnam county Ga., a big business in dairying is done, and hundreds of the farmers ship lots of the "gilt edged," and are far more prosperous than when they stuck to cotton. The *Atlanta Constitution* says:

"A successful dairy means a good deal more than simply the process of churning butter. It means better cows, more fertile fields, and better stock of all descriptions. Around the dairymen business in Putnam have grown other successful branches of farming, such as the raising of fine cows and horses and the continuous improving of lands devoted to Bermuda grass. What Putnam has done and is doing can be done in every county in Georgia. A few years ago Jersey cattle were held at a fancy price, but now $50 will buy a Jersey bull of the best."

Other counties are also prospering. Cheese factories are to be started. North Carolina is a fine grazing State. Half the counties, we suppose, offer superior advantages for dairymen on a large scale. There is always a demand for pure, sweet butter and for fresh cheese. Let North Carolina make its own cheese. We would like to know the pounds of cheese brought from the North every year and sold in North Carolina. It would aggregate hundreds of thousands of pounds. Shall our people be forever dependent in this as in so many other things? Utilize your resources.—*Wilmington Messenger.*

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

—*Whittier.*

Stonewall Jackson was not a man to speak ill of another; but the Southern *Bivouac* publishes the following tart exception to this rule: At a council of generals early in the war, one of them remarked that Major —— was wounded, and would be unable to perform a certain duty for which he had been suggested. "Wounded!" said Jackson. "If that is really so, I think it must have been by an accidental discharge of his duty!"

Kindness is the golden chain by which society is bound together.—*Goethe.*



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(*From U. S. Journal of Medicine.*)

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WE HAVE to confess that we regard with suspicion the announcement that an effort will be made in April to bring the Cigarette Trust under the law; and no one who knows our standpoint will deny that our grounds are reasonable.

Public sentiment, without which laws are vain, but which has not infrequently failed to enforce laws made in deference to it, is overwhelmingly against Trusts. Moreover, there is a National law designed to rid the country of trusts. But trusts are multiplying and flourishing. The State of North Carolina has a law against trusts, has had it two years; but the cigarette trust, the plaid trust and others are, without apology or concealment, largely operating in North Carolina. Both law and public sentiment in the United States and in North Carolina have thus far been impotent in regard of trusts; and both have had a fair chance,—at least, as fair as can be had under the present administration of affairs.

When the RECORDER set out last fall to bring the trusts and the law together, it was met in about three weeks with statements from those in authority that the present law is defective—"cannot reach them with it," some said. Another stated that he had no authority to act, and another that a previous effort before the grand jury had failed. This, coming from such sources, is enough to make us distrust the North Carolina law.

But District Attorney Glenn is a Federal officer, has the approval of Attorney General Olney in this effort, and is going to make his suit in a Federal Court and base it on the laws of the Nation. That sounds substantial, but stop! Did not the sugar trust compel the Congress of the United States to yield to its greed? What will it care for a court? Will an Attorney General who has frequently been counsel for trusts strike them a blow down here in North Carolina, after letting slip several good opportunities in other States? We cannot pass judgment now; but it is only right that we state why we are suspicious.

Let the General Assembly not be turned from its pledge by any possibly false hope—a spring time will o'-the-wisp. It CAN make a law that will root up trusts, and its plain duty is to make one. We cannot foretell the outcome of the April suit, but we know that now is the time to provide against an unfavorable issue.

* * *

There are people who hold that trusts are advantageous to a State. As a rule, they either own stock or are otherwise paid for their opinions. The reader has heard time and again how the Oil Trust reduced the price of oil, and how the wealth of its stockholders increases the endowment of educational institutions. These are facts, but they do not prove anything for trusts in general, and, indeed, not too much for the Standard Oil Trust. All other trusts that we have ever heard of increase prices; and while it is creditable to the Standard Oil Trust that prices have been decreased, we need not, for that reason, overlook the unmerciful way it ground the life out of competition whenever it could, nor how it whined where it could not oppress. It killed when it could; when it could not, it bought out its rival. Nor should we be unmindful that it makes enormous profits as it is, having made one man the wealthiest in the world in a few years.

Probably it would injure a city or two, if the cigarette trust were driven from the State; probably it would give a back-set to manufacturing, if the plaid trust had to move beyond our border. General interests are paramount to local advantages or disadvantages. Moreover, we are of the opinion that the capital of the trusts will not leave the State; for it is too evident that it will be kept migrating from State to State by laws similar to ours, if it should begin such a policy. On the other hand, it will be easy for it to hold its way here in North Carolina honestly, within conscience and the laws of the State.

Whether or not, however, our State will do well by herself to make and enforce a law that will rid her of the last vestige of trusts, monopolies and combines. If she shows that her laws cannot be transgressed without punishment, her example to the country at large and her own children will compensate her for any other consequences of such a course.

EVERY issue of $50,000,000 in bonds for the purpose of replenishing the gold reserve, is the means of absorbing $50,000,000 from our currency. Gold is paid by American bankers for the bonds; before it has been in the Treasury five days, the English bankers require payment in gold for merchandise or dividends on stocks or for greenbacks. The bonds are put away in vaults, neither merchandise nor stocks are currency, and the greenbacks are cancelled as soon as they have been redeemed: thus the currency is being contracted in a time when the greatest need is expansion.

We are reluctant to believe the talk about conspiracies, European influence, bribery of our officials, etc., etc. We are not yet prepared to substantiate any of the hundreds of charges of corruption that one can hear wherever he goes. But we are apprehensive.

We have seen $100,000,000 in gold collected by bonds from American citizens and shipped to Europe, diminishing the circulating medium of the United States by that amount; we are face to face with the probability of another and a larger issue, which will have precisely the same effect as former issues. Those who authorize these issues, claim that the gold reserve must be maintained. Their chief reason is that it has been maintained heretofore. They know as well as we that issuing bonds, not only does not help maintain the reserve, but—and this is reason for grave apprehension—causes American gold to be placed where it can be gotten on demand by English bankers.

We have no financial measure to propose. We are of the opinion that free coinage of silver and gold at a ratio of sixteen to one is the first need of our country; we also believe that our banking system needs thorough revision. And further, we believe the financial salvation of this country depends upon the making of our laws of all kinds without regard to England or any country except the United States. It is false doctrine that English distrust can affect our welfare; it is ridiculous to profess to think that our currency must be approved by England before we may use it.

LEGISLATURES can make holidays legal, but there never has been a body of men which could make a legal holiday, although Legislatures frequently attempt to make them. It is one thing to say that it shall be lawful for the public offices and the banks to close on a certain day, but it is quite another to make the day a genuine holiday. For instance, all of us will keep at work the 22d of February, although flags will float above the public buildings, and the government and bank clerks will have a day off; but no business man in town nor farmer in the country will stop long enough to think about it, and if he does not get a daily paper, he will not know that Washington's anniversary has slipped by until the weekly comes. The anniversary of General Lee's birth occurred the other day, and although it has not been a holiday but two years no one in North Carolina, so far as we know, observed it. Some think that this was unpatriotic and ungrateful. It was neither. If we gave a day to the memory of every man we love, the year would be a round of holidays.

The Legislature may make a hundred or more holidays legal, if it likes to affect to honor men or events in this manner. It will have no more serious effect than letting off government and bank clerks for one day with the prospect of having to do two days' work the day after. It is slightly inconvenient; but we can stand stand that.

We cannot let pass the opportunity of saying that the effort to make the 30th of May, Federal Soldiers' Day at the North, a legal holiday in North Carolina, is farcical beyond expression. It is hard enough to get together a handful of patriots to observe May 10th, Confederate Soldiers' Day, May 20th, Mecklenburg Declaration Day, or July 4th, National Independence Day. The millenium will surely have come when North Carolinians swell with that broad sense of oblivious patriotism which will prompt them to turn from their daily paths to keep the 30th of May. But if the employees of the State and the bankers need the 30th of May to pursue their own inclinations, and will catch up with their work the 31st, we think the Federal Soldiers might have whatever else there be in voting the day a legal holiday.

Books.

BY HIGHT C. MOORE.

God be thanked for books!—W. E Channing.

For the book is in my heart,
Lives in me, moves in me, dreams in me;
My daily bread tastes of it
—Elizabeth Barrett Browning

Libraries are the wardrobes of literature.
—James Dyer.

The true university of these days is a collection of books.—Thomas Carlyle.

What is a book? It is a storehouse of power. It is a steam chest filled with energy from some glowing intellectual furnace; and only the lever of reading must be turned in order that its caged forces may leap forth into generous activity. It is a cannon, booming through the world to defend or destroy. It is a Niagara, sometimes with its rainbows, sometimes with its ruin. It is a phonograph, pouring into our minds the thoughts and feelings of other times and places. It is an angel, either of light to bear us upward and onward, or of darkness to drag us down.

The influence of books, good or bad, is beyond calculation The turning point in the history of many great men can be directly traced to the subtile forces lying mutely on the printed page. Dr. Watt's hymn-book for children gave Rowland Hill his first religious impressions and led Scott, the commentator, to abandon an evil course and enter a new and useful life. The "Voyages of Captain Cook" inspired William Carey to undertake his labors as a missionary. Carey's letters, in turn, first presented to Henry Martyn the claims of India. Buchanan's "Star in the East" sent Adoniram Judson to Burmah. David Livingstone said that the reading of Dick's "Philosophy of a Future State" caused him to devote himself to the missionary cause. Loyola, wounded at Pamfeluna, read the "Lives of the Saints," and determined thenceforth to found a religious order. The entire life of Benjamin Franklin, by his own confession, was moulded by a reading of Cotton Mather's essay on "Doing Good."

Books have not only given the youth a life-time impetus, but they have also been the incessant and invariable companions of all towering intellects. Erasmus contended that books were the necessaries of life and clothes were the luxuries. Cicero was willing to part with all his possessions if only he might live and die among his books. Southey sat stroking and kissing his books when he could no longer open or read them. Liebnitz died with a book in his hand. Petrarch would not forsake his library in his last hours. "My poor book" were the last words of Buckle, and they "tell a passion that forgot death."

The value of a select library cannot be overestimated. It is an unbounded inspiration to the studious and appreciative owner. On its shelves are to be found the bowing sheaves gathered from the choicest fields of literature. If books, according to Dryden, are "spectacles to read nature," then here is an observatory from which we may behold the undetected beauties of the world around. It is a mental gymnasium in which the mind is polished and strengthened. Inheriting the true wealth of the past and containing the best treasuries of the present, books are of more value than the riches of the millionaire. On their wings we soar at will; wafted by their breezes, we reach desired havens; and controlled by their ideas we rush on to our destiny.

Beyond their intrinsic value in the rigid culture of the mind, books afford the most elevating and the most agreeable recreation. Baxter felt that "good books are a very great mercy to the world." If the mastery of them is like climbing a steep rugged mountain, it is comforting to find that they afford by the wayside cool arbors, sparkling fountains, and broadening views over the once-trodden valleys below. "A taste for books is the pleasure and glory of my life," wrote Gibbons; and these silent companions of his life gave him command of a renowned literary eminence to the end of time. Often when the mind is weary with its own thinking, a glance into some bright, clean page will crown the whole system with a happy restfulness, secured in no other way. And when the conversation around the social hearth grows dull, a fresh story or an elegant poem will shed new lustre into the circle and flood each heart with cheer. We heartily agree with William Hazlitt that "books are the first and last, the most homefelt, the most heart felt of all our enjoyments."

The valuable book which instructs and sympathizes and lives is not a mere composition of polished phrases, but, as Beecher says, "it must have thoughts and sentiments that touch the head and heart." Then it becomes a silent force growing in potency and influence. A good book is an occasion for sincere gratitude. Charles Lamb, owning his disposition "to say grace on other occasions besides dinner," very properly inquires why we may not thus express our appreciation of the literary repasts spread upon the shelves of the library. It was the opinion of John Milton that slaying a man was little worse than the murder of a good book. He considers that "many a man lives a burden to the earth; but a good book is the precious life blood of a master spirit, embalmed and treasured up on purpose, to a life beyond life."

Every young man should aspire to the ownership of a select library. The literary wealth of all the ages is now presented in better form and at lower prices than ever before. The most serious difficulty confronting the young book-buyer will be the making of the most suitable selection from the great mass before him. It is best to go slow and not make hurried or thoughtless purchases. If an eye is kept on the literary departments of standard magazines and newspapers, important and might be often obtained. Conversation and correspondence with some gentlemen of literary attainments would add to the list of desirable books for purchase. If funds are regularly laid aside for this purpose, it will not be so hard to carry out Channing's rule that "any luxury should be sacrificed" for good books. One should aim at the best editions of any work; poor typography and press work have often destroyed the vitality of an otherwise inspiring volume. Rarely is it wise to secure any other books than those which have been tested and proved true. The lines of Pope are generally quoted as the safest rule:

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

Joseph Cook describes a liberal education as a temple having fifteen apartments, as follows: "Mathematics, Logic, Rhetoric, Languages, Political Economy, History, Physics, Chemistry, Natural History, The Fine Arts, Music, Gymnastics, Metaphysics, Ethics, Christian Evidences. Each one is occupied by masters who are to be freely consulted by the earnest student.

The general reader will ordinarily classify his library in a slightly different way. With the minister more stress will be laid upon works of special homiletic value while the abstract treatises will occupy second place. Perhaps he could do little better than arrange his books in ten groups: Bible Helps, Theology, Philosophy, History, Biography and Travel, Fiction, Poetry, Science, Essays, Miscellanies. If the leading minds are amply represented in each of these departments, the mastery of their ideas will surely be followed by pre eminence in intelligence and usefulness.

When once a book is secured, its proper use is of prime importance. Bacon tells us that "some books are to be tasted, others swallowed, and some few to be digested." A fine discrimination is, therefore, necessary or one is likely to fall into Carlyle's class of 'flimsy, desultory readers who fly from book to book and get good of none." The mere habit of reading without reflection amounts to no good whatever. In fact, some undertake so much on the outset that they faint by the way; thus it is said that "Rollin and Gibbon have slain regiments of possible readers." Robert Hall regarded an erudite friend of his very clever, but said "he laid so many books upon his head that his brains could not move." It is far better to fully master a few worthy pages than hastily scan over numerous volumes.

To detect a meritorious volume and absorb the gist of it is then a very important problem. If one is ever to go through many books with profit, he must be systematic in his reading. Horace Mann used to say, "Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year." A favorite department of literature should not be pursued to the neglect of others equally, if not more, important. Thus poetry should not be sacrificed for history, fiction for philosophy, science for miscellanies; but each branch given its due prominence in a well-rounded education. The marking of books in various ways, though sometimes condemned, has its manifest advantages. Indeqing some of the more prominent materials of a volume is a habit which aids the memory and renders the book of more value for reference. Where rigid study is required to master the great ideas of a worthy book, it should never be withheld, but lavished freely with an earnest longing after the truth. Says Elizabeth Barrett Browning:

"Mark, there. We get no good
By being ungenerous, even to a book,
And calculating profits.....so much help
By so much reading. It is rather when
We gloriously forget ourselves, and plunge
Soul forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book."

This mental ownership of a select library affords a never-failing source of happiness and utility. A genial companionship arises with the princes of thought in every age. "Poets sing at our bidding their immortal songs. Historians repeat for us the deeds of other days. Philosophers dig deep for us about the roots of knowledge. Great students, with dreams on fire with God, offer us the result of their life-long studies. The men of science probe nature's very heart for secrets and lay their trophies at our feet." Thus seated in the midst of the world's literati and surrounded by the accumulated genius of the earth, we may gratefully become

"Heirs of all the ages, in the foremost files of time."

Home Missions.

Dear Recorder:—The financial condition of our Home Mission Board, as stated by Dr. Tichenor, ought to stir the hearts of God's people and cause them to come to its relief. It is evident that the brethren who compose the Board, and to whom we have committed its operations, are greatly perplexed. The debt already accumulated is a heavy burden, and their credit is almost exhausted. They have now 400 missionaries employed, looking to them for their support and the support of their families. If these missionaries do not receive their salaries, which, in most cases, if paid promptly, are scarcely sufficient for their support, they and their families must and will suffer. The Board has promised to support them, and they have gone to their fields relying upon this promise; so the Board is in this painful situation, these four hundred families are looking to them for support, while they are doing the Lord's work, and the Board has not the means or credit to pay their salaries and keep them from want. Our sympathy for the brethren, who are doing faithful and heroic service in so many destitute fields, and sympathy for the brethren of the Board, who feel so keenly their grave responsibility, should stimulate us all to do what we can to relieve the situation, and do it at once. But there is another and still stronger motive that ought to appeal to us: this Board is God's agency for carrying forward his work. Its mission is to save souls and build up Christ's kingdom in our own country. God has unmistakably accepted and acknowledged it to be his institution by the divine power he has exercised through it, and the great results he has enabled it to achieve. It belongs to God, and what we contribute to it is given to God, and what we withhold is withheld from him. When the honor and reputation of this organization is threatened, the sacred honor of God's name is involved. We should remember that it is God's Board that is in debt and is losing its credit. Nothing so alarmed and aroused the people of Israel as when the Ark was in danger. They would shed their blood to defend and protect it. Brethren, when the efficiency and honor of our Mission Board is endangered, we should feel a similar concern, and in our poverty we ought even by great sacrifice to come to its rescue. What a sad fact this is that stands out before the world! the Home Mission Board of the Southern Baptist Convention now owes nearly $30,000, and has well nigh exhausted its credit. Will not such a fact increase the scepticism of the unbelieving world of to day, and and cause men to doubt God's existence, or his power, or his interest in the mission of the gospel? Can we wonder that men of the world should question as to whether Christianity has any vital influence and power over men if such a host of Christian people allow an organization to become thus bankrupt, which they claim belongs to God and is used by God.

I believe God has a purpose concerning this matter. I think he is now making a special call to his people. Money is very scarce, and most Christians must make real sacrifices if they give much to benevolent objects. The Home Mission Board is in greatest need, and I believe God is trying his people, to test how much they love him, and whether they are jealous of his honor and the honor and reputation of every thing in which he is involved. This I think is a true test, and when we see the condition of the Home Board, and the Foreign Board which is also in great need, we can know whether we truly love God's cause, and are sensitive to any reflection upon his honor, by the sacrifices we are willing to make in order to relieve the Boards and enable them to do their great work. I sometimes fear that one reason why God has sent national adversity upon us is the selfishness and illiberality of his people. In fact, I believe this and the prevailing wickedness of the people are the chief causes of our nation's present trial. In the great calls that come to sustain and enlarge all departments of God's cause, God is really giving us an opportunity to atone for our former selfishness, and if we do so, we may remove one cause of hard times, and bring back God's smiles upon us as individuals and as a nation. Mal. 3: 8–12.

I might urge as another motive for doing what we can to relieve the Home Board the *importance* and *necessity* of the work it is doing among the colored people and foreign population and native white people in destitute sections of our Southern States, but I have already written more than I intended. I do hope and pray that God may move us all to do what we can to relieve the Home Mission Board in this the most trying period of its existence. W. C. TRAIL.

Labor's millennium will know no saloon. This is a fact, however blind the so-called leaders of labor may now be to the withes which the liquor Delilah is binding on the sleeping Samson. Wake, Samson! and, in the name of free American workingmen, cast off the bonds! There will be little or no more advancement for labor while the drunken workingman continues to hold back his sober brother.—*The Voice.*

Oliver Wendell Holmes, who so finely exemplified the possibility of growing old gracefully and making the last earthly days the best days, said no brighter or truer thing than that a man had better be seventy years young than forty years old.

The Biblical Recorder.

WEDNESDAY, FEBRUARY 6, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BRO. MOORE'S paragraphs on books will repay perusal. As usual he displays searching knowledge of details and fine appreciation of his subject.——Bro. Tyree writes urgently and from the heart.——Bro. Sievers' letter on the Germans, and Dr. Tichenor's statement of the case of the Home Board generally, with Bro. Tyree's article, and the Woman's Missionary Department, make this in a degree a Home Mission issue. It is well. This Board is in great need, and it has not called on us especially heretofore. Let us see to it that it does not call in vain this time. The Foreign Mission Board is also in grievous need. We would to God that it might be raised up out of this debt, and we trust that it will be.——Bro. Stringfield represents the Female University as zealously and hopefully as ever. We are glad to note his good spirits.——Brethren Taylor and Blanchard are pulling together admirably, and between them Wake Forest is just beginning to realize how many and how loving its friends are.

REV. N. S. JONES' suggestions are worth serious reflection. An effort along the line of the work Bro. Jones proposes has been under the consideration of our State Board a good while, and last year some work of the kind was done.

There are so many needy places within the bounds of our Board that some of them cannot be helped at all and others are only half helped. It is rare that evangelists get to these localities, from the very nature of the case. And while regular preaching may serve for regular purposes, no one will deny that a special effort once or twice a year would likely be a source of renewed life and strength. If this work is done, it is wholly for the glory of God. For this very reason we ought to be swift to it.

Of course the RECORDER does not favor any new organization. So far as we can see into the future, we never will advocate additional organization. But the pastors who volunteer to this work could write to Secretary Durham, or go on to some particular field without any correspondence save as much as is usually necessary.

Churches so disposed might pay their pastors' travelling expenses for these occasions. And churches or communities in need of services might make it known by corresponding with Secretary Durham or by direct correspondence.

These are simply suggestions. It seems to us that the idea is a good one, promising a rich harvest of blessings.

A MEMBER of the faculty of the State University will please accept the thanks of the RECORDER for a copy of the initial number of the University *Alumni Quarterly*.

The RECORDER is naturally interested in North Carolina literary enterprises, and it is accustomed to look to our educational centers for out-bursts of that literary spirit which they are thought to foster. We had heard of the *Quarterly*, but we did not hope that a modest little note, relative to the number of students that have been enrolled at that institution, would bring us a copy so speedily.

Of its kind, the *Quarterly* is excellent. But our good friend misapprehends our note, if he thinks a very innocent "List of Students," beginning on page 9, fulfils our desire for information. To be clear, the RECORDER has read it in print and heard it said that four hundred and fifty-one students have been enrolled at the University this year: we wish to know if this is true. We have heard that no few are counted as enrolled who have had no real connection with the University. We wish to know if this is true. But the excellent *Quarterly* does not tell us.

The *Alumni Quarterly* is a straw in the wind, yes, indeed, is itself a very breeze. Prest. Winston introduces it with a concise statement of the "Plan and Purpose of the Quarterly," in which, we were surprised and gratified to read: "It (the *Quarterly*) will hope to bind together all the *alumni*, however remote be their lots, and will lovingly chronicle whatever pertains to University men. It cordially invites them all to send it frequent messages of news, of advice, of affection, of criticism—even of money."

We have not read anything pertaining to the University more encouraging than the preceding lines. An effort is actually being made to get practical advantage of the large and illustrious list of University *alumni*.

The *Quarterly* has a great and worthy mission; and its launching is most timely.

RICHMOND Baptist churches have determined to double their foreign mission contributions.

THE RISE OF THE ROMAN CATHOLIC CHURCH.—NO. 1.

In speaking of the Roman Catholic Apostasy, we shall use the word *church* in its modern sense exclusively; for, in its scriptural import, it would be misleading and absurd to apply that term to a pagan institution. Let us say further, by way of preface, that these editorials are intended especially for the masses of our people, who will, no doubt, demand of us, in the treatment of this momentous question, homely phrase and rugged logic. We are aware of the difficulties of the task undertaken, and fully recognize the fogs, and the clouds, and the thick darkness that compass the subject; yet, historical Christianity cannot be understood without a critical study of Romanism; we, therefore, venture upon a line of investigation rarely attempted.

Many good people have been deceived by the grandiloquent pretensions of Rome to Apostolic origin, and have fallen into the quite common error of regarding the great hierarchy as the first church, and hence, the oldest Christian organization on earth. This gross mistake has grown out of the fact that Pedobaptist writers, owing as they do their origin to the Apostasy, have been reluctant to take the bold, but only true position, that Popery is not in any sense a Christian institution. The child does not like to cast reflections upon its mother; therefore, the mask has remained on the face of the Beast whose pagan features have thus been long concealed. A kindred mistake may be traced to ignorance of the true source of ecclesiastical history, so much paraded, so little understood. Church historians have not, for the most part, possessed the right temper, nor caught the key-note of historic Christianity. They have sought religion in the bosom of the Harlot, they have demanded truth from the Man of sin. They have, moreover, refused to recognize the patent fact that in spite of all her tricks, and signs, and "lying wonders," the Papacy is not a church of Christ at all, but simply unblushing paganism. In this way history has been distorted, and Christianity has been made to bear the horrible reproach of papal idolatry, whose dark mysteries make a thrilling chapter in the records of mythology, but whose methods and aims are a base caricature of the religion of Jesus.

Roman Catholicism has been defined to be a compound of Judaism and Paganism with a little Christianity sandwiched between; to which we add, that Christianity is not a characteristic feature, whilst paganism unquestionably leavens the whole lump. That there may be here and there some persons in the communion of Rome who have risen sufficiently above the shackles of a heathen creed to exercise faith in the Son of God, we shall not deny. There may be such persons in the bosom of Mormanism, in Mohammedanism, possibly occasionally in other false systems of religion, where but little light has been received—this is a question for the Judgment.

At present Romanism is a counterpart of Buddhism. Destroy dates, looking simply at results, and it would puzzle the inquirer to say whether Popery sprang from Buddhism, or Buddhism from Popery. They are marvelously alike. Notice the following characteristic similarities:

The Buddhists teach the dogma of the immaculate conception of Gautama, their founder, which is duplicated in that of the Catholic Church, known as the Immaculate Conception of the Virgin Mary. The Shangha was a Buddhist Order of Mendicants who retired from the turmoil and business of life, devoting themselves to contemplation of spiritual truths, begging their food from house to house; thus corresponding to the Romish Order of Monks that sprang up afterwards, begging bread, living in meditation, and accomplishing as much evil as their Buddhist brethren. Both orders lived in monasteries and advocated the celibacy of the clergy. Gautama was led, by the persuasion of his wife, "to establish an order of female recluses," and the forsaken wife "became one of the first of the Buddhist nuns." This order finds its counterpart in the Catholic Sisters of Charity—both of them travesties on true womanhood. As Gautama is the infallible head of Buddhism, so is the Pope of Romanism. Nirvana, the final rest, preceded by changes, toils, and spiritual purgations, is reproduced with strange accuracy in the Romish purgatory. Buddhism has been a state religion no less than Catholicism, and perhaps has blighted the nations over which it has held away no more. Buddha's relics were worshipped among his followers just as St. Peter's were among Catholics. When the Buddhist transgressed, he was required to confess his sin to his superior, who meted out proper penalties or absolved, as the mood struck him—a scandalous dogma imitated afterwards by the Church of Rome. The clergy of both systems fasted at certain times, kept always closely shaven, relied on works, and were equally destitute of spiritual religion. An English authority sums up the matter thus: "Lamaism (a form of Buddhism), with its shaven priests, its bells and rosaries, its images and holy water, its popes and bishops, its abbots and monks of many grades, its processions and feast-days, its confessional and purgatory, and its worship of the double Virgin, so strongly resembles Romanism, that the first Catholic missionaries thought it must be an imitation by the devil of the religion of Christ; and that the resemblance is not in externals only is shown by the present state of Thibet—the oppression of all thought, the idleness and corruption of the monks, the despotism of the Government, and the poverty and beggary of the people." Thus the comparison holds throughout.

In the next issue we shall attempt to trace the rise of this mongrel of Judaism and Paganism.

QUESTION AND ANSWER.

Dear Recorder:—Did Christ establish his church while on earth, or was it an outgrowth and development of his teaching? If so, can Baptism and the Lord's Supper be church ordinances?

AN HUMBLE INQUIRER.

As to the origin of the church and its relation to the Lord's Supper, we have to refer the inquirer to the article on Close Communion lately published in these columns. Granting, however, for the sake of argument, that the church is the outgrowth of Christ's teachings, the position and relation of the ordinances would in no way be affected. For, whatever grows out of Christ's teachings must be contained in these teachings, and nothing was more clearly taught by him than the nature and relation of these ordinances. If he did not entrust the ordinances to the church, to what body did he entrust them? Who, if not the church, is responsible for their observance? It can't be supposed that the Saviour intended any man, or even any Christian man, to start out at will and baptize his neighbors and administer the Supper to any he deemed fit for that service. All denominations, we believe, hold that they are church ordinances except Quakers, who reject them altogether—a course which would be generally adopted if the sacred rites were not considered church ordinances.

THE UNIVERSITY AND OTHER STATE SCHOOLS.

A memorial has been presented before the Legislature, signed by a committee of the Baptist State Convention, asking that the State reverse its policy of higher education and gradually withdraw all aid from the University and the other higher institutions. The request virtually is, that the State withdraw entirely from the field of higher education. This seems to us entirely impossible. North Carolina cannot consent to be the only Southern State without a system of public higher institutions.

We need more education, and not less. There is need of both church and State to work for higher education.

Let the State institutions be carefully inspected, and let any mismanagement be exposed and corrected. But they must not be destroyed; for this is to stab the State in a vital point.—*The Caucasian.*

Do Baptists ask that any State institution be destroyed? Consult President Taylor's articles, which embody our principles and defend our position, and *which have not been answered.*

"This seems to be entirely impossible," says our contemporary; but not a jot of logic or fact is in evidence to support the statement. And we confidently believe no one will say it if he studies "How Far Should a State Educate?" But a great trouble with State-aid defenders is their aversion to studying any but their own interests.

Do the Baptists show a destructive disposition? Is it destructive to reduce the appropriations gradually, which they are manifestly willing to have the State do?

"We need more education, and not less." Yes, indeed; but it is not now a question of quantity, for all realize the lack. The question is, Where do we need it, top or bottom? For your answer ask the people.

If a mother had a grown up son and a houseful of little children, and if the little children were half starved, would the mother divide her last loaf of bread among the little children? Or would she give the grown up son twenty-five times as much as she gives to any one of the children? The State gives each year about fifty dollars each to her University students, while her little children in the country districts get less than two dollars each. The grown up sons not only have education, but they can get more without using State funds, if they want it; with the children it is a question of State help or dark ignorance.

Moreover, no one is so insane as to believe that appropriations to our State institutions of higher education will ever be increased. They are now doing all they can on their present income; then, whence must come "more higher education?" It is clear that it must come from voluntarily supported schools. The State institutions will make no effort for endowment so long as the State makes appropriations. Cut off the latter and the institutions will begin to grow. The present policy retards the growth of State schools and cripples the denominational schools. There is but one way out.

FROM OUR TRAVELLING AGENT.

I always like to hear Bro. Brown of Winston preach his first sermon in January. For three years I have attended his church on this occasion. I remember them distinctly. He is in better health than usual, and this, with it pretty well settled that he is to remain in Winston, is cheering to the brethren. Sometimes the very best signs of growth and development in our churches are wholly or partially overlooked. I do not know how many members have been added to this church in the past five years. The adding of members is just one means of increasing the strength of a church. When I look upon this church now, and compare it with what it was even five years ago, I see a great change indeed. Bro. Brown told me Dr. Montague's influence and efficiency as a church member had increased a hundred per cent. in the past ten years. Bro. Day, who came here from Oxford, is one of his best and most liberal members. Bro. Wilkerson has not been here long, but he has taken hold of the work in the Sunday-school and church, and we hope he is to be of good service. Bro. Smith furnishes the best of music and has trained a most efficient and orderly choir. It is fine generalship to train a choir and keep the members in a good humor. Drs. Watkins and Conrad are among the first members of this church and leaders in the Sunday-school work.

Bro. D. S. Reid has moved to his elegant home in South Winston, about one mile from town. His house is just completed and is a model of taste in arrangement, comfort and convenience.

This was not a good time for my work, although I found just the same encouragement so far as appreciation of the RECORDER is concerned. Few of the factories are at work, and this makes money scarce with most of our people.

Bro. Wray is nicely situated and is much interested in the starting off of the work at Broad Street church. The brethren here are zealous and aggressive. There are few churches that are willing to undertake more, considering its financial strength than this. I heard Bro. Wray's sermons spoken of in a most complimentary manner by many of the members. This—the ability to preach and do it well—is what, after all, must measure the pastor's success.

I spent a night with Bro. Conrad. He is much interested in Bro. Wray's work and feels confident that his ministry will be a fine success. I got through

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going and coming without seeing Brother Thomas. I knew, however, where I could have found him—at his study hard at work. We have no preacher in the State who has grown more in the past five years than Bro. Thomas. The reason for this is simply because he has applied himself closely to his work. In his study you will find some of the best and most useful books, magazines and newspapers. This sort of reading, if wisely done, cannot fail to give point, edge and volume to a preacher's work.

Bro. G. W. Wright, who has been on the road for years, but who never allowed anything to weaken his interest in his church work, has gone into business in Greensboro. We wish him the sucess his energy and industry deserves.

Bro. R. W. Brooks starts the new year with good prospects for business. This is a matter of general interest so far as every object of the denomination is concerned, for when Bro. B. does not respond to every call, it is simply because his business does not afford it.

Judge Eller has returned to Greensboro, and is now Manager of the Keeley Institute. It was a real blessing to see him back in the work where he made such fine success a few years ago. When I met him, he said: "I have been hoping to meet you since I returned to North Carolina, in order that I might have the RECORDER sent to my family."

Sister Payne, one of the oldest members of the church here, always has plenty of good things to say for her church, her pastor, and also those who were there in the church's weakness and hard trials.

Dr. Rowe thinks the new Association will succeed and that its organization will secure the mission work which is so much needed in all this section.

The brethren are glad to welcome Bro. Van Deventer to Burlington, for whether his church joins the new Association or remains in the Mt. Zion, his work and influence will be felt in all of this section.

"Who is writing those articles on the Divine Origin of Baptist Churches?" is asked me daily. Every new subscriber wants his paper to begin with these articles. The brethren at

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are in the "dumps" somewhat, for fear their pastor may leave them. He was gone North when I was there. The weather was very cold, and it was hoped that this might act as a "discourager" to him. There are few better pastorates in the State than that at Goldsboro. For many years this flock has had, from time to time, some of the best preachers in this State or other States for pastors. The brethren are of the opinion that the Goldsboro church has been serving as a sort of advertising agency for the pastors; at least, they say that as soon as they get a preacher, it is not long till he is wanted in other fields.

But while these brethren are troubled thus, others wonder why no other church wants their preacher. Now, which is worse?

J. C. C.

PERSONALS AND OTHER ITEMS.

....Three large Baltimore pastorates are vacant.

....Our Polkton brethren are without a pastor.

....Pastors in need of assistance should consider our four months fifty cents offer.

....The new Lord Mayor of London, Sir Jos. Renals, is a Baptist.

....Rev. T. C. Buchanan is now situated at Atlanta, Ga., instead of Sheltonville, Ga.

....A Baptist church house will be built at Little Brasstown, Western North Carolina.

....Rev. A. C. Dixon has just closed a ten days meeting at Worcester, Mass., with abundant results.

....Rev. G. W. Rollins of South Carolina has decided to return to North Carolina. He was at Raleigh last week.

....Asheville, Biltmore, Dillsboro, Sylva, Webster, Hot Springs and Murphy are all without pastors.—*W. N. C. Baptist.*

....Rev. J. A. Smith of Fair Bluff has gone to Georgia, where he will remain about a month preaching in various fields.

....Send petitions against the saloon to your representative and and insist that he present them to his branch of the Assembly.

....Mrs. M. B. Brown of Washington, N. C., has given her home to the State King's Daughters, for an asylum of imbecile children.

....Rev. J. R. Jones of Milton has been called to the pastorate at Cape Charles, Va. We hope to keep him in North Carolina and probably will.

....Rev. A. G. Wilcox of Brinkleyville is soliciting for the seventh church he has built in Halifax county, says the *Scotland Neck Democrat.*

....Pastor Suttle's (Albemarle) name was printed *Tuttle* in the last RECORDER. We beg his pardon. His letter on another page tells of great progress.

....Bishop Potter, Episcopalian of New York City, is president of a club that keeps whiskey, wine, etc., to sell to its members on Sundays and other days.

....Pastor Ford having gone to Bayboro to take part in the ordination of Bro. W. F. Fry, Rev. Sam. J. Porter of Morehead occupied the Newbern pulpit Sunday.

....Dr. Thos. Hume informs us that up to the 1st inst. there had been more than one hundred professions of faith under Evangelist Pearson at Chapel Hill.

....The Sandy Grove brethren, near Bladenboro, deserve and will gladly receive help; they lost their church-house January 13th by fire. Help them, brethren.

...."Norfolk will be a sober town in six months more."—*Atlantic Baptist.* We are hoping and praying to be able to say as much of North Carolina after a little.

....Rev. John Ammons, who is representing his Senatorial district in the General Assembly, preached a good sermon to the inmates of the Soldiers' Home, recently.

....Good work is being done in New Orleans. In the last three months Rev. D. G. Whittingill has welcomed seventy-five new members of Coliseum Place Baptist church.

....*The Evangelist* is the name of a new interdenominational paper published at Winston, Rev. J. T. Jenkins editor. Rev. S. F. Conrad is said to be connected with it.

....Sister Laura G. Barton, one of our beloved missionaries in China, has arrived and is at Louisville, Ky. The first we heard of it was a postal card requesting change of address.

....We were surprised and pleased to read a very interesting and just letter about "Raleigh, N. C.", from the Northern standpoint, in the *Christian Secretary*, Hartford, Conn., Jan. 30th.

....The Oxford brethren and sisters have taken fresh courage and determined to resume work for their new church house as soon as the weather permits, and to push it steadily to completion.

....Rev. J. N. Stallings offers to do what we hope every pastor will do, when he writes: "I will canvass all my churches, seeing all personally, who are not already subscribers to the RECORDER."

....Bro. O. P. Middleton of Warsaw was in Raleigh last week in a worthy cause. The representative of Warsaw in the Legislature was about to have passed a bill opening Warsaw to the saloons. The bill was delayed.

... Tickets to an entertainment for the benefit of the Raleigh Y. M. C. A. this week were placed on sale at a cigar and general tobacco store, in which petty gambling was carried on last Christmas. The eternal unfitness of names!

....Can we not get every pastor to canvass, or get him to secure some one to canvass his church for the RECORDER? Many have helped us. We have made arrangements that warrant us in promising that the RECORDER will be unusually helpful the coming year.

....A Kentucky Judge has decided that the Southern Baptist Theological Seminary must be taxed, notwithstanding that the institution was located at Louisville on condition that it be exempt from taxation. A rehearing of the case has been granted.

....The prospects for restricting liquor-selling by the General Assembly grow brighter. A brave effort is being made, and, it is certain, if something is not done this session, such a sentiment has been created that good results are sure to follow.

....Good news: Secretary T. P. Bell of the Southern Baptist Sunday-school Board and Miss M. E. McIntosh of Society Hill, S. C., were united in marriage January 22d. The bride is a zealous church-worker; Dr. Bell is known well enough. God bless them.

....People who charge us with desiring or trying to tear down or cripple any educational institution, are either blindly and pitiably prejudiced, or are deliberately designing to prejudice their ignorant hearers or readers. If there ever has been an effort to build up education, higher and lower, the RECORDER is making one.

....The addition to the Baptist church is much advanced towards completion. The design is very pretty and the general appearance of the church will be unique and modern. The stained glass windows are models of neatness and good\taste. Preaching and Sunday-school will be conducted there Sunday next.—*Washington Gazette.*

....With the RECORDER at fifty cents for nineteen weeks, running a series of articles especially designed to indoctrinate, there can be no excuse for weak memberships any longer. Remember we have an extra supply of last issue and this issue, in order that new subscribers may get the benefit of the entire series. If the money is not convenient, we will send the paper on any pastor's security.

....Rev. Jonathan Wood, who up to January 1st, had been pastor at Raton, New Mexico, for several years, is now pastor at Bryson City, N. C., having succeeded Bro. Chas. Durham. Bro. Durham is preaching in Virginia with the purpose of entering the Seminary next fall, we believe. Bro. Wood is a good and able servant of the Lord, and we bespeak for him the hearty encouragement of our western brethren.

....This, at least, can be said for the RECORDER: So far, neither its editor nor its contributors have ventured so much as a sentence of discussion of meaningless "monism." There is too much more tangible work to be done. But the fashion will have its course, and as in this instance the subject serves to warn us from columns proverbially dull, we do not object.

....The following brethren will please accept thanks for sending the RECORDER new subscribers last week: George Woodward, Statesville; S. E. Edwards, Ray; Jos. S. Fox, McAdensville; W. C. Meadows, Poors Knob; C. E. Gower, Lincolnton; G. T. Watkins, Roxboro; C. W. Blanchard, Cary; J. L. Smith, Siler City. We still have a few Almanacs and back numbers on hand, which we hope our brethren and sisters will take advantage of by getting others to subscribe.

....Rev. Livingston Johnson, one of the solidest preachers we know, has accepted the call extended by our Lumberton church, and he and his family are now in the parsonage there. Bro. Johnson will preach at a country church, once a month, we believe. Bro. Johnson's departure is greatly regretted by the Rockingham people, among whom he has labored to the upbuilding of the kingdom about ten years. Through him God has added great strength to our forces in that part of the State.

....Rev. C. W. Blanchard is proving the wisdom of those who selected him as financial agent of Wake Forest College. He himself reflects honor on the institution in whatever sphere of work he engages. If the pastors and brethren all over the State will rally to his efforts as they should, the Baptists of North Carolina will have the greatest educational institution in the South in a few years. We speak advisedly. The possibilities of Wake Forest College are realized by only a very few people.

....The *Atlantic Baptist* states in one column, on other authority, that a sister has asked the privilege of giving ten thousand dollars to the Baptist Female University and in the next "that the $60,000 claimed to be raised for the proposed Female University of North Carolina could be divided by six and then be in doubt." We are sure our contemporary is striking for the truth, but his sword is dull and he wields it like a ploughman. A little more than $19,000 has been contributed to the Baptist Female University.

....Rev. J. F. Love was called by telegraph to Elizabeth City, N. C., last Saturday morning to attend his father in his dying hour, as was supposed then. He has been constantly at his bedside since, but has no hope for his recovery, as he is critically ill, being paralyzed, unconscious and entirely helpless. Mr. Love has been peculiarly distressed the past six months by reason of sickness in his and his wife's families, which afflictions he has bravely borne with that Christian forbearance which marks his every action.—*Suffolk Herald.*

....The excellent Literary Societies, the pride of Wake Forest College, will observe their sixtieth anniversary the 15th inst. as usual. The program follows: Debate, 2:30 p. m.—President, William B. Royall, Jr.; Secretary, John R. Moore. Subject: Should the House of Lords be abolished? Isaac S Boyles, Aff.; Richard G. Rozier, Neg.; John H. Kerr, Jr., Neg.; Isaac M. Meekins, Aff. Orations, 8 p. m.—William Carey Newton, Raleigh Travers Daniel. Marshals—H. Tolar, William C. Barrett, Wyatt P. Exum, Jr., John M. Heck, J. Dunn Hufham, Jr., Robert S. Sledge.

....Rev. J. T. Jenkins is aiding Brother Pruett in a meeting at Charlotte.

....Rev. C. J. F. Anderson has accepted the care of our church at Jonesboro.

....Rev. G. L. Finch has resigned at Biltmore, N. C., and will go to Pulaski, Va.

....We were incorrect in saying that Rev. E. Y. Pool had left Wake Forest College.

....Rev. O. L. Stringfield is, this week, aiding Pastor Edwards in special meetings at Williamston.

...."Rev. Mr. Ferrell," says a correspondent of the Kinston *Free Press*, has accepted charge of Snow Hill Baptist church.

....The Baptist church has been thoroughly overhauled and repainted inside and out. A large baptistery has been built under the pulpit.—*Windsor Ledger.*

....Rev. S W. Hall, Treasurer of the Orphanage at Thomasville, was in our office long enough Saturday to say that all was well with our Thomasville interests.

....That the House committee on Education should have been increased to thirty-two members is most remarkable. It is reported that one of the objects sought is to prevent a reduction of the appropriations to higher education.

....The distinguished editor of the *Western Recorder*, Dr. T. T. Eaton, will observe the twenty fifth anniversary of his ordination the 15th of this month. Rev. Dr. T. F. Skinner, who ordained him, has written a letter which will be read on this occasion.

....We regret to announce the death of Bro. J. H. Stevens of Clinton, in Baltimore, of whose departure for that city we made note last week. Bro. Stevens was one of the most useful laymen in the State, a thoroughly loyal Baptist and an humble servant of God. We sympathize with his family.

....It will be to our mutual advantage if the pastors will urge their people to take advantage of our offer of the RECORDER from Jan. 9th to May 10th for fifty cents; this is less than three cents a week. Who cannot afford that? One cent extra, and we send an Almanac, a copy of which every Baptist ought to hang by his fireside.

....We are pained to announce that Elder J. H. Vernon is dangerously ill with pneumonia at Mr. W. H. Long's residence at Busby Fork, Person county. Our informant says there is very little reason for hope of his recovery. Bro. Vernon lately left Pollocksville on account of his health, which had given away under strain of sad bereavement. May God spare him to his calling.

....Dr. A. J. Gordon of Boston is dead. He was the foremost of American Baptist preachers. The fame of the missionary spirit of his church has gone far and wide. His mission articles were the strongest that we ever saw. Above all, Dr. Gordon was a man of unmistakable spiritual power. Death came suddenly, overtaking him when about sixty years of age. The day of his death we received a new book by him on the "Ministry of the Spirit."

....Rev. D. K Bennett died suddenly at Wilmington last Sunday morning, aged sixty-five years. Bro. Bennett was born in Brunswick county, and has been living in Wilmington and supplying churches in that county for a year or more. In his day he was esteemed an efficient servant of God, and no doubt has entered into that rest which He has prepared for all His people. To his bereaved daughter and three sons, we extend our sympathy.

....We must run up to seven thousand subscribers. We know we can, if you, pastors especially, but any reader who will, cooperate with us. It will build up any community for Baptists, if the series of articles that we have arranged can be disseminated among its residents, no one is too poor to pay fifty cents for the RECORDER from January 9th to May 15th. Begin subscriptions with January 9th, as not one of the articles should be missed.

....While questions are going around, let us ask one: Why did the Baptist churches of the South organize a Southern Baptist Sunday school Board which supplies unexcelled Sunday-school literature, if they did not intend to patronize the Southern Board? Many have made the mistake of looking upon our Sunday-school Board as a personal business enterprise. It is decidedly a Southern Baptist enterprise, and Southern Baptists ought to resent reflections on it.

....Rev. K. C. Korner begins his new pastorate promisingly. He sends us some new subscribers, and writes: "I am delighted with my work at Siler City, Rives' Chapel and Cool Springs. These churches are all in a prosperous condition. Rev. C. J. F. Anderson, their former pastor, a young man of talent and promise, has done earnest, faithful work at all these churches. The young brother was loved by his congregations, and he accomplished much good for the Master. I love the RECORDER, and feel a greater interest in its success now than ever before." We are sure the Lord will bless Brother Horner's labors as he has heretofore.

....Rev. Walter M. Gilmore has accepted a call to the First Baptist church at Brunswick, Ga., a thriving city of the New South, having a population of ten thousand. The church building cost $40,000. Bro. Gilmore writes: "Our brethren are united and in very good working order. I am well pleased with the field, and have many reasons for encouragement. I have found a number of North Carolinians here. My heart still goes back to the 'Old North State.'" Bro. Gilmore is a graduate of Wake Forest College and our Louisville Seminary. He resided in this State several months after his graduation, and we had hoped to keep him in North Carolina. We are sure he will do good work and be a credit to his State in this large field that has been opened upon him.

Baptist Female University.

In the midst of the greatest financial depression our country has felt for many years, some may regard the undertaking to establish the Baptist Female University as unreasonable and hopeless. If it were a work of human origin, the Trustees would be among the first to postpone further efforts until "better times," but after most prayerful consideration of the work to be done, and the providential leadings connected with it, we find every avenue of retreat closed, and reasons multiplied for putting forth greater efforts. With an humble trust in God, to whose praise and glory the institution is to be established, we go forward with the work, relying upon Him, through his people, to furnish the means. We do not think it wise to bring a debt on the property we have paid for by allowing the buildings to be erected without our having the money to pay the contractor as the work goes on. We would be very grateful if the friends of this school would furnish the means to complete the buildings by September, that we might open the school to the large number of young women who express a desire to enter this fall. In the name of the Trustees, and in behalf of the noble womanhood of our State, I ask that you make every possible effort to send a contribution for the work at once.

Many ask, what grade of school are we trying to establish. The Trustees are well acquainted with the demands and necessities of our people, and will be only too glad to make the school of the greatest possible service to them. One thing is sure: this school will be run in the interest of our young women as to both grade and cost. What the exact cost will be depends upon the amount of money we can raise for its endowment. With one hundred thousand dollars as an endowment, and twenty five thousand dollars as a loan fund we could put the expenses within the reach of our people.

The great question with our people now is not whether they shall educate their daughters, but *where?* and *how?* And we confidently believe that this school will answer both questions. The fact that the college life enters into and becomes a part of the pupil's religious and social life, can be proved by the bitter experience of those who have patronized so called "non sectarian" schools or schools avowedly opposed to the doctrines held by the Baptist churches.

Every reason we have for teaching our young men applies to our young women, for they are "helpers to the truth," in church and denominational work, potent factors in society, and makers of the *home*, the hope of the nation.

Can the money needed to erect suitable buildings and endowment be secured? My brother, if you do your part, I have not the least doubt of it. The reasons for the establishment of this school, the cheerfulness with which our people make subscriptions to it, and the popularity of the enterprise among the best people in the State encourage us to believe that the Lord will provide for its establishment. With assurance of the co-operation of the brethren of the Convention, I am visiting the churches with confidence that they will put forth every effort to aid in the great work. Surely those whom I have visited have made the work very pleasant to me.

I appreciate the many kind letters I have received from the brethren expressing their great interest in the enterprise.

Faithfully,
Feb. 1, 1895. O. L. STRINGFIELD, *Sec. Board Trustees.*

Meeting at Albemarle.

Dear Recorder:—We closed the best and most successful meeting here last week that was ever held in this town. Bro. L. R. Pruett of Charlotte spent about ten days with us. His preaching was enjoyed by all except a few Methodist brethren who couldn't stand quite so much Bible as he used. Bro. Pruett came to us in fine time for work, and we had plenty of it for him to do. He not only preached while in the pulpit, but went from house to house preaching. We had forty-four conversions as a result of the meeting. There will be at least forty to join the Baptist church by the time we are ready to baptize.

When I came here one year ago, there were only twenty-seven members of the church; now, we number seventy nine. I am still trying to serve six churches.

Our church here in Albemarle is still in debt. We have made appeals to churches in different parts of the State for a little help. Some of them have responded, and we are hoping to hear from others at an early date.

The brethren of this Association have decided to build a parsonage here. The work on it will begin next month.

We are building two rooms and a baptistery in rear of our church building.

The Baptists of this county are moving forward in the Master's work, and one of the main causes is, Bro. Caddell came down to our Association and went away with his subscription list very much swollen. I wish every Baptist in the county would take and read the RECORDER; then the pastors would not have to devote so much time trying to get the members to do their duty.

I will begin a meeting at Kendall's church next Sunday. I think it better to hold our meetings here in winter than in summer. When people go to church through rain and mud, they go for the good of the meeting.

J. W. SUTTLE.

Albemarle, Jan. 31, 1895.

Rent an Electropoise.

If doctors have failed to cure you, why not rent an Electropoise and cure yourselves at home? We will gladly send you circulars containing terms for rent and sale of the instrument as well as hundreds of testimonials from prominent men in every State. It costs nothing to investigate and may do you much good. For information write to Jno. W. Graham, Agt. Gould Bdg., Atlanta, Ga.

The Royall Chair.

Everything considered, we are making good progress. My own work, so far, has been mainly in the office and with the pen. Within a few days I hope to take the field and visit as many of the brethren and sisters as I can. I rejoice to know from a letter just received from Bro. Blanchard, that he is encouraged in his work. It is a great joy to me to be associated in this work with so vigorous and earnest and prudent a man.

There is ground for encouragement. Yes, but success is going to depend upon the cooperation of all our friends, everywhere, in doing what they can, be it much or little. One of the younger alumni sent me back some blank notes the day saying that he could not see his way at present to give more than a dollar a year; that he was ashamed to give so little, and therefore would promise nothing. Therein he was greatly mistaken. His dollar would have been, under the circumstances, a liberal gift. The truth is, while very many can and ought to give more, there are many thousands of Baptists in the State to whom it would be a real sacrifice to give a dollar a year to the College. But the sacrifice will enhance the value of each gift. The aggregate will be a noble endowment in itself.

You have not room to print even brief extracts from the numerous "Love Letters" which have come to me from every part of North Carolina. I shall only ask, therefore, to present this week some expressions from other States. They are all from Wake Forest Alumni.

Ohio. "I cannot resist my inclinations to do all within my power to assist you in your noble work. I shall never forget the assistance rendered me while at Wake Forest College. I shall consider it a pleasure to do more in the future, if I find it within my power." Three notes enclosed, $100.

California. "Unfortunately the blank notes were mutilated in opening the envelope. Please send me other blanks. It is easy to infer that the secondary object of the Chair is to commemorate the life and services of William Royall. That, of itself, ought to secure a hearty response, at least from all that knew him. Dr. Royall was one of the most lovable men as well as one of the best teachers that I have ever known."

Missouri. "I am glad that you remembered me in sending out the notes. I enclose $.... This amount, while it represents my ability to help, but feebly indicates my love for the College and my deep interest in your present undertaking."

Georgia. "I am delighted to receive your circular letter. I would be more delighted if I could accompany this reply with the cash in full, instead of the notes which I enclose. I shall do more if I can. Few things in life will ever give me greater pleasure than to contribute to the upbuilding of my Alma Mater."

Virginia. "I am glad of this movement and cheerfully take some part towards its success. I feel a deep and a growing interest for Wake Forest, and pray without ceasing for God's blessing on its work."

Kentucky. "Enclosed you will find my notes which I hope to meet as they fall due. My only regret is that I cannot make them ten times as much. This is but a meagre return for what the College has done for me. I bid you God speed in your undertaking. Rest assured that the sons of the dear old College have not forgotten whence they are, but their love for her and their appreciation of her benefits only increase with the flight of years."

Texas. "I return my notes with my best wishes for the success of the movement, and trust that you may reach the goal without any great difficulty."

New Jersey. "I am most happy to assist the College at any time that it is in my power to do so."

New England. "I enclose the notes filled out. I hope I shall be able to do more than the notes call for. The Lord go before and open the way for the College to an ever enlarging usefulness."

Tennessee. "I rejoice in the success of Wake Forest and contribute what I can to this end."

Alabama. "Next to my own work, there is nothing which so engages my interest and affection as Wake Forest College."

South Carolina. "I am glad that you sent me the blank notes. I will respond at an early day when I think that I can do better than it is possible for me to do right now. So give me a little time. The Lord prosper your work."

These letters and scores of others which lie before me, from which I might make extracts, tell their own story. Of course the South Carolina brother must take his own time. Many others doubtless are waiting for the same reason. In cases, however, where it is very clear that parties who have received blank notes will not be able to give anything, I hope that they will return to me the notes sent to them. Only a one cent stamp will be required for their return. This is important in order that we know how the land lies for our future work. Several parties who made pledges for the Royall Chair at the Alumni Banquet and at the Convention have not yet closed up their subscription notes. Perhaps they have not received the blank notes sent them. In that case, I wish they would let me know by postal card.

CHAS. E. TAYLOR.

W. F. College, Feb. 1, 1895.

The Old Men and Women do Bless Him.

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. Bye, Indianapolis, Ind. [If not afflicted, cut this out and send it to some suffering one.]

The Credit of the Home Mission Board.

Brother Vann has explained why it is necessary for the Board to have credit on the banks, and to borrow money.

The irregularity in the contributions of the churches make one of two things absolutely necessary either to curtail our work about one half, or to borrow money with which to tide over the dull season of the year.

Half of our receipts come in during the three months November March and April. We are compelled to anticipate these receipts just as farmers anticipate their crops of cotton or tobacco, and borrow money to feed and clothe our missionaries until they cause. Let us all resolve, we can and will pay out of debt and go to the Convention in May with rejoicing.

Dr. Broadus writes in the Florida *Baptist Witness:* "It will be a simple disgrace if we do not meet the debt before the Convention assembles. * * * I beseech you, brethren, let us make special contributions in the next three months for Foreign Missions. Try to convince your church, O pastor, that it is their duty to send the gospel far hence to the heathen. Many of them do not know that it is their duty. Prove it to them out of the Scriptures. They are not stingy. They are unacquainted with their duty in this respect, and you are the man to teach them their duty, and now is the time."

I add nothing more.

Fraternally,
R. J. WILLINGHAM, *Cor. Sec.*
Foreign Mission Board, S. B. C.,
Richmond, Va., Feb. 1, 1895.

Bro. Van Deventer on his New Field.

Dear Recorder:—I send you a few subscribers on the 50 cents offer. Send the three back numbers. I hope many more will before long welcome the paper in their homes.

I have been most cordially received in Burlington. The brethren and sisters have been unstinted in service in helping me to get settled. They have won my affection already, and I trust I shall be able to get into their lives and hearts. A recognition service on the first Sunday night in January, presided over by Bro. Turrentine, who has lived here perhaps longer than any other citizen, gave me a welcome on behalf of the pastors of the town, the citizens, the Association and the church.

The church is feeling the quickening impulse of a new administration. The old one has done well and deserves praise and honor. I trust the present one will be able to accomplish as much. The building is taxed to accommodate those who come. After the novelty wears off, we will then see what will be needed. I love the work in North Carolina, and am glad I came here. A great opportunity lies before me. I pray for wisdom and grace to improve it. A large door is open; I want to enter and honor God in so doing.

We are shaping the very well organized work a little, and will let you hear from us from time to time. A. Y. P. Union has come into existence already. It is not an entirely new thing, however. Bro. Hocutt had been training the young people. I think there were seventy-five present yesterday at the Y. P. Meeting.

Success to the RECORDER. I must express my interest in the articles now appearing in your columns on "Origin of Baptist Churches." They are needed. A pastor could do no better thing for his church and denomination than to get his people to read them. I told the congregation that each article was worth more than the price of all. My prayers and affection for our dear Bro. Bailey.

R. VAN DEVENTER.

Burlington, Jan. 28, 1895.

Royall Chair.

Please acknowledge for Royall Chair: J. C. Kittrell, $10 00; A Friend of Royall Chair, 15 00: Prof. Chas. E. Smith, 5.00; Prof. Chas. E. Brewer, 34.00; Prof. J. H. Simmons, 5 00; Rev. K. Thompson, 5 00; R. L. Paschal, 5 00; J. A. Byrd, 1.00; Miss S. D. Williams, 3 00; Louis Yates, 50c.; J. W. Bevers, 1.00; H. D. Mason, 1.00; C. R. Scott, 5 00; J. D. Yates, 25 00; C. W. Scott, 3.00; Harmon Sears, 10 00; J. F. Williams, 5 00; Mrs. J. F. Williams, 1.00; Joseph Yates, 1.00; W. M. Yates, 5 00; R. B. Murrell, 2 50. Total, 143 00.

THOMAS H. BRIGGS,
Treas. W. F. College.

Raleigh, Feb. 4, 1895.

Prof. J. G. Mills, A. M., of Franklin, Va., Academy is another Wake Forest man who is doing well as a teacher. We are glad to know that he has a first class school.

Home Testimony.

WHAT N. B. BROUGHTON SAYS.

RALEIGH, N. C., Nov. 26, 1894.

J. D. ROUSHALL, ESQ.,
Manager Ætna Life Ins. Co.,
Raleigh, N. C.

My Dear Sir:—I am to day in receipt of the Company's check on the First National Bank of New York for one thousand dollars ($1,000) in full settlement of Policy No. 218,127 on the life of the late Lewis C. Lougee, Treasurer of Wake county.

Please accept the thanks of the family for this prompt and satisfactory settlement. Mr. Lougee died on the 10th Nov., 1894. The proofs were filed with you on the 17th. The check is dated Nov. 24th.

I take great pleasure in commending your excellent Company to those looking for safe and reliable insurance.

Yours truly, N. B. BROUGHTON,
Administrator, L. C. Lougee.

War between Mexico and Guatemala is imminent.

The Work of an Evangelist.

BY REV. N. S. JONES.

I believe there are possibilities that lie within easy reach of the pastors and laymen that will effect a wonderful revolution in mission work throughout the State. I would rejoice to see an evangelistic movement strictly on the Apostolic plan. I mean by this, to see a sending or going out, two and two, of men endued with power from on high, to preach the gospel, and to do it without money and without price.

Possibly we have done our work faithfully as pastors; but is there not a work of vital importance that we might do, besides ministering to our own people?

A number of our pastors are given from two to four weeks' vacation during the year, which is all right, and an evidence of the esteem in which they are held by their churches. If our congregations are willing to do this much for us, could we not well afford to give one or two weeks to special work in weak and destitute sections without asking or expecting any remuneration for such work? I have had this question under prayerful consideration for some time, and I believe there is a plan, which, if put in operation by the brethren and faithfully worked will bear glorious results.

Are there not at least fifty pastors and laymen in North Carolina who are willing to unite their hearts and energies in a movement of this kind with the purpose of carrying the gospel to every nook and corner of our State; and that without having it said that we preach for the hope of gain in mammon? Some of the strongest men in our State have never preached where they possibly might do the most good. It seems to be a fact that too many ministers accept the invitation that comes from the strongest points. When we read this sentence, let the question come into our minds, "Is it I?" I would be rejoiced to enter into an organized movement to do a work that is near my heart, and pledge myself to give a certain number of days during every year in strictly evangelistic work, without receiving one cent for such work. Now who will come up to the help of the Lord against the mighty? If fifty pastors and as many laymen will unite in this work, we can put in at least fifty weeks' work. Always have two brethren to go together. We could expect at least 700 or 1,000 conversions from any year's work.

I would like to see a meeting of the pastors and laymen for the consideration of this question.

I would that this work could find its way to the hearts of our brethren; then I should hope to see the return of the days like unto the days of the Apostles, when it could be truly said, "The deaf hear, the lame are healed, the blind receive their sight, the lepers are cleansed, the dead are raised, and the poor have the gospel preached to them."

"Revivals."

Sometimes I see accounts of revivals in the newspapers in which the statement is made that all the converts were grown people, some of them sixty or seventy years old. Such news is refreshing. It looks like the Lord has been at work there. In all the accounts of revivals and ingatherings we have in the New Testament there is no mention of any but men and women. We have accounts of some few households, but no mention of little boys and girls. And even now we occasionally have accounts of the conversion and baptism of households where all the parties were grown up people. As this is the case with New Testament churches now, it is not surprising that it was so with the churches mentioned in the New Testament. The wonder is that we have so few mentioned in the New Testament, when there was such a pervading power of the Spirit attending the preaching of the gospel in those early times.

I am not oblivious of the arguments used in favor of early conversions, as they are called, and am as much in favor of them as any one can be. I am in favor of and delight in conversions, true conversions, at any time the Lord in mercy may send converting grace to any sinful soul. What I am opposed to is counterfeit conversions and the use of means to bring them about. "By their fruits ye shall know them." This is as applicable to methods as it is to individual persons. Now, let us apply the test. Urgent appeals are made to boys and girls to come forward and give the hand or do some other act expressive of a desire for salvation. One goes forward, then another and another, until quite a large number may be counted. Then the invitation is given for any who can trust the Saviour to come forward, and forward they go, one after another. Let any one be present at one of these meetings, and if he is not able to see that a large majority of such professions, both of penitence and conversion, are only sympathetic childish emotions, then he has very poor discernment. Now watch the results as time passes on. The boys are getting large enough to pick the upper lip, and the devil begins to crop out, and some don't wait that long. The preacher and the older members now become concerned about them and run after them, and by all sorts of efforts try to hedge in their way. Trouble is now on hand. And if they are saved to the church, they are so many dead weights. As for the girls, they must behave themselves in a tolerably decent manner, religion or no religion, but it is to be feared they have no more religion than the boys.

And another thing. The way that some have of urging people who are manifesting a concern for salvation to make a profession of conversion, to come forward and confess Christ as it is often put, is calculated to mislead. At a revival meeting conducted by one of our pastors this was carried to such an excess that during intermission one of the brethren who was old enough to wear spectacles took the pastor aside during intermission and kindly said to him, "my dear brother, don't urge penitents so much to make a profession of conversion, for you may depend upon it, if they are ever converted they will find it out." I am glad that such brethren are not all dead. But if things go on at the present rate, in some places at least, it will not be very long before none of them will be left.

Now, put all these things together—the large number of children that make a profession under special appeals made to them, the urgent appeals made to people who show some concern about religion to make a profession of conversion, and the many methods used bearing upon these special ends—and no wonder thoughtful, godly brethren are lamenting the large number of unconverted people in the churches—I mean Baptist churches. Such a condition of things may suit others whose principles do not require conversion as a test for membership, but it will not do for Baptists; and the sooner they get rid of the manipulations which conduce to such a result, the better.

There is a lamentable complaint among the older brethren in some of our churches of the want of spirituality and real religious enjoyment in our public assemblies. And well there may be. Observe the demeanor of the congregation, church members included, before services commence. There is a chat and buzz all over some congregations as bad as at a theater or show before the performance begins. No reverence, no solemnity, no indication of prayer or serious thought, but rather a spirit of mirth or glee. When the services begin the singing is more artistic than devotional, and much of the preaching is more like the school boy delivering an oration committed to memory than preaching the solemn truths of the gospel. A speech twenty-five or thirty minutes long is rattled off, a hymn sung, the congregation dismissed, and the people feel more like they had been to an entertainment than to the house of God to worship in spirit and in truth. And a lamentable feature about the whole thing is that such preaching is greatly sought and enjoyed now a days; something to entertain. If such a man as the great and good Richard Fuller could turn up in some places and preach with tears running down his cheeks, beseeching men to be reconciled to God, it would be more novel than fiction; it would knock the starch out of some of the stiff, formal exercises, and cause us to see that spirituality is more essential in our religious gatherings than the mere social feature. We have some such men, but I fear they are few and far between. When the churches shall pray for preachers who will preach in the demonstration and power of the Holy Ghost, they will have them, and such a revival of genuine spiritual religion will ensue as the world has not seen for a hundred years. But the trouble is, the churches are just such as the preachers have made them. And so, what is to be done? I leave this question without attempting an answer just here. Let the reader pause. He may give a better answer than I can.

And yet one more thought before closing. It is the practice of taking a vote on some proposition; for example, "as many as feel that they are on the way to heaven, stand up"; or, "as many as will talk to some sinner and try to get him to seek the Lord, stand up"; and so on to the end of the list. I never felt good when these votes were taken; for often people stand up that cause remarks to be made by the unregenerate, because they have no confidence in their piety. My observation is that the voting method oftener than otherwise throws a damper over the services, or if an enlivening effect is produced, it is spasmodic, and soon passes off.

Now to conclude. Some things that I have written may seem rather harsh, but they have grown upon me as the years have passed, and I believe have been impressed upon me by the Spirit, and I regard it as a solemn duty to sound a note of alarm and warning. According to the course of nature I can't be in the flesh much longer, and if I can do any good by this kind of admonition, it seems to me the best service that I can render.

"Stand ye in the ways and see, and ask for the old paths, wherein is the good way, and walk therein," and don't say, as did the perverse Jews, "we will not walk therein." I fear that we are in some respects like the Jews. They had an overweening disposition to imitate surrounding nations, and I am afraid we have too much disposition to imitate surrounding sects and court popularity at the expense of truth.

OLD MAN

It doesn't pay to be a wobbler in business, and it is just as foolish in religion.



FREE!

This remarkable statement, to which we direct special attention, is from a Tennessee farmer: My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jackson, Tenn.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free.

Address, J. H. MOORE, M. D., Cincinnati, O.

The liquor argument is: "Remove the saloon, and you deprive the poor workingman of a comfortable place to spend his evenings." But the reply of the prohibitionist is: "Remove the saloon, and the poor working man would have a home to go to."

It is claimed that a college graduate's chance of obtaining a fair degree of eminence is as 250 to one as compared with the men who have not been to college.

There are 68,000 post-offices in the United States; about 67,000 do not pay their running expenses. The profit of the New York City post-office is $4,000,000 a year.

Willie was very much interested while the choir sang the anthem in church last Sunday. At its conclusion he turned on his mother and, in a stage-whisper, asked, "Say, mamma, which beat?"—*Harper's Bazar.*

The highest duty of every man is to love God and keep his commandments.

BRONCHITIS. Sudden changes of the weather cause Bronchial Troubles. "*Brown's Brochial Troches*" will give effective relief.

There is the same relationship between faith and works that there is between the fruit of a tree and its roots.

Babies

and rapidly growing children derive more benefit from Scott's Emulsion, than all the rest of the food they eat. Its nourishing powers are felt almost immediately. Babies and children thrive on Scott's Emulsion when no other form of food is assimilated.

Scott's Emulsion

stimulates the appetite, enriches the blood, overcomes wasting and gives strength to all who take it.

For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Emaciation, Consumption, Blood Diseases and all Forms of Wasting. *Send for pamphlet. Free.*

Scott & Bowne, N.Y. All Druggists. 50c. and $1.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Jan. 27, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 2 a m	.....	.....
Ar Fayetteville	10 35 a m	.....	.....
Lv Fayetteville	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford	12 18 p m	.....	.....
Lv Climax	2 20 p m	.....	.....
Ar Greensboro	2 50 p m	.....	.....
Lv Greensboro	3 00 p m	.....	.....
Lv Stokesdale	3 55 p m	.....	.....
Ar Walnut Cove	4 25 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 30 a m	.....
Lv Maxton	.....	8 37 a m	.....
Lv Red Springs	.....	9 15 a m	.....
Lv Hope Mills	.....	10 10 a m	.....
Ar Fayetteville	.....	10 35 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 35 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale	12 18 p m	.....	.....
Ar Greensboro	12 58 p m	.....	.....
Lv Greensboro	1 04 p m	.....	.....
Lv Climax	1 32 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville Junc	4 28 p m	.....	.....
Ar Fayetteville	4 33 p m	.....	.....
Lv Fayetteville	4 45 p m	.....	.....
Ar Wilmington	7 55 p m	.....	.....
Lv Fayetteville	.....	4 46 p m	.....
Lv Hope Mills	.....	5 10 p m	.....
Lv Red Springs	.....	6 02 p m	.....
Lv Maxton	.....	6 38 p m	.....
Ar Bennettsville	.....	7 50 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 32 p m
Ar Greensboro	.....	.....	2 45 p m
Lv Greensboro	.....	.....	3 05 p m
Lv Climax	.....	.....	4 00 p m
Ar Ramseur	.....	.....	5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

CHOICE ROSES AT 5 Cents



OUR RAINBOW COLLECTION OF 20 ROSES FOR $1. PREPAID BY MAIL

The Roses we send out are in their prime, from 10 to 15 inches high, and will bloom freely this Summer, either in pots or planted in yard. They are hardy ever-blooming bloomers. Please examine the below list of 20 choice fragrant monthly Roses, and see if you can duplicate them anywhere for an amount so small as $1. They are nearly all new kinds. We guarantee them to reach you in good condition, and we also GUARANTEE THEM TO BE THE BEST DOLLAR'S WORTH OF ROSES YOU HAVE EVER PURCHASED. *The List:*—

Champion of the World, brightest pink, the best rose ever introduced. **Henry M. Stanley**, apricot yellow, very fragrant. **Pearl of the Gardens**, deep golden yellow. **Bridesmaid**, rich pink, none better. **The Queen**, pure white, always in bloom. **Christine de None**, rich maroon and delicously sweet. **Princess of Wales**, amber yellow, deepening to orange. **Rhincgold**, beautiful shades of saffron and tan. **Star of Gold**, the queen of all yellow roses. **Wabun**, a great rose, in bloom all the time. **Golden Gate**, creamy white and old gold. **Francisca Kruger**, coppery yellow and peach. **The Bride**, the loveliest of all white roses. **Queen's Scarlet**, richest dark velvety rose. **Princess Beatrice**, canary yellow edged bright rose. **Etoile de Lyon**, richest deep sulphur yellow. **Souvenir of Wootton**, richest crimson in clusters. **Catherine Mermet**, everybody's favorite. **Md. Camille**, beautiful salmon and rosy flesh. **Md. Caroline Testout**, large handsome flowers of glowing pink.

We will also send our Iron Clad Collection of 14 Hardy Roses, all different colors, 25c. Try a set. 20 Chrysanthemums, all prize winners, $1. 16 Geraniums, double and single flowered and scented, $1. 15 choice Begonias, different kinds, $1. 40 packets choice Flower Seeds, all different kinds, $1. Our handsome, illustrated Catalogue, describing above Roses, Plants and all Seeds, mailed for 10 cts. stamps. Don't place your order before seeing our prices. **WE CAN SAVE YOU MONEY.** We have large two year old roses for immediate effect. Liberal premiums to club raisers, or how to get your seeds and plants free. We are the **LARGEST ROSE GROWERS IN THE WORLD.** Our sales of Rose Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds, you want the very best. Try us. Address

GOOD & REESE CO., Box 84 **Champion City Greenhouses, SPRINGFIELD, OHIO.**



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I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Wilmington & Weldon R. R. and Branches

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 7, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	1 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 03 a m	11 03 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 20 a m	12 53 p m	
Arrive Florence	7 15 a m	3 00 p m	

Dated Jan. 7, '95.	No 47. Daily.		
Leave Wilson	2 08 p m		6 35 a m
Leave Goldsboro	2 56 p m		7 20 a m
Leave Magnolia	4 02 p m		8 29 a m
Arr Wilmington	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 7, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	7 25 a m	7 15 p m	
Lv Fayetteville	10 10 a m	9 19 p m	
Leave Selma	11 52 a m		
Arrive Wilson	12 42 a m	11 15 p m	
Leave Tarboro	2 23 p m		

	No 49. Daily.		
Lve Wilmington	9 00 a m		7 00 p m
Leave Magnolia	10 32 a m		8 31 p m
Lv Goldsboro	11 35 a m		9 40 p m
Arrive Wilson	12 25 a m		10 27 p m

	No 75. Daily.		
Leave Wilson	12 52 p m	11 20 p m	
Ar Rocky Mount	1 48 p m	12 02 p m	
Arrive Tarboro	2 23 p m		
Lv Rocky Mount	1 53 p m	12 02 p m	
Arrive Weldon	3 10 p m	12 54 a m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.55 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 2.40 p m; arrives Plymouth 9.00 p m, 5.00 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.35 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.30 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 75 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

University Law School.

Spring Term begins January 2d, 1895. Summer Session begins July 1st, 1895. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

SOUTHERN RAILWAY CO.

(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 35.	No. 11.
Lv. Richmond	†12 30 p m	12 40 a m
" Burkeville	2 24 p m	2 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	†2 00 p m	†3 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	†4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 30 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	†7 35 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 34 a m
" Asheville		3 40 p m
" Hot Springs		5 20 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 m
" Spartanburg	1 00 a m	2 54 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 48 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND	DAILY. Nos. 10 & 36.	No. 18.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	5 00 a m
Ar Charlotte	6 30 a m	6 30 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 33 p m
" Asheville		2 13 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	†11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 15 p m	3 10 a m
" Raleigh	1 15 p m	†6 50 a m
Ar Goldsboro	†3 00 p m	1 00 p m
Lv Goldsboro	†5 30 p m	†2 00 p m
Lv Raleigh	†5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 30 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 13 p m	3 54 a m
" Burkeville	3 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m daily and 8.30 p m, except Sunday. Returning leave Richmond 3.20 p m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.30 p m; arrive at Oxford 5.40 p m, Henderson 6.35† p m, Durham 7.05 p m, Raleigh 6.50 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson †10.25 a m, Oxford 11.20 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a m., and 5.45 p m daily except Sunday, 12:05 p. m. daily, and arrive Henderson 7:50 a m, and 6:25 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.25 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:20 a m, and 8:10 p m. daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

J. M. CULP, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Germans in the South.

My dear brethren, let me tell you of the work among the Germans. There are at least two millions of Germans in the Southern States. Among those the Home Mission Board has seventeen missionaries on the field, six of them in Missouri laboring among the 800,000 Germans in that State. One in Louisville, eight in Texas working in connection with the State Convention in co operation with the Home Mission Board, and one missionary lady at Baltimore and one in Oklahoma. On these seventeen of the Lord's messengers appointed directly and indirectly by the Home Mission Board, wait two millions of their countrymen for the bread of life. Shall they have it, or die without salvation in this broad Christian land? The question lies before us as Baptists of the South. Generally the people of this blessed country are always ready to answer all calls for help wherever it is necessary. A few days ago I saw in the paper that the people of the South collected food, corn, flour, etc., for the suffering in Nebraska. That is right: it shows the spirit of sympathy and brotherly love: surely the Lord will bless every giver.

Now brethren, let us show the same spirit in spreading out the bread of life to those millions of foreigners in the South who have become our neighbors, that they may rejoice with us in the salvation of their souls. This can be done when every Baptist in the South will send a contribution in proportion to his ability to the Home Board, Atlanta, Ga.

This great mission cannot be carried on by only a few churches of our Convention. No, it belongs to all the Baptist churches of the South, and every member in those various churches should contribute to the work of the Home Board. As soon as every member comes up to his duty, then the cry for money will not longer be heard. Money will be enough in the Treasury of the Board to send twice as many missionaries on the field as there are to day, and our dear brethren of the Board will not longer be burdened with anxiety for money to pay the missionaries.

The question before us is, will every Baptist of the South, poor and rich, stand by the Board with their money and prayers to help forward this blessed work through all the Southern land; that we may see the gospel victory as never before, and no room left where the spirit of anarchy and socialism can prevail against the gospel of Jesus Christ.

But if we keep our money back which belongs to the Lord, then our hearts also will have no interest and sympathy for those dying souls around us, and surely the evil spirit will work among them, and all of us will bear the consequences of his sins.

By visiting the people in their homes, I find often eight or ten German women in one small room playing cards, drinking beer and serving the flesh and the devil at pleasure. Oh, how necessary is it to break up such places and bring them out of darkness to light, furnish them tracts, and where there is a house without a Bible, to give one to them, and then try to get them to the house of God.

My dear brethren, if I could take you with me for only one week in the homes of the unsaved, surely you would be convinced of the work of the Home Mission Board as never before, and then you would know that it needs your money to so help in this work that it may be a blessing for this land of ours to the glory of God and the salvation of man.

The dear Lord has blessed our humble efforts in our work in Missouri, especially this fall, over fifty new converts have come into our churches, and the outlook for the future is as hopeful as it can be, but what are the small numbers of workers among the millions of unconverted?

There are a number of young men who would like to go as colporteur missionaries in the new settlements for the small salary of four hundred dollars a year. And there is need of such men, especially in Arkansas and Kentucky. Who is willing to send the four hundred dollars to the Home Board, Atlanta, for the appointment of a missionary? It will have a glorious reward ready in this life, and in the life to come.

"O Lord, revive thy work in the midst of the years," (Habakkuk 3: 2) is our prayer.

F. SIEVERS, *Missionary Pastor.*

It's a Curious Woman

who can't have confidence in Dr. Pierce's Favorite Prescription. Here is a tonic for tired-out womanhood, a remedy for all its peculiar ills and ailments—and if it doesn't help you, there's nothing to pay.

What more can you ask for, in a medicine?

The "Prescription" will build up, strengthen, and invigorate the entire female system. It regulates and promotes all the proper functions, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and vigor. In "female complaints" of every kind and in all chronic weaknesses and derangements, it's the *only guaranteed* remedy. If it does'nt benefit or cure, in the case of every tired out or suffering woman, she'll have her money back.

Dr. Pierce's Pellets cure constipation, piles, biliousness, indigestion and headaches.

A Lady's Reasons for not Dancing.

"1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2 Dancing would lead me into very close contact with very pernicious company; and evil communications corrupt good manners.

3 Dancing would require me to use and permit freedom with the other sex, of which I should be ashamed, and which I believe to be wrong.

4. Ministers, and good people in general disapprove of dancing, and I think it not safe to set myself against them; if a thing be even doubtful, I wish to be on the safe side.

5. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.

6. Dancing is usually accompanied by drinking, and drinking produces a great deal of evil.

7. I am told that dancing is a great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.

8. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from God and my Saviour.

9. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that lie against dancing.

10. As everything a Christian does should be done 'unto the Lord,' I feel that to indulge in dancing would be more of an insult than an honor to him. So I shall abstain from it altogether."—*Ex.*

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.

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Ayer's Cherry Pectoral is known by its works. The experience of half a century proves that no other preparation of the kind stops coughing and allays irritation of the throat and bronchial tubes so promptly and effectually as this.

When you are reviled, revile not back.

Johnson's Magnetic Oil cures all pain and it will never return again. Internal and external for man and beast. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

[The study topics for the year are arranged by the Maryland Baptist Mission Rooms. Further information on the topics here given may be obtained from Quarterly Leaflets, Mission Rooms, 9 West Lexington street, Baltimore (20 cents per annum). *Foreign Mission Journal*, Richmond, Va., *Home Field*, Atlanta, Ga., and for children from *Kind Words*, Nashville, Tenn.]

SUBJECT FOR FEBRUARY: MISSIONS IN SOUTHERN STATES.

"Enlarge the place of thy tent." Number of missionaries, 357. Laboring throughout the entire South in all destitute places: among Indians, Colored People, Foreign Population, the poor of large cities, the mountain regions, and out on the frontier.

STUDY TOPICS.—The many new industrial enterprises in the South attracting emigration—many people of many kinds. Let us not neglect the needs of their souls. The obligation resting on the highly favored to establish Sunday-schools and churches in less favored localities. The publications of the Sunday-school Board of the S. B. C. important factors in the work.

Report of the Womans' Central Committee of N. C. for Quarter Ending Nov. 30, 1894.

Atlantic Association—Pollocksville, $7.35; Goldsboro, 25.00; Newbern, 10 34.

Beulah Association—Yanceyville, $2 45; Greensboro, 5.00.

Bladen Association—Galeed, $5.50.

Central Association—Wake Forest, $121.17; Youngsville, 3 40; Sunbeams, Wake Forest, 27.00.

Cedar Creek Association—Bladen Union, $2 00; Rock Fish, 1 00; Hope Mills, 1.00; Judson, 5.52.

Chowan Association—Reynoldson, $4.20; Elizabeth City, 7.00; Mt. Tabor, 17 50.

Eastern Association—Warsaw, $6 00; Mt. Olive, 3 36; Sunbeams, Clinton, 8.40; Wilmington, 6.76; Barlow's Chapel, 9.25.

Liberty Association—Lexington, $35 00.

Mt. Zion Association—First church, Durham, $20.00; Mt. Pisgah, 6 20; Mt Gilead, 3.10; Sunbeams, Durham, 10 00.

Montgomery Association—Bethel, $5.00.

Mecklenburg and Cabarrus Association—Tryon Street, Charlotte, $19.00; Olivet, 9.00.

Pee Dee Association—Rockingham, $15 00; Wadesboro, 12 00.

Raleigh Association—Tabernacle, $20.05; Garner's, 2 20; Morrisville, 5.88; Cary, 6 95; Sunbeams, Cary, 1.70.

Robeson Association—Fayetteville, $35 20; Saddle Tree, 19.55; Back Swamp, 23.15; Long Branch, 4 31; Maxton, 6 43; Lumberton, 65 20; Raft Swamp, 15.06; Sunbeams, Lumberton, 3.26; Big Branch, 4 60; Tolarsville, 4.86; Reedy Creek, 62c; Pleasant Hill, 2 52; Antioch, 3 52; Mt. Eliam, 1.85.

Tar River Association—Henderson, $11 00; Scotland Neck, 16.50; Sunbeams, Scotland Neck, 15 34; Weldon, 45 00; Red Bud, 5.10; Sunbeams, Cedar Rock, 5.53; Poplar Springs, 5.00; Sunbeams, Piny Grove, 1.35.

Sandy Association—Albemarle, 50c.; Cedar Rock, 5 63.

Stanly Creek Association—Jonesboro, $3 91; Aberdeen, 12.00; Carthage, 4 40.

No Association given—Sunbeams, Ephesus, $10 00; Ballard's Bridge, 8 20; Miss Maud Castlebury, 10.00; Willie Hurst, Ewing, N. C., 2.87; Gardener's, 40c.; Siler City, 1.70.

DIVIDED AS FOLLOWS:

Foreign Missions	$ 385 21
Foreign Mission debt	23.18
Home Missions	114.63
State Missions	50.44
Christmas offering	11.00
Education	88.14
Orphanage	41.20
Expense fund	77
Relief Fund	3 96
Value missionary boxes	115.80
Total	$ 784.33

New Societies, 11; letters written, 286; postals, 250; Christmas Offering programs, 600; Week of Prayer programs, 600; Christmas envelopes, 3,000; tracts, 300; Report blanks, 300; "Missionary Talks" 1,200

MISS FANNIE E. HECK, *Pres. W. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. W. C. C.*

The Indians.

The work of the Board among these people has always been confined to the Indian Territory. This work has been so successful and so long continued that it has now closely approximated in its character and conditions our work among the white people of the frontier.

There are now in the Indian Tarritory: Associations, 16; churches, 301; church-members, 13,844.

The large and increasing white population of the Territory is demanding greater attention year by year. Shut out from the schools established for the education of Indian children, our brethren are exceedingly anxious for a good school located somewhere near the center of the Territory to which their children might be sent. The Board has been strongly urged to aid in establishing such an institution.

Colored People.

The demands or duty to these people become more and more urgent as the years go by. We must not suffer the need of our white population to absorb so largely our means and our interest as to exclude proper efforts in their behalf. We must give more to these millions who, though of alien blood, live with us on the same soil and share with us the weal or woe of that country which is the native land of both. The question, "How can we best help them?" is a grave one. The Board has given to it long and careful thought. The conclusion it has reached has been confirmed by years of experience. It has become a well-grounded conviction that our chief work for them must be the better fitting of their native ministry for the instruction and government of the churches placed under their care. Most effective work has been done in this direction during the past year. That done by Rev. J. M. Brittain in Georgia, and Rev. W. H. McAlpine in Alabama, has come nearer the true ideal of such work than has ever before been attained. The Board will be glad to unite with State Boards in other States in the promotion of this work.

Foreign Population.

The work in Baltimore is of peculiar interest. This port receives a larger foreign immigration than any other except New York. Fifty thousand emigrants from foreign lands here reach our shores every year. To these new comers special attention is given. While they are furnished with religious truth in every way in which it is possible to convey it to them, attention is also given to their physical needs. These strangers within our gates are shown such helpfulness in all things as become those who love the souls and bodies of men, and who seek by all proper methods to win them to the Saviour. These emigrants bear with them to their new homes, perchance in the far west, the remembrance of the faces and kindly words of those who helped them in the day of their perplexity or the time of their sorrow. Such attentions are bread cast upon the waters which will come back reduplicated in after days.

Our mission in Kansas City greatly needs a house of worship. We trust the efforts of the laborious pastor will at an early day be rewarded with the success they so richly merit.

The work among the Mexicans in Texas is of great promise. The brother who conducts it is a devoted servant of the Master, and ought to receive far more help than the Board could possibly give him the past year. A house of worship in El Paso should be built at the earliest day possible.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Perfect Health.

Keep the system in perfect order by the occasional use of Tutt's Liver Pills. They regulate the bowels and produce

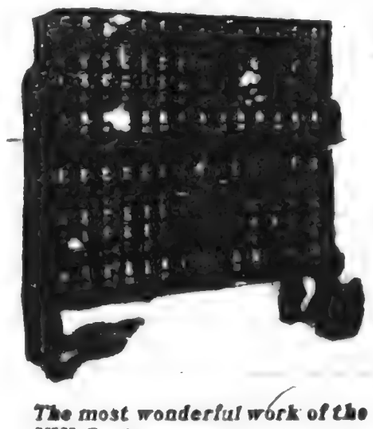
A Vigorous Body.

For sick headache, malaria, biliousness, constipation and kindred diseases, an absolute cure

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NOTICE.

Having qualified as Administrator, with the will annexed of the estate of Angelina White, late of Wake county, I hereby notify all persons having claims against her estate to present them to me on or before January 15th, 1896, and those owing said estate will please make immediate payment.

MARION PUREFOY, Adm'r,
Wake Forest, N. C.

Talks About Law.

A Law Book That Everybody Needs

BY JUDGE ROBERT W. WINSTON.

"Wherein such legal principles as touch the daily business of the people are treated in a manner within the reach of the average mind."

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The Book Contains

Two Hundred Pages. It is divided into thirty-two chapters. It treats of thirty-two main subjects, and scores of collateral ones. The print is large and clear; the paper is smooth and heavy; the binding is bright and cheery; the index is very complete. A feature of the book is its massing. For example, turn to page 147, "Innkeeper and Guest." The eye, with no effort, falls upon these large head-lines:

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Under each of which is a concise statement of the law on that subject.

The following subjects, among others, are treated: "Farm Law," "Sunday Law," "Bills, Bonds and Notes," "Enticing Servants," "Forcible Trespass," "Wilful Trespass," "Statute of Frauds," "Banks," "Corporations," "Damage Cases," "Accidents from Spring Guns," "Usury," "Married Women," "There being no Will," "How to Write Your Will." The law of Telegrams, of Railroad Tickets, of Railroad Accidents, of Negligence, of Nuisance, of Self defence, of Injuries by Vicious Animals, &c., &c.

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Publishers, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points [illegible]; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.20 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.33 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.35 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 1.26 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 5.00 p m, returning arrives Johnson street at 9.05 a m.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed exclusively of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agents, or A. J. CRAIG, G P A, Raleigh, N. C.

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Write Geo A Macbeth Co, Pittsburgh, Pa, for the "Index to Chimneys."

Pearl glass, pearl top, tough glass.

Just Three Months.

Dear Brethren of North Carolina:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1st, 1894, to Feb. 1st, for $6 750 06 In that time we have received $4 454 58; W. Convention, $737 20. Total, $5.091 78.

We have only three months more, but we want these to show great contributions for the Master's work.

It will take twice as much to pay all of our obligations and go to the Convention free of debt as we gave in the same time last year. Will each lover of the Lord and each church see that their contribution is doubled.

This may be hard to do in some cases, but let us make sacrifices for the good of the are in hand.

Now let it be understood that neither of the Boards of the Southern Baptist Convention has any credit in the banks on its own account. They cannot borrow money on their own responsibility. There is not a dollar of debt of the Foreign Mission Board that is not secured by the endorsement of an individual who lends his credit to the Board. He has made the debt his own by placing his name upon the Board's obligations.

The Home Mission Board secures its credit in bank in a little different way. The members of the Board unite in a written statement addressed to the bank guaranteeing to the bank the indebtedness of the Board for the sum of $10 000. This gives the Board credit on the bank to that amount. If the Board requires more than this $10,000, it can be obtained only by the endorsement of some individual, who thus makes it his debt. The bank regards him as the party to whom the money is loaned, and his ability to borrow for himself is diminished by that amount.

In these times it is no small favor for men to pledge their credit to the Board when they may need it themselves in their own personal business. Yet members of the Home Mission Board have done, and are doing it for the Master's cause, and that the work may go on. When brethren are disposed to find fault with the Board, let them think of these things.

I. T. TICHENOR.

The steamship *Elbe* was sunk by collision near England the 28th ult.; 340 drowned.

From Bro. Britton of Soochow, China.

Dear Dr. Bailey:—I am sure that our friends in North Carolina will be glad and thank the Lord, when they learn that our sister State (S. C.) has given us a co-worker. Elder W. W. Lawton has been with us now nearly two weeks. For years we had prayed and hoped that our station would be reinforced, and great is our gratitude for his coming and presence with us. And the interest that he shows in the work and the eagerness with which he is taking hold of the language, promise with the blessings of the Master an efficient laborer at no distant day. But you must not imagine that we three are sufficient for this city of 500,000 souls, to say nothing of the vast destitute regions around; on the contrary, will not all of our people come up to the help of the Lord against the mighty, send forth those who are ready and anxious to come and others whom God shall call.

I had a good day with our church at Quinsan last Sunday. All the members in the city were present at the two services, and one had walked six miles from a county village, in spite of the fact that it snowed nearly all day.

Our work here is encouraging, in that we have pretty good congregations at the daily chapel preaching, and interest is shown by a few.

I hope, the Lord permitting, to begin the second day of the next Chinese year (Jan. 27, 1895) special efforts in chapel work, that is, preaching and personal conversation, and continue four or five weeks. I want to request all lovers of Jesus who see this to pray at least once that the Holy Spirit may be abundant with preacher and people that by all means some may be saved.

We hear very little definite news about the war either from the people here or through the Shanghai daily paper. In fact, the great majority of the Chinese in this section have scarcely been affected by all the war.

Our Christian greetings to the brotherhood. Fraternally,

T. C. BRITTON.

Soochow, China, Dec. 19, 1894.

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Mrs. Betty Powers, 304 W. Marshall Street, Richmond, Va., after visiting Baltimore, Md., for treatment, as well as having received treatment from her home physicians, was given up as hopeless. Dr. Scott Mason was called, and in twenty five days gave complete relief and removed the last vestige of cancer without using knife or burning plaster.

Dr. Mason claims to be able to cure a large per cent. of so called "incurable cases" readily, without pain, and permanently. Many cases can be cured at home at small cost. Those who are afflicted should write to Dr. Scott Mason, 700 Clay Street., Richmond Va., for information, testimonals, terms, &c.

General Assembly.

JANUARY 28.

SENATE.—Lindsay introduced a bill to prevent public schools from competing with private schools. Mood, to prohibit sale of cigarettes.

HOUSE.—Bill to promote chastity passed second reading, changing the age of consent from ten to twelve years.

JANUARY 29

SENATE.—Brown introduced a bill to make appropriations for free schools and against appropriations to the University. Bill to prohibit prize fighting in the State; to permit shipping game and partridges from the State, passed third reading. The bill reducing marriage license fee from $3.00 to $1 50 failed of passage, after prolonged debate

HOUSE.—Bill introduced to abolish office of county superintendent of education and provide for county examiner instead, the persons examined to pay the examiner one dollar. Burnham introduced a bill to regulate the sale of liquors. Bill to divide State firemen's appropriation, three fourths for the white firemen, one fourth for the negroes, passed third reading. Bill to let public printing to lowest bidder reported from the Senate and referred.

JANUARY 30.

SENATE.—Farthing of Watauga introduced a bill to prevent sale of intoxicating liquors in the State. Bill to define butter and regulate its sale passed third reading

HOUSE.—Young introduced a bill to increase appropriations to Insane Asylums to $14,000 for the colored and $8,000 for white. McCall to pension widows of Confederate soldiers, who have died since the war. Debate on proposed county of Scotland occupied the session.

JANUARY 31.

SENATE.—The bill to fix tobacco warehouse charges passed. The charge is reduced to four per cent.

HOUSE.—Bill to appropriate $10,000 to A. & M. College for annual expenses reported favorably. A bill appropriating $30 000 for 1895-'96 for additional A. & M. buildings was introduced. Long discussion on public printing; nothing done. The people of Rockingham were authorized to vote on the advisability of making a new county.

FEBRUARY 1.

SENATE.—Death of Dr. S. A. Williams, representative from Warren county, was announced. After routine business, adjourned in respect to his memory. House adjourned after adopting resolutions.

FEBRUARY 2.

SENATE.—President Doughton being absent, Senator Francks was elected temporary President. The Farmers' Alliance was granted insurance privileges similar to other fraternal orders.

HOUSE.—A bill was introduced to prevent "the State Superintendent from construing the public school law and forcing the county boards to accept his constructions," and another to place to the credit of the school fund the unclaimed land tax fund.

North Carolina.

A woman was murdered at Hamlet the 26th ult.; her paramour is held for murder. ....—S. C. Vann will build a cotton mill at Franklinton.———The Charlotte Mint Park bill has passed the House, and will become a law.———The National Farmers' Alliance met at Raleigh Tuesday. They will lay the corner-stone of a monument to President L. L. Polk.———Sheriff Green of Nash county is dead.———Twelve horses perished in the destruction of a barn by fire recently in Mitchell county. Loss, $4 000 ———250 conversions are reported of the Chapel Hill Pearson meetings ———Wadesboro is taking steps for better fire protection.——— Shelby will have a new cotton mill.

Church Organized.

Dear Recorder:—On Dec. 19th, 1894, a council consisting of Rev. O. P. Meeks of the Clinton church, Rev. W. L. Billbro of the Johnson church, Rev. A. A. Butler, and Bro. J. A. Kornegay of the Mount Olive church, and brethren L. R. Carroll, and R. L. Ezelle of the Warsaw church, met at the residence of Bro. J. A. Kornegay near Bowden's, N. C., in Duplin county, and effected the organization of a new Baptist church with twenty nine members. The name of this new church is Bowden's Chapel.

Rev. A. A. Butler was called to the pastorate of the church, and accepted, and will preach for them in the afternoon of each third Sunday. Bro. W. S. Loftin was elected Clerk, and Bro. Arthur Weeks and Bro. George A. Stokes are the Deacons.

Fraternally yours,

W. L. BILLBRO, *Clerk of Council.*

Clinton, Jan. 21, 1895.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Rolesville ch, Central, $1.30; Youngsville ch, ditto, 5.00; Sandy Run, 5.00; Institute, Forest City, ditto, 2.17. Total, 13.47. Previously reported, 393.36. Total this year, 406 83.

Foreign Missions—W M S, Galeed ch, Bladen (China), $4.00; Rolesville ch, Central, 1.00; W M S, Youngsville ch, Central, 3.40; Sunbeams, First ch, Durham (China), 1.15; Rutherfordton ch, Green River, 8.00; Sandy Run ch, Sandy Run, 5.00. Total, 22.55. Previously reported, 460 28. Total this year, 482.83.

Home Missions—Mt Gilead church, Mt Zion (New Orleans House), $2.00; Shady Grove ch, Chowan, 5 00; Rolesville ch, Central, 1.02; Ditto, ditto, (New Orleans House), 1.25; Youngsville ch, Central, 1 00; Mountain Creek ch, Green River, 1.00; Old Fort ch, ditto, 1.50; Murfreesboro ch, W Chowan (New Orleans House), 3.00, Sandy Run ch, Sandy Run, 5.00; Saddle Tree ch (New Orleans House), 2.45. Total, 23.22. Previously reported, 186 89. Total this year, 210.11.

Education—Rev J R Pendergrass, Franklin, N C, $5 00; Y P Society, Centre ch, Boston, Mass, 10.00; Youngsville ch, Central, 2 75. Total, 17.75. Previously reported, 264 29. Total this year 282 04.

Orphanage—Shady Grove church, Chowan, $5 00; S S W Washington St ch, Greensboro, 73c. Total, 5.73. Previously reported, 211.91. Total this year, 217.64.

Ministerial Relief Fund—W Washington St ch, Greensboro, $13 94. Previously reported, 66.98. Total this year, 80 92.

J. D. BOUSHALL,

Treas. Bap. State Convention

Raleigh, Feb 2, 1895

China has received peace envoys from Japan.

For Old Roofs! For New Roofs!



RUBBER ROOFING

Is unequaled for house, barn, factory or outbuildings, and costs half the price of shingles, tin or iron. It is ready for use and easily applied by any one.

FOR SHED OR HENHOUSE.

On steep or flat surface. Excellent roof, complete $2 00——Per 100 square feet——$2.00

Send stamp for sample and state size of roof.

OLD SHINGLE ROOFS

easily made water tight and fire proof at small expense, with dark red slate paint. On decayed shingles it fills the pores, and gives a substantial roofs, that lasts years. Curled or warped shingles it brings to their places and keeps them there. Genuine Slate paint requires no heating, and contains no tar.

ON TIN OR IRON ROOFS

It is acknowledged the best paint, has a heavy body, is easily applied, expands by heat, contracts by cold, and never cracks. One coat equals 4 of any other. Buildings covered with felt can be made watertight at small expense Write at once for Catalogue. AGENT WANTED.

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It should not be drunk unless proper precautions are taken. More diseases arise from drinking impure water than people imagine and yet in the face of warning they continue to absorb the dangerous fluid. If you have any doubt—if you are travelling—if you move to a new locality—take no risks but put a teaspoonful of

Brown's Iron Bitters

in the glass of water, as it makes it healthy and palatable.

On a journey it is always dangerous to drink much water—take BROWN'S IRON BITTERS along—some people would not start without it, for it keeps them in health.

Look for crossed Red lines on the wrapper.

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If Doctors have failed to cure you, why not rent an Electropoise and cure yourself at home. We will gladly send you circular containing terms for rent and sale of the instruments as well as hundreds of testimonials from prominent men in every State. It costs nothing to investigate and may be the cause of much good to you. Don't hesitate, but write for circulars.

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A full faculty of accomplished and experienced teachers. Health record remarkable. No death in the institution during its entire history. Courses of study lead to the degrees of B. L., B. A. and M. A.

Special attention paid to the Housekeeping Department. Next session opens Sept. 19th. Write for terms and catalogue to

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Paints, Oils, Glass, Sash, Doors, Blinds.

Special Large Lamps For Stores, Halls, &c.

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GREENSBORO, N. C.

Sent any place in the United States upon receipt of price. Satisfaction guaranteed or money refunded. Our $3.00 Women's Buttoned Shoe, as represented in cut, is unequaled for beauty and perfect fit. Send your mail order for a pair.



For a Double Breech-Loader $6

Shot Guns from $2 to $50. Winchester Rifles, $8.75 to $16. Breech-Loading Rifles, $3 to $16. Self-Cocking Revolvers, Nickel-Plated $1. Send 2c. stamp for 60-page Catalogue and save 25 per cent.

GRIPPITH & SEMPLE, 526 Main Street, LOUISVILLE, KY.

Dangers of Boiler Inspecting.

SUDDEN CHANGES OF TEMPERATURE BRING ON PARALYSIS OF THE SPINE.

THE TERRIBLE EXPERIENCE OF A JERSEY CITY BOILER INSPECTOR, STRICKEN DOWN AND PRONOUNCED INCURABLE BY THE MOST EMINENT SPECIALISTS, YET HE RECOVERED.

(*From The Newark Evening News.*)

There are but few classes of men in the United States whose calling subjects them to sudden changes of temperature that at times will vary in degrees that reach into the hundreds. Boiler inspectors, probably have more of this to contend with than any other single class of men in the country and they, sooner or later, feel the effects of it and not a small number of them have died at an age when they should really begin to enjoy the fruits of their labor.

Paralysis of the spine is one of the fruits of an expert knowledge of steam boilers. In the coldest season of the year, the expert is required to go into a boiler room and inspect the boilers while the temperature is crowding the mercury up into the hundreds. When his work is done, he puts on his coat and goes out in the cold. The result is easily imagined.

For the past seventeen years, Mr. John Bird, one of the best known men of Jersey City, has been an inspector for the Hartford Steam Boiler Insurance Company. About two years ago he began to suffer with pains in the small of his back, but at first paid but little attention to it, thinking that it was nothing more than a severe cold, or at worst, an attack of rheumatism. He went about his work as usual and the pain became more intense. Finally he became so bad that he could scarcely use his limbs at all.

He called in Dr. Varick of Jersey City, who after a thorough examination refused point blank to attend him. He advised Mr. Bird to consult Prof. Corning of New York. Mr. Bird acted on the suggestion without delay and sought the renowned specialist. After going through a rigid examination, Prof. Corning told Mr. Bird that his spine was afflicted and that science could not help him.

The history of the case is a remarkable one and is best told in Mr. Bird's own language. To a reporter who called at his handsomely furnished home at 165 Whiton Street Jersey City, Mr. Bird said:

"When I first decided to doctor for my trouble I learned, that I had contracted paralysis of the spine. I called in my family physicians, Dr. Varick, who refused to treat me and advised me to go to the Professor and followed his advice for eight months, but it did no good at all. After this I went to Professor Thompson, who treated me with electricity and compressed air. Sometimes I took as much as fourteen pounds and a half in three hours. There are very few men that can stand the compressed air for more than a half hour.

"But for all that I did not improve much, and I began to lose all hope. A number of friends of mine in New York and Newark asked me repeatedly why I did not try Dr. Williams' Pink Pills for Pale People. They kept at it so persistently that finally I decided to give them a trial."

"Well, sir, do you know that they have done me more good than all the Professors and Doctors in the world. I am a hundred per cent. better now than when I first began taking them. I am better in health and in spirits and there is no longer that old feeling of depression. I walk better now than I ever did while I was under the care of the physicians. I am gaining flesh now and have been ever since I took the Pink Pills. Another thing, the feeling has come back in my legs. It used to be so that I could pound them as hard as I was able and I could not feel it at all. Dr. Williams' Pink Pills are the best thing I have ever heard of and I am always glad to tell anyone what they have done for me."

An analysis of Dr. Williams' Pink Pills shows that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, and all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box or 6 boxes for $2 50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y., or Brockville, Ontario.

MARRIED.

COX—JONES—On Jan. 29th, at West Raleigh Baptist church, by the pastor, Rev. A. D. Hunter, Mr. J. Leslie Cox and Miss Laura B. Jones.

FLOYD—ANDERSON—On Jan. 23d, 1895, at the residence of the bride's parents, at Fair Bluff, N. C., by Rev. W. W. Willis, Dr. A. G. Floyd and Miss Mary Lizzie Anderson.

CAGLE—McMILLAN—On Jan. 17th, 1895, in Montgomery county, at the residence of the bride's father, M. McMillan, by Rev. W. M. Bostick, Mr. W. S. Cagle and Miss M. C. McMillan.

RICHMOND—WALKER—On Jan. 23d, 1895, at the residence of Mr. Geo. L. Walker, near Anderson, N. C., by Rev. Thomas W. Strowd, Mr. John T. Richmond and Miss Katie M. Walker.

DIED.

WILLIS—In Morehead City, January 22d, Alvin Willis died in his nineteenth year. He was the eldest son of Bro. Jordan Willis and wife. We commend the sorrowing parents and friends to the tender love and sympathy of our Heavenly Father. S. J. P.

WILLIAMS—Addie Bertha Williams was born May 1st, 1872, and died Dec. 18th, 1894. She leaves a devoted husband and a darling little infant seven days old. She was always bright and full of life; a good girl, an obedient child, and true wife. She was baptized into the fellowship of Waughtown church, September, 1887. Rest till Jesus comes.

HENRY SHEETS.

GLADON—Jane Gladon, our beloved sister, breathed her last Jan. 1st, 1895. She died trusting in her Saviour, and we are consoled by the thought that she is now at rest. She was about sixty years of age. She leaves one child and a number of grand-children all weeping with sorrow. She was a consistent and faithful member of Bridgewater Baptist church. J. C. SORRELS.

CATES—Death came into the home of Bro. J. W. Cates on Dec. 11th and claimed the pet of the home, who was sixteen months old. She was sick but a few days, but from the first it was evident that the enemy was struggling to break the tender tendrils of her infant life. To the bereaved parents we would say, "She is not dead, but sleepeth." The flower has been transplanted to a more congenial clime.

"In this world of care and pain,
Lord, thou wouldst no longer leave it;
To the sunny, heavenly plain,
Thou dost now with joy receive it;
Clothed in robes of spotless white,
Now it dwells with thee in light."

For the thoughtful attention of the good people of the town the parents are very grateful, and feel that in their kind ministrations they have been comforted. PASTOR.

MATTHEWS—Mrs. Martha H. Matthews, (nee Barnes) wife of Rev. J. R. Matthews, died of paralysis at Hexlena, Bertie county, N. C., in the forty-ninth year of her age. She professed faith in Christ and united with Connaritsa Baptist church in her fifteenth year.

Mother was faithful to her children, to her husband, and above all, to God. Her hands were always busy for her large family of children, eight of whom still live to mourn her departure, together with her husband and two brothers and a sister.

Her eyes are now closed and her hands are still in death. But the soul of mother is resting in that home which Jesus has prepared for those who love him.

It was hard for the writer not to have seen her face in death. She was laid in the narrow tomb before he could arrive at her home in North Carolina. She often prayed, I know, for her far away preacher boy. But one day the trumpet shall sound and mother shall be raised up and her body fashioned like unto the glorious body of Christ. In the dawn of that glorious day I shall see her and bid her a sweet good morning. Mother, this old world is not so bright now as before you left us, but heaven is brighter and nearer. May we follow thy Saviour, and at last when the battle is over wear the crown

"Sleep on, dear mother, sleep on and take thy rest,
And lean thy head upon thy Saviour's breast,
We loved thee well, but Jesus loved the best,
Good night, good night, good night."

C. W. M.

STEWART—In Clinton, January 8th, of lingering sickness, Mrs. Emily Stewart, the devoted wife of Rev. J. L. Stewart. The deceased was born May, 1834. She was the daughter of Dr. Cave, a noted physician at Chapel Hill, and grand-daughter of Wm. A. Barbee, one of the early founders of the University. She met Mr. Stewart while he was a student at this University, to whom she was married in 1857. The first years of their married life were spent at Chapel Hill, where he was engaged teaching. In 1864 Bro. Stewart, in conjunction with Isham Royall, for one year, assumed the control of Warsaw High School. Thence they permanently settled in Clinton. While faithfully sharing his early struggles and the many cares of seventeen years pastorate at Clinton, and thirty years service to surrounding churches, and truly worthy to participate in his popularity in the pulpit and at the bar, she was best known and loved in the quiet home circle. Of a gentle, retiring nature, never strong physically, and health especially declining in later years, her exalted service was the maintenance of a Christian home and rearing a noble family. One of her daughters became the wife of our well-known Henry W. Battle, D. D., now pastor at Petersburg, Va. Another married James Murphy, who for years past has held an honorable position in the U. S. Civil Service at Washington, D. C. Her son, W. B. Stewart, of the milling firm of Stewart & Hines, and our beloved Sunday-school superintendent, with two other fond daughters, remain at the home to share the father's bereavement.

Theirs is the consolation of the Holy Comforter and the sympathy of many friends.

O. P. MEEKS.

Tributes of Respect.

The following preamble and resolutions were adopted at a meeting of the First Baptist church, Fayetteville, Jan. 20th, 1895:

WHEREAS, Our Heavenly Father has seen fit, in his All-wise Providence, to call away our beloved brother, Wm. H. Atkinson, from the scene of his earthly labors to eternal rest; therefore

Resolved 1. That while keenly feeling the loss of one so constant and faithful, we bow in humble submission to the will of God, who in his infinite wisdom and love, can make no mistakes.

2. That we recognize in our deceased brother the character of an honorable, pure-minded Christian gentleman.

3. That we gratefully commemorate his untiring devotion to the interests of this church, and his extraordinary fidelity to every trust that she committed to his hands. As Clerk of the church for nineteen years, he had not a superior, if indeed an equal. As Deacon for a series of years, "he purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." In every capacity in which at various times he served the church, whether as Financial Secretary, Superintendent of the Sunday school or Teacher of the Infant Class, the same zeal and faithfulness ever characterized him.

4. That we tender to his sorrowing mother, wife and children our heartfelt sympathy in this hour of their separation from the loved one gone before, and commend them to our Heavenly Father's care.

5. That this Memorial be inscribed upon the record book of the church, that it be published in the *N. C. Baptist* and the BIBLICAL RECORDER, and that a copy be given to the family of our deceased brother.

W. J. TOLAR,
THEOPH. EVANS,
J. HARTWELL EDWARDS,
J. T. WINBURN,
Committee.

WHEREAS, It has pleased our Heavenly Father, on Jan. 16, to remove from our midst by death our friend and sister, Ellen Arthur; therefore be it

Resolved 1. That we bow in humble submission to the will of Him who is too wise to err and too kind to be cruel.

2. That, though she passed away before reaching her eighteenth year, we believe that our loss is her eternal gain, because her life was consistent, and, in the time of affliction of death, she manifested a strong and unwavering faith in her Saviour.

3. That in her death our church loses a faithful member, our missionary society an active worker, our Sunday school a faithful teacher.

4. That we tender our deepest sympathy to the grief-stricken father and the tender little brother and sisters; and that these resolutions be sent for publication to the BIBLICAL RECORDER, *Charity and Children*, and the *Beaufort Herald*, and a copy also sent to the family of the deceased.

By order of the Baptist Sunday-school of Morehead City, Jan. 20, 1895.

MRS. T. J. LEARY,
MRS. LILLIE WEBB,
MISS FANNIE DAVIS,
MISS VIOLA FULFORD,
S. J. PORTER,
Committee.

Correction.

Dear Recorder:—Many thanks to your printers for their painstaking work on my articles. There occurs but one error of any consequence, and that was in last issue on page 5th, near the middle of first column. I suspect that even this is attributable to my own carelessness. The line is "a no infernal chasm that genius can bridge." Of course, this is as clear as mud! The truth is, the words are all right, but they are out of order. By proper transposition, they would read, "A chasm that no infernal genius can bridge."

The only fault I find in your editorials on church history is their brevity. They are excellent, and should be read by all our people. Fraternally,

JNO T. ALBRITTON.

Mt. Olive, Jan. 31, 1894.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatur, Kans.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

NOTICE.

Having qualified as the Executor of the estate of Samuel Jones, late of Wake county, I hereby notify all persons having claims against his estate to present the same to me on or before February 1st, 1896, and those owing said estate will please make payment at once. ALEX. JONES,
Rolesville, N. C.

J. C. WEBSTER, Vice-Prest.; M. G. BULKELEY, Prest; J. L. ENGLISH, Sec'y.

Aetna Life Insurance Co.

HARTFORD, CONN.

J. D. BOUSHALL, M'g'r., Raleigh, N. C.

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The Aetna Life issues every approved form of life, term, endowment and accident insurance at the most favorable rates.

For a policy or the agency, address

J. D. BOUSHALL, Manager,
Raleigh, N. C.

See Home Testimony, on page 3.

COTTOLENE.

It is not

An experiment—but a *Proved Success.* Thousands of housekeepers who at first thought they never could use any shortening but lard, now use COTTOLENE and couldn't be induced to change, simply because it is better, cheaper and more healthful. The genuine has this trade mark—steer's head in cotton-plant wreath—on every pail. Look for it.

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The N. K. Fairbank Company,
ST. LOUIS and CHICAGO.

YOURS FOR A GOOD HARVEST

If you plant Gregory's Seeds. These Seeds, famous through many years, have turned the tide of success toward a great many sowers. Perhaps they are all that you lack. The whole story about

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is told in Gregory's Catalogue for 1895—a book that helps solve all the problems of planting; sets you right when in doubt; gives in detail the best farming knowledge right up to date. It's free. Ask for it.

J. J. H. GREGORY & SON, Seed Growers, Marblehead, Mass.

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These prices SPEAK for THEMSELVES. We mean BUSINESS, and are DETERMINED to REDUCE stock at a great SACRIFICE. For each book you order from this list, add TEN cents for postage. If your order comes TOO LATE, money will be promptly returned. Send money, and take your choice.

Here are 146 Volumes of E. P. Roe's Standard Works, the regular price is $1.50 per volume. We have cut the price to 80 cts. per volume.

7	Copies	What Can She Do?
5	"	He Fell in Love With His Wife
15	"	A Day of Fate
29	"	Nature's Serial Stories.
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12	"	Taken Alive.
9	"	Driven Back to Eden.
7	"	The Earth Trembled.
9	"	An Original Belle.
5	"	Near to Nature's Heart.
3	"	A Knight of the 19th Century.
8	"	His Somber Rivals.

43 Volumes of Mark Twain's Books.

10 Copies Huckleberry Finn, 19 copies Prince and Pauper, and 5 copies Tom Sawyer—Regular price $1.00 per volume, cut to 60 cents per volume. Also 9 copies Tom Sawyer Abroad—Regular price $1.50, cut to 90 cents.

28 Volumes Honore DeBalzac—Regular price $1.50 per volume, cut to 90 cents

9	Copies	Cousin Bettie.
6	"	The Alkahest.
4	"	Perri Gorian.
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1	"	Fame and Sorrow.
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Also 71 Volumes of Amelia E. Barr's Books—Regular price $1.25 per volume, now reduced to 75 cents per volume.

8	Copies	Feet of Clay.
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5	"	Master of His Fate.
6	"	Household of McNeil.
7	"	Jan Vedder's Wife.
11	"	Friend Olivia.
10	"	She Loved a Sailor.
8	"	Squire of Sandalside.
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Also 46 Volumes Wide, Wide World Series—Regular price from $1.50 to $1.75, reduced to 90 cents.

22	Copies	Wide, Wide World.
11	"	My Desire.
1	"	My Brother's Keeper.
2	"	Diana.
4	"	Letter of Credit.
2	"	Pine Needles.
2	"	Hills of Shatmuck.
1	"	Dollars and Cents.
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The Home Circle.

"Good Morning!"

"Good morning, world!" On the window seat
She balanced her two timid little feet.

She clung with her dimpled hands, and stood
Framed-in like a picture of babyhood.

The clambering vines hung low and green
Round the sunniest curls that e'er were seen,

As she stood with beauty and light impearled,
And bade "Good morning!" to all the world.

"Good morning, world!" and the great world heard;
Each rustling tree and each singing bird.

The dancing flowers and the fields of grass
Nodded and waved at the little lass;

And the far-off hills and the sky overhead
Listened and beamed as the word was said;

And the old sun lifted his head and smiled—
"Good morning, world!" "Good morning, child!"
—Woman's Journal.

How He Got His Place.

The boy who does just as little as possible for an employer sometimes wonders why he is not given a higher position in the business house in which he is employed, when a less brilliant companion who works for another establishment is advanced very rapidly. The reason probably is that the less brilliant companion is more faithful and works conscientiously, always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when opportunity comes, a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident:

A boy about sixteen years of age had been seeking employment in one of our large cities. He looked for work vainly for two weeks, and was well-nigh hopeless of getting any work to do, when one afternoon he entered a store kept by a gentleman whom we will call Mr. Stone.

The lad asked the usual question, "Can you give me anything to do?"

Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face, he said: "If you want to work half an hour or so, go down stairs and pile up that kindling wood. Do it well, and I'll give you twenty-five cents."

All right, thank you, sir," answered the young man, and he went below. As the store was about closing for the afternoon, he came up stairs and went to Mr. Stone.

"Ah, yes," said that gentleman somewhat hastily. "Piled the wood? Well, here's your money."

"No, sir; I'm not quite through, and I should like to come and finish in the morning," said the young fellow, refusing the silver piece.

"All right," said Mr. Stone, and thought no more of the affair till the next morning, when he chanced to be in the basement, and, recollecting the wood-pile, glanced into the coal and wood-room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in repairing the coal bin.

"Hullo!" said Mr. Stone, "I didn't engage you to do anything but pile up that wood."

"Yes, sir, I know it," answered the lad; "but I saw this needed to be done, and I had rather work than not. But I don't expect any pay but my quarter."

"Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later the young man presented himself, clean and well brushed, for his pay.

Mr. Stone passed him his quarter.

"Thank you," said the youth, and turned away.

"Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, sir."

"Well, I want you to work for me. Here," writing on a slip of paper, "take this to that gentleman standing by the counter there; he will tell you what to do. I'll give you six dollars a week to begin with. Do your work as well as you did that down-stairs, and—that's all," and Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then, and its superintendent is the young man who began by piling kindling-wood for twenty-five cents. Faithfulness has been his motto. By it he has advanced, step by step, and has not yet by any means reached the topmost round of success. He is sure to become a partner some day, either with his employer or in some other business house.—*Anon.*

Constipation and sick headache permanently cured, and piles prevented by Japanese Liver Pellets; especially adapted to children's use. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Kathie's Victory.

It chanced one morning that Aunt Martha was suddenly called out to see a sick person, and was obliged to leave her room in need of dusting and with every bit of bed linen spread out to air.

The door stood open, and Luella, seeing the disorder which she knew auntie disliked, said to Kathie: "Let's fix up Aunt Martha's room for her." Kathie had just been helping mother in the kitchen and felt a little tired. Besides, she had some affairs of her own that she wished to attend to.

"I really can't," she said, and hurried away.

Luella began the work by herself, and, although it took her some time, she tidied up the room beautifully.

When, after a long absence, auntie toiled wearily up the stairs, thinking of the work before her, Kathie was just coming from the room, having been sent upon some errand by her mother.

On going in, Aunt Martha was happily surprised, and, thinking Kathie must have finished the task, she stepped out and called to her niece, who was at the bottom of the stairs by this time.

"You must have been the good fairy who did my work. It has made me feel rested already," she said. "Thank you, dear."

Then she shut the door.

Dear, dear! If only Aunt Martha had not said these words when there was no chance to answer at once, the temptation to let the matter pass without explaining would not have been so great. What a fight there was with love of praise, selfishness and deceit on one hand, and love of truth and right and love of Luella, too, on the other!

But love and truth and right fight under a Captain who always conquers when his commands are obeyed.

When, at dinner-time, auntie took her seat next to Kathie, with a peculiarly pleasant smile, Kathie said at once: "It was Luella who fixed up your room this morning." And then the praise given Luella sounded very sweet to Kathie, for such a victory over self is sure to bring unselfish joy.—*Weekly Welcome.*

Things Every Bible Reader Should Know.

A day's journey was about twenty three and one fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was nearly eleven feet.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was eight dollars.

A talent of silver was five hundred and thirty eight dollars and thirty cents.

A talent of gold was thirteen thousand eight hundred and nine dollars.

A piece of silver, or a penny, was thirteen cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was about eight and seven-eighths gallons.

An omer was six pints.

A cab was three pints.—*Bible Reader.*

Take a lemon. What is it good for? Here are a few of the uses: Squeezed into water and a little drunk every morning you have almost a specific for incipient dyspepsia. A lemon decoction applied to the scalp when your hair is falling out will tend to stop this difficulty. The juice added to milk and applied to the hands on retiring at night will whiten and soften those useful appendages. Applied to the face the effect will be the same. A little pure glycerine added will do no harm. Apply a few drops of the undiluted juice to the sting of a bee or hornet and a ready relief will be found.

"Through this toilsome world, alas!
Once and only once I pass.
If a kindness I may show,
If a good deed I may do
To any suffering fellow-man,
Let me do it while I can,
Nor delay it, for 'tis plain
I shall not pass this way again."

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—*Ruskin.*

When the hair has fallen out, leaving the head bald, if the scalp is not shiny, there is a chance of regaining the hair by using Hall's Hair Renewer.

"A preacher of the Denver conference was sent to a mining town that had no place to preach in, except a saloon. The proprietor said he might preach if he would stand where he said. He consented, and the saloonist put him on the head of a whiskey barrel. The preacher said he was preaching just where he had long wanted to be—'he had the devil under his feet.'"

"Jesus had all along had a conception of his own kingship which was distinct, original and often repeated. He held that to be a true king is to be the servant of the commonweal, and that he is most kingly who renders the most valuable services to the greatest number."—*James Stalker.*

In the Canton of Uri, in Switzerland, a law has been passed requiring any liquor seller who gives his customers enough drink to make them unconscious to provide them free lodging and board until completely recovered.

The sinner is on his way to God as soon as he turns his back on sin.



CHILLINESS, when other people feel warm enough, is a sign of biliousness, or of malarial poisons—so is a furred or coated tongue, loss of appetite, headaches or giddiness, and a dull, drowsy, debilitated feeling. It's your liver that's at fault. You want to stimulate it and invigorate it with Dr. Pierce's Pleasant Pellets. With every trouble of the kind, these tiny little things act like a miracle.

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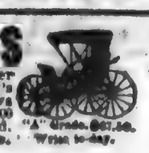
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Volume 60. RALEIGH, N. C., WEDNESDAY, FEBRUARY 13, 1895. Number 32.

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ONE of the fiercest commercial battles of recent years terminated the other day with the appointment of a receiver for the abominable whiskey trust. The conclusion of a struggle of this kind could not be cause for rejoicing, howsoever; but it is reassuring that a trust has been beaten and ruined. == Pope Leo XIII., who is always dying, but never dead enough to be unaware of a good opportunity to ingratiate himself and increase the number of credulous contributors to his magnificent support, has sent out a long letter to Americans, fawning upon them with all the art of his long training. The fact that his American representative, Satolli, is received by State officials at the North with the same formality as representatives of a foreign court, has been the subject of deservedly severe comment. == Female advocates of woman's suffrage met recently in Atlanta, Ga. They went through the usual forms, made speeches and recited consolatory visions, and adjourned, having elected Susan B. Anthony as their president for another term. The North Carolina General Assembly was either good humoredly lax or seriously careless to grant permission to a suffragist to make an address in the Senate chamber. We believe in free speech, but we are not unmindful that some speakers ought not have leave to make a speech outside of asylums for the insane. == The President's special message to Congress recommends an issue of $500,000,000 in gold bonds, in order that all outstanding Treasury notes may be redeemed in gold and cancelled, thus destroying the lever by which the gold is raised out of the Treasury. It would be less expensive, more effective, because permanent, and more constitutional to put an end to the drain of Treasury gold by paying out silver to the next man that presents a Treasury note (all of which are "redeemable in lawful money of the United States.") The Gold Reserve has been reduced to nearly $40,000,000, but the government is not in need of anything—save gold, since it has on hand ample funds in silver and notes and inestimable credit. It is hoped that the bill to carry into effect the President's recommendations will not pass, although the expiring Congress is making heroic efforts to leave a positive financial record. == A Nicaragua canal bill, we fear, will pass the House. It is a dangerous step, though not devoid of commendable properties. If it is successful, the bold stroke will have proved fortunate; if it fails, it will be marked in history as an example of colossal folly. On general principles we are opposed to having the government lend its good credit to any private enterprise, and especially when the latter's stock is in a bad way.

THE North Carolina Railroad Commission lacks one attribute, authority, and lacking that lacks the chief essential of efficiency. It makes rules, hears complaints, takes evidence, gives opinions and prescribes penalties; but action for the enforcement of the penalties has to be brought in the Superior Court, where all the evidence is taken again. It seems to us that the Commission ought to have power to enforce its penalties, or ought not to exist at all. It is foolish to have preliminary proceedings, if they do not amount to anything.

***

The RECORDER is inclined to the belief that the government ought to keep out of private affairs. For instance, from our standpoint, the government has no more right to determine the rate of interest than it has to say what the butcher shall charge for mutton, no more right to determine tobacco-warehouse charges than it has to fix the rent of 113 Fayetteville street, no more right to determine what a railroad shall charge, than it has to put an arbitrary price on a farmer's cotton. But the railroads are general affairs, a great many people are dependent upon them Indeed, and so is cotton raising; and agriculture as a whole is clearly more generally essential than transportation. This is ideal. Laws are not necessary, save for evil doers.

There may be conditions which render railroad commissions and usury laws expedient and wise and just. Property-owners may demand such high rents that it is absolutely necessary to the good of the most that they be restrained. If farmers would combine and could hold for a short market and high prices, they might bring about such a distressing state of affairs, that it would be necessary to make laws limiting their power to hold and demand. If mechanics would combine and could sustain themselves while they refused to work for less than ten dollars a day, no one who defends railroad commissions or a limited rate of interest could consistently deny the right of employers to request the government to decree that mechanics shall not clog the wheels of industry with extortionate demands. If one admits that the government has the right to interfere with the business of his neighbor or his enemy, he must not deny its right to interfere with his own.

***

The public's faith in the generality of men cannot be said to be trustful. Would the farmer hold bread from the hungry of the cities, if he could thus raise prices from the wealthy while the poor hungered? Would the mechanic raise his wages to ten dollars a minute, as his millionaire employer, if he could do so, by making those who use his handiwork pinch and strain to get it? Judging by what has been done by those who could, or judging by the degree of covetousness you candidly feel within yourself, what say you? Happy is he who is not corrupted with love of gold; and happiness, alas, is not a characteristic of this stage of civilization!

***

Since the farmer and the mechanic are powerless to hold for prices, being without resources, and also lack adaptation to fine organization, and since the wealthy corporation, whether its business be transportation or manufacturing, represents the thorough organization of power equal to that of several thousand combined farmers or mechanics, and is of itself naturally organized and also has resources to sustain it long after wheels and bands have stopped, and since men are prone to take advantage of any power they may get,—since the conditions are such, it is necessary for the government to interfere in behalf of its millions of resourceless members, not only for their sake but for the general good.

***

To come back to the Railroad Commission, the current report of which we set out to write about. The Commission would be a desirable institution if it had more power. It has paid for itself hundred times over by properly appraising the value of railroad property. In 1890 the valuation was $12,424,540; in 1894, $24,565,614. None of the railroads, except the skulking North Carolina Railroad, is now exempt from taxation. It has formulated wholesome rules governing the transportation of passengers, pertaining to charges, schedules, etc., etc. Every one is familiar with the convenient bulletin boards at railway stations: they are fruits of this Commission. The rules and regulations in regard to freight charges and transportation are clear and, in the judgment of one who is not familiar with such matters, are equitable. The railroads are not permitted to refuse to carry any proper freight on the train for which it is offered, nor to blockade freights, nor to reduce rates secretly. The rates are fixed, according to the number of pounds carried and the distance.

Three systems operate in the State: the Atlantic Coast Line, with thirteen branches, the Southern, with seventeen branches, the Seaboard Air Line, with nine branches; there are nineteen other roads varying in length from two hundred and forty eight miles to three miles. The total miles of railroad in the State is 3,583. Twenty-nine miles of new railroad were constructed last year; taxable property was increased $336,656 89. Of all these systems and roads the condition, income, assets and liabilities are given in remarkable detail.

As a whole the report is a valuable work for reference. The digests of various cases, the classification of freights, adjustment of rates and general statistics, are both useful and instructive.

The relations of the Commission and the railroads are friendly, and the public attitude in respect to the roads is sounder than in years.

***

The RECORDER has been harboring a complaint against the railroads, which may as well be made here. It was not so very long ago that we saw two trains of different systems have a good opportunity to make convenient connection at Raleigh, but instead, one train pulled out just as the other came to a standstill. That was abominably mean and pusillanimously little. The people on the incoming train had to remain in Raleigh at extra expense over night, when it could have been prevented by the loss of a minute by the out going train.

The Commission will earn a title to the loyalty of all the people, if it will make a business of compelling the railroads to make decent connections.

Believers' Baptism a Privilege and Duty: Baby-Sprinkling a Delusion and Sin.

BY REV. JOHN ROBERTSON, PRESBYTERIAN PREACHER, IN GLASGOW, SCOTLAND.

Acts viii. 26-40.

The higher criticism has come and played havoc with our historical conceptions—if you're fool enough to follow it. Either the thing was never done by those historical heroes, or it wasn't worth doing—anybody could have done it, even the critics themselves. Moses never went up the mount. Isaiah was never sawn asunder.

This Queen's Chamberlain of Ethiopia had got anxious about his soul. He had tried to get relief from the idol worship of the country, and somehow he had heard that the Jews had among them a revelation as to how the unseen God in which all lived and moved and had their being was to be worshipped, and he went up to Jerusalem specially on this errand "for to worship." When a man is anxious about his soul, a journey to London is nothing. And this chamberlain harnessed his horses, and took his official chariot, and went to Jerusalem in search of light. "*Licht, mehr licht.*"

This eunuch goes a way back with the Word in his hand. Thank God he has that still. Some of you have given up your Bible because you have given up your minister. That is not logical. Some of you have given up the profession of Jesus Christ because a servant of his deceived you with his religious twaddle, and took you in with his hypocritical humbug. That is not logical. I am glad that this man of business kept in his hand the very Word that these priests handled, and yet mishandled. Do not let the mistake of the servant be attributed to his Master, nor the character of a minister be assigned to his Lord. God forgive us for adding to the offence of the Cross so much of our own offensiveness. And this eunuch goes past the holy priest in cool headedness, and is reading the Word that is theirs, yet theirs not a jot or tittle of it. A man that is reading the Word—I know there is some Philip to be told by the Spirit to run and join himself to the chariot of him. I know that if you open this book myriads of angels are commissioned for your enlightenment.

The Holy Ghost Himself has come to bring you to the truth. If you honestly bend back the boards of this Book, it is a signal to Almighty God to come personally to your help! So the man is opening the Book, and God sees it, and he tells Philip to go and join himself to the chariot. He is reading the Word. He had read it before, but God seems to bring conviction now.

Thank God we have the Word. Clasp it to your hearts. Dr. Merle D'Aubigne, the Swiss Historian of the Reformation, was discussing with Monsieur Grebert, who became a Roman Catholic archbishop and who said, "Our church has such an advantage in possessing the bones of St. Paul," but D'Aubigne said, "The Protestant church is beyond your church; we have several relics of St. Paul." "What are they?" "We have got a collection of his letters!" So we have, and we prize them more than we would his bones! The relics of the Apostle are with us, and the full inspiration of God is in them, and the eunuch finds Jesus where not a higher critic in their ecclesiastical heathen chairs will find him, in the fifty-third chapter of Isaiah. Beginning at the same Scriptures, he preached unto him Jesus.

Philip told him about the Atonement, I am certain—about its specialty and completeness and substitution. I know that Philip who said, "Understandest thou what thou readest?" drew attention to this best of the Lord's speeches, "It is finished!" and to the fact that the Lord Jesus Christ had paid the bill run up in the hostelry of an unregenerate heart; to the truth that on Calvary he paid all the demands of the law of God. He satisfied divine justice, and on him the Lord hath caused to meet the iniquities of us all. To the ears and soul of the poor convicted sinner in the chariot that was the best speech he ever heard, and he embraced the Lord Jesus Christ freely offered to him in the gospel.

In addition to the Blood, Philip must have brought out something else in his full statement of the full gospel. He must have suddenly changed from the Blood to another subject, and that was

THE WATER,

for the eunuch said, "See, here it is." What is? The water you were speaking about. "See, here is water; what doth hinder me to be baptized?" "But this eunuch," you say, "was a heathen!" Blessed Hindoo! Blessed Hottentot! not hindered from baptism! Will you tell me that because I was sprinkled as an unconscious infant, the pool of "planting together in the likeness of his death" is to be closed for me! Oh, horrid act! Oh, sinful deed, that would hinder me from being baptized! Shall I plead to be born a heathen! Heathen! Am I not a thousand times worse a heathen than this poor eunuch! The first time he heard of Jesus he believed in him to the saving of his soul. I had heard of him thousands of times before I believed, am I not a worse heathen than he! In an idolatrous country he; in a Christian land I; an unbeliever through wilful enmity to God I; a heathen without God he, because born so, a heathen without God I, because loving my sin, and rejecting my Saviour. I tell you the heathenism of my unconverted days is worse than this eunuch's; darker, deadlier, more of damnation in it than in his. Is he the less heathen, to get this glorious privilege of being buried with Christ in baptism, and I, the infinitely greater heathen, to be hindered from it? The heathen only to be baptized? Then I tell you, ye baby sprinkled but unbaptized believers in the "visible church," in the dear church of Scotland, Established, and Free, and U. P., ye have the bigger claim to the baptismal font in the holy ordinance, for if ye have had an unconverted past at all, if ye are conscious of having been once out of Christ, unconverted, unregenerate and unsaved, ye are bigger heathen than this man that's asking believer's baptism at the hands of this preacher. Unregenerate nature, and the heathenism of baby-sprinkled unregenerate nature is the most heathenish of heathenism, and unconverted were the most heathen of the heathen. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the wills of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:3). Only one who can say before God, "I have never been where Paul was, and am an exception to his 'we all,' having been regenerate since the first breath I drew on this earth," can look upon himself as other than a heathen, and can claim exemption from baptism, even if it's true that "heathen only" are to be baptized. Are you such an one? Stand up and let us see you. There is none, "for all have sinned and come short of the glory of God," and to be a sinner is to be a heathen. Dean Stanley says, "The legitimate reason and permanent principle on which infant baptism is founded is "a recognition of the good which is in every human soul." But that is anti-Christian blasphemy, and has to be flung from him by every believer in the Word of God as he would fling from him in horror the slime and venom of a serpent. Is it, then, on the ground of this anti-Christian conception you are to sprinkle your babies? Surely, no. The Holy Ghost reveals the innate depravity and "original sin" of mankind, the inborn heathenism of the fallen human heart, and says through Paul that "in our flesh dwelleth no good thing." Poor fool you, if you think a few drops of water sprinkled in your baby face make other of you than what the Word of God says you are, a natural heathen, and flesh born of flesh." "Marvel not that I said unto thee, ye must be born again."

Oh, like other Presbyterian ministers, God forgive me for ever leading my flock round the pool of baptism. But "the water" is in the way, the star of truth has to be followed, and the straight guiding is into the crystal baptistery. "What doth hinder me to be baptized?" Do you say baby sprinkling? Traditional custom! Never! I am not to lead you astray any more. "But I obtained mercy because I did it ignorantly in unbelief." "Through ignorance I did it." The darkness of night was so dense, but the star of God's truth has risen on the horizon clear and bright, and by it I must go. As I am to deliver my soul at the judgment seat of Christ, I say this is the way. This converted man took it. Let me take it. Do you take it? Infant sprinkling, like spoiled vaccination, it didn't take with us! We had an unconverted past. How could it take? This baby-sprinkling is a sinful addition to and reversal of the Word of God.

I have now come to confession by believers' baptism, immersion. I did not invent it, but it is here. You may like it or dislike it, baby sprinkling, as a simple addendum to the Word of God, and as such inheriting the curse in the nineteenth verse of the twenty second of Revelation on all such human or diabolical addends, is an infernal lie. By this devil's door of baby sprinkling the great heresy of the church, the *ex opere operato* delusion, the Roman and the Anglican semi Roman error of errors,

BAPTISMAL REGENERATION,

stalked in to tread its grim march of death over the graves of the multitudes of souls it has slain and damned forever! Baby-sprinkling is historically as well as Scripturally false. Dean Stanley, just before his death, wrote an essay on baptism for the nineteenth century, October, 1879, and in it he says, "Baptism by immersion had, no doubt, the sanction of the Apostles and their Master, but speaking generally, the Christian civilized world has decided against it." This he styles—this church history expert—"a striking example of the triumph of common sense and convenience over the bondage of form and custom." This baby-sprinkling minister of the Church of England goes on to say, for like every honest and capable church historian he has to say it: "The substitution of sprinkling for immersion is a greater change even than that which the Roman Catholic church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing signified, whereas the change from immersion to sprinkling has set aside the larger part of the Apostolic language regarding baptism, and must to many at the time have seemed the

GREATEST AND MOST DANGEROUS INNOVATION."

While admitting that this change "altered the very meaning of the word"—for all Greek New Testament scholars are agreed on this, as our own Dr. Thomas Chalmers said, "The original meaning of the word baptism is immersion"—Dean Stanley glories in the change! He says it shows "how the spirit which lives and moves in human society can override even the most sacred ordinances." It is blasphemy. This "spirit of the age," this modern zeitgeist that is worshipped by the churchly church before Christ, is simply the sin of sacrificing to devils. Overriding the revealed will of God, disobeying the plain command of Christ and the injunction of the Holy Ghost, and rejoicing in it. Daring blasphemy! Spurgeon said about this point, "I say to the servant, 'Mary, please bring me a cup of coffee at eight o'clock to-morrow morning.' Eight o'clock comes. So does Mary with her cup of coffee! No, a glass of water! 'Hallo, Mary, what is this?' 'A glass of water, sir.' 'But I said a cup of coffee!' 'Yes, but I thought a glass of water would be better for you.' 'Thought! But it is for me to do the thinking, it is for you to do the obeying.'" Christ has thought and left his command. Dean Stanley, and such as he, claims to do the thinking and improving on the Master's command, reversing it, and disobeying it. Override it for "convenience and common sense!" It is high treason and damnable blasphemy against God and his Word. Calvin said—I have it jotted down here—"Because Christ began preaching before baptizing, and we have believers only admitted to baptism, baptism does not seem to be rightly administered except faith precede." Well done, Calvin! And here is Luther. God help us! What have we been following all this time! Devil's delusions! Luther says—"It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." And Professor Lange, the German authority on the early ages of Christianity—he is German too, and you mighty higher critics go in, you know, for German sausages!—Lange says: "It must now be granted by every unprejudiced reader of Holy Scripture and Christian antiquity that the baptism of newborn infants was altogether unknown to primitive Christianity." And Neander, the very giant of church history, says, "Infant baptism cannot be proved for the first two centuries." O, traditional lie! Man's addition and devil's delusion of baby sprinkling, will thou dare to bar me from the example of Jesus Christ! "What doth hinder me?" Is it in a lie? Never, my God! It is in thy Word. I will confess thee in thine own way. "See, here is water; what doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest." "I believe that Jesus Christ is the Son of God." "He that believeth and is baptized shall be saved."

Baby-sprinkled believer, as was said to Paul, I now say in the name of God to you, "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." It is not a church matter, this act of obedience, it is entirely personal. You don't need to leave your church, surely to be obedient to the Lord. You don't become "a Baptist." I am not a "Baptist." I am a Presbyterian, believing and baptized—only I now put (for the present) my Presbytery beneath my hat when I put it on, thank God! I am in the "historical and apostolic succession" of Scotland's anti prelate and anti-liturgic Kirk. I am in the church of my fathers. The Covenanters to me nearer than ever, the Covenants to me dearer than ever. And what is even better, I am in the church of my grandfathers, the apostles of our Lord and Saviour, Jesus Christ, baptized as they, baptized as he! The Church of Scotland was led by the Holy Spirit to the truth of Christ's Crown and Covenant to his Headship over the church, this in the gone by, and the same Church of Scotland, I believe, is now led by the same Holy Spirit to the truth of, and to the contending for, believer's baptism. Be a covenanter now, you Scotch Presbyterian. Do you know that Immersion was historically within a hairsbreadth of being embodied in the Westminster Confession of Faith and the standards of our Kirk of Scotland! It was the chairman's casting vote in the Westminster Assembly of Divines (93 to 94), on August 7th, 1644, that substituted unscriptural sprinkling for scriptural immersion! That chairman has a lot to answer for—when I meet him in heaven I'll feel more inclined to pull his nose than shake hands with him! How historically insecure and mistaken is this whole wretched affair of water sprinkling, and baby sprinkling is the worst form of it. But now, you Scotch Presbyterian, sword in hand and Bible in heart, like your martyr sires, "to the law and to the testimony." The Covenanters would do it, this obedience to the truth of the Holy Ghost, special to the times, if they were here to day. The Baptist Presbyterians will yet be the Auld Kirk of Scotland! And the scripturalness of believers' baptism is

A MANIFESTO, AND I CHALLENGE

the Presbyterian ministers and "professors" of Scotland to prove it wrong, and baby-sprinkling right and other than a delusion of sin! Baby-sprinkling is no more baptism than eating a grape in a railway train is partaking of the Lord's Supper!

Can you tell me if he passed this way? I can, I can. "Then cometh Jesus from Galilee to Jordan, unto John to be baptized of him." "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him; and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." This settles it for me. It is all I care to hear. His foot fall! His foot fall!

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, FEBRUARY 13, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BAPTISTS ought not spend money on costly decorations for their churches until the debts of our Boards have been paid.

WHEN we accept Christ as Saviour, we must also accept him as King, says the *F. M. Journal*. High-pressure, high-speed evangelists ought to consider this, and more of their converts will be mission workers.

WE know a North Carolina pastor who has declined three calls to good pulpits, with an increase of salary at, at least, one; but he has kept it from the papers. We admire that. Accepted calls ought to be made known as soon as possible; unaccepted, it is another matter.

WHOEVER he is spoke a truth when he remarked: "If Christians have got to go round cleaning up after vice, they have the right to clean it out before its gets started;" which is to say we had better interfere with secular affairs in order to keep vice from them, rather than wait until they become so viceful that we have to interfere or be interfered with.

IT IS interesting to observe the efforts of some of our contemporaries to become the Southern Baptist paper. That some paper will become to the South what the *Watchman* is to New England, the *Examiner* to the Middle and the *Standard* to the Western States, is more than probable; and the Southern field is several times bigger than any of the others in numbers and in extent. We have always preferred the *Western Recorder* as a general paper, mostly because we can trust it. The *Religious Herald* has been ambitious to spread North and South and West for several years; the *Christian Index* has been growing into requisite dignity and ability very promisingly of late, the Texas *Standard* has "spread-eagled" the field by judicious use of Dr. Carroll's sermons, but a series of sermons will not make a paper what will be required of the Southern Baptist paper; our neighbor, the *Baptist Courier* would win the prize if there were virtue in high strung philosophy or co-education; and we were about to forget that the *Baptist and Reflector* has been showing decided evidences of desire for more territory the last two years. Two brethren suggested that the RECORDER employ correspondents in the various States and make its bid. We have the correspondents, if they would only write oftener; but our ambition is to make the best State Baptist paper in the land. There is greater need for good State organs than there ever will be for a general paper. Certainly the RECORDER can never become too good or too great for North Carolina Baptists.

THERE are reports of two Orphans' Homes on our table, and to those who, angel-like, "love to linger where God's poor are found," a brief review of them will be welcome. There is no more appealing object than a homeless widow and her children or motherless and fatherless little ones.

Buckner Orphans' Home, Texas, is one of the largest institutions of its kind. There are three hundred and fifty children under its roof now, and although it is not an old institution, seven hundred orphans have been trained there. The Home was started in a small cabin, with three children, in 1880; but so great has it grown that there are now several handsome buildings, and its condition is prosperous. At first the manager had to mortgage his own house to maintain the Home. Last year $21,505.17 was collected. The average cost of each child in this Home is forty-seven dollars a year.

The Oxford Orphan Asylum report is addressed to the Masons. It is being run at large expense. Twenty-two persons are employed, in addition to the common laborers. The total income last year was $24,237.04, $10,000 from the State, $3,500 from the Grand Lodge, $10,305 from other sources. Only $30,601.26 was expended. The treasurer states that contributions have been larger than for a number of years past. The average cost of each inmate was about one hundred dollars. Only fifteen boys work on the farm, four in the shoe shop, four in the printing office. The girls sew and wash clothes. The Asylum is in a very prosperous condition, and $10,000 will be expended for new buildings this year. There are about two hundred children at this Orphanage. Their support costs nearly as much as the support of three hundred and fifty costs in the Buckner Orphans' Home.

THE RISE OF THE ROMAN CATHOLIC CHURCH.—NO. 2.

The underlying principle of Romanism is hoary with age, having its origin, as the priesthood so proudly claim, in the age of the Apostles. Indeed, we should not be unduly concerned to refute even the dogma of Apostolical Succession, when we note the marked similarity between the treachery of the Romish clergy and that of Judas Iscariot. The cardinal fact of Popery may be stated in the proposition, *The church is the kingdom of the priests*. Sacerdotalism is its chief distinguishing feature. Christ says, "My kingdom is not of this world." Popery is not only of this world, but of the basest part of it. Christ says, "The kingdom of heaven is within you." Popery places the kingdom on the outside, relating to the body instead of the soul. Jesus says, "One is your Master, even Christ." Rome says, One is your master, even the Pope.

The rise, progress, and fall of the Papacy are clearly described in the Scriptures. Thus Paul speaks: "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock." Again: "But I fear, lest by any means, as the serpent beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Again: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work; . . . . then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth."

Even in the days of the Apostles the "mystery of iniquity" had already begun to work, and antichrists had already come. The development of this mystery of iniquity, starting up under the very ministry of Paul himself, is the history of Romanism; it is also a history of Judaism. The Jews, as a class, never understood the teaching of Jesus. Though converted to Christianity, they never fully comprehended it; and while aiming to follow Christ, they adhered to Moses: while accepting the Gospel, they exalted the ceremonial law. It was a phase of this very question which the first general conference, composed of Apostles, disciples and delegates, had to meet in the case of circumcision in its relation to Christianity, as reported from the church at Antioch. A decision was reached that produced a temporary lull, soon, however, to be broken by the roar of doctrinal storms and the crash of defiant error. "We have Abraham to our father" was the motto of the Judaizers; and to the Abrahamic covenant they clung with the tenacity of death. In course of time Christianity came to mean but little more than Judaism transferred with Christ at the head of it. In a rebuke of fire Paul expresses his abhorrence of this apostasy from the Gospel to the ceremonial law in the judgment, "Ye are fallen from grace." This expression, so strangely distorted to mean the loss of religion in the soul, teaches the Judaising attempt to abandon the system of *grace* in the New Testament for the system of *law* in the Old Testament. In other words it declares, not the surrender of personal religion, but the surrender of the Christian system. As the voice of inspired men died away, the Jewish conception of the priesthood, a national church, works, elaborate rituals, and the temple, became deeply rooted in the minds of the Gentile Christians. There was now no leader to cry in the indignant glow of inspiration, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" History but too plainly shows that as the Jewish element grew stronger, the sorcery of Judea threw its magic spell over the churches; which, though having begun in the Spirit sought now to be made perfect by the flesh. The churches for the first three centuries were tolerably pure. For it must be borne in mind that whilst legalistic tendencies were waxing worse and worse, there were many brave souls that protested against the rising errors of the times, denouncing them in the severest terms. These were the first Protestants, and they were Baptists. It must be remembered, moreover, that the hierarchy of Rome, clad in the black robes of spiritual death, wearing a double crown of Judaism and paganism, crimsoned by the blood of martyrs, grew out of the corruption of the early Baptist churches. Thus as an angel of light became a devil, the Gospel of Christ became a heathen ritual.

By what steps was this great and radical change effected? We have space but to hint at some of the most important.

1. The Judaizers had promulgated with tremendous energy their strongest dogma, "Except ye be circumcised and keep the law, ye cannot be saved." No matter that Paul declared, "In Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith, which worketh by love;" for they practically evaded the inspired decisions on this subject by saying, that although that rite had been swept away as to the letter, yet it was retained as to the spirit, since "baptism had come in its place, a seal of the same covenant, designed to answer the very same ends!" So the transition was easy from the Jewish tenet, "Except ye be circumcised ye cannot be saved," to the Catholic dogma, "Except ye be baptized ye cannot be saved." Thus was the error of *Baptismal Regeneration* born into Christendom of decaying Jewish parentage, the most relentless curse that ever cast its blighting shadow over Christianity.

2. If baptism takes the place of circumcision, of course infants are proper subjects of that rite. So reasoned decaying churches in the third century; and since baptism is a saving ordinance, as they now began to hold, the infant must be baptized or lost, in case of death. Thus *Infant Baptism* was born, an heir of darkness.

3. "Baptism or death" was the strange condition of favor offered by a Catholic potentate. Baptism or damnation said the Catholic priests. But there is a sick man who cannot be baptized. He is about to die. Water or fire, say the priests. But water for baptism is out of the question—then have water in any form; if the sick man cannot be applied to the water, apply the water to him. Thus, under the shadow of doom, the rite of baptism was displaced, in case of serious sickness, by the absurd and meaningless innovation of *Pouring* and *Sprinkling*.

We shall further trace the rise and expansion of Romanism in the next issue.

OUR readers will do us a service if they will let us know if they have any reason to question the reliability of our advertisers. We try to keep out frauds; and we do keep out a good many that get in other Baptist papers.

ANOTHER Mexico church, Toluca, has become self-supporting, and a Mexico Association has decided to support a missionary within its bounds. This has the ring of true progress. An orphanage has been opened also at Toluca.

THERE may be people who do not know that most of the forms and distinguishing tenets of Pedobaptist churches are branches of one stock—the Roman Catholic church. To these it is necessary to say that a sketch of the origin and development of the Roman Catholic church is the one means of showing the origin and development of these unscriptural doctrines. That is a pungent treatment of the subject from a scholarly pen in another column on this page.

THE following from the *Orphans' Friend*, Feb. 8th, is enough to create overwhelming opposition to the annual State appropriation of $10,000 to that institution. It not only admits that the Asylum is not controlled by the State and is controlled by the Masons, but also declares that it *is denominational*:

"But the point at issue seems to be chiefly that the Oxford Orphan Asylum is not controlled by the State, is denominational, and has as its supporters the strong order of Masons. Suppose the facts are true—and they are, what material effect should this have? The State has no Orphan Asylum of its own, which is an unfortunate thing, and so it must necessarily *care for its orphans*."

The efforts of the editor of the RECORDER to prevent denominational direction of this Asylum are well known. In despair and disgust he severed his connection with it.

State-aid ought to be withdrawn from the Asylum or the Masons and Methodists ought not be permitted to run it.

We never dreamed that the organ of the Asylum would confess that it is denominational, and we rather think it will deny its own statement before the Assembly adjourns.

It would be far more sensible if the State will spend its money for an orphan's home owned and controlled by the State, as our Raleigh and Morganton Asylums are, than to spend it on reformatories for criminals or to give it to fallen women.

WE wonder how the brethren are getting on with the anti-saloon petitions. A great deal depends on getting a great number of petitions. Rev. D. H. Tuttle said to us last week: "If every church-member in the Assembly votes for the law, we will win!" If every church-member who has an opportunity to sign a petition, will sign it, we will win. There is yet time for those who have not made an effort in this direction to make one.

The proposed law is a local option law with the presumption against liquor; heretofore it has been for liquor. Thus, whereas under the present law, saloons are run until the citizens vote them closed; under the proposed law the saloons will be closed until the citizens of a community sign a petition and vote them opened. It is a poor rule that will not work both ways.

It will be a great pity, if we come so near gaining this step on the saloons and then fail to gain it. But we cannot win unless the Christian people of North Carolina make themselves felt. Send in petitions. If you do not think it wise to send them to your representatives, send them to Hon. Geo. H. Burnham, Raleigh, N. C.

FROM OUR TRAVELLING AGENT.

An abundance of hail and snow put rubber shoes at a premium in Oxford last week. It was court-week, too, but few people were present. Court crowds are growing smaller everywhere, and this is a good sign: it is one of the blessings that has come out of "hard times." Many men would litigate if they only had the money, and in most instances would be no better off than if they had remained out of law. One of the heaviest taxes the people have to bear is the expense of our courts. The cost of trying and punishing petty thieves and other habitual law breakers is probably more than is paid for tariffs.

The business of Oxford is better than it has been for the last five years. There are few, if any, vacant stores, and no unoccupied dwellings. The tobacco trade has been abundant, and where the quality is good the prices have been high. The warehousemen were somewhat exercised over some legislation in regard to the selling of tobacco.

Bro. Frank Handcock, Cashier of the Bank of Granville, says the new church will be completed during the present year.

The next thing, then, will be for the Convention of '96 to meet in Oxford. If this does not happen, the Oxford brethren will be disappointed.

Bro. Hobgood is in fine spirits in reference to his school. This is his best session for several years. Some of the business men of the town are showing new interest in the school, and we hope soon to be able to tell the public some interesting facts in relation to it.

Bro. Marsh looks as though he had been taking the "elixir of youth." His health is fine, and he talks with his usual interest about all of our denominational affairs. Two years ago he told me he had stopped the use of tobacco. I, of course, thought before this I should be called on to divide tobacco with him as heretofore, but not so; he has quit, sure enough, and is thoroughly master of himself in this particular. A man who can govern himself is prepared to influence and direct others.

Bro. Stradley is full of work, and seems to be really encouraged in the progress his churches are making. He has recently been called to Mt. Zion, one of the best country churches in that section.

WILSON.

I felt when I reached Wilson the other day like taking off my hat to Bro. Mundy and his little band of brethren and sisters. When I was there just twelve months ago, they had an old church somewhere in the town, I do not know where, for I did not see it. A member of another denomination said to me then, "The Baptists cannot hope to do much till they get a better house." I do not think any one out of Wilson could better appreciate the change I found than myself. On one of the nicest lots, in the most desirable portion of the town, stands a handsome brick church which I judge will seat comfortably about five hundred people. The construction of the building is in accordance with the best and most improved plans of architecture—pulpit and baptistery just as they want them, handsome stained glass windows, walls now ready for paper, or the last coat of plaster as they may choose. At present they are using the old seats, but they hope to get others soon. If they only had nice circular benches, such as they could get cheap from Kramer Bros. & Co. of Elizabeth City, there would be no handsomer little church in North Carolina. It is really interesting to hear the brethren discuss how this house was built. The brethren say Dr. Mundy did it. On the streets Bro. Mundy will say the brethren did it. But if you will get the Doctor in doors and get the truth out of him, he will say the sisters, the best in the world, built the church, and without them it could never have been done. Any way, it is there, and will be a monument to the industry and good business sense of the pastor and the brethren, as well as show what a few people who are willing to sacrifice can do for the sake of the Master.

NOTES.

Bro. J. H. Edwards of Fayetteville: "My work is getting on well. The congregations are larger than ever before. My young people's meeting is making progress in the right direction. I have no patience with any national organization for our young people. I want local organization for the benefit it will be to the church and our State Convention."

Bro. Pulliam has just entered on his work at Smithfield. He is an intelligent, sprightly brother, and the Association is fortunate in securing him. He did mission work successfully in the West for several years. I have not talked with any one who has a larger store of interesting knowledge about the great West than Bro. Pulliam. He told me enough about elk, mouse, deer, fish and bear to make a good sized book. He ought to write this for the *Youth's Companion*, or for the "home circle" of the RECORDER.

Bro. W. B. Shaw, whom the Governor appointed Solicitor in the Third district, is sustaining his reputation as a first-class lawyer in his new relations.

Early Friday morning I started out for some calls on the brethren in Rocky Mount. The ice was at its best, and soon I found I was measuring off the town in six-feet lengths. I left for home at once. A skinless elbow and a sprained wrist reminds me that I didn't get away quite soon enough.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. V. M. Swaim has been called to Yadkin.

....Asheville Baptist Mission has become a church.

....Rev. E. F. Jones will help Pastor Church of Statesville in meetings, says the *Landmark*.

....Rev. J. W. Carey has accepted a call to Marion, S. C., resigned by Rev. M. J. Willoughby.

....There are 126 children at our Orphanage and none sick. Do not forget them this trying season.

....Rev. W. B. Harrell has accepted a call to Baptist Chapel, Sampson county, says the *N. C. Baptist*.

....We regret to announce the death of the father of Rev. J. F. Love, which occurred at Elizabeth City.

....Mr. J. N. Tolar succeeds Mr. Snider as marshal at Wake Forest anniversary, the latter having gone home.

....Col. J. S. Carr has recently given $10,000 to the proposed American Methodist University at Washington, D. C.

....Rev. Jno. R. Respass, at one time very prominent in our denomination, died recently at his home in Butler, Ga.

....Rev. J. L. White writes from Macon, Ga.: "Our reception has been very cordial. Great church with great possibilities."

....Rev. N. R. Pittman, a well known North Carolinian, of Patee Park Baptist church, St. Joseph, Md., has resigned.

....Rev. J. H. Vernon is now out of danger. Rev. A. H. Porter has been called to Bro. Vernon's former pastorate, Pollocksville.

....Rev. J. K. Fant of Littleton has filled out his North Carolina field and, much to their content, will not return to South Carolina.

....Rev. J. A. McKaughan writes from Enfield: "My work is progressing well. Have good congregations. The RECORDER gets better and better."

....A new church has been organized with sixty-eight members at Kwang Si, China. It is the first Christian church organized in that province.

....The Biltmore church will be supplied three months by Rev. J. T. Betts of the Asheville French Broad church, which he continues to serve acceptably.

....We are glad to announce that Prof. Meserve of Shaw University has decided not to accept the position of Special Agent of the Indian Rights Association.

....Certain Tennessee Methodists have organized an American Methodist church. Their polity is more like ours. They have an organ, the *American Methodist*.

....Rev. W. B. Crumpton has retired from the *Alabama Baptist*. Rev. O. L. Hailey has accepted a position as associate editor of the *Baptist Flag* of St. Louis.

....There are four Baptist churches in Raleigh, four in Durham, three in Wilmington (Rev. J. B. Harrell being pastor of the new church), three in Asheville, two in Winston, and two in Charlotte.

....Davidson College has recently come into a large addition to its endowment. Davidson is not surpassed by any institution in this State, and it deserves hearty support at the hands of the Presbyterians.

....The condition of Mrs. J. Q. Adams, whose serious illness we noted last week, is very much improved, we are glad to be able to state. She is now convalescent.—*Wadesboro Messenger and Intelligencer*.

....Missionaries W. B. Bagby and J. J. Taylor, and a business man, Brother L. C. Irvine, have invested $10,000 in a good house of worship in Rio, Brazil. The money was given especially for this purpose.

....Rev. C. V. Brooks lectured for us Hector's Creek church, Jan. 26th, at night, on Foreign Missions. Dr. Taylor has been invited to lecture for us at the Academy, Feb. 15th. New students continue to enter.—*J. A. Campbell*.

....Miss Alberta Newton, the faithful young Christian who faces the hardest and most dangerous of mission fields, in order to serve her Master whom her parents died serving, is living with "the Pinnocks at Awyaw," says the *F. M. Journal*.

....It will be to our mutual advantage if the pastors will urge their people to take advantage of our offer of the RECORDER from Jan. 9th to May 10th for fifty cents; this is less than three cents a week. Who cannot afford that! One cent extra, and we send an Almanac, a copy of which every Baptist ought to hang by his fireside.

....Rev. J. B. Solomon, A. M., D. D., has our thanks for an admirable treatise of about one hundred pages on Divine Inspiration. It is published by the Baptist Book Concern. Single copy, 25 cents.

....When any defender of State aid pleads that "the Baptists are trying to tear down the University," ask him for arguments. If it were possible to defend State-aid fairly, it would have been done long ago.

....Mr. Rowland F. Beasley of the Wake Forest 1894 Class, editor of the *Journal* at Monroe, and Miss Ellie, daughter of Mr. J. M. Stewart of Monroe, were recently united in marriage by Pastor Moore. We wish them well.

....Secretary O. L. Stringfield gets more and more in earnest with his work. When the people realize that the Woman's College is chiefly a work of God, as Bro. Stringfield realizes it, it will not be hard to equip and endow it as it ought to be.

....We thank the following brethren for new subscribers: J. J. McLendon, T. R. Walker, C. W. Blanchard, N. S. Jones, O. C. Horton, C. S. Caswell, J. I. Lennon, W. C. Coffey, and Sister Sarah Haywood, who also remits for Foreign Missions.

....The West Raleigh Baptist church is expecting to begin protracted services on next Sunday night. Rev. J. F. Love is expected on the 18th. I desire to ask the prayerful interest of God's people in this special work.—*A. D. Hunter, Pastor.*

....Bro C. L. Haywood, who graduated at Wake Forest College in 1892, afterwards assisting in the Raleigh Male Academy and also in the RECORDER office, has received license to practice pharmacy. We wish him the success that his diligence deserves.

... Bro. Jno. I. Lennon of Lyons, Ga., sends us three subscribers from Georgia, and informs us that Elder J. A. Smith of Fair Bluff, N. C., has just closed a series of interesting and profitable sermons at Lyons, and has gone on a similar mission to Rose, Florida.

....Bro. J. B. Bostic, agent of the Gospel Mission, reports having handled $1,465 63 in 1894 for the following missionaries: D. W. Herring, T. L. Blalock, G. P. Bostic and wife, and W. E. Crocker. Other money has been sent direct, especially that for the support of Sister Fannie S. Knight.

....Rev. T. U. Faucett died at his home in Oxford, N. C., a few days ago of paralysis. He was at the time of his death principal of the Presbyterian Seminary, in which he has had many years of successful work. He was a man of strong character, conservative, and a most devout and zealous Christian.

....With the RECORDER at fifty cents for nineteen weeks, running a series of articles especially designed to indoctrinate, there can be no excuse for weak memberships any longer. Remember we have an extra supply of last issue and this issue, in order that new subscribers may get the benefit of the entire series. If the money is not convenient, we will send the paper on any pastor's security.

....Rev. O. C. Horton writes: "Had a good prayer meeting and ordination service last night. Rev. J. F. McDuffie aided me in ordaining brethren J. W. Cameron and W. O. Stone to fill the office of deacon in East Durham Baptist church. Snow began to fall here about the hour for church going, but it did not keep all our people away from the house of the Lord."

....Rev. J. C. Hiden, pastor of Grove Avenue Baptist church, Richmond, Va., has been elected by the Faculty of Furman University, Greenville, S. C., to preach the commencement sermon next June. Bro. Hiden was, for some six years, a resident of Greenville, where he was pastor of the First Baptist church, and where he also taught Homiletics in the Southern Baptist Theological Seminary.

....Rev. C. J. F. Anderson of Carthage writes: "Rev. C. V. Brooks of Jonesboro spent last Sunday in Carthage and favored my people with an interesting talk on Missions at our evening service. Bro. Brooks is a consecrated young worker. He expects to attend the Seminary next fall. The RECORDER continues to improve. Your articles on 'Origin of Baptist Churches' are excellent. They should be read by every Baptist in the State."

....The *Wake Forest Student* for January is just out, the editors having been delayed by examinations. It is a good number. "The Science of Language" by Prof. Gorrell is valuable. Rev. S. J. Porter writes of "Life in Brazil" from interesting experience. There is also some dialect, a reverie, an article of literary research, a narrative and more verse than we have ever seen in one number of the *Student*. The various departments by Messrs. Beasley, Buxton, Moore, Cornwell and Briggs are creditably edited.

....If the General Assembly will take steps toward having executed our present laws pertaining to public institutions, several investigation bills may be tabled and valuable time saved. Chap. 424, sec. 1, of the Public Laws of North Carolina reads: "That the Governor and other State officers, the superintendents of the various State institutions . . . that receive funds from the State . . . shall furnish to this General Assembly, and to each succeeding General Assembly a full and complete list of the names of superintendents or heads of their respective departments, assistants, secretaries, clerks, laborers and employees of whatever kind, together with the annual or monthly salaries of each." Section 2 provides that superintendents failing to so report within ten days after the assembling of the Legislature, shall forfeit and pay twenty-five dollars for each day of delay in excess of ten days. The law ought to be amended so as to require specific enumeration of the inmates and beneficiaries of these institutions.

....Rev. J. M. Carroll has resigned his position of Texas Superintendent of Missions, and has been succeeded by Rev. M. D. Early.

....Rev. A. Cree, Jr., recently held a meeting in Orange county near Chapel Hill, which was the occasion of thirty-two conversions.

....We have endured the "My First Sermon" symposium with all patience. Now comes the *Baptist and Reflector* more practically with a symposium of "How I Prepare my Sermons." Some of the writers are very mechanical; most, however, rely on God, saying that their sermons *grow*, instead of being made or prepared.

....Brown University professors and graduate students wear caps and gowns. The caps of Doctors of Divinity are lined with white, those of Doctors of Laws are all brown. We grant that it is time Doctors of Divinity were doing something to distinguish them from ordinary folk. However, from our standpoint, it is highly idiotic for Doctors of Divinity, of Laws, graduates or freshmen to wear either caps or gowns.

....We are pained to announce the death of Dr. L. C. Smith of Durham, N. C. Bro. Smith has been a great sufferer for many years. And while death is sad under all circumstances, we feel that in our brother's case it has been the exchanging of a life of pain and suffering for the rest which is promised to the faithful. Bro. Smith was the father of Prof. C. L. Smith whom many of our readers will remember as once connected with the RECORDER.

....We must run up to seven thousand subscribers. We know we can, if you, pastors especially, but any reader who will, cooperate with us. It will build up any community for Baptists, if the series of articles that we have arranged can be disseminated among its residents, no one is too poor to pay fifty cents for the RECORDER from January 9th to May 15th. Begin subscriptions with January 9th, as not one of the articles should be missed.

....The *Caucasian* prints more than a column of statements by way of rejoinder to our last week remarks. Here is a sample of them that makes a reply from anybody superfluous: "We might say that Dr. Taylor's articles have been answered several times." One who makes this statement is capable of saying anything and sticking to it. Like all the other statements in the editorial, no attempt to produce fact or evidence or logic is made to prove it.

....The farcical "boys' brigades" have been organized in one thousand Baptist churches in the United States. They propose now to organize the W. B. B. A.—United Boys' Brigade of America—and publish a paper, the *Knapsack*. Headquarters, Chicago, of course. Now let them get up a Bible Reader's Calendar and exchange it for advertising. First, it was organize all the young people, then all the Baptist young people, then all the Southern Baptist young people, and now all the Baptist young people who are boys,—and we might add, whose parents and pastors are wanting of common sense.

....Rev. Dr. Robert Ryland, who will be ninety years old on the fourteenth of March, has been delivering a course of lectures before the students of the Bible and Normal Institute, under the care of the American Baptist Home Mission Society, at Memphis, Tenn., and now Principal Traver proposes that, in honor of a man of such mark and so much beloved by them, Southern Baptists endow a lectureship in the same school to be called by his name. A worthier subject could not be proposed. Dr. Ryland is the nestor of Southern Baptists; there have been but few Baptists that can be compared to him.

....In Professors Sledd and Gorrell Wake Forest College has representatives who are going to command recognition as leaders in their branches. Under them, study of the English, French and German languages at Wake Forest has been so stimulated that we are becoming accustomed to hear the students express more interest in these branches than ever before. In a recent *News and Observer* letter from Wake Forest, it was stated that these professors are editing a work for a leading school-book publisher. Professor Sledd has frequently been offered work of this and like nature, and we are glad to know that the addition of Professor Gorrell to the faculty enables him to partly engage in such pursuits.

....A preliminary meeting of the "Southern Association of Charities for Children," was held at Clinton, S. C., January 23rd. Rev. J. L. Vass, of the Connie Maxwell Orphanage, was elected President, J. H. Mills, of the Thomasville, N. C. (Baptist) Orphanage, Secretary, and W. H. Jacobs, of the Thornwell, Clinton (Presbyterian), chairman of Committee of Arrangements. The meeting of the Association will be held June 4–6, next. Orphanages, reformatories, industrial schools, children's hospitals, and other charitable institutions will be represented. Four sessions a day will be held, and interesting topics discussed. This organization will co-operate with the National Conference of Charities.—*Baptist Courier.*

The Orphans' Friend of last week gives its readers to understand that none but children of Baptist parents are received at our Thomasville Orphanage. This is by no means correct. There are children in our Orphanage to-day whose parents were not members of Baptist churches, and who are themselves too young to belong to any church. But even if this were not so, the plea that discontinuance of the State appropriation would turn out one hundred children upon an "unfeeling world," will not hold: 1st, the Methodists would begin to take care of their own; 2nd, the Asylum would use its $3,345 surplus; 3rd, the Masons would enlarge their gifts, and cut expenses from $100 per orphan to sixty dollars per orphan (which is reasonable); 4th, the State would run an asylum of its own or add an annex to the asylums for children which it now has.

....Very recently Father Chiniquy, who has spent the last forty years of his life denouncing Romanism, was very ill, and there seemed to be little prospect of recovery. When breath was thought to be leaving his body a woman appeared at his bedside with a paper ready for signature which ran as follows: "To answer a desire of my friends which have at heart my good and that of my family, I authorize Mrs. —— to bring a Jesuit here. These gentlemen offer to help me through interest for me and mine. Let them come and I will receive them." Father Chiniquy was strong enough to resist the plotters and baffled their attempt to secure a recantation of his Protestantism. He replied that what he wanted now was "Jesus not Jesuits." Though eighty-five years old he has recovered and is very indignant at thus being attacked.—*Exchange.*

....We are glad to note evidences of the high esteem in which our Wilson brethren and sisters hold their admirable pastor, Dr. Mundy. That Dr. Mundy loves Wilson is witnessed by his refusal to be tempted away. The following is taken from the *Wilson Mirror:* "The newspapers have had it—the tongue or gossip repeated and our people were concerned—that Dr. Mundy had been called from Wilson to the pastorate of the Baptist church at Henderson. A spontaneous meeting was held in the Baptist church Monday night, in which not only the members of the Baptist church, but citizens of other religious belief participated, and after expressions of love and respect for the Doctor, and much regret at anything looking like taking him from our midst, a strong protest against his leaving was passed by a rising vote, and a committee was appointed to wait on the Doctor and invite him to come before the meeting. He did so, and in response to the protest said he should write to his Henderson brethren that he could not leave Wilson. He stated that what he wanted was the cordial co-operation of the church in the work for the cause of Christ, and appreciation of his work by the people—this having been assured him, he could not turn away from a people whom he had learned to love. Dr. Mundy has done a grand work already in Wilson. He came December, 1893, and began the work of building up the church and a new house of worship. With six hundred dollars in sight, a new house has been built, which could not be built under contract for $3,500. For courteous, gentlemanly bearing, deep learning and undoubted piety and consecration, Dr. Mundy has few equals and no superior in the State, and the people of Wilson, to say nothing of his church, are to be congratulated on retaining him—and it is to be hoped the promise of co operation and cordial support will be accorded him in his work amongst us."

Seminary Letter.

Dear Recorder:—We still have plenty of snow in these parts, but we are glad to say that examinations for this time are well nigh past, but whether we have all "passed" or not remains to be seen. Only the Old Testament examination remains, and that will take place next Tuesday, the 5th inst. Four North Carolina men are in the Old Testament, and they are striving manfully to be ready for the contest next Tuesday. If we are not mistaken, we have heard some of them make mention of a chronological chart or so which furnishes a very savory (?) mental pabulum indeed. We tender our sympathy. We have "been there."

Yesterday, February 1st, was "Missionary Day." The usual report from the various missions in the city were made. The Seminary students do work in six mission schools, and reach about a thousand children every Sunday. All of them are in fine condition at present—the greatest need being more money to enlarge the work.

Correspondence is also kept up between the students and the missionaries on the mission fields. Yesterday very encouraging and soul-stirring letters were read from brethren Bagby of Brazil, Simmons of China, and Smith of Africa. The central thought in all these letters is that "the field is already white unto the harvest," and upon this they make an earnest appeal for reinforcements.

Let every Baptist in North Carolina who reads these lines think of this. Let them remember also that more than sixty men and women are asking our Board to send them, and then let them consider their responsibility in the matter. Verily may it be said of all Christians now what Mordecai said to Esther: "And who knoweth whether *thou* art not come into the kingdom for such a time as *this*."

The regular monthly essay was read yesterday by Bro. E. W. Marshall of Georgia—his subject, "Work among the Negroes of the South." Suffice it to say that it was a strong and conservative presentation of the facts as to what has been and is being done for this race by both the North and the South. He closed by an appeal to us to do yet more toward the amelioration of the condition of the Negro, with some valuable suggestions as to how this can perhaps best be done. The essay called forth responses from both professors and students.

News has just reached us that Bro. W. M. Gilmore has been called to Brunswick, Ga., and has accepted. We are sorry some North Carolina church did not capture him during his sojourn in North Carolina last fall. However, we wish him abundant success in his new field.

The Sunday-school workers of Kentucky will hold a conference Feb. 5, 6 and 7, in Warren Memorial Presbyterian church of this city, and a number of distinguished Sunday-school workers are expected to be present. Our Dr. Dargan is on the program. We notice, also, the name of B. F. Jacobs of Chicago, who is a Baptist and perhaps the greatest Sunday-school worker in our country. He is to address the Conference Thursday evening next on "This City's Unreached, and How We can Help Them." More at another time. Very truly,

R. G. KENDRICK, JR.

Louisville, Ky., Feb. 2, 1895.

Mecklenburg and Cabarrus.

Dear Recorder:—Please allow me a short space in your valuable paper, which I enjoy reading more than all others. I am a young Baptist, and a member at Independence Hill church, which is in quite a flourishing condition under the able and zealous pastorate of Rev. D. W. Thomasson, who has been called back for another year.

The Union Meeting of Mecklenburg and Cabarrus Association which was to held at our church Friday before the fifth Sunday in December, was a complete failure owing to tha extremely inclement weather.

Rev. Dr. Pritchard and Rev. Mr. Pruett from Charlotte came up Friday morning, but left for home Saturday correctly anticipating severe weather.

The few delegates present concluded to postpone the meeting until Friday before the fifth Sunday in March. We hope to have the pleasure or seeing all the delegates, and also of hearing Dr. Pritchard preach as we anticipated. To all others who may wish to be present then, we extend a hearty welcome.

Best wishes for the RECORDER.

Your friend,

BESSIE S. ABERNETHY.

Croft, Feb. 4, 1895.

Bro. Jones Endorsed.

Dear Bro. Bailey:—Allow me a word on the line which Bro. N. S. Jones mentioned in the last RECORDER in regard to evangelistic work.

The time has not, nor ever will come, when the people need anything more simple and plain than the pure Word of God. But the time has come when the people, yea, even some churches, are calling for a gospel that will please the ears of the masses, and with results that are painful to see. I do believe this work of preaching and carrying the gospel to the destitute parts of our own State could best be done by the pastors, and they should be men who are willing to work for the salvation of souls and not for money nor public fame.

If we could have a meeting of pastors and laymen of certain sections, and discuss the matter and pray over it, I believe a great good would be accomplished. I venture to suggest that the pastors and laymen of the middle section of our State meet at Winston in the early summer—say June, and see if we can't arrange to do a great deal of missionary or evangelistic work without calling for pay. Some of us may have one vacant Sunday in each month, which might be well spent in this work. I would like to join in this work. J. E. GREENE.

Ronda, Jan. 6, 1895.

Seaside Chautauqua.

A movement is on foot to organize a summer school for our Baptist Sunday-school teachers and others who may wish to have a week of profit and pleasure.

Most of us are so far away that it is too expensive to go to Mt. Vernon Springs to our State Chautauqua, and, therefore, we purpose holding a Chautauqua at Smyrna about the last of June or the first of July—probably just after the Teachers' Assembly at Morehead City.

Smyrna is a little village on Core Sound fifteen miles by water from Beaufort. It is on the mainland, just north of Cape Lookout.

During the session of the Chautauqua a sailboat will meet the afternoon train at Morehead City to take passengers to Smyrna.

As there is no hotel there, board and lodging will be obtained in private families.

Some of the features of the occasion will be fish, clams, etc., in abundance; sailing on Jarrett's Bay or Core Sound; fishing; a trip every afternoon to the beach; an excursion to Cape Lookout Lighthouse and Life Saving Station; a peep at the big ocean fisheries at Cape Lookout; plenty of wild banker ponies on the banks opposite Smyrna; we will take a look at them and maybe see a regular pony penning which comes off about that time, which item alone would be worth a trip from Raleigh to see; and best of all a rich spiritual feast with instruction in the best methods of Bible study and teaching.

The number that can be entertained is limited. Some have already spoken for entertainment. The people of Smyrna agree to entertain us for the actual cost of the entertainment. The railroad fare will be announced later, as will also the program. The table fare and lodging will not be hotel fare nor hotel price. The people give us their homes and their sailboats at cost.

The whole cost from Morehead to Smyrna and return, with a week spent there, two trips to the ocean, an hour's sail on three afternoons, and a trip to the lighthouse, all included, will be only $3.50. Here are some of the items: Morehead to Smyrna and return, 50c.; board and lodging, per day, 40c.; to the ocean and return, 10c.; to lighthouse and return, 25c.; sailing, per hour, 5c.; fishing for two hours or more, 4c. per hour. The boats used will be sharpies, like those used at Morehead, many of which are owned by our Baptist brethren in eastern Carteret. If you wish to attend, please drop me a postal. More later. B. W. SPILMAN.

Kinston, N. C.

We are under obligations to Messrs. W. Atlee Burpee & Co., of Philadelphia, for a choice selection of their seeds. The reputation of this house is well established, and we feel safe in commending it.

Messrs. D. M. Ferry and Co. of Detroit, Mich., are leading seedsmen. Last week we were greatly pleased to receive from them a package of their reliable seeds, with a beautiful catalogue.

A $50,000 fire occurred at Alexandria, Va., the 9th ——The gold reserve is now $41,000,000.

A Good Book.

The Argument for Christianity. By Rev. Geo. C. Lorimer, D. D. 12mo, 480 pp. Price $2.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

So long as Christianity is a thing of growth, so long as

> The thoughts of men are widened with the process of the suns,

and the ground of those who doubt or oppose is constantly shifting, so long will there be a demand for apologetics in the line of its defense. To put into a popular form, and yet with due accuracy of statement, such an apologetic has been the aim of the eloquent author of this volume. There have been too, in the recent completion of a century of missions, a summing up of results, and in the larger knowledge of the ethnic faiths, a wider opportunity for the comparison of the religion of Jesus Christ therewith. In both of these directions Dr. Lorimer has made full use of his opportunities, and amid much that is old has introduced much which both as to matter and method is new.

The contents of the chapters will give some idea as to the scope of the book: Christianity and its Argument; The Argument from History; The Argument from Christ; from Testimony; from Miracles; from Prophecy; from Humanity; from Achievement; from Concession, and Comparison—these are the headings of the chapters in which the discussion is embodied. With a fullness of treatment, a fairness of view, a wealth of illustration, and copiousness of reference to requisite authorities, at once admirable and convincing, Dr. Lorimer proceeds under these heads to marshall all his forces for the exposition and defense of the Faith whose disciple he is.

One who has read the MS. said of the Argument:

"It is conservative, strong and well founded on all points vital to the Christian system, and at the same time is fair and even generous in its treatment of opposing views. This is well illustrated in its treatment of Evolution and of historic criticism.

"It presents a method of treatment at once clear, exhaustive, and discriminating, which gives a view of the whole field covered as correct as it is broad.

"It is characterized by marked breadth of reading, as will be seen in the number and appositeness of its citations, which makes the volume remarkably rich in the literature of the subjects discussed.

"It is marked by a vivacity and eloquence of style which makes the book as readable and enjoyable as it is profitable."

We believe the general verdict will corroborate this reader's opinion, and decide in addition that not for a long time have the publishers issued a book of greater credit to themselves or one likely to be of greater worth to the Christian public.

The form of the book is excellent, with good paper, binding, and press work. Copious indexes put one at once in command of its contents, and will render it as valuable for a book of reference as otherwise it will be for perusal. Anything short of a very large circulation will be less than its worth deserves.

God's Remedy for Hard Times.

Here it is. Look at it. Study it for yourself. This passage refers primarily to temporal things, and not to spiritual things.

God challenges His people who had neglected His worship to "prove Him" by returning to their duty and paying their tithes in full, and see if He would not give them abundant prosperity.

He is the same yesterday, to day and forever. He is the same to His people in all ages. This is His remedy for hard times. Are you a Baptist and doubt this? Try it honestly and see if He is not true to His word.

Malachi 3: 10—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of host, if I will not open you the windows of heaven, and pour you out a blessing, that in there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of host. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of host."

Royall Chair.

Received for Endowment of the Royall Chair: Rev. D. A. Glenn, $95.00; Thomas Johns, $5.00; Messrs. D. H. and W. H. McCullers, $5.00; Mrs. Mary A. McCullers, $5.00; J. A. Byrd, $1.00; Miss S. W. Williams, $3.00; Louis Yates, 50c.; J. W. Beavers, $1.00; H. D. Mason, $1.00; C. E. Scott, $5.00; J. D. Yates, $95 00; C. W. Scott, $3 00; Harmon Sears, $10.00; J. F. Williams, $1.00; Joseph Yates, $1 00; W. M. Yates, $5.00; R. H. Murrell, $3 50; Rufus Ford, $10.00; E. B. McCullers, $3.00; Mrs. J. F. Williams, $1.00. Total, $116.00.

FOR ENDOWMENT W. F. COLLEGE.

I have received for Endowment Wake Forest College from Mrs. V. B. Sweepson, $500.00.

THOMAS H. BRUCE,
Treas. W. F. College.

Raleigh, Feb. 4, 1895.

Bro. J. D. Bousball, Treasurer of the Baptist State Convention, is meeting with good success as manager of the Home Life Insurance Company at Raleigh. His company is the most reliable that we know, and he himself is thoroughly a Christian gentleman. His advertisement in another column deserves your attention.

More people stop thinking to talk, than stop talking to think.—*Hawkeye.*

[CONTINUED FROM THE FOURTH PAGE.]

"Follow, follow, I would follow Jesus,
Anywhere, everywhere, I would follow on,"

and follow him into Jordan. Yes, I should like when the "day dawns and the shadows fled away," to be found with my footsteps planted as closely to his blessed footsteps as I can. Oh, believing soul, do not let any ecclesiastical invention, any church's addition, fashion or form, any speculative doctrine or false teaching, interfere with your following the footsteps of your Lord and Saviour, and as plainly as the footsteps of Lucy Gray in Wordsworth, were tracked across the moor as she that snowy night had "crossed the wild," as plainly are to be discerned the footsteps of Christ on Jordan's banks into Jordan's bed, there to be baptized. Put your footprints into his, and you must go right for you cannot go wrong. On soul and conscience I frankly tell you I would not like to meet him without having followed his injunction and example and been baptized into the Blessed Tureefold Name!

Obedience is blessing to baptizer and baptized. Come, you converted heathen, churchly or non-churchly, white or black, sprinkled or non-sprinkled, command your chariot this night to stand still, and step down with me "both into the water," and sing as we sang last Wednesday and Thursday nights, when twenty five "men and women" were buried with Christ in the water grave:

"Help me, dear Saviour, Thee to own,
And ever follow Thee,
And when Thou sittest on Thy throne,
Do Thou remember me."

The Immigration Movement.

BY REV. J. B. SOLOMON, D. D.

I see a good deal in the secular papers in regard to the promotion of immigration into the Southern States, and the best means to effect it. In regard to this movement I wish to offer a few thoughts.

1. That there are thousands, nay hundreds of thousands of acres of land in the Sunny South which are entirely unproductive now, but which might be made productive, and thus enhance to an indefinite extent the pecuniary wealth of the Southern country, is readily granted. To allow these lands to lie uncultivated, and therefore unproductive, does seem unwise, especially when we consider the overcrowded condition of the old States of Europe and of Asia. These lands seem to demand something on the part of people to introduce the labor necessary to their cultivation.

Then, again, the *minerals* embedded in the soil—iron, coal, copper, silver, gold—need the hand of the skilful miner to bring into market and make them profitable.

Again: the rich swamp lands found in nearly if not all the Southern States need the skilful ditcher to drain off the waters which now render them useless, but which by proper drainage and culture would yield millions of dollars annually, and thereby enrich the country.

I need not add the immense pecuniary benefit that would arise from the establishment and operation of manufacturing industries which could be put into successful and profitable existence all through the South country.

All these considerations favor and strongly appeal to the people for labor, and for such labor as the South, in its present state seems unprepared, if not unable, to furnish. Hence, it must be imported from abroad. And I freely concede that, if we can procure the right kind of laborers, it would be, perhaps, wise to get them. But that is a serious and important question. Judging from the facts prevalent in the Northern and Western States, where there are millions of these imported laborers, it will be a hazardous undertaking, to say the least of it. While these foreign laborers have developed the mineral wealth of those sections in which we find them, and have added to its mechanical values inconceivable wealth, they have, at the same time, rendered that wealth uncertain. It is in their power, as the experience of the last ten or fifteen years has proved, to make the fortunes they have helped to amass of a very uncertain character. Nor is there any certainty what the morrow may develop in the same direction.

I am not now saying whether they have or have not just cause. The question is simply one of fact, and the adage is as true as it is old that "facts are stubborn things." Besides rendering values uncertain, and thereby deranging all commercial interests, the moral effects of such laborers as fill nearly every branch of industry in the sections of our country named above are sad. Moral barriers are broken down which otherwise restrain our citizens, and whatever may promise success to their purposes, whether rapine, murder, incendiarism, or what not, becomes proper and commendable in their esteem. No social or legal restraints avail anything to curb their passions. Honesty, virtue, integrity, philanthropy, patriotism, or whatever else tends to regulate civil or social life, is thrown to the winds, and madness worse than barbarism rules the hour. So far as I am informed, all the strikes and riots, and murders growing out of them, are concocted, planned and led by foreigners, and guided or controlled by a certain, so called religious (?) element of which nearly all these immigrant laborers are a part.

Another fact to be considered is, that our laws are so unwise that any of these foreigners are invested with the right of franchise within a short time after landing upon our shores. Hence, although they may not be able to read a word of English, and may have no more knowledge of the genius of our civil polity than a child twelve years of age, one of their votes can offset the vote of the wisest man in the nation, though he be the grandson of a Revolutionary soldier. I say emphatically and after years of attention, under circumstances that gave me an opportunity to judge, these immigrant laborers are a most alarming menace to our institutions, civil and religious. In presence of this, Protection and Free Trade dwindle into insignificance.

In addition to all this, but few of the immigrant laborers are farmers, nearly all are miners or low-class mechanics. And it is a notable fact that during the terrible strife of last year, growing out of the Pulman trouble, there was hardly any disturbance in the South except at Birmingham, Ala., and foreign laborers were the disturbing element there. Practically, as far at least as my observation has extended, these foreign laborers are exceedingly illiterate, and completely under the control of the Jesuit priesthood.

Another fact worthy of serious thought is that it will prove a dangerous policy to undertake to amalgamate these ignorant foreigners with the Negroes of the South. Should they be placed on the same social or industrial scale, jointly they would constitute an element that will dominate the Southern States politically and industrially, and, hence, financially. Combined, they will have entire control of all your elective interests, legislative and judicial. Are the Southern people prepared for such a state of things? I hope not. Then they must avoid the course that leads to it. "Oppose evil in the beginnings" is a wise maxim.

On the other hand, should the colored people of the South and the foreign laborers refuse to work together, the results will be equally disastrous and in a shorter time. The foreigner will be to the colored man an intruder, and the intrusion is likely to be resented in a variety of ways. The colored man, whose father and grandfather cultivated these lands as slaves of a former generation, will hold, and justly too, the land owners responsible for the presence of these foreigners. What the influence of such a conclusion may be upon the Negro can be easily conceived. Certainly it will not cause him to have a more kindly feeling towards the children and grandchildren of the masters of his parents.

We may add to all this, that these laborers are largely of the anarchic stamp, and, as anarchists, are prepared to enter into any plot to disrupt society with a view to robbing the men who by industry and economy have accumulated more than they have by idleness and dissipation.

While I lived in Sharon, Pa., where there were a great many foreign laborers of a far higher type than the average, I learned one truth that to me is quite significant, viz., those laborers would not teach any boy or young man their trade except the sons of their fellow laborers or their own. No others could get a place as apprentice. But enough.

I would rather see the South financially poor, as it has been for thirty years, than to see it under the dominion of foreign laborers. For they are generally profoundly ignorant of American institutions, but know how to obey Leo XIII, through his vassals, the priests.

I suppose we may safely assert that seventy five per cent. of the whiskey distillers, the beer brewers and saloon keepers in our country are foreigners or their immediate descendants. In our great wisdom we sell the moral and social virtues, the happiness and life, the peace and dignity and prosperity of our land, by legislative enactment, State and National, to this foreign element of our population for money. Like Esau of old, we are selling our God given birthright for a "mess of pottage," and preparing the way for our children, like those of Esau, to be wanderers in the desert, not of sand and thistle, but of hopes, of prospects—in a word, of all that makes civil society prosperous, and home and home comforts possible.

Now put all these things together with all they necessarily involve, and then, in the presence of God and the bright and happy children at our hearthstone, what is our duty?

Thus far, the descendants of the joint blood of the old Cavaliers and Roundheads, who won our national freedom, have controlled the Southland. Will they now surrender that control into others' hands. And, if so into whose? Examine, think, pray, then act.

There could be no fitter nor more interesting commemoration of the death of Robert Louis Stevenson than that made in *McClure's Magazine* for February. With pictures of Stevenson's South Sea life and home, and portraits of Stevenson extending from his babyhood to within a year of his death, and including a reproduction of the beautiful photograph by Sir Percy Shelley, is given, first, an account by a friend who saw him off from San Francisco, of his sailing to the South Sea and establishing himself in Samoa, and then tributes from his fellow-Scotchmen, and in some sort disciples, J. M. Barrie, S. R. Crockett, and Ian Maclaren. Intimately allied with him as these three writers were by nationality, vocation, and affectionate regard, their word on his death has an especial appositeness and value.

The Rev. William Bayard Hale, whose articles in *The Forum* on the religious condition of Middleboro and Fall River, Mass., attracted so much attention, has written for the February *Forum* an article on the religious condition of Westerly, R. I., entitled "A Religious Study of a Baptist Town." The article is of the common sensational order, and is not worth reading. Otherwise the magazine is above reproach.

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the cream of Cod liver Oil, with Hypophosphites, is for

Coughs,
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Scott & Bowne, N. Y. All Druggists. 50c. and $1.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.
In effect Jan. 27, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	7 2 a m	.....	.....
Ar Fayetteville..	10 35 a m	.....	.....
Lv Fayetteville..	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford.....	12 18 p m	.....	.....
Lv Climax.....	2 20 p m	.....	.....
Ar Greensboro...	2 50 p m	.....	.....
Lv Greensboro...	3 00 p m	.....	.....
Lv Stokesdale....	3 55 p m	.....	.....
Ar Walnut Cove.	4 25 p m	.....	.....
Lv Walnut Cove.	4 33 p m	.....	.....
Lv Rural Hall...	5 01 p m	.....	.....
Ar Mt Airy.....	6 25 p m	.....	.....
Lv Bennettsville.	.....	7 30 a m	.....
Lv Maxton	.....	8 37 a m	.....
Lv Red Springs..	.....	9 15 a m	.....
Lv Hope Mills...	.....	10 10 a m	.....
Ar Fayetteville..	.....	10 35 a m	.....
Lv Ramseur.....	.....	.....	6 50 a m
Lv Climax.....	.....	.....	8 35 a m
Ar Greensboro...	.....	.....	9 20 a m
Lv Greensboro...	.....	.....	9 35 a m
Lv Stokesdale....	.....	.....	10 55 a m
Ar Madison.....	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	9 45 a m	.....	.....
Lv Rural Hall...	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale...	12 13 p m	.....	.....
Ar Greensboro...	12 58 p m	.....	.....
Lv Greensboro...	1 04 p m	.....	.....
Lv Climax.....	1 32 p m	.....	.....
Lv Sanford.....	3 17 p m	.....	.....
Ar Fay'ville Junc	4 28 p m	.....	.....
Ar Fayetteville..	4 33 p m	.....	.....
Lv Fayetteville..	4 45 p m	.....	.....
Ar Wilmington..	7 55 p m	.....	.....
Lv Fayetteville..	.....	4 46 p m	.....
Lv Hope Mills...	.....	5 10 p m	.....
Lv Red Springs..	.....	6 03 p m	.....
Lv Maxton	.....	6 38 p m	.....
Ar Bennettsville.	.....	7 50 p m	.....
Lv Madison.....	.....	.....	12 30 p m
Lv Stokesdale....	.....	.....	1 32 p m
Ar Greensboro...	.....	.....	2 45 p m
Lv Greensboro...	.....	.....	3 05 p m
Lv Climax.....	.....	.....	4 00 p m
Ar Ramseur.....	.....	.....	5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

When Your Joints are Stiff

and your muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Pain-Killer will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. The quantity has been doubled, but the price remains the same. Prepared only by PERRY DAVIS & SON, Providence, R. I.

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Our GRAND SET of 13 Elegant Ever-blooming ROSES for only 50cts. by mail, post-paid, safe arrival and satisfaction guaranteed.

These roses are fine healthy plants and will bloom all this Summer in pots or planted out. We guarantee them to be by far the best 50 cts. you ever invested in roses, as follows:

Ruby Gold, beautiful shades of Copper and Gold. Duchess de Brabant, flesh color, the old favorite. Madame de Watteville, the famous Tulip Rose. Snowflake, pure White, always in bloom. Meteor, rich velvety Crimson, none better. La France, Silvery Peach and Rose, a beauty. Sunset, Tawny shade of yellow, very rich. Isabella Sprunt, deep rich Yellow. Princess Sagan, richest, Scarlet, very bright. Marie Van Houtte, Creamy White and Yellow. Grace Darling, Satiny Pink, elegant. Hosere Defresne, Yellow, flushed Pink, charming. Marie Guillot, pure White, tinted Lemon.

What You Can Buy for 50 Cents.

Set 1—13 Ever-blooming Roses all different . 50 c.
" 35—12 Fragrant Carnation Pinks, 12 kinds. 50 c.
" 36—12 Lovely Flowering Begonias, all sorts 50 c.
" 37—13 Geraniums, all colors and kinds, . 50 c.
" 38—15 Choice Prize Chrysanthemums, . 50 c.
" 39— 4 Choice Decorative Palms, try them, 50 c.
" 40— 5 Dwarf French Cannas, 5 kinds, . 50 c.
" 41—12 Sweet Scented Double Tube Roses, 50 c.
Set 42—20 Large Flowered Pansy Plants, . . 50 c.
" 43—15 Coleus, will make a bright bed, . . 50 c.
" 44—12 Double and Single Fuchsias, all colors 50 c.
" 45— 6 Choice Hardy Shrubs, 6 sorts. . . 50 c.
" 46—20 Pkts Flower Seeds, no two alike . . 50 c.
" 47—20 Pkt's elegant Sweet Peas, all different 50 c.
" 48—15 Pkt's Choice Vegetable Seeds 15 sorts 50 c.

You may select half of any two sets for 50 cents, or 3 complete sets for $1 25, any 5 sets for $2.00, the entire 15 sets for $5.00, or half of each set for $2.50. Get your neighbor to club with you. Our catalogue free. ORDER TO-DAY. We will hold the plants and ship them any time you may desire. Address,

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I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

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Wilmington & Weldon R R. and Branches

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 27, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 a m	10 20 p m	
Leave Tarboro...	13 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson....	2 03 a m	11 03 p m	
Leave Selma.....	2 53 a m		
Lve Fayetteville.	4 30 a m	12 53 p m	
Arrive Florence..	7 15 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson....	2 08 p m		6 35 a m
Leave Goldsboro.	2 55 p m		7 20 a m
Leave Magnolia..	4 02 p m		8 39 a m
Arr Wilmington.	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 27, 95.	No 78. Daily.	No 38. Daily.	No 40. Daily.
Leave Florence ..	8 15 a m	7 15 p m	
Lv Fayetteville..	10 55 a m	9 19 p m	
Leave Selma. ...	12 32 a m		
Arrive Wilson ...	1 20 a m	11 15 p m	
Leave Tarboro...	2 43 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 a m		9 40 p m
Arrive Wilson ...	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson....	1 30 p m	11 20 p m	
Ar Rocky Mount	3 33 p m	12 02 p m	
Arrive Tarboro ..	2 48 p m		
Lv Rocky Mount.	3 33 p m	12 02 p m	
Arrive Weldon...	3 48 p m	12 54 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

University Law School.

Spring Term begins January 2d, 1895. Summer Session begins July 1st, 1895. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

SOUTHERN RAILWAY CO.

(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 35.	DAILY. No. 11.
Lv. Richmond	*12 30 p m	12 40 a m
" Burkeville	2 24 p m	2 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville.....	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*2 00 p m	*5 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	+6 05 p m	*7 25 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 24 a m
" Asheville		3 40 p m
" Hot Springs		5 30 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 m
" Spartanburg	1 00 a m	2 54 p m
" Greenville	1 53 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P).....	5 48 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga.....		
Lv Knoxville.....		
Lv Hot Springs		12 33 p m
" Asheville		3 13 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 15 p m	3 10 a m
" Raleigh	1 15 p m	*6 50 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	*5 30 p m	*3 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro.....	8 35 a m	7 20 p m
Lv Greensboro.....	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 35 p m
" Keysville	2 13 p m	2 56 a m
" Burkeville.....	2 56 p m	4 40 a m
" Richmond.....	4 50 p m	*6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m daily and 6.50 p m, except Sunday. Returning leave Richmond 8 20 a m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.20 p m; arrive at Oxford 5.40 p m, Henderson 6.35+ p m, Durham 7.05 p m, Raleigh 6.50 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson +10.25 a m, Oxford 11.25 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a m., and 5.45 p m daily except Sunday, 12:03 p. m. daily, and arrive Henderson 7:50 a m, and 6:25 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.25 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:00 a m, and 8:10 p m. daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta, and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

J. M. CULP, Traffic Manager.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Home Treatment for Cancer.

DR. BYE'S Balmy Oils, for cancer, is a positive and painless cure. Most cases are treated at home, without the services of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last three years. If not afflicted, cut this out and send it to some suffering one. Address DR BYE, Indianapolis, Ind.

The Endowment.

Doubtless by this time many are anxious to know of the prospects for increasing the endowment of Wake Forest College are good. We give a bit of experience for their benefit.

The times were never closer in money matters for such an undertaking. From that standpoint it is discouraging. But the people are willing and ready to help beyond their ability. Sympathy with the call for increase of endowment is universal among our Baptist friends. More boys are preparing to go to Wake Forest in the territory we have canvassed than ever before. The people are praying and talking for the Institution. Some of them are really sacrificing for its claims. They are learning to speak of it as "our College." That in itself has a potency for good.

Will they give the needed endowment? Judge from their own language what they mean. A man who once gave one thousand dollars to the endowment of Wake Forest College, when he had filled out his pledges, handing them to me with tears in his eyes, said: "I grieve not for the sacrifice I have made, but because I cannot increase it a hundredfold. May God bless you with abundant success."

Another man who never had the advantage of regular College training, but is one of North Carolina's most successful business men, said: "I believe Wake Forest College has done more for the people of North Carolina than any other institution in its borders. To help supply it with what it needs is one of the first claims on the Baptists of the State."

Listen to this witness who gave out of a full heart: "I am a poor man and live on rented land. I put this amount of cash ($....) in the endowment freely, and pray that I may be able to duplicate it every year of my life." He has several boys at home. May they all enjoy the fruits of this sacrifice.

When a father was trying to decide how much he would pledge, two daughters, his only help to make it, spoke out with womanly courage, and said: "Make it .... dollars per year, father, and we will help you to work it out."

One cannot fail to be encouraged with such testimony, and we might continue to add to it till we filled the columns of the RECORDER; but, friends of the College, it will take something more than sympathy alone to do the work that is before us. The gifts are generally small of necessity. It will, therefore, take the united effort of all the Baptists of the State, giving according to their ability, to reach the goal of our undertaking. This alone will secure success in raising the endowment, and give us access to the largest patronage possible for the College.

The pastors and old students so far have rendered invaluable aid in giving us easy access to the people. Upon their assistance will continue to rest the certainty of our success.

C. W. BLANCHARD.

Cary, Jan. 31, 1895.

Literary.

In *Scribner's Magazine* for March, Prest. Andrews will begin a history of the last thirty years in the United States.

Harper's for February is every bit delightful—sketches, articles, stories long and short, and illustrations.

Dr. Parkhurst has coined a new word, and its aptness and clever construction are quite likely to make it famous. The eminent reformer's word is "Andromania," and of it he says: "There is an element in the feminine world that is suffering from what I shall venture to call 'Andromania.' The word is not an English one, for the reason, I suppose, that the English language makers never supposed that we should need such a term. It is constructed on the same principle as the word 'Anglomania,' which means a passionate aping of everything that is English. 'Andromania' means similarly a passionate aping of everything that is mannish." Dr. Parkhurst makes his new word serve as the title for his first article in the January issue of the *The Ladies' Home Journal*, and uses it for a vigorous treatment of the type of women for whom he invented it.

Important historical and biographical works, such as *The Century's* War Papers and its Life of Lincoln, are the result of capital as well as foresight. Upon the War Papers more than $100.000 was expended and the authors of the Lincoln life were paid $50,000 for the serial rights. Joseph Jefferson received $1,000 a month for his Autobiography, and the pictures which accompanied it cost even more. The leading authors like to have their best work appear in the leading magazines, and hence such periodicals as *Harper's* and *The Century* and *Scribner's* have their pick of ten thousand manuscripts a year. Their publishers are able to organize and send out costly expeditions, the results of which are often of world-wide importance and interest. *The Century* now has expeditions in various parts of the world pursuing investigations, the results of which, it is expected, will be no less important than were those of Mr. Kennan's famous journey through Siberia.—"The Lounger" in the Critic.

Donald Grant's Development. By J. Macdonald Oxley. 12mo. 256 pp. Price, $1. Philadelphia: Am. Bap. Pub. Society.

In this story the author has shown an evidence of the fact that out of the humblest surroundings rise some of our noblest men. Donald Grant was a poor boy, bright and ambitious, fond of books and study, and the narrative of his career both at school and university is very interesting. By his own efforts he obtained sufficient money to take him through the university. His success in the university debating society, skill in the college sports, and his interest in the formation of the young people's society in the church he attended, are all described in a real and telling way. His career shows how it is possible for a young man to enjoy the pleasures of college life without stepping aside from the path of uprightness, as is so often the case with the student of to day.

The North American Review for February opens with three timely articles on the currency question, which are bracketed together under the title of "The Financial Muddle." They are written by Secretary of Agriculture J. Sterling Morton, Representative William M. Springer, Chairman of the House Committee on Banking and Currency, and Henry W. Cannon, President of the Chase National Bank of New York, and formerly Comptroller of the Currency. This important symposium is followed by a trenchant article on "Literature and the English Book Trade," from the pen of Ouida. A paper on "Politics and the Farmer," by the Hon. B. P. Clayton, President of the Farmers' National Congress, next claims our attention.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Circulation of Money.

As in the human body, so in the body politic and in the body ecclesiastical, health depends upon the circulation. A stagnation of giving will produce spiritual numbness and torpor. But a constant flow of benevolence brings untold blessing. Is not the following, by Rev. Arthur Edwards, admirable?

"Beneficence is a running stream. If cash flows out of a Christian man's pocket, it will almost miraculously flow in again, just as water rushes into a channel whose waters have to gush out. Many a good man's purse is like a siphon, the very emptying of which insures its refilling."—*Home Field.*

A COUGH SHOULD NOT BE NEGLECTED. "*Brown's Bronchial Troches*" are a simple remedy and give immediate and sure relief.

Japan consists of 3,850 islands, with an area of 127 000 square miles; population, 40,072,000. It is said a larger proportion of the population can read than in any other country in the world. They adopted a constitutional form of government in 1890. They have 28 000 schools with 72,000 teachers and 2,410,000 pupils.

Johnson's Oriental Soap is the most delicate facial soap for ladies' use in existence. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

A large manufacturing firm in Cincinnati recently made the following statement: "A drinking man will turn out from twenty to thirty per cent. less work than a non-drinker; and, in addition, his work is apt to be defective and require overhauling."

Japanese Pile Cure costs you nothing if it does not cure you; samples free. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Speak clearly, if you speak at all;
Carve every word before you let it fall;
Don't, like a lecturer, or dramatic star,
Try over hard to roll the British R;
Do put your accents in the proper spot;
Don't—let me beg you—don't say *How?* for *What!*
And when you stick on conversation burrs,
Don't strew your pathway with those dreadful *urs.*—*Holmes.*

In a recent speech at Birmingham, England, Lord Rossbery said: "I go so far as to say this, that if the State does not soon control the liquor traffic, the liquor traffic will control the State."

Out of 4,000 criminals convicted in Canada during the last year, it is reported that but 132 were total abstainers.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

[The study topics for the year are arranged by the Maryland Baptist Mission Rooms. Further information on the topics here given may be obtained from Quarterly Leaflets, Mission Rooms, 9 West Lexington street, Baltimore (20 cents per annum). *Foreign Mission Journal*, Richmond, Va., *Home Field*, Atlanta, Ga., and for children from *Kind Words*, Nashville, Tenn.]

SUBJECT FOR FEBRUARY: MISSIONS IN SOUTHERN STATES.

"Enlarge the place of thy tent." Number of missionaries, 357. Laboring throughout the entire South in all destitute places: among Indians, Colored People, Foreign Population, the poor of large cities, the mountain regions, and out on the frontier.

STUDY TOPICS.—The many new industrial enterprises in the South attracting emigration—many people of many kinds. Let us not neglect the needs of their souls. The obligation resting on the highly favored to establish Sunday schools and churches in less favored localities. The publications of the Sunday-school Board of the S. B. C. important factors in the work.

The Week of Prayer.

The Week of Prayer for Missions, Jan. 6th to 12th, was a time of great spiritual enjoyment not only to the Baptist ladies of Raleigh, but also to many of the other denominations who joined with them and aided in the meetings. A number of highly interesting papers were presented during the week, and it will give us much pleasure to be able to give several of them in this column.—ED.

Encouraging Signs in Mexico.

An encouraging sign is the attitude of many prominent Mexicans toward Protestantism. They recognize it as the ally of liberty, the foe to tyranny, and teacher of the soundest morality. It is significant that a prominent literary man like Altamirano favors Protestantism; that a governor like General Arce wishes to see Protestant churches all over the State; that state and municipal officers attend examinations of our mission schools; the great reformer Juarez defended our faith, and President Diaz has accorded us interviews and given us always the full protection of the law. Such men know the history of our church in other lands and act accordingly.

To the Christian, the most hopeful sign in Mexico is the reception that has been accorded the Bible, tracts, and mission papers, even in parts where the minister has not gone. The writer has just returned from a four weeks' trip on horseback, which took him through a region into which no minister or missionary had yet penetrated; but the Scriptures and our leaflets had prepared the way, and in many places congregations had already been gathered, and we were besought to send ministers to carry on and perfect work thus marvelously begun.

The printed Gospel has again proved itself the very power of God, pulling down the strongholds of error and building on new foundations the everlasting walls of truth. This to me has been a most inspiring sign. As I talked for the first time with those Bible converts, it was inspiration—it was hope. This is God's work, not man's, and he will do it as and when he wills; but signs of promise are visible everywhere, and there is enough to urge us on to our best endeavor.—*Rev. Hbbert W. Brown.*

Mexican Patriots and Catholicism.

Mexican patriots have, by bitter experience, discovered the true inwardness of Rome. They now distinguish between Christianity and Roman Catholicism. President Diaz warns the nation to beware of the priesthood. Senor Mateos, in a speech recently delivered in the Senate, after sketching the growth of the nation during the last twenty years, said: "In the midst of this universal gladness there is one black spot—the Catholic priest." He spoke of "their iniquitous farming of tithes, alms, baptisms, and burials; the orgies of priests in their houses;" and of "other still more abominable vices," and declared that history shows that "all Catholic priests are enemies of our free institutions." These words were applauded, more or less enthusiastically, all over the Republic.—*Hugh P. McCormick, Zacatecas, Mexico.*

The Cities.

In Baltimore, New Orleans, Washington and St. Louis, the four largest cities in the bounds of the Convention, the Baptists constitute a small minority of the population. Louisville is the only city of the first class in the South where the Baptists are equal to other denominations. In cities of the next class, as Nashville, Memphis, Charleston, Savannah, Atlanta and Galveston, the numerical inferiority of our Baptist churches is in many of them painfully manifest. There are more than a hundred cities in the South where we ought, the coming year, were it possible to do so, to organize one or more churches and help them build places of worship.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Secret of Beauty

is health. The secret of health is the power to digest and assimilate a proper quanity of food. This can never be done when the liver does not act it's part.

Do you know this?

Tutt's Liver Pills are an absolute cure for sick headache, dyspepsia, sour stomach, malaria, constipation, torpid liver, piles, jaundice, bilious fever, biliousness and kindred diseases.

Tutt's Liver Pills

Advice To Boys



Russell Sage

The great financier, gives the following good advice to boys, which parents might also read with profit:

"Boys, go to school as long as you can, and remember every hour spent in study in your youth will be worth money to you in after life. Read good books; make yourself acquainted with history; study the progress of nations and the careers of men who have made nations great.

"Study religion, science, statecraft and history. Learn to read intelligently, so that you can turn to practical use in after life the reading of your youth. Be sure you begin right. Do not waste time in reading trashy books."

Mr. Sage further says:

"The boy who is wanted in the business world of today must be educated. If his parents cannot afford to give him a college or a high school education he must learn to study without the aid of a teacher, in the early mornings before business begins, and in the evenings after business hours. It can no longer be truthfully said that an education is out of any one's reach."

This is the advice of a man who is one of the most conspicuous business successes of our time, and who has amassed one of the largest fortunes in America. It cannot possibly be charged that he is in the pay of THE CHARLOTTE OBSERVER, and yet these words given as the conviction of a life of unusual observation and experience advises as strongly as words can that you hasten to accept the offer of The Observer and secure this greatest of popular educators, The Encyclopaedia Britannica.

The edition offered by The Observer fills every requirement of Mr. Sage's recipe for success. It is the only edition that is up to date. Who will be without these books now, when Ten Cents a day will secure them?

Write for Particulars

FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, Fortwayne, Ind.

Do You Want a Teacher?

TEACHERS' EXCHANGE,

Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

WM. F. FOX, Manager.

NOTICE.

Having qualified as Administrator, with the will annexed of the estate of Angeline White, late of Wake county, I hereby notify all persons having claims against her estate to present them to me on or before January 15th, 1896, and those owing said estate will please make immediate payment.

MARION PUREFOY, Adm'r,
Wake Forest, N. C.

Talks About Law.

A Law Book That Everybody Needs.

BY JUDGE ROBERT W. WINSTON.

"Wherein such legal principles as touch the daily business of the people are treated in a manner within the reach of the average mind."

FROM PRESSES OF EDWARDS & BROUGHTON RALEIGH, N. C.

The Book Contains

Two Hundred Pages. It is divided into thirty-two chapters. It treats of thirty-two main subjects, and scores of collateral ones. The print is large and clear; the paper is smooth and heavy; the binding is bright and cheery; the index is very complete. A feature of the book is its massing. For example, turn to page 147, "Innkeeper and Guest." The eye, with no effort, falls upon these large head-lines:

"Leaving Door Unlocked,"
"Pullman Sleeper Not an Inn,"
"Horses and Vehicles,"
"Injury from Rats and Mice."

Under each of which is a concise statement of the law on that subject.

The following subjects, among others, are treated: "Farm Law," "Sunday Law," "Bills, Bonds and Notes," "Enticing Servants," "Forcible Trespass," "Wilful Trespass," "Statute of Frauds," "Banks," "Corporations," "Damage Cases," "Accidents from Spring Guns," "Usury," "Married Women," "There being no Will," "How to Write Your Will." The law of Telegrams, of Railroad Tickets, of Railroad Accidents, of Negligence, of Nuisance, of Self defence, of Injuries by Vicious Animals, &c., &c.

In presenting this little book to the public we feel that we are doing a service to lawyers, doctors, farmers, merchants, mechanics, laborers, and all other classes of our people.

PRICES: Leatherette, 50c; Cloth, 65c.

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EDWARDS & BROUGHTON,

Publishers, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

9.30 P M, DAILY,

For Southern Pines, Hamlet, Marion, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.30 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.35 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.22 a m, makes close connection at Hamlet for Statesville, Darlington, Charleston, arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 6.00 p m; returning arrives Johnson street at 9.05 a m.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which no extra fare is charged.

For information relative to schedules, etc., apply to Ticket Agent, or A. J. Cooke, T P A, Raleigh, N. C.

JNO. H WINDER, Gen. Man.
L. T MYERS, Gen. Tr. Mgr.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS SUMMARY.

North Carolina.

A negro child burned to death at Mooresville the 4th.——The Supreme Court granted licenses to twenty-one law candidates last week. Most of them were prepared by Dr. Jno. Manning.——Gen. Rufus Barringer died at Charlotte the 3rd inst.——The Newbern Fair occurs the 20th inst.——Commissioner of Agriculture Jno. Robinson has resigned.——The Atlanta Exposition committee, consisting of several distinguished gentlemen, presented the claims of their enterprise before the State last week. They want $20,000.——Tryon St. Methodist church, Charlotte, has adopted the individual communion cups.——A destructive fire occured at Asheville the 8th inst., burning half a block.——A negro having been arrested at Durham for grossly insulting several ladies, was threatened with lynching the 8th.

In General.

One of the most general and severe of winter storms came upon this country from the Northwest last week, and swept across the Atlantic, delaying many vessels, some of which have not yet reported, and damaging early growths in Ireland and France. The mercury registered zero at Raleigh. In Georgia and Florida early fruits and plants were killed, but they can be replaced. In the North the suffering was extreme; in the West thousands of cattle perished. The loss of human life has not been fully reported.——The National Farmer's Alliance met in Raleigh last week. It revised its constitution with a view to preventing disintegration. It approved the usual platform. The attendance from other States was meagre, being less than fifty. A goodly number of North Carolinians were here. The corner-stone of a monument to the beloved Col. L. L. Polk was laid with fitting ceremony, the Masons participating. Mr. M. Page delivered the eulogy. The following officers were elected: President, J. F. Willetts, Kansas; Vice-Pres't, H. C. Snavely, Penn.; Sec. and Treas., D. P. Duncan, South Carolina.——A $100,000,000 bond issue will be put on the market before this paper reaches its readers. Financial legislation by the present Congress is improbable.——The ex Queen of Hawaii will probably be banished, and several American allies executed, as a result of a recent insidious effort to restore royalty.

General Assembly.

FEBRUARY 4.

SENATE.—Grant introduced a bill to repeal Oxford Orphan Asylum $10,000 yearly appropriation. Numerous local bills introduced, among them several to prohibit sale of liquor in certain communities. Bill to establish graded schools at Kinston passed third reading. The remainder of the session was consumed with discussion of the size of fees paid county court clerks and registers; the fee for registration of crop lien bonds at fifty cents was agreed to, and the probate fee ten cents.

HOUSE.—Williams introduced a resolution to investigate the Fish Commission. Lusk introduced bill to create the office of stenographer of Superior Court; Young, to increase by $5,000 the negro A. & M. College appropriation; Cheek, to forbid public officers using railroad passes; Hunter, to incorporate the Socley for Prevention of Cruelty to Children. Several minor bills passed third reading. The contested election case from Wayne, of Person vs. Monroe, was decided in favor of the latter. Bills to abolish capital punishment and to establish Oyer and Terminer courts were tabled. Partisan debate of a campaign incident followed.

FEBRUARY 5.

SENATE.—Bill to improve public roads by taxation and convict labor passed, after bitter partisan debate, but was defeated later.

HOUSE.—Burnham's anti-liquor bill was reported unfavorably. Winborne introduced bill to enforce our anti-trust laws. Crews, to increase appropriation to negro Orphanage at Oxford. Turner, to provide for local assessments for support of public schools. The partisan debate of the previous day was resumed.

FEBRUARY 6.

SENATE.—Candler introduced bill to regulate sale of liquor in the State. Bill to let public printing to lowest responsible bidder passed third reading. Bill to work public roads with State convicts was defeated, but it will come up again.

HOUSE.—Hileman introduced resolution to find out how much, and for what, money has been expended by the Agricultural department. State Treasurer's report of appropriations to the University was laid before the House. Crawford introduced bill to prevent the marriage of first cousins; Phillips, to incorporate Western North Carolina Christian Conference. Bill to permit shipment of game from State was tabled. The bill to appropriate $2,500 to a training school for fallen women was tabled.

FEBRUARY 7.

SENATE.—To reduce salaries of Railroad Commissioners from $3,000 to $1,500 a year passed third reading. House Bill to let public printing to lowest bidder passed third reading. House and Senate adjourned to attend laying of corner-stone of the monument to the memory of the late Col. L. L. Polk by the National Alliance.

FEBRUARY 8.

SENATE.—Grant offered memorial of W. N. C. Methodist Conference relative to higher education. Cook, to investigate and prohibit combinations. The financial plank of the Ocala platform was endorsed. Bill to require all public school teachers to undergo examinations and to abolish county institutes, taking away special privileges of State Normal and Industrial students, passed second reading.

HOUSE.—Numerous petitions of local nature and minor bills were presented. The contested election case from Greene county, of Dixon vs. Mewborne, was decided in favor of the former.

FEBRUARY 9.

SENATE.—To require examination of teachers in public schools and repealing Normal and Industrial privileges, passed third reading. Westmoreland, by unanimous consent, offered a resolution to investigate charges of drunkenness against a Senator. Bill to take all appropriations from the University tabled; as was also a bill raising age of young men to work on roads from eighteen to twenty-one years. Bill to prohibit sale of liquors to minors passed third reading.

HOUSE.—Many miscellaneous bills introduced. Most of the day taken up by members denouncing an editorial in a daily paper, they having been unjustly accused. Ray introduced a bill to protect fish. Bill relating to registration of mortgages, deeds, etc., passed third reading.

A Late Breakfast

is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such anoyances.

From Rev. M. V. McDuffie.

Dear Recorder:—The Clarendon St. Baptist church of Boston was the scene yesterday of a great funeral. It was more like a triumphant entrance of some victorious warrior into the capitol of his king than a funeral,—so much was said in his honor, and so numerous were evidences of the victories achieved by him in the service of his king on the field of battle. His field had indeed been the world—and as was said by Rev. Dr. Mabie of the American Baptist Missionary Union, who had the funeral services in charge, "Dr. Gordon was a denizen of the planet"; the sphere of his influence was the inhabited world, and his interest in missions was integral and not something put on as an ornament, or something said in a perfunctory way, because, perchance, it was his duty to say or do something for missions. The church was crowded long before the hour appointed for service, and it was indeed a representative gathering. The ministers of Boston and vicinity, together with scores from other sections, were there in large numbers. Men and women engaged in many kinds of missionary service, and representatives of nearly every reform movement and philanthropic movement in the land, together with hundreds of others were present to show their respect to the lamented dead.

Do you ask me how I like my new field of labor, Portsmouth and the New England people? One word will express it, *delighted*. I have a good, old, substantial church that has been ministered to for sixty years by men of national reputation, who served as pastors. The leaders, therefore, are men well indoctrinated and established in the faith. The younger generation need looking after, as New England is full of isms. But "the best of all is, God is with us." My congregations have grown considerably, and all departments of the church work seem to be flourishing, and I am doing my best to give the people the unadulterated gospel of Christ.

Through my more than eight years' labor in New Brunswick, New Jersey, I succeeded in getting for the Baptists there the handsomest church in the city—on the leading avenue. It cost, the church and lot together $51,000, and all was paid for with the exception of $7,000, when I made the dedicatory payer.

While pastor there, I received more than two hundred people into the church, had the church to adopt free-seats instead of the rented-pew system, and also to take a decided stand against raising money for the Lord's work by means of church fairs and entertainments, believing all such methods of work to be a belittleing of the gospel methods of church-work and preventive of the development of the spirit of benevolence in church members.

When I thought my work was done, I resigned to accept the call to Portsmouth, and I feel that God in his providence has rewarded me for past services and called me up higher. My one desire is to live for God and do good unto men.

The RECORDER will always be welcome in my New England home, and I wish for it continued success.

The thermometer registered to day ten degrees below zero, and with the keen, penetrating winds, it is said to be equal to twenty degrees below zero in a quiet day. You will know by this that we have cold weather in New England. But our homes are well built, built with a view to keeping out cold, and well heated, and therefore comfortable. And we are happy.

Faithfully yours,
M. V. McDUFFIE.

A Wonderful Cure for Cancer.

Mrs. Betty Powers, 304 W. Marshall Street, Richmond, Va., after visiting Baltimore, Md., for treatment, as well as having received treatment from her home physicians, was given up as hopeless. Dr. Scott Mason was called, and in twenty five days gave complete relief and removed the last vestige of cancer without using knife or burning plaster.

Dr. Mason claims to be able to cure a large per cent. of so-called "incurable cases" readily, without pain, and permanently. Many cases can be cured at home at small cost. Those who are afflicted should write to Dr. Scott Mason, 700 Clay Street, Richmond Va., for information, testimonials, terms, &c.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, First ch, Raleigh, Central, $9.57; Bells ch, Mt Zion, 3.21; Mis Soc, Johnson's ch, 2.11. Total, 14.89. Previously reported, 406.83. Total this year, 421.72.

Foreign Missions—W M S, Carthage ch, Sandy Creek (China). $2.20; W M S, First ch, Raleigh, Central, 19.15; Ditto, ditto (China), 30.50; W M S, Pollocksville church, Eastern (China), 3.50; Dawson's ch, Tar River, 1.89; W M S, Tabernacle ch, Raleigh, 13.80; Sun beams, Ephesus ch, Raleigh (China), 3.05; Buckhorn ch, W Chowan, 11.89; W M S, First ch, Durham (China), 15.00; W M S, Mt Carmel ch, W Chowan 5.00; Mrs E J Wilson, Mooresville, 5.00. Total, 110.98. Previously reported, 482.83. Total this year, 593.81.

Home Missions—W M S, First ch, Raleigh, Central, $9.58; First ch, Durham, Mt Zion, 30.00; Enon ch, Yadkin County, 1.38; Plymouth ch, Chowan, 18 59; Mrs W A Wilson, Mooresville, 1.00. Total, 60.55. Previously reported, 210.11. Total this year, 270 66.

Education—Juniper Springs ch, $1.00; Rev A C Dixon, Brooklyn, N Y, 5.00; Shelby ch, King's Mountain, 6.25. Total, 12.25. Previously reported, 282.04. Total this year, 294.29.

Orphanage—Winton ch, W Chowan, $1.15; Rosses ch, ditto, 3.55; Branch Sunday-school, 3.62; Buckhorn ch, W Chowan, 8 11; S S, Fishing Creek ch, Tar River, 2.50: Conaritsa ch, W Chowan, 4.50. Total, 23.63. Previously reported, 17.64. Totul this year, 241.27.

Sunday-schools—Winton ch, West Chowan, $3.12.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Feb 9, 1895.

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Perhaps they leak and quite frequently you have to pay for temporary repairs.

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brings weak people up to the standard of health—feeds the blood—acts on the nerves—strengthens the muscles. It brings the blush of youth to weary women's cheeks—is a boon to the invalid—refreshes and renews life in the aged—nourishes the weak, puny child—briefly said, *it gives strength*, and strength cannot exist without perfect health. It is a necessity in evety family. *It does not injure the teeth or cause constipation.*

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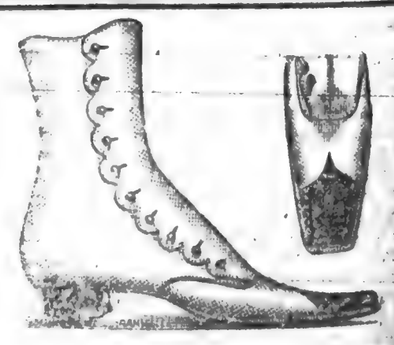
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RALEIGH, N. C.

See Home Testimony, on page 7.

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Shot Guns from $2 to $50. Winchester Rifles, $6.75 to $18. Breech-Loading Rifles, $8 to $10. Self-Cocking Revolvers, Nickel-Plated $1. Send 2c. stamp for 68-page Catalogue and save 25 per cent.

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In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Few know what chimneys to use on their lamps. Consult the "Index to Chimneys," sent free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top."

Sunday-school Meetings.

Mr. Wm. Reynolds of Peoria, Ill., the Field Superintendent of the International Sunday-school Association, will visit this State next month, and, in company with Mr. N. B. Broughton of Raleigh, President of the North Carolina Sunday-school Association, hold meetings and make addresses in the interest of the Sunday-school work of the State in several of our larger towns.

If the necessary financial support can be secured, it is proposed to place a General Secretary in the field, employ a competent Normal worker during the summer months and to publish a monthly paper in the interest of the State Sunday-school work.

The following are the appointments for the meetings next month:

Reidsville, Sunday, March 3rd; Greensboro, 4th; Winston, 5th; Salisbury, 6th; Statesville, 7th; Charlotte, 8th; Oxford, 9th; Henderson, Sunday, 10th; Raleigh, 11th; Fayetteville, 12th; Wilson, 13th, and Wilmington, Thursday night, 14th.

From Wilmington, Mr. Reynolds will go to the Florida State Sunday school Convention. COM.

"An Offer of $200.00 in Gold."

No book is selling so rapidly as "Talks to Children about Jesus." The publishers, R. H. Woodard Company, Baltimore, Md., are making a most liberal offer of $200 in gold to agents who sell within the next three months two hundred copies. The book is sold very low and is beautifully illustrated. Freight is paid and credit given. Send at once thirty-five cents for canvassing outfit and full information. They also publish other popular books.

The Floral Guide.

The *Floral Guide* published by James Vick's Sons, of Rochester, N. Y., is again at hand, and as usual is a costly and handsome publication of great interest to all who love flowers or are interested in gardening. The annual catalogue is invariably the largest and the most expensive publication of the kind in this country. This year it offers several novelties, among which are the Vick Branching Asters in several colors and rivaling chrysanthemums in size and beauty. Then there is the "Sunset" Hibiscus and a Hypericum of great beauty. The Vicks have a new Sweet Pea, which is distinctly a double flower, and they are taking votes upon a selection of a name from half a dozen which have been suggested. The voters get a chance of winning several prizes in cash for the best guesses at the number of votes the favorite will get. The Guide cost ten cents by mail, but this price is deducted from the first order for seeds.

General Lord Wolseley makes a most important contribution to the literature of the China Japan war. In an article for the February Cosmopolitan,, he discusses the situation and does not mince matters in saying what China must do in this emergency. Two other noted foreign authors contribute interesting articles to this number. Ollivier tells the story of the fall of Louis Philippe. From every part of the world, drawings and photographs have been obtained of the instruments used to torture poor humanity, and appear as illustrations for a clever article, by Julian Hawthorne, entitled, "Salvation via the Rack." Mrs. Reginald de Koven, Anatole France, W. Clark Russell, Albion W. Tourgee, and William Dean Howells are among the story tellers for the February number of *The Cosmopolitan*.

Among the annual Almanacs which are put into print at this season of the year, The New York Tribune Almanac must be rated as easily the first. The New York *Sun* (Dem.) praises it as an exceedingly valuable and accurate book of reference, and, on the other hand calls its principal rival a "book of popular *mis*information." Although emanating from the office of the most aggressive Republican newspaper of the United States, The Tribune Almanac is absolutely devoid of partisanship. The Tribune's "arithmetic man" who figures up majorities the night after election, lays aside his political affiliations when he comes to work upon the Almanac. Accuracy, fairness and completeness are the watchwords then, and the result is seen in the wide distribution of The Tribune Almanac all over the United States, and its use by Democrats, Populists and Republicans alike. The number for 1895, which has just come to us, has brought its election returns, statistics and general information up to date, and is the largest and most complete number ever issued. The price is only twenty-five cents a copy, although now a volume of 380 pages. It was 25 cents a copy, even in the early Forties, when it began its career as a little document of 60 pages.

"To dwell with God, to feel his love
Is the full heaven enjoyed above;
And the sweet expectation now
Is the young dawn of heaven below.

By nature's laws, immutable and just, enjoyment stops where indolence begins.—*Pollock*.

Mr. Jas. D. McNeil's Experience With The Electropoise.

FAYETTEVILLE N. C., Aug. 16, 1893.

My Dear Sir:—I gladly give you my opinion of the Electropoise. I consider it Science's Best Gift to Man. It has been of such wonderful benefit to me that I feel as if I could not say too much in its favor. A very severe attack of Grippe in the winter of 1890 left me with a shattered nervous system and almost no digestive power at all, and for eighteen months people in Hades had as much fun and as good a time as I did. I tried Allopathic, Homeopathic and "jam of the fence" remedies all to no good. The Electropoise has made me almost myself again, and I believe will eventually make me a better man. It has been used on every member of my household of seven from the youngest up to their mother (who is also a convert) with marked beneficial results; so much so, that I have not paid one penny for drugs since it entered my house, the first of last March. I have recommended it to many who have taken my advice and I have never known of any to regret having done so. It is the most economical physician on earth. I would not be without one under any circumstances. Yours truly,

JAS. D. MCNEILL.

Home Testimony.

WHAT N. B. BROUGHTON SAYS.

RALEIGH, N. C., Nov. 26, 1894.

J. D. BOUSHALL, ESQ.,
Manager Ætna Life Ins. Co.,
Raleigh, N. C.

My Dear Sir:—I am to day in receipt of the Company's check on the First National Bank of New York for one thousand dollars ($1.000) in full settlement of Policy No. 213,127 on the life of the late Lewis O. Lougee, Treasurer of Wake county.

Please accept the thanks of the family for this prompt and satisfactory settlement. Mr. Lougee died on the 10th Nov., 1894. The proofs were filed with you on the 17th. The check is dated Nov. 24th.

I take great pleasure in commending your excellent Company to those looking for safe and reliable insurance.

Yours truly, N. B. BROUGHTON,
Administrator, L. O. Lougee.

The man who would climb the ladder of fame must not linger too long on each round of applause.

MARRIED.

YATES—THAGARD—On Feb. 6th, 1895, at the residence of Mrs. Lucy Thagard, by Rev. C. J. F. Anderson, Mr. C. C. Yates and Miss Lizzie Thagard.

ROBASON—BURTON—On Jan. 30th, 1895, at the residence of the bride's father, by W. H. Case, J. P., James A. Robason and Miss Lillie R. Burton, all of Guilford county.

RICH—WALLACE—On Jan. 22d, 1895, at the residence of the bride's father, by Rev. A. J. Bordeaux, Mr. W. M. Richmond of Sampson county and Miss E. J. Wallace of Bladen county.

KELLY—WOODCOCK—On January 24th, 1895, at the residence of the bride's father, by Rev. A. J. Bordeaux, Mr. John D. Kelly of Bladen county and Miss Mary L. Woodcock of Pender county.

DIED.

TAPP—Little Julia, infant daughter of Bro. and Sister Peyton Tapp, left papa and mamma on Jan. 24th to be with God. She was just two and one half years old at her death. Like the modest daisy, she bloomed to bless the world but for a span, and then passed away. Well did she perform her mission on earth, and now she is reaping her reward. God comfort the loved ones. G. T. W.

BLEDSOE—Mr. J. A. Bledsoe was born Sept. 26th, 1815, and died Jan. 22d, 1895, aged eighty years. As a citizen, neighbor, and Christian, he was highly esteemed. During the forty five years of his Christian life he was never censured by his church for disorderly conduct.

A kind husband, loving father, faithful member is at rest. "All is well." M.

SNIDER.—Albert Pinkney Snider fell on sleep Dec. 12th, 1894,. He was sick but nine days. He was fifteen years, two months and two days old. He was baptized by the writer Oct. 27th, 1892, in New Friendship church. Just blooming into manhood, his young life was beautifully consistent. His Sunday-school lessons were studied carefully. Living four miles from church, yet his desire was to not miss a single prayer-meeting service.

HENRY SHEETS.

MITCHELL—Mrs. Jane Mitchell died Jan. 24th, 1895, at Clayton. She was sixty-eight years of age, and had been an active member of some Baptist church for fifty years. The loss of such a worker to the Clayton church cannot be estimated. Her death was but a fitting and to a godly life. On her last night she attended prayer-meeting, and upon returning home, she lay down and quietly died. Thus she passed from a prayer-meeting into the other world. The membership of the church extend hearty sympathy to the bereaved husband and children.

PASTOR.

ALFORD—W. D. Alford was born in Wake county, N. C., Sept. 13th, 1844, and died at his home in East Durham, N. C., Jan. 24th, 1895, aged fifty-one years, four months and eleven days. Bro. Alford was a member of East Durham Baptist church, and expressed himself to his family, and others as willing to die—his only regret being to leave his family. He leaves a widow and eight children to mourn their loss. His body was taken to the old family burial ground, near Cary, Jan. 26th, and interred in the presence of several who accompanied his remains from East Durham, and a number of old friends and relatives from in and around Cary. O. C. HORTON.

East Durham, Jan. 31, 1895.

BROCK—Mr. Barney Brock passed calmly to his reward on Nov. 19th, 1894, in the sixty-sixth year of his age. Bro. Brock was a consistent member of the Baptist church at Oregon Mills. "Blessed are the dead which die in the Lord." The funeral was conducted by the writer. W. S. K.

REAMS—On Jan. 24th we laid to rest the mortal remains of Bro. Charlie Reams. He was called in the bloom of manhood—at the age of thirty-six—to his eternal reward. A good man has passed away from things terestial to things celestial. Antioch church has lost one of her jewels and Christianity one of its supporters. God bless the bereaved ones. G. T. W.

TAYLOR—Bro. Jesse F. Taylor was born in Nash county, N. C., August 9th, 1825, and died near Raleigh September 19th, 1894. In his early manhood he professed faith in Christ, and was a consistent Christian until the day of his death. For many years he was a respected and beloved member of the First Baptist church in Raleigh. His piety, though entirely unaffected, elevated his character, and gave direction to his every-day life. In all earthly relations he was exemplary and highly esteemed. In the management of his business he was honest, diligent and successful. Those who knew him testify that he was an excellent citizen, a faithful husband, an affectionate father, a true friend, an obliging and a truth-speaking, God-fearing man. He met death calmly and trustfully, and left one son, three daughters, and a host of friends to mourn his departure. J. W. C.

EATON—Mrs. Emma Belle Eaton, daughter of J. O. Tatum, deceased, and widow of Thomas F. Eaton, deceased, of Davie county, and sister of Elder Frank Eaton of China, went, Oct. 11th, 1894, to be with Jesus and the spirits of the just made perfect in heaven; and Farmington church, of which she was a member, and Eaton's, into whose fellowship she was baptized by Elder J. B. Marsh in May, 1868, join her bereaved family, neighbors and friends in mourning her absence, because she is greatly missed by her church, which she faithfully served, and by her neighbors, especially the sick and needy, whose wants she ever promptly supplied. All sorrow not as those that have no hope, knowing that she is with the Lord.

Sister Eaton was at her death thirty-nine years, eight months and twenty-six days old. She left surviving her, her mother, three children, three brothers, and one sister, all the adults of whom are on their way to meet her in heaven. May dear little Phoebe and Timmie be led early in life to their mother's Saviour! The Lord comfort all. PASTOR.

ATKINSON—On Dec. 22d, 1894, the sweet and gentle spirit of little Bessie McDuffie Atkinson winged its way to the realms of the blest. She was but five and a half years old, the youngest in the large family circle of Bro. James W. Atkinson of Fayetteville, and the darling of the household. Full of happiness she had gone the previous evening to the house of a neighbor, and there, by the sudden explosion of an oil lamp, she was wreathed in flames and fearfully burned. God in his mercy did not let her suffer long before he took her home to himself. She was a very pretty child, and, withal, so winning that she was beloved by all who knew her.

She was a remarkably pious child, delighting in the Sunday-school and the church services, which she very rarely failed to attend. She knew a number of hymns and sang them in a clear, sweet voice. "Jesus lover of my soul" was her favorite, and she would often say, "Mamma, isn't that the sweetest thing you ever heard?"

The home is very sad now without the bright presence of the beloved child, but Jesus is there with his precious consolations, and comforts the sorrowing parents and children as he alone can. May he ever be their refuge and strength. J. HARTWELL EDWARDS.

TYSOR—Bro. Jordan Tysor, Sr., died at his home in Chatham county, N. C., Tuesday, Jan. 29th, 1895. He was ninety-seven years, eight months and twenty-eight days old and had been a professor of religion upward of sixty years. He first joined the Methodists, remaining with them a while, and then joined May's Chapel Baptist church, of which he died a member. Bro. Tysor was a benevolent man and did much toward building up the "waste places" within the bounds of the Sandy Creek Association. He loved his church very much, and, it is said, never missed one of his meetings unless providentially hindered. The writer preached the funeral at the residence, Jan. 31st, and the remains were buried near by, on Feb. 1st, 1895. May the Lord bless his children and his wife who watched over him so tenderly during his affliction.

L. R. DIXON.

Goldston, Feb. 5, 1895.

*** *Christian Advocate*, please copy.



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Woolen
Bed Blankets,
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The prices on *all of our woolen goods* have been made to conform to the new woolen schedules, a saving from 35 to 50 per cent.

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The Home Circle.

"Not As I Will."

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still
Unfathomed purpose to fulfil.

Blindfolded and alone I wait;
Loss seems too bitter, gain too late:
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long,
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and ill,
By changeless laws are ordered still.

The sound grows sweet
Each time my lips the words repeat,
Not as I will, the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless,
All unrest and all loneliness,
"Not as I will," because the one
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil,
"Not as I will."

—Exchange.

Our Country—What is It?

2,970,000 square miles of territory between the Atlantic and the Pacific.

Add Alaska, one fifth of the whole in extent.

Its seven grandest rivers have no equal in the world.

What do these mean for us?

Fertile valleys, commerce, etc.

These grand chains of mountain—its backbone and its breastbone.

What do these mean for us?

A vast treasury filled with wealth.

Our mines have only begun to produce their precious ores; our rivers and lakes have only begun their usefulness to man.

The wonderful railroads threading it in every direction.

What do these mean for us?

Easy communications, growth, prosperity, etc.

65,000 000 people live in this country.

21,000,000 are foreigners, or the children of foreigners.

1,164 languages or dialects are spoken here.

New York was once the "West," Ohio the "Far West."

Now Dakota calls Chicago an Eastern city, and Washington speaks of going East to Dakota.

These immense Western States! How shall we realize their size?

Lay Texas on the face of Eurobe, and this giant, with his head resting on the mountains of Norway (directly east of the Orkney Islands,) with one plain covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the empires of Germany and Austria, across Northern Italy, and have his feet in the Mediterranean.

You may place twenty kingdoms of Europe in our United States, and have room to spare.

Connecticut will fit into Michigan twelve times; Kansas, eighteen; Oregon twenty; California, forty; Texas, sixty; and it takes one hundred and twenty Connecticuts to make one Alaska.

Tear Dakota into strips of one mile in width, and you make a belt that will encircle the earth three times.

Put all the people of the earth into the United States, and each person would have two acres of land.

Put all the people of the United States (65,000,000,) into Texas and the population would not be as dense as that of Germany. —*Selected.*

It Sharpens

the appetite, improves digestion, and restores health and vigor; all the organs of the body are aroused to healthy action by Dr. Pierce's Golden Medical Discovery. More than all, the liver—and that's the key to the whole system. You have pure blood or poisonous blood, just as your liver chooses. The blood controls the health, the liver controls the blood, the "Discovery" controls the liver.

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You pay only for the *good* you get.

The Crooked Tree.

"Such a cross old woman is Mrs. Barnes! I never would send her jelly or anything else again," said Mollie Clapp, setting her basket down hard on the table. "She never even said, 'Thank you!' but, 'Set the cup on the table, child, and don't knock over the bottles.' Why don't your mother come herself instead of sending you! I'll be dead one of these days, and then she'll wish she had been a little more neighborly.' I never want to go there again, and I should not think you would."

"Molly! Molly! come quick and see Mr. Daws straighten the old cherry tree," called Tom through the window; and old Mrs. Barnes was forgotten, as Mollie flew out over the green to the next yard.

Her mother watched with a great deal of interest the efforts of two stout men as, with strong ropes, they strove to pull the crooked tree this way and that. But it was of no use.

"'Tis as crooked as the letter S, and has been for twenty years. You are just twenty years too late, Mr. Daws," said Joe, as he dropped the rope and wiped the sweat from his face.

"Are you sure *you* have not begun twenty years too late on tobacco and rum, Joe?" asked Mr. Daws.

"That is a true word, master; and it is as hard to break off with them as to make this old tree straight. But I signed the pledge last night, and, with God's help, I mean to keep it."

"With God's help, you may hope to keep it, Joe," responded his master. "Our religion gives every man a chance to reform. No one need despair so long as we have such promises of grace to help."

"That is my comfort, sir," said the man, humbly; "but I shall tell the boys to try and not get crooked at the beginning."

"Mother," said Molly, as she stood by the window again at her mother's side, "I know now what is the matter with Mrs. Barnes. She need not try to be pleasant and kind now; for she is like the old tree—it is twenty years too late."

"It is never to late, with God's help, to try to do better; but my little girl must begin now to to keep back harsh words and unkind thoughts. Then she will never have to say, as Joe said about the tree, 'It is twenty years to late.'"

She Should Marry a Minister.

"If I were a minister's wife," said a lady in the car, who was talking too loud not to be overheard, "you may rest assured I should take an interest—an active interest—in my husband's work. I should say to him, 'Richard, if you want to do well next Sunday, preach short! If you want your congregation to grow larger and larger, preach short! If you want to draw them to this church, that church, and the other, preach short! Always preach short! But, Richard, have something to say, always! Condense, condense, and condense, and then have an air about you as if time were worth something and you could not afford to lose a minute of it.' If on a Sunday morning he seemed to be in an extra amiable mood, I would venture to say, 'Richard, dear, don't be all day in giving out your notices! Don't blink over them and clear your throat, and go poking along through them as if you had never seen them before and were pondering them in your mind as you call attention to them! Don't, I beg of you, Richard, read them straightforward and then say them all over again backwards! There is nothing so tiresome!' I am not sure but some Sunday I should say, 'Richard, if you get the least tedious to day I shall fuss with my bonnet strings as a warning! And when you say 'In conclusion,' don't, for pity's sake, go on until you reach a 'Finally,' and after that 'One word more,' or 'Just another thought!' I do think it is such a mistake to try to tell all one knows in one sermon."

Just then the auditor was obliged to leave the car, but he could not help exclaiming to himself, "What a sensible woman!" It is to be hoped that some day this sensible one will marry a minister.—*Selected.*

A Good Interpretation.

A Scotchman, fond of drink, on awakening one morning told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming towards him followed by two lean ones, and in the rear one blind one. He was greatly worried over it, and declared that some great evil was about to fall upon him. He had heard that to dream of rats foreboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright temperance lad, hearing the dream told, volunteered to interpet it, and he did it with all the wisdom of a Joseph. Said he: "The fat rat is the man who keeps the public house where ye gang sae often, and the twa lean ones are me and mither, and the blind one is yersel', father."—*Frank Leslie's Weekly.*

Wanted.

The other day I saw in a newspaper a notice which I think should be read with care, and then tucked away in the memory. Here it is:

"Wanted—In one hundred thousand households in America, a willing, sunshiny daughter who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight it is to smooth away her mother's wrinkles, and who is quite as willing to lighten her father's cares as his pocket; a girl who thinks her brother quite as fine a fellow as some other girl's brother. Constant love, high esteem, and more honored place in the home guaranteed. Employment assured to all qualified applicants. Address Mother, Home Office."—*Sel.*

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of Consumption is stopped short by Dr. Pierce's Golden Medical Discovery. If you haven't waited beyond reason, there's complete recovery and cure. In those scrofulous conditions of the blood which invite Consumption; in severe, lingering Coughs, and Weak Lungs, this medicine is a *proved* remedy.



Miss M. H. Sneed.

Mrs. Sarah S. Sneed, of *Clio, Iredell Co., N. C.*, writes: "My daughter was first attacked with pneumonia and pleurisy in very bad form and was then taken with a very bad cough, which kept growing worse and worse, until finally it seemed as though she had consumption very bad. The physicians prescribed Cod liver oil, but to no benefit. I procured two bottles of Dr. Pierce's Golden Medical Discovery and she grew better. She hasn't felt any return of lung disease in over twelve months. She was nothing but a skeleton when she took the first dose, and to-day she weighs 135 pounds."

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(*From U. S. Journal of Medicine.*)

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Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

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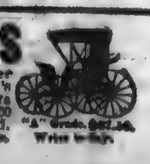
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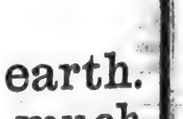
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Having qualified as the Executor of the estate of Samuel Jones, late of Wake county, I hereby notify all persons having claims against his estate to present the same to me on or before February 1st, 1896, and those owing said estate will please make payment at once. ALFX. JONES,
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Volume 60. RALEIGH, N. C., WEDNESDAY, FEBRUARY 20, 1895. Number 38.

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CAN A State Penitentiary be made self-supporting? Can it be self supporting without harassing citizen laborers? Every State is concerned with these questions; but, so far as we know, not one has settled them satisfactorily.

Convicts are usually sentenced to hard labor. There must be object for their labor, if they are not to be entirely supported at great expense by citizens. If they engage in manufacturing, factory workers take offense; and rightfully. It is not difficult to perceive that convicts, not having families to feed nor roofs to keep whole, nor temptation to buy furniture or Sunday suits, can work for less than citizens. It is not right to bring the shoe making or brick making citizen of family into competition with convicts; nor is it right to bring the miner into competition with them. A State-backed gang of felons has no right to run down the price of unbacked citizen labor. But there must be hard labor. The citizen, shoemaker, miner or whoever he is, will cry out, if he has to contribute to the support of idle felons. The felons themselves demand occupation, for forced inactivity is intolerably cruel. There is no avenue of remunerative industry that is not occupied by citizens; and so it is evident that, if the convict does useful hard labor, he must compete with citizen laborers. It is expedient to have him support himself as far as possible; it is humane to permit him to work. How can he be usefully employed with a minimum of friction? North Carolina has answered the question by putting her convicts to farming on a large scale, and there is little or no complaint of her policy. So great and diverse are the products of agriculture that the introduction of a few State farms has no appreciable effect, although in principle the farmer's complaint would be as just as the miner's.

The Penitentiary is yet a burden to the State. In the last two years $25,000 was taken by it from the Treasury, and the present General Assembly has been asked to appropriate $15,000 to pay a debt now due, and $35,000 to maintain the convicts until a crop can be harvested, after which, if all is favorable, the 1894 report states, the institution will be self-supporting. This is reasonable; the last crops sold for about $30,000 less than usual on account of the general fall of prices; and, moreover, the institution has $40,000 in live-stock, utensils, and general assets convertible into money, besides having greatly improved the farms by clearing forests and reclaiming low-lands. It is stated also that one-third more can be made on the farms than was made last year.

There are 1,265 convicts in the Penitentiary; about 200 of them are old or decrepid, and remain at the central institution making bricks, shoes for the convicts and doing domestic work; the others were employed on the four State farms. They cultivated 3,500 acres last year, and, as they strengthened the dikes last winter, their abundant harvests escaped the fall floods.

The harvest was as follows: Cotton, 905,213 pounds; corn, 100,323 bushels; forage, 2,266,750 pounds; pease, 4,000 bushels; peanuts, 7,200 bushels; oats, 4,150 bushels; wheat, 11,601 bushels; sorghum, 7,650 gallons; meat, 95,000 pounds. $40,309 37 worth of these was consumed during the year by the convicts and employees; $107,775 58 was earned during the year, mostly by sale of farm products, and there is about $30,000 worth of products on hand. The cost of running the institution in 1894 was $219,078 16. The Superintendent is to be congratulated that only $40,000 of this falls on taxpayers.

Fifty-three convicts died in the year. There were many hundreds of cases of fevers and chills. The number of cases of sickness is distressing, and we hope better drainage in the future will result in a brighter sanitary report.

The value of everything owned by the institution, from cooking utensils to the price of a man's labor a day (forty-eight cents), with the salary paid every employee, the number of prisoners received since the Penitentiary was opened in 1870, which is 10,789, when they were received, the native States of the present inmates, the counties that they represent, how many from each, the number of those who cannot read nor write (640), their previous occupations, their ages, race and sex (there being 224 white males, 6 females, 966 negro males, 64 females), how long they will remain in prison and for what crimes they were sentenced.

We studied the report with interest. It is creditable. If any one is disposed to complain of the debt and the need for $35,000 besides, let him reflect that the regular appropriation to the institution used to be more than $100,000 a year.

The present management has done more to solve the Penitentiary problem and set the institution on a satisfactory basis than any of its predecessors, self support in 1896 being probable.

There has been no little suspicion of each successive management of the institution. We have never been satisfied with the leasing of farms and going to great expense to improve them. In our opinion, their owners, in addition to getting handsome rents, will get a big price when the State takes up its purchase option. This is not the fault of the present management, with which, so far as we can see, there is no fault to be found.

***

There is effort to have the farm system of convict employment abandoned, and to put them to working county roads.

Good roads are greatly needed; but it will be unfortunate, if the State has to lose the permanent improvements it has made on the farm lands, and this, too, when self support by farming is in sight! The counties using convicts to work roads should be made to support them not only while they are at work, but also to contribute to their support in winter, when there is but little remunerative work to be had. Even this will be impracticable. It is a sound proposition that one county should not be made to pay for the support of road-makers of another county.

Moreover, most of the convicts are adapted to farm work: it is an occupation that requires less money than any other, since most of the supplies are "home made"; and lands have been cleared, dikes made, lowlands reclaimed, horses and mules and implements bought, and houses and stables erected, which it will be unwise and inexpedient to abandon.

AT THE risk of shocking its Northern contemporaries and in disregard of what they and others may vaguely term the 'genius of our institutions,' the RECORDER has no hesitation in saying that it is opposed to any system of county or city or town government that will place negroes in authority over white people.

The subject is old and worn; and we would not mention it but for the fact that probable legislative action is liable to expose certain counties, if not cities, to negro domination.

We do not set out to defend the present system of county government. We believe such a system was necessary to protect several counties from the rule of ignorant negroes and the impositions of carpet baggers; it worthily served a good purpose. If it was abused, it is a pity; but it is no cause for counter-abuse. If the law is changed, it will be a great wrong, if some other means of preventing negro domination is not devised. It is determined that it will be changed; so the question is, How can its purpose be served by a new system which will be approved by the present law makers?

The negro must not be cheated; and yet in counties where the population is largely African, it would be cruel to the whites and dangerous in every respect to give him the power and responsibility of governing. The negro is not yet fit to rule his own race; left in his own hands to-day, he would go backwards more quickly than he has come forward. To give him control over counties would place them at the mercy of designing whites and ambitious blacks.

There is a way out: The qualifications of voters can be increased. A premium can be placed on intelligence, as should have been long ago. It is a sound proposition that no one should be allowed to influence public affairs until he can read and write, and comprehend our Constitution and laws. If ability to do these were made a qualification of full citizenship, it would enable us to leave county government to direct vote of the people, would insure white supremacy, would encourage the negro to mental development, and would develop a sturdier patriotism. It would be a wholesome measure, were there no negroes in the State; for the negro is not so much to be objected to, as is his ignorance, his prejudice against Southern whites and disposition to be led by strangers.

Negroes will some day be capable of governing; but any one who contends that they are now, or will likely be in half a century, will be deservedly spurned by the intelligent whites. We do not disapprove negro representation, but this and domination are far apart.

The Interbiblical Period and the Rise and Characteristics of the Jewish Sects.

Read before the "Bible Bands" of Wake Forest College by Dr. J. Hendren Gorrell, and requested to be published.

PART I.

The history of the Jews during the seven centuries preceding the coming of our Saviour is one full of sadness. No longer, as an undivided people, did they offer up their sacrifices in Jerusalem to the God of their fathers, as in the time of David. The division of the kingdom in the days of Rehoboam was the beginning of the end. The kingdom of Israel in the latter part of the eighth century fell a prey to the armies of Sargon, king of Assyria, and the Ten Tribes are henceforth lost to history. A hundred and thirty six years longer lasted the rival kingdom of Judah, till it similarly passed into the grasping hand of Nebuchadnezzer, and the people were carried away into a foreign country, where "by the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion." After seventy years of captivity the people joyfully returned under Zerubbabel to their native land, which was henceforth a province of the king of Persia. The temple of Jerusalem was rebuilt and the worship of the true God was established under the wise direction of prophets and rulers, such as Haggai, Zechariah, Ezra, and Nehemiah. There was, however, a visible decline in the religious spirit of the people; long residence among, and environment by, the heathen nations had not been without its pernicious influences upon the chosen people. Marriages with the surrounding nations were no longer shunned; the priesthood had fallen into corruption; the temple services were frequently neglected; scepticism had introduced itself among the people; immorality, sorcery, perjury, idolatry, and their attendant vices, spread far and wide throughout the land. At this juncture appeared the last of the prophets, who, in words which pierce into the very soul, vents the fiery indignation of the Righteous God upon the sins of the people and predicts the day of the coming of the Lord, which shall burn like fire, destroying the wicked like stubble. This last outburst of prophetic revelation is like those glowing northern sunsets, whose last ruddy beams have not vanished from the western heavens till the rosy fingers of dawn appear above the eastern hills; for, upon the rejection of the fallen Israel, Malachi opens to us the proclamation of a universal gospel, which had its perfect culmination in the Christian dispensation: "from the rising of the sun till the going down of the same, my name shall be great among the Gentiles, saith the Lord of Hosts."

From this point then we proceed upon our examination into Jewish history. The four hundred years from the time of Malachi till the birth of Christ are filled with most momentous events in the world's history. The powers of Athens, of Sparta, and of Thebes went down before that of Macedonia; Alexander led his conquering hosts into Asia, and the mighty powers of Persia, Egypt, aye, of the Eastern world, crumbled into dust before him. After his death the empires of the Selencidae and of the Ptolemais exercised their power for good or evil for generations, till they were in turn absorbed into the growing dominion of Rome. Rome itself spread from the narrow confines of Latium, till it included the world, from the territory of Parthia on the east to far west Britannia. The renowned Republic passed into the more glorious Empire under Augustus Cæsar. In the meantime the Jews in quiet obscurity lay hid within their native valleys. They escaped the ravages of Alexander, but, at the partition of his dominions, Judea lay as a weak province between the two great rival monarchies of Egypt under the Ptolemais and of the Syro-Grecian kingdom of Seleucus; possessed now by one, now by the other, and suffering under the misrule of native governors, many of whom were of the priestly order, the Jewish nation led a pitiable existence of servile humiliation. This era of suffering culminated in the persecutions inaugurated by Antiochus Epiphanes, King of Syria, who in 170 B. C. brought Egypt under his domination. Determined to suppress every element of independence among the Jews, he destroyed tens of thousands of the inhabitants of Jerusalem, pillaged the treasury, seized the sacred vessels, profaned the holy place, took away the women as captives, dismantled and set on fire the city, threw down the walls and established a strong fortress on Mount Sion, forced the people to profane the Sabbath and to eat swine's flesh, introduced the rites and ceremonies of the Grecian religion, and dedicated the temple of Jehovah to Jupiter Olympius.

This disgrace was, however, not unavenged. Out of the depths of these humiliations rose the Jewish spirit of liberty and the mighty line of the Asmoneans, who restored Judea for some generations to its independent sovereignty. Mattathias, an aged priest of the town of Modin, not only refused to acquiesce in the profane rites enjoined by Antiochus, but with his own hand slew some of his renegade countrymen and inaugurated the revolution against the tyrant. This war for independence was carried on against immense odds, but for the most part successfully by his son, Judas Maccabeus. Uniting the valor and strategy of a patriot and a general, he with his little band of loyal followers defeated the armies of the Syrians, gaining at Emmaus with 3,000 men his glorious victory over the 47,000 of the Syrian host and, in the next year, with only 10,000 followers defeated Lysias's army of 65,000 men. Having regained Jerusalem, Judas proved himself equally powerful as a reformer, fortified the citadel, repaired the temple, and introduced the old ceremonial worship. He however struggled against a remorseless fate and, under the successors of Antiochus, he fell as he had lived, a martyr to his country's liberty. "Among those lofty spirits, who have asserted the freedom of their native land against wanton and cruel oppression, none have surpassed Judas Maccabeus in accomplishing a great end with inadequate means; none ever united a more generous valor with a better cause." [Milman]. The struggle was still carried on by Jonathan and Simon, brothers of the fallen Judas, and, during the priesthood of John Hyrcanus, the son of Simon, victory perched upon the banners of the Jewish patriots, the hated yoke of Syria was thrown off, and the Jewish kingdom resumed its independence, [B. C. 130]. From this time on, under the able leadership of the Asmonean princes, the Jewish people extended their power, developed their exclusive spirit, and destroyed their troublesome neighbors, the Samaritans; they were, however, sorely troubled by internal dissensions and petty jealousies among the members of the reigning family and by the perpetual antagonism of the two great parties—the Pharisees and the Sadducees. In 63 B. C. the victorious Roman armies under Pompey invaded Syria, and the Jewish ruler, Hyrcanus II., disturbed as he was by the rival faction, received the conqueror into Jerusalem. Pompey treated the people with surprising magnanimity, and restored Hyrcanus to the supreme power, but deprived him of the royal prerogative, Judea becoming a province of the Roman Empire. These same privileges were afterwards granted by Julius Cæsar.

Just as the powerful Carolingian dynasty of France grew out of the *majors domus* of the Merovingian kings, so the Herodian family reckoned its beginning from Antipater, the prime minister of the weak Hyrcanus; in all but name Antipater was sovereign, and, by his wily intrigues, he succeeded in winning the favor of the Roman power and placed his sons in authority, among whom Herod was entrusted with the government of Galilee. The natural ability of Herod's character soon asserted itself and, by a dexterous adherence to the ruling party in Rome, he was appointed king of Judea by Augustus and Antony. He destroyed the last ruler of the old dynasty, but craftily allied himself with the old regime by marrying the beautiful Mariamne of the Asmonean race. The reign of Herod the Great forms an important era in Jewish history. To remove the adherents of the Asmonean family, he resorted to the practices of a tyrant—slew many of the heads of families in Jerusalem, and with one exception destroyed the entire Sanhedrin. But on the other hand he was disturbed by troubles in his own household; Alexandra, mother of Mariamne, proved to be his implacable enemy, and his sister Salome was ever fomenting trouble by reason of her jealousy of the sons of Mariamne. Twice did Herod have to go to Rome to secure his alliances there against the misrepresentations of his enemies; each time his jealous love for Mariamne caused him to entrust her to a faithful friend with the command of her execution in case he did not return. This jealous passion led him to the murder of his uncle Joseph, and at last of his own wife. Still troubled by the quarrels of the members of his family Herod was induced to slay his two sons by Mariamne, and almost the last act of his life was to give orders for the execution of another son, Antipater; so that Augustus rightly spoke when he said that he had rather be Herod's swine than one of Herod's sons. Nevertheless, Herod always retained the friendship of Rome and ruled the kingdom with a powerful hand; he rebuilt a great part of the city of Jerusalem and repaired the fallen walls; fortified the magnificent tower of Antonia; built himself a splendid palace at a short distance from the city, and, to win the affections of the Jews, inaugurated on a more magnificent scale than ever before the building of the great temple, which even at the time of our Saviour had been in building forty and seven years. He refounded Samaria with great strength and grandeur; to provide himself with a seaport, he established the wonderful city of Cæsarea, spending twelve years in its building, glorifying it with superb amphitheatres and sumptuous palaces. In a time of famine he is said to have supported 50,000 persons at his own expense. But all this time he was gradually introducing the civilization of Rome among his subjects. Dark plots were laid against him, and he terrorized the people by his sanguinary methods of vengeance; the slaughter of the innocents about this time is too well known to be described here. Feeling death approaching, he commanded some of all the chief families of Judea to be seized and shut up in the Hippodrome with the injunction that upon his death they should all be slain, in order that some lamentation might arise in the land at his death. The sons of Maltbace, one of Herod's ten wives, were appointed his heirs; to Herod Antipas were assigned Galilee and Perea, and Archilaus was made Ethnarch of Judea and Samaria. After a reign of injustice for nine years Archilaus was deposed and banished into Gaul, and Judea henceforth was again reduced to a Roman province. This takes us to the birth of Christ, and here our historical sketch must end.

[TO BE CONTINUED.]

A Good Conscience.

It is a happy thing to have a good conscience. Conscience is a faculty within man which decides on the lawfulness or unlawfulness of his actions or impulses. No argument is needed to prove its existence; it does exist; and to admit that it does exist, proves that there is a God. For where there is law there must be a law-giver. Look at a child who has been naughty, how it shrinks from its mother. At other times it will run to her first in every trouble, and hide its little head in her lap, and sob forth its sorrows, sure of comfort and help. But now it keeps away; it does not come; it cannot meet the mother as usual; it has not a good conscience.

An evil conscience towards God shows itself in like manner, unless conscience be so blunted by sin that it has left off doing its work. It is one thing to get a good conscience and another to keep it. This is done by going to the blood of Christ by which at first the conscience was cleansed, and by constant watchfulness and prayer. Even the Apostle Paul found it hard to get. He said, "And herein do I exercise myself to have always a conscience void of offence toward God and toward man." Carelessness or negligence of prayer quickly tells upon the conscience. Uneasy thoughts return, the old guilty feeling comes again, comfort goes, peace is disturbed; and all because the conscience is wounded. Neglect makes conscience dull; every time its voice is slighted its power grows less, and if this goes on, it will not speak at all at last. It is no good sign when you can sin and feel no twinge. This shows that you have grown hard; and the worst state of a man is when God says "Let him alone." For then the Holy Spirit, who used to strive with him by conscience, leaves him to himself, to his own evil heart, his own sinful inclinations. Do not quench the Spirit then by turning a deaf ear to conscience.

With a dead conscience a man himself may die, and perhaps often does die, his soul as stupified as the senses of the lost traveller who lies down to sleep his last sleep on the fields of snow. The voice of your conscience is the voice of your God. Obey it, and you will find peace and holiness; disobey it, and you will loose the light of God's countenance until you repent and learn to obey once more. Christ alone can wake the sleeping conscience and call it into life again when it is dead. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Is your conscience against you with reference to any great question of the day, such as temperance, education, missions? Fly to the mercy of God. Is the past against you, flee from it now to the yet innocent present, which he still allows us; to the happy future which he may yet enable us to attain; to the glorious eternity whereof the golden gates are yet unbarred and flung as widely open to the penitents as to the saints.

What the people of North Carolina need, while missionary enterprises and the great question of intemperance are being discussed, is a good conscience, void of offence toward God and toward man.

When John Bunyan was apprehended he would have been discharged if he had simply promised not to speak any more in the name of Jesus. "But," said Bunyan, "I told him (the judge) as to this matter I was at a point with him; for if I was out of prison to day I would preach the gospel tomorrow by the help of God." The result was on one hand twelve years in Bedford jail, and on the other "The Pilgrim's Progress" with its immeasurable honor to the writer and blessing to the world. Bunyan was striving after a good conscience.

It is said that the hour of the day can be told between the tropics by the motion of the magnetic needle as well as by the oscillations of the mercury in the barometer, the mysterious march of the needle being equally influenced by the course of the sun and change of place upon the earth's surface. There are regions of the earth where the seaman, enveloped for days in fog, without light of the sun or stars, without all other means of ascertaining the time, can still accurately determine the hour by the variation of the dip of the needle, and know whether he be to the north or south of the port towards which he would steer his course. And does not every enlightened man carry with him an inward monitor which in like manner enables him rightly to steer his course amid all the conflicting experiencies and raging tempests of his daily life?

Whether it be called conscience it matters not. We are not concerned about the name when we are conscious of the power. That power we know exists, and is our safe regulator and unfailing guide.

BLAKELY H. MATHEWS.

The Spirit's Approach.—John 16: 13.

Oftentimes, when walking in a wood near sunset, though the sun himself be hid by the height and bushiness of the trees around, yet we know that he is still above the horizon, from seeing his beams in the open glades before us, illumining a thousand leaves, the several brightnesses of which are so many evidences of his presence. Thus it is with the Holy Spirit, he works in secret, but his work is manifest in the lives of all true Christians. Lamps, so heavenly, have been lit from on high.—*Julius* ...

The Biblical Recorder.

WEDNESDAY, FEBRUARY 20, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE next time any one calls on you for a subscription to the new church organ, new seats, new bell, or anything of the kind, remind them of the debts of our Boards. Churches in China and Africa and Mexico have neither pastors nor houses; and millions of heathen have no Saviour. Let us complete the house before we put on the extras.

THE Raleigh State College of Agriculture and Mechanic Arts, which has had more of the public funds these last two years than any institution in the State, is now grasping for $30,000 more. Give it that, and it will call for $50,000. The rule is that the more protection infant industries and State colleges receive the more they ask for. The A. & M. College's income last year was $32,250.

CHURCHES are pledging to double their offerings for missions. North Carolina should come up nobly. Let every pastor see to it that every Baptist church member in the State gives something with a willing heart to missions before the Convention meets in May.

Is it unreasonable to ask every Missionary Baptist to give to missions?

If this question is answered by affirmative action, it will not be North Carolina's fault if the Boards do not report "balances on hand" at Washington. God grant it.

IT IS poor economy to appropriate ten thousand dollars a year to an institution that had a surplus of $3,345 last year—the hardest year financially in half a century; and, poorer still, when the institution is paying $100 a year for keeping its orphans when other institutions, larger or smaller, keep theirs at the rate of $50 each,—and keep them well; and poorer still when the official organ of that institution announces that it *is denominational*, and declares that its control is not in the hands of the State; and poorer still when that denomination is able—and many of its members are willing, too,—to take care of its orphans.

DR. DURHAM has printed an article in the secular papers exposing several misrepresentations in the recent five column series of statements published by University authorities. In the same article he shows by figures taken from the University's books and facts taken from the approved history of the University that gradual discontinuance of State-aid will not affect the institution. He might take the history of education and show further that in addition to helping the common schools, discontinuance of State-aid to higher education will stimulate all worthy higher education.

The University article is palpably weak. Dr. Durham's treatment of it has left nothing to be said.

THERE is a disposition in some quarters to attribute the debt of the Boards to bad methods. The foreign mission debt is due, as the RECORDER, which disapproved the effort, feared, to the Centennial Year extra pressure. No one could anticipate the financial troubles, and the Board sent out workers without apprehension of such hard times. The debt will have proved a great blessing if it awakens Southern Baptists to their duty to Go or Send. Those who use other than Board methods have failed to raise the amounts expected. As well attribute decrease of business in a grocery store to bad methods as to attribute the decreased incomes of our Boards to anything but decrease of the incomes of the Baptists of the South.

Now is the time to prove our zeal: Rally to the work, when to rally means something. Let every pastor awaken his people.

THE General Assembly cannot avoid going on record on the liquor question.

To adjourn without doing anything is to go on record as giving liquor-sellers special privileges.

To pass the proposed law is to go on record as giving every community the opportunity of saying whether liquor shall be sold in it. Could less be asked?

They who fear the liquor vote are unworthy of a Christian's support. They who vote against giving every community in the State the opportunity to decide the question of liquor selling for itself, are confessedly well-disposed toward liquor selling or afraid of the liquor vote. In either case, the plain duty of Christians is to turn them down as in duty of representing Christians.

Send in petitions; every one helps.

THE RISE OF THE ROMAN CATHOLIC CHURCH.—NO. 3.

4. In our last article we pointed out some fatal errors, growing out of a perversion of of the rite of baptism, which paved the way for the Roman hierarchy. It is a fact worthy of notice that history affords no instance of a church holding wrong views of baptism and at the same time holding, in all other respects, right views of the Christian system. Vitiate baptism and you vitiate the Church. The heretical churches of the early centuries were no exception. When that rite had mysteriously assumed the power of transmitting salvation to those who received it, the Lord's Supper followed in its wake as a saving sacrament, while the ordinances gradually increased from two to seven. A reception of the consecrated bread from priestly hands was supposed to have the magical effect of cleansing from sins committed after baptism; and the bread, soaked in wine, was believed, when placed between an infant's lips, to accomplish its salvation! We are not surprised, then, that *Infant Communion* was practiced by the Roman Apostasy for six centuries; and we make bold to say also, that infant communion is not more absurd than infant baptism—both of them the childish vagaries of a superstitious age. The communion was given, moreover, by proxy to dead persons; while "people," says a converted Catholic priest, "going on long journeys were accustomed to take the wafer with them in their pockets to preserve them from fire and water, and ward off evil spirits." It was in this way supposed to act as a charm!

5. These corrupted ordinances point back to the corrupted clergy that administered them. A ministry that is not sound in the doctrines is not sound in the life of Christianity. If some say that doctrine is but the shell of religion, we reply that when the shell is rotten no good fruit will be found within. So the saddest tale of woe we have to tell is that which records the shameful apostasy of the ministry in the early centuries. The rise of the Pope as the head of a vicious priest-hood is a genuine instance of evolution, though like much other evolution, a progress backwards. This change seems to have begun in the first century, and involved a radical reconstruction of the Christian ministry after the three fold priesthood of the Jews. By this arrangement, the bishops filled the office of the high priests, the elders that of the priests, and the deacons that of the Levites. In the apostolic church there were but two orders in the ministry, namely, bishop, called also elder, pastor, or preacher, and deacon. Even before the death of Paul some churches had a plurality of pastors, as now some Baptist churches have assistant pastors. One from among these equal pastors was put forward as a leader among his fellow elders, under the title of bishop or president. Since the *bishop* indicates *oversight* more clearly than *pastor* or *elder*, it naturally was chosen to designate the officer bearing the chief responsibilities. This officer long retained with his title of bishop also that of elder. He was indeed the *presiding officer* of the college of pastors. The power of the bishop gradually increased, inasmuch as the city was the stronghold of Christianity, and he was looked up to by neighboring country pastors for advice and help. In this way the surrounding country churches were taken, in some degree, under the watchcare of the city pastor. The larger the city, the more powerful the bishop. Just so now; when abroad, the city preacher is called on for all acts of public worship, while the little town pastor is not allowed to say grace. "In this way, the bishops of the city churches kept extending their jurisdiction beyond the bounds of a single church and the congregations assembling in one city, until, at length, they were converted, by this process and that which is about to be mentioned, into metropolitan or diocesan bishops, corresponding in all important particulars to the diocesan bishops of the present day. Thus was laid the first stone of the foundation of episcopal domination in nearly every land in which Christianity had yet been propagated."

As the influence of the bishops increased, their pride and greed of power likewise increased; especially is this true of the bishop of Rome. He exchanged the office of bishop for that of *archbishop* or *metropolitan*; then he grew into a *patriarch*; and in the year 606 he became *pope*. Of course so great a transition was the outgrowth of errors both Jewish and pagan, which long before had begun to work as the "mystery of iniquity" recorded in sacred writ.

The Romish priests had been becoming more and more corrupt through the ages. When Constantine ascended the throne in 306, he became the patron of Christianity, and welded together in unholy alliance Church and State with the hammer of uncompromising despotism. This was a sad time for Christianity, but a gala day for the priests. They now became openly profane and licentious; they were grasping and ambitious; and withal were a reproach even to paganism itself. This fact caused Proetextatus, the heathen prefect of the city, to exclaim, "Make me Bishop of Rome, and I'll be a Christian too!"

6. The old adage, "like priest like people," finds a striking verification in the history of Romanism. A changed ministry produced a changed church. The transformation of the church, as that of the clergy, was gradual. The church at first was spiritual; it began to grow carnal, and was largely affected by the Jewish idea of the temple. But the temple was a national affair; so the church in the reign of Constantine became a State institution. The temple had an elaborate ritual; so the dying church introduced imposing ceremonies and fascinating liturgies. Christianity addressed itself to the heart, Romanism to the eye and ear. Christianity exalted God, Popery exalted man—and him a bad man. The Apostolic churches taught salvation by grace, the Papacy taught redemption by works. The Gospel taught that the Deity alone has power to forgive sins; Rome taught that the priests can absolve from sin. Thus developed the man of sin, "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

Having now given a brief outline of the rise of the Papacy, we shall show later the fruits of their tremendous scheme of idolatry; and as we have portrayed the Jewish side of Romanism, we shall state the pagan side.

QUESTION AND ANSWER.

Dear Recorder:—Will you kindly mention Scripture references as to the *baptism* of Christ's disciples who were with him at the institution of the Lord's Supper, and oblige

A SUBSCRIBER.

ANSWER.—None but the Apostles were present with Jesus at the Supper. Two of these had certainly been John the Baptist's disciples as thus stated: "The two disciples heard him speak, and they followed Jesus." John 1: 37. These were Andrew, and no doubt, John, who was too modest to mention his own name. John, the Forerunner, baptized his disciples and thus prepared them for the ministry of Jesus. It is safe to conclude that all the Apostles had been his disciples and had received his baptism. Acts 1: 22 bears on this subject—"Beginning with the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of his resurrection." If the Apostle who was to take Judas' place was required to be familiar with the life of Christ from the time of his baptism by John, why should not it have been necessary for *all* the Apostles to be acquainted with John's baptism. That Christ should have sent out men to baptize others, when, though they had every opportunity, were themselves unbaptized is incapable of explanation. When the Master asked his disciples if they were able to be baptized with the baptism that he was baptized with, he surely implied that they had followed him in water baptism.

If it should be urged that no specific record has been kept of the time and place of the baptism in each case, we answer that there is no such record as to their saying their prayers; and it would be as reasonable to suppose that Jesus sent men to preach who did not pray, as to conjecture that he commissioned them to baptize when they were themselves unbaptized.

SIXTIETH ANNIVERSARY AT WAKE FOREST.

This occasion, which is always anticipated with great pleasure by the students, was greatly interfered with by the bad weather Friday. The ground was covered with snow, and more came about 9 o'clock Friday night. Notwithstanding, a fair audience appeared, to take part in the exercises. The debate, which came off at 7 o'clock in the evening, was presided over by William Royall, Jr. It was only a few years ago—at least that is the way it appears now—the members of the same Greek Class had the *unusual* luck one day to be excused from recitation, it was the birth-day of the boy who was to-day President at the sixtieth anniversary. We must be allowed to say he did it well, mixing just enough of embarrassment and timidity in his brief administration to show he is on the way his "fathers trod."

The query, "Should the House of Lords be abolished?" was discussed by Messrs. Boyles and Meekins for the affirmative, and Messrs. Kerr and Rozier for the negative. Each of these gentlemen have a twenty minutes speech which is written and supposed to be committed to memory, and then at the close each one had a rejoinder of ten minutes.

Mr. Meekins added interest to his first speech—which, by the way, was good—by declining in his second to enter the arena of joke making, or rather of reciting some which had been made long ago. Few men can afford to be funny—none can afford to try.

The affirmative had greatly the advantage in sides of the question, discussed before an American audience.

Mr. Boyles claimed that the political, social, religious and domestic troubles, the suffering, sickness, and most of the deaths of the English people were directly traceable to the existence of the House of Lords.

Mr. Meekins, his colleague on the affirmative, dwelt with effect on the evils of one-man power and the injustice of hereditary authority.

The negative was on the defensive from the first. Mr. Kerr, the first speaker, broke in the middle of his speech, and his friends thought he was hopelessly gone, and if he had not shown more real grit than is usual on such occasions, this would have been the case. But after the most persistent unbuttoning of his vest, adjusting his collar and cravat, which were just perfect, walking the rostrum and using much water, he got "back to the facts," and his speech was, I doubt not, the better for his wanderings and return.

Mr. Rozier, the second speaker on the negative, was evidently in love with his side of the question, and put in some good work to begin with. But his memory proved treacherous, and so he had to cancel the last half of his first speech. This is sometimes fortunate for a young speaker. It is one thing to know a speech well enough to repeat it when alone, but quite another thing to speak it out aloud. Mr. Rozier is a bright student, and quite young, and has plenty of time to make all needed amends.

The orations before the Literary Societies were delivered by Mr. W. C. Newton of the Philomathesian, and Mr. R. T. Daniel of the Euzelian. These orations compared favorably with any ever delivered here on a similar occasion. Mr. Newton had for his subject, "The Pound of Flesh." He discussed in a vigorous and practical manner the evils of the present credit system.

Mr. Daniel had for his theme, "The Iron Prince." In beautiful language, arranged into sentences with rare skill, he discussed the life of Bismarck and his influence on the German empire.

J. C. C.

PERSONALS AND OTHER ITEMS.

....The decision taxing the property of the Louisville Seminary has been reversed.

....The last census declares that there are one million habitual drinkers in the United States.

....The Board of Missions and Sunday-schools will meet in Missions Rooms on Tuesday, Feb. 26th, at 7:30 p. m.

....The Jenkins meetings with Brother Pruett at Charlotte were well attended considering the state of the weather.

....One hundred and fifty persons joined the Baptist church at Fredericksburg, Va., during a meeting conducted by Rev. W. P. Hines.

....Rev. T. J. Frisbee has been preaching in Madison county with good results. In four meetings there have been more than one hundred conversions.

....Secretary Willingham hopes to raise $25,000 from the cities and $50,000 in the towns and counties, before the Convention. Let's help him for Jesus' sake.

....The last census declares that about twenty-two million four hundred thousand youths are in attendance upon our institutions of learning in the United States.

....We regret to learn that Rev. G. O. Wilhoit has been suffering from a malarial attack and inflamatory sore throat. We trust that he has gotten much better.

....We regret to learn that Hon. Elijah Shaw of Massachusetts, the chief benefactor of the Raleigh Shaw University, is suffering painful injuries from a fall received the other day.

... Rev. D. J. Harris has begun the publication of a monthly medium of communication for the Beulah Association—the *Pen Stroke*. The first number is a good one, containing an able sermon.

... Rev. J. H. Vernon's recovery after twenty days of dangerous illness with pneumonia is reason for great gratitude to God. He was in the hands of kind friends near Roxboro throughout his illness.

....Rev. S. S. May writes: "Rev. N. S. Jones's suggestion is a good one. Most of the churches of the Yadkin Association started up that way. The RECORDER gets better. Sandy Springs church has received thirty by baptism since October last."

....Our rule is to "help the most needy." We never ask the poor little orphans if they are Baptists. Baptists control the Orphanage, but they are not selfish enough to confine the benefits of the Orphanage to their own children.—*Charity and Children.*

....E. K. Proctor, Jr., of Lumberton, a solid Baptist, and a lawyer who has the confidence of all who have come in contact with him, was a pleasant visitor to this office last week. Of course the Lumberton brethren and sisters are starting out well with their new pastor, Bro. Johnson.

....It will be to our mutual advantage if the pastors will urge their people to take advantage of our offer of the RECORDER from Jan. 9th to May 10th for fifty cents; this is less than three cents a week. Who cannot afford that? One cent extra, and we send an Almanac, a copy of which every Baptist ought to hang by his fireside.

....Bro. Robert P. Walker writes from Hillsboro: "Our church at Bethesda is prospering. Two have joined this year. The work is more hopeful than ever before. We expect to finish our house this year."

....On being told that he would not recover, the late Dr. A. J. Gordon had only one word to say, and that was "Victory." How fitting an end of this life; how appropriate the watchword of his entrance into eternity!

....Rev. G. L. Merrell, one of our most efficient young preachers, has changed his address from Franklinville to Star, Montgomery county. Bro. Merrell did good and lasting work on his former field, and we are sure his influence for good will be felt broadly in Montgomery.

....The President of the University says that 462 students are on the University's rolls; the Registrar wrote the RECORDER recently that 461 had been enrolled—all above ten years old. We believe both of them will try to qualify their respective statements before the Assembly adjourns.

....Hon. John F. Brown, Governor of the Seminole Nation, has been ordained a Baptist minister. He is a well educated and able man and can do great good among both the Seminoles and Muskokees (or Creeks.) The old chief, Rev. John Jumper, is still alive and actively engaged in Christian work. —*Rev. J. S. Murrow, in Baptist and Reflector.*

....Rev. J. S. Corpening, who took a course at the Seminary after graduating at Wake Forest, writes from Union City, Tenn.: "Our work here is moving very nicely. The field is large, five thousand inhabitants, and the opportunities are greater than I can utilize. We have been recently blessed with a great revival, and the church is now in working order."

....Rev. T. J. Taylor requests us to announce that the Warren Union will meet at Macon on Friday before the fifth Sunday in March. If the brethren send them in time, we purpose publishing programs of all the Union Meetings and Sunday-school Associations in the RECORDER of March 6th. To do this, the programs should be in our hands by February 27th.

....A salaried Oxford Asylum official thinks the fact that the editor of the RECORDER is "a Mason and a Christian" would keep him from trying to have the State appropriation to the Asylum stopped. We believe it will help the Asylum and the Masons to make them independent of the State, for we know the Masons would support their Asylum sufficiently well unaided.

...."I wish to join hands with Bro. N. S. Jones in the aggressive movement to carry the gospel into the regions beyond. For some time I have been holding about one meeting a year of this kind, and already have a place selected for one this year, but might do more. United, judicious effort along this line will accomplish much for the Master's kingdom."—*Rev. C. E. Gower.*

....With the RECORDER at fifty cents for nineteen weeks, running a series of articles especially designed to indoctrinate, there can be no excuse for weak memberships any longer. Remember we have an extra supply of last issue and this issue, in order that new subscribers may get the benefit of the entire series. If the money is not convenient, we will send the paper on any pastor's security.

....The Presbyterians of Scotland—at least, the sturdy, true-blue ones—are up in arms because a young preacher has introduced ritualism into St. Giles church of Edinburg. This is the church in which the immortal Jennie Geddes threw her stool at the head of the preacher who attempted the Episcopal service, and by her action began the revolution which made Scotland Presbyterian.—*Western Recorder.*

....Rev. J. R. Jones, returned home from Cape Charles, Va., Sunday. He has decided to move down there and take charge of two churches and a mission station. We are sorry that he is going to leave us, and when we say sorry we express the sentiment of this entire community.—*Milton Times.* We regret that Bro. Jones will leave this State. He has served the Lord long and well in our Convention, and we expect to hear of a blessed work through him in Virginia.

....The amount of money given by the General Assembly of 1893 to higher education was $180,000. This, had it been given to the public schools, would have given, during the past two years, in addition to the schools the children have had, a *three* months public school in each township in every county in North Carolina. There are about 960 townships, and $66 on an average gives a three months' school. For the benefit of the *Patron and Gleaner*, please understand that we say *township*.

....The salary of one professor of the University at Chapel Hill is $2,500, that of *ten* others each $2,000, of *two* others each $1,600, of one other $1,500 of *four* others each $600. There are many other employees; so that the total annual salary bill of the University is about $38,700. Why are the salaries at the University from five to ten hundred dollars more annually than the salaries of the professors at Trinity College, Davidson College and Wake Forest College? Is it because the salaries at the University are paid by the appropriations made by the General Assembly, out of taxes of the people?—*C. Durham.*

....The beautiful building of the First Baptist church, Huntsville, Ala., of which our friend, Rev. Oscar Haywood, is the popular pastor, has just been completed. It has a seating capacity of nearly 1,000. Bro. Haywood has been preaching, during the erection of the building, in the City Hall, and large audiences have attended upon His ministry. It is expected that Dr. Hawthorne, of Atlanta, Ga., will preach the sermon at the dedication of the church. Bro. Haywood's Tennessee friends will be glad to hear of his great success in Huntsville.—*Baptist and Reflector.*

....We must run up to seven thousand subscribers. We know we can, if you, pastors especially, but any reader who will, cooperate with us. It will build up any community for Baptists, if the series of articles that we have arranged can be disseminated among its residents, no one is too poor to pay fifty cents for the RECORDER from January 9th to May 15th. Begin subscriptions with January 9th, as not one of the articles should be missed.

....The weather did not keep our good friends from sending us a gratifying number of subscribers last week. They came from brethren J. I. Lennon of Lyons, Ga., T. R. Walker, Warren Plains, R. P. Walker, Hillsboro, N. C., J. A. Ballentine, Jonesboro, N. C., G. L. Merrell, Star, N. C., W. R. Cullom, Louisville, Ky., and Sister J. T. Maddrey, Seaboard, N. C., who "enjoys the RECORDER more and more," and "hopes we will a cure the desired 7,000." Thank you.

....It is with genuine regret that we note the retirement of Judge R. W. Winston from the Superior Court bench. He was not only a fair, faithful and highly competent Judge, but his fine store of plain common sense, and his easy and natural bearing, made him a favorite both with the bar and people who had business in his courts. He returns to the bar under most favorable conditions. The appointment of A. W. Graham, Esq., is an admirable one, and we believe his career will be as able as that of Judge Winston.

....Rev. O. L. Stringfield wishes us to say that, while he has spoken in complimentary terms of the Greensboro Normal and Industrial School, he does not want to be understood as saying that the RECORDER has misrepresented the School in the least. Bro. Stringfield was interviewed at Greensboro by a reporter, and some of the papers have been trying to make capital of his good opinion. Throughout the State aid controversy, the RECORDER columns have been open to both sides, and they are still open. It is impossible for the RECORDER to misrepresent any school whose friends are active enough to write for it.

....As we anticipated, the *Orphans' Friend*, organ of the Oxford Orphan Asylum, is now claiming that it was incorrect in the statement that the Asylum *is denominational*. We rather think it was accidentally correct. It is impossible to make us believe that the Asylum is not a servant and an agency of Methodists in the control of Methodists. However, in fairness, we have no objection to publishing the following letter from the editor of the *Orphans' Friend*: "You will see by referring to the *Orphans' Friend* of the 15th that I recognized and acknowledged the mistake made in last week's issue in reference to the Oxford Orphan Asylum being denominational, and have corrected the same. I hope it will be your pleasure to publish this letter, so that the correction may be given as much notice as the error. I regret exceedingly having made such a misstatement."

....We concur in the following high estimate of Elder Livingston Johnston, which appeared in the *Southern Index* of Rockingham: "Mr. Johnson preached his final sermon at the Baptist church last Sunday morning. It was a lovely morning, and the crowded church plainly showed the great esteem in which Mr. Johnson is held by our people. His sermon was so timely and impressive that it will long linger in the memory of all who attended. He spoke of the faithfulness with which he had tried to perform the sacred duty of pastor, and many a tear could be seen in the congregation. Mr. Johnson has been loved and revered by our people, and they are sorely bereaved at his departure. He came to this place six years ago a young man just from the Louisville Seminary. He is now one of the foremost pastors of the State, and is held in high regard by everybody. Our loss is Lumberton's gain. No steps have yet been taken as to his successor."

....Senator Farthing has introduced a bill to reduce the appropriation to the Oxford Orphan Asylum one half. It deserves support. The Asylum has a surplus of $3,845 on hand after maintaining about 200 orphans in 1894 at a cost of $100 each. Other asylums, in North Carolina and in other States, maintain orphans at less than sixty dollars each. It should be done at Oxford. The *News and Observer* says Mr. Farthing "wants to turn out one half of the little children to the cold blasts of the friendless world." This is the voice of ignorance and prejudice; and we are surprised that it comes from the *Observer* under the new management. The Masons are not in the habit of turning out orphans to cold blasts, nor are the Methodists. And besides, the *Observer* ought to know that the Asylum's present income, apart from the State, is sufficient to support its inmates with management as economic as that of other orphans' homes. By the way, "friendless world" is doleful enough, but we dot grasp its significance in this connection.

....Dr. Pritchard, of Charlotte, N. C., stated in a recent sermon, that, other things being equal, Baptists ought to trade with Baptists. We cannot see anything wrong with that. Other things being equal, Baptists know Baptists better, do they not? It ought to be the most natural thing in the world for followers of the same faith to stand together. The fact is, all other denominations do stand closely together, but Baptists have never had the organization sufficient. The Methodists openly make Methodism a bond of union in business. The Episcopalians stand together, because they are few and have to stand alone; and Presbyterians are as clannish as good Scotchmen. Now we do not contend that a Baptist ought not trade with other Christians; that would hurt our denomination as a denomination, and would work hardship to some of its members. But we do think that, other things being equal, church fellowship should be of sufficient weight to turn the balanced scales. The truth is, to true Baptists the bond of church fellowship is the most binding of bonds.

....Kind contemporaries are warning us that we will "get left," if we do not "catch on to" the wild Y. P. National or Southern organization manias. Probably our thoughtful friends have "caught on" in fear lest they be left; but it happens that we believe there are worse things than being left;—and, pardon us, one of them is leaving the Word of God. However, while we fear several States will be led by fearful organs into approval of the National B. Y. P. U. or a Southern Union, we are sure that the great body of the Baptists of North Carolina are going to work with and for the young people along the existing lines.

....The BIBLICAL RECORDER did not make its point clear when it took our two allusions about the proposed Female University of that state for we thought that Raleigh was to give $22,000. and yet only $19,000 is looked upon and that we suppose includes the $10,000 which a sister wishes the priveledge of giving but hasn't done it. We have great compassion for the RECORDER for it can't wield neither the plow nor the sword but it is a good paper all the same.—*Atlantic Baptist*, (word for word and letter for letter). And Brother Speight can neither write nor comprehend correct English; but his intentions are good. But once more, $19,000 has been raised for the Baptist Female University.

The Royall Chair.

I suppose that few men are appealed to for money so much as preachers. This is as it should be. It gives us an opportunity to carry out Peter's injunction to elders that they become "ensamples to the flock." I have given money a few times in my life when I did not want to do so. I acted from expediency more than from a cheerful, willing heart. But as a rule, I give because I want to give, and love the objects to which I give.

While this is true of my giving in general, I don't think of any contribution that I ever made which gave me so much pleasure as that which I have pledged to give for the endowment of the Royall Chair at Wake Forest. I feel that the same reasons which move my heart to pray and sacrifice for the success of this object ought to move the heart of every Baptist in North Carolina in the same direction. With the hope that some one may be led to think of this, I give two or three of my reasons:

1. *As one of Dr. Royall's students, I want to see his name permanently connected with the College.*

The full force of this reason can be felt only by his students. I was requested some time ago to prepare an article giving some account of the ministers that have influenced me most. I have not time to prepare the article, but my mind went back to Dr. Royall at once. I can't think of any sermon or saying of his that had anything like a revolutionary effect upon my life. I only know that each year I feel the influence of his life on mine grow stronger and more definite.

I recall here an incident which may show what I am speaking of. It occurred about the time Robert Elsmere was being so much discussed. Several students were talking near the College campus, when Dr. Royall chanced to pass us. One who was not too strong in the faith pointed to him and said, "Whatever may come or not come, there is an argument for Christianity which I can never doubt."

How many are the minds that have been saved from shipwreck by that living argument! Was it you? Was it your boy? For me to think of Wake Forest College is to think of Dr. Royall, and as one who loves his memory, it does me good and gives me pleasure to contribute my mite toward perpetuating his name in connection with the College.

2. *I owe it to the College as one of the Baptists of North Carolina.*

This appeals to me from several standpoints:

(1) Because of past struggles and triumphs. When I think of how the Legislature of North Carolina in 1833 "grudgingly" granted a meagre charter for Wake Forest College "by only a single vote, and that the casting vote of the Speaker"; when I think of the financial struggles of the College in its early days, and again just after the war, and of the arduous labors and heroic sacrifices of Elder Jas. Purefoy and others; when I think of the generous friends whom God has raised up for the College in times of special need; when I look at the record of the College, the number and the stamp of men she has sent out, I am filled with gratitude to God, and feel that I ought to make a thanksgiving offering for the way she has been guided through her struggles, and stands to-day as a fitting monument to the fidelity of the North Carolina Baptists of the past generation.

(2) Because of present needs. It is not always a healthy sign to see one's wants increasing. To be always wanting more and more may be a sign of extravagance and profligacy. But to see one's actual needs increasing is a sign of growth and prosperity. Our first little pantaloons of which we were so proud had to be laid aside very soon if there was healthy growth. With all healthy growth come larger needs. The growth of Wake Forest has not been spasmodic: it has been normal and healthy. The College is on a firmer basis to-day. But there is actual need, and we as the Baptists of North Carolina are the ones to supply this need. I do wish it could be said that every Baptist of the State had done something to make this present movement a success. Let each one of us say "as far as success depends on me it is assured." God does not expect impossibilities of us, but let each one make sure that he has done his best.

(3) Because of my hopes for the future. I have great faith in and hope for the future of Wake Forest College. I have the same with regard to the Baptists of the State, and the same with regard to the State itself. This faith and these hopes move me to want to put a few dollars into that Institution which is to be so intimately connected with all that is good in the development of our people as a denomination as well as in the development of our State.

3. *As a friend of the voluntary system for higher education.*

The issues of the present contest on the question of higher education are vital and far reaching. The merits and demerits of each system are being clearly opened to the people. There is no doubt but that the voluntary system must ultimately prevail. But no system can accomplish its end without united and persistent effort on the part of its advocates. We should see that the right system is guaranteed by our action at the ballot-box. We should see that this system is carried out by letting our "prayers and our alms go up together" for the success of our system.

W. R. CULLOM.

A Timely Criticism by "Old Man."

Some things are brought to our notice in a recent RECORDER by "Old Man" that are worthy of serious thought. While this writer is yet quite young in the ministry, he has had repeated opportunities to test the truth of "Old Man's" words. I am glad, for one, that he still lives with so much of happy reliance upon the gospel and its methods and power to save the world,—and that he is moved by worthy convictions to sound a note of alarm against the "abuse of revivals" by undue manipulations on the part of the ministry. I believe in revivals of religion. I believe further that it was intended (as evidenced by the examples of the Apostles and the approval of the Holy Spirit in his accompaniment of the labors of those who still meet and preach the Word, in humble reliance upon the work of the Spirit), that the greater number of the people who are to be saved, should date their religious impressions to the work of protracted efforts. It is, then, that the minds of the people are constantly directed to the words of truth, and the mercy and the tender compassion of a loving Saviour. This leads to serious reflection. It softens the heart and prepares the way for truth to enter and take root—the power of which must "set the captive free" if he would be "free indeed." (John 8: 32).

It is a good time and place for self examination—for hearts to grow tender toward each other—for feuds and unkind feelings between man and man to be buried,—a thing which in itself stimulates the production and growth of grace. But after all we are to rely upon the faithful ministration of the Word for any real effects (1 Cor. 1: 21).

Excitement may affect to "coil the writhing serpent" for a time, but the superficiality of its work will be betrayed, when the heat of temptation again rises to excite the passion for sin.

Another trouble must naturally follow a meeting when undue efforts are made to count a great number of converts. Besides an effort to satisfy them that they are Christians (a work which the Bible relegates to the Holy Spirit: see John 3: 63; Rom. 8: 16; Eph. 3: 16, and 1 John 5: 5) by every human device in arguments, and real or affected experiences, an organized effort must be made "to get them into the church." Committees are appointed either openly or covertly to "persuade them to join the church to save them from apostacy." This is a slander of Christianity. It puts a small estimate indeed upon the work of "grace in the heart." It acknowledges the lack of genuine conversion which makes the possessor feel that the church is his home, and which will leads him to *seek* admission into it in the face of opposition. (Acts 9: 26).

Oh, for a church that is filled with people whom God converts, and who will *seek* admission into its fellowship! They would love it and honor it with their sacrifices, and would themselves feel honored to be a "doorkeeper in the house of the Lord." We would not have to "set traps" to catch the wandering ones; nor hedge them into "earthly built folds" to harness them up for Christian service.

C. W. BLANCHARD.

Cary, Feb. 8, 1895.

"Old Man" Heartily Approved.

Dear Recorder:—In the RECORDER of the 6th inst. I see an article headed "Revivals" over the signature of "Old Man." I simply wish to say, I second the said article and request the same "Old Man" to come again and stay longer.

I think I am safe in saying that if every professed Christian whose name is enrolled on a Baptist church-book in Eastern North Carolina would read the article and heed its teachings, we would have less deadheads and drones, and more Christian workers named on our church-books; we would have less church indebtedness and more money in our church treasury; we would have less *style* and *modern* preaching and more *pastors* in our pulpits; we would have less show, form and fashion and more godly men and women in our pews; would have less preachers lookers after lucrative fields, and more enquiring "Lord, what wilt thou have me do?" and last but not least, we would have a converted and *godly* church membership; we would pay as we go and owe no man anything, hence begging preachers and church-debts would be things of the past.

"Old Man," let us hear your bugle notes of warning oftener and along the same line. While you may be an old man, those who are "bearing the burden and heat of the day" will never deem you an old fogy.

J. A. S.

Columbia, N. C., Feb. 11, 1895.

Ex Gov. W. J. Northen, one of the Vice-Presidents of the Southern Baptist Convention, has become connected with the well-known *Southern Cultivator*, for which he has been a frequent contributor many years. We are sure the acquisition of Gov. Northen will increase the usefulness of this reliable monthly.

Sunday-schools.

"Why did the churches of the South organize a Southern Baptist Sunday school Board," &c.?—*Biblical Recorder*. Stopping there, I would say, so far as some are concerned, to neglect it. One of the objects in view was to build up our own Sunday school literature.

Examining the minutes of the Flat River Association, 1894, I was struck with the artistic appearance of the cover; it bears earmarks of being furnished to hand. It is full of advertisements of the American Baptist Publication Society, and the last page is devoted entirely to S. S. literature. I then examined the inside, the minutes, and turned to the report on Sunday schools, and not a word is said about our Southern literature.

Ever since the Southern Baptist Convention undertook the publication of the S. S. literature, I have given my views and influence (if I have any influence) in favor of patronizing it. If we do not patronize our own enterprise, we will never build up any. They will not grow up of themselves like pine trees. Just think of it! Our own people publishing S. S. literature as good as the best, if not a little better, and some of us failing to patronize it! It has been said that we ought to have our own printing establishment. Even so. But how can we have any thing without patronage, and the patronage must come from among ourselves.

I am not opposing the American Baptist Publication Society, or their publications, though I have seen from time to time some sharp adverse criticism of some of their S. S. publications, but I want us to cultivate our own plantation. I *am* opposed, however, on general principles, to huge, overshadowing monopolies. I think the South ought to have a publishing house, and the West one, (and they are making a start in that direction), and publish S. S. and other Baptist literature specially adapted to the wants of the different sections, and each section ought to give special patronage to their own literature.

If the S. B. Convention should divide, I think it would be better. The yearly meetings have become to large and handsome. They ought to divide or cut down their membership at least one half. But I must stop here.

J. J. LANSDELL.

Roxboro, N. C.

Retrospective and Prospective.

For a little more than two years the writer of these lines has been trying to warn men and women to "flee from the wrath to come," and to edify those who have enlisted in the fight against evil. His unworthiness and incompetency have ever stared him in the face; but he realizes that God is to, and does, take the "weak things to confound the mighty," and, therefore, he leaves all in the hands of him whom it has been his good fortune to serve.

Since the fall of 1893 it has been our pleasure to serve four churches as pastor. It was ever our purpose to be as faithful as we could. During the time thus spent, ties have been formed that death alone can sever. We shall ever remember with pleasure the brethren with whom we have labored. Our service as pastor has now ended for the present.

On last Sunday we preached our last sermon at Cleveland, and closed our work there as pastor. It has been, indeed, a pleasure to serve this church. We were with them just a year, but that was long enough to become very much attached to them; for to know them is to love them.

This is a hard field. There are only a few Baptists (but a noble few they are), and they are surrounded by "isms." I have learned more about some "sects" since taking charge of this work than I had ever learned before. They are now without a pastor. They need a good, consecrated man of God to live among them. It is their purpose to get some one if they can. The work that is to be done can be done only by a resident pastor. May the Lord send just such a one as they need.

As I look out into the future, I see before me several years of school life. It was hard for us to give up the loved work, but realizing that God requires us to make the best use of our opportunities, we felt it our duty to better prepare for the great work He has given us to do. Our eyes are now turned toward that institution which has done so much for North Carolina and the world—Wake Forest College.

Fraternally, A. W. SETZER.

Carson, Feb. 13, 1895.

Reverse It.

I mean your Sunday-school lecture. If you lecture at all, do it in connection with the reading of the general lesson of the whole school before the teachers take their classes. Thus all, even the little children, will become interested, new life will spring up, and success will crown the exercises of the day.

Let me repeat: Give instruction on the lesson in the opening exercises, so that teacher and pupil may have the benefit of that instruction in the study of the lesson.

A man says: "Boys, go and plant that field of corn, and then come and circle around me, and I will lecture you on corn-planting." Every one can see at once that the lecture comes at the wrong end.

In conclusion, let me say: After the teachers have heard their classes, call the whole school around the organ, and with a few inspiriting songs, adjourn.

"THE WORK OF AN EVANGELIST."

It seems to me that the Lord is speaking to the preachers of North Carolina through Bro. N. B. Jones. May the Lord stir the hearts of all the pastors and such laymen as they would have to aid them, to go forth at once in the execution of the dear brother's plans. These plans need no amendment.

R. Q. A. TEAGUE.

Farmington, N. C.

Literary.

The Dictionary of Scientific Illustrations and Symbols.—The first sentence of this strikingly attractive book describes aptly its purpose—"Scientific facts arranged so as to be of immediate use to men who require a suggestive topic, a forcible analogy, a cogent symbol, or a suitable illustration." And every one of the four hundred pages is a fulfillment of that purpose. While the two very full and careful indexes, one of 'General Topics,' the other of 'Natural Objects,' adapt the volume to the readiest use of all for whom it is designed. Then the comprehensive 'List of Authorities at the end, giving the words referred to and explaining the abbreviations used to indicate them, is of manifest advantage to all who want to realize that they are safe in the use of the illustration they employ in pulpit or on platform; in the mission of the orator, or the twin mission of the author. How vastly illustrations that are apt and accurate enrich the true teacher—be his sphere what it may—everyone knows. With such a book as this available, no one need be without such wealth. In each instance the illustration is linked, simply, but inextricably with the lesson it is to teach, and to stand ready for prompt and direct use. Here argument can find apt analogies, irony polished shafts, and pathos resistless appeals. 8vo. cloth, 420 pages, $3 00 postpaid. Wilbur B. Ketcham, Publisher, 3 Cooper Union, New York.

A Request.

To the Churches of the Atlantic Baptist Association:—I ask for space in the RECORDER to request the Clerks of the churches belonging to the Atlantic Baptist Association to send to me such facts relating to the organization and history of each church as are worthy of preservation. I see from reading the minutes of the last session of the Association, that I was appointed its Historian. Hence, this request.

Respectfully, JNO. T. ALBRITTON.

Mt. Olive, N. C.

Burpee's Seed Annual for 1895.

Always bright and original, Burpee's Farm Annual for 1895, is even better than ever before. The cover is most artistic and beautiful; lithographed in ten colors, it shows on the front an attractive bouquet of the new Sweet Peas, now so fashionable, while on the rear is a bird's eye view of Fordhook Farm, where many of Burpee's seeds are grown and where there were conducted the past season more than six thousand trials of vegetables and flowers grown from seed. This Catalogue is really a complete book on seeds, as it contains 147 pages, besides several colored plates and special circulars. The illustrations, 400 in number, are all true to nature being mostly engraved from photographs, while the descriptions of both new and standard seeds are noteworthy for their accuracy. Messrs. W. Atlee Burpee & Co. make the nominal charge of 10c. for the Farm Annual, which is less than actual cost of publication, but will be pleased to mail a copy free to any of our readers who intend to purchase seeds this spring. It contains much useful information which cannot be had in any other form, and we strongly recommend all who have occasion to buy seeds to consult the Catalogue of these well known Philadelphia Seed Growers.

"An Offer of $200.00 in Gold."

No book is selling as rapidly as "Talks to Children about Jesus." The publishers, R. H. Woodard Company, Baltimore, Md., are making a most liberal offer of $200 in gold to agents who sell within the next three months two hundred copies. The book is sold very low and is beautifully illustrated. Freight is paid and credit given. Send at once thirty-five cents for canvassing outfit and full information. They also publish other popular books.

A Wonderful Cure for Cancer.

Mrs. Betty Powers, 304 W. Marshall Street, Richmond, Va., after visiting Baltimore, Md., for treatment, as well as having received treatment from her home physicians, was given up as hopeless. Dr. Scott Mason was called, and in twenty five days gave complete relief and removed the last vestige of cancer without using knife or burning plaster.

Dr. Mason claims to be able to cure a large per cent. of so called "incurable cases" readily, without pain, and permanently. Many cases can be cured at home at small cost. Those who are afflicted should write to Dr. Scott Mason, 700 Clay Street., Richmond Va., for information, testimonials, terms, &c.

Home Testimony.

WHAT N. B. BROUGHTON SAYS.

RALEIGH, N. C., Nov. 26, 1894.

J. D. BOUSHALL, Esq.,
Manager Atlas Life Ins. Co.,
Raleigh, N. C.

My Dear Sir:—I am to day in receipt of the Company's check on the First National Bank of New York for one thousand dollars ($1,000) in full settlement of Policy No. 213,127 on the life of the late Lewis C. Lougee, Treasurer of Wake county.

Please accept the thanks of the family for this prompt and satisfactory settlement. Mr. Lougee died on the 10th Nov., 1894. The proofs were filed with you on the 17th. The check is dated Nov. 24th.

I take great pleasure in commending your excellent Company to those looking for safe and reliable insurance.

Yours truly, N. B. BROUGHTON,
Administrator, L. C. Lougee.

I don't seem right without my old friend, the RECORDER. I am a life-time subscriber.—REV. J. A. JOINER, Elwood, Ind.

"Came to Jesus by Night."

This may have been owing to several causes. Nicodemus might have been too busy to come by day, or he might have desired a protracted interview, or he might have been timid and wished the visit to be secret, or he might have but just heard of Jesus and resolved on an immediate acquaintance, or he might have respected the saying of the rabbis that night was the best time to study the law of God. The lesson for us is that Jesus is ever ready to welcome and bless.

Night is a good time to seek Jesus. Away from the glare of day's business, it is well, in the hour of quiet thought, when shut in by darkness, to enjoy communion with him in judging the deeds of the day that is past, and planning the pursuit of the day that is to come, or in getting away from the whirl of active duty, and enjoying the refreshment of reverie. It is a joy and a strength to find him near and gain wisdom by communion. And when the night of sorrow comes, and the black, cold, dark hours of affliction roll slowly along, there is no presence that can so cheer and uphold as that of the ever-loving Lord. And when the night of doubt falls upon us, and the truths in which we have so firmly believed seem like wild birds to fly out of sight, when faith wanes and doubts darken all the atmosphere of the soul, then it is sweet to gaze upon the star of Bethlehem, and cling with resolute grasp to an ever present Saviour. And when the night of death shall come it will be glorious then, at the last opportunity for eternity, to go to Christ in the darkness, and cling to him when all other light is gone. So shall we rise to the region of endless day, where we shall be ever with him, and never more seek him in the season of night.—*The Freeman.*

Certified Milk.

Every dairy supplying our condenseries is under supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gail Borden Eagle Brand Condensed Milk.

One Tenth.

At the last meeting of the Southern Baptist Convention, Bro. A. K. Seago of Louisiana introduced a resolution in regard to giving one tenth of our income to the Lord. The resolution was referred to a committee which will report next year.

Without intending to infringe upon the matter referred to the committee, we beg leave to call attention to a few facts on this subject.

We estimate the gross income of the white Baptists of the South to be not less than an average of one dollar per day, or an aggregate of $500,000,000 per annum; one tenth of which would be $50,000,000.

Let us see how this sum would fit the requirement of our religious conditions and what amount could be applied to each object fostered by the denomination.

There are 17,000 churches to be cared for. At $500 per church, this would require $8,500,000. Then there would be required, say $100 000 in each of our fifteen States for denominational education. This would be $1,500,000.

Then we would need for orphanage and for the support of indigent ministers and for the sick and poor, say $100,000 more in each State. This would make another $1,500,000.

Then there would be required for State and Home Missions, including church buildings, say $100 000 in each State, or a total of $1,500 000. This, it seems to me, would be ample provision for these various objects, and the total would be:

Church support	$8,500,000
Education	1,500 000
Orphanage, etc	1,500 000
Home Missions	1,500 000
Total	13,000 000

There would be left $12,000,000 for Foreign Missions. [There would still be left unexpended $25 000.000 —ED. RECORDER.]

Incredulity may smile at these figures, but when our churches become earnest in their endeavors to enthrone their Christ, their offerings will greatly exceed them.—*Home Field.*

If God putteth no grievous cross upon you, let your brethren's cross be your cross; which is certain token of true brotherly love.—*Bradford.*

Oils Cure for Cancer.

Dr. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured over six thousand persons within the last three years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Books sent free, giving particulars and prices of oils. Address Dr. Bye, Indianapolis, Ind.

Mocking at Sin.

What is it "to make a mock at sin?" Clearly, to speak of it in a trifling way, and to make jokes about it. A Christian man will never speak about sin without a certain awe. It is the thing which destroys the human race; it is the "abominable thing" which God hates. The Christian cannot bring himself to jest about it. It is far too solemn a matter. Other men may laugh about moral evil; or may give nicknames to Satan; or may ridicule the "preciseness", as they call it, of those who endeavor to avoid the contamination and pollution of sin. He can do nothing of the kind. Sin is too serious a matter in his eyes to jest about. But there are other ways, I think, of making a mock of sin, and one is, by glossing over wrong-doing by fair and specious names. Call a young fellow "a little wild", or "a little unsteady", when he is posting to the devil as fast as he can go; call a licentious life a "gay" life; call drunkenness and gluttony "good fellowship"; call dishonesty "smartness", and cheating "dexterity"—and, it strikes me, you are indulging in the habit attributed to the persons in our text. You are making a "mock at sin." Yet again, I think you must not acquit a man of complicity in this offence if you find him incapable of expressing indignation against moral evil.

It is part of a godly character to hate sin. A righteous indignation is always found in a living soul. And if a man can hear of unrighteous and oppressive and selfish acts, without being moved thereby to anger, depend upon it that man has not a living soul within him; he has not been made a subject of the converting grace of God. To be indifferent about sin, to treat it with toleration, with leniency, with indifference—is as bad a sign of our spiritual condition as can well be imagined; it is, virtually, to "make a mock at sin".—*Gordon Calthrop.*

'Tis coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter;
We may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering round,
And heard its voice of living thunder.
'Tis coming! yes, 'tis coming!
—*Gerald Massey.*

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "*Brown's Bronchial Troches.*" Have them always ready.

Speaking in a general way the British empire extends over one continent, 100 peninsulas, 500 promontories, 1,000 lakes, 2 000 rivers and 10,000 islands. "The Assyrian empire was not so wealthy; the Roman empire was not so popular, the Persian empire was not so extensive, the Spanish empire was not so powerful," is the way the Briton sings.

That oily and rough skin cured and the face and hands beautified by Johnson's Oriental Soap; medicated and highly perfumed. Sold by Jno. Y. MacRae, druggist, Raleigh.

Of the 20,000 total abstainers among the English soldiers now in India, only fifteen men were tried by court-martial during the past year, says a native paper, while no less than 2,500 non-abstainers were placed on trial during the same period.

Jno. Y. MacRae, druggist, Raleigh, will tell you that Johnson's Magnetic Oil always gives satisfaction and is the cheapest.

The consumption of alcohol per inhabitant in the various countries of the world is: Germany, 11 quarts per inhabitant; Austria-Hungary, 6.89; Belgium, 8 86; United States, 5; France, 8.07; Italy, 1 97; Holland, 9; Russia, 6 3; Great Britain, 4 42.

Harness Your Lightning.

There are two kinds of religion, the theoretical and the practical—or rather, I should say, that which is practical is religion, and that which is merely speculative is not religion. Some people love to speculate about spiritual things, as others of a different turn of mind love to discuss the good points of a horse and wager on its speed. Some love to indulge their fancies as to the glories of heaven, but are making no practical progress toward getting there. Their religion is like the Aurora Borealis: it lights up the wintry sky with beautiful colors of crimson and blue, pleasing to the eye, but quickly vanishing. Practical religion uses its electric energy in another way—harnesses it to every day life, causing it to push the wheels of progress and light up the dark ways.—*Selected.*

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence.—*Flavel.*

Rev. Wm. G. Puddefoot has figured out that it costs $50 000 000 a year to run the churches and $400,000,000 to run the jails. He remarks: "We pay eight times as much for running our fellow-men down and jailing them as we do in trying to make them better so that they will not need the jail."

Scott's Emulsion

will cure a stubborn cough when all the ordinary cough remedies have failed. Try it for yourself. We are putting up a fifty-cent size chiefly for that purpose. A cough is usually the telltale of a weakened physical condition. Correct that condition by the use of a proper remedy and the cough will soon disappear.

Scott's Emulsion of Cod-liver Oil and Hypophosphites acts in two ways. It nourishes, strengthens and builds up the system, at the same time allays the irritation and heals the inflammation. It gives immediate relief at night from the choking sensation so often accompanying a cold.

Don't be persuaded to take a substitute.

Scott & Bowne, N. Y. All Druggists. 50c. and $1.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.
In effect Jan. 27, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 2 a m	.....	.....
Ar Fayetteville	10 35 a m	.....	.....
Lv Fayetteville	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford	12 18 p m	.....	.....
Lv Climax	2 20 p m	.....	.....
Ar Greensboro	2 50 p m	.....	.....
Lv Greensboro	3 00 p m	.....	.....
Lv Stokesdale	3 55 p m	.....	.....
Ar Walnut Cove	4 25 p m	.....	.....
Lv Walnut Cove	4 35 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 30 a m	.....
Lv Maxton	.....	8 37 a m	.....
Lv Red Springs	.....	9 15 a m	.....
Lv Hope Mills	.....	10 10 a m	.....
Ar Fayetteville	.....	10 35 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 35 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale	12 18 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	1 04 p m		
Lv Climax	1 32 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 33 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 46 p m	
Lv Hope Mills		5 10 p m	
Lv Red Springs		6 02 p m	
Lv Maxton		6 38 p m	
Ar Bennettsville		7 50 p m	
Lv Madison			12 50 p m
Lv Stokesdale			1 32 p m
Ar Greensboro			1 45 p m
Lv Greensboro			3 05 p m
Lv Climax			4 00 p m
Ar Ramseur			5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

ARMSTRONG & McKELVY Pittsburgh
ANCHOR, Cincinnati.
ATLANTIC, New York.
BEYMER-BAUMAN, Pittsburgh.
BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
ECKSTEIN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION, "

Taking

it for granted that you want to get the best results in painting, you will have to use Pure White Lead to obtain them. There are many mixtures branded "White Lead," "Pure White Lead," etc., which contain little, if any, White Lead, but are principally barytes, which is of little value, if not worthless. To be sure, accept only a genuine brand (see list).

If you want any shade of color, tint the White Lead with National Lead Co.'s tinting colors, prepared expressly for this purpose. A feature of these colors is the ease with which they are used and the exactness with which the desired shade is obtained. For particulars send for pamphlet, free.

NATIONAL LEAD CO.,
1 Broadway, New York.

FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, Fortwayne, Ind.

CHAS. M. WALSH
MANUFACTURER OF
MARBLE & GRANITE
MONUMENTS, TOMBS
AND
GRAVE STONES
EVERY DESCRIPTION.
PETERSBURG, VA.

I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.
CHAS. M. WALSH.

Wilmington & Weldon R R. and Branches

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 27, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 03 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 30 a m	12 53 p m	
Arrive Florence	7 15 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 08 p m		6 35 a m
Leave Goldsboro	2 55 p m		7 20 a m
Leave Magnolia	4 02 p m		8 29 a m
Arr Wilmington	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 27, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 15 p m	
Lv Fayetteville	10 55 a m	9 19 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 a m	11 15 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 a m		9 40 p m
Arrive Wilson	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 20 p m	
Ar Rocky Mount	3 33 p m	12 02 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount	2 33 p m	12 02 p m	
Arrive Weldon	3 48 p m	12 54 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.35 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

TEACHERS WANTED

For every department of instruction, by the Southern Educational Bureau, Memphis, Tenn. Has filled good positions in twelve States.

SOUTHERN RAILWAY CO.

(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 35.	No. 11.
Lv. Richmond	*12 30 p m	12 40 a m
" Burkeville	2 24 p m	2 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*2 00 p m	*5 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*7 25 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 24 a m
" Asheville		3 40 p m
" Hot Springs		5 20 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 m
" Spartanburg	1 00 a m	2 54 p m
" Greenville	1 53 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 48 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND	DAILY. Nos. 10 & 36.	No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 33 p m
" Asheville		2 13 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 15 p m	2 10 a m
" Raleigh	1 15 p m	†6 50 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	†5 30 p m	*2 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 13 p m	3 54 a m
" Burkeville	2 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND.

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m. daily and 8.30 p m, except Sunday. Returning leave Richmond 8 2[illegible] m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.20 p m; arrive at Oxford 5.40 p m, Henderson 6.35† p m, Durham 7.05 p m, Raleigh 6.50 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson †10.25 a m, Oxford 11.25 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a m., and 5.45 p m daily except Sunday, 12:05 p. m. daily, and arrive Henderson 7:50 a m, and 6:35 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.25 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:20 a m, and 8:10 p m. daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

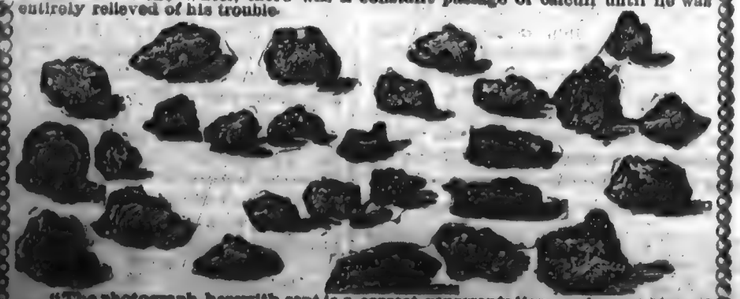
J. M. CULP, Traffic Manager.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

CALCULI DISSOLVED

By BUFFALO LITHIA WATER Spring No. 2.

Dr. C. H. Davis, *of Meriden, Conn., in the "New Eng. Med. Monthly," for July, '90:*

"Mr. R. L. Roys, of this city, consulted me about two years ago for Stone in the Bladder, from which he had been suffering for a number of years. On my suggestion he commenced the use of **BUFFALO LITHIA WATER** as he was very much opposed to operative interference. After using the Water for a short time, disintegration to a certain extent took place, and large quantities of stone were passed. **For several days in succession, he passed as much as a teaspoonful of the debris, and at intervals for a considerable period he passed large quantities,** and under the continued use of the Water, there was a constant passage of calculi until he was entirely relieved of his trouble.



"The photograph herewith sent is a correct representation, and exact size, of some of the largest specimens of Calculi discharged by Mr. Roys. A chemical and microscopical examination showed that they are Uric Acid with a trace of the Oxalate of Lime."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VA.

The Depths of the Bible.

I am glad there is a depth in the Bible I know nothing about, says Mr. Moody; that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say if I should live for ages on the earth I would only have touched its surface.

I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said:

"Mr. Moody, how do you explain it?"

I said, "I don't explain it."

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John, Christ says to Nicodemus, 'If you do not understand earthly things how can you understand heavenly things?' There are a great many things about my own body I do not understand; I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually?" But men ask, "How can you prove the book is inspired?" I answer, because it inspires me. That is one of the best proofs. It does inspire us.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

[The study topics for the year are arranged by the Maryland Baptist Mission Rooms. Further information on the topics here given may be obtained from Quarterly Leaflets, Mission Rooms, 9 West Lexington street, Baltimore (20 cents per annum). *Foreign Mission Journal*, Richmond, Va., *Home Field*, Atlanta, Ga., and for children from *Kind Words*, Nashville, Tenn.]

SUBJECT FOR FEBRUARY: MISSIONS IN SOUTHERN STATES.

"Enlarge the place of thy tent." Number of missionaries, 857. Laboring throughout the entire South in all destitute places: among Indians, Colored People, Foreign Population, the poor of large cities, the mountain regions, and out on the frontier.

STUDY TOPICS.—The many new industrial enterprises in the South attracting emigration—many people of many kinds. Let us not neglect the needs of their souls. The obligation resting on the highly favored to establish Sunday schools and churches in less favored localities. The publications of the Sunday-school Board of the S. B. C. important factors in the work.

Trials and Triumphs in China

BY MRS. T. H BRIGGS, RALEIGH.

I. STATEMENT OF THE CASE.

An ancient and populous empire exists in the far East—the most ancient and the most populous of which the world knows. Its people number over four hundred millions, a great multitude. Take your Bible and carefully count, not the chapters or verses, but the letters from the beginning of Genesis to the "Amen" at the close of Revelation, and then go over the task ten, twenty, forty, nay, eighty times before you will reach the number representing the men, women and children of that old and wondrous empire. This, then, may be given as one of the great obstacles to be overcome—the immensity of China and the density of her population.

II. THE LANGUAGE OF CHINA.

It is no small task to learn the Chinese language. There are more written characters or letters in their alphabet than you can count, but only several thousand are in common use. An abundant gift of consecrated perseverance is needed to acquire a knowledge of this ancient tongue; yet within this very trial lies also a triumph for the spread of the gospel. While there are many varieties of the spoken dialect, the written language is the same for the whole empire. This affords great facility for communication with all the people of this vast kingdom. Then the Chinese are from their birth among the better classes, students. Their memories are remarkable. It has been said, that if all the classics of China were destroyed to day, there are a million men who could reproduce them from memory. One of their greatest literary works is the Chinese Encyclopedia, which consists of 25,000 volumes. The earliest missionaries found that the Chinese knew about the magnet. Paper was made there in the year 150, and printing was done five hundred years before Caxton introduced it into England. Given a common written language among such a people, and Christian literature must make its way. The written language is greatly venerated. The clothing, chopsticks, pans, vases, cabinets, almost everything belonging to the Chinese are decorated with these written characters. It is intelligible not only to scholars, but to shopkeepers and dealers throughout the eighteen provinces and to Chinamen in other countries.

III. THE CHARACTER OF THE PEOPLE.

The character of the Chinese, like their language, is at once a mighty obstacle and a wonderful advantage. The Chinaman is slow and conservative, and hard to reach; but having been convinced of the claims of Christ, he is stable to a remarkable degree. One writer says: "Of the moral character of this people, it is very difficult to speak justly. In the same individual, virtues and vices apparently incompatible are placed side by side. Meekness, industry, cheerfulness, reverence for parents and the aged, are accompanied by lying, cruelty, ingratitude and distrust." The question is asked, "How is it after conversion?" The answer is, "We must not be too speedily disheartened. We must expect slow but sure progress. There are none of the brilliant dashes of the Japanese in the Chinese. They have their staying qualities: they never give up. When they set their face toward an end, they go to it if it takes centuries. If, at last they give up their vanity and accept Christ, they will doubtless wield a power which will be felt not only in Asia but throughout the world.

IV. CONFUCIANISM AND ANCESTOR WORSHIP.

Confucianism is the most ancient and deeply rooted of the three prominent religions of China. The worship of ancestors is another opposing element. Tablets twelve to fifteen inches high are erected for departed relatives before which incense is burned morning and evening. For a deceased father the ceremonial must be kept up forty nine days. At the festival of the tombs in the spring, the people universally have family gatherings to worship the dead. A family in Canton is said to have eleven hundred tablets in each of two rooms, with the third containing an image of the ancestor, a disciple of Confucius, who lived 300 B. C.

The objects of this worship is two fold: to secure the repose of the dead, to provide them with comfort, clothing, furniture, made of paper, and transported to them by burning; and also to secure the worshipper from damage to person, business or property from the restless ghosts of these departed relatives. The cost of this worship is simply enormous. The living generation is bound to the dead generations. China does not look forward but backward.

V. GRADUAL OPENING OF CHINA.

For many years after a few ports had been thrown open, the interior of China was practically closed to foreigners. Missionary work could only be carried on near the sea-coast. Little by little the situation has changed until Christ's messengers have penetrated far into the heart of the country. A few years ago, it was death for a foreigner to be seen in the interior provinces. Now "Jesus' chapels" are allowed, and the people are willing, sometimes glad to hear the good Name of salvation.

VI. A DREADFUL OBSTACLE.

It is with shame that we record the fact that the greatest obstacle to Christianity in China has been placed there by a Christian nation. England raises the poppy in India, prepares from it the deadly opium drug, and sends it to China. In 1840 the Emperor of China resolved to stop its importation, and imprisoned the English commissioner and destroyed all the opium under his control at Canton. It is said the monarch wept as he exclaimed, "How can I die and go to the shade of my imperial father and ancestors, until these direful evils be removed!" Twenty thousand two hundred and ninety-one chests of opium received from the English were completely destroyed, a solitary instance in the history of the world of a pagan monarch preferring to destroy what would injure his subjects rather than fill his own pockets with the sale. From this came the "Opium War" in which Great Britain the victor compelled him to pay six million dollars for the opium. Since then, China has been forced to receive English shipments of opium, with all the dreadful mental and moral ruin which results. Opium has been forced upon them at the bayonet's point! Can we refuse them the Bible to lead them into light and truth?

VII. MEDICAL MISSIONS.

Christian missions have furnished so far the only solution of the opium problem. When we reflect that of all medical foreign missionaries, one third are at work in China, we see that this form of Christian beneficence seems best to reach the hard and stubborn Chinaman. There are at present sixty-one hospitals and forty four dispensaries connected with Protestant missions in China, and last year there were 350,000 patients. Many of them were cured of the opium habit. In one hospital for women there were 9,000 patients the first year. In a Presbyterian hospital last year there were 5,830 persons treated and 1,122 operations performed, the patients coming from more than a thousand distant towns and villages. Surely the seed of Christian benevolence, sown under such circumstances, must bring forth a rich harvest?

VIII. SOME MISSIONARY HEROES.

Thousands of consecrated lives have been given to the evangelization of China. It will only be possible to mention here and there a representative of this grand host.

Robert Morrison was the first Protestant missionary, going to Canton in 1807. Unable to do direct missionary work, he labored as a servant of the East India Company in compiling a Chinese dictionary and translating the Bible into that tongue. Thus he prepared the way for future work.

Would that there were time to record many names, but the Father has them all on his record book, and their reward is sure. We must not forget that there have been noble women among these missionary pioneers.

We cannot leave this subject without mentioning our own beloved Mrs. Yates. "A woman of such culture and refinement that she would always seem a queen among women, and yet she gave up social pleasures, personal ease, and forty-seven years she held out the life and light of the gospel in darkened heathendom to perishing souls. Never did a wife better supplement the life work of a husband than did this excellent woman minister to, uphold, comfort and help the great missionary in his life-long labors."

MRS. YATES.

"Sleep in peace. The earth hath not
A nobler name than thine shall be.
The deeds by marshalled manhood wrought,
The lofty energies of thought,
The fire of poesy,—
These have but frail and fading honors—thine
Shall Time into eternity consign.

Yea, and when thrones shall crumble down,
And human pride and grandeur fall,—
The herald's line of long renown,—
The mitre and kingly crown,—
Perishing glories all!
The pure devotion of thy generous heart
Shall live in Heaven, of which it was a part."

IX. POSSIBILITIES.

These are best expressed in an appeal sent to the home churches by the entire force of Protestant missionaries assembled at the great Shanghai conference: "We want China emancipated from the thraldom of sin in this generation. It is possible. Our Lord said, 'According to your faith be it unto you.' Standing on the borders of this vast empire, we therefore, 120 missionaries from almost every evangelical religious denomination in Europe and America, assembled in general conference at Shanghai, and representing the whole body of Protestant missionaries in China, feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead with one will, calling upon the whole church of God for more laborers. And we pray that the Spirit of God may move upon the hearts of all to whom this appeal comes to cry, 'Lord, what wilt thou have me to do?' And may this spirit be communicated from heart to heart, from church to church, until the whole Christian world shall be aroused, and every soldier of the Cross shall come to the help of the Lord against the mighty."

X. OUR DUTY.

The appeal of the missionaries just given lays the burden of China's evangelization upon every Christian heart. They plead for the neglected millions of heathendom. They say to the church of Jesus Christ, Behold them! They are your brothers and sisters in a common humanity. They are one with us all in sin and ruin; let them be one with us in the knowledge of salvation.

Awake, O selfish, sleeping, forgetful church, arouse thee to thy duties, fulfil thy solemn mission, proclaim thy glorious message, that all the earth may ring with praises due to Emmanuel's name.

Prevention
better than cure. Tutt's Liver Pills will not only cure, but if taken in time will prevent
Sick Headache,
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TUTT'S Liver PILLS
ABSOLUTELY CURE.

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Youth

It is the Formative period. It is then that the mind is freest from care, the imagination unhampered, the memory most retentive, the eye brightest, and the nature most susceptible. What a boy reads in this period becomes so indelibly impressed upon his nature that it becomes a part of his very character.

This is a time when a parent's responsibility is greatest. It is not enough to tell the boy what he ought to become. Most boys are not overly susceptible to didactic teaching. You can usually lead him a mile easier than you can drive him a rod. See that he has the proper surroundings, and a little encouragement, and it is surprising how readily he develops a taste for the best in literature. Let that taste be developed, and there is little danger as to his future.

It was

Dr. Philips Brooks

Who said; "Show me what books a boy reads, and I will read you his destiny."

How important it is, then, that your home should be provided with books of the highest character.

Fairy tales, and even, perhaps, "Buffalo Bill" stories, have their place as developers of a taste for reading, a sort of literary milk, as it were, but unless the boy soon shows a preference for the stronger meat of practical knowledge, history, travel, etc., you may be sure that he is mentally unsound, or that there has been something radically wrong in his education.

The Encyclopædia Britannica has rightly been termed "the concentrated essence of the whole world's wisdom." Let your boy read its interesting pages, and he will soon look with disdain upon "flashy" literature. We are continually underestimating a boy's capacity for large ideas. There is nothing so attractive as truth. Give him the material out of which to construct large ideas. Put Britannica in the home, where he can consult it continually, and as he attains manhood he will find no place in literary or professional life to which he may not aspire.

Seize the present opportunity to provide a proper library for your home. It requires an investment of but Ten Cents a day, if you order from THE CHARLOTTE OBSERVER while it may be had at introductory prices.

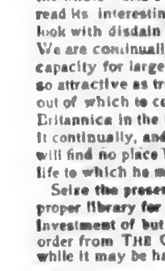
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Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.20 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.36 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.23 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 2.20 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnson street station for Henderson and intermediate stations at 6.00 p m; returning arrives Johnson street at 9.06 a m.

Nos 402 and 403, "Atlanta Special," are solid Pullman Vestibule trains, composed exclusively of day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

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NEWS SUMMARY.

North Carolina.

Capt. E. B. Englehard died at Raleigh the 10th.——Prisoners set the Albemarle jail on fire, destroying the building; they escaped, but were recaptured.——W. W. Fuller, Esq., of Durham, has been made attorney for the American Tobacco Company with a salary, variously stated, of more than $20,000 and less than $50,000 a year.——Extensive improvements in regard to the coal industry were made in the State in 1894; the total product was 13,150 tons, valued at the mines at $30,000.——Bill for a public building at Winston has been reported favorably in Congress.——The Governor has appointed Hon. A. W. Graham of Oxford to succeed Judge Winston on the Superior Court Bench.——A drunken negro barber, by name Laney, was killed by a train the 14th near Charlotte.——Considerable dissatisfaction having been expressed by the employees of the Southern Railway, the chiefs of that corporation had a statement of its affairs made and offered it for the consideration of the employees and the public. The matter will be adjusted. This is a good way to avoid strikes.——Great quantities of frozen fish have been gathered in our eastern waters and shipped. They sold for five cents a pound, and there were many tons of them. So the wind did blow good.——The six per cent. interest bill has passed both Houses of the Legislature.

In General.

The steamer *La Gascogne* ten days overdue arrived at New York the 11th.——The snow storm blanketed the country from Washington to Florida. In the latter State $10,000 000 damage was done. There was considerable suffering at the North.——The United States Government estimates the cotton crop to be 9,088 000 bales, one-fourth of the bales still on plantations.——The proposition for annual salaries for private secretaries of members of Congress was defeated.——The new mayor of New York has made his appointments, and they are disappointing to partisans of all sorts.——U. S. Minister to Mexico, I. N. Gray, died of pneumonia the 14th. Senator Ransom's friends are urging the President to honor him with the post thus made vacant.——The gold reserve will not be further decreased; but, as the new bonds are sold, will increase. The bankers seem to have agreed to try to keep the newly acquired reserve intact. $50,000 000 in gold will come from Europe for the bonds. The latter were bought for less than U. S. bonds have sold for in many years. The reason assigned is that they being made "payable in coin," their purchasers were fearful that they would be redeemed in depreciated silver.——A $135,000 fire occurred in Portsmouth the 14th.

General Assembly.

FEBRUARY 11.

SENATE.—Bills introduced: By White, Alexander, to provide for revising and digesting the public laws; by Black, to provide for levying and collecting inheritance tax; by Moody, to regulate the hours of labor in cotton factories. Several local or private bills passed final reading. There was a prolonged debate on a bill to equip and furnish the female department of the N. C. Insane Asylum, which passed final reading. Bill for protection of fish and game was tabled. The bill to permit counties to work State convicts on public roads, only such convicts as are not needed on the State farms to be thus employed, passed.

HOUSE.—A good deal of time was taken by a discussion of a bill relating to the charter of Elizabeth City. Bills introduced: By Crummell, to provide for compulsory education; by Gentry, to forbid screens in saloons and regulate the opening and closing hours of saloons; by Ewart, to prohibit the use of profane and indecent language. The bill to regulate freight shipments, designed to benefit small truck shippers, passed third reading, after considerable debate. The Senate bill giving townships in certain counties local option with respect to the stock law was tabled. Bill to prohibit prize-fighting passed third reading. The election case from Gates, of Gatling against Smith, was decided favorably to the latter.

FEBRUARY 12.

SENATE.—Bills introduced: By McCaskey, to define trusts, etc., and make them criminal. Various local and private bills passed final reading. The bill relating to opening our eastern sounds to Northern huntsmen was tabled.

HOUSE.—Peace offered a resolution to appoint a committee to investigate the American Tobacco Company. Bills introduced: By McClammy, to exempt regular firemen from poll-tax; by Reinhardt, to provide for meeting of the General Assembly every four years. Norment and Smith were seated in place of Payne and Carlyle of Robeson. Bill allowing townships in five western counties local option respecting the stock law, passed, amendments to include other counties being killed. Bills to reduce the fee for registration of crop liens to fifty cents was tabled. Bill to prohibit the taking of free passes was tabled. Six per cent. interest bill was referred to Judiciary Committee. Bill to allow county officers to give Trust and Security bonds passed.

FEBRUARY 13.

SENATE.—Bill to prevent hunting of o'possums from February till October in certain counties passed third reading. Bill to withdraw appropriation to Oxford Orphan Asylum was tabled. There were numerous private and local bills.

HOUSE.—Crummell introduced resolution to reduce salaries of officers of public institutions who receive as much as fifty dollars a month, by one third. Burnham introduced a bill making education compulsory. Bill to make Trust and Security companies legitimate bondsmen for county officers passed third reading. Bill to add the unclaimed $26,000 United States returned direct tax to the school fund, dividing it by counties according to school population, passed. Efforts had been made to use part of this fund for the Confederate monument at Raleigh and part for the Atlanta exposition. $25,000 was thrown away in the Chicago exhibit. A squabble about the six per cent. interest bill consumed the rest of the time.

FEBRUARY 14.

SENATE.—Bill making education of blind children compulsory was tabled. Bill to compel railroads to redeem unused tickets and prohibit operations of ticket-brokers passed second reading.

HOUSE.—There were many expressions of resentment relative to a newspaper charge that certain members were conspiring to defeat the six per cent. bill. Discussion of a bill to change Mitchell county from the Eight to the Ninth District occupied the remainder of the session.

FEBRUARY 15.

SENATE.—Bill to require railroads to redeem unused tickets passed third reading, as did also a bill to protect holders of fire insurance policies.

HOUSE.—Bill introduced by Winborne to regulate sale of liquor in towns; by French, to prevent adulteration of candy; Bagwell, to appropriate $5 000 to the State Fair; Smith of Gates, to pay solicitors $2,000 a year in lieu of fees and other compensation. Bill transferring Mitchell county from Eighth to Ninth District passed its third reading.

FEBRUARY 16.

SENATE.—Bill, introduced by Franck, to abolish trusts and to increase school fund; by Farthing, to prevent double and unjust taxation. Bill to exempt volunteer firemen from poll tax passed third reading. Wall of Davidson introduced a bill to establish a Normal School for the colored race at Winston.

HOUSE.—Many bills, relating to incorporation of stock companies, churches, lodges and schools, prohibiting sale of whiskey in certain localities, for the relief of certain persons, etc., none of them of more than local significance were introduced, and some were passed.

Elder J. A. Stradley.

RESOLUTIONS OF AMIS CHAPEL CHURCH.

WHEREAS, Our beloved brother and pastor, Elder J. A. Stradley, has seen fit, by the will of God we trust, to sever his connection with this church of which he has been a most faithful and efficient pastor for the past twenty-nine years; and whereas, we feel that it is both just and appropriate to give public expression of gratitude to him for the faithful and loving service he has so long and so acceptably rendered; therefore

Resolved, That we, the members of Amis Chapel church heartily thank him for the earnest and faithful gospel instruction given to us and our children, a generation of whom have grown up under his tender and loving care.

Resolved 2. That we emulate the spirit of earnestness and zeal which characterized his work, and remember with tender affection his manly graces, his dignity of deportment, his cultivated mind and excellent Christian character; and we heartily commend him to the brethren and sisters of his new field as a faithful Christian worker.

Resolved 3. That we believe the field of his labor here has been so cultivated as to greatly help his successor in the advancement of the cause he loves so well.

Resolved 4. That in parting with Bro. Stradley, we extend our love and sympathy, and pray that the blessings of God may rest on him and his work, and may his labor in his new field be crowned with success, and may many be brought to know the truth as it is in Jesus.

Resolved 5. That a copy of these resolutions be spread on our minutes, and a copy be sent to the BIBLICAL RECORDER for publication.

A. H. GARNER,
J. W. CHANDLER,
Committee.

Done by order of conference Jan. 6th, 1895.
J. W. CHANDLER, *Assist. C. C.*

From Missionary W. D. Powell.

We will have a Missionary Conference in Toluca, April 3, 4, 5. We expect to have the body of the Missionary force in Mexico to meet us. Every denomination will be represented. The railroads give unusually low rates. I have a promise from Mr. Moody that he and Mr. Sankey will be with us. We expect a great time and are praying that it will lead to a general revival throughout Mexico. We will discuss seventeen subjects bearing on the Holy Spirit and His work. The third person of the Trinity has not been honored as He should. This is well-nigh universally admitted. We shall endeavor in the future to give Him His due place in the matter of soul-saving in Mexico.

There will be much help in meeting our brethren of different faiths on a platform where we are agreed. The division in Christ's body in Mexico retards the growth of the cause. We are unwilling to surrender a single item of gospel truth and yet we are willing to meet all in conference on that in which we are agreed.

Of course no one feels that a mammoth meeting in which there will be able speeches, essays etc., will of itself bring a revival. But it may help to secure so desirable an end. Rarely does the average pulpit emphasize the importance of personal holiness and the work of the Holy Spirit as the word of God requires? I doubt it. The only explanation for great numbers converted in mission work whether among the North American Indians, the Telugus, the Cubans or any other country or class of people is traced directly to the power and presence of the Holy Spirit.

Missionaries grow lukewarm from standing in the presence of so much doubt and unbelief and then vainly try to seek relief by changing plans, when what they need is power from on high. More humble seeking for an enduement from on high would make unnecessary this tiresome wrangling over these minor matters which should be settled by each one according to his taste. Filled with the Spirit, difficulties would melt away and power would be given us with God and men.

W. D. POWELL

Toluca, Mexico, Feb. 8, 1895.

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NOTICE.

Having qualified as Administrator, with the will annexed of the estate of Angeline White, late of Wake county, I hereby notify all persons having claims against her estate to present them to me on or before January 15th, 1896, and those owing said estate will please make immediate payment.

MARION PUREFOY, Adm'r,
Wake Forest, N. C.

TESTIMONY OF

Judge Walter Clark

REGARDING THE

Electropoise

TRADE MARK.

RALEIGH, N. C., January 26, 1894.

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Yours truly, WALTER CLARK, (Associate Justice of Supreme Court.

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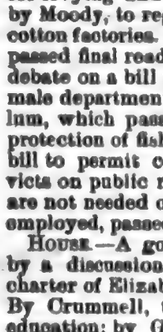
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RALEIGH, N. C.

See Home Testimony, on page 8.

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COCOAS AND CHOCOLATES
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Get the "Index to Chimneys." Geo A Macbeth Co, Pittsburgh, Pa, send it.

Pearl glass, pearl top, tough glass.

MARRIED.

BAKER—PRITCHARD—On Feb. 12th, 1895, at Elizabeth City, by Rev. Calvin S. Blackwell, Mr. Matthew Baker of Edenton and Mr. Eloise Pritchard.

HUGHES—HEDRICKS—On Feb. 6th, in Chowan county, at the residence of the bride's father, by Rev. A. W. Burfoot, Mr. M. A. Hughes and Miss Lena S. Hedricks.

RICHMOND—WALKER—On Jan. 23d, 1895, at the residence of the bride's father, near Anderson, N. C., by Rev. Thomas W. Strowd, Mr. J. T. Richmond and Miss Katie Walker.

HUMBER—DAVIS—On Jan. 31st, 1895, at the residence of the bride's father, Mr. J. D. Davis, at Beaufort, N. C., by Rev. J. D. Moore, Mr. R. L. Humber of Greenville, N. C., and Miss Lena C. Davis.

HAYWOOD—BALLARD—On Feb. 5th, 1895, at the house of E. T. R. Livingston, by Rev. G. O. Wilhoit, Mr. A. O. Haywood and Miss Lizzie Ballard, daughter of Rev. W. S. Ballard, all of Mt. Gilead, N. C.

DIED.

CARR—Sister Mattie Carr, daughter of Alfred and Martha Carr, passed to the realms of eternal glory Jan. 24th, 1895, in the sixteenth year of her age. She was a member of Bethesden church for four years. May God comfort the dear loved ones for Jesus' sake.

ROBERT P. WALKER.

FORRESTER—At Ramseur, on Feb. 4th, 1895, Bro. Manly Forrester. He was devoted to the cause of Christ and faithful to his church of which he was a member. We as a church and as acquaintances sustain a great loss, but we believe that our loss is his gain. He leaves four children, two brothers and four sisters to mourn their loss; though they do not mourn as those who have no hope. May the God of all grace comfort the bereaved children and friends. The burial service was conducted by the writer.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

G. W. HARMAN.

Ramseur, N. C.

CRAWFORD—At 2 a. m. on Feb. 9th, Mrs. W. R. Crawford of West Raleigh departed this life. On Sunday afternoon, Feb. 10th, the funeral was held from the First Baptist church. Dr. J. W. Carter, the pastor, was assisted by Rev. A. D. Hunter, pastor of the West Raleigh Baptist church.

Mrs. Crawford leaves a husband, an aged mother, and seven children, with many friends to mourn her loss. She was kind hearted, especially so to the poor. She had exercised personal faith in Christ since she was twenty years old. It was this faith and hope that was her comfort and stay until the end.

May the loved ones left behind follow her in so far as she followed Christ; and may they be able to say

"Another hand is beckoning us,
Another call is given;
And glows once more with angel steps
The path which reaches heaven.

Not for the dead in Christ we weep,
Their sorrows now are o'er;
The sea is calm, the tempest past,
On that eternal shore.

Their peace is sealed, their rest is sure,
Within that better home;
Awhile we weep and linger here,
Then follow to the tomb."

A. D. H.

STEVENS—Died at the University of Maryland Hospital, Baltimore, Jan. 29th, James H. Stevens. He had been for many years affected with a throat trouble that obstructed his swallowing necessary nourishment, but of late this malady rendered a surgical operation a final resort. The operation was successfully performed by that noted surgeon, Dr. Tiffany, proper nourishment introduced and relished, but owing to advanced age and loss of strength he was unable to rally, and sank away, after four days, retaining consciousness to the last. He was born at the old homestead near Clinton Aug. 29th, 1825. In 1850 he was married to Serena F. Oates. About three years after marriage he was baptized by Rev. Geo. W. Wallace at the old "Ten Mile" (Beulah) church, then a strong and wealthy body. His genial nature, manifest loyalty to the Master's cause, and high social standing, at once brought him into prominence, and he was soon ordained a deacon.

He moved into Clinton in 1869, and two years after united with the Clinton church and was enrolled as a deacon. He became widely known for his generous hospitality, his zeal as a Baptist, and attentiveness to every detail concerning his church. He was a liberal giver. Before joining the Clinton church he had already stepped in with a large contribution that saved its building from foreclosure. He contributed largely to the founding of the Warsaw High School, and was a charter trustee.

Brother Stevens was a good listener, always at his post to cheer his pastor. He was indeed his pastor's friend, so mindful of his welfare, so tender of his feelings.

How much we shall miss the affectionate greeting, warm hand shake, the cordial fireside welcome of Bro. Stevens! Harrassed by the recent bank failure, and weakened by his failing health, he seemed for the past few months to draw closer to God and to his church. Before submitting to the surgical operation he wrote the wife who so faithfully has stood by him in the family and in the church all these years, expressing his willingness to die, and kneeling at his couch committed his soul to the Lord's keeping. Three sons survive him, all in the church. Of these, W. E. Stevens, Esq., has been twice honored with a seat in the Legislature, and J. A. Stevens is one of our most successful and beloved physicians. Four children have preceded him to the eternal shores. When his remains were brought for interment in the Clinton cemetery there abided upon the countenance that sweet restful expression that betokened the Christian at rest.

"When shall we meet again,
Meet ne'er to sever,
When will peace wreathe her chain
Round us forever?"
"Up to that world of light
Take us dear Saviour,
There shall we all unite
Happy forever."

O. P. MEEKS.

Housekeeping.

The housekeeper, who is on her feet from morn till night, and who has so many things to worry and perplex her, will be better able to perform the duties which devolve upon her, by taking Ayer's Sarsaparilla, the Superior Medicine. It quickens the appetite, aids digestion, imparts the vigor of health to the weak and nerveless, cures others, will cure you.

Moneys Acknowledged.

Dear Recorder:—Please publish that the following amounts have been received for the building of the Hyde county Baptist church:

J. P. Mitchell, $10.00; J. H. Morrisett, E. F. Aydlett, W. N. Jackson, Lycurgus Hoffler, $5 00 each; J. T. Riddick, Rev. T. E. Skinner, H. T. Williams, Josiah Elliott, A. W. Burfoot, W. B. Waff, W. P. Jordan, Joseph Riddick, Elisha Riddick, M. O. Carpenter, and Elsbury Riddick, $2 00 each; J. E. White, $2 75; Henrietta Riddick, $1 50; Capt. Samuel Williams, J. T. Waff, Jennie Russell, E. S. Pearce, J. B. Perry, D. A. White, N. L. Shaw, C. A. G. Thomas, George O. Weston, Wm. Stanton, Rev. Dr. John Mitchell, C. R. Angle, Mrs. M. S. Heath, Miss Ines Holt, D Gilliland, Warren Brickhouse, Richard Simpson, C. P. Bogart, $1.00 each; Wm. F. Wiggins, $2 00; W. O. Speight, $3 00; —— Matthews, Wm. D. Watkins, 50 cents each; Mrs. Lane, Josie Bass, J. M. Lucains, J. T. Devaney, N. P. Williams, G. W. Kennedy, E A Gaines, G. W. Watkins, L. G. Puckett, C. Norwood, J. R. Taylor, J. W. Downy, J. T. Murray, M. C. Winstead, E T. Paulsen, Mattie Copeland, 25 cents each; T. C. O'Bryant, J. J. Winstead, 15 cents each; B. Howard, 20 cents; Mrs. T. Pritchard, a blind man's wife, 10 cents.

I have more money given by churches of different Union Meetings, which will be acknowledged soon.

Brethren, we are still behind, and need help.

Many thanks. Yours truly,

JOSIAH ELLIOTT.

Hertford, Feb. 8, 1895.

FURTHER ACKNOWLEDGMENTS.

Feb. 15, 1895—Please give further acknowledgments as follows:

Churches sent to Yeopim Meeting, $90.60; Salem church, 13 00; Upridge school-house, $4 00; Macedonia church, $8 00; Bethel ch., $15 91; Beulah ch., $7 40; Reynoldson ch., $10 80; Warwick ch., $16 00; Woodville ch., $4 00; Yeopim ch., $16.65; Cashie S. S. M. S., $4 51; Hebron ch, $4 10; Harrellsville ch., $1 70; Mill Creek ch., $1.85; Colerain ch., $4 00; Buckhorn ch., $8 92.

I hope the brethren who have not responded, will please help us in this struggle to build the Lord a house in Hyde county. We are much behind yet. We want to pay out by the second Sunday in April, if possible. Help us, dear brethren.

Yours in the work,

JOSIAH ELLIOTT.

Dr. V. P. Clayton of Columbia, S. C., has found a new use for cotton seed meal. He is experimenting with it as a food for human beings. Mixed with corn-meal, it makes a most palatable bread. Cotton-seed meal in nutritive value is nearly twice that of corn-meal.

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California Gold

—18—

California's Great Remedy,

TAHOE KIDNEY CURE,

Manufactured from purely vegetable juices found only in California.

CURES Gravel, Pain in the Back, Brick dust in Urine, Pain in the Urethra, Inflammation of the Kidneys and Stomach, all urinary troubles and kidney complaints, including Diabetes, Bright's Disease, and Catarrh of the Bladder.

The Tahoe Kidney Cure is a specific for female troubles, painful menstruation, &c. Ladies endorse it. The Tahoe Medical Company is under Christian management, and strives at all times to conduct its business according to "The Golden Rule." Fifteen days treatment for One Dollar. Pleasant to take. Druggists sell it. If your druggist can't supply you, address

The Tahoe Medical Company,
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A Minister's Testimony.

DIXON, CALIFORNIA, Jan. 4, 1895.

Having used the Tahoe Kidney Cure, I can testify to its great merit as a remedy for kidney trouble. I obtained almost immediate relief, and I am convinced that it is a really remarkable medicine. My wife was speedily relieved of Leucorrhoea by its use, a few doses affording relief. I may add that I know of others in my congregation who have taken the Tahoe Kidney Cure with most gratifying results.

Very truly, (REV.) R. T. GRAY,
Pastor Dixon (Calif.) Baptist church.

Formerly pastor of the Fayetteville, N. C., Baptist church.

Big Discount to Pastors. Write.

Tahoe Pile Ointment cures piles. 50 cents per box by mail.

From Bro. J. E. Duncan.

Dear Recorder:—Perhaps a few lines from this section would not be amiss.

Tally Ho Baptist church is situated one mile from Stem in Granville county, and was organized more than fifty years ago. The original members are all gone (I think) to their reward, with the exception of one, Bro. W. T. Hunt, than whom there is no better man.

Dr. R. H. Marsh, as pastor, about twenty-five years ago, took charge of this church, and has served it continually since, with the exception of four years. One year ago the church elected Bro. J. E. Smith, a young man, this being his first pastorate. Though young in age, he is old in knowledge, and is truly a wise leader, a man of God.

Every man in the State ought, by all means, to read the RECORDER. The editorials are richly worth the price of subscription. Every number seems better than the previous one. The article headed "Revivals" by "Old Man" are timely warnings, and should be read and re read by every pastor and enthusiastic layman throughout the land. Fraternally,

J. E. DUNCAN.

Stem, Feb. 9, 1895.



FREE!

We direct special attention to the following remarkable statement:

For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 80 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Maize, Kas.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free.

Address, J. H. MOORE, M. D.,
Cincinnati, O.

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Do you want to start the New Year in a good position that will pay you well provided you are a good salesman and collector?

We want live, energetic men to canvass, sell machines and collect. If there is an agent located in your community we can locate you elsewhere in a good section. We furnish a nice light-running wagon, agent to furnish horse and harness and make a $500 bond. We offer a good salary, or commission contract, one under which a live, energetic hustling man can make and save money. Men of character and good make-up do well to secure work with the Company, for if successful and the business entrusted is handled honorably, they will be promoted to more responsible positions of trust and responsibility, with increased compensation. Address R. L. GREEN,
District Agent, Raleigh, N. C.

J. H. HARLEY, Manager, Wilmington, N. C.

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Down Quilts,
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Crisp Pastry

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is told in Gregory's Catalogue for 1895—a book that helps solve all the problems of planting; sets you right when in doubt; gives in detail the best farming knowledge right up to date. It's free. Ask for it.

J. J. H. GREGORY & SON, Seed Growers, Marblehead, Mass.

FREE **FREE** **Simplified Instructor**

For the PIANO or ORGAN.

Absolutely No Teacher Necessary.

IN ONE HOUR YOU CAN LEARN TO PLAY AND ACCOMPANY on the Piano or Organ by using our lightning Chord Method. This method is wonderfully simple. It is a delight to all beginners and a ready reference for advanced players. A LIMITED NUMBER WILL BE GIVEN AWAY TO INTRODUCE IT. The price of this book is ONE DOLLAR, but if you will talk it up and show it to your neighbors we will mail you ONE COPY FREE. Send twenty-five cents to defray expense of mailing. (Postage stamps or silver.)

Address at once, The Musical Guide Pub. Co., Cincinnati, O.

Our Simplified Instructors for the Guitar, Mandolin, Banjo or Violin beat the World. No teacher necessary. Wonderful progress in one hour. Either one mailed on receipt of fifty cents.

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Here are 146 Volumes of E. P. Roe's Standard Works, the regular price is $1.50 per volume. We have cut the price to 80 cts. per volume.

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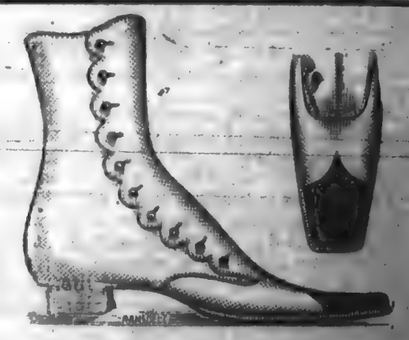
40 Cents a Pound Postage Paid.

We have grown tons of Sweet Peas the past summer of a very fine quality to be able to give our friends a real treat. In varieties and colors mixed. Think of it, a pound only 40 cts., half pound 25 cts., quarter pound 15 cts., 1 ounce 10 cts.

GOLD FLOWER, Grand Bedder, Charming Pot Plant, and excellent for Borders.

THE NEWEST AND BEST RASPBERRY, **COLUMBIAN**

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$1.50, $2, $2.50, $3

In Ladies and Gentlemen, ever offered in North Carolina, call on or address

Darden's Shoe Store,

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Sent any place in the United States upon receipt of price. Satisfaction guaranteed or money refunded. Our $3.00 Women's Button Shoe, as represented in cut, is unequaled for beauty and perfect fit. Send your mail order for a pair.

For $6
Double Breech-Loader
Shot Guns from $2 to $50. Winchester Rifles, $8.75 to $12. Breech-Loading Pistols, $6 to $10. Self-Cocking Revolvers, Nickel Plated $5. Send 2c. stamp for 60 page Catalogue and acknowledgment.

SHIPPEE & SEMMES, LOUISVILLE, KY.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

The Home Circle.

FOR THE RECORDER.

Thy Neighbor as Thyself.

BY THEO. H. HILL.

I hold it truth, the truest joy
That may on earth be had
Arises from the sweet employ
Of making others glad.

If there be selfishness in this,
It hoards no secret pelf,
But welcomes still to share its bliss
Another as itself.

Its dearest treasures it would give
Nor stay to count the cost;
If others on its bounty live—
Then nothing it has lost.

Such love is lavished--never sold,
Its honor knows no stain;
There is no canker on its gold—
No mildew on its grain.

Be mine the happiness to know,
If rich how blest is he
Whom God Himself has honored so
His almoner to be.

But, if it be the Master's will
That I should daily fare
Through narrow ways a toiler still
For all I eat and wear,

Then be it mine with grateful heart
Such blessing to receive
As I would willingly impart
Another to relieve.

The Way of One Poultry Woman.

I rise to speak, and my theme shall be of the one thing only that I profess to understand, the management of the hen. I have now 500 on the place, and not an ailing one in the lot. They are also free from vermin, and are already beginning to moult. One hundred and fifty of the number are hens, and besides raising 350 chicks, and using all the eggs we desired, I have sold on the average 150 dozen eggs for every month since January. The food during the time consisted of wheat, oats and rye mixed, with a small mess of corn once a day, and during the early months all the milk they could consume. But, let me whisper it, in the meantime they were not left to manage things their own way, but under strict discipline and brought up in the way they should go. As a preventive of parasites and for the sake of good health and pure odors, their habitation and yards were kept clean and raked and swept and whitewashed, and the setting hens, eggs and newly hatched chicks freely sprinkled with insect powder. Every hen inclined to set is straightway daubed on the parts, most likely to be infected, with coal oil, and if she is still determined to set she will prove one not likely to forsake the nest when the eggs are given her.

But the most important secret and the one having the strongest bearing toward "luck" is that they were given plenty of pure, cold water. This, I contend, is far more essential than food if they have a wide range, and the one thing needful to their health, to say nothing of comfort, during the hot weather. Yes, attention to details is what counts, so do not expect to sit at your ease and at the same time reap a rich reward from the chicken business. If you are really concerned for their well-being and want them to thrive and your pocket-book to grow fat, you will constitute yourself doctor and generalissimo of the whole management. You will have a hospital where the wounded or ailing may receive their just and timely care, and to relieve the most common you will rub fresh wounds with pure lard and turpentine, roup you will treat twice a day with a mixture of grease and kerosene over the head and in the mouth. For lice you will keep a clean house and nests, plenty of lime about, and as a reserve for the foe, plenty of insect powder, and no harm to the chicks but sure death to the other "critters."
—*Helen E Bailey, in the Western Rural.*

It's Astonishing

how Dr. Pierce's Favorite Prescription acts upon nervous women. It's a marvelous remedy for nervous and general debility, Chorea, or St Vitus Dance, Insomnia, or Inability to sleep, spasms, convulsions, or "fits," and every like disorder.

Even in cases of insanity resulting from functional derangements, the persistent use of the "Prescription" will, by restoring the natural functions, generally effect a cure.

For women suffering from any chronic "female complaint" or weakness; for women who are run down or overworked; at the change from girlhood to womanhood; and, later, at the critical "change of life,,—it is a medicine that safely and certainly builds up, strengthens, regulates, and cures.

If it doesn't, if it ever fails to benefit or cure, you have your money back.

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Is anything that isn't sold in this way likely to be "just as good?"

A Man.

You want him to be a man. It doesn't make so much difference whether he is a "gentleman," so called, or not. But a man is a man the world over. Imagine Pilate leading the Man of Nazareth, thorn-crowned and robed in purple mockery, before the people, crying: "Behold the gentleman!" Fancy the "two men in white apparel" saying to the men who were to revolutionize government and religion and conduct, all over this world: "Ye gentleman of Galilee, why stand ye gazing up into heaven!" Your boy shall be a man, and the model of his life you will help him to find in the manhood of the New Testament. Meekness of spirit, noble aspiration, a merciful disposition, purity of heart, cleanliness of thought, chastity, right conduct, moderation in speech, generosity, magnanimity, forgiveness of wrongs, modesty, loyalty to duty, charity in judgment, practical wisdom—all these he will find in the Sermon on the Mount. All the cardinal principles, the sure foundations, upon which pure, true manhood is builded, he will find in the teachings and model of the New Testament. There is no other standard, no other model, of faultless manhood.—*Robert J. Burdette.*

Pruning.

Peaches are always produced on the wood that is but one year old. In order to increase the production lots of this new wood must be obtained. This can best be done in pruning by cutting back the ends of the limbs. We do not cut back as much as some do. We use a tree pruner and prune the ends off the main branches back to where they are from one-half to three quarters of an inch in diameter. This causes the branches to produce an abundance of new wood the next season. Cutting back too much is apt to cause too great an amount of wood growth. This makes the leaves and branches too thick, inviting rot, producing fungi. The prunning may be done any time when the sap is down and the tree is dormant. When cutting back, water spouts should be taken off and the smaller sprays throughout the tree cut off. Care should be taken to have the head open to the sunshine and a free circulation of air.
—*Memphis Commercial.*

Young Workers.

It very often happens that a boy has to be busy with work of some kind, when he really wants to read and become educated. Now, this desire for education is a splendid thing in a boy. Indeed, there is nothing in the world that is any better. But it often happens that a boy is prevented by circumstances from doing that which would seem to be the best thing for him. Here is a word of encouragement to such boys. Read all you can in the best papers and magazines. Pick up scraps of information about people and things, and make them your own, so that you will remember them. Some day, your knowledge, picked up little by little, will be very extensive, and you will find that you compare very favorably with boys who have had much better chances for education than yourself. Console yourself with the thought that some of the best work in the world has been done under very trying circumstances. Sir Walter Raleigh wrote his "History of the World" during his eleven years' imprisonment. And who knows but you, during your years of work, when you would like to be enjoying years of study and recreation, may be laying the foundation of some piece of work as great as any Sir Walter Raleigh ever did?—*Ledger.*

What A Girl Can Be.

Cheerful, but never boisterous; happy, but never thoughtless: our bonnie lassie is the peacemaker, the universal helper, the sympathizer, the active worker of her home. Whatever is wanted, she can supply; and she can do all that is needed for the comfort of every one. She is eyes to the blind, feet to the lame, hands to the incapable. If anything is to be done for grandma, it is she who does it. When mother is ill, it is she who waits on her, who looks after the little ones and does the housekeeping. Loving, unselfish, energetic, industrious, she has no ambition outside the circle of home and its affections; and she does not pretend to intellectual merit. She adores her mother and lives in perfect peace with her sisters—which does not prevent her giving her whole heart to her lover, nor make her less than helpful and tender to a comparative stranger. She is of the most perfect type of a womanhood content to live in the shade of home and a strong man's love. Wherever she goes she will carry peace and create happiness—her influence will be ever essentially pure and gentle.—*Christian Work.*

Depend on Christ.

Reckon on Christ to do his part perfectly. Directly you give, he takes. Directly you will open the door, he enters. Directly you will back the flood gates, he pours in a glorious tide of fulness—fulness of wealth, of power, of joy. The clay has only to be plastic to the hand of a Palissy; the marble has only to be pliant to the chisel of a Michael Angelo; the organ has only to be responsive to the slightest touch of a Handel; the student has only to follow the least hint of a Faraday or a Whewell—and there will be no failure in results. Oh, to be equally susceptible to the moulding influences of Christ! We shall not fail in realizing the highest ideal of which we are capable if only we will let him do his work unhindered.—*Rev. F. B. Meyer.*

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*W. Robertson.*

A WRECK



of the physical constitution often comes from unnatural, pernicious habits, contracted through ignorance or from excesses. Such habits result in loss of manly power, nervous exhaustion, nervous debility, impaired memory, low spirits, irritable temper, and a thousand and one derangements of mind and body. Epilepsy, paralysis, softening of the brain and even dread insanity sometimes result from such reckless self-abuse.

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NOTICE.

Having qualified as the Executor of the estate of Samuel Jones, late of Wake county, I hereby notify all persons having claims against his estate to present the same to me on or before February 1st, 1896, and those owing said estate will please make payment at once. ALEX. JONES,
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SEVERAL readers were so kind as to write that they think the RECORDER'S advocacy of free silver coinage at the usual ratio is unsound. We had the time to write to only one of them, and he and we found out that both were of the same opinion, although he is a banker and a monometalist and we a bimetalist and—not a banker, at any rate. The RECORDER advocates free silver coinage at a ratio of sixteen to one because it believes that free coinage of silver at that ratio will cause silver to gain in value sufficient to make sixteen ounces of silver worth in the markets as much as one ounce of gold. If such coinage does not cause this result, the ratio would have to be increased. We believe the ratio of sixteen to one is sufficient, because it was more than sufficient in 1873, when silver smiths exchanged gold dollars for silver dollars, in order to get the latter to use in their work. When the law was passed limiting the use of silver, the price of it decreased, just as the price of hams would decrease if a law should be passed declaring that no one shall use hog meat. And so would gold depreciate. Give silver as fair a chance as gold has, and if it does not regain its former value relative to gold, then make it secondary. But first give it a fair chance.

THE cumulative system of voting would have protected the eastern counties from negro domination. The fact that it met with the opposition of men who seem spitefully to have striven to turn over these counties to the negroes, is eloquently in its favor.

As there are people who do not comprehend the word *cumulative*, it is timely to explain: A proposed legislative enactment provided for the election of county commissioners by the people. There were five commissioners to be elected for each county. Any voter could cast one ballot each for five men, or he could cast five ballots for one man. This insured representation of the minority, if the minority casts together all its votes, for one or for two men, as it can afford; the majority dividing itself between probably five and at least four men. And, if the law should have further provided that no action of a board of county commissioners were lawful, except it had been voted for by at least four of them, compromise measures and tolerable protection to the minority in any county would have been the usual result.

We regret to say that caucuses have eliminated this cumulative idea from the county government reorganization plans. If it had been left to a vote of the people, there is no doubt but that it would have been preferred to the plan that will probably be adopted by the Assembly; in fact, if caucuses had not prevented it from having a fair chance in this body, it would have been incorporated into the proposed county government laws.

THERE were many predictions made respecting the six per cent. interest law. Some said that it would deprive farmers who cannot make first class security of their only means of escaping merchant shylocks; that, while heretofore they might borrow money at eight per cent. to buy provisions with, they will have to buy on time, mortgaging their crops, and paying a great price for their credit-bought supplies, instead of eight per cent. We rather think merchants cannot—if they would—so combine, that competition will not compel them to be content with small profits. And, moreover, we are sure there are many people with money to lend who will be glad to lend it to well-secured people. Good security, we have been told, can get money at five per cent. in Richmond, Va.; and poor security never could get it anywhere, except by deceit. Others say the law will be transgressed; that, in the first place, National banks, being National, are above the law; this is untrue, although under the eight per cent. law they have regularly loaned money at eight per cent., exacting the interest in advance and collecting principal and interest in sixty or ninety days, renewing on the same terms. This is a rate of more than ten per cent. Building and Loan Associations loan at six per cent., requiring a membership fee and an assessment, and besides, collect interest monthly. Some of them collect eighteen per cent. by this system. There are those who say the law will be evaded in many respects; but it cannot be contended that this is a blemish on this law: it is a grave charge against the officers of the law. Many say the law will drive capital from the State. No great deal of capital has ever come in, and there has been no recent prospect of an unusual influx. As we have often said, the development of North Carolina is the opportunity and the task set for North Carolinians. Anything in North Carolina worthy of Northern capital is also worthy of Carolina brawn and Carolina capital—of both of which there is a native supply quite equal to uninflated demand. Others say the law will cause money lenders to invest in bonds and stocks, the latter especially of North Carolina mills, and thus advance the material interests of the State. We do not know. The income tax is unjustly severe on holders of small amounts of corporation stocks, since the total dividend is taxed two per cent. before it is distributed to stockholders; and thus one whose income is derived from stocks has to pay income-tax of two cent. whether his income be one dollar or one hundred thousand dollars. So far as we can see the law is an experiment. It was sought by three-fourths of the citizens. Its effect will be worth close study, especially if the evil predictions of it come to pass.

IT IS disappointing to attempt to get the news in a great daily paper. There is one before us. After six inches of great bold letters, likely to frighten one not used to them, there is a column of details respecting a luncheon given by a foreign count to a Miss Gould, whom he is going to wed in a few weeks, the paper says. Anything that may be the object of reasonable or unreasonable curiosity, from the count's appetite to the finger-nails of the about to be countess, can be found in this column; as, according to the paper, the count took the reporter into his confidence during the luncheon and gave him complete descriptions of his courtship, engagement and married life.

On the next page is a picture of Miss Francis W. C. T. U. Willard, LL. D., learning to ride a bicycle! There are three young men helping her, one in ministers' or actors' garb, another a college boy, and the third probably a servant. Miss Willard had on such a huge overcoat that the picture did not show whether she wore the fashionable "bloomers." There is a two column article by Miss Willard in favor of bicycle riding by women. On another part of the page is a picture of Miss Willard herself, in her usual pose; on her feet, eye-glasses in hand, undeniably long dresses and the familiar spinster wavelets above her ears, her eyes feigning intense mediation; she is as far from bicycles and bloomers as possible,—and, with Miss Willard, that is very far indeed. The paper tells at length of her ambitions, from riding a bicycle, to "emancipating" her sex and out manning Man. On the next page are pictures of a disreputable actress and an idiotic looking Catholic priest: the former frankly writes her biography, the latter fills two columns with results of a life-study of the lower animals, which—he has come to believe—have reason and souls with existence in another world. Then comes a page about theatres and actresses, with a picture of one who is notoriously disreputable. She came to Raleigh this year with a boasted record as bad as that of the "unspeakable" Breckenridge, infamous and spurned wherever he goes; and yet all Raleigh society, and many of their mothers, paid $1 50 each to see her. There is a column message by cable from England about a dog show; and a page, illustrated, about a similar show that is to be in America. Then a page each on society and yachting, half a page on base-ball, then the fashions, then sensational politics, then a great array of fires, robberies, murders, trials and hangings, and finally a spiritless editorial entitled a "Cheerful View of Life," from 2 Cor. 6: 10.

The paper in which these things appeared, all in one issue, so crowding it that one could not find the news, returns a clean profit of $500,000 or more a year to its owners; which is to say, the people like it quite well enough.

A newspaper was founded in New York City nearly forty years ago with the purpose of printing wholesome matter; not excluding any news, but publishing as little as possible of evil nature and as much of good as normal people ought to be interested in. The paper was a failure for twenty years, and was bought by its present owner for a very small sum. He changed its policy; published details of every thing unwholesome and repulsive, making them appear worse than they were, when possible, and even making up horrible stories when there were no real ones sufficiently horrible; and this paper is the most successful paper, financially, and the blackest and most unreliable in America. Such papers flourish only at the North. The South is not populous enough to support "great" papers, or it, too, would suffer the development of a public sentiment that makes lucrative such distortions of events and narrations of abnormities. But for a while, at least, we will continue to get the news from our State papers, growing fearful only when we see a great, black heading or a boast of 'metropolitan journalism.'

The Interbiblical Period and the Rise and Characteristics of the Jewish Sects.

Read before the "Bible Bands" of Wake Forest College by Dr. J. Hendren Gorrell, and requested to be published.

PART II.

Turning from the political history of the Jews, we must now direct attention to their literary history during this period. Perhaps first in importance stands the Greek translation of the Hebrew Scriptures—the Septuagint. Under the Ptolemies, Alexandria was the great centre of literary activity; one of the early rulers of Egypt transported thither 30,000 families from Judea, and it is said that by the time of Christ, almost half the city was represented by the Jewish element. There they built a temple and performed the rites of their religion, though influenced in no slight degree by the spirit of Grecian religion and customs; this showed itself specially in the symbolic method of scriptural interpretation, which culminated in the allegorical system of Philo. Ptolemy Philadelphus, about 277 B. C., was very desirous of adding to the stores of the great Alexandrian library a copy of the Jewish Scriptures in the literary language of the time, i. e., the Greek. Tradition has it, that he chose six learned men from each of the twelve tribes, enclosed each man in a separate cell together with a copy of the Hebrew Scriptures and ordered the translation to be made. At the end of seventy two days the work was finished and the seventy-two copies were found to be precisely alike. This is of course a fiction, but the fact still remains, that this Septuagint translation of the Hebrew Bible was accomplished at this time at Alexandria—a translation which exercised the greatest influence in religious history, "for through it alone the religious truths became known to the Greek and the Roman. It was the Septuagint version which was the Bible of the Evangelists and the Apostles, and of the first age of the Christian church; it is still the only authorized text of the Eastern church and the basis of the only authorized text of the Latin church."—[Stanley.]

The religious writings of the Jews in this intermediate period are included in the so called *Apocrypha*. These are very important productions, since they afford us a most desirable insight into the religious life of the Hebrews in that time. The following is a rather complete enumeration of Apocryphal writings: *Ecclesiasticus*, *Baruch*, *The Epistle of Jeremy*, *Tobit*, *The Wisdom of Solomon*, *Judith*, *I and II Esdras*, *Esther X.—XVI.*, *The Song of the Three Holy Children*, *The History of Susannah*, *Bel and the Dragon*, *The Prayer of Manasses*, *I and II. Maccabees*. Two other books are mentioned which have been lost—*The Roll of the Building of the Temple* and *The Outside Books*. Besides there are a number of *Pseudopygrapha*, so called because false names of authors were attached to them; such are the *Book of Enoch*, *the Sybilline Oracles*, the *Psalter of Solomon*, the *Ascension and Vision of Isaiah*, etc. All of these works must be assigned to the two centuries preceding the birth of Christ, hence a silence on the part of Jewish writings must be supposed for at least 150 years after Malachi's prophecy. These Apocryphal books come to us from the Alexandrian School, not from the Jews of Palestine, and it is extremely doubtful whether they were ever considered to be of divine authority. Neither Christ nor his disciples ever quoted from them, and it is certain that the early church placed them on a lower plane than the other Scriptures. The most conspicuous feature of these books is their legendary and superstitious character; they also display a lower religious tone than the other Scriptures, abound in the bigotry of national pride, and emphasize ritualism and the efficacy of good works alone. "It was," says Redford, "their praise of almsgiving and the sanction of the worship of saints which no doubt led the Roman church to include the Apocrypha in the canon by the decree of the Council of Trent."

Another peculiarity of these writings is the presence of the so-called new religious philosophy due to the influence of the Alexandrian School. This is specially evident in the "Wisdom of Solomon," where there is an obvious attempt to reconcile the Jewish teachings with Grecian philosophy.

From their literature let us turn again to the Jewish people. The great council of the Jewish nation was the Sanhedrin. This council consisted of seventy one members, and met in one of the cloisters of the court of the Israelites at Jerusalem; it formed the court of appeal from the smaller Sanhedrins of twenty-three members each, meeting in the different cities. The old hypothesis that this council goes back to Moses's council of seventy-one elders cannot be substantiated; its history cannot be carried back farther than the end of the Persian and the beginning of the Greek period. The members were partly priests, partly Levites, and partly elders; when the Pharisaic party came into special prominence, they evidently formed a contingent of this body. The members must all be religious and learned in arts and languages, without bodily imperfections, and fathers of children. The High Priest acted as President. The members of the court sat in a semicircle; in front of them sat the two clerks to register the votes in favor of acquittal or of condemnation; in front of these were placed three rows of the disciples of the learned men. The prisoner must appear in an humble attitude and dressed in mourning. For a sentence of acquittal, a simple majority was sufficient, while for condemnation a majority of two was required. The jurisdiction of the Sanhedrin was limited simply to judicial decisions; it was the court to which were referred not only criminal cases, but also questions concerning the Jewish Scriptures, and hence was regarded with the greatest reverence by the people; it even exercised an important influence upon the decisions of the Roman officials, though it was possible at any time for the Roman authorities to proceed independently of the Jewish court.

Leaving the priesthood out of account, we must direct our attention to those Jewish orders, which, if not inaugurated, at least received their greatest development, during this interbiblical period. First in prominence stand the Scribes. These were really doctors or teachers of the law. In the earliest periods of Jewish history the priesthood exercised this function, but, owing to their degeneracy and the immense development of the law, many secular men devoted their time to this study. After the destruction of the temple and the general introduction of synagogue-worship, these teachers or explainers of the law were in great demand. In the beginning, the Law, so-called *Thorah*, was most revered, but there gradually grew up a vast mass of scribal interpretations of the law, which was called a "hedge" built around the Thorah. Now, in course of time these traditions and interpretations of the Scribes became of equal if not of greater authority than the law itself. These written traditions are embraced in what is called the *Talmud*, the most important part of which is the so called *Mishna*, or second law. That which had most concern for the Jewish people was the *Midrash* or Exegesis. Of this there were two divisions: (1) that which related to the regulation of the conduct of the people; (2) an elaboration of the historical portions of Holy Scripture. In the first part, express stress is laid upon the most minute observance of rites and ceremonies; this strict observance of the letter to the neglect of the spirit justified our Lord's accusation that they made void the law through their traditions. The second part, with its profuse elaborations of Jewish history, is replete with absurd, ridiculous, and almost blasphemous statements; as, for instance, in the story of the creation, the following things came into existence, according to the Mishna, in the twilight before the first Sabbath—the abyss of the earth, the mouth of Balaam's ass, the rainbow, manna, the rod of Moses, a stone apt ting worm, alphabetic writing, the writing of the tables of the law, evil spirits, the grave of Moses, Abraham's ram, and the first pair of tongs [Schuerer.] These scribes, who were called in the markets, Rabbi, Rabbi, sought by means of this false authority to obtain power over the masses, and the spirit of rabbinical traditionalism was as far from the teaching of the Old Testament as it was condemned in the New. The chief object of the Talmud was to dignify the rabbis, not to reveal the meaning of God's Word, and their precepts they forced upon the people, teaching them that it was a greater sin to disobey them than the written word. Well, therefore, did our Lord characterize them when he exclaimed: "Ye *Scribes*, Pharisees, hypocrites!"

Mention of the *Pharisees* leads us to the consideration of the two great sects into which the majority of the Jewish people was divided at the time of Christ—the *Pharisees* and the *Sadducees*. The origin of both sects still remains in considerable obscurity. The name "Pharisees" is from the Hebrew *Perushim*, meaning "Separatists"; it was evidently given to this sect at first by their enemies as a term of reproach; it signified separation not only from the uncleanness of the heathen, but also from the great mass of their own people. The members of this sect called themselves *Chaberim*, i. e., "neighbors," with distinct reference to their unanimity in strictly observing the law, especially in those points relating to cleanness and uncleanness. The formation of a distinct sect by such enthusiasts cannot date back farther than the times of the Maccabees. They evidently formed a large proportion of the so called "pious," who fought under Judas Maccabeus for the traditions of their fathers; when, however, the Maccabean conflict assumed the form of a fight principally for political rights, the Pharisees gradually withdrew, and, when the aims of the two parties grew widely divergent, as in the times of John Hyrcanus, an open rupture with the Asmonean power was the result. Their supremacy was restored by Alexandra, and henceforth the Pharisees controlled in a great degree the spiritual and political life of the nation. They ever possessed the ear of the people and all acts of public worship, prayers and sacrifices were performed according to their injunctions. It was, therefore, indeed a happy stroke of genius, that led Paul before the council to cry out: "Men and brethren, I am a Pharisee and the son of a Pharisee." A good indication of the characteristics of this sect is the fact that all the influential Scribes belonged to the Pharisaic party. The Pharisees declared the necessity of adhering not only to the precepts of the Thorah, or written law, but also to the oral law as given by the Scribes; hence Josephus says: "The Pharisees have imposed upon the people many laws taken from the traditions of the fathers, which are not written in the law of Moses." As to their distinct doctrines, the Pharisees taught that every soul is imperishable, but only the righteous pass into another body, while the wicked pass into eternal torment To such a point was this carried that the Mishna even says, "He, who says that the resurrection of the dead is not to be inferred from the law, has no part in the world to come." The second of their principal beliefs was in the existence of angels and spirits. With regard to their belief in Providence, Josephus is a little vague, but stripping off the Greek philosophy in his statement, it resolves itself thus: they believed that everything that happens takes place through God's providence, and in everything the co operation of God is to be admitted; but, on the other hand, quite as much stress is laid on man's responsibility. The standpoint of the Pharisees was not political but essentially religious. Considering the salvation of God's chosen people to be the only fact of importance in the world's history, they would acknowledge allegiance to no heathen king; it was the Pharisees who submitted to Christ the question, whether it were right to pay tribute to Cæsar; the majority of them even refused to take the oath to Herod. Their exclusive spirit carried itself at times to the height of absurdity; the Pharisee, to prevent his becoming unclean, avoided the slightest contact with a non-Pharisee, and it was pre-eminently this sect who found fault with Jesus for his intercourse with publicans and sinners.

[TO BE CONTINUED.]

The Situation as I See It.

The great question before us now is not whether we will educate our young women, but WHERE? The reason that this is a question of such magnitude is, college life enters into and becomes a part of the entire life. If a knowledge of text books—Latin, French, German, Mathematics, Literature, Music and Art—were all the pupil obtained at college, it would make no more difference about the college attended than the merchant from whom we buy articles. Indeed, it is a rare thing for a pupil to attend college without absorbing more of the college and its surroundings than of the text books. Years after the formulas in Calculus have been forgotten, we find the influence of the college life still lingering. What means the life long existence of an indescribable regard for "our alma mater!" This regard comes along with that we have for our old home church, and is not far removed from it.

There is no way to estimate just how much we get from text books, or how much we get from the college and its surroundings, but I venture to say that text books do much less than we usually think. I remember, from the first lecture I heard at college, a sentence like this, "You did not come here to show your learning, but to *learn*." About that time the pupil, who meant to be faithful, surrendered all preconceived notions about what ought or ought not to exist, so far as the college or its moral surroundings were concerned.

That the selection of the college should be left to our children is an error that causes much grief. To be reduced to the necessity of "choosing between two evils" is, to say the least, exceedingly unfortunate.

The reasons for educating our children at all are to aid us most in the selection of the college for them. Parents who make this selection on the basis of economy and convenience may get more than they pay for—more, very much more, than they want.

Greater care is necessary in the selection of a college for our young women than for our young men, because they are more susceptible, and necessarily more intimately associated with the personnel of the college.

Among the reasons for the education of our young women are these: That they may be of greater service to themselves—greater service in determining the rules of christianized society—and of much greater service in their church and denominational work. What college offers the best advantages along these lines? Those who will give the matter careful study will find that, from the very nature of the case, State colleges cannot take the place of denominational colleges in this most important work. They cannot afford an undertaking so divine its character. The faculty of a State school may or may not be Christians. If they be Christians, they may be quite inconsistent in their department, and tolerate much that we regard as inimical to Christian character.

NON-SECTARIAN COLLEGES.

We sometimes see colleges advertised as "non-sectarian." I have always regarded them with suspicion. Teachers belonging to different denominations are employed to more forcibly impress the idea of non-sectarianism. There is a kind of liberality in this that I always appreciate, but never enjoy. Non-sectarian schools and non-sectarian churches are very intimately associated in my mind. Non-sectarianism in schools or Christian organizations of any kind (for that matter, is productive of much injury to those who come fully under its influence.

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, FEBRUARY 27, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE individual communion cup has obtained a foot-hold in many 'fashionable' churches at the North and in one—the Tryon Street Methodist church, Charlotte—in North Carolina.

We hope there is sufficient religion—if not enough common sense—in every Baptist church in North Carolina to discountenance any move to introduce this new form of a general rebellion against the Holy Bible. We speak advisedly; this individual cup business is of a part with the tendency toward woman-speaking, liberalism, anti-inspiration, new dispensation and ultra organization. The same people will be in for making a new Bible after awhile.

IT IS something to remain in an humble pastorate a long time. We are not surprised when we hear that ministers have remained in a rich city pulpit a great term of years. No doubt they had every inducement to remain; no sacrifice was required, and they had only to keep in with the people.

We often hear men say that this or that one has outlived his usefulness at some church, that it were wise to change. We doubt this. As long as a pastor is full of the Spirit, he can hardly spend his usefulness. If his people are in the wrong at heart, he will be most useful in trying to bring them right. It is always encouraging to hear of long pastorates. They are signs of spirituality.

WE HOPE no reader of the RECORDER understood an editorial note last week to imply that the income of $32,250 of the State College of Agriculture and Mechanic Arts, Raleigh, N. C., was derived entirely from the State. The facts are, this institution received in 1894 $10,000 by appropriation of the Legislature, and $7,500 from the State Treasury, which latter sum the State is under obligations to the United States Government to expend for this purpose annually, and which would have to be paid out to some other institution, were it not thus disposed of. The State College of Agriculture and Mechanic Arts received in 1894 a larger income from the State and National Governments than any other educational institution in the State.

IT CAN be put down as sure that no one will allow suspicion to rest on him any longer than possible; an innocent man will prove his innocence. If a man say he is persecuted, and does not clear himself of charges brought against him, he is probably using the sufferings of the martyrs of a darker age to shield a guilty soul. It is not possible to persecute a man long enough to injure him, since means of communication have become so efficient. One who wishes to disprove a false charge can do so.

Sometimes suspicion attaches to a brother in the ministry. When this occurs, the brother should at once clear himself or get out of the pulpit. It does great injury to a church and injures all ministers for a preacher to live under suspicion. And, the reader may count on it, no one is going to live under suspicion, if he is innocent.

"TEMPERANCE is dead" according to the papers; but men in authority have killed before this only to find that the dead arose gloriously alive.

A Baptist preacher looked on the Senate Wednesday, and drew within his mind a striking analogy with another grave dilemma that harrassed one in authority many centuries ago. It was when a thief was released. The thieves of health and home and life and souls are still for the most part free. The Assembly is accountable. How the vote was, is given on another page. It should be cut out and used as a guide in the future.

Public sentiment is powerful, and the oftener it is disappointed, the stronger it grows.

Saloons will do a great deal of harm in two years. For this the Senators who voted against the Temperance Bill are largely responsible, they and their electors. The harm that saloons do two years from now will be charged against those who vote for men not pledged to do what they can to promote temperance.

We believe that the majority of the voters in North Carolina are opposed to the liquor traffic. If they will stand out—from now until November, 1896—and withhold their votes from every man not pledged against the sale of intoxicating liquors, there will be a great resurrection.

THE RISE OF THE ROMAN CATHOLIC CHURCH.—NO. 4.

The struggle between Christianity and paganism was long and severe; yet the very fierceness of the combat tended to conserve religion pure. When early in the fourth century Constantine ascended the throne, he declared for Christianity, and made it a State religion. The struggle with heathenism was now fairly over. The Emperor became head of the church, securing to the Christians protection of life and property. The church became rapidly popular; its priests became arrogant and debauched; religious corruption became prevalent; and, "the unkindest cut of all," the pagans made friends with Christianity and adopted it as the national religion in large numbers. As a consequence, the church was modeled anew; and since it was now fast becoming a vast and irresistable *political machine*, well might the ambitious clergy ask, in the language of D'Aubigne, "If Rome is the queen of cities, why should not her pastor be the king of bishops? Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law?' So the church was shaped after the government of Rome, and eventually became the most powerful despotism on earth. In this way, paganism, foiled in the attempt to crush Christianity, succeeded in corrupting it by entering into it as its controling factor. Pagan forms and rites completely superseded the simple worship of the Gospel. Rome built altars for her priestly service, and "adopted paganisms, gorgeous rites, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, holy water, and temples." The idolatry of old Rome was handed over to new Rome with no remarkable change except the substitution of new names for the old idols. God the Father appears in their pictures as an old *man;* Jesus is represented as an *infant* in his mother's arms; while Rome's true deity is the Virgin Mary. Mary is as truly the goddess of Catholics as Diana was of pagans. It is not an uncommon thing to see the Virgin put forth as the great object of worship; look on the corner stone of a Catholic church and see those words—*Sanctæ Mariæ*, showing that the church is dedicated not to Christ, but his mother. In the Catholic prayer book is this petition: "Under thy protection we fly, holy mother of God; do not despise our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin." These expressions, referring to her, are found in the litany: "Gate of Heaven;" "Cause of our Joy;" "Seat of Wisdom;" "The Health of the Sick;" "Help of Christians;" "Pray for us;" "Refuge of Sinners." Pope Gregory XVI. says: "But in order that we may receive all these blessings, let us raise our eyes and hands to the Most Beloved Virgin, who alone has destroyed all the heresies, who is the surest foundation of our hope, nay, who is all the foundation of our hope." Thus has Mary been defined as the *sinner's refuge* and *only hope*. What is left for Christ to do? He is displaced in the Papacy by a goddess called Mary; and worship due to him is given to a creature. Is not this the grossest idolatry?

The Romish mass, too, savors of rankest idolatry, and superstition of the lowest type. Hear Rome's definition of the mass: "The Holy Eucharist is a sacrament which contains really and indeed the body and blood, the soul and divinity of our Lord Jesus Christ, under the forms and appearances of of bread and wine." Thus it is true as one has said: "The ancient pagans worshipped their god under material forms; the Assyrians, the sun; the Romans, emperors, and the modern pagans, under the form of a stone, or a tree. These were called and are called pagans, because they worship God under material forms. But the Roman Catholics, according to the Boston Catechism, worship God under this material form of bread and wine; therefore, are we not justified in pronouncing Romanism as no better than paganism?"

Rome commits idolatry also in the worship of unnumbered saints—her substitutes for the pagan deities. Among the ancients each country had its special divinity; for instance, Egypt had her Isis and Osiris; Babylon, her Belus; Greece, her Zeus. So the Catholics have St. Patrick as the patron saint of Ireland; St. Stephen, of Hungary; St. Louis, of France. As Juno was the goddess of Carthage, and Minerva of Athens, so is Mary the goddess of Rome.

No other pagan religion is so hostile to the Holy Bible. At least five popes condemned publicly the Scriptures. Pope Pius IX., declared infallible in 1870, proclaimed the Bible a dangerous and heretical book, the reading of which visits damnation on even the faithful. It has been no uncommon thing for priests to force their people to burn Bibles distributed by missionaries, and to incite them to the bitterest persecution. Rome, indeed, has gone far beyond pagans in persecuting, taxing her keenest wits to devise the most cruel instruments of torture. Romanism cultivated persecution as a fine art. President Edwards says: "And that persecution might be managed the more effectually, there were certain societies of men established in various parts of the popish dominions, whose business it should be to study, and improve, and practice persecution, namely, *the courts of inquisition*." And by this foul institution hundreds of thousands of protestants were murdered by the Beast, which, with his jaws dripping with martyred blood, stands before the high heavens of God as Satan's masterpiece of pagan perfidy.

We may notice the dogmas of Romanism next, termed in Scripture "lying wonders."

QUESTIONS AND ANSWERS.

If a member of a Baptist church asks the church to erase his name, has the church a right to do so without preferring any charge against him? Is it best to do so if he insists on it?

ENQUIRER.

We answer yes to both questions. A member who asks the church to erase his name, prefers a charge of sufficient weight against himself. A brotherly effort ought to be made to have him tell what is his trouble. If, however, he insists on keeping his conscience to himself and persists in the request that his name be erased, his wish should be gratified; and it would hardly be right to prefer a charge without more evidence.

On the other hand, a member against whom charges of unworthy conduct can be brought, should not be allowed to have his name erased until they have been brought up.

NEW TRIAL OFFER.

Our trial offers have been so successful that we propose another. Any new subscriber who sends fifty cents will get the RECORDER from March 1st to July 4th, and an Almanac thrown in, if the supply has not exhausted.

Back numbers can be furnished, if desired, as we have about thirty copies of each RECORDER since January 9th, to spare.

IT STRIKES us that it is about time the epoch-marking Fortress Monroe Conference were panning out. Just after the meeting occurred many contemporaries were enthusiastic in predictions of great results; but of late, the subject seems to have grown cold. Perhaps Gen. Morgan's prejudiced and incorrect charges that Southern whites had been burning negro schools, which he has since been brought, by the *Religious Herald*, to qualify, has helped convince some credulous brethren that much of the fraternity at Fortress Monroe was of the same quality as that of similar meetings which have been held every year or two by some organization ever since Lee surrendered.

THE RECORDER will act on the following suggestion from pastor C. S. Blackwell of Elizabeth City. It is in practical accord with the ideas set forth by Rev. N. S. Jones in his article, which his met with general approbation:—

"THE REGIONS BEYOND ROLL."

I suggest that the RECORDER put Bro. N. S. Jones' proposition (that every preacher in the State hold at least one protracted meeting this summer in some destitute place where the Baptist cause is not represented) into practical shape by opening a "Regions Beyond Roll." Print on this roll the names of the men and places where they will hold such a meeting. I believe two hundred preachers will send in their names and the places where they will hold such meetings, to be placed on such a roll of pledged and willing workerf. I believe God will go with such workers and give them two thousand converts to lead into the waters of baptism. I will hold a meeting in Hyde county where there is no Baptist church. Brother preachers, select your places and send in your names.

CALVIN S. BLACKWELL.

The Roll begins next week, and we hope hope Bro. Blackwell will send the date of his meeting as soon as he arranges it. We expect to have a long list to publish in a few weeks. This time of year has not been notable for meetings heretofore; and we think that the fruits of this movement will not be most apparent until summer. However, names can be sent as soon as definite plans have been arranged, and dates later. If there is a pastor without a destitute point in view, let him send his name; the Lord knows there are enough places for all. We hope every volunteer will see that an account of his meeting is sent to the RECORDER.

We do not want the laymen to be left out of these plans. One of the objects of the movement is to arouse them to activity. A few have been notably blessed in similar work, and we have reason to believe that the Lord will bless many more. Let no one say he is too busy, a poor speaker, or unworthy. Come on and do your best, and God will remedy any defects. Paying other people to do personal work has sapped the spiritual life of many a laymen.

It must not be forgotten that this is a movement for volunteer work, without money and without price, in hope of souls for hire. The work is to be done where otherwise it would not have been done. Of course contributions should be taken for expenses, whenever it seems wise to do so.

A movement so apostolic cannot fail to do good. We believe that the Lord will be with the workers from the beginning, and we hope and pray that there will be such an outpouring of the Holy Spirit that many souls will be brought into salvation and many waste places made glorious and lovely with the light of Christianity.

PERSONALS AND OTHER ITEMS.

....The Levering Bros., Baltimore, have given $2,000 toward the Foreign Mission debt.

....Rev. G. P. Hamrick has changed his location from Boiling Springs to Henrietta, N. C.

....The *Reidsville Baptist* is a newly-started paper in the interest of our Reidsville work.

....Rev. J. C. Hiden is preaching in special services to the students at the University of Virginia.

....The last Convention seems to have considerably reduced the co education fever in South Carolina.

....It has been definitely decided that the anniversaries of our Northern brethren will be held at Saratoga this year.

....The receipts for the various objects of our Convention were omitted last week. We publish them for two weeks in this issue.

....Copy was scarce in the office of the excellent *Baptist and Reflector*. Our fertile Bro. Folk wrote half a column on the big snow.

....We are glad to know that Rev. M. A. Jenkins, of Waynesville, has returned from his vacation sufficiently restored to health to occupy his pulpit.

....The Baptist Book Concern has sold out its stock and fixtures, but it will continue to handle books and promises to make cheaper prices than ever.

....*Charity and Children* reports that the Orphanage withstood the cold spell in good condition. The children are said to be doing well. And we are glad.

....The sermon preached in Charlotte by Dr. Pritchard on "Christian Union," will be printed in the RECORDER. It is one of the ablest of the Doctor's efforts.

....February 25th the venerable Presbyterian, Dr. Hoge, of Richmond, will celebrate the 50th anniversary of his pastorate of the 2d Presbyterian church of that city.

....Rev. G. W. White desires to have it announced that his name was unintentionally omitted from the list of ordained ministers in the minutes of the West Chowan Association.

....The Oxford Orphan Asylum expended $25 last year for Sunday school literature. Will the *Orphan's Friend* kindly tell us the nature of this literature, by what company published, and the names of its editors?

....The Moravians will be required to pay back taxes for seven years on their "Reservation" property at Winston-Salem, and to pay regular taxes on it hereafter. The property is not used for church purposes.

....The salary of the president of South Carolina College (which was the "University of South Carolina," has been reduced from $3,000 to $2,500 and that of the professors has been reduced from $2,000 to $1,900.

....The Methodist of the South have lost two great men lately, Dr. W. P. Harrison, and ex-Chancellor Garland of Vanderbilt University. Both of them had spent long lives in faithful service, and their deaths are distinct losses to all who knew them.

....The able Prof. H. H. Harris of Richmond, Va., President of our Foreign Mission Board and an editor of the *Baptist Teacher*, will deliver a series of lectures at the Seminary, Louisville, in March, on Missions.

....Now that the weather is clearing, we hope many pastors and friends, who have been kept in doors, will make an effort as soon as possible to get the RECORDER more thoroughly into their congregations. We are doing our best to make this possible.

....Dr. N. D. Hill is to succeed the late famous Prof. David Swing of Chicago. The latter had a seperate and distinct church of his own, having had to separate from the Presbyterians on account of his doctrines. It has been thought that his congregation cannot be kept together.

....A lot of women met in Washington City the other day with a petition against liquor selling with nearly two million names, representing forty nationalities. They made their speeches and came back again. They seemed to be more interested in "Woman's Rights" than in Temperance.

....The Missionary Union (Northern Baptist) will have to raise $483 607 23 to meet current appropriations and cancel last year's debt, and only seven weeks remain before the books of the Union are closed. The churches that support this Union are of that progressive class which advocates institutional churches, women speaking and the B. Y. P. U. A.

....We have arranged to publish a series of articles in support of the Baptist position on the Sabbath question, to appear in March. They are intended to supplement the exhaustive discussion of Annihilation which recently appeared in these columns.

....Secretary R. J. Willingham is travelling throughout the length and breadth of our Convention in the interest of our Foreign Board. He is making mighty efforts to lift the burdensome debt. He has been to Washington, Baltimore, Atlanta and Little Rock, Ark.

....Secretary Rucker will please accept thanks for a copy of the minutes of the fifty-fourth session of the Green River Baptist Association, which met at Big Level church. The delay in getting out the minutes was due to failure of a job office to receive a shipment of type.

....Can we not have during March and April the most general and largest collections for Home and for Foreign Missions ever known in this State for these objects? The needs of the work call for it. Only two months and the reports to Southern Baptist Convention must be closed.—*C. Durham.*

....All the Canadian provinces, except Quebec, have voted for prohibition. The Supreme Court however, has decided that the provinces cannot take such action. The English government, with its established religion, may force whiskey on her provinces as she forced opium on China. Shame.

....Rev. J. F. MacDuffie desires us to announce that Mt. Zion S. S. Association will meet with Olive Branch church Friday before the fifth Sunday in March. Let other Sunday school Associations send us announcements of their next meeting, with programs, as soon as possible.

....Rev. C. L. Dowell has resigned the pastoral care of Black Creek church, South Carolina, after a five years' pastorate, to take charge of Society Hill church in the same State. Bro. Dowell and his wife are North Carolinians, and we are glad to know that they are happy and successful in the work.

....At Statesville, according to the *Landmark*, Bro. E. F. Jones, of Gastonia, has been holding successful meetings in the Baptist church, and the aggressive pastor Church has been preaching on the streets in order to reach those who will not come. Such zeal will be rewarded with God's blessing.

....We have read a well considered article in the *Central Baptist*, entitled "Churches Prefer Young Pastors," by Rev. J. A. Stradley of Oxford. It concludes thus: "Let the churches 'covet earnestly the best gifts,' whether among the young or old people." Men as thoughtful as Bro. Stradley generally speak wisely.

....We are glad to hear that the valuable Cleveland Springs properly will remain the possession of Bro. Wilkinson; and we sincerely hope he may come out on top of his physical and financial troubles. It would be a positive loss to the State if he and his wife could not be found at Cleveland Springs making home for weary people every summer.

....We were grieved to learn that Bro. N. S. Jones, of Salisbury, had lost his estimable mother, whose death occurred at the residence of Bro. Jones. Sister Jones lived most of her years in Wake county, where she will long be remembered by those who knew her, as a pious, God-fearing, faithful Christian. With a large circle of friends we extend sympathy to the bereaved family.

....A committee of the Protestant Episcopal church will recommend to the General Convention of that church that a "Primus" (another name for Pope) be elected by the Bishops, to reside at Washington. Bishop Potter, the president of a club that sells whiskey on Sunday, is spoken of prominently for the place. A new Rome is at hand. Look out for "The Church of America" next.

....Our Baptist friends began building a chapel on West Depot street, opposite Miller Bros. machine shops, sometime ago. Owing to the blizzard of the past few weeks, work necessarily was suspended. Soon, however, we presume the chapel will be completed, and will prove, we trust, not only a convenience, but a source of much good to that neighborhood.—*Winston Republican.*

....The faithful little band at Washington has spent $365 on remodelling their house of worship. They need about $200 more, and must look to the other churches to aid them. This is a most worthy object. Rev. Duncan McLeod, their pastor, is doing a good work in Washington, and if the churches will come to his aid, the house of worship in Washington will soon be completed.—*C. Durham.*

....Mrs. Caroline E. Lougee died at her home in Raleigh on the 20th instant, after a short illness. She was well known and sincerely loved, and though more than eighty years of age, she was active in good doing until the end. The Tabernacle Baptist church at Raleigh, of which she was a member, was the center of her religious interests, she having been a large contributor toward building and remodeling it. Our sympathy goes out to her mourning relatives and friends.

....Rev. J. K. Fant writes to the *Courier*, S. C., from Littleton, N. C., Feb. 18th, I am to remain here. I wanted to go to Barnwell. The noble church made me a most generous call, satisfactory in every respect; but I seemed to be doing good here, and these good brethren and sisters so entreated me to stay with them, that, after prayerful consideration, I felt it was the Lord's will that I should do so. You see all my capital, i. e., my influence, is invested in Littleton; and, for a time at least, I could do more good here than elsewhere. And the Lord is greatly blessing me, and continuously showing me tokens of good. Blessed be his holy name!

....A prominent advocate of Young People's Societies has sent out letters to a number of country pastors, with the purpose of preparing an article for the RECORDER on the Y. P. movement from the country pastor's point of view. It will be interesting.

....The King's Daughters have been pushing a bill in the Legislature for an appropriation for a school for imbecile children. Let the King's Daughters run their own private affairs, and if the State needs an institution for imbecile children, let it have one all its own. Since the King's Daughters have assumed to administer one of the ordinances, they ought to be looked upon as a sect of themselves, or at least as a branch of a sect that is too broad to respect the ordinances.

....Let the committees send in their Union meeting programs as soon as possible. We hope to have them all in by March 2d; and if they are not, we will have to wait until March 13th before we publish them. The Union meetings have not been as largely attended or as interesting as they ought to be. We have arranged to publish two articles on the subject, one from a country pastor, the other from a city pastor; and we hope to have active, useful spiritual meetings the last days of March.

....The following brethren have our gratitude for sending new subscribers to the RECORDER in spite of the weather: D. J. Whichard, Greenville, N. C; J. L. Shinn, Morganton, N. C.; R. L. Byrd, who is pastor at Abbottsburg, N. C.; B B. Price, Clerk of the Superior Court McDowell county; Rev. J. A. Stradley, of Oxford; Dr. H. T. Chapin, of Pittsboro; Rev. G. W. Harmon, of Ramseur; F. M. Norris, Holly Springs; Rev. B H Matthews, Plymouth, and sister M. J. Blackwood, of Blackwood, N. C., who is ever on the alert to do good. The good weather leads us to hope that many more of our friends will avail themselves of the first opportunity to urge our trial offer upon some one.

....A brother at Bridgewater asks "What constitutes marriage?" and says he wishes to know "whether the pair were termed man and wife (in the Bible) before the officiating ceremony." Ceremony was necessary, although it was not like the ceremony now most common. Marriage is a civil and religious contract. It is frequently a great parade of finery; in Israel it was a solemn contract. The ceremonies of Sampson's and Jacob's marriages lasted a week. In Israel Church and State were so interwoven that a marriage was at once of the church—religious, and of the State—civil. Now it must be civil, and may be sanctioned by a church. Scripture bearing on the subject can be found in Gen. 1: 28, 2: 18-24; Mal. 2: 14 15; Matt. 19: 3-11; Eph. 5: 22, 23; 6: 1-4; 1 Cor. 7: 2-39.

....Prof. G. P. Moore, in a very profoundly philosophical article in the *Religious Herald*, asks: "But here may not one be permitted to suggest that it is in regard to the divine aspect as dynamic that the relations with the material, finite universe are affirmed to be intimate, and even indissoluble, so long as the cosmos exists?" To which we answer, *Of course;* go ahead and suggest it all you please. We have not the dimmest idea what it means, but so long as it is offered as a simple suggestion, no one should object. If only Prof. Moore should lay it down as a dogma now, the case would be different. Let us by all means encourage our philosophers to indulge in suggestions. Suggest away, then, you Monists, or Christocoemists, or Genetists, or whatever other sort of ists you may happen to be; suggest away to your heart's content; and if stupid mankind do not know what you are talking about, why then you have the consolation of knowing that such has been the fate of all philosophers.—*Western Recorder.* Professor Moore is a teacher in Furman University, South Carolina. If his students follow his example they will be as unfit for useful life as a Chinaman who speaks only his own language would be in a North Carolina pulpit. Some one ought to tell Prof. Moore that it is both vulgar and vain to use his words.

....The BIBLICAL RECORDER is one among our valued exchanges. It is always fresh and newsy: and, barring its very hackneyed discussion of the subject of baptism, is quite attractive. It is getting time that a great newspaper representing a numerous branch of Christians, should learn to discuss a subject upon its merits and withhold such offensive phraseology as "Baby Sprinkling," etc. If there had been Baptists in the days of Abraham and Moses (and there must have been if we are to accept the teachings of the RECORDER), what would they have called the circumcision of infants? "Baby butchering," no doubt. Of course they would have used some irritating phraseology, and hurled it against the Almighty who commanded it to be done. Ridicule is the last resort of a forlorn and hopeless cause. We have no taste for religious controversies over such trivial things as the mere method of performing an ordinance; but we feel that so far as Methodists and Baptists are concerned Judah and Ephraim should cease to vex each other.—*N. C. Christian Advocate.*—First, Bro. *Advocate*, the RECORDER is not of the opinion that to call baby sprinkling by its name is ridicule; in all seriousness we deny that the term is one of ridicule. That Pedobaptists do sprinkle babies is a known fact. To call this rite baptism would be poor diction, since baptism, according to the standard authorities, is a *dipping*. Second, your allusion to circumcision in this connection is rather significant. Third, we would like to know in what number of the RECORDER you found it teaching that there were Baptists in Abraham's day. The *Advocate* is pardonable for having "no taste for religious controversies over such trivial things." But really, while we can find where God commanded circumcision, we would thank the *Advocate* to tell us where He commanded the sprinkling of infants, and we do not mean any offence by the term.

Home Missions.

North Carolina is not doing much for Home Missions. The total amount contributed from the meeting of your Convention in December to February 13th, is only $270 66. This is an average of little more than $100 00, per month or $100 a year from the whole State.

Dear brethren, it would be criminal in us not to pay our missionaries who are suffering such privations this hard winter, but how can we unless you help us?

Your brother,

I. T. TICHENOR.

A Suggestion.

In order to relieve the pressure on the Home Mission Board, I beg to suggest that every church in the State which has not taken a collection for Home Missions under Dr. Tichenor's recent appeal, set apart the first Sunday in April for that object. Brother pastor, should your church not meet for worship on that Sunday, please arrange to take your collection on the first meeting time thereafter, unless it should be the fourth Sunday. In this case take the collection the fourth Sunday in March, as otherwise the amount could not be forwarded before the Secretary's report is closed for the year.

And let the treasurers of the churches please observe: when money for this object comes into your hands forward *at once* to J. D. Boushall, Raleigh.

Brethren, the Convention year is rapidly closing. Only March and April are left, and North Carolina's apportionment for the Home Mission Board is still far short; but one good pull together will lift our obligation. What say you, brethren, to my suggestion?

R. T. VANN.

We can do it. We all ought to do it. By the Lord's help, we will do it. Yes, Bro. Vann, to your suggestion I say, Amen.

C. DURHAM

A Layman on Bro. Jones' Xian.

Dear Bro. Bailey:—I am not a subscriber to your paper; the reason why I am not is because I am not able. I am a poor man with a large family, but my father is a subscriber and I happened to get hold of a copy of his paper and read a communication from Bro. N. S. Jones in which I heartily concur. Not ministers only, but there is a work for every member of the church to do, there is no time for idleness in the vineyard of the Lord. When we meet a neighbor in the road, if he is not a Christian we should approach him about salvation and try to point him to Jesus. We should not miss one opportunity of doing good. Some people seem to think that the church will carry them to heaven, that after they join there is nothing more to be done but go to heaven on flowery beds of ease. I tell you, dear brother, I fear that if judgment day should dawn many church members would go down the sides of the bottomless pit. The good Book says, "by their fruits ye shall know them." Go to the ball rooms; you can't tell them from the world. Same thing in the bar rooms and gambling hells. Christians should come down severely on all such, and if they do not leave off such places, expel them from the church. Let us cut loose from all such, and from all things that bind us to this earth, and take a bold stand to the front for Christ, having our loins girt about with truth, and having on the breastplate of righteousness, and being shod with the preparations of the gospel of peace, and take the helmet of salvation and the sword of the spirit and press forward toward the mark of high calling, ever looking to Jesus, the author and finisher of our faith, and thereby be a true soldier of the cross of Christ. Let us think more religion, talk more religion, act more religion, and in short, let us live nearer to each other and nearer to God in the future than we have ever done in the past.

But to return to Bro. Jones, I think his suggestions are good. Ministers and lay members may go two and two, hold revivals, preach the word, be instant in season and out of season in the work of an evangelist, and thereby accomplish a great deal in saving souls from endless woe. My every day prayer will be that God will be with you and bless you in that great and noble work. A great deal can be accomplished in this way, and many a poor soul that is now groping will be brought into the marvelous light and liberty of the gospel.

I am no preacher (would to God that I were) but about fourteen months ago another brother and myself started a prayer-meeting. We went about from house to house every Sunday, sung, read the Bible and told the old, old story the best we could, and God blessed our efforts. Sometimes it would seem as if the heavens would open and the blessed Saviour would come down and stand in our midst. We could feel his presence so plainly that it would seem as if we could almost put our hand on Him. It is a common thing for us to have six or eight converts at a meeting, and one night we had a large congregation and every sinner in the house professed but one. This, I think, was the grandest meeting I ever saw in my life. Our meetings are still going on every Sunday, large crowds are flocking to them. Old and young are being converted to God. Since we commenced ninety-three souls have been happily converted and nearly all of them have joined the church, living consistent members and are on the road to heaven. Pray for us that God will more abundantly bless us in this great and glorious work.

If these few sentences are worthy of a place in your noble paper, you are at liberty to insert them. But tell Bro. Jones to go forward by all means in his noble work.

I remain your brother in Christ,

C. N. RIGGAN.

Mountain View, Warren Co., N. C.,
Feb. 18th, 1895.

Your recent editorials are very helpful to me.—REV. J. S. COFFENING, Union City, Tenn.

Resolutions Respecting Rev. R. Van Deventer.

The following resolutions were adopted by the B. Y. P. U. and C. C. class of Henderson:

WHEREAS, It has pleased our Father in Heaven to call to another field of labor our beloved pastor, friend and teacher, Rev. R. Van Deventer,

Resolved 1, That while we sincerely lament his departure we submit as obedient children to His holy will, praising His name that for eight years He has granted us the services of so wise, faithful and enthusiastic a leader.

Resolved 2. That we will follow the plans he has marked out for our instruction and guidance; that we will study the Word and strive to make it the "Man of our counsel," believing that He who has said, "They that seek me early shall find me," will bless our humble endeavor to learn of Him and to promote His cause.

Resolved 3. That we will gratefully remember his interest in the young people, his care for them and his earnest efforts for their advancement in the Christian life.

Resolved 4. That we commend him to the good people of Burlington, as an "Israelite indeed in whom there is no guile," and beg that they tenderly care for him and faithfully follow his wise training, and we pray God that His richest blessings may rest on him and his church.

Resolved 5. That these resolutions be sent for publication to the BIBLICAL RECORDER and Henderson *Gold Leaf;* the same having been spread upon the minutes, and a copy forwarded to Rev. Robert Van Deventer.

Submitted by

T. P. STEWART,
MISS BETTIE WESTER,
JOE HAYDEN, Jr.

Thanks to "Old Man."

I want to join with others in thanking "Old Man" for his wise and timely statements in regard to some hurtful features of modern revivals. Old men may go too slow in some things, and young men may go too fast. It is well to have old men, whose experience teaches them where danger is, to put on the brakes and check the speed on dangerous tracks. "Old Man" sees danger, has put on the breaks, and is trying to flag us down, to save us from being wrecked. For years I have felt we were getting on dangerous ground in regard to new revival methods. Improvements have been made in many things, but very few in revival methods. The old is better.

I agree fully with "Old Man" except, perhaps, on one point. If I understand him, I think he is a little sceptical on the conversion of young children. After pastoral work and observation for thirty years, I am satisfied that many of our best Christians were converted when young. "Old Man" says that when one or two girls or boys go forward for prayer, or to confess Christ, many others often follow, not because of conviction for sin, or evidence of conversion, but simply because they see others going. I have often seen this same thing, and have feared at this point.

But ministers conducting revival meetings should be very explicit and guarded in the invitations they give. They should be so guarded as to prevent, if possible, even young children from acting from wrong motives. Then, too, parents ought to instruct their children in private, and advise them not to go forward for prayer unless they feel they are sinners and desire to be Christians, and not to give the hand as a professor unless they felt sure of their conversion. Parents should carefully examine their children at home, and if there is room to doubt their conversion, they should advise them to wait and examine themselves before joining the church. In this way, it seems to me, "Old Man's" difficulty respecting young children might be largely avoided, and sincere children not hindered.

I am becoming more and more dissatified with modern revival methods. I have by observation and inquiry learned the results of great meetings held of late years in South Boston, Va., and in Durham, Oxford and Henderson, N. C. Not one-fourth of the professed converts in these meetings are today consistent church members.

Will some one keep an eye on the many converts in the recent great meeting at Chapel Hill, and report twelve months hence how many earnest, consistent Christian workers are found in churches as the result of that meeting?

I believe in revivals wisely conducted. But may the good Lord deliver us from the high-pressure, easy-going, hard shaking religion. It pleases the Devil, misleads sinners, and injures the churches.

J. A. S.

Oxford, N. C.

Error Corrected.

Dear Recorder:—Please allow me to correct receipts for Royall Chair in your issue of Feb. 13th, 1895.

The amounts acknowledged from J. A. Byrd, Mrs. J. F. Williams and others, to and including R. B. Murrell, were inserted by error, having been acknowledged Feb. 6th, 1895.

THOMAS H. BRIGGS,
Treas. W. F. College.

Raleigh, Feb. 23, 1895.

Bro. Solomon's Book.

Dear Bro. Bailey:—Will you please state in the columns of the RECORDER that the prices for my little book are single copies, 25cts; 25 copies, $6 00; 50 copies, $11.50; 100 copies, $20 00. Orders can be sent to me or to the Baptist Book Concern, Louisville, Ky.

J. B. SOLOMON.

Hawesville, Ky., Feb. 19, 1895.

I hope to send a lot of new subscriptions soon.—REV. J. D. MOORE, Beaufort, N. C.

Notes from Virginia.

North Carolina is usually much interested in Virginia Baptists, at least ought to be when the number of North Carolinians now filling pastorates in Virginia is taken into consideration. Hence, I venture again a few notes which may be of interest.

RICHMOND COLLEGE.

Things have been, and to some extent are yet in a great "muddle" in and around this important institution.

The election of Prof. Boatwright was a great surprise and provoked a great deal of criticism on the part of many of the leading Baptists of the State. He is a young man of ability as a teacher, but from what many who know him best say, he possesses very limited qualifications for the important position of President of a great Baptist College. Just what will become of the "muddle," I'm not prepared to say. Several of the best professors will leave, among them Prof. H. H. Harris, one of the best Greek teachers in the South. It is just to Dr. Harris, to say also that he was not in any sense a candidate for the presidency. It is to be hoped now that the matter will quiet down, and that these good men can in some way be induced to remain. North Carolinians should be glad that they have been spared any such trouble, and that they have the best College President in the South.

THE HOLY GHOST MEETING.

This is suggested for Richmond some time in the near future. It was originally proposed by D. B. Straus of Salem, and J. M. Gambril of Roanoke, two laymen—one a Lutheran and the other a Methodist. Rev. Jno. W. Daugherty of Richmond has done most of the correspondence. It is proposed to hold a ten days' conference with such speakers as Moody, Torry, A. C. Dixon, and George C. Needham. The subject for the entire session is "The Holy Ghost." Some few criticise the idea just as there are men who criticise everything that does not originate in their own brain or the brain of their own crowd. It will be a great meeting and everybody who can should be there.

IN NORFOLK.

The Baptists are growing in Norfolk. Dr. J. J. Hall is now arranging to build a very handsome church. His Park Avenue brethren are a noble set. They have just had a very gracious meeting in spite of the worst weather for forty years. Rev. Leu. G. Broughton of Roanoke was with him for seven days, and was called away by death in his church. Dr. Hall is doing well.

ROANOKE.

Perhaps no city in Virginia is making such progress along Baptist lines as Roanoke. Pastor Broughton of Calvary has built one of the best church houses in Virginia in the past fourteen months, and has just closed one of the greatest meetings in the history of Roanoke. Over 150 professions of faith in Christ were made. His noon meetings for business men at the Y. M. C. A. lecture rooms have been made permanent, and now at noon the rooms are filled with business men for three quarters of an hour every day. Calvary church has nearly doubled its membership in fourteen months. The other churches there are also making rapid gains.

RICHMOND.

In Richmond, of course, things are getting along well among Baptists. They know just how to do things in Richmond. A prominent L. L. D. said to your correspondent the other day that W. L. Wright, D. D, was the greatest preacher in Richmond in many respects; they say, however, that he will talk about "old Montgomery" in spite of his D. D., which he carries with so much dignity. Pastor Broughton from Roanoke is to hold meetings with him in April. They expect a great meeting.

We are looking for the results of your fight on education. We will have to deal with the question in Virginia soon.

B.

From J. L. Shinn.

Dear Recorder:—Owing to the snow and ice I have been shut in for some time. I have not been able to reach my churches for nearly a month. I never disappoint, when it is in my power to go. Let us bow with reverence to His will. My field is in a good condition. I have been on *a part* of my field eight years. I have good workers at each point. With such brethren as S. E. Poteat, Feddie, Joel and Mike Huffman, F. E Cook, Timothy Smith and many others at Pleasant Hill. D. C. Stroup, W. M. Hilberbrand, Jessie Huffman, Rev. P. A. Whitener, R. C. Whitener and many more at Mt. Home; J. R. Williams, A. L. Talent, J. N. Clontz, Willie Pless and others at Hopewell. Robert Patton, J. J. and Jas. Bendfield, J. H. McFalls, with a host just like them at Zion, with many, many working sisters at each church, all working for the Master. Results will follow. "When Z on travaileth, she brought forth sons and daughters." I love to preach among these people, and may my poor, feeble efforts ever receive the blessings of God.

I rise to second Bro. N. S. Jones' proposition. I extend my hand across the hills and valleys that intervene between the brother and myself, and say that I will, by grace from the Master, be one to go to destitute places this year, to tell the sweet story of salvation. Let us have the gathering of pastors and others at a time and place best suited.

The cause in general is looking up. Morganton has called Bro. R. L. Patton for the year. Glen Alpine has no pastor. So far as I know all the other churches of the Catawba River Association have pastors. The RECORDER gets better as it grows older.

J. L. SHINN.

Morganton, N. C., Feb. 18, 1895.

It is more help to me than any paper I read.—J. M. NEWTON, Pocahontas, Va.

Thirteen Missionaries Rescued.

The *Charlotte Observer* printed a telegram Sunday, saying that the U. S. war-ship, Yorktown, arrived at Chefoo, China, Feb. 23d, after having received thirteen missionaries off the coast of the Shantung promontory. We are under the impression that some of our "Gospel Mission" brethren have been laboring in this region. But the fact that the Yorktown was on hand is good assurance that Americans were respected by the Japanese and Chinese. The former have taken Fort Wei-Hai-Wei, a Chinese stronghold in this region.

From Rev. J. R. Page.

Dear Bro. Bailey:—The last six or seven weeks has been bad weather in this section for church going. I intended talking RECORDER to my people, but rain, hail, sleet and snow has kept me from seeing the brethren and sisters. It will be such a pity for the Baptist and all other people not to read "The Divine Origin of Baptist Churches," and "Christ a Baptist," and also "The Rise of the Roman Catholic Church." I believe the Bible and the BIBLICAL RECORDER are indispensable to a true Baptist.

WE NEED THIS BOOK.

We ought to have by all means put in one little book, "The Divine Origin of Baptist Churches," "The Weapons of Our Warfare," by Rev. T. J. Taylor; and "Close Communion," by Rev. C. A. Jenkens. If some one will put this in book form I will be one to try to put it in every Baptist family in the State, and as many others as possible. What say you brethren? The people need this book, and they ought to have it by all means. Well, I would like to be rich long enough to give or sell every family in the land a copy of this book.

J. R. PAGE.

Whitakers, Feb. 19, 1895.

The president of the Evangelization Society, the advertising agency for pulpit aids, seems to be dissatisfied with this child of his intellect, and is now to run a "Whosoever Home and Farm." He owns a 300 acre farm in Virginia, where he owns also the Evangelization Society's stamping ground; it (the farm) will be entirely undenominational, not unlike other ordinary farms, and he proposes to give work not only to children, but to others, which seems to include tramps. The farm will be maintained, says the Baltimore *Evangel*, entirely by free will offerings,—which is not to be doubted.

Attention Chaplains!

Rev. A. D. Betts, Newbern, N. C., has been chosen to write the history of the Chaplain service among the N. C. Troops during the late war. He requests each Chaplain to write and tell him when his service began and ended, and to what church he belonged, giving also something of his experience and work during and since the war. Friends of dead Chaplains are requested to send information of them.

We Beg His Pardon.

I try to keep on good terms with printers and keep them in good humor with me, for they are very useful people, but there are some errors in my little slip on Sunday-schools, RECORDER of Feb. 20th, that are intolerable. For, "I have given my views and influence," read "my *voice*." For "enterprise" read *interprises*. And the following caps the climax: "The yearly meetings have become *to* large and handsome," read *too* large and *burdensome*. They may be too *handsome* also, but I have not heard of it.

J. J. LANSDELL.

The best lamp in the world is bad enough, if you put a wrong chimney on it. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa, for it—free.

Pearl glass, pearl top, tough glass.

Home Testimony.

WHAT N. B. BROUGHTON SAYS.

RALEIGH, N. C., Nov. 26, 1894.

J. D. BOUSHALL, ESQ.,
Manager Ætna Life Ins. Co.,
Raleigh, N. C.

My Dear Sir:—I am to day in receipt of the Company's check on the First National Bank of New York for one thousand dollars ($1.000) in full settlement of Policy No. 218,127 on the life of the late Lewis C. Lougee, Treasurer of Wake county.

Please accept the thanks of the family for this prompt and satisfactory settlement. Mr. Lougee died on the 10th Nov., 1894. The proofs were filed with you on the 17th. The check is dated Nov. 24th.

I take great pleasure in commending your excellent Company to those looking for safe and reliable insurance.

Yours truly, N. B. BROUGHTON,
Administrator L. C. Lougee.

"An Offer of $200.00 in Gold."

No book is selling so rapidly as "Talks to Children about Jesus." The publishers, R. H. Woodard Company, Baltimore, Md., are making a most liberal offer of $200 in gold to agents who sell within the next three months two hundred copies. The book is sold very low and is beautifully illustrated. Freight is paid and credit given. Send at once thirty-five cents for canvassing outfit and full information. They also publish other popular books.

[CONTINUED FROM THE FIRST PAGE.]

We cannot afford to select a school of this sort for our young women, if they are to be of the greatest service in our church and denominational work.

PEDOBAPTIST COLLEGES.

Nor can our denomination furnish collegiate advantages for another denomination. If the doctrines of any denomination are so distinct that it is necessary to withdraw from all other denominations, and be organized as a church, elect officers and call a pastor to preach its distinctive doctrines once or twice each week, I cannot see how that church can afford to put its young women under another teacher (who is frequently a preacher) as distinctively different in his views of very important doctrine, for five days in each week, during ten months in each year, with all the influence of Sunday-school teaching thrown in. While you are reading these lines you are thinking, What narrowness! Well, I did not expect you to agree with me on this point—you are a Baptist. The Episcopalians, Presbyterians, Methodists, and many other denominations, agree with me most heartily. They have shown much wisdom in this respect Only under very peculiar circumstances will they patronize other than their own colleges.

The college life rarely fails to enter into the Christian life. We may wish it were not so, but it is so just the same. It is a sorry college that fails to write itself on the lives of its pupils, when it has a good opportunity. We cannot estimate the loss our denomination has sustained by patronizing other than Baptist colleges. One of two results is the rule; there are exceptions, of course. Our young women have either left our denomination, to join the Roman Catholic church, the Episcopal church, the Methodist church, the Presbyterian church or the "non sectarians," or they have become so "liberal" in their views of doctrine as to be of very little service to any church. So far as our young women are concerned, we can as well afford to employ Pedobaptist pastors for our churches as to try to do with Pedobaptist colleges.

We cannot afford to jeopard those principles for which our fathers bled, and which are dearer to us than life. It is unwise to put our young women under influences of any sort that will cause them to be less intense as Baptists. O. L. STRINGFIELD.

How to Teach the Lesson.

1. That which *must* be done before anything else *can* be done is to gain the attention of the class, and this must be won or attracted, not compelled or forced. In order to do this: 1. Get in position to see every member of the class, and so that they can see you. Never sit on the same seat with your class. 2. Look steadily at each scholar until the look is returned. 3. Refer to the last lesson, linking it with the one being taught; relate some incident bearing on the lesson, or ask some question likely to excite their curiosity. Other plans will suggest themselves to the thoughtful, earnest, and faithful teacher.

2. Endeavor to keep every scholar thoroughly interested from beginning to end. Keep all busy and on the alert. Draw out by well put questions all the leading facts of the lesson, with the important geographical and chronological connections. There is no true way of teaching except by question and answer.

3. Having previously selected what you regard as the most important spiritual, doctrinal, and practical truths, impress them with all earnestness upon the minds and hearts of the scholars. Bring to bear the illustrations, scriptural and otherwise, which you have collected during the preparation of the lesson.

4. Always make a solemn and tender appeal to the consciences of the scholars. As you love your Saviour and the souls of your scholars, do not fail to impress upon them the importance of personal religion and the duty of immediate repentance. "A heart wholly consecrated to Christ is the great source of Christian power." Then

Be earnest—salvation's the prize;
Be patient the cross thou must bear;
Be holy, be gentle, be wise;
Be constant, be fervent in prayer.

—*Rev. T. C. Boykin, in Kind Words.*

Man's Helplessness.

A young man entered a pastor's study on Monday morning, with some excitement and earnestness, and said: "You preachers seem privileged to utter palpable contradictions in the pulpit. You yesterday declared the inability and helplessness of the sinner, and then turned right around and urged him to repent and believe, under the penalty of final perdition."

The pastor understood the case well, had been all over the ground before, and without raising his pen from the paper on which he was writing, said quietly to the young man: "Well, if you can repent of sin without any help from God, all I have to say is, go and do it."

Instantly the confession burst forth from the young man's lips: "I have been trying to do it all the morning, but I cannot."

"Then," said the minister, as he laid aside his pen, "let us go to Him who can and will help you do it." And they knelt in prayer before him who is able to take away the stony heart, and give a heart of flesh, a heart that can repent and believe.

That young man surrendered to God then and there, and has been now for thirty years or more preaching the gospel of gracious help to sinners perishing in their helplessness, and perishing, too, because they do not know, and are unwilling to acknowledge their lost and helpless condition, and call upon God for help.

The doctrine of man's helplessness, and utter dependence upon Divine grace for salvation, ought to be preached in every pulpit.—*Central Baptist.*

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying, burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book mailed free, giving particulars and prices of oils. Address Dr. BYE, Indianapolis, Ind. [Cut this out and send to some suffering one.]

Putting off Salvation.

The steamship, Central America, on a voyage from New York to San Francisco, sprang a leak in mid-ocean. A vessel, noticing her signal of distress, bore down toward her. Seeing the danger to be very great, the captain of the rescue ship spoke to the Central America:

"What is amiss?"

"We are in bad repair, and going down; lie by till morning," was the answer.

"Let me take your passengers on board now."

But as it was night, and the commander of the Central America did not like to send his passengers, lest some might be lost; and thinking the ship could be kept afloat a while longer, replied:

"Lie by till morning."

Once more the captain of the rescue ship cried, "You had better let me take them now."

"Lie by till morning," was sounded back through the trumpet.

About an hour and a half afterward her lights were missed; and though no sound had been heard, the Central America had gone down, and all on board perished, just because it had been thought they could be saved better at another time.

How much this reminds us of the fate that may await those who persist in putting off the claims of the gospel! Jesus cries, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Alas! the folly of those who answer, "Not now; wait; 'when I have a convenient season I will call for thee.'"—*Sel.*

Contemplating the End.

Whilst it is not wholesome to be always thinking of death, it is more unwholesome still never to let the contemplation of that end come into our calculations of the future, and to shape our lives in an obstinate blindness to what is the one certain fact which rises up through the whirling mists of the unknown future, like some black cliff from the clouds that wreath around it. Is it not strange that the surest thing is the thing that we forget most of all? It sometimes seems to me as if the sky rained down opiates upon people, as if all mankind were in a conspiracy of lunacy, because they, with one accord, ignore the most prominent and forget the only certain fact about their future; and in all their calculations do *not* "so number their days" as to "apply" their "hearts unto wisdom." "Go thou thy way until the end." And let thy way be marked out with a constant eye towards the end.

Therefore, dear brethren, tremendous importance attaches to each fugitive moment. Therefore each act that we do is weighted with eternal consequences. If we will put our trust in Him, "in whom also we obtain the inheritance," and will travel on life's common way in cheerful godliness, we may front all the uncertainties of the unknown future, sure of two things, that we shall rest, and that we shall stand in our lot. We shall all go where we have fitted ourselves, by God's grace, to go; get what we have fitted ourselves to possess, and be what we have made ourselves. To the Christian man the word comes, "Thou shall stand in thy lot." And the other word, that was spoken about one sinner, will be fulfilled in all whose lives have been unfitting them for heaven: "Judas by transgression fell, that he might go to his own place." He, too, stands in his lot. Now settle which lot is yours.—*Rev. Alexander Maclaren, D. D.*

"Did you pay your car-fare?" "No, I'm that much in; the conductor didn't ask me for it; it is his business to ask me for it." The person was well-dressed, respectable—a respectable thief!

THE DOCTORS FAILED.

Them Jenks Studied Up His Own Disease and Cured Himself.

(*From the Providence, R. I., Bulletin.*)

There are but few diseases that puzzle physicians more than rheumatism. There are a great many theories as to its cause, and a great many theories as to the best means of curing it, most of which are absurd.

One of the greatest sufferers of rheumatism known in the annals of medicine is John G. Jenks, of Riverside, R. I. He became the victim of rheumatism while in the army, and the disease seems to have given him a taste of all its various tortures. Physicians and medicines failed to give him any relief, until at last he effected his own deliverance from the bonds of pain.

"Rheumatism!" said Mr. Jenks, when the subject was broached by a reporter who went to hear his story. "Well, I should say I do know something about it; all learned by actual experience, too. I first contracted rheumatism in the army, and I have had every variety of the affliction since, and have suffered such agony with it that at times death was a pleasant thought to dwell upon. Take medicine? Enough to stock a drug store, and none of it did me any good. Then I began to study the disease myself. I made up my mind to get acquainted with the enemy and fight it on different lines. I had a theory of my own and began to look around for a remedy that was calculated to have the desired effect. One after another was tried until at last I hit upon Pain-Killer, which I applied freely. Almost with the first application came relief. I kept on using it and the rheumatism was soon knocked out. Neither have I had any return of the trouble.

"I also used Pain-Killer internally for the ague, another war relic. It did what pounds of quinine couldn't do.

"Pain-Killer keeps guard in my house against all ills, and it has never yet slept at its post of duty."

SECURE A POSITION.

Wanted; for office work, on salary, in most every county in the south and west; a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30 00 to $60 00 a month.

Chances for rapid promotion GOOD. Must deposit in bank cash, about $100 00. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

University Law School.

Spring Term begins January 3d, 1895. Summer Session begins July 1st, 1895. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

Children Shrink

from taking medicine. They don't like its taste. But they are eager to take what they like—Scott's Emulsion, for instance. Children almost always like Scott's Emulsion.

And it does them good.

Scott's Emulsion is the easiest, most palatable form of Cod-liver Oil, with the Hypophosphites of Lime and Soda added to nourish the bones and tone up the nervous system. The way children gain flesh and strength on Scott's Emulsion is surprising even to physicians.

All delicate children need it.

Don't be persuaded to accept a substitute!

Scott & Bowne, N. Y. All Druggists. 50c. and $1.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 20 a m	.....	.....
Ar Fayetteville	10 35 a m	.....	.....
Lv Fayetteville	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford	12 18 p m	.....	.....
Lv Climax	2 20 p m	.....	.....
Ar Greensboro	2 50 p m	.....	.....
Lv Greensboro	3 00 p m	.....	.....
Lv Stokesdale	3 55 p m	.....	.....
Ar Walnut Cove	4 25 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 00 a m	.....
Lv Maxton	.....	8 07 a m	.....
Lv Red Springs	.....	8 46 a m	.....
Lv Hope Mills	.....	9 41 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 35 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale	12 13 p m	.....	.....
Ar Greensboro	12 58 p m	.....	.....
Lv Greensboro	1 04 p m	.....	.....
Lv Climax	1 32 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville Junc	4 28 p m	.....	.....
Ar Fayetteville	4 33 p m	.....	.....
Lv Fayetteville	4 45 p m	.....	.....
Ar Wilmington	7 55 p m	.....	.....
Lv Fayetteville	.....	4 38 p m	.....
Lv Hope Mills	.....	4 59 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 13 p m	.....
Lv Maxton	.....	6 20 p m	.....
Ar Bennettsville	.....	7 35 p m	.....
Lv Madison	.....	.....	12 25 p m
Lv Stokesdale	.....	.....	1 27 p m
Ar Greensboro	.....	.....	2 38 p m
Lv Greensboro	.....	.....	3 05 p m
Lv Climax	.....	.....	4 00 p m
Ar Ramseur	.....	.....	5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R R., North and South bound, and at Walnut Cove, with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

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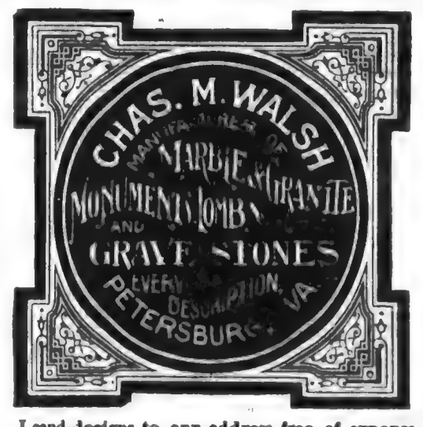
Don't Buy

barytes if you want White Lead. Pure White Lead is the best paint—barytes is the poorest, is worthless. Barytes is often sold under the brand of White Lead, Pure White Lead, &c. Be careful about the brand (see list of genuine brands). Don't take what is said to be "just as good."

Any shade of color is readily obtained by using the National Lead Co.'s Pure White Lead tinting colors. One pound of color tints a 25-pound keg of Pure White Lead. Send for color-card and pamphlet—free.

NATIONAL LEAD CO.,
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FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, Fortwayne, Ind.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Wilmington & Weldon R R. and Branches

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 27, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 03 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 30 a m	12 53 p m	
Arrive Florence	7 15 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 08 p m		6 35 a m
Leave Goldsboro	2 55 p m		7 20 a m
Leave Magnolia	4 03 p m		8 29 a m
Arr Wilmington	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 27, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 15 p m	
Lv Fayetteville	10 55 a m	9 19 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 a m	11 15 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington	9 20 a n		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 a m		9 40 p m
Arrive Wilson	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 20 p m	
Ar Rocky Mount	3 33 p m	12 02 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount	2 33 p m	12 02 p m	
Arrive Weldon	3 48 p m	12 54 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.35 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

TEACHERS WANTED

For every department of instruction, by the Southern Educational Bureau, Memphis, Tenn. Has filled good positions in twelve States.

SOUTHERN RAILWAY CO.

(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 35.	No. 11.
Lv. Richmond	*12 30 p m	12 40 a m
" Burkeville	2 24 p m	2 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*2 00 p m	*5 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*7 25 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 24 a m
" Asheville		3 40 p m
" Hot Springs		5 30 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 nn
" Spartanburg	1 00 a m	2 54 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 48 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 33 p m
" Asheville		2 12 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 15 p m	3 10 a m
" Raleigh	1 15 p m	†6 50 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	†5 30 p m	*2 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 13 p m	3 54 a m
" Burkeville	2 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m. daily and 8.30 p m, except Sunday. Returning leave Richmond 3.20 p m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.20 p m; arrive at Oxford 5.40 p m, Henderson 6.35 p m, Durham 7.05 p m, Raleigh 8.50 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson 10.25 a m, Oxford 11.25 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a m., and 5.48 p m daily except Sunday, 12:05 p. m. daily, and arrive Henderson 7:50 a m, and 6:35 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.35 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:20 a m, and 8:10 p m. daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

J. M. CULP, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

The Helpful Way.

The only way in which the Christian can take hold of things rightly and do the will of God is the helpful way. A decent, respectable, outward observance of the laws that control social affairs will not shield you from the penalty that will surely follow a handling of things in a wrong spirit. It is your duty to use life in a helpful way. "They helped every one his neighbor, and every one said to his brother, Be of good courage." This is the Bible rule. It is not a matter that you can treat in an indifferent or careless manner. A simple failure to obey the law of helpfulness may bring about hurtful results where there is no set purpose or desire to do mischief—

"Evil is wrought by want of thought
As well as by want of heart."

Whoever is seeking the will of God and follows Christ must come out of the condition of apathy, indifference and carelessness, and earnestly take hold on life in a helpful way. It is this spirit that casts out selfishness, irritableness and fault-finding from the atmosphere of the home and fills it with the light of love, strength and joy. It gladly shares the burdens and enters into the plans that may improve the material, social and moral welfare of the community. Who can measure the blessing and good that follow the life of faithfulness in discipleship that is ever ready to do the duty that lies nearest in the home, the community and the church in the helpful way.—*Great Thoughts.*

"BROWN'S BRONCHIAL TROCHES" are the simplest, quickest and most effectual remedy for Bronchitis, Asthma and Throat Diseases.

"For Jesus."

Out of her scanty store a woman laid by her penny each week as the Lord's money. She had not decided what to do with it, when she sickened and was about to die.

A friend came to care for the sick one, and when she saw how ill she was, sent for a minister. He came, and talked and prayed with the woman, and was about to leave, when she remembered her little store of money, and asked the woman who cared for her to find it in a box and bring it. Handing it to the minister, she said: "It is for Jesus. I wanted to save more; but I am going to Him now."

After the woman's death the little sack was opened, showing seventeen pennies.

The minister was so deeply impressed with the sacredness of this little trust, which had been laid by amidst the deepest poverty, that he desired to have more added to it, and use it as the foundation for some noble work.

Telling his congregation of it, a responsive feeling grew within the hearts of many, and an encouraging collection was made on the spot. Others, hearing, still kept adding, until enough was raised to start a mission which was needed upon the frontier. Can we not all do something "for Jesus."—*American Messenger.*

The Word of God.

Made flesh and dwelt among us. John 1: 14.

He that heareth and believeth hath life. John 5: 24.

He that is of God, heareth God's words. John 8: 47.

The Word shall judge him in the last day. John 12: 48.

If a man love me he will keep my words. John 14: 23.

Sanctified by the truth, the Word. John 17: 17.

Able to build believers up. Acts 20: 32.

Many corrupt the Word of God. 2 Cor. 2: 17.

Cleansing by the Word. John 15: 3.

The Word is quick and powerful. Heb. 4: 12.

Begotten of God by the Word of truth. Jas. 1: 18.

Born again of incorruptible seed. 1 Pet. 1: 23.

Milk of the Word, means of growth. 1 Pet. 2: 2.

Love perfected in keeping the Word. 1 John 5: 10.—*Anon.*

The Value of Good Bread

is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.

Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble:
"Trust in God and do the right."

Simple rule and safest guiding,
Inward peace and inward might;
Star upon our path abiding:
"Trust in God and do the right."
—*Norman Macleod.*

The Imperial Canal of China is the longest in the world and greatest in point of traffic. Its length is 2,100 miles, and it connects forty-one cities situated on its banks. It was completed in 1350, after 600 years spent on its construction.

A prominent English physician of long experience with drunkards says that he can recall hundreds of recoveries among men, but only five among women.

If the cholera should be quarantined, how much more should the saloon be quarantined, which, according to Gladstone, produces more evil than "war, pestilence and famine combined."

It Cost a Soul.

"How much is that estate worth?" said one friend to another, as they passed a beautiful mansion and extensive and highly cultivated grounds.

"I do not know how much it is worth," was the reply, "but I know what it cost its owner."

"How much?"

"His soul," was the startling reply; and then he proceeded to narrate how exclusively the owner had lived for one object—to build himself a home on earth, utterly careless of the home on high; and had died impenitent and suddenly.—*Sel.*

Japanese Liver Pellets cure biliousness, sour stomach and all kidney and liver troubles. Small and mild. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Treasury of Religious Thought for February has for its frontispiece an admirable likeness of Rev. Dr. R. S. Storrs, of Brooklyn, followed by a characteristic and eloquent sermon on The Kingdom of Heaven like unto Leaven. The Sermonic Outlines and Leading Sermonic Thoughts are of unusual fulness and freshness. A University address by the Bishop of Ripon on the structure of the Sermon is condensed within the limits of the Magazine, and Dr. A. N. Hitchcock's world-wide survey of Missions is similary abbreviated. Rev. G. B. F. Hallock continues his Prayer-meeting topics. Secretary Geo. A. Warburton, of New York, gives an excellent paper on Bible Study and Training. Annual subscription, $2.50. Clergymen, $2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

[The study topics for the year are arranged by the Maryland Baptist Mission Rooms. Further information on the topics here given may be obtained from Quarterly Leaflets, Mission Rooms, 9 West Lexington street, Baltimore (20 cents per annum). *Foreign Mission Journal*, Richmond, Va., *Home Field*, Atlanta, Ga., and for children from *Kind Words*, Nashville, Tenn.]

SUBJECT FOR FEBRUARY: MISSIONS IN SOUTHERN STATES.

"Enlarge the place of thy tent." Number of missionaries, 357. Laboring throughout the entire South in all destitute places among Indians, Colored People, Foreign Population, the poor of large cities, the mountain regions, and out on the frontier.

STUDY TOPICS.—The many new industrial enterprises in the South attracting emigration—many people of many kinds. Let us not neglect the needs of their souls. The obligation resting on the highly favored to establish Sunday-schools and churches in less favored localities. The publications of the Sunday-school Board of the S. B. C. important factors in the work.

Mountain Region People.

"The most effective and economical method of helping this vast body of Baptists is by denominational schools, conducted by men and women who sympathize with their needs and are fitted to stimulate their desire for higher attainments and a nobler life."

Before many years the Board hopes to see this whole region from Alabama to Pennsylvania dotted over with schools, where science shall serve the more clearly to show that Jesus is the world's Redeemer, and that the voice of Christianity is the voice of God.

Our Native White Population.

Our native white population is after all the greatest mission field of the Board. It is greater, not only in the numbers to be reached, but in the world-wide influence that will result from its evangelization. This country, inhabited by this restless, aggressive, enterprising, grasping Anglo-Saxon race, is the greatest mission field of the globe. To subject it to the will of the Master is to provide for the speedy conquest of the world.

Let the enlightening influence of the gospel from these Southern States go to all places where the cotton grown out of the soil now goes, and it will enswathe the world in the life-giving power of our blessed Christianity. If the thorough evangelization of America means, as it surely does, the evangelization of the world—if writing "holiness to the Lord" upon the hearts and the possessions of this people means the enthronement of Christ over the nations, it is impossible to use words too strong or a devotion too absorbing in our advocacy of missions at home

The Penitentes.

"Oh! what a dreadful picture!" exclaimed Oscar, lifting a photograph from the pile at which he had been looking. "Did you see any people like that!"

Oscar's father and mother had just returned from a long visit to New Mexico, and the photographs were among the mementos they had brought home; Oscar and his mother were now looking them over together.

"Yes, dear," she replied, "and it is a very unpleasant sight to see people beating themselves in that way."

"I think they're very silly to do it. Won't you tell me about them?"

"Yes, Oscar, I will tell you, but it is not a very pleasant story.

"These men are Mexicans who belong to a sect of Roman Catholics, and are called 'Penitentes.' You can easily see that the name signifies 'repentant.' They really believe that if they inflict terrible torture upon themselves their sins will be forgiven. They have not yet learned that Christ died for their sins, and they have only to accept him as their Saviour in order to be forgiven."

"What are some of the things they do to torture themselves?" asked Oscar.

"In the first place, when they join the society they are obliged to endure great suffering; but their hardest practices are gone through at Easter time. On Good Friday they dress themselves in white cotton trousers, their feet, back, arms, and chests bare. Two crosses are planted in the ground an eighth of a mile apart. A heavy cross is placed on the shoulders of each Penitente, and he drags it back and forth between the two standing crosses. If one faints or sinks from exhaustion, the companion following behind walks over him, dragging his heavy cross after him.

"I do not like to tell you any more, dear; it makes my heart ache to think of those poor people."

"Oh! please tell me more. What do they do next?" begged Oscar.

"Do you really like to hear about them, Oscar? I do not see how you can endure it."

"Well, I don't think it is a very nice story, but I like to know about the people who live in my own country," he replied.

"I suppose you are right. After they have borne their crosses, the Penitentes go into their lodge to rest, returning in a short time to prepare for another exercise, which they call 'Bearing the crown of thorns.'

"A young man is chosen, and on his back between the shoulders is bound a bunch of thorny cactus. Another, bearing a large wooden doll representing the infant Jesus, heads the procession. Then follows the man with the crown of thorns on his shoulders, and behind him are grouped the Penitentes. The procession moves slowly over the same track between the two standing crosses. One of their number plays a weird strain on a fife, repeating it over and over until it becomes a most doleful wail.

"Behind the Penitentes follows a large company of old men, women, and children. When the music ceases the procession stops and the followers fall on their knees, with their heads bent forward almost to the ground, and remain so until the music is again heard, and the procession moves forward two or three rods. When the music again ceases, the procession stops, and the followers drop into the same position as before. And so they keep on, moving from one cross to another and returning.

"As they approach either cross, they circle around it, bowing as in adoration, and the young man with the cactus between his shoulders leans with his back to the cross and throws his entire weight on the cactus, resting against the cross. Sometimes he faints from exhaustion and the loss of blood."

"In the picture they seem to be whipping themselves," said Oscar.

"Yes, they beat themselves with a whip of soap weed. The leaf of the soap seed plant is about a foot long and two or three inches wide, with a point like a needle. These leaves are braided into whips, with the sharp points protruding from every part."

"Did you see all these things?" asked Oscar.

Oh, no, indeed! but your father saw it all and told me about it. Sometimes a Penitente allows himself to be tied to a cross, in imitation of our Saviour, thinking that if he can endure the suffering for hours he will be forgiven all the sins he has committed or will ever commit."

"How awful to think of such things being done in the United States! Why are they allowed?"

That question I cannot answer, my dear; but the best way to overcome such evils is to educate the people and bring them out of their superstition, and that is what our dear home missionaries are trying to do.—*Over Sea and Land.*

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YOU BET!

But consult your Encyclopedia Britannica first to be sure of winning



These Two

Men had a bet. What it was we would tell you, only we do not want to add to the loser's misfortune. If you look at the picture you will see that he has all that he can bear up under now. It was but yesterday that this man was an object of envy and wonder. His was a well stored mind in a boiled-shirted body—you know lots of fellows like him. He knew everything, almost, from the time that man was a protoplasm till the hour that Baby Esther Cleveland got her last new tooth. He answered questions in B. C. History with an off-hand "for-goodness-sake-don't-you-know-that" air that was as biting as a northern blast to less favored mortals.

So the boys in the store where he worked put up a job on him. All of them read The Observer regularly and one day a special announcement suggested a great scheme to them. They saw within their reach a source of information that would give them a

Whole Army of Facts

Where their "know-it-all" friend had only an "awkward squad." They secured it and then that innocent-looking chap you see in the barrow got into a discussion in history with the man with the mind.

Soon the latter was terribly shocked to hear these awful words come from the fat and rosy face before him:

"Old man I think you are wrong."

At once a bet was made. The man with the mind lost of course for his fat friend had primed himself for the contest from the new up-to-date Encyclopaedia Britannica, a set of which the boys had purchased. The bet was paid the following day, just as you see it in the picture.

This Tale Has a Moral

which those who work in stores, manufactories and offices, will see without a telescope.

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Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

8.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

9.00 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.30 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.22 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 6.30 p m; returning arrives Johnston street station 10.35 a m.

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NEWS SUMMARY.

North Carolina.

Two men, a woman and a child were frozen to death in a boat on Pamlico river recently.——The Newbern Fair last week was a success, attendance being good.——North Carolina is threatened with a school-book row on the order of that in Virginia which brought about unparalleled vituperation and recrimination, and a suit for libel, for $50,000, by State Supt. of Pub. Instruction, J. E. Massey, against Sam Small, editor of the *Pilot*, Norfolk. W. J. Peele, Esq., has suggested in his address before the Educational Committee of the North Carolina Assembly that all North Carolina State Superintendents for several terms have been unduly (though not consciously) influenced by the American Book Company. The matter will culminate this week; the chief effort being to change the system of selecting text-books for the public schools.——A negro named Ferron shot and killed Deputy H. C. Owen near Cleveland the 20th. The murderer is in jail.——The Presbyterian Synod will raise $600 to pay for a pastor of the N. C. Waldenses.——Wm. Gladden, drunken, was burned to death at a distillery in Gaston county, recently. London Hall, negro, drunken, was frozen to death in Rowan county. These men were probably advocates of the warming influence of whiskey.——Rose & Leak assigned at Fayetteville for $40 000; Jno. R. Ervin, at Charlotte, for $8,000.——Another cotton mill will be established at Salem; and Winston will have a new—its fourth—cigarette factory.——Senator Ransom has been appointed Minister to Mexico, at a salary of $17,500 a year, and his appointment has been confirmed.

A Year's Work at Fordhook Farm.

This is the title of a new book published by *W. Atlee Burpee & Co.*, the well-known seedsmen, of Philadelphia. It is superbly printed on coated paper, and illustrated with fifty beautiful half-tone engravings from photographs. It is intended to present in an attractive manner, by the united efforts of pen and camera, an exact, comprehensive, and impartial picture of *Fordhook* precisely as it appears to the average man or woman visiting the Farm. The following extract from the author's introduction gives an idea of the scope of this little volume:—

"Mr. Burpee would be only too glad if every one of the thousands upon thousands of the firm's customers from all over the globe could go to Doylestown and see *Fordhook* with their own eyes; but as this is a manifest impossibility with the larger proportion of them, this little book has been prepared as a sort of humble mirror which will reflect, at least, a feeble likeness of *Fordhook* and its doing to the uttermost parts of the earth, and make all peoples acquainted with the system and process which have made this one of the greatest seed farms in the world, and the source of one of the most flourishing business enterprises in the United States."

Although the price is 10 cents, W. Atlee Burpee & Co. will be pleased to send a copy upon receipt of two 2 cent stamps to the address of any planter who desires to consult it before purchasing this season's supply of seeds. It is a book well worthy of a careful reading.

General Assembly.

FEBRUARY 18.

SENATE.—Cook introduced a bill to revise and digest laws of the State; Francks, to amend Constitution, so as to prohibit use of R. R. passes by public officials. Numerous unimportant private or local bills passed second or third reading. Ratification of the bill to protect holders of life and fire insurance policies was announced.

HOUSE.—Speas offered a resolution to reduce salaries and fees of all State and county officers. Brown introduced a bill to compel tax-payers to list their solvent credits; Lusk, to provide for a public school tax in the several school districts of the State; and to regulate salaries and fees of sheriffs in certain cases; Fleming, to repeal the bastardy law; Nelson, to regulate the sale of Jamaica ginger; Crews, for the relief of negro widows whose husbands were wounded in the war. About sixty other bills of limited significance were introduced. The rest of the day was occupied with discussion of the Senate bill limiting the rate of interest to six per cent., which finally passed third reading by vote of 75 to 15.

FEBRUARY 19.

SENATE.—Dowd, a bill to amend Constitution to prevent members of the Assembly from holding other public office; Hurley, also introduced a bill relating to office holding. The temperance bill was taken up, discussed two hours, when the opposition voted to adjourn, probably not knowing what course to pursue. On several test ballots the vote was 21 to 21, the President inclining to Temperance; but nothing could be done, and the matter lay over until next day.

HOUSE.—McKenzie, to require bicycle riders to dismount when they meet a vehicle; Currie, to protect owners of sheep and goats. The new election law bill was then taken up, and after much discussion, passed second reading. A resolution to take holiday Friday and go to the Newbern Fair passed. The members were carried free by the railroad. Bill to pension widows of soldiers passed third reading. Bill to prohibit killing fish with dynamite passed.

FEBRUARY 20.

The Temperance bill came up as unfinished business. Amendment after amendment was offered until Moody offered one that neutralized the effect of the bill, and it passed. Those who opposed this Temperance law are: Messers. Abell, Belamy, Brown, Carver, Cook, Dula, Forbs, Fortune, Fowler, Green, Herbert, Long, McCaskey, Moody of Haywood, Rice, Sharp, Shaw, Sigmon, Starbuck, Taylor, Wall, White of Perquimans—22. Those for it: Messrs. Adams, Ammons, Black, Chandler, Dalby, Dowd, Farthing, Grant, Hamrick, Hoover, Hurley, Lindsay, Mewborne, Moody of Stanly, Norris, Paddison, Saunders, Snipes, Westmoreland, White of Alamance, White of Alexander—21. Many excuses were made—one man was impudent enough to say that he was a temperance man, but could not support this bill. The other excuses were less impudent, but no whit better. The Senate refused to join in with the House in the free trip to the Newbern Fair. White, introduced a bill to enforce equal and just payments of debts of insolvents.

HOUSE.—The Temperance law was unfavorably reported Sutton introduced a bill to regulate sale of malt and fermented liquors. Senate bill to reduce tobacco warehouse charges, making the auction fee 15cts. on piles of 100 pounds or less; ten cents a hundred on all piles of more than a hundred pounds; commission on gross sales not to be more than two and a half per cent. The bill passed third reading. The election law bill passed third reading.

(The House held a night session the 20th. None but unimportant bills were considered.)

FEBRUARY 21.

SENATE.—Cook introduced bill to provide for election of Justices of the Peace, "to restore local self government." Bill passed third reading to pay Rev. Solomon Pool $2 400 interest on $4,000 (which has been paid him) said to have been advanced by him to the State University in the reconstruction period. Bill to extend to Farmers' Alliance insurance privileges passed third reading, introduced by Hoover. Pure food bill passed second reading; it requires food stuffs on sale to be labeled, so that ingredients may be known; passed third reading next day.

HOUSE.—Bill to create office of Superintendent of Printing, salary $1,500 a year, introduced. A committee was appointed to find a railroad bill, which was referred to the Judiciary Committee, but has mysteriously disappeared. Resolution to adjourn in respect to the dead mulatto, Fred. Douglas, passed. To prohibit fishing or hunting on land of others without permission, passed third reading.

FEBRUARY 22.

SENATE.—Rice, New Hanover, introduced a bill that is aimed to prevent prohibition of liquor selling in the vicinity of certain churches. Adjourned at 1 o'clock in respect to Washington.

HOUSE.—Pease introduced a bill making county officers responsible for lynchings. To require railroads to redeem unused tickets passed third reading. Adjourned in honor of Washington.

FEBRUARY 23.

SENATE.—Mewborne, a bill to encourage horticulture. Bill to loan $10,000 for the completion of the Confederate monument was defeated. There was much speech-making.

HOUSE.—Private and local bills occupied the time.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Ramoth Gilead ch, Chowan, $15.00; Home Mission Board, 166 67; Antioch, Seaboard ch, W Chowan, 2.80; Murfreesboro ch, ditto, 2.12. Total, 188.59. Previously reported, 421.72. Total this year, 610.31.

Foreign Missions—W M S, Washington St ch, Greensboro, (China), $6.10, Roberts chapel, W Chowan, 2.70; Rev Allen Betts, 1.00; Henrietta ch, Sandy River, (China), 6.50; Mt Calvary ch, Atlantic, 2.00; Mt Vernon ch, Green River, 2.70. Total, 21.00. Previously reported, 593.81. Total this year, 614.81.

Home Missions—W M S, Buckhorn ch, W Chowan, (N O House), 3.00; Rev W B Waff, Reynoldson, 5.00; Reynoldson ch, Chowan, (N O House), 2.53; Cove Spring ch, ditto, (N O House), 1.30; W M S, Whiteville ch, Columbus, 5.00; Roberts chapel, W Chowan, 2.30; ditto, ditto, (N O House,) 5.00; Pine Grove ch, Liberty, 3.88; Moravian Falls ch, Brushy Mountain, 12.50; Soundside ch, Atlantic, (N O House), 4.80; W M S, W Washington St ch, Greensboro, Piedmont, 5.00; Wilkesboro ch, 3.60; W M S, First ch, Durham, Mt Zion, 15.00; Waughtown ch, Pilot Mtn, 1.75; Kernersville ch, Liberty, 1.74; W M S, Scotland Neck, 5.00; Booneville ch, 3.25; Seaboard ch, W Chowan, (N O House), 1.90; Beaufort ch, 5.00; Mt Calvary ch, Atlantic, 1.00. Total, 88.45. Previously reported, 270.66. Total this year, 359.11.

Education—Barlow's chapel, Eastern, $5 00; Mt Tabor ch, W Chowan, 8.50; Seven Springs ch, Atlantic, 1.50; Union ch, ditto, 50c. Total, 15.50. Previously reported, 294 29. Total this year, $309 79.

Orphanage—Henderson church, Flat River, $9.50; S S, Aberdeen, 1.88; Galatia ch, W Chowan, 5 00. Total, 15.88. Previously reported, 241.27. Total this year, 257.15.

Ministerial Relief Fund—Pine Grove ch, Liberty, $2 04. Previously reported, 80.92. Total this year, 82.96.

Students' Aid Fund, Louisville—Rev C E Gower, $10.00.

CORRECTION.—In RECORDER January 23d $5.00 for Orphanage credited to W M S, Sandy Cross, Chowan, should have been $1.25, and Sandy Cross ch should have been credited with the $5.00.

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MARRIED.

BRITT—ROBERTS—On Feb. 13th, 1895, at the residence of the bride's mother, by Rev. A. J. Taylor, Mr. G. P. Britt of Wayne county and Miss Louise Roberts of Duplin county.

PITTMAN—PITTMAN—On Jan. 9th, 1895, at the residence of the bride's father, Mr. B. T. Pittman, by Rev. J. R. Pace, Mr. P. H. Pittman and Miss Sallie M. Pittman, both of Edgecombe county.

WILLIAMS—DANIEL—On February 18th, 1895, at the residence of the bride's mother, by Rev. J. R. Pace, Mr. Charlie Williams of Nash county, N. C., and Miss Gertrude Daniel of Halifax county, N. C.

RUFFIN—WRIGHT—On Jan. 30th, 1895, in the Baptist church, Battleboro, N. C., by Rev. J. R. Pace, Mr R. A. Ruffin of Edgecombe county, N. C.; and Miss Sallie B. Wright of Nash county, N. C.

DOUGHERTY—BRINKLEY—On Feb. 7th, 1895, at the home of the bride's father, Mr. Fred Brinkley, by Rev. W. B. Waff, Mr. Eugene Dougherty and Miss Fannie L. Brinkley, both of Nansemond county, Va.

OVERSTREET—WEEKS—On January 2d, 1895, at the residence of the bride's father, Mr. Andrew Weeks, by Rev. J. R. Pace, Mr. F. J. Overstreet of Nash county and Miss Estelle P. Weeks of Edgecombe county.

DIED.

BORDEAUX—Died at his home in Pender county, N. C., on Jan. 7th, 1895, Empie W. Bordeaux, in his twenty-second year. He was a consistent member of Sharon Baptist church. He knew he was going to die, and said he was ready to go; and when his brother spoke of leaving him on Sunday before his death next day, he told him not to leave him until Wednesday, then he could go home. The next day he died, on Tuesday he was buried, and on Wednesday his brother did go home. He was a lovable boy. May the Lord console his brother and relatives, and may they prepare to meet him where parting is no more. A. J. BORDEAUX.

LOVE—David Love departed this life from Elizabeth City for his heavenly home Feb. 2d, 1895, in the sixty-first year of his age. For many years he had been a member and a deacon in the Baptist church of Christ. He was held in the highest esteem by his brethren in Christ and by the community generally. He left three sons and one daughter, one of whom is Rev. J. F. Love, the honored pastor at Suffolk, Va. Another is deacon W. L. Love of the church here. Brother Love bore his ten years of affliction with great faith, fortitude and cheerfulness. Not a murmur escaped his lips during all of his physical torture. All of his children were with him during the last week of his illness. A large concourse of citizens attended his funeral from the church in a pelting snow storm.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season," Job 5: 26, was Pastor Blackwell's text for the funeral sermon. C. S. B.

HUNT—Mr. James A. F. Hunt departed this life at his residence near Laurinburg, Richmond county, N. C., Nov. 14th, 1894. He was about seventy years of age. He had been confined to his room for five years, so his death was not altogether unexpected. He suffered much during the last years of his life; but his suffering was borne with meekness and Christian fortitude. He manifested great faith in Christ his Saviour. It gave his family much joy to know that he was ready and waiting the summons when his blessed Master saw fit to call him.

He leaves a loving wife and six devoted children to mourn their loss; but our loss is his eternal gain. His wife and children can think of heaven as being nearer and dearer to them since he has gone up there. God giveth his beloved sleep.

The funeral services were conducted by the Rev. W. B. Arrowood, after which the remains were buried in the quiet cemetery at Laurinburg, N. C. May the Lord comfort the bereaved family. W. E.

BROCK—Our beloved brother John Brock, Jr., the son of our well known and highly esteemed John Brock, Sr., departed this life January 18th. He was twenty-one years and seven days old when he died. He has ever been faithful to his church since his connection with it, and a dear lover of the Sunday-school, serving as teacher for several years. He was always ready and willing to assist his dear father who has served as superintendent of Powell's Point for a number of years. It has been my privilege to associate with this dear family a great deal during the past five years. I have never known the deceased brother to do anything unbecoming to a Christian. I have yet to find the young man that I prize more highly for his deep human piety and thoughtfulness to the cause of Christ than I did Bro. Johnnie Brock.

His father is senior deacon, and Johnnie was clerk of Powell's Point Baptist church.

Weep not, dear parents, brothers and sister, but strive to meet the son and dear brother in heaven. The golden harp strings must be touched in order to make melody to Jehovah's praise. N. P. S.

SAVAGE—On Feb. 13th, 1895, Bro. James M. Savage (brother-in-law of the late Rev. R. R. Savage) died of pneumonia, having nearly reached his fifty-sixth year. He suffered much, but bore his sufferings patiently and uncomplainingly. He desired to get well, but was ready to go, saying "the will of the Lord be done."

In early life Bro. Savage professed faith in Christ and was baptized into the fellowship of Great Fork Baptist church. He afterwards transferred his membership to Middle Swamp church, but four years ago moved it back again to Great Fork. He served his church a number of years as deacon. The writer was his pastor nine years, and can testify to his faithfulness in the Master's service. He was a willing worker, ever ready to bear his part of the burden, and to do his part of the work. He will be missed much in the church and in the Sunday-school, but most of all in his home. He was a kind and affectionate husband, a loving father, an obliging neighbor, a warm and generous friend, a good man. He leaves a widow and two children and a large number of relatives and friends to mourn their loss. But we are confident that our loss is his eternal gain.

May the Holy Spirit comfort the bereaved ones, and minister unto them grace sufficient for every need. W. B. WAFF.

Tributes of Respect.

Mt. Energy Lodge, No. 140, A. F. & A. M., mourns the loss of one of its oldest and best members, in the person of Nathaniel E. Cannaday, who was a charter member, and

WHEREAS, His virtuous and useful life entitle him to more than a passing notice, his many virtues having raised him above and made him superior to those about him; for in him we beheld what was said of Christ's ancient disciples whose name he bore, "an Israelite indeed, in whom there was no guile."

A Christian of the genuine scriptural type, a churchman without sectarianism, a patriot and a politician without demagogism. For more than a half century he was an active, successful leader of the people in morality, in religion and in politics, and such was his standing in his native county that his fellow citizens would have placed him in the highest position possible. It is only occasionally that such a man appears upon the arena of life, and it is probable that his place will not soon be supplied. This man after having realized the fulfillment of the promise of "long life and of seeing many days," was gathered to his fathers. Now, therefore,

Resolved, That in the death of the deceased the church, the community and the country have sustained a very great loss.

Resolved, That we do sincerely sympathize with the family and relatives, and as a token of our high appreciation of the character and standing of the deceased, we will wear the usual badge of mourning for thirty days.

Resolved, That a copy of this preamble and these resolutions be presented to the family, also inscribed in our journal, and a copy sent to *The Orphan's Friend*, with the request that the BIBLICAL RECORDER and the *North Carolinian* copy.

J. B FLOYD,
H. HOYLEY,
E. E. LYON,
Committee.

In an altercation between a Mr. Shemwell, merchant, and Dr. R. L. Payne, of Lexington, N. C., on Monday, the latter was killed. Dr. Payne was a popular physician.

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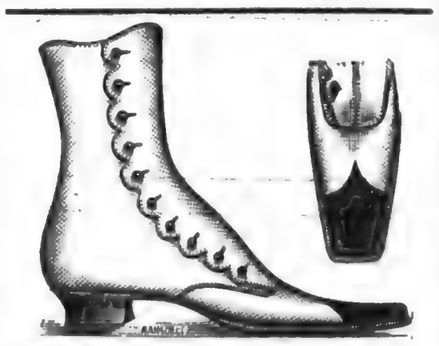
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RALEIGH, N. C.
See Home Testimony, on page 3.

NOTICE.
Having qualified as Administrator, with the will annexed of the estate of Angeline White, late of Wake county, I hereby notify all persons having claims against her estate to present them to me on or before January 15th, 1896, and those owing said estate will please make immediate payment. MARION PUREFOY, Adm'r,
Wake Forest, N. C.

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We are selling at very low prices, worth your consideration—
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CURES Gravel, Pain in the Back, Brick dust in Urine, Pain in the Urethra, Inflammation of the Kidneys and Stomach, all urinary troubles and kidney complaints, including Diabetes, Bright's Disease, and Catarrh of the Bladder.
The Tahoe Kidney Cure is a specific for female troubles, painful menstruation, &c. Ladies endorse it. The Tahoe Medical Company is under Christian management and strives at all times to conduct its business according to "The Golden Rule." Fifteen days treatment for One Dollar. Pleasant to take. Druggists sell it. If your druggist can't supply you, address
The Tahoe Medical Company,
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A Minister's Testimony.
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Having used the Tahoe Kidney Cure, I can testify to its great merit as a remedy for kidney trouble. I obtained almost immediate relief, and I am convinced that it is a really remarkable medicine. My wife was speedily relieved of Leucorrhœa by its use, a few doses affording relief. I may add that I know of others in my congregation who have taken the Tahoe Kidney Cure with most gratifying results.
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The Home Circle.

Could We But Know.

Could we but know
The land that ends our dark, uncertain travel
Where lie those happier hills and meadows low—
Ah! if beyond the spirit's inmost cavil
Aught of that country could we surely know—
Who would not go?

Might we but hear
The hovering angel's high imagined chorus,
Or catch, betimes, with wakeful eyes and clear,
One radiant vista of the realm before us,
With one rapt moment given to see and hear,
Ah! who would fear?

Were we quite sure
To find the peerless friend who left us lonely,
Or there, by some celestial stream as pure,
To gaze in eyes that were love lit only—
This weary mortal coil, we are quite sure,
Who would endure?

—E. C. Stedman.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.
What if to-morrow's cares were here
Without its rest?
Better that He unlock the day,
And as the door swings open, say,
"My will is best."

—Rev. John Parker.

Curious Indian Games and Sports.

We had some quiet plays which we alternated with the more severe and warlike ones. Among them were throwing wands and snow-arrows. In the winter we coasted much. We had no "double rippers" nor toboggans, but six or seven of the long ribs of a buffalo, fastened together at the larger end, answered all practical purposes. Sometimes a strip of basswood bark, four feet long and half a foot wide, was used with much skill. We stood on one end and held the other, using the inside of the bark for the outside, and thus coasted down long hills with remarkable speed.

Sometimes we played "Medicine Dance." This to us was almost what "playing church" is among white children. Our people seemed to think it an act of irreverence to imitate these dances, but we children thought otherwise; therefore we quite frequently enjoyed in secret one of these performances. We used to observe all the important ceremonies and customs attending it, and it required something of an actor to reproduce the dramatic features of the dance. The real dances usually occupied a day and a night, and the program was long and varied, so that it was not easy to execute all the details perfectly; but the Indian children are born imitators.

I was often selected as choirmaster on these occasions, for I happened to learn many of the medicine songs, and was quite an apt mimic. My grandmother, who was a noted medicine woman, on hearing of these sacrilegious acts (as she called them,) warned me that if any of the medicine men should learn of my conduct they would punish me terribly by shriveling my limbs with slow disease.

Occassionally we also played "white man." Our knowledge of the pale-face was limited, but we had learned that he brought goods whenever he came, and that our people exchanged furs for his merchandise. We also knew, somehow, that this complexion was white, that he wore short hair on his head and long hair on his face, and that he had coat, trousers, and hat, and did not patronize blankets in the daytime. This was the picture we had formed of the white man. So we painted two or three of our number with white clay, and put on them birchen hats, which we sewed up for the occasion, fastened a piece of fir to their chins for a beard, and altered their costume as much as lay within our power. The white of the birch bark was made to answer for their white shirts. Their merchandise consisted of sand for sugar, wild beans for coffee, dried leaves for tea, pulverized earth for gunpowder, pebbles for bullets, and clear water for dangerous "fire water." We traded for these goods with skins of squirrels, rabbits, and small birds.—*Dr. Charles A. Eastman, St. Nicholas.*

To nursing mothers, Dr. Pierce's Favorite Prescription is a priceless boon, for it not only strengthens the mother, but also promotes an abundant secretion of nourishment for the child. For those about to become mothers, it is even more valuable for it lessens the perils and pains of childbirth and shortens labor. Of all dealers.

Ovarian, fibroid and other tumors cured without resort to surgical operation. For pamphlet, testimonals and references send 10 cents (for postage) to World's Dispensary Medical Association, Buffalo, N. Y.

Cold Water.

An enthusiastic writer on temperance says:

"Cold water is the most suitable beverage for man or beast; it cools, thins and clears the blood; it keeps the stomach, head and nerves in order, and makes men cheerful, serene and healthy. Then give me reviving, purifying, and fertilising water!—the rill, the stream, or the torrent which flows from the bright sides of our cloud crested mountains—the gush, cool and clear, that bubbled up before Hagar and fainting Ishmael, that followed the stroke of the prophet's rod from the rock of Horeb, and that watered the garden of primeval Eden. Give me the pure water that Jacob drank from the pitcher of Rebekah, and the Saviour tasted at the well of Jacob; that cheered the spirits of the favored Israelites, the valiant Oldonites, the noble Nazarites, and the honored Rechabites; that quenched the thirst of the mighty Samson, the holy Daniel, the fearless John, and the youthful Timothy! Give me of those cheering streams, those flowing brooks, and those crystal rivers, whose transparent surface reflects all that is dark, or soft, or bright in the beautiful firmament above. Give me those gentle streams, those ever-allaying waves, in health and sickness, and when the keen thirst of the expiring pang shall seize my vitals, give me those waters untainted and free, until I drink of that river, the streams whereof shall make glad the City of God."

The Cultivation of the Love of Beauty.

I do not believe there is any girl who will read these pages who has not felt the thrill of the spring woods or the autumn sunsets or the starry sky; but there are a great many girls who take very little time to look at these things. They sit over their crochet work when the twilight sky is flushed with rose and violet, and the great planets are shedding their golden light through the veil of colors, and think it is provoking that it is growing dark. On the rocks by the sea-shore they read a flimsey novel. I am afraid most of us must remember beautiful scenes which we have made commonplace—and worse—by gossiping conversation. The trouble with us is not that we cannot feel beauty, nor that it is not lying all about us, but that we are not willing to choose it before the trivialities which interpose to hide it from us. I do not mean, of course, that we are not to laugh and talk in the open air.

"Is this a time to be gloomy and sad
When our mother nature laughs around?"

I do mean that we ought to take the time to see the glory of the world, that we ought to rejoice that it is our duty to take time to see it, and that we ought not to let our meaner selves obstruct our vision. Those of us who have time should take every day—not simply for the sake of our health, but expressly to see the wonderful sky and wonderful earth. And who has not time? There are unhappy women crowded in city garrets, who must work for their lives, who can hardly lift their eyes to see the sunset shining in at their attic windows; but those of us who can read a book need not plead that we have no time to see beauty.—*From "Chats with Girls on Self Culture."*

How a Man Goes to Sleep.

"Order is Heaven's first law," and the old truth is manifested even in the process of going to sleep. When a man drops off to sleep, his body does not do so at once, so to speak. Some senses become dormant before others, and always in the same order. As he becomes drowsy, the eyes close, and the sense of seeing is at rest. It is quickly followed by the disappearance of the sense of taste. He next loses the sense of smell, and then after a short interval the tympanum becomes insensible to sound, or rather the nerves which run to the brain from it fail to arouse any sense of hearing. The last sense to leave is that of touch, and in some hypersensitive people it is hardly ever dormant. Even in their case, however, there is no discriminating power or sense of what touched them. This sense is also the first to return upon awakening. Then hearing follows suit; after that taste, and then the eye becomes able to flash impression back to the brain. The sense of smell, oddly enough, though it is by no means the first to go, is the last to come back.

The same gradual loss of power is observed in the muscles and sinews, as well as in the senses. Slumber begins at the feet, and slowly spreads up the limbs and trunk until it reaches the brain, when unconsciousness is complete, and the whole body is at rest. This is why sleep is impossible when the feet are cold.—*New York World.*

Overeating.

Half the people I know have violent attacks of indigestion, because they will persist in eating hearty meals when in an exhausted condition. They seem never able or willing to realize that there are times when the system is in no fit state to grapple with a full meal. They come in tired and hungry, almost ravenous, not thinking that maybe a good deal of what they consider hunger is gastric irritation, then sit down to a table covered with the substantials of life, and deliberately go to work to overtax the already strained vital powers. No person should eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three tablespoonfuls of milk in it, sit down for five minutes, and then begin slowly to eat, masticating thoroughly. In a little while the vigor of the stomach will come back, and all will be well. If this course were followed, there would not be one case of dyspepsia where there now are a dozen. It seems to be the most difficult of all things properly to control the appetite. It seems to be their master. It requires will power to get it under control. When once mastered, something important has been accomplished in self discipline.—*Journal of Hygiene.*



UNAPPROACHABLE in every way—Dr. Pierce's Pleasant Pellets. In everything that makes one medicine better than another, these little Pellets stand first. They don't seem like medicine, to tell the truth. They're so small and so pleasant to take, and their action and effects are so *natural*.

Dullness, drowsiness, weariness, loss of appetite, furred tongue, frequent headaches with or without dizziness, chilly sensations, and occasional nausea show you that you need Dr. Pierce's Pellets. That is Biliousness. And in Biliousness, as well as every disorder of the stomach and bowels, they'll give you a lasting *cure*.

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READ THIS AND THINK IT OVER!

We want 100 men who have energy and grit. We will give them a situation in which they can make money rapidly—the labor being light and employment the year round. Requires no capital or great education. Some of our best salesmen are country boys. Young men or old will do. Remuneration is quick and sure. We have need of 100 men within the next 30 days. Do not waste time, but write at once to H. C. HUDGINS & CO., Publishers, Atlanta, Ga.

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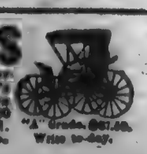
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UNION MEETINGS.

BY REV. J. A. STRADLEY.

We do not mean by the above heading Christians of different religious denominations uniting in religious meetings, for such meetings, in our judgment, do not always yield the best results. It is a sad day for christianity when Christians engage in such unions as require them to suppress a part of Bible truth in order to please men rather than God.

But we mean by union meetings the gathering together of Baptist workers—ministers and laymen—for the purpose of discussing questions pertaining to the development of Christian life and Christian work. Such meetings, wisely conducted, are very helpful, and ought to be kept up.

Some suggestions as to how to make these meetings profitable are here presented.

And first, churches somewhat centrally located should invite these meetings to be held with them, so that representatives of many churches could conveniently come together. But one hindrance in the way of these meetings is, that the churches shrink from entertaining them. But the benefit of these meetings far outweigh what little trouble and expense they are. Churches ought cordially to invite and entertain these meetings. By so doing they will get good and do good. The mission of churches is to do good.

Another important matter is, to have judicious committees to prepare suitable subjects for discussion. These committees should be well acquainted with the needs of the brethren and churches within the bounds of these union meetings, so as to present subjects for discussion that would meet these needs. There are hundreds of subjects pertaining to Christian life and growth, Christian work, Bible doctrines and church ordinances that need to be better understood by all our people. It might be well for thoughtful church members to suggest to these committees such subjects as have impressed them as needing discussion. These subjects should be worded so as to make their meaning clear, so that all the brethren can understand them and be prepared to talk on them.

Again, the subjects presented for discussion should be thoroughly studied at home. It is chilling to the interest of a meeting for a brother to say: "I have been appointed to speak on this subject, but I hardly know what it is. I have not studied it, but I will try and say something about it."

Each Christian owes it to himself and his fellow-man to carefully study his duty to himself and others, and to be ready to support what is right and oppose what is wrong.

Union meetings that have the best thoughts of thinking brethren are always interesting and beneficial.

A large number of Christians, perhaps, a majority of them, are dependent, some mainly, others entirely, for their knowledge of Christian duties and doctrines, on what they learn from preaching and hearing talks in religious meetings. Many of them cannot read the Bible or any other book. Others read so imperfectly that they do not understand many important Bible teachings. It is a task for them to read; therefore, they do but little of it; and understand but little of what they read. Others can read very well, but do not take time to read and study on their religious duties. To all such persons union meetings are exceedingly helpful. They can attend these, and those who have studied important Christian duties can explain them so that all can understand them and be impressed with their binding force.

Teaching by the living voice always has been and always will be the most effective and direct way of teaching. The printing press is a mighty agency for good, but it can never take the place of the living voice.

There are many Christian duties that are imperfectly understood or entirely neglected, that might in these union meetings be explained and enforced so as to double in a short time Christian knowledge and usefulness.

Union meetings are immensely helpful, not only because they help our intellectual and spiritual natures, but because they are unions of Christians where the social and brotherly side of our natures can be cultivated. "Behold how good and how pleasant it is for brethren to dwell together in unity." Christians greatly need to be drawn closer together in brotherly love. This can only be effected by them often coming together for religious work. Each member of every church ought to meet on each Sabbath for preaching, Sabbath School or prayer meeting. These meetings should be held at the church on Sabbath mornings, and then if there is work in the surrounding country that needs to be done the workers should go and do it in the evening. And then, all the churches ought to meet together in union meetings three or four times a year.

Few of our brethren attend our Baptist State Conventions; the great mass of them do not go to our Associations, and, therefore, know but very few of their brethren outside of their own church. And so, if there is strength in union they miss much of this strength. Union meetings go far towards supplying needed opportunities for extending christian fellowship and brotherly love.

These meetings can be made pleasant and profitable by brethren preparing themselves to do their work, and then being present to do it. Speeches should be short, pointed and spirited. As many brethren as possible should be induced to speak. The exercises should be interspersed with singing and frequent praying. A good sermon or two would add to the interest of these meetings.

The great object of these meetings should be to gain and impart Christian knowledge, to extend and strengthen brotherly love, to promote a more thorough consecration of heart and life to the work of the Lord.

Currituck and Camden.

Next session meets with the church at Coinjock, Friday and Saturday before the fifth Sunday in March.

To preach introductory sermon, J. B. Ferebee.

To preach missionary sermon, T. G. Wood.

Report of Executive Committee.

Reports of missionaries.

Practical subjects for discussion:

1. Home and Foreign Missions, and our Relations to these Boards. Willoughby Barnard.

2. BIBLICAL RECORDER and the Dollar Weeklies. C. S. Blackwell.

O. G. PRITCHARD, *Sec.*

Columbus.

The next session of the Columbus Union will convene with the church at Benevolence Saturday before the fifth Sunday in March, 1895. Ministers and Deacons Meeting on Friday.

Elder T. J. Coble is appointed to preach the introductory sermon; Elder E. W. Wooten, alternate.

First Query: "Is it the privilege of every Christian to know beyond a shadow of a doubt that he has been saved by Grace?" Elder H. Lennon.

Second: "Is the custom of annual calls to pastors a wise one?" Elder T. J. Cobb and A. M. Kelly.

Third: "Associational Missions." Dr. A. McKinnon.

A. M. KELLY,
Clerk Columbus Union.

Bladenboro, N. C., Feb. 21, 1895.

Stanly.

Stanly Union meets with Silver Springs Church, Friday before the fifth Sunday in March.

Introductory—Rev. H. Morris.

QUERIES.

1st. Should the pastor be blamed when his churches are not represented in the Union or Association? If not, who, then, should be blamed? Speakers—C. M. Palmer, W. K. Littleton.

2d. How can the pastors secure the co-operation of the churches and thus advance the Master's Kingdom? Speakers—Rev. Davis Morton, Rev. E. D Luter, Rev. H. Morris and Rev. J. W. Suttle.

3d. How can the churches develop the young membership? Speakers—Rev. J. C. Denny and E. F. Eddins.

Missionary Sermon—Sunday at 11 o'clock, by Rev. J. N. Suttle.

Meeting of the Executive Committee on Saturday.

E. F. EDDINS.

South Fork

DALLAS, N. C., 2 P. M., March 29.

PROGRAMME.

2:00 P. M—What Should be the Attitude of the University Towards Moral Reforms? E. A. Jones and C. M. Murchison.

3:00 P. M—Exegesis of John iii: 3-5. J. F. Morris.

7:30 P. M—Sermon for Criticism. D. P. Bridges.

SATURDAY.

9:30 A. M—Devotional Meeting.

10:00 A. M—Modern Revival Methods—are they scriptural? W. B. McClure and Luther Abernathy.

11:00 A. M—Can we Equip and Maintain a High School in our Midst? W. A. Graham and C. S. Cashwell.

2:00 P. M—Relation of Money to Spiritual Progress. J. D. Moore and T. M. Hufham.

3:00 P. M—Relative Responsibility of Pastors and Deacons in the Lord's Work. W. F. Marshall and M. P. Matheny.

7:30 P. M—How can we Increase the Interest of Our Churches in Misson Work?

Mass meeting conducted by J. A. Hoyle.

Atlantic Union.

The Churches of the Atlantic Association are invited to meet with the Church at Cove in a union meeting, beginning Friday night before the fifth Sunday in March.

PROGRAMME—FRIDAY.

7:30 p. m.—Introductory sermon by Rev. Rufus Ford.

SATURDAY.

9:30 to 10.—Devotional exercise.

10 to 11.—The Pastor and Church, their relation to each other.

11 to 12.—The Scriptural position of Baptism in the Christian system.

2 p. m. to 3.—Discussion pertaining to holding a Chatauqua at Smyrna during the summer.

3 to 4.—Question Box.

7:30.—Preaching. On Sunday, preaching at 11 a. m. and 7:30 p. m.

Western Union of the Eastern Association.

The Western Union of the Eastern Association will meet with the church at New Hope, Sampson County, on Friday before the fifth Sunday in March, 1895.

Opening Sermon by Rev. J. L. Stewart.

Topic 1. Ought a Church to Retain a Member who Refuses to Contribute to Missions? Opened by M. H. Oats.

Saturday morning, sermon by R. C. Sandling.

Topic 2. Ought a State to Make Appropriations to Higher Education? Opened by L. R. Highsmith.

B. MATTHEWS, *Mod.*

A. F. ROBINSON, *Clerk.*

Flat River.

This Union will meet at Creedmore, Granville County, N. C., Saturday, March 30, 1895.

At 10:30 o'clock devotional exercises, led by Rev. J. A. Stradley. At 11 o'clock organization, after which will be a discussion of the following practical subjects:

1. Does the Lord require of His people any definite part of their living as their contribution to His work? B. S. Royster and Rev. J. A. Beam.

2. How can the churches of this Association render mutual benefit to each other? B. F. Hester and Rev. R. H. Marsh

3. Why do we observe the first day of the week as the Sabbath rather than the seventh? Rev. J. E. Smith and Rev. J. S. Hardaway.

SUNDAY.

At 10 o'clock, the Sunday School lesson, taught by T. H. Street. At 11 o'clock, sermon by Rev. P. H. Fontaine, G. T. Watkins alternate.

On account of inclement weather the last two unions have been poorly attended. Your committee begs those who are interested in this work to make a real effort to attend this session.

H. T. WILLIAMS,
T. H. STREET,
G. W. WATKINS,
Committee.

Yeopim Union.

The Yeopim Union expects to meet with the church at Rockyhock on Friday before the fifth Sunday in March next, Rev. J. E. White to preach the introductory sermon, Rev. A. W. Burfoot, alternate. Rev. W. B. Waff, the missionary sermon, Rev. Josiah Elliott, alternate.

SUBJECT FOR DISCUSSION.

1. Japan as a missionary field and our work there. To W. B. Felton and Josiah Elliott.

2. Do Foreign Missions pay? To A. A. Parish and J. E. White.

3. What does the Bible teach in regard to sanctification? To J. H. Parker and W. P. Jordan.

JOS. T. WAFF, *Clerk.*

The Watauga County Sunday School Convention.

The next session to be held with Three Forks Church, beginning on Friday before the fifth Sunday in March, 1895. Rev. J. F. Eller to preach the introductory sermon at 11 o'clock A. M. Alternate, J. H. Farthing. Organization at 10 o'clock P. M.

Subjects for discussion:

(1) Should not Watauga County have an Interdenominational Sunday School Association connected with the International Sunday School Association? Speakers, J. J. L. Sherwood and W. S. Farthing.

(2) How can our Sunday Schools be made more efficient? Speakers, A. Roten, J. J. T. Reece and J. M. Payne.

(3) Is it not the duty of the Sunday Schools of this Convention to adopt and use exclusively the publications of the Sunday School Board of the Southern Baptist Convention? Speakers, I. N. Corpening and T. P. Adams.

(4) Should non-professors be appointed as officers or teachers in Sunday Schools? Speakers, L. A. Wilson and S. T. Carroll.

(5) Are not parents and church members as a rule falling far short of the duties and responsibilities devolving upon them as such, in encouraging Sunday School work? Speakers, Jacob Younce, D. C. Harman and Smith Hagaman.

(6) Are not regular teachers' meetings essential to effective and successful work in the Sunday School? Speakers, C. S. Farthing, David Greene and W. H. Farthing.

Others who have not been assigned subjects are expected to attend and take part in the discussions. We urge that every Sunday School in Watauga County be represented if possible.

C. J. COTHELL,
L. N. PERKINS,
J. C. HORTON,
Committee.

CORDER.

RATURE AND GENERAL INTELLIGENCE.

6, 1895. Number 35.

of a meal, again resumed their time for the evening repast. employment wi.. agriculture, e forbidden to trade. They lity to its highest point, conal desires, were abstemious in nd did not throw away clothes il they were absolutely worthfreedom prevailed; not a slave nd among them. They forring and anointing with oil. urity was strictly observed; with a member of a lower order rifying bath. They wore white times. They were vigorously their actions. They as a rule arriage, but a very small miited this, according to Josent gifts of incense to the temed no animal sacrifice. Their ways held in common and contwo dishes, one of which was

xceedingly strict in their obe Sabbath; on that day they wed to move a single vessel nor to perform any act that ast degree defile them. They it belief in Providence and a r the Law; they were strong he existence of angels; they he doctrine of future rewards nts, and even exercised the y. The consensus of modern lds the opinion that Essenism n in the superlative degree"; by their strict adherence to rigorous observance of the heir care for ceremonial cleanreserve the exclusiveness of ty an equal division of good rtial, and their repudiation of from the desire to attain the of purity. Their rejection of es and apparent worship of probably due to Greek influe view of realizing an ideal oreanism, but with an adherwish foundation. It is also Pharisaism had some effect opment of these usages.

e this account, I beg leave to or a moment to the Messianic ontained in the writings of al period. Out of the large gious works of this time, the ve no distinct allusions to the Messiah. In *Ecclesiasticus, I.* the *Wisdom of Solomon* there wy pointings to the advent of and reformer. A more im- the *Sybilline Oracles*, proba- Alexandria about 160 B. C.; vid prediction is made of the a Saviour, of the coming reoration of all that is right and ssibly from this work that his conceptions of the Golden his famous Fourth Eclogue. s, however, the personality of still surrounded by mys rect references to the coming de in the so called *Book of* which was brought to light part of the present century, hich has been attributed to a first century before Christ: of the Saviour is here more ized; he is called the Mes- Man, the Elect One; "he is which the righteous shall f the nations, and the hope rn in spirit." This Messianic till clearer in that collection the *Psalter of Solomon*, com- B. C. The coming Christ is of David, who shall rule as l; he will be a perfect and and free from sin; he will to his people, and break es by the word of his wrath, m and judge the nations. terature of this time abounds a coming Messiah, and in ording to Edersheim, there unt of his birth in Bethle- The whole Jewish church otation for his coming, and like Simeon and Anna, who s in earnest anticipation of f him who was to be born King of the Jews. None of these prophecies possessed the full vividness and potency of inspired revelation, but this light shining with ever-increasing brightness along the horizon of the Jewish church foretold the rising of the glorious Sun of Righteousness.

[CONCLUDED.]

Notes by Church-Lover.

One of the best records I have heard of for faithfulness was made by Bro. E. T. Rawlins, Superintendent of the Oxford Baptist Sunday-school. He did not miss a single Sunday during last year. His rule was always to be there, and if there were no one else present, he would teach the sexton.

Another good record was made by a country pastor. He served four churches as pastor, distant ten, twelve and twenty-one miles. He only missed one appointment during the year.

PASTORAL CHANGES.

Some pastors seem to be fond of changing from one field to another. Their motive may be to get where they can be more useful; or, perhaps, it may be to get more notoriety, or better pay, or an easier place. If moved by the latter motives, it is well for them to change often; so that churches may not be burdened long at a time with such pastors.

But there are pastors who do not like to change fields. They prefer to stay where the Lord put them to work. They are willing to study hard, and put freshness and force into their pulpit work. They are willing, if need be, to do hard work, and live on small pay; because the Master has a work to be done there. Then, too, he has been on the field until he knows it, and the work that needs to be done. He has also learned tenderly to love the members of the church, and to feel a deep, personal interest in the salvation of the unsaved of the community. An overwhelming majority of the church and the community tenderly love the pastor. But a few, and often a *very few*, drive the pastor away. They imagine that something he has said or done is against them, and they work up discord enough to drive him out. A good pastor rarely ever leaves a church by the wish of the majority. A minority, composed often of only a few members, makes the situation so unpleasant that the pastor must leave, and the majority must yield to them for the sake of peace. The theory of Baptist churches is, that the majority must rule, but the practice, in many important matters, is for the minority to rule. It is hard for a pastor who loves his brethren, his church and his work, and who is trying to do good work for the Master, to be obliged to leave such a field. It is hard for an overwhelming majority of a church, who loves a pastor devotedly, and believes he is serving them faithfully, to have to give him up to please a few who can give no solid reason for their course.

HOW TO BEGIN A PRAYER OR TALK.

Often brethren feel like they would like to pray or talk in public; but they are kept back by this feeling: "I have not lived right. I have been guilty of wrongs that I know and others know. If I talk or pray, it will do more harm than good. People have not much confidence in me." Well, if you have lived as you say you have, and if you begin your prayers and talks by telling the Lord and the people how good you are, as is often done, the people will not and ought not to have much confidence in you. But if you are conscious of your sinfulness and feel sorrow for it, and if you are longing for a better life, then begin your prayers and talks with sincere confessions of your sinfulness and unworthiness; tell God and the people that you mean to keep up the fight against the evil within you until you get to be a better and a more useful man. Do this and show that you mean what you say, and the people will believe in you.

A GRIEVOUS WRONG.

A report gets into circulation that Bro. A. has been guilty of unchristian conduct. The other members of the church take up the report and circulate it as eagerly as a starving man would eat bread. They tell it to all the other members and to all the neighbors. At the next church conference a brother arises with a sad face and a solemn voice, and says: "Brother Moderator, I am sorry to say that a report is in circulation detrimental to the Christian character of Bro. A; and I move that a committee be appointed to investigate this report." A committee is appointed, and public work begins. The report, whether true or false, is talked of now more than ever. All this is done, and perhaps not a single member of the church has been to Bro. A. privately, in a brotherly, Christian-like spirit to talk with him about the report. As soon as you heard the report, before saying a word about it to any one else, you ought to have gone to Bro. A. and said something like this: "Bro. A., I am truly sorry to hear the report that is in circulation against you. I have come as a Christian brother to talk with you about it. If you are innocent, I would be glad to know the evidence of your innocence. If you are guilty, I hope you will confess it, be forgiven, and forsake it. I sympathize with you, and want to do what I can to help you out of your trouble."

If this kind and brotherly treatment had been given Bro. A. (which he ought to have had), he would have felt that his brethren loved him still, and wanted to help him; and if innocent of the charge alleged against him, he would have confessed it and asked forgiveness. Then there would have been no need for tattling, committee, or church trial. It is a grievous wrong to talk to everybody else about a brother's sin before you first talk to him about it as a Christian brother.

We forget the sunlight when we [illegible] the shadow.

---

that there are some young men to be proud of already in the arena of public life; but one may go to our State Library and look upon the pictures of the public men of another generation, or turn the pages of United States history, or search the files of old time weekly papers, and he will realize more and more that our contemporaries are not such as there have been. We have no Macon, no Badger, no Vance.

***

Speaking of the fact that Gladstone, Lincoln, Darwin, Tennyson and Holmes were born in the same year, 1809, one recalls that Schiller has said that immortals never appear alone; and although these five were born far apart, the distinction of men born in their sections just before or after this propitious year would give to Schiller's assertion a meaning larger than one merely of time. The galaxy of New England men of Letters was composed of cotemporaneous authors; but since Holmes died, the native lights of New England are no brighter than those of other sections of the original States; and the prospect is that it will have to shine a few years hence, for shine it must and will, with reflected light of suns gone down, or borrowed altogether.

An immortal sprung in a mediocre day and solitary of his land is an accident; but galaxies, like the constellations of the heav-

a discount; and the syndicate made a handsome profit. Now that looks treacherous. Why were not the bonds offered for public sale? Because, first, the public did not have the desired gold; and second, a public sale would culminate precisely as the two preceding had, with a low Reserve, the bondbuyers having drawn on it for the gold with which to buy. As it is, however, the discount was given to the syndicate on the express condition that it protect our Treasury and maintain the Reserve through the summer, whether the balance of trade be against the United States or not. With this arrangement, for several months the drain will be on the syndicate, and the Treasury can rest. Such service commands good pay.

Congress might have made it possible to do without a syndicate, or avoid a bond issue; might have done something besides piddle with the Nicaragua canal bill (on which agreement was not reached) and appropriations for clerks' salaries, etc.;—but that is another question. The reality is, it left the President to do the best that he could; and, with no alternative and without resources, he had to pay a syndicate to help him. If he erred, it was in holding that the Gold Reserve must be maintained; and that is a matter respecting which there are more opinions than one that it is not criminal to hold.

exhaustive and thoroughly trustworthy. They lived in villages or in remote country districts to avoid the immorality of the cities. At their head were presidents whom all were in duty bound to obey. Whoever desired to enter the order received three badges—a pick axe, an apron, and a white garment; he was not immediately received as a member, but was held upon probation for a year, then was admitted to the lustrations; then followed a further probation of two years; he could then partake of their common meals, after first taking a fearful oath to keep inviolably secret the doctrines of the order. Only adults could be members, but children were received to be trained in Essenian principles. Members who had grievously transgressed were after a fair trial excluded from the association. Among the Essenes there was absolute community of goods; those who entered gave up all their property to the common treasury so that all might be on an equality. They chose fitting persons as receivers of the revenue, and priests for the preparation of food. They had uniformity of dress—thick cloaks for winter and light overalls for summer-wear. A special officer was appointed in every town to care for the wants of his travelling brethren. The day began with prayer, then work for each was assigned by the presidents; at mid-day they reassembled, bathed,

System An Essential.

Dr. William Ashmore, grand old missionary, writes to the *Watchman* of systematical weekly giving to missions: "We are coming back to it. We have got to come back to it. It is essential to financial success." Dr. Warder, ten years from now, will probably see his plan in all its essential features adopted by all the States.

The *Index* is right. There is where the trouble begins: "We are satisfied that the very small attendance at prayer meetings is caused by a great decadence in personal and family worship." More family prayers is the great need to-day.—*Ed.*

"I never knew how it was," said Richard Baxter, "but I always seem to have the most come in when I give the most away."

The Home Circle.

Could We But Know.

Could we but know
The land that ends our dark, uncertain travel
Where lie those happier hills and meadows low—
Ah! if beyond the spirit's inmost cavil
Aught of that country could we surely know—
Who would not go?

Might we but hear
The hovering angel's high imagined chorus,
Or catch, betimes, with wakeful eyes and clear,
One radiant vista of the realm before us,
With one rapt moment given to see and hear,
Ah! who would fear?

Were we quite sure
To find the peerless friend who left us lonely,
Or there, by some celestial stream as pure,
To gaze in eyes that were love lit only—
This weary mortal coil, we are quite sure,
Who would endure?

—E. C. Stedman.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.
What if to-morrow's cares were here
Without its rest?
Better that He unlock the day,
And as the door swings open, say,
"My will is best."

—Rev. John Parker.

Curious Indian Games and Sports.

We had some quiet plays which we alternated with the more severe and warlike ones. Among them were throwing wands and snow-arrows. In the winter we coasted much. We had no "double rippers" nor toboggans, but six or seven of the long ribs of a buffalo, fastened together at the larger end, answered all practical purposes. Sometimes a strip of basswood bark, four feet long and half a foot wide, was used with much skill. We stood on one end and held the other, using the inside of the bark for the outside, and thus coasted down long hills with remarkable speed.

Sometimes we played "Medicine Dance." This to us was almost what "playing church" is among white children. Our people seemed to think it an act of irreverence to imitate these dances, but we children thought otherwise; therefore we quite frequently enjoyed in secret one of these performances. We used to observe all the important ceremonies and customs attending it, and it required something of an actor to reproduce the dramatic features of the dance. The real dances usually occupied a day and a night, and the program was long and varied, so that it was not easy to execute all the details perfectly; but the Indian children are born imitators.

I was often selected as choirmaster on these occasions, for I happened to learn many of the medicine songs, and was quite an apt mimic. My grandmother, who was a noted medicine woman, on hearing of these sacrilegious acts (as she called them,) warned me that if any of the medicine men should learn of my conduct they would punish me terribly by shriveling my limbs with slow disease.

Occasionally we also played "white man." Our knowledge of the pale-face was limited, but we had learned that he brought goods whenever he came, and that our people exchanged furs for his merchandise. We also knew, somehow, that this complexion was white, that he wore short hair on his head and long hair on his face, and that he had coat, trousers, and hat, and did not patronize blankets in the daytime. This was the picture we had formed of the white man. So we painted two or three of our number with white clay, and put on them birchen hats, which we sewed up for the occasion, fastened a piece of fir to their chins for a beard, and altered their costume as much as lay within our power. The white of the birch bark was made to answer for their white shirts. Their merchandise consisted of sand for sugar, wild beans for coffee, dried leaves for tea, pulverized earth for gunpowder, pebbles for bullets, and clear water for dangerous "fire water." We traded for these goods with skins of squirrels, rabbits, and small birds.—*Dr. Charles A. Eastman, St. Nicholas.*

To nursing mothers, Dr. Pierce's Favorite Prescription is a priceless boon, for it not only strengthens the mother, but also promotes an abundant secretion of nourishment for the child. For those about to become mothers, it is even more valuable for it lessens the perils and pains of childbirth and shortens labor. Of all dealers.

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Cold Water.

An enthusiastic writer on temperance says:

"Cold water is the most suitable beverage for man or beast; it cools, thins and clears the blood; it keeps the stomach, head and nerves in order, and makes men cheerful, serene and healthy. Then give me reviving, purifying, and fertilising water!—the rill, the stream, or the torrent which flows from the bright sides of our cloud crested mountains—the gush, cool and clear, that bubbled up before Hagar and fainting Ishmael, that followed the stroke of the prophet's rod from the rock of Horeb, and that watered the garden of primeval Eden. Give me the pure water that Jacob drank from the pitcher of Rebekah, and the Saviour tasted at the well of Jacob; that cheered the spirits of the favored Israelites, the valiant Gideonites, the noble Nazarites, and the honored Rechabites; that quenched the thirst of the mighty Samson, the holy Daniel, the fearless John, and the youthful Timothy! Give me of those cheering streams, those flowing brooks, and those crystal rivers, whose transparent surface reflects all that is dark, or soft, or bright in the beautiful firmament above. Give me those gentle streams, those ever-allaying waves, in health and sickness, and when the keen thirst of the expiring pang shall seize my vitals, give me those waters untainted and free, until I drink of that river, the streams whereof shall make glad the City of God."

The Cultivation of the Love of Beauty.

I do not believe there is any girl who will read these pages who has not felt the thrill of the spring woods or the autumn sunsets or the starry sky; but there are a great many girls who take very little time to look at these things. They sit over their crochet work when the twilight sky is flushed with rose and violet, and the great planets are shedding their golden light through the veil of colors, and think it is provoking that it is growing dark. On the rocks by the sea-shore they read a flimsey novel. I am afraid most of us must remember beautiful scenes which we have made commonplace—and worse—by gossiping conversation. The trouble with us is not that we cannot feel beauty, nor that it is not lying all about us, but that we are not willing to choose it before the trivialities which interpose to hide it from us. I do not mean, of course, that we are not to laugh and talk in the open air.

"Is this a time to be gloomy and sad
When our mother nature laughs around?"

I do mean that we ought to take the time to see the glory of the world, that we ought to rejoice that it is our duty to take time to see it, and that we ought not to let our meaner selves obstruct our vision. Those of us who have time should take every day—not simply for the sake of our health, but expressly to see the wonderful sky and wonderful earth. And who has not time? There are unhappy women crowded in city garrets, who must work for their lives, who can hardly lift their eyes to see the sunset shining in at their attic windows; but those of us who can read a book need not plead that we have no time to see beauty.—*From "Chats with Girls on Self Culture."*

How a Man Goes to Sleep.

"Order is Heaven's first law," and the old truth is manifested even in the process of going to sleep. When a man drops off to sleep, his body does not do so at once, so to speak. Some senses become dormant before others, and always in the same order. As he becomes drowsy, the eyes close, and the sense of seeing is at rest. It is quickly followed by the disappearance of the sense of taste. He next loses the sense of smell, and then after a short interval the tympanum becomes insensible to sound, or rather the nerves which run to the brain from it fail to arouse any sense of hearing. The last sense to leave is that of touch, and in some hypersensitive people it is hardly ever dormant. Even in their case, however, there is no discriminating power or sense of what touched them. This sense is also the first to return upon awakening. Then hearing follows suit; after that taste, and then the eye becomes able to flash impression back to the brain. The sense of smell, oddly enough, though it is by no means the first to go, is the last to come back.

The same gradual loss of power is observed in the muscles and sinews, as well as in the senses. Slumber begins at the feet, and slowly spreads up the limbs and trunk until it reaches the brain, when unconsciousness is complete, and the whole body is at rest. This is why sleep is impossible when the feet are cold.—*New York World.*

Overeating.

Half the people I know have violent attacks of indigestion, because they will persist in eating hearty meals when in an exhausted condition. They seem never able or willing to realize that there are times when the system is in no fit state to grapple with a full meal. They come in tired and hungry, almost ravenous, not thinking that maybe a good deal of what they consider hunger is gastric irritation, then sit down to a table covered with the substantials of life, and deliberately go to work to overtax the already strained vital powers. No person should eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three tablespoonfuls of milk in it, sit down for five minutes, and then begin slowly to eat, masticating thoroughly. In a little while the vigor of the stomach will come back, and all will be well. If this course were followed, there would not be one case of dyspepsia where there now are a dozen. It seems to be the most difficult of all things properly to control the appetite. It seems to be their master. It requires will power to get it under control. When once mastered, something important has been accomplished in self discipline.—*Journal of Hygiene.*



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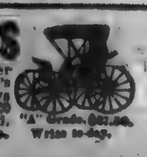
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UNION MEETINGS.

BY REV. J. A. STRADLEY.

We do not mean by the above heading Christians of different religious denominations uniting in religious meetings, for such meetings, in our judgment, do not always yield the best results. It is a sad day for christianity when Christians engage in such unions as require them to suppress a part of Bible truth in order to please men rather than God.

But we mean by union meetings the gathering together of Baptist workers—ministers and laymen—for the purpose of discussing questions pertaining to the development of Christian life and Christian work. Such meetings, wisely conducted, are very helpful, and ought to be kept up.

Some suggestions as to how to make these meetings profitable are here presented.

And first, churches somewhat centrally located should invite these meetings to be held with them, so that representatives of many churches could conveniently come together. But one hindrance in the way of these meetings is, that the churches shrink from entertaining them. But the benefit of these meetings far outweigh what little trouble and expense they are. Churches ought cordially to invite and entertain these meetings. By so doing they will get good and do good. The mission of churches is to do good.

Another important matter is, to have judicious committees to prepare suitable subjects for discussion. These committees should be well acquainted with the needs of the brethren and churches within the bounds of these union meetings, so as to present subjects for discussion that would meet these needs. There are hundreds of subjects pertaining to Christian life and growth, Christian work, Bible doctrines and church ordinances that need to be better understood by all our people. It might be well for thoughtful church members to suggest to these committees such subjects as have impressed them as needing discussion. These subjects should be worded so as to make their meaning clear, so that all the brethren can understand them and be prepared to talk on them.

Again, the subjects presented for discussion should be thoroughly studied at home. It is chilling to the interest of a meeting for a brother to say: "I have been appointed to speak on this subject, but I hardly know what it is. I have not studied it, but I will try and say something about it."

Each Christian owes it to himself and his fellow-man to carefully study his duty to himself and others, and to be ready to support what is right and oppose what is wrong.

Union meetings that have the best thoughts of thinking brethren are always interesting and beneficial.

A large number of Christians, perhaps, a majority of them, are dependent, some mainly, others entirely, for their knowledge of Christian duties and doctrines, on what they learn from preaching and hearing talks in religious meetings. Many of them cannot read the Bible or any other book. Others read so imperfectly that they do not understand many important Bible teachings. It is a task for them to read; therefore, they do but little of it; and understand but little of what they read. Others can read very well, but do not take time to read and study on their religious duties. To all such persons union meetings are exceedingly helpful. They can attend these, and those who have studied important Christian duties can explain them so that all can understand them and be impressed with their binding force.

Teaching by the living voice always has been and always will be the most effective and direct way of teaching. The printing press is a mighty agency for good, but it can never take the place of the living voice.

There are many Christian duties that are imperfectly understood or entirely neglected, that might in these union meetings be explained and enforced so as to double in a short time Christian knowledge and usefulness.

Union meetings are immensely helpful, not only because they help our intellectual and spiritual natures, but because they are unions of Christians where the social and brotherly side of our natures can be cultivated. "Behold how good and how pleasant it is for brethren to dwell together in unity." Christians greatly need to be drawn closer together in brotherly love. This can only be effected by them often coming together for religious work. Each member of every church ought to meet on each Sabbath for preaching, Sabbath School or prayer-meeting. These meetings should be held at the church on Sabbath mornings, and then if there is work in the surrounding country that needs to be done the workers should go and do it in the evening. And then, all the churches ought to meet together in union meetings three or four times a year.

Few of our brethren attend our Baptist State Conventions; the great mass of them do not go to our Associations, and, therefore, know but very few of their brethren outside of their own church. And so, if there is strength in union they miss much of this strength. Union meetings go far towards supplying needed opportunities for extending christian fellowship and brotherly love.

These meetings can be made pleasant and profitable by brethren preparing themselves to do their work, and then being present to do it. Speeches should be short, pointed and spirited. As many brethren as possible should be induced to speak. The exercises should be interspersed with singing and frequent praying. A good sermon or two would add to the interest of these meetings.

The great object of these meetings should be to gain and impart Christian knowledge, to extend and strengthen brotherly love, to promote a more thorough consecration of heart and life to the work of the Lord.

Currituck and Camden.

Next session meets with the church at Coinjock, Friday and Saturday before the fifth Sunday in March.

To preach introductory sermon, J. B. Ferebee.

To preach missionary sermon, T. G. Wood.

Report of Executive Committee.

Reports of missionaries.

Practical subjects for discussion:

1. Home and Foreign Missions, and our Relations to these Boards. Willoughby Barnard.

2. BIBLICAL RECORDER and the Dollar Weeklies. C. S. Blackwell.

O. G. PRITCHARD, *Sec.*

Columbus.

The next session of the Columbus Union will convene with the church at Benevolence, Saturday before the fifth Sunday in March, 1895. Ministers and Deacons Meeting on Friday.

Elder T. J. Coble is appointed to preach the introductory sermon; Elder E. W. Wooten, alternate.

First Query: "Is it the privilege of every Christian to know beyond a shadow of a doubt that he has been saved by Grace?" Elder H. Lennon.

Second: "Is the custom of annual calls to pastors a wise one?" Elder T. J. Cobb and A. M. Kelly.

Third: "Associational Missions." Dr. A. McKinnon.

A. M. KELLY,
Clerk Columbus Union.

Bladenboro, N. C., Feb. 21, 1895.

Stanly.

Stanly Union meets with Silver Springs Church, Friday before the fifth Sunday in March.

Introductory—Rev. H. Morris.

QUERIES.

1st. Should the pastor be blamed when his churches are not represented in the Union or Association? If not, who, then, should be blamed? Speakers—C. M. Palmer, W. K. Littleton.

2d. How can the pastors secure the co-operation of the churches and thus advance the Master's Kingdom? Speakers—Rev. Davis Morton, Rev. E. D. Luter, Rev. H. Morris and Rev. J. W. Suttle.

3d. How can the churches develop the young membership? Speakers—Rev. J. C. Denny and E. F. Eddins.

Missionary Sermon—Sunday at 11 o'clock, by Rev. J. N. Suttle.

Meeting of the Executive Committee on Saturday.

E. F. EDDINS.

South Fork

DALLAS, N. C., 2 P. M., March 29.

PROGRAMME.

2:00 P. M—What Should be the Attitude of the University Towards Moral Reforms? E. A. Jones and C. M. Murchison.

3:00 P. M—Exegesis of John iii: 3-5. J. F. Morris.

7:30 P. M—Sermon for Criticism. D. P. Bridges.

SATURDAY.

9:30 A. M—Devotional Meeting.

10:00 A. M—Modern Revival Methods—are they scriptural? W. B. McClure and Luther Abernathy.

11:00 A. M—Can we Equip and Maintain a High School in our Midst? W. A. Graham and C. S. Cashwell.

2:00 P. M—Relation of Money to Spiritual Progress. J. D. Moore and T. M. Hufham.

3:00 P. M—Relative Responsibility of Pastors and Deacons in the Lord's Work. W. F. Marshall and M. P. Matheny.

7:30 P. M—How can we Increase the Interest of Our Churches in Misson Work?

Mass meeting conducted by J. A. Hoyle.

Atlantic Union.

The Churches of the Atlantic Association are invited to meet with the Church at Cove in a union meeting, beginning Friday night before the fifth Sunday in March.

PROGRAMME—FRIDAY.

7:30 p. m.—Introductory sermon by Rev. Rufus Ford.

SATURDAY.

9:30 to 10.—Devotional exercise.

10 to 11.—The Pastor and Church, their relation to each other.

11 to 12.—The Scriptural position of Baptism in the Christian system.

2 p. m. to 3.—Discussion pertaining to holding a Chatauqua at Smyrna during the summer.

3 to 4.—Question Box.

7:30.—Preaching. On Sunday, preaching at 11 a. m. and 7:30 p. m.

Western Union of the Eastern Association.

The Western Union of the Eastern Association will meet with the church at New Hope, Sampson County, on Friday before the fifth Sunday in March, 1895.

Opening Sermon by Rev. J. L. Stewart.

Topic 1. Ought a Church to Retain a Member who Refuses to Contribute to Missions? Opened by M. H. Oats.

Saturday morning, sermon by R. C. Sandling.

Topic 2. Ought a State to Make Appropriations to Higher Education? Opened by L. R. Highsmith.

B. MATTHEWS, *Mod.*
A. F. ROBINSON, *Clerk.*

Flat River.

This Union will meet at Creedmore, Granville County, N. C., Saturday, March 30, 1895.

At 10:30 o'clock devotional exercises, led by Rev. J. A. Stradley. At 11 o'clock organization, after which will be a discussion of the following practical subjects:

1. Does the Lord require of His people any definite part of their living as their contribution to His work? B. S. Royster and Rev. J. A. Beam.

2. How can the churches of this Association render mutual benefit to each other? B. F. Hester and Rev. R. H. Marsh.

3. Why do we observe the first day of the week as the Sabbath rather than the seventh? Rev. J. E. Smith and Rev. J. S. Hardaway.

SUNDAY.

At 10 o'clock, the Sunday School lesson, taught by T. H. Street. At 11 o'clock, sermon by Rev. P. H. Fontaine, G. T. Watkins alternate.

On account of inclement weather the last two unions have been poorly attended. Your committee begs those who are interested in this work to make a real effort to attend this session.

H. T. WILLIAMS,
T. H. STREET,
G. W. WATKINS,
Committee.

Yeopim Union.

The Yeopim Union expects to meet with the church at Rockyhock on Friday before the fifth Sunday in March next, Rev. J. E. White to preach the introductory sermon, Rev. A. W. Burfoot, alternate. Rev. W. B. Waff, the missionary sermon, Rev. Josiah Elliott, alternate.

SUBJECT FOR DISCUSSION.

1. Japan as a missionary field and our work there. To W. B. Felton and Josiah Elliott.

2. Do Foreign Missions pay? To A. A. Parish and J. E. White.

3. What does the Bible teach in regard to sanctification? To J. H. Parker and W. P. Jordan.

JOS. T. WAFF, *Clerk.*

The Watauga County Sunday School Convention.

The next session to be held with Three Forks Church, beginning on Friday before the fifth Sunday in March, 1895. Rev. J. F. Eller to preach the introductory sermon at 11 o'clock A. M. Alternate, J. H. Farthing. Organization at 10 o'clock P. M.

Subjects for discussion:

(1) Should not Watauga County have an Interdenominational Sunday School Association connected with the International Sunday School Association? Speakers, J. J. L. Sherwood and W. S. Farthing.

(2) How can our Sunday Schools be made more efficient? Speakers, A. Roten, J. J. T. Reece and J. M. Payne.

(3) Is it not the duty of the Sunday Schools of this Convention to adopt and use exclusively the publications of the Sunday School Board of the Southern Baptist Convention? Speakers, I. N. Corpening and T. P. Adams.

(4) Should non-professors be appointed as officers or teachers in Sunday Schools? Speakers, L. A. Wilson and S. T. Carroll.

(5) Are not parents and church members as a rule falling far short of the duties and responsibilities devolving upon them as such, in encouraging Sunday School work? Speakers, Jacob Younce, D. C. Harman and Smith Hagaman.

(6) Are not regular teachers' meetings essential to effective and successful work in the Sunday School? Speakers, C. S. Farthing, David Greene and W. H. Farthing.

Others who have not been assigned subjects are expected to attend and take part in the discussions. We urge that every Sunday School in Watauga County be represented if possible.

C. J. COTHELL,
L. N. PERKINS,
J. C. HORTON,
Committee.

UNION MEETINGS.

BY REV. O. C. HORTON.

Union, according to Mr. Webster, means uniting two or more things into one, and two are better than one—stronger and more helpful to each other—therefore efforts are made to bring people and churches together in the work of the Lord.

Union is desirable among God's people of every name, but it should be a union of faith, affection, agreement, will and spirit; and if these be absent, we have but a bundle of different sentiments tied together with a term which is only misleading to the superficial thinker.

The term union is often overworked in efforts to unite diversity of opinion, faith, fancy and feeling, and, while looking on federations and conglomerations wearing the name of union meetings, I have been brought into greater sympathy with a term so strained by misapplication. I would not have the name for our meetings changed, however, but rather that we strive the harder to deserve a name so desirable. We are of the same faith, the same mind on many subjects; are inclined to work together; we have the same spirit if we are Christ's; we love each other as brethren, too, but we may become better developed in all the Christian graces, and so be brought nearer to each other and nearer to God. Here is found one reason for our union meetings, namely, they give us an opportunity of getting acquainted with each other, and the general work—or the broad field of labor God has given his servants to seed, and cultivate, and harvest. By such a method of work we can hear from the several churches composing a union as often as quarterly, learn something about their spiritual condition, whether they have preaching, prayer-meetings, Sunday schools, etc. Our country churches have no regular appointments for the fifth Sundays, and we cannot afford to lose the opportunities of doing good, and getting good from Christian association. I think our unions should be organized so as to co-operate with our associational work. A correct record of what we do in our unions should be preserved, so as o be helpful to those who shall enter into our labor.

The several subjects for discussion, and those who are to speak first on each, should be arranged two or three weeks before the time of meeting, so those to open the discussions may be prepared to speak so as to instruct the people. A number of extra programmes to scatter among the people who come to hear, will beget interest in the themes under review.

There should be devotional exercises at the beginning of each session, in which the spirit's presence and direction should be earnestly invoked, and praise and thanksgiving duely rendered for past blessings. Most of our mistakes have been made just at this juncture, perhaps. "We have not because we ask not, or we ask amiss," seeking only power to display our ability or talents. We so much need ability to display our Saviour, His love for believers and for sinners, how He is waiting to be gracious and ever present to help. Preaching, prayer, praise, and a humble looking to God for help are all indispensable to the success of union meetings.

Union Meeting at Clayton.

DEAR RECORDER:

We do not know whether you have been informed that our union meeting has been appointed to take place here. It has been sometime since we have had the union meeting, and we are expecting and desire a full attendance. We give you all a welcome in advance, and will do our best to entertain you comfortably, all who may come. We are trying to do what we can to help on the Master's cause, and have no thought of slacking our efforts. And we feel strong and cheerful, which is saying a good deal, considering what a severe winter through which we are passing. But despite the drawbacks of snow, rain, sleet and storm, our Church has not missed a single service. Our pastor, Brother W. C. Newton, is not the kind to stay away because the weather is rough, and he has never preached to empty benches here. And we have also tried to look after the needy poor and supplied them with wood and food while the bitter days made outdoor work impossible. Still we need the union meeting to stir us up, and help us on, and we hope for fine weather and a good attendance.

I. H. H.

Bertie.

The next session convenes with the Church at Bethlehem. Elder C. B. Williams preaches the introductory. Alternate, Elder Cole. To preach the Missionary Sermon, Elder Scarboro. Alternate, Elder Speight.

1. Practical subject. What course should the Church pursue in regard to its members who refuse to take part in the Sunday School work? Brethren A. J. Cobb, M. L. Tayloe and A. C. Vann to discuss.

2. What does the Scripture teach in regard to the Lord's Supper, and what should be done with members who refuse to observe it? Discussed by Elder Cree, Brethren C. W. Mitchell and W. P. Tayloe.

3. Is it not the tendency of too many of our Churches to receive into their membership unregenerate persons? Discussed by Elders Newton, Craig and Brother Albert Vann.

A. J. COBB,
Secretary B. U. M.

Eastern Section—Raleigh Association.

CLAYTON, MARCH 29, 30 AND 31.

Friday—Sunday School Day.

10:30 A. M.—Song service, led by Prof. J. H. Smith. Reading of Scriptures and prayer by R. H. Gower.

11 A. M.—The Sunday School as a Helper in our Church Work. J. M. Broughton.

11:30 A. M.—How Should Teaching in the Sunday School Differ From Teaching in the Day School. J. E. Yates.

12 M.—Questions and Answers.

Recess.

2 P. M.—Illustrations of Teaching. N. B. Broughton.

2:30 P. M.—Address, Bible Study. Rev. A. C. Cree.

3 P. M.—How can we Increase the Attendance upon our Schools. Short talks.

4 P. M.—Questions and Answers on Sunday School Equipment.

7 P. M.—Sermon by Rev. A. M. Simms.

Saturday—Education Day.

10:30 A. M.—Prayer and Praise. N. B. Broughton.

11 A. M.—Address, The Education of our Girls. Rev. O. L. Stringfield.

12 M.—Address, The Education of our Boys. Rev. A. A. Pippin.

Recess.

2 P. M.—Address on General Education. Hon. J. C. Scarborough.

2:30 P. M.—Literature in the Home. T. R. Crocker.

3 P. M.—The Importance of Ministerial Education, and Our Duty to Support this Cause. Rev. J. G. Pulliam.

3:30 P. M.—Closet Preparation of the Ministry. A number of three-minute talks.

Sunday—Mission Day.

10:30 A. M.—Our Associational Mission. Work. J. M. Beatty.

11 A. M.—Home Missions of Our Southern Baptist Convention. Rev. E. H. Mashburn.

11:30 A. M.—Foreign Missions Sermon. Rev. J. G. Pulliam.

We have arranged to give three days of interesting and profitable discussions. Let every Sunday School teacher in the eastern section of the Association be present on Friday morning. Each church should have a full delegation present on Saturday and Sunday to be informed and enthused on education and missions. Clayton will gladly entertain all members of Baptist churches. Send a contribution for Associational Missions.

W. C. NEWTON.

Sandy Creek Baptist Sunday School Association.

This body will convene with the church at Jonesboro, March 29, 30 and 31, 1895.

FRIDAY.

11:30—Introductory sermon by K. C. Horner.

2:00—Organization.

7:00—Song service.

7:30—"The Aim of the Sunday School." G. L. Merrell, D. L. Webster and W. C. Douglass.

SATURDAY.

9:30—Devotional exercises by L. R. Dixon.

10:00—"The Relation of Pastor and Sunday School." O. T. Edwards, C. C. Yates and A. K. Scotten.

11:30—"How to Make the Sunday School Interesting." W. C. Petty, G. L. Matheson and W. N. Straughn.

12:30—Intermission.

1:30—"What Should be Taught in the Sunday School." W. H. H. Lawhorn, J. W. Fagan and R. P. Johnson.

3:00—"The Sunday School and Missionary Work." Papers by Mrs. Mamie Hatcher and Miss Lizzie Brooks.

7:00—Song service.

7:30—Address by D. L. Webster.

SUNDAY.

9:30—Sunday School Mass Meeting, conducted by C. V. Brooks.

11:00—Preaching.

2:30—Address by W. C. Douglass.

7:30—Preaching.

O. T. EDWARDS, *Moderator.*

Green River.

Dear Brethren.—I just wish to say that the time is not far distant for the next meeting of the Green River Sunday School Association. We have a splendid programme, which should have been used in December, but the weather was so bad we had no meeting. I hope to be present in March and meet representatives from every church in the Association, and that we have a better meeting by having continued our programme. Of course we will meet with Bethel church, as they have had the two last and say they want the next one.

Our December meeting was not very expensive. They only had eight delegates to take care of and they were everyone from Big Level. Brethren, Big Level has set the example. Who will follow in March?

W. M. WHITESIDE.

Poplar Grove, N. C.

The Little River.

The next session of The Little River Union will be held with the Benson Baptist Church at Benson, N. C., commencing Friday, March 29, 1895.

PROGRAMME.

To preach the Introductory Sermon, Elder J. A. Campbell.

Subjects for discussion:

1st. How often should a church commune, and who should partake of the communion? To open discussion, Elder Allen Betts or Elder W. B. Harrell.

2d. What relation does the pastor sustain to the church, and the church to the pastor? Elder C. V. Brooks or Elder G. A. Bain.

3d. What object should one have in uniting with the church? Elder J. M. Holleman or Elder W. G. King.

4th. The responsibility and rewards of the Sunday School worker. Bro. R. G. Taylor or Bro. A. L. Byrd.

To preach the Missionary Sermon Sunday at 11 o'clock, Elder W. G. King.

The fourth and last subject is set apart for discussion Saturday night.

We hope as many brethren of the Association as possibly can do so will attend, and come filled with the work which lies before us, praying God's blessings on the work at Benson.

(Signed) PASTOR AND DEACONS
BENSON BAP. CHURCH,
Committee.

North Carolina Baptist and *Smithfield Herald* please copy.

Mount Zion.

The Mount Zion Sunday School Association will meet with Olive Branch church Friday before the fifth Sunday in March, 1895. A full attendance is desired. Bro. O. C. Horton, of East Durham, will preach the introductory sermon.

We want to make this session of our Union more interesting than any previous meeting. Come, brethren, and help us make it so.

Fraternally,
J. F. MCDUFFIE, *Chairman.*

South Yadkin Sunday School Association.

This body will convene with the Farmington Baptist Sunday School at Farmington, Davie County, on Friday before the fifth Sunday in March.

Introductory sermon by Rev. D. W. Pool.

PROGRAMME.

1st. What do the Scriptures teach as to our responsibility in teaching the Word in our Schools? D. W. Pool to open.

2d. Who ought to engage in the Sunday School work? Give scriptural instruction thereon. W. J. Wyatt.

3d. Is there Scripture warrant for regarding the Sunday School as an evangelizing agency? Dr. J. N. Stallings.

Other brethren will be expected to speak on the questions above, and it is hoped that every church and Sunday School in the bounds of the Association will send three delegates with the Superintendent to represent them in this meeting. Every child of God should begin to feel the importance of this work and lend a helping hand to those that are in the destitute sections of our counties. It is in these meetings that we are to learn of those places, and through the instrumentality of God's people it must be done. W. F. REECE, *Sec.*

Sigma, N. C., Feb. 7, 1895.

Scuppernong.

At Creswell church Saturday, March 30.

Introductory sermon by Rev. A. W. Burfoot.

1. What is the secret to successful church work?

2. The best ways to develop church members spiritually.

3. What is the teaching of the Bible on usury?

4. When is a Sunday School a success?

BLAKELY H. MATHEWS.

Liberty.

Which convenes at High Point Baptist Church March 29th, 1895.

1. Whose fault is it that our Sunday Schools are not more efficient? Speakers—J. D. Newton, R. C. Charles and C. W. Wall.

2. Report of Executive Committee and of missionaries. Speeches on same—J. M. Hilliard, H. P. Snider and S. W. Hall.

3. What ought to be our attitude toward the Mormon missionaries and their doctrine? Speakers—J. Lorring, J. A. Summey and C. W. Davis.

4. Ought we to inculcate the spirit of missions more in our Sunday Schools? If so how? Speakers—Thomas Carrick, Wilson Miller and Rufus W. Weaver.

Very respectfully,
JAMES SMITH,
Moderator.
R. C. MALEY,
Clerk.

BIBLICAL

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THE Fifty third Congress has adjourned for good. It has done nothing of considerable importance. Its chief work, the tariff law, was shadowed with scandal in the beginning, and since it went into operation, has not affected any class sufficiently for better or worse, if we except the Louisiana sugar planters, to elicit decided approval or disapproval. And this is a time when halfway measures are held in contempt. A tariff for revenue only was asked for. Since the present law has been in operation more revenue has been derived from internal sources than from tariffs on imported articles; and, moreover, it is evident that the tariff does protect many industries. It can be said that this law is preferable to the McKinley law,—and this is worth saying. The people, however, would have tolerated the McKinley law a year or two longer, if something for the relief of financial conditions had been brought about.

It is a shame that Congress turns its face once more to the people without having done one thing. A section of a country has no right to expect its favorite scheme to be adopted by a Congress of all sections; but all sections do have a right to complain when nothing at all has been done. There is no doubt, it is true, that to have done nothing is better than to have done some things; but this does not palliate the selfishness, the indifference, the headstrong adherence to individual predilections, the incompetence, or at least, inability, whatever one may call it, that has spent two terms of Congress without carrying out pledges or even taking action asked for by any part of the country, or any compromise of the several "demands,"—and that, too, when action of some sort was sought and prayed for and demanded from one end of the land to the other again and again, when all the Nation was chafing with the existing conditions and dread or desire of contemplated changes.

We do not say that Congress could have relieved the Nation; but we do know that it ought to have done something, as an experiment, even though it was unable to discharge the pledges on which it was elected.

***

We hope to see the day when North Carolina Congressmen will command considerable recognition. For several years the general papers have not known them well enough to announce their arrival in a city. North Carolina is not without able men; we do not say they are in politics, fearful, perhaps, that we may be put to to name them. That she ought to send her ablest to Washington is undeniable; but it is also undeniable that as a mother of great men our State has no reason for pride, if her public men are her best evidences.

A contemporary has hopefully pointed out that there are some young men to be proud of already in the arena of public life; but one may go to our State Library and look upon the pictures of the public men of another generation, or turn the pages of United States history, or search the files of old time weekly papers, and he will realize more and more that our contemporaries are not such as there have been. We have no Macon, no Badger, no Vance.

***

Speaking of the fact that Gladstone, Lincoln, Darwin, Tennyson and Holmes were born in the same year, 1809, one recalls that Schiller has said that immortals never appear alone; and although these five were born far apart, the distinction of men born in their sections just before or after this propitious year would give to Schiller's assertion a meaning larger than one merely of time. The galaxy of New England men of Letters was composed of cotemporaneous authors; but since Holmes died, the native lights of New England are no brighter than those of other sections of the original States; and the prospect is that it will have to shine a few years hence, for shine it must and will, with reflected light of suns gone down, or borrowed altogether.

An immortal sprung in a mediocre day and solitary of his land is an accident; but galaxies, like the constellations of the heavens, are their own proofs of a higher origin.

New England blood was pure, though lowly, seventeen decades before Bryant was born. The section was thoroughly its own; its customs, habits of thought and religion, were of a kind peculiar to New England, and yet not quite inflexible, and by no means incapable of wholesome, gradual development. New England is now a manufacturing section; ten different languages are spoken by the rabble in Boston's tenements: there is no uniformity of anything, no, not even of pride; and the aristocracy of Letters has become a club of snobs. Immigration has vitiated the life, out of which Bryant, Emerson, Longfellow, Whittier, Holmes, Lowell and Hawthorne sprang, and smothered the spirit that ministered to their growth.

The author of the biography of Jno. Sevier, "commonwealth builder," made bold to say that North Carolina was first successfully settled by refugees; and he chose to have that imply, fugitives of the law. It is a fact that there were fugitives among the early inhabitants of this State, outcasts of the establishment of religion in Virginia; but further than this, evidence is lacking. Good people came to North Carolina, and some bad ones along with them, of course. For many years there was a wholesome flow of desirable immigration, until the State became fairly well settled. Then sons of North Carolina began to develop the great South and West; and to day her sons and son's sons are probably more honored and more of them are honored abroad than in the old mother State. During all these years of new State making, during which the State often gave her best, there has been a very gradual increase of population in North Carolina, mostly native, but some foreign; and although Georgia is greater, and several other States are heard of oftener, she has a white population purer than any Southern State; and her atmosphere is peculiarly her own.

We were just now speaking of the debasing influence of general immigration and, on the other hand, the value of purity and uniformity. It is clear to us that one is as against the making of great men as the other two are essential. North Carolina ought to produce the makers of the South's Literature and the writers of her History, and her sons, according to the experience of New England, ought to become the lights of this region, also in oratory and law and politics.

NO GOOD can come of the habit some papers and people have gotten into, of charging the President with every ill that is. He is not Cæsar. But if he were, it would be unreasonable to berate him for everything he does, not to say for what he has not done or cannot undo. If any one were author of an hundredth of the crimes that have been charged to the President, he would have been stripped of power in three months. One may hear it said on every hand, seriously and angrily, that the President betrayed the Nation to Wall Street and England when he agreed to the contract of sale of the latest issue of bonds. We do not approve bond issues; but we know better than that. Grant that the Gold Reserve ought to be maintained at $100,000,000, and we will clear the President and the Secretary of the Treasury; and it is not hard to find wise and honest people who think that the gold reserve ought to be kept up to this mark,—anyway, the President and his advisers do. There is no way to get a large amount of gold, except by exchanging something for it; and having nothing so readily exchangeable, a nation usually borrows it with bonds. This Nation had borrowed twice, only to find that those from whom it borrowed could drain and did drain their loans straightway back again, leaving the Reserve as low as ever. A remedy must be had. There was but one, outside of Congress, which could have made others possible; but urged as it was, and probably aware, too, that it could take all-sufficient action, it did nothing. Thus the President was reduced to the necessity of selling the bonds to a syndicate at a discount; and the syndicate made a handsome profit. Now that looks treacherous. Why were not the bonds offered for public sale? Because, first, the public did not have the desired gold; and second, a public sale would culminate precisely as the two preceding had, with a low Reserve, the bondbuyers having drawn on it for the gold with which to buy. As it is, however, the discount was given to the syndicate on the express condition that it protect our Treasury and maintain the Reserve through the summer, whether the balance of trade be against the United States or not. With this arrangement, for several months the drain will be on the syndicate, and the Treasury can rest. Such service commands good pay.

Congress might have made it possible to do without a syndicate, or avoid a bond issue; might have done something besides piddle with the Nicaragua canal bill (on which agreement was not reached) and appropriations for clerks' salaries, etc.;—but that is another question. The reality is, it left the President to do the best that he could; and, with no alternative and without resources, he had to pay a syndicate to help him. If he erred, it was in holding that the Gold Reserve must be maintained; and that is a matter respecting which there are more opinions than one that it is not criminal to hold.

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Do not send stamps.

THE Fifty third Congress has adjourned for good. It has done nothing of considerable importance. Its chief work, the tariff law, was shadowed with scandal in the beginning, and since it went into operation, has not affected any class sufficiently for better or worse, if we except the Louisiana sugar planters, to elicit decided approval or disapproval. And this is a time when halfway measures are held in contempt. A tariff for revenue only was asked for. Since the present law has been in operation more revenue has been derived from internal sources than from tariffs on imported articles; and, moreover, it is evident that the tariff does protect many industries. It can be said that this law is preferable to the McKinley law,—and this is worth saying. The people, however, would have tolerated the McKinley law a year or two longer, if something for the relief of financial conditions had been brought about.

It is a shame that Congress turns its face once more to the people without having done one thing. A section of a country has no right to expect its favorite scheme to be adopted by a Congress of all sections; but all sections do have a right to complain when nothing at all has been done. There is no doubt, it is true, that to have done nothing is better than to have done some things; but this does not palliate the selfishness, the indifference, the headstrong adherence to individual predilections, the incompetence, or at least, inability, whatever one may call it, that has spent two terms of Congress without carrying out pledges or even taking action asked for by any part of the country, or any compromise of the several "demands,"—and that, too, when action of some sort was sought and prayed for and demanded from one end of the land to the other again and again, when all the Nation was chafing with the existing conditions and dread or desire of contemplated changes.

We do not say that Congress could have relieved the Nation; but we do know that it ought to have done something, as an experiment, even though it was unable to discharge the pledges on which it was elected.

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We hope to see the day when North Carolina Congressmen will command considerable recognition. For several years the general papers have not known them well enough to announce their arrival in a city. North Carolina is not without able men; we do not say they are in politics, fearful, perhaps, that we may be put to to name them. That she ought to send her ablest to Washington is undeniable; but it is also undeniable that as a mother of great men our State has no reason for pride, if her public men are her best evidences.

A contemporary has hopefully pointed out that there are some young men to be proud of already in the arena of public life; but one may go to our State Library and look upon the pictures of the public men of another generation, or turn the pages of United States history, or search the files of old time weekly papers, and he will realize more and more that our contemporaries are not such as there have been. We have no Macon, no Badger, no Vance.

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Speaking of the fact that Gladstone, Lincoln, Darwin, Tennyson and Holmes were born in the same year, 1809, one recalls that Schiller has said that immortals never appear alone; and although these five were born far apart, the distinction of men born in their sections just before or after this propitious year would give to Schiller's assertion a meaning larger than one merely of time. The galaxy of New England men of Letters was composed of cotemporaneous authors; but since Holmes died, the native lights of New England are no brighter than those of other sections of the original States; and the prospect is that it will have to shine a few years hence, for shine it must and will, with reflected light of suns gone down, or borrowed altogether.

An immortal sprung in a mediocre day and solitary of his land is an accident; but galaxies, like the constellations of the heavens, are their own proofs of a higher origin.

New England blood was pure, though lowly, seventeen decades before Bryant was born. The section was thoroughly its own; its customs, habits of thought and religion, were of a kind peculiar to New England, and yet not quite inflexible, and by no means incapable of wholesome, gradual development. New England is now a manufacturing section; ten different languages are spoken by the rabble in Boston's tenements: there is no uniformity of anything, no, not even of pride; and the aristocracy of Letters has become a club of snobs. Immigration has vitiated the life, out of which Bryant, Emerson, Longfellow, Whittier, Holmes, Lowell and Hawthorne sprang, and smothered the spirit that ministered to their growth.

The author of the biography of Jno. Sevier, "commonwealth builder," made bold to say that North Carolina was first successfully settled by refugees; and he chose to have that imply, fugitives of the law. It is a fact that there were fugitives among the early inhabitants of this State, outcasts of the establishment of religion in Virginia; but further than this, evidence is lacking. Good people came to North Carolina, and some bad ones along with them, of course. For many years there was a wholesome flow of desirable immigration, until the State became fairly well settled. Then sons of North Carolina began to develop the great South and West; and to day her sons and son's sons are probably more honored and more of them are honored abroad than in the old mother State. During all these years of new State making, during which the State often gave her best, there has been a very gradual increase of population in North Carolina, mostly native, but some foreign; and although Georgia is greater, and several other States are heard of oftener, she has a white population purer than any Southern State; and her atmosphere is peculiarly her own.

We were just now speaking of the debasing influence of general immigration and, on the other hand, the value of purity and uniformity. It is clear to us that one is as against the making of great men as the other two are essential. North Carolina ought to produce the makers of the South's Literature and the writers of her History, and her sons, according to the experience of New England, ought to become the lights of this region, also in oratory and law and politics.

NO GOOD can come of the habit some papers and people have gotten into, of charging the President with every ill that is. He is not Cæsar. But if he were, it would be unreasonable to berate him for everything he does, not to say for what he has not done or cannot undo. If any one were author of an hundredth of the crimes that have been charged to the President, he would have been stripped of power in three months. One may hear it said on every hand, seriously and angrily, that the President betrayed the Nation to Wall Street and England when he agreed to the contract of sale of the latest issue of bonds. We do not approve bond issues; but we know better than that. Grant that the Gold Reserve ought to be maintained at $100,000,000, and we will clear the President and the Secretary of the Treasury; and it is not hard to find wise and honest people who think that the gold reserve ought to be kept up to this mark,—anyway, the President and his advisers do. There is no way to get a large amount of gold, except by exchanging something for it; and having nothing so readily exchangeable, a nation usually borrows it with bonds. This Nation had borrowed twice, only to find that those from whom it borrowed could drain and did drain their loans straightway back again, leaving the Reserve as low as ever. A remedy must be had. There was but one, outside of Congress, which could have made others possible; but urged as it was, and probably aware, too, that it could take all-sufficient action, it did nothing. Thus the President was reduced to the necessity of selling the bonds to a syndicate at a discount; and the syndicate made a handsome profit. Now that looks treacherous. Why were not the bonds offered for public sale? Because, first, the public did not have the desired gold; and second, a public sale would culminate precisely as the two preceding had, with a low Reserve, the bondbuyers having drawn on it for the gold with which to buy. As it is, however, the discount was given to the syndicate on the express condition that it protect our Treasury and maintain the Reserve through the summer, whether the balance of trade be against the United States or not. With this arrangement, for several months the drain will be on the syndicate, and the Treasury can rest. Such service commands good pay.

Congress might have made it possible to do without a syndicate, or avoid a bond issue; might have done something besides piddle with the Nicaragua canal bill (on which agreement was not reached) and appropriations for clerks' salaries, etc.;—but that is another question. The reality is, it left the President to do the best that he could; and, with no alternative and without resources, he had to pay a syndicate to help him. If he erred, it was in holding that the Gold Reserve must be maintained; and that is a matter respecting which there are more opinions than one that it is not criminal to hold.

The Interbiblical Period and the Rise and Characteristics of the Jewish Sects.

Read before the "Bible Bands" of Wake Forest College by Dr. J. Hendren Gorrell, and requested to be published.

PART III.

As the Pharisees exercised the popular tendency, so, on the other hand, the *Sadducees* were the aristocracy *par excellence;* they were the wealthy, the people of rank, that is to say, they belonged chiefly to the priesthood, for from the Persian period it was the priesthood that governed the Jewish State and constituted the nobility of the Jewish people. The origin of this sect remains in even greater obscurity than of the Pharisees. The general opinion reached by the best of German scholars is that the Sadducees derived their name from Ziddok, the priest, whose family had exercised the priestly office in Jerusalem since the time of Solomon. Ezekiel (xl., 46 and elsewhere) awards to these Ziddokites alone the right of officiating as priests in the temple at Jerusalem, and it is evident that this family formed the chief element in the priesthood during the post exilian period. Hence a party which attached itself to the aristocratic priests might well be called the Ziddokitian or Sadducean. Under the early Maccabees this aristocracy was necessarily in the background; but during the reigns of John Hyrcanus, Aristobulus I., and Alexander Jannæus, they came forward in great power, and, notwithstanding the great drawbacks they suffered by the overthrow of the Asmonean dynasty and Herod's vengeance on the nobility, he held a formidable influence in the State and the priesthood at the time of Christ. With the fall of the Jewish State, the Sadducees disappear altogether from history. The chief point of distinction in the tenets of the Sadducees from those of the Pharisees consisted in their acknowledgment of the written law alone as binding and in their rejection of the traditionary interpretations of the Scribes. Not all took the extremely radical standpoint of rejecting all the traditions, but they did all deny the obligation of fulfilling these enactments and reserved the right of private opinion. Hence, the Sadducees stopped with the written law. They differed from the other sect also in refusing to believe in the resurrection of the body and retribution in a future life; they denied the existence of angels and spirits; they furthermore maintained that good and evil are at the choice of man, and consequently God exercises no influence upon human actions. Though in many of their views the Sadducees preserved a pretty full adherence to the old conservatism, still it must be acknowledged that their doctrines were partly due to the infiltration of a certain degree of worldliness and to the influence of the political and philosophical systems of the Greeks. Hence, the degeneracy of the priesthood under the later Asmoneans and the increasing tendency of the aristocracy toward Hellenism tended to widen the breach between the two great Jewish parties and caused that perfect animosity which prevailed between them in New Testament times.

The *Herodians* formed a considerable political party at the time of Christ. These were the adherents of the Herodian family. They were more inclined to Grecian customs than attached to national usages, and thought it best for the interests of the country to remain quietly under the protection of the Roman emperors.

Besides these parties there had arisen among the Jews a very peculiar community of men called *Essenes;* they exercised a considerable influence upon the later history of the Jews, and have unquestionably affected in some degree the customs of the Christian church, especially in the growth of Puritanism. They were called by the Greeks both *Essenoi* and *Essaoi*, and the meaning of this name even is veiled in obscurity; the most probable explanation is that it is derived from a Hebrew word signifying "pious." The origin of this sect is also very obscure. Josephus first mentions their existence in the times of Jonathan the Maccabee, about 150 B. C. At the time of Josephus they were reckoned at about 4,000 individuals. Schuerer's description of this sect is very exhaustive and thoroughly trustworthy. They lived in villages or in remote country districts to avoid the immorality of the cities. At their head were presidents whom all were in duty bound to obey. Whoever desired to enter the order received three badges—a pick axe, an apron, and a white garment; he was not immediately received as a member, but was held upon probation for a year, then was admitted to the lustrations; then followed a further probation of two years; he could then partake of their common meals, after first taking a fearful oath to keep inviolably secret the doctrines of the order. Only adults could be members, but children were received to be trained in Essenian principles. Members who had grievously transgressed were after a fair trial excluded from the association. Among the Essenes there was absolute community of goods; those who entered gave up all their property to the common treasury so that all might be on an equality. They chose fitting persons as receivers of the revenue, and priests for the preparation of food. They had uniformity of dress—thick cloaks for winter and light overalls for summer-wear. A special officer was appointed in every town to care for the wants of his travelling brethren. The day began with prayer, then work for each was assigned by the presidents; at mid-day they reassembled, bathed, and partook of a meal, again resumed their labors till the time for the evening repast. Their chief employment was agriculture, and they were forbidden to trade. They carried morality to its highest point, condemned sensual desires, were abstemious in their meals, and did not throw away clothes and shoes until they were absolutely worthless. Perfect freedom prevailed; not a slave was to be found among them. They forbade all swearing and anointing with oil. Ceremonial purity was strictly observed; even contact with a member of a lower order required a purifying bath. They wore white raiment at all times. They were vigorously modest in all their actions. They as a rule condemned marriage, but a very small minority permitted this, according to Josephus. They sent gifts of incense to the temple, but offered no animal sacrifice. Their meals were always held in common and consisted of only two dishes, one of which was bread.

They were exceedingly strict in their observance of the Sabbath; on that day they were not allowed to move a single vessel from its place, nor to perform any act that could in the least degree defile them. They had an implicit belief in Providence and a high regard for the Law; they were strong believers in the existence of angels; they held also to the doctrine of future rewards and punishments, and even exercised the gift of prophecy. The consensus of modern scholarship holds the opinion that Essenism is "Phariseeism in the superlative degree"; this is shown by their strict adherence to tradition, their rigorous observance of the Sabbath, and their care for ceremonial cleanliness. To preserve the exclusiveness of their community an equal division of good was very essential, and their repudiation of marriage arose from the desire to attain the highest degree of purity. Their rejection of animal sacrifices and apparent worship of the sun were probably due to Greek influences, with the view of realizing an ideal akin to Pythagoreanism, but with an adherence to its Jewish foundation. It is also possible that Phariseeism had some effect upon the development of these usages.

Before I close this account, I beg leave to call attention for a moment to the Messianic expectations contained in the writings of this interbiblical period. Out of the large number of religious works of this time, the greater part have no distinct allusions to the coming of a Messiah. In *Ecclesiasticus, I. Maccabees*, and the *Wisdom of Solomon* there are some shadowy pointings to the advent of a great prophet and reformer. A more important work is the *Sybilline Oracles*, probably written in Alexandria about 160 B. C.; in this a more vivid prediction is made of the appearance of a Saviour, of the coming reform, and restoration of all that is right and good; it was possibly from this work that Virgil devised his conceptions of the Golden Age as given in his famous Fourth Eclogue. In these *Oracles*, however, the personality of the Messiah is still surrounded by mystery. More direct references to the coming Christ are made in the so called *Book of Enoch*, a work which was brought to light during the first part of the present century, and a part of which has been attributed to a writer of the first century before Christ. The personality of the Saviour is here more strictly emphasized; he is called the Messiah, the Son of Man, the Elect One; "he is the staff upon which the righteous shall lean, the light of the nations, and the hope of all who mourn in spirit." This Messianic conception is still clearer in that collection of hymns called the *Psalter of Solomon*, composed about 50 B. C. The coming Christ is called the Son of David, who shall rule as King over Israel; he will be a perfect and righteous ruler and free from sin; he will bring blessings to his people, and break down his enemies by the word of his wrath, purify Jerusalem and judge the nations. The rabbinical literature of this time abounds in references to a coming Messiah, and in the Talmud, according to Edersheim, there is an actual account of his birth in Bethlehem of Judea. The whole Jewish church waiting in expectation for his coming, and there were some like Simeon and Anna, who passed their lives in earnest anticipation of the appearance of him who was to be born King of the Jews. None of these prophecies possessed the full vividness and potency of inspired revelation, but this light shining with ever-increasing brightness along the horizon of the Jewish church foretold the rising of the glorious Sun of Righteousness.

[CONCLUDED.]

System An Essential.

Dr. William Ashmore, grand old missionary, writes to the *Watchman* of systematical weekly giving to missions: "We are coming back to it. We have got to come back to it. It is essential to financial success." Dr. Warder, ten years from now, will probably see his plan in all its essential features adopted by all the States.

The *Index* is right. There is where the trouble begins: "We are satisfied that the very small attendance at prayer meetings is caused by a great decadence in personal and family worship." More family prayers is the great need to-day.—*Ed.*

"I never knew how it was," said Richard Baxter, "but I always seem to have the most come in when I give the most away."

Notes by Church-Lover.

One of the best records I have heard of for faithfulness was made by Bro. E. T. Rawlins, Superintendent of the Oxford Baptist Sunday-school. He did not miss a single Sunday during last year. His rule was always to be there, and if there were no one else present, he would teach the sexton.

Another good record was made by a country pastor. He served four churches as pastor, distant ten, twelve and twenty-one miles. He only missed one appointment during the year.

PASTORAL CHANGES.

Some pastors seem to be fond of changing from one field to another. Their motive may be to get where they can be more useful; or, perhaps, it may be to get more notoriety, or better pay, or an easier place. If moved by the latter motives, it is well for them to change often; so that churches may not be burdened long at a time with such pastors.

But there are pastors who do not like to change fields. They prefer to stay where the Lord put them to work. They are willing to study hard, and put freshness and force into their pulpit work. They are willing, if need be, to do hard work, and live on small pay; because the Master has a work to be done there. Then, too, he has been on the field until he knows it, and the work that needs to be done. He has also learned tenderly to love the members of the church, and to feel a deep, personal interest in the salvation of the unsaved of the community. An overwhelming majority of the church and the community tenderly love the pastor. But a few, and often a *very few*, drive the pastor away. They imagine that something he has said or done is against them, and they work up discord enough to drive him out. A good pastor rarely ever leaves a church by the wish of the majority. A minority, composed often of only a few members, makes the situation so unpleasant that the pastor must leave, and the majority must yield to them for the sake of peace. The theory of Baptist churches is, that the majority must rule, but the practice, in many important matters, is for the minority to rule. It is hard for a pastor who loves his brethren, his church and his work, and who is trying to do good work for the Master, to be obliged to leave such a field. It is hard for an overwhelming majority of a church, who loves a pastor devotedly, and believes he is serving them faithfully, to have to give him up to please a few who can give no solid reason for their course.

HOW TO BEGIN A PRAYER OR TALK.

Often brethren feel like they would like to pray or talk in public; but they are kept back by this feeling: "I have not lived right. I have been guilty of wrongs that I know and others know. If I talk or pray, it will do more harm than good. People have not much confidence in me." Well, if you have lived as you say you have, and if you begin your prayers and talks by telling the Lord and the people how good you are, as is often done, the people will not and ought not to have much confidence in you. But if you are conscious of your sinfulness and feel sorrow for it, and if you are longing for a better life, then begin your prayers and talks with sincere confessions of your sinfulness and unworthiness; tell God and the people that you mean to keep up the fight against the evil within you until you get to be a better and a more useful man. Do this and show that you mean what you say, and the people will believe in you.

A GRIEVOUS WRONG.

A report gets into circulation that Bro. A. has been guilty of unchristian conduct. The other members of the church take up the report and circulate it as eagerly as a starving man would eat bread. They tell it to all the other members and to all the neighbors. At the next church conference a brother arises with a sad face and a solemn voice, and says: "Brother Moderator, I am sorry to say that a report is in circulation detrimental to the Christian character of Bro. A.; and I move that a committee be appointed to investigate this report." A committee is appointed, and public work begins. The report, whether true or false, is talked of now more than ever. All this is done, and perhaps not a single member of the church has been to Bro. A. privately, in a brotherly, Christian-like spirit to talk with him about the report. As soon as you heard the report, before saying a word about it to any one else, you ought to have gone to Bro. A. and said something like this: "Bro. A., I am truly sorry to hear the report that is in circulation against you. I have come as a Christian brother to talk with you about it. If you are innocent, I would be glad to know the evidence of your innocence. If you are guilty, I hope you will confess it, be forgiven, and forsake it. I sympathize with you, and want to do what I can to help you out of your trouble."

If this kind and brotherly treatment had been given Bro. A. (which he ought to have had), he would have felt that his brethren loved him still, and wanted to help him; and if innocent of the charge alleged against him, he would have confessed it and asked forgiveness. Then there would have been no need for calling committee or church trial. It is a grievous wrong to talk to everybody else about a brother's sin before you first talk to him about it as a Christian brother.

We forget the sunlight when we [illegible] the shadow.

The Biblical Recorder.

WEDNESDAY, MARCH 6, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

A GOOD brother writes: "More than twenty churches nearest me have pastors who live from twelve to forty miles from them, except three that cannot agree on any one from any distance." This is a very undesirable state of affairs. Pastors and flocks should in the very nature of things live as closely together as possible. We know, however, that in some instances it is not possible for them to be in the same vicinity. The late bad weather prevented preaching in—well, we are afraid to try to estimate how many churches, in which preaching occurs only once a month. At all events, churches should not do without a pastor because they cannot agree, that is, there ought to be too much of the spirit of unity in them to permit anything of this kind.

THE quick response of the public with money and plans to finish the Confederate monument, as soon as the vote against an appropriation was made public, furnishes a practical illustration of the claim of advocates of the voluntary system of education. The monument people were claiming with loud protests that an appropriation of ten thousand dollars was absolutely necessary. A statement was given to the press that the statuary would probably be sent to some other city, unless the appropriation were made. There was no other course, the ladies said; and they seemed to be speaking with the advice of the contractor. But when the Legislature declined to make the appropriation, money commenced coming in, plans were submitted, and there was a general awakening in behalf of the monument. The statuary was brought up from the depot, and it was announced that the monument would be completed.

When the State withdraws aid from the schools of higher learning, a similar awakening in behalf of general education will occur.

AN eastern weekly paper has been saying severe things about the Baptists and their position on the State-aid matter,—mostly about the Baptists. It was this paper that printed a statement saying that Dr. Taylor was constantly in Raleigh lobbying, when in fact he had not spoken to but two legislators, and they were former students. This is a fair sample of the eastern paper's knowledge of things in general, and of the question of How Far Should a State Educate. In a recent issue this same eastern paper, apparently defending State aid, spoke of a certain most prominent alumnus of the University, who has out stripped all his University class-mates, as a "humiliation," a man "all whose instincts are low, vulgar, demagogic and anarchistic," "despised," "without intelligence or acquirements." A University graduate, now mind you, is all this, according to the eastern paper. We would like to know if the State is paying to send out any more of his kind, and how long it is going to keep at it. But this is nothing more than the eastern paper's only and constant mode of argument,—abuse heaped up.

As for this eastern editor's abuse and misrepresentation of the Baptists, it is hardly possible for one so clearly in his dotage or deliberately indifferent to facts, to do any harm. "Let the heathen rage."

IT HAS been surprisingly difficult to get the facts of the Armenian-Turk Kurd troubles in Asia Minor. Strange enough, Boston seems to be headquarters for distributing news of this particular subject; and several letters from that city have been sent out through the press. It is certain that the Turks and Kurds sacked and razed thirty villages, ruthlessly slaughtering several thousand Armenian men, women and children, the number being variously reported, as low as six thousand and as high as sixteen thousand. At best, then, it is horrible to think about.

If the powers of Europe could decide which shall have the booty, the Turks would be put under a respectable government; but, so long as Russia is jealous of England, and France and Germany on general principles envious of every other power, and Italy ready to protest and make alliances, the Turks will continue to shock civilization with horrible massacres of Christian Armenians.

It is alleged in weak justification of the Turks that the Armenians were in a state of inactive rebellion. And it is also alleged that they have largely brought these troubles on themselves, with the purpose of arousing universal indignation against the Turks, so that they will be stripped of their power. The Armenians are not to be blamed, if they were in silent rebellion; and the latter allegation is hardly to be seriously entertained.

THE RISE OF THE ROMAN CATHOLIC CHURCH.—NO. 5.

The Scriptures well characterize the marvellous performances of Romanism as "lying wonders," a few of which we record below.

1. Rome claims to sell salvation; for redemption is locked up in her baptisms, masses, and indulgences. Outside of the Holy Catholic Church is no forgiveness, since the successor of St. Peter holds in his apostolic hands the destinies of men, turning the keys of heaven or hell at will. Rome does everything and anything for money. In Ottawa, Canada, it costs one dollar to get a baby sprinkled, while not far away from that city it cost five dollars, in one instance, for the same performance. Thus infants are quite costly in some parts of the country, and their baptism is more expensive than their wardrobe. It does not matter that the rite is valueless to the child, it is quite an item in the priest's pocket—and that's the main thing with the priest. Then comes a traffic in the mass. What is that? "In brief, they say that the consecrated wafer becomes the body, blood, soul, and divinity of Jesus Christ, and this they sell for a price." Low mass sells at from twenty-five cents to a dollar; high mass at from, say, ten to twenty-five dollars. In this way they sell the Saviour in cakes for money, according to the ability of the purchaser; equalling Simon Magus in wickedness, and Judas Iscariot in treachery. Then come the Indulgences. An indulgence is a remission of the penalties of sin. They are supposed to be helpful all along the journey of life, especially to the priests who pocket the money paid for them, and sell at different prices. If a poor sinner buys a good, fat indulgence, he can laugh at morality, sow his wild oats, live a pagan, and, according to the word of the priest, escape the horrors of many a purgatorial fire. Thus has Rome added Purgatory to her empire, claiming the power to help her devotees through the floods of brimstone, provided the friends of the deceased pay down a fair sum. Pope Boniface IX. sold these indulgences, which he withdrew and sold again—a transaction that does not savor of first class honesty—but then, bad morals were no bar to papal infallibility. Henry IV. of Castile received as a profit on the indulgences sold in his domain in four years, the enormous sum of one hundred million dollars—quite a good business for those who sold, not so good for those who bought. Said the Pope in effect: "Fill my pockets with your money, and then serve the world, the flesh and the devil with impunity." It is clear that salvation has a commercial value with the priesthood; and then—the priests are the bankers!

2. Another of Rome's modest wonders is the preservation of ancient relics, such as pieces of the crib and cross of our Lord. It has been estimated that enough of the veritable cross of Calvary has been sold to build a small hotel. Paul feared "lest the cross of Christ should be made of none effect;" but Catholics have no such anxiety, for they have gone into the lumber business, and have converted the cross into money. Rome claims that once a certain saint, even one uncertain St. Veronica, wiped with a handkerchief the Saviour's face, which was imprinted on that article in perfect likeness. Now this in itself seems to be a good size wonder; but what are we to conclude when seven different cities, among them Rome, Turin, and Milan, make the modest claim to the possession of this one self-same handkerchief? But Rome cares nothing for impossibilities. Why there is John the Baptist; while he lived he had but one head, and that one was taken from him at an early date; but after he died, the Catholics discovered three heads, and to day exhibit them in three different places as the property of the great Baptizer. The body of the Apostle St. Bartholomew is claimed *entire* by both Rome and Benevento. Besides these two entire bodies, there are three heads, about a dozen arms, to say nothing of teeth, skin, and hair in twenty other places. Thus Bartholomew became quite numerous after death. Why do Catholics delight in relics? Because relics bring money. Not long ago in New York the relic of St. Anne brought the church sixteen thousand dollars. Some of the saints get to be very valuable after they die.

3. Another wonder on which great stress is laid by Catholics, is the dogma of the Immaculate Conception of the Virgin Mary, declared an article of faith by Pius IX., in 1854. Though the Scriptures teach clearly that all have sinned and come short of the glory of God, and death passed upon all men, the Romanists declare that the Virgin was born without the least taint of sin, and was pure like Christ himself.

4. Quite a marvel became an article of faith in 1870, when Pius IX. was declared by an Ecumenical Council to be infallible. And so, in Rome's estimate, infallibility passed upon all the popes. Now, be it remembered, that, if there is any truth in history, these same popes were often blind, sensual, devilish; a first-class set of rogues, accomplished liars, unchaste, and taken all in all, as grand a brood of scamps as ever disgraced old mother earth. But this is the Catholic idea of perfection.

5. It remains for us now to chronicle Romes culminating wonder—marvel of marvels, lie of lies! In the ninth century, the dogma of Transubstantiation was conceived, and was declared an article of faith in 1215. Faith is a hobby with Catholics; they can believe almost anything except the gospel. Now the New Testament expressly assures us that, "we are sanctified through the offering of the body of Jesus Christ *once for all*." And again: "For by one offering he hath perfected forever them that are sanctified." But Rome cares nothing for such antiquated authority, and says in her catechism, treating of the Lord's Supper: "The substance of the bread is changed into that of the body of Jesus Christ, and the substance of the wine is changed into that of his blood." This miracle is called transubstantiation, and, according to the catechism, "It is effected through the almighty power of the words of Jesus Christ spoken by the priest in mass." Thus a little ignorant, superstious, besotted priest, can manufacture Christ, and hand him out to be swallowed by the people. Well, some folks can swallow anything. Ten thousand priests in ten thousand churches every Sunday make ten thousand Christs. They create their God, and then eat him up.

Of this delusion an eloquent voice has said: "Around this as their sun, revolves all the rest of the papal system. If there is no propitiatory sacrifice but through the eucharist, if the priest controls it, and has it in his power to make Christ, or to refuse to do so, every worshipper is bound to the priesthood by his every hope of salvation." Remember further that Rome loves money, and that these masses are sold to secure the repose of the dead in purgatory. Purgatory is an expensive place to reside in.

In our next we may have something to say of Romanism in Protestant churches.

ENTHUSIASM AND YOUNG PEOPLE'S SOCIETIES.

Bro. Van Deventer has undeniably good ideas about "Enthusiasm" in his article on the fourth page of this issue; but, as he suggests, trouble occurs when we come to say what enthusiasm is and what should be its source. Enthusiasm is zeal intensified. But the hilarity of silly yells, State songs and handkerchief-waving salutes, is not any kind of zeal; it is a frothy abomination. If Baptist churches had depended for their growth on these things, or had depended on their progress, they would be now just where they were at the beginning. Think of Paul going to Toronto for enthusiasm, nay, think of the young converts of the apostles separating themselves, electing officers and having a big trip every year for enthusiasm!

There is an intensity of holy zeal that is holy enthusiasm. It is born of love, and grows with knowledge,—knowledge of God's mercies and realization of man's need of his loving kindness. There are very enthusiastic pastors in North Carolina, men who would give their lives to further the Christian religion, who indeed are giving their lives faster than they think. Now imagine one of these men going to the Southern Baptist Convention for enthusiasm, imagine one going to the State Convention for enthusiasm. They go to these occasions to transact business, to make acquaintances, to learn of general affairs; but they go to their Bibles and their sense of duty and love of service for enthusiasm.

We believe the so-called "zeal" or "enthusiasm" of the great gatherings called Young People's Conventions is largely that of the crowded cars on an excursion day. We know the holy fire of young Christians meeting as often as possible, talking of Jesus, studying the Word, and planning how they can best follow him in well doing, is of Love; we know that this enthusiasm is not created by anticipation or recollection of a big trip or anything of the kind, and it will not die when there is no trip, nor because they cannot have a State President, Secretary, etc., etc., and the excitement of electing them.

Conventions and associations are largely business affairs; their officers are chosen because business expediency demands it. The young people can have their local meetings and be as truly zealous or enthusiastic in them, and do far more good with a great deal less noise and friction, by leaving what business there may be to the older heads, and doing their work through their church and in the name of the Great Head of the Church.

Young people ought to arrange to meet every week locally. They ought to study the Bible and religious work generally and they ought to pray more and talk more; and they ought to be enthusiastic in these things, which they will be, if they do them with the right spirit. But these things are minor matters at Young People's Conventions in which "big" speeches, State songs and yells and salutes take up most of the time.

It is reassuring to know that the young people of North Carolina are led by such consecrated men. We had good reason to fear evil leadership at one time, but we are satisfied now they will not go wrong. We do not believe these men will approve a Southern Union at Washington, though newspapers may unscrupulously make use of their willingness to have a conference on the subject. The fact that one approves a conference, however, does not imply that he will sanction its action, although it is clear to us that this Washington conference is planned with a view to taking the Southern Baptist Convention by storm.

With our present arrangements respecting the young people, local organizations and a general meeting for conference and culture and work, annually with our Convention, and under supervision of a committee of the Convention, we submit that we have all the best features of young people's activity, *with every means of enthusiasm*, and yet within safe bounds. On the other hand, State officials and Southern Union would estrange the young people from the churches and the Convention and the Boards, starve them spiritually and sap their usefulness.

Enthusiasm is good,-it is mighty; but it must be the right kind, must be of God.

NEW TRIAL OFFER

Our trial offers have been so successful that we propose another. Any new subscriber who sends fifty cents will get the RECORDER from March 1st to July 4th, and an Almanac thrown in, if the supply has not exhausted.

Back numbers can be furnished, if desired, as we have about thirty copies of each RECORDER since January 9th, to spare.

HELP the Home Board. We are sadly behind. Arrange to take collections as soon as expedient, and pray the Lord to call forth many gifts.

PERSONALS AND OTHER ITEMS.

....Evangelist Oakes has been holding meetings at Goldsboro.

....Rev. J. W. Bazeman, D. D., of Mississippi, died Feb. 23d.

....We regret to hear of the death of Bro. James F. Perry of Wilmington.

....Send in your names, pastors and laymen, for the "Regions Beyond" Roll.

....Enlist in the army of the Regions Beyond. A thousand soldiers wanted.

....We were glad to have Bro. T. H. Street of Roxboro in to see us last week.

....Rev. C. J. Thompson writes that Lynchburg, Va., Baptist affairs are moving on reasonably well.

....Work has finally been resumed on the Baptist church and it will be finished up at once.—*Morganton Herald.*

....The First Baptist church of Raleigh opposes the addition of the violin and cornet to its Sunday-school music.

....Dr. Jno. B. Turpin has resigned the care of Charlottesville, Va., Baptist church, and accepts a call to Americus, Ga.

....In addition to his work at Burlington, Bro. Van Deventer will fill a monthly appointment at Swepsonville after April 1st.

....Rev. C. A. G. Thomas is suffering from rheumatism. So far his affliction has not interfered with church work.—*Greensboro Record.*

....Eight persons have recently joined Dr. J. J. Hall's Norfolk's church, and the meeting was still going on when last heard from.

....Rev. H. T. Williams of Roxboro writes: "Things are moving on smoothly with us. I hope to send you some new subscribers soon."

....Rev. B. F. Long, retired preacher of the Methodist Episcopal faith, died at Warrenton Feb. 28th, where he had been editing the Warrenton *Record.*

....Efforts are being made to have Congress establish and endow a National University at Washington. It is meeting with favor among office seekers.

....Rev. V. M. Swaim has accepted a position in Yadkinville Normal School, in addition to his pastoral work at Flat Rock Baptist church in that locality.

....Dr. Taylor is travelling over the eastern portion of the State in the interest of Wake Forest endowment. We hope his sanguine hopes will be realized.

....The brethren are trying to build a church near Smithfield. Our energetic Bro. Beaty took a collection at the Raleigh Tabernacle recently for this purpose.

....Secretary Willingham is sending out frank letters to the pastors asking their personal co-operation. We hope there will be a mighty response from North Carolina.

....Some of our subscribers may be interested to know that "Lent" began Wednesday last. We will escape newspaper accounts of dances for several weeks.

....Pastors are requested to distribute copies of the *Home and Field* sent them this week containing Miss Heck's tract, "Her Father's House," and other interesting matter.

....We were glad to have a visit from Bro. Edgar S. Lougee of Philadelphia last week. He is very active in his church work in Philadelphia, and conversed interestingly about it.

....Bro. Honeycutt of Neuse informed us while in Raleigh last week that Bro. John McDade, one of the most useful members of Six Forks church, died suddenly the first of the week.

....Rev. N. B. Orrell is called to Bunker Hill for the present year as a missionary. Rev. J. M. Hilliard will assist him in the near future to hold a protracted meeting.—*Winston Republican.*

....The venerable Rev. W. D. Martin of South Carolina, father of Bro. F. H. Martin lately of Lumberton, died Feb. 27th. Bro. Martin had been an able preacher of the gospel nearly half a century.

....It is altogether probable that our *Foreign Mission Journal* and *Home Field* will be consolidated into one mission monthly and be published by our growing Sunday-school Board. We hope so, anyway.

....Let there be general observance of the woman's week of self-denial for the benefit of Home Missions. The week begins March 10th; and there will be observance of it in all the States of our Convention.

....According to John Aspland's Register of Baptist churches in North America, completed 1790, there were in North Carolina at that time 94 Baptist churches, 77 ordained Baptist ministers and 7,503 church members.

....We hope Rev. W. R. Gwaltney will allow the RECORDER to publish his recent lecture to the Wake Forest "Bible Bands" on the "Relation of the Ministry and Teaching of John the Baptist to the Christian Dispensation."

....We are sorry to announce that Bro. J. H. Hutchinson of Six Forks, Wake county, is very sick. Bro. Hutchinson is known all over the county as a great man for revivals, and there are many who will pray for his early recovery.

....Let every young minister or candidate send to Rev. A. T. Robertson, Southern Baptist Theological Seminary, Louisville, Ky., for his monograph, "Advantages to College Men offered by the Elective System of Theological Study."

....Rev. W. A. Humphrey has accepted pastoral care of churches in the vicinity of Marion C. H., South Carolina, and changes his address from Orrum to Marion C. H. We hope to hear of blessed work by our good brother in his new field.

....We thank Bro. C. A. G. Thomas for a copy of his sermon "From the Pulpit to the Poor House"; it makes a neat sixteen-page tract, and as no price is named, we assume it is for free distribution. It is in behalf of our Ministerial Relief Board.

....The Seventh Day Baptists would soon go out of existence, if some town mayor did not regularly come to their relief by arresting one of them for working on the Lord's day. This always gives them something to preach and write about and excite sympathy.

....Mrs. W. H. Brown returned home last Monday from Kinston, where she was called on account of the illness of her son, Rev. B. W. Spilman. Rev. Mr. Spilman accompanied her home. We are pleased to learn that he is improving.—*Roanoke News.*

....The vigorous young editor of the *Southern Index*, Rockingham, N. C., Bro. Settle Dockery, was a pleasant visitor to our office recently. Bro. Dockery is the son of Bro. H. C. Dockery, one of the most substantial laymen in the Pee Dee Association.

....Miss Alberta Newton, a missionary to Africa, who is well known in Durham, will be married on the 15th of April to Rev. J. D Lutcliffe, a Wesleyan missionary to the same country. The marriage will take place in Manchester, England.—*News and Observer.*

....Any subscriber who pays subscription up to Sept. 1, 1895, within the next two weeks, will receive a Baptist Almanac free. Any 50-cents nineteen-weeks subscriber will receive a copy of the Almanac free. This is the last offer we shall make on almanacs, as we expect to exhaust our supply right away. Send quick.

....Letters for the Gospel Mission workers in China should all be addressed "care of the Gospel Mission Box, Shanghai, China," we have been requested by brethren Bostick, Herring, Crocker and Blalock to say. We will publish a letter from Bro. Bostick next week, written Jan. 1st, 1895, when all were well.

....Bro. A. Johnson, editor of the Red Springs *Citizen*, writes: "We are trying to induce the S. S. Chautauqua to come here next summer. Bro. Kesler is a most popular preacher, preaching to large crowds at every appointment." An effort was made also to have the S. S. Chautauqua meet at Roaring Gap, we believe.

....A lady died in Raleigh last week and left $10,000 to the State University. It has been announced in the papers that a $50,000 Y. M. C. A. building will be erected at Chapel Hill, and that $5,000 for this purpose has been subscribed, mostly at Chapel Hill, within the last few weeks. And yet the institution will crumble to dust, if its hold on the State is broken. Truly no better thing could happen to the University than to cut off State appropriations by degrees, and give it a self-perpetuating Board of Trustees.

....The richest railway in the world, the New York Central, has discontinued the ministerial half-rate privilege. Some one has said that as a hardener of the conscience, wealth is a far greater agency than want.

....The meeting at the Baptist church still continues. The pastor, Rev. J. G. Pulliam, has preached every evening and night during the week. Mr. Pulliam is a speaker of unusual earnestness and power and always holds the closest attention of his audience.—*Smithfield Herald, Feb.* 28.

....The following young men have been chosen to "dress up" themselves, and the Memorial Hall, with the aid of the young ladies, wait on the band, show the people the way in, and do other difficult things next Commencement at Wake Forest: (1) W. H. Carter, J. W. Carlton; (2) C. Watkins, J. Y. Mangum; (3) W. T. Carstarphen, J. E. Dowd.

...."Woman in the Christian Assembly, Her Privileges and Her Limitations" is the title of a five-cent tract, an inductive study, by A. W. Lamar, D. D., Galveston, Texas, As the author takes the middle ground, he fails to brings this question any near to a biblical settlement. The Bible does not take "the middle ground."

....The U. S. Congress has capped the climax of several months of doing nothing by holding in session on Sunday, March 3rd, on account of pressure of business! By the way, Congress has voted to decrease the appropriations to the Indian schools (mostly Roman Catholic) by one-fifth. This is a step in the right direction.

....Rev. J F. Love of Suffolk, Va., was in Raleigh about ten days recently, holding meetings in the West End church, where Bro. Hunter is pastor. Bro. Love's work here a year ago was the occasion of many conversions. This year there were not so many conversions, but the membership was awakened, strengthened and uplifted. We were glad to have Bro. Love in Raleigh. Brethren Hunter and Pullen are continuing the meeting.

....As organ of a windy Southern B. Y. P. U. A., the *Religious Herald* is making desperate efforts to fill the bill; and it will be a sad pity if it does not overcome its several B. Y. P. U. A. copyright rivals, after having shown so clearly that it is second only to the national organ of the original B. Y. P. U. A., Chcago, when it comes to making much ado about nothing. Meanwhile the *Atlantic Baptist* should rise to the occasion and represent the Virginia Baptist churches.

....Rev. C. B. Justice, whose resignation as pastor of the Rutherfordton Baptist church, was accepted some three months since, has been recalled by this church. He has accepted the recall, and will, we trust, continue to minister to our people.—*Cor. Charlotte Observer.* Bro. Justice has served our Rutherfordton people a very long time—more than twenty five years, we think; and we are sincerely glad to know that he will remain with them. They could not get a more satisfactory man.

....Rev. J. G. Pulliam of Smithfield has been unanimously called to the pastorate of our Selma church, occupied with so much success by Bro. O. C. Horton, now of Durham. Bro. Pulliam was a Western North Carolina boy, getting his education at Judson and our Louisville Seminary. He preached with success in the far West several years, but returned to North Carolina last fall, and since January 1st has been occupying the Smithfield field with general satisfaction. Bro. Pulliam was in Raleigh Monday and he told us he would accept the call. We congratulate Selma.

....Seldom a day passes but that some subscriber renewing asks for a receipt. To send receipts consumes a great deal of time and makes an annual expense of at least two hundred dollars. None of this is necessary, as the label on your paper shows when your subscription expires; and if it not changed, as it ought to be, two weeks after you send us a remittance, let us know by postal card, and we will trace the error. Those who send money for other people have some reason to desire a receipt, and we will always be glad to accommodate them, if they will enclose with the remittance a postal card or a stamp.

....Hon. Thos. W. Mason of North Carolina has accepted an invitation of the Wake Forest Literary Societies to deliver the annual address next Commencement. Dr. H. M. Wharton of Baltimore will deliver the sermon. With these two men to head the list we are sure the next Commencement will be a brilliant one. Dr. Wharton's fame as a preacher is national, and still growing. He never fails to make a favorable impression. Of Capt. Mason we could say a great deal without saying anything too good for him. He is the foremost orator in the State; is a whole man, entirely qualified to inspire students to higher aims. We could not approve the selection of any other so heartily.

....Rev. J. E. Greene, Ronda, took the first opportunity of seeing his Elkin flock, staying with them just one day, and got five subscribers. We are not surprised that he is pleased with so responsive a field; and that his excellent Academy is in fine condition. Rev. B. H. Matthews, who has been sending new subscriptions ever since he took charge at Plymouth, sends another and a renewal. We are glad to know that Plymouth is pleased with Bro. Matthews and has called him for another year. We thank other brethren for new subscribers: Revs. J. K. Howell, Rocky Mount; W. F. Fry, Grantsboro; C. W. Blanchard, Cary; W. A. Humphrey, Marion C. H., S. C.; J. J. McLendon, Wolfsville; Dr. J. D. Hufham, Shelby, and J. B. Harrell of Wilmington, who sends four, and thus further assures us that he is preparing to do a great work in his new pastorate. He says he hopes to send others soon. At any rate, we hope to have him send us the Wilmington news as often as he can.

....The last instalment of Professor Gorrell's thorough treatment of an interesting period of Israelite history appears this week. The series of articles contains an unusual amount of information, and it was written in a pleasing style. The more one knows of Israel and the Old Testament, the clearer and more interesting is the Bible.——Church lover's notes are sound and timely. These notes are by a safe and substantial pastor who is not afraid to use his name, who loves to write, but like "the disciple whom Jesus loved," is averse to putting his name in print.——Bro. Stringfield represents his worthy cause with a stirring article.——Bro. Van Deventer tells what the right kind of enthusiasm will do.

....Rev. Jno. S. Hardaway has been at work several weeks with a view to preparing articles especially for the RECORDER, discussing the Sabbath question thoroughly. The first of the series of four articles will appear next week. Pastors who desire extra papers will please let us hear from them as soon as possible. Rev. Jno. T. Albritton discussed "Annihilation of the Wicked," in a highly satisfactory manner in the RECORDERS of Jan. 16th, 23d, 30th. Extra copies of these numbers can be supplied. Until the supply is exhausted, we will send this set of seven papers to any one on receipt of thirty cents in stamps. We purpose publishing other articles of this nature, covering disputed points of Baptist doctrine from time to time.

....We had a pleasant visit from Bro. John Mitchell, the Secretary of our useful Board of Education. He is trying not to increase his debt, but as the monthly bills fall due, he will surely get behind unless there is more activity with respect to this object. The Board is helping thirty three young men, the most promising set the Board has ever had. Bro. Mitchell says: "Money given to this Board will come back again in more senses than one: the beneficiaries will pay the cash back, and they will pay for it many times over by good doing." Bro. Mitchell contemplates going to Mt. Moriah, Smithfield, Goldsboro, Newbern, probably to Morehead and Beaufort and Greenville, and also to Durham, in addition to giving to the Raleigh brethren and sisters opportunity to help his worthy and needy work.

....The State of North Carolina furnishes free of charge, crop and farm-experiment bulletins to any one who desires them. The current bulletin treats of fertilizers, hog cholera, the ox warble or heel fly, cotton seed feed, influence of the moon, top dressing for clover, building a silo, and cutting oats for feed. There are many people who think this entire department is a farce. But if it is, it is a rather expensive one, and is costing as much as if it were most useful; and so, we advise our readers who are interested in such matters to send for these bulletins and for the fertilizer analyses for 1895, and make what they can out of them. A postal card with this request, and your name and address, sent to Dr. H. B. Battle, director, Raleigh, N. C., will be sufficient to get these things.

....People always attribute typographical errors, from which no paper is absolutely free, to the printers. An error is not the printer's ninety nine times in a hundred. If it is one of connection, something omitted or transposed, it is the copyholder's; if of the letters, bad spelling or punctuation or inverted letters, it is the proof reader's. It happened that there was no copyholder when a recent communication by Bro. Lansdell was read in proof. The RECORDER strives hard to keep out errors; every sentence that meets the reader's eye has been read once in manuscript and twice in proof. But mistakes will happen. It is said that the proof of a certain book was read by forty learned professors and was thought to be absolutely correct, but when the book had been printed, an error was found on the title page. Still this does not excuse one for overlooking an error.

....On account of the failure of all but twenty Union Meetings to send us their program in time, we were compelled to defer our Union Meeting supplement until next week. We trust, however, this will cause no inconvenience. If you have not sent us the program or date and place of your Union Meeting or Sunday school Association, please do so at once. We go to considerable expense to thus serve our meetings without interfering with our regular contents; and we ought to have the co-operation of the committees who have the programs in charge. We are very desirous of enlarging the usefulness of the Union Meetings and Sunday-school Associations. Every pastor and brother and sister ought to take a personal interest in them, and they ought to be attended as largely as the Associations. A great work of instructing, laying of plans and praying for guidance can be done through them.

....It does not make any difference, but we did think the *Patron and Gleaner* of Lasker would embrace the first opportunity to correct its misrepresentation of Dr. Durham's statement. Perhaps it is hard for our contemporary to understand the difference between school districts and townships. As Dr. Durham says, it is undeniably true that the money given to higher education in North Carolina from the public funds would maintain three schools in every *township* in the State three months. At last accounts our contemporary was publishing unsigned statements from nameless "poor boys" at the University. Even if the statements are not manufactured, they do not prove anything for State aid, as in nearly all of them it is said that help was obtained from the Deems fund, with which the State has nothing to do, and which would help poor boys at the Bostwick fund does at Wake Forest, whether State aid had ever been given or not. If State-aid were cut off, others would be encouraged and aroused to establish funds and increase the endowment of the University.

A More Important Warfare in China.

Dear Bro. Bailey:—You may think it a little strange that I write so little about the war. But there are several reasons why I do not. I am engaged in a much more important warfare which demands all my time.

We are so far removed from the seat of war, that we are not much more concerned about it than you are in the United States. The Chinese around us here seem to be very little interested in the matter. The Japanese are hyper-patriotic, while the Chinese have little or no patriotism. The war, too, is just in that state that a prudent prophet is afraid to risk his reputation by prophecying. So far, Japan has gained all the victories and seems to be having her own way. China has almost given away several very important places.

The two countries are now discussing terms of peace, but it is impossible just now to predict the result. A very short time may bring us peace, or it may bring us unconceived-of results. We will have to wait and see.

Our missionaries in North China have left Tungchow and are safe in Chefoo. We need to pray God's protecting care for the missionaries and native Christians in the north.

Whatever else may be the result of the war, it will bring about many changes in China. Any change will be for the better. Let us pray God to overrule it all to the advancement of his kingdom in China.

We are all well and working hard. Our work is encouraging. Many are hearing the Word, and some seem interested.

Sincerely, R. T. BRYAN.

Shanghai, China, Jan. 25, 1895.

From Lumberton.

Dear Recorder:—Here we are, safely and comfortably housed in Lumberton. It was with an aching heart that I laid down the work in my old field. Six years ago I went fresh from the Seminary to take the pastoral care of Rockingham and Lilesville churches. We had heard it spoken of (especially Rockingham) as the hardest field in the State. We were very agreeably surprised, and in many respects found the work delightfully pleasant. Some as noble brethren as the State contains belong to the churches on the field which we have just left. During the six years of our stay among them there was no carping nor fault finding indulged in, and if there was the least dissatisfaction on the part of a single member of either church, I did not hear a whisper of it. I am sure that we fully reciprocate their kindly feeling. On many occasions, beside the salary paid us, the brethren showed their appreciation in a very substantial way.

I thank God that we can leave the churches on the field united, harmonious, and free from debt, and pray that the Lord may send them a pastor who can lead them on to still greater things.

It had been the desire of my pastoral life to concentrate my efforts so as to spend more time in my study and less on the road. Up to this time, however, I did not feel warranted in giving up the work at Rockingham and Lilesville. But I feel now that we are following the leading of God's Spirit in coming to Lumberton.

We arrived here last Tuesday evening, and received a royal welcome. Some of the brethren and sisters met us at the depot and had us driven to the parsonage, when a number of the members were in waiting for us. Comfortable fires glowed in every room, giving us literally a warm welcome. In a few minutes we felt perfectly at home. The sisters had prepared an elegant supper to which they invited us, and then retired, leaving us to enjoy our sumptuous repast, and promising to return after supper. And they *did* return in great numbers, each one bringing a package, so that we had to put our wits to work to find places for depositing them. We hope we may be able, by our works, to prove more conclusively than by our words, that we appreciate the warm welcome extended us.

And now to the work that lies before us! God give us needed wisdom and grace to seize every opportunity that may present itself to advance the Master's kingdom.

Please send the RECORDER to Lumberton. Its smiling face will seem very familiar amid our new surroundings.

LIVINGSTON JOHNSON.

Lumberton, March 1, 1895.

With Bro. Jones.

Dear Bro. Bailey:—The RECORDER of Feb. 6th, received yesterday, has an article from Bro. N. S. Jones in regard to evangelistic work. As soon as I carefully read the article I concluded to say a word to encourage the proposed work.

Since I have been trying to preach Christ and him crucified for the salvation of sinners, I have believed in evangelistic work. I believe it should be as it was in the days of the Apostles when the seventy were sent out two and two. It is as true now as then, as Jesus said, "The harvest truly is great, but the laborers are few." Luke 10: 2. I believe anything that was practiced by the Apostles in the work of the Lord should be practiced by the Baptists now.

I am sure that if the brethren in the ministry would unite in evangelistic work in the eastern part of North Carolina, and especially in Hyde county, and also in the counties of Beaufort, Tyrrell, Dare and Pamlico, there could be much good accomplished. As Bro. Jones says, let the work be done without money and without price.

I would be glad to unite with any of the preachers of our faith, and take them through Hyde county, and also through the other counties named.

Brethren, we should pray earnestly over this matter, and then earnestly engage in the work, in the name of the Lord, as David did in his conflict with Goliath of Gath. May God help us in this noble work is my prayer. W. R. CARAWAN,

Rose Bay, Hyde Co., Feb. 20, 1895.

North Carolina and the Home Board.

The contribution of North Carolina for 1894 was less than $2,500, far below her usual amount.

For this year, 1895, it is less than to the same date last year by $680. We have received but $1,680 from her since last May.

In January last when we had received but $900, we asked her to give us from that time to April 30th, $2,500. This amount would make her total contributions for the Conventional year but $3,400. That was the least proportionate amount we could assign her and avoid disaster to the work of the Board. Of the sum there remains nearly $2,000 to be raised. But what is $2,000 to the Baptists of North Carolina, if they had a mind to raise it? Two hundred of her churches giving $10 00 each would secure it.

Brethren, it can be done easily if you only will. Brother Durham says it will be raised, and I trust him. I know he will try, and if he don't succeed it will be because the pastors are indifferent to the cause. That I don't believe of such men as Hufham and Pritchard and Carroll and Carter and a hundred more whom I know and love and trust. It will be done.

I. T. TICHENOR.

Once Aided by the Home Mission Board.

Here is a partial list of the churches in North Carolina once aided by the Home Mission Board:—Asheville, Hendersonville, Newbern, Charlotte, Concord, Chapel Hill, Raleigh, Edenton, Goldsboro, Warrenton, Elizabeth City, besides a number of smaller towns, such as Bakersville, Hot Springs, Bryson City, Murphy, &c., &c. During the past year it assisted the churches in Washington, Concord, Tarboro, Newton, and Olivet church in Charlotte.

Brethren, read over the list and say whether North Carolina Baptists owe this Board their support.

OUR NEW SUGGESTION.

Would it not be a beautiful and graceful thing for the strong and prosperous churches mentioned above to remember the kindness of this Board in their time of need and make a special thanksgiving to their benefactor? What say you, pastors Blackwell and White and Ford and Pritchard and Carter and the rest? We still need $1,900 in order to make up our quota, and only two months are left us.

R. T. VANN.

Scotland Neck, N. C.

In the Mt. Zion Association.

The Master's work in this part of his vineyard (Mt. Zion Association) is moving onward. One can observe, on almost every hand, brethren who are willing to make sacrifices in order that the kingdom of God may be established in the hearts of men. This spirit was clearly seen at my last appointment at Bethel church, when they extended a call to me to preach for them another Sunday during each month. There are those as elsewhere upon my field of labor, who are full of zeal and who lend a helping hand to every good work. They have the good of the Master's cause at heart. We hope and trust that a day of greater spiritual results will soon dawn upon that church as an outcome of their having preaching twice a month. The different churches are doubtless feeling the powerful influence of the meeting held last year. One, who witnessed the manifestations of the Spirit's power in the conviction and conversion of souls, and rekindling a flame of sacred love in the hearts of others, would be struck with wonder and amazement, should he discover that the flame of God's love has died away so soon. A tidal wave for good was set in motion which, we trust, will not stop its onward movement until the words be spoken, "Time shall be no more."

We had the assistance of brethren Rufus King, L. L. Starrette, and R. Van Deventer. We, being constrained by the love of God, fully realized what it is to be laborers together with God. While it is true we cannot even approximate the good accomplished, yet there are some visible results which give us great encouragement and create within us a greater anxiety to do more faithful work than ever.

The Lord's name be praised and magnified above every other name for having permitted me to baptize sixty eight into the fellowship of the different churches under my charge.

We had a gracious revival at Antioch such as had not been seen there for a number of years, which resulted in the addition of twelve members by experience.

At Cane Creek, in the presence of a large congregation numbering more than a thousand, the ordinance of baptism was administered to twenty-three.

The membership at Swepsonville was increased by nine.

Great was the outpouring of the Holy Spirit upon the hearts of the people around Bethel. Several were restored and twenty-four related their experience and were baptized.

On the first Sunday in April the care of Swepsonville church will cease to be upon me, God having given me other work, I hope soon to enter upon it with renewed zeal and energy. When I think of those whose hearts beat as one and who are ever ready to co-operate with their pastor, it animates me and inspires my soul to press with vigor on. With the united effort of the brethren, God being our guide, good results are expected during the year.

Respectfully, J. W. WATSON.

Chapel Hill, Feb. 27, 1895.

Wilmington Notes.

Dear Recorder:—Please allow me space for a few notes concerning the Master's cause in Wilmington.

Bro. Poole is succeeding well at the Brooklyn church. He is held in high esteem by the members of his church and by the entire community. He is considered in these parts certainly as one of our strongest and most original preachers. He has just closed a good meeting with his church, in which he had the efficient aid of Bro. J. H. Hildreth. The bad weather was against them the most of the time, but the Lord was with them, and as a result he reports the church greatly revived and a number of sinners converted. I don't know yet how many have joined the church.

Bro. Oliver, by his unceasing energy and perseverance, continues to make things lively at the First church. They think they have one of the best preachers in the land for their leader. He is much devoted to his work and is succeding admirably well, as is evidenced by the large and increasing congregations that wait on his ministry. He tells me that just now there are several among the unconverted in his congregation who seem much concerned on the subject of religion.

A Pastors and Deacons' Conference has recently been organized, which meets every Tuesday morning. This is increasing in interest, and I believe is going to be helpful to all concerned.

The Baptist Sunday-schools of the city have recently organized themselves into a convention. This will embrace all the Baptist Sunday-schools in New Hanover county that may desire to come into the organization, and is intended to bring about a greater unity and efficiency in our work.

The Lord continues to bless us at the South Side church. The congregations are increasing all the time. All seem to be encouraged and hopeful. Twelve have joined the little number since the present pastorate began. Two others have recently professed faith in Christ. Our Sunday-school is excellent and also growing in interest under the splendid management of our beloved superintendent. Bro. J. S. Cannady.

J. B. HARRELL.

Wilmington, Feb. 25, 1895.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones, —— place; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews, ——.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Any lamp with wrong chimney on it is unsatisfactory. Geo A Macbeth Co, Pittsburgh, Pa, will send you the "Index to Chimneys" free, if you write for it.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

Sick Stomach for Forty Years Cured by the Electropoise.

RENSTON, N. C., Feb. 13th, 1895.

Dear Sir:—I am well pleased with the Electropoise, it having done me more good than all the medicine I ever took. I had not known what it was to be free from sick stomach in forty years; but since using the Electropoise I have had little symptom of it, which alone is well worth the price of it. I loaned it to a neighbor, who was raging with neuralgia of the face, and he found great relief. Very truly,

MRS. M. A. TUCKER.

Any further information or terms furnished gladly by Jno. W. Graham, Agent, Atlanta, Ga.

"A Chance to Make Money."

R. H. Woodard Company, of Baltimore, Md., have just published a very fast selling book: "Home of the Bible" by Marion Harland. 10,000 copies were sold in one week. One agent sold fifty-eight in eight days; another twenty-seven in three days. They wish to employ at once agents everywhere to sell this book. Freight is paid and credit given. Send them at once $1.00 for a complete canvassing outfit and full instructions, and you can make money rapidly.

Home Testimony.

WHAT N. B. BROUGHTON SAYS.

RALEIGH, N. C., Nov. 26, 1894.

J. D. BOUSHALL, ESQ.,
Manager Ætna Life Ins. Co.,
Raleigh, N. C.

My Dear Sir:—I am to-day in receipt of the Company's check on the First National Bank of New York for one thousand dollars ($1,000) in full settlement of Policy No. 213,127 on the life of the late Lewis O. Lougee, Treasurer of Wake county.

Please accept the thanks of the family for this prompt and satisfactory settlement. Mr. Lougee died on the 10th Nov., 1894. The proofs were filed with you on the 17th. The check is dated Nov. 24th.

I take great pleasure in commending your excellent Company to those looking for safe and reliable insurance.

Yours truly, N. B. BROUGHTON,
Administrator, L. O. Lougee.

Enthusiasm.

"Against the hindrances of the world, nothing great and good can be carried without a certain fervor, intensity and vehemence; these joined with faith, courage and hopefulness make enthusiasm." This word used to convey the idea of excitement, extravagance, frenzy, passion, which is even now attributed to it. We are told now that this word has chiefly the meaning of earnest and commendable devotion, and in this sober sense we use it. I am quite sure the man that has been in demand and is now in demand is the man with enthusiasm. Two years ago the work of lifting the debt from our State Mission Board could not have been so easily done without the enthusiasm of our brave Leader. Men without it could have shown the necessity; but men without it could not have inspired the people to do it. The same characteristic is manifest in the Corresponding Secretary of Foreign Missions. He will succeed because he is putting the fervor of his soul, the intensity of his heart, the vehemence of his life and his faith in God in the effort, and may the Southern Baptists catch his spirit and come up to his help.

If enthusiasm is such a good thing, and can accomplish so much, why should we be so fearful of the young people's movement. If it is so desirable in the work, why is it to be regarded with so much distrust in this department. It does not seem to be simply an uprising of thoughtless, undisciplined youth, but it is led by trusted men in maturer years. We have only to call the names of R. T. Vann, H. A. Brown, J. W. Carter, C. A. G. Thomas, T. H. Pritchard, J. H. Edwards, and many others in the State, with those in other States, to make good our statement that this movement is in safe hands.

We are told of the dangers ahead, of the need to go slow, &c. We say the dangers that might threaten are largely diminished by the active co operation and lively interest of these brethren who are guiding the movement and giving it shape along existing lines.

Were this element conspicuous for its absence, would it be the best thing to let it alone because there were possibilities of danger?

Shall we say because there is danger in young manhood we will let it alone? For this very reason we must concern ourselves.

"The prudent man may direct a State, but it is the enthusiast who regenerates—or ruins."

There is a possibility for virtue or crime in youth, because there is danger we must direct this energy, for the sake of the virtue we must give shape to this activity.

It is possible for us to be so conservative that we may stand in the way of progress. Carey had to meet this difficulty. The churches had done nothing for the heathen, and when the time came to do, they concerned themselves about the ovation, and the consecrated cobbler received the cold shoulder till his red hot enthusiasm burned a way through their conservatism. The same difficulty in form of caste met him in India and was overcome there by the power of the gospel. We need only look in our churches to be convinced that the same trouble still exists.

The three hundred composing Gideon's band were the enthusiastic and self-sacrificing ones of the 32,000. They might not have been so forgetful of self had they been less enthusiastic. "Faint, yet pursuing" they were, because ardently attached to their homes, and would save their land from the oppressor. The pastor knows how the enthusiastic member can be counted on. He is ready to give up self for the cause, pleasure for duty. The enthusiastic ones do largely what is done. The 29,700 were somewhere waiting development, ready to shout victory or deprecate defeat, but doing nothing toward it. The men who see the needs, the opportunity, and the obligation, if they love the Lord, will do to count. If we find them in the ranks of the young let us be glad and encourage them to serve.

R. V. D.

"BROWN'S BRONCHIAL TROCHES" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

Good Lord, Deliver Us!

Lets us be thankful that we have not yet reached the point, however rapidly some are advancing thereto, that a Chicago paper notes: "Now and then we receive the manual of a church with so many societies in it that we know instinctively the pastor of that church must find life a burden. Such a minister always makes us think of a juggler in the old-fashioned circuses, where, besides the feat of balancing a barrel on his nose, he had to keep a dozen earthenware plates all going too. In fact, some ministerial brethren have told us that it used to be a good deal easier to run the church than it is now to have a dozen societies to run the church."—*Western Recorder.*

The blue-bird is hailed as a harbinger of Spring. It is also a reminder that a blood-purifier is needed to prepare the system for the debilitating weather to come. Listen and you will hear the birds singing: "Take Ayer's Sarsaparilla in March, April, May."

"Youth longs and manhood strives, but age remembers,
Sits by the raked up ashes of the past;
Spreads its thin hands above the whitening embers,
That warm its creeping life-blood to the last.

Dear to its heart is every loving token
That comes unbidden ere its pulse grows cold,—
Ere the last, lingering ties of life are broken,
Its labors ended and its story told."

Literary.

The Story of a Wheat Grain.—We have received a compact treatise on the chief ration of civilized man—the staff of life. It is illustrated with numerous engravings from microscopic views of the wheat grain. The information has high scientific value, as well as instruction for the average person.

The author is the veteran editor, the Rev. John J. Lafferty, who is also one of the Board of Visitors of the Medical College of Virginia. He has amused himself for years in scientific investigations, and given years to the question of a "complete flour." Theory and experiment went hand in hand. He utilized his mill at Crozet to test each step in the progress to a perfect milling output from the wheat kernel.

He submitted the outcome of his experiments to scientists of distinction, who gave full appreciation of his achievement.

Like men of his class, when success was secured he began to lose interest in the subject, until there was a pressure upon him to manufacture the article. He has invented machinery, and it will be installed by the new year at Crozet. Physicians of eminence have given assurance of unlimited demand. One remarked that no intelligent doctor would permit any other flour among his clients. The booklets (which is for free distribution) gives the story of the scientific research with the enchantment of a romance of chivalry.—*Richmond Dispatch.*

The American Historical Register, a monthly gazette of the patriotic, hereditary societies of the United States of America, "is devoted exclusively to American historical matters in general, and to the curiosities, autographs, book plates, antiquities and rare portraits and unprinted literature of American history, and prints the proceedings and current news of *all* the American patriotic associations, whose membership is hereditary." Welcome to this bright, spirited, truly *American* magazine. The contributors are eminent American writers, and will interest the educated and the cultured. It is well printed. The price is $3 per year.

Several articles which are an outcome of Julian Ralph's voyage to China, undertaken in the interest of *Harper's Magazine* and *Harper's Weekly*, will be published in the *Magazine* during the summer months. The first of the series will be entitled "House-boating in China," and will appear in the *June Harper's*. In all there will be three articles or more, amply and beautifully illustrated from drawings by C. W. Weldon, who accompanied Mr. Ralph to the interesting points in China which are described.

The Forum for March, which by the way begins volume 19. will contain four articles particularly timely—"The Business world *vs.* the Politicians," by the Hon. J. H. Eckels, Comptroller of the Currency; "Our Blundering Foreign Policy," by Senator Henry Cabot Lodge; "The Constitutionality and Justice of the Income-Tax," by Professor E. R. A. Seligman, of Columbia College; and "The Antitoxine Treatment of Diptheria," by Dr. L. Emmett Holt, one of the best living authorities on children's diseases.

The fiction contained in the February number of the *Southern Magazine* makes entertaining reading—four short stories in all, including "A Woman of Thirty," by Blanche Carr; "Charlotte," by Josephine Compton; "Death of the First Born," by F. P. Kopta; and "The Empress Carlotta's Fan."

In our Christian pilgrimage, it is well, for the most part, to be looking forward. Forward lies the crown, and onward is the goal. Whether it be for hope, for joy, for consolation, or for the inspiring of our love, the future must, after all, be the grand object of the eye of faith.—*Spurgeon.*

Who knows his ignorance has already half-knowledge.

THE POSTMASTER'S LETTER.



T. H. EDMUNDSON.

DR. R. V. PIERCE: *Dear Sir* - I had been an invalid for nineteen years and had all the doctors in our country prescribe for me, but they could not say just what ailed me. When I wrote you giving the history and symptoms, you diagnosed my case as disease of the blood and kidneys, and advised me to try your "Golden Medical Discovery" and "Pellets," and I feel confident your medicines *saved my life*, and I hope all sufferers from kidney and blood diseases will try your valuable medicine.

T. H. EDMUNDSON, Postmaster,
Home, Marshall Co., Kans.

The muscular system, the Heart, Stomach, Liver and Kidneys, all do their work with constant difficulty for every weary, thin or thin-blooded person. Fatigue comes early, is extreme, and lasts long. The demand for nutritive aid is ahead of the supply, and poisonous materials accumulate. This is the reason *pale* people are always tired. Certain it is that Dr. Pierce's Golden Medical Discovery cures and builds up just such sufferers. To the weak and the nervous, Pierce guarantees A CURE.

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Read What is Said of the Book.

Dr. Charles E. Taylor says: "A most valuable contribution to the religious literature of North Carolina. If the book shall have the wide circulation which it deserves, I believe it will be used of God for the awakening and conversion of very many."

Dr. J. B Gambrell, President of Mercer University, Georgia, has the following to say in "The Index": "The whole book is juicy, soulful and helpful toward a wider range of things and a better spiritual life. It is a good Sunday book. The Sermons deal with matters of life and death, and the Addresses touch on many practical topics, while the Reminiscences, especially of the author's conversion and spiritual life, are rich with a heavenly flavor."

"Every pastor and especially every young Baptist preacher in North Carolina, ought to have a copy of Dr. Skinner's book. If I had the means it would be a great pleasure to me to send a copy of it to every young preacher in the State."—C. Durham.

Send Your Order at Once.

Consumption

is amenable to treatment. Hope, courage, proper exercise, and from the inception of the disease the continual use of Scott's Emulsion of Cod-liver Oil and Hypophosphites, are absolutely necessary.

Keep up good courage, and with the use of this most nourishing and fattening preparation recovery is certain in the first stages, and may be accomplished even when the lungs are seriously involved. Stop the excessive waste (and nothing will do it like Scott's Emulsion), and you are almost safe.

Don't be persuaded to accept a substitute!

Scott & Bowne, N. Y. All Druggists. 50c. and $1.

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The management of the Equitable Life Assurance Society in the Department of the Carolinas, wishes to secure a few Special Resident Agents. Those who are fitted for this work will find this

A Rare Opportunity

It is *work*, however, and those who succeed best in it possess character, mature judgment, tact, perseverance, and the respect of their community. Think this matter over carefully. There's an unusual opening for somebody. If it fits you, it will pay you. Further information on request.

W. J. Roddey, Manager,
Rock Hill, S. C.

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This Company has been in successful operation for twenty-two years, and paid out

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CHAS. M. WALSH.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 27, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 a m	10 20 p m	
Leave Tarboro...	12 20 a m		
Lv Rocky Mount.	1 05 a m	10 20 p m	6 00 a m
Leave Wilson....	2 03 a m	11 03 p m	
Leave Selma.....	2 53 a m		
Lve Fayetteville.	4 30 a m	12 53 p m	
Arrive Florence..	7 15 a m	3 00 p m	

	No 47. Daily.		
Leave Wilson....	2 08 p m		6 35 a m
Leave Goldsboro.	2 55 p m		7 20 a m
Leave Magnolia..	4 02 p m		8 29 a m
Arr Wilmington..	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Jan. 27, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	8 15 a m	7 15 p m	
Lv Fayetteville..	10 55 a m	9 19 p m	
Leave Selma.	12 32 a m		
Arrive Wilson ...	1 20 a m	11 15 p m	
Leave Tarboro...	2 48 p m		

	No 48. Daily.		
Lve Wilmington.	9 20 a n		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 a m		9 40 p m
Arrive Wilson ...	1 00 a m		10 27 p m

	No 78. Daily.		
Leave Wilson....	1 30 p m	11 20 p m	
Ar Rocky Mount	3 33 p m	12 02 p m	
Arrive Tarboro ..	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 02 p m	
Arrive Weldon...	3 48 p m	12 54 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
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FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	DAILY. No. 35.	DAILY. No. 11.
Lv. Richmond	*12 30 p m	12 40 a m
" Burkeville	2 24 p m	3 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 42 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*2 00 p m	†5 30 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 43 a m
Ar. Greensboro	7 30 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*7 38 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 24 a m
" Asheville		3 40 p m
" Hot Springs		5 30 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 m
" Spartanburg	1 00 a m	2 54 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 30 a m	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 48 a m	
Ar Jacksonville	10 30 a m	

NORTHBOUND.	DAILY. Nos. 10 & 36.	DAILY. No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 30 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 33 p m
" Asheville		2 12 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	12 01 a m
Ar Durham	12 15 p m	3 10 a m
" Raleigh	1 15 p m	†6 50 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	†5 30 p m	*3 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 35 p m
" Keysville	2 13 p m	3 54 a m
" Burkeville	2 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m daily and 8.30 p m, except Sunday. Returning leave Richmond 3.2[illegible] m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.30 p m; arrive at Oxford 5.40 p m, Henderson 6.35† p m, Durham 7.05 p m, Raleigh 8.00 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson †10.25 a m, Oxford 11.35 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.00 a m., and 5.45 p m daily except Sunday, 12:35 p. m. daily, and arrive Henderson 7:50 a m, and 6:35 p m. daily, except Sunday, and 12:55 p m daily. Returning leave Henderson 10.25 a m, and 7:15 p m daily except Sunday, and 2:15 p m, daily, and arrive Oxford 11:20 a m, and 8:10 p m. daily except Sunday, and 3:10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

J. M. CULP, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

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has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster which have hitherto been attended with such fatal results. The fact that in the last three years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address DR. BYE, Indianapolis, Ind.

The Situation As I See It—No. 2.

The great question before us now is not whether our young women shall be educated, but *Where?* Before answering this question, I beg your careful consideration of a few thoughts I have had in my mind a long time. And though I cannot say them as nicely as others, on account of some experiences, which I do not care to repeat, I can say them well enough.

NORTH CAROLINA'S PETS.

Of the many inviting advantages in our State, there appears to me none greater than those offered to our young men. They seem to be the pets in society, in the church, and in the State. If they sin against society, they are forgiven without asking forgiveness. If they sin against the church, efforts are multiplied for their restoration. If they earnestly desire to secure a collegiate education, the denominational colleges of the State have made it possible for them. And, within the last few years, lest some indigent young men should be overlooked, the State has entered the field to look them up, and offer them collegiate advantages. These advantages are not second class by any means. Dr. Harper, president of Chicago University, says that our own Wake Forest College is the equal of any college in the South. With an endowment of one hundred and eighty-nine thousand dollars, a loan fund of eleven thousand dollars, with an arrangement by which young men may secure board at actual cost, I venture to say our young men have, what I call, a *chance*. With all these advantages, I do not say that it is an easy task for a poor young man to secure an education, for there are hardships to endure that a coward will not undertake. Yet, hard as it may be, it is a *chance* for which very many have been grateful. Indeed, Wake Forest College is the pride of every Baptist in the State, who has studied our denominational life. What could we have done without it? What progress could we have made without this grand old institution, whose influence has permeated every nook and corner of our State, and gone as a benediction to other States and nations?

"NEEDLESS EXPENDITURE OF MONEY."

At the time Wake Forest College was being established, there was a number of good schools in the State. The University at Chapel Hill could have accommodated a larger number of students than it had. Why not send our Baptist boys to these good schools, and save this needless expenditure of money? After the war, much having been lost, why should not our young men have been sent to Davidson, Trinity, or out of the State? Does it make any difference *where* a young man is educated? Are not Greek, Latin, Mathematics and some 'ologies' all of a young man's education? It makes so much difference where our young men and women are educated that the Lord has his chosen men and women to attend to this particular work—fixing a place for them. What names of earth are dearer to us than those who, under the most discouraging circumstances, in the face of opposition the most trying, established our college.

ANGELS LOOKING UPON US.

For our young women we have not one dollar endowment in the State, not one dollar as a loan fund, and only one scholarship! The Lord open our eyes to see where rests the responsibility of such neglect of the beings that mean so much to our Christian civilization. Angels are looking upon us. The opportunity is before us to establish a school for our women that will mean so much in time and eternity, for the glory of God and the elevation of lost humanity.

WHERE ARE OUR YOUNG WOMEN?

Our young women who are in college may be found at Hollins Institute, Virginia, Southwest Virginia Institute, Bristol, Va.-Tenn., The Womans' College, Richmond, Va., Norfolk College, Norfolk, Va., Southside Institute, Berkley, Va., Greenville Female College, Greenville, S. C., Salem High School, Salem, N. C., Greensboro Female College, Greensboro, N. C., State Normal and Industrial School, Greensboro, N. C., LaGrange College, LaGrange, N. C., Greenville Female Institute, Greenville, S. C., St. Mary's, Raleigh, N. C., Peace Institute, Raleigh, N. C., Oxford Female Seminary, Oxford, N. C., Chowan Baptist Female Institute, Murfreesboro, N. C., and at other colleges in or out of the State. With one or two exceptions, so far as I have been able to learn, these colleges are private or corporate enterprises.

PRINCIPLES DEARER THAN LIFE.

If we need a college for our young men, as we have at Wake Forest, is not the demand upon us equally great to provide an institution of like character for our young women? There is no question that so affects our denominational life as the training of our young men and women; and we can as well afford to neglect the one as the other. Are not the principles, which separate us from all other denominations, and which are dearer to us than life itself to be maintained and advocated by our young women as well as by our young men? The ministry excepted, what is the difference between the church and denominational work of our young men and women?

MEN WHO HAVE RENDERED VALUABLE SERVICE.

From the seacoast to the mountains may be found noble Christian women whose influence for good is seen in society, and whose worth in their homes is beyond comprehension. These were educated in colleges and seminaries presided over by Drs. McDowell and Royall of blessed memory, Profs. John B. Brewer, F. P. Hobgood, H. W. Reinhart, and Rev. J. N. Stallings, and others whose names are household words in the many homes blessed by the presence of their pupils. There are many other women without an education who under God have wrought inestimable good, and the more to their credit it is.

From the large number of our young women that are in other than Baptist colleges, and the still larger number that cannot reasonably hope to attend without aid, it is clear that existing facilities are not answering the demands of the Baptist State Convention. Any man who is at all interested in the education of our young women must realize the great necessity for establishing the school now contemplated—an institution that is destined to receive the largest patronage of any school in the State—YOUR SCHOOL, that shall be run in the interest of your daughters or sisters, where you can get advantages for them equal to those of any school in the South at actual cost. I am speaking as one of the trustees, and think I know the minds of the others in these two respects: first class advantages in every department, and at a cost within the reach of our people.

But we can do no better than the trustees of other female schools in advantages or cost *unless we can secure an endowment fund*, and a loan fund, besides the buildings and apparatus. So after all, the most important part of the work is upon you, brethren and sisters.

As I write I think of some of God's noble men and women who have so gladly made contributions to the work. One dollar will not endow the Woman's College, but it will help. God has plenty of money and property in the hands of his stewards to make this one of the grandest institutions in the land; and we are trusting that his servants will cheerfully make the investment that will pay so much in time and in eternity.

We are very anxious to open the school next fall for the large number who want to attend. Faithfully,

O. L. STRINGFIELD.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

"Enthusiasm"

The *Watchman* objects to the silly "Chatauqua salute" of waving handkerchiefs, on the ground that it is unclean and unwholesome. The *Christian Inquirer* adds: "We object to the introduction of that salute into promiscuous assemblies on other and more serious grounds." But, brethren, think of the "enthusiasm," and cease your old-fashioned notions of cleanliness and refinement. —*Western Recorder.*

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

Shall aught beguile us on the road,
While we are traveling back to God?
For strangers into life we come,
And dying is but going home.

Who carried the least luggage into the ark? Answer: the fox and the cock, because they had only one brush and comb between them.

How to Save Trouble.

If you your lips
Would keep from slips,
Five things observe with care:
Of whom you speak,
To whom you speak,
And how and when and where.

If you your ears
Would save from jeers,
These things keep meekly hid:
"Myself" and "I,"
And "mine" and "my,"
And how "I do," or "did."

—*Child's Gem.*

A pure heart at the end of life, and a lowly mission well accomplished, are better than to have filled a great place in the earth, and have a stained soul and a wrecked destiny.—*J. R. Miller.*

One good man, one who does not put away his religion with his Sunday coat, but wears it for his working dress, and lets the thought of God grow into him, and through and through him, till everything he says and does becomes religious, that man is worth a thousand sermons: he is a living gospel.—*C. Kingsley.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR MARCH: AFRICA.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

Although it has been urged that the Societies this month observe a Week of Self Denial to meet the pressing needs of our Home Board, this should in no way interfere with the study for the month. The study topics are so arranged that the same one comes around but once a year. It is, therefore, very important that each in turn be dwelt upon.

During the year the African Mission has suffered great loss in the death of Mr. and Mrs. Newton. Notwithstanding this, the late letters from our missionaries are full of hope and encouragement.

Rev. C. E. Smith says, "The English have practically taken the Yoruba country over," and from this fact he hopes for much more facility in reaching different parts of the country and the doing away with many of the most barbarous heathen customs.

He tells of four women baptized and adds, "I am looking constantly for converts every Sunday."

A Week of Self-Denial—March 10–16.

God plants thoughts in hearts and minds which ripen in time to meet emergencies unforeseen. When the Woman's Missionary Union, assembled in Dallas last May, voted unanimously to observe a week of self denial, none knew that the Home Mission Board, S. B. C., from the various circumstances enumerated in Dr. Tichenor's circular, would be in such dire need. Or, let us put it a step nearer the living reality, and say that none knew "our substitutes" on the frontier, from the failure of the Home Board to receive collections from the churches, would be reduced almost to starvation. This is the emergency which is upon us, and how shall we meet it?

With the W. M. U. pledge of $5,000 for the debt of the Foreign Board more than paid, and with the Christmas Offering for China completed, we plainly hear God's call in the direction of the Home Board's needs. Though the cry is voiced by the bodily and mental sufferings of our missionaries, by the mothers' anxieties for their children, and by the cold and hunger of these little ones, it is, nevertheless, God's appeal to us Southern Baptist women to arise and do something special as our answer to His call. And what shall it be? Does not the recommendation to observe a week of self-denial, accepted ten months ago in Dallas, seem to be a way by which each one of us can answer "I will" to this invitation of the Lord?

A week of self denial! How does that bear comparison with Christ's life on earth? Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes He became poor, that we through His poverty might become rich. In view of this unmerited favor, let us give ourselves with deeper, truer meaning than ever before, to our self denying Redeemer; and then, with grateful eyes and mellowed hearts, we shall see ways of denying ourselves, and we shall be willing to follow those ways, to the glory of His name and the succor of His servants.

The London Missionary Society observed a week of self-denial, and $50,000 were poured into the Lord's treasury. The same year the Salvation Army, poor in pocket but rich in spirit, gave $300,000 by the same method. Have we not rich women among our membership—over 750,000—who could deny themselves of some costly luxury, some elegance of home or toilet, some entertainment or excursion, and coin the cost into food for hungry bodies and souls in our country. Are there not hundreds and thousands among us, who have all we need for comfort, who would honestly deny ourselves some of these things that the necessaries of life might be given to others? And the poor among us—many are poor, but they are always the most generous givers, according to their ability, and scarcely need to be urged. Let us, one and all, in whatever station placed by Providence, determine with David in his sacrifice to God, "Neither will I offer unto the Lord my God of that which doth cost me nothing." This resolve faithfully carried out will proportion our giving according to our ability. If we give as we are able, give till it costs us to give, who shall say what the amount will be?

Honestly, faithfully, tenderly, as unto the Lord, let each of us give the second week in March, beginning with Sunday, 10th, to this noble work of aiding Home Missions, in the hour of extremity. A richer spiritual blessing will be ours for sharing our temporal things,—it is more blessed to give than to receive.—*Annie W. Armstrong, Cor. Sec. W. M. U.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Tried Friends Best.

For thirty years Tutt's Pills have proven a blessing to the invalid. Are truly the sick man's friend.

A Known Fact

For bilious headache, dyspepsia sour stomach, malaria, constipation and all kindred diseases.

TUTT'S Liver PILLS

AN ABSOLUTE CURE.

The Pathway of Knowledge IS THE Road to Success



Victor Hugo

In speaking to young men, once said: "It is the learning acquired at midnight that will make your future bright and dazzling as midday." And in this terse epigram the great Frenchman stated a truth that applies equally to struggling, ambitious young men the world over.

Inasmuch as you have yet your place to make in the world, and will avail yourself of opportunities to increase your knowledge and improve your mind, so will you make your life successful and happy.

A man's brain is a garden given him to cultivate, and whose products will be his support.

Plant That Garden

with seed of knowledge and from the vines will grow the blossoms of financial gain and honorable preferment.

Never before in the history of the world have young men had an opportunity to fit themselves for the battle of life as it is now given them. In this, as in everything else, American push and public spirit lead the world.

All that the college graduate has been taught, and more, can be secured by the young man who gets a set of the Encyclopædia Britannica now offered to The Observer subscribers on the easy payment of 10 cents a day. But remember that our special introductory offer is for a limited time only.

The Observer,

CHARLOTTE, N. C.

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Write for prices and photographs of our work.

Have furnished churches at Greenville, Tarboro, Bath, Hobgood, Roper, Pantego, N. C.; Gilmerton and Great Bridge, Va.; and many other places; also a number of churches in this vicinity.

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General Building Material,

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Special attention to making work according to architect's plans.

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Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

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Only $15.00 net

RETAIL PRICE, $37.50.

The Primrose Library is composed of fifty of the larger books—300 pages per volume—that have not been already closed out in the Society's great Clearance Sale. Only a limited number of these libraries remain. Send quick if you wish one.

You may return the library if not satisfactory.

The Society offers one hundred volumes for intermediate classes for $12.00 net. They are going rapidly.

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PHILADELPHIA: 1420 Chestnut St.;
BOSTON: 256 Washington Street;
NEW YORK: 149 and 151 Fifth Avenue;
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ATLANTA: 93 Whitehall Street.

Wanted.

Do you want to start the New Year in a good position that will pay you well provided you are a good salesman and collector?

We want live, energetic men to canvass, sell machines and collect. If there is an agent located in your community we can locate you elsewhere in a good section. We furnish a nice light-running wagon, agent to furnish horse and harness and make a $500 bond. We offer a good salary, or commission contract, one under which a live, energetic hustling man can make and save money. Men of character and good make-up do well to secure work with the Company, for if successful and the business entrusted is handled honorably, they will be promoted to more responsible positions of trust and responsibility, with increased compensation. Address R. L. GREEN,

District Agent, Raleigh, N. C.

J. H. HARLEY, Manager, Wilmington, N. C.

University Law School.

Spring Term begins January 2d, 1895. Summer Session begins July 1st, '895. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Marion, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.20 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.30 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.22 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 6.00 p m; returning arrives Johnston street at 9.05 a m.

Nos. 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, T P A, Raleigh, N. C.

JNO. S. WINDER, Gen Man.
L. T. MYERS, Gen Sup.
T. J. ANDERSON, Gen Pass Agt.

NEWS SUMMARY.

North Carolina.

253 kinds of Irish potatoes have been experimentally planted on the State farm at Raleigh.——Terrible outrages by whitecaps in Guilford have been reported.——A cotton mill will be built at Lattimore, Cleveland county, says the *Star*.

In General.

The Jones bill in Congress, providing for free coinage, was voted down.——The famous Plymouth Rock Pants Co. has assigned.——Germany is said to be seeking an international conference on silver.——The sundry civil bill authorizing an issue of $100,000,000 Treasury certificates to meet current Government expenses from next July until July, 1896, passed Congress.——The Japanese are still victorious over the Chinese.——The Chinese Emperor has restored Li Hung Chang, whom he stripped of his honors several months ago, and sent him to Japan to sue for peace.——Morganfield, the Acquia creek (near Washington, D. C.) train-robber has been tried in Virginia, convicted and sentenced to eighteen years in the Penitentiary. His accomplice, one Searcey, will be tried.——The Southern Railway has settled the difficulties with its employees. Increase of wages is expected in May.——More than $1,000,000,000 has been appropriated by the passing Congress and most of it within the last ten days.——W. J. Hamner, teller of the First National Bank at Lynchburg, Va., has embezzled $23,000. Twenty five million dollars was embezzled in the United States last year.——The Pope celebrated his eighty fifth birthday, the 17th of his pontificate, March 2nd. His health is said to be declining, but he was strong enough to fawn upon the Greek church on his birthday.——Fanatical Catholics raised such a row, in an effort to prevent an ex priest from lecturing in Savannah recently that the militia had to be called out.——Postmaster Gen. W. E. Bizzel has resigned, and Hon. W. L. Wilson has been appointed to succeed him.——Mary White locked two children in her home at Knoxville Feb. 27th, and went to a ball. The house took afire and the children were destroyed.——There has been a rather serious outbreak in Cuba, but the insurgents have been overcome.——The Southern railway and the Seaboard Air Line are at odds boycotting one another. A fine case for the railway commission.——Mrs. Cleveland has joined the W. C. T. U.——Twenty-five people were killed in a mine explosion in New Mexico, the 27th February.——Ten thousand builders and electrical workers are on a strike in New York City.——A free silver party will be organized; the call has been issued by ex congressman Bryan.

General Assembly.

FEBRUARY 25.

SENATE.—Bill to appropriate $3 500 to the Lindley training school at Asheville was tabled. E L. Franck of Onslow, J. J. Long of Columbus, E. A. Aiken of Transylvania, were elected members of State Board of Agriculture. Bill allowing levies of special taxes for public schools passed second reading. Bill to secure equal payments of debts of insolvents, tabled. Bill to allow State and County officers to make bonds through trust companies passed third reading.

HOUSE.—Committee returned unfavorable report on resolution to reduce salaries of office-holders. Walker introduced a bill to provide Bibles for all prisoners of jails. Forty or more bills of no importance were introduced, notwithstanding that the Assembly ought to adjourn March 8th, and there are more bills in hand than can be considered. (For instance, Young introduced a bill to incorporate the G. U. O. of Galilean Fishermen!) A resolution by Lusk, disowning and virtually repudiating the Douglass adjournment, was passed! Bill requiring corporations that issue scrip or checks to redeem them in cash, unless otherwise agreed, passed third reading.

FEBRUARY 26.

SENATE.—About forty bills, of little or no account, were introduced, among them one for the protection of fish in Ahoskie swamp. Bills to recharter Wilmington and Beaufort passed third reading. A bill to transfer Mitchell county from the 8th to the 9th district passed under the lash of a caucus. In a colloquy the Senator from Sampson was patriotic enough to utter this sentiment, which ought to be every lawmaker's: "I will not be bound by a caucus to any action against the welfare of the people."

HOUSE.—About forty little bills were introduced, among them one "To make Chockowinity creek a lawful fence." The "lost" bill, referred to last week, namely, to "allow punitive damages as well as other damages when railways are guilty of negligence," passed second reading, when it developed that this was a substitute and not the original bill, which is yet lost. The substitute referred to Judiciary committee. Resolution to investigate the Shell Fish Commission, which is charged with doing a great deal of harm and squandering several thousands of dollars, adopted. Bill to make it lawful to appoint female notaries public, passed; bill to prohibit working female convicts on roads, tabled. (Consistent, though wrong).

SENATE (NIGHT).—Only local bills considered, of which several prohibiting sale of liquor in vicinity of certain churches were passed, we are glad to say.

HOUSE (NIGHT).—A hundred or more local or private bills were disposed of.

FEBRUARY 27.

SENATE.—Death of Senator E. L. Franck of Onslow, President of the Senate in the absence of the Lieutenant Governor, was announced. Bill abolishing criminal court of New Hanover and Mecklenburg and establishing a new criminal circuit court of the leading counties, passed third reading. And H. G. Ewart was elected judge, R. S. McCall solicitor, and W. A. Wilson, clerk, of the Asheville district criminal court. (Agreed to by the House).

HOUSE.—About twenty five bills were introduced, most of which will never be heard of. Bill to require a fair settlement of losses by insurance companies, by providing for selection of arbitrators, was passed. The office of insurance commissioner will probably be established. At night the public printing was discussed. A decision in this matter has not been reached.

FEBRUARY 28.

SENATE.—Bill to give $10,000 to Confederate monument, a similar bill having been defeated, was introduced and passed second reading, and third later; county government bill, which will jeopard certain eastern counties, passed.

HOUSE.—Bill giving the College of Agriculture and Mechanic Arts at Raleigh ten thousand dollars, and that at Greensboro five thousand dollars annually, passed. Bill reducing salaries of railroad commissioners, after the terms of the present commissioners expire, to $1,500 a year, passed. At night, a bill was passed to provide a special levy of tax to supplement public school fund and requiring this proposition to be voted for at every election until carried, twenty counties, more or less, being excepted.

In the House at night, bill to incorporate and other private bills only were considered.

MARCH 1.

SENATE.—Election law bill passed second reading and third next day. We will publish an outline of the bill later. Bill providing for election of justices of the peace by this Assembly, to fill present vacancies, and by the people hereafter, passed second reading. Report in favor of M. I. Stewart of of Winston for public printing was adopted.

HOUSE.—The morning was occupied with discussion of the rates of taxation. The rate will remain very nearly the same. At night a bill was introduced to appropriate $8,500 a year to the Soldier's Home. Bill to abolish board of directors of State Hospital at Morganton passed. Bill for selection of public school books by counties instead of by State adoption through State Board, passed third reading. In the Senate at night the bill to elect three additional magistrates in each township passed third reading.

MARCH 2.

SENATE.—Many minor bills were passed. Bill to revise Code, providing three commissioners at $2,000 each to do the work, passed second reading. Bill appropriating $10,000 annually to State College of Agriculture and Mechanic Arts passed third reading; as did also bill for $5.000 for institution for negroes at Greensboro. Paddison introduced a bill to abolish free tuition at the State University. Bill to increase appropriation to Asylum at Oxford for orphan negroes, from $1,500 a year to $3,000, passed third reading. Bill to appropriate $25,000 for building a reformatory for boys and $10,000 a year to maintain it, passed second reading. The Senators are unmindful of the difficulty their opponents had in explaining alleged extravagances, but those who foot the bills do not forget.

HOUSE.—About thirty small bills were introduced, although it is too late in the day to consider them. Bill to tax peddlers of drugs, nostrums, etc., passed. An amendment to the revenue bill, offered by Walser, to permit distillers to sell liquors by the quart instead of by the gallon, passed.

At night in the House, a bill to incorporate the North Carolina Teachers' Association, passed third reading, with a bill to amend charter of Asheville, and about fifty other private and local bills.

1,500 bills have been introduced in the House.

"I wish every State had as solid Baptists in it as North Carolina; and I believe that the solidity of North Carolina Baptists is due largely to the stand the RECORDER has taken for years."—REV. G. W. GARDNER, D. D., Jackson, Ga.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Carthage ch, Sandy Creek, $2.85; W M S, Yanceyville ch, Beulah, 1.40; Wake Forest ch, Central, 2.62. Total, 6.87. Previously reported, 610.81. Total this year, 617.18.

Foreign Missions—W M S, Newbern ch, Atlantic (China), $14.50; Germanton ch, Pilot Mountain, 2.75; W M S, Mt Tabor ch, West Chowan (China), 4.14; Macon ch, Tar River, 3.00; W M S, Yanceyville ch, Beulah, 1.40; W M S, First ch, Wilmington, Eastern, 2.67; Ditto, ditto, ditto (China), 7.50; W M S, Reynoldson ch, Chowan, 4 00; W M S, Creeksville ch, W Chowan, 1.00; Silver Run ch, Pee Dee, 1.00; Wake Forest ch, Central, 3.95. Total, 45.91. Previously reported, 614.81. Total this year, 660 72.

Home Missions—W M S, Mt Tabor ch, West Chowan, $4.51; Macon ch, Tar River, 1 50; Aulander ch, W Chowan, 3.29; W M S, Johnson's ch, 1.10; J J Crutchfield, Siler City, 1,08; Cashie ch, W Chowan, 3.00; Ditto, ditto, New Orleans House, 5 00; W M S, First ch, Durham, Mt Zion, 10.00; W M S, Yanceyville ch, Beulah, 1.40; W M S, First ch, Wilmington, Eastern, 1.33; W M S, Reynoldson ch, Chowan, 2.00; W M S, Creeksville ch, W Chowan, 1.00; W M S, Pollocksville ch, 1.25; Cool Spring ch, Sandy Creek (N O House) 1.90; Silver Run ch, Pee Dee, 1.00; Dawson's ch, Tar River, 4.18; Wake Forest ch, Central (N O House), 10.00; W M S, ditto. ditto, 15.00; W F Mis Soc, ditto, ditto, 4 35. Total 72.89. Previously reported, 359.11. Total this year, 432.00.

Education—Aulander ch, West Chowan, $1.19; Wake Forest ch, Central, 6.09. Total, 7.28. Previously reported, 309.79. Total this year, 317.07.

Orphanage—Sunbeams, Cary ch, Raleigh, $10.00; S S, Aulander ch, W Chowan, 10.00; Wake Forest ch, Central, 5.80. Total, 25.80. Previously reported, 257.15. Total this year, 282 95.

Ministerial Relief Fund—J P Timberlake, Louisburg, $10.00. Previously reported, 82.96. Total this year, 92.96.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, March 2, 1895.

For Old Roofs! For New Roofs!



Is unequaled for house, barn, factory or outbuildings, and costs half the price of shingles, tin or iron. It is ready for use and easily applied by any one.

FOR SHED OR HENHOUSE.

On steep or flat surface. Excellent roof, complete $2.00——Per 100 square feet——$2.00

Send stamp for sample and state size of roof.

OLD SHINGLE ROOFS

easily made water tight and fire-proof at small expense, with dark red slate paint. On decayed shingles it fills the pores, and gives a substantial roofs, that lasts years. Curled or warped shingles it brings to their places and keeps them there. Genuine Slate paint requires no heating, and contains no tar.

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It is acknowledged the best paint, has a heavy body, is easily applied, expands by heat, contracts by cold, and never cracks. One coat equals 4 of any other. Buildings covered with felt can be made watertight at small expense. Write at once for Catalogue. **AGENT WANTED.**

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you have never taken **Brown's Iron Bitters?** You have, perhaps, read the advertisements and testimonials, but never thought much about it.

Brown's Iron Bitters

[Don't stain the teeth.]

will make you strong and well. Your energy and ambition will return, and perfect health will follow. You will feel better at once and gain strength rapidly.

Dyspepsia, Constipation, Debility, Malaria, Liver and Kidney Complaints.

This remedy acts wonderfully in these complaints and will undoubtedly cure. Will you try it?

The Genuine has the Crossed Red Lines on the wrapper.

All Druggists and General Storekeepers sell it. But get the genuine—

BROWN CHEMICAL CO., Baltimore, Md.

Known Everywhere. Sold Everywhere. Grown Everywhere.

FERRY'S SEEDS

Ask your dealer for them. Send for Ferry's Seed Annual for 1895. Invaluable to all planters and lovers of Fine Vegetables and Beautiful Flowers. Write for it—Free.

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PURE, HIGH GRADE COCOAS AND CHOCOLATES

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HIGHEST AWARDS from the great

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Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

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Sick Stomach for 40 Years Cured

BY THE

Electropoise

TRADE MARK.

Read the wonderful experience of Mrs. M. A. Tucker of Renston, N. C., as given on page 8, and let us send you circulars with hundreds of such from every State. Information costs nothing, but may do you much good.

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BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:

Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

66 PRIZES WON THE PAST TWO YEARS. **ALSO** Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. **You Get Pedigreed Stock if You Buy of Us.**

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The Teacher	50 cents a year	Kind Words, Weekly	50 cents a year.
Advanced Quarterly	10 " "	Kind Words Semi monthly	25 " "
Intermediate Quarterly	9 " "	Kind Words, Monthly	16 " "
Primary Quarterly	9 " "	Child's Gem	25 " "
Lesson Leaflet	5 " "	Bible Lesson Pictures	$4.00 " "
Picture Lesson Cards	16 " "	Young People's Leader	40c " "

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents Reward Cards, Sunday-school Record Book, etc. Bibles and Testaments any style and price, and all Sunday-school supplies.

Baptist Sunday School Board,

T. P. Bell, Corresponding Secretary, Nashville, Tenn.

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Lime, Plaster, Cement, Nails, Iron, Steel.	STOVES	Best Goods, Lowest Prices, Square Dealing.

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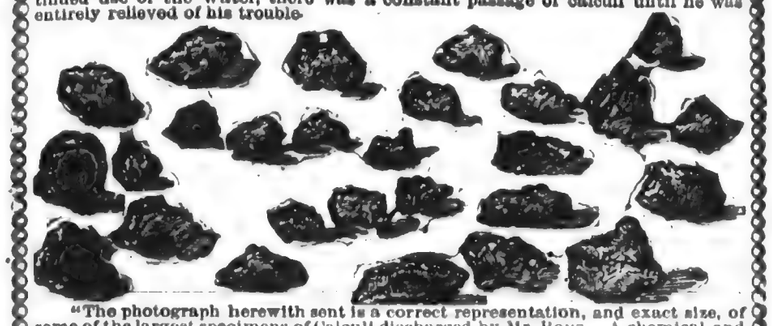
CRIPPLES, Ladies and girls, if you want an or anyone, buy a Fairy Tricycle foot or hand power BICYCLES. Cheap for all. Address FAY Mfg. Co., Elyria, O. [illegible]

CALCULI DISSOLVED

By BUFFALO LITHIA WATER Spring No. 2.

Dr. C. H. Davis, *of Meriden, Conn., in the "New Eng. Med. Monthly," for July, '90:*

"Mr. R. L. Roys, of this city, consulted me about two years ago for Stone in the Bladder, from which he had been suffering for a number of years. On my suggestion he commenced the use of **BUFFALO LITHIA WATER** as he was very much opposed to operative interference. After using the Water for a short time, disintegration to a certain extent took place, and large quantities of stone were passed. **For several days in succession, he passed as much as a teaspoonful of the debris, and at intervals for a considerable period he passed large quantities,** and under the continued use of the Water, there was a constant passage of calculi until he was entirely relieved of his trouble.



"The photograph herewith sent is a correct representation, and exact size, of some of the largest specimens of Calculi discharged by Mr. Roys. A chemical and microscopical examination showed that they are Uric Acid with a trace of the Oxalate of Lime."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VA.

Trustees of Shaw University, Raleigh, N. C.

At the Annual Meeting of the Board of Trustees of Shaw University, held in Temple Court, New York City, February 1st, 1895, a quorum being present, the following lists of Trustees were unanimously elected, or re-elected, for the terms, as follows:—

FIRST CLASS, TERMS EXPIRING 1896.

E. O. Silver, Esq., Boston, Mass.; M. T. Pope; M. D., Charlotte, N. C.; F. F. Whittier, M. D., Boston, Mass.; C. F. Meserve, Esq., Raleigh, N. C.

SECOND CLASS, TERM ENDING 1894.

Hon. L. K. Fuller, Brattleboro, Vt.; O. H. Greenleaf, Esq., Springfield, Mass.; Rev. J. W. Carter, D. D., Raleigh, N. C.; Hon. Edwin F. Lyford, Springfield, Mass.

THIRD CLASS, EXPIRING IN 1898.

Hon. Elijah Shaw, Wales, Mass.; Rev. H. L. Moorehouse, D. D., New York City; Hon. J. L. Howard, Hartford, Ct.; Rev. L. T. Christmas, Wilmington, N. C.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

Connecticut Mutual Report.

From the forty-ninth annual statement of the Connecticut Mutual Life Insurance company, Hartford, and the report of President Jacob L. Green for the year 1894, appeared in "The Post" February 12th and their character deserves extended notice.

The operations of this company the past year demonstrate beyond question that when such institutions are founded upon correct principles and their business constantly conducted with conservatism, care and marked capacity, times of even severe depression in business do not affect their steady growth. Indeed the Connecticut Mutual is an institution of such a character that in times of business distress it becomes a sort of refuge for the provident among the people. This is shown by the fact that the number of persons insured last year was considerably larger than in the previous year, though the total amount of insurance written was slightly less.

A bare statement of the assets of this company and of what it has done for the insured in its history is sufficient to place it at the front of all financial institutions in New England. The gross assets December 31, 1894, were $62,234,925,33, while the amount required to re-insure all outstanding policies, net, at the company's high standard would be but $54,221,091. Its surplus has reached the enormous figure of $6,876,212.78 in spite of the fact that there were paid to policy holders in the year $6,198,991.52 for death claims and matured endowments, surplus returned to policy holders and lapsed and surrendered policies. The latter item was small, amounting to $659,701.33, only 3 67 per cent. of the amount of risk at the beginning of the year and less than in the previous year. This for times like these shows the favor with which the insured hold their policies and is in marked contrast to the methods of some of the competitive companies which write a large amount of insurance every year but have lapsed and surrendered policies amounting to even 30 per cent. of the insurance at the beginning of the year.

It proves the wisdom of an insurance business founded on correct principles and conducted with that conservative care which creates a faith among the insured and those seeking insurance. Col. Green has fought hard for his idea and the evidence is unmistakable that he has won a complete victory by the persistence in business of safe methods. The expense account is kept at a low percentage, only 9 94, making it possible for the company to write what really is investment insurance while the securities of the company are so gilt-edged that the loss from interest is inconsequential and the face value of the securities has increased during the year. In all its operations the company shows that it is beyond the influence of general adverse conditions.

The full report and secretary's statement gladly furnished by S. D. Waitt, General agent, Raleigh, N. C.

A telephone exchange will be established at Fayetteville.

A Good Suggestion.

I am enjoying those doctrinal articles, "The Divine Origin of Baptist Churches," as printed in the RECORDER. I have transferred every one of them to my scrap-book, as I do all such articles. I am saving everything that has doctrinal, historical or statistical value. Every Baptist home ought to be a semi-historical society. How few of our people save Baptist documents; even their Associational minutes are scattered and lost. HENRY SHEETS.

Royall Chair.

I have received for endowment of the Royall Chair, since last public acknowledgment, the following named shms:

Rev. J. B. Boone, $15 00; C. J. F. Anderson, $5 00; L Acree. $25 00. Total. $45 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, March 4, 1895.

MARRIED.

WARD—HOBBS—On Feb. 24th, at the home of the bride's father, in Gates county, by Rev. A. W. Burfoot, Mr. O. E. Ward and Miss Alice C. Hobbs.

LYNN—GATTIS—On Feb. 14th, 1895, at the residence of Mrs. Emma Gattis, in Durham, N. C., by Rev. Geo. J. Dowell, Mr. W. J. Lynn and Mrs. Emma Gattis.

FRAZER—HART—On Feb. 21st, 1895, at the residence of the bride's father, near Oak Hill, N. C, by Rev. J. T. Riddick, Mr. W. F. Frazer and Miss Venie Hart.

SHIELD—TILLERY—On Feb. 6th, 1895, in the Baptist church at Scotland Neck, by Rev. R. T. Vann, Mr. F. P. Shield and Miss Mollie M. Tillery, both of Scotland Neck.

SADLER—HUNT—On Feb. 20th, 1895, at Oxford, N. C., by Rev. R. H. Marsh, D. D., Mr. Willis A. Sadler of Winston and Miss Leonora Hunt, daughter of Mr. Jno. W. Hunt.

HURSEY—HUMPHREY—On Jan. 20th, 1895, at Saddle Tree Baptist church, Robeson county, N. C., by Rev. A. R. Pitman, Rev. J. A Hursey of Dillon, S. C., and Miss Mattie Humphrey of Rozier, N. C.

CLEMENTS—LYNN—On Feb. 20th, 1895, at the residence of the bride's father in Durham, N. C., by Rev. Geo. J. Dowell, Mr. E. W. Clements of the S. A. L. Railroad, Raleigh, N. C., and Miss Annie Estelle Lynn, daughter of W. J. Lynn, Esq.

DIED.

BRISSIE—Sister Mamie Brissie died in Charlotte, N. C., Jan. 10th, 1895, aged sixteen years. She was baptized into the fellowship of Independence Hill Baptist church by Rev. J. A. Hoyle Aug. 10th, 1890, and lived a consistent life till the Master took her home.

UNCLE FRANK.

BLACKMON—James C. Blackmon, son of Mr. and Mrs. H. B. Blackmon, was killed Nov. 7th, 1894, aged ten years and four days. He attended Sabbath school at Independence Hill Baptist church. He loved his class and teacher. He won the prize last year, but did not live to get it. God can more than fill the place made vacant. May he comfort and bless the sorrowing parents. A COUSIN.

HINSON—Mrs. Martha Hinson died at her home in Mecklenburg county, N. C., Feb. 11th, 1895, aged sixty-four years. She was a member of Independence Hill Baptist church. She leaves a husband and three children to mourn her loss. Father and children, we would say the separation will be short if you only take her Saviour to be your Saviour.

A kind wife, a loving mother, a faithful member, is at rest. All is well.

NANNIE J. BLACK.

WHITEHURST—Maggie D. Whitehurst, the beloved wife of L. J. D. Whitehurst, departed this life at Elizabeth City Feb. 24th, in the thirty-fourth year of her age. Mrs. Whitehurst was a daughter of the late Mark Gregory of Camden county. She was greatly beloved by a large circle of devoted friends. Hers was a Christian character beautiful in its faith and devoutness. Many followed her body to the grave to bear tearful testimony of the sympathy for the living and bereft, and to manifest their love for the dead. She died in the Christian hope. She will arise in His likeness. C. S. B.

POPE—On Dec. 20th, 1894, our town was made sad by the death of sister Minnie F. Pope of Magnolia, N. C., wife of Mr. H. J. Pope of that place, and daughter of Bro. C. B. Gilmore of Mt. Olive.

Sister Pope leaves to mourn their loss a husband, five little children, mother and father, several brothers and sisters, and a host of friends, for all who knew her loved her. She was in the prime of life, only a little more than twenty-six years of age. About fifteen years since she was baptized into the fellowship of the Mt. Olive Baptist church by Rev. R. C. Sandling. She was up to the time of her death a consistent Christian, and died trusting the kind Saviour upon whose strong arm she had leaned during all her Christian experience. Her remains were interred in the Mt. Olive cemetery. May God richly bless and keep her little children, and comfort the loved ones left behind. A. A. BUTLER.

Mt. Olive, N. C.

BUNCH—Rev. Ephriam Bunch died at his home in Chowan county, Feb. 22d, 1895, that being his eighty-fifth birthday. Bro. Bunch had been an ordained preacher for many years. He never seemed to seek the pastoral care of churches, though he did have the care of some churches for a short while, but he seemed to love pioneer work. He preached in school-houses and under brush arbors. Churches were built in places where he labored and some are now strong churches. He made no report to any one of his labors, telling the number of miles travelled and sermons preached, visits made, prayers offered in families, &c., but was content to do the Lord's work as best he could and leave the results with God.

Bro. Bunch was a godly man, and the people loved him. A vast crowd gathered at his home on the 23d to pay their respects and to say good-bye.

A brother, sister, several children and grandchildren are left to weep. The Lord bless those who sorrow. A. W. B.

Hertford, N. C., Feb. 25, 1895.

Mr. Ed. D. Berry, a prominent citizen of Stanly county, was killed by an accidental discharge of a gun in his own hands, he slipping on the ice.



FREE!

This remarkable statement, to which we direct special attention, is from a Tennessee farmer: My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jackson, Tenn.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free.

Address, J. H. MOORE, M. D.,
Cincinnati, O.

W. H. & R. S. Tucker & Co.

For this Season,

SPRING '95,

we have made most careful and comprehensive arrangements; enlarged certain departments, and further improved our admirable system, thus enabling us to render still better service than ever to the vast number of North Carolinians with whom the name "Tuckers" is a household word.

The Latest and Best In

Dress Woolens,
Dress Silks,
Black Dress Goods,
Silks for Waists,
Swivel Silks,
Kid Gloves, Corsets,
Hosiery, and
Shirt Waists.

Our Mail Order Department

Equipped for Increased Spring Business.

We are now prepared to take orders for Spring work in our Dressmaking Department.

Your Correspondence Invited.

RALEIGH, N. C.

SOMETHING NEW. AYER'S HOE PLANTERS for Corn, Beans and Peas. Price $1. Agts wanted everywhere. Also for Ayer's Peanut Planters, which plant nine tenths of the peanuts raised, and without which peanuts cannot be economically grown. AYERS & CO., Petersburg, Va.

COTTOLENE.

Lardepsia

would be a more appropriate name for that common cause of suffering—dyspepsia—because most cases of dyspepsia can be traced to food cooked with lard. Let **COTTOLENE** take the place of lard in your kitchen and good health will take the place of Dyspepsia. Try it. Every pail of the genuine **COTTOLENE** bears this trade mark—steer's head in cotton-plant wreath.

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The N. K. Fairbank Company,
ST. LOUIS and CHICAGO.

It's the OLD STORY—
age improves wine and tobacco.
BLACKWELL'S DURHAM
HAS THE AGE



PEACE INSTITUTE, FOR YOUNG LADIES,

RALEIGH, N. C.

Advanced, thorough, select. Unsurpassed in location, faculty, literary instruction, languages, sciences, art, music and fare. Two Musical Directors, one from Leipsig, the other from Boston, both Americans. Art department under a graduate from the Philadelphia School of Design. Send for illustrated catalogue to JAS. DINWIDDIE, M. A., (Univ. of Va.) Principal.

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For the PIANO or ORGAN.

Absolutely No Teacher Necessary.

IN ONE HOUR YOU CAN LEARN TO PLAY AND ACCOMPANY on the Piano or Organ by using our lightning Chord Method. This method is wonderfully simple. It is a delight to all beginners and a ready reference for advanced players. A LIMITED NUMBER WILL BE GIVEN AWAY TO INTRODUCE IT. The price of this book is ONE DOLLAR, but if you will talk it up and show it to your neighbors we will mail you ONE COPY FREE. Send twenty-five cents to defray expense of mailing. (Postage stamps or silver.)

Address at once, The Musical Guide Pub. Co., Cincinnati, O.

Our Simplified Instructors for the Guitar, Mandolin, Banjo or Violin beat the World. No teacher necessary. Wonderful progress in one hour. Either one mailed on receipt of fifty cents.

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is the largest insurance company in the world writing both life and accident insurance. **The Aetna's rigid economy** and well invested assets result in absolute security, prompt payment of claims, low rates, and constantly increasing dividends and the largest returns to policy-holders.

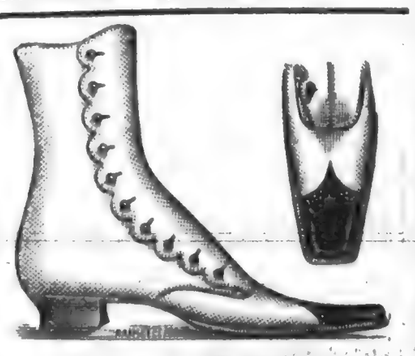
The Aetna Life issues every approved form of life, term, endowment and accident insurance at the most favorable rates.

For a policy or an agency, address.

J. D. Boushall, Manager.

RALEIGH, N. C.

See Home Testimony, on page 3.



For Best Shoes
$1.50, $2, $2.50, $3

In Ladies and Gentlemen, ever offered in North Carolina, call on or address

Darden's Shoe Store,

GREENSBORO, N. C.

Sent any place in the United States upon receipt of price. Satisfaction guaranteed or money refunded. **Our $3.00 Women's Buttoned Shoe,** as represented in cut, is unequaled for beauty and perfect fit. Send your mail order for a pair.

SECURE A POSITION.

Wanted; for office work, on salary, in most every county in the south and west, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30.00 to $60 00 a month.

Chances for rapid promotion GOOD. Must deposit in bank cash, about $100.00. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address P. O. Box 493, Nashville, Tenn. (Mention this paper.)

$300.00
FOR A NAME OF A
FLORAL WONDER.

For particulars see Vick's Floral Guide for 1895, which contains colored plates of Vick's Branching Aster, Sweet Peas, Vegetables, Hibiscus and Gold Flower. Honest illustrations; descriptions that describe, not mislead; hints on sowing and transplanting. Printed in 17 different colored inks. Mailed on receipt of 10 cents, which may be deducted from first order. **Vick's Seeds contain the germ of life.**

CHOICE
SWEET PEAS

Small Quantities at Wholesale Prices.

40 Cents a Pound Postage Paid.

We have grown tons of Sweet Peas the past summer of a very fine quality to be able to give our friends a real treat. 35 varieties and colors mixed. Think of it, a pound only 40 cts.; half pound 25 cts.; quarter pound 15 cts.; ounce 10 cts.

GOLD FLOWER, Grand Bedder. Charming Pot Plant, and excellent for Borders.

THE NEWEST AND BEST RASPBERRY, **COLUMBIAN**

James Vick's Sons Seedsmen
ROCHESTER, N. Y.

SAN FRANCISCO, CAL. **Better Than** DETROIT, MICH.

California Gold

—IS—

California's Great Remedy,

TAHOE KIDNEY CURE,

Manufactured from purely vegetable juices found only in California.

CURES Gravel, Pain in the Back, Brick dust in Urine, Pain in the Urethra, Inflammation of the Kidneys and Stomach, all urinary troubles and kidney complaints, including Diabetes, Bright's Disease, and Catarrh of the Bladder.

The Tahoe Kidney Cure is a specific for female troubles, painful menstruation, &c. Ladies endorse it. The Tahoe Medical Company is under Christian management, and strives at all times to conduct its business according to "The Golden Rule." Fifteen days treatment for One Dollar. Pleasant to take. Druggists sell it. If your druggist can't supply you, address

The Tahoe Medical Company,
(Eastern Office) Detroit, Mich.

A Minister's Testimony.

DIXON, CALIFORNIA, Jan. 6, 1895.

Having used the Tahoe Kidney Cure, I can testify to its great merit as a remedy for kidney trouble. I obtained almost immediate relief, and I am convinced that it is a really remarkable medicine. My wife was speedily relieved of Leucorrhœa by its use, a few doses affording relief. I may add that I know of others in my congregation who have taken the Tahoe Kidney Cure with most gratifying results.

Very truly yours, (Rev.) T. T. GRAY,
Pastor Dixon (Calif.) Baptist church.
Formerly pastor of the Fayetteville, N. C., Baptist church.

Big Discount to Pastors. Tahoe Pile Ointment cures piles. 50 cents a box by mail.

The Home Circle.

Responsibility.

No stream from its source,
Flows seaward, how lonely soever its course,
But what some land is gladdened! No star ever rose
And set without influence somewhere! Who knows
What earth needs from earth's lowest creature? No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby!
The spirits of just men made perfect on high—
The army of martyrs, who stand by the throne
And gaze into the face that makes glorious their own—
Know this, surely at last! Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow—
Are these worth nothing more than the hand they make weary,
The heart they have saddened, the life they leave dreary!
Hush! the sevenfold heavens to the voice of the spirit
Echo, "He that o'ercometh shall all things inherit!"
Lytton.

Two Millionaires.

I met them to day, but not in the same place. One of them was in a private parlor in a fashionable hotel. As he was an old acquaintance, we had a long and confidential conversation. He told me of his early struggles after he left the school where we were fellow-students, of his speculations, disappointments, and final sweep. He said: "You know, Obadiah, how poor our folks were. I was disgusted with poverty, and determined to be rich. I went to California, worked in the placers, and saved dust until I had enough to go prospecting. I staked out several claims, and thought that I had 'struck it rich' again and again. But the ore failed to pan out as I expected. At last, however, I did get on a quartz ledge that went five hundred to the ton. I worked it deep enough to make a show, then I organized a company and put the stock on the market. While it was booming I sold out and invested all that I had made in government bonds. Here they are. I brought them from my box in the safe deposit vault to cut off the coupons. They amount to a round million, and give me an income of forty thousand a year. I don't own a foot of real estate, or any kind of property. I have just this package of bonds (taking it out of his bosom), so you see I am free from care. My bonds are safe in the vault, and whenever I want any ready cash I have only to go and cut off coupons."

"But," I said, "that bundle of papers in your bosom which you say makes you a millionaire has no intrinsic value. Those bonds are only promises. Suppose the signer of them should fail?"

"Why man, they are United States bonds! The faith of the Government is pledged for their redemption. They are better than gold or silver. My only fear is that the Government may pay them at maturity. I would be glad to have them run as long as I live."

"So you are a millionaire by faith," I said "You don't see your real wealth or handle it, but only pieces of paper that represent it." "Yes, that is so, and while those pieces of paper represent the wealth and honor of the best Government in the world, I am satisfied."

The other millionaire I found in the county poorhouse. I used to know him, too, in former times. He was a good boy at school. He grew up a good man. But "whom the Lord loveth he chasteneth," and this old friend had a succession of financial disappointments, followed by broken health, until he was compelled to go to the pauper's home. He, of course, was without lands or material wealth of any kind, and yet he had, like the man in the hotel, a bundle of promises. As I sat by him in his narrow chamber, he took from under his pillow a well-worn Bible. He held it up in his thin, trembling hand, and said: "Obadiah, people call me a pauper, but I am worth millions Why, in this book, which I sometimes think that God has written expressly for me, there are more than three thousand 'exceeding great and precious promises.' I wouldn't exchange one of them for a $50,000 Government bond. The bond I would have to leave in a few years at furthest; but these promises I shall take with me when I die and claim them in the land where there is no more death. They are the bonds of Him who owns not only the earth, but all the stars in the sky, and all the worlds that roll around them."

As I walked slowly home after that second interview, and thought over the events of the day, I concluded that I would rather be in the place of the millionaire in the poorhouse than in that of millionaire in the palace hotel. Both are rich in faith; but the basis of the confidence in one case is human, and in the other divine. I am an enthusiastic patriot. I believe that our Government is the best on earth. But I would rather trust God, yes, a thousand times rather, than it. His wealth is boundless; his power is limitless, his truth is immutable, and his love is infinite.—*Obadiah Oldchurch, in the Interior.*

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A young lady informs us that she gets so lonesome and wishes us to give her "a way of killing time." We never had so much time that we desired to kill a portion of it. "Life has no overflow to atone for the lost yesterdays," and the time you so thoughtlessly kill will pass away into eternity for which there can be no resurrection. How can this life be for you only an idle dream, when there are so many opportunities for doing good, so much real earnest work to be accomplished, and who wants a fearful account standing against one for "killing time?" We never have much sympathy for the class of people who are "always so lonesome." Each one should have a work to do—a purpose in life. Who lacks an aim never finds success. After allowing yourself proper time for rest, don't live a single hour without doing exactly what there is to do. Work, play, or study, whatever it is, do well and let no moments be lost. It is wonderful to see how much improvement can be made by the right use of the time that dawdlers waste. We pass this way but once—what will our harvest be! Recall to your mind when you want to "kill time" the dying words of Queen Elizabeth: "All my possessions for an inch of time," but it could not be purchased even with a kingdom.—*World and Works.*

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Rev. O L. Stringfield of Wakefield, N. C., says: "Five boxes of Japanese Pile Cure cured me after twelve years' suffering." Sold by Jno. Y. MacRae, druggist, Raleigh.

The Emperor of Germany said recently in a speech: "I cannot wish anything more pleasant for the men of my nation than that the women may, like the Empress, devote their attention chiefly to the three great C's—church, children and cookery." Those are "three great C's" to be sure. The Emperor also said: "A wife with a talent for jam is preferable to one who has a wish to amend the constitution." The Emperor is not "advanced" a bit. He is a regular "old fogy," and yet it is to Germany our advanced thinkers" go to get their ideas. "Advanced ideas" are generally nonsense.—*Western Recorder.*

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IT IS refreshing to read a report of public services unquestionably done by patriots, after reading so many of work well paid for, and which there are thousands who would be glad to get, not for the State's sake, but for the salary attached.

The Board of Public Charities of North Carolina is one of the largest institutions of our government; and it is also one of the least expensive. The report for 1893–'94 is before us. The Board consists of seven members and a secretary. It is represented in every county in the State by two or more large souled citizens; and its object is to see to it that the unfortunates unavoidably in the State's keeping are properly cared for. Governments, like all corporate affairs, are liable to become heartless. The personal element is so easily erased from consideration, when personal contact does not occur. Without a board of this kind it is easy to see how wards of the State might suffer; but with a board it is impossible, so long as it performs its functions; and men who volunteer to serve without reward, save that peace of mind which is given to those who help the helpless, are not likely to half do their duty.

In the current report we find reports on the condition of inmates of the North Carolina Asylum for the Insane, list of appropriations, needs, and table of receipts and expenditures. Of the asylums at Morganton and Goldsboro, the institutions for Deaf and Dumb and the Blind (Raleigh and Morganton), the asylums for orphans at Oxford, and the Soldiers' Home, there are similar reports. It must be consoling to those who have friends upon whom misfortune has fallen to know that there are others besides salaried officers interested in their comfort. Perhaps a greater work is done by this board through its county representatives, who inspect and report the condition (size, degree of cleanliness, water supply, number of inmates, health, cost of food, etc, etc.,) of every county home, and have them published every two years. A report is made also on the penitentiary.

We are glad to know that there is one department of our government—not in danger of the ever present and insatiable horde of hungry office seekers; glad to know that there are some public officers whose patriotism is genuine.

LAST year a brother ordered us to stop his paper because there were too many foreign words in it. As we had never used any—excepting one,—and had been trying to keep other people from using them in their communications, we were tempted to think that the brother was in need of an excuse. But we started out to commend his taste rather than to question his sincerity. Truly, there are few things to which a subscriber may more justly take exception than foreign words in a newspaper. Our language is large enough for anybody, and too large for most people. Any one can look in the back of a big dictionary and get a few stock expressions and use them about as properly and fully as tastefully as a college graduate. The fact is, college graduates do not usually learn to use a language off hand; and when one runs upon a Latin or French phrase in their conversations or compositions, he may be sure it came from an English dictionary. Moreover, masters of foreign tongues are averse to using them except for exercise, or in reading. A school girl may be pardoned for using any of the score of stock, half-anglicised French expressions, on the ground that makes her pardonable for many other faults; but educated people have no such ground, having become responsible humans.

There is no danger of any but people ignorant of the English language or unusually accomplished scholars having to use a foreign expression for which there is not a better English equivalent.

The Sabbath—No. 1.

BY REV. JNO. S. HARDAWAY.

FIRST INSTITUTION AND RE-ENACTMENT.

The name "Sabbath" given to the day of rest is derived from a word signifying *rest*. Man's physical constitution requires a day of rest, and man's spiritual nature demands some portion of time specially set apart for the worship of God; and therefore our Saviour said, "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

Man needed a Sabbath, and God gave him the Sabbath when he created him. We find the original institution of it in Gen. 2: 2, 3—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." To my mind this Scripture is a clear proof that the setting apart of a day of rest began when God created man, and rested from all his work.

It is argued by some that the institution of the Sabbath was first given on Mt. Sinai, and the argument is based on the absence of any Scripture record of Sabbath observance from the creation to the exodus; but a comparison of Gen. 2: 2, 3, with Ex. 20: 8–11, will easily confirm the conclusion that Ex 20: 8–11, is but a re-enactment of a law enacted at an earlier period. "*Remember* the Sabbath day to keep it holy": here the word beginning the fourth commandment seems to imply the calling to mind of an earlier institution. The basis on which the commandment rests is, "For in six days the Lord made heaven and earth; the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it." It carries us back to the creation itself. Again, the commandment to man is to rest; and it is enjoined upon the example of God who rested when he had ended the work of creation.

Corroborative evidence of the view that the Sabbath was re enacted at Mt. Sinai, is found on the fact that the *weekly division* of time prevailed among the Chaldeans, Egyptians, Greeks and Romans. As writers on the subject have said, we can account for the division of time into day and night, into lunar months, and into years; but how can we account for the weekly division of time becoming universal among men, except on the grounds of a tradition of the Sabbath given at the creation?

When we examine the Scriptures between the second chapter of Genesis and the twentieth chapter of Exodus we find this weekly division of time distinctly marked. In Gen. 8: 6–12, we are told that Noah sent forth the raven out of the ark; waited seven days and sent forth the dove; waited other seven days and sent her forth again; and after waiting yet other seven days he sent her forth again, and she returned no more. See also Gen 29: 27, where the weekly division of time is seen to be existing in the time of Jacob.

It is more than probable that the observance of the Sabbath, after its original institution, fell into disuse, except among the few pious ones that still held to the knowledge of God. This statement we believe to be true also of the days subsequent to the deluge; so that the Sabbath was existing more as a tradition than as a day observed according to its primitive design.

We may also reasonably argue that until a people was chosen to be the repository of the oracles and ordinances of God, the Sabbath day would be observed only by pious persons here and there, and would hardly be perpetuated. And even if the Sabbath was an ordinance in use in the times of Jacob, it would easily become obsolete during the four hundred years in which the children of Israel sojourned in Egypt; a large portion of which time they suffered under a grievous bondage. Hence, when God led his people out of Egyptian bondage, he solemnly gives to them the Sabbath day for rest and for worship.

The Sabbath was *first enjoined upon the Israelites* in the wilderness at *the time of the giving of the manna*. See Ex. 16: 22–30. We read in verse 29, "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day."

Under the most solemn and awe-inspiring circumstances the Sabbath day is enjoined upon the children of Israel at Mt. Sinai. Amid thunders and lightnings, and with the sound of a voice that made all the people tremble, God spake the words of the decalogue in the midst of which stands the law as the Sabbath day. Ex 20: 8–11.

This day, given on Mt. Sinai, became with all its peculiar ordinances interwoven into the entire fabric of Judaism. See Ex. 31: 12—17.

It was a day of rest and worship; it was a memorial of the deliverance from Egypt. Deut. 5: 14, 15. It was "a sign" between God and Israel. Eze. 20: 10—20. It was guarded by the penalty of death by stoning. There were rites and ceremonies peculiar to the day; so that we may say that it was distinctly marked as a Jewish day; and we are not wrong to call this day under the Mosaic dispensation *the Jewish Sabbath*. It was a shadow the body of which was Christ. Col. 2: 16, 17. Its rest typified the rest which Christ gives, even as the deliverance from Egyptian bondage typified the deliverance from the deeper and more ruinous slavery of sin and death. And as a Jewish institution, that part of it which was impermanent and peculiar to the Jews was among the "old things" which "passed away" under "the bringing in of a better hope."

In my next article I will consider the Lord's Day, or Christian Sabbath. The present article I will close with a quotation from "The Encyclopedia of Religious Knowledge" on the Sabbath:

"The seventh day was hallowed at the close of creation; its sanctity was afterwards marked by the withholding of the manna on that day, and the provision of a double supply on the sixth, and that previous to the giving of the law from Sinai: it was then made a part of that great epitome of religious and moral duty, which God wrote with his own finger on tables of stone; it was incorporated with the public political law of the only people to whom Almighty God ever made himself a political Head and Ruler; its observance is connected throughout the prophetic age with the highest promises, its violations with the severest maledictions: it was among the Jews in our Lord's time a day of solemn religious assembling, and was so observed by him; when changed to the first day of the week, the day on which the first Christians assembled, it was called by way of eminence 'the Lord's day'; and we have inspired authority to say, that both under the Old and New Testament dispensations, it is used as an expressive type of the heavenly and eternal rest."

Oxford, N. C.

Christian Union from a Baptist Stand-point.

BY T. H. PRITCHARD, D D.

Dr. J. H. Boyd, pastor of the Second Presbyterian church of Charlotte, having invited the representatives of the Methodist, Lutheran, Episcopal and Baptist churches to present from his own pulpit the subject of Christian Union, as viewed from their respective standpoints, Dr. W. S. Creasy preached the first sermon, representing the Methodist church; the second discourse of the series was delivered by Dr. T. H. Pritchard, on the evening of the 17th of February, before a large audience composed of many of the different congregations of the city. It elicited a great deal of interest, and with the hope of doing good in the cause of truth, is published.

The author acknowledges his indebtedness to his friends, Drs. Armitage, Boardman and the Rev. E. J. Forester of Greenwood, S. C.

In accepting the invitation to stand in this pulpit to night and preach on the subject of Christian Unity, from a Baptist standpoint, I feel that I occupy a position of peculiar delicacy. I am a Baptist minister, and, as such, represent a Baptist church, which differs from all Pedobaptist churches on more points, and, perhaps, more material points than Pedobaptist churches differ among themselves; hence, the difficulty of meeting the requirements of the occasion with a wise discretion. I am invited to feel at home, to speak with the same candor and freedom that I would, were I in my own pulpit. I hope I am incapable of saying anything here or elsewhere that would justly wound the feelings of one of God's children, and I should despise myself were I to abuse the courtesies of this occasion consecrated to Christian fellowship, by the utterance of an unchristian or uncharitable sentiment. In explaining the relations of the Baptists to Christian Union, it will be necessary that I shall consider some of the distinctive principles of the denomination, and to make myself fully understood, I shall be obliged to do so with much plainness of speech, but this I shall endeavor to do, as far as I may be able, without reflecting on the opinions of those who differ from us. With the understanding, then, that no offence is to be given or taken, I proceed to discharge the duty assigned me, announcing as my text:

John xvii, 20, 21—"Neither pray I for these alone, but for them also, that shall believe in me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

1. *Is Christian Union desirable?*

I answer, inexpressibly so. The peace of Zion demands it; the happiness of Christians requires it; the conversion of the world is involved in it; God's glory will be attained by it, and in no other way may Christ's sacerdotal prayer be fulfilled but by the union of all his people of every creed, sect and denomination. I think I can truly say that I yield to no man in my earnest desire and fervent prayer for this consummation so devoutly to be wished.

(a) But what is Christian Union? Men entertain different views as to what constitutes Christian Union. The idea of some is that it consists in pleasant and peaceful relations between the different denominations of a community; that each church pursue its own way, do its own work, and try to serve the Lord with feelings of fraternal regard and good fellowship towards all other Christian communions. If that be the true idea of Christian Union, then I am glad to say we have it in most beautiful manifestation in Charlotte at this very time. I have never known a community in which there was a more cordial brotherly love existing between the pastors, or a higher degree of hearty Christian regard among the laymen of the churches as may be found in this good little city. But is this happy state of feeling lovely as it is, the union that Christ prayed for when he asked that they all might be one, even as he and the Father were one? I fear not.

(b) There are others who seem to think that when Christians of different churches worship together, kneel on the same floor, sing the same hymns, and listen to the same sermon, there we may find Christian Union. Well, brethren, if this be the end sought, we have attained it in Charlotte, also, for during the week of prayer, and on many other occasions we close the doors of our respective churches and gather together to worship our common Father in one place, and yet, we are here to-night seeking how to promote Christian Union among the churches.

(c) Still, a far larger class of good men think that Christian Union would be attained if all the Christian churches would come together around the table of the Lord and commune together. The Rev. Dr. John Chambers, whom I used to hear preach in Philadelphia thirty years ago, once said, "The world cannot be converted till the church is united, and the church cannot be united till the Baptists renounce close communion." Let us look at this matter carefully, and, if we can, with minds free from prejudice.

I ask, in the first place, is not the term commonly applied to the last supper, "communion," a misnomer? Is the communion table made in the Scriptures, in any proper sense, a test of Christian fellowship? The fact is, the Bible precisely defines the purport of the Lord's Supper. It was instituted for one thing and that only. Now what was that thing? To show your love for one another? Did Christ say that? Not at all. To manifest Christian union among professors of religion? Not so. To show Christ himself as the Son of God born in a manger, healing in the temple, agonizing in the garden? No, my brethren, not even that. To show Christ in one single act of his work of mediation—his *death*. And, so far as I know, all articles of faith, creeds and Catechisms of every church hold and teach that this ordinance is to be observed in remembrance of Christ, and to show forth his death till he come. It is never spoken of in the Bible as a test of communion among Christians.

Again, if it is to be considered as a test of fellowship, why were there only twelve present when it was instituted? There were hundreds of faithful disciples of Christ then in the world; why were they not there? And why was Judas there? And why was there more Christian fellowship between John and Judas than there was between John and Mary? I repeat that the Supper was not regarded as a test of fellowship in the day of our Saviour.

Now, then, take another view of the subject. Here are two denominations in this country who are Baptists so far as the mode and subjects of baptism are concerned—the Free Will Baptists and the Disciples, or Campbellites. Both of these churches are open communion, and yet I venture to say to day that there is a closer fellowship between the Regular Baptists and the Pedobaptist churches than between these two denominations and the Pedobaptist churches. And go over to England, more than half of the Baptists there are open communionists, who took the position of Robert Hall, that any man may commune who claims to be a Christian, whether he has been baptized or not. Are the Baptists and Pedobaptists of England united? Not at all. Some years ago, the open communion Baptist, Mr. Spurgeon, preached a sermon against the baptismal regeneration of infants, and the consequence was the bitterest war was waged against him by the Christian people of Great Britain that has befallen any London pastor in a hundred years.

There is still another fact to be considered in this connection: at the World's Missionary Conference, held in London in 1888, the closing service of that great meeting of 1,800 delegates was the observance of the Lord's Supper. I was there, and could not in conscience partake. So too, when there is a meeting of the World's Evangelical Alliance, there is always a celebration of the Lord's Supper. Does that serve to secure organic union of the churches participating? Not that we have been able thus far to perceive.

Will you pardon me for dwelling a moment or two longer on this question of communion? You know, as well as I do, that this is regarded as the especially ugly feature of the Baptist faith; that it gives rise to more prejudice and subjects us to the charge of illiberal and even bigotry more than anything else, and yet I am satisfied that this prejudice is most unjust. I don't believe that the good people of Charlotte wish to do the Baptist injustice, and I pray you to listen to me, with a candid mind and kind heart, as I shall seek to set ourselves right before you.

First, I wish to say that I know of only two denominations of Christians in the world who are strictly open communion:—one of these are the Free-Will Baptists of America, and the other the Regular Baptists of England. Neither of these churches require baptism of any kind as a prerequisite to communion. The various denominations of this country do, and are hence no more open communion than we are. The standards of doctrine of all the different churches around us require, as do the Scriptures, that one shall be baptized before he communes, and would not any minister who should publicly invite unbaptized persons to the Lord's table be disciplined by the proper authorities? I do most earnestly contend that we occupy the same position with other churches. There is not a hair's breadth of difference between us on this point. The issue, then, is really, not one of communion, but baptism. If we are right on baptism, we are bound to be right on communion. We hold that nothing is Scriptural baptism but immersion, and hence, consistency inexorably demands that we shall commune only with those who have been properly baptized. It is not our table, else, we would gladly invite all whom we believe to be Christians to unite with us in this ordinance, but it is the Lord's table, and when he requires that Scriptural baptism shall precede communion, we cannot go beyond his instructions. I repeat with emphasis, that it is not that we do not hold the members of other churches to be Christians; not that we do not esteem them for their works of faith and labors of love; not that we would not profoundly rejoice if we could all see eye to eye and face to face, and speak the same thing, and thus form a united army of the sacramental hosts of God's elect, but because the great principle of respect for God's holy Word compels us to assume this position. It is not fair, therefore, to ring the changes on close communion as the great barrier to Christian Union and make Baptist "sinners above all that dwell in Jerusalem." I can respect the man who sincerely attempts to show that our baptism is not Scriptural, and meets us in a fair, square and manly way upon the real differences between us, namely, what is Bible baptism, and who are the proper subjects of it, but when any man tries to create a false issue, and charges me with bigotry with regard to the Lord's Supper, when he knows that my position is the same as his own, I must say that my opinion of his fair mindedness is discounted heavily. To all who may be members of other communions here to night, I commend the position of Dr. John Hall, perhaps the foremost preacher of the Presbyterians in the United States, and one of the greatest names in the ministry of the whole world. This good man says: "If I believed with the Baptists that none are baptized but those who are immersed on a profession of faith, then I should, with them, refuse to commune with any others. From this whole discussion, it seems to me clear that strict communion is not a barrier to Christian unity; on the contrary, the facts of history go to prove that if close communion were annihilated forever, so long as there were a people in the world who held the principles of the Baptists, there could be no organic union between them and Pedobaptist churches."

(d) I ask, in the fourth place, does Christian Union mean the organic unification of all sects and churches, having the same creed, the same polity and the same ordinances? Beyond all question, this is the prayer of many of the noblest of God's children now living. And yet I fear, beautiful as is the vision, it will never be realized; certainly, I do not hope to see the consummation of this dream in my day.

For many years, the Christian world has been agitated by the discussion of this idea, and not a few plans have been projected as a basis of union. The Pope of Rome has proposed a scheme; the Bench of Bishops of the Episcopal Church of America has done the same, and so have the Disciples. When the Evangelical Alliance met in Geneva in 1891, my very distinguished friend, Dr. Geo. Dana Boardman, a Baptist pastor of Philadelphia, presented the following "irenicon," as he is pleased to style it, as a basis of union:

"The coming church must have, of course, a common, supreme standard of authority. Can there be any common supreme authority but the Bible itself? In agreeing to this, no intelligent Christian makes any compromise. Again, this coming church must have some sort of creed—a creed that shall be at once simple, profound, comprehensive. Can there be any creed more simple, profound and comprehensive than that which the Master himself has given in his test of discipleship, 'If any man would be my disciple, let him deny himself and take up his cross and follow me.' Again, the coming church must have some kind of organization. Can there be any better organization than a flexible one, adjusting itself to passing environments, here in Italy, there in America; now in the nineteenth, hereafter in the twentyninth century? Again, this coming church must have some form of admission; can there be any better mode of admission than the rite of baptism, a rite which, as all ripest scholars of all denominations admit, originally meant immersion? In agreeing to this, no one makes any compromise. Again, the coming church must have some form of government. Can there be any better form of government than the Presbyterian—a form which is natural to all executive bodies. In agreeing to this, no one makes any compromise. Again, this coming church must have some kind of headship; for all living things tend to some kind of presidency or co ordinating center. Can there be any form of headship more historic or decorous than the Episcopal? In agreeing to this, no one makes any compromise. Again, this coming church must have some method of working—a method which shall be at once systematic, co-operative and effective. Can there be any method more systematic, co-operative, or effective than the Methodist Discipline? In agreeing to this, no one makes any compromise. Again, this coming church must have some kind of [illegible]

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, MARCH 13, 1895.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

THE FIGURES—HOW WE STAND.

The fiscal year of the Baptist State Convention begins and ends with the first day of December.

The facts, in the contributions of the churches, for the first three and a half months of last year compared with the facts for the same time in this year show the necessity for enlarged contributions. We give, therefore, the contributions for the various objects, as acknowledged by the Treasurer, for the first three and a half months in each of these years.

From December 1st, 1893, to March 15th, 1894, the Treasurer acknowledged for

State Missions	$1,220.69
Foreign Missions	1,010.43
Home Missions	399.29
Education	537.96
Orphanage	286 84
Ministers' Relief	134 54
Total	$3,589.75

From December 1st, 1894, to March 13th, 1895, the Treasurer has acknowledged for

State Missions	$ 619.18
Foreign Missions	780.18
Home Missions	584 78
Education	418 97
Orphanage	291.32
Ministers' Relief	133.27
Total	$ 2,536 38

Last year there was a special effort to secure, during the first ninety days, five thousand dollars for a debt on our Board of Missions and Sunday-schools. This effort enlarged the amount for State Missions; but in no way diminished the amounts for the other objects. On the contrary, it seems to have helped every other object.

This year the churches, mission societies, and Sunday-schools, throughout the State, especialy in the country, on account of the bad weather in January and February, have had few opportunities to meet.

The fiscal year of the Southern Baptist Convention will close the last day of April. There are now only six weeks in which to bring up our contributions for Home and Foreign Missions. These are the two objects for which collections should be made before the last of April.

If every church, mission society, and Sunday-school in the State could have these two objects before them for the next six weeks, North Carolina would do her part for our Home and Foreign Mission Board.

Now is the time, for each and every one, to do for these objects the largest possible things.

Some individuals could give $50, some $25, some $10, and hundreds could give $5, and thousands could each give $1. Send all collections to J. D. Boushall promptly.

QUESTION AND ANSWER.

If a regularly ordained minister of a Pedobaptist denomination, who has been immersed, and does not believe in infant sprinkling or adult sprinkling, should ask for admission into a Baptist church, would he have to be immersed again and ordained by a Baptist presbytery before he could enter the pastorate of a Baptist church? What would be the requirements before he could enter the Baptist pastorate? PASTOR.

There is quite a diversity of views respecting the question above stated. Many churches in the North, some in the South, accept the immersion of Pedobaptist bodies. It is a matter for the individual church, to which the immersed Pedobaptist offers himself for membership, to decide for itself; for no matter how much we may regret the fact, there is a divergence of opinion on this subject. In our own judgment, re-immersion is always the safest and most satisfactory course; and especially in the case of a Pedobaptist minister, who proposes to continue preaching after becoming a Baptist. If he should not receive regular baptism by the authority of a Baptist church, his ministry might be hampered and his influence impaired with many Baptists.

As to the second query, we should advise the usual steps taken in setting a brother apart for the ministry. Let him, after his reception into the church, be examined by a presbytery, and if he is approved, re-ordained.

We will publish next week "Bible Translation in China, and the Controversy About Baptism," by Rev. G. W. Greene. It deals with the recent charges of the *Examiner* against Bro. Greene, and puts the entire matter in a clearer and a better light. Bro. Greene is still a Baptist.

CATHOLICISM IN PROTESTANT CHURCHES.

We have seen that Popery fully developed is paganism in its most revolting and diabolical form. It is no factor in the Christian system, but an untiring and deadly foe to spiritual religion. It has not hesitated to employ flattery and falsehood, bribery and perjury, fire and sword, anathema and inquisition, to attain its selfish ends. It is the religion of blood. It is the power of darkness. Its dogmas are the "doctrines of devils." Would you know what God thinks of this system, which has put the pope in the place of his Son? Then look out on the nations that serve this man of sin, and note their rank among the peoples of the earth. Through the centuries the Roman pontiff has been blessing Italy, France, Spain, Ireland, Mexico, and Cuba; yet these are the most wretched and ungodly countries in Christendom. Napoleon was repeatedly blessed by His Holiness, yet his star went down in gloom. During the late Franco-Prussian war, the Supreme Pontiff not only prayed for the success of the French arms himself, but caused special prayers to be made to that end throughout the Catholic world; yet fearful disaster perched upon the proud banners of France. Thus it would seem that, when the pope blesses, God curses.

From the seething corruption of Rome sprang the Reformation. If Luther and his coadjutors had only cast their lot with the Baptists of their day, and had renounced every doctrine and symbol of the papacy, the movement they inaugurated would have been a stupendous success, whereas it proved to be largely a failure. For the spiritual and Scriptural principles which gave the Reformation a seeming victory, were fully embodied in the creed of the Baptists, while the elements that arrested its progress and blighted its hopes were just those that were received from Rome, and that were repudiated by Baptists. Hence the movement, so auspiciously begun, ended in confusion, proving to be nothing more than *Catholicism reformed—Romanism reorganized*. The cancer of Popery was trimmed and dressed, but not eradicated. The truth is well put by the late Dr. Wm. Williams: "It is very much to be deplored, that when the Reformation took place, Protestantism did not throw off entirely all the errors of Romanism. Naturally enough, from long association, but very unfortunately, it retained and has continued to retain some of these errors, thereby giving a degree of plausibility to the charge that Protestantism is a 'failure.'"

Let us note some of the more important of these errors, handed down intact from mother Rome to her Pedobaptist daughters.

1. In the year 500 Catholic priests began to dress differently from the laity, shaping their costume, perhaps, after both Jewish and heathen patterns. These vestments, with some of the tinsel ripped off, appear in some churches as the gown, the surplice, the bishop's robe. Thus the Episcopal church has fallen heir to her mother's old clothes, while Methodism has compromised on a beaver and a white cravat, and even not a few Baptists have borrowed from the ecclesiastical wardrobe a clerical coat. O, brethren, let priestly rags alone!

2. Rome has handed down her threefold priesthood of bishops, priests and deacons to her children. Some of these officers may have changed both name and function, but the stamp of the priesthood is upon them, which one proud daughter is not careful to deny, since she travels to Jerusalem by way of Rome to prove her apostolical succession.

3. Centralization of authority is a characteristic of Popery. The power of the priest is great, that of the laity small. The priests are exalted, the people are ignored. The masses are but clay in the hands of the official potter. Rome makes her laws and declares her dogmas in the councils of her priests of many titles, and by these priests she executes them. Here, too, we discover the stamp of Rome on almost all Pedobaptist bodies; for example, the Episcopal Convention, the Presbyterian Synod, the Methodist Conference, are revised editions of Romish Councils. They are legislative bodies, making and changing laws, determining times and seasons, appointing feasts and festivals, some of them adopting entire or in part from the Papacy, Lent, Good Friday, Easter, and Christmas. Rome has her traditions and breviary which largely supplant the Bible, while these denominations have their Prayer Book, Confession of Faith, and Discipline, which do the same thing. Some people seem to lay more stress on the Thirty-nine Articles of Henry VIII. than on the Ten Articles of Moses I.

4. Much of Pedobaptist worship is but an imitation of Popery. Romanism is a religion of show; her priests kneel at altars and in pulpits upon entering the church, her laity bow at certain times, kneel at chancels, give themselves to genuflections; all of which things are aped by many Protestants, who seem not to recognize the handwriting of the papal mother whose they, by ecclesiastical descent, are, and whom they blindly serve. They even borrow Rome's paper prayers and Rome's saints' names for their churches. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

We conclude this theme in the next issue.

BACK TO THE PEOPLE.

The columns of the Recorder were not opened to discussion of the State's policy of appropriating sums of money to institutions of higher education, until men with authority to speak for and against had been permitted to present the reasons for their positions.

After having become convinced that the present policy is neither right nor wise, and being aware that the children of the State need all the money the State can spare, we hesitated to move in the matter because we desired to have removed every doubt of injurious effect on the State-aided institutions before asking for withdrawal of the appropriations. We assured the President of the University three months before the memorable series of articles appeared in these columns that the Recorder should not be a party to any effort to injure or destroy the University, which, we have never hesitated to say, is a very useful and worthy institution. We promised him last December, after the people in many sections had declared against the present policy, that the Recorder would turn about and fight for the University, if he would show that withdrawal of appropriations would cripple his institution. At that time, another phase of the subject coming up, he said, "Some of you who oppose appropriations seem to think that by cutting them off you will get rid of competition. I assure you that I will make such competition as you never saw, if appropriations are withdrawn. I will be forced to it. I will lower our standard, open our doors to whosoever will, and I will canvas this State for students as it has never been canvassed." This does not sound like destruction. It would have been the making of the University. Its friends would have rallied to it, its endowment would have increased, and students able to pay would have been made to pay, while poorer students would have gotten the benefit of the scholarships. It would have come back to the needs of North Carolina and would have been placed in the proper relation to lead the State to higher standards.

In public, however, there was but one argument: "The Baptists are trying to destroy the University; they are jealous; they want more students at Wake Forest." The questions of Right, Wisdom and Expediency were artfully put aside. These methods did not succeed before the people, but March 5th, before the joint committee of the General Assembly, and for sixty days previous, in the lobbies and on the street corners it did succeed. When Dr. Durham addressed the committee he did not anticipate that argument would be utterly ignored, and charges of envy, jealousy, and desire to destroy, be brought out by the advocates of the existing policy. But every speech that was made was based on the false presumptions that, to take away the appropriation will destroy the institution; and, second, Baptists desire to destroy the University. When Dr. Skinner explained that this was entirely out of the question, another speaker, a leading politician of the faith of the dominant political elements, followed him, solemnly declaring that "we cannot destroy the noble old institution," as if that was any one's object. When Bro. Caddell had told the committee that so long as there are men as eloquent as the political leaders (a Populist, a Republican, a Democrat, and a negro) present to speak for the University, that that institution will not want for friends or support, he was followed by one whose only pertinent remark was that he did not want his party implicated in this effort "to tear down the University." And so it went; as fast as advocates of the voluntary system stated their principles and reasons for their faith in them, they were followed by influential political leaders (one of whom took delight in calling himself "a lobby member"), who, entirely ignoring the real question, were doubtless sincere in advising the representatives of their respective parties that it would not be good party policy "to destroy the University." The shame is that intelligent people could be made to believe that we desire in any way to cripple this or any other institution.

The advocates of the voluntary system had the history of the twelve leading institutions of higher education in the land to support their stand; the defenders of State-aid had nothing but sentiment and prejudice to appeal to, which doubtlessly would have been insufficient, but for the fact that they were leading politicians with that unaccountable power over legislators.

Our State contemporaries have charged us time and again with trying to destroy the University. We were never farther from anything; and we believe we can convince our contemporaries and the political leaders, and all who misunderstand us, if they will only give us a chance, as tens of thousands have been convinced. Before the political conventions meet again we believe there will be enough people who believe as we do in any of the parties to effect our principles. This may seem unreasonable; but it is not. We have but one thing to do, and that is, we must show that the adoption of the Volunteer System of Higher Education will not cripple our institutions, but will stimulate their growth and make it possible for them to fill a larger sphere. This has been shown to tens of thousands; it can be shown to all unprejudiced people. And in twenty months we believe men who opposed the "selfish effort to ruin the University" will be standing with us for the Right.

Never in the history of the world has loyalty been needed so much as it is now. Never have there been so many insidious efforts to alienate and undermine; and there never was an effort more insidious than that which writes on its banner "Loyalty to Christ" and proceeds forthwith to foster disloyalty to his churches. It may seem of little importance to some, but tremendous consequences hang on whether we keep young church members in the control of and in thorough sympathy with the churches.

The Baptist Boys' Brigade "movement" is going ahead and soon will be called upon to organize in the South. The call will be for State organizations and for a general organization "auxiliary"—or something else, —to the Southern Baptist Convention.—*Western Recorder*.

Wait until the B. Y. P. U. A. novelty wears off. The argument will be that Baptist Young People's Unions are good in their way—as is now condescendingly said of churches and Sunday schools and local meetings—"but they are not quite sufficient." And then the new Bible will begin to be written.

FROM OUR TRAVELLING AGENT.

CHARLOTTE

It is better to be in a city than a small town when it snows. The principal streets in Charlotte had been cleared when I reached the city; so my work was done with little or no inconvenience. I found brethren Pritchard and Pruitt ready to help me. While in the city, I was sorry to learn of the continued illness of Mr. J. W. Wadsworth, in whose home I spent the time so pleasantly while at the State Convention. Bro. D. M. Austin is in better health than usual, and besides his work in Lincolnton, he has country churches to which he is now preaching. He is a preacher of unusual power, with a head full of common sense, a style of his own. He will always lead his people along plain paths.

I thought it probable, from all I heard, that members of other denominations might after a while forgive Bro. Pritchard for saying some Sundays ago, that "other things being equal, Baptists ought to do business with Baptists," &c. Perhaps this was such a radical departure, something so new and foreign to the thoughts, teachings and practices of brethren of other denominations, that their resentment must be pardoned.

Bro. Pruitt has recently moved where he will be nearer his work and more accessible to his people. I hope to see in the near future a handsome Baptist church on South Tryon street or thereabouts. If it were there now, it would hasten the time when our denomination shall possess the numbers and influence which coming years will insure.

Charlotte is in many particulars the best town in the State, and the next ten years will put it much further ahead; hence the wisdom of getting a foothold while we may. Two years ago the Recorder had less than thirty subscribers in the "Queen City." Now it has nearly one hundred.

HIGH POINT

caught the snow by a large majority. But the brethren paid me like men and thus enabled me to strike out for home two days ahead of time with enough of the "wherewithal" to make glad the man who pays the printers.

The brethren are much encouraged with their church work, and they have followed the example of the sisters and are much in love with Bro. Weaver the pastor. He exchanged pulpits with Bro. M. A. Adams last Sunday.

REIDSVILLE.

The church at Reidsville is being newly-painted, which will add greatly to the looks of the house. Also, other needed repairs are being made made on the inside.

The brethren here are doing most successful mission work in the country around. A new church will at once be erected four or five miles from the town: the money is already in hand to complete the work. I know of no church in the State whose members are willing to attempt more for the Master, or can accomplish more in proportion to its strength than this church at Reidsville.

Bro. J. R. Kallam is doing mission work in the new Association. The brethren here and at Greensboro are much pleased with the success he is having in this work.

I was at Ephesus church last Sunday. The snow was there too, but it soon passed away, and we had a pretty March day, a fair congregation, and a very beneficial service.

For several years I have made an annual visit to this church about this season, always spending a night with brethren Wm. and J. T. Faulkner. This house has been the home of preachers for the past three quarters of a century, and they let me in on the first floor and treated me just as though I were one also.

Near here is the line which separates North Carolina and Virginia, and there seems to be a sort of friendly rivalry between the neighbors on either side as to which shall be the most obliging. I could not tell, and so I let Virginians have the Recorder on the same terms as I gave it to brethren on the sunny side of the line.

The Association is to be held here in August, and it was intimated that some preparations were already begun.

This is "No Man's Land" so far as schools are concerned, but free to all, and so they are preparing for school men from both sides of the lines, and it would seem from the large number of girls just reaching the school-age that this would be a fine field for cultivation.

Bro. Lamberth has one of the most interesting young people's societies I have seen in the State. And yet some of the most earnest workers in the interest of developing the young people into earnest, intelligent and effective church workers do not so much as know that a B. Y. P. U. A. is in existence. I believe the "years of famine", if such we have had, are coming to a close. The farmers, it is true, have had low prices, yet he has had his supplies and can pay two dollars for his paper with more ease than at any time in the past ten years.

ROXBORO.

I spent a day in Roxboro. Bro. Williams was at his appointment in Virginia. He is doing a fine work both here and in Roxboro. His health is good and the brethren speak in the highest praise of his preaching and his work as pastor of the church. I could not have asked for better help in my work than that I got from Bro. A. R. Foushee. If Bro. W. L., his son, who has a fine preparatory school in Roxboro, could just inherit a due portion of his father's tact in drumming, he would have more students than his house will hold.

The town is in the best condition it has been in for years. A large quantity of tobacco has been sold, and the prices, so tobacco men told me, were good.

Bro. W. W. Kitchen has just completed a handsome residence on a beautiful site near the town.

Bro. C. D. Ray, who for some years did a fine business in Oxford, is now living in Roxboro. His attention to business and his just and fair dealing, is fast gaining the confidence and esteem of all with whom he deals. He does good service in his church and Sunday-school.

Noel Bros. have just completed a handsome brick-house in which the post office is kept and which also furnishes a nice job-office and editorial rooms for editing and publishing of the *Courier*.

J. C. C.

NEW TRIAL OFFER

Our trial offers have been so successful that we propose another. Any new subscriber who sends fifty cents will get the Recorder from March 1st to July 4th, and an Almanac thrown in, if the supply has not exhausted.

Back numbers can be furnished, if desired, as we have about thirty copies of each Recorder since January 9th, to spare.

PERSONALS AND OTHER ITEMS.

....Enlist for the Regions Beyond.

....Get ready for the Union Meetings.

....Help the Home Board. Help now.

....Pray for the "Regions Beyond," pastors and people!

....Baptists have started a paper in Japan—the *Gleaner*.

....Rev. J. F. Tuttle of Whiteville has accepted a call to preach at Clarkton also.

....We are glad to hear that Rev. J. E. Hocutt is getting along well with his work at Nashville, N. C.

....The Regions Beyond Roll will be a good thing for the brethren to discuss at the Union Meetings.

....Dr. J. B. Hawthorne of Atlanta will preach the annual sermon before the Northern Baptists at Saratoga in May.

....Pastor White of the First church, Macon, is in the midst of a glorious meeting, says the *Christian Index*, Georgia.

....Dr. R. H. Graves has a book in press, to be entitled "Forty Years in China." It will be handled by the R. H. Woodward Co., Baltimore.

....Rev. W. F. Watson of Norfolk is aiding Rev. F. H. Martin in a meeting with the latter's congregation at Scottsville, near Portsmouth, Va.

....The average salary of 391 missionaries of our Home Board is $300. Brethren, we certainly ought to see that they get this small sum, at least, promptly.

....Rev. C. H. Murchison of Penelope has been quite sick with pneumonia. We are glad to learn, however, that he is some better.—*Hickory Mercury*.

....Rev. C. J. F. Anderson sends us sad news of the death, March 3d, of deacon Sidney Weatherspoon of Sanford, one of our cherished friends.

....Bro. Horton's active church, heretofore known as the Third Baptist church of Durham, has become the East Durham Baptist church, which is more appropriate.

....Rev. John Robertson, the Scotch Presbyterian pastor, whose sermon we recently published, has baptized more than two hundred persons lately, many of them Presbyterians.

....The *Baptist Courier* reports the death of Rev. H. M. Singleton, aged sixty-five years, at Westminster, S. C. He was for twenty years "an honored and useful Baptist preacher."

....Bishop C. B. Galloway of the Methodist Episcopal Church, South, has returned from a trip around the world, during which he took pains to inspect Methodist missions at many points.

....We learn that the Baptist Chatauqua, or Sunday-school convention will be held at Red Springs this year (in August) if the town raises $150 toward the expenses.—*Red Springs Citizen.*

....We were very sorry to hear of the losses sustained in the fires at Kinston. We hope all the losers will be enabled to re-establish, and the plucky little city will turn ashes into life and growth.

....Rev. L. R. Pruett writes from Charlotte, March 9th: "The Baptist cause is prospering in Charlotte. We received about fifteen members last Sunday into the fellowship of the two churches."

....The current *University Magazine* contains a biography of the late Rev. James P. Mason and publishes excellent pictures of him, his wife and daughters. As usual, the *Magazine* is exceedingly creditable.

....As soon as the weather is favorable, work will begin on our new church at Sanford. The lumber is on the lot. Bro. C. J. F. Anderson is preaching here once a month, and our cause is gaining strength through him.

....Rev. A. D. Hunter baptized ten candidates for church membership at the Fayetteville Street Baptist church Sunday night last. Five of these joined the West End Baptist church and five the Fayetteville St. church.

....Rev. C. A. Jenkens of Goldsboro has been called to the pastorate of the First Baptist church of Asheville. In his work at Goldsboro Bro. Jenkens has fully demonstrated his ability to successfully occupy a large field.

....Mr. Richard J. Bigg, one of Baltimore's successful business men, called to see us Saturday. He was on his way South, had stopped at Wake Forest, where he has a son at college, and he stopped in this city a few hours.

....The Methodist Episcopal Church, South, is successfully rooting out the Young People's Christian Endeavor Societies. The novelty has worn off, as, thank God, all novelties will, and they are permitted to live long enough.

....Drs. Morehouse and Morgan of the American Baptist Home Mission Society have been in Atlanta looking after their interests among the negroes, and incidentally conferring with our Board about the Monroe conference work.

....We publish an appeal this week from Rowland, N. C. It is a very important point, which we must hold; but it cannot be held without outside help. Bro. L. Z Hedgpeth will acknowledge in RECORDER receipt of money sent.

....His many friends in North Carolina will be sorry to know that Rev. T. S. Andrews, who graduated from Wake Forest in 1890, is in very poor health in Georgia; his address is Chicamauga. We hope he will be restored to his work.

....Ex Senator Jarvis has been dropped from the Board of Trustees of the University, and T. W. Babb has been added as a member of said Board. See RECORDER of Feb. 26th, 1890, page three, a statement by twelve Baptist preachers.

....Rev. Ephriam Bunch, aged 86 years, died Friday morning, March 1st, his birthday, at 5 o'clock. Rev. A. W. Burfoot preached his funeral Saturday evening, after which he was laid to rest by loving hands. —*Fisherman and Farmer, Edenton.*

....The *Examiner*, New York, has arranged to buy out the *Christian Inquirer*, a paper that was published at a cheaper price than the *Examiner*, having been established with the express purpose of dividing the field of the *Examiner*.—*The Watchman.*

....Messrs. W. C. Newton and I. M. Meekins have been chosen by their respective Societies to represent Wake Forest College in the annual contest at Morehead this year. It is sincerely to be hoped that one or the other of them will get the prize.

....Southern Baptists have one foreign missionary for every 13,000 members of Southern Baptist churches! And yet there is fear that all this great number will not raise the necessary $73,000 by April 30, and send the Board to Washington out of debt.

....No free entertainment this year. We suggest that the brethren begin laying by now for that Washington pay-as-you-go Convention; and, pardon us, churches everywhere, for suggesting that expense ought not to be allowed to keep pastors away this Jubilee year.

....There is more work crying to be done within our denomination in North Carolina than there seems to be workers. In the name of the Captain of our Salvation, brethren, let us work together; and by all means let us all be Baptists—from the ground up, thoroughly and conspicuously.

....*Charity and Children* of last week reports that "many orphans are in distress." Surely there are too many large-hearted Baptists in North Carolina to let these little ones suffer. Think about it to-day, as you ask a blessing upon a full table in your comfortable home.

....We regret to hear of the death of Rev. G. W. Hill, which occurred at Wooten, N. C., March 2 1. Brother Hill was an able Baptist preacher, who did good work for the Master, and was dearly loved by his brethren and sisters. We will publish an extended sketch of his life.

....Dr. George D. Boardman has become chaplain of the University of Chicago. This same institution has been paying for lectures from Catholic officials. It has long since its lost claim to the name of Baptist, if we may except its close financial relations with Mr. Rockefeller.

....Dr. W. E Hatcher is helping his son, E B., in a meeting in the latter's church at Norfolk. Pastor Wharton is holding one in his own church and expecting his brother, H. M., to come to his aid. Pastor Hall has baptized many since the Broughton meetings at Park Ave. church.

....His North Carolina friends will be glad to read the following from Rev. E. E. Blount, lately of Clyde, written from Cambridge, Md.: "I began work here yesterday as pastor of Cambridge Baptist church. Was kindly received; and hope, by the blessings of God, to see good results."

....Our pastors ought to set a good example by showing more interest in the Union Meetings and thus making them more interesting to the brethren and sisters. Let there be large meetings this time. It has been a long time since the meetings have had that interest which they deserve.

....A large congregation heard Rev. C. M. Billings in the Baptist church last night. His sermon was a splendid one and well delivered. He made a good impression upon those who heard him, as well as those who have met him in the few days he has been in our midst.—*Greenville, N. C., Reflector*, 8th inst.

....Any subscriber who pays subscription up to Sept. 1, 1895, within the next two weeks, will receive a Baptist Almanac free. Any 50 cents nineteen weeks subscriber will receive a copy of the Almanac free. This is the last offer we shall make on almanacs, as we expect to exhaust our supply right away. Send quick.

....We had the pleasure of hearing an excellent sermon by Rev. Mr. McLeod, at the Baptist church Sunday. The Sunday-school room with its stained glass windows, new pews and artistic finish is a cozy little place of worship. Mrs. T. J. Lathan, Jr. is the organist, and she is a good one.—*Washington Gazette*

....Rev. B. W. Spilman of Kinston has recovered from his illness. He sent us one of the most suggestive articles that we have seen in a long time last week on Wake Forest, the Seminary and North Carolina. Brother Spilman is going to hold a meeting at Hunting's Quarters in Carteret county, a field that is greatly in need of preaching. The fire at Kinston injured our church slightly.

....Rev. J. N. Stallings closed his year's work at this place Sunday by preaching a most excellent sermon, after which a missionary meeting was conducted. The subject of "Foreign Missions" was discussed, and an essay, read by Miss Jessie Beeker, on the same subject, added much to the interest of the meeting. We are glad to note that Dr. Stallings will remain in the field —*Davie Times*

....The Young People's Societies of Christian Endeavor—which are dying out—will meet in Winston April 26th to effect a State organization. The State Y. M. C. A. will meet at Raleigh March 21—24. Secretary Reynolds and Bro. N. B. Broughton are visiting several points in the State—Reidsville, Charlotte, Winston, Monroe and others—in the Sunday school work which is undenominational.

....There is every reason for friends of temperance to hope for favorable legislation in 1897. There are, at any rate, ten thousand reasons why we all should work and pay for it from now out. We must not only be friends or believers in Temperance, but our influence must be felt. We shall never admit that the influence of the saloon in North Carolina public affairs is stronger than that of the people of Christ. Let every community in Wake county, be represented at the temperance meeting at Raleigh, March 23.

....Rev. G. W. Harmon of Weldon will be assisted in a meeting by Rev. O. L. Stringfield, beginning the 18th inst.; Rev. J. B. Richardson will be aided by Rev. M. A. Adams at Leaksville, beginning the fifth Sunday; Pastor Moore of Monroe will be aided by Evangelist J. T. Jenkins, beginning the third Sunday; Dr. Mundy at Wilson is being aided by Rev. T. J. Shipman of Savannah, Ga.; Evangelist Jenkins has just closed a meeting at Newton; and Bro. Taylor of Warrenton is expecting to have assistance in a meeting shortly.

....The Superintendent of the Oxford Orphan Asylum publishes a column article in the current *Orphan's Friend* in reply to our request for information concerning the Sunday-school literature of the Asylum. The literature is undenominational, published by the David C. Cook Publishing Company of Chicago: names of editors unknown. We would be glad to publish the entire article, but we have not the space at our disposal; and we have stated all the facts that were in question. We hope to accept the invitation to "come over and spend a Sunday with us, see our children and help us in our work," which latter, we will be pardoned for saying, we have been trying to do for several years. We never have been opposed to or out of sympathy with the work of the institution; but we have and always will contend that the State ought either to run the Asylum or have nothing to do with maintaining it.

....We are grateful to the following brethren for sending us new subscribers last week: A. R. Foushee, Roxboro; A. W. Gilliam, Old Fort; J. O. Alderman (who sends payment for seven) Concord; A. C. Davis, Unionville; J. N. Stallings, who sends five; J. R. Pace, T. H. Pritchard, D. D, and N. A. Pope. We hope to hear from many more as soon as the pastors can lay the trial offer before their congregations. Help us reach 7,000.

....Our church at Rockingham has set a good example by promptly calling a pastor. The *Southern Index* announces that it has called Rev. Jos. G. Blalock of Granville county. Bro. Blalock graduated from Wake Forest College and is now a member of the graduating class at our Louisville Seminary. He supplied at Tarboro last summer very creditably indeed. We are glad to be sure that another Seminary man will settle in North Carolina.

....Evangelist Oakes has held several meetings in North Carolina; Charlotte, Fayetteville, Kinston and Goldsboro have heard him. It has been stated in the papers that he is a member of the Clarendon St. Baptist church, Boston, of which the late Dr. Gordon was pastor. Information reached us last week that he is an advocate of social equality; and that he is undenominational, having held meetings at Kinston under the auspices of the Disciples and Methodists. He has gotten women to praying in mixed assemblies, and is an open communionist.

....It has been ignorantly said that if B. Y. P. U. A. ism flourished in the South, it would make it easy to raise our mission debt before the Washington Convention. Now, let's see. The B. Y. P. U. A. does flourish in the North, but our Northern brethren are in debt just $482,000, four times as great as our Southern debts. Why do not our Northern brethren call on the B. Y. P. U. A then? Because the B. Y. P. U. A. is itself issuing appeals and putting on high pressure to raise $50,000 "to complete the Founding Fund," whatever that may be. We quote: "An offering be made for the International work in all our churches to complete what is known as the Founding Fund—the $50,000 needed to establish the International body." And again: "The International Union still needs about $24,000 to place it upon a strong working basis." Thus it is clear that the B. Y. P. U. A. not only does not help raise mission debts, but cannot raise money needed for its own purposes; but it does not mind calling on the young church members to give it $50,000, when all the money that the Baptists can spare ought to be given to relieve our mission debts. Oh, yes, indeed, give us a B. Y. P. U. to raise money for our Boards just like they do up North!

....It ill becomes those of his brethren who have contributed nothing to either side of the struggle against the State's ruinous educational policy, to criticise the leader of the opposition as soon as they see that, for a time, he has lost. The same persons would have been first to shout "victory" if he had been successful. We have no desire to conceal the fact that Bro. Durham is human, but we insist that those who have withheld their aid and sympathy from him while he struggled manfully with all his human weaknesses against great odds, should not criticise him. If they had offered advice or assistance, they might have reason to criticise. Bro. Durham has struggled as no man in the State would, has made speeches in thirty counties, written numerous articles, kept up a large correspondence, studied reports, investigated charges, expended money to publish literature, all without reward or hope of reward. Without great faith in his brethren, his cause and his God, any man would have given up long ago. Those who know anything about this effort know that the opposition to the present policy of the State could have succeeded by employing questionable methods; but a clean course is the only one, and while there has been no lack of opportunities for lobbying and bulldozing, there has been no inclination to use them, although a weaker leader might have stooped to them rather than lose. There was never a time when Truth could not afford to wait, rather than be smirched.

....Replying to the BIBLICAL RECORDER, we will simply say that he will find the command to baptize infants on the page next following the one recording the command to immerse. The scholarship which contends that the word "baptize" always means immerse or dip, is obsolete. It is too antiquated to command attention except as an old joke. By the same sort of logic, we might require every candidate for church membership to be dyed, for the word sometimes has that meaning. This controversy is too threadbare to interest our readers, and we promise not to bore them with it. The assertion that the RECORDER teaches that there were Baptists in the days of Abraham and Moses, is based on what we find as the general trend of thought contained in correspondence, &c. If our mode of baptism must be denominated sprinkling, then we must insist that immersion must be called "plunging."—*N. C. Christian Advocate.* Brethren, there it all is. If the *Advocate* could make a better defense, to be sure it would "bore" its readers a year or two to do it. Much as we dislike to say so, candor compels us to say that the scholarship of the ripest biblical student of the last fifty years is not obsolete; we have reference to the late Dr. Phillip Schaff (Presbyterian.) Here are his words: "Immersion and not sprinkling, was unquestionably the original form. This is shown by the very meaning of the words used to designate the rite." The *Advocate* dare not say Phillip Schaff is obsolete. Here is what Jno. Wesley (Methodist) wrote: "Buried with Him—alluding to the ancient manner of baptising by *immersion*." Is Jno. Wesley obsolete? We confess that we do not know what "correspondence, etc." means. Really, Bro. *Advocate*, we are sure your readers will not object to having you come out of this "threadbare" controversy with a better showing. Better try again.

....There has just come from the Richmond, Virginia, press a seventy-page tract by Rev. J. F. Love of Suffolk, Va. It is entitled "The Baptist Position," and is in eight chapters as follows: (1) Sentiment Versus Truth; (2) Two Guiding Principles; (3) The Form of Baptism; (4) What the Scholars Say; (5) Devices; (6) Dangerous to Trifle With It; (7) Infant Baptism; (8) Close Communion. Bro. Love, one of our North Carolina boys, for a little while only, it is hoped, loaned to Virginia, has, in this tract, done some good work. Its presentation is original, strong and scriptural. It ought to be in the hands of thousands. It is destined to do great good. It is neatly printed. Sold at ten cents a copy.

....The *Charlotte Observer* of Saturday published an interesting description of a baptism in the Catholic church of that city. Down in Mexico the priests baptize (that is, they sprinkle and call it baptizing.) cats, dogs, pigs and chickens; and the ceremony is supposed to benefit them by giving them health and ridding them of evil spirits. This Charlotte baptism was scarcely saner: it was a baptism of three new church bells, Bishop Haid performing the ceremony and making an address. After he had named them "St. Peter," "St. Benedict," and "St. Joseph," the bells were rung, and the consecration was complete. The Charlotte people may prepare to see a cat "baptism" in the near future. All this is about as reasonable as infant sprinkling.

Will You Heartily Help?

Two months for a mighty work! Will you help? This has been a year of great blessings on our mission work on the foreign fields. We ought in gratitude to God to do great things for him here at home. We can and ought to press forward and pay off all indebtedness. Let every church and pastor take hold heartily, and we can pay every dollar we owe. Many are doing nobly. Let not the movement fail because you fail. "Other heavy demands" on men or churches prove that they are of some account. God has greatly blessed us as a people, notwithstanding our talk of hard times. We can and ought to come up in this great work which he has committed to us. I have sent a letter to your pastor asking him to present the work to you. I hope you will encourage him.

Let us observe in this month, as each sees best, a day of fasting and prayer; in humiliation, in faith, let us look to God for his blessings. He can, he will help us. We have a plenty with which to honor our Father. Oh let each one of us, with heart of gratitude and love, do our duty. Let us do this and leave unto God the rest.

Your brother in the work,
R. J. WILLINGHAM, *Cor. Sec.*
Richmond, Va., March, 1895

Not Ready Yet.

Columbia Baptist church has been without a pastor since Oct. 1st, 1894, when our worthy and beloved pastor, Rev. Wm. V. Savage, left us. We are sorry such is our lot. Up to this writing we have made no effort to procure a pastor. When we see our way clear to extend a call, we will do so, and give notice of the same in RECORDER.

CHURCH CLERK.
Columbia, N. C., March 6, 1895.

A Collection Requested.

To the Baptist hosts of North Carolina. Dear Brethren:—I know the times are hard and that you are called upon and begged until forbearance almost ceases to be a virtue. But allow me to make one more earnest, beseeching, agonizing beg. The Baptists have organized and gone to work in the town of Rowland, an important point on the Wilson Short Cut R. R. There is a debt upon the church which was assumed by the Robeson Association last fall. But after this debt is paid, the church will need a few hundred dollars to finish the church, put in a baptistery, and get in working order. A small struggling band can not raise this amount.

I appeal to the brethren to help us and ask the pastors and deacons if they will not, on the first Sunday in April, take up a special collection for the work at Rowland and invoke God's blessing upon the same. Brethren, help us, and in less than ten years when the North Carolina Baptist Convention meets in Rowland, you will thank God that you took up a special collection for this work on the first Sunday in April, 1895. I preach here once a month, and if you all know exactly what I know in regard to the situation, you would aid the cause at this place. A small contribution from the churches will carry the work. Forward all contributions to Bro. L. Z Hedgpeth, Rowland, N. C. He will let you hear from him through the columns of our papers.

Fraternally yours,
J. A. SMITH.

Fair Bluff, N. C.

SUFFERERS FROM COUGHS, SORE THROAT, etc., should be constantly supplied with "*Brown's Bronchial Troches.*"

Dividends Annually Increasing for 20 Years.

AT THE HEAD OF THE GREAT INSURANCE COMPANIES OF THE COUNTRY.

(*From Pastor of Baptist Church*)

SALEM, VA.

I took out a policy in the Ætna Life Insurance Company, in 1871 for $3,000, and only regret that it was not for a larger amount. My dividends have been growing annually larger for 20 years, and are now about 40 per cent. of the premium. I regard the Ætna as being at the head of the great insurance companies of this country.

REV. J. B. TAYLOR, D. D.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones, ——— place; Rev. C. W. Blackwell, Hyde county; Rev. E. H. Matthews, ———; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Seminary Letter.

Dear Recorder:—The BIBLICAL RECORDER is meat and drink, so far as news is concerned, to the North Carolina boys. It is always a welcome messenger. Since the last Seminary letter, the snow and ice have melted before, as we hope, coming spring. Spring means to every school boy downgrade to vacation, and is especially attractive to men shut up in a large city.

During the past month, we have had more sickness than usual. Bro. J. D. Robertson was confined in bed for more than a week, but is now hard at work.

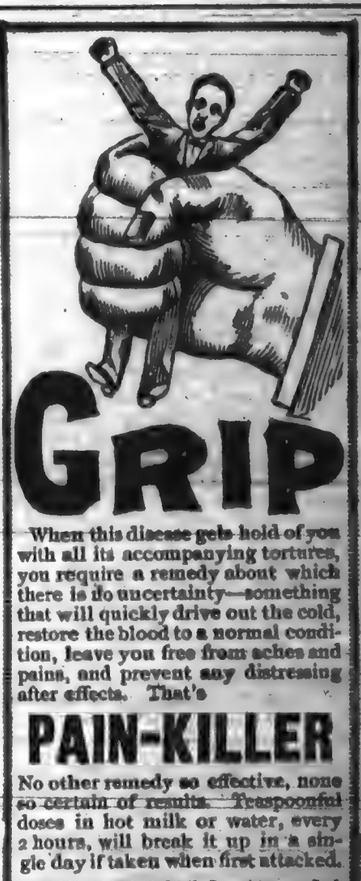
To-day is "Missionary day," to which we always look with pleasure. On these days we hear letters from our brethren who have "gone far hence" to preach. They are always full of bright experiences and hope. The time is coming when God shall cheer our hearts with a more apparent success of the gospel in China and other heathen countries.

We were especially honored to day in having Dr. Graves of Canton with us. He and Yates were among the first missionaries to China. He gave a most sensible view of the past, present and future work in China. He thinks the war between Japan and China will, under the providences of God, make greater the possibilities of missionary work. He says "hope is the basis of all missionary work. The Gospel is gradually opening the hearts of the people as in the days of Paul. We can't write upon paper the progress of missions in China, but those who are there can find it."

Dr. Bell of the S. B. Sunday school Board also gave us a very interesting talk as to the history of the Board, of which he is Secretary. No doubt but that the Southern Series are ably edited, and should be supported by Southern Baptists.

In our North Carolina meeting we have been thinking as to how we can get more men next year from our State to the Seminary. Young men, if you can possibly get here—come, and you will never regret it.

Very truly, W. H. SLEDGE.
Louisville, Ky., March 1, 1895.



When this disease gets hold of you with all its accompanying tortures, you require a remedy about which there is no uncertainty—something that will quickly drive out the cold, restore the blood to a normal condition, leave you free from aches and pains, and prevent any distressing after effects. That's

PAIN-KILLER

No other remedy so effective, none so certain of results. Teaspoonful doses in hot milk or water, every 2 hours, will break it up in a single day if taken when first attacked.

PERRY DAVIS & SON Providence, R. I.

"A Chance to Make Money."

R. H. Woodard Company, of Baltimore, Md., have just published a very fast selling book: "Home of the Bible" by Marion Harland. 10,000 copies were sold in one week. One agent sold fifty-eight in eight days; another twenty-seven in three days. They wish to employ at once agents everywhere to sell this book. Freight is paid and credit given. Send them at once $1.00 for a complete canvassing outfit and full instructions, and you can make money rapidly.

The Oconeechee Farm, advertised in this paper, won the highest premiums at the Newbern Fair and the State Fair. We would be glad if the reader would write to the proprietor of this model farm, which is designed to aid North Carolina in many ways, about any kind of stock that one may be interested in.

"The RECORDER is growing in interest and power, and I am more and more interested in reading it."—REV. T. P. LIDE, Winnsboro, S. C.

[CONTINUED FROM THE FIRST PAGE.]

urgy, for worship instinctively seeks to express itself in forms that are at once stately and apposite. Can there be any better liturgy than a flexible one, judiciously blending the stateliness of ancient prescribed forms and the appositeness of modern free adjustment? Again, this coming church must have some term of communion—a term that shall be common to all Christ's people. Can there be any term of communion better than communion with our Lord Jesus Christ, as being the head of his church, or body, and therefore, inter-communion with all Christians, as being the members of his body? In agreeing to this, no one makes any compromise! Once more, this coming church must have some kind of financial support. Can there be any better way of supporting the church than by the voluntary system? In agreeing to this, no one makes any compromise."

A very slight analysis of this scheme will show that it forms no reasonable basis for church union. The creed proposed consists of but one sentence of Scripture: "If any man will be my disciple, let him deny himself and take up his cross daily, and follow me." The organization, he says, must be flexible, adjusting itself to all times and countries, but he gives no special form of organization. Both of these are altogether unsatisfactory conditions on which to form a union. There is nothing said of infant baptism, or baptism as confined to believers, two questions of the gravest importance; then while the Scriptures are laid down as the sole and supreme standard of authority, and it is stated after every proposition that those agreeing to this need make no compromise, forms of church government and modes of worship are presented which many churches do not believe are justified by the Scriptures, as, for instance, the Episcopacy and an elaborate Liturgical Service.

This "irenicon" was presented to the World's Evangelical Alliance, a body organized for the special purpose of promoting Christian Union; it is, I think, the most feasible plan I have yet seen proposed; it has been nearly four years since it was proposed; it has not been adopted, and indeed, no attempt, so far as I have heard, has been made to put it into practice, and in fact, the author himself, in a late publication, says, "Such was my dream three years ago. I have grown wiser since."

There is still another consideration which seems to me to forbid the hope of organic union of the different churches of Christendom. As at present constituted, there can be no organic union hoped for except on the basis of compromise, and this it really seems to me can only be expected by those who are afflicted with "cardiac hypertrophe," or diseased enlargement of the heart. Compromise may be allowed in policy, or method, but compromise is always wrong in matters of principle and duty. "Truth abhors compromise as light abhors darkness." If there is in all this world a right more sacred than all others, it is the right to have one's own convictions of doctrine and duty, as enjoined by God's holy word. If there is, in all this world, a responsibility more sacredly binding than all others, it is the obligation which rests upon every human being to be true, at whatever cost, to those convictions of truth and duty. The man who is willing to surrender his own convictions for the sake of unity is the man whose convictions are to be distrusted. The man who begins by being false to himself and false to his God will end by being true to no one.

To illustrate the absurdity of this theory of compromise: Suppose you say, that for sake of union, you will give up infant baptism if I will surrender immersion as Christian baptism? I believe that immersion and immersion only is Christian baptism; you believe that the Bible teaches the doctrine of infant baptism; dare we sacrifice, for the sake of union, what we believe to be the teachings of God's word? To do so would be to prove ourselves not only recreant to duty, but unworthy of the name of Christians at all. The truth is, my brethren, the union that is brought about by compromise will prove no union whatever; it will only be a weak, sentimental, flabby uniformity, which will soon issue in disruption and disaster.

2. *But if organic union may not be attained are we therefore to conclude that there can be no real union among Christians and that the prayer of our Saviour must remain forever unfulfilled?*

By no means, for I thank God, that there is a union, a real and blessed union within our reach, by which all true servants of God may become one in Christ Jesus the Lord.

This union is fourfold: first, and most important of all, and indeed comprehending all, is the unity of the Christ life. Every true Christian of whatever name has, as Paul says, "Christ formed in him, the hope of glory." This is what the Saviour means when he says "I in them." And the Apostle, "Christ liveth in me," and still further, "Let this mind be in you, which was also in Christ Jesus." Christ is the center of a great circumference in which all his true followers move, and the nearer they get to the center, which is Christ, the nearer they approach each other, for just in proportion as Christians have the mind and spirit of Christ are they united in Christ—the Christ life in them begets the Christ-love and unites their hearts in union and fellowship.

The second of these blessed unities is the unity of the Spirit. He is the great unifying principle in the body of Christ. He it is who diversifies the gifts, allots the functions and unifies the whole body. Hear how grandly the great Apostle states this fact, in 1 Cor. 12: 4-11: "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. For to one is given, through the Spirit, the word of wisdom; to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, gifts of healing, in the one Spirit, and to another the working of miracles; and to another, prophecy; and to another, discernings of spirits; to another, diverse kinds of tongues; and to another, the interpretation of tongues; but all these worketh the one and same Spirit, dividing to each one severally, even as he will." Thus it is that in the one Spirit, even the Holy Ghost, all the true children of God, of whatever name and diversities of gifts and duties, become united in the one spiritual body of Christ. The Holy Ghost dwelling in the heart of every converted saint is the mysterious but powerful source of this union in Christ.

The third unity I mention is the unity of purpose. To do the will or God; to lead lives of sincere devotion and consistent piety; to seek the conversion of men at home and abroad; in a word, to serve God with conscientious integrity along the lines of duty which his providence points out; this constitutes a real union of his people which is dignified, honorable, and effective.

But there is still a fourth unity, which seems to me, in some respects, more pertinent to the matter we now have in hand than either of the others, and that is what I would call "The Unity of Fellowship." Many persons seem to be unable to mark the difference between *Church* fellowship and *Christian* fellowship; they are by no means the same. Church fellowship is limited to the particular denomination to which I may belong, while Christian fellowship comprehends the saints of all sects, creeds and denominations. The spontaneous sentiment of every true child of God finds expression in the world wide benediction of the Apostle, "Grace be with all them that love the Lord Jesus Christ in sincerity." Every man who loves Christ is my brother, no matter what may be his creed, color, or condition. I feel, as did Commodore Tatnall, who, commanding a man of war, in the China seas, saw some Chinese soldiers getting the better of his Anglo-Saxon brethren, exclaiming, "Blood is thicker than water," he opened his guns upon the enemy and rescued his English brethren. You may have never been under the water—never have been buried by baptism into death, but if you have been washed in the blood of Jesus, "blood is thicker than water," and you are my brother. Some of the dearest friends I have ever had have belonged to other denominations, and I can truly say that I do not know the same number of ministers in my own denomination whom I love with a stronger, or more tender regard than I cherish for the Pedobaptist pastors of this city. Emerson says, "Love is our highest word;"—yes it is the highest word in human philsophy, and it is the highest word, also, in divine philosophy, and here, in the universal brotherhood of all believers, and the universal fatherhood of God, we have a sublime arena for the exhibition of the noblest attribute that ever distinguished God or man.

3. After I shall have submitted a few suggestions as to *the best means of promoting Christian union*, I will relieve your patience.

"This problem of Christian union may be like the famous problem of squaring the circle, which though incapable of absolute solution, is nevertheless capable of approximations closer and closer."

One way by which we may be brought nearer together is to carefully, candidly and freely compare our views of Christian doctrine. We disagree with each other frequently because we do not understand each other. We entertain unjust and erroneous ideas of the tenets held by each other, and so long as this is the case, there is obliged to be alienation and unkind feeling. Two intimate friends of mine, the one a Presbyterian and the other a Baptist minister, concluded that they would examine the creeds of their different churches, taking up first the points on which they supposed they would agree. Point by point they were compared, and when they got through with these, they were so well pleased with each other, that they did not examine the points of difference between them at all. I rather think it would have been wiser for them, while they were in such a good humor with each other, to have examined the points of doctrine on which they disagreed, perhaps they might have come together on those also. To talk over our views of doctrine, as we are doing here publicly to night, or in private, in a kind and liberal spirit, will go far towards bringing us nearer to each other.

Much good may be done also, in this direction, by the cultivation of an unbiased, unprejudiced and charitable opinion of each other as members of different Christian churches. I have found it one of the most difficult things in the world to judge my fellow men with justice, by reason of the insidious influence of prejudice, and the more important and sacred the matter involved, the more liability is there of the baleful power of prejudice.

We are often much closer together than we imagine. William Jay tells us that one very cloudy morning he was walking under a high cliff in the South of England when he saw approaching him what seemed to be a hideous monster; in some apprehension, he hesitated whether it was safe to proceed for a time. Going closer, he soon discover-

[CONTINUED TO THE FIFTH PAGE]

A GREAT MEDICINE.

Cod-liver Oil is useful beyond any praise it has ever won, and yet few are willing or can take it in its natural state. Scott's Emulsion of Cod-liver Oil is not offensive; it is almost palatable.

Children like it. It is Cod-liver Oil made more effectual, and combined with the Hypophosphites its strengthening and flesh-forming powers are largely increased.

Don't be persuaded to accept a substitute.

Scott & Bowne, N. Y. All Druggists. 50c. and $1.

Does This Hit You?

The management of the **Equitable Life Assurance Society** in the Department of the Carolinas, wishes to secure a few Special Resident Agents. Those who are fitted for this work will find this

A Rare Opportunity

It is *work*, however, and those who succeed best in it possess character, mature judgment, tact, perseverance, and the respect of their community. Think this matter over carefully. There's an unusual opening for somebody. If it fits you, it will pay you. Further information on request.

W. J. Roddey, Manager,
Rock Hill, S. C.



DON'T BE DECEIVED by any crafty dealer who tells you he has something else that's "just as good" as Dr. Pierce's Favorite Prescription. Is it probable? The *only* medicine which is *guaranteed* by it's makers. If it doesn't benefit or cure, in every case, they'll return the money.

It's a special medicine for young girls just entering womanhood; for women at the critical "change of life;" for women approaching confinement; nursing mothers; and *every* woman who is run-down.

Reidsville, Rockingham Co., N. C.

DR. R. V. PIERCE: *Dear Sir*—I want to say that your Dr. Pierce's Favorite Prescription and Discovery have done me more good than the physician who has treated me. After taking your medicines, I gained several pounds. I think your "Prescription" the best medicine in the world for ladies.

S. A. Freeman

Wanted.

Do you want to start the New Year in a good position that will pay you well provided you are a good salesman and collector?

We want live, energetic men to canvass, sell machines and collect. If there is an agent located in your community we can locate you elsewhere in a good section. We furnish a nice light-running wagon, agent to furnish horse and harness and make a $500 bond. We offer a good salary, or commission contract, one under which a live, energetic hustling man can make and save money. Men of character and good make-up do well to secure work with the Company, for if successful and the business entrusted is handled honorably, they will be promoted to more responsible positions of trust and responsibility, with increased compensation. Address

R. L. GREEN,
District Agent, Raleigh, N. C.
J. H. HARLEY, Manager, Wilmington, N. C.

COMPLEXION POWDER
Is an Absolute necessity of refined toilet in this climate. Pozzoni's combines every element of beauty and purity.

ASK YOUR AGENT FOR

A POLICY

—IN THE—

N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster

HOME OFFICE. - RALEIGH, N. C.

NOTICE.

Having qualified as the Executor of the estate of Samuel Jones, late of Wake county, I hereby notify all persons having claims against his estate to present the same to me on or before February 1st, 1896, and those owing said estate will please make payment at once.

ALEX. JONES,
Rolesville, N. C.

ARMSTRONG & McKELVY, Pittsburgh
ANCHOR, Cincinnati.
ATLANTIC, New York.
BEYMER-BAUMAN, Pittsburgh.
BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
ECKSTEIN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO. Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION, "

The Reason

why some dealers try to sell, and some painters use, other than genuine brands (see list) of White Lead is that their first cost is less. Quality should be the first consideration, and is the true economy.

For colors, the National Lead Co.'s tinting colors are especially prepared for tinting Pure White Lead to any shade required.

For pamphlet and color-card—sent free—address

NATIONAL LEAD CO.,
1 Broadway, New York.

FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, Fortwayne, Ind.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

THE CINCINNATI BELL FOUNDRY CO.
CINCINNATI, OHIO.
SOLE MAKERS OF THE BLYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &C.
Catalogue with 2500 testimonials. Prices and terms FREE.
Please mention this paper.

Wilmington & Weldon R. R. and Branches

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated M'ch 8, '95.	No 28. Daily.	No 35. Daily.	No 41 Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 08 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 30 a m	12 53 p m	
Arrive Florence	7 20 a m	3 00 p m	

	No 47. Daily.	
Leave Wilson	2 08 p m	6 35 a m
Leave Goldsboro	2 55 p m	7 20 a m
Leave Magnolia	4 02 p m	8 29 a m
Arr Wilmington	5 30 p m	10 00 a m

TRAINS GOING NORTH.

Dated M'ch 8, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 a m	11 28 p m	
Leave Tarboro	2 48 p m		

	No 48. Daily.	
Lve Wilmington	9 20 a m	7 00 p m
Leave Magnolia	10 56 a m	8 31 p m
Lv Goldsboro	12 05 a m	9 40 p m
Arrive Wilson	1 00 a m	10 27 p m

	No 78. Daily.	
Leave Wilson	1 30 p m	11 33 p m
Ar Rocky Mount	2 33 p m	12 07 p m
Arrive Tarboro	2 48 p m	
Lv Rocky Mount	2 33 p m	12 07 p m
Arrive Weldon	3 48 p m	12 55 a m

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.33 a m.; arriving Halifax at 10.55 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

SOUTHERN RAILWAY CO.

(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.	No. 35.	No. 11.
Lv. Richmond	*12 30 p m	12 40 a m
" Burkeville	2 24 p m	2 15 a m
" Keysville	3 08 p m	
Ar. Danville	5 30 p m	4 43 a m
Lv Danville	5 55 p m	7 00 a m
Ar. Greensboro	7 36 p m	8 45 a m
Lv. Goldsboro	*2 00 p m	†5 20 p m
Ar. Raleigh	4 10 p m	10 30 p m
Lv. Raleigh	*4 10 p m	5 40 a m
" Durham	5 15 p m	6 42 a m
Ar. Greensboro	7 20 p m	8 35 a m
Lv. Winston-Salem	†6 05 p m	*7 25 a m
" Greensboro	7 36 p m	8 45 a m
Ar. Salisbury	9 17 p m	10 30 a m
Ar. Statesville		11 34 a m
" Asheville		3 40 p m
" Hot Springs		5 30 p m
" Knoxville		7 40 p m
" Chattanooga		11 59 p m
Lv. Salisbury	9 17 p m	10 30 a m
Ar. Charlotte	10 50 p m	12 00 m
" Spartanburg	1 00 a m	3 54 p m
" Greenville	1 52 a m	4 05 p m
" Atlanta (C. T.)	5 20 a m.	9 30 p m
Lv. Charlotte	11 00 p m	
Ar. Columbia	3 50 a m	
Ar. Augusta	7 35 a m	
Ar. Charleston (S C)	11 30 a m	
Ar Savannah (F C & P)	5 48 a m	
Ar Jacksonville	10 20 a m	

NORTHBOUND	DAILY. Nos. 10 & 36.	No. 12.
Lv Augusta (E T.)	7 00 p m	
" Columbia	3 20 a m	
Ar Charlotte	6 40 a m	
Lv Atlanta (C. T.)	9 00 p m	8 00 a m
Ar Charlotte	6 30 a m	6 20 p m
Lv Charlotte	6 58 a m	6 40 p m
Ar Salisbury	8 31 a m	8 05 p m
Lv Chattanooga		
Lv Knoxville		
Lv Hot Springs		12 33 p m
" Asheville		2 12 p m
" Statesville		6 51 p m
Ar Salisbury		7 45 p m
Lv Salisbury	8 31 a m	8 05 p m
Ar Greensboro	10 10 a m	9 54 p m
Ar Winston-Salem	*11 20 a m	
Lv Greensboro	10 10 a m	10 01 a m
Ar Durham	12 15 p m	3 50 a m
" Raleigh	1 15 p m	†6 50 a m
Ar Goldsboro	*3 00 p m	1 00 p m
Lv Goldsboro	*5 30 p m	*3 00 p m
Lv Raleigh	*5 40 a m	4 10 p m
Ar Greensboro	8 35 a m	7 20 p m
Lv Greensboro	10 10 a m	9 54 p m
Ar Danville	11 35 a m	11 25 p m
" Keysville	2 13 p m	3 54 a m
" Burkeville	2 56 p m	4 40 a m
" Richmond	4 50 p m	6 45 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 8.50 a m and 5.10 p m daily except Sunday; arrive Richmond 10.40 a m daily and 8.30 p m, except Sunday. Returning leave Richmond 8.20 a m and 6.00 a m daily except Sunday; arrive West Point 5.10 p m and 9.40 a m daily except Sunday.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.30 p m daily; leave Keysville 3.20 p m; arrive at Oxford 5.40 p m, Henderson 6.35† p m, Durham 7.05 p m, Raleigh 8.00 a m. Returning leave Raleigh 5.40 a m daily, Durham 10.00 a m, Henderson †10.25 a m, Oxford 11.25 a m; arrive Keysville 1.45 p m, Richmond 4.50 p m daily.

Trains on O. & H. R. R., leave Oxford 7.05 a m., and 5.45 p m daily except Sunday, 12.05 p. m. daily, and arrive Henderson 7.50 a m, and 6.35 p m. daily, except Sunday, and 12.55 p m daily. Returning leave Henderson 10.25 a m, and 7.15 p m daily except Sunday, and 2.15 p m, daily, and arrive Oxford 11.30 a m, and 8.10 p m. daily except Sunday, and 3.10 p m daily.

Nos. 35 and 36 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta, and Jacksonville, and between Charlotte and Augusta.

On No 37 and 38, Pullman Sleeping Cars between New York and Asheville and Hot Springs, N C, between New York and Memphis, via Atlanta and between New York and New Orleans. Dining Car Greensboro to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Salisbury.

J. M. CULP, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

[CONTINUED FROM THE FOURTH PAGE.]

ed that it was a man, and when he got still closer he recognized in what at first he imagined a frightful monster, his own brother John. Might it not be that many of these features of other churches which we have been accustomed to regard as fals and repulsive, as viewed from a distan would become, when we approached the closely, not only divested of their uncomeliness, but actually found to be in accordance with the word of God.

A third means of promoting Christian Union is by inducing the different churches to work together for the Lord, when it can be done without sacrifice of principle. They thus come to know each other, they learn to esteem one another; their prejudices are melted away, and they come to love each other as brethren in the Lord. Great advances have been made since I entered the ministry forty years ago, in this direction, which I regard as a most auspicious sign of the times.

But finally, the greatest and best of all the methods of promoting Christian Union is to bring our differences to the Bible, and measure them by God's infallible word; to agree that no matter what the creeds, canons, councils, conferences, conventions, or any other church authorities may say, that we will mutually obey whatever is positive ly enjoined in the New Testament, and insist upon nothing beyond that. Let each man appeal to the Bible only, and he will need to ask for no concessions from his brethren.

I believe with all my heart that the adoption of this principle will do more to unite the churches than all the measures which the ingenuity of man can devise. In a former part of this discourse I said that the [illegible] Rome, the Bench of Bishops of the [illegible]n Episcopal church, and the Disci[illegible]r over ures to the other [illegible]ing union. I failed to state e Southern Baptist Convention had done the same thing, but their "irenicon" may be said to contain but one article, and that was the one I have stated above.

As an interesting fact of history, bearing on the matter in hand, let me give you an extract from the minutes of the Southern Baptist Convention which met in Fort Worth, Texas, in May, 1890:

"By unanimous consent, the Committee on Christian Union reported through its chairman, T. T. Eaton, Kentucky, and the report was adopted as follows.

WHEREAS, The different denominations have lately been giving unusual attention to the subject of Christian Union; and, whereas, it is conceded to be a great *desideratum* that Christians should agree in all important points of doctrine and polity; and, whereas, there is a standard recognized as authoritative by all Christians—namely, the Bible; therefore

Resolved, By the Southern Baptist Convention representing 1,200,000 communicants, that we recognize the gravity of the problem of bringing different denominations to see alike on important subjects concerning which they now differ, and that we recognize in the teaching of Scripture the only basis on which such agreement is either possible or desirable.

Resolved. That we respectfully propose to the general bodies of our brethren of other denominations to select representative scholars, who shall consider and seek to determine just what is the teaching of the Bible on the leading points of difference of doctrine and polity between the denominations, in the hope that they can, at least, help to a better understanding of the issues involved; and

Resolved, That we heartily favor that the results of the proposed conference of representative scholars be widely published in all denominational papers, so that the Christian public may be thoroughly informed concerning these results, and that progress may be made toward true Christian union.

The committee recommend the adoption of the above resolutions.

T. T. EATON,
H. H. HARRIS,
J. B HAWTHORNE,
T. H. PRITCHARD,
B. H. CARROLL."

This, the only authoritative document which the Baptists of the South have ever issued, presents their attitude towards this important matter of Christian Union in very plain terms.

It has been nearly five years since this overture was made to the Christian world, and the only denomination that has recognized it at all has been the church of the Disciples.

I thank God, brethren, that we are living in an age of happy auguries; the signs of the times are, to some extent, more I think than ever before, prophetic of the period when peace on earth and good will toward men shall reign. The growing catholicity of our times, as indicated by such expressions as these: international arbitration, international congresses for securing a common standard of time, of distance, of money, and of signals, international Sunday-school lessons, the world's week of prayer, the world's evangelical alliance, young men's Christian association, the world-spreading societies of Christian endeavor, king's daughters, and king's sons, the already well-nigh universal recognition of our Sunday as the Sabbath of the world, "the growing disposition to minimize the differences between the churches and maximize the points wherein they agree; in brief, the increasing desire to follow after the things which make for peace, all these and such as these are auspicious of the happy day when Ephraim shall no longer envy Judah, and Judah shall no longer vex Ephraim. Then shall the earth become one Jerusalem, and all days be a perpetual Pentecost; then shall the unity of mankind, lost at Babel, be restored in Christ, and all men shall again be of one speech." Then, indeed, we shall all have one Lord, one faith, and one baptism, and the glory of God shall cover the earth as the waters the sea.

Another Opinion.

Dear Recorder:—I think that possibly "B." of last week's RECORDER was not well informed about the Boatwright matter in connection with Richmond College, when he says [illegible]king of Prof. Boatwright, "He [illegible] of ability as a teacher, but [illegible] say who know him best, he [illegible] limited qualifications for the important position of President of a great Baptist college."

The above paragraph constitutes, possibly, an unintentional but a real reflection upon the wisdom of the Board of Trustees of Richmond College in the election of Prof. Boatwright to the presidency of the Institution, and an unnecessary thrust at a young man of distinguished ability and unspotted character, as was overwhelmingly proven before the high tribunal of the Board of Trustees, when his most zealous opponents and bitter enemies were urged to appear and formally present their causes for complaint, or explain the reasons for their slanderous innuendoes and shrugging shoniders, and not one was found with sufficient data to appear as prosecutor of the noble young man whom they had so outrageously and mercilessly persecuted in the dark. So just was his cause in the estimation of the Ministers' Conference, that they enthusiastically and unanimously adopted resolutions endorsing the action of the Board of Trustees in the selection of Prof. Boatwright to the presidency of the College.

"Those who know him best" say that Prof. Boatwright is easily the most progressive and aggressive educator in the Institution, endowed alike with wonderful intellectual acumen and administrative ability, whose only incompetency for the responsible position consists in the fact that he is a young man and sprung from plebeian stock.

I think I know "B." well enough to know that he would not intentionally wrong any one, and was possibly too easily betrayed into giving publicity to an opinion, formed after an interview with one or more of the men who are not friendly or kindly disposed towards Prof. Boatwright In the interest of truth and justice I have written this. "*Fiat justitia, ruat cœlum.*"

W. F. WATSON.

Norfolk, Va, Feb. 28, 1895.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

The Paradoxes of Science.

The water which drowns us, a fluent stream, can be walked upon as ice. The bullet which, when fired from a musket, carries death, will be harmless if ground to dust before being fired. The crystallyzed part of the oil of roses, so graceful in its fragrance—a solid at ordinary temperatures, though readily volatile—is a compound substance, containing exactly the same elements, and in exactly the same proportions, as the gas with which we light our streets. The tea which we daily drink with benefit and pleasure produces palpitations, nervous tremblings, and even paralysis, if taken in excess; yet the peculiar organic agent called theine, to which tea owes its qualities, may be taken by itself (as theine, not as tea) without any appreciable effect.

The water which will allay our burning thirst augments it when congealed into snow, so that it is stated by explorers of the Arctic regions that the natives "prefer enduring the utmost extremity of thirst rather than attempt to remove it by eating snow." Yet if the snow be melted it becomes drinkable water. Nevertheless, although if melted before entering the mouth it assuages thirst like other water, when melted in the mouth it has the opposite effect. To render this paradox more striking, we have only to remember that ice, which melts more slowly in the mouth, is very efficient in allaying thirst.—*Blackwood's Magazine.*

W. P. Drop, druggist, Springfield, Mass., writes: "Japanese Pile Cure has cured lady seven years afflicted; could not walk half mile in last three years; now walks any distance." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

A husband was complaining to his wife, who was of a sunshiny disposition.

"Life is a burden," he sighed.

"Yes dear," she answered, "but you know we couldn't exist very well without it."

Then he smiled and took a new hold.

From the fly leaf of D. L. Moody's Bible were copied the following striking, if not exact, definitions of great doctrines:

Justification: Chance of character; new standing before God.

Repentance: Change of mind; new mind about God.

Regeneration: Change of nature; new heart from God.

Conversion: Change of life; new life fof God.

Adoption: Change of family; new relationship toward God.

Sanctification: Change of service: separation unto God.

Glorification: Change of place; new condition with God.—*Selected.*

"Be not afraid to pray—to pray is right;
Pray if thou canst with hope, but ever pray
Though hope be weak, or sick with long delay,
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord from the earth shall cease,
But every prayer for universal peace
Avails that blessed time to expedite."

If afflicted with scalp diseases, hair falling out, and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR MARCH: AFRICA.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

Bird's-Eye View of Africa.

"When Christians are knocking, God is always opening doors," says Dr. Cyrus Hamlin, the veteran missionary; and unmistakable signs prove that Africa is being opened for the gospel in answer to prayer. First, *the backbone of African slave trade is broken*. Thirty years ago, in Nyassaland, Dr. Livingstone was made heart sick over the slave caravans that were paraded before him. Though clothed with British consular authority, his efforts to arrest the traffic were unavailing. Arab slave raiders laughed him to scorn. Imagine his reply if he had been told that by 1894 that entire district would be rid of the chrse! Gunboats on Lake Nyassa effectually prevent slave gangs from reaching the Indian Ocean, and the English magistrate, H. H. Johnson, apprehends no more trouble from this source. Tippo Tib, who three years ago commanded two thousand men armed with Winchester rifles, *mirabile dictu*, has become an anti-slavery man and ordered his countrymen in the Upper Congo to "quit the business."

Four years ago, in the Manyuema country, where ivory was abundant and slave raiding was practised, now the business is checked. The Brussels Treaty has caused its cessation in the Congo Free State. Prof. Drummond thinks that it would be for the good of Central Africa if all the elephants were killed off, as slaves are necessary to transport tusks from thence to the coast; but God in his providence is providing other and better means of transportation. By navigation on the great African rivers, as well as by railroads in process of construction, the productions of the interior will soon reach the seaports. What F. P. Noble of Chicago calls "an African devil's business" will then come to an end.

How about the *rum trade?* Would that I could predict its decrease as I have in reference to the slave traffic! Those who have not seen with their own eyes this greatest of all curses can form a very inadequate conception of the enormity of the evil and the obstacle it presents to Christianity. When Joseph Thomson, the explorer in Central Africa, saw negroes staggering about, rum drunk, he asked, "Is this the way to teach Africa to stretch out her hands unto God?" I can testify from personal observation that the "white man's grog," poured into Africa bestializes and brutalizes the natives more than their home made intoxicants. When will so-called Christian nations heed the message sent to England by an African chief: "Send us more gospel and less rum."

What must take place ere Africa is evangelized? A gigantic holy war must be waged between Christianity and Islamism and other native religions. Half the continent is now dominated by Mohammedans, while Christians, including members of Abyssinian and Coptic churches, do not exceed seven millions. Evangelistic laborers throughout the continent are reported to be "equal to eighteen men for France, ten for Great Britain, four for England, and one for Massachusetts and Connecticut together." Mohammedan missionaries are finding their way into "darkest Africa." Were it not for that special divine promise which rings in our ears like a clarion, "Ethiopia shall stretch forth her hands unto God," we should indeed despair.—*Rev. Josiah Tyler, in Missionary Review.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE

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Tutt's Liver Pills keep the bowels in natural motion and cleanse the system of all impurities An absolute cure for sick headache, dyspepsia, sour stomach, constipation and kindred diseases.

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R. P. Smith, Chilesburg, Va. writes I don't know how I could do without them. I have had Liver disease for over twenty years. Am now entirely cured.

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Announcement

TO THE PEOPLE
TO THE CAROLINAS AND
OF THE SOUTHEAST

The Charlotte Observer makes an announcement of more than ordinary interest. By special arrangement with the publishers of that greatest of all reference libraries, *The Encyclopædia Britannica*, ninth (latest) edition, we are enabled for a short time to place this King of Books within easy reach of every reader. This edition is bound in

28 Royal Octavo Volumes

And is the only complete and unabridged edition of this great work in existence revised to date. That some sort of an Encyclopædia is a necessity, all must acknowledge. That the great BRITANNICA is the very best Encyclopædia, none will deny. Only its great cost—$125 for the Scribner Edition, $200 for the Edinburgh Edition—has prevented its purchase heretofore. At these prices none but the rich could afford to own it. We offer for a limited time to the readers of THE OBSERVER an edition superior even to the costly Edinburgh Edition at the unheard of introductory rate of

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Not only are all Scientific and Historical Subjects brought absolutely up to date, but a vast fund of new information is added, relating to the material, social, industrial and educational progress of the world, together with many thousand New Biographies not in the original Edition nor in any other Encyclopædia.

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Schedule in Effect Aug. 19, 1894.

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1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York. Pullman sleeping car Monroe to Portsmouth Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.30 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.30 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.22 a m, makes close connection at Hamlet for Florence, Darlington, Charleston; arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnson street station for Henderson and intermediate stations at 5.00 p m; returning arrives Johnson street at 9.40 a m.

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General Assembly.

The following bills or resolutions passed third reading in the Senate last week:

Monday—resolution to pay funeral expenses of the late Senator Edward L. Franck, $151 65; bill to abolish office of trustees of A. and M. College and make members of the Board of Agriculture trustees of that institution, and providing that the President of the Farmers' Alliance shall be a member; to reduce appropriation to State Guard from $350 to $150 for each company; salary of Adjutant General from $600 to $300; to create office of lumber inspector, salary not to be more than $3,000. (This bill levies a tax of ten cents a hundred feet on all round logs.) Bill to abolish criminal court of New Hanover and Mecklenburg counties, and establishing a new court having jurisdiction in several counties. (Senator Cook of Warren has been chosen Judge.) Bill to provide a dispensary for the sale of liquor at Hickory. (A similar bill has been passed for Waynesville).

Tuesday—What is known as the oyster bill; bill to provide for county adoption of public school books.

Wednesday—Bill providing for redemption of land within two years after its sale under execution; to elect nine additional directors of the Penitentiary and to abolish office of Superintendent.

Thursday—Bill providing for completion of the Colonial records; resolution to investigate Fish Commission; to reduce salary of Superintendent of the Penitentiary to $3,000; to establish Code Commission, providing for three commissioners at $1,500 each and a clerk at $750. (This bill will probably be stopped in the House (

Friday—in revision of the revenue act the levy for public schools was increased from 16 to 18 cents, the pension tax from 2½ to to 3¼ cents, the tax on personal property from 22 to 24 cents on the $100 worth, to tax liquor selling druggists as saloon-keepers, and to tax liquor-selling clubs; to abolish free tuition at the University; to appropriate $5,000 a year extra for two years to the State "Normal and Industrial" school; to spend $1,000 to complete Governor's Mansion.

Saturday—in the revenue act, tax on cigarettes reduced from ten to five cents a thousand, and tax on plug tobacco to half a cent a pound. S Otho Wilson was elected Railroad Commissioner to succeed Hon. Thos. W. Mason. Bill passed third reading to incorporate N C Prison Association; to appropriate $15 500 to State College of A & M. College at Raleigh.

The following bills or resolutions passed 3rd reading in the House:

Monday—About fifty of local effect only, including one to pay funeral expenses of a late Senator. Amendment requiring B. and L. Associations to list for taxation shares held by stockholders.

Tuesday—the county government bill; the bill for election of justices of the peace by the people; bill to increase appropriation to colored (Baptist) orphanage at Oxford from $1,500 to $3 000.

Wednesday—several minor bills, among them one "to print sketches of N. C. regiments." In revising the revenue act an amendment to tax lawyers ten dollars a year passed. The public printing was voted to Stewart of Winston.

Thursday—appropriating $60,000 a year for Asylum for Insane at Raleigh; $100,000 a year for Asylum for Insane at Morganton. Contested election case of Morphew against Crawford was decided for latter, Person and Garrett against Howard and Baker, in favor of the last named gentlemen.

Friday—Bill to appropriate $18,750 for the "Industrial and Normal School" at Greensboro passed, the following gentlemen voting against it: Messrs. Bean, Bryan, Buchanan, Campbell, Crawford, Crummel, Drew, Gentry, Hopkins, Huffman, Lindsay, Mitchell, Phillips of Randolph, Smith of Caswell, Turner of Mitchell, Turner of Polk, Wicker and Whitener. The bill to abolish Mecklenburg and New Hanover criminal courts and set up another covering several counties passed third reading, as did also the bill to give $10,000 for Confederate monument, which being evidently a bid to purchase the votes of the Confederate veterans, should not be accepted; and a bill permitting any county to levy a tax of 15 cents on the $100, 45 cents on the poll, and obtain 25 convicts from the State to work county roads, the county to pay expenses of guards and feed convicts.

Saturday—Contested election of Parker against Peebles was decided for the latter. Bill passed to appropriate $8,500 to Soldiers' Home. The election by the Senate of Otho Wilson for R. R. Commissioner and C. A. Cook of Warrenton for Judge of the Eastern Criminal Court was concurred in.

There is no virtue in "pearl top" or "pearl glass," unless it fits your lamp. Get the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

Royall Chair.

Received for Royall Chair from W. C. Dowd, $16 67; E. P. Hobgood, $10 00. Total, $26 67.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, March 11, 1895.

Literary.

From S. S. McClure, Limited, 30 Lafayette Place, New York: Mr. Gladstone has just written an article on "The Lord's Day," wherein he considers, with the fervor of conviction and the breadth of learning for which he is famous, the grounds for keeping as the Christian Sabbath the first instead of the seventh day of the week, and the proper measure and spirit of Christian Sabbath observance. The article will appear in *McClure's Magazine* for March, along with a series of portraits of Gladstone covering a period of eighty years and showing him at every important epoch of his life.

Readers of Marion Crawford's novel "Casa Braccio," now appearing in the *Century*, will be interested in knowing that the story, as printed so far, is true, except that the scene of the actual occurence was in South America instead of in Italy. The nun, who really escaped from a Carmelite convent with a Scotch surgeon, was the neice of a bishop. A skeleton was placed in her bed, when it was fired, instead of a body, as in Mr. Crawford's story. After much suffering the surgeon and his wife reached the sea coast, and were taken aboard an English vessel, whence they sailed to Scotland and lived for many years in Edinburg. The part of Mr. Crawford's story still to appear portraying the punishment visited upon the pair for their sin, is imaginary.

The Treasury of Religous Thought for March opens with an impressive sermon on the outpouring of the Holy Spirit, preached by Rev. Oliver C. Miller, of the Lutheran Church, Roanoke, Va. This is the leading thought of the number, recognized as such in the editorial, and well followed up by a sermon on An Earnest Life, by Rev. Gerard B F. Hallock, of Rochester. There are a large number of sketches of sermons, and leading thoughts from sermons, all of recent delivery, and bringing one into quick understanding of the pulpit of our day. Two Decades of Baptist Progress by Rev. John H. Mason, of New Haven, continues the series on recent Church Progress begun in February. Prof. George H. Schodde, of Columbus, has an interesting paper on The Israelites and the Gospel. Annual subscription, $2 50. Clergymen, $2 Single copies, 25 cents E. B Treat, Publisher, 5 Cooper Union, New York.

The *Annals of the American Academy* for March contains four principal papers as follows: "Elected or Appointed Officials," by Hon. J. G. Bourinot, Clerk of the Canadian House of Commons; "Pacific Railway Debts," by R. T. Colburn, Esq., of Elizabeth, N. J; "Terminology and the Sociological Conference," by Professor H H. Powers, of Smith College, and "A neglected Socialist," by Dr. F C. Clark, of Berlin. Two shorter papers are contributed by Professor A. W. Small, of the University of Chicago, and Professor F. H. Giddings, of Columbia College. The first is on the "Organic Concept of Society," and the second on "Sociology and the Abstract Sciences." This number also contains a report of the last annual meeting of the American Economic Association and the American Historical Association, as well as an account of the formation of the new Political Science Association of the Central States. In addition to these papers there are as usual Personal Notes, Book Reviews and Notes, Notes on Municipal Government and Sociological Notes. Philadelphia, $1 00, $5 00 per year.

"I am interested in all the RECORDER talks about; and although I have been in Virginia nearly ten years, I still love the RECORDER, and though times are hard. I must have it for myself and family."—REV. F. H. JONES, Chatham, Va.

Mr. J. C. Marcom has been appointed collector of Raleigh Council, No. 551, Royal Arcanum, Raleigh, N. C., *vice* Mr. D. T. Johnson resigned.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Pleasant Grove ch, Chowan, $3.00. Previously reported, 617.18. Total this year, 619.18.

Foreign Missions—W M S, Henderson ch, Flat River, $6.50; W M S, Hope Mills ch, 1.40; W M S, Jonesboro ch (China), 3.00; Ladies' Aid Society, Wadesboro ch, 4 00; Ditto, ditto, (China), 5.75; Ladies' Aid Society, Morven ch, (China), 2.00; W M S, Pollocksville ch, Eastern (China), 50c; Rutherfordton ch, Green River, 3 25; New Hill ch, Little River, 70c; Clear Creek ch, Meck and Cab, 1.95; Sunbeams, Fayetteville St ch, Raleigh, 2 50; W M S, Tabernacle ch, Raleigh (China) 6.60; Antioch ch, Robeson, 1.16; Back Swamp ch, Robeson, 3 02; Saddle Tree ch, ditto, 1.85; Big Branch W M S, ditto, 4.90; Pleasant Hill W M S, ditto, 67c; Pleasant Hill ch, 1.31; Long Branch ch, ditto, 2.30; Centreville ch, ditto, 1.73; Raft Swamp ch, ditto, 6.40; Spring Hill ch, ditto, 7.37; Red Springs ch, ditto, 12 21; Lumberton W M S, ditto, 18 95; Ditto, ditto, (China), 5 00; Lumberton Sunbeams, ditto, 81c; Winton ch, W Chowan, 1.48; W M S, Newbern ch, 10 00; Ballard's Bridge ch, Chowan, 7.15. Total, 119.46. Previously reported, 660.72 Total this year, 780.18

Home Missions—W M S, Jonesboro church, $3.00; Ladies' Aid Soc, Wadesboro ch, 9.30; Brown Creek ch, Anson, 3.00; Rutherfordton ch, Green River, 6.20; W M S, Bladen Union, Cedar Creek, 2 00; Brantley Grove ch, West Chowan, 5.00; Philadelphia ch, 1.00; Edenton ch, Chowan, 20.00; Mis Soc, Cashie ch, West Chowan, 1.40; Bennett ch, Robeson, 5.25; W M S, Raft Swamp ch, ditto, 3 60; Ashpole ch, ditto, 1.97; Bear Swamp ch, ditto, 3.13; Big Branch ch, ditto, 14 65; W M S, ditto, ditto, 6.76; Centreville ch, ditto, 1.40; Long Branch ch, ditto, 1.05; Mt Zion ch, ditto, 50c; Pine Grove ch, ditto, 1.90; Pleasant Grove ch, ditto, 80c; Pleasant Hope ch, ditto, 75c; Raft Swamp ch, ditto, 4.85; Red Springs ch, ditto, 15.35; Pleasant Hill ch, ditto, 2.03; W M S, ditto, ditto, 85c; Spring Hill ch, ditto, 7.82; Saddle Tree ch, ditto, 5.50; W M S, ditto, ditto, 5.50; Ten Mile ch, ditto, 1.16; Tolarsville ch, ditto, 1.00; Zion's Tabernacle ch, ditto, 1.59; W M S Tolarsville ch, ditto, 2.98; Magnolia ch, South River, 1.10. Total, 159.78. Previously reported, 432.00. Total this year, 584.78.

Education—Mt Moriah ch, Raleigh, $10.00; W N Jones, Raleigh, 5.00; C W Mitchell, Aulander, 5.00; W C Dowd, Charlotte, 5.00; Rev A M Simms, Raleigh, 1.00; J M Broughton, ditto, 1.00; J D Boushall, ditto, 5.00; N B Broughton, ditto, 1.00; Alfred Williams, ditto, 10 00; Mrs G W Swepson, ditto, 5.00; Fayetteville St ch, 5.00; S W Brewer, 2.50; Mrs M A Heck, 2.00; Y P Soc, Centre St ch, Boston, Mass, 10 00; Rev E M Poteat, D D, New Haven, 25.00; L R Mills, Bursar, on account S W Oldham, 2.50; Piny Grove ch, Liberty, 1.90; Lisbon ch, Eastern, 5.00. Total, 101.90. Previously reported, 317.07. Total this year, 418 97.

Orphanage—Wadesboro ch, Anson, $4.87; S S, Bethlehem ch, W Chowan, 4.00. Total, 8.87. Previously reported, 282.95. Total this year, 291.82.

Ministerial Relief Fund—Spring Hill ch, Pee Dee, $5.00; Pleasant Hill ch, Robeson, 62c; Antioch ch, ditto, 10c; Long Branch ch, ditto, 2,03; Back Swamp ch, ditto, 71c; Saddle Tree ch, ditto, 1.93; Lumberton ch, ditto, 10.00; Raft Swamp ch, ditto, 2.36; Centreville ch, ditto, 20c; Spring Hill ch, ditto, 1.49; Red Springs ch, ditto, 5 87. Total, 30 31. Previously reported, 92 96 Total this year, 123 27.

CORRECTION: In RECORDER, Feb 28, $3.80 for State Missions, Seaboard ch, West Chowan, should be $2 00.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, March 9, 1895.

Perhaps you have some old roofs that have been in the fair ly quite a long time.

Perhaps they leak and quite frequently you have to pay for temporary repairs.

For $1.00 we will send material to stop leak in any roof.

Perhaps you are building and need first-class, reliable



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It is ready for use, and anybody can apply it.
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Have you a baby

that is making you old before your time with worrying? Is it weak, delicate, puny? Are you fearful lest it be taken from you? Mother! Will you read this letter about

Brown's Iron Bitters

It is genuine—not paid for or even solicited—and the writer is the happiest woman in New Orleans.

509 DUPEPDE STREET,
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Enclosed you will find a photograph of my youngest boy, Clarence. He was sick about seven months; nothing cured him like Brown's Iron Bitters. He is now a year old, well and hearty! I cannot say too much in praise of Brown's Iron Bitters.
MRS. L. LEVERINGBERG.

This letter was written on July 25th, this year. Have you a delicate child? Life for many children in **Brown's Iron Bitters!**

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R·I·P·A·N·S ONE GIVES RELIEF.

CRIPPLES Ladies and gents, if you want a No. 1 high grade BICYCLE, FAY BIC. CO., Macon, Ga.

From Bro. Bostick.

Ballay:—A happy new year to the readers of the RECORDER! Its continued visits through will see that our post office is Chefoo, China, to Gospel Mi- Shanghai, China. We will now up the Grand Canal rather than via Chefoo. Please change the RECORDER accordingly and let all note the change.

upon the year 1894 with feelings gratitude to a kind and lov- for all his wonderful mercies and to us during 1894. It has been a change to us. Just when we our plans to move nearly two her toward the interior of this this very trying war broke out China and Japan, and it looked might break up or seriously in- all our plans, but by the grace are now living, though not well yet in our new field.

wfords, Miss Fannie Knight, our- Bro. King are at present in this afu; the Lanes and Bro. Bi- a large town twenty miles east and Crocker, Boyall and Herring miles southwest.

prefecture are seven counties, thousands of towns and vil- about 2,000,000 of people. We Baptists to occupy this section, much work has been done here, Catholics and High Churchmen ground. The little I have seen of impresses me that they are more and receptive than those I have in the east end of the Province, the work done in the different

moving about around our homes people, but the unsettled state country makes it difficult if not dan- attempt country trips yet. But state may not continue long. goes on, and we here know of made long after it has reached thousands of Chinese soldiers by our street door on their way southern provinces to Peking and some of their have been rather ing over our yard walls, beating and wanting to take quarters in This came from efforts on the friendly neighbors, but about ten had a little row with a few sol- gate that was so serious that came out to quell the crowd, soon did in good style, promised tion, and all has been very quiet think the officials are honestly try- protect missionaries in the interior, that that one good effect of the war emphasize that we are here not for good.

have invaded Manchuria from taken the principal part on the east of Pechilli, have gained several victories, and are in large forces on toward Peking, or were at the What the final outcome of it God only knows, but we are not and is a wall of defence for us; and believe that the final outcome of will be to glorify God and advance his in these Asiatic nations.

all well and happy. Our two lit- Martha May and Mattie V., are a comfort to us away off here in the in- and they are so well and happy.

was saddened at the death of and Sister Newton in Africa. The between them and us, while I was in Durham were very close and Five of us left that church about time to devote our lives to the sal- the heathen; three of the five have their work and gone up higher. God comfort the lone daughter far off as well as Herbert, Carey and in the United States, and make them all glory! And may he raise up oth the places of these fallen faithful

May Heaven's richest blessings rest upon and upon all the saints of God in the North State!

Yours in the Master's service,

G. P. BOSTICK.

P. O., Gospel Mission Box, Shanghai, Residence, Tai-an-fu, China. January 1, 1895.

P. S.—Herring, Blalock and Crocker are with us now for a day or two. We had a delightful Sunday yesterday. B.

Lady's Pile Suppository

Is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send 2 stamps for circular and Free Sample to DR. RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and by Raleigh, N. C., by J. L. Johnson, J. H. Pollitt, and W. H. King & Co.

Annual Financial Reports of Brethren Herring, Blalock and Crocker.

BRO. HERRING'S REPORT.

Received during the year, from Jan. 1st, 1894, to Jan. 1st, 1895, from the following churches (all of the Eastern Association) the following amounts:

[illegible] Mt. Holly, 6 00; Bethlehem, 10 00; Wells Chapel, 303 30; Brooklyn (Washington), 35 42; Lisbon, 19 55; New Bethel, 10 00; Shiloh, 14 45; Treachey's, 5 00; [illegible] 13 50; Wilmington First Baptist Church, 3 M. Band," 5 00; Warsaw W. M. [illegible] 3 00. Total, $455 99.

The amount I have appropriated for personal support (what is usually denominated "missionary's salary"), and children's allowance, travelling expenses, house rent and [illegible] the language (the last four items are included in what is usually spoken of as "missionary's salary.")

From a Friend in Nebraska, $5 00; A Friend in Boston, 5 00; A Friend in Kentucky, 20 00; J. Fisher, 1 00; French Broad church, 2 00; Olive Chapel S. S., 3 60. Total, $36 60.

This amount I turned over to Bro. King of the Gospel Mission, whose support had not been otherwise provided for.

2. From a lady in Kentucky, $25 00, designated "ten for Bibles for the heathen," and "fifteen for the object most on your heart at the time," which goes by this mail to help pay passage of R. L. Patton.

Grand total of all receipts, $507.79.

This is what has come to hand this year up to date; money now on the way will be included in next year's report.

D. W. HERRING.

Jan. 1, 1895.

BRO. BLALOCK'S REPORT.

Receipts from churches and individuals from January, 1894, to January, 1895, are as follows:

From Morganton Baptist church and others, through R. L. Patton, $172 75; from Morganton church and various others of Mitchell, Yancey, and Three Forks, 95 10, J. B. Bostick; from the churches of Mitchell, through J. B. Bostick, $12 98; from Mr. T. J. and Mrs. E. H. Perkinson of First church, Asheville, N. C., 5 00. Total, $285 78. From Point S. S. children, Louisville, Ky., designated to buy literature for the heathen, $3 00.

Grand total, $288 78.

I hear of more money on the way to me, which will be reported next year.

T. L. BLALOCK. Shanghai, China. Chiaing Chow, Dec. 29, 1894.

BRO. CROCKER'S REPORT.

I have received between Jan. 1st, 1894, and Jan. 1st, 1895, the following amounts:

1. Churches: Long Creek, N. C., $4 00; Mt. Orland, 60.00; Bethel, 18 52; Irvington, Ky., 61.85; Long Creek, Pender county, N. C., 25 10; Globe, 27 50; King's Creek, 7 00; Rock Springs, 15 65; Pine Grove, 4 00; Fleming, 9 50; Lenoir, 2 00, Taylorsville, 14 68.

2. Other sources: "A Lady Friend in Kentucky," $10 00; Alexander Association, N. C., 18 59; Caldwell Union Meeting, 1.28; W. L. Saunders, 1 60; E. D. Crisp, 50c.; S. S. Class, Reidsville, 1.00.

Total, $300 67. Amount on hand at beginning of the year '94, 80 00. Total for the year, $380 67. The balance of the salary (fourth quarter) for 1894 not yet received will be included in the report of 1894

W. E. CROCKER.

Chiaing Chow; P. O., Shanghai, China, Gospel Mission Box, Dec. 29, 1894.

Sick Stomach for Forty Years Cured by the Electropoise.

RENSTON, N. C., Feb. 13th, 1895.

Dear Sir:—I am well pleased with the Electropoise, it having done me more good than all the medicine I ever took. I had not known what it was to be free from sick stomach in forty years; but since using the Electropoise I have had little symptom of it, which alone is well worth the price of it. I loaned it to a neighbor, who was raging with neuralgia of the face, and he found great relief. Very truly,

MRS. M. A. TUCKER.

Any further information, or terms, furnished gladly by Jno. W. Graham, Agent, Atlanta, Ga.

While no physician or pharmacist can conscientiously warrant a cure, the J. C. Ayer Co. guarantee the purity, strength, and medicinal virtues of Ayer's Sarsaparilla. It was the only blood-purifier admitted at the great World's Fair in Chicago, 1893.

A Good Season in Colorado.

Dear Brethren of my dear old State:—It has been a long time since I gave you any items concerning my work for the Master.

I resigned my work with the Cherokee Indians in Indian Territory for last winter. For over seven years I toiled on that hard field under the auspices of the American Baptist Home Mission Society.

Now I am back on my old field where I labored before I went to Indian Territory. I came here about two months ago, and commenced special meetings, and the meetings have gone on all the time since with the exception of one week, which was spent at the public school-house near Bro. W. S. Kimsey's. There is no telling when the meetings will close. Upwards of fifty have professed conversion already. The town is shaken as never before. Satan tried to rally his forces at the dance hall last night, but he failed to get a quorum and adjourned, and I hope it will be "*sine die.*" It has been a long time since the Lord's people here have been blessed with a gracious revival of divine power. Some have been approved for baptism, and no doubt many others will follow. We have a great work now before us. The precious gospel seeds have been sown, and they have germinated and brought forth fruit to the glory of God, but now we expect to have a great work to do in trying to instruct and build up these precious souls in the doctrines and practices of the gospel.

I sometimes feel like I want to come back to my dear old North State to finish up my work for the Master.

Brethren, pray for us.

Yours in gospel bonds,

C. M. GREEN.

Laveta, Col., March 1, 1895.

Hyde County Church.

Dear Recorder:—Please acknowledge in the RECORDER the following additional sums for the Hyde County church:

From churches: Edenton, $50 90; Eureka, 5.00; Great Hope, 20.00; Center Hill, 15 00; Chappell's Hill, 23.76; Hartford, 45.00; Whiteville Grove, 8.00; Scotland Neck, 13 00; Murfreesboro, 2.61; Geneva, 1 00.

From individuals: Judge M. L. Eure, $5 00; James Parker, 5.00; J. D. Yates, 1 00; C. W. Rowe, 50 cents; F. A. White, 2 50; Anon., 1 00; J. S. McCoy, 1.00; Capt. F. Roper, Columbus Ethridge, Mrs. J. K. Abbrit, C. W. Pearce, 1 00 each; A. Nossy, S. M. Bright, Mrs. Mary Dailey, Buck Perry, Geo. Bevridge, H. C. Bright, C. F. McDonald, Jos. A. Spencer, 50 cents each; Wm. L. Sawyer, Mrs. Pat. Perry, Jos. Pool, Dr. Aydlett, Mrs. Courtney Burnham, Mrs. Nancy McPherson, Jos. McPherson, Mrs. Ollie Overton, Crowder Jones, Mrs. H. Riggs, Mrs. India Spence, John Foster, Jos. Hodgers, Nathan Sawyer, John B. Olds, Wm. E. McCoy, Geo. W. Jacobs, John W. Taylor, Wm. S. Temple, Mrs. H. Williams, Jos. Turner, George H. Riggs, 25 cents each; Mrs. Addie V. Jacobs, 30 cents; Mrs. Amanda Spence, Jas. Sawyer, Chas. Jones, Wm. Jones, Charles McCoy, Randolph Garrett, John Whitehurst, 10 cents each; B. F. Jones, 15 cents; Simon Sawyer, 45 cents.

Dear brethren, we are still owing $400. Please help in this struggle for the Lord.

JOSIAH ELLIOTT.

Hertford, March 7, 1895.

P. S.—God bless the brethren. They keep sending in something every week. We want to dedicate the second Sabbath in April. J. E.

Three clever women, Margaret Deland, Sarah Orne Jewett and Mrs. Burton Harrison, will try and settle in the next number of *The Ladies Home Journal* when it is proper to use the word "woman" and when the term "lady" should be employed.

MARRIED.

DUNN—DICKSON—On March 6th, 1895, in Memorial Hall at Wake Forest, by Rev. R. T. Vann, Mr. N. A. Dunn and Miss Allie Dickson.

BOONE—FULGHUM—On Feb. 27th, 1895, near Cedar Rock, Franklin county, by Rev. W. A. Smith, Mr. S. M. Boone, Jr., and Miss Annie Fulghum.

CROMARTIE—ALLEN—On Feb. 13th, at Kelly's Cove, N. C., by Esq. Edward Auder, Mr. L. P. Cromartie and Miss Anna P., daughter of Hon. R. P. Allen.

BYRD—ALBRITTON—On Feb. 27th, 1895, at Mt. Olive, N. C., by Rev. Jno. T. Albritton, father of the bride, Mr. Winfield S. Byrd and Miss Rachel N. Albritton, all of Duplin county, N. C.

MATTHEWS—WATFORD—On Feb. 20th, 1895, at the residence of A. D. White, in Colerain, Bertie county, N. C., by Rev. S. F. Bristow, Mr. J. H. Matthews and Miss Minnie Watford, both of Bertie county.

SPIVEY—WARD—On Sunday, Feb. 10th, 1895, at the residence of the bride's father, Glidon, N. C., by W. C. Ward, J. P., Mr. W. H. Spivey, of the firm of Ward & Spivey, Ryland, N. C., and Miss Cornelia A Ward.

DIED.

MILLS—Departed this life on March 3d, 1895, Eula, wife of P. M. Mills and daughter of Mr. and Mrs. C. R. Scott. Her illness was long and painful, but she peacefully passed away, and seemed to have no fear of death. She was a consistent member of Mt. Pisgah Baptist church, a worker in the Sunday-school, and we will miss her, but will try to console ourselves that she's sweetly resting in heaven. SISTER.

UMSTEAD—Died at her home in Durham county, Jan. 30th, 1895, in the seventy-seventh year of her age, sister Sabrina Umstead, having survived her only brother, Jethro D. Umstead, seven years to a day. Sister Umstead gave her heart to Christ and was baptized more than a half century ago, and her life through all these years was one of faithfulness and piety. She grew old in her Master's service, and her useful life bears testimony that she was ready when the messenger came for her. She was a model Christian, doing faithfully whatever her hands found to do, and now she has gone to reap her reward in that bright world beyond.

H. H. MASHBURN.

WALLER—Rebecca Louisa Waller, nee Veasey, was born in Granville county Jan. 27th, 1859, and died at her home in the same county Jan. 23d, 1895. She professed faith in Christ and was baptized into the fellowship of Concord Baptist church in her youth. Her Christian life was one worthy of emulation for its purity and religious beauty. She delighted in the services of her church, and her pastor always found her an earnest friend and helper. At the time of her death she was one of the most faithful members of Flat River Union church, of which her husband is a deacon.

To the bereaved husband and five sorrowing children we would say that she has only gone on to possess that inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for all the faithful, where, through grace, they may join her and be forever with the Lord in glory.

H. H. MASHBURN.

LILES—Mrs. E. E. Liles, wife of H. S. Liles, died Feb. 8d, 1895, at her home in Marven, Anson county, in her forty-third year. She was born in Anson county, but her parents, W. J. and Ellen Haske, moved to Union county when she was a small child. She joined the Baptist church at Meadow Branch when quite young, and lived a most exemplary Christian life. In many respects she was a remarkable woman. She was noted for her piety, and was never heard speaking ill of any one, never fretted nor grumbled, and took life's rugged ways without a murmur.

Dying suddenly with heart disease, she could not say farewell to her loved ones, but her humble, Christ-like life leaves the assurance that all is well with her soul. Her devoted husband and seven children can see her no more on earth, but can meet her in the sweet by and by. May all emulate the example that a mother in Israel has left behind. Her mortal remains were laid to rest by tender hands who can say:

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest."

Jonesboro, N. C. S. N. L.

McDADE—About nine miles north of Raleigh, N. C., on February 26th, 1895, at the advanced age of seventy-five years, after a sickness of only three days, John McDade passed out of this life, leaving a wife, an affectionate son, a devoted daughter, and one brother, the aged and much respected, W. R. McDade, and a large number of other relatives and friends to mourn their loss. Brother McDade had been for many years a consistent and faithful member of the Baptist church, and has now entered into the joys that are reserved for a "well done, thou good and faithful servant." The deceased was a man of the strictest integrity, upright and just in all his dealings with his fellowmen, and esteemed and respected by all who knew him. No man said an unkind thing about John McDade. His modest and retiring disposition, his Christian life, and his kind treatment, commanded and received the respect and confidence of all with whom he came in contact. A loving husband, a kind father, a faithful friend, a true Christian and useful citizen has passed from the scenes of this lower to the upper, higher and infinitely more glorious and better state of existence.

To the heart-stricken widow, weeping children, and mourning relatives and friends: Follow the example of husband, father, and friend, and 'twill not be long ere there will be a re-union of family ties and a renewal of companionships in the bright and blissful beyond, "where the surges cease to roll," and where ties are not severed by death's cruel mockings.

Weep not for the dead, "They are happy now, and ye soon their happiness shall see."

M.

COTTOLENE.

It is a Fact

that *Cottolene* makes better pastry than lard, is more reliable than lard, more cleanly than lard, more healthful than lard, and is superior to lard for frying and shortening. COTTOLENE is recommended by expert cooks and endorsed by scientists. Once used always used. Sold in 3 and 5 lb. pails. See that trade mark—steer's head in cotton-plant wreath—is on the pail. Made only by

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is the largest insurance company in the world writing both life and accident insurance. The Aetna's rigid economy and well invested assets result in absolute security, prompt payment of claims, low rates, and constantly increasing dividends and the largest returns to policy-holders.

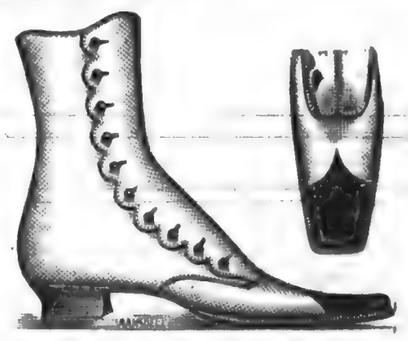
The Aetna Life issues every approved form of life, term, endowment and accident insurance at the most favorable rates.

For a policy or an agency, address.

J. D. Boushall, Manager.

RALEIGH, N. C.

See Testimonial on page 3.



For Best Shoes $1.50, $2, $2.50, $3

In Ladies and Gentlemen, ever offered in North Carolina, call on or address

Darden's Shoe Store,

GREENSBORO, N. C.

Sent any place in the United States upon receipt of price. Satisfaction guaranteed or money refunded. Our $3.00 Women's Buttoned Shoe, as represented in cut, is unequaled for beauty and perfect fit. Send your mail order for a pair.

SOMETHING NEW. AYER'S HOE PLANTERS for Corn, Beans and Peas. Price $1. Agts wanted everywhere. Also for Ayer's Peanut Planters, which plant nine tents of the peanuts raised, and without which peanuts cannot be economically grown. AYERS & Co., Petersburg, Va.

Very cheap to enclose Cemeteries. Iron Fence Catalog free.

J. W. BROS, Atlanta, Ga.



BUCKEYE CHURCH Bells, Peals and Chimes. Finest Largest Copper and E. India Tin only, and no Vanderbilt Best Fittings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair. BUCKEYE BELL FOUNDRY.

W. H. & R. S. Tucker & Co.

For this Season,

SPRING '95,

we have made most careful and comprehensive arrangements; enlarged certain departments, and further improved our admirable system, thus enabling us to render still better service than ever to the vast number of North Carolinians with whom the name "Tuckers" is a household word.

The Latest and Best In

Dress Woolens,
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Silks for Waists,
Swivel Silks,
Kid Gloves, Corsets,
Hosiery, and
Shirt Waists.

Our Mail Order Department

Equipped for Increased Spring Business.

We are now prepared to take orders for Spring work in our Dressmaking Department.

Your Correspondence Invited.

RALEIGH, N. C.



AGENTS $75 A WEEK. At home, using or selling Gray Plating or collecting goods for us to plate. We do all kinds of plating in our works, manufacture the materials and outfits, and teach the art. We sell the only complete outfit, including tube wheels, tools and materials for polishing, preparing, plating and finishing everything. Circulars and prices free. Gray & Co., Plating Works, Box 4, Columbus, Ohio.

SAN FRANCISCO, CAL. Better Than DETROIT, MICH.

California Gold —IS— California's Great Remedy, TAHOE KIDNEY CURE,

Manufactured from purely vegetable juices found only in California.

CURES Gravel, Pain in the Back, Brick dust in Urine, Pain in the Urethra, Inflammation of the Kidneys and Stomach, all urinary troubles and kidney complaints, including Diabetes, Bright's Disease, and Catarrh of the Bladder.

The Tahoe Kidney Cure is a specific for female troubles, painful menstruation, &c. Ladies endorse it. The Tahoe Medical Company is under Christian management, and strives at all times to conduct its business according to "The Golden Rule." Fifteen days treatment for One Dollar. Pleasant to take. Druggists sell it. If your druggist can't supply you, address

The Tahoe Medical Company, (Eastern Office) Detroit, Mich.

A Minister's Testimony.

DIXON, CALIFORNIA, Jan. 4, 1895.

Having used the Tahoe Kidney Cure, I can testify to its great merit as a remedy for kidney trouble. I obtained almost immediate relief, and I am convinced that it is a really meritorious medicine. My wife was speedily relieved of Leucorrhœa by its use a few doses affording relief. I may add that I know of others in my congregation who have taken the Tahoe Kidney Cure with most gratifying results.

Very truly, (Rev.) S. T. GRAY, Pastor Dixon (Cal.) Baptist church.

Formerly pastor of the Fayetteville, N. C., Baptist church.

Big Discount to Pastors. Write.

Tahoe Pile Ointment cures piles. 50 cents per box by mail.

The Home Circle.

He Knows.

To shout a battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.

He knows the bitter weary way
The endless strivings day by day—
The souls that weep—the souls that pray
He knows.

He knows! O thought so full of bliss,
For though on earth our joys we miss,
We still can bear it, feeling this:
He knows!

God knows! O heart take up thy cross,
And learn earth's treasures are but dross,
And he will turn to gain our loss:
He knows! He knows!
—Dr. Cuyler.

If I Were You.

If I were you, and went to school,
I'd never break the smallest rule;
And it should be my teacher's joy
To say she had no better boy.
And 'twould be true,
If I were you.

If I were you, I'd always tell
The truth, no matter what befell;
For two things really I despise—
A coward heart, and telling lies.
And you would, too,
If I were you.
—Kind Words.

A Converted Purse.

AN INCIDENT FROM LIFE.

"Certainly. I am grateful to you for asking me. Put me down for twenty-five dollars."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity; for it happened that he knew that his friend had precisely the same salary as he, and that twenty five dollars was a generous fraction of his month's income.

"O that's more than we expect, Frank—and then you can't afford to, I fear," he addeed with the freedom of a comrade.

"O no! Let me tell you how it is, Jack. You know I turned right-about face when I became a Christian, last winter: and I resolved at the start not to enter into a junior partnership with the world, and senior partnership with the church. You knew my habits. I was not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses a hundred dollars a year. Then I had a careless fashion, ruinous to my digestion, adding a bottle of claret, or some fancy, indigestible pudding or cream, at least twice a week to a wholesome lunch. Looked squarely in the face, and given its right name, it was an indulgence of unlawful appetite; so I made seventy-five dollars a year by stopping that. Sunday headaches, too, went at the same time. One day I was looking over my neckties to find some particular color, and I found that I had thirty seven, with at least ten scarf pins. That made me run through my accounts next day—they weren't very well kept, but I guessed as nearly as I could—to see what there was in my wardrobe that would leave me better dressed, from a Christian and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say I found a hundred and fifty dollars worth of dry goods on hand that was the price, not of good taste, but of mere caprice. Now I don't propose to submit to a taxation in behalf of my weakness and vices and be niggardly with the church I've promised before God and man to support and increase. There, you have it all! I spent over three hundred a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can afford easily that twenty five dollars, especially when it is to rescue some other fellow deeper in than I was. Come to think of it, make it thirty! The other five is a thank offering!"—*Louise Manning Hodgkins.*

You get Strong,

if you're a tired out or "run-down" woman, with Dr. Pierce's Favorite Prescription. And, if you suffer from any "female complaint" or disorder, you get well. For these two things—to build up women's strength, and to cure women's ailments—this is the only medicine that's *guaranteed*. If it doesn't cure, in every case, your money is returned. On these terms, what else can be "just as good" for you to buy? The "Prescription" regulates and promotes all the natural functions, never conflicts with them, and is perfectly harmless in any condition of the female system. It improves digestion, enriches the blood, brings refreshing sleep, and restores health and vigor. For ulcerations, displacements, bearing-down sensations, periodical pains, and every chronic weakness or irregularity, it's a remedy that *surely*, and permanently cures.

The Blotted Page.

The writing master entered the class room and passed from one pupil to another to review the task he had set before them.

He paused before the new comer; the page was blotted, scratched and disfigured with the stain of many tears.

"Master," said the boy in trembling accents, "I have labored in vain; my hand is crippled; there is no resemblance between these crooked lines and the model I have endeavored to imitate; but, master, pity me, for I have done my best."

By his side sat his companion. "Behold my page!" he exclaimed. "It is fair and clean, unsullied by a blot, untouched by an ungainly mark. O master, in my wisdom I forbore to incur displeasure. Is not a blank page preferable to the tear-stained, mishapen attempts of a crippled hand that cannot and never will be able to make a fair copy?"

The master threw aside the clean white page without vouchsafing to cast a glance upon it, but he leaned with infinite compassion and tenderness toward the pupil who had done his best; gently he took his hand and guided it over the lines, with the words of love and encouragement—and the humble pupil took courage and rejoiced whilst his idle companion looked upon his fair white page, and saw its brightness overshadowed by the displeasure of the master.—*Zion's Herald.*

He's Dead at Present.

Julius Cæsar was considered a great man, and so he was. But he had his limitations, and some unknown writer gives a few illustrations: He never rode on a 'bus in his life; he never spoke into a telephone; he never sent a telegram; he never entered a railway train; he never read a newspaper; he never viewed his troops through a field-glass; he never read an advertisement; he never used patent medicine; he never cornered the wheat market, he never crossed the Atlantic, he never was in a machine shop; he never went to a roller skate rink; he never controlled a manufacturing company; he never dictated a letter to a typewriter girl; he never invested in railway stock; he never played a game of billiards; he never saw an electric light; he never listened to a phonograph; he never posted a letter; he never had his photograph taken.—*Scientific American.*

Encouragement for the Housekeeper of the Future.

The grandchildren of this generation will get more domestic comfort for les money than their grandparents did, and one reason why, will be that they will have a much more accurate notion of what they want and what they are entitled to. Standards of living will be much more definite in America two generations hence. Servants' rights, duties, privileges and wages will all be better defined. Housekeepers will know much more exactly and without need of personal experience, what scale of living their incomes can support. Rents will be lower, and there will be a better notion than now as to what household luxuries and conveniences are really luxuries and conveniences, and what are mere showy impediments to domestic comfort. With a great and growing body of intelligent people anxious to work, and an increasing number anxious to have certain work done for them, the adjustment of the supply of labor to the demand is bound to be perfected. And yet it will be an American adjustment, with somewhat less servility in it than in the English method, and characterized as all other American labor is, by the superior efficiency of the persons employed.—*Scribner's Magazine.*

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for thirty years, and its value is recognized.

Clean Up the Fields.

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WE WERE genuinely surprised when, a few days after the Assembly organized, we sounded a note of alarm respecting caucuses. We have gotten used to them since.

It seems to us that when a man goes before the people for three months, presumably having lived among them several years, he need not have a caucus to say what he ought to do; at least, there is no reason why he should be expected to go into a secret meeting, opposed to a proposition, and to come out in favor of it, without changing his mind. Representatives of the people ought to be able to think for themselves; and especially when they have their constituents to assist them. A republican form of government is not representative when caucuses dictate, nor is a democratic form democratic.

It is possible to argue that, at times, caucuses are expedient; for instance, when there are so many opinions that a general compromise is necessary. But even these should not permit the interference, not to say dictation, of outsiders. Yet in the caucuses lately held in Raleigh men by no means connected with the Assembly sucessfully worked for not a few measures; and all they had to do was to get the votes of a majority of a caucus, and the others had to come over, willy-nilly. Any one who looks into such a state of affairs will perceive that a clique of a small number of members can effect legislation: instead of a majority of all members being necessary, only a majority of the dominant elements is needed,

The Assembly did not so much as vote on the Trust law question. Only the Senate voted on the anti-saloon bill, and that unsuccessfully; and the real question of appropriations to higher education did not get out of the committee. The votes on the appriation to the State College of Agriculture and Mechanic Arts and the Normal and Industrial School were not fair tests, as their pleas were for necessary buildings and other equipments, which, these being new institutions, it is fair to grant, may be needed.

The school children are poorer for the work of this Legislature. Less money than they have been having, will be left when the large appropriations to other objects (less needy and contributing far less to the common good) have been drawn out. And the Treasury, already $60,000 behind, will probably be a great deal further in arrears when the next Assembly comes from the people, to succeed that which now faces them.

A law was made to let the public printing to the lowest bidder; but when a firm of the wrong political affiliation made the lowest bid, it was given to another firm. This stands out so clearly that he who runs may read.

The six per cent. interest law is the one pledge religiously observed; and it could be kept only by the severest struggle. While we think it is a timely experiment, we do not think its wisdom is unquestionable. Building and Loan Associations were finally protected by a law that enables them to collect principal and interest monthly. A banker can do likewise. Of the other two principal laws of this session, the county government and the election law, we will not express an opinion until we have studied them. We fear the former will deliver some of our counties over to the negroes; the latter seems generally conceded to be just a little better than the former law. It may have been wise to take the selection of school books from the hands of one man, as was charged; but it was unwise to leave so far reaching a matter to the counties. It may have been wise to break the hold of a probable Trust; but it was unwise to expose the parents of the school children to a certain expensive change of books; and inasmuch as the book houses will have to send drummers over the State, selling at retail, when the new law goes into effect, the prices of books will be correspondingly higher. We do not care to defend the former plan, but it is better than the new. A law providing for selection of books by a board of several wide awake and public-spirited men, would have been sufficient.

The Assembly was besieged at the beginning by a scrambling conglommeration of office seekers; in fact, members of the Assembly itself turned out to be office-seekers, and when one seemed anxious to get a bill passed providing for an office, a colleague would confound him with the question, "Are you not a candidate for this office?" It is a pity that the Legislature allowed itself to be turned aside from its work by office seekers and caucuses. Making laws, not making offices to support party servants, is the plain duty of legislators.

When expenses were cut down in one place, they were increased in two. The salary of the superintendent of the penitentiary was reduced $500; two courts were created that will cost more than $50,000. The salary of Railroad Commissioners was cut down to $1,500, to take effect in 1897; the office of lumber inspector was established, at a salary of not more than $2,000 a year. Appropriations to asylums and some of the institutions of higher education were increased. Ten thousand dollars was voted for the Confederate monument, as a peace offering for the Douglass blunder.

It is a pity that expenses were not cut down, so that the free schools might have been left enough money to run at least four months. There is no sadder prospect, nor a more serious one, than that of the thousands of children growing up helplessly into ignorance, their opportunity swept aside by a tide of false patriotism, unwise paternalism and fearful improvidence. Universities, Normal and Industrial Schools and A. and M. Colleges will not lessen the danger, nor to any appreciable degree brighten this prospect. They have not supplied teachers for the common schools, and they never will—at least, never, until the common schools pay a teacher forty dollars a month and run six months. To think of the children of the poor in our State, scarcely clothed, getting only a few weeks schooling, and that of the lowest quality, while their fathers are paying tax (small though it be, but none the less grievous) to educate men and women able to educate themselves, or at least, so far educated that they are qualified for citizenship,—to realize that this is the state of affairs is enough to madden those who are thus imposed on. The chairman of the House committee said to this writer in a brutal way, "the question with me is not what the common schools need, but what I think the University ought to have." He was educated at the University; and the people are paying to educate others who will have the same way of looking upon their childrens' needs. And because the amount paid by each tax payer is small, these smart fellows will tell one that it ought to be paid; and by the same brilliant reasoning they relieve themselves of all sense of obligation to the State; indeed, they sneer at the idea!

The people will have to try again.

A FEW months ago no one dreamed of Chicago, one thousand miles inland, becoming a sea port. To day a company of men is seeking incorporation by the New York State Legislature, with this purpose in view. They have planned to make their way with canals, rivers and lakes, at an estimated cost of $150,000,000. This is a far greater project than the Suez achievement or the Nicaragua enterprise, which latter, we are glad to note, Congress declined to involve the country with until thorough investigation shall have been made.

The Manchester Ship Canal in England was completed a year ago. Next June the Baltic Canal will be opened in Germany. These water ways have tremendous effects upon commerce, as anything so directly influential upon transportation must.

***

Speaking of canals, it is worth while to say that the possibility that there are canals on the planet Mars is extremely slight; which is also true of the waters and snows that quack astronomers have been teaching are on this planet. One of the leading, and certainly the best equipped, living astronomers has lately published an article in which he states that there is not only no reason to believe that there is life on this planet, but that the evidence is that there is no atmosphere, without which life cannot be. We know an astronomer (!) who has been teaching that he can see the canals, rivers and bodies of water, and has gone so far as to say at what time of year the snow on the Martian mountains melts; but he learned all this twenty years ago, when these things were determined by those who looked and talked wisest when they were guessing wildest.

THE Brussels Silver Conference was a failure because of English opposition. Within the last few months a new conference has been set on foot, and the United States, Germany, France and England have made arrangements to select representatives. Our Senate has selected three and the House two, all five pronounced advocates of silver coinage; the President has yet to select three others. France and Germany are already favorably disposed toward bimetalism. However, as in such a conference it is necessary that all agree, England may yet stave off successful international efforts. The question is, Will she dare? And it is a very serious question,—as serious with respect to the great body of the English people as it is to the people of this country.

The Sabbath—No. 2.

BY REV. JNO. S HARDAWAY.

THE LORD'S DAY, OR CHRISTIAN SABBATH.

"The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27. Therefore, Christians need a Sabbath as much as did the Jews. There is the same existing need of physical rest after toil; there is the same imperative need of a set day of worship if Christianity is to be perpetuated. We may, therefore, conclude without further argument that under the Christian dispensation there would necessarily be a Sabbath day.

The foundation stone of the believer's faith is the resurrection of Jesus. 1 Cor. 15: 14. Take that away, and you leave nothing for faith to rest upon. He died for our sins according to the Scriptures, and was raised for our justification. When he died, we may say that he bore away the old covenant of works; when he rose, he brought in the new covenant of grace. During the Jewish Sabbath, which immediately followed his crucifixion, he was in the grave; but early on the *first day of the week he rose from the dead.*

We base our belief that the first day of the week is the Christian Sabbath upon the following Scripture proofs:

(a) The Lord Jesus rose from the dead on the *first day of the week.*

The resurrection completed the atonement. How often in the epistles when Paul declares that Christ died, does he also add that he rose again! Well does he say, "If Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15: 14. Never did a brighter day dawn on Christianity than the day when the crucified Christ rose from the dead and thus reassured his disciples that their faith was not in vain. The resurrection of Jesus on the *first day* of the week marks the day for the Christian forever.

(b) We find that each one of the four evangelists states definitely that our Lord rose from the dead on the first day of the week. See Matt. 28: 1; Mark 16: 1, 2; Luke 24: 1, and John 20: 1.

Why this great carefulness as to the very day of the week on which he arose? Surely this emphasis laid on this day by the evangelists must be intended to mark the day.

Prof. Rauschenbush in his excellent tract entitled "Saturday or Sunday, which should we observe," calls attention to the fact that it was an exceptional thing in the life of Christ to refer to the *day of the week.* Aside from the instances in which we are told that he wrought certain works of healing on the Sabbath, and that his crucifixion took place on the day of preparation, we are not informed upon what day of the week any of the great events of his life occurred, excepting this most important event, his resurrection. Is it not significant that the day of his resurrection should be so distinctly marked by each evangelist?

(c) Again, our Lord in his appearances during the forty days succeeding his resurrection and prior to his ascension seemed to lay special emphasis upon the first day of the week.

Only ten of these appearances are recorded in the Scripture. (See Broadus on Matthew, and Clark's Harmony of the Gospels.) Of these ten recorded appearances six were on the *first day of the week;* and the day of the week is not designated on the other four cases. Five of the six appearances on the first day of the week took place on the day of the resurrection. The last appearance on that day was in the evening when the Apostles were assembled together, Thomas being absent. Eight days afterward; that is, that day week, the Apostles being gathered together again, and Thomas being with them, Jesus appeared in their midst, and strengthened the faith of Thomas. Why did Jesus wait a week, to meet with them again? and why did he meet with them on this first day of the week, unless he meant to lay some stress upon this particular day, as a day of Christian assembling?

Matthew Henry in his comments on this appearance of our Lord, Jno. 20: 26, asks why he deferred it so long, and gives as one reason, "That he might *put an honor* upon the *first day of the week,* and give a plain intimation of his will, that it should be observed in his church as the Christian Sabbath, the weekly day of holy rest and holy convocations..... The religious observance of that day has been from thence transmitted down to us through every age of the church. This, therefore, is *the day which the Lord hath made.*"

Jamieson, Fausset and Brown, in their excellent Commentary, say in commenting on the same passage: "They probably met every day during the preceding week, but their Lord designedly reserved his second appearance among them till the recurrence of his resurrection day, that he might thus inaugurate the delightful sanctities of the Lord's Day."

(d) Again, Christ further emphasized the *first day* of the week as the day of special import to Christians by pouring out upon the assembled disciples the Holy Spirit. See Acts 2: 1. The day of Pentecost fell on the *first day of the week.* "And when the day of Pentecost was fully come, they were *all* with *one accord* in *one place.*" Then was the Holy Spirit, the promised Comforter, poured out upon them. Why was this great gift bestowed on this resurrection day, this first day of the week unless it was to be a marked day in the kingdom of Christ?

(e) Again, we find that the Apostolic churches met for worship on the *first day of the week.* If in the days of the Apostles the churches assembled for worship on the first day of the week as their regular day of worship, we must conclude that they did so under Apostolic instruction; and that the Apostles gave them this day as the day of worship either by the instruction of Christ (see Acts 1: 3), or by the inspiration of the Holy Spirit. In either case the day comes to us as divinely appointed.

Let us look at the Scriptures setting forth the day of worship in the Apostolic churches.

(1) Acts 20: 6, "And upon the first day of the week when the disciples came together to *break bread,* Paul *preached* unto them," &c. Here we find the disciples assembling to commune and to hear preaching on the first day of the week. Prof. Rauschenbusch, in the tract before quoted from, says: "With these words the evangelist Luke, the writer of the Acts, informs us most clearly and definitely that the first day of the week was the regular day of meeting of the Christian churches of Asia Minor. He informs us further that Paul celebrated this day with them, and only purposed to depart after this day had passed."

Matthew Henry, commenting upon this passage, thus writes: "They came together upon the first day of the week, which they called the Lord's day, the Christian Sabbath, celebrated to the honor of Christ and the Holy Spirit, in the remembrance of the resurrection of Christ and the pouring out of the Spirit, both on the first day of the week. This is here said to be the day when the disciples came together, that is, when it was their practice to come together in all the churches."

Jamieson, Fausset and Brown, in their comment, succinctly remark: "This, compared with 1 Cor. 16: 2, and other similar allusions, plainly indicates that the Christian observance afterward distinctly called 'the Lord's Day' was already a *fixed practice* of the churches."

(2) 1 Cor. 16: 1 and 2 is another passage that unequivocally designates the first day of the week as the day set apart for worship in the Apostolic churches. We read. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, so also do ye; upon the first day of the week, let every one of you lay by him in store as God hath prospered him." Here is an order given to the church at Corinth by the Apostle Paul, an order which he had issued also to the churches of Galatia, concerning a collection for the poor, requiring a regular weekly offering upon the first day of the week. Why did he name this day? Is there any other reasonable answer except this one: it was their day of assembling, of prayer, of offerings, of worship?

To day when our Secretary of Foreign Missions wants a special offering he will request that a certain Sunday, or Sundays, be set apart for the collection. He does not name a day of secular business, but a Sabbath day. I might easily add many opinions confirmatory of this view of the passage (1 Cor. 16: 1. 2), but must pass on.

(3). Rev. 1: 10. In the Island of Patmos, John the Apostle, the author of the book of Revelation, tells us that he was in the Spirit on "the Lord's day." This day is the day of the Lord's resurrection. While he could not meet in the assembly of the saints, he was in the Spirit, and the Lord blesses him with marvellous revelations.

While these passages bear directly upon the first day of the week as a day observed by the Apostolic churches for worship, we ask where is the instance of an Apostolic church celebrating the Jewish Sabbath found in the New Testament?

On the contrary, we find the Apostle Paul warning the church at Collasse, which was suffering under Judaizing teachers, to let no man judge them "in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a *shadow* of things to come; but the body is of Christ." See Col. 2: 16, 17.

Having shown satisfactorily, I think, that the Apostles did appoint unto the churches the first day of the week as the day of worship, let us ask two questions as to the change of the day from the seventh to the first:

(1) Does the change of the day violate the spirit of the Sabbath day law, or does it preserve it? If we understand the reason why God gave the Sabbath day to man, it was this: that man might have a portion of time set apart for the worship of God, and a regular set time for necessary rest from toil.

In the Christian Sabbath is not the spirit, the intention of the Sabbath law, thoroughly preserved? Is not the Christian Sabbath a day of worship and rest? and is not the proportion of time set apart for the same—*one day in seven?* If the first institution commemorated the rest of God after the creation, the Christian Sabbath commemorates besides that, the rest of Christ after the more glorious work of redemption. It seems to me that that which was permanent and material about the old Sabbath day is unchanged, while that which was immaterial and Jewish is passed away.

(2) The second question is, Why did the Apostles change the day? They did it, we have shown under the unrecorded instruction of Christ (See Acts 1: 3), or under the guidance of the Holy Spirit.

But why? (a) We would say that a good reason for so doing was, that the glorious gospel might not become corrupted by Judaism. We know what a powerful tendency to smother Christianity under Jewish rites and ceremonies existed in Apostolic times. We can recall the letters of Paul earnestly protesting against Judaizing teachers and their doctrines; how strongly he urged that "old things are passed away," and that "all things are become new."

How could this freedom of the gospel from Judaism have been obtained if the Jewish Sabbath which was interwoven into the very fabric of Judaism had been retained?

(b) But the chief reason for the change is found in this, that the first day of the week ushered in a *new and more glorious dispensation.* The Jewish Sabbath was a memorial of God's completed work of creation; the Christian Sabbath is a memorial of Christ's completed work of redemption. The old Jewish Sabbath was in force under the covenant of works; the Christian Sabbath under the covenant of grace.

"This is the day the Lord hath made;
He calls the hours his own:
Let Heaven rejoice, and earth be glad,
And praise surround the throne.
To-day he rose and left the dead,
And Satan's empire fell;
To day the saints his triumph spread,
And all his wonders tell."

I cannot better conclude this article than with an apposite quotation from the Encyclopedia of Religious Knowledge, found in its article on the Sabbath:

"Now, though there is not on record any divine command issued to the Apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week; yet when we see that this was done in the Apostolic age, and that the change was made under the sanction of inspired men, and those men the appointed rulers in the church of Christ, whose business it was to "set all things in order" which pertained to its worship and moral government, we may rest well satisfied with this, that as a Sabbath is obligatory upon us, we act under Apostolic authority for observing it on the *first day of the week,* and thus commemorate at once the creation and the redemption of the world."

Bible Translation in China, and the Controversy About Baptism.

BY REV. G. W. GREENE.

THE RECORDER recently quoted some one as saying that the Pedobaptists translate *baptizo* by words meaning to *sprinkle.*

I think the reporter must have misunderstood the speaker. I have never heard of such a translation. So far as I know they always seek a word which will include the three acts, sprinkling, pouring, and immersion. Sometimes Baptists express surprise that they do not translate, according to the agreement of scholars, by words meaning to immerse; but it is no more strange than their practicing of sprinkling and calling it baptism. It is not to be expected that they will give a translation which would condemn their practice. When they come to believe and practice the truth, then they may be expected to translate the terms for baptism in accordance with the consensus of the scholarship of the world. But I think no one has ever dared to translate by a word meaning to sprinkle. In Chinese, the expression used for baptism means *washing ceremony,* while the Baptist term is *dipping ceremony.* The Pedobaptists say that this *washing ceremony* may be sprinkling, pouring, or immersion. As a matter of usage, this term is very rarely applied to immersion, for which we use *dipping ceremony;* and so some have come to regard the *washing ceremony* as meaning sprinkling or pouring. But the Baptist Chinese say that sprinkling and pouring are not washing at all, that the true washing ceremony is immersion.

The Pedobaptists have several versions of the Scriptures in Chinese, and the Baptists have one, made by Dr. E. C. Lord of the Missionary Union, and revised by Dr. J. R. Goddard of the same Mission. In 1890 the Shanghai Missionary Conference appointed a committee to make a revised version of the Chinese Scriptures to be used by all denominations. This revision is now approaching completion, and it is hoped that the version will be published before a great while. The question has arisen, What shall be the attitude of Baptists towards this union version? Of course it will call *baptism* the *washing ceremony.* Some have proposed that the Baptists shall publish an edition of this union version in which the Baptist term shall be substituted for what the committee uses. To this proposition I am strongly opposed, and some months ago I issued a circular letter to the Baptist missionaries in China setting forth my opposition, and suggesting a course that seemed to me better. For this I have recently been published to the world as having departed from the long established Baptist principles, and certain of the Southern brethren were called upon to set me right.

Some years ago a committee was appointed in England and America to revise the English version of the Scriptures. This is called the Canterbury Revision. Suppose Baptists had insisted upon being allowed to publish an edition of this revision in which *immerse* should be substituted for *baptize.* Many Baptists would have opposed such a proposition, and would hardly have been charged with heresy for so doing. But Baptists felt too independent for this. When they wanted a Baptist version, they asked Baptists to make it. Even this Baptist

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, MARCH 20, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

WOULD it not be a good plan for our Union Meetings to make special prayer for the lifting of the Home and Foreign Mission debts, and also to take special collections for these objects? The need is great and pressing; brethren, pray and work that relief may come. It will be a sad Jubilee Convention, if it is overshadowed with grave debts.

IT STRIKES us that it is somewhat of a reflection on one's self to say that the Gospel is not sufficient. Look at it this way. A pastor preaches the Gospel. His work does not go forward as he thinks it ought. Shall he conclude that he is weak, or can he say the Gospel needs improvement.

Gospel sufficiency is abundantly proved. But it is not for us to say that it cannot be preached better and lived better.

Brethren, look over the matter again, before you decide at whose door to lay the inactivity (apparent or real) of your churches. And, by all means, do not forget to do all you can to get the presence of the Comforter, the Holy Spirit.

"INSTEAD of 'Here am I, send me,' many have been saying 'Here is my check, send anybody but me.'" While this is well enough as far as it goes, it does not go far enough. "Go ye," is the Scripture. "I have no money with which to go into foreign lands, into 'all the world,' nor is there means of support," one may truthfully say. Still, there are the Regions Beyond in North Carolina, into which every Christian can and ought to go. The Regions Beyond need not be hid away and untravered; they are here in North Carolina, in the wilderness, in the desert places, and in our towns and cities—in striking distance of christians, wheresoever they are.

If there is such a response to this movement as we look for, it will not be long before the Lord has out-posts in every community in North Carolina. Brethren, that is worth hard praying for.

What an opportunity for PERSONAL WORK!

THE trouble is somewhere else, if local meetings of our young people, with an annual gathering with our Convention, under control and direction of our churches, are not sufficient to promote activity; and neither will the B. Y. P. U. A., nor a Southern B. Y. P. U., nor the Baptist Boys' Brigade, which is surely coming this way in the general spread of alphabetical pests, relieve matters. Let us look to God and do as best we can what lies before us, before we conclude that his churches fall short, in any respect, of the divine purpose for which they are built. If the energy and ardor that is bent solely on alphabetical innovations were directed towards getting the young people to attend church services, do church work, attend prayer meetings, Sunday-school, missionary meetings, and their own meetings for study and worship, there would be no reason to say that they need something to arouse them.

IN this number it will be seen that the Woman's Missionary Department has been considerably enlarged, with the introduction of new features. We hope hereafter to be able to give at least two columns to this growing branch of our general work. The interest and value of the matter in them is assured by the zeal and ability and experience of those who have charge of the department.

The home field of Women's Missionary Societies is a generally unappreciated one, although it is one of the largest and most fruitful. The promptness with which the Baptist women of North Carolina and the South have fully met their pledges towards the F. M. Board debt should put to shame—no, should inspire the brethren to lift in short order the remainder of the burden left on Bro. Willingham's shoulders.

The contents of the department this week are instructive and refreshing. The inauguration of original contributions, editorial features and news letters cannot fail to elicit a larger interest and stimulate the women wherever the paper is read. We hope to be able to report the organization of many new societies.

THE Sunday-school Chautauqua that is to be held at Smyrna by the Sea is meeting with considerable favor; many have applied for entertainment. This summer railroad rates will be low, many will be tempted to take a week off at small expense, and we do not know if it could be better spent than with the Chautauqua at Smyrna.

CATHOLICISM IN PROTESTANT CHURCHES.—NO. 2.

Let us continue our search for clear cut Romish features in the creeds of Pedobaptist bodies. These creeds are themselves legacies from spiritual Babylon. Popery embodies its faith in canons; and, when in charge of artillery, enforces it by cannon. Rome has taken many a saint's life because he was too noble to subscribe to her imposing formularies.

1. This spirit of intolerance we find inherited, for the most part, by her Protestant daughters. An instance or two will suffice. Luther, the great father of the Reformation, persecuted with pains and penalties the Baptists when they came in his way. It is said that while he had the brief of Pope Adrian hanging over his head, demanding his blood, he dissuaded from persecuting them; but when he felt secure in the protection of the German princes, he advocated their destruction by force. He allowed no liberty; men might abandon the altars of Rome, but they must kneel at those of Luther. It was no better with Calvin, the father of Presbyterianism; and under his rule in Geneva, "a young girl was whipped for singing a ballad to a psalm tune; three children were punished for remaining outside of church to eat cakes in sermon time." Michael Servetus, upon being discovered in Calvin's church, was arrested and burned as a heretic, on the 27th of October, 1553. Well does Tulloch say, "It was a hard and bad world that needed Calvin for a reformer." The Episcopal church not only burned many a martyr in the fires of Smithfield, but in this fair land, during the colonial period, savagely persecuted those who dared reject her Romish trappings. While Baptists have inaugurated an era of civil and religious liberty which forbids such barbarities, yet the same old spirit of intolerance crops out in the supreme scorn in which these denominations often hold other Christians who are weaker than they in a community.

2. Perhaps the darkest blot on the record of papal errors is that of baptismal regeneration. Popery would have been impossible without this dogma. With it, any religious monstrosity is possible. It blights the Gospel of redemption to its roots, undermines personal holiness, and destroys a regenerated church. Yet, with all its fearful results, this figment of a doctrine, under apologies and denials, has passed into Pedobaptist creeds, coiling as a serpent at the root of infant baptism.

3. Infant baptism appeared in the middle of the third century as the legitimate heir of baptismal regeneration. This prolific error of the papacy has been handed down to the Protestant denominations with all of its fatal tendencies. The great philosopher, Blaise Pascal, though accepting the dogma, makes this true but sad confession: "In the infancy of the Christian church, we see no Christians, but those who were thoroughly instructed in all matters necessary to salvation. Then, no one was admitted into the church, but after a most rigid examination; now, every one is admitted before he is capable of being examined. Formerly, it was necessary to come out from the world, in order to be received into the church; whilst in these days, we enter the church almost at the same time that we enter the world. So that dawning reason no longer perceives the broad line of distinction between these two opposing worlds, but matures and strengthens, at the same time, under the combined influence of both. The distinction is almost entirely lost; the church of the saints is all defiled with the intermingling of the wicked, and her children are they who carry into her very heart her deadliest foes." Yet, in the face of these facts, Protestantism has accepted this corrupting tenet from old mother Rome, and seeks, with papal industry, to perpetuate so great a piece of tomfoolery.

4. Pouring, afterwards modified into sprinkling, was introduced as a substitute for baptism, in cases of illness, in the middle of the third century; and, inasmuch as it was born about the same time as infant baptism, and has since been associated therewith, we may designate these doctrines as twin tricks of ecclesiastical jugglery, commonly called baptismal regeneration. Rome manufactured this doctrine out of the rags of pagan superstition; and then handed it over to Protestantism, which, oddly enough, seeks to hang it on a peg in the temple of inspiration. But the New Testament offers no room to the Romish innovation of pouring or sprinkling.

Romanism cannot be reformed; it must be abandoned. Luther broke with the Papacy, but retained its worst features; and as a necessary result Germany has been lost to the Reformation. Protestantism, though rejecting much of Popery, made the fatal mistake of basing its creed on the corruptions of Christianity in the third century. The reformed churches boasted that the Bible is the religion of Protestants, when all history shows that they have followed tradition rather than Scripture, but just here is where the Reformation failed, leaving the same two old enemies on the field of battle, Romanists and Baptists. Said Bishop Bailey, a Catholic, to a Pedobaptist minister: "We Romanists have little to fear from you: the controversy is not between us and you; it is with the Baptists. There are but two parties in the contest, *ourselves and the Baptists.*"

It is related of John Hooper, who had been appointed bishop, that when answering before King Edward for refusing to wear the vestments belonging to his office, he insisted that these articles were introduced into the church in its corruptest times, and that they were, moreover, the badges of a blasphemous priesthood. Archbishop Cranmer replied "The vestments are respected by the clergy, and have descended through many generations." Hooper urged that tradition was of no authority with him. Cranmer responded, "This is a small matter; what harm can there be in a cape, a surplice, a cap, a tippet?" Hooper replied, "Albeit they be only dumb rags, yet they be written all over with mass! mass! They be the symbols of Antichrist! They be the scarlet woman's livery! Avaunt with her badges!" So say we. Episcopacy, pulpit millinery, baptismal regeneration, infant baptism, and sprinkling, are the symbols of Antichrist, and the scarlet woman's livery. And let the shout go up from every corner of Christendom, "Avaunt with her badges!"

Pedobaptist friends, how long halt ye between two opinions? If the Baptists be right, follow them; but if the Catholics, then follow them. Ye are in a strait betwixt two.

REV. JOHN A. BROADUS, D. D., DEAD.

The announcement of the death of this foremost of Baptists will bring sorrow to every reader, so widely is he known and honored and loved. Dr. Broadus died at the age of sixty-eight years, at his home in Louisville, Ky., of pleurisy, with heart complications, in the early hours of last Saturday morning. His death was comparatively sudden, although it was generally known that his health had failed sadly in the last few months. Several weeks ago he went to Florida for a season of rest, and returned apparently improved; but he was the more unprepared for the colder atmosphere of Kentucky. A deep cold, developing into pleurisy, was the immediate cause of his death.

Man cannot measure the good in such a life as that of Dr. Broadus. If he had done nothing except write the books and tracts that he leaves, the effects of his life would be eternal. If he had never written a line and confined his powers to the pulpit, thousands would have preserved his memory in their own lives and deeds; if he had been only the professor and president of the greatest Baptist Theological Seminary, it would have been hard for any one to see how he could do more for the cause of Christ and the glory of God. God was in him; the Spirit pervaded him, and the love of Jesus Christ was manifest in all his work.

John Albert Broadus was born in Virginia, January 24th, 1827; educated at the University of Virginia, where he took the A. M, degree. He was assistant professor of Latin and Greek in this institution, was pastor of the Baptist church at Charlottesville, and later became chaplain to the University. In 1859 he was elected Professor of Homiletics and Interpretation of the New Testament in the Seminary. He was a missionary in Lee's army, and at the close of the war Corresponding Secretary of the Southern Baptist Sunday-school Board. He succeeded Dr. Boyce as President of the Southern Baptist Theological Seminary in 1889; and he and Dr. Boyce seem to us to have been divinely chosen to found and led Southern Baptists to make this great and useful institution.

Of his literary work, "The Preparation and Delivery of Sermons," "Harmony of the Gospels," and his Bible revision, are the most distinguished.

The funeral was preached Sunday in Walnut Street Baptist church, Louisville.

EVERY Baptist church in the land ought to be a full fledged, strict and vigorous temperance organization; and, not only in election times, but all the year round. What we lose by failure of the Assembly to help us, can be in part regained by good local work. Much depends, from a political and a social standpoint, on creating proper sentiment in each community; and when Christians do not take the lead in this respect, the chances are that no step will be made. There is nothing like an active church, alive with Christians, for creating wholesome sentiment.

FROM OUR TRAVELLING AGENT.

MEADOW BRANCH.

Somebody will wonder where is Meadow Branch. It is near "Ames' turnout," a station on the C. C. Railroad running from Monroe to Charlotte. The church is one of the oldest in this portion of the State. Old Father Davis was pastor here for more than forty years,—in fact he is the pastor now, though not able to even attend any of its meetings. About six years ago when Bro. Davis, from old age and feeble health, became unable any longer to preach, the brethren decided to call Bro. J. B. Richardson as assistant pastor, but to continue the relations of church and pastor with Bro. Davis, providing for his support just as when he was able to preach. This they have done in a manner highly creditable to the brethren among whom he has spent his life. This is a fine community, full of men who are prosperous, and possess in many cases nice country homes, with plenty around them to insure contentment and happiness.

Out of this community have gone a number of young men to Charlotte, Monroe and other towns in the State, who have taken first rank in the business and professions of their new homes. Who can estimate the wisdom of properly training our boys and girls who live in the country? These in time take charge of the stores and the law-offices in our towns and cities.

The church here has more than 250 members, the building is large and comfortable, and hard by the church is a well-equipped Academy, where for several years has been a fine school for the boys and girls of the neighborhood. This has been Bro. Richardson's assistant, and has aided him in the development and training of his congregation. No man can ever attain the highest usefulness who does not in a large measure possess the affections of people. Other things may answer for a while, but he who would be a permanent leader must intrench himself in the hearts of his people. To this Bro. Richardson owes largely his success as a preacher. His mind naturally inclines to metaphysics, and yet with the skill and tact of a born teacher, he never fails to reach the plain and simple of his congregation.

I spent a most agreeable day getting a nice list of subscribers who seemed to be just waiting till I came.

Bro. Perry was very kind to me, and after spending a while at his home, I went to Beaverdam, where I spent the night with Bro. J. C. Morgan, who very kindly aided me in getting a number of subscribers in Bro. Bennett's congregation. Bro. Bennett has recently taken this work, and the brethren feel that they have a fine outlook for a good year's work.

At 7 o'clock Monday I am in Peachland, where I spent the day with brethren Collins and Moore. I scarcely expected a new subscriber here, for I thought I had every Baptist in the town; but Bro. Griffin had just married a nice Baptist girl and could think of no more suitable thing to do than have the RECORDER sent to her the next year. Then Mr. Gray came in later in the day, and said he was not a member of any church here, but wanted his wife and children to have a good religious paper. So with this much to start the week on, I will risk

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for the balance. For years I have known what to count on here. I can go over my list and tell very nearly what will be the result of my trip. This was an unusually pleasant visit. I found Bro. Hufham in good health and fine spirits. He has recently moved his residence and now lives near Lattimore, McBrayer and Roberts. It seems that Bro. Hufham's moving to Shelby has turned out a comparative rest from many toils and hardships which he had in other fields of labor. His work now is to preach and not to travel over the country for the purpose of organizing and laying out new work.

Bro. Hufham thinks we ought to be satisfied with the result of our contention in the matter of State aid, and that Baptists in this as they have in every contention, will not stop short of a fair and equitable adjustment of the matter at issue.

I was glad of an opportunity to spend an hour with Bro. Thos. Dixon, Sr., now seventy-four years old, but still erect and doing his work as vigorously as at any time in his past life. He will attend the meeting of the Southern Baptist Convention at Washington, D. C., and from there will go to New York to visit his sons.

It will be seen from a note in this paper that Bro. G. M. Webb will act as agent for the RECORDER in the King's Mt. Association. Bro. Webb very justly possesses the love and highest regard of his brethren, and we feel that they will find a special pleasure in dealing with him in this work.

J. C. C.

WE ARE glad to announce that Rev. G. M. Webb of Shelby has become agent for the BIBLICAL RECORDER in the King's Mountain Association. It is altogether unnecessary that we commend Bro. Webb to the brethren of this Association, which is his home, where he has spent many years of successful work. The RECORDER already has a fine list of subscribers in this Association, and among them it numbers some of its best and truest friends; but among the five thousand Baptists in Cleveland county we feel that there is room to greatly increase the number. We trust the brethren will aid Bro. Webb every way possible in his work.

A BROTHER heads an article "Concerning Preachers' Wives." Bless you, we were about to forget them. We will give a good book to the layman who sends us an article on this subject, in fifteen days. It (the subject) is worth any man's best efforts.

PERSONALS AND OTHER ITEMS.

....The anti lottery bill passed Congress. That is creditable indeed.

....Rev. J. S. Felix, D. D., of Virginia, is supplying the Asheville pulpit.

....Help the Home Board. Contributions are coming, but not as abundantly as they should.

....Our brethren across the line will dedicate a new church building at Florence (S. C.) April 7th.

....It was Spurgeon who said "Nobody outgrows Scripture." Poor man, he died several years ago.

....The American Baptist Publication Society has given $500 to our Southern Foreign Mission Board.

....Dr. T. H. Pritchard preached at Henrietta Wednesday night, March 13th, to a large congregation.

....Evangelist Jenkins has been holding meetings with Bro. Cashwell at Hickory. He is now at Monroe.

....Rev. J. M. White of Apex called to see us Saturday, bringing good reports of his pastorate and school.

....We regret to hear of the extremely precarious condition of the aged mother of Dr. H. W. Battle, of Petersburg.

....If we had a Possible and Probable column, one paragraph would be, that the *Examiner* will buy itself to death.

....Rockefellow adds three dollars to every two dollars given by Baptists for city mission work in New York City.

....The Regions Beyond need the prayers and the work of God's servants everywhere. Send in your names, brethren.

....The railroad fare to the Southern Baptist Convention this year, it is thought, will be one first class fare for the round trip.

....Bro. S B. Barnes, now of Sands, Va., one of our old reliables, writes that Hill Side church has started anew for 1895 and is doing fairly well.

....The meeting to occur at Richmond in April for study of subjects pertaining to the Holy Spirit, has been arranged for. It ought to do good.

... Returned missionary R. E. Neighbour of Brazil has been preaching at Asheville, and is now helping Bro. Betts in a meeting at Biltmore.

....Rev. S. C. Owen of Candler has been preaching at the Orphanage, and 18 Orphans have joined the church. He is now in a meeting at Mills River.

....Rev. R. Van Deventer gives all his time to his Burlington work, which, we are glad to know, is flourishing; and so, Swepsonville is vacant after this month.

....Somewhat of an effort has been made to re establish the Y. M. C. A. at Wake Forest College. Otherwise, matters at the institution are quiet and encouraging.

....We are requested to say that the name of Rev. E. T. Davis was unintentionally omitted from the list of ordained ministers in the minutes of the Yadkin Association.

....Pastors will find it will help them in their work if they will get the sisters interested in our Woman's Missionary Department. We are hoping to hear of many new societies.

....We thank one of the best preachers and truest men in the State, Dr. R. H. Marsh, for a handsome club of renewals. These things help and encourage far more than any one would think.

....Bro. J. J. Farriss has sold his interest in the *High Point Enterprise*, and will live in New York. Farriss is a bright newspaper man, whom we had hoped would remain in this State.

....Rev. T. B. Hill of Wake Forest is pastor of four prosperous churches, which not only enable him to stay at college, but also send in contributions for the Education Board. A good example.

....Rev. R. B. Collier has resigned the pastoral care of Broadway Baptist church, Baltimore, Md. Bro. Collier was recently in our State visiting relatives. The resignation goes into effect in April.

....Professor H. Williams, a Calvinistic Methodist of Wales, Great Britain, has created a stir in Wales among all denominations with a pamphlet in which he admits that Baptists are right in baptising by immersion.

....We see an advertisement in religious papers of $10,000 for prize sermons on "ethics of citizenship;" it is signed by Albion W. Tourgee, a character too well known to North Carolinians in Reconstruction times.

....Rev. C. A. Jenkens of Goldsboro is considering a call to New Brunswick, N. J. The *Headlight* says Bro. Jenkens has resigned at Goldsboro, to take effect April 1st. This means that he will go to New Brunswick.

....We learn from the *Christian Index* that only such church property as does not exceed an area of 100x150 feet (the entire property not to be valued at more than $2 500,) will be exempted from taxation in Colorado. This will increase churches in Colorado.

....We owe it to the *Patron* and *Gleaner* to say that our esteemed contemporary did publish a letter from Dr. Durham correcting any possible incorrect impressions. Our contemporary seems not to comprehend the statement that the public moneys that went to higher education in North Carolina in 1893–'94 would have supported three schools in each township in the State three months. We trust this is plain. It is our constant effort to be plain and entirely fair, and we are sorry when we are misunderstood.

....The Mormons are said to be creating some excitement and making a few converts in Wake county. The people who may be lead by these men can scarcely be reached by newspapers.

....Rev. W. J. Fulford, who left North Carolina several years ago to work at Blenheim, has been doing well in the Palmetto State; but we are not sure he would not come back to his native soil, if the way were clearly opened.

....Rev. L. A. Eaton, who is at home on leave from his work as missionary of the Northern Baptists to Siam, is at Greensboro. Bro. Thomas unreservedly recommends him to any churches desiring to hear an interesting missionary lecture on Siam.

....A memoir of Rev. John R. Moffett, written by Rev. S. H. Thompson, and published by Mrs. Moffett, has been received. It will be remembered that Bro. Moffett was assassinated during an anti liquor campaign in Danville, Va. The book sells for one dollar.

....An interesting public debate occurred at Mars Hill College, N. C., the 15th inst. The question, Should the State Aid in Higher Education? was discussed by Messrs. L. A. Bryan, C. P. Edwards, I. E. Bennett, and S. W. Radford. S. J. Honeycutt delivered the oration.

....Dr. B. F. Riley, Professor of English in the University of Georgia, has been appointed by the American Baptist Publication Society to prepare a history of the Baptists of the South within the States east of the Mississippi river, and has gone vigorously to work.

....The *Evangel* printed a picture of Dr. W. E. Hatcher last week, and we were glad to look upon his beaming face. We have missed his news letters to the late *Baptist*, and have been hoping every week to find that he had taken up the pen for the *Atlantic Baptist*.

....Rev. C. M. Billings has accepted the call to Greenville, N. C. This is Bro. Billings' first regular pastorate since graduating from Wake Forest College last June, although he has held successful meetings in several communities. We expect to hear good things from Greenville.

....The brethren who expect to attend the Southern Baptist Convention in Washington City, and desire to be appointed delegates by the Board of Missions and Sunday schools, should send their request to the Corresponding Secretary. The Board will meet April 2d, at 8 o'clock p. m.

....The members of First Baptist church did a nice thing yesterday in pounding the Rev. R. E. Peele, the popular pastor of the Brooklyn Baptist church. Bro. Peele was most agreeably taken by surprise, but his gratitude was fully equal to the generosity and liberality of his numerous friends.—*Wilmington Messenger.*

... Another effort has been made to oust Dr. Parkhurst. He is very radical for a Presbyterian. Not long ago he grew indignant because the New York Presbytery sold a poor man's church to aid in building another in a more fashionable part of New York, and sharply criticised the action. The Reformer was too strong for his enemies.

....Rev. J. R. Jones' Virginia address is Bayview, Northampton county. We cordially commend him to his new field as a good, safe and able servant of the Master. We hope he will come back to North Carolina after a while, concerning which he writes, "The Old North State is dear to me, but Providence seems to lead me away."

....The election of a new chairman of the Finance Committee of the American Church Missionary Society (Episcopalian) has led to startling developments. The general secretary and the treasurer have had to resign, it having been discovered that the former, by name Rev. W. A. Newhold, has drawn from the Society about $12 000 more than his salary, and failed to credit about $7,000 received.

....Rev. C. L. Dowell of Society Hill, S. C., writes: "I entered upon my work as pastor of Welsh Neck church, Society Hill, March 1st. The people have given us a very cordial welcome, and the prospects for a useful and pleasant pastorate seem to be encouraging. Our home is a delightfully convenient one, and its surroundings are beautiful. I hope the churches may come to the relief of our Boards, and we may go to Washington clear of debt."

....Dr. Taylor and Bro. Blanchard came into Raleigh last week, one from the northern part of the State, the other from the south; and both were gone away straightway. Responses to their efforts are very encouraging. Bro. Blanchard says prospective students are more abundant than money, and he hopes the college will soon be able to take five hundred boys. Dr. Taylor left Friday for Buie's Creek, where he lectured before Bro. Campbell's large and flourishing Academy.

....The *Wake Forest Student* for February presents an inviting appearance, having adopted a new and tasteful cover, on which the table of contents is set within handsome borden. The magazine has had to contend with many changes of this kind, but this last is pardonable. Of course Prof. Poteat is at home in a highly instructive contribution on "The Color of Animals," in which he shows literary as well as scientific erudition. Mr. Daniel's "Iron Prince" is even better in type than it was from the anniversary rostrum, and it was praiseworthy then. Spencer Chaplin contributes a clear cut and well considered article on "Antitoxin," the new treatment for diphtheria. There is plenty of verse, and some of it good enough; the three quatrains being very well done, one a delicate word picture—"Sunset." The fiction is creditable. The magazine is improving, particularly in kind and variety of contents.

....A brother asks us for Sunday school statistics. They are hard to get. We read in the *Examiner* that there were very few Sunday-schools in the United States in 1815; now they are everywhere, and there are ten million people who attend Protestant Sunday-schools. From 1800 to 1888 the population of this country increased ten fold; in the same time the Protestant church membership increased thirty fold.

....We were glad to get the following from Rev. J. Q. Adams of Wadesboro: "I am heartily in sympathy with Bro. Jones' idea of evangelizing the waste places, and I shall be glad to help in one or more meetings in the State without fee or reward, except the reward of doing good, any time in June, July or September. Tell Dr. Durham to buckle on his armor for another two years on the University question, and that the pastors of the State are, as a rule, with him."

....We regret that we have failed to make mention of the death of one of the most venerable men of our acquaintance—Dr. Robert Burwell of Raleigh, N. C. He was more than ninety years old, and had labored as a preacher and teacher for the Presbyterian church, faithfully and with high distinction, through several decades. The well-known worth of Peace Institute of this city is more largely due to him than to any other man. His ripe scholarship was a great comfort to him in his old age, study of the New Testament in the original Greek being one of his diversions.

....As forecasted several weeks ago, the committee to whom the matter was entrusted, have decided to advise the convention of the Episcopal church to choose, rather, arrange for the bishops to choose, a central head, and call him Primus. If this is done, it will be a decided victory for the high churchmen; and they will go further as soon as they can and vest their Primus with infallibility, establish him at Washington, and make a bid for more government patronage. The people who are fighting the Romanists may as well prepare to have to contend with the high churchmen.

....Let's put the matter in the proper light: If it helps pastors for their flocks to read a first-class denominational paper, should they be accused of unworthy motives for trying to get their people to take such a paper? If it helps denominational representatives for the people to read a first class Baptist paper, should they be charged with baseness for making efforts to get the paper scattered among the people? The spirit that seeks to destroy the influence of men chosen to work, and working with all their might, for God's kingdom, is not the spirit of him who went about doing good; it is not the spirit that will build up Zion.

....An esteemed brother in Pennsylvania doesn't hesitate to say that he thinks the RECORDER is unfair, because it has not published a letter he wrote in defence of the "Boys' Brigade." We are sorry. We do not think he ought to be so quick to call us unfair for not publishing his article. For, although he is willing to take the responsibility all upon himself, the Lord would not hold him responsible. But we did not decline the article on the ground that it would do harm, for we believe our readers would not be so easily led; but it seemed to us that it would be waste of time and space and ink to print it, and especially when we have good matter from the brethren and the churches.

....Sound the trumpet, beat the drums! Here comes with flying colors the latest Alphabet affair—and it is a Baptist one, too. It is the "G. G. G.", the Girl's Golden Guild, and the leader is the "Queen," and the Queen is to have "aids." The object of this organization is to teach church-members to do the same old list of things the effete churches used to labor for, and also to have "drills and marches."—*Western Recorder.* Now let the G. G. G. get up a calendar of somesort, in order to advertise itself; and if the new age brethren are not out of breath, we can count on them to blow for a Southern imitation of this new and very successful order. As much can be said in favor of a Southern B. B. B., or G. G. G., or A. A. A., as can be said for a Southern B. Y. P. U.

....The study in figures on the fourth page is so interesting, suggestive and important that we would have made it more prominent, if it had been possible. Any way, we hope every subscriber will begin reading it; no doubt he will finish. It is an undesirable state of affairs when sending a young man to the Seminary is little short of giving him a final farewell. We hope the brethren will think on the matter, and let us hear from them. After Bro. Spilman offers his second article, we purpose considering the matter.——No one can afford not to preserve the article on the Sabbath. This series of articles was prepared by special arrangement, for the purpose of refuting the Adventist doctrine. That we selected the right man to do the work is abundantly evident in the article this week. We do not know if the ground has ever been so thoroughly covered. By the way, we like Bro. Henry Sheet's scrap-book idea; every preacher ought to have one, if he does not keep a file of his paper. There is already demand for publication of the Annihilation and Divine Origin articles, and we have been thinking what a fine book it would make to include Bro. Jenkens' sermon on the Lord's Supper and Bro. Hardaway's "Sabbath;" but it costs to make books, and we suggest that the brethren trust to other means for preserving articles for the present.——Bro. G. W. Greene makes a frank statement of the case. His stand is similar to that of Baptists in America who are willing to allow the Greek word bapti(d)so to be translated *baptize* instead of *immerse*, trusting to the context to make the full meaning clear; and most of us are willing to that. It seems to us that *washing ceremony* implies more of immersion than of sprinkling. We are very glad to have Bro. Greene thus put in a clear light.

....We hope every reader of the RECORDER will make an offering for Foreign Missions in the next thirty days. A sister suggests in the *Baptist Courier* that those who have no money, give a tenth of something else,—she says, every tenth egg. This is a day of small gifts in North Carolina, but we would rather get ten cents each from fifty thousand people than five thousand dollars from ten churches.

....The *Orphan's Friend* begs to state that it did give names of the editors of its Sunday-school literature; and also that it uses the *Sunday school Times*. Sorry we overlooked it, and sorrier that we have lost the *Friend* of week before last; a pleasure indeed to make the correction, since the *Friend* desires it; but nevertheless we insist that Methodist ear marks are all over the institution. We are inclined to believe, however, that the Methodists are, in a sense, right about this. Abstractly, it is folly to run orphanages when the State offers to occupy the field of caring for orphans. To give money to orphanages when this is the case, is to give it not in charity, not to the orphan, but to the State. For the State having taken some orphans, it follows that all others have a right to be admitted. So, when we support an orphan, we do not help him, but we relieve the State of just that much expense. If it is granted that the State ought to have an orphanage, Baptists have but one reason to support our orphan age, and that is, to teach the orphans a definite system of religion; and since the Methodists have opportunity to do this at Oxford, they have no reason at all. And they very consistently have no orphanage.

....As the weather improves, the brethren and sisters encourage us more and more by showing appreciation of the RECORDER and our special efforts to make it more useful. We thank them heartily. Last week, Rev. J. R. Pace came again with a subscriber, Rev. J. W. Watson sent two and a renewal, Dr. R. H. Marsh sent a handsome club of renewals, Rev. G. L. Merrill sent another new subscriber from his new field, Montgomery county, and "will try to add others," Rev. J. B. Harrell of Wilmington added two to the list to his credit, and wishes he could send more, Rev. James Jordan sent one, Rev. George J. Dowell of Durham sent four, Postmistress Annie Gilman of Magnolia sent two, Rev. W. R. Johnson of Buckhorn sent three, whom he obtained after persistent effort, and says "it would make the work of the pastor so much easier, if all my people could read the RECORDER," Bro. J. W. Fagan of the *Aberdeen Telegram*, a welcome exchange, sent the pay for several subscribers sent months ago and added a new name besides. Bro. A. W. Gilliam sent one, Miss Giddie Trotman of Sunsbury sent a yearly new subscriber, Rev. J. W. Rose sent two for nineteen weeks, and Rev. T. B. Hill sent three new subscribers, one yearly and two for six months, and had his own name entered on our books for a year, as was also done by Rev. W. C. Newton. We are proud of this list. We hope all the pastors will mention our special offer to their congregation as soon as convenient. Papers for distribution can be had on application.

A Few Facts about the Home Board.

Let every Baptist in North Carolina notice these facts taken from a leaflet sent out by the Secretary of the Home Mission Board:

"During its existence the Board has established about one seventh of all the white churches in the Southern Baptist Convention. In the States of Louisiana, Arkansas and Texas, and the Indian Territory, there are 4,500 churches. It is safe to say that one-half of these have been constituted by missionaries of the Home Board. There have been added to these churches 117 270 members. These, with the additions since acquired, must amount now not to less than 300,000 members. So that not less than one seventh of the numerical strength of the Baptists of the South is due to the work of the Home Mission Board."

And remember that nearly three-fourths of these results have been accomplished within the last twelve years. Up to that time the Board had been so neglected it had not wherewith to work.

Again: "The average missionary of the Home Board preaches to five congregations, preaches two sermons a week, attends forty prayer meetings, makes 160 religious visits, baptizes seventeen persons, and adds fifteen others by letter" every year.

He also "organizes one new Sunday-school a year, and two every third year, constitutes a church every two years, and every third year builds a house of worship costing with the lot $900 00." This missionary costs $300 00 a year; so that in the churches he builds he gives back to the denomination annually a sum equal to that expended in his support.

Shall such an agency for the redemption of the South be neglected? Shall its usefulness be crippled and its existence imperiled? This Board is to the Southern States just what our State Mission Board is to North Carolina. It is doing for those States the same work that our own Board is accomplishing in our borders, and the same signal marks of the divine favor rest on both as seen in the rich harvests granted them. Last year North Carolina fell sixty per cent. below what she had given to Home Missions in previous years, and we are still lack $1 800 of the small amount asked of us.

Brethren in town and country, please remember the special collection for this object on the first Sunday in April!

R. T. VANN.

Pimples, blackheads, moles, freckles, tan and sunburn removed by Johnson's Oriental Soap. Medicinal. Sold by J. Y. MacRae, druggist, Raleigh, N. C.

We were glad to have Rev. G. W. Coppedge of Wakefield call to see us. He had none but encouraging reports to give.

The Pastors Must Do It.

In the last *Foreign Mission Journal*, in speaking of raising the money to pay off the debt on the Foreign Mission Board, Dr. Willingham says the *pastors must do it.*

Is it true, brother pastors, that we must raise this debt? And is it true that if the debt is not paid, the responsibility for the failure will rest upon us? Has God placed us in positions where we can render this great service to his cause? These are searching questions, and if answered in the affirmative, they roll upon us a fearful responsibility. Shall we close our ears to the appeals of our Board? The Board's failure is our failure, or, to express it more correctly, our failure will cause the Board's failure.

What can we do? Why we can, at least, do this: Every pastor of every Baptist church in the State can make an earnest appeal and take at least *one* collection for Foreign Missions before the 30th of April, when the books of the Secretary will be closed.

Brethren, let us do it. Will our consciences allow us to do less?

J. Q. ADAMS.

Wadesboro, March 14, 1895.

Matthews' Baptist Church.

Bro. Bailey:—I have thought for some time of sending the RECORDER a few facts with regard to our little town, and more especially the Baptist church here.

Matthews is situated eleven miles southeast of Charlotte on the Seaboard Air Line R. R., and contains 500 or 600 inhabitants. The place had always been in the background with regard to educational enterprises until last October. Rev. J. J. Payseur, a recent graduate of Wake Forest College, established the "Matthews High School" in the old Baptist church building. He has a good school and we are all greatly pleased with his efforts in that line, regarding him as a model teacher as well as an exemplary man. We are looking for great things in the near future. He has organized a literary society, and also a musical department taught by Mrs. Alice Morrison, formerly teacher of music at Union Institute.

The new church is a very commodious, brick structure, and will cost, when entirely completed, about $5 000. Rev. J. B. Richardson of High Point, N. C., is the pastor, and has been very untiring in his efforts to complete the new church building. We consider him as one of the very best pastors, and one of the best preachers in the State, and during an uninterrupted pastorate of ten years we have never known him to fail in the pulpit. A church that is fortunate enough to secure such a pastor should be happy indeed, and should do all in its power for his encouragement.

The Sunday school is under the superintendency of Capt. T. J. Renfrow, assisted by the most faithful and efficient teachers I have ever seen. This school has been a source of great benefit to the church, and with proper management and care, the good results that will follow in the future can hardly be over estimated. Baptist principles and teachings are gradually gaining ground in this section, and for this the church should be thankful, always remembering that "Truth is mighty and will prevail."

REX.

Matthews, March 3, 1895.

A Card.

TO THE PASTORS AND LAYMEN OF THE WEST CHOWAN ASSOCIATION.

Dear Brethren:—Allow me to call special attention to the approaching session of the Bertie Union Meeting to convene with the church at Bethlehem, Hertford county, Friday before the fifth Sunday in this month, and to express the hope that we shall have a full representation on that occasion. There are some very important matters affecting every church in the Association to come up before the Union, which will demand the combined wisdom and earnest attention of both pastors and laymen. Let every church insist on being represented.

Fraternally, L. M. CURTIS.

Aulander, March 11, 1895.

In and Around Whiteville.

The brethren of the Whiteville Baptist church did a wise thing when they decided to have preaching twice a month, and locate a pastor in their midst.

They did another wise thing when they called Rev. J. F. Tuttle, who has moved here and preaches two Sundays in the month, to the satisfaction and delight of all our people.

Bro. Tuttle combines in an unusual degree the qualities of preacher and pastor. By his logical and scholarly sermon, he is attracting large congregations, while his gentlemanly bearing, his high Christian character and consistent walk are such as to win the respect and confidence of the people, irrespective of denomination. Among the many good sermons he has preached, the one on the "Model Church" was especially fine and called forth favorable comments from all sisters. Under his wise leadership there has been marked improvement in every department of church work. It is to be hoped that some of the pastorless churches in the Association will call him for the other half of his time.

PRAYER-MEETING.

The prayer-meeting, so necessary to Christian development, is increasing in interest and attendance.

LADIES' MISSIONARY SOCIETY.

The Ladies' Missionary Society which meets at the home of the pastor, seems to be taking on new life. The sisters usually foremost in every good work, not satisfied with their past record, are trying to forget the things that are behind, and are wisely planning for larger results.

HINDRANCES.

It must be evident to every one who has read the minutes of the Columbus Association for 1894, that there are some things in the way of Baptist progress in Columbus county. According to the minutes, there are seventeen churches with a membership of 1,434, and these seventeen churches gave last year to Foreign Missions $19 55, and to State Missions $19 84. Now there is something wrong somewhere, and it is the duty of every Baptist in this Association to try to locate the disease and begin at once to apply the remedy. Your correspondent believes that one of the hindrances is the lack of concert of action. There must be some organized effort to insure development all along the lines, and to this end it is to be hoped that every church in the Association will send delegates to the next Union Meeting. Another difficulty in the way is the "Cheap John" ideas that some of our churches have with reference to employing their pastors. In some places it seems to be the custom "to let" the churches to the lowest bidder.

Another hindrance is the lack of information on the part of the members as to the needs of the different objects. This information must be given largely by the pastors, and as our church-organ will be very helpful in giving this much needed information, let every pastor in the Association take advantage of the liberal offer made by the editor, and see to it that the RECORDER is read by every family in his congregation.

THE WORK BEFORE US.

When we consider that Baptist sentiment largely predominates in Columbus county, that only one church in the county has preaching twice a month, that very little is being done for missions, there is a great work before the Baptists of Columbus Association.

J. D. N.

Rev. W. P. Fry Ordained.

Bayboro Baptist church called a presbytery, consisting of Revs. Rufus Ford, J. W. Rose and the writer, for the purpose of ordaining to the gospel ministry Bro. W. P. Fry.

At the appointed hour, 11 o'clock a. m., services began.

Bro. Rose was unavoidably kept away. Bro. Ford was called to the Chair, and the writer chosen Secretary. The candidate, having stood a very satisfactory examination, it was the unanimous decision that Bro. Fry be ordained.

Rev. Rufus Ford preached the sermon. Text, Rom. 11:13—"I magnify mine office." After the sermon, the prayer and the laying on of hands by the presbytery, Bro. Ford delivered the charge, and the writer presented the Bible. Benediction by Bro. Fry.

C. S. BURGESS, *Secretary.*

Bayboro, Jan. 27, 1895.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones, —— place; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews, ——; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

T. P. Bell, $5 00; L. A. Critcher, 1 00; George Patterson, 1 00; W. S. Maultsby, 2 00; G. Garrason, 8 00; Mrs. M. Dockery Smith, 1 00; Mrs. —— Dish, 2 00; Mrs. W. F. Williams, 50c.; F. H. Howard, 1.00. Total, $21 50.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, March 18, 1895.

"A Chance to Make Money."

R. H. Woodard Company, of Baltimore, Md., have just published a very fast selling book: "Home of the Bible" by Marion Harland. 10,000 copies were sold in one week. One agent sold fifty-eight in eight days; another twenty-seven in three days. They wish to employ at once agents everywhere to sell this book. Freight is paid and credit given. Send them at once $1.00 for a complete canvassing outfit and full instructions, and you can make money rapidly.

Dividends Annually Increasing for 20 Years.

AT THE HEAD OF THE GREAT INSURANCE COMPANIES OF THE COUNTRY.

(*From Pastor of Baptist Church.*)

SALEM, VA.

I took out a policy in the Ætna Life Insurance Company, in 1871 for $3,000, and only regret that it was not for a larger amount. My dividends have been growing annually larger for 20 years, and are now about 40 per cent. of the premium. I regard the Ætna as being at the head of the great insurance companies of the country.

REV. J. B. TAYLOR, D. D.

If the hair is falling out and turning gray, the glands of the skin need stimulating with color food, and the best remedy and stimulant is Hall's Hair Renewer.

[CONTINUED FROM THE FIRST PAGE.]

sion, called the Bible Union version, was never circulated widely among the Baptists, and more recently the American Baptist Publication Society found it desirable to issue an edition of this version with the common term *baptize* substituted for *immerse*.

In this discussion with other missionaries in China, I have advocated a similar course. If we must have a Baptist Bible, let Baptists make it. We are not so dependent on other denominations that we must take a union version and work it over to suit our views. Baptists are able to make their own versions.

But it seems to me highly inexpedient to set ourselves in determined opposition against this union version. When it is published, three great Bible societies will print it; their colporters will sell it; a thousand missionaries and as many native preachers and colporters will circulate it. Millions of copies will be in the hands of the people. The Baptists will circulate only a few copies in proportion. Shall Baptists say that only these few copies of the Baptist version are reliable, while all the rest are misleading? That would be to shoulder a greater burden than Baptists are able to carry, to undertake a greater warfare than we can wage. Instead of this, I have advised that Baptists make this version our friend and ally. It will call *baptism* the *washing ceremony*; Baptist Chinese say immersion is the true *washing ceremony*. The connection will show unmistakably what was the ceremony which Jesus received when he went down into the water to receive it. When Paul compares the *washing ceremony* to a burial, he shows clearly what he regarded as the act to be performed. But if we say that we cannot use this version while it says *washing ceremony*, or tell the people, as some missionaries advise, that baptism is *not* a *washing ceremony*, we are making this version our enemy, we are setting ourselves to fight this which is to be for years the Bible most in use among the people of China.

Baptists have, for the most part, been content to use the version in common use among the people, though made by other denominations. With this in hand, they have fought the battle for the truth and gained the victory. Knowing that the meaning of the Greek words was in our favor, we have yet built our strongest argument on the plain meaning of the common English version. We have advised the people to read the New Testament and follow its teachings. I desire to follow the same plan in China. But if Baptists teach that baptism is not a *washing ceremony*, then most of the Bibles will be against us, and we must tell the inquirer to read the *Baptist Bible*, and follow its teachings.

These are some of the things discussed among us during the last three months. More than once I have been warned of what our brethren at home would say about my positions, I have promised at the proper time to lay the matter before our brethren at home for their judgment. This I now do.

I may add that my circular was necessarily brief, and I failed to make my meaning as clear as it ought to have been, and so most of the brethren have not understood the object in view. I have just received replies from three brethren, each of whom confines his answer to the duty of the translator. My circular was not about the duty of a translator, Baptist or otherwise, but about the duty of the Baptists toward this union version soon to be published.

I do not know what the outcome will be. If I am wrong in the matter, I believe the Lord will overrule my errors to his glory; I trust he will also lead me to my error. Thus far every review of the case convinces me that I am working for the truth.

Canton, China.

Wake Forest and the Seminary.

BY REV. B. W. SPILMAN.

Many young preachers just now are anxious as to whether or not they shall attend the Theological Seminary.

I propose a study of the question from the standpoint of the probable student's future location. And I narrow this down to Wake Forest College, because I have not the names of the other North Carolina students who have attended the Seminary. I wish I had. I have before me the general catalogue of Wake Forest College. I give some facts ascertained therefrom.

Of all preachers going out from Wake Forest only 87 have attended (up to '92) the Seminary; 17 of these were there in '92.

Of this 87, one died before he located; of 3 I do not know the location; 10 returned to their former homes in North Carolina, having gone either on vacations from their churches, and returned or settled at home and preached to neighboring churches; 6 came home to North Carolina and taught school; 30 located in the pastorate in North Carolina; 33 located elsewhere. So it is seen that of those who turned lose all home ties, entered the Seminary, and then went into the pastorate, only 44 per cent. returned; while 56 per cent. settled outside of North Carolina. And our State lost 43 per cent. of all Wake Forest students attending the Seminary.

But perhaps a larger per cent. return now. Let us see. I will take the generation of students at Wake Forest for ten years before the catalogue was issued, viz., '82 to '91 inclusive.

From '82 to '87 there were 39 preachers graduating at Wake Forest. Of this number 16 attended the Seminary, 9 of whom did not return to North Carolina. Of the seven who did, 1 returned to teach, 1 returned to his home and preached to neighboring churches, and 5 accepted pastorates at various points in the State. So that of those who turned loose home ties and entered the Seminary as graduates of Wake Forest from '82–'87 and located in the pastorate, only 36 per cent. returned, and 64 per cent. settled elsewhere.

From '88 to '91 I was a student at Wake Forest. I wished to attend the Seminary. I also wished to spend my life preaching in North Carolina. In '91 I read an article in the RECORDER written by Bro. M. L. Kesler, then in the Seminary, in which he said that there were only three North Carolina students in the Seminary, and as they thought of their State the idea would come that possibly some of their brethren did not want them back again. I looked over the graduates of Wake Forest who had in the past few years (since '82) attended the Seminary. There were at that time, (the spring of '91) 23. Of this number only 5 were preaching in North Carolina.

I saw that the chances were against my preaching in North Carolina if I went to the Seminary. Of the 7 preachers of the class of '91, 5 entered the Seminary. Of this number, 1 went to China; 1 accepted a call to North Carolina, but resigned because it was a more difficult field than he had expected, and returned immediately to Kentucky, because he needed to enter the pastorate at once, and he knew that Kentucky was always ready to welcome Seminary men from North Carolina; 1 is yet in the Seminary. Of the other two, Brother Gilmore graduated at the Seminary in May, and for seven months tried to obtain a pastorate in North Carolina. He was a Wake Forest graduate, a Seminary graduate, a popular preacher (in Kentucky), having upon more than one occasion acceptably supplied the pulpits of leading D. D.'s of Kentucky, but alas for him he went outside of his State to better equip himself to do the Lord's work, and he has gone to Brunswick, Ga. As to the other one, I will simply say, I left the Seminary in June very much in debt. I could have located at once outside of North Carolina. I came to the State and remained until October. I wished a course in "Swamp Theology." No call came. Somewhat discouraged, I was preparing to return to Kentucky when the Lord opened the way for me to stay in North Carolina. I accepted the first call I received. I supplied for two months, preaching twice every Sunday and an average of twice during the week, in Eastern North Carolina last fall on a salary of $10 per month. I wished to preach in North Carolina, and I "am as a sparrow alone upon the house top" to tell the story of my scattered class-mates. Of the class of '91 who attended the Seminary, I alone am preaching in North Carolina.

But to return to statistics. From '88–'91, 28 preachers graduated at Wake Forest; of these, 16 attended a Seminary (one of whom went to Rochester, and one to Crozer), 8 of whom returned no more; 2 returned without a call and afterwards received calls, 2 returned to their old homes and located, 1 returned as secretary of the Sunday-school Board in Raleigh, and 3, I suppose, returned to accept calls extended from churches in North Carolina, since they entered pastorates soon after they entered the State.

What of those who did not attend the Seminary? Of the 57 preachers graduating at Wake Forest from '82–'91 (ten years) 25 did not attend the Seminary. *Every one of them located in North Carolina.*

From this study of the college graduate and the Seminary I draw a few conclusions. The preacher who graduates at Wake Forest has every probability of a settlement in North Carolina, for of 25 graduating 25 located in the State. If he enters the Seminary the probability is that he will not locate in North Carolina at all, since of 32 attending only 15 returned. If he determines to enter a pastorate somewhere as soon as he leaves the Seminary, the chances are 4 to 1 against his coming to North Carolina, for of 32 attending only 8 (3 of whom are doubtful) were called from the Seminary to pastorates in North Carolina.

There seems to be just ground then for the objection so often raised against the Seminary that our students do not return to North Carolina. But why do they not return? I will discuss that in my next article.

Kinston, N. C.

The Preacher's Magazine for March furnishes us with a variety of matter, and is one of the best issues of this magazine "Life and Death," a sermon by Rev. R. E. Barlett, A. M., is good. Dr. W. W. W. Wilson discusses on "Fasting," and presents a thoughtful and practical sermon. The Rev. Mark Guy Pearse, writes upon "Esther the Queen." The article, so rich in wise counsel, on "Ministerial Ethics," by Bishop Charles B. Galloway, D. D., is concluded. "The Empty Tomb," by the late Rev. James Stewart, is among the many sermons and outlines. Short Sermons to Busy Men, by Dr. Joseph Parker, and the Children's Sermon, by Rev. J. C. Hill, are both commendable. The "Bible Reading" and usual Notes of Lessons, by Dr. William E. Ketcham are full of wholesome thought. The late Dr. Deem's Prayer Meeting Talks, open inviting fields of thought. 15 cents per copy, $1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

It is cheaper to make a road than to regularly drive over a bad one.

THE REASONS WHY

Scott's Emulsion of Cod-liver Oil and Hypophosphites is so useful in all wasting diseases, such as Consumption, Anæmia, Scrofula, Rheumatism, Bronchitis, and Marasmus and Rickets in children, is because it furnishes to the depleted blood the fattening and enriching properties of the oil, and to the bones and nervous system the phosphorescent and vitalizing properties of the Hypophosphites, which together nourish the body arrest the progress of the disease, and commence a process of repair that finally means restored health and vigor.

Don't be persuaded to accept a substitute!

Scott & Bowne, N. Y. All Druggists. 50c. and $1.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 25 a m	.....	.....
Ar Fayetteville	10 35 a m	.....	.....
Lv Fayetteville	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford	12 18 p m	.....	.....
Lv Climax	2 20 p m	.....	.....
Ar Greensboro	2 50 p m	.....	.....
Lv Greensboro	3 00 p m	.....	.....
Lv Stokesdale	3 55 p m	.....	.....
Ar Walnut Cove	4 25 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 00 a m	.....
Lv Maxton	.....	8 07 a m	.....
Lv Red Springs	.....	8 46 a m	.....
Lv Hope Mills	.....	9 41 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 35 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale	12 13 p m	.....	.....
Ar Greensboro	12 58 p m	.....	.....
Lv Greensboro	1 04 p m	.....	.....
Lv Climax	1 32 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville Junc	4 28 p m	.....	.....
Ar Fayetteville	4 33 p m	.....	.....
Lv Fayetteville	4 45 p m	.....	.....
Ar Wilmington	7 55 p m	.....	.....
Lv Fayetteville	.....	4 38 p m	.....
Lv Hope Mills	.....	4 59 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 12 p m	.....
Lv Maxton	.....	6 20 p m	.....
Ar Bennettsville	.....	7 25 p m	.....
Lv Madison	.....	.....	12 25 p m
Lv Stokesdale	.....	.....	1 27 p m
Ar Greensboro	.....	.....	2 38 p m
Lv Greensboro	.....	.....	3 05 p m
Lv Climax	.....	.....	4 00 p m
Ar Ramseur	.....	.....	5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

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in the hand of a Surgeon gives you a feeling of horror and dread. There is no longer necessity for its use in many diseases formerly regarded as incurable without cutting.

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RUPTURE or Breach, is now *radically* cured without the knife and without pain. Clumsy, chafing trusses can be thrown away! They never cure but often induce inflammation, strangulation and death.

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PILE TUMORS, however large, Fistula and other diseases of the lower bowel, are permanently cured without pain or resort to the knife.

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Do you want to start the New Year in a good position that will pay you well provided you are a good salesman and collector?

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ECKSTEIN, Cincinnati.
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CHAS. M. WALSH.

Wilmington & Weldon R R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated M'ch 3, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 03 a m	11 03 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 30 a m	12 53 p m	
Arrive Florence	7 20 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 03 p m		6 35 a m
Leave Goldsboro	2 55 p m		7 20 a m
Leave Magnolia	4 03 p m		8 29 a m
Arr Wilmington	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated M'ch 3, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 a m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 a m		9 40 p m
Arrive Wilson	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 33 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount	2 33 p m	12 07 p m	
Arrive Weldon	3 43 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.43 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 10.55 a m. Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.50 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
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to its policy holders for losses.

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SECURE A POSITION.

Wanted; for office work, on salary, in most every county in the south and west, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30.00 to $60.00 a month.

Chances for rapid promotion GOOD. Must deposit in bank cash, about $100 00. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect Jan. 20, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		12 01 a m	10 10 a m
" Elon College		1 00 a m	10 48 a m
" Burlington		1 25 a m	10 58 a m
" Graham	No. 14. Daily.	1 33 a m	11 09 a m
" Hillsboro		2 48 a m	11 41 a m
" University		3 12 a m	11 53 a m
" Durham	7 10 p m	5 20 a m	12 12 p m
Ar Raleigh	8 10 p m	7 00 a m	1 19 p m
	No. 18. Ex. Sun.	Mixed Ex. Sun.	
Lv Raleigh	4 30 p m	9 05 a m	1 19 p m
" Clayton	5 02 p m	10 05 a m	1 44 p m
" Selma	5 30 p m	11 15 a m	2 10 p m
Ar Goldsboro	6 15 p m	1 00 p m	2 55 p m
	No 35 Daily	No. 11. Mix. daily	
Ar Greensboro	7 20 p m	8 35 a m	
" Elon College	6 41 p m	8 02 a m	
" Burlington	6 31 p m	7 51 a m	
" Graham	2 33 p m	7 47 a m	No. 37. Daily.
" Hillsboro	5 47 p m	7 13 a m	
" University	5 33 p m	7 02 a m	
" Durham	5 15 p m	6 43 a m	9 35 a m
Lv Raleigh	4 10 p m	5 40 a m	8 55 a m
		Mixed Ex. Sun.	No. 17. Ex. Sun.
Ar Raleigh	4 10 p m	9 45 p m	3 50 a m
" Clayton	3 27 p m	8 35 p m	3 21 a m
" Selma	2 53 p m	7 05 p m	2 00 a m
Lv Goldsboro	2 00 p m	5 00 p m	7 25 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York, Asheville and Hot Springs. Dining Car between Greensboro and Montgomery.

Nos 33 and 34, New York and Florida Short Line Limited. Pullman Cars and First-Class Coach only. Through Sleeping and Compartment Cars between New York and St. Augustine (two cars), and New York and Augusta. Also carries Sleeping Car between Salisbury and Danville, operated between Salisbury and Richmond. Dining Car between Salisbury and St. Augustine.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company, or to J. S. B. Thompson, Supt. First Division, Danville, Va., W. E. Ryder, Supt. Second Division, Charlotte, N. C.

W. H. GREEN, Gen. Man. (East'n Sys.), Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR MARCH: AFRICA.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. [illegible]

The Week at Greensburg.

BY F. E. H.

MRS. RICHARD WARREN TO MRS. BELLE RAYN.

Belle, dear:—I want to thank you for urging me to try to have the women here observe the Week of Self denial, and to tell you all about it. You know I said it was no use to try. We had never had such a hard winter, or such hard times, or cotton so low or—or times so wholly "out of joint"—in fact lame, broken and altogether gone to pieces. Nevertheless you begged me to try and, like the dear good woman that you are, did not get out of temper when I intimated that you city people knew nothing of hard times, but were always rolling in wealth and resting at ease. Forgive me, dear. I saw afterward that your dress was turned, too, and I knew it must be hard, when every one else is wearing kid, to have only cotton gloves. As every heart knows its own bitterness, so every household knows its own economies. But the women here are *so* poor that everything I said was true.

In little villages like this, we women have no money to call our own. We do not buy feathers and gloves and lace. When we get a dress, we make it out of as little as possible, in the first place, and turn it and twist it, and make it over again and again. Do you remember the brown cashmere I had the year after I was married? I wore it four years; then made it over for May, who wore it two; then it passed on to Susie, and at this very blessed moment Jamie has on what is left of it under his little white apron. Yet I am rather better off than many of my neighbors, and as my dear old grandmother use to say, "live in full and plenty."

So, really, when it comes to denying ourself, there does not seem any place to begin except in what one eats.

You know how I hesitated to even suggest the week of self-denial to the women of our church. I really felt ashamed to. But after you, in your gentle way, had "labored" with me, I could not feel willing not to tell them of the sufferings of our frontier missionaries. If this was a call from God to aid his servants, I kept hoping he would open the way for us to do it. And he did. I can hardly write about it without crying.

Sunday before the week we had a called meeting after church. I did not say much, for I felt I could not. I only read the appeal from the Home Board and the tracts telling of the great and life-long sacrifices of our missionaries. When I finished, there was a long pause and my heart sank. I felt the whole thing would be a failure so far as we were concerned. I did not wonder, but I resolved, come what might, I would observe the week at my own home. At last, old Mrs. Dyer, pushing back her black, quilted hood, and wiping her eyes, said slowly, "Children,"—you know she calls everybody "Children"—"Children, the Lord calls us to go forward. How shall we go?" Then one said this and one that, but not one of them said we ought not to do anything. After awhile Mrs. Dyer spoke again and said that, when she was young and the church wanted anything very much and could not see any way to get it, they kept a day of prayer and fasting. She proposed now that as we did, with all our hearts, want these servants of the Lord on the frontier to be clothed and fed and could not see how to help, that we keep Thursday of the week as a day of prayer and fasting, giving the money saved in this way. Will you believe it? Every woman there agreed to it!

Monday afternoon after the week they met here. Every one had something to give, which was handed in in an envelope without a name.

Mrs. Gray whispered to me, "I don't know how I got mine. I thought I couldn't, but I did." And I felt the same way. Some had given up coffee, some tea, some butter, and some had given all the eggs which are scarce in this cold weather, as you would know if you know if you were a farmer's wife.

But Mrs. Dyer brought nothing but a patch-work quilt, which she kept in her lap as she sat in my big rocking-chair and patted softly every now and then like a baby.

When every one had handed in her envelope we could not help looking, though we tried not to seem to, at old Mrs. Dyer and her quilt. She spread both hands out on it and said then:

"Children, you know I am very poor. It's not often I have butter or tea except when some of you sends it to me, and being feeble like I am, and living alone as I do, I don't dare to try to fast. There wasn't but one thing I would deny myself and that's this," patting the quilt lovingly. "Quilts is out of fashion, I fear, but they're good and warm. This one here was pieced by my Sue the year she died, and I love it. It's my best and my prettiest one not to speak of its being stitched in by little Sue, who died sudden just when she was turned sixteen. Here you have brought your self-denying, worth, may-be, five dollars, when you didn't see how you could give a cent. You let God show you how, and he showed. Just the same he'll show us how to send a box of good, warm things to one of them missionaries, if we'll let him. I give little Sue's quilt, it's my best, with my love and prayers, if you'll make it the beginning of a box. Will you?"

What could we say? We all cried, as women do when they are half glad and half ashamed—glad that they have done something, ashamed that they have not done more.

So now, we have managed somehow to find two dollars more to give, and with it have bought cloth, and every Friday ten or twelve, or sometimes fifteen, meet here to cut and sew for a missionary's family in Indian Territory. Some one reads while the others sew, and I do believe, leaving out the joy of helping this needy missionary, it is such a pleasure to be together in this way, that when the box is all done, which of course will be a long time, yet we will want to keep on for our own sakes. Gossip? Not a bit of it.

We are reading now "A Mexican Ranch," which you loaned me, and all are so interested that only the dark drives them home. It's wonderful, too, how we find things to help in the clothing. I, who thought I had used every available scrap, have found a nice remnant which, put with some plaid of Mrs. Brame's, will make a nice child's dress, and Mrs. Carmer and Mrs. Stowe, in spite of their houses full of children, have "matched off" another, as we call it.

Mrs. Dyer always comes first and has the warmest seat in the corner, where she sits rocking and putting together another quilt. I am thankful that something has made me discover that we had a real, live saint among us, before it was too late. I always was a little bit afraid of Mrs. Dyer before, and thought her queer—— But my letter is much too long. Love and kisses to all of you. All my young folks are well and Jamie not a bit worse for having to wear that old brown dress. I did not mean to complain. No! I am so thankful about our week, that I hope I will never worry about wearing turned dresses again.

With much love, GRACE W.

A Glorious Company of Martyrs.

While we sit in our comfortable churches and sometimes question one another, saying "If the test come, would any go to the stake for Christ's sake to day?" the test has come in Africa, and martyrs have sealed their faith with their blood. In Tganda, Central Africa, in 1885, only two years after the conversion of the first convert, thirty-three faithful martyrs were burned to death in one awful funeral pyre. While three boys were burned at the stake, they sang triumphantly until their tongues shriveled in the heat:

"Daily, daily sing to Jesus,
Sing, my soul, His praises due;
All he does deserves our praises,
And our deep devotion, too."

MARTYRS IN MADAGASCAR.

Nor are these martyrs alone. In Madacascar four distinct eras of bloody persecution followed upon one another.

In 1849, four nobles were burned alive while fourteen others were hurled from a precipice 150 feet high, and their families sold into slavery. In 1857 more than 200 suffered punishment. Christians were pierced and tortured and then beheaded. Iron necklaces were attached to the necks of others and thus chained together, they were held until death ended their miseries.

Well may we exclaim with Paul, "What shall we say more?" Time would fail us to tell of the thousands who suffered in Madacascar. Paul enumerates sufferings like theirs in his chapter of the heroes (Heb. 11) when he says, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat skins, being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth." And with what result did they bear all this? At the end of this era of persecution, the number of Christians was fivefold what it was when the persecution began.

Ignorance in High Place.

Yet many do not or will not know these things, and some there are who cast slurs upon the necessity of mission converts. A recent writer in the *Review of Reviews*, seeking a symbol for instability, used the expression, "as unstable as a mission convert in Hawaii."

What are the facts? Within fifty years from the coming of the first missionary, the Sandwich or Hawaian Islands took their places among the Christian nations of the world. In 1870, the church-members numbered 15,000 who raised nearly $25,000 for home-work, and $6,500 for Foreign Missions among the numerous islands around them. Moreover, the average of church attendance among them is said to be greater than any Christian nation on earth.

Such is the sorry fashion of misrepresenting Christian truth. When such a statement is seen, see to it that you, at least, find out the truth of the matter.

Talk Ye of His Wondrous Works.

But more, talk of the triumphs of the gospel.

One of our former society presidents, within the last two months, moved to another town. Here she has set a fashion for for social visits which, it is to be wished, that Christian women everywhere would follow. She says, "Many ladies have called on me, and I know of nothing more appropriate to talk of than Christian work, and no matter what their faith, the theme was always appropriate."

What, indeed, could be more appropriate or more thrillingly interesting than facts such as those given above and thousands of kindred ones. God is well pleased when they that love the Lord speak often one to another of him.

From Wake Forest.

Miss Fannie E. Heck. Dear Sister:—I think I wrote to you just before our annual election of officers in November, and will go back to that time. Much to my surprise and sorrow, I was elected President of our Society, which is the third time I have been thus honored. I can assure you that I accepted the place very reluctantly, and only because I felt it my duty to do everything I could in the Master's vineyard.

I thought often of you during the Convention, and wished to be with you.

I was much gratified at our Christmas offering for China. There was such a cry of "hard times," that I feared we could not raise the $25; but we did, and a few dollars over to help a young Japanese student, who had enlisted our sympathies through one of our young ministers.

The week of prayer was much enjoyed by our Society, and notwithstanding the severe weather, each meeting was well attended.

On Thursday, when the subject for prayer was "Papal Countries," Mrs. Duggan met with us, and made the meeting quite interesting by a bright little talk about Mexico, its customs, etc.

On Monday last, we held our February meeting, and the week of self-denial was discussed, and agreed upon by all present. After that, I feel anxious to observe our eighth anniversary—which will be April 8—in some pleasant way, to raise a nice little sum for our Home Board, which is how appealing so strongly to us.

We have never sent a box as so many societies have done, for many reasons; but when the little tract was read on Monday, many eyes were suffused with tears, and I think the objections urged before were almost swept away. Will you be kind enough to tell me just how to proceed, and to whom we can send the box, and how to meet the objections, &c. You know in a little village like this, we have no surplus of money nor clothes, as you have in a city. While most of our people are in comfortable circumstances, they find it necessary to practice economy.

I feel anxious for our Society to keep in touch with all Mission work and to improve each each year.

Your friend,
MRS W. C. LANKFORD.

Wake Forest, Feb. 27, 1895.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy.*

A Book For Young Men.

An immeasureable amount of suffering and injury to the human race, is due to the ignorant violation of physiological laws by the youth of our land. Ruinous practices are indulged in, through ignorance of the inevitable injury to constitution and health which surely follows. By every young man, the divine injunction, "Know Thyself," should be well heeded. To assist such in acquiring a knowledge of themselves and of how to preserve health, and to shun those pernicious and most destructive practices, to which so many fall victims, as well as to reclaim and point out the means of relief and cure to any who may unwittingly have violated Nature's laws, and are already suffering the dire consequences, an association of medical gentlemen have carefully prepared a little book which is replete with useful information to every young man. It will be sent to any address, securely sealed from observation in a plain envelope, by the World's Dispensary Medical Association of 663 Main St, Buffalo, N. Y., on receipt of ten cents in stamps (for postage), if enclosed with this notice.

There is a tide in the affairs of men which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and miseries: and we must take the current when it serves, or lose our ventures.—*Shakespeare.*

Oats are excellent for laying hens.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE

Arrest
disease by the timely use of Tutt's Liver Pills, an old and favorite remedy of increasing popularity. Always cures
SICK HEADACHE,
sour stomach, malaria, indigestion, torpid liver, constipation and all bilious diseases.
TUTT'S Liver PILLS

THE BOY IS FATHER
(Paradoxical but Pertinent.)
TO THE MAN



Teach Your Boy

the value of a dime. He will then know what to do with his dollars later, if this lesson in economy were the only end in view it would still be worth your attention, but how infinitely more valuable it is when you know that this end is only a means to a greater end, the bringing into your home of the greatest literary work the world has ever known, the placing of a liberal education within your reach and within the reach of every member of your family, thus making your home the peer of any public library in the world, so far as the facts of history, the discoveries of science, and the practical knowledge of the world are concerned. Isn't it worth trying?

Investigate

the matter to-day. We don't want you to act till you think. If you think, we know how you will act. Economy is taught and an education is given by our plan for placing the Encyclopædia Britannica in the home of every one of our readers.

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All

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The management of the **Equitable Life Assurance Society** in the Department of the Carolinas, wishes to secure a few Special Resident Agents. Those who are fitted for this work will find this

A Rare Opportunity

It is *work*, however, and those who succeed best in it possess character, mature judgment, tact, perseverance, and the respect of their community. Think this matter over carefully. There's an unusual opening for somebody. If it fits you, it will pay you. Further information on request.

W. J. Roddey, *Manager,*
Rock Hill, S. C.

University Law School.

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BY

Rev. THOS. E. SKINNER, D. D.

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Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.52 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.33 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.30 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Aglanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.36 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.33 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 5.00 p m; returning arrives Johnston street [illegible] a m.

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Raleigh Association.

WESTERN UNION.

This body will meet with Swift Creek church on Saturday, 30th inst., at 10 a. m.

1. Devotional service.
2. Our Duty in Regard to the Liquor Traffic. Rev. H. W. Norris.
3. The Baptist's Position in Regard to Higher Education. J. D. Marcom.
4. The Financial Obligations of Members to their Churches. J. C. Burns.
5. The Sunday-school: its Object and Methods. W. B. Upchurch.

COMMITTEE.

Catawba Union.

Place and time—North Catawba church, Friday, March 29th.

Introductory sermon by Rev. J. A. Rector.

SUBJECTS

1. Bible on Missions—R. L. Moore.
2. Church and State—R. L. Patton.
3. Division of the State into two Conventions—J. L. Shinn, D. P. Loudermilk.
4. Sunday-schools—W. W. Holloway, W. P. Patton.
5. Omission and Commission Contrasted—W. F. Hull, J. M. Harris.
6. Associational Missions—P. A. Whitener, J. L. Shinn, J. S. Gwaltney.
8. Should Church-members Patronize County Fairs?—J. H. Hoffman, J. A. Rector.
8. A Baptist College for the Piedmont Section—R. L. Patton, R. L. Moon, J. H. Hoffman. E. A. POE, *for Committee.*

Southern Union, Eastern Association.

Place and time—Haw Bluff church, Bladen county, Friday before the fifth Sunday in March, 1895

Introductory sermon by Rev. J. B. Harrell.

SUBJECTS FOR DISCUSSION.

1. What is a Baptist church and its work? Speakers—Rev. S. D. Swaim and Bro. O. J. Peterson.
2. How can we stimulate our churches to greater liberality and effort for the salvation of the world? Speakers—Rev. M. C. Walton and Bro. J. T. Bland.
3. Should all Christians engage in the Sunday-school work? Speakers—Brethren G. W. Corbett and W. W. Larkins.

Churches in the bounds of the Southern Union and those wishing to co-operate with us are requested to send delegates and a collection for missions. SECRETARY.

Roanoke Union.

Place and time—Bethel church, March 29, 30, 31, 1895.

PROGRAM.

Friday, 11 a. m.—Introductory sermon—Rev. J. A. McKaughan.

Friday, 2 p. m.—Organization. Reports of pastors concerning their work.

Friday, 3:30 p. m.—Literature in Our Homes.—Revs. J. R. Pace, D. McLeod and J. K. Howell.

Friday, 7:30 p. m.—Sermon by Rev. D. McLeod.

Saturday, 9:30 a. m.—Devotional Exercises.—Rev. J. R. Pace.

Saturday, 10 a. m.—Our Orphange—Revs. J. H. Edwards, J. A. McKaughan and J. K. Howell.

Saturday, 11 a. m.—The Scriptural Idea of a Church—Revs. J. W. Powell and J. A. Munday.

Saturday, 2 p. m.—How Shall a Believer Decide What Church to Join?—Revs. J. A. McKaughan, J. K. Howell and R. T. Vann.

Saturday, 3:30 p. m.—Mission Work in the Bounds of our Union—Revs. J. R. Pace, J. W. Powell and D. McLeod.

Sunday, 10 a. m.—Sunday-school mass-meeting.

Sunday, 11 a. m.—Sermon by Rev. J. A. Mundy.

Sunday, 7:30 p. m.—Sermon.

Piedmont Union Meeting.

1. Sermon, Friday 11 a. m.—M. A. Adams.
2. How to Develop Weak Country Churches—J. L. Land.
3. Systematic Benevolence.—G. W. White.
4. Saturday a. m. Associational Missions the best method of conducting work in destitute places.—C. A. Rominger.
5. Church Discipline.—H. M. Crutchfield.
6. Saturday, p. m. Better Teaching in Sunday-school.—C. A. G. Thomas.
7. Short Talks on the general work.
8. Sunday, a. m. How to teach a Sunday-school lesson.—C. A. Rominger.
9. 11 a. m. Sermon.—C. A. G. Thomas.

COMMITTEE.

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Union Meeting of Mecklenburg and Cabarrus Association.

Place and time—At Independence Hill church; Friday, March 29th.

Sermon at 11 a. m. by Dr. T. H. Pritchard.

1 p. m. Duties of Churches to Pastors. Speakers—C. Gresham and Rev. J. O. Alderman.

At 2:30, Duties of Pastors to Churches. Speakers—Rev. D. M. Austin and I. W. Durham.

Saturday, March 30th, 10 a. m. Missions. Speakers—Rev. L. R. Pruett and T. H. Pritchard.

1 p. m. Topic—Sunday schools. Speakers—Rev. John Paysour and C. J. Black.

Preaching expected every night and on Sunday.

A Story of Two Words.

"O if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man.

"And then!" said a friend.

"Why, then, I'd pull down the old house and build a palace, have lots of prime fellows round me, keep the best wines, and the finest horses and dogs in the country."

"And then!"

"Then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously."

"And then!"

"Why, then, I suppose, like other people, I should grow old, and not care so much for these things."

"And then!"

"Why, then, I suppose, in the course of nature, I shou'd leave all these pleasant things—and—well, yes—die!"

"And then!"

"O bother your 'then!' I must be off."

Many years after the friend was accosted with:

"God bless you! I owe my happiness to you!"

"How?"

"By two words spoken in season long ago: 'And then!'"—*The Quiver.*

The Homiletic Review for March opens with the second paper from the dairy of the late Prof. Philip Schaff, and gives a most interesting description of the observance of Passion Week in Rome fifty years ago. Prof. Schoedc, of Capital University, follows with a discriminating article on "Modern Criticism and the Scriptures." A suggestive sermon is that of Kerr B Tupper, D. D., of Denver, Colo., on "The Bright side of 1894." C. Wilkinson contributes an appreciative paper on the late ex President of Brown University, Ezekiel Gilman Robinson. James M. King, D. D., writes on "The Division of Public Funds on Sectarian Lines," as a living issue for pulpit treatment. The number is one of unusual merit and interest. Published monthly by the Funk & Wagnalls Co., 30 Lafayette Place, New York City. $3 00 a year.

Ordination.

New Hope Baptist church met at its regular time and place on the fourth Sunday in February, 1895 After preaching by Rev. S. Gentry, and a short intermission, the presbytery organized by calling Elder J. H. Lewellyn to the chair, and the writer acted as Secretary.

Congregation re assembled. Then brethren Wiley Nation and F. T. Lewellyn were set apart to the office of deacons by the laying on of hands by the presbytery. The writer conducted the examination, Bro. S. Gentry offered the prayer, and Bro J. H. Lewellyn delivered the charge.

C. H. STONE, *Clerk.*

Hay Stack, March 13, 1895.

Bibles for the Children.

I wonder if the Baptists of North Carolina know that the American Bible Society is offering to supply Bibles at one half the cost of publication to all children who can read, but do not own Bibles, provided the local societies cannot supply them. Thus, a nice Bible, with good print, can be bought for only ten cents. Many have taken advantage of this very liberal offer, and I am sure that many others would, did they know of it. Multitudes of our children in Christian families and Sunday schools are growing up without a Bible which they can call their own, to read at home and carry to Sunday-school with them.

Pastors will no doubt be surprised at the destitution in this respect, if they will inquire into it. And now I shall be pleased to supply all such on the terms above stated, if they will apply to me.

Of course, we do not pay for transportation; but I can ship books from this place, where they are deposited with me.

THO. H. LAW,
Dist. Supt for N. C and S. C.
Spartanburg, S. C.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Oak Ridge church, Chowan, $5.00; Jackson ch, West Chowan, 5 03; Sunbeams, Cedar Rock ch, 50c; Wake Forest ch, Central, 4.05. Total, 14.58. Previously reported, 619.16. Total this year, 633.76.

Foreign Missions—Yeopim ch, Chowan, $10.00; Concord ch, Flat River, 18 00; W M S, Tabernacle ch, Raleigh, 7.35; W M S, Bethel ch, Montgomery, 4.00; Yates' ch, Mt Zion, 3.30; Jackson ch, W Chowan, 2 04; Sunbeams, Cedar Rock ch, 50c; W M S, Mt Olive ch, Eastern, 3.00; Juniper Spring ch, Little River, 1.00; Corinth ch, Tar River, 1.25; Hamlet ch, Pee Dee, 1.00; Potecasi ch, W Chowan, 13.57; S Young, Mt Pleasant ch, Sandy Run, 1.60; Piny Forest ch, Columbus, 6.78; Wake Forest Mis Soc, Central, 6.05; Norwood ch, Pee Dee, 5.00; Jerusalem ch, South Yadkin, 10.00. Total, 94.69. Previously reported, 780.18. Total this year, 874 87.

Home Missions—W M S, Forestville church, Central, $15 95; Hill Side ch, W Chowan, 1.20; Sandy Run ch, ditto, 3.07; Warsaw ch, Eastern, 5.00; W M S, ditto, ditto, 5.00; W M S, Bethel ch, Montgomery, 4 90; Chas C Jones, Cameron, N C, 1 00; Jackson ch, W Chowan, 2 61; Sunbeams, Cedar Rock ch, 20c; W M S, Mt Olive ch, Eastern, 2.00; Maple Spring ch, Tar River, 2.58; Hamlet ch, Pee Dee, 1.45; W M S, Garner ch, Raleigh, 4.00; Norwood ch, Pee Dee, 3 00; Cedar Fork ch, 3 06; S S, ditto, 1.33; First ch, North Wilkesboro ch, 1.52; W M S, Rockingham ch, Pee Dee, 3 50. Total, 60.42. Previously reported, 584.78. Total this year, 645 20.

Education—Oxford ch, Flat River, $30.00; Henderson ch, Tar River, 13.83; Dunn ch, Little River, 5.08; G M Allen, Raleigh, 3 00; Elizabeth City ch, Chowan, 20 00; New Bethel ch, Tar River, 5 00; A F Purefoy, Wake Forest, 50c; Kernersville ch, Liberty, 1.40; Siler City ch, Sandy Creek, 1.22. Total, 69.03. Previously reported, 418.97. Total this year, 488.00.

Orphanage—S S, Aberdeen, N C, $2.05; Maple Spring ch, Tar River, 3.00. Total, 5.05. Previously reported, 291.32. Total this year, 296 37.

CORRECTIONS: In RECORDER, March 6th, $10.00 for Ministerial Relief Fund from J P Timberlake, should have been $50.00. In RECORDER, Jan 30th, the amount from Rockingham church for China should have been W M S. In RECORDER, Feb 27th, the amount from Henrietta church for China should have been W M S. J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, March 16, 1895.

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Lesson Leaflet	5 " "	Bible Lesson Pictures	$4.00 " "
Picture Lesson Cards	16 " "	Young People's Leader	40c " "

When ordering for one quarter, divide above prices by four. Terms cash. Breadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents Reward Cards, Sunday-school Record Book, etc. Bibles and Testaments any style and price, and all Sunday-school supplies.

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That Sermon.

That was a wonderfully strong and clear sermon by a Scotch Presbyterian preacher of Glasgow (published in the RECORDER of Feb. 13th), the Rev. John Robertson. He preaches on Scriptural baptism like a man with his eyes opened to see.

It has been often said that "a Scotchman ought to be right, for he never changes." Nothing can be further from the truth than this; for Scotchmen do change, have done so, and will again. The celebrated and learned Alexander Carson, D. D., of Scotland, some years ago, came out of Presbyterianism into the light of Bible truth, and wrote one of the ablest books on baptism ever published in any country. That book has never been answered nor its cogent arguments refuted.

Other Scotchmen have also changed from defending infant sprinkling to condemning it and advocating immersion, which is believer's baptism because it is Scriptural.

The Rev. Alexander Campbell did the same, and he was a wool-dyed Presbyterian, so to speak.

It would be better to say that "A Scotchman, when once he changes from unscriptural error to Scriptural truth, is as firm as a rock thereafter." This scribe has always found them so, and we know several who were once Scotch Presbyterians, but are now Baptist deacons, good and true men. "Truth is mighty and will prevail," only just give it a half a chance, and it will carry one right along with it.

The sermon aforesaid by the Scotch Presbyterian preacher, Rev. John Robertson, is a clincher. Hear him. He is on Acts 8: 26–40, Philip and the eunuch "But this eunuch," you say, "was a heathen." "Blessed Hindoo!" "Am I not a thousand times worse a heathen than this poor eunuch? The first time he heard of Jesus he believed in him to the saving of his soul. I had heard of him thousands of times before I believed. Am I not a worse heathen than he? Is he to get this glorious privilege of being buried with Christ in baptism, and I to be hindered from it? I tell you, ye baby-sprinkled" (he called things by their right names) "*unbaptized believers* in the church of Scotland, ye are bigger heathen than this man asking believers' baptism at the hands of this preacher"! His language is strong, and therefore it ought to be the more convincing.

"Do you know," says he, speaking to his Presbyterian congregation, "that immersion was historically within a hair's breadth of being embodied in the Westminster Confession of Faith, and in the standards of our Kirk of Scotland? It was the chairman's casting vote in the Westminster Assembly of Divines (24 to 25) on the 7th Aug., 1644, that substituted" (listen) "unscriptural sprinkling for scriptural immersion."

He talks like a man who has eyes open indeed. "That chairman has a lot to answer for, and," he continues, "when I meet him in heaven, I'll feel more inclined to pull his nose than to shake hands with him"!! With these facts staring them in the face about the one vote that put sprinkling instead of immersion in the "Confession of Faith," how strange that Presbyterians will so tenaciously and persistently cling to the delusion even to day!

The writer so much enjoyed the reading of the Scotch Presbyterian's baptism sermon he sent it to a friend, a Presbyterian preacher, to read, knowing him to be a man who could enjoy a "good thing", too, when he saw it. But the Presbyterian preacher, to whom we sent the Scotch-Presbyterian sermon, didn't see the necessity of letting me know how much he enjoyed the reading of it. Perhaps he didn't enjoy that sermon so much, after all, as we did.

But Mr. John Robertson, the Scotch Presbyterian preacher, says in the sermon that "baby sprinkling is an *addendum* to the Word of God." He has found that out. And he says further, that "baby sprinkling is no more baptism than eating a grape in a railway train is partaking of the Lord's supper"!! He challenges the whole body of Presbyterian ministers and "professors" to prove it otherwise, and he calls it "a delusion of sin" and the "great heresy of the church."

Mr. Robertson can't stay in the Presbyterian church and hold such advanced ideas as he does. He will try, for a little season, to be a sort of a Baptist-Presbyterian among his people, but he'll soon find there is no congeniality there for him, and he will be compelled by the power of truth and the ringing words of Jesus, "Take up the cross and follow me," to seek a home among "the sect everywhere spoken against," as thousands have done before.

W. B. HARRELL

Dunn, N. C.

Don't put up with smoking or smelly lamps or breaking chimneys.

Write Geo A Mâcbeth Co, Pittsburgh, Pa, for "Index to Chimneys"; and make your dealer get the right shape and size and glass.

Pearl glass, pearl top, tough glass.

From Southport.

Dear Recorder:—As no one seems interested in this part of the vineyard, or I never see anything in the RECORDER from these parts, I desire to keep before your readers the doings in this the most beautiful town naturally in the State, though man has done very little to beautify it.

With all that has been done by nature, we as Baptists are behind in Christian progress. Our people being poor in worldly goods, use that plea for doing so little for the Master.

We are expecting great things of our city as the outlook for a railroad to connect us with the rest of the world is quite bright; and should it come, we should have preaching in our church every Sunday.

Bro. Ballard is with us as pastor after an absence of three years, and gives us half of his time. He has begun his work faithfully, though under adverse circumstances as his family have been unwell since their arrival, but we all hope that they may soon be in their usual health, and he have more time for pastoral work.

The good sisters have displaced the old organ for a new one, and now I believe they have in view the repainting of our church at an early day.

Our Sunday school is doing as well as could be expected. With our small membership we have an average attendance of forty-five. We have adopted a birth-day thank-offering for missions, and by this means we hope to do more for missions in the future than we have in the past.

We had a very pleasant and I hope a profitable visit from Dr. C. E. Taylor on Sunday last who preached morning and night able and edifying sermons, which no doubt will be seed sown in good ground and bring forth fruit. We hope his visit was not in vain for the building up of his College for which he is laboring so zealously.

Our next visitor expected is Dr. Durham. He should come down here and we will not let him rest till he does come, as the summer is now coming. I hope when our preachers leave their work for rest, they will come to Southport. I, as a physician, would recommend Southport, and assure them rest and work.

I must close, praying God to strengthen, comfort and spare the dear editor of the RECORDER. Your brother in Christ,

D. I. WATSON.

Southport, March 11, 1895.

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High Time.

"Messrs. W. C. Newton and I. M. Meekins have been chosen by their respective Societies to represent Wake Forest College in the annual contest at Morehead this year. It is sincerely to be hoped that one or the other of them will get the prize."—*Recorder, March 13th.*

Amen and amen! for it is high time that, in the inter-collegiate contests at the Morehead Teacher's Assembly, Wake Forest's men should either do credit to their *Alma Mater*, or quit going there as her representatives. How has it happened anyhow that in oratory and debate, in which our superb Literary Societies have done and are doing such good work, their representatives in previous contests have taken not even the second place? Last year they were entitled to the fourth place. Surely the best men are not selected, and the manner of the elections should be looked into by the Societies, for the College is suffering at a very important point.

ALUMNUS.

Progress in the Commemorative Service.

The Methodist church and its preachers are greatly to be pitied. The First Methodist church in Charlotte, N. C., and Dr. Creasy has taken from them the old weapon (close communion), that they used to fight the Baptists ever since their existence. The *Charlotte Observer* said a few weeks ago that Dr. Creasy is nothing if not progressive. At his communion service the Sunday before he inaugurated the individual cup system in serving the wine. He had fifty small glasses, in each of which was put a teaspoonful of wine. After fifty persons had been served, the glasses were taken in the church parlor, washed and brought back ready for fifty more. This looks like close communion—hold your own cup to your own lips. In Luke 22: 17, we have these twords: "And he took the cup and gave thanks, and said, Take this, and divide it among yourselves."

C. C. H.

Mt. Airy, March 9, 1895.

Immediate Relief Given by the Electropoise.

Dear Sir:—Last fall my health was dreadful, and my friends all thought I had Bright's disease. Had taken much medicine with no permanent good. At last an old friend recommended the Electropoise. I bought one and found immediate relief. In a few days the pains in my liver and kidneys were entirely gone, and in the course of three weeks I felt like a new man and had fattened several pounds. I believe there is nothing like it for kidney and liver troubles.

My daughter was cured of two attacks of bilious colic by it alone. My wife was cured of grippe in twenty-four hours. She is louder in its praise, if possible, than I am. I have tried it for various diseases and always with the happiest effects.

Yours truly. R. D. WILLIAMS,
Of Banner Warehouse, Durham, N. C.

All information and terms gladly furnished by Jno. W. Graham, Agent, Atlanta, Ga.

Appreciated.

A leading pastor, who was prevented from personally assisting our agent in working his city, gave him the following note: "It is my earnest desire that all the members of our church shall read the BIBLICAL RECORDER. If you cannot subscribe for a year, then take it for a shorter time. Better economize somewhere else than be deprived of the good reading furnished by our denominational paper."

The Baptist church looks a great deal better since it passed under the hands of the painter. The brick walls have been painted a bright red. The ladies will have the interior of the building handsomely painted.—*Webster's Weekly*, Reidsville. This paper publishes regularly clear and full accounts of Sunday services in the Reidsville churches, giving interesting sermon outlines.

MARRIED.

JOHNSTON—MOORE—On March 6th, 1895, in Goldsboro, N. C., by Rev. C. A. Jenkens, Mr. G. L. Johnston and Miss Cora V. Moore, all of Goldsboro.

KIRK—SCARBORO—On Feb. 10th, 1895, at the bride's home in Concord, N. C., by Rev. J. O. Alderman, Mr. J. T. Kirk and Miss Minnie Scarboro, all of Concord.

RAMSEY—MOORE—On March 6th, 1895, in the Baptist church in Concord, by Rev. J. O. Alderman, Mr. Tillman G. Ramsey of Asheville, N. C., and Miss Julia M. Moore of Concord, N. C.

BURNS—SHEARN—On March 3d, at Mt. Pleasant church, Hiawassee, Ga., by Rev. H. C. Standridge, Mr. Wm. G. Burns of Clay county, N. C., and Miss Anna Shearn of Coffee county, Ga.

DIED.

HINSON—Mrs. Martha Hinson died at her home in Mecklenburg county, N. C., on February 11th, 1895, aged sixty-four years. She was a member of Independence Hill Baptist church. She leaves a husband and three children to mourn her loss. Father and children, we would say the separation will be short if you only take her Saviour to be your Saviour. A kind wife, a loving mother, a faithful member, is at rest. All is well.

NANNIE J. BLACK.

SHERMER—On Dec. 24th, 1894, death came into the home of William Shermer and took away his son Frankie. Brother Frankie was about twenty-three years old. He joined the Baptist church at Forbush when very young, and lived a strict member of the church until his death. Frankie was kind and good to all. He loved his church, and was a good worker in the Sunday-school. He was clerk of the church at Forbush when death came and took him away. O how I miss him when I meet that church on the first Saturday in each month. The Lord took him, and it is all right. He leaves a father and mother, two brothers and two sisters to mourn their loss. The funeral was preached by the writer on Christmas day to a large congregation at his church, after which the body was laid in a tomb near the church.

Boonville, N. C. J. J. ANGELL.

WEATHERSPOON—Deacon Sidney Weatherspoon departed this life for his heavenly home at his residence in Sanford, N. C., on March 3d, 1895, in the sixty-ninth year of his age. For a number of years he had been a faithful member of the Cool Spring Baptist church, but moved his membership to Sanford, when the church was constituted there.

He served as deacon both at Cool Spring and Sanford. Bro. Weatherspoon was one of the most consecrated Christian men whom it has ever been my pleasure to know. He had been afflicted for about twelve months, but bore his afflictions patiently, only waiting for the Master's call. In his death the Sanford church and the entire community have sustained a great loss. He was loved by all who knew him.

The funeral services, in the presence of a large concourse of sorrowing friends, were conducted by the writer, assisted by Rev. K. C. Horner.

May the Lord comfort the sorrowing ones in their deep affliction. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

C. J. F. ANDERSON.



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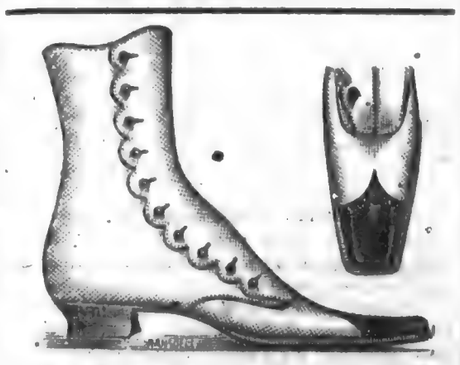
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We are now prepared to take orders for Spring work in our Dressmaking Department.

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SOMETHING NEW AYER'S HOE PLANTERS for Corn, Peas and Peas. Price $1.75. Agents wanted everywhere. Also for Ayer's Peanut Planters, which plant nine tenths of the peanuts raised and without which peanuts cannot be economically grown. AYER & Co., Petersburg, Va.

BELLS

The Home Circle.

Spinning.

Like a blind spinner in the sun,
I thread my days,
I know that all the threads will run
Appointed ways;
I know each day will bring its task,
And being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that someone came,
And laid within
My hand the thread, and said, "Since you
Are blind, but one thing can you do."

Sometimes the threads go rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fail; but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race,
My threads will have; so, from the first,
Though blind, I never felt accursed.

I think, perhaps, this trust has sprung
From one short word
Said over me when I was young—
So very young, I heard
It, knowing not that God's name signed
My brow, and sealed me His, though blind.

But whether this be seal or sign
Within, without,
It matters not. The bond divine
I never doubt.
I know He sent me here, and still
Am glad, and, blind, I wait His will:

But listen, listen day by day
To hear their tread,
Who bare the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done."
—Helen Hunt Jackson

A Giant.

Every boy has some giants to fight. All these have one father—the Devil—and they belong to the same family. Let me tell you about one of these giants that I have been fighting for the last fifty years. He has thousands of dens in New York and in all other cities; yes, you may see his den often in a little village, or on the roadside out in the country. Whenever you go by a drinking shop or a saloon all lighted up and with a row of bottles on the shelves you see one of this wicked giant's dens. He is a cruel monster and the Doctors call him *Alcohol*. But the men who own the dens give him different, funny names, such as "Egg nog," or "Whisky Punch," or "Mint Julep," or "Gin Cocktail," or "Brandy Sling," or "Tom and Jerry."

I cannot tell you all the horrible things that this giant Alcohol is doing. He robs people of their money and makes them poor. He robs them of their health and gives them awful diseases like palsy and delirium tremens. A man in Brooklyn came home from one of this giant's dens drunk with whisky. His little boy ran out to meet him, and the wicked, drunken father seiz'd the poor little fellow and dashed him down the stairs and broke the child's back! When the wretched father got over his "spree" and saw what an awful thing he had done, he was almost crazy with grief; but alas! he could not undo what he had done, and the poor little boy is a cripple and has to be carried around in the arms like a baby! A lad that used to go to my Sunday school was picked up in streets on a cold winter night almost frozen to death! He had been foolish enough to go off with some older boys to one of the giant's dens called a "billiard saloon." He drank so much liquor there that he began to stagger on his way home, and fell down on the sidewalk benumbed with cold! If he had not been found in time he would have frozen stiff It is a sad thing to tell you, but that lad learned to drink at his own father's house!

For it is not only in the saloons and taverns that this ugly giant is to be found. He slips into hundreds of private houses and wears very deceitful disguises and hides behind smooth, attractive names. Sometimes parents let it into their houses and call it "hospitality." The giant talks very politely and says: "Oh, I am only a glass of good wine or ale; I can't do you any harm." Sometimes this deceitful enemy gets into a wedding company or a dinner party and makes believe that he is a gentleman. Boys! look out! don't be deceived. He is your enemy! David had to kill Goliath or Goliath would have killed him! You must either put the giant *Alcohol* down, or he will destroy you. The best weapon to use is a *temperance pledge* never to drink a drop. Put your name to that and stick to it. Then you will just as surely make a finish of this deadly giant, so far as you are concerned, as young David did when he aimed his stone at the forehead of the Philistene.—*Rev Theo. L. Cuyler, in the Temperance Banner.*

A Pound of Facts

is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Wonderfully Made.

In the human body there are about 263 bones. The muscles are about 500 in number. The length of the alimentary canal is about 32 feet. The amount of blood in an adult averages 30 pounds, or fully one-fifth of the entire weight.

The heart is six inches in length and four inches in diameter, and beats 70 times a minute, 4,200 an hour, 100,800 a day, 36,792,000 a year, 3,555,440,000 in threescore and ten years, and at each beat two and a half ounces of blood are thrown out of it—175 ounces a minute, 656 pounds an hour, 7¾ tons a day. All the blood in the body passes through the heart in three minutes. This little organ, by its ceaseless industry, pumps each day what is equal to lifting 122 tons one foot high, or one ton 122 feet high.

The lungs will contain about one gallon of air at their usual degree of inflation. We breathe, on an average, 1,200 times an hour, and inhale 600 gallons of air, or 24,000 a day. The aggregate surface of the air-cells of the lungs exceeds 20,000 square inches—an area very nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds and eight ounces; of a female, two pounds and four ounces. The nerves are all connected with it directly or with the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a "body guard" outnumbering by far the greatest army ever marshalled.

The skin is composed of three layers, and varies from one fourth to one-eighth of an inch in thickness. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain pipe one fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost 40 miles long.

Man is marvellously made. Who is eager to investigate the curious and wonderful works of Omnipotent Wisdom? Let him not wander the wide world around to seek them, but examine himself.—*Popular Science News.*

Poor, sad Humanity,
Through all the dust and heat turns back
with bleeding feet
By the weary road it came,
Unto the simple thought by the great Master taught;
"Not he that repeateth the Name,
But he that doeth the Will."
—*Longfellow.*

For relieving Throat Diseases and Coughs, use "*Brown's Bronchial Troches.*"

As you learn, teach; as you get, give; as you receive, distribute.—*Spurgeon.*

The sooner you begin to fight the fire, the more easily it may be extinguished. The sooner you begin taking Ayer's Sarsaparilla for your blood disease, the easier will be the cure. In both cases, delay is dangerous, if not fatal. Be sure you get Ayer's and no other.

How Mr. Biggs Raised Corn.

Having received many inquiries concerning my methods of cultivating corn by which I obtained a yield of 85 barrels (425 bushels) from four acres last year, I ask space in your columns for the following details:

My land was low, bottom land that had been used as a pasture for eight years, I put the land in good condition by breaking it several times and thoroughly harrowing it. I then covered the land with horse stable manure, and broke and harrowed it again. Then I ran off my rows eight feet apart, bedded off the land, and harrowed it again. Then I ran my rows one foot on either side of the centre, or water furrow, making the rows two feet apart and six feet apart, and six feet alternately. I then planted my corn 12 to 15 inches in the drill. When the corn was large enough I "barred it off" on the west side, chopped it out and sided it up. I next ran a cotton plow in the narrow row, sided it up on the west side, put 200 pounds more of guano by the corn, split the middles and laid it by when the corn was shoulder high.

I planted the willow corn, which makes from two to five ears to the stalk. My corn was damaged by the wind, or I should have made more.—*Noah Biggs, in Scotland Neck Democrat.*



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SECOND QUARTER, 1895.

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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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IF THE Normal and Industrial School for women is not doing a great work, it is not because it lacks the opportunity. It has the biggest field in the State, and from a State standpoint, the least cultivated. It has good buildings and equipment, has gotten the money for more, receives a handsome income from the State with which the ablest teachers in the land might be employed, and has so many applications for admission that it has never had to pay for advertising. At this school it costs less than $180 a year to educate a girl, $40 of this being paid by the State; and according to the President's statement in the Report of the Superintendent of Public Instruction, board, laundry, fuel, tuition, etc., are included in this $180. It is passing understanding; in all soberness, it is.

At the rate this school is going, and the approving attitude of the late Assembly, is taken for assurance that as the number of applicants increase, the appropriation of the State will be increased,—which, if right at all, is entirely right,—the other schools in North Carolina will have to be devoted strictly to Art and Music (which the State may yet decide to teach, and thus entirely cover the field) This is a reasonable proposition that any one will grant: The private and denominational schools for young women cannot give a young woman thirty-two weeks schooling under high priced teachers, with board, laundry, etc., etc., included, for $180. If they do not, and the State does, and pays $40 of the amount besides, then it is plain that the young women's fathers are going to send their daughters to this State school. And it is just as plain that the private schools will go, for they cannot live on Art and Music, especially when there is a college for women at Greensboro that is glad to make it convenient to offer normal and industrial students the advantage of its departments of Art and Music.

"Yes, indeed, this sounds reasonable enough; but the patent fact is the schools for women in North Carolina are flourishing; you see, competition makes it lively," says some innocent. The sad, if not too apparent fact, is the private schools for women in North Carolina are suffering. They are lowering their standards, living at cost, striving for students, but their means of existence grow less and less. A school cannot, for obvious reasons, come out and announce this, no more than a bank can announce that it is about to fail. We know; we know that colleges for young men are also in straits. Their standards are down, charges for tuition cannot be collected, and professors' salaries are unpaid; they are hopeless of growth. If the State is right, all this is right; the private colleges for men ought to close their doors. This is plain enough to any one.

Very little has been said in these columns about appropriations. And nothing would be now, if we did not think it is some one's duty to speak for the private schools for women. At this time nothing can be done by the people, except a deal of thinking, and yet something must be done, or the educational resources of North Carolina will undergo a revolution that will wreck several institutions for young women in a few years, if not sooner. And something can be done that will not wreck any State institution, and will make a State appropriation to it justifiable. Does any one hesitate to say this would be a very happy solution of this problem?

A State school ought to require some return for the benefit that it confers. A State normal school ought to provide teachers for the State, without giving them preference over other women, except for proved merit. This is a reasonable proposition that any one will agree to. The State Normal and Industrial School ought to require its students, who take any not industrial studies, to sign a promise to teach in North Carolina at least two years. This is small return for the money expended by the State; for they ought to teach ten years. But if this little is agreed to, there will be no considerable ground for opposition to annual appropriations to this institution. The arguments that have been brought out in the last year do not bear upon technical schools.

The press of North Carolina ought to consider what is at stake. If the Normal and Industrial School is kept on its present policy, we have President McIver's word for it, the private and corporate institutions in North Carolina for women will be limited in their work to Art and Music; and these, we have suggested will be monopolized by the Industrial School at Greensboro. All this will be avoided, if the Normal and Industrial School will require its students to make some return to the State by teaching, which, it seems to us, any of our contemporaries will agree would be right and wise. It is time, brethren, to say whether or not the State shall entirely take the field of educating women; for at the present rate it will take it, and, since the private schools are not endowed, will have to take it quickly. You can ask the school men about this, if you cannot see how reasonable our statement is—how reasonable it is for people to use the school that costs least. A father has to pay only $90 for the board, tuition, laundry, fuel, etc., of his daughter in the Normal and Industrial School one session; in any other school in North Carolina for women, he would have to pay $180 or $200.

Mind you, if any one says we are trying to destroy, we do not ask that the appropriation be taken away. We merely ask the directors of the State Normal and Industrial School require that students in the normal departments of that school to obligate themselves to teach in North Carolina two years; and we believe every editor will agree with us that they ought to be glad to do so. We claim for this proposition that it would settle the appropriation question so far as this school is concerned, would save the useful private and corporate schools, yield the State richly for its investments in the intellects of her daughters, and make the Normal and Industrial School more of an institution of learning, of pedagogics and practical accomplishments, than a large and unwieldly boarding school of indiscriminate aims and indefinite results.

We submit these propositions particularly for the consideration of the editors in the State; and we beg that they read them studiously.

HARD times will be a great deal harder on the man who tries to make them better by politics, than on the man who, with due regard to his duty as a citizen to vote intelligently, attends as strictly to business as though business were flourishing.

The signs are that this will be a good fruit and vegetable year in North Carolina, and prices will be better than they would have been, if the blizzard had not destroyed the fruit and back set the early vegetables in more southerly States. At any rate, vegetables in plenty to live on in summer and fruit to eat and preserve, ought to be produced in this State; and, if any is sold, there is so much gain.

No one can predict the price of cotton or tobacco, but we can promise that all the corn and small grain and meat that is raised will come in for good use. Of course those who have been raising cotton or tobacco will not altogether abandon these products; but we beg every one not to depend on them for support. They will do to bring spending money, and meet incidental expenses, but as essentials they cannot be relied on.

If there is a lesson in the times, it must be, the practice of economy and reliance on sure values for a living. Cotton at five cents is useless; but corn or wheat or meat at one cent a bushel would keep the wolf from the door. What of cotton or tobacco is raised ought to be for clothing, the children's education, literature for the family, missions or church support, doctor's bills, and small luxuries.

The Independent, New York, is admitted to be the most nearly perfect paper of its kind in this country. We have anything but admiration for its religious views, and we utterly dislike its political policy; but as a literary weekly journal of general information, it is first.

We wish that the *Independent* could have the good fortune to be made to live in the South ten years, which would surely suffice to enable it to appreciate the Southern point of view, or at least, to perceive that with all our faults our intentions are good. We are sure it would soon learn to hesitate to give circulation to all the hard things that are said of the South; it would not advocate social equality, and in mercy to the negroes it would oppose negro rule anywhere.

So far as lynchings are concerned, it could never deplore them more than we, nor condemn them with greater ardor. But if it lived in the South, it would perceive that Southern people cannot prevent murder any more surely than people in any half-populated locality. The people of the South, that is the educated people, the Christian people, the working people, high or low, the public men, do all they can to prevent these horrible outrages. If the *Independent* lived down here, it would know how the crimes of a few men of meagre sensibilities are put upon the entire population, because these men are not always given their deserts. But punishment cannot be inflicted when there is insufficient proof; and the fact that for 9,800 homicides in the United States in 1894 only 322 persons suffered death (190 of these being lynched) stands out against the whole country, if it is a general disgrace for murderers to escape the law by shrewdness of themselves or their lawyers.

However, the *Independent* will not live in the South until more than another generation has passed; but next to trying to appreciate the Southern point of view, the best thing is to employ writers with Southern instincts. In a recent number the *Independent* presented such an array of articles on the South as one can seldom get at once, all by Southern writers, including Cabinet officers, Senators, Congressmen, business men and editors. We were on the point of commending this number without reservation, but we found a six line editorial note justifying the Douglass blunder of the late Assembly, in which there is a comparison that will arouse the indignation of any Southern man, and most reasonably.

The Y. P. Movement.

BY TWO YOUNG PASTORS.

REV. JNO. E. WHITE:

Those who oppose the movement to organize our Baptist young people should be sure that their opposition is based on something better than the policy of habitual conservatism. Consistency is not always a jewel. Because a newspaper or an individual has been in the habit of opposing all innovation is not sufficient reason for opposition to the Young People's movement. It were certainly indefensible for men to urge and secure the success of a wrong movement, but none the less so to hinder the advancement of a right one. Therefore, in this matter of our young people, there is need for those engaged either for or against to be sure of their ground. Some of us who are heartily in favor of the local, State and Southern organization of our Baptist young people have waited patiently for some serious and well considered argument against the movement, but except occasional ridicule from the RECORDER, have waited in vain.

We have much reason to be encouraged. At first, there was opposition to the local societies. We heard it said that they were unscriptural. But the brother who said it failed to find the Scripture, and so that contention has been abandoned.

Next, they were *extra* scriptural; but since this gun endangered Sunday schools, missionary societies, union meetings, associations, conventions, boards, and other Baptist agencies, it had to be dropped.

We were then informed that they were destructive to the local churches. But when churches, willing to experiment, organized societies, and began to grow in grace, power and activity, and, instead of the hurtful outcome predicted, the happiest results followed, the opposition dwindled, until now it may be safely said that it is to be found only among those who have no practical knowledge of the movement.

Now if the local society had been subversive of church autonomy, do you not suppose that brethren who have had these societies in their churches and the churches themselves would have detected it? Yet no church of which I have heard has abandoned its society, though for years many have had them. And no pastor who has seen the results from them will ever be content to serve a church long without organizing a society. Are these brethren less jealous of the authority of the local church than others? And are those who know nothing about young people's societies competent judges of their effect on the churches? Yet one of the brethren who was most loudly opposed to the movement at Charlotte was never pastor of a church that had a young people's organization in it. Wherever it has been wisely tried, the young people's society has vindicated itself. Instead of a hurt and a disorganizer, it is a blessing. As a church developing agency, there is nothing like it. We have done much as a denomination, but just about one third of our membership has done all that has been done. The majority of our church-members have been drones; not always because they wanted to be idle, but because they were never encouraged and never trained to do anything. The complete control and management of affairs was left to the older heads, and as the result that portion of our membership below the age of thirty was left idle till age had earned the right to work for Christ in his church. Only veterans went to battle, the young soldiers stayed at home. The young people's movement simply means that we have waked up to the duty of utilizing all the church for the Master. Ho! every one to the battle! is its watchword.

The next manifestation of opposition was made against State organization of the local societies. In this, too, we have some reason for encouragement. The meeting held in Charlotte before the Convention gave those who took part in it a taste for more. Those who were undecided became convinced that such a meeting was desirable every year. And those most opposed saw nothing in it to fight or dread, and therefore with entire harmony it was agreed that the meeting be repeated at the next Convention.

And now in a recent editorial the RECORDER is able to say that "a general meeting for conference and culture and work annually with our Convention" is all right and not dangerous. In fact, the RECORDER is in favor of State organization if only there be no officers. As one interested in the movement toward complete organization, I have of course felt that the RECORDER ought to have led us in this matter, guiding by its counsel and restraining with its friendly voice, but after understanding its real position as brought in the editorial mentioned, I don't feel badly any longer. I love the RECORDER and believe in it; and if it will not lead, thank God, it is following and will catch up by and by.

And now, will you let me advance some reasons which impel me to favor a State and Southern organization of our young people. You may be sure that I have not come to this position at a leap without difficulty. I, too, inherited Baptist prejudices along with Baptist principles. I fancy that I have been able to reach this conclusion only because I have resolved to distinguish between the two.

Radical conservatism is a Baptist prejudice. Close adherence to Scriptural commands is a Baptist principle.

Baptist prejudice declares against all not eighteen hundred years old. Baptist principle says: "Anything if God is in it, no matter how new." "Prove all things, hold fast that which is good." It decides that in all matters not provided for in the Scriptures, the standard to be applied is tested expediency.

Dr. Gambrell says, than whom we have not in our ranks a wiser, safer man: "Innovation upon doctrine is to be resisted. But change of methods becomes absolutely necessary with change of environments. In view of the existing order, how foolish to adhere to pioneer methods in denominational or church or educational work. Old fogyism may be pious, but it is not sensible nor safe. Rust is not religion. What we need to-day is to carefully study out such methods as will fit the present condition and then resolutely work these methods. The new methods should aim at reaching every association, every church and every individual."

There is nothing offensive to Baptist principles in this, but every word of it is rank offense to Baptist prejudices.

Now believing that local organizations of our young people are desirable and necessary to the best development of our churches. I favor a State organization because I am convinced that these will be encouraged and improved by it. The more efficient and active the local society the better it is for the church. If this is true, then State organization, which improves the societies, will be a blessing to the churches.

But will State organization benefit the local societies? I answer yes, for the following reasons:

First. The very fact of union with others in the same work will increase the interest of individual members, and improve the *esprit de corps* of the society.

Second. Annual meetings will promote acquaintance and fraternity, and the discussions will, through the delegates or reports, result in the better information of the societies.

Third. It will beget a healthy denominational pride, and the realization on the part of the young people that they are factors in the spread of the gospel and Baptist principles.

Fourth. It will promote zeal in the work of the church in supporting our denominational work in missions, &c., just as in the case of the woman's missionary society. This means increased giving and larger contributions.

Fifth. It will encourage local societies in assisting in the organization of other societies, and bring Baptist churches into closer sympathy with each other.

Sixth. Through State and Southern organization the local societies will be supplied with needed literature, Bible studies arranged, and missionary information furnished.

These reasons may be applied also with increased force to the matter of Southern organization. If space permitted, they could be supported and strengthened by enlarged discussion of each.

And now there is one solemn conviction that impresses me about this whole movement—*God is in it.* It is not a sporadic and temporary agitation. It is a *movement*—a movement not confined to this or that denomination but as wide as Christianity. It means much to Baptists, for Baptists at work means triumph for Baptist principles.

If God is not in it, give it time and rope, and it will hang itself. If God is in it, you can't destroy it by opposing it.

Edenton, N. C.

REV. C. W. MATTHEWS:

Possibly before the close of the meeting of the next Southern Baptist Convention we shall have a full fledged Southern B. Y. P. U. I confess that I have tried to see a need for a separate organization of the young people; yet I fail to see a real necessity for such an organization. I believe the local church is the place where all our work and worship should be centered. God hath so ordered it.

It is stated that the young people ought to be separately organized because only a very small per cent. of them hold office or do any special work in the church. But, at the same time, while all cannot hold some office, there is plenty of work to do in the churches, and that, too, by the young people. In many churches the young people are the best and most successful workers. In the little church of which I am pastor there are not six idle young people. They are only too glad to work in the prayer-meeting and Sunday-school without any separate organization. Said a young man, "If the work done in the *societies* were done in the church without any organized society, the local church would be a greater power for good." If there is an absolute necessity for an organization of the young people, separate and apart, as to organization, from the churches, there is also need to organize the old people into a society, for not all of these do work or hold any office.

What is the matter with the church which Christ organized that the young people must be, in a sense, taken out and organized into a society? Are these organized to do what the church cannot do? If so, the organization which Christ completed is not complete. If that is true, says one, associations and conventions should no longer exist. But I think an association is made up of all the churches, and every member of the local church is present at the association in the person of their delegates. It is the churches, as such, attending to the business of the Lord. B. Y. P. U.'s are composed, not of all the members of the churches, for, if I understand it, the old people are excluded. It is just what its name implies—a young people's society; nothing more nor less. Without doubting its allegiance to the churches, or its intention to work in and through them, I fear what shape and character it will assume when it grows older. The young people who now compose the B. Y. P. U. will one day be old people; and they will still love and cling to the society of their youth. Just as an old man loves more tenderly the associations of his youth, so will these young people be drawn more closely to the B. Y. P. U., forgetting, in a measure, all other things. Their children, too, will follow them into the society, and their love for it will be even greater than that of their fathers. Would it be too much to say that the children will be more closely united to the society than to the church. What, then, is to become of the church? Is it to be a thing in which the names of those who may be converted in the B. Y. P. U. are enrolled, while all the work and worship are carried on in and by the B. Y. P. U.?

I do not doubt the society's power to train and develop our young people, nor am I fearful of great harm, so long as the present men (old men) control it. But what of its future? Generations shall rise up and grasp it with their "progressive" hands. John Wesley was a member of the church of England, and was pursuing his studies at Oxford, an Episcopal institution of learning, when he organized his first *Methodist* society. Its object was something similar to the B. Y. P. U. of America to-day. Dr. Kurtz in his Church History says: "They did not desire to separate from the Episcopal church. They rather wished to work in it and through it." They continued to do so until the country was distracted by the war of the revolution. But soon after the year 1784 it was organized as the Methodist Episcopal Church into an independent denomination. I do not say that the B. Y. P. U. will ever form an independent denomination. But it formathe basis for one. The first breaking away is always small; but it grows. How dangerous when this breaking away is of impressionable young people!

By all means let the movement be confined to the local churches, and let there be no Southern Union. I have written just as I felt in my heart; not that I am opposed to the young people, for no pastor has a band of young people more willing to do for Christ and his church than this humble man.

Chincoteague Island, Va.

Intemperance.

It is more than true that this subject has been worn threadbare long ago, but there is no reason why we should not persevere until we obtain the desired results.

We do not believe that temperance will ever be established by legislation alone. It is the duty of the church to reform the people, and the people will reform the State.

What have the Baptists done within the last twelve months to promote temperance? We mean outside of the pulpit. The members of the various churches are apparently blind to the evil that is going on in their own homes caused by intemperance. We do not hesitate to make this statement, for it is self-evident all around us.

This evil agent is in the hands of the worst enemy of the human race, is tempting our sons from our homes, and making, of what would be useful lives, miserable wrecks, while we are sitting idly, with folded hands, and letting the dreadful carnage go on. If the Christian people were fully awake to the evil of this monster, alcohol, we would see the eyes of mothers and daughters blinded with tears of agony, the wife praying for her wayward husband, and the father earnestly endeavoring to rescue his fallen son from his low estate. We would see a mighty war waged against Satan, and by the help of God, the kingdom of sin would be overthrown, and Jesus of Nazareth would rule supreme in the hearts of the people. Our Legislature would be free from corruption, and we could soon see the good results from such an effort.

May the good people of whatever church arouse themselves and put on the armor of God to fight against this curse of sin.

CHAS. A. BISHOP.

In everything give thanks to God.

The Biblical Recorder.

WEDNESDAY, MARCH 27, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

WE ARE glad to announce that Rev. G. M. Webb of Shelby has become agent for the BIBLICAL RECORDER in the King's Mountain Association. It is altogether unnecessary that we commend Bro. Webb to the brethren of this Association, which is his home, where he has spent many years of successful work. The RECORDER already has a fine list of subscribers in this Association, and among them it numbers some of its best and truest friends; but among the five thousand Baptists in Cleveland county we feel that there is room to greatly increase the number. We trust the brethren will aid Bro. Webb every way possible in his work.

How is this for church control of the B. Y. P. U. A.? "The Board of Managers of the central organization in Virginia, embracing all the unions in Richmond and Manchester, declared against anything that looks to withdrawing from the International B. Y. P. U." This, in the home of the *Religious Herald*, is a severe blow to the *Herald's* pet idea, a Southern Union. It is sad evidence that the B. Y. P. U. A. in Virginia stands ready to declare its independence of the Virginia and the Southern Baptist Convention. "The Board of Managers expressed a desire for the closest possible alliance with the Southern Baptist Convention that can be effected without letting go the International B. Y. P. U., from which comes so much of life and enthusiasm." It has come to be "desire," not duty, "alliance," not life. The larger organization, the B. Y. P. U. A. first; the churches afterwards. The pity of it. We thank God that neither the B. Y. P. U. A. nor the S. B. Y. P. U. have any part in our Convention.

IT HAS been stated that the paragraph in a recent RECORDER about Evangelist Oakes misrepresents him. If this be so, Mr. Oakes might have taken time in the several days he has been in Raleigh (he is holding a meeting at the Baptist Tabernacle), to make correction.

Two letters have come to us from friends of Mr. Oakes, for publication. Both were put in type; but they are so sadly conflicting that it is clearly better to get a statement from Mr. Oakes. The letters were from North Carolina Baptist preachers; their sincerity is unquestionable; but one or the other is sadly wrong.

If Mr. Oakes does not believe in open communion, he ought to say so to our readers; if he does not believe women should lead mixed assemblies in prayer, he ought to say so to our readers; or he ought not let it be said that we misrepresent him. That he is undenominational is plain enough, from the number of Pedobaptist pastors he has assisted in revival work. The question of his approval of social equality does not vitally concern Baptists.

Ten words from Mr. Oakes ought to settle the two questions. It is clear that the more his friends try, the darker they make it.

WE WERE shocked to read the following in the *Progressive Farmer* last week:—

"We do not contend that the Christian Church did wrong when they 'transferred the Sabbath from the last day of the week to the first,' but we claim that it was a job that was uncalled for and for which no satisfactory reason can be given."

How called for the change and how satisfactory the reasons, the Baptists of North Carolina can judge from the articles on the subject that have appeared in the RECORDER within the last three weeks. The offensive language is deplorable. It is charitable to assume that the editor of the *Progressive Farmer* is vastly unaware of the articles, and the general subject also, since he intimates that it is denied that Saturday is the seventh day, and seems to think that the Hebrews and Seventh Day Adventists do not "have a chance to observe the *last day* of the week as their Sabbath according to their interpretation of the Scriptures." They do have the chance.

If the editor of the *Farmer* will read the articles by Bro. Hardaway, we believe he will take back the statement that "certainly we ought to observe the *seventh* day as we are commanded, and if our present Sunday is the *first* day of the week, we ought to get right."

Baptists hold that all people have the legal right to worship on the day they prefer; but this does not justify any one in saying that the change from the Sabbath to the Lord's Day, a change made before Christ ascended, and religiously observed by the inspired apostles—"was a job that was uncalled for."

CHURCH WORSHIP.

We were once dining at the home of a deacon of one of the largest Baptist churches in the South, when the subject of public worship was broached, whereupon the daughter, a very attractive young lady, remarked with some emphasis that Sunday services in Baptist churches are too bare. It is quite possible that this young woman was educated under Episcopal influences, and that she thought the worship poor because destitute of "the accessories of pictured walls, and dim religious lights, and the sensuous appliances of ritualism." And yet there is some ground for the complaint, after all. Our public worship is often bare, often dispiriting rather than uplifting."

"Heaven's first law," as regards worship, is not "order," but spirituality; for divine service "must be in the spirit; worship, which is not spiritual, is void; which is not in the right spirit, is offensive. The spirit—not the form—the spirit, which builds itself into architecture, splendid or lowly; which goes into the service, simple or grand; which uses ancient words, or the fresh utterances of the hour; which worships in chapel or cathedral, in a Baptist prayer-meeting, or a Roman ritual—it is the spirit alone which is accepted or rejected."

If worship is spiritual, it must also be simple. Elaborate rituals are a hindrance to religious service. Artistic liturgies repress rather than impress sacred truth—a fact supported by the history of all churches employing them. How, then, can the simple worship of Baptist churches be conducted so as to escape the charge of barrenness? We know but one answer—make it spiritual; to which end we offer a few suggestions.

1. Preparation of public worship. Begin your service in the closet. Read a passage of Scripture to tone you up, to rasp off the world's cares and business, to bring you into loving sympathy with Christ; then on bended knee, ask the Father for a heavenly frame, a heart prepared for his praise, a soul aglow with love—a temple of the Spirit. Be in your seat when the minister enters the pulpit to hear the first word he speaks for God, to join in the first hymn; for you are too sinful to neglect any part of divine service—you need it all. To be tardy in meeting the King in his temple indicates sloth, which is entirely inconsistent with the devotions of the hour. Pray for your pastor to be God's messenger of glad tidings to you; and, if the minister is what he ought to be, you will not be disappointed. Keep your eyes on the preacher, not on the vestibule; people who come in late do not deserve any special mark of attention from you.

2. Singing. Let all the people praise the Lord. Chime in, so far as you can, with others in making a loud noise unto the Lord; but don't let it be all noise. Sing with the spirit and with the understanding. If you can do no more, read the words as others sing them. Adopt the sentiment of the hymn as yours, breathe it as a prayer to God, and the church will become the gate of heaven. If you belong to the choir, don't seek to shine as a singer, but as a worshipper, remembering that should your motive be to display your voice or advertise your throat, your best singing will be but as filthy rags in the sight of God. Don't smile and giggle while singing; for only idiots do that—and then you reduce the majesty of divine worship to the plane of the ludicrous.

3. Prayer. When the minister calls the congregation to prayer, reverently join in this hallowed act of service yourself. You need divine blessing and forgiveness as much as anybody; and if you think you don't, it only shows that you need them a little more. It does not seem to fall short of the truth to say that not a tenth of the average congregation commonly enters earnestly and spiritually into the prayer. Many barely bow their heads listlessly, others lean on their elbows looking about church, yet others watch with zest the various attitudes assumed by the congregation, or amuse themselves at the antics of a dog ramming the aisles in search of its master. When the season is propitious, not a few females study millinery as exhibited on the heads of their fellow-worshippers, or else play gymnastics with their fans. And all this is done in the name of religion—but it is not religion. One of the most serious obstacles in the way of Christianity is this miserable farce of public prayer. Are there not many church-members that have never in their lives engaged heartily in a single public prayer?

4. Reading. It is astonishing and astounding to observe how little attention is paid to the reading of the sacred Scriptures in public. Perhaps not one person in five can usually give even a tolerable outline of the passage read, when the minister closes the Bible. Many do not practically hear it all, not getting one single idea from the lesson of the day. But, remember that if the chapter is but fairly retained, you will often the better understand the sermon. And bear in mind, too, that the Scripture is of infinitely more importance than the sermon. Most preachers do not seem to believe this, if we may judge from their careless and miserable reading.

5. The benediction. We omit reference here to the sermon, further than to say that we may treat of it hereafter, and to urge all godly people not to sleep as do others, during its delivery. The benediction, however, needs a word to rescue it from the inattention it has received. It is a prayer, and as such, important, and should be participated in by all Christians. The preacher frequently pronounces it so flippantly and irreverently as to call forth no response even from the most godly, whilst the majority of his hearers look upon it as school children do the teacher's bell that dismisses them. Attend to these things, and you will hasten the coming of our Lord.

THERE is something good in store for every Baptist who attends the Union Meetings this week. We cannot urge the pastors too strongly to set an example by being present, and also to do what they can to draw out the brethren on the subjects presented.

Just at the breaking up of the winter months, these meetings should be made to mark a general preparation for revival work all over the State. There was never such need for active workers.

EVERY Baptist in the State ought to feel the personal duty to come to the help of the Lord's self sacrificing workers, with a contribution (if it is only a one cent stamp) for Home and Foreign Missions, within the next thirty days.

Pastors, we beg you not to let pass any opportunity to enlarge North Carolina's sadly deficient contributions. Read Bro. Durham's and Bro. Van Deventer's articles; and pray God to help you bring his people nobly through this crisis.

DR. W. S. CREASY of Charlotte, in *North Carolina Christian Advocate* of March 20th, has an article in which he compares the progress and work of the Baptists in the State with the progress and work of the Methodists in the State. The mistakes of the Doctor are many, and will be readily detected by all well informed Baptists. His mistakes seem to grow out of a failure to see the difference in the methods used in making reports to the Convention and to the Methodist Conferences. He takes the report of our Board of Missions for 1893, and compares the facts therein given with the full report of all the Methodist churches in the State. Except the amount of contributions for certain objects the Board's report covers nothing but what is done at 103 mission churches, and 229 mission stations where no churches have been established. To illustrate—Dr. Creasy gives the number of persons added by baptism to Baptist churches in North Carolina as 1,086, and by letter 1,165—total, 2,251. He got these figures from the Board's report to the Convention at Elizabeth City in 1893; but these figures, as Dr. Creasy would have known, had he understood the report, gave the numbers added by baptism and by letter to the mission churches only. The number baptized and the number added by letter in 1,135 churches in the Convention, which are not in any way aided by our Board of Missions, are not included in the number given in the Board's report. Dr. Creasy will have to know what the reports are designed to cover before he can, from them, make a comparison of work which will properly represent these two denominations.

PERSONALS AND OTHER ITEMS.

....Attend the Union Meetings this week.

....Rev. D. J. Harris is in a meeting in Yanceyville.

....A reformatory anti-liquor bill passed the Indiana Legislature.

....A $165,000 Y. M. C. A. building will be erected in New York City City.

....The address of Rev. E. C. Bobbitt, lately of Smyrna, is Mitchener, N. C.

....Rev. N. S. Jones writes: "My work is in good shape; everything well organized."

....186 orphans at the Orphanage. It is our duty to feed and clothe and train them.

....The Regions Beyond Roll: Pastors and laymen, help swell the list with your names.

....We hope the RECORDER will not be forgotten at the Union Meetings. Help us, brethren.

....Dr. Thos. Hume and Prof. W. L. Poteat were pleasant visitors in our office Monday.

....We have received interesting statements of the First National Bank of Gastonia and the Atlantic National Bank, Wilmington, N. C., and we are glad to note the safe showing that they make.

....Dr. T. H. Pritchard of Charlotte made a pleasant visit to the RECORDER while in Raleigh last week.

....More than 200 people have professed conversion under Rev. J. L. White's work at Macon, Ga., since Feb. 1st.

....Rev. J. W. Powell of Rocky Mount has received a call to Georgia. We hope he can be kept in North Carolina.

....Rev. L. G. Broughton has been holding meetings with great success in Norfolk Park Avenue and Freemason St. churches.

....We were glad to have a call from Bro. E. S. Kenedy, on his return to Warsaw, N. C., after several years in Georgia.

....Missionary Diaz of Cuba has been in Atlanta consulting the Board about his work, which continues to go forward wonderfully.

....Pray and work for Home and Foreign Missions with all earnestness. Would to God that every Baptist in North Carolina may be stirred mightily.

....We are glad to be able to publish an interesting letter from Bro. Betts, the new pastor of French Broad St. church, Asheville. We hope he will write again.

....Rev. Jasper Howell, Jr., one of Wake Forest's promising young preachers, supplied at Smithfield last Sunday, Pastor Pulliam being absent in the western part of the State.

....We hope 200 N. C. Baptists will take advantage of the low rates and attend the Southern Baptist Convention at Washington. It is not often that the body meets so near us.

....There is, says Rev. G. M. Webb, a bright future for the Baptists at Cherryville. A house of worship 40x60 feet is to be built soon. The lumber is sawed and stacked.

....Rev. O. L. Stringfield, who has been holding meetings at Williamston, is now at Weldon with Bro. Harmon, in a meeting. Evangelist Jenkins is helping Rev. Hight Moore at Monroe.

....We are glad to know that the field of Rev. B. K. Mason is flourishing. His congregations at Union Hill, Clemmonsville and Advance are good and growing. He has a good school, also.

....President Hill of the University of Rochester has determined that his institution shall no longer be Baptist. He wants more territory for funds. He is meeting vigorous opposition.

....Rev. A. W. Lamar of Texas has been aiding Pastor Lansing Burrows in a meeting at Augusta. A magic lantern arrangement was introduced in the meetings, which made them "popular."

....Union Debating Society will hold special religious exercises at Bethel Hill next Sunday. Rev. J. T. Riddick will preach, and there will be speaking by the brethren in the afternoon.

....Have you thought about it lately? Evangelists used to seek to make the waste places blossom. Now there are those who wait for invitations to help able pastors on a fifty dollar (more or less) guarantee.

....At the Orphanage pool last Saturday afternoon Pastor Newton baptized 20—19 orphans and one teacher. At the conference of the church after the baptizing three others were received by letter.—*Charity and Children, March* 22.

....Dr. A. T. Robertson will take up Dr. Broadus' New Testament work at the Seminary. It is fortunate indeed that Bro. Robertson was trained and tested in this work by Dr. Broadus. Dr. Dargan will have charge of Homiletics.

....Bro. E. C. Wooten sends the sad news that Hon. J. J. Long of Eoka, a member of the State Senate, died of pneumonia the 16th inst., his wife dying the same day. The latter was a daughter of the late Rev. G. W. Hill, who died less than a month ago.

....We have been asked to announce that the Southern Biblical Assembly, an organization on the Moody-Northfield plan, will meet at Asheville in July and August. We see the names of Dr. Noah K. Davis and Prof. H. H. Harris on the list of speakers.

....Rev. A. Cree, Jr., another of Wake Forest's coming young men, occupied the pulpit of the Fayetteville St. Church, Raleigh, Sunday. We do not remember when there were more young men at Wake Forest able to preach well, or preaching so frequently.

....It has been a pleasure to us to see the good opinions expressed in the local papers of Judge E. W. Timberlake's work in his position of trust and honor. As a candidate he refused to allow money to be expended in his interests for whisky or any questionable means.

....Bro. Mills of our Orphanage will visit the Union Meeting at Bethlehem, West Chowan Association, with a chapter of orphans; he will visit any community that may think it profitable to have him, giving free entertainments by orphans. Those who attend the Union Meeting can see Bro. Mills about this.

....Dr. Taylor will probably be this week at the Warren Union, Dr. Durham at the Sandy Creek, and also at the South River, Revs. Simms, Hunter and Stringfield, with brethren Scarborough, Broughton and others at the Raleigh, while Bro. Caddell will be at the West Chowan.

....Elders P. S. C. Davis and Josiah Elliott are striking examples of God's power through men. Both of them have overcome great obstacles by persistent struggles and great faith; and now they are loved and honored wherever they are known. A brother was writing us only last week what a sight it is to see the people shaking hands with Bro. Davis at his appointments. May they remain humble and simple servants.

....If you want a sound tract, clear and strong, on women's public speaking—and something of the kind is needed in some communities—send ten cents to Baptist Book Concern, Louisville, Ky., for "The Bible on Women's Public Speaking," by T. T. Eaton, D. D.

....The Salvation Army has become a church. It was a society with an humble aim to fill an unoccupied field not so many years ago. Mrs. Ballington Booth, one of the leaders of the Army, has been ordained to preach, and she married a couple the other day. And so they go.

....Accompanying the first of a fine series of Old Testament articles soon to appear in the RECORDER, Rev. J. O. Alderman writes: "There are many of us that think Dr. Taylor's reasoning for the just and efficient method of higher education is still unanswered. You are giving us a good paper now."

....Travelling Passenger Agent Chas. L. Hopkins of Charlotte writes to say that the Southern Railway will make a rate of one first-class fare for the round trip from all points in the Southern Passenger Association to Washington, for our Convention. That is, the railway ticket to Washington and return will cost what a ticket to Washington costs.

....We thank the following brethren for new subscribers sent last week: Revs. G. L. Merrell, Star, J. C. Parker, Waco, N. P. Stallings, Moyock, T. B. Hill, Wake Forest, B. Kelly Mason, A. C. Parham, Vincent Greer, Yadkin Valley, H. T. Williams, Roxboro. We thank Bro. R. D. Carroll also for a club of renewals.

....It is a great pleasure to be able to say that the reports of the serious illness of Hon. Geo. W. Blount, of Wilson, one of our foremost laymen, were exaggerated. He did not suffer an apoplectic stroke as was at first thought, and is now well on the way to recovery. Bro. Blount's friends throughout the State will be glad to know this.

....Wake Forest College was well represented at the Y. M. C. A. State Convention in Raleigh last week. About forty students attended. Dr. Thomas Hume of the State University read one of the most valuable papers of the week before the Convention Saturday morning entitled "strictly of the word necessary to spiritual Growth."

....Without any foundation in fact for it, Dr. G. T. Winston declares the University to be "the head of the public school system in North Carolina;" and a report in the *News and Observer* of last Sunday, of a banquet given at Chapel Hill a few days ago, declares Dr. Winston to be "the head of education in North Carolina." What next?

....Our *Baptist Courier* failed to reach our office last week. No one can understand these failures so well as newspaper men. The *Courier* is always newsy and good, excepting, of course, co education and all that is suggested by "*monism*," which latter, by the way, seems to have died a natural death, despite President Strong's bold prophecy that his introduction of it would mark an epoch.

....The "Two Recorders" will win again, brethren of the *Atlantic Baptist*. We are on the Lord's side. The *Evangel*, the *Western Recorder*, the *Kentucky Baptist*, and the BIBLICAL RECORDER all, for one reason or another, disapprove the proposed S. B. Y. P. U. The *Atlantic Baptist* will learn more before it takes a stand. Every Baptist paper should think thrice before taking a stand in this grave matter.

....We note that Rev. C. S. Blackwell of Elizabeth City is writing weekly articles for the *Indiana Baptist*, under the title "Chips from a Minister's Work Shop." We shall follow him with pleasure. Bro. Blackwell was baptized in Indiana, where he is widely known and loved. Of course he is going to turn aside once in a while and write to the RECORDER. In fact, we have a fine sermon from him that is waiting an opening.

....Rev. C. A. Jenkens of Goldsboro accepts the call to the pastorate of New Brunswick, N. J., succeeding Rev. M. V. McDuffie May 1st. Brother Jenkens is one of the best informed, most spiritual and successful preachers in our State. His departure is a loss. We pray God's blessings upon him in New Brunswick, that his work there may be as it has been at Goldsboro and elsewhere, characterized by sound growth and increased activity.

....Rev. W. F. Watson of Norfolk is aiding Rev. F. H. Martin in a meeting with the latter's congregation in Scottsville, near Portsmouth, Va.—*Biblical Recorder.* The facts are not just as the BIBLICAL RECORDER states them. It is Rev. F. H. Martin who is helping Rev. W. F. Watson, at the Spurgeon Memorial Baptist church, in Norfolk. And the combined labors of these two consecrated men are producing blessed fruit in the Master's vineyard.—*Atlantic Baptist.*

....Those who have been asking "What next?" need be in doubt no longer. Monday we received a communication from the latest organization, the "Mission Debt Paying Society," and it is probable that every Baptist preacher in the State received a similar one with a request to place the matter before the woman's mission society, mission band or Sunday-school. It is a proposition from a firm that is very anxious to sell soap with "the Ladies Missionary Societies, Mission Bands and Sunday-schools of the Southern Baptist Church" as agents! Great desire to pay our Home and Foreign Mission debts is also expressed. They propose to sell the soap to the societies at $8.40 a gross, and let them retail it at ten cents a cake. There is evident a desire to seem familiar with Southern Baptist affairs, but we have quoted enough to show pitiful ignorance. Pious phrases are scattered about the circular, and belief that "God is in it," that he will "bless the effort to the amusement of the conventions" is expressed. Beware of such schemes!

....Dr. W. A. Nelson of Macon, Ga., preached for Bro. Ford at Newbern Sunday.

....Rev. G. W. Rollins of South Carolina is in Raleigh. He will settle to preaching regularly when the way is opened to him.

....We were very glad to have a visit from Rev. C. J. F. Anderson of Carthage, the youngest and one of the most active and beloved pastors in our Convention. He is serving four churches. He succeeded while in Raleigh in getting Dr. Durham and Bro. Broughton to promise to attend the Union Meeting this week at Jonesboro. Dr. Durham will preach there Friday night, the 29th inst., and then go on to Roseboro, where he will try to recover some losses Sunday. Bro. Anderson was the guest of Bro. Simms while in Raleigh.

....The statement that the school children are poorer for the work of the late Assembly, is not literally correct, although it is practically. The Assembly increased the school tax; but the assessment will be so much lower than the present assessment, that the income for the schools will be less. The vital point is this: while the Assembly, most of it pledged to four months schools, liberally provided for institutions of higher education, giving all that was asked, and more than was asked to one, it did not provide for the public schools. So the statement would more correctly be, the school children of North Carolina are poorer by the negligence of the late Assembly. There was no one to lobby for the children.

....This, from Rev. J. B. Pruitt, Ashland, Wisconsin, will open the eyes of the brother who makes the bold statement that no one opposes the Y. P. general organizations except those who have not tried them: "I intend to have the RECORDER," (he sent five dollars) "I wish every home represented in my church had it. I have not one word to say about the price, except that it is the cheapest paper I know. My brother, you are so correct in your views on 'Alphabetical Societies' that I feel like applauding your every utterance. Go on; you are right. But I am reminded that I am 'in the North;' so will leave you to read my thoughts. I am tired of hearing about "Revs." Edith and Julia and Emma and Annie, and Major General Tommy, and Captain Willie and Chaplain Susie."

....We are glad to be able to lay before our readers letters by aggressive pastors this week. In addition, the reader will find Dr. Durham's article especially interesting. Rev. Jno. S Hardaway supplements his refutation of the Seventh Day doctrine with clinching proofs that the Lord's Day was observed by the immediate successors to the apostles. This is worth showing, although it was not necessary. The denomination owes a lasting debt to the studious Oxford pastor for his fine work. The "Y. P. Movement" papers just happened to come to us about the same time; and neither of the writers knows that the other has written. We are sorry Bro. White has failed to grasp the arguments the RECORDER has advanced against the organizations; we have been suspecting it, however, and are glad he is kind enough to confess it. We will discuss his six "reasons" next week.

....The *North Carolina Christian Advocate* charges the RECORDER with dodging the question, and asks us to "come out of our hole." As we published the paragraphs that the *Advocate* printed on this matter, our readers can judge who has done the dodging and who is in a hole. The *Advocate* says, "It remains for the RECORDER to prove that either Dr. Schaff or Mr. Wesley taught that immersion was the only ancient mode of baptism." It depends on how far back "ancient" implies. We have quoted Dr. Schaff's own words, showing that he believed that immersion was the original—the New Testament mode—of baptism: we quoted John Wesley's comment on Romans 4: 4: "Buried with him—alluding to the ancient manner of baptizing by immersion." If Wesley had said "an ancient manner," the *Advocate's* point would be well taken; but by "*the* ancient manner," Wesley leaves no room to contend that there were more than one "ancient manner." To the *Advocate's* question, "Did Dr. Schaff or John Wesley teach that the word baptize always means immersion or dip?" we answer that both of them did so far as the use of the word in the New Testament in regard to the ordinance of baptism is concerned; and in this connection the reader is referred to the clipping, "Only One Tried and he Failed," on page four.

Missionary Neighbour at Asheville.

Our meeting at the French Broad church of this city closed on Sunday with some sixty five professions of conversion. The Lord has done great things for us. Not only have many been made to rejoice in the hope of eternal life, but the whole church has been stirred and revived. The brethren say this is the best meeting and Bro. Neighbour the best preacher they have ever had with them. I join most heartily with them in praising the Lord for such an earnest, gifted and consecrated minister of the gospel. He is not only bright and able as an expositor of the Word, but sound and faithful in his exegesis. He pleads with lost men as a messenger sent from God. He has rare gifts as an evangelist, and I most cordially recommend him to any church who may have need of his services, either as a winner of souls or a power through the Spirit to stir the people on Foreign Missions. We are now together in a meeting at Biltmore, where God is graciously blessing us.

From here he goes to aid Bro. Southern of the West End Baptist church, and then his labor with us in Asheville will have ceased for the present. Pray for us and for him.

Yours in Christ, J. T. BETTS.

Asheville, March 21, 1895.

He enjoys much who is thankful for little. A grateful mind is a great mind.—*Stoker.*

Thirty-four Days.

DELEGATES TO SOUTHERN BAPTIST CONVENTION—RAILROAD RATES—BOARD MEETINGS—CONTRIBUTIONS, ETC.

January, February and March of this year have, it seems to me, been three months of unprecedented bad weather. The roads have been almost impassible. Hundreds of our churches, mission societies, and Sunday-schools have been interrupted. The contributions have been small.

Only thirty-four days now remain before the reports to the next session of the Southern Baptist Convention will be closed. With the churches that meet once a month, only one opportunity remains to make up their contributions for Home and Foreign Missions.

There was acknowledged in the RECORDER by the Treasurer from Dec. 1st, 1893, to April 4th, 1894, for

State Missions	$5,132 44
Foreign Missions	1,190 50
Home Missions	464.38
Education	575.31
Orphanage	317.11
Ministers' Relief	138.84
Sunday schools	80.61
Students' Aid Fund	4.35
Total	$7,903.54

There has been acknowledged in the RECORDER, including this paper, by the Treasurer from Dec. 1st, 1894, to March 27th, 1895, for

State Missions	$ 650.79
Foreign Missions	1,008.23
Home Missions	741 29
Education	508 05
Orphanage	317.82
Ministers' Relief	123 22

The above figures present the facts. These can be and ought to be greatly changed during the next month. Let us give as churches, as mission societies, as Sunday schools and as individuals in this crisis of our Home and Foreign Mission work.

THE UNION MEETINGS

will be held this week. If the pastors at these meetings could have a consultation and agree to urge special collections for Home and Foreign Missions during April, and forward them promptly to the Treasurer, much could be done to swell the amounts for these objects. Every church in the Convention will, perhaps, meet in April; and, while the contribution of no one church will perhaps be large, yet the total from them all will greatly aid these departments.

DELEGATES TO SOUTHERN BAPTIST CONVENTION

will be appointed at the next meeting of our Board of Missions and Sunday-schools This will be held Tuesday, April 2nd, 8 o'clock p. m. Those who wish to be appointed should notify the Board. The railroads will give one limited first class fare for the round trip, and tickets will be good for fifteen days from date of sale. From Raleigh the fare will be $9.65; Durham, $8 95; Greensboro, $8 75; Salisbury, $10 35, and from Charlotte, $11 75. I will give fare from other points later.

ENTERTAINMENT

will not be given in Washington City. The delegates will make their own arrangements at hotels or boarding houses, and pay their own expenses. This cost will be from one to three dollars a day.

THE LAST MEETING OF THE BOARD

appointed a committee of three to formulate a plan of the work to be done and report at the next meeting of the Board on the following:

"*Resolved*, That the Board of Missions and Sunday-schools be instructed to appoint a Sunday-school missionary or missionaries to labor in the bounds of the North Carolina Baptist Convention."

The above resolution was adopted by the last Convention, and is printed in the minutes on page 57.

It is hoped that every member of the Board will be present at the next meeting, April 2nd, 8 o'clock p. m.

CHOWAN ASSOCIATION.

The next session of the Chowan Association will be held at Gatesville, May 21—23. Will not the pastors and churches in this Association look at pages 18, 14 and 17 of their last minutes? On these are the pledges for missions. Have all of these been paid? If not, will not some one take a minute to the next conference meeting and call the attention of the church to its pledges. I have great confidence in the Chowan churches, and every dollar will, I think, be paid, if the brethren have their attention called to it in time. The following are the pledges:

CHURCHES.	State Missions.	Foreign Missions.	Home Missions.
Ballard's Bridge	$ 50 00	$ 25 00	$ 35 00
Berea	25 00	25 00	7 50
Bethel	25.00	10.00	8.00
Beulah	10.00	—	5 00
Centre Hill	10 00	5 00	3 00
Chappell's Hill	15 00	9 00	8.00
Colajock	3 00	—	—
Cool Spring	30.00	12 00	10 00
Columbia	20 00	10 00	10 00
Corinth	10 00	—	5 00
Creswell	5.00	5 00	3 00
Ebenezer	5.00	5 00	15 00
Edenton	60 00	45 00	30 00
Elizabeth City	60 00	37 50	25 00
Eureka	10 00	—	5 00
Gatesville	20.00	10 00	10 00
Great Hope	6 00	5 00	3 00
Hertford	35 00	18 00	12 00
Macedonia	5 00	7.50	5 00
Mt. Pleasant	10.00	7 50	5 00
Mt. Sinai	10.00	3 00	4 00
Mt. Zion	12.50	5 00	7.50
Oak Ridge	5 00	3 00	3 00
Olivet	3 00	3.00	1.00
Pleasant Grove	5 00	—	5 00
Plymouth	20 00	10.00	10.00
Poplar Branch	5 00	4.00	2 00
Powell's Point	8.00	5 00	5 00
Providence	—	5.00	17 50
Ramoth Gilead	30 00	25 00	15 00
Rehoboth	5 00	5 00	5 00
Reynoldson	25 00	15 00	10 00
Rockyhock	25 00	30.00	20 00
Salem	15 00	5 00	5 00
Sawyer's Creek	50 00	35.00	25 00
Shady Grove	10 00	5 00	5 00
Sound Side	15 00	5 00	6 00
South Shore	—	—	2 00
Sandy Cross	5 00	5 00	—
Warwick	20 00	10 00	5 00
Whiteville Grove	10 00	8.00	8 00
Woodville	10.00	3 00	5 00
Yeopim	10 00	5.00	5.00
Totals	$692 50	$430 50	$380 50

The following individual pledges were made for Home Missions (see page 17 of minutes):

E. Ludford and J. W. Bryan $35 00; W. P. Jordan, R. R. Overby, T. G. Wood, W. B. Waff, E. F. Aydlett, A. W. Burfoot, and H. A. Litchfield, each $5 00.

Will not the brethren see to it that all unpaid pledges are secured before the meeting of the Association? Now is the time to ask the churches for these pledges. They will pay them. The mission work needs these amounts. C. DURHAM, *Cor. Sec*

Royall Chair.

More than ten thousand dollars have been subscribed. All who have made pledges have not yet given their notes. They will do so. Several of the subscriptions made at the Alumni Banquet and at the Convention have not yet been put into business shape. It would facilitate our work if those who kindly made subscriptions on these two occasions would fill out the notes sent to them and return to me. If any of these have failed to receive blank notes, they would confer a favon on us by letting us know of it by postal card.

It is not impossible that unless we shall have made more progress than has yet been done, by the 10th of May, the Board of the Education Society may withdraw its offer of $5,000. to the College. The State is large, and it is impossible for Bro. Blanchard and myself to visit many points during the next six weeks. And the very trying weather has interfered much with our work ever since the Convention. I have sought to avail myself of the mails as much as possible, and not without good results.

A good brother in Yadkin county—I cannot recall that I have ever met him—wrote to me a few days ago for information about the movement. I gladly furnished it to him. In a few days he sent me his three notes for $45 00 and said in his letter: "After prayerful consideration, I return the notes to you. I should be glad if it were possible for me to make the amounts double or treble, but as I am only a young farmer trying to get a start in the world, I think that this is all that I ought to do now. While it has been the privilege of many of my friends to attend Wake Forest College, it has never been my privilege to do so: but, seeing the need of a good education, I am glad to help all I can."

The spontaneity and excellent spirit and liberality of this letter are an exilarating tonic to one who cannot help feeling discouraged sometimes in doing uphill work in hard times.

If every friend of the College who reads this letter, who really desires to aid in this movement and to bring it to completion at an early day would only indicate by letter what he or she is willing to do during the next three years, I think that we could announce full and final success within a few weeks. Of course all the friends of Wake Forest are going to help, so far as they are able. Why not decide now? Why not imitate the noble example of the Yadkin county brother?

The following words were at the close of a letter which came to me a day or two ago: I know of only one man in North Carolina who would have put the matter as this writer has done. Can you guess who it was? "It fills me with gladness that you are pushing your work in spite of the times. It is only through tribulation that men and institutions rise to greatness and immortality. Impossibilities give the promise and potency of success. An absurd syllogism to any but Baptists, and yet true. It is impossible to raise an endowment in these times, therefore the endowment will be raised."

CHAS E. TAYLOR.

W. F. College, March 21, 1895.

Death of Dr. Broadus.

I write to day the saddest news that could possibly come to the Baptists of the South. Dr. Jno. A. Broadus, President of our Seminary, died this morning, and to-day our Seminary and well nigh the whole city is wrapt in gloom.

Dr. Broadus had not been well since last session, while for two or three months past, those who knew him best have been fearing the worst. He has not met his classes this year regularly, the Faculty trying to relieve him as much as possible. He took a trip to the Florida State Convention, and protracted his trip for the sake of his health, but would not stay longer than he did, and hurried back to the work that was so near his heart. I first saw him after his return at our missionary meeting, March 1st, and my heart was saddened at the apparent change for the worse. However, none of us expected the end so soon.

About a week ago he failed to meet his classes, and since then has kept his bed. He grew rapidly worse and breathed his last this morning between three and four o'clock. He was afflicted with heart disease and pleurisy. The family had been summoned home, and all were at his bedside. They watched life slowly ebb away. He had been unconscious for a day or two, and sank, to death as easily as a child to sleep.

The loss is irreparable. He was easily one among a half dozen of the greatest men of this generation. As a scholar, teacher, author, preacher, citizen, he was great, but as a combination of all these, there has been no such man in America in his day. His influence is more widely felt in the world of morals and thought to-day than that of any man on this continent. All who knew him feel in his death a sense of personal bereavement.

It touches my heart deeply. It seems to me to-day that I can remember every word I ever heard him say. I used to love to sit and look at him—just look, and nothing else—for to be in his presence was a benediction. I count it one of my most treasured possessions to have known him, and to have experienced the hospitalities of his home. His modesty, unostentatious demeanor, earnestness, piety and gentleness stamped him as a man of the truest type.

Allow me to add for the benefit of any who may wish to look into the facts of his life, that the *Seminary Magazine* will devote the April issue as a Broadus memorial number. It will be well worth the price, fifteen cents, to any who may see fit to send to the Business Manager, Rev. C. T. Taylor, New York Hall, Louisville, Ky., for it.

JUNIUS W. MILLARD.

So. Bap. Th. Seminary,
Louisville, Ky., March 16, 1895.

For the Regions Beyond.

Dear Recorder:—I am very much gratified to see that a number of the pastors are in sympathy with the "Region Beyond" work.

I believe this movement is going to test the Baptist ministry of North Carolina as to their love for the mission work in our State. I am a little surprised that a number of our leading men who profess to have this great work upon their hearts are as yet speechless. What is the matter? Are they secretly enlisted, not wanting their right hand to know what their left hand is doing? Is it a fact that our pastors don't like to engage in the pledging business? They seem to like it wonderfully well when they call upon their brethren for the objects of church work. If there is a pastor in our State who is not willing to give a week or ten days to this special mission work, I move that a missionary be appointed for him. I cannot believe we have such an one in the State.

It may be that preachers are sometimes justly accused of having urged others to contribute, when they have failed to lead.

I hope the "Regions Beyond Roll" will be preserved, and I want the church members of our State to keep their eyes upon it that they may measure the interest and anxiety of the Baptist preachers of North Carolina in and for the Christless sections of our fair State. It is to be hoped that at our next Convention in Greensboro that every one who has engaged in this glorious work will have a statistical report.

I believe if we make an honest effort to thus glorify God and help our brother, that it will turn out so be a supplement to our State Mission Board equal to several thousand dollars. Let there be a full column of names in the RECORDER for the work before our Associations meet, and at these meetings much of the work can be mapped out. Now, brethren, let us see how you stand upon the question. "North Carolina for Jesus" If you love the cause and are willing to work for the Master, speak out and send your name. Rev. 3: 1, 2.

N. S. JONES.

Salisbury, N. C.

"Regions Beyond."

Dear Recorder:—"What an opportunity for personal work," I thought, as my eye ran over the list of ordained Baptist preachers in the State; and as the great army of Baptist people to the number of 157,000 came before me, what a mighty host to work! I increased the number of workers to the extent of the other denominations, and asked where are the "Regions Beyond?" In proportion to the destitution at home and abroad, are we doing enough for the "Regions Beyond?" While we do not lay too much stress on the work in our Home field, do we emphasize the needs and the claims of the heathen as we should? The command to "*go*" is also our *permission* to go, with power behind it to open the way and make the going successful.

On the first Sunday in April the collection for the Home Board will be taken. Shall we not after that, during the month of April, in time to report our contribution before the Treasurer's books close, come to the help of the Foreign Mission Board?

There are different opinions about the debt which now burdens the Board. It will not pay the debt to be continually airing them and finding fault. United effort would settle the trouble and the burden would be forgotten in the joy of success. I shall be sorry if the Board has to report a debt when we go to Washington, but I will not be as sorry as I would had I failed to help in its liquidation. Paul urges that there be equality among the brethren on the point of giving. He would not have some burdened with all the giving, but that the other brother do his part, too. His is safe advice.

I am afraid some churches in North Carolina have not taken a collection for Foreign Missions since the last Convention. Brethren, help. Pastors, call the churches' attention to the situation. I believe the churches will respond. Is it the pastors' fault that the churches fail? Some say the key to the situation is the pastor. How about it, brethren? Sincerely,

R. VAN DEVENTER.

Burlington, March 21, 1895.

"Success is the reward of merit" not of assumption. Popular appreciation is what tells in the long run. For fifty years, people have been using Ayer's Sarsaparilla, and to-day it is the blood purifier most in favor with the public. Ayer's Sarsaparilla cures.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones, —— place; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews, ——; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

From Winston.

DR. SKINNER'S BOOK—BRO. BROUGHTON'S ADDRESS—THE MISSION CHAPEL—YOUNG PEOPLE'S WORK, ETC.

I have had frequent occasion of late to read and study some of the sermons and addresses of Rev. Thos. H. Skinner, D. D. I have no volume of sermons in my library that I prize more highly than this. The sermons are full of Bible truth forcefully and clearly presented. They are such productions as every true minister desires "to give out" when he realizes the solemn responsibility of his God given work. Bro. Skinner does not worry us by telling quite frequently what the Greek rendering is, he does not almost stupify us by quoting largely from the fathers, he does not arouse our antagonism by references to the higher critics. Evidently his only desire was to help men to see the truth and practice it. His sermon on the conversion of children is tender and striking, and some of the incidents related are touching and beautiful. I do not hesitate to say that I am one of those who have serious doubt about urging very young children to make a profession of faith and unite with the church. Much of the talk we hear about children being "lambs" and "buds" of the vine, &c., is misleading. The danger is that children will come to believe that if they are already lambs they have nothing to do but grow up, if already "buds," nothing to do but develop. When we cease to insist strongly upon that change of heart and conduct involved in regeneration, we may look for our churches to be filled with freethinkers, rationalists and infidels.

But this slight digression is not intended as a criticism of the sermon mentioned above. The sermon on the ordination of deacons is worthy of careful study. It is the best I have seen on the subject. Pastors would do well to read it carefully and have their deacons do so.

The sketches are models. The young preachers cannot be harmed by studying these skeletons as "starters" to full grown sermons. I have found the addresses on Drs. Yates and Howell exceedingly suggestive and helpful in our missionary and young peoples' meetings. The "Reminiscences" are simply delightful. I know no man except Dr. Skinner who could have written so humorously and interestingly about men and things coming under his observation. To read and study this book will familiarize any one with the leading facts and men connected with our denominational history for the last half a century. Let all the preachers obtain a copy. It is offered to them at half price. I commend it to all who wish a good book in their families or their Sunday-school libraries.

Bro. N. B. Broughton spent a day in Winston recently and made a speech of great power in the interest of Sunday school work.

We are at work on our new mission chapel in North Winston. It will be complete in a short time. It is a beautiful building for the purpose and will accommodate about 300, perhaps more. It has an "infant class" department and other conveniences.

Why does the RECORDER seem to be so much "agin" the young people's movement? If it is of men it will come to naught. If it is a part of the process of God for the enlargement of his work through the training of his people, a *seeming* opposition is, to say the least of it, unfortunate.

Fraternally, H. A. BROWN.

[Bro. Brown, an immense amount of harm may be done before it comes to naught. We know you do not really approve the policy of waiting for evils to wear themselves out. We are heartily in favor of young people's work in the control of the churches; but we are doing what we can to keep them from getting beyond the churches into an uncertain national or sectional union, because we think it is uncalled for, useless and dangerous.—ED. RECORDER]

Full and Satisfactory Defence.

"*Doom Eternal*" by Reimensnyder is a full and most satisfactory defence of the Bible and church doctrine of everlasting punishment. Spurgeon said of it: "For clear, solid reasoning, we hardly know its equal on this tremendous theme."

Send to Funk & Wagnall's Company, 30 Lafayette Place, New York City. Price, $1.00 by mail. It is an admirable treatment of an important subject, a hand-book against "Adventism." R. H. MARSH.

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Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company.

Mr. Wiley died July 2d, 1894. The proofs were forwarded July 5th, and the Company's check in full settlement was sent July 12.

Yours truly,

(Signed) THEO. F. KLUTTZ, Executor.

P. S.—I consider Mr. Wiley's life insurance the best property that he had.

(Signed) KLUTTZ.

The Sabbath—No. 3.

BY REV. JNO. S. HARDAWAY.

TESTIMONY OF EARLY CHRISTIAN LITERATURE.

In the present article I aim to show that the practice of the churches immediately succeeding the days of the Apostles was to observe the first day of the week as the day of worship instead of the seventh day. I shall show this by citations from well known writings and writers of the early days of Christianity. These writings and writers have no religious authority, but are of great historical value, for they tell us of the doctrines and practices of the churches in their times. Hence, they may be appealed to as corroborative evidence on questions of a historical character.

These citations are taken from "Ray's Doctrinal Magazine—Seventh Day Adventism," Vol. I, No. 2, St. Louis, Mo., and from the tract by Rev. A. Rauschenbush, "Saturday or Sunday: which should we observe?" published by American Tract Society, New York.

Ignatius, the Bishop of Antioch, who was martyred about the year A. D. 115, a friend of Polycarp, who was a friend of John the Apostle, writes thus in his letter to the Magnesians: "Those who, having been brought up in the ancient order of things, have come to the possession of a new hope, no longer observe the Sabbath, but live in the observance of the Lord' day, on which also our life has sprung again by him and by his death." Again, he says in the same letter: "Let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of days."

The next testimony to which I call your attention is found in the "Didache, or the Teaching of the Twelve Apostles." It is said by some to have been written as early as A. D. 100 by others, about A. D. 150. It says: "On the Lord's day, ye disciples of the Lord come together and break bread, and give thanks, having before confessed your transgressions, that your sacrifice may be pure." Dr. Philip Schaff says, as quoted by Ed. D. B. Ray: "The Didache gives us the first *post apostolic* testimony for Sunday as a day for public worship."

The Epistle, known as the "Epistle of Barnabas, undoubtedly a very ancient Christian writing, in chap. 15: 9, contains the following: "For which cause we observe the *eighth* day with gladness in which Jesus rose from the dead; and having manifested himself unto his disciples he ascended into heaven." The date of the letter is given as from A. D. 96—137.

Justin Martyr, one of the most trustworthy of the early Christian writers, who was beheaded at Rome about A. D. 163 gives a full account of Sunday observance in his defence of Christianity addressed to Antoninus Pius, the Emperor. He says: "And on the day called Sunday all who live in the cities or in the country gather together to one place, and the memoirs of the Apostles and the writings of the prophets are read as long as time permits; then after the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. After this we all rise together and pray." Then follows a description of the Lord's supper, afterward the account continues: "Sunday is the day on which we all hold our common assembly, because it is the first day on which the Lord, having transformed the darkness and matter, made the world, and because Jesus Christ our Saviour on the same day rose from the dead." Prof. Rauschenbush pertinently remarks after the above quotation: "We ask now, can it be more clearly and distinctly stated than is done here that Sunday was from the earliest times the day consecrated by Christians to divine service? And this statement is made at a time when many were still living who had known the Apostles personally and the testimony is given us by one of the most venerable of the martyrs of Christ."

Just here the testimony of the younger Pliny, himself a heathen, a Roman official and an eminent writer, comes in to corroborate that of the Christian writings referred to. I quote from Prof. Rauschenbush: "In A. D, 109 he was sent by the emperor as governor of Bithynia in Asia Minor. He found many Christians there, and in accordance with the existing laws considered it his duty to persecute them. In a letter to Trajan, still extant, he reports that he had taken great pains to inform himself concerning the crimes charged against the Christians, but that he had discovered nothing except that they were accustomed to assemble on a stated day before sunrise, when they would sing a hymn to the praise of their God, Christ, and pledge themselves to commit no theft, robbery, or adultery, not to break their given word, and to defraud no one of goods entrusted to their care. Upon this they would disperse, and in the evening they would assemble again to a simple and innocent meal. In this touching description of the worship of the early Christians, especially touching because coming from one of their persecutors, this circumstance is very noteworthy, that they *held their meetings before sunrise*. If they had celebrated Saturday, or the Jewish Sabbath, they would probably have met first in *the evening*."

Clement of Alexandria who lived from A. D. 153—220, in one of his writings ("Stromata" 7: 12), says, in speaking of a spiritually-minded man: "He fulfils the command of the gospel and observes the Lord's day in order that he may put away evil disposition and receive a spiritual one, glorifying the resurrection of the Lord, which occurred on that day."

Tertullian, who was a contemporary of Clement of Alexandria and one of the most learned of the Latin fathers, in speaking on this subject, says: "We have nothing to do with Sabbaths or other Jewish festivals, much less with those of the heathen. We have our own solemnities, the Lord's day, for instance, and Pentecost. As the heathen confine themselves to their festivals and do not observe ours, let us confine ourselves to ours, and not meddle with those belonging to them." Eusebius, in his history, tells us that Dionysius, the Bishop of Corinth A. D. 170, in a letter to the church at Rome, said: "To-day we kept the Lord's Holy Day in which we read your letter."

I might quote from several other well-known "early fathers" to show that the day observed by the post-Apostolic churches was the Lord's day, and not the Jewish Sabbath, but I deem the above sufficient testimony on that point.

Sabbatarians would urge that the observance of Sunday was introduced by the Emperor Constantine; but long before Constantine, the day was observed as the day of worship in Christian churches. What Constantine did do was to forbid the holding of courts and the performance of ordinary labor in cities on "the venerable day of the sun"; and permitted the emancipation of slaves on that day. He recognized the day and removed sources of disturbance, thus favoring the quiet necessary for worship.

We have thus seen that in the post-Apostolic churches the day observed for worship was the first day of the week, called by way of eminence the Lord's day, and that the reason given for its observance was that it was the day of our Lord's resurrection.

All this testimony, coming as it does from uninspired men, possesses no other weight with us than that of corroborative historical evidence as to the New Testament teaching concerning the Lord's day. With two quotations from Prof. Rauschenbush's tract, from which I have already in this article so freely drawn, I will close this discussion of the Sabbath question, referring all who would find a thorough treatment of this subject in every detail to the writings of Prof. Rauschenbush and Elder D. B. Ray.

"This universal celebration of Sunday in the Apostolic age is entirely inexplicable if it was not in accordance with Apostolic appointment. And the Apostles would not have appointed it if the Lord Jesus had not instructed them to do so."

"The early celebration of Sunday is still further confirmed by the practice of the post-Apostolic churches. The churches of the second century after Christ all observed the first day of the week as the day of the Lord and the day of meeting for divine worship. Early church history does not mention the case of a *single party* or even a *single man* that declared it to be the duty of Christians to celebrate Saturday to the exclusion of Sunday. While so great diversity of opinion prevailed in the early churches concerning other doctrines and practices, yet as regards the observance of Sunday there was complete agreement. The conclusion seems therefore sufficiently warrantable that Christ must have enjoined upon the Apostles the celebration of the first day of the week as the memorial day of his resurrection, and that the Apostles must unanimously have introduced this observance in the early churches; otherwise in this important matter all Christian antiquity could not have been so entirely of one mind"; especially, let me add, when the founders of these early churches were themselves Jews, and shewed in their writings a strong Jewish bias.

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One of our ablest divines and also a level-headed man said to us the other day, "Some of you newspaper men are likely to run this B. Y. P. U. sentiment in the ground and thus do harm to the church itself, for there are other things besides societies in our church work to look after." We take our part of that remark and will try to be prudent about this movement, and yet we believe our young people are going to do well. —*Atlantic Baptist.*

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We have been asked about that proposition concerning the meaning of the Greek work *baptizo*. Several years ago a wealthy Baptist offered through the *Western Recorder* a reward of $1,000 to any one who would produce a passage in the Greek of either the classic or the New Testament period where *baptizo* means *sprinkle* or *pour*. The only passage produced was from Origen who lived hundreds of years after the New Testament period, and the man who offered the passage did not dare to translate the *baptizo* in it by *sprinkle* or *pour*. There is no passage in Greek where the word has any such meaning.

Dr. Mell once challenged Dr. Summers, a distinguished Methodist divine, to produce a single passage in all ancient Greek literature where the word *baptizo* meant other than immerse or submerge, and the passage was not produced. If this scholarship is not "*obsolete*" with our esteemed contemporary, the *N. C. Christian Advocate*, perhaps it will point out the passage called for. We await to see.

SOUND FOR ONCE—"There is no greater folly, to call it by no severer name, than for a Methodist preacher to argue against immersion, hold it up to ridicule, and then practice it."—*Arkansas Methodist.*

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In effect Feb. 17, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	7 20 a m	.....	.....
Ar Fayetteville..	10 35 a m	.....	.....
Lv Fayetteville..	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford.....	12 18 p m	.....	.....
Lv Climax.....	2 20 p m	.....	.....
Ar Greensboro...	2 50 p m	.....	.....
Lv Greensboro...	3 00 p m	.....	.....
Lv Stokesdale....	3 55 p m	.....	.....
Ar Walnut Cove.	4 25 p m	.....	.....
Lv Walnut Cove.	4 33 p m	.....	.....
Lv Rural Hall...	5 01 p m	.....	.....
Ar Mt Airy.....	6 25 p m	.....	.....
Lv Bennettsville.	.....	7 00 a m	.....
Lv Marion.....	.....	8 07 a m	.....
Lv Red Springs..	.....	8 46 a m	.....
Lv Hope Mills...	.....	9 41 a m	.....
Ar Fayetteville..	.....	10 05 a m	.....
Lv Ramseur.....	.....	.....	6 50 a m
Lv Climax.....	.....	.....	8 35 a m
Ar Greensboro...	.....	.....	9 20 a m
Lv Greensboro...	.....	.....	9 35 a m
Lv Stokesdale....	.....	.....	10 55 a m
Ar Madison.....	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	9 45 a m	.....	.....
Lv Rural Hall...	11 06 a m	.....	.....
Ar Walnut Cove	11 35 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale...	12 18 p m	.....	.....
Ar Greensboro...	12 58 p m	.....	.....
Lv Greensboro...	1 04 p m	.....	.....
Lv Climax.....	1 32 p m	.....	.....
Lv Sanford.....	3 17 p m	.....	.....
Ar Fay'ville Junc	4 28 p m	.....	.....
Ar Fayetteville..	4 38 p m	.....	.....
Lv Fayetteville..	4 45 p m	.....	.....
Ar Wilmington..	7 55 p m	.....	.....
Lv Fayetteville..	.....	4 38 p m	.....
Lv Hope Mills...	.....	4 59 p m	.....
Lv Red Springs..	.....	5 40 p m	.....
Ar Marion.....	.....	6 12 p m	.....
Lv Marion.....	.....	6 20 p m	.....
Ar Bennettsville.	.....	7 25 p m	.....
Lv Madison.....	.....	.....	12 25 p m
Lv Stokesdale....	.....	.....	1 27 p m
Ar Greensboro...	.....	.....	2 33 p m
Lv Greensboro...	.....	.....	3 05 p m
Lv Climax.....	.....	.....	4 00 p m
Ar Ramseur.....	.....	.....	5 40 p m

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Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

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Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 a m	10 20 p m	
Leave Tarboro...	12 20 a m		
Lv Rocky Mount.	1 06 a m	10 20 p m	6 00 a m
Leave Wilson....	2 03 a m	11 03 p m	
Leave Selma.....	2 53 a m		
Lve Fayetteville..	4 30 a m	12 53 p m	
Arrive Florence..	7 30 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson....	2 08 p m		6 35 a m
Leave Goldsboro.	2 55 p m		7 30 a m
Leave Magnolia..	4 02 p m		8 29 a m
Arr Wilmington.	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated M'ch 3, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma....	12 32 a m		
Arrive Wilson ...	1 20 a m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro....	12 05 a m		9 40 p m
Arrive Wilson ...	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson....	1 30 p m	11 32 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro ..	3 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon...	3 48 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.35 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.32 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON Traffic Manager.

THE CINCINNATI BELL FOUNDRY CO.
CINCINNATI, OHIO.
SOLE MAKERS OF THE BEYMER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &c.
Catalogue with 2500 testimonials, Prices and Terms FREE.
Please mention this paper.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect Jan. 20, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		12 01 a m	10 10 a m
" Elon College..		1 00 a m	10 48 a m
" Burlington ...		1 25 a m	10 58 a m
" Graham	No. 14. Daily.	1 35 a m	11 09 a m
" Hillsboro		2 48 a m	11 41 a m
" University ...		3 12 a m	11 59 a m
" Durham	7 10 p m	5 20 a m	12 12 p m
Ar Raleigh	8 10 p m	7 00 a m	1 12 p m
	No 18. Ex. Sun.	Mixed Ex. Sun.	.....
Lv Raleigh	4 30 p m	9 05 a m	1 12 p m
" Clayton	5 03 p m	10 06 a m	1 44 p m
" Selma	5 30 p m	11 15 a m	2 10 p m
Ar Goldsboro	6 15 p m	1 00 p m	2 58 p m
	No. 35 Daily.	No. 11. Mix daily	
Ar Greensboro....	7 30 p m	8 35 a m	
" Elon College..	6 41 p m	8 02 a m	
" Burlington ...	6 31 p m	7 51 a m	.....
" Graham	2 36 p m	7 47 a m	No. 13. Daily.
" Hillsboro	5 47 p m	7 13 a m	.....
" University....	5 35 p m	7 02 a m	.....
" Durham	5 15 p m	6 43 a m	2 55 a m
Lv Raleigh.....	4 10 p m	5 40 a m	8 55 a m
		Mixed Ex. Sun.	No. 17. Ex. Sun.
Ar Raleigh.....	4 10 p m	9 45 p m	8 50 a m
" Clayton	3 37 p m	8 35 p m	8 21 a m
" Selma	3 53 p m	7 05 p m	8 00 a m
Lv Goldsboro	3 00 p m	5 00 p m	7 25 a m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun	No. 15. Daily.
Lv Richmond	12 35 a m		12 30 p m
" Keysville	7 30 a m	10 30 p m	3 20 p m
" Chase City....	9 37 a m	12 00 a m	4 03 p m
" Jeffress	10 21 p m	12 50 a m	4 30 p m
" Clarkesville...	10 52 a m	1 02 a m	4 57 p m
" Oxford	2 00 p m	2 50 a m	5 40 p m
" Durham	4 45 p m	4 50 a m	7 05 p m
Ar Raleigh.....		7 00 a m	8 10 p m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 50 p m	6 45 a m	
" Keysville	1 45 p m	12 30 a m	4 35 p m
" Chase City....	1 08 p m	11 10 p m	3 30 p m
" Jeffress	12 34 p m	10 18 p m	12 54 p m
" Clarkesville...	22 26 p m	10 06 p m	11 53 p m
" Oxford	11 35 a m	7 55 p m	10 05 a m
" Durham	10 00 a m	6 00 p m	7 45 a m
Lv Raleigh.....	8 55 a m	4 10 p m	

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.		No 13. Daily.
.....	.....	.....
5 40 a m	Lv..... Raleigh..... Ar	7 00 a m
6 43 a m	" ..... Durham..... "	3 50 a m
8 44 a m	" ..... Greensboro ..... "	9 54 p m
10 30 a m	" ..... Salisbury..... "	7 45 p m
11 24 a m	Ar..... Statesville Lv	6 51 p m
12 30 p m	" ..... Hickory ..... "	5 40 p m
3 52 p m	" ..... Asheville..... "	2 16 p m
5 22 p m	Ar..... Hot Springs..... Lv	12 18 p m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York, Asheville and Hot Springs. Dining Car between Greensboro and Montgomery.

Nos 33 and 34, New York and Florida Short Line Limited. Pullman Cars and First-Class Coach only. Through Sleeping and Compartment Cars between New York and St. Augustine (two cars), and New York and Augusta. Also carries Sleeping Car between Salisbury and Danville, operated between Salisbury and Richmond. Dining Car between Salisbury and St. Augustine.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company, or to J. S. B Thompson, Supt. First Division, Danville, Va., W. R. Ryder, Supt. Second Division, Charlotte, N. C.

W. H. GREEN, Gen. Man (East'n Sys.)

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Woman's Missiona

President Woman's Cen
Carolina, Miss FANNIE E
Secretary, Mrs. J. A. B

SUBJECT FOR M

Two new narrative l
work of the Home Bo
lished and will be sent
Miss Fannie E. Heck,

A Startled

"I was almost startle
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Said a member of a
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Here are a few of th
37: 4; Isa. 19: 21, 23;
14, and 23, 33; Zep. 3:

Surely, mission pros
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PROMISE AND

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THE RUM Q

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For every missionary
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New Soc

1. W. M. S., Forestv
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2. Re organized W.
Chowan. President, M
retary, Miss India Cope

3. W. M. S., Wakefie
tion. President, Miss
retary, Miss Annie Gre
ganized Jan. 27th, 1895

4. Children's Mission
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A. E. Averitt; Secretar
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5. W. M. S., South
Pee Dee Association.
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WHEREAS, It has pl
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2. That we extend t
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By order of the Lad
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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BURGESS, Raleigh, N. C.

SUBJECT FOR MARCH: AFRICA.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

A Startled Leader.

"I was almost startled," said a missionary society president the other day, "when I began looking up the promises for Africa to arrange a short Bible reading for our March meeting. I had no idea there were so many."

Said a member of a society after hearing such a reading, "Really, don't you think Africa has almost more than her share of promises?"

Here are a few of them: Ps. 68: 31; Ps. 87: 4; Isa. 19: 21, 23; Isa. 19: 25; Isa. 45: 14, and 23, 33; Zep. 3: 9, 10; Isa. 27: 13.

Surely, mission prospects in this land are "bright as the promises of God."

PROMISE AND FULFILMENT.

And now the dawn of the fulfilment of prophesy has begun, and present sight joins hands with unseen hope to strengthen our work and prayers for Africa. Within the last fifty years the Dark Continent has been brightened by the search-light of a hundred explorers; the continent has been practically taken by the governments of Europe; the "backbone of the slave trade" is forever broken; ever growing good government and peace is assured; the Scriptures have been translated into 66 of the 153 African dialects; church members number over 80,000, and adherents 400,000.

THE RUM QUESTION.

Surely, "our adversary the devil" could not let such work as this go on without a gigantic effort to hinder its progress. So we see the rum trade pouring out its fiery gallons of destruction upon Africa, and, shame to say, Boston leading in the shipments of the liquid death.

For every missionary to Africa there goes 70,000 gallons of rum to counteract his work.

New Societies.

1. W. M. S., Forestville, Central Association. President, Mrs. E. O. Dunn; Secretary, Mrs. J. L. Allen, Forestville. Organized Jan. 17th, 1895. Members, 14.

2. Re organized W. M. S., Ahoskie, West Chowan. President, Miss Mary Craig; Secretary, Miss India Copeland, Ahoskie.

3. W. M. S., Wakefield, Raleigh Association. President, Miss Minnie Rodgers; Secretary, Miss Annie Green, Wakefield. Organized Jan. 27th, 1895. Members, 16.

4. Children's Missionary Society, Wakefield, Raleigh Association. President, Mrs. A. E. Averitt; Secretary, Miss Mita Rodgers, Wakefield.

5. W. M. S., South Wadesboro Chapel, Pee Dee Association. President, Miss Minnie Webb; Secretary, Miss Lillie Cox, Wadesboro. Organized Feb. 24th. Members, 8.

A Loss.

The woman's mission work has sustained a great loss in the death of Mrs. Liles of Morven. She was called suddenly from earth to heaven, but was ready for the change. Her daughter, Miss Alice Liles, Secretary of the W. M. S. at Morven, with all her bereaved family and friends, have our sincere sympathy.

Tribute of Respect.

WHEREAS, It has pleased our Heavenly Father to remove from our midst our beloved sister, Mrs. Needham M. Norris; be it therefore

Resolved 1. That in her death our Society sustained a great loss in her prayers, sympathy and support; yet we calmly submit and recognize in it the will of an Allwise Providence.

2. That we extend to the bereaved family our sincere sympathy, and that a copy of this be sent to the family; also to the RECORDER, and a copy be spread on the minutes of the Society.

By order of the Ladies' Missionary Society of Holly Spring Baptist church, Holly Spring, N. C. MRS. H. W. NORRIS.

African Hair Dressing.

Concerning the Bulc people of West Africa, we are told: "Both men and women take great pains with their hair, doing it up in the strangest and dirtiest way conceivable. A common style is to build it, with the aid of strips of bamboo, into three hard ridges several inches high, running from the front to the back of the head. Each ridge is mounted with a close row of common white shirt buttons. Sometimes a card containing as many as six dozen is sewed on above each ear. The ridges of hair do not always run fore and aft. They are often in circles built up like a story cake, and iced with buttons. Sometimes a kind of splashboard is built out behind, running from ear to ear, to hold more buttons. The hair once arranged remains undisturbed for several months. It forms a convenient place for wiping their hands or knives. After dressing it, grease is smeared over, which in the sun melts into the hair, some of it usually through and running down the back. The women, moreover, wear a strip of monkey-skin or goat-skin an inch wide, trimmed with buttons, of course, across the middle of the forehead. And besides all this, they have bangs all around the head consisting of loose hair strung with beads of all colors. With this glittering head-gear and with brass and beads hung over the whole body, they make an appearance altogether unique in this world."—*Missionary Review.*

Weather of the West Coast and Some of the Birds.

We do not have winter, properly so-called—the dry season is our cool season. It begins about the middle of May, and the rainy season begins about the middle of September. We do not generally call the dry season winter, yet sometimes we speak of it as such, for the pleasure it gives us to use the word. We never have frost. The grass and foliage look rather brown and dusty by August time, and we welcome gladly the spring rains in September.

There are more birds here than I can describe. We have the plover, the turtle-dove, the weaver-bird, and a little creature that sings like the robin, but does not look like it. Several kinds of birds fish in the streams here. There are parrots and two varieties of black crows with white collars, come up here from the Congo. There are also many pretty gray birds with red tails. —*Phœbe C. Ogden, Africa, in Over Sea and Land.*

African Funerals.

Writing from Unangu, Mr. Joseph Williams says: "Funerals are very lively affairs here among the natives. The procession to the grave is generally headed by a man bearing a white or a red flag, who runs along before the body. Then comes a woman with a basket of flowers, to be laid on the grave after the interment. A large number of people usually follow the body to the grave, which is always dug after the corpse has reached the spot chosen for its resting-place. A drum is beaten on the way, and people sing and dance, and sometimes the body itself is pushed along at a rollicking pace. When the grave is dug, and the requisite depth has been reached, a place is dug in the side of the grave in which to place the body; sticks are placed across, and then the earth is thrown in. The divining rod is nearly always consulted after every death, and somebody accused of having caused it, who is made to pay damages to the relatives. Even after the death of a cow or a goat they sometimes consult the diviner."

The Baptist *Missionary Magazine* says: "Some young Christians in our West African Mission are examples in the matter of benevolence. The two from the infant Church who are going out as evangelists support themselves in part by their own earnings, and it is expected that by next year one or more young men will be supported in this form of service by the Church, which is not a year old. Some members give nearly one fourth of their earnings, besides doing something for their parents and friends."

In Uganda, a field entered only a few years since, so rapid and widespread is the enlargement of the work that already 100 native laborers are in the field, all supported by native contributions. And the plan is to secure as many more, and then let each company alternate between three months of evangelizing work and three months of study.

Death of a Methodist Hen.

Died, December 30, 1894, at the home of her owner, Miss Willie A. Parrish, near Cunningham church, Fluvanna county, Va., an old Methodist hen, aged eight years and nine months. When but a chick, she was set apart to work for the Lord. Her yearly proceeds (from the sale of eggs and chicks) upon an average were four dollars; this was used to pay pastor, Sunday-school and missionary collections. Old Mammy (for that was her name) was small; her feathers were pure white; she was a good and industrious hen; she would take her little chicks away from the house early in the morning, and would not return until night. "Well done, good and faithful hen!"—*Cor. Richmond Christian Advocate.*

A New One.

The Rev. A. H. Byles of England, the leader of the P. S. A. "movement," has arrived in this country, and he is to start the "movement" and "organize" it in this country. The papers will soon have a great deal to say on the subject. The *Outlook* (New York) advocates the "movement" very strongly. Question: How many "movements" can poor human nature have on hand at once? We have so many now moving at us that we would really like to know how many can find room at the same time. What is the P. S. A. "movement"? It is the Pleasant Sunday Afternoon movement, and it contemplates establishing local societies, a general convention and an organ.—*Western Recorder.* Surely some of our advanced brethren will have a Southern P. S. A.

Hath any wronged thee! be bravely revenged; slight it, and the work's begun; forgive, 'tis finished; he is below himself that is not above an injury.—*Quarles.*

The New Woman.

The "new woman" is not an alarming symptom. We saw her the other day—a raw-boned, vinegar-visaged, spectacled anatomy astride of a wheel in hot pursuit of a new theory—and we were comforted: there are not enough freaks of nature in the blessed sex to form a mob of serious proportions. Moreover, she is a creature without a sphere. If there is a place in this wide world which she can glorify, we have not found it. Nor has she found it. She roams restlessly around the race tracks, mixes with men in public places and feverishly bicycles the country seeking rest and finding none. She is a stock of novelties manufactured to meet a supposed demand, and about to be shipped back to the factory because found unsalable at any price. The "new woman" is only a fad in bloomers. A fad bursts as a bubble or shrivels to a shrimp. This fad will probably shrivel.—*Richmond Christian Advocate.*

You Are Right.

The "craze" of this age is for novelty. Nothing takes so well as something new. Many a plan is tried, to end only in failure, simply because it is new. New men and new methods is the cry, while generally the old is better than the new. While we admire a spirit of inquiry and of progress, we feel that it may properly be said of methods as well as of words:

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

—*Christian Index.*

There is much land that is no longer fertile enough to pay for cultivation that will pay better in properly planted forest trees than in anything else. There is a first cost in getting the stock and setting it out; but after a few years the trees will need thinning, and if of the right kind of trees, sprouts will come up without any cost or trouble to the owner. The trees should be in rows so that cultivation can go on until their shade and fallen leaves mulch the surface and prevent the growth of grass and weeds. In a small way this may serve to occupy the land owner's leisure time and improve the appearance of his homestead.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

If you would find God, he dwelleth on every hilltop and in every valley; God is everywhere in creation; but if you want a special display of him, if you would know what is the secret place of the Most High, the inner chamber of divinity, you must go where you find the church of true believers, for it is here he makes his continual residence known—in the hearts of the humble and contrite, who tremble at his word. Every church is to our Lord a more sublime thing than a constellation in the heavens; as he is precious to his saints, so are they precious to him.—*Nashville Advocate.*

A Women's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she has new life and strength after using this remarkable remedy. It's a powerful, invigorating tonic and nervine which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life;" in bearing-down sensations, periodical pains, ulceration, inflamation, and every kindred ailments, if it ever fails to cure, you have your money back.

FOR ALL CROAKERS: "The world is beginning to learn that it takes less courage to abuse existing evils than to set a good example in the midst of them."—*Richmond Christian Advocate.*

Scientific cleanliness is to be promoted in French school rooms by boiled drinking water, damp clothes instead of dry dusters and brooms, and an antiseptic cleaning once a week.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

A CLEAR HEAD;

good digestion; sound sleep; a fine appetite and a ripe old age, are some of the results of the use of Tutt's Liver Pills. A single dose will convince you of their wonderful effects and virtue.

A Known Fact.

An absolute cure for sick headache, dyspepsia, malaria, sour stomach, dizziness, constipation bilious fever, piles, torpid liver and all kindred diseases.

Tutt's Liver Pills

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
Newton, N. C.

Iron Fence

Very cheap to enclose Cemeteries.

Catalog free.

J. W. RICE, Atlanta, Ga.

THE COST OF AN EDUCATION

"Education is an ornament in prosperity, a refuge in adversity"



The Parent's Discussion

Husband—"My, dear, our boy Robert graduates from the public shools very soon, you know. Have you thought what he had best do then?"

Wife—"Well, John, I'd like ever so much to send him to college, if you think we could afford it."

Husband—"I'm afraid that is out of the question, my dear. Do you know that it would cost us at the very least $800 a year for him at any good college?"

Wife—"Goodness! As much as that? Of course we can't send him. But I do want to give him a good start in the world, and I don't think a public school education is enough to equip him for the battle of life."

Husband—"No it is not, today, when education is so general. Now, I've been thinking of an advertisement I saw in The Charlotte Observer the other day, and that is why I brought up the subject to-night

The Trouble Is, I Think,

that most young persons stumble into business, are thrown into it by accident or temporary necessity, or are drawn into it by misguided ambition or a perverted fancy, without any serious thought as to their fitness for it. When the years for learning the theory and practice of their trade or profession are passed they often awake with regret and dismay to the fact that they have not only made a mistake in their selection, but have wasted the precious years of early manhood upon a wrong pursuit.

"Now, the chief thing for our boy's success in life is not edusation as much as proper education—that is, education along the line of his natural bent. It's a year or two before he graduates. I'm going to give him an opportunity of doing a little study at home during this time. I was looking at the Encyclopaedia Britannica at The Observer Reading Room today, and it's really a great thing. With these books in the house, Robert will have information upon every possible subject at his hand, and it is the most reliable information in the world. Whatever

His Natural Bent

he can find proper development for it in this Encyclopaedia, whether it's the law, mechanics, engineering, literature, or any of the arts and sciences. I think when he is ready to graduate we will all have made up our minds what he is best fitted for by his use of these books. Besides, there he will find the life stories of all the great men of the past, and he will know of their efforts, their struggles and their successes, and he may have a better and more serious view of life. These books have in them all the instruction he can get in a college education. Honestly, The Observer has given a great opportunity. Now, my dear, what do you think of my scheme?"

Wife—"It's just splendid, John; but what will the books cost?"

Husband—"Why that is the most surprising part of it. We can get them for ten cents a day, just think of it!"

Parents, who are considering the best methods for educating their sons would do well to look into this special educational offer of

The Observer,
Charlotte, N. C.

TEACHERS WANTED

For every department of instruction, by the Southern Educational Bureau, Memphis, Tenn. Has filled good positions in twelve States.

Half Price to Ministers!

Sermons, Addresses and Reminiscences,

BY

Rev. THOS. E. SKINNER, D. D.

In order that every minister in North Carolina may have an opportunity to place this valuable and interesting book in his library, and for the purpose of introducing it, we offer it to ministers, by mail, postpaid, for sixty five cents (65).

Fifty cents for the book and fifteen cents for postage.

The book contains 450 pages of clear print, on good paper, and is handsomely bound in cloth. The regular price of the book is $1.15, by mail, and is considered very cheap at that.

Our offer to ministers is to send the book by mail for 65 cents. We shall keep this offer open for a limited time. If you want the book, send your order at once. Address,

EDWARDS & BROUGHTON,

Publishers, Raleigh, N. C.

Read What is Said of the Book.

Dr. Charles E. Taylor says: "A most valuable contribution to the religious literature of North Carolina. If the book shall have the wide circulation which it deserves, I believe it will be used of God for the awakening and conversion of very many."

Dr. J. B Gambrell, President of Mercer University, Georgia, has the following to say in "The Index": "The whole book is juicy, soulful and helpful toward a wider range of things and a better spiritual life. It is a good Sunday book. The Sermons deal with matters of life and death, and the Addresses touch on many practical topics, while the Reminiscences, especially of the author's conversion and spiritual life, are rich with a heavenly flavor."

"Every pastor, and especially every young Baptist preacher in North Carolina, ought to have a copy of Dr. Skinner's book. If I had the means it would be a great pleasure to me to send a copy of it to every young preacher in the State."—C. Durham.

Send Your Order at Once.

University Law School.

Spring Term begins January 24, 1895. Summer Session begins July 1st, 1895. For particulars address JOHN MANNING, LL. D.,
Chapel Hill, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.55 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.26 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.20 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.56 A M, DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.26 a m, makes close connection at Hamlet for Sumterville, Darlington, Charleston; arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 3.00 p m; returning arrives Johnston street at 9.05 a m.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and Palace drawing-room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, G P A Raleigh, N. C.

JNO. H WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

NEWS SUMMARY.

North Carolina.

Produce dealers of Lexington have been shipping to a firm in Washington—Davis, Hill & Co.—which they find is a fraud.——President Winston has been given two big receptions by the University students, who regard him as the institution's saviour, and call the late General Assembly "Waterloo." A fine Y. M. C. A. building will be built at the University.——The jail and other buildings at Kinston were destroyed the 19th inst.; this is the third fire, the total loss by the three being $300,000.——Gold is being unusually successfully mined near Pineville.——Several weeks ago, an aged couple were robbed of $3,000 in their home in Union county. Lawyer Covington was engaged to work up the matter. He employed a detective agency. The latter went to work and found about $2,000, having arrested one of the robbers. The old couple got only $900 back; the lawyer got nothing, the agency taking the balance. The lawyer will sue the agency.——A $50,000 courthouse will be built at Charlotte.——A handsome monument to the Confederates was unveiled at Smithfield the 20th.——The Legislature left a committee at Raleigh to investigate charges made by Mrs. P. D B. Arrington against our courts and her husband. Two members of the committee were drunk several days, the other has done unmanly things. The committee has closed its sittings, and it ought not to meet again. It is not composed of men capable of saying what is right or wrong.——W. C. Dowd has bought the *Charlotte News*.——Minister Ransom will depart Friday for Mexico. Hon. W. R Henry wrote an interesting public letter to him in the Henderson *Gold Leaf*.——A Presbyterian orphanage is being built at Charlotte.——A 20 000 spindle mill will be built near Henrietta.——Dr. Guerrant, Presbyterian, has been holding very successful meetings in Winston and Greensboro.——A Christian Endeavor Convention will be held at Winston, April 26.——One of the biggest single North Carolina gold finds of recent years occurred in Stanly county last week.——A splendid National Government building is being built at Newbern.——Hon. Josiah Turner has been awarded $4,020 26 by a committee appointed by the late Legislature to investigate his claims.

In General.

The Mexican-Guatamala troubles have been bridged over, and there will be no war.——The insurrection in Cuba was the occasion of trouble between Spain and this country, but it will be amicably settled. British interference in Venezuela also threatens to give international trouble.——The Hawaiian government has been informed that its representative at Washington is disagreeable.——The State of Massachusetts sent a committee south to examine our mills; among them was a negro, who behaved himself becomingly until he reached Richmond, returning. There he got into a reception and lunch given at the Governor's mansion before the Governor knew it. The newspapers have contained many reports of the affair.——Several men were killed at New Orleans in labor troubles the last ten days.——Two hundred Negroes left Savannah, Ga., for Liberia last week.——The Pope's edict against secret orders has been suspended, so far as Knights of Pythias are concerned.——A cotton growers' association has been organized at Atlanta.——The bill to establish the old whipping post law in New York was defeated. We need one badly in North Carolina.——The English ministry will resign in a few weeks Rosebery will retire.

It is waste of good things to use "pearl glass" or "pearl top," unless you get the right shape and size for your lamp. See the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

Judas Not at the Lord's Supper.

In the RECORDER of the 13th inst. I read with much interest Dr. T. H. Pritchard's sermon on Christian Union. Dr. Pritchard has a happy faculty for making things pleasant, and he performed the delicate task admirably. Let us hope that his mixed congregation went away enlightened.

Our revered brother, though, will pardon me for calling his attention to what evidently to me is a "slip" as to one matter of fact.

In alluding to the first Lord's Supper—the occasion of instituting it—he asks, "Why was Judas there?" clearly implying that he was there.

Judas was not at the first Lord's Supper. I will not now trouble to go into minute details by citing the express words of the evangelists touching this matter. The error is plainly seen if we look at the facts in the record by the four evangelists.

1. There were two suppers, the passover and the Lord's Supper.

2. They assembled to eat the passover, and ate this *first*. It was during this service that the Lord arose, girded himself, and washed the disciples' feet, Judas' included. This done he returned to finish eating the passover.

3 While eating the passover, he gave Judas the "sop." The Lord's Supper has no "sop" in it.

4. Judas, "having received the sop, went *immediately* out." John 13: 30.

5. Christ then institutes the Lord's Supper, taking "bread" and the "cup" in order. If Judas returned to eat the Lord's Supper, the fact was overlooked by the inspired writers. He had gone out and doubtless at the time when Jesus was instituting this most solemn memorial, Judas was driving a trade with the Lord's enemies to betray him. He was not at the last Supper.

Many doubtless think the Philipian jailer was baptized in his house. Just a little careful reading of the text will satisfy any candid seeker after truth that he was not in his house when baptized; for the first recorded act of his after baptism was to take Paul and Silas into his house. One cannot go into a house unless he be first outside. But says one, "What difference does it make if Judas did or did not eat the Lord's Supper?" I answer first, the truth in any matter, however trivial, is the best, is good enough.

And again, what we call small errors often prove in the end very destructive. I remember hearing a Methodist brother invite *unconverted* persons (penitents) to the Supper. He said Judas partook of it, and he was not converted.

A small wedge opens the way for a larger one. I repeat I enjoyed the sermon and hope that good will come of it.

J. M. WHITE.

Apex, N. C.

From the Pollocksville Field.

Dear Recorder:—It was with an aching heart that I left the dear old county of Columbus to take up the work here. My field consists of Pollocksville, Maysville, Piny Grove, Trenton and Fort Barnwell churches, all of which are in Jones county, except Fort Barnwell, which is in Craven county.

The people have done exceedingly well here in this eastern section, especially in this field. They have good, nice, well finished houses of worship, also a nice, comfortable parsonage in which we live.

I expect to hold a meeting of days here, beginning first Sunday in April, assisted by Rev. S. J. Porter of Morehead City.

A. H. PORTER.

Pollocksville, March 14, 1895.

Still Another Orphan's Friend Mistake.

Editor Recorder:—I see that the *Orphan's Friend*, in its issue of Feb 15th, made the proper correction in regard to the different orphan homes of the State not taking in any children but those of their own faith.

I hope they will not make any more mistakes on that line.

But it seems that the editor of the *Orphan's Friend* is given to making mistakes. He recently said that the Oxford Asylum is denominational; now when called upon, he says it is not.

He asked the following question in regard to the town which has six children at the Orphanage at Thomasville: "Wonder if this town contributes sufficient to feed and clothe half of this number in the course of a year?" Evidently he refers to Scotland Neck, and I can answer his question. It supports not only one half the number, but the whole number of children sent from here.

And here I would say that if the State will withdraw aid to Oxford, it will be a blessing to the different churches and Sunday-schools of the State. Then when a community or church would send off a child, it would not depend upon State aid to support it.

Why is it that the Oxford Asylum gets $10 000 a year for doing the same work, at about twice the cost, with other institutions of the kind?

N. BIGGS.

Scotland Neck, March 20, 1895.

Macon Church.

Please acknowledge in the RECORDER, the the following amounts, received since Dec. 5th 1894, for the Macon Baptist church.

Jos. H. Bobbitt, 50,00; Ladies of Macon, $17 60; Ladies Aid Society of Gardner's church $3 05; Jos. B. White, Walter P. Rodwell, Thomas O. Rodwell, Jesse L. Shaw, $5 00 each; W. L. Bobbitt, Dr. M. V. Perry $12 50 each; Prof. Bagly, W. A. Shaw, J. L. Nowell, $2 00 each; D. B. Hicks, $1 00; H. A. Pope, 50 cents; In kind—A. D. Harris and W. T. Johnson, 1 keg of nails each. Total $103 15; In kind, $5 00, making in all $108 15

JOHN H. NICHOLSON.

March 15, 1895.

Prof. McGarvey is now applying the principles of the "higher criticism" to Dr. Harper's lectures on Genesis, and is showing that Dr. Harper is not a real personality at all, that the lectures could not have been written by one man, etc. We will watch with interest the progress of Prof. McGarvey's articles in the *Christian Standard*.—*Wes. Recorder.*

Miss Guinness describes a missionary as "God's man, in God's place, doing God's work, in God's way, and for God's glory." But why is not this applicable to every Christian?—*Ex.*

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Union Association, $4.14; Swift Creek ch (Associational), 67c; Stanhope ch, Tar River, 3.00; Republican ch, 2.20; Mt Vernon ch, Central, 7.03. Total, 17.03. Previously reported, 633.76. Total this year, 650.79.

Foreign Missions—Meadow Branch church, $1.68; Monroe ch, 10.00; Ronda ch, 3.00; Pleasant Grove ch, 3.53; Ballard's Bridge church, Chowan, 10.86; W M S, Saddle Tree ch, 6.00; Warren Plains ch, 2 15; Ditto, Sunbeams, 2.41; Ditto, W M S, 2.19; Coleraine ch, W Chowan, 10.00; Berea ch, 10.00; Elizabeth City ch, W M S, 5.30; Carme Elam, 2.00; Warrenton ch, 18.00; Worthville ch, Sandy Creek, 6.19; Cedar Falls ch, ditto, 1.72; Eaton's ch, So Yadkin, 6.36; Republican ch, 4 50; Christian Harbor ch, 2.00; Mt Vernon ch, Central, 7.22; Burlington ch, 10.00; Holly Grove ch, W Chowan, 7,00; Ariel ch, Chowan, 1.05; Shiloh ch, Pilot Mountain, 5.00. Total, 133 36. Previously reported, 874.87. Total this year, 1,008.23.

Home Missions—Monroe ch, $8.00; Swift Creek ch, 46c; Pleasant Grove ch, 3.53; Fayetteville ch, Robeson, 16 59; W M S, Judson ch, Cedar Creek, 4.30; Poplin Grove ch, Stanly, 1.00; W M S, Saddle Tree ch, 3.54; Saddle Tree ch, 1.72; Ditto, S S, 1.45; Warren Plains (for New Orleans ch), 2.60; Mt Tabor ch W Chowan, 6 00; "Faithful Few" Broad Street ch, Winston, 1.65; Gatesville S S, Chowan, 1.67; Berea ch, 7.50; Coleraine ch, W Chowan, 2.00; Carme Elam, 2 00; Christian Harbor ch, 1.00; Chapel Hill ch, 10.00; Morrisville ch, Raleigh, 4 57; W M S, Cary ch, 5.00; Murfreesboro ch, 6.05; Bethel ch, Eastern, 65c; Mt Vernon ch, Central, 4.91. Total, 96.09. Previously reported, 645.20. Total this year, 741.29.

Education—Poplin Grove ch, Stanly, 1.00; State Line ch, 3.65; Berea ch, 2 00; Chapel Hill ch, 10.00; Bethel ch, Eastern, 55c; Mt Vernon ch, Central, 2.85. Total, 20,05. Previously reported, 488.00. Total this year, 508 05.

Orphanage—Warren Plains church, $3.40; Bethel ch, Eastern, 45c; Clayton ch, Raleigh, 2 60; S S, First ch, Raleigh, Central, 15 00. Total, 21.45 Previously reported, 296.37. Total this year, 317.82

Sunday-schools—S S Board, Nashville, Tenn, $150.00.

CORRECTIONS: In RECORDER, March 20th, 50c from Cedar Rock Sunbeams should have 15c $4.90 W M S, Bethel ch, Montgomery, should have been $4 00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

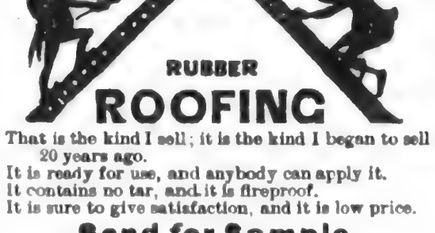
Raleigh, March 23, 1895.

Perhaps you have some old roofs that have been in the family quite a long time.

Perhaps they leak and quite frequently you have to pay for temporary repairs.

For $1.00 we will send material to stop leak in any roof.

Perhaps you are building and need first-class, reliable



That is the kind I sell; it is the kind I began to sell 20 years ago.
It is ready for use, and anybody can apply it.
It contains no tar, and it is fireproof.
It is sure to give satisfaction, and it is low price.

Send for Sample.

Mailed free if you state size of roof
It will pay you to send for my catalogue.
Write at once and mention BIBLICAL RECORDER.
Ind. Paint & Roof Co., 42 West Broadway, N. Y.

June 4, 18 94

that is the date of a letter from Mr. JAS. E. BROWN, 524 Pacific Ave., Dallas, Tex.—He lost his strength from overwork, like so many others, and took

Brown's Iron Bitters.

He says:
"Brown's Iron Bitters is the best medicine I have ever taken. I had been suffering for a year from extreme weakness, caused by overwork, and two bottles renewed my strength entirely. I am glad to say so.

Not a miracle, but just another cure brought about by Brown's Iron Bitters. Do you take it?

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Judge Dick of Greensboro, N. C., says: "I am much pleased with the effects of the Electropoise. Mrs. Dick has been greatly improved in strength and health by its use."

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When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents Reward Cards, Sunday-school Record Book, etc. Bibles and Testaments any style and price, and all Sunday-school supplies.

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Literary.

The Century's Life of Napoleon has caught the popular fancy in a most surprising way, and copies of the magazine have been hard to get unless purchased within a few days of issue. "With each installment," says the *Critic* of March 2, "the value and thoroughness of the work becomes more manifest." The present revival of interest in Napoleon has been only a lucky coincidence for *The Century*, as Professor Sloan's history was projected, and its publication in 1895 decided upon, long before there was, even in France, any unusual interest in the character of Bonaparte.

The Forum for April will contain an article by John Beach McMaster, the eminent American historian, entitled "Is Sound Finance Possible under Popular Government" He quotes instructive precedents to show that the people may in the long run always be trusted.

The illustrations for the romance entitled "Personal Recollections of Joan of Arc," the first installment of which will be given in the April number of *Harper's Magazine*, are by F. V. Du Mond.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Rev. J. A. McKaughan, $1.00; Prof. R. L. Moore, 5 00; Rev. Dr. W. B. Royall, 25 00; Frank P. Shields, 25 00; Dr. D L. Watson, 5 00; Rev J. A. Campbell, 10.00; Prof. A. M. Yates, 5.00. Total, $76 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, March 23, 1895.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

Rev. R. B. Collier Resigns.

Broadway Baptist church, Baltimore, Md., in receiving the resignation of Rev. R. B. Collier, pastor, unanimously adopted the following resolutions:

WHEREAS, our pastor has tendered his resignation to take effect April 15th proximo: we desire to say, though the sundering of human ties, which have so long united us, are attended with keen regret, we recall many pleasant reminiscences of pastor and people. We have reason to acknowledge the blessings which the Lord has bestowed upon the labors of our pastor, and that so many souls have been led to accept Christ during his pastorate.

Resolved, That we bear testimony to his faithful preaching of the truth, his kind and affectionate visitation to the sick, and to his zeal and earnestness in every Christian work.

And we will pray that God will bless our beloved pastor in all his future labors and make him more abundantly successful in winning souls to Christ. He leaves us as a church in a good spiritual condition with the prayers of every one that his efforts may be crowned with yet greater success.

Done in church conference March 19th, 1895. I. J. MERRY, *Moderator.*

CHARLES WEEMS, *Church Clerk.*

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How many people in Chicago know that with all her other great industries there is also found here the largest soap and washing powder business in the world. The N. K. Fairbank Company, with their factories in Chicago, St. Louis and Guttenburg, being, without doubt, the largest producers of soap products in the United States. This great business is not of mushroom growth but the result of persistent effort, broad business methods and intelligent and discriminating advertising.

Announcement is now made that The N. K. Fairbank Company are about to take another step forward to turn another page in their history of progress by introducing another new soap. This will shortly be advertised in a most striking and original manner.

For twenty five years this company was likewise the leading lard producer of the world, and abandoned lard merely because a new world was to be conquered. With keen business perception they saw in cotton seed oil the basis for a still larger business in a more healthful, more economical and in every way more desirable food product than lard. When this new product was perfected and their plans carefully arranged, they turned their attention from the lard business, and with a courage born of the confidence that they had produced what the world had so long demanded, viz, a substitute for lard, they launched "Cottolene." The quick acceptance by the public of this really meritorious article attracted the attention of the ever-ready imitator and the market was soon flooded with imitations, sailing under colors of all descriptions. But Cottolene was first in the heart of the people and those who use it are not at all likely to go back to lard or accept an imitation.

The N. K. Fairbank Company attribute their success to the merit of the articles they produce; to the fact that their products are staple necessities of life, not luxuries, and to careful, thoughtful, persistent newspaper advertising, which they continue through all seasons, in hard times and in good. Surely this is a far wiser plan than the occasionally blast of trumpets and spasmodic efforts often characteristic of others.

In the advertising branch of the business they are represented by the well known firm of N. W. Ayer & Son of Philadelphia, who purchase all their advertising space.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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Those afflicted with deafness, the result of catarrh, will be gratified to learn that many marvelous cures of this affliction are being effected by the use of a new scientific invention which medicates with perfect safety the cavities of the internal ear. Persons who have been deaf for many years are reported to have had their hearing restored within a few minutes and the cures are permanent. The treatment is being introduced by Dr J. H. Moore, a competent and liable physician of Cincinnatti, O., who is for a short time sending medicines for three months treatment free to a limited number, in order to establish the wonderful power of the treatment.

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R. H. Woodard Company, Baltimore, Md., are offering $200 to any agent selling 200 copies of "Talks to Children about Jesus" in three months. Agents often sell from 10 to 15 copies per day of this beautiful and low priced book. Freight is paid and credit given on books. Send them at once 35cts. for complete canvassing outfit and full information. They offer, in addition to the sum of $200, very liberal inducements which will enable any energetic person to make enough to pay tuition and board in any of the leading schools or colleges.

MARRIED.

MERRITT—LINDSAY—On March 19th, 1895, at the home of the bride near Chapel Hill, N. C., by Rev. A. C. Cree, Jr., Mr. Jas. E. Merritt and Miss Minnie E. Lindsay.

HANCOCK—GRAY—On March 13th, 1895, in the Baptist church at Scotland Neck, by Rev. R. T. Vann, Mr. W. T. Hancock and Miss Mary E. Gray, both of Scotland Neck.

DIED.

PITMAN—Mrs. Emma E. Pitman was born Nov. 19th, 1866, and died Nov. 24th, 1894. She was a faithful Christian, a good, kind, loving wife and mother. In her death Hillside church sustains a sad loss. She leaves a husband, little girl and a host of friends.

S. B. BARNES.

Tributes of Respect.

The following are the resolutions of respect of Flat River Union Sunday-school on the death of Mrs. R. L. Waller:—

WHEREAS, It has pleased our Allwise Father to remove from our midst on Jan. 23d, 1895, our sister Rebecca L. Waller, and while to us the death of such a friend and faithful child of God is an unseen problem, yet believing that our Heavenly Father knows best, we bow submissively to his will.

Resolved 1. That in her death our church loses a faithful member, and our Sunday-school an active worker.

Resolved 2. That we extend to the husband and tender little children, and also the aged parents, and brothers and sisters, our heartfelt sympathy, and commend them to the God of all grace, who is the only comfort in the hour of affliction.

Resolved 3. That a copy of this be inscribed upon the record book of the Sunday-school; that it be sent to the BIBLICAL RECORDER for publication, and also to the family of our deceased sister.

MISS L. W. WALLER,
MRS. MILDRED TILLEY,
MISS ROSA PEED,
Committee.

March 17, 1895.

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—SCALES'—

It is Honest and Reliable

It cures all Diseases of the Kidneys or Bladder unless they are beyond the reach of medicine.

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In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

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The management of the Equitable Life Assurance Society in the Department of the Carolinas, wishes to secure a few Special Resident Agents. Those who are fitted for this work will find this

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It is *work*, however, and those who succeed best in it possess character, mature judgment, tact, perseverance, and the respect of their community. Think this matter over carefully. There's an unusual opening for somebody. If it fits you, it will pay you. Further information on request.

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The Home Circle.

One at a Time.

One step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time a palace rears
Aloft its stately head.
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them;
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell,
"One thing at a time, and that done well,"
Is wisdom's proven rule.
—Author Unknown.

Earning a Living.

I have selected two women to mention as examples that may be an encouragement to some who will read of their efforts. They are young women who have set about to find their places in the battle of life.

The first, a delicate, fragile-looking girl, determined, after her father had met with heavy losses, that she would not be burden to him. Borrowing the necessary sum, she went to a city near her home, and took a thorough course in shorthand. As soon as she had finished, being highly recommended because of the quality of her work, she secured a position in a law office. At first her salary was not large, but it was gradually increased. Of course, it was hard work, for this girl had been used to pleasure and the various good things of life, and these had to be relinquished to a great extent. But at the start she had recognized this and determined to make no moan over her lost gaieties. Lately she received an offer of over $100 a month, as court stenographer in a new State. Has her perseverance paid?

The next is a bright, handsome young woman, who felt that she must earn her own living. Her relatives and friends held up their hands in dismay when she announced that she was going to learn printing. "Why not teach school," they chorused; "that is by far more ladylike." Assuming that teaching was not her vocation, she entered the printing office and stayed there until she became a rapid and accurate typesetter. Offered a course in stenography and typewriting, she left the printing office better prepared for her future work by her experience there. To day she is stenographer to a railroad official, commanding a good salary.

It not necessary to be poor and friendless before taking up some special work or study. Do it, girls, whether you are in need or can write your check for thousands. Do it, for there are many ups and downs in life, and fickle Fortune may turn on you a frowning instead of a smiling face. Then what you have learned will help you to keep the wolf from the door.

Work, and do it well; and, above all, never be ashamed of honest labor, for no one who is ashamed of honest work will ever make much of a success.—*Caroline S Valentine.*

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

The Backward Child.

The backward child may indeed be deficient in application, not in capacity. Should this be so, arouse him, not by a hail-storm of nagging or a down pour of fault finding, but by a system of rewards lovingly adapted to his disposition and character. Suffer no discouragement to creep into your own heart concerning him, and do not allow him or her to feel that there is reason for any doubt about the reaching the top of the ladder in due season. The top, mind, not the middle rounds; any one can reach these. Set a definite aim before your child, cultivate a high and noble ideal, but be willing to climb slowly. Haste is at the root of many a failure, haste and lack of thoroughness as one goes on.

With a tender regret for lost opportunities, who has not sometimes seen a mature woman timid, self conscious, handicapped from youth to gray hairs simply because she was a "backward" child once, and therefore was snubbed and ridiculed, and pushed into the background, while her sisters and brothers bore off the honors and were the objects of universal estimation! A wrong for life was done to the little daughter, and her daughter may perhaps suffer from the same old mistake, for wrongs are far reaching. Be pitiful and just to the backward child in your home.—*Margaret E. Sangster.*

"There was a time," said John B. Finch "when the temperance movement was largely the struggle of a few poor victims of the traffic to free themselves. That day has passed; the reform has become a part of the religious faith of this nation, and in spite of all the sophistries and the work of the drunkard makers and their aiders and abettors, the day is not far distant when the State will no sooner license a man to carry on a business to destroy the loved ones of the women of the land, than it will license a man to steal the jewels from their jewel-cases."

A Cry in the Night



A Mother Wakes to Find Her Little One Strangling.

SHE SAVES ITS LIFE BY THE PROMPT USE OF

Ayer's Cherry Pectoral

The following is but one of many testimonials, showing the great value of this emergency medicine: "One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously awaited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."—C. J. WOOLDRIDGE, Wortham, Tex.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Prompt to Act, Sure to Cure

Turn the Spigot.

The lady of the house, in one of our large city homes, was suddenly startled by the shrieks of her Irish servant in the kitchen. Hastening to her relief, she found the water pouring out from the pipes and flooding the floor, while Bridget was doing her level best to arrest its ravages by dipping up the overflowing current in a bucket and dashing it out of the window. But her efforts were of little avail. Doing her very best, as she was, the waters were gaining upon her and threatening to submerge the kitchen and destroy its contents, perhaps including Biddy herself. Hence her terrible shrieks for help. Her mistress, taking in the situation at a glance, lifted her skirts, dashed through the rising waters, and turned the spigot, and the waters ceased to flow. It was an easy thing to do. It was a natural thing to do. It was the *only effectual* thing to do. When it was done the danger was past. Bridget ceased to shriek, and the household was at peace, which things are an allegory.

The overflowing stream of the still and the brewery is surging through the land. Its waters are submerging and destroying ten thousand homes. They are threatening the ruin of precious interests. The Christian people are the Bridgets, laboring and striving to abate the waters in their tin-buckets of moral suasion, regulation, restriction, tax, etc. And in the presence of its increasing flow and its threatening aspect they are shrieking at the very top of their voices, in a kind of despairing cry, for help. Oh, where is the good sensible house wife who will turn the spigot! Poor Biddies! what a pitiable, and if it were not so full of misery and death, what a laughable exhibit we are making of ourselves. Is it not possible for the Christian men of this land to see that there is but one way to stop these damaging waters? The saloon is the spigot, out of which they flow. Turn the spigot *down* and the overflow ceases.—*Statesman.*

A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

Object of Criticism

The object of all criticism is not to criticise, but to understand. More than this. As you will find it more wholesome in life, and more salutary to your own characters, to study the virtues than the defects of your friends, so in literature it seems to me wiser to look for an author's strong points than his weak ones, and to consider that every man, as the French say, is liable to have the defects of his qualities. Above all, criticism is useful in inducing a judicial habit of mind, and teaching us to keep our intellectual tempers. When Mr. Matthew Arnold charges Shakespeare with exaggeration, it shall not set me in a passion, but put me upon honest inquiry rather to find out whether the fault is in the greatest of poets or in one of the subtlest of critics. My duty is to discover exactly what he means, and this again helps me to a knowledge of his own limitations as a critic. I think I see that his love of French neatness has carried him too far, and that he applies a test too exclusively intellectual. I mean by this that we must, as Shakespeare himself says, "Play with our fancies and believe we see."—*James Russell Lowell, in Century;*

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If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a life time's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do."

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(*From U. S. Journal of Medicine.*)

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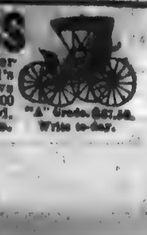
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HON. JOHN C. SCARBOR perintendent of Public In sensible suggestions in hi to the Governor: First, th of more taxes for the free $13,500 a day to maintain in North Carolina. Last kept open thirteen weeks this is sixteen days less tha the length of time the C mands that they be kept this: the amount of app number of institutions a support of which is not req stitution, runs up so high t tional limit of taxation is levy of taxes for the schools to maintain them thirteen is needed. Just about tha drawn from the State Trea years for higher education the appropriations which agricultural Department (wit ical office holders), the and other aggregations of provided for in the Constit
It was recommended als so changed as to make it election in each townsh p the question of local taxes that the maximum rate of doubled. This is clearly provides for local option a tion.
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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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HON. JOHN C. SCARBOROUGH, State Superintendent of Public Instruction, made sensible suggestions in his biennial report to the Governor: First, that there be a levy of more taxes for the free schools. It costs $2,500 a day to maintain the free schools in North Carolina. Last year they were kept open thirteen weeks on an average; this is sixteen days less than four months—the length of time the Constitution commands that they be kept. The reason is this: the amount of appropriations to a number of institutions and departments, support of which is not required by the Constitution, runs up so high that the constitutional limit of taxation is reached when the levy of taxes for the schools is sufficient only to maintain them thirteen weeks. $200,000 is needed. Just about that amount will be drawn from the State Treasury the next two years for higher education, not to mention the appropriations which will go to the Agricultural Department (with its troop of typical office holders), the geological survey and other aggregations of offices that are not provided for in the Constitution.

It was recommended also that the law be so changed as to make it easier to have an election in each township, city or town on the question of local taxes for schools, and that the maximum rate of local taxation be doubled. This is clearly desirable, since it provides for local option as to public education.

Here is where higher education comes in again. When Prest. McIver was holding institutes and electioneering all over the State, he was glad enough to have $4 000 appropriated for Teachers' Institute work; when, as the result of his zealous electioneering, he became president of the Normal and Industrial School, he worked successfully to have the appropriation taken away from the Teachers' Institute and given to the Normal and Industrial. This also carried Peabody funds with it. It was recommended in the report before us that provision be made for holding an institute in every county; for the instruction of teachers, however, and not for political nest-feathering. The present lack of institutes (only a few are held in a desultory way in the summer months) is chargeable to the Normal and Industrial School.

The Legislature left the public schools in a bad way. The levy was increased, but only slightly, and assessments, every one knows, will be greatly reduced. A costly change of books was made probable, which we are not prepared to say ought or ought not to have been done, since we have not examined the books. None of the Superintendent's suggestions were heeded. The system was put back where it was prior to 1891. Appropriations for Teachers' Institutes were forbidden. There is no one to locally organize the teachers or supervise their work; there is reason to fear that our public schools will fall into the hands of incompetents.

To those who can make anything out of figures, the following will be interesting: In the year ending June 30, 1893, $751,608 11 was received by the county treasurers for school purposes, Wake county collecting $35,610 63, Yancey $1,805 77. Of the total amount, $71,218 14 was from liquor licenses. In the year ending June 30, 1894, $777,079.39 was received, Wake contributing $37,184 67, Yancey $1,645 91; $33,613 94 being liquor taxes. Most of the total amount was raised from poll and property taxation; only a few counties levy special local taxes. In the year ending June 30, 1893, $790,320 29 was paid out for the free schools, $454,639.95 being expended for schools for whites, $317,468 46 for negroes, the balance jointly, for county superintendents, etc

In the year ending June 30, 1894, $783 405 09 was expended, $455,949 47 for whites, $314,844.54 for negroes, the balance jointly. In 1894 there were 196 614 white male children of school age (between six and twenty-one years old) in the State, 186,737 white females, total 389,709; of colored children there were 103,614 males, 101,699 females, total 213,191; grand total, 601,900. There were enrolled 235,486 whites; colored, 123,899. The average attendance of whites was 149,046, of colored 71,246. Not many more than half our children are in our schools, the proportion of whites being slightly greater than that of colored. One dollar and thirty cents is expended for the public schooling of every child in the State, white or colored, rich or poor. At the Normal and Industrial School $40 or more is expended by the State for each girl there; at the University, $50 is expended for each boy there. And many school districts in North Carolina are yet without a school! In 1894, of 5,123 white school districts in the State, schools were kept in 4,811; of 2,424 colored, schools were kept in 2,296.

Value of school property for whites, $817,148 08; for colored, $301 149 80. The State University alone owns $600,000. Average salary of male school teachers for whites, $25 53: female, $23 08; of colored male, $23 08: female, $19 27. Number of school houses, for whites, 4,356; for colored, 2,010

The white people of the State pay school taxes to the amount of $473 823 10; the colored people, $69 914 19. The opinion obtains in the North that the whites are opposed to the education of the negroes: these figures speak eloquently to the contrary.

There is nothing in public affairs that so concerns us as the education of the 601,900 children of the State; and there is nothing of more importance to every patriotic citizen. Statistics are likely to tire one, but when they show the condition of the chief means of good citizenship, they should be studied attentively.

AS A solely religious organization, a Young Men's Christian Association is uncalled for; and when one assumes to do the work of a church, it must be placed in the catalog with other creatures of vanity and vexation of spirit which are kept up for the salary that their keepers get. But there is room for Y. M. C. A.'s here and there, that is, of course, for a Y. M. C A which is of some account. The trouble with people in Raleigh is, they have never seen one worth having. Here they have singing and pious speech-making at stated intervals, and this is well enough in its way; but we have this, more attractive and more sensible in the churches The Y. M. C. A cannot hope to flourish in an occupied field. Not that there should not be religious features, but that there should be a great deal more. In Charlotte, for instance, they have a first class reading room, an intelligently conducted gymnasium, convenient bathing facilities, and a good lecture course, not to mention the number of innocent but instructive diversions. The Charlotte Association would do good if never a religious service were held in its building; it would lead men naturally to think of higher things and thank God, as the source of such abundant goodness. It is natural that there are earnest and fruitful religious services in the Charlotte Association. It is natural also that the grim aspect and doleful sounds which meet the passer-by in Raleigh do not keep our Y. M. C. A. out of debt.

The Raleigh Association is badly in debt. This is not the first time. It has appealed to the people to snatch it from ruin several times, and as often has it fallen back. N. one wonders that even the State Y. M. C. A. Convention has not stirred the people sufficiently to get a response.

There are young men in Raleigh to whom an Association providing wholesome instruction and diversions under Christian influences would be a boon. Such an organization supplements the moral influence of churches, in that it provides pleasant means of occupation at any time in the week, saving men from saloons or clubs, and offering them reading, valuable lectures and other opportunities for mental or physical diversion. But a Y. M. C. A. that undertakes to keep up the salaries of several men, with religious appearances and the game of tiddle de winks, is bound to run into debt.

IT IS not often that a newspaper gets opportunity to present such an article as that on "Monazite" in this issue. In the western part of our State, particularly Cleveland county, about $100,000 (reports vary from $50,000 to $100,000) worth of the mineral that bears this name has been sold in the last few months; and it is believed that this is only the beginning. It is wonderful to think about—this substance so long looked upon as of no more value than sand, yielding so much money to those who have despised it. It is more wonderful to think that ignorance, high and low, of the value of the mineral is so extensive that we exhausted a good reference library in a fruitless effort to learn enough to write an editorial about it. So that the article by Mr. Hufham contains information that cannot easily be gotten. By residence in the monazite section he has obtained a general knowledge of the subject, and he also had advantage of the excellent facilities at Wake Forest for original scientific investigation.

The Welsbach burner, in the making of which the monazite is used, is a late invention. And it is a very wonderful one. Although it burns gas it produces a light as brilliant as an incandescent (electric) light, and softer and steadier than any we have ever seen. More wonderful still, it reduces the consumption of gas one half! The factories are said to be five weeks behind orders for these burners, and the demand is increasing faster than the supply. So our western friends can count on it, there will be a live market for their sand a long time yet.

Young People's Unions in Our Country Churches.

BY REV. R. VAN DEVENTER.

I beg pardon for presuming to write on this subject. I may even dare, however, to say a few things as I see them through the eyes of my brethren who have so kindly given me their views.

I find there is a wide difference of opinion. All see difficulties in the way of having Young People's Societies in our country churches. Some think they are too many and great to be overcome; others see no no reason "why they may not be in country as well as in town churches"

"I am under the conviction that not more than half of our church members, and only a very few unsaved persons, are touched by our Sunday schools. The report taken from the last Associational Minutes will give us the situation.

The Flat River Association in 1893 had 3 983 members, and 1,392 Sunday-school scholars. The Liberty Association had 2 363 members, and 1,301 Sunday school scholars. The Little River Association reported 2 106 church members, and 844 Sunday school scholars. The Tar River Association reported last year 6,795 church members, and 3 399 Sunday school scholars. The Chowan Association reported 7,675 church members, and 3,646 Sunday school scholars. The Mt. Zion Association reported 4 854 church members, and 2,404 Sunday school scholars.

I suppose these are as good Associations as we have in the State, and others are as good as these. It does appear that our present methods are not meeting the demands, and that the churches should awake to the situation. If there is a demand for increased activity in town, there is greater in our country churches, where the Sunday schools, according to the reports, are held ten, nine, six or three months in the year. If the town and city churches have a problem, I believe there is the problem of the country church, too

I find that the brethren realize the necessity of organization in the churches, but do not see that it is best to organize them in classes. The objection, as I see it through their thoughts, is not to the end, but to the means to the end. They do not object to loyalty to Christ and the church, to culture for service, but to the "manner and form," which is only a matter of taste, and can be regulated by each church. There seems to be something in the word *society* that puts many people in a state of hostility, and they do not see the Young People a part of the church, under the direction of the church, doing some of the work of the church by the consent of the church. Cultured people say it is "bad form" to make the toilet of a lady or gentleman conspicuous by criticism; that it is not the work of the artist that makes the man or woman, but the heart, the life that throbs beneath the garment. May we not say it is unjust criticism to make banners, salutes, yells, "windy nonsense," &c., to constitute the young people's movement, when in *fact* it is loyalty to Christ, service, higher Christian life. The banners, salutes, and marchings, are only matters of taste, and do not destroy or cover up the end in view in the movement. Let us take the lines—

> "Let us gather up the sunbeams
> Lying all around our path,
> Let us keep the wheat and roses,
> Casting out the thorns and chaff."

The drapery, the clothing, is beautiful. We see sunbeams and golden wheat, and inhale the fragrance of roses, but we do not get the thought by that process. We would be styled bad readers if we emphasized these, and covered up the writer's meaning, when the thought is in just three words—up, keep, and out.

I feel that many are hiding the meaning of this uprising of the young Christians, by holding up, sometimes to ridicule, the things that are by them counted objectionable.

FEW MEETINGS.

Several brethren say that infrequency of meetings in our country churches, is another difficulty. I should say that this objection is an argument for a Y. P. Union, that there might be meetings oftener. There are some weaknesses in our country as well as many in our town churches. I recognize that the "country churches by their loss are contributing to the vigor of our town churches," and I have learned that sometimes the town churches have had some trouble in adjusting the country brother and sister to the new order. There is not that loyalty to the church in the member raised in the country which you will generally find in the member raised in town. I believe it is due to infrequency of meetings in the church to which he belongs, and the habit of "running, riding all over the land," visiting other churches. One Sunday to his church and three Sundays to some other church, or stay at home. Let every church call together its young people, and old, if they will, at least once a month, to study doctrine, missions, and to cultivate the spiritual side of their being, and that will open the way to a generation of active, informed, loyal Baptists.

GREAT DISTANCE.

The members live too great a distance from the church, I am told by some brethren. I am also told by a most successful preacher who spent many years in country churches that the "young folk run, ride all over the country Sundays." They could be induced to go to a Y. P. Union—couldn't they? I spent one winter and spring in the country twelve miles from a Baptist church. It was twelve miles from a Good Templars lodge, too. I think every week the young people came together at that place, at a distance of twelve miles and more. I did not find that distance was an obstacle insurmountable, when Sunday afternoon came, to the young people's visiting. If the horses were too tired in the spring to be driven, the young men and women were not too tired to walk. If young people can find a way when it is a question of pleasure, they are noble enough and good enough, if Christians, to find a way when it is a question of duty. Give them a chance.

I have mentioned some of the objections as seen by the pastor in the country, who has often three or four times more people under his care than the pastor in town, and *who has a tremendous obligation* on him. I tried to get brethren who lived in the country to write. I could not, and this is my excuse for having tried. I do not say the brethren who do not see as I, will be sorry, if they do not get out of the way they will be run over, and might get hurt; if they do not jump on this train crowded with young life, and impelled by the consecrated enthusiasm of youth eager to do something for Jesus, they will be left; but I do say, brethren, let us encourage the young to live nobly, work faithfully, and to make the best of the life God has given them. I believe a good way to do this is through a Young People's Union. What do you think?

North Carolina and the Seminary—No. 2.

BY REV. B. W. SPILMAN.

I have not the means at hand to study this question except for the two years that I was at the Seminary, namely, '92-'94. During these years twenty students registered from North Carolina Of this number, seven are yet in the Seminary. Of the thirteen who have settled, six returned to North Carolina, and seven have located elsewhere. Of the six who returned, two returned to their pastorates, and four of us returned "on our own hook." Not one of the thirteen received a call to return to North Carolina.

Of the twenty North Carolina students, thirteen had attended Wake Forest. Of this number, five are in the Seminary and eight have located. Of this eight, I alone am in North Carolina. It seems, then, that instead of the chances being four to one, they are seven to one against a Wake Forest College man returning to North Carolina from the Seminary. Bialock, T., Crocker, Corpening, Gilmore, Kendrick, J., Royall and Thompson, with one exception every one of them being Wake Forest graduates and students at the Seminary two years or more, have located in China, Kentucky, Georgia, Tennessee and Virginia within the last two years. Is it not poor economy for our Baptist churches to spend thousands of dollars educating preachers for other States?

But why do not our students return? Is it the fault of the churches or the students? I think it a safe estimate that eighty per cent. of our students (except missionaries) locating out of North Carolina do so not alone from choice, but because no call comes from North Carolina. Except in numbers, North Carolina students take as high a stand as students from any State in the Union. If anybody challenges this statement, I will prove it.

From the standpoint of the student, I will examine some of the influences at work to cause our students to locate out of the State.

1. Many go as missionaries. I have before me the Seminary Catalogue for '87-'88 There were seven North Carolinians. There were five Wake Forest students, four of whom were graduates. The four graduates are not in North Carolina, but three of them are missionaries. So also three of the seven who left within the last two years are in China.

2. Many receive no call. A student stays from three to six years at College, and from one to four in the Seminary. Many of them are in debt. One's school days draw to a close. He believes it due himself, his creditors, his denomination which has largely educated him, and his duty to God to enter the work as soon as his preparation is ended.

The North Carolina Students' Association of the Seminary tries every spring to get our men back into the State. Every man's name is taken. Those names are sent by the Secretary to some of the pastors in the State. An article is published in every Baptist newspaper in North Carolina, calling attention to our students who are going to leave the Seminary. Many readers of the RECORDER may remember the article last spring by Rev. W. R. Cullom. With many vacant pulpits in the State and many men ready to return to them, silence reigns supreme and no call comes. I know one man who offered to preach for $300 for the first year if he could only secure a field in North Carolina. I have in my possession now a letter from a Seminary student received since I have been in Kinston saying that he is willing to go into the swamps of North Carolina at $300 to get back to the State. He is a Wake Forest man. Under conditions like that, what is a man to do when he receives a call elsewhere? Refuse it and come to North Carolina and sit down for several months and run the risk, as Bro. Gilmore did, of having to leave the State after all? Very few are going to do it. Hence, we lose our students.

3. But perhaps they do not wish to return to their native State. During my two years at the Seminary, every one of our students to whom I spoke of the matter, said that he wished to return to North Carolina. I cannot speak for those who were there before my student days, and I will let those now at the Seminary speak for themselves. Of each one the question was asked, "Do you wish to locate in North Carolina?" In my next I will let them speak.

Kinston, N. C.

Religious Adventure.

BY REV. N. B. JONES.

This seems to be prominently an age of adventure with the religious thinkers. It may be that these are perilous times. Most vessels have to encounter danger in crossing the great waters, but the sea-worthy ship, with a wise and experienced crew, will be safely anchored by and by.

I have recently seen from the press that one of our most brilliant young men has gone adrift; of course if the cable and anchor are broken, we can't conjecture what will finally be the result. There is a fascination about adventure, but it sometimes it costs very dearly. The old landmarks are not to be spurned; for they were placed by wise men guided by divine influence. The seal of God has always been upon them, and they bear the marks of fire and blood.

Great effort is being made to improve on the methods of Christ and his Apostles in bringing the world to a knowledge of God. It seems to me to be placing the ministry of our Lord Jesus Christ at a discount. If divine knowledge and wisdom did not set in operation the methods to reclaim a fallen world, I would like to know why? Perhaps it was left for some of our brethren who can see further into eternal things than a man could eighteen hundred years ago, even though he was the Son of God.

I believe in organization and system, but I do not believe in organizing and systematizing to death I suppose if men who are called of God would give more of their time to preaching the gospel of Jesus Christ, there would be less need for so many societies and so much cutting up of our church work. It does really seem if we do not call a halt, before long the church will be out of our vocabulary, and we will only have a society in a society.

I have been very conservative on the question of multiplying societies in our church work. I am afraid it has caused many of our young people to lose sight of the body in their admiration for the dross. I am aware that great stress is laid upon the social feature. "Behold, how good and how pleasant for brethren to dwell together in unity." Are the societies trying to rob the church of her social life, or are they trying to outstrip their mother? Are they rivals of the churches? It is a sad thought.

Brethren, let us say less about our *young* people, and more about our family (our church). Do not make our mother and father feel that we are drawing a line beyond which they have nothing to do but look on and see our fantastic capers.

I believe that Christ's church will meet every demand of the young and the old, and his kingdom will be rapidly advanced by the united effort of his people. We do not expect to succeed without organization, but don't keep on putting a wheel in a wheel till you cannot prove by anybody that it is a wheel.

Salisbury, March 28, 1895.

Unspotted.

The word "unspotted" is very suggestive; it means *not bespattered*. Keep thyself in such relation to the world as not to be spattered by it. We can thus be in the world and not of it, and so deport ourselves toward it that the purity of our religion shall not be spattered by its pollution. I have known men who were good Christians, pure in heart, but in business and social relations had become spattered. They went into business determined to be honest; but the atmosphere in which they moved, the maxims of men with whom they came in contact, so influenced them, that their very honesty was spattered by the dishonesty of others. O, how many good men have had their characters spattered by doubtful actions, by some mistake they have made, by not being thoroughly and at all times true to their convictions!—*Rev. A. C. Dixon.*

The greatest man is he who chooses the right with invincible resolution; who resists the worst temptations (from within and without); who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on truth, on virtue, on God, is most unfaltering.—*Channing.*

The Biblical Recorder.

WEDNESDAY, APRIL 3, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE IDEAL PREACHER.

We name as the first qualification of an ideal minister, piety. Without this no one should undertake to preach at all; for it is no matter what *graces* he may possess, provided he lacks *grace*. The pulpit has suffered much of late from a disregard of this fundamental fact. To a fluent talker, an eloquent babbler, or a humorous clown, the modern pulpit offers many potent attractions and temptations. Churches that have not been very magnetic themselves, seek a drawing preacher; and what does he draw? He gathers about him the rabble of the community, charms them with his rattling oratory; and discarding the eternal difference between generation and regeneration, he may even seem to succeed in spiritual work, building up the membership in numbers—to unbuild which will prove the most forlorn task his successor will have to grapple with. And how does he draw? By rehearsing exciting tales and anecdotes which better suit the vender of patent medicines, and by entering into competition, as to the subject matter of his discourse, with third-rate politicians. Such preaching lowers the tone of Christianity, and does more harm than infidelity. "Godliness is profitable unto all things;" but this sort of preaching is profitable unto nothing, and is downright profanity. No man has a right to play with the cross as with a toy, and use the pulpit to vent his vagaries or gratify his ambition. No, our ideal preacher is pious; he reverences God and God's truth; you can see it in his face, hear it in his gracious speech, feel it in the warm pressure of his hand. He believes something, and he preaches tenderly what he believes. He lives near the throne—like Moses, his face shines with the divine presence. He is charged with the gospel as a telegraph wire is charged with electricity. He draws, too; but he draws men to Christ; he also repels—and multitudes will leave him just as they left his Master when he proclaimed the humbling truths of the gospel.

Our ideal preacher is practical, timely, fresh, but not sensational. He does not have to search in scientific or political mines for precious matter, but is sufficiently acquainted with God and his word to get good, wholesome fare, even heavenly manna, for his people's food. He has not much room for lecturing, either. His time is his Master's; and all of it is required to preach the gospel to dying men. The church is of more importance to him than the town hall, while he esteems it an infinitely greater honor to make men pray than to make them laugh. Whilst he is not a skyscraper, nor a crank, nor a monkey, he is, on the contrary, sober, thoughtful, well-balanced, studious; and because indwelt by the Spirit, he preaches the word from a pure heart fervently.

Besides being spiritual, our ideal preacher is intellectual. His sermon is not read. He may have notes, but not enough to impede the free expression of the message he bears. He grows earnest and eloquent as he discourses of heavenly things. He delivers his message as if he had just come, as indeed he has, from the presence of the King. Having spoken to God, he now speaks for God. His sermon is full of meat, the juice runs out. Every thought is redolent of Christ—self is crucified, the crucified Christ lives again. He talks as a man that knows Christ—as a man that loves Christ. As he speaks for God and eternity, a frivolous jest would seem a sacrilege—sensationalism, a blasphemy.

Under his preaching, the heart of the hearer glows with religious fervor, the mind yields to an abiding conviction. He presents the truth with marvellous power. Seriousness pervades the congregation. Men feel the force of divine truth. Souls from time to time are converted. The membership is trained and mellowed. They carry rich blessings home with them; they feed on solid food; they are strengthened and fitted for the trials and duties of life; for the sermon is strong, tender, spiritual. It is not an essay nor a speech, but a message from heaven to men. As a bird is not all feathers, so the sermon is not all illustrations. As well-spread wings are but means of promoting nobler flight, so well-chosen incidents are but the vehicle of profounder truth. The sermon teaches something; teaches of Christ and immortality, of duty and heaven. It is not wit, nor satire, nor jest, nor cold and meaningless platitudes, but the blessed and eternal truth of God.

In public prayer, our ideal preacher leads you to the very throne of God. He seems to be looking into Christ's face, speaking into Christ's ear. How tenderly and lovingly he pleads with the Father for his people. The Holy Spirit seems to rest so fully upon the congregation that the church appears to be none other than the house of God and the gate of heaven. Wearied souls are refreshed, and the elect have the joy of God's salvation restored unto them. He remembers in his prayer the special needs of his flock, upon whom in reverent and melting speech he invokes the divine blessing.

And lastly, our ideal preacher is a faithful pastor. He visits his flock because he loves them. He is kind and gentle, wise and considerate. He is a true man. He plays no tricks, yields to no whims, does not advertise himself, and performs his part in the sacred ministry as a workman that needeth not to be ashamed.

CONCERNING Y. P. MOVEMENTS.

Recently an advocate of local, State, and inter-State or national organization of the young people would appear to trace the history of opposition to these movements, showing how that this barrier had been overcome and that concession had been made. We are glad that he reminded us of these things; for they serve a different end from that which he purposed.

"At first there was opposition to the local societies," the writer stated. Sure enough there was. There was opposition, not because of the danger in local societies themselves (for there could not be great danger with them in the churches), but in what they would lead to! We said all along that local organization would be the fore runner of genuine B. Y. P. U. A$_{e}$ism. But on being assured that the brethren who had the North Carolina part of the movement in hand would keep their hold on it, and being further assured that general organization was not desired, we did not hesitate to say that there could be nothing but good in arousing the young people to work in and with their churches. That is where we stand to day. But the brethren, where are they? Gone off, as we feared, in search of more organization, some for National, others for Southern Union, before they have fairly tested the facilities already in hand! We would not oppose Southern or National organization one moment, if we did not think it would lead to worse, would lead to estrangement from and independence of the churches.

As long as this is possible—and we quoted statements last week to show that it is probable,—we think even the leaders of the Y. P. movement in North Carolina will acknowledge that we had better first try our present local organization with a general meeting with the Convention, before we go further. It is a serious argument against the Y. P. movement, however, that the more range you give it, the more it asks, without stopping to use what it has.

We hold to this: Whatever of good there be in organization of young people can be gotten from our present arrangements in North Carolina. There is in these arrangements every virtue that can be claimed for general organization. We hold further that there is probability of injurious consequences in larger or more distinct organization, without any possibility of more good.

A Southern Union means perpetuation of sectionalism, means that the United States census agents will have to look upon the Baptists of the North and South yet another half century as separate denominations. National organization means the introduction into our Southern churches of an indifference to the the inspired writings that harbors the belief that the Bible was sufficient only for Apostolic times. Any kind of a general union is liable to breed independence of the local churches; and no argument can be produced to show that all possible organization will do more for the young people than can be as well done by what we have.

Bro. White named six reasons to support his claims for further State organization. Now let us see:

"1. The very fact of union with others will increase the interest of individual members and improve the spirit of unity in the society."

Probably Bro. White forgets that the young people entitled to membership in the societies are members of Baptist churches. For, have not our churches and church-members "union with others?" Then, if "the interest of individual members" and the spirit of unity in our churches is not what it should be, the reason cannot be laid at the door of lack of union with others.

"2. Annual meetings will promote acquaintance and fraternity," etc.

Bro. White forgets again. If the younger members can afford it, and feel themselves in need of "acquaintance and fraternity," why what is to hinder them from going to our conventions? If not as delegates to the conventions, then as on-lookers; and if not to the conventions, to the Y. P. meeting provided for in connection with the convention?

"3. It will beget a healthy denominational pride, and the realization on the part of the young people that they are factors in the spread of the gospel and Baptist principles."

Alas, alas, what a sad confession! Our young church members do not sufficiently realize that they are "factors in the spread of the gospel." If there be any such in our churches, we doubt their conversion. God knows that the soldier who enlists in the army of the Lord must realize that he binds himself to be a factor in the promotion of the gospel. Regeneration and not organization is needed, when professed children of God do not feel their responsibility.

"4. It will promote zeal in the work of the church in supporting our denominational work in missions, just as in the case of the Woman's Missionary Society."

This is not an argument; it is not a reason. It is a hope. The development of the women's societies is a very different thing from the possibilities of State organization of the young people; and entirely different from National organization of young people. There are obvious ties that naturally bind the women to the churches. But who can restrain young people (boys and girls) who begin by working without the church and under different direction, from seeking more freedom. "As the twig is bent, the tree is inclined." The women are anchored by growth and natural ties. Not so with the young people.

"5. It will encourage local societies in assisting in organization of other societies, and bring Baptist churches into closer sympathy."

Have we not a convention, associations, union meetings and boards to "bring Baptist churches into closer sympathy with each other"? If these fail, can the election of a Y. P. president, secretary and treasurer, with committees, and organic independence of the convention, succeed?

"6. Through State and Southern organization the local societies will be supplied with needed literature, Bible studies arranged, and missionary information furnished."

Bro. White began with the purpose of giving six reasons why State organization will benefit the local societies. Before he gets through, here he is with a Southern organization. Well, we told you so. Truly, not a great deal of literature can be supplied except through a Southern or National union. But we had been thinking that our Sunday-school Board at Nashville was supplying this literature at a very low rate, and very high-class matter, wherever there are young people who are able to get it. At least this is what it was instituted for. And then, too, there are the denominational papers doing what they can in an humble way, printing a little on the subject of missions some times, and an occasional item about other denominational work now and then; and some of them are aiming departments straight for the young people. Indeed, the RECORDER itself is not too modest to say that young people have been helped by reading it, and that it is still aiming to print every week such a variety of matter, including "missionary information," as will interest and uplift church-members of all ages. Why, it was only last week that we made arrangements to print from one of the ablest and most successful trainers of young people, Rev. Dr. Thos. Hume, occasional notes that will be for the especial benefit of pastors who have young people's meetings in their churches; and Bro. Van Deventer, Bro. White himself, and others of the ablest men in our Convention, make our columns interesting with matter on this line; and they will continue to do so.

SUNDAY-SCHOOL SUPPLIES.

Most of the churches, Sunday-schools and parents fail to put the high estimate on the Sunday-school supplies which their influence on the churches, Sunday-schools, and homes, will justify. Money can hardly be spent more wisely than in Sunday-school supplies. Every thoughtful, wide-awake, Sunday school officer, and father and mother, sees the influence of these supplies on the children, on the Sunday-schools, and on the homes. Every Sunday-school ought to be well supplied with Bibles, song books, Quarterlies, Teachers, papers, cards, class-books and maps. Most of the schools order only about half the supplies they could wisely use.

Of all the schools ordering through the Supply Store at Raleigh the three largest orders for the second quarter are from Raleigh schools. The supplies of the First Baptist Sunday-school (colored), J. H. Young, superintendent, for second quarter of this year, amount to $85 07; the supplies of the First Baptist church Sunday-school, H. W. Brewer, superintendent, for the second quarter, amount to $28.44; and the supplies of the Tabernacle Baptist Sunday-school, N. B. Broughton, superintendent, amount to $26.43 for the same quarter.

It will thus be seen that the three largest orders in the State are from Raleigh schools, and the largest out of these three is the order from a colored Sunday school.

It is almost impossible to enlarge and improve our Sunday school work without supplies sufficient for all the children who attend. They ought to be given to the visitors, and sent into the homes of the church members who do not attend the school.

The Sunday school Supply Store at Raleigh is an enterprise of our Convention; and it ought to be patronized as such. It supplies literature as cheaply as it can be gotten elsewhere, and the profits go to our mission work.

WE ARE glad to announce that Rev. G. M. Webb of Shelby has become agent for the BIBLICAL RECORDER in the King's Mountain Association. It is altogether unnecessary that we commend Bro. Webb to the brethren of this Association, which is his home, where he has spent many years of successful work. The RECORDER already has a fine list of subscribers in this Association, and among them it numbers some of its best and truest friends; but among the five thousand Baptists in Cleveland county we feel that there is room to greatly increase the number. We trust the brethren will aid Bro. Webb every way possible in his work.

PERSONALS AND OTHER ITEMS.

....The Lord gave us fine weather for the Union Meetings.

....There is official information as to the Convention in another column.

....Rev. J. F. Love, Suffolk, Va., baptized three candidates Feb. 24th.

....Nine members have lately been added to Pastor C. S. Cashwell's church, Hickory.

....Rev. L. L. Sams, lately pastor at Summerton, S. C., has moved to Patron, Texas.

....According to the *Evangel* Dr. J. S. Felix may become pastor of Asheville First church.

....Rev. L. S. Foster of Mississippi is compiling a book of sketches of Mississippi Baptist preachers.

....It will please Bro. Conrad and others to know that the name of the Female University was not changed.

...."The head of education in North Carolina, Dr. G. T. Winston."—*Chapel Hill Cor. News and Observer, March* 24, 1895.

....Four persons were baptized into the fellowship of the Fayetteville Street Baptist church Sunday night last by Rev. A. D. Hunter.

....Dr. Wm. H. Whitsitt is now chairman of the Seminary faculty. Prof. H. H. Harris is delivering lectures at the Seminary on Missions.

....A collection for Foreign Missions before the Convention; another for Home Missions. Pastors, keep these two privileges and duties in mind.

....Rev. Jos. G. Bialock of the Seminary will take charge of Rockingham, Laurinburg, Lilesville and Roberdel—one of the best fields in the State—June 1.

....We regret to hear that one of the most eminent of South Carolina laymen, A. P. Abell, is dead. He was at one time Secretary of the Southern Baptist Convention.

....Rev. Dr. Rainsford, an Episcopal clergyman of New York, one of the Apostolic Succession, is in favor of opening saloons on Sundays. Shades of the apostles!

....Rev. J. E. Hutson of Richmond has arranged to hold a meeting at Halifax soon. In a recent meeting in Richmond in which he led the preaching there were eighty professions.

....Prof. W. L. Poteat lectured last week at Oak Ridge Institute; last Sunday he lectured before the Baptist church at Warrenton. Pastor Taylor has been holding a good meeting.

....Pray for our Boards. Pray for our missionaries. Let us, with God's help, overthrow the debts. We ought to have a hundred times as many missionaries in the field as we have.

....Rev. W. B. Southern of Asheville and Mrs. A. S. Reynolds were married at Asheville, Feb. 19, by Rev. J. T. Betts. Bro. Southern is pastor of Asheville West End Baptist Mission.

....Correspondents should note the change of Rev. K. C. Horner's address from Horner's to Siler City. We were glad to get the encouraging letter from Bro. Horner printed in another column.

....The American Baptist Publication Society has arranged to publish a series of Baptist histories that will cover the United States. Drs. Burrage, Moss, Justin A. Smith, Riley and Prof. Vedder are the writers.

....Bro. Jno. T. Pullen delivered his lecture on "Personal Work" at Wake Forest College recently. His earnestness and free use of God's Word made a deep impression. We wish Bro. Pullen could talk on this subject in every church in the State.

....The new church for the colored people of the Baptist denomination, on Needmore street, is nearing completion and when finished will be quite attractive. They deserve credit for their zeal and progressive spirit these hard times.—*Mt. Airy News.*

....The subject of Dr. Hume's address before the late Y. M. C. A. Convention was "Study of the Word Necessary to Spiritual Growth." Dr. Hume was requested to publish it, but as he spoke in the good old way, without manuscript, it was impossible.

....Dr. Pritchard preached a fine sermon to his Charlotte people in memory of his old teacher, Dr. Broadus; he also wrote comprehensive articles on his life and work for the *Watchman*, Boston, the best Baptist paper in the North, and for *Charity and Children*.

....We are glad to know that Rev. A. Cree, whom the *Patron and Gleaner* justly speaks of as an "able preacher and scholarly gentleman"—has accepted the call to remain pastor at Roxobel, which he resigned last fall. He will preach at Roxobel two Sundays each month.

....Rev. W. N. Martin of Juno, N. C. reports in *W. N. C. Baptist* forty additions to Macedonia church in a fine meeting. There have been twenty additions at Rock Springs, where Elder E. Allison has been holding a meeting, aiding Pastor Wharton. These brethren are now holding a meeting at Clyde.

....Prof. Geo. H. Ross, who graduated at Wake Forest in 1893, has a flourishing academy and boarding school at Oakdale, N. C. He has secured the promise of Rev. Chas. A. G. Thomas to deliver the literary address at the closing exercises for this session, which occur May 23d.

....There have been about thirty additions to the church as a result of the meeting of Bro. Martin with Bro. Watson in Norfolk. Thirty joined Bro. Hatcher's church, as a result of a meeting with his father, and as many have joined Dr. M. B. Wharton's Freemason Street Church.

....Rev. N. R Pittman, who has many friends in North Carolina, has recently resigned the Patee Park pastorate, St. Joseph, Mo. Bro. Pittman was the instrumentality of great progress in the Patee Park church, the membership largely increasing, and a handsome church house having been erected.

....We have information that Rev. G. W. Rollins who has been in different parts of this State seeking a pastorate, is unworthy of the confidence of our people. He showed us a certificate of his ordination in 1872 or 1873; but he cannot show a church letter. Our information is from an unquestionable source.

....More than one hundred missionaries are at Toluca, Mexico, this week holding a conference on the work of the Holy Spirit. Moody and Sankey are present. The revival of study of the Spirit is very encouraging. To Dr. Gordon's work on the "Ministry of the Spirit" no little of this increase of interest is traceable.

....Rev. L. G. Broughton writes from Norfolk, March 27th: "I close to-night in many respects the greatest meeting of my life with Dr. M. B. Wharton at Freemason Street Church, this city; two hundred professions at least; church wonderfully revived; sixty received at present in church. The Lord be praised."

....Pastor Van Deventer is very greatly encouraged with his beginning at Burlington. The house is so over-crowded that an effort to enlarge is not at all unlikely. This is a very fine section of country, one of the most promising in North Carolina. We shall always look upon Bro. Hocutt as the pioneer in this section.

....Rev. J. M. White of Apex has been in the school room thirty years, and has wielded a powerful influence. He says his Green Level Academy is the most pleasant he ever taught. Bro. N. B. Broughton will deliver the address at the coming closing exercises of this school, which occur April 19th; there will be a concert at night.

....Rev. W. J. Hunnex has resigned his commission as missionary of the Southern Baptist Convention to China. Rev. C. E. Smith is on his way home from a long and debilitating stay in Africa; Sister Newton will go to England and marry Rev. J. D. Lutcliffe at Manchester. The *F. M. Journal* says, "we are very sorry to lose this good sister from our work."

....Rev. D. P. Bridges of Catawba writes: "You may put me down on Bro. Jones' list for a meeting at Ingrams' School house this summer. I have been preaching some there. The interest is good. Is Broadus gone? It is not one year yet since I left him. Little did I think it the last time I would see him here. But he is gone. For two years he was almost as a father to me."

....We are permitted to make some extracts from a letter from Rev. F. H. Jones of Franklin, Va.: "Dr. Pritchard's sermon on Christian Unity ought to be put in tract form and distributed." (It will be.) "No matter where we live, we must have the RECORDER; those who read it are generally sound in the faith." Bro. Jones has two good country churches in addition to his Chatham work.

....We are grateful to the following kind friends who sent us new subscribers last week: Revs. W. B. Waff, Reynoldson, D. W. Thomasson, Belmont, two; H. H. Gwaltney, Vernon, who sends two dollars for Bro. David Sheets, aged ninety years, one of our strongest Baptists; B. K. Mason, Advance; Bro. A. H. Harwell, who sends a new subscriber and a club of renewals; Rev. H. H. Mashburn, Wake Forest, who sends four new ones; Bro. H. E. Copple; Rev. A. C. Davis, who sends four.

....The power of real preaching is not declining, but the power of what some men call preaching is becoming a rapidly vanishing quantity.—*The Watchman.* Just so; and "the decadence of the churches" which alphabeticalism is designed to put a stop to, is due to the powerlessness of "what some men call preaching." The fact that the "decadence" is most pronounced in the North, where liberalism and Harperism obtain mostly, is in consonance with the pitiful alphabetical attempts to do what pure gospel alone can do.

....The "Regions Beyond Roll" is growing; but we must say that it does not seem that the brethren have awakened to the great promise of this effort to reach the waste places in North Carolina.

....Japan has employed a number of native Christians as chaplains for her army in the field, and has granted permission to missionaries to preach among the troops. This is a decidedly encouraging sign. The Chinese sent an ambassador to Japan to sue for peace. An unfortunate attempt was made to assassinate him, and this, it is thought, will make it easier for China. The papers report the Japanese armies as marching on Pekin, the city of the Emperor, although Japan has proclaimed a temporary armistice.

....A set of so called postal laws has been frequently published showing that publishers can keep on sending their papers to delinquents until they pay up. There is nothing in these laws. A man has to pay only for the papers that he takes out of the post-office, and not for these, if they are marked sample copies. About this time of the year there is a class of subscribers which get discouraged and order their paper stopped, hoping to economize. There is no economy in this; it is "saving at the spigot and wasting at the bung." We hope this class will not discourage us this year, but will keep a good grip until the Associations. Don't stop your paper.

....At the recent annual convention of the Young Men's Christian Association of North Carolina in Raleigh, appropriate resolutions were offered by a Presbyterian gentleman, Prof. G. B. Hanna of Charlotte, chairman of the State Executive Committee, presenting the testimony of this representative body of all evangelical denominations to President Jno. A. Broadus as scholar, teacher, preacher, author, man, and their profound sense of the great loss sustained by the whole Christian world in his death. Dr. Thos. Hume of Chapel Hill followed with a brief address defining his character, especially emphasizing his combination of practical and scholarly gifts, his distinct convictions, his simplicity, his deep piety and his large charity.

....It is not more organization that we need; but more activity. Now, the question is, what promotes Christian activity? Big meetings, elections of presidents, secretaries, etc., etc? Or is it Consecration? If there must be knowledge, there is the Bible, the church, the preacher, the teacher. Do we need another? Bro. Van Deventer says, "Let every church call together its young people, and old, if they will, at least once a month, to study doctrine, missions, and to cultivate the spiritual side of their being, and that will open the way to a generation of active, informed, loyal Baptists." What, then, have you, pastors, been doing? Have you not called the people together, begged and warned them, young and old, to come, some twice a week, some once a week, some twice a month, all at least once a month, to worship the Lord, "to study doctrine, missions, and cultivate the spiritual side of their being?" And indeed, is the way now closed against making Baptists "active, informed, loyal Baptists?" Are there not "active, informed, loyal Baptists?" Surely; and the way they came is still opened.

....We make acknowledgments to the American Baptist Publication Society and to Rev. Lansing Burrows, Augusta, Ga., the editor, for copies of the American Baptist Year Book for 1895—one of the most used books in Baptist newspaper offices. Dr. Burrows always does his work well; he is our ablest statistician. We have space this week for only a few figures from the book. We hope to make comparisons and suggestions later. These figures are a minimum estimate, and are thoroughly trustworthy: There are 1,530 Regular Missionary Baptist Associations in the United States, 37,910 churches, ordained ministers 27 091; in all North America there are 38,996 churches, 27,766 ministers, total membership 3,768,737. In the year 1894 the following is the lowest reported increase in the United States: By baptism, 205 857, by letter 92,839, experience 14,483, restoration 26,696; decrease, by letters 91,964, exclusion 46 618, erasure 19 901, deaths 29,686, total membership 3,637,421. There are 22,016 Sunday schools of Baptist churches in the United States, 152,767 officers and teachers, 1,500 834 pupils. Value of church property $30,285 034; contributed for salaries and expenses, $8,046,668 60, for missions, $1,188,059 17, education $174,865 24 miscellaneous $3,313,098 19, total $11 672 691.20. In the world there are 4 848,854 Regular Missionary Baptists, this being an increase over 1893 of 164,847; 570 ministers were ordained last year, and 260 died; 45 ministers were received from other denominations. In North Carolina, ninety-one associations are reported (fifty-three white, thirty-eight colored); 1,511 churches for whites, 1,131 for negroes. The white increase was as follows: By baptisms 7,396, letters 4 147, restoration 926; decrease, letters 4,353, exclusion 2,329, erasure none, deaths 1,840; total white membership 149,904 There are 1 089 Baptist Sunday schools for whites, 6 314 officers and teachers, pupils 69 356 Value of our church property $1.099 037 Contributed for salaries and expenses $154 417, missions $35,377 14, education $4,417.73, miscellaneous $44,311.50; total $239,594.07. Our colored brethren had 1,403 additions by baptism, 138 letters, 132 by experience, 316 restored; the decrease, by letters 98; by exclusion 459, by erasure none, by deaths 185; total membership 109 971. They have 530 Sunday-schools, 3,168 officers and teachers, pupils 31,591. Value of church property $386,730. They contributed for salaries and expenses $34,562 28, for missions $1.654 47, for education $13.50, miscellaneous $3,661 86; total $39,912. Georgia leads the States with 367,498 Baptists, then Virginia with 318,355, then Texas with 260,968, then North Carolina with 259 775, then Alabama. South Carolina has 218,414.

Southern Baptist Convention.

The thirtieth session, fiftieth year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of the District of Columbia, be held in the meeting house of the First Baptist church of Washington, D. C., beginning Friday, May 10, at 10 a. m.

The Annual Sermon will be preached by Rev. Geo. B. Eager, D.D, of Alabama, or his alternate, Rev. A. B. Miller, D. D., of Texas.

An Historical Semi-Centennial Sermon to be preached by Rev. W. H. Whitsitt, D. D., of Kentucky.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries.

JONATHAN HARALSON, *President.*

RAILROAD RATES.

The Southern Passenger Association, the Associated Railways of Virginia and the Carolinas, the Seaboard Air Line, the Southern Railway, the Norfolk & Western R. R, and all other lines south of Washington, together with all Railroad lines in Texas, have granted rates of "one first class fare for the round trip;" tickets to be of iron clad signature form, limited to a continuous passage in each direction; to be sold May 7th and 8th, final limit for return fifteen days from date of sale. No official notice has yet been given me of reductions by any Western lines or from the territory of the Trunk Line Association.

Further announcements will be made as information is received, or I will take pleasure in giving any information in my power by letter if stamped envelope is sent for reply.

These rates apply to delegates and visitors to the American Baptist Education Society, the meetings of the Young People's Societies, and the Woman's Missionary Union.

OLIVER F. GREGORY,
Secretary in Charge of Transportation.
504 N. Broadway, Baltimore, Md.

HOTEL AND BOARDING HOUSE RATES.

WASHINGTON, D. C., March 31, 1895.

To Delegates and Visitors to the Southern Baptist Convention, Greeting:

The churches of our denomination in the District of Columbia are gratified that their invitation to the Southern Baptist Convention to hold its session for this year at the National Capital had been accepted. We will do all in our power to make the session pleasant and profitable to all who attend. We will furnish free entertainment for the officers of the Convention, the presidents and secretaries of the Boards, and returned missionaries. The house of worship of the First Baptist church, 16th street above Scott Circle, has been selected for the place of meeting, and the Ebbitt House, corner of 14th and F streets, for Convention headquarters.

We have endeavored to secure ample accommodation in hotels and boarding-houses at reduced rates for all who desire to attend. Rates will range from $2 50 to $1 50 a day, while some boarding-houses will receive delegates and visitors at $1 00 a day.

At the Ebbitt House the rates will be $2 50 a day, with accommodation for fifty persons at $2 00 a day with two in a room. Delegates and visitors will obtain these rates on the presentation of a card of introduction from the Committee on Assignment. Those who expect to attend will please write as soon as possible to the undersigned, giving the full names and the number of those for whom entertainment is desired, stating whether Mr., Mrs., or Miss, the rates preferred, and the time of arrival in Washington, and the Committee on Assignment will do its utmost to furnish comfortable quarters.

These terms apply also to all attending the meetings of the American Baptist Education Society, the Woman's Missionary Union, and the Young People.

Address all communications to—

M. M. SHAND, *Secretary,*
Department of State, Washington, D. C.

North Carolina and the Home Board.

ONLY FIFTEEN HUNDRED DOLLARS.

About the beginning of the year 1895 we asked North Carolina for $2,500 to aid in paying the missionaries of the Home Board and carrying it to the Convention without debt. Of this amount about $800 has been received at Atlanta. There are other sums that have been contributed, but have not yet reached our Treasurer.

The amount still to be raised cannot be far from $1,500. Surely North Carolina will not fail to give us that. She can do it so easy if she tries, and she will try.

I. T. TICHENOR.

The Debt Diminishing.

Gratifying progress has been made in reducing the amount of our obligation to the Home Board. Within the last month we have reduced the amount asked of us from $2,000 to about $1,500. Combined effort for the next four weeks can easily secure the balance. Fifteen hundred dollars in four weeks! Brethren, let this be our task, and let us remember the general collection on the first Sunday in April.

THOSE PLEDGES AT THE CHOWAN ASSOCIATION.

The churches and some individual brethren at the last session of the Association pledged for Home Missions $380 50. Most of this amount, I believe, has not been collected. Brethren, do no not wait to send the balance to the Association. That will be too late for the present emergency. Please collect and forward Bro. to J. D. Boushall, Treasurer, Raleigh, N. C., by the last of April. "He helps twice who helps quickly."

THOSE MISSION CHURCHES IN OUR STATE.

I recently named several of these in the RECORDER, and suggested special thank-offerings from them. So far two have responded. Where are the rest? Ah! they are waiting for the general collection the first Sunday in April. All right, that will be time enough. The two have responded nobly; let the others do as well.

R. T. VANN.

Will the Debt Be Paid?

This is the question now on many hearts. Will we get rid of the hindering burdensome debt which is a dead weight on our Foreign Mission work, which troubles not only us here at home, but our brethren and sisters on the foreign fields? Many are giving nobly, but are others on that account going to excuse themselves and do nothing, and thus leave us still burdened and embarrassed? By united, earnest effort on the part of all in April, the debt will roll away. We asked God during the month of March to help us, let us in April show we were in earnest.

The Corresponding Secretary sent letters to all the pastors in our bounds and requested an answer from each. Four weeks have passed and he has heard from one out of every fifteen. Where are the others? What say they? Many of them we hope to hear from in a substantial way. May not one be heard to say, "I can do nothing."

Private individuals are responding by letter with amounts varying from ten cents to $200. Any one can make excuses and then feel miserable about it all. It is so much better to help as you can and feel happy. Many hundreds are writing and saying, "We will help." This month will be memorable with us. Let us make it like none other ever before for liberality in God's work. We are now to decide whether we will say to our workers, so much blessed of God, "Go forward, in God's name go forward," or "Leave the work and abandon the perishing to die in sin." Let no one fail to realize the situation. Thank God if you have "many calls." It proves you are some account or have something. No one goes to a dry well for water. Thank God if you have a new church building. But do not on account of these things fail in your duty to your brethren standing by you and earnestly trying with heavy sacrifices to pay your common debt. Do not fail in your duty to the missionaries whom you have sent out. Do not fail in your duty to your neighbors and children by teaching them to neglect the lost. Do not fail in your duty to dying men in the darkness of sin and death. Do not fail in your duty to Christ who redeemed us and committed to us this work. Oh brother, Foreign Missions is the most unselfish form of true religion. We honor God in reaching out after poor lost men and women.

Excuses are easy to make. Come up and do your part. Many are doing nobly, but unless many others help, we are not going to pay all. Let every one of us give something—one dollar, if no more. Each head of a family can give that. Each Sunday-school teacher, your class will gladly give it. You can give it. Ask your pastor to take a special freewill offering this month. We all can help. The little drops make the copious showers. May God put it into the hearts of thousands, yea, tens of thousands, into your heart, reader, to help. Let us pray and present the work to others, talk about it and give every day in April. Then when the month closes, we can altogether rejoice in the Lord and his work.

We will thus not hinder the work of the Lord by calling the workers home, and we will not cause his displeasure to rest upon us, our children and our churches. But rather we will experience the truth of his word in Mal. 3: 10—12, "Bring ye all the tithes into the storehouse that there may be meat in mine house: and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

Fraternally yours in the work,
R J. WILLINGHAM, *Cor. Sec.*
Richmond, Va.

"BROWN'S BRONCHIAL TROCHES" are an effectual remedy for all Bronchial Affections.

Southern Railway Company.

The Southern Railway has made very low rates on account of the following occasions:

To Washington, D. C., and return, for the Southern Baptist Convention, one limited first class fare for the round trip; tickets to be sold May 7 and 8, good for fifteen days.

To Baltimore, Md., and return, to the meeting of the Baptist Young People's Union of America, a rate of one limited first class fare for the round trip; tickets to be sold July 16 and 17, good to return Aug. 5th.

To Boston, Mass., and return for the Triennial Conclave of Knights Templar, one limited first class fare for the round trip; tickets sold Aug. 23-25, good to return until Sept. 10th.

To Denver, Col., and return, on account of the National Educational Association, rate of one limited first class fare, plus two dollars, for the round trip; tickets will be sold July 3, 4 and 5, and can be extended until Sept. 1.

For any further information, address Chas. L. Hopkins, T. P. A., Charlotte, N. C.

Meeting of Trustees Female University.

The annual meeting of the Trustees of the Baptist Female University will be held in rooms of the Board of Missions and Sunday-schools, Raleigh, N. C., on Tuesday, April 9 h, at 4 p. m.

A full attendance of the Board is desired.

N. B. BROUGHTON, *Secretary.*

The Outlook.

At present there is a combination of influences to make it hard to raise funds to endow an institution. Bad weather has belated the farmers in preparing to plant their crops. Low prices of cotton make it a gloomy prospect for them to handle money in the near future. Unsettled conditions in commercial ranks cast a veil over the future. But in spite of all these obstacles, the people in almost every place we have visited are enthusiastic in their determination to patronize and endow Wake Forest College. Christian education, upon its own merit, is winning the hearts of the people, and its high destiny is assured as soon as its claims are cleverly put to the attention of the people.

The present outlook for the increase of endowment is good, though we are not getting very large contributions from many people. A larger number of people are helping than ever helped before. If we had the time and could meet the entire Baptist forces of the State with the success we have had with those we have met, we would endow the institution with the needed funds, and, what is still better, with the sympathy of all our Baptist people. Every congregation we meet makes it evident that this campaign was necessary had the institution needed no endowment. Young men are inspired with a determination to attend the College. Parents are quickened to encourage them to receive higher education. It is giving an impulse to general education and benefiting every institution in North Carolina.

Now, in conclusion, let me say that the pastors of the churches and the friends of Christian education may add greatly to the interest of our work, and the real fruits that will follow us, if they will put themselves to a little trouble to secure us an audience wherever we have appointments to address the people. The people should not be made to dread me because I come in the name of an "agent." It will not hurt them to hear our story if they have not a cent to give to the endowment. On the other hand, they may be materially benefited. We have been gratified to have large audiences at most of my appointments, and the results have been very satisfactory.

Let every friend of Wake Forest lend a helping hand, for the work is great and its demands are urgent. We can succeed only by your co-operation.

Fraternally, C. W. BLANCHARD.
Rockingham, March 29, 1895.

From Rev. K. C. Horner.

Dear Recorder:—Please allow me space in your columns to speak again of my work.

Since I last wrote you, I resigned Bethlehem church in Moore county, to accept Liberty church in Randolph. My work this year will be at Liberty, Siler City, Rives Chapel and Cool Springs. I have my work very conveniently arranged and if possible am enjoying it better than ever before. The work thus far has been very pleasant in my new field

On Tuesday, March 19th, we moved into our new home in Siler City. We had quite a new experience and a blessing bestowed that we had not hitherto enjoyed. About dark several of the good people of this place, irrespective of denomination, size or sex came *en masse* to "pound" us. Each one had a gift to present.

Bro. D. L. Webster, one of our young men of talent and promise, with a few appropriate words made known to us the object of their coming. They delivered their presents, therefore, and retired, leaving us alone to amuse ourselves in looking over the many nice things brought us.

I have often read of preachers being "pounded," and it would always arouse my inquisitive nature to know how they felt under such circumstances. But I must confess that I never seemed to feel before so unworthy.

We love the people of Siler City, and hope by Christ's help in the future to show fully our appreciation of their kindness.

Change my address from Horner's to Siler City and send us the RECORDER. It will be a welcome visitor to our new home. God bless the RECORDER and all interested in its success. Fraternally,

Siler City, N. C. K. C. HORNER

Some Useful Books.

A series of intelligently written works on gardening has been a long felt want. It has been a pleasure to examine the results of the effort of W. Atlee Burpee & Co., Philadelphia, Pa., to supply such a series; and we do not hesitate to say that they have been entirely successful.

The names of the books suggest their nature; personal examination alone can reveal their worth. "The Beautiful Flower Garden" will make any one's flower garden prettier; "All About Sweet Peas" deals with this fashionable flower and is just what its title claims; "Onions for Profit" and "Celery for Profit" are complete handbooks on these subjects, showing how to economize and get the largest returns; "Selections in Seed Growing" is more scientific, comprising leading essays read at the World's Fair; "Manures: How to Make and Use Them" is able and practical; and the best of all for gardeners is "What to Grow in a Kitchin Garden of One Acre."

These books are written by men of experience and learning. They are published not for money, but to make planting and cultivating a success. Messrs. Burpee give them away as premiums with their seeds, or send some of them for a small price.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

Well Said.

Rev. C. Durham has done the work of several men during the past few months. He has not only faithfully done the word of his office, but has spoken much for Home and Foreign Missions. He has done more talking on the Educational question than any other man in the State; he has also written many articles giving valuable facts on "State aid." He has stood like a man before the little demagogues of the Legislature. The apparent defeat is triumphant. Some victories are barren. This of "State aid" will be. Durham will stand before the people during the next two years.—*Rev. C. A. G. Thomas in Atlantic Baptist.*

Christian Endeavor Convention.

A CONFERENCE-CONVENTION OF ALL THE CHRISTIAN ENDEAVOR SOCIETIES IN NORTH CAROLINA

is called for April 26th—28th, to be held at Winston-Salem. The Societies of that place are actively preparing to entertain free of charge all who will come as representatives of their Societies from any part of the State. The main reason for this Convention is the necessity of a State Union, which shall be inter-denominational, and which will thus advance the cause in general. This matter is to be discussed at the Convention, and, if possible, a Union is to be at once effected. There will also be sessions for comparison of the best methods in prayer-meeting and committee work, and these are to be as helpful and educational as possible.

A very warm and cordial invitation is extended to *all* Endeavorers to be present at this first gathering of the kind ever held in the State. Arrangements are being made to obtain reduced rates on the railroads. Delegates who expect to attend the Convention will please inform as soon as possible, Rev. A. D. Tiller, Winston, N. C.

The Evangelistic Reformer.

The ship-worm (tore do) passes through several stages and changes before its destructive powers are fully attained. At first it is very minute, and it is covered with hair-like projectors, and swims rapidly through the water. In two days it assumes a new form, and in a very few days changes to still another. So that within a week the little thing is spherical, then oval, then triangular, then spherical again. Then it is a full grown ship worm and begins its life-long work of boring into good timber.

Every community is afflicted with the man who goes through a variety of changes before he settles down to a vocation. He is a tradesman, a bankrupt, agent, lecturer, doctor, lawyer, reformer, evangelist, and then having crawled through the first part of life settles down to a spurious philanthropist, undenominational evangelistic reformer. In this stage of his being, he ends the great work of his life—boring hopeless humanity in all directions, in order to support himself.—*Ex.*

Lamp-troubles are mostly over.

Write Geo A Macbeth Co, Pittsburgh, Pa, for "Index to Chimneys;" and get of your dealer the chimney made for your burner or lamp.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

The Baptists of Roxboro are agitating the building of a new church. At a business meeting Monday night a committee was appointed to decide whether they would repair or build, and we believe the committee is of the opinion that it is best to build a new church. We hope they will so decide and erect a handsome brick church that will be more in keeping with the business portion of town. The present building is entirely too small and has outlived its day of usefulness.—*Courier.*

DAVIS & WILEY BANK, Salisbury, N. C. Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sirs:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company. Mr. Wiley died July 2d, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 12.

Yours truly,
(Signed) THEO. F. KLUTTZ, *Executor.*

P. S.—I consider Mr. Wiley's life insurance the best property that he had.
(Signed) KLUTTZ.

"Free Tuition and Board Given in the Leading Schools and Colleges"

R. H. Woodard Company, Baltimore, Md., are offering $300 to any agent selling 200 copies of "Talks to Children about Jesus" in three months. Agents often sell from 10 to 15 copies per day of this beautiful and low priced book. Freight is paid and credit given on books. Send them at once 35cts. for complete canvassing outfit and full information. They offer, in addition to the sum of $200, very liberal inducements which will enable any energetic person to make enough to pay tuition and board in any of the leading schools or colleges.

The Teacher's Aid Association has done good work for the teachers and the schools of North Carolina. It will help you if you want it to do so. See advertisement.

Moses.—No. 1.

BY REV. J. O. ALDERMAN.

HIS CHILDHOOD.

The grandest character, probably, of all history is Moses. And the study of his life and the tracing of God's loving oversight in his career will richly repay any child of God.

The dark background in the oppression of the Hebrews serves to bring out in bold relief the striking foreground painted by the divine hand in the character and career of Moses. A simple pastoral band of some seventy souls, enjoying the freedom and comparative purity of shepherd life, went down into Egypt to take up their abode in the greatest nation of antiquity. Here these simple shepherds were surrounded by a very highly developed people of very different customs and religion. Here we lose sight of them, leaving them naturally to be amalgamated and swallowed up into the general population of Egypt. For centuries we see nothing of them. But at last we catch a glimpse of them again. Still they are not amalgamated nor lost, but are perfectly distinct and now a mighty host threatening to Egypt because of their numbers and strength and prosperity. Rameses II., the reigning Pharaoh, dreading such prosperous subjects lest they become foes, issued an edict that all Hebrew male children be killed, following this up with cruel and bitter persecution, intending to exterminate them as a distinct people. But upon this dark background God began to paint a beautiful and striking foreground. A man of the tribe of Levi had a son born that was destined to become great. The mother seeing in the child the promise of God, hid him at home for three months. Unable longer to hide him, she carefully prepared an ark and in it gave little Moses to the Nile and to God, still, however, sending her little daughter, Miriam, to watch and be ready to perform any service that human hands could render. At the proper moment, when the heart of the princess was touched by the crying child, little Miriam cleverly secured as the child's nurse its own mother, and the child of destiny was saved.

The child was ordained of God for a great purpose. But the mother and sister had parts to perform, and nobly and effectively did they perform them. Ordained of God and effected by human instrumentalities, the child was saved from death. Yet much was to be done before he was ready for his great work. He must be trained. Christ, the anointed of God, was thirty years in training. Training is not to be dispensed with. So it was necessary that Moses be trained.

There were in his childhood, which includes the first forty years of his life, two distinct periods and kinds of training, the first under his mother where his moral and religious training were cared for, the second at the court where his intellectual and governmental training were looked after. God needed a Moses. Moses needed a full development of his moral and religious nature. Also it was imperative that his intellectual and governmental capacities be developed And here we see the divine hand. First, the child was given back to its own mother during its tender years to be reared. She was all the more interested in her little Moses, seeing in him the promise of God and knowing that soon he would become the adopted son of Pharaoh's daughter. She bestowed upon him all possible care. She knew that Egypt was given up to idolatry and impurity. Her son was to be put into the very midst of all this. Her heart palpitated with fear for his safety. But she used fully the few years of his early childhood to instil into his young heart and mind true principles in morals and religion. She taught him of Jehovah, the true and only God, and the falsity and folly of the Egyptian idolatry and irreligion. It was for only a few years during his early childhood that she had the training of her child, yet so effectively did she labor during these years, that his subsequent career at the court in the midst of so many temptations failed to wean him from Jehovah and the Hebrews to the brilliant and dissipated life that he might have lead.

But early moral training was not enough. He needed in addition a kind of training that could not be secured in the home of his parents. Hence, by God's providence he went to the court where and by means of which he was developed intellectually and in matters pertaining to law and government.

To perform his great task of delivering a horde of slaves from Egypt and leading them to Canaan as a well-organized and law-abiding nation of freemen required that he be a deeply moral and religious man, which he became under his mother's training; and that he be a man profoundly versed in letters and science and general matters of law and government, which he became under his adopted mother at the court.

He needed to be a scholar, for the Law was to be recorded and expounded. Also a record of God's dealing with Israel was to be kept. A knowledge of geography and general science was needed to help him in selecting routes and halting places and in overcoming the trials and dangers of wilderness life. He needed especially to be a profound statesman, for otherwise he could not have led a horde of slaves and developed them into an organized nation of free and brave men. He needed to be intimately acquainted with the methods and stratagems and strength of the Egyptians, for it was necessary to contend with, elude and overcome all these. All this preparation could have been secured nowhere else than at the court.

How clearly traceable in it all is the finger of God! The very decree intended to destroy the Hebrews as a distinct people became the very means of sending to the court a Hebrew child to be trained and fitted to become a leader that should deliver them and make a mighty nation out of them! And the oppressor and would be destroyer becomes the very guardian and instructor of the great deliverer!

Monazite.

BY J. D. HUFHAM, JR.

In the preface to Bulletin No. 74 of the U. S. Geological Survey, the author says as regards the gold sands, among other things, "To mineralogists, North Carolina has become classic ground." But not to mineralogists alone have these sands proved profitable; for besides their yield of gold, they have been found to contain a substance which is the source of a very recent lucrative manufacturing industry. This substance, on account of its unlikeness to any other known mineral, is called *monazite*, from a Greek word which means *alone*.

Monazite exists in small quantities in Norway and some other European countries, in Brazil, and in a number of localities in North America. It seems to be most abundant, however, in Western North Carolina. There it is found among the gold sands of Alexander, Burke, Cleveland, McDowell, Polk and Rutherford counties; it is also found in association with diamond, zircon, etc., near Crowder's Mountain, Gaston county, and in Mecklenburg county. It is found in micaschist in Mitchell county; in feldspar in Yancey county, and in large clevable masses from Mars Hill, Madison county. It is principally found, however, in the gold sands already spoken of.

These sands are nothing more than the debris of disintegrated rock which have gradually worked their way down hill and mountain side by processes of freezing and thawing. The heavy particles like gold and monazite are usually deposited near the slopes, while the remainder creep down to the plain. Those particles of sand and monazite which fall in the course of streams and rills, are swept to the plains below, where they are deposited as soon as the current becomes too feeble to carry them further. It is here that monazite is usually found.

Monazite is a crystalline substance belonging to the mono clinic system. Its color varies from greenish yellow to dark brown; specific gravity, 5 10. It is very heavy; an ordinary water-bucket full weighs from sixty to seventy pounds. It is a phosphate of three metals: cerum, lantharium and didymium. Thorium is present merely as mechanically admixed thorite. But the percentage of thorium present determines the commercial value of monazite, for the more thorium there is, the more valuable the monazite. The percentage varies from 1 to 7.

Monazite is dug or "panned," just as gold is. The stream whose bottom has been found to contain monazite is dammed at some place. A trough about twelve feet long, with a platform at one end, is then placed on the dry bed of the old stream. The top of the platform is a steel plate perforated with small holes. A trench is then dug from where the water has accumulated, along the bank, and made to turn again into its former bed just where the trough is sitting. The water falls on the steel plate where the sand from the stream's former bottom is thrown. The sand being much lighter, is washed away while the monazite remains in the trough.

The cost of mining monazite is usually about one half its market value. Monazite usually sells at from six to ten cents per pound. I quote the following from the *Rhelby Aurora* of Feb. 28: "One of our citizens, T. D. Lattimore, has this week completed a ten ton contract with Mr. English of New York, and these tons were culled from less than two acres of bottom land, two miles northeast of Shelby. Mr. Lattimore has dug from about three acres of land about $2,000 worth of monazite. As his land is rich in a fine quality of monazite, it did not cost him one half of this amount for laborers and superintendent; so Mr. Lattimore has made clear over a thousand dollars, and the mine has plenty more monazite left."

From the same paper issued March 7, I again quote: "There are five hundred laborers now engaged in digging this yellow sand in Cleveland county, and some operatives have made contracts for the next six months. The output increases each month, as new mines are being opened and the number of laborers is increasing..... The supply in Cleveland county continues to increase, and three hundred farmers in this county have valuable monazite deposits, that can be worked profitably."

Monazite will apparently have a history somewhat analogous to that of gold. Its real source has not yet been touched. Those quantities which have thus far been found seem only to be washings from large veins which have crumbled. In time veins will be discovered in solid rock and worked just as was the case with gold.

The metal thorium was first discovered in 1828 by Berzelius, and named for the Scandinavian war-god, Thor. It is obtained by heating the chloride with sodium or potassium. It is a heavy metal of dark gray lustre. When heated in the air, it burns with intense brilliancy. It is used in the manufacture of the Welsbach gas burner. This burner gives a much cheaper, softer, and yet as brilliant light as the incandescent.

Wake Forest College.

Stop that Cough!

It may lead to serious consequences. Cough remedies will not do it, because it means more than a simple cold. Scott's Emulsion of Cod-liver Oil with Hypophosphites will do it, and at the same time will build up and fortify the system against further attacks.

We are putting up a 50-cent size for just these local difficulties. For ordinary Coughs and Colds that quantity will doubtless cure. If it is deep-seated it may require more.

Don't be persuaded to accept a substitute.

Scott & Bowne, N. Y. All Druggists. 50c. and $1.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	7 2 a m	.....	.....
Ar Fayetteville..	10 35 a m	.....	.....
Lv Fayetteville..	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford.....	12 18 p m	.....	.....
Lv Climax.....	2 20 p m	.....	.....
Ar Greensboro...	2 50 p m	.....	.....
Lv Greensboro...	3 00 p m	.....	.....
Lv Stokesdale....	3 55 p m	.....	.....
Ar Walnut Cove.	4 25 p m	.....	.....
Lv Walnut Cove.	4 33 p m	.....	.....
Lv Rural Hall...	5 01 p m	.....	.....
Ar Mt Airy.....	6 25 p m	.....	.....
Lv Bennettsville.	.....	7 00 a m	.....
Lv Maxton	.....	8 07 a m	.....
Lv Red Springs..	.....	8 46 a m	.....
Lv Hope Mills...	.....	9 41 a m	.....
Ar Fayetteville..	.....	10 05 a m	.....
Lv Ramseur.....	.....	.....	6 50 a m
Lv Climax.....	.....	.....	8 35 a m
Ar Greensboro...	.....	.....	9 20 a m
Lv Greensboro...	.....	.....	9 35 a m
Lv Stokesdale....	.....	.....	10 55 a m
Ar Madison.....	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	9 45 a m		
Lv Rural Hall...	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale...	12 13 p m		
Ar Greensboro...	12 58 p m		
Lv Greensboro...	1 04 p m		
Lv Climax.....	1 32 p m		
Lv Sanford.....	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville..	4 33 p m		
Lv Fayetteville..	4 45 p m		
Ar Wilmington..	7 55 p m		
Lv Fayetteville..		4 38 p m	
Lv Hope Mills...		4 59 p m	
Lv Red Springs..		5 40 p m	
Ar Maxton		6 19 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville.		7 25 p m	
Lv Madison.....			12 25 p m
Lv Stokesdale....			1 27 p m
Ar Greensboro...			2 38 p m
Lv Greensboro...			3 05 p m
Lv Climax.....			4 00 p m
Ar Ramseur			5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.



FREE!

This remarkable statement, to which we direct special attention, is from a Tennessee farmer: My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jackson, Tenn.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free.

Address, J. H. MOORE, M. D., Cincinnati, O.

Wanted.

Do you want to start the New Year in a good position that will pay you well provided you are a good salesman and collector?

We want live, energetic men to canvass, sell machines and collect. If there is an agent located in your community we can locate you elsewhere in a good section. We furnish a nice light-running wagon, agent to furnish horse and harness and make a $500 bond. We offer a good salary, or commission contract, one under which a live, energetic hustling man can make and save money. Men of character and good make-up do well to secure work with the Company, for if successful and the business entrusted is handled honorably, they will be promoted to more responsible positions of trust and responsibility, with increased compensation. Address R. L. GREEN, District Agent, Raleigh, N. C.

J. H. HARLEY, Manager, Wilmington, N. C.

OH! IF I ONLY HAD HER

Complexion! Why it is easily obtained. Use Ponzoni's Complexion Powder.

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MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
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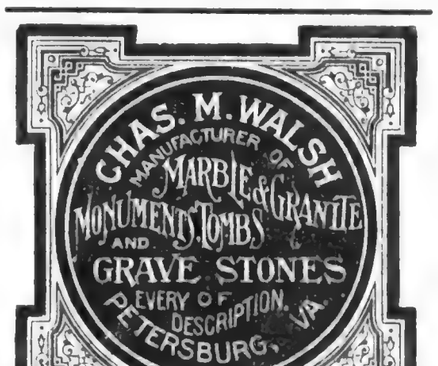
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Tint White Lead with the National Lead Co.'s pure White Lead tinting colors, and avoid the difficulty of matching shades. They are the best and most permanent. Send for pamphlet and color-card—sent free.

NATIONAL LEAD CO.,
1 Broadway, New York.

FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, Fortwayne, Ind.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Wilmington & Weldon R R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mch 25, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 a m	10 20 p m	
Leave Tarboro...	12 20 a m		
Lv Rocky Mount.	1 05 a m	10 20 p m	6 00 a m
Leave Wilson....	2 03 a m	11 03 p m	
Leave Selma.....	2 53 a m		
Lve Fayetteville.	4 30 a m	12 53 p m	
Arrive Florence..	7 20 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson....	2 08 p m		6 35 a m
Leave Goldsboro.	2 55 p m		7 20 a m
Leave Magnolia..	4 02 p m		8 29 a m
Arr Wilmington.	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Mch 25, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma. ...	12 32 a m		
Arrive Wilson ...	1 20 a m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a n		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 a m		9 40 p m
Arrive Wilson ...	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson....	1 30 p m	11 33 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro ..	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon...	3 48 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.35 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.35 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

R · I · P · A · N · S

ONE GIVES RELIEF.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect March 17, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 86. Daily.
Lv Greensboro...		1 33 a m	11 55 a m
" Elon College..		2 30 a m	12 31 a m
" Burlington ...		3 05 a m	12 41 a m
" Graham	No. 18. Daily.	3 13 a m	12 45 a m
" Hillsboro		4 23 a m	1 24 p m
" University ...		4 45 a m	1 34 p m
" Durham	12 01 p m	5 50 a m	1 55 p m
Ar Raleigh	1 08 p m	7 40 a m	2 55 p m
		Mixed Ex. Sun	
Lv Raleigh	4 30 p m	9 05 a m	2 53 p m
" Clayton	5 04 p m	10 06 a m	3 33 p m
" Selma.....	5 30 p m	11 25 a m	4 00 p m
Ar Goldsboro	6 15 p m	1 00 p m	4 50 p m
	No 35 Daily	No 11. Mix daily	
Ar Greensboro....	7 20 p m	8 30 a m	
" Elon College..	6 42 p m	7 46 a m	
" Burlington ...	6 32 p m	7 35 a m	
" Graham	2 2 p m	7 30 a m	No. 17. Daily.
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	11 30 a m
Lv Raleigh.....	4 10 p m	5 05 a m	10 35 a m
		Mixed Ex. Sun	
Ar Raleigh.....	4 10 p m	9 10 p m	10 35 a m
" Clayton	8 30 p m	8 03 p m	10 05 a m
" Selma	2 53 p m	7 00 p m	9 40 a m
Lv Goldsboro	2 00 p m	5 00 p m	9 00 a m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun	No. 15. Daily.
Lv Richmond	12 35 a m		12 30 p m
" Keysville	7 30 a m	10 30 p m	4 00 p m
" Chase City....	9 20 a m	11 45 p m	4 40 p m
" Jeffress	10 23 a m	12 35 a m	5 06 p m
" Clarkesville...	11 00 a m	12 45 a m	5 14 p m
" Oxford	2 00 p m	2 50 a m	6 15 p m
" Durham	4 45 p m	5 05 a m	7 40 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	6 35 p m	8 00 a m	
" Keysville	3 00 p m	12 55 a m	5 00 p m
" Chase City....	2 22 p m	11 45 p m	2 23 p m
" Jeffress	1 57 p m	10 40 p m	12 55 p m
" Clarkesville...	1 50 p m	10 25 p m	12 00 p m
" Oxford	12 55 p m	8 35 p m	10 05 a m
" Durham	11 30 a m	6 00 p m	7 45 a m
Lv Raleigh.....	10 35 a m	4 10 p m	

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.		No 12. Daily.
5 05 a m	Lv ... ...Raleigh.....Ar	7 40 a m
6 10 a m	" .....Durham..... "	6 20 a m
8 35 a m	" .....Greensboro ..... "	10 15 p m
10 15 a m	" .....Salisbury..... "	8 05 p m
11 09 a m	Ar.....Statesville Lv	7 11 p m
12 30 p m	" .....Hickory ..... "	6 00 p m
3 52 p m	" .....Asheville..... "	2 16 p m
5 22 p m	Ar.....Hot Springs.....Lv	12 43 p m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York, Asheville and Hot Springs, and Northbound from Augusta and Columbia to New York. Dining Car between Greensboro and Montgomery.

Nos 33 and 34, New York and Florida Short Line Limited Pullman Cars and First-Class Coach only. Through Sleeping and Compartment Cars between New York and St. Augustine (two cars), and New York and Tampa, and Southbound New York to Columbia and Augusta. Dining Car between Salisbury and Jacksonville and Charlottesville to Washington.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and St. Augustine. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company, or to J. S. B Thompson, Supt. First Division, Danville, Va. W. B. Ryder, Supt. Second Division, Charlotte, N. C.

W. H. GREEN, Gen. Man (East'n Sys.) Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Woman's Missi

President Woman's ... Carolina, Miss FANN... Secretary, Mrs. J. A...

SUBJECT FOR...

Two new narrati... work of the Home... lished and will be s... Miss Fannie E. He...

In the annual m... Missionary Societie... Tichenor said, in ... among the Indians ... "While the work ... over the work of gr... wich Islands in the ... Southern Baptists ... through their Hom... Territory, a work ... point of number of ... which it was accon...

Of the one work, ... other is not even a... ination through w... complished.

God has jewelled ... Board with thous... from heathenism, a... thanks.

Although our de... as a nation have w... of Dishonor, and th... strewn with broke... cruelty, it has als... lives of hero missi... who have gone to t... earth.

First among the ... fellow pilgrims in ... John Elliott, the ... as early as 1644 wa... setts Indians in ... translation of the ... for many years th... Indian dialect.

Following Elliott ... Mayhew, whose w... Indians of Martha's ... teresting page in ... Bainerd, who into ... years (1718–1747) ... God. In the closi... great revival wave ... among whom he ... was met with cries ... old Indian braves ... them more plainly ... All too soon, it wa... closed, and suspicio... upon the Christian ... Elliott, had gather...

Persecution of a ... to the lot not only ... but to the heroic M... berger himself. H... eral Oglethorpe's co... driven from point ... scattered by the pe... until he at length re... Erie.

Here the fiercest ... not only upon him... vian missionaries ... science sake, refus... the Revolution.

After the Decla... and the establishm... no organized effort ... seems to have been ... New York Missio... Holmes to work a... Niagara Falls.

Following this, ... Commissioners b... Cherokees and Cho... then one missionar... other has in rapid... most interesting ... heroic in heart an... have followed one ... even mentioned he...

To-day Christia... varying degree ac... bility to the Red... while white settle... cast covetous eyes... rowing possessions... bring the larger ki... sons of God.

Betwe...

Mrs. R. Van De... zation of a Society... lington." Of this S... bee is secretary.

Although at N... yet no church buil... ton writes that the... ary society, "Th... yet increaseth."

Mrs. Mamie H... City, now of Liber... organization of a ... Miss Ollie Bradsha... the work begun ... Hatcher.

Soon after the ... lotte the children ... missionary societ... writes: "The chil... society, which is ... one will undertak... them that I will. ... Sunbeam Society ... soon after the a... ladies, also, clamo... ion, and were org... ship of Mrs. R. J. ...

Miss Susie Tyle... casions interested ... of the various Ral... of her home and ... met with the ladie... Forest on March ... love" is the mot... that Miss Tyler ... Josiah Tyler, f...

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR MARCH: AFRICA.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

In the annual meeting of the Woman's Missionary Societies in Charlotte, Dr. I. T. Tichenor said, in speaking of our work among the Indians:—

"While the world wonders and rejoices over the work of grace wrought in the Sandwich Islands in the space of fifty years, the Southern Baptists have, under God, done, through their Home Board, in the Indian Territory, a work which exceeds it both in point of number of converts and the time in which it was accomplished."

Of the one work, all the world knows; the other is not even appreciated by the denomination through whose agency it was accomplished.

God has jewelled the work of our Home Board with thousands of souls redeemed from heathenism, and we have not returned thanks.

***

Although our dealings with the Indians as a nation have well been called a Century of Dishonor, and the path of our history is strewn with broken treaties, treachery and cruelty, it has also been starred with the lives of hero missionaries as noble as any who have gone to the uttermost parts of the earth.

First among these, towering above his fellow pilgrims in zeal and intellect, stands John Elliott, the Puritan missionary, who as early as 1644 was preaching to Massachusetts Indians in their own tongue. His translation of the Bible was the first, and for many years the only translation in an Indian dialect.

Following Elliott and his fellow-laborer, Mayhew, whose work among the praying Indians of Martha's Vineyard is "a most interesting page in missions," came David Bainerd, who into a life of only thirty-nine years (1718–1747) crowded great things for God. In the closing years of his work a great revival wave swept over the Indians among whom he labored. Everywhere he was met with cries and tears as young and old Indian braves besought him to show them more plainly the way of salvation. All too soon, it would seem to us, his life closed, and suspicion and persecution came upon the Christian Indians whom he, like Elliott, had gathered into Christian villages.

Persecution of a fierce type, however, fell to the lot not only of the Indian converts, but to the heroic Moravian missionary Teisberger himself. Beginning work in General Oglethorpe's colony in Georgia, he was driven from point to point and his villages scattered by the persecution of the colonists until he at length reached the shores of Lake Erie.

Here the fiercest fury of persecution broke, not only upon him, but upon other Moravian missionaries as well, who, for conscience sake, refused to aid in the war of the Revolution.

After the Declaration of Independence and the establishment of the United States, no organized effort to evangelize the Indians seems to have been made until in 1801, the New York Missionary Society sent Mr. Holmes to work among the Indians around Niagara Falls.

Following this, the American Board of Commissioners began work among the Cherokees and Choctaws in 1818, and since then one missionary organization after another has in rapid succession entered this most interesting field, and missionaries, heroic in heart and great in achievement, have followed one another too rapidly to be even mentioned here.

To-day Christians of all denominations in varying degree acknowledge their responsibility to the Red Sons of the plain, and while white settlers with grasping greed cast covetous eyes towards their ever narrowing possessions, they are endeavoring to bring the larger kingdom and liberty of the sons of God.

Between Ourselves.

Mrs. R. Van Deventer reports the organization of a Society in her new home, Burlington. Of this Society Mrs. W. H. Riggsbee is secretary.

Although at New London they have as yet no church building, Miss Maggie Littleton writes that they wish to form a missionary society, "There is that that scattereth yet increaseth."

Mrs. Mamie Hatcher, formerly of Siler City, now of Liberty, is full of hopes for the organization of a Society in her new home. Miss Ollie Bradshaw has undertaken part of the work begun in Siler City by Mrs. Hatcher.

Soon after the annual meeting in Charlotte the children asked to be formed into a missionary society. Miss Cora Conrad writes: "The children are clamoring for a society, which is very encouraging, and no one will undertake it, so I have promised them that I will. We want to organize a Sunbeam Society next Thursday." Very soon after the annual meeting, the young ladies, also, clamored in more stately fashion, and were organized under the leadership of Mrs. R. J. Jordan.

Miss Susie Tyler, who has on several occasions interested and instructed the ladies of the various Raleigh W. M. S's. with talks of her home and mission work in Zulu land, met with the ladies of the W. M. S. of Wake Forest on March 18th. This "labor of love" is the more appreciated for the fact that Miss Tyler who, with her father, Dr. Josiah Tyler, forty years missionary to Zulu, spending the winter in Raleigh, is a missionary of the Northern Congregational Board. Her best resting seems to be aiding.

A lady from Tennessee writes: "If the statements of the sufferings of our frontier missionaries be true, I for one never intend to waste money foolishly on dress while so many of God's servants are suffering while toiling for the salvation of human souls."

An Echo from the Christmas Offering.

My Dear Miss Heck;—I received your postal, asking our Society for $5 00 as a Christmas offering. How happy I am to tell you we have offered $10.00.

We had been thinking of this, saving our little dimes for two or three months, and when at our last meeting we put all together, it amounted to $10 00. It made us so glad and happy. There are so very few of us that we could not but feel that we had done well, although we think that it is not what we might have done, when we take into consideration the many blessings we have.

Yours in love,
LILLIE MITCHELL, *Secretary.*
Youngsville, N. C.

Indian Lullaby.

Where the waves are lapping, lapping softly
o'er the pearly pebbles,
And the stream is gliding, gliding ever onward toward the sea:
Where the pines are murm'ring, murm'ring
to the never dying breezes,
Sits a mother crooning, crooning to a child
upon her knee
Sleep, my warrior,
Sleep, my chieftain,
Sleep, my little Indian brave—
Lulled by murm'rings
Of the forest
And the streamlet's lapping wave;
While thy father's
Flashing arrows
Chase the deer in forests deep,
Rest, my warrior,
Rest, my chieftain,
Rest within the arms of sleep.

Where the light is glimm'ring, glimm'ring on
the surface of the water,
And a sweet breath stealing, stealing from
the pine woods o'er her creeps:
Where the twilight's deep'ning, deepn'ning
fast within the gloomy forest,
Still the mother's crooning, crooning,
while her infant warrior sleeps.

Sleep, my warrior,
Sleep, my chieftain,
Sleep, my little Indian brave—
Soothed by breathings
Of the pine-woods
And the cool stream's rippling wave,
While thy mother's
Dreamy crooning
Falls like music of wild streams:
Sleep, my warrior,
Sleep, my chieftain,
Glide on to the land of dreams.

—*Sarah Comstock, in Indian Advocate.*

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Only see that your heart be right toward God—that you now love the Lord Jesus Christ—that you love your neighbor—walk as your Master walked, and I desire no more. Give me solid and substantial religion, give me an humble lover of God and man—a man full of mercy and good fruits, without partiality—a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with such Christians wheresoever they are, and whatsoever opinions they may hold. "He that doeth the will of my Father in heaven the same is my brother, and my sister, and my mother."—*Wesley.*

Laughing Babies

are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

Jealousy is always in an inverse ratio with the size of the man; the smaller the man the greater the jealousy.—*Baptist Vineyard.*

Put Our Institutions into the Hearts of the People.

Dear Recorder:—I rise to say that I heartily approve of the policy pursued by brethren Blanchard and Stringfield in the work they are doing for Wake Forest and the Woman's College. They are going right into the midst of the great mass of Baptists and telling them the story of struggle and self-sacrifice of the past, their present needs and their prospects.

This is following out the very genius of denominational life. Whatever success we have had is largely due to the fact that our heralds for every cause have gone into the rank and file of the common people. Every individual church and every individual in every church needs the information.

Bro. Caddell uses this as a reason why every Baptist should read his church paper, and it is a strong reason; for if he is to act according to his own sovereign will, without dictation from higher courts, he ought to be informed about matters that come before him.

You know Dr. Dickinson says, "A Baptist is as free as a fool," and some of them are, for they have the freedom without the knowledge necessary to make the freedom safe.

These brethren are going to weak churches where representatives seldom go, and they are fastening the affections of the people to these institutions. The time is here when everything cannot be represented at the Associations; the time is too short for all to have a proper hearing, so they must go to the churches. This is the age of the canvasser—door to door and man to man work.

Now, there may not be a great deal of money raised from the multitude, but, what is better, loyalty and sympathy for our institutions. There needs to be a constant flow of contributions, though small, to keep this tie alive and strong. We must be linked to every denominational enterprise by the tie of sacrifice, or they will pass out of our affections.

Yet we are never to lose sight of the fact that a sufficient endowment for our colleges must come chiefly from large private beneficence. But the best way to secure large gifts from these individuals is to get the great mass of the people thoroughly warmed up on the subject, and it will warm these men of means into liberality, or if they are already looking for a place to put their money, it will convince them that the people would appreciate and use large gifts.

I feel hopeful about the Royall Chair, and more than that, for Wake Forest, and that there is a glad day in the midst of the years that will see the Woman's College planted on the same unfailing rock, the struggles and affections of a consecrated and heroic people. M. L. KESLER.

It may save you time and money to be informed that, when you need a blood purifier, Ayer's Sarsaparilla is the kind most in favor with the medical profession. It is the standard and, as such, the only blood purifier admitted at the Chicago World's Fair.

From Abbottsburgh

Dear Recorder:—I have thought for some time of sending the RECORDER a few facts with regard to our little town, and more especially the Baptist church here.

Abbottsburgh is situated on the C. C. R. R., about eighteen miles from Lumberton and forty-nine miles from Wilmington. The place had always been in the background in regard to educational enterprises until last February.

Lee & Byrd established the Abbottsburgh High School there and have been progressing finely. The people seem to be well pleased with it.

The writer accepted the call and began the pastorate of the Baptist church of this place the first Sunday in December, 1894, and has been laboring faithfully ever since.

The people are very generous and kind-hearted here and in the surrounding country also. We have a flourishing Sunday-school It is under the careful supervision of Bro. George W. Smith, the superintendent. We also have a weekly prayer meeting.

Yours in the glorious work,
R. L. BYRD.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors natural brown or black.

I know the hand that is guiding me through
the shadow to the light,
And I know that all betiding me is meted
out aright;
I know that the thorny path I tread is ruled
by a golden line,
And I know that the darker life's tangled
thread, the richer the deep design."
—*British Evangelist.*

O. D. Rice, Mendota, Ill., writes: "Have used your Japanese Pile Cure and found it a sure and permanent cure." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

You have a splendid chance to grow in grace every time somebody snubs you.—*Ram's Horn.*

Strict cleanliness is one of the requisites for successful dairying.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Save Your Money.

One box of Tutt's Pills will save many dollars in doctors' bills They will surely cure all diseases of the stomach, liver or bowels.

No Reckless Assertion

For sick headache, dyspepsia, malaria, constipation and biliousness, a million people endorse

TUTT'S Liver PILLS

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
Newton, N. C.



It is Said

"Some men are born great, some achieve greatness, and some have greatness thrust upon them." This might have been true when advancement came through the favor of Kings and Queens. But in this American republic and in this nineteenth century there is but one way for a man to become great. He must achieve greatness, and no man can achieve greatness without education.

With education the poorest boy may become the greatest man, though we can not all be president. The most important question is: Would we be prepared to perform the duties of a great office if it were thrust upon us? We probably would if we should do as

One Great President

did. He is said to have, as his constant companion, the Encyclopaedia Britannica. He is even said to have kept a set in his private car while making a campaign tour. This mark of diligence and intelligence made him many friends and admirers.

There is a great principle involved in this idea. If you look up just one question each day you will soon become an educated person, and you learn to enjoy it.

These questions should be investigated right when they come up, while your mind is curious; then you won't forget what you read—you can't if you try.

But to do this you need the Encyclopaedia Britannica, and The Charlotte Observer is ready to assist you by offering this great library for

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THE OBSERVER,
CHARLOTTE, N. C.

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This Company has been in successful operation for twenty-two years, and paid out

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CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, RALEIGH, N. C.

Half Price to Ministers!

Sermons, Addresses and Reminiscences,

BY

Rev. THOS. E. SKINNER, D. D.

In order that every minister in North Carolina may have an opportunity to place this valuable and interesting book in his library, and for the purpose of introducing it, we offer it to ministers, by mail, postpaid, for sixty five cents (65).

Fifty cents for the book and fifteen cents for postage.

The book contains 450 pages of clear print, on good paper, and is handsomely bound in cloth. The regular price of the book is $1 15, by mail, and is considered very cheap at that.

Our offer to ministers is to send the book by mail for 65 cents. We shall keep this offer open for a limited time. If you want the book, send your order at once. Address,

EDWARDS & BROUGHTON,

Publishers, Raleigh, N. C.

Read What is Said of the Book.

Dr. Charles E. Taylor says: "A most valuable contribution to the religious literature of North Carolina. If the book shall have the wide circulation which it deserves, I believe it will be used of God for the awakening and conversion of very many."

Dr. J. B Gambrell, President of Mercer University, Georgia, has the following to say in "The Index": "The whole book is juicy, soulful and helpful toward a wider range of things and a better spiritual life. It is a good Sunday book. The Sermons deal with matters of life and death, and the Addresses touch on many practical topics, while the Reminiscences, especially of the author's conversion and spiritual life, are rich with a heavenly flavor."

"Every pastor and especially every young Baptist preacher in North Carolina, ought to have a copy of Dr. Skinner's book. If I had the means it would be a great pleasure to me to send a copy of it to every young preacher in the State."—C. Durham.

Send Your Order at Once.

University Law School.

Spring Term begins January 3d, 1895. Summer Session begins July 1st, 1895. For particulars address JOHN MANNING, LL. D.,
Chapel Hill, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p. m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P M, DAILY,

For Southern Pines, Hamlet, Marston, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.30 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.36 A M, DAILY

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.22 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 3.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 1.00 p m, returning arrives Johnston street at 9.05 a m.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to rates, time, &c., apply to Ticket Agent, or A. J. Cotte, S P A Raleigh, N. C.

JNO. S. TINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

A War Echo.

EVERY HONORABLE VETERAN DESERVES HIS PENSION.

AND THE LONE LIMB IS NOT THE ONLY REASON FOR A GOVERNMENT REWARD EITHER.

(*From Journal, Lewiston, Me.*)

Samuel R. Jordan, has just given the *Journal* an account of his life, which in view of his extremely hard lot for the past few years will be read with interest.

"I am 48 years old and have always lived in New Portland. I enlisted in the army in 1862 as a private in Company A. 28th Me. Volunteers. My army experience injured my health to some extent, although I worked at blacksmithing some part of the time, when suddenly, several years ago, I was prostrated with what able physicians pronounced Locomotor Ataxia. At first I could get around somewhat yet the disease progressed quite rapidly until I had hardly any feeling in my legs and feet, they felt like sticks of wood and I grew so much worse that I could not move for three years without help, as my neighbors and friends could testify. I employed several physicians in my vicinity, and elsewhere, and they all told me that medicines would not help me, that they could do nothing to effect a cure and that in time I should become entirely helpless. I became discouraged. I was a great care to my wife and friends. Shortly after I met an old army comrade, Mr. Asa Partlin, a resident of Madison, Maine, and he incidentaly mentioned how he had tried Dr. Williams' Pink Pills for a severe case of rheumatism and a spinal and malarial trouble, that he had suffered with consequent of his army life, and had been greatly benefited by their use. By his earnest recommendation I was induced to try the pills. After taking them for a time I began to feel prickly sensations in my legs and a return of strength so I could move them a litle. After a few weeks I began to feel a marked improvement in my condition. I soon was enabled to walk around a little with the help of crutches. After taking for some time I can now walk without crutches, my general health is much improved and I have regained my old timed vigor. I can walk about and enjoy life once more, for which I feel very thankful, and this happy result is due to the use of Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2 50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.

NEWS SUMMARY.

North Carolina.

Latest government reports show that twenty six national banks in North Carolina have in loans and discounts, $5,846,000; lawful money reserve, $1,503,000; gold, $339,518; individual deposits, $4,810,000 ——Owing to inadequate appropriations, there will be no State Guard Encampment this year.——A new hotel, with thirty rooms, will be built at Hamlet.——Mt. Holly very promptly made it too cold for a disciple of Ingersol who had started a paper in that town.——The Lindley Training School, Asheville, for fallen women under eighteen years old, will be opened this month.——Efforts are being made to establish a telephone exchange at Burlington.——Two negro children perished in the burning of their father's house at Maxton last week.——Moonshiners burned the barn of a law-abiding farmer near Trap Hill, because they suspected him of reporting them.——Suit of S. B. Myers co-operation candidate against J. S. Ray, Treasurer of Cleveland county, has been compromised. Myers will take the office.——A cotton mill will be built at Lattimore.——James A Bradley, who died in Oakland, Cal., in December, left $25,000 to Davidson College.——A patent has been issued to W. N. Carter of Nall's, for a subsoiling attachment for plows ——Episcopalians are making strong efforts to build a church at Sanford.——A Presbyterian church was completed at Pineville last Sunday.——Thaxton & Patton, general merchandise and groceries, Durham, have assigned.——L R Wyatt, steam laundry and supply store, Raleigh, has assigned.——A Catholic church has been dedicated at Southern Pines ——College teams of the University, Trinity and Wake Forest are playing many games of base-ball with outside teams. There are professionals on the college teams.——A temperance paper will be started at Raleigh the 15th inst.——A knitting and cotton mill is being built at Roanoke Rapids.——Rev. C. E. Todd, who has been pastor of the A. R. P. church, Charlotte, several years, preached his last sermon Sunday before leaving for Due West, S. C.——A new electric light company is putting up equipments at Raleigh.——The foundry department of the Seaboard Air Line at Raleigh has been closed down, depriving twelve men of occupation.——Efforts to grow tea near Fayetteville have proved successful.——All the prisoners in Johnston county jail escaped March 28th.——It has come to light that a law was passed or slipped through the Legislature making all future mortgages and preferences of any kind unlawful. As a consequence very little credit business is being done in this State. The law was intended to prevent preferences in making assignments. The Supreme Court will be called on to decide the legality of this measure, and it is said that it will be construed so as not to include mortgages. Almost anything to break up the credit system would be desirable, but this is too violent.——J. H. Weddington has been nominated for Mayor of Charlotte, defeating Mayor Brevard for the nomination.——The city of Wilmington is in the hands of the new regime, and she has four negro policemen.——Three new factory buildings are to be put up at High Point.——The Good Shepherd Episcopal church at Raleigh has for sometime been the cathedral of Bishop Cheshire's diocese. It hopes to erect a $40,000 edifice.——Rev. A. N. Wells, pastor of the Methodist church at Mt. Holly, died March 30th.——Mr. S. M. Parrish, a well known citizen of Raleigh, died March 31st. He was a prominent member of the Central Methodist church and also of Hiram Lodge, No. 40, of Masons.

In General.

George Bahen, a foot-ball player, injured last fall, died March 26 at Washington, where he had been in a hospital since the game. The coroner's jury could not agree to place his death against anyone.——The Seaboard Air Line railway, has ordered 13 new engines, The system has undergone many changes lately, and is now in Northern and Western hands.——The eightieth birth day of Bismarck of Germany was celebrated all last week ——In an investigation of the defunct whiskey trust, experts have found a discrepancy of nearly $3,000,000.——The reports of the Armenian massacre by the Turks have been confirmed. More than 10,000 people have been killed without cause. That such a thing is permitted is a disgrace to civilized countries.——The Southwest Trade and Grain Congress is meeting this week at Mobile, Ala.——Not so much trouble as was predicted is being met with in collecting the income tax.——Trade everywhere is said to be improving.——The Supreme Court has changed the law course prescribed for applicants for license, cutting out Blackstone's commentaries.——The rebellion in Cuba has grown stronger, and it is not at all certain that the island will not shake off from Spain, and come to the United States.——Bal l more Methodist Episcopal Conference in session at Washington last week authorized an issue of $30,000 in bonds for Wesleyan Female Institute.——There is a considerable Southward immigration movement. Georia appears to be getting the most of it.——A $1,000,000 fire occured in Milwaukee March 27.——The Southern Railway has ordered 14 new locomotives.

History of the Baptists of Alabama.

There has just come from the press a "History of the Baptists of Alabama by Bro. B. F. Riley, D. D., Professor of English in the University of Georgia." It is a book on good paper, open, large type, of 481 pages, divided into thirty five chapters, and is published "under the auspices of the Alabama Baptist Historical Society, by Roberts & Son, Birmingham, Ala., 1895" It deals with the origin of the Baptists in Alabama in 1808, their church, educational and mission work and growth to 1894: the men of note, usefulness and influence in the denominational councils and work through the past eighty-six years; and gives wood cuts of twenty men, mainly pioneer preachers, of two colleges buildings and two church buildings.

This history is a detailed record of denominational events in that State during the stirring period of eighty six years, and it furnishes biographical sketches of those who have been conspicuous in the annals of the denomination, besides much other incidental matter relative to the secular history of Alabama.

The Alabama Historical Society has done wisely in having this volume issued, and Dr. Riley has done his work most successfully.

When will some one do such a work for the Baptists of North Carolina? How long! O *how long!* will we have to wait!! What is the North Carolina Baptist Historical Society doing to hasten such a work?

C. DURHAM.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Elizabeth City ch, $9.88; A H Harwell, Davidson, N C, 1.00; Mill Creek ch, 7.00; Manly ch, Sandy Creek, 3.70. Total, 20.58. Previously reported, 650.79. Total this year, 671.37.

Foreign Missions—Rich Square ch, $9.40; Tillery ch, 1.75; Enfield ch, 1.51; Maxton ch, 5 51; Bay Creek ch, Atlantic, 41c; Bayboro ch, 4.23; Enon ch, 2.18; Maggie Nutt Missionary Society, 2 00; Ditto (Christmas offering), 2.30; Rutherfordton ch, Green River, 2.81; Old Fort ch, ditto, 1.80; Marion ch, ditto, 1.50; Flack's School-house, ditto, 3.00; A A Harwell, Davidson, N C, 1.00; Elkin ch, Elkin, 4.06; Mt Zion ch, Cape Fear, 2.00; Star ch, Montgomery, 2.40; Wake Forest ch, 18.38; Rock Spring ch, Flat River, 11.15; W M S, Buckhorn ch, 9.46; Buckhorn ch, 6.57; W M S and Infant Class, Rutherfordton ch, 10.50; Manly ch, Sandy Creek, 4.36; Silver Run ch, Pee Dee, 1.00. Total, 108.15. Previously reported, 1,008.23. Total this year, 1,116.38.

Home Missions—Roquist ch, W Chowan, $2.00; W M S and Infant Class, Rutherfordton ch, 10.50; Mountain Creek ch, Flat River, 11.45; Harrellsville ch, W Chowan, 2.10; W M S, Wakefield ch, Raleigh, 10.00; Cary ch, 6.21; Salem ch, Raleigh, 2.55; Sulphur Springs ch, 65c; Rich Square ch, 1.65; Maxton ch, 5.31; W M S, Marion ch, Green River, 3.00; Aulander ch, W Chowan (N O House), 3.50; Bethlehem ch, ditto, ditto, 3.00; Republican ch (N O House), 2.50; Forest Home ch, Ashe and Alleghany, 1.00; A H Harwell, Davidson, N C, 1.00; Mt Zion ch, Cape Fear, 1.00; Lenoir ch, Caldwell (N O House), 1.40; Lower Creek ch, ditto, ditto, 1.00; King's Creek ch, ditto, ditto, 75c; North Catawba ch, Catawba River, (N O House), 1.10; W M S, Mt Pisgah ch, (self-denial), Mt Zion, 9.50; Mt Pisgah ch, Mt Zion, 9.06; Wake Forest W M S (Self Denial). 28.35. Total, 121.48. Previously reported, 741.29. Total this year, 862.77.

Education—Rich Square ch, $4.03. Rutherfordton ch, Green River, 2.16. Salem ch, Raleigh, 75c. Total, 6 94. Previously reported, 508.05. Total this year, 514.99.

Orphanage—S S, Wake Forest ch, $3 75. Previously reported, 317.82. Total this year, 321.57.

Ministerial Relief Fund—Maxton ch, $2.35; Boonville Mis Soc, 1.41. Total, 3.76. Previously reported, 123.22. Total this year, 126.98.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, March 30, 1895.

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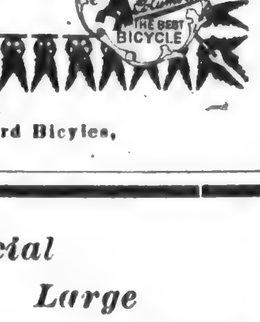
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MARRIED.

BYRD—WYATT—On March 24th, 1895, in Greensboro, N. C., by Rev. C. A. G. Thomas, Mr. Jas. A. Byrd and Miss Alice Wyatt.

ALLEN—BELL—On March 27th, 1895, at the home of the bride in Greensboro, N. C., by Rev. Charles A. G. Thomas, Mr. John E. Allen, Jr., of Johnson county, and Miss Bertha J. Bell.

CONNELLY — HAWKINS — On March 20th, 1895, at the home of the bride in Greensboro, N. C., by Rev. Chas. A. G. Thomas, Mr. H. Bascom Connelly of Durham and Miss Ruby L. Hawkins.

DIED.

BRYAN—Died Dec. 19th, 1894, Lucy Bryan, in her sixtieth year. She was married in 1855; and joined the church at Beaver Dam, Bladen county, while in her teens. She bravely assisted her husband, who lost his right arm at Fort Fisher, in raising eight children, all living. L. BRYAN.

TEAGUE—Died at his home in Randolph county, March 11th, 1895, in the twentieth year of his age, Bennnie C. Teague, son of George and Mary Teague. After months of suffering, a loving son, a kind brother, and a faithful friend is gone, and we trust has passed from the scenes of this lower to the upper, higher and infinitely more glorious and better state of existence. M. J. LEACH.

BELL—Sister Ida Bell died Feb. 13th, 1895, aged nineteen years, six months and ten days. She was baptized into the fellowship of Shady Grove church several years ago. She lived a consistent Christian life. Sister Bell was organist of Shady Grove at the time of her death. She leaves a Christian father and mother to mourn their loss, but their loss is her eternal gain. May the two devoted brothers follow their sister so far as she followed Christ. May heaven's blessings rest upon the dear parents and relatives. .N. P. S.

SMITH—February 27th, 1895, at his home in Davidson county, N. C., Gen. G. W. Smith died, in the seventy-seventh year of his age. Gen. Smith was one of the oldest and most active members of Jersey Baptist church. We shall sadly miss him from his accustomed seat and in the church work.

Bro. Smith was a man of influence and prominence in his county. The church of which he was a member has not only lost one of its leading members, but the county has lost one of its oldest and best citizens. Our brother leaves an aged widow and a number of children to mourn their loss.

THOS. CARRICK.

HANKINS—Sister Malissa R. Hankins, wife of Bro. J. J. Hankins of Virginia died at the home of her son, J. K. Hankins, Lexington N. C., March 12th, 1895, in the fifty-fourth year of her age. Sister Hankins was one of the few persons who were organized into Lexington Baptist church. For several years she was one of its most active members and zealous workers. She came here some weeks ago for medical treatment under her son-in-law, Dr. R. L. Payne, Jr., but in spite of medical skill death came and removed her from earthly suffering to her heavenly reward. A good wife, a devoted mother, and a faithful Christian has gone to meet her God.

THOS. CARRICK.

HOBSON—Died at her home in Ramseur, Randolph county, March 23d, 1895, Mrs. Lydia Hobson. She was a member of Ramseur Baptist church, and was a Christian in deed whose life was a model for any one to have followed. When such a woman is taken from any community it is a great loss. Her daughter, who has been afflicted for years, crossed the river of death about three days before she did.

Sister Hobson leaves two brothers, one sister, a husband, two daughters and two sons to mourn. Their loss is her gain.

The burial service was conducted by the writer March 4th, it being the wish of her husband and children. G. W. HARMON.

Ramseur, Randolph county, N. C.

MITCHELL—Died near Ruffin, Caswell county, N. C., March 8th, 1895, Miss Minerva R. Mitchell, in the eighty-fifth year of her age. Some thirty years before her death she professed faith in Christ, was baptized by Rev. S. G. Mason, and became a member of Trinity Baptist church. She faithfully and lovingly served her Master, exerting a sweet and gentle influence over all with whom she came in contact. It was a benediction and an inspiration to be in her company. She loved to have ministers in her home, and with grace and dignity dispensed a Christian hospitality. As she neared the end of her earthly career she said she had known no earthly want, that her needs had all been supplied with loving hands, for which she seemed to be devoutly thankful. She was gentle in character, but firm in conviction; loved peace, and followed it. Faithful and consistent, she was ready for the call of the Master—"to depart and be with Christ." Loved and honored by all who knew her, her memory will long linger in their minds and hearts. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The Lord bless, comfort and save the bereaved family. F. H. JONES.

Tributes of Respect.

WHEREAS, It has pleased God in his infinite wisdom to suffer the hand of death to be laid on our beloved brother, N. R. Watkins, who fell asleep in Christ at his residence near Rolesville, N. C., on Jan. 17, 1895, in the sixty-ninth year of his age; and whereas, he had been a member of our church from the day of his baptism to the day of his death, and for a large portion of this time also a faithful and honored deacon; therefore be it

Resolved, 1. That it is with unfeigned sorrow and a deep sense of our loss that we contemplate the removal from us of this good man.

Resolved, 2. That in our sorrow we find ample ground for comfort in our brother's simple but sturdy faith, his modest but earnest piety, the kindly influence of his life, and the peaceful passing of his spirit to its eternal home.

Resolved, 3. That we will strive with the Lord's help to emulate the Christian virtues of our deceased brother, and thus commend to the world the religion of our Lord Jesus Christ.

Resolved, 4. That we tender to the bereaved wife and family our heartfelt sympathy in this the hour of their great sorrow.

Resolved 5. That these resolutions be recorded on our church-book, that a copy be furnished to the family of the deceased, and that a copy be sent to the BIBLICAL RECORDER, with request to publish.

Done by order of Rolesville Baptist church, Jan. 19, 1895.

J. R. BROUGHTON,
M. L. FOWLER,
W. B. ROYALL,
Committee.

Literary.

The Treasury of Religious Thought for April completes a volume which may compare not unfavorably with any earlier. This closing number begins with a sermon on The Conpulsion of Love, by Rev. W. F. Anderson, the successful pastor who has recently completed the beautiful building of St. James's M. E. Church at Kingston, N. Y. The other sermons and notes of sermons are by representative men, and of a high order. Rev. Isaac D. Kip appears for the first time in this magazine in an able article on The Way ye Call Heresy Dr. Brown, of New Haven, gives the third of the series of essays on Two Decades of Religious Progress. The different departments are fully maintained, and the number contains a full and valuable index of the sermons, texts, authors, and articles of the year 1894-95. The editorial suggests the ideal of a Christian magazine, and foreshadows improvements contemplated for the next volume.

Annual subscription, $2.50. Clergymen, $2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

Money and Bank Credits in the United States. By Henry W. Williams. American Academy of Political and Social Science, Publication No. 139. Paper, 8vo. Pp. 26. Price, 25c. Philadelphia; 1895.

The Baltimore Bank Plan is probably the most widely discussed financial measure of day. Drawn up, as it was, by a committee of bankers, it would seem that it ought to provide the correct remedy for some of our financial troubles. That it is not perfect in every respect is shown by Mr. Henry W. Williams, of Baltimore, in his paper on "Money and Bank Credits in the United States," lately issued by the American Academy of Political and Social Science. Mr. Williams first outlines a development of the system now in use, which, if carried out, would give us a safe and elastic currency. He then concludes with a review of the Baltimore plan, and a criticism of the fourth suggestion of the Baltimore bankers that no security be deposited by the banks to protect their note issues. He shows the danger inherent in this suggestion and the safer plan to follow. This paper should attract wide attention in view of the general discussion of the monetary situation.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones, —— place; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews, ——; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

For Annihilationists.

The *North American Review*, several years ago, engaged Dr. Shedd to write an article favoring the doctrine of the eternal punishment of the wicked, and also engaged Henry Ward Beecher to answer it. It was agreed that the proof sheets of Dr. Shedd's article should be sent to Mr. Beecher before they were published. They were accordingly sent to him while he was on a lecturing tour in the West. He read the article with care and then telegraphed from Denver: "Cancel engagement. Shedd is too much for me. I half believe in eternal punishment now myself. Get somebody else." No one else could be gotten, and that article has remained unanswered. It ought to be issued as a tract.—*Wes. Recorder.*

Royall Chair.

I have received the following sum for the endowment of the William Royall Chair:

Rev. J. F. Tuttle, $10.00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, March 30, 1895.

The foremost Congregationalist—"the foremost Non conformist," the *Examiner* places him—of England, Dr. R. W. Dale, is dead.

BUFFALO LITHIA WATER

Spring No. 2—in Bright's Disease of the Kidneys.

Dr. R. D. Baskerville, *Swepson's, Va., Reprint from the "Maryland Medical Journal" of February 23, 1889.*

"I have prescribed **BUFFALO LITHIA WATER** Spring No. 2, with decided beneficial results in both forms of chronic Bright's Disease of the Kidneys. In a case of acute Parenchymatous Nephritis occurring in a lad fourteen years old—'the first stage of Bright's Disease' of some writers, 'the large, smooth kidney' of English authors—the urine gave a faint acid reaction, specific gravity 1006, and contained about three per cent. of albumen, Œdema of the feet and legs extending to the knees, face puffed almost beyond recognition, and considerable effusion in the great cavities. **BUFFALO LITHIA WATER** Spring No. 2, **was ordered at once, and in twelve days the Dropsy was entirely relieved,** the specific gravity had risen to 1012 and the albumen had disappeared to a mere trace; the Water was continued for a few weeks and the patient was entirely well, and has remained so to this time, a period of more than ten months."

Dr. John W. Williamson, *late of Jackson, Tennessee:*

"A member of my family suffered from chronic Bright's Disease of the Kidneys. There was **dropsical effusion, the urine rich in albumen, an abundant sediment containing casts, and decided manifestations of Uræmic Poisoning,** especially serious impairment of vision—Uræmic Amaurosis. After a signal failure of every remedy suggested by several eminent medical men, and when the condition of the patient was regarded as well-nigh hopeless, trial was made of **BUFFALO LITHIA WATER** Spring No. 2. The result was relief from the threatening symptoms so prompt and decided as to be almost incredible to any but an eye-witness. The continued use of the Water for several months resulted in a complete recovery. Several years have now elapsed and there has been no return of the disease."

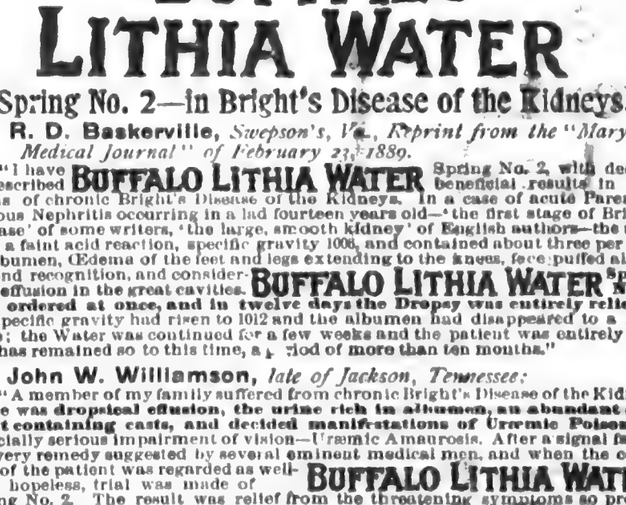
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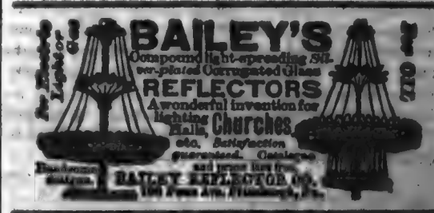
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The Home Circle.

In the Heart.

If no kindly thought or word
We can give some soul to bless;
If our hands, from hour to hour,
Do no deeds of gentleness;
If to lone and weary ones
We no comfort will impart—
Though 'tis summer in the sky,
Yet 'tis winter in the heart!

If we strive to lift the gloom
From a dark and burdened life;
If we seek to lull the storm
Of our fallen brother's strife;
If we bid all hate and scorn
From the spirit to depart—
Though 'tis winter in the sky,
Yet 'tis summer in the heart!
—George Cooper, in S. S. Times.

The Sweetest Lives.

The sweetest lives are those to duty wed;
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life-workings. A child's kiss
Set on the sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be helped thyself by every sense
Of service which thou renderest.
—Mrs. Browning.

Willie's Gold Mine.

"If I were rich, I'd never go to school another day!" exclaimed Willie, as he threw his books and strap upon the sofa in the cosy sitting-room. "What's the use bothering away one's time in school, any way!"

"Well, Willie," inquired grandma, cheerily, from her pleasant corner, "how would hou like to own a gold mine—your very own!"

"A gold mine! My! I'd like it awfully, grandma; but," continued Willie, slowly, "I don't s'pose I'll ever own one."

"I see no reason why you can't, if you really wan't one," replied grandma, smiling.

"How! Do tell me quick!" cried Willie, eagerly. "I guess Jim West won't feel so big if I get a gold mine." And Willie whistled gaily at the thought.

After a moment's silence, Willie continued, thoughtfully: "I can't buy a gold mine, for I've only two dollars in my bank, and a mine will cost heaps."

"Sit down a minute while I explain," and as she spoke, grandma fondly drew her pet to her side. "You can't buy this gold mine with money; and no one can give it to you; you must work for it, and work hard, too, Willie."

"O, grandma, I'll do anything, sure? See how big and tall I am." And Willie actually grew six inches taller all at once, by standing on his tip-toes.

"You can't get your gold mine in a hurry, either," went on grandma. "You must get it little by little. It isn't like some gold mines, that are full of wealth at the beginning—you must fill this mine yourself."

"Will it take long to fill it, grandma?"

"Yes, a number of years. Each day you can add some valuable bit to it, and by and by, lo! you will have an inexhaustible treasure. No one can steal your mine from you, Willie, and you can never dig it dry."

"My!" exclaimed Willie, with sparkling eyes. "When can I begin to get my gold mine, grandma?"

"At any time! You have already begun to fill your treasure-house, and by going to"—

"I know, grandma," interrupted Willie. "It's an education that you mean; that's the gold mine."

"And isn't that a fine one, Willie?"

"Y-e-s, and I'm going to begin now to fill it up. Hurrah for grandma and the gold mine!"

"And the school, too," added grandma.

Why, of course," laughed Willie.—*Presbyterian*

Don't be Imposed Upon.

when you ask for Dr. Pierce's Golden Medical Discovery. Go to a reliable dealer. He will sell you what you want. The ones who have something else to urge upon you in its place are thinking of the extra profit they'll make. These things pay *them* better, but they don't care about you.

None of these substitutes is "just as good" as the "Discovery." That is the only blood cleanser, flesh-builder, and strength-restorer so far reaching and so unfailing in its effects that it can be *guaranteed*. In the most stubborn Skin, scalp, or scrofulous affections, or in every disease that's caused by a torpid liver or by impure blood—if it ever fails to cure, you have your money back.

By Actual Proof.

Dr. B. W. Richardson, the noted physician, says that he was once enabled to preach an effectual temperance lecture by means of a scientific experiment. An acquaintance was singing the praise of wine, and declared that he could not get through a day without it.

"Will you be good enough to feel of my pulse as I stand here?" asked Dr. Richardson.

The man did so.

"Count it carefully. What does it say?"

"Seventy four."

The physician then went and laid down on a sofa, and asked the gentleman to count his pulse again.

"It has gone down to sixty four," he said in astonishment. "What an extraordinary thing!"

"When you lie down at night," said the physician, "this is the way nature takes to give your heart rest. You may know nothing about it, but the organ is resting to that extent; and if you reckon the rate, it involves a good deal of rest, because in lying down the heart is doing ten strokes less in a minute. Multiply that by sixty, and it is six hundred; multiply that by eight hours, and, within a fraction, there is a difference of five thousand strokes, and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of life during the night. When I lie down at night without any alcohol, that is the rest my hearts gets. But when I take wine or grog, I do not allow that rest, for the influence of alcohol is to increase the number of strokes. Instead of getting repose, the man who uses alcohol puts on something like fifteen thousand strokes, and he rises quite unfit for the next day's work, until he takes a little more of that 'ruddy bumper,' which he calls 'the soul of the man below."—*Young People's Leader.*

Wanted to Know How He Knew.

"Last Sunday," said the clergyman to his congregation, "some one put a button in the collection bag. I won't mention names. I will merely say that only one individual in the congregation could have done so, and I will expect the same member after the service to replace the buttom with a coin of the realm."

After church a well to-do but close fisted individual sought an interview with the clergyman in the vestry.

"I—er," he began hesitatingly, "must apologize for the—er—button incident, which I can assure was an accident. I happened to have the button in my waist coat pocket, together with a shilling, and took out the former by mistake, However, sir, here is the shilling."

"Thank you," said the clergyman, taking the shilling and gravely handing him the button.

"By the by, sir," said the man, "I can not understand how you should have known that it was I who—er—committed the—er—much to be regretted mistake."

"I didn't know," replied the clergyman.

"Didn't know! But you said, sir, that only one individual in the congregation could have done so."

"Just so. You see, sir, it is scarcely possible that two individuals could have put one button in the bag; is it, now?" said the clergyman with a bland smile.

It was so much easier for the button contributor to say "good day" than to answer this puzzling question that he made his bow at once.—*Selected.*

Don't Forget.

In purchasing canned goods observe whether the head of the can is concave. A bulging appearance shows decomposition.

Rub white of egg over the bottom crust of pie-plant, berry or other pies, to prevent their becoming soggy and indigestible.

Unless the varnish has been taken off by heat, spots may be removed from furniture by rubbing vigorously with sweet oil and turpentine in equal parts. Afterwards wash with warm soapsuds and polish with crude petroleum oil.

Teapots should be washed and dried after each meal, and once a week have a strong solution of washing soda boiled in them, rinse and dry well. Such management insures delicately flavored tea properly made.

Chamois skin makes warm, soft and durable shoes for a baby. Shape by a stocking or sock; button hole the edges with button hole twist, and brier stitch the seams.

Breathing.

Breathing is the first and last act of man, and is of the most vital necessity all through life. Persons with full, broad, deep chests naturally breathe freely and slowly, and large nostrils generally accompany large chests. Such persons rarely take cold, and when they do, they throw it off easily. The opposite build of chests is more predisposed to lung diseases. The pallid complexion and conspicuous blue veins show that oxygen is wanted, and that every means should be used to obtain it. Deep breathing also promotes perspiration, by increasing the circulation and the animal warmth. Waste is more rapidly repaired, and the skin is put into requisition to use the waste materials. Many forms of disease may thus be prevented, and more vigorous health enjoyed."—*Chamber's Journal.*

A brand of wisky is called "Horn of Plenty." On this a temperance writer remarks that they have chosen the name wisely, for out of the thing designated shall come

Plenty of poverty, plenty of pain,
Plenty of sorrow, plenty of shame,
Plenty of broken hearts, hopes doomed and sealed,
Plenty of graves in the potter's field.
—*Selected.*

A Novel Work Bag.

This is made of the crown of a straw hat, which may be dyed and varnished, painted, or left in its natural state. Line the inside of the crown with silk of a harmonizing shade, continuing the silk beyond the straw sufficiently to form the bag. Finish with a hem wide enough to admit double runners of narrow ribbon with which to draw up the mouth of the bag. Feather or horn-stitching, or other decoration, may be used on the silk, and an embroidered star is pretty on the crown.—*American Agriculturist.*

My God, I thank Thee Thou hast made
The earth so bright,
So full of splendor and joy,
Beauty and light;
So many noble things are here,
Noble and right.
—*Adelaide A. Proctor.*

A little girl was playing with her pet kitten a few days ago. Pussy suddenly stratched her mistress's hand, whereupon the latter exclaimed: "Kitty, give me that pin at once!"

The devil is not much alarmed about the preaching in any church where he can run the music.—*Ram's Horn.*

Ralph Waldo Emerson called Sunday "the core of civilization."

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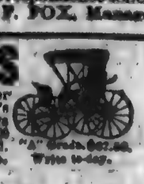
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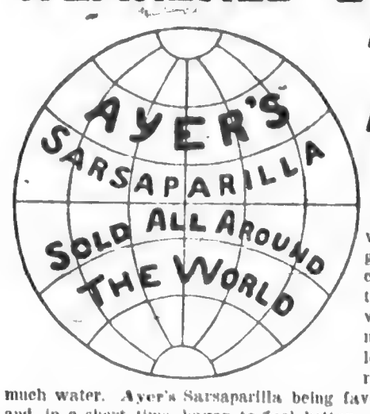
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THE light turned on the startling act making it unlawful to give a mortgage, reveals more than is in the act itself.

Before this we never dreamed that our legislative department is so loose that any one who can bribe a set of clerks can get a bill passed, or keep one from passing. Bills have to pass three readings in each branch. But law makers would rather make a show of having them read—having only their number and title announced—and stay in session only from 10 a. m. till 2 p. m., four hours. Working is working, and a day's work is a day's work; and the fact that one is working for his State does not make it right for him to work four hours for a day, does not make it any less reprehensible to hurry over matters that affect the whole people.

It seems that there is doubt whether the mortgage bill ever passed the House or was even before the Senate. If it was not, the clerks were careless or were bribed. And not only the clerks, but the Speaker of the House and the President of the Senate, for their signatures are to the bill, according to law, as evidence that the bill had passed three readings in their respective branches.

There are people who say the Democrats passed the bill. If this is so, the responsibility is on the dominant elements in the legislature, and the shame upon them and the Democrats.

It has been said in one paper that the author of the bill offered it in spite and in a spirit of retaliation. If this is so, he ought to be driven from the face of the earth; if it is not, he ought to make the paper apologize.

No matter how we look at it, the law is evidence of something criminal—criminal carelessness, bribery or forgery.

We do not think it will do great harm, because it is so easy to get around laws—trust laws, for instance,—that we cannot but believe that a way around this one will be found. If not, the plain duty of the Governor is to call the Assembly back. It might do the Democratic party good in some quarters to let this law work hardship, but wherever there are newspapers, we promise the people will be taught that the party which has the opportunity of saying the State from this burden and fails to use it, that party is more guilty and meaner than the careless fellows who let the bill slip in among their enactments.

INDUSTRIALLY North Carolina is growing faster than any State. Every week we hear of new cotton factories and enlargement of others. The fact that this growth is not accompanied with a sudden influx of miscellaneous immigrants is encouraging. Our factories will probably be manned with native labor. It will not be so hard to educate the children of workers as it would, were they foreign, or even from other States.

In the opinion of many the time is not far distant when this State will be the theatre of great mining enterprises. More gold than has ever been taken from California is in our western hills, but it cannot be mined because it can be separated from the pyrites only at great cost. Men are working now to get a method of lessening the cost of this process; and the announcement that they have succeeded is hopefully looked forward to.

When the State becomes thickly populated, the market for our farm products will be nearer to the farms, thus making prices better. When there are enough factories in North Carolina to consume our cotton, enough people to consume our meat, flour and meat, this will be the richest State in the South, and farms will be worth fortunes. And it all may come true, if half our water power is utilized, and only a beginning is made toward getting the mineral wealth from our hills.

It seems that the State is certain to become thickly populated; and more thickly than any State in the South, since it has more to grow on.

With all these things the State will not go far forward unless native North Carolinians take the first steps. If the North Carolina money that vanished in Virginia "boom-towns" had been put into North Carolina resources, many investors would be better off and our State would be richer. Outside capital will not come in until it becomes known that North Carolinians are successfully investing in the State.

The development of North Carolina is the opportunity and the duty of the young men of North Carolina.

NEXT to Baptist churches, the RECORDER takes it as its peculiar aim to hasten the day when the State will be dotted with schoolhouses, public schools, academies, boarding schools and institutions of general education. We hope to see the time when there will be a Baptist school teacher wherever there is a Baptist preacher, and a schoolhouse by every church.

Through Wake Forest all this must come. The State can give us politicians and lawyers enough for any people, but we have but one place from which we can get schoolteachers and preachers just as we would have them. It seems to us that Wake Forest exerts as much influence through her sons who become teachers as through her preachers,—and with proper support this influence will be even larger.

SOME one remarked that educational work is not so well done now as it was. And in truth one happens upon many college graduates who can hardly spell, and cannot write a paragraph. We do not know if this has not been true ever since colleges became so numerous and graduates so abundant; but we are sure that methods of teaching have been greatly improved—so greatly, in fact, that it almost amounts to a revolution.

The trouble is not with the teaching, but in sending young men to college before they are prepared,—making them try to compose Latin before they can write in English. These same young men find themselves after graduating unfit to do any genuine work, and forthwith determine to drop down to school teaching—with no ideal at all and no aim except to make a living until an opening appears, or to get experience.

A man who teaches school as a last resort, is a fraud, as big a fraud as the merchant who deceives his customers by putting rock dust in his flour. A man should not be permitted to drop down to schoolteaching; if anything, it must be a step up. The man who goes into this work for experience is an impostor, and he will get a sad lot more of experience than he set out for. The men and women who are teaching because they are fitted for the work and because they have chosen it for their lifework, are as a rule very poorly paid, and the reason is to be found in the competition of fellows who use the profession for a makeshift or a punching bag.

So, unfit teachers not only retard the development of their pupils, but degrade the profession and crowd out the better fitted.

A "monthly record of current events" kept by a great magazine, one that does thoroughly whatever it sets out to do, usually contains about seven items. The reader may be interested, if he will test the magazine's judgment by trying to recall the occurrences of the last thirty days which seem worthy of permanent record.

And yet the dailies lie on our table, four, eight, sixteen and thirty-two large pages, respectively, each containing all the news, each with something the others failed to get, all crowded—apparently. Searching through them, one is as liable as not to complete a day's task vainly, if other than diversion and passing interest have been sought.

When one comes to think of it, seven events of permanent interest within a month are by no means a poor record; and it follows that much of time and paper is wasted on the great dailies. A page or more to a foot-ball game, two to a prize-fight, one for a double murder or a summer-resort sensation or the trial of a notorious character or a horse-race or base-ball or to pretentious interviews with little politicians or doubtful rumors about big ones, and columns on columns are filled with matter of still less interest and no importance at all; while none of them gets so much as a mark in History.

The size of newspapers, however, like the show-bills along our streets, is not to the managers' liking, but according to the demand of the public. The average well-to-do man is an unfortunate victim of an abnormal appetite for anything novel or special or seemingly so. The clear-headed manager, therefore, makes a point of getting in something special, and if there is nothing to get, the public enjoys it quite as much if he offers a commonplace occurrence well-disguised. If there is anything, in it goes with due position and space and editorial mention; if there is nothing there must be something, at least in the papers. A few papers stoop to fabrication occasionally, and some are terribly sensational; but usually the papers are honest, going no farther than to make an inconsiderable occurrence interesting, giving it attractive head-lines and stretching the reading out to fit the forms; and they tell the truth a thousand times for every untruth, and with a few exceptions they make haste to get the latter corrected as soon as it is discovered.

If newspapers printed the news and could vary their size according to the day, there would be great saving of the reader's time, the miller's paper and the publisher's purse. But this is not practicable, and, moreover, if it were, the public would prefer the larger papers on general principles.

No one reads a sixteen-page daily all through and through. They tire one out quickly. Immense, diffuse, strained, and endless; the head-lines and brief editorials are as much as one can afford to compass. Telegrams concise and well-headed, locals bright and plenty of them, with literary matter, correspondence, articles, editorials, clippings all short enough to be gotten on four or six pages, is an ideal that is more nearly attained by the dissatisfied, aspiring small dailies than by the big, wearisome exponents of metropolitan journalism, or their burdened pretentious imitators.

God.

BY CALVIN S. BLACKWELL

God is behind all time. "In the beginning"; when was that? Through what immense eras the imagination must travel to reach it! What a mystery is time, stretching ever backward, past the hour when at the laying of earth's foundations "the morning stars sang together and all the sons of God shouted for joy." Past the hour when both the morning stars and the sons of God were called into being! But when in thought we have reached this dateless period, when we have even gone beyond it and found ourselves in a vast void where no star shines and no seraph sings, even then we find ourselves in the presence of God.

We think of all things and persons coming into existence, but the thought of the birth of God is one which the mind refuses to entertain. He is the great I Am, to whom moments and months, days and years are alike. "He is the high and the lofty one that inhabiteth eternity, and whose name is holy." Let us bow in reverence before him. "Lord, thou hast been our dwelling place in all generations." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

We may depend upon him, for his arm is never dried up, nor does his strength fail. "There is no wrinkle on the brow of Eternity."

God—what is his action, what is his life? These questions spring up as from a slumber at the sound of God's name. As soon as the mind recognizes the existence of a being, it asks how that being lives. Still more so in regard to God, who is the Being of all being. This very greatness creates within us a thirst for a knowledge of him, so much the more ardent because his action is the model of all action, and his life the pattern of all life. What, then, is the life of God? How does he employ his eternity?

These doubtless are bold questions. Nevertheless they are questions which our hearts ask of our heads and men ask of each other. But how are we to get an answer? How are we to penetrate the divine essence in order to catch a glimpse of the incomprehensible movement of eternal, infinite, absolute and immutable spirit?

Three doctrines stand before us, each with a pretended answer. One of these affirms that God is condemned by the sovereign majesty of his own nature to isolation dreadful to imagine; that, alone, he contemplates himself, seeing only himself and loving himself, which has no other object but himself; that in this contemplation and this love, eternally solitary, the nature and perfection of God's life consists.

According to the second doctrine, the Universe shows us the life of God, or rather it is in itself the life of God. We behold in it his permanent action, the scene upon which his power is exercised, and in which all his attributes are reflected. That God is not out of the universe any more than the universe is out of God.

The Bible doctrine condemns these two systems. It does not admit that God is a solitary being eternally employed in a sterile contemplation of himself; nor does it admit that the universe, although it is the work of God, is his proper and personal life. It soars above these feeble ideas and bears us on the wings of its inspired words beyond all the conceptions of the human mind, teaching us that the Divine life consists in the coeternal union of three equal persons, in whom *plurality* destroys solitude and unity destroys pantheistic division—three whose thought corresponds, whose love is mutual, and who in that marvelous communion are identical in substance, distinct in personality, associated in ineffable light and love. "There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one." Do not falter. These are his own words concerning his essence and inner life. Be confident: "for he that followeth me walketh not in darkness, but shall have the light of life." Again, we say, be confident, count upon God, who has proposed nothing to us unnecessary to be believed. He has hidden marvelous treasures in the most obscure mysteries of Revelation, just as he has obscured the diamond's fires in the depths of the earth.

God is behind all space. What a solemn mystery there is in this idea of space! What awe seizes upon the soul as the eye looks through the telescope at shining clusters of worlds, across immeasurable and inconceivable distances, to other suns and systems as they seem to revolve around the brightest of the Pleiades! Is that to us faint star the center of the universe? Is it there that God sits enthroned? Is that the one stable and unmoving orb? Or is that moving, too? Where is the center? Where is the circumference? Though a human spirit should reach the last world that revolves around the great unknown center, it would not have come upon a tenantless void. It would still be in the presence of God, in the hollow of whose hand all worlds and suns and systems lie. "Whither, O Lord, shall I go from thy Spirit? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me; thy right hand shall hold me."

God is Spirit. His first act is, then, to think. His mind thinks thoughts equal to itself. They measure the abyss of things to know, that is to say, the abyss of the infinite. God thinks, and he sees himself in his thought as in another, so akin to him as to be one with him in substance and likeness. In contemplating his thought, in beholding his image, in hearing his Word, he is able to utter in the ecstacy of the highest, the most perfect paternity: "Thou art my Son; to day have I begotten thee." To-day, which is neither past, nor present, nor future. Time and being are the same with him. For God thinks to-day, and engenders his Son to day; he sees him to day; he hears him to day; he lives to-day in that act of ineffable paternity—an act which has neither beginning nor end. It was over this act that John heard the Father soliloquizing in heaven, and began his sublime gospel with it: "In the beginning was the Word, and the Word was with God, and the Word was God." When Paul was caught up into the third heaven and saw and heard such unspeakable things, there was this impression made upon his mind and transcribed upon the sacred page, "Who is the image of the invisible God, the firstborn of every creature." And again, "The brightness of his glory, and the express image of his person."

Truth is the first name of God; Justice is the second.

Now, it is easy to conceive that there may be men for whom truth and justice are nothing but philosophical speculations; men who shut themselves up in the proud solitude of their own thoughts, and build upon them for themselves glory systems that bear their name. But it is not so with poor and suffering mankind; it needs truth for its nourishment, justice for its defense, and it knows that the real name of both is the name of God, and that the real strength of both is the power of God. The poor and the afflicted have never been deceived herein. When they are oppressed, they lift up their hands toward God; they write his name upon their banners; they pronounce to their oppressors that last and solemn expression of the soul that believes and hopes: "I cite you before the tribunal of God."

"We have a three-fold intuition of God: a negative intuition in nature; a direct intuition in the ideas of truth and justice; a practical intuition in human society. Nature, in manifesting characteristics to us incompatible with a being existing of itself, causes us to mount up to its source; the ideas of truth and justice name God to us, without whom they would be nothing; human society, which can not do without him, proves to us his existence by its need of him."

Besides these there are other evidences which the hand of Deity scatters from time to time on the road of nations. He strikes with his thunders and rends the veils; he gives so full and deep a consciousness of his presence that a whole nation sometimes utters from its inmost heart that unanimous and involuntary cry, "It is the hand of God!"

"Above the sea of human needs
Above the mounts of loftier deeds;
Above the summits capped with snow,
Where proud ambition dies to go—
There is God.

Below the purposes of men,
Below the search of curious ken;
Below the silver and the gold,
With hands to steady and uphold—
There is God.

Beyond the wide horizon's reach,
Beyond the utmost bounds of speech;
Beyond the broad circumference
Of circling sound and kindling sense—
There is God.

Within the gales that whistle by,
Within the seasons as they fly;
Within the reach of infant hand,
Within the hearts that understand—
There is God.

Behold, He came to men of old
In dreams and visions manifold!
Behold, revealed in larger view
To those who seek His will to do—
There is God."

It is only from the standpoint, God is love, that the magnitude of creation, and the mystery of revelation can be appreciated.

1. "His omnipotence is the arm of his love.

2. His omniscience is the medium through which He contemplates the objects of His love.

3. His wisdom is but the scheme of his love.

4. The offers of the Gospel are but the invitations of His love.

5. What are the threatenings of the law but the warnings of His love?

6. The miracles of Christ are but the condescensions of His love.

7. What were the sighs of Christ but the breath of His love—the tears of Christ but the dewdrops of His love—the prayers of Christ but the passionate pleadings of His love!

8. What was the incarnation but the grand climax of His love!—love laboring, sympathizing, sorrowing, bleeding, dying, rising, reigning on the throne of the universe."

The duty and blessedness of man is to strive to know that God is love, and return a part of it in work and worship.

Oh that "ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

How broad is that love? So broad as to reach all the intelligence of this world, and all the possible creatures of all other worlds.

How long is that love? From everlasting to everlasting, from the backward ages through the eternal years—from the alone to the alone.

How deep is that love? So deep as to fathom the lowest pit of our woe. Its sounding line goes down to the last condition of the race. And who shall say it does not drop through into the abyss?

How high is that love? Higher than the imagination can conceive, loftier than a seraph's pinion can soar. Up its awful summits we may climb in the white light of eternity, and never cease to ascend.

If we can thus be brought to *know his love*, our work and worship will be like Christ's, always ready to ascend to God and go out to men notwithstanding the thorns and the sneers.

From His cross He reached His pierced hand and lifted the old world from its base. He transformed it, and all men and things. He gave to poetry the highest theme; He gave power to art; He guided the hand of Raphael, and the chisel of Angelo; He gave unwonted pathos to the brush of Rubens, and refined the coarse genius of Murillo. He drew confessions of love from men of thought. He has gathered around his cross a great multitude which no man can number, and one song rises from their various voices, "Thou hast loved us and washed us from our sins." The chorus so rises in marvelous harmony because one love animates them all, and one—King of Love—has set up his throne in the hearts of all.

North Carolina and the Seminary—No. 3.

BY REV. R. W. SPILMAN.

Hear what the students now at the Seminary say about locating in North Carolina.

J. G. Blalock: "I prefer working in North Carolina to working in any other State. I have been identified with the work of the State, and have learned to love it."

H. Y. Blalock: "I have not yet decided where I will spend my life. I have some thought of working in the Northwest."

E. D. Cross: "I had rather work in North Carolina, my native State, if the Lord so direct. I know the people and the needs better and feel that I could do better work there."

W. R. Cullom: "I love North Carolina as I love no other place on earth. I love North Carolina Baptists as I love no people on earth, and it is my decided preference to give my life to the building up of the Lord's Kingdom on earth as they represent it."

T. J. Hudson: "I would like to return to North Carolina, and expect to do so, if I can get work to do."

R. G. Kendrick, Jr.: "I will be glad to work in North Carolina this next summer, and if the way opens when I complete my course, I would like to return to my native State for permanent location."

J. W. Millard: "Other things being equal, I far prefer to work in North Carolina."

W. M. Murray: "I shall be pleased to come back to the Old North State when my Seminary course is finished. If I can get work in North Carolina during vacation I shall come back."

T. H. Piemona: "I would be pleased to return to North Carolina. I would consider a proposition from any church in my State."

W. H. Reddish: "I had rather work in North Carolina than any place on earth."

J. D. Robertson: "I feel more attached to North Carolina than any other State, and feel now that I would be glad to return to the State when I finish my school days."

W. H. Sledge: "What I am Wake Forest has made me—I owe all to North Carolina. I feel that I would love to tell the story of the cross in my native State."

Whose fault is it that our students do not return? I lay the matter before the Baptists of North Carolina. Are these students to return to their native State, or are they to turn away from their State, as so many before them have done? How much longer are we going to continue the suicidal policy of this wholesale exportation of our young preachers? If our students do not return, the responsibility is not to be laid at their door. They wish to return. Shall they come? Let us wait and see.

Kinston, N. C.

The Biblical Recorder.

WEDNESDAY, APRIL 10, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE RECORDER is interested in schools next to churches. It wants to see a Baptist academy near every Baptist church. Will Baptist teachers, Baptist principals, Baptist trustees, send us information about their institutions. It will help the schools; and it will help us to get a complete list of them; it will help the cause, to increase and encourage this part of our work. We would like to have the name and address of every active Baptist school man or school ma'am in the State.

THE general subject of pastoral calls is hard to handle—now-a-days—without offending some one; there are many people so expecting to be hit that every time a gun fires they jump. Let every one be assured that we have no particular person in mind.

Bro. Spilman has brought up the subject. He writes in a very practical way of the relations of Wake Forest men, Seminary men, and the Baptist churches of North Carolina. We believe God is using him to turn a stream of Seminary men into our State; although it ought to be said that there are more Seminary men in North Carolina than any one who was not at the Seminary dinner during the Charlotte Convention would think. (There were about forty men at the dinner).

Let us say, by the way, God still calls pastors. When he stops, the churches will have to give up their faith. This being so, the churches ought not to be interfered with. It is not at all wrong to see that a man's name is favorably mentioned to a church, but we do not think one should try to use influence or friendship to get a man called.

The RECORDER recommends Seminary men in a general way, just as Bro. Spilman speaks for them. It would be ashamed of its presumption, if it tried to influence a particular church to call a particular man. That is the church's business and God's.

While God has given many North Carolina men to other States, men educated with North Carolina contributions, he has also brought into our State worthy and efficient sons of other States—which any one will perceive by looking around. We do not say that these will make up the percentage against returned Seminary men, but it ought to be taken into consideration.

Furthermore, while sons of other States have become identified with us—so identified that they are of us thoroughly—North Carolina men have gone to other States because they could get better fields. A place to work is not the only thing, as Bro. Spilman says; there must be support, for young graduates usually have debts to pay. North Carolina needs many more Seminary men, but she cannot offer them enough to enable them to pay their debts, and in God's providence other States get them. He sends other men to our State—some of them Seminary men. It is his way.

In the world industrial, supply and demand regulate workers. In the world religious this cannot be, since the regions demanding most have least to pay. China needs all the men who will go out of the Seminary in a century, and Africa will need all in the next, but they will not get them. If, however, China had work for ten thousand mechanics to do, she would get them in a month. Supply and demand are not factors in the ministry. A man cannot live by making converts as a mechanic does by making iron into implements.

North Carolina needs all the Seminary men she can get; but she should not complain, if God sends all her sons to China or Virginia. Nor should she let it be complained that she has no use for Seminary men; for she has. She may not have a thousand dollars a year for each of them, but she has something. The young men ought not to expect a thousand dollars a year. We do not say they do. They are no more than honest, however, when they ask for enough to live on and lay something aside to pay education debts. High salaries in the ministry have glazed the eyes and destroyed the lives of many young preachers. Ambition and wealth and preaching are not compatible. The Christ-life is a life of self-sacrifice.

We hope the Lord will so put it into the hearts of our people that every one of the young men who speak on another page will be given an opportunity to work in this State on at least a living basis.

ANY one having a copy of the *Wake Forest Student* in which the Historical Address delivered at Wake Forest in June, 1893, will confer a favor by communicating with the author of the Address, Rev. Wm. H. Whitsitt, D. D., Louisville, Ky.

FOOT-WASHING.

Foot-washing was an act of hospitality, whose origin may be traced to the earliest times. The custom grew out of the necessity of the age as an expression of courtesy and common civility. The good old folk did not wear kip boots or Congress gaiters, but were content to do the slow work of their leisure lives on sandals, consisting of a board or skin tied to the feet. When they could not afford such luxuries, they wore nature's most ancient shoes, made of their own skins. In either case, after traveling along dusty highways, guests would feel the need of water to remove the dust that had gathered on their perspiring and exposed feet; hence a courtesy of life reaching back to days immemorial. We notice it first in the family of Abraham, when the three angels, in the form of men, appeared to him, to whom he said, "Let a little water, I pray you, be fetched, and wash your feet." When the angels came to Sodom, Lot said, "Tarry all night, and wash your feet." Laban gave water to wash the feet of Isaac's servant. When Jacob's sons went to Egypt for corn, they received this mark of civility; for, "the man brought the men into Joseph's house, and gave them water, and they washed their feet." Christ said to Simon, as a rebuke for his neglect of the common courtesies of life, "I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears." Paul considered it an evidence of the ripened sainthood of a woman, "if she have washed the saint's feet." The Saviour seized upon this beautiful courtesy, not to institute an ordinance, but to impress most wholesome and far-reaching truth. In spite of the example of the Apostles and the early churches to the contrary, some denominations of Christians have misconstrued this touching episode in the ministry of Jesus into a religious rite; and this, too, in the face of the fact that it is never mentioned as such, and is never associated in Scripture with baptism or the Lord's Supper.

Many have understood Christ as simply teaching an impressive lesson of humility, and have then dismissed the subject. We think, however, that the lesson of humility is subordinate and incidental, whilst the fundamental truth he sought to teach is *service the measure of greatness*. It was at the Paschal Supper and just before the communion. The shadow of the cross had already fallen over the Redeemer's path, and on the morrow the beloved Master was to close his life in agonies and blood. Yet, though it appears well-nigh incredible, on the night of the betrayal, his enemies itching for his blood, in a few hours of his tragic death, there arose a bickering among his disciples as to who should be the greatest. Jesus, in order to give them and us a rule for the settlement of such a question, rose from supper, and laying aside his garments, poured water into a basin, and, with a towel girded about his loins, began to wash the disciples' feet, as was customary at the time of observing the passover. Not one of those thoughtless and ambitious followers had remembered this long-established custom; and instead of thinking of *feet*, were disputing about who should be *head*. Yet, we must bear in mind, that inasmuch as the great Leader was so soon to be removed, they may not have been actuated solely by ambition, but that very naturally they would consult as to who should take the lead in their movements. Christ proposed a test that is of universal application in the kingdom of God: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Not to "exercise lordship," but to do service is Christ's measure of greatness.

The foot-washing took place a few moments before the communion; so that we can but think that when Jesus said "What I do thou knowest not now, but thou shalt know hereafter," he had in mind some deeper truth than humility. There was something they did not then grasp, something to be revealed later on. This was the atonement; otherwise, how are we to understand Christ's language to Peter, "If I wash thee not, thou hast no part with me!" Jesus uses two distinct words for wash; one meaning *to bathe*, the other *to wash the hands or feet*. So that when he says, "He that is washed (bathed) needeth not save to wash his feet," he teaches that a man is *regenerated* but once, but once washed from his past transgressions, that yet he needs the constant, daily cleansing of his feet which come in daily contact with the earth—once and forever saved when washed in his blood, but in continual need of cleansing from the soiling influences of the world. The foot-washing settles a question that has perplexed many pious people, namely, was Judas ever converted? The Saviour says, "Ye are clean—but not all," showing that the traitor had never experienced the new birth, and that he was, therefore, not clean; had never been bathed, had never been saved.

Let us draw this wholesome lesson from the Saviour's words and act, that as the noblest service evinces the noblest character, and as he, the greatest, humbled himself to achieve salvation, the greatest service to men, we should likewise esteem it our sublimest duty to accomplish the most far-reaching good to our fellows, thus securing the only abiding title to greatness.

IT IS not often the case—which makes the matter worse when it is—that men are too charitable toward one, too anxious to help him along by speaking a good word for him. That it sometimes happens, however, almost any religious newspaper will testify.

A wandering "brother," claiming to be a Baptist preacher, and presenting plausible evidences, must be taken in and probably given an opportunity to preach. A pastor's means of finding out an unknown man's record are very limited. And he is the more easily imposed upon by one who has letters from pastors known to be good men. For this reason men should not be given letters of commendation until something of them and their former lives is known.

At intervals the RECORDER has to deal with impostors. We usually find them good with letters from men, and sometimes the columns of the RECORDER itself have contained letters from pastors innocently commending them.

It is one of the functions of a live paper to keep the churches and the ministry informed of these things; and we always do it, in spite of many temptations to let poor fellows slip away quietly; for if not exposed, there is no telling where they will turn up next, or how much harm they may do.

It is a good rule not to recommend a man unless you have known him or some of his associates at least a year.

THIS week is known to the church of Rome and her children as "Passion Week." It is the anniversary of the culmination of Christ's earthly career, the most momentous period of his life.

Baptists very rightly forbear to approve the observance of days. But Prof. Harris points out in the *Baptist Teacher* for April that "certainly, if we are to note any Christian anniversaries, the eight days that end with Easter have a stronger claim than any other season." The main reason is, that of the many days and seasons sacred in Roman Catholic and Episcopalian calendars, this season approximately corresponds to the period of the year which it is represented to, when "Jesus went up to Jerusalem, suffered in our stead, and rose again."

"In the year A. D. 30," says Prof. Harris, "the relative positions of sun and moon were nearly the same as in the year 1895. The Passover then was on Friday, April 7; this year it will begin on Monday, April 9." The resurrection of the Lord, being the keystone of every Christian's faith, is of necessity continually brought into the mind of Christians. The Lord's day should be kept by us all as religiously as if it occurred but once a year, instead of once a week; but even then we should not put these matters out of mind during the week. For on this principle one may keep forty days in a year and have no thought for the others. This is the great danger of set days, and no doubt Paul saw it, when he characterised observance of them as "weak and beggarly rudiments."

FROM OUR TRAVELLING AGENT.

WARRENTON.

I spent last Tuesday in Warrenton. The day was too bright for a large crowd to be at court. The farmers who have had little chance to work were, as a rule, at home.

Judge McIver, who had a slight attack of paralysis some months ago, has greatly improved, and we hope to soon see him restored to his former good health. It was very pleasant to hear in what high esteem he held Bro. W. E. Daniel, the recently elected solicitor of this district. However, those who know him would be greatly surprised if he should fail to sustain himself in any position he might occupy.

Bro. Taylor was in his usual good spirits. I found him in the hands of a tailor: his last year's measure was too small for him now. I suppose he uses largely of Bro. Fleming's "new process" flour. He grows in more ways than one. I know of no pastor in the State who is sustaining himself better. He will attend the Southern Baptist Convention in Washington, and will pursue just the same methods in regard to the young people in his church after that meeting that he does now.

Dr. Fleming says: When a preacher decides to preach a sermon on business, he ought to consult with the brethren, but while he sticks to the gospel, he can "go it alone." This is worthy of a place in your scrap-book.

Bro. J. R. Rodwell has taken charge of the *Record* in Warrenton: he is well qualified to make an interesting and valuable paper. A column of Sunday reading will be furnished by Bro. Taylor. I wish more of our local papers would do this. As a rule, it is hard to get any news of the churches from our county papers.

As usual, I am indebted to Bro. N. L. Shaw for some subscribers and renewals for the RECORDER.

Dr. Thomas said he was sick, but we would not have thought so. He gets old slowly. It is always a pleasure to see him and hear him talk.

The Union Meeting, if not held at Macon, will meet with the church in Warrenton.

SCOTLAND NECK.

At this place I expected to spend only one day, but there is no knowing what a day may bring forth, especially a day in March. All day and all night the rain pours down. But why should I complain? I am within Dr. R. M. Johnson's beautiful home, plenty of wood and coal, an easy lounge, complete even to a soft pillow on which to rest my head and wait till the coming of sunshine. I suppose this provision of the Doctor's goodness has not been more fully occupied since the week Bro. Rice Carroll was with him a year or so ago.

The RECORDER has more subscribers in Scotland Neck to the number of Baptists there than any other town in the State except one. One copy to every five members in a church is a good showing. Here there is a paper to every three members.

The church has been greatly improved since my last visit. They now have an abundance of rooms for the separate classes in the Sunday-school, and also a nice room in which a free library will be placed for the use of all the members. Bro. Biggs' heart is set on this, and no one who knows him and the others who are interested in this will doubt its success.

Bro. Vann is in his usual health, and when I left was making good use of the short time left to add to his record for duck and turkey shooting.

I always find Bro. Vann anxious to help me in my work, and it is largely due to this interest on his part that the RECORDER is so well patronized. If the brethren for the next two years will show the same interest they have for the past year, we will easily have ten thousand subscribers.

Dr. Liverman not only takes the paper for himself, for he yet persists in being a bachelor, but pays for two copies besides.

Only a few years ago I was in school with Bro. N. B. Josey. Now he contributes seven to the membership of the Scotland Neck Sunday-school.

Bro. J. P. Futrell is much interested in his farms just outside of the town. This has become a fine trucking section, and cotton will hardly ever get its former place in the farms in this section.

Bro. W. A. Dunn, one of the finest and most successful lawyers of his age in the State, is always to be found in his place at the prayer-meetings and Sunday-school.

Bro. A. McDowell, sometimes at the factory, sometimes in the bank and sometimes in the store, is always full of business, but not too busy to consider every want of his pastor and to inquire if his mother and sisters are reading the RECORDER.

I was sorry to hear that Bro. Frank Shields and Dr. Whitehead were sick.

Bro. Hilliard, who has done worthy and continuous editorial work on the *Democrat*, has had a hand in all the enterprises and improvements of the town. He extended his usual kind offices during my stay in the town.

WELDON.

Here I found Bro. Stringfield assisting Bro. Harmon in a series of meetings which promised to be of interest to the church. Bro. Harmon has done a fine work here, and the brethren greatly appreciate his labors both as preacher and pastor.

The Bertie Union met with the church at Bethlehem. Bro. W. B. Shaw was elected Moderator, and Bro. A. J. Cobb, Secretary. The meeting looked more like the West Chowan Association than such Union Meetings as we have attended. I counted twenty ministers present on Saturday, and there must have been at least one thousand people. One hundred dollars was raised to carry on the Colportage work in the Union.

Bro. W. V. Savage was present from the Tar River, and the brethren raised about forty dollars to aid in the completion of the church at Bethel. He preached a most excellent sermon on Sunday.

Bro. Mills was on hand with a dozen orphans, and gave a nice entertainment. The brethren were delighted to see him and gave him a good collection at the close of the exercises.

Bro. T. G. Wood was up from the Chowan. He was one of the brethren who felt at home, for he had spent a number of years of successful work in this Association.

Bro. Scarboro met me at Pendleton and carried me to Murfreesboro: and after spending some time with him, I put in a day at

WINTON.

The Chowan Baptist church was organized here Sunday night. Two churches and two academies are in this town of about five hundred inhabitants.

The following resolution introduced by Bro. J. B. Boone was passed by the Bertie Union Meeting: "*Resolved*, That we, the Bertie Union Meeting, do hereby declare our appreciation of the very devoted and consecrated life and the exceedingly valuable labors of the late Dr. John A. Broadus, and that we also express our sense of the sad loss of one who was easily foremost among the Lord's servants in America."

NOTES.

There is more interest in raising funds for the endowment of Wake Forest than we have heretofore known.

Profs. Prince and Wilson have a fine school for boys in Scotland Neck. These young men are competent, faithful workers and will merit all the patronage they will receive.

Alphabetical Societies would have stood a poor showing for endorsement at the Bertie Union. Some interesting letters will appear in the RECORDER soon.

There have been but two deaths among the girls at Murfreesboro for the past twenty years.

Bro. W. P. Taylor: "The BIBLICAL RECORDER cannot only be of service to the denomination, but it may as no other paper can help the entire State."

Is it not a dangerous experiment for a preacher to undertake to remain in charge of a church where any considerable minority is against him?

J. C. C.

PERSONALS AND OTHER ITEMS.

....."The Regions Beyond." Send your name.

....The crisis in missions. Are YOU feeling it? Are you sharing it?

....The Convention is less than a month ahead. Is your pastor going?

....Pray God to help you help toward lifting the Foreign Mission debt.

....Rev. A. C. Dixon has been helping his brother Frank, in Hartford, Conn.

....Rev. J. J. McLendon has changed his post office from Wolfaville to Matthews, N. C.

....Rev. L. G. Broughton is helping Rev. W. L. Wright in a meeting in Richmond, Virginia.

....We feel relieved since most of our vacant pastorates have been filled with good and worthy men.

....Rev. R. J. Willingham is helping Pastor Hatcher in a meeting in Grace Street church, Richmond.

....The latest is a "Pan-Baptist Council." Well, we hope they will get out of breath after awhile.

....Nine persons were received into the Fayetteville Street Baptist church Sunday morning last—five by letter and four for baptism.

....All the papers are speaking well of Bro. Blanchard's work wherever he appears. We follow him with interest. He is sowing for a rich harvest.

....*A collection for Missions—Home and Foreign—in every church in North Carolina this month.* Brother pastor, this can be done, if you will. It depends on you.

....The *Seminary Magazine* for this month will be a Broadus memorial number. There will be deliberate estimates by many able men. It will pay any one to get a copy.

....Rev. A. B. Earle, D. D., died at his home in Newton, Mass., recently. He was a widely known evangelist and twice held meetings in Raleigh with the First church.

....North Carolina is pulling up toward her share of the Home Mission burden. Brother pastor, let us see to it that every church has a chance to help in this matter.

....It is reported in the *Evangel* that there were three hundred professions in a meeting held by Rev. Jno. T Edmundson—who has many friends in North Carolina—at Milton, Pa.

....The whole country honored Rev. S. F. Smith, D. D., April 8, the venerable Baptist author of our national hymn, "Our Country 'tis of Thee." He is eighty-seven years old.

....Rev. W. V. Savage is aiding Pastor Sanders in a meeting at Murfreesboro. Bro. Savage is one of our ablest preachers and Bro. Sanders one of our safest pastors; they will be blessed.

....After much discussion it has been decided that this, the nineteenth century, will end with the end of the year 1900, and the next, the twentieth century, will begin Jan. 1st, 1901.

....Bro. P. Oliver writes: "Hope you will continue to oppose the unnecessary, unscriptural, human organizations of the day, until all will agree to come back to the one institution of Christ—the church."

....No doubt our readers have missed the letters from Brazil, since Bro. Porter came back; and they will be glad to know that we have engaged Rev. Solomon L. Ginsburg of Campos, Brazil, to write occasionally.

....We are glad to give an account of the Shaw University exercises which occurred recently. This is a magnificent institution and promises inestimable usefulness under President Meserve's vigorous administration.

....Bro. Tucker of Asheville, president of the Western North Carolina Convention was in Raleigh last week. He was very glad that the Asheville First church had called Dr. Felix and was anxious for him to accept.

....The motto of Broadus was "Trust in God and Work." This reminds us of another motto given us by a former brother the other day, "Trust in God as though you could do nothing, and work as though works would save you."

....According to the *Year Book* there were 175,000 baptisms in 1893, and 205,000 in 1894; contributions in 1893 were $12,560,000; in 1894, $11,670,000. An increase of membership and a decline in contributions would ordinarily be anomalous.

....We have received an invitation from Mr. and Mrs. J. M. Currin to the marriage of their daughter, Dionie, to Rev. Wm. Cornelius Tyree, Thursday afternoon, April 18, 1895, at the Baptist church, Oxford, N. C. This is very good news that will be heard gladly in two States, Virginia and North Carolina.

....We thank Richmond College for an invitation to attend the "Thomas Museum Lectures," eighth course, to be delivered by the distinguished Prof. C. T. Winchester, beginning April 9th.

....The following figures show Baptist increase by steps for a hundred years: 1792, 65,845; 1812, 172,972; 1832, 384,936; 1840, 571,291; 1851, 770,939; 1860, 1,016,184; 1874, 1,633,980; 1885, 2,507,753; 1895, 3,637,421.

....Rev. W. R. Gwaltney of Wake Forest came in to see us last week. He reported all well at the College, and said he was especially gratified with the activity of the young men in the Monday night prayer-meeting.

....The doctrine of Foot-washing has given trouble in some quarters. We offer an editorial on the subject this week. We have an article ventilating the question by a convert from the Foot washers, which we hope to print soon.

....Rev. L. N. Chappell of Chinkiang, China, from whom we publish an earnest letter this week, will return to North Carolina shortly, on account of the failure of his wife's health. He will of course return to his field as soon as possible.

....Revs. J. M. Hilliard and N. B. Orrell will hold a meeting at Bunker Hill, a mission point, beginning Saturday before the fourth Sunday in this month. We are under obligations to Bro. Hilliard for representing us at the Piedmont Union.

....The total value of Baptist church property in the United States is $80,285,034 The value of Baptist church property in North Carolina is $1,485,767. This does not include any except strictly church property, houses of worship, furniture and land.

....When the clipping entitled "The Evangelistic Reformer", printed last week, was found drifting through our exchanges, we had no idea it was of North Carolina origin. We have learned, however, that it was written by Pastor Blackwell of Elizabeth City.

....We are glad to hear of the improvement of the health of Dr. J. L. Carroll of Chapel Hill. He is one of the denomination's pillars in North Carolina, and is good for many more years of effective work. Dr. Thos. Hume has been helping him in his work lately.

....Revivals are becoming more and more frequent. The RECORDER will appreciate accounts of them. We want to present a full record of the Baptist work in North Carolina, and we hope the brethren will not be backward in helping us, because some of the work is done through them.

....*Our Record* for April reports one addition by baptism to the Raleigh Baptist Tabernacle, eleven by letter; two dismissed by letter, and fellowship withdrawn from two. The Sunday school now numbers 1,006, the average attendance during March being 486.

....Rev. C. M. Billings writes from his new pastorate, Greenville: "Our work is moving off nicely. Congregations good and increasing. One young man presented himself for baptism last Sunday night. This church has a bright future, if the members continue to work as they have begun."

....The China-Japan war may be regarded as ended; and all the sensational talk of danger to missionaries ends with it. The fact was, as we pointed out in the beginning, our brethren were about as far from the war as if they had been in America, we often getting news of it before they did.

....We have no objection to publishing the "correction" relative to the Richmond B. Y. P. U. We may state, however, that we quoted our words from the *Evangel*, which quoted the *Norfolk Landmark*. Moreover, in the *Religious Herald* a statement has been published which bears on the subject, and which we hope to submit to our readers.

....There has recently been right much preaching in Raleigh about "sanctification," and in some of the churches persons have professed it. Dr. Carter, in his church prayer-meeting talk last week, remarked: "I have said but little in the recent discussion of sanctification because I have seen no indications that any of you are in imminent danger of professing it."

....We sympathize with the esteemed *N. C. Christian Advocate*, and thank God that our brethren are less "progressive." Last week our contemporary cleared its tables by publishing everything it had on the subject of individual communion cups, and hopes "the brethren will favor us for a while with contributions on other subjects." The *Advocate* is very sensibly opposed to change.

....Rev. Junius W. Millard has been called to Henderson. Bro. Millard graduated with the A. M. degree from Wake Forest in 1892 with honor, having received recognition as a writer and speaker. He will have completed a thorough and full course at the Southern Baptist Theological Seminary next June. Should he see it in the line of duty to come to Henderson, we will be very glad.

....The members of Buckhorn Baptist church have shown their appreciation of their pastor, Rev. C. W. Scarboro, by presenting him with a handsome purse with which to purchase a new suit. They doubtless had in mind the Southern Baptist Convention, which meets in Washington in May, and, as their pastor hopes to attend, they propose for him to go in good style.—*Bertie Ledger.*

....A brother sends us the following: "The Flat River Union Meeting held at Creedmore, Granville county, N. C., was an interesting and profitable meeting. Twenty five dollars were given to Rev. J. R. Pace to save the Baptist meeting house at Battleboro; and $9.80 to Foreign Missions. The congregations were large, but still a great many brethren who ought to have been there, were not."

....Rev. J. F. Love's tract, "The Baptist Position," is for sale at the Baptist Supply Store at Raleigh.

....Bro. S. B. Barnes writes that Newsoms and Boykins, Va., have called Bro. Burrows of South Carolina.

....Rev. C. W. Glidewell was ordained to the full work of the gospel ministry at the Pilot Mountain S. S. Association.

....Rev. J. C. Sorrellls, who has belonged to the "Regions Beyond" eight years, writes that he will hold a meeting at Cedar Creek, Rutherford county.

....Pastor T. J. Taylor of Warrenton goes Thursday to Jackson, Ga, to hold a series of meetings for Dr. G. W. Gardner—known to all RECORDER readers.

....The meeting held by Rev. J. T. Jenkins at the Baptist church closed Monday night. The preaching was all the time earnest, the attendance unusually large, and the interest great. There were many professions of faith, and about twenty-three accessions to the church.—*Monroe Journal.* Pastor Moore baptized twenty one Sunday.

....Missionary R. E Neighbour is assisting Pastor Jones in a meeting at Salisbury; Bro. Pruett of Charlotte is preaching at McAdensville; Pastor Harris is being assisted by Rev. J. H. Shore at Yanceyville; Pastor Johnson is holding meetings at Lumberton; and Bro. Adams has been helping Pastor Richardson at Leaksville. Brethren, let us hear from these meetings.

....Baptists will not worry, if the law in the new charter of Raleigh, taxing church property, be enforced. Taxation of church property is a good and defensible principle. However, those who drew up the Raleigh charter say they intended to have taxed only such property of churches as is not used for church purposes. The law will be duly construed in good season, and until then it is hardly wise to draw conclusions.

....Rev. W. C. Overton of Harrellsville fell dead March 31st, the *Charlotte Observer* says, when getting ready to take leave of a congregation to which he had been preaching a funeral sermon. Bro. Overton was fifty six years old. He had not been a regular pastor in some time, on account of ill health. He was a good man who quietly did his best for God. We sympathize with his relatives.

....Rev. R. Van Deventer writes, "Yesterday (31st ult.) we had, I think, 150 present at our Y. P. meeting and studied baptism, the place, the mode, the symbol." All this without National or Southern organization; just as we have been saying. Bro. Van Deventer continues, "House crowded last night, would not hold the people. Many went away." We hope to accept Bro. Van Deventer's invitation to come up to Burlington and see his young people at work.

....Rev. J. A. Campbell writes: "Our Union was decidedly the best we have ever had, I think. The discussions were unusually good, the attendance large, and the entertainment all that could be asked for. It was such a great joy to such a noble band of brethren and sisters where only a few years ago we sent a missionary for the first time. We have been having a feast of good things. March 15th Dr. Taylor of Wake Forest gave us at the Academy one of the best lectures we have ever had. Although the night was dark and rainy, the Academy was filled with people to hear the fine address on 'The Making of a Man.' I will not attempt any report of the speech. I judge of its greatness by the effects on my students. All of us have been helped by it, and 'the end is not yet.' We have now enrolled 201 students this year, and have about fifty-five boarders, more than twenty of whom are boarding in 'clubs.'"

....The brethren made us glad last week. Our circulation went up about fifty. There are many evidences of activity in behalf of the RECORDER, and no wonder, since we are meeting the brethren half way with our trial offer. Almost every week awhile back some sister sent us a subscriber; we keep looking for others. Bro. J. M. Beatty, a newspaper man and a staunch Baptist, got nine subscribers for us at the Union Meeting at Clayton; Rev. J. W. Suttle sent us three, this being by no means the first list he has sent us lately; Rev. L. R. Dixon sent one with a renewal, Bro. C. C. Jones of Cameron sent one, Rev. J. A. Campbell sent two, making eighteen he has sent, Rev. J. A. Stradley, who has done as much as any other man to make the RECORDER a success, sent three and a renewal, Dr. Durham brought us a club of five from Jonesboro, and reported a fine Union Meeting and a good day's work at Roseboro, where the brethren intend to have a church, Rev. J. M. White sent two news ones, and reported the Union Meeting at Swift Creek briefly, "attendance medium Saturday crowd Sunday"—when Bro. White preached,—"collection for Home Mission."

....Rev. Charles A. G. Thomas writes: "We had a good Union Meeting. I never attended a better. Here in Greensboro we have had professions every Sunday night for the past month, and the interest continues without any unusual effort. Brother Lane preached for us yesterday morning (31st ult.). He is a man of good parts and very earnest in his work. We expect much of him in his labors as missionary in the Piedmont." Bro. Thomas asks this question: "May it not be that many brethren are like Bro. Bridges, they have regions around them to work rather than beyond? This is the case in Piedmont Association. We have five churches and about *thirteen mission points.* Some work must be given to the regions around as well as the 'regions beyond.' I am sure all the brethren are in sympathy with Bro. Jones' suggestion, but demands near by keep them from volunteering to go to other points. May the Lord bless the regions everywhere, as well as beyond and around." If we understand the "Regions Beyond" plans, any one who holds a meeting at any of the thirteen mission points (for instance) that Bro. Thomas mentions, belongs on the roll.

....Dr. Durham will leave Raleigh next Thursday, via Washington, for Swan Quarter, Rose Bay, and other points in Hyde county. He will, next Sunday, preach the sermon at the dedication of the new house of worship in Hyde county, and will be in that section about twelve days. Bro. Lamberth and Bro. Caddell will accompany Dr. Durham. We hope to get a full report of this occasion from Rev. Josiah Elliott, the man who has sacrificed so much and worked so hard to get this foothold in Hyde.

....There have been seventeen professions at Caraleigh Mills, and the meeting is still in progress. The converts are mostly grown people. Last Sunday afternoon and night four men from twenty-two to sixty years of age claimed a hope. Rev. A. D. Hunter is being helped in the work by Bro. John T. Pullen and the members of Fayetteville Street church, which is a live, active church. Dr. Durham preached for the West Raleigh church Sunday night, so as to let the pastor continue his services in this meeting.

....Baptists own a great deal of educational property, and they should be proud of it. The following are the latest figures: Theological seminaries, seven, total value of property $3,514,108, instructors 67, pupils 937, endowment $2,418,550; universities and colleges 35, total value of property $19,370,888, instructors 722, pupils 9,385 (preparing for ministry 946), endowment $10,557,158; seminaries for education of women 27, total value $3,780,047, instructors 407, pupils 3,433, endowment $1,188,471; seminaries and academies co-educating 56, total value of property $3,845,146, instructors 397, pupils 12,774 (preparing for the ministry 466) endowment $1,229,400; institutions for colored races 34, instructors 259, pupils 4,808 (preparing for ministry 371), endowment $125,000, value of buildings and property, $1,259,750, total value of property $1,417,438. The grand totals are as follows: Number of institutions 159, number of instructors, males 1,119, females 734, pupils 31,337 (preparing for the ministry 2,715), value of grounds and buildings $14,499,782, amount of endowment $15,513,579, value of libraries and operators $1,914,263, amount of gifts in 1894 $1,375,059, volumes in libraries 884,867, total value of property $31,927,624. With these institutions sending out a constant supply of forces, we are bound to go forward.

A Noble Example.

How can any one read the following letter without first thanking God that there are such people in the world, and second praying that the Lord would multiply the number of such among His saints until the land should be full of those ready to deny themselves for the Master's cause "much to their spiritual benefit."

Let such an example stimulate all North Carolina to the highest devotion to the cause of Missions. I. T. TICHENOR.

ASHEVILLE, N. C., April 1, 1895.

Rev. Dr. I. T. TICHENOR, Atlanta, Ga.

Dear Brother:—About ten days ago you wrote a letter to "The Pastors, First Baptist church, Asheville N. C., care of J. H. Tucker, "in which you ask that our church take a collection for your Board at once. We had already taken steps to this end, and many of our members had agreed to observe a self-denial and give our savings to the Board.

You know that our debt and sending Miss Lottie Price to China have greatly drawn on our resources, and about the only way we could now help our Home Board was to save by denying ourselves; this we have done, much to our spiritual benefit, and the result is we will send you between $50 and $75. In addition to this my wife has written to all the Ladies' Societies of our Convention, emphasizing the importance of immediate action, giving in detail the needs of the Board, and urging a good collection for you at once. Some have already responded, and we hope others will.

In addition to the above, I have written a letter to the *Western North Carolina Baptist* for this work. I have requested the editor to send you a copy of this paper containing the letter.

Hoping the brethren will pay this debt at once, I remain fraternally,

J. H. TUCKER.

Only a Few Days—Help Now.

Dear Recorder:—Please permit me to call the attention of our churches to their duty to the heathen once more, during this Conventional year. A few days more will determine our contribution. We have intended all the year to give something—let us do it now. What we do, or what we fail to do, will effect the condition of the Board's finances. "But the nobles put not their necks to the work of their Lord." I wonder if 157,000 nobles in North Carolina have put their gifts in this work this year and their shoulders to this wheel!

I cannot write of large sums from the few strong churches or rich brethren; but I can beseech each one and beg every one to come up to the help of this work and give as the Lord has given to you.

Let North Carolina Baptists be not satisfied with giving many sons and daughters, but let her lay her gold as well as her life on this altar. R. VAN DEVENTER.

Burlington, April 4, 1895.

Royall Chair.

I have received the following sum for the endowment of the William Royall Chair:

Rev. J. P. Price, $5 00; Mr. Robert E. Royall, $100.00; W. W. Mitchell, $50.00; Richard J. Bigg, $10.00. Total, $165 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, April 6, 1895.

Help Coming on the Debt.

Dear Bro. Editor:—Perhaps you think I am importunate and that I have already written enough to your readers; but bear with me, the case is an important one. Kept at home by providential circumstances, I must speak again of the work which rests on my heart. We thank God for the gifts which are coming in. Let me take courage and press the work at every point.

I call on every pastor and ask him to help. I call on every Sunday-school teacher and officer, on every lover of God and his cause, and ask them to help. Let no one read this and throw it aside, but each send $1.00, $5.00, $100, or whatever each one can. Get others to help also. Our books close for the year April 30th, but we are having heavy payments to meet almost daily. Let no one try to excuse himself, but help with others who are making heavy sacrifices for the work's sake. God loves this work. He gave his Son for the lost. We are working with him and he will bless us. Remember his word, 2 Cor: 9: 6, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Yours in His service,

R. J. WILLINGHAM, *Cor. Sec.*

Sunday-school Missionaries.

At a meeting of the Board of Missions and Sunday-schools, Feb. 26th, 1895, there was appointed a committee of three to formulate a plan of the work to be done and report at the next meeting of the Board on the following:

"*Resolved*, That the Board of Missions and Sunday-schools be instructed to appoint a Sunday school missionary or missionaries to labor in the bounds of the North Carolina Baptist Convention."

The above resolution was adopted by the last Convention, and is printed in the minutes on page 57.

The report given below was made to the Board, April 2nd, and, after due consideration, was unanimously adopted:

REPORT OF COMMITTEE.

"Your committee appointed at the last meeting of the Board to report a plan of work for the Sunday-school missionary or missionaries provided for by a resolution of the Baptist State Convention of 1894, page 57 of the minutes, beg to submit the following:

FIELDS.

1. The Convention to be divided into two sections—Eastern and Western.

2. The Eastern Section to include the Pee Dee, Montgomery, Sandy Creek, Piedmont and Beulah Associations, and all of the Associations east of them.

3. The Western Section to include the Union, Stanly, Liberty and Pilot Mountain Associations, and all the Associations in the Convention west of them.

SCOPE OF THE WORK AND DUTIES OF MISSIONARIES.

1. To gather and tabulate by Association the Sunday-school statistics within the Convention.

2. To secure in each and every Baptist Sunday-school, and in each and every Union Meeting, and in each and every Association, some suitable brother to co-operate with the missionary and to represent the general work in his school, or in his Union Meeting, or in his Association.

3. To secure the organization of new schools in churches where there are no schools, and at school-houses and central points in the destitute territory where schools ought to exist.

4. To encourage the use of the best Sunday school and mission literature, the purchase and distribution of the Scriptures, the purchase and use of suitable Sunday school libraries and song books; and in these things, so far as practicable and to the best interest of the Convention's work, to co-operate with its Supply Store.

5. To encourage the liberal support of the general Sunday school work of the Convention, and to secure, so far as possible, regular and special contributions for it.

6. To impart needed information about the Sunday-school work in the Convention, and to make full quarterly reports to the Board of Missions and Sunday-schools of the work done, progress made, expenses incurred and collections secured.

7. To forward, at least monthly, to the Treasurer of the Convention, all collections made, or proper vouchers therefor, to the Board."

THE COMMITTEE CONTINUED WITH INSTRUCTIONS.

At the meeting of the Board, on April 2nd, the committee was continued with instructions to secure, by correspondence and otherwise, information about the work, and the most suitable and available brethren for the work. The Board is to meet at the call of its President on the request of the committee so soon as the committee is ready to make a report with nominations. The committee would be glad to have suggestions from any brother interested about the work to be done and suitable men who could be secured to do it. Please send such suggestions to some member of the committee at an early day.

C. DURHAM,
A. M. SIMMS,
C. L. STRINGFIELD,
Committee.

Raleigh, April 6, 1895.

"BROWN'S BRONCHIAL TROCHES" will quickly relieve Bronchitis, Asthma, Catarrh and Throat Diseases. Sold only in boxes.

We have examined samples of the work of the "Elkin Woolen Mills," and confidently say that they will please any one. We would be glad if our readers interested in wool and woolen goods would correspond with this home enterprise.

Closing Exercises of the Professional Schools of Shaw University.

The closing exercises of the graduating class of the Missionary Training School occurred Wednesday evening, March 28, 1895. There were six graduates—one, Miss Estey Carolina Fleming, from the Congo Free State, Africa, entered Shaw about six years ago. She will return next June to her native land and enter upon missionary work among her own people. Dr. J. W. Carter, pastor of the First (white) Baptist church, Raleigh, delivered the address, which was able, practical and instructive.

The closing exercises of the Leonard Medical School and School of Pharmacy, took place on the evening of March 27th. The salutatory—Milestones that Mark the Progress of Medicine—was delivered by Mr. W. T. Fuller, Danville, Va. Mr. J. M. Benson of the School of Pharmacy delivered the class oration. Mr. E. S. Haynes of New Amsterdam, British Guiana, was the valedictorian of the Medical Class of '95. These young men gave evidence of well trained and disciplined minds, and proved themselves worthy of the honors conferred upon them. To the regret of all, Hon. John C. Scarborough, who was to deliver the annual address, was detained at home on account of sickness. Dr. A. W. Curtis, in an interesting and impressive speech, conferred degrees upon eight graduates of the Medical School and five of the School of Pharmacy. It was stated by the Medical Faculty that this was the best class in scholarship that has ever graduated from this department of the University.

The closing exercises of the Law School were held on Thursday evening, March 28th. Mr. W. B. Hunter of Raleigh was the salutatorian. Subject: Motive, the Cause of Human Action. Mr. W. S. Miller of Nashville, Tenn., delivered the oration. Subject: The Legal Status of the Negro of America. Mr. Raphael O'Hara of Newbern was the valedictorian. Hon. D. M. Furches, Associate Justice of the Supreme Court of North Carolina, made the address before the Graduating Class and Mr. T. R. Purnell of Raleigh conferred the degrees.

On each occasion there was a large and appreciative audience. All the friends of Shaw were delighted to see Hon. Elijah Shaw, one of the warmest friends and strongest supporters of this grand institution, on the rostrum at the side of President McServe, on the evenings of the closing exercises of the Medical and Law Schools.

Never were the indications of substantial growth and progress of the different departments of Shaw University more marked than on these occasions. COR.

Information Wanted.

McDOWELLS AND IRWINS.

Editor Recorder:—I am getting material for a history of the McDowells and Irwins of America. The McDowells and Irwins of North Carolina, having been prominent in the Revolutionary War, I would be glad to correspond with any of either name who will give names, residence, and incidents connected with their families and ancestors.

Gen. Robert Irwin of your State was one of the twenty-four signers of the Mecklenburg Declaration of Independence.

Supposing that a number of your readers would be interested by name and ancestry in aiding me to get this information, I ask that you kindly publish this call and oblige

Yours fraternally,
JOHN HUEN MCDOWELL.
Union City, Tenn., April, 1895.

I very much enjoyed Dr. Pritchard's masterly sermon on Christian Union. It was a manly, solid, statement of the Baptist position, breathing the spirit of the Divine Master, and ought to have a wide circulation.
Jno. T. Albritton.

The latest results of pharmaceutical science and the best modern appliances are availed of in compounding Ayer's Sarsaparilla. Hence, though half a century in existence as a medicine, it is fully abreast of the age in all that goes to make it the standard blood purifier.

Southern Railway Company.

The Southern Railway has made very low rates on account of the following occasions:

To Washington, D. C., and return, for the Southern Baptist Convention, one limited first-class fare for the round trip; tickets to be sold May 7 and 8, good for fifteen days.

For any further information, address Chas. L. Hopkins, T. P. A., Charlotte, N. C.

Important to Teachers, Students and Others Who may Desire Work at Once or for the Summer.

R. H. Woodard Company Baltimore, Md., are making a most liberal offer of $200 in gold to anyone selling 200 copies of "Talks to Children about Jesus" in the next three months. This is a most popular book. Agents often sell from 10 to 15 copies a day. It beautifully illustrated, and sold very low. They pay freight and give credit. Send them at once 35 cents for complete outfit and full information. They also publish other popular books.

DAVIS & WILEY BANK, Salisbury, N. C.
Manager Elm Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Elm Life Insurance Company.

Mr. Wiley died July 3d, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 19.

Yours truly,
(Signed) THOS. J. BOGER, *Secretary.*

P. S.—I commend Mr. Wiley's life insurance this best property that he had.
(Signed) E. C. ESTEY.

Broadus Memorial Services in Richmond.

DR. HIDDEN'S FINE ESTIMATE.

The memorial meeting held at the First Baptist church Sunday afternoon in honor of Rev. Dr. John A. Broadus was a popular tribute to a good and great man.

Seated on the pulpit rostrum were Rev. Drs. Hatcher, Hiden, Ryland, Dill, Landrum, Tupper, Cooper, Thomas, Harris, and Willingham, and Rev. Messrs. Mercer and Tupper. All of these ministers took part in the services, which were impressive throughout. Dr. Hatcher presided. The speaker was impressed by the large number of snow-crowned heads, mean and momen, who knew Dr. Broadus well, had heard him at his best, and cherished in their hearts the deepest affection for him. They were met to pay a tribute to one of the simplest, yet strongest, of men. Dr. Hatcher referred feelingly to the fact that Dr. Broadus's last visit to Richmond was just one year ago this day, when he dedicated the new Grace-Street Baptist church.

AS SCHOLAR AND PREACHER.

In conclusion Dr. Hatcher presented Rev. Dr. J. C. Hiden, who spoke of Dr. Broadus as scholar and preacher. The law of heredity, Dr. Hiden began, has made a great stir in the philosophical world of late. I do not sympathize with the views of the extreme doctrinaires on this subject, but there is doubtless something in the law, as expounded by its more sober and rational advocates. Some forty five years ago, during my childhood in Orange county, Va., I used to hear of a Whig politician, Major Edmund Broadus, who had evidently given trouble to the Democrats across the Rapidan, in Culpeper. The great champions of Democracy in that region were Governor William Smith—"Extra Billy" he was familiarly called—one of the adroitest politicians and stump speakers that Virginia ever produced; and old John S. Barbour, one of the most splendid orators in Congress. Major Broadus was not a professional man, and nobody ever thought of him as an orator, and yet the two famous Democratic speakers found it hard to hold their own against his plain, pointed, popular "talks" to the country people, who assembled on court-day to hear the candidates. It was largely through his influence that Culpeper, which was one of the "close" counties, was kept for years steadily voting for a Whig delegate to the Legislature.

He was a staunch Baptist; and, in conducting the canvass he had made up his mind that it was not right to "treat" the voters to "drinks"—a practice which, I am ashamed to say, was quite common among candidates of all parties. His friends remonstrated, saying "The party will be defeated, and you will lose your seat." But Edmund Broadus stood firm, and was elected. Indeed, he was never defeated in any contest before the people.

AS FATHER, LIKE SON.

In John A. Broadus's "Sermons and Addresses" we have some work of the son of the old "wheel-horse of whiggery" in Culpeper, and the same vigorous common sense, the same absence of mere display, the same intuitive skill in putting things—all so characteristic of the father—are strikingly manifest in the son. In the address on "College Education for Men of Business" these qualities are pre-eminently displayed. It is beyond all comparison the best discussion of the subject that I have ever seen.

As a scholar Dr. Broadus was equally distinguished for breadth and for accuracy. He never ceased to learn. He hungered and thirsted after knowledge. When Toy came from Germany, loaded with Sanskirt, Broadus was soon sitting as a pupil at his feet, diligently studying the strange old tongue, for he had already seen that it was the key to unlock the rich treasures hid away in the vaults of comparative philology, and it stirred his scholarly soul to know that now, for the first time, he had the opportunity to become acquainted with the elder sister of every language spoken and written in cultivated Europe—ancient and modern.

As a New-Testament scholar he was especially pre eminent. His intimate acquaintance with the nicest points of Greek is admirably applied in his commentary on Matthew. It was with a very genuine delight that I read that commentary straight through very soon after it left the hands of the printer.

His simplicity was, perhaps, his most marked characteristic. Even when speaking or writing upon the most recondite subjects, and for scholarly hearers or readers, he used plain English. In addressing an audience at the University of Virginia he used scarcely a word that would puzzle the plainest man. His splendid "Memorial" of our honored old professor, Gessner Harrison, is almost child-like in its simplicity, and it is perhaps the noblest monument erected by a son-in-law to his father-in-law since Tacitus immortalized Agricola.

STOOD IN THE FIRST RANK.

As a preacher Dr. Broadus stood in the very first rank in his generation. His exegetical sense was, so far as I know, unsurpassed. As an expository preacher I have not known his equal. Many of his published sermons are models of painstaking and scholarly exposition; and yet they are singularly free from dry, technical, professorial details. They do not "smell of the lamp," but the thoughts seem to flow—and what is better, they do flow—right out of the text in its proper connection. Some of these sermons I have heard coming "mended" from the lips of the great preacher, when he was in his best mood. Others I have read in pamphlet, or in newspapers, as they have appeared in one form or another, during the last thirty-five years. But, though the book ("Sermons and Addresses") fell into my hands just when I was in the throes of removing from one field of labor to another, I was compelled to find—almost to make—the time to read it straight through, with the greatest relish, from cover to cover. For [illegible] a year I heard Bro. Broadus regularly, and I have often said that I would prefer him as a constancy to any preacher I ever heard. He was gifted with a fine imagination, and he used it with wonderful skill, especially in realizing Biblical scenes, countries, and characters. His sermon on "Job" and on "John the Baptist" were splendid monuments to his skill and power in this direction. His description of the beheading of John, and of the reception of the bloody head by the dancing daughter of Herodias was one of the most powerfully dramatic that I ever heard from any speaker.

"He was a man, take him for all in all, I shall not look upon his like again.

The Beggar's Feast—A New Year's Scene.

BY REV. L. N. CHAPPELL

"For ye have the poor always with you; but me ye have not always." These words of our Lord are true of the Chinese people so far as the poor are concerned, and they are, alas, without Christ! China is a beggared nation, poverty stricken, suffers dreadfully from famines when thousands perish; and even in prosperous years, many perish on the streets of hunger, cold and the diseases attendant upon abject poverty. The great mass of China's four hundred millions are poor; and according to our ideas of poverty in the prosperous West, more than half of the population are abjectly poor, and lie awake at night, wondering how they will keep the gaunt wolf from the door. How shall we exhort them "not to be anxious about what ye shall eat and what ye shall drink," when this is the supreme thought, the grim, carking care that is eating out all the happiness from life; which is paralyzing the hearts of thousands, crushing out all good, generous, unselfish emotions, and is making this poor people more and more materialized, hard-hearted, unsympathetic, selfish, envious and brutish in heart and mind. We are not surprised to see that the beggar class is a large one, and that their condition is indescribably wretched, filthy, immoral, and sickening to eye and ear. We should expect to see them dying like dogs on the street, of hunger, cold of the most loathsome diseases, in rags and nakedness, in the most pitiable and heart-touching helplessness and friendlessness. They are accounted by their countrymen not only unfortunate, but cursed out of heaven, suffering the punishment due to their wickedness, and unworthy of human pity. All money given to them is to secure merit to the giver, and not because of love or pity.

A man dying on the street, no matter how needy his case, will not be received under any roof, fearing lest the vengeance of heaven, fallen on this reprobate, will be diverted to the inmates of this house.

On Chinese New Year I beheld a sight I can never forget, nor can I describe the emotions which arise in my heart. It is the Beggar's Feast prepared for them by the Christian community, of Chinkiang, and at which it is my duty to be present and see that it is properly managed. Gathered together in a squalid, filthy house, called the "Beggar's Home" or resort, are seventy-five or one hundred of the most pitiable human beings I ever saw. Old and young, male and female, little children of all ages, in all imaginable sorts of filthy rags and in semi-nude condition, huddled together and shivering in the winter's cold, they crouched there looking up into my face more like wild animals than human beings. And when I think that these are they for whom Christ died as well as for me, and that he loves their souls and bodies, too, my heart is inexpressibly sad, and I think, "Is there no hope! Can the gospel reach such as these! Yes, it was to such beggared blind, sick, lame, dumb, palsied, leprous ones as these that Christ came. He was the friend and Saviour of the poor, the sinner's friend who was not afraid of the most polluting touch. And shall we shrink from doing what we can!"

Miss McKenzie has come with me to play on the organ. I talk to them of Jesus. We sing "Jesus loves me, this I know." Some eyes are filled with tears, and we hope that the message of Jesus' love has touched some hearts. We pray to God to bless the food. Then comes in the food, one great tub of steaming rice and one tub of boiled pork, with a kind of sauce in a large iron bucket. Oh, how eagerly they crowd around, bringing old gourds, broken crocks, bowls, dirty baskets, bags, their old dirty hats, and various nondescript vessels to receive their share of rice and meat, always begging that the vessel be piled a little higher; and then hurrying off to gulp it down ravenously like half starved beasts, and then to come again. Our hearts are overcome, and we must leave this scene before the feast is concluded.

Dear friends, can you not help us do something for these poor people of China! They may be very poor and far gone in the scale of human being; but the love of Jesus can save the lowest and the basest. Think of the pit of iniquity from which we were saved.

In God's sight were we so very far removed from them! Is there no sympathy in your hearts, ye redeemed souls! Can you not help send others! Can you not come! Are the times hard, and are you poor in this world's goods! Think of their poverty. Beside their poverty, are you not ashamed to think of yours! Think of starving souls and starving bodies. Can you not make some sacrifice to save some of these among the perishing millions of China!

I feel sure that if the real condition of these poor people were known by our brethren and sisters, that more would be done to give them the gospel. It is not because the books and papers do not tell of it. Oh! read and think, and pray and give! Give yourselves and all you have to Jesus, to be used as his blessed Spirit shall direct.

Chinkiang, China, Jan. 31, 1895.

If I grapple with my sin in my strength, the devil knows he may go to sleep.—*T. Adam.*

My Baby

was a living skeleton; the doctor said he was dying of Marasmus and Indigestion. At 13 months he weighed only seven pounds. Nothing strengthened or fattened him. I began using Scott's Emulsion of Cod-liver Oil with Hypophosphites, feeding it to him and rubbing it into his body. He began to fatten and is now a beautiful dimpled boy. The Emulsion seemed to supply the one thing needful.

Mrs. KENYON WILLIAMS,
May 21, 1894. Cave Springs, Ga.

Similar letters from other mothers.

Don't be persuaded to accept a substitute.

Scott & Bowne, N. Y. All Druggists. 50c. and $1.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	7 23 a m	.....	.....
Ar Fayetteville..	10 35 a m	.....	.....
Lv Fayetteville..	10 55 a m	.....	.....
Lv Fay'ville June	10 58 a m	.....	.....
Lv Sanford.....	12 18 p m	.....	.....
Lv Climax.....	2 20 p m	.....	.....
Ar Greensboro...	2 50 p m	.....	.....
Lv Greensboro...	3 00 p m	.....	.....
Lv Stokesdale....	3 55 p m	.....	.....
Ar Walnut Cove.	4 25 p m	.....	.....
Lv Walnut Cove.	4 33 p m	.....	.....
Lv Rural Hall...	5 01 p m	.....	.....
Ar Mt Airy.....	5 25 p m	.....	.....
Lv Bennettsville.	.....	7 00 a m	.....
Lv Maxton	.....	8 07 a m	.....
Lv Red Springs..	.....	8 46 a m	.....
Lv Hope Mills...	.....	9 41 a m	.....
Ar Fayetteville..	.....	10 05 a m	.....
Lv Rameur.....	.....	.....	6 50 a m
Lv Climax.....	.....	.....	5 55 a m
Ar Greensboro...	.....	.....	9 20 a m
Lv Greensboro...	.....	.....	9 35 a m
Lv Stokesdale....	.....	.....	10 55 a m
Ar Madison.....	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	9 45 a m	.....	.....
Lv Rural Hall...	11 06 a m	.....	.....
Ar Walnut Cove	11 36 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale...	12 18 p m	.....	.....
Ar Greensboro...	12 58 p m	.....	.....
Lv Greensboro...	1 04 p m	.....	.....
Lv Climax.....	1 33 p m	.....	.....
Lv Sanford.....	3 17 p m	.....	.....
Ar Fay'ville June	4 26 p m	.....	.....
Ar Fayetteville..	4 33 p m	.....	.....
Lv Fayetteville..	4 45 p m	.....	.....
Ar Wilmington..	7 55 p m	.....	.....
Lv Fayetteville..	.....	4 55 p m	.....
Lv Hope Mills...	.....	4 59 p m	.....
Lv Red Springs..	.....	5 40 p m	.....
Ar Maxton	.....	6 13 p m	.....
Lv Maxton	.....	6 20 p m	.....
Ar Bennettsville.	.....	7 25 p m	.....
Lv Madison.....	.....	.....	12 25 p m
Lv Stokesdale....	.....	.....	1 27 p m
Ar Greensboro...	.....	.....	2 55 p m
Lv Greensboro...	.....	.....	3 05 p m
Lv Climax.....	.....	.....	4 00 p m
Ar Rameur.....	.....	.....	5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R, North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R. North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. R. KYLE, Gen'l Pass. Agt.
J. W. FRY, Gen. Manager.

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Tutt's Liver Pills
an absolute cure.

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Wonderful Corn!

Produces from 3 to 7 ears to the stalk. From 4 acres, 425 bushels. I have a small quantity of this corn which I will sell at $1.00 per peck. Will also send instructions as to my mode of cultivation. Address NOAH BIGGS,
Scotland Neck, N. C.

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KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
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ULSTER, New York.
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CHAS. M. WALSH.

Wilmington & Weldon R R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mch 25, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 a m	10 30 p m	
Leave Tarboro...	12 20 a m		
Lv Rocky Mount.	1 05 a m	10 30 p m	6 00 a m
Leave Wilson....	2 03 a m	11 03 p m	
Leave Selma.....	2 53 a m		
Lve Fayetteville.	4 30 a m	12 53 p m	
Arrive Florence..	7 20 a m	3 00 p m	

	No 47. Daily.		
Leave Wilson....	2 08 p m		6 35 a m
Leave Goldsboro.	2 55 p m		7 20 a m
Leave Magnolia..	4 02 p m		8 29 a m
Arr Wilmington..	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Mch 25, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma.....	12 33 a m		
Arrive Wilson ...	1 20 a m	11 38 p m	
Leave Tarboro...	2 48 p m		

	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro....	12 05 a m		9 40 p m
Arrive Wilson ...	1 00 a m		10 27 p m

	No 75. Daily.		
Leave Wilson....	1 30 p m	11 33 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro..	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon...	3 48 p m	12 55 a m	

Train on Scotland Neck branch read leaves Weldon 3.48 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.39 a m; arriving Halifax at 10.55 a m, Weldon 11.30 a m; daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.35 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.50 a m, arrive Latta 7.55 a m, daily except Sunday.

Trains on Clinton branch leave Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

R · I · P · A · N · S
ONE GIVES RELIEF.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect March 17, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 19. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 33 a m	11 55 a m
" Elon College..		2 30 a m	12 31 a m
" Burlington ...		3 05 a m	12 41 a m
" Graham.....	No. 18.	3 13 a m	12 46 a m
" Hillsboro.....	Daily.	4 23 a m	1 23 p m
" University ...		4 45 a m	1 34 p m
" Durham.....	12 01 p m	5 50 a m	1 55 p m
Ar Raleigh	1 08 p m	7 40 a m	2 55 p m
		Mixed Ex. Sun.	.....
Lv Raleigh	4 30 p m	9 05 a m	2 55 p m
" Clayton.....	5 02 p m	10 05 a m	3 30 p m
" Selma.....	5 30 p m	11 25 a m	4 00 p m
Ar Goldsboro	6 15 p m	1 00 p m	4 50 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro....	7 20 p m	5 30 a m	
" Elon College..	6 42 p m	7 46 a m	
" Burlington ...	6 32 p m	7 35 a m	.....
" Graham.....	2 23 p m	7 30 a m	No. 17.
" Hillsboro.....	5 47 p m	6 45 a m	Daily.
" University....	5 35 p m	6 31 a m	.....
" Durham.....	5 15 p m	6 10 a m	11 30 a m
Lv Raleigh.....	4 10 p m	5 05 a m	10 35 a m
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	9 10 p m	10 35 a m
" Clayton	3 30 p m	8 03 p m	10 05 a m
" Selma	2 55 p m	7 00 p m	9 40 a m
Lv Goldsboro	2 00 p m	5 00 p m	9 00 a m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 35 a m		12 30 p m
" Keysville	7 30 a m	10 30 p m	4 00 p m
" Chase City....	9 20 a m	11 45 p m	4 40 p m
" Jeffress	10 23 a m	12 35 a m	5 06 p m
" Clarksville...	11 00 a m	12 45 a m	5 14 p m
" Oxford	2 00 p m	2 50 a m	6 15 p m
" Durham.....	4 45 p m	5 05 a m	7 40 p m
Ar Raleigh.....		7 40 a m	7 40 a m

	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	6 35 p m	8 00 a m	
Lv Keysville.....	8 00 p m	12 55 a m	5 00 p m
" Chase City....	8 22 p m	11 45 p m	2 23 p m
" Jeffress	1 57 p m	10 40 p m	12 35 p m
" Clarksville...	1 50 p m	10 25 p m	12 00 p m
" Oxford	12 55 p m	8 25 p m	10 05 a m
" Durham.....	11 30 a m	6 00 p m	7 45 a m
Lv Raleigh.....	10 35 a m	4 10 p m	

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.		No 12. Daily.
5 05 a m	Lv.....Raleigh.....Ar	7 40 a m
6 10 a m	" .....Durham..... "	5 20 a m
8 35 a m	" .....Greensboro..... "	10 15 p m
10 15 a m	" .....Salisbury..... "	8 03 p m
11 09 a m	Ar.....Statesville.....Lv	7 11 p m
12 20 p m	" .....Hickory..... "	6 00 p m
3 32 p m	" .....Asheville..... "	2 16 p m
5 32 p m	Ar.....Hot Springs.....Lv	12 03 p m

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W. H. GREEN, Gen'l Manager. W. A. TURK, Gen. Pass. Agent, Washington, D. C.
Gen. Mgr. (East'n Div.) Washington, D. C.

Woman's Mission

President Woman's Con... Carolina, Miss FANNIE E... Secretary, Mrs. J. A. B...

Two new narrative ... work of the Home Bo... lished and will be sent ... Miss Fannie E. Heck,

Report of the Womans' C... C. for Quarter Endi...

Atlantic Association—H. B. Duffy, Newber... Pollocksville, 5.25; Kin... 31.22; Mission band, ... beams, Goldsboro, 1... Newbern, 3.24.

Beulah Association—Yanceyville, $4 20; Tr...

Bladen Association—Galeed, $4.00.

Central Association—W. C. Lankford, Wake... ganized, one; Wake ... beams, Wake Forest ... 15.60; First church, R... 146.02; Hopkins Chape...

Chowan Association—Reynoldson, $6.00; B... del, 2 35; Sandy Cross... Cedar Creek Associa... dent——Bladen Union...

Columbus Associati... dent—Whiteville, $5 0...

Cape Fear Associa... Mrs. S. M. Robbins, S...

Eastern Association—First church, Wilming... 2.25.

Flat River Associa... dent—Maggie Nutt Sc...

King's Mountain A... President—Shelby, $6...

Mount Zion Associa... Mrs. H. P. Markham... organized, one; Mount... church, Durham, 45.0... Sunbeams, Durham, ... Durham, 10 00.

Montgomery Associ... dent—Bethel, $11.80.

Mecklenburg and C... No Vice-President—T... Charlotte, $39.10; Oli...

Pilot Mt. Associatio... —Junior Band, State... ville, 6 16; Broad Stre...

Pee Dee Associat... Mrs. Frank Bennett, P... ized, one; Spring Hi... 2.30; Rockingham, 11... Beulah, 1.77.

Piedmont Associati... dent—Greensboro, $16... Raleigh Association—J. T. Ellington, Cl... beams, $3 05; Green L... Cary, 10.00; Holly Spr... and W. M. S., Green ... ville St. church, Rale... Apex, 9.85; Taberna... Cary, 22 00.

Robeson Association—J. Hartwell Edwards... berton, $68.71; Cedar ... 4.30; Fayetteville, 73...

Sandy Creek Associa... Mrs. H. T. Chapin, ... $9.00; Aberdeen, 21... Albemarle, 3.71.

Sandy River Associ... dent—Henrietta, $9.2...

Tar River Associatio... —Rocky Mount, $5 ... Scotland Neck, 15.00; ... S., Pine Grove, 2.00.

West Chowan As... dent, Miss Grace T. B... Societies organized, tw... Mt. Carmel, 5.00; Buc... ber, 9 02; Holly Grov...

No Association give... $1.10.

DIVIDED A...

Foreign Missions.... Christmas offering... Total for For. Miss... Home Missions..... Value Home Miss. bo... Total for Home Mi... State Missions..... Value State Mission bo... Total for State Miss... Orphanage..... Ministerial Education... Expense Funds..... Grand total ..... Increase over last qua...

Number of Societies ... ties organized, 15; So... "Missionary Talks" ... ter, 1,500; Report bl... ton, 198.

Respectfully submi... MISS FANNIE E. H... MRS. J. A. BRIGGS...

Orphanage.

It is with very grea... sent to the Society th... enabled us to send ou... and a half. Mrs. J. ... tary, expressed the gr... of the Central Comm... she said. "It is splen...

The causes for this ... not far to seek. At ... annual report in Dec... cieties were, we belie... lished to learn how a ... there had injured, ... ciety's work, but the ... a whole, and resolve... hard times or in spite ... hold upon the work ... something besides h... blame if in the futu... former level of co...

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

Report of the Womans' Central Committee of N. C. for Quarter Ending Feb. 28, 1895.

Atlantic Association—Vice-President, Mrs. H. B. Duffy, Newbern—Goldsboro, $6.99; Pollocksville, 5.25; Kinston, 37 81; Newbern, 31.22; Mission band, Kinston, 6 25; Sunbeams, Goldsboro, 10.00; Sunday-school, Newbern, 3.24.

Beulah Association—No Vice-President—Yanceyville, $4 20; Trinity, 2 50.

Bladen Association—No Vice President—Galeed, $4.00.

Central Association—Vice President, Mrs. W. C. Lankford, Wake Forest—Societies organized, one; Wake Forest, $42.50; Sunbeams, Wake Forest, 10 00; Youngsville, 15.60; First church, Raleigh, (two quarters) 146.02; Hopkins Chapel, 44c.

Chowan Association—No Vice President—Reynoldson, $6.00; Belcross, 3.00; Roberdel, 3 25; Sandy Cross, 1.25.

Cedar Creek Association—No Vice President——Bladen Union, $1.15.

Columbus Association—No Vice President—Whiteville, $5 00.

Cape Fear Association—Vice-President, Mrs. S. M. Robbins, Southport.

Eastern Association—No Vice President—First church, Wilmington, $99.50; Warsaw, 2.25.

Flat River Association—No Vice President—Maggie Nutt Society, $7.15.

King's Mountain Association—No Vice-President—Shelby, $6.00.

Mount Zion Association—Vice-President, Mrs. H. P. Markham, Durham—Societies organized, one; Mount Pisgah, 4 00; First church, Durham, 45.00; Chapel Hill, 7.10; Sunbeams, Durham, 1.15; Young Ladies, Durham, 10 00.

Montgomery Association—No Vice President—Bethel, $11.80.

Mecklenburg and Cabarrus Association—No Vice-President—Tryon Street church, Charlotte, $39.10; Olivet, 45 00.

Pilot Mt. Association—No Vice-President—Junior Band, Statesville, $3 00; Leaksville, 6 16; Broad Street, Winston, 4 00.

Pee Dee Association—Vice-President, Mrs. Frank Bennett, Paris—Societies organized, one; Spring Hill, $2 35; Wadesboro, 9.30; Rockingham, 11.80; Marvin, 3.00; Mt. Beulah, 1.77.

Piedmont Association—No Vice-President—Greensboro, $16.10.

Raleigh Association—Vice-President, Mrs. J. T. Ellington, Clayton—Ephesus Sunbeams, $3 05; Green Level, 3.10; Sunbeams, Cary, 10.00; Holly Springs, 4 47; Sunbeams and W. M. S., Green Level, 5 00; Fayetteville St. church, Raleigh, 9.50; Sunbeams, Apex, 9.35; Tabernacle, Raleigh, 68 85; Cary, 22 00.

Robeson Association—Vice President, Mrs. J. Hartwell Edwards, Fayetteville—Lumberton, $68.71; Cedar Creek, 2.00; Rennert, 4.20; Fayetteville, 73.80; Saddle Tree, 6 00.

Sandy Creek Association—Vice President, Mrs. H. T. Chapin, Pittsboro—Carthage, $9.09; Aberdeen, 21.30; Jonesboro, 5.00; Albemarle, 3.71.

Sandy River Association—No Vice-President—Henrietta, $9.25.

Tar River Association—No Vice-President—Rocky Mount, $5 00; Cedar Rock, 85c; Scotland Neck, 15.00; Henderson, 13.96; S. S., Pine Grove, 2.00.

West Chowan Association—Vice-President, Miss Grace T. Brown, Murfreesboro—Societies organized, two; Creeksville, $2 00; Mt. Carmel, 5.00; Buckhorn, 5.55; Mt. Tabor, 9 02; Holly Grove, 4 00.

No Association given—Johnson's church, $1.10.

DIVIDED AS FOLLOWS:

Foreign Missions	$ 173.96	
Christmas offering	300.19	
Total for For. Missions,		$ 474 15
Home Missions	$ 151.87	
Value Home Miss. boxes,	341.85	
Total for Home Miss.		$ 493.22
State Missions	$ 39.00	
Value State Mission boxes,	40.00	
Total for State Missions		$ 79.00
Orphanage	$ 22.22	
Ministerial Education	2.50	
Expense Funds	2.87	
Grand total		$1,073.96
Increase over last quarter,	$ 298 16	

Number of Societies reporting, 71; Societies organized, 15; Societies re-organized, 2; "Missionary Talks" sent out, 3,600; Leaflets, 1,500; Report blanks, 300; letters written, 198.

Respectfully submitted,
MISS FANNIE E. HECK, *Pres. W. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. W. C. C.*

Concerning the Report.

It is with very great pleasure that we present to the Society the best report they have enabled us to send out for more than a year and a half. Mrs. J. A. Briggs, the Secretary, expressed the gratification and surprise of the Central Committee in a word when she said, "It is splendid."

***

The causes for this great improvement are not far to seek. At the presentation of our annual report in December, many of the Societies were, we believe, grieved and astonished to learn how a little laxness here and there had injured, not only their own Society's work, but that of the organization as a whole, and resolved from that time, with hard times or in spite of them, to take new hold upon the work. The result proves that something besides hard times will be to blame if in the future we fall back to the former level of contributions. What this something is, we leave each one to decide for herself.

***

While before the year and a half of which we speak we had had, perhaps, six quarterly reports as large as the one now presented, we have never had one which showed so large an amount given through boxes to the frontier missionaries. This is probably the largest amount for this purpose which we shall have to chronicle this year. But the end is not yet. There are at present eight letters from frontier missionaries in the hands of Societies, which are beginning to prepare boxes for them, and two others are asked for. But for all this, good as it is, we could have wished that, at least, the boxes reported this quarter, had been sent three months before. Few reached their destination before Christmas, and much suffering which might have been relieved was thus entailed upon the missionaries and their families. Only to-day we are in receipt of a letter from another State requesting us to urge the Society to send their boxes in September. We do this most heartily and emphatically. "He helps twice who helps quickly."

***

The fulfilment and disappointment of hopes generally go hand in hand. While the total amount reported exceeds our expectations, that given as a Christmas Offering to China falls below. We had hoped that this Offering would reach $500. Before Christmas we wrote to each Society asking each to give a certain amount. Some tried and fell a little short; some tried and reached the mark; some tried and went over it,—and from the results it is evident some did not try at all. Unlike the report of boxes, we have twice made a better Christmas Offering. In 1892 we gave $367 03; in 1893, $361.34; in 1895, however, we dropped much below the other years, giving only $144 98. Thus it will be seen that the report made now is $311.19 (eleven dollars having been reported last quarter), though not equal to our hope, is yet not very far behind the largest we have made.

***

What will strike all who have been in the habit of seeing the Woman's Missionary Reports previous to this, as a feature, is heading each Association in which there are Vice-Presidents, with the name and address of these officers, with the number of Societies organized by them during the quarter. It must not be thought that those who report no Societies organized have not been at work. This is only one tangible result of such work. It must be remembered, too, that during this quarter the weather has not been such as to encourage organization. In view of this fact the number of new Societies reported is quite remarkable. Next quarter we hope for even a larger number.

***

It will be noticed, of course, that there are only nine Vice-Presidents mentioned, in as many Associations. This is not as we would wish, or as it should be; but so far we have been unable to find ladies willing and able to undertake this work in other Associations. As soon as such are found, the vacancies will be filled. The number has been decreased during the present quarter by the removal to other Associations of Mrs. Van Deventer, Vice-President of the Tar River Association, and Mrs. Johnson, Vice-President of the eastern half of the Pee Dee Association. Their places will be hard to fill.

Between Ourselves.

It is too early yet to say to what extent the week of self-denial for Home Missions was observed in the Woman's Missionary Societies of North Carolina. Later we hope to be able to report more fully of this matter.

In the First church, Raleigh, a most touching letter from a frontier missionary was read, and the whole congregation was asked to join in the week of self-denial, that others, suffering like privations, might be relieved.

A mother in the Robeson Association writes that her two little boys denied themselves to the extent of thirty cents each. The mother's denial amounted to $2 50, but she says, "I feel that our children have put us to shame."

One very gratifying result of the week has been to stimulate interest in what Dr. I. T. Tichenor calls "the blessed work of box packing." Although more boxes have been sent by our North Carolina Societies than ever before, eight others are now in course of preparation.

The W. M. S. of the First church, Wilmington, decided, says Mrs. W. P. Oldham, to have a prayer-meeting on each day of the week, each lady in the meanwhile trying to deny herself of something. This Society has packed a splendid box for a frontier missionary this winter, and has just sent off a box to the Orphanage.

Miss Grace T. Brown, Vice-President of the Central Committee for West Chowan Association, Mrs. J. Hartwell Edwards, Vice-President of the Robeson Association, and Mrs. Frank Bennett, Vice-President for the Pee Dee Association, all urged the Societies in their respective Associations to observe the week of self denial.

Mrs. J. A. Randall, Secretary of the Society at Aberdeen, says: "We are observing the week of self-denial, and are making great efforts to secure a nice contribution for the Home Board. Our Society has decided to send a box to a frontier missionary with a small family, and we are determined that every article therein shall be new and serviceable. The Society is small, but our meetings are very interesting."

It is a significant and touching fact that the first Society to report funds raised during this week was the Society in the fire-plagued town of Kinston. During the week Mrs. R. H. Lewis wrote: "We are observing a week of prayer and self-denial, and hope to send you at least $5.00 next Monday; but our people have been greatly reduced financially by recent incendiary fires." On the Monday following, Miss Draughan sent nine dollars and five cents as the self-denial fund. She adds: "Another fire last night. Kinston seems to be doomed." We trust not, indeed.

Any number of instances of interest in the week might be given. Let the following suffice. A mother says, since reading about the home missionaries, "Elsie is saving all her doll things, and says her best belongings shall go into the box for the missionaries children." In another household a little boy and girl begged so persistently that they were allowed to give up their breakfast porridge as their particular self-denial.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Our children, relations, friends, honors, houses, lands and endowments, the goods of nature and of fortune—nay, even of grace itself—are only lent. It is our misfortune, and, it may be added, our sin, to fancy they are given. We start therefore, and are angry when the loan is called in. We think ourselves masters when we are only stewards, and forget that to each of us it will one day be said, "Give an account of thy stewardship."—*Bishop Horne.*

Japanese Pile Cure is the only one that can be guaranteed, as it is the only cure. Sold by Jno. Y. MacRae, druggist, Raleigh.

O trust thyself to Jesus when some truth
thou canst not see,
For the mists of strife and error that veil its
form from thee:
Then is the time for waiting on him to guide
thee right,
Then is the time for singing, "The Lord
shall be my light."—*Sel.*

The consolation of God, the joys of the Holy Ghost, are these still waters by which the saints are led—streams which flow from the fountain of living waters and make glad the city of our God.—*Henry.*

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BY

Rev. THOS. E. SKINNER, D. D.

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Dr. J. B Gambrell, President of Mercer University, Georgia, has the following to say in "The Index": "The whole book is juicy, soulful and helpful toward a wider range of things and a better spiritual life. It is a good Sunday book. The Sermons deal with matters of life and death, and the Addresses touch on many practical topics, while the Reminiscences, especially of the author's conversion and spiritual life, are rich with a heavenly flavor."

"Every pastor, and especially every young Baptist preacher in North Carolina, ought to have a copy of Dr. Skinner's book. If I had the means it would be a great pleasure to me to send a copy of it to every young preacher in the State."—C. Durham.

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Does Your Boy Need Britannica?



Youth

It is the Formative period. It is then that the mind is freest from care, the imagination unhampered, the memory most retentive, the eye brightest, and the nature most susceptible. What a boy reads in this period becomes so indelibly impressed upon his nature that it becomes a part of his very character.

This is a time when a parent's responsibility is greatest. It is not enough to tell the boy what he ought to become. Most boys are not overly susceptible to didactic teaching. You can usually lead him a mile easier than you can drive him a rod. See that he has the proper surroundings, and a little encouragement, and it is surprising how readily he develops a taste for the best in literature. Let that taste be developed, and there is little danger as to his future.

It was

Dr. Philips Brooks

Who said, "Show me what books a boy reads, and I will read you his destiny."

How important it is, then, that your home should be provided with books of the highest character.

Fairy tales, and even, perhaps, "Buffalo Bill" stories, have their place as developers of a taste for reading, a sort of starter with, as it were, but unless the boy soon shows a preference for the stronger meat of practical knowledge, history, travel, etc., you may be sure that he is mentally unsound, or that there has been something radically wrong in his education.

The Encyclopedia Britannica has rightly been termed "the concentrated essence of the whole world's wisdom." Let your boy read its interesting pages, and he will soon look with disdain upon "trashy" literature. We are continually underestimating a boy's capacity for large ideas. There is nothing so attractive as truth. Give him the material out of which to construct large ideas. Put Britannica in the home, where he can consult it continually, and as he attains manhood he will find no place in literary or professional life to which he may not aspire.

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BO

University Law School.

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Iron Fence

Very cheap to enclose Cemeteries. Catalogue free. S. W. Shook, Atlanta, Ga.



NEWS SUMMARY.

North Carolina.

A Loan & Trust Company has been started at Salisbury, and stock subscriptions are being solicited for an insurance company at Raleigh.——The Methodists will build a second church at Concord.——Another party of Northern mill men has been prospecting in our State; they were reported as particularly well impressed with the mills at Henrietta.——Large catches of fish from our eastern waters are reported. The trucking season has also opened.——A decline in the price of monazite has been effected. A process of mining it that is thorough and cheap is said to have been invented.——The Confederate monument at Raleigh has been completed; it will be unveiled May 20th.——Hon. Montford McGeehee, ex-Commissioner of Agriculture died March 31st, at Raleigh.——A $100,000 cotton factory will be erected at Salem by the Southside Manufacturing Company.——The handsome First Presbyterian church at Charlotte will be finished this week. The Methodists will build another church at Charlotte.——Jas. S. Wilcox, a Republican politician who killed the Democratic registrar in Pasquotank county last October, was tried before Judge Boykin at Elizabeth City last week. Wilcox was found guilty of murder in the second degree and sentenced to 15 years in the penitentary. His case was appealed and he was released, pending the appeal, on a bond of $10,000.—*Charlotte Observer.*——The Methodist Protestant church at High Point is nearing completion.——A new cotton mill at High Point is probable.——Mr. Robt. I. Rogers died suddenly at Durhan April 4th.——A new cotton factory will be put up at Thomasville, says the *News.*——Supt. Leazer recently bought two car-loads of mules for the Penitentiary.——The Supreme Court has relieved the restless condition of the State brought on by the anti-mortgage law. As foreshadowed last week a decision to the effect that this law is operative only so far as to prevent preferences in assignments was handed down, Justice Montgomery writing it, the Chief Justice and Justices Clark and Furches agreeing, Justice Avery dissenting on the ground that no properly constituted case has been before the Court, in which opinion Justice Clark concurred, but was more desirous of relieving a distressing situation than prolonging the trouble on a technical matter. It seems that the law never passed either branch of the Assembly, and therefore, that one of the clerks is to blame.

In General.

City elections held in many States April 1st went mostly Republican.——A $40,000 fire occured at Lynchburg, Va., throwing one hundred men out of employment April 2nd.——The Southern Railway boycott and the Seaboard Air Line cut rates continue, although efforts are being made to bring about a settlement.——It has been asserted on considerable authority that the Supreme Court will decide that an income tax is constitutional.——The Cuban troubles continue, and Spain is sending over troops to overcome the rebellion.——Minister Ranson has reached Mexico in poor state of health.——Richmond, Va., will build a monument to Gen. J. E. B. Stewart.——$5,000,000 iron works were set in motion at Lorain, Pa., last week——By authority of the recent congress the President has appointed a committee to investigate the Nicaragua canal proposals.

A Pretty Face

is the result of a healthy physical condition. "Beauty is but skin deep" yet it greatly depends on a clear complexion, free from wrinkles and hollow cheeks.

Health always brings wealth of beauty. A healthy state of the system comes with Doctor Pierce's Favorite Prescription. It's a medicine prepared for woman's ailments—it cures those derangements and weaknesses which make woman's life miserable.

A woman who neglects to take proper exercise is particularly prone to excessive congestion, debility and a sluggish circulation. This is the time we advise the "Prescription." In all derangements and displacements of the special organs which result in "signs of inflamation," in catarrhal discharges from the linning membranes, and in distressing irregularities—this medicine is guaranteed to cure, or the money will be returned.

Notes from Caldwell Association.

Dear Bro. Bailey:—The fourth session of the Caldwell County S. S. Association convened with Union church on Friday before the 4th Sunday in March. Bro. H. M. Croom was chosen Moderator, and Bro. G. M. Icenhour, Clerk. The annual sermon was preached by Bro. Croom.

The brethren think this the best session in the history of the Association. The subjects all related to S. S. work, and were warmly and interestingly discussed.

Bro. Isaac Oxford was present, hale and hearty. He took an active part in the work of the Association. He is in his eighty-fourth or eighty-fifth year, and promises to live a number of years yet. We all wish he may be permitted to reach one hundred. We have another aged minister in this county, Bro. Edmond Tilley. He is near eighty, but not so stout as Bro. Oxford. For a number of years he was one of the most active pastors in the county, but has not been in the pastorate for some years.

CHURCHES.

I am still trying to serve Lenoir, Lower Creek, King's Creek and North Catawba. Owing to the severe winter through which we have passed, I had to miss some of my appointments, and much of the time had small congregations, and as a consequence, the churches are cold, and we have not done much for the Master. I have recently taken collections in all my churches for Home Missions, and we will do what we can in this month for Foreign Missions.

Two of my churches are almost a unit for the Gospel Mission, and two are divided. In these we use envelopes, requesting the contributor to designate on the back of the envelop whether the contribution is to go through the Board or to the Gospel Mission, and we carry out the wish of the contributor strictly. There is no unpleasantness or friction whatever.

Three of my churches have evergreen Sunday-schools, and the other has started up, and I hope may become evergreen. At North Catawba and Lenoir we have excellent superintendents; at the former, Bro. R. L. Moore, and the latter, Bro. Jos. Powell, Jr. These brethren have worked up an interest in their Sunday schools equal to any I know in this part of the State. At Lenoir, Bro. Powell's school is well-nigh the equal of any in the town. At this point we had hoped to have Bro. J. D. Hufham conduct a series of meetings for this spring, but up to this time I have failed to hear from him. You may put me down for a week's meeting somewhere during the summer or fall, if not providentially prevented. I am thinking I will do the work in Ashe or Alleghany, but can't speak definitely at present.

OTHER CHURCHES AND PASTORS.

Bro. J. M. Shaver is pastor of Union church, and is loved by his people. He is a good preacher and a devoted Christian.

Bro. J. H. Nelson is pastor of Piny Grove church, and has been instrumental in greatly increasing the membership of the church.

Bro. C. C. Pool is pastor of Yadkin and Blair's Fork churches, preaching at Yadkin on Saturday and Sunday 11 a. m., and Blair's Fork Sunday afternoon. He is a good preacher and an earnest worker. He is about fifty years old and has baptized about two thousand persons. Last August he baptized forty persons in two weeks.

Bro. A. J. Crisp is pastor of Mt. Grove and Zack's Fork churches.

Bro. Dean Crisp is pastor at Rocky Spring, Greene Valley and John's River churches.

Bro. W. R. Bradshaw is pastor at Granite Falls, and has been called to the pastorate of Globe, but I am not advised as to his acceptance.

Bro. H. M. Croom is not, at present, pastor of any church. He has recently visited Glen Alpine, and it is rumored that he may locate there.

Yesterday we buried an excellent young man, J. C. Smith, member of Lower Creek church. He was twenty five years old and an exemplary Christian. He died of consumption contracted, he thought, while living at Asheville.

The RECORDER is full of good things of late. I have been a close reader of its columns for twenty years and am confident it was never better than now. May it and its editor live long to enlighten, comfort, lead and help its readers.

Fraternally, I. W. THOMAS.
Hibriten, April 3, 1895.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones, —— place; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews, ——; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Rev. T. Bright will canvass North Carolina in the interest of the *Seed Sower*. The paper is non denominational, and bids fair to do a good work for the cause of Temperance and Sabbath observation.—*Forest City Ledger.*

There are two Baptist parties arranging to make pilgrimages to the Holy Land this summer by way of Europe.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Brunswick Union, $7.50; Bertie Union Meeting, 2.54; Corinth ch, 1.35; Rehoboth ch, 1.00; P Point ch, 3.50; Shiloh ch, 5.00; Pleasant Grove ch, 2.00; C C Ballard, South River, 50c. Total, 23.89. Previously reported, 671.87. Total this year, 694.76.

Foreign Missions—W M S, First ch, Durham, $12.00; Oxford ch, 35.00; Oxford W M S, 5.00; Whiteville W M S, 14.93; W M S, First ch, Charlotte, 15.00; Sunbeams, Rolesville ch, Central, 7.00; Youngsville ch, ditto, 1.50; Flat River Union ch, Flat River, 6.00; Pittsboro ch, Sandy Creek, 3.50; Bertie Union Meeting, 2.54; Y P M B Tryon Street ch, Charlotte, 32.50; Hickory Grove ch, Bladen, 1.00; Abbottsburg ch, ditto, 2.00; Centre Roads ch, ditto, 1.13; Mount Beulah ch, 1.00; Deep Creek ch, 4.68; Rose of Sharon ch, Mt Zion, 2.70; Union Meeting, Flat River, 3.66; Beulah ch, Eastern, 3.00; Eastern Union, Clayton ch, Raleigh, 12.20; Littleton ch, 15.00. Total, 178.52. Previously reported, 1,116.33. Total this year, 1,294.90.

Home Missions—Swift Creek ch, Raleigh, $3.01; Brunswick Union, 7.50; W M S, First ch, Durham (Self Denial), 6.35; Flank's Concert House, Green River, 3.70; W M S, Whiteville ch (Self Denial), 7.60; W M S, First ch, Charlotte, 15.00; Rolesville ch, Central, 1.80; W M S, Youngsville ch, ditto, 2.20; Youngsville ch, ditto (N C House), 2.00; Pittsboro ch, Sandy Creek, 4.75; Jonesboro Mis Soc (Self Denial), 1.30; Y P M B Tryon Street ch, Charlotte, 32.50; R R Overby, 2 50; Galeed ch, Bladen, 18.34; Clarkston ch, ditto, 43c; Abbottsburg ch, ditto, 93c; W M S, Leaksville ch, Pilot Mountain, 4.03; W M S, Morven ch, 95c; Morven ch, 1.30; Wadesboro ch (Self Denial), 10.50; Ladies Aid Soc, Mt Beulah, 77c; Deep Creek ch, 2.63; Chappell's Hill ch, 3.00; W M S (Week of Self Denial), Kinston ch, 9.05; W M S, Kinston ch, 2.25; Chil Soc, ditto, 60c; Ladies' Aid Soc, Sandy Run, Mt Zion, 1.45; Beulah ch, Eastern, 2.00; New Hope ch, ditto, 2.93; Jackson ch, 8.56; Tally Ho ch, 4.30; W M S, Aberdeen ch (Week of Self Denial), 11.70; Germanton ch, 2.00; Thomasville ch, 8.65. Total, 180.79. Previously reported, 862.77. Total this year, 1,043.56.

Education—Robert's Chapel ch, W Chowan, $10.01; Pleasant Grove ch, 6.00; Murfreesboro ch, 6.00; Bertie Union Meeting, 11.33; Bethlehem ch, W Chowan, 15.00; Chowan Asso, 25.00; Beaver Dam ch, Buncombe County, 6 12; Rev M V McDuffie, Portsmouth, N H, 10.00; E City ch, Chowan, 5 00; Rev J W Carter, Raleigh, 20.00; Bertie Union Meeting, 2.54; Mt Pleasant ch, Bladen, 40c; Abbottsburg ch, ditto, 80c; Chappell's Hill ch, 7.50; New Hope ch, Eastern, 78c; Wilson's Mills ch, 1.30. Total, 127.78. Previously reported, 514.99. Total this year, 642 77.

Orphanage—Brunswick Union, $7.50; N Wilkesboro ch, 10.00; Abbottsburg ch, Bladen, 93c; Centre Roads ch, ditto, 65c; Chappell's Hill ch, 6.00; New Hope ch, Eastern, 81c. Total, 25.89. Previously reported, 321.57. Total this year, 347 46.

Ministerial Relief Fund—Deep Creek ch, 55c; Beulah ch, Eastern, 1.70; New Hope ch, ditto, 75c; Littleton ch, 4 06. Total, 7 06. Previously reported, 126.98. Total this year, 133 04.

Students' Aid Fund, Louisville, Ky—Aulander ch, $4.00; Bethlehem ch, 5.25; Republican ch, 4 00. Total, 13.25.

Church Extension—Union Meeting, Flat River, $25.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 6, 1895.

Perhaps you have some old roofs that have been in the family quite a long time.

Perhaps they leak and quite frequently you have to pay for temporary repairs.

For $1.00 we will send material to stop leak in any roof.

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That is the kind I sell; it is the kind I began to sell 20 years ago.
It is ready for use, and anybody can apply it.
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Send for Sample.

Mailed free if you state size of roof.
It will pay you to send for my catalogue.
Write at once and mention BIBLICAL RECORDER.
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to neuralgia, headache and nervousness——many men suffer also--Mrs. VILLA H. MAPP, White Plains, Ga. was broken down in health when she began taking

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In a unsolicited letter (June 29, 1894.) she writes: "About 9 or 10 years ago I was broken down in health and suffered from extreme nervousness, and severe neuralgic pains afflicted different parts of my body—sometimes the dreadful pain would be in my eyes and head, sometimes in my hand and often in my shoulders and neck. I took many remedies, but found none like Brown's Iron Bitters. I have used a few bottles every year since. I often praise it to others."

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16 pages monthly. One year trial 10c.

Secretary of society free if they send names of members. BOX A., Plainfield, N. J.

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Experience of Capt. E. M. Pace of Wilson, N. C., with the

Electropoise

TRADE MARK.

Capt. E. M. Pace of Wilson, in a letter dated March 30th, writes: "I can't say enough in its praise, not only for what it has done for me, but what it has done for others under my observation. I never loose an opportunity to talk 'Electropoise' to all in need of its curative powers."

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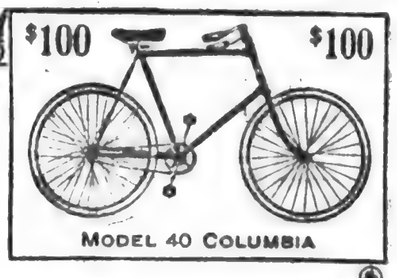
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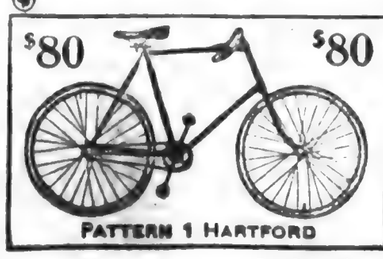
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PHYSICIANS ARE ASTOUNDED BY A PECULIAR CASE.

A YOUNG MAN STRICKEN WITH LAUNDRY'S PARALYSIS AND YET RECOVERS.

(*From the Times, Philadelphia, Pa.*)

Stricken with Laundry's Paralysis and yet cured. That means but little to the average laymen but it means a miracle to a physician. Such is the experience of O. E. Dallimore now a resident of Madison, N. J., and a rare experience it is.

"Yes, it is true that I had Laundry's Paralysis," said Mr. Dallimore to a reporter, "or else the most celebrated physicians of London were mistaken.

"It was on the 15th of March, this year," he continued, "when I was in New York city, that I first felt the symptons of my trouble. I experienced difficulty in going up stairs, my legs failing to support me. I consulted a physician who informed me that I had every sympton of Locomotor Ataxia, but as the case developed he pronounced it a case of Laundry's Paralysis and knowing the nature of the disease advised me to start for my home and friends. I gave up my work and on April 1st started for London, Ont. A well known physician was consulted but I grew rapidly worse and on Saturday, April 7, several eminent physicians held a consulation on my case and informed me that I was at death's door, having but three to six days to live, still I lingered on, by this time completely paralyzed, my hands and feet being dead, I could hardly whisper my wants and could only swallow liquids. Oh, the misery of those moments are beyond all description and death would really have been a welcome visitor.

"Now comes the part that has astounded the physicians. Rev. Mr. Gondy, a clergyman who visited me in my last hours, as he supposed, told me of the marvelous cures of paralysis that had been performed by Dr. Williams' Pink Pills for Pale People. I started to take the pills about April 28 and a week after that felt an improvement in my condition. There was a warm, tingling sensation in the limbs that had been entirely dead and I soon began to move my feet and hands, the improvement continued until May 28 when I was taken out of bed for a drive and drove the horse myself. By the beginning of July I was able to walk upstairs alone and paid a visit to Niagara.

Slowly but surely I gained my old health and strength leaving Ontario for New York on October 11 and beginning my work again on October 26, 1894. Cured of Laundry's Paralysis in eight months." To confirm his story beyond all doubt, Mr. Dallimore made the following affidavit.

Sworn and subscribed before me December 8, 1894. AMOS C. RATHBUN,
[SEAL.] *Notary Public.*

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for $2 50.

Conference (?) of Young People's Societies.

At the request of numerous brethren who have signed a call for a Conference of friends of the Young People's Movement to be held in Washington, D. C., to consider the question of organizing a Southern Union in close touch with the Southern Baptist Convention; we would announce that arrangements have been made to hold such a Conference. The meetings will be held in the First Baptist church,—the first session being at 10.30 a. m., on Thursday, May 9th, 1895.

R. H. PITT,	J. T. CHRISTIAN,
O. F. GREGORY,	I. J. VAN NESS,
J. B. GAMBRELL,	E. J. FORRESTER,
J. B. GRANFILL,	B. D. GRAY,
W. H. WHITSITT,	W. W. LANDRUM,
R. VAN DEVENTER,	A. E. BATEN.

A Correction.

Editor Biblical Recorder:—In your issue of March 27th, you state that the Board of Managers of the B. Y. P. U. of Richmond and Manchester have "expressed a desire for the closest possible alliance with the Southern Baptist Convention that can be effected without letting go the International B. Y. P. U." I am sure that you will be glad to learn that you are misinformed. The Board has never published its views on the Southern Union question, but has appointed a committee to formulate them. This committee has not yet reported. I do not undertake to say what view the Board will adopt, but I have talked on this subject with its members; and no such sentiment as your misinformation led you to impute to us would for a moment be tolerated by any one of the Board. Our Baptist instinct and training, and the constitution of the B. Y. P. U. bind us first to the local church; and the Southern Baptist Convention is far dearer to us than the B. Y. P. U. of America. The only question with us is whether loyalty to the Southern Baptist Convention requires us to cease convening in annual mass-meeting with our brethren of Canada and the North.

JNO. GARLAND POLLARD,
Pres't B. Y. P. U. of Richmond and Manchester.

Richmond, Va., March 30, 1895.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. L. Johnson, J. H. Bobbitt, and W. H. King & Co.

The Piedmont Union.

The first session of this body met with the Buchanan church. Every church was represented except Liberty. Bro. J. D. Hackney came as a visiting delegate from Franklinsville, Sandy Creek Association. Bro. M. A. Adams was elected Moderator, and Judge W. H. Eller, Clerk.

The introductory sermon was preached by Bro. Adams. It was an interesting and inspiring sermon and struck the key-note of the meeting.

The attendance was good every day. The attention to the speeches was serious, and the hospitality of the people was elegant. There were a number of speeches made by Elders Moore, Hackney, Adams, Lane, Kallam and Thomas, and by brethren G. W. White, R. W. Brooks, Judge W. H. Eller, Dr. C. A. Rominger, and Prof. J. Y. Joyner. I have never seen better work done in a Union Meeting, and have never seen more spiritual power manifested. It was, taken altogether, one of the best Unions I ever attended.

Brethren J. L. Lane and Kallam are our missionaries. They are doing good work, and the outlook is hopeful. We have five churches in this Union: these employ two missionaries and have about thirteen mission points. The visible results of this meeting of our Union was the organization of a Sunday-school, and two candidates were received for baptism into the fellowship of Buchanan church. One of these was from a Pedobaptist church.

The next meeting of the Union will be with the Sunny Side Mission near Reidsville.

The work in the new Association moves along very well, and we hope in a few years to see a number of self-sustaining churches at our mission points.

Buchanan church has only sixteen members. Bro. R. R. Moore is pastor. Since the last Association meeting this church has raised and paid in eight dollars for Associational missions. This church seems to have taken on new life and we hope to see the work develop rapidly at that place.

CHAS A. G. THOMAS.

Greensboro, April 1, 1895.

The Second Summer,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

Southern Union, Eastern Association.

This body met with Haw Bluff as per appointment. Introductory by Rev. R. E. Peele. Seven ministers present. Three good sermons, and subjects well discussed.

Hospitality was unbounded. We tip our hats to those of other denominations who kindly assisted in entertaining.

We believe there was a flame of love kindled in the hearts of many who were present that will be felt for many days to come.

Contributions: From the churches for Associational Missions, $8.12; Saturday for Orphanage, $10.28; Sunday for Associational Missions, $6.69. Total, $25.09.

SECRETARY.

Please Correct.

Dear Recorder:—Please correct the statement made in your paper of the 27th ult. about the Broadus Memorial No. of the *Seminary Magazine*. Bro. Millard wrote before we had decided exactly what we would do. The book will contain nearly, if not quite, 100 pages; two good pictures of Dr. Broadus at different periods of his life; one of the inside of his study and of each of the Seminary buildings. The articles will be by some of our best men, and present almost every phase of the great character. I learn that a complete life will not be published for quite a while, perhaps several years. We are trying to furnish a comprehensive sketch in this Memorial number of the *Magazine*. It will be substantially bound. To meet the increased expense we have raised the price to *twenty five cents*. Clubs of five or more to one address, sent in by April 15th, twenty cents each. Subscriptions may begin with this issue at the regular price, $1.00 a year in advance. Send orders to C. T. Taylor, Bus. Mgr., S. B. T. Sem., Louisville, Ky.

C. T. TAYLOR, *B. M.*,

Louisville, Ky., April 4, 1895.

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

MARRIED.

SIKES—HUNTER—On April 2nd, 1895, in Oxford, N. C., by Rev. J. S. Hardaway, Mr. J. M. Sikes and Mrs. Jennie W. Hunter, both of Oxford.

HATCH—BURKE—On March 20th, 1895, at the residence of the bride's mother, by Rev. L. R. Dixon, Mr. J. B. Hatch and Miss Fannie Burke, all of Chatham county, N. C.

GRIFFIN—BENNETT—On March 28th, by Rev. J. A. Bivens, Mr. J. Bright Griffin of Meadow Branch and Miss Viga Bennett, daughter of Rev. J. L. Bennett.

DIED.

HICKS—Bro. Calvin B. Hicks died at his home in Goldsboro, N. C., on March 31, 1895, in the sixty-third year of his age. He united with the church about nine years ago during a meeting conducted by Rev. J. E. Hutson, and was baptized by the late Dr. Theo. Whitfield. He was a man of excellent character and humble faith. He bore his protracted affliction with fortitude and beautiful Christian resignation. He leaves a devoted wife and dutiful children to mourn their loss.

PASTOR.

LLOYD—Deacon Henry Lloyd departed this life at his home in Chatham county, N. C., on March 8th, 1895, in the sixty-second year of his age. For forty years or more he had been a faithful member of the Baptist church.

Bro. Lloyd was one of the best men of my acquaintance. May's Chapel church has sustained a great loss in his death. The funeral services were conducted by the writer, at his home, in the presence of a large concourse of people, after which the body was laid in a grave near by. He left a wife, five daughters and one son. May the Lord bless them all!

Goldston, N. C. L. R. DIXON.

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That's what the work of washing clothes and cleaning house amounts to when it's done with Pyle's Pearline. Little or no rubbing; no drudgery; less annoyance; more comfort; more cleanliness; more economy; and a large saving of wear and tear on all sides. You'll find directions on back of package, for easy washing. It will cost you five cents to try it. Every grocer has Pearline—nothing else gives satisfaction to the millions of women who use and have been using PEARLINE for years—women who rely on their brains to save their backs.

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Send ten cents for sample copy with our prospectus for 1895. Price per annum, $5.00; 50 cents a copy.

The Arena Publishing Company,
BOSTON, MASS.

NOTICE.

Having qualified as administratrix of the estate of J. R. Nipper, late of Wake county, I hereby notify all persons having claims against his estate to present them to me on or before April 8th, 1896, and those owing said estate will please make payment at once.

NORA A. NIPPER, Administratrix.
Six Forks, Wake Co., April 5, 1895.

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Your Correspondence Invited.

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See Testimonial on page 3.

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This book contains 128 pages, bound in boards. In Round and Character Notes. Price, 30 cents per copy; $3.00 per dozen, postpaid. It contains many of the choicest productions of McIntosh, Lowry, Ogden, Nickle, Gabriel, O'Kane, Sweney, Hoffman, Alleman, Cooper, Baltzell, Everett, Kieffer, Kirkpatrick, Excell, Rushbrook, Davis, Palmer, Hall, Thompson, Tenney, Fillmore and Bushey. Has been prepared especially for Sunday-schools and Revival Meetings, and is filled with soul-stirring and spiritual songs. It will add life and interest to all religious services. Sunday-schools, Churches and Evangelists who desire a new book for the coming summer will find in this just what they need. To any Sunday-school Superintendent or Chorister who thinks of buying new books we will send one sample copy (if ordered through his pastor) for only 15 cents. Specimen pages of popular books free to any one. Address

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Pres. Oxford Female Seminary, Oxford, N. C.

The Home Circle.

A Prayer for Guidance.

Gently lead us, loving Saviour,
'Mid the gathering shades of night;
Gently lead us till the morning,
Ushers in the welcome light.

Lead us when temptations gather,
When in jeopardy we stand;
May we, then, Thy footsteps follow,
Guided by Thine unseen hand!

Lead us while engaged in service,
Toiling in Thy vineyard wide;
From delusive schemes preserve us
That our labors may abide.

Lead us in affliction's shadows
When our earthly comforts fade;
Claiming, then, Thy precious promise,
May our minds on Thee be stayed!

Lead us gently, gracious Saviour,
Till we gain the promised rest;
Lead us through death's chilling shadows
To the mansions of the blest.

—J. M. Hawley.

An Oriental Story.

An Eastern king was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed He engaged them both for certain fixed wages, and set them both to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves and went away.

After putting in one or two basketfuls, one of the men said:

"What is the good of doing this useless work! As soon as we put the water in on one side it runs out on the other."

The other man answered:

"But we have our day's wages, haven't we! The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other, and throwing down his bucket he went away.

The other man continued his work till, about sunset, he exhausted the well. Looking down into it, he saw something shinning at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water in to a basket," he exclaimed to himself. "If the water had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless, after all."

But he had to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and, as he bade the man keep the ring he said:

"Thou hast been faithful in a little thing; now I see I can trust thee in great things. Henceforward thou shalt stand at my right hand."

Is not this a good lesson to teach us to be faithful in the small duties of each day, as well as the large ones; to do everything, no matter how small, as unto our heavenly Master! Little acts of duty or kindness go a great ways when done for Jesus' sake.—*Ex.*

A Question of Balances.

The French Canadians are not without a considerable sense of humor, and they highly appreciate the following story, told of a prosperous baker in a town not far from Quebec:

The baker was in the habit of buying his butter in pound balls, or rolls, from a farmer with whom he did a good deal of business. Noticing that these butter balls looked rather small, he weighed them, and found that they were all under a pound in weight. Thereupon he had the farmer brought before the magistrate and accused of dishonest practicies.

"These butter balls," said the judge to the farmer, "certainly weigh less than a pound. Have you any scales?"

"I have," answered the farmer.

"And have you weights?"

"No, no weights."

"Then how can you weigh your butter balls?"

"That's very simple," said the farmer. "While I've been selling the baker butter, I've been buying pound loaves of bread from him, and I use them for weights on my scales!"—*Selected.*

To understand the way to rest is of much importance as to know how to work. The latter can be easily learned; the former it takes years to learn, and some people never learn the art of resting. It is simply a change of scenes and activities. Loafing may not be resting. Sleeping is not always resting. Sitting down for days with nothing to do is not restful. A change is needed to bring into play a different set of faculties, and to turn the life into a new channel. The man who is burdened with care finds relief in something that is active, yet free from responsibility. Above all, keep good natured, and don't abuse your best friend, the stomach.

Let there be
No further strife nor enmity
Between us twain. We both have erred!
Too rash in act, too wroth in word,
From the beginning have we stood
In fierce, defiant attitude,
Each thoughtless of the other's right,
And each reliant on his might.
But now our souls are more subdued;
The hand of God, and not in vain,
Has scourged us with the fire of pain.
Let us kneel down, and side by side
Pray, till our souls are purified,
And pardon will not be denied.

—*Longfellow.*

Benjamin Franklin.

At the beginning of the last century, when Queen Anne sat on the throne of Great Britain, there were ten British colonies strung along the Atlantic coast of North America. These colonies were various in origin and ill-disposed one to another. They were young, feeble, and jealous; their total population was less than 400,000. In the colony of Massachusetts and in the town of Boston, on January 17, 1796, was born Benjamin Franklin, who died in the State of Pennsylvania and in the city of Philadelphia on April 17, 1790. In the eighty-four years of his long life, Benjamin Franklin saw the ten colonies increase to thirteen; he saw them come together for defense against the common enemy; he saw them throw off their allegiance to the British crown; he saw them form themselves into these United States; he saw the population increase to nearly four millions; he saw the beginning of the movement across the Alleghanies which was to give us all the boundless West and all our possibilities of extension. And in the bringing about this growth, this union, this independence, this development, the share of Benjamin Franklin was greater than the share of any other man.

With Washington, Franklin divided the honor of being the American who had most fame abroad and most veneration at home. He was the only man (so one of his biographers reminds us) who signed the Declaration of Independence, the Treaty of Alliance with France, the Treaty of Peace with England, and the Constitution under which we still live. But not only had he helped to make the nation—he had done more than any one else to form the individual. If the typical American is shrewd, industrious, and thrifty, it is due in great measure to the counsel and to the example of Benjamin Franklin. In "Poor Richard's Almanac" he summed up wisely, and he set forth sharply, the rules of conduct on which Americans have trained themselves for now a century and a half. Upon his countrymen the influence of Franklin's preaching and of his practice was wide, deep, and abiding. He was the first great American,—for Washington was twenty-six years younger.—*Brander Matthews, in St Nicholas.*

A horse will travel four hundred yards in four and one-half minutes at a walk; four hundred yards in one minute at a gallop. The usual work of a horse is taken at 22 500 pounds raised one foot per minute for eight hours per day. A horse will carry two hundred and fifty pounds twenty five miles per day of eight hours. An average draught horse will draw 1,600 pounds twenty three miles per day on a level road, weight of wagon included. The average weight of a horse is 1,000 pounds, and his strength is equivalent to that of five men. The greatest amount a horse can pull in a horizontal line is nine hundred pounds, but he can only do this momentarily; in continued exertion probably half of this is the limit. He attains his growth in five years, will live twenty-five, average sixteen years.

Oh, how many hearts are breaking!
Oh, how many hearts are aching
For a loving touch and token,
For the word you might have spoken!
Say not in the time or sorrow,
"I will soothe their grief to-morrow."
Prove your friendship, lest they doubt it;
Go at once; be quick about it!

—*Josephine Pollard.*

The one thing a man doesn't like to do is often just the thing which stands most in his way.—*White.*

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The Dark Side.

There are millions of foreigners in the United States to-day, multitudes of whom are as degraded as any heathen, and still they pour in upon us—a quarter of a million, a year. Of every ten of our own population, three are foreigners, or childen of foreigners.

In one State, not in the far West, there are over 200 neighborhoods entirely destitute of religious services by any denomination.

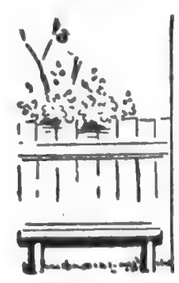
In several States more than half of the people can neither read nor write.

In some towns there are not forty people who ever professed Christ, multitudes of children who never hear the name of God except in oaths, and who do not know what a Sunday-school is like, and mothers who say that for twenty years they have buried their dead without a prayer at the grave, wondering if there are any real Christians anywhere.

In some 1,300 communities between the Mississippi and the Pacific, not one word of the gospel has ever been spoken.

While $1,000,000 has been spent for missions, $900,000,000 have been spent for intoxicating liquors, and millions more for tobacco, opium, etc.

To what do these facts point? Can it be, "Millions for Mammon, coppers for Christ?"—*Home Field.*



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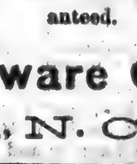
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IT IS well that the people of the United States do not mistrust our Supreme Court. In these times of incessant and heedless insinuations, open charges and suspicions, no breath of scandal touches this highest tribunal. God grant that it may always be so; that when this Court decides that a law is unjust or unconstitutional, the people, one and all, may accept it as a decree from heaven.

The Court has had the income tax law under consideration several weeks. As any kind of a decision would not personally affect the people of this State, little or no concern, comparatively, has been felt; for the same reason, perhaps, announcement of the decision has not created any stir; and for the same reason, also, let it be said, the people of North Carolina would rather the Court had decided that the law were entirely good and proper.

But the Court has spoken. The wisdom and honesty of the decision is not to be questioned. The Justices investigated the matter thoroughly, heard arguments from ablest advocates, took their own time and reached a just decision. Briefly, it is that the law on the whole will stand, that the principal on which it is based is just; but that incomes derived from rents and from State and municipal bonds are not subject to it.

No one knows how much the tax as intended would have brought into the Treasury; some said $12,000,000, some said $50,000,000; the papers are now saying that the President and the Secretary of the Treasury are disappointed, because the income derived will be only about half as much as it would have been, had the Court not interfered.

THE frequency of questions of constitutionality is remarkable. When all other resources have been exhausted, the opponents of a measure are likely to question its constitutionality, and not infrequently with success. It is remarkable how widely one may misunderstand the main stay of our government, how widely two may differ, how ignorant of it both may be. Not one man in ten thousand in North Carolina can stand a thorough examination on our State or National Constitutions. It has really been very difficult to get a copy of the former.

If anything shall be taught in our schools, let it be knowledge of our government. Intelligent citizenship is the safeguard against a thousand ills. The Constitution of North Carolina should be thoroughly known to every child in the State and every man. It may be good policy to leave certain matters of law to lawyers, but it is improvident not to master so much of it as pertains to citizenship.

WELL, well, well, if we were not opposed to foreign words we would shout "Eureka," without apology! The "First Weekly Weather Crop Bulletin issued by the North Carolina State Weather Service, constituting the Meteorological Division of the North Carolina Agricultural Experiment Station, week ending Monday, April 8th, 1895," etc., etc., brings the timely information, which all the State will be relieved to learn is official and beyond doubt, that "the past winter in North Carolina was very cold and wet," and that "the season is now very backward." If any one in North Carolina has not been aware of these things several weeks, he ought to be added to our choice accumulation of government leeches and set to writing about the weather as it was week before last.

It is nothing less than presumption for a set of well-kept government officers who have had government shelter during the "very cold" past winter to come out of their shells in this bright spring sunshine, and tell people whose bones are still chilled from the exposure which honest living made necessary, that the weather has been very cold.

Of all the impositions on our government, this weather crop business is the most blatant and defenceless. It is enough to make one laugh at the brazen effrontery that sends out this bulletin with the priceless information of how the wind blew or the rain fell at Soda Hill, for instance, week before last.

What the farmers need to know is how much is going to fall, how to economise, and how to get honest prices. Last year's birds' nests are worth fully as much to the farmers of North Carolina as information of how much rain fell last week.

When a State undertakes to run a farm periodical, it is time for the others to give up. The publication by the State of *The Bulletin* (not the crop bulletin) ought to be protested against; not because it is in competition with other papers, for it is too weak to compete with anything, but because it is contrary to the principles of good government and has not even the virtue of usefulness to commend it.

These are only two features of our North Carolina Agricultural Experiment Station for the relief of needy "scientists." There are others that ought to be exposed. The system of taxing fertilizers and examining them is the outgrowth of wrong principles of government. It is an oppression of the farmer (for he has to pay the tax in the increased price of the fertilizers). If left to themselves the fertilizer companies would deal honestly with the farmers for the same reason that the paper makers give us fair weight; they know that cheating would lose them trade. A fertilizer maker knows it is his advantage to help bring a good crop. Cheated once, it is the farmer's fault if the same man cheats him again. A censorship of the press is just as commendable as a fertilizer inquisition.

The people of this country should use every opportunity for fighting back office-making, and ridding the land of Paternalism, the name that stands for that palpable calamity, too much government.

AT BEST, religious papers have to strain a point to keep from protesting against intercollegiate ball games. Not one in a hundred of their readers approve them; and the temptation is strong to denounce the custom, and stronger still to let the games go on without a word.

It is well to reflect, however, that being on the ground and in contact with the students and their circumstances, college faculties are in far better position to act wisely in this respect than the general public. So, whatever the RECORDER'S private opinions, it is aware that college faculties—if not ordinarily—are in this matter, at least, more capable of assuming an intelligent position than an outside person.

Nevertheless, there are times when a paper may make pertinent remarks on the subject. When college teams become so colored with professionals that nothing less than a microscope and a chemical analysis will determine what college a team represents, it is time to say a friendly word.

The people of North Carolina have been almost persuaded that fair and open and clean intercollegiate contests are impossible. For several years every game was characterized by hilarious conduct before and during and after, by betting, and, with an exception or two, by serious squabbles, some of them so serious as to break up the games. The college boys can do better. If they could realize what an impression they have made on the public, they would do better, if only to save the game from condemnation.

So far this year, there have been no serious squabbles, no betting so far as one could see, and no unbecoming behaviour; but professionalism has come to be so common that seven teams were recently represented in a contest between two colleges; and it is a well known fact that a State institution employs a man in its athletic department mostly for his ball-playing qualities.

These practices will have the effect of making intercollegiate athletics obsolete in this State; and this will be brought to pass more quickly than any length or frequency of denunciation of athletics, which are themselves, under proper control, of benefit to all growing boys and to any one else whose occupation is confining.

NO WONDER so many social students are fearing that the family as a factor in society is losing ground. Between clubs, secret orders, societies for the prevention of this, that and the other, social circles, functions, etc., on the one hand, nurses, schools, reformatories and the like, on the other, the youngster of to day gets nothing of that family discipline, has opportunity to acquire nothing of that respect for the God-ordained social order, in which the heroes of the Old Testament grow up.

Schools cannot take the place of the family—which latter, let it be emphasized, is the one divine social institution; and if clubs and social sets lead fathers and mothers to leave their duties to other hands, a plague of depravity will fall upon us, as surely as the plagues blighted Egypt.

Not long ago a mother was asking a school teacher, who had half a hundred children to care for, to teach her boy to use his right hand. Instead of reproaching herself for her child's awkwardness in this respect, she was charging the matter to the teacher. How much easier it is for children to learn such things at home, where there are seldom as many as fifty ill trained children to look after. How careless to let a child come of school age before he is taught to use his hands!

School teachers have their sphere, and, in some people's opinion, clubs and social sets and the like may have theirs; but the former should not be overburdened with the duties for which God instituted the family, and when the latter begin to overshadow the parents' sense of duty, it is time to rise up for their abolition.

There are so many insidious rivals of the home that it becomes us all to be on our guard, lest in its displacement our civilization be thrown sadly backward.

Moses.—No. 2.

BY REV. J. O. ALDERMAN.

HIS FLIGHT AND CALL.

In dealing with the second forty years of Moses' life, I shall consider two things, viz, his choice and consequent flight, and his call.

At the age of forty, being fully determined to serve Jehovah and to remain a Hebrew despite all the temptations of the Egyptian court, he visited his people. His heart burned within him at the injustice and oppression heaped upon his brethren; and consequently he slew an Egyptian that was unjustly oppressing and abusing a Hebrew. This of course made his choice final and irrevocable and his flight necessary. Having chosen, he began to act and as a result had to flee for his life, leaving civilized Egypt, leaving pleasant surroundings, leaving home and friends and loved ones to seek safety in the wilderness.

Often a similar lot befalls men that choose and stand by God and righteousness. The choice of God and adherence to righteousness brings upon them seeming ruin and undeserved trouble. But we may learn a beautiful lesson from this part of God's dealings with Moses. God was working out his own purposes.

Moses had been well prepared at home under his mother and at court in intellectual matters. But he was not yet sufficiently prepared for his great mission. He needed further preparation.

He must learn to depend upon God and not upon his own angry sword. His warlike spirit that would smite down at a blow an enemy must be changed into meek submission to Jehovah. It was not Moses but Jehovah that was to be the king and great general.

He needed specific and positive geographical and topographical knowledge. He had received general training in geography in Egypt. But he must know more positively and intimately the geography of the Sinai peninsula, for later he was to lead the Israelites through that region of dangers and trials. He needed to know the best routes, the best water supplies, the best pasturage for the flocks, and also the dangers to be encountered; for it was no small thing to lead a million and more of men and women and children with their cattle and other baggage through a wilderness constantly threatened with drouth and starvation and hostile attacks from Bedouin tribes. Hence, by God's providence he went before to visit the wilderness and so to learn it thoroughly, for he lived in it forty years.

He needed also to have friends on the way when he should later lead his people that way. Here again we see God's providence. Moses married a daughter of Reuel, a great Sheik in the Sinai peninsula, and so became intimately connected with his powerful tribe. Also by living for forty years among them he developed and deepened the ties of friendship so that in after years during the march, Moses was more than once befriended and aided by the powerful tribe of Sheik Hobab.

But he needed above all a higher moral and religious development. He was not simply to lead an army to battle nor to rule as king over an organized and prosperous nation. But he was to lead a horde of slaves from slavery and poverty to the land of Canaan, and in the mean time to organize them and give them a civil code, a moral code, and a religious code. To perform this task required the highest degree of moral development and appreciation of Jehovah. Hence it was that he must spend forty years in the wilderness, divorced from the demoralizing influences of Egypt and her dense population and be present with God in his shepherd life in the Sinai peninsula. In the wild rugged regions here, looking down from mountain heights and up at the clear heavens above, alone with nature and taught by God himself, Moses must have made rapid strides towards that sublime moral and religious character that he only in all the world's history has displayed. Such preparation could have been secured nowhere else. And after forty years of this kind of training, eighty years in all, he arrived at such a degree of perfection that under Jehovah he was ready to lead the greatest expedition of history and to develop the sublimest code of laws ever known to the world.

Being at last at the age of eighty and fully prepared for his great mission, he stood reverent at the burning bush in Horeb and heard the call of God. Finally, God fully revealed to Moses his great mission. But Moses could hardly comprehend or believe, so great was the mission given him. But finally, Moses, after much converse with Jehovah, saw and felt his position. Surely it must have been a supreme moment in his life as he realized that Jehovah indeed spoke to him and that he was to go and deliver his people from hard and cruel bondage.

In rapid memory he reviewed his checkered life, its early home associations with mother and father, its later splendor and brilliant prospects at the palace, its contest between earthly ambition and loyalty to God and his people, his thrilling indignation and deep sympathy as he looked upon the oppression of his brethren, his final and determined choice of God and his people, his forced flight, his forty years wandering in the rude and rugged wilderness, his doubts and misgivings at such misfortunes, and his utter inability to succor his down trodden people. But from this rapid memory he awakes to the glorious promise. He sees God's hand in it all now. His great swelling heart thrills with joy at the prospect. He is to deliver his people from bondage. He is to do a great work for Jehovah his God Jehovah is to be his present and constant helper. Jehovah is to triumph gloriously.

Raphael's Transfiguration.

BY MRS V. L PENDLETON.

"The Transfiguration" has been one of the lessons studied by the whole civilized world during the last quarter. We have learned that not Mt. Tabor, as tradition has it, but one of the spurs of Mt. Hermon was probably the scene of this glorious manifestation of the divinity of our Saviour.

Mt. Tabor is a lofty mountain at some distance from the scene of his labors, and was at that time garrisoned by Roman soldiers; while Mt. Hermon is near Cæsarea-Philippi, and of easy ascent; so we think that it is there that, weary in body and depressed in soul, our Saviour went "apart to pray."

Peter, James and John were with him, and "He was transfigured before them, and his face did shine as the sun, and his raiment was white as the light, and behold, there appeared unto them Moses and Elias with him. Behold, a bright cloud overshadowed them, and a voice out of the cloud which said, This is my beloved Son; hear ye him." What a wonderful picture the inspired writer has given us!

"Raphael the Divine" has transferred it to canvas—the finest picture ever painted by mortal hands.

As I wandered through the galleries of the Vatican, I paused long in the Stanze, those four rooms whose frescoed walls were begun by Raphael when twenty four years of age, and continued throughout his life—alas! too short to fully complete them.

I would like to speak of the "School of Athens" which represents the greatest philosophers of the ancient world; or of "Poetry," with its assemblage of Greek, Roman and Italian poets; and Oh! how I would like to describe "The Deliverance of St. Peter"; the wonderful effect of light and shade; how through the grated window we see the whole interior illuminated by the rays of light proceeding from the angel who is awaking the sleeping apostle. But I pass softly on, and stand before "The Transfiguration!" It is indeed the perfection of art.

Our Saviour seems to float on the air with grand, incomparable dignity and serenity; the face beams with ineffable tenderness and sadness. There he stands between heaven and earth, the mediator between God and man, celestial light enfolding him and shining forth a halo of divine glory.

Moses, the great lawgiver of Israel, and Elijah, the greatest of prophets, are looking up to him, whose gospel supercedes all law and all prophecy. The shekinah cloud overshadows them, and as the voice of the mighty God is heard saying, "This is my beloved Son, hear him," Peter, James and John blinded by the dazzling brightness have prostrated themselves upon the mount, but Raphael understood the nature of these apostles; for the one who is trying to peep through his fingers in spite of the mysterious brightness, we conclude at once is the impetuous Peter; while he who shades his eyes with his hand, ready to gaze again upon the glory of his Lord, is the beloved disciple, while James has fallen on his face, awaiting the divine command to arise.

Deep solemnity pervades the scene, and the effulgence of light that emanates from the Divine One seems to scintillate and glow as no pictured light ever shone before.

It was only in the last of his Holy Families, "Madonna di San Sisto," in which the face of the Madonna is an etherealized likeness of Margarita his beloved, that he has accomplished anything to compare with the celestial glory of "The Transfiguration." It is a two fold picture. At the foot of the mountain is the world with its suffering, its anxieties and its failures.

The father has brought his demoniac son to the disciples, who, trying in vain to cast out the evil spirit, point upward to the top of the mountain where the great "Healer" has gone. The agony of the father; the horrible, distorted countenance of the demoniac child is portrayed with terrible force; while the beautiful kneeling female figure in front with graceful blue drapery and clear-cut features seems an impersonation of Pity imploring divine aid. Kneeling apart from the three disciples on the mount are St. Julian and St. Lawrence, put there at the request of Lorenzo de' Medici, in honor of his father and uncle who were named for them. Only the upper part of this picture was finished when Raphael was stricken with fever and died. Well might all Europe mourn, and even the Grand Pontiff exclaims, "*Ora pro nobis*," and burst into tears, when he heard of the death of the great master. He lay in state at his palace near the Vatican with this grand picture—the colors still wet—placed at his head:

"And when all beheld
Him where he lay, how changed from yesterday,
Him in that hour cut off and at his head,
His last great work, when entering in they looked,
Now on the dead, then on that masterpiece—
Now on his face lifeless and colorless,
Then on those forms divine that lived and breathed,
And would live on for ages, all were moved,
And sighs burst forth and loudest lamentation."
—Rogers.

This picture was then carried in the procession to the Pantheon where "Raphael the Divine" was buried beneath the altar near the inscription to Maria da Bibiena, to whom he was at one time betrothed. Whether her early death, or his attachment to Margarita, his first love, prevented this marriage, history does not say, but it is most probable that his devotion to art satisfied his soul. It has been over three hundred years since he was placed there, yet I stood by the altar and read with emotion his epitaph, "He lived exactly thirty-seven years, and died on the anniversary of his birth, April 6, 1520."

Living great Nature feared he might outvie
Her works, and dying fears herself to die."

Raphael's pupil, Gilio Romano completed the picture at the request of the great master. It was placed in the church of St. Pietro in Montorio for which it was painted. It was carried to Paris by Napoleon, but was restored to the Italians in 1815 and placed in the Vatican. It is conceded to be the finest painting in the world, and for the privilege of keeping it at the Vatican museum of art, the government pays an annual pension to the church of S. Pietro in Montorio.

We will look again at this picture. At the foot of the mount the compassionate apostles, the weeping maiden, the agonized father, the demoniac boy tell a most touching story, but on the top of the mount we see the prophets and apostles illumined with celestial light, and in the blessed Saviour, it has been beautifully said, "We seem to behold that effulgence of eternal glory, that spiritual lightness, that air of divinity which will one day bless the eyes of the elect; and in the blessed head we see at once the last perfection of art and the last work of Raphael."

"Jersey Settlement"

BY REV. HENRY SHEETS.

THE OLD "JERSEY" BAPTIST CHURCH AND SOME OF ITS HISTORY.

Sometime previous to 1755, probably not many years, a colony from the State of New Jersey came down here and settled in what was then Rowan county, now Davidson, on the Yadkin river and mainly on the south side of the Southern Railway.

There is much of absorbing interest connected with this 'Settlement." It is indeed a fine section of country. What it must have been when the colony came is described by Lawson in his history of North Carolina. He made a journey from Charleston, S. C., to Pamlico Sound in North Carolina, in the year 1701. In this route he crossed the Yadkin at "Trading Ford." He calls the Yadkin the "Sapona river." He also tells us that there was an Indian town just below the Ford, which is on the famous "Jersey lands." He says: "Coming that day about thirty miles, we reached the fertile and pleasant banks of Sapona (Yadkin) river whereon stands the Indian town and fort; nor could all Europe afford a pleasanter stream .... One side of the river is hemmed in with mountainy ground, the other side (Jersey lands) as rich a soil to the eye of a knowing person with us as any this western world can afford."

The ancient and celebrated "Trading Path" (leading to Trading Ford) extending from Virginia to the Catawbas and other tribes of Southern Indians was just north of the section of which we write. It is not improbable that the people composing this colony had learned of the beauty and fertility of this section from traders who came down here from the States north of us.

We can somewhat understand why these people would leave their native State and come down here—800 miles, where they would be subjected more or less to tribes of hostile Indians.

Much time has been spent in correspondence with parties in New Jersey trying to ascertain when the colony left there, how many composed it, and how many of them were Baptists; but there seems to be no record concerning their emigration, either in religious or secular history. The best historians know nothing of the early movements of the colony. We know that Benjamin Miller preached here in 1755. Elder S. J. Yerkes, pastor at Plainfield, N. J., offers the following plausible suggestion: "The Scotch Plains (Baptist) church was organized in 1747. The first pastor of the church was Benjamin Miller who remained with the church until his death in 1761. During

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, APRIL 17, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

Is it intellectuality or spirituality that you or your pastor needs?

DR. BROADUS thought that missions, the prayer meeting and the Sunday-school were good exponents of a church's condition. Apply the test.

PREACH the gospel to the poor. That is what Christ did. Let us have a long list on the Regions Beyond Roll. Where is the layman who will set the example by sending in his name?

THE Board of Education is in need of funds. Churches and brethren who have made pledges are urged to make payments on them as soon as possible. The young men, many of them, have to be supported on a cash basis, and the expense is about $300 a month. The debt is running up; but Brother Mitchell is hoping for relief. Help him, brethren.

WE are encouraged to believe that our churches will be more and more careful in selecting men to conduct revivals. It is always safe to get a pastor from a church in the State; and in no case do we advise getting a man who is not known to be sound in belief and doctrine. Such is the state of affairs that almost any kind of a man can "come highly commended."

WE DO hope and pray that many delegates and visitors from North Carolina will attend the Washington Convention. It will do us all good to be there.

Remember it may be a long time before the Convention meets so near us again, and certainly a long time before it meets in the National Capital.

We wish every pastor in North Carolina might be there. The churches have only a few more days to think about it.

THE RECORDER is interested in schools next to churches. It wants to see a Baptist academy near every Baptist church. Will Baptist teachers, Baptist principals, Baptist trustees, send us information about their institutions. It will help the schools; and it will help us to get a complete list of them; it will help the cause, to increase and encourage this part of our work. We would like to have the name and address of every active Baptist school man or school ma'am in the State.

"THERE is no occasion to * * * foolishly clamor for Scripture texts, and foolishly try to produce them."—*The Baptist Courier, April* 11, 1895.

Instead of making a new Bible, you see, they are going to do without any Bible at all. That reminds us, a man remarked the other day that there are two kinds of denominational papers: One dispenses the Gospel, the other dispenses with it.

To speak of standing squarely by God's Word as foolishly clamoring is worthy of Ingersoll, whose allies, indeed, the monists, the advanced scholarship and the new age brethren unconsciously are.

WE WILL promise almost anything, if the Baptists of the South will come to the relief of the Boards and send them to Washington with unburdened accounts. But this must be done, before new policies can be pursued.

We do not believe in debt-making; but these took us unawares; and we all believe in debt-paying.

The one policy now is to pay the debts. After that we will do what we can to prevent debt-making or high pressure on the Boards or the churches.

Let every pastor do what he can to arouse his people to the demands of the present crisis. And remember ONLY THIRTEEN DAYS—two Sundays—remain.

THE individual churches must settle the Y. P. question. Conventions cannot settle it, conferences cannot.

There is but one way. The churches are supreme. If one wishes to join in with the S. Y. P. U. A., it cannot be prevented; if it wishes to join in to make a Southern Union, it cannot be prevented.

God still speaks through the churches that are truly his churches; and there is no going before or behind what they do.

Let the Y. P. movement be kept in control of the churches by leaving the movement in the hands of the churches. Let no Convention presume to set apart another organization, or to urge such a step. The churches themselves can speak in this matter; and it is their right to speak.

"WHAT HAVE THEY SEEN IN THINE" PULPIT?

Quite a number of ministers having concluded that Apostolical Christianity is a failure, and that the Gospel as preached by Paul is unfitted for the present age, have sought to adjust the evangels to the march of the nineteenth century by remodelling or repairing them. There are some men who can do this. Not a few can crack the whip of progress and quicken those slow Apostles, Matthew and John, until panting with speed, they keep step with the acceleration of the day. Hence, we have quick methods, lightning repentance, easy salvation. Instead of the old story of Jesus and his love, we have the new story of the stereopticon and its pictures; instead of the cross as the drawing power, it has been found by the modern clergyman that there is a "more excellent way" manifested in serio comico-politico diabolico-social lectures and bewitching mannerisms. And, too, that word "personal magnetism" is of much repute these days; it substitutes certain ancient phrases in an old book we've seen, such as faith, grace, truth, and Holy Spirit. We are not disposed, however, to wage war on terms, only it has occurred to us that some people noted for *personal magnetism* do not appear to be quite so noted for *personal religion.*

If we may trust our observation, the preaching that does the most good, is not the magnificent glitter of rhetoric, or transcendent flights of moonshine, but the humble eloquence that takes its rise in a full heart. Here is the lack of the modern pulpit. Our ministers, for the most part, do not preach as did their fathers. They have, to be sure, more books, but not more Bible. They have more grammar, but not more grace. They have more culture, but not more Christ. Do not many ministers, instead of looking unto Jesus, the author and finisher of their faith, look rather unto a telling anecdote, the beginner and ender of their fame?

This is a tremendous age of levity in the pulpit. The "sacred desk," in not a few cases, seems no longer either sacred or serious. The press reveals the most shocking incidents as taking place under the very horns of the altar. Many ministers claiming that the pulpit should mould the world, show plainly that the world is moulding the pulpit. Ah, brethren, a little refined humor, and very little of that, may occasionally prove as wholesome seasoning; but fun, coarseness, slang, jesting, do not befit the tongue of high heaven's ambassador. "Thy speech bewrayeth thee," may be said of many besides Peter, and in quite a different sense. Spirituality and frivolity do not appear to us to be closely allied; but are rather as the Jews and Samaritans, who had no dealings with each other. It is a great mistake to suppose that people have to be tickled with tales. When abiding religious interest springs up in a community, it cannot, in our judgment, be traced to pulpit fun and oddity, but to pious reverence for God, and sincere desire for the salvation of men, existing somewhere in the church—and at length honored by the Holy Spirit.

Many of the sons of Levi, as the sons of other people, are somewhat amenable to the charge of loving the praise of men more than the praise of God. How clerical flesh doth love a little flattery—and it need not be so little either! Ambition is the bane of many a pulpit, the ruin of many a ministry that promised well. It is quite often true that a preacher, whose nerves are strung on a high key and his spiritual aspirations on a low one, measures his usefulness by the size of his congregation. This fact is proved by his report of his work. He tells with intensest satisfaction of the assembled multitudes crowding aisles, galleries, filling all available space, packing Sunday-school room, taking all the chairs, hundreds standing, hundreds turned away, giddy throngs disappointed, crowds, myriads, hosts unable to get room in windows, on steps or steeple! Crowds! glory!! resignation!!! Who killed Cock Robin?

Yes, that empty pew! it is one of the problems of the modern pulpit. We have all heard the plaintive song of "the vacant chair;" but that is quite a lively melody compared with the dirge of "the empty pew." Yet, shall we empty the pulpit to fill the pew? Shall we degrade the glorious Gospel of the blessed God to a level with the poor trash of human philosophy and the sounding brass of sensationalism? Brethren of the cloth, pause long enough to mark the distinction between the foolishness of preaching and the preaching of foolishness—and the pews will take care of themselves.

MAY it never be said of a North Carolina church that it starved a pastor out. We do not know anything weaker or more unchristian than to treat a pastor coolly and keep back contributions. The thing to do is to tell your pastor why you object to him, and pray with him for yourself and him.

"THE BAPTIST POSITION."

We find that it is desirable to make an effort to distribute Bro. Love's sixty-one page tract, "The Baptist Position." It is meeting with favor wherever it is read. Conditions in North Carolina inspired Bro. Love to write it.

We will send the tract to any subscriber who sends us two dollars before June 1st, with request for the tract; and to any nineteen weeks trial subscriber who sends five cents extra.

Any pastor sending us five dollars at one time in new subscriptions (whether nineteen weeks, six months or yearly) will receive twenty copies of the tract for distribution.

The work is bound in durable paper and well printed; it will be a source of strength to many churches.

THE Baptist Female University is the most popular undertaking of our Convention since the plans for Wake Forest College were laid.

The proposed institution has no enemies. There is no opposition to it. There are many working and praying for it, and they have contributed of their means towards making it.

Last week the Board of Trustees had an encouraging meeting and took steps which mean that there will be a North Carolina Baptist school for girls in the near future, if the North Carolina Baptists will say so substantially.

Bro. Stringfield is out among the people working hard. He needs all the sympathy and encouragement we can give him; but he also needs solid responses to his efforts. He and our institution are worthy of all we can give him.

If a start can be made, we shall not fear for the development of the institution; and, brethren, we can at least make a start. Let us go ahead with this work.

PERSONALS AND OTHER ITEMS.

....The Franklinton church is without a pastor.

....Georgia Baptists met in Convention last week.

....Rev. R. H. Burruss has been installed as pastor at Boykins, Va.

....The Debts—are *you* doing your part? There are yet thirteen days.

....Rev. Rufus Ford has resigned at Newbern after a term of useful service.

....Rev. J. L. Bennett changes his address from Monroe to Beaver Dam, N. C.

....Rev. F. H. Martin is preaching in revival services in Dr. Owen's Portsmouth church.

....Prof. Vedder says modern Sabbatarians correspond to the Judaizers of Apostolic times.

....As a result of recent meetings at Williamston, pastor E. J. Edwards has baptized three candidates.

....Rev. Dr. Edward Judson of New York is going to aid Dr. George Cooper of Richmond in a meeting.

....Rev. John E. White will deliver the addresses at Murfreesboro and Reynoldson school exercises this year.

....The Fifth Avenue Baptist church, New York, took up $30,000 at its annual collection for foreign missions recently.

....Five candidates were recently baptized at Wilson, since the meetings in which Rev. W. J. Shipman aided Pastor Mundy.

....Rev. S. P. Huff is now living at 1,707 W. Fayette Street, Baltimore, ill health having compelled him to give up his regular work.

....Rev. S. W. Hall writes: "All well at the Orphanage. Times hard and money coming in slowly. We are doing the best we can."

....We are moved to remark that we still find an editor now and then who thinks he has answered a statement of fact by asking a question.

....Rev. G. L. Finch has been in a good meeting in his new field, Pulaski, Va., says the *Religious Herald.* He has baptized several candidates.

....We were glad to read in the *Wilmington Messenger* Bro. Poole's announcement that the Brooklyn (Wilmington) church debt had been paid.

....Dr. W. R. Harper, President of Chicago University, will soon visit Wake Forest College and deliver a lecture, Dr. Taylor informed us last week.

....Pastor Simms baptized three persons at the Raleigh Baptist Tabernacle last Sunday; Bro. Hunter baptized more than twenty at the Fayetteville Street church.

....A great work of grace has been going on through the labors of brethren Hunter, Pullen and others at Caraleigh Mills, near Raleigh. Twenty-five have been baptized.

....Raleigh is divided into four wards. Baptists own all the churches for whites in two of them. Would that we had a house of worship in reach of the Northern suburbs.

....Evangelist Hutson, who is also a good pastor in Richmond, has been holding successful meetings at Greenville, S. C., and is now at Rocky Mount, N. C., with Brother Howell.

....The Chowan Baptist church, Winston, N. C., made a fine beginning when it gave $35 00 to the Wake Forest Board of Education.

....We have received from the American Baptist Publication Society a volume of most valuable sermons by Rev. B. H. Carroll, D. D., of Waco, Texas.

....Rev. A. H. Porter writes from Pollocksville, "the prospects are right hopeful here in this eastern section. What we need is more pure, sound preaching."

....Pastor Cashwell conducted interesting services at Newton last Sunday and Sunday night. Received one member by letter and three for baptism.—*Hickory Mercury.*

....There are more Baptist preachers in the United States than of any other church except the Catholics. The figures are, of the former 3,637,431; of the latter, 6,231,410.

....A dispensary liquor plan is in operation at Waynesville; and from all accounts is working better than anything that has been tried, except straight-out prohibition.

....Brethren, after all, we need not worry about the debts. The question is, Is North Carolina going to send up her share? And that is not so hard to answer, if we will only try.

....A correspondent says "Rev. Rufus Weaver's temperance lecture at Archdale was appreciated and enjoyed by all." We need more temperance preaching and lecturing.

....Rev. Joseph Walker, D. D., an aged Baptist preacher of Virginia, one of the godly brethren of the old times, died at Scottsville, Va., recently. His life was a very useful one.

....We were glad to see Rev. J. E. Smith and wife of Granville county in Raleigh. Last Sunday Bro. Smith preached a fine sermon at the Soldier's Home. He is much encouraged in his church and school work.

....Our contemporary across the line evidently has the Methodist idea of what conferences are for, that is, to do what the big ones have decided they want done, not to give the people opportunity for saying what is best.

....We have received three excellent articles from brethren and sisters whose efforts at the Union Meetings were so liked that they were requested to publish them. We will present them to our readers as soon as possible.

....Amid all the changes that the Seaboard Air Line is making, we are especially glad to know that our friend and brother, General Passenger Agent T. J. Anderson will continue in that office. They could get no better.

....The *Wake Forest Student* for March presents a picture of Rev. J. B. White, third President of the College, with a sketch of his life. Rev. Jasper Howell, Jr., contributes "Fame, the Thirst of Youth," a well-written oration.

....We thank Prof. E. Lee Fox, principal, for a kind invitation to attend the annual exercises at Friendship High School and Business Institute, Alamance county. The literary address will be delivered by Prof. W. J. Ferrell of Wake Forest.

....The latest, according to Dr. Lafferty, is a woman's Bible. He says the woman suffragists are actually arguing that one of their great obstacles is a Bible translated by men; and are now preparing a Bible interpretation by women only.

....Rev. J. B. Hawthorne gives notice that he will try to effect a compromise on the Y. P. question by a set of resolutions deferring the matter. The Convention cannot compromise such matters. We do not believe in compromises anyhow.

....If a report in the *Wilmington Messenger* of April 14th is true, Evangelist Oakes is not only of loose doctrine, but also loose in character. His failure to answer plain but pertinent questions in the RECORDER was enough to arouse any one's suspicion.

....We have been informed that Dr. Felix will accept the call to Asheville. He is a strong preacher and pastor, and is the kind of man our Asheville people need. It is stated that Dr. Felix will supply the Brantly pulpit, Baltimore, several weeks yet.

....Rev. M. A. Adams is holding meetings at Reidsville; Rev. W. V. Savage is helping Pastor Saunders at Murfreesboro, Rev. W. J. Langston of Yorkville, S. C., is helping Pastor Jones at Gastonia, and Missionary Neighbour is helping Pastor Jones at Salisbury.

....Rev. Wm. J. Sholar of the Noble Street Baptist church, Brooklyn, has resigned that charge to accept an offer to become assistant pastor of the Emmanuel Baptist church, Brooklyn. Brother Sholar is a North Carolina man whose course we follow with interest.

....Rev. J. E. Greene, the principal, has our thanks for an invitation to attend the annual exercises of the Intercollegiate School, Ronda, N. C. We see the names of Revs. J. H. Lamberth and J. A. Wray on the tasteful program, and that means a good and profitable time.

...."Christian Union from a Baptist Standpoint," preached by Dr. Pritchard and printed in the RECORDER, has been put in tract form. We have heard many good opinions of it, several brethren, competent to speak, saying that it deserved to be kept as the Baptist position on this important question.

....Our readers will be glad to know that Rev. Junius W. Millard has accepted the call to Henderson. He is one of our brightest young men, as speaker or writer, energetic and consecrated. We are very glad to get him back to North Carolina. Bro. Millard is known to our readers as he was the Louisville correspondent of the RECORDER several sessions.

....Rev. O. C. Horton writes from East Durham: "I have been preaching here nightly since last fifth Sunday. Some interest is being manifested, and signs are hopeful." Rev. G. J. Dowell is helping him now.

....Rev. C. B. Justice, who is a safe and godly man, says of the "Regions Beyond" effort: "I think the suggestion a good one, that will result in much good." Brethren, let us see to it that the gospel is preached everywhere in North Carolina. God will bless us if we work.

....It is very much to be desired that those who will make contributions to the Royall Chair endowment, make known to Prest. Taylor as soon as possible how much he may expect. The quicker this is done the better in every respect. The endowment is very much needed.

....A sister writes from Leaksville: "The pastor of our church, Rev. J. B. Richardson, was assisted in a series of meetings by Bro. M. A. Adams of Reidsville. Twenty-five happy converts was the result of the meeting. Bro. Adams preached with great power, and the Holy Spirit accompanied his labors."

....The receipts of the Missionary Union for the year just closed indicate that the appropriations have all been met, and the debt of last year reduced by about $10,000. The Home Mission Society, which began the year April 1st, 1894, with a debt of $101,456.66, closes the year March 31st, with a debt of $108,799 30.—*The Watchman.*

....Dr. Robinson of Clayton was a pleasant visitor in Raleigh last week. He spoke enthusiastically of the recent Union Meeting at Clayton, especially commending the work of brethren Newton, Mashburn, Cowan and Cree of Wake Forest. He says Bro. Cree is working to have fully as good a Union with Shiloh church next time.

....Rev. J. R. Pace writes from Whitaker's: "I attended the Flat River Union at Creedmore, Granville county. A good meeting; good people; kind brethren and sisters. I asked them for $35 to pay off a debt on our house of worship at Battleboro, N. C., and in a few minutes it was raised. I will hold a meeting at Hobgood, N. C., next week. Bro. G. M. Duke will assist me."

....By urgent request of the congregation of the First Baptist church, Rev. C. A. Jenkens has decided to continue his pastorate during this month. His members regret ever so much to give him up, as under his pastorate the church has considerably increased in membership. No minister who has ever preached in Goldsboro has been more generally beloved, nor could the departure of any be more regretted.—*Headlight.*

....After Dr. Marvin, his physician, had pronounced his case hopeless, during the last few days Dr. Broadus was at times unconscious of what was going on around him, except when roused by being addressed. At such moments he lay singing in a low tone, "To sing my great Redeemer's praise." He is singing it now. His whole blessed and blessing life sang that praise.—*Western Recorder.*

....Bro. R. H. James writes from Reuben, N. C.: "Bro. N. S. Jones of Salisbury seems just now to think of a work that we old preachers have been doing for twenty years in our part of the State. Three-fourths of our churches were planted by such work. Now let the town and city preachers come out and do some work without money and without price, as we have done: then the Lord will be pleased." And don't forget the laymen, Bro. James, in town and country.

....Rev. J. L. Smith writes: "I will say in regard to Bro. N. S. Jones' proposition for missionary work, I know it to be a good thing. I have made it a point to have one extra appointment for the last twelve years, and with the assistance of one other ordained minister have built two new churches and one old one revived within an area of twenty square miles. I shall continue to work in this way. I preach at Staley every first Sunday evening and shall hold a series of meetings there some time this year."

....The large congregations that have attended the twice-a day services at the Baptist church in this town for the past ten days demonstrate conclusively that the religious sentiment in the community is much stronger than many people had supposed. Pastor Johnson has been preaching at 4 p. m. and at 7:45 p. m., and the church has been full at all the services. He is an earnest, consecrated pastor, and his labors are being richly blest in the awakening, conversion and establishing of our people.—*Lumberton Robesonian.*

....Rev. J. T. Betts of French Broad church, Asheville, writes: "The meeting at the West End church, conducted by Bro. R. E. Neighbour, closed their work with about 150 professions of conversions and 70 additions, mostly by baptism. These with the 25 who were received at the French Broad church make nearly 100 additions to the two churches. There were over two hundred professions in the two meetings. We can most heartily commend Bro. Neighbour as an evangelist, and hope the brethren will keep him busy while he is in this country."

....We thank the following brethren for new subscriptions sent last week: Rev. O. C. Horton, East Durham, Rev. J. M. White, Apex, Rev. J. T. Jenkins, Winston, Rev. G. M. Webb, Shelby, Rev. Geo. J. Dowell, Durham, Bro. N. L. Shaw, Warrenton, Rev. K. O. Horner, Rev. Blakely H. Matthews, Plymouth, Rev. N. P. Stallings, Moyock, Rev. J. E. Greene, Ronda, Bro. J. J. Welch and Sister L. P. Freeman, New Hill, Rev. H. D. Harrill, Forest City, Rev. O. L. Stringfield, Rev. D. W. Thomasson. This is a fine list, and we are proud of it. We expect to see it lengthen now that we have made the "Baptist Position" proposition.

....Raleigh Baptists were very anxious to begin building up in the Northern part of the city just as they have so successfully done in the Southern. A lot was bargained for; but this, that and the other delayed and overshadowed the matter. The Methodists got a lot, built a nice church; and they have just had a meeting in which there were many professions of religion. The membership of their new church is upwards of fifty already.

....Five thousand dollars have been raised for the enlargement at Durham. It is a wise plan our brethren are following, not to go into this work until there is safe assurance that the entire amount needed can be gotten. We Baptists have a strong set of preachers and people at Durham, all of the former being men in their prime, and we are sure they will hold their own in the preachers' association which has lately been organized.

....There has been a wonderful work of grace in the Calvary Baptist church, Roanoke, Va., since Rev. L. G. Broughton became pastor. It will undertake the support of Bro. E. F. Tatum in China, and is already supporting a worker in Mexico, although before Bro. Broughton took charge less than $100 was contributed for missions; and a commodious new house of worship has been built besides. We do not know if we ever heard of such growth.

....Rev. J. A. Campbell of Poe's, the energetic principal of Buie's Creek Academy, was in Raleigh on a brief visit last week. He secured Hon. John C. Scarborough to deliver the annual address before his school May 23d. This institution has done a great deal for this section of our country, and no one takes more pleasure in Bro. Campbell's success than the RECORDER. We were glad to have his approval of our efforts to get up a list of the Baptist schools and Baptist teachers in North Carolina.

... The venerable Dr. H. A. Tupper of Richmond has two sons whose usefulness to the Baptist denomination may exceed the noble record of his life. Dr. Kerr B. Tupper is one of the first Baptist preachers in the North or West, and Dr. H. Allen Tupper is, though young, keeping up the family record by able pastoral work in a leading Baltimore church. He is in North Carolina just now—at Morehead—on a recreation trip, and, incidentally, taking notes on North Carolina for the benefit of the people who are so unfortunate as not to know anything about our State. We were very glad to see him in Raleigh, and to hear that his father is in excellent health and spirits.

....Dr. Crawford has sent us the copy of the circular letter of Rev. Mr. Greene which he received, and also his answer to said circular. It seems incredible that any Baptist, and especially any Southern Baptist missionary, should have issued such a letter. "Shi li" is the term now used by all the Pedobaptists in China, and that means "washing ceremony." But even that is too baptistic, it seems, and not neutral enough. In regard to this, Mr. Green says in his letter: "'Shi li' seems no longer to be neutral, but some think it might be accepted." He suggests a word which means "water ceremony." That is neutral enough with a vengeance!—*Western Recorder*. We have never seen Bro. Greene's circular letter. We saw in the *Examiner* that he retracted certain parts of it. In an article in the BIBLICAL RECORDER he gave our readers to understand that he advocates use of the phrase "washing ceremony." There is a mistake somewhere.

....That executive committee of the B. Y. P. U. of Virginia should take a few lessons in the art of meaning what it says. From one set of resolutions, all of us being fairly good readers and honest, the *Landmark*, the *Evangel*, the *Religious Herald* and the BIBLICAL RECORDER misrepresented it; and two of the committee, the *Religious Herald* informs us, do not agree with the chairman in his statements of what the resolutions meant. Certainly we, who are not acquainted with the changes in the English language that the new age brethren have effected, are excusable. The truth is they played the young politician, and made a bungle of their work. They tried to appear loyal to the Southern Baptist Convention and at the same time could not conceal a nervousness lest something be done to sever them from the B. Y. P. U. A. or weaken the hold of that organization in the South. We are ready to make an agreement with our contemporaries not to mention B. Y. P. U. A. resolutions again until they are warranted to keep their color and we have received a new age dictionary.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination in not regularly represented:

Rev. N. S. Jones, —— place; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews, ——; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy Hall's Vegetable Sicilian Hair Renewer.

Various and Sundry.

THE ROYALL CHAIR

first, of course. The work moves on. But there's no boom. Boom days are past for the present. Perhaps, on the whole, the success that is born of such sacrifice and hard work will be worth more when it comes. Will it come? Yes, assuredly, sooner or later. I wish it could be *sooner* instead of *later*. The Executive Board of the Bap. Ed. Society will meet in Washington in May. What joy it would be if we could report then that the $20,000 had all been pledged, and the notes all closed up as required by the conditions of their offer! Scores of brethren have told me that they are going to help. But they have not been ready to make definite promises. And, surely, no one can blame them for their hesitancy. The financial future has seemed uncertain. But now the money-wise people are saying that better things are ahead. The clouds are surely lifting a little and some streaks of blue sky are visible. Is it not possible for us to make a rally all along the line within the next thirty days and close this thing up? We are more than half way through. If all who really wish to help and who can help during the next three years will indicate their purpose now, we can soon report success. If you could use some of our notes, let me know by postal card. And if you have any of the notes and are fully and finally decided that it is not your duty to fill them out, please return them. They are all numbered and we wish to use them until the whole series is filled out.

SOME BOOKLETS.

Two or three have recently been published by Wake Forest Alumni. "Thoughts on Inspiration" by Rev. J. B. Solomon of Kentucky is a thought-provoking discussion. The distinction between revelation and inspiration is clear and helpful. The chapter on "The Bible as a Unique Book" ought to be valuable to one whose faith is wavering. Bro. Whitsitt of our Seminary furnishes the Introduction, and declares therein that he has "found such satisfaction and profit in perusing the valuable treatise which follows." The author's hypothesis which identifies the "Serpent" with the "missing link" is ingenious, but hardly likely to find acceptance.

Bro. J. F. Love of Suffolk, Va., is the author of a small volume which clearly states and ably defends "The Baptist Position." He is fortunate in being able to use a style which is easy and natural, yet not undignified. This booklet is likely to have a wide circulation.

Bro. Archie Robertson has recently written a pamphlet on Seminary training for college graduates. Like all of his work, this is well done. It has given me pleasure to place a copy in the hands of each of our Wake Forest theologues.

Another non resident North Carolinian, who happens to be a Trinity man, Dr. S. B. Weeks of Washington, D. D., has published a Bibliography of North Carolina history. It is the result of years of patient research, and while incomplete, it is by far the most accurate and exhaustive list of authorities that has yet appeared. No man of his age—for he is still young—has made such numerous and valuable contributions to the historical literature of our State as Dr. Weeks.

SCHOOL-TEACHERS.

I know of a score of young men who desire positions. Some wish permanent places. Others wish vacation work. Some are graduates; others are undergraduate students. Some have had several years' experience; others but little. I shall be glad to put these gentlemen in correspondence with parties who wish to employ teachers. And I know of several young ministers who desire to do missionary work or supply vacant pulpits during vacation. Some of these have had the advantages of one or more years at our Seminary.

LASTLY,

the endowment of the Royall Chair. Remember that it is *possible* for this work to be completed within thirty days. Shall we do it?

CHAS. E. TAYLOR.

Baptist Notes from Virginia.

News is not at all scarce along Baptist lines in Virginia at this time. The churches are in good condition. Many great revivals and many souls saved. Rev. W. W. Hamilton at Bonsack near Roanoke has recently had the greatest meeting in the history of his church; and at present is engaged in a great meeting at Bristol, Tenn.-Va., with Rev. G. S. Williams, who was once the successful pastor of the Tabernacle Baptist church, Raleigh. Some two hundred professions.

Dr. Hatcher of the Grace Street church, Richmond, is now holding a fine meeting. Drs. Landrum and Hutson of that city have just closed good meetings. Dr. Wright of Leigh Street is to begin in a week a meeting with your correspondent to help him.

In Norfolk there has been a great work of grace. It began with Dr. Hall's church. We were permitted to labor with those good people. Dr. Wharton, E. B. Hatcher and W. F. Watson next followed. We were permitted again to labor in this great city this time with Dr. Wharton. It was a precious work, a good people and a great pastor. The Lord gave us about two hundred souls. Dr. Hatcher was with his son Eldridge at same time and had a good meeting. Watson had Bro. F. H. Martin of Scottsville (another North Carolinian who is over here doing effective work for the Master). We heard Bro. Watson say in the Minister's Conference in Norfolk that Martin was "a real good preacher"; there is no doubt about the correctness of this remark. Norfolk has been greatly blessed by these meetings. While we were there we met many old "Tar Heels." There was Judge Eure who was so long an honored Judge on the North Carolina bench. He is very much beloved in Norfolk, very fond of his church and his church of him. Dr. Wharton, his pastor, says he is one of the best of men. Dr. Lankford is another popular North Carolinian. He has one of the best practices in Norfolk. He is a surgeon of fast-growing reputation. His dear wife, who was so popular, had just died, and certainly no man has ever had more sympathy than has Dr. Lankford. We never knew her, but she must have been a woman of rare good qualities. Bro. Killinger and family also live there and are among the best members of Freemason Street. They have a son at Wake Forest. We also met our old friend, Dr. E. B. Ferrebee, who is making his way into a fine practice. But we can't mention them all. We were glad to find them all doing well and that they still take the RECORDER.

THE YOUNG PEOPLE'S SOCIETIES.

There is a wide difference of opinion in Virginia about the Washington Conference. Many of our leading pastors are opposed to a distinct Southern organization. There seems to be little need for it. If any organization is needed, let it be national, and have the South represented in the literature. This is what many think. As for me I am frank to say that if we are not careful we will kill the movement with a lot of worthless machinery.

THE BAPTIST POSITION.

Bro. Love's "Baptist Position" is meeting with very favorable comment. We have read it and heartily believe in it as we do in Love himself.

We are glad to be able to report that our church, Calvary, has undertaken the support of Bro. E. F. Tatum in Shanghai, China, and the money is in hand for his first year's salary. Our ladies are also supporting a native Mexican lady missionary. Only a year ago we gave only forty dollars to Foreign Missions. This is done beside building a church, &c.

TO THE CONVENTION.

While not representing any railroad, I want to say a word about a trip to the Convention at Washington, D. C., especially to the brethren in that part of North Carolina from Greensboro west. The trip via Roanoke over the N. & W. is decidedly the finest route for comfort and scenery. Delegates can leave Greensboro, come over C. F. & Y. V. to Madison, make quick connection with N. & W. from Roanoke, or from Mt. Airy join the N. & W. at Walnut Cove. At Winston they can take this train and join the other delegates at their places and arrive at Roanoke at four o'clock of Wednesday, spend fours looking around the "Magic City" with its many attractions, also attend prayer meeting and see our new church. At 10 p. m. of the same day, we will all join the great Baptist train from the South and over the magnificent Shenandoah Valley road go into Washington, getting there by breakfast.

Coming back, we will have day travel, and I want to say to my friends that a prettier scenery has never been looked upon than along this route. It is the opportunity of a life time. Fare from Greensboro the same as over any other route.

I will be glad to see our friends from Winston, Greensboro, Mt. Airy and other points. Let me know and I will engage sleeper, &c. I will give you a big time in Roanoke during those four hours.

LEN. G. BROUGHTON.

Roanoke, Va., April 9, 1895.

What it Means.

We asked Bro. Chaudoin of Florida, and the State Secretaries of other States, to tell the Baptists what it would mean to their mission work in these States if the burdensome debt of the Home Board should compel it to withdraw its aid from them. To this the *Florida Witness* makes reply as follows:

"This cutting loose from us of the Home Board contains momentous questions for us. It does not mean simply a stoppage of progress. It means many wrecks and much wreckage. We have read that in the olden time the now effete Spanish nation expected an easy conquest of England; but its splendid armada was wrecked within sight of the English people. From that time the power of Spain was broken. Let us adapt this analogy to our work in this State. With the help of the Home Board, the cause of Florida has steadily, surely gone forward. We have, within the last few years, felt that the State must needs be ours. But alas! the fate of the Spanish armada impends over us."

So it would be in Louisiana, in Arkansas, in Texas, in Indian Territory, in Oklahoma. The fate of the Spanish armada impends over half the territory of the Southern Baptist Convention. Let our brethren everywhere understand this crisis. Lift the burden of debt from the Home Mission Board. That frees our mission work in all these States from the threatened disaster.

I. T. TICHENOR.

Rev. S. W. Oldham Ordained.

By the request of the church at Lystra, Mt. Zion Association, on the first Sunday in April, 1895, a presbytery, consisting of Dr. Hume, I. S. Boyles and J. M. White, met at said church, examined and ordained to the gospel ministry, Bro. S. W. Oldham.

Bro. Boyles preached a helpful sermon. Bro. White offered prayer. Dr. Hume delivered the charge.

A large congregation heard gladly the Word, and with much interest witnessed the ordination.

May it be God's good pleasure to make Bro. Oldham an effective worker in his vineyard.

J. M. WHITE, *Chairman and Pastor.*

Apex, N. C.

Cases of forty years' standing where operations have failed, have been cured by Japanese Pile Cure. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Burlington and Other Churches.

Dear Bro. Bailey:—A few items from this part of the State may not be without interest. Bro. Van Deventer is doing a good work in this town. Of course, every one who knows Bro. Van Deventer expected this. He began a series of meetings last night. May God bless these special services in the salvation of many.

When I took charge of the church here, two years ago last January, I found the church in debt to the amount of more than $600. The panic of the first year and ill health the first half of last year made it impossible for me to raise this money until the 15th of last August. That day I began; and, after doing a great deal of hard work, I paid the debt the 15th of December, then amounting to more than $660. The day following, the third Sunday, I preached my farewell sermon. The first Sunday in January Bro. Van Deventer began his work. There is need of much work being done here, and our pastor is doing it efficiently. This work promises much fruit.

Our church at Haw River continues to grow: we now have ninety members. It will be remembered that we organized last June a year ago with thirty three. The first Sunday in next month I expect to baptize three candidates that are now awaiting the ordinance.

Two weeks ago we entered into a contract with a builder to have a house of worship erected. The house, without its furnishings, will cost us $1,575. I hope to be able to raise two-thirds of this amount in and immediately around the town. The balance I shall have to get elsewhere.

Beginning Friday before and including the fifth Sunday in June, the Mt. Zion Union Meeting will convene with us. On Sunday of this meeting, we expect to dedicate our house of worship. I take this opportunity of asking your Corresponding Agent to be with us then. We don't want him to fail to put in his appearance.

At Graham, we have received several members recently, and we expect to receive others in the near future. During the year, we expect to re paint and otherwise improve our house of worship.

At Mt. Adar, a mission church, eight miles north of Mebane, where I began to preach in December last, there is a wide field of usefulness.

I am again pastor at Cane Creek in Orange county, where I preached five years before I came to this place. We had a happy reunion the last third Sunday.

Well, I'll not write more now.

Fraternally, JOHN C. HOCUTT.

Burlington, April 8, 1895.

Organization of a New Church.

A council of ministerial brethren were invited to meet in Winton, N. C., on the evening of the 31st of March, 1895. The council, consisting of Revs. John Mitchell, D. D., A. Cree, C. W. Scarboro, L. M. Curtis, J. B. Boone, Samuel Saunders, T. G. Wood and W. V. Savage, met in the Winton Academy at 7:30 p. m., and organized by choosing Dr. Mitchell, Chairman, and Rev. J. B. Boone, Secretary. Rev. A. Cree preached from Rev. 15: 2, 3 and 4. The chairman then called for a reason for the constitution of the church. Dr. W. J. Gatling submitted a brief statement in behalf of the brethren proposing to organize.

Letters were presented containing forty-two members—seventeen males and twenty-five females. The letters were examined by the council and approved.

A church covenant was read and adopted by the brethren. Articles of Faith (the New Hampshire Confession) were read and adopted.

George A. Brown was elected Church Clerk. Brethren Thomas D. Boone, T. J. Matthews, H. B. Vann and George A. Brown were elected Deacons. The name, "Chowan Baptist Church," was adopted for the new organization.

The council, by unanimous consent, approved the organization and recognized the Chowan Baptist church as a church of our Lord Jesus Christ.

An appropriate charge was delivered to the church by Bro. T. G. Wood. The right hand of fellowship was given. Benediction by Bro. L. M. Curtis.

JOHN MITCHELL, *Chairman.*

J. B. BOONE, *Secretary.*

University Summer School.

The Summer School at Chapel Hill affords unusual opportunities to young men and women desiring University education, as well as to teachers and those preparing to teach. Instruction will be given mainly by University professors, in English Literature, Anglo-Saxon, History, Latin, Greek, Algebra, Geometry, Trigonometry and Chemistry. Teachers will be given an opportunity to see exemplified by experts the best methods of teaching all the subjects usually taught in the preparatory schools. Certificates of satisfactory work and attendance, duly signed by the President of the University and the professors, will be given to those who complete the course and stand the examination. Miss Mathilde Coffin, of Detroit, Michigan, a celebrated teacher of young children, will have charge of the primary work.

The tuition fee of $5 00 admits to all instruction during the five weeks session of the school, June 25th to July 26th, 1895. Apply to Pres't Winston, or E. A. Alderman, Chapel Hill, N. C.

No small objection which young folks had to the old-time spring medicines was their nauseousness. In our day, this objection is removed and Ayer's Sarsaparilla, the most powerful and popular of blood-purifiers, is as pleasant to the palate as a cordial.

A goodly number of communications are crowded out of this issue.

Up to Date Testimony.

CONCORD, N. C., April 2, 1895.

Dear Sir:—Your letter asking my experience to hand and I hasten to reply, feeling that it is due not only your company but the suffering public to testify to the great merit of the Electropoise.

In March 1892, my father, mother, brother, two sisters, myself and several darkies on the place took a kind of bowel trouble, which was so destructive in its nature and so unyielding, that all the medical skill at our command failed to cure a single case amongst us. In November of that year my mother died a victim of this disease. In October, 1894, my father died with it after two years and eight months of great suffering. In June, 1893, I bought an Electropoise and at once began its use. Almost at once I began to feel benefited, and in the course of a few months felt like a new creature.

In addition to the chronic bowel trouble I had dyspepsia so badly that I was perfectly miserable for an hour or two after each meal. This at once disappeared and I ate whatever I wanted with impunity.

I tried everything I could hear of, but all to no avail until in the kind providence of God, I was induced to buy an Electropoise. I am sure that if I had not gotten an Electropoise that I would have been a dead man now, instead of being able to say, I am a well man, and thank God and your company for it. I take pleasure in recommending the Electropoise to all sufferers and believe it a panacea for almost all diseases. Have not had to pay a doctor's bill since I bought it. Money could not buy mine if I could not get another. It is my "family doctor."

This is the first testimonial I have ever written and I write it because I want all suffering humanity to be benefited. I know what it is to be deceived and would not testify to the merits of the Electropoise if I did not know that I was safe in doing so. Am willing to be qualified before a Magistrate as to the truthfulness of what I have written can write to any minister in the Western N. C., Conference (of which I am a member) or to any one in Laurinburg, N. C., where I was raised and ask for a statement of my veracity.

Believing that I have done my duty in writing this testimonial, I am

Gratefully yours,

W. H. L. MCLAURIN

In P. C. Concord Circuit.

Circulars with terms for rent and sale as well as hundreds more testimonals like this free on application to J. W. Graham Agt. Gould Bdg. Atlanta.

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Mason, Richmond, Va., has a cure for this dreadful disease that surpasses all other methods in rapid healing and permanent cure. It will not be worth while, however, to write to the Doctor unless you are tired of quack medicine and so-called cancer doctors who use knives or plasters. Dr. Mason does not compete with such. His remedy is painless and soothing, and the only one suitable for the aged or weak. The relief is immediate and the cure rapid. It seeks out the disease growths and destroys their vitality, causing the cancer to pass away, leaving only an ordinary healthy sore, which rapidly heals.

Dr. Mason has two methods of treatment—"Home Treatment" and "Personal Treatment." "Home Treatment" is for cases where the patients can be cared for at home without any other cost than the medicines, fully as well as to go to Richmond for "Personal Treatment," by the Doctor. The cost for "Personal Treatment" is less than half the cost of "Home Treatment," and for those who can be cured in a few weeks. When writing, describe the case fully, and direct letter to Dr. Scott Mason, 709 E. Clay Street Richmond, Va.

Southern Railway Company.

The Southern Railway has made very low rates on account of the following occasions:

To Washington, D. C., and return, for the Southern Baptist Convention, one limited first class fare for the round trip; tickets to be sold May 7 and 8, good for fifteen days.

For any further information, address Chas. L. Hopkins, T. P. A., Charlotte, N. C.

Important to Teachers, Students and Others

Who may Desire Work at Once or for the Summer.

R. H. Woodward Company Baltimore, Md., are making a most liberal offer of $200 in gold to anyone selling 900 copies of "Talks to Children about Jesus" in the next three months. This is a most popular book. Agents often sell from 10 to 15 copies a day. It beautifully illustrated, and sold very low. They pay freight and give credit. Send them at once 35 cents for complete outfit and full information. They also publish other popular books.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

DAVIS & WILEY BANE, Salisbury, N. C. Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company.

Mr. Wiley died July 3d, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 19.

Yours truly,

(Signed) THOS. F. KENNEDY, Executor.

P. S.—I consider Mr. Wiley's life insurance the best property that he had.

(Signed) KENNEDY.

[CONTINUED FROM THE FIRST PAGE.]

his pastorate, the party referred to in your letter must have left New Jersey. Now supposing they were members of his church, it is not unlikely that he accompanied or followed them for the purpose of organizing them into a church."

We quote some of the names of the parties who came, as they have been handed down: they are the McKoys, Merrills, McGuires, Smiths, Moores, Ellises, Marches, Haydens, Wisemans, Tranthams, and many others. The late Gov. Ellis of this State, we are told, had his ancestry in this colony.

"Appointed, that one ministering brother from the Jerseys, and one from Pennsylvania, visit North Carolina."—*Hist. Philadelphia Association*, 1755. But this was agreed to in October, 1775. It seems that Benj. Miller was here earlier still. Here follows, perhaps, the very earliest printed record of Baptist work at "Jersey Settlement." It is from Foote's Sketches of North Carolina. Speaking of Mr. McAden, a Presbyterian minister, he says:

"On Wednesday, Sept. 3d (1755), he set out for the Yadkin (Jersey church). Note, at this date it was sometimes called the 'Yadkin,' or, the 'church on the Yadkin.' Next morning, came to Henry Sloan's at the Yadkin Ford (Trading Ford), near the church where I was kindly entertained till Sabbath, rode to the meeting-house and preached to a small congregation. Here there appears to have been a congregation of some strength that had a meeting house, but had become divided. Many adhere to the Baptists that were before wavering, and several that professed themselves to be Presbyterians; so that very few at present join heartily for our ministers, and will in a little time, if God prevent not, be too weak either to call or supplicate for a faithful minister. O may the good Lord, who can bring order out of confusion, and call things that are not as though they were, visit this people! One cause of the divisions in this congregation arose from the labors of a Baptist minister among them by the name of Miller."

The author is writing for Presbyterians and mentions the Baptists incidentally. A little later on he wrote as follows:

"After visiting Second Creek, and preaching at Captain Hampton's, he passed on to the Yadkin, and having crossed it with difficulty, he lodged with his former host, Mr. Sloan, and preached in 'the meeting house' on the second Sabbath of January, the 11th day (1756), in company with a Mr. Miller, the Baptist minister from Jersey, of whom as a Christian man he speaks favorably."

This is all the information concerning Benjamin Miller's work here. In the above, we find that there was a "meeting house," but it is not stated that there was a Baptist church constituted—it does not seem that there was one as yet. There are some statements which are not easily reconciled. About this time, perhaps a little before, John Gano entered the ministry. Early in his ministerial life, he made a tour of North and South Carolina, preaching. Soon after his return home, he says: "I was induced to engage in a second journey. I therefore set out, and, when I arrived at the Yadkin, in North Carolina, I was strongly solicited to move among them. They sent two messengers to my church to give me up."

He says further on: "I called a church meeting to give the church at Yadkin an opportunity to present their message, which they did, and used all their influence with the church to no apparent success." But afterwards they reconsidered it and left it all with Mr. Gano, who decided at once that he ought to go. "I at length took leave of the church and my friends, and started on a long, expensive and tedious journey; and, through the goodness of God, arrived there in about five weeks, after traveling about eight hundred miles. We met with a favorable reception from the people, and Col. G. Smith received us in his house, where we continued until I built a house. The people met, and determined on building a meeting house, which was completed in a few months. As there was no other place of worship near, and there was a great collection of inhabitants of different denominations, they all attended, and it became generally united. In order that all might be concerned upon necessary occasions, we appointed a board of trustees, some of each denomination. They continued to be united while I remained there, which was about two years and a half. Before I left the place, a Baptist church was constituted and many additions made to it. During my residence in this place, we were blest with another son, who was born Nov. 11th, 1758..... The reason of my leaving this place was the war with the Cherokee Indians. I had a captain's commission from the Governor; but there being no immediate call for my services, and my family being much exposed, I concluded it was expedient to move back to New Jersey. I therefore resigned my commission, and left this place, under the protection of a kind providence, arrived at my father-in-law's, at Elizabeth-Town, with my wife and two children, after being absent two years."—*Autobiography of John Gano.* We have this quotation: "Soon after he returned from this excursion (his second tour South), he was invited by an infant church in North Carolina, which he had raised up in a place called the Jersey Settlement, to remove and become its pastor."—*Benedict, Vol. II., page* 318.

Gano himself says that it was constituted before he left there; Benedict says an "infant church in North Carolina which he had raised up," &c.

It is quite probable, owing to the fact that there were so few churches in the State at that time and no available minister, that the Baptists here were recognised as an "arm" by the mother church from whence they came, and that they exercised all the prerogatives of a church. And it is most likely true that Mr. Miller's visit there in September, 1755, was the first visit ever made there by a Baptist minister. Mr. Gano says he was here *about* two years and a half. As he was here in November, 1758, it is not likely that circumstances favored his return before the spring of 1759; so that it seems he must have come to North Carolina in the fall of 1756. He says the church was constituted before he left—probably in 1757. As the church was probably menaced by the Indians—so much so, that Mr. Gano felt that the safety of his family demanded that he return to New Jersey; it is a reasonable presumption that the organization never had another pastor—admitting this, in connection with the unfavorable surroundings, it is supposed that they did not hold together many years.

Morgan Edwards, writing in 1772-73 and speaking of the formation of Shallow Ford's church, says: It "began with a few from Little River, (and) the remains of Jersey Settlement church." It is a source of regret that a church, starting so early in our denominational history in the State with a favorable following—for it seems that the community was largely Baptistic—should come to such an untimely end. But, though the organization died so soon, we have abundant reason to believe that Baptist principles did not cease to live on in that community till the present. Baptists are somewhat like clover in one respect; if they once get a good hold, they are hard to kill out.

Of the organization that soon took the place of the first, we will tell in our next.

The Easter number of the New York *Ledger* surpasses in beauty and interest any previous issue of that famous periodical. The cover is ornamented by the figure of a beautiful young woman, arrayed in the freshest of spring costumes, surrounded by cupids bearing flowers and musical instruments, enveloping her with the odors and airs of springtime. The listening attitude of the figure is full of suggestions and prophecy of the future. The contents of this number of the *Ledger* are in keeping with the beautiful cover. It has a charming story, entitled "An Easter Lilly," by Elizabeth Olmis; an Easter poem by Adelaide Proctor; an Easter sketch, entitled "The Commander's Easter," by Rhodes Campbell; a breezy bicycle story, entitled "On Wheels," by Virginia Niles Leeds, author of "The Summer Man;" a humerous poem on A Plate of Buckwheat Cakes," by William R Barber. The first chapters of a new serial, entitled "Little Kit," by Effie Adelaide Rowlanns, author of "At a Great Cost;" the continuation of "Jack Robbins of America," by Seaward W. Hopkins, author of "In the China Sea." In addition to these It is replete with delightful editorial matter, appropriate miscellany, poetry, children's stories, correspondence, science, and the always interesting department for wives and mothers, entitled "The Woman's World." The Easter number of the New York *Ledger* contains twenty-eight pages, beautifully illustrated, and is sold for only 5 cents.

Look Out

for breakers ahead when pimples, boils, carbuncles and like manifestations of impure blood appear. They wouldn't appear if your blood were pure and your system in the right condition. They show you what you need—a good blood purifier; that's what you get when you take Dr. Pierce's Golden Medical Discovery.

It carries health with it. All blood, Skin, and Scalp Diseases, from a common blotch or eruption to the worst Scrofula, are cured by it. It invigorates the liver, purifies and enriches the blood, and rouses every organ into healthful action. In the most stubborn forms of Skin Diseases, such as Salt-Rheum, Eczema, Tetter, Erysipelas, Carbuncles, and kindred ailments, and with Scrofula in every shape, and all blood taints, if it fails to cure, you have your money back. And that makes it the *cheapest* blood-purifier sold.

We are builders, and each one
Should cut and carve as best he can,
Every life is but a stone,
Every one shall hew his own,
Make or mar, shall every man.
—*Bishop Doane.*

Tarrant's Liniment combines with a Cough, Cold or Sore Throat. "*Brown's Bronchial Troches*" give immediate and sure relief.

The *Homiletic Review* for April comes to hand as usual well filled with interest material. Rev. James Doughlas, of London, writes a most readable article on "The Spirit of Man," showing most conclusively to the candid mind that man's very constitution holds in itself the strongest of arguments against the claims of materialism. Drummond's Ascent of Man" is the subject of an able criticism by George P. Mains, D. D., of Brooklyn. The exegetical article of the month is from the well known pen of Prof. W. Garden Blaikie, D. D., L. L. D., of Edinburg, and treats of St. Paul's Pastoral Counsels to the Corinthians." The Sociological Section is crowded with the helpful material from the pens of Dr. J. H. W. Stuckenberg and Rev. B. F. Kidder, Ph. D. Chaplain C. O. Batemen, U. S. A., furnishes the Living Issue discussion, which is on the subject of "Disarmament of Nations."

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Blossom Time.

Nature's sepulchre is breaking
And the earth, her gloom forsaking,
Into life and light is waking.

Rise, my soul, then, from dejection:
See in Nature the reflection
Of the dear Lord's resurrection.
—*Phœbe Cary (last poem).*

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 20 a m	.....	.....
Ar Fayetteville	10 35 a m	.....	.....
Lv Fayetteville	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford	12 18 p m	.....	.....
Lv Climax	2 20 p m	.....	.....
Ar Greensboro	2 50 p m	.....	.....
Lv Greensboro	3 00 p m	.....	.....
Lv Stokesdale	3 55 p m	.....	.....
Ar Walnut Cove	4 25 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 00 a m	.....
Lv Maxton	.....	8 07 a m	.....
Lv Red Springs	.....	8 46 a m	.....
Lv Hope Mills	.....	9 41 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 35 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale	12 13 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	1 04 p m		
Lv Climax	1 32 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 33 p m		
Lv Fayettevill	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 38 p m	
Lv Hope Mills		4 59 p m	
Lv Red Springs		5 40 p m	
Ar Maxton		6 19 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville		7 25 p m	
Lv Madison			12 25 p m
Lv Stokesdale			1 27 p m
Ar Greensboro			2 38 p m
Lv Greensboro			3 05 p m
Lv Climax			4 00 p m
Ar Ramseur			5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

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Scotland Neck, N. C.

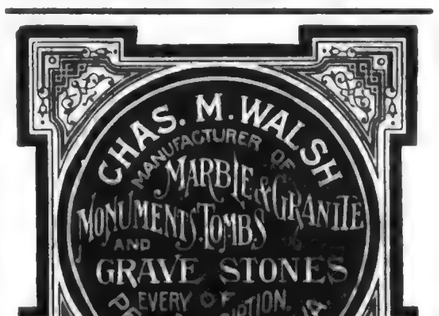
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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mch 25, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 03 a m	11 03 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 30 a m	12 58 p m	
Arrive Florence	7 20 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 08 p m		6 35 a m
Leave Goldsboro	2 55 p m		7 20 a m
Leave Magnolia	4 02 p m		8 29 a m
Arr Wilmington	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Mch 25, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 a m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 a m		9 40 p m
Arrive Wilson	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 33 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount	2 33 p m	12 07 p m	
Arrive Weldon	3 48 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.30 p m; arrives Plymouth 9.00 p m, 5.35 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.35 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect March 17, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	11 55 a m
" Elon College		2 30 a m	12 31 a m
" Burlington		3 05 a m	12 41 a m
" Graham	No. 18. Daily.	3 13 a m	12 45 a m
" Hillsboro		4 23 a m	1 29 p m
" University		4 45 a m	1 34 p m
" Durham	12 01 p m	5 50 a m	1 55 p m
Ar Raleigh	1 08 p m	7 40 a m	2 55 p m
		Mixed Ex. Sun.	
Lv Raleigh	4 20 p m	9 05 a m	2 55 p m
" Clayton	5 03 p m	10 05 a m	3 30 p m
" Selma	5 30 p m	11 25 a m	4 00 p m
Ar Goldsboro	6 15 p m	1 00 p m	4 50 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 30 a m	
" Elon College	6 42 p m	7 46 a m	
" Burlington	6 32 p m	7 35 a m	
" Graham	2 23 p m	7 30 a m	No. 17.
" Hillsboro	5 47 p m	6 45 a m	Daily.
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	11 30 a m
Lv Raleigh	4 10 p m	5 05 a m	10 35 a m
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	9 10 p m	10 35 a m
" Clayton	3 30 p m	8 06 p m	10 05 a m
" Selma	2 53 p m	7 00 p m	9 40 a m
Lv Goldsboro	2 00 p m	5 00 p m	9 00 a m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 35 a m		12 30 p m
" Keysville	7 30 a m	10 30 p m	4 09 p m
" Chase City	9 30 a m	11 45 p m	4 40 p m
" Jeffress	10 23 a m	12 35 a m	5 06 p m
" Clarkesville	11 00 a m	12 45 a m	5 14 p m
" Oxford	2 00 p m	2 50 a m	6 15 p m
" Durham	4 45 p m	5 05 a m	7 40 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	6 35 p m	8 00 a m	
" Keysville	3 00 p m	12 55 a m	5 00 p m
" Chase City	2 22 p m	11 45 p m	2 22 p m
" Jeffress	1 57 p m	10 40 p m	12 35 p m
" Clarkesville	1 50 p m	10 25 p m	12 00 p m
" Oxford	12 35 p m	8 35 p m	10 05 a m
" Durham	11 30 a m	6 00 p m	7 45 a m
Lv Raleigh	10 35 a m	4 10 p m	

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.			No 12. Daily.
5 05 a m	Lv	Raleigh	Ar 7 40 a m
6 10 a m	"	Durham	" 5 20 a m
8 35 a m	"	Greensboro	" 10 15 p m
10 15 a m	"	Salisbury	" 8 03 p m
11 09 a m	Ar	Statesville	Lv 7 11 p m
12 30 p m	"	Hickory	" 6 00 p m
3 52 p m	"	Asheville	" 2 10 p m
5 22 p m	Ar	Hot Springs	Lv 12 48 p m

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Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York, Asheville and Hot Springs, and Northbound from Augusta and Columbia to New York. Dining Car between Greensboro and Montgomery.

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No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

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W. H. GREEN, Gen Man (East'n Sys.)
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Washington, D. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

In one moment—while your eyes follow these word—twenty-three souls in China will have passed into eternity. Ere you throw this paper aside, in one brief hour, fourteen hundred souls in China will have "sunk to christless graves," eight hundred souls in India, passed out into darkness, and seven hundred in Africa gone past recall!

There is nothing new in this. Perhaps you have heard these things until you are weary of them. It may be they will pass now as unheeded as the sigh of a summer wind, and you will turn untouched to the interest nearest you. But some will heed and ponder, and in the silence of unshed tears will cry, "Help, Lord!"

You cry for God to help. God cries to *you* to help,

Seven thousand soldiers of the cross have gone into the far fields to help, a little army of the Lord sent to contend with the hosts of Satan 165,000 times as great. Every large missionary organization pledged for the support of this handful of soldiers is deeply in debt for their support. For the pitifully small corps for which Southern Baptists are responsible, thirty-seven thousand dollars will be needed by April 30th, 1895.

Well, let it pass, say some. Recall the laborers now so few; recall them though they have been so signally blessed of God this year; recall them, though they fight valiantly and well to please him who has called them to be soldiers. Let it pass. We are safe and saved. We know of this salvation and are blessed. Let it pass; it is nothing to us.

No; let it not pass! Listen, ye, that sit at home. Look and see. Seven thousand Christ soldiers on foreign shores, and more than four thousand volunteers at home, who pray us to send them, raise their trembling hands to heaven "calling God to witness that their skirts are free from heathen blood." The blood guiltiness fall, then, where? Upon our God? Never. Upon us? Yes. Upon those who sleep at ease in Zion. Can we, shall we, bear this guilt? God forbid. Recall our handful of missionaries, who are but one to every 12,500 who stay at home! In actions, not in words, let us cry again, God forbid, and in the days now upon us meet the needs of our God-commissioned soldiers with cheerful, ready gifts. And when this is done, as done it can be, remember, of our own number there still stand a hundred praying, waiting to be sent, saying, "Not upon us, but upon you, be the blood of those who might have been saved by us. God be our witness, that we would and ye would not."

Indians in North Carolina.

The Eastern Cherokees number 1,500. Methodist and Baptist missionaries have in the past labored among them, but have both withdrawn, and three ordained Indian ministers preach to the Indians. The majority of the Indians who are church members are Baptists, there being but a few Methodists. The Rev. Owens—Baptist—was engaged as a missionary here about three years ago, but meeting with much opposition he was obliged to give up the work, which was no doubt, about yielding an abundant harvest. I urged him to return and resume the work, assuring him of my full support and help in every possible way. As the most of these Indians are inclined to the Baptist church, I would prefer a Baptist missionary to be sent here to labor among them, believing he could accomplish good and take up the work where it was dropped. The Indian ministers preach regularly in the different settlements to the Indians, but they are not educated men. I think a good and able missionary should be sent here as I consider a very great and much needed work can be done. I would be glad to see a self-sacrificing man sent here who would go out into the homes of these poor people and teach them the true path of righteousness and the proper and better life to live, instructing them in the ways of cleanliness as well as holiness. His wife could be of great assistance in teaching the Indian women in their homes.

The Eastern Cherokees are the remnant of the great Cherokee nation that refused to go west in 1835, preferring to live on those steep mountain sides, and struggle for an existence rather than cultivate the rich praries of the Indian Territory. They are very poor generally speaking, living in one-roomed log houses without windows, and hardly any furniture, in which they cook, eat and live, storing corn, beans and other stuff between and under the three or four beds that may be in the room. A few are in better circumstances, having larger houses and barns. They are self supporting for the reason that the United States has never given them any help except the establishment of the schools, and they are therefore obliged to earn their own living and pay their taxes as other citizens of North Carolina. I have tried to get them a saw mill, carpenter, farmer, field matron, so that I could build them better and healthier homes, teach them how to farm and live as civilized and intelligent whites. But the Department could not grant me those requests because the appropriations allowed were insufficient. I consider money expended here will bring greater results in advancing these Indians and christianizing them than in the West, because these Indians are ripe for instruction, and they are workers, never having been fed or clothed by the government. I am very glad, however, to report that the last Congress gave us $5,000 for new buildings, which will give us a capacity for 150 pupils, and I hope to soon double the capacity of the four day schools. The Commissioner, and Superintendent of Indian Schools, are very anxious to help us all in their power. My appropriation is for only eighty pupils, but last year I averaged 135, after sending about forty to Carlisle and Hampton. This year I am taking only 100.

There are 400 children of school age on the reservation. We are in great need of larger buildings and an increased appropriation In behalf of these poor and needy people I would certainly recommend any help your Society could give them, and would suggest that the Baptists again take up their work here and send a missionary to give his entire time among them.

Please excuse the irregularity of this information, which I will not call a report. I will be pleased to write you more fully at some future date.

THOS. W. POTTER,
Supt. and Ind. Agent.
Cherokee Training School, Cherokee, N. C.

A Meeting at Deep Creek.

The meeting of the sisters in connection with the regular Union at Deep Creek church was a new feature, but one highly approved by the majority of the people.

The meeting was conducted by the efficient Vice President of the W. M. U., Mrs. L. C. Bennett, who arouses all with her missionary zeal, assisted by Miss Emma Tarleton as Secretary.

After the reading of a part of the twelfth chapter of Luke and a prayer by Mrs. Bennett, the roll was called by the Secretary and the following Societies were represented: Deep Creek, Morven, Mount Beulah, Wadesboro, and the Wadesboro Chapel. The good reports from each Society encourages us and stimulates us to even greater work. Mrs. Bennett in her paper on "Woman's Part in Mission Work" gave us scriptural instances of the same kind of work that we are trying to do, and showed us so plainly that it is woman's duty to assist man in the great work of saving souls, and that each of us could do something, that we could not but feel that it is our duty to help. And the next paper, "Individual Responsibility," by Mrs. W. J. Huntley and read by Miss Polly Crowder deepened the conviction that no one was to be excused from her part of the work. Miss Tarleton's "Christian Giving" was the same dear old picture touched up by a new artist to suit the present times, and left no doubt in our minds that giving was not only the duty but the privilege of every Christian.

As the Deep Creek Society had not observed the week of self-denial, Mrs Bennett urged them to do it and receive the blessing.

She then told about the box the Wadesboro Society are packing for a home missionary, and related to them a little story of a sacrifice made by an old woman to be able to put something in a missionary box, which so touched the hearts of her hearers that a contribution was made to it.

The meeting was closed by a chain of prayer thanking God for the meeting, and asking his blessing on what was done.

M. M. C.

Unlettered History.

Early settlers of New York and New England were familiar enough with the savage wampum, but wholly misconceived its use. They supposed it to be a sort of money, because it was so highly valued, and used it themselves for that purpose. The savages had no conception of money as exchange, and valued their strings of wampum, because they had for them a varied ceremonial significance. Belts and strings were used for many purposes for which civilized people use writing, such as to declare war, to confirm peace and to convey information of various kinds when sent by messengers from tribe to tribe. Many of these uses are noted by Parham, Fiske, and other historians of early America, but none of these attach much importance to the most esoteric and important use of wampum, as a record of historic events, or to the obvious conclusion that each of the different articles of which a belt was composed was a special sign, like the pictures of the Aztec writing, and that the entire belt conveyed a connected relation to the instructed savage.

This is the more strange because the history of native races of America, furnishes almost an exact parallel in the quipus of the Peruvians. These were bunches of knotted cord, the knots of which had a special meaning to the adepts, who were charged with preservation of rare traditions. Neither quipus nor wampum were writings proper. They were simply aids to memory, with which their successive custodians were taught to remember and recite traditions handed down from one generation to another. What was called "reading the wampum," was simply reciting from memory national traditions, the nature and order of events in which was indicated by the arrangements of articles in it. The wampum strings, or belts, were made of shells, stones, quills, pieces of bone, carved pieces of wood, etc., attached by raw-hide thongs to stout pieces of rawhide. Each shell, stone, or other article, attached to the rawhide, meant something just as the letters on a printed page mean something to us. A certain number of middle-aged men in the tribe were taught each year to interpret these symbols, and so faithful were they to detail, that generations would pass, and the history would grow in length and intricacy, and still the wampum-keepers of the tribe would read it as we read a printed book. There are now in existence among the descendants of the Iroquois of New York several valuable and curious wampums, recording the history of early wars among the tribes, and with the whites. The pre-Columbian wampum has probably all been lost, and it is presumed that there are now no Indians who could interpret it if it could be found. These records have but little historical value, therefore, because their ground is better covered by the records of white settlers.—*Portland Oregonian.*

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

S. S. Association at Jonesboro.

Dear Recorder:—We have just closed a lively session of our Sunday-school Association. The brethren entered heartily into the work, and, with the assistance of brethren Durham and Hatcher, made the discussions practical and interesting.

Very much to the regret of us all, only one fourth of the churches were represented. Few of these made good reports. Efforts were made to stir up the pastors along the line of this special feature of Christian work.

Minutes will be printed for distribution, and papers read by Miss Lizzie Brooks and Mrs. B. W. Hatcher are requested for publication, with the hope of increasing the interest in S. S. work within the bounds of the Sandy Creek Association. Here let me ask pastors, and friends to use these publications judiciously, and let them do a noble work.

This session has been a very remarkable one for the expressed sentiment against the pastors. We take it as a kind reproof of negligence. The laymen were in a majority, and they were bold and free to express themselves. Pastors, let us report ourselves at the next meeting, and, with our presence and a good showing of works, prevent such grave charges as were made against us during this session. One hour's speech was full of charges against the preachers of our Association, because of our indifference and hindrance to the Sunday-school work. What a record! how sad that such was the case! I do hope and pray that we may be more diligent in the Lord's business, and, when we meet again in session, have more favorable reports. Think about it.

C. V. BROOKS.

Starved to Death

in the midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

A thankful heart to God for his blessings is the greatest blessing of all.—*R. Lucas.*

Southern Baptist Convention.

The fortieth session, fiftieth year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of the District of Columbia, be held in the meeting house of the First Baptist church of Washington, D. C., beginning Friday, May 10, at 10 a. m.

The Annual Sermon will be preached by Rev. Geo. B. Eager, D.D., of Alabama, or his alternate, Rev. A. B. Miller, D. D., of Texas.

An Historical Semi-Centenpial Sermon to be preached by Rev. W. H. Whitsitt, D. D., of Kentucky.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries.

JONATHAN HARALSON, *President.*

RAILROAD RATES.

The Southern Passenger Association, the Associated Railways of Virginia and the Carolinas, the Seaboard Air Line, the Southern Railway, the Norfolk & Western R. R., and all other lines south of Washington, together with all Railroad lines in Texas, have granted rates of "one first class fare for the round trip;" tickets to be of iron-clad signature form, limited to a continuous passage in each direction; to be sold May 7th and 8th, final limit for return fifteen days from date of sale. No official notice has yet been given me of reductions by any Western lines or from the territory of the Trunk Line Association.

Further announcements will be made as information is received, or I will take pleasure in giving any information in my power by letter if stamped envelope is sent for reply.

These rates apply to delegates and visitors to the American Baptist Education Society, the meetings of the Young People's Societies, and the Woman's Missionary Union.

OLIVER F. GREGORY,
Secretary in Charge of Transportation.
504 N. Broadway, Baltimore, Md.

HOTEL AND BOARDING HOUSE RATES.

WASHINGTON, D. C., March 31, 1895.

To Delegates and Visitors to the Southern Baptist Convention, Greeting:

The churches of our denomination in the District of Columbia are gratified that their invitation to the Southern Baptist Convention to hold its session for this year at the National Capital had been accepted. We will do all in our power to make the session pleasant and profitable to all who attend. We will furnish free entertainment for the officers of the Convention, the presidents and secretaries of the Boards, and returned missionaries. The house of worship of the First Baptist church, 16th street above Scott Circle, has been selected for the place of meeting, and the Ebbitt House, corner of 14th and F streets, for Convention headquarters.

We have endeavored to secure ample accommodation in hotels and boarding-houses at reduced rates for all who desire to attend. Rates will range from $2.50 to $1.50 a day, while some boarding-houses will receive delegates and visitors at $1.00 a day.

At the Ebbitt House the rates will be $3.50 a day, with accommodation for fifty persons at $2 00 a day with two in a room. Delegates and visitors will obtain these rates on the presentation of a card of introduction from the Committee on Assignment. Those who expect to attend will please write as soon as possible to the undersigned, giving the full names and the number of those for whom entertainment is desired, stating whether Mr., Mrs., or Miss, the rates preferred, and the time of arrival in Washington, and the Committee on Assignment will do its utmost to furnish comfortable quarters.

These terms apply also to all attending the meetings of the American Baptist Education Society, the Woman's Missionary Union, and the Young People.

Address all communications to—

M. M. SHAND, *Secretary,*
Department of State, Washington, D. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.35 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.23 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.30 P M, DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.20 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.22 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.36 A M, DAILY

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.23 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 6 00 p m; returning arrives Johnson street at 9.05 a m.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing-room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, T P A Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
T. J. ANDERSON, Gen. Pass. Agt.

To those living in malarial districts Tutt's Pills are indispensible; they keep the system in perfect order and are

an absolute cure

for sick headache, indigestion, malaria, torpid liver, constipation and all bilious diseases.

Tutt's Liver Pills

Half Price to Ministers!

Sermons, Addresses and Reminiscences,

BY

Rev. THOS. E. SKINNER, D. D.

In order that every minister in North Carolina may have an opportunity to place this valuable and interesting book in his library, and for the purpose of introducing it, we offer it to ministers, by mail, postpaid, for sixty five cents (65).

Fifty cents for the book and fifteen cents for postage.

The book contains 450 pages of clear print, on good paper, and is handsomely bound in cloth. The regular price of the book is $1.15, by mail, and is considered very cheap at that.

Our offer to ministers is to send the book by mail for 65 cents. We shall keep this offer open for a limited time. If you want the book, send your order at once. Address,

EDWARDS & BROUGHTON,

Publishers, Raleigh, N. C.

Read What is Said of the Book.

Dr. Charles E. Taylor says: "A most valuable contribution to the religious literature of North Carolina. If the book shall have the wide circulation which it deserves, I believe it will be used of God for the awakening and conversion of very many."

Dr. J. B Gambrell, President of Mercer University, Georgia, has the following to say in "The Index": "The whole book is juicy, soulful and helpful toward a wider range of things and a better spiritual life. It is a good Sunday book. The Sermons deal with matters of life and death, and the Addresses touch on many practical topics, while the Reminiscences, especially of the author's conversion and spiritual life, are rich with a heavenly flavor."

"Every pastor, and especially every young Baptist preacher in North Carolina, ought to have a copy of Dr. Skinner's book. If I had the means it would be a great pleasure to me to send a copy of it to every young preacher in the State."—C. Durham.

Send Your Order at Once.



"Our Friends"

Says Dr. Oliver Wendell Holmes, "are the mile-stones whereby we measure our progress through life."

Do you want to be somebody? If you do, there is no time to lose. This is the age of "Go!" The man who does not know things will be as surely left in the race as a horse who starts with a bucket of water in his interior department. Your friends will be sorry, but they can not stop to wait for you. There is no middle course. We must go forward or backward. In the crisis of life, the man

Who Hesitates Is Lost

How to succeed—that is the great question. The most important thing is to know what you want to do, and then do it well. No half-measure.

Whatever your business, trade or profession, make yourself master of it. To useful knowledge comes smiles. Study the practical part of your business first and embellishment your mind afterward. But you will say: I work hard all day, and I have no time nor money for a library wherewith to educate myself, and no time for lectures or lessons.

Now Listen:

If your room is only six feet by four and your income the smallest, you can furnish it with the best library in the world at a cost that will surprise you by its insignificance. That library contains of all works ever written, but that one work covers the entire field of human knowledge. It is a work worthy to be your guide through life. It is the new up-to-date edition of the Great Encyclopedia Britannica, and if you are a subscriber to The Observer you can have it at your own by the simple saving of sometimes a day. Write for application blank.

The Observer,
CHARLOTTE, N. C.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS SUMMARY.

North Carolina.

Heavy freshets carried away many bridges in central and eastern counties last week.——Considerable excitement has been aroused in Raleigh and other towns by the summary dismissal of certain Seaboard Air Line officers and employees.——The coroner's jury at Asheville held Jesse Summer for the murder of two boys April 5.——The six per cent interest law is in force. Raleigh banks are lending at that rate, but are very careful.——Mormons are proselyting among the very ignorant classes in Wake County.——An Episcopal minister at Raleigh preached last week in advocacy of prayers for the dead.——Judge Hoke has reversed a decision, so that the Blackwell Durham Tobacco Company will be required to list and pay taxes on $300,000 in property which it has been giving in and paying on in Philadelphia.——A seven pound nugget of gold, worth $1,500, was recently found in Stanly Co.——I. H. Williams, yard conductor, was run over and killed April 10, in Charlotte, on the C. C. and A. Railway.——A $27,000 cotton fire occurred at Charlotte last week. A warehouse and 848 bales were burned. Insured.——The capacity of the Raleigh cotton Mills will be doubled.——Another attempt (the fourth, we believe) to destroy Kinston property by fire was made, but failed last week. Kinston is one of the best towns in the State and we hope the fire bugs will be caught.——Two brothers named Cross were killed, and a certain Newman was injured, in a trouble that grew out of a dance given by the brothers, in Cherokee County recently.

In General.

A new telephone corporation to compete with the Bell Company has been organized.——Martial law has been declared in Cuba; a governor general is on his way from Spain. The number of insurgents is 3000, divided into bands.——The troubles between the Seaboard Air Line and the Southern Railway, have not yet been settled, although they have been placed before the Inter State Commerce Commission. The Southern will also cut rates.——The ex-Queen of Haiwaii has been placed in prison, and all possibility of restoration is passed.——The Overseers of Harvard University have decided that the game of foot ball can be permitted if present objectional features are removed.——Japan has issued an ultimatum to China, which the latter will probably accept, thus ending the war.——Ten men were killed, four injured in the collapse of a building at Wheeling West Va., 9th inst.——Dr. R. H. Smith, a respected professor of Ancient languages in Randolph Macon College, Va., (Methodist) has resigned on the ground that he does not believe in the divinity of Christ, the existence of the Holy Ghost or the inspiration of the Scriptures.——The Standard Oil Trust is creating a sensation in oil districts by largely increasing the price of oil. It has gone up from $1 15 to $2 00 a barrel in a week.—— It has been estimated that the gold production last year was $170,000,000; $43,000,000 being from the United States.

Ordination of Bro. C. W. Glidewell.

A presbytery was called during the Sunday school Association of the Pilot Mountain Association, consisting of Brethren P. Oliver, R. N. Crews, H. A. Brown, C. C. Haymore, S. F. Conrad, R. M. Loftis, and J. H. Lamberth, for the examination of Bro. C. W. Glidewell in regard to his experience in regeneration, evidences of his call to preach, and views of doctrine, preparatory to being set apart to the ministry by ordination.

Bro. P. Oliver was called to the chair, J. H. Lamberth was elected Secretary, and Bro. A. Brown conducted the examination.

A motion was adopted to accept the candidate's experience, evidences of his call to the ministry, and that he be ordained to the full work of the ministry.

On Sunday, March 31st, 1895, at Bethel church in Stokes county, N. C., Rev. H. A. Brown preached the sermon from Acts 20: 28. Rev. R. M. Loftis delivered the charge. Rev. P. Oliver presented the Bible. Bro. Glidewell dismissed the congregation.

J. H. LAMBERTH.

Mt. Airy, N. C.

Royall Chair.

I have received the following sum for the endowment of the William Royall Chair:

J. O. Alderman $5 00

Also for endowment from Mrs. V. B. Swepson, $200.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, April 15, 1895.

WALTER BAKER & CO.

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PURE, HIGH GRADE

COCOAS AND CHOCOLATES

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Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations.

Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

Cleanse the Blood.

PURIFY THE SYSTEM OF CATARRHAL IMPURITIES AND CURE IS CERTAIN.

Spring time is most favorable to the cure of Chronic Catarrh. Hundreds of letters are received, testifying to extraordinary cures.

Wm. Mandel of Sleepy Eye, Minn., writes; "I have been troubled with chronic catarrh for thirty five years and had tried nearly ev ery catarrh cure known, until by accident I was advised by a friend to give Pe-ru-na a trial. In one week from the time I took the first dose I began to feel like a new man. I kept on using it for some time and I am entirely cured. I have no symptoms of chronic catarrh whatever. I am 74 years of age and am sure Pe ru-na is the best medicine I ever used and would not be without it in the house for anything."

The Pe ru-na Drug Manufacturing Company of Columbus, Ohio, are offering free, post-paid, two medical books, one on Catarrh and Catarrhal diseases, the other on Spring Medicines and Spring Diseases. These books contain the very latest and most reliable information on these important subjects.

For free book on cancer address Dr. Hartman, Columbus, Ohio.

A Pastor and Wife Made Happy.

Dear Recorder:—On the third of this month a few of the good sisters of White Lake church caused myself and wife to re joice for their liberality. You ought to have seen them coming, some walking, some on carts, coming with smiles on their faces, with good th ngs for their poor pastor. It was God coming through those dear sisters in answer to prayer according to his promise. How happy they must have felt because the Lord had given them the "wherewith" to make their poor pastor's heart glad. Dear sisters, "it is more blessed to give than to receive"; so I hope you got the greater part of the joy. What a blessed thing it is to be handmaids of the Lord!

Trust Him, brother, trust Him, sister. All of His precious promises are to those who trust Him. I have enjoyed many of these blessings, and expect to enjoy many more; yea, I want to fall heir to them all.

Don't study your condition nor circumstances, but study the Master's will. Let us deny ourselves and take up the cross and follow him daily. Self is hard to deny; we can deny others much easier than we can ourselves. The Saviour says we cannot be his disciples if we do not deny ourselves and take up the cross and follow him daily. He wants us to overcome self first. Self is the greatest enemy we have. Our Saviour, it seems, shows special love for us by telling us who our worst enemy is, and by giving us means to destroy him. I am glad that he is so near to those who have denied themselves for his sake. I have been troubled much, but the Lord has delivered me from it all. Many times have I fallen, but the Lord has lifted me up as many times.

His way is a busy way. He was always busy doing good. Go and do likewise: feed the hungry, clothe the naked, visit the sick, give drink to the thirsty, bind up the broken-hearted; and the Master says, "I am with you alway, even to the end of the world."

JAS. H. DOBSON.

Ham, April 5, 1895.

American Baptist Education Society.

The seventh annual meeting of the American Baptist Education Society will be held in the First Baptist Church, Washington, D. C., Wednesday, May 8 h 1895, beginning at 7:30 P. M. The following speakers are expected: Pres. B. L. Whitman of Maine; Rev. S. H. Greene, D D., Washington; Hon. W. R. Wilson, West Virginia; President W. R Harper, Chicago; Rev. J. T. Henderson, Tennessee; Rev. J. N. Prestridge, Kentucky; Prof. O. T. Mason, Washington; Rev. F. N. Ellis, D D., New York; Dr. James McKee, North Carolina.

H. L MOREHOUSE, *Cor. Sec'y.*

New York, April 11, 1895.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Columbus Union, Western Prong ch, $1.12; Ditto, Griffin Cross Roads ch, 66c; Ditto, S S collection, 1.30; Bethel ch, Chowan, 3 25; Cool Spring ch, ditto, 4 50; Gatesville ch, ditto, 1.75; Middle Swamp ch, ditto, 2.67; Olivet ch, ditto, 2 25; Reynoldson ch, ditto, 7.00; Warwick ch, ditto, 5.50; Whiteville Grove ch, ditto, 6 00; Yeopim ch, ditto, 2.39; Cashie ch; 7.28; West Washington Street ch, Greensboro, Piedmont (debt), 18 00; W M S, ditto, ditto (S D). 5.00. Total, 63.67. Previously reported, 694.76. Total this year, 758 43.

Foreign Missions—W M S, Tabernacle ch, Raleigh, $7 65; Little River U M, 3.80; Spring Branch ch, So River Asso, 1 00; Trinity ch, Caswell County, 2.40; Brassfields ch, Central, 15.00; Berries Grove ch, 3.60; Mountain Creek ch, Green River, 75c; Marion ch, ditto, 1.00; Rutherfordton ch, ditto, 6.21; Bethel ch, Cape Fear, (Christmas offering), 64c; Southport ch, ditto, ditto, 36c; Atlantic Union, Atlantic, 4.80; Cove ch, ditto, 1.00; Truit ch, ditto, 1.32; Roanoke ch, West Chowan, 1.50; Mt Zion ch, Flat River, 8.00; Cashie S S Mis Soc, 2.99; Warrenton ch, 37.00; Warren Union, 3.23; S M Society, Henderson ch, 3.07; Saron ch, Pee Dee, 3.30; W M S, Green Level ch, Raleigh, 1.02; Bethel ch, Chowan, 3.40; Gatesville ch, ditto, 1.71; Great Hope ch, ditto, 5.00; Hertford ch, ditto, 13.00; Macedonia ch, ditto, 5 00; Reynoldson ch, ditto, 5.55; Warwick ch, ditto, 5.50; Whiteville Grove ch, ditto, 4.00; Lisbon ch, Eastern, 5.00; Kerr's Station, ditto, 1.75; Macedonia ch, Alexander, 50c. Total, 166.54 Previously reported, 1,294.90. Total this year, 1,461.44.

Home Missions—Little River U M, $3.80; Spring Branch ch, South River, 1.00; Ephesus S S, Raleigh, 4 00; Trinity ch, Caswell County, 2.00; Vandemere ch, 1.00; White Oak ch. 27c; Big Level ch, Green River, 1.30; Green River ch, ditto, 1.00; Cleveland ch, ditto, 5.00; W M S, Perry's Chapel ch, Central, 3.00; W M S and Ladies' Aid, Trade St ch, Charlotte, 9.00; S S, Cary ch (debt), 4.60; Ephesus ch, Beulah, 20 00; W M S, Mt Airy ch, Pilot Mountain, 5.00; Truit ch, Atlantic, 1.00; Cove ch, ditto, 1.00; Mrs J J Frizzle, Rountree, N C, 20c; Sawyer's Creek ch, 25.00; Poplar Creek ch, Flat River, 7.28; W M S, Bladen Union, Cedar Creek, 2.50; Warrenton ch, 16.19; Ditto, S S, 5.00; Warren Union, 2.22; Saron, Pee Dee, 2.00; W M S, Green Level, Raleigh, 1.05; Beulah ch, Chowan, 2.05; Great Hope ch, ditto, 3.00; Hertford ch, ditto, 12.00; Middle Swamp ch, ditto, 2 90; Reynoldson ch, ditto, 4.25; Whiteville Grove ch, ditto, 8 00; Yeopim ch, ditto, 3.89; South Side ch, Wilmington, 5.00; S S and ch, Taylorsville, 5.00; Tillery ch, 4.08; Cool Spring ch 1.28; Macedonia ch, Alexander, 50c. Total, 176.96. Previously reported, 1,043.56. Total this year, 1,220.52.

Education—Green River ch, $2.00; Cove ch, Atlantic, 1.00; Centre Hill ch, Chowan, 4 00; Gatesville ch, ditto, 3.07; Great Hope ch. ditto, 3.00; Hertford ch, ditto, 12.00; Whiteville Grove ch, ditto, 2 00; First ch, Raleigh. 43.36. Total, 70.43. Previously reported, 642.77. Total this year, 713.20.

Orphanage—Centre Hill ch, Chowan, $4.26; Hertford ch, ditto, 3 00; Olivet ch, ditto, 1.50; Col. Yeopim Union, 7.58; S S, West Washington Street ch, Greensboro, Piedmont, 8.10. Total, 21.44. Previously reported, 347.46. Total this year. 368.90.

Ministerial Relief Fund—Carthage church, $1.70. Previously reported, 133.04. Total this year, 134.74.

In last RECORDER, Chowan Association was credited with $25 for Education. It should have been Chowan ch, West Chowan Asso.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, April 13, 1895.

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After being under the care of a physician for eight years, I commenced taking Brown's Iron Bitters with the result that I am entirely cured. It is the best remedy I have ever taken, and I certainly wish that every woman suffering as I did could know its value.

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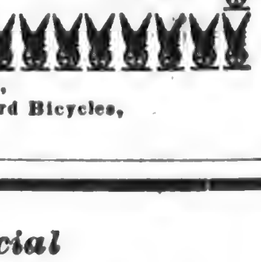
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An Alpena Miracle.

MRS. JAS. M. TODD, OF LONG RAPIDS, DISCARDS HER CRUTCHES.

IN AN INTERVIEW WITH A REPORTER SHE REVIEWS HER EXPERIENCE AND TELLS THE REAL CAUSE OF THE MIRACLE.

(*From the Argus, Alpena, Mich*).

We have long known Mrs. Jas. M. Todd, of Long Rapids, Alpena Co., Mich. She has been a sad cripple. Many of her friends know the story of her recovery; for the benefit of those who do not we publish it to day.

Eight years ago she was taken with nervous prostration, and in a few months with muscular and inflamatory rheumatism. It affected her heart, then her head. Her feet became so swollen she could wear nothing on them; her hands were drawn all out of shape. Her eyes swollen shut more than half the time, her knee joints terribly swollen and for eighteen months she had to be held up to be dressed. One limb became entirely helpless, and the skin was so dry and cracked that it would bleed. During these eight years she had been treated by a score of physicians, and has also spent much time at Ann Arbor under best medical advice. All said her trouble was brought on by hard work and that medicine would not cure, and that rest was the only thing which would ease her. After going to live with her daughter she became entirely helpless and could not even raise her arms to cover herself at night. The interesting part of the story follows in her own words:

"I was urged to try Dr. Williams' Pink Pills for Pale People and at last did so. In three days after I commenced taking Pink Pills I could set up and dress myself, and after using them six weeks I went and commenced working. I continued taking the pills, until now I begin to forget my crutches, can go up and down steps without aid. I am truly a living wonder, walking out of doors without assistance."

"Now, if I can say anything to induce those who have suffered as I have, to try Pink Pills, I shall gladly do so. If other like sufferers will try Pink Pills according to direction, they will have reason to thank God for creating men who are able to conquer that terrible disease, rheumatism. I have in my own neighborhood recommended Pink Pills, for the after effects of la grippe, and weak women with impure blood, and with good results."

Mrs. Todd is very strong in her faith in the curative powers of Pink Pills, and says they have brought a poor, helpless cripple back to do her own milking, churning, washing, sewing, knitting, and in fact about all of her household duties, thanks to Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50c. per box, or six boxes for $2 50.

The Union at Benson.

The Union Meeting of the Little River Association met with the Baptist church at Benson, N. C., March 29th, 30th and 31st.

The introductory sermon was preached by Rev. J. A. Campbell from Rev. 14: 1, "These are they which follow the Lamb whithersoever he goeth." The missionary sermon was preached by Rev. W. G. King from Luke 10: 2—"Therefore said he unto them, the harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." These two brethren seemed to be filled with the Holy Ghost and preached the Word in its purity and power.

There were several important questions discussed, and the Spirit seemed to be with all the brethren in every speech they made. The church was greatly built up in the faith by the meeting. The church at this place has been richly blessed. "The truth is mighty and will prevail." We have a great deal to thank God for, and praise be unto his name for all his benefits. May God continue to bless the brethren and sisters who visited Benson. Come again. Will they pray for us that we may be enabled to do more for the Master and his cause in the furtherance of the gospel than ever before?

May this be a year of great prosperity in Israel, in the spread of the gospel and in the salvation of many souls. Brethren, let us pray that the Lord will send laborers into his harvest, and that he will keep us near the cross, following the Lamb that bled and died for our sins. Pray for us and our work here. Yours in Christian hope,

L. E. REAVES.

From the Newbern Baptist Church Missionary.

Dear Recorder:—I have been thinking of sending you a few dots for some time. In Craven county I have been doing mission work for the above church for about two and a quarter years.

When I began this work it was entirely mission. There was not a Baptist organization or house of worship on the field. We now have three organizations—Cove, Truit, and Vanceboro. Two houses of worship have been erected at Cove, and the other at Spring Garden. The last mentioned is not complete yet, but it is so we can use it. We have a candidate awaiting baptism at this point. We have also arranged to organize a church here on the 2nd Sunday in April. The pastor of the parent of this Mission enterprise, Rev. Rufus Ford, will aid in the organization, and in a series of meetings which is to follow.

Bro. Ford has been a most excellent co-operator in this work. He has visited and preached at all the important points on the field, and has shown an untiring interest all along the line, giving of his time, talent and means to its support. Our relations in the work have been most harmonious, there not being a single note of discord since I have been here. With regret, I announce the fact that he has offered his resignation as pastor of the Newbern church. The church has declined to accept it, but he may leave yet. Go where he may, the Lord's cause will prosper in his hands as far as he can reach,—and he can reach a long way. He is small physically but large mentally and spiritually.

The Atlantic Union that convened here the last days of March was well attended. Bro. Ford preached the introductory sermon. Your humble scribe was chosen Moderator, and Rev. R. D. Carroll, Secretary. The topics on the program were all well discussed.

Rev. A. H. Porter's address on the "Church's Relation to the Pastor," was excellent. The Union requested him to have it published in the RECORDER.

The Union decided to hold a Sunday-school Chautauqua, including the 5th Sunday in June, somewhere down on the coast; and appointed the following committee to make all necessary arrangements: Revs. Rufus Ford, Newbern; B. W. Spilman, Kinston; R. D. Carroll, Winterville, A. H. Porter, Pollocksville, and the undersigned. Those wishing information as to terms, etc., may obtain it by corresponding with any of the committee. Rev. Spilman preached the missionary sermon. Bro. Porter of Jones and Bro. Fry of Pamlico also preached. These brethren have recently located in this Association. They are all good men, well adapted to the work in their charge, and I feel sure the Lord's cause will prosper in their hands.

Pray, brethren, for eastern North Carolina, and for the success of the brethren the Lord has put in charge of his work here.

Yours fraternally,

J. W. ROSE.

Cove, N. C.

MARRIED.

ELLIOTT—SHANNONHOUSE—On April 2d, 1895, in Hertford Baptist church, by Rev. Josiah Elliott, Mr. W. O. Elliott of Edenton, N. C., and Miss Addie Shannonhouse of Hertford, N. C.

DIED.

KESLER—Sister Minnie Kesler died at the home of her brother, Rev. M. L. Kesler, in Red Springs, N. C., Monday, Feb. 11th, 1895. Her's was an angelic spirit, and earth was too cold and cheerless for such a flower. Minnie's frail body sleeps, waiting the resurrection morn, but her sweet Christian influence lives to be felt by all who knew her.

W. J. F.

GROCE—Died at Tempting, Moore county, March 13th, George Groce, son of Deacon C. D. and Sallie Groce. He was a dutiful son and a loving brother. He was baptized into the fellowship of Cool Spring Baptist church Oct. 2d, 1892, by Rev. W. M. Gilmore. He leaves a father, mother, brother and two sisters to mourn their loss; also many relatives and friends. He had just entered his twenty-first year.

C. C.

SHARP—On Tuesday evening, April 9th, 1895, about eight o'clock, the soul of Milton S. Sharp returned to God who gave it. He was a believer in Christ and a member of Bethedon Baptist church, and we trust that our loss is his eternal gain. He leaves a wife, three children, and a large circle of relatives and friends, to all of whom we extend our deepest heart-felt sympathy, and commend them to God who alone can heal their broken hearts. He was a native of Orange county, N. C., and was in the thirty-ninth year of his age.

J. M. LOYD.

WRIGHT—Gamaliel Wright, at his residence near Shiloh, Camden county, April 5th, aged fifty-five years. Bro. Wright leaves an aged wife, with whom he lived for more than fifty years, and five children, to mourn his loss. The church at Shiloh and the entire community will miss our brother. He came into the church late in life; though not what would be called a very active member, this can be said to his praise, and it is much to say, his seat was always filled when the church met, and his purse was always opened when money was needed for the Lord's cause—two of the very best evidences of a good heart.

R. R. OVERBY.

BAKER—The death angel visited our community March 6th, 1895, and gently bore away to a brighter, happier home one of our brightest jewels, the sixteen-year-old daughter of Laura and Thomas Baker. She was noted for her quiet, amiable disposition. She professed faith in Christ in a revival of religion at Saint Johns, and though she never joined any church, she exhibited much of the meekness that beautifies a Christian life. 'Tis sad to give her up, but consoling to know

"That God doth naught amiss,
And as he has ordered this,
We have naught to do but still
Rest in silence in his will."

IDA BRITTON.

WILLIAMS—Brother R. D. Williams was born in London, England, Nov. 20th, 1830, and died at his home in Moore county, Jan. 7th, 1895, in the sixty-fourth year of his age. He was a member of Friendship Baptist church for several years, and lived an exemplary life. The writer had a conversation with him the evening before he passed through the "gates of death." He said: "The heighth of my ambition has been to live without enemies." I think he did so. "I have been thinking over my life, from the time I joined the church, during my illness," said he, "and if I had it to live over I don't think I'd make any change." He seemed to be perfectly resigned to the Lord's will. He left a wife and one daughter to mourn their loss. Their loss is his eternal gain. By request of the family I preached his funeral March 31st. The Lord bless and comfort the bereaved family.

K. C. HORNER.

Tributes of Respect.

The following are the resolutions of respect of the Baptist church at Fairport, N. C., on the death of Bro. J. W. Chappell:—

WHEREAS, It has pleased our Heavenly Father to call from our midst on March 12th, 1895, our Bro. J. W. Chappell, we bow submissively to his will, knowing that he doeth all things well.

Resolved 1. That in his death the neighborhood has lost a good neighbor and faithful citizen.

Resolved 2. That the church has lost a strong and faithful member.

Resolved 3. That the church extend their sympathy to his beloved companions and friends.

Resolved 4. That a copy of this be spread on the church record, and a copy be sent to the BIBLICAL RECORDER and county paper.

"Blessed are the dead which die in the Lord."

H. F. JEFFRESS, *Ch. Clerk.*

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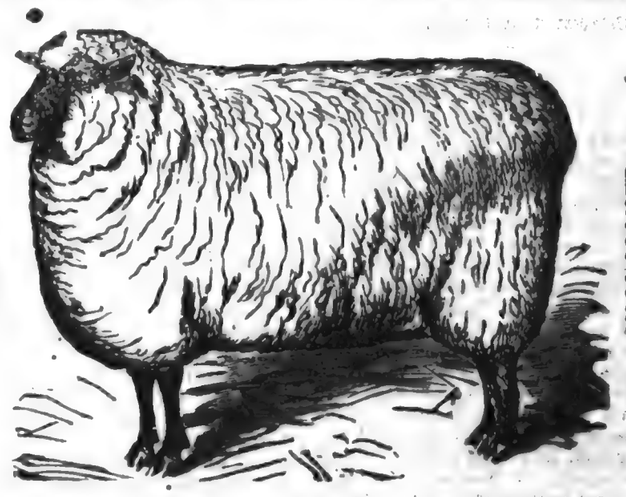
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We are now prepared to take orders for Spring work in our Dress-making Department.

Your Correspondence Invited.

RALEIGH, N. C.

NOTICE.

Having qualified as administratrix of the estate of J. R. Nipper, late of Wake county, I hereby notify all persons having claims against his estate to present them to me on or before April 8th, 1896, and those owing said estate will please make payment at once.

NORA A. NIPPER, Administratrix.
Six Forks, Wake Co., April 8, 1895.

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See Testimonial on page 8.

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BY REV. T. J. TAYLOR.

Thy precious promises, O Lord,
Are food for hungry souls;
They give the weary-laden rest,
And make the wounded whole.

They fill with hope despairing hearts,
And strengthen drooping faith;
They bring the joys of heaven near,
And light the darkest path.

They comfort those who walk in grief
Beneath the chastening rod,
They raise the fallen from the dust,
And lead them up to God.

They point to living streams, that flow
Fresh from the throne above,
Where thirsty ones may drink their fill
Of everlasting love.

In every phase of human life,
Thy promises are given,
To guide and help and comfort all
Who run the race to heaven.

According to thy promise, Lord,
When ended is the strife,
Thy saints shall serve thee near thy throne,
'Mid scenes of endless life.

Then let me live, and feed upon
Each promise rich and sweet,
And daily find the help I need
At my Redeemer's feet.

Celebrated Characters.

The *Youth's Companion* relates that at a school in England there was a boy who was particularly dull in figures. In all matematics he was a perfect dolt; but as he continued in school he developed a fine ability in the languages, literary and general information. The master of the school relates that he was the slowest mathematician he ever had, except another boy who had the greatest difficulty in working ordinary examples multiplication and division. The former boy was Arthur Stanley, afterward so celebrated as Dean of Westminster, and one of the most noted writers of his time. The latter was William E. Gladstone, one of the most conspucious figures of the age, who, in spite of his slowness in figures, distinguished himself as Chancellor of the Exchequer of England, and afterward as Prime Minister. Perhaps Sir William Hamilton, the distinguished metaphysician, would have found in these facts a confirmation of his theory that the classics and not mathematics are the best means of education.

The *Companion* has also some interesting gossip about Queen Victoria as a girl. She was kept under very rigorous training by her governess. One day when she had been practicing on the piano, unwillingly, the governess remarked to her that there is no royal way to piano playing. Soon after she left the room. Instantly the little Princess jumped from the stool, closed the piano, locked it, and putting the key in her pocket, remarked, "You see there is a royal way to be mistress of the pianoforte."

When she was seventeen years old two of her cousins, brothers, came over from the Continent to visit her. It had been suggested to her beforehand that it was hoped she would choose one of them to be her husband. They remained there some weeks. She made her choice, which proved to be so happy a one for herself and for England, but so discreetly did she bear herself, that when they went home neither Prince Albert nor his brother knew which had the preference.

The story of the Queen's childhood confirms the impression that she is possessed of unusual qualities. It is her personal character that has made her reign remarkable.

Inviting Christ into the Kitchen.

It is noticeable that when ripe-minded, eminent men become Christians they show a simplicity and sincerity perfectly childlike; and there is no fearlessness like that of a child in matters of the heart.

An eminent legal gentleman who had been skeptical until middle life was so impressed by a sermon preached in his hearing that he was led earnestly to examine the truths of religion, and finally to embrace them. Strong in his new life and happy with the sense of pardoned sin, as soon as he reached home on the evening of his conversion he surprised his wife by saying: "I have found Christ, and I must set up my family altar. Let us go into the drawing room and pray together."

His wife was a Christian woman, and might have been expected to assent at once; but it happened that the drawing room was occupied, and the guests not being Christians she felt that their presence might interfere with devotion. "There are four lawyers in there, husband," she said. "Hadn't we better go and have prayers in the kitchen?"

"Wife," said he, "this is the first time I ever invited Jesus Christ to my house, and I am not going to invite him into the kitchen."

He went directly to the drawing-room, greeted the lawyers, and said to them: "My friends, I have just been convinced of the truth of Christianity. I have found out that Jesus Christ died on the cross for me. I have given myself to him, and now I am going to invite him to my house. While I offer my first family prayer you can remain if you will. I leave it to your choice."

The lawyers all declared they would be glad to remain, and they did so, while their host conducted his devotions. Noble was the example he set them there and then, and his act contains a lesson for every one. Whoever of whatever you have with you, give Christ the best room.

The man of whom this story is told was Judge McLean, of Ohio, afterward Chief Justice of the Supreme Court of the United States. Blessed!

Beautiful: a modest and obedient child.

Mary's Prayer.

Little Mary's mother had occasion to correct her the other night. Mary was very angry; and when she said her prayers, instead of asking God to bless papa and mamma, as she was wont to do, she said "God bless papa, and don't bless mamma."

Her mother took no notice, and Mary jumped into her bed without her good-night kiss. By and by she began to breathe hard, and at length she whispered, "Mamma are you going to live a great while?"

"I don't know," was the answer.

"Do you think you shall?"

"I cannot tell."

"Do many mothers die and leave their children?"

"A great many do."

"Mamma, said Mary, with a trembling voice, "I am going to say another prayer," and clasping her little hands, she cried, "God bless papa, and the dearest, best mamma any little girl ever had in the world."

That's the way, children: If you knew your mothers were going to die very shortly, you could not be half kind enough to them. But do you know that, be they long or short lived, there lies before you, written so plainly that he who runs may read, "Honor thy father and thy mother?"

Remember that every wrong committed against loving parents will, when they shall have passed from earth, bite like a serpent and sting like an adder.—*Well Spring.*

How Church Membership Helps.

A writer in the *Advance* described a meeting at which a large number of persons gave written answers to the question: "What advantage is there in being a member of the church?" Possibly some of our readers have asked or been asked this question, and will find help in the testimony of others. Here are some of the answers:

1. Church membership has helped me to carry out duties that otherwise might have been disregarded.

2. The feeling of fellowship with many serving the same Saviour, has kept my heart warm and love strong for the Master.

3. Less conceited about myself; more respect for others' convictions.

4. (In a young man's hand.) It has been a help to me to think that I am, in a very small way, responsible for the church and my fellows. It has greatly helped me by giving me chances to work, and has kept me in good society.

5. (In a woman's hand.) The step for me was a test of love to Christ, and, if not taken then, God only knows what the result would have been.

6. It has made more real to me the fact that I belong to Christ.

7. Church membership has increased my sense of responsibility and broadened my sympathies.

8. It has helped me to have a greater interest in, and love for, those about me.

9. Helped me to have a higher idea of life and to get nearer to it.

10. It has made me stronger in resisting bad thoughts.

11. Value it for the sense of oneness in Christ, of unity of purpose and life with all members of "Christ's church." The church points to the cross.

"The Devil Shouted."

Luther writes of a great Satanic anniversary at which his emissaries were convened to report the results of their several missions. "I let loose the wild beasts of the desert," said one, "on a caravan of Christians, and their bones are now bleaching on the sand." "What of that?" said the Devil; "their souls were all saved." "I drove the East wind," said another, "against a ship freighted with Christians, and they were all drowned."

"What of that?" said the Devil, "their souls were all saved." "For ten years I tried to get a single Christian asleep," said the third; "and I succeeded, and I left him so." Then the Devil shouted, and the night stars of hell sang for joy.

Satan puts a high estimate upon sleepy professing Christians. One put thoroughly to sleep is worth ten years' effort. Beware of the Satanic opiate, by whomsoever administered.—*Christian Standard.*

Cheerfulness.

'Tis well to work with a cheerful heart,
Wherever our fortunes call;
With a friendly glance and an open hand,
And a gentle word for all.

Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor, while passing along,
To make it as smooth as we can.

—*Selected.*

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LET it be noted that although the announcement was sent over the State during the Legislature that the American Tobacco Company would be brought to face the anti-trust law this April, no word of the matter is now to be heard. The promised trial was to be upon the laws of the United States, and Attorney General Olney was going to stand by District Attorney Glenn. We shall see.

In the meanwhile we are growing sore with the humiliation of having an anti-trust law of our own State trampled under foot. We are tired of hearing it suggested that money can get done anything it wants, which may be true in some sections, but we hope not in North Carolina.

Friends and brethren, if Trusts once get their clutches on our laws, our State is gone. It will take a generation to shake them off.

The American Tobacco Company enjoys certain privileges which it will be well for the people of the State to hear of, since the privileges are supposed to be given by will of the people and at no little cost.

It is not altogether inexplicable, considering the handy way in which the National and State anti-trust laws and an anti-trust Legislature have been over-ridden, but it is none the less unjust that taxes are not paid on the American Tobacco Company's stock as on other stock held in our State. There are letters before us from responsible sources, showing that stockholders of this Company resident in Durham county did not list their stock for taxation up to August, 1894; and then in response to a written notice they did list the stock at only twenty-five cents in the dollar. In October following, the Board of County Commissioners had the stock listed at fifty cents in the dollar. This was not pleasing to the stockholders, however, and for some reason, at a later meeting of the Commissioners the valuation was changed and the stock listed, as originally, at twenty-five cents on the dollar.

Let the reader think how convenient it would be to list his stock or his property at twenty five cents in the dollar. Certainly if a great and greedy corporation can openly say how much taxes it will pay, the same privilege should not be denied small property owners. Might does not yet make right.

To show how bold this action was, let us quote the market prices of the listed stock: June 1st, 1893, the common stock of this company was quoted in the markets at 59½ on the hundred, or more than twice the Durham county listed valuation, the preferred stock on the same date went at 88 on the dollar, or more than three times the Durham county listed valuation; June 1st, 1894, the common stock was quoted at 83½, the preferred at 99 They are getting fatter.

The American Tobacco Company was organized in the spring of 1890. It has been required to pay back taxes on its preferred stock for 1891 and 1892 at a valuation of 20 cents on the dollar, the common stock not being listed.

The people of the State are not personally concerned with Durham county; but when they find that State taxes are collected according to the Durham valuation, they will be concerned. We interviewed Treasurer Worth about this matter. He told us he "never heard tell of it" before we mentioned it to him. We wrote to ex Treasurer Tate about it. He answered, "It is true that last year, in response to an inquiry from the county commissioners of Durham county, I decided that the stock of the American Tobacco Company was a subject of taxation in the hands of *resident holders*, the same as other stocks and bonds."

It hardly requires a lawyer to perceive that there is wrong here. It is plain enough. We can go no further; but there are officers of the law, and the people are sovereign still.

THE first lesson a young man should learn, says some wiseacre in an educational publication, is that he knows nothing. Wiseacres are good (providentially so, perhaps,) at giving impossible advice; else they would do harm.

Let a child or youth or young man or middle-aged man or dotard get to thinking that he knows nothing, and the world will make a foot-ball of him without so much as asking permission. The fact that there are people, young and old, who seem to think that they know all that is worth knowing, does not warrant one in flying to the other extreme to try to make imbeciles of the rising generation.

It is well to be aware of one's weaknesses, one's needs and all that, but the young man who hopelessly resigns himself to be looked upon as without authority or influence worth considering, while he may learn a great deal, will never learn enough to make up for loss of confidence in himself. Too little self confidence is as undesirable as too much.

Dread of responsibility, which is engendered by self distrust, is the underlying force in the making of tramps. It is not laziness. One shrinks from undertakings on which important interests depend. The self-distrustful young man who yields to such an impulse becomes a tramp, or resigns himself to clerical work—only a cog of the wheels with course set out, directed and driven, a hireling forever.

Some one has said that the times are against the making of a man; that boys are made now-a-days into parts of myriad fingered mechanisms, only one or two men appearing among ten thousand. We do not know; but if individuality is growing less and less frequent, it is a result of such doctrines as that which is purposed to make dependents of reasoning beings, by depriving them of the right to think for themselves, to know what they know, and hold to what they believe.

"SOUTHERN LITERATURE (1579–1895)," is a new book by a Southern woman. Southern people are always interested in things Southern; but this book will be a disappointment to many.

As a field for a text book of literature the South is not rich, not at all. The most patriotic of us will have difficulty naming ten men or women of Letters so scholarly, capable, pure or strong, as to command a place in a Literature. In fact, an American text book of literature to be just, would have to confine itself to a score of men and women.

In the book before us a great many names, some pictures, a few not too creditable extracts, with little or no biography, have been catalogued. Although long years could be well spent in study of possibly five Southern men of letters, it is sheer vanity to try to make it appear that our literature has more than a hundred representatives.

The Southern essayist, romancer, singer, historian, dramatist and novelist, have, all of them, yet to appear. A text-book of "Southern Literature" just now is premature.

Schools had better keep on using the American editions of the English text books Literature until the South has had time to make her title too clear to be overlooked by the writer of any text book of Literature.

SOLOMON must have anticipated Napoleon and the American civil war when he spoke of the endlessness of making books. Certainly all that can be said and a good deal that cannot, has been said several hundred times in as many books on these subjects. But the supply of new treatises continues to grow; and the public takes to them with a zest pleasing, at least, to publishers' hearts.

"The South, Constitution and Results of Union," by Dr. J. L. M. Curry, is the latest book on the subject that we have seen. A long time ago a wise man advised us never to read a word about the war until we were grey-headed, "for," said he, "by that time it is possible that a man born in the second generation after the war will have written a reliable history of the struggle."

Dr. Curry makes an able book from the Southern point of view; we do not say he is wrong, but he is liable to be prejudiced. We may believe all he says and claims, but we cannot approve the introduction of sectional books in our schools.

This generation has upon it the responsibility of the development of the South. We all may take it for granted that our fathers and elder brothers were right, and go on with the work. No matter now for causes and justifications; let lovers of musty records beguile themselves with these matters, when we have become so prosperous that we can buy books, build libraries and maintain historians. Of the war we need to be mindful now only for the old veterans. Truth will not suffer by time, nor will Honor.

Dr. Curry writes gracefully; the style of the ready speaker that he is. His work will be regarded as one of the strongest statements of the Southern side. And while grown men and women may read it to good purpose, as a text-book, it may warp the patriotism of school children. Let them rather read United States History.

The Modern Craze for Movements.

BY REV. S. M. BROWN.

The corrupting of the churches of our Saviour in all ages can be traced to the influence of some special craze which began with this godless world and finally seduced many of the Lord's people. The down-fall of God's ancient people is, in so many instances, traceable to their pandering to the godless nations and peoples about them. They commingled with them, became enamored of their spirit, adopted their methods, and were corrupted and destroyed by their idolatry.

If you will observe many of the "movements" which are now becoming the "fads" in so many quarters, and which are making so many of our brethren "drunken with the wine of their fornication," you will readily perceive how much of the word and its corrupt ways are incorporated into them. "Banners," "badges," "brigades," "marching," "salutes," "Unions." How contradictory this seems to some of us, of the spirit of Him who "did not strive nor cry, whose voice was not heard in the streets," and who it seems never donned the livery of the world in which to do his work.

It seems to me perfectly natural that the world should have its "movements," its organizations; for the world's strength is in itself. But the Christian's strength is not in himself nor in his brethren. The "Lord is his strength." The only organization or union which he needs with his fellowmen is that which simply facilitates, as far as it may, his union with his God. The whole world is organizing itself into trades unions, and every class is separating itself from every other class. They say it is for self-protection—(it is, however, working the greatest harm to our American people; for society is a unit, and the well-being of all its parts is inseparably connected with the well being of the whole); but the Christian does not protect himself; "God is his refuge."

God's people are "not of the world"; they cannot, therefore, adopt any of the world's ways. Out of the

WORLD'S WOMAN'S MOVEMENT

comes our woman's societies in our churches. These godly women have intended good, but I am sure that their societies have and will work harm to the cause of Jesus, and to the very cause of missions which they are endeavoring to foster. The men are more and more turning over the mission work to them. They do not permit their wives and daughters to carry the "pocket book," and the wife is often tempted to make her contribution as small as possible for fear the husband will be displeased. The husband declares that his wife is not so deeply interested in the work of the home church and he proposes to give his attention to that, while his wife attends to Foreign Missions for the whole family. Again, to work apart in missions is detrimental to both the husband and the wife. The wife needs the calm, clear judgment of the husband, and the husband the warm tender love and zeal of the wife. They must study missions, pray for missions, and contribute to missions together. Everywhere in human life the woman is the complement of the man. But you see this independence of woman is one of the "fads" of the world at this time.

Out of the organization craze comes our

YOUNG PEOPLE'S ORGANIZATION.

Each class and parcel of human kind must just now have its "union," its "brotherhood," its "society," its "band." There are hundreds of organizations in our city—engineers, brakemen, barbers, grocerymen, tailors, hardware and implement merchants, lawyers, doctors, carpenters, horseshoers, etc. It is an endless list. This is the craze of the day.

Now, the Lord's people want to pattern after the world. It is a great mistake. I believe that we as ministers ought to set our faces against it like flint. These worldly organizations are arraying class against class, profession against profession, industry against industry, capital against labor. The whole land is being filled with jealousy, envy, hatred, strife, anarchy. Instead of promoting co-operation, they are sowing seeds of disintegration. It seems it will not cease until the country is plunged into bloodshed.

The churches are suffering the same way. We have our woman's conventions, our Sunday-school conventions, our young people's conventions. Our general associations and State conventions are about to fail, they are becoming effete. They are old——(fogy). We are beginning to gather some of the fruits of these trees we have been planting.

I read all our leading religious papers in our Southern country. There is more interest taken just now in a proposed conference about organizing a young people's society in the South than there is in paying the crushing debts which are upon the Boards of our Convention. You could not convene a great number of our leaders a day before the Convention to consider the payment of the debt. All the Lord's people should be together. I offer the following reasons for not having even a young people's meeting in your church:

1. It will create prejudice in the minds of the young against the old. If the young did not think their meeting an improvement upon the regular meetings of the church, they would not want it.

2. The young people's meeting will degenerate for want of the wisdom and piety of the more experienced.

3. If the young need training, those who have been trained must be present to train them.

4. The meeting of the old and young together is helpful to the old.

5. With separate meeting they will soon have separate tastes, ambitions and desires, which will lead to disintegration and weakness.

6. Two meetings take twice as much time, toil and expense as one.

The young people in one church wanted to hold a kind of theatrical performance in the church. The older members opposed it. The young people went down in the city and gave the play in a hall, and then became offended and disbanded their organization.

At another young people's meeting one young man told another that the girls did not like to hear him "testify"—and the two young men had a fight in the church yard. These things occurred under my own observation.

We had the beginning of all this in Missouri more than ten years ago. I know of some of our good pastors who have been unsettled by this young people's craze. I want to warn my brethren in my native State. If your young people need development, let the *whole church* have a meeting for that purpose. Why not? Don't take the young people off and organize them apart from their parents. My experience is that some of the churches are trying to have too many meetings. The young ought to be at home with their parents nearly every night in the week. Let us make our homes what they ought to be as schools of training in the Christian life. Oh, when will men cease to think they are wiser than God? God makes parents responsible for the religious training of their children, but our wiseacres say no—the young people's society. The *family*—the *church*—these are God's organizations. He is wiser than we. Let any brother in North Carolina show me one verse of Scripture authority in support of this young people's craze. It is not enough to say that we have no Scripture authority for some things we have. Shall our departure from the teaching of God's Word in one respect be offered in justification of a still further departure? No, let us call a halt right now and return to the "old paths."

THE CONFERENCE AT WASHINGTON.

Yes, our young people need training. They have been sadly neglected in many places. At Washington in May let us appoint a committee to report in the Convention upon the training and development of our young people. Let them take the whole question under consideration. The Sunday-school may be made more efficient. Then the whole church might have a special meeting one night in the week for that purpose, but let them not forget that God holds parents, not conventions nor churches for that matter, responsible for the religious education and training of their children. I think a general revival of the Bible doctrine on this subject would be helpful if we could sweep away these human inventions, innovations and presumptuous obtruders. Brethren, just the Ark alone—it will not topple over.

Oh! my dear old BIBLICAL RECORDER, thou hast been a comfort and strength to me since I first began to read. Thou hast been orthodox and fearless all the years—thou dost merit thy name "*Biblical* RECORDER" in view of thy position on all these subjects. I bend my knees in prayer for thee and for thy editor. God cause thee to be in health and prosper even as thy soul prospers.

Kansas City, Mo.

"Jersey Settlement"

BY REV. HENRY SHEETS.

THE OLD "JERSEY" BAPTIST CHURCH AND SOME OF ITS HISTORY.

PART II.

In our last we showed that the church which was first constituted, about 1757, finally disbanded, and the "remains" were merged into Shallow Fords church. While the first organization did not remain in tact, it can hardly be said to have died; were not the smoldering embers of divine truth, only awaiting an opportunity to burst forth into a live, interesting church? From some cause, the other denominations—the Presbyterians and Episcopalians—never did rally.

It was about twenty-five years between the time when John Gano left them and the constitution of the present church. This was constituted October 16th, 1764, by Elders Drury Sims and William Hill, and it was styled "The Church of Christ at the Jersey Settlement Meeting House."

It began with a membership of fourteen, including the pastor. Drury Sims was installed as pastor at the time of its constitution, and continued with them a little more than five years.

The church was then without a pastor for some three years. Thomas Durham, a young married man in the prime of life, had recently moved his membership here. He felt called to the ministry, and was accordingly ordained as pastor of this church in January, 1793. Soon he gave the church three Sundays of his time. No mention is made of his salary further than in 1795 the church "agreed to make up money enough to purchase a negro to support Brother Durham." This was, most likely, all that he received for his services.

The records are not clear and definite in their statements, but it appears that he remained with them as pastor until October, 1812. Again they seem to have been pastorless until July, 1817, when Elder Nathan Riley of Tom's Creek church was called to the pastoral relation. He was succeeded by Elder James B. Badgett, who died in 1827. The church then extended a "unanimous" call to Elder William Dowd in June, 1827, who served the church till 1833. He was followed by Josiah Wiseman, who was ordained to the pastoral oversight of this church in February, 1833, in his fifty-first year. He served the church till his death in October, 1844, with the exception of two years, which were occupied by Elder Paul Phifer. Since then, the following ministers have served as pastors, viz: Wm. Turner, Amos Weaver, E. Allison, J. B. Richardson, J. B. Boone, J. H. Booth, S. H. Thompson, Henry Sheets, and since 1889 Thomas Carrick has bishoped the flock. Three of the above named pastors, Allison, Boone and Booth, were with them only one year each. The late venerable Wm. Turner preached by far the longest of any one pastor—he having preached there twenty-six years in all—at three different calls.

This church reached out to assist destitute neighborhoods and established two "arms," one at Reed's Cross Roads at as early a date as February, 1795, and the other at Holloway's early in 1796. At both these points there are good, strong churches. About 1797–98 they seem to have been without a house, as they met for worship with the arms of the church. They met occasionally at the Jersey Settlement *place* and discussed the building of a house. The Yadkin Association met with this church in October, 1799, and they held the session with the arm at Holloway's that year. They, however, got their new house in the year 1800, when they discontinued meeting (only on particular occasions) at these other points.

It is almost certain that this church first united in an associational capacity with the Old Yadkin Association. This body was constituted a branch of the Virginia (Strawberry?) Association in October, 1786, about two years and a half after the Jersey church. In its organization it was composed of eleven churches, and it is reasonable to suppose that Jersey joined in at first. A list of the churches composing this body was not made till 1791, when we find Jersey enrolled. She remained in that body till August, 1816, we find this record: "The church unanimously petitioned the Yadkin Association for a letter of dismission." This is accounted for: the Pee Dee Association had just been formed (October 19–21, 1816,) of all the churches belonging to the Sandy Creek Association on the southwest side of Deep River. This being more convenient, she decided to unite with this body. With it she worked till the Abbott's Creek Union Association was formed at Liberty Meeting House, in Davidson county, N. C., on Saturday before the second Sunday in November, 1825. With this body she cast her lot and labored for the Master's cause till September, 1833, when the Association divided, a majority of the churches going into Hardshellism. But Jersey was not one of them. She, with six other churches, remained loyal to the Lord's work. So far as appears from the church records there was not a ripple upon the wave to disturb here serenity. But she has this record to her credit Sept. 18th, 1833—"Church met, contributed $4 88¾ to Robert T. Daniel, Missionary of the Baptists." This shows where she stood in regard to aggressive denominational work.

This church carried on all its business meetings without a moderator till August, 1804, when "a plan was adopted by the church in consequence of disorder that a moderator be appointed to admonish and keep order." Our brethren used to be opposed to moderators over religious bodies; it seemed to partake too much of the world to arise and address the chair. Doubtless these brethren leaned in the same direction. It was not as fancy as they first imagined, but born of sheer necessity. Before the war this church had large numbers of slaves in her membership, and for their accommodation large and well-arranged galleries had been provided for occupancy. Many of them always attended, and were eager, anxious listeners. During the year ending August, 1834, one hundred and sixty-three additions were made to this church by baptism—most of these, perhaps, from amongst the slaves.

Nearly all the old "landmarkers" of this church and community now rest in the city of the dead. A new generation, of an entirely different type, take the place largely—mainly—of the people of whom we have been writing. It is hard to realize the change that has taken place in the Jersey Settlement and in the Jersey church within the last twenty years. And it is now in a state of rapid transition. It can scarcely be imagined what the change will be are another generation passes from the stage of action. Perhaps the greatest mistake this Settlement and church ever made was the neglecting to build up and sustain a school of high grade, such as their means would have richly justified.

Where the peace is which Christ gives, all the trouble and disquiet of the world cannot disturb it. All outward distress to such a mind is but as the rattling of the hail upon the tiles to him that sits within the house at a banquet.—*Leighton.*

"Life saved for self is lost, while they
Who lose it in His service hold
The keys of God's eternal day."

The Biblical Recorder.

WEDNESDAY, APRIL 24, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

IS IT you or your pastor who is failing? Think about it the next time the spirit of complaint begins to crop out.

IT IS encouraging to hear such good reports from so many schools in our State. Educational interests are undoubtedly waking up.

With the meagre provisions for public schools, private enterprise and private sacrifice must do much, if our State is to go forward educationally as it should.

The school year about to close has been a most prosperous one; but many have not had the support that they deserve. Every father and mother in the State ought to take it as their duty to give their children the advantage of schooling next to the necessities of life. And it is a duty not only to the children, but to God and the State.

THE authority of the individual church is about to be overshadowed in some quarters, we fear. A step in this direction is a step towards Rome.

Our associations, conventions, and their adjuncts, are instrumentalities entirely dependent on the will of the churches. They are a means of unity and concert of action. But in no case is their authority above that of the individual church.

It is frequently suggested that this, that and the other be left to the Southern Baptist Convention. One can see how that body can express the opinion of a large number of churches, but it cannot kill or make alive.

LAST week it was announced by telegraph that Dr. J. B. Gambrell wished to have it understood that, while he signed the call for Y. P. Conference (!) at Washington, he is an advocate of the National B. Y. P. U. He was under the impression that a conference —not a rally for a set plan—was to be held. There are many who, like him, gave their names to this call thinking that a conference on the subject would do good and could not do harm. But they have been paraded as seeking a Southern B. Y. P. organization.

This way of doing things would injure the best cause in the world; and we are not surprised that with the approach of the Convention it becomes more evident that the movement will wisely be left to the churches.

So long as the churches have the societies to deal with, they will do good. Once without the direct control of the only ecclesiastical authority in our denomination, there is no telling what will come.

THAT evangelists are sent out, we do not doubt; but is there not a distinction between evangelists and revivalists? What is an evangelist, anyhow? One who carries the Gospel—to those who are without it. And a revivalist; it is plain that he sets out to feed the lambs which, for some reason, have not been flourishing. There should not be the frequent need for revivals that there seems to be. And churches should not use the time and talent of evangelists when there are godless communities sorely in need. What are pastors and church-members for anyway? Cannot they carry the gospel through and through their communities?

It seems to us that everything argues that revival work should be done by pastors, helping one another; and that evangelistic work should be done in destitute communities instead of in churches, and that the aim should be to plant pastors instead of aiding pastors already settled.

A GOOD name is all a newspaper has. Sixty years of faithfulness have won for the RECORDER a name for reliability that any one would jealously guard. Our news may not always be the freshest, but it is seldom incorrect; and after all, that is better. No one can can say that the RECORDER ever denied a worthy person or cause a fair hearing. We have never hesitated to make corrections, whenever we saw a mistake; and it has never been our misfortune to commend an unworthy man, although we have had to tell the truth about some to the displeasure of their friends.

A paper always makes enemies by taking a stand against a man; for most men have friends who are blindly loyal. But it becomes necessary once in awhile to do this; and, disagreeable as it is, there is no other course when it is probable that the denomination may be injured in the public eye or imposed on.

Charity is an admirable and most desirable quality; but there are other considerations. And while individuals may exercise charity at all times, a public organ cannot, when by so doing a good cause will suffer.

ODD CHURCH-MEMBERS.

Some years ago a happy pastor reported, as the result of a successful series of meetings, that fifty odd members were added to the church. Seeing that he did not mention any other accessions, we have concluded that none but the fifty odd members were received. This odd collocation of terms is suggestive. Why are so many church members odd? Is their oddity due to the twenty odd sermons they heard, the forty odd prayers offered for them, or the dozen odd methods they witnessed? At any rate, our churches are filling up with odd members. The Baptist Year Book discloses the astounding fact that last year there were in the Baptist churches of the United States forty five thousand odd excluded members and nineteen thousand odd erased members, making sixty-four thousand odd people passing into and out of the church. That wise and stern book of statistics makes no conjecture as to the tremendous number of the same sort of people still sustaining a nominal connection with the kingdom of God.

So many odd people entering the church must seriously affect its religious tone. Turning back so many unripe characters to the world, must also affect the morals of society. The church appears, like a quack medicine, to do its work very imperfectly. The Gospel no longer, in the estimation of many, seems mighty to save. Christianity is made to bear the opprobrium of practical failure. Disgorgement is a weakening process; disease may require it, but it is the sure symptom of a deranged system. It seems to us that to reduce the vast number of odd members received annually into the churches is, we may almost say, *the* problem before the denomination to day. Evangelistic methods may have to be reformed or discarded; more care may have to be exercised in receiving members; pastors may have to preach more Gospel. At any rate, let us bear in mind the fact that an excluded man is commonly a damaged man, and that, to the extent of his influence, he has damaged the church, and will damage the community to which he returns as a religious failure or fraud.

We don't wish, however, to be understood as asserting that there are no odd people at large—some of them very large in Zion. Here is one of them. He leads the choir on Sunday, and the German on week nights. He is a queer contradiction; claiming to be on his way to heaven, he keeps awake all night at the dance, and goes to sleep during divine service. He is more punctual at the circus than at the church, thinks more of the clown than his pastor, and the minstrels than his brethren. But let us not be surprised at this; for his father, too, is one of the oddest of church people. Instead of family prayer, he has instituted progressive euchre, which has proved so thoroughly progressive as to exclude such old literature as Moses and the prophets and the Gospel, and in the place thereof to introduce Corbett and the Base-Ball Players and the Police Gazette.

Here is another. She is a first-class, polished, accomplished fault-finder. She impugns the motives of everybody else. She envies her better sisters. Poor thing! unless she is made an officer in a little society or placed in charge of a table at a festival, her complexion shows the green hue of jealousy, and she threatens to leave the denomination—open wide the gates, and prepare "songs of loudest praise!"

Here is another odd-fellow. He gets sanctified at every revival; he reconsecrates himself two or three times every year; he gets so good as not to need the usual means of grace; he absents himself from prayer-meeting; he absents himself from the communion; he has not time to visit the sick; he is too much engrossed with perfection to give to the poor, and is too near the starry portals to contribute to missions.

And first cousin to him, is the liberal man. He loves everybody. What a whole-soul fellow he is! He is larger than doctrine, larger than the church, larger than the apostles—about the size of a gnat's eye. With him it makes no difference what church a man joins; for one is as good as another, and he almost wishes he had not joined any —so do his brethren.

Here our story must end; for the family of odd church-folks is very large, and the bare mention of their names would require a volume. The best remedy for some of their oddities, is patience; for others, a wholesome discipline.

ALL that can be said on the mission debts has been said. If pressing appeals avail anything, it will be seen in the Board's reports. We earnestly urge every one to give something for these objects as soon as possible after these lines are read. Read Dr. Hume's burning words.

HERE comes Dr. Nunnally of Tennessee with another realization of "What next?" He wants a "Church Building Board" to be set up by the Convention. No, brother; there are forty-seven reasons against you, more or less. Our Home Board and State Board are successful and adequate church-building boards. We have all the boards we want. We cannot stand the extra expense of another board.

In the name of our Lord and Saviour, let us get down to working for the salvation of the unsaved and the glory of God, with what we have; and let us quit planning and talking. We seldom speak of the "need of the hour," there are so many; but we venture to suggest that more real praying less planning, more work less complaining, more faith less improved methods, more Gospel less personal exaltation, are some of the needs of the hour.

A PROHIBITION organ will probably be started at Raleigh next month. Such a paper can do great good. If it devotes its energies to preaching against intemperance, if it strives to secure the nomination for office of anti-saloon men, if it will do its utmost to foster the growing sentiment in North Carolina against saloons and dram drinking, it will fill a noble and fruitful calling.

But, if this paper allows itself to be imposed on by men who are prohibitionists for office, if it allows itself to be made the organ of a set of incompetent office-seekers, it will do more harm than good.

If North Carolina is ever to be rid of saloons and whiskey, it will be by the creation of such a wholesome public sentiment, by so arousing the Christian people to the responsibility of supporting saloon candidates, that no party can afford to offer a platform to the people without a prohibition plank.

There are only a few people who do not know that office seeking prohibitionists have done more to injure the cause of prohibition in this State than all the saloons.

Let us begin right this time, and "hew to the line."

FROM OUR TRAVELLING AGENT.

MOREHEAD AND BEAUFORT.

This is not the best time for a traveling brother to come here. The brethren farm on the bay and in the ocean, and this is not their harvest time. The fresh water streams are now giving out a great abundance of the "finny tribe," but the season here will be later. "Croakers" are plentiful, it is true, but people don't like "croaker" fish any more than they like croaking men or women.

Bro. Porter was preaching at Pollocksville when I was here, assisting his brother in a protracted meeting. Now why not this or some other brother assist Bro. Porter at Morehead? The brethren here want a meeting, as the following indicates: Telegram No. 1 from a brother here—"Can you come to Morehead and assist us in a meeting of days?" Telegram No. 2—"I refer you to Dr. ——, President of the N. E. S; I am under his direction." Telegram No. 3—"Dr. ——, President N. E. S: Can we get Bro. —— to hold our meeting!" Telegram No. 4—"You can have Bro. —— two weeks at $50 per week, you paying all expenses." While the above may not be a literal reproduction of the correspondence, it is substantially what occurred, and is evidence at least that these brethren want a meeting; but I am glad to say they do not want it on any such conditions as the above correspondence would make. Lecturers and lecture bureaus may have their plan to gratify, please and instruct, but when it comes to letting and subletting men to preach the gospel, it is quite another matter, and those who carry on this sort of business will hardly find work with Bro. Porter and his people. It will be seen that this gospel had at least a price on it—$50 per week and expenses; so whether the brethren are taking croakers, cat-fish, sturgeon or whales, the gospel as dispensed by N. E. S. is all the same. As a final paragraph, the reader is referred to John 2: 16.

I found Bro. Moore in Beaufort in a fine humor. He is much loved by his people, and is doing most acceptable work in every particular.

Bro. J. D. Davis was the first brother I met. He is always in place, which is near the water's edge. He told me that Brother Moore was out visiting and it might be sometime before he returned, as he did not confine his visits strictly to the brethren who were sick, nor to the sisters who were married. However, he returned in due time and helped to renew my old subscribers and also to get others who have not been getting the RECORDER. He will attend the Southern Baptist Convention. We hope many of our pastors will do likewise. A little effort and a small outlay on the part of our churches would send many a pastor to Washington, who would return stronger and better fitted to do his work.

NEWBERN.

I thought of stopping here only a few hours, but the brethren are anxious that I should go with them a few miles in the country where a church was to be organized on Bro. Rose's field. This is the fourth church organized in Craven county within the last two years.

In speaking of the faithful and successful work done here by Bro. Rose, Bro. Ford said that Bro. Rose is an evangelist such as the Bible describes, a man who goes where there is not so much as a shelter to keep the rain and sun from off his head, and there preaches the gospel and teaches the people. He is a Paul-like evangelist. This work of Brother Rose was started by the Newbern church, which pays the entire expenses of Bro. Rose while he labors in this destitution so far as Baptists are concerned. Though Bro. Ford has decided to leave here, he will ever be able to look upon this work with pride and satisfaction because he and his brethren in Newbern began it.

We can but regret that Bro. Ford sees it in the line of duty to leave Newbern. The brethren are and have been greatly pleased with him as their pastor; and on the other hand, Bro. Ford has appreciated the brethren for their solid worth and because of their kindly affection for him and his family. Why brethren with such relations should find it profitable to separate must be referred to some one else for an answer. We hope some of our churches may see it to their interest to call Bro. Ford, so that he may remain in the State where he has done faithful and efficient for a number years.

KINSTON.

It made me sorry to see Kinston. In the last two months the business portion of the town has been entirely destroyed. Our Baptist brethren have lost more than $100,000; yet Bro. Spillman says they never contributed more cheerfully, notwithstanding their losses.

I spent a night pleasantly with Dr. Lewis, who, for the past six weeks, has been on guard night and day trying to apprehend the supposed burners of the town. This is indeed a terrible experience and has almost proved too much for Sister Lewis, whose life is made up of cheerful words, sunshine and smiles.

The brethren are thanking Bro. Spilman for his articles in the RECORDER.

GREENVILLE.

Here I find the brethren looking for Bro. Oliver, and Tuesday night he is there and preaches to a good congregation, though the rain poured down as it seldom does.

Bro. Billings is fast getting acquainted with his people, and has an opportunity to do a fine work. They frequently refer to their pastors who have been there for the last fifteen or twenty years, and it would be hard to tell which one they liked most. Bro. Billings worked hard to get all his people to take the RECORDER, and as a result thirty copies of the paper will go to this office—a fine showing for this church.

NOTES.

Few men can excell Bro. John Mitchell in selecting the best brethren—well, this is as far as he pretends to go. When I left Newbern Bro. Mitchell was sitting well back in a nice phæton, and the owner, Hon. C. C. Clark, was driving him from place to place, taking a collection for education. [This is not a notice to the brethren generally that this is a standing arrangement of Brother Clark's.]

Bro. H. B. Duffy is encouraged in the special work he is doing to support Bro. M. C. Callum in Japan. He encloses a note in my letter which Bro. Kesler has just paid off for this work and wishes others may do likewise.

Bro. J. C. Whitty said to a poor preacher a day or so ago, "You go on and preach to those people, and twenty-five dollars is my part of your salary."

Bro. T. J. Mitchell says that, next to the BIBLICAL RECORDER, every Baptist who is able ought to take the *Western Recorder*. When Dr. Eaton comes to Newbern, he will find a disciple in the home of Bro. Mitchell.

Bro. Kesler and his brethren are just completing their new church at Lumber Bridge.

The brethren at Laurinburg are delighted with the prospect of Bro. Blalock becoming their pastor.

J. C. C.

"THE BAPTIST POSITION."

We find that it is desirable to make an effort to distribute Bro. Love's sixty-one page tract, "The Baptist Position." It is meeting with favor wherever it is read. Conditions in North Carolina inspired Bro. Love to write it.

We will send the tract to any subscriber who sends us two dollars before June 1st, with request for the tract; and to any nineteen weeks trial subscriber who sends five cents extra.

Any pastor sending us five dollars at one time in new subscriptions (whether nineteen weeks, six months or yearly) will receive twenty copies of the tract for distribution.

The work is bound in durable paper and well printed; it will be a source of strength to many churches.

PERSONALS AND OTHER ITEMS.

....Rev. L. R. Pruett of Charlotte is holding meetings at McAdensville.

....Rev. C. S. Cashwell administered the ordinance of baptism at Newton last Sunday.

....The Warrenton Baptists, says *Charity and Children*, are preparing to build a new house of worship.

....The *Gazette* says the colored Baptists of Gastonia have almost completed their new house of worship.

....Evangelist J. T. Jenkins will assist pastor Blakely H. Matthews at Plymouth in a meeting beginning next Sunday.

....Bro. Caddell describes the workings of the National Evangelization Society in another column. It will repay careful consideration.

....Rev. Frank Dixon has baptized eighteen converts at Hartford, Conn., since a meeting by his brother A. C., of Brooklyn.

....Rev. A. G. McManaway has resigned his Little Rock, Ark., pastorate, to become secretary and treasurer of Ouachita College of Texas.

....Dr. C. A. Rominger will speak on the Sunday-school at Bro. Lamberth's Ephesus church, Person county, the first Sunday in May.

....Send us five dollars in new subscriptions and get twenty copies of Bro. Love's 62 page tract, "The Baptist Position." This offer is designed for the especial benefit of pastors.

....Bro. N. B. Broughton will lecture on the Sunday-school at Hephzibah church the first Sunday in May. Pro. Pippin and Bro. Boyles have charge of Stanhope High School at Finch, N. C.

....We look for a large North Carolina delegation at the Convention. Pastors, we know, will appreciate any help their churches may give them; and it will be money well invested.

....From a letter received the 20th we learn that missionary T. C. Britton of China is also coming home for a season. He and Bro. Chappell are probably on the way now. We shall be glad to see them.

....Revs. S. F. Conrad and J. T. Jenkins are in a meeting at Ramseur. Rev. H. A. Bagby of Richmond is helping Pastor Vann at Scotland Neck. Rev. L. G. Broughton is helping Rev. W. L. Wright at Richmond.

....The good news from Burlington continues. Bro. Van Deventer has been holding a meeting of unmistakable spiritual power, and there have been many conversions. When we heard last week the meeting was still going on, a great many showing interest.

....Potecasi High School, of which Bro. N. W. Britton is principal, is doing good work in that section. They have a good building, and have enrolled sixty seven pupils. There are some young men in the school who will enter Wake Forest.

....We have received another appeal from the B. Y. P. U. A. for the Founding Fund. The Northern boards completed the year with heavy debts—near half a million dollars in all. Oh, do give us a S. B. Y. P. U. to pay our Southern Boards out!

....It is a matter of personal grief to us that Dr. J. L. Carroll has suffered a relapse and is now in Baltimore, undergoing treatment. Many friends all over the State will join us in prayer that he may soon be with us again in his usual health and usefulness.

....Rev. I. S. Boyles preached Saturday, Sunday and Monday at his last appointment at Stanhope; and there were six conversions and four accessions to the church. Stanhope is a good working church, and under Bro. Boyles ministry it promises to grow into a strong Baptist point.

... We were glad to see "North Carolina Jottings" in the *Examiner* last week by that growing newspaper man, Rev. Chas. A. G. Thomas. He is becoming a real factor in the making of our weekly denominational literature. One of his recent sermons was reprinted in five States.

....Bro. Mills and his singing class of orphans have returned from a successful trip down east. No sickness at the orphanage. *Charity and Children* will be glad to know that one of its late apprentices is doing well on the RECORDER in a position which prominent living men have held.

....Rev. W. B. Harrell of Dunn writes: "You may put me down for a meeting of days (D. V) in the Regions Beyond during the moon-light nights in the latter part of August next, (about the 27th), at the South River Public School-House (Page's) in Sampson county, a region of country destitute of gospel privileges."

....At last accounts, Rev. L. Johnson's meetings at Lumberton had resulted in the baptism of eight happy converts. "We are praying and expecting that others may be ready to follow their Lord in baptism," writes Bro. Johnson. It is seldom one sees more good suggestions in a letter than in that in this paper from Bro. Johnson.

....Prof. Chas. O. Ball has sent us an invitation to attend the annual exercises of Pinnacle School and Commercial Institute, May 20th and 21st. Rev. J. H. Lamberth will preach the annual sermon, Rev. Chas. A. G. Thomas will deliver the literary address; there will also be debaters', essayists', orators', and declamation contests.

....Bro. W. Mitchell of Bertie, one of the Wake Forest men of 1891, is now pursuing a course in the University of Maryland with a view to practicing medicine, we hope in North Carolina. The Mitchells of Bertie have long been known as strong Baptists and substantial citizens, and we have no doubt Wayland will live up to the name.

....The current *Alumni Quarterly*, a University of North Carolina publication, is unusually interesting. It contains a full account of the gifts to the University in recent years, with pictures of Dr. Deems, and Rev. J. P. Mason and wife and their daughters. We wish the alumni of all our institutions could recognize their duty to support and help make their college publications.

....Rev. S. M. Brown has been out of North Carolina many years, but those who remember him know that he is one of our godliest preachers. His article on our first page this week is strengthened by the following facts: Five years ago Bro. Brown began his church in Kansas City. There has never been a society in it. But he has received six hundred members since he began with six; and every young man in the church will lead in prayer meeting. The church has never had an entertainment to raise money, but has given nearly $15,000 since it began. These solid facts are worth all the promises men can make.

....Roman Catholics have just raised, says the *Atlantic Baptist*, $8,000,000 for missions among our negro population. We have not heard anything so alarming in a time. The ignorant classes fall easy victims to Rome's superstitions. Let us counteract any possible result of this kind by vigorous work among the negroes.

....The annual catalog of the Southern Baptist Theological Seminary has been received. The enrollment is 267, Wake Forest College being represented by ten young men and our State by thirteen. It contains the truest picture of Dr. Broadus that we have seen. It can be had on application to Dr. Wm. H. Whitsitt, Louisville, Ky.

....Rev. W. C. Tyree and Miss Delonie Currin, daughter of Mr. and Mrs. J. M. Currin, were married at Oxford last Thursday by the friend of the groom and pastor of the bride, Rev. J. S. Hardaway. The happy event was the occasion of much congratulation. A reception was given Brother and Sister Tyree in Durham. With many others, we wish them all happiness and usefulness through life.

....At the recent Convention in Georgia a committee was appointed to consider the advisability of discontinuing the policy of reserving a part of contributions to Home and Foreign Missions for expenses of the State Board. Rev. J. L. White was selected to preach the next sermon. By vote of 46 to 44, after a struggle, a resolution, recommending Y. P. organizations in the churches and a meeting of delegates next September, was passed.

....We would judge from the leading editorial in last week's *Religious Herald* that that paper is on the fence. It seemed to have abandoned its contest for the churches and went off after the B. Y. P. U. Now it seems ready to break with the B. Y. P. U. We wonder if the *Herald* would like for us to tell why we think it went off after the B. Y. P. U.; we think we have the key to the matter.—*Atlantic Baptist*. Come over, brethren, and let us compare notes; we have an opinion in the matter, too.

....Rev. C. W. Blanchard came in to see us from an extended and very encouraging trip for Wake Forest. More than one hundred and fifty young men have given him their names as intending to come to Wake Forest next September. Bro. Blanchard is meeting with very gratifying responses to his efforts. We hear good reports on every hand. The attendance at his addresses has been very good. Bro. Blanchard wants it understood that he is not the kind of agent who comes solely for money, but to sow seed among the people.

....The following from the *Evangel*, organ of the Evangelization Society, received since Bro. Caddell's letter came in, appears to contradict the latter's statement of the Morehead City case: "Will not our financial friends bear this in mind? Our friends everywhere will bear us witness that we do not urge the financial part very strong, nor do we ask any set amount of money for the services of our Evangelists; but it takes money to pay our men, and we would like to have help from any whom the Lord has prospered." We will get the straight of this.

....In reply to a request to make known its position on the women speaking question, our neighbor, the *Baptist Courier*, piously quotes Paul's well known words on the subject, and says it stands on the Scripture. We are glad the *Courier* has come back to Scripture, but we are still in the dark as to its interpretation of Paul and the women; for while, in our opinion, there can be but one interpretation of Paul's words, the *Courier* intimates that there may be two, but absolutely refuses to give what it believes to be the interpretation of these Scriptures. The *Courier* reminds us of Dr. Broadus' reply to a student who asked him how Mr. Beecher stood upon the question of inspiration. The Doctor replied that he did not stand at all, he just capered around generally. Come now, brother *Courier*, and tell us yes or no, whether you approve women speaking in mixed assemblies. Any one can caper around.

....Bro. Henry Sheets writes: "At the Liberty Union Meeting at High Point, March 30th, a letter was presented from Reed's X Roads church, requesting the ordained ministers of the Association present to sit as a presbytery with their pastor, Elder J. M. Hilliard, to examine, and, if found worthy, to set apart Bro. Jefferson Lanning to the full work of the ministry. The ordained ministers sat as a presbytery: Thos. Carrick, J. A. Summey, J. D. Newton, H. Morton, Rufus W. Weaver, N. B. Orrell, S. W. Hall and Henry Sheets. The presbytery was organized by calling Thos. Carrick to the chair and requesting Henry Sheets to act as Secretary. The examination proved entirely satisfactory. On Sunday, March 31st, Bro. J. D. Newton preached the sermon; Bro. R. W. Weaver offered the prayer; H. Sheets delivered the charge; Bro. J. A. Summey presented the Bible. Benediction by Bro. Lanning."

....The Anniversaries of the American Baptist Missionary Union, the American Baptist Home Mission Society, and the American Baptist Publication Society will be held this year at Saratoga Springs, N. Y., beginning Tuesday, May 28th, and closing Monday, June 3rd. The Missionary Union will hold its sessions May 28th and 29th; the Home Mission Society May 30th and 31st; the Publication Society June 1st and 3rd. It is expected that the Woman's Home Mission Society will hold its Anniversary Monday, May 27th. Railroad rates have been secured by which persons attending the Anniversaries, paying full fare to Saratoga, obtain return tickets at one-third fare. A full program covering the entire sessions may be expected later. Communications regarding hotel accommodations, etc., should be addressed to Frank M. Hewitt, Esq., Chairman Local Committee, Saratoga Springs, N. Y.

....We will publish next week, along with other interesting matter that we desired to get into this issue, an account of the Georgia Convention by Rev. G. W. Gardner of Jackson, Ga., whom Rev. T. J. Taylor is aiding in meetings. Bro. Gardner wrote hurriedly last week: "The meeting is growing and getting a stronger hold daily. Several grown men have been coming up for prayer." By the way, we failed to note last week that the poem on our eighth page —"Precious Promises"—was composed by Bro. Taylor when in a meeting at Wake Forest last year. It is full of gospel comfort, and beautifully expresses the Christian's faith.

....Missionary D. W. Herring writes writes from Chi Ning, China, Feb. 25th: "The war is still on. We hear, however, that commissioners of peace, composed of Japanese and Chinese, with a delegation of English, Americans and Germans, have met somewhere in Manchuria to try to arrange terms. I do hope it may be true, and the war may close. This disturbed state is not only against our peace of mind, but against the work. It will also entail great suffering upon the people if it continue long. The English Baptists and American Presbyterians, our nearest neighbors in cities one hundred and two hundred miles away, are having to go to the ports Shanghai and Sien Tain for safety; but the scare has not got out this far yet, and I am still hoping none of us of the Gospel Mission will have to leave our post, having just got settled down comfortably. If our communication with you all should be cut off, our friends need not conclude that is the end of us. We are rejoiced over the arrival of Misses Humphries and Sullivan, and hope they are an earnest of the hundred we are praying for."

....Rev. J. R. Jones writes from his new Virginia field, Boykins, Va.: "Our welcome over here has been most hearty and substantial. We have been on the field nearly a month, and thus far we are charmed with the country and the people. The brethren know how to make a pastor and his family feel good, and they do it. Already I have fallen mightily in love with these Virginia Baptists, and am beginning to feel that I can make a right good Virginian. But I am still glad to hear from home every week, and so the RECORDER, that has been a welcomed visitor to me for more than twenty years, is more welcome than ever. Our church in Cape Charles has only a small membership; but they have some good workers, and I feel hopeful of our cause there. The church in the country of which I am pastor in connection with the Cape Charles church, has a large membership, and seems to be a very active church. I regard the field in all respects a very choice and hopeful one. Bro. P. H. Pernell is one of the most popular men in the county, and is doing a good work."

....Bro. A. C. Cree writes from Wake Forest: With the opening of the spring the College is showing new life. Examinations only five weeks off. Profs. Lanneau and Royall have recovered from recent sickness. Rev. Jasper Howell is now pastor at Franklinton, preaching there twice a month. His people are growing in zeal and good works. One of the most hopeful signs for Wake Forest's future is the increasing interest on the part of the young men in the prayer-meetings and Bible bands. There is no religious service held at College that evinces more spiritual power, and certainly no classes are more enthusiastically and beneficially attended than the voluntary classes for the devotional study of the Bible. The plan adopted by the students is as follows: each class is studying the life of Christ using the harmony of the gospels prepared by Dr. Broadus; each member of the class makes a daily devotional study of the Scripture assigned for the next meeting; each class meets once a week and discusses the ground they have been over during the week; and every other Sunday evening some one is invited to deliver a lecture to the classes *en masse* on a subject connected with their study. Dr. C. E. Taylor will lecture on the miracles of the New Testament and Dr. J. H. Gorrell on the Bible and its different versions at the next two meetings. All Bro. Millard's friends at College were glad to learn that he has accepted Henderson."

....Rev. C. J. Thompson writes of the good work that has been going on in his College Hill church, Lynchburg, Va.: "We have just closed a sixteen days meeting at our church which has been to us a season of rejoicing in spiritual things. Dr. F. C. McConnell of the First church of this city preached for us seven nights during the meeting, and his sermons were of unusual power and effect. The writer preached through the remainder of the meeting. Rev. G. W. Argabright of the First church rendered us valuable service in our music and by his excellent Bible readings at our morning meetings. We had no excitement, but a deep spiritual work. As to results, the works of grace seem to be very much revived. We had more than seventy professions of faith in Christ, and half that many backsliders to renew their vows and obligations to the Lord. It is not yet determined how many will unite with our church. Those already in sight will run up our membership to from 550 to 600. My work with this people since September last has been very pleasant and encouraging. Before our meeting, we had during the past few months forty additions to our church. The good work goes on; Dr. McConnell has already begun a series of meetings with his people at the First church, which starts off well. He will conduct the meetings himself. He is power enough with the Lord to do that sort of thing."

Attention is called to the statement of the condition of the Preferred Accident Insurance Co.; this is one of the safest of accident companies, offers liberal terms. It is represented by Mr. C. C. Crow, Raleigh, N. C., who will cheerfully respond to inquiries.

How Stands the Debt?

HELP NOW, BOOKS CLOSE APRIL 30.

Only eleven days remain until our books close for this Conventional year. Money has been pouring in, yet thousands still remain to be paid. We feel that at least ten thousand more ought to be given to be added to what has already come in and is on the way. Who would not help in this great work! Oh that we might go up to Washington with rejoicing. Having given, let us give again. God has graciously blessed us; many baptisms have been reported this year both on the foreign fields and at home. Let us show our gratitude to him. Let each one send a contribution at once. Some could send $100 or more. One thousand could send $10 each. The time is short. Our books close April 30th. Act at once. Let each do his or her duty. Wait not till property or opportunity is gone, or your heart has grown cold.

Let us all continue to pray and pay till the debt has been rolled away.

R. J. WILLINGHAM, *Cor. Sec.*

From Bro. Livingston Johnson.

Dear Recorder:—Will close our meeting tonight. Have been going on ten days. There has been a quiet work of grace that has had its influence on the church and on the town.

You know when a preacher goes to a new field, it takes the people sometime to get acquainted with his style of preaching, and it takes the preacher sometime to get accustomed to preaching in a new place. I thought the quickest way to get rid of the feeling of "newness" all round would be to preach twice a day for a week or ten days. I feel that that object has been accomplished, and that we are better acquainted and in more hearty sympathy with each other as pastor and people than we could have been in six months by having only Sunday service. Then the members seem to be revived and strengthened. Several have told me that they have been greatly benefited. Quite a number have manifested an interest in their souls, and there have been several happy conversions. I did not "count," but suppose there were at least ten or twelve professions. Will open the doors of the church to night for the reception of members.

Am well pleased with the work so far, and am praying daily for wisdom and guidance that we may make the most of our opportunities. Our W. M. S. raised between twelve and fifteen dollars as a "self denial offering."

In March I attended for the first time a Union Meeting of the Robeson Association. Was not prepared for such a gathering. It looked like a young Association. In this Association at each Union Meeting they discuss one of the objects of the Convention, and during the quarter following, take collections for that object in all the churches This strikes me as a very practical way of keeping the objects prominently before the churches and of keeping the people informed as to their importance.

Some of the leading pastors were not present. Bro. Pittman, the venerable Moderator of the Association, was not there, owing, we suppose, to feeble health. Bro. Smith, who is usually sound as a dollar in health (and in other respects), was unwell and unable to be out. Bro. Proctor, the consecrated lawyer and Clerk of the Association, was detained by the severe illness of his mother, who is still critically ill. Of course we missed these brethren very much, but still we had a good meeting. The pastors whom I met impressed me as earnest, godly men, who have the Master's work resting on their hearts.

Bro. Blanchard made us a "pop-call." He dropped in for a few hours on Saturday and made a telling speech for Wake Forest.

Bro. Kesler preached a strong sermon on Sunday to a vast congregation. By the way, I doubt whether there is a man in the State doing a better or more important work than Kesler. He is serving a group of churches in an old Scotch Presbyterian community, where the people are cultured and educated. We need our strongest men in just such places. It is foundation work and does not make the show that would be made on some other fields, but the coming years will tell how wisely and well he has wrought. I happen to know that he has had invitations to larger fields, but he has shown his wisdom and consecration by remaining. I hope all vacant churches will take notice and keep "hands off," for we can't spare Kesler.

ROBESON INSTITUTE.

I must say a word about Robeson Institute before I close. Dr. Hufham said in his great speech at Charlotte that one of the needs of Wake Forest is more "Baptist brag." I am sure that is true of the school here. I never knew a school that did the class of work they are doing here with so little said about it. I don't know where the blame lies. I suppose the modesty of the faculty and trustees have kept them from "blowing" it. As a patron, I think I can afford to say a few things. On a beautiful lot in the heart of the town there stands a two-story brick building that would at once attract the attention of the stranger and cause him to ask, "What building is that?" And the resident Baptist proudly replies, "That's the Robeson Institute." The building is excellently ventilated and the heating arrangement all that could be desired. It is well furnished and equipped with the most modern desks, maps, charts, globes, blackboards, &c. But this is only the machinery. To run this machinery they have some choice brain power.

Prof. Ducket, a life long educator, is principal. Wherever he has taught, he is held in highest esteem. The excellent work he is doing as principal of Robeson Institute, is only adding to his already enviable reputation. Colonel Toon has charge of the intermediate department. He is as thorough in the school room as he was valiant on the battle-field, and those who were under his command during the late "unpleasantness" know that that is putting it as strongly as it can be put. Miss Johnson from Pennsylvania has under her care the primary department. All who have ever taught know that it requires peculiar tact or gift, or whatever it may be called, to interest and instruct the little "tots." This gift Miss Johnson possesses in a very eminent degree. Miss McIver presides over the musical department, and her patrons speak very highly of her method of instruction and the progress of her pupils.

No man can estimate the good that this institution is destined to accomplish. It certainly will be a very powerful agency in giving to the Baptists of this section strength and influence. There is a crying need for just such schools as this all over the State. If at some central place in every Association there were a school of high grade, the masses of our people—who, in all probability, will never attend college—would have within their reach educational advantages that they do not now enjoy, and these schools would act as feeders to Wake Forest and the Woman's College. If we had such schools all over the State under the control of the associations, more room would have to be provided at Wake Forest whether State aid is withdrawn from other institutions or not.

Now in the mean time, until you get such a school in your own Association, just send your children along to Lumberton. Board is cheap, the town exceedingly healthful, and no more moral community can be found. No whiskey is sold in the county. Haven't seen a drunken man since I came to Lumberton. With very best wishes,

LIVINGSTON JOHNSON.

Lumberton, April 11, 1895.

Eighty-eight Baptised.

Dear Recorder:—A much used argument of the Pedobaptists against immersion is the frivolous one that it was a physical impossibility to immerse 3,000 persons in a day, and therefore the pentecostal converts must have been sprinkled.

On last Monday Rev. G. W. Holland, pastor of the First Colored Baptist church of Winston, baptized eighty eight converts by immersion in Belo's pond, the time occupied from beginning to completion, being less than nineteen minutes.

The report of the event in our daily paper stated that the pastor had an assistant. He had a man to assist him in raising the candidates from the water, but this simply relieved the pastor of some physical exertion but made no difference as to time required.

A very little figuring will show that show that twelve men like Rev. Holland could have baptized 3 000 persons by immersion in less than one hour. J. D. H.

Winston, April 18, 1895.

Union Meeting at Clayton.

The Union Meeting of the Eastern Section of the Raleigh Association, was held with the Clayton church March 29th to 30th inclusive.

Friday, the 29th, was Sunday-school day. A goodly crowd was in attendance at the opening service. R. H. Gower was made Moderator, and J. M. Beaty, Secretary.

N. B. Broughton conducted a short song service. He was assisted by Messrs. Cheek and Edgerton, cornetists, from the Raleigh Tabernacle church.

The subject for the day—The Sunday-school—was very ably discussed, in its different phases by Bro. N. B. Broughton and others. The Sunday-school discussions were supplemented by an interesting address on Bible Study by Rev. A. C. Cree, which was very much praised. Mr. Cree also preached in the evening.

Saturday was Education day. Rev. O. L. Stringfield and Bro. N. Y. Gulley made able speeches in behalf of the education of our girls; while our duty to our boys in this matter was made very plain in an interesting address by Rev. A. A. Pippin.

Rev. A. M. Simms spoke on Ministerial Education and Hon. J. C. Scarborough on General Education. All these were very able efforts and were well received by the audience.

Sunday's session was devoted to missions. The day was beautiful and the church inadequate to accommodate the large crowd.

Mr. J. M. Beaty told of the mission work in our own Association.

Home Missions of our Southern Baptist Convention was discussed by Rev. H. H. Mashburn.

The Foreign Mission sermon was to have been preached by Rev. J. G. Pulliam, but, on account of sickness, he was detained at home. Rev. Mr. Cowan kindly consented to preach in his stead and delighted the audience with a masterly discourse. The sermon was a fitting close to the work of one of the most successful Unions yet held in the Raleigh Association. The attendance was large, the discussions were all interesting, spiritual, and helpful, and, it is believed, the cause greatly strengthened.

Our Sunday school had an increase of about thirty pupils last Sunday, the result of Mr. Broughton's stirring Sunday school addresses.

Clayton would be glad to welcome the Union meeting again soon.

JOHN A. ROBERTSON.

Clayton, April 13, 1895.

FOR COUGHS, ASTHMA AND THROAT DISORDERS "*Brown's Bronchial Troches*" are an effectual remedy. Sold only in boxes.

DAVIS & WILEY BANK, Salisbury, N. C. Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company. Mr. Wiley died July 2d, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 13.

Yours truly,

(Signed) THEO. F. KLUTTZ, *Executor*.

P. S.—I consider Mr. Wiley's life insurance the best property that he had.

(Signed) KLUTTZ.

That Foreign Mission Collection.

The time is short. Souls are perishing. Eternity is at hand. The Foreign Mission Board is but the agent and representative of the churches of Christ in rescuing these millions of heathen. Do we feel our responsibility? Are we doing anything to prove it? Have you as an individual, has your church through your influence come up to the help of the Lord against the mighty? The simple good news of salvation would avail against sin and corruption, against worn-out philosophies and race prejudice, if only they heard it; but how shall they hear without a preacher? Shall we not send others as well as pay those now in the field? Christians have been prophesying that the end of the century would see the greater part of the world brought to Christ, but if the Lord is to use them towards this blessed consummation, why this seeming indifference? We pray, come, Lord Jesus. We sing of the glorious reign of the King and of the signs of it, and yet are we not practically antimissionary? How shall we cure ourselves of such criminal apathy? Would it not be well to begin, before next Sunday and then pay our vows in the Lord's house and our money into the Lord's treasury, that our noble Secretary may be aided in raising the Board from under that load of debt?

Do we know that this next is our last Sunday before the Southern Baptist Convention? Is it not right that we should plead for our Secretary and the Lord whom we serve? Brother pastor, plead with the people and send the money on Monday.

THOMAS HUME.

Liberty Baptist Union Meeting.

This body convened with the Baptist church in High Point embracing the last three days of March. We had fine weather for the occasion. Pastor Carrick preached the introductory sermon at night, instead of in the morning, as is usual.

Only ten churches were represented. We note with pleasure that nearly every pastor in the Association was present.

The queries were discussed with the usual interest. Reed's church sent up a letter asking the ordained ministers of the Association to sit as a presbytery to examine brother Jefferson Lanning, and if found worthy, to set him apart to the ministry. He passed a very satisfactory examination and at the close of the Sunday morning service, he was ordained to the full work of the ministry.

The next session will be held with Jersey Church in June: Brother R. W. Weaver to preach the opening sermon. Brother H. Morton preached Saturday night. At the Methodist church on Sunday morning Brother Thos. Carrick; at night, Brother J. M. Hilliard; in the Baptist church in the morning, Brother J. D. Newton; at night, Brother Henry Sheets.

High Point church, under the leadership of their young and gifted pastor, Brother R. W. Weaver, is moving toward a point of efficiency in the Master's work that challenges the admiration of every lover of Zion.

HENRY SHEETS.

Should Be In Twenty Thousand Families

TO THE BAPTIST PASTORS OF THE STATE.

"Baptist Position: A Tract for the People," by Rev. J. F. Love, one of our North Carolina growth, should be in 20 000 families in our State. It is neatly bound, 61 pages, good type, good paper, and can be had for ten cents per copy.

A. D HUNTER.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Dunn (N. C.) Baptist church, $5 00; Dr. F. H. Kerfoot, 10 00; Prof. James A. McLochlin, 5 00; Prof. George Pilcher, 1 00; Mrs. T. B. Henry, 5 00; Miss Hattie Simmons, 25c; John McKenzie, 25c.; Norris Covington, 50c.; Jesse Davis, 5 00; Chester Taylor, 25c.; G. M. Stewart, 2 00; J. R. Busser, 1 00; N. W. Bivens, 1 00; Mrs. Patsey Williams, 25c.; Collection Beaver Dam church, 1 35; Collection Waxhaw church, 1 35; W. H. Belke & Bro., 10 00; Mrs. F. Huntley, 1.00; J. T. Black, 5 00; S. G. Phifer, 5 00; B. H. Griffin, 1 00; J. C. Morgan, 5 00; Collection Monroe Baptist church, 60c.; J. W. Bivens, 5 00; O. C. Curlee, 5 00; J. G. Covington, 5 00; R. Redfearn, 3 00; C. H. Richardson, 3 00; Rev. M. L. Kesler, 5 00; Miss S. E. Webb, 1 00; E. M. LeGrand, 1.00; J. H. Roberson, 1 00; Miss S. G. Roberson, 50c.; N. A. Roberson, 50c.; J. H. Roberson, 1 00; W. W. Harper, 1 00; A. M. Crowder, 1.00; M. A. Stauffer, 5 00; A little girl, 10c.; J. B Bethune, 5 00; J. A. Bethune, 25c.; J. M. Stewart, 1 00. Total, $111.15.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, April 20, 1895.

Brother J. D. Robertson writes from the Seminary that both faculty and students are pressing on with renewed zeal under the increased responsibility. Rev. J. W. McCollum and Dr. Harris have been lecturing to the students on missions. "It is hard," says Bro. Robertson, "for any one who has been here to give any idea of the work and benefit one receives. The best and only way is to come and realize it." The next *Seminary Magazine* will be a volume of estimates of Dr. Broadus. It sells for 25 cents and every one ought to get it.

We have just received from Lord & Thomas, their new book about religious publications. It is tastefully printed on heavy plate paper, well and tersely written and filled with valuable information from one handsome cover to the other.

Its publishers are anxious to place this book in the hands of every general advertiser in the country. Write inclosing stamp to Lord & Thomas, 45 Randolph Street, Chicago.

Echoes from East Durham.

BY REV. O. C. HORTON.

"A thing is never too often repeated which is never sufficiently learned." This, together with your permission as editor, will allow me to come in the RECORDER with other than "vain repetition," such as the heathen use, I hope. There are voices that need an echo, so they may be heard twice if no more.

I have been reading a tract by Rev. J. F. Love, pastor of First Baptist church, Suffolk, Va., entitled "The Baptist Position, with Scripture Verifications," which I hereby pronounce a good thing for some Baptists and all Pedobaptists to read. If the latter do not like it after the first reading, why just keep on reading until a taste for the truth is acquired, and then all will be well. I like it; yes, I do. "Why?" do you ask? Well, I like any one in this day of Babel confusion that has a position, well defined, knows where he is, and can tell others by the use of such terms as will drive away the fog of sophistry, so you can see him and those with him. Brother Love seems to believe something, knows in whom and what he trusts, and would have others equally wise with himself on the themes he writes in his little book. No one's position seems to be so little understood by some as that of the Baptists, and that makes a need for our brother's work in this short, convenient and cheap form; only ten cents per copy.

You will give me space for a few quotations from this tract, and I will echo another voice afterward.

Under the heading, "Sentiment Versus Truth," I cull the following:

"Whenever any man begins to say of any thing God commands, '*It* don't make any difference, or *it don't mean that*,' you may be sure that a rigid application of Scripture would overthrow his creed. A man who has a Scriptural creed will insist on measuring creeds by Scriptural standards, and that the Scriptures mean just what they say."

Truly, it is very bad for one's Scripture to give out about the middle of an effort to defend his doctrine and practice by the use of it! It is somewhat like breaking one's sword in the midst of a contest which gives the opponent with a *whole sword every advantage*. Bro. Love's sword remains whole, and seems to brighten and sharpen by use. Let us hear him now on "sweet" charity:

"What is charity? You can be charitable and not sanction error. No man, indeed, has Scriptural charity who encourages one in error. Scriptural charity, so far from countenancing or fellowshiping error, demands that I shall condemn it. Whether is it more charitable to tell a brother he is wrong or to say the Bible is a lie?"

But you must buy the tract and read it for yourself, thoughtfully and prayerfully, in order to get what the writer designs to give.

WHAT IS AN EMINENT SCHOLAR?

Another voice declares "that infant baptism (or sprinkling) must be right because endorsed by so many eminent scholars." This, you see, is a kind of single-handed and second-handed new translation of what learning says—no Bible within reach, or it will not answer the purpose. The need of very eminent scholarship in the interpretation of the Scriptures is generally conceded by the most devout and intelligent students of the word, but not of the kind referred to by the one seeking to establish "infant baptism" thereby.

Some recent writer asks, "What is an eminent scholar?" Then he proceeds to answer: "Smith writes a book or delivers a lecture attacking some common view of the Scriptures, and straightway the newspapers quote his most trenchant sentences and unfounded denials, and print interviews with him, and in a few months Smith has become an authority. A good deal that passes for eminence is simple notoriety; and with some people *an authority* upon a matter is the man with whose name they happen to be the most familiar." If this writer has hit the truth instead of giving us a burlesque, then an appeal to scholarship for the settlement of a controversy, which can only be answered by the Scriptures, is very unsatisfactory. Such a method of settlement will not do. Read further objections to such a scholarship settlement of a Scriptural (?) subject: Says the same writer, "It is hard to find an error or an absurdity which has not had the endorsement of so called eminent scholars. There are people who have but a faint idea of the number of things a learned man does not know; and *an humble Christian who has studied his Bible*, and compared Scripture with Scripture may be a much better and safer expounder of the living oracles than a learned doubter who professes to be a critic, when in truth he is a skeptic or an infidel. Due respect must be paid to scholarship, but something more is needful, namely, faith in God, and a good training in the school of Him who is meek and lowly in heart. Without the knowledge of God's love and the possession of his Spirit, the most learned will continue to miss the mark, because "God hides some things from the wise and prudent and reveals them unto babes. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. The foolishness of God is wiser than men, and the weakness of God is stronger than men. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Oh that the Spirit of God may teach us what to learn, how to learn it, and how to use what we know for God's glory, and the good of all mankind.

Southern Baptist Convention.

The fortieth session, fiftieth year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of the District of Columbia, be held in the meeting house of the First Baptist church of Washington, D. C., beginning Friday, May 10, at 10 a. m.

The Annual Sermon will be preached by Rev. Geo. B Eager, D.D, of Alabama, or his alternate, Rev. A. B. Miller, D. D., of Texas.

An Historical Semi Centennial Sermon to be preached by Rev. W. H. Whitsitt, D. D., of Kentucky.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries.

JONATHAN HARALSON, *President.*

RAILROAD RATES.

The Southern Passenger Association, the Associated Railways of Virginia and the Carolinas, the Seaboard Air Line, the Southern Railway, the Norfolk & Western R. R, and all other lines south of Washington, together with all Railroad lines in Texas, have granted rates of "one first class fare for the round trip;" tickets to be of iron clad signature form, limited to a continuous passage in each direction; to be sold May 7th and 8th, final limit for return fifteen days from date of sale. No official notice has yet been given me of reductions by any Western lines or from the territory of the Trunk Line Association.

Further announcements will be made as information is received, or I will take pleasure in giving any information in my power by letter if stamped envelope is sent for reply.

These rates apply to delegates and visitors to the American Baptist Education Society, the meetings of the Young People's Societies, and the Woman's Missionary Union.

OLIVER F. GREGORY,
Secretary in Charge of Transportation.
504 N. Broadway, Baltimore, Md.

HOTEL AND BOARDING HOUSE RATES.

WASHINGTON, D. C., March 31, 1895.

To Delegates and Visitors to the Southern Baptist Convention, Greeting:

The churches of our denomination in the District of Columbia are gratified that their invitation to hold its session for this year at the National Capital had been accepted. We will do all in our power to make the session pleasant and profitable to all who attend. We will furnish free entertainment for the officers of the Convention, the presidents and secretaries of the Boards, and returned missionaries. The house of worship of the First Baptist church, 16th street above Scott Circle, has been selected for the place of meeting, and the Ebbitt House, corner of 14th and F streets, for Convention headquarters.

We have endeavored to secure ample accommodation in hotels and boarding-houses at reduced rates for all who desire to attend. Rates will range from $2.50 to $1.50 a day, while some boarding-houses will receive delegates and visitors at $1.00 a day.

At the Ebbitt House the rates will be $2.50 a day, with accommodation for fifty persons at $2 00 a day with two in a room. Delegates and visitors will obtain these rates on the presentation of a card of introduction from the Committee on Assignment. Those who expect to attend will please write as soon as possible to the undersigned, giving the full names and the number of those for whom entertainment is desired, stating whether Mr., Mrs., or Miss, the rates preferred, and the time of arrival in Washington, and the Committee on Assignment will do its utmost to furnish comfortable quarters.

These terms apply also to all attending the meetings of the American Baptist Education Society, the Woman's Missionary Union, and the Young People.

Address all communications to—

M. M. SHAND, *Secretary,*
Department of State, Washington, D. C.

Southern Railway Company.

The Southern Railway has made very low rates on account of the following occasions:

To Washington, D. C., and return, for the Southern Baptist Convention, one limited first class fare for the round trip; tickets to be sold May 7 and 8, good for fifteen days.

For any further information, address Chas. L. Hopkins, T. P. A., Charlotte, N. C.

The *Journal of Education* inquires: "How is this for the schools of America? New York City has a third of a million children in the public schools, and the truant officers in 1893 made more than 40,000 visits upon children whom they thought ought to be in school. They discovered but seventy-three children in the entire city in the whole year who were not in school because of poverty. Think of it! In that year of notoriously hard times, a third of a million children in the schools of one American city, but seventy-three kept out from poverty, and but fifty-three who stubbornly would not go to school!

No Secret About It.

Physicians have had the formula of Scott's Emulsion for 20 years and know they can always depend upon it as being exactly the same. It contains the purest Norway Cod-liver Oil, the best Hypophosphites and chemically pure Glycerine, made into a perfect Emulsion that does not separate or grow rancid like other so-called Emulsions. There have been many things presented as substitutes, but there is nothing that can take its place in Consumption and all wasting diseases.

Don't be persuaded to accept a substitute!

Scott & Bowne, N. Y. All Druggists. 50c. and $1.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	7 25 a m	.....	.....
Ar Fayetteville..	10 35 a m	.....	.....
Lv Fayetteville..	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford.....	12 18 p m	.....	.....
Lv Climax.....	2 20 p m	.....	.....
Ar Greensboro...	2 50 p m	.....	.....
Lv Greensboro...	3 00 p m	.....	.....
Lv Stokesdale....	3 55 p m	.....	.....
Ar Walnut Cove.	4 25 p m	.....	.....
Lv Walnut Cove.	4 33 p m	.....	.....
Lv Rural Hall...	5 01 p m	.....	.....
Ar Mt Airy.....	6 25 p m	.....	.....
Lv Bennettsville.	.....	7 00 a m	.....
Lv Maxton	.....	8 07 a m	.....
Lv Red Springs..	.....	8 46 a m	.....
Lv Hope Mills..	.....	9 41 a m	.....
Ar Fayetteville..	.....	10 05 a m	.....
Lv Ramseur.....	.....	.....	6 50 a m
Lv Climax.....	.....	.....	9 35 a m
Ar Greensboro...	.....	.....	9 20 a m
Lv Greensboro...	.....	.....	9 35 a m
Lv Stokesdale....	.....	.....	10 55 a m.
Ar Madison.....	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	9 45 a m		
Lv Rural Hall...	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale...	12 13 p m		
Ar Greensboro...	12 58 p m		
Lv Greensboro...	1 04 p m		
Lv Climax.....	1 33 p m		
Lv Sanford.....	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville..	4 33 p m		
Lv Fayetteville..	4 45 p m		
Ar Wilmington..	7 55 p m		
Lv Fayetteville..		4 38 p m	
Lv Hope Mills...		4 59 p m	
Lv Red Springs..		5 40 p m	
Ar Maxton		6 12 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville.		7 25 p m	
Lv Madison.....			12 25 p m
Lv Stokesdale...			1 27 p m
Ar Greensboro...			2 38 p m
Lv Greensboro...			3 05 p m
Lv Climax.....			4 00 p m
Ar Ramseur.....			5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Perfect Health

can not be maintained without the greatest care.

From childhood to old age it should be guarded jealously—by parents—husband—loving friends.

Have something always at hand! Something that will strengthen—invigorate—cure at critical times.

Brown's Iron Bitters

has been woman's friend for twenty years—it never fails—it does give the much needed strength—enriches the blood—tones the nerves.

Are you a woman? Then remember that you can (after all else fails) fall back on BROWN'S IRON BITTERS with certainty of relief. It is a comforting thought—has been comforting to many—may it prove so to you!

Look for crossed Red lines on wrapper.

MISS JOSIE BEEMAN, Bath, N. Y., says: "I was a great sufferer from general female weakness. *Brown's Iron Bitters* has given me great relief."

BROWN CHEMICAL CO. BALTO. MD.

Very cheap to enclose Cemeteries.

Iron Catalog free. **Fence**

J. W. IRON, Atlanta, Ga.

ARMSTRONG & McKELVY Pittsburgh
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ATLANTIC, New York.
BEMIS-BAUMAN, Pittsburgh.
BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
ECKSTEIN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO. Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION,

When you buy

a house you make sure that the title is clear.

When you paint it, use Pure White Lead. Examine the brand and see that it is right. It makes all the difference in the world whether the White Lead is genuine or not. (See list of genuine brands.)

For colors, use the National Lead Co.'s Pure White Lead tinting colors. No trouble making or matching shades. Send for pamphlet and color-card—they are free.

NATIONAL LEAD CO.,
1 Broadway, New York.

Childhood itself is scarcely more lovely than a cheerful, kind, sunshiny old age.—*L. M. Child.*



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Wilmington & Weldon R R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mch 25, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 a m	10 20 p m	
Leave Tarboro...	12 20 a m		
Lv Rocky Mount.	1 05 a m	10 20 p m	6 00 a m
Leave Wilson....	2 03 a m	11 03 p m	
Leave Selma.....	2 53 a m		
Lve Fayetteville.	4 30 a m	12 53 p m	
Arrive Florence..	7 20 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson....	2 03 p m		6 35 a m
Leave Goldsboro.	2 55 p m		7 20 a m
Leave Magnolia..	4 02 p m		8 29 a m
Arr Wilmington.	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Mch 26, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma....	12 33 a m		
Arrive Wilson ...	1 20 a m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 a m		9 40 p m
Arrive Wilson ...	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson....	1 30 p m	11 32 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro ..	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon...	3 48 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.35 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

R · I · P · A · N · S

ONE GIVES RELIEF.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect March 17, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 33 a m	11 55 a m
" Elon College..		2 30 a m	12 31 a m
" Burlington ...		3 05 a m	12 41 a m
" Graham	No. 18. Daily.	3 13 a m	12 45 a m
" Hillsboro		4 23 a m	1 28 p m
" University ...		4 45 a m	1 34 p m
" Durham	12 01 p m	5 50 a m	1 55 p m
Ar Raleigh	1 08 p m	7 40 a m	2 55 p m
		Mixed Ex. Sun.	.....
Lv Raleigh	4 30 p m	9 05 a m	2 55 p m
" Clayton	5 03 p m	10 05 a m	3 30 p m
" Selma.....	5 30 p m	11 25 a m	4 00 p m
Ar Goldsboro	6 15 p m	1 00 p m	4 50 p m
	Fo 35 Daily.	No. 11. Mix daily	
Ar Greensboro....	7 20 p m	8 30 a m	
" Elon College..	6 42 p m	7 46 a m	
" Burlington ...	6 32 p m	7 35 a m	.....
" Graham	2 23 p m	7 30 a m	No. 17.
" Hillsboro	5 47 p m	6 45 a m	Daily.
" University....	5 35 p m	6 31 a m	.....
" Durham	5 15 p m	6 10 a m	11 30 a m
Lv Raleigh.....	4 10 p m	5 05 a m	10 35 a m
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	9 10 p m	10 35 a m
" Clayton	3 30 p m	8 03 p m	10 05 a m
" Selma	2 53 p m	7 00 p m	9 40 a m
Lv Goldsboro	2 00 p m	5 00 p m	9 00 a m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 35 a m		12 30 p m
" Keysville	7 30 a m	10 30 p m	4 00 p m
" Chase City....	9 20 a m	11 45 p m	4 40 p m
" Jeffress	10 22 a m	12 35 a m	5 06 p m
" Clarkesville...	11 00 a m	12 45 a m	5 14 p m
" Oxford	2 00 p m	2 50 a m	6 15 p m
" Durham	4 45 p m	5 05 a m	7 40 p m
Ar Raleigh.....		7 40 a m	7 40 a m

	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	6 35 p m	8 00 a m	
" Keysville	8 00 p m	12 55 a m	5 00 p m
" Chase City....	9 22 p m	11 45 p m	2 22 p m
" Jeffress	1 57 p m	10 40 p m	12 35 p m
" Clarkesville...	1 50 p m	10 25 p m	12 00 p m
" Oxford	12 55 p m	8 38 p m	10 05 a m
" Durham	11 30 a m	6 00 p m	7 45 a m
Lv Raleigh.....	10 35 a m	4 10 p m	

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.		No 12. Daily.
5 05 a m	Lv.....Raleigh.....Ar	7 40 a m
6 10 a m	" .....Durham..... "	5 30 a m
8 35 a m	" .....Greensboro ..... "	10 15 p m
10 15 a m	" .....Salisbury..... "	8 03 p m
11 09 a m	Ar.....Statesville.....Lv	7 11 p m
12 30 p m	" .....Hickory ..... "	6 00 p m
3 52 p m	" .....Asheville..... "	2 16 p m
5 23 p m	Ar.....Hot Springs.....Lv	12 53 p m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York, Asheville and Hot Springs, and Northbound from Augusta and Columbia to New York. Dining Car between Greensboro and Montgomery.

Nos 33 and 34, New York and Florida Short Line Limited. Pullman Cars and First-Class Coach only. Through Sleeping and Compartment Cars between New York and St. Augustine (two cars), and New York and Tampa, and Southbound New York to Columbia and Augusta. Dining Car between Salisbury and Jacksonville and Charlottesville to Washington.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and St. Augustine. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points For rates or information apply to any agent of the Company, or to J. B. B. Thompson, Supt. First Division, Danville, Va., W. B. Ryder, Supt. Second Division, Charlotte, N. C.

W. H. GREEN, Gen. Man (East'n Sys.,) Washington, D. C.
W. A. TURK. Gen. Pass. Agent, Washington, D. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss Fannie E. Heck, Raleigh, N. C.; Secretary, Mrs. J. A. Briggs, Raleigh, N. C.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

The Missionary Society and Its Work.

MRS. ELLA W. DUCKETT.

What is the use of it? What good can it do?

1st. All societies are bound together by an adopted constitution and by-laws. All missionary work is naturally charitable, benevolent and kind, and should be entered upon with all cheerfulness and liberality; "for God loveth a cheerful giver." A missionary sheds or throws a light into darkness, thereby attracting many out of the darkest recesses of living into intelligent if not religious living.

2nd. One would ask, what can the Woman's Missionary Union do? It binds us together in love and in unity of thought. Then the greater number we have in it, the more love we will have in it; the more love we have in it, the more good deeds we will do. We need union, for union means strength. United efforts mean success. If one thread or member be weak, two will be stronger; three, four, five, six or many will form a tie too strong to be broken by mere criticism. Let us get several good active Christian women in a society, and we only need to mention a Christian work to be done when one and all will respond as "the Lord has prospered them," and soon the hunger, suffering and discomfort are relieved—are gone, and I assure you they do not miss the little given, but are really happy in the thought and privilege of giving.

Do not think to join a Society is all you have to do. Do not do like Elijah did after slaying the 450 priests—retire, fold your arms, and quietly wait and see if something wonderful is going to happen. Do not wait for results, for they will not come without effort. Another thing: when you are called on to take a part in the work, do not imitate Jonah, and go in an opposite direction at the time the work is to be done. Do what you find to do, and do it cheerfully and prayerfully, and I believe your meaning will be understood and appreciated, though your language is not elegant and high flown. God discerns the hearts of men, just as he did in the case of the poor, converted heathen whom a missionary found one day looking up to heaven and crying "Sunday, Monday! Sunday, Monday!" in all the anguish of his soul, these being the only English words he had learned. The missionary inquired of him his trouble; he replied in his native language that his mother was very sick, and that he was asking that God up there (pointing toward heaven) to spare her and restore her to health. God heard and answered this simple prayer of faith. We all can pray so that God can understand. We must not wish nor aspire to beautiful prayers, but genuine, heart-felt prayers.

We can make our Societies interesting by always going to the meetings (unless providentally hindered), and each one contributing a thought, a suggestion, a reading, or something interesting, for we all love to listen to the words of others.

Then again, we must give systematically each month, laying aside money for this purpose. If you grow careless and let your monthly contributions fall behind, in many cases you will become discouraged and stay away. It will do you good *to meet together if you are not able to pay one cent.* By no means, forsake the assembling of yourselves together. Sometimes we become despondent; the best antidote I know for this is to visit the poor and afflicted and relieve them as much as in your power lies. Compare their condition and circumstances with your own, and in nine cases out of ten it will make you wish to do more for the less favored around you.

We cannot and do not wish to fill any sphere but our own, but we can pay our mites to help sustain missionaries at home and abroad. We can read and learn of the work—then tell it to others, discuss it, and interest others.

Finally, as God spoke through Isaiah the prophet (chap. 41: 10), saying "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." And again, "The eternal God is thy refuge, and underneath are the everlasting arms." Deut 33: 2.

Lumberton, N. C.

Mexico.

MRS. LAURA WINSTON, MORGANTON, N. C.

To give a brief characterization of a people is a difficult task. What I shall say must be the condensation of hundreds of impressions. This thought, however, has been in my mind, that if I were able to give you briefly, first, something of that great undercurrent, over current, through and through priestly influence that envelopes and permeates the people of Mexico, I might then lead you to see what an "up hill" way Protestantism has there.

You do not get in the United States the true character of the religion of Rome. In this land the Romish church is hemmed in and modified by a powerful and active Protestantism; it does not venture to expand into full bloom and show its true color and form. But in Mexico we see how debased this church is, and how debasing is its influence on the people whom it professes to save.

To substantiate what I say, I wish to present the picture as it was drawn by a Roman Catholic, a French priest, Emmanuel Domenech. He had travelled and resided in Mexico. On account of his acquaintance with the people, he was chosen as chaplain to the expedition sent out by Louis Napoleon in 1862. He was afterwards in the cabinet of Maximilian as Director of the Press. In describing the church in Mexico, therefore, he was speaking that which he had seen and testifying to that which he knew. This is what he says:

"The clergy is in general very poorly educated, knows very little of theology, and appears to be entirely ignorant of the canon law and decrees of councils. The priests have the most absurd and erroneous ideas of morals and Catholic dogma. They traffic in the sacraments, make money out of every religious ceremony, untroubled by the fact that they become guilty of simony and liable to the censures of the church. If the laws of Rome were to be enforced in Mexico, the majority of the Mexican clergy would be excommunicated." He also says: "I affirm that Mexico is not a Catholic country because the majority of the Indian population are semi-idolaters; because the majority of the Mexicans carry ignorance of religion to the point of having no religion but form. Their worship is materialistic beyond any doubt; it does not know what it is to adore God in spirit." The worship of saints and Madonnas absorbs the devotion of the people to such an extent that they have little time to think of God. The idolatrous character of Mexican Catholicism is a fact recognized by all travellers. To convince us that such is the case, we have only to witness their manner of worship in the cathedrals during "La Santa Semama," "Holy Week or Los Ejerciceas de Samama"—the week of prayer.

It would take volumes to recount the idolatrous superstitions of the Indians which are still in existence, that indigenous race of Mexico, "*gente sin razon*" ("a man without reason"), as they are called by the Mexicans. They number more than one-third of the entire population. This race is slowly melting away in the northern country, but is on the increase in the south. On account of the lack of painstaking instruction, there appears in the Catholicism of the Indians numerous vestiges of the Aztec paganism. Sacrifices of turtles and other animals are still practiced by Indians in many places. In the State of Puebla they used to sacrifice, not many years ago, on St. Michael's Day, a small orphan, or an old man who had nothing better to do than go to the next world.

Need we go to the "Dark Continent" to find a more hideous heathenism?

It is said that when the railroad was being built from Tampico to Mexico City that the priest issued a leaflet and had it circulated among the poor, ignorant Indians who lived upon the railway, telling them to sell no kind of provisions to the foreigners, for their intentions were to kill them for the purpose of obtaining grease to oil the locomotives. And, also, God did not allow railroads in Mexico. The Indians are so indoctrinated into the priestly authority that it is with difficulty that they can believe any other doctrine.

It was a priest who fabricated the story of the marvelous apparition of the Virgin Saint Guaduloupe Hidalgo, whose image is found in almost every home in Mexico.

The opposition to the work of the missionary comes generally directly from the priest. The Mexicans are not much given to argument. When induced to discuss matters with you, there is a petty list of arguments in all their mouths, and you hear them without variation, in individual cases, just as they have received them from the priest. One is that their religion is the older; another, that Protestantism was founded by a monk who, wishing to marry a nun, gave up all religious principles to accomplish his end; and still another, that we are spiritualists and allied to the devil.

We find that they have not forgotten 1846, and perhaps on account of this, the story he tells them of Protestants being paid by the United States government to go to Mexico for political purposes has a marked effect. And they must not, he advises them, come under the spiritual dominion of foreigners for foreign power is dangerous to Mexico.

A curious phase of Romanism which you will meet in Mexico is that of a man passing your door selling "prayers," which are printed on a single sheet of paper, a picture of Holy Mary occupying the larger part of the first page. To her the prayer is directed. These words occur in it: "Oh, Holy Father, pardon my sins through the merits of the most Holy Virgin, our Lady, the Immaculate Mother of God, Queen of all that is created. Oh, most Holy Mother, deliver me from death through the passion of thy Son, and by the pains which thou didst suffer accompanying him on Calvary." But the grounds on which this prayer is recommended are still more remarkable. The house in which this prayer is found will never see evil, nor will the possessor of it ever be prosecuted by Justice. Reciting this prayer daily, the Most Holy Mary will accompany you in death, will receive your soul in her arms, and give you four days' notice before you die. These are bought especially by criminals when they go to rob or murder, as it delivers them from being prosecuted by justice. Thus they are taught to go praying to these dark deeds so that they will be exempt from justice; have four days' notice before death; and if they should fail, Mary stands ready to receive them because they have this prayer in their possession. They are sold for 6¼ cents, but are valueless until blessed by the priest.

Another example of the idolatry of Mexican Catholicism: About thirty miles south of the city where we live, is a ranch ("hacienda") called "San Roman." At the time of the establishment of a preaching point at that place, the members of the ranch were all devotees to "San Roman," an image of which they had in a frame, which they had been taught came down from heaven to a vessel on the Gulf. In the time of a drought they would place this image on a pole and carry it round the fields, all the people following in procession and praying to the saint for rain. Happy thought! they have since changed the name of the ranch to "Buena Nueva" ("Good News.")

All the observations which are made upon the religious opinions of the Mexicans are not limited to the ignorant classes; they extend to the upper rank of society also. A wealthy woman was dying; the wife of the attending physician in great haste demanded her servant woman to hasten to another room and implore a certain saint, whose picture hung upon the wall to prolong the life of the woman.

(*To be continued*).

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. Cheney & Co., Toledo, O.

Sold by druggists, 75c.

What of China?

BY REV. W. E. CROCKER.

Just a few days ago news came of the fall of Wei-Hai-Wei, a Chinese stronghold on the sea near Chefoo. The telegram said, "Japanese and 25,000 strong near Chefoo." A few days later, news came along the wire from the Chinese general, saying, if Heaven didn't help him, he didn't know what he would do. A few days more, and we had the news of the fall of *Wei-Hai-Wei*—about 2,000 Chinese killed, they said, and "The Chinese bolted when the final assault was made." It has been said heretofore that that this fort was impregnable.

Tungchow was bombarded by the Japanese, but the missionaries went aboard a warship and were all safe. This is an invasion of the "sacred soil" by the Japanese. Heretofore they have been in Corea or Manchuria. What is coming we know not. The newspapers and western people are asking, "What of China?" What is going to be the outcome of a victorious march of the Japanese to Peking? China began the war by high-sounding words and big boasts. Now she is in trouble. Western civilization is knocking at the door of this ancient country. The tidal wave has risen in the western ocean and is leaping against the ancient barriers of Far Cathay.

What is going to be the outcome of it all? I believe it is going to open the doors for greater advancement in the East. Sir Thomas Wade, a man whose opinion has weight on Eastern questions, thinks that if the Japanese are really victorious, there will be great changes in the world and probably the Chinese empire will be overthrown. He says, in case the present dynasty falls, "I do not look for any combined action. Conflicting rebellions will break out in various parts of the empire." And further, he says, "A final victory for Japan would be followed, in my belief, by the extinction of Chinese nationality." His idea seems to be that China will be divided between the nations of Europe. "The crucial question of the future will be, not whether they will absorb the Western nations, but which Western nation will absorb China?" Strange to say an intelligent Chinaman, in a conversation the other day, had the same idea, but where he got it we do not know. He said that to be put under the rule of Russia would be bad, under England better, under America very good. Another Chinaman was asked, "If the Japanese take control of the country, what will you do?" "Oh, we will submit," he said. So long as you give a Chinaman a place to live, allow him to continue the customs of his fathers, and leave him in peace, he don't care who governs, or what trouble his country is in. Above all, he does not want to be made a soldier. The Chinese government makes criminals serve as soldiers. One man explained to me, "You see he knows he has to die anyhow, and so he makes a good soldier." Besides this, the soldiers are poorly clad, poorly paid, and poorly armed. Many of them have the best modern arms, but many have poor weapons, some even using the bow and arrow. The drill which prepares a Chinaman to occupy a place as military Mandarin, the drill which fits him to become a "brave," is by means of the bow and arrow. There is a parade ground just outside the city, and at intervals the soldiers are in training. Those who aspire to military positions go out there, and trotting around the ring on little ponies, they let fly their arrows at a target as they pass.

It is a strange spectacle to see these men diligently practicing with bow and arrow, when an enemy is invading their country with the latest improved repeating rifles and heavy guns. The Chinese soldier still has much of that disposition which some one said you see in a little fice-dog, "He tries to look fierce." His favorite symbol is the tiger. Like the American savage, he wants to strike terror to the heart of his enemy by his hideous expression.

This is a good index to Chinese character. Some one has said a Chinaman can't fight or die for an idea. He is extremely materialistic in his views of life. He does not feel protected without a wall about his town. The government tries to get the soldiers to fight by offering rewards in money—rewards for special bravery, rewards for the head of the enemy. The policy of Chinese warfare is not to give or take quarter, but to kill and torture. The Japanese along with their other qualities as soldiers fighting according to modern ideas, have adopted the principle of humanity to these prisoners of war. The Japanese deserve the praise of the world for their admirable conduct in this respect. And now we recur to the question, what of China? Christianity cannot be taken on very rapidly by a nation with safety as history shows. The only way China can be converted is by patient, constant, earnest work. It cannot be done suddenly by any great changes that may occur. I believe, however, that if the Chinese nation could be brought in some way to willingly, voluntarily allow missionaries to live in the country and preach the gospel, much more could be done. Missionaries are allowed now simply because of the power of the foreign nations. Accepting the view of the Chinaman that all things outside of China are inferior, there is no reason for our being here. We are in the attitude of a man inviting himself by force of arms. We are not welcome guests. But notwithstanding all this and the many other difficulties, the gospel is forging its way into the hearts and lives of the common people, and an ever increasing number are holding out hands of welcome to the good news of salvation from the West.

Will the present war with China help the progress of the gospel? I believe it will. It will break down, perhaps, some of the prejudice and help to prepare the minds of the Chinese for at least a patient hearing of the truth. It will give an object lesson such as this nation has never had.

This crumbling nation cannot withstand the impact of Western ideas, any more than her soldiers can withstand the onslaught of the well drilled Japanese army. May God grant that his kingdom may soon hold sway in this dark, heathen land.

P. O. Shanghai, G. M. Box, China.
February 5, 1895.

Recalled Stormy Times.

"Well that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

The Butterfly and the Bee.

With spring the flowers, bees and butterflies come. The butterfly is more attractive than the bee, but not so useful. They both are seen every day flitting from flower to flower. The butterfly is here and there, up and down, right and left, zigzag, irregular and irresolute. It has no purpose, save to pass a summer day in useless idleness. The bee goes from flower to flower on straight lines and at sharp angles, in a business-like way. He has a specific purpose in view. As soon as he gets his load of wax or honey he rises, circles three times, to get the points of the compass, and makes a "bee line" for home. In the bee you see a useful man with decision of character, having a purpose and a plan in life. In the butterfly is pictured the person of attractive characteristics perhaps, but lacking purpose and decision of character. C. S. B.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. L. Johnson, J. H. Bobbitt, and W. H. King & Co.

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Dr. Mason has two methods of treatment—"Home Treatment" and "Personal Treatment." "Home Treatment" is for cases where the patients can be cared for at home without any other cost than the medicines, fully as well as to go to Richmond for "Personal Treatment," by the Doctor. The cost for "Home Treatment" is less than half the cost of "Personal Treatment," and for those who can be cured in a few weeks. When writing, describe the case fully, and direct letter to Dr. Scott Mason, 700 E. Clay Street Richmond, Va.

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Another Characteristic

Of the business man is that he has an eye on the dollars. If his good judgment enables him to detect the actual merit of a project before his neighbors get into line he "gets in on the bottom floor," while his less shrewd neighbor waits until all the world wants it and then he finds "the stocks have gone up."

It is this characteristic of Carolina business men that is leading them so generally to procure the Encyclopædia Britannica while it may be had at introductory rates. A thorough business man sees how the Britannica publishers can afford to permit a great paper like *The Charlotte Observer*, offer their up-to-date edition at introductory prices for a short time until the publit generally has become familiar with its surpassing merits. Then all will want it, and they will have to pay the publishers' regular price; while the man who was shrewd enough to purchase during the introductory period has saved just $2.00 per volume on the price of the work.

Write for application blank to

The Observer,

Charlotte, N. C.

NEWS SUMMARY.

North Carolina.

The promise of $6 000 has been secured for a Y. M. C. A. at the State University; $30,000 is being worked for. Prest. Winston says such an institution is greatly needed.——The new house of worship of the First Presbyterian congregation at Charlotte was opened last Sunday. This congregation contributed $23,621 16 to various objects last year.——Two boards of directors of the State penitentiary met at Raleigh last week, one appointed by the late Assembly, the other by the Governor. The former, which would have Capt. W. H. Kitchin to superintend the penitentiary, was refused admission to the grounds of this institution. Whereupon the State Treasurer said he would not pay warrants issued by Supt. Leazer; but he has reconsidered this, and is paying the warrants. The courts will settle the matter.——The Legislature provided for and elected two extra judges. The Governor took the latter action as infringing on his prerogative, and appointed two judges, namely, O. P. Meares and Thos. A. Jones, to take the places to which the Legislature had elected Messrs. Cook and Ewart. The Superior Courts have decided in favor of the Governor's appointees; but appeal to the Supreme Court has been made ——A cradle manufactory will be started at Faith, Rowan county.——The debt of $1,900 on the Church of the Good Shepherd at Raleigh—the Cathedral of this Episcopal diocese—was reduced to $400 last week, and payment of the balance provided for.——Jas. R. Holland, cashier of the Merchants' and Farmers' bank of Charlotte, has assigned.——Wednesday and Thursday of this week there will be horse-racing at Reidsville, and a $1,000 purse will be offered. It is to be hoped that horse racing will never get a hold in this State.——Mayor Gentry of Walnut Cove, near Winston, gave a drunken negro severe blows on the head while resisting officers. The negro died next day, and the mayor is in jail.——The new Lutheran church at Winston, costing $15,000, has been completed.——More than 500 colored people have professed religion in Winston-Salem in the last forty days. About 200 converts are reported from a colored Baptist revival at Raleigh. ——A first class flouring mill at Raleigh has been completed. Efforts are being made to build one at Winston. Another has been set on foot at Spartanburg, S. C. ——The State Geologist has had a party of Northerners investigating the powerful narrows of the Yadkin River. The power at Weldon is being appreciated more and more.——A drunken negro was killed by a train at Greensboro the 17th inst.——Fruit has been slightly injured by frost, but not to considerable extent.——Lee Wooten, a well known farmer of Davie county, was caught in a revolving shaft and killed the 18th.——The McAnulty gold mine in Cabarrus county was recently sold for $25,000. ——A new National Bank has been organized at Tarboro.——Drunken negroes employed in saw-mills near by took possession of Bath, the oldest town in the State, last Saturday. The riot was quelled, and some of the negroes were shot, one perhaps fatally. Assistance went from Washington, N. C.——Norfleet Allen (colored) fell from the S. A. L. bridge at Weldon on the 17th, and was almost instantly killed.

In General.

The State of Georgia, which had approved $260,000 of the Northeastern Rail way bonds, found it expedient last week to buy the road for $100,000 ——Factory wages at Fall River, Mass., have been restored to the standard maintained up to August, 1894 ——The sensation of the week was the discovery of the dead bodies of two murdered young women, brutally mutilated, and hidden away in the steeple of a San Francisco Baptist church. Suspicion has fallen on a student named Durant, who, having the confidence of the church people, was given possession of keys to the apartments in which the bodies were hidden. He is in jail.——The Cuban insurgents have gained strength, despite that a General from Spain arrived last week. The United States is clearly in sympathy with the insurgents.——In a letter expressing regret that he could not accept an invitation to make an address before a Chicago club, President Cleveland boldly warned the country against the agitation for free silver. A member of the club responded, deprecating the President's attitude. Free silver demonstrations are growing more and more pronounced and frequent. A little book—*Coin's Financial School*—is making so many advocates of free silver that a man has been employed to expose its sophistry, if there is any in it.——Two notable men have died recently, Prof. J. D. Dana of Yale University and editor James W. Scott, the great Chicago newspaper man.——In winding up the affairs of the Whiskey Trust $1,149,443 was found missing and unaccounted for. ——W. H. Green has become manager for the entire system of the Southern Railway.——It is now said pretty confidently that receipts from the income tax will amount to more than $10,000 000 —— China and Japan have come to terms of peace. The former will pay her doughty conqueror $200,000,000 taels; cede the independence of the happy "bone of contention," the almost forgotten Kores, and also cede the island of Formosa to Japan; China ports will be opened and advancement in arts and sciences introduced. The two nations agree—this is past belief almost—to stand together in alliance, offensive and defensive, against other nations ——A libel suit against the Philadelphia *Times* was decided for the plaintiff the 17th, he being awarded $45,000 ——England is openly imposing on the Central American government of Nicaragua, and it is hoped that the United States will uphold the "Monroe Doctrine" and learn the old country a lesson.

Tired Women.

THE HOUSEWIFE, THE FARMER AND THE TOILERS OF ALL VOCATIONS.

Depression of the nervous system at the approach of spring is a fertile source of blood impurities. That tired feeling, which is the natural result of the depressing effect of warm weather immediately after the invigorating cold of winter, quickly disappears when Pe-ru-na is taken. Thousands are daily testifying to its priceless benefit. General lassitude, dull, heavy sensations, continual tired feelings, with irregular appetite, and sometimes loss of sleep. Pe-ru-na meets every indication and proves itself to be perfectly adapted to all their varied peculiarities. Pe-ru-na invigorates the system, rejuvenates the feelings, restores the normal appetite and procures regular sleep.

This tired out feeling is especially true of the housewife in spring time—used up, fagged out, jaded and weak. There are thousands of them everywhere. A few bottles of Pe-ru-na would do them untold benefit. As a tonic and nerve invigorator it has no equal. It builds up the nerves, it gives strength to the circulation and at once restores the appetite and digestion. No feeble woman should be without Pe-ru-na.

A finely illustrated pamphlet on Spring Medicines sent free by The Pe-ru na Drug Manufacturing Company, Columbus, O

For free book on cancer address Dr. Hartman, Columbus, Ohio.

Invited to Send Delegates.

The churches of the Eastern Union of the Eastern Association desiring to unite with the Western Union, are cordially invited to send delegates to the next session of the Western Union, which meets with the Spring Vale Baptist church on Friday before the fifth Sunday in June, 1895

Done by order of the Western Union in session with the New Hope Baptist church on Friday before the fifth Sunday in March, 1895 MAURY WARD, *Mod.*

J. T. KENNEDY, *Clerk.*

Spring is full of terrors to all whose constitution is not able to resist the sudden changes of temperature and other insalubrities of the season. To put the system in condition to overcome these evils, nothing is so effective as Ayer's Sarsaparilla. Take it now.

Did Not Bro. White Prove It?

Dear Bro. Bailey:—In a recent RECORDER I find an article written by Bro. J. M. White offered as a criticism on Dr. Pritchard concerning Judas partaking the Lord's Supper. Bro. White says Judas did not, and was not there at the time of the Lord's Supper. I might say I do not believe he was there—but I can't say, like Bro. White, that he was not, because the Bible does not say so. John says he went out, but if Bro. White will notice, he says nothing about any supper after that. The other three speak as if he was there. Luke says, "Behold the hand of him that betrayeth me is with me at the table." Bro. White has no right to say Judas was not there unless he can prove it by the Bible. S. F. BRISTOW

Colerain, Bertie county, N. C.

Hall's Vegetable Sicilian Hair Renewer is, unquestionably, the best preservative of the hair. It is also curative of dandruff, tetter, and all scalp affections.

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Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Forestville church, Central, $5 00; Macedonia ch, 3.73; Concord ch, 20 05; Cypress Creek ch, Bladen County, 1.00; Florence Avenue ch Virgilina, Va, 5.00; Waxhaw ch, 1.50; Cedar Creek Union, 4.58; Shiloh ch, Pilot Mountain, 2.50. Total 42.36 Previously reported, 758.43. Total this year, 800 79.

Foreign Missions—Stanhope church, $4 45; Sandy Run ch, West Chowan, 3.10; Forestville ch, Central, 25 00; Macedonia ch, 3.00; Concord ch, 20.05; Hickory ch, 10.00; Edenton ch, 45.00; Pleasant Union ch, South River, 1.23; Roxboro ch, Japan Mis, 20.00; Roxboro ch, 28.09; Ditto, W M S, 6.00; "King's Helpers," Magnolia, N C, 8.00; Cedar Creek ch, Cedar Creek, 2.00; Florence Avenue ch, Virgilina, Va, 4 89; Holly Grove ch, W Chowan, 3.00; Rev Z D Harrill, 1.00; C B F Institute, 5 00; Antioch ch, Flat River, 2.00; "A Sister," 10.00; Miss Lula Beavers, 42c; Rocky River ch, Pee Dee, 5 00; Rocky Mount ch, ditto, 2.00; Siler City ch, 1 40; Cartledge's Creek ch, Pee Dee, 2.00; Troy ch, Montgomery, 2.12; New Union ch, ditto, 98c; Blackwood's Chapel ch, ditto, 32c; Waxhaw ch, 1.50; Creeksville ch, 2.13; Ansonville ch, Pee Dee, 4.50; Miss Etta Curtis and S S class, Newton, 2.50; Independence Hill ch, Meck and Cab, 3.27; Enfield ch, 4.46; Lenoir ch, Caldwell County (for G W Greene, China), 4.30; Lower Creek ch, ditto, ditto, 4.25; Inwood ch, Raleigh, 6.75; Cashie ch, 10.40; Lorrie Spring ch, 1.17; R W Walker, 1 83; Pine Forest ch, W Chowan, 4.56; R T Vann, Jr, 10.00; Enon ch, Flat River, 8.12; J E Jones, Hillsboro, N C, 5.00; Garner ch, Raleigh, 2.00. Total, 272.79. Previously reported, 1,461.44. Total this year, 1,754 23.

Home Missions—Sharon church, Tar River, $5.00; Juniper Springs ch, Little River, 1.00; Corinth ch, Tar River, 1.00; Macedonia ch, 2.12; Concord ch, 5.28; S S, McAdensville ch, South Fork, 1.35; Bethel ch, Three Forks, 4 00; Anlander ch (N O House), 2.10; W M S, Pollocksville ch, 10.00; Ditto, Galeed ch, Bladen, 4 25; "King's Helpers," Magnolia, N C, 4.00; Lea-Bethel ch, Beulah, 3.00; Cypress Creek ch, Bladen County, 1.00; Florence Ave ch, Virgilina, Va, 4 17; Rev Z D Harrill, 1.00; C B F Institute, 5.00; "A Sister," 10 00; Miss Lula Beavers, 1.00; Providence ch, Flat River, 2.85; H L Hall, Falcon, N C, 1.00; Cartledge's Creek ch, Pee Dee, 2.00; Troy ch, Montgomery, 2.25; New Union ch, ditto, 70c; Dover ch, ditto, 1.05; Piny Forest ch, Columbus, 7.11; Class No 1, Henrietta S S, 10.00; W M S and Aid, ditto (week of self-denial), 10.00; Concord ch, Flat River, 11.40; Rocky River ch, Pee Dee, 2.50; Ansonville ch, ditto, 2.15; Miss Etta Curtis and S S class, Newton ch, 2.50; Independence Hill ch, Meck and Cab, 3.80; Shiloh ch, Pilot Mountain, 2.50; Inwood ch, 5.00; W M S, Pine Forest ch, W Chowan, 1.80; Ditto, ditto, ditto (self-denial), 1.20; Pine Forest S S, ditto, 1 00; Scotland Neck ch and S S, 30 00; Garner ch, Raleigh, 2.00. Total, 168 08. Previously reported, 1,220.52. Total this year, 1,388.60.

Education—Concord ch, $7 54; Holly Grove ch, West Chowan, 10.00; Bethany ch, Flat River, 2.42. Total, 19.96. Previously reported, 713.20. Total this year, 733.16.

Orphanage—S S, Bethlehem ch, W Chowan, $3.00; Macedonia ch, 1.91. Total, 4.91. Previously reported, 368.90. Total this year, 373 81.

CORRECTIONS: In last RECORDER the sums reported from W Washington Street church, Greensboro, Piedmont Asso (for debt), should have been for Home Missions instead of State Missions; $7.28 from Poplar Creek church for Home Missions should have been for Foreign Missions $3.00 from Hertford church, Chowan, should have been $5.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 20, 1895.

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This is a square deal, and we shall be glad to have square men write to us. If you are interested, address

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A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

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Rev. J. K. Fant of Littleton, N. C., says of the
Electropoise
TRADE MARK.

LITTLETON, N. C., March 17, 1895.

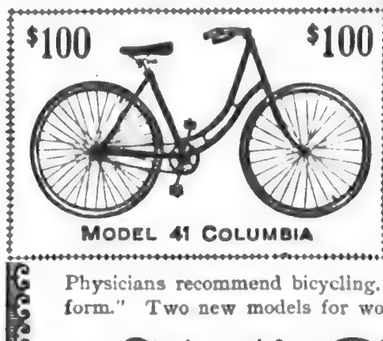
Dear Sir:—After an experience of three years we have found the little doctor an invaluable remedial agent. We use it for whatever diseases that come along, and it has never failed to benefit the patient. It has proved a specific for Grippe, Neuralgia, Colds, and Nervousness. Indeed my wife regards it as a panacea. We have frequent calls for ours.

Respectfully, J. K. FANT (Pastor Baptist Church.)

Why not write for our circulars with hundreds of such testimonials from people in your section, as well as terms for rent and sale? They are free.

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Fowls and Eggs For Sale at All Times.
86 PRIZES WON THE PAST TWO YEARS.
ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. You Get Pedigreed Stock if You Buy of Us.
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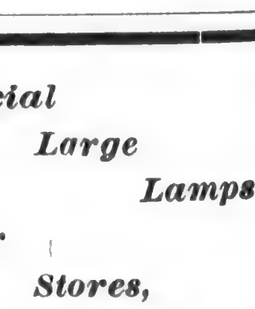
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MODEL 41 COLUMBIA
COLUMBIAS—They almost fly.
Bicycling for Women
Physicians recommend bicycling. Dame Fashion says it is "good form." Two new models for women's use in
Columbia Bicycles.

Model 42 Columbia has been especially designed for the many ladies who prefer to wear knickerbockers rather than cumbersome skirts.
Ladies' wheels also in **Hartford** Bicycles at lower prices—$80, $60, $50.
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MODEL 42 COLUMBIA
POPE MFG. CO. General Offices and Factories, HARTFORD, Conn.
BOSTON NEW YORK CHICAGO SAN FRANCISCO PROVIDENCE BUFFALO
Send for Catalogue. Free at any Columbia Agency, or by mail for two 2-cent stamps.
Six handsome Paper Dolls, showing ladies' bicycle costumes by noted designers, mailed for five 2-cent stamps.
J. H. WEATHERS,
Agent for the Columbia and Hartford Bicycles,
Raleigh, N. C.

Paints, Oils, Glass, Sash, Doors, Blinds.	HARDWARE	*Special Large Lamps For Stores, Halls, &c.*
Lime, Plaster, Cement, Nails, Iron, Steel.	STOVES	Best Goods, Lowest Prices, Square Dealing.

Thos. H. Briggs & Sons, Raleigh, N. C.

It's the OLD STORY—
age improves wine and tobacco
BLACKWELL'S DURHAM
HAS THE AGE


PEACE INSTITUTE, FOR YOUNG LADIES.
RALEIGH, N. C.
Advanced, thorough, select. Unsurpassed in location, faculty, literary instruction, languages, sciences, art, music and fare. Two Musical Directors, one from Leipzig, the other from Boston, both Americans. Art department under a graduate from the Philadelphia School of Design. Send for illustrated catalogue to JAS. DINWIDDIE, M. A., (Univ. of Va.) Principal.

TEACHERS WANTED
For every department of instruction, by the Southern Educational Bureau, Memphis, Tenn. Has filled good positions in twelve States.

CRIPPLES, or anyone, buy a Fairy Tricycle—foot or hand power BICYCLES. Ladies and girls, if you want ski Cheap for all. Address FAY MFG. CO., Elyria, O. Box

Served in Two Wars.

THE GRIP ALMOST WON WHERE THE BULLET FAILED.

OUR SYMPATHIES ALWAYS ENLISTED IN THE INFIRMITIES OF THE VETERAN.

(*From the Herald, Woodstock, Va.*)

There is an old soldier in Woodstock, Va., who served in the war with Mexico and in the war of the rebellion, Mr. Levi McInturff. He passed through both these wars without a serious wound. The hardships, however, told seriously on him, for when the grip attacked him four years ago it nearly killed him. Who can look on the infirmities of a veteran without a feeling of the deepest sympathy? His townspeople saw him confined to his house so prostrated with great nervousness that he could not hold a knife and fork at the table, scarcely able to walk too, and as he attempted it, he often stumbled and fell. They saw him treated by the best talent to be had—but still he suffered on for four years, and gave up finally in despair. One day, however, he was struck by the account of a cure which had been effected by the use of Dr. Williams' Pink Pills. He immediately ordered a box and commenced taking them. He says he was greatly relieved within three days time. The blood found its way to his fingers, and his hands which had been palsied assumed a natural color, and he was soon enabled to use his knife and fork at the table. He has recovered his strength to such an extent that he is able to chop wood, shock corn and do his regular work about his home. He now says he cannot only walk to Woodstock, but can walk across the mountains. He is able to lift up a fifty-two pound weight with one hand and says he does not know what Dr. Williams' Pink Pills have done for others, but knows that they have done a great work for him.

He was in town last Monday, court day, and was loud in his praises of the medicine that had given him so great relief. He purchased another box and took it home with him. Mr. McInturff is willing to make affidavit to these facts

The proprietors of Dr. Williams' Pink Pills state that they are not a patent medicine but a prescription used for many years by an eminent practitioner who produced the most wonderful results with them, curing all forms of weakness arising from a watery condition of the blood or shattered nerves, two fruitful causes of almost every ill to which flesh is heir. The pills are also aspecific for the troubles peculiar to females, such as suppressions, all forms of weakness, chronic constipation, bearing down pains, etc., and in the case of men will give speedy relief and effect a permanent cure in all cases arising from mental worry, overwork, or excesses of whatever nature. They are entirely harmless and can be given to weak and sickly children with the greatest good and without the slighest danger. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box, or six boxes for $2 50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

S. S. Association at Farmington.

The Sunday-school Convention of the South Yadkin Association met at Farmington last Friday. Not half the churches and Sunday schools were represented, and I was the only minister present. I am pastor of the church and greatly regretted that no preacher attended. Our Sunday-school Conventions and Union Meetings ought to be made as interesting and as profitable as our Associations. They can be made so, if every church will send delegates and all the pastors will attend.

Bro. Stephenson, the pastor of the Methodist congregation, attended on Friday and Saturday, and gave us efficient aid, as did the lay-members of that congregation. Bro. Stephenson preached for us Saturday night. Brother Moses Baldwin came Sunday and preached at 11 o'clock. An appointment was made for Bro. Stephenson for Sunday night without consulting him, as he was in the country filling an appointment; but I sent him word to be sure to preach; that I am bishop of that (the Baptist) church and so appointed. He is a first rate brother and enjoyed our meeting as all the Methodist brethren did. We all enjoyed them and had a good meeting together.

While we had no Baptist ministers, we had some excellent Sunday school workers, whose addresses were very instructive and encouraging. The next Convention is to be held with the church at Statesville.

I am glad that Bro. Jones' proposition finds so many warm responses and that you have a roll for those who will volunteer to do missionary work in their own vicinities. Many of our churches have been established in this way. When I was pastor at Abbott's Creek, I preached at Wallburg, the result being a gracious revival and the establishment of an active, efficient church. Bro. Sheets also preached at the same point occasionally. He is now their beloved pastor.

Two of our Sunday schools, one at White's School-house, the other at Queen's Spring, are points at which I preached last fall. Bro. J. T. Jenkins and others preached at White's also. Both schools reported a number of professions.

I heartily endorse the move and intend, D. V., to preach at destitute points in Davie several weeks the ensuing summer and fall.

Two of my churches, Jerusalem and Farmington, have each a talented and pious young member at Wake Forest pursuing their studies to better prepare to preach the gospel. I hope to aid them and to utilize their talents for the advancement of the Master's kingdom while they are at home during vacation.

Bro. Ezra Tatum of Jerusalem, who has for many years been a devoted worker in church and Sunday-school, was prevented by feeble health from being in the meeting.

You have given us so many excellent things this year that a most valuable book could be compiled from your columns. There are two that ought to be put together in tract form and scattered broadcast over the whole land. I allude to Bro. C. A. Jenkens' article on the Lord's Supper and Rev. Mr. Robertson's sermon on baptism. The two make companion pieces, and are to the point and most convincing. Such a tract would sell, and open many eyes. Can't it be done? Bro. Jenkens' article is complete, and that Scotch Presbyterian tells the truth in such vigorous style that, coming from him, many, who will not listen to a Baptist, would hear him.

Dr. W. F. Martin, late of Cana, and his excellent wife have just become citizens of our town and will be a great help to our struggling little church. I hope in the near future to give your readers good news from the "Davie Field."

J. N. STALLINGS.

Mocksville, April 4, 1895.

MARRIED.

McCACHREN—PALMER—On April 10th, 1895, at the residence of the bride's father, G. W. Palmer of Davidson county, N. C., by Rev. Thos. Carrick, Mr. S. W. McCachren and Miss Laura Palmer.

PRITCHARD—WOODWARD—On April 10th, 1895, at Hickory, Norfolk county, Va., by Rev. P. S. C. Davis, Mr. Lemuel J. Pritchard of Elizabeth City, N. C., and Miss Anna Lee Woodward of Hickory, Va.

BALDWIN—LEACH—On April 9th, at the residence of the bride's mother, Mrs. Deborah Leach, by Rev. G. L. Merrell, Mr. A. M. Baldwin, son of Rev. T. M. Baldwin, and Miss Martha L. Leach of Hill Township, Montgomery county, N. C.

DIED.

WILSON—In Mooresville, N. C., April 10th, 1895, Mrs. Ella Wilson, in the forty-second year of her age.

Mrs. Wilson illustrated the truth of the Scripture, "Whom the Lord loveth he chasteneth." Through many years of her life she suffered from ill health, and in other ways God in his providence frequently called her to pass through deep waters. Her unfailing patience and resignation to the divine will, her unwearying performance of domestic duties, and faithful devotion to her family in spite of sorrow and weakness, illustrated the soothing, strengthening influences of the Christian's hope and love.

She left a small family, but a large circle of kindred and friends to mourn her loss. But they may console themselves with the belief that her sufferings are over, that she sleeps in Jesus, and all is well with her.

LAUGENOUR—Samuel H. Laughenour, an old and respected resident of Colusa, died at College City Saturday evening. He was old and infirm, but his death was unexpected. Several years ago he was attacked by paralysis, and since that time he has been in feeble health, but his condition was apparently no worse Saturday afternoon than it had been for a long time. Indeed, if there was any change noticeable, he was in a more cheerful and hopeful mood than usual.

Mrs. E. C. Laugenour was in College City on Saturday, and when she left to come home he appeared to be in his usual health. Four or five hours after her arrival in Woodland, the news of his death came, and it was a painful surprise.

Half an hour before his death Mr. Laugenour asked for a newspaper. He was sitting in a chair and was left alone for a short time. A few minutes afterward his daughter Lilie went into the room and found him lying on his face and unconscious. He had evidently fallen over in an attempt to arise from the chair. At the time it was believed that he had only fainted, but a neighbor was called in and it was discovered that his heart had ceased to throb, although he had been dead only a few minutes.

Samuel H. Laugenour was a native of Salem, N. C., and at the time of his death was aged sixty-nine years, eleven months and eighteen days. He emigrated to California in 1866, and settled in Yolo county the same year. After a residence here of three years he removed to Colusa county, where he engaged extensively in farming, and in which place he has continuously resided. Over half of his life has been devoted to Christianity, and for the past thirty-six years he has been a member of the Baptist church.

The deceased was a brother of T. F. Laugenour and the late J. D. Laugenour of this city, and Mrs. Nancy Turner of North Carolina. He leaves a wife and a family of eight children, among whom is Mrs. S. A. Houston of this city.

The funeral was held in the Christian church at College City, Rev. J. T. Prior of the Arbuckle Baptist church officiating, assisted by Prof. Baker of the Pierce Christian College.

Tributes of Respect.

WHEREAS, God in his unsearchable wisdom and infallible guidance has seen that it is best to remove from our midst and fellowship our beloved brother C. W. Reams; therefore be it

Resolved 1. That we humbly submit to the will of a loving Heavenly Father.

2. That Antioch Baptist church has lost a consistent, faithful and useful member.

3. That we as a church and as individuals strive to live nearer God for having known the life and death of this devoted Christian brother.

4. That we spread a copy of these resolutions upon our book; that we send a copy to the family of the deceased, and that we send a copy for publication to the *Person County Courier* and BIBLICAL RECORDER.

J. W. DENNY,
JOE L. WILKERSON,
C. H. TAPP,
Committee.

April 14, 1895.



She reckons well

who does her housecleaning and washing (or has her servants do this work) with PYLE'S PEARLINE.

Why? Because Pearline makes the largest saving all around; saves half the time; half the labor—more than half the wear. Do you know you don't have to rub the clothes when washed with Pearline? This saves the woman and makes the clothes last longer (besides, they look better). What can be harder on woman's health than bobbing up and down over a washboard? What can be harder on the clothes—anything harder don't exist.

Millions of women know these facts well; it takes many millions of packages of PEARLINE to supply their demands for it. You have only to prove these facts and you'll demand it. The best way is—try it. Costs little and every grocer has it.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not. 171 JAMES PYLE, New York.

ANNUAL STATEMENT

Showing the condition of the Preferred Accident Insurance Company.

ASSETS.	DECEMBER 31, 1894.
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	$ 234,664.20
Interest due and accrued on stocks and other securities	2,918.25
Cash in Company's principal office and belonging to the Company, deposited in bank	118,981.80
Premiums or assessments unpaid	50,356.00
All other assets, detailed in statement	3,141.00
Total Assets	$ 409,361.25
LIABILITIES.	
Losses unpaid, including those resisted	$ 39,949.87
Reserve, as required by law	125,731.00
All other claims	39,864.99
Total Liabilities	$ 205,545.86
Capital stock paid up	$ 100,000.00
Total income	662,729.80
Total expenditures	616,869.74

NORTH CAROLINA BUSINESS IN 1894.

Risks written	$ 1,420,000.00
Premiums received	2,798.00
Losses paid on risks taken	247.13
Losses incurred	247.13

President, P. C. LOWNSBURY.
Vice-President, C. D. SPENCER.
Secretary, K. C. ATWOOD.

General Agent, C. C. CROW, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1894.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Preferred Accident Insurance Company on December 31st, 1894, now on file in this department.

OCTAVIUS COKE, Secretary of State.

COTTOLENE.

It's Provoking

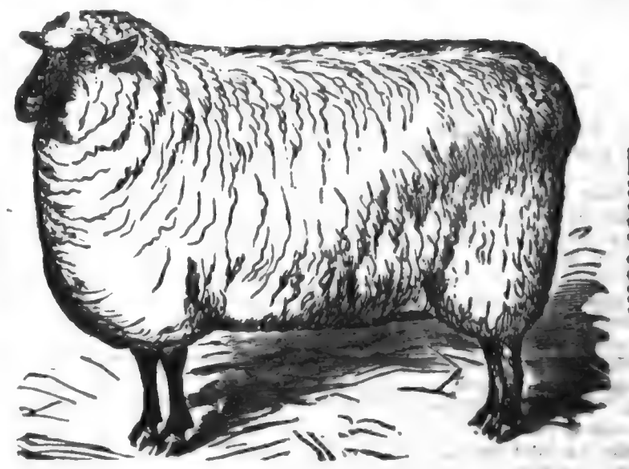
to be deceived; it's annoying to have a poor article of shortening. You can avoid both by seeing that our pail of COTTOLENE bears the trade mark—steer's head in cotton-plant wreath—and be sure of having delicious, healthful food. Other manufacturers try to imitate COTTOLENE, that's the best reason why *you* want the original article.

Made only by
The N. K. Fairbank Company,
ST. LOUIS and CHICAGO.

ELKIN WOOLEN MILLS.

Don't dispose of your wool until you have seen samples from the ELKIN WOOLEN MILLS.

They Make the Best Goods in the South.



Their Blankets are not Excelled in America.

They have built a bran new mill, and equipped it with the very best machinery. Write for samples and terms to the

Chatham Manufacturing Company,
ELKIN, N. C.

W. H. & R. S. Tucker & Co.

For this Season,

SPRING '95,

we have made most careful and comprehensive arrangements; enlarged certain departments, and further improved our admirable system, thus enabling us to render still better service than ever to the vast number of North Carolinians with whom the name "Tuckers" is a household word.

The Latest and Best In

Dress Woolens,
Dress Silks,
Black Dress Goods,
Silks for Waists,
Swivel Silks,
Kid Gloves, Corsets,
Hosiery, and
Shirt Waists.

Our Mail Order Department

Equipped for Increased Spring Business.

We are now prepared to take orders for Spring work in our Dressmaking Department.

Your Correspondence Invited.

RALEIGH, N. C.

NOTICE.

Having qualified as administratrix of the estate of J. R. Nipper, late of Wake county, I hereby notify all persons having claims against his estate to present them to me on or before April 8th, 1896, and those owing said estate will please make payment at once.

NORA A. NIPPER, Administratrix.
Six Forks, Wake Co., April 8, 1895.

ÆTNA

Life Insurance Company

HARTFORD, CONN.

J. D. Boushall, Manager,

RALEIGH, N. C.

The ÆTNA'S rigid economy and well-invested assets result in absolute security and prompt payment of claims, low rates and constantly increasing dividends, and the largest returns to policy holders.

The Largest Company writing both Life and Accident Insurance.

Active agents wanted in every town where we are not at present actively represented.

See Testimonial on page 2.

"CROWNING DAY,"

For Sunday Schools, Revivals, Prayer and Praise Meetings.

By J. H. Ruebush, J. H. Hall and A. S. Kieffer.

This book contains 128 pages, bound in boards. In Round and Character Notes. Price, 20 cents per copy; $3.00 per dozen, postpaid. It contains many of the choicest productions of McIntosh, Lowry, Ogden, Nickle, Gabriel, O'Kane, Sweney, Hoffman, Alleman, Cooper, Baltzell, Everett, Kieffer, Kirkpatrick, Excell, Ruebush, Davis, Palmer, Hall, Thompson, Tenney, Fillmore and Bushey. Has been prepared especially for Sunday-schools and Revival Meetings, and is filled with soul-stirring and spiritual songs. It will add life and interest to all religious services. Sunday-schools, Churches and Evangelists who desire a new book for the coming summer will find in this just what they need. To any Sunday-school Superintendent or Chorister who thinks of buying new books we will send one sample copy (if ordered through his pastor) for only 15 cents. Specimen pages of popular books free to any one. Address

THE RUEBUSH-KIEFFER CO., Dayton, Va.

The Christian Endeavor,

16 page monthly. One year trial

10 c.

Secretary of society free if they send names of members. BOX A., Plainfield, N. J.

SOMETHING NEW, A Peanut Sower and Planter for Corn, Beans and Peas. Price $1. Agts wanted everywhere. Also for Ayer's Peanut Planters, which plant nine-tenths of the peanuts raised, and without which peanuts cannot be economically grown. Ayers & Co., Petersburg, Va.

The Home Circle.

The Rain Song of the Robin.

Oh, the rain-song of the robin! How it thrills my heart to hear
The rain-song of the robin in the summer of the year!
How I long for wings to join him where his carol poureth free,
And for words to beg the secret of his magic minstrelsy.

Does he sing because he revels in the fury of the storm?
In the thunder and the lightning does he find a hidden charm?
Or with prophet eye, enraptured, does he see the darkness past,
And the beauty which shall blossom when the clouds disperse at last?

When Thy rain on me descendeth, and Thy clouds about me roll,
Grant, O God, the power of singing to my tempest-shaken soul!
May I see Thy mercy shining far behind the outer gloom!
May I hear Thine angels chanting! May I see Thy lilies bloom!

—Kate Upson Clark.

"I took my sorrow where the swelling fields
Lay circled by the low, caressing sky.
The soft enchantment that the morning yields
Held all the murmurous air, and only I
Marred the rejoicing day, and drew apart.
When joy came flooding till my pulse leaped high,
I told my gladness to the wood's deep heart,
And all the forest answered with a sigh.
She heeds—sweet nature—nay, she is not dumb!
When from my prisoned soul the bars shall fall,
There waits an answer to my every cry.
Though yet her speech I may not know, in some
Glad times my soul, bond-sundered, shall recall
In thousandfold the sure and blest reply."

—Hawthorne.

God's Gift.

A physician, whose life had been made beautiful with good deeds and a high faith, said once:

"If I have been happy or useful in the world, it is due largely to the effect on my mind of a chance question from a stranger.

"I was a poor boy and a cripple. One day, standing on a ball field, I was watching the other boys with bitterness and envy. They were strong, healthy, well clothed and well fed. Some of the mothers of the players sat in carriages, waiting to see the game, intending to drive their sons home as soon as it was over. I looked at them with an angry scowl, sick at heart. A young man standing besides me, and seeing, no doubt, the discontent in my face, touched my arm.

"'Say, bub! You wish you were in the place of those boys, eh?' he said.

"'Yes, I do!' I broke out. 'Why should they have everything, and I nothing?'

"He nodded gravely. 'I reckon God gave them money and education and health to help them to be of some account in the world. Did it never strike you that He gave you your lame legs for the same reason—to make a man of you?'

"I did not answer, and he turned away. I never saw him again. But I couldn't get his words out of my mind. My crippled leg—God's gift! To teach me patience and strength!

"I did not believe it. But I was a thoughtful boy, taught to reverence God, and the more I thought of it the more it seemed to me the stranger had told the truth. I did believe that God pitied me—and at last came to feel that it would please Him if I rose above my deformity, and by it be made more manly and true. It worked on my temper, my thoughts, and at last upon my actions. Gradually it influenced my whole life. Whatever came to me, I looked upon as God's gift for some especial purpose. If it were a difficulty, He gave it for me to struggle with, to strengthen my mind and faith; if it were a helpless invalid cast on me for support, or even a beggar, I thought—God has given me another chance to do his work.

"The idea has sweetened and helped all of my life. I wish I could find the man who gave me this password which has lifted my life to a higher plane, and has led me constantly to the Source of all good."

Weather Hints.

Watch the sky for what are called "mares' tails." These appearing after clear weather show the track of the wind in the sky. A rosy sunset predicts fair weather. A red sky in the morning foretells bad weather. A gray sky in the morning means fine weather. If the first streaks of light dawn are seen above a bank of clouds, look out for wind; if they are close to or on the horizon, the weather will be fair. In general, soft, delicate colors in the sky, with indefinite forms of clouds, mean fair weather; gaudy, unusual colors, and hard-edged clouds mean rain, and probably wind.

A dark, gloomy, blue sky is windy; but a bright, light blue sky indicates fine weather. Generally, the softer clouds look the less wind (but perhaps more rain) may be expected; and the harder, more "greasy," rolled, tufted, or ragged, the stronger the coming wind will prove.

A bright yellow sky at sunset presages wind; a pale yellow, wet; orange or copper-colored, wind and rain.

These are some of the most important points about weather which have been set down in the books by old and experienced sailormen.—*Harper's Young People.*

Now, we are builders, or we ought to be. Every one has his own share of work to do in the building of the temple of God; and a man's life has been utterly thrown away if, when it is ended, it is found that he has not added so much as a stone to the edifice. Some persons are intent on building up a business, building up a fortune, building up a reputation, but if that is all you have before you, it will be a sad thing for you in the day of reckoning.—*Thaïs Davidson, D. D.*

Cutting Weeds.

I was out in the orchard to-day running what we call a "weed cutter." It is a knife, about four feet long, fastened to a frame like that of a cultivator. The machine is so constructed that the knife runs about two inches underground in the mellow soil, and, if it is as sharp as it ought to be, it cuts the weeds so smoothly that they look for a time after it has gone through them just as they did before. As an Irishman might say, "They are cut but they don't know it." A friend came along while I was at work and said: "See here, Senex, there is something wrong about your cutter. That patch of may-weed that you have just passed over stands as green as ever."

"Come and look at it tomorrow," I replied. "When the sun shines on them after the connection between the root and the top has been severed, they will soon die."

Satan has knives as sharp as my weed cutter. When he tempts a young man to abandon the principal and practices of his Christian home, he does not expect him to become an open debauchee or defaulter at once. An appearance of respectability is kept up for months or even years. But the result, unless God interposes, is as sure as the withering of my weeds. The human heart must be in vital union with truth. It must be rooted in love. If separated from the source of all spiritual life, it cannot long resist the power of the world and the wicked one. It may try to flourish on such superficial principals as "Honesty is the best policy," but the time will come when they will fail.

Ever and anon we are startled by seeing or hearing of the fall of some one who had been respected and honored for many years. But that sudden withering of reputation can always be traced back to the adoption of some error or the indulgence in some vicious habit. The vitality of virtue being destroyed, the catastrophe must come sooner or later.

It is sad indeed that so many of the seemingly moral men of the world have no root. Their excellence is superficial. They flourish for a time, as my severed weeds were green for a night. But when a fresh temptation comes, its heat withers their rootless characters, and they go down.—*Journal and Messenger.*

A little attention is required to details in the care of sheep, if the most is to be obtained from them. Everything should be done with the idea of getting the most money from the food consumed. Not one farmer in ten does this. Rolling, hilly farms are especially adapted to sheep grazing, for on the high hilltops grass is needed to keep the water from washing the soil and fertilizers away. If heavy crops of grass could be kept there the hilly farms would be made far more profitable. The sheep are just the animals to remedy this fault.

According to the Chicago *Record*, the paper currency of the United States, including all kinds of notes and certificates, amounts to $1,167,405,183 in value, and is represented by 147,646,880 pieces of paper, as follows: $1 bills, 39,988,833; $1,000 bills, 2,467; $5 bills, 49,833,833; $10,000 bills, 787; $10 bills, 29,505,663; $20 bills, 11,837,471; $50 bills, 815,842; $100 bills, 824,374; $500 bills, 327,960.

A dying Scotch millionaire said to a minister, "Dominie, do you think it would do me any good in the other world if I were to give $10,000 to the kirk?" "I will na positively say that," replied the cautious divine, "but I think it is an experiment worth trying."

A Second Thought.

Look over your morning paper and you receive the impression that the world is filled with crime and disaster. You lay it aside with a feeling almost of despair. But you were abroad all day yesterday, threading miles of streets and mingling with thousands of people, and you saw no crime committed. You did see, however, enough of duty done, of kindly helpfulness, of cheerful self-sacrifice in time, convenience and service, to have filled a dozen newspapers with the recital of them. Here are columns of the papers filled for weeks with the doings of one woman who is said to have poisoned her husband. Well, you know of some wife whose daily self-sacrifice for a helpless husband would furnish materials of noble heroism for a volume; but such devotion is so common as to pass without comment. Wifely devotion is no "news," while wifely infidelity is news, and there is a deep, hopeful, reassuring meaning in it. It would be a bad world if it had to be raked all over every day to find good deeds sufficient to fill a newspaper.—*Christian Standard.*

In order to be successful a farmer should make his plans a long time in advance of the time when they must be put into operation. The best way is to mature a plan of operations that will require some years for fully carrying out. This brings better results than the changeable way that some have, of trying one way this year and another the next.

A Strong Fortification.

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THE article concerning the State Normal and Industrial School and the private and corporate schools of North Carolina for young women, coming from the president of a private institution, its effect being to destroy nine-tenths of the force of a recent editorial on the subject, written disinterestedly and entirely voluntarily in behalf of the private and corporate schools, is enough to discourage one. A reply from President McIver would not surprise us, but from one of the school men whose interest we thought to serve;—ahem, the reader will relieve us by recalling what we said about the sanguine reports rotten banks give out until the crash comes, being not unmindful the while that an increase of cotton bales may mean anything but an increase of income.

But if the private schools of North Carolina are prospering as no other business—we dislike the term,—it is very well, and we are glad enough to have it so. If it seemed that adverse winds had blown blue straws in our face, we just happened to be in a sinister current, and the winds were blowing most prosperously all the while. If the private schools are prosperous and the State Normal and Industrial School is doing good work, it is well; and such facts plow through mountains of theories founded on noblest principles. There is nothing in it to us either way, and if both State and Voluntary schools are doing good work, both flourishing, there is nothing to gain by changing.

To tell the hard truth, we do not believe all this, because it is contrary to principle and common sense. If, with $12,500 of income from the State, the State Normal and Industrial School cannot educate girls at less expense to their fathers than unendowed private or corporate schools can, money will not buy cotton. If it cannot give them better opportunities, with modern buildings, equipments, and better-paid and more numerous instructors, we will go back to school and renovate our reasoning faculty.

The figures in our editorial were taken from college catalogs and public reports, and it was not printed until the highest official educational authority in North Carolina had cleared us of doubts as to certain statements.

Most of the North Carolina institutions for women would have it understood that they do not bias their students for or against any sect; they are merely Christian, and the students may attend any church they prefer. So is it at the State Normal and Industrial. It is wrong for a State to foster a religion; but we would rather have no school at all than have one that does not foster the Christian religion. So, if the people of North Carolina desire to support a Normal and Industrial School, let them insist that it be strictly a Christian institution. With us it is a question of school or no school, not of religion or agnosticism.

We could say a great deal about the sphere of the State Normal and Industrial School: it is an open question. We do know that so long as it does the most good to the greatest number without injuring other school enterprises—principle or no principle—the public will say go on. We think it is doing harm by crippling the voluntary institutions; we have good evidence, but for obvious reasons we cannot produce it.

There is enough complaint that the competion between colleges for young men has lowered standards, to make argument superfluous. That meagrely patronized schools are the most efficient, we can allow; but at the same time we do not know of any school in the State for girls that will not take as many students as it can get. These are the facts that plow through theories.

As in the beginning, and ever, we are opposed to the government undertaking to perform any function that can be as well performed by an individual or an institution. Accordingly, if we had our way we would set the Normal and Industrial School to preparing teachers, which cannot be well done by private enterprise in North Carolina, or we would not have any at all.

Again, it has been said (and it is a feeble error) that we do not know that free students at the Normal and Industrial School are required to teach. What if they are? Is there any one who will say that the small tuition fee paid by those who are not free students is enough to relieve them of obligation to the State?

Finally, gentlemen of the Board of Directors, we petition you to alter the policy of the Normal and Industrial School so that every young woman who gets advantage of the liberal provision the State has made, will be required to make some return by teaching or by other work within the confines of North Carolina for the advantages which the people have helped her reach; and we know you and every one else will recognize that our position is reasonable, just and for the public good.

THE ills of the South are so many that a professor has written a book about them; and even then he did not show the way out of them all.

The late mortgage law excitement brought into unusual prominence one of the most harassing ills that ever afflicted a people—the credit system; and probably more than one man wished under his breath that it were practicable to prohibit operations of this system by law.

The farmer who has to mortgage his crop before he plants it, in order to get fertilizer and supplies, is a slave as sure as Scripture; and his tribute to his master is as burdensome as ever slave paid.

Credit costs; and costs a great deal more than it is worth, because creditors are usually in position to make terms to suit themselves. Creditors have to lay out to make all they can, because they run so many risks of losing. Thus debts are harder on honest borrowers.

There are creditors who make a profit on the supplies which they advance the farmer, charge the farmer interest on the price of the supplies they have advanced, and then take the farmer's products for payment at such a price that they can make another profit. These are the kind of rich men that stand no better chance of getting into heaven than the camel does getting through needle-eye.

If a man begins right, he has only to keep right, and have no fear for the end. That is simple enough. Evidently, if the debt-burdened people began right, they have since gone wrong. This is true, and the mistakes have been made in the last fifteen years.

Now, it stands to reason that there is a way out of the burdens of debt, slow and hard, but sure to the man of patience and courage. "Free silver," some one shouts; but not so. Free coinage of silver would probably help, but the man who had not previously learned to economize and live to such an extent on home supplies that he will have to make no more debts, would not know the difference, if all the silver on earth should be coined into 16 to 1 dollars to-morrow. Not that many farmers do not economize, for they do; but there are many who do not, as meat and forage laden wagons passing our door testify.

If we can ever get the mortgages paid off and reach planting time with enough to live on and run the farm through summer, we will move to get a law appointing a guardian for any one who gives a mortgage or runs on time. In the meantime, much good will be done, if every one will do all he can to raise home supplies, pay debts and get back to a cash basis.

THERE was never such a war like that which Japan and China have lately come to terms on. It began with a little matter, an insurrection in Korea, which was quelled long before the war had made serious headway. But a great and ancient dispute was re-opened, Whether China or Japan should control Korea? Both countries were confident of superior strength, and the dispute became a war, the lesser nation actually winning every considerable engagement. Korea goes free and is now independent. China not only loses all dominion over this country, but has been required to pay a sum that, with the expense of the war, would have bought Japan's interest a year ago and left a good margin to buy Japan with, if it were for sale.

We do not know if ever a war treaty was signed before in which the warring nations agreed to stand by each other in the future. This means that England and Russia will lose a great deal of their power in the East.

The opening of the ports is a good omen. China will be benefitted by the war, as well as Japan. A missionary recorded the opinion when the war began that it was a part of God's plan to reclaim China. To think of God using wars is violent; but the opening of China, the alliance for mutual protection, and the good will with which the parties to the war came to terms inclines one to believe that the missionary is right.

Japan is the hero nation of the decade. It has won a title to rank among the foremost military powers. There are people who say it is stronger on water than our country; and we may have to test the matter yet.

The Female Colleges of North Carolina as Affected by the Normal and Industrial School.

BY PRESIDENT F. P. HOBGOOD.

In a recent issue of the RECORDER the future of the female colleges was painted in colors all too dark. That their patronage is not so large as it would be without the competition of the Normal School will be granted; but that they are prospering beyond any other business in North Carolina in these times of financial depression can be easily shown. A comparison of their number of boarding students for the two sessions of 1893 and '94 and 1894 and '95 is interesting and furnishes a proof of their present prosperity. To institute this comparison, I addressed letters to the following schools: Salem Female Academy, Asheville Female College, Greensboro Female College, Peace Institute, the Kinsey College at La Grange, Louisburg Female College, St. Mary's, Littleton Female College, and Chowan Baptist Female Institute. Replies from the six of these first named (and Oxford Female Seminary may be added to the number) show that the percentage of increase is from ten to forty, the average being more than fifteen. What other business in North Carolina can make a more satisfactory exhibit?

Nor do I believe that they are lowering their standards, as was intimated to be the case in the RECORDER article already referred to. On the contrary, I am satisfied that they are raising them year after year. Why should they lower them? The fiercer the competition, the more necessary it becomes to raise standards and to offer increased facilities.

The same article says: "A father has to pay only ninety dollars for the board, laundry and fuel of his daughter in the Normal and Industrial one session; in any other school in North Carolina he would have to pay $180 or $200."

I am sure the editor will gladly permit me to make a correction of a statement or two contained in this paragraph.

From a circular sent me by President McIver of the Normal School, I find that a student who pledges herself to teach a certain time has no tuition fees to pay, and her expenses for eight months are eighty eight dollars. But if she is unwilling to take on herself this obligation to teach, her expenses for board in the dormitory, tuition, &c., for eight months is $126, or $16 per month. And if being unable to obtain board in the dormitory, she has to board in a private family, her expenses will be $145 for eight months, or $18 12 per month.

This for the Normal. Now you say that "in any other school for women in North Carolina, he (a parent) would have to pay $180 or $200." In this you make a mistake; for the charges at the Chowan Female Institute and at Oxford Female Seminary are considerably less than $180 or $200. I have not the exact figures at Chowan, but at Oxford Female Seminary they are $147.50 for ten months or $14 75 per month. These are the charges for board, fuel, lights, laundry and tuition in full literary course. The Normal adds the rent of books and physician's attendance. This last item for a large majority of students here is nothing, and the cost of books when purchased does not average more than five dollars a pupil. In comparing the cost at the Normal School and at the female colleges, it is all important to bear in mind that the session of the former is only eight months, while that of the latter is ten months. So that, omitting the rent of books and physician's fees, it costs less to send to Oxford than to Greensboro—$14.75 per month at the one, $16 per month at the other.

As instrumental music and art are not taught in the Normal, I have not included the charges for these at Oxford.

Nor do I believe that the Normal will ever be able to do successfully the work now done by the female colleges. I am aware, however, that the managers are trying to make it do a kind of work not adapted to its conditions and which it was expected by but few of these who assisted in its establishment that it would attempt to do. That we need a Normal and Industrial School—one to give teachers special preparation for their work and to teach useful industries—is readily granted; but that a Normal and Industrial School can be what its name implies, and at the same time an ordinary boarding school for girls, is opposed to all common sense and all experience. And the managers sooner or later will be compelled by public opinion to confine it within its legitimate sphere.

President Lincoln once said, "You may fool all of the people some of the time, and some of the people all the time; but you cannot fool all of the people all the time." This school is now something of a *fad*, if you will excuse the word; but parents will soon find out in this State, as they have found in other States, that for their young daughters of nineteen and under the female colleges are offering better facilities in every respect than the Normal Schools.

In the first place, girls of this age are better taught in the female colleges. In this it is not implied that the teachers in these are more efficient than that at Greensboro. My contention is that, other things being equal, a small class can be more successfully taught than a large one, because the teacher is able to do more of *individual* work. And I suppose it will be granted that the classes at the Normal are much larger than those of the female colleges. Of course, in the case of advanced students with whom the lecture system is used, the size of the class does not affect the character of the teaching.

In the second place, these young girls of nineteen years and under need more restraints thrown around them during their school-life than the conditions of the Normal School will permit. What are these conditions? There are present in every Normal School a large number of matured women from twenty to twenty-five years of age who are taking special courses bearing on the methods of teaching. These women do not feel that their liberties should be abridged by having thrown around them restraints deemed absolutely essential in the female colleges. The young girls in the same school claim equal freedom from restraints, and it is impossible without serious friction to place restrictions upon one class of students and to remove them from another class in the same institution. This is not mere theory.

In the Normal of a neighboring State, serious trouble has arisen just along these lines, and it has been forced into its proper sphere because of the withdrawal of the class of patronage that did not properly belong to it.

And, too, parents will greatly prefer that their young daughters in the formative period of their character shall be in denominational colleges where the religious influence is confessedly stronger than it can possibly be in a State school under the most favorable circumstances. For if their religious faith and zeal and denominational preference be weakened, what may we expect for the future not only of our religion but also of our civilization?

And, somehow, mothers feel better satisfied to have their young daughters in a smaller school, where they think that a more watchful and tender care will be taken of them than in a large State school.

If, then, in the denominational colleges young girls are better taught, have more of necessary and wholesome restrictions thrown around them, are under stronger religious influence, have a more watchful care taken of them at every point, have no greater expense, and besides have facilities for the study of instrumental music and art not offered at all in the Normal, will they not continue to be liberally patronized? I believe they will be, and never felt more hopeful than I feel now of the future of the Seminary over which I preside.

From Sister Knight.

My Dear Bro. Bailey:—Your editorial (BIBLICAL RECORDER, Nov. 21, 1894,) in which you endeavored to answer Bro. John E. White's "other question" has been carefully read. Please allow me to speak for myself just this once.

My letter to the churches of the Chowan Association (Jan. 12, 1894) sent you for publication, and which you kindly wrote me you had withheld "on the advice of many brethren" contained the following sentences: "I send the Board a copy of this letter, but have sent no formal resignation; from my standpoint I have nothing to resign.....The churches in the Chowan Association are supporting me, and I leave the matter with you, hoping you will let me as well as the Board know your decision at your earliest convenience. I will work on as at present to the end of the year (1894), if you so desire, that there may be ample time for calm, deliberate action on the part of the churches."

As I had said I would, I at once sent off a copy of that letter to Dr. Willingham, but at that time wrote him nothing more than a few words of Christian greeting and stated that I enclosed a copy of my letter to the churches. In due time Dr. Willingham wrote to me, kindly desiring to hear from me again. However, before his letter had been received, the North China Mission had cut off my salary, without consulting me and without informing me until nearly a month after the action was taken. I was still in Pingtu, and no one had accused me, or could accuse me, of unfaithfulness to duty.

Never in the history of Southern Baptist missions has there been a similar action on the part of a *Mission*. Not even in case of heresy on the part of a missionary, did the Mission presume to interfere with the payment of his salary until instructed by the Board. The missionary's salary has always been considered without the jurisdiction of a mission.

I wrote to Dr. Willingham asking if the Board approved the action of their North China Mission. To this question, for a long time I had no reply; finally, under date of Nov. 19th, 1894, the Treasurer of the North China Mission informed me that he had been authorized by the Board to pay me an additional month's salary, which was for the month of April. I had already received salary for the first quarter of 1894. The amount still due me is equal to the sum of the contributions of the churches of the Chowan Association for my support from May 1st to August 13th, 1894, (the date of my receipt of the Association's resolutions). After receiving those resolutions, I wrote to Dr. Willingham as follows: "From Aug. 13th, 1894, I claim no funds which are forwarded by the F. M. Board, but *I do claim*, at least, as much of my salary as the contributions of the churches of the Chowan Association to Foreign Missions will cover from April 1st to Aug. 13th, 1894." Since then, as I have stated above, the Board has instructed the North China Mission to pay my salary for the month of April, and I suppose I shall soon hear that one month's salary ($50) has been placed to my credit with the H. & S. Bank, Shanghai, by the Treasurer of the North China Mission.

If the Chowan Association has allowed the Board to borrow money to pay any part of that amount which was promised, I am *very*, VERY *sorry*.

A few months after I reached China there appeared in your paper a short article headed "Our Own Missionary," which I have carefully preserved and which has helped me wonderfully, because I believed what was therein published. I remembered when I sat with bowed head and uplifted heart in the congregation assembled at Sawyer's Creek church while the brethren of the Association were passing the resolution to support me in China. After I reached here, I decided that I could and would live on the amount they had promised to raise for my support.

After all, is it *our Board* and *not our churches* which should be responsible for the management of missions? Churches which have no relation with the work nor with the missionary will very naturally decline to "foot the bill."

You say: "The missionaries of the Board in China wrote to the Board saying they could not continue to pay her (me) since she had ceased to co-operate with them."

The Board's missionaries in North China had "*ceased to co-operate*" *with me*. My mission policy was the same as I had believed in and practiced all the time, but they had changed, yes, greatly changed their policy and practice. At about the same time when I sent to Dr. Willingham a copy of my letter to the churches, I also sent a copy of the same to the Treasurer of the North China Mission. And later on, I also sent him a copy of an appeal by us who intended to continue to work on what we conceived to be Gospel Mission lines. We were not then, nor are we now, *an organization*.

However, lest it might be understood that I had left my post before the churches had let me hear from them, a note of explanation was attached to all the appeals which I sent out for publication. This note ran as follows: "Miss Knight will continue to work in Pingtu as heretofore, until ample time for response shall have been given the churches whose direct support and co-operation she has desired."

You know about this note of explanation, Bro. Bailey, for I sent you an appeal with the note attached for publication in your paper, but you did not publish the same. What I have written, I desire you to publish. I hope, also, to write you a news letter soon. I wrote my father to continue my subscription to the RECORDER. I do not want to do without it. Send to my address: Gospel Mission Box, Shanghai, China. We are well and happy.

Mission Station: Tai-an-fu,
January 24, 1895.

Hints to Ministers.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner with too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the gospel, and let the Lord defend you. Do not get excited too soon. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless; lightning kills. Do not scold the people. Do not abuse those who come to church because the lazy ones stay away. Have a good time with those who do attend, and the others will hear of it and turn to see what is going on.—*Dr. King.*

Always look up; think of nothing but objects of the highest ambition which can be compassed by energy, virtue and strict morality. In all things do nothing on which you could not invoke the Divine blessing.—*Alexander H. Stephens.*

We must taste the gall if we want to taste the glory. If justified by faith, we must suffer tribulation. When God saves a soul, he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God, but all that he permits them to do is to suffer for his sake.—*McCheyne.*

The crossing of our wills must be received in an humble and docile spirit. There should be no gloomy looks, no peevish complaining. It is our Father who sends it. That name is enough for us. Remember that those who are walking the same way with us must be cheered, not discouraged. No matter how sick the heart, nor how fierce the warfare within, keep a cheerful face, have a comforting word for those around you. The very effort to do so will bring a blessing with it. —*Selected.*

Christ needs little things. He needed a child once, to set him in the midst and teach his disciples a lesson in humility. He needed a stater once—a coin worth about eighty cents—to pay his temple tax. He needed the colt of an ass. Let no one then excuse himself from the service of Christ, unless he is willing to admit that he is inferior to a child, or that he is worth less than eighty cents, or that he is cheaper in value than the colt of an ass.—*Selected.*

The Biblical Recorder.

WEDNESDAY, MAY 1, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

Is it want of organization or regeneration in the membership at the root of your church's backwardness?

THE brethren are going hopefully forward with the Female University. Work is to begin right away. We do earnestly hope that the responses to Bro. Stringfield's efforts will be such as to make certainty of opening next fall.

ANOTHER issue of the RECORDER and the Southern Baptist Convention will be before us. It is very much to be desired that as many of our people as possible attend. Important questions demand the consideration of our churches. We would that every pastor in the State could be there.

The inducements to go to Washington are too many to enumerate. Such another opportunity will not soon be presented. Let us have a large delegation.

THERE will be no great regret in North Carolina that the S. B. Y. P. U. movement has gone all to pieces.

Now let us all get together and pray and work to arouse our young church members to such a realization of their duties that there will be no ground for expecting them to do more.

A brother will submit a plan in the next RECORDER which we think solves every difficulty of the movement, and at the same time allows such latitude and freedom as is necessary. It is an elaboration of the North Carolina plan.

THE Holy Spirit goes from man to man. Let him only be introduced in a community, and his influence will likely be as wide as the community itself. Many a time the Spirit's power within a single person—and that a lowly one—has been the beginning of a great outpouring.

The revival season is near at hand,—that is, the time of year in which special efforts are made to get the Spirit more strongly and thoroughly working in our churches. If a few members in every church will begin now earnestly seeking the Spirit's presence, there will not be a fruitless revival or a discouraged church in the State when the year's work is closed.

Our duty here is plain. When we have to confess to ourselves that we are so cold that we do not experience the comfortings of the Spirit, it is high time to inaugurate a period of self-examination and prayer.

CONCERNING Sister Knight's letter, but little needs be said. For twenty years or more the RECORDER has found it good business policy never to question for a moment a woman's claim to anything; if we get a letter from a sister saying payment of subscription has been sent, we mark her up, as a rule, without even looking up the books to see if we received the money. So, if we were in the Board's place, Sister Knight should receive payment of whatever she says is due her.

But this does not alter the case. Sister Knight does not deny any statement in our editorial, except that she had ceased to co-operate with the Board missionaries. Now if she has been and is now pursuing the same mission policy she "had believed in and practiced all the time," she is by precedence the first Gospel missionary after Dr. Crawford. Certainly the Chowan Association, the Board, and the RECORDER, have been thinking that Sister Knight did not become a Gospel missionary until last year. We never had evidence of it until her name appeared on the circular with those of other members of the Gospel Mission, sent out the first part of 1894.

In her communication she says she had nothing to resign, then adds that she would work on as at present, which implies that she did contemplate a change of relations. Again, she expected to get a salary of $50 a month, and then says that the amount due her is as much of her salary as the Chowan's contributions for a certain time will cover. Suppose the Chowan contributed $95 a month; suppose it contributed $100 a month. Was Sister Knight's salary ever so measured? The Board paid Sister Knight a certain amount, whether the Chowan came up to it or not; and it has paid her since she went to China a good deal more than the Chowan has contributed for foreign missions. If anything is due her, it is the salary the Board agreed to pay her per month; and, if the Board consistently can, we advise that it pay this as soon as possible, because she thinks it ought to be paid her, and because she is a woman—a good, sincere, God-serving, Christian woman.

N. T. B. C.

Since this is an age of societies, our readers will pardon us for proposing the formation of an order which, we think, carefully managed, will prove of lasting benefit to Christendom. And if there is anything on the face of the earth that needs some benefit just now, it is this self-same Christendom. Many inventions, covering spheres from the nursery to the grave, adapted to boys, girls, men, women, idiots, cranks, and sages, have been placed on the ecclesiastical market at a ready sale. There is, moreover, an active demand for still others; so we propose the N. T. B. C. Now, we anticipate some objection to our society; for, from its very nature, it supplants or else controls all other religious organizations. If it should be generally adopted by Christian people, the great question of Christian union would be fully and happily settled. Hear us, brethren of all denominations, creeds, societies, and fraternities, as we present in the N. T. B. C. the sure and rational basis of union. The aforesaid society renders unnecessary all such organizations as the B. Y. P. U., Y. P. S. C. E., M. E. Church, North and South, P. E. Church, R. C. Church, Pres. Ch., Old and New Schools, and the Y. M. C. A. It will embrace all that is good in these institutions, and omit all that is bad. It will be so peculiarly constructed as to meet the demands of humanity in all of its phases, and to furnish spiritual work to all who wish to serve God from principle. It will utilize its young people, giving them suitable opportunities for self-improvement and the exercise of their gifts. It will teach them piety rather than pertness, and impress upon their minds a further lesson, that the Church was not made wholly for youngsters, and that fathers and mothers in Israel are entitled to some respect and some part in Christian work. The officers shall be, first, a president, set apart by the society for the purpose of instructing in holy things all of its members, including youths and women. As a man called of God to his special work, he shall have an unsoiled character, and be, withal, apt to teach; otherwise he will be apt to lose his place. And secondly, pious men, who shall be filled with wisdom and the Holy Ghost, and who shall address themselves to certain temporal interests of the society. The local body shall be entirely independent, and shall be possessed of full powers to transact all business relating to its work either at home or abroad. Its members shall be received on a credible profession of faith in the Lord Jesus, and excluded on a credible evidence of impiety. The initiatory rite shall be a *dipping of the entire person in water*, followed by a second rite known as the *commemoration*. The fellowship of the N. T. B. C. will be sweet, pure, strong; the worship will be intensely spiritual, the supreme object being the glory of God and the good of man. The society will not compete with dime museums, minstrel shows, or circuses; but discarding the world's gods in the shape of an ice cream freezer and a cooking stove, will seek to bring their stomach, together with all the rest of their members, into obedience to the law of Christ.

The society shall so wisely and emphatically inculcate temperance, patriotism, good citizenship, honesty charity, and holiness, that no outside organization will be needed to accomplish these purposes under the Christian name. So completely will the N. T. B. C. meet all possible religious needs of the community, that any divergent institution must be a hindrance rather than a help to humanity. The society will provide for the poor, give Sabbath instruction to the children, afford opportunity in each week for spiritual service, and, when necessary, make special arrangements for the development of its young members.

This is the only Christian society the world needs, and the only one that can lift men out of darkness into the clearest and fullest light; for in a special way, Christ is its head, the Holy Spirit its guide, and the Bible its law-book. Then let us all rally to the support of the N. T. B. C., which being interpreted is, NEW TESTAMENT BAPTIST CHURCH.

NEWSPAPERS are often requested to answer queries. Now let a newspaper ask the reader just two: Is it right to ask a newspaper a question that seems to be a general one, when the real motive is to get the paper to unintentionally "hit" some particular person? Would it not be better to let the person concerned state his side of the case before he is discredited? Now we do not ask these questions in order to "hit" any one, but merely to set the reader to thinking. We are always glad to give information, give our opinion on disputed points of doctrine or polity, for which we have a reference library, but it is really uncomfortable to be used unconsciously to destroy the peace of mind or the influence of a brother or sister.

BRO. BLANCHARD AT RALEIGH.

The financial representative of Wake Forest College, Rev. C. W. Blanchard, delivered an address on "Christian Education" from the pulpit of the Raleigh First Baptist church Sunday. Although we knew our brother well enough to anticipate a good speech, his impressive bearing, clear and deliberate delivery, forceful diction, earnestness and fluency, surprised us. We can add our testimony to that of many others that the selection of Bro. Blanchard for this work is most fortunate. And we hope that he will be heard in all our churches, not only for the present good he will do, but for that which will surely follow.

The body of the address was of the nature of an outline of the history of the College, prefaced with well-chosen remarks on the duty of Christians to develop themselves and to aid in the development of others. God has given us capability of growth with a real and evident purpose; and he has shown us how we may secure growth.

That more than human power has been behind our College all these years was impressively brought out in a recital of the overwhelming odds against which our fathers struggled, and by which they were twice utterly disheartened. The tribute to the sainted James S. Purefoy, whom God used to save the institution, was as appropriate as it was worthy. What would have been but for this man we almost fear to try to imagine.

The present conditions demand immediate attention. The College is doing a $300,000 business on $200,000 capital. This makes debt unavoidable. Curtailment is impossible; the demand is rather for enlargement. No doubt there will be boys to educate—for the fields are full of those who would go to college, if they could, and all of them ought;—but the present effort is not so much for enlargement as for actual need. Income has been reduced; but we cannot cripple the institution. An attractive proposition has been made—$5,000 in a lump, if the 160,000 Baptists in our Convention will pledge now to raise $30,000 within three years (the pledges should be made within the next several weeks.) We cannot let slip this great opportunity. And besides, if we show that we will do what we can, it is likely that still greater sums will come in from outside sources.

In the providence of God such an opportunity has been offered us. To throw it away would have the effect of stifling the interest and chilling the ardor of the College's best and ablest friends. We cannot do this; we cannot let the College go backward; nor should we let it stand still. The denomination needs educated men and women. We must move onward and upward. In proportion as we enlarge and develop in Christian education will our denomination be strengthened.

After all, the people of our denomination must be depended on for the support of Wake Forest. The institution is for them, and outsiders will measure its usefulness by their responses to its calls.

SPEAKING of our discussion of the Young People's Movement with Dr. Kerfoot, and our publishing letters endorsing our views, the *Baptist Courier* says: "We would like to know if any of the Kentucky brethren endorse Dr. Kerfoot's views. Will the *Recorder* please tell us, and will the *Recorder* devote as much space to letters on the other side of the question? Will the *Recorder* please answer?" Just why the *Courier* should be so concerned on this subject we do not know, but we cheerfully answer. We have published *all* the endorsements of Dr. Kerfoot's articles that have been sent to this office, and three of them were from Kentucky. We have published but a very small fraction of the endorsements of our articles that have come to us. Certainly we are ready to give "as much space to letters on the other side" as is occupied by letters on our side. We believe the overwhelming majority of the Baptists of the South, especially the laymen, agree with our position on this subject. We have a multitude of letters of the strongest endorsement from prominent pastors and laymen from all parts of the land. And now we ask a question we want the *Courier* to answer. Will the *Courier* "devote as much space" to the other side as it has devoted to the advocacy of this "young people's movement?" We pause for a reply.—*Western Recorder.*

(The *Courier* took water, making a qualified answer).

We would not publish this extract if the *Courier* had been the only paper that tried to make the impression that Dr. Kerfoot overcame Dr. Eaton in the debate (which verily he fell far short of), and also that the *Recorder* was not publishing the approvals of Dr. Kerfoot's stand. Nothing is so unfair as an unfair attempt to make a fair man seem unfair.

SEND two dollars on subscription, and if you haven't got it, we will send you "The Baptist Position" free. Pastors sending a club of five dollars *for new subscribers only*, will receive twenty copies of the useful tract free.

"THE BAPTIST POSITION."

We find that it is desirable to make an effort to distribute Bro. Love's sixty-one page tract, "The Baptist Position." It is meeting with favor wherever it is read. Conditions in North Carolina inspired Bro. Love to write it.

We will send the tract to any subscriber who sends us two dollars with request for the tract; and to any nineteen weeks trial subscriber who sends five cents extra.

Any pastor sending us five dollars at one time in new subscriptions (whether nineteen weeks, six months or yearly) will receive twenty copies of the tract for distribution.

The work is bound in durable paper and well printed; it will be a source of strength to many churches.

This offer is limited.

PERSONALS AND OTHER ITEMS.

....The Chowan Association will meet at Gatesville, May 21st.

....On to Washington. The prospects for a good delegation are good.

——Three more were baptized at the Orphanage by pastor Newton recently.

....Dr. Henry W. Battle will aid Pastor Weaver of High Point in meetings soon.

....Rev. C. B. Paul changes his address from Wake Forest to Davis, Carteret county.

....Ex-Gov. Taylor of Tennessee and President Kilgo of Trinity are to lecture at Wake Forest soon.

....The Baptist church at Bishopville, S. C., was recently destroyed by fire. Loss, $3,000; insurance, $1,000.

... "The very best money we spend for missions is that we spend in going up to our Conventions."—*Dr. Gambrell.*

....Twelve persons were recently baptized at Brookneal, Va., where our good friend, Rev. C. A. Woodson, is pastor.

....Rev. Joseph K. Dixon, one of the most prominent pastors in Philadelphia, has resigned on account of poor health.

....Rev. Thomas Muse, an aged and venerated Baptist preacher of Georgia, died at his home, Coleman, Ga., April 20th.

....Rev. G. M. Tolson has resigned the Crisfield, Md., pastorate, and after May 12, says the *Evangel*, his address will be Charlotte, N. C.

....The Thirty-first International Convention of Young Men's Christian Associations of North America meets at Springfield, Mass., May 8th-12th.

....In contributions North Carolina ranks eleventh in the Southern States, with an average of 18 cents a member a year. In numbers she ranks third.

....We rejoice with Bro. J. L. Sproles of West Point in the good meeting they are having. May the Lord give them a great victory.—*Mississippi Baptist Record.*

....Rev. M. L. Rickman, who graduated from Wake Forest in 1889, and has been doing well in the West, has changed his location from Stevensville, Mont., to Hamilton, Mont.

....Missionary Ginsburg of Brazil sends us an elaborate report of our work in his field. Progress has been made on every hand. Forty-eight accepted Christ and were baptized.

....The *Examiner* is running advertisements of a famous circus and a well-known proprietor of a beer-brewing establishment. The *Examiner* is "the leading Baptist paper" in this respect at least.

....Rev. R. Van Deventer has closed a very successful meeting at Burlington, and has baptized several promising converts. We will publish an interesting letter from him next week.

....Rev. G. L. Finch, who used to preach at Biltmore, and is now pastor at Pulaski, Va., writes that he is doing well in his new field, and is expecting Rev. J. E. Hutson to aid him in meetings next month.

....Dr. J. S. Dill of Richmond, Va., will deliver the literary address before the Scotland Neck Male School June 6th. Brethren Prince and Wilson are to be congratulated on the success they have made of this school.

....Mr. Otho K. Holding and Miss Hannah R., daughter of Prof. John F. Lanneau, were married at Wake Forest April 25th, Rev. W. R. Gwaltney, assisted by Dr. W. B. Royall, officiating. We wish them well.

....The handsome new brick church at Morganton is nearing completion. Brother Patton contemplates leaving for China next October, if passage money is raised. Ten persons united with his church by letter recently.

....We thank Revs. G. L. Merrell, G. M. Webb, A. C. Davis and B. K. Mason for sending us new subscriptions last week. We are sure if the brethren will bring our "Baptist Position" offer before the people, there will be a flood of responses.

....Rev. E. S. Alderman aided in a meeting in Williamsburg, Ky., in which thirty-three additions were reported. Bro. Alderman is from Wilmington, N. C., and he has been pastor in Kentucky many years.—*Baptist and Reflector.*

....The Broadus memorial number of the *Seminary Magazine* has been received and read. It might be called "all about Broadus." The reading of estimates of him in various walks of life by leading men who were best qualified to appreciate him will benefit one next to a study of a "Life of Broadus," such as he himself wrote of Boyce. It will be sent on application to the Sunday-school Supply Store at Raleigh, for twenty-five cents.

....Baptists at Deland, Florida, have dedicated a $16,000 house of worship.

....Pastor Boone at Windsor is being aided in meetings by Rev. C. W. Scarboro.

....Rev. C. J. F. Anderson preached at Aberdeen last Sunday, says the *Telegram*, and administered the ordinance of baptism in the evening.

....Rev. L. G. Broughton writes April 22d: "A great day at Leigh Street on Sunday; eighty-four persons came out for Christ; held four services—packed at every one. Meeting goes on this week."

....Rev. Mr. Hutson has been carrying on a protracted meeting at the Baptist church. There have been from fifteen to twenty conversions and the interest still continues unabated.—*Rocky Mount Phoenix.*

....The First Baptist church of Norfolk, Rev. E. B. Hatcher, pastor, has decided to change location, and has purchased the most desirable site in the city, at a cost of $37,000. Nearly half this amount was subscribed in one morning.

...."The Baptist Position" and the BIBLICAL RECORDER nineteen weeks for fifty-five cents to new subscribers, will stimulate our churches all over the State if the pastors will push the offer. Mention it to your people next Sunday.

....There will be an anniversary meeting at Western Prong, near Clarkton, the first Saturday and Sunday in May, Bro. J. F. Harrill writes. Bro. Arch. Johnson of the Red Springs *Citizen* will deliver the address and Rev. J. H. Hildreth will preach.

....Joseph Cook says that "the present deficiency in money for missions is due as much to soft times in doctrine as to hard times in business." There is truth in this, but it is also due to running after side issues and giving attention to various "movements."—*Western Recorder.*

....We thank Bro. J. S. Kilby, Secretary of the Board of Trustees, for a handsome invitation to the sixth annual exercises of Trap Hill Institute, May 15th-16th. Rev. J. T. Jenkins will preach the sermon, and Congressman Linney will deliver the address.

....Pastor Blackwell of Elizabeth City is being aided in a series of meetings by Rev. W. P. Hines; Dr. Pritchard has been holding a meeting at Gaffney, S. C.; Rev. N. S. Jones has been keeping up the meetings at Salisbury, since Evangelist Neighbour went to Richmond.

....A brother desires to know if the David C. Cook S. S. Literature is Union or Nonsectarian. The makers of it say that it is nonsectarian, and this is enough, since nonsectarian literature is unquestionably in effect Pedobaptist. That is why Pedobaptists are so willing to unite on it.

....A good sister writes: "To me the loss of our much beloved pastor, Rev. C. A. Jenkens, is a personal affliction; a truly godly man, he was admired by all denominations, and even by others. His life has been an inspiration to me, and that of his estimable wife also, since they first came to Goldsboro."

....We are gladder than we can express to be able to say that Dr. Carroll was not as sick as we had heard. He has returned from Baltimore, whither he went, not for treatment, but simply for consultation. His trouble is not as serious as was thought, and we expect to see him shortly in his usual vigorous health.

....A great work for the Lord has been wrought in the Raleigh Fayetteville Street Church and our out-stations since the beginning of the year. There has been a gracious revival in South Raleigh, many conversions being made. Pastor and missionary Hunter, brethren Pullen, Blake and others, have been active in this quiet but faithful work.

....Evidently we struck the quick of the South Carolina *Courier*. There is nothing like a man who knows he is on the wrong side, for calling names and hurling abusive epithets. We hope the good Lord will give our brethren grace to bear what their monism and other unscriptural isms bring on them, but if he does not, we will not be surprised.

....Rev. A. J. Bordeaux writes, "I have been preaching for the church (Sharon) in Pender county ever since Bro. Smith's death two years ago. They were a very small band of brethren organized and holding forth within a mile of Caintuck church; so I got get them to agree to disband, and have given them letters to unite with other churches."

....Forty copies of Broadus' Harmony of the Gospels were received for the students at Wake Forest some time ago, and we learn that Rev. Jasper Howell, Jr., has succeeded in placing forty copies of the Memorial number of the *Seminary Magazine* among the students. Now let them get the incomparable commentary on Matthew, and all others of Broadus' works that they can afford.

....Rev. C. S. Cashwell of Hickory, N. C., writes April 26th: "Some weeks ago Bro. J. T. Jenkins met me at Newton and preached for us there for one week, day and night. He preached well. The congregations, for the most part, were small, but we hope good was accomplished. As a partial result of the meeting, on last Sunday night I baptized three persons. We had the congregation then—'all Judea and the regions round about Jordan.' From Newton Bro. Jenkins came with me to Hickory, where the good work was already going on. Here the congregations were larger than we could accommodate. The Lord was with us in power. At the close of the meeting I baptized eight persons; since then two more. The Sunday-schools at Newton and Hickory are very prosperous. Our weekly prayer-meetings here good."

....The State Mission Board of Florida has been compelled to cancel all contracts with its missionaries on account of lack of funds, due to the freeze. Such calamities as this happen about as often as Chicago fires, and, while we sympathize with our sister State, we are sure she will bloom out as she promised into one of the hopefulest, brightest and richest sections of our country.

....Bro. T. H. Street is the man we have been looking for, and we are looking for a hundred like him. He writes, "I will join the 'Regions Beyond' for one or two weeks with some pastor." Now, brethren, let us have a great coming out of laymen and pastors in this worthy cause. Times may be too hard to give money, but work can be given, and after all that is what the Master wants us to give.

....Our Orphanage has issued a manual for 1895, writes Rev. Chas. A. G. Thomas in the *Atlantic Baptist*; but up to date we have not received a copy. Send us one with the bill, Bro. Mills. Since the opening of the Orphanage in 1885, three hundred and fifty six children have been received; "of these 186 have been discharged and are doing well." Twenty four have been adopted. There are about 130 children there now.

....We were glad to have Rev. W. A. Smith of Cedar Rock in to see us Monday, giving good reports of his churches. Cedar Rock Academy, of which Brother Smith is principal, will have an address by that eloquent gentleman, Bro. E. E. Hilliard of the *Scotland Neck Democrat*, at its closing exercises May 14th-15th. This is one of our strongest educational posts, and there will doubtless be a large attendance at the exercises.

....Rev. H. A. Bagby of Richmond has been the means of a great work of grace at Scotland Neck. A large number have professed religion, and the membership of Bro. Vann's church has been increased by fifteen or more. We regret to hear that Brother Vann has found it necesary to seek treatment in Baltimore, and we hope the Baptists throughout the State will pray for his full restoration. Dr. Durham preached for him Sunday.

.....The obliging traveling passenger agent of the Southern Railway, Mr. Chas. L. Hopkins of Charlotte, came down to Raleigh last week just to tell us that the Southern Railway would run the most elegantly appointed cars to the Washington Convention, through the historic battlefields of Virginia, and along scenery second only in the East to our Land of the Sky. Schedules are so convenient that one may choose between starting in the morning and travelling in the day, or starting in the afternoon and making the trip by sleeper. Write to Mr. Hopkins at Charlotte, if you are inferested.

....If the Greenville church does not grow under the ministry of Bro. Billings it will be the fault of Bro. Billings or the RECORDER. They are working together admirably at this point, and our Greenville list is just twice as long as it was when Bro. Billings took charge, and under Bro. Lamberth it was a good list. Bro. Billings not only helped Bro. Caddell in his work, but also kept the work up and sent us three new subscribers last week with a request for more sample copies. Bro. Oliver's meeting with Bro. Billings will be reported by the latter later.

....Rev. Dr. L. G. Broughton of Roanoke, Va., is preaching a series of exceptionally fine sermons at Leigh Street Baptist church, and with telling effect. His sermon on Sunday morning was a masterpiece. He stirred and swayed his great audience with a power and pathos which reminded us of some of the best efforts of Richard Fuller. After hearing that sermon on Sunday morning, we needed no further explanation of how he has accomplished such wonderful results in Roanoke. Thus far 150 persons have professed conversion, and the work goes on.—*Religious Herald.*

....The corner stone of the Miller Building was laid last Wednesday. Rev. J. D. Newton read in the chapel the sketch of the family prepared by Rev. J. B. Richardson. Mr. J. A. Leach paid a handsome tribute to Miss Miller and gave the children some kind and fatherly advice. The exercises were interspersed with songs and closed with a brief address by Chairman Frost of the Executive Committee.

All then repaired to the Miller Building. Important documents were placed in the box and the stone was put in its place. Chairman Frost led in a tender prayer and the exercises closed.—*Charity and Children.*

....The *Baptist and Reflector* seems to think that the Y. P. conference at Washington is modelled after the iniquitous political caucus—and it may be; our contemporary says, "if any one attends and takes part in the conference, it is understood, we presume, that he will abide by the decision reached by the majority of the brethren present." There is no telling what some publishers would do to get the S. B. Y. P. U. started, but it is hard to believe they would have the effrontery to do anything like this. But we are not up with the new age brethren, and we are probably ignorant of the modern meaning of the word *conference*.

....Our people should beware how they buy books. Missionary work by agents selling books and distributing papers that are apparently written for other purposes, is a favorite method of Adventists. Another way Adventists have of furthering their aims is to claim that they are nearer to the Baptists than any other sect. This is not so; but if it were, such an argument would be confession that they think Baptists are right. Also in dealing with Adventists and Mormons, it is remarkable how they turn and twist by saying that they do not represent the part of their sect that we know about, but some other that we know nothing about. They are all of the same tribe. Let the people follow only those whom they know are worthy of their confidence.

....The Baptist Sunday-school is about to add four small class rooms to the church building in order to accommodate all the classes. The school has twenty officers and teachers, and 192 were present last Sunday. Superintendent Welch has filled his position twenty years without cessation. Rev. M. A. Jenkins is about well again, and will meet his congregation at the Baptist church next Sunday.—*Waynesville Courier.*

....The *Religious Herald* will not say whether or not we are invited to the alleged conference (?) in Washington, though it evidently believes we are not. We think we will go and give the conference (?) an opportunity to say whether we are invited or not. Many of the brethren whose names are paraded by the *Herald* agree with us thoroughly on the whole subject.—*Western Recorder.*

....The highest newspaper authority in the United States, the Geo. P. Rowell Advertising Co., publishers of the American Newspaper Directory, have sent us a certificate that "without an exception" the RECORDER has the largest circulation in North Carolina guaranteed with a $100 forfeit in their Directory. Others may claim, but we are backed with the authority and guarantee of the Rowells. Baptists should be proud of it.

....In the departure of Rev. C. A. Jenkens from Goldsboro this week, our Convention suffers a real loss. He was one of our ablest pastors. Goldsboro is one of our strongest points, and while it has been blest with unusually good pastors, it never loved one better than it loves Bro. Jenkens. Into his new field we are sure the good wishes of hosts of friends in North Carolina and the rich blessings of God follow him. Bro. Jenkens' work on the RECORDER has met with general acceptation, some of his articles drawing out many expressions of approval.

....The following encouraging report is taken from the *N. C. Presbyterian*: "The Executive Committee of Foreign Missions (Presbyterian) met at the Mission Rooms on April 15th. The report of the treasurer showed the receipts for March to be $17,975. The receipts for the year ending April 1st were $132,461.89. This is something over $9,000 less than the receipts of the previous year; but all debts are paid, and there was a balance in the treasury, excluding the Congo boat fund, of something over $6,000. Twelve missionaries have been sent out during the year, and all those in the field have been provided with the necessaries of life."

....In the midst of the greatest financial depression our country has known in many years our people are making good subscriptions to the Baptist Female University, and seem to do so with that cheerfulness which is truly encouraging to the Trustees. We hope all of our pastors will announce the fact that the contract for the erection of the building has been awarded and the work begun; that we have begun this work with the confidence that our people will furnish the money with which to carry it on to completion. During the next three months we are obliged to pay the contractor several thousand dollars; we therefore must earnestly ask our people to put forth every possible effort to send a contribution at once.—*O. L. Stringfield, Sec. Board of Trustees.*

....Three score and ten, but hearty, full of life, ready with kindly reminiscence of any man or enterprise one may recall, as full of love for his brethren as he is of years and sevenfold more, a man of God for any one to go to in time of trouble for comfort or for counsel, many days of usefulness behind him, with a shining record, a clear conscience, an abiding hope,—a man generally to be envied; that is Dr. T. E. Skinner who passed his seventieth birthday last Monday, and for whom we wish many more. Of him it can be said more truly than of any one we know that he grew up with the Baptist denomination in North Carolina, and in all the years he has been foremost to throw himself into every movement for the denomination's growth. Beyond our borders Dr. Skinner has a larger acquaintance than any Baptist in the State.

....Rev. N. S. Jones sends the following good news: "We have just closed a very precious and interesting meeting. I baptized eight last night (April 22), and there will be others. Rev. R. E. Neighbour, a returned missionary from Brazil, did the preaching. It affords me real pleasure to say that Bro. Neighbour is a safe and zealous worker for the Master. I think I can say for him the best thing that can be said for any man, and that is, he preaches the Word in love and with great earnestness. There are great possibilities before him for the Master's service. We were all delighted. We expect to have Dr. Hume to preach for us Sunday; also on the same day to help me in organizing a church four miles in the country, at Ellis' School house." Dr. Hume has been rendering valuable aid for him at Chapel Hill lately.

....Rev. O. C. Horton is at the bottom of a great deal of comfort in the RECORDER office. Nearly every week he sends a new subscriber. Last week he sent two, taking the "Baptist Position" besides, and writing, "I gather a subscriber when I can." We were glad to get the following from him earlier in the week: "Quite a number of the members of East Durham church tried to take advantage of our ignorance on Saturday evening, 30th inst. They came in on us armed with "substantials" suited to drive want from our door and make us happy with their little expressions of kindness. They laid "this and that" on our table, and took charge of every seat and almost every available spot in our home. After some sweet songs full of Christ, and words of encouragement which will be long and pleasantly remembered, they adjourned to their homes, leaving us feeling grateful for the place God has given us in the esteem and love of this people.

Delegates to the Southern Baptist Convention.

The Constitution of the Southern Baptist Convention provides for two sets of delegates in the following:

"ART. III. The Convention shall consist (1) of brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one delegate for every $250 actually paid into the treasuries of the Boards during the fiscal year, ending the 30th day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally elected at the annual meeting of his District Association and his election certified to the Secretaries of the Convention, either in writing or by a copy of the printed minutes."

The Board of Missions has appointed delegates provided for on the basis of funds contributed. It cannot now be known how many delegates our Convention will be entitled to in the next session of the Convention on this basis. I give the list in the order of their applications and appointment. If more delegated have been appointed than can be seated, the last named will not be delegates. This has been the order of the Board for many years. The date of the application for appointment fixes the position of the brother's name in the list.

Certificates of said appointment will in due time be sent to each delegate.

W. C. Fields, J. W. Fleetwood, C. A. G. Thomas, O. J. Carroll, Shelly Swain, M. P. Matheny, R. H. Marsh, C. J. Woodson, W. P. Jordan, J. W. Cates, J. W. Bryan, C. E. Taylor, W. R. Gwaltney, W. L. Poteat, Walters Durham, W. B. Waff, R. Van Deventer, Jasper Howell, J. O. Adams, E. J. Edwards, E. F. Jones, T. J. Taylor, H. A. Brown, J. A. Smith, J. N. Page, Oscar Page, J. M. Hilliard, R. D. Carroll, C. J. F. Anderson, J. H. Edwards, R. A. Hedgepeth, A. R. Pittman, W. H. H. Lawhon, J. B. Richardson, J. A. Stradley, S. P. Smith, D. I. Watson, W. F. Fry, W. H. Edwards, T. E. Skinner, C. Durham, J. C. Scarborough, O. L. Stringfield, T. Bright, E. F. Aydlette, L. R. Pruett, Thos. Hume, N. L. Shaw, S. E. White, S. F. Conrad, W. T. Love, C. B. Justice, A. H. Porter, W. C. Tyree, R. T. Vann, J. O. Alderman, J. H. Williamson, J. M. White, T. H. Pritchard, C. G. McManaway, R. H. Jordan, J. A. Durham, J. W. Bailey.

No person has been appointed except on application personally, or through some one authorized to send in the application to the Board. If any name sent in has been by mistake left out of the above list, the proper correction will, if attention is called to it, be promptly made.

ASSOCIATIONAL DELEGATES.

Alexander—Rev. L. P. Gwaltney, or Rev. W. J. Bumgarner.

Atlantic—Rev. Rufus Ford, or Rev. C. A. Jenkens.

Central—Dr. J. W. Carter, or Rev. W. R. Gwaltney.

Chowan—Dr. C. S. Blackwell, or Rev. J. E. White.

Columbus—Rev. J. F. Tuttle, or T. S. Memory.

Flat River—Rev. J. S. Hardaway, or Rev. H. T. Williams.

Green River—Rev. C. E. Gower, or Rev. M. M. Landrum.

King's Mountain—Rev. T. Dixon, or Dr. J. D. Hufham.

Liberty—Rev. H. Sheets, or Rev. Thos. Carrick.

Montgomery—Rev. H. M. Ingram, or Rev. G. O. Wilhoit.

Mt. Zion—Rev. J. F. McDuffie, or Rev. W. C. Tyree.

Pee Dee—Dr. E. A. Covington, or H. C. Dockery.

Robeson—R. R. Barnes.

South Yadkin—Rev. N. S. Jones, or J. C. Turner.

Stanly—Rev. J. W. Suttle.

Tar River—Dr. J. A. Munday, or N. Biggs.

West Chowan—Rev. J. B. Boone, or Rev. A. Cree.

It seems that the other Associations did not, at their last session, elect delegates to represent them in the next Southern Baptist Convention. The Board has no authority to appoint their delegates.

C. DURHAM, *Cor. Sec.*

Raleigh, Aug. 25, 1895.

Notes from Monroe.

Beginning the fourth Sunday in March and closing the first day of April our meeting was held at a convenient season and in the midst of beautiful weather.

Rev. J. T. Jenkins of Winston did the preaching. His sermons were direct, practical, earnest, and faithful. I have never seen a deeper interest in any meeting. The entire vicinity was stirred through and through regardless of sectarian or secular lines. The church seemed ready for a blessing and we had a gracious outpouring of the spirit. There have been twenty-four accessions to the church and there are good indications for a healthy growth in numbers and spirituality.

Bro. Jenkins deeply impressed our people. As a speaker he is graceful, fervent, and interesting. It is pleasure to record that his meetings are not gush and glitter, but the basis of a vigorous and permanent growth.

Our Union at Meadow Branch was enjoyable. This church is situated in the midst of a very prosperous community of live energetic people. It is the strongest church in our Association in numbers and wealth. Right in this vicinity some of us are already hoping to see ere long a flourishing Baptist academy, under the auspices of our Association, which shall prepare our boys for Wake Forest College.

This leads me to speak of Bro. Blanchard's visit to this section. For two hours he held the undivided attention of an audience of six hundred on Sunday forenoon at our Union. A Presbyterian merchant of Monroe told me it was the finest educational address he had ever heard and he gave ten dollars cash to the college. Bro. Blanchard visited Beaver Dam, Waxhaw, and Monroe and started a kind of an educational revival in Union county which will bear fruit in the years to come.

We are planning a vigorous campaign at destitute points in the county during the summer. I do not see any Union pastors on your "Regions Beyond" (or *around*, as Bro. Thomas suggests), but you may depend on the majority of them for a week or two in warm weather. When the pastors have voluntarily worked up Baptist interest at new points, we will probably employ a suitable brother to carry forward the work. Thus our associational work and the relief of destitute points in our borders can be linked together and more successfully prosecuted.

My work here in Monroe grows more and more pleasant. There are continual remembrances of sympathy and esteem. The brethren told me recently to get ready to go to Washington—they will pay my way. Occasionally we have a shadow. Just to-day we have buried Bro. W. C. McCall, who leaves a wife and six children. He is the third of our members to pass away since I came here last July. So one by one the workers die, but the work goes on.

HIGHT C. MOORE

Monroe, April 13, 1895.

Through Hyde.

At the request of Rev. Josiah Elliott and Rev. W. R. Carawan, the chief movers in the erection of a house of worship at Rose Bay in Hyde county, I planned a trip to be with the brethren there at the dedication of this house of worship.

At Washington I arrived too late, three hours behind time, to preach for Rev. D. McLeod and his people. But I went to see the Baptist house of worship which is now being remodelled. It will when finished be in three rooms. These can, when necessary, be changed into one audience room. This makes the house suitable for the Sunday-school, prayer-meetings, and the larger congregation. It will be attractive, and every arrangement and finish in good taste. Bro. McLeod and his little faithful church deserve and ought to have the help of the denomination in completing their house. Money sent them will be wisely invested for the Lord's cause in that growing town. They will need about one thousand dollars to finish it.

At Swan Quarter I was met by Rev. W. R. Carrawan, our faithful missionary in Hyde county, and taken to his home about five miles distant. Near his home is the location of the Rose Bay Missionary Baptist church of Christ. It is a beautiful house, finished, painted, and with the aisles and pulpit carpeted. There is, perhaps, no better or more attractive house of worship in the county. It is well located, and cost $1,150. This is the house, in the construction of which Rev. Josiah Elliott of Hertford put a mortgage on his little home for $500 to secure money with which to finish the building. The house was dedicated on Sunday, April 14th, free of debt. But Bro. Elliott assumed $150, in order to pay off the $450 of indebtedness due on the house the day of dedication. He had before given his time and energies gratis, and largely of his personal means to carry forward this work to its present development. He needs and ought to have this $150 sent to him in the next thirty days. Who will help this faithful, self sacrificing, wise, and successful worker?

Bro. Carrawan, by giving his time and horse and buggy, enabled me to see at no expense almost all of this rich and beautiful country. The farming lands, orchards, and many of the homes around Mattamuskeet Lake are beautiful. It is about fifty miles around this lake. There is only one road in the county, by which you enter and return, reach every town and place and home in the county. The county is noted for the richness of its soil, the great amount of corn produced, abundance of game, tame wild geese, and white black-birds.

There is in Hyde abundant room for Baptists, and we will, in the next five years, need five other houses of worship like the house at Rose Bay. Now is our opportunity in this county. We ought to use it wisely. I preached three times in the county, and met many of her kind and hospitable people. I was with Bro. Elliott in his home at Hertford and at some of his churches. He knows how to work, and he knows how to get others to work. C. DURHAM.

Woman's Missionary Meetings.

The Seventh Annual Session of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Washington, D. C., Friday, May 10—Monday, May 13, at the Calvary Church Sunday-school House, cor. 8th and H streets, N. W. The hour of assembling is 9 A. M., closing at 12 30 P. M. Foreign Missions will be represented on Friday, Dr. R. J. Willingham making an address; Home Missions and Executive Committee recommendations on Saturday, Dr. I. T. Tichenor speaking. Sunday, at 3 P. M., will be held a missionary meeting, with addresses by Mrs. R. H. Graves, Miss L. Barton, Mrs. J. W. McCollum, Miss M. Buhlmaier and others. On Monday, Sunday-school Board recommendations will be presented, with address by Dr. T. P. Bell, closing with election of officers.

There will be new and interesting features which will prove very attractive. While each State is entitled to but four delegates beside its Vice-President, it is earnestly hoped that many others will be in attendance to cheer by their presence and gain inspiration to carry home with them.

ANNIE W. ARMSTRONG,
Cor. Sec. W. M. U.

The Georgia Baptist Convention.

This body met in the city of Waycross last week. The attendance was quite small, owing to the remote section in which it met as well as to the scarcity of money in this part of the country. The spirit of the meeting was quite good, and though the brethren disagreed widely upon several matters which came before them, they tried to do so in a brotherly way, and succeeded admirably.

THE YOUNG PEOPLE.

Dr. J. B. Hawthorne, in order to compromise with the more advanced upon this subject, offered a preamble and resolutions looking to the organization of Societies in the churches and a call for a Convention to be held in Macon next September. The resolutions met with strong opposition, especially the one looking to State organization. It was quite amusing to note the great uneasiness and impatience of the brethren who wanted the thing to go through. When a brother arose to speak who was not of this way of thinking; he was plied with questions, and made very sensible of the fact that it was greatly preferred that he should keep his seat. But Baptist will be heard, and the heretics spoke right out in meeting, and finally succeeded in getting a good hearing. No one seemed opposed to organizing the young people in societies in the churches and under the control of the churches; but the opposition was to the State organization. The matter introduced by Dr. Hawthorne was finally adopted with a majority of two, and everybody and the churches will do just as they please about this thing.

MERCER UNIVERSITY.

The report of the trustees was good, showing the College in fair condition. The co-education feature had proven a failure so far as members were concerned, only one woman having applied for admission into the department which was opened to women, and she was the daughter of the President. The report stated that, at the solicitation of the President, the trustees had decided to refer the matter of co-education to the Convention. They were unwilling to do as he wished in opening all of the departments to women, and so asked the Convention to say what should be due. A committee was appointed to report upon the matter. This committee referred it back to the Convention. At this juncture, the President realizing that his case was a forlorn one, and knowing that there would be a warm discussion, moved to postpone the matter of co-education for one year. Many regretted this, as they were ready to settle it now and forever. Dr. Gambrell has spent much time and energy in working for this thing, but unless he makes better headway in the future he is doomed to let this pet scheme of his fail so far as Mercer is concerned.

MISSIONS.

State, Home and Foreign Missions received due consideration at the hands of the Convention, and it seems that the great brotherhood of Georgia Baptists are alive to the claims of the Master upon them to send the gospel to the natives. The Secretaries of these three Boards were present, and looked after the interests as best they could.

THE SUNDAY-SCHOOL BOARD.

All regretted the absence of the Secretary, Dr. Bell, but Rev. Isaac J. VanNess, the editor of the *Young People's Leader*, made a fine impression for the work of our Sunday-school Board. He reported the work growing all the time and business increasing in spite of the hard times.

Editors and representatives of the press were as thick as you please, and they all seemed happy and hopeful. Of course, the *Religious Herald* man was there, and though he regarded it rather impolitic to say a word upon a question where there was a wide difference of opinion, he could not refrain from telling us how they did it in Virginia, and had to criticise severely the speech of a brother who does not always agree with the *Herald* man's ideas. But the *Herald* is a great and growing paper, you know, and must exert its benignant influence over the whole of the South with a vengeance and the North as well. Dr. Harvey looked after the *Western Recorder* and did it well. He did not say one word about the Kentucky plan. And there was the versatile and polished Folk of the *Reflector*, who, by the way, wrote the best article upon the life of Doctor Broadus, and who received many compliments upon his editorial upon the young people's movement. J. C. Porter of the *Florida Witness* was also on hand, and doubtless made a good impression for his paper. J. C. McMichael, proprietor of the *Index*, and J. F. Edens, traveling agent, looked well after our own paper. The *Index* is greatly loved in Georgia, and has the solid support of the brethren generally. May it continue to be so.

G. W. GARDNER.

Jackson, Ga., April 18, 1895.

The Seaboard Air Line has arranged to handle the Baptist delegation to Washington, D. C., on May 7th and 8th, at very low rates. Delegates and others who contemplate the trip should address A. J. Cooke, Traveling Pass. Agent, Raleigh, N. C.

DAVIS & WILEY BANK, Salisbury, N. C.
Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company.

Mr. Wiley died July 3d, 1894. The proofs were forwarded July 5th, and the Company's check in full settlement was sent July 12.

Yours truly,

(Signed) THEO. F. KLUTTZ, Secretary.

P. S.—I consider Mr. Wiley's life insurance the best property that he had.

(Signed) KLUTTZ.

"Holy Week" in Mexico.

Dear Recorder:—I am very sure that it is not a lack of appreciation of your good paper that has kept me silent so long. The truth is, as the days go by, they are so freighted with duties I seldom find time for letter-writing.

To day is Good Friday, and a dreary day the Catholics are making it. The doors of the stores are barred, and the private residences are closed and curtained. The bells that for weeks have been calling the worshipers to unusual and prolonged religious (?) worship are silenced, and to-day only the dismal matraca is heard calling the people to church to partake of the body of the Lord which they are taught is to "*preserve their soul and body unto life everlasting.*" Since midday even the sun has refused to shine on so dismal a scene, and the wailing of the people inside of the church is heard as the body of Christ is taken from the cross and put into the casket.

In many parts of Mexico the crucifixion is enacted, Pilate and his followers going to the scene on horseback, and the cross being borne by a man personating Christ. At such times the priests preside over the performance, and drunkenness, cursing, stealing and fighting run riot.

Last Sunday was palm Sunday, and hundreds of people from the city and surrounding ranches bore to the church armsful of green boughs and herbs that were blessed (?) by the priests, and afterwards taken to their houses and made into tea, which, sweetened with molasses, was drunk and supposed to have a saving effect upon their souls and bodies. In some instances leaves from the boughs were carefully dried and saved to be used as remedies hereafter in case of sickness.

To-morrow Judases of all sizes and appearance are burned in all the cities of Mexico. These effigies are filled with combustible material, and lighted with fuse. I have just watched one being carried by my house on its way to be suspended across the street on wires. It has the head and horns of a wild animal and the body of a man. Its hands are to be filled with bread and, after the explosion, the poor who happen to be nearest will scramble for the remnants of bread scattered far and wide. Mexico has a law against religious ceremonies being allowed in the open air, but the "burning of Judas" is considered rather as a diversion.

A circus arrived here yesterday, and the company are busy preparing to have a grand show on Sunday. And now nine-tenths of these people who for a week or more have been given up to religious observances will spend the greater part of Sunday at the circus.

Those of us here who bear the name of Christ have been trying, during this week while the people are religiously inclined, to improve the opportunity to preach Christ to them. Although neither Mr. Chastain nor the native preacher is present, we have had meetings several nights in succession, first one and then another of the brethren leading. If we have not reached the Catholics, we ourselves have received a blessing.

Our little church is constantly being added to, though death has taken from us some of our strongest members. We still mourn the loss of our only deacon, our oldest member, and one of our Sunday-school scholars.

I am greatly aided in my visiting from house to house for Bible instruction, and in my work among the women in general and in the day-school by our good native woman worker, partly paid by the Woman's Missionary Society of Calvary church, Roanoke.

Mr. Chastain is still in the southern part of Mexico. He attended the Conference of the Holy Spirit in Toluca, and went from there to Mexico City with Messrs. Moody and Sankey, and then to Morelia to preach a week for Mr. McCormick.

I am glad to see that a storm is coming up: we are entirely without water, and the ground is parched and thirsty. The people here are always so glad to see a rain that when it begins to get cloudy, they say "the heavens are becoming very beautiful."

I am glad to see so much effort and sacrifice are being made to pay the Board debt. God grant that that burden may be rolled off.

I have just read Miss Hale's new book about Mexico. It is overflowing with information that every missionary society ought to know. Read it, one and all, and then resolve to do more for the cause here and elsewhere. There are many such as "Mercedes" in Mexico. Oh, send them the gospel! And pray constantly for those of us who take it! Sincerely,

LILIAN WRIGHT CHASTAIN.

Doctor Arroyo, Mexico, April 13, 1895.

Columbus Union.

This body met with the church at Benevolence, Saturday, March 30th, 1895. The introductory sermon was preached by Rev. J. F. Tuttle from Numbers 5: 2.

In the afternoon, the Union was called to order by Rev. H. Lennon, the former Moderator. Rev. J. F. Tuttle was elected Moderator for the ensuing year.

First query: Is it the privilege of every Christian to know beyond the shadow of a doubt that he has been saved by grace? was answered in the affirmative.

Second query: Is the custom of annual calls to pastors a wise one? was, on motion of Rev. E. W. Wooten, continued till next Union.

In the absence of Dr. A. McKimmon, the brother appointed to prepare a report on Associational Missions, no report was made on this subject.

On Sunday, the mass-meeting was conducted by Rev. T. J. Cobb. Sermon by Rev. J. F. Tuttle. Collection for Foreign Missions, $1.30.

Next session of the Union to be at Pleasant Hill. Rev. J. F. Tuttle to preach the introductory sermon, Rev. E. W. Wooten, alternate. A. M. KELLY, *Clerk.*

Why should our spirits be oppressed
When days of darkness fall?
Our Father knoweth what is best,
And he hath made them all.
He made them, and to all their length
Set parallels of gain;
We gather from our pain the strength
To rise above our pain.

—*Alice Cary.*

Southern Baptist Convention.

The fortieth session, fiftieth year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of the District of Columbia, be held in the meeting house of the First Baptist church of Washington, D. C., beginning Friday, May 10, at 10 a. m.

The Annual Sermon will be preached by Rev. Geo. B. Eager, D.D, of Alabama, or his alternate, Rev. A. B. Miller, D. D., of Texas.

An Historical Semi-Centennial Sermon to be preached by Rev. W. H. Whitsitt, D. D., of Kentucky. LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries.

JONATHAN HARALSON, *President.*

RAILROAD RATES.

The Southern Passenger Association, the Associated Railways of Virginia and the Carolinas, the Seaboard Air Line, the Southern Railway, the Norfolk & Western R. R., and all other lines south of Washington, together with all Railroad lines in Texas, have granted rates of "one first class fare for the round trip;" tickets to be of iron clad signature form, limited to a continuous passage in each direction; to be sold May 7th and 8th, final limit for return fifteen days from date of sale. No official notice has yet been given me of reductions by any Western lines or from the territory of the Trunk Line Association.

Further announcements will be made as information is received, or I will take pleasure in giving any information in my power by letter if stamped envelope is sent for reply.

These rates apply to delegates and visitors to the American Baptist Education Society, the meetings of the Young People's Societies, and the Woman's Missionary Union.

OLIVER F. GREGORY,
Secretary in Charge of Transportation.
504 N. Broadway, Baltimore, Md.

HOTEL AND BOARDING HOUSE RATES.

WASHINGTON, D. C., March 31, 1895.

To Delegates and Visitors to the Southern Baptist Convention, Greeting:

The churches of our denomination in the District of Columbia are gratified that their invitation to the Southern Baptist Convention to hold its session for this year at the National Capital had been accepted. We will do all in our power to make the session pleasant and profitable to all who attend. We will furnish free entertainment for the officers of the Convention, the presidents and secretaries of the Boards, and returned missionaries. The house of worship of the First Baptist church, 16th street above Scott Circle, has been selected for the place of meeting, and the Ebbitt House, corner of 14th and F streets, for Convention headquarters.

We have endeavored to secure ample accommodation in hotels and boarding-houses at reduced rates for all who desire to attend. Rates will range from $2.50 to $1.50 a day, while some boarding-houses will receive delegates and visitors at $1.00 a day.

At the Ebbitt House the rates will be $3.50 a day, with accommodation for fifty persons at $3.00 a day with two in a room. Delegates and visitors will obtain these rates on the presentation of a card of introduction from the Committee on Assignment. Those who expect to attend will please write as soon as possible to the undersigned, giving the full names and the number of those for whom entertainment is desired, stating whether Mr., Mrs., or Miss, the rates preferred, and the time of arrival in Washington, and the Committee on Assignment will do its utmost to furnish comfortable quarters.

These terms apply also to all attending the meetings of the American Baptist Education Society, the Woman's Missionary Union, and the Young People.

Address all communications to—
M. M. SHAND, *Secretary,*
Department of State, Washington, D. C.

Southern Railway Company.

The Southern Railway has made very low rates on account of the following occasions:

To Washington, D. C., and return, for the Southern Baptist Convention, one limited first class fare for the round trip; tickets to be sold May 7 and 8, good for fifteen days.

For any further information, address Chas. L. Hopkins, T. P. A., Charlotte, N. C.

One Swallow

"don't make a spring." Neither will one bottle of Scott's Emulsion cure a well established case of Consumption, but it will ease the Cough, relieve the irritation and arrest the progress of the disease, and if persistently used, with the observance of the laws of health, will surely restore the patient in the early stages and give great comfort and prolong life in the latter stages.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mch 25, '95.	No 35. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 a m	10 20 p m	
Leave Tarboro	13 20 a m		
Lv Rocky Mount.	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 03 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 30 a m	12 53 p m	
Arrive Florence	7 20 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 08 p m		6 35 a m
Leave Goldsboro	2 55 p m		7 20 a m
Leave Magnolia	4 02 p m		8 39 a m
Arr Wilmington	5 30 p m		10 00 a m

TRAINS GOING NORTH.

Dated Mch 25, 95.	No 78. Daily.	No 33. Daily.	No 40. Daily.
Leave Florence	6 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 a m	11 38 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 51 p m
Lv Goldsboro	12 05 a m		9 40 p m
Arrive Wilson	1 00 a m		10 37 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 38 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon	3 48 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.55 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leave Tarboro 4.50 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

R·I·P·A·N·S
ONE GIVES RELIEF.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect March 17, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	11 56 a m
" Elon College		2 30 a m	12 31 a m
" Burlington		3 05 a m	12 41 a m
" Graham	No. 18.	3 13 a m	12 45 a m
" Hillsboro	Daily.	4 23 a m	1 23 p m
" University		4 45 a m	1 34 p m
" Durham	12 01 p m	5 50 a m	1 55 p m
Ar Raleigh	1 08 p m	7 40 a m	2 55 p m
		Mixed Ex. Sun.	
Lv Raleigh	4 30 p m	9 05 a m	2 55 p m
" Clayton	5 02 p m	10 05 a m	3 30 p m
" Selma	5 30 p m	11 25 a m	4 00 p m
Ar Goldsboro	6 15 p m	1 00 p m	4 50 p m
	No 35 Daily	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 30 a m	
" Elon College	6 42 p m	7 46 a m	
" Burlington	6 32 p m	7 35 a m	
" Graham	2 28 p m	7 30 a m	No. 17 Daily.
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	11 30 a m
Lv Raleigh	4 10 p m	5 05 a m	10 35 a m
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	9 10 p m	10 35 a m
" Clayton	3 30 p m	8 03 p m	10 05 a m
" Selma	2 58 p m	7 00 p m	9 40 a m
Lv Goldsboro	2 00 p m	5 00 p m	9 09 a m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 35 a m		12 30 p m
" Keysville	7 30 a m	10 30 p m	4 00 p m
" Chase City	9 20 a m	11 45 p m	4 40 p m
" Jeffress	10 22 a m	12 35 a m	5 06 p m
" Clarkesville	11 00 a m	12 45 a m	5 14 p m
" Oxford	2 00 p m	2 50 a m	6 15 p m
" Durham	4 45 p m	5 05 a m	7 40 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	6 35 p m	8 00 a m	
" Keysville	3 00 p m	12 55 a m	5 00 p m
" Chase City	2 22 p m	11 45 p m	2 28 p m
" Jeffress	1 57 p m	10 40 p m	12 35 p m
" Clarkesville	1 50 p m	10 25 p m	12 00 p m
" Oxford	12 56 p m	8 35 p m	10 05 a m
" Durham	11 30 a m	6 00 p m	7 45 a m
Lv Raleigh	10 35 a m	4 10 p m	

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.		No 12. Daily.
5 05 a m	Lv ....Raleigh....Ar	7 40 a m
6 10 a m	" ....Durham.... "	5 20 a m
8 35 a m	" ....Greensboro.... "	10 15 p m
10 15 a m	" ....Salisbury.... "	8 05 p m
11 09 a m	Ar....Statesville....Lv	7 11 p m
12 30 p m	" ....Hickory.... "	6 00 p m
3 52 p m	" ....Asheville.... "	2 16 p m
5 22 p m	Ar....Hot Springs....Lv	12 18 p m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York, Asheville and Hot Springs, and Northbound from Augusta and Columbia to New York. Dining Car between Greensboro and Montgomery.

Nos 33 and 34, New York and Florida Short Line Limited. Pullman Cars and First-Class Coach only. Through Sleeping and Compartment Cars between New York and St. Augustine (two cars), and New York and Tampa, and Southbound New York to Columbia and Augusta. Dining Car between Salisbury and Jacksonville and Charlottesville to Washington.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and St. Augustine. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points For rates or information apply to any agent of the Company, or to J. S. B. Thompson, Supt. First Division. Danville, Va., W. B. Ryder, Supt. Second Division, Charlotte, N. C.

W. H. GREEN, Gen. Man (East'n Sys.), Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

False Economy

is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Company, New York.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

SUBJECT FOR MAY: JAPAN.

"Bear much fruit. so shall ye be my disciples." Missionaries, 4; native assistants, 4; stations, 6; churches, 1; membership, 31; baptisms, 9. Contributions, $15.

STUDY TOPICS.—Unique position of Japan among heathen nations. Uprising of Buddhism and other religions in view of Christian missions. Danger of exaggerated views of missionary success. Language and religious pre-conceptions barriers to mission effort. A Baptist opportunity.

In talking of missions, its friends are open to two dangers—of overstating or understating. One is hardly less injurious to the cause we seek to benefit than the other. In speaking of the wonderful triumphs of Christian truth in Japan, the danger is rather of claiming too much than too little.

In a large meeting several weeks ago, one of the speakers referred to Japan as a Christian country! Let us see. Japan has a population of thirty eight million. Among these thirty-eight million there are thirty-seven thousand Christians. A simple matter of division will show that there is on an average one Christian to every thousand of the inhabitants.

Take in connection with this the fact that until 1893 the missionaries were not allowed to reside in but seven cities or to travel in the interior for missionary purposes, and it will be seen that the converts are grouped largely around a few large centers, and that much, indeed almost all of the interior, is untouched by gospel influence. A year or so ago it was said by those competent to know that only about five million of the whole thirty-eight millions had even so much as heard the gospel.

The missionaries sent out by our Board in 1889 chose for their field of work Kiusiu, one of the four large island of this thousand-island kingdom. They report this island practically untouched by missionary effort. What are six among so many!

***

Far be it from us, however, to lessen in thanks or thankfulness the wonders God has wrought in this land, making it the "greatest miracle of modern missions," in point of time of accomplishment, in rapid increase of converts and in its levening power in the State.

As is well known, Commodore Perry in 1854 succeeded by a bloodless victory in opening certain Japanese ports to the world of commerce and the missionary. Two hundred years before the government, by fierce persecution, had endeavored to stamp out forever all remembrance of the Catholic faith, introduced by Francis Xavier. Many hundreds—even thousands—met death rather than deny the faith so lately taught them, and many more continued to secretly teach their children this form of religion.

When the ports, which during these centuries had been closed to every nation except the Dutch, were again opened, through the length and breadth of the kingdom were found posted proclamations, which had been statedly renewed from year to year, making it a death penalty to name the name of Christ and daring the Christian's God to enter the country.

In face of such old and deep-seated hatred as this, the first missionaries began their work in 1859, the first Baptist missionary to enter the field being one of Commodore Perry's sailors, who returned to Japan in 1860.

The work progressed slowly. Not until 1873 was the first church of ten members organized. At this time there were twenty-eight missionaries of all denominations in Japan. Hatred against Christians still prevailed. Several thousand Japanese Catholics, who still secretly practiced their religion in more or less corrupt form, were discovered and thrown into cruel imprisonment. The edicts against Christianity still stood on the statute books.

In 1873, the year of the organization of the first church, the whole mood and temper of the people towards Christianity began to undergo a wonderful change. Envoys sent out by the government to visit European nations reported favorably on their forms of government and civilization. The love and pride of country which had before prompted to strict exclusion of all foreigners, now prompted to the rapid adoption of Western manners and customs, so that they might be put on a footing with the nations they saw were most powerful. The envoys returned in 1879. The same year the edicts against Christianity were annulled and the Catholic prisoners set at liberty. Public schools were organized and Western teachers invited at large salaries to teach them. Parts of the Scripture were willingly received and read by many. Converts multiplied rapidly. In seven years (1879) from the formation of the first church of ten members, the number had increased to 3,965; in eight years more (1887) to 19 825; in the next six years (1893) to 37,398. A marvellous work had been done in twenty years.

As for the progress of the kingdom, it had been no less wonderful. In February, 1889, the Mikado granted his people a written constitution, by which political rights and religious liberty were assured. In 1890 the first Japanese Parliament convened.

As early as 1888, however, a violent reaction against foreign influence set in, and added a new and in many instances a serious obstacle to mission work. The Japanese began to show that they felt they had sufficiently learned their lessons from other civilizations, and now wished to be left alone to adopt these new methods to their own needs in their own way. How successfully they had learned Western methods of war has been seen in their unbroken victories in the war with China.

The native churches have manifested something of the same desire to be left to themselves to carry on their church life, and much wisdom has been needed on the part of the missionaries to direct, without seeming to dominate, and to lead this spirit of independence into the proper channels. The young church stands in danger of schisms within and of Western infidelity and free thought without. But, although, since 1888 the increase in the church has not been so large *proportionally* as previous, the great work goes steadily on, the net gain in the years from 1888 to 1893 being more than eleven thousand. The argument for missions in Japan is not, then, that all have heard the gospel, but that those who have heard have so readily accepted the truth. The harvest demands ready and wise workers, and many years of progress "will be lost if the harvest wait."

While all concede that the recent war will have a most desirable effect on China and Korea in throwing these countries wide open to the gospel missionary, there is a division of opinion as to the effect upon Japan.

Below is given, by a Japanese missionary, an interesting and hopeful view of the questions:

THE BIBLE IN THE JAPANESE ARMY.

One event in connection with the war should fill the Christian world with rejoicing and prayer for God's blessing upon the Word. In an almost unexplainable way Japan has lately been opened to the Bible as never before. It should be known that in the past missionaries and Christian teachers have been forbidden to enter the barracks or to present Christianity in any way to the soldiers. A Christian young man who became enrolled in the army could keep his Testament with difficulty, and was likely to suffer much persecution at the hands of officers as well as men. A few months ago a young man who last year graduated from the Baptist theological school, on being enrolled, had the greatest difficulty in keeping his small copy of the Gospels. Now all is changed. Those in authority are doing everything in their power to have the Testament placed in the hand of every soldier. The private secretary of Count Ito aided in forwarding a large number of copies of the Testament, to be distributed through the navy. Prince Komatsu, who is at the head of the Imperial Guards, asks that 10,000 copies of the New Testament be furnished for every officer and man in the Imperial Guard. They are the picked men of the empire, he says, and should be the model men of the army. He wants every one to have a Testament. Free permission has been given to the agent of the Bible societies to distribute Testaments and to hold religious conversation in the hospitals of the army, among the Chinese prisoners, and in the barracks throughout Japan. How much this means it is hard to realize. We cannot believe that this general permission to do a work heretofore forbidden comes wholly from a new love for the Bible. Other forces are doubtless at work, but the fact that the Bible is thus circulated may tell wonderfully in the advancement of the Master's kingdom through the new and widespread reading which these thousands of copies will receive. We may well pray that the understanding of many may be opened. It is unquestionably true that the war will forward Christianity in Japan as well as Korea and China. Korea has been opened as never before to Christian teaching. The slur which has often been heard in Japan, that Christianity would make one disloyal and destroy one's love for the Emperor and for one's country, has been effectually stamped out by the loyal attitude of all Christian people. The activity of Christian people in seeking to supply the needs of the army, as well as in prayer for the army, has brought Christianity before the people in a very favorable light, quite in contrast with the inactivity of the Buddhists.—*Missionary Review.*

Mexico.

MRS. LAURA WINSTON, MORGANTON, N. C.

[CONCLUDED FROM LAST WEEK.]

It is expressed frequently, as a general sentiment, that the learned men of Mexico—those holding office—are virtually infidels, but Romanism has a strong hold upon the women and children. The men are disgusted with Catholicism as a disagreeable political factor. Like many in France, they have turned from it to infidelity. It is reasonable to believe this when we remember that Religion and Law no longer walk hand in hand in Mexico as before the war of the "Right of Privileges." May every Protestant lift his heart to God for the triumphal entry of Benito Juarez in 1861. Since that day the church of Rome has been shorn of its political power by which she once ruled with a proud tyranny over the whole land. Had the Constitution continued to read "Religion and Law," "Catholicism and no other religion tolerated," the mountains of Mexico would have never been beautiful because of the feet of him who is swift to bring glad tidings, the valleys would never have resounded with praises to the Triune God, nor the mirage-planes reflected temples dedicated to him "who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Since a sojourn of nearly three years among the people of Mexico, we can understand as never before the epistles of Paul. Things in them that were hard to understand before are clearer now. The people of Mexico are very like those to whom he wrote. We often see very great zeal joined with other things that are very reprehensible, and sins, that amongst a people thoroughly taught in the Scriptures from their infancy, could not be tolerated, are largely a result of ignorance and former associations. You Christians little realize how hard it is to live a Christian life in a godless land. It is hard to keep the Sabbath in a land that makes a gala-day of this day of rest. It is hard to lead a holy life where the tendency of the religion has always been to blunt the moral senses. It is hard to be a truthful people when the very etiquette of the country is a falsehood. The Mexicans lay great stress upon their etiquette. It is one of the principal studies in all their schools. We have been astonished at the degree of politeness which we have met in the low, dark hut, floor of dirt, beds of poles, absence of extra clothing for winter for the family, children naked or thinly clad in the cold "northers," and a scant supply of wholesome food. If you were a visitor you would be greatly astonished by having a residence presented to you by every man to whom you are introduced. It is their etiquette to say, "Mi casa a sus ordenes,"—my house is at your orders, or more politely, your house is number so and so, street so and so, and ready for you at any time. If on a visit to their houses you should express your admiration of a piece of needle work of exquisite design (at which they are adepts, the love of the artistic being developed far beyond the idea of the useful) you would at once hear them say "Es Suyo," it is yours, but by no means intending that it shall be yours. What is beneath all this? A heart which is perhaps a stranger to morality, pure thoughts, and "in honor preferring one another."

The national custom of profaning God's holy day with the national sinful amusements, is another stumbling block in the way of some who purpose to love the Lord Jesus. Besides the bull-fights and cock-fights, the most characteristic of diversions for all classes is the dance. The "fandango," which is the dance in the open air at night, is attended with gambling and drinking, often with shame and murder. Nothing so universally delights the crowd as the "fandango," and its demoralizing influence is felt in every department of social life.

I know that the question is before all missionary bodies whether school work is missionary work. I do not jump at the conclusion when I say with emphasis, *It is.* I consider it the very foundation of all stable missionary work. Everywhere it is recognized as a fact that the rising generation is the hope of the church, and in mission fields this is peculiarly the case. If, therefore, it is considered of such importance that the schools should not be divorced from religion in a country like the United States, for example, there exists in a country like Mexico almost a prime necessity that the church should educate her children. It is a matter of great importance that they should be weaned off entirely from the superstitions of their fathers, and be protected from the contaminating influences of existing social conditions; but this cannot be done if from day to day they are associated with and controlled by those who have no sympathy with them or their opinions, but are rather hostile to both. Rome shows her wisdom by refusing to allow her children to attend other than her own schools, and by trying to get as many of the Protestant children in them as possible.

THE WOMEN OF MEXICO.

The women of Mexico viewed generally run about the same scale as in other nominally Christian countries. From the graceful Senora with manners so fine that the folds of the "mantilla" know no disorder, to the humble woman seen daily in the street shawl-draped and sad-faced, you find many answering types to women in all lands.

Though the women are much more accessible than those of China, Egypt or other oriental lands, walking unveiled and mingling in public assemblies, yet work among them is especially suited to a woman missionary. She can better bear with the petty interruptions to domestic instruction, and perhaps too, better understand feminine subterfuges. Especially is this the case in work amongst the poorer classes. Helen Hunt in her "Tid-bits of Travel," in speaking of her talk over some domestic trouble with a German frau, says so prettily, "We were only two women looking into each other's wet eyes." And it is so everywhere. In those human troubles that visit all lands, death of children, of loved ones of any tie, of poverty, sickness and shame, national barriers are broken down, and women meet on the same plane. In these common woes, they are but two women looking into each other's tearful eyes, and good is done. The best expression of sympathy and interest is to knock at their humble doors, enter and take the seat offered you, though it be but a box or a bed, sit with them, hear their simple stories of children or kindred and relieve them in sickness or poverty. It is good and it is pleasant. They will be happier for your coming and follow you to the door or outside gate with thanks and duplicated "Adios."

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. "*Brown's Bronchial Troches*" give immediate and sure relief.

My experience of life makes me sure of one thing which I do not try to explain—that the sweetest happiness we ever know comes not from love, but from sacrifice—from the effort to make others happy.—*O'Reily.*

S. S. Convention.

Our Annual S. S. Convention met last Saturday with the Zion Baptist church. Religious exercises were conducted by Rev. R. N. Hawkins. The Convention was then organized by the election of the former chairman, Rev. A. C. Irvin, and Phillip Spake, Secretary.

The first topic, "The outcome of the S. S. work" work was ably discussed by Lovelace, Taylor, Hufham, Webb and others.

"How may the world know that one is a Christian?" was taken up and discussed at length and in an interesting manner by Taylor, Hufham Gold, Wilson, and many other brethren.

Sunday morning a large crowd gathered. The choir gave beautiful, sweet music, led on the organ by Miss Irvin and vocal by Bro. Gold.

"The Claims of Associational missions" was then interestingly discussed by Bros. Spake, Lattimore, Limerick, Webb, Irvin, Hufham and others. A resolution was then offered by Bro. Hufham that we raise for Associational missions $150.00. Pending the motion pledges were made by the various churches and individuals for $100 00.

After singing "Praise God from Whom all Blessings flow" and a short recess, Rev. Dr. Hufham preached a very strong and forceful missionary sermon. At the close of the sermon a cash collection was taken for Associational missions amounting to $12.50.

When the Convention re-assembled the query, "How to increase the efficiency of the Sunday-school work," was well discussed by various brethren. The Convention adjourned to meet a year hence with the Elizabeth church.

We heartily thank the good people of Zion for their kind hospitality to the Convention. G. M. WEBB.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Pride hath no other glass to show itself but pride.—*Shakespeare.*

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Mason, Richmond, Va., has a cure for this dreadful disease that surpasses all other methods in rapid healing and permanent cure. It will not be worth while, however, to write to the Doctor unless you are tired of quack medicine and so-called cancer doctors who use knives or plasters. Dr. Mason does not compete with such. His remedy is painless and soothing, and the only one suitable for the aged or weak. The relief is immediate and the cure rapid. It seeks out the disease growths and destroys their vitality, causing the cancer to pass away, leaving only an ordinary healthy sore, which rapidly heals.

Dr. Mason has two methods of treatment—"Home Treatment" and "Personal Treatment." "Home Treatment" is for cases where the patients can be cared for at home without any other cost than the medicines, fully as well as to go to Richmond for "Personal Treatment," by the Doctor. The cost for "Home Treatment" is less than half the cost of "Personal Treatment," and for those who can be cured in a few weeks. When writing, describe the case fully, and direct letter to Dr. Scott Mason, 700 E. Clay Street Richmond, Va.

The Meetings in Washington

They will all be held in the House of Worship of the First Baptist Church, corner 16th and O Streets, unless otherwise stated.

The Education Society will meet on Wednesday and Thursday, (May 8th and 9th) at 8 P. M. Possibly another session on Thursday afternoon.

The first session of the Conference of Young People's Societies will be held on Thursday, May 9, at 10 30 A. M.

The Southern Baptist Convention begins its meetings on Friday, May 10th, at 10 A. M.

The Woman's Missionary Union (auxiliary to the S B. C.) hold their first meeting in new Sunday School Building of Calvary Baptist Church, Friday May 10th, at 10 A. M.

Information regarding entertainment can be secured by addressing Mr. M. M. Shand, Department of State, Washington, D. C.

For information regarding Railroad rates address Rev. Oliver F. Gregory, 504 N. Broadway, Baltimore, Md.

Other matter on page four.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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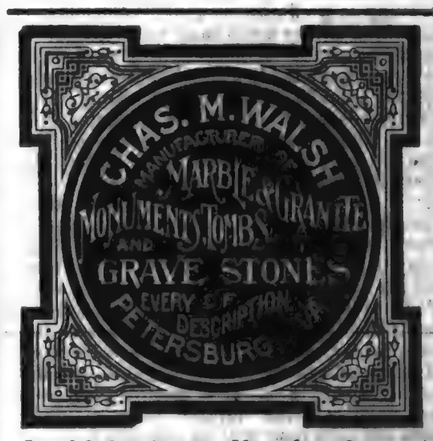
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Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world. British depot: NEWBERY, London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
Newton, N. C.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 9. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 20 a m	.....	.....
Ar Fayetteville	10 35 a m	.....	.....
Lv Fayetteville	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford	12 18 p m	.....	.....
Lv Climax	2 30 p m	.....	.....
Ar Greensboro	2 50 p m	.....	.....
Lv Greensboro	3 00 p m	.....	.....
Lv Stokesdale	3 55 p m	.....	.....
Ar Walnut Cove	4 25 p m	.....	.....
Lv Walnut Cove	4 35 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bonnettsville	.....	7 00 a m	.....
Lv Maxton	.....	8 07 a m	.....
Lv Red Springs	.....	8 46 a m	.....
Lv Hope Mills	.....	9 41 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	9 25 a m
Ar Greensboro	.....	.....	9 50 a m
Lv Greensboro	.....	.....	9 55 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 36 a m		
Lv Walnut Cove	11 46 a m		
Lv Stokesdale	12 13 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	1 04 p m		
Lv Climax	1 32 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 28 p m		
Ar Fayetteville	4 33 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 38 p m	
Lv Hope Mills		4 59 p m	
Lv Red Springs		5 40 p m	
Ar Maxton		6 12 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville		7 25 p m	
Lv Madison			12 36 p m
Lv Stokesdale			1 27 p m
Ar Greensboro			2 38 p m
Lv Greensboro			3 05 p m
Lv Climax			4 00 p m
Ar Ramseur			5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 3 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 3 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R., North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 2 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

NEWS SUMMARY.

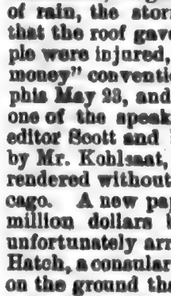
North Carolina.

The lawyers have failed to make up a case to test Capt. Kitchin's title to Supt. Leazer's place with the penitentiary, so the matter will go by suit to the courts. The case of E. D. Stanford against State Librarian Ellington is being tried this week. The Supreme Court has taken up the case of judgeships of the new criminal courts.——There was a $75,000 fire at Charlotte last week; a large warehouse and several stores were destroyed. Good insurance.——Two new mills are to be built at Concord, one by the Odell Mfg. Co., the other by J. M. Odell & Son.——Ex congressman Bunn has been appointed postmaster at Rocky Mount. ——The first convention of Christian Endeavor Societies of the State was held at Winston last week; about 100 delegates. ——It is stated in the *Charlotte Observer* as a scarcely known fact that the World's Fair prize for rice was won by a Columbus county farmer.——A young man named Eller is under arrest at Elkin for the murder of a young man name Latham in Ashe county.——Cashier J. R. Holland of the Merchants and Farmers' Bank of Charlotte was found last week to be a defaulter to the amount of $80,000, and also a forger. He is under arrest. The bank is a strong one and is unshaken.——Cashier W. A. Jones of the Roxboro Farmer's Bank is in the Person county jail on charges of misappropriating money, and robbing the bank by night. The doors of the bank have been closed, but only temporarily, it is hoped. ——The fish season in our Eastern waters is proving as profitable as usual. 400,000 herrings and nearly 2,000 shad were caught in Bertie county in one haul recently.——The railways have made a rate of one cent a mile for the Raleigh Monument unveiling, May 20th.——Ex Judge W. N. Mebane died at his home, Madison, the 22d ult.——Unless the people of Raleigh raise $3,000 the State Fair may not be held next fall.——Dr. J. H. Smith, Presbyterian, has been pastor at Greensboro thirty-six years.——The North Carolina Abstract and Title Company is making copies of deeds, will, etc., etc., in the larger counties of the State.——The statement that the McAnulty gold mine sold for $35,000 is incorrect; annoption on the property sold for $2,500.——The case of the North State Improvement Company against the C. F. & Y. V. Railroad has been compromised, the former getting about $200,000; the road will be organized.——The grand jury of Buncombe county has found a true bill against the chiefest of Trusts—the Standard Oil Company.——Mayor Gentry of Walnut Cove who was arrested on charge of killing a drunken negro resisting officers, has been set at liberty.

In General.

The Seaboard Air Line Railway has been granted an injunction to keep certain other roads from boycotting it until the matter can be carried to the Georgia Supreme Court.——Russia, Germany and France are much displeased with the Japan-China treaty, and the first named is making demands that will give trouble. The persecution of Stundists in Russia has not abated, as was expected after the late Czar's death. ——The Indiana soldier colony—the biggest movement of the kind in modern times—consisting of 40,000 people, is arranging to migrate from Indiana and the central West to Georgia. Ex-Gov. Northern is directing the movement.——It is officially announced that the last Congress appropriated in its late session $497,008,520.——Speaker Peele of the English House of Commons has been succeeded by Mr. Gulley. The former retires on a handsome yearly pension.——Evangelist Moody prayed for rain the 22d ult. at Fort Worth. That night while 10,000 people were assembled at the tabernacle, singing praise for the prospects of rain, the storm broke with such force that the roof gave way, and over forty people were injured, one fatally.——A "sound money" convention is to be held at Memphis May 23, and Secretary Carlisle will be one of the speakers.——By the death of editor Scott and a great stroke of business by Mr. Kohlsaat, a great political party was rendered without a political organ in Chicago. A new paper will be started with a million dollars behind it.——Nicaragua unfortunately arrested and imprisoned Mr. Hatch, a consular representative of England, on the ground that he had had part in a plot against the Nicaragua government. England resented the action and demanded seventy-seven thousand dollars indemnity. Nicaragua wished to leave the matter to arbitration; but England is unwilling, and has sent three warships to the coasts of the halting country and landed some soldiers. On general principles, the United States takes it as wise to prevent transatlantic nations getting hold in America; and is consequently desirous of helping Nicaragua. The latest advice is that the United States will not interfere.——The meat trust is running up prices; so is the oil trust; so are all trusts.

WALTER BAKER & CO.



The Largest Manufacturers of
PURE, HIGH GRADE
COCOAS AND CHOCOLATES
On this Continent, have received
HIGHEST AWARDS
from the great
Industrial and Food
EXPOSITIONS
In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and eatable, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

Catarrh of the Kidneys.

SOMETIMES CALLED BRIGHT'S DISEASE—DR. HARTMAN'S LATEST LECTURE.

In the course of a recent lecture at the Surgical Hotel Dr. Hartman said:

"Catarrh of the Kidneys is a very common disease, growing more and more common each year. The symptoms are pain in the back; scanty, high colored urine, containing albumen and various sediments; nausea, and sometimes vomiting; puffiness of the face and feet; dropsy of the legs; shortness of breath and general weakness, pallor and dryness of the skin, chilly feelings, alternating with fever and sleeplessness.

"A tablespoonful of Pe-ru-na should be taken before each meal, between meals, and at bed time, and enough Man-a-lin at night to produce one natural action of the bowels each day. When the disease is of long-standing heated Pe ru-na should be applied to the back in addition to the above treatment, and the diet consist principally of milk and dry toast. Avoid liquors and tobacco."

MEDICAL BOOKS FREE

The Pe-ru na Drug Manufacturing Co. of Columbus, Ohio, are offering free, post paid, two medical books, one on catarrh and catarrhal diseases, the other on spring medicines and spring diseases. These books contain the very latest and most reliable information on these important subjects.

For free book on cancer, address Dr. Hartman, Columbus, Ohio.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Monroe ch, $20 00; State Line church, Flat River, 6.08; Cleveland ch, 3.25; Mt Airy ch, Pilot Mountain, 10.00; Oregon Mills ch, Atlantic, 1.65; Bethel Hill ch, Flat River, 9.09; South River Asso, 70c; Mt Olive ch, Pee Dee, 1.50; Christian Harbor ch, 2.00; Wake Forest ch, 3.50. Total, 57.77. Previously reported, 800.79. Total this year, 858.56.

Foreign Missions—Shiloh ch, Sandy Run, 77c; Cross Roads ch, Yadkin County, 6 00; Mrs L E Riggan, 1.00; Sandy Springs ch, Yadkin, 3.00; Dover ch, Montgomery, 1.31; Cumberland Union, 3.36; Mineral Springs ch, Sandy Creek, 2.00; Tyson's Creek ch, ditto, 1.00; Sandy Branch ch, ditto, 63c; North Cove ch, Green River, 1.60; Marion ch, ditto, 5.87; Marion W M S, ditto, 2.00; Sawyer's Creek ch, 17.33; Statesville ch, 20.00; Miss Rosa Clark, Statesville, 30c; Miss Nora Clark, ditto, 45c; Miss Callie Clark, ditto, 25c; Union Meeting, Stanly, 1.11; W M S, Greensboro ch, Piedmont, 5.00; Sharon ch, Pilot Mountain, 6.00; Providence ch, ditto, 4.00; Mt Hermon ch, ditto, 4 00; Madison ch, ditto, 10.00; Cleveland ch, 7.00; Mt Airy ch, Pilot Mountain, 5.00; W M S, Cary ch, 4.00; Elam ch, West Chowan, (for Britton), 5.75; Cool Spring ch, Chowan, 7 00; Kinston ch, Atlantic, 10.00; Big Lick ch, 1.50; Cary ch, Raleigh, 4 05; Ebenezer ch, Chowan, 5.00; Stovall ch, Flat River, 13 45; S S, ditto, ditto, 1.55; Beaufort ch, Atlantic, 10 00; Burlington ch, 5.00; Mars Hill ch, French Broad, 5.00; Bethel ch, Pilot Mountain, 2.81; Mt Tabor ch, ditto, 1.25; P Oliver, ditto, 1.00; Liberty Asso, 13.50; Green Level ch, Raleigh, 3.10; Clemmonsville ch, Pilot Mountain, 2.75; Cross Roads ch, Columbus, 50c; Antioch ch, Tar River, 50c; Turkey Branch ch, ditto, 50c; Sulphur Springs ch, ditto, 1.00; West Washington St ch, Greensboro, Piedmont, 32.52; Gum Springs ch, Sandy Creek, 2.84; W M S, ditto, ditto, 1.75; New Salem ch, 1.00; May's Chapel ch, ditto, 1.76; Rock Springs ch, ditto, 77c; Gardner's ch, Tar River, 3.03; Forks of Little River ch, 1.05; Laurel ch, Montgomery, 1.45; Mountain Creek ch, Flat River, 10.12; South River Asso, 41c; Pleasant Union ch, 1.00; Newbern ch, 20.00; Pleasant Grove ch, Pee Dee, 2.05; Mt Gilead ch, Montgomery, 8 14; Waughtown ch, Pilot Mountain, 4.13; Rive's Chapel ch, 80c; N Catawba ch, Catawba River, 1.65; Spring Hill ch, Pee Dee, 15.05; W M S, Maxton ch, 11.55; Sam Saunders, Murfreesboro, 7.00; Mt Olive ch, Pee Dee, 3.06; Southport ch, 3.43; S S, ditto, 1.28; Murfreesboro ch, 14.37; Island Creek ch, Flat River, 23.32; Antioch ch, 1 79; Mt Tabor ch, W Chowan, 7.00; Holly Springs ch, 3.59; Brown's ch and S S, 2.75; Bethel ch, Union, 3.23; Salisbury ch, So Yadkin, 5.00; J R Whichard, 3 50; Second ch, Durham, 20.00; Weldon ch, 6.75; W M S, Warsaw ch, 3.40; E M Carlton, 2.00; Wake Forest ch, 10.75; Ditto, Sunbeams, 5.00; Ditto, Mis Soc, 4.50; Miss Vic Swann, 1.00; Orphanage ch, Thomasville, 50c. Total, 457.36. Previously reported, 1,754.23. Total this year, 2,211.59.

Home Missions—Shiloh church, Sandy Run, (debt), 77c; Chas C Jones, ditto, 1 00; Mrs Chas E Jones, ditto, 1.00; Mrs L E Riggan, ditto, 1.00; Sandy Springs ch, Yadkin, 2.00; Mrs G L Merrell, Montgomery, 1.00; Miss Jane Leach, ditto, 75c; Mrs W B Owen, ditto, 1.00; "A Lady Friend," 35c; Cumberland Union ch, 4.87; W M S, Jonesboro ch, 1.91; Monroe ch, 1.00; Meadow Branch ch, 7.00; Statesville ch, 5.00; Brassfields ch, Central, 15 75; W M S, Henderson ch, 12.60; S S M S, Cary Chapel ch, 15c; Union Meeting, Stanly, 1.11; Poplin's Grove ch, 77c; Sharon ch, Pilot Mountain, 2.40; Providence ch, ditto, 2.00; Mt Hermon ch, ditto, 1.85; Madison ch, ditto, 2.00; Cleveland ch, ditto, 2.00; Cool Spring ch, Chowan, 2.00; Kinston ch, Atlantic, 10.00; Spring Hope ch, 1.75; Ebenezer ch, Chowan, 4.00; Bruington ch, South Fork (debt), 2.00; W M S, Mt Gilead, Mt Zion, 4.55; Clarkton ch, 1.00; Bethel ch, Pilot Mountain, 2.49; P Oliver, ditto, 1.00; Wilkesboro ch, Brushy Mountain, 2.36; Liberty Asso, 12.59; Green Level ch, Raleigh, 12.00; Clemmonsville ch, Pilot Mountain, 1.35; Cross Roads ch, Columbus, 2.00; Tabernacle ch, Raleigh, N C, 25 64; New Salem ch, Sandy Creek, 50c; May's Chapel ch, ditto, 86c; Gardner's ch, Tar River, 3.04; Elam S S, 1.61; South River Asso, 22c; Pleasant Grove ch, Pee Dee; 4.05; Mt Gilead ch, Montgomery, 6.60; Sam Saunders, Murfreesboro, 3.00; Murfreesboro ch, 3.13; Eaton's ch, South Yadkin, 5.00; Mis Soc, Clayton, N C, 16.76; W M S, Scotland Neck ch, 22.00; Cool Spring S S, Chowan, 4.00; Corinth ch, Yadkin, 1.00; New Hope ch, ditto, 1.00; Holly Springs ch, 3.59; Swift Creek ch, Raleigh, 54c; Brown's ch and S S, 2.75; Bethel ch, Union, 3.25; Mt Holly ch, Eastern, 2.25; Salisbury ch, South Yadkin, 5.00; J R Whichard, 3.50; Weldon ch, 6.00; W M S, Weldon ch, 5.50; Wake Forest ch, 7.60; W M S, ditto, 8.39; Orphanage ch, Thomasville, 75c. Total, 276 22. Previously reported, 1,388.60. Total this year, 1,664.82.

Education—Ramseur ch, $2 00; Newbern ch, Atlantic, 28.50; Rev J M Rose, Cove, N C, ditto, 1.00; Miss Julia M Jones, Warsaw, N C, 1.00; Miss Hattie E Coe, Magnolia, 1.00; J T Bland Burgaw, 5 00; Brooklyn ch, Wilmington, 10.00; Southside ch, ditto, 5.00; Red Springs ch, Robeson, 12.50; J A Oates, Fayetteville, 1.00; T P Johnson, Spring Hill ch, 1.50; S P Soc, Centre St ch, Boston, Mass, 10.00; Kinston ch, Atlantic, 2.50; Statesville ch, 5.00; Harrellsville ch, 1.75; Mt Airy ch, Pilot Mountain, 10.00; Wilkesboro ch, Brushy Mountain, 1.61; Liberty Asso, 15 50. Total, 114.86. Previously reported 733.16. Total this year, 848.02.

Orphanage—Mrs L E Riggan, $1 00; S S, Aberdeen ch, 1.63; Bethel ch, Chowan, 7 55; S S, Abbottsburg ch, 1.00; Clayton ch, 1.56. Total, 12.74. Previously reported, 373 81. Total this year, 386.55.

Ministerial Relief Fund—Kinston ch, Atlantic, $10 00; Liberty Asso, 2.47; Jonesboro ch, Sandy Creek, 2.50. Total, 14.97. Previously reported, 134.74. Total this year, 149.71.

Colored Institutes—Liberty Asso, $1.16.

CORRECTION: In last RECORDER, Concord ch was credited with $20.05 for State Missions: it should have been $6.87.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 27, 1895.



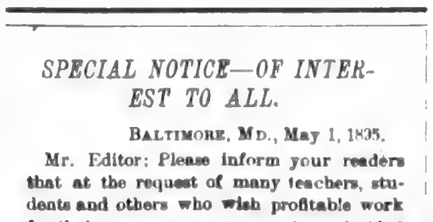
SPECIAL NOTICE—OF INTEREST TO ALL.

BALTIMORE, MD., May 1, 1895.

Mr. Editor: Please inform your readers that at the request of many teachers, students and others who wish profitable work for their summer vacation, we have decided to continue for the present our offer to give $300 in gold to any one selling in three months 300 copies of "Talks to Children About Jesus" This is one of the most popular books published. Agents often sell from ten to fifteen copies a day. Complete outfit and full information sent for 35 cents. We pay freight and give credit. With the above offer and other liberal inducements we give, any one of energy can make enough money to pay board and tuition at any of our leading schools or colleges.

Please also say we offer for next sixty days extremely low prices on Teachers' and Family Bibles and some of our other popular books. Yours very truly,

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FIT FOR A KING.
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W. L. Douglas $3 & $4 Shoes
All our shoes are equally satisfactory
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The prices are uniform,—stamped on sole.
From $1 to $3 saved over other makes.
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BUFFALO
LITHIA WATER
Springs Nos. 1 and 2.—Their Relative Value as Nerve Tonics, and as a Remedy in Uric Acid Diathesis, Gout and Rheumatism.

Dr. William A. Hammond, *Washington, D. C., Surgeon-General U. S. Army (retired), formerly Professor of Diseases of the Mind and Nervous System in the University of New York:*

"I have recently made much use of the No. 1 Spring BUFFALO LITHIA WATER and in my opinion it is equal, and in several respects superior to the water from the noted No. 1 Spring. Thus, while quite as efficacious as a solvent for any excess of uric acid existing in the blood, it **appears to have greater power in dissolving the deposits of urates that appear about the small joints in gouty and rheumatic persons, and in dissipating the tenderness of the bones and articulations which so generally is attendant on these conditions.** In such cases I have known it to act with surprising thoroughness and rapidity.

"Recognizing the fact that the water of Spring No. 2 **is an admirable tonic to the nervous system and a promotor of digestion in cases of nervous dyspepsia,** I am very sure from the personal experience **that the water of Spring No. 1 is superior in many cases.** It's difficult to lay down any definite rules to establish the relative value of the water of these two springs when both are so good, I think, however, **that the water of No. 1 Spring is especially to be relied upon in cases in which the patient is decidedly anæmic.** I have definitely established this point by examinations of the blood, with a hæmacytomer and hæmotometer."

Dr. Wm. T. Howard, *of Baltimore, Prof. of Diseases of Women and Children in the Univ. of Maryland, referring to Spring No. 1, says:*

"Were I called upon to state from what mineral waters **I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way I would unhesitatingly say the Buffalo Springs, in Mecklenburg County, Virginia."**

This water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f. o. b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.
Springs open for guests from June 15th to October 1st.



Headquarters for the Best, Only.

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Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

86 PRIZES WON THE PAST TWO YEARS. ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. You Get Pedigreed Stock if You Buy of Us.

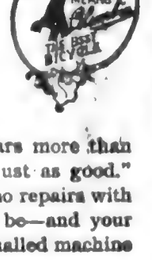
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Families Supplied with Year-Round Contracts with "Occoneechee Gilt-Edge" Butter.

COLUMBIAS—*They almost fly.*

Send for a Catalogue of this splendid line of bicycles. A work of high artistic merit. Free from any Columbia agent, or by mail for two 2-cent stamps.

$100 worth of Economy—
The Columbia Bicycle....



THE best is ever the cheapest. Maybe the first cost of the peerless Columbia will be a few dollars more than the price of the bicycle said to be "just as good." What if it is? You will have few or no repairs with a Columbia—built just as it should be—and your content in the possession of this unequalled machine will be worth *all* of its cost.

Be Wise in Your Saving

If you *must* have a low-priced machine, buy the superb HARTFORD, $80 $60; $50 for boys' and girls' sizes.



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Simplified Instructor
For the PIANO or ORGAN.
Absolutely No Teacher Necessary.

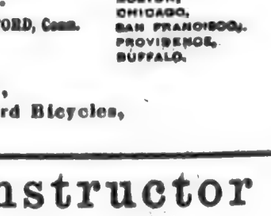
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Address at once, The Musical Guide Pub. Co., Cincinnati, O.

Our Simplified Instructors for the Guitar, Mandolin, Banjo or Violin beat the World. No teacher necessary. Wonderful progress in one hour. Either one mailed on receipt of fifty cents.

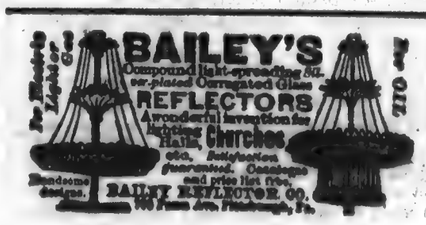
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It's the OLD STORY—
age improves wine and tobacco.
BLACKWELL'S DURHAM
HAS THE AGE



PEACE INSTITUTE, FOR YOUNG LADIES.
RALEIGH, N. C.

Advanced, thorough, select. Unsurpassed in location, faculty, literary instruction, languages, sciences, art, music and fare. Two Musical Directors, one from Leipzig, the other from Boston, both Americans. Art department under a graduate from the Philadelphia School of Design. Send for illustrated catalogue to JAS. DINWIDDIE, M. A., (Univ. of Va.) Principal.



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BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & Co., Hillsboro, O.

The Gunmaker of Ilion

JEFFERSON M. CLOUGH REFUSES A TEMPTING OFFER FROM THE CHINESE GOVERNMENT.

HIS HEALTH WAS TOO POOR TO PERMIT ATTENTION TO BUSINESS. A GREAT SUFFERER FOR MANY YEARS BUT HAS NOW RECOVERED.

(*From the Springfield, Mass., Union*)

There isn't a gun manufacturer in the United States, who does not know Jefferson M. Clough, and why? Because he has been intimately associated all his life with the development of the two best American rifles, the Remington and Winchester. For years he was Superintendent of the E. Remington & Son's great factory at Ilion, N. Y. After leaving there he refused a tempting offer of the Chinese Government to go to China to superintend their government factories,—and accepted instead the superintendency of the Winchester Arms Co., at New Haven, at a salary of $7,500 a year.

It was after this long term of active labor as a business man that he found himself incapacitated for further service by the embargo which rheumatism had laid upon him and resigned his position more than two years ago, and returned to Belchertown, Mass., where he now lives and owns the Phelps farm, a retired spot where he has five hundred acres of land.

Being a man of means he did not spare the cost and was treated by leading physicians and by baths at celebrated springs without receiving any benefit worth notice. During the summer of 1893 and the winter of 1894 Mr. Clough was confined to his house in Belchertown, being unable to rise from his bed without assistance, and suffering continually with acute pains and with no taste or desire for food, nor was he able to obtain sufficient sleep.

Early in the year 1894 Mr. Clough heard of Dr. Williams' Pink Pills for Pale People. He began taking these pills about the first of March 1894 and continued to do so until the first part of September following. The first effect noticed was a better appetite and he began to note more ability to help himself off the bed and to be better generally. Last August (1894) he was able to go alone to his summer residence and farm of 168 acres on Grenadier Island, among the Thousand Islands, in the river St. Lawrence, where from the highest land of his farm he commands a view for 18 miles down the river, and 60 of the Thousand Islands can be seen.

Instead of being confined to his bed Mr. Clough is now and has been for sometime able to be about the farm to direct the men employed there and he is thankful for what Dr. Williams' Pink Pills have done for him.

These pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for $2.50, and are never sold in bulk. They may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.

Railway Rates to S. B. Convention.

SOUTHERN RAILWAY COMPANY.

To the delegates and others who will attend the Southern Baptist Convention to be held in Washington, D. C., the Southern Railway Company will sell tickets at the rate of one lowest first-class fare for the round trip. Tickets will be sold May 7 and 8, good for fifteen days, and if deposited with ticket agent at Washington on or before May 16th, an extension of fifteen days additional will be granted.

The Southern is the only trunk line which extends from the South into Washington over its own tracks, passing through the historic battlefields of Virginia. By this line you will pass through Danville, Lynchburg, Charlottesville, Culpepper, Manassas, and other historic points.

We have recently placed a first-class day-coach on our Washington and Southwestern Vestibuled Limited trains for the benefit of passengers who wish to use this train and do not desire to occupy Pullman cars.

See that your ticket reads via the Southern Railway. The undersigned will be glad to furnish any further information desired.

CHAS. L. HOPKINS, T. P. A.,
Charlotte, N. C.

THE SEABOARD AIR LINE

has announced a rate of one fare for the round-trip from all points to Washington on account of the Southern Baptist Convention. Tickets will be on sale May 7th and 8th with final limit of fifteen days from date of sale. Further extension may be secured if desired. Choice of routes are given via Richmond and all rail, or via Norfolk and the palatial steamers of the Norfolk and Washington Steamboat Company. Fast double daily trains—service unsurpassed. Consult ticket agents, or address for detailed information,

A. J. COOKE, S. P. A.,
Raleigh, N. C.

Dr. Gambrell Favors All Forms of the Y. P. Movement.

The RECORDER recently had this:

"Last week it was announced by telegraph that Dr. J. B. Gambrell wished to have it understood that, while he signed the call for Y. P. Conference (?) at Washington, he is an advocate of the National B. Y. P. U. He was under the impression that a conference—not a rally for a set plan—was to be held. There are many who, like him, [illegible] their names to this call, thinking that a conference on the subject would do good and could not do harm. But they have been paraded as seeking a Southern B. Y. P. organization."

When a brother gets into the papers at a time when there is excitement, he is apt to be put in a great many shapes before he knows it. I think I know where I stand on this whole business. Let me state myself. I am an advocate for unions in the local churches, under the control of the local churches. Then I favor a State Union in each State. Next I favor a Southern Union for the good it can do in the South, and signed the call for the Washington Conference with that in view. And lastly, I favor the International Union for purposes impossible to be accomplished by any smaller organization.

But I do not favor the organic connection of these general bodies. Let each stand in its place and do its own work. But I do favor, as fundamental in the whole business, the large recognition of the right of the local churches to determine the affiliations of the local Unions, and I will go with nothing that does not, in terms distinct and unmistakable, recognize the control of the churches over the unions in them.

I further favor more consideration and accuracy of information concerning the movement, with more toleration and prayer than are indicated by a good many writers at the present time.

Bro. Editor, the foregoing places me. I forbear to give the reasons for my positions, as that would take more time than I have to give and more space than you have to spare.

J. B. GAMBRELL.
Mercer University, Macon, Ga.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

It would take about 1,200 globes as large as our earth to make one equal in size to Jupiter.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews; Rev. J. N. Stallings; R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt; Rev. A. J. Bordeaux; Rev. W. B. Harrell; Rev. Thos. G. Wood; Rev. Samuel Saunders; Rev. G. M. Webb.

When fevers and other epidemics are around, safety lies in fortifying the system with Ayer's Sarsaparilla. A person having thin and impure blood, is in the most favorable condition to "catch" whatever disease may be floating in the air. Be wise in time.

There will be a baptizing to-morrow afternoon at the Baptist church at four o'clock by Rev. F. W. Hilliard of the Episcopal church. Mr. Beard, the candidate for baptism, has joined the Episcopal church, and preferring to be immersed, the use of the Baptist church and pool were procured for that purpose.—*Monroe Journal.*

Rev. G. W. Hill, a beloved pastor and missionary in the Cape Fear Association, died March 2d, 1895. Further notice will appear hereafter.

MARRIED.

SQUIRES—PRIDGEN—On Feb. 20th, 1895, at the residence of the bride's father, in Bladen county, N. C., by Rev. A. J. Bordeaux, Mr. A. J. Squires and Miss Mary Pridgen.

WHITE—RIDDICK—On April 17th, 1895, at the residence of the bride's father, by Rev. G. G. Harley, Rev. Geo. W. White of Chowan county and Miss Lillian E. J. Riddick of Gates.

SUMMERS—GRANDY—On April 17th, 1895, at the residence of J. B. Grandy, Currituck county, by Rev. R. R. Overby, Mr. Robert E. Summers of Norfolk, Va., and Miss Annie L. Grandy of Currituck county, N. C.

DIED.

RUARK—Died in Wilmington, N. C., on Feb. 8th, 1895, sister Elizabeth Ruark, wife of deacon J. H. Ruark, in the fifty-first year of her age. Sister Ruark confessed Christ as her Saviour in 1857 and united with Orange St. Baptist church in this city during the pastorate of A. Paul Repston. She was a devoted wife and mother, a good and faithful servant to her Lord, and a diligent worker in the church. She was a great sufferer, but she endured as seeing him who is invisible. May the special care of our God be over them she has left behind. R. E. PEELE.

Tributes of Respect.

WHEREAS, It has pleased our Heavenly Father to remove from our midst on April 4th, 1895, our much-esteemed brother and coworker in every department of church work, R. I. Rogers; and while to us the death of such a friend and faithful servant is an unsolved problem, yet knowing that our Father, who rules the universe and doeth all things well, knows best, we bow submissively to his will.

Resolved 1. That in the death of Bro. Rogers our church loses a faithful member and our Sunday-school an active worker, he having belonged to it more than eighteen years.

Resolved 2. That we extend to his wife and tender little children, and also to his brothers and sisters, our heartfelt sympathy, and commend them to the God of all grace, who is the only comfort in the hour of affliction.

Resolved 3. That a copy of these resolutions be placed upon the records of the Sunday-school, and that they be published in the city papers and the BIBLICAL RECORDER, and a copy be sent to the family of our deceased brother.

H. T. REAMS,
O. A. FOUSHEE,
P. W. VAUGHAN,
Committee.

Japanese Liver Pellets are small and mild, easy to take, no griping, the most pleasing effects attend their use. Fifty doses, 25 cts.

"A PANACEA FOR ALL ILLS" is found in the

Electropoise

TRADE MARK

The following testimonial speaks for itself:—

WELLFORD, S. C., March 20th, 1895.

My Dear Sir:—After using the Electropoise six weeks on my family and a few neighbors, have realized great satisfaction in pulmonary troubles, colds and rheumatism. I am satisfied that it will, if used judiciously, break up any case of pneumonia. In fact I believe it a panacea for all human ills. We now consider the 'poise an essential member of the family.

Very truly, J. A BELL, Pastor Baptist Church.

We will gladly send hundreds more like this, as well as terms for rent and sale. Why not let us? Reliable agents wanted.

Southern Electropoise Co., 222 KING ST., CHARLESTON, S. C.

ANNUAL STATEMENT

Showing the condition of the U. S. Branch of the London and Lancashire Fire Insurance Co.

ASSETS.	DECEMBER 31, 1894.
Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 299,125.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	1,917,140.00
Cash in Company's principal office and belonging to the Company, deposited in bank	167,434.00
Premiums or assessments unpaid	310,819.31
Premium or assessment loans and notes	5,578.83
All other assets, detailed in statement	772.74
Total Assets	$ 2,700,869.88
LIABILITIES.	
Losses unpaid, including those resisted	$ 195,984.73
Reserve, as required by law	1,581,636 36
All other claims	72,607.90
Total Liabilities	$ 1,850,248.99
Total income	$ 2,095,722 63
Total expenditures	1,823,562.27

NORTH CAROLINA BUSINESS IN 1894.

Risks written	$ 832 196.00
Premiums received	8,663.98
Losses paid on risks taken	1,330.86
Losses incurred	1,977.86

A. G. McILWAINE, JR., Manager.

General Agent, B. C. COWPER, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1894.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the U. S. Branch of the London and Lancashire Fire Insurance Company on December 31st, 1894, now on file in this department.

OCTAVIUS COKE, Secretary of State.

COTTOLENE.

Many Persons

Cannot touch food prepared with lard, and yet all such people can eat *freely* of food shortened with, or cooked (even fried) in COTTOLENE. For dyspeptics, and those with delicate digestive powers, *Cottolene* is invaluable. Having *all* the good features of lard, with none of its unhealthfulness, its wonderful success is easily explained. The genuine *always* has trade mark—steer's head in cotton-plant wreath—on every pail.

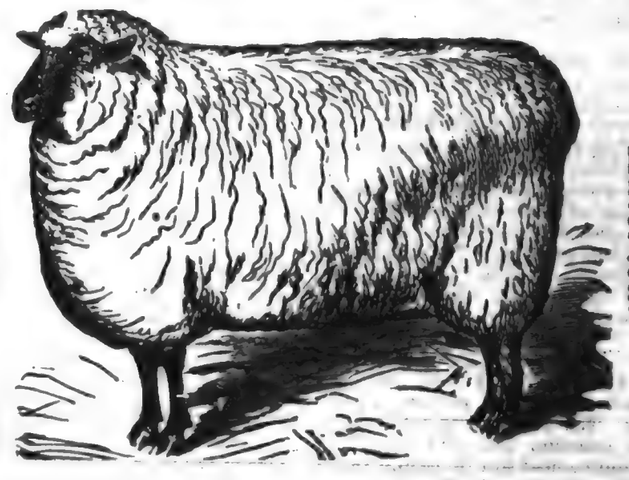


THE N. K. FAIRBANK COMPANY, ST. LOUIS and CHICAGO.

ELKIN WOOLEN MILLS.

Don't dispose of your wool until you have seen samples from the ELKIN WOOLEN MILLS.

They Make the Best Goods in the South.



Their Blankets are not Excelled in America.

They have built a bran new mill, and equipped it with the very best machinery. Write for samples and terms to the

Chatham Manufacturing Company,
ELKIN, N. C.

W. H. & R. S. Tucker & Co.

For this Season,
SPRING '95,

we have made most careful and comprehensive arrangements; enlarged certain departments, and further improved our admirable system, thus enabling us to render still better service than ever to the vast number of North Carolinians with whom the name "Tuckers" is a household word.

The Latest and Best In
Dress Woolens,
Dress Silks,
Black Dress Goods,
Silks for Waists,
Swivel Silks,
Kid Gloves, Corsets,
Hosiery, and
Shirt Waists.

Our Mail Order Department
Equipped for Increased Spring Business.

We are now prepared to take orders for Spring work in our Dressmaking Department.

Your Correspondence Invited.

RALEIGH, N. C.

NOTICE.

Having qualified as administratrix of the estate of J. R. Nipper, late of Wake county, I hereby notify all persons having claims against his estate to present them to me on or before April 5th, 1896, and those owing said estate will please make payment at once.

NORA A. NIPPER, Administratrix.
Six Forks, Wake Co., April 5, 1895.

ÆTNA
Life Insurance Company
HARTFORD, CONN.

J. D. Boushall, Manager,
RALEIGH, N. C.

The ÆTNA'S rigid economy and well-invested assets result in absolute security and prompt payment of claims, low rates and constantly increasing dividends, and the largest returns to policy holders.

The Largest Company writing both Life and Accident Insurance.

Active agents wanted in every town where we are not at present actively represented.

See Testimonial on page 8.

"CROWNING DAY,"

For Sunday Schools, Revivals, Prayer and Praise Meetings.

By J. H. Ruebush, J. H. Hall and A. S. Kieffer.

This book contains 128 pages, bound in boards. In Round and Character Notes. Price, 30 cents per copy; $3.00 per dozen, postpaid. It contains many of the choicest productions of McIntosh, Lowry, Ogden, Nickle, Gabriel, O'Kane, Sweney, Hoffman, Alleman, Cooper, Baltzell, Everett, Kieffer, Kirkpatrick, Excell, Ruebush, Davis, Palmer, Hall, Thompson, Tenney, Fillmore and Bushey. Has been prepared especially for Sunday-schools and Revival Meetings, and is filled with soul-stirring and spiritual songs. It will add life and interest to all religious services. Sunday-schools, Churches and Evangelists who desire a new book for the coming summer will find in this just what they need. To any Sunday-school Superintendent or Chorister who thinks of buying new books we will send one sample copy (if ordered through his pastor) for only 15 cents. Specimen pages of popular books free to any one. Address

THE RUEBUSH-KIEFFER CO., Dayton, Va.

SOMETHING NEW. AYER'S HOE PLANTERS for Corn, Beans and Peas. Price $1. Agents wanted everywhere. Also for Ayer's Peanut Planters, which plant nuggets of the peanuts raised and without which peanuts cannot be economically grown. AYER & Co., Petersburg, Va.

FRUIT EVAPORATOR
THE ZIMMERMAN
The Standard Machine
Different sizes and prices. Illustrated circulars free.
THE ZIMMERMAN MFG. WORKS CO., Cincinnati, O.

The Home Circle.

The Land O' the Leal.

I'm wearin' awa', John,
  Like snow-wreaths in thaw, John;
I'm wearin' awa'
    To the land o' the leal.
There's nae sorrow there, John;
  There's neither cauld nor care, John
The day's aye fair
    I' the land o' the leal.

Our bonny bairn's there, John;
  She was baith gude and fair, John;
And oh! we grudged her sair
    To the land o' the leal.
But sorrow' sel' wears past, John—
  And joy's a-coming' fast, John—
The joy that's aye to last
    In the land o' the leal.

Sae dear that joy was bought, John,
  Sae free the battle fought, John,
That sinfu' man e'er brought
    To the land o' the leal
Oh, dry your glistening ee, John!
  My soul langs to be free, John;
And angels beckon me
    To the land o' the leal.

Oh, haud ye leal and true, John;
  Your day it's wearin' through, John;
And I'll welcome you
    To the land o' the leal.
Now, fare-ye-weel, my ain John;
  This world's cares are vain, John;
We'll meet and we'll be fain,
    In the land o' the leal.

"Pinching Yourself to Give."

Mr. Horn often used to say: "There's one thing that lots of good people will never know in this world, and 'tis one o' the things we shan't know anything about in heaven itself—the joy of really pinching yourself to give. I often think that that is the blessed thing about being hard up, when you do give; then you feel it."

It was with a merry laugh that he would tell the younger members that, when he had been at the class meeting three or four times, he said one evening, "Put me down, please, for a penny a week." The leader looked at me through his spectacles and opened his mouth wide, and, after a minute or two, said, "What!" as if he were quite frightened.

"A penny a week, sir," I said, putting down the money for each evening I had been at class. The leader was what you might call a common sort of a man, for they are the commonest sort of people that I know. He thought that the less he could give, the better, and if he could do without giving at all, it would be better still, just as if the Lord did not see what was left behind. The man was in good work, and had no family, and yet a penny a week was all he gave. It looked so bad for a lad like I was to give so much.

"You can't afford it, Jim; you know you can't." "Put it down, sir," I replied, "put it down. There it is, and there it will be as long as ever I've got the love of Jesus in my heart."

Soon after that came the time for renewal of the quarterly tickets. The leader headed the list with what Mr. Horn used to call a "beggarly three-penny bit." "Why, the fellow spends twice as much in the week for tobacco," he would say indignantly, as if interrupting himself—"sixpence for smoke, and threepence for the work of God!"

Well, the minister went through the names, and they all sung to the low key that had been pitched till they came to my name. Then what did the leader do but lean over and whisper that I was young and could not give anything, and he had better not ask me! The minister nodded his head and took up the hymn-book.

"Please, sir, I love God, too," I said; "why mayn't I give anything!"

The minister looked at me kindly, and said, "Brother Skimes tells me that you can't afford anything."

I replied, "The rule says a shilling at least, sir, every week except in extreme poverty, and that isn't the state with any of us I am sure, and I wish you to put down a shilling for me."

"A shilling!" cried the leader, and he jumped off his seat as if some one had pricked him.

"There's the money," said I, as I put the shilling on the table. "I would afford it somehow, sir, however it might pinch me." And I looked at Brother Skimes so much as to say, "Though it should even put my pipe out."

"Ay, I used to pinch myself, too," continued Mr. Horn. "More than once I have gone on dry bread, and then done so much as any of 'em. Now and then I used to buy a lot of broken herrings for sixpence, and then I had a bit of relish. You know that there is nothing like bitters to give you an appetite, and it is when you give away what you want that you enjoy what's left. Try it. Give away half of your dinner; and then the other half! bless ye, the Lord Mayor of London might envy it. If anybody wants to taste a bit o' real joy, let 'em just go and do that. I've often turned it over in my mind that love is real true love when it has got a bit of real hard pinchin' sacrifice about it, and not till then.

"Kindness and pity will give you, perhaps, what it thinks it can do without, but love gives everything. 'He spared not his own Son'—that is love. 'Hereby perceive we the love of God, because He laid down His life for us.' Kindness and pity will send the scraps and bones to the shivering beggar at the door, but love brings him in and gives up its place and its plate and will stand behind waiting and helping. Ah! that's how the blessed Lord treated us when we came home from the far country perishing with hunger.

No old, cast-off clothes, but the best robes. No scraps—all bones and crusts—but the fatted calf. No pitiful words, but Himself. His arms about the neck and His kiss upon the cheek, and all His heart welcome us. But we, when He comes to ask anything of us, keep Him waiting at the door for an answer, and then we send Him out our miserable scrappings—just what we think we can spare without feeling it. Depend upon it, we don't know much about love if love don't pinch us now and then."
—*Mark Guy Pearse, in "Mister Horn."*

The Home Life of Children.

It behooves parents to give the public school teachers full authority over the children during school hours.

Our public school teachers, as a class, are humane, considerate and well qualified for their supreme task. Standing as they do in the place of parents, they cannot suffer undue interference from the parents whose place they take. Order, discipline, progress in study and habits of obedience in school depend largely upon the pupil's conviction of the authority in the class room.

The home life of the child should emphasize the right lessons it learns abroad, and correct the wrong ones. Nowhere so easily and naturally can a child be taught correct habits, neatness, politeness, respect for age, modesty and gentleness as at home. Here, above everywhere else, a child learns to speak properly; to know the meaning of words, the use of the voice, the grammar and possibilities of the English tongue.

The voice of a child is almost a sure indication of its home training, and parents and all the elders of the home circle cannot too anxiously strive to set examples of "living wells of English undefiled." Every well-trained child is sent to a Sunday school, and here again is danger suggested. The time has passed when religious habits were so undeviating and loveless and rigid as to make their observance a terror and an exasperation to the wandering minds and restless limbs of the children of the household.

But unless a healthy, wholesome piety prevails, and devotional customs are maintained, the child grows to believe that religion is for Sunday only, and the absence of it fitting for the other days of the week. Parents who have grown careless or indifferent in observance with age or multiplying cares are apt to forget the lasting influence of early impressions on children. Until they are fit to walk alone, it is the right of children to be guided. Example is the best guide.—*New York Express.*

On Bad Handwriting.

One of the most important things for boys or girls to learn to do is to write plainly, so that those who have to read what they write are left in no doubt as to their meaning. Several amusing stories of the embarrassment which has followed not learning to write legibly are told. One of these is of a Massachusetts clergyman who nearly got himself into a peck of trouble because of the bad quality of his handwriting. It was more than a century ago that this clergyman had occasion to address a letter to the General Court of Massachusetts upon some subject of great interest at that time. When the letter was received the Court ordered the clerk to read it, and were filled with wrath at what appeared to be these words in opening; "I address you not as magistrates, but as Indian devils."

"What!" they cried. "Read that over again. How does he address us?"

"Not as magistrates, but as Indian devils," repeated the clerk. "That's what he says."

The letter was passed around, and the judges were by no means pleased to see that the clerk had apparently made no mistake. Very angry at what they believed to be an insult, the judges passed a vote of censure upon the clergyman, and wrote to him demanding an apology. He came before them in person, when it turned out that where the judges had read Indian devils he had written individuals—which, of course, made an apology unnecessary; but the reverend gentleman was admonished to improve his handwriting if he wished to keep out of trouble.—*Harper's Young People.*

Household Recipes.

A Good Sauce.—One cupful of sifted sugar, half a cupful of butter, stirred to a cream; then add one large cupful of boiling milk, and a desert spoonful of ground cinnamon; stir briskly until smooth; pour into sauce-boat. May be eaten hot or cold.

Graham Bread.—To three small cupfuls of white flour sponge add a tablespoonful of molasses or sugar, half a teacup of corn-meal, salt to taste, and half a pint of warm milk or water, with enough graham flour to make a stiff dough. When light, fill the baking pans half full, and when risen, bake.

Chocolate Cake.—Four eggs, two cups flour, one-half cup sweet milk, one-half cup butter, one cup grated chocolate (Baker's), one teaspoon baking powder (heaping), one teaspoonful baking soda, one tablespoon cornstarch. Flavor with vanilla. Put together with boiled icing. When mixing, sift flour, cornstarch, soda and baking powder together.

Ginger Bread.—Work a cupful of butter until creamy, then mix with it a cupful of brown sugar. Separate the whites and yolks of four eggs, and beat both until light, frothing the whites. Stir the eggs with the butter and sugar, and add a cupful of sour cream, mixed with a cupful of molasses; before putting the molasses and cream together add to the cream two teaspoonfuls of soda dissolved in a little warm water. Measure four cupfuls of flour, and mix with it a teaspoonful of salt and a teaspoonful of yellow ginger. Add this to the batter. Do all the mixing as quickly and lightly as possible. Bake thirty minutes with a moderate heat.

One shall life in God's great plan,
  How futile it seems as the ages roll!
Do what it may, or strive how it can,
  To alter the sweep of the infinite whole.
A single stitch in an endless web,
A drop in the ocean's flow and ebb,
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its Master meant.
—*Susan Coolidge.*

Perfect Health.
Keep the system in perfect order by the occasional use of Tutt's Liver Pills. They regulate the bowels and produce
A Vigorous Body.
For sick headache, malaria, biliousness, constipation and kindred diseases, an absolute cure
TUTT'S Liver PILLS

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ELIZABETH CITY, N. C.,
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Write for prices and photographs of our work.
Have furnished churches at Greenville, Tarboro, Bath, Hobgood, Roper, Pantego, N. C.; Gilmerton and Great Bridge, Va.; and many other places; also a number of churches in this vicinity.
Also manufacturers of
General Building Material,
Sash, Doors, Mouldings, etc.
Special attention to making work according to architect's plans.

For Old Roofs! For New Roof!


Is unequaled for house, barn, factory or outbuildings, and costs half the price of shingles, tin or iron. It is ready for use and easily applied by any one.
FOR SHED OR HENHOUSE.
On steep or flat surface. Excellent roof, complete $2.00——Per 100 square feet——$2.00
Send stamp for sample and state size of roof.
OLD SHINGLE ROOFS
easily made water tight and fire-proof at small expense, with dark red slate paint. On decayed shingles it fills the pores, and gives a substantial roofs, that lasts years. Curled or warped shingles it brings to their places and keeps them there. Genuine Slate paint requires no heating, and contains no tar.
ON TIN OR IRON ROOFS
It is acknowledged the best paint, has a heavy body, is easily applied, expands by heat, contracts by cold, and never cracks. One coat equals 4 of any other. Buildings covered with felt can be made watertight at small expense. Write at once for Catalogue. AGENT WANTED.
Ind. Paint & Roof Co., 43 West Broadway, N. Y.

CONSUMPTION
To the Editor—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address.
T. A. Slocum, M.C. 183 Pearl St., New York.

Teachers' Aid Association.
If you want a position, a teacher for any department, school furniture or apparatus, don't hesitate to communicate freely with the Manager at Raleigh, N. C. Send stamp for circulars and a sample copy of the Institute. P. O. BOX 255.



PERFECT HEALTH
Insured by the Use of
Ayer's Sarsaparilla
"For eight years, I was, most of the time, a great sufferer from Constipation, Kidney Trouble, and Indigestion, so that my constitution seemed to be completely broken down. I was induced to try Ayer's Sarsaparilla, and took nearly seven bottles, with such excellent results that my stomach, bowels, and kidneys are in perfect condition and, in all their functions, as regular as clock-work. At the time I began taking Ayer's Sarsaparilla, my weight was only 129 pounds; I now can brag of 156 pounds, and was never in so good health. If you could have seen me before and again after using you would want me for a traveling advertisement. I swear by Ayer's, and believe this preparation to be the best in the market to-day."—S. P. Smith, 312 Poplar st., Towanda, Pa.
"I have used Ayer's Sarsaparilla for general debility, and, as a blood-purifier, find it does expressly as is claimed for it. I consider it unsurpassed as a cleanser of the blood."—S. J. Adams, Ezzell, Texas.
Has Cured Others, Will Cure You

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"Bolle's" Cotton Hoes, Shovels, Spades, Forks, Potato Digs, Rakes, etc., etc.
"ALL RIGHT" COOK STOVES
are good stoves. They have stood the test of thirty years, and are still in the lead. Do not fail to see them, or write for prices and cuts.
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We are still carrying a large stock of Refrigerators, Ice Chests, Ice Cream Freezers, and all kinds of
SUMMER HARDWARE.
We have the largest stock of BICYCLES in the city, and can please you if you want a wheel. Lowest prices guaranteed.
Julius Lewis Hardware Company,
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N. C. Home Insurance Co.
This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.
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W. S. PRIMROSE, President.
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CHAS. ROOT, Sec'y-Treasurer.
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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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THE best work is done and most victories gained by those who labor under the impression that the chances are against them. A race-horse cannot break a record unless there is another horse running strong at his throat-latch. One never knows what he can do until odds have compelled him before he knows it to do all he can. A man whose path is even all the way cannot do himself justice; he never gets a fair chance. One has to be driven to do his best.

The men who succeed are those who begin to make the battle hot when the other side begins to celebrate its victory. Every real failure is first of all a failure of will. The poor boys who become great men leave thousands of rich men's sons behind, who never had a fair opportunity to develop their powers, and thousands of other poor ones, who gave up in a crisis, a thousand like which a good heart would have turned favorably.

One of the pastors in this State, an humble Christian man who would be as surprised as any one to know that we have him in mind, learned how to read by the light of pine knots in a lowly farm house; his boyhood, youth and young manhood spent in rough and unceasing work. His times were hard indeed. Many a young man, many a father grieving at his impotence to educate a son or daughter, lets slip far better opportunities than this boy had, and becomes resigned to what is called adverse fate. Our preacher, on the contrary, made use of all the chance he had, and now he is, in our opinion, the master of a literary style (though he never knew a grammar) which for genuineness, clearness and force is not surpassed by that of any other writer for this paper. And to this his struggles have added an unusual degree of common sense and knowledge of men and things in general. Suppose he had given up to "adverse fate"!

Were it possible, every young man and woman should go to school. But where it is impossible, it is none the more reasonable to give up. Study of a single book, the reading of a good paper, at odd times by snatches, is well enough where one can do no better. Indeed great leaders of college men have laid the foundation of their education in just such conditions.

PUBLIC officers, grand juries, solicitors and others, none of whose duties have we been expressly set to prescribe, walk about our streets as composed and peaceful-minded as if all their lives were a May day and there were no insolent breaking of the laws, which the people set them to uphold. We are determined that something shall be done with the institutions that seem to us to come within the definition of trusts, those unlawful examples of the "communism of self."

Somebody's duty has long remained undone. We honestly confess we cannot say whose; but certain it is that between the Governor, the Attorney General, the district attorneys, the solicitors and the grand juries, no law should be trampled under foot.

A negro in the penitentiary for stealing fifty cents worth of corn, a trust fattening off the people's leanness, is a spectacle that cannot be tolerated; it is a commentary on government more potent to undermine than all the sophistry of anarchists.

Let somebody act.

A STATE FAIR is indispensable. International or inter-State expositions are seldom worth the money that they consume, magnificent and instructive though they are; but a State fair is almost essential to real progress in agriculture or manufactures.

That many of our fairs have not been what they ought to have been, that bands and fakirs and horse-races have sometimes been the sum and substance of them, is sadly true; but the need for a real exhibition of North Carolina products in every branch of industry is none the less real. Last fall the fair was creditable, and unquestionable benefits are being reaped from it; but it was nothing like what the present authorities will accomplish, if the co-operation of the people whom a fair benefits, that is the people of the State, is secured.

Although the fair has been run by a society of stockholders, they do not make money out of it. On the contrary, they have lost so heavily that they are about to give up. We hope such a calamity to the State may be averted; and that the people will have another opportunity of showing such appreciation of the fair as will make any doubt of its future unreasonable.

UNFORTUNATE revelations of our inability to properly judge men sometimes come upon us with amazing suddenness; but we should not let them linger with us, except for a lesson; and above all we should not suffer our faith in fellowman to be shaken. The most wholesome course is to turn the mind to nobler things, and to make a rule of resisting the temptation to let appearances too strongly prejudice us one way or another.

Religion aside, moral nature aside, it is past understanding how a man with a home can commit crimes which he knows will destroy the happiness of his family and shadow his name for generations. But it is done, nevertheless; and wonder as we may, this is one instance in which, so far as causes are concerned, 'hindsight' is no clearer than 'foresight.' The making of a noble man or a criminal is in little things, first steps, insignificant good deeds, or giving up to small temptations in which it is easy to think "there is no harm;" and maybe there is none in the deed itself, but unspeakable evil and suffering is likely to be in what its repetition smoothly leads to. No man is safe unless he strives without ceasing as he grows up to present at all times an adamantine front to temptation. Such statements as these are commonplaces to intelligent men; but many seem not to have believed them.

Honesty as a policy may fail, because policy men are seldom of sufficiently strong character to consistently maintain a policy; but it is nevertheless the best policy. As a duty, it may fail; for all depends on one's sense of duty and sensitiveness of conscience; but it is nevertheless at all times a duty. As a part of one's religion it may fail, but hardly, if one's religion be alive; for religion gives true character to one's principles and makes them the guide of policy, and keeps the conscience awake to duty, incessantly repelling temptation.

But when a man who seems to have been a Christian falls, there is no reason to doubt the potency for good of his religion, even if it is granted that he was really not a hypocrite. Look rather at the tens of thousands who are stronger and stronger in their steadfastness against temptation. It is not just to make one man a test of so general a force as Christianity; no more is it reasonable to make one a test of all. To be suspicious of all men is enough to worry one to death; and it will surely make life unbearable. One can be trustful without being childish, and he can be careful, slow to make a confidant of one, without being miserably suspicious.

THE picture of a rotund, wine-soaked, bond holding sort of a worthy, standing on the shores of England, just recovering his balance after sending a foot-ball skyward with a vigorous kick, is a cartoonist's idea of England's respect for our cherished "Monroe Doctrine;" and he is not far wrong.

There is always an international squabble somewhere. Of late the lower end of North America has come forward as the subject of serious speculation. England has made a claim against Nicaragua; the latter asks for arbitration humbly, like one who has a good conscience, and if not that, like one who can do no better; but England, bully of nations that she is, has no patience for arbitration, except when the other nation is of considerable power.

According to the Monroe Doctrine (which has been given not less than a hundred meanings in the last four weeks) it is a part of our country's international policy to stand by the Western hemisphere against Eastern encroachments. But when it comes to making war with England over a claim of $70,000 against Nicaragua, it looks like our representatives may prefer to let England make a foot-ball of the boasted doctrine just this one time, on the ground of expediency rather than principle.

This Nicaragua matter is really of no great importance, but England's attitude is. To England it was well enough for the United States to consent to arbitrate her claim to what we had a clear title to, and it was well enough for England to get privileges in Bering sea by that arbitration which she should not have; and this is what makes her refusal to arbitrate this Nicaragua matter seem so insolent and overbearing.

England is notorious for taking advantage of weak nations. She is destroying China with opium, and India is stifled by her selfishness; she could prevent the Turks' massacres of the Armenians, but she finds it good policy to leave them to the merciless heathen.

We would do well to learn this nation to keep her distance from our possessions, and we could wish that the United States would drive her battle ships from Nicaragua, even if it seems inadvisable to have so great a stir about so little a matter.

A Plan for Harmony.

TO THE BRETHREN WHO WILL ASSEMBLE AT WASHINGTON, D. C., IN THE INTEREST OF OUR YOUNG PEOPLE.

Permit me to present the following plan which I think will harmonize all our Baptist forces in the South, and will inaugurate a blessed movement which will do great good.

Let the conference at Washington recognize the importance of the wide-spread interest in the better training of our Baptist people, especially the young, and present to the Convention something like the following:

WHEREAS, There is great need of training our young people, in fact all our people, in Baptist history, doctrine, polity, &c.; and whereas, there is at the present time a wide-spread interest in the better training of our young people, especially; and whereas, such is the importance of this work that it ought to enlist all the gifts and energies of the Lord's people; and whereas, to insure wise direction of the work, it seems that the entire membership of the churches should become responsible for it; therefore

Resolved 1. That we advise that at the approaching session of our Southern Baptist Convention, and at each succeeding session of the body, a committee be appointed to report upon the work of the *denomination* for the better training of our young people, and that the first day of the Convention be set apart for the hearing and discussion of the report of said committee.

2 That the Convention be requested to advise the churches to provide for such special meetings and services as they may deem wise for the better training, development and utilization of the gifts and forces among our young members, and that any disposition on the part of our younger people to separate themselves from the older brethren and sisters be everywhere discouraged; but rather that the churches encourage the older, wiser brethren and sisters to take hold with the younger people, directing and helping the work of training and developing all the gifts of the churches.

3 That the Convention be further requested to continue, through the Sunday-school Board, the publication of the *Young People's Leader*, and that the Board be instructed to cause the policy and views of the paper to correspond with the above resolutions.

4. That the Convention appoint a committee consisting of Drs. J. M. Frost, T. T. Eaton, W. H. Whitsitt, J. B. Gambrell and Wm. E. Hatcher, who, in connection with the Sunday school Board, shall prepare and publish a series of text-books to be used in our churches in these meetings for instruction;—said text-books to treat of church history, church order, biblical antiquities, biblical interpretation, and such other subjects as may seem proper; that these publications be issued by our Sunday-school Board, be sold at a very low price, and that the proceeds after deducting expenses be divided equally between our Home, our Foreign and our Sunday-school Board.

5. That the Convention recommend that at our State Conventions and District Associations reports be made and discussions had upon the subject, and if deemed necessary, mass meetings be held and great enthusiasm be awakened throughout our entire territory.

To my mind, the above will harmonize all our forces. It accomplishes every good which is suggested by those who favor the movement, and preserves our long cherished Baptist principle—*the church the unit of all organization in the kingdom of Jesus.*

"Blest be the tie that binds,
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

S. M. BROWN.

Kansas City, Mo.

The Little Preachers—More Needed.

"Go tell John, the poor have the gospel preached unto them."

The great need of our State to-day is more little preachers. Yes, those little preachers "sorter like Philip," who love to preach the gospel to the poor. What would be the message of to-day? "Go tell John, lots of our big preachers must have 'inviting fields'; otherwise, they go to other States in search of such fields. It seems that they can't afford to bother and waste their noble talents on poor or common fields (the poor)."

Hence, the great need of a host of common or little preachers. Let me repeat the great demand of to-day is a host of more little, humble preachers, so that the messenger might still "tell John the poor have the gospel preached unto them."

R. Q. A. TEAGUE.

Christ asks that our love should resemble his, if it cannot equal it. A pearl of dew cannot hold the sun, but it may hold a spark of its light. A child by the sea trying to catch the waves cannot hold the ocean in a tiny shell, but he can hold a drop of the ocean water.—*Stanford.*

There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*Dr. John Hall.*

Christ-Likeness.

BY REV. JNO. T. ALBRITTON.

It should be the burning aspiration of every believing soul to be like the blessed Saviour in the promptness and cheerfulness of his obedience and the holiness of his heart and life.

Many of the Lord's people, with sadness be it said, fail, at the very threshold of the Christian life, to conform to the plain command and glorious example of their divine Master, to their own great detriment and the grief of their beloved brethren.

I mean the command to be baptized. If Christ has commanded his people to be baptized, they ought cheerfully to obey him. If he himself was baptized, we should the more readily obey, if we would be like him, and be filled with his grace and truth.

If there were a thousand modes of baptism, the believer should never be satisfied with any other than that mode to which his Master submitted. We should not care a groat for any other mode. For we may be sure that he selected the best and only mode to express the great truths which the holy rite symbolizes.

How was Christ baptized? The significance of the word used to express the act, the circumstances attending Christ's baptism, the symbolic teachings of the rite,—especially the burial and resurrection of the Saviour,—and the language used by the inspired writer in his account of Christ's baptism,—all concur in fixing upon the mind and heart of the earnest inquirer the belief that the Saviour was immersed by John in the river Jordan. Indeed, instead of various modes of baptism, there is but one mode, and the mode is the thing itself.

It is amazing to see how Pedobaptist scholarship bears testimony to Christ's immersion. Hear the following witnesses, every one of whom is a Pedobaptist:—

John Wesley came across the ocean to Savannah, Ga., in 1736, and soon afterwards, or Feb. 27, 1736, made this entry in his journal: "Mary Welch, aged eleven, was baptized according to the *custom of the first church* and the rule of the Church of England, by *immersion*. The child was ill then, but recovered from that hour."

The following extract from Moore's Life of Wesley, Vol. 1, page 425, shows that he believed immersion to be the Apostolic baptism:

"When Mr. Wesley baptized adults professing faith in Christ, he choose to do it by trine immersion, if the persons would submit to it, judging this to be the Apostolic method of baptizing. Oct. 23, 1739, he says, 'I baptized Mr. Wiggington in the river by Baptist Mills and went on my way rejoicing.'"

A few years afterwards, or about 1754, he wrote his Notes on the New Testament. I quote from the American Edition of 1812, by Daniel Hitt and Thomas Ware. His comment on Rom. 6: 4, "We are buried with him," is this: "Alluding to the *ancient* manner of baptizing." His note on Colossians 2: 12, "Buried with him in baptism," reads thus: "The ancient manner of baptizing by immersion is as manifestly alluded to here, as the other manner of baptizing by sprinkling or pouring of water is in Heb. 10: 22."

Adam Clarke says of Christ, in his notes on the eighth chapter of Proverbs, that he "was baptized in Jordan." In his notes on Rom. 6: 4, he says: "It is probable that the Apostle here alludes to the mode of administering baptism by *immersion*." On Colossians 2: 12, he says: "Alluding to the *immersions* practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth." In his notes on 1 Cor. 15: 29, he says, "as they receive baptism as an emblem of death, in voluntarily going under the water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water, thus they are *baptized for the dead*, in perfect faith of the resurrection."

The Roman Catholics defend their practice of sprinkling on the ground of tradition and church authority, frankly admitting that immersion was in most ancient times the practice of the church. Cardinal Gibbons says, in his "Faith of our Fathers": "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the 12th century, the practice of baptizing by infusion has prevailed in the Catholic church." —See page 275.

Dr. Philip Schaff, the renowned professor in the Lutheran Theological Seminary, Mercersburg, Penn., at the time of his death a Presbyterian, says in his "History of the Apostolic Church," page 568, "Immersion, and not sprinkling, was unquestionably the original, normal form (i. e., of baptism). This is shown by the very meaning of the Greek words *baptizo, baptisma, baptismos*, used to designate the rite. Then again, by the analogy of the baptism of John, which was performed in the Jordan."

Dr. Olshausen, the learned theologian and commentator, says in his N. T. Commentary: "It is in the highest degree probable that John's baptism resembled the Christian, not only in the fact that the baptizer performed immersion upon the one to be baptized," &c.

Dr. G. C. Knapp says, in his Theology (Eng. Trans., page 486), "Immersion is peculiarly agreeable to the institution of Christ, and the practice of the Apostolic church, and so even John baptized, and immersion remained common for a long time after."

Dean Stanley of Westminster testifies: "The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion,—retained under the sanction of him into whose name they were by that solemn rite baptized."

Dr. Cunningham Geikie testifies in his Life of Christ, "Immersion by one like John, with strict and humbling confession of sin, sacred vows of amendment, and hope of forgiveness, and all this in preparation for the Messiah, was something wholly new in Israel."

Dr. H. A. W. Meyer, in his note on Matt. 3: 6, says: "The thing visibly and sensibly symbolized in John's baptism was the repentance. But the immersion of the entire person answered to this, because repentance should concern and purify the entire man."

All these great men, and many more that I might quote, were Pedobaptists. How they could be such, and yet express such views of baptism, are above presented, I cannot understand. One thing we do know, however, and that is, they believed that our Saviour was immersed by John in the Jordan.

The thing for you to do, my unbaptized brother or sister, is to be baptized as your Saviour was baptized, and you should do it without unnecessary delay, if you would have the answer of a good conscience, and the peace of God filling your soul. May the Holy Spirit impress upon your hearts the blessed words of the loving Apostle, "He that saith he abideth in him, ought himself so to walk, even as he walked." I John 2: 6.

Mt. Olive, N. C.

A Trip to Soochow.

BY REV. B. T. BRYAN, D. D.

Having received a special invitation from brethren Britton and Lawton, Bro. Tatum and I concluded to make a visit to Soochow, and at the same time visit our little church in Quinsan.

We engaged a small cabin on a little steam tug for $3.50 and started at 5:30 Tuesday, Feb. 26th. Our patience was a little tried by having to wait one hour and a half, four o'clock being the schedule time, but we congratulated ourselves on being on a steamboat.

We retired early expecting to wake up next morning almost to Soochow, but as usual we were doomed to disappointment. We found next morning that our little tug was pulling nine other boats about as large as itself, and had made only thirty-five miles during the night, about half of our journey. We ought to have reached Soochow by 10 a. m., but did not arrive until 7 p. m. "Time" may "fly" in China, but nothing else does, not even a steam engine.

In addition to having to go very slow, our engine sprang a leak somewhere, and kept a continual stream of hot steam pouring into our room all day. The steam condensed on the cold walls and came dripping down on us like a gentle spring shower. We cooked our dinner eggs by putting them over one of the large cracks through which the hot steam was pouring into our room. We thought it better to let the steam cook our eggs than to warm us up into fretting and worrying over what we could not prevent. Happy are those in China who know how to take advantage of every thing. Poor old China is full of leaks.

We spent a few days in Soochow, and enjoyed them very much. Bro. Britton can say of preaching, "This one thing I do," and Lawton can say the same about studying the language.

Bro. Tatum remarked that the man who selected the situation in Soochow and arranged the chapel, knew what he was doing. Father Yates showed good, remarkably good judgment in all the work he laid out for us younger missionaries. He was guided by Him who never errs. May we young missionaries be guided in building as wisely on the foundations laid for us.

Bro. Britton is preaching two and three times daily to good audiences. It was our pleasure to preach for him several times. He seemed to enjoy hearing us as much as we enjoyed preaching, for it had been so long since he had heard some one else preach, that he was hungry enough to enjoy even poor preaching.

I shall not take time to write you any more about Soochow, but leave Bro. Britton to tell you when he comes home. Sister Britton is in very poor health, and we advised them to take a vacation home this spring. She is too good a help meet and too good a missionary to be allowed to break completely down. They wish to remain here another year, and will do so if they can, but have already been advised by their physician to go home this spring, and may have to do so.

Bro. Lawton is making remarkably rapid progress in the language and will soon be able to begin preaching.

From Soochow we went to Quinsan and preached twice on Sunday in our church there. The native pastor died about five years ago, and we have not yet found a suitable man to take his place. Bro. Britton tries to visit them once a month. The first pastor gave the land, and Dr. Yates built a church and parsonage combined. Several of the members have recently died, and some have moved away, so that they now number only ten, but these are faithful. Our project

[CONTINUED TO THE NEXT PAGE.]

The Biblical Recorder.

WEDNESDAY, MAY 8, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

NORTH CAROLINA believes in the numerical system of representation at the Convention.

WHEN a man gets high enough to graduate from the Sunday-school, it is time to look into his habits—of thought, at least.

IT IS essential to keep in mind that the family—the home—is a divine institution, as well as the church. The duties of both are sacred.

STATE MISSIONS now demand the consideration of our people. In the providence of God there are always worthy objects in need. If this matter is treated now as it ought, there will be no need for alarming appeals later.

DR. G. B. EAGER will preach the annual sermon at the Convention, and Dr. W. H. Whitsitt will preach the historical sermon. The latter will be of such general importance that it will doubtless be given to the press as soon as possible.

THE Northern sisters work with balances in the Treasury: The Woman's American Baptist Home Mission Society began the year 1st April, 1894, with a balance on hand of $6,864.54, received during the year $37,531,38, and closed books April 1st, 1895, with a balance on hand of $8,538.30.

THE official account of the American Baptist Missionary Union for year ending March 31st, 1895, is as follows: Debt, April 1st, 1894, $303,595.96; appropriations for the year 1894-'5, $364,199.93; total obligations, $767,795.80. Receipts, $577,842 00. Debt April 1st, 1895, $189,953 80.

PASTORS, paying men to carry the gospel to your own people or to the children of your people, is putting a premium on Christian inactivity, on inactivity in the home.

There is such a thing as extravagance in religion, just as in anything else.

Instead of evangelising churches, let us turn our energies to carry the gospel to destitute places, at home and abroad.

THE *N. C. Christian Advocate* accused us of dodging several weeks ago, and asked the pointed question, whether John Wesley and Philip Schaff believed immersion was the apostolic mode of baptism. We hope the *Advocate* will do us the justice, since we answered the question affirmatively, of publishing the words of Wesley and Schaff, as quoted in Rev. John T. Albritton's article this week.

MAY God guide the proceedings of the fortieth session of the Southern Baptist Convention; and his blessings rest upon its delegates, the churches, and the objects for which it exists.

As an agency in the service of our Lord and Master, may its usefulness grow wider and wider until all the ends of the earth are blessed with a knowledge of the Saviour and the ministrations of the Holy Spirit.

A CONFERENCE of Baptist college presidents at Chicago in April, at which mostly Western colleges were represented, resulted in the organization of a Baptist Educational Union. In educational work there is more progress likely within the next decade than in any other channel of our denominational activity. The people are being aroused to its importance, and there are other reasons to look for immeasurable progress at no distant day.

WE ARE under obligations to the *Atlantic Baptist*, for kindly condemning a manifestly untrue statement sent to the *Baptist Courier* over an assumed name by a disreputable adventurer who seeks to injure the RECORDER because we value the reputs of our columns too highly to print his communications. He hides, or rather tries to, behind the signature, "The Many." We are sure that if he had signed his name to his article, our friends would not have been troubled any more by his misrepresentations than we were.

WE learn from the *Foreign Mission Journal* received Monday, that a calculation made last January indicated that the Board would report this week a debt of $50,000; but the *Journal* assures us "the account will stand far better than the calculation of January; it is impossible to say now how much." Last convention a debt of $20,000 was reported.

OUR FORTIETH CONVENTION.

THE Convention at Washington will not have anything of unusual interest to deal with, except the young people movement question; and so far as that is concerned, our State cannot be largely affected. Our churches are going to do in this matter as they have been doing—that is, as they please. We do not care to anticipate matters, but from the present outlook the Convention will not sanction any radical departure in this respect. The dangerous movement, inaugurated several weeks ago, to establish a Southern Union, has gone to pieces. It is only just to say that, among others, the name of at least of one of our North Carolina pastors has been prominently associated with this movement without his consent. There are possibly five pastors in the State that approve a Southern Union, and there are three or four who approve the National organization. The rest of them either say local organization, with annual meetings with our Convention, and in charge of a committee of the Convention, are sufficient, or favor none at all. We thank God that North Carolina is sounder in this respect than any other Southern State. We have in successful operation a plan that accomplishes all that is claimed for any other and yet avoids the dangerous tendencies and unscriptural departures of National or State organization.

It is to be regretted that our Boards will have to report debts; but we are not disposed to complain. North Carolina has done well. Money has not been free, but our contributions mount up encouragingly, as the figures given elsewhere show.

We hope some plan may be suggested at the Convention to clear away the debts by system, and to inaugurate such a system of contributions as will avoid high pressure appeals. So many and so pressing have they been of late, that they are failing to arouse the people. Let us all work together to raise the debts, with a view to making future debt-raising unnecessary. Systematic giving is the only remedy that we know of.

The American Baptist Education Society meeting this year with our Convention will be of unusual interest. This common ground between Baptists North and South is an object of peculiar interest to us. There is no doubt of the success and usefulness of the Society.

The report of the Monroe Conference Committee will come up for approval. It will hardly meet with opposition. The belief has become quite general that this step toward co-operation of Baptist agencies North and South is fitting and wise. The full meaning of the step inaugurated at Monroe will not be clear until general representative bodies of the denomination have approved it and a plan set in operation.

The question of union of our especial mission organs will probably be brought up. If there must be special organs, we are willing for the Boards to determine the advisability of uniting them; but it has always seemed to us that the denominational organs are sufficient for all such purposes. Surely they are used more than the Boards' monthlies. But we do not insist on any change now; first let us raise the debts.

A very important matter will come before the Board of Trustees of our Seminary—the election of a president of the institution. Any of half a dozen men will be satisfactory.

The prospect is for an unusually large attendance. We are sure it will pay all who can to go. But as the great majority cannot, the RECORDER will have two representatives present who will do all they can to make up the loss of pleasure and instruction to them.

"THE BAPTIST POSITION."

We find that it is desirable to make an effort to distribute Bro. Love's sixty-one page tract, "The Baptist Position." It is meeting with favor wherever it is read. Conditions in North Carolina inspired Bro. Love to write it.

We will send the tract to any subscriber who sends us two dollars with request for the tract; and to any nineteen weeks trial subscriber who sends five cents extra.

Any pastor sending us five dollars at one time in new subscriptions (whether nineteen weeks, six months or yearly) will receive twenty copies of the tract for distribution.

The work is bound in durable paper and well printed; it will be a source of strength to many churches.

This offer is limited.

A BIBLE CONFERENCE will be held at Old Point, Va., June 11th to 18th, in which Rev. A. C. Dixon will take a leading part. Many prominent preachers are on the program. Editor Pell of the *Bible Reader* says, "It will be a good time to come down and take a bath, rub up one's brains, cool off the body and warm up the heart."

INCREASED CONTRIBUTIONS.

The increased contributions by the churches of our Convention for the past five months over the same months of last year, for Home and Foreign Missions, are encouraging.

From Dec. 1st, 1893, to May 1st, 1894, the churches sent to the Treasurer, Bro. J. D. Boushall, for Foreign Missions, $1,918.89; Home Missions, $821.45; and from Dec. 1st, 1894, to May 1st, 1895, they sent to him for Foreign Missions, $2,211.59; Home Missions, $1,664.82.

This was a gain for these two objects in five months of this Conventional year over the contributions for the same objects in the same months of last year of $1,036 57. Cannot this ratio of increase be kept up for the seven remaining months of our Conventional year? It certainly *can* be, if all could feel it *ought* to be, and would say, by the Lord's help, it *shall* be done. Then we would go up to Greensboro next December with an increase for these two objects, during this year over the contributions for the same objects last year, of $2,477.77.

Let us all say, by the help of the Lord, it *shall* be done, and it *will* be done.

FIGURES THAT TELL THE PLAIN TRUTH.

At $147.50 a year for a young woman's education, including board, tuition, fuel, washing, lights, medical attention, servants, rent of building or repairs, etc., etc., the rate a month is $14.75. This is a rate a day of 49 cents; this is a rate of 16½ cents a meal.

Now the question is, how much less than 16½ cents must each meal cost in order that the tuition, fuel, washing, lights, doctors, servants and repairs, may be provided? Any man of family knows what these items cost.

This is remarkably cheap—past comprehension. The reader will find that it will be money in his pocket to keep his girls in school at this rate, as it is hardly possible that they cost him at home less than forty-nine cents a day, and of course if he can get education for them extra, he is just that much ahead.

This is the logic of figures. Any one can draw conclusions.

So far as we are concerned, we need not say that it is our desire to place an education within reach of every girl in the State.

But we stick to it that at less than $180 a year it is impossible to educate them. We do not know a great deal about running schools, but we do know something about eating and the cost of efficiency in the school-room.

The Normal and Industrial School by forcing (with the State's aid) our female schools to a $150 basis, is doing unspeakable harm.

FROM OUR TRAVELLING AGENT.

People in Western North Carolina are grateful for the fine prospect of a good fruit crop. This means much to this section of the State, and will to a great extent compensate for a shortage in other crops.

Bro. Thomas of Greensboro and some of the laymen hope to attend the Convention in Washington. He does a power of work. His people say his sermons are always fresh and interesting, and besides this he is the correspondent for several newspapers in other States.

Bro. Stringfield has had a fine day here working for the Woman's College. He captured the brethren from the first, and I judge no town in the State, according to its population, can show a better subscription.

MT. AIRY.

Here I found Bro. Lamberth nicely quartered in a choice room in the "Blue Ridge Inn." The echoes of "Tom" Dixon's lecture were still there, in fact it was the talk of the town that the foremost lecturer of the country had gotten off one of his very best efforts in a comparatively small town. Tom is really a great speaker. He has studied the art of speaking with a zeal and passion that of necessity has brought success. He would rather have an audience at his feet and play on their heart-strings than to take anybody's city.

As I started to say, Joe Lamberth is well fixed, and how he does enjoy it—a nice room, plenty of books, an abundance of good things to eat, and plenty of chances to dispense his proverbial cleverness. It is not strange that he should think he has reached his place of work. The congregations are fine and the contributions for some of the objects have already been paid in for the entire year. A number of railroad men, and others not members of our congregation, are paying liberally to the preacher's salary. Bro. Haymore, who began the work here, and on whose heart it has continually rested, has found a most congenial friend and co-worker in Bro. Lamberth.

These good brethren always send me away with renewed obligations for their special interest and real help in my work.

PILOT MOUNTAIN

is one of the prosperous little towns on the C. F. & Y. V. R. R. Several new tobacco factories have been built there in the last few years; and this time I found Bro. Mation building another, and barely had time to stop for the rain which was falling continuously. He did, however, find time to share a good dinner with me and put $2 00 to his credit on the BIBLICAL RECORDER. Bro. Haymore, the pastor there, will be glad to hear that several of his brethren are getting the RECORDER who have not been getting it.

Next I reach

WINSTON,

with a long list of the brethren who want (!) to see me.

The factories are now at work, and I think everything brighter than three months ago. There is this about it, as was suggested by Bro. Brown, almost all the help employed in the manufacture of tobacco is from the colored people, making it hard for many of our people to get employment.

The new church which Bro. Brown and his people thought would be started and completed this year has been kept back by the panic. The present house is nearly filled by the Sunday-school, and a larger house is greatly needed. This will, however, come in due time, and the present condition of things is evidence of the good judgment of Bro. Brown and his brethren in not undertaking to build while money is so tight and times so hard. They are, however, not resting on their oars. Bro. Browder kindly invited me to go out to West Winston and see the new chapel. Here in a good portion of the town has been erected one of the neatest and most complete houses of worship I have seen in the State. They call it a chapel, and so it is; but still it might as well be called a church. I judge it will seat four hundred people. A nice Sunday school room is so arranged as to become a part of the audience room when so desired. This has been done at a cost of $2,000, and many of the brethren who could not pay money gave their time and labor to it.

Bro. Wray is getting on well at Broad Street, which is now out of debt, and the brethren are hopeful. Bro. Wray will spend his vacation with his father in Knoxville, Tenn.

Through the kindness of Dr. Watkins and Bro. Sprinkle, I was permitted to be with Bro. H. Sheets at Friendship, one of his country churches. This is a splendid brick building, built in memory of Bro. William Turner, who was pastor there for more than for forty years. It would be hard to find a better neighborhood in the State. I was told that there is not one member in this church who does not own a home.

Bro. Sheets told me his salary and all money for the different objects had been paid up. I had a fine day with these people, getting a good number of new names for the RECORDER.

Monday I spent in

LEXINGTON.

Leaving Bro. Sheets fifteen miles from his home at Lexington, I came by way of Greensboro, a distance of seventy-five miles, and beat him there by about three hours. Bro. Carrick is now in charge of the town school, as well as his usual preaching points.

Bro. A. A. Springs has charge of the hotel formerly so popular under the management of Mrs. Marsh.

Tuesday morning I am in

HILLSBORO

for the first time in the interest of the RECORDER. For some years they have had no pastor here, and now they have no regular preaching. Some of the best brethren in the denomination have been pastors of the Hillsboro church. Brethren Gwaltney, Mitchell, Wright, Harmon, and others of our best preachers, spent a part of their ministry with this church. It is true some of those who were most able to sustain the cause here then are gone, but there are still some of the best brethren there now. Men like brethren Jones, Spurgeon, Smith and Newman ought not be left without a preacher, once a month, at least.

I think if these brethren would correspond with some of our young men at Wake Forest they might easily arrange for good preaching at least once a month.

BURLINGTON.

Readers of the RECORDER who know Bro. Van Deventer will not be surprised to learn of the excellent work he is doing at Burlington. There is no more important field in the State than this to which Bro. Van Deventer has lately gone. In ten years this will be one of the leading cities in North Carolina. It already has the finest manufacturing interest, and the best back country from which to draw, of any town in the State. Do you ask what, then, does the Baptist cause need to make it prosperous? We answer, only one thing, so far as we can see, and that is a house of worship large enough to seat the people who come to hear preaching. Bro. Van Deventer is not a man to talk about "great crowds being turned away," but others told me, not members of the church, that often as many as one hundred people were not able to get in the house. This will, however, not be the case long, for already ways and means are being discussed to build a house. I did not fail to renew a single subscriber, and got several new ones.

I was especially glad to meet Dr. J. C. Staley, whom I had not seen since parting with him seventeen years ago at Wake Forest. He has recently connected himself with the Baptist church, and will be one of its best workers.

J. C. C.

WE are glad to know that Concord has given Rev. J. O. Alderman to understand that when it comes to resigning, they are not going to hear to anything of the kind. The church is showing many signs of spiritual activity; though the year is only half gone, it has contributed more than it pledged to missions. Bro. Alderman will attend the Convention with his family. We hope other churches will learn from Concord how to quarantine a pastor against the resignation fever.

PERSONALS AND OTHER ITEMS.

....Rev. A. C. Dixon has opened another evangelistic campaign in Brooklyn.

....Rev. L. Johnson will aid Pastor Kesler in a meeting at Red Springs soon.

....We thank Superintendent Mills for a copy of the Orphanage manual for 1895.

....Let our jubilee be marked with prayer and rejoicing. The Lord has been good to us.

....We thank Revs. L. R. Dixon and O. C. Horton for new subscribers sent last week.

....Revs. Rufus Ford and J. D. Moore organized a second Baptist church at Newbern last Sunday.

....The Missionary Society of the Methodist Episcopal church, North, was in debt $386,336 April 1st.

....Chatanooga, Tenn., is bidding for the next Convention. Little Rock, Ark., is expected to be in the field.

....Dr. Carroll gave his Chapel Hill flock joy last Sunday by filling his pulpit. He seems to be getting stronger fast.

....A supply will be chosen for the Scotland Neck church, as Bro. Vann has been given a vacation of six months.

....A good meeting at Granite Falls, where Rev. W. R. Bradshaw is pastor, brought out nine applicants for church membership.

....Rev. C. W. Blanchard did well in his canvass at Raleigh for Wake Forest College. The people know him and the College better for his coming.

....Our sympathy goes out to Bro. A. J. S. Thomas of the *Baptist Courier*, who lost his mother, Mrs. J. A. W. Thomas, by death, April 27th.

....Read Bro. Duffy's note concerning the Japan mission and the Convention pledges. We hope to see this work going on in the near future.

....Rev. N. R. Pittman, lately of Patee Park church, St. Joseph, Mo., of which he had been pastor several years, has accepted a call to Mexico, Missouri.

....Last Sunday 150 negroes were baptized in a pond near Raleigh, in the presence of 2,000 people. They celebrated the Lord's Supper that evening.

....Virginia comes up with more than $31,000, the amount the F. M. Broad asked of her. The old State always could do more under disadvantages than any other.

....137 orphan mouths will open here for food to-day. Worse than that. They will open three times every day! Are you going to help us fill them?—*Charity and Children.*

....Rev. A. D. Hunter has baptized thirty-four persons in Raleigh lately, and others are awaiting baptism. This is the fourth week of the revival in the Fayetteville Street church.

....Prest. Harper of the University of Chicago has found it necessary to indefinitely postpone his visit to Wake Forest, which he contemplated taking immediately after the Convention.

....There were eight additions at Greenville in the meeting in which Rev. Will B. Oliver assisted pastor Billings. Bro. Lamberth of Mt. Airy was there the latter part of the meeting.

....Dr. J. N. Stallings's school at Franklinton, says the *Davie Times* closed for the summer with appropriate excercises May 2, and Bro. Stallings will give his whole time to preaching now.

....We extend sympathy to Bro. Robert Royall and wife of Wake Forest who lost their infant son, Edward Powell, aged nine months, April 30th. "Suffer little children to come unto me."

....Rev. Rufus Weaver has received a call to a Louisville, Ky., church, says the High Point *Enterprise*. We are able to say that while Bro. Weaver intends entering the Seminary, he will not accept this call.

....At the annual exercises of Oxford Female Seminary on May 26th, 27th and 28th, the sermon before the Missionary Society will be preached by Dr. Mundy of Wilson, and the address before the Calliopian Society will be made by Dr. Hume.

....We regret to learn that owing to the poor health of Bro. Geo. W. Blount, his excellent paper, the *Wilson Mirror*, has suspended publication. We hope his health will be restored and that the *Mirror* will make an early reappearance.

....We were glad to have a visit from Bro. J. M. Beatty of the *Smithfield Herald* Monday. Bro. Beatty is one of our most active laymen, and was in Raleigh returning from a trip to Durham in the interest of a recently completed church at Wilson Mills.

....Rev S. F. Conrad spent last week canvasing Raleigh and vicinity for Walnut Cove church debt, and we are glad to know he met with some success. He preached at the Raleigh Fayetteville Street church and the West Raleigh church, Sunday.

....*Webster's Weekly* refers to the disgraceful gambling carnival of which the Reidsville races were the occasion, as Reidsville's shame. If the *Weekly* will keep this up, and it is just the kind of paper to do it, such disgraces will not shame this good town another time.

....We were glad to have a visit from President Taylor of Wake Forest College last week. He had just returned from a visit to Chicago, during which he had unusual opportunities of investigating the work at Chicago University. He was on his way last week to Gold Mine Academy, where he delivered the annual address, Bro. Duke preaching the sermon.

....In a meeting in the First Baptist church, Atlanta, Rev. J. B. Hawthorne pastor, in which Rev. P. T. Hale of Birmingham has been preaching, there were about forty additions to the church.

....The closing exercises of the school at Augusta will occur May 15th, Rev. S. F. Conrad speaking on "Practical Education," and Rev. Dr. J. N. Stallings delivering an address on the "Importance of Educating Our Girls." There will be other talks.

....Rev. R. Van Deventer has been receiving strengthening members into Burlington church, Dr. Staley of the bank at that place and several substantial young men being of the number. A new house will have to be built to keep up with the growth.

....Rev. S. J. Porter of Morehead City, who has been assisting Rev. Mr. Fry in a meeting at Oregon, near the edge of Beaufort county, passed through Thursday returning home. He reports a good meeting, lasting about a week and a half.—*Newbern Journal.*

....The pastor at Polloksville, Rev. A. H. Porter, writes: "Rev. S. J. Porter assisted me in a meeting here the first week in April. His sermons were full of truth and sound doctrine. The church was revived, sinners interested, and one young lady presented herself for baptism."

....Let the heavy orators at the Convention recall Dr. Broadus' sensible words at Birmingham, "Brethren, don't. After all, the churches are going to settle this matter for themselves despite what you may do." The Convention is a missionary body, no more, no less.

....Last week the *Arkansas Baptist* contained the sad news of the unexpected death of Rev. W. E. Penn, singer, evangelist, and song writer. He was one of the most active men at the Dallas Convention, leading song services and generally starting off collections with a gift. He will be missed.

....Rev. Jno. C. Hocutt is sending out an appeal for help in building a house of worship at Haw River, where a church was organized two years ago. Haw River is a town of 1,500 inhabitants, and a very promising locality, and it will be to our advantage to get a church there as soon as possible.

....Rev. H. A. Bagby left Scotland Neck the 27th April, but the meeting has kept on. Dr. Durham took part, Dr. Hufham came May 1st and baptized two persons, and Rev. J. E. Hutson is continuing the meetings. The *Democrat* says, "There has not been such a religious awakening in Scotland Neck for many years."

....Dr. Felix accepts at Asheville. His coming is a decided addition to the pulpit power of North Carolina. We believe Asheville has chosen the right man to lead her out of debt and onward to great usefulness. We join in the general welcome of Dr. Felix to North Carolina and in congratulating Asheville.

....A North Carolinian, one of brainiest of many brainy North Carolina exiles, Rev. C. E. W. Dobbs, D. D., editor of the *Indiana Baptist*, is also pastor of a church at Indianapolis. Many men undertake to do two men's work and fail or die early; but Dr. Dobbs is more able to succeed at it than any editor we know.

....The closing exercises of "Olive Chapel School," Bro. A. T. Holleman principal, will take place May 17th. Rev. O. L. Stringfield will deliver the address. This school is situated in western Wake county, three miles north of New Hill. The present session has been a very pleasant one, and the work done altogether satisfactory.

....Rev. A. E. Brown has been called to Biltmore.—Rev. Chas. H. Durham, lately of Bryson City, is at Asheville with his father. He will enter our Seminary. Rev. Jonathan Wood is doing well at Bryson City. Rev. J. T. Betts has been regularly called to French Broad Ave. church Asheville for all his time, with an increase of salary.—*W. N. C. Baptist.*

....Phi. and Eu. Societies at Wake Forest College have selected the following gentlemen to speak next Anniversary: Phi. Society—I. S. Boyles, Orator; Gideon Bray, 1 Debater; James Griffin, 2 Debater.—Eu. Society.—Jasper Howell Jr., Orator; Willis Briggs, 1 Debator; Robert Simms, 2 Debater. The following gentlemen were awarded medals: Rev. T. B. Hill, Jno. Kerr, —— Sams, W. Johnson.

....An organization of workers, within a Baptist church, speaks out and says, the church is either too important or too insignificant for them. The act of organizing speaks out this truth, and therefore you must accept one of these reasons, else why the organization? A church ought to see that every member has his work, and that he performs that work faithfully. But not by dividing up into little organizations.—*R. Q. A., Teague.*

....Rev. H. C. Standridge writes from Elf, N. C.: "The Baptist church at Mount Pleasant, by its presbytery, ordained Bro. John M. Crawford to the deaconship. Elder James J. Kimsey examined the applicant, Elder J. H. Kimsay delivered the charge, and the writer offered the ordination prayer. Deacons R. Holden, H. C. Kimsey, James Ledford and G. W. Renland composed the rest of the presbytery. Also I baptized one."

....The program of the annual exercises of Shaw University is as follows: Sunday, May 12th, 8 p. m., Baccalaureate sermon, Rev. H. H. Mitchell. Monday, May 13th, 8 p. m., address before missionary societies, Miss Lula C. Fleming. Tuesday, May 13th, 8 p. m., Prize Recitations and Declamations. Tuesday, May 14th, 8 p. m., Address before Literary Societies, Rev. P. S. Lewis. Wednesday, May 15th, 3 p. m., Alumni Meeting; 4 p. m., Alumni dinner; 8 p. m., Alumni Literary Exercises. Thursday, May 16th, 8 p. m., Graduating Exercises. Annual Address by Prof. E. P. Moses, Superintendent Public Schools of Raleigh, N. C.

....It was a pleasure to see Bro. Irving Hardesty of Wakefield in Raleigh on his return last week from the University of Chicago, where he will complete the Doctor of Philosophy course in another year. Bro. Hardesty's Wake Forest reputation for hard work and persistence has been kept up at Chicago, and he will have the unusual privilege of spending the summer at Wood's Holl, Mass., in advanced work. He informed us that Bro. George Paschal is making his mark in Greek at the University.

....Rev. W. P. Hines work with pastor Blackwell at Elizabeth City has been wonderfully blessed, as Bro. Cohoon tells on another page. More than a hundred have been received into the church, and we know there is no happier man in the East than Bro. Blackwell, from whom we have received the following: "Rev. Walter P. Hines has just closed a great revival meeting with us. He preached twelve days and nights. One hundred and fourteen were received into this church, eighty of them for baptism. About forty others renewed their vows, or professed faith to join other churches. I have worked with all the great evangelists—even Mr. Moody himself for weeks, but Bro. Hines is the leader of them all for genuine and effective work."

....Bro. Haymore writes from Mt. Airy: "Bro. Stringfield was with us last Sunday. At 11 o'clock he spoke on female education and the great need of a female university in the State of North Carolina. Quite a number of the people of our town heard him and were very much pleased with his talk, and delighted with the idea of having such a school at an early day. Monday we visited such parties as we thought would give to such an institution. At night he added up the amounts that he had gotten and found that he had raised between eighteen and nineteen hundred dollars, and the promise of a liberal subscription from others in the near future. The school is badly needed, and we hope it will soon be in operation. I think the trustees can go forward with the work, for Stringfield is going to raise the money. His speech was thought to be the best ever made in the place on female education. Members of the other churches were greatly pleased with it. We hope he will come again soon."

....Pastor W. L. Wright of Leigh Street Baptist church, Richmond, Va., writes: "I must give you a line for the RECORDER about our great meeting. Dr. Broughton was with us ten days. He says he found the church ready to work and ready for a work of grace. He preached with great earnestness and power. He is himself with his own distinct individuality. He has no 'manipulations,' but knows how without 'machinery' to direct a work and control an audience. I saw nothing in his work nor heard anything in his preaching to censure. There were near 300 professions. I have already received for baptism 102 and we are receiving at almost every service. Some will join other Baptist churches in the city and in the country, and a very small number will go to churches of other denominations. Our B. Y. P. U. did great service. Its members are devout, active and willing. They are now 300 strong, and are ready for any good word and work. We all esteem Dr. Broughton very highly in love for his work's sake. It was a joy to have him with us. He has helped us greatly. Our membership is now about 1,100. Our Sunday school recently had 750. We need more room, and must have it."

A Good Meeting in China.

Dear Recorder:—During the five weeks meetings which began Jan. 27th, we had two services in the chapel nearly every day. Never does the gospel seem dearer and my Saviour and Father seem nearer to me than when I am telling it often to these people. It is a glorious work. While many came and went, who gave little attention to the message, and toward the last we had considerable disturbance at night, most of the time there was abundant evidence of the presence of the Spirit with us. One has given us reason to hope that he has taken Jesus as his Saviour and Master, and many others seemed to give the old story a patient hearing.

Brethren Tatum and Bryan were with us half of the last week, and it is impossible for me to express how they cheered and helped us by their clear, presentation of the Word, and by their presence, sympathy and prayers. I believe that many at home prayed for us specially in those meetings, and we do feel grateful to all who did so.

Mrs. Britton has been in a low state of health all the fall and winter, and continues to grow weaker. And, on the urgent advice of the physician and the corroboration of our mission, we have decided to go to the home country this spring, hoping soon to regain strength and return to our loved work. We had not thought of returning so soon (after only six and a half years), but there seems to be no other reasonable course for us, and we have yielded to what we believe to be the Lord's will.

Please change my address on the RECORDER from Shanghai, China, to Potecasi, Northampton county, N. C.

Fraternally, T. C. BRITTON.

Soochow, China, March 18, 1895.

Chowan Baptist Association.

This body will meet with the church at Gatesville, Gates county, May 21, 1895. Delegates to the Association, traveling by railroad, will get off at Gates on the N. & C. Road. Those desiring conveyance from the railroad to Gatesville (8 miles), will please notify the undersigned, naming the day and hour when they expect to arrive at said depot.

Attention is called to the first resolution on page 16, minutes of 1894. (Send in list of delegates to the clerk at least ten days before the meeting of the Association.

LYCURGUS HOFLER,
Clerk C. B. Association.

Gatesville, April 27, 1895.

Notes From Morehead City.

Dear Bro. Bailey:—I want to thank you for the good things which you are giving us in the RECORDER from week to week. No Baptist pastor in North Carolina can afford to fail to read and study carefully your recent editorials. They are along the right line, and are calculated to do great good.

Our church in Morehead City is moving along in the Master's work. We are doing what we can to help pay the debts of our Mission Boards. Let every pastor in country and town lay this matter before the brethren, and see that a collection be taken for missions. If you cannot send a large amount, send a small one, and let each of us do something towards removing these debts which bind the hands of our Boards.

Our Missionary Society meets once every month, and we are doing what we can to infuse a spirit of missions into all our members. I find that, to attain this end, a good plan is for the pastor, or some other brother, to draw a map of the field under discussion and give a brief outline of the history, geography and present condition of the country. This prepares the people to study the mission work which is being done on these fields; also the congregations will be larger and more interested because they come expecting to learn something about some particular field. In order to give more liberally, our people need acquaintance with the mission fields and their great needs. The weight of this duty falls largely on the pastors.

We have no regularly organized Young People's Society, but we have something better,—*our young people* and *our old people as well* are engaged in studying Baptist doctrines and principles. At present we are studying the connected story of the Saviour's life. We meet for this study every Thursday night, and we have present from 75 to 100 who take a lively interest in this work. By means of wall maps of Palestine, and regularly appointed Bible readings, we are following Christ on his journeys through the Holy Land, stopping here and there to wonder at his miracles, admire his labors of love, and listen at his discourses, as he sits on the mountain top, or by the well-side, or in the little boat on the sea of Galilee.

With the approach of spring our Sunday-school is taking on new life. Capt. Willis, our good superintendent, organized several new classes last Sunday.

On a recent afternoon I had the pleasure of talking to Bro. Moore's church in Beaufort on Missions in Brazil. With Bro. John Davis and other faithful members to assist him, he is holding the fort in Beaufort.

I have been at Pollocksville assisting my brother A. H. Porter in a meeting with his church. The prospects for the work on this field are bright, but there is need of a great deal of foundation work. The membership at Pollocksville is small, but there are some faithful souls who delight to stand by their pastor and encourage him as he preaches the Word.

Within a few weeks we hope to begin a meeting with our church in Morehead City.

Fraternally,

SAMUEL J. PORTER.

Greensboro Notes.

Bro. Stringfield presented the claims of the Woman's College Sunday night to our people. He made a strong and very clear argument for that institution. Our people were delighted with the address, and much interest was awakened in the cause he represents. In going among our people, Bro. Stringfield has impressed them most favorably. I have never known an agent for any enterprise to receive so many words of encouragement. On all sides I hear the very kindest things said of him, and our people think that he is the man for the work. Our people not only said kind things, but they did noble things for the work. Bro. Stringfield told me he would get $900 from Greensboro, and after awhile more will come. Our people might have said, "We need a Sunday-school room," but they made no excuse, and did all they could to help the work of the Woman's College. If every church in the State will do as well in a little while the institution will be built and endowed.

This has been a very hard year on our church. Times have been hard, work very scarce, and money very difficult to get, yet the church has not lagged in her benevolence. Every pledge to date has been overpaid, and in some cases more than doubled. Our congregations are always good, and the people are interested in every good work. We have had professions of faith nearly every Sunday, and several are awaiting baptism. This is said to be a hard field, and it is, but in this Baptist church there is some salt which has not lost its savor, and hence the work which has been done.

The RECORDER is always welcome and eagerly read by our people. No other paper can take its place.

CHAS. A. G. THOMAS.

Greensboro, April 24, 1895.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

S. R. Horne, $35 00; Rev. John Mitchell, 34.00; Mrs. T. J. Ramseur, 5.00; C. D. Ray, 5 00; K. C. Council, 2.00; Luther Williams, 1.00; Mrs. Annie Justice, 1.00; Rev. A. M. Simms, 4.00; Dr. J. B. Powers, 50.00. Total, $137.00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, May 6, 1895.

It is a pleasure to know that the reliable and progressive United States Branch of the Commercial Union Assurance Society did such a large business in North Carolina last year, as is shown by statement elsewhere. It is a good company and we hope for it increased prosperity.

From Burlington.

Dear Recorder:—Our meeting closed last night. It was a good one from the first. Night after night for nearly three weeks the building was packed so that the preacher did not have a place to sit, nor was there even room enough around the platform for a deacon to get a seat. In the midst of such a crowded house, the order and attention were beyond censure. If there is a place in North Carolina where a better and a larger house is more needed, I do not know it. Without it the cause at this place must suffer. There is a big opportunity for Baptists, but with the present facilities the demands of the situation cannot be met. It is not occasionally that we are crowded, but every Sunday. We are going to build.

I have never seen greater seriousness in a meeting. People who were standing about the door would hold up their hands to indicate their desire to be saved. I do not know how many, but scores expressed their desire to lead a new life, while many crowded to the front to pray and be prayed for when there was no place for them to sit or kneel.

Many who had lived far away from the Master were drawn nearer his side. I cannot tell what will be the result of the meeting for our church. Baptist views are unpopular in this part of the kingdom. We will gain, however, quite a number of members, and the leaven will permeate. I baptized fourteen last night. Others have been received, and others will be.

Referring to Rev. S. M. Brown's "Modern Craze for Movements," I do not find that Jesus rebuked the people or disciples, though asked to do so by the Pharisees, when they put their garments in the way, and others cast them on the colt on which he rode, and many cried out in their enthusiasm. Even when the children in the temple shouted, he did not rebuke. Why all this parade with palm branches and shouts! The General Associations and Conventions in Brother Brown's country may be about to fail, but it is not true of the Associations and Convention in North Carolina. The Associations in North Carolina last summer and fall were great. Our last Convention was one of the very best in every respect. Brother Brown should not make such sweeping statements.

The BIBLICAL RECORDER said relative to debt of Boards last week: "All that can be said....has been said. If pressing appeals avail anything, it will be seen in the Board's reports." Dr. Willingham said, "Money is pouring in." How does Bro. Brown know a great number of our leaders could not be induced to meet a day before the Convention to consider the payment of the debt? Bro. Brown has never had a society in his church, he does not know, and is not a competent judge. Those who have tried them many years know they do not create prejudice against the old.

The young people's meeting will not "degenerate for want of the wisdom and piety of the more experienced"—because some of the older members, and pastors are helping this movement.

The young and old have different tastes. The Bible recognizes the young as a class and appeals to them as such. 1 John 2; 2 Tim. 2.

I have known boys to get in fisticuffs at Sunday-school. I do not know anybody but the "Hard Shells" that would condemn the Sunday school for such.

I have known old men to dispute in church meeting and act and talk in an unchristian manner; shall we say the church is no good therefore? That is about the argument of Bro. Brown. Sincerely,

R. VAN DEVENTER.

Burlington, April 26, 1895.

From Columbus.

Dear Recorder:—I feel thankful that my churches are prospering very well, with one or two exceptions. I am preaching at five churches in Columbus county, N. C., also at Conway, S. C., every first Sunday in each month.

I have been making a special effort to get my people to give more to missions this year than ever. The minutes of the Columbus Association for 1894 show that the entire Association (seventeen churches) only gave last year $19 55 to Foreign Missions and $19.34 to State Missions. One of my churches in Columbus Association, during the past two months, has given about half of that amount to Home and Foreign Missions. This only goes to prove what we can do if we all will try. My churches take up collections every time we worship, but I am afraid some of our churches do not, or our collections would be more. Brethren, let us wake up, we can't expect God to bless us when we do not carry out his command, "Go ye into all the world and preach the gospel to every creature."

I want to say that I enjoy the RECORDER more and more. I wish every Baptist would take it and read it. My father use to take it when the postoffice was twenty four miles from home. I have been reading it ever since, and expect to continue doing so as long as I live.

Yours fraternally, T. J. CONN.

Chadbourn, April 30, 1895.

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, use "*Brown's Bronchial Troches.*" 25 cents. Avoid imitations.

DAVIS & WILEY BANK, Salisbury, N. C. Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company.

Mr. Wiley died July 3d, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 13.

Yours truly,

(Signed) THEO. F. KLUTTZ, *Executor.*

P. S.—I consider Mr. Wiley's life insurance the best property that he had.

(Signed) KLUTTZ.

A Card.

Mr. G. W. Rollins came to Raleigh well recommended by Dr. J. N. Stallings in the RECORDER.

Favorable letters from Major W. B. Clements of Mocksville and Rev. H. A. Brown of Winston were received by Dr. Durham. Of course, these brethren were deceived.

Mr. Rollins was pastor at Rockingham and at Lilesville, N. C., and at some places in South Carolina years ago. We have heard that he was a student at Richmond College and the Southern Baptist Theological Seminary.

Under these circumstances, he came to Raleigh, and was received by us all as a true minister and deserving our esteem. He asked our influence in procuring a field of labor, and we recommended him to a brother. He is now known to be an excluded member of Grace Street church of Richmond, Va., and is not a member of any Baptist church. Information from Virginia and South Carolina represent him as a "distinguished fraud" and "utterly unreliable."

THOS. E. SKINNER,
J. W. CARTER,
C. DURHAM.

Great Harvest at Elizabeth City.

Dear Recorder:—I have not time to say much—only want to tell you about the great work of Pastor Blackwell. He is in the midst of a great harvest with him. But he has labored so hard and cultivated the field so well that the fruit is ripe in such abundance that he had to call in help to do the gathering. Evangelist Hines is here working day and night while Pastor Blackwell is doing nothing but praising God. Surely he is the happiest man I ever saw.

The next happiest man is Superintendent Aydlett. He has always been happy; trouble *in no shape* has ever crossed his path and he fully realizes God's blessings; yesterday was his happiest day, when Evangelist Hines went around from class to class in his school and inquired the number of unconverted in each class, summed them up, and deducted them from the total number present, and said that in all his travels this school had the largest percentage of converted membership he had ever seen in any school. Then it was that he made his strongest appeal, when eleven more were added to the converted number.

Bro. Hall of the Methodist church gave his people notice yesterday that no more services would be held at his church during this week, as he was going to give his aid to Bro. Blackwell. Our Methodist brethren are to be commended for their aid and Christian spirit manifested in this meeting. Hall and Blackwell are determined to capture this town for Christ. F. F. COUBON.

Green Level Academy.

Brother Bailey:—This school closed April 19th. Bro. N. B. Broughton came to time and made us a thoroughly practical address on "Character Building." He did it well, and at once pleased and edified every one.

During the day there were several recitations by pupils, interspersed with vocal music by the school. Vocal music has been a daily exercise and recreation during the Term. This feature I wish to commend to our teachers all over the State.

The RECORDER has from time to time urged that there be a good school by the side of every Baptist church. This is much to be desired, not that education is or should be a forerunner of the gospel or in any way a condition of salvation to people either in Christendom or heathendom, but it is a lever of great power and as an ally of religion is of unspeakable value. Educate the people, and priestcraft either among Protestants or Catholics loses its chief strength. I want to commend to Baptists all over the country the action of the Green Level brethren in this respect.

There is no wealth in the community. The people felt unable to send off their children to boarding schools. Money is scarce. They combine, organize a board of trustees, build a comfortable academy with music-room attached, employ teachers with moderate salary, and *pay the salary.* As they need their children to make the crop, the school runs only eight months, beginning in September and closing in April. Thus with four or five months on the farm the children are in school the other part of the year. Any good community can do this. This school is destined to be worth more to Green Level community than a gold mine. So it would prove elsewhere.

Some six or eight young men are thus farming and going to school educating themselves—paying their own way—in this school. Good substantial board, farmers' style, is furnished for six dollars per month. Who cannot get an education?

J. M. W.

Rev. C. M. Billings writes: "Our work in Greenville is moving off nicely. We have recently passed through a gracious work of grace. Bro. W. B. Oliver of Wilmington preached ten days beginning April 15th. He is one of the sweetest gospel preachers in the State, and his sermons captivated the people of Greenville, especially the Christians. His sermons were divided into two series: first, the *law*, and, secondly, *grace*. These discourses revealed religion to many of our people in a new light and many were saying, 'I never heard it on this wise.' The great aim of his preaching is not for numbers, but to do good to the church. This he did as no man has yet done for this church. Our people are revived and the interest keeps up. Eight have joined the church, three of whom were baptised last Sunday, and we hope others will follow. Brother Lamberth, the former pastor, made many faces bright Saturday morning when he put in his appearance. He preached two excellent sermons Sunday. Joe is very much loved by the Greenville people, who always love their pastor and do all in their power to make him happy."

[CONTINUED FROM THE FIRST PAGE.]

on Sunday morning was "The comfort of the resurrection." 1 Thes. 4: 18. After preaching in the afternoon, we went for a walk around the city. While we were examining some sea-shells, and talking about the fact, recorded in history, that Quinsan, now one hundred miles from the sea, was once a seaport town, two boys came up on the opposite side of the canal and cursed us and threw stones at us. After a little persuasion that only made them worse, we concluded to walk up to the next gate, cross over the bridge, catch these boys and reprove them. On reaching the gate, we found that a branch-canal turned into the city, and had no bridge over it. We had no money to employ one of the boats near by to take us over. While we were waiting to decide what course to pursue, a large audience collected on the other side of the canal. One man who heard us preach in the morning persuaded a boatman to take us across. We concluded that God had something better for us to do than reproving bad boys, and preached on God's love to the large and attentive audience. On own way back to our boat, we came across one of the boys who cursed us. We gave him a kind talk, and he promised us not to do so any more.

A crowd of little children followed us to our boat to get some tracts. We gave them the hymn, "Jesus loves me," sang a verse for them, and as they went away some tried to sing "Ya su al O"—Jesus loves me. God bless the children! The children everywhere on this trip did not seem to be afraid of us. With the exception of the two boys who cursed us—they did itfor fun—we heard less cursing and received better treatment this time than ever before.

The Chinese are fast waking up to the fact that the missionaries are their friends. One of the highest and most influential officials in China not long since gave one of our Shanghai missionaries, Rev. Timothy Richards, one thousand dollars to aid him in distributing scientific and religious literature, and has recently twice invited Rev. Mr. Richards to visit him in Nanking to talk over the present condition of China.

In Northern China where the war is raging, the officials and gentry in several cities have asked the missionaries to intercede with the Japanese for peace. God is moving on before us in China. Shall we follow in his footsteps! There will be a great harvest to reap after this war. Who will help us to reap it?

As the strength of a building depends upon the solidity of its foundation, so health depends upon the condition of the blood. To expel impurities and cause the vital fluid to become vigorous and life-giving, Ayer's Sarsaparilla is the most powerful and effective medicine in use.

Ashe and Alleghany Union Meeting.

This Union met Friday before the fifth Sunday in March, 1895, with the Bethel Baptist church, Ashe county, N. C. Rev. Jacob Eller, Sr., preached the introductory sermon from Romans 6: 23, "For the wages of sin is death." The sermon was very strong.

List of churches was read, when delegates from eleven churches reported and were enrolled.

On motion, permanent officers were elected by acclamation, which resulted in the election of Elder T. M. Duncan, Moderator, and R. L. Shoaf, Secretary.

The Moderator then appointed a committee on religious exercises as follows: Nathan Phillips, William Johnson and H. H. Ray.

By request, the Secretary read the program prepared for this meeting.

Saturday met at 9 a. m. Spent half hour in devotional exercises conducted by the Moderator.

The Moderator appointed the following committees: To prepare a program for next session—E. E. Phillips, J. A. Blevins and Jacob Eller, Sr. On resolutions—R. G. Johnson, I. M. Carter and Eugene Brown. On time, place and preacher—J. J. Goodman, R. L. Shoaf and E. Blevins.

Then on motion, agreed to take up program items.

1. Discussion opened by T. M. Duncan, followed by Jacob Eller, Sr., and G. Shuley.

At 11 o'clock adjourned for preaching, leaving the subject open for further consideration. Rev. I. M. Carter preached an interesting sermon from Mark 16: 15, "Go ye into all the world and preach the gospel to every creature."

1 p. m., re-assembled. Discussion continued by Eugene Brown and E Blevins.

2. Opened by J. A. Blevins, followed by E. E. Phillips, Jacob Eller, Sr., Eugene and J. Houck.

3. By E. Blevins, G. Shuley and J. J. Goodman.

4. By I. M. Carter, R. L. Shoaf, E. Blevins, J. A. Blevins, Nathan Phillips, Jacob Eller, Sr., Eugene Brown, T. M. Duncan and G. C. Woodruff.

Saturday night Bro. Brown preached a warm and touching sermon to a large congregation.

Sunday morning at 9 o'clock a prayer meeting was conducted by R. L. Shoaf. At 11 o'clock J. A. Blevins preached to a large and attentive congregation with much good feeling. Prayer by E. Blevins, benediction by Eugene Brown.

T. M. DUNCAN, *Mod.*
R. L. SHOAF, *Sec.*

All diseases of the skin cured and the best complexion restored by Johnson's Oriental Soap, perfumed and medicated. Two cakes in each package, 25 cts. Sold by John Y. MacRae, druggist, Raleigh, N. C.

The most beautiful thing in the world is a sweet, modest and obedient child. Christ is satisfied with any believer who becomes like such a little one.—*Exchange.*

Union Meeting.

Our Union Meeting held the latter part of March was a success. The Lord's Spirit was with us and blessed the meeting. The weather favorable, and a goodly number attended.

The introductory sermon was preached by Rev. Dr. T. H. Pritchard of Charlotte, who took as his subject Foreign Missions, the same as was taken by William Carey in his famous address many centuries ago.

The Union was organized by electing the old officers: Moderator, Mr. A. N. Hinson; Secretary, Rev. J. O. Alderman. A number of the churches were represented by preachers and delegates.

The first query was taken up and discussed by Mr. I. W. Durham of Charlotte and Rev. J. O. Alderman of Concord, namely, "Duties of churches to their pastors."

Second query, "Pastor's duties to their churches," was ably discussed by Dr. T. H. Pritchard, Rev. J. O. Alderman and Mr. Durham.

Dr. Pritchard preached, by request, his sermon on the "Evils of the Tongue," from third chapter of James, "For every kind of beast, and of birds, and of serpents, and of things in the sea is tamed and hath been tamed of mankind, but the tongue can no man tame; it is an unruly evil full of deadly poison," on Friday night to an appreciative audience. Each seemed to take his or her part of it.

Saturday morning at 10 o'clock Missions was discussed by Rev. L. R. Pruett and Dr. Pritchard.

After dinner in the grove, speeches were made by Dr. Pritchard, L. R. Pruett and C. J. Black, with many of the brethren, on the subject "How to make the Sabbath school interesting."

It was decided to hold the next meeting at Wilson's Grove, and one query to be "Is Hell Eternal." Rev. Mr. Pruett remarked as the neighborhood had been troubled by the Adventist doctrine he thought that to be a suitable subject.

Saturday night services were conducted by Bro. Pruett, which were profitable to all.

Sunday morning a large audience greeted Bro. Alderman, who preached on the subject of "Importance of Little Things," from Mark 12: 41-44.

Your little friend,
BESSIE J. ABERNETHY.
Croft, N. C., April 5, 1895.

Swift Creek Union.

This body met with Samaria Baptist church on Sunday and Saturday before in March. Bro. I. M. Conyers was appointed Moderator, and Bro. W. I. Greene, Clerk.

Rev. G. W. May preached the introductory sermon at 11 o'clock a. m. Text—"Silver and gold have I none; but such as I have give I thee."

The different subjects were taken up and ably discussed by the following brethren: Revs. G. M. Duke, J. E. Hocutt, W. C. Nowell, and G. W. May.

The exercises were opened Sunday morning by singing, followed by the reading of the fifth chapter of Luke, and prayer by Rev. J. E. Hocutt.

Singing by the choir was substituted for the discussion of the Sunday-school work.

The subject, "What constitutes covetousness!" was discussed by Revs. G. M. Duke, G. W. May, J. E. Hocutt and W. C. Nowell.

A collection for the Orphan's Asylum was taken up amounting to $4.08.

Singing and prayer by Bro. S. J. Alford.

Foot-washing was discussed by Rev. W. C. Nowell and Rev. G. M. Duke.

The next session of this Union will meet with the Nashville Baptist church on the fifth Sunday in June and Friday and Saturday before.

Revs. G. M. Duke, G. W. May and W. C. Nowell and Bro. L. M. Conyers were appointed a committee to prepare subjects for consideration at the next meeting.

A resolution offered by Rev. G. M. Duke was adopted, thanking the church of Samaria and its pastor and the citizens of the community for hospitality to the Union.

W. I. GREENE.
Drywells, N. C.

Union at Clarkton.

The Central Union of the Bladen Association met with the Baptist church at Clarkton, N. C., March 30th and 31st. The introductory sermon was preached by Rev. Wm. Brisson from Matt. 28: 6—"He is not here: for he is risen, as he said, Come, see the place where the Lord lay." The missionary sermon was preached by Rev. W. S. Melvin from Isaiah 53: 11—"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." These two brethren seemed to be filled with the Spirit and preached the Word with power.

There were some important questions discussed. The mission spirit seems to be growing. There is a great deal of mission work to be done. The more missions are preached from the pulpit, the better our people will be educated, and the more they will give for missions. Let us go forward and do more in the Lord's cause and for the upbuilding of his kingdom this year than we have in any one preceding year.

May God continue to bless the brethren and sisters who so amply supported the Union at Clarkton. Pray for us and our work in this part of the Master's vineyard.

Yours in Christian love,
R. L. BYRD.

"This Picture and that"

For a long time Mr. John Barbee, of 117 Main St., Durham, N. C. was a victim to Dyspepsia—He was advised to take

Brown's Iron Bitters.

On July 10, 1894, he wrote a grateful letter in which he said:

"I have used BROWN'S IRON BITTERS for two months for Dyspepsia and *it has cured me.*"

He does not mind it's being known—perhaps his letter may help YOU to a cure! This remedy has helped thousands during the past 20 yrs. Will you try it? It does not constipate and it WON'T INJURE THE TEETH.

Brown Chem. Co. Balto. Md.

Wanted.

The Tahoe Medical Company of San Francisco, Cal., wishes to engage ONE drug-firm (Christian druggists preferred) in each town in North Carolina to handle the TAHOE REMEDIES. YOU DO BUSINESS ON OUR CAPITAL. Goods shipped at once. We get no money until the goods are in the hands of your customers.

This is a square deal, and we shall be glad to have square men write to us. If you are interested, address

THE TAHOE MEDICAL CO.,
Box 107, Detroit, Mich.

Physicians

prescribe Scott's Emulsion of Cod-liver Oil and Hypophosphites because they find their patients can tolerate it for a long time, as it does not upset the stomach nor derange the digestion like the plain oil.

Scott's Emulsion is as much easier to digest than the plain oil as milk is easier to digest than butter. Besides, the fish-fat taste is taken out of the oil, and it is almost palatable. The way sickly children, emaciated, anæmic and consumptive adults, gain flesh on Scott's Emulsion is very remarkable.

Don't be persuaded to accept a substitute!
Scott & Bowne, N. Y. All Druggists. 50c. and $1.

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16 page monthly. One year trial 10 c.

Secretary of society free if they send names of members. BOX 4., Plainfield, N. J.

Wilmington & Weldon R R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Apl 24, '95.	No 25. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 a m	10 20 p m	
Leave Tarboro	12 20 a m		
Lv Rocky Mount.	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 03 a m	11 03 p m	
Leave Selma	2 53 a m		
Lve Fayetteville.	4 30 a m	12 53 p m	
Arrive Florence	7 20 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 20 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Apl. 24, 95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 a m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 a m		9 40 p m
Arrive Wilson	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 39 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon	3 45 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 10.35 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 9.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 8.26 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C. branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

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SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect April 21, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 02 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 23 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 59 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62 Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 36 p m
" Chase City	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 33 a m	9 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.		No 12. Daily.
5 05 a m	Lv ..... Raleigh ..... Ar	7 30 a m
6 10 a m	" ..... Durham ..... "	5 20 a m
8 35 a m	" ..... Greensboro ..... "	9 55 p m
10 15 a m	" ..... Salisbury ..... "	7 35 p m
11 09 a m	Ar ..... Statesville Lv	7 03 p m
12 20 p m	" ..... Hickory ..... "	5 56 p m
3 52 p m	" ..... Asheville ..... "	2 16 p m
6 22 p m	Ar ..... Hot Springs Lv	12 53 p m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

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N. J. O'BRIEN, Supt. First Div. Danville, Va.
W. S. RYDER, Supt. Second Div. Charlotte, N.C.
W. H. GREEN, Gen'l Supt. Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Woman's Missi

President Woman's ... Carolina, Miss FANN... Secretary, Mrs. J. ...

Two new narrati... work of the Home... lished and will be ... Miss Fannie E. He...

SUBJECT ...

"Bear much fru... ciples." Missiona... 4; stations, 6; chur... baptisms, 9. Cont...

STUDY TOPICS.—... among heathen nat... hism and other re... tian missions. ... views of missionar... religious pre-conce... effort. A Baptist ...

Behind all intere... sion work must lie ... just the extent ... Christ as our Rule ... just so far will we ... mand—go teach all ...

Some weeks ago ... of the statement ... slightingly of missi... or Hawiian Island... to this is the follo... ing Mr. Robert Lo... cent death has be... upon by all intere... work in the Samo... Stevenson had gone... is of much more ... Hawaii, but has be...

"On more than ... Louis Stevenson, o... English men of le... the worth and to t... Samoa, where he, ... life, made his home... to know, Mr. Steve... class of boys in the... at Apia. His fun... ducted by two mis... and Clarke."

The testimony of ... same place is intere... "B. M. Haggard ... missioner in Samoa... ter, a copy of whic... he says that his f... convinced him of t... ary work. And ... when he gets home... the headquarters o... and saying in per... pressed he is with t... successful methods ...

This reminds on... peated but sadly ta... missions by the E... Had such recogniti... dered to them and ... given to Carey an... sors, who can sa... would have been a ... truly, there is "... success." It is tim... ever indifferent, t... aries when largely ... tality a whole prov...

Going to the he... make missionaries ... a "crank." He se... for missionaries f... from his second jo... of Dr. Livingston... voice everywhere ...

It will be remem... revisiting the islan... he had seen seven... supposed to be th... the human race, s... missionary society... people, as a testi... uplifting power o... which he had with... "For their rock is ... enemies themselve...

But God's work ... his enemies, nor s... approval to confir... The Master sayeth ...

Ne...

1. Sunbeams, W... Mrs. Hudler, Pres... Whiteville. Orga... Membership, 24.

2. W. M. S., ... Pres., Mrs. Isham ... Sessoms; Treas., ... tryville.

3. W. M. S., Co... Miss Mary L. Nu... Davis, Autryville ... Members, 10.

4 Cedar Creek ... R. A. Hedgepeth ... Starsburg, N. C. ... Members 20.

5. Reorganized ... Mrs. Mary Fere... Ferebee, Bolcros...

Dear Miss He... thanking you fo... been welcomed b... We are interest... where, and love ... ried on, but nati... drawn to the acc... our friends in co...

The war is a s... in our adopted l... nese are still suc...

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

SUBJECT FOR MAY: JAPAN.

"Bear much fruit. so shall ye be my disciples." Missionaries, 4; native assistants, 4; stations, 6; churches, 1; membership, 31; baptisms, 9. Contributions, $15.

STUDY TOPICS.—Unique position of Japan among heathen nations. Uprising of Buddhism and other religions in view of Christian missions. Danger of exaggerated views of missionary success. Language and religious pre-conceptions barriers to mission effort. A Baptist opportunity.

Behind all interest or information on mission work must lie the one word *Master*. To just the extent which we acknowledge Christ as our Ruler, King and Master, in just so far will we be ready to obey his command—go teach all nations.

***

Some weeks ago we had occasion to speak of the statement of a writer who spoke slightingly of mission work in the Sandwich or Hawiian Islands. In pleasant contrast to this is the following statement concerning Mr. Robert Louis Stevenson, whose recent death has been so much commented upon by all interested in literature. The work in the Samoan Island, whither Mr. Stevenson had gone on account of his health, is of much more recent date than that in Hawaii, but has been no less wonderful.

"On more than one occasion Mr. Robert Louis Stevenson, one of the most gifted of English men of letters, bore testimony to the worth and to the success of missions in Samoa, where he, in the last years of his life, made his home. Indeed, it is pleasant to know, Mr. Stevenson frequently taught a class of boys in the mission Sunday-school at Apia. His funeral services were conducted by two missionaries, Messrs. Newell and Clarke."

***

The testimony of the British officer at the same place is interesting:—

"B. M. Haggard, Esq, the English commissioner in Samoa, has just written a letter, a copy of which is before me, in which he says that his four year in Samoa have convinced him of the value of the missionary work. And Mr. Haggard says that when he gets home he purposes calling at the headquarters of the missionary society and saying in person how earnestly impressed he is with the mission work and the successful methods employed."

***

This reminds one of the hearty and repeated but sadly tardy official recognition of missions by the English officers in India. Had such recognition of services to be rendered to them and their government been given to Carey and his immediate successors, who can say but that India to-day would have been a Christian country. But truly, there is "nothing so successful as success." It is time for a government, however indifferent, to recognize the missionaries when largely through their instrumentality a whole province is saved from famine.

***

Going to the heart of the mission fields make missionaries. Stanly went out to find a "crank." He sent a call all over England for missionaries for Uganda and returned from his second journey to the field of labor of Dr. Livingston, the crank, to raise his voice everywhere urging missions to Africa.

***

It will be remembered that Darwin, after revisiting the islands of the Pacific, where he had seen several years before what he supposed to be the most degraded type of the human race, sent a contribution to the missionary society at work among these people, as a testimonial to the marvellous uplifting power of the religion of Christ, which he had witnessed with his own eyes. "For their rock is not our Rock, even our enemies themselves being judges."

***

But God's work needs no testimony from his enemies, nor should his people need their approval to confirm their faith and purpose. The Master sayeth—and is it not enough?

New Societies.

1. Sunbeams, Whiteville, Columbus Asso. Mrs. Hudler, Pres.; Miss Pattie Tuttle, Sec., Whiteville. Organized April 14th, 1895. Membership, 24.

2. W. M. S, Autryville, South River. Pres., Mrs. Isham Royall; Sec., Mrs. Frank Sessoms; Treas., Mrs. F. J. McKenzie, Autryville.

3. W. M. S., Concord, South River. Pres., Miss Mary L. Nunnery; Sec., Miss Annie E. Davis, Autryville. Organized April 21st. Members, 10.

4 Cedar Creek, Cedar Creek. Pres., Mrs. R. A. Hedgepeth; Sec., Miss Mary S. Jessup, Starsburg, N. C. Organized March 10th. Members 20.

5. Reorganized, Belcross, Chowan. Pres., Mrs. Mary Forebee; Sec., Mrs. Wiley G. Forebee, Belcross.

Dear Miss Heck:—Let me write a word thanking you for the "Talk" which has been welcomed by us for a few months past. We are interested in God's work everywhere, and love to read about its being carried on, but naturally we are more directly drawn to the accounts of the work done by our friends in our dear native State.

The war is a subject of vast importance in our adopted land at present. The Japanese are still successfully making their way toward Peking. It looks as if this long standing Empire is soon to undergo a great change. Our prayer is that God will use all this in awaking these millions in China to their one great need, i. e., the need of accepting the Saviour as their Lord and King. You have doubtless heard that Tungchow has been bombarded by the Japanese, and that all of our missionaries there except Miss Moon have gone to Chefoo. At present the war seems to affect this part of China very little, and missionaries are able to go on with their usual work.

Mr. Britton keeps faithfully to his loved work. His chapel work grows more encouraging. The people are quieter and more attentive, but none have come out boldly and joined the Lord's host.

My feeble health, I am sorry to say, has debarred me from the pleasure of doing what I usually do in the chapel most of this winter.

Our co-laborer, Mr. W. W. Lawton, from South Carolina, is an earnest, energetic worker. He is successfully pursuing the study of the language. We thank God for sending him in answer to our prayers to help in this work.

Pardon me for being so lengthy. I meant to write only a short note. Mr. Britton joins in Christian regards to you and all the readers of the "Talk." Baby is well, and a real sunbeam in our home. May God bless you and all the dear sisters in North Carolina in your service to him.

Yours sincerely,
NANNIE S. BRITTON.

P. O. Shanghai, China, via San Francisco, Soochow, Feb. 18, 1895.

Rev. Henry B. Schwartz, presiding elder, Hirosaki, Japan, says: "We are reaping the first fruits of treaty revision in a very great improvement in the passport system. As you do not know, we have not been allowed to travel in Japan except with a passport. In these passports the proposed route of travel had to be exactly laid down, and in those parts of the empire where the passport regulations were strictly enforced, no deviation from the described route was allowed. Now we can get passports for a year's time, on which we can travel anywhere at any time in the whole empire; and best of all, the 'scientific' and 'health' clauses are entirely omitted from the application blanks.—*Review.*

The Red Cross Society of Japan sent six physicians and twelve nurses with each transport steamer conveying Japanese troops to Korea and China. The humanity of the Japanese in their conduct of the war did more to break down the walls of Chinese prejudice than any other outside influence. Three hundred years ago the Japanese ravaged Korea and plundered its people, and as a trophy of victory the ears of 3,600 victims were brought back to Japan.—*Review.*

Before returning to his home in West Africa, Prince Ademayiwa gave a lecture in Liverpool on "The White Man's Fire-Water and its Effects on the African Race." He said that while Englishmen have officials appointed to see that their "fire-waters" are sold pure, the African has to take what is sent him by unscrupulous men, which is little better than poison, and is frequently used for mixing with paint, like turpentine.

In the city of Tokyo there are 120 newspapers and magazines. The Asahi Shimbun, or *Morning News*, has a circulation of 100,000 daily, and the paper of the same name in Osaka of 130,000 copies. But with this circulation they may well rebuke Christian America; for *there are no Sunday papers in Japan.*

Several of the leading Christians are alive to Japan's missionary duty toward Korea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost $10,000 a year.

A Cry for Indian Territory and West Arkansas.

You have seen the statement of Bro. Tichenor, Secretary of the Home Board S. B. C., that "the Home Mission Board cannot carry the present indebtedness through the coming summer. If our brethren do not furnish us the means to pay it, the Board will be compelled to discharge its missionaries."

Eleven years ago Dr. Tichenor's Board gave to the Board of the General Association of West Arkansas and Indian Territory three hundred dollars. That year our missionaries baptized fifty-five. Now his Board is giving our Board $2,100. And for the year ending September, 1894, our missionaries baptized over 1,000.

Our churches are poor. Not one of them supports a pastor for even half his time. Most of our missionaries are forced to plow through crop time—and do what they can at mission work Saturdays and Sundays, and week days when they can give week-days. But see how God blesses the work of these poor men! Over one thousand baptisms! Bro. Tichenor's Board does not support these men of God. They are supported largely by the labor of their own hands; more largely by the labor of their wives and children and the noble Baptist women. But Bro. Tichenor's Board finishes the support. The other helps loosen the cords that hold these men. Tichenor's money unties them. The other helps get out the materials, get them ready for a building. There they lie till a few dollars actual cash from the Home Board comes and buys what nothing else but cash will buy. This finishing help secures the structure. "It lays in heaven the topmost stone"; for it gets the poor preacher loose awhile and enables him to go to the souls who are hungry for the bread of life, and who feed on it and live forever.

Epidemic rages in a city. Climate fly. The poor, and aged, and sick cannot escape. They are dying. A poor man is at work on the western prairies. He has lived in that city—has very many friends there. They know he has had the disease, will not take it again (will not "draw back", Heb. 10:38), that he knows how to save them, and can do it, and will do it if he gets to them. They telegraph to him "Come save us"! He flies to the depot with hard-earned ten dollars, and learns from the strange agent that the fare is twelve dollars! He is a stranger. He has no way to get the other two dollars. "My darling sister is sick! and dear old mother, so dear to me, is sick! and so many other friends are sick! and I cannot get to them! Oh God! help! help!" A kind man, hearing his prayer for "help", gave him the two dollars needed to "finish" with. Time passes and now his friends are saved.

That poor man is the army of very poor preachers in General Association of West Arkansas and Indian Territory. His sick and dying, but now saved friends are the 4,300 who have been baptized by this army of tired but trustful volunteers since the kind man has been giving the two dollars. The kind man is your Home Board of our dear Southern Baptist Convention.

Brother! sister! Look at this picture! see what your two dollars has done! what it is doing now! Are you going to keep back that two dollars? No, you must give four dollars. *No money spent on missions in Indian Territory has been blest so much as the money given by Southern Baptists.* I tell you now, you are going to give four dollars. Get on your knees and talk to God about this business. You must do it! You will do it! Then God will show you how to give.

E. L. COMPERE, *Supt. of Missions.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Mason, Richmond, Va., has a cure for this dreadful disease that surpasses all other methods in rapid healing and permanent cure. It will not be worth while, however, to write to the Doctor unless you are tired of quack medicine and so-called cancer doctors who use knives or plasters. Dr. Mason does not compete with such. His remedy is painless and soothing, and the only one suitable for the aged or weak. The relief is immediate and the cure rapid. It seeks out the disease growths and destroys their vitality, causing the cancer to pass away, leaving only an ordinary healthy sore, which rapidly heals.

Dr. Mason has two methods of treatment—"Home Treatment" and "Personal Treatment." "Home Treatment" is for cases where the patients can be cared for at home without any other cost than the medicines, fully as well as to go to Richmond for "Personal Treatment," by the Doctor. The cost for "Home Treatment" is less than half the cost of "Personal Treatment," and for those who can be cured in a few weeks. When writing, describe the case fully, and direct letter to Dr. Scott Mason, 700 E. Clay Street Richmond, Va.

Life of Rev. J. R. Moffett.

I have recently read with great pleasure and interest a biography of Rev. J. R. Moffett. This work is from the pen of Rev. S. H. Thompson of Scottsburg Normal College, Virginia, with an introduction by Rev. J. B. Taylor.

Mr. Thompson is a fine writer, and I doubt not that he takes the correct view of the life and labors of Mr. Moffett. He brings the reader face to face with Mr. Moffett in his home, college and pastoral life. He brings us to the bedside of this herald of the Cross, dying from the wounds of the assassin's bullet. We hear his friends expressing their appreciation of his labors, and their sympathy for him in his suffering.

This touching scene brings to us the fact that Mr. Moffett was a man of God. He was a hero. Reformers of every age have met opposition. Mr. Moffett had his share of opposition, and he met it in the spirit of his Master. He threw himself, mind and soul, into his work, a work with which there is no equal.

That he had his faults and made mistakes is evident. In his zeal for the cause which he advocated, it was not impossible for him to make mistakes. He was aware of his mistakes, however, and strove hard to correct them. He strove to extricate his fellowmen from the power of the great monster of intemperance, and to this cause he gave his best service and in the end his life.

The example of Mr. Moffett is well worthy of imitation. From his biography we received such inspiration as we have never received from any book before except the Bible. His sermon preached Sunday night, October 2nd, 1892, is an excellent production, and is well worthy of being carefully read by every one.

We heartily recommend this book to all who love the cause of truth.

W. H. DAVIS.

Jesus Christ was himself the first Christian missionary; he was a missionary from heaven to earth.—*Dr. Broadus.*

Don't make poor butter, it is not wanted; oleomargarine is cheaper and quite as good if not better.

Honesty is the essence of a noble character.

Southern Baptist Convention.

The fortieth session, fiftieth year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of the District of Columbia, be held in the meeting house of the First Baptist church of Washington, D. C., beginning Friday, May 10, at 10 a. m.

The Annual Sermon will be preached by Rev. Geo. B. Eager, D.D., of Alabama, or his alternate, Rev. A. B. Miller, D. D., of Texas.

An Historical Semi-Centennial Sermon to be preached by Rev. W. H. Whitsitt, D. D., of Kentucky.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries.

JONATHAN HARALSON, *President.*

RAILROAD RATES.

The Southern Passenger Association, the Associated Railways of Virginia and the Carolinas, the Seaboard Air Line, the Southern Railway, the Norfolk & Western R. R., and all other lines south of Washington, together with all Railroad lines in Texas, have granted rates of "one first class fare for the round trip;" tickets to be of iron-clad signature form, limited to a continuous passage in each direction; to be sold May 7th and 8th, final limit for return fifteen days from date of sale. No official notice has yet been given me of reductions by any Western lines or from the territory of the Trunk Line Association.

Further announcements will be made as information is received, or I will take pleasure in giving any information in my power by letter if stamped envelope is sent for reply.

These rates apply to delegates and visitors to the American Baptist Education Society, the meetings of the Young People's Societies, and the Woman's Missionary Union.

OLIVER F. GREGORY,
Secretary in Charge of Transportation.
504 N. Broadway, Baltimore, Md.

HOTEL AND BOARDING HOUSE RATES.

WASHINGTON, D. C., March 31, 1895.

To Delegates and Visitors to the Southern Baptist Convention, Greeting:

The churches of our denomination in the District of Columbia are gratified that their invitation to the Southern Baptist Convention to hold its session for this year at the National Capital had been accepted. We will do all in our power to make the session pleasant and profitable to all who attend. We will furnish free entertainment for the officers of the Convention, the presidents and secretaries of the Boards, and returned missionaries. The house of worship of the First Baptist church, 16th street above Scott Circle, has been selected for the place of meeting, and the Ebbitt House, corner of 14th and F streets, for Convention headquarters.

We have endeavored to secure ample accommodation in hotels and boarding-houses at reduced rates for all who desire to attend. Rates will range from $2.50 to $1.50 a day, while some boarding-houses will receive delegates and visitors at $1.00 a day.

At the Ebbitt House the rates will be $3.50 a day, with accommodation for fifty persons at $3.00 a day with two in a room. Delegates and visitors will obtain these rates on the presentation of a card of introduction from the Committee on Assignment. Those who expect to attend will please write as soon as possible to the undersigned, giving the full names and the number of those for whom entertainment is desired, stating whether Mr., Mrs., or Miss, the rates preferred, and the time of arrival in Washington, and the Committee on Assignment will do its utmost to furnish comfortable quarters.

These terms apply also to all attending the meetings of the American Baptist Education Society, the Woman's Missionary Union, and the Young People.

Address all communications to—

M. M. SHAND, *Secretary,*
Department of State, Washington, D. C.

Southern Railway Company.

The Southern Railway has made very low rates on account of the following occasions:

To Washington, D. C., and return, for the Southern Baptist Convention, one limited first-class fare for the round trip; tickets to be sold May 7 and 8, good for fifteen days.

For any further information, address Chas. L. Hopkins, T. P. A., Charlotte, N. C.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Cuticura

FOR THE HAIR and SKIN



A warm shampoo with Cuticura Soap, and a single application of Cuticura, the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp, when all else fails.

Sold throughout the world. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
Newton, N. C.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 25 a m	.....	.....
Ar Fayetteville	10 35 a m	.....	.....
Lv Fayetteville	10 55 a m	.....	.....
Lv Fay'ville Junc	10 58 a m	.....	.....
Lv Sanford	12 18 p m	.....	.....
Lv Climax	2 20 p m	.....	.....
Ar Greensboro	2 50 p m	.....	.....
Lv Greensboro	3 00 p m	.....	.....
Lv Stokesdale	3 55 p m	.....	.....
Ar Walnut Cove	4 25 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 00 a m	.....
Lv Maxton	.....	8 07 a m	.....
Lv Red Springs	.....	8 45 a m	.....
Lv Hope Mills	.....	9 41 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Ramseur	.....	.....	6 50 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m
Lv Greensboro	.....	.....	9 55 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 35 a m

SOUTH BOUND.	No. 1. Daily.	No. 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m	.....	.....
Lv Rural Hall	11 06 a m	.....	.....
Ar Walnut Cove	11 33 a m	.....	.....
Lv Walnut Cove	11 43 a m	.....	.....
Lv Stokesdale	12 13 p m	.....	.....
Ar Greensboro	12 55 p m	.....	.....
Lv Greensboro	1 04 p m	.....	.....
Lv Climax	1 32 p m	.....	.....
Lv Sanford	3 17 p m	.....	.....
Ar Fay'ville Junc	4 36 p m	.....	.....
Ar Fayetteville	4 38 p m	.....	.....
Lv Fayetteville	4 46 p m	.....	.....
Ar Wilmington	7 55 p m	.....	.....
Lv Fayetteville	.....	4 38 p m	.....
Lv Hope Mills	.....	4 59 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 13 p m	.....
Lv Maxton	.....	6 20 p m	.....
Ar Bennettsville	.....	7 35 p m	.....
Lv Madison	.....	.....	12 05 p m
Lv Stokesdale	.....	.....	1 27 p m
Ar Greensboro	.....	.....	2 28 p m
Lv Greensboro	.....	.....	3 05 p m
Lv Climax	.....	.....	4 00 p m
Ar Ramseur	.....	.....	5 39 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R. North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Fayetteville with the Seaboard Air Line for Charleston, Atlanta, and all points South.

W. H. GREEN, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

NEWS SUMMARY.

North Carolina.

The suit of Mr. Stanford against State Librarian Ellington has been decided in favor of the latter.——Two cases brought in Wake Superior Court to test the assignment law have been dismissed and an appeal taken.——George Mills, neice murderer, was hanged at Raleigh, May 3d.——Hoke Secrest, wife and child murderer, was sentenced to 30 years imprisonment by the court at Rutherfordton.——Our State is shipping great quantities of strawberries North. Fifteen thousand dollars' worth were shipped in one day.——Mr. Washington Duke has offered to give Trinity College $50,000, of the Methodists will raise $75 000 additional.——Prof. Collier Cobb with a school of Geology students of the University will spend several weeks this summer in Europe.

In General.

J. L. Crompton of Columbia, S. C., having become jealous of his wife shot her, and then turned his pistol on himself with fatal effect. His wife was not seriously injured.——The Nicaraguan government has promised to pay England the sum demanded. England is said to be determined that the United States shall not control the proposed Nicaraguan canal.——110 dead bodies have been recovered from the debris of the waterworks wreck at Epinal, France. A reservoir bursted, killing probably 150 persons and destroying thirty houses.——A police census of New York City found 1,849,866 inhabitants.——The United States mints and assay offices are to be taken out of politics. They will not be considered factors in the distribution of State patronage.——Commissioners of the United States are on the way to Nicaragua to investigate the canal possibilities.——Our navy will shortly have an addition of nine vessels.——The income tax case will be reheard by the Supreme Court.——A cyclone in Iowa, May 3d, destroyed $100,000 worth of property.——Civil Service Commissioner Lyman has followed Mr. Roosevelt's example by resigning.——Another exodus of Negroes from Georgia to Liberia, consisting of a party of 200, has been arranged.——The large powers have in vain brought pressure to bear on Japan to give up any part of the China treaty. Russia threatens to make war.——10,000 mill operatives went on a strike in Rhode Island last week. There was a considerable strike in West Virginia also——H. J. Kimball, a prominent citizen of Atlanta, is dead.——A Kentucky judge has decided that Dr. Keeley must make known the ingredients of his "gold cure."

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; any one will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two cent stamps, which is only the actual cost of the samples, postage, etc., to me. FRANCIS CASEY, St. Louis, Mo.

Railway Rates to B. B. Convention.

SOUTHERN RAILWAY COMPANY.

To the delegates and others who will attend the Southern Baptist Convention to be held in Washington, D. C., the Southern Railway Company will sell tickets at the rate of one lowest first-class fare for the round trip. Tickets will be sold May 7 and 8, good for fifteen days, and if deposited with ticket agent at Washington on or before May 16th, an extension of fifteen days additional will be granted.

The Southern is the only trunk line which extends from the South into Washington over its own tracks, passing through the historic battlefields of Virginia. By this line you will pass through Danville, Lynchburg, Charlottesville, Culpepper, Manassas, and other historic points.

We have recently placed a first class day-coach on our Washington and Southwestern Vestibuled Limited trains for the benefit of passengers who wish to use this train and do not desire to occupy Pullman cars.

See that your ticket reads via the Southern Railway. The undersigned will be glad to furnish any further information desired.

CHAS. L. HOPKINS, T. P. A.,
Charlotte, N. C.

THE SEABOARD AIR LINE

has announced a rate of one fare for the round-trip from all points to Washington on account of the Southern Baptist Convention. Tickets will be on sale May 7th and 8th with final limit of fifteen days from date of sale. Further extension may be secured if desired. Choice of routes are given via Richmond and all rail, or via Norfolk and the palatial steamers of the Norfolk and Washington Steamboat Company. Fast double daily trains—service unsurpassed. Consult ticket agents, or address for detailed information,

A. J. COOKE, S. P. A.,
Raleigh, N. C.

Great Meeting at Ramseur.

On Tuesday night last I closed one of the best meetings at Ramseur I have been in for a long time. I had with me Bro. J. T. Jenkins of Winston, our young State evangelist. I have had Bro. Jenkins with me on a number of different occasions, but in this meeting he surpassed himself over all others. Experience has greatly improved him as to both his preaching and methods of work. He preached the Word with great earnestness and power. As a result of the meeting, we have received thirty-five accessions with a goodly number of others to follow, while the professions will number perhaps a hundred or more.

On the first Sunday in June, we will have a meeting at Franklinville. This is a very promising field on Deep river.

I am now on a general canvass to lift the debts on Walnut Cove and Ruffin churches. I hope every one who has promised to help me will do so. I have $400 on Walnut Cove, which I am obliged to raise by the first of June. The debt on Ruffin church is about $800. It is a high mountain to climb, but I am trying to get over it.

S. F. CONRAD.

Goldsboro, April 29, 1895.

Sums Paid Bay Creek Church.

Please allow me to acknowledge through the RECORDER the receipt of the following amounts for Bay Creek church:

Rev. J. W. Rose, Alex. Lee, and Mrs. Lane (for Fort Barnwell church), $1.00 each; C. Whitty, Josiah Whitty, Mrs. S. E. Charlton, and Rev. R. D. Carroll, 50 cents each; Rev. B. W. Spilman and H. F. Croom, 25 cents each; Mrs. Dr. Carr, 60 cents; E. Arry, 10 cents; J. M. Arnett and N. H. Banks, 25 cents each. W. F. FRY.

Grantsboro, April 18, 1895.

Appeal for the Japan Fund.

Bro. Editor:—The time is at hand for the first payment to the "Special Missionary" to Japan to be paid.

A letter just received from Dr. R. J. Willingham states: "I have notified all the parties, and some of them are sending in the money to meet the notes."

Money may be either sent to Dr. R. J. Willingham, Corresponding Secretary F. M. B., Richmond, Va., or to J. D. Boushall, Raleigh, N. C.

It is necessary that this money be paid as promptly as possible, and I trust the brethren will respond to this appeal, so that the first payment may be in hand at an early date, and then the preparations for putting "our" missionary in the field will begin. God has opened the way, and I believe all the brethren will want to assist him to enter with the gospel.

Fraternally, H. B. DUFFY.

Newbern, April 30, 1895.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Abbott's Creek ch, $3.00; Mt Hermon ch, Raleigh, 65c; Seven Springs ch, Atlantic, 1.00; Union ch, ditto, 71c; Beres ch, Chowan, 10.00. Total, 15 36. Previously reported, 858.56. Total this year, 873.92.

Foreign Missions—Pittsboro church, Sandy Creek, 1.50; Elam ch, West Chowan, 9.42; Reedy Creek ch, Tar River, 2 00; Harris' Chapel ch, ditto, 1.00; Quankie ch, ditto, 50c; Kerr's Chapel ch, Beulah, 1.33; Washington ch, Tar River, 3.00; Brown's ch, ditto, 50c; Bear Swamp ch, ditto, 1.60; Beulah ch, Beulah, 5.00; Salem ch, 2.87; Corinth ch, Stanly, 1.00; Lystra ch, Mt Zion, 2.30; Abbott's Creek ch, 2.00; Sandy Run ch, West Chowan, 2.00; Miss R J Lang, 1.00; Miss Sarah Lang, 1.00; Miss Esther Lang, 1.00; Ramoth Gilead ch, Pasquotank County, 25.00; Barlow's Chapel ch, Eastern, 5.80; Salem ch, ditto, 2 77; Mis Soc, Newbern, 5 15; Third ch, East Durham, 5.25; New Friendship ch, Liberty, 13.60; Piny Grove ch, ditto, 10.35; Kernersville ch, ditto, 6.00; Ebenezer ch, Eastern, 65c; Bethany ch, Sandy Creek, 3.67; Bay Leaf ch, Central, 5 00; Grape Vine ch, 1.05; Whiteville ch, 8.00; Mount Beulah ch, Pee Dee, 1.75; Mt Creek ch, Green River, 11.00; Green River ch, ditto, 1.50; Bridgwater ch, ditto. (self-denial week), 1.68; Old Fort ch, ditto. ditto. 37c; Marion ch, ditto. 1.25; Pleasant Grove ch, ditto, ditto. 1.08; Rutherfordton ch, ditto, ditto, 7 60; Porter Swamp ch, 1.71; Abbottsburg ch, Bladen, 1.00; Macedonia ch, Chowan, 10.00; Providence ch, Currituck County, 8.55; W M S, First church, Winston, 44.00; Mrs Lula Kendrick Conley, Tr. 3.48; W M S, Fayetteville ch, Robeson, 44.56; S S, ditto, ditto, 3.80; Judson ch, Cedar Creek, 1.90; W M S, ditto, ditto, 2.00; Chapel Hill ch, 30 00; Mars Hill ch, 25c; Graham ch, Mt Zion, 91c; Cane Creek ch, ditto, 1.35; Haw River ch, 1.60; Goldsboro ch, Atlantic, 10.00; Bethlehem ch, West Chowan, 21.00; St John's ch, West Chowan, 8.00; Goldsboro Sunbeams (debt), 10.00; Aho-kie ch, West Chowan, 30.00 Mt Carmel ch, West Chowan, 5.00; Seaboard ch, ditto, 15.00; Cedar Rock ch, Tar River, 3.00; Wadesboro ch, Pee Dee, 30.25; Lumberton W M S, Robeson, 17.90; Ditto Sunbeams, ditto, 1.15; Antioch ch, ditto, 1.13; Ashpole ch, ditto, 6.03; Bear Swamp ch, ditto, 4.00; Pleasant Grove ch, ditto, 37c; Providence ch, ditto, 2.50; Zion's Tabernacle ch, ditto, 56c; Miss M W Lockett, Yanceyville, N C, 1.50; Miss J Willson, Mooresville, N C, 2.00. Total, 480.99. Previously reported, 2,211.59. Total this year, 2,692.58.

Home Missions—W M S, Tabernacle church, Raleigh, (S D Offering), $14.00; Pittsboro ch, Sandy Creek, 1.82; Reedy Creek ch, Tar River, 1.00; Harries' Chapel ch, ditto, 1.00; Quankie ch, ditto, 50c; W M S, Leaksville ch, Pilot Mountain, 4.25; Kerr's Chapel ch, Beulah, 1.34; Washington ch, Tar River, 3.05; W M S, Morrisville ch, ditto, 6.25; Corinth church, Stanly, 1.00; S S, Lystra ch, Mt Zion, 4.50; Lystra ch. ditto, 4.20; New Hope ch, South Yadkin, 3 50; Ramoth Gilead ch, Pasquotank County, 15.00; Willard ch, 1.08; Riley's Creek ch, 1.42; Mis Soc, Newbern, 3.10; W M S, Albemarle ch. 50c; Hickory ch, 1.26; S S, Hickory ch, 1.86; East Durham Third ch, 4.42; New Friendship ch, Liberty, 3.00; Battleboro ch, Tar River, 1.93; Gethsemane ch, ditto, 36c; Bethany ch, Sandy Creek, 1.63; Mrs S G Holleman (self-denial week), 1.00; Mrs R L Tyson, ditto, 1.00; Whiteville ch, 1.00; Bridgwater ch, Green River (self-denial week), 1.68; Old Fort ch, ditto, ditto, 36c; Marion ch, ditto, ditto, 1.25; Pleasant Grove ch, ditto, ditto, 1.04; Oxford ch, 21.00; W M S, First ch, Winston, 19.54; Graham ch, Mt Zion, 1.13; Goldsboro ch, Atlantic, 10.00; Bethlehem ch, W Chowan, 2.00; St John's ch, ditto, 3.00; Rehoboth ch, Chowan, 2.00; Greenville ch, 4.00; Mt Carmel ch, W Chowan, 3.00; Seaboard ch, ditto, 2.90; Back Swamp W M S, Robeson, 9.50; Ditto, ch, ditto, 2.84; Bear Swamp ch, ditto, 3.53; Big Branch ch, ditto, 10.20; Ditto W M S, Robeson, 2.00; Centerville ch, ditto, 2.14; Fair Bluff ch, ditto, 2.40; Jackson Swamp ch, ditto, 1.86; Long Branch ch, ditto, 4.28; Pleasant Hill ch, ditto, 1.01; Raft Swamp ch, ditto, 2.51; Ditto W M S, ditto, 3.30; Red Springs, ch, ditto, 23 73; Spring Hill ch, ditto, 9.56; Ten Mile ch, ditto, 1.90; Antioch ch, ditto, 75c; Ditto W M S, ditto, 3.36; Ashpole ch, ditto, 5.66; Lumberton W M S, Robeson, 13.05; W M S, First ch, Raleigh, Central, 33.75; Mineral Springs ch, Sandy Creek, 1.41. Total, 303.49. Previously reported, 1,664.82. Total this year, 1,968.31.

Education—Ramoth Gilead ch, Pasquotank County, $30.00; Burgaw ch, 1.70; New Friendship ch, Liberty, 4.05; Piny Grove ch, ditto, 1.40; Kernersville ch, ditto, 1.00; Salisbury ch, So Yadkin, 5.00; Rutherfordton ch. Green River, 1.26; Ashpole ch, 2.00; Robeson Union Meeting, 3.57. Total, 39.98. Previously reported, 848 02. Total this year, 888.00.

Orphanage—Ramoth Gilead ch, Pasquotank County, $10.00; S S, First ch, Raleigh, 15.00; Salisbury ch, So Yadkin, 5.00; S S, Greenville ch, 8.10; Providence ch, 1.00. Total, 39.10. Previously reported, 386.55. Total this year, 425.65.

Ministerial Relief Fund—Mt Hermon ch, Raleigh, $1.92; Aanpole ch, Robeson, 1.25; Zion's Tabernacle ch, ditto, 25c; New Bethel ch, Raleigh, 2.00. Total, 5.42. Previously reported, 149.71. Total this year, 155.13.

CORRECTIONS: The following under the head of Home Missions in last RECORDER should have been as follows; Corinth ch, Yadkin, $1.00 for Foreign Missions; New Hope ch, ditto, 1.00 for ditto; Poplin's Grove ch, 77c for ditto; Sandy Springs ch, 2.00 for State Missions; Mt Holly ch, 2.25 for Home Missions should have been 2.00; Cool Springs church, 7.00 for Foreign Missions should have been 4.00; Marion ch, Green River, 5.87 for Foreign Missions should have been 5.75.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, May 4, 1895.



"The truth, the whole truth, and nothing but the truth."

That's what you ought to know about the thing you wash with. What good soap doesn't hurt, *Pearline* cannot. That's only part of the truth. *Pearline* washes and cleans without the rubbing and scrubbing that wear things out—without the work that makes women old. Half your labor is spared by it; twice the work is done with it; time and money are saved by it. "Nothing but the truth" is the best policy for us; "nothing but Pearline" is the best policy for you; but perhaps you use Pearline. Millions do.

Not True

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, the honest thing to do is—*send it back.*

173 JAMES PYLE, New York.

OCCONEECHEE FARM. J.S.C.

Headquarters for the Best, Only.

BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:

Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

66 *PRIZES WON THE PAST TWO YEARS.*

ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. **You Get Pedigreed Stock If You Buy of Us.**

EVERYTHING GUARANTEED AS REPRESENTED.

Address OCCONEECHEE FARM, HILLSBORO, N. C.

Families Supplied on Year-Round Contracts with "Occoneechee Gilt-Edge" Butter.

FULL OF SNAP

Sparkle and vim.
Full of good health.
Full of everything good.

HIRES' Rootbeer

Every bottle of this great effervescent temperance beverage is a sparkling, bubbling fountain of health—a source of pleasure, the means of making you feel better and do better. You make it yourself right at home. Get the genuine.

5 gallons cost but 25 cents.

THE CHAS. E. HIRES CO., Philadelphia.

Special Feature

—IN—

Dress Goods.

We have begun a special sale of Dress Goods at 50c. in the dollar.

The majority of these dress goods are the last shipments this season, being duplicates of the goods lost on the ill-fated steamer Elbe.

They were duplicated by the manufacturer without our advice, and arriving late, were offered at such prices that we accepted them and are able to offer them at just half their original price.

Estimates for making up will be furnished by our Dress making Department.

By this arrangement one can obtain fine dresses at even less prices than cheaper and medium priced goods.

THESE DRESS GOODS . .

are entirely separate from the regular dress goods department, being upon our second floor, so when writing for samples kindly mention that they are wanted from this lot.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.



Showrooms full of ... Bicycles

All bright in shining nickel and enamel—all tempting in promise of speed and pleasure. Which shall you choose? How shall you know the quality back of the glitter? Only one safe way—trust to the reputation of the maker.

The best that can be said of any other wheel is that it is "just as good as the COLUMBIA." Don't put up with anything just as good. Let your mount be the standard itself—

Select a Columbia or a Hartford.



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Catalogue of Columbia and Hartford Bicycles is free at any Columbia Agency, or is mailed for two 2-cent stamps.

J. H. WEATHERS,
Agent for the Columbia and Hartford Bicycles,
Raleigh, N. C.

ANNUAL STATEMENT

Showing the condition of the U. S. Branch of the Commercial Union Assurance Co.

ASSETS.	DECEMBER 31, 1894.
Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 864,314.96
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	1,763,514.15
Interest due and accrued on stocks and other securities	25 549.96
Cash in Company's principal office and belonging to the Company, deposited in bank	420,369.95
Premiums or assessments unpaid	460,374.34
Premium or assessment loans and notes	34,598.46
All other assets, detailed in statement	12,833.04
Total Assets	$ 3,561,549.89
LIABILITIES.	
Losses unpaid, including those resisted	$ 289,388.06
Reserve, as required by law	2,037,948 44
All other claims	120,212.85
Total Liabilities	$ 2 446,549 85
Total income	$ 2,845,552.89
Total expenditures	2,641,219.13
NORTH CAROLINA BUSINESS IN 1894.	
Risks written	$ 1,177,502.00
Premiums received	17,377.19
Losses paid on risks taken	7,310.47
Losses incurred	7,206.51

Manager, CHARLES SEWALL.

General Agent, W. W. SMITH, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1894.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the U. S. Branch of the Commercial Union Assurance Company on December 31st, 1894, now on file in this department.

OCTAVIUS COKE, Secretary of State.

PEACE INSTITUTE, FOR YOUNG LADIES.

RALEIGH, N. C.

Advanced, thorough, select. Unsurpassed in location, faculty, literary instruction, languages, sciences, art, music and fare. Two Musical Directors, one from Leipsig, the other from Boston, both Americans. Art department under a graduate from the Philadelphia School of Design. Send for illustrated catalogue to JAS. DINWIDDIE, M. A., (Univ. of Va.) Principal.

Very cheap to enclose Cemeteries.

Iron Catalog free. **Fence**

J. W. RICE, Atlanta, Ga.

CINCINNATI BELL FOUNDRY CO. (INC.)
SUCCESSORS TO THE BLYMYER
BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &c.
Catalogue with 2000 testimonials, Prices and Terms Free.
Please mention this paper.

A Young Girl's Trials.

NERVOUS TROUBLES END IN ST. VITUS' DANCE.

(From the Reporter, Somerset, Ky.)

Among the foot hills of the Cumberland Mountains, near the town of Flat Rock is the happy home of James McPherron. Four months ago the daughter of the family, a happy girl of sixteen, was stricken with St. Vitus' dance. The leading physicians were consulted but without avail. She grew pale and thin under the terrible nervous strain and was fast losing her mental powers. In fact the thought of placing her in an asylum was seriously considered. Her case has been so widely talked about that the report of her cure was like modernizing a miracle of old. To a reporter who visited the home the mother said:

"Yes, the reports of my daughter's sickness and cure are true as you hear them. Her affliction grew into St. Vitus' dance from an aggravated form of weakness and nervous trouble peculiar to her sex. Every source of help was followed to the end, but it seemed that physicians and medicine were powerless. Day by day she grew worse until we despaired of her life. At times she almost went into convulsions. She got so that we had to watch her to keep her from wandering away and you can imagine the care she was.

"About this time when our misery was greatest and all hope had fled, I read of another case, almost similar, that had been cured by a medicine known as Dr. Williams' Pink Pills. Almost in desperation I secured some of the pills and from that day on the wonderful work of restoration commenced; the nervousness left, her cheeks grew bright with the color of health, she gained flesh and grew strong both mentally and physically until to-day she is the very picture of good health and happiness.

It is no wonder that I speak in glowing terms of Pink Pills to every ailing person. I am grateful."

The foregoing is but one of many wonderful cures that have been credited to Dr. Williams' Pink Pills for Pale People. In many cases the reported cures have been investigated by the leading newspapers and verified in every possible manner. Their fame has spread to the far ends of civilization and there is hardly a drug store in this country or abroad where they cannot be found.

Dr. Williams' Pink Pills for Pale People. are now given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves. The pills are sold by all dealers, or will be sent post paid on receipt of price (50 cents a box, or six boxes for $2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Rev. G. W. Hill.

The subject of this biography was born in Columbus county Oct. 1st, 1819. At the age of seventeen years he was baptized by Rev. Dennis Lennon, who was then pastor of the old Pleasant Plain church. On March 11th, 1849, at the same church he was set apart to the full work of the ministry by Rev. Joel Bennett and Rev. Wm. Ayres, presbyters, which relation he enjoyed for many years. Notwithstanding his pecuniary embarrassment at the close of the war, it appears that his sacrifice in missionary and pastoral work was not surpassed by any fellow-servant within the bounds of the then large old Cape Fear Association, of which he was often chosen to the office of Clerk and other fitting stations. Punctuality was his motto. He was the last Moderator of the body.

He blissfully fell asleep in Jesus on March 2nd, 1895, in his seventy-sixth year, and the remains were buried the next day at his church near by. The burial service was held by his faithful co-workers, Revs. E. W. Wooten and J. F. Tuttle, who taught the listening multitude that our departed brother yet liveth—that verily his works do follow him.

In March, 1847, Bro. Hill married a farmer's daughter, Miss Mary B. Best, who survives him, together with two sons and three daughters. The eldest daughter and her honored husband, Senator J. J. Long, followed him in succession to the tomb, both being consistent members of the same church.

This humble man of God possessed force of character, was firm in principle, and persistent in research for knowledge. He had little opportunity to go to school, but often studied hard by lightwood fires and made creditable progress in learning. At the feet of his friend, the late Robert McKracon, and other Gamaliels, he acquired some knowledge of Latin and Greek. He possessed a fair English education.

His pastoral labors were mostly confined to Columbus, Bladen, Brunswick and Robeson counties, this State, and Horry county, S. C. He did not pass for his worth, owing perhaps to his custom of preferring others.

He unhesitatingly defined his position at the polls, was patriotic in principle, and a lover of his people and country. He served his county as its Superintendent of Public Instruction, and was teaching when taken with his fatal sickness.

In 1872, he assisted in organizing the Columbus Sunday-school Institute, and was never absent but once from its anniversary gatherings. He often preached the annual sermon before the body, and was its general superintendent when he died, leaving a vacancy hard to fill.

A memorial Sunday-school song service was held at his church on the first Sunday in April, 1895. Rev. J. F. Tuttle delivered a eulogy, and Rev. E. W. Wooten preached a memorial sermon, as arranged by Bro. Hill before he finished his course. Several near-by churches desired to unite their fitting public testimony, and for that purpose one member of each church was chosen to form a memorial committee, viz., E. W. Wooten, J. F. Tuttle, U. F. Boswell, L. W. Stanley, J. W. Dickson, J. P. Pearce and J. F. Harrell. Suitable resolutions were reported and adopted by the brethren as follows:

TRIBUTE OF RESPECT TO OUR FAITHFUL BROTHER, REV. GEORGE W. HILL.

Resolved, first, That it is with deep and unfeigned sorrow that we realize our irreparable loss.

Resolved, second, That in our deep sorrow and grief, we rejoice that we find ample ground for comfort in our brother's sublime faith, his modest but earnest piety, his deep and unwavering attachment to the cause of his Master, and a life consecrated to Christian duty in every good word and work.

Resolved, third, That we will strive with the help of the Lord to emulate the Christian virtues of our deceased brother who had gone in and out before us for forty-five years.

Resolved, fourth, That we tender to the bereaved wife and entire family our heartfelt sympathy in this the hour of their great sorrow, and commend them to Him who doeth all things well.

Resolved, fifth, That these resolutions be recorded on our church-book, and that the family be furnished with a copy, and also one for his life-favored organ, the BIBLICAL RECORDER, for publication.

SECRETARY.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

Unveiling of Confederate Monument at Raleigh, May 20, 1895.

On account of above occasion the Cape Fear and Yadkin Valley Railroad Company will sell round-trip tickets to Raleigh, N. C., at rate of one cent per mile traveled; tickets to be sold May 19th, and 20th, 1895, with final limit May 22nd, 1895.

Rate from Wilmington, $2 70, Fayetteville, $1.55; Maxton $2 30; Red Springs, $2.05; Lumber Bridge, $1 90; Greensboro, $1.60. W. E. KYLE, *G. P. Agt.*

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews; Rev. J. N. Stallings; R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt; Rev. A. J. Bordeaux; Rev. W. B. Harrell; Rev. Thos. G. Wood; Rev. Samuel Saunders; Rev. G. M. Webb, Rev. S. C. Page, Rev. R. W. Weaver.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

MARRIED.

LEGALLAIS—YATES—On April 17th, 1895, at the residence of the bride's father, by Rev. T. J. Cobb, Mr. Ed. LeGallais of Hub, N. C., and Miss Lucy Yates of Grist's, N. C.

DIED.

ONLY—Mrs. Eliza A. Only died in Pasquotank county, N. C., April 15th, 1895. She was a great sufferer for about a year before her death, but bore her afflictions with Christian fortitude. She leaves a husband and several children to mourn her loss.

J. B. FEREBEE.

PRICE—Died in Pasquotank county, N. C., March 2d, 1895, Mrs. Nancy Price, aged fifty years, a pious woman by whose life many have been made better, and whose influence will live on. Moving in the humbler walks of life she filled well every place assigned her by the Master. J. B. FEREBEE.

BATEMAN—William B. Bateman died in Pasquotank county, N. C., April 12th, 1895. At the time of his death Bro. Bateman was superintendent of the Sunday-school at Olivet. He was about forty-two years; he moved to Pasquotank from Tyrrell county. We shall miss him greatly in our church, but know that our loss is his gain. J. B. FEREBEE.

JACKSON—Died in Pasquotank county, N. C., March 2d, 1895, Joseph Jackson, aged fifty-two years. Bro. Jackson was for a long time a member of Salem church. At the time of his death he was a useful member of Olivet. An humble servant of God, serving well his generation, has gone to his reward.

J. B. FEREBEE.

ELKINS—Bro. John Q. Elkins died at his home near Elkton, N. C., April 3d, 1895. For many years Bro. Elkins was a faithful member and deacon of Mt. Zion Baptist church. A good Christian, Sunday-school worker, kind neighbor, affectionate son, and loving father, gone to his reward.

May God bless his aged mother, son and daughter in their sad bereavement.

T. J. COBB.

COGGINS—Bro. James Coggins died recently. He was a member of Galatia Baptist church, Northampton county, N. C., and was about fifty years of age. He suffered greatly for three months, but during his sufferings manifested a strong hope of deliverance from suffering, selecting the text to be used at the grave, where funeral services were conducted, Ps. 34: 19, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." J. C. FLEETWOOD.

HARRIS—Mrs. Sarah A. Harris was born in Warren county, N. C., and died in Jacksonville, Fla., April 16th, 1895. She leaves an aged mother, four sisters, three sons and two daughters to mourn their loss. She was a believer in Christ, and will be badly missed by her children and many friends. May God bless the bereaved family.

Indeed we loved this darling one,
Would rather have her stay;
But let his heavenly will be done,
She lives in endless day.

SISTER.

SPEIGHT—John A. Speight a deacon of Mt. Sinai church, died at his home in Perquimans county, N. C., March 29th, 1895. Bro. Speight was greatly afflicted in his last days, but endured his affliction with patience and Christian meekness. Although but forty-five years old, he was a leader and burden bearer in the church. He was always at his post ready to work and give of his substance for the glory of God and the good of man. This church has suffered great loss in a very short time. A year ago Bro. White, another deacon of this church, died. These two brethren were truly deacons, serving well both the pastor and the church. If God was to be glorified or men made better, no place was too humble or no task too hard. With a church filled with such men the pastor's burdens would be lightened and his pleasure enhanced. May the Lord raise up others to take their place. J. B. FEREBEE.

TAYLOR—Bro. Jno. Howell Taylor died Dec. 11th, 1894, aged about forty years. He had been a consistent member of Galatia Baptist church about fifteen years. On Dec. 29th, 1893, with gun and axe, and alone, Bro. Taylor went off on a hunt, and about 9 o'clock a. m. shot a squirrel which lodged in the tree. He then cut the tree down, and after the falling of the tree, a limb that had lodged unperceived by him fell on him, breaking his thigh near the hip joint. There he remained helpless, out of the hearing of any one, till near night, when providentially a colored man heard him, and got him to his home five miles distant. He was a patient sufferer for twelve months. He was often seen reading his little Testament. His physician thought a surgical operation might be helpful to him, and took him to Richmond on Dec. 9th. It was too much for his condition; he died on the 11th. J. C. FLEETWOOD.

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Very truly, J. A BELL, Pastor Baptist Church.

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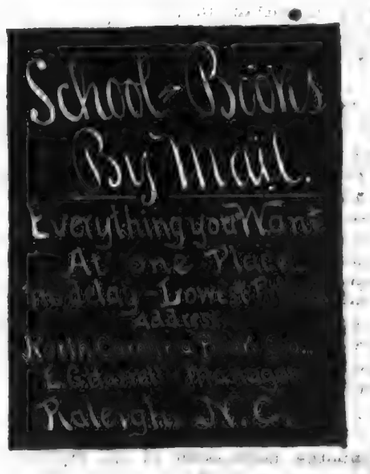


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SPECIAL NOTICE—OF INTEREST TO ALL.

BALTIMORE, MD., May 1, 1895.

Mr. Editor: Please inform your readers that at the request of many teachers, students and others who wish profitable work for their summer vacation, we have decided to continue for the present our offer to give $300 in gold to any one selling in three months 200 copies of "Talks to Children About Jesus". This is one of the most popular books published. Agents often sell from ten to fifteen copies a day. Complete outfit and full information sent for 35 cents. We pay freight and give credit. With the above offer and other liberal inducements we give, any one of energy can make enough money to pay board and tuition at any of our leading schools or colleges.

Please also say we offer for next sixty days extremely low prices on Teachers' and Family Bibles and some of our other popular books. Yours very truly,

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NOTICE.

Having qualified as administratrix of the estate of J. R. Nipper, late of Wake county, I hereby notify all persons having claims against his estate to present them to me on or before April 5th, 1896, and those owing said estate will please make payment at once.

NORA A. NIPPER, Administratrix.
Mine Forks, Wake Co., April 5, 1895.

The Home Circle.

The Great Cathedral Bell.

When the streets are hushed and still,
Lone the thoroughfares,
And the heart, or good or ill,
Burdened is with cares,
Sounds the great cathedral bell
Out of midnight deeps:
"He that keepeth Israel
Slumbers not nor sleeps!"
"He that keepeth Israel
Slumbers not nor sleeps!"

When the reapers on the plain
Heed the morning call,
And the hosts of golden grain
Like an army fall,
Floats upon the pure sweet air
With its stroke sublime,
Like a blessing from a prayer,
The cathedral chime:
"He that keepeth Israel
Slumbers not nor sleeps!"

When the children from their play
'Mid moon shadows pause,
Their whole life a holiday
'Neath God's gentle laws,—
Aye, from childhood to old age,
As their feet go on
To fill out life's pilgrimage,
All unchanged the tone:
"He that keepeth Israel
Slumbers not nor sleeps!"

When the toiler of the sea
Spies familiar land,
Back brings heart of constancy
And an outstretched hand.
Hark! the old accustomed note
Melts his eyes to tears,
Out the benedictions float
As in long-gone years:
"He that keepeth Israel
Slumbers not nor sleeps!"

When the day of life is o'er,
And night-shadows fall,—
When from that mysterious shore
Comes the mystic call,
Mingled with the "dust to dust"
Said by open grave,—
Is that word in which we trust
Mighty still to save?
"He that keepeth Israel
Slumbers not nor sleeps!"

—J. E. Rankin.

Gambling.

When men yield to this passion it seems to corrode their character, to eat away their integrity, to unfit them for the steady, honest industry of life. How many a young man has dropped into it, and then cheated or robbed his employer for means to pay his gambling debts, intending at first to repay with what he expected to win; but the winnings never came, and instead of them came disgrace and loss and punishment.

You may have seen, either in the original or in engravings, the series of pictures by an eminent English artist portraying the gambler's progress. At first you see the young fellow at college with some gay companions at a game of cards, the night being far spent and signs of dissipation scattered about the room. Then you see him at a horse race making up his betting book, beset by men who are already further on the way to hell than he himself is. Next you see him under arrest, the Sheriff's officer come to levy on his property, his young wife looking on with startled, horror stricken gaze. Then he is further down, in poorer lodgings, remorse and misery depicted on his countenance, while his wife has more heartache in her eyes, and the children are suffering. And then, in the last scene, with despair on his face, in the bare and lonely attic, he is barring the door just before he takes his own life with the revolver that lies close at hand.

O, how refreshing it is to turn from a life of that kind, or from a gambler's life whatever way it ends, and to look at the life of pure and honest industry of Jesus of Nazareth! It always clears our vision and corrects our views of life to look at Christ. How perfectly honest, so that no man ever lost by Him; how steadily industrious, so that none ever made so much out of life as He did; and although He died on a cross and from the hand of charity received a grave, how constantly helpful to others, so that He came to them like sunshine with brightness and with joy, leaving behind Him the sweetest memories and the holiest influence; how perfect in the example that He has set before us!

Let us test every act by Christ's teaching; let us turn away from all that we could not ask Him to approve of; let us strive, as He did; to make our lives of some service to men and some use to God. If this be our aim, then the folly and sin of betting, and of all other forms of gambling, will be far from us; we shall be ready to take our stand firmly and say: "I never bet; I never play for money." We shall try to avoid even the appearance of evil, and to provide things honest in the sight of all men.—*Rev. D. M. Gordon.*

The Baptists of America.

In a lecture delivered in Baltimore, Dr. Augustus H. Strong, President of the Rochester (N. Y.) Theological Seminary, said: "In 1776 Baptists numbered not more than one in 100 of the population. At the close of the Revolutionary War we had only three churches west of the Alleghanies; now we have 31,540. Our 50,000 members have, in little more than a century, become 3,269,000. While the 5,000,000 of population which the country had in 1776 has increased sixtyfold. We stand next to the Methodists in point of numbers in America, but our ratio of increase during the last few decades has been nearly two per cent greater than theirs. The Congregationalists and Episcopalians have but one-seventh and the Presbyterians but one-third of our numbers. In four-fifths of a century we have reached a point where we count 74 mission stations, 417 missionaries, 2,030 native pastors and helpers, 1,549 mission churches, and 168,681 members—results more than twice as great as any other Protestant missionary body can show."—*Kind Words.*

A Marine Paradox.

Many of you have stood on the beach at the seaside, and watched the seas rolling in heavy breakers after a storm, curling and crashing into volumes of foam and broken water, with such force as to send them sweeping up almost to your feet. It is through such waves that men who follow the sea must at times pass in reaching the shore; but not through one or two on a smooth, quick-shelving beach, but through thirty or forty, pehaps, covering a mile of treacherous shoals, and at places surging between jagged reefs and huge boulders.

With intense interest we read of dreadful shipwrecks almost every week. The survivors tell how the big ship labored and struggled through monster billows and shrieking wind, under black flying clouds and amid jagged streaks of lightning, until, mastless and helpless, she lay exhausted in the trough of the sea, and passively received the crashing deluge of merciless waves until she sank. They tell how they, poor puny human beings, clung to helm and pumps till the great ship's struggles were over, and it became evident that she could carry them no longer; then how they hastily threw a cask of water and a few provisions into some remaining boat, and at a favorable moment launched upon the angry waters in a craft so frail that it seemed as if all on board were doomed to instant destruction.

Here always comes the strangest part of their narrative. Read all such accounts carefully, and you will find that in nearly every case where such a little boat is safely launched from an abandoned ship, it floats and drifts for days and even weeks on the open ocean, living through the dreadful tempest which wrecked the big ship, sailing buoyantly through calmer seas, and finally bringing the survivors within sight of other ships or lands.—*John M. Ellicott, U. S. N.*

When Death is Beautiful.

If there is one thing especially of which many people cannot possibly believe that, under any circumstances, it would seem beautiful, I suppose it must be death. That must always be dreadful. Men seldom see any misery in life so great as to outweigh the misery of leaving it. But yet it comes to all of us that He who made death made it like all things else, to be beautiful in His time. When a life has lived its days but in happiness, grown old with constantly accumulating joys, and then, at last, before decay has touched it, or the ground grows softer under its feet, the door opens, and it enters into the new youth of eternity; when a young man has tried his powers here, and dedicated them to God, and then is called to the full use of their perfected strength in the very presence of the God whom he has loved; when a man has lived for his brethren, and the time comes that his life cannot help them any longer, but his death can put life into dead truths, and send enthusiasm into fainting hearts; when death comes as a rest to a man who is tired with a long fight, or as victory to a man who leaves his enemies baffled behind him on the shores of time—in all these times, is not death beautiful? "Nothing in all his life became this man like leaving it," they said of one who died.—*Phillips Brooks.*

Feed Them Properly

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

If you wish the poultry to be profitable, they must have the best care. That is one reason why so many farmers cannot make their fowls pay. They allow them to "rough it," and then complain if they do not get good returns. Good houses, good feeding and good care speak for themselves, and the more exact we are in this attention, the better will the results be. If farmers, when they seem inclined to complain about the unprofitableness of their hens, would first examine the treatment they are giving them probably they might not have so much to say on the subject.—*Selected.*

Tommy went fishing the other day without the permission of his mother. Next morning a neighbor's son met him and asked, "Did you catch anything yesterday, Tommy?" "Not till I got home," was the rather sad response.



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This remarkable statement, to which we direct special attention, is from a Tennessee farmer: My age is 68. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jackson, Tenn.

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Singing is one of the most delightful of exercises, and adds much to the joys of home. There are now many hymns and tunes suited to children's use. You can easily learn some of them, and may give and receive pleasure in this way.

There is a story of a young man in a hospital who sang some of the sweet songs of Zion. In a room near him lay a patient who was sad and lonely, but by his sweet singing she was made able to endure her pains with cheerfulness, and sent word to him that he had sung her back to life. Will you not learn to sing? You, too, may cheer some sad heart in this way.

We are told that Jesus and His disciples sang a hymn on the night when He was betrayed. Singing is also mentioned in the Bible as one of the employments of heaven. —*The Morning Light.*

Common Things.

Give me, dear Lord, thy magic common things,
Which all can see, which all may share,
Sunlight and dewdrops, grass and stars and seas,
Nothing unique or new, and nothing rare.
—*C. L. M. in the Spectator.*

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is health. The secret of health is the power to digest and assimilate a proper quanity of food. This can never be done when the liver does not act it's part.

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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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EVERY few years the organization of a small party or two of negroes, bound for their native land, encourages certain advocates of the emigration theory of solving the negro problem to get a new hold on an opinion that ought to be given up for common sense' sake. The negro is here, and here to stay; the question is not, how to get rid of him, but how to make him most useful and least offensive: it is a problem that we have no intention of assuming to solve.

The negro question is an open sore. Whenever an editor touches it, somebody winces and strikes back. But we all have to recur to it once in awhile on general principles.

The North deserves great credit for its good and desperate intentions to do all things for the negroes; the South deserves a crown for enduring all the misrepresentations money seeking lecturers, educators, deliverers, and the like, have made to raise collections. If the one will give the other its deserts, both will be more benefited than the negroes have been, and the negro will have better handling in the future.

Now, it will be just like some Northern brother to begin spreading a report that a certain religious paper down South says all the people who go North for money in the interest of the negroes are mercenary scoundrels. We said nothing of the kind. The fact is, we know that the more money spent for the uplifting of the negro race, the better it will be for us; but there have been money-raisers going about with pious faces and lieing tongues, notwithstanding that some as good men as we know are engaged in the same work with honest tongues. If the North will give money only to those who talk about the negroes in a tolerably sane way, its money will be wisely appropriated, the negroes getting most of it.

Like every one else, we have our convictions. One of them is so strong that it amounts most to a fact, and that is, the negro will be always in our Southern country. The very sun shines for his complexion, and the fields and the fowls yield best to the touch of his magic hand. As he is, he is an unknown quantity, not to say dangerous. In politics he does not know what is good for him, he is the pliant tool of demagogues and the pitiable victim of golden promises,—that is, the uneducated ones are; and the educated ones are mostly guided by prejudice instead of principle. This is the situation.

Our theory is that the negro can be lifted out of these conditions into patriotic usefulness; and as he is going to stay with us, we ought to get about doing this as fast as possible. It cannot be done by teaching him ill manners and puffing him up with ideas or hopes of social equality. That is not the way to educate any one. It must be done, if done at all, by honest training, by teaching him to appreciate his station and his relation to the white race. By some means or other he must be led into the possession of so much of moral sense as will save him from bribery, and to such a knowledge of the object of government and his own unfitness to run one, as will save him from prejudice and promises.

The problem hangs on Education, and most of it on the nature of the education that is given him.

IT IS not hard to make clear how the negro is accountable for the prevalence of that worst of evils, the liquor traffic, in the South; and it can be done—wonderful to say—without ascribing blame to the negro.

The readers of this paper know more about Reconstruction and the succeeding years than we do; and we know enough. It takes a man whose hair is just turning to tell about those times. Four million ignorant negroes (and that word *ignorant* meant more then than now) turned loose upon a desolate land and invested with citizenship, given sudden power to exercise their will—a faculty that had not been in use for centuries; the immigration of gangs of the evilest men that ever took advantage of helplessness; these men preying on the negroes and using them to prey in politics on the whites, was enough to destroy a less heaven-favored land. As it was, the generation now passing saw enough of negro rule to make it prefer whiskey selling or anything else to having it repeated.

Since that time until recent years, the native whites were on one side, the immigrants and the negroes on the other. If the former desired to oppose the saloons, it was confronted with the threats of characterless whiskey men of going over to the other side, turning the balances and delivering the government once more to negroes and carpet-baggers. That was enough. Saloons and white government is infinitely preferable to saloons and negro rule; and there was no other choice.

All this is well known to intelligent citizens, but there are people in the North who cannot understand how great a burden the negro has been or what enfranchisement entailed, and many in the South who have ill opinions of men who did not go into an anti saloon party that would have divided the whites and turned us over to demagogues and negroes without closing a dram shop.

It was very well for little papers without influence to rant on the subject, but papers with influence could not do it.

The face of politics has changed of late, the carpet-bagger is no longer a factor. And many of us believe that a party can now defy the threatening saloon men and stand up for Prohibition.

NO MATTER how much is said by disconsolate ex-office-holders as to the vanity of politics, and what they would do if they had their youth again, the fascination of public life will never lack for victims.

Looking at it plainly, the uncertainty of politics is enough to make any one think twice before stepping into public life, but so luring are the opportunities of rising to glory, so easy the work, so handsome the recompense that most young men forget to think twice; they jump at the chance. Nevertheless public life, with all its attractions, is of all avocations the least to be desired. In the first place, it corrupts forty-nine men in fifty; it makes it necessary for them to keep bad company; it makes them espouse causes for which they have no real love; it makes them uphold or wink at wrongs done for the party's sake, and in innumerable other ways are temptations strong. Not only this, but successful politics make a man lazy. This is because most offices are so divided up that one man's burdens are shared by five, all well paid, who have done their real work on the campaign. This is no doubt hard on the government; but it is an inevitable accompaniment of the spoils system.

Give a young man a public office, and most likely he will never do anything else except hold or seek office. We see them walking our streets every day, waiting for the tide to turn. And here it is worthy of remark that the men who make a profession of office holding are successful to a wonderful extent. Out of one, they soon get into another, though confessedly incapable of doing a good day's work for any master more exacting than our good natured and always imposed-on government.

If we had our way, about two thirds of the offices would be abolished, and the salaries of the rest cut down. It will have to come to this, if the office is ever to "seek the man."

If a young man goes into politics, it is at his own risk. There are enough warnings for anybody, and in truth there are enough attractions. But it will be good policy if a man can possibly make a living without getting into public office, to keep out of politics from the beginning to the end.

THE world of politics is engaged with troubled watching of a new star, the Silver party. It is low in the horizon yet and distant; finer eyes and bolder imaginations than ours might venture to mark its future; but we dare not. It is well, however, to be watching. The movement in the name of silver and the people is affecting all parties, and if it should crystalize, there is no doubt, serious losses to all existing political forces would follow.

A one idea party, according to history, is invariably a failure, it is said. History has here another chance to prove it. This one will meet vigorous opposition on several sides at once. The struggle will be interesting, at least to the few independents whose ambitions do not lead toward office-holding; and this very breaking up of parties will make that happy class larger and more enviable.

OF ALL the unaccountable forms of political meanness, the custom office-holders have of appointing members of their families to subordinate offices, deserves to rank among the first. And it is about as common as office holders, that is to say, nearly every office-holder is guilty of it.

Nothing is so much to be avoided as partiality in the performance of public duty; and, although every one knows that appointment of one's kin is first class evidence of partiality, it does not take an office-holder long to become indifferent to it. A candidate before the people makes a habit of getting in a point or two on nepotism as they call it; but somehow when the battle has been won and the next is four years away, he comes to think that the public will not trouble to investigate how much public money he has turned towards his family.

Moses.—No. 3.

BY REV. J. O. ALDERMAN.

AS A LEADER.

The third and last forty years of Moses' life was its fruiting time. Having been for eighty years himself trained for this last forty years, he at the age of eighty began training the Hebrews—a training that was to continue forty years. And here, too, we shall find God working out his providence in wondrous wisdom.

The plagues of Egypt were meant not merely to force Egypt to let the Hebrews go, but much rather to teach the Hebrews that Jehovah was superior to the idols of Egypt and that they might and should rely upon him. God could have delivered them as easily at the first as at the last, but then where would have been their training? Even after all this manifestation of power and goodness on the part of Jehovah, they often failed to realize his character and to rely upon him.

At first the Hebrews "hearkened not unto Moses," but little by little the truth sank into their hearts as they saw God's dealings with the Egyptians. In these plagues Jehovah manifested his superiority over the Egyptian idols and his goodness to the Hebrews as their God. The Nile was worshiped as divine, hence its pollution by being turned to blood was a fearful blow upon Nile worship. Again, one of the Egyptian deities, Heki, was represented with the head of a frog and was worshiped as a protector from frogs. Hence, the plagues of frogs was a direct challenge to this deity and proof of her impotence before Jehovah, for even her priests were not protected from frogs, but found their chambers and even their kneading vessels defiled by being filled with them. The plague of murrain upon the cattle was a fearful attack upon two of their deities, viz, Iris and Osiris to whom the ox and cow were especially sacred. Thus the Hebrews came more and more to see the superiority of Jehovah to the Egyptian gods and that they might rely upon him, for had he not protected them and their property from all these plagues? One other plague struck heavily at Egyptian idolatry. The sun was the supreme god of Egypt. Yet at the command of Jehovah he hid his face from his worshipers for three days, leaving them in intense darkness, while upon the Hebrews he beamed in warm sympathy. After this training when the Hebrews were ready to hearken unto Moses, the final plague brought about the consent of Pharaoh which would before this have been premature.

At last the Hebrews themselves were ready to hearken unto Moses and eager to start on the march for the Promised Land. But after starting, instead of leading them directly to Canaan, Moses turned southward and allowed them to be hemmed in before the Red Sea, and after deliverance from this he led them a circuitous route that kept them forty years in the wilderness. Why was this?

First, they were not soldiers. They had no arms, no training in arms, no warlike valor, but were a horde of slaves with various kinds of baggage and encumbered with women and children. Also, they had at that time no military organization. And had Moses tried to lead them direct to Canaan, he would have found himself between two powerful and well organized armies, the Hittite nations before him defending their homes and the Egyptian army behind trying to recapture them. In such a condition even a well organized and unencumbered army must have perished. But by God's providence he led them by a way that effectually freed them from the army behind, leaving them to care only for what was before. Nor did the destruction of Pharaoh's army in the Red Sea only free them from a pursuing army, but it gave them arms most probably, for it carried to them washed up by the sea the very arms that were to have been used against them. They were now an armed host with no enemy dogging and threatening their rear. Yet Moses did not go now to Canaan.

Second, they needed further training. They must be trained in arms, and they must be trained in morals and religion. This they found in their forty years' wandering in the wilderness. They were at various times brought into conflict with the Arab tribes and so learned to use their arms and to feel themselves no longer slaves but brave and free men. Also, the old generation of slaves during this forty years gave place to a new generation that had no taint of the old Egyptian slavery and grew up a different people able to conquer Canaan. But especially this rising generation that were to enter a land of idolatry and moral depravity and to become the peculiar people of God, needed to be brought into close and effective contact with God. This was the supreme purpose of the stay in the wilderness. At Sinai they heard the thunderings of his voice and saw the flashings of his glory. Separated from the idolatrous peoples of the world and present with God at Sinai where they could look upon his glory, and eating bread from heaven, and remembering the fearful yet glorious signs and wonders of Egypt, and with speedy reproof and punishment for sin at Sinai, they—especially the rising generation—realized that Jehovah was all powerful and full of goodness. They year after year, in such circumstances living under the new law, came more and more into full accord with him. Finally, at the close of forty years' stay in the wilderness, Moses led them forward towards Canaan. A far-different people from those that he led out of Egypt, were these that forty years later he led towards Canaan. But his labors were about done. Rich in goodness and glory and ripe in years, at the age of one hundred and twenty, he gathered about him the host and gave them his fatherly blessings and warnings and looked back over his long life and wonderful career. Then, with full trust and resignation he climbed Nebo's lonely height, and after looking upon the Promised Land, laid him down to rest in his unknown and unnamed tomb.

Doctrinal Preaching.

BY REV. J. A STRADLEY.

Total depravity, helplessness, foreknowledge, predestination, election, human agency, substitution, atonement, regeneration, faith, baptism, sanctification, glorification in heaven; or eternal damnation in hell, constitute the framework, the essence and the excellency of the gospel of Jesus Christ. A religion without these strong Bible doctrines is like a human being without bones, or without a soul. God's teachings are strong, positive, commanding, ennobling, life-giving. Christ preached strong doctrine, so strong that the Jews took up stones to stone him for it. We need more preachers now, who will preach the whole truth, even though they be stoned for it. Paul said: "The time will come when they will not endure sound doctrine." 2 Tim. 4:3. It seems as if that time has come. People do not like doctrinal preaching. They want flowers and fancies. They say: "Give us broad, liberal preaching, such as will promote Christian union, even though one has to sacrifice some Bible doctrines to obtain it."

Some, because they cannot reconcile election and human agency, will throw away agency, and make of election the sum and substance of their creed. Others reject election and make agency the soul of their religious system. God, in saving sinners, has joined these two together, and he who separates them, or ignores either, is unsound in Bible truth. Human agency is a Bible doctrine, and ought to be preached. If man is in no sense free to accept or reject gospel offers, then he is not responsible. But he is accountable, Christ says: "Ye *will not* come unto me, that ye might have eternal life." God says: "O Israel, thou hast destroyed thyself."

But in the preaching of to-day, the agency of man is made far more prominent than predestination, election and the sovereignty of God in man's salvation, and this I believe is one reason why there are so many weak Christians, who have to be fed on milk, because they are not able to eat the strong meat of the gospel. Heb. 5:12. Human agency is now emphasized so much, that people rely too much on themselves, and not enough on God. Hence, it is that so many start and fall in the Christian life.

Many preachers, and nearly all evangelists, make something like this the sum of their preaching: "Make up your minds to be Christians, turn from your sins, take Jesus for Lord and Master, come out on his side, and live for him," &c., &c. In the fashionable preaching of the day, but little is said about sinners being lost, ruined, helpless, going down to hell; and urging them to call on God to save them. They are not often told; "Ye must be born again." They are not often preached to so as to make them cry out: "God be merciful to me a sinner. What must I do to be saved?"

The preaching of Christ and the Apostles was very largely doctrinal. We ought to preach what they preached or quit.

Spurgeon was one of the greatest doctrinal preachers of the world; and yet perhaps no man ever won more souls to Christ than he did, and no one ever did more to strengthen and comfort God's people than he did. Then do not be afraid of the strong doctrines of the Bible. They are God's truth; and truth leads the soul to Christ and salvation.

Oxford, N. C.

Bro. Spilman's Facts and Figures.

BY REV. M. J. WILLOUGHBY.

I am glad Bro. Spilman has put this matter before the readers of the RECORDER. His articles call attention to a deplorable state of things. There are some things not clearly stated in the articles which may be easily read between the lines. By way of reflection and comment, I wish to call attention to some of these. What I shall say may sound like criticism, but my motive is to utter a modest word while the question is up, to help in a modest way to open the eyes of the Baptists in North Carolina to this "suicidal process," as Bro. S. calls it.

In justice to the preachers who attend the Seminary, perhaps I might suggest that, maybe going to the Seminary opened their eyes to the size of the world and obliterated State lines, so that they, while not unwilling to come back to North Carolina, felt that "the field is the world," and that it was their duty to enter the "open door" that was "great and effectual." You know, that while they do not *oppose* the Seminary outright, there are many in North Carolina and in other States, who do not *favor* it outright. If any man goes to college or the Seminary and is not enlarged in his feelings, desires and aspirations, his education is a failure. Still he will naturally feel a preference for his native State. He may have to turn away from the State made dear by the ties of school-day associations; and though he leaves with a sad heart and tearful eyes, a sense of duty impels him to enter the "open door," because prejudice sometimes closes the home door. With holy ambition and high aspirations, after the toil of preparation, the young man cannot, he will not sit down idly, if he is of the right metal. If called to preach, how can he be idle? Saul of Tarsus was impelled to enter the "open doors" after his conversion, preferring his own people, but turning from them when he saw that their prejudice would not let him preach to them. How he loved his own people, among whom he was educated, almost wishing at one time at least, that he might be "accursed for his kinsmen according to the flesh."

I know one Wake Forest student who went down into the lower part of the State to teach school and preach, after he left college, but not till after he had gone home to his old associations and offered himself to the work there. The work did not offer and what must he do? Could he sit down there and thus throw away his preparation "waiting for something to turn up?" No, he must now make something turn up. He owes something for college expenses, and besides that he must earn a living. He accepts the school and preaches on a smaller salary than Bro. Spilman's first year's salary, a little over half of which was ever paid. Still he stays on for several years teaching school for a living and pays his debts. He is conscientious and feels that he could preach better if he could give himself wholly to preaching, and wants to do it; but he must do something else or starve. After several years of this sort of arduous work, he and his wife still teaching, he has baptized quite a number of converts, some of whom are now preachers. His wife cheerfully devotes herself to the school-room, to partially release him, that he may have more time for study, prayer and preaching. Often his heart is sad when he comes home from a meeting twenty-five miles away, as he looks at his tired wife who is wearing herself out that he may have more time to devote to their Master's work. For seven years he preaches on, the Lord greatly blessing the work, in town and country; churches are organized and Sunday-schools established, and old churches are strengthened. He works on patiently for these years, preaching to churches in two or three counties, and they seem satisfied to accept his services for a small salary, not one which has ever yet paid *all* of the little promised. At length he is called to another State, without his own solicitation, at a salary ample to free him and his wife from the school-room. Can you blame him from accepting the call and leaving North Carolina, though he found it painful to leave the work he had been permitted to build up and those dear to him as children in the gospel? Well, who is to blame?

Let each draw his own inferences from the following: that some preacher, after he left North Carolina, was invited one summer to assist in a meeting in the same old association which he wanted to remain in after he left college. He hardly could spare the time, but the invitation was urgent, and he thought under the circumstances, he ought to go, "not counting his life dear unto himself," nor "conferring with flesh and blood." So he goes; the six-days meeting closes, he is happy that a few at least have found the Saviour. The hour of baptising arrives, a number are gathered to see the ordinance, among them some who perhaps attach undue importance to the ordinance of baptism. The preacher uses the opportunity and the occasion to say that baptism is not a saving ordinance, and that the only thing in the Bible from which any one could infer that the ordinance has saving power, is a passage in the last chapter of Mark; and that scholars had found that the passage is doubtful, not to say ungenuine. Whereupon certain ones took it upon themselves to get their bristles up, and said that the young man had been to college and the Seminary, and thought himself so smart as to attack the Bible! Shades of the dark ages! Yes, and there was a preacher among the wounded game that day, who asked for information on the passage in question, through a religious paper. The editor explained in a sensible way, saying substantially what the preacher had said about the passage, at the baptising. But the editor happened to be a W. F. and a Seminary man, whereupon a certain oracle of exegesis and orthodoxy took it upon himself to say, through that paper, that the passage in question was *certainly* inspired, and that these young fellows who had been to the Seminary were "smart Alecs" who don't know what they are talking about. That same oracle is a Baptist preacher, wielding a considerable influence over certain brethren.

Now, who is to blame, if when a young preacher is "persecuted in one State he flees to another?" These are facts in the life of that young preacher, whom I happen to be tolerably well acquainted with. These are facts with not the least tinge of fiction.

I am glad to note that several of the young men now at the Seminary are coming back to North Carolina. But then, when they do not come back to their native State, let us rejoice that others come from other States to take their places; men of God, prepared and educated in other States. "Turn about is fair play," and maybe it is best thus to swap.

Let's hope and pray for a better and brighter day to dawn.

The Biblical Recorder.

WEDNESDAY, MAY 15, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THERE is no reason why any one should take it that the special work being done for Wake Forest College and the Baptist Female University will be to the disadvantage of either of these institutions. There must be forms of education just as there are forms of missions, and if they are represented by more than one man it is not a sign of conflict.

O, brethren, let us be broad enough to give opportunity for all our enterprises before our churches. The work of the Master is the real object, and so long as this is kept in view, there can be no conflict.

It is earnestly to be desired that the door of every church in the State be opened wide to brethren Stringfield and Blanchard. Both represent a great and worthy object, both are working for the glory of God, and the prayers and sympathy and other help given them will be blessed to the Lord's good ends.

THE messenger of God ought to be the most careful of men as to his speech and conduct. There are preachers who observe this policy in daily life, but in the pulpit seem freer of speech than ever. Speaking God's will is a fearful responsibility.

The gospel of Jesus Christ is hard to preach, being easy to one except as God makes it easy. It is undeniably difficult to be straightforward, to the point, and at the same time tender and considerate. To do this one must never lose self-control or reason, which is very hard; yet not to do this is to uncover one's self to the charge of intemperate speech.

Of course, there are times when all the vigor one has ought to be put into one's words, times when there is no occasion for considerateness or tenderness; but they are not frequent.

It has been said that the forgiveness of sins has been preached until men have forgotten the wrath of God. This may be true; but it is not so serious a matter as preaching the wrath of God so that people (especially children) are frightened into joining the church. The gospel of regeneration, the gospel of the Spirit, is the gospel that draws souls. The gospel of man's sinfulness, God's merciful justness and wisdom, the love of Jesus and the power of the Spirit is the gospel of salvation.

Not long ago in the latter part of the night a woman passed our door wailing as though she were being beat to death. She had been to a meeting. We cannot judge; but we confess that a convert who undergoes the experience of repentance, belief and regeneration with composure has more of confidence than one who cries out in abject fear. Mind you, shouting, shouting is the expression of joy, not terror.

The members of churches who made professions in order to escape the wrath to come are usually the inactive members. Salvation is not the only thing that regeneration insures, not the only thing those without Christ should be taught to seek. A regenerate—a saved—man will generally seek to glorify the Father by faithful service; and accordingly the fact that many church members seem not to be in service is argument that there are unregenerate ones in the churches, and, if there are such, their number is largely made up of those who were frightened by awful word-paintings into accepting the Saviour before they had anything but a selfish motive for accepting him; whereas, the Christian religion is the religion, first of all, of death to self.

We have no doubt more care can be wisely taken lest people be gotten to accept Christ through selfish motives; and, above all, there should be as much as possible of the Saviour's tender love in the efforts of those who have children to preach to. It is a grave mistake to frighten young people.

"THE BAPTIST POSITION."

We find that it is desirable to make an effort to distribute Bro. Love's sixty-one page tract, "The Baptist Position." It is meeting with favor wherever it is read. Conditions in North Carolina inspired Bro. Love to write it.

We will send the tract to any subscriber who sends us two dollars with request for the tract; and to any nineteen weeks' trial subscriber who sends five cents extra.

Any pastor sending us five dollars at one time in new subscriptions (whether nineteen weeks, six months or yearly) will receive twenty copies of the tract for distribution.

The work is found in durable paper and well printed; it will be a source of strength to many churches.

This offer is limited.

MARRIAGE.

Marriage is the basis of the family and the foundation of the home. It was ordained in the garden of Eden, thus coming down to us from the creation of man. It is as truly an institution of heaven as the Sabbath or baptism. It is the voluntary compact for life between one man and one woman, blending two destinies into one. The marriage tie can be broken only by death, or a breach of the seventh commandment. We allude, of course, not to the civil, but to the divine law. Incompatibility of temper, loss of affection, though great misfortunes, cannot break the substantial bonds of wedlock. So when the compact has been formed, the parties must abide by it, taking every precaution to render the relation endurable, even though it should not be happy. In Switzerland the problem was sometimes solved in a manner as novel as interesting. "Divorces were freely granted," says Bishop Burnet, "in the Canton of Berne; but any husband and wife applying for one were first required to pass six weeks together in one small room, furnished with only one chair, one plate, one spoon, one bed, and so on through the whole furniture, with the single exception of a small treatise on the duties of husband and wife, of which there was a copy for each. Under this regulation the parties, finding it necessary to accommodate one another, were soon on excellent terms, gave up the idea of separation, and were never known to make application again." Many, indeed, who find the marital state irksome and burdensome, might make it sweet and blessed by a course of bearing and forbearing, and by proper exertions on the part of each to please the other.

Such temporal, and often eternal interests, are involved in a matrimonial alliance, one would suppose that such a step would be taken only after careful deliberation; yet, forscoth, scarcely any crisis in human history receives less consideration. The depravity of the race is due largely to this fact. It is said that the primitive Moravians seem to have adhered to the ancient Jewish custom to some extent in making the choice of a wife a matter of chance. Courting was left to the old people, and of course not much was done. When a young man wished to marry, a wife was selected for him by casting lots among the marriageable maidens of the community, and the young gentleman was compelled to abide by the result, it being supposed that Providence controlled the selection. We are not sure that the youth ran any greater risk of getting an uncongenial companion by this method of courting than by the more modern modes in vogue in the United States.

Marriage is not all sentiment, but a matter that calls for the largest common sense. Yet, it is a well established fact that people who show good judgment in other things, evince but little in this. Every observer must have remarked of certain couples, "How strange that they fancied each other!" It is indeed fortunate that none of us have to choose except for ourselves—and that accounts for our freedom to discuss others.

In this connection we may express an opinion as to *runaway marriages*, a romantic species of meanness too often overlooked. After all the care, anxiety, and love, to say nothing of the expense, born in the parent's heart, and brought into exercise in a thousand ways in the parent's life, for a child to forsake, for a mere whim, the counsel and protection of its home, and to introduce into the family a firebrand in the shape of an unworthy person, is the most refined cruelty. Father's and mother's opinion of character and fitness are worth something; and when that opinion is despised, the marriage is almost certain to be unhappy, and to have the curse of heaven to rest upon it.

Girls, of course you are not yourselves contemplating matrimony, and in this respect you are just like your mothers were; but say to your companions, that there is one quite important particular that should receive at their hands serious consideration, and that is, character. Ask, Is he sober? Is he kind to mother and sisters? Is he lazy? Not *can* he, but *does* he, make a living? Does he pay his debts? Is he honest to the core? Is he a dude? Does he spend his nights at the lodge? Is he intelligent? If he fails in these particulars, he'll fail as a husband. If he drinks, flee from him as you would from a viper. Don't fancy that you can reform him. The sad experiment has been too often tried, and generally with the same result. Then marry a true man, and marry for love; and you will find that

"This world is full of beauty
When the heart is full of love."

A NON MISSION giving Baptist lacks means, or information, or love. The first can be made up for by prayer and sympathy and personal works at home or abroad; the second can be supplied by the papers and the pastors; the third is of God.

PERSONALS AND OTHER ITEMS.

....Baptists at Pensacola, Florida, have opened their new church.

....There are 80,000 Baptists in Canada. They own five colleges and are interested in another.

....There were more baptisms in the United States last year than in any year since 1880.

....The closing exercises of Mars Hill College occur May 15th and 16th. Prof. J. B. Carlyle delivers the annual address.

....Dr. N. B. Cobb occupied Dr. J. W. Carter's pulpit in the First Baptist church, Raleigh, on last Sunday morning and night.

....Rev. R. E. Peele, Wilmington, writes May 12th: "Rev. L. R. Carroll helps me in a meeting beginning Monday the 13th, D. V."

....There were fifty additions to the Coliseum Place church, New Orleans, in a recent meeting conducted by Pastor D. G. Whitingill.

....We have received a copy of "Mississippi Baptist Preachers," by Rev. L. S. Foster of Senatobia, Miss. We will make further note later.

....The closing exercises of the Littleton High School and Business Institute will occur May 28th and 29th. Our thanks for an invitation to attend.

....Rev. L. N. Chappell, missionary to China, with his family, passed through Raleigh last Saturday on his way to his old home near Forestville.

....During this, the dullest season of the year, we hope our friends will save us from extra expense, by sending in as much on subscription as they can spare.

....Opposition to ritualism in the Episcopal church has taken the form of the Protestant Episcopal Church Association in St. Louis. The Protestant Episcopal church debt is $100,000.

....Rev. H. Lennon will preach the introductory sermon at the next Columbus Union, and not Rev. J. F. Tuttle, as was erroneously stated in the communication published in our issue of the 1st instant.

....We acknowledge the courtesy of an invitation from the Franklin Literary Society of Horner Military School, Oxford, N.C., to attend the thirty-fourth annual commencement of that institution, May 31st.

....Rev. William T. Jones, pastor of the Second Baptist church here, was substantially "pounded" by the members of the First church, Thursday, in recognition of his zealous and fruitful work.—*Goldsboro Headlight, May 9.*

....As the result of recent legislation, it is expected 4,000 saloons in Indiana will be closed this year. We are firmly of the opinion that the saloons will be wiped out of many States, among them our own, within the next few years.

....Rev. R. E. Peele, of Brooklyn Baptist church, Wilmington, N. C., has gotten out an able tract, "The Nature of Christianity from the Standpoint of a Baptist." We hope to speak more fully of it when we have studied it. Price 10 cents.

....The closing exercises of Hodges' Business College and School of Shorthand and Typewriting, Augusta, N. C., occur May 23d. Rev. F. H. Wood will make the literary address; there will be presentation of prizes and other interesting exercises.

....We regret to see that malcontents have been trying to destroy the influence of the brightest Methodist editor in the land, Bro. Lafferty of the *Richmond Christian Advocate*. Hold hard to your course, brother, and all the good Methodists will stand by you.

....Pastor Jenkins had a full house to hear him preach last Sunday morning at the Baptist church. His sermon was a fine one and well delivered. After the morning service the ordinance of baptism was administered to five converts.—*Waynesville Courier, May 10.*

....Dr. Conwell's institutional church at Philadelphia undertook to run colleges, gymnasiums, baths, lecture-courses and the like; and the tax assessors took it that such things ought to be taxed. A great deal of feeling was caused, but this didn't make the assessors do wrong.

....The papers give an account of a lecture on hypnotism in the Y. M. C. A. hall of a western town. What is it that cannot get a hearing through the Y. M. C. A.?—*Christian Advocate.* We cannot answer your question, but it is sometimes the case that the gospel has a mighty poor hearing.

....Rev. Edgar E. Folk, editor of the *Baptist Reflector*, of Tennessee, has written a timely tract on "The Indebtedness of our Boards." Price five cents a copy. A. J. Holt, Cor. Secretary, Nashville, Tenn. As this is a very important subject, we hope to carefully examine the tract for the benefit of our readers.

....The revival meeting in Scotland Neck closed on the 10th. Rev. J. E. Hutson assisted in the meeting, preaching twice a day for eight days. God greatly blessed the labors of the brethren, and on Sunday night the 5th about thirty made profession. Bro. Hutson commenced a meeting in Tarboro on the 12th. So we gather from the Scotland Neck *Democrat.*

....At no place in our State has so much progress been made in recent months than that under Rev. R. W. Weaver's pastorate at High Point. A seminary school has just been organized at Welch's and a church may be erected within a year. Dr. H. W. Battle of Petersburg will hold a meeting with Bro. Weaver in June. Bro. Weaver has been engaged to deliver the literary address at Alamance Academy on May 29th.

....The closing exercises of Oakdale Academy will take place on May 23rd. The Literary Address will be delivered by Rev. C. A. G. Thomas. Also those of Amherst Academy will take place on May 17th. Rev. R. L. Patton of Morganton will deliver the address.

....We are advised that a young man named Gibson is in this State posing as a lecturer, and makes quite a plausible plea. He claims to have been a Seminary student, and shows a letter from Dr. T. T. Eaton. He was expelled from the Seminary. Look out for him.

....It is good to see more long pastorates coming to light. April 22d Rev. Samuel Alman's twenty five years pastorate of Emmanuel church, New York City, was celebrated; and May 12th, Dr. R. S. McArthur will celebrate the twenty-fifth anniversary of his pastorate of Calvary church, that city.

....Rev. W. R. Gwaltney's flock at Wake Forest and that of Rev. C. W. Matthews at Chincoteague Island, Va., sent their shepherds to the Convention at Washington. The last named was "wrapped in a brand new suit of clothes," the gift of his church. Both of these pastors are praising the Lord for the generosity of their brethren.

....Rev. J. G. Pulliam, pastor of the Baptist church here, who has been at his home in the western part of the State for about two months, returned home Saturday, much to the delight of his congregation and friends here. We are indeed pained to hear of the death of his infant child which occurred since he left us.—*Smithfield Herald, May 9.*

....Dr. Stephen B. Weeks, who has done such valuable historical and statistical work, is not, as President Chas. E Taylor stated in a recent article, a Trinity man, but a University of North Carolina man, where he graduated and then took two years of special graduate courses under his old professors. He was a Trinity professor.—*Thos. Hume.*

....Bro. Jno. B. Brewer, principal of the C. B. F. Institute, Murfreesboro, writes: "Rev. W. L. Wright, D D., pastor of Leigh Street Baptist church, Richmond, Virginia, preaches the sermon before our graduating class on Tuesday, May 28th, at 11 o'clock a. m., and Rev. J. E. White of Edenton, N. C., delivers the annual address on Wednesday at 12 m."

....Within the last two or three years more than twelve impostors, claiming to be Baptist preachers, have been exposed here at Raleigh. All of them had friends who said they were persecuted; but they were impostors nevertheless, and we will expose as many more as fast as they are found out. This is one of the advantages of taking a good paper.

....Rev. W. A. Smith of Cedar Rock Academy sends us a tasteful invitation to attend the annual exercises of his efficient and growing school. The debate will occur at night, May 14th, declamation medal contest the following morning, the literary address following at 11 a. m. by Hon. E. E. Hilliard; recitation medal contest at night. There will also be a musical concert.

...."A prominent man," says the *Christian Advocate*, (Nashville, Tenn.,) "with regard to Baptists in New York is the inauguration of an order of deaconesses. Mrs. Wm. R. Williams and Rev. Walter Ranchenbusch lead in the matter. The aim is for the visitation and help of the poor; a uniform dress is to be adopted, not imitation of the Romish nuns or Episcopal priesthoods, but because it secures immunity for women in Christian work from annoyances to which otherwise they would be exposed."

...."I have just read Bro. S. M. Brown's article on 'Modern Craze for Movements' and am so well pleased I want to say amen and thank'ee, too. I have on hand now a little cash for the RECORDER, and if we can have more and more such ringing truth you may count on me for more and more of earnest work. With 650 members working *'together with God,'* and not in *'bands,'* I am much encouraged in the work of the Lord and His church. While the RECORDER seeks to hold the forces together, count on C. E. Gower."

....Rev. Calvin S. Blackwell of Elizabeth City, May 6th, writes: "Rev. W. P. Hines has just closed a twelve days' meeting with my people, which resulted in 120 persons being added to the Baptist church of Christ. For effectiveness, thorough work and practical results, I have never seen his superior, and I have worked with Moody, Jones, Wharton, Fife, Harrison and Hammond. He did not say or do a silly thing that a man of taste and sense could object to. His songs and sermons reached the people and held them from start to finish. His influence is a real help to the pastor."

....We received the following from Bro. M. W. Egerton, of Hendersonville, the 6th inst.: "Rev. D. A. Glenn tendered his resignation as pastor of the Baptist church at this place on Sunday, May 5th. Bro. Glenn came to this place from Marion, Va., and has now been its pastor for more than four years. The relationship has been a pleasant one to all concerned, the power of the pastor over his congregation having steadily increased, and his hold upon the individual members of the church having been constantly strengthened as he has moved among us from day to day. Bro. Glenn's members have bestowed upon him a sincerity and warmth of affection seldom surpassed, and his severance of the relation which has existed so long and so profitably, has thrown before us a shadow beyond which we cannot for the moment penetrate. A man of indomitable energy, unswerving in his fidelity to the cause he represents, constantly leading a devout and consecrated Christian life, he has been a strong preacher and an ideal pastor. A strong effort will be made by the church to have him withdraw his resignation, and continue as the pastor, but what the result will be we cannot now tell."

....The closing exercises of the South River Baptist Institute, Autryville, N. C., will take place May 31st, 1895. The annual address will be delivered by Rev. M. L. Kesler. Also those of the second annual session of Robeson Institute will occur June 4 and 5, 1895. On Tuesday, June 4, at 8 p. m., in the Baptist Church, Rev. Dr. W. S. Creasy of Charlotte will deliver the sermon. We acknowledged invitations to attend on both of these occasions.

....The death of Hon. Melvin E. Carter of Asheville removes from public life a Christian gentleman whose religion went with him in his daily walks. It cannot be said that he was in any sense a politician, although he died in public life. The office was thrust upon him, as the one man who could accept it without aggrieving any one. His political principles were well defined, every one knew where he stood; but he was not a partisan. Our State and denomination suffer distinct losses in his death.

....Rev. C. A. Jenkens has assumed the duties of his new pastorate in New Brunswick, N. J. He writes, May 6th: "Yesterday was a precious time at Livingston Avenue Baptist church. We received a cordial greeting, and are looking forward to the reception Wednesday night," (the 8th.) He preached twice on the 5th. After services in the morning, the ordinance of the Lord's Supper was observed. Senior Deacon Kent extended the right hand of fellowship to Pastor Jenkens and wife, greeting them in the most tender words and bidding them a most cordial welcome. Deacon Kent also performed a similar service to Bro. McDuffie, the immediate predecessor of Bro. Jenkens, thus welcoming to the pastorate of the church two North Carolina preachers.

....The *Examiner* says of Rev. W. J. Sholar, who is known in North Carolina, and who resigned the Noble Street, Brooklyn, pastorate to become assistant pastor to Dr. Humpstone: "He is to have charge of Emmanuel House in all its departments—physical, mental and spiritual. Some elementary educational classes are to be started at once, and different branches will be added as required. The Wednesday evening evangelistic services will be continued as heretofore, and possibly similar meetings will be held on other week-nights. A Sunday afternoon class for young men will be organized; and Mr. Sholar will also labor among the young people of the home church. The stereopticon will be used freely in the Emmanuel House meetings, both for recreative and instructive purposes. There will be no Sunday preaching services at the house; but Dr. Humpstone confidently expects a marked increase in the Sunday school there, and also in the Sunday evening congregations in the church." This is evidently the new age up to date. We do not expect members of churches on the New Testament plan to understand it all; but they may do a deal of thinking on the question, "Is this what they go North to seminaries for?"

SOUTHERN BAPTIST CONVENTION.

After a pleasant day's run across Virginia, one going over her rolling, fruitful hills, the other taking the water route, the RECORDER men got to Washington in good time to take in everything connected with the Convention (and there were no end of "preliminaries" of one sort or another), excepting a young people's caucus Wednesday night, and indeed one of them was so unfortunate as to get his defenceless head into that.

It is hardly probable that the scribe who, being on a boat crowded with six hundred people, was compelled to sit up all night studying the effect of moonlight on the Potomac, enjoyed his experience (for he is a married man and likes to sleep), but he was ready to say that whatever of disagreeableness there may have been was made up for by the excellent company he fell in with; and the other could grant him that much, sure that the make-up of his own train would have compensated for any amount of delays and loss of sleep, not denying that seeing the best of the "Sacred Soil" from a car of good brethren not too full (the car, of course), was better than the crowd, the fog and the moon.

Washington had been receiving troops of Baptists since the first of the week. By Thursday night there were probably five thousand visitors in the city, but there is no telling as to this, since the church will not hold near that number, and the attractions of the city are so many that the crowd never gets together. The brethren are "all about everywhere."

The first preliminary of the Convention (barring a certain "accidental" council at Nashville) was the session of the

AMERICAN BAPTIST EDUCATION SOCIETY

Wednesday night.

This most promising of Baptist enterprises is getting a stronger hold on the South each year. It is supported by broad and brainy men, and its sessions are always of more than usual interest. If it is used as the prospect would indicate, some day the Baptists of America will command, by virtue of their educational facilities, the admiration of the world. Already the Society is the channel of great good.

At the Wednesday night session, acting Secretary Morehouse reviewed the work of the Society for the year, in which there was nothing to discourage and much to lead to anticipation of better things.

Prof. Otis Mason of Washington followed

him, speaking on the advantages of the District of Columbia as an educational centre, with an eye to the Columbian University.

Thursday night the Society met in second session and elected officers, as follows: President, Andrew McLeish, Illinois; Vice-Presidents, J. P. Greene, D. D., Missouri, and Hon. J. N. Dolph, Oregon; Recording Secretary, Rev. E. M. Poteat, Connecticut; Corresponding Secretary, H. L Morehouse, D. D., New York; Treasurer, Joshua Levering, Maryland; Auditor, M. M. Isaacs, New York; Members of the Board of Trustees, John Humpstone, D. D., Brooklyn, Rev. J. M. Taylor, Poughkeepsie, N. Y., Rev. A. M. Butrick, Albany, N. Y., Prof. W. R. Harper, Chicago, Hon. C. W. Kingsley, Boston, H. C. Woods, D. D., Colorado Springs, Col., Hon. J. L. Howard, Hartford, Conn., Prof. A. S. Bickmore, New York City, L. A. Crandall, D. D., Chicago, F. M. Ellis, D. D., Baltimore, J. A. Smith, D. D., Chicago, A. G. Lawson, Camden, N. J.

After this, two of the ablest addresses that we ever heard were delivered by Hon. Wm. L. Wilson and President Whitman of Colby University, Maine. Dr. F. M. Ellis, of Baltimore, also delivered a fine speech. The house was crowded to overflowing,—and this the night before the Convention.

SOUTHERN UNION SQUELCHED

The guns have fired, and it is just so. Thursday at dinner, after the first session of the Y. P. Conference, during which Drs. Eaton and Gambrell discussed the good and bad features of the movement in a very lively but altogether brotherly manner, three very prominent Baptists told us that the RECORDER had made a bad mistake in saying that the Southern Union movement had gone to pieces; and it did look like the forces of brethren Gambrell and Pitt were more united than we thought. But the afternoon session proved us right, the resolutions looking to a Southern Union, offered by Dr. Pitt, failing to pass. This leaves the matter where it was before the Conference was called—in the hands of the churches and the Convention; the latter more than likely having to deal with it in some form this week. In fact, Dr. Hawthorne told us to-night that he will offer a resolution to ask the churches to send delegates with instruction on the subject to a real Conference next year.

The Southern Union movement would not have met such violent opposition, if the brethren who had it in charge had not seemed to be assuming too much and entirely too anxious to get a certain thing done, instead of to confer on a grave question. At any rate, we thank God that another year is given for our churches to consider the matter, and with this is the opportunity of declaiming against, or for, as the case may be, next year. We would rather the churches declare against the Union than a conference of "friends," though we must confess that the action of the "friends" to day is quite well enough, considering.

Dr. Wharton of Norfolk made the speech of the afternoon. Prof. P. H. Mell was president of the conference. We might give a detailed account of "how it came about," how in the very beginning certain brethren thrust the woman-speaking in public question, how amendments and motions and resolutions got mixed, and all the other troubles of these progressive brethren, but it might as well pass. Let us rest awhile.

WHITSITT SUCCEEDS BROADUS.

At the meeting of the Seminary Trustees to-night, Rev. William H. Whitsitt, D. D., was elected President of the institution; Prof. A. T. Robertson was made full professor of New Testament Greek and Interpretation; Prof. H. H. Harris, LL. D, recently of Richmond College, was elected professor of Interpretation and Polemics; Prof. E. C. Dargan was made full professor of Homiletics; and a school of Ecclesiology was established. To us, all this seems well and good. Not the least of God's blessings on the Seminary has been the wisdom he has given those who direct it. It is a grand institution, and has been useful to a marvelous extent.

FRIDAY, MAY 10.

So much has been said for the past two days about young people's organization, and other things incidental to the real work of the Convention, that one is tempted to think much of the time has already passed. But really, this is the first day for the work proper of the Convention.

Promptly at 10:30 a. m. Judge Haralson is in the chair, and announces that the religious exercises will be conducted by Dr. T. E. Skinner of North Carolina. "Blest be the tie that binds," was sung by the congregation. After reading the first Psalm, Dr. Skinner led the congregation in prayer, after which the President, whom the Convention has honored for the last six years, announced that it was time to organize the Convention for this year. Judge Haralson was unanimously elected President of the Convention, which makes his seventh consecutive term. In a short speech he expressed his pleasure in serving the Convention in this capacity, saying among other things that he never expected to enjoy a higher honor in this world.

The four Vice Presidents were elected as follows: J. T. S. Park of Texas, J. T. Ellyson of Virginia, B. H. Carroll of Texas, L. B. Ely of Missouri.

The election of Drs. Burrows and Gregory, Secretaries, completed the organization.

The Convention was formerly welcomed by Hon. J. W. Ross, Governor of the District of Columbia, to the capital city, and by Dr. Meadows on the part of the churches of the city. These addresses were responded to by Dr. Sampey of Kentucky.

Dr. T. T. Eaton offered a resolution to refer all resolutions to a committee without debate, but the Convention did not take kindly to this plan, and the President wisely declined not to permit a discussion of it at this hour, so the resolutions went over probably till the next meeting in 1896.

Dr. Morehouse, Corresponding Secretary of the Home Mission Board of the Northern Baptists, was invited to address the Convention on the advisability of uniting the two Home Mission Boards, North and South, especially in the interest of educating and christianizing the Negroes in the South. He is a good speaker, and stated his propositions with force and with considerable effect.

The rest of the morning session was taken up in reading reports from the different Boards of the Convention.

The report on Sunday-schools was read by Dr. Bell, Corresponding Secretary, showing that the receipts for the present year had exceeded those of last year by $4,000.

Dr. Willingham's face beamed with joy as he announced this the best year's work ever done for Foreign Missions. The interest in this report was greatly enhanced when the Secretary declared that ninety-two cents of every dollar collected had reached the missionary on his field, eight cents in the dollar paying all expenses for collecting and disbursing.

The last report, that of the Home Mission Board, was read by Dr. Tichenor. This Board is out of debt, with a small balance in the treasury. Increase of missionaries for this year over last year was 13 per cent., that of contributions 20 per cent., and of baptisms 32 per cent.

Prayer by Dr. Ellis of New York, and the doxology closed the exercises till 7:30 p. m., when the Convention sermon will be preached by Dr. Eager.

At 4:30 p. m. the Convention was invited to meet in front of the White House and shake hands with the President; and from four to six o'clock more than 2,000 men, women and children grasped for the first, and in most cases for the last time, the hand of the Chief Executive of the Nation. We are afraid some of our brethren will have to answer charges of gold bugism when they get back. Several minutes' observation showed that the President was shaking hands at the rate of one hundred people every five minutes, and in every instance he succeeded in saying something to make his new acquaintance look pleased, and he himself had a smile of his own that never failed, unless it grew broader when a Warrenton brother, who is pretty solid at home, greeted him, "Here's my hand, you have had my heart through three campaigns,"—and the brother is not an office-seeker, either.

NIGHT SESSION.

The introductory sermon by Dr. Geo. B. Eager of Alabama Friday night was preached before a tremendous audience, which was only two thirds of the number that would have heard, if they could. This much must be said: "Pay as you go" does not cut down attendence. There are five thousand visitors here. Next time we hope Chatanooga or Louisville, as the case may be, will rent a warehouse, and at any rate accommodate the newspaper men. Here the editors have to fight for tables, and having gotten them begin another struggle for fresh air and elbow room. Many of us are making the insuferably crowded house an excuse for sight seeing, and two delegates from the neighborhood of Raleigh have actually been all over the place everywhere except the Convention.

But I was writing about the sermon. "All hail the power of Jesus' name" was sung. A representative from England was introduced and he made appropriate remarks. Dr. Eager's text was, "Render therefore, unto Cæsar the things that are Cæsar's," and while there was no effort to treat so old a theme in a new view, he presented the principles involved impressively.

After the sermon, the new President of the Seminary addressed the Convention briefly, and made an appeal, which was met with response to the extent of $500.

Before the sermon, the committee on conference with American Baptist Home Mission Society sent up a report, which was unanimously approved. The sense of it is as follows:

The spirit of the conference was well indicated by the following overture of the Southern members to those of the North. "Desiring to avoid all discussion of past issues on matters on which it is known that the views of the brothers of the North and the South widely differ, we will in all sincerity devote ourselves to the task of securing for the future such co operation as may be found practicable without attempting at once to adjust all differences.

"In making this overture the committee desire to state that the Southern Baptist Convention is not prompted by any necessity of its own work or that of its home board of missions, but believing that the time has come when it should enlarge its own work among the colored people in the South, it entertains the hope that a proper co operation of the Home Missionary Society in its work already established will contribute to the efficiency of the result."

The result was a resolution unanimously adopted authorizing the Southern Baptist Convention to appoint a local advisory committee at each point where a school of the American Home Missionary Society is or shall be established. This advisory committee shall have merely the power of suggestion or the management of the schools, and in return the Southern Baptist Convention is to enlist the aid and sympathy of the people of the South in the work.

Other details of the plan were perfected, and it was accordingly submitted to the Southern Baptist Convention for confirmation last night. When the vote was taken, the scheme of co-operation was unanimously accepted.

SATURDAY, MAY 11.

Thousands of visitors sight seeing; the church crowded to suffocation; the mercury at 95. We thank the Lord for showers in the afternoon and promise of a cold wave by Sunday.

The Convention disposed of a deal of matters in the morning. In the afternoon, a reception was tendered by the Columbian University, a reception having been tendered the day before at the Ebbitt House by the ladies in general. The RECORDER kept discreetly out of these, but it was not denied the pleasure of seeing a handsome Wake Forest preacher and an assistant in that institution in charge of three rare Missouri sisters. The receptions delay the adjournment until Tuesday night; so the work of Monday and Tuesday will be told in these columns next week.

First thing after devotional exercises, Dr. Nunnally got in his Building Board resolutions, which were promptly sent to a committee for consideration. No danger.

Dr. F. M. Ellis then read report of committee on Tithing. We believe in tithing, but we do not believe in trying to institute it by resolutions. Let us pray for the Spirit's power and preach to the heart of the people. Dr. Ellis made a weighty speech, and we will quote from it later. The speech of the morning was made by Rev. E. Y. Mullins of Maryland, one of our most promising younger men. Dr. Loftin of Tennessee spoke strongly for "systematic giving." Dr. Kerfoot, Rev. D. I. Purser, Dr. J. W. Jones, Rev. C. N. Ray, Dr. S. H. Ford, also spoke on the report, which, favoring the system and arguing that paying the preacher is not to be a part of the tithes, was passed by a good vote.

The work of the Sunday-school Board was set forth in a comprehensive report read by Rev. B. H. Crumpton of Brewton, Ala. The report considered at some length the work of the publication department and of the children in the interests of missions. The report was adopted without discussion.

The report of the committee on young people's work was made by the chairman, Rev. Mr. White. It favored the organization of young people's societies under proper supervision, and was adopted without debate.

THE BASIS OF REPRESENTATION.

The next item of business was the report of the committee which was appointed a couple of years ago to consider the proposition of a change in the basis of representation in the Convention. At present representation is on the basis of the money contributions to the Boards of the Convention. A certain element in the body favors representation on a basis of numerical strength.

The report was read by Rev. E. E. Folk. Great things have been expected of the committee, but they did not develop, for the chairman simply reported that they had been unable to agree on any new basis of representation, and they recommended that the present system be continued and the committee discharged. The report was adopted unanimously.

A resolution to start a Baptist mission in Palestine was referred very properly to the Board.

THE HISTORICAL DISCOURSE.

Dr. Whitsitt was at his best, and that is great. The text was, "Speak unto the children of Israel that they go forward." Ex. 14: 15. As the sermon will be published in full, we will forbear to make piece meal of it now.

The following tribute to Dr. Broadus was in the discourse:

"When the Convention was holding its opening session at Augusta, there was a lad just turned of eighteen years, resting under the quiet shades of Culpeper, far away in Virginia. He was unknown to fame. Possibly no member of the body had ever heard his name. In due time he appeared upon the scene, and for a period of thirty years played the role of our great commoner. For thirty years he was the leading force in our counsels and history, and yet throughout that entire period he did not occupy the smallest office that was directly in the gift of the Convention. This year of our jubilee, with all its light and gladness, has been sadly darkened by his departure. On the 17th of March devout men carried him to his burial. The foremost leader of our history, great in the might of his gentleness, has passed away, but his fame and usefulness shall grow throughout the years. When you who sit here shall be old and feeble men and women, little children will gather about your knees with reverence and delight to look upon one who has seen and heard and spoken with John A. Broadus."

REPORT ON PAGAN FIELDS

was offered at night—house overflowing and suffocating as usual.

Drs. Hiden, Cranfill, Pollard, Missionary McCormick spoke to the report; all of them making able speeches. The report was adopted.

Dr. Thames offered report on union with other denominations in the publication of Chinese Bible, each denomination to run an edition of its own. This was adopted.

After an address by Missionary McCollum, the Convention adjourned.

SUNDAY, MAY 12.

The brethren spread out, preaching in every direction. Dr. Durham had a good pulpit, and his sermon will appear in Bro. Love's compilation.

At 4 p. m. Broadus memorial services were held.

It is apparent that the Convention has a great deal yet before it; but it will probably adjourn Tuesday night. So far the session has been satisfactory.

The meetings of the Woman's Missionary Union have been of a gratifying nature. A full report of the proceedings will appear next week.

[The remainder of the proceedings will appear in our next issue.]

NOTES.

About three hundred North Carolinians were at the Convention. A Wake Forest man could be found anywhere one might go. There were about one hundred of them (old students and present day); no other college had one third that number. We wish a reunion might have been held.

The Foreign and Home Mission reports are summed up as follows: The total amount given for Foreign Missions in the past year was over $129 000, but expenses for collecting it in the States reduced the receipts of the Board to $125,417. This was more by $30,000 than the receipts of the previous year, and $15 000 more than any previous year in the history of the Convention, except, of course, the centennial year. Of all the funds received by the Board ninety-two cents of the dollar went to the missionaries. Only eight cents on the dollar was used for expenses, and this includes also the cost of the Women's Missionary Union in Baltimore. The Women's Missionary Union raised $5 397 toward liquidating the debt of the Foreign Board, and the State societies contributed to the general fund $24 533. The debt of the Board has been reduced from $30,000 to less than $20,000. At the close of the year there were in the foreign mission field eighty five churches, 114 out stations, ninety one missionaries, thirty ordained natives, fifty nine unordained native workers, membership, 3 493; Sabbath-school pupils, 1,503; twenty two houses of worship, fifteen day schools with 107 pupils. The natives contributed $6 459.

I. T. Tichenor reported for the Home Mission Board as follows: Missionaries, 425; increase 44, and more than in any year of the Board's history. Baptized 5,921; increase 1,451, and 572 more than have been baptized in any one year since the organization of the Convention. Cash receipts, $88,640.20, being $15,399.29 larger than last year and greater than any previous year except the centennial. The Board began this year with a debt of $6,763. May 1 it had been reduced to $1,100.

The general statistics of the Convention were given in a compilation made by Secretary Lansing Burrows. It showed the following totals: District Associations, 703; ordained ministers, 9 907; churches, 17 803; membership (white), 1,431,641; colored churches, 13 838; membership, 1,317,130; aggregate membership, 2,748,171.

Bro. Love of Suffolk will get out a jubilee Convention book, containing sermons preached at Washington last week and Sunday, and other matter. It is a good idea and Love is the man to push it.

From Chapel Hill.

For nearly two months during the illness of our pastor, Dr. Carroll, we have not failed to hold the regular services of our church. Our Young People's Society, which I had the honor of organizing nearly ten years ago, has been an efficient ally in supplying us with instruction and inspiring exercises. It has commanded large audiences on Sunday night, when Home Bible Study, the Rise and Growth of the English Bible, the Sunday school Superintendent, The College Students' Volunteer Movement for Foreign Missions, have been discussed by the young people and their leaders. We treat our Society as if it were in and under the control of the church.

Bro. Cade has rendered us excellent service in several very interesting discourses, and Bro. J. W. Watson, who preaches to churches near us, has helped us with good gospel sermons. The pastor now gives us Sunday morning discourses from his chair, after the ancient teachers' fashion, and we trust is improving in health.

THOS. HUME.

Charlotte Notes.

Perhaps it is a little late now, but let me say that our last Union Meeting at Independence Hill church was largely attended. On Friday, Dr. Pritchard delivered an instructive and eloquent sermon on Home and Foreign Missions. It was just the thing the people wanted to hear. The Doctor is at home when he is telling us the story of Carey, Judson, Yates and Diaz.

On Sunday at 11 o'clock, Rev. J. O. Alderman preached a most excellent sermon, presenting some very helpful lessons from the poor widow's mites. We learned that everybody had something to do, from the least to the greatest. The Baptists and people of that neighborhood very pleasantly and generously entertained the delegates. I shall be glad when we go there again.

The meeting at McAdenville closed last week. There was a general awakening in the town. There was a revival in the church which was one of the best features of the meeting. In addition to this, there were thirty or forty professions of faith in Christ, about one half of whom joined the Baptist church. More will follow soon. There were ten or twelve who came out for the Saviour at the last service, "Let all the people praise the Lord."

Rev. J. M. Bridges, who sat at my back when I tried to preach my first sermon, is now entering upon his second pastorate with this church. This is a compliment both to him and the church. He made himself felt during the meeting by his earnest work in the services and by going from house to house.

Rev. C. W. Blanchard won many hearts for Wake Forest College while in Charlotte. His addresses in our churches were captivating and soul-stirring. Even those who were not Baptists became interested in the College. We would rejoice at having him visit us again.

Our Baptist Zion in Charlotte is still on the up grade. Dr. Pritchard is leading Tryon street with a steady hand and with a true heart. That church now has the largest Sunday school in its history. Their Sunday school room is entirely too small to accommodate the school.

At the Olivet church, on west Trade street, there is an aggressive spirit manifested along all lines of our church work. The congregations are growing; the prayer meetings are more largely attended; the Sunday-school is putting on new life, and there are frequent accessions to our membership.

Bro. C. Gresham has been on the sick list during the spring, but he is now almost well. The pastor, the Sunday-school and the prayer-meeting always miss this brother when absent.

The Ladies' Aid and Missionary Society in the Olivet church is one of the prime factors in the works of faith and the labors of love. I am not only thankful for the *women*, but for these *women* who help me preach the gospel.

L. R. PRUETT.

DAVIS & WILEY BANK, Salisbury, N. C.
Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company. Mr. Wiley died July 2d, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 12.

Yours truly,
(Signed) THEO. F. KLUTTZ, *Executor.*

P. S.—I consider Mr. Wiley's life insurance the best property that he had.
(Signed) KLUTTZ.

Unveiling of Confederate Monument at Raleigh, May 20, 1895.

On account of above occasion the Cape Fear and Yadkin Valley Railroad Company will sell round-trip tickets to Raleigh, N. C., at rate of one cent per mile traveled; tickets to be sold May 19th, and 20th, 1895, with final limit May 22nd, 1895.

Rate from Wilmington, $3 70, Fayetteville, $1 55; Maxton $3 50; Red Springs, $3 05; Lumber Bridge, $1 90; Greensboro, $1 60

W. E. KYLE, *G. P. Agt.*

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. L. Johnson, J. H. Bobbitt, and W. H. King & Co.

Associations in 1895.

May.

Chowan—Gatesville, Tuesday, May 21-23.

July.

Central—Mt Vernon church, Tuesday, July 30th to August 1st.

August.

Pilot Mountain—Beaver Island church, Rockingham county, Thursday, Aug 1-3.

Beulah—Ephesus church, Tuesday, Aug 6-8; the nearest depot, Cunningham, four miles.

Flat River—Concord ch, Tuesday, Aug 13-15

Yadkin—Antioch ch, Thursday, Aug 15-17; four miles west of Mt Airy.

Liberty—Randleman, Tuesday, Aug 20-22.

Brushy Mountain—New Hope ch, Thursday, Aug 22-24.

French Broad—Lower Walnut Creek ch, Thursday, Aug 29-94; near Marshall.

Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.

Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.

South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.

Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnsville.

King's Mountain—Bethlehem ch, Thursday, Sept 19-21.

Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

Mecklenburg and Cabarrus—Where? When? Minutes not yet published.

Piedmont—Where? When?

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.

Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.

Green River—Green River ch, Thursday, Oct 3-5.

Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.

Eastern—Corinth ch, Tuesday, Oct 8-10.

Tar River—Wilson, Wednesday, Oct 9-11.

Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.

Union—Meadow Branch ch, Thursday, Oct 10-12.

Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.

Catawba—Morganton, Thursday, Oct 10-12.

Atlantic—Kinston, Tuesday, Oct 15-17.

Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.

Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.

Montgomery—Mt Carmel ch, Thursday, Oct 17-19.

Pee Dee—Spring Hill ch, Thursday, Oct 24-26.

Cape Fear—Mt Sinai ch, Columbus county, Thursday, Oct 24-26.

Brunswick—Shallotte ch, Thursday, Oct 24-26.

South Fork—Norton, Thursday, Oct 24-26.

South River—Olive Grove ch, Wednesday, Oct 23-25.

West Chowan—Sandy Run ch, Tuesday, Oct 29-31.

Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.

Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.

Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oak ch, Thursday, Nov 7-9.

Columbus—Pine Forest ch, Thursday, Nov 14-16.

Roberson—Half Breed ch, Tuesday, Nov 12-14.

Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION,
Greensboro, Thursday, Dec 5-10.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

From Rev. A. J. Hires.

Dear Recorder:—Your little yellow label clearly indicates that the time has come for my annual epistle. To renew subscription or not has been a question. The state of my eyes now obliges me to do my reading and writing by daylight, and because of the heavy tax on my time and also on my purse, I have been under the conviction for some months that it would be wise to take fewer newspapers. And so I resolved to do, but like the New Year resolves of sinners, it has not amounted to much yet. How good newspapers—the only kind I take—do grow on one. To discontinue them seems like cutting the acquaintance of old friends, a hard thing to do. And now I am not able to make up my mind to dispense with the weekly visits of the RECORDER. That does not mean, however, that I endorse everything in your columns, for I do not. For instance, your attitude as to the young people's movement has looked to me exceedingly unwise. Having read thoughtfully the discussion by and through you, I am free to say that Bro. Van Deventer has had decidedly the best of the argument, and time will show him to be right-hearted and level-headed on that subject.

Being in a position to see somewhat of the true inwardness and the prestige of this young people's movement, I am more and more certain as the months go by, that it will prove a rich blessing in every way. Though I have seen more than three-score and ten years on the earth, and had no thought or desire to join a young people's society, nevertheless I was elected to membership in a Christian Endeavor Society, which is also a B. Y. P. U. Society. With desire to see more of its practical workings, I did not decline the election, and while not as young as the rank and file nor as active a member, I do attend the meetings as often as circumstances will permit. These meetings, believe me, are among the most inspiring and helpful to devotion of any I ever attended. Moreover, it is to me a continual joy to witness the growth of these young Christians in Bible knowledge, in grace, in activity and in efficiency. And certain I am that the church to which they belong has no truer or more loyal members. This Society, so far as I know, is a fair specimen of others in this city and elsewhere. The training and exercise obtained in these associations are just what our young people need to make them useful members of the churches. But you say the same good may be attained without a Society. The fact remains, however, that the average church has not done, and will not, at least for some time to come, do this very important work. As to the State and National organization, I see no more harm in them than in the several Baptist State Conventions or the anniversary meetings of the Southern Baptist Convention or Missionary Union.

Having kindly made the above criticism, I might take a long time and much paper in telling of things pleasing to me in the RECORDER. But I will now only refer to two. The first is, your high and advanced stand on the temperance and liquor traffic questions. Believing the liquor business, licensed or unlicensed, the most potent infernal agency on earth, and holding it all the time in red-hot indignation, I have loving regard for every man and every newspaper seeking its prohibition.

The second and only other pleasing feature of the RECORDER to which I will now refer, is the gallant stand taken and held on the educational question. Dr. Taylor's comprehensive and common sense arguments have not been and cannot be answered, I think, and how they can fail to carry conviction wherever read, is hard to understand. You have stood bravely by the Doctor in this important fight, and so doing you merit the good-will of the people who are being defrauded out of their educational rights by an aristocracy. To say nothing of the unfair competition of these State pampered schools with Christian educational work, it is surely a sin and shame for a State to spend so much money on high-grade schools and so little on its common schools.

But, after all, the main reason for renewing my subscription is, my interest in Baptist State news. A residence of several years in the Old North State has given me much interest in the current history of your churches and denominational work along all lines of progress.

Now I have no room left for Baltimore news and notes, which I intended to write. This I may do at a future time.

Find enclosed payment for another year, and believe me your friend,

Very truly, A. J. HIRES.

Baltimore, April 22, 1895.

History Repeats Itself.

When Dr. Martin B. Anderson went to Albany to ask for some legislation affecting the interests of Rochester University, he wrote the following letter to his wife:—

"ALBANY, April 3, 1856.

"* * * As I said to you when I last wrote, nothing can be done here but by the action of a lobby member through an entire session. No politician can be trusted farther than he is watched and paid in some sort of current coin. You can hardly conceive of the depth of political corruption existing in this place. * * It is said that the old Roman augurs could not look each other in the face without smiling. It seems hardly possible that these legislators can keep grave when they talk about public morals and public good while they all know that the only prevailing motive is private interest—that nobody thinks of a bill being passed on its own merits; it must be bought or driven through the house, or it never moves. A member will introduce a measure and seem to work for it, but there is always a clog; something stops the wheels, and somehow or other it does not go * * *."—*Memoir, page* 128.

FOR COUGHS, ASTHMA AND THROAT DISORDERS, use "*Brown's Bronchial Troches*," 25c. a box. Avoid imitations.

"Uncalled For, Unscriptural."

Dear Recorder:—I wish to endorse every word you have said with reference to the so-called B. Y. P. U.; and emphasize the statements made by you that the movement is uncalled for, and wholly unnecessary, unscriptural, and will lead to harmful influence over our churches, and have a decided tendency to make prominent human effort and power, to the ignoring of the Holy Spirit, and forgetting the office of the Holy Spirit in all church work. There is entirely too little depending and waiting on the guide of the Holy Spirit in many churches already. In my humble opinion the pastor that cannot develop the young people, members of his church within the fold of the church, and its prayer meeting and Sunday school, will make a dismal failure of doing so through the B. Y. P. U.

Judging of such developments entirely from the standard of Christian character recorded in the New Testament, large crowds, big speeches, banners, and great State and National unions, does not measure up to a New Testament standard.

But I suppose the friends of the movement are somewhat like a noted D. D. in this State, who, when defending women speaking in public, said, "If Paul were living now, he would not write as he did on this subject." So with the friends of the B. Y. P. U. They must think there is great need for it, and I suppose they believe if Paul was now on earth he would lead the movement. Can you imagine anything more absurd?

Such opinions mean that although the Apostles wrote by inspiration, and Jesus was divine, with all their inspiration and divinity, they failed to form and institute a church suited to all the requirements of the ages, with reference to preaching the gospel all over the world, and for the spiritual growth and development of churches and individuals. And hence, we must have a substitute, something of our own get up, that will meet all the requirements. The next generation of Baptists will reap the harvest of what we are sowing in this movement.

I wish also to heartily endorse what you said under the head of "What have they seen in their pulpits?" It is timely and very much to the point, and certainly draws a correct picture of many pastors.

Yours sincerely,

D. W. ALDERMAN.

Alcolu, S. C.

Honesty the Only Policy.

Honesty is not alone the best policy in business; it is the one and only policy. Upon it, and upon it alone, can a good reputation be built, and a man in business without a reputation for honesty might just as well stop. Any deviation from the rule of honesty in business may bring temporary gain, but it invariably means permanent loss. On the other hand, a strict adherence to an honest policy may mean a temporary loss, but it is sure to result in a permanent gain.—*Edward W. Bok, in Ladies' Home Journal.*

Cattle should be kept comfortable. What is lacking in warm and dry shelter we pay for in feed and consumed fat of the animals.

In the malaria districts

there has been in use a remedy with good effects for nearly a quarter of a century. It is a preventive and cure that thousands make use of every year. Why? Because it never fails to do good—its medicinal qualities are certain. It is specific for this dread disease. It cures!

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Have you Malaria? Is the terrible poison in your blood? The symptoms: that intermittent fever which dries up your blood—your appetite fails—you have no energy, strength—that cold, chilly feeling which brings on nervous prostration, headache, neuralgia, aching pains. Have you these? If this is your case

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The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews; Rev. J. N. Stallings; R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt; Rev. A. J. Bordeaux; Rev. W. B. Harrell; Rev. Thos. G. Wood; Rev. Samuel Saunders; Rev. G. M. Webb, Rev. S. C. Page, Rev. R. W. Weaver, Rev. C. W. Matthews.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

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Secretary of society free if they send names of members. BOX A., Plainfield, N. J.

Wilmington & Weldon R R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Apl 24, '95.	No 35. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 a m	10 20 p m	
Leave Tarboro	12 20 a m		
Lv Rocky Mount	1 05 a m	10 20 p m	6 00 a m
Leave Wilson	2 08 a m	11 08 p m	
Leave Selma	2 53 a m		
Lve Fayetteville	4 30 a m	12 53 p m	
Arrive Florence	7 20 a m	3 00 p m	
	No 47. Daily.		
Leave Wilson	2 13 p m		6 35 a m
Leave Goldsboro	3 10 p m		7 20 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Apl. 24, 95.	No 78. Daily.	No 83. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 a m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 a m		9 40 p m
Arrive Wilson	1 00 a m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 52 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount	2 33 p m	12 07 p m	
Arrive Weldon	3 48 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.48 p m, Halifax 4.56 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 10.35 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.35 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R, leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

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(PIEDMONT AIR LINE.)

In Effect April 21, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 22 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 23 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 38 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	4 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 53 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	5 59 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.			No 12. Daily.
5 05 a m	Lv	Raleigh	Ar 7 30 a m
6 10 a m	"	Durham	" 5 20 a m
8 35 a m	"	Greensboro	" 9 55 p m
10 15 a m	"	Salisbury	" 7 55 p m
11 09 a m	Ar	Statesville	Lv 7 03 p m
12 30 p m	"	Hickory	" 5 56 p m
3 53 p m	"	Asheville	" 2 16 p m
5 22 p m	Ar	Hot Springs	Lv 12 48 p m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $3.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

N. J. O'BRIEN, Supt. First Div. Danville, Va.
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W. A. TURK, Gen. Pass. Agent, Washington, D.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss Fannie E. Heck, Raleigh, N. C.; Secretary, Mrs. J. A. Briggs, Raleigh, N. C.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

SUBJECT FOR MAY: JAPAN.

"Bear much fruit. so shall ye be my disciples." Missionaries, 4; native assistants, 4; stations, 6; churches, 1; membership, 31; baptisms, 9. Contributions, $15.

Study Topics.—Unique position of Japan among heathen nations. Uprising of Buddhism and other religions in view of Christian missions. Danger of exaggerated views of missionary success. Language and religious pre conceptions barriers to mission effort. A Baptist opportunity.

It is a genuine pleasure, we suppose, to all who are deeply interested in missions, to run to earth a slander against missionaries or their work.

Certainly it gave us pleasure to learn the real facts concerning a Japanese missionary of another denomination. First, we give the slander—then the explanation.

Some years ago a family returned from Japan, where they had been living for several years for business reasons. They stated that they did not believe in missions because a certain missionary in the city in which they had resided lived in a very large and handsome house. There could be no doubt but that this was so. They had often passed the place and knew it well. They had no patience with people here at home who gave money to support men in such luxury, and, they doubted not, in idleness also.

So the report took shape and was echoed from house to house, and quoted as often as missions were mentioned. This was the slander.

Now the explanation. As far as the outside of the story went, it was true. The house was there; it was large and handsome, and the people who lived in it lived well. But the missionary who lived in this house was a genuine missionary. He was a man of wealth, who had given not only himself, but his fortune, to the conversion of Japan. He had never received a cent from any mission board, and his handsome house was his own private property, yet ever held at the service of the mission. It was the headquarters of every missionary, his table was theirs, and their necessities his own. But more than this. Since those returned from Japan who gave the first statement circulation, this consecrated missionary has given his handsome house to his mission board.

So ends, or should end, a missionary slander, as many another has done. But no, it will not end; for many who heard it will never know its true explanation.

Be that as it may, we beg you to remember this little statement of facts, when next you hear anything to the discredit of the missionaries, be they far or near. They stand with us accountable to God for their actions, and surely no other motive than to serve him would cause them to leave home and friends and every earthly prospect of advancement.

The Great Bright God of Self-Restraint.

Dr. Josiah Strong, in "Our Country," tells us of the heathen god, *Kannin Daimiyo-jin san*, the great bright god of self-restraint, and of the *Kannin bako* (self restraint box.) He lets the "Japanese heathen" tell his own story.

"From ancient times my family has believed in and worshipped the great bright god of self-restraint. We have also made a box and called it the self-restraint box, for the reception of the first fruits and other percentages, all of which are offered to our god.

"As to the percentages, this is our mode of proceeding: If I should buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into the self-restraint box; or, if I would give a five dollar feast to my friends, I exercise self-restraint and economy and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy, and build it for eighty, putting the remaining twenty dollars into the box as an offering to *Kannin Daimiyo-jin-san*.

"In proportion to my annual outlays, the sum in this box is large or small. This year my outlays have been large, hence, by the practice of the virtues named, the amount in the self-restraint box is great. Yet, notwitstanding this, we are living in comfort, peace and happiness."

Dr. Strong then goes on to say: "Among us, outlays and benefactions are apt to be inverse instead of direct ratio. I am strongly inclined to think that Christians could gain easy forgiveness for a little idolatry of the great bright god of self-restraint. And if the "*self restraint box*" were marked, missions and the savings resulting from our self-denial were dropped into it, the million dollars a year would be speedily forthcoming."

My dear sisters, how many of us have a *self restraint box* into which falls the pennies, nickels or dimes, even that could be spared from our purchases. How many of us remember to save in the thousand ways possible, in order that we may give more to the cause of missions!

Japan.

A recent letter in the *Christian Intelligencer*, describing the three religions—Buddhism, Shintoism, and Confucianism—says it is reported that there are about 79,000 Buddhist temples and 56,000 priests and monks who, in spite of dissensions among them and exposures of their immorality by newspapers, still hold the confidence of the people. Shintoism is of native origin, and its chief doctrine is that the gods made Japan, and that the emperors are their lineal descendants, all of whom are therefore objects of divine reverence; it urges, with great emphasis, loyalty and patriotism as the foremost duties of the Japanese. There are 191,000 Shinto shrines, with 14,500 officiating Shinkano.

Japanese Homes.

Miss Bird writes as follows of the Japanese houses: "They are constructed of timbers from tolerably heavy wood, put together without nails, and set right upon the ground. Instead of doors, windows, or partitions, slides are used, the outer ones made of plain paper, pasted only on one side of the framework, while the inner ones, which serve to make separate rooms, are made of beautifully figured paper pasted on both sides of the framework. The whole house may be thrown into a single room by the removal at pleasure of these slides.

"For protection against thieves and the inclemencies of the weather, there are heavy wooden slides, which shut up the house effectually, making it close, dark and warm. The roofs of the houses are tiled or thatched, with projecting eaves. The rain runs easily from these roofs, which project so far as to often exclude the light. Around the houses are little verandas, the wood of which is very highly polished, and it is the pride of a good housekeeper to keep it bright and clean. The floors are covered with white mats, which the people call *tatami*, to distinguish it from the ordinary matting (*goza.*) These houses are generally one story and a half high, or from twelve to fifteen feet. Back of the houses are petty little gardens, with artificial lakes and rivers crossed by tiny bridges. The Japanese are real landscape gardeners, and contrive, by making artificial hills on their grounds, to put a great deal in a small space."

Japanese Boys and Girls.

Japanese children are gentle in their manners and ways. Their toys are the most fragile of play things, and yet they keep them intact for years. An American child will pick out her doll's eyes to see how she shuts them, and dig holes in her ribs to let out the sawdust; in fact, make her "a thing of shreds and patches" in less than twenty-four hours. The little Japanese lady carries her doll as if it were made of precious stuff, and keeps it very carefully. When she is a grown woman, she has her dolls and toys in a good state of preservation.

A set of toys is bought for each son born in the family. Poles adorned with paper carp, after the manner of flags, are set up all over the city, one carp for every son that has been born in the community during the past year. The reason carp are used is that they are supposed to swim up river against the current more bravely than any other fish. So the Japanese think well of the sturdy boys who, overcoming all obstacles, rise to fame and fortune.—*Gospel in All Lands.*

The Japanese are a wonderful people. Their energy and enterprise, in such marked contrast to the indolence and listlessness of the other Asiatic peoples, have led some travellers to speak of them as "the Anglo-Saxons of the East." Others tell us they are like the French or the Italians in a certain refinement of literary taste, and in their skill in those arts and industries which call for delicate traiping of eye and hand. But the most remarkable thing about them is their readiness to appreciate and to adopt new ideas, their ability to cast off, almost in a day, the stereotyped civilization under which they had lived for centuries, and to enter vigorously upon a career of progress and development unexampled in history.

Forty years ago the people of Europe and America knew little more of Japan than of central Africa. Even after the expedition of Commodore Perry in 1854, distrust and hatred of foreigners were universal in Japan; but since the great revolution of 1868 a very different spirit has prevailed. Foreigners are now welcomed warmly, and those of them who are willing and able to teach anything of value find eager and intelligent pupils everywhere.

A system of public schools, planned and conducted by native and foreign teachers of the first ability, has been established, and is being extended as rapidly as the unfortunate financial condition of the country will allow. The existing government is essentially representative, and is a great improvement upon feudal despotism that prevailed before the revolution of 1868.

Many important scientific and literary works have been translated into the Japanese language, and are eagerly read by multitudes of students. So thoroughly in earnest are the Japanese in this desire and purpose to improve, that they at one time proposed to abandon their mother tongue, and to make English the language of the country.

No doubt the Japanese have made mistakes. In their eagerness to take part in the great advance movement of the age, they have not always remembered that in these matters it is necessary to make haste slowly. For them, as for us, the fruit of the tree of knowledge is not always good. Still it is great gain for them to have freed themselves, as they have largely done, from the influence of habit and prejudice, and to stand ready to be instructed, with minds open to the light of truth, to the light of life, the Gospel of the living God.

Many Christians recognize the hand of Providence in this sudden awakening of a whole people; and laborers have hastened to the field thus made "white already to the harvest;" but there is still need to pray the Father to send laborers into his harvest. There is danger that the new civilization in Japan may prove to be godless civilization, a fearful thing for any people. "If the light that is in thee be darkness, how great is that darkness."

There is danger that the people of Japan may get their idea of the Christian religion from the merchants, sailors, government officials, and tourists, that go to them from Christian countries. They do not know that the teachings of Christ are utterly opposed to the greed of gain, pride of power and sensuality exhibited by so many nominal Christians.

The work of missions in Japan has been somewhat hindered by denominational differences. But in Japan, as elsewhere, it has been made evident that the Baptists have it in their power to take and to keep the lead in foreign missions. So long as the Baptists adhere to the New Testament system of doctrine and worship, they will always have a great advantage over other denominations in the simplicity of the message they have to deliver.

The ritual of Moses was not intended for the world, but for the people of Israel only, to train them in body, mind and heart to know the true God, and to understand his will concerning the children. As soon as a few had been educated up to this point, our Saviour came and taught that the kingdom of God is within, and that God is to be worshipped in spirit and in truth. The divine simplicity of the gospel adapts it to all races and conditions of men.

God is calling the Baptists this year to be more earnest and faithful; let us hear gladly, and count it great joy that we may serve.

The American Board Almanac quotes the following: "A man who does not give definitely, and who does not set down in his account-book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in practical life. If you will put down just what you give to charitable purposes, you will be surprised at the end of the year how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals." In other words, stop not short of the "cold facts" in the case. Figures do not lie; wherefore, be not deceived, brethren.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. Cheney & Co., Toledo, O.

Sold by druggists, 75c.

Dr. Lafferty on the Individual Cup.

The "individual cup" agitation has brought to the surface worse things than microbes. It is stated "on authority" that in many communities it has long been the custom among fashionable women, to pass the cup at communion without raising it to their lips for fear of "contamination." This was done before society ever heard of bacilli, and it seems to be beyond question that among the exclusives, at least, the poor microbe is only a scapegoat in this discussion. The communion table has always been a purgatory to fashionable piety, and it is a matter of surprise that the fight against the common cup was not made long ago. No doubt many people who love their neighbors at a distance are exceedingly grateful to the microbe for furnishing the providential opportunity. Of course, there are advocates of the "individual cup" who are not infected with this abominable spirit. Such are a few silverware men who will turn a pretty penny by the change, a few preachers who are nervously anxious to please the exclusive set in their churches, and a large number of pious, half-informed weaklings who are running themselves to death to escape the microbes which the naughty scientists are supposed to have turned loose upon them. We have not been surprised to find that in arguing for the "individual cup" its advocates have had little or nothing to say about the effect the change would have upon the significance of the sacrament. Take away the common cup and it is easy to see that the idea of fellowship is destroyed; but the apostles of good taste are not especially concerned about the preservation of the sacrament: what they want is preservation from "contamination."—*Richmond Christian Advocate*

Believing in Christ.

How much do we believe in Christ? Most of us would say, fully. We have no doubt about Christ. We would be shocked to have that point in our Christian character questioned. And yet it is certain that many who profess his name believe very little in him. For, as has been pointedly said, "We do not believe in him any more than we are willing to obey him. It is the religious self-delusion of the modern church that calls Jesus its Lord without dreaming of doing the things he commands." Does the man who gives one dollar for missions, and spends hundreds on personal indulgences believe on him? Not by any means fully. Does the youth who can go to the places of pleasure, and not the services of devotion? Does the woman who has her table loaded with dainties, and knows that the family wants bread next door? Does the employer who cuts the wages still more that he may add to the thousands already secured? Do those who fail to control their temper, or who slander their brother, or who fail in the graces of forbearance, patience and kindness? No, no. We only believe in Christ as far as we obey him. This is the practical test. Profession is often self-deception. Actions speak the truth. It is the man who continues the life of Christ from day to day who believes in him.—*Epworth Herald.*

The Real "Dead Line."

The dead line in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thoughts be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which when a month old, is hard to cut, harder to eat and hardest of all to digest.—*Dr. A. J. F. Behrends.*

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Mason, Richmond, Va., has a cure for this dreadful disease that surpasses all other methods in rapid healing and permanent cure. It will not be worth while, however, to write to the Doctor unless you are tired of quack medicine and so-called cancer doctors who use knives or plasters. Dr. Mason does not compete with such. His remedy is painless and soothing, and the only one suitable for the aged or weak. The relief is immediate and the cure rapid. It seeks out the disease growths and destroys their vitality, causing the cancer to pass away, leaving only an ordinary healthy sore, which rapidly heals.

Dr. Mason has two methods of treatment—"Home Treatment" and "Personal Treatment." "Home Treatment" is for cases where the patients can be cared for at home without any other cost than the medicines, fully as well as to go to Richmond for "Personal Treatment," by the Doctor. The cost for "Home Treatment" is less than half the cost of "Personal Treatment," and for those who can be cured in a few weeks. When writing, describe the case fully, and direct letter to Dr. Scott Mason, 700 E. Clay Street Richmond, Va.

"Ten people out of a dozen are invalids," says a recent medical authority. At least eight out of these ten, it is safe to allow, are suffering from some form of blood disease which a persistent use of Ayer's Sarsaparilla would be sure to cure. Then don't be an invalid.

One of the ills of a union between church and state is seen in the case of the "Very Reverend Dean" Hole, who has been visiting this country. He said in an interview: "While I cannot agree with the opinion of many that saloons should be opened all day Sunday, I certainly think they should be open part of the day." And owing to the union between church and state, the godly Episcopalians in England cannot get rid of this disgrace.—*Western Recorder.*

Johnson's Magnetic Oil cures all pains, internal or external, cramps, colic, neuralgia, rheumatism, sprains, bruises, lame back, pleurisy instantly. $1 00 size, 50 cents; 50 cent size, 25 cents. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

In the twenty-one German universities there are 27,800 students, of which 10,538 are in Berlin, Munich, and Leipsic. According to studies: In medicine, 3,061; philosophy and science, 7,716; law, 7,415; theology, 4,648, of whom 1,400 are Roman Catholic.

If you desire a luxurious growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Renewer.

Ruth Ashland gives the following rules, copied by a girl from an old book, to be her guide of action in life. The rules were first written by John Wesley, and will be good for all to practice: "Do all the good you can; by all the means you can; in all the ways you can; in all the places you can; at all the times you can; to all the people you can; as long as ever you can."

India has over 100 colleges, and Japan over 200 colleges and schools of high grade. In these are at least 100,000 students.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Cuticura

FOR THE



HAIR and SKIN

A warm shampoo with Cuticura Soap, and a single application of Cuticura, the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp, when all else fails.

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, U. S. A.

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
Newton, N. C.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 9. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex. Sunday.
Lv Wilmington	7 21 a m		
Ar Fayetteville	10 55 a m		
Lv Fayetteville	10 55 a m		
Lv Fay'ville Junc	10 58 a m		
Lv Sanford	12 18 p m		
Lv Climax	2 20 p m		
Ar Greensboro	2 50 p m		
Lv Greensboro	3 00 p m		
Lv Stokesdale	3 55 p m		
Ar Walnut Cove	4 25 p m		
Lv Walnut Cove	4 35 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	5 25 p m		
Lv Bennettsville		7 00 a m	
Lv Maxton		8 07 a m	
Lv Red Springs		8 45 a m	
Lv Hope Mills		9 41 a m	
Ar Fayetteville		10 05 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 35 a m
Ar Greensboro			9 20 a m
Lv Greensboro			9 35 a m
Lv Stokesdale			10 35 a m
Ar Madison			11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale	12 13 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	1 04 p m		
Lv Climax	1 33 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville Junc	4 26 p m		
Ar Fayetteville	4 33 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 33 p m	
Lv Hope Mills		4 50 p m	
Lv Red Springs		5 40 p m	
Ar Maxton		6 12 p m	
Lv Maxton		6 30 p m	
Ar Bennettsville		7 35 p m	
Lv Madison			12 35 p m
Lv Stokesdale			1 57 p m
Ar Greensboro			2 55 p m
Lv Greensboro			3 05 p m
Lv Climax			4 00 p m
Ar Ramseur			5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 9 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 9 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R. R. for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R. North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charleston, Atlanta, and all points South.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

NEWS SUMMARY.

North Carolina.

Municipal elections on the 6th resulted in victory for the Democrats in Raleigh, Charlotte, Concord, (six Dem. and two Fusionist aldermen), Fayetteville, Greensboro (with exception of one alderman), Goldsboro, Henderson (except one Republican alderman). Hickory (three aldermen 1 Dem., 1 Rep., 1 Pop.), Hillsboro, Kinston, Monroe, Oxford, Rocky Mount, Statesville, Shelby, (contest only between Dems.), Tarboro, Warrenton, Wilson (no opposition), Wake Forest, Scotland Neck (no opposition,) Randleman, Louisburg, Youngsville. Republican officers were elected in Mebane, Morganton, and Salem. Franklinton elected a citizen's ticket, no politics, Washington, 3 Dem. and 2 Rep. aldermen, who elect the Mayor. Weldon, Democratic Mayor, 4 Dem. and 3 Rep. aldermen. Mt. Airy elected a citizens' ticket; bar-rooms defeated by nearly 3 to 1.——The Supreme Court has decided that Ewart is Judge, and not Jones, the Governor's appointee.——A negro woman was found dead on the railroad track in one mile of Lexington on the night of the 5th. The cars ran over the body, but foul play is strongly suspected.——Miss Julia Jackson Christian, daughter of Mr. Wm. E. Christian, of the *News and Observer* editorial staff, will unveil the Confederate monument on the 20th. Railroad rates of travel for visitors to Raleigh on this occasion and return will be one cent a mile.——Speaker Crisp is at Asheville, where he will spend several weeks.——The Mrs. Cram case against her husband, Mr. W. C. Cram, in Wake Superior Court, has been compromised, she receiving $1,500. She and her son Gordon L. Cram then left the city.——In a fight on the 3rd in Fayetteville between Will Brown, white, and —— Holmes, negro, the former received a blow on the head, from the effects of which he died on the 7th. Holmes was jailed.——Senator Pritchard was slightly hurt in Asheville last week by a run-away horse. He was in the Battery Park Bank when the horse ran into the Bank through two doors into the directors' office. One of the Senator's wrists was cut by broken glass, and one of his legs received a kick from the horse.——The State Grand Council, Royal Arcanum, met in Greensboro last week. The order is growing in this State and rapidly in the nation. Mr. A. C. Dockery, Rockingham, is the State Grand Regent. The next annual session of the Council is to be held in Raleigh.——May 10th ceremonies in Raleigh in memory of the Confederate dead were observed under the auspices of the Ladie's Memorial Association. Gen. W. H. C. Whiting was the subject of a highly-complimented oration by Capt. C. B. Denson at 4 p. m. in Metropolitan Hall. The exercises at the Hall were interspersed with music. Prayer by the Chaplain, Rev. Dr. Cole of the Edenton Street M. E. church. After the address, the procession composed of the ladies of the Association, the military, State officers, citizens, &c., marched to Oak wood cemetery. Here, after singing and salute firing, fair hands bestrewed the soldiers' graves with flowers.——John W. Dyer, aged 40 years, a native of High Point, committed suicide in Richmond, Va., on Sunday a. m., May 5th, at his boarding-house. He cut his throat with a borrowed razor. He leaves a wife and two children, who were in High Point at the time of the tragedy, with the mother of the wife. Mr. Dyer was a tobacco auctioneer.——Senator Hawley of Connecticut is visiting Judge Russell at Wilmington.

In General.

Ratifications of the treaty of peace between Japan and China, were exchanged at Chefoo, China, on the 8th. Owing to demands made by Russia, Germany and France, Japan has agreed to renounce permanent possession of the Liao Tung peninsula. Japan, however, it is stated, will not surrender possession of the peninsula until a sufficient indemnity is paid. The treaty of peace itself provided that Wei Wai-Wei should be held by Japan until the first 100,000,000 taels (a tael is put by the "Standard Dictionary" as equal to $1 01 in U. S. money) was paid. Japan seems to have taken every precaution for the future. Russia is reported as satisfied, has no aggressive designs in Manchuria, and is acting purely on the defensive against Japan.——The State of Texas is reported insolvent by the passage of the general appropriation bill by the Legislature just closed, which made the State liable for $614 000. There was in the treasury to pay this sum only $100,000, which was drawn out by warrant in six hours, leaving $514 000 still due.——Smallpox is reported in Richmond, Va.——South Carolina is much stirred by two decisions of the United States court at Columbia. One decision declares the registration law of the State unconstitutional. Under this law a convention was to be called for the purpose of disfranchising the negroes and many white men. Judge Goff said the law was obnoxious to the fourteenth and fifteenth amendments of the U. S. constitution and characterizes it as an "outrage stupendous." The other decision is that the dispensary law which forbids the shipping of ardent spirits into the State other than by the State, contravenes the inter-state commerce law. That law, therefore is nullified in its vital feature. Any citizen under the decision can bring liquor into the State, provided it is for his own use and consumption. Gov. Evans proposes to go on making seizures for violation of the dispensary law, notwithstanding the U. S. Court decision. He says the law is "here to stay." A case may yet be carried up to the U. S. Supreme Court, which tribunal will finally settle the matter.——Seventy-seven ballots were taken in joint session of the two Houses of the Delaware Legislature for United States Senator. This balloting went on from January 15th to May 9th, when the Legislature adjourned. Matters were complicated by the death of the Governor, who was succeeded in office by the Speaker of the Senate. Without the said Speaker, the joint session was composed of 29 members, with him, thirty. The matter of dispute is on the question whether the Speaker, who became Governor, had the legal right to vote on the election of a Senator, or whether it took 15 or 16 votes to elect. Henry A. Dupont received 15 votes, and on the day of adjournment was declared elected by the Speaker of the House. The correctness of this declaration, it is stated, will be attacked before the U. S. Senate, which body will settle the matter at issue.——Twelve pensioners, says the *Indiana Baptist*, still draw their quarterly stipend from the general government on account of the Revolutionary war. Nine of these are widows, and three are daughters of Revolutionary soldiers, their ages ranging from 76 to 93 years. [To talk of a widow of a soldier in a war 112 years ago almost slaps credulity in the face; she must have married when very young to a very old man.] There are 45 pensioners on account of the war of 1812, and of these the ages range from 100 to 104 years. On a basis of these ages, when will the payment of pensions cease for the late war? Certainly not until after the year 1977.

From Eastern North Carolina

Dear Recorder:—On Monday night, April 15th, I began a series of services at Oregon Mills church, in Beaufort county. Brother Sam. J. Porter was with me at the first service, and did all the preaching. In all he preached eighteen sermons, closing with a lecture on Brazil.

From the first service the people began to crowd the house. The gospel was powerful among the people. I never heard plainer, simpler, better preaching.

There is no estimating the good done. Some of the visible results are that the church, as well as the entire village and community has been greatly benefited. Six joined the church. A number of others who made professions will join this and other churches.

Bro. Rose came in three days before the meeting closed and did good work.

My work at all my churches is moving forward. We are now ready to paint the church at Oregon Mills, and also to do some inside painting at Bayboro. We are building at Bay Creek. We hope to get it so we can hold our protracted meeting in it this summer. We need money for it. We are soon to begin a nice house of worship in the little town of Vandemere.

Brethren, pray for us in eastern North Carolina. Fraternally, W. F. Fry.

Grantsboro, May 8, 1895.

From Yanceyville.

Dear Recorder:—You request me to give you the result of the meeting at Yanceyville, held the last week in March.

Bro. Shore was not with me. I continued the meeting through the week, preaching only at night, save Sunday when I had services day and night.

There were no conversions. Quite a number came forward for prayer, and I think the church was much revived. Congregations continued to grow larger and more interested up to the close.

My churches are doing well, congregations good, and the brethren and sisters are more consecrated, and rising up in the power of the Lord to do his work.

Two young ladies will be baptized at Beulah church on the fourth Sunday in this month.

Trinity church has raised my salary twenty-five dollars.

All my churches are alive to Sunday school work. Kerr's Chapel re organized her Sunday-school last meeting, and the prospects are flattering for a successful summer's work.

We have a good field in the old Beulah now open for some good brother. May the Lord send us the right man. The field will pay about six hundred dollars, and it is to be hoped that it will be able to secure a pastor at once and get the church waked up and in shape for one of the best associational meetings in its history. Yours in Christ,

D. J. Harris.

Yanceyville, May 4, 1895.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Union ch, $3.00; Mars Hill ch, West Chowan, 15.00; Bethany ch, ditto, 10.00; Bay Creek ch, Atlantic, 55c. Total, 28.55. Previously reported, 873.92. Total this year, 902.47.

Foreign Missions—Matthews ch, $3.52; Sunbeams, Tryon Street Baptist ch, Charlotte, 2.50; Lawrence Cross Roads ch, W Chowan, 2.06; Jackson ch, 4.79; Cool Springs ch, Sandy Creek, 1.05; W M S, Chapel Hill ch, 4.30; Mary's Chapel ch, Eastern, 25c; Pleasant Union ch, South River, 3.00. Total, 21.49. Previously reported, 2,692.58. Total this year, 2,714.07.

Home Missions—Union ch, $5 00; Matthews ch, 3.47; Boonville Mis Soc, 2.06; Sunbeams, Tryon Street ch, Charlotte, 2 50; Jerusalem ch, So Yadkin, 7.50; Collected by Mr E P Cheek, Saxapahaw, 6.50; Yanceyville ch, Beulah, 5.06; Tolarsville ch, 5.40; Chapel Hill ch, (New Orleans ch), 2 00; Mary's Chapel ch, Eastern, 40c; W M S, Rockingham ch, 4.00; Bethlehem S S, West Chowan, 3.00; Long Branch W M S, Robeson, 3.00; Mt Elim ch, ditto, 4.00; Mt Elim W M S, ditto, 51c; Providence ch, ditto, 8.42; Beulah ch, Beulah, 3.00. Total, 65.82 Previously reported, 1,968.31. Total this year, 2,034.13.

Education—Fishing Creek ch, Tar River, 83c: Cashie S S Mis Soc, 2.67; J M Brewer, Wake Forest, 1.00; Sanford ch, Sandy Creek, 2.00; Bethany ch, W Chowan, 2.00; Mt Olive ch, Eastern, 2.36; Lawrence X Roads ch, W Chowan, 2 00; Mary's Chapel ch, Eastern, 30c. Total, 13.16. Previously reported, 425.65. Total this year, 438.81.

Students' Aid Fund, Louisville, Ky—Elam ch, W Chowan, $2.00; Holly Grove ch, ditto, 1.00; Meherrin ch, ditto, 1.50; Mt Carmel ch, ditto, 2.00; St John's ch, ditto, 1.00. Total, 7.50.

J. D. Boushall,
Treas. Bap. State Convention.

Raleigh, May 11, 1895.

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ANNUAL STATEMENT
Showing the condition of the Connecticut Mutual Life Insurance Company.
ASSETS. DECEMBER 31, 1894.
Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,) $ 7,362,563.74
Loans on bond and mortgage (duly recorded and being first liens on the fee simple) $37,484,348.18
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company 13,124,572.00
Stocks, bonds and all other securities (except mortgage) hypothecated to the Company as collateral security for cash actually loaned by the Company 12,300.00
Interest due and accrued on stocks and other securities 908,553.46
Cash in Company's principal office and belonging to the Company, deposited in bank 1,784,032.30
Cash in hands of Agents, and in transitu 8,708.06
Premiums or assessments unpaid 203,258.01
Premium or assessment loans and notes 1,959,444.15
All other assets, detailed in statement 1,846.43
Total Assets $62,234,9 5.83
Less items not admitted 5,339.49
62,229,585.84
LIABILITIES.
Losses unpaid, including those resisted $ 180,361.50
Reserve, as required by law 54,121,091.00
All other claims 9,7,360.15
Total Liabilities $ 55, 58,712 65
Total income $ 7,906,579 41
Total expenditures 7,286,280.64
NORTH CAROLINA BUSINESS IN 1894.
Risks written $ 20,900.00
Premiums received 34,420.80
Losses paid on risks taken 43,432.00
President, JACOB L. GREENE.
Vice President, J. M. TAYLOR.
Secretary, E. M. BUNCE.
General Agent, S. D. WAIT, Raleigh, N. C.
STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1894.
In compliance with Sec. 9 of 'An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Connecticut Mutual Life Insurance Company on December 31st, 1894, now on file in this department.
OCTAVIUS COKE, Secretary of State.

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Acute Dyspepsia.

SYMPATHETIC HEART DISEASE OFTEN ATTENDS IT.

(*From the Republican, Cedar Rapids, Iowa.*)

Mrs. V. Curley who has resided in Clarence, Iowa, for the past twenty-two years, tells an interesting story of what she considers rescue from premature death. Her narrative is as follows:

"For ten years prior to 1894, I was a constant sufferer from acute stomach trouble. I had all the manifold symptoms of acute dyspepsia, and at times other troubles were present in complication—I did not know what it was to enjoy a meal. No matter how careful I might be as to the quality, quantity and preparation of my food, distress always followed eating. I was dispondent and blue. Almost to the point of insanity at times, and would have been glad to die. Often and often I could not sleep. Sympathetic heart trouble set in and time and again I was obliged to call a doctor in the night to relieve sudden attacks of suffocation which would come on without a moment's warning.

My troubles increased as time wore on and I spent large sums in doctor bills, being compelled to have medical attendants almost constantly. During 1892 and 1893, it was impossible for me to retain food, and water brashes plagued me. I was reduced to a skeleton. A consultation of physicians was unable to determine what did ail me. The doctors gave us as their opinion that the probable trouble was ulceration of the coats of the stomach and held out no hope of recovery. One doctor said, 'All I can do to relieve your suffering is by the use of opium.'

About this time a friend of mine, Mrs. Symantha Smith, of Glidden, Iowa, told me about the case of Mrs. Thurston, of Oxford Junction, Iowa. This lady said she had been afflicted much the same as I had. She had consulted local physicians without relief, and had gone to Davenport for treatment. Giving up all hope of recovery, she was persuaded by a friend to take Dr. Williams' Pink Pills. The result was almost magical.

I was led to try them from her experience, and before many months I felt better than I had for a dozen years. I am now almost free from trouble, and if through some error of diet I feel badly, this splendid remedy sets me right again. I have regained my strength and am once more in my usual flesh. I sleep well and can eat without distress. I have no doubt that I owe my recovery to Dr. Williams' Pink Pills. I only wish that I had heard of them years ago thereby saving myself ten years of suffering and much money."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50c. per box, or six boxes for $2 50.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

W. H. Mitchell, $15 00; G. W. Paschal, 2.50; C. N. George, 1.00; H. C. Bridger, 50.00; J. I. Kendrick, 1.00; A. D. Hunter, 10.00; R. F. Devane, 15.00; W. S. Royall, 4.00; J. A. Durham, 8 33; W. M. Absher, 3.33; T. H. McNeill, 1.00; Ed. E. Thompson, 8 50; A. L. Phipps, 5.00; A. R. Foushee, 15.00; Miss Alice Liles, 5.00. Total, 143.66.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, May 11, 1895.

Subscriptions to the Baptist Female University.

The following subscriptions have been received:

R R Galloway, $800.00; W F Carter 25 00; R L Haymore, 1000 00; E H Wren, 5.00; Edward A Hannah, 10 00; Miss P C Pope, 5 00; J W McCurry, 25.00; Dr S J Montague, 50.00; Mrs Mary A Payne, 500 00; Mrs F F Smith, 20.00; Dr. W C Melton, 100.00; Mrs E J Lynch, 20 00; C E Holton, 50.00; Prof. J Y Joyner, 50.00; Col W H Osborne, 20.00; W H Eller, 40.00; J B Holland, 2.00; James A Taylor, 10.00; W F Utter, 5 00; Rev Robt W Lewis, 10 00; Prof R W Haywood, 20 00; M A Allen, 40.00; Mrs T M Tucker, 2.50; Ima Allen, 50c; W R Vickers, 25.00; W B Beacham, 25.00; Rev M A Adams, 25 00; E F Windsor, 2.00; Miss Netta Reid 5 00; Miss Lillie Morrison, 5 00; Miss Callie Richardson, 1.00; Capt S F Williams, 5 00; J W Bryan, 20 00; S P Wixon, 20.00; R O Pryor, 25.00; E F Aydlett, 50 00; Miss Mary Salsbury, 1.00; B W Spilman, 4 00; Miss Morille Pollock, 1 00; W H Whitfield, 10 00; R W Farmer, 10 00; Rev Rufus Ford, 50 00; Eldridge Lee, 50.00; Dr C E Taylor, 100.00; Hon J S Carr, 500 00; E K Proctor, 100.00; Rev J A Smith, 10.00; J F Byrd, 10 00; Thad Jones, 50.00; Prof N D Johnson, 25.00; John M Memory, 10 00; J L Memory, 50 00; A F Powell, 100 00; H A Cooke, 25.00; B F Penny, 5.00; Dr A M Baldwin, 25 00; Allison Alderman, 10 00; W H Alderman, 10.00; E G Woody, 10.00; B F Keith, 10.00; Owen Fennell, 25 00; Mrs J M Divine, 13.00; Miss Henrietta Jarmon, 50.00; Richard M Sikes, 12 00; B F Withers, 100.00; Rev C E Gower, 100.00; Rev I W Thomas, 15 00; C Gresham, 100 00; Rev R Van Deventer, 100.00; Mrs M M Alderman, 10 00; Rev D M Austin, 100.00; Rev J T Pulliam, 100.00; Rev I P Hedgepeth, 100.00; Rev J B Wilkinson, 60.00; B G Taylor, 5 00; John A Oats, 100.00; Dr E A Covington, 1,000 00.

O. L. STRINGFIELD, *Sec. Bd. Trustees.*

The meeting at the Fayetteville Street church, Raleigh, is still in progress. Much interest is manifested, and a goodly number of professions have been made.

Mr. W. H. Rand succeeds Mr. Frank Stronach, resigned, as a penitentiary director.

A Statement by Rev. J. N. Stallings.

A card from Drs. Skinner, Carter and Durham in your last issue contains this paragraph: "Mr. G. W. Rollins came to Raleigh well recommended by Dr. J. N. Stallings in the RECORDER."

In a brief account of the South Yadkin Union, published in the RECORDER of January the 16th, I said: "Elder W. G. Rollins of South Carolina attended and preached very good sermons, Saturday and Sunday morning and evening. He remained until Friday morning, when he went to Winston. He desires a field of labor and will be glad to communicate with any church or group of churches desiring a pastor."

While what I wrote were facts (for he preached well, and seemed anxious for regular work,) I did not intend to recommend him, only as the facts might induce some church in need of a pastor to correspond with him and inquire about him.

He came here introduced by Bro. N. S. Jones of Salisbury, who, in a card to me, after it was reported that I had resigned my churches, said that Rev. W. G. Rollins of South Carolina was in S. and would visit us with a view to the pastorate.

Of course, Bro. Jones thought he was a true minister and worthy of confidence, as we also did, though there were things about him none of us approved. For, while he preached well, and while his conversation on religious subjects and about church work was simple and sound, yet on other subjects it was by no means discreet and judicious. We considered him a crank or mentally unhinged in some respects, and concluded that persons who came in contact with him would form their own estimate of him. We heard of some conduct in Winston, after I had written the article above mentioned, which made us conclude that he was a "*dead beat*," but we had no idea that he was a "distinguished fraud" and "utterly unreliable."

The brethren have done well to investigate him and to expose him. We are all too credulous; yet the brethren in Raleigh, like Bro. Jones of Salisbury, Bro. Brown of Winston, and us here, supposed he was true if cranky, and acted charitably toward him. All, however, who had any association with him, no doubt felt, that however well he preached and talked about the Scriptures and church work, he was utterly unsuitable for pastoral work.

But after all, does not his conduct prove that he is mentally unhinged?

This case should teach us all that while we act charitably, we should also act cautiously. Yours sincerely,

J. N. STALLINGS.

Mocksville, N. C., May 10, 1895.

Lewis Hinton of Raleigh, a colored fireman, was killed at 11 p. m. last Saturday at Macon in a railroad wreck, caused by a portion of a number of freight cars running into another number of cars, to which the engine was attached. The train of cars became separated while in motion, and the rear portion ran into the front portion, on down grade, smashing the cars, knocking the fireman off on the track, and running over his legs, from which he died in about two hours.

"To my thinking, the best English version of the New Testament is the one published by the American Baptist Publication Society under the supervision of Hovey, Weston and Broadus."—*Dr. J. L. M. Curry, from Athens, Greece, to Richmond Herald.*

Unveiling Ceremonies May 20th.

The hospitality of Raleigh will doubtless be taxed to its utmost on the occasion of the unveiling ceremonies May 20th. It will be an event of peculiar pleasure and interest to perhaps the largest number of visitors ever assembled at the capital.

The very low rates advertised by the various railroads for this special occasion insures the presence of thousands.

To each visitor a cordial invitation is extended by Messrs. W. H. & R. S. Tucker & Co. to see their large Dry Goods Store, the most complete and thoroughly equipped establishment of the kind in the State. Here all visitors will be made to feel at home, and whether buying or sight-seeing, a hearty welcome is promised.

MARRIED.

WILLIAMS—WHITNEY—On May 8th, 1895, by Rev. Thos. G. Wood, Mr. Newton I. Williams and Miss Sallie H. Whitney, both of Pasquotank county.

STONE—HARPER—On May 1st, 1895, at the residence of the bride's father, in Nash county, N. C., by Rev. J. E. Hocutt, Mr. W. E. Stone and Miss Ruth Harper.

PITTMAN—BAKER—On May 1st, 1895, at the residence of the bride's father, in Nash county, N. C., by Rev. J. E. Hocutt, Mr. W. A. Pittman and Miss Olivania Baker.

KIRKSEY—PHIPPS—At the residence of Mr. S. P. Phipps, Vance county, by Rev. T. J. Taylor, Mr. J. R. Kirksey of McDowell county and Miss Cola Phipps of Vance.

DIED.

HOWELL—Bro. Frances Howell, nephew of Rev. J. B. Boone, an excellent man, kind husband, indulgent father, member of Galatia church, aged about forty-five years, died in February, 1895, after an illness of eight or ten days of pneumonia. He has left a kind wife and six children to mourn their loss.

J. C. FLEETWOOD.

CARLTON—Died in Cedar Fork township, Wake county, N. C., April 29th, 1895, Mrs. Jane Carlton, wife of W. D. Carlton, aged seventy-two years. Sister Carlton had been a consistent member of the Baptist church from early life. She leaves a husband, two sons and five daughters to mourn their loss, two daughters and one son having gone before her to the spirit land. W. G. CLEMENTS.

ROBBINS—The death angel visited our community March 11th, 1895, and gently bore away to a brighter, happier home, one of our dearly deloved sisters, Mrs. Mary J. Robbins, aged thirty-nine years. She was baptized and joined the Baptist church at Sharpsburg, N. C., June, 1886. Mrs. Robbins was a Christian-hearted lady. She leaves a husband and four children to mourn her loss, and a host of relatives and friends, by whom she will be sadly missed. But we submit to the will of him who doth all things well, and say, "Thy will be done." REV. L. A. LAYED.

BOON—Sister N. B. Boon, wife of J. H. Boon, was born in Caswell county, N. C., July 3d, 1821, and died at her home in East Durham, N. C., April 11th, 1895, aged nearly seventy-four years. She professed faith in Christ in 1859, in a protracted meeting at "old Mount Carmel church," about two miles west of Chapel Hill. Sister Boon remained out of the church about three years, "consulting her doubts and fears," and then obeyed God in baptism and united with the Baptist church at Chapel Hill. She was baptized by Rev. Norman Wilson. After several years she came to the First Baptist church, Durham, by letter; thence to East Durham, where she remained a member in full fellowship, and much beloved by her church and all who knew her, until the Lord took her to himself. For some reason, known to herself, she did not wish what is popularly termed a funeral sermon, but a short service at the grave. Her request was carried out, and the service conducted by the writer and Rev. J. F. MacDuffie, after which her body was interred in an "old family burial place," not far from the place where she became a Christian. She leaves an aged husband and three children to mourn their loss, but they sorrow not as those who have no hope. O. C. H.

East Durham, N. C., May 1, 1895.

Tributes of Respect.

Died at his residence near Garysburg, N. C., Sept. 3rd, 1894, R. T. Wheeler. He was born in Northampton county, N. C., January 29, 1839, was educated at Annapolis, Md., entered the Confederate army in 1861, and while in the service he was converted, and at the expiration of the war, united with Elam Baptist church of which he was a faithful member. He was a good neighbor, a devoted husband, and a kind father. In the year 1893 he was called upon to mourn the loss of two bright boys aged respectively nine and thirteen years. His great desire was so to live that he might meet the loved ones that God had taken; be it therefore

1. *Resolved by the Elam Sunday-school*, That we sustain a great loss by his death, and that we strive to emulate the Christian example of our departed brother.

2. That we hereby tender our heartfelt sympathy to the bereaved family. May the Lord comfort and sustain the wife and two children left to mourn his loss. Dear bereaved, look up, trust in Jesus, follow him as he followed the Saviour.

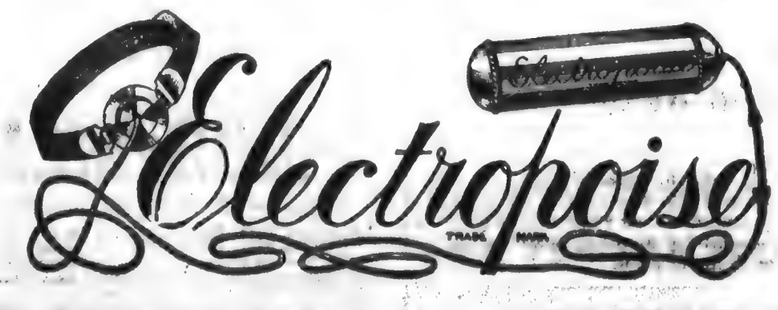
2. That a copy of these resolutions be spread on our school record, one be sent to the bereaved family, and one sent to the BIBLICAL RECORDER for publication.

E. H. JOHNSONE,
J. E. CAPEL,
ETTA B. CAPEL,
ADDIE A. JOHNSONE,
Committee.

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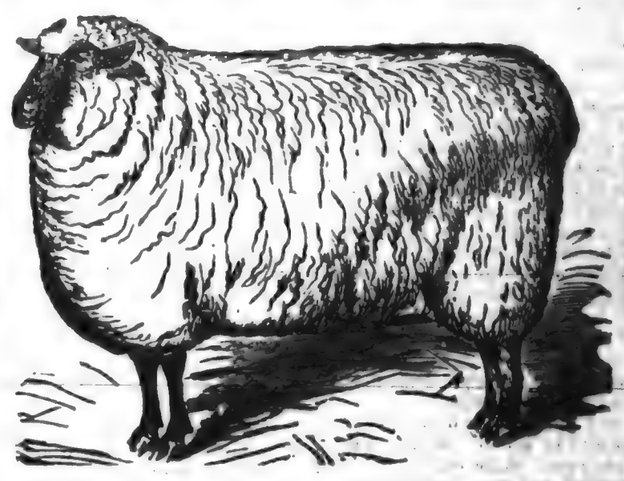


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SPECIAL NOTICE—OF INTEREST TO ALL.

BALTIMORE, MD., May 1, 1895.

Mr. Editor: Please inform your readers that at the request of many teachers, students and others who wish profitable work for their summer vacation, we have decided to continue for the present our offer to give $200 in gold to any one selling in three months 200 copies of "Talks to Children About Jesus." This is one of the most popular books published. Agents often sell from ten to fifteen copies a day. Complete outfit and full information sent for 35 cents. We pay freight and give credit. With the above offer and other liberal inducements we give, any one of energy can make enough money to pay board and tuition at any of our leading schools or colleges.

Please also say we offer for next sixty days extremely low prices on Teachers' and Family Bibles and some of our other popular books. Yours very truly,

R. H. WOODWARD COMPANY.

NOTICE.

Having qualified as administratrix of the estate of J. R. Nipper, late of Wake county, I hereby notify all persons having claims against his estate to present them to me on or before April 8th, 1896, and those owing said estate will please make payment at once.

NORA A. NIPPER, Administratrix.
Mt. Pleasant, Wake Co., April 3, 1895.

The Home Circle.

"I Shall Not Pass Again This Way."

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
"I'm sure I shall not pass again this way."

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I see alway—
"I'm sure I shall not pass again this way."

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away—
"I'm sure I shall not pass again this way."

I want to give e'en as the Master gave,
Help to the erring, and I want to have
Forgiveness in my heart from day to day—
"I'm sure I shall not pass again this way."

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day—
"I'm sure I shall not again pass this way."
—The Silver Cross.

Middle Ground.

It is a favorite device with speakers and writers to claim to occupy "middle ground." A man points to those who hold what he calls "extreme views" on one side, and then to those whom he charges with holding "extreme views" on the other side, adding, "I go to neither extreme, I take middle ground." Immediately many people forget that he has advanced no argument in support of his position and imagine that he is a "safe" man, going to "neither extreme," and so they fancy he must be about right. There is a curious fascination about this "middle ground" business, and speakers and writers are quick to take advantage of it. And the scarcer one is of arguments, the readier he is to pose as occupying "middle ground," going to "neither extreme."

This is a very cheap and a very common trick, which deserves to be exposed. No matter what a man's position may be, he can always claim, and nearly always does claim to occupy "middle ground." Many people somehow persuade themselves that the middle ground is about right, and the fact that a man claims to stand there predisposes them in favor of his views.

It is evident on a moment's reflection that a man who is careful to go to "neither extreme," but to keep ever in the middle must drift with the current and must make every turn and twist the stream makes. He is sure to go wrong. The true position in no way depends on how many men there are on either side of it nor on how far they stand to the right or to the left. An extreme position may be the true one, and very often it is so. Our Lord advocated what the Pharisees thought were very "extreme views" on many questions. "But I say unto you, love your enemies." "If thine eye offend thee, pluck it out." "Before Abraham was I am." "Go thou and do likewise," i. e., as the Good Samaritan did. "Destroy this temple and in three days I will raise it up." These and many other words of Christ were not at all on "middle ground," but were very extreme.

Gamaliel occupied middle ground as to whether the religion of Christ was of God or of men. One side claimed it was of man. If they were right, it would come to naught as did the affairs of Theudas and of Judas of Galilee. The other side claimed that it was of God. If they were right, it could not be overthrown, and the effort to destroy it would be fighting against God. But prudent Gamaliel would not take either extreme. There was something to be said to be sure, on both sides, but it was best to occupy "middle ground" and let the whole matter alone.

Fiery Saul of Tarsus, however, believed that this religion of Christ was of men, that Jesus was a blasphemer and His disciples idolaters, deserving to be put to death according to the law of Israel. He thus took an "extreme view," and threw his whole soul into carrying out that view. And while Gamaliel was calmly and complacently occupying his "middle ground," Saul was persecuting Christians "even unto strange cities." Yet it was Saul of Tarsus who was converted and who, under God, brought things to pass. True, Gamaliel never made a persecutor of Christians, but he never became an apostle.

The men who do the great work of the world are not those who seek to "occupy middle ground," but those who want to be right and to push the right with all their force. To keep middle ground, one must be governed by the positions of others and must keep shifting as others move. To be right, a man must ask what God says, and must be willing to be on either extreme or in the middle as the truth may determine.

But we doubt not men will go on claiming to "occupy middle ground," and people will go on thinking in the absence of argument or reason that such men are "safe" and "wise" and ——ahem!—*Selected.*

I Must Pray More.

I was lately in company of one of our older ministers, who has labored long and with much success in some of the most difficult fields of the church. The object of my interview was to learn from him the secret of success with which it had pleased God to crown his ministry in positions and places where others have failed. Instead, however, of directly giving me the information I desired, he told me with great sorrow the reason why he had accomplished so little, and said with unaffected sadness:

"My young friend, the mistake of my life has been that I have not prayed more. I fell into the error of most ministers. I studied and preached, I worked and worried too much, and I prayed too little! Could I live my life over again, I would be more with God and less with men.

"I see it all now—what wasted years of unrest I have passed, how much my life was my own doing and how little of God has been in my active ministry! I can now, in the evening of my days, only ask God to forgive my shortcomings and to aid me in spending my few remaining years differently from the imperfect way in which I have served my Master."

I will not attempt to say how deeply humbled I was by this unexpected revelation! I returned to my own home greatly cast down in mind and thoroughly ashamed of myself. For a time I could scarcely drag through my ordinary duties, so self-condemned and wretched was I.

The mistake of this father of Israel has been mine also, only a ten-fold greater degree. I, too, have asked forgiveness of God, and by his grace have amended my negligent ways. I have learned by this interview what I least of all expected, viz., how little prayer to God was mixed up with my own busy life. I see now why my failings have been so many and so manifest. The reason is apparent. God's work was carried on largely without God. The half or quarter of an hour's devotion in the morning and evening did not meet the real needs of the soul, much less the demands of the work which has been committed to my charge. Hence the weakness, the like of spiritual power and the sad failures of my life! I see it all now and repent in dust and ashes! I can only pray to God for my pardon and send up the piercing cry: "My soul cleaveth to the dust; quicken thou me according to thy word."—*The Workman.*

A Tooth for a Tooth.

Perhaps no profession has made more progress in the last thirty years than dentistry has done. Half a century ago dentistry, as a separate branch of the medical profession, was but little known, and dentists were but very few, even in the great cities. The regular physician pulled the aching tooth, and we have even seen a case where he filled it, and the filling, owing to the healthy character of the bone, possibly remained in that tooth for all of a long lifetime. At that period the dentist travelled about from one town to another through a wide district, and people who availed themselves of his services were thought to be rather fantastical, and foolish and extravagant as well. In a case where new front teeth were wanted the old tooth was sawed off and the nerve was destroyed with hot irons and infinite torture, in order that a new tooth might be driven in on a wooden peg, a tooth that was a perpetual trouble and never permanent. A tooth that ached then was extracted without remorse, and a filling, when fillings came to be known, as often dropped out as staid in. Now, on the contrary, if the tooth must be parted with, there are so many ways of evading the pain that, had they existed in the old time, Isaac of York might have kept his money, and the anodynes are so used that the patient is conscious and sees the whole operation and suffers nothing at all. But no tooth is taken out now that can possibly be kept in. If a nerve must be killed it is usually killed painlessly, and the tooth that once could not bear permanent and solid filling is treated till it is able to do so. Even when a tooth is so nearly gone that retaining points for the filling are not to be had, tiny gold screws can be inserted whose heads answer for the points, a fine gold wire can hold the fragile sections together and be built about, and anodynes have been found that can be injected into the gum or applied to it and do away with much of the pain once attending a bad excavation or a tender filling. Fillings are made so artistically, too, as almost to be beautiful in themselves; and it is even possible, in case of a cavity on the front surface of a tooth, to insert a bit of enamel so delicately that even the cracks cannot be discerned.—*Harper's Basar.*

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When They Were Lads.

Edison was famous for his inventions when 23.

Bacon was a member of Parliament at 23; at 26 one of its leaders.

Hayne, when 22, had the best paying law practice in South Carolina.

Poe was a poet at 16; at 34 he wrote "The Raven." He died at 38.

Bryant wrote poetry at 9. At 18 his masterpiece, "Thanatopsis," was published.

Choate entered college at 16 Began practicing law at 24. At 30 was the peer of any practitioner.

Longfellow's first poetry was published at 18. At 32 he was ranked with our best poets.

Shakespeare left school at 14, Clay at 14, John Bright at 15.

Scott entered the fair realm of literature at 25. At 34 he was the most popular poet of the day.

Byron's first poems appeared at 19. At 24 he reached the highest pinnacle of his literary fame.

Wilberforce entered Parliament at 21. William, of Orange, commanded the army on the French frontier at 22.

Burns' first volume was published at 27. At 30 critics conceded him to be the most richly endowed by nature of any living poet.

Napoleon at 27 commanded the army in Italy. At 35 was Emperor. Saw Waterloo at 46.

Wellington, the victor at Waterloo, was also 46.

Tennyson at 28 took that high stand among the poets he held till his death.

Hamilton began his public career at 17. At 27 was one of the best known lawyers and statesman of his day. At 32 was Secretary of the Treasury.—*Ex.*

The Untrained Daughter.

Why should not a girl be taught bookkeeping and some of the more common business forms? writes Elizabeth Robinson Scovil in the May *Ladies' Home Journal.* Men pity, or laugh at, the business incapacity of the vast majority of women. It is often only due to want of proper instruction, and why should not this be supplied?

Some girls have a passion for flowers, and plants grow and thrive under their coaxing fingers without much apparent effort on their part. Such may find their vocation in the management of a greenhouse. Raising flower seeds is a remunerative occupation. Choice pansy seed is sold at seven dollars an ounce at retail, rare ones at double that price, and some varieties of verbenas at three dollars an ounce. Cut flowers always command a good price in winter, spring flowers at Easter and choice flowers all the year round.

The care of precious house plants for absent owners, supplying potted plants and ferns for the decoration of dinner-tables and drawing-rooms, help to swell the balance. Some florists not only supply the flowers but arrange them in their receptacles, charging an extra sum for the service.

A girl choosing this occupation must be content to learn her business thoroughly under an experienced florist, and should also have a little capital to begin with.

There are so many good technical schools now that there need be little difficulty in obtaining excellent instruction in whatever avocation it is wished to take up.

Education should lead out, not force on.

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Volume 60. RALEIGH, N. C., WEDNESDAY, MAY 22, 1895. Number 46.

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TO GRASP A GOLDEN OPPORTUNITY.

Look into the history of the young people's movement. No doubt it is a shoot of the general growth of organization, which latter is beyond our space to speak of historically. But taking the movement in itself, its first considerable impression was made as an interdenominational order. Now the Methodists have a great League of young workers (which is altogether consonant with their doctrine and polity), and the Baptists have the Baptist Young People's Union of America, on the one hand, (which is not altogether consonant with our doctrine and polity), and numerous local societies, on the other.

This B. Y. P. U. A. and its imitators the RECORDER has been and will always be found standing against. But we are not blind to the opportunity our denomination has. He would be blind indeed who failed to see the power for good, the sources of strength all along our line in this movement. But we have not been so overcome with the brightness of its promise as to lose sight of God's purpose through his churches, no more than the evils of this B. Y. P. U. A. have overshadowed our confidence in the young people.

The Mississippi out of banks is worse for the time than no river at all; within banks it is a priceless boon to all the country. In the awakening of the young people, in the awakening of the churches through the young people, there is strength and incalculable good; but uncontrolled or without the guiding hand of the churches, it had better not exist at all.

Just at this time the RECORDER can speak more freely on this subject than most papers. We said in the beginning we would not be influenced by the action of the Conference and that the Convention has no authority in the matter; and now that the Conference has refused to approve any general organization and the Convention has taken no definite action, we rise to say that it is weakest improvidence to let go the opportunity of arousing the young people in the churches to work and study. It is wrong to say the movement has been given a backset, when only certain dangerous growths have been cut off, with no loss of vitality.

It is not reasonable to argue that nothing can be done without general organizations, for we have seen it successfully tried. It is not reasonable to argue that churches cannot get along and entirely fulfil their mission without organizing a society, for they have. It is not reasonable to argue that young people's societies in the churches will solve all problems, for they have not. But it is sheer blindness to say they have no good in them. It is always good to get together for worship. It is undeniably good to get the young people to doing this, and undeniably good to get them to studying the Bible, studying history and present conditions. Not that it is not just as good to get the older members actively engaged in the same kind of work, but that it is easier and the opportunities are more abundant with the young people, and also, because such work will shield them from many temptations which older members do not have to struggle with. And all this, any one will grant, can be done without national or sectional or State organizations. What are these latter compared with one church! This movement is by nature in the churches and for the churches, and it should be by and of the churches.

We must take the young people in hand. If not, they may become indifferent or wander off after interdenominational, or equally as objectionable, Bible disrespecting organizations. The power in the movement is ours, if we will grasp it and shape its development. It is an opportunity that will not last long.

We verily believe the arrangement adopted by our last Convention is the most desirable of all; but we rather think it has not been fully tested. Prospect of further organization drew us from our course. Now let us get back to it and leave the jack o'lanterns to the swamps. The RECORDER columns are at the service of the committee appointed by the last Convention. Let us all unite on this judicious, Scriptural course, every one doing what he can to get the younger members aroused to the need of more activity, of study, of work and sacrifice, and God will bless us. There is no reasonable objection to working with this arrangement. There is every reason why we should. It is fully under authority of the churches and fully in touch with them. It provides all the means and inducements for study and for work that any plan provides.

The Ministry of John the Baptist.

BY REV. W. B GWALTNEY.

Did John's ministry belong to the Mosaic economy or to the Christian dispensation? When he entered upon his ministry it seemed as though Elijah had returned from heaven. He startled the people by demanding repentance. He stirred the conscience of the masses so long asleep under ritualism. Intensely real and in earnest he spoke nothing of Levitical rites or of sacrifice or of Rabbis, but demanded that the law should be applied to the conscience, and carried out in the life. A spiritual preparation would alone avert the coming wrath. He called upon all to repent, for the kingdom of heaven is at hand—to bring forth fruits worthy of repentance—fruits answerable to amendment of life, and to be baptized in the name of him who should come after him, that is Christ Jesus. To submit not to Jewish washing to cleanse from ceremonial uncleanness, and received every time defiled; but to baptism, to be received but once, an emblem of purification required in heart and in life. Josephus says of John the Baptist, "That he commanded the Jews to exercise virtue both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing with water would be acceptable to him, if they made use of it, not in order to putting away or remission of some sins only, but for the purification of the body, supposing still that the soul was thoroughly purified beforehand by righteousness." p. 540. In the great and stirring revival produced by John's preaching was born the Christian dispensation. Our Saviour says, "The law and the prophets were until John, since that time the kingdom of God is preached and every man presseth into it." Luke 16: 16. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." Matt. 11: 13. The kingdom of God and kingdom of heaven mean the gospel or Christian dispensation, and the meaning of these passages clearly is that it was in existence, and had been since the days of John the Baptist. We read in Mark first chapter, "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1: 1, 2, 3, 4. Here Mark calls John's ministry and baptism the beginning of the gospel of Jesus Christ the Son of God.

After our Lord's ascension, Peter said to the disciples assembled, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection," Acts 1: 21, 22. We see here that John's ministry was connected with Christ's ministry, and as Mark says, "the beginning of his gospel." But some cannot take this view of it because of what our Saviour said in Matt. 11: 9 and 11, "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." In what sense was John greater than a prophet? He was not greater than a prophet as to personal character, but as to position and privilege. No one prior to John had enjoyed such a privilege as he, of clear views of truth, and of honor in the sight of God. The prophets had spoken of Christ; John had spoken to him. The prophets had said, a son shall be born; John cried, Behold the Lamb of God which taketh away the sins of the world. The prophets saw Christ's day at a distance; John saw its dawn, its sun-rise. But how shall we understand verse 11, "Notwithstanding, he that is least in the kingdom of heaven is greater than he?" Shall we understand by this that he was not in the kingdom of heaven; that he did not belong to the gospel or Christian dispensation? No. But that he who is least in the kingdom of heaven is in a position of greater light and privilege.

John lived and labored at the dawn of Christ's day—in the morning of the Christian dispensation. He was taken away before the rending of the veil, before Christ was crucified, and of course before he arose from the dead and ascended on high, and before the outpouring of the Holy Spirit on the day of Pentecost. We have all these glorious events before us established on divine testimony. The least now has greater lights than ever John had. The least is not greater as to character, but as to exalted privilege. We are not, therefore, to conclude that John did not belong to the Messianic reign, because the least in that reign is said to be greater than John. But some tell us that this transitional period—John's ministry—was only preparatory, and that Christ's reign did not exist at all till it was fully established, and that it was fully established at Pentecost. But there were several transitional periods, as the conversion of the the Gentiles, the recognition of their equal rights and privileges, the destruction of Jerusalem and the Jewish polity. But was the reign of Christ without existence until it was fully established? In a very important sense the Messianic reign is not yet fully established, and ours is but a transitional period. We still pray, thy kingdom come. It is still coming, and we pray for its complete establishment, when his will shall be done on earth as it is in heaven.

Chrysostom speaks of John's ministry on this wise: "John's position is like the hour between dawn and sunrise, a part of the day, yet less light than when the sun is actually risen. The beginning of John's ministry was the dawn of the Messianic reign, whose light increased by degrees."

Dr. Broadus says of John the Baptist: "In some sense he belongs to the kingdom of Messiah, the Christian dispensation, his work constituting its introductory stage, and yet his position is inferior in dignity and privilege to the least in that kingdom. His work may be compared to a landing place in a stairway, the highest step of the lower flight, or the lowest step of the upper flight." He seemed to be as fully imbued with the spirit of Christianity as any of the apostles.

Did Paul say, "God forbid that I should glory save in the cross of our Lord Jesus Christ?" John the Baptist said, "I am not worthy to stoop down and untie the latchet of his sandals. He must increase, but I must decrease." Did Paul say, "I am determined to know nothing among you but Jesus Christ and him crucified"? John said, "Behold the Lamb of God that taketh away the sin of the world." He preached the same gospel which they preached and baptized on the same grounds. "Then went out unto him all the land of Judea, * * and were baptized of him in Jordan confessing their sins." He called on the people to bring fruits worthy of repentance and to be baptized confessing their sins. This is what the gospel demands: repentance, confessing of sins and baptism.

This is what Peter preached on the day of Pentecost: Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.

When John saw many of the Pharisees and Saducees come to his baptism, he said unto them, "O generation of vipers * * * bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3: 7, 8, 9. He informs them that in this new order of things, in this new dispensation, they are not to stand on their relation to pious parents, not even to Abraham the father of the faithful—that being the natural descendants of Abraham was a matter of very small consequence with God. As well expect God to raise up children unto Abraham out of these stones in or about the river, as to expect to enjoy the privileges of this new order because descended from Abraham.

"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Matt. 3: 10. In these words John tells them that a searching, trying kind of preaching is commenced now. Principles and conduct are to be investigated. Men are to be tried by their lives, and not by their birth or position. That they who do not bear this test are to be rejected. Such was the preaching, and such were the fruits which he demanded as prerequisites to baptism. Peter demanded no more on the day of Pentecost. He demanded that they should repent and be baptized, and then promised them the gift of the Holy Spirit. John had also in his preaching told them of their baptism of the Holy Ghost by him who should come after him—Christ. But some say that the gospel requires not repentance but faith before baptism. "He that believeth and is baptized shall be saved." Mark 16: 16. "And they that gladly received his word were baptized." Acts 2: 41. They required both repentance and faith; for there can be no repentance without faith. When there is true repentance there will always be faith. By faith we must see the divine goodness and love against which he has sinned before he can be truly sorry for his sins and turn from them and preach them. Faith and repentance are inseparable. Paul testified to Jews and Greeks, repentance towards God, faith towards our Lord Jesus Christ. Act 20: 21.

Peter said, Repent and be baptized; and what followed? "They that gladly received his word were baptized." When Peter called on them to repent he virtually called on them to believe. And when John called on the people to repent he also preached faith in Christ. "Behold the Lamb of God which taketh away the sin of the world."

See Paul's explanation of the design of John's baptism to those disciples at Ephesus. Acts 19: 4, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." We see that John preached repentance and faith, and as strongly urged them as prerequisites of baptism as did the apostles.

But some one has said that the fruit of the faith which the apostles preached is beneficence. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Jas. 2: 14, 15, 16. But John's preaching demanded as much. His repentance must bring forth like fruits. "And the people asked him saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke 3: 10, 11. And the law which John, the beloved disciple, preached, demands the same fruits which James' faith and John the Baptist's repentance demanded. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3: 17. The repentance unto which John called the people is accompanied by James' faith and John's love. The gospel which he proclaimed is the same gospel which they proclaimed, and his baptism was performed in the same manner. They preached Christ as having been delivered for our offences, and raised again for our justification. He said, "Behold the Lamb of God which taketh away the sin of the world."

If this was Christian baptism, so was his. If they belonged to the Christian dispensation, so did he. Certainly John's ministry and baptism did not belong to the old Jewish economy, nor the Mosaic dispensation; for all who came to John were Jews, and belonged to the old dispensation, but could not be admitted to baptism on that ground, but must bring forth fruits worthy of repentance.

Now if John's ministry and baptism belonged to the old Jewish economy, why not receive those who belonged to it on that ground? But John's reminding them that they need not come claiming Abraham as their father, is a reminder at once that he has introduced a new order of things, and that now they need not expect the privileges of this new order because they belonged to the old dispensation, and as a qualification for baptism they must bring forth the fruits of repentance, and believe on him who should come after him, that is, on Christ Jesus. Is there anything more clearly Christian?

But it is claimed that the Christian dispensation did not begin until Pentecost, and John's ministry and baptism being before Pentecost could not then be Christian.

But if John's ministry and baptism were different in kind from Christian preaching and baptism on that account, then we have the strange contradiction that what Christ himself did was not Christian; for he did his preaching and baptizing before Pentecost, therefore Christ did not belong to the Christian dispensation. He preached his own everlasting gospel. He made and baptized more disciples than John, and shall we say that it was not Christian because it was before Pentecost? If John's baptism was not Christian because before Pentecost, what are we going to do with the Lord's Supper, for it was instituted before Pentecost. Herod suffered much confusion and remorse because he beheaded John the Baptist. And many good Christian people get into a great deal of confusion, and I could wish, a great deal of remorse, because they behead him by cutting off Christianity from him. Notice the argument of these good people. It carries them too far. They say the Christian dispensation was not ushered in until Pentecost; John's baptism was before Pentecost; therefore it could not be Christian baptism. Well, then Christ's teaching and baptism were before Pentecost—therefore what Christ did was not Christian. The Lord's Supper was instituted before Pentecost, therefore the Lord's Supper is not a Christian ordinance.

Some say that John's baptism was not Christian baptism because not administered in the name of the Father, Son and Holy Spirit. But is not that which is done in Christ's name done in the name and by the authority of the Father and of the Holy Spirit? Are the three not one?

John said to the people that they should believe on him that should come after him, that is, on Christ Jesus. On the day of Pentecost Peter said, repent and be baptized every one of you in the name of Jesus Christ, &c. Those converted under the preaching of Philip in Samaria were baptized in the name of the Lord Jesus. Acts 8: 16. When Cornelius and those gathered with him believed, Peter commanded them to be baptized in the name of the Lord Jesus. Acts 10: 48.

When those disciples at Ephesus heard Paul explain what John taught the people when he baptized them, "they were baptized in the name of the Lord Jesus." Acts 19: 5. We see the apostles after Pentecost baptising in the name of the Lord Jesus, and not with the formula given in the commission.

It has been preached by some that even Christ's baptism at the hands of John was not Christian baptism, because not administered in the name of the Trinity. But see, as he came up out of the water, the heavens were open, and the Father said, "This is my beloved Son." The Holy Spirit as a dove abode upon him. The three persons are interested, the Father speaks his approval, the Holy Spirit descends upon him, the Son by the hands of John is buried in the water and raised again. If this is not a Christian act, what is?

Some say that Christ was baptized to induct him into his priestly office. What! make him a priest now at the age of thirty years when the Scriptures declare that he is a priest forever!

Those priests who were consecrated and made such after the Aaronic law were all of the tribe of Levi, and Christ was of the tribe of Judah. And we read in the seventh chapter of Hebrews that as there was a change of priesthood there must of necessity be a change of law—the law of making priests.

Some hold that John's baptism was received from Jewish proselyte baptism. But the best biblical scholars tell us that there is no proof of any such baptism in John's day.

Christ said to his enemies, "John's baptism, was it from heaven or from men?" They were afraid to say from either—if from men, the people might stone them. Why did they not say it was from Jewish proselyte baptism, as some claim to day that it was? If it was from it, they knew it. But to say it was from that would have been equally unsafe, for that would have been the same as saying that it was from men; for certainly proselyte baptism was from men, and doubtless come into existence after John's day.

It is claimed by many that John's baptism was not Christian because those disciples whom Paul found at Ephesus, who had been baptized unto John's baptism, knew nothing of the Holy Spirit; had not so much as heard whether there be any Holy Ghost. Act 19: 2. By whom these disciples were baptized we know not, but evidently by some one who did not really know what John taught. John's preaching was full of the Holy Ghost. He told the people that Christ should baptize them with the Holy Ghost. That these disciples were ignorant of what John taught is clear from what Paul did. He made known to them what John taught, and then they were baptized.

I admit that John's baptism would not have been Christian baptism if he had taught so little of Christ as to say nothing of the Holy Spirit who was now to come with such quickening power upon his people according to promise.

A ministry that did not point to the Holy Spirit would not be a Christian ministry. And persons baptized with no knowledge of the Holy Spirit should not be satisfied with it as Christian baptism. The baptism administered to infants cannot be Christian baptism, according to the above argument, because they can know nothing of the Holy Spirit; do not so much as know whether there be any Holy Ghost.

It is strange that those who say that John's baptism was not Christian have to go back two thousand years before John was born and rock their baptism in the cradle of Judaism, pillowed on the old rite of circumcision to keep it alive.

Strange, indeed, that any one could believe for a moment that John's ministry and baptism, which were connected with the ministry of Christ, were not Christain, and claim that that is Christian baptism which has to be carried back two thousand years before John's day to find any support for it. Surely, surely, that cannot be Christian baptism which its friends have to drive out of the Christianity of the New Testament to find refuge for it in the Old Testament. John would baptize none without fruits worthy of repentance—without faith in him who should come after him, that is, on Christ Jesus.

He would baptize none because of their relation to pious parents, though the parent might be Abraham, the father of the faithful.

He preached a searching, trying gospel, which called every individual to obey for himself. "The axe is laid unto the root of the trees * * * every tree," &c. Every one must bring forth his own fruit, show holy amendment of life in himself. We need more such preaching to-day.

John preached a purer Christianity than many are doing to-day.

Hold fast to Love. If men wound your heart, let them not sour or embitter it; let them only expand it more and more, and be always able to say, with St. Paul, "My heart is enlarged."—*Robertson.*

To give a kindly hand to the many who long to rise, but who cannot rise without it; to inspire hope, the very soul of moral recovery, into those who are still fettered and in darkness,—this is to do Christ's work in the world.—*Dr. Liddon.*

Some people are more worried about a hole in the countenance than a still worse one on the conscience.

The Biblical Recorder.

WEDNESDAY, MAY 22, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

WAKE FOREST'S best friends were astonished at the number of Wake Forest men that came together in Washington, some of them gray-headed and prominent, representing half a dozen or more States, and others yet in the institution.

No other college could count near the number. It would have been a happy occasion if a reunion had been held; but the idea came too late for action.

NORTH CAROLINA was asked to give $9,000 for foreign missions last year. She gave $7,631.94. She is asked for $9,000 again. Let us see that the amount is given. Persistent missionary Baptist preaching will bring it about without the pressure of appeals.

North Carolina gave $3,357.95 for Home Missions last year. Taken all in all, however, considering the number of conflicting appeals, the State did quite well.

WE NEVER hear any but good reports from our Sunday-school Board at Nashville. When others appeal, it gives.

Last year the cash receipts of this Board were $53,084.59, an increase of $4,495.36 over the year preceding. This does not include $4,975.07 received from the "Missionary Day" collections in the Sunday-schools, which was divided between the Home and Foreign Boards. This department of our work closes the year with all debts paid, and $2,485 36 to fall back on.

We hope for a large increase of our Sunday-school Board's usefulness this year. It has earned a title to our good will and admiration.

SECRETARY WILLINGHAM said he is looking forward for $500,000 a year from Southern Baptists for Foreign Missions, with which a small army of missionaries could be maintained. There is no doubt but that he will reach and pass this mark, if the denomination awakens from top to bottom to the call for workers.

The progress made last year was most gratifying; five hundred baptized, and some of the fields moving towards self-support.

The Home Board report is a most agreeable surprise to those who were made fearful for it last winter, when credit was about to give out. Last year's debt lifted, and only a small deficit. More baptisms, more money, more laborers, than in any regular year.

We thank God for thus bringing us through the crisis.

THE busiest body at Washington was the Board of Trustees of the Seminary. It is a wise set of men. All four of the North Carolina members were there, Dr. Pritchard serving his twenty-seventh year. The changes brought about are as follows: Wm. H. Whitsitt, our Southern Baptist historian, too well and widely loved to need introduction, was elected president of the institution; Prof. A. T. Robertson, the most promising Biblical scholar in the South, promoted to full professorship of New Testament Interpretation; Prof. E. C. Dargan promoted to full professorship of Homiletics and Ecclesiology; Prof. H. H. Harris elected professor of Biblical Introduction and Polemics; Prof. McGlothlin promoted to a professorship.

To us these actions seem eminently wise and proper.

NOT a few of the brethren are in doubt as to who was victorious in the Young People's Conference. It is mildly positive that the Southern Unionists were not; but between the B. Y. P. U. A. advocates and the opposers of general organization, there is room for question.

If it prove a victory of B. Y. P. U. A. men, it will do so at the cost of the life of the Southern Baptist Convention. This is what B. Y. P. U. A. ism means.

If it is a victory for the opposers of general organization, it will prove it by building up and reinforcing the Southern Baptist Convention along proper lines. This is what we stand for: The perpetuation of the Southern Baptist Convention on the principles which have come to be a part of it, standing ever for strictest adherence to the New Testament of our Lord and Saviour, Jesus Christ, as the only and unchangeable rule of faith and practice.

So far as the contest at Washington is concerned, we forego the privilege of claiming victory for the "Two Recorders," and personally accept Dr. Gambrell's account, as according to us and a B. Y. P. U. A. advocate be said in his own droll way: "You fellows fell a dog fall and fell on the Southern Queen!"

SOUTHERN BAPTIST CONVENTION.

[CONCLUDED FROM LAST WEEK.]

It was a new experience to the Southern Baptist Convention—"the largest representative religious body on earth"—to be swallowed up by a city, but historians will have to chronicle this fact when writing of its fiftieth year. Probably this would not have occurred, if it had been possible for the Convention to keep together, but the limited capacity of the meeting place made the scattering of the brethren over the city sight-seeing excusable. One prominent North Carolina delegate scarcely got a look at the Convention, and those who got seated in three sessions considered themselves doing well.

It must be said that the sessions of the Convention were mostly flat. A great deal of business that usually would have arrayed dozens of speakers was disposed of in short order. There were no afternoon sessions; there were no long night or morning sessions; we heard no one complain of pressure of business.

Now, there was excitement enough for any one in the Y. P. Conference, from the time when Dr. Pitt rose to say that, in spite of numerous preliminaries, so far as he knew there was "absolutely nothing cut and dried," until the vote against Southern Union (215 to 164) proved that he was speaking better than he thought.

Some might think that excessive interest in the Conference left the Convention in the lurch. Certain it is that after their speeches in the former, Drs. Eaton and Gambrell kept unusually quiet, as did also the Whartons, Drs. Pitt and Owen.

However, the unexpectedly good reports of the Boards (as shown last week), the manifest aversion of the Convention to radical departures, the smoothness of the debates, and the splendid make up of the body in general, marked the meeting very favorably.

The speeches from beginning to end were of higher order than usual. Drs. Eaton, Gambrell and M. B. Wharton made strong efforts in the Conference. Drs. S. H. Greene, Ellis, Whitman, and Hon. W. L. Wilson, delivered prepared addresses before the American Baptist Education Society which were not surpassed during the week. Drs. Hiden, McDonald and Kerfoot Sunday afternoon on Broadus were all but equal to the great task assigned them; Dr. Kerfoot's speech was most highly praised, but the value of the others was not unappreciated. Monday night the two commanding pulpit figures of the Convention, two born orators who crowd buildings, no matter how large, wherever they go, Drs. Hawthorne and Carroll, delivered prepared addresses on Home Missions. Many were so reckless as to say that the former made the speech of his life, and he certainly did make a grand speech; and the latter held his audience as few men could. Dr. Pickard—a pastor not known as widely as many older but less eloquent and scholarly than he,—made an impressive speech on work among the Romanists, with only a few hours preparation. And Rev. E. Y. Mullins' speech on Tithing was roundly praised. On second thought, after looking over this list, with recollections of numerous other speeches of no mean order, not to mention the Sunday sermons and those to the Convention by Drs. Whitsitt and Eager, we must conclude that the Convention heard more good speeches from more notable speakers than any in recent years.

North Carolina took a less prominent part than usual. Baring a word of protest from Bro. Van Deventer in the Conference, our State was silent, excepting an excellent talk from Missionary Britton. We had enough men there to run the Convention, but our leaders were engaged for the most part in the meetings of the Trustees of the Seminary. Drs. Skinner and Durham filled prominent pulpits Sunday. Dr. Pritchard went down to Richmond to supply for Dr. Cooper at the First Baptist church, and Rev. Jno. A. Wray, the efficient pastor of Broad Street Church, Winston, supplied for Rev. E. Y. Mullins in Baltimore.

Our State was highly honored in the election of Miss Fannie E. Heck to the presidency of the Woman's Missionary Union. Her title to the position seemed generally recognized. We need not say to our readers that she will fill it admirably. Her well-directed, zealous and wholly unselfish efforts for the cause, have won her a name not only in North Carolina but throughout our Convention.

MONDAY MORNING.

Dr. Nunnally is up early with his Building Board "hobby." He makes a good speech for church building and home missions, but fails to show that his board would do anything good that our Home Board is not doing. Dr. Tichenor takes the floor merely to say in his own quiet way that a church building board means the dismemberment of the Home Board, which he shows by recounting instances of the Home Board aiding in church building, which any other live Baptist may do. The Building Board was voted down, after the committee to which it was referred had reported favorably. The vote was 155 to 80, which is just seventy-nine times better showing than we thought such an effort would make.

Some guileless brother interrupted matters here by asking permission to introduce certain friends, who wanted to get a hearing. The brother's request was granted, but another brother had found an unknown friend by this time, and up he rises to announce him. In making the introduction, however, President Haralson makes a long speech out of the question by saying, "This is Hon. Mr. ——, of the Society of (Alphabet), whose secretary told us all about it Saturday!" The Hon. Mr. —— spoke five minutes on general principles. Is it not possible to be courteous without all this introduction, delay, and speech-making?

To us the report of the committee on the financial policy of the Foreign Mission Board, which was next read by Dr. J. J. Taylor of Alabama, was more important than any report during the entire session. We have been trying to master the problem of more missionaries than money to send or support them, and consequent debt, but systematic giving was the only solution that presented itself. The report this morning is for systematic giving, and more: *it suggests a system.* Each State is asked (not ordered nor required) to give during the year a certain amount, North Carolina's part being $9,000.00. This is the first move; then each State is expected to apportion its part among its Associations, and each Association is expected to apportion its part among its churches. Secretary Willingham, who is a vigorous and aggressive officer, hopes to have not only a vice president appointed for each State, but a representative for each Association; so that instead of having to address appeals to every pastor, he can save expense by sending them to these representatives. Right here let us say Bro. Willingham was aggrieved because many pastors failed to even acknowledge receipt of his letters asking answers. It ought to be known, first, that every gentleman is expected to answer another's letter, and secondly, that every Baptist who fails to do this is treating his brother cruelly.

Bro. Willingham was deeply moved as he offered thanks for the sympathy and support he has been receiving.

Dr. Graves made an earnest speech for pagan fields, closing with two requests: first, that when the brethren go home they ask at every celebration of the Lord's Supper each member to give at least five cents for the work in China; second, to make especial prayer every Saturday for God's blessing upon this work.

Bro. Britton, just from China—now at his home at Potecasi, N. C.,—made a vigorous talk for missions, asking for more laborers, and showing many reasons for encouragement in the work.

Dr. Kerfoot read report of committee to prepare a reply to the General Convention of Disciples relative to union. He stated that the reply had been prepared and forwarded, and that it would probably be heard from.

Dr. J. T. Christian offered report of committee on work among foreign population in America. Advance all along the line was advised.

The report on the financial condition of the Home Board was unusually encouraging; the old debt paid, and only a small deficit for the year just closed, and this accomplished not by retrenchment, but in the face of decided increase of workers and fields. It was a pleasure to see Dr. Tichenor's kindly eyes beam with such genuine pleasure. A better man than he we do not know.

Rev. William Ritzman, who is a leading worker among the German population, made a fine talk, as did also Drs. Christian and Diaz. The latter always wins his audience, although he has great difficulty in making himself understood. He is, as ever, most hopeful of Cuba for Christ. There were many who enjoyed his bright sallies at the beginning whose eyes were brimming with tears before he closed. There is no man we ever saw like Diaz—simple, the soul of honesty, bright and cheerful, a master of pathos, and inimitable in describing an incident.

NIGHT SESSION.

To this session we have already referred. There were but three speakers, Hawthorne, Carroll and Diaz (the latter by request and very briefly.) The subject was Home Missions. The speakers were at their best, and made impressions that will not be easily erased. Dr. Hawthorne's digressions were very happy, being bold thrusts at the "new age" brethren, the women-public-speakers, the monists and idealized history exponents. He closed with a matchless tribute to Broadus. Dr. Carroll related a great deal of Texas history, showing how our Board influenced it. Diaz recited the ever new narrative of his conversion, by request; how he fell sick, into a hospital, into the hands of a good woman; how he was influenced before before he could read the English Bible, how he learned to pray, how he became converted, gave himself wholly to God.

LAST DAY.

Chattanooga, Tenn., where Bro. Haymore is, was announced as the place for the next meeting; and of course, being somewhat influenced by North Carolina, she will give free accommodations to the delegates. Louisville would have taken the Convention, but she did not want it bad. Rev. C. A. Stakely was appointed to preach the sermon, Rev. C. Durham alternate.

Rev. A. J. S. Thomas of South Carolina offered the report on work among the colored people; speeches were made by Rev. W. H. McAlpin and G. A. Goodwin.

The committee on nominations reported the selection of very nearly the same set of Boards and officers as last year:

H. H. Harris of Virginia president of the Foreign Mission Board; Joshua Levering, Maryland; J. M. Carroll, Texas; J. C. Taylor, Kentucky; J. R. Pace, Mississippi, C. W. Tompkins, Louisiana; A. E. Owens, Virginia; W. C. Bledson, Alabama; A. J. S. Thomas, South Carolina; M. S. Breaker, Missouri; R. Vandeventer, North Carolina; J. H. Snow, Tennessee, and T. S. Potts, Arkansas, vice-presidents; R. J. Willingham, corresponding secretory; J. C. Williams, treasurer; A. B. Clark, recording secretary, and H. C. Burnett, auditor. Home Mission Board, J. B. Hawthorne, Georgia, president; W. P. Harvey (Kentucky), B. H. Carroll (Texas), M. D. Jeffries (Tennessee), G. W. Hyde (Missouri), R. W. Sanders, (South Carolina), E Y. Mullins (Maryland), A. B. Campbell (Georgia), D. J. Purser (Louisana), B. D. Gray (Alabama), R. T. Vann (North Carolina), A. G. McManaway (Arkansas), F. C. McConnell (Virginia), Malcolm McGregor (Florida), and I. T. Tichenor, corresponding secretary; and B. Abbott, auditor.

Sunday School Board—J. M. Frost, Tennessee, president; T. P. Bell, corresponding secretary, S. W. Meek, recording secretary; R. Eastman, auditor.

The official enrollment of the Convention reported by the secretary showed the presence of 904 delegates out of a total of 1825 entitled to seats. Of these 762 were representatives on the financial basis, and 142 were association representatives.

A series of resolutions offered by Dr. J. J. Hall of Virginia on behalf of the International Peace Congress to join other denominations in petitioning the governments of the world for the establishment of an international arbitration court were unanimously adopted.

Dr. H. A Tupper, Jr., of Baltimore, Dr. J. B. Hawthorne of Atlanta, Dr. A. J. S. Thomas of South Carolina, and Dr. J. N. Prestridge of Kentucky, were appointed a committee to convey the fraternal greetings of the Southern Convention to the Northern Convention, which meets at Saratoga on May 28.

NOTES.

There was a gratifying scarcity of ancient jokes in the Convention speeches. 'Most every speaker really had something to say.

Rev. J. T. S. Park of Texas, who was elected one of the Vice-Presidents of the Convention, was the only man present at the organization of the Convention fifty years ago.

As stated in the last issue, Dr. Hawthorne did tell us he would introduce a Y. P. resolution in the Convention, and went so far as to give us the gist of it; but it seems that other counsel prevailed.

It was a pleasure to many of their North Carolina friends to see Bro. John E. Ray of Danville, Ky., and his pastor, Rev. J. W. Lynch, at the Convention. Both seemed happy and prosperous and brimming with love for North Carolina.

It made us a little uneasy to hear the Baltimore brethren talk so of Rev. W. C. Tyree's preaching at Eutaw Place church, Baltimore. But Bro. Tyree is more of a North Carolina fixture now than ever, if we know anything about it. At any rate, we never saw a preacher in better spirits.

If there have been doubts that a bar-room is kept in full blast in the magnificent Capitol building of the United States, within easy reach of the halls of Congress, let them be dispelled. We saw one with our own eyes, and, moreover, were asked to "have something." The shame of it. "When the wicked rule," &c.

It was a valued pleasure to make the acquaintance of Editor Geo. E. Horr, Jr., of the *Watchman*, Boston, at the Convention. For quite a while we have admired his paper as the ablest and fairest of our Northern denominational contemporaries. It is always refreshing to meet up with an editor so genial as he.

The one idea of the recent meetings of the American Baptist Education Society was the establishment of a great University at Washington, the purpose being to use the Columbian for a basis. No doubt Washington is a fortunate place for such an institution. If powerful speeches can bring this about, the meetings of the Society will prove abundantly fruitful.

A conscientious young preacher from Wake Forest College got off the cars in Portsmouth after several hours of hungriness. He was not long finding a hotel, but as he prepared to eat, he thought to ask, "Is there a bar attached?" "Oh, yes, sir, one of the finest in the city; what is it?" blandly answered the waiter. The good fellow made quickly away, only to meet similar experiences both in Portsmouth and Norfolk, until tired out, he decided not to ask the question again. It is a sad commentary on civilization; but it is almost true that a hotel without a bar attachment cannot succeed in our larger cities. God keep our young men in the country.

The adoption of Dr. Gambrell's resolution authorizing the appointment of seven men, three of whom shall be the Secretaries of our Boards, to confer with the mission leaders in each State in order to inaugurate a plan of reaching all the church members, is a more important matter than seemed at first thought. It is not new at the North. How it will work in the South remains to be seen. Machinery is good, if it works well; and so long as it does, there can hardly be too much. The trouble is, the more machinery there is, the greater the danger of friction, confusion and wreck. To this committee the question of consolidating the *Foreign Mission Journal* and *Home Field* was referred. The following are its members: J. B. Gambrell, J. C. Hiden, B. H. Carroll, Chas. Manly, and the three Secretaries.

PERSONALS AND OTHER ITEMS.

....Rev. J. F. Crisp changes his address from Lenoir to Hartland.

....Bro. W. S. Kelly writes that they have just had a glorious meeting at South Creek.

....There are seventy applicants for appointment as foreign missionaries under our Board.

....In fifty years the Southern Baptists have given through the Foreign Mission Board $1,850,000.

....Last year the Foreign Mission Board expended $30 000 more for missions on Papal than on Pagan fields.

....Tickets are out for the annual exercises at Wake Forest, June 10-13. There are twenty-two graduates.

....Rev. Rufus Ford has arranged to spend the summer holding meetings on a former field in South Carolina.

....The Baptists at Galbraith's Creek in the Western Convention are building a church and are in need of help.

....A recent meeting by Rev. E. F. Jones of Gastonia at Yorkville, S. C., resulted in seven accessions to the church.

....Rev. J. O. Alderman is enjoying a vacation with his wife and family as guests of relatives in Washington, D. C.

....Rev. C. F. Fields has been called to the pastorate of Briar Creek Baptist church, Wilkes county, says the *Elkin Times*.

....Dr. Whitsitt's Historical Sermon, reviewing the half century of our Convention's existence will be printed in the minutes of the Convention.

....The house of worship at Hebron, South Fork Association, was dedicated on Sunday, May 5th, 1895. Rev. D. M. Austin preached the sermon.

....Seventy-odd more colored people were baptized at Belo's Pond Sunday. At the present rate the number will soon round up 500—*Republican, Winston.*

....Bro J. S. Parker of Salisbury, passed through Raleigh last week on his way to see his venerable father at Seaboard where the family has a reunion this week.

....Miss Fannie Knight and Missionary W. D. King were married at Chinkiang, China, April 4th. We extend congratulations and best wishes. God bless them.

....Rev. P. L. Groome has acquired Mrs. F. L. Reid's interest in the *N. C. Christian Advocate.* Mr. Groome was editor of the *W. N. C. Advocate* before the consolidation.

....Rev. L. G. Broughton has engagements to hold meetings in several States. He will shortly go to Knoxville, Tenn., and later on aid Dr. W. S. Penick in Louisiana.

....We are so pressed with matter this week that we have space only to call particular attention to Bro. Gwaltney's article. It ought to be preserved for constant reference.

....Dr. J. D. Hufham stopped over and preached at Scotland Neck on his return from the Convention. He is now at Tarboro aiding in a meeting with Rev. J. E. Hutson.

....Just for the sake of history, we take occasion to say that the address in the woman's meeting at Washington was delivered by Mrs. Gwathmey of Richmond, Va., president of the Union.

....Rev. R. Van Deventer of Burlington will preach the annual sermon and Dr. W. E Hatcher of Richmond will deliver the address at the annual closing of Bethel Hill Institute June 5th.

....Rev. Chas. A. G. Thomas delivered a lecture at Mt. Airy recently, and so favorably impressed his audience that he has been requested to deliver an address at Mt. Airy Academy this month.

....Rev. Clarence Dowell, of the historic Welch Neck church, South Carolina, was a pleasant visitor to our office last week. He is enjoying his South Carolina work, and the Lord is blessing him.

....The annual exercises of Littleton High School and Business Institute occur May 28th and 29th. Dr. C. E. Taylor will deliver the address, and there will be attractive exercises by the pupils.

... The brethren are off to the Chowan Association this week. This is one of the largest religious bodies in the State, and an attendance of 2,000 people is expected. The session will be harmonious.

....Dr. W. A. Nelson is now a regular evangelist, with headquarters at Macon Ga., says the *Baptist and Reflector*, and all his expenses, including salary, are paid by a friend who withholds his name from the public.

....We saw no one at Washington who seemed to enjoy the Convention and the city more than Rev. C. J. F. Anderson of Carthage. He thoroughly appreciated the thoughtfulness of Bethlehem and Carthage in sending him.

....Rev. J. B. Holly, who recently came to us from the Methodists, has accepted the pastorate of Black Creek church, Darlington county. He is well equipped for the work, and we shall expect to hear good reports from his field.—*Baptist Courier.*

....The revival at Brooklyn Baptist church, Rev. R. E. Peele, pastor, continues with increasing interest. Mr. L. R. Carroll, who has conducted the services this week, preached again last night. The services begin promptly at 8 o'clock p. m.—*Wilmington Star.*

....Prof. A. P. Harris, who graduated at Wake Forest in 1893, and is now principal of the Troy, N. C., High School, has gotten out an unusually becoming invitation to the closing Exercises of that useful institution May 30. There will be orations, recitations, music and other features. President W. E. Abernethy of Rutherford college will deliver the literary address.

....We thank Rev. J. A. Campbell for a handsome invitation to the seventh annual exercises of Buie's creek Academy at Poe's, Harnett Co. Hon. J. C. Scarborough will deliver the address, and there will be orations, recitations, music, etc.

....Several weeks ago in noting the election of anniversary officers at Wake Forest college, we omitted mention of the election of Bro. S. Dowell, son of Pastor Dowell of Durham second church, as president of debate and Bro. W. J. McLendon as Secretary.

....Profs. J. B. Carlyle and W. J. Ferrall passed through Raleigh last week on their return from school closings in which they took part. Prof. Carlyle delivered the address at Mars Hill College, Prof. C. P. Sapp president, which he reports as in a prosperous condition.

....Speaking of the Convention, here's the way the *Examiner* puts it: "The first organic body to emerge from this cosmic heterogeniety was the semi official conference about a Southern B. Y. P. U." We hope the attack is not fatal. It may be only another form of monism.

....While we have published all the articles sent us this year in behalf of general organization of the young people, we have quite a pile on hand opposing the movement. Now that it is all over, if our brethren do not insist, we will hold their articles until they seem more needful.

....We were glad to have a visit from Brother W. J. Ferebee, a staunch Belcross Baptist, and a prosperous Wake Forest man. He was on his way to the Odd Fellows Convention at Greensboro. He brought with him his mother, who is one of the RECORDER's most valued friends, having been a subscriber half a century.

....We are grateful to Miss Laura Lazenby, Statesville, Bro. M Lindsay, Lindsay, Rev. Henry Sheets, Lexington, Rev. G. W. Harmon, Ramseur, for new subscribers, and to Rev. W. E. Warren, Laurel Grove, Va., for paying for the RECORDER for five years. May their tribe increase.

....Rev. M L. Kesler will deliver the address at the fifth annual exercises of South River Baptist Institute, May 31st, of which Bro. Isham Royall is principal. The Robeson Institute closes its second year June 4th and 5th. Rev. W. S. Creasy, D D, will preach the annual sermon. There will be a medal contest and an annual concert.

....Our Charlotte brethren and sisters may look out for something good. We ran upon Bro. Pruett the hottest day of the convention cooling off in the entrance to the great National Museum at Washington, which he had gone over three times closely, studying wonders, from Geo. Washington's presents to a young woman to an Egyptian mummy.

....*Charity and Children* names the following as "Orphanage Wants": 1. Contributions to the general support to meet current expenses; 2 $800 to go with Dr. Whitehead's $900 to add one thousand to the endowment; 3. $300 to enlarge the chapel; 4. $2,000 to erect a school building; 5 $900 to buy belts, shafts, pulleys, saws, &c., so as to enlarge the work of the steam engine.

....It is hard to believe, but the books show it, that only eight cents on the dollar was used by the Foreign Mission Board, including payment of interest and everything, in the work last year. How could the missionaries have been sustained on borrowed money for less? How could the tremendous efforts to raise money have been made at less expense? We congratulate our Secretary.

....Rev. S. J. Porter of Morehead City accepts the call of the First church, Newbern. So far as we know, the Second church is without a pastor. Morehead City is a desirable field. It became quite a strong point under Bro. Hight Moore's ministry, and has been growing steadily of late. We are glad to see from Bro. Willis' letter that our brethren do not intend to do without a pastor long.

....The *Wake Forest Student* for April is an unusually good number. There is an electro plate of Rev. Wm. Hooper, D. D., LL. D, the second president of the College, with a sketch of his career. This president series will be a valuable addition to Baptist libraries. Two articles of scientific character by Spencer Chaplin, Jr., and W. A. Jones show that the College is doing fine work in this department. Robert Simms and Tom Briggs, Raleigh boys, contribute interesting stories.

....So many schools, so many invitations, and programs of orators, debaters, medalists, graduates, etc.; one is tempted to think it is not the fault of teachers that there are uneducated people in our State. And the time is coming when every young man and woman will have school advantages. It would be a pleasure to the RECORDER to attend all the exercises it has been invited to, but some of our good friends will have to accept our compliments and good wishes until another year.

....Rev. Blakely H. Mathews writes from Plymouth: "We have had one of the best meetings that was ever held at Plymouth. Rev. J. T. Jenkins of Winston preached nine days with great power. We are baptizing sinners saved by grace all along now. The people are beginning to learn now that sprinkling is a sin and immersion is obedience, and nothing short of obedience, will stand the test of the Judgment Day. Our church has just finished a nice picket fence, which improves the Baptist cause in the town very much. Every department of church work is doing well. The town has just gone through with a wet and dry campaign—the dry ticket winning; but that doesn't mean no whiskey. We have plenty of that article in town yet. This end of the State is noted for two things especially, viz: whiskey voters and anti missionary Baptists. But she is coming."

....Dr. Durham preached the dedicatory ser mon at Long Creek church, near Charlotte, Sunday.

....On Sunday night last, Rev. A. D. Hunter baptized seven persons into the fellowship of Fayetteville Street church, Raleigh.

....We acknowledge the pleasure of a visit from Rev. A. L. Sumner, editor of the *Baptist Headlight* of Salisbury. We learn from that paper that the colored Baptists of North Carolina have 33 associations, 1,085 churches, 670 ordained ministers, 111,000 members (increase of 500 since last year); value of church property $216,844; paid for pastors' salaries and expenses $41,642.80; foreign missions $2,124 55; education $350.00, miscellaneous $4 301.84.

....The *N. C. Christian Advocate* has failed to publish the words of Wesley and Schaff on Baptism. Wonder why it asked us the question, if it is not going to give its readers the benefit of the information. Come now, brethren, the truth never hurts. By the way, Rev. J. M. Rice is fully answering the arguments set forth by Rev. C. A. Jenkens for "close communion," as it is called, by trying to ridicule him. This is undoubtedly the best way to deal with unanswerable arguments.

....Rev. A. G. McManaway was at the Convention in his usual vigorous health and spirits. He looks fit for the best work of his life, which he believes he is now engaged in. Having become financial agent of Ouachita College, he will have to give up his pastorate at Little Rock, Ark., but hopes to continue to be State Mission Secretary. He will teach in the college half of his time. After the Convention Bro. McManaway went to Charlotte to visit his brother.

....Rev. W. N. Reaves, D. D., of Eufaula, Ala., whom we met on the cars for Washington, was running over with praise for the North Carolinians in that town. "Without exception," said he, "they are the best people we have ever had with us; and if you have any more like them, let us know it." He referred to Profs. W. A. Montgomery and J. R. Hankins and Prof. Thos. Simmons and the faculty of his school. All of them "sons" of Wake Forest.

....Revs. C. S. Cashwell and N. S. Jones have arranged to hold "Regions Beyond" meetings at Connelly's Springs and China Grove. Bro. Jones writes: "The brethren are slow in sending their names, but I believe they will fall in line after a while and a great work will be done. There are no greater possibilities in any movement than this for the Baptists of North Carolina, and our pastors must make it a success or allow it to accomplish nothing. I hope the time has come when the public mind will give the ministry credit for preaching the gospel at least in destitute sections, without money and without price."

....During the year ending May 9th the American Bible Society issued 1 581,128 Bibles or parts of God's word, divided as follows: Complete Bibles 403,484, Testaments 590,754, portions 595,589. The total receipts were $538,945. "The translation revision work has been carried on in the Kussien and Marshall Island languages for the Pacific. Bulgarian, Kurdish, Laos and Siamese, Korean and Chinese. One thousand three hundred and fifty eight volumes have been issued with raised letters for blind people. The Bible leads all books not only in regular circulation but circulates more widely each year than any other book.

....An exchange asks, "have revivals become a class movement?" and proceeds to answer the question: At present a revival generally means getting an evangelist, with a choir and a rousing kind of preaching or story-telling, interspersed with certain tactics meant to influence the multitude. The prayers are few; the repentance shown to be often brief and shallow. The whole management appears, in many cases, to be too professional. The preaching of the Word is not directed sufficiently to the understanding, and so conviction is largely emotional; hence, there is not much of what, in the church of the past, was called conviction of sin through an apprehension of God's law.

....Our attention has been called to certain errors in the Encyclopaedia Brittanica, that has recently been advertised in the RECORDER. It seems that there are two editions, for we have one that is unimpeachable. The advertisement which we have been running came by way of the *Atlanta Constitution*—which had been selling the work—from the Holland advertising agency. We knew the *Texas Baptist and Herald* had been selling it, and were not surprised when it was announced that our enterprising friend, the *Charlotte Observer* would push it in North Carolina. Of course we could not be expected to examine an entire set of twenty or thirty volumes, and especially when the work came so well backed. Moreover, we had no idea but that it was identical with the edition which we use.

....The communication in behalf of the National Evangelisation Society, by Dr. A. C. Barron, the partner of Dr. H. M. Wharton president of the Society, does not help matters for the "N. E. S" Dr. Barron confesses that all we said is true. He contradicts the *Evangel*, organ of the N. E. S., of which he is an editor and part owner. We quoted that paper as saying, "Our friends everywhere will bear us witness that we do not urge the financial part very strong, nor do we ask any set amount of money for the services of our evangelists." In the communication Dr. Barron says, "So it was agreed among the members of this society that a certain sum should be named as necessary to defray traveling expenses and the salary of the evangelist." A certain sum is named for salary and expenses; but the appeal for voluntary contributions printed in the *Evangel* makes the impression that this is not done. If there were no more evidence, this is sufficient to show that the creed of the N. E. S. consists of seven articles, five loaves and two fishes.

Seventh Annual Meeting of the Woman's Missionary Union.

The meetings of the Missionary Union were held in the beautiful Sunday-school building of the Calvary Baptist church. Nothing that could be desired was left undone for the comfort of the ladies. It is to be regretted, however, that the places of the Convention and the Union were so far apart, many of the visiting ladies being unable to make the long journey across the city from one meeting to the other.

The Union proper is a comparatively small body, consisting of only a President, Corresponding Secretary, Recording Secretary and Treasurer, with a Vice-President and three representatives from each State. It has no money basis of representation of which we have heard so much in some other bodies, the smallest and newest State organization being represented as fully as the oldest and largest contributor. With these officers and delegates, however, come an ever-increasing number of women interest in missions. Probably all who come to Washington from any direction remarked on the large number of ladies having their faces in that direction. We are glad to say that North Carolina was very fully represented, and believe that the ladies will carry back to all parts of the State some of the enthusiasm of the woman's meetings.

The State delegates were Vice-President, Miss Fannie E Heck, Raleigh; Mrs. R. Van Deventer, Burlington; Mrs H. P. Markham, Durham; Mrs. Hartwell Edwards, Fayetteville, and Miss Mamie Birdsong, Raleigh.

The Union convened Friday morning at nine o'clock, the interest of the first session being divided chiefly between the annual address of the President, the report of the Corresponding Secretary, and addresses by Dr. Willingham and Mrs. R. H. Graves of China. The address of Mrs. Gwathmey of Richmond, Va., President of the Union, was brief but full of feeling. She called the Union to more full and complete reliance upon God as the source of all power.

Miss Annie Armstrong of Baltimore, who has been the untiring Corresponding Secretary of the Union since its organization, reminded the ladies of the seven brief years of the history of that organization. The Convention was looking back over its history of fifty years. The Union was but a child, but a child could have memories.

The first year of the Union (1889), $18,716.28 for Foreign Missions was reported. This year (1895), $24,938 64. In 1889, $12,057.41 was reported for Home Missions, this year, $23,515 61. The total increase in contributions in the six years, therefore, was from $30 773 69 to Home and Foreign Missions, to $48,449.25, or an increase of $17,675 56.

She then briefly reviewed the calendar and work of the year just closed. The first marked work had been the raising of the $5,000 for the Foreign Mission debt asked for in the meeting at Dallas. A suggested apportionment had then been made among the States, and almost every State had gone a little beyond what was asked of it.

Mission Day in the Sunday-schools in September, though not under the direct care of the W. M. U., had been greatly aided by their labor and influence. The value of such a day could not be over estimated, and she urged the ladies in every way possible to use their influence that it might be carried out in their schools in the future.

The Christmas offering to China and the Week of Prayer for Missions were closely linked. They had both become inseparable parts of the work. They had reason to believe that never had the Week of Prayer been so largely observed, nor had such blessed influences flowed from it. The Christmas offering, though not so large as in some former years, was very good.

In the early spring, the Home Board, for the first time since the organization of the Union, asked for special aid, viz, a special contribution of $5 000. For this purpose, a special Week of Self-denial was observed. Although it had been impossible to learn all the results of this effort, the Home Board believed that the amount asked for has been paid.

All during the year the work of sending boxes to frontier missionaries has gone on steadily: a larger number have been sent this year than ever before.

In conclusion, she thought that the Union has very great cause for thankfulness for the large measure of success which has attended its work during the year. The tabulated account of the work done at the Union rooms in Baltimore cannot be given here. The letters alone exceeded 4,000, while the amount of literature distributed was enormous.

The recommendations of the Foreign Mission Board were substantially the same as last year, viz., that a Christmas offering be made for extending the work in China; that the Societies seek to promote the observance of Mission Day in the Sunday schools, and that they aid in the general Foreign Mission work. The one notable difference was that a definite amount, $30,000, was asked for, this being some $5,000 in advance of what was given this year to foreign work.

Dr. Willingham spoke to these resolutions. He would not, he said, go into the details of the work. They would be brought out by others, but he would emphasize these words, *organized Christian effort*. Were these three thoughts borne in mind and made living realities, untold results would follow. He spoke briefly. The largest time assigned any speaker was fifteen minutes, and few exceeded it.

Mrs. Graves of China said that we heard much of the needs of the heathen woman. She wished to lay particular stress on the needs of Christian women in heathen lands. Imagine a woman who is really a Christian, yet is so ignorant of the Bible as to know not one beautiful Bible story, and so ignorant of all Christian teaching outside of the Bible as to know not one verse of a hymn. There is an increasing number of such women in the villages around Canton. They come down in classes of twelve at a time for instruction in Bible truth. They could have many more if they had room for them. She hoped the Southern Baptist women would some day and in some way make it possible for these women to be taught. Their influence, if taught, in their own homes and as Bible women, could never be estimated.

Miss Lottie Barton of China, who was expected, was detained by the sickness of her sister.

Saturday morning the ladies assembled promptly at 9 o'clock. The day was known as Home Mission Day, and proved to be a very varied and interesting one.

Mrs. J. L. Burnham of Missouri, whose consecration, wit and wisdom make her a notable figure in each session of the Union, conducted the devotional exercises, dwelling on the imperative, the supreme need of full self surrender and consecration to the service of God.

A group of three short addresses on plans of work were made by Miss Heck concerning Central Committees, by Mrs. F. S. Woodson of Virginia concerning Country Societies, and by Mrs. R. P. Johnston of Missouri concerning City Societies. Space now will not allow more than mention of these addresses. We hope to present them in full in the near future.

The recommendation of the Home Board differed from those of last year chiefly in asking, as in the case of the Foreign Board, for a definite amount, this amount being $25,000. It was stated that this sum was agreed upon before the amount that had been given this year was known, and that when Dr. Tichenor of the Home Board became aware that this sum would only be $1,500 in advance of what had been done this year, he regretted that a higher figure had not been set for the work. The recommendations urged also that the work of sending boxes to the frontier missionaries be continued and increased, and called special attention to the needs of the foreign population and of the work among colored people.

Dr. Tichenor was introduced, but said instead of speaking to the motion to adopt the resolutions then pending, he would introduce others who would speak for the work. First among these was Diaz of Cuba.

Mr. Diaz, who is sure of a most enthusiastic welcome whenever seen among Southern Baptists, said his "English was very broke," not having spoken this language for a long while. In the congregations in Cuba just now, there were many more women than men owing to the war. It was against the law for more than twenty women to meet alone at one time. So they kept meeting all the week long. Every missionary had been forced by the government to leave Havana but himself, the Methodist, Presbyterian and the Episcopalian. He had been told that the authorities wanted to see him, but he said they could come to him if that was so. The hospital, in which the Southern Baptist women were so much interested, had had as patients a hundred women and children, not one of whom had died, though many have undergone severe operations.

Thirty have become Christians. The persecutions during the war have been minor ones, not worthy of mention. He asked for prayer for his church and people.

Mr. Payne, who knows more of the church in Cuba, probably, than any other American, spoke briefly of Mrs. Diaz, the mother of the missionary who had just spoken. He considered her one of the most remarkably successful Christian workers he had ever known. Her son relied greatly upon her judgment, and was yet obedient to her plans and will, as were her two daughters who are missionaries as well.

A Chinese student spoke in very broken English for work among his people in this country. He was born, he said, fifty miles from Canton, and came to San Francisco when sixteen years of age. Here he had for a while attended Dr. Hartwell's Sunday-school. After that he went to Chicago where he was baptized by Dr. Henson. He was now at school in Washington and hoped to return as a physician to his people whose own physicians only know when people are sick and how to make them sicker.

A colored woman, who for twelve years had been connected with the work of sewing schools, which work was conducted by members of white churches among the colored women in Baltimore, said she knew she expressed the sentiments of many, very many of her people when she said she welcomed every effort that would be put forth to help her race. She thanked God for such a woman as Miss Annie Armstrong who had inaugurated these sewing-schools in Baltimore which had been so wonderfully successful.

Miss Buhlmaier, the only female missionary of the Home Board, and whose work is among the Germans of Baltimore and the immigrants landing there, greatly interested the ladies by her earnest and vivid description of the landing of the immigrants and her work at that time. Eight thousand had landed in Baltimore last year. People often asked how an immigrant looked. Look at her, she was one. She could say, too, that nothing done at that time, when everything was new and strange, was ever forgotten. Little acts of kindness received then were remembered always. So she knew her work among these just coming to a strange land, frightened, timid, lonely and worried with the fatigues of the voyage and the tedious inspection of the custom house, would never forget any help she would give them. A map of the United States, with the addresses of all the German Baptist pastors in the United States, was her most usual gift. On the map she pointed out their destination, and tried in various ways to render them little kindnesses; the while she tried to direct them for help and comfort to Christ. To those who had no Bibles and who would promise to read them, she gave little blue German Testaments. The demand for these was very great. While she went back and forth on the steamer to the landing place, the women must be praying for her, and be like the boy in the fog, pulling the fog bell far out of sight, that a clear way might be kept for her passage back and forth on God's missions.

Another group of addresses on Young People's Work were made under the heads of "Our Responsibility for our Young Women," Miss H. Harper, Texas; "Our Responsibility for Our Girls," Mrs Jackson, Tennessee, and "Our Responsibility for Our Boys," Mrs. Patrick, Kentucky. We hope to give the readers of the RECORDER the benefit of these papers later.

This meeting, as the former one on Friday, and the succeeding one on Monday, was interspersed with five minute reports from the States represented. The tone of all these reports was hopeful; nearly all reported enlargement in contribution, and an increase of number of Societies. Perhaps the increase was most notable in Florida, for owing to the severe and wide spread losses occasioned by the freeze of last winter, a falling off might have been expected. The present President of the Central Committee of this State is Mrs. Crawford, formerly of Oxford, N. C., who will be remembered by a large circle of friends, and who was a most earnest mission worker in North Carolina.

As has been foreseen by those who remember the report made by the W. M. Societies at the annual meeting in Charlotte, the report made by North Carolina now, was much less than that made last year. The last quarterly report, which entered into the report, however, having been so much larger than any of the previous reports for the year, this discouraging statement of affairs was made with the hope for better things.

A pleasant feature of these meetings was a ten minutes social, which divided each meeting in half: during this time it was pleasant to see the greetings of old friends and the meeting of new ones, and the ten minutes social gave just the heart and hand touch that made the meetings what they were.

The Union assembled Sunday afternoon at three o'clock. This, the only afternoon session of the Union, is always given to the missionaries who may be at home at the time. The missionary ladies present on this occasion were Mrs. Graves, China; Mrs. McCollum, Japan, and Mrs. Moseley, Texas. The meeting was opened with devotional exercises, conducted by Miss Wright of Georgia. The thought to which especial attention was called by Miss Wright, was the condition of answers to prayer. The verse dwelt upon was, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

Mrs. Graves had been asked to describe a day's work in China. She described one Sunday's work. In one of the two Sunday-schools in which she taught each Sunday, the infant class consisted of old women from eighty to a hundred. They were the maimed, the halt, the blind, and were very ignorant. In the other, she taught a class of real infants or young children, as bright and pretty as children to be found anywhere. In both schools or churches, the church was divided down the center by a board partition six or seven feet high, the men sitting on one side and the women on the other. She brought a message from the Canton mission, asking for more female missionaries and a doctor. She asked special prayers for Miss Claudia White, to whom, while she spoke, the news of her sister's death was fast traveling.

Mrs. McCollum of Japan answered questions about that country. Questions came thick and fast from all parts of the audience. The Japanese have no home life in one sense of the word, no regular hours for going to bed or rising. The missionaries' children are of much interest to the people, and often open doors (which otherwise would be closed to them) stand to receive them, as well as bringing many visitors to the house, to see them dressed or undressed. The older people apparently love their shelf full of gods more than they do their children. They say they know our children will be Christians, but they must still keep their idols. A Japanese sends his wife away when she ceases to be pretty. It is the usual custom to have two wives; the Emperor is said to have fifteen. The wife is put away at the pleasure of the husband, who may keep the children or not as he chooses. She carries away with her only what she brought at her marriage.

Miss Buhlmaier of Baltimore spoke again of her own people, the Germans. It made her heart sad to hear people speak of mission work among the Germans—the people who were Luther's people and the first to follow the reformer. Yet it was true that they needed mission work. Rationalism had eaten out the heart of their religion and left only the shell.

A Chinaman read an essay, comparing the natural features of his own country with ours and showing great similarity between the two. From a moral standpoint, he thought the obedience rendered to parents by the men and women of China might well be commended to the young men and women of America. The Chinese went farther than the commands of the fifth commandment; he hardly thought the American youths went as far as commanded.

Mrs. Moseley of Mexico spoke lovingly of that country and its people. The rich and poor of Mexico were like two distinct nations, the rich had everything, the poor nothing. They were altogether too polite. They agreed with everything said in their own homes. Every assertion made was met by "Certainly." "Certainly" their saints could not help them; "certainly" they should only pray to Christ, &c.; but these were only polite phrases and meant nothing. The men are infidels, the women fanatics. One poor home had thirty pictures of the Virgin, all said to be true likenesses, but all different, some blonde, some brunette. The majority of the people are inexpressibly poor. Many eat every other day. The Christians are very poor, but gave more in proportion than the Southern Baptists. The same was true of the Chinese Christians. They were versed in the Bible far beyond those here at home. They are faithful unto death. The priests watch for the dying hour and seek to thrust themselves into the houses. They gain entrance even by main force, they go out

[CONTINUED TO SIXTH PAGE.]

A Perfect Pattern.

BY REV. H. A. JONES, SALISBURY, N. C.

"See thou make all things according to the pattern." Heb. 8:5.

When God wanted Moses to build, the first thing he did was to furnish him with a pattern, and then with the material. With the pattern before him and the material at hand, he was expected to succeed. There was a time when God spake to the people by symbols, but this having failed to take hold sufficiently to bring him back to God, and keep him in close communion with him, in due time he sent his only begotten Son, born of woman, like unto his brethren and tempted in all points as we, yet without sin. He is our perfect pattern.

IN PERSONAL PURITY.

His body was the house of the soul, it was to be kept sacred and pure. The outward appearance of our homes is very often a true index to the inward.

He that cares nothing for his personal appearance, generally cares nothing for personal purity. Poverty has never been an excuse for uncleanliness, only to those who are helpless and surrounded by those who are merciless. God has abundantly provided us with a cleansing and purifying element, water, covering about two-thirds of the earth with it. I have never seen a more perfect pattern of personal purity than a beautiful young woman, beautiful in heart, rich in grace, and chaste in character. It is not the quantity or the quality, so far as the cost is concerned, but it is cleanliness and neatness in person and purity of heart. Let us always remember that our bodies should be fit temples for the indwelling of the spirit. We only have to explore the ruins of ancient cities to be convinced that our ancestors gave far more attention to cleanliness than does the present generation. Their numberless and immense public and private bathing pools, prove this fact beyond dispute.

I believe if our city authorities would take this matter in hand and give to the people a large and free system of bathing, that our death and disease rate would be largely reduced. Do we not owe it to the poor, do we not owe it to humanity to make provision suggested? Many places in our towns and cities are nothing but hot beds for disease and death. If our sanitary laws were what they should be, this state of affairs would soon almost or entirely cease.

In the second place, we should also be pure

IN THOUGHT.

"From the abundance of the heart the mouth speaketh."

Our lives are wonderfully wrought and shapened by our thoughts. The Apostle in in the first chapter of Philippians says: "Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Thought is one of the greatest powers in the world, and it is always the thinking man that is either a great power for good or evil. When our minds have been allowed to dwell on things that are low and base, how can we hope for personal purity? If I want a sound and vigorous body, I must make it my constant care to breathe and live in a pure atmosphere. Our Master spent many of his hours alone, and yet he was not alone, because he was in thought and communion with the Father. Many a noble hearted young man has gone adrift when the tide of impure thought rushed in upon him. We always need to have our minds stayed on God, for He is "an anchor to the soul, both sure and steadfast." Thought is a secret to hidden factors in us, yet it is the great driving wheel to our words and actions. When David was considering the works of God, he saw his glory in heaven and his handy work on earth. He said the day spoke of him and the night showed his knowledge. He prayed that God would keep him from sin, and that the words of his mouth might be accepted in his sight.

Christ was not only to be our perfect pattern in thought, but in

WORD.

The Psalmist asked: "Who should abide in the tabernacle of the Lord, and who should dwell in his holy hills? He that walketh uprightly and worketh righteousness and *speaketh* the truth in his heart. If our hearts speak in their secret chambers things that are pure our lips will not be defiled with the impure. The words of our Master were pure and always spoken in defense of truth and righteousness. The power of speech is the gift of God. No sound that has ever fallen upon the ear of mortal man carries with it such melody and soul-inspiring strains as the tongue that has been touched with a live coal from God's altar, and the lips that sing his praise. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." My own lips will be the instruments to tell where I shall spend eternity. And when faith and patience were all gone, the lips that were called upon to curse God and die, began to sing sweeter songs than ever. "I know that my Redeemer liveth." Let this be your daily prayer. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, oh Lord, my strength and my Redeemer."

Not only is Christ our pattern in word but in

ACTION.

"See thou make all things according to the pattern." It is better to live in deed than in word, for our deeds shall live when our words have been forgotten; men do not judge as much by what we say as by what we do, our acts tell the story of our hearts. Some of the sharpest arrows that have ever gone to the heart of a friend, have been sent by a single act, when not a word was spoken. There is nothing more terrible to a wounded heart than an awful silence. Cold indifference was a thing not to be found in the life of our Master. The common people heard him gladly." Every act of his life was an abiding testimony that he was the friend of humanity. "He was a man of sorrow and acquainted with grief," yet his life was filled with acts that drew the people to him. There was something about him that drew like a magnet. Surely apart from his divine nature this drawing must have been by the kind and beautiful life that he lived. The pure in thought saw him as "the fairest among ten thousand and the one altogether lovely."

Not only is Christ a pattern of personal purity, but of

PATIENT TOLERATION.

When he came to this earth, he found that man had misapplied and misappropriated every gift of God. Now, to unteach him what he had been taught by the sinful claims of the heart, and still deal with him as man, must have required patient toleration—a toleration of divine origin only. There were few things in man to approve, and many to disapprove. To lead man from sin, and still let it be his own choice, forsaking the wrong and choosing the right, was the great problem. It is our nature to cling to what we have, until we are convinced that, to give it up, the place can and will be filled with something better. The temple service had become a mere machine, grinding the very life, soul and spirit out of its followers; yet they clung to it with a loyalty astonishing to the world. This must be borne with till the hearts of the people have been reached, for God must deal with man as man. This life has so left its impress, that time and eternity may never efface it from the heart of man.

"See thou make all things according to the pattern." Again, this pattern carries with it the feature of

UNSELFISH SERVICE.

"The Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." Our present life is our building period, and it becomes us to build wisely, inasmuch as we have a perfect pattern ever before us. He did not live for self, but for the good of others. We may misunderstand our mission in this world. It is not for the gratification of the flesh and all the lusts thereof, but rather for the purifying of our lives and helping to bear one another's burdens. The One, by whose example we would shape our lives, said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The toiling multitudes are around us, and may our hearts be warm and our hands strong to help them. When we have made these happy, our own lives will be filled with heavenly joy. The noblest mission upon which man was ever sent was the mission of service. "Rescue the perishing, care for the dying." "See thou make all things according to the pattern." Let thy life be one of unselfish service for God and humanity.

One more point, and I am done; that is

CHRIST'S UNCHANGING LOVE.

In this world so full of uncertainty, the soul longs for some safe retreat, when it can be sheltered by divine protection. Men have deceived us and life is not what we dreamed it was in the days of innocent childhood. There was a time when we knew nothing but to trust, but sad experience has taught us that man's avowed love and friendship may be false. Things are not always what they seem to be, yet we are certain that there is such a thing as unchanging love. "There is a friend that sticketh closer than a brother," and he is our perfect pattern. He loved us before the foundation of the world. Hearts have been broken and fond hopes shattered by those who promised to love us with an unchanging love. When the golden threads of his own pure life have been woven into our souls, then, and not till then, will we know what it means to love. Love is a child of divine birth, and her voice shall make the nations of the earth glad. She shall sing her everlasting song in the house of the good and the pure, after the angel hath stood with one foot upon the sea and one upon the earth and swore that time shall be no more.

University Centennial.

PROGRAM OF EXERCISES.

The University Centennial will be celebrated at Chapel Hill, Wednesday, June, 5. 1895

At half past ten o'clock the procession will form in front of the South Building, march past the Caldwell Monument and enter Memorial Hall, where the following programme will be carried out:

1. Prayer.
2. Centennial Hymn, composed by Cornelia Phillips Spencer.
3. Oration, The Old University (1795–1860), Hon. Alfred Moore Waddell.
4. Centennial Ode, James D. Lynch.
5. The New University (1875–1895), Adolphus Hill Eller, Esq.
6. Centennial Sonnet, Henry Jerome Stockard.

At half past two the Alumni will gather by classes in the Gymnasium, where will be served the Alumni Banquet. Toasts both formal and informal will be read and responded to.

At 8 p. m., in Memorial Hall, addresses will be delivered as follows:

1. The University During the War, Henry Adolphus London.
2. The University Alumni in the War, Stephen Beauregard Weeks, Ph. D.

At the close of the addresses there will be a re union of the Alumni by classes, each class marching on the platform in a body in order of time. A few minutes will be allowed to such classes as desire to carry out special programmes.

Arrangements are making at Chapel Hill to furnish ample accommodations to all who may come. Special rates will be granted on all the railroads.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 18, '95.	No 28. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 30 p m	
Leave Tarboro	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 30 p m	6 00 a m
Leave Wilson	2 08 p m	11 03 p m	
Leave Selma	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence	7 30 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 30 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 18, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 p m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 p m		9 40 p m
Arrive Wilson	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 32 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon	3 39 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.35 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 9.00 a m. and 4.10 p m. Returning leaves Clinton at 7.20 a m, and 10.50 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

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This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 22 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 23 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 06 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 52 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.		No 12. Daily.
5 05 a m	Lv ... Raleigh ... Ar	7 30 a m
6 10 a m	" ... Durham ... "	8 20 a m
8 35 a m	" ... Greensboro ... "	9 55 p m
10 15 a m	" ... Salisbury ... "	7 55 p m
11 09 a m	Ar ... Statesville ... Lv	7 03 p m
12 30 p m	" ... Hickory ... "	5 56 p m
3 53 p m	" ... Asheville ... "	2 16 p m
5 22 p m	Ar ... Hot Springs ... Lv	12 18 p m

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Charlotte, April

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss Fannie E. Heck, Raleigh, N. C.; Secretary, Mrs. J. A. Briggs, Raleigh, N. C.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

SUBJECT FOR MAY: JAPAN.

"Bear much fruit. so shall ye be my disciples." Missionaries, 4; native assistants, 4; stations, 6; churches, 1; membership, 31; baptisms, 9. Contributions, $15.

STUDY TOPICS.—Unique position of Japan among heathen nations. Uprising of Buddhism and other religions in view of Christian missions. Danger of exaggerated views of missionary success. Language and religious pre conceptions barriers to mission effort. A Baptist opportunity.

New Societies.

1. W. M. S., Statesville. President, Miss Laura Lazenby; Secretary, Mrs. R. L. Moore. Membership, 18.

2. W. M. S., Burlington. President, Mrs. R. Van Deventer; Secretary, Mrs. W. H. Riggsbee. Membership, 15.

3. W. M. S., Liberty. President, Mrs. Mamie Hatcher; Secretary, Mrs. Mollie Patterson.

4. Young Peoples' Society, Liberty.

5. Lamplighters and Rosebuds, Liberty.

6. Sunbeams, Aberdeen. Lady Manager, Mrs. W. R. Hunter; President, Norman Markham; Secretary and Treasurer, Eva Randall.

7. King's Helpers, Magnolia. Eastern Association. President, J. A. Hollingsworth; Cor. Sec., Miss Hattie E. Cox. Membership 25.

8. W. M. S., Union. West Chowan. President, Mrs. John Freeman; Secretary, Mrs. James Britt.

Between Ourselves.

Mrs. G. P. Hamrick reports $6 50 as the amount given by the Society at Henrietta, as a self denial offering.

Mrs. Carrie Rich of Winston says, referring to the week of self-denial, "It was interesting to hear the children tell how they saved their money. I am encouraged now in my work. The children attend much better since the cold weather is gone."

W. M S of Tryon Street church report thirty dollars to be divided equally between Home and Foreign Missions. It will be seen from this and the letter given below, telling of the work done by the young ladies of the same church, that mission needs are a burning question in Charlotte.

In a certain Society, which shall be nameless, a box was being prepared for the family of a needy frontier missionary. One of the ladies had just ordered a pretty new morning dress for herself from a Northern city. When it came, instead of keeping it, it went into the mission box. Such acts of love must draw missionaries and churches very near together.

Mrs. Memory, Whiteville, writes: "We were sorry to part with our dear little visitor, the *Missionary Talk*, but think to have our chats through our weekly RECORDER will perhaps be better, for not many Baptist families can do without that valuable paper." The book read is Pierson's Miracles of Missions, and the Society is engaged in getting up a box for a frontier missionary.

From Charlotte.

Dear Miss Heck:—In sending on the first check from the Young People's Mission Band of Tryon Street Baptist church, organized Jan. 1st, 1895, I feel that I would like to tell you something of the work these young girls have accomplished.

The encouragement I received from you, during your stay in our city last December, greatly helped me in attempting a work of this kind. When I told you at parting I intended organizing a missionary society among the young ladies in our church, my heart trembled within me, for I felt that any effort I might make would be so feeble, we would accomplish but little. I am thankful to say that God has greatly blessed my efforts, and I have a Band of thirty girls, all deeply interested in the Master's work. They have made many sacrifices for his sake in the past three months, as their self-denial tags showed when brought in last week. We have $65 00 in the treasury, which we will divide, sending $32.50 to each Board, since both Home and Foreign Boards are so greatly in need of help. I will send the whole amount to Mr. Boushall this morning, requesting him to farward $32 50 to each Board. Do you not think my girls have done well? I feel quite proud of them.

I am sincerely your friend,

MRS. J. R. JORDAN.

Charlotte, April, 1895.

A report of the proceedings of the Washington meetings will be found on the third page.—EDITOR.

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for coughs or any trouble of the throat, than "*Brown's Bronchial Troches.*"

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—*Richster.*

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world, who use it to restore and keep the hair a natural color.

Letter From Rev. J. G. Chastain.

To the Missionary Society of Chowan Baptist Female Institute: Some of the results of mission work in Mexico during the past twenty-five years may be gathered from the following figures: In the employ of the eleven Boards now at work here, there are one hundred and ninety foreign missionaries and 550 native workers; there are 450 organized churches, 120 church houses, with 17,000 members, 50,000 probable adherants, 12,000 students in Sunday-schools and 8,000 in day schools. There are also ten publishing houses, and thirteen evangelical papers in regular circulation; 159,948,800 pages of religious literature have been distributed. While we are grateful to God for His blessing on the work thus far, yet, owing to the ripeness of the field, many of our leading men unite in the discontent at the meager results in proportion to the work done. With the hope that there may be a greater awakening and ingathering, Dr. Powell, after consulting with others, decided to call a conference of all the evangelical workers in Mexico; this meeting to be held at Toluca, April 3-5. Of the 135 who assembled the main body were Americans and Mexicans, yet there were representatives also from Canada, England, France, Spain and Germany.

Besides two gospel talks each day by Mr. Moody, about a dozen papers were read on different phases of the Holy Spirit. At night the meetings were conducted in Spanish in the city theatre for the benefit of the natives who crowded in by hundreds to hear the gospel, many of them for the first time in life.

The meetings from first to last were highly devotional, almost every prayer calling down the Holy Spirit in power. Mr. Sankey moved many hearts by his soul-stirring songs and music. Two important and encouraging communications were read, one from F. B. Meyer, the great London preacher, the other from Dr. Broadus, written evidently only a few days before his departure to the better land. Some of us felt like we could almost hear his earnest, pathetic voice speaking to us from the skies.

The date and object of our meeting had been extensively advertised by the different denominational papers throughout the United States and England, so that, aside from the daily prayers of Mexican missionaries which had been going up for weeks, thousands of Christian people far away were praying for the meetings at the time they were in session. Mr. Moody said he did not often lay burdens on the 1,500 students in his two schools back at home, but that he had made special request that they pray for the Toluca meetings.

During the three days that we were together, denominational differences—church government, the ordinances &c. were scarcely mentioned. The burden of every speech and prayer, the *one desire* of all hearts seemed to be to receive power from on high. Some of our missionaries were kept away by sickness or for other reasons; but by continuous prayer and study of the subject of the Holy Spirit, especially in the Acts of the Apostles, they received a rich blessing at home. Others by the same means got the blessing before going to Toluca; and all got a glorious blessing during the meetings. At the close, on the last evening, while giving the parting hand, tears stood in or flowed from all eyes. Men and women of all denominations wept together like children. Everybody was happy. Some of us will never forget that occasion.

After closing at Toluca, Messrs. Moody and Sankey spent a week in Mexico City holding special meetings for the benefit of the thousands of Americans who are there in business. The Christian people were greatly strengthened by this gospel feast. Some twenty-five persons rose for prayer the last night, yet I heard of no conversions. The following statement has been authoritatively made: "We have never known of the conversion of any American in the City of Mexico, or any Spaniard in the entire Republic." There may be some rare exceptions to the above, yet, after spending six years in the country, I have never heard of *one*. With such a record of the *foreigners* in Mexico, what can we expect of the natives? Yet these are flocking to God by thousands. Recent reports show that in many districts, more people were added to the churches during the first quarter of this year than during the entire year of 1894. A brother who has lived and worked in Mexico City, told me that Catholicism there was never so tottery as now, and that it is losing ground every day. This is equally true in many other parts. The outlook for the gospel in this country was never so hopeful as it is now. We are confidently expecting, in the near future, a great uprising and turning unto the Lord among this people, for this we are planning and working and praying, yet we are trusting to the Divine arm for victory. We think the set time has come for the Lord to visit Zion, many evidences of this are manifest. "The morning light is breaking, the darkness disappears." May the spirit of the eternal God move mightily upon the hearts of these people. For this we shall continue to pray.

J. G. CHASTAIN.

Toluca, New Mexico, April 30, 1895.

American Institute of Sacred Literature.

The American Institute of Sacred Literature holds annually a number of Summer Schools in connection with various institutions throughout the country. For the summer of 1895 the following schools are announced:

At Chautauqua, N. Y., July 6th to Aug. 16th, courses in Hebrew will be offered by Prof. D. A. McClenahan of Alleghany Theological Seminary, Prof. Ira M. Price of the University of Chicago, and Prof. Frank K. Sanders of Yale University, Prof. R. F. Weinder of the Lutheran Theological Seminary, Chicago, and Prof. Rush Rhees of Newton Theological Institution, will give courses in New Testament Greek. In the English Bible School, President William R. Harper of the University of Chicago will give a course, taking up groups of Psalms. Hebrew history will be studied under the direction of Profs. Price and Sanders. The English New Testament work in the school will be conducted by Profs. Weidner and Rhees. President Harper will also give six Sunday morning Bible studies on the general subject, "The Men who Mark Critical Periods of Israelitish History."

The Summer work in the Departments of Hewbrew, New Testament Greek and the English Bible in the University of Chicago is affiliated with the Institute. There will be two terms covering each six weeks, between July 1st and September 23d. Twenty-four courses are offered in Old Testament Literature and Interpretation under the following instructors: Head Professor Harper, Prof. Hirsch, Associate Professor Goodspeed, Associate Professor Harper, Dr. Crandall, Dr. Breasted. In New Testament Literature and Interpretation, eight courses are offered under Head Professor Burton, Associate Professor Mathews, Dr. Arnolt and Mr. Votaw. The Divinity School also offers courses in Systematic Theology and Church History. Prof. A. B. Bruce of Glasgow and Prof. C. R. Gregory, Leipzig and Principal Fairbairn of Oxford will be present from abroad. Other distinguished lecturers are announced.

At the Central N.Y. Chautauqua, Assembly Aug. 10-23, at Tully Lake, N. Y., Rev. Dean A. Walker will give a course of ten lectures on Messianic Prophecy and at the Silver Lake Assembly, N. Y., July 16-Aug. 9, Mr. Walker will give a course of eight lectures on "The Christ in Prophecy and Fulfillment."

At the Ottawa, Kans., Assembly, June 17-29, Dr. Chas. F. Kent of the University of Chicago will present a series of studies of Hebrew History in outline.

At Monteagle, Tenn., in August, Prof. Lincoln Hulley of Bucknell University will offer instruction in the Hebrew language, and will give two courses of fifteen studies each in the Minor Prophets and the earlier Pauline Epistles.

At Lakeside, O., July 11-Aug. 1, Prof. Hulley will also teach a class in Hebrew, and in addition to his series of studies in the Minor Prophets will give a series in the Gospels.

At the Lake Madison Assembly, South Dakota, in July, Prof. Edward L. Parks of Atlanta, Ga., will give a course of class-room lectures on "The Bible from an Educational Point of View." He will also conduct a daily class in the book of Job. General conferences on the importance and best methods of Systematic Bible Study will be a feature of this Assembly.

At the Bay View Assembly, Bay View, Mich., July 18-Aug. 15, Prof. Parks will lecture on the same topics. His work at this Assembly will be preceded by a course of six lectures by Prof. Frank K. Sanders of Yale University.

At Winfield Kan. Assembly, June 18-29, Rev. H. L. Willett, Field Secretary of the Institute, will offer two courses (1) in Early Old Testament History from Abraham to David, (2) In the Life of Christ. Still other schools are being arranged, but definite announcements cannot be made concerning them at present. All of the work of the schools of the Institute is supplemented by the correspondence work during the year, and by the popular Study Courses in which during the past year thousands of students have been enrolled.

Appeal for Goshen, Granville County.

Dear Recorder:—Please allow me space to present a matter to my Baptist brethren, and to any who may feel disposed to assist in the work which I now mention.

There is a destitute point near Goshen, in Granville county, where a church is much needed. I have been preaching there about one year, using a school-house for holding services. I am a poor school-boy, but have been preaching to the people without charge, neither do I ask anything for my services, as I am so anxious that a church should be established there. There are a great many Methodists in the community, but we are very anxious that our doctrine may be made known to the people. At a meeting which I held there last year, a lady who attended said she did not understand "close communion." I explained to her as best I could that it was not "close communion" but "close baptism;" and she was soon after baptized by Rev. J. A. Beam.

We see that there is a great need of the true doctrine, that those people may come to a knowledge of the truth as it is in Christ Jesus. We hope and believe that all true Christians whom this appeal may reach will be willing to assist in this great work. There are a few Baptists in the community who have been earnestly at work, and we now have nearly enough material to build the house. All we need now is the means to pay for having the house erected. Also, many kind friends of the Methodist denomination have given some lumber for which we heartily thank them. We wish to have the house erected and dedicated by the time our Association meets, if possible.

Send means to me and I will acknowledge the same through the RECORDER. May God bless us and give us willing hearts in the work. I humbly beg for your contribution and prayers. Yours in the work,

J. T. RIDDICK.

Bethel Hill, N. C., May 4, 1895.

Money for Hyde County Church.

Dear Bro. Bailey:—Please acknowledge through the RECORDER further receipts for the Hyde county Baptist church:

Yeopim Union Meeting, $58; Scuppernong Union Meeting, $50; Chappell's Hill church, $11.40; Rev. R. R. Overby collected from Shiloh and Providence churches, $10.30; Miss Claud Waff, $10; Back Cradle, $10; Ballard's Bridge church, $9.55; Eureka church, $8 10; Macedonia, $7.50; Cool Spring, $2.60; D. P. Daughtery, Jos. W. Spenill, Mrs. E. Burke and Rev. W P. Hines, $5 each; Rev. J. A. Speight collected $6 36; Mrs. A. M. Clark, Mrs. Sallie Boetcher, Mrs. Zack Cradle and T. H. B. Gibbs, $3 each; Mrs. A. D. Marcham, Mrs. C. M. V. Follitt's Sunday-school class, Henry Morgan, Buck Horn church, Ariel church, Christian Riddick and Mrs. Mary Bonner, $1 each; Mrs. Boyce, Mrs. Capt. Davenport and mother, 25 cents each.

The church was dedicated on the second Sunday in April by Dr. Durham, with a small amount still due, for which I became personally responsible, and am looking to my brethren to help me pay it. Many, many thanks to those who have helped me in this work for the Lord. Yours in the work,

JOSIAH ELLIOTT.

Hertford, April 29, 1895.

"There are many persons in the world whose main capital is health," says Dr. Allison. "They are engaged in work of various kinds, and so long as health lasts, they earn a good living. They must learn how to avoid illness by living in the right way. There are others who have found out their errors in time to have a fairly good constitution left. These may live to a ripe old age healthfully, if they only take care. There are still others with everything that riches can give; these must learn to live rightly, too, if they want to be well. Plain food, exercise, etc., will enable these to live long, as they are not troubled by the necessity of working so that they may live. Wealth comes not from our income, but from the amount we save of it, so health comes not from the amount we have to go on with, but from the amount we save, by not spending it on trifles which waste our strength, and give us no return."

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Certainly I will be with thee! Father, I have found it true,
To thy faithfulness and mercy I would set my seal anew.
All the year thy grace hath kept me, thou my help indeed hast been;
Marvelous the loving-kindness every day and hour hath seen.

—*F. R. Havergal.*

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Mason, Richmond, Va., has a cure for this dreadful disease that surpasses all other methods in rapid healing and permanent cure. It will not be worth while, however, to write to the Doctor unless you are tired of quack medicine and so-called cancer doctors who use knives or plasters. Dr. Mason does not compete with such. His remedy is painless and soothing, and the only one suitable for the aged or weak. The relief is immediate and the cure rapid. It seeks out the disease growths and destroys their vitality, causing the cancer to pass away, leaving only an ordinary healthy sore, which rapidly heals.

Dr. Mason has two methods of treatment—"Home Treatment" and "Personal Treatment." "Home Treatment" is for cases where the patients can be cared for at home without any other cost than the medicines, fully as well as to go to Richmond for "Personal Treatment," by the Doctor. The cost for "Home Treatment" is less than half the cost of "Personal Treatment," and for those who can be cured in a few weeks. When writing, describe the case fully, and direct letter to Dr. Scott Mason, 700 E. Clay Street Richmond, Va.

The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty but finding rest it it.—*F. W. Robertson.*

The powers of the soul grow in proportion to their use.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

ROYAL BAKING POWDER

ABSOLUTELY PURE

Torturing Disfiguring SKIN DISEASES Instantly RELIEVED by CUTICURA the GREAT SKIN CURE



Sold throughout the world. British depot: F. NEWBERY & SONS, 1, King Edward-st., London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist, Newton, N. C.

CHAS. M. WALSH MANUFACTURER OF MARBLE & GRANITE MONUMENTS, TOMBS AND GRAVE STONES PETERSBURG

I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 20 a m	.....	.....
Ar Fayetteville	10 25 a m	.....	.....
Lv Fayetteville	10 55 a m	.....	.....
Lv Fay'ville June	10 58 a m	.....	.....
Lv Sanford	12 18 p m	.....	.....
Lv Climax	2 20 p m	.....	.....
Ar Greensboro	2 30 p m	.....	.....
Lv Greensboro	2 00 p m	.....	.....
Lv Stokesdale	3 55 p m	.....	.....
Ar Walnut Cove	4 25 p m	.....	.....
Lv Walnut Cove	4 33 p m	.....	.....
Lv Rural Hall	5 01 p m	.....	.....
Ar Mt Airy	6 25 p m	.....	.....
Lv Bennettsville	.....	7 00 a m	.....
Lv Maxton	.....	8 07 a m	.....
Lv Red Springs	.....	8 46 a m	.....
Lv Hope Mills	.....	9 41 a m	.....
Ar Fayetteville	.....	10 05 a m	.....
Lv Ramseur	.....	.....	9 20 a m
Lv Climax	.....	.....	11 35 a m
Ar Greensboro	.....	.....	9 30 a m
Lv Greensboro	.....	.....	9 55 a m
Lv Stokesdale	.....	.....	10 55 a m
Ar Madison	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 36 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale	12 13 p m		
Ar Greensboro	12 58 p m		
Lv Greensboro	1 04 p m		
Lv Climax	1 33 p m		
Lv Sanford	3 17 p m		
Ar Fay'ville June	4 28 p m		
Ar Fayetteville	4 33 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 38 p m	
Lv Hope Mills		4 59 p m	
Lv Red Springs		5 40 p m	
Ar Maxton		6 12 p m	
Lv Maxton		6 20 p m	
Ar Bennettsville		7 35 p m	
Lv Madison			12 35 p m
Lv Stokesdale			1 37 p m
Ar Greensboro			1 55 p m
Lv Greensboro			2 05 p m
Lv Climax			4 03 p m
Ar Ramseur			5 40 p m

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R R for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R R, North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charleston, Augusta, and all points South.

W. E. KYLE, Gen. Pass. Agt.

J. W. FRY, Gen. Manager.

[CONTINUED FROM THIRD PAGE.]

and say that the dying Christian has recanted. They were quite used to being called "Protestant devils" on the streets. That was a small matter. Her great regret was that she could no longer be in Mexico and at work for that people.

Monday, the meeting was mostly of a business character, this being the time for reports of various committees on Plans of Work, on Obituaries and on Resolutions, and for the election of officers during the year.

The opening hours were given, after the devotional exercises led by Mrs. G. B. Eager of Alabama, to addresses by Dr. Bell of the Sunday-school Board and by Miss Alice Armstrong on Missionary Literature.

Dr. Bell thought the need of training Baptist children in Baptist truth and interest in Baptist missions had been reached by supplying them with Sunday school literature which was at once Baptist and missionary. He laid much stress on the Mission Day in the Sunday schools.

Miss Alice Armstrong, under whose wise management the Woman's Missionary Departments of the Southern Baptist publications are largely conducted, enumerated the helps to missionary societies given in these publications. They are graded as given in the order following: For children's societies, a weekly page in *Kind Words;* for young people's societies, a department in the *Young Peoples' Leader;* for W. M Societies, the Woman's Missionary Department in the *Foreign Mission Journal.*

The election of officers is by an informal ballot, for which no nominations are made, followed by a formal vote. This is a somewhat lengthy process, and it is the beautiful custom of the Union to devote the time during the absence of the tellers, to a service of prayer. This was lead by Mrs. Harvey Hatcher of Georgia, the thought being the ministry of the Spirit. Many ladies took part in this delightful service, and the general wish was that it might have been longer.

The tellers reported the election of Miss Fannie E. Heck, President; Miss A. W. Armstrong, Cor. Secretary; Miss Marteer, Recording Secretary, and Miss Lowndes, Treasurer.

Vice Presidents for each State were elected by acclamation, Mrs. J. A. Briggs being elected from North Carolina.

After the closing business of the session, a farewell prayer service closed this very full and interesting session of the Union.

F. E. H.

NEWS SUMMARY.

North Carolina.

Rev. E. L. Siler has been installed as pastor of Wadesboro and Morven Presbyterian churches.——Two drinking men, Asbury Coleman and Chas. Cook, got into a fight near Elkin last week, resulting in the death of the latter.——A Mr. Boggs has been going about this and other States lecturing in the interest of a "Sound Money Convention" at Memphis, May 23. He has met with meagre encouragement.——The Odd Fellows met in annual session at Greensboro last week and elected the following officers: Grand Master, C. F. Lumsden; Deputy Grand Master, W. T. Dortch; Grand Warden, J. P. Sawyer; Representative to Grand Lodge, W. C. Douglas.——Rev. Dr. J. A. Weston of Hickory has accepted the care of the Third Episcopal church at Raleigh.——It has been discovered that, although it is clear that the Legislature intended to give the Agricultural and Mechanical College at Raleigh half what is asked, the act gives the whole amount. The error is in punctuation of the act.——The State Dental Society met at Salisbury. The following officers were elected: Dr. R. H. Jones, President; Drs. J. N. Carr and B. F. Smathers, Vice-Presidents; Dr. H. V. Horton, Essayist; Dr J. E Wyche, Goldsboro, Secretary; Dr. J. W. Hunter, Treasurer.——The State Medical Association met at Goldsboro, and elected Dr. R L. Payne, President; S. D. Booth, J. P. Munroe, J. A. Burroughs, J. E Grimesley, Vice Presidents; R. D. Jewett, Secretary, Wilmington, N. C.; M. J. Perry, Treasurer. Dr. H. A. Royster of Raleigh, a son of one of the State's foremost physicians, gave an instructive demonstration of "a new method of applying plaster of paris dressing in fractures," which was most favorably received. It is very gratifying to know that young Dr Royster will be associated with his father at Raleigh.——The Presbyterians will erect another building at their orphans' home at Barium Springs.——In the case of Cooke against Meares for the Eastern criminal court judgeship, the Supreme Court has decided for the latter. The court has also handed down a decision that seriously affects building and loan associations.——The Southern Railway depot at Charlotte was destroyed by fire the 17th.——The Episcopalian Convention was held at Morganton last week.——The Grand Commandery of North Carolina and the Grand Chapter of Royal Arch Masons met at Durham last week. The latter order elected the following officers: W. E. Storm, Grand High Priest; G. H. King, Deputy Grand High Priest; H. C. Atkinson, Grand King; Wm. Simpson, Raleigh, Grand Secretary.——It was announced that Rev. E. A. Oakes, evangelist, would preach at Faison, N. C., last Sunday. He is reported as saying that his treatment at the Kesley Institute has done him great good and that for the first time since his birth he has no appetite for strong drink.——The *Statesville Landmark* announces that it will be published twice a week without change of price after next June. It is a model "county" paper.——$150,000 worth of strawberries were shipped from this State last week.——Rev. Wm. Black, Presbyterian, has been holding meetings at Shelby, and there have been about fifty professions.——The State Kings' Daughters met at Newbern last week.——At the State Experiment Farm there are now nearly ready to bloom 30,000 Canada lilies. The bulbs were sent to the farm by Peter Henderson. [illegible] could be made of the adaptability of this soil to lily culture. All the best tube rose bulbs are now grown in this State. The lilies grown around Raleigh are said to be equal to the best foreign ones.——The unveiling of the monument to the memory of the Confederate dead took place at Raleigh on Monday, 20th of May, in the presence of assembled thousands. It is estimated that the number of visitors in Raleigh on this occasion exceeded 15,000; some think there were as many as 20,000 present. The program was well carried out, the weather was excellent, and the cheer and enthusiasm of the people everywhere prevailed.

In General.

Forty-six cigar makers have been ordered to go back to Havana, Cuba, from New Orleans, as their coming to this country is in violation of the contract labor law.——German capitalists have decided to go into the sugar-beet industry, and have formed a company for the purpose with $1,000,000 capital in Kentucky.——The frosty weather in the North and Northwest has done an immense amount of damage. In the South but little was done. All crops are behind, however.——President Seth Low of Columbia College, New York, gave that institution $1,000,000 last week.——The situation in South Carolina is not improving. There will be no rebellion, as is rumored, but feeling is running high. The election of delegates to the constitutional convention will have to be unrestricted. In spite of the decision weakening the dispensary laws, they are being enforced vigorously. Never was a State so beset with politicians.——Two thousand railway conductors are in session at Atlanta.——A great mass meeting in the interest of free coinage of silver was held at Salt Lake City last week. Others have been held in Illinois and Colorado, and another will be held at Memphis in June, the latter to counteract the influence of the Memphis "sound money" meeting.——It is currently stated that the Hawaiian government is in grave danger of dissolution, and that the old order may yet be restored.——The Southern Presbyterians held their annual session at Dallas, Texas, last week. Reports good and encouraging. The Methodists celebrated the first five days in May the fiftieth year of the existence of the M E Church, South. The exercises were conducted at Louisville where the first Conference was held.——It is stated that 200 per cent. more iron is being consumed than two years ago, and wages are being increased.——It is a common opinion that the income tax law will be declared unconstitutional.

A Nerve Tonic

Horsford's Acid Phosphate

DR A. MONTEIRO, Richmond, Va., says: "I consider it one of the best tonics we have, where nerve tone is needed.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Charles C. Jones, $1.00; J. D. Boushall, 33.34; T. S Pearce, 5 00; W. R. Crawford, Jr., 5 00; W. A. Graham, 5 00; Thomas Carrick, 5 00; Miss Mary Hall, 5 00; Rev. J. A. Stradley, 20 00. Total, $79 34.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, May 15, 1895.

DAVIS & WILEY BANK, Salisbury, N. C. Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10.000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company.

Mr. Wiley died July 2d, 1894 The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 12.

Yours truly,
(Signed) THEO. F. KLUTTZ, *Executor.*

P. S.—I consider Mr. Wiley's life insurance the best property that he had.
(Signed) KLUTTZ.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

A Winston policeman lately shot and killed a negro who resisted arrest. The brother of the slain man shot the policeman on the 18th, and he is in a serious condition.

Positions Guaranteed

under reasonable conditions. Do not say it can not be done 'till you send for 120 page catalogue of DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Nashville, Tenn. This college is strongly endorsed by bankers and merchants all over the United States, as well as Foreign Countries. FOUR weeks by Draughon's method of teaching book-keeping is equal to TWELVE weeks by the old plan Special advantages in Shorthand, Penmanship and Telegraphy,

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N. B. This college has prepared books for "Home Study," book-keeping, penmanship and shorthand.

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Annual Exercises.

Peace Institute—May 24-28.
Trinity—June 2-4.
State Normal and Industrial School—May 22-28.
University of North Carolina week of June 5th.
Crozer Theological Seminary, Chester, Pa., week of June 5.
Thompson School and Business College May 26-28.

The annual exercises of Shaw University occurred last week. May 12th, Rev. H. H. Mitchell preached the baccalaureate sermon; Monday Miss Lula C. Fleming delivered the missionary address; Tuesday Rev. P. S. Lewis delivered the address before the literary societies; Thursday the regular graduating exercises, Prof. E. P. Moses delivering the address. There were nine graduates. The exercises by the pupils were highly creditable.

Prof. W. E. Abernethy, A. M., of Ruthford College, has issued a volume of speeches, the proceeds of the sale of which will be given to that institution. We thank him for a copy.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Salisbury ch, South Yadkin, $5.00; W M S Yanceyville ch, Beulah, 80c; Piny Forest ch, Columbus, 2.46; Elizabeth City ch, 25.12; Sawyer's Creek ch, 9.88. Total, 42.76. Previously reported, 873.92. Total this year, 916.68.

Foreign Missions—Spring Vale ch, $1.46; Sunbeams, Scotland Neck ch, 1.05; W M S, Forestville ch, 2.50; Poplar Springs ch, 7.00; W M S, Yanceyville ch, Beulah, 80c; Murfreesboro ch, 95c: Sunbeams, Clinton ch (for Sunbeam missionary). 5.00; Hopewell ch, 5.00; Rocky Hock ch, 30 00; Sawyers's Creek ch, 17.67. Total, 71.43. Previously reported, 2,692.58. Total this year, 2,764 01.

Home Missions—W M S, Yanceyville ch, Beulah, 80c; Elizabeth City ch, 5.00; Rocky Hock ch, 25.00; Double Springs ch, King's Mountain, 4.02; Elizabeth ch, ditto, 1.75; Elizabeth church S S, ditto, 2.56; First ch, North Wilkesboro, 2.48. Total, 42.61. Previously reported, 2,034.13. Total this year, 2,076.74.

Education—Rocky Hock ch, $5.00; Sawyer's Creek ch, 30 00. Total, 35.00. Previously reported, 888 00. Total this year, 923 00.

Orphanage—S S, Hickory ch, $2.04: Sunbeams, Clinton ch, 4.00. Siler City ch, 80c. Total, 6 84. Previously reported, 425 65. Total this year, 432.49.

CORRECTIONS: The amount reported from South River Association, April 27th, for Foreign Missions should have been $1.41 instead of 41c.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, May 18, 1895.

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The old-fashioned way of rub, rub, rub, is slow work, poor work, slow death to women—quick death to fine things, and renders coarse things useless long before their time. *Pearline* does away with all this. Costs but five cents to try it; directions for easy washing on every package; *easy for you, easy on things washed.* We *can't make* you try *Pearline*—you *would thank* us if we could. Millions are grateful for its help. Envious soap makers try to imitate it—borrowed brains are cheap—and so are their productions.

Send it back Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.*

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There's lots of snap and vim in this HIRES' ROOT-BEER. There's lots of pleasure and good health in it, too. A delicious drink, a temperance drink, a home-made drink, a drink that delights the old and young. Be sure and get the genuine

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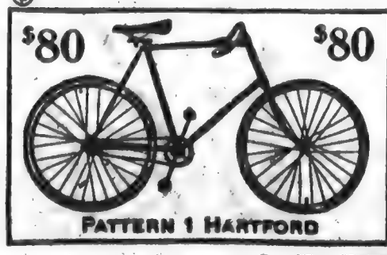


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AN OFT REPEATED STORY OF TRUE PHILANTHROPY.

WHAT CHAS. H. HACKLEY HAS DONE FOR WESTERN MICHIGAN.

(From Grand Rapids, Mich., Evening Press.)

The most beautiful spot in all this city is inseparably associated with the name of Hackley. Chas. H. Hackley has been in the lumber business here continuously since 1856 and in that time has amassed a fortune which gives him a rating among the wealthy men of the nation. But with wealth there did not come that tightening of the purse strings which is generally a marked characteristic of wealthy men.

It is no wonder then that the name of Chas. H. Hackley is known at home and abroad. His munificence to Muskegon alone represents an outlay of nearly half a million. For the past twenty years he has been a constant sufferer from neuralgia and rheumatism, also numbness of the lower limbs, so much so that it has seriously interfered with his pleasure in life. For some time past his friends have noticed that he has seemed to grow young again and to have recovered the health which he had in youth.

To a reporter for the Press Mr. Hackley explained the secret of this transformation.

"I have suffered for over 20 years," he said "with pains in my lower limbs so severely that the only relief I could get at night was by putting cold water compresses on my limbs. I was bothered more at night than in the day time. The neuralgic and rheumatic pains in my limbs, which had been growing in intensity for years, finally became chronic. I made three trips to the Hot Springs with only partial relief and then fell back to my original state. I couldn't sit still and my sufferings began to make life look very blue. Two years ago last September I noticed an account of Dr. Williams' Pink Pills for Pale People and what they had done for others, and some cases so nearly resembled mine that I was interested, so I wrote to one who had given a testimonial, an eminent professor of music in Canada. The reply I received was even stronger than the printed testimonial and it gave me faith in the medicine.

"I began taking the pills and found them to be all that the professor had told me they would be. It was two or three months before I experienced any perceptible betterment of my condition. My disease was of such long standing that I did not expect speedy recovery and was thankful even to be relieved. I progressed rapidly, however, towards recovery and for the last six months have felt myself a perfectly well man. I have recommended the pills to many people and am only too glad to assist others to health through the medium of this wonderful medicine. I cannot say too much for what it has done for me."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50c. per box, or six boxes for $2 50

In Behalf of The "N. E. S."

Dear Brother Bailey:—I spent yesterday in Baltimore and caught up a bundle of exchanges, among them the BIBLICAL RECORDER which I like to read because it is newsy. In it I saw an article about the National Evangelization Society, which, perhaps, unintentionally does Dr. Wharton injustice. It refers to an application for help to which he replied by telegraph, stating his terms for one of the workers to be fifty dollars a week.

You know enough about protracted meeting work to know that a man may hold meetings every week of his life, be greatly blessed in his work, and yet not receive from the churches enough to support his family. I have some experience along this line myself, which enables me to speak as one who has suffered. So it was agreed upon among the members of this Society that a certain sum should be named as necessary to defray traveling expenses and the salary of the evangelist. This sum is put before the pastor and church to stimulate them to do their best in the general collection for the Society, which is taken at the close of the meeting. There is nothing, however, binding in the matter, but this Dr. Wharton could not explain in his telegram. I have known him to send an evangelist to hold a meeting in a church from which he received only $2 50 above the traveling expenses of the worker, to say nothing of the salary. Yet it was a very successful meeting, so far as the number of converts was concerned, but the people were poor, and could give little. Yet no word of complaint was ever uttered by Dr. Wharton, who had to raise the salary of the evangelist from other sources. If that North Carolina pastor had said to Dr. Wharton, "I will try to raise that amount," the evangelist doubtless would have visited his field and done good service. At the close of the meeting, if the collection had not resulted in raising the desired amount amount, nothing farther would have been said.

I write this without having seen Dr. Wharton. He has been in Kansas City for three weeks, where a wonderful revival has taken place. He was expected home Saturday night. I am on my way to Cincinnati, to begin a meeting in the Ninth Street church. Dr. Johnston Myers, pastor. In Fall River we had 150 professions in ten days; 70 in Cambridge, Mass.

Yours, A. C. BARRON.

On train to Cincinnati, May 4, 1895.

Mr. J. S. Dickerson has resigned as managing editor of the *Baptist Union* to come back to the *Standard*, relieving Bro. Goodman, who after forty years of service on that paper, is suffering with eye troubles.

Pastor Wanted at Morehead City.

Bro Bailey:—We are without a pastor, and would be pleased to have you suggest the names of good brethren who would serve us for a year. We pay $500 salary and parsonage. The First Baptist church of Newbern has called Brother Samuel J. Porter and offered him more money than we were paying him, and he has resigned his church here to accept the call from the Newbern church. Brother Porter has been our pastor for six months and a half. We all loved him and the church was doing well.

Our congregations were growing larger, and we were hoping to have a glorious revival of religion in a few days.

Brother Jenkins had been engaged to assist in a meeting of days, and preparations were being made to commence on the 19th inst. But when Brother Porter offered his resignation, our hopes and expectations were suddenly blighted.

Please publish this letter in the BIBLICAL RECORDER.

Yours in hope, A. S. WILLIS.

Morehead City, May 12, 1895.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews; Rev. J. N. Stallings; R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt; Rev. A. J. Bordeaux; Rev. W. B. Harrell; Rev. Thos. G. Wood; Rev. Samuel Saunders; Rev. G. M. Webb, Rev. S. C. Page, Rev. R. W. Weaver, Rev. C. W. Matthews.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Dr. T. H. Pritchard will deliver the address at the annual exercises of Matthews High School, Rev. J. J. Payseur, principal, May 24th.

DIED.

ETHERIDGE—Friday night, April 19th, 1895, Miss Sarah Lizzie Etheridge, daughter of the late J. R. Etheridge of Pasquotank county, N. C., fell asleep in Jesus, having a few months ago completed her twenty-fifth year. She lost her mother when quite young, after which she found a home with her grandmother, sister Elizabeth Taylor, near Sunbury, Gates county. After the latter's death, she remained with her aunts, Misses Lizzie and Dixie Taylor, in whom she found all that a mother could possibly have been to her.

At the early age of thirteen she gave her heart to Jesus, and thus spent nearly half of her short life in his service.

Miss Lizzie possessed a fine mind, quick, strong and clear, and was very fond of reading. She graduated from Oxford Female Seminary in June, 1887, taking the highest honors of her class. Life then was full of beauty and joyous anticipations; but disease soon laid its withering hand upon her, and life's prospects were blighted.

Soon after leaving school she was elected president of the Woman's Missionary Society of Middle Swamp church, of which she was a member. She refused at first to accept the position, feeling that some older person ought to take the lead; but being strongly urged, she accepted the office and faithfully performed its duties while health and strength permitted.

She was a lovely character. Possessing a warm and loving heart, a sweet, gentle and cheerful disposition, to know her was to love her. She was exceedingly patient in all of her afflictions, and so grateful for everything that was done for her. She was ever a frail and delicate child, and a few years ago that terrible disease, consumption, began its fatal work. All was done for her that loving hearts and willing hands could do, but all in vain. Death had set his seal on her beautiful brow. She longed to get well, and clung tenaciously to life as long as there was any hope; but when at last she saw there was no hope, her submission to the Father's will was perfect. A few months ago she said to her aunt Lizzie, "I feel rebellious. It seems so hard for me to be sick all the time and other young people enjoying such good health. I hate to feel so, but I can't help it." A few weeks before her death, when asked one day how she felt, she said, "I don't feel that way now. That rebellious feeling is all gone, and I'm so thankful." A few days before the end when her aunt Dixie was reading to her an article of Rabbi Moses on Dr. Broadus, she said, "You reckon I shall be with Dr. Broadus? He was so great and did so much good. Well, I'll be there." In damp, rainy weather, she was generally worse. Wednesday before her death was a very rainy day. Some remark being made about the weather, she said, "It's all bright where I'm going."

As the end drew near she seemed to be suffering much with her head, and there was an expression of pain on her face; but when the supreme moment came that look of pain passed away and her face lighted up as in joyful recognition of some loved one, or as if the glories of the other world were bursting on her sight. Then

"The stillness of death told the golden bowl broken,
The spirit's release, and its welcome on high."

W. B. WAFF.

MANNING—Bro. William Henry Manning died at his home in Sunbury, Gates county, N. C., April 24th, 1895. He was born August 30th, 1820, and would therefore have been 75 years old had he lived till the 30th of next August. He married a daughter of Rev. Quinton H. Trotman, and lacked only about three months of having lived with her fifty years.

Bro. Manning was for many years quite a prominent man. He practiced law five years and then gave it up for other pursuits. He was clerk of the Court of Equity for a number of years, holding the office till the Court was abolished. He was probate judge for some time, and also served his county a good while as commissioner. Having good business qualifications and a good supply of common sense, he was generally looked up to for advice and counsel. Twice he was elected to the Legislature, representing his county once in the House and his district once in the Senate. Both of these positions he filled with credit to himself and to the people whom he represented.

He was very dignified and reserved in his demeanor, which caused some who didn't know him well to look upon him as proud and haughty. But those who were intimate with him knew well the kindliness and congeniality of his nature.

In 1850 he made a profession of faith in Christ, and was baptized into the fellowship of Mt. Tabor church in Hertford county. He soon after moved to Gates county, and transferred his membership to Sandy Cross, where he remained till four or five years ago, when he moved it to Beulah church. He served his church at Sandy Cross many years as deacon, and held the same office in Beulah at the time of his death. He was an earnest, faithful Christian, and a staunch Baptist. For seven successive years he was moderator of the Chowan Association. He was also moderator of the Yeopim Union Meeting for quite a number of years. His long continuance in this office indicates both the wisdom and ability with which he discharged its duties, and the confidence and esteem in which he was held by his brethren.

He suffered much in his latter days. For many years he had catarrh, which gradually permeated his whole system, greatly affecting his throat, and finally producing troubles which caused him sufferings of which but few were aware. The last few years of his life were clouded, too, by financial troubles, which greatly disturbed his peace of mind; and but for his unusually strong constitution and his untiring energy and perseverance, he would doubtless have passed away long before he did. He just wouldn't give up till compelled to do so.

But his sufferings are over now, for we believe he has entered into that rest which remains for the people of God. Having served his generation faithfully and well, he fell on sleep. He leaves an invalid wife and five children, all grown, besides many friends, to mourn his departure. May the Holy Spirit comfort and bless the bereaved in all their afflictions and sorrows. W. B. WAFF.



FREE!

We direct special attention to the following remarkable statement:

For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

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Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free.

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To the Afflicted:

You are mistaken, if you imagine that you must go through life a sufferer, because drugs do not benefit you.

We have the Agency through which you can be cured. Call without delay at the office of the

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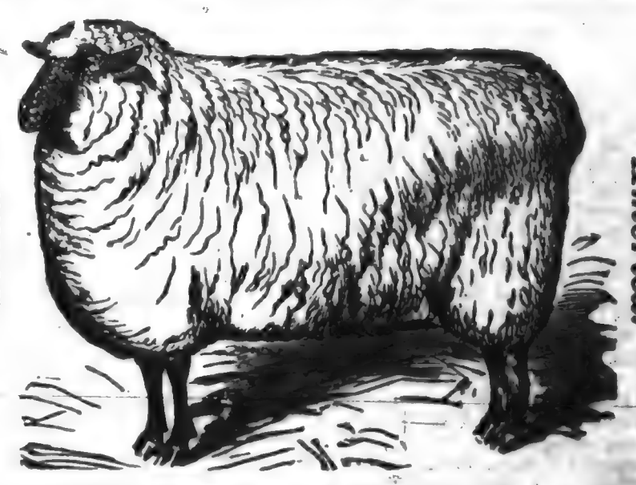
Free from all the disagreeable greasy effects that result from the use of lard will be had, if COTTOLENE is used. Fish and cakes fried in it are simply delicious because it adds a flavor to them that cannot possibly be obtained from the use of any other frying material. Get the genuine COTTOLENE, as there are numerous questionable imitations. The trade mark given here is on each pail. Sold in 3 and 5 lb. pails. Made only by

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Their Blankets are not Excelled in America.

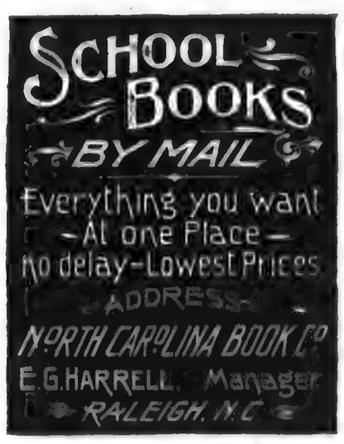
They have built a bran new mill, and equipped it with the very best machinery. Write for samples and terms to the

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SPECIAL NOTICE—OF INTEREST TO ALL.

BALTIMORE, MD., May 1, 1895.

Mr. Editor: Please inform your readers that at the request of many teachers, students and others who wish profitable work for their summer vacation, we have decided to continue for the present our offer to give $200 in gold to any one selling in three months 200 copies of "Talks to Children About Jesus." This is one of the most popular books published. Agents often sell from ten to fifteen copies a day. Complete outfit and full information sent for 35 cents. We pay freight and give credit. With the above offer and other liberal inducements we give, any one of energy can make enough money to pay board and tuition at any of our leading schools or colleges.

Please also say we offer for next sixty days extremely low prices on Teachers' and Family Bibles and some of our other popular books. Yours very truly,

B. H. WOODWARD COMPANY.

Special Feature

—IN—

Dress Goods.

We have begun a special sale of Dress Goods at 50c. in the dollar.

The majority of these dress goods are the last shipments this season, being duplicates of the goods lost on the ill-fated steamer Elbe.

They were duplicated by the manufacturer without our advice, and arriving late, were offered at such prices that we accepted them and are able to offer them at just half their original price.

Estimates for making up will be furnished by our Dress-making Department.

By this arrangement one can obtain fine dresses at even less prices than cheaper and medium priced goods.

THESE DRESS GOODS

are entirely separate from the regular dress goods department, being upon our second floor, so when writing for samples kindly mention that they are wanted from this lot.

W. H. & B. S. Tucker & Co.

RALEIGH, N. C.

The Home Circle.

Loving and Giving.

Us teach, Lord, the lesson of loving,
The very first lesson of all,
O Thou who dost love little children
How tender and sweet is Thy call!

Now help us to hear it and give Thee
The love Thou art asking to-day;
Then help us to love one another—
For this we most earnestly pray,

Lord, teach us the lesson of giving,
For this is the very next thing;
Our love should always be showing
What offerings and fruits it can bring.

There are many who know not thy mercy,
There are millions in want and in woe;
Our prayers and our gifts are all needed,
And all can do something, we know.
—Home Mission Echo.

The Old Book.

Last eve I paused before a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor.
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said with twinkling eye,
"The anvil wears the hammers out, you know."

And so I thought the anvil of God's Word
For ages sceptic blows have beat upon,
Yet, though the noise of falling blows were heard,
The anvil is unharmed—the hammers gone.

Willie's Gold Mine.

"If I were rich, I'd never go to school another day!" exclaimed Willie, as he threw his books and strap upon the sofa in the cosy sitting room. "What's the use bothering away one's time in school, any way!"

"Well, Willie," inquired grandma, cheerily, from her pleasant corner, "how would you like to own a gold mine—your very own?"

"A gold mine! My! I'd like it awfully, grandma; but," continued Willie, slowly, "I don't s'pose I'll ever own one."

"I see no reason why you can't, if you really want one," replied grandma, smiling.

"How? Do tell me quick!" cried Willie, eagerly. "I guess Jim West won't feel so big if I get a gold mine." And Willie whistled gaily at the thought.

After a moment's silence, Willie continued, thoughtfully: "I can't buy a gold mine, for I've only two dollars in my bank and a mine will cost heaps."

"Sit down a minute while I explain," and as she spoke, grandma fondly drew her pet to her side. "You can't buy this gold mine with money and no one can give it to you; you must work for it, and work hard, too, Willie."

"O, grandma, I'll do anything, sure? See how big and tall I am." And Willie actually grew six inches taller all at once, by standing on his tip toes.

"You can't get your gold mine in a hurry, either," went on grandma. "You must get it little by little. It isn't like some gold mines, that are full of wealth at the beginning—you must fill this mine yourself."

"Will it take long to fill it, grandma?"

"Yes, a number of years. Each day you can add some valuable bit to it, and by and by, lo! you will have an inexhaustible treasure. No one can steal your mine from you, Willie, and you can never dig it dry."

"My!" exclaimed Willie, with sparkling eyes. "When can I begin to get my gold mine grandma?"

"At any time! You have already begun to fill your treasure house, and by going to"—

"I know, grandma," interrupted Willie. "Its an education that you mean; that's the gold mine."

"And isn't that a fine one, Willie?"

"Y-e-s, and I'm going to begin now to fill it up. Hurrah for grandma and the gold mine!"

"And the school, too," added grandma.

"Why, of course," laughed Willie.—*Presbyterian.*

A few weeks ago a preacher in an Eastern city thundered forth the following remarkable sentence: "When every ninth man in America is a drunkard, every seventh person an opium fiend, every fifth woman a victim of hysteria, every fourth man a slave of tobacco; when women are old at forty and men gray and worn at fifty, and when everybody is inhumanly careless of the laws of life and health, it is high time to preach the gospel of athletics." So? Such remarks cause a feeling of extreme lassitude to permeate the beings of rational and sensible men. Every ninth man a drunkard! Every seventh American an opium fiend! and 63,000,000 persons out of a population of 63,000,000 inhumanly careless of the laws of life! Go to, now! The proportion of drunkards is entirely too high in the United States; we have many more opium fiends than the welfare of the country absolutely demands, and a few of our wives and sisters are old at forty; but there is no such condition of affairs as the aforesaid preacher would have us believe. Every once in a while some preacher or public speaker, in endeavoring to be forceful and emphatic, fathers some gross exaggeration such as the above, which injures the cause he thinks he serves. Pessimism is far more prevalent than drunkenness or the opium habit, and almost as demoralizing, and as between nicotinism and intentional or careless prevarication, even in the form of exaggeration, we would choose the former as the least injurious to the public welfare. —*Christian Evangelist.*

Johnson's Kidney and Liver Regulator invigorates the liver, regulates the bowels, cures dyspepsia, biliousness, indigestion, sour stomach, and makes your head as clear as a bell. 25 and 50 cents. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Naughty Fingers.

"Mamma," said Bessie, as she was undressing for bed, "This finger and this thumb have been naughty to day."

"Why, what did they do?" asked mamma.

"They took some raisins from the closet this morning," replied Bessie, hanging down her head.

"Did anybody tell them to do it?" asked mamma. Bessie turned away as she softly answered:

"I did not hear anyone tell them."

"Did they eat the raisins?" asked mamma.

"No, they put them in my mouth," said Bessie.

"But you were to blame for taking them. Your fingers had no right to them, you know," said mamma. "Now what shall I do to punish this little hand?" asked mamma.

"It was only one finger and my thumb, mamma," Bessie said beginning to cry.

"They are two little thieves, then. They cannot be trusted, so we must shut them up," said mamma.

"Bessie looked very sorry, while her mamma found some black cloth, and wound it around the finger then the thumb. Her hand felt very clumsy, but she went to bed, and got up in the morning with them still tied up.

"Shall I take this ugly black cloth off now?" she asked, on going to be washed.

"Oh, no!" said mamma. We have no proof that they are sorry, yet, so it would not be safe to trust them. They might go right away into the closet again."

"I think they are sorry," said Bessie.

"But they have not said so," replied mamma.

So Bessie went down to breakfast with the ugly black rags on. She could not eat very much, because every time she used her spoon papa looked so queer.

Soon after breakfast she ran to mamma with tears running down her cheeks.

"Mamma," she sobbed, "I made my fingers naughty; I'm so sorry; please forgive me."

And now the black cloth was taken off, and the fingers kissed, and Bessie ran away very happy——*Ex.*

Joy in Our Abilities.

On one occasion did Jenny Lind express her joy in her talent and self consciousness. It was during her last residence in Copenhagen. Almost every evening she appeared either in the opera or at concerts; every hour was in requisition. She heard of a society, the object of which was to assist unfortunate children, and to take them out of the hands of their parents, by whom they were misused and compelled either to beg or steal. "Let me," said she, "give a night's performance for the benefit of these poor children; but we will have double prices." Such performance was given, and returned large proceeds. When she was informed of this, and by this means a number of poor children would be benefited for several years, her countenance beamed and tears filled her eyes. "Is it not beautiful," said she, "that I can sing so?"

Through her I first became sensible of the holiness there is in art; through her I learned that one must forget one's self in the service of the Supreme.—*Y. P. Leader.*

Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Don't Overfeed the Fowls.

The greatest mistake in feeding fowls is over-feeding. Hens are gorged with food which makes fat instead of providing those elements which go to make up the egg. Corn consists almost wholly of starch and oil, and while it is a good food for fattening fowls it is one of the worst of all foods for producing eggs. No one food contains all the needed elements, and a mixture of several kinds should be constantly given. It is quite possible that the production of eggs may be largely increased by a truly scientific system of feeding, and every poultry-keeper should make a study of such a system, not being alarmed at the idea of the scientific part of it, because science is nothing more than perfectly right and exact practice, and is nothing an ordinary sensible person need be afraid of.—*Selected.*

Flowers in the House.

A tiny garden can be made by cutting a piece of sheet wadding to fit the top of a bowl or wide-mouthed jar, which is filled with water just high enough for the bottom of the wadding to touch it. Two or three small bits of charcoal will keep the water pure, and, when all is arranged, the top of the wadding is sprinkled with seeds of mignonette, sweet pea or any other easily grown plant. The roots pierce down through the wadding, and are nourished by the water, while leaves and blossoms, in a reasonable time, conceal the top. There is but one flower more beautiful than the the morning glory on the out-side of the bay window, and that is the morning glory trained up on the inside of the window, and in full bloom while the Winter storms are raging and the thermometer is below zero. It can be grown with very little trouble.—*Selected.*

It is a fortunate day for a man when he first discovers the value of Ayer's Sarsaparilla as a blood purifier. With this medicine, he knows he has found a remedy upon which he may rely, and that his life long malady is at last conquered. Has cured others, will cure you.

Working in Government Positions.

Edward W. Bok, in *Ladies Home Journal*, gives the following advice to young men seeking public employment:

I would not advise any young man to enter the employ of the government, that is, if he has any ambition. A government position holds out attraction to the average young man because he feels it is safe, that is, so far as the payment of his salary is concerned. Then, too, he is apt to believe that the government salaries are somewhat higher than the salaries attached to civil pursuits. But, to my mind, he buys these "sure" elements at a very dear cost to himself. The average government clerkship is a very poor affair. Not only is it poor in itself, but in ninety cases out of a hundred it means pure clerical routine.

It has about it a peculiar stifling monotony and restraint which are apt to quench the fire of ambition. Promotion is impossible upon the same lines as in a business house. The chances for development are meagre. While there are exceptions to the general rule, government service is not the best thing for any young fellow. He will be wiser if he enters into the more fearless freedom of civil pursuits, and leaves the average government position alone. In the first, he can be what he likes; in the latter, it is doubtful.

Doctors Say;
Bilious and Intermittent Fevers which prevail in miasmatic districts are invariably accompanied by derangements of the Stomach Liver and Bowels.
The Secret of Health.
The liver is the great "driving wheel" in the mechanism of man, and when it is out of order, the whole system becomes deranged and disease is the result.
Tutt's Liver Pills
Cure all Liver Troubles.

FITS CURED
(From U. S. Journal of Medicine.)
Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

Teachers' Aid Association.
If you want a position, a teacher for any department, school furniture or apparatus, don't hesitate to communicate freely with the Manager at Raleigh, N. C. Send stamp for circulars and a sample copy of the Institute. P. O. BOX 255.

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Volume 60. RALEIGH, N. C., WEDNESDAY, MAY 29, 1895. Number 47.

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THE Supreme Court of the United States has decided that the recently enacted Income Tax law is unconstitutional, and the law is thus annulled. In the few months it has been in operation, $80,000 has been collected. This will now be returned. The government has been put to an expense of more than $150,000 collecting the taxes and testing the law.

The fact that four of the nine Justices are still of the opinion that the law is constitutional, is ground for belief that the other five are wrong. But this does not help matters; on the other hand, it would be a great deal better if the Court were unanimous.

There will be efforts to make "campaign thunder" of this turn of affairs. In the North credit will be taken, while in the South and West it will be charged that the Court was bought by wealthy citizens. This is to be deplored. The Supreme Court of the United States is above parties, and it is the highest duty of citizenship to respect it always. There is just as much sense in saying that the law was enacted by socialists as there is in crying out that the Court has favored the wealthier class. True, many Northern and some Southern papers made the former charge; but this does not warrant us in making a counter charge, now that the scales have turned against us. The duty is to accept the decision, and proceed to make such a law constitutional by amendment. There is no other sane course.

Any effort to arouse the poor against the rich because they are rich, is unjust. It is reckless unpatriotism to arouse classes and excite prejudices of any kind. The interests of the Nation are the interests in common of every citizen and every class; and duty and common sense demand that every citizen stand by the government.

It may be mentioned in passing that the nullification of the law leaves the National Treasury considerably worse off. At least $15,000,000 revenue yearly was expected of it. The Treasury is now about $45,000,000 behind, and the main effort is to keep the amount less than $50,000,000 until July 1st, when the books will be balanced for the year.

NEGRO boot-blacks in Washington have more opportunities than the average boy in North Carolina. Both have schools, but the boot black has the better; the North Carolinian may have more time and money, but not so much more that he can make up for the boot-black's privilege of seeing the magnificence of a city, growing up surrounded with libraries, museums, parks, architectural grandeur and art galleries, and breathing the atmosphere of progress.

Of course the boot black doesn't know he has such advantages; his one aim is to make a dollar and a half a day and get to sleep or have a high time at night. And so, after all, the North Carolinian usually passes him in the race.

But, is the case not different with the well to-do children of the Capital? They have all the boot-black has, time to enjoy it, and mothers and fathers and teachers to show them how. It is a wonder that a class has not grown upon this country long ago; advantages are so unevenly distributed. It is a wonder that the children who grow up surrounded with everything that will elevate have not outgrown the millions who have to travel all day at considerable expense to feast their eyes on sights that city children grow up seeing.

Perhaps there is something after all in the temptations, fashions and cults that take up the time of the well-to-do youths of the cities. No doubt they have great influence holding back the more fortunate while the plodders are catching up, and thus keep the body politic more evenly balanced.

There can be but one aristocracy in a free country, and that is the aristocracy of mind. Given a country like ours, and it is inevitable that the intellectually abler class will rule it, even if it does not always hold the offices. This being true, it would not be long before the rural districts had but little part in our government, if the youths in the cities used their opportunities; for surroundings do count in the cultivation of intellect and enlargement of mental capacity. But city youths are mostly concerned with society, clubs, theatres, fashions, and the like.

THE opinion is growing upon us that South Carolina is suffering from an extra supply of office-seekers. We are thoroughly aware that our lively sister is so sore on the subject that it is dangerous to say anything about it; but she presents conditions that are not altogether peculiar to herself, and they teach a lesson to all the other States and the National government itself.

It is clear that the main trouble with South Carolina lies in vicious efforts of the "outs" to destroy confidence in the "ins," and thus to get themselves in. It is a wild and unpatriotic office hunt, and the common good has come to be only the slogan of demagogues and their victims.

The serious aspect of the situation is the heedlessness of the outs. They want to get back into office, and if they can do it by attacking the administration, by crying down the laws, by alliance with the negroes, they do not scruple to do it. They are the aristocrats of the State, they grew up into office, and they are desperate to get back in before they die.

We do not approve of the Dispensary system, because we oppose the State's going into any business, but it is a case in point. Because this system was inaugurated by the administration that overthrew the "outs," the latter have done all in their power to keep it from being operated. Nearly all the newspapers in the State have joined in a hue and cry against it; and to this day the law has never had a fair showing.

This is vicious politics. Citizens are in duty bound to stand by all laws until they are annulled, and above all things a newspaper should. It is very well to attack a measure on principle, or to try to get a law repealed; but it is criminal abuse of the freedom of speech and press to try to excite disrespect of a law.

ONE might take a lesson from recent sudden endings all too soon of busy lives, if it did not seem that he would be quickly trodden under foot by his fellows. Many a worker by day and worrier by night would let up, if the other fellows would; and the other fellows feel just as he does about it.

Men have a way of letting their rivals—often their enemies—set their standards of success, and as each standard is reached a new rival with a higher standard comes into view. And so they die in harness without ever quite reaching the crest of the hill, whence they would have looked backward with a joyous sense of relief and forward upon restful valleys. It may be well; for of such men, as of no others, "sudden death is sudden glory."

An aged man of wealth is a rare sight, that is, aged in respect of years. Although there are three living illustrious exceptions, it has come to be the rule that successful men die prematurely, before they have thought of retiring. Gray hairs sprinkle the heads of thousands of successful workers under forty-five, who, instead of living out a comfortable old age, drop suddenly in the prime of life, and set a startled public talking of heart failure or apoplexy.

There are warnings enough; but few heed them. Men have come to think that success must be sought early and late, that sleep, appetite and comfort must be sacrificed, if it is to be obtained: not that there are no happy fellows who do as they please and wax wealthier every day, but that there is only one of these where there are ten thousand tramps who also set out to do as they please, and hundreds of thousands gone before their time, because they crowded years into months unmindful of the fact.

The world is not so hard. It is the way we have come to look at it, that makes it seem so. A man who does his duty and looks for success in the vastly more important world to come cannot fail, though a million pass him in this life. The probability is that the million will not keep ahead of him long even if they do pass him at first; for they will be worn out before the battle is half done. But if a few do reap the best of this life, they get nothing compared with that which awaits one who endures, so far overcoming himself as to be reconciled to walking the humbler paths for a time.

OUR attention has been called to statements in the message of the Governor to the last Legislature and in the report of the Attorney General, practically acknowledging the inadequacy of the present State laws concerning trusts, and requesting the Legislature to strengthen them. The blame, so far, therefore, must be attached to the Legislature, and the credit for honest effort given to these officials.

But what has become of Attorney General Glenn, the United States government, and their widely proclaimed purpose of enforcing the laws of the Nation? Are they, too, inadequate?

We confess we have no patience with the way laws are being trampled down on technicalities, when a wayfaring man though a fool cannot misunderstand their meaning.

Concerning Revivals.

Revivals of what? Revivals of religion, of course. Well, religion, that is, true religion, which makes people better and saves the soul, is a good thing, the best thing; and a revival of this kind of religion is the best thing that can happen.

True religion is based on the truth. It has God for its author, his truth for its foundation, the salvation of the soul for its object, and heaven for its reward. In proportion as true religion is revived, in the same proportion is God exalted in the minds of the people, his word studied, reverenced and obeyed and the rewards of heaven kept in view. With these eliminated, religion becomes shorn of its changing power over the affections and lives of men.

Man is a compound of matter and spirit. Go back to his origin. Whence came he? In all matters of importance it is necessary to go back to first principles. Hear his origin. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7.

That part of man which came from the earth is earthly in its nature, and is fed and sustained by the products of the earth. That part which came more directly from God, when he breathed into that body which came from the earth and man became a living soul, being more nearly allied to God, can be fed and kept in a healthful condition only by union with God. As the body derives its nourishment from the earth, so the soul must derive its nourishment from God. The soul is spiritual in its essence and requires spiritual nourishment for its healthful sustenance.

The gospel provides for this, and opens to view a religion which is pre-eminently spiritual. Jesus Christ as mediator between God and man, for great spiritual purposes concerning man, did much, very much, to secure this spiritual interest, without the doing of which we would certainly have been left in fearful wreck and ruin; but what he did avails nothing of itself. Something is wanting in the chain of human redemption to bring us to God. Christ was God manifest in the flesh, and while in the flesh he told his apostles that they should do greater works than he had done. He performed miracles, but the people were hardened and unbelieving, except a few who gathered around him and followed him in his journeyings and teaching among men. He was crucified, and nature was convulsed, the heavens were draped in darkness, and the dead arose and appeared among men, yet no one was converted, and his disciples were bowed down with depressing grief.

After his resurrection he commanded his disciples to go to Jerusalem after his ascension and there tarry until they were endowed with power from on high. He had promised them the Holy Spirit. There is much in that command and in that promise. They compose another, an important, an indispensable link in the plan to bring man into spiritual relationship with God. The day of pentecost disclosed and made plain the command and promises of Christ. This was the inauguration of the dispensation of the Spirit. "Not by might nor by power, but by my Spirit, saith the Lord," should be the watchword of God's people in this dispensation of the Spirit. It was so with the apostles and their co-workers. They did the work as far as in them lay and God gave the power.

It would be interesting to note the progress of the gospel in Jerusalem and the thousands of converts in a short time; and then the spread of the gospel in surrounding countries after the brethren were scattered on the wings of persecution that arose in the case of Stephen. Philip went down to Samaria and held a protracted meeting for a long time, and caused great joy in that city, and strong opposition too, but when the people "believed Philip preaching the things concerning the kingdom of God, they were baptized, both men and women." Acts 8: 12. Pretty soon Saul of Tarsus was converted, (Acts 9), then the door of the gospel was opened to the Gentiles in the case of Cornelius, (Acts 10), and soon after the gospel was preached at Antioch, the metropolis of Syria. This was the first Gentile church, being composed mostly of Greeks. When the church at Jerusalem heard of the gospel being preached at Antioch and its success, they sent Barnabas there. On his arrival he saw the grace of God and was glad, and after remaining awhile and laboring with the church he went over to Tarsus after Paul and brought him to Antioch, and the two labored together with the church a whole year. (Acts 11) Afterwards this church sent Paul and Barnabas out as foreign missionaries, and the gospel was preached in Asia Minor and other countries, and churches were planted and grew and multiplied.

In all this work of grace the apostles and those who labored with them relied on the Spirit. Paul, writing to the church at Corinth, says: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2: 4. In all the apostolic epistles great emphasis is put on the work of the Spirit, and in the apostolic labors we see the accompanying power of the Spirit as the efficient cause of success.

It would be interesting in the highest degree to trace the labors of the apostles, how they relied on the power of God by the Spirit for success, and how that power was vouchsafed to them in giving success to their ministry. Paul was a man of great learning, but he used his learning only as the vehicle of bearing the gospel to the people, and relied on the Spirit for success, and God gave the success.

What we need is a revival of spiritual religion, such as was experienced in the days of the apostles. And why not have it? We have the same divine truth which they had, and we have the same promise of Christ as to the Spirit which they had, for when he promised the Spirit it was for all the ages of Christianity: "He shall abide with you forever."

OLD MAN.

Duty of a Church to the Pastor.

SPEECH DELIVERED BY REV. A. H. POSTER AT THE ATLANTIC UNION, AND PUBLISHED BY REQUEST OF THE UNION.

1st. The duty of a church to support the pastor is clearly taught in both the Old and New Testaments. The Lord gave no inheritance to the priest as he did to the other tribes, because he intended they should be supported by their brethren. To them belonged the skin or fleece of every animal sacrificed, which was small revenue. Of peace offerings they kept also the shoulder and breast. Lev. 7: 33.

And of sin offerings the carcass except the solid fat, which was burned. Lev. 7: 6, 10. They had also a tenth of everything, besides the first fruits. When any man killed an animal for his own use, he was required to give the priest the shoulder. Deut. 18: 3.

Under the gospel dispensation, God has called men and qualified them by his Holy Spirit to preach his own everlasting gospel, and has definitely taught his church their duty on this point, when he said, "The workman is worthy of his meat." Matt. 10: 10.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10: 14, 15.

"Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the flock?" 1 Cor. 9: 11. "Even so hath the Lord ordained that they which preach the gospel shou'd live of the gospel." 1 Cor. 9: 14.

We see from the teachings of God's Word, that it is just as much the duty of the church to support the pastor as it is for the pastor to preach. The pastor has to live as well as other people, and everybody expects the preacher to always be cheerful, dress well, have comforts, and keep out of debt. Some say, let the preacher work all the week and go and preach Sunday, for God has called him, and whom God calls he qualifies; we have no record where the Holy Spirit ever taught man to read or write. To preach successfully, needs preparation. I know there have been some good, earnest and faithful pastors, who have had to labor hard all the week, and then go and preach Saturday and Sunday. While they have done well under the circumstances, they would have done better if they had been supported by their churches, and thus had time to prepare their sermons. Brethren, see that your pastor is supported.

2nd. It is clearly taught in the Scriptures that it is the duty of the church and people to hear, obey and respect their pastors. God speaks to Israel to hear. "Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel." Jer. 2: 4. Joshua said unto the children of Israel, "Come hither, and hear the words of the Lord your God." Josh 3: 9. God calls upon individuals to hear his word and obey its teachings. Isaiah said unto Hezekiah, "Hear the word of the Lord." 2 Kings 20: 16. He also speaks to all the world to hear his word. "Hear this, all ye people; give ear all ye inhabitants of the world." Ps. 49: 1. "He that hath ears to hear let him hear." Matt. 11: 15

The Saviour was very careful in his parable of the sower, when he said, "Take heed how ye hear;" and also, "Take heed what ye hear." He also speaks concerning those who refuse to hear, when he says, "And the Lord hast sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear." Jer. 25: 4. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." Matt. 10: 14.

3rd. God has made it the duty of the church to pray often for their pastors. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Romans 15: 30. "Withal, praying also for us that God would open unto us a door of utterance to speak the mystery of Christ for which I am also in bonds, that I may make it manifest as I ought to speak." Col. 4: 3, 4.

We find by studying God's Word that it is not only the duty of the church to administer to their pastors temporal things, but to respect, hear and obey them, and besides all this to pray often for their pastors. It is said, that this was one of the secrets of Spurgeon's great success as a pastor, that the whole church met often to pray that the Lord would bless their pastor in spiritual things. Brethren, we as humble servants of the Lord Jesus, need your united prayers, that we may be strengthened and inspired by God's Holy Spirit to preach the gospel, which is to able make us all wise unto salvation. God bless our churches and pastors.

Modern Sanctification or "Second Blessing," Not Bible Sanctification.

BY REV. W. B. HARRELL, M. D.

"Sanctify them through thy word," says the Lord Jesus. This is progressive grace, through the knowledge of "the truth," and is ever advancing till the end shall come; but there is a class of preachers going "about seeking whom they may" delude, preaching and teaching something they call "sanctification" or "second blessing," and their ravings are the wonder of this latter day era of wonders.

They have their "followers," these possessors of modern "sanctification" or the "second blessing," as it is styled, to distinguish it from the first blessing, which, they say, is only regeneration! And in their hysterical "seances" they do so continuously harp on the immediate attainment of this unscriptural "possession," that one, not posted as to their pretensions, is almost ready, on witnessing "the proceedings," to cry out, "Oh, fie! fie!" from utter amazement at what he sees.

But listen. These people claim that the "second blessing" (as they term it) is complete sanctification both of soul and body. In other words, entire sinlessness; and that this sinless state is reached by an instantaneous work, wrought in the individual, like that of regeneration or conversion; but that it is higher in degree than either, and without it, no soul need ever expect to get into heaven! The preachers of this doctrine tell their people (who are already members of their churches) that this "second blessing" of sanctification is to be diligently sought, and may be found by kneeling at "the altar" (as they term the rail around their pulpits), and earnestly praying, in deep humiliation and self-abasement; and that if they persevere, the "blessing" will come, right now, to-day, any day; and, strange to say, many of these "seekers" do, after awhile, rise up, with shouts and hallelujahs loud and deafening, and declare they "have got it." Got what? "Got sanctification," they say. But the preacher, after shouting a short time over them, and shaking hands with the sanctified ones, soon casts a terrible damper on their hopes by telling them, they can lose it, just like they lose their other religion!! (We don't remember just now any people who have a religion they lose except the Methodists), but he assures the "possessed ones" that they can get it again, just the same and just as easily!!

And yet the man or woman who has attained the "second blessing" of so-called sanctification, is filled with "holiness," body and spirit, and so free from sin in "thought, word and deed," that even the Devil is conquered, so they claim; and, we suppose, like O. hello, "his occupation is gone."

But all this high and wonderful attainment of extra and "over much" righteousness can be so completely lost by the sanctified ones that hell may yet be their portion! Alas! what is it worth! Absolutely nothing. But it is astonishing with what astounding complacency some of the preachers of this doctrine who claim sanctification and are possessed of the "higher life," roll their tobacco quid "as a sweet morsel" under their tongues, and many others, with a flourish of the stick brush, dip into a tin snuff box, wiping its filthy and disgusting "mop" into their capacious jaws with as great carnal "gusto" as any of those who, being of the same flock, can't get sanctified if their "life depended on it," so they say, poor souls!

The fact is, the latter confess that they love "the weed" too well and too much, and it stands in the way and hinders them from the "blessing"! Not so, however, with the preacher. He chews, he smokes, and he "dips," and the poor flock stare at him, cavorting in the pulpit, and, with wide open eyes and mouth, they ominously shake their heads as he boasts of his super holiness, and wonder "whereunto this thing will grow."

Already in some thoroughly Methodistic communities, it seems to have raised up a kind of wall between members of the same communion; some of them sanctified, others not; some holy, others not. Some with their inflated heads high up among the stars, being possessed and the possessors of the "blessing," and, to all appearance, proud of it! while others, poor souls, are still low down on this mundane sphere, quite earthy and carnal still, in all their tastes and pursuits. How sad, and what a delusion! Yes, a delusion, that is what Bishop Wilson called it, "a delusion," in his address, as reported in the *Wilmington Messenger*, before the Conference in Durham last December, and the Bishop warned his preachers not to preach it, that it was false doctrine; but some who were there and heard him, do still delude the people with it.

What self-deception to claim to be sinless, while the Apostle John says (1 John 1: 8), "If we say we have no sin, we deceive ourselves, and the truth is not in us"! And again, "If we say we have not sinned" (to-day or any day since we claimed to get sanctified) "we make him a liar, and his word is not in us." It is better to be content with being "saved" sinners, "by grace through faith," according to the Scriptures, in the precious blood of Christ for all time, than to be putting on airs of superior holiness over other Christians, and running up claims to something we know not what.

See the utter presumption of this whole thing. One of the sanctified brothers was

[CONTINUED TO THE NEXT PAGE.]

The Biblical Recorder.

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REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

SOME one asks, "Does the Lord send pastors seeking churches or churches seeking pastors?"

KEEP it in mind that the one way to overcome the saloon is to foster the spread of wholesome public sentiment. We have enough voting church members; we need to teach them the duty of living up to their professions.

THE bricklayers and carpenters are at work on the Baptist Female University, and Bro. Stringfield already sees in his mind's eye the handsome structure filled with bright Baptist girls, and he rejoices all his way about the State making others rejoice with him. We are glad to give space for the acknowledgment of subscriptions, and we hope our columns will be crowded with them. If the Baptists will only respond to Brother Stringfield's efforts and lend their sympathy, prayers and substance, we will have here in Raleigh an institution for girls not surpassed in the South.

THERE never were quite so many conferences in Christendom. The Methodist brethren are really being outdone entirely. Every day almost we hear of a new conference or two that will be held this summer at some fashionable summer resort; board cheap, fine breezes, baths, drives, celebrated speakers, etc., galore.

If some of these ardent conference organizers would go into their closets once in a while and hold a conference with the Lord, we are assured they would not be so needful of summer-resort conferences.

Any man or woman who is suffering with ill health, will do well to take a vacation, any one who feels himself threatened with a break-down, should seek rest; but it is a little out of the way to call it a conference.

WE WISH every one who reads this line would prayerfully consider the spiritual condition of the church of which he or she is a member.

If anything is wrong with a church its root is most likely in its relation to the Holy Spirit.

If a member of a church realizes that something is wrong, if it is apparent that the church is not coming up to what may reasonably be expected of it, it is the member's duty to inquire into the cause; and he ought to make himself the first object of inquiry.

Our churches will take a great step forward spiritually, if each member can be brought to a full sense of responsibility. There is not sufficient activity in many of our churches; nearly everything is so frequently left to the pastor, deacons, clerk and one or two leading members; so many seem to have persuaded themselves that their only obligations to God are financial ones.

Would to God that the quickening power of the Holy Spirit may be felt throughout our State.

IF THERE is one class of people that ought to be more circumspect than any other with regard to everything, small or great, that class is composed of teachers; and more especially has this come to be needful since the school room is playing almost as important a part as the home in the training of children.

At the close of the school year, there is no little danger of overdoing the thing. A tremendous effort to show off occupies several weeks of the childrens' time, with cramming their heads full of sorry stuff and rehearsing them into the proper condition for getting it off to the best advantage. And if this danger is escaped, there is yet another, of impressing the children more with the significance of show than the importance of work.

We believe we can tell what kind of closing a school will have by the invitation it sends out, and in some instances we could make a pretty sure guess as to the genuineness of the school's work.

This year the unusually large proportion of neatly made up and modestly worded invitations has been very gratifying to us, and we are quite assured that the closing exercises of the present season will be worth going to.

We place great confidence in those institutions which strive to be dignified without being pretentious, and tasteful without affectation.

This is a good time of year to encourage our schools by showing desire to justly appreciate their efforts.

FAMILY PRAYER.

But few homes seem to have family prayer; and yet, we may safely assert that the most robust piety is that which is fostered in the prayerful home. If one would only study the environments of the world's choicest characters, a wondrous argument would be found for family worship. To speak generally, no home is complete without the "sweet hour of prayer." There are difficulties, of course, in the way. The husband or father, for instance, is not a Christian, and hence there is no one to lead in the devotions. This is a serious hindrance; for the head of the house ought to be foremost in every good word and work; he ought to be an example of exalted godliness, to whom all others look for inspiration and guidance. On the other hand, the head of the family may be a Christian, and yet so poorly developed in religious life as to be incapable of edifying his loved ones by officiating at the family altar. Though these obstacles are great, they are not insurmountable. We know an instance of family worship instituted by the son of the home, a youth of seventeen years. The mother spoke to us in grateful acknowledgement of the services of her boy; and, like a true mother, held up his hands in his attempt to serve his Maker. Again, in our boyhood, we were powerfully impressed by the practical piety of an aged Christian woman, who nightly led her household in fervent prayer; and to-day we see no reason why godly women should not conduct family worship, when there is no one else to discharge that duty. Let us have a revival in this matter. Let the pulpit speak out; let the pastor advocate it in his social intercourse with his people; let the brethren talk about it in prayer-meeting; and let the good women of the land insist that their homes be made houses of prayer.

Remember that prayer is the transfiguring grace. As Jesus *prayed* the fashion of his countenance was changed. Each soul is a lantern, and prayer is the lamp that lights it up. The prayerless man is a dark man; his hopes are dark; his heart is dark; God's providences are dark; life is dark; the grave is dark; eternity is dark. Prayer is the first stage of glory; and as we worship we go from strength to strength; our characters develop in symmetry and beauty; our hopes assume a deathless glow; our wills fall into the moulds of divine grace; and our entire spiritual life is transfigured from the earthly to the heavenly shape.

Brethren, think on these things. Think of the needs of your hearts and the needs of your homes. Perhaps many a shadow rests on your home, and you wonder why. Life may seem to you to be a failure, and as things now go with you, may be it is; then search for the reason. Why are you so despondent? Why do doubts fill your mind? Why does your religion seem to be a mixture of fiction and fact? Why do you accomplish so little for the Master? Why do all your temporal matters go wrong? Why are you skeptical as to the most holy and spiritual things? May it be because you do not really pray? Does the family altar in ruins tell the story of your woes? Then, without delay, and with a profound sense of your obligations to your home and to your God, call your loved ones together to-night; take down the only family Bible; brush off the accumulated dust of weeks and months; read ten or fifteen verses to begin with; and then lead the little band, that depends upon you for help and leadership, to the throne of grace in a short, sweet prayer. Thus will your home be revolutionized, and the blessing of heaven will rest upon it.

IT HAS been handed down from generation to generation that the way to keep children out of mischief is to keep them occupied with something at once engaging and wholesome. If we were called on to demonstrate the proposition that grown people are merely grown-up children, we would use this honored precept as a basis; for it is likewise the best way to keep grown people from running after all sorts of fads and fancies, as fast as they are sprung upon us.

One of the safest pastors in our Convention was telling us the other day how that, instead of making it easier for him, a young people's society within his church almost doubles his work, keeping him suggesting, advising, encouraging and directing all the time; "but," he quickly added, "I gladly carry the extra burden, because it is such a privilege to see the growth in grace and knowledge and usefulness that is brought about. No doubt I might shift the burden of this work by leaving my young people to the secretary of some comprehensive organization or other and trusting them to national organs and "official" literature, but I would rather bear it myself than undertake such risks. As it is, I know I am on scriptural grounds, and moreover, am sure the society is proceeding in the proper way to suit our church and do the most good, and it is flourishing, too—has been all these five years."

Now here is a pastor who has been too constantly occupied to think of running after every new idea that is broached, too successful to have need to seek new methods like one grasping at straws. And we believe the National and State organization idea would be left entirely to cranks and publishers, if every pastor would do what he can to make the most of the young people in his church without outside affiliation. Any capable pastor is competent to outline a course of study and lay plans of work for his young people, and being on the ground, in contact with them and acquainted with their needs, he is far better qualified to perform such a work than a set of officials a thousand miles away.

WE are of the opinion that the Southern Baptist Convention got off the track when it passed those resolutions on Tithing. Probably the chief influence of it will be in teaching those who seem to be unaware of it, that it is utterly vain to try to accomplish anything of this kind by resolutions.

Our children should not be exposed to any possibility of drawing the conclusion that they may give a tenth to the Lord's work, and rest satisfied that they have done their duty. A tenth is, indeed, a great deal with many, but there are numbers who can easily spare that much from their incomes.

No one can make a rule of giving that will suit all conditions; but one will have no difficulty making a rule for himself, if he will set about it with the right spirit. Never yet has a man sincerely asked God to guide him in his gifts, without getting an answer. Every one feels himself impressed, and according as he yields or resists is his duty done.

Some say give "at least a tenth," others say "give until you feel it," others say until you have to sacrifice something dear to afford it, and others as the Lord has prospered. If we will only do the latter, the Lord will be satisfied.

We have been impressed at times with the reckless making of subscriptions in an audience, under pressure, when there is both emotion and pride to make one subscribe more than he can pay. Many such subscriptions lie now unpaid, doing more damage than would have been possible if they had not been promised at all. Men often have good impulses; but all of them should be made to stand the test of prayer before they are given effect. It never hurts a good cause or a good impulse to pray over it.

The subject of Giving is a most interesting one, and, considering the frequency with which it is brought up, it is not half so thoroughly known as it ought to be.

WE think Bro. J. H. Mills had in mind what *ought to be*, instead of what really *is*, when he stated last week at the Chowan Association that none of the Languages were taught in the Normal and Industrial School at Greensboro. The fact is, they teach French, German and Latin, and arrangements are such that the students can get music and art, if they want them. What gave the school favor and support from the first was the assurance of the promoters of the school that it would not come in conflict with the female colleges. We believed from the first, and said over and often, that the result would be just what has come to pass, namely, the Normal and Industrial School in active competition in every material point in education with every female college in the State. More than that, this State-aided institution will force these colleges to offer education on the same terms, or else they must close up business. In support of this, we heard a prominent member of the Association say in the course of his remarks on Education: "If these other colleges don't reduce their expenses on a par with the Normal and Industrial School I will not only patronize it myself, but will vote the people's money to its support whenever I have the opportunity."

And the colleges cannot come down to the Normal and Industrial (!) rate so long as that school receives a handsome income from the State.

IN HIS latest letter the Pope offers an indulgence of three hundred days to all those who piously recite the prayer for re union (which he appends to the letter), and a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily. This is the way Roman Catholic bar keepers and other felons keep their consciences clear. What an insult to offer to buy up intelligent people with indulgences!

WE ARE glad to see our contemporaries coming round so nicely on the young people and talking up local organization. That's the way; we need all the encouragement we can get along this line.

FROM OUR TRAVELLING AGENT.

CHOWAN ASSOCIATION.

This body was held last week with the church at Gatesville. Twenty-one years ago it met in the same town. Then the Association embraced nearly all of the eastern portion of the State. Since that time, the West Chowan Association has been formed by a number of the churches belonging to the old Chowan, and possesses now almost as much numerical and financial strength as did the mother Association. Besides, too, the Tar River Association has some of the old Chowan strength; yet the grand old body still contains more than sixty organized churches with a combined membership of more than ten thousand. The annual meeting of this body never fails to attract a large attendance. Many delegates came more than fifty miles on buggies to meet the brethren and represent the work of their churches in rounding up the year's work.

The Gatesville people could not have done more for the comfort and entertainment of all who were there. When our company reached the station, there were conveyances enough to have carried five times the number present, and at the head of the procession I noticed two handsome turnouts—the truth is I got into one of them—one belonging to Mr. L. L. Smith, who has many friends in Raleigh and in this portion of the State; the other belonged to Mr. Riddick, another big hearted, liberal citizen of Gates. These brethren, while not Baptists, were second to none in the interest they showed for the success of the meeting. I have no doubt there were many others whom I would be glad to mention along with these friends if I only knew who they were, whose teams, tables and homes were constantly at the disposal of any who chose to accept their kind offers. We were glad to see a number of our friends from Virginia.

Bro. J. E. White of Edenton, who had been elected to preach the introductory, was delayed by a slow boat, and so was not there in time. This beginning of the work of the Association was performed by Dr. A. E. Dickinson, editor of the *Religious Herald* of Richmond, Va. We did not hear the sermon, but we are indebted to the brethren for the good reports about it we would be be pleased to write. Few men know when to talk and what not to say better than Dr. Dickinson.

Dr. J. A. Speight, editor of the *Atlantic Baptist*, was delighted to be at his old home among the friends of his boyhood, and as a further token of his interest in them offered to supply what he says is the *greatest dollar paper* in the country. Bro. B. S. Peterson was present and looked as if he would like to offer an amendment to that part of the report made by Bro. Speight pertaining to one dollar papers. This scribe felt his accustomed serenity at this juncture, for he knew he had no "shorts to cover" in the old Chowan.

Bro. White preached an excellent sermon to the Association at 8 o'clock. I spent two or three days with him lately. He has a good library of magazines and newspapers, a congregation kind, liberal and sympathetic, but which knows what preaching is, and with this constant stimulant to work, his improvement as a preacher for the past twelve months has been marked indeed.

Bro. E. F. Aydlett, the former Moderator, and Bro. D. Hofler, the old Clerk, were again elected. The fine bearing, competent and efficient work of these brethren are the best tests of the wisdom displayed by the delegates.

We were glad to meet again Bro. C. E. Cross, who now has charge of the preparatory school in Gatesville. Among the various ways he made himself useful, one was, in acting as Reading Clerk for the Association.

The report on our Murfreesboro Institute was read by Bro. Pierce. A number of brethren spoke to the report. None failed to congratulate President Brewer on his successful management of the school. We know the discussion did no good; we hope it did no harm.

I see from *Charity and Children* that Bro. Mills says I have a new joke for '95. I had an idea that Bro. Mills was growing in his appreciation of a nice, clean joke, but was not aware he could enjoy one three hours before it came off. Some jokes are better three hours before they come off than they are three minutes afterwards. If I were to record the joke of the season, I should say it was Bro. Mill's statement during the discussion of this report, that neither Latin, French nor German were taught at the Normal and Industrial School at Greensboro.

Dr. C. S. Blackwell of E. City duly appreciates the worth of a report. Many brethren seem to think the only thing a report is for is simply to get the subject before the body, and hence nine-tenths of our reports are written with this view only. The report read by the Doctor on Foreign Missions was full of interesting facts, in fact a discussion of the subject, as well as an appeal for larger and greater efforts in this department of work.

At the close of Dr. Durham's speech on State Missions, Dr. Dickinson said "I have not heard a more powerful address on this subject."

The brethren were glad to see Bro. John Mitchell and heard him with interest for Ministerial Education. The pledges from the churches for the continual support of this valuable work was proof of the appreciation in which it is held.

Bro. T. G. Wood, who Dr. Overby says "was born a gentleman and can never be anything else," offered a resolution providing for the annual discussion of Sunday-schools and for aiding in the support of our Ministerial Relief Board. These were added to the objects of the Association without discussion.

Bro. W. G. Forebee was fresh from Thomasville, and so was in a good trim to act as "right-bower" to Bro. Mills in the discussion of the Orphanage. The collection which followed the discussion was better than last year, so Bro. Mills stated; also, some individual gave more than the collection amounted to; hence, Bro. Mills left us early Thursday in good spirits.

A good time and a full house was given to Bro. Blanchard on Wednesday night to speak for Wake Forest and general education. He has his subject well in hand and tells the history in a manner interesting to those who are more or less familiar with the matter. His work will result in good to the College, both in increasing the endowment and in causing many young men to find a way to College.

All pledges by the churches were fully paid, and those for the present year are larger than ever before. The attendance was good, the interest well sustained; just as it always is with this body.

The Association will meet in July in 1896 instead of in May as heretofore.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Pastor Pruett is holding a meeting in Olivet church, Charlotte.

....Rev. J. F. Davis changes his address from Vilas to Amantha, N. C.

....Our Northern brethren are in sessions at Saratoga, N. Y., this week.

....Rev. D. A. Glenn, who resigned at Hendersonville, has accepted a call to a Tennessee church.

....Rev. R. A. Venable has resigned the presidency of Mississippi College to become pastor at Meridian, Miss.

....Of the $20,317 30 raised by the American Baptist Educational Society last year, Rockefeller gave $18,874 35.

....The Baptist Sunday-school has outgrown the church building. More room is needed.—*Waynesville Courier.*

....Dr. Wm. E. Hatcher celebrated the twentieth anniversary of his Grace Street, Richmond, Va., pastorate last Sunday.

....Rev. G. M. Burcham of this place has received a call from the Fall Creek Baptist church, in Yadkin county.—*Elkin cor. Mt. Airy News.*

....Rev. J. Wm. Jones' term as chaplain to the University of Virginia has expired, and he has become chaplain of the Miller Institute of that State.

....When pastors seem too modest to send notes about their work to their organ, lay members ought to see that we get the news. How about it, brethren?

....Rev. J. T. Jenkins is aiding Pastor Porter at Morehead in a good meeting. There have been a number of professions, and the interest continues.

....There are fifty-seven Baptist churches in New Orleans! But fifty-four of them are colored churches. Superstitious though he is, the negro is afraid of Rome.

....Dr. E. C. Dargan will have charge of the Students' Aid Fund at the Seminary hereafter. In this position Dr. Whitsitt did some of his hardest and most fruitful work.

....North Carolina gave nearly as much for Home Missions in the month of April as she did in the eleven preceding. The figures are, for April $1,617.16; for the rest of the year $1,740.79.

....After two years of all sorts of preaching, the "Church of the Strangers," to late Dr. Deems' charge, has called Rev. D. A. Blackburn of Westminister Presbyterian church, Charleston, S. C.

....The Board of Missions of the Methodist Episcopal Church, South, has assessed that organization for the sum of $350,000 for foreign missions the coming year. This is nearly 31 cents a member.

....The closing exercises of Apex High School, which has been successfully conducted by Prof. F. M. Cates will take place May 31st at 2 o'clock and 8 o'clock p. m. Friends and the public generally are invited.

....Dr. J. A. Mundy of Wilson was a welcomed visitor to our office Monday. He preached the annual sermon before the graduates of the Oxford Female Seminary, Sunday. His church is doing good, solid work.

....Rev. A. Ben Oliel, who has been an honored and successful missionary of the Presbyterians to Jerusalem, has severed those relations and announced that he accepts immersion as the only true mode of baptism.

....We extend sympathy to editor Thad. R. Manning of the Henderson *Gold Leaf*, who lost his venerable father by death last week, aged seventy-six years. He was an esteemed Christian gentleman, and raised up a large family of useful men and women.

....Two of our exchanges come to us in new and tasteful dress, the *Baptist and Reflector* and the *Orphans' Friend*. If the brethren and sisters will make an extra effort to get us over the "June hill," we will do something of the kind for the RECORDER.

....From a report in *Our Home Field* we learn that Rev. J. M. Brittain, Theological Instructor under the Home Board for negro preachers and deacons, held 32 institutes last year, reached 409 preachers and 289 deacons and traveled 6,527 miles in his work.

....The excellent reports of the Southern Baptist Convention sent daily by their regular correspondent to the *News and Observer* and the *Charlotte Observer* speak well for those papers. The widespread interest in the Convention, especially in North Carolina, was evidenced not only in these papers, but in quite full accounts given in many county papers and numerous editorial comments.

....The time of holding the Sunday-school Chautauqua has been changed to Aug. 13–18.

....We tender our sincere sympathy to Brother and Sister Cannady in the death of their little girl in Oxford last week. May the Lord who alone can comfort them bring light and joy out of this dispenation.

....If we read the *Examiner* correctly, patriotism is going to seed in New York and Boston Baptist churches. Calvary church flies an American flag, and Tremont Temple will follow the example when the new edifice has been completed.

....Rev. A. J. Taylor of Mt. Olive writes in a letter sending us a renewal and a new subscriber: "We will now take up the work to complete our new house at Corinth. We want to finish it for the Association which meets with us this year.

....The *Baptist and Reflector* proposes the organization of Southern Baptist editors. We second the motion, provided Bro. Folk agrees to furnish a refrigerator, a gas escape, a meeting place, an accident ticket, and become responsible for other damages.

....If you want to get in the papers, join a city pastor's conference. They seem to be held in some of our cities every Monday morning and every one present says something about himself that gets into the paper, for having had a "good day" Sunday, if nothing more.

....The Raleigh Baptist Tabernacle Sunday-school gave its annual outing, May 29th, to Norfolk, Portsmouth and vicinity, carrying a large crowd. The Sunday school of the Raleigh First Baptist church will leave for Guilford Battle Ground, by way of Sanford and Greensboro June 5th.

... Pastor Felix of Asheville First church has issued a catalog descriptive of a two month's outing in the Warm Springs Valley, Virginia, during which a Bible Conference will be held. If we take it correctly, Dr. Felix is trying to get the pastors who get vacations to take them in company.

....Rev. A. C. Dixon publishes an appeal in the *Examiner* for support of the only Japanese mission in New York, one which he has been largely instrumental in establishing. He takes the ground that the best way to reach the Japanese is through their converted countrymen.

....Dr. J. J. Taylor of Mobile, Ala., conducted the prayer meeting at the Methodist church last Thursday night, and though he promised to give only a feeble talk, all who heard him pronounced it an able and eloquent sermon. The Doctor left for his home Saturday.—*Piedmont Herald, Leaksville.*

....We were glad to have a short visit from Bro. D. I. Watson, M. D., of Southport. The work at Southport is looking up hopefully, and Pastor Ballard grows stronger and stronger with the people. Bro. Watson is his efficient lieutenant, being an energetic Sunday school superintendent and general church worker.

....Prof. M. O. Carpenter, who graduated at Wake Forest last June, and has since been successfully engaged in teaching at Reynoldson, passed through Raleigh last week with his bride, formerly Miss Claudia Waff. They are now at Bro. Carpenter's home in Lincoln county. We wish them happiness.

....A man competent to become principal of a good academy and pastor of neighboring churches, a young single man, or one who has a wife who will aid him in the school-room, can get occupation in a good community in our State. Applicants will send their names to the RECORDER, each with a two-cent stamp.

....Bro. Jos. S. Fox sends us the following from McAdensville: "Our beloved pastor, Rev. J. M. Bridges of Pelham, S. C., baptized fourteen candidates last Sunday at two o'clock as a partial result of the meeting he and Bro. Pruett conducted here for us in April. Our church was greatly revived by their faithful work."

....Rev J. L. White is holding a meeting at the Second Baptist church, Atlanta, Ga., Dr. Henry McDonald pastor. The *Index* gives a long report of the first few services, speaking of them in the highest terms. There have been more than 100 professions of religion in Bro. White's Macon church since he went there.

....We have pleasure in assuring our nervous contemporaries, the *Evangel* and the *Baptist Courier*, in response to their anxious inquiries, that they have taken false alarm. The lecturers are not coming. The sentinels are still on the watch for new-age apostles, monists, co-educationalists, and $50 a week N. E. S. peripatetics.

....Rev. Russell H. Conwell of the Baptist Temple, Philadelphia, baptized his three thousandeth candidate recently; and he has been in the ministry a short time comparatively. Spurgeon baptized only 2,100. Dr. Conwell is arranging to use a telephone so as to preach to three audiences at once, so great are the crowds.

....We were very glad to see Rev. J. H. Hutchinson on the streets last Friday on the way to fill his first appointment this year. He was taken with pneumonia last winter and his recovery has been very gradual. We thank the Lord for sparing him. Wake county Baptists in many localities would hardly know what to do without him.

....We were anxious to publish a letter from Brother Hocutt concerning the important crisis in our work at Haw River, but it came too late. They are building a church there. It is a very important point and growing more so. The church will be finished the fifth Sunday in June. It will cost $1,575. The Haw River people hope to contribute $1,000; this leaves $575 to be raised by North Carolina Baptists, if the church is to be dedicated free of debt. Bro. Hocutt has received some responses to his appeals, but he must have more. We urge those who can to send Rev. J. C. Hocutt, Haw River, N. C., what they can for a worthy and promising Baptist enterprise.

....The English Church is sending out an appeal to ministers of its own and other churches "to devote at least one sermon on Whit Sunday, June 2d, calling attention to the good work of some branch of the church other than their own." Many archbishops and bishops in England have agreed to this, and several noted American preachers.

....Bro. Love's tract is receiving many testimonials for clearness and strength. It will do your people good. Why not make a special effort next Sunday to get us five dollars worth of new subscribers and receive twenty copies of the work for distribution? Just to make it easier for you, we will send the RECORDER and the tract to any new names you may send, from June 1st to January 1st, for one dollar.

....A professor in Peking University, writing in the *Independent*, is responsible for the statement that the Emperor of China studies the Bible daily. He first came in contact with one sent the Empress Dowager as a present. A great barrier to China missions is the obdurate indifference of the better classes of the inhabitants to our missionaries. Perhaps the Emperor's interest may be fruitful. Let us pray that it will.

....The Pope is still whining for Christian unity. He has addressed another fawning letter to his American children. The Roman Catholic church made the great division of Christendom necessary. If it had not gone back to ritualism and paganism, Christian union would be practically operative now. And the Pope and all his dupes may rest assured that so long as they claim to represent the Christian religion, unity is impossible.

....We were glad to have a talk with Dr. G. H. Sadleson of Southern Pines last week. He is one of our most intelligent and active Baptists in that promising community, and is making efforts to get his brethren to secure a hold in the place before it is too late. It is interesting to know that although Bro. Sadleson is a Northern man who was driven to the South by ill health, he says he would not go back North to live if good health were guaranteed him, so well pleased is he with our climate and people.

....We were very glad to have a visit from Dr. J. D. Hufham last week on his return from Washington, for which trip he was very grateful to the Shelby people. Dr. Hufham had been at Tarboro several days in a meeting with Rev. J. E. Hutson and Pastor Savage, which, Rev. Hutson having left, is being continued now by the latter. The meeting at Scotland Neck and Tarboro have been very fruitful, there being an unusually large number of baptisms.

....Rev. Dr. H. M. Wharton, the celebrated Baltimore pastor-evangelist, writes Rev. W. B. Oliver that his meetings will commence in this city on Sunday, June 2d. They will be held in the First Baptist church, and will continue for about two weeks. Dr. Wharton will be preceded by either Rev. Dr. Barron or Rev. Mr Neighbour, both well known evangelists, who will conduct the services for two or three days, until the arrival of the noted preacher.—*Wil. Star.*

....The *Richmond Christian Advocate* has been running a special club rate of $1 00 a year since January 1st. It has learned the inevitable lesson: List not greatly enlarged, and as many reasons for not subscribing as ever. Here is what it says: "The *Advocate* is $2 00 Its price has not been changed. If, as we hoped and some predicted, the list would run up to 15,000 in clubs, we could have brought the price down. But in truth, there is only a certain per cent. in all denominations who take interest in church affairs, and only a limited number who care for religious literature. We shall winnow out the delinquents on June 20th."

....We thank Secretary Burrows for promptly furnishing our office with a copy of the minutes of the "Southern Baptist Convention, Jubilee Year, 1895." It is a book of about 200 pages and contains, in addition to an accurate and concise report of the proceedings, full reports of the boards, pictures of Dr. Broadus, Dr. J. W. M. Williams, the church at Augusta, Ga., (Greene St.,) in which the Convention was organized, the church in which it met last, of Rev. John Stout, Rev. Jos. Walker, Dr. H. A. Tupper, and Hon. Jos. G. Brown, the latter two being prominently referred to in Dr. Whitsitt's Historical Sermon, which is also printed in the minutes.

....Wake Forest's closing exercises will be unusually brilliant this year. Dr. H. M. Wharton is a famous preacher; Hon. Thos. W. Mason is not equalled in the State as an orator of the "old school"; there are twenty-two young men to receive degrees, and of course they will make it interesting Monday night (class-day exercises, by many considered the most entertaining of the week) and Thursday morning, when the graduating orations are delivered and Dr. Taylor makes his final charge to the graduates. If we never get anywhere else, every Baptist in the State ought to try to make one pilgrimage to Wake Forest. Let there be a big crowd.

....It is not necessary to make any explanation of Bro. Porter's resignation at Morehead to accept the call to Newbern to those who know him. He is a sincere and humble as well as efficient servant of the Master, and is as far as possible from doing anything that seems not to be his duty. But we fear some may have misunderstood Bro. Willis' letter, and for this reason take it upon ourselves to say that Bro. Porter prayerfully considered the Newbern call, fully appreciating the responsibilities that accepting it would bring. He felt himself guided of God to undertake them, and we are sure Bro. Willis would not have any one to think otherwise. We know Bro. Porter's circumstances well enough to assure every one that if the fact of larger salary had any weight with him, it was because he regards it as a sacred duty to render all possible assistance to his aged and afflicted parents and invalid sister, and to pay his debts.

....Prof. E. P. Moses, superintendent of Raleigh city schools nearly ten years, has been elected to the chairmanship of the department of Pedagogics in the new South Carolina Winthrop Normal College. Prof. Moses' work at Raleigh has been of the highest order. Our schools have increased in number and grown in efficiency under his administration until they are an ornament of our city and considered models throughout the State. We learn from the *Baptist Courier* that six of the new professors in this institution are Baptists. Bro. Moses is an active member of the Raleigh Baptist Tabernacle.

....Rev. C. Burgess has accepted a call to the pastorate of the new second Baptist church at Newbern. Bro. Burgess is a young man, having been at Wake Forest until two years ago, where he was accounted a faithful student and a good speaker. He has been laboring successfully in the extreme east since he left college. The pastor of the first church, Bro. Porter is also a young man recently out of Wake Forest. We hope and pray the Lord will bless the labors of these brethren to the upbuilding of our forces in the thriving little city in which they are stationed. Rev. R. E. Peele is aiding Bro. Burgess in a meeting.

....Rev. J. M. Carroll of Texas stopped in Raleigh with Bro. O. J. Carroll, returning from the Convention. While in Raleigh Bro. Carroll preached at the First Baptist church, and for his old friend and co laborer, Rev. A. M. Simms at the Tabernacle. Both of his sermons were good and strong. Before going back to Texas he visited Dr. J. L. Carroll at Chapel Hill. With Dr. B. H. Carroll of Texas standing at the front of the Baptist ministry, and Drs. J. L. and J. M. Carroll among the leaders in their respective States, and Bro. Rice Carroll one of the most useful laymen in North Carolina, and all the others by that name so far as we know substantial and respected Baptists, all have to admit that there is considerable in this name, at least.

....It is well to consider the different efforts being made to mitigate the liquor evil. We have been impressed with the encouraging reports coming from Georgia and give in the following an outline of the measure employed in that State, as written in the *Western Recorder* by a Georgia correspondent: "'Local option' is the law on the liquor question in Georgia, whereby each county can vote whether liquor shall be sold within its borders, and at present out of 137 counties about 100 of them are 'dry.' In Ware county, liquor is literally taxed out of the county by high license which is put at $20,000 or $25 000 In addition to these helps in the temperance cause, we also have the three-mile law which prohibits the sale of the stuff within three miles of any church or schoolhouse except in incorporated cities and towns. This drives the traffic from the country, and frees our land largely from this abomination of iniquity."

....It gives us pleasure to note the favorable mention the *Durham Sun* makes of the efforts of our friend and brother, Judge Leander L. Green, who has just held his third court at Durham. The *Sun* says: "Judge Leander L. Green, who is now holding his third term of the Superior Court in our city, deserves the thanks of our people for the manner in which he has stood up to his duty under the most trying physical circumstances. He opened court last Monday a very sick man—suffering from asthma. He had quite a full criminal docket before him and, as it was essential to the county exchequer to have it cleared, he has borne his physical pains patiently and disposed of the greater number of important cases. It was indeed a trying time to him—perhaps more so than to the defendants before him. Judge Green is a very plain, matter-of-fact man, and the opinion formed of him is that he is earnestly endeavoring to do his duty, with a practical conception of the law."

....On general principles we disapprove of anonymous communications; but when they are like those in this issue we had as lief publish them without names as with them. It is clear that the pen names in other columns are used not for any unworthy purpose, but to keep back the personality of very modest brethren. The article on "Revivals" was written several years ago, the first of a series sent to the RECORDER by "Old Man." By some means the entire series was misplaced; and in clearing up some piles of manuscript last Christmas article No. 3 came to light. At a glance we found it so timely that, in spite of the fact that we did not know who wrote it, we decided to publish it. The reader will recall with how much favor it was received. We have lately found out who "Old Man" is; but if we did not know, we would not hesitate to assume responsibility for his article in this issue. It is a fine piece of foundation work.——Rev. A. H. Porter of Pollocksville contributes his first article for our columns. It is solid with Scripture and good sense. We hope to hear from him again. Rev. W. B. Harrell writes ably on the craze that is troubling the Methodists no little. Rev. T. J. Taylor's letter about his Georgia trip should have been published two weeks ago, but it was unavoidably held over. However, he is always fresh and bright.

The management of the New England Conservatory of Music has arranged to entertain not less than five hundred delegates during to Christian Endeavor Convention, which will give an excellent opportunity not only for those entertained but for all others to become thoroughly acquainted with the magnificent equipment and situation of this great institution. The usual midsummer term of five weeks begins July 15th, immediately after the convention, and is especially designed for teachers and others who will be benefited by a limited period of instruction under able teachers.

Mr. J. M. Broughton has something in this issue to every one who preserves fruit.

From Missionary Powell.

The Conference held in this city on April 3, 4, and 5, for the purpose of studying the subject of the Holy Spirit, was attended by more than one hundred missionaries and native workers, from almost all parts of this republic. During those three days and nights, Baptists, Methodists, Presbyterians, and Quakers, bound by the blessed tie of Christian love, sent up their prayers "as one," trusting that, in future, the presence of the Spirit would be more clearly revealed to them in their struggle to win Mexico for Christ. Messrs. Moody and Sankey left the United States for two weeks and came to us for those three days; the former, speaking in his inimitable way to the American Congregation, once or twice each day, and to the natives, through an interpreter, at night. Mr. Sankey's soul-stirring tones were deeply appreciated, even by those upon whose ears the English words fell as sounds of an "unknown tongue." As the services in Spanish were held in the theatre, the last two nights, I am sure, many were present who never heard the gospel before. A number of the missionaries accompanied Messrs. Moody and Sankey to Mexico City, when the Conference closed, and took part in the services held there for a week or ten days. Your correspondent, falling a victim to Grippe during that time, was compelled by the consequent condition of his health to leave home, a few days later, hoping to procure relief from the change. In the city of Aguas Calientes, (where there are warm baths the virtue of which I tested), Bro. Howell of the Northern Board is working. I aided him in a series of meetings at night; and during the day, sold copies of the gospels; in which labor, I had good success, both there and in the cities of Zacatecas and Silas; having disposed of more than two thousand ere I reached home. Bro. Gassaway of our Mission entertained me in Zacatecas and we had good meetings there for about a week. At Silas, we have a native worker; the field there is a discouraging one, as are many others; but "the battle is the Lord's." Pray for us, one and all of you!

W. D. POWELL.

Toluca, May 16, 1895.

School Closing Exercises.

Thompson School and Business College, Siler City, N. C., May 26–28. Annual sermon by Rev. J. F. Thompson; Monday, debating contest; Tuesday, literary address by Prof. Edward Mims, and exercises by students. For this occasion, the C. F. & Y. V. Railway offers reduced rates and convenient schedules.

State Normal and Industrial School, Greensboro, May 23, 28. Address, Wednesday, "Avenues of Self Support and Usefulness Open to Women," by Hon. Carroll D. Wright, the distinguished statistician; Physical Culture exercises; graduating essays; sermon by Rev J. H. Boyd, D. D. Thursday, address, "The Teaching Profession and the People," by Dr Nicholas M. Butler; delivery of diplomas; presentation of constitution by Chief Justice Faircloth; presentation of Bibles by Rev. J. W. Carter, D. D

Taylorsville Collegiate Institute, May 29, 30, 31. Rev. J. A. White, Superintendent. Sermon by Rev. J. H. Pressly; address by Hon. R. A. Doughton; orations and essays by pupils.

Advance Academy, Rev. B. K. Mason, Principal, June 3, 4 Annual sermon by Rev. H. M. Blair; addresses by Rev. Jno. A. Wray and Rev. L. T. Mann. Speeches, recitations and concerts by pupils.

Sylvanus Erwin Normal Institute, Waco, N. C, May 28, 29 Annual sermon by Rev. B. F. Dixon; annual address by Capt. W. T. R. Bell; exercises by pupils.

Wakefield English and Classical School, J. C. Clifford, principal, June 6 Addresses by T. W. Bicket, Esq., and general address by Rev. C. W. Blanchard.

Scotland Neck Male School, Prince & Williams, principals, June 6, 7. Address by Rev. J. S. Dill, D. D., of Richmond, Va.; debate and orations by pupils.

Virginia College, Roanoke, Va., W. A. Harris, D. D., president, May 31–June 3. Sermon by Dr. S. A Steele of Nashville, Tenn.; art reception and annual concert.

Union Female College, Eufaula, Ala., Prof. Thos. J. Simmons, president, June 2–6.

North Missouri Institute, Salisbury, Mo., Prof. G. C. Briggs, Principal, June 2–6. Annual sermon by Rev. W. F. Richardson; annual address by Prof. X. P. Wilfly. Declamations, recitations, elocutionary exercises, military concert, art exhibit, musical concert.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews; Rev. J. N. Stallings; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt; Rev. A. J. Bordeaux; Rev. W. B. Harrell; Rev. Thos. G. Wood; Rev. Samuel Saunders; Rev. G. M. Webb, Rev. S. C. Page, Rev. R. W. Weaver, Rev. C. W. Matthews; Layman T. H. Street.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Closing exercises of Chowan Baptist Female Institute this week.

Resolutions of Hendersonville Baptist Church.

Your committee to see Pastor D. A. Glenn of the Hendersonville Baptist church for the purpose of influencing him, if possible, to withdraw his resignation as pastor, tendered to the church last Sabbath, desire to report that on Friday morning, in accordance with the instructions of the church, the committee had a conference with Bro. Glenn, and communicated to him the message we bore from the church, urging him to withdraw his resignation and continue as its pastor.

The conference between the pastor and your committee was pleasant and harmonious, but we are constrained to report that Bro. Glenn, in obedience to a strong sense of duty, in which there is to him an indication of his Master's will, declines to withdraw his resignation as pastor of this church. Your committee is forced, therefore, though it is with sad and heavy hearts, to recommend that this church do accept the resignation of Bro. D. A. Glenn as its pastor.

The committee further recommends the adoption by the church of the following resolutions:

WHEREAS, Our beloved pastor, the Rev. D. A. Glenn, in obedience to a sense of duty which he could not disregard, has tendered his resignation as pastor to the church and is about to leave us to go into a different part of the Master's vineyard; now, therefore, be it

Resolved by the members of the Baptist church of the town of Hendersonville, in church meeting assembled, That in Bro. D. A. Glenn the Baptist church of this place has had a pastor who has labored faithfully, lovingly, and efficiently with its members for more than four years, never wearying in his efforts to build up the members spiritually and make them strong men and women in the Lord, and ever bearing witness through the consecration of his life to the truth of the doctrines which he has preached. That by the severance of the relation which has existed so long and so profitably, the church sustains a loss which it will be difficult, if not impossible, for it to remedy, and that as he goes forth from us to do other work among different people, we renew the sincere expression of our warm love for him, trusting that God in the beneficence of his providence will pour out many choice blessings upon his head and ever guide him in the ways of pleasantness and in the paths of peace.

C. M. PACE,
J. WILLIAMS,
M. BUCKNER,
J. A. MADDREY,
M. W. EDERTON,
Committee.

By motion, it is ordered that a copy of these resolutions be spread upon the minutes of this church, and a copy sent to the BIBLICAL RECORDER and the *Western N. C. Baptist* for publication.

Done in conference and signed by order of same.

T. S. RICHMAN, *Mod.*
A. B. FREEMAN, *Clerk.*

May 19, 1895

Thankful.

Dear Recorder:—I wish to acknowledge through your columns the kindness of the ladies of the Madison church in sending their pastor to the Southern Baptist Convention at Washington, D. C. This kindness was appreciated to the fullest extent, and I shall work harder than ever to show myself more worthy of such favors. None but poor, hard-working pastors know how to appreciate such thoughtfulness.

I enjoy the RECORDER more and more as the years go by. You may put me down a life subscriber. Yours,

W. H. WILSON.

Madison, May 20, 1895.

WALTER BAKER & CO.

The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES On this Continent, have received HIGHEST AWARDS from the great Industrial and Food EXPOSITIONS In Europe and America.



Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

It is a great mistake to suppose that a simple tonic gives strength; it only stimulates the stomach to renewed action. To impart real strength, the blood must be purified and enriched, and this can only be done by such a standard alterative as Ayer's Sarsaparilla.

Johnson's Emulsion of Cod Liver Oil enriches the blood, builds sound flesh, restores strength and vitality to the debilitated body. Pint bottle, $1.00. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

DAVIS & WILEY BANK, Salisbury, N. C. Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company.

Mr. Wiley died July 23, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 13.

Yours truly,

(Signed) THEO. F. KLUTTZ, *Executor.*

P. S.—I consider Mr. Wiley's life insurance the best property that he had.

(Signed) KLUTTZ.

[CONTINUED FROM THE FIRST PAGE.]

asked, "What do you think of Bishop Wilson's calling this doctrine "a delusion." He replied with the utmost self-satisfaction, "Well, the Bishop hadn't got there"! "He didn't know anything about it"! Comment is unnecessary here. "But," continued the other, "what about the Apostle John as quoted above"! and the reply was, "I suppose the Apostle hadn't reached it"! Deluded man! He would set aside the Word of God when that Word conflicts with his own distorted conceptions.

The *Texas Standard* puts it right in saying, "The second-blessing heresy contravenes all those Scripture admonitions concerning growth in grace; for a sinless man would have no room for growth. The whole theory of entire sanctification of the body (as preached in this day) is a fraud from bottom to top." This is well said.

The Apostle Paul evidently knew nothing of this modern so-called "sanctification." With him and with all the Apostles, the Christian life was "a race" to be "run," ever pressing onward to the attainment of "the prize" See Heb. 12: 1; also Phil. 3: 13, 14. "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us," &c. But our modern sanctificationists have no more weights now—no more besetting sins; they are in the "second blessing" state of sinless deliverance, and no longer have need to "press toward the mark for the prize of the high calling of God," because they are already there.

If it is not sinful to make such professions of superior holiness as these "sanctified folks" do make, then I am at a loss to know what it all means. I stand where the Apostle Paul stood on this theme, and hope to be constantly pressing on, daily endeavoring to lay aside the weights, and patiently run "the race" till the call to go up to the higher attainment of the glorified state shall be reached, striving by the help of the Holy Spirit to obey the injunction of the Apostle Peter, 2 Epistle, last verse, to "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." Amen.

Dunn, N. C.

A Trip to Georgia.

MEETING IN JACKSON—A SUDDEN DEATH—"UNCLE CRIS"—INDIAN SPRING—A BIT OF HISTORY.

On the 12th of April I left home and went to Jackson, Ga., via the Seaboard Air Line, to aid Rev. Dr. G. W. Gardner and his noble church in a series of meetings.

Jackson is a town of 1,500 inhabitants. It is a wide-awake, progressive town, located in one of the finest farming sections of the State, about half way between Atlanta and Macon. Everywhere in and around the town are signs of wealth and progress.

The Baptist church is a strong body of progressive brethren and sisters. They seem to think that a New Testament church is fully equal to the work required of it. They have no societies, at least I heard of none, and yet it would be hard to find a more progressive church. Men and women, boys and girls, old people and young people, are working together, helping each other, strengthening each other, co-operating together, never seeming to think that they ought to be divided into different societies. But Dr. Gardner has wonderful gifts as a leader, and seems to know how to train a church along New Testament lines.

The meeting commenced on the second Sunday in April. The Holy Spirit was with us in great power from the first service. Indeed the church was well prepared for the meeting, and it was not necessary to spend a week or ten days in preparatory work. They went through the town and into the country urging the unconverted to seek the Lord.

We kept no count of those who professed faith in Christ, at least I did not. Thirteen united with the church, and as many more could have been dragged in if we had been disposed to do that kind of work. The greater number of those interested were men, but many women were blessed also.

I would be glad to mention the faithfulness of individuals, but all were so faithful that I must not attempt it, lest I leave out some of those who did the best work.

The interest continued to increase to the close of the meeting, and letters received since I came home assure me that the work is going forward.

The last day of the meeting was saddened by a sudden death. Miss Daisy Jones of West Point, Ga., who was in Jackson attending school, had been slightly indisposed for a few days, but no one thought her seriously ill. On Thursday she became suddenly unconscious, and Friday morning she passed away. The whole community, and especially the young people, seemed impressed with the solemn words of Jesus, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

"UNCLE CRIS."

I had the pleasure of meeting our old friend, "Uncle Cris," during my trip. The old gentleman is hale and hearty. He is one of the most active members of his church and his pastor is in the habit of putting about three times as much work upon him as he does upon any of the other members of the church. Aunt Cris is not in good health, but she is improving. A trip to California would likely do her good. If they take the trip, you will likely hear from him.

INDIAN SPRING.

The famous Indian Spring is four miles South of Jackson. It lies in the heart of a little bit of mountain scenery that looks as if it had been transplanted from the mountains of western North Carolina.

The Wigwam Hotel and the Elder House with attached cottages have accommodations for about one thousand people, and during the season they are always full.

The water is very strong with sulphur in combination with a number of other minerals. The Spring was known to the Indians as "medicine water."

Brother W. A. Elder, a staunch Baptist, who has resided at Indian Spring ever since 1827 gave me this

BIT OF HISTORY.

The story of the famous "medicine water" was brought to the white people by the Indians; but they would not tell where it was. At last three brave men, Douglas Watson, Fitz Patrick and an unknown man ventured into the Indian country to find the spring of medicine water. They escaped the Indians who discovered and chased them, and at night found the spring for which they were searching.

In 1817 or '18 the Indians ceded most of their Georgia lands to the government, but reserved three thousand acres in one thousand acre tracts. One of these contained the famous spring. In 1825 under the leadership of a Scotchman by the name of McIntosh, whom they had made chief, they ceded the rest of their lands In the transaction which took place at Indian Spring, chief McIntosh managed to retain for himself one thousand acres. This enraged the Indians and led by a young chief, they finally succeeded in killing their chief.

I saw the rock on which the young chief stood when he made the speech that made the tribe seek the life of McIntosh. I climbed up on the rock and tried to catch some inspiration, but it was a failure.

OTHER STATEMENTS.

The country around Jackson is dominated by Baptists. The Baptist church is the leading church in the town. In point of wealth, intelligence, influence and progressiveness, the Baptists of this section are in the front rank.

Dr. Gardner is strongly entrenched in the affections of his people, and is growing stronger every day.

During my stay in Jackson, I was the guest of Mr. F. S. Etheredge, President of the Jackson Banking Company. Brother Etheredge is not only a successful business man, but he is one of the most wide-awake enterprising Christians I have ever met. I am greatly indebted to him and his family for many kindnesses. May God bless them and all my dear friends in Jackson.

T. J. TAYLOR.

A Friendly Talk.

Recently I heard a friendly talk between a Methodist and a Baptist. The Methodist introduced the subject. He said to the Baptist: "I do not hold with all the doctrines of the Methodist church. I do not believe that a truly regenerated person can fall away and be finally lost. I do not blame Baptists for practicing what is called 'close communion,' believing, as they do, that immersion alone is valid baptism; they regard us as unbaptized, and therefore they do not invite us to their tables. I heard a Baptist minister preach a doctrinal sermon not long ago. He preached what Baptists believe, and did not abuse others. I heard him gladly."

Baptist to Methodist: "I am glad to hear you talk so pleasantly and freely on this subject. I would like to know if you believe in infant sprinkling?"

Methodist: "O, yes, I accept that as a Christian rite."

Baptist: "By what Scripture do you support the rite?"

Methodist: "I do not know much about the Scriptures on the subject; I just take it as a family custom handed down from generation to generation in our family."

Who can give any better reason for infant sprinkling than this brother gave?

LISTENER.

Minds best instructed are the readiest to be taught.

The electric thrill of health

is never felt by those who are run down—out of sorts—poor in blood—badly nourished—dyspeptic. That would be impossible, and so the delight of living is lost!

Brown's Iron Bitters

brings weak people up to the standard of health—feeds the blood—acts on the nerves—strengthens the muscles. It brings the blush of youth to weary women's cheeks—is a boon to the invalid—refreshes and renews life in the aged—nourishes the weak, puny child—briefly said, *it gives strength*, and strength cannot exist without perfect health. It is a necessity in every family. *It does not injure the teeth or cause constipation.*

It's Brown's Iron Bitters you need!

The Genuine has the Crossed Red Lines on Wrapper.

BROWN CHEMICAL CO., Baltimore, Md.

Within the Church.

BY REV. J. N. STALLINGS.

I am utterly opposed to any organization in a church that is independent of the church; but what objection can there be to an organization of workers within a church which is in all things subject to the church and reports all it does to her? Is not a Sunday-school an organization of workers within a church? If not, what authority is there for it? If a church has no organization of workers within it, is any work, as a rule, accomplished?

I believe that a church is the unit of organization and is supreme. A gospel church is the executive of Christ's laws, and is the highest and only authority on earth in all matters pertaining to his kingdom, and no member nor number of members has any right to act independently of her, or in subjection to any other to-day; but those principles are in no wise contravened by an organization of workers within a church wholly subject to her and which reports all its work to her. If so, a Sunday-school violates the same principles. Every church ought to fully control every organization of workers within it, and there can be no well founded objection to any organization so controlled.

What our churches need is *workers*. If we can get them by organizations of workers, by all means let us have them; but, let us keep them in all things subject to the church. It is a fact that as a rule, those churches that have no organization of workers within them are doing little, if anything, for the progress of the Lord's kingdom.

Mocksville, N. C.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

It may help us to bear trial patiently to remember that the refiner is watching the progress of the trial.

SOME DAY

men may find a positive cure for Consumption, but it is a great thing to be able to prevent it, and in its early stages even to cure it. The only remedy yet known to prevent, as well as to cure in the early stages of the disease, is Scott's Emulsion of Cod-liver Oil with the Hypophosphites of Lime and Soda.

It acts in two ways—as a medicine destroying the germs which cause the disease, and as a food stopping the wasting (the consuming), and replacing the lost flesh and tissue.

Don't be persuaded to accept a substitute!

Scott & Bowne, N. Y. All Druggists. 50c. and $1.

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RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
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UNION,

Don't Buy

barytes if you want White Lead. Pure White Lead is the best paint—barytes is the poorest, is worthless. Barytes is often sold under the brand of White Lead, Pure White Lead, &c. Be careful about the brand (see list of genuine brands). Don't take what is said to be "just as good."

Any shade of color is readily obtained by using the National Lead Co.'s Pure White Lead tinting colors. One pound of color tints a 25-pound keg of Pure White Lead. Send for color-card and pamphlet—free.

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We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

The Christian Endeavor,

16 page monthly. One year trial

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Secretary of society free if they send names of members. BOX A., Plainfield, N. J.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 13, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount	12 57 p m	10 20 p m	
Leave Tarboro	12 20 p m		
Lv Rocky Mount	1 05 p m	10 20 p m	6 00 a m
Leave Wilson	2 08 p m	11 03 p m	
Leave Selma	2 53 p m		
Lve Fayetteville	4 30 p m	12 53 a m	
Arrive Florence	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson	2 13 p m		6 35 a m
Leave Goldsboro	3 10 p m		7 20 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 13, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 p m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 p m		9 40 p m
Arrive Wilson	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 32 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount	2 33 p m	12 07 p m	
Arrive Weldon	3 30 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m. arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.00 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 9 00 a m. and 4.10 p m. Returning leaves Clinton at 7.30 a m, and 10.50 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

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(PIEDMONT AIR LINE.)

In Effect April 21, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

	No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro	1 33 a m	10 15 a m
" Elon College	2 30 a m	10 48 a m
" Burlington	3 05 a m	10 58 a m
" Graham	3 12 a m	11 01 a m
" Hillsboro	4 22 a m	11 37 a m
" University	4 45 a m	11 48 a m
" Durham	5 50 a m	12 09 p m
Ar Raleigh	7 30 a m	1 10 p m
	Mixed Ex. Sun.	
Lv Raleigh	9 05 a m	1 10 p m
" Clayton	10 05 a m	1 42 p m
" Selma	11 25 a m	2 10 p m
Ar Goldsboro	12 50 p m	3 00 p m
	No 35 Daily	No. 11. Mix daily
Ar Greensboro	7 30 p m	8 23 a m
" Elon College	6 41 p m	7 46 a m
" Burlington	6 30 p m	7 33 a m
" Graham	6 27 p m	7 30 a m
" Hillsboro	5 47 p m	6 45 a m
" University	5 35 p m	6 31 a m
" Durham	5 15 p m	6 10 a m
Lv Raleigh	4 10 p m	5 05 a m
		Mixed Ex. Sun.
Ar Raleigh	4 10 p m	10 15 p m
" Clayton	3 30 p m	9 18 p m
" Selma	2 54 p m	8 15 p m
Lv Goldsboro	2 00 p m	6 30 p m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.		No 12. Daily.
5 05 a m	Lv ....Raleigh....Ar	7 30 a m
6 10 a m	" ....Durham.... "	5 20 a m
8 35 a m	" ....Greensboro .... "	9 55 p m
10 15 a m	" ....Salisbury.... "	7 55 p m
11 09 a m	Ar....Statesville Lv	7 08 p m
12 30 p m	" ....Hickory .... "	5 58 p m
3 52 p m	" ....Asheville.... "	2 16 p m
5 22 p m	Ar....Hot Springs....Lv	12 43 p m

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Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points For rates or information apply to any agent of the Company.

N. J. O'BRIEN, Supt. First Div. Danville, Va.
W. B. RYDER, Supt. Second Div. Charlotte, N. C.
W. H. GREEN, Gen Supt. Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D.

Woman's Missi

President Woman's ... Carolina, Miss Fannie ... Secretary, Mrs. J. A. ...

Two new narrati... work of the Home ... lished and will be ... Miss Fannie E. Hec...

SUBJECT FO...

"Bear much frui... ciples." Missionar... 4; stations, 6; churc... baptisms, 9. Cont...

STUDY TOPICS.—U... among heathen nati... hism and other rel... tian missions. I... views of missionary ... religious pre-concep... effort. A Baptist c...

Echoes from the W...

Mrs. Tyler, in ma... ryland, said: "We ... this or that person ... a little time trying ... school superintende... accomplish very m...

Mrs. Burnham ... from the annual m... Missionary Societie... had a blessed time ... program for the m... seemed to go again... gram. "It was a p... dropped out, but th... love and zeal, that t... out it than with it.

Miss Heck, in ma... Carolina, said: "Th... olina are hungry ... more of the bread o... continual filling of ... have enough Societ... anything if they ... with the power of G...

Miss Daisy Hutch... newly appointed S... said that they had ... ments to contend ... and one in the west... mission work, the ... woman's mission ... although Miss Hut... women in Virginia ... the rest of us migh...

Miss Mina Everet... retary of the work ... esting account of ... she reminded the la... of prayer which wa... had heard, she said ... the capitol city; wh... many tons, yet so ... adjusted on its hing... might open or clos... keys and its secret... God's treasure hou... might open with th...

South Carolina fo... McIntosh, now Mrs ... so long their un... hoped, however, th... would be Tennesse...

Western North ... Conventions conne... Baptist Conventio... woman's work, rep... President, Mrs. Ja... Miss Lottie Moon, ... in the beginning ... soon afterward fo... report was a very ... all success.

The District of C... belong to the Sout... some of the chu... through that body ... connected with th... as we would say, ... Societies of one o... churches, however ... man's Missionary ... with their report ... casion was taken ... things with regar... the Union's session ... dresses, etc., etc. ... not know when ... smoothly, from st...

Among the Nor... at the meeting ... Adams, Mrs. Cow... of Wadesboro; M... beth City, Mrs. ... Miss Cora Conrad... ham and Miss R... White of Elizabe... Miss Draughn of ... enter of Henderso... Fayetteville, Miss ... N. B. Broughton ... there were a num... other Societies w... meet, but whose ... general hour of t... interspersed the ... were members of ... Greensboro, and ... Eastern part of t...

Mrs. Dodson, ... by the ladies of ... worker in their ... Washington, was ... interested attend... ings.

Pastor J. Q. ... lieves in the wor... the Convention, ... ability to carry ... those named ab... teen others with ... the Convention ... Wadesboro, seve... the party being ... on what they sa... on their return h...

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

SUBJECT FOR MAY: JAPAN.

"Bear much fruit. so shall ye be my disciples." Missionaries, 4; native assistants, 4; stations, 6; churches, 1; membership, 31; baptisms, 9. Contributions, $15.

STUDY TOPICS.—Unique position of Japan among heathen nations. Uprising of Buddhism and other religions in view of Christian missions. Danger of exaggerated views of missionary success. Language and religious pre-conceptions barriers to mission effort. A Baptist opportunity.

Echoes from the Woman's Missionary Union.

Mrs. Tyler, in making the report from Maryland, said: "We hear much of interesting this or that person in missions. Let us spend a little time trying to interest the Sunday-school superintendents and I think we will accomplish very much."

Mrs. Burnham of Missouri came fresh from the annual meeting of the Woman's Missionary Societies in the State. They had had a blessed time, she said. They had a program for the meeting, but everything seemed to go against carrying out that program. "It was a program with the bottom dropped out, but the women were so full of love and zeal, that they were better off without it than with it."

Miss Heck, in making the report for North Carolina, said: "The Societies in North Carolina are hungry and thirsty—hungry for more of the bread of life, thirsty for a more continual filling of the waters of life. We have enough Societies to accomplish almost anything if they were all made powerful with the power of God."

Miss Daisy Hutson of Richmond, Va., the newly appointed Secretary for that State, said that they had in their work two elements to contend against, one in the east and one in the west; the one opposed to all mission work, the other opposed to all woman's mission work. In spite of this, although Miss Hutson did not say so, the women in Virginia do wonderful things that the rest of us might well copy.

Miss Mina Everett, the much beloved Secretary of the work in Texas, gave an interesting account of work there. In closing, she reminded the ladies of the mighty power of prayer which was within their grasp. She had heard, she said, of a mighty safe in this the capitol city; whose massive door weighed many tons, yet so delicately was this door adjusted on its hinges, that a woman's hand might open or close it if only she had its keys and its secret. Such was the door of God's treasure house which a weak woman might open with the key of prayer."

South Carolina felt the loss of Miss M. E McIntosh, now Mrs. T. P. Bell of Nashville, so long their untiring Secretary. They hoped, however, that South Carolina's loss would be Tennessee's gain.

Western North Carolina, the last of the Conventions connected with the Southern Baptist Convention to have an organized woman's work, reported through its present President, Mrs. James Tucker of Asheville. Miss Lottie Moon, who was made President in the beginning of their work, left them soon afterward for China. Mrs. Tucker's report was a very hopeful one. We wish her all success.

The District of Columbia does not properly belong to the Southern Baptist Convention, some of the churches reporting, indeed, through that body, but the majority being connected with the Northern Societies, or, as we would say, Convention. The W. M. Societies of one or two of the Washington churches, however, had reported to the Woman's Missionary Union. In connection with their report to the annual meeting occasion was taken to say some very nice things with regard to the management of the Union's session, the character of its addresses, etc., etc. If Washington people do not know when a meeting moves on smoothly, from start to finish, who does?

Among the North Carolina ladies present at the meeting may be named Mrs. J. Q Adams, Mrs. Covington and Mrs. Bennett of Wadesboro; Mrs. Ed. Aydlette of Elizabeth City, Mrs. Jordan, Mrs. Bryan and Miss Cora Conrad of Charlotte, Mrs. Markham and Miss Riggsbee of Durham, Mrs. White of Elizabeth City, Mrs. Lewis and Miss Draughn of Kinston, Mrs. R. Van Daventer of Henderson, Mrs. J. H. Edwards of Fayetteville, Miss Mamie Birdsong and Mrs. N. B. Broughton of Raleigh. Besides these there were a number of representatives from other Societies whom it was a pleasure to meet, but whose names were lost in the general hour of the social ten minutes that interspersed the meetings. Among these were members of the Societies of Leaksville, Greensboro, and several Societies in the Eastern part of the State.

Mrs. Dodson, who will be remembered by the ladies of Greensboro as an earnest worker in their midst, now a resident of Washington, was one of the most regular interested attendants of the ladies' meetings.

Pastor J. Q. Adams of Wadesboro believes in the women of his church attending the Convention, and what is more, has the ability to carry them with him. Besides those named above he had some ten or fifteen others with him. We learned that all the Convention was to be taken back to Wadesboro, several of the young ladies of the party being appointed to write essays on what they saw and heard in Washington on their return home.

The essay of Mrs. R. G. Patrick of Kentucky on "Our Responsibility for our Boys" brought out some strong expressions of opinion on the subject of the neglected possibilities of work among the boys. Mrs. Gambrell of Mercer College, the newly elected Secretary of the work in Georgia, said with much emphasis, that she was tired of soft talk to girls and hard talk to boys. For instance, "You dear lovely creatures, you rosebud garden of girls, so pure, so spotless—sit still there, you boys, you are only made to give trouble and make a noise." There was but one grace that could save boy and girl alike, the saving grace of the Lord Jesus Christ.

Mrs. Hoyt of South Carolina, who was busy during the whole meeting making notes for her department of the *Courier*, said that she, too, must say a word for the boys, among whom she had worked all her life. Mrs. Porter of Florida, who was also busy with notes reporting for the *Florida Witness*, said she also loved boys. No words could tell her joy when of her Sunday-school class of nine boys she saw seven baptized. At her own expense she had purchased a little library of books such as boys love, and these were hers and her boys'. Work among boys paid.

There was much disappointment that neither Mrs. Chappell nor Mrs. Britton, newly arrived in this country from China and in Washington, were able to be at the meeting of the Union on account of sickness. Mrs. Chappell, we regret to learn, is very unwell, indeed quite broken down.

Mr. and Mrs. Graves leave Baltimore in a few days for the first stages of their return trip to China. They go back as self-supporting missionaries under the direction of the Board. Dr. Graves' new book will be out in a few weeks.

Another addition to our missionary literature has been made by Miss Sallie Hale of Mexico. It is entitled "Mercedes," and, though we have been unable to read it as yet, *looks* very interesting.

Mrs. O H. Gregory who has many friends in North Carolina, had charge of the Literature Table, containing the free tracts of the Woman's Missionary Union and the very large variety of purchasable tracts from the Maryland Mission Rooms, 9 West Lexington Street, Baltimore. If you have not a catalogue of the tracts on sale at Mission Rooms, you will help yourself to much useful missionary information by asking for one.

The appropriate and beautiful decorations of the room in which the Union met, should not pass unmentioned. In the centre of the wide platform was a long standard on which was painted, in bright colors, the two hemispheres, showing the territory and mission fields of the Southern Baptist Convention. Beneath was the motto and the question, "'She went and came and gleaned in the field.' Ruth 2: 3. Where has thou gleaned to day?" In addition to this, there was a standard in black and white for each day. For Friday, Foreign Mission Day, six bells with name and number of inhabitants printed on each, reminded us of our Foreign Mission fields; Saturday, a temple of liberty represented the Home Board's mission in the State and Church; and Monday, a Bible and a lamp suggested the work of the Sunday-school Board. Beautiful palms and fresh roses made up the tasteful decorations.

On Foreign Mission Day a number of idols, loaned by the National Musuem, were explained by Miss Mason, daughter of the president of the Museum. Perhaps, however, even more interest was felt in a small model of *dug out*, made by the modeler of the National Museum. The fact that many of our devoted missionaries live in caves such as these, and that into some of them had been brought a little comfort and cheer by the boxes we have sent, awakened many conflicting emotions, and many a woman turned away from this eloquent, though silent preacher, with wet eyes. "Shall we at home count cost," they asked themselves, "while our substitutes on the frontier bear hardships such as these?"

Who shall put in words *the spirit* of a meeting, that intangible something that is not words, but breathes through them? Suffice it to say all came away feeling—why, they could not say, perhaps—that the ensuing year would be one of much work, much success, and much strengthening in the Lord.

What Some Japanese Children Did For The Soldiers.

[The word picture given below of a Christian Japanese school would do credit to a school in any Christian land.]

When we were planning for Christmas, we decided to have among our mottoes, "God Bless our Country," "God Bless our Emperor." Now the one thing most talked of in school books, out of books, everywhere, always in Japan, is loyalty to country and king. So I said to the children:

"How many of you truly love your country and your Emperor? All who do, raise your hand."

Two hundred hands were up in a second, and a flash in their eyes, as much as to say, "What do you take us for? we are Japanese." Then I said:

"All who love your Emperor well enough to give up your Christmas gifts for the Red Cross Society, raise your hands," and up again they all went.

Now once more: "All who will give up the gifts and the goodies—every bit of Christmas—for the Red Cross and the sick soldiers, to help the Emperor feed and cure them, raise your hands." And again they went up; all but a few tiny mites who hardly understood.

Then we told them how here they could serve their Emperor and follow the command of Christ in feeding and helping the enemies of their country, and serve Christ under the "Inasmuch." Well, we did not take all they would have given. To the little children who had been with us only for one and two years, who had not yet learned so much of God's great gift to man at the Christmas time, we gave a little gift worth two yen each (about one cent) and for the higher classes gave the same amount each, which amounted to three yen. What I would have given to the teachers, and they to each other, swelled the amount to six yen for the Red Cross Society.

A son of a soldier, now in the front, was chosen to make the presentation, while the children sang the hymn of the offering of the wise men to the infant King at the manger of Bethlehem. The money was put into a large envelope with a red cross on one end and the beautiful gift symbol on the other end. This was borne on a tray, with both hands, as an offering is carried, and reverently placed on the table at the appropriate moment. It was one of the prettiest sights I ever saw, and could not fail to impress the lookers-on, the parents of the children, about two hundred of them.

After this followed an explanation of what the Red Cross Society meant and what it was doing, and where the emblem came from, and ended up with the Cross of Christ and his mission to man.—*Over Land and Sea.*

During the century, 160,000,000 copies of the whole Bible or portions of it have been issued in 320 languages, bringing it within the reach of nine-tenths of the human race. The number of Bible societies has grown from one in 1804 to eighty. In 1792 there was one missionary organization; there are now 280, besides seventy-five women's societies; and the annual contributions for missionary work have increased within the same time from $415 to $14,000,000. In India, in 1812, all Christian teaching was forbidden, now it is widespread and influential. In 1819 Judson baptized the first convert; in 1892 there were in that land 671,000 Protestant Christians. In China, in 1843, after thirty-seven years of missionary labor there were six converts; now there are 500 churches with 50,000 members and 150,000 adherents, and 150 Christian hospitals and dispensaries, where 350,000 persons are treated annually. Similar statements were made about Japan, Turkey, Madagascar, Africa, and the Pacific Islands. Through the introduction of civilization, with its railways and telegraph lines, the controlling influence of Christian nations is rapidly spreading. More and more it is becoming evident that it means something for a nation to be known as a Christian nation.—*Examiner.*

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Mason, Richmond, Va., has a cure for this dreadful disease that surpasses all other methods in rapid healing and permanent cure. It will not be worth while, however, to write to the Doctor unless you are tired of quack medicine and so-called cancer doctors who use knives or plasters. Dr. Mason does not compete with such. His remedy is painless and soothing, and the only one suitable for the aged or weak. The relief is immediate and the cure rapid. It seeks out the disease growths and destroys their vitality, causing the cancer to pass away, leaving only an ordinary healthy sore, which rapidly heals.

Dr. Mason has two methods of treatment—"Home Treatment" and "Personal Treatment." "Home Treatment" is for cases where the patients can be cared for at home without any other cost than the medicines, fully as well as to go to Richmond for "Personal Treatment," by the Doctor. The cost for "Home Treatment" is less than half the cost of "Personal Treatment," and for those who can be cured in a few weeks. When writing, describe the case fully, and direct letter to Dr. Scott Mason, 700 E. Clay Street Richmond, Va.

"Be Ye Doers."

He who "went about doing good" laid it as a primary duty upon all his followers that they must be doers of the Divine will; that, whatever else was absent from them, activity for God must be present. "What do ye more than others?" was his pointed inquiry. To be "workers together with him," to have a love "in deed and in truth" instead of in word and tongue simply, and to be "ready for every good word and work," are the terse characterizations of all genuine Christian disciples.

In one sense this is trite. But when one sees how comfortably the mass of so called disciples compose themselves to slumber, and how well satisfied they seem to be that, though utterly idle, they are on the way to heaven, it does appear as though the call to do something for God could not be too often sounded. Our religion lies not so much in profession, or even emotion, as in action—action that indeed springs from emotion, and likewise leads to it. To set a church to work is one of the most weighty of the pastor's tasks; but only as he can do it is any great success for him or his people possible. When the members of any organization are at it in earnest always and everywhere in the interests of their cause, that organization has reached the high-water mark of efficiency.—*Zion's Herald.*

Confirmation.

Twice some little while ago, the *News and Observer* of Raleigh has spoken of Bishop Cheshire performing the "Apostolic rite of Confirmation."

Calling a rite "Apostolic" means that the Apostles of Jesus Christ authorized and practiced the rite. In the first place, I ask, is there any Bible authority for such a religious dignitary as a Bishop—one of higher grade than other preachers of the gospel—one who alone has the authority to confirm, ordain, consecrate, &c.?

Again, I ask for a single New Testament example of a Bishop performing the rite of confirmation; that is, laying hands on the heads of individuals, thereby inducting them into full church membership. I find in the New Testament that when new churches had been started on mission fields, the Apostles, not a Bishop, revisited these churches and "confirmed" them. The Apostles confirmed the *churches*, not individuals. The word "confirmed" here means that they strengthened and established these new churches in the faith of the gospel. Is not this the only New Testament idea of confirmation?

ENQUIRER.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect May 19, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	9 20 a m	.....	.....
Ar Fayetteville..	12 35 p m	.....	.....
Lv Fayetteville..	12 45 p m	.....	.....
Lv Fay'ville June		.....	.....
Lv Sanford.....	2 16 p m	.....	.....
Lv Climax.....	4 19 p m	.....	.....
Ar Greensboro...	4 50 p m	.....	.....
Lv Greensboro...	5 00 p m	.....	.....
Lv Stokesdale....	5 55 p m	.....	.....
Ar Walnut Cove.	6 25 p m	.....	.....
Lv Walnut Cove.	6 30 p m	.....	.....
Lv Rural Hall...	6 58 p m	.....	.....
Ar Mt Airy.....	8 25 p m	.....	.....
Lv Bennettsville.	.....	8 15 a m	.....
Lv Maxton	.....	9 20 a m	.....
Lv Red Springs..	.....	9 55 a m	.....
Lv Hope Mills..	.....	10 35 a m	.....
Ar Fayetteville.	.....	10 55 a m	.....
Lv Ramseur.....	.....	.....	6 50 a m
Lv Climax.....	.....	.....	7 35 a m
Ar Greensboro...	.....	.....	8 20 a m
Lv Greensboro...	.....	.....	9 15 a m
Lv Stokesdale....	.....	.....	10 50 a m
Ar Madison.....	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	7 05 a m		
Lv Rural Hall...	8 20 a m		
Ar Walnut Cove	8 55 a m		
Lv Walnut Cove	8 59 a m		
Lv Stokesdale...	9 26 a m		
Ar Greensboro...	10 11 a m		
Lv Greensboro...	10 20 a m		
Lv Climax.....	10 50 a m		
Lv Sanford.....	12 50 p m		
Ar Fay'ville June			
Ar Fayetteville..	2 20 p m		
Lv Fayetteville..	2 30 p m		
Ar Wilmington..	5 50 p m		
Lv Fayetteville..		4 35 p m	
Lv Hope Mills...		4 57 p m	
Lv Red Springs..		5 40 p m	
Ar Maxton		6 12 p m	
Ar Bennettsville.		7 20 p m	
Lv Madison.....			12 30 p m
Lv Stokesdale....			1 35 p m
Ar Greensboro...			2 40 p m
Lv Greensboro...			3 00 p m
Lv Climax.....			4 20 p m
Ar Ramseur.....			6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

PIMPLES



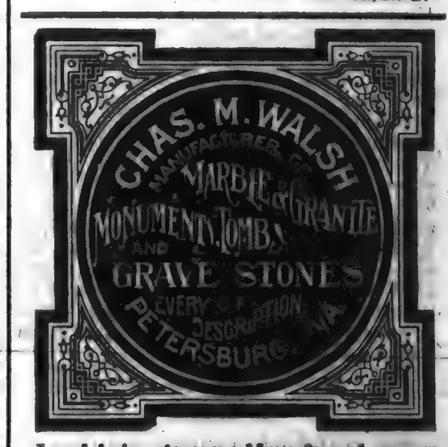
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To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
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I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.20 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 1.20 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing-room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or S. J. Cooke, S P A, Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS SUMMARY.

North Carolina.

Having failed to comply with the requirement of the election law, namely, that all candidates make public the amounts they have spent in election, within ten days after that occasion, two Republican aldermen of Raleigh have been replaced with Democrats. Four others failed to comply.——Mr. J. T. Rogers succeeds the late M. E. Carter of the Western Revenue District.——Mrs. D. E. Osborne of Winston announces that she will issue a novel entitled, "Linked Together." A book of verse by Prof. H. J. Stockard of Monroe has been announced by Mr. C. L. Van Noppen.———There was another fire at Kinston May 21st, before daybreak. The residences of Mrs. Irvin Whitehurst and Mrs. Elizabeth Parrot were fired and burned down. While the fire was in progress a store and the railroad depot were broken open. A special to the Raleigh *News and Observer* leaves no doubt that the fire was incendiary with the object of attracting attention that robbery might be committed. A negro is in jail.———Efforts are being made to build a monument to Vance. About $500 have been raised.——The Methodist District Conference at Scotland Neck last week petitioned Superintendent Leazer to appoint a chaplain for the Roanoke farm convicts.——Col. J. S. Carr gave a picnic and barbecue at his model farm, Occoneechee, near Hillsboro, to the students of the A. and M. College, and friends of the institution, for which we applaud him.——Minister Ransom is reported as being in a low state of health in Mexico.———Weather throughout the State continues unfavorable for cotton. The fruit crop is the most promising in years, and the extensive frosts North and West following the Florida blizzard make prospect of prices good ——The largest cotton mill in the State (30,000 spindles) is being equipped at Henrietta. The Raleigh cotton mill is building an addition to permit an increase of 7,000 spindles.———Seven suits have been entered against the Carsleigh Phosphate mills of Wake County, for failing to properly tag their fertilizer bags.———Secretary Coulter of the State Y. M. C. A. has accepted a similar place in Virginia.

In General.

The Confederate veterans had their annual reunion at Houston, Texas, last week, 12,000 attended. $10,000 was subscribed for the Jeff Davis monument at Richmond. Gen. John B. Gordon was re elected commander.———The meeting of the Southern Presbyterians at Dallas, Texas, was only partially in favor of young people's societies. The Northern Presbyterians at Pittsburgh, Pa., had a hot discussion of communion wine, and left the matter undetermined. They resolved to raise $1,000,000 for general purposes ——Ex Secretary of the Treasury, Hugh McCulloh, died at Washington, May 24 ——Masons will erect a $100,000 temple at Atlanta, Ga.———The Money Convention ("Sound Money") at Memphis last week was a success from the standpoint of attendance. Another convention of "sound money" men will meet there next month.———Prof. Young of Furman University, S. C., accidentally shot off one of his hands last week.———Outbreaks of small-pox have been reported at Stanton, Va., New Orleans, Bowling Green, Ky., Vicksburg, Miss., and Wheeling, W. Va. The cases have been isolated.———Charles B. Rouse of New York, an ex-Confederate, offers to give $100,000 toward endowing a Confederate Memorial Association, with a view to making an illustrated history of the war and getting relics collected at one place.——Queen Victoria was 76 years old the 24th.———Since Japan has acceded to Russia's stipulations, politics in Europe have been quieter———Spain has not succeeded in quelling the Cuban rebellion.——An institution known as the Chicago Southern Association is making efforts to induce Southern immigration. The Southern Railway and the Seaboard Air Line are making practical efforts in the same direction, and are succeeding to a wholesome extent.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics nor sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk

Liberality Acknowledged.

Dear Recorder:—I wish to state through your columns that funds were donated to me by Cumberland Union church of Cedar Creek Association, also by Ten Mile, Saddle Tree, and Rennert churches of the Robeson Association, the churches of which I am pastor, to pay my expenses to and from, and while at the Southern Baptist Convention at Washington, D. C., for which I am very grateful. I derived benefit in the way of information, spiritual strength, energy and enthusiasm received in the work before me.

All churches should send their pastors to our Conventions, if they would keep them from reaching an untimely dead line. They need the stimulation they receive at our Conventions. A. R. PITTMAN.

Rennert, May 20, 1895.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample. MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by S. L. Johnson, J. E. Bobbitt, and W. H. King & Co.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, First ch, Raleigh, Central, $18.42; Flat River Union ch, Flat River, 3.30. Total, 21.72. Previously reported, 916.68. Total this year, 938.40.

Foreign Missions—W M S, Holly Springs ch, Raleigh, $3.90; Sunbeams, ditto, ditto, 1.10; Arlington ch W M S and Aid, Meck and Cab, 1.00; W M S, Creeksville ch, 85c; Roberts' Chapel ch, W Chowan, 9.00; Mt Olive ch, 1.30. W M S, First ch, Raleigh, Central, 26.83; W M S, Cary ch 1.00; Magnolia ch, 2.46. Total, 47.44. Previously reported, 2,764.01. Total this year, 2,811.45.

Home Missions—Spring Hill ch, Pee Dee, $2.55; W M S, Creeksville ch, 1.00; Roberts' Chapel ch, West Chowan, 3 00; W M S, First ch, Raleigh, Central, 18.42. Total, 24.97. Previously reported, 2,076.74. Total this year, 2,101.71.

Education—Cary ch. Raleigh, $3.21; Spring Hill ch, Pee Dee, 7.45; Norwood ch, ditto, 2.00; Hickory ch, Tar River, 1.17; A A Butler, Mt Olive, N C, 5.00. Total, 18.83. Previously reported, 923 00. Total this year, 941.83.

Ministerial Relief Fund—Mountain Creek ch, $3.02. Previously reported, 155.13. Total this year, 158.15.

CORRECTION: In the report for May 11th 1895, Sanford ch, Sandy Creek, should have been credited with $2 50 instead of $3.00.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, May 25, 1895.

Subscriptions to the Baptist Female University.

The following subscriptions have been received:

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THE MEMORIAL TABLET.

The Secretary is authorized to say that any individual or church contributing five hundred dollars or more to the Baptist Female University will be entitled to have a memorial tablet in the Memorial Assembly Hall with any inscription the donor may wish. Arrangements are being made to secure tablets 16 inches by 24 inches. It is very desirable that a very large number of our churches, and a host of our brethren put tablets in this Hall.

The work on the building is going on, and we most earnestly ask our people to make every possible effort to furnish the funds with which to carry on the work to completion.

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After Thirty Years.

(From the Ashtabula, Ohio, Beacon.)

Mr. Fred Taylor was born and brought up near Elmira, N. Y. and from there enlisted in the 189th regiment, N. Y. V. I., with which he went through the war, and saw much hard service. Owing to exposure and hardships during the service, Mr. Taylor contracted chronic diarrhœa from which he has suffered now over 30 years, with absolutely no help from physicians. By nature he was a wonderfully vigorous man. Had he not been, his disease and the experiments of the doctors had killed him long ago. Laudanum was the only thing which afforded him relief. He had terrible headaches, his nerves were shattered, he could not sleep an hour a day on an average, and he was reduced to a skeleton. A year ago, he and his wife sought relief in a change of climate and removed to Geneva, Ohio; but the change in health came not. Finally on the recommendation of F. J. Hoffner, the leading druggist of Geneva, who was cognizant of similar cases which Pink Pills had cured, Mr. Taylor was persuaded to try a box. "As a drowning man grasps a straw so I took the pills," says Mr. Taylor, "but with no more hope of rescue. But after thirty years of suffering and fruitless search for relief I at last found it in Dr. Williams' Pink Pills. The day after I took the first pills I commenced to feel better and when I had taken the first box I was in fact a new man." That was two months ago. Mr. Taylor has since taken more of the pills and his progress is steady and he has the utmost confidence in them. He had regained full control of his nerves and sleeps as well as in his youth. Color is coming back to his parched veins and he is gaining flesh and strength rapidly. He is now able to do considerable outdoor work.

As he concluded narrating his sufferings, experience and cure to a *Beacon* reporter Mrs. Taylor, who has been his faithful helpmeet these many years, said she wished to add her testimony in favor of Pink Pills. "To the pills alone is due to credit of raising Mr. Taylor from a helpless invalid to the man he is to-day," said Mrs. Taylor. Both Mr. and Mrs. Taylor cannot find words to express the gratitude they feel or recommend too highly Pink Pills to suffering humanity. Any inquiries addressed to them at Geneva, O., regarding Mr. Taylor's case they will cheerfully answer as they are anxious that the whole world shall know what Pink Pills have done for them and that suffering humanity may be benefited thereby.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or my be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for $2 50.

Cedar Rock Academy and Business Institute.

The closing exercises of Cedar Rock Academy and Business Institute were, indeed, enjoyable. On Tuesday, May 14th, 7:30 p. m., the Calhoun Literary Society held its second annual debate. Question: "Do the Signs of the Times Indicate the Future Prosperity of our Country?" Debaters: affirmative, T. H. Sledge, Stallings, N. C.; W. W. Wood, Cedar Rock, N. C.; E A. Burnett, Oswego, N. C.; W. H. Smith, Hadley's Mills, N. C. Negative, W. J. Scott, Williams' Mills, N. C.; R. T. Teague, Silk Hope, N. C.; R. H. Cheek, Chapel Hill, N. C.; G. W. May, Oswego, N. C. The affirmative was successful.

On Wednesday 10 a. m., the contest for declaimer's medal resulted in a victory for Benj. B. Bobbitt of Cedar Rock, N. C.

At 11 a. m., Mr. E. E. Hilliard of Scotland Neck delighted a very large audience with one of the best addresses to which we ever listened, upon "What You Already Know."

After an intermission of an hour and a half, during which all cheerfully partook of the good things that were spread upon the grounds of the Institute, the recitation medal contest came. Miss Eva Mitchell of Letha, N. C., was the winner.

At 8 p. m., certificates of proficiency in Commercial Department were awarded to Messrs. C. M. Gattis of Raleigh, N. C.; W. H. Smith of Hadley's Mills, N. C.; G. T. Harper of Castalia, N. C., and R. T. Teague of Silk Hope, N. C.

At 7:30 p. m., a musical concert was given which was highly enjoyed by, at least, a thousand people.

After the concert, the medals were delivered as follows: Scholarship medal, to T. H. Sledge of Stallings, N. C., having made an average of 99¼ per cent.; Declaimer's medal, to Benj. B. Bobbitt of Stallings, N. C.; Recitation to Miss Evie Mitchell of Letha, N. C.; Music medal, to Miss Ophelia Griffin of Argo, N. C.; Penmanship medal, to J. D. Beal of Red Oak, N. C. The prize for the second best improvement in music was awarded to Miss Lilla Cheek of Chapel Hill, N. C.

The next session opens Aug. 19th, 1895.

COM.

Cedar Rock, May 20, 1895.

Work at Piedmont, S. C.

Dear Recorder:—It might be interesting to many of your readers to know of the good work being done by a North Carolinian at Piedmont. Bro. J. B. Marsh, who was for many years a pastor in North Carolina, and who was called three years ago by the saints at Piedmont, S. C., is doing a grand work there. I have recently been with him in a meeting of eighteen days. We had a good meeting and many were blessed. Forty-six had joined during the meeting, and the pastor was expecting others to join soon.

Bro. Marsh is full of life and love and good works, and imparts the same to others. He is deservingly popular not only with his own church and congregation, but with the entire community also. He has a hard field, but he is equal to the task before him. He knows how to work it and he works it for the glory of God and the salvation of souls. May he be spared yet many years to do his Master's work, whose he is and whom he loves.

R. A. SUBLETT.

Summerton, S. C.

MARRIED.

PAGE—MURRAY—On May 12th, by Rev. A. D. Hunter, Mr. Claude Page and Miss Bettie Murray, both of Wake county.

DIED.

ASHLEY—Bro. James Ashley of Antioch church is with us no more. God called him unto himself, and we humbly submit to his will and providence. For a number of years he belonged to the church and remained faithful to the end. He was quiet in his life, and tried to serve his God faithfully.

G. T. W.

PUGH—On April 30th, Bro. R. C. Pugh passed into the reward of the faithful. He was sixty-nine years old, and had been a faithful member of the church for about thirty years. At the time of his death he was one of the pillows of Mill Creek church. He was a good man, kind father, indulgent husband, and devout Christian. G. T. W.

WHITFIELD—Sister Mary A. Whitfield, after acute suffering for several years, passed to that home of rest and peace April 6th. She was seventy-three years old and lived a Christian life for fifty years. She was of a gentle and sweet disposition, child-like in faith, and a word always for Jesus. A life well spent, and a death in the triumphs of the Christian's hope. G. T. W.

CATES—Bro. Thos. J. Cates of Rock Spring, N. C., died April 25th, 1895, at the age of eighty-three years, eight months and twenty-six days, having been born July 29th, 1811. He was a member of Cane Creek Baptist church fifty-four years. Soon after he joined the church he was elected and ordained as deacon, in which capacity he served faithfully and efficiently until he was called to a service in a higher realm.

Bro. Cates was a leader; hence, he seldom failed to attend the services of his church. He did his own thinking—others did not think for him. He had an opinion on every subject that claimed his attention, and it was seldom that his judgment was in error. His religious life was not so meditative as it was practical.

In the death of this servant of God, an aged widow, six surviving children, and a large circle of friends have been bereaved. He died trusting in the Saviour whom he had served so many years. JOHN C. HOCUTT.

MILLINGER—Sister Mary Millinder, wife of Henry Millinder, was born February 17th, 1824. She gave her heart to Jesus when about sixteen, and united with Smithfield Baptist church, Johnston county, N. C. She transferred her membership to Selma, same county, several years after her profession, where it remained until God called her spirit home, April 30th, 1895. She lived to the good old age of seventy-one and more, and still her presence here was desired longer. She was quite a sufferer toward the close of her life, but she bore up under her afflictions like one whose trust is in him who doeth all things well. She loved her Saviour and his church, and went to hear the gospel as long as she could walk to the house of worship; yea, even after ability to walk had failed, she would request to be helped to the place appointed for the service of the Lord. She very much enjoyed hearing what she called "the precious word." She leaves quite a large family—husband, seven children, several grandchildren, and other relatives—to mourn their loss. She had a large circle of friends, also, who dropped a tear with the bereaved, as they took the last look at the remains.

Text selected with a view to give comfort to the sorrowful, John 14: 18, and then the body was placed in "the house appointed for all living." O. C. HORTON.

Tributes of Respect.

At our last meeting at Maple Spring the following was adopted:

It has pleased the Allwise disposer of events to remove from our midst our dear sister, Susanah Harper, widow of Wm. H. Harper, aged about forty-three years.

Her remains were deposited in the graveyard at Maple Springs. She leaves four children, three girls and one boy, and many friends and relatives to mourn their loss.

G W. HENDERSON,
NOAH FREEMAN,
JOHN ASHWORTH,
Committee.

Resolutions of Mill Creek Sunday-school:

WHEREAS, Almighty God in his Allwise providence did on the 30th day of April, 1895, remove from our midst Bro. R. C. Pugh, in the sixty-ninth year of his age. He was a member of Mill Creek church and a true worker in our Sunday-school: therefore be it

Resolved 1. That we humbly submit to the will of God.

2. That the Sunday-school of Mill Creek church extend to his bereaved wife and family their heartfelt sympathy at the death of a loving and affectionate husband and father.

3. That Mill Creek Sunday-school has lost a consistent, faithful and useful member.

4. That these resolutions be spread upon the minutes of our Sunday-school to his memory.

5. That the secretary of this meeting transmit a copy of these proceedings to the family of the deceased, and that a copy be sent for publication to the BIBLICAL RECORDER and the *Person County Courier*.

W. H. BAILEY,
H. F. LINK,
W. S. WHITT,
Committee.

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—IN—

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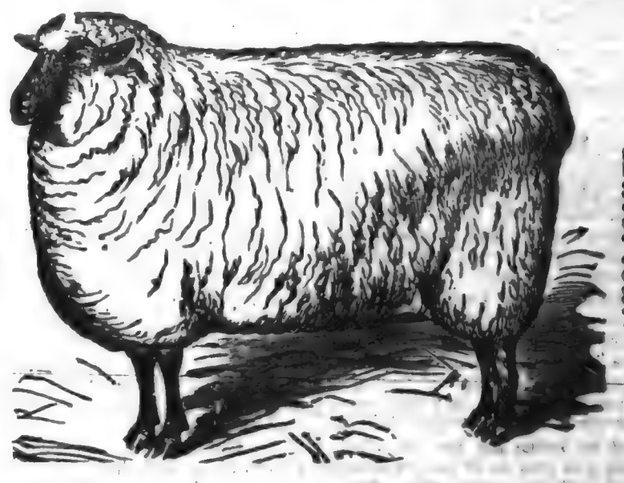


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Leaves less than half remaining! For the dark,
Bleak shadows of the grave engulf the end,
To those who burn the candle to the stick,
The sputtering socket yields but little light,
Long life is sadder than early death,
We cannot count on raveled threads of age
Whereof to weave a fabric; we must use
The warp and woof the ready present yields,
And toil while daylight lasts. When I bethink
How brief the past, the future still more brief
Calls on to action, action! Not for me
Is time for retrospection or for dreams:
Not time for self-laudation, or remorse.
Have I done nobly? Then I must not let
Dead yesterday unborn to-morrow shame.
Have I done wrong? Well, let this bitter taste
Of fruit that turned to ashes on my lip
Be my reminder in temptation's hour,
And keep me silent when I would condemn.
Sometimes it takes the acid of a sin
To cleanse the clouded windows of our souls
So pity may shine through them Looking back
My faults and errors seem like stepping-stones
That led the way to knowledge of the truth
And made me value virtue! Sorrows shine
In rainbow colors o'er the gulf of years
Where lie forgotten pleasures. Looking forth
Out to the Western sky, still bright with noon,
I feel well spurred and booted for the strife
That ends not till Paradise is gained.
Battling with fate, with men, and with myself,
Up the steep summit of my life's forenoon,
Three things I learned—three things of precious worth
To guide and help me down the western slope.
I have learned how to pray, and toil, and save;
To pray for courage to receive what comes,
Knowing what comes to be divinely sent;
To toil for universal good, since thus,
And only thus, can good come unto me;
To save, by giving whatso'er I have
To those who have not—this alone is gain.
—Ella Wheeler Wilcox, in the Arena.

Stealing.

Most people, when they read the Eighth Commandment think only of pickpockets, till-tappers, train robbers and burglars. But God's law is exceedingly broad, and all dishonesty in dealing is theft. If butter is worth thirty-two cents a pound, and the grocer sells you a roll for that price which weighs only fourteen ounces, he steals four cents from you as really, and more meanly, than if he picked your pocket. If hiring a man to work for you at $1 a day you send him out to hoe corn, and he *sogers* half of the time, when he takes his pay he steals fifty cents from you just as if he presented a pistol, saying, "Your money or your life." When you go to the store to buy goods of any kind, and the merchant assures you that what he offers you is of a certain quality, when it is not all that he induces you to pay over the real value, is stolen. That merchant would be very angry if one of his clerks should take money out of the drawer. He would have the young man arrested and branded as a thief. But he does not stop to think that he has taught him to steal—nay, that the very money which the clerk takes from the drawer has, in part at least been stolen from customers by false representations.

Every trick of trade by which the seller makes more than a fair profit is a violation of the Eighth Commandment. Applying this test to the business transactions of the day, and who is guiltless? Who does not try to get the advantage of those with whom he deals? No wonder that our Lord was crucified between two thieves as representatives of the race for which he died. The great manufacturers who adulterate the goods which they make and sell, and the great corporations that water their stocks, are thieves as well as the milkmen who water their milk. The fact that stealing is systematically and on an extensive scale, or that it is a custom, and all establishments do it, does not make the matter any better, but rather worse. The tendency of such wholesale peculation is to give dishonesty a varnish of respectability. We all despise a petty thief, even if he is driven to steal by hunger; but the millionaire manipulator of stocks and trusts, the shrewd and unscrupulous speculator who gets up a corner on wheat, and thus robs every man who buys a barrel of flour, move in the best society. Our laws seem powerless to reach and punish them. We need a higher standard of morality, a standard that shall be applied equally to the rich and the poor; a standard that shall condemn indiscriminately all who get what belongs to their neighbors unfairly whether they steal with pistols or with false promises and pretenses.

But there is a kind of stealing that is worse than that of the speculators. It is

THE STEALING OF REPUTATION.

Truly does our great dramatist say: "He that steals my purse, steals trash.... But he who filches from me my good name, takes that which not enriches him, but makes me poor indeed." Yet how few who violate the Eighth Commandment in this way realize what they are doing. Mrs. Tabitha Tattle invites a half a dozen ladies to tea. She does not say to them, I want you to join me in a raid upon the home of our neighbor, Jarmine Jones. She has some jewels that I would like to have, and you can help me steal them. Oh, no; she pretends that her invitation is for an hour of innocent social intercourse. But when they meet around the table she tells them that it is too bad the way Widow Jones is going on. She is sadly compromised already with Dr. Pillman and Lawyer Pleader. And she encourages her guests to talk in this way, not only about Mrs. Jones, but about many other neighbors. When these gossips go home they repeat what they have heard with sundry embellishments; for gossips' imaginations are generally better than their memories. The result is that people begin to regard Mrs. Jones, etc., with suspicion and to treat them coldly, though they are better every way than those who talk about them in the spirit of Tabitha Tattle.

Now, that old maid, Tabitha, would be very angry indeed if anybody should report that she entered the Widow Jones' house while the owner was away and stole her silver spoons. But she is guilty of a far greater breach of the law of love. She injures her neighbor more than a hundred spoons are worth, and gains nothing by it but the gratification of her own malignant passions. This kind of stealing can not be reached and punished by law except in extreme cases, but all the moral power of society and of the Church of Christ ought to be rallied for its suppression. Let us call the slanderer a thief. When the gossip begins her cruel talk let us remind her of the Eighth Commandment, and something may be done to mitigate this prevalent and terrible evil.

STEALING TIME.

Rev. Dr. Wilkins was very busy preparing his sermon. There was a knock at his study door. He said "Come in" without looking up. He thought that it was probably the sexton or the chorister. But a stranger entered with a bundle under his arms. The Doctor knew instinctively that one of those thieves of time, commonly called book agents, had caught him. He said:

"My friend, you must excuse me. I am very busy this morning and cannot attend to you unless your business is of the most urgent importance."

"It is both important and urgent. I have here the great work of the nineteenth century. It is sold only by subscription, and this is for you the opportunity of a lifetime. In justice to yourself, you must look over these specimen pages and recommendations. When you do so you will be satisfied that you need the book, and will thank me for giving you an opportunity to secure it."

The good Doctor frowned, but the agent was irrepressible. He wanted the pastor's subscription because he intended to canvass his congregation. The book was entitled "The Religions of the World." It was popular in its style and profusely illustrated. But the information in it every minister has already, if he owns a respectable library. But to this explanation of his unwillingness to subscribe, the agent would not listen, and bored the Doctor for an hour before he retired, disappointed and discomfited. He did not succeed in getting from the minister's small salary three dollars for a book that the minister did not want or need, but he did steal from him time that was worth a good deal to him and to his congregation. If he had gone to the study door with a loaded pistol and said, "Give me one dollar, or I will shoot you," it would have been a manlier theft.

I refer to this theft of time by agents merely as an illustration. Whoever goes to a pastor's study, or to any man's home or place of business, and keeps him from his work by talking that is unnecessary and unprofitable, is a thief, for he not only steals his time, but tries his temper. He compels him to appear cordial, when he is really annoyed, and is impatient to be free that he may attend to duties that press upon him. Reader, be careful about trespassing upon the time of your neighbors. Time is often more than money, and he who steals it is a thief and a robber.—*Senex Smith, in Journal and Messenger.*

Cream may be spoiled in the churning by too much cold or heat, or by over churning. The intelligent use of a churn barometer, that may be bought for from 35 to 50 cents, will regulate all troubles from these causes, and thereby greatly lighten one of the most laborious operations of the farm home.—*Sel.*

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It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

Led by a Child.

A gentleman lecturing in London said, "Everybody has influence, even that child," pointing to a little girl who sat beside her father.

"That's true," cried the man.

At the close he said to the lecturer: "I beg your pardon, sir, but I could not help speaking. I was once a drunkard. I used to carry this child with me to the public house sometimes. As I approached it one night, hearing a great noise inside, she said, 'Don't go, father!'

"'Hold your tongue, child!'

"'Please, father, don't go!'

"'Hold your tongue,' I said.

"Presently a big tear fell on my cheek—I could not get a step farther. I turned and went home, and have never been in a barroom since. Thank God for it! I am now a happy man, and this little girl has led me to it; and when you said that even she had influence, I could not help saying, 'That's true.'"—*Christian Observer.*

Money.

Money, money, money! Good money, bad money, sound money, the money of the fathers, yellow money, white money, bimetalists, mono-metalists, and what not, will be the craze for the next year or two, while everybody will be bending every conceivable energy to pocket all the money, of every kind, that is within reach. We have a peculiar nation of people. They can be more thoroughly crazed on any given question that the party leaders may designedly spring than any people on earth. The masses do less thinking and more shouting to the glory of their political idols than any any one could imagine was possible, who was unacquainted with us. The best plan is for every one to maintain frugal habits, with persevering industry, and scrupulous honesty, and then it wont take so much money to meet our demands.—*Western Recorder.*

Evening Hymn.

Draw near, draw near and praise Him,
This King all kings above!
Thy love alone repays Him,
Whose dearest name is Love.
Draw near, draw near and bless Him,
If life be glad and free,
With grateful heart confess Him,
Who gave that life to thee.

Draw near, draw near unto Him,
If sorrow bow thee down,
None, sorrowing, vainly sue Him,—
He hath worn Sorrow's crown.
Draw near, draw near with weeping,
O bruised and mourning heart!
Commend thee to His keeping,
Whose wandering child thou art.

Draw near, draw near imploring,
If stained with guilt and sin,
He, pitying and restoring,
Shall heal thy wounds within;
Draw near, draw near His altar,
Tho' faith itself be fled;
Deem'st thou His love can falter,
Tho' thine be cold and dead?

Brother, or friend, or stranger,
O child of God!—draw near;
Whate'er thy need, thy danger,
Behold a refuge here!
Draw near, kneel low before Him,
Lift, lift thy heart above,
And reverently adore Him,—
Thy God, whose name is Love!
—*Selected.*

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THE death of Hon. W. Q Gresham, Secretary of State, draws attention to a unique public career—a career marked in war, in the courts, on the bench, in the cabinet, and most peculiarly marked in politics: never a leader though an extraordinarily successful public man, having had cabinet positions under two parties, and having come very near running for the presidency at the hands of another after failing to get the nomination in a previous contest from the party he had always clung to. Until the day of his death, his political creed was an open question; but at no time in his career did he seem to be without confiding friends and allies of influence. While he was an active party man, it seems that he was never a bitter partizan or intolerant. He succeeded in an unusual degree in keeping his own counsel, saying little or nothing for publication.

If these facts suggest duplicity, it must be said in his behalf that they were known while he lived, and yet great leaders trusted him, to the last no one seriously charging him with shiftiness or weakness. We are inclined to think that he was not required to renounce his party to accept the position made vacant by his death; and if he did not, there is no ground for belief that he was anything but a smart politician of simple habits, strong faculties, singularly indifferent to public criticism and party feeling.

He was an efficient official. As a judge he was able and popular, having a large share of the people's confidence, and proving in many instances worthy of it. As a cabinet officer, as Postmaster General, and later as Secretary of the Treasury, very briefly indeed, under President Arthur, he pursued an even way; but it was evident that his place was on the bench, to which he returned before President Arthur's term expired, remaining until President Cleveland amazed the Nation by calling him to head his second cabinet.

As Secretary of State he had more international complications to deal with (none of them through fault of his) than any of his predecessors. He was straightforward and simple in diplomacy, but was not the man that Blaine was, and made no such success as he made. True, our country has arrived at this stage internationally uninvolved, after passing the Hawaiian troubles, the revolution in Brazil, Great Brittain's encroachments on Venezuela, Samoan, Nicaraguan, Japan-China, Spain-Cuba, Behring Sea, and innumerable lesser cases, under Gresham's ministry; but there have been no great strokes, and at best we are no better off than when he took hold.

EDITOR BOK of the *Ladies' Home Journal* is a young man who, though editing a journal for women, writes more about young men than any editor we know of; and it is not altogether strange either, since he himself is married and is employed to write of matters interesting to women, and has apparently made a famous success at it from the beginning.

Editor Bok first wrote a thoughtful and most wholesome monograph, "The Young Man in Business," which will be of value to any young man, in position or out. Then he wrote on "The Young Man and the Church," in which he was so unfortunate as to lay down as the main premise that the young man and the church are seldom seen together; but his warning was timely, and his unfortunate premise aroused a good many brethren who had gone daft on advanced thought, higher criticism, monism and the like. Now he offers a few thoughts on the young man and the dance, and they are about as encouraging to us as his premise in the church article was to Satan; that is, he believes the time is at hand when the young man will have to choose between throwing away himself or giving up the dance, and that he is doing the latter.

We know a good deal about dancing. We have seen half a college of boys go so crazy on the subject that they would wear out their shoes and work themselves almost down, dancing for hours with each other on a rough floor. It was much like the dances at the Insane Asylum, except the latter are more moderate, for as a rule over there at least one of the partners is sane. And we have also seen a Fourth of July summer resort ball, which alone would entitle one to a certificate of proficiency on the subject, not to mention one or two other variations of the same kind of idiotic foolery that have been in our way. But up to date we have never seen any good in any variety of it: at best, it seemed to us to be mild lunacy, at worst, and more often, a hideous mixture of rivalry, envy, jealousy and lust.

So if Editor Bok is right, we shall rejoice. And he gives good reasons for his prophecy; as, for instance, the frequency of dances, the obligation of dancing with all one's dear acquaintances, the wear and tear of a night of it, and repeated so often that it is impossible for a young man to do tolerable work and accept invitations to dances, thus leaving the evil to women who are so anxious as to take as partners young men who have no other purpose than loafing in the daytime and soft talking at night.

If Editor Bok will keep up his work along this line, he needn't bother about the young man and the church; for the young man will not lose time coming round if some one will get the young woman straight.

ONE has only to see Washington to realize what a power the spoils system has exerted in the organization of our institutions. Half of the government property and a third of the offices are contrary to the principles of our government. What do you and I care about long rows of hot houses filled with a million tropical plants? But they make offices. Who reads one out of the thousands of educational books the government sends out? Who sees the innumerable agricultural pamphlets and the thousands of others on the subject of cooking and the like? But they provide work for some faithful politicians.

A certain amount of government is absolutely necessary, but too much is only a little better than monarchy. Under the pressure of the spoils system our institutions have grown entirely beyond themselves, and one is tempted to think of some of them as homes for campaigners rather than departments of our government. All this will be remedied when the people themselves quit wanting office and decide that all subordinate officers shall be retained so long as they are efficient.

A DEATH scene, whether it is an electrocution or the natural passing of a distinguished man, is a boon to the bright young men who set the intellectual side of our breakfast tables. We have no notion of blaming them; it's their business to make news readable just as it is the caterer's to make victuals palatable; and if the public's taste is abominable, the public must be held to account for it, not the cooks. In other words, a caterer should not be expected to waste his time, money and energies serving steak cooked when the public will pay him or his rival more to serve it nine-tenths raw. The reformer must start with the one needing reform, and the reporters will come round soon enough, if he succeeds; and the best way to make a start is to begin with an experiment at home.

No one can reasonably account for the morbid appetite of the average newspaper reader for details of a death, how the dearest relatives conducted themselves, or to make the instance more tolerable, why people like to read columns on columns of stuff describing the manner with which a public man got off the cars, the length of his cigar, the color of his hat, the condition of his complexion, etc., etc. But a newspaper without such details is "dead" these days.

While we are about it, it is not out of the way to say a word of the base ball cranks now in their heydey. No one would have predicted that a game would come to be so popular that a thousand and more men make good livings playing it, some of them getting salaries of $5,000 for two games a week for six months; and yet it has come to this, eight clubs leading the 'sport' and hundreds of little ones all over the country following wildly after, and we are all good-naturedly taking it as a matter of course. At least 50,000 people attend ball games every day; but it does not stop with this: so great is the public interest that the press unions send out the results of the games by telegraph every night, and patent sheets usually have a corner for the "standing of the clubs." A metropolitan daily pays a man a handsome salary, more than is paid any public officer in this State, to travel around with a club and write up its games, which he does with as much regard to detail as if he were recording the deductions of a prolonged analytic study. It's the same way with horse-racing.

Now, what of it? Whose fault is it? The fault lies at our own doors. In the beginning parents should have refused admittance into their homes of papers that fostered these things. Stopping them would have been easy at the beginning; it is like damming a flood now.

Concerning Denominational Schools.

BY REV. J. B. GAMBRELL, D. D.

In the discussion of this matter, there are many incidental questions which must be passed without a word, or only briefly alluded to.

It is assumed that denominational colleges rest on a bottom of solid reason. Thoughtful Christians now agree as to the real need of Christian schools of high order, and Christian schools, that are really Christian to count for much in the stress of current thought, must be church schools. Just as the churches are the real conservators of Christianity in every other form, so they are in higher education. There may be diffused widely, in schools and in all forms of life a gracious religious sentiment, but it emanates, not from these extraneous sources, but from the churches.

Now it must be seen that denominational schools properly exist to give force to the principles of the churches represented. To deny this is neither wise nor candid. If money is asked of the churches for a denominational college, it must be for reasons distinctly religious. It is not the function of such an institution to give secular education merely; that can be done elsewhere; it is the real purpose to give mental training, at the formative period of life, under such conditions as will give the best possible guarantees that all the strength and power gained will be employed to advance the truth, it being assumed that the denomination holds the truth. Every denomination has come to see, that if the churches hold their own and make progress, they must train their own leaders. Baptists are among the foremost to hold this view, and with the very best of reasons. The whole denomination being now committed to denominational education, we may well take up the many questions which concern the uses of our colleges. Most of these schools, or many of them, at least, had their origin in a single thought, that of providing an educated ministry. But this idea did not very long stand by itself. It was seen that educated laymen are needed in many spheres of activity. And it was seen further that the education of ministers would go on better, if the scope of the school was enlarged. Mercer University had this kind of development. Every one in Georgia sees now the wisdom of widening the original conception. The denomination has been immensely helped by its educated laymen, for largely they have been leaders of the churches and of the State.

A denomination to live must have designs on the future. It must dominate the public mind with its ideas, and it must plan wisely to do this. One way to do it, is to train to the highest point of efficiency a godly ministry. More and more we are seeing this, though we do not half see it yet Another way is to put our principles into the very hearts of the future governors, judges and other rulers of the people. And still another way is to train the teachers of the coming generation. Now all this it is the function of the college to do. I say nothing of the importance of trained fathers and mothers. That goes without saying.

It is a moderate statement to say that the denominational college in a State is the fullest and loftiest expression of the denominational life and purposes in that State, because it holds in itself the potencies of the future. This is not minimizing the churches; it magnifies them, because the college represents their concentrated strength, which it expends along the higher range of effort to come back to the churches in a hundred ways to strengthen them.

The real function of the college is to compass the educational wants of the people. This being true, there must be a constant broadening of courses and elevation of standards to meet conditions. Let no one delude himself with the notion that an institution acceptable and sufficient forty years ago will serve to day. There is far more demanded now than then. Our fathers put out their strength to bring the denomination to see the need of colleges; our work is to make people see the need of institutions equal to the demands of the present situation. With many people a college is a college, and there be not a few colleges which exist for the purpose of giving diplomas. They drive a thriving business in that line, but all because the people have not been educated to proper standards of education.

One of the incidental hindrances to the proper development of denominational schools of high grade is the existence of State institutions of like grade. Not a few Baptists feel that, if they pay taxes to support a State University, they ought not to be expected to support with money a denominational institution. But the trouble reaches further; many parents are right easy to conclude that with so much money the State institution ought to be and is better than the church school. The State schools are the occasion, far more than the cause of such a difficulty in the development of denominational colleges, but with many there is a hitch at this point, and we must deal with the situation as it is.

If the establishment of State Universities were an original question, many people would oppose such a departure from the supposed or real function of the State. But it is not an original question at all, and many of these same people are now asking what are we going to do about the State schools and our denominational schools. I write for Baptists, and write as one not unfriendly to our State Universities. I was educated a little in one of them. Desiring to do the greatest good to the whole people, and thinking much on the subject, it appears to me that the pushing of our denominational schools does a double good. It does a direct good in strengthening all the lines of Christian work with which Baptists are connected. And a strong denominational system of schools is the very best guarantee that the State schools will not develop irreligious tendencies. As long as the competition is close, the managers of State institutions, who are usually politicians, will not take the risk of offending the religious sentiment of the State by electing men of infidel notions to places in the State schools.

It only remains to say two more things as to denominational colleges. First, we must make them really excellent. No excuse ought to be given the more intelligent or worldly minded for not patronizing their denominational schools. It is really easier to keep our schools in the front rank than it is to make them bring up the rear. Nobody feels like helping a sickly, limping institution. Everybody likes to be connected with a progressive enterprise.

And the last thought is one not much insisted upon, but really of great consequence. Baptist colleges need not be narrow; they should be the broadest in the world. They can deal with every phase of every question that interests man—all scientific questions and all religious questions. No state school can treat the latter class of questions at all thoroughly. And these are the questions of first importance because they fix the real value of all human learning.

Mercer University, Macon, Ga.

Bishop Randolph on Religious Freedom.

BY PREST. CHAS. E. TAYLOR.

The Richmond *Dispatch* of a recent date contained a brief summary of a Centennial Address of Bishop Randolph before the Episcopal Council of Virginia. In speaking of the Act for Religious Freedom he is reported to have said:—

"If the Episcopal Church had remained an established church it would have died."

When one remembers the zeal and vigor with which dis-establishment was opposed by Bishop Randolph's predecessors, the utterance just quoted will appear to be a very remarkable one. It is as encouraging as it is remarkable, evidencing as it does the recognition, even where it was least to be expected, of the salutary results of the Voluntary Principle in religion. Perhaps the day may come when even from unexpected quarters similar testimony will be given to the practical working of this principle in the higher education also.

Twenty five years ago only $3,500,000 were invested in the endowment and equipment of Baptist colleges and universities in the United States. To day $33,500,000 are invested in these Baptist institutions. This increase of thirty million dollars within twenty five years reveals a wonderful expansion of interest in higher education among the Baptists of this country. One of the most suggestive lessons from these figures is derived from the fact that the great bulk of these contributions to the higher education has come from those States in which the Voluntary Principle receives most recognition.

We have not our share of the thirty millions at Wake Forest. Not yet. But I doubt whether any Christian college in the country is doing more or better work in proportion to the means at its disposal. But, in proportion as these means are increased, the usefulness of the institution will be increased. And I can say honestly, and after mature reflection, that I do not believe that money can be invested more wisely for the building up of the kingdom of heaven in the world, and so as to secure larger and more far reaching results than in the strengthening of such an institution as Wake Forest College.

We are making progress all the time in our work for the Royall Chair. The top of the hill is not yet in sight, but we are going to get there by and by. A great many brethren have signified to me by word or by letter their intention to aid in this movement. It would be a great help if all who really wish to take part in it would crystallize their intentions into definite promises. And, as an aid to this, I shall be very glad to send blank notes to those who may be willing to use them.

Two letters have recently come to me from China. I do not know when I have been more deeply touched than I have been by the spirit of self sacrifice manifested in these letters of two of our own missionaries. One is from Bro. Herring. It encloses drafts for $91.57 as a contribution to the Students' Aid Fund. This money had been given from time to time to little Manly Yates Herring in birthday presents, first by Bro. Yates and then by Mrs. Yates. The parents had laid it up for his education. After the death of his dear little boy, Bro. Herring decided to use this money in helping other young men to educate themselves. Bro. Herring writes of his great approval of the aims of this Students' Aid Fund and says, "I would rather see this Fund pushed and matured now than to see even the endowment increased. By the way, isn't it time to burden the people of North Carolina with their College again? Give them occasion to give, that God may have occasion to give to them."

The second letter is from Bro. George Greene of Canton, China. He sends his notes for $100 and a check for $50, and accompanies these remittances with words of love and devotion to his alma mater.

If our missionaries in foreign lands can make such sacrifices as these, sending such noble gifts out of their meagre resources, what ought we to do who remain in North Carolina and in other fields in the United States?

Nothing in the history of Wake Forest College inspires me with more gratitude than the fact that God has put it into the hearts of many of its alumni to go as missionaries to foreign lands. May the steady glow of missionary fervor never cease to be felt here.

We are drawing near the close of a very prosperous session. It may be doubted whether more students have ever been at the College at this stage of the session than are here at present. The outlook for the future seems to be hopeful. But for the attitude of resistance which we were compelled to assume some months ago, I doubt whether we would have more than seventy five students here now. As it is we have about three times that number.

Wake Forest, May 28, 1895.

Let the Facts be Known.

BY REV. M. B. JONES.

It has been variously estimated by different brethren as to the number of Baptists that actually contribute the money that is used for the furtherance of the Lord's kingdom. Well, there is no way of finding this out, so far as the past is concerned, and it would do no real good if we could, because the past cannot be called back, and the work done over. But there is a possibility of knowing these facts so far as the future is concerned, and I believe that they should be known.

A church without a system is not according to the Scriptures, for they tell us to do all things decently and in order. We have all felt ashamed of the way some churches have sent up their reports to the Association. Some of us have had our patience severely tested when trying to make up a church letter. We often find the books in such shape that no man on earth can tell what has been done by the members. All this is without excuse. No pastor or officer of any church is pardonable for not being able to give a correct statement of all the moneys passing through the hands of the church, the name of every person from whom it came, and the exact amount given by every one unless it be the regular collections for incidental expenses. So far as benevolence, missions and pastor's salary are concerned, the facts should always be known by every church. It is great injustice to fire into a church promiscuously as some brethren do for not giving as largely as they think. It may be when the contributing members have been separated from the non-contributing, that their liberality will appear large. It would take me only a few minutes to show the exact amount contributed by every member of my church and the names of every one who has not given. This is the easiest thing in the world to do. And if any brother cannot see how, it would be a real pleasure for me to tell him.

Our Associations will begin to meet very soon, and if it be possible, let every Associational letter bear upon its face the actual number of members who have contributed since the last year's session; but if you can't possibly do so this year, see that you do so next year. I believe it would be a stimulus to our churches and a wonderful help to the officers of the Associations and Convention. I am of the opinion that not more than two-thirds of the entire Baptist denomination give anything towards our church work. This can never be known as to the past, but we can know the facts in the future. Some may say it will do no good; but I believe it will do good to bring out these things in the churches, and from the churches to the Association, and thence to the State and Southern Baptist Conventions.

My people will be able at the meeting of our Association to give these figures and facts since the last session of the body. Give us consecrated system, service and silver, and we can take the world for Christ.

Salisbury, N. C.

Lent and Germans.

Thousands of people during lent do a great many apparently pious things, in the way of fasting and extra religious duties. But as soon as lent is over (and it is to be presumed that many are glad when it is over), many of these lent Christians become leaders in worldly amusements that chill and blight true piety and destroy Christian influence. Since lent passed, we hear of germans in all directions.

The church members who patronize ball-rooms, grog-shops and theaters, which all go hand in hand, are standing monuments of a high type of worldliness and a low type of Christianity. They are stumbling-blocks in the way of sinners, they dishonor God and please the Devil. ANTI LENT.

The burden of subjection seems a precious thing about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—*Richter.*

Love's investments are always drawing dividends.

The Biblical Recorder.

WEDNESDAY, JUNE 5, 1895.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

The extreme illness of Dr. Bailey, editor of the RECORDER, will be learned with real sadness in many a home in North Carolina. His physician thought he would hardly live through last night; he is, however, alive this (Tuesday) morning, but at most can last but few more hours.

We have received several programs of Union Meetings and Sunday-school conventions. If they come in fast enough we will publish a supplement of them June 12th; if not we will have to condense them and put them in our regular columns. We wish the committees would act promptly.

The following, presumably from Bro. J. H. Mills, appeared in *Charity and Children* last week in reply to our note as to his statement that the Normal and Industrial School does not teach Latin, Greek or French:—

"We were reluctant to say anything on the foregoing subject, because it is so hard to do so without being misunderstood and misrepresented. We tried to say that the female colleges teaching from nine to ten months each year and taking time to use thorough text books ought not to consider themselves in competition with schools teaching only eight months and using abbreviated text books. Many preparatory schools teach French, Latin and Greek; but the female colleges ought not to be thought of as competing with them. The Normal and Industrial School at Greensboro was designed to help teachers and give them such a start as will enable them to prosecute their studies in connection with their work. The female colleges have a more extensive curriculum. They have more time, and their students will hereafter have more leisure. So their studies are and ought to be more thorough. Let us illustrate. The voyage from Troy to Italy will answer the purpose of a normal school; but a female college ought to make its students familiar with the inimitable Eclogues of Virgil. It is some satisfaction to be able to repeat the famous answer made by the Oxford student to Queen Elizabeth, but it is an everlasting delight to think of those Currituck beeches in connection with the first line of Virgil's Eclogue.

We say there is room for normal schools and for female colleges; that schools need not fight each other. Boys and girls need not require fancy fare, nor royal delicacies. The price of board ought to come within the reach of small purses. Good board can be furnished for one month at one half the cost of 100 pounds of bacon and of one barrel of flour, provided sixty boarders are together, and pay promptly. We say this after having made the experiment during the Confederate war.

The RECORDER, if willing to deal fairly, will copy the foregoing remarks."

The reader may fail to perceive what this has to do with charity or children. However, our brother is entitled to his opinion, and we shall make no question of it, so long as he sticks to facts.

It doesn't matter what our brother tried to say. The fact is he said that neither French nor Greek nor Latin were taught at the Normal and Industrial School.

It is very weak to try to side-track the question by saying preparatory schools teach French, Greek and Latin. That has no weight whatever in the question of what the Normal and Industrial School teaches nor in what it competes with our female colleges.

True, "the Normal and Industrial School was designed to help teachers." It is helping more than one hundred girls who will never darken the doors of a school room after they leave Greensboro, except as mothers interested in the progress of their children. It does not even pretend to confine its help to teachers. Its doors are open to all classes.

Troy, Italy, Virgil, the Oxford student, Queen Elizabeth, Eclogues, the Confederate war, etc., etc.,—well, what have they to do with this question any way?

Have "the female colleges a more extensive curriculum?" We have President McIver's word for it, to which we will certify, that the Normal and Industrial School at Greensboro aims to do and is prepared (in his opinion, better prepared) to do everything for the young women of North Carolina than any private or denominational school does, except teaching art and music; and the Greensboro Female College, Methodist, takes Normal and Industrial girls in these departments.

We are sorry that *Charity and Children* is being used to try to destroy the effect of the RECORDER'S efforts for our denominational institutions, the conservators of our denominational growth.

We usually know what is and what is not fair. We do not feel at all obliged to publish Bro. Mills' statement, as he does not show that we misrepresented him in the fact. But it will serve as a fine example of opinion and keep down the old cry of "persecution."

WAKE FOREST COLLEGE 1894–'95 CATALOG.

We have looked through the latest catalog of Wake Forest College closely and with great interest. From title page to the end we have found it a model of tastefulness, clearness and succinctness, which are to be justly appreciated only by publishers and editors. We were made to wonder how so much clear reading could be put in sixty-four pages. For this work the College is indebted to Professors Sledd and Gorrell who have charge of the catalogs.

A catalog is a college's foremost representative; and work and care put in its making is never wasted. In the one before us there is everything about Wake Forest College that young men or their parents would desire to know, stated clearly and with particular regard for details, and yet it appears to be unusually brief.

Some changes may be noted now with a view to coming back to them after the accounts of closing exercises have been worked off, when we will have more space.

A new degree has been made possible—Bachelor of Law; and junior and senior courses in Law have been incorporated in some of the Bachelor of Arts courses. The School of Latin has been filled in with readings from a round list of classic authors; and Roman History is now a regular branch of the School. It has not been possible to improve Prof. Royall's School of Greek, which he has spent his life building up to the present standard. We note with pleasure, however, a reaching out in the direction of philosophy, economy and general literature of ancient Greece. The Latin and Greek seminaries are required in three of the four courses by which the M. A. degree can be reached. The College has made more progress within the last ten years in the Schools of English and Modern Languages than in any other. It has been possible to get through English in a year, easily in two; now it is a work of three, and one who has taken it may be counted on for a sound acquaintance with our language and literature. Under Professor Gorrell a general broadening, with a view to the Literatures, is evident in the School of French and German. History classes and lectures on Comparative Philosophy have been established. The addition of a branch of Road making is mentioned under Applied Mathematics. Mineralogy has been transferred from Prof. Poteat's to Prof. Brewer's department, and made an elective. This is necessary in order that Prof. Poteat may give proper attention to his enlarged School of Biology, which embraces General Biology, Botany, Geology, Human Physiology, and Geology. History of Philosophy has been added to Prest. Taylor's admirable School of Moral Philosophy; and we were pleased to see that Prof. Robinson will hereafter share the honors with Butler in the matter of text-books of Christian Evidences.

The chair of Political Science being vacant, Professors Gulley and Sledd have shared its duties.

The School of Law has been sub-divided and systematized. The summer school convenes first Monday in July. Prof. Gulley is well equipped for preparing young men for examination before the Supreme Court.

Good work in the Gymnasium, under the direction of Mr. Walters Durham, is reported. It is thought that a point has been reached at which inter-collegiate games can be dispensed with, without sacrifice of wholesome interest in athletics.

There is a noticeable general broadening of Schools and Courses, the number of electives being very liberal. This gives desirable scope to students, which cannot be had at any other institution in this State.

Two hundred and twenty-one students were enrolled this session.

Pastors should send Prest. Taylor the addresses of all the young men they can find who ought to go to college. Friends of the College ought to get the catalog to see what the institution is doing.

THE "Regions Beyond Roll" is only a phase of our regular State Mission work. The plan was sanctioned and set in operation by the Board quite a while ago. We are making a special effort in this direction just now, because we believe the plan can be developed much more largely than it has been. For years—ever since there were missionary Baptists in the State—this work has been going on; but never before has it been given the publicity and encouragement that it is receiving this year.

We have no means of knowing how many meetings our preachers held in destitute places last year, but we can name strong Baptist points that were destitute of the gospel a few years ago which were first planted with a protracted meeting.

From now on we want to keep this work in view. It is a most important feature of State missions. We hope those who have it on their hearts to hold these meetings will let us know, in order that we may see just what is being done along this line. We are looking for one hundred such meetings this summer and fall.

PERSONALS AND OTHER ITEMS.

....Mercer University, Georgia, has come into a legacy that will net $25,000.

....From Rev. C. A. Jenkens, New Brunswick, N. J.: "Am very busy and delightfully situated."

....Our new house of worship at Berry's Grove, Orange county, will be dedicated first Sunday in July.

....Baptists have just dedicated a new church in New York City, building and ground costing $114,000.

....Rev. Dr. J. H. Luther, at one time editor of the *Central Baptist*, has gone to Brazil as a self supporting missionary.

....Rev. Walter Crane started off the Wharton evangelistic meetings at Wilmington, Sunday. Dr. Wharton is expected later.

....The Board of Trustees will meet in the Wingate Memorial Building at Wake Forest College, Tuesday 10 o'clock a. m., June 11th, 1895.

....Rev. Jno. F. McMillan has welcomed sixty new members into his church at Graniteville, S. C., as a result of a recent protracted meeting.

....The American Baptist Publication Society will send a committee to Europe seeking a larger out let for its publications. Going to take the world.

....Methodists have just dedicated a $75,000 house of worship at Williamsbridge, N. Y., with a regular baptistery under the pulpit. They are coming round.

....Rev. C. V. Brooks of Jonesboro and Miss Blanch Liles, daughter of Bro. S. N. Liles of Jonesboro, were united in marriage the 4th inst. We wish them a happy life of usefulness.

....We were glad to have a visit from Bro. W. P. Shaw of Winton recently. Also, Rev. Dr. Pritchard paid our office a pleasant call on Monday of this week; he was on his way to Chapel Hill.

....Rev. A. C. Cree of Wake Forest preached for Rev. A. D. Hunter at West Raleigh Baptist church, giving Bro. Hunter a chance to preach and baptize for Brother Pullen on last Sunday night.

....The weather makes the thought of a seaside chautauqua very enticing. Bro. Spilman's notes are in good time. He has made it possible to spend a pleasant season by the seashore at very low cost.

....Rev. W. F. Fry, who is doing good work in the east, preaching and teaching, had Dr. Taylor to make an address at the closing exercises of the Granston Academy, of which Bro. Fry is principal, last week.

....Rev. P. S. Moxom, once a prominent Baptist, who about a year ago accepted a call to a Congregational church, has received "a $10,000 call" to a Presbyterian church in New York City. We suppose he will feel called to flop again.

....Dr. Carter of the Raleigh First Baptist church is going down East to aid Rev. W. F. Fry of Bayboro in a protracted meeting. It will do that section good to hear Dr. Carter, and it will do the Doctor good to see those people.

....Brethren Dowell, Horton and McDuffie have been holding meetings in Durham within the last several weeks. Some have been baptized and others are awaiting the ordinance. Bro. Tyree's people are happy over the prospect of one of the handsomest church houses in the State.

...."That Oxford church is going to be beautiful," said a brother passing through the other day, "and it will be finished before fall." Our Oxford brethren and sisters have been building patiently and faithfully, and we are not surprised that as the efforts take shape, it is seen that they have been building well.

....Rev. Chas. A. G. Thomas of Greensboro was in Raleigh last week attending the State Council of the Junior Order of United American Mechanics, of which he is a very prominent member. He made the response to the address of welcome, and of course did it gracefully. Bro. Thomas reported all in good shape at Greensboro.

....President Booth of Yorkville High School, South Carolina, has resigned, and will succeed Prest. C. P. Sapp as president of Mars Hill College, Prof. Sapp going to Tennessee to study law. His administration at Mars Hill has been very successful. He is a young man of unusual gifts, and we wish for him a large measure of usefulness.

....At the First Baptist church in this city on last Sunday morning, Dr. J. W. Carter preached a most striking and convincing sermon on the resurrection of Christ, and at the close of the administration of the Lord's supper, on motion of Dr. T. E. Skinner, Dr Carter was asked by the church to furnish the sermon for publication. It is hoped that he will do so soon.

....Rev. J. Q Adams of Wadesboro, N. C., preached at the Eutaw Place church. Whilst the congregations were not large, owing to the inclement weather, everybody was very much pleased. Bro. Adams is in this city on a very serious errand, a dear one being at Johns Hopkins hospital. He is a strong, solid preacher, and a lovely man every way.—*Evangel, Baltimore.*

....A very important committee meeting provided for by the last Southern Baptist Convention has been called by its chairman, Dr. Gambrell. The committee consists of Drs. Gambrell, Hiden, Carroll, Manly, Willingham, Tichenor, Bell, and will meet with the secretaries of the State Boards, at Atlanta, June 19th, Dr. Durham representing our State. The object of this committee is to consider "how better we may reach the masses of Southern Baptists. It will take into consideration at its coming meeting the advisability of consolidating the *Foreign Mission Journal* and the *Home Field*.

....Rev. S. M. Brown of Kansas City made a visit to his old home, near Elkin, N. C., returning from the Washington Convention.

....Rev. T. J. Taylor administered the ordinance of baptism to two persons last week in the Baptist church here.—*Warrenton Record.*

....Rev. J. G. Pulliam has returned to his Selma-Smithfield field with his family, after an exteded stay in the western part of the State, his old home.

....Morris, the "Lottery King," died the other day, leaving a fortune of $30,000,000. The *Florida Baptist Witness* brought the good news last week that Florida has passed anti-lottery laws that will strengthen those passed by Congress, and the end of the lottery is at hand. But there seems to be no end of petty gambling.

....Rev. J. Hartwell Edwards has resigned as pastor at Fayetteville to take effect July 1st. He has done good and lasting work there, and we regret that his pastorate is thus cut short, he having been pastor since August, 1893. We hope the Lord will see fit to so order that Bro. Edwards will remain in this State, and that He will send Fayetteville just such a man as it needs.

....Our house of worship at Aberdeen, Rev. C. J. F. Anderson pastor, will be dedicated the fourth Sunday in June; and Revs. C. Durham, L. Johnson and Bro. N. B. Broughton are expected to be present. This church was organized just twelve months ago, and it is one of the most promising in the Association. The town is a progressive milling centre, and Bro. Anderson is an able and energetic leader.

....An old-fashioned revival is in progress in Rev. A. C. Dixon's Hanson Place church, Brooklyn, says the *Examiner*. "The open-air meetings, the preacher occupying 'a pulpit of wood, made for the purpose in the street, as in Ezra's time, attracts thousands. Hearty singing and homely preaching still have power with the common people." Suppose those people could see a real old fashioned outpouring of the spirit!

....Fayetteville Street Baptist church closed its meeting last week, and on Sunday night last, Rev. A. D. Hunter baptized five. This is forty one recently baptized into this church, three of whom were old men, one in seventieth year. Others have joined by letter. Bro. Hunter says he is glad to work with such helpers as Bro. John T. Pullen and those who labor with him. Many of those who attended this meeting also attended the meeting at Caraleigh Mills.

....Rev. W. R. Cullom begins his work as supply at Scotland Neck, during Dr. Vann's absence on leave, this week. Bro. Cullom is a full graduate of Wake Forest and the Seminary. He has preached in many parts of this State and is unusually well and favorably known for a young man. He was assistant in the Seminary for awhile, and later pastor of Kentucky churches. We are very glad to have him back in North Carolina, and we want him to stay.

....We thank Bro. W. L. Foushee for a tasteful invitation to the fourth annual exercises of the excellent Roxboro Institute, of which he is principal, June 6th. Rev. T. N. Ivey of Wilson will deliver the address. We are also indebted to Prof. Thos. R. Crocker, of the faculty of Turlington Institute, Smithfield, N. C., for a handsome invitation to the annual exercises of that useful institution, June 11th. Hon. Josephus Daniels will deliver the address, and there will be exercises by pupils, and an address by J. M. Morgan of Louisiana.

....Rev. J. L. White of Macon has been preaching in the afternoon and at night each day during the past week at the Second church, and continues this week. His sermons have been strong, practical and convincing. About twenty had professed conversion up to the opening of this week. He will leave before the end of the week, as he preaches next Sunday the commencement sermon for Union Female College at Eufaula, Ala., Dr. McDonald preached Sunday at Macon for Bro. White.—*Christian Index, Atlanta, Ga.*

....Pastor J. K. Howell of Rocky Mount sent us the following interesting notes May 27th: "Not long since Bro. J. E. Hutson came to Rocky Mount and remained over two weeks. He preached the gospel with great power. Many professed faith, but a large part of them were railroad men, and persons who did not live here, so a small number joined our church. Bro. Hutson left here greatly beloved by our people, and I think any pastor who may get him to help him in a meeting will be greatly blessed. We will soon have a nice church finished at the Falls, the factory town here, and we hope to get Bro. H. to help us in a meeting then. Three were baptized last night. I had a chill, and Bro. J. W. Powell came to my help and did the baptizing. Our town continues to grow, and soon South Rocky Mount will call for another church."

....A law suit against a railroad last week was of considerable interest to a prominent Baptist brother in Raleigh who says something once in awhile about missions and education. He was coming back from the Chowan, after preaching at Scotland Neck Sunday, and when he got to Henderson he found it necessary under the law to go into the Vance court and tell all he knew for and against a Mr. "Shaw," who, with a Capt. Dunlap, held several meetings in our State last summer, and who were run out of Raleigh by the said prominent Baptist. A few hours afterwards the impostor "Shaw" was killed in a railroad collision. This was made ground for a suit for damages. It was proved on the stand that "Shaw" was not the man's name and that he was a characterless tramp, and it was also brought out that Dunlap is now in a penitentiary for forgery. Let us be kind to strangers, brethren; but let us keep our eyes open as well.

....We are glad to see that Bro. Geo. W. Blount has so far recovered from his recent attack as to walk about; and that his paper the *Mirror* is keeping up to its standard.

....The Baptist church at Morehead City has called Rev. J. T. Jenkins with a salary of $600 and parsonage. He has accepted, and will commence his pastoral work on the 17th inst.

....Several exchanges have published a clipping from the *Sanford Express*, relative to the *Progressive Farmer*, and credited it to the RECORDER. We make this correction in justice to the *Express*.

....Almost all our town people attended the baptizing at McAdensville on Sunday evening. Fourteen persons were baptized in the river by the pastor, Rev. D. P. Bridges.—*Lowell Cor. Gastonia Gazette.*

....We hope there will be a large gathering of alumni at Wake Forest next week, and that they will come in time for Prof. Poteat's Alumni Address. The prospect for a large general attendance is encouraging.

....The minutes of the late Southern Baptist Convention are now in the Mission Room ready for delivery. If you wish a copy, send *four* cents in stamps to Dr. C. Durham, and the minute will be sent you at once.

....Bro. R. A. Moore of Red Springs send us renewals and writes: "Our pastor, Bro. Kesler, is delighting the people wherever he goes. He is at Autryville this week (May 31st) to deliver an address at Bro. Royall's school."

....Rev. C. V. Brooks writes in high terms of the exercises of Buie's Creek Academy, Rev. J. A. Campbell's useful institution. Hon. J. C. Scarborough delivered a highly instructive address, and the students did credit to their teachers.

....Rev. Claude E. Gower sends us a new subscriber and some renewals and closes his letter: "I have a large membership and heavy work, in encouraging condition, I am thankful to say; and am grateful for such an assistant as the BIBLICAL RECORDER. Have about half dozen protracted meetings in sight and about half these in the 'regions beyond.'" That's a man who is in the work with a will.

....We trust that it is only necessary to suggest to our good friends whose subscriptions have expired that any little payment they may make *right now* will be worth a great deal to us in our tedious climb up the long and dry "June hill." We are still sending out Bro. Love's tract to those who pay two dollars and ask for it. Please look at your label. We know some will be tempted to drop off; but we are hoping they will take the proper view of it, that the Associations will soon be here, harvests sold, and we can wait on those who just cannot spare anything now. But look at your label anyway. We would like to correct any error in the label, and will do so whenever our attention is called thereto.

....The annual exercises at the Southern Baptist Theological Seminary were unusually quiet this year in respect to the memory of Dr. Broadus. They closed May 30. Dr. Hawthorne and Rev. Ernest Cook made addresses. There were nineteen graduates with Th. G., eight with Th. B, thirteen with Th. M., five with D. Rev. Junius W. Milliard represented our State as one of the five speakers; it is not necessary to say that we stood second to none. North Carolina graduates are as follows: Full course, J. W. Milliard, Henderson; W. R. Cullom, Scotland Neck; J. G. Blalock, Rockingham; T. J. Hudson and R. D. Cross completed the English course. Brethren Hudson (who purposes joining the Gospel Mission workers in the fall,) R. G. Kendrick and Cross want to work in North Carolina; also brethren Reddish and Sledge. Prof. A. T. Robertson and wife will spend the month of June at his father's home in Iredell county. Prof. H. H. Harris has accepted the professorship lately tendered him. We are under many obligations to Bro. J. D. Robertson, brother of A. T., for this news. Bro. Robertson is one of the most promising students at the Seminary.

....At the Northern Baptist Anniversaries at Saratoga last week, there was a large and interesting attendance. Addresses were delivered as follows: President A. H. Strong, Rev. D. D. MacLaurin, Dr. Wm. Ashmore, Dr. G. C. Lorimer, several returned missionaries, S. Grenell, D. D., D. A. Waterman, Esq., A. J. Fox, Esq., Dr. Wm. M. Lawrence, Rev. Johnston Myers, Rev. A. W. Clark, Rev. Geo. E. Horr, Jr., Rev. E. B. Pope, Rev. D. F. Hudleson, Rev. A. H. Lyons, Miss Helen F. Clark, Dr. A. S. Coats, A. B. Bellondi, Jos. Antonowski, Rev. N. F. Roberts of North Carolina on the work of Shaw University, Dr. L. Morehouse, Dr. J. B. Hawthorne on co operation with the South, Dr. E. T. Hiscox, and others. The Southern co operation idea met with general approval. The American Baptist Missionary Union began the year under a debt of $300,000. Curtailment was necessary. By this means the year's expenses have been met and the debt reduced by $18 639 08. The total amount received was $661,258 68. The American Baptist Home Mission Society began the year with a debt of $101,000. By retrenchment and wise economy, only $7,000 has been added to this debt, and a great deal of work has been done. The total expenditures were $455,024 39. The Woman's Baptist Mission Society raised $64,129.55, and expended $63,709 89. The American Baptist Publication Society sold $532 768 53 worth of publications; gave profits of $7 666 to missionary department. The contributions for the mission work of the Society have not met the demands, and there is a deficit of $3 368.04. Counting last year's deficit the aggregate is $18,401 88; the amount received for missionary work was $113,606 78, the amount for Bible work, $15 243 84. Sixty-three new publications were issued during the year, of which 362,250 copies were printed; 34 914 810 copies of books, pamphlets, periodicals, tracts, etc., etc., were published.

Oxford Female Seminary.

[MISSING] EXERCISES.

The annual exercises of this popular and progressive institution are a notable occasion, and always bring to this classic town large numbers of visitors. The town takes on a holiday appearance during commencement week; for the exercises of the Seminary are followed immediately by those of the Horner School. This year, as usual, large numbers came by the railroad and by private conveyance from this and surrounding counties, with a good delegation from Virginia: for there were five Virginia girls enrolled in the school during the session just passed.

The Seminary grounds never before were so attractive—the grass presenting a beautiful, velvet-green appearance; the Silver and Norway maples in full leaf decorating the grounds; the roses and flowering shrubs in bloom, and the pretty girls in white wandering through these, making, as they did, such a beautiful picture, compelled one to pause and look, and look again.

At first it seemed as though the usual rainy commencement weather would ensue, but on Sunday the clouds vanished, and all during the exercises the weather was faultless.

It is now the custom of the Seminary to have two sermons, one the regular baccalaureate sermon, the other the sermon before the Maggie Nutt Missionary Society. In past years the sermons on these occasions have been preached by such men as Drs. Hatcher, Hawthorne, Burrows, Cooper, Sledd, Pritchard, Carter, and other men of note and ability. On the present occasion this high standard was fully maintained. In the morning, on Sunday, the sermon before the graduating class was preached by Rev. C. A. G. Thomas, of Greensboro, N. C. His subject was "Glorying in Christ," and in a very instructive manner he showed the vanity of glorying in aught else. His first sentence enlisted the sympathy and secured the attention of the audience, which was held throughout the discourse.

The missionary sermon was preached in the evening of the same day by Dr. J. A. Mundy of Wilson, N. C. Dr. Mundy fifteen years ago delivered the first sermon preached after the establishment of the institution, and the memory of it is still with those who heard it. The people knew what to expect from him, those who had never heard him knowing his reputation for ability and strength of intellect. His text was, "He that hath the Son hath life." The effort was masterly, and his analysis of the "new birth" able and searching.

THE SONG OF THE SPHERES.

On Monday evening in the Opera House the young ladies of the Calliopean Society presented a cantata entitled "The Song of the Spheres." This cantata was composed by Miss Bettie Jordan, a talented lady of Oxford who was formerly connected with the Seminary. Her gifts were never more clarly shown than in the design and execution of this mixture of tableaux, recitations and songs. The effect was pleasing and the performance very creditable to the young ladies. The recitations were given in the best of style and with beauty and grace, and indicated careful and painstaking training, innate ability and aptitude. The songs were sweetly sung, the two duets being especially good. These were two of the old songs "that will never die," sung by Misses Bell and Freeman and Messrs. Dunn and Hobgood. The tableaux were the most beautiful your correspondent has ever seen. One who knew nothing of the solar system came away with a clear conception of it from beholding the sun with his planets accompanied by their satellites represented by beautiful girls.

CLASS DAY

is the most interesting of all the exercises. To hear these the Opera House was filled by beauty and chivalry, fair women and brave men. Sweet girl graduates, music, flowers, sunshine, hope, joy—all were there. Diploma as Bachelor of Letters was conferred on Miss Birdie Dunn of Forestville, while Miss Jessie Herman won a diploma in piano music. Misses Marable Freeman and Mamie Crews obtained diplomas in School of French; Sallie Sandling and Maude Freeman in French; Berta Bell and Mamie Crews in English; Phœbe Knott, Annie Williams, Janie Lacy, Maude Freeman in History.

President Hobgood's report made this morning was interesting. We quote a part of it: "The session now closing has been a prosperous one. The number of boarding students in attendance is nearly thirty five per cent. larger than the number during the previous school year, while the total of day and boarding students is twenty per cent. larger.

The outlook is full of hope. All the present members of the Faculty have been re-engaged, while one new teacher has been engaged, a specialist in vocalisation and elocution, a graduate of the New England Conservatory of Music. It is our purpose for the future, as it has been our practice in the past, year after year, to offer increased facilities and to raise our standards."

ANNUAL CONCERT.

Following these interesting exercises came the annual concert, an event always eagerly anticipated by the lovers of music, a rich program being always prepared. Only teachers of the highest skill are employed in the department. For many years the Director has come from one of the great German Conservatories, the present incumbent holding a diploma from the famous Leipsic. The great progress of the local students was evident, and reflected the highest credit on their training. The instrumental pieces were rendered with a finish and appreciation unusual in school girls. Of special excellence were the two duos—one by Misses Herman and Hobgood, the other by the Misses Crews. Following is the program:

Der Freischutz, Weber. Mary Purefoy, Lottie Britt, Lena Stone, Myrtle Tuxentine.

Gondellied, Graben Hoffman. Birdie Dunn and Carrie Hobgood.

Polka de la Reine, J. Raff. Sarah Parham.

Call Me Back, L. Denza. Minnie Kronheimer.

Danse Macabre (Dance of Death), C. Saint Saens. Maude Freeman and Berta Bell.

(a) Among Lilies, H. B. Farnie; (b) Open Thy Blue Eyes, J. Masseet. Birdie Dunn.

Barcarole, Fr. Chopin. Janie Lacy.

On the Ocean. Concone. Minnie Kronheimer, Maude Freeman and Carrie Hobgood.

Rhapsodie Hongroise VIII, F. Liszt. Jessie Herman.

Marche religieuse de "Lohengrin," R. Wagner. Nannie Kelly, Marie Moss, Sarah Parham and Susie Gooch.

Ernani Fly With Me, G. Verdi. Carrie Hobgood.

Concerto—G. Minor, Andante, Presto, F. Mendelsohn-Bartholdy. Orchestral part on second piano. Jessie Herman, Carrie Hobgood.

Summer Fancies, O. Metra. Vocal Class.

THE ART RECEPTION

was attended by large numbers. The exhibit was of unusual excellence and shewed to fine advantage in the Reading Room, which had been recently refurnished. This School has in all its history made much of its Art Department. The best talent has been employed to conduct it, ladies who have been trained in the Cooper Union of New York and other celebrated Art Schools of the land. Art in all its styles was represented—crayon, pastels, water colors, oil—fruits, flowers, landscapes, animals, the "human from divine."

ADDRESS TUESDAY EVENING.

When the announcement was made several weeks ago that the usual literary address before the Society of the Seminary would be delivered by Dr. Hume of the University of North Carolina, there was general pleasure and every one began anticipating a feast. On this occasion, as on previous ones, the seating capacity of the house was taxed to its utmost—in fact, all could not obtain seats.

The exercises were begun with an instrumental duo by the Misses Crews, to which reference has been made. Then followed a quartette of mixed voices, beautifully rendered.

President Hobgood then presented to the audience Dr. Hume, who announced as his subject, "Woman—Poet, Prophet." It were extremely difficult, in fact impossible, to give any adequate idea of the address. It abounded in the most elegant expressions—indeed, is it not high enough praise to say that it was just what one expected from Dr. Hume! One of the most superb paragraphs your correspondent has ever heard was one in which he advised young ladies to cultivate intellectual beauty, it being the only lasting, wearing beauty, and the effect upon the world, and man especially, of such cultivation. I could wish it were possible to give his address in full. Only the faintest outline can be attempted. His pictures and illustrations were drawn from the life and works of Elizabeth Barrett Browing, Shakespeare's child of the nineteenth century. She as the woman, the poet, the prophet, with and by means of references to her life, he showed the true woman, the "womanly" woman. He showed the *true* rights of woman—not the rights claimed by some, but those in the enjoyment and execution of which she should shine and brighten the world.

After the address an informal reception was held in the parlors of Society Hall of the Seminary, which was largely attended and thoroughly enjoyed.

The memory of all these occasions will be lasting, and many will seek again the recurring pleasures. COR.

Seaside Chautauqua.

The Seaside Chautauqua will be held at Smyrna, N. C., beginning at 10 a. m. June 27th. Parties wishing to attend will go to Morehead City where a boat will be waiting to take them to Smyrna. In Morehead City get off at the Newbern House. The S. A. L Railroad and the A. C. L Railroad will sell tickets at reduced rates. The others have not been heard from. For information as to rates, ask your railroad agent. The cost at Smyrna will be, board and lodging in families (there are no hotels) per day, forty cents; sailing per hour, five cents, to ocean and return, ten cents, to lighthouse at Cape Lookout and return, twenty five cents; from Morehead to Smyrna and return, fifty cents.

Smyrna is on Core Sound at the mouth of Jarrett's Bay, fifteen miles from Beaufort. A sail boat will leave Morehead City every night after the arrival of the train from Goldsboro for the first few nights. If any desire to stop in Morehead over night a boat will be ready to take them down every morning.

The program, now being prepared, will provide for the discussion of subjects relative to Sunday school work and also questions of special interest to preachers. The afternoons will be largely devoted to sailing, fishing and surf-bathing. Bring your own bathing suit. We are going to have a "go-as you please" meeting, so you need not bring your fine clothes. They will only be in your way.

The meeting will continue until July 4th. If you can take a week with us, please notify me at once. The number that will be entertained is limited. If any who have already notified me that they will attend, find that they cannot do so, please drop me a postal as soon as possible. We have room for a few more young ladies and for a large number of men. Entertainment is not confined to Baptists.

If you will reach Morehead City after June 27th, please notify Mr. W. S. Simpson, Smyrna, N. C., as to the date of your arrival. A boat will leave Morehead about 8 p. m. on June 24th, 25th and 27th.

B. W. SPILMAN.

Kinston, N. C.

Haw River.

Dear Bro. Bailey:—Work was begun on our house of worship May 13th. If the weather does not hinder, the building will be completed before the fifth Sunday in June.

I think that we shall be able to collect $1,000 in and around the town; as the building will cost $1,575, not including the finishings, it will be necessary for us to have $575 from brethren, sisters and friends elsewhere.

Considering the size and rapidly growing condition of this town; the fact that, with Burlington, four miles west, it forms the centre of a populous district; and the fact that there is a large territory stretching out in every direction, almost entirely destitute of Baptist churches and Baptist preaching, we cannot afford to put up a building inferior to the one we have planned.

Within the last five weeks, I have mailed more than 500 letters to persons in the Mt. Zion Association, and elsewhere, asking for help to pay the $575 which we must have in order that we may dedicate this house of worship, clear of debt, the fifth Sunday in June. Some of those to whom I have written have gladdened our hearts by responding to our appeal. Let me say this to those who have not responded—This is your cause, as it is the Lord's cause. If you respond, we shall be able to dedicate this house clear of debt. Should you fail to respond, we shall fail, and the progress of the cause here will be impeded. I can't believe, I will not believe that we shall fail. Send your contributions as early as June 25th, the day the contract binds the builder to finish the house.

The Union Meeting of the Mt. Zion Association will convene with the church at Haw River, beginning Friday before the fifth Sunday in June. Allow me to ask all the pastors, who preach for churches in this Association, to be with us, to remain through Sunday, to take a part in the dedication services; also, let me ask each church in the Association to have, at least, one delegate in this meeting.

Fraternally, JOHN C. HOCUTT.

P. S. To those to whom I have not sent letters:—If the Lord has dealt kindly with you, and if he puts it into your hearts to help this needy, this worthy, and this promising interest, we will gratefully receive your contribution. J. C. H.

How North Carolina Stands

Dear Brethren of North Carolina:—According to the amount asked for by the S. B. Convention to pay off all obligations and support our missionaries in the field this year, we look to your State from May 1st, 1895, to May 31st, for $750. In that time we have received $58 70.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I Cor. 16: 2.

The following have paid more than the amounts asked for the time named: Tennessee, Virginia, District of Columbia.

R. J. WILLINGHAM, *Cor. Sec.*
For. Mis. Board S. B. C.,
Richmond, Va., May 31, 1895.

Baptism By Immersion.

The rite of Baptism by immersion was administered to Mr. E. E. Harris (such being his faith and preference) on Tuesday afternoon in the water at Bahnson's farm in the presence of many friends. The beautiful and solemn Baptismal service of the Episcopal church was most impressively performed by the Minister Rev. J. F. George. Some persons seem to think this a new mode of baptism in the Episcopal church—because not so frequently used. Such is an erroneous impression. Although the sacraments were ordained by Christ himself, still the church was thoughtful in providing ways and means to suit all people, as is stated in rubric of Baptismal Service, in the Book of Common Prayer. Her ministers have authority to administer baptism, by sprinkling, pouring, or immersion, (either mode the candidate to receive prefers.) just so water is used, and its done "in the name of the Father, Son, and Holy Ghost."—*One who Witnessed, in Winston Sentinel.*

We clipped this several weeks ago. It does not require a great deal of thinking to see that the writer was speaking ironically, sticking it to the Episcopalians with so fine a point that they must not have felt it at first.—EDITOR.

Rose Bay Sunday-school.

Dear Recorder:—I desire to say something through your columns in regard to our Sunday school work at Rose Bay in Hyde county. On the third Sunday in May, at the First Missionary Baptist church in Hyde county, Mrs. Deborah Chadwick and Miss Mattie A. Carawan, two of our best and most energetic teachers having their respective classes trained, and uniting them in one classes for the occasion, the children recited their respective pieces with much credit to themselves, and reflected credit upon their noble and progressive techers. People came from different sections of the county to witness the exercises very much to their satisfaction. Our little choir, composed of Mrs. Mary B. Swindell, Mr. Geo. Smith, Mr. S. H. Bridgman, Mrs. M. B. Swindell and others, sang several very appropriate pieces.

After closing the exercises, a collection was taken for the purpose of purchasing hymn-books for the church.

After a short prayer by the superintendent and singing of "Praise God from whom all blessings flow," the audience was dismissed with the benediction.

Brethren, pray for us in our work.

Yours fraternally, W. R. CARAWAN.
May 27, 1895.

Closing Exercises of Augusta Seminary.

Dear Recorder:—Miss Sarah K. Stancil, a young lady of Selma, N. C., who, after a thorough preparation, entered college and graduated, closed her school here the 15 h inst. We are glad to say she had success.

We are thankful that the day set apart was fair. But we are still more thankful that the Lord has placed within our own dear sunny land, our own dear State, such men as the Rev. C. S. Cashwell, who gave us a very able address, in which he impressed the importance of work; and for the Rev. Dr. J. N. Stallings, who, with his deep and sound understanding, proclaimed in bold and tender language woman's rights and duties. He dwelt especially on the great importance of her education and development, not that she might compete with men for positions that rob her of modesty, but for the good of mankind. I would to God that many more would come out in the fear of, and by the help of the Lord, and proclaim the truth on that subject as he did.

The Rev. Bennett, who came unexpectedly, and whom the writer invited to make a practical talk, just got beyond himself on the spur of the moment and did not stop at a talk, but gave us a very good speech that left an impression on all, and caused them to realize that all things should be done practically.

The recitations and declamations rendered by the school were very good, and the exercises at night were greatly enjoyed by all.

Fraternally, J. C. PACK.
Augusta, N. C., May 17, 1895.

A Sunday-school Rally.

Editor Recorder:—We had a general rally of the Sunday-schools of French's Creek township at the French's Creek Academy to day. It was a Union Sunday-school Convention organized four years ago by electing Dr. W. H. G. Lucas as President, Bro. C. B. Pridgen, Vice-President, and Bro. E. H. Anders as Secretary, and they have been so faithful in the performance of their duties that we have to day re elected them for the fourth time.

The President called on Rev. Wm. Brunt to open the exercises with religious service, which he did by reading the 100.h Psalm and prayer. The choir gave us good music.

The Secretary called the roll, after which the President called on the undersigned to make the welcome address, which was responded to by Rev. S. S. Etheridge in an appropriate and well directed speech.

The President then read the first query, What is teaching? This was ably discussed by Rev. Wm. Brunt.

The second query, Who shall teach us in Sunday school? was ably discussed by Rev. S. S. Etheridge and Rev. Wm. Brunt.

We adjourned to partake of one of the best dinners we ever saw, set on a long table in the grove, and the 400 or 500 present enjoyed it.

We again assembled at two o'clock, and after excellent music by the choir, the third query was read, Who shall attend the Sunday school? It was appropriately discussed by Bro. C. B. Pridgen and Dr. Lucas.

The fourth query was then read, What can be done to induce parents to attend Sunday school? was argued by Mr. S. M. King.

The fifth topic, Parental Responsibility, was discussed by Rev. S. M. Chaffin.

The sixth query, Who is responsible for the failure of the Sunday school? was considered by Bro. G. W. Corbett, Dr. Lucas and Rev. S. S. E heridge.

Then we had music by the choir and benediction by Rev. S. M. Chaffin.

Thus ended one of the largest and most interesting Sunday school Conventions that ever assembled in our section of the country, and I know, Bro. Bailey, you would have enjoyed very much to have been here and heard those discussions and the music led by Mrs. Ed. Andrews and Sister R. P. Allen.

May the good Lord impress the truths we have heard to-day, so indelibly upon our minds that we may go to work for the Sunday school cause as we have never before done. A. J. BORDEAUX.

Kelley, Bladen Co., May 25, 1895.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews; Rev. J. N. Stallings; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt; Rev. A. J. Bordeaux; Rev. W. B. Harrell; Rev. Thos. G. Wood; Rev. Samuel Saunders; Rev. G. M. Webb, Rev. S. C. Page, Rev. R. W. Weaver, Rev. C. W. Matthews; Layman T. H. Street; Rev. Claude E. Gower; Rev. W. R. Beach, Rev. J. W. Carter, D. D., Rev. W. F. Fry.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

A Few Notes on the Chowan.

It was necessary to omit last week the following notes sent by our traveling agent:

Dr. Overby is in his usual vigor, and was never more interested in work than now.

Our home was partly with Bro. Outland and partly with Bro. C. J. Woodson.

A dozen brethren will join in saying that when it came to real hospitality, Washington City wasn't in it at all.

Bro. T. E. Cross was the only member who was present at the organization of the Baptist church in Gatesville.

"Send on my delegates" could be heard on every hand; the only complaint I heard was from persons who were expecting more company than they received.

The speech of welcome by Bro. O. B. Williams, on the part of the church, was, if a Baptist Association needs a thing of that sort, just the thing it needed.

None of our young brethren know better how things ought to be done than Bro. C. S. Vann of Edenton. He is always present at his Association, and is sure to be responsible for some good work during the session.

Bro. A. W. Barfoot didn't want the time of meeting of the Association changed, and made, as he always does, a good, sensible speech against it, but the young brethren got him on the vote, and he accepted the verdict with his characteristic good nature.

Special mention was made in the Association of Bro. Josiah Elliott's faithful work in completing the church in Hyde county. Bro. Elliott is also much interested in female schools, but he does not talk so much publicly on this subject.

Flat River Union Meeting.

This Union will hold its next session with Bethany Baptist church, Person county, N. C.

On Saturday, the 29th of June, at 10 o'clock a. m., religious exercises will be led by Rev. G. T. Watkins; at 10:30 a. m., organization. After this, a discussion of the following practical subjects will take place:

1. What is the duty of parents to their children from an educational standpoint? W. L. Foushee and P. P. Hobgood.

2. What work can young Christians do in the cause of their Master, and how can they be induced to perform the same? Rev. T. B. Hill and Rev. P. H. Fontaine.

3. What is brotherly love as required of Christians? Rev. J. A. Beam and Rev. J. A. Stradley.

Sunday morning at 10 o'clock, S. S. lesson will be taught by T. H. Street. At 11 o'clock, the missionary sermon will be preached by Rev. J. S. Hardaway, Rev. J. E. Smith, Alternate.

E. T. WILLIAMS,
T. H. STREET,
G. W. WATKINS,
Committee.

South Yadkin Union.

The Union Meeting of the South Yadkin Association will meet with the church at Mocksville, Friday before the fifth Sunday in June.

It is hoped that all the churches will appoint delegates that will attend, and that all the ministers of the Association will be present.

A cordial invitation is extended to brethren, sisters and friends, not only of the Association, but generally to meet with us at that time. All who come will be cordially welcomed and gladly entertained.

We desire that many will come and that all who come, will come full of the Spirit. We devoutly desire a great and glorious meeting. Let all faithfully pray and faithfully work for it.

J. N. STALLINGS, *Pastor.*

*** *North Carolina Baptist* and *Charity and Children*, please copy.

Health and happiness are relative conditions; at any rate, there can be little happiness without health. To give the body its full measure of strength and energy, the blood should be kept pure and vigorous, by the use of Ayer's Sarsaparilla.

The Blue Ridge Inn,

MOUNT AIRY, N. C.

This elegant hotel is now open for the accommodation of summer visitors. Large, airy, well-ventilated and comfortable rooms, all recently overhauled and newly furnished, spacious parlors and verandas, electric bells in all rooms, hot and cold water on every floor, and the purest mountain water. One of the finest mountain views to be seen anywhere is presented from the windows of the hotel. The cuisine is first class and guests are guaranteed polite and careful attention. Get out of the over-heated city for a few weeks and come and let our pure mountain breezes wob back the bloom to the faded cheek and give the lusterless eye its old-time sparkle. Our service is first-class and our rates are reasonable.

For further particulars address J. K. Reynold, Proprietor.

DAVIS & WILEY BANK, Salisbury, N. C. Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company. Mr. Wiley died May 23, 1895. The proofs were forwarded June 3rd, and the Company's check in full settlement was sent July 13.

Yours truly,
(Signed) THOS. B. THAYER, Secretary.

P. S.—I consider Mr. Wiley's life insurance the best property that he had.
(Signed) KEMPER.

Some Facts About the So-called Normal and Industrial School at Greensboro.

The question was asked the Committee of the House on Education, What business have the private school men to interfere with the business of the State by coming before this Committee? We desire to present a few reasons for their action:

1. If the Greensboro school were kept full it could not educate five per cent. of the girls of the State. Who, then, must educate the others? Only the private (including denominational) schools, unless the State intends to destroy these schools and put these so-called normal female boarding schools in their places. Why, then, should the State establish a school or schools, almost exactly like the other boarding schools of the State, and in direct competition with them?

2 The main argument for this school is the silly gush that the State must try to do as much for the girls as it has done for the boys. Well, what has the State done for the boys? To-day at the University of North Carolina the boy pays his sixty dollars for his literary tuition, and his poor sister, whose imaginary woes have bedewed the land with tears, pays no more, and often not so much, in the private school. It has been heralded everywhere that the State pays from two-thirds to three fourths of the boy's tuition, while it does not and will not pay a cent for his sister. This is but the cry of the demagogue, for the stubborn fact stares every one in the face that the boy at the University has to pay his sixty dollars for literary tuition, and the State does not pay one cent of it (unless he gets a scholarship), and his sister pays the same amount for the very same kind of instruction in the high-class female seminaries. In both cases the large investments in buildings and grounds and apparatus are the gifts of private citizens to the cause of education.

3 But we must do something for the young women. Well, let us look at that side of the question. What will be the general effect upon the female schools of the State? This Greensboro boarding school, with its teachers paid by the State and its tuition given to the pupils, will tempt the cupidity of some parents all over the State. They will use the prices charged at Greensboro to beat down the scanty prices now charged in these schools; for while these schools charge now only $5 00 a month maximum tuition, and from that down to $1.50 a month, the actual cost to the State of the tuition at Greensboro is from $7 50 a month to $9 00. The result will be that private schools all over the State will be compelled to lower their prices or retire from the business. These schools are almost universally taught by young women, and these women have no other mode of living. They must continue. Though they labor now at less than one-fifth of the male salaries at Greensboro, they must toil on for still less than the small salaries they now receive. And in order that well-to do girls may be educated at Greensboro at the expense of the State, the young women of our State who now teach and must continue to teach more than nine-tenths of all the girls in the State, must have their salaries reduced. Nor is this the end. This demagogic cry will grow by what it feeds upon. Great Cæsar will grow fat and kick. The cry before our next Legislature will be "We must do ten times as much for our girls, you know," and the thousands of young women who are now doing the great teaching work for the girls must take less, and give, give, give. And all this in the name of doing something for the women. In God's name let all the young women teachers of the land rise up and cry out in the language of the Spanish proverb, "Deliver us from our friends that we may be able to fight our enemies."

But this diminution of the rewards of teaching will drive the best teachers from the profession, and there will be a rapid lowering of the grade of female education everywhere in the State except at the most prosperous centres.

Is the State ready for this sort of work? I believe not. Should she, then, compete with her women teachers? Were the Greensboro school made a strictly professional Normal and Industrial School, no cry would rise against it, but until it is made such, it will find strong and powerful enemies who will not down at the threats of the lobbyists. We need no more female seminaries now, but we want a training school for teachers and for industrial students. Every pupil at Greensboro should be one who has determined to be a professional teacher or to devote herself to industrial pursuits. No one else has any business there. The classes for practice and instruction should be made up of girls from the various counties who intend to be teachers, but who are not able to educate themselves. This is the kind of school recommended by the Teachers' Assembly.

[Published during the Legislature of 1893.]

Palmetto Notes.

Notwithstanding court injunctions against the dispensary and registration laws, and the confusion resulting therefrom, despite the cry of "hard times" and want of money, the Palmetto State is "marching on."

Greenville has four new cotton mills in course of construction. Pelzer, fifteen miles southwest on the C. & G. R. R., with its mammoth mill employing 1,300 hands, is doubling its plant. The new mill, a five-story brick building, will be run by electricity, and will employ for 1,900 to 1,600 hands.

Piedmont, between Greenville and Pelzer, already has one of the largest mills in the South, but not to be behind, are building an extension of Mill No. 2, 138 by 100 feet, four stories, which will add 16,000 to the 48,500 spindles now running. This means the employment of hundreds of hands in addition to the 1,200 already employed, and an addition of several thousands of dollars to the $15,000 paid monthly. A large force are at work outside the mills digging down a hill to make room for the extension and in making brick. Every man employed is told if he uses a profane word he will be dismissed. Would that all employers would thus look after the moral conduct of their employees!

Nor are the spiritual interests of the people overlooked (I speak now of Piedmont) The Presbyterians, Methodists and Baptists have each beautiful and commodious houses of worship with a seating capacity of 2 500 for a population of 3,500 Between the pastors and membership of the different churches there exists a fraternal feeling and a spirit of co operation. Just now we have a protracted meeting in progress at the Baptist church led by a Baptist evangelist, who is not ashamed of the distinctive principles of Baptists, yet Pastors Stewart of the Presbyterian church and Dunlop of the Methodist church with their people are working with us and sharing in the blessing. We have received thirty five for baptism and ten by letter since the meeting began. Last night a large number, many of them men, came forward for prayer and instruction, and we are expecting to welcome many more to Christ and the church. But Sublett preaches the Word in simplicity and with power. He is free from sensationalism, and a safe advisor in the inquiry room, which cannot be said of all evangelists.

Pastors needing help would do well to write to Rev. R. A. Sublett, Summerton, S. C.

J. B. MARSH

Piedmont, S. C., May 15, 1895

Buckingham's Dye for the Whiskers does its work thoroughly, coloring a uniform brown or black, which, when dry, will neither rub, wash off, nor soil linen.

Literary.

An account of life and work in the largest powder mills in the world, the du Pont works at Wilmington, Delaware, with the story of historic explosions and with pictures covering all the points of interest, will appear in *McClure's Magazine* for June.

Much interest will be felt by the public in the return of Rudyard Kipling to India. He has just agreed to furnish a regular contribution to *The Cosmopolitan Magazine* for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for *The Cosmopolitan* will attract the widest attention, both here and in England. Perhaps the most beautiful series of pictures ever presented of the Rocky mountains will be found in a collection of fourteen original paintings, executed by Thomas Moran for the May *Cosmopolitan*. To those who have been in the Rockies, this issue of *The Cosmopolitan* is a souvenir worthy of preservation. This number contains fifty two original drawings, by Thomas Moran, Oliver Herford, Dan Beard, H. M. Eaton, F. G. Attwood, F. O. Small, F. Lix, J. H. Dolph, and Rosina Emmett Sherwood, besides six reproductions of famous recent works of art, and forty other interesting illustrations—ninety-eight in all. Though *The Cosmopolitan* sells for but fifteen cents, probably no magazine in the world will present for May so great a number of illustrations specially designed for its pages by famous illustrators. The fiction in this number is by F. Hopkinson Smith, Gustav Kobbe, W. Clark Russell, Edgar W. Nye, and T. C. Crawford.

By irrigation 25,000,000 acres are made fruitful in India alone. In Egypt there are about 6,000,000 acres, and in Europe about 5,000,000 acres. The United States have just begun the work of improving waste area and have already about 4,000,000 acres of irrigated land.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—*Melancthon.*

Your daily meals

can do you no good when your stomach and digestion are out of order! The food you eat does not make so much difference as *the way it is digested.* When in health you can eat almost anything, but when sick the most delicate dishes cause disgust!

'Brown's Iron Bitters

is the best remedy for *stomach troubles and indigestion* you can take. It has been tried and proven for many years. It will surely cure *you.* **Brown's Iron Bitters** does not injure the teeth or cause constipation, *as all other iron medicines do.* If your stomach troubles you, it's **Brown's Iron Bitters you need!** Do not try it as an experiment merely, for many, many sufferers have told us of dyspepsia cured—health restored—*you need not doubt!*

The Genuine has the Crossed Red Lines on the wrapper.

All Druggists and General Storekeepers sell it. But get the genuine—

BROWN CHEMICAL CO., Baltimore, Md.

Is It I?

"Laborers wanted!" The ripening grain
Waits to welcome the reaper's cry;
The Lord of the harvest calls again;
Who among us shall first reply:
"Who is wanted, Lord? Is it I?"

The Master calls, but the servants wait;
Fields gleam white 'neath a cloudless sky,
Will none seize sickle before too late,
Ere the winter's winds come sweeping by!
Who is delaying? Is it I?

—*Southern Christian Advocate.*

Read: Matthew vii, 24, to ground your hope firmly; Mark x, 48, to encourage you in the face of ridicule; Exodus ii, 1-10, to illustrate God's care of children; Matthew vii, 7-14; Luke xi, 1-13; Mark vii, 24-30; Luke xviii, 1-14, for arguments against disbelief in prayer; Matthew xviii, 1-14, followed by 2 Kings iv, 18-37, for comfort in the loss of children; 2 Corinthians iv, 6-18, and John xiv, in failing health; the fifty-first Psalm for a truly penitent sinner; Matthew vi, 25-24, to one who doubts God's love; the ninety first Psalm in anxiety over absent ones.—*C. S. Robinson, D. D.*

A coquette is a young lady of more beauty than sense, more accomplishments than learning, more charms of person than graces of mind, more admirers than friends, more fools than wise men for attendants.—*Long fellow.*

No man can pass into eternity, for he is already in it.—*Canon Farrar.*

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under reasonable conditions. Do not say it can not be done. 'till you send for 120 page catalogue of DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Nashville, Tenn. This college is strongly endorsed by bankers and merchants all over the United States, as well as Foreign Countries. FOUR weeks by Draughon's method of teaching book keeping is equal to TWELVE weeks by the old plan Special advantages in Shorthand, Penmanship and Telegraphy.

Cheap board. Open to both sexes 36 states and territories now represented. Write for 120 page catalogue, which will explain "all:" Address J. F. Draughon, Prest., Nashville, Tenn. (Mention this paper.)

N. B. This college has prepared books for "Home Study," book keeping, penmanship and shorthand.

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Wanted, for office work (on salary, in most every county in the south and west, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $31.00 to $60. 0 a month.

Chances for rapid promotion GOOD. Must deposit in bank cash, about $ 00.00. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

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The grandest and *fastest selling* book ever published is
DARKNESS AND DAYLIGHT
or LIGHTS AND SHADOWS OF NEW YORK LIFE
By Helen Campbell, and Supt. Byrnes, with Introduction
By Rev. Lyman Abbott.
It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from *flash-light photographs of real life.* Ministers say "*God speed it.*" Everyone laughs and cries over it, and Agents are selling it by *thousands.* 1000 more Agents wanted—men and women. $100 to $300 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

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Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

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ARMSTRONG & McKELVY, Pittsburgh
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ECKSTEIN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville
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MORLEY, Cleveland
MISSOURI, St. Louis
RED SEAL St. Louis.
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UNION, "

Common Sense

dictates that you use materials when painting that you know something about. Pure White Lead and Pure Linseed Oil are and have been the standard for years. You know all about them; if you don't your painter does. To make sure, however, examine the brand (see list).

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Proprietor,
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We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

The Christian Endeavor,

16 page monthly. One year trial
10c.
Secretary of society free if they send names of members. BOX A., Plainfield, N. J.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 21, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro...	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	6 00 a m
Leave Wilson....	2 03 p m	11 03 p m	
Leave Selma.....	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence..	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson....	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 20 a m
Leave Magnolia..	4 16 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 21, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma.	12 32 a m		
Arrive Wilson ...	1 20 p m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 p m		9 40 p m
Arrive Wilson ...	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson....	1 30 p m	11 32 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro..	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon...	3 30 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.27 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 5.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 9 00 a m, and 4.10 p m. Returning leaves Clinton at 7.30 a m, and 10.40 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

R · I · P · A · N · S
ONE GIVES RELIEF.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 86. Daily.
Lv Greensboro...		1 53 a m	10 15 a m
" Elon College..		2 30 a m	10 48 a m
" Burlington ...		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 22 a m	11 37 a m
" University ...		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun	.....
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 43 p m
" Selma.....		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily	No 11. Mix daily	
Ar Greensboro....	7 20 p m	8 23 a m	
" Elon College..	6 41 p m	7 46 a m	
" Burlington ...	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 50 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City....	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville...	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 52 p m
" Durham	4 45 p m	6 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City....	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville...	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv ..... Raleigh	Ar	7 30 a m
6 10 a m	" ..... Durham	"	8 20 a m
8 32 a m	" ..... Greensboro	"	9 55 p m
10 15 a m	" ..... Salisbury	"	7 53 p m
11 09 a m	Ar ..... Statesville	Lv	7 05 p m
12 30 p m	" ..... Hickory	"	5 56 p m
3 52 p m	" ..... Asheville	"	2 16 p m
4 35 p m	Ar ..... Hot Springs	Lv	11 43 a m
No 65. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv ..... Winston Salem	Ar	6 25 a m
7 50 p m	Ar ..... Mocksville	Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

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No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

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J. M. CULP, Traffic Man'r, Washington, D. C.

Woman's Missio

President Woman's C
Carolina, Miss FANNIE
Secretary, Mrs. J. A.

Two new narrative
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Miss Fannie E. Hec

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Missions. Our

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Two new narrative leaflets, telling of the work of the Home Board, have been published and will be sent free on application to Miss Fannie E. Heck, Raleigh, N. C.

Now that the annual meeting is a thing of the past, the most important question is how to carry out the recommendations and resolutions made there.

To fully understand the importance of these resolutions, it should be borne in mind that each Board, sometime before the meeting, presents a set of recommendations, giving in succinct form the lines of work on which they think the Womans' Missionary Union can work most effectively and most effectually aid the general work they have in hand. These, together with some practical recommendations as to methods of working from the Executive Committee of the Womans' Missionary Union, are separately submitted to the annual meeting, are discussed fully and at length, and when adopted by that meeting become the basis, or we might say, the great frame to be filled in during the year.

Thus the Boards of the Convention give the work, the Executive Committee tell how it may be done, but the doing depends on the hearty participation in this work and in these methods by every individual Society and every individual of every Society.

The recommendations given in full in this column must, therefore, be of the highest practical interest to each Society.

What shall be North Carolina's part in this work?

***

As has been said, the only decidedly new feature of the recommendations of the Foreign and Home Boards is that the Union was asked to give a definite amount, the Foreign Board asking the Missionary Societies of the Southern Baptist churches to give $30,000 to the work this year, the Home Board asking for $25,000, an aggregate amount of $55,000!

Yet no one in the annual meeting seemed surprised or drew a long breath; and so far as we heard not a doubt was expressed but that the Societies would reach this large sum. On the contrary, more than one was heard to say that she believed they would go beyond it. The amount given this year to these objects was $44,459 25; so that the increase asked is something less than seven thousand dollars.

Some one will ask, What shall be North Carolina's part in this work?

***

After, by unanimous vote, these recommendations had been adopted, a suggested apportionment was made among the States, each State represented being, of course, at liberty to object. No one objected, and the suggested apportionment stood approved. Notice, please, the word *suggested*. No one *pledged* anything for any one. They only recognized the justice of each State being asked to bear a fair share of the increase asked for, their ability being judged by a review of what each had given every year since the beginning of the Union. Had we space, it would prove interesting to compare the amounts given by all the Societies of the States last year, with what they are asked for this year. Let a few examples suffice: Maryland gave $2,112 57 to Foreign Missions; this year her Societies are asked for $3,400. Texas gave $2,359 to the same object, and is asked for $2,700. South Carolina gave $3,752 89, and is asked for $4,400. Virginia $4,433 97, and is asked for $4,700.

For Home Missions some of last year's amounts, and this year's asked for increase, are: Maryland, $4 142 20; asked for, $4 250. Missouri, $1,524 09; asked for, $1,650. Georgia, $2,501.64; asked for, $2 650.

But what of North Carolina?

***

Slowly we came to the re-statement of the fact that North Carolina Societies fell behind this year the amounts given for three years previous. We do not like to state this painful fact again, but nevertheless it faces us. Here are the statements of the amounts reported to the Home and Foreign Boards since we joined the Union in 1891:

FOREIGN MISSIONS.

1891	1892	1893	1894	1895
1,150.75	1,806 29	2,781.10	1,996.36	1,583.04

HOME MISSIONS.

1891	1892	1893	1894	1895
$464 72	890 49	1,287.15	1,583 96	863 16

***

It therefore appears that last year the North Carolina Societies gave $1,583 04 to Foreign Missions and $863 16 to Home Missions. In the suggested apportionment they are asked to give this year $1,950 to Foreign Missions and $1,000 to Home Missions, a total increase of $553 80 to these two objects.

***

We do not suppose that there is a member of a Society anywhere who does not believe we can make this small increase, remembering that the amount asked for is the *total amount*, and to include the Christmas Offering for China, the Week of Self Denial, should one be proposed for Home Missions this year as last, or any other plans that may be proposed by the Union.

But to raise this amount means an increase in the contributions of every Society. Shall North Carolina bear her share?

***

One word more and we are done. Though there are other features of the recommendations, such as a Mission Day in Sunday-schools and the Week of Prayer, which we would like to mention especially. This one word more is about a feature of the work that the recommendations from their very nature, coming as they do from the general Boards, do not mention. We mean State Missions. Our Societies have in the past given far too little to this great object. Should we not and shall we not give this year as much to State Missions as we are asked for, for Home Missions, or in other words, a thousand dollars?

Recommendations.

PREAMBLE.

As Woman's Missionary Union is auxiliary to Southern Baptist Convention, and carries on its work in co-operation with the Boards of the Convention, the following recommendations from the Home, Foreign and Sunday-school Boards, and Executive Committee, W. M. U., are presented:

HOME BOARD.

1. We would suggest that Woman's Mission Societies aim to raise $25,000 for Home Missions during the year, this sum to cover all special efforts, viz: Frontier Boxes, Self-Denial Week, etc., etc.

2. The boxes sent to our missionaries are most helpful to them in their work. While the Board rejoices in their increasing number and value, there is room for more. Let the good work be continued.

3. We especially invite attention to the work among the foreign population—the Mexicans in El Paso, Texas, and New Mexico; among the Germans in Baltimore, Louisville, St. Louis, Kansas City and Oklahoma; among the Cubans in Havana and Florida, and among the Chinese in our great cities. These are the heathen at our doors—a needy and constantly increasing class.

4. The work for colored women and children about our homes is increasing in interest. We desire that it should be fostered by every means in the power of our Christian women.

5. As an aid to interesting the young in missions, we would commend S. S. Missionary Day to Woman's Mission Societies, asking their active co-operation with the S. S. Board in making it a success.

FOREIGN BOARD.

1. For the Christmas Offering for 1895, we recommend the further extension of the work in the great Empire of China, which during this year God has opened up as never before.

2. That the sisters in their missionary societies endeavor to raise during the year $30,000 in aid of Foreign Missions, this sum to include the results of all special efforts, such as Christmas Offerings, etc.

3 That the Woman's Missionary Union be requested, in connection with the Sunday-school Board, which has this work in charge, to lend their valuable aid toward making a grand success of the "Missionary Day" in our Sunday-schools.

SUNDAY-SCHOOL BOARD

1. That the Missionary Day in the Sunday-schools, which proved so successful last year and which brought into the treasuries of the Home and Foreign Boards so large a sum of money, be made a subject of special attention on the part of the W. M. Societies this year.

1. That more emphatically than ever before the ladies emphasize the value of our Convention Series of Sunday-school Helps, as the best agency for inculcating and developing the missionary spirit in the children of our schools; also as greatly aiding in Band work.

3. That they also urge on the Superintendents of the Sunday schools the importance of having the whole school study the missionary lessons on fourth page of *Kind Words*, as well as the missionary lessons in the quarterlies.

4 That they take into their favor, examine into the merits and press the circulation of the *Young People's Leader*, as embodying for young people the same missionary features which make *Kind Words* so helpful to the children.

EXECUTIVE COMMITTEE, WOMAN'S MISSIONARY UNION.

1. Believing that through the influence and power of the Holy Spirit great things can be accomplished for the Lord, we suggest that the first week in January, 1895—the World's Week of Prayer—be observed by the Woman's Mission Societies with special reference to the guidance of the Spirit in the extension of interest in missions; and to make our prayers more specific, that the Mission (Prayer) Card be more generally used.

NOTE.—If providentially prevented from observing this first week of the year, that another time be appointed and observed.

2. As the *Foreign Mission Journal*, *Our Home Field*, the publications of the Sunday-school Board at Nashville and the Maryland Baptist Mission Rooms, and religious State papers give the necessary information about the work of the various Boards; therefore, let special effort be made to increase the subscription lists of these publications, so that by the reading of them we may give and pray more intelligently.

3. That the recommendations of Foreign and Home Boards asking for total collections from Woman's Mission Societies of $30,000 and $35,000 respectively, be heartily commended; and we further suggest to give definiteness of aim, that these sums be apportioned among the States.

4 Believing that in the young people is our future strength, we earnestly recommend that the work of organizing Mission Societies and Bands among young women, girls, and boys be vigorously prosecuted. That Central Committees appoint one of their number or elect one to be of their number to take charge of this work in each State.

5. Encouraged by the enthusiasm with which the work of Self denial was entered upon and the results following, it is again recommended that a week of Self-denial be observed by the Societies.

6. That Mothers' Meetings and Industrial Schools be organized among foreign population and colored women and children; and that Sunday-schools be instituted for the Chinese wherever found, whether there be one or more.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

The Indian.

BY REV. ELIAS DODSON.

I dwell in the tempest, I'm rocked by the storm,
No pillow of luxury come I to crave,
Sole lord of the brute in whose furs I am warmed;
O pity the red man, ye sons of the wave!
Ere the wide spreading ocean now rolling so blue
Your forefathers bore from afar to our shore
These forests comprised all of pleasures we knew;
O pity the red man thus happy no more!
Ye dwell at the fountains of mental delight
Where streams intellectual deliciously roll
And where the rich banquets so freely invite;
O pity the red man, he, too, has a soul!
Go teach him that name to Christians so dear,
Your passport to mansions of glory on high,
That name which supports you in death without fear,
Declare to the red man, and teach him to die.

Elias Dodson, now in heaven, was known from one end of the State to the other as one of the godliest of the Master's servants. He took it as his life-mission to carry the gospel to the Indians, and there never was a better friend of the Red Man. He studied their traits, learned their language, and compelled their love by his noble devotion.

Taken all in all, we have never known a holier man than Elias Dodson.

The foregoing lines of poetry by Bro. Dodson were sent to us by a friend, and are now published for the first time.

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Mason, Richmond, Va., has a cure for this dreadful disease that surpasses all other methods in rapid healing and permanent cure. It will not be worth while, however, to write to the Doctor unless you are tired of quack medicine and so-called cancer doctors who use knives or plasters. Dr. Mason does not compete with such. His remedy is painless and soothing, and the only one suitable for the aged or weak. The relief is immediate and the cure rapid. It seeks out the disease growths and destroys their vitality, causing the cancer to pass away, leaving only an ordinary healthy sore, which rapidly heals.

Dr. Mason has two methods of treatment—"Home Treatment" and "Personal Treatment." "Home Treatment" is for cases where the patients can be cared for at home without any other cost than the medicines, fully as well as to go to Richmond for "Personal Treatment," by the Doctor. The cost for "Home Treatment" is less than half the cost of "Personal Treatment," and for those who can be cured in a few weeks. When writing, describe the case fully, and direct letter to Dr. Scott Mason, 700 E. Clay Street Richmond, Va.

The Mole Disgusted.

Dr. J. P. Stelle says, in the Fort Worth *Gazette*, that he has always been able to drive moles away from his garden by a very simple method, now to be described. Open small holes in the tunnels here and there and pour in a little cheap molasses. The molasses gums the fur of the animal, engenders disgust, and causes it to transfer its operations to more cleanly localities. Coal tar would probably be better than molasses, though more expensive and less convenient. One good application of the molasses has usually driven the moles away for the season.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

A Burning and a Shining Light.

IN MEMORY OF DR. JOHN A. BROADUS.

"A burning, shining light" hath sped
Across our earthly sky;
He walked with God, and upward fled
In peace to dwell on high.

As preacher, teacher, author, friend,
The way he led he trod,
While taking counsel to the end
Of Christ, the Son of God.

Discerning truth and men, he spoke
His message, never failing,
Like Jacob 'neath the angel's stroke,
He struggled long, prevailing.

Upon his spirit heavenward turned
Fell sweetest grace like dew;
His "thoughts that breathed and words that burned"
Made oldest truths look new.

We dreamed that many a smiling year
Should many a charm inspire;
When, lo, the mandate loud and clear,
Was shouted, "Come up higher."

While oft unbidden tears do start,
And oft doth doth bleed our wound;
How fondly beats each brother's heart
To know that thou art crowned!

There beauties ever vernal greet
Thy spirit clothed in love:
We press thy path, and pledge to meet
Thy ransomed soul above.

—D. W. Gwin in Religious Herald.

Mistress: What have you marked that "T. M." on all your pies for Norah? Norah: Sure ma'am, that's to tell th' mince pies from the apple pies. "T. M." on th' mince pies is "'tis mince," and "T. M." on th' apple pies is "'taint mince,"—so I kin tell 'em ma'am, without cutting 'em.—*Boston Budget.*

Do You Feel Irritable?

Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage and is an invigorating tonic, soothing to the nerves.

SCHOOL BOOKS BY MAIL
Everything you want
—At one Place—
no delay—Lowest Prices.
ADDRESS
NORTH CAROLINA BOOK Co
E. G. HARRELL, Manager
RALEIGH, N. C.

Special Feature
—IN—
Dress Goods.

We have begun a special sale of Dress Goods at 50c. in the dollar.

The majority of these dress goods are the last shipments this season, being duplicates of the goods lost on the ill fated steamer Elbe.

They were duplicated by the manufacturer without our advice, and arriving late, were offered at such prices that we accepted them and are able to offer them at just half their original price.

Estimates for making up will be furnished by our Dress making Department.

By this arrangement one can obtain fine dresses at even less prices than cheaper and medium priced goods.

THESE DRESS GOODS . .

are entirely separate from the regular dress goods department, being upon our second floor, so when writing for samples kindly mention that they are wanted from this lot.

W. H. & R. S. Tucker & Co.
RALEIGH, N. C.

CRIPPLES, Ladies and girls, if you want a Fancy Driving BICYCLES, Address CHICAGO CRIPPLE CO., Kinzie & Jefferson Sts., CHICAGO, ILL.

INSTANT RELIEF
for all
afflicted with
TORTURING
SKIN DISEASES
in a Single
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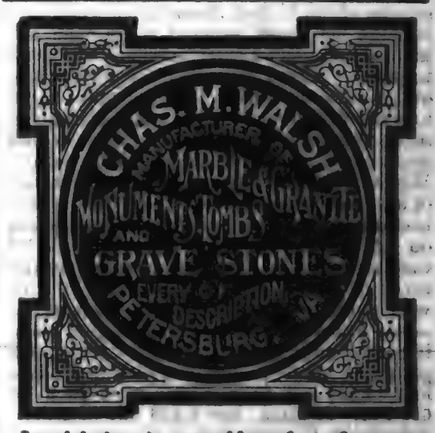
CUTICURA WORKS WONDERS, and its cures of torturing humors are simply marvellous.

Sold throughout the world. British depot: NEWBERY, 1, King Edward-st., London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
Newton, N. C.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m; New York 4.03 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.36 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8 00 p m; also at Monroe for Chesterville, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace dining room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, S P A, Raleigh, N. C.

JNO. K. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
H. ST. JOHN, Vice-President.

NEWS SUMMARY.

North Carolina.

Mr. Van Vracker, an elderly married man hailing from North Dakoto, has been called to succeed Mr. L. A. Coulter of the State Y. M. C. A. He is said to be a man of energy.——The State Democratic Execu Committee has aroused considerable feeling among the anti free silver men of that party by issuing a call to all people to join in with it in a fight for free silver coinage at 16 to 1. The silver fever is running so high that many predict a quick and decided revulsion. ——A young man near Asheville became so dangerous while under the influence of liquor recently that one of his friends shot him fatally. Judge Norwood was so drunk at Lumberton that court could not be held. This is shameful. He ought to be impeached; and all good men should refuse to vote for any man who is not temperate.——Another large cotton mill will be built at Graham. A large mill near Monroe has been put up for sale on account of mortgage. It has paid fairly well.——Rev. Thomas Dixon, Jr., will preach at Elon College commencement June 12. He will lecture at Mt. Airy that night.——Rev. W. F. Walker of Brown Summit, once prohibition candidate for Governor, died May 27. He had been editor of the *Christian Sun* and later of a prohibition organ.——Four men were killed and two dangerously scalded by explosion of a saw mill at Downsville, Caldwell county, May 28 ——A dime Savings Bank will be established at Raleigh in the near future. It is well backed.——The session of the United States Circuit Court at Raleigh last week brought more than 500 moonshiners and illegal retailers of liquor together. There were 350 defendants; the others were witnesses. An unusually large number were found guilty. A statement is made that nine-tenths of the crime in this State can be traced to this class of people. We notice they tried to blow up the house of an aged couple near Concord last week, because the latter were suspected of telling on them.——Through the enterprise of the three leading railway systems running through this State, our resources will be well exhibited at the Atlanta Exposition. ——The official war figures are just coming out, and North Carolina takes the place of honor in number of killed. She lost 14 523 out of a white population of 629.942; Virginia lost 5,328 out of 1,047,-299; South Carolina lost 9,187 out of 412,-320; Georgia lost 5,553 out of 591,550; Mississippi lost 5,807 out of 353,899; Louisiana lost 9,714 out of 357,456 ——A new roller mill will be put up at Rutherfordton.——A new post office, Gombroon, has been established and a Baptist preacher, Rev. Mr. Tyson, is postmaster.——At the Episcopal Council at Fayetteville last week the fiftieth anniversary of the elevation of Rev. Bishop Watson to the priesthood, was celebrated. ——The Women's Foreign Missionary Society of the North Carolina Methodist Conference convened in annual session at Fayetteville last week. Report of Secretary showed $3 962 93 raised last year.——The orthodox Jews of Wilmington have organ ised and dedicated a new synagogue ——New divisions of the Naval Reserve have been organized at Elizabeth City, Morehead City and Kinston.——The Normal and Industrial School of Greensboro will add a wing at each end of its main building.——The Oxford Orphan Asylum is enlarging; and the Odd Fellows contemplate expending $17,000 for additional buildings for their Asylum at Goldsboro.——$4,000 000 has already been expended on the Vanderbilt estate at Biltmore, and $2,000,000 more will be.——Plans are on foot for the reorganization of the C. F. & Y. V. Railway.——Judge Walter Clark and Dr. S. B. Weeks are engaged in completing the work of collating and publishing the State "Colonial Records." ——On account of the new assignment law, papers have been issued with a view of declaring void the assignment of Col. J. W. Alspaugh, involving $40 000 If this suit is sustained, others will follow.——The Supreme Court has marked out a new course for applicants for law license. The principal change is that in place of seven or eight volumes, costing $6 each, there has been substituted the three volumes of "Ewell's Essentials," costing $2 each. These contain all of the displaced eight volumes which is not obsolete.——Four young men, representing some kind of a new heathen sect, have arrived in New York and are on their way to Mitchell county, this State, with the purpose of establishing their order; so it is reported in a Northern paper

In General.

There was a notable gathering of distinguished men at Chicago May 30th at the unveiling of a monument to the Confederate soldiers. North and South were well represented.——Earthquakes in Vermont were the occasion of considerable alarm May 29th, 30th; but no damage was done.——Two young white men were lynched in Illinois May 24th for criminal assaults. A young negro in Maryland under sentence of death was lynched May 28th.——It is reported by telegraph that an extraordinary session of Congress will be called in October to provide for raising revenue to carry on the government.——100 000 idle people walk the streets of New York City, and half of them are fed by charity. The usual fresh air, free ice and free-milk funds for poor children are being raised; also there are persistent efforts to provide work for those who want it. 150 000 idle people are said to exist in Chicago.——The anti-lottery test case before the Supreme Court has been decided against the lotteries. The Geary Chinese Exclusion law has been found constitutional, and will be enforced.——The new State of Utah has framed its Constitution by convention, and will submit it for popular approval in November. It forbids polygamy, but permits women to vote and hold office. The State of Wyoming also allows this.——The striking West Virginia miners have resumed work.——The massacre of more than 30 negro colonists in Mexico is reported. They are in the power of Mexicans, and are killed in efforts to escape to this country.——Oscar Wilde has been found guilty in English Courts of heinously immoral conduct and sentenced to two years at hard labor.——Russia compelled Japan to relinquish her well-won hold on the Chinese mainland, and now the little island of Formosa, ceded by China, has asserted her independence and will make Japan go to war to hold her.——A dreadful disaster at sea was reported last week. A dispatch from Mazatland, Mexico, by way of Galveston, Texas, reports that the steamer "Carolina" ran upon a reef in a storm, her boilers thereupon exploding, the ship going down with more than 100 persons lost, a few being saved. The captain went down with his ship, having shown remarkable coolness.——The Cuban insurrectionists are not making any headway.——The United States civil service laws have been extended so as to cover all chiefs of division in the Department of Agriculture and all revenue officers except deputy collectors. The civil service laws do not amount to much, because they are not hard to be evaded.——Eugene V. Debs has lost his appeal to the Supreme Court, and with his fellows will go to jail ——Superintendent Byrnes of the New York police system has resigned. This is considered a victory for Dr. Parkhurst, who will not go to Europe to rest. Byrnes was the master of a great detective system, but repeated attacks on the character of his captains destroyed confidence in him. It will be hard to replace him.——The wages of about 20.000 workers for the Carnegie Iron works at Pittsburgh, Pa., have been increased ten per cent——It is estimated that $107,000,-000 is now invested in cotton mills at the South, and $12 000.000 in projected mills. The amount in 1880 was $21.900 000; in 1890 $61,100,000 ——Pennsylvania has a compulsary education law for children between eight and thirteen years of age.

Union of the Sandy Creek Association.

The Union Meeting of the Sandy Creek Association will convene with the May's Chapel church, Chatham county, on Friday before the fifth Sunday in June.

Introductory sermon on Friday 12 m., by Rev. C. J. F. Anderson.

First query: What is a church, and what are the objects of its organization? A. K. Scotten, J. L. Smith, D. K. Sears.

Second query: Which is the greater sin, that of omission or that of transgression? S. Gilmore, C. N. Barrett, G. W. Harman.

Third query: The importance and value of our denominational literature in our churches. O. T. Edwards, L. R. Dixon, J. J. Douglass.

Fourth query: How may the churches maintain an evergreen Sunday School? J. R. Weatherspoon, D. L. Webster, W. H. H. Lawhon.

The pastors of the Association are earnestly requested to attend this meeting

COM

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Lexington ch. Liberty, $1.00; J P Steward, Henderson, N C, 5.00; Bethel ch, Mt Zion (Associational Missions), 83c; Grassy Creek ch, 6 35; Lea-Bethel ch, Beulah, 2.21; Chowan Association. 75.77; Eureka ch, 2 60. Total, 93.76. Previously reported, 938.40. Total this year, 1.032.16.

Foreign Missions—Shiloh church, Eastern, $1.25; W M S, Elizabeth City, 3.40; Ditto, Mt Tabor ch, W Chowan, 4.58; Ditto, Lexington ch, Liberty, 1.70. Ditto, Aberdeen ch, Sandy Creek, 2.35; Bethel ch, Mt Zion, 2 34; South Side ch, Wilmington, N C, 6.00; Sunbeams, First ch, Durham, 4 00; Mt Pisgah ch, Mt Zion, 10.00; W M S, Youngsville ch, 1.60; Chowan Association, 56.18; W M S, Wakefield ch, 10.00; Mt Adar ch, Mt Zion, 7 09; Cane Creek ch, ditto. 70c; W M S, Tabernacle ch, Raleigh, N C, 6.45. Total, 117.64 Previously reported, 2,811.45. Total this year 2,929 09.

Home Missions—W M S, Roanoke ch, West Chowan, $1.00; Ditto, Lexington ch, Liberty, 1.00; Ditto, Elizabeth City ch (Self Denial offering), 5.25; Grassy Creek ch, 8.60; Mt Pisgah ch, Mt Zion, 3.00; Chowan Association, 42.19. Total, 61.04. Previously reported, 2,101.71. Total this year, 2,162.75.

Education—Berea ch, Chowan, $6.00; Yeopim ch, ditto, 2.50; Chowan Association, 48.54; Mrs C W Scarborough, Murfreesboro, 1.00; S S, Asheville ch, 15.00; Buckhorn ch, West Chowan, 22.60; New Friendship ch, Liberty, 3.42; Jonesboro ch, Sandy Creek, 1.00. Total, 100 06. Previously reported, 954.99. Total this year, 1,055 05.

Orphanage—Mrs Scarboro's Infant Class, Murfreesboro, $1.00. Previously reported, 432 49. Total this year, 433 49.

Ministerial Relief Fund—New Friendship ch, Liberty, $3.60; Mt Pisgah ch, Mt Zion, 2 50; Warren Plains ch, Tar River, 1.19; Ditto, S S, ditto, 1.00. Total, 8.29 Previously reported, 158.15. Total this year, 166.44.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, June 1, 1895.

Baptist Young People.

There will be 1,500 young people at the B. Y. P. U. at Baltimore, July 18-21. I have arranged for half fare rate over all the principal roads in North Carolina, and thence to Baltimore.

All who want to go to the greatest and most enthusiastic gathering of Baptists since the day of Pentecost, write for information, &c. All who go to this gathering will find it an inspiration ever afterwards.

C. S. BLACKWELL,
Transportation Leader.

Elizabeth City, N. C.

Rev. W. R. Beach changes his address from Taylorsville to King's Creek; Rev. J. B. Soloman, D D, from Hawesville, Ky., to 173 Eugenie St., Chicago.

Prof. Logan D. Howell of Goldsboro has been elected Superintendent of Raleigh Graded Schools *vice* Prof E. P. Moses resigned.

Bright's Disease.

BUFFALO LITHIA WATER

In PARIS.

Eminent Parisian Physicians order **BUFFALO LITHIA WATER** specially for Uric Acid Diathesis, Bright's Disease, Gout, Rheumatism, etc.

Dr. Thomas H. Buckler,
of Paris (formerly of Baltimore), Suggester of Lithia as a Solvent for Uric Acid, says:
"Nothing I could say would add to the well known reputation of the
BUFFALO LITHIA WATER
"I have frequently used it with good results in Uric Acid Diathesis, Rheumatism, and Gout, and with this object I ordered it to Europe, from Baltimore. **Lithia is in no form so valuable as where it exists in the Carbonate, the form in which it is found in the**
BUFFALO LITHIA WATER
G. Halstead Boyland, A. M., M. D.,
of the Faculty of Paris and University of Leipsic
"In cases of **Bright's Disease** in which **albumen in the urine reached as high as fifty per cent.**, I have known it under a course of
BUFFALO LITHIA WATER
gradually diminish and finally disappear; at the same time other alarming symptoms were relieved and the sufferers restored to health."

Dr. Wm. A. Hammond,
Washington, D. C., Surgeon-General U. S. Army (retired).
"I have for some time made use of the
BUFFALO LITHIA WATER
in cases of affections of the **nervous system** complicated with **Bright's Disease of the Kidneys** or with a **Gouty Diathesis. The results have been eminently satisfactory."**

Dr. Alfred L. Loomis,
Professor of Pathology and Practical Medicine in the Medical Department of University of New York:
"For the past four years I have used
BUFFALO LITHIA WATER
in the treatment of chronic Bright's Disease of the Kidneys occurring in Gouty and Rheumatic subjects with marked benefit."

Dr. Wm. B. Towles,
Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia:
"I feel no hesitancy whatever in saying that in **Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all diseases of Uric Acid Diathesis, I know of no remedy at all comparable to**
BUFFALO LITHIA WATER
"I have witnessed decided beneficial results from its use in **Bright's Disease of the Kidneys,** and have great confidence in it as a remedy in certain stages of this disease."

Dr. Graeme M. Hammond,
of New York, Professor of Diseases of the Mind and Nervous System, in the New York Post-Graduate Medical School and Hospital:
"In all cases of **Bright's Disease of the Kidneys,** I have found
BUFFALO LITHIA WATER
of the greatest service in increasing the quantity of urine and in eliminating the albumen."

BUFFALO LITHIA WATER

is for sale by druggists generally, or in cases of one dozen half-gallon bottles $6.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

Springs open for guests from June 15th to October 1st.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

OCCONEECHEE FARM. J.S.C.P.W.

Headquarters for the Best, Only.

BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:

Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

36 *PRIZES WON THE PAST TWO YEARS.*

ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. **You Get Pedigreed Stock If You Buy of Us.**

EVERYTHING GUARANTEED AS REPRESENTED.

Address OCCONEECHEE FARM, HILLSBORO, N. C.

Families Supplied with Pure Bred Poultry. "Occoneechee Gilt-Edge" Butter.

Ayer's Hair Vigor

RESTORES

Color, Fullness and Texture TO HAIR

Which has become Wiry, Thin, or Gray.



"Some five years ago, I was not a little alarmed to discover that my hair was falling out, threatening speedy baldness. AYER'S Hair Vigor being recommended, I procured a bottle and at once applied it to my hair and scalp, continuing to do so for several weeks, and was happily surprised that my hair stopped falling and new hair came out full of life and vigor. AYER'S Hair Vigor does not only restore new hair, but gives new life and vigor to its growth, and is a blessing to all who use it." Rev. D. J. BURT, Baptist Minister and Clerk of the Superior Court, Dawsonville, Ga.

AYER'S HAIR VIGOR

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

It's the OLD STORY— age improves wine and tobacco. BLACKWELL'S DURHAM HAS THE AGE



Tastes good as it goes down, does good when it gets down.

HIRES' Rootbeer

makes the children rosy-cheeked, keeps the parents healthful, helps the old folks carry their years lightly. A 25c. package makes the whole family happy.

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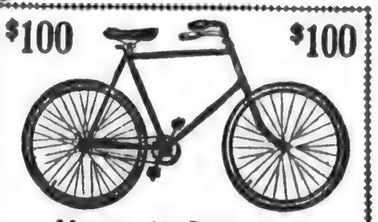
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329 King St., Charleston, S. C. 45 Gould Building, Atlanta, Ga.

A Living Shadow.

(From the Greenville, N. C., Reflector.)

The following interview has just been given our reporter by Mr. G. A. Baker the overseer at the farm of Col. Isaac A. Sugg, of Greenville, N. C. It will interest anyone who has ever had Typhoid fever. Mr. Baker said in part:

"I was living in Beaufort county, and on the 2d day of October, 1893, I was stricken with typhoid fever. I had the best physicians to attend me and on the 15th day of January, 1894, I was allowed to get up. I was emaciated, weak and had no appetite. I could only drag along for a short distance and would be compelled to sit down and rest. This continued for some time and I began to give up all hope of ever getting well. I lost my position in Beaufort county and having secured one in Pitt county, clerking in a store, I undertook it, but was so weak I could not do the work and had to give it up. The disease settled in my knees, legs and feet. I was taking first one kind of medicine and then another, but nothing did me any good. I was mighty low-spirited. I moved out to Col. Sugg's about four or five months ago and commenced taking Dr. Williams' Pills. I took three a day for about three months. I began to regain my appetite in a week's time, and then my weakness began to disappear, and hope sprung up with a blessedness that is beyond all telling. At the expiration of the three months I was entirely cured and could take my axe and go in the woods and do as good a day's work as any man. I was troubled with dyspepsia and that has disappeared. It is also a splendid tonic for weak people. I say, Mr. Editor, God bless Dr. Williams may he live for a long time, I know he will go up yonder to reap his reward for he has done a wonderful lot of good. 'Tell everybody that asks you about Dr. Williams' Pink Pills for Pale People that if they will come to me I can certainly satisfy them as to their merits. I always carry a box of pills with me and when ever I feel bad I take one." We were forcibly struck with the earnestness of Mr. Baker and his statements may may be relied on.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box, or six boxes for $2 50) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

MARRIED.

STEPHENS—BLICK—On May 15th, at the residence of the bride's father, in Brunswick county, Va., by Rev. M. L. Green, Mr. T. J. Stephens and Miss Lida Blick.

RUSSELL—ROUNTREE—On May 26th, at the residence of M. L. Brinkley, in Chowan county, by Rev. A. W. Burfoot, Mr. James F. Russell and Miss Mary J. Rountree.

PLEASANTS—PUCCI—On May 26th, 1895, in East Durham Baptist church, by Rev. O. C. Horton, Mr. James F. Pleasants and Miss Rosa E. Pucci, both of East Durham, N. C.

BOWLING—BOWLING—On May 22d, 1895, at the residence of Mr. John Proctor, Durham, N. C., by Rev. D. N. Caviness, Mr. Jas. E. Bowling and Miss Ida May Bowling.

DIED.

BROWN—Sister Jane E. Brown died in the State of Missouri April 27th, 1895. She was nearly eighty years of age. For many years she was an active member of Abbott's Creek church. For a few years she belonged to the First Baptist church in Winston, N. C. She was a woman of strong faith in God. Her love for her church was intense and constant. In her last days she was toiling to help the church. Many in North Carolina and in Missouri will recall her works of charity and her life of faith. H. A. B.

GREEN—Sister Priscilla A. Green, wife of James R. Green, departed this life May 2d, 1895. She leaves a husband, six children, and some grandchildren to mourn their loss, but their loss is her gain. We trust she is at rest. At the age of twelve she professed faith in Christ and joined the church at Bethlehem, and there remained until her death. Sister Green died at the age of fifty-five years, five months and twenty-three days. She was born in Hertford county, N. C., near Bethlehem church, in 1839.

JAMES D. GREEN.

SATTERFIELD—Sister Celia M. Satterfield departed this life May 8th, 1895. She was fifty-eight years old, and had been a member of the Baptist church forty-eight years. She raised eight children, all of whom are members of the Baptist church. She lived with her husband thirty-two years.

Sister Satterfield lived a Christian life. She was a good neighbor. She leaves behind a husband and children, three brothers and one sister to mourn their loss; but their loss is her eternal gain. Sleep on, mother, we shall see you in the sweet bye and bye.

The funeral was conducted by the writer.

S. F. BRISTOW.

STOKES—Departed this life April 20th, 1895, at her home near Warsaw, Miss Sadie Stokes, in the twenty-second year of her age. She was a consistent member of Johnson Baptist church, having joined that church when about seventeen years of age. Since the death of her father and mother, which occurred several years ago, she has resided with her aunt and two brothers, to whom she was a great comfort. The absence and influence of her life in that home is a sore bereavement—but there is comfort in the blessed thought that she rests from her labors, and while her friends sustain an irreparable loss, she enjoys eternal gain.

"Precious in the sight of the Lord is the death of his saints."

MOORE—A peculiarly afflictive dispensation of Divine Providence has been visited upon Moore's Chapel Baptist church in the death of one of its prominent members, Bro. Green Moore, which occurred on Tuesday morning, April 23d, 1895, at 6:30 o'clock, aged seventy-seven years, seven months and fifteen days. Bro. Moore was the second oldest member of Moore's Chapel Church. He gave his heart to Jesus early in life and joined the Baptist church. He formally belonged to Mt. Olive Baptist church, some eight miles from his home, to which he proved faithful, and was one of the deacons. Later in life he became interested in a church nearer his home. He was one of the founders of Moore's Chapel Church, which now stands some four hundred yards in front of his old homestead. He and his older brother, Chesley, who now survives him, gave the land for the church site, in whose honor the church was named. He was also a deacon in this church, and was frequently chosen delegate to represent his church in their Association.

Bro. Moore was not only a true and faithful church member—he was a kind husband, loving father, and a good neighbor. The door of his home was ever open to receive his pastor as well as friends into his hospitable home. No doubt many of the minister's minds will run back to the pleasant hours they have spent with him around his fireside when they read this sketch. These traits of character won for him the love and esteem of most all who knew him. The public respect and honor shown to the memory of the deceased at his burial was proof enough that this is true. Our dear brother was not confined but a few days in his last affliction, but had been in declining health for some time. During his last illness he had the attention of a loving wife, affectionate children and kind neighbors.

Now after giving this partial sketch of Bro. Moore's life, let each and every one bow with humble submission to the will of him who doeth all things well, ever remembering there is comfort in the thought that God reigns and controls all events and makes no mistakes. So let the survivors take the example of Bro. Moore and follow Christ as he did, that their portion may be like his in the bright world to which we have every reason to believe he has ascended.

"How blest the righteous when he dies,
When sinks the weary soul to rest;
How mildly beam the closing eyes,
How gently heaves the expiring breast.

Life's labor done as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combined to say
How blest the righteous when he dies."

H. L. JONES,
W. H. GUTHRIE,
W. J. RIDDLE,
G. C. GUTHRIE,
Committee.

Rev. P. S. C. Davis, a brother whom Virginia claims, but whom North Carolina will not give up, was missed at the Chowan week before last. He sends us his subscription, and some kind words instead of a club that he might have brought with him to the Association. We appreciate this: "I love the old RECORDER; it was the first paper I subscribed for and it shall be the last."

Franklin County Union.

The Franklin County Union will meet with the church at Sandy Creek on the fifth Sunday and Saturday before in June.

PROGRAM.

Saturday 10 a. m., introductory sermon by Rev. W. B. Morton.

11 a. m., explanation of James 1:4. Speakers, Rev. G. W. Newell and Rev. G. W. May.

1:30 p. m.—Is there any Scripture for appointing a committee to wait on a disorderly member? Speakers, Rev. W. A. Smith and Berry Collins.

3:30 p. m.—What is the best method of getting church members to attend church on Saturday? Speakers, Rev. W. B. Morton and Rev. Jno. Colbert.

Sunday 9:30 a. m.—Sunday-school mass-meeting, conducted by Mr. Wesley Burnette.

Query for discussion: The best method of getting people to attend Sunday-school? Discussion to be opened by Bro. Jno. A. Coppedge.

10:30 a. m.—What is our duty towards the Baptist Orphanage? Speaker, Bro. C. M. Cooke.

11 a. m.—Sermon by Rev. W. A. Smith.

1:30 p. m.—A pastor's relation and duty to the church, and the church to the pastor. Speakers, Rev. G. W. Newell and Rev. W. B. Morton.

A. HICKS,
J. W. SLEDGE,
Committee.

Little River Baptist Sunday-school Convention.

This body will meet with Cumberland Union church, June 28th-30th, 1895.

Friday, introductory sermon, Rev. W. G. King.

3 p. m.—Do Our Pastors Take Sufficient Interest in the Equipment, Work and Efficiency of Our Schools? Opened by E. L. Hall.

4 p. m.—Board Meeting.

Saturday, 9 a. m.—Prayer and song service.

9:30 a. m.—What are the Sunday-schools Doing for the Churches? Rev. J. A. Campbell.

10:45 a. m.—Is the Present Method of Bible Teaching in our Sunday-schools the Best that Can at Present be Suggested? R. J. Taylor.

1 p. m.—How May We Improve the Work of our Convention? J. S. Edwards.

2:30 p. m.—How May We Interest Our People in Christian Giving? H. Y. Smith.

Sunday, 9:30 a. m.—Conference of teachers and officers.

11:30 a. m.—Missionary sermon. Rev. A. N. Campbell.

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1. Increase of receipts from $49,539 16 to $53,034.52.
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Its Business Grows Because its Work is Meeting the Approval of the Brethren.

Keep your Sunday-school children in touch with your denominational life and work.

SEND FOR SAMPLES OF PERIODICALS.

PRICES.

The Teacher	50 cents a year	Kind Words, Weekly	50 cents a year.
Advanced Quarterly	10 " "	Kind Words Semi-monthly	25 " "
Intermediate Quarterly	9 " "	Kind Words, Monthly	16 " "
Primary Quarterly	9 " "	Child's Gem	25 " "
Lesson Leaflet	5 " "	Bible Lesson Pictures	$4.00 " "
Picture Lesson Cards	13 " "	Young People's Leader	40c " "

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday-school Record Book, etc. Bibles and Testaments any style and price, and all Sunday-school supplies.

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Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 175 JAMES PYLE, New York.

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The Home Circle.

She Made Home Happy.

"She made home happy!" These few words I read
Within a churchyard, written on a stone;
No name, nor date, the simple words alone
Told me the story of the unknown dead
A marble column lifted high its head,
Close by, inscribed to one the world had known,
But, ah! that lonely grave, with moss o'er-grown,
Thrilled me far more than his who armies led.

"She made home happy!" Through the long sad years
The mother toiled, and never stopped to rest
Until they crossed her hands upon her breast,
And closed her eyes, no longer dim with tears.
The simple record that she left behind
Was grander than the soldier's—to my mind.
—Henry Coyle, in New York Sun.

Premonitions.

I have not spilt one drop of joy
Poured in the sense of the boy,
Nor Nature fails my walk to bless
With all her golden inwardness;
And as blind nestlings, unafraid,
Stretch up wide-mouthed to every shade
By which their downy dream is stirred,
Taking it for the mother-bird,
So, when God's shadow, which is light,
Unheralded, by day or night,
My wakening instincts fall across,
Silent as sunbeams over moss,
In my heart's nest half-conscious things
Stir with a helpless sense of wings,
Lift themselves up and tremble long
With premonitions sweet of song.
—James Russell Lowell

Two Stories of Two Queens.

The following is an interesting story of the little Queen of Holland. It must be a bewildering relation for a little girl to be her mother's queen. It must take a very wise woman to be a mother and a subject of the same little girl. Her Majesty, Wilhelmina, the girl Queen of Holland, is at present only fourteen years of age, and she is credited with an even larger measure of caprice and precocity than is usually granted to less exalted young ladies at that interesting period of life. Her mother, the Queen of Regent, therefore thinks it well at times to deal severely with Welhelmina's little ways. Lately the young queen, desiring to speak to her mother, knocked—not, perhaps, in the most dignified fashion—at the door of the room in which the Queen Regent was engaged.

"Who is there?"

"It is the Queen of Holland!" imperiously.

"Then she must not enter!" peremptorily.

At this rebuff the little queen suddenly changed her tactics, and, softening her tones, said, winningly: "Mamma, it is your own little daughter, that loves you and would like to kiss you."

"You may come in."

The story is pretty, but it is doubtful if it is true. It bears a close resemblance to a story that is very old, told of Queen Victoria and her husband Prince Albert.

The queen was Prince Albert's wife, but she was still his queen. It is said that when they had been married a short time they had a little dispute. It ended in Prince Albert going to his room. The queen, it is said, was the first one to be sorry. She went to the door of her husband's room and knocked.

"Who is there?" he asked.

"The queen," was the answer.

"She cannot come in," was the response of the prince.

The queen, it is said, waited a few minutes and knocked again.

"Who is there?" was asked.

"Victoria, your wife," was the reply; and the door was opened.

You see how closely the stories resemble each other. I prefer to think of the little Queen of Holland as the sweet little girl, always dressed in the pretty white dress her mother chooses for her, playing with the sons of the Emperor of Germany, her visitors, and other playmates, a happy, free little Dutch girl, greatly bored when she must attend court ceremonies.

No wonder Dr. Wayland Hoyt was moved to exclaim, "If young people only knew the value of their youth!" He says: "A half hour each day steadily given to the vanquishing of some real books in history, science and literature, is three hours a week, is more than twelve hours a month, is more than twelve solid days of twenty-four hours each year. What cannot the busiest man accomplish by such seizures of fragments of time! O if the young people only knew the culture possible for them by such simple means! And for evermore it is the man who gets to be the human being who does, and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youthhood only devoted to that—how pitiably sad! No ship drifts into harbor. No young person drifts into an achieving manhood or womanhood."—*Christian Neighbor.*

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

My God and Father, while I pray
Far from home on life's rough way,
Oh, teach me from my heart to say:
"Thy will be done."

Impure blood causes pimples, hives, boils, and eruptions of the skin. Johnson's Sarsaparilla and Celery purifies the blood and eradicates all blood poison. Large bottles, 75c. Sold by John Y. MacRae, druggist, Raleigh, N. C.

Money-making for Boys.

If I were a farmer boy, I should either cultivate some particular fruit or vegetable, go into the poultry business on shares, or form a partnership with my mother in the preparation of fruit and vegetables for market. I would be more independent to know that what I had I had earned; and I am sure that later in life I would have cause to rejoice in those early days of business training.

The boy on the farm can usually have a piece of ground, rent free, on which to try his skill. He can set out a strawberry bed, borrowing the money for the plants, if need be, of his father, and giving his note in a business-like way. Off this he cannot hope to make anything the first year—there may be a few berries for table use—but the second there will be returns, and so on.

The most prominent small-fruit grower in Wisconsin says: "I can raise ten bushels of ripe, luscious berries with no more labor than the farmer puts on ten bushels of wheat. The wheat sells for seventy or eighty cents per bushel; my strawberries for $3.00 per bushel. The average cost per box of my berries is two cents; I never sell them for less than ten."

Now, if I were a farmer boy, I would deliberately settle in my own mind what business I wanted to engage in, remembering that there are losses as well as gains in everything. I would read up on the culture and marketableness of different fruits, of celery, of asparagus, of many different things, and then try to choose intelligently. I have a theory (based upon the experience of successful men) that most people do best by making a specialty of some one thing.

Some of our boys may think they have not time to run a little industry of their own, but in the case of the majority "where there's a will there's a way."—*V. C. Melville, in American Agriculturist.*

Take Time.

Let us take time for the good bye kiss. We shall go to the day's work with a sweeter spirit for it. Let us take time to speak kind words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom. Let us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth which we have coveted or the fame for which we have struggled. Let us take time to get acquainted with our families. The wealth you are accumulating may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.—*Christian Herald.*

Decision.

I thought on my ways and turned my feet unto thy testimonies.—Psalms 119: 59.

Thought is the mother of acts. Act is the mother of deed. Deed is the mother of character. Character makes the man: "For as he thinketh in his heart, so is he." Think of God, and thy acts will be godly.

Do for God, and you will have a godly character. If our thoughts are pure, our deeds will be pure, our character will be pure. What is greater, grander and nobler than a pure character born of God?

Our hearts ought to have so many thoughts consecrated to God on them that there would not be room for those that are against Him. If we think for God, act for God, live for God, we will die for God, and heaven will be ours.—*Christian Observer.*

"Sheep," says a writer, "are a species of stock which are naturally as free from disease as any of our domestic animals, but when once attacked they give up easily and do not try to rally. In our own experience preventing disease by giving the flock common care—neither coddling nor neglecting—we have been fairly successful, and consider sheep one of the best paying branches of farm economy. A hog dies and we have nothing to repay us for the labor of burial; from a horse we have an inferior hide and perhaps his shoes; a cow's hide is usually worth taking off, but when a sheep goes the way of all flesh, it never dies in debt, that is, its fleece will always pay for what has been eaten since last shearing. Keep sheep."

What Salt Can Do.

Salt in whitewash makes it stick.

Salt puts out a fire in a chimney.

Salt in solution inhaled cures cold in the head.

Salt used in sweeping carpets keeps out moths.

Salt as a gargle will cure soreness of the throat.

Salt thrown on a coal fire which is low will revive it.

Salt and soda are excellent for bee stings and spider bites.

Salt and vinegar will remove stains from discolored teacups.

Salt in water is the best thing to clean willow ware and matting.

Salt thrown on soot which has fallen on the carpet will prevent stain.

Salt on the fingers when cleaning fowls, meat or fish will prevent slipping.

Salt put on ink when freshly spilled on a carpet will help in removing the spot.

Salt in the oven under baking tins will prevent their scorching on the bottom.

Salt thrown on a coal fire when broiling steak will prevent blazing from the dripping fat.

Twenty Years Proof.

Tutt's Liver Pills keep the bowels in natural motion and cleanse the system of all impurities An absolute cure for sick headache, dyspepsia, sour stomach, constipation and kindred diseases.

"Can't do without them"

R. P. Smith, Chilesburg, Va. writes I don't know how I could do without them. I have had Liver disease for over twenty years. Am now entirely cured.

Tutt's Liver Pills

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(From U. S. Journal of Medicine.)

Prof. W. H. Pooke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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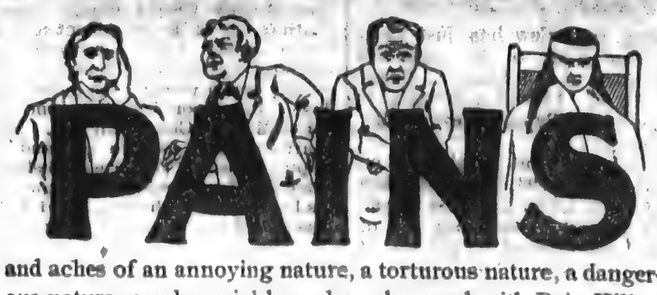
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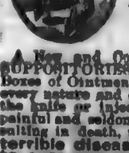
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BY MCCLELLAN

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If the Critics are Right, What?

BY MOCLELLAN BROWN.

Interpretation may be altered, but truth will not be smirched. There is an evidence of validity of the Hebrew Scriptures which stands above all criticism in point of fact, and below all current examination in point of scientific foundation. This test of truth is not far to seek.

The value to profane history, of the Hebrew writings, has never been questioned. They are the record of one of the families of the earth, which made a most profound impression upon the world's history. These writings set forth what is generally true of a tribal people with one important addition. Their religious ideal was higher and purer. The Hebrews were taught through varied experiences, the ethical principle of good will, limited, it is true, to their own tribes; but not the less an imperative obedience for the sake of good will to all,—a national criterion.

This teaching involved purity of life, sturdiness of character, and eventual exaltation of ideal. In the lapse of tribal power and national autonomy during the later centuries before Christ, they sought chiefly their national restoration. And it was natural they should interpret their ancient writings as pointing to such supremacy. Hence when their ideal was realized in the Christ of their Scriptures, he was to them the carpenter's son. They did not recognize him, because they misunderstood their own Scriptures,—the moral meanings of their own history. In other words, when the ethical ideal of their own life-history was revealed in actual life, they did not know him. Why? Because they had misinterpreted his moral glory to mean temporal power.

We are in danger of a similar error from an opposite extreme view. They wanted a material fact to harmonize with their interpretations. We want a purely ethical and intuitional fact to harmonize with our theories or interpretations.

As the life of Christ was the test of both material and ethical meanings of Hebrew history, so the life of Christ to day is the test of the ethical or intuitional fact of inspiration which we wish to establish beyond the power of criticism.

The acts and character of Jesus must be the perfect expression of truth rounded up in a life. The continued discipleship of Jesus must therefore be the perpetuated manifestation of his life in the world.

Let the interpretations be unprejudiced by any doctrinal views, and look sincerely for the life of Christ in the church,—in the world. For he lives in his kingdom which is not bounded by church walls. He lives actually in the practical life of men. He lives really and personally in the world, though not of the world. He lives spiritually, yet not without a body,—not theoretically in the cloister, or pulpit, or official head of a religious propagandism. He lives in the life of men, in all the duties and joys and sufferings and loves of men. He lives such a real, such an actual life the world does not recognize him because of their unrealistic theories about him.

These theories and formulas are chiefly the product of cloistered, impractical and structural dogmatism, which idealizes the life of Christ beyond the possible embodiment in human form. They limit the power of man's spirit for a living unity with God. Yet, this fact Christ promised his disciples. The spiritual fact of this unity is the unique feature, differentiating the morality of the teaching of Christ from all other religions. This is the new principle in the otherwise old commandment to "love one another." Superior to the golden rule, it actuates a vital relation, even to our enemies, of the good will eternal.

This real life of Christ in the world is a personality in each of his disciples. This personality is as eternal as the type of individuality in nature. The spirit endowment is true to its type in every soul. Through all the changes of environment, this free, spiritual manhood and womanhood is actuant in the field of human love. It is a vital Christliness,

> ——"whose life-blood coursing high
> Gives strength to all the ages."

The sermon on the mount is the platform of principles upon which Christ lives in the life of men. It is radically a doctrine of good will—a code which goes to the core of daily life and practical human relations. It goes to the root of conduct.

The test of validity then turns upon the conduct of the cult. Is Christ in the world as predicted? Lives he in the lives of men—every-day business men? Works he the miracles of mercy by the hands of men who feel the anguish of society? Feeds he the multitude by the co operation of his disciples? Teaches he the new commandment by the sacrifice of life for the love of men? Speaks he still with the authority of a great Divine impulse of love?

This is a final test of inspiration,—the truth of God expressed in the conduct of men. There an unseen but free spirit imposes duty upon itself and proceeds to do it regardless of selfish aims.

The Christian religion has thus become the flower and fruit of the Hebrew stock. The unique distinction between the two is the Christian consciousness of God by the spirit.

The Hebrews was an implicit ideal. The Christian's is an explicit ideal, leveling up toward the Divine will. It is a religion of the spirit of life.

This union of the concrete practice with the abstract theory of good will to men is the only logic of conviction. It is the only manifestation of revelation—the only evidence that Christ still lives—the true test of Divine inspiration.

Sunday-school and Mission Work.

[Read before the S. C. B S. S. Association at Jonesboro, N. C., by Miss Lizzie Brooks, March 30th 1895, and requested for publication in the RECORDER.]

The Sunday school substantially represents one of God's chosen agencies for the evangelization and for the instruction of those whom his church is set to reach and to rear. It is an agency by which the word of God is taught. Through its teaching the children realize the need of salvation, without which no one can become an heir of God.

For this reason our teachers should search earnestly for the truths given in God's word, in order to instil into the hearts of the young the feeling of the need of salvation.

He who as a child has received the truths designed for children by Sunday schools is in a degree qualified to impart those truths to others.

It should be the aim of the Sunday school to give each member the basis of a scriptural education, fully preparing him to impart his knowledge to others that all may have a knowledge of God. We are divinely commanded to give the gospel to every creature. This commission was given to all of Christ's disciples, and it includes all nations. This command is binding on us as Christians as long as there is a nation without the gospel. It is the very nature of a living Christianity to be missionary. The spirit of missions is responsive. It is the response of a soul called out of darkness into light, filled with love and gratitude for the renewing influence of the Holy Spirit, with anxiety and love for the unenlightened and unsaved. The Sunday-school should be the connecting link between the Christian and the world. It is the artery, the great aorta, through which the story of the cleansing blood of Christ flows most freely in the circulation of biblical information.

The great heart, the church, throbs and beats, propelling the knowledge of the Scriptures through this artery until it branches off into smaller arteries, called societies; thence into capillaries, called practical work. Just in proportion as the Sunday-school has been accorded the place which our Lord would have it occupy, has substantial progress been made in the membership and in the upbuilding of the body of Christian believers in the knowledge of God's word and in the practice of its precepts. Christ, at the age of twelve years, was seen in a Bible school taking a part in its ordinary exercise in accordance with the customs of that time. He was sitting in the midst of the teachers, both hearing them and asking questions. Catechetical teaching is often more effective than preaching from the pulpit, because it commands a response. It has been affirmed as the best means for imparting knowledge to children. There should be an interchange of thought or knowledge between the teacher and pupil. Words written on the memory without ideas or sense in the mind will never incline one to his duty nor save his soul. If the world is ever brought to Christ, we as Christians must organize, and the Sunday-school is the greatest evangelical organization under the authority of the church.

The conspiracy of infidels and atheists in the Eighteenth Century against religion, government and humanity, against truth and peace, order and liberty, shook the foundations of kingdoms and nations, and attempted to destroy from the earth the church and kingdom of God, and the name and glory of the Lord Jesus Christ. In the city of Gloucester, England, in 1780, began the modern Sunday-school movement. This was followed a few years later by the organization of the society from which William Carey went as a missionary to India, and the beginning of modern missions. This was the beginning of a new period of life and hope to the church of Christ, and through the church to the world. The personal Bible study in the Sunday-school caused a great interest in the world's religious needs that led to a higher interest in foreign missions.

We now need a missionary awakening in our churches. We must give the gospel to the world. Christianity is a universal religion, and we must accept the heathen as our inheritance. Our wealth and power as Christians are sufficient for this. If we will only use what God gives us for the upbuilding of his kingdom, we can but succeed. Cannot each of us lend a helping hand in the mission work that is being prosecuted throughout the world? If we cannot sacrifice earthly pleasures for the heathen of foreign lands, we can find them nearer, even at our door. Are not we as Christians responsible for the heathen condition of many here in our own land? If we cannot carry the gospel we can consecrate our small talents to him and his service; for each of us has a work to do. Perhaps some of us have talents lying dormant within us which, if only cultivated, would result in much good. The command is to preach the gospel. All are not preachers; all are not teachers. I know of no place more suited to all than the work of the Sunday school. There are no barriers to entrance. Every one can take a part in the noble work and show himself worthy of so great a trust involved in that commission. Every school is a missionary society of itself, and should develop into a working order for the express purpose of extending Christian knowledge. Oh, what a blessed thing to have a part in the final triumph of the gospel. Let us be up and doing so that when our Father calls us home we can say, "I have finished the work thou gavest me to do."

Dots Here and There.

BY REV. J. J. LANSDELL.

This is an age of show, parade, ostentation and extravagance, in religion as well as other things. Enter some houses built ostensibly for the worship of God, and the plain man is struck with the gaudy appearance of his surroundings, the stained glass windows, and the fancy paintings of the walls and ceiling are in keeping with the windows, so that the whole thing looks more like a theatre than a place dedicated to divine worship. These things remind one of Rev. 17: 4, 5. White is an emblem of purity, while gaudy colors are an emblem of impurity. Baptists have no business with houses of worship decorated with gaudy colors. They are not in good taste, neither are they in harmony with the gospel.

I wish Baptists would learn to love the church and quit their society movements. Christ loved the church, and gave himself for it (not the society, but the *church*.) It is true the church is a society, but it is a society invested with divinely authorized functions, and he chose to name it church. True, it is very plain and simple in its organization, but just such as the Lord chose. It is the output of divine wisdom, and we can't improve upon the pattern. It is just such as he designed to be the home of his people while on earth, for enjoyment, for fellowship and for labor. It is the place where he gave the Spirit, and where he designed that the Spirit should dwell. This running about after societies reminds one of the words of Christ, "Lo, here is Christ, lo, there is Christ." If there is any spirituality in a man, be he young or old, the church is entitled to the benefit of it directly. I am inclined to think that Sister Dorcas had her sewing circle where they labored in that way for the cause of Christ. The good sisters now have similar circles or societies, and they have their missionary societies and aid societies, and the young men have their prayer meetings for improvement, but all these are in the church. These several departments of labor are somewhat like a garden laid off in squares, but all enclosed by the same fence.

I am glad to notice an awakened enquiry on the offices and work of the Spirit. I have not read Dr. Gordon's book on the Ministry of the Spirit, but have no doubt of its being a good book, neither have I any doubt about its being timely. I have read the Bible on the subject and tried to study what it says. A great deal of the modern religious excitement is like bubbles on the wave, but the work of the Spirit is permanent. He that is born of the Spirit becomes a child of God, is made partaker of the divine nature and is sealed unto the day of redemption. This is permanent work. A child born unto one can never be any one else's child; one made partaker of the divine nature is a new man, and when sealed by the Spirit unto the day of redemption, immovable. This is quite different from the oft-repeated twaddle about human volition and the great stress placed on free agency. Let the Spirit be honored and his power sought in the churches, and he will honor those who honor him.

Every evil to which we do not succumb is a benefactor. We gain the strength of the temptation we resist.—*Emerson.*

Be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—*Dr. Southey.*

Kindness is the golden chain by which society is bound together.

It is the prayer of the lowliest heart that mounts the highest.

Work in Korea.

On our way to China on the ship, we fell in with a big Canadian from Nova Scotia, a Scotchman by descent, who was going to Korea as a missionary. He was alone and had come without an appointment from his Board (Presbyterian). We spent much time with him on shipboard and learned to love him for his consecration and deep spiritual life. A lively, strong, big-bodied, big-brained, big hearted man he is. He expected to work in Korea under his own direction, as he felt led by the Lord, and his support was to come from voluntary contributions in Canada. Since he has gone to Korea, war troubles have arisen, and the missionaries have been compelled to flee to the port cities for protection. I have a letter from Mr. McKenzie, dated Dec. 15, from North Korea, "180 miles," he said, "from any foreigner." I quote from his letter, thinking it will be of interest, and will give us an encouraging example of consecration of life and all to Christ in the salvation of the heathen. He says:

"I have struck out for the country from the first. It was very painful to stay even for one month in Soul where so many are cooped up together. I came up here (Sorai) over two months ago. The consul would give no passport, owing to the troubles. The Japs and Chinese have changed their fighting from Korea. Since then we are having a lively time with the Tong Haks. These fellows started about five or six years ago. A Korean who was taught some truth by the Jesuit priests seemed anxious to gain influence, and, like Mahomet, received messages and valuable letters from heaven, &c. So now his followers are studying these letters and spreading their doctrine. There is a prophecy that the present reigning dynasty must be overthrown. This guild is now fast spreading here in the north where first there was supposed to be none. They are virtually rebels, or the poor oppressed people rising and asserting their rights. These officials and their hirelings are indeed the scum of the nation, and, as you have them in China, living on the helplessness of the poor. The officials get beatings and some, according to their iniquity, have to hand over money and rice to these fellows. Twice my life was threatened and my few belongings sent off to another place. I expected within a few hours to be in eternity. To escape or hide was impossible. Every village was full of them, and night and day they were on the road. I had only to meet my fate. A Christian went to see a leader, who formerly was his friend. Strange to say, he found a Chinese New Testament in his possession, and quoting some of the words of Jesus. Soon the Christian taught him the deep meaning of His words. Here they conversed on till morning, when the rebel leader thanked him for his instruction and promised him protection, and so day by day they pass by us on their errands of murder and plunder. Several Japs and two or three interpreters were shot and mangled with swords and spears quite near. I go about the villages unmolested, indeed the foreigner's favor is sought, as he is suspected of being able to give advice. Christian books are sought by many, expecting that when the Japs come, they will grant immunity to the Tong Haks. My work is to preach the Word. Oh, if I lived nearer God I could accomplish more. Heathen influence is most depressing on the spiritual life. The other day the villagers gathered and asked me to allow them to erect a tall flag staff on which to unfurl the banner of Jesus. This we did—white flag with red cross, design of St. George. We gathered and sang 'All hail the power of Jesus' name' in Korean. They seemed glad to have it, believer and unbeliever, and even the rebels lent a hand. Thus every day this emblem of purity and suffering for the sake of others preaches a silent but most eloquent sermon.

"There is now not one missionary in the interior but myself. All the others are in the open ports. I am 180 miles from any foreigner."

Would not such zeal and consecration as this brother's life shows bring down a speedy blessing on the heathen world, if such a spirit should take hold of our churches? Let us pray God to help us not to wait for opportunities, but to make them in his name.

W. E. CROCKER.

G. M. Box, Shanghai, China, March 12, 1895.

Prayer for China.

It has been suggested by the prayer-card issued by the Women's Missionary Union that the month of June be set apart for special prayer for China. Our Sunday-school publications at Nashville have also directed attention to China for this month.

I wish to urge some reasons why China has special claims upon our prayers at this time. North Carolinians should need no reminder of the claim of this heathen empire. She has given to us some of her best men, and is in advance of any other State in sending her sons to this needy field. Yates, Greene, Britton, Chappell, Bryan, Herring, Bostick, Royall, and others, have gone from the Old North State to carry the gospel to the Chinese. Still it is well sometimes to have our "pure minds stirred up by way of remembrance." I urge special and constant prayer for China during the month of June.

1. *Because this is a time of crisis in China.* The war with Japan has resulted in the humiliation of the Chinese. The arrogance and self-conceit of the Chinese have been an obstacle to their accepting the gospel. No one can enter the kingdom of heaven except as a little child. Then the ruling classes have found their schemes for obstructing foreign intercourse and keeping the gospel from the masses of the people a failure. New cities and towns in the interior will be thrown open to residence and trade, and consequently to missionary effort. In South China, Bro. Simmons writes me that Shin Hing and Ng (Wu) Chan, on the West River, are to be made open ports. This is especially encouraging as within two years past these cities have been the seats of official opposition to Christianity. The proud mandarines who tried to retard the progress of the religion of Jesus because it is the religion of "foreigners," now find their cities thrown open by treaty to the influx of numerous foreigners who come not with the gospel of peace, but to make money. As the period of my earlier ministry was spent in trying to open up the valley of the great West River for the gospel, it is especially gratifying to me to see these new openings. We should have young men to enter them at once. Will not the brethren pray for men for China at this crisis. If we fail to enter these open doors God will raise up others to tell the perishing heathen of Jesus. Why should the Southern Baptists lose the fruits of years of prayer and labor? While I will rejoice by whomsoever Christ is preached, yet I do want to see churches of baptized believers walking according to what we believe to be scriptural principles organized in all this region.

2. *Because our home churches need some grand and difficult enterprise to develop their enthusiasm.* God honors his people by assigning them difficult tasks. It was so with Israel, it has been so in all ages. As soldiers show their bravery by storming a frowning fort, so God will have us prove our obedience and faith by undertaking great things for the Master. The last great heathen empire left on earth is now open to us as never before. Shall we not have men ready to press forward. This is not the time to fritter away our energies in discussing methods of mission work. Anyway, whatever our differences of judgment may be, let us press onward. It is painful to think of the number of our churches and of members in our churches who are doing nothing for the salvation of the heathen. It is distressing to think of the number of our pastors who are only carrying out part of their commission. They make disciples of men and baptize them and then "turn them loose," making no effort to organize them to carry out Christ's command to "preach the gospel to every creature" and teach them to observe this one of the most important among the "all things" that the Master has commanded us.

3. *Because prayer is the most efficient means of accomplishing the desired result.* The conversion of the heathen is a spiritual work, and can be accomplished only by spiritual means. The Holy Spirit alone can renew the hearts of men, but the spirit is given in answer to the prayers of God's people. I verily believe that the faithful, constant prayers of God's people will accomplish more than any other single means of promoting the true success of Christ's cause.

Then prayer implies effort. I cannot sincerely, heartily and continuously pray for an object without earnestly laboring to promote it. If we pray for more men for China we will deny ourselves to give the means to send them, and have courage to ask our friends to subscribe to the Lord's treasury. At present our debt of $20,000 is the great obstacle in the way of reinforcing our mission fields. Why may we not join in prayer to God to remove this hindrance by putting it into the minds of his people to send up the means to the treasury by July 1st. Twenty thousand dollars ought to be no very serious obstacle in the way of one and one-third million of Baptists. Deducting two-thirds of these for anti mission Baptists and children without any income, we would still have about half a million well able to give. Five cents from each would more than pay our debt. It is not that they lack the will, but their attention needs to be called to their responsibility, and we may well ask the Lord to incline their hearts. Let each one ask himself, What have I done toward clearing off the debt, and enabling the Board in the language and text of the semi-centennial sermon to "go forward." Let us be in earnest in prayer; then may we rise to the great emergency.

R. H. GRAVES.

A Sad Confession.

Archbishop Ireland [Catholic] makes this confession: "I have walked through the streets of our city, and looked over the doors of business and banking houses for Catholic names, but, I am sorry to say, I found very few. But, oh, great God! what sorrow and bitterness came to my heart when I looked over the doors of our saloons, and found on nearly all of them Catholic names." May those who agree with him in his Church, on the [illegible] question, increase in number and influence!—*Holston Methodist.*

One of the best saints in the world of a Christian at the end of a long course with an unsullied reputation; his hair silvered white but his zeal is green.—*Guy.*

The Biblical Recorder.

WEDNESDAY, JUNE 12, 1895.

THE EDITOR, DR. C. T. BAILEY, DEAD.

Christopher Thomas Bailey, D.D., was born in James City county, near Williamsburg, Va., Oct. 24, 1835. His father, Wm. M. Bailey, of Scotch descent, was a quiet and successful farmer. Dr. Bailey's early education was secured at William and Mary College, Williamsburg, Virginia. He there studied law also under Dr. Minor, and, at that time, fully expected to follow that profession. He professed faith in Jesus Christ in his seventeenth year, and was often called on by his father to attend the meetings at the colored Baptist church near his home in order to make a lawful meeting. The pastor could not read, and it fell to him, as a duty, to read the Scriptures for the preacher. From this he was gradually led into preaching to the people. His father died in 1855, and his mother, a most devout Christian, having been baptized years before by Dr. Robert Ryland, then president of Richmond College, urged her son to take a special course of study at said institution. He, deeply impressed to preach, gave up the law, and with his mind fully made up to become a minister of the gospel, entered Richmond College and completed a three years course of study. Drs. Ryland and Bailey were most warmly attached to each other through all their after years.

He was ordained to the gospel ministry at Williamsburg, Va., in 1856. He came to North Carolina in October, 1865, and was for two years principal of the Reynoldson Academy in Gates county. From 1868 to 1871 he was pastor in Edenton, and from 1871 to 1876 he was pastor in Warrenton. On the first of July, 1875, he became editor and proprietor of the BIBLICAL RECORDER. On Sunday, March 6th, 1892, while preaching for the Fayetteville Street Church in this city he was stricken with paralysis. After a few months, he partly recovered, and for about two years attended faithfully to his work as editor. But all this time the indications to him and to his brethren were that the end could not be long postponed.

After November 1st, 1894, he was not able to go to the RECORDER office; but up to the last week of his life he had the keenest interest in the make up and success of the paper.

From Monday, June 3d, to the end, on Wednesday, at 8 o'clock a. m., June 5th, he was not conscious, but went down gradually and quietly; and, so far as could be known, without a struggle or a pain.

On Thursday at 5 o'clock, p. m., his funeral services at the First Baptist church were attended by a large congregation.

His brethren, Skinner, Marsh, Gwaltney, Cobb, Simms, and the writer, conducted the sad services. The day was perfect, and as the sun was sinking behind the far-off western hills his body was tenderly laid to rest in Oakwood cemetery.

Dr. Bailey leaves a widow, one daughter, the wife of Bro. W. N. Jones, and three sons. Sister Bailey and daughter and one son are members of the First Baptist church in this city.

Dr. Bailey's inner, deeper, spiritual life was not known by many; but it was there as an unfailing link that ever bound him back to God. He was without religious cant, and, by nature, full of eyes to see and ears to hear all that was grotesque. He was constantly bubbling over with wit and humor, and hence it was not strange that many who knew him did not know his deeper life.

He talked with the writer more than once during the past two years quietly and very earnestly about his expected death, and his humble but unshaken faith in Jesus Christ as his personal Saviour. It was with him, like it has ever been with those gone before, harder to wait than to work. But he waited patiently with a quiet, humble, submissive, and heroic faith.

On November 18th, 1850, Rev. Thomas Meredith, the founder, and for seventeen years the wise, strong and brave editor of the BIBLICAL RECORDER, passed over to his reward. He carried the RECORDER successfully through its first great struggles. Dr. J. D. Hufham, still spared to the churches, carried the paper successfully through its second period of trials—the war period, 1861 to 1867.

But it remained for Dr. Bailey to take the RECORDER in July, 1875, with only about two thousand subscribers, and to carry it through twenty years of the most trying days in our denominational history, to increase its circulation to almost seven thousand subscribers, and to close his useful life work with the feelings of his brethren more closely drawn about him and the RECORDER than at any time through all the years of his administration. On Thursday last we buried the most successful editor the Baptists of North Carolina ever had.

C. DURHAM.

THE PERSONALITY OF THE LATE EDITOR OF THE BIBLICAL RECORDER.

Individuality is a state of oneness, a separate, distinct nature, with qualities which distinguish one person from another, a distinctive character; hence we say of a man, he was a person of marked individuality. This has been truly said of the subject of this notice.

Personality is more than this. Coleridge said, "It is individuality existing in itself." Not a something which pertains to a person, or belongs to a person. All men have this. But it is an individuality, which is the person himself; that, through which he is recognized by all who see him, be it once or often. Personality is not a mood, or state of feeling expressed under certain circumstances, but it is a state of being or existence running from birth to death. Not a part of the man, but the man himself.

Humor, which is often associated with high intellectual and moral character, may be cited in this instance as one of the marks of high personality. So fully developed was this trait of Dr. Bailey's character that most of the thousands who ever saw him or heard of him would, when seeing or hearing of him, bear in the expressions of their faces the smile of credulity, approbation, or of critical amazement.

This was not a weak, but a strong feature of the character of the man; because the human heart leans towards everything which lightens, gladdens and blesses life. Charity is everything. Its absence is the negation of all that is of real worth. "And have not charity, I am nothing." Bailey's charity was popular and contagious. It did not consist of declarations of love, but illustrations and demonstrations of true brotherly charity, both in thought and feeling, and also of action. He was indiscreet in the last point. I remember while sitting in his office discussing a most grave and important matter pertaining to our denominational polity, that suddenly there appeared in our presence a most dilapidated and well-known character, the veriest hag of the town, asking alms. As soon as he saw her he pulled out of his pocket a nickel, and she bowed, and left with blessings upon his head. I said, "Why, Bailey, do you know what you are doing; is she not the worst drunken hag in the city?" "O, yes, but it is all that she will ever get in this world or the next." That was misplaced charity; and yet it revealed to me a heart of unbounded charity and of conspicuous sympathy, more love than wisdom. Yes, but after all, there is the great trait of the man's soul, which more than all of his other gifts bound him to me in tender love.

A man once said to me, "How can you sustain Bailey, knowing him as you do?" "O, my brother, it is because you don't know him as I do, that you thus speak. I do not *sustain* Bailey, but he sustains me, by evincing just such heartfelt sympathy for poor, lost humanity;" misdirected though it may be, as in the case cited. I have elsewhere said or written that I knew no man who gave more to charity and good works, in proportion to his ability, than Dr. Bailey. Indeed, I never saw him fail to subscribe or give to any good cause. He was a severe critic of a keen insight to character, with a brush dipped in his most pungent colors of sarcasm and ridicule, wreathed with the smile of humor; and to some men no hotter artillery ever belched forth its blasts; but this was to his humorous soul the mere oiling of the machinery, the little furbelows intended to adorn and dress off the occasion. There was no malice in it. I could not approve always his severity, but I did admire his mastery of the situation. I well remember on one occasion, when an Association was in session, the report on periodicals was before us. Of course he was expected to speak, and for an hour or more he kept the audience convulsed with his inimitable humor. The stove of the church was in bad condition, and we were suffering for more warmth in the church. He described, without any reference to the present situation, a church which he once served in Virginia, where they had a movable stove pipe which they did not hesitate to change from one side of the church to the other, just as the wind veered. He pronounced it an improvement upon all stoves of his knowledge, and declared that we never would lack for heat where such an invention was in use. The frowns, gazes and smiles which adorned the faces of the brethren was interesting to behold, and yet they were not offended, but enjoyed the humor and subscribed freely and joyfully for the RECORDER. Here is where you may discover the real charity of the man's make up. I know that men of certain temperaments—just the opposite of his—would complain of such things on his part, and yet they, too, would smile and be better and kinder men without knowing it.

In contrast with this feature, the opposite characteristic of sound judgment and business-like gifts was not only always present, but he had intuitive knowledge, or as we say, like our noble women, without a process of reasoning, would arrive at the wisest conclusions. I do not remember ever to have heard Dr. Bailey give his reasons for his opinions. He simply announced them, without arguments or illustrations.

In the Board of Trustees, or Board of Missions, or in any ecclesiastical meeting, or in the handling of the various difficult and intricate affairs of the denomination in the columns of the BIBLICAL RECORDER, he was always brief, concise and determined. He did not court the good will of men, but left all to judge him and his acts as they pleased. This was true independence, and it left its weight upon thoughtful minds.

Dr. Bailey was a pronounced Baptist, and yet no man was ever more esteemed by the citizens of the community and of the whole State than he was in life and in death.

Five ministers representing as many denominations were present in the audience during the impressive funeral ceremonies, while six of his own ministerial brethren of the Baptist denomination officiated on the sad occasion.

One word only, and we close this sad yet pleasant duty to our dead friend. It is this, that the only indispensable qualification for a successful journalist is strong personality. Of course, for such a publication as the BIBLICAL RECORDER, one of the oldest religious papers in the land, not only literary and spiritual qualifications are needful, but above all others and absolutely indispensable, is that subtle, magnetic, all conquering qualification which we call, and yet cannot fully describe, personality. It is behind the paper and in the paper, and without it you will have no paper, or its equivalent—a poor, unsatisfactory and unsuccessful paper. Let those who control in such matters, see that the grand, noble, old organ, the BIBLICAL RECORDER, shall have for a successor of its late editor a man of true personality, with other essential qualifications, and then all will be well.

THOS. E. SKINNER.

Next to the family and relatives of Bro. Bailey, his death comes as a personal grief to me. Others will speak of his work, but that which occupies me is the personal loss I sustain in his death.

Bro. Bailey was himself a hard worker, and knew very well how necessary it is to success. He also knew how sometimes honest effort fails of success. No one connected with the RECORDER ever felt other than that in Bro. Bailey he had a true and liberal friend. When sickness came to any of the employees, or if for any other reasonable cause any one was kept from his post of duty, in many instances he kept his place on Bro. Bailey's pay-roll just as though he had remained at his work.

When Bro. Bailey trusted at all, he trusted fully. In the five years of my connection with him I constantly discovered new reasons to honor him for his manly qualities and for his absolute freedom from everything little or selfish. Even during the years of his sickness, when he no longer held his place among us, the remembrance of his kindness, his magnanimity and his genial bearing has been a constant stimulant to every one to put forth his best efforts to prosper the work which Bro. Bailey loved so well, and for which he gave the best years of his life.

We shall always delight to honor his memory as that of a true man, a Christian gentleman, a valuable friend, a pleasant co-worker.

J. C. CADDELL.

The uninterrupted patience and calmness of the late editor of the RECORDER under God's chastening rod three years, reminded one of the dying emperor who felt that while his public usefulness seemed at an end, by God's help he yet must do a work no less important than that which he had done for his country, teaching his sons how to suffer. From beginning to end one who kept near his heart never heard him speak of his condition as an affliction or even as a misfortune; from the time, three years ago, when, after an heroic effort to take up his work, he realized that he would never be active again, until God gave him peace, no one heard him murmur. But he did not give up. He was not the kind of man ever to give up. Months after he was stricken he could be seen at his desk trying to write, his left hand grasping his trembling right to steady it. Long after that he continued coming to his office, the time of his stay gradually growing shorter, to direct matters and to see the brethren, whom no longer he met with his old time cheerfulness, though seldom, if ever, without his well-remembered cheerful smile. He saw that for him there were no more meetings at the Associations, but though it grieved him, he never let it be said. No man loved his brethren more, no man could miss them more; but God had prepared him for his course. And when, finally, he saw that he must leave his desk forever, (and no one knew it better than he), it was with a cheering twinkle of his eyes that he said to one who was near, "Do your best; the Lord is always with the RECORDER." He believed this with all his soul, and though he was so wrapped up with the paper, his faith enabled him to part from it hopefully and without a pang. His trust in God's guidance was the backbone of his career; it was that alone which won his victories, and no one knew it so well as he. Because he believed he was doing God's will, he was always ready to withstand all opposition.

About this time other characteristics were strongly brought out. He was leaving his paper, and there were grave questions to be dealt with. Gradually he had become out-of-touch with affairs. Being asked for some rule for maintaining the course he had set, he said, "Stand by the Bible solidly; be loyal to the churches and the Convention. Do not tear down, but build up. Help those who are struggling. Let the RECORDER continue to be representative of the denomination. Take care of its name for fairness and truthfulness." Fidelity, helpfulness, fairness and reliability, were the qualities he aimed at. He had friends who seemed to him to possess these qualities, and he always held them up as *true* men.

To the end his judgment was clear. It was a custom to tell him at evening who had come to the office that day; and it is not recalled that he ever failed to recollect any one. When the RECORDER came out, some one would go over the columns telling him who had written the articles and letters; and he often made remarks about the writers that would suggest the nature of their contributions. He knew a safe man, and the word *safe* in this connection meant a great deal with him. He would let a safe man's manuscript go in without reading it; and if he happened not to be a fluent writer, he knew the printers would fix that; and he had no use for dainty style or nice turns of rhetoric, his desire being to make the columns strong with the ruggedness of genuine sense and feeling. If the religion and the sense were right, that was all he asked.

It may have seemed to him that his day of usefulness ended with his first illness, but there are those who know that his influence upon the RECORDER up to the present time is as strong as it ever was. He is not with us, we will not hear his voice, his cheering presence will no longer be felt; but his life of faith and loyalty has sent out numberless influences blessed of God, and his complete resignation to God's will and his abiding hope in Jesus Christ (whom he loved to call "The Master"), showing so plainly the comfortings of the Spirit, will always be to those who knew him in his deprivations and sufferings, a strong testimonial of the faithfulness of God's promises to the righteous. "As thy days, so shall thy strength be," can be said of him by one who saw him patiently enduring the providences of God in the heat and burden of the day and the long and sleepless hours of the night, with more of reality in the promise than of any one he has ever known.

After his labors and trials, it was good of God to give him such a peaceful end; his family and friends with him, his life-work finished, his place in the hearts of his brethren secure as his title to his home in heaven, his faith tried and sufficient, his race run, his triumph in life and death complete. "How blest the righteous when he dies!"

PERSONALS AND OTHER ITEMS.

....Another of our missionaries to Africa, Sister W. T. Lumbly, is dead.

....The Southern Baptist Convention has sent out 350 foreign missionaries, all told.

....Rev. J. L. Rollins of South Carolina, an humble but useful servant of God, died recently.

....Mr Samuel Cupples of St. Louis has recently given the Southern Methodist Orphanage of that city $70,000.

....Wake Forest is at her best this week. Monday night the exercises began brilliantly. The promise is for a large attendance.

....Pennsylvania Baptists are trying to start a State organ to take the place of the *National Baptist*, which went into the *Examiner*.

....Rev. Junius W. Millard contributes a sketch of the new President of the Seminary, Dr. Whitsitt, in the current *Seminary Magazine*.

....Rev. Chas. A. G. Thomas will preach the sermon at the annual Orphanage meeting, July 24th, and Hon. Chas. M. Cooke will deliver the address.

....We know of one or two thoroughly competent young ministers who need work for the summer. They ought not to be forced to remain idle. Any help toward finding them useful work until school opens again will be kindness.

....The Board of Missions and Sunday-schools will hold an important meeting on Monday, June 17th, 1895, at 8:30 o'clock p. m., in the Mission Rooms in this city.

....Rev. John A. Mason, having closed his school at Judson, S. C., for vacation, has returned to Conclave, N. C. He will continue preaching at Judson and Little Rock.

....Dr. Chapin, who can be classed among the leading lay brethren of the State, informs us that the church in Pittsboro is getting on well, constantly gaining strength by the reception of new members.

....Bro. J. T. Tuttle pastor at Whiteville has been slightly indisposed but we are glad to say is better now. Bro. Tuttle one of our best and truest men is doing a fine work at Whiteville, and other churches in the Columbus Association.

....See the announcement elsewhere of the time and place of the North Carolina Baptist S. S. Chautauqua. It offers a week of recreation at a popular health resort, with opportunity for profitable enjoyment to every Sunday-school worker.

....Rev. J. B. Richardson preached two good sermons at the Baptist church last Sunday, one in the morning and one at night. At the close of the morning sermon five members were received by letter and one by experience.—*Piedmont Herald, Leaksville.*

....We are sorry to hear of the continued sickness of Dr. J. L. Carroll, one of our ablest men. He is now at Seven Springs. May God restore to him his old time strength and usefulness, and give him many years to labor for the cause which he has upheld so faithfully.

....It is never too late to institute systematic giving and systematic record keeping in your churches. Try it. Almost all the large denominations have far more nearly complete records than the Baptists. Bro. Jones' suggestions along this line are timely and wholesome.

....Sunday school teachers' meetings are held weekly at the First Baptist and Main street Methodist churches Friday and Wednesday nights respectively, and all are invited to both meetings to study the Sunday-school lesson for the following Sunday.—*Reidsville Review.*

....We learned with sorrow from the *Robesonian* (Lumberton) last week of the death of our venerable fellow-servant, Rev. Furney Prevatte, May 29, aged nearly 87 years. Truly his life was full of days and usefulness. We will publish a sketch of him next week.

....We thank Rev. J. A. Beam for a handsome invitation to the annual exercises of the Bethel Hill Institute, June 5th and 6th. Rev. R. Van Deventer preached the sermon, and Dr. W. E. Hatcher delivered the address. The work of the school moves onward and upward.

....We are always glad to give space to our schools, and it is regretted that we have not been able to publish accounts of school-closings as promptly as we hoped. However they will be given a place. This week we are indebted to one of our most active laymen for the excellent account of the Chowan exercises.

....Rev. D. A. Glenn is at Mountain City, in East Tennessee. We commend him to our brethren across the line as a man and servant of God in every respect worthy of their love and confidence. He is a good, safe, consecrated man, who does well wherever he goes. We hope to have him back in North Carolina in a little while.

....A good pastor writes, in no contentious spirit, "While I believe that churches ought to seek pastors, it is certainly legitimate to let it be known that one can be had." We agree with him exactly. We had other things in mind when we wrote the note referred to, which may be obvious to some. Every pastor ought to find a field or make one.

....Bro. L. Johnson of Lumberton is delivering a series of lectures at his weekly prayer meetings, on the history and Geography of portions of the Old Testament. These lectures showing, as they do, the practical influence which has come to the spreading of the gospel, are not only very entertaining, but are real sources of instruction to the membership.

....Bro. W. F. Watson, pastor of the Spurgeon Memorial Church, Norfolk, Va., and Bro. C. J. F. Anderson, pastor of the Carthage Baptist church, have exchanged pulpits for the summer. We regret to hear of the ill health of Sister Watson, and hope that a stay with her father, Dr. John Shaw, where she will get an abundance of pure air, fresh from the "long leaf" pine, may soon bring back her accustomed good health.

....Rev. G. S Daugherty writes from Fountain Inn, S. C.: "We are trying to do something here at Fountain Inn. We have most of the lumber on our church lot for a parsonage, but can't go on with the work until the crops are laid by. We need a new church building, and hope that it may be built in the near future; but we need most of all a waking up along spiritual lines. Oh! for a deeper work of grace in all our hearts, and such an abundance of it that our church membership and church attendance would last all the year."

....The protracted meeting, at the Baptist church, commenced Sunday morning according to previous announcement, conducted by Rev. J. E. Armstrong, of Baltimore. He held three services Sunday, the afternoon service was for the ladies especially. Mr. Armstrong is a clear, fluent and impressive and at all times eloquent speaker. The meeting is increasing in numbers and interest. Christians of all denominations are working together in this meeting, and there is no reason why there should not be a glorious ingathering of souls. There will be three services next Sunday.—*Albion Times.*

....The Rev. H. W. Tribble of Jackson, Tenn., has been called to the pastorate of the Baptist church at Charlottesville, Va.

....The Goldsboro church has extended a call to Rev. W. C. Newton, a member of this year's graduating class at Wake Forest College.

....The meeting at the Tabernacle church, Newbern, continued all last week, and proved very fruitful. Rev. R. E. Peele aided Pastor Burgess.

....Rev. H. A. Brown of Winston and Rev. M. A. Adams of Reidsville passed through Raleigh Monday on their way to Wake Forest College. We were glad to see Dr. R. H. Marsh and Prof. F. P. Hobgood in the city last week.

....We will take back all we have said and all we ever intended to say on the subject, if the South Carolina brethren will just compose themselves. One brother tells us we were right, and another writes that we couldn't have missed it worse. But we have no idea of letting them fight it out in the RECORDER. Let us all pray for the Palmetto State, and keep our opinions to ourselves.

....Rev. J. O. Alderman sends us the following interesting items and promises to send more soon: "If nothing prevents, we shall hold a meeting of days the week after the third Sunday in June. On our return from Washington, I found that Bro. C. E Gower had run in and filled my pulpit on the third Sunday in May to the joy of my people. They spoke in high terms of his sermon on Sunday morning."

....Rev. R. T. Vann returned home Saturday from Philadelphia, where he has been for several weeks under treatment for his nervous troubles. His physicians think that his eyes are the source of the principal trouble, and that after resting awhile and relieving them by the use of glasses he will be well. Mr. Vann will remain in Scotland Neck this week and then will go away on a summer rest.—*Scotland Neck Democrat.*

....We caught Bro. Thomas of the *Baptist Courier* "on the fly," making his way from the educational meeting at Saratoga. He says our Northern brethren showed at this meeting that they possessed plenty of brains and energy, and also an abundance of old time religion. Speaking of Bro. J. H. Edwards, who has recently resigned at Fayetteville, he said, "I wish he may find his way back to his native State. We have no better man."

....It would be worth a trip to Raleigh to see the enlarged picture of the Baptist Female University and then go to the grounds and see the work going on. It has proceeded just far enough to give one an idea of the size and shape of the building. We do hope it will be finished without interruption, and we beg the brethren to help Bro Stringfield raise the amount for the first payment which will come due shortly.

....Rev. J. A. Smith, one of our strongest and best educated preachers, is entirely content to live in his nice home cooled by the breezes fresh from the Lumber river, preaching every Sunday to a country church. These country churches, under the direction of Bro. Smith, are growing in their interest in Sunday schools, in mission work among the sisters, in the care they are taking of the poor in the churches, and in other directions in which our country churches might work.

....Negro B. Y. P. U. A's thought they were treated discourteously at the national gathering of that organization last year at Toronto; so this year they took time by the forelock, having sometime since written to Secretary Wilkins to find out what they could expect at Baltimore. And the Secretary dodges the issue! The negroes are mad because it is evident that he is fooling them, and the whites ought to be mad because he failed to show his backbone by giving a definite answer.

....The Roman Curia have again decided that Anglican (Episcopalian) "orders" are not valid. The Episcopalians admit the validity of Roman Catholic and Greek Catholic ordinations, but these deny the validity of Episcopalian ordinations. Presbyterians, Methodists and Congregationalists admit the validity of the ordinations of the Episcopalians and yet the latter deny the validity of the ordinations of these denominations. We have therefore this curious spectacle: The Episcopalians admit the validity of those who deny theirs and deny the validity of those who admit theirs. Funny, is it not?—*Western Recorder.*

....Our readers have some idea of the work being done at Wake Forest now in Bible study and Biblical lectures, two of which we have published. From what we hear on all sides, that is, from pastor Gwaltney, the faculty and students, this work has proved unusually beneficial. The course of a dozen or more well prepared lectures has been well attended, interest in it growing all the time. Although Wake Forest has no established chair of Biblical study, she has always been able to offer her students unusual advantages in this respect, through the zeal of members of her faculty, particularly Drs. Wm. Royall, W. B. Royall, President Taylor and Prof. Poteat.

....Here's more good news from Rev. J. B. Marsh, a valued North-South Carolinian, who is serving the Master at Piedmont, S. C.: "The interest still continues here. I am preaching two or three nights a week. Fifty, some of them strong men, came forward as inquirers last Sunday at evening service. In connection with the service, I baptized thirty five. Others will be baptized next Sunday evening. Rev. G. S. Daugherty will preach for us to night and remain over Sunday. He once labored in North Carolina—was pastor at Burlington and other points." Bro. Marsh orders a good supply of papers containing Rev. W. E. Harrell's exposure of "Modern Sanctification," as there is a tent meeting of this kind of religion going on in his community.

....Our ardent working Statesville pastor writes: "I am getting on nicely with my work in Statesville. The interest is growing along all lines, and many of my people have a mind to work. I have given nearly one week in a meeting in the "Regions beyond." Myself and brethren W. J. Wyatt and Ballard held a week's meeting near Trontman's Depot, which resulted in the call for the organization of a Baptist church. Six were baptized and others will follow. We will organize Saturday, June 8th. Many of those people had never heard Baptist preaching." This should add impetus to the Regions Beyond movement.

....Rev. A. J. Taylor, who is doing good work in the Eastern Association, recently preached the missionary sermon to the Woman's Mission Society at Magnolia. He sends an interesting item or two: "Miss Hattie Cox is doing a noble work in the society at Magnolia for her Master, in training the minds, and hearts of the dear young people to love and to help push forward the great work of evangelizing the world. Would to God that we had more such consecrated women in our churches as she. Many of our hearts were made glad last Thursday night by having Dr. N. B. Cobb with us, and hearing him preach. Bro. A. A. Butler has resigned the church here" (Mt. Olive).

From Rev. G. P. Bostick.

Dear Recorder:—I enclose an article for insertion in your columns on some of the events and changes that have occurred since Dr. and Sister Crawford came to China. I penned these last Saturday, the forty-third anniversary of their arrival in China. I am sure that some of your readers will be interested in the lives of these two who have lived on the foreign field together longer than perhaps any other two American Baptist missionaries. They are rapidly ripening for the other shore.

We are all pretty well away off here in the interior. It takes our letters as long to reach us from Shanghai as it does for them to come from Raleigh to Shanghai. The war grows fiercer, and would be very discouraging, except for the hope that the darkest hour is just before day-break.

Li Hung Chang has reached Japan, fully authorized, they say, to make peace, but it is very uncertain whether he will offer terms that Japan will accept or not. If he does not, then it seems that China may soon be overturned by little Japan. China's great fleet, with several of her great generals, is no more. Many missionaries have gone from the interior to the coasts, and many remain at their posts in much anxiety as to what will be the end, while those at the coast are many of them on or near the scene of conflict. God's precious promises do increase in reality and sweetness to us in these uncertain times. "God is our refuge and strength, a very present help in trouble." Hundreds of carts are passing here daily with guns and ammunition from South China to Peking, and some soldiers are also passing. God bless you and all the saints in North Carolina. Yours in Christ,

G. P. BOSTICK.

Taian fu, China, April 2, 1895.
P. O, G. M. BOX, Shanghai, China.

FORTY-THIRD ANNIVERSARY OF THE ARRIVAL OF DR AND SISTER T. P CRAWFORD IN CHINA—RETROSPECT.

Forty-three years ago to day, Dr. T. P. Crawford and wife landed in Shanghai from Hong Kong. They made an unusually quick trip across the ocean, being on the vessel only 102 days from New York to Hong Kong. The trip from Vancouver to Hong Kong can now be made in about twenty-two days, and to Shanghai in seventeen.

Of all the missionaries then in China, only the Crawfords and two other men remain, one of these having his third, and the other his second wife. I doubt if any other missionary couple has lived in a foreign field longer than Dr. and Sister Crawford.

When they reached China, there were less than 100 missionaries and perhaps not over 100 native Christians in the empire. The missionaries were not then allowed to remain more than twenty-four hours away from the open ports—then only five in number. Now there are over 2,000 foreign missionaries, nearly 50,000 professed native Christians and missionaries living, even in these war times, far in the interior of every province except one or two. No other Southern, and perhaps no other American Baptist missionary now on the field has been so long in this work as Dr. and Mrs. Crawford. During these forty-three years, Mrs. Crawford has made one trip to Japan and two to the United States, and Dr. Crawford one to Japan and four to America, being ordered by his physician to make the last trip home in 1889.

Since their arrival, China has passed through two wars with England and France combined, one with France and two with Japan, including the present one, whose end does not seem yet in sight. She has also passed through three serious internal rebellions, including the Tai Ping, lasting from 1848 to 1868. Some one has said that more people were perhaps destroyed during that rebellion than in any other war in history. There have also been many local maraudings, in one of which our Southern Baptist missionary Holmes was killed, and in another the city of Tung Chow was packed with wounded and dying rebels, and Dr. Crawford's house was for weeks crowded as a hospital for the wounded and dying. The Crimean war, the mutiny in India, the Franco German war, and the American war of 1861-'65 have all occurred in these forty-three years, the last three seriously affecting foreigners in China. The mutiny of India began when England was at war with China, and she was compelled to leave the war in China to give her attention to India, and so left foreigners in anything but an enviable position here. So France had to leave off demanding satisfaction from China for the depredations committed on her citizens in the Tien Sin massacre, and turn to fighting Germany, when the anti-foreign feeling was very high in China. But the American war affected the Crawfords most of all, cutting them off from nearly all home communication and from home support for almost four years. During this time Dr. Crawford acted as land agent in Shanghai, as did also the late Dr. Yates, in order to support themselves in their missionary work. They were not only enabled to tide themselves in missionary work, but each acquired some property which afterwards greatly increased in value. The Crawfords are now spending their last days in earnest missionary toil, supporting themselves, and even helping others, out of the income from this property. Besides, they have given a great deal directly to missions for many years. They spent their first twelve years in Shanghai, thirty in Tung Chow, and last year, after a short sojourn in Pingtu, moved to this (Teian-fu) city, about twelve days' travel in the interior from Tung Chow. They were both seriously ill—nigh unto death—last summer, but are now fully recovered. They are very diligently trying every day to give the message of salvation to these people, so ruined by sin and who are so rapidly hastening into eternity. Dr. Crawford is just now engaged, too, in having some needed repairs made on his rented Chinese house. If he lives till May 8th he will pass his seventy-fourth birth-day. Sister Crawford has passed her sixty-fifth. They can heartily and truthfully sing,

"Tis grace has brought me safe thus far,
And grace will lead me home."

They also love to sing,

"How firm a foundation ye saints of the Lord,
Is laid for your faith in his excellent word;"

and especially the verse,

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love"

None feel more keenly than they that

"My faith is built on nothing less
Than Jesus' blood and righteousness."

They know many dear natives who have been saved through their instrumentality and who now await them over yonder, and others who still labor here; and I doubt not that many will rise up in that day to call them blessed whom they have not known as interested here below.

Let us thank God for these long and useful lives, and pray God to call and send for many more such! Fraternally,

G. P. BOSTICK.

Address: G. M. Box, Shanghai, China.
Residence: Taian fu, China.
March 30, 1895.

Oxford News.

The people of Oxford have enjoyed a rare treat in the visits of brethren Thomas of Greensboro, Mundy of Wilson, and Hume of Chapel Hill.

They came to take part in the closing exercises of the Oxford Female Seminary. Bro. Thomas preached the baccalaureate sermon before the graduating class. I had never heard him preach, though we were at Richmond College, and at the Southern Baptist Theological Seminary together. I was, together with the people, delighted with his sermon on "Glorying in the Cross."

Bro. Mundy I had known for years, but never before had I had the pleasure of hearing him, either. He preached an elegant sermon on "Life," and fully sustained his reputation as an able and spiritual gospel preacher. His sermon was delivered before the "Maggie Nutt Missionary Society."

Prof. Hume of Chapel Hill delivered the address before the "Calliopean Society." His theme was "Elizabeth Barrett Browning—Woman—Poet—Prophet." It was a chaste, elegant, and beautiful address. We shall long remember their pleasant visit to us, and assure them of a warm welcome whenever they shall come this way again.

A word as to the Oxford Seminary. Last session was a very prosperous one. The patronage was largely increased; the health of the students excellent; the work moved on nicely; and was satisfactorily done. Having lived in Oxford for twelve years, and having been in close relations with the Seminary, I can say that its motto is, "Good, honest, thorough work." Its course is being elevated year by year, and the President endeavors to offer the best modern facilities for a thorough education. In addition to the excellent faculty which he already has, he has secured the services of a specialist in elocution and vocalization for the next session. This lady has had several sessions in the New England Conservatory of Music.

We wish Pres. Hobgood abundant success in the future in the useful work of educating our girls. JNO. S. HARDAWAY.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Marcellus Lankford, $1 00; J. M. White, 10.00; N. S. Jones, 10 00; R. H. Jordan, 16 67; Walter P. Stradley, 5 00; Mrs. Roxie Howard, 1.00; W. S. Royall, 4 00; R. W. Haywood, 5.00; S D Swaim, 17 00; C. A. Jenkens, 16.67; W. C. Fields, 16 67; A. F. Powell, 10 00; W. R. Bradshaw, 5 00; J. N. Stallings (pastor Davis field), 3.00; W W Mitchell, 50 00; Carme Elam, 5 00; G. W. Harman, 5 00; J. H. Lambreth, 25 00; E F. Tatum, 5 00; W. B. Cullom, 10.00; George W. Green, 50.00; C. S. Thompson, 10 00; Locke Craig, 5 00; A. S. Speer, 5 00; W. H. Nelson, 5 00; J. B. Carlyle, 39 58; A. T. Robertson, 38 00. Total, $362 24.

CORRECTION: Acknowledgment, May 14th, from W. H. Mitchell, should have been from W. H. Michael.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, June 6, 1895.

N. B.—Friends in remitting either to Dr. Taylor, Bro. Blanchard or myself, will please state whether or not the remittance is for a note already given. T. H. B.

Letter from Bro. Bryan in China.

Dear Recorder:—You may wonder why I do not write more about the war. Changes have taken place so rapidly that what I might write to day might not be true by the time that it reached you. Then, too, you hear by telegram of all the important events.

Peace is about concluded. It is too early to know results, but we hope and believe that many changes will take place in China, which will help us in giving China the gospel. Now, now, now! is our time to work in China. Now is the flood tide, let us awake and take advantage of it. "Come over into Macedonia and help us." "The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest that he thrust out laborers into his harvest." "The fields are white unto the harvest." Sincerely,

R. T. BRYAN.

Shanghai, China, April 24, 1895.

Baptist Backbone.

Now that it is a settled fact that 15,000 Baptist young people will attend the B. Y. P. U. Convention in Baltimore, July 18th-21st, many are asking, will it pay in spiritual fruitage for the time and money expended? Yes, a thousand per cent. In what? In the product of "Baptist backbone," an article not too plentiful in pulpits or pews. How? The Convention itself, with its unprecedented numbers, will furnish an irresistible inspiration. The splendid speeches from the geatest number of representative Baptists ever booked for one occasion will stir the souls of the most lukewarm. The earnest enthusiasm kindled by contact with so many of a common purpose and a common faith will produce courage, conviction, and a pardonable denominational pride or Baptist backbone, solid, thick, and plenty of it.

I believe the pastor who induces his young people to attend this Convention, will find them on return increased five fold for usefulness.

Because of this Convention I have consented to act as transportation leader for North Carolina, and have arranged with almost all the railroads and boat lines to carry all who want to go for one fare for the round trip.

The cost to each person for board and lodging during the four days in Baltimore will be $5 00. Already 10,500 have secured entertainment at this rate. I will arrange for all who send me their names.

It is not necessary to belong to a B. Y. P. U. Society to secure the reduced rates. A certificate from your pastor that you are going to the Convention is enough. Write me at once. C. S BLACKWELL

Elizabeth City, N. C.

Good News from Brunswick, Ga.

Dear Recorder:—The Lord be praised for his unspeakable goodness. Last night we closed a very precious meeting at our church which resulted in the conversion of seventy-five souls, and in the addition of forty-three to our church. Dr. W. A. Nelson and his dear wife, well known and beloved in North Carolina, and Bro. Frank L. Mallory, a young business man of Macon, Ga., have been with us for the past two weeks. They came filled with the Holy Ghost, and from the very beginning to the last, God blessed us with the conversion of souls. Brunswick has never before had such a revival of pure and undefiled religion. The First church is upon a much higher plane than ever before. Dr. Nelson makes no compromise with sin, but preaches the whole gospel. In many respects he is the most powerful man I ever met. He is one of the Lord's anointed, highly taught of the Word and the Spirit. He has given up the pastorate and gone out as a "free lance" preacher to be used in building up of the Lord's cause when it is weak and to win souls for Christ. He often speaks for six hours a day in his institute work for weeks in succession. North Carolina lost one of her strongest and best men when Dr. Nelson left the State.

We organized a Baptist Young Peoples Union yesterday afternoon with 58 active members.

We have one of the best working forces of young people in the State. The Lord has abundantly blessed us since we came to Brunswick, we feel encouraged to attempt still greater things for him. We have one of the broadest fields in the South. As we look toward the North there is not a Baptist church within sixty miles, toward the West, forty miles, toward the South, twenty miles toward the East, three thousand miles.

God bless the RECORDER and all those who love the Lord Jesus in the dear old North State. Fraternally,

WALTER M. GILMORE.

A great silver sound money convention was held in Memphis the 12th inst. There was representation from North Carolina, including at least two political parties.

WALTER BAKER & CO.
The Largest Manufacturers of
PURE, HIGH GRADE
COCOAS and CHOCOLATES
On this Continent, have received
HIGHEST AWARDS
from the great
Industrial and Food
EXPOSITIONS
IN EUROPE AND AMERICA.

Caution: In view of the many imitations of our labels and wrappers, consumers should make sure that our place of manufacture, namely, Dorchester, Mass., is printed on each package.
SOLD BY GROCERS EVERYWHERE.
WALTER BAKER & CO., DORCHESTER, MASS.

Eastern Section of the Raleigh Union.

This body meets with Shiloh church, Johnston county, on the 26th, 27th and 28th of June, 1895.

FRIDAY, 28TH, SUNDAY-SCHOOL DAY.

Morning, praise service, 10:30.
What is the purpose and work of S. S.? 11 00. J. M. Broughton.
How can we interest the older people in the Sunday-school work? 11:30. Prof. J. C. Clifford.
Questions asked and answered on difficulties in the way. 12.00. N. B. Broughton.
Evening. Praise service. 2:00.
Literature in the home. 2:15. Rev. J. E. Yates and J. M. Beatty.
Defective methods in teaching. 3:00. Rev. I. S. Boyles.
What are the general needs to awaken a greater interest in the work? 3:30. N. B. Broughton.
Sermon. 8:00. Rev. A. M. Simms.

SATURDAY, 29TH, EVANGELISTIC DAY.

Morning. Praise service. 10:30.
What preparation is needed for a revival? 11:00 Rev. A. M. Simms.
Personal work. 11:30. John T. Pullen.
Evening. Praise service. 2:00.
The plan of evangelistic work. 2:30. Rev. W. C. Newton.
Convert culture. 3:00. Rev. Jasper Howell, Jr.
Young Christian to the front. 3:30. Rev. H. H. Mashburn.

SUNDAY, 30TH, MISSION DAY.

Morning. Praise service. 10:00.
The growth of missions. 10:30. Rev. H. H. Mashburn.
Missionary sermon. 11:00. Rev. J. G. Pulliam.
Evening. Praise service. 2:00.
Home Missions. 2:30. Rev. Jasper Howell. Jr.
Foreign Missions. 3.00. Rev. I. S Boyles.
Brethren, we are making preparation for you in every way we can. The program speaks for itself. The meeting promises to be one of great benefit and power. Come, brethren, and help us enjoy the occasion.

A. C. CREE, JR

With the blood full of humors, the heated term is all the more oppressive. Give the system a thorough cleansing with Ayer's Sarsaparilla and a dose or two of Ayer's Pills, and you will enjoy summer as never before in your life. Just try this for once, and you'll not repent it.

The New England Conservatory.

Few educational institutions are so widely and favorably known as the New England Conservatory of Music in Boston. In the midst of such times as these its strength and prestige are shown by a patronage which fills the home and educational departments to overflowing. It is manifestly evident that the American people have found that the best in none too good for them and also that the best is the cheapest in the end. To those desiring the highest and most complete musical training this institution offers inducements second to none in the world. It has departments of Elocution and Art as well as Music, each being complete in itself and placed under the personal supervision of a principal and corps of instructors.

Associations in 1895.

July.

Central—Mt Vernon church, Tuesday, July 30th to August 1st.

August.

Pilot Mountain—Beaver Island church, Rockingham county, Thursday, Aug 1-3.
Beulah—Ephesus church, Tuesday, Aug 6-8; the nearest depot, Cunningham, four miles.
Flat River—Concord ch, Tuesday, Aug 13-15.
Yadkin—Antioch ch, Thursday, Aug 15-17; four miles west of Mt Airy.
Liberty—Randleman, Tuesday, Aug 20-22.
Brushy Mountain—New Hope ch, Thursday, Aug 22-24.
French Broad—Lower Walnut Creek ch, Thursday, Aug 22-24; near Marshall.
Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.
Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.
South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.
Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnesville.
King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Green River ch, Thursday, Oct 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Zion and Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19.
Pee Dee—Spring Hill ch, Thursday, Oct 17-20.
Cape Fear—Mt Sinai ch, Columbus county, Thursday, Oct 24-27.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-27.
South River—Otts Grove ch, Wednesday, Oct [illegible].
West Chowan—Sandy Run ch, Tuesday, Oct [illegible].
Sandy—Kinds Ch., Thursday, Oct 31 to [illegible].
Roan—White Plains ch, Thursday, Oct 31 to Nov 3.
Little River—Friendship ch, Thursday, Oct [illegible] to Nov 2; eleven miles from Durham.

C. F. I. Institute, Murfreesboro, N. C.

The closing exercises of this very worthy and renowned female college were celebrated Monday, Tuesday and Wednesday, the 27th, 28th and 29th of May.

Monday night was the occasion for the celebration by the Literary Societies—"C. O. V. A." and "P. & A."—which consisted of recitations, vocal solos, &c.

Miss Fannie N. Powers, Wake Forest, of the "P. & A. Society," and Miss Addie McD. Shaw, Warrenton, of the "C. O. V. A. Society," were the essayists. These young ladies were selected by their respective Societies to fill these positions. Miss Powers chose for her subject, "The Woman of the Nineteenth Century," and Miss Shaw, "Fasten Your Thread." The verdict of the audience was that the Societies had not made a mistake, both as to subject matter and the beautiful, clear and distinct style of reading, in the selection of these young ladies.

Tuesday at 11 o'clock, Dr. W. L. Wright of Richmond, Va., preached the sermon before the Graduating Class. He did not take any regular text, but after reading several selections from the Bible bearing on the subject, the principal one, "So teach us to number our days that we may apply our hearts unto wisdom," he announced his subject, "What Not and What to Live For," and proceeded to outline his sermon by showing some things not to live for; among them, for nought, for pleasure, for society, and for self; and then what to live for, which were, our highest natures, for duty, for truth, for humanity, for higher possibilities of our natures, and finally, *live to save a soul.* The time occupied in the delivery of this sermon was some one and a half hours, and yet when I say, no one in that vast audience but regretted the closing, and could have listened with profound interest and silence an hour longer—some little idea can be had of its grand and glorious truths so beautifully and eloquently spoken. He is a man of great power, and bids fair to be one of the best preachers in the South in the coming years. It was in every way the best sermon the writer ever heard before a graduating class; and from frequent expressions by others better able to judge, this opinion is fully sustained.

Tuesday evening was the Recital School of Elocution, a program of which I give:

Inst. Solo—Yankee Doodle, M. Strakosch. Miss Susie L. Mitchell.

Recitation—The Knight and the Page, Martha C. Howe. Miss Maggie Bell.

Recitation—The Bachelor's Sale. Miss Lizzie Bateman.

Vocal Solo—I Dreamt, F. Lohira. Miss Mary Brewer.

Recitation—The Rustic Bridal, H. W. Longfellow. Musical accompaniment. Miss Fannie Powers.

Recitation—The Low-back Car. Miss Mary Brewer.

Vocal Solo—Flower Song, Bevignani. Miss Addie McD. Shaw.

Recitation—Princess Imra and the Goatherd. Miss Lillie White.

Recitation—The Shadow of a Song, Campbell Rae Brown. Musical accompaniment. Miss Addie McD. Shaw.

Recitation—The Day of Judgment, Elizabeth Stuart Phelps. Miss Joe Vann.

Vocal Duett—When early morn beams o'er us. F. Kuckon. Misses L. White and M. Brewer.

Delsartean Pantomime—The Raven, E. A. Poe. Misses M. Bell, L. Bateman, M. Brewer, Z. Brown, A. Gore, S. Mitchell, F. Powers, A. Shaw, L. White. Mrs. L. McC. Sanber, reader. Miss A. Bruce Brewer, accompanist.

Recitation—That Waltz of Von Webers, Nora Perry. Musical accompaniment. Miss Zephia Brown.

Duologue—Pauline Pavlovna, Thomas Bailey Aldrich. Misses A. Bruce Brewer and Fannie Powers.

Vocal Solo—In Her Simplicity, Mignon A. Thomas.

These exercises were very interesting and instructive, and the young ladies reflected great credit on themselves and on their efficient teachers in this department.

Wednesday was the great day of the occasion, and it was an ideal one, both as to natural causes, as well as the hundreds of the brightest, happiest and most intelligent people from various parts of the State who make their annual visits, not only to witness the interesting exercises, but to mingle with friends, thereby removing much of the care, worry and monotonous things of every-day life. The commingling of old friends and talking about old times the better prepares them to continue in life's struggles and in hope to bear its burdens.

The exercises commenced promptly at 10 o'clock with the following program:

Salutatory, Miss Susie L. Mitchell, Winton, N. C.

Concert Waltz, "On Blooming Meadows," (3 pianos) Rive King. Misses Marshburn, Newsome, M. Deans, M. Vaughan, E. Burden and B. Parker.

Essay, "The Voyage of Life," Miss E. Jennie Long, Rockingham, N. C.

Vocal solo, "Spring Revel," (Tito Mattei.) Miss Lillie V. White.

Essay, "The Ideal and the Real," Miss Mollie Parker, Murfreesboro, N. C.

Piano solo, "Frau Holle" Op. 135, No. 1, (Bendel). Miss Jessie T. Brewer.

Essay, "Decision of Character," Miss Sallie M. Shaw, Winton, N. C.

Piano Duo, "Allegro Brilliant" Op. 835, (Josef Low.) Misses Mitchell and Brothers.

Essay, "High Aims," Miss Eva McD. Watford, Colerain, N. C.

Vocal solo, "Scene and Aria from Freischutz." M. Von Weber. Mrs. L. A. Bides.

Essay, "The Best Beauty," Miss Mabelle M. Marshburn, Taylor's Bridge, N. C.

Piano solo, "Dornroschen." (Bendel.) Miss Lillie V. White.

Chorus, "Glide On." L. Delibes.

President's Report.

Presentation of Diplomas.

These exercises were by the graduates, excepting the music, and the essays were of the highest order, showing the young ladies were embarking on life's voyage well equipped, their little barques beautifully built and fully prepared for the calm and the storm, and their chart so understood as to wisely direct their course, and finally to drop anchor in the home of eternal rest. Special mention is due to the young ladies who received the highest average marks, which were Miss Lucilla Eborn of Yeatesville, N. C., the valedictorian, and Miss Susie L. Mitchell of Winton, N. C., who received the salutatory. The first of these mentioned made for herself nearly a perfect average in studies, department, &c., over 99½, and the last named very near as good. While these young ladies received the highest, yet when President Brewer announced many others in the school whose average was from 93 to 97, and a great many golden reports, it was very clear these young ladies had a fierce conflict with the highest order of talent, and had to struggle heroically for their honors.

Immediately following this came the address before the literary societies, which was delivered by Rev. J. E. White, pastor of Edenton Baptist church. He was at a disadvantage in having to speak to a wearied audience, as they had been patiently enjoying the preceding exercises for some three hours. Yet at the first he dispelled the weary feeling of his hearers, and captured their profound attention. His subject was "Making of a Man," in which of course woman was embraced. He spoke without manuscript, and was fluent and eloquent. He has many advantages over most speakers, being quite handsome, with commanding figure, and then with a strong musical voice, it is no wonder that all at the start are fascinated, and with bated breath listen to his words of wisdom. The style of his address was unique and very instructive, and the impression made upon his audience will go with them through life.

It was very wise, and in the fitness of things, that Wake Forest men should have been selected as speakers for this occasion. Wake Forest and the Institute are very close kin, and in close touch one with the other in their great work of educating the boys and girls of our State; and so, as stated, it was wise to have selected speakers from her graduatues, especially so as those selected were men who reflected great credit on their alma mater.

When our sons and daughters are trained and educated from these institutions, they go forth fully equipped. Our State and denomination expect great things of them, and so far we have not been disappointed.

The crowning glory of this interesting and joyous occasion was the concert at night. Wish I could give the program, but the length of this article reminds me that I have already trespassed on your valuable space, and so must simply add that as usual it was very good—fully up to the standard, and enjoyed by all. The music was well selected, and the singing, playing, and recitations were so rendered as to show conclusively that the young ladies had received the best training, and had profited by the same.

A few reflections, and we close. This is quite an old institution, and were its location on the line of one of our trunk railroads, it would be the wonder, attraction and admiration of every passer by, for without question it is naturally one of the loveliest and most picturesque spots in the South, and the very sight impresses the wisdom of such a delightful spot for a female school. Again, it has done a great work for North Carolina, Virginia and bordering States, for go where you may, even in heathen lands, you find her daughters, who are making impressions as wise, prudent, intelligent Christian women; and there are thousands of homes that are made bright, joyous and happy by the radiance that comes from her who rules with so much care, love, sacrifice and Christian discipline.

What could the State do without her daughters, and what a great calamity would come to the Baptists if deprived of her influence, piety, love and patriotism. What she has done, she can and will do if sustained, and the question very appropriate just now is, will she be sustained and continue to shed her benign influence over our people; if so all well; if not we very much fear that a loss will be sustained that cannot now be calculated. The answering of this question is with the friends and old students of the school, if they speak of her often and work as they should for her increased prosperity, all is well; otherwise, the opinion of the writer is that her record is in the past; and as glorious as it is, we cannot as a Christian people well afford to close the volume of her history, but to make it far more glorious than it has ever been. God grant this may be. "ANY LESS."

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Double Sale

—OF—

Dress Goods.

Our stock has been thoroughly overhauled and re-marked for this important sale.

1st. About fifty pieces of high class Novelties, Fricotines in street colorings with and without side bands, Wool Moires, Crepon Effects and two toned Dresden figures, which have been selling from $1 00 to $1.50, now marked at

69 cts. Per Yard.

2d. About thirty pieces of Wool Suitings in small Plaids, Checks and Mixtures, stylish and serviceable materials, been selling at 39c., 40c., 45c. and 50c., all now marked at

29 cts. Per Yard.

Samples Promptly Mailed.

W. H. & R. S. Tucker & Co.
RALEIGH, N. C.

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ANNOUNCEMENTS, CIRCULARS, REPORTS, INVITATIONS, PRINTED STATIONERY, ETC.

Edwards & Broughton,

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Having just added a new and fresh supply of Type and Papers to our already large stock, we are prepared as never before to furnish

School Printing

At short notice and at low rates. Send for estimate if preferred. If order is sent direct we will give it prompt attention, and give our lowest prices.

EDWARDS & BROUGHTON,
Printers, Binders and Publishers,
RALEIGH, N. C.

Of all Fevers

the worst and most serious is **Dengue** or break-bone fever. Called "break-bone" because one's bones are not only racked with pain, but feel as if they were tightly held, as by a vice.

At times one feels that the pain is almost unbearable, and many are brought to Death's door by the terrible prostration which follows this grievous complaint.

All persons should know that

Brown's Iron Bitters

is the one medicine which relieves this extreme weakness and brings the patient back to sound health by it's well-known medicinal qualities. From the first bottle the improvement is marked and permanent recovery is but a matter of a short period.

GENUINE HAS THE CROSSED RED LINES ON WRAPPER.

BROWN CHEM. CO. BALTO. MD



To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
Newton, N. C.

ARMSTRONG & McKELVY, Pittsburgh.
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BEYMER-BAUMAN, Pittsburgh.
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CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
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UNION, "

The Reason

why some dealers try to sell, and some painters use, other than genuine brands (see list) of White Lead is that their first cost is less. Quality should be the first consideration, and is the true economy.

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C. B. WEBB,
Proprietor,
STATESVILLE, N. C.

I keep constantly on hand the largest and most complete stock of granite and marble to be found in the State. I take pleasure in furnishing designs in (photographs) and estimates on any style of monument or headstone. I possess the very best shipping facilities, and can not only guarantee the lowest prices, consistent with good material and first class work, but also the best freight rates, and the most prompt and safe delivery of goods

We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

The Christian Endeavor,

16 page monthly. One year trial
10 c.
Secretary of society free if they send names of members. BOX A., Plainfield, N. J.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 21, '95.	No 33. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro	13 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	6 00 a m
Leave Wilson	2 03 p m	11 03 p m	
Leave Selma	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 30 a m
Leave Magnolia	4 16 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 21, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 p m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 p m		9 40 p m
Arrive Wilson	1 00 p m		10 37 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 39 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon	3 39 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 8.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R.R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leaves Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 9.00 a m. and 4.10 p m. Returning leaves Clinton at 7.30 a m, and 10.45 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

R·I·P·A·N·S
ONE GIVES RELIEF.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

	No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro	1 33 a m	10 15 a m
" Elon College	2 30 a m	10 48 a m
" Burlington	3 05 a m	10 58 a m
" Graham	3 12 a m	11 01 a m
" Hillsboro	4 22 a m	11 37 a m
" University	4 45 a m	11 48 a m
" Durham	5 50 a m	12 09 p m
Ar Raleigh	7 30 a m	1 10 p m
	Mixed Ex. Sun.	
Lv Raleigh	9 05 a m	1 10 p m
" Clayton	10 05 a m	1 42 p m
" Selma	11 35 a m	2 10 p m
Ar Goldsboro	12 50 p m	3 00 p m

	No 35 Daily	No. 11. Mix daily
Ar Greensboro	7 20 p m	8 23 a m
" Elon College	6 41 p m	7 46 a m
" Burlington	6 30 p m	7 33 a m
" Graham	6 27 p m	7 30 a m
" Hillsboro	5 47 p m	6 45 a m
" University	5 35 p m	6 31 a m
" Durham	5 15 p m	6 10 a m
Lv Raleigh	4 10 p m	5 05 a m
		Mixed Ex. Sun.
Ar Raleigh	4 10 p m	10 15 p m
" Clayton	3 30 p m	9 18 p m
" Selma	2 54 p m	8 15 p m
Lv Goldsboro	2 00 p m	6 20 p m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarksville	10 50 a m	12 45 a m	4 53 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m

	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv	Raleigh	Ar 7 30 a m
6 10 a m	"	Durham	" 8 20 a m
8 32 a m	"	Greensboro	" 9 55 p m
10 15 a m	"	Salisbury	" 7 55 p m
11 09 a m	Ar	Statesville	Lv 7 08 p m
12 30 p m	"	Hickory	" 5 56 p m
3 52 p m	"	Asheville	" 9 16 p m
4 25 p m	Ar	Hot Springs	Lv 11 43 a m

No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv Winston Salem	Ar 6 35 a m
7 50 p m	Ar Mocksville	Lv 5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

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J. M. CULP, Traffic Man'r, Washington, D. C.

Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President Woman's Central Committee of Missions
Corresponding Secretary of Central Committee, Mrs. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR JUNE—ANCIENT AND MODERN MISSIONS IN CHINA.

CHINA.—"Behold * * these from the land of Sinim." Missionaries, 58; native assistants, 23; stations, 57; churches, 13; membership, 1,077; baptisms, 122; schools, 14; scholars, 335. Contributions, $1,580.52.

STUDY TOPICS.—The importance of China as a mission field. The work already done there. The Stations occupied by our Foreign Board. The necessity of enlargement in the work. The special value of woman's work in China. The duty of American Christians towards the Chinese in this country.

How far the missionary influence of that most wonderful missionary age of all ages—the first hundred years after the death of our Lord—extended, must ever be a question of the greatest interest to the Christian world. Did it reach to China?

***

Undoubtedly China had been known to the Jews long before this period. Isaiah in the forty-ninth chapter of his prophecy bursts into a triumphant strain foretelling the glories that await for Zion and the spread of God's kingdom. In rapt joy he sings, "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy upon them shall lead them, even by springs of water shall he guide them.... Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyous, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people and will have mercy upon his afflicted."

In this time of glory and rejoicing those of the land of Sinim should have part. The best biblical authorities agree that the land here referred to was a province of Southern China, which in the eighth century B. C. attained independence, and in the third century B. C. conquered the whole country, the Tsin dynasty of the conquerors giving the present name *China* to the country. But China was already a kingdom hoary with antiquity, in the days of Isaiah. Its history stretches back 2,000 years before Christ, and Confucius and Isaiah were almost contemporaneous. 220 years before Christ, its great wall of 1,500 miles was completed, under the reign of the glorious dynasty of Ham, which gave to China rulers who were the restorers of ancient literature, patrons of arts and sciences and mighty conquerors.

***

It could not be that such a country as this could exist in the same continent with Jerusalem and Judea, without much being known of its people and without the early church, ambitious for God, desiring that there also the religion of Christ might be preached to every creature.

Among the many nations enumerated as having the gospel in their own tongue on the day of pentecost were inhabitants of countries stretching far back on to eastern Asia. Whether any of these took the good news so far as China we do not know. Armenian Christians have held the belief that the Apostle Thomas crossed the mighty wall and was the Apostle of China.

***

Be this as it may, China was not forgotten by the churches of Asia Minor, and the Nestorian Christians sent missionaries to China as soon as 305 A. D, and continued work there until 1368. Of their work and their success they have left an enduring reward in an immense granite slab eight feet high, three feet wide and a foot thick, in which, under a carved cross, is written in Chinese characters the history of the mission and something of the doctrines taught by the missionaries. This tablet set up in 781 A. D., "whereon is inscribed the dispensation of our Redeemer and the preaching of the apostolic missionaries of the King of China" was discovered in the city of Si-rigan fu in 1625, and makes some most remarkable statements as to the progress of the Christian religion in China, the propagation of which was begun under the "Most Virtuous Olopum from Syria." Olopum, it states, was received with royal honors by the Emperor Tai Tsung. "The sacred books were translated in the imperial library." Kau Tsung, who succeeded Tai Tsung, "was still more beneficent to the truth." "In every province he caused illustrious churches to be erected." "Every city was full of churches, and the royal family enjoyed luster and happiness."

This most interesting relic, of which a picture and an extended account was given in the *Missionary Review* some months since, stops short of course of the story of the expulsion of the Nestorian missionaries. In 1368, a Buddhist monk of low origin had a revolution which overthrew the Mongolian dynasty. The Buddhist priests had ever been the enemies of the Christians, and as early as 713 had raised riots against them which had succeeded in destroying some of their churches. Now with their triumph, under the leadership of one of their own priesthood, the Christian teachers were expelled from the country.

***

But though the labors of the Nestorian Christians ceased, the Catholics had already begun to attempt missions in China in 1271, under the illustrious traveller, Marco Polo.

"At one time there were over 1,100 churches and 100,000 converts in two provinces alone; at the present it is estimated that there are 400,000 to 500 000 converts and 471 European priests in the whole empire."

***

"Protestant missions," says the *Review*, "began with Robert Morrison, of the London Missionary Society, in 1807; there are now over fifty societies laboring there, not including the ten educational and tract societies. The Protestant missionaries numbered in 1890, 1,296 foreign workers and 1,657 native helpers; this force has been increased until now there are not less 1,600 foreign and 2,000 native laborers. There are 600 churches, 100 of which are self-supporting. Communicants number about 60,000."

***

American Baptist missions began by the sending out of Rev. J. L. Shuck, in 1839. Soon after this occurred the division of the Northern and Southern Baptist Convention. The Northern Baptists report to day eight central mission stations, nineteen churches and 1,373 church members. The Southern Baptists have just reported in their annual Convention a force of sixteen male and twenty-five female missionaries, sixteen churches, with fifty out stations and a membership of 1,131.

***

Of China's needs for gospel teachers, whole volumes might be written. There are still a thousand counties in which the gospel has never been preached. And additional mission force of 6,400 missionaries would be needed that there might be but one missionary to every 50,000 of the people. While the gospel needs of the people are so poorly met, thirty three thousand Chinese die every day. Remember, in two days as many Chinese die as there are members of all the Protestant churches in China.

Report of Miss Lottie Moon to the Convention.

As for many years my work has been somewhat unequally divided between the Tung Chow and Hwang Hien regions, but with the difference that, whereas formerly the greater part of the year was spent at Pingtu and only a brief time at Tung Chow, during the year just closed the reverse has been true. With the exception of about two months and a half, my time has been given to work in Tung Chow and the neighboring villages. In the city, where I had not visited for several years, I was delighted to find a marked change in the people. In many homes where Mrs. Crawford had labored so faithfully for years, I have been received most cordially, and in some, the message I bore was heard with earnest attention. My chief work, however, has been in the villages in the Tung Chow region. Within easy reach of my home there are probably as many as 130 villages, in most of which the missionary meets a kindly welcome. I set out with the purpose to visit all of these, but time has been lacking. It was necessary to give especial attention to village work on the *Lung san tien* region, distance from Tung Chow about fifteen miles. To some of those villages I went twice during the year, spending usually several days at each village, making the village at which I was temporarily staying the centre from which to reach the surrounding country. During the year, I have visited in the Tung Chow and Tingtu regions, over 140 villages. In the Tung Chow region the friendly spirit of the people has filled me with hope that their hearts will yet open to receive the message of grace. Since the war with Japan there has been a very marked increase of friendliness. As I went week after week to stay in villages adjacent to each other, I found that my visits were eagerly looked for as a proof of security to the people. It was a new *role* and one altogether very agreeable, to be looked upon as the protector of the people, and it was pleasant to find that my going among them was regarded as a welcome proof that there was no danger.

(A Mandarin actually put out a proclamation in Tung Chow in which he told the people that the missionaries were still there and that therefore they need not be afraid!)

In Pingtu the work has been a delight, even more than of old, in the fact that all responsibility about it had been transferred to the broad shoulders of missionary brethren living in Pingtu city. I could work with a sense of absolute freedom from anxiety lest something should be done or left undone which would mar the work. The prospect in that region is most hopeful. Inquiries multiply in all directions. I have been filled with wonder and joy in hearing of the dying testimony of saints who have gone home to heaven, "rejoicing in hope of the glory of God." The Christians are earnest, active and aggresive. The close of the year found me at Jiang chia keo, a village about ten miles from Pingtu City, where the labors of our Bro. Sears have been remarkably blessed. The work there reminded me much of that at Saling in the early days. There were whole families desiring instruction, and it was a joy to go from house to house to teach the women and children. Inquiries came constantly from neighboring villages. On one Sunday as many as seventy were present at the morning service which was conducted by a young brother recently baptized. The brethren here are full of zeal and enthusiasm.

I take the liberty of seconding Bro. Sears' earnest plea for two single women for Pingtu. The interest of the work there imperatively demands that they shall be sent out as soon as possible. It makes one's heart ache to see so many open doors with none to enter. All over the vast field which our mission has undertaken are the elect of God waiting to be sought and brought into the fold. We cannot possibly overtake the work with our present force. We ought to have prompt and large reinforcement to meet the present needs of the work.

Green River Baptist S. S. Association.

This body will meet with Pleasant Grove Baptist church, Rutherford county, N. C., commencing on Friday before the fifth Sunday in June.

QUERIES.

(1) What is to be done with a Baptist, living in a Baptist community, who opposes Baptist literature, or objects to the Sunday-school being called a Baptist school? Speakers, M. M. Landrum and Z. V. Whiteside.

(2) How can we run a Sunday-school where part of the members want literature, while others want only a Bible class? Speakers, J. C. Sorrells and J. C. Price.

(3) What is the best method to arouse our Sunday-schools out of the cold, dilapidated state into which some of them have fallen? Speakers, C. B. Justice, Millard Flack and H. H. Harrill.

J. C. SORRELS,
P. P. PRICE,
A. B. MARSHBURN,
Committee.

Western Union, Eastern Association.

This body will hold its next session with the Spring Vale Baptist church, Sampson county, on Friday before the fifth Sunday in June, 1895.

PROGRAM.

Opening sermon by Rev. C. G. Wells.
Saturday, sermon by Rev. A. J. Taylor.
Query No. 1: How can we best enlist the Christian people in the cause of prohibition of the liquor traffic. To be opened by Bro. O. P. Middleton.
Query No. 2: How can we best promote the Sunday school cause within the bounds of our Association? To be opened by Bro. M. H. Oats.
General topic: Associational Missions. To be opened by Bro. L. R. Carroll.

J. T. KENNEDY, *Clerk.*

May 24, 2895.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Rubber Bands.

Red tape has long been a synonym for rigid routine and unbending rules, for fussy officialism and a conservative obstructiveness that has often proved fatal to the most promising movements for the improvement and benefit of man. In view of this fact, it is not without deep significance that in place of this murderous red tape, which used to be seen universally around bundles of papers and documents, there has now come about very generally the use of elastic bands. The yielding India rubber, supple and flexible to the immediate wants of the hour, has taken the place of the rough, resisting cord.—*Zion's Herald.*

A Wonderful Cure for Cancer.

There is no further need to cut cancers out with knives or burn them out with plasters. Dr. Mason, Richmond, Va., has a cure for this dreadful disease that surpasses all other methods in rapid healing and permanent cure. It will not be worth while, however, to write to the Doctor unless you are tired of quack medicine and so-called cancer doctors who use knives or plasters. Dr. Mason does not compete with such. His remedy is painless and soothing, and the only one suitable for the aged or weak. The relief is immediate and the cure rapid. It seeks out the disease growths and destroys their vitality, causing the cancer to pass away, leaving only an ordinary healthy sore, which rapidly heals.

Dr. Mason has two methods of treatment—"Home Treatment" and "Personal Treatment." "Home Treatment" is for cases where the patients can be cared for at home without any other cost than the medicines, fully as well as to go to Richmond for "Personal Treatment," by the Doctor. The cost for "Home Treatment" is less than half the cost of "Personal Treatment," and for those who can be cured in a few weeks. When writing, describe the case fully, and direct letter to Dr. Scott Mason, 700 E. Clay Street Richmond, Va.

Two hundred thousand girl babies are murdered every year in China.

Prayer brought Pentecost. The world needs more prayer.

A clean life, like clean water, is bound to cast reflections.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Western Union, Raleigh Association.

This Union will meet with Morrisville church on Saturday 11 a. m., June 29th, 1895. Prayer and song service thirty minutes.

1. Does the New Testament require us to give a tenth for the support and spread of the gospel? Leader, A. D. Hunter, etc.
2. Is the organization of B. Y. P. Unions desirable in our churches? N. B. Broughton, etc.
3. Why has not the gospel more manifest power, through the churches, *twelve months* in the year? W. S. Olive, etc.
4. The Baptists and education. C. H. Utley, etc.
5. Aims and Methods of S. S. work with reports by superintendents. COM.

Some of the greatest men in the world have aspired to the high office of a country pastor. Alexander Carson, Andrew Fuller, Wm. Carey and John A. Broadus were all country preachers. John A. Broadus was pastor of the Cedar Grove Baptist church, twenty five miles from Greenville, S. C., seven years, beginning in 1860 and ending in 1867. It is a geat thing to be a successful country pastor. Let no man despise thy gifts.—*Texas Baptist and Herald.*

Leave all and you shall find all; for everything is to be found in God by him, who, for the sake of God, despises everything.—*Augustine.*

For Dyspepsia,

Take Horsford's Acid Phosphate.

D. Lee W. Battle, Durham, N. C., says: "I recommend it very much to dyspeptics, after meals, with good results."



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect May 19, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	9 20 a m	.....	.....
Ar Fayetteville..	12 35 p m	.....	.....
Lv Fayetteville..	12 45 p m	.....	.....
Lv Fay'ville June		.....	.....
Lv Sanford.....	2 16 p m	.....	.....
Lv Climax.....	4 19 p m	.....	.....
Ar Greensboro...	4 50 p m	.....	.....
Lv Greensboro...	5 00 p m	.....	.....
Lv Stokesdale....	5 55 p m	.....	.....
Ar Walnut Cove.	6 25 p m	.....	.....
Lv Walnut Cove.	6 30 p m	.....	.....
Lv Rural Hall...	6 58 p m	.....	.....
Ar Mt Airy.....	8 25 p m	.....	.....
Lv Bennettsville.	.....	8 15 a m	.....
Lv Maxton	.....	9 20 a m	.....
Lv Red Springs..	.....	9 55 a m	.....
Lv Hope Mills...	.....	10 35 a m	.....
Ar Fayetteville..	.....	10 55 a m	.....
Lv Ramseur.....	.....	.....	6 50 a m
Lv Climax.....	.....	.....	7 35 a m
Ar Greensboro...	.....	.....	8 20 a m
Lv Greensboro...	.....	.....	9 15 a m
Lv Stokesdale....	.....	.....	10 50 a m
Ar Madison.....	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	7 05 a m		
Lv Rural Hall...	8 29 a m		
Ar Walnut Cove	8 55 a m		
Lv Walnut Cove	8 59 a m		
Lv Stokesdale...	9 28 a m		
Ar Greensboro...	10 11 a m		
Lv Greensboro...	10 20 a m		
Lv Climax.....	10 50 a m		
Lv Sanford.....	12 50 p m		
Ar Fay'ville June			
Ar Fayetteville..	2 20 p m		
Lv Fayetteville..	2 30 p m		
Ar Wilmington..	5 50 p m		
Lv Fayetteville..		4 35 p m	
Lv Hope Mills...		4 57 p m	
Lv Red Springs..		5 40 p m	
Ar Maxton		6 12 p m	
Ar Bennettsville.		7 30 p m	
Lv Madison.....			12 30 p m
Lv Stokesdale....			1 35 p m
Ar Greensboro...			2 40 p m
Lv Greensboro...			3 00 p m
Lv Climax.....			4 20 p m
Ar Ramseur.....			6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

W. H. KYLE, Gen. Pass. Agt.
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Women and Women only

Are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily.

In the form of washes, solutions, etc., for distressing inflammations, irritations, and weaknesses of the mucous membrane, it has proved most grateful.

CUTICURA SOAP appeals to the refined and cultivated everywhere, as the most effective skin purifying and beautifying soap, as well as purest and sweetest for toilet and bath.

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Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.20 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 1.20 a m, makes close connection at Hamlet for Hemingsville, Darlington, Charleston; arriving at Charleston at 6.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C & A.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and Palace sleeping cars. Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, G P A, Raleigh, N. C.

W. E. WINDER, Gen. Man.
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H. W. JOHN, Vice-President.

NEWS SUMMARY.

North Carolina.

At the State University last week, the one hundredth anniversary of the institution was fittingly and enthusiastically observed by a large gathering of friends and alumni. Col. A. M. Waddell, Mr. H. A. London, Dr. S. B. Weeks and Mr. A. H. Eller made the addresses, and both were magnificent efforts, the last named being one of our State's most promising young orators. The sum of $18,300 was pledged for an alumni hall for the institution. There were thirty-nine graduates. Honorary degrees were conferred as follows: LL. D., R. H. Battle, W. T. Faircloth, D. M. Furches, Thos. M. Holt, Walter A. Montgomery, Mrs. Cornelia P. Spencer, A. M. Waddell; D. D., O. H. Davis, A. L. Phillips, Robert Strange, A. D. Betts.——Efforts are being made to enforce the strict anti pedler laws passed by the legislature. The difficulty seems to be in applying it to those who send sample ranges, etc., through the country. The tax on this is $100 a year for each wagon.——The Renfro Inn at Mt. Airy was destroyed by fire Friday night. Loss about $25 000.——The Charlotte Y. M. C. A. has elected W. H. Tipton, Selma, Ala., assistant Secretary and physical director.——Minister M. W. Ransom is back in North Carolina again for his health. He startled the natives in Mexico by invoking God's guidance over that country.——The *Manufacturer's Record* reports three new cotton mills for North Carolina, a $500,000 company organizing to build at Charlotte, an 8000 spindle mill at Graham, and a new mill at Mt. Holly.——Hedrick Bros. flouring mills at Lexington were destroyed by fire 4th inst.; loss $4,000.——In the case of W. E Daniel, Esq., administrator of the estate of C. D. Key, vs. the Petersburg Railway Company, the jury awarded $13 000 damages to the plaintiff.——The Bristol, Elizabethton and North Carolina has been sold to a new company and will be extended to Asheville, N. C.——A census taken by the excellent *Gazette*, of the inhabitants of Gastonia shows that this town has doubled in size three times since 1880; present populat on 2,313, less than half of whom are church members. We congratulate the energetic little city on her growth and wish her church membership may catch up.——It has been decided that the State Fair will be held at Raleigh as usual.——A promising gold mine is being investigated in the county of Caldwell.

In General.

The English ministry is said to be about to resign. The troubles in Turkey continue to give England anxiety.——The recent railway boycott has been lifted and the cut rates ceased June 11th.——The Chinese government has just borrowed $75,000,000 at four per cent. from Paris bankers——The Spanish government is still sending troops to Cuba, as the rebellion does not seem to abate.——Insurrectionists in Ecuador have captured the city of Guayaquil; Gen. Flores has resigned, and Ignacio Robles has been proclaimed civil and military chief.——The President has appointed Attorney-General Olney Secretary of State, and Judge Judson Harmon of Ohio, Attorney-General.——The Woman's Christian Temperance Union will hold a great meeting in London June 16-21. The famous "Polyglot" anti-saloon petition will be presented to the government.——The Illinois Democratic Convention adopted a 16 to 1 free silver resolution. Interest in the question is running high everywhere. The Chilian government has been forced to return to a gold basis.

The N. C. Baptist Sunday-school Chautauqua.

Red Springs, Robeson county, is the place, and August 13th—18th, 1895, is the time. The program is being prepared and will be issued at an early day.

It is designed to make this the greatest gathering of Sunday-school workers that ever assembled in North Carolina.

Special reduced rates have been requested from the railroads and will be announced with the program.

The hotel and boarding house accommodations are of the very best. Board will be furnished at seventy-five cents per day by the boarding houses, and at one dollar per day by the two splendid and well-equipped hotels.

The mineral water at Red Springs is not surpassed by any place in the State. The springs are carefully kept and free to all.

The Chautauqua has been granted the use of the Tabernacle of the Presbyterian Institute, which will accommodate from 2,000 to 3,000 people.

Prof. J. H. Rusbush of Maryland, who so successfully conducted our music last year at Mt. Vernon Springs, has promised to be with us at Red Springs this year. He will be aided with an orchestra, and the singing will be one of the special features of our Chautauqua.

Every Baptist Sunday school in the State should be represented.

N. B. BROUGHTON, *President.*
J. C. BIRDSONG, *Secretary.*

DAVIS & WILEY BANK, Salisbury, N. C.
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Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company.

Mr. Wiley died July 2d, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 12.

Yours truly,
(Signed) THEO. F. KLUTTZ, *Executor.*

P. S.—I consider Mr. Wiley's life insurance the best property that he had.
(Signed) KLUTTZ.

Mecklenburg and Cabarrus Union.

This body is to meet at Wilson Grove, Friday, June 28, 1895.

Introductory sermon by Rev. J. J. Payseur.

QUERIES.

(1) The distinctive differences between Baptists and other denominations. Speakers, Bro. I. W. Durham and Rev. D. W. Thomasson.

(2) Is hell eternal? Speakers: Bro. S. P. Smith and Rev. L. R. Pruett.

(3) What attitude should our churches assume towards the temperance movement? Speakers: Dr. T. H. Pritchard and Rev. D. M. Austin.

(4) What are the chief duties of church members? Speakers: Rev. J. O. Alderman and Bro. C. Gresham.

Let all attend.

J. O. ALDERMAN, *Clerk of Union.*

Union Meeting at Sunny Side.

Union Meeting at Sunny Side, near Reidsville, Piedmont Association, will meet on Friday, June 28th.

Friday 11 a. m., sermon by Rev. C. A. G. Thomas.

(1) Office of the Holy Spirit. By Dr. C. A. Rominger.

(2) Our duty to the local church. R. W. Brooks.

Saturday 10:30 a. m. Prayer service.

(1) The tithe. M. A. Adams.

(2) Bible study in the Sunday-school. J. Y. Joyner.

(3) Sunday-school Institute, conducted by M. A. Allen.

Sunday 11 a. m. Sermon by Rev. J. L. Lane.

Let all the churches send delegates.

COM.

Southern Union, Eastern Association.

Place and time.—Burgaw church, Pender county; Friday before the fifth Sunday in June, 1895.

SUBJECTS FOR DISCUSSION.

(1) What should be the attitude of the churches toward the liquor question? Speakers, Rev. S. D. Swaim and Bro. J. S. Cannady.

(2) How far should Baptists co-operate with other denominations in Christian work? Speakers, Rev. F. T. Wooten and Bro. J. T. Bland.

(3) Are sins of omission matters of church discipline? Speakers, Revs. W. B. Oliver and J. B. Harrell.

(4) How shall we best promote a greater activity among our laymen in Christian work? Speakers, Rev. M. C. Walton and Bro. O. J. Peterson.

SECRETARY.

West Chowan S. S. Convention.

The sixth annual session of the West Chowan Baptist S. S. Convention will meet with Ross' church, June 28th, 29th and 30th, 1895. To preach the introductory sermon, Rev. Samuel Sanders; alternate, Rev. B Craig.

Subject 1: Should the work of our S. S. not be so enlarged as to accomplish all that is contemplated in what is known as the young people's movement? Assigned to Bro. C. W. Mitchell, Rev. Samuel Sanders and Rev. A. Cree.

2. The Holy Spirit in relation to the work of our Sunday-school. To Bro. A. J. Cobb, Revs. J. B. Boone and J. C. Fleetwood.

3. Are the present lesson helps as full in doctrine and denominational instruction as they should be? To Bro. A. Bass, Revs. B. Craig and B. B. Williams.

4. Should our S. S. be kept strictly under the control of the church? To Bro. J. H. Evans, and Revs. S. F. Bristoe and M. L. Green.

5. The need of S. S. libraries and colportage work. To Bro. W. P. Shaw, and Revs. J. P. Newton and Rev. D. Cale.

6. (For Sunday morning mass-meeting.) How can we the more efficiently reach the masses by and through the Sunday school? Revs. J. R. Matthews, C. W. Scarboro, C. B. Williams.

To preach at 11 a. m. Sunday, Rev. C. B. Williams; alternate, Rev. C. W. Scarboro.

J. H. EVANS, *Sec.*

Coleraine, N. C.

S. F. Yinger, Dewart, Pa., writes: Mr. Haring of this place has used your remedy for the piles and recommends it very highly. He gave your address. I would like to know on what terms and price you sell to dealers. Let me hear from you and oblige. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

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is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Bethel ch, Montgomery, $3.54; Wake Forest Mis Society, 3 50. Total, 7.04. Previously reported, 1,032.16. Total this year, 1,039.20.

Foreign Missions—W M S, Burlington ch, $2 25; Wilkesboro ch, 2 10; Rutherfordton ch, Green River, 4.38; W M S, First ch, Wilmington, Eastern, 4.97; Aulander ch, 8 06; W M S, Tabernacle ch, 6.10; Forest Home ch, Ashe and Alleghany, 1.20; Sunbeams, Scotland Neck ch, 2.00; Wake Forest ch, 5.81; Wake Forest Mis Soc, 5.75; Wake Forest W M S, 14.90; Sunbeams, Fayetteville Street ch, Raleigh, 2 52; W M S, Rennert ch, Robeson, 1.15. Total, 61.09. Previously reported, 2,929.09. Total this year, 2,990.18.

Home Missions—Eureka ch, per Rev W P Jordan, $5 00; W M S First ch, Wilmington, Eastern, 6 83; Aulander ch, 3 00; Sunbeams, Scotland Neck ch, 2 00; Barlow's Chapel ch, 2.10; Salem ch, 1.00. Total, 19.93 Previously reported, 2,162.75. Total this year, 2,182.68.

Education—Bethel ch, Eastern, $1.05; Scotland Neck ch, Tar River, 40 50; Rev R E Peele, Brooklyn ch, Wilmington, 2.50; W M S, First ch, Wilmington, Eastern, 7 45; Jackson ch, 2 50; New Hope ch, Eastern, 81c. Total, 54 81. Previously reported, 1,055.05. Total this year, 1,109 86.

Orphanage—Sunbeams, Cary ch. $1.80; S S, Wake Forest ch. 5 80 Total, 6.60. Previously reported, 433 49. Total this year, 440.09.

Ministerial Relief Fund—Marion ch, Green River. $3 35. Previously reported, 166.44. Total this year, 169.79.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, June 8, 1895.

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A Woman's Nerves.

(From the Gate City, Keokuk, Iowa.)

Mrs. Helen Meyers whose home is in Chicago, at 3515 Vernon Ave., has been recently visiting her uncle in Dallas county near Keokuk, Ia. She had been sent away from Chicago by her physician on account of a nervous malady. He told her she would never recover if she did not get away from the noise of the city and be prescribed for during her absence, but when she arrived at Keokuk she heard so much about Dr. Williams' Pink Pills, (for every one knows about these famous pills there,) that she stopped doctoring and began their use.

In an interview with the *Gate City* representative she told him the old story so familiar to thousand of mothers, how her nerves gradually gave way under the pressure of household duties, how the least excitement would prostrate her for a week and how they were obliged to give up their residence near the Lake Shore drive for a more quiet location. Her nerves seemed always on the point of explosion. Then too, her complexion underwent a change and she became so yellow and sallow, she was ashamed to venture from the house. She said in part:

"I began to take the pills according to directions and I began to feel better from the start. My uncle told me two weeks after I commenced taking Pink Pills that he guessed he would not be afraid to discharge his old army musket now without warning me beforehand, for he didn't think it would affect me at all. I took several boxes of the Pink Pills and then I was ready to go back to Chicago. My nervousness was gone and my complexion was as fresh as any sixteen-year old girl in Iowa and Pink Pills is what put the color in my cheeks. No wonder I am in such high spirits and feel like a prize fighter. And no wonder I like to come to Keokuk for if it had not been for Pink Pills bought from a Keokuk firm I would not have been alive now," laughingly concluded the lady.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes, for $2 50.

Literary.

The New York *Commercial Advertiser*, in its issue of May 18, says: "The *Century* has undoubtedly made a hit with its new serial, 'The Princess Sonia,' which is being read on every hand, and it will serve to attract a strong interest to its author, Julia Magruder, whose work in fiction has not altogether received the attention which it merits. Miss Magruder, although thousands will know of her for the first time through 'The Princess Sonia,' is not a novice in literary work. Some eight years ago, if I mistake not, she issued 'Across the Chasm,' through the Scribners, a novel of the North and South, which attracted considerable attention and was very successful. Then she wrote and published a story called 'The Child Amy,' which added to her fame. Two years ago came a very strong story, 'A Beautiful Alien,' published as a serial in one of the popular magazines, and it made a greater success than anything which Miss Magruder had previously done. Now comes 'The Princess Sonia,' and in the autumn there will issue from the same author's pen a longer novel called 'The Violet,' which C. D. Gibson is now illustrating, and is considered by Miss Magruder's friends and editors to be the best thing she has done. Miss Magruder is a Southern girl who makes her home in North Carolina. She comes of an old Virginia family, and received her education in the South and in Washington, her father having practiced law at the capital for many years. Of recent years she has traveled abroad quite extensively, but has now settled down to literary work in her Southern home. Miss Magruder often spends a social fortnight in New York."

With the June number of that magazine, *The Homiletic Review* closes its twenty-ninth volume. It is a number characterized by extraordinary strength. Dr. D. S. Gregory, ex President of Lake Forest University and late Managing Editor of the Standard Dictionary, begins a series of articles on The Preacher and the Preaching for the Present Crisis, treating in this number the subject of The Preacher's Present Commission, and especially emphasizing the need of the development of the spirit of Christian giving. A striking paper is that of Rev. J. Westby Earnshaw, on Henry Ward Beecher: His Genius, Work, and Worth. It is in full sympathy with the remarkable man of whom it treats, and yet has the candor of honest criticism. Prof. T. W. Hunt, of Princeton, contributes an article on The Evangelization of Early England. William Hayes Ward, D. D, writes on The Primitive Gods of Palestine. There are among others three sermons worthy of special note in the Sermonic Section, one by Dr. John Fox, of Brooklyn, on "The Powers That Be"; one by Rev. C. H. McAnney on "Religious Rebuke a Lost Art," and one by Pres. J. E Rankin, D D., LL. D., of Howard University, on "The Influence of Individuality on Christian Character." The Social Problem is treated by Dr. J. H. W. Stuckenberg with great ability and helpfulness to those who study it. His contributions are supplemented with a suggestive paper on The Submerged Tenth by Dr. B. F. Kidder. Published monthly by the Funk & Wagnalls Co., 30 Lafayette Place, New York City. $3.50 a year.

The June *Harper's* contains an article by Julian Ralph on "House-Boating in China," the first of several articles giving interesting and instructive view of Oriental life. "By choosing the best part of the empire," says Mr. Ralph, "by carrying a large stock of that good-nature which works the greatest magic with the Chinese, and by being properly conducted, I enjoyed the most delightful of all my journeys—one so completely delightful that I do not hesitate to recommend it to the great army of globe-trotters, even to the most fastidious ladies and the tenderest children among them."

William Martin Johnson, who illustrated the "Garfield" edition of "Ben Hur" for the Harpers and also their editions of "The Cloister and the Hearth" and "Hypatia," becomes the art editor of *The Ladies' Home Journal* on June 1st, leaving New York to reside permanently in Philadelphia. Mr. Barton Cheyney, a clever newspaper man who has been attached to the press of Delaware and Pennsylvania, is also added to the *Journal's* editorial staff as one of Mr. Bok's principal associates.

Prof. Seymour Eaton, Drexel Institute, Philadelphia, has arranged a very attractive Sunday school review exercise for June 30. It is printed in colors and has some bright illustrations. The price is $2 00 per 100. Prof. Eaton will mail a free sample copy to any superintendent who sends him his name and address and a two cent stamp.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews; Rev. J. N. Stallings; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt; Rev. A. J. Bordeaux; Rev. W. B. Harrell; Rev. Thos. G. Wood; Rev. Samuel Saunders; Rev. G. M. Webb, Rev. S. C. Page, Rev. R. W. Weaver, Rev. C. W. Matthews; Layman T. H. Street; Rev. Claude E. Gower; Rev. W. R. Beach, Rev. J. W. Carter, D. D; Rev. W. F. Fry; G. H. Church.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

A Great Stayer.

As competition increases it becomes harder and harder for the business men to succeed, and in recognition of this fact, the public is very often informed that this or that thing has "come to stay." A strong purpose is good, but doing the thing is even better. One of the greatest stayers we know of is Pain-Killer, the advertisements of which we are printing elsewhere. This famous old family remedy has stayed in the homes of the country 55 years, and is to day more popular than ever. This one fact proves its value, and makes argument unnecessary. It only remains for the proprietors (as they are now doing) to remind each coming generation that for over half a century Pain-Killer has been recognized as the handiest, surest and cheapest cure for the common ills of humanity, and ,that a bottle on their shelf will sooner or later save them trouble and suffering and money.

The Teacher's Assembly.

The 12th annual session of The Teachers' Assembly will be held at Morehead City June 18 to 30th, 1895. It will be the most valuable meeting of all to the teachers and the most enjoyable to all friends of education. Among the noted educators and lecturers on the program are Dr. W. A. Mowry, President of Martha's Vineyard Summer School; Dr. A. E. Winship, editor of *New England Journal of Education;* Mr. Polk Miller, the South's favorite dialect speaker; Miss Virginia Culbertson, the popular reciter and lecturer. The highest order of North Carolina talent has been placed on the program. The educational work and the musical and literary entertainment will be a rare treat to the thousands who will be present this session. Railroad rates only about one and a half cent a mile and board at Atlantic Hotel is $1.00 a day. Tickets on sale June 15th to 30th, good to return until July 30th.

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for thirty years, and its value is recognized.

Forestville S. S. Picnic.

Despite last winter's disagreeable weather, our Sunday school clung together. Since spring has opened upon us, our attendance has grown and the work has gained new interest.

Saturday, June 1st, was our picnic day. The crowd was large. Appropriate remarks were made by Rev. J. C. Owen, Prof. J. B. Carlyle, Hon. E. C. Beddingfield, and Rev. Mr. Holmes. The day was pleasantly spent, and all are wishing for its repetition.

WADE BOSTICK, *Assist. Sup't.*

There are now one thousand convicts working on the State farms. The crops have greatly improved lately.

Thin gray and bald heads so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

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For further particulars address J. K. Reynold, Proprietor.

MARRIED.

CARPENTER—WAFF—On May 23d, 1895, at Reynoldson, N. C., by Rev. W. B. Waff, Prof. M. O. Carpenter and Miss Claud E. Waff, both of Reynoldson, N. C.

KNIGHT—GORDAN—On May 29th, 1895, at State Line church, Mecklenburg county, Virginia, by Rev. Dr. R. H. Marsh, Mr. Jas. T. Knight of Clayton, N. C., and Miss Lovella Gordan, daughter of W. S. Gordan, Esq., of Mecklenburg county, Va.

DIED.

SORRELL—Died in Cedar Fork township, Durham county, N. C., May 24th, 1895, Mary E. Sorrell, daughter of M. L. and R. R. Sorrell, aged eleven years and eight days. May God bless the dear parents.

W. G. CLEMENTS.

TAYLOR—Died at the residence of Rev. Alvin Betts, Raleigh, on Tuesday, May 21st, Willie C. Taylor, aged twenty-one years.

Mr. Taylor was educated at the Oxford Orphan Asylum. His mother lives in Dare county. He came to this city about one year ago, and being employed by Messrs. Betts Bros. he proved a most faithful and efficient man. Living in the family of Bro. Alvin Betts, he greatly endeared himself to them from the beginning. His death was sudden and most unexpected, and has cast a gloom over the family in which he lived and over his many friends.

GLISSON—Sister Susan L. Glisson died at her home in Magnolia April 30th, 1895. She was born in Glisson township, Duplin county, Sept. 6th, 1826, and was therefore sixty-nine years of age at the time of her death. She was the wife of Mr. Haywood Glisson, who preceded her to glory four years ago. She was a consistent member of Holly Hill church for a number of years. She leaves six loving daughters and three devoted sons to mourn a mother's loss.

I knew Mrs. Glisson well the four last years of her life. Her character was lovely, and she possessed a warm and loving heart, a sweet and cheerful disposition; greeted all kindly, and the young people had no secrets from her. I never heard her speak an unkind word of any one.

Since August of last year she had been a great sufferer, and all was done for her that loving hearts and willing hands could do, but in vain. She had done her work and was waiting for the summons, "Come up higher." I fancy that the husband who had gone before, came out to meet her, and angels came to bid her welcome to the skies, while those who had borne her from the earth to her home in heaven lead her to her Saviour. She sees now 'not through a glass darkly,' but face to face. She sees the Saviour as He is. The veil has been removed and she looked with undimmed vision upon the "King in His beauty."

The remains were taken to Mount Olive and laid to rest with her departed loved ones.

BERTHA L. JOHNSON.

Warsaw, N. C., May 25, 1895.

THURSTON—Sister Zilpha Thurston was born Feb. 2d, 1832, and died at her home in Clayton, Johnston county, N. C., April 29th, 1895, aged about sixty-three years. She professed faith in Christ, and was baptized into the fellowship of "Old Johnston Liberty" (now Clayton) church, by Rev. John F. Ellington, on the third Sunday in September, 1854. She was married May 3d, 1864, to W. J. Y. Thurston, by the same minister that baptized her. Sister Thurston was a woman of fine natural qualities, and grace made her better, of course, for by it we are saved and made partakers of the divine nature. Her last sickness was protracted and painful, but she bore all with Christlike patience and resignation. She believed all was for her good, as the Lord does not afflict willingly, but with the best interest of his people in view. She leaves a husband, four children, together with many relatives and friends to mourn their loss. Sister Thurston loved flowers while living, cultivated them with a great deal of pride and care, but for some reason unknown to the writer, she requested that not one should be used on her coffin or her grave. A little singular, but true. Perhaps she had seen them used on funeral occasions too profusely, or in a way she did not fancy. Her funeral service was conducted in Clayton church, April 30th, by the writer, after which her remains were laid to rest in Clayton cemetery, to await the resurrection call at the last day. Her loved ones and friends sorrow not as those who have no hope, because of her repeated expressions of her good hope through grace, and willingness to go and be with Jesus.

O. C. HORTON.

East Durham, N. C., May 24, 1895.

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WORLEY—Departed this life near Nichols, South Carolina, April 18th, 1895, Mr. Coleman Worley, aged seventy-six years. Our deceased brother was born Feb. 15th, 1819. He professed faith in Christ nearly half a century ago, and on the third Sunday in July, 1851, he was baptized into the fellowship of Spring Branch Baptist church, in Horry county, South Carolina. At the time of his death he was a deacon and worthy member of the Fair Bluff Baptist church. He was a plain, old-fashioned Christian gentleman, and was recognized as such by every one in the community in which he lived. He was a faithful and exemplary church member, and was always prompt in fulfilling his obligations to the church, and most especially his pastors. He was a very successful and independent farmer, who by a strict adherence to the principles of honesty accumulated enough of this world's goods to render himself and family comfortable.

Bro. Worley will be greatly missed by his family, his brethren and friends, and as long as life will last he will be kindly remembered by all who knew him. He had been unwell for several weeks, and it was thought that he was gradually recovering his health, but in a sudden and unexpected moment death came and claimed his victim. A few moments before his death he walked out of his house and was alone beneath a grape arbor when he was called away. But we have strong reasons for believing that he was fully prepared for the speedy summons, and that he died in blissful hope of a blessed immortality beyond the grave.

Bro. Worley was married twice, and he leaves a wife and two grown sons, with a host of friends to mourn his loss.

"Soldier of Christ, well done,
Praise be thy new employ,
And while eternal ages run,
Rest in thy Saviour's joy."

C.

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'Tis God's own word! It spreads a feast
For every hungering, thirsty guest.

There is a Chart whose tracings show
The onward course when tempests blow:
'Tis God's own word! There, there is found
Direction for the homeward bound.

There is a tree whose leaves impart
Health to the burdened, contrite heart:—
'Tis God's own word! It cures of sin,
And makes the guilty conscience clean.

Give me this lamp to light my road;
This storehouse for my daily food;
Give me this chart for life's rough sea;
These healing leaves, this heavenly tree.

How Kate Was Found Out.

Grandpa came slowly down the back stairway into the kitchen, where Katie sat eating an apple, and trying to look as if she had never done any mischief in all her life. He came directly toward her, and sitting down in his rocking-chair drew her up to him and patted her hair lovingly, while he looked rather seriously into her blue eyes.

"This morning," he said, "a little girl went up to my room, where her mother had forbidden her to go, climbed up at the foot of my bed, holding on by the tall bed-posts, and walking all the way up to the head; then she reached up to my watch and took it off the nail, and sitting down on my pillow looked at the watch as long as she wished. Having done that, she walked carefully down to the foot of the bed and jumped off, thinking that nobody saw her."

"Who did see me?" said Katie, letting out the guilty secret.

"Please get me the Bible, my dear, and I will tell you."

Katie stood quietly by while her grandpa put on his spectacles, and slowly turned over the leaves till he found what he wanted.

"Read that, my dear."

But Katie could only spell out the words, and so it took her some time to make it out. After two or three trials, she succeeded in reading distinctly:

"*Thou, God, seest me*"

Then grandpa talked very seriously with her about the sin of disobedience and the guilt of covering a sin, and Katie was very penitent, and resolved then and there to be a better girl. She looked at grandpa with great awe.

"God told him," she said to herself. "Oh, how dreadful to have God look right at me, and then tell grandpa, all alone in his room, what I did! How good grandpa must be to have God talk with him. Seems to me his face shines just like Moses' when he came down from the mount."

"Did you take off your shoes, grandpa?"

"My shoes? What for, my dear? What do you mean?"

"When God talked with you up-stairs and told you I walked on your bed, did you take off your shoes, like Moses?"

"Oh, my dear little girl," said grandpa, with rather a queer expression on his face, "God does not nowadays talk to his children face to face, but he leads and directs them just as truly as he did in the time of Moses. I think he led me to go to my room this morning, and to see on my soft feather bed the deep footprints that you left there; and then, seeing my pillow, that your mother had smoothed so carefully, all tumbled and wrinkled, and observing as I did your little mistake in hanging my watch with its face to the wall, I could not help knowing what you had done."

Now grandpa's face was very serious. "There is one verse in God's Word, my little Katie, that it would be well for little boys—and grown-up men and women, too—to remember: 'Be sure your sin will find you out.'"

And I don't think Katie ever forgot it.—*Zion's Landmark.*

Counsels for Children.

Remember always to live in peace. Hate all strife. It is a dreadful thing to be at war with those around us. Be kind to everybody. If you cannot live quietly with any one of your companions, withdraw from him. It is a sad sight to see boys and girls engaged in disputes or quarrels. The Lord Jesus never quarreled with anybody, though he was oftentimes cruelly treated.

Be very kind to the weak and poor and the unfortunate around you. God long ago said, "Ye shall not afflict any widow or fatherless child." He also said, "Thou shalt not curse the deaf, nor put a stumbling block before the blind." It is both mean and wicked to take advantage of the infirmities and misfortunes of those around us.

Use your best efforts to become wise. Wisdom is the principal thing; therefore get wisdom. If you do not know a thing, ask others. This is scriptural. God said to the Jews: "When your children shall say to you, What mean ye by this service? ye shall say, It is the sacrifice of the Lord's Passover." We should think before we speak, and not thoughtlessly ask silly questions. Better is a poor and wise child than an old foolish king.

Watch your lips. Keep your tongue from evil, and your mouth from speaking guile. Life and death are in the power of the tongue. Ask yourself if it is right for you to say anything; then try to speak kindly and truly and soberly. Childhood and youth spent in sin are a great vanity. Beware of evil speaking.

Be not too fond of play. Life is a serious business. It is right that young people should have their time to play. But some hate work and hate their books and love their ease, and would rather play all the time. Learn to find your joy in doing your duty. It may be hard for you to do some things, but try your best, and by degrees they will become easier.

Obey your parents. Obey them promptly, cheerfully in all things that are lawful. I hope they would not command you to do a wicked thing. "Children, obey your parents in the Lord; for this is right. Honor thy father and mother, that it may be well with thee, and that thou mayest live long on the earth." It is safe for old or young to do anything that God bids them. It is very unsafe for them not to do what he commands.

Let your conduct towards God be very humble. We are all sinners, and you are no exception. God hates a lofty spirit. We ought all to be humble, and never lift up our heads in pride.

Be thankful to God. He has done a great deal for you. What a mercy it is that he did not let loose the passion of bad men against you, as did against those children in Bethlehem, when a voice was heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

Be very kind and respectful to old people. Never make fun of them. Their age itself should protect them. You remember the children that mocked the old prophet, Elisha, crying, "Go up, thou bald-head; go up, thou bald head!" And you remember how God sent forth two she-bears out of the wood, and tore forty and two young persons. Children may often be gay without any sin; but let them never make merry over the appearance or infirmities of old people, and especially of aged ministers.

Do all you can to be like Jesus Christ. He was the best model that children ever had. He is the best friend they now have. When on earth, he cured sick children just as he cured other people. Oh, that everybody, old and young, would trust the Saviour!—*Dr. Plumer, in Child's Companion.*

A Real Knight.

A pleasing sight it was, I do assure you. Not the *first* part of the scene, for the little maid was crying bitterly. Something very serious must have happened. Wondering, I paused; when around the corner came my knight. On a prancing steed? Wearing a glittering helmet and greaves of brass? No; this was a nineteenth century knight, and they are as likely to be on foot as on horseback. Helmets are apt to be straw hats or derbys, and as for greaves—well, knickerbockers are more common to day.

This particular knight was about ten years old—slender, straight, open-eyed. Quickly he spied the damsel in distress. Swiftly he came to her aid.

"What is the matter?" I heard him say.

Alas! the "matter" was that the bundle she held had "bursted," and its contents were open to view. Probably the small maid expected a hearty scolding for carelessness. And, indeed, whoever put that soiled shirt and collars in her care might reasonably have been vexed.

A new piece of wrapping paper also proved too frail. Must the child get her scolding? Poor little soul! No wonder she had sobbed so mournfully.

But the boy was not daunted. He tucked the "bursted" bundle under his own arm.

"I'll carry it to the laundry for you," he said, in the kindest voice, and off the two trudged together.

Soon after I met the small girl again. She was comforted and serene.

"Was that boy your brother?" I asked. She shook her head.

"Did you know him?" Another shake.

"A real gentleman!" said I. "A genuine nineteenth century knight. Bless him!"—*Harper's Young People.*

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IF THE young men set up these last few weeks, to be shot at by all sorts of orators and advice-givers, will do their best to keep their heads level until cold weather, doing what they can all the while to show that they are willing to work hard for small pay and keep at it until they are worth something, determined not to loaf at any rate, and to be honest or die, they needn't bother about taking anybody's advice as to the rounds on the "ladder of fame," or "victories in the battle of life," or "working out destines," or following "guiding stars to the temple of fame," or anything of the kind.

One of the problems of the times is to obtain under-men who will take pains with their employer's business as with their own, and not expect a larger income than the head of the firm; and when one is found he is promoted so quickly that the problem is always active.

The way to get work is to do something. A college man should be ashamed to say "I cannot get work." Idlers are their own bad advertisement. The fellow who waited for the tide is probably still waiting, ready by this time to make a compromise that will leave out the fame and fortune.

Finally, brethren, if you are going to make teaching your life work, you have chosen the highest calling but one, and it is your duty to regard it as a sacred work. Do not impose on the public by "teaching a year or two for experience" or "to get a start." The supply of real teachers is large enough without such additions. If you want experience or a start, take a local insurance agency or undertake to sell books; for in these at worst you harm no one and you do get a world of experience, and there are great men who started in these occupations.

By no means would we suffer it to appear that we are not aware that young women are also graduating; but for the life of us we cannot say what we would do if we were in the place of one of them. For it all depends.

Women can make livings. We would grant that they can make better livings than men, to avoid a dispute. But it is the opinion of all sane people, men and women, that their calling as a rule is to make livings worth living. "As a rule," we said; for in the course of recent travel we saw some women lawyers and doctors who couldn't make life worth living if they would try a thousand years.

Some one has said, "All things come to him (women included) who waits;" and some one, likely as not the same man, has said, "Time and tide wait for no man," (women included). Of the two, we believe the latter is true; so if opportunity happens not to be offered some one to make somebody's life worth living, that some one had better proceed to make her own life worth living by being useful; and it will turn out all right, for it is a truth that all things come to one who works.

PATRIOTISM is worth something in these times. It is a rare virtue.

It is worth something to know what patriotism is; and its meaning can doubtlessly be more forcefully stated negatively. It is not patriotism to seek office. On the contrary the spoils system has overshadowed love of country so completely that its parasitical disciples are everywhere to be found, whilst a patriot, in the old true sense, in public life is as rare as the ancient cynic's honest man. It is not patriotism to array class against class; but it is criminal heedlessness. It is popular to decry wealth, just as a century ago it was to cut off nobles' heads. Yet the very foremost clamorers are seeking wealth, just as those of a century ago sought land. It is sin to use the sufferings of the unfortunate to arouse prejudice against the fortunate; it is diabolical to sow discord between debtor and creditor. There are good poor men, there are good rich men; some poor men love their country, and some rich men do, too. There is as much reason in hating a poor man because he is hungry as there is in hating a rich man because he has had breakfast. It is the man and not his belongings that makes or mars. It is not patriotism to arouse the people against bankers because bankers have money. If they are extortionate, it is well enough to despise them; but this cannot be, if the people will exercise their inalienable rights. It is not patriotism to say that the bankers desire such a state of affairs as will work hardship to the people. A banker's success is as dependent on the activity of commerce and good financial condition of the people as is a newspaper's. A leading banker of the country is editing and paying the expenses of the ablest free silver paper in America, and in many instances he sends the paper free. It is just as reasonable to say that he is advocating free silver in order to 'fleece' the people as to say the opponents of free silver have the same motive; just as reasonable to warn the people against him as it is to warn them against bankers in general. A patriot will not be prejudiced against his fellow-citizen because he is a banker or a grocer or a pauper; he will investigate his point of view, and weigh his opinions, and catch him in fraud before condemning him. This is not only patriotism, but it is common sense.

We will all have learned a great lesson when we learn to be slow to prejudice. If we keep up the sowing of strife through it, we will reap disaster and learn the lesson everlastingly too late.

If we are seeking our country's good, we are seeking it for every man in the country as well as ourselves. It is, then, a queer state of affairs when we get to hating those whom we would seem to desire to benefit. And the cold truth is, it is not the people, so much as the office seeking demagog behind the people, who are the source of this baneful spirit of hatred.

We believe in free silver coinage at the 1873 ratio, in order to give silver a fair chance; but we are not disposed to say that every one who opposes us is an extortionate wretch, any more than we are willing to permit any one to think that we hope to pay our debts with dishonest dollars.

Let the debate go on. Let each one vote for the man who stands for his opinions; but for our own sakes, let us, one and all, avoid every man and every publication that stirs us to hate our brethren. If one has a worthy cause, and is worthy of it, he will not see the necessity of arousing prejudice or resorting to abuse.

ON MORE than one occasion we have had something to say regarding the reliability of newspapers. We have unusual confidence in them generally, but there are times when we scarcely believe our eyes.

If the writer who sent out reports of certain speeches at the State University week before last is reliable, a Senator from North Carolina betrayed pitiably poor judgment, more ignorance and worse taste in a 'patriotic' speech (which purported to be soberly serious), and those who heard it made themselves chargeable with mild insanity by applauding it. The report is that Senator Butler said that "hereafter no Baptist who opposes State aid can be elected a delegate to the North Carolina Baptist Convention." If the statement were true, it would be presumptuous for the Senator to make it. And if he made it "in fun," he will find that the Baptist denomination is not a play-thing, even for a Senator and an alumnus of the University.

This is not the only statement of this kind that was made, nor was Senator Butler the only speaker who seemed to be so much beside himself.

At any rate, it is hard to see the object of such remarks. A certain degree of excess of speech on such occasions is pardonable; but it was ridiculously excessive at Chapel Hill. It has been suggested that the speakers who made these wild statements had in view the purpose of frightening young men into supporting State-aid. The statement quoted, coming from a political leader, sounds somewhat that way; but we have been thinking Mr. Butler is too shrewd to allow himself to be implicated in such an open attempt at bulldozing.

[Since the foregoing was put in type, Senator Butler has published a communication in which he makes it clear that he was merely throwing together some high-sounding phrases, after the manner of banquet orators, in a mixture of harmless prophecy and meaningless "eloquence," which the newspapers used for the purpose of which we suspected him.]

THE best of living poets seems to aspire no higher than to a page, with illustrations, in a leading magazine; and thousands are denied even this—fortunately for them and the public, no doubt.

According to this standard, North Carolina has a poet who is near the front; for we have seen his lines in the foremost magazine on this side the Atlantic, and in a great many lesser publications. If he grows on the public as he has been growing on the editors these last three years, North Carolina will give the South the first poet of her new era, although there is nothing peculiarly Southern in his lines. Henry Jerome Stockard is as far from *Atlanta Constitution* Stanton as can be, and we are so unpatriotic as to prefer Stanton, abominable as he is at times; but that should be nothing to Mr. Stockard, for we prefer Field or Riley to Browning or Whittier.

Mr. Stockard writes sonnets mostly; and such sonnets as never will be popular. They are heavy-worded and long sentenced, and sometimes of hidden meaning. We wish he would write easy, simple, natural poetry; for then we would feel surer of his fame and financial success as well. The Southern people are ready to immortalize the singer who sets words to the music into which their bright, hopeful, simple souls would burst. Stanton goes entirely too far; Stockard is chilly cold and dark.

A Friendly Rail in a Bad Hole.

BY REV. JNO. T. ALBRITTON.

A good, humane citizen, finding a dangerous hole in the road, will put a rail or other warning into or close by it, for the safety of the traveling public.

Graphically speaking, I now put this rail into a bad hole into which some of our Baptist orators and editors have fallen.

These stumbling brethren have boasted that the Baptists of America have never accepted government aid for their denominational schools.

Hon. George C. Pendleton, a member of the last Congress, and also a member of the committee on Indian appropriations, wrote as follows concerning government aid to denominational schools: "The government has treaties with a number of the Indian tribes which require them to educate the Indians. There are not enough government schools, so they make contracts with various denominations, including Catholics, Baptists, Presbyterians and Methodists, to educate so many at such a price."

About the livest Baptist editor in all Texas, on seeing what the Congressman wrote, read him a very caustic lecture, in which he said: "The Baptists have never touched one cent of the government money to help any of their schools. This Mr. Pendleton ought to know. If he hasn't learned that much by one term in Congress, it would be a great piece of folly to send him back. If he knew even the first letter in the alphabet of church history, he would know better than that."

Poor editor! he got into it with both feet! The *Western Recorder* editor said, last October, that "the Baptist Missionary Union in Boston, with which Indiana Baptists cooperate, does receive from the State money raised by taxation for its schools. It has done this for many years." This same editor told the *Indiana Baptist* editor that if he would look into the annual report made at Saratoga last spring, he would find this item: "Government grant, $4,514 54."

The truth is, the Baptists have been receiving government aid for their schools among the Indians almost ever since the organization of the old Triennial Convention in 1814. They may have received government aid even before that date.

Gammell, in his History of American Baptist Missions, says, on pages 318 and 319: "In most of the treaties which were made with their several tribes, large sums of money were granted them for the support of schools, and for their improvement in agriculture and the useful arts, and in the year 1819 a bill passed both houses of Congress, placing at the disposal of the President an annual appropriation of $10 000 for their instruction and civilization. For several years preceding, the moneys which were appropriated by the government for the benefit of particular tribes had been disbursed mainly through the agency of the various missionary boards of the country, and it was now decided by the President that the funds derived from the new appropriation should be expended in the same manner. The stations at Carey and at Thomas had from the beginning been nearly supported by sums paid for this purpose to the Putawatomies and the Ottawas, and in 1825 the Board began to receive a portion of the annual appropriation, which, varying with the amount of service rendered, has been regularly continued to the present time. The sums which have thus been received from the government of the United States amount in all to $104,684, and have constituted an important aid in supporting the mission schools among the Indian tribes."

I could quote much more, but I do not deem it necessary. It is a pity to deprive our orators and editors of this precious chunk of brag thunder; but it is a greater pity for them to continue blowing their heads off with it. I put up the danger signal free of charge, hoping that the editorial fraternity of the Baptist persuasion will publish it for the benefit of the orators and editors yet to come.

So far as I know, our Southern Baptists have never, since the organization of our S. B. Convention in 1845, received government aid in support of their Indian schools. It is to be regreted that any Baptists anywhere have ever done so unbaptistic a thing.

Mount Olive, N. C.

Wouldst thou discover nature's true path to happiness? Listen to her first command: Labor. The hours fly swiftly to him who has daily occupation; a lifetime creeps slowly away with the idle.—*Leopold.*

Heavenly Deposits.

"He that hath pity upon the the poor lendeth to the Lord; and that which he hath given will he pay him again." Prov. 19: 17.

There are but very few of us that ever invest much in the Lord's bank. We are not afraid to confide in some men who have never expressed any confidence in our Father; but when our Father comes to us and tells us to lend him a little by giving to his poor, we say: "Father, you have too many of them." I have tried to think (of a class) who will have the largest deposit in the Lord's bank? If sacrificial giving is the most profitable in God's sight, I fear there are great many of us who are going to be deceived when we go up to examine our heavenly account.

Many of us are very careful about keeping our bank account in this world even, but don't seem to be concerned much about our heavenly account. I have thought much about an old brother who made an application to the Ministerial Relief Board some time ago for help. He was old and decrepit; had given thirty four of the best years of his life to preaching the gospel, and had spent about all his time and means for its dissemination. He wanted relief in his affliction, but we could only give him a small amount because of an exhausted treasury. We did want to make his last days his best days, but could not. The brethren of the Convention would not let enough of the Lord's money come for his entire support, so we had to let him suffer for the balance, or do the best he could. I think he will have a well balanced account when he gets to heaven. I wanted to say this in a general way. Now to the text:

1. *There is no class of people that deserves and claim our pity and support more than the Lord's poor.*

Christ said "The poor ye have with you always." When he spoke these words, there were some who were envious because of this poor woman's contribution, and thought it a waste; but Christ said, "She hath done what she could." I wonder if we have all done as well as she? This ointment cost about fifty dollars, and yet she did not regard it as costly when it was used to anoint her Master's head. It seems to me it would be worth so much more for us to help the Lord's poor old servants, than it did for this woman to anoint the Master's head. Christ said, "Wheresoever this gospel shall be preached throughout the whole world, this should be told as a memorial of her."

I have thought the Lord lets these poor old afflicted preachers stay here (none of them stay long because they usually wear out before they give up) to allow us a chance to make a deposit in his bank. We grumble some sometimes about preachers having hard times, but I believe the hardest time any preacher ever sees (temporally speaking) in this life, if he preaches for Christ is, when he gets in sight of the river of death and is waiting to cross over. The poor old fellow does not care for anything in this life except to relieve bodily wants, and many of us who have plenty and to spare, never think of their wants and needs. I am glad all are not so. Recently a brother in Louisburg sent me a check for fifty dollars. Last year another brother sent a check for five hundred dollars to be deposited in the Lord's bank. They are not only showing and feeling pity for the poor, but they are, as the text suggests, having pity. They are few, but they are true, and are trying to test the Lord.

2. *An investment of this kind pays a very large per cent.*

How much we don't know. We are anxious to build our fine churches and school buildings to show the world how much we appreciate our religion, but sometimes I think we never realize how much investment there is in it for the Lord. We never know what we get from a deposit of this kind (giving to the poor) until we get to heaven. The world wants an earthly monument, but God wants no monument erected here for him. He keeps this account, but because no fuss is made about it, and our old preachers never brawl and criticise, they are let alone to die or make the best of it they can; and when he does die, he scarcely has a decent burial, and many apparently are glad that they are out of the way. We all know they are objects of charity, but how many of us help them?

At family prayers one morning the father prayed to the good Lord to help the poor. His little son, rising from his knees, said: "Father, if I had your corn in the crib and meat in the smokehouse, I would answer your prayers." What these brethren and sisters want who are in need and on the Ministerial Relief Board, is something to satisfy the appetite, and to protect their bodies. Let us send these to them, and let our prayers go with our gifts.

I am glad the Lord left the per cent. for the amount we deposit in his bank indefinite. I think we will get much more than we expect now. I sometimes think these old preachers who have been reduced to poverty and want here, are expecting great things of the Lord after a while. I stood by the coffin of one sometimes ago, and looked into his lifeless face, and thought of his work and what I knew of his struggles through life, and how little he cared for worldly things. He had been transformed into second childhood; but his faith was strong and his hope secure. His mind was not on timely things much of the time, but he talked much and thought much about things in eternity. He knew not how much the Lord had in reserve for him, but he was confident he would do what he had promised. He was not so much interested in the amount he had, as he was in the enjoyment of it after coming in possession of it beyond the river of death.

There is no promise in God's word so positive as this, connected with any deposit made in his bank. We have no promise so pointed as this. Filled with so much encouragement, should we not take God at his word, and invest more in his bank, where we can reap a larger per cent. after a while than any earthly investment made in this world? Let us do more for these poor old preachers who are worn out in the Lord's cause.

J. F. MACDUFFIE, *Cor. Sec.*

East Durham, June 10, 1895.

"Let the Facts be Known."

BY REV. J. H. STALLINGS, D. D.

The article in your issue of the 5th inst. under the above head is, it seems to me, wise. In order to properly carry out the suggestions, it will be necessary for the clerks of the Associations to have church letters prepared with the requisite blanks. I have never seen a letter that contained the proper blanks so that the average church clerk would give the information needed. Every letter ought to have in its financial statement blanks showing how much has been forwarded to the treasurer of the Baptist State Convention, or to other proper person for each object, and how much is sent up to the meeting of the Association. Most letters state the aggregate for each object, without distinguishing between that sent before the meeting and that sent to the meeting. This creates confusion, and leaves an open door for misunderstanding.

If Bro. Jones' suggestions are adopted, it will be necessary to have blanks showing the number that contribute to each object. It is too late for the Associations to order such letters prepared and distributed to the churches; but it can be attended to at the Union Meetings which assemble this month. Let every Union appoint a judicious committee to formulate a letter which shall give all the facts necessary to be known, have the same printed and sent to the clerks of the churches. The necessary funds can be raised by each Union to have it done.

All recognize the extreme importance of getting every member to contribute something. It will never be done, even approximately, until the Bible rule, "Let every one of you lay by him in store as God hath prospered him," is adopted. Paul directed the Corinthians, a mercantile people, to do this "upon the first day of the week," which they could easily do. So can all mercantile people now. So can all who receive daily or weekly returns. But those who receive monthly, quarterly, semi-annual, or yearly returns, cannot. They, however, obeying the spirit of the direction can lay by them in store *when* they receive. Most of our people are ready to give something, if they have it, when the call is made. The trouble is that so many do not prepare by "laying by them in store" when they have; but they go on and consume all they get, reserving only enough to meet absolute demands for food and raiment, and consequently have nothing when the call comes. Now, most of my people are farmers, and the largest per cent. of our people in the State are of the same occupation. I suggest that every one "lay by him in store" when he reaps his grain, and it is ready for market, a certain quantity "as God has prospered him," and that he sell it and hold it sacredly for the Lord's cause, and dispense it as the interests of the cause demand. Let him do this "with the first fruits of all his increase," and he will always have something to give. Let farmers' wives and daughters do the same with their eggs and poultry, marketable garden vegetables, and the fruit, and they will always have something to give.

Town and city churches always contribute more liberally than country churches, and a larger per cent. of their members give. It is not because the former are more able, nor is it because they are more pious; but it is because receiving daily or weekly or monthly, the most of them always have something, and can "lay by in store" and give when the call is made. Many of the latter get their returns in bulk when they gather, and then dispose of it in such a way that they have nothing left, and cannot give when the calls come. The only remedy is for them to lay aside when they gather and dispose of what is laid aside and hold it sacred for the Lord's cause. I sincerely hope that our brethren and sisters will prayerfully consider this, and adopt the plan suggested. I am using every effort to get my people to do it. If ever done by all or by most of our people, there will be no lack of money for every good cause. Not only so, but there will be abundant prosperity in our land. "Honor the Lord with thy substance and with the first-fruits of all thy increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

The question, What portion each should "lay by him in store," I propose to show from the Scriptures, in a future article.

Mocksville, N. C., June 7, 1895.

The best cure for sorrow is to sympathize with another in his sorrow. The best cure for despondency is to lift the burden from another heart.

The Biblical Recorder.

WEDNESDAY, JUNE 19, 1895.

ANNOUNCEMENT.

The RECORDER wishes to thank its friends for the sympathy they have expressed for it, and takes this opportunity to assure them that neither pains nor expense will be spared to keep its usefulness unimpaired, and to make it such a paper as will fully meet the growing demands of the great denomination of which it has been the organ sixty years.

The paper is for the time being in the same hands and under the same influences as during the last two years of the late editor's illness. It is also in touch with the committee appointed by the last Convention to meet this emergency, whose action we hope to announce in the near future.

The RECORDER will always be faithful to the trusts which are placed in it. In close adherence to the Word of God, and in persistent effort to aid in furtherance of the ends of our Convention and its agencies, the conscientious fidelity of the late editor will be held up for a constant example. The need for enlargement has become apparent, and we are glad to announce that this matter is under consideration.

The RECORDER needs friends now more than ever before; and one and all may be assured that anything they do will not be forgotten.

Communications and business letters should be addressed to the BIBLICAL RECORDER, Raleigh, N. C. Checks, postal orders, etc., should be made payable to the BIBLICAL RECORDER. J. W. BAILEY.

SO WELL deserved is it, that we have no apology to offer for giving most of our space this week to Wake Forest College. President Taylor's address ought to be preserved by every reader.

IT SEEMS advisable to say that the strong sermon we published from "Rev. John Robertson, Presbyterian, of Scotland," was preached by him when he was a Presbyterian. Since then, however, he has had to get out of that fold (naturally, indeed), and the Presbyterians are trying to make it appear that he is "an independent man."

AND now they are having trouble with a Danish translation of the Bible. The American Bible Society has put the great commission in that language so as to read: "Go ye and make disciples of all nations *by* baptising them," etc. Accordingly, there is going to be a great deal to be answered for by the translators when the final reckoning comes—and all because of baby sprinkling.

WE have seen it stated several times that our educational interests in general are more properous than ever. Probably there are more young men and women in our higher schools than ever before. There are more young men and women in the world. We have no evidence, however, that the incomes of our private schools are as large as usual. We know that some academies and preparatory schools are suffering because in the rush for numbers, the higher schools have taken their students.

LAST year the Disciples were given permission to build a "Divinity House" in connection with the University of Chicago, though not on the property of the institution. Recently the Cumberland Presbyterians were given permission to build a Divinity House at the University for ministerial students of their doctrine.

It is said that the University can have but one Divinity School proper (and that Baptist), but it can affiliate "divinity houses" of all denominations. May this not be taken, at least, as a compliment to the University, equipment?

WE WERE highly gratified to see that Wake Forest has received recognition from Johns Hopkins University that has not been accorded any other institution. Out of nine honorary scholarships, her sons have been awarded four for the coming year and another has been given an ordinary scholarship. The more one knows of the difficulty with which honorary scholarships are obtained, the prouder he will feel of this announcement; and what makes this more gratifying is the fact that the scholarships reflect credit on nearly every department of the College, the young men respectively representing Modern Languages, Political Economy, Latin and Greek, Chemistry and Biology and Mathematics. The following are the names of the young men: W. A. Montgomery, Jos. S. W. Sikes, W. B. Daniel, W. A. Foster, J. B. Haskins. We congratulate them and their instructors.

WAKE FOREST BOARD OF TRUSTEES.

Wake Forest College fittingly closed a good year last week. It has met a crisis with a solid front, and comes out stronger in foundation, friends and hope. The work of the members of the faculty last summer was abundantly fruitful. The College has assumed a more personal relation to the denomination, and efforts now being made are intensifying and extending this every day.

The Board of Trustees was unusually active, a great deal of business of general and particular import coming up.

The vacancies caused by deaths were filled by the selection of two prominent and aggressive laymen of the denomination, Mr. N. B. Broughton and Mr. W. C. Dowd, and one of our most substantial pastors, Rev. J. B. Boone.

Prof. N. Y. Gulley was elected to the head of the department of Law and the Chair of Political Science. He is one of the best-known Baptists at the North Carolina Bar, his practice having rapidly grown, and his integrity having been maintained from the beginning. He has for a year or more practically had charge of the trusts which have just been formally placed upon him, and has proved himself fully equal to the large opportunities which they offer. The Summer Law School will open in July and continue eight weeks.

Prof. Gorrell was formally elected to the Chair of Modern Languages, which he filled with great satisfaction during the session just closed. He is one of the closest students in the State and one of our most scholarly young men. He is also popular with the boys, which is no small consideration.

Mr. R. W. Haywood, for a year Tutor in Latin and Greek, was made Instructor in those branches. He stood at the head of the Class of 1894 with a remarkably high average. As Tutor, he has done a great deal of responsible work, has maintained himself in the esteem of his former fellow students, and shown ample evidence of his worth as a teacher.

President Taylor will return to his College duties, which the necessity for endowment and condition of the times compelled him to relinquish.

As Chairman of the Faculty, during the session, Prof. Poteat was in no new relation; and as we look back over the year, we find that there have been fewer of those inevitable school-life troubles at the College than in many years.

Rev. C. W. Blanchard, whose work is well known to our readers, was instructed to continue his efforts. We are sure the College could not have a better field representative; and with him canvassing for endowment and the members of the faculty aiding him in looking up students and representing the College in general, we have no fears for the coming year.

Admittance to the College of professional ball-players was prohibited.

The officers of the Board were re elected, an honor which their aggressive interest in the College more than merited.

IT IS encouraging to see that prominent brethren are considering the wisdom of establishing academies in our Associations. If we had a Robeson Institute in every Association in the State, Wake Forest would be over-run with well-prepared young men, and our people would be quickly brought to realize the real need for a Baptist Female University.

We believe the usual plan is to purchase the property for the Association and leave the election of a board of trustees to the Association, the trustees electing a faculty and directing the school.

We hope there will be institutions like this in all parts of the State before long. No doubt they would be a paying investment from denominational, educational and financial points of view.

Now, some one may be afraid we are carrying religion too far—making our children narrow, or something of the kind. In the first place we have yet to make the acquaintance of the man who carries his religion too far. And in the second, if we do not see to it that our children are brought up under the proper influences, we would like to know who will.

We would not have any one to think that we desire our school teachers to make church annexes of their institutions; and we do not know any who do. We do advocate a livelier interest in our churches in regard to education, local and general; we do seek more solid, well-managed, Christian schools. They will insure the proper training of our children. They will help protect Christian colleges in the struggle with State-aid.

WAKE FOREST never conferred honors more worthily than she did last week. Every title that she gave will be worn with credit to her.

PERSONALS AND OTHER ITEMS.

....Rev. W. M. Sorrell of Cary, N. C., has accepted a call to the church at Pine Level, N. C.

....An effort is being made to raise for the use of our Seminary a $60,000 fund in honor of Dr. Broadus.

....The *Examiner* says that the new Secretary of State, Hon. Richard Olney, is of Baptist lineage and himself a graduate of Brown University.

....Baptists had a rally in Charlotte Sunday. Pastors Pritchard and Pruett and others made speeches. Bro. Pruett will tell us about it next time he writes.

....Evangelist H. M. Wharton took charge of the meeting in Bro. Oliver's church, Wilmington, Sunday, after Evangelist Crane had preached about ten days.

....We were glad to meet Rev. J. T. Jenkins of Morehead City in Raleigh last week. He is very hopeful of his new field, and we wish him abundant success in it.

....President Taylor, Profs. Carlyle, Poteat and Ferrall have done good service at various schools recently. We think Dr. Taylor had engagements at half a dozen.

....Rev. A. W. Setzer of Wake Forest College will supply for the church at Cleveland during vacation, and will also hold several meetings in Burke county in August.

....Rev. C. L. Greaves of Wake Forest College has accepted a call to our church at Sanford and will be ordained and installed in July. He is one our most promising young men.

....At the meeting for prayer and conference on the Holy Spirit in Richmond, Va., June 18th, Rev. A. C. Dixon will deliver an address. The meeting is interdenominational.

....Prof. R. L. Paschal has returned to his home at Siler City for vacation. Since graduating from Wake Forest he has been successfully engaged in teaching at Fort Worth, Texas.

....Bro. I. T. Newton recently held a series of meetings at Brevard, in the western part of the State, which have proved very fruitful. The church is anxious to have him become its pastor.

....We were glad to see our friends, Rev. J. B. Newton and Bro. A. W. Early of Aulander in Raleigh last week. Bro. Early's third son Herbert W. graduated with honor at Wake Forest last week.

....Rev. W. C. Newton of Clayton passed through Raleigh Saturday on his way to New York, where there will be a reunion of the children of our late missionaries, Bro. and sister C. C. Newton.

....Negro Baptists in Portsmouth recently dedicated their $35,000 house of worship. "The dedicatory services," says the *Atlantic Baptist*, "will continue until July 21st," during which time twenty ministers will preach.

....Rev. J. H. Lamberth, Mt. Airy, Rev. J. A. Campbell, Poe's, Rev. J. G. Pulliam and wife, Smithfield, Rev. H. A. Brown, Rev. Rufus Carter, Fair Bluff, were among those with whom we had a pleasant word as they went on to Wake Forest last week.

....Rev. J. Paul Spence, who graduated with honor at Wake Forest, and has since attended Crozer Theological Seminary, has returned to Elizabeth City to spend his summer vacation. Bro. Spence supplied the Elizabeth City pulpit very acceptably last summer.

....In order to get notices of the Union Meetings in this week, it was necessary to condense some of them. We could have avoided this by issuing a supplement, if the programs had been sent us the first of the month. Let the committees bear this in mind next time.

....Rev. R. T. Vann, D. D., and family left Saturday for his old home at Como, Hertford county, where they will spend the summer. Mr. Vann's physicians in Philadelphia tell him to take perfect rest, and, so he will remain away several months.—*Scotland Neck Democrat.*

....Rev. D. R. Rickard of Lexington, a member of the rising Wake Forest Senior Class ('96) was a pleasant visitor to our office last Friday. He will hold meetings and fill various pulpits this summer. He told us that the next Senior Class at College would number about forty.

....Pastor Gwaltney of Wake Forest is in Knoxville, Tenn., with four Wake Forest students, attending the annual meeting of those interested in the Student's Volunteer Movement. The work suggested by this movement has been of great advantage to the students who pursued it at Wake Forest.

....Rev. G. M. Webb preached two sermons last Sunday at Carpenter's school house near Crouse, and the building would not hold more than half the people present. The last service about 17 stood for prayer. One gentleman proposed to give an acre of land in Crouse, and $10 towards building a church for the Baptists.—*Cleveland Star.*

....The rising walls of the Female University, and the handsome picture of it as it will be, were attractions to brethren and sisters going to Wake Forest last week. Bro. Stringfield is expecting several thousand dollars in pledges to be redeemed in the next few months. It would be a great blessing if the building could be pushed right on to completion.

....Rev. T. T. Speight, D. D., has resigned the pastorate of Lewiston Baptist church. His farewell sermon was preached Sunday to the regret of his many friends. May the Lord bless him in his work wherever he may go. The church has appointed a committee to secure a pastor, and has been instructed to call Rev. T. C. Britton, recently of China.—*P., in Patron and Gleaner.*

....The Baptist church is nearing completion. It will be one of the handsomest churches in the State and our Baptist people should feel a just pride in it. Architect Zimmerman says it will be ready for occupancy by July 1st. The Morganton Electric Light and Power Company will install fifty-four incandescent lights in this building, and the lighting effects will be very brilliant.—*Morganton Herald.*

....We were pleased to have a visit from Rev. M. A. Adams last week, on his return from Wake Forest. He will complete his first year as pastor at Reidsville this week, and he has planned to make it the occasion for mission and Bible conference, June 19-21. Rev. J. B. Richardson, Rev. C. W. Blanchard, Rev. A. C. Dixon, Rev. R. J. Willingham, Rev. F. H. Jones, Dr. C. A. Rominger, and others are expected to take part.

....Rev. Blakely H. Matthews of Plymouth writes from Newbern June 11: "I am on my way down to the sea-shore to hold a meeting for the good brethren at Davis Shore. Bro. Burgess, the excellent pastor of the Tabernacle of Newbern, told me he baptized nine last night into its fellowship. They have a nice chapel almost completed. You won't find any happier men than brethren Burgess, Whitty and Patterson. Bro. S. J. Porter will take charge in a few days of the First church. The Baptist cause is moving in Newbern."

....We were glad to have a visit from Rev. Junius W. Millard, Henderson's new pastor. He expressed himself as delighted with the prospect of working in his native State, and evinced a lively interest in industrial affairs as well as religious, being particularly gratified at seeing the changes for the better in respect of manufacturing interests since he left for the Seminary. Of course he was at Wake Forest last week. Bro. Millard won an enviable name in Kentucky, and we are sure he will be used for great good in North Carolina.

....Pastor Hocutt says our house of worship at Haw River will be ready for the Union Meeting fifth Sunday. He is glad to say that quite a number of brethren have responded to his call for help, but he will have to hear from many others in order to dedicate free of debt. "Allow me to say this: I do not think that there is a place in the State that needs help more than Haw River; neither do I think that there is a place that promises a greater and an earlier return of fruit-bearing. Brethren, do not allow this opportunity to help a worthy cause pass by. A little help now from each will put this church where she will be self-supporting."

BRILLIANT WEEK AT WAKE FOREST.

MONDAY NIGHT.

The class exercises held to night is the first step in the closing exercises in 1895. The class is composed of twenty-three men. The average age we reckon at twenty years. Mr. Parham, President of the Class, was also the Valedictorian; Mr. Buxton, the Class Historian, was so close to him, however, that it was difficult to decide which should wear the much coveted distinction. Mr. Kerr, of Caswell, the Orator of the Class, was entirely at ease, and gave his colleagues a fine example of a man who had something to say, and who knew how to say it in a clear, earnest, forceful style. Mr. Buxton of Northampton, the Historian, "brought forth things new and old," as he recited incidents of the Class of '95, also referring to the members personally in a manner highly amusing to the audience. This part of the exercises had a counterpart in the Class prophecy, as uttered by Mr. Newton. He was, as will be seen, out of his own country, and so proceeded to tell what was to come to the members of his Class with a boldness and certainty that must class him with the prophets. Mr. Beasley was the Poet. His effort at good reading showed that he was trying faithfully to put the author in the best light possible. He spliced or cut short metres according to the necessity of the case, and never failed to show the jingle at the right time.

Altogether, the first of the Commencement afforded a pleasant hour to the audience, which was unusually large for this stage of the exercises. At the close of these exercises, the Class was given the usual delightful reception at the hospitable home of President and Mrs. Taylor, who were assisted by the young ladies of the village.

TUESDAY, ALUMNI DAY.

Many familiar faces are to be seen; some of these are old students, who are from all sections of this State, and many from other States, who on this occasion delight to honor their Alma Mater by their presence.

At 8 o'clock p. m. a large crowd is in Memorial Hall to hear the annual address before the Alumni Association. This part of Wake Forest has gained much interest that it did not possess some years ago. But as the members of the Association have been impressed with the necessity of aggressive and loyal efforts on their part for the success of the College, these meetings have gained new life and nobler purposes, which are seen in the patronage and progress of the Institution.

PROFESSOR POTEAT'S ADDRESS.

Special interest attended this meeting, for the orator of the evening, Prof. W. L. Poteat, never fails to interest those who know his power as a scholarly speaker. The following is only an imperfect reference to the oration, which was delivered in Prof. Poteat's best and most effective style:

The Professor discussed some of the characteristics of the intellectual life of the century now closing and their bearing upon the religious life. While there is no necessary relation between the stages of human development and the arbitrary chronological divisions in use among us, there may, nevertheless, be a general coincidence between them. Certainly there is a well marked development which coincides roughly with the nineteenth century.

I. The characteristics of that development must be sought in the interplay of intellectual opinions and moral sentiments. The two dominant forces which survive from the second century into the modern world are Christianity and the Greek feeling for truth represented by its lineal descendant, modern science. Of these two, science is the force which most distinctly characterizes the nineteenth century intellectual activities.

(1) The present century has witnessed a new renascence of the human mind. The fifteenth century movement was great rather in what it aspired to do, than in what it actually achieved; it remaining for our own age in a large measure, to realize those aspirations.

(2) The newly awakened intellectual energy found its sufficient arena in the unexplored fields of Nature. No phenomenon was beyond its investigation. The sense of mystery attracted it like the impalpable drawings of a hidden magnet. The record of discovery which followed is unmatched in all history. The world has made greater progress in natural knowledge in the present century than in all the earlier ages combined. The following broader features of this scientific progress since 1880 were specified: the molecular constitution of matter; the cell structure of animals and plants; the conservation of energy, evolution, spectrum, analysis and its application to celestial physics; the antiquity of man and of the earth; the application of electricity to communication, lighting and machinery; biogenesis, embryology, and the germ of disease. Humanity presents no finer spectacle than in its struggle up the steep ascent of nineteenth century science. There are but two extenuations of the crime of the detractors of this brilliant record; their uncompromising devotion to vital beliefs which they suppose to be threatened, and ignorance of the context and implications of science.

(3) Ours is the age of criticism. Long established principles have been subjected to analysis from the new point of view and the touchstone of the new knowledge has been applied to the foundations of ethics and the credentials of Christianity. Doubts, which in a former age did not venture beyond the intimacies of a close fellowship, now walk abroad, and the "results" of the higher and lower critics are common property. The spread of the critical spirit has been accompanied by the decay of authority and emancipation from traditional discipline.

(4) It is an age of industrialism. The "fruits" of abstract science are visible in the heightened comfort of life, the rapidity and ease of communication, the transmission of powers, the applications of them and electricity, the softening down of sectional and national distinctions.

(5) It is an age of realism. The homely absorption in the affairs of the work a day world, which is peculiar to no age or clime, has in our day been accentuated and dignified by alliance with a named and championed philosophy of life and things, a cult with creed and apostate, whose literary archbishop is M. Zola. Its influence is manifest in current philosophy, in science itself, in art, in literature, and in the practical conduct of the masses of men. In a word, our nineteenth century culture is scientific.

II. Faith. In answer to the question, How has the religious life fared in this scientific atmosphere? the speaker discussed in some detail the following points:

(1) The religious asphyxia and paralysis, which have marked the culture of our period, are incidental to our passage into the wider horizons of truth opened up in modern science.

(2) The positive gains to religion from science, as the resurrection of the life and thought of ancient Israel, the reconstruction of the human life of Jesus, a living Scripture in the room of a mosaic of texts, a nobler conception of God, the dropping of foolish and extravagant interpretation, the emancipation of the individual in matters of religious belief and the recognition of theology as a human effort to systematize our knowledge of divine things, Christianity itself being absolute, but our apprehension of it progressive. The several tests of its divinity and its universality it has met when it has come into contact with a new social theory or a new body of teaching and has swiftly or slowly expanded to include them, for example, the Greek philosophy, the Roman state, and lastly modern science.

(3) Faith has come to be recognized as an independent organ of spiritual knowledge as authoritative in its sphere as sense and the reason in theirs. And here the personal religious experience of M. Renan was dwelt upon because it was regarded as typical.

(4) We are witnessing now the convergence of isolated lines of inquiry into a harmonious culture. The first symptoms of convergence are a sensitive jealousy of trespass upon the pre-empted territory, animosities, and open conflicts. But as they draw still nearer, the contact which began in conflict ends in embrace, and the parties discover that neither is complete without the other.

Our period has been universally touched with doubt, but it is as keenly alive to the necessity of faith as any that has preceded it. Faith is emerging freed of impediments, spiritualized in conception, and legitimated to the enlightened mind, and we may turn with helpfulness to the development of the twentieth century.

III. The function of Wake Forest in the next century was discussed in the concluding portion of the address. Attention was called to the striking fact that the history of the College is exactly coincident with the intellectual revolution which was sketched. Its foundation was determined upon in 1833. Among the resources of the College were reckoned the fact that it was a Southern institution (the South had an important role in the coming destiny of our common country), its large and enthusiastic constituency,

its traditions. Its temptations were the ambition of mere numbers, the university ideal of original research and professional schools, and excessive development of competitive athletics. Its future was held to be assured in the permanence of its function of liberal culture in a Christian atmosphere, and in the loyal support of its able body of alumni.

Prof. Poteat is an easy, graceful speaker and combines in a happy way reason with entertainment. His address to-night was the superior of any heard in the years past.

WEDNESDAY MORNING.

At 11 o'clock the chapel was filled with an audience which would inspire the best efforts of the orator of the day, Hon. Thos. W. Mason. After a most earnest and appropriate prayer by Dr. C. S. Blackwell of Elizabeth City, Dr. Taylor introduced Mr. Mason in the following words: "The young men of the two Literary Societies of Wake Forest have learned to obey at least one Scriptural injunction, 'Covet earnestly the best gifts,' and on this occasion they learned it was not necessary to leave North Carolina, the home of orators for a demonstration of this fact. I take great pleasure in introducing as the orator of the day, Hon. Thomas W. Mason of North Carolina." Every one felt from the first that the speaker was master of the situation, and as he unfolded the message, "What Will You Make of the State?" in language beautiful and clear, in thought profound and bold, and a style which easily puts the orator in the first rank among public speakers.

THE BACCALAUREATE SERMON.

Rev. H. M. Wharton, D. D., of Baltimore, preached the baccalaureate sermon in Wingate Hall at 8 o'clock Wednesday evening.

Dr. Wharton has more than national fame as a traveler, author, editor and evangelist. He is editor of the *Evangel*, and author of three popular works. He is yet a young man. He started in life as a lawyer in Virginia, his native State. His power of popular song is not among the least of his drawing powers. That he draws, is testified by the fact that wherever he appears the audience is only limited by the capacity of the building.

Rev. J. F. Love of Virginia and Dr. A. M. Simms conducted the introductory service. Dr. Wharton took for his text Matt. 22: 42, "What think ye of Christ?" Young men, you have been asked many hard questions, and have answered them to the satisfaction of your teachers here in college halls. But as you now leave the grindstone with sharp mental scythes for the harvest field of life, I ask you a still harder and more important question: "What think ye of Christ?" Don't think you know it all now. The greatest temptation you will ever have is now upon you. But know you that no learning will ever put you beyond the knowledge of God in Christ Jesus. I don't believe any man ever gets beyond Jesus Christ. I don't believe there is an infidel in the world. Even Mr. Ingersoll by the side of his dead brother confessed, "Love can see a star, and Hope can hear the rustle of a wing." What do Christ's enemies think of Him? They said he was a wine bibber and an imposter. An imposter is one who plays on the credulity of others for his own gain. Christ playing on others for personal gain! No! Christ was on the loss for others from the cradle to the grave. He spent himself for others all the time. He gave himself to redeem each of us. Still he promises to go with us now to help us in all our struggles. Gen. Stonewall Jackson said that Christ "with him" kept him calm on every battlefield. My ambition is to help this old world and help every man and child I touch in it. I want to be so good and helpful that even the undertaker will be sorry when I die. To do this I must have Jesus to help me day by day. But the enemies of Jesus say he does not carry out his promises to help us. But he can and does give the blind their sight, and the deaf their ears. A blind man had had an operation performed on his eyes, and his sight given to him again. He started home from the distant city to meet his wife and children whom he had never seen. He gets off the cars. They rush to his arms. "Oh!" he exclaims, "you are the prettiest woman and you the most beautiful children in all the world." Yes, he gives us sight to see God, glory, and the angels—to see new beauties in the universe. How beautiful now are all things when he opens our eyes!

2. What do Christ's friends think of him? No other name is given in heaven and in earth whereby we can be saved." His friends believe, by experience, that he will do more for us than we ask. Spurgeon's mother was a Congregationalist, and often prayed for her son Charles' conversion. He was converted and came home and said, "Mother, I was converted to day, and expect to become a Baptist preacher. "Oh, my son, I prayed that you become a preacher, but not a Baptist preacher." "Yes, mother, but God always does better for us than we ask." For Christ always gives gold for silver, brass for iron, and stone for wood. He saves to the uttermost, and is worthy of your fullest trust.

THURSDAY MORNING.

Large crowds are coming on every train, and the Seniors, whose day this is, are stimulated to be at their best. We have a short comment on each speech delivered which would be pleasant reading to the friends of these young men, but our report has already gone beyond bounds, and our friends must take the will for the deed.

The music was never so sweet and cheering as it has been at this commencement.

After prayer by Dr. W. L. Wright of Richmond, Va., the following young gentlemen were presented as the ones chosen to represent the class of 1895:—

Salutatory Address, Samuel Roland Buxton, Jackson, N. C.

Oration, "Mingling Voices," James Vance Deveny, Wake Forest, N. C.

Oration, "An Unpaid Debt," John Hosea Kerr, Jr., Caswell county, N. C.

Oration, "Distant Enchantments," Isaac Robert Boyles, Pilot Mountain, N. C.

Oration, "North Carolina and American Independence," Raleigh Travers Daniel, Weldon, N. C.

Oration, "Wake Forest and her Young Alumni," John A. Oates, Jr., Sampson county, N. C.

Valedictory Address, Frank Earl Parham, Granville county, N. C.

The following handed in theses:—

Wordsworth—the Man and the Poet—Robert T. Allen, Wake Forest, N. C.

The Plays of Beaumont and Fletcher—Luther A. Beasley, Duplin county, N. C.

The Economics of Good Roads—William J. Christian, Jr., Durham, N. C.

The Downfall of Athens—John L. Cornwell, Cleveland county, N. C.

Prince of Poets—Monrovia P. Davis, Yadkin county, N. C.

The Origin and Development of the English Drama—Herbert W. Early, Bertie county, N. C.

England and the Renaissance—Oliver L. Hoffman, Burke county, N. C.

The Puritans in England—J. Malcolm Holding, Wake Forest, N. C.

Shelley's Case—Hugh Long, Union county, N. C.

The Early Church in England—John R. Moore, Robeson county, N. C.

The Chemistry of Common Life—John A. Rogers, Harnett county, N. C.

Mental Culture—William Royall, Wake Forest, N. C.

At the conclusion of these exercises, Dr. Taylor announced that the diplomas would be delivered to the members of the class by Prof. W. L. Poteat, who is acting chairman of the faculty during the absence of the President.

DR. TAYLOR'S ADDRESS.

The address of Dr. Taylor to the class was one of the finest to which we have ever listened, and in compliance with repeated requests of those present, we are glad to print it as delivered:—

LADIES AND GENTLEMEN:—Before addressing myself specifically to the young gentlemen who are about to receive their diplomas, my baccalaureate address to day will be to your wider presence. Its subject will be "An Ideal Christian College." As to the auspices under which they should be sustained and controlled, there may be honest difference of opinion: but there must and will be colleges consecrated to culture under Christian influences is no open question. To society at large they are helpful. To the individual student they are invaluable. To the churches of every denomination, they are not mere luxuries, but absolute necessities. Religion and education must live together. Their bill of divorcement may no man write.

Christian colleges count not themselves to have attained perfection. And it is only as they keep before themselves some exalted ideal that they are ever likely to attain it. I have my own conception—call it a dream, if you will—as to what a Christian college ought to be, and possibly, may be. The artist's cunning is not mine—and if it were, the time is lacking now, to trace in detail the fair picture. Only a few hints as to the broader lines may be suggested.

1. The Ideal Christian College will be recognized as sustaining immediate relations to the building of the kingdom of heaven in the world. The constant purpose which runs through the evolution of the ages is the founding and upbuilding of this kingdom. The intrigues of diplomacy, the pomp and pride and circumstance of war, the fall or rise of empires, are all subordinate thereto. All these are but the scaffolding of a slowly rising temple. If any so-called Christian college has no clearly recognized and direct relations to this work, sublime, because divine, the reason for its existence is gone.

2. A college founded with so lofty an aim and inspired by so holy a purpose will be as broad as the truth will let it be. For all truth is essentially narrow. The laws of nature are nowhere elastic or sentimental. To say that two and two are five is broad and wide—wide of the truth. Straight is the gate and narrow is the road which leadeth unto successful experiment, accurate knowledge, correct conclusions. But a narrow road road may be trod by men of broadest minds and largest sympathies. An ox cart needs a wider road than a locomotive. But the locomotive has more definite convictions. "Narrow" is a good word. But judgment is not always shown in the use of it.

3. The Ideal College will be impatient of anything short of the most thorough and extended instruction. It will blink at no truth, because it needs not. To new truth, as well as to old, will it give hospitable reception. But it will insist on submitting its credentials to the closest scrutiny. A college means scholarship or it means nothing. The degrees of the Ideal College will in every case authenticate real learning,—knowledge which will not be nebulous and amorphous, but crystalline with the sharp edges of accuracy. No college has the right to ask the patronage even of those who would be its natural supporters, unless it can offer the best instruction by men of real ability. For any young man, with his future before him, is worth more than any college.

4 The Ideal Christian College will lay great stress on the study of the Bible. We have already passed the period when this was considered the peculiar, if not exclusive, function of the minister. But in the college of the future more attention will not be given to the literature of heathen ancients and half heathen moderns than to the Oracles of God. Pilate put writings in Greek and Latin above the cross of Christ. Too long have they been allowed to remain in our colleges in this unnatural position. Not that classic culture should be lowered or ignored, for Christianity needs and demands it. But the Cross and the Word that reveals it will be lifted above it all. And the men who will control the Ideal College as trustees and instructors will not regard as open questions the chief end of man, the ideals of character, the facts of redemption. The gospel of the grace of God will be considered by them as far more important than art, science, or literature. All instruction, so far as possible, will be permeated with the warmth and light and glory of religion. And instructors will recognize in their positions possibilities of usefulness only second to those enjoyed by the Christian ministry.

5. The Ideal College will not be hampered by lack of means with which to do its work. The more clearly its high mission and destiny are recognized, the more generous will be the streams of consecrated wealth which will flow into its treasuries. Men will rejoice to know that there is a way to transmute gold and silver into spiritual and intellectual force, and will be glad through permanent endowments to perpetuate their own influence into unborn centuries. The plant of such a college should be adequate to the work to be done. Buildings, crowned with architectural beauty, will crowd a campus made lovely by art and nature and will mutely educate the æsthetic taste. Museums, libraries, laboratories, will supply all the working tools that professor or student may need. Endowments and scholarships, the voluntary gifts made in the name of patriotism and religion, will enable it, on the one hand, to deal liberally with all its officers, and on the other to bring the blessings of liberal education within the reach of all who are prepared to receive it.

6. The discipline in this Ideal College will be easily managed. Located in a community whose every member will be in hearty sympathy with its aims and efforts, its students will be largely delivered from temptations presented by those who are prompted by lust for gain or social pleasure. The relations between its instructors and students will be those of mutual respect and friendship. The development of Christian manliness, of truth, purity, honor, will be effected, not by the enforced wearing of moral straitjackets, but through inclination of right principles and ceaseless encouragement to self-restraint.

7. Will athletics live in the Ideal Christian College? Yes, abide and flourish. The monastic idea that the soul belongs to God and the body to the devil is dead; but its results are not. The Ideal College will teach each student to aim for bodily strength, vigor, activity, grace, beauty. And, as an end to this, athletics will receive every encouragement. But they are prone to fall from grace, and need to be soundly converted. When this happens, intercollegiate football—a brutal, dangerous game, when played by strong men—will leave all Christian colleges and come back no more. Hired professionals or semi-professionals will under no subterfuges or pretexts be found on their teams. The colleges of the future must either relinquish their claim to be considered Christian institutions or else they must practice on their athletic grounds the same principles that they teach in their lectures on Ethics. Yet, doubt it not that the Ideal College will win its victories. But its pennants will wave all the more proudly, because in every case they will have been won by unpaid students in honorable conflict.

8. Will the Ideal College produce leaders in State as well as in Church? Why not? If they stand for culture and manliness as well as for Christian principle, they ought to be able to send forth men who cannot be bribed with money or office, men who dare to tell the people the truth, men who will have more regard to public good than to selfish interests, men who will be independent enough to disregard the lash of party bosses. And these are the men needed in America to day. But if the day shall ever come when the low arts of the politician trickster shall be essential to leadership, it will be high honor to an Ideal College if its sons shall not be promoted.

9 What should be the relations of the Ideal Christian College to sister institutions of learning? They should, most assuredly, be relations of amenity, of cordial co-operation, mutual helpfulness, honorable competition. If anywhere in the world petty jealousies, heart-burnings, bitterness, clamor, evil speaking, and appeals to passion would seem to be out of place, it is in the wide republic of the Liberal Arts.

Young gentlemen of the class of '95, I have been speaking of an Ideal College. But you may remember that I said just now that a man is more than a college. For the achievement of his best in self-making or world-moving, he, too, must have his personal ideal. My parting word to you is this: Fill your minds with the knowledge and your hearts with loving thoughts of Jesus Christ until he be formed within you, not only as your hope of glory, but as the model of your lives and characters. Farewell.

This closes one of the most interesting seasons Wake Forest has ever experienced. The exercises have all been on a high plane, instructive, stimulating and refreshing.

The report of the Board of Trustees showed the largest attendance of students in the past five years. The financial status of the College is much better than last year, and the friends and officers of the College will redouble their efforts in the interest of students and endowment during the coming year.

HONORARY DEGREES.

Honorary degrees were conferred as follows:

LL. D. on Judge W. T. Faircloth; President J. B. Gambrell, Mercer University, Georgia; President J. P. Greene, William Jewell College, Missouri.

D. D. on Rev. H. A. Brown, Winston; Rev. J. B. Richardson, High Point; Rev. W. R. Gwaltney, Wake Forest; Rev. A. M. Simms, Rev. E. M. Poteat. J. C. C.

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Tributes to the Late Editor.

Editor Recorder:—A few days since came the sad news that my dear friend and brother, Dr. C. T. Bailey was dead, and I hasten to express my sympathy and condolence.

In this brief communication I will attempt no sketch of his life, or analysis of his character, but only recall a few characteristics of the man that may enable us to appreciate more justly his worth, now that we have lost him. One of these was his honest conservatism. He was cautious in advocating of endorsing new ideas, new movements, &c.; and in this, as in other things, he not only showed good judgment on his own part, but also a conscientious regard for the many patrons of his excellent paper. The editor of a religious paper as largely patronized as the RECORDER is, wields a mighty influence, and he owes it to himself and to his readers, to first be sure that he is "right and then go ahead." He was generally on the right side of current questions, and hence did not have to recall his words, take water to avoid his pursuers, or wear two faces. His blows were sturdy, deliberate, and fell *at* the right time, and *on* the right place. His Cato like honesty made some think that he was cynical; but one had only to be in his company a short time to notice that there ran through him a broad streak of geniality and good nature. In his capacity of watchman on the walls of Zion, he cried aloud and spared not, but his gentle nature often prompted him to bind up the wounds that his courage as an editor compelled him to make. Though conservative and slow to adopt new theories, yet when he did endorse, whether the thing was new or old, he pressed to the front, and acquitted himself like a man.

Another striking peculiarity was his cheerful, lively disposition. While in North Carolina, I met him at a good many Associations, Conventions, &c., and it mattered not how dull and tired the crowd might be when Dr. Bailey rose to speak for the RECORDER or for anything else, a ripple of relief seemed to spread over the assembly, usually followed by broad smiles, or hearty "bodily shakings." He once remarked in the presence of the writer that "his doctor once told him if he did not learn to be cheerful, he would die," and added, "I have been trying ever since." Certainly the Christian can afford to be cheerful, and he who helps to dispel the popular error that religion is long-faced and sad-eyed, is doing a good work.

Another evident peculiarity of our deceased brother was his abiding interest in the ministers and laymen of his adopted State. Though born and reared in Virginia, in early manhood he was called to North Carolina, and was honored by the people of his adopted State by being placed in the editorial chair of the RECORDER, a place he filled acceptably until he passed from us. He did not seem to have editorial pets. If any preacher was anxious to have himself puffed in the RECORDER, he mistook his man, and continued to be anxious. And Dr. Bailey was right in all this. The relation of a veteran editor to the preachers of his State especially, is like that of a father to his family. If he makes pets of a few, and scarcely ever notices others, it is but natural they should feel slighted. Of course, the wide awake editor, who wishes to give spice to the contents of his paper by noticing men and measures, will of necessity have occasion to mention some men oftener than others; but this does not prevent his showing a hearty interest in those who occupy less prominent places, and who are endowed with no special gifts for leadership among their brethren.

I might say more, but others will write more fully. I lived and preached in North Carolina about eleven years, and among the many that I claimed as my friends, I found none truer to the end than Dr. Bailey; and when that sad event occurred, it brought to me a sense of *personal* bereavement. His like for me will be hard to find. Many doubtless were the friends and relatives that followed him to his grave; yet you may count me in the procession. Many were the loving hands that covered the mound above him with the flowers of the summer time; you can count mine among them, for I send from my native State this chaplet to his memory. Peace to his ashes! May the Lord comfort the bereaved family.

C. A. WOODSON.

Brookneal, Va.

Dear Recorder:—My soul is grieved and my heart nigh unto breaking. No more can the RECORDER family begin their letters thus: "Dear Bro. Bailey." I feel my own nothingness in the sight of God and man, but I do want so much to say that "Dear Bro. Bailey" was everybody's friend. He was my friend. He helped me by his words of cheer and advice.

Dr. C. T. Bailey loved young preachers. He stood ready at any time to help them. He loved North Carolina, his adopted State. No man was better known and honored in the State than he. He has been the life of many a session of the North Carolina Associations. He took life easy, was full of good cheer and ready humor, but innocent and human.

He was a Baptist, a theologian of the old stock, pure and simple. He hated anything that was low and degrading. He believed that the local churches of the Lord Jesus Christ was an all sufficient organization. He disliked man-made things in the Christ-made churches.

I use to say when a mere boy, "What will the RECORDER and the Baptists of North Carolina do without dear Bro. Bailey?" I did not want him to die. But in the dear Father's will we acquiesce. He has gone to heaven. He is not dead—no, no, he lives, he lives; but he lives no more in the flesh, and I shall never see his like again. "My father! my father! the chariot of Israel and the horsemen thereof."—CHAS. W. MATTHEWS.

The workmen are busily engaged in erecting the buildings for the Baptist Female University.

Closing Exercises of Robeson Institute.

Tuesday and Wednesday last were the days in which occurred the closing exercises of the record year of Robeson Institute.

Rev. W. S. Creasy, D. D., of Charlotte was to have preached the sermon on Tuesday night, but owing to sickness in his family, could not come. Rev. J. D. Bundy, pastor of the Methodist church here, was secured as a substitute, and although he only had two hours notice, preached a most appropriate sermon. He made a strong plea for Christian Education, showing that Christianity is the only true foundation upon which any one can build. A man may seek happiness in various ways. In the pursuit of wealth or honor, in the gratification of appetites or pleasure, and in many other ways men seek to satisfy that longing desire for happiness; but should they attain the object of their ambitions, it doesn't bring the happiness which they demand, and like the preacher they exclaim "Vanity of vanities, all is vanity." But "let us hear the conclusion of the whole matter, fear God and keep his commandment, for this is the whole duty of man." It was an excellent gospel sermon, and was well received by the large congregation.

Wednesday afternoon at 3 o'clock there was a Demorest contest. There were eight contestants, seven young men and a young lady. All acquitted themselves well, but the committee awarded the medal to the young lady, Miss Mollie Britt. Three medals had been offered, one in each department to the one who, in his special department, was the only one who complied with *all* the conditions and therefore the only one who received a medal. This medal was presented by Hon. Alfred Rowland, in a beautiful and inspiring speech. It is just to Mr. Van Birthright to say that he fulfilled two of the conditions; he received no demerit and made the highest average of any student in school, but unfortunately he entered when the session was a few days advanced.

At this juncture E. K. Proctor, Esq., came to the platform with a sealed package which he presented to Prof. Duckett in behalf of the students in his department. The package proved to be a neatly framed, written testimonial, with their signatures, of the high esteem in which he was held by his pupils. This was a novel but excellent way of showing their well merited appreciation. Prof. Duckett announced that the final exercises by the school would take place in the Opera house at night, and he hoped the people would not remain away because of the extreme heat, as he assured them it would be cooler then, which prophecy proved true, so that many now think Bro. Duckett should add a weather bureau to the already well equipped Institute of which he is principal. The exercises at night consisted of music, declamations, dialogues, etc., and were creditable in the highest degree. The large crowd that filled the spacious building were entertained and edified by what they saw and heard.

Mr. E. K. Proctor, Jr., in behalf of the Trustees, made some statements in regard to the Institute, which statements were most gratifying.

Among other things, he stated that the faculty would remain unchanged except that Miss McIver, who has presided over the musical department since the opening of the Institute, would be succeeded by Mrs. Fox, wife of Rev. D. W. Fox, pastor of the Presbyterian church at this place.

Miss McIver's work was perfectly satisfactory to the trustees and her patrons, but she was not an applicant for the position for next year. At the solicitation of the trustees, Mrs. Fox has consented to take charge of the music. She is a worthy successor of Miss McIver. She comes from a musical family, and was thoroughly trained at Saratoga, N. Y. A hundred and sixty-seven students were enrolled last year. We hope for two hundred next year.

LIVINGSTON JOHNSON.

A Big Drop In Sugar.

Sears, Roebuck & Co., better known as the Cheapest Supply House on Earth, at 171, 173 and 175 W. Adams St., Chicago Ill., are selling 40 lbs. of the best granulated sugar for $1, and other groceries at proportionately low prices; they ship their goods to anyone anywhere; they will supply you if anywhere within one thousand miles of Chicago, selling granulated sugar 40 lbs. for $1, and everything accordingly. Send no money, but cut this notice out and send to Sears, Roebuck & Co., Chicago, for full particulars.

DAVIS & WILEY BANK, Salisbury, N. C.
Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company.

Mr. Wiley died July 3d, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 13.

Yours truly,
(Signed) THEO. F. KLUTTZ, Executor.

P. S.—I consider Mr. Wiley's life insurance the best property that he had.
(Signed) KLUTTZ.

Local option election at Lexington, June 10th, was won by prohibition. Good.

Some people are constantly troubled with pimples and boils, especially about the face and neck. The best remedy is a thorough course of Ayer's Sarsaparilla, which expels all humors through the proper channels, and so makes the skin become soft, healthy, and fair.

Defaulting Cashier Holland of Charlotte, was tried and sentenced last week to [illegible] years imprisonment, with [illegible] sentence was made easier because [illegible] has an incurable disease.

Notes and Comments.

BY REV. J. C. HIDEN, D. D.

In discussing the question, "Had the Massorites the Critical Instinct?" Professor Willis J. Beecher says: "In this connection it is hardly possible to understand our Saviour's expression that one jot or one tittle shall in no wise pass from the law, in any sense which does not make it an allusion to a current, familiar idea of the importance of textual exactness."

This idea of the passage had never occurred to us before, and at first it seemed to be a little wild, though we are not altogether sure that it is. We have, however, a wholesome suspicion of ingenious interpretations generally, though we admit that such suspicions may be carried to excess. Professor Beecher's general conclusion is that "the conception of the need of a remarkable textual accuracy has attended the transmission of the standard Old Testament text as far back as we can trace the history of the transmission, and presumptively as far back as the original writing of the books."

Whether this "presumptively" does not presume too much, is a question which naturally occurs to the cautious student. Professor Beecher's interpretation of Christ's words is suspiciously ingenious. When we read the Saviour's words in their connection, it is not easy to imagine that he was thinking about what we now call "textual exactness." When the prophet spoke of "the sun of righteousness," are we at liberty to suppose that he was thinking of the sun as the central body of the solar system? Surely not. And there is little reason to believe that modern "Spherical Astronomy" was more foreign to the prophetic circle of ideas than was "textual criticism" to the circle of ideas of the sermon on the mount.

It is not the amount of food which you eat, but the amount which you digest, that will help you to work; and even if you eat enough, and then digest it well, it does not follow that you will work, but only that you will have the capacity. So in spiritual things. You may hear an abundance of excellent preaching; you may appreciate it, understand it, enjoy it, but if you make no attempt to put into practice the truths to which you are so fond of listening, you may, in course of time, become little better than a religious gourmand. "I want to be fed," says many a church member who listens to preaching and does nothing for Christ. Spurgeon, in speaking of the large number of spiritual epicures, says they remind him of the text in the first chapter and fourteenth verse of the Book of Job: "The oxen were plowing, and the asses feeding beside them." A most palpable and Spurgeonic hit.—*Cor. Watchman.*

The Apostle Paul's injunction that if any would not work, neither should he eat, has its force in the spiritual world as truly as in the physical. The man who is most regular and constant in spiritual work is apt to have the best and healthiest appetite for all proper spiritual food, and will be most certain to have a good and wholesome spiritual digestion. We do not mean to "spiritualize" our text, but simply to point out that the principle laid down by Paul has its application in the spiritual world.

Brother preacher, you may be working hard in an obscure field, with little to encourage, and much to dishearten you. It may be that you see little prospect of a better fate than that of dying at your post, battling against error and sin. You may be called away by the Master before you can see any adequate results of your toil. What then? Have you labored in vain, and spent your strength for nought? Nay; for you may be clearing the way for those who are to come after you.

Walk through that dark, trackless forest in the western wilds; and as you gaze upon the grand proportions of some mighty giant of the woods, you admire its size, its beauty, its symmetry, its foliage. Near it stands a smaller tree, scarred, hacked and blasted. It has no green leaf, no living branch, no trace of beauty. But look back through a hundred years of history, and you will see that that dead oak is the noblest thing in all that forest. The hardy pioneer, carrying his life in his hand, was making heroic efforts to explore that wilderness. In his work of engineering for civilization he entered this dense forest, and lest he should lose his way, he lifted up his axe and "blazed" the young tree. He "girdled" it all around the trunk, that he might see it from any direction. The tree withered and died. It may not be much thought of now; but that dead oak is one of the *landmarks of progress*. Brethren, let us not be discouraged. We may perish in our struggles for the truth of God; but if we must die at our posts, let us be landmarks in the progress of that truth. "Had I as many sons as I have hairs, I could not wish them to a fairer death."

Richmond, Va.

"An Appeal for the Regions Beyond."

Dear Recorder:—The number of white Baptist preachers in North Carolina, according to Bro. Cobb's statistics in the Baptist Almanac, is 816. Now is it not surprising that only thirty out of this number have expressed their willingness to do a week or ten days' mission work in some destitute section of our State?

Many of our brethren may say they are willing to do this work, and possibly will do it, but do not care to put their name on the Regions Beyond roll.

Now, brethren, if this is the way you feel about it, you are not practicing what you preach when you get up before your membership and ask them to pledge their co-operation with you in a meeting or any other righteous movement. You are discouraged if they don't stand up or come and give the hand when you make the request.

Now, when the ministers of North Carolina are called upon to put themselves on record for a religious movement that carries the greatest possibilities, why should they be silent? This may have much to do with the coldness in our churches: willing to having others do, but not do ourselves. If half the ordained ministers in the State would each give ten days work it would amount to four thousand one hundred and sixty days. And if these meetings should average ten conversions, it would add to the Lord's host 4,160 souls in one year, and all this work could be done without a cent of expense to our State Board. I cannot believe this is overdrawn. We only need to have our hearts in the work, and there will be no trouble about results.

Brethren, when I look upon such an open door before us I feel that we should never say "Thy kingdom come" again till we get the prayer in our hearts instead of upon our lips. Why can't we, and why don't we, put our hearts to the work? The fields are white for the harvest, but where are the reapers? There are enough Baptist preachers in North Carolina to cover the State with the gospel as the waters cover the sea. I believe when we literally lift the banner of Christ and march upon the unoccupied fields that there will be no lack of followers.

As a pastor and member of the State Board, I beseech you, my brethren, to put yourselves on record in this State mission movement. It is a greater surprise to me that you do not than it would be if one of my deacons should refuse to give me his hand and promise to fight sin. N. S. JONES.

Salisbury, N. C.

The Work at Reidsville.

Dear Recorder:—For sometime I have been intending to write you about our work, but owing to the press of time I have not found it convenient.

I am now at the close of my first year's work in Reidsville. It has been hard—exceedingly so—though greatly blessed of the Lord. We have just completed a good house at Sunny Side, about five miles from town, and hope to build one more this year. Our plan of work is cash. We never go beyond our finances. Our mission work this year has exceeded to date that of any previous year. We have an average of 550 in the Sunday schools every Sunday. My congregations are larger now than at any time during the year, taken as a whole. I think this speaks well for this extremely hot weather.

We have recently added to our church music three violins and a cornet. This has caused some old issues to be revived, and some have left the church; though, all things considered, this is not a bad sign. There has been more or less division for four years. I think the church is more of a unit now than it has been for a good long time.

We have had some severe trials this year. We had to withdraw from a man and his wife, who had been usually faithful, for rotten doctrines. They became Seventh Day Adventists; and now we have had to withdraw from several for other reasons. It has all been done tenderly, and all the time we have been baptising and receiving by letter until our membership is now over 400.

Last November we ordained Bro. J. R. Kallum, and he was preaching very acceptably; indeed, we were looking for a life of usefulness and fruitfulness from him in the ministry; but like a great many of our hopes, they all came to an untimely end, when last Monday he came before our Board of Deacons and surrendered his credentials, declaring that he had made a mistake in entering the ministry, and that the further he went the more glaring his mistake became, until he could not longer remain in the ministry. He is very honest in the matter. It pains us very much, and yet we feel that he did the right and manly thing under the circumstances. M. A. ADAMS.

A prominent clergyman gives this description of the life of a minister:

"My experiences with churches make me think that ministers are like cats. When you first go to a new place everybody says:

"'Come pussy! come pussy! nice pussy!' and you come.

"Then they begin to rub your fur and say:

"'Poor pussy!' poor pussy!' and then they say, 'Scat!'"—*American.*

Plough deep!
Sow not thy precious seeds
Among the scarce uprooted weeds,
Or thou shalt weep
To find thy crops all choked and dead,
And naught but thorns and tares instead.

ARMSTRONG & McKELVY, Pittsburgh.
ANCHOR, Cincinnati.
ATLANTIC, New York.
BETTER-BAUMAN, Pittsburgh.
BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
DUNTEIN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION,

The old saying

that "goods well bought are half sold" is true of Pure White Lead. Dealers cannot afford to sell, or painters to use, unknown or inferior brands (see list genuine brands). Reputation is capital, and can only be acquired by selling or using the best materials. Responsible dealers sell, and practical painters everywhere use these brands.

Any desired shade of color may be easily produced by using National Lead Co.'s Pure White Lead tinting colors. Sample card of colors and pamphlet is sent free.

NATIONAL LEAD CO.,
1 Broadway, New York.

May be when sick

you have never taken Brown's Iron Bitters? You have, perhaps, read the advertisements and testimonials, but never thought much about it.

Brown's Iron Bitters [Don't stain the teeth.]

will make you strong and well. Your energy and ambition will return, and perfect health will follow. You will feel better at once and gain strength rapidly.

Dyspepsia, Constipation,
Debility, Malaria,
Liver and Kidney Complaints.

This remedy acts wonderfully in these complaints and will undoubtedly cure. Will you try it?

The Genuine has the Crossed Red Lines on the wrapper.

All Druggists and General Storekeepers sell it. But get the genuine—
BROWN CHEMICAL CO., Baltimore, Md.

GREAT

Double Sale

—OF—

Dress Goods.

Our stock has been thoroughly overhauled and re-marked for this important sale.

1st. About fifty pieces of high class Novelties, Fricotines in street colorings with and without side bands, Wool Moires, Crepon Effects and two toned Dresden figures, which have been selling from $1 00 to $1.50, now marked at

69 cts. Per Yard.

2d. About thirty pieces of Wool Suitings in small Plaids, Checks and Mixtures, stylish and serviceable materials, been selling at 39c., 40c., 45c. and 50c., all now marked at

29 cts. Per Yard.

Samples Promptly Mailed.

W. H. & R. S. Tucker & Co.
RALEIGH, N. C.

All Pain Goes When Pain-Killer Comes

For Colic, Cramps, Cholera Morbus and all Summer Complaints, there is no cure equal to Pain-Killer. Get a bottle to-day. Keep it constantly on hand, for there is no kind of pain or ache—internal or external—that

Pain-Killer

will not relieve. Accept no imitation or substitute. Genuine has PERRY DAVIS & SON on bottle. The quantity has been doubled, but the price is still 25c.

Statesville Marble Works.

C. B. WEBB,
Proprietor,
STATESVILLE, N. C.

I keep constantly on hand the largest and most complete stock of granite and marble to be found in the State. I take pleasure in furnishing designs in (photographs) and estimates on any style of monument or headstone. I possess the very best shipping facilities, and can not only guarantee the lowest prices, consistent with good material and first class work, but also the best freight rates, and the most prompt and safe delivery of goods

We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

Do You Want a Teacher?

TEACHERS' EXCHANGE,
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Supplies Colleges, Schools and Families with Teachers without charge. Secure situations for teachers at moderate cost. Correspondence solicited.
WM. P. FOX, Manager.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 21, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 58 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	6 00 a m
Leave Wilson	2 08 p m	11 08 p m	
Leave Selma	2 53 p m		
Lve Fayetteville.	4 30 p m	12 58 a m	
Arrive Florence	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 20 a m
Leave Magnolia	4 16 p m		8 39 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 21, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 p m	11 26 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 p m		9 40 p m
Arrive Wilson	1 00 p m		10 27 p m
	No 73. Daily.		
Leave Wilson	1 30 p m	11 32 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	3 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon	3 39 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 5.00 p m; arrives Plymouth 9.00 p m, 9.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.20 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 9.00 a m. and 4.10 p m. Returning leaves Clinton at 7.20 a m, and 10.40 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

R·I·P·A·N·S
ONE GIVES RELIEF.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 30. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University		4 45 a m	11 43 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma		11 35 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 23 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 20 p m	7 33 a m	
" Graham	6 27 p m	7 20 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 15 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarksville	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 52 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville	12 31 p m	10 28 p m	12 31 p m
" Oxford	11 38 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv	Raleigh Ar	7 30 a m
6 10 a m	"	Durham "	5 20 a m
8 33 a m	"	Greensboro "	9 55 p m
10 15 a m	"	Salisbury "	7 55 p m
11 09 a m	Ar	Statesville Lv	7 06 p m
12 30 p m	"	Hickory "	5 56 p m
3 53 p m	"	Asheville "	2 16 p m
4 26 p m	Ar	Hot Springs Lv	11 43 a m
No 65. Ex Sun.			No 64. Ex Sun.
6 10 p m	Lv	Winston Salem Ar	6 35 a m
7 50 p m	Ar	Mocksville Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.
No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

N. J. O'BRIEN, Supt. First Div. Danville, Va.
W. B. RYDER, Supt. Second Div. Charlotte, N. C.
W. H. GREEN, Gen. Supt. Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Man'r, Washington, D. C.

Woman's Missions

Edited by Miss JANE
Woman's Central Committee
Corresponding Secretary
Mrs. J. A. BRIGGS, Raleigh

SUBJECT FOR JUNE—A
MISSIONS I

CHINA.—"Behold * * of Sinim." Missionari ants, 28; stations, 57; c ship, 1,077; baptisms, 1 ars, 335. Contribution

STUDY TOPICS.—The as a mission field. Th there. The Stations eign Board. The nece in the work. The spe work in China. The du tians towards the Chin

Between C

The society in the ne nacle church in Newb model, in that every is also a member of the

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A young lady lead says: "I enjoy it m my life put together young man came in the Band, where the ber of missionary fa the meeting he, wh against missionarie dren had said some to thinking, and t have his most earn later his support." S lead them.

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1. Tabernacle ch deut. Mrs. T. J. M C. Whitty, Newber

2. Roanoke, We Mrs. Mary A. H Allie Hedgepeth, bers, 10. Organiz

3. Bells, Mt. Z ale Horton; Secret

Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President Woman's Central Committee of Missions.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR JUNE—ANCIENT AND MODERN MISSIONS IN CHINA.

CHINA.—"Behold * * these from the land of Sinim." Missionaries, 38; native assistants, 23; stations, 57; churches, 13; membership, 1,077; baptisms, 122; schools, 14; scholars, 335. Contributions, $1,580.53.

STUDY TOPICS.—The importance of China as a mission field. The work already done there. The Stations occupied by our Foreign Board. The necessity of enlargement in the work. The special value of woman's work in China. The duty of American Christians towards the Chinese in this country.

Between Ourselves.

The society in the newly organized Tabernacle church in Newbern is unique and a model, in that every woman of the church is also a member of the Society.

The Societies at Leaksville, Belcross, Mt. Tabor, Murfreesboro and Siler City are asking for letters from Home Missionaries for whom they intend to pack boxes of clothing.

Although but few, we are able to send this quarter $31.00—$8 69 of which the Infant Class contributed by use of the pyramid boxes.—Mrs. A. B. Stephens, Rutherfordton.

The Society at Aberdeen reports a strange state of things. They say: "Our number grows *smaller*, but our contributions *increase*." Interest and knowledge make gifts independent of numbers.

The Society at Spring Hill wish to "adopt" the missionary family to whom they have just sent a box. They think that thus they can be thinking and planning for the box the whole year and make it much more valuable.

The Societies following have recently packed Home Mission boxes: Wake Forest, value, $75.00; Spring Hill, Pee Dee Association, value, $20.00; Whiteville, Columbus Association, value, $35 00; Ahoskie, West Chowan Association, value, $33.00.

The President of the Wake Forest Society, in speaking of their box, said: "You know we had thought we could not get up a box, but you see we have. I hope we shall never be so wanting in faith again, but will always believe we can do what it is right to do."

The new letters for this year are coming in from our advance guard on the frontier, and many are in need of just such help as we can send them. Letters will be sent on request to any Society or church wishing to prepare a box. Preparations can not be begun too early. Much of the value of a box is lost if it does not arrive until the winter is half over.

The Society at Henrietta is going forward rapidly. One of their plans which is awakening much interest, is a monthly missionary program given by the children. It must and does keep some one very busily at work to drill these little people in their songs and recitations. but it is work that pays, as other societies who are trying the same plan will testify.

The box-packing time at Whiteville was a time of rejoicing. The Secretary writes a letter brimming over with joy. "This is our first box," she says, "and I can most truly say I have never had such a rich feast of God's grace in my heart, and I believe I but echo the sentiments of each of the sisters. I can say, it is—'it is more blessed to give than to receive.'"

Mrs. Grant of Goldsboro makes a suggestion which will be welcomed by those who are looking for something bright and pretty for the children: "I want to recommend the exercise, 'How some dollies came to go as missionaries' to other societies." She says: "Four copies can be gotten for twelve cents from Mrs. Lucie F. Harrison, 21 Lagrange street, Worcester, Mass."

A young lady leader of a Children's Band says: "I enjoy it more than all the rest of my life put together." Some weeks ago a young man came into the open meeting of the Band, where the children recited a number of missionary facts and poems. "After the meeting he, who had been very bitter against missionaries before, said the children had said some things that had put him to thinking, and that our Society should have his most earnest prayers and a little later his support." Surely a little child shall lead them.

An echo from self denial week comes in the following letter from a Society in the country: "The work hitherto among our sisters had indeed been discouraging. This time they did splendidly. Our number is small, somewhere between 15 and 20. We raised $9.50. One of our poorest, a widow sent in thirty-five cents, her self-denial savings. One sister deducted a portion of what she had expected to pay for a new hat. Another gave what she had intended paying for a dress ($5 00) and decided to do without, feeling that if our substitutes on the fields were willing to sacrifice home, friends and so many of the necessaries of life for Christ's sake, she could surely deprive herself of that much."

New Societies.

1. Tabernacle church, Newbern. President, Mrs. T. J. Mitchell; Secretary, Mrs. J. C. Whitty, Newbern. Organized May 19th.

2. Roanoke, West Chowan. President, Mrs. Mary A. Holoman; Secretary, Miss Allie Hedgepeth, Reboboth, N. C. Members, 10. Organized April 21st.

3. Bells, Mt. Zion. President, Miss Annie Horton; Secretary, Miss Ettie Johnson, Elm Grove. Members, 19. Organized 14th April.

4. Murfreesboro Sunbeams. Lady Manager, Mrs. C. W. Scarborough; President, Miss Helen Scarborough; Secretary, Miss Willie Copeland, Murfreesboro. Organized May 25th, 1895.

Child Life in China.

A man who dies leaving no sons to keep up the family name, no sons to perpetuate the worship of him and his ancestors throughout future ages, is under Heaven's deepest curse, is despised by his friends and neighbors, and a disgrace to the family name.

"Our sons, their wives and children, belong to us," says the practical Chinaman, "but our daughters belong to strangers. We bring up daughters, teach them to work, waste food and clothing and shelter on them for fifteen or eighteen years, then they are utterly lost to us. After they are married, they work for a stranger's good, they bear children for a strange name, and worship at a stranger's grave."

The practice of killing girls at birth is common, but it is difficult to ascertain the statistics. In a family where there are several sons, a daughter is often welcomed and tenderly cherished. Where daughters are allowed to live, they usually win their way into their parents' hearts, although they are not petted and indulged as the sons are.

If a little child dies, his mother wraps him in a piece of matting, and takes him beyond the village to cast out for dogs to devour. She must not mourn too much, or the gods will rejoice in her grief, and may take another child.

Many are the devices for protecting a baby from the evil influences which are supposed to be around him from the moment of his birth. A picture of an archer is pasted upon the wall to shoot the dog who brings disease and death.

A hundred different families are visited, and contribute a cash apiece to buy an earring for the boy that he may fool the gods—jealous of man's happiness—into thinking he is a girl.

If the son is intensely beloved, he may be given the name of a girl, slave, or priest. If the latter, his shaven head and small garments of priestly cut will propitiate the gods.

If the child lives and thrives, great is the rejoicing. When he is a hundred days old, a feast is given in his honor, and he is dressed in a smart little suit of bright colors. It may consist of a scarlet coat, a purple or yellow sleeveless vest which is worn above the coat, a pair of bright green trousers, white stockings, and red cloth shoes.

In winter the child of a well to do family is dressed in a little fur coat, and wadded cotton or silk garments, including a warm hat or hood profusely decorated with embroidery or silver ornaments.

The poor child depends upon wadded cotton garments for warmth in winter, and, until he is twelve or thirteen years old, from early spring until late autumn he rejoices in Adam's first garb.

Until a girl is about six, her dress resembles her brother's except in a little difference in the garment's cut, and that the daintiness of needlework and coloring take the place of richness of cloth.

The heads of both are shaven, leaving only a little glossy black hair on the back of the head, which is neatly plaited, and tied with a bright silk or cotton cord.

At five or six years of age, the girls' feet are bound; very loosely at first, but the long white bandages are daily tightened until the little toes are directly under the great toe, and the bones of the foot are crushed and broken. Foot binding is a source of untold misery to a Chinese woman; constant pain, fearful running sores, and general weakness and ill health often result.

The child gets, as a rule, very little training in obedience. He will be taught to revile his friends from the time of his earliest speech, his parents thinking the vile language flowing from innocent baby lips something very amusing.

When he becomes older, this reviling is discouraged; but he has already become proficient in the evil art, and will indulge in it whenever angry. The child may disobey time and again without punishment, but suddenly the mother, if cross or worried, will take up anything at hand,—a broom, a stool, a pair of scissors,—and beat severely.

If the child can get away, and stay away until her anger has cooled, he usually escapes punishment. The training is very often confined to the use of rough and abusive scolding and an occasional slap over the head.

Obedience to parents, as known in a Christian land, is, of course, unknown in China; but the common sentiment is in favor of the reverence of parents, and a son will support his parents, and obey them marvelously in important matters, and worship them after death, but the little loving acts of true obedience are sadly missing.

A little girl is sometimes very much indulged by her mother, and is taught little or nothing in the way of housework and sewing. She goes to her mother-in-law at a great disadvantage, and meets with many troubles under her severe training. Usually the girl is taught to sew and cook, does the grinding, and is house-maid to her numerous brothers and sisters, until she is married at the age of sixteen or eighteen.

If her parents are wealthy, she may study for a few years under a private teacher with her brothers, but an educated woman is the rare exception. The cutting of intricate paper flowers and the making of fine embroidery are her pastimes, with an occasional visit to family friends, or sight-seeing on feast days, under stright chaperonage.

The poor girl is less restricted, and, if she lives in a country village, goes about the streets and visits her neighbors quite freely. But all Chinese mothers of any social standing at all watch their daughters closely, and strive to keep them pure and modest.

When a girl becomes old enough to spin, or make straw braid, she is usually allowed to keep the money she makes, to provide her bridal outfit.

About New Year's time, a few toys—as stuffed yellow tigers, clay images, whistles, etc.—are for sale; but the little child has few toys or amusements. He considers it a happy day when he has a few cash to spend for nuts or sweetmeats, and seems to take more pleasure in eating than in anything else.

A boy indulges in many games from which his sister is restrained both by her bound feet and general sentiment. The women and girls often gather in their doorways, on summer evenings to watch the boys at their games—wrestling, walking on stilts, ball-playing, kite flying, battledore and shuttlecock, etc. But the Chinese boy never engages in his sports with the zest of a Westerner; and, after he enters school, his teachers discourage games as undignified, and beneath the notice of an educated gentleman, with his flowing sleeves, stately manners, and long finger-nails.

The poor boy is sent out on the hills to gather grass and sticks for fuel, or is apprenticed to a trade. If he is a farmer's boy, he finds plenty to do about his father's farm, and his life contains very little playtime. He does not work as hard as the Western boy, for he is usually poorly fed and clad, and takes much time to rest, which he spends in smoking, gossiping, or lolling about.

Every family that can afford it sends one or more boys to school at six or seven years of age, and from the time of entering school the pupil is a being set apart from his less favored brothers. He at once becomes a gentleman; he is not expected to engage in any manual labor or help about the home any more; and if, after many years of schooling, he is unable to get an official position, or a place as a teacher, he will sponge on his relatives and friends, or send out his wife to beg, or starve, rather than work with his hands. If the boy is bright and industrious, he may rise to any position of power and wealth which is within the Chinese civil service.—*Mrs. Geo. S. Hays, in Sunday-school Times.*

A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sickroom. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the world, keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache or rheumatism. Don't cry. Tears are out of place in real life. Learn to meet your friends with a smile. "The good humored man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere and is a nuisance as well," says a family doctor.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Moneys Received for Coinjock Baptist Church.

Received for Coinjock Baptist church as follows:

Dr W H Peterson and wife, $5.00; E R Daniels, $3.00; Capt P G Gallop, 76c; F P Gattis, Capt E H Riggs, Mrs H D Pugh, Alexander Simpson, J S Simpson, Daniel H Baum, W J Willis, Mrs Stephen Beasley, Wilson Ward, J C Pigott, W L Meekin, each $1 00; J A Etheridge, C C Midgett, F M Etheridge, Jno Ward, Jr, Jno E Goodwin, Mrs Gus Etheridge, Spencer Etheridge, A W Etheridge, S S Shannon, Della Pugh, D W Etheridge, B F Meekins, L Midgett, Geo B Twine, T W Daniels, J S Midgett, B W Garrison, W F Baum, C K Tillett, C B Daniels, Geo F Brice, M L Johnson, each 50c; J B Etheridge, J G Daniels, Dr W B Fearing, B B Dough, J S Austin, E M Dough, J M Crank, Mrs J M Crank, Decatur Gaimel, Mrs Decatur Gaimel, Bertha Ward, R Yarnall, J M Wise, E Meekins, Jr, T A Dough, Sr, Allie Westcott, Nannie Midgett, J T Dough, C E Ketcham, W J R Melson, E O Lankston, Willie Colson, J E Berry, each 25c; B F Meekins, Jr, Clinton Ward, Jno Dough, Frank Daniels, Mary Meekins, each 10c; C P Meekins, 60c; Mrs Lovie Wescott, 35c.

Colored: Vann Clark, Lawrence Davenport, Smith Jones, T H Mackey, Henry Simons, W B Ashley, Matthew Syron, each 25c. Total, $1.75.

Nag's Head L S S: Capt V B Etheridge, $1.00; W J Brothers, T T Tolar, T T Tillett, T A Dough, E Twine, W A Dough, C S Etheridge, each 50c; W G Tillett, 25c. Total, $4.75.

Body's Island L S S: O J Wescott, Capt T J Etheridge, each $1.00; W S Hookers, A D Midgett, D E Davis, S T Midgett, each 50c. Total, $4 00.

Geo Stephenson, J P Barnard, each $1 00; J L Gregory, C H Coffee, B C Bell, C F M Bell, each 25c; Edmond Arnold, 5c. Total, $4 05.

Grand total, $58.41.

I hope the readers of the RECORDER will send us some help. Dear brother, will you not try to help us, say fifty cents or a dollar?

N. P. STALLINGS.

Moyock, June 4, 1895.

Profound observers have remarked that when a man don't know anything, he is singularly apt to disclose the fact whenever he has an opportunity.

Constipation and sick headache positively cured by Japanese Liver Pellets, purely vegetable, small and mild. Fifty doses, 25 cts. Sold by Jno. Y. MacRae, druggist, Raleigh.

If anyone speaks ill of you let your life be so that no one will believe him.

When you speak to a person look him in the face.



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This remarkable statement, to which we direct special attention, is from a Tennessee farmer: My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jackson, Tenn.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free.

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Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York. Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.50 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

2.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Atlanta, Athens, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Sumterville, Darlington, Charleston, arriving at Charleston at 8.00 p m; also at Monroe for Chesterville, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403 "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c, apply to Ticket agent, or A. J. Cooke, S P A, Raleigh, N. C.

JNO. H. WINDER, Gen Man.
T. J. ANDERSON, Gen Pass Agt.
H. ST. JOHN, Vice-President.

NEWS SUMMARY.

North Carolina.

A Chair of Mechanical Engineering has been established at the State A. & M. College for whites. A water system and heating apparatus will be put in the buildings. ——James W. Tufts has purchased 5,000 acres of State land in Moore county, on which he will erect cottages for Northern immigrants. ——The Silver Convention was duly held at Memphis last week. It is doubtful if it did its cause any good, as party men were quick to get control of it. ——Hon. Jno. M. Rose of Fayetteville died Thursday. ——Bids for the erection of a new house for the president of Shaw University have been received, and the lowest is that of Clark Waring, of S. C., $10,000. ——Senator J. B. Gordon of Georgia has announced that he will retire to private life. He recently ordered 20,000 peach trees from the Riverside Nurseries, Pitt county. ——Efforts, with promise of success, are being made to establish a daily Republican paper at Winston. ——The huckleberry crop in our Eastern section is reported to be quite heavy; large shipments being made. ——The State of South Carolina bought 9,000 gallons of whiskey at Charlotte last week at $1.15½ a gallon. ——A telephone line will be run from Raleigh to Hamlet. ——Hon. Samuel L. Patterson of Caldwell co., was chosen Commissioner of Agriculture last week.

In General.

Our government has issued a proclamation warning all citizens against having to do with the Cuban troubles. This is in accordance with our treaty with Spain. ——News has been received that missionary property in Chentu, China, has recently been destroyed by mobs, but none of the missionaries were hurt. ——Judge Goff's decision that the South Carolina registration law is invalid, has been overruled by the United States Circuit Court of Appeals, and his injunction was dismissed. This makes matters better for the State. ——225 Mormon elders are at work among the more ignorant people of the South. There are two in nearly every county in North Carolina and about as many in South Carolina. "It is a free country." ——It is reported that the Southern Railway and Passenger Association, which recently boycotted the Seaboard Air Line, is about to disorganize, nearly half of the lines embraced in it being thus inclined ——Troops were called out last week to prevent a race riot at Abbeville, S. C. When they arrived, all was quiet.

A Glorious Time at Franklinville.

On June 9th, 1895, I closed a meeting of eight days at Franklinville. I was aided by Bro. J. T. Jenkins of Winston, who recently helped me at Ramseur. The chapel in which we worship is named in honor of Bro. Joe Moore of sainted memory who laid the foundations of the cause here.

The Baptists have had a hard struggle to build up here, as they were weak and poor and the field largely preoccupied by others. Our meeting was attended with a number of difficulties. The heat was against us for several days and our day services had to be suspended. Then the tongue of slander and misrepresentation was turned upon us, and along with this one of our best members was paralyzed and will perhaps never recover. But God overruled all for his glory.

Bro. Jenkins did some of his best preaching and won the hearts of the people of the community.

As a result of the meeting, we received twelve for baptism, two by letter and one restored. The 9th was a big day with us. I went to Ramseur and baptized seventeen, while Bro. Jenkins held the fort at Franklinville. The baptismal scenes will long be remembered. At the latter place eight were baptized about sundown in the presence of an immense audience. This scene was peculiarly impressive owing to the hour, place and the candidates. There was an aged mother and two daughters; a neice of Bro. Joe Moore's; the sister of Bro. J. C. Caddell, who had formerly been a Presbyterian in name but a Baptist in heart, and a little son of Bro. J. D. Hackney. All of the candidates were bright and happy which moved the great audience to tears.

Our little church is very much revived and strengthened.

It seems a pity that a man so gifted as Bro. Jenkins in this work should give it up for the pastorate, but he needs rest and study. The Deep river country is a good field for Baptist work. There are many others yet who will trouble the waters of this dear old stream. I am afraid stern necessity will force me to abandon this field which will be very sad and trying to me, for I do most dearly love the people of these two little towns. Yours for the Master,

S. F. CONRAD.

Mr. C. D. Upchurch, formerly Superior Court Clerk of Wake county, died on Monday, the 17th inst., in the mountains of he State, where he had gone for his health The disease was consumption. Mr. Upchurch was the son of Mr. W. C. Upchurch of Raleigh, and died in his thirty-ninth year. The remains will be brought to Raleigh for interment.

Substitutes for Hornford's Acid Phosphate are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effects as the genuine. Insist upon having "Horsford's" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

Union Meeting, South River Association.

This body will meet with the church at Macedonia, Cumberland county, Friday before the fifth Sunday in June, 1895.

PROGRAM.

Friday, 11 a. m. Introductory sermon by Rev. John Prevatt.

Intermission.

1 p. m.—Union assembles, when the address of welcome will be delivered. Response by Dr. W. B. Harrell.

Enrollment.

2 p. m.—Query: "What relation does the Sabbath school sustain to the church?" First speaker, Rev. M. W. Naylor.

Saturday, 9 a. m.—Prayer-meeting.

9:30 a. m.—Query: "What should be the attitude of the Christian church as individual members towards alcoholic liquors?" To be discussed under the following heads:

As to the family. First speaker, Isham Royal.

9:50 a. m —As to society. First speaker, Capt. J. L. Autry.

10:10 a. m.—As to the church. First speaker, ——.

10:30 a. m.—Personally. First speaker, Rev. John Prevatt.

10:50 a. m.—As to the State. First speaker, Dr. W. B. Harrell.

11:15 a. m —Preaching.

1:30 p. m.—Query. "What are the best means to reach and interest the masses in Sunday-school work?" First speaker, Dr. W. B. Harrell.

3:30 p. m.—Location of next session.

3 p. m —Miscellaneous business.

Sunday 9 a. m —Sunday school mass meeting.

11 a. m —Missionary sermon by Rev. R. A. Hedgpeth.

Pledgers for Roseboro pay at Union.

JNO B. DOWNING,
Chairman Query Committee.

A $30,000 fire occurred at Wilmington on Sunday morning, the 16th inst.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Cleaveland ch, $3.75; Bayboro ch, Atlantic, 2.05. Total, 5.80. Previously reported, 1,039.20. Total this year, 1,045.00.

Foreign Missions—W M S, Garner's ch, Raleigh, $3.25; Ditto, Siler City ch (salary of Chinese Bible woman), 10.00; Ditto, Liberty ch, Piedmont, 40c; Brantley's Grove ch, West Chowan, 7.50. Total, 21.15. Previously reported, 2,990 18. Total this year, 3,011.33.

Home Missions—Tarboro ch, $5.00; Mildred ch, 2.75; Eagle ch, 1.25; W M S, Liberty ch, Piedmont, 41c; Mt Zion ch, 3.96; Mt Pleasant ch, 99c; Fall Creek ch, 98c; Moore's Chapel ch, 3.09; Wells' Chapel church, Eastern, 70c; Cashie ch, 3.13; Mars' Hill ch, West Chowan, 5.00. Total, 26 26. Previously reported, 2,182.68. Total this year, 2,208.94.

Education—South Fork Association, $10.74; Louis Kendrick, Conly, Treas, 6 06; Weldon ch, 4.00; Wells' Chapel ch, Eastern, 2.25; Eaton ch, So Yadkin, 5.30; Coleraine ch, 5.00. Total, 33.35. Previously reported, 1,109.86. Total this year, 1,143 21.

Orphanage—Wells' Chapel church, Eastern, $1.20; S S, Sound ch, 4 56; S S, Aberdeen ch, 2.12. Total, 7.78. Previously reported, 440.09. Total this year, 447.97.

Ministerial Relief Fund—Wells' Chapel ch, Eastern, $3.40. Previously reported, 169.79. Total this year, 173.19.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, June 15, 1895.

The last but one of the students at Wake Forest left for their homes on Monday after commencement. This young man had gotten work as a carpenter: this enables him to return next year.

Earn money before you spend it.

BUFFALO LITHIA WATER

Spring No. 2, for the Gouty Diathesis, Bright's Disease, Etc.

Dr. Thomas H. Buckler, *of Paris (formerly of Baltimore), Suggester of Lithia as a Solvent for Uric Acid, says:*

"Nothing that I could say would add to the well-known reputation of the BUFFALO LITHIA WATER I have frequently used it with good results in Uric Acid Diathesis, Rheumatism and Gout, and with this object I have ordered it to Europe, from Coleman & Rogers, of Baltimore. Lithia is in no form so valuable as when it exists in the Carbonate, the form in which it is found in BUFFALO LITHIA WATER Nature's mode of solution and division in water which has passed through Lepidolite and Spodumene Mineral formations."

Dr. William B. Towles, *Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia.*

"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to BUFFALO LITHIA WATER Its effects are marked in causing a disappearance of albumen from the urine. In a single case of Bright's Disease of the Kidneys I witnessed decided beneficial results from its use, and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease. In Dyspepsia, especially that form of it in which there is an excessive production of acid during the process of nutrition, in some of the peculiar affections of women, and in Chronic Malarial Poisoning, etc., I have found it highly efficacious."

Dr. Graeme M. Hammond, *of New York, Professor of Diseases of the Mind and Nervous System in the New York Post-Graduate Medical School and Hospital:*

"In all cases of Bright's Disease of the Kidneys, I have found BUFFALO LITHIA WATER of the greatest service in increasing the quantity of urine and in eliminating the albumen."

THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VA.
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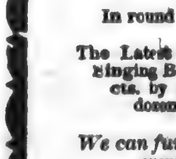


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A Complete Wreck

A STORY OF PECULIAR INTEREST TO WOMEN.

HOW THE LIFE OF A YORK STATE WOMAN WAS WRECKED—LIFE LOST ITS JOYS—BUT THE CLOUDS PASSED AND HAPPINESS CAME AGAIN.

(From the Binghamton, N. Y., Republican)

We have heard so much talk throughout the county of late concerning Mrs. Martha Gates of Maine, Broome County, N. Y., that yesterday a reporter of the *Binghamton Republican*, interviewed her for publication, and her story which will interest all women, is as follows:

"I was born in Hartford, Cortland County, New York, 42 years ago. I have been married 21 years and am the mother of eight children. About two years ago I was afflicted with troubles incidental to my sex and suffered agonizing pain. The trouble continued to grow worse, until last winter I was compelled to take to my bed. I called in a regular physician, but his treatment did not seem to do me much good, and only relieved me for a little time, after which my condition became worse than before. I was confined to my bed for three months and was absolutely unable to attend to my household duties. I could hardly feed myself so weak had I become. I had to be waited upon day and night and was a physical wreck. There was very grave doubts about my ultimate recovery. The best hope the doctor could hold out to me was that I might be able to get around again and attend to my household duties after remaining in bed a few months longer. But instead of getting better I grew steadily worse. One day I happened to read in the paper about Dr. Williams' Pink Pills for Pale People and decided to give them a trial. Immediately after taking them and before I had used a half a box I saw a marked change for the better in my condition. All this time, however, I was confined to my bed. I continued taking the medicine until I had used four boxes and by that time I was able to be about and around again. The improvement has been steady ever since. I am still a little weak, but am growing stronger as fast as nature, aided by Dr. Williams' Pink Pills will let me. I have great faith in these pills and shall use them hereafter. My husband, who felt real miserable all the Spring, took them and they made a new man of him. I have also used them for my daughter, aged 19 years, who has found them very beneficial for troubles incidental to her sex. So far as I am myself concerned I consider it a wonderful cure."

Mrs. Gates has lived in North Maine for many years, and is highly respected. Any statement she makes is cheerfully acquiesced in by her friends and acquaintances.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Co., Schenectady, N. Y., for 50c per box, or six boxes for $2.50.

Fifth-Sunday Meetings.

Sunday-school Convention, to be held in Gastonia, June 28-30. Don't let your business, of whatever nature, keep *you* away from this meeting. If you do not attend, you will miss a meeting that will greatly help you in the S. S. work.

Caldwell Baptist Union to assemble on Friday before the fifth Sunday in June, 1895. Place, Sardis; preacher, J. F. Crisp.

Columbus Union to meet with the church at Pleasant Hill, Saturday before the fifth Sunday in June, 1895. Preacher, Rev. H. Lennon.

Pilot Mountain Union will meet with Westfield Baptist church, Stokes county, on Friday before the fifth Sunday in June, 1895. Preacher, Rev. J. H. Lamberth; alternate, Rev. W. H. Wilson.

Cedar Creek Union will meet with the church at Bladen Union, beginning Friday before the fifth Sunday in June, 1895. The introductory sermon will be preached by Rev. R. A. Hedgpeth, on Friday at 11 a. m.

The Robeson Union and Ministers' Conference will hold its next meeting with Saddle Tree church, June 28, 29, 30. Preacher, D. C. Britt.

The Yeoppim Union will hold its next session with the church at Ballard's Bridge, beginning Friday before the fifth Sunday in this month. Introductory sermon by A. W. Burfoot; alternate, W. B. Waff; missionary sermon by Jno. E. White; alternate, W. P. Jordan.

Swift Creek Union Meeting, Tar River Association, will be held with the church at Nashville, N. C., on 28th, 29th and 30th of June, 1895. Introductory sermon by J. V. Devenny of Wake Forest, N. C.

The Mt. Zion Union will convene with Haw River Baptist church, June 28th, 1895. Sermon by Rev. G. J. Dowell at 7:30 p. m.

The Stanly Union will meet with the Baptist church Albemarle, Stanly county, N. C., Friday before the fifth Sunday in June. Sermon at 11 o'clock a. m., by Rev. J. W. Littleton.

Pilot Mountain Union meets with Westfield church, Surry county, June 28th, 1895. Sermon by Rev. J. H. Lamberth; alternate, Rev. W. H. Wilson.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Fred. A. Watson, $5 00; Carey J. Hunter, 38 38; J. W. Bailey, 16 00; Lycurgus Hofler, 5.00; T. M. Small, 1.00; W. D. Rea, 1.00; hat collection, Edenton church, 3 07; A. T. Bush, 5.00; Mrs. Pattie Elliott, 50c.; C. B. Elliott, 5.00; Miss Claud Woodward, 5.00; E. S. Norman, 5.00; Mrs. Sarah C. Ball, 1.00; Mrs. Julia Eagleston, 1.00; James E. Elliott; 1.00; Miss Maud Harrell, 1.00; Mrs. M. Robinson, 1.00; D. W. Parker, 5.00; J. M. Skinner, 1.00; Abram Bonner, 10 00; E. B. Hughes, 25c.; Luther Leary, 25c.; C. B. Garrett, 25c.; J. H. Morrisette, 5.00; Mrs. J. H. Morrisette, 5.00; Mrs. Claud Hughes, 1.00; E. K. Sawyer, 50c.; H. S. Gilbert, 25c.; Mrs. S. A. Whitehurst, 1.00; George B. Sanderlin, 1.00; J. S. F. Sawyer, 1.00; T. Ivey, 8 34; J. F. McDuffie, 5.00; A. A. Pippin, 5 00; B. G. Hollingsworth, 5.00; Ralph Jessup, 2 00; J. R. Vann, 4.00; Willie W. Pool, 5 00; E. M. Tessier, 5.00; J. F. Mosteller, 10.00; L. C. Herndon, 5 00; E. Thaggard, 1.00; J. L. Allen, 5 00; J. Y. Joyner, 5.00; 5.00; J. H. Berry, 5.00; W. O. Howard, 2.00; R. H. Marsh, 33.33; Mrs. C. M. V. Follett, T. E. Cheek, 25 00; L. Weekbeter, 1.00; R. B. Humphrey, 4.00; E. J. Humphrey, 4.00; J. I. Jones, 2.00; Mrs. M. A. Stewart, 2.00; S. W. Eaton, 8.00; M. J. Graham, 4 00; F. I. McKenzie, 1 50; J. L. Holland, 5 00; M. H. Holland, 5 00; E. W. Hayes, 1.00; P. S. C. Davis, 2.00; Mrs. Platt Bullard, 4.00. Total, $301.57.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, June 15, 1895.

Work Around Snow Hill.

Dear Recorder:—I accepted the pastorate of Snow Hill Baptist church, last January. On going there, I found several devout Christians. They seemed discouraged, as they had been without a pastor for two years, although the little flame of Christ's love had not gone out; and I, as best I could, began to fan the few sparks with the Word of God. We are now enjoying a spiritual growth in the church. I have also discovered an anxiousness to hear the Word in the country near. I have been invited to preach at two or three points in the country. On last third Sunday I went out six miles from Snow Hill to a Freewill Baptist church, where permission had been asked for me to preach. There I found a large, anxious and attentive congregation. I was requested to continue preaching at that place once a month.

My congregation at Snow Hill is very attentive and increases in number. Since I began work there, a brother and a sister have united with us by letter, and it is very probable that one will be baptized soon. Brethren, pray God's blessings upon this part of God's vineyard.

W. A. FERRELL.
June 8, 1895.

We are glad to note that a meeting was held last week by the citizens of Wake Forest at which a Board of Trustees were elected for the purpose of starting a preparatory school in the building erected there some years ago by Prof. L. W. Bagley.

Mr. E. H. Wright of Asheville was recently drowned by falling from his boat while fishing with his little children in Henderson county.

MARRIED.

NORWOOD—CRITCHER—On June 1st, 1895, by Rev. J. A. Stradley, Mr. J. T. C. Norwood and Miss Lucy J. Critcher, all of Granville county, N. C.

WALL—PRIVETT—On June 5th, 1895, at the home of the bride's father, near Wakefield, N. C., by Rev. O. C. Horton, Mr. Junius A. Wall of Wilson's Mill, Johnston county, N. C., and Miss Leonora May Privett of Wake.

DIED.

CAIN—John Cain was born in Bladen county, Dec. 18th, 1812, and died at his home in Bladen county on the morning of May 2d, 1895, being nearly eighty-four years old. He was a man of fine sense, refined feelings, and a Christian gentleman.

About 1842 he professed religion and joined the Missionary Baptist church at Beaverdam, Bladen county, and was baptized by Elder Wm. Ayers. In 1843 Brier Branch church was organized, and he was chosen deacon, and served in that capacity for fourteen years. On September 27th, 1857, he with others, was organized with Sandy Point, now Cypress Creek church, which church he served as deacon for twenty-seven years. Wise in council, well-informed in doctrine, and filled with zeal for the cause, he was always ready with his means and time to serve the cause of his Master. He was the minister's right hand man in the true sense of that term.

He was blind about four years before his death, but the eyes of his understanding never failed. He was a man of strong faith. He said he never had a doubt. He was confined to his room for about eight years, and during his most excruciating pain he said was the happiest moments of his life. During this time the Bible was his daily companion. The life of Spurgeon, the *Advocate*, some Baptist and political papers, were among his reading matter. The BIBLICAL RECORDER had been his companion for years.

STROUD—The Lord has taken another servant of his to himself. Deacon Alfred P. Stroud died in the home of his daughter, Mrs. Mattie Dossett, in Chatham county, March 23d, 1895, in the seventy-sixth year of his age.

At the age of eighteen Bro. Stroud was received into the fellowship of Antioch church, Orange county; and, at different times, was a member and deacon of Mt. Gilead, Rose of Sharon, (now First church, Durham,) Yates and Mt. Vernon Springs. At the time of his death he was superintendent of the Sunday-school of the latter.

It was the privilege of the writer to be associated with the subject of this sketch several years on the Executive Committee of the Mt. Zion Association. As one of the results of this association, the following appeared: Bro. Stroud consulted the Lord's will first; he would bear, without complaint, the labors and trials that befell him; he would never sacrifice principle to be on the popular side, nor for worldly gain; and he would make any sacrifice possible to glorify God and to serve humanity. Bro. Stroud was faithful—more cannot be said of any.

Having finished his course, our brother has gone to his reward, leaving many relatives and friends to mourn their loss.

JOHN C. HOCUTT.
Burlington, N. C., June 5, 1895.

SIMPSON—At the University Hospital, Baltimore, Md., May 18th, 1895, Martin L. Simpson of Elizabeth City, N. C., departed this life in the thirty-ninth year of his age. He leaves a wife and two small children. He was a native of Elizabeth, where he had been in business since a youth. No man was better known or more generally beloved. In token of the high esteem in which he was held, at the hour of his funeral all the places of business were closed, and the majority of the people came into the church or stood in the street or church yard. Such a general outpouring of the people has never been witnessed perhaps in the history of the town.

The church, by rising vote, at the last conference spread the following upon the records as a report from the Board of Deacons, of which Bro. Simpson was a member:—

"We, the Board of Deacons, and the pastor of the Baptist church of Christ, feel that in the death of Martin L. Simpson, our fellow office bearer, we have lost a willing co-worker and our church a faithful servant. With added official responsibilities imposed in the recent past, it was the pleasure of us all to note in him a deepened personal interest in all the work of the church. Yet in the midst of the activities of life, in the ripening period of his spiritual experience and at a time when he seemed most needed at the head of an interesting young family, God in his higher wisdom and infinite love called him to his reward. With the same unfaltering faith that enabled our brother to meet death, we bow in prayerful submission to the will of our Father in heaven. We would commend to the remembrance and imitation of all of our brethren those lovable traits of Christian character by which Martin L. Simpson bound himself in loving fellowship to this church and linked himself in disinterested friendship to this entire community."

One of Bro. Simpson's brothers in the flesh still resides here; the other is the faithful pastor of the Baptist church in Giddings, Texas. But few of our laymen were more intelligently posted upon and interested in all of our denominational enterprises. His death is a real loss to our local church and to the State at large.

C. S. B.

Tributes of Respect.

WHEREAS, It has pleased God in his infinite wisdom to suffer the hand of death to be laid on our beloved sister Jessie Baughn, who fell asleep in Jesus at her home near Madison, on April 14th, 1895, in the eighteenth year of her age; and, whereas, she had been a member of Dan Valley Baptist church for nearly one year, a patient sufferer and an earnest witness for Christ all this time; therefore, be it

Resolved 1. That it is with unfeigned sorrow and a deep sense of our loss that we contemplate the removal from us of this good sister.

Resolved 2. That in our sorrow we find ample ground for comfort in our sister's simple but sturdy faith, her modest but earnest piety, the kindly influence of her life, and the peaceful passing of her spirit to its eternal home.

Resolved 3. That we will strive, with the Lord's help, to emulate the Christian virtues of our deceased sister, and thus commend to the world the religion of our Lord Jesus Christ.

Resolved 4. That we tender to the bereaved family our heartfelt sympathy in this the hour of their great sorrow.

Resolved 5. That these resolutions be recorded on our church book, that a copy be sent to the bereaved family, and that a copy be sent to the BIBLICAL RECORDER with a request to be published.

Done by order of Dan Valley Baptist church, April 20th, 1895.

J. T. WALL,
R. S. GIBSON,
J. H. ADKINS,
Committee.

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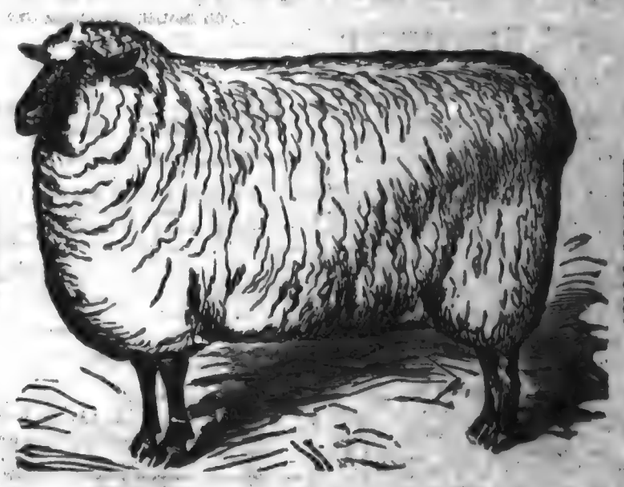
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When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 8 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday-school Record Book, etc. Bibles and Testaments any style and price, and all Sunday-school supplies.

Baptist Sunday School Board,
T. P. Bell, Corresponding Secretary, Nashville, Tenn.

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Whate'er my God ordains is right,
His will is ever just;
However he order now my cause,
I will be still and trust:
He is my God—
Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all.

Whate'er my God ordains is right,
My Light, my Life is He,
Who cannot will me aught but good—
I trust Him utterly;
For well I know,
In joy or woe,
We soon shall see as sunlight clear
How faithful was our Guardian here.

—S. R.

Service.

Two angels, waiting, stood before the throne,
Summoned for service. "Go," the mandate said,
"To yon far world: find on his dying bed
A child; convoy him hither. Overthrown
Through stress of war, a conquered king makes moan.
Gather the wasted people whom he led,
And rule and guide the kingdom in his stead.
Choose ye which service ye shall make your own."

Then each made haste to answer: "When God's voice
Utters the command, or great or small,
Our eager will can never know a choice.
Enough for us that we may serve at all;
Whether to soothe a child, or rule a state,
Only obedience makes the service great."

—Margaret J. Preston in Sunday school Times.

A Girl's Accomplishments.

Under this general heading may I speak a few frank words on subjects most often neglected?

Dear girls, I know that you can play the piano exquisitely, and sing charmingly, and sketch from nature, and do a dozen other sweet and beautiful things, but, tell me truly, do you know how, for instance, to make a cup of tea?

"How absurd!" I hear you say. "Does she take us for idiots? As if everybody did not know how to make tea!"

No, you are mistaken. Half of the mischief lies in the fact that young people think that these little things can be known without learning. Yet I have a vivid recollection of a young college graduate who brought back from her mother's sick-room a cup of black, ill smelling liquid, which she called tea, and a thick piece of much-burnt bread, which she called toast, and, setting them down in dismay, said ruefully: "She just tasted them, and that was all! and they don't look inviting. What is the matter with the horrid stuff? I put in a whole tablespoonful, and boiled it a long time to make it good."

Poor mother, dependent on such a daughter! The same young woman, by the doctor's orders, essayed to make some gruel, and then some beef-tea. Do you know how simply both are made and do you at the same time know the horrible possibilities of both? Then I need not only tell you that this dear girl graduate, who had taken the Latin prize and the medal for excellence in English composition, knowing nothing about gruel or beef-tea, did the worst.

What is the moral? If you know absolutely nothing else about house-work, do resolve to become skilful in making simple, plain dishes for the sick. You can never know how entirely some one dearer to you than your own life may be dependent upon you for these things.

But, if I were you, I would not be willing to stop with this. In these days of many cooking schools, with work so planned that one may take vacation under the great old trees, and yet learn from skilled teachers the entire art, from tea and toast to all the belongings of a State dinner, why in the world should not the girls resolve to add to their accomplishments that of excellent cookery?

I spent a week in the home with a pretty girl of limited means, and one day made bold to admire a dress that she wore, which fitted her to perfection, and was beautifully made.

"I like it myself," she said frankly; "and the best of it is, that it cost so little. I can afford to wear it quite often and be happy."

When she mentioned the sum, I exclaimed incredulously: "Oh, how can that be possible? You certainly have forgotten the dressmaker's bill."

"No," she said merrily. "I employed a dressmaker who did not send any bill; I made it myself."

Further questioning developed the fact that she not only made, but cut and fitted, her own and her mother's dresses. A natural aptitude for the work had been cultivated by a three month's stay with a leading dress-maker, and she was independent in that important and wearing line forever after. "I do not always have time to indulge myself," she exclaimed naively; "but I am sure to do my own sewing when I can; it is so much easier than hunting up a dressmaker and being cross over her mistakes for months afterwards."

I fancy that I hear some of you quoting that word "aptitude," and rejoicing in it. You have no natural aptitude for anything of the kind? May I venture to hint that nine-tenths of you are mistaken? You have forgotten the skill with which you fashioned the clothing of Araminta Adeline and her successors in the years behind you, and have let the aptitude run to waste. If I were a girl again and could make the opportunity, I would assuredly learn dressmaking.

Yes, indeed, I know there are other things to be done with a needle. I once had as a guest in my house a sweet girl friend, who was able to create wondrous flowers and birds and bugs even out of bright-colored silks and wools. Her banner-covers and center pieces and the like were objects of general admiration.

One Saturday my mending basket was piled high with work, and I was a victim of sick headache. My guest came sweetly with offers of help; and I, reflecting that she was the oldest daughter in a large family, ventured to enlist her services for two flannel undergarments which needed careful repairing. She worked laboriously all the long afternoon, but, oh, the result! It almost seemed to me that the very patches felt mortified, so crooked and ill-shaped and puckered were they. As for the wearers of those unfortunate garments, they were masculine, and knew not what was the matter; but they pulled at the sleeves, and jerked the neck-bands and grumbled until Sunday and headache being over, the accomplished young woman's work was taken out stitch by stitch.

Yes, it is an accomplishment to know how to patch and darn properly, and one that, to my mind, every self-respecting girl should make her own.

Yesterday I received a letter from a young woman, a graduate from one of our leading schools. The letter covered three pages, and there were five mistakes. Not in spelling or grammar; in these respects it was faultless, and the writing was beautiful. But it was an ordinary business letter, and the business terms that are in general use seemed to be unknown to her.

While I was reflecting over this, I picked up a newspaper of marked literary strength; and the first thing I saw was an article written by a prominent educator, in which the startling statement was made that ninety percent of our fairly well-educated young women are unable to write a business letter of ten lines without mistake. If this even approaches the truth, is it not time that we make the art of letter-writing one of our accomplishments?

There are at least half a dozen other important arts about which I wished to talk with you. One was that easily acquired, and very rare and beautiful one of reading aloud. Another was how to argue with an intelligent being, keeping low-voiced and sweet spirited the while. Another—but I must not; I have already passed beyond the inexorable number of words to which this talk must be limited. Some day, when I meet you face to face, and we do not have to count our words, we will talk it out together.—*Pansy, in Golden Rule.*

Be Observant.

An observing boy will become an observing man, and as boy and man he will have an advantage over those who have not cultivated the faculty.

A child may know more than a philosopher about matters that may not have come under the observation of the philosopher. A little girl entered the study of Mezeral, the celebrated historian, and ask him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was her reply.

And, then, very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movements of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except that they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I notice they fly away in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do-nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

You see, one boy observed a little, and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys, be observant. Cultivate the faculty. Hear sharply, look keenly. Glance at a shop-window as you pass it, and then try how many things you can recall that you noticed in it.—*Selected.*

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THERE may have been "honor among thieves" once upon a time, but not since thieving became a colossal system practiced by respected citizens on a grand scale. The downfall of the great Whiskey Trust is a case in point. It was formed by a number of men of station and wealth for the purpose of stealing the profits of the nefarious liquor traffic from the small manufacturers and retailers. The failure of the combine, however, after sinking millions of dollars, brought to light evidence that those who had been chosen to run the great stealing system turned on those who hired them. A worse complication of crime could not be conceived. It is bad enough to sell whiskey at all; it is worse to sell it by the million gallons; it is worse still to starve out the poorer sellers, in order to secure a monopoly and oppress all buyers, and all other makers and sellers; and it is worse still, but not at all surprising, that the wealthy scoundrels who organized this colossal system of diabolical evil were cheated by the officers whom they were paying to operate it.

We thank the Lord that the vilest trust of them all is dead by its own hand. May a similar fate overtake the cigarette trust, which we have good reason to confidently assert is doing as much harm to humanity as a whiskey trust could. Cigarettes do not destroy as many homes as whiskey does, but it is because they mark their victims before they have homes of their own.

APPETITE is the strongest shape that Satan assumes. It is appetite that maintains the sale of liquor and tobacco. But this is not half the story. There was a good brother in the office the other day who evidently had endured his share of the ills of flesh; and for a warning to us he attributed them every one to eating too much when a boy, and he prayed us to be careful. In his opinion nearly as much suffering and nearly as many premature deaths are caused by over-eating as by drinking liquors or using tobacco. We would not put any one on diet. But we are entirely willing to take full responsibility this summer weather for the injunction, "Be temperate in all things"—in eating, in drinking, in working, in talking and thinking; these last two with especial reference to the vexatious problem of finance.

A NEWSPAPER reports a farmer as chiding certain townsmen on being far behind him in knowledge of the financial problem. It is not a joke. These last three years the people in the country have been studying political issues, particularly "the financial question," while the townsman has been content to leave it to his party leaders. Of late, however, the wave has broken over the cities, and now when the farmer comes to town, he finds merchants ready to dispute or agree with him intelligently. Probably for the first time in the history of the country, the people all over the land are pretty well informed on a single political issue, (for it cannot be said that they are informed on the question as problem of political economy). It is hard to find a farmer who cannot sustain himself in good company in advocacy of free coinage of silver, and one cannot be found who has no opinion of his own on the course his party ought to pursue, which latter is something entirely new, greatly to the consternation of party leaders. It is a good sign when people become informed and show that they are thinking independently.

ACCORDING to Mr. Mulhall, the statistician, eighty-seven persons of every hundred over ten years of age in this country are able to read and write, that is, 41,600,000. And we have his good authority for it that never before has a nation possessed this number of instructed citizens. May we not then be prepared for unrest such as no other nation has experienced? The awakening of souls is not a gentle process; it is as an earthquake to tradition and dogma. With the general tendency toward increase of educational facilities and compulsory education, it is likely that the generation now rising to rear the first timbers in the new century will have part in a nation of aroused thinking beings; and one would be sanguine to hope that it will be less turbulent than this in the last decade of the old.

To be well educated, to be courageous, to be honest in such times as are coming will have all to do with the careers of those who have part in them and with the final shape the social structure takes.

CUBA AND SPAIN have been acting over again the tradegy of the foolish boy, who cried "wolf" when there was no wolf, and the shepherds who learned not to heed him, sadly for the sheep. The cry that Cuba was breaking away from Spain and would be annexed to the United States, is an old and oft-repeated one. So, when it was heard early in the spring, Spain took little thought, and America, for a time, took less. But the insurgents have held out until now; and Spain is at least so aroused that a great body of troops have been sent over, and the United States has taken the matter so seriously that she has formally warned all her citizens to have no hand in the affair. Spain will probably overcome the revolutionists, but only for a time; for the seed of liberty has been sown deep in Cuban soil.

Formosa, the bold little island that thought to take advantage of China's humiliation and Japan's complications with Russia, and make a bold stroke for republican government and freedom, has had to give up to the rising kingdom of the East.

Newspaper correspondents, who supply once a week the foreign matter from London for some of our papers, write a great deal of the ever about-to-be war between European powers; but the war is hardly in sight, and we are inclined to think the talk is good only to fill up with in a dull season. It strikes us that, since the Rothschilds control the money of Europe and therefore hold the real power of the continent, war is not an early probability; for the uncertainty of war is too great to have any but a depressing effect on property of all sorts, and that is all the mighty Jews have an eye to.

We have occasionally published news of the Armenian massacres by the Turks. The trouble is not over yet; but England, France and Russia are demanding certain wholesome reforms of the Sultan. The main ones may be briefly stated: That in the six Armenian provinces, the governors shall be Mahometan or Christian, according to the religion of the majority of the people in each province, the vice governors in all cases to be of the religion of the minority; taxes not to be collected by soldiers but by municipal agents, and to be expended systematically; arrests to be made by warrants and followed by prompt trial. The Sultan has refused to comply, but for the first time in half a century he is without the jealous protection of England (so greatly have the Armenian outrages incensed the English common people), and it is altogether probable that "the sick man of the East" will be compelled to accede. It would be better for the world if the European nations would rise above petty jealousies and divide the Sultan's domains among themselves.

A CAREFUL calculation shows that the people in New York City pay $6,500,000 yearly for amusements, and $5,500,000 yearly for church support, preaching, etc. That's a difference, financially, of $1,000,000 in Satan's favor, not to mention the amount Christ loses in vainly spent money. In view of these figures, representing such towers of strength, it is not surprising that Rev. Thos. Dixon, Jr., never succeeds in saying all he wants to say on the "Gates of Heaven and Hell in Modern Babylon."

By the way, we notice that the Salvation Army recently dedicated a $350,000 house and site in New York City. Say what we may about methods, this body of workers has done good in London, New York, Chicago, and hundreds of other large cities. If never a soul were saved through it, its work would be worth something, because it has taken devotees of the world from stations high and low and set them to working for the betterment of mankind. Even if a man be a hypocrite, his attitude of working for the uplifting of his fellowmen toward salvation would make him a better man. Thus, if the Salvation Army takes a society belle from the ball-room, a sot from the till, or a magdalen from the brothel, turns her from the evil of her ways, and trains her to live in the attitude of love for mankind, whether as a worker she succeed or not in lifting up any one, the instrumentality that prompted her is not to be left out when we come to count the human forces for good in the struggle against evil.

What Shall we Make of the State?

BY HON. THOS. W. MASON.

[Delivered before the Literary Societies of Wake Forest College, June 12th, 1895.]

I address you to-day with my heart full of sympathy. I realize the dignity of the office to which you have called me. He who loves his country cannot stand in this presence and be moved only by the emotions of friendly greeting.

I have come to join you in congratulating our young friends upon the good fortune which has brought them to this honored seat of learning. I have come to rejoice with you, as North Carolina welcomes each one of them to his place in her household. The hour is so full of meaning that our joy gives place to the deeper emotions of hope and fear. The smile of welcome fades into the sober lines of anxious forecast.

What will you make of North Carolina, gentlemen? What shall we make of our State? The question is my theme. It has come to me and taken hold of me as the inspiration of this hour. You have honored me as your guest. By your invitation, I have come to see some of you put off the gown of the collegian and put on the toga of manhood; and the question springs to the lips: What shall we make of our State?

Let us not answer this question lightly, I pray you. Let us remember that the State will be what we choose to make of it. Let us remember also that our care of the State is our talent, of which the coming years will reckon with us. Our good name is in our own keeping, surely; so, also, let me remind you, is the good name of the State in our keeping. Shall I point you to some happy household where all that is false, and mean, and selfish, dies upon the threshold; where the household gods are truth and honor; where the cricket upon the hearth sings its lullaby to those who sleep in the arms of virtue; where the moon, with the coming sunlight, calls to prayer and thanksgiving for another day in which to do good? So, also, will the State be true, and noble, and generous, and peaceful, and God-fearing, and beneficent, if we choose to make it so. It is our household. Our venerated Mother sits at the hearth stone. Is there a spot upon her garments? We put it there. Is there a line of sorrow upon her brow? We gave the pain that wrote it there. Is there a downward glance when some proud sister looks her in the eye? Some deed of ours has caused her cheek to burn with shame. Are her garments unspotted; is her brow serene; is her eye lustrous with conscious worth when she greets her sisters? Then we have been true to each other and true to her.

The State is our inheritance. It is ours, with all that is good and all that is evil in our social life. It is our ancestral blood, that warms the heart, and lights the eye, and speaks from the lips. It is our expression; our impersonation of the duty we owe to each other. It gives to us whatever of rank, whatever of privilege, whatever of safety we enjoy in the citizenship of the world. We wear its colors wherever we go. Paul, pleading his defence at Jerusalem, told his accusers of his proud birth and his loyalty to his faith; of the Truth that had blinded him with its dazzling light and of his glorious mission to the world; and yet they were binding him for the scourge, when he asked them: "Is it lawful for you to scourge a man that is a Roman and uncondemned?" It was enough. He showed the colors of the State; he pleaded his citizenship; and every Roman eagle flew to his defence, as he stood firm and secure upon the twelve tables of the Roman Law.

The good that we enjoy of our inheritance comes to us as the gift of wisdom and virtue; the evil that afflicts us is our hateful legacy of folly and vice. Our fruitful soil, our forests that adorn the earth, our rivers that flow down to the sea, our rolling hills, and far-reaching plains, and peaceful vales; our mountains clothed in the majesty of undisturbed repose, these all are the gifts of nature and are good to look upon; but these do not constitute the State. The same earth and air and sky that saw the imperial splendor of Rome, saw also the hut of the savage rise above the ruins of her temples. The ploughshare and the loom; the white wings of commerce and all the forms of art; these all are the works of man with which he ministers to his wants or adorns his home. And these are good to look upon; but these do not constitute the State. They are the toys with which the children of the household amuse themselves. They waste and perish in their using, and States have died when they had them most.

The sentiment of the people constitutes the State. The home, the school, the church; the law, with its administration, the manners of the people, these give to it form and substance. These are its senses, through which it touches and is touched by the world. Through these it sees, and feels, and thinks, and acts. By these it grows in wisdom and strength; or shrinks and decays in error and weakness. By these it speaks to us at the fireside, from the secular and from the sacred desk; in the legislature and in the forum; from the hustings and from the bench. By these it lifts up its voice, "trumpet tongued," from the press. By these it ministers at the couch of suffering and adds its smile to the assembly of joy. By these it speaks to the maiden and her lover, as they plight their troth, and blesses the sanctity of their marriage vows. By these it sweetens all toil with the hope of just reward. By these it comes to the sepulcher, in the early morn, bringing its spices to anoint the memories of those who have lived for its honor and died for its defence.

Our homes, our schools, our religion, our laws, our manners, these are the keepers of the House; the guardians of the State. How shall we measure their excellence, or judge of their fitness for the trust committed to them? Shall we measure it by their capacity to accumulate wealth; to open mines; to build railroads, and factories, and cities? Shall we measure it by their capacity to add to our numbers; through the skill that proposes to lower the shores that guard our civilization to the inflowing waves of population? Shall we judge of their fitness, by their capacity to enlarge the horizon of knowledge; to measure the stars; to explore the earth; to tell us "whereupon are the foundations thereof fastened, or who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy, or who shut up the sea with doors?" Shall we measure it by their capacity to please our pride of life; to lull our senses with perfumes from the exotics of luxury? History does not so teach us. Rather, it teaches us that States ministered to by wealth, and numbers and learning, have perished from "the fulness of satiety." Let me repeat to you here the words of the historian Froude. He is telling us of the last days of the Roman Republic, when that proud State, greatest of all her sisters, leaving to the world her legacy of laws and of language, was passing from their view into the valley of the shadow of death. I am sure some of the lines of this death-bed scene will startle you and arrest your attention: "Public spirit in the masses was dead or sleeping; the commonwealth was a plutocracy. The free forms of the constitution were themselves the instruments of corruption. The rich were happy in the possession of all that they could desire. The multitude was kept quiet by the morsels of meat which were flung to it when it threatened to be troublesome. The seven thousand in Trail, the few who in all States and in all times remained pure in the midst of evil, looked on with disgust, fearing that any remedy which they might try might be worse than the disease. All orders in a society may be wise and virtuous, but all cannot be rich. Wealth which is used only for idle luxury is always envied, and envy soon curdles into hate. It is easy to persuade the masses that the good things of this world are unjustly divided, especially when it happens to be the exact truth. It is not easy to set limits to an agitation once set on foot, however justly it may have been provoked, when the cry for change is at once stimulated by interest and can disguise its real character under the passionate language of patriotism." May we not write under this picture of the dying State these words: *Our Warning.*

Is there no true standard by which we can measure the merits of those who have the care of our household?

Let us not be concerned for the accumulation of wealth. It is least to be desired and most to be feared of all things that can come to us. Rather, let us be concerned for the decay of men. Let us not be concerned for the increase of our numbers; we shall grow in numbers fast enough. Rather, let us be concerned for the happiness of our household. Let us not be over-anxious to extend the bounds of knowledge; we need not fear for our intellectual growth; the days of unlettered darkness are behind us. Rather, let us be anxious lest knowledge sow, in its wake, the teeth of the dragon. Let us take no thought for the things that minister to the pride of life. Rather, let us be careful of its purity and health.

Wealth, population, learning, plenty, these all are good; but not one of them an unmixed good; not one of them that has not been enlisted among the enemies of the State; not one of them that has not carried the dagger of Brutus under its cloak.

We must make no mistakes in our standards of merit. Herein lies the security and happiness of our household. How, then, shall we reach the true standard of merit? How do we measure the moral quality of an act? Not by its results; not by the applause or disapproval that waits upon it; but by its intention. Will not this axiom of science lead us to the true measure of public virtue? Good intention, generous impulse, unselfish purpose, sense of duty, faith in God, as the source of good; are not these the lineaments of those who are the only safe guardians of the State? These may seem homely virtues, but with them alone abide peace and honor and length of days. Our homes may be palaces and our manners the courtesy of kings; our schools may adorn themselves with all learning; our churches may make broad their phylacteries, and send their steeples to the skies; our laws may be written in characters of gold; and yet the sentiment of the people—the State—may be the unreasoning rage that released Barabbas and slew the Christ.

Are not these homely virtues the lineaments of those whose memories we cherish most in our history? We do not remember these former guardians of the State because they added to our wealth or our numbers or our learning. These were their lesser services. We cherish their memories, with pride and gratitude, because their service was luminous with the purity and unselfishness of their motives. They gave to public virtue its true meaning. They lifted up and ennobled the sentiment of the people. They enthroned truth and honor as household gods. They esteemed wealth, and numbers, and learning, and all the works of art only as they ministered to the security and happiness of the household. They were not self seekers. They did not concern themselves to be counted greatest in the State. They learned their lesson of service from him who has taught us that obedience and humility are gems in the crown of social virtues. These were "good men and true." We invoke their memories and virtue comes to us and strengthens us, in our weakness, as from the hem of his garment, who was their peerless exemplar.

Happily for us, we have had these "good men and true" as the guardians of our household. We have had them in our homes; they have taught us in the school and in the church; they have served us in the legislature and in the forum; they have spoken to us from the hustings, from the bench, from the press, and in all the walks of life. Happily for us, we have them now. It would delight me to call the names of some of those whose chairs are now vacant at our fireside. But you will surely not forget them. My purpose is to point out to you their worth, and to remind you that the good we now enjoy is our because of their faithful guardianship. Nor will I dwell upon those who have troubled us, and whose unfaithful service has brought reproach upon our name and disease and pestilence to our hearthstone. Unhappily for us, we have had these bad men as the guardians of the State. I will not pain you by saying that we have them now. Nor need I call the names of any of those whose vacant chairs are their best gifts to us. You will know them when you measure them by your true standard of merit. My purpose is to remind you that the evil which afflicts us is ours because of their unfaithful service.

Again, are not these homely virtues the lineaments of those acts which we cherish most in our history? We have marked our days in the calendar on which we cease from toil that we may sit together and renew our vows of duty to each other as we invoke "the tender grace of a day that is dead." These are the days when the State rose to some high occasion; when some great deed was done, the memory of which makes us truer to each other, and drives from our midst every note of discord. We do not meditate upon the results of these great acts; we reverence the motives that gave them being. We know that they were intended for our good. So it is we have marked the 20th day of May in the calendar as our Independence day. Nor do we ask whether it was wise in the men of Mecklenburg to resolve on that day, in the year 1775, to be an independent State. We know that this deed was done for the honor and happiness of our household. These men of 1775 did not count results. They felt that the honor of their household demanded that they should no longer remain the subjects of King George. They left results to him in whom they trusted for deliverance; and in his providence, victory came to them. And so it was that on this 20th day of May, our day of Liberty, we met to remember those who in 1861 put on the gray uniform. Nor did these men of 1861 count results. They, too, were moved to their great act by the motives that transform the man into a hero. They too left results to him in whom they trusted for deliverance; and in his providence, victory did not come to them. And yet we love and cherish them the more tenderly; we reverence them none the less because they did so well for a cause they could not win. In the worry and vexation of life we sometimes cry out, "Let the dead past bury its dead;" let us forget our strife; let no stone be placed in our way to remind us of our struggle. I would that we could forget all enmity against our brother; but when we forget those who went out from our household wearing our colors with honor, then may we hide our faces from the sunlight, and may our household gods fall from their places, and be broken upon our hearthstone! How our hearts warm with gratitude when we dwell on their great acts in our history that bear the impress of high, unselfish purpose! How proud we are of our household name! How little care we for the things that perish when imperishable honor is our inheritance! One such great act, like Marmion's blast upon his bugle-horn, "is worth ten thousand men." I wish there were none other in our history.

Every household has its days of humiliation and sorrow—its days of darkness. We, too, have had our dark days. There are pages in our history which we shall always wish to blot out; acts that bear all too clearly the impress of evil purpose; where no lineament of virtue can be traced. There is no need that I should point these out to you by name. You will know them by their hideous deformities; and you will turn away from them, loathing, as virtue turns away from crime. My purpose is to remind you that these constitute our baleful legacy of folly and vice, which we must be careful to put away from us, as the husbandman separates the tares from the wheat.

We must think of our State as our household. We must not think of it as something apart from ourselves. We must not confound it with the government in its varied function. I have used so point me to you that the government is but one of the guardians of the State. We must not think of it as residing only at Raleigh. We must not regard it only as it is expressed by those who bear its commission in office. We must think of ourselves as a part of the

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The Biblical Recorder.

WEDNESDAY, JUNE 26, 1895.

PERTINENT questions. Do you study, do you reason to come to a conclusion, or do you study to find grounds to sustain a conclusion which you have already reached and desire to hold to? In other words, do you "try all things," or do you get "set" a certain way and fight against all things else?

How greatly concerned some of us are to sustain our prejudices!

"THEY saw Him in their nets," says the *Watchman*, and the six small words are food for more thought than is sometimes put in an hour and a half discourse. It is a test: Do we see Him in our nets? It is a suggestion: We may not have been carrying out the Masters's instructions as he calls to us through the mists. Do we look for Him in our nets? Do we ask for His sympathy and direction and power?

CHRISTIAN workers have said much about "a second pentecost;" but such an outpouring of the Spirit's power as occurred that day has never since been witnessed. Now why?

That same mighty Spirit is still with us, his power is infinite; the promises of Jesus as ever unquestionable; the love of God as fresh and full as it was when he gave his Son to the cross. Clearly, then, the reason is confined to the human side of God's plans.

Let us expect a pentecost; let us pray constantly for it; let us examine ourselves, and ask God to remedy our failings.

AS ANNOUNCED officially by Bro. A. M. Simms, chairman of the Executive Committee, Rev. J. Hartwell Edwards has been called to aid Secretary Stringfield in the arduous task of keeping up the payments on the rising Female University building, which are to be made as the work proceeds.

Six thousand dollars come due shortly. If it is not raised, then the work stops; and delay means loss of interest, loss of usefulness, loss of valuable time. If it is possible—and all things are possible—we must not delay. Bro. Stringfield cannot attend to his large correspondence and cover as much territory in his capacity as money-raiser as he needs to; so Bro. Edwards comes in to help.

We need not introduce Bro. Edwards to our people. He made many friends as pastor at Goldsboro and Fayetteville, and has been active in our conventions. He is an able man, and will do hard work. We ask for him a kind reception and the sympathetic co operation of the Baptists of the State.

A MAN actually requested us not long ago to give some reason why Baptist parents should send their daughters to Baptist schools, regardless of the difference of cost made by State aid.

We want to say here that the talk about the RECORDER advertising the State Normal and Industrial School by opposing its policy is plainly without foundation. President McIver has said (if one of his friends is to be believed) that the proportion of Baptist girls has fallen off; and, moreover, he has shown sufficient desire for us to "let up." The Normal and Industrial School will some day settle down to its true mission and do a great work for good. Till then, there is no letting up in this quarter.

Briefly, we should send our daughters to our schools because it is to their interest that they be surrounded by the influences of our religion, and it is also to the interest of our religion. Because others disregard first principles, is no reason why we should; voluntary religion and voluntary education are old and true principles of our denomination. We cannot afford to blind our children to these principles by making them the object for which they are disregarded. We get more than book learning in schools, whether we go after it or not. Impressions, ideas, habits and character are some of the products; and we need to be most jealously careful of the influences in the making of them. It is, to say the least, dangerous to send a young and inexperienced girl to Greensboro to lodge in town and attend school. A settled woman may not lose by it, but a girl will, no matter who she is.

If the Christian religion is worth anything at home, it is worth as much at school; if its influences are to be sought at home, so also should they be in the school. A State institution cannot possibly be as clearly and strongly religious as it ought to be, and its lack in this respect cannot be made up for with money. To let a boy or girl take their chances for religious training at a State institution because it is cheaper, will turn out to be a mighty dear bargain, unless the home influences are unconditionally strong.

THE TRAINING OF CHILDREN.

A child is like a colt—it has to be trained; upon its training depends its future liberalness. Some parents turn their children out, as Texas ranchmen do their calves, to take care of themselves. In after life, they are quite surprised at the almost inevitable result, that the calf makes a better showing than the child. A human being cannot, without damage, be treated as an animal. To achieve even fair results, it must be watched and faithfully tutored. If eternal vigilance is the price of liberty, it is equally the price of character. Yet it is appalling to think of the rarity of religious conversation in the home. Base-ball, politics, Corbett, crops, are all discussed freely and heartily in some Christian (?) homes, whilst purity of life and nobility of purpose are rarely mentioned. Perhaps many a Christian reader of this article cannot recall a single occasion on which he ever mentioned the name of Christ to his offspring. May be, others are aware of the fact that they never made a personal effort to lead their children to the Saviour. You talk about other things in which you show intense interest, and the children readily and logically conclude that these are the chief things of life. Is it strange, then, that they grow up worldly and frivolous? Is it strange that they become tricky and treacherous? Do you marvel that here and there one of them robs a bank, while another becomes a drunkard? Look to your example, Christian parent. On one occasion a church-member came up to us on the street in the midst of a protracted meeting, and said: "I wish you would speak with my boy; I've tried to make something of him, but I can't do anything with him. Unfortunately, he is given to drink." This same parent was at the time under the influence of liquor, seeming never to have realized that to make something of his son it would be necessary to make something of himself.

A dying girl in a North Carolina town, the daughter of a Universalist, having embraced skeptical views of the Bible because, no doubt, of family influences, cried out in her last hours, "I don't believe there's a Christian in the family." And she upbraided the home circle for not telling her of the religion of Christ. This bitterness of heart may be felt in many a home, though never expressed. It is said that one Sunday night Mr. Spurgeon was urging parents to go home and speak to their children on the subject of personal religion; to do so that very night, even if they found them asleep to awaken them and converse with them on this vital question. One mother in the congregation resolved to follow the admonition. Sure enough when she returned home, she found her daughter asleep. But she awoke her and said, "O, my daughter, I felt that I must awake you and talk to you about your precious soul." What was the mother's surprise when her daughter put her arms about her neck, and bursting into tears, exclaimed, "O, mamma, for two years I have been waiting and wondering why you did not say something to me about giving my heart to Jesus!" The next Sabbath the daughter was received into the church.

In the religious training of children, both parents should co-operate. Division often proves disastrous. Both should belong to the same church, and that the Baptist; for in no other church is the very best instruction to children possible. We were traveling up a steep mountain once on a train which, because of the difficult grade, had to be drawn by two engines. The train ascended without difficulty, since both pulled the same way. But imagine one engine pulling up, the other down! Yet that's a picture of many a home; one parent is trying to lead the children heavenward, the other is exerting opposite influences.

Lord Holland gives us an instance of the value of parental example. His son, Charles James Noe, when home from school, was walking in the garden with his father, who pointed to a wall which he intended to have pulled down. "Oh!" said Charles, "I should like to see a wall pulled down." "Well, my boy, you shall," said the father. In the boy's absence the promise was forgotten, and the wall was pulled down. When the boy's vacation came, he said to the father, "You promised to let me see that wall pulled down." "My boy," said Lord Holland, "you are right, I did. It is too late now to do just what I said I would; but you wanted to see a wall pulled down, and so you shall."

And the mason was actually required to pull down the wall and build it again.

"It cost me twenty pounds," he said; "but if it had cost me a hundred pounds I should have thought it a cheap way of impressing on my boy's mind, as long as he lives, the importance that a man of honor should attach to a plighted word."

Open communion Baptists attach less importance to baptism in its relation to the Lord's Supper than the worst pedobaptists!

MISSION CONFERENCE AT ATLANTA.

As ordered by the Washington Convention, a committee of the secretaries of our general boards and the secretaries of our State boards, with Rev. J. B. Gambrell, Chas. Manly, G. W. Hyde, B. H. Carroll, met at Atlanta last week. The attendance was full, although Secretaries Willingham and Bell were sick; and the work most important.

It was decided to combine the *Foreign Mission Journal* and the *Home Field* into one monthly journal more than twice as large as either; the editor to be regularly chosen; the purpose to be to print evangelical literature, and as far as possible aid the Boards in their work. The publishing will probably be done by our Sunday-school Board, and the magazine is expected to pay its running expenses easily. Rev. J. B. Gambrell, Rev. C. Durham, Rev. B. H. Carroll, were appointed a committee to carry out these plans.

It was suggested that a meeting of mission secretaries like this ought to be held every year, to bring the workers and the plans into contact and contrast.

Other matters of minor interest were acted upon, which will be mentioned later.

The meeting was a success; and it is gratifying to be able to say that our Baptist Convention at Elizabeth City was the first in the South to ask for the union of the two mission papers, Dr. Durham introducing the resolution.

A MILLION DOLLARS was recently given in a lump to Columbia College, and a few days later the University of Pennsylvania received two gifts of a half million each. These sums did not come from men notoriously rich, but from men of learning who know the value of money and who know that it can hardly be more usefully employed than in education.

The number of those who are using educational institutions as channels for their benefactions is constantly increasing. Endowed institutions are the hope of education in this country to-day, and they will be always. In many instances they have been so magnificently endowed that they are far and away beyond the competition of State-aided institutions. But in many more they are not. These latter it is our duty to sustain and defend until they have been endowed.

As surely as Wake Forest lives, as surely as the Female University opens its doors, will the necessity arise for a million dollar Baptist educational endowment in North Carolina. We can get along with less for a time; but we ought not to cease looking for, praying for, and working for that million dollars. There are hundreds of men who could give it.

PERSONALS AND OTHER ITEMS.

....Mercer University of Georgia has recently fallen heir to about $25,000.

....Rev. J. H. Yarboro has changed his address from Mars Hill to Boone, N. C.

....The meeting for Conference on the Holy Spirit was duly held at Richmond last week.

....Rev. N. B. Cobb, D. D., went last week East to preach at Mt. Olive and other places.

....We hope the Union Meetings will be largely attended. Let the laymen set the pastors an example.

....Rev. J. K. Fant of Littleton has been visiting friends and relatives in his native State, South Carolina.

....Pastor S. B. Barnes of Hill Side church will soon be aided in a meeting by Bro. Cale of Potecasi.

....Rev. L. R. Pruett of Charlotte has been aiding Bro. Alderman in meetings at Concord with good results.

....The Seaside Chautauqua begins to-day (Wednesday) at Smyrna. We hope those who attend will have a pleasant and profitable time.

....Rev. Dr. T. E. Skinner is at Morehead for his health, keeping everybody there in a good humor with his kindly pleasantry and solid sense.

....Rev. M. P. Davis, who graduated at Wake Forest this month, is located at Creedmore for the present. He is a hard worker and a safe young man.

....Prof. R. L. Moore and Miss Edna Corpening were united in marriage by Rev. H. C. Moore, at North Catawba, June 13th. We extend our best wishes.

....A church will be constituted at McMillan's school house, Cumberland county, next Sunday. Rev. Jno. Prevatt and Rev. W. B. Harrell will take part.

....It is about time somebody were starting a discussion of pastoral vacations,—not for the purpose of promoting or prohibiting them, but just to be discussing.

....Rev. W. B. Gwaltney passed through Raleigh Tuesday morning on his way home from Knoxville, Tenn., whither he had been in attendance on the ten days' session of the Southern Students' Conference. Hereafter we will give his account of this meeting.

....Our church at Aberdeen, Rev. C. J. Anderson pastor, was dedicated last Sunday; Rev. L. Johnson preaching the sermon. Bro. N. B. Broughton made a Sunday-school address and Rev. C. Durham preached at night. Bro. Johnson is aiding in a meeting there now.

....Rev. J. E. Dowd, who has pursued special studies at Wake Forest the last three years, is now at Rives Chapel, N. C., to which office his mail should be sent.

....Cards are out announcing the marriage of Miss Clate, daughter of Mrs. T. S. White of Elizabeth City to Mr. James Hufham Aydlett, all of Elizabeth City, July 10th.

....Rev. W. C. Newton will occupy the pulpit of our Goldsboro church during the summer, at least. He intends going to our Seminary this fall. He is a most promising young man.

....It will be of very great help to us if our delinquent friends will make some small payment just at this time. See the label. And don't get discouraged and discourage us by stopping.

....Rev. G. L. Finch of Pulaski, Va., and Miss Ida Barnes, daughter of Mr. and Mrs. James W. Barnes, were united in marriage at Wilmington June 26th. We wish them God's blessings.

....Rev. I. S. Boyles, who graduated at Wake Forest this month, is sick at his home at Pilot Mountain. We are glad to know that he is not ill, but only too sick to keep his appointments.

....In their annual Convention at Paducah last week, the secretary's report showed that Kentucky Baptists gave $43,165.50 to Missions last year. The meeting was a good and profitable one.

....Fifteen hundred dollars debt on our Board of Education. That will never do. Read Brother Mitchell's appeal, and help, brethren, help. This money is due to people who need and deserve it.

....Rev. Jno. E. White of Edenton will rest up a few weeks at his father's, Apex, N. C., next month. We are glad to have him so near Raleigh. He did good service supplying our pulpits last summer.

....Dr. Durham has gone on a missionary tour to the Hyde county section to spend several days in meetings. He returned only last week from the Atlanta meeting, in which he took a most prominent part.

....Prof. Carlisle of Wake Forest has gone to the University of Chicago to study Latin. He intends taking a degree from that institution. Prof. Brewer is at Cornell pursuing special work. The College grows.

....President B. L. Whitman of Colby University, Me., has been chosen president of Columbian University, Washington. He is a magnificent man, physically, intellectually and religiously. We hope he will accept.

....Dr. Chas. Lee Smith, of the Chair of Political Science in William Jewell College, Mo., is spending his vacation at Carolina Beach. We are glad to be able to give our readers an interesting letter from him next week.

....Rev. C. S. Blackwell of Elizabeth City made his first visit to Wake Forest week before last. He was greatly pleased, and will go again. We are glad to see him taking such a hold on our denominational work.

....Dr. A. C. Osborn of Albion, N. Y., has been chosen to succeed Dr. Becker as president of Benedict Institute, South Carolina, a school at Columbia for the negro race, under the control of the Home Mission Society.

....We regret to see Rev. J. W. Powell going down to Georgia. He's too good a man to lose; and Georgia people are quick to grasp a good thing. Bro. Powell asks us to address him at Rochelle, Georgia, for a month at least.

....Rev. D. B. Nelson has been called to Old Salem church. This church has been without a house and a pastor for some time. Now they have a beautiful brick house and one of the best men we know for pastor.—*W. N. C. Baptist.*

....Rev. M. M. Landrum and Rev. J. L. Shinn and Rev. J. W. Mull, men who always set good examples, are the latest to join the regions beyond. The harvest season is coming, brethren; let us have a host of harvesters ready.

....Two of our Secretaries are sick with fever, Rev. R. J. Willingham and Rev. T. P. Bell. Let thousands of prayers ascend to the throne for these two useful men yet in their best years. We learn that Dr. Willingham is convalescent.

....It grieves us to hear of the death of Bro. A. N. Daniel at Wilson. He was a good and true man and a worthy servant of God. Dr. Mundy was telling us of his faith and resignation not many weeks ago. God comfort his dear ones.

....Probably we shall have an immense majority against us when we say that the responsive reading of Scriptures in public worship is about as unprofitable an exercise as could be devised.—*The Watchman.* Here's one that's with you.

....At Davidson College week before last twelve members of the senior class presented the play well-known to theatre-goers, entitled "The Rivals." It "a good beginning makes a bad ending" works both ways, Davidson's class of '95 will do well.

....Rev. Dr. J. M. Wells, pastor of the First Baptist church, Fort Worth, Texas, recently baptized Rev. J. D. Wherland, for thirteen years a minister of the Congregational Church, and Rev. Joseph Estill, a minister of the United Brethren Church.

....Rev. Dr. J. W. Carter has returned from his trip to Bayboro, where he aided Bro. W. F. Fry in a meeting. This was Dr. Carter's first visit to this part of the State, and he is very glad that he took it. He reports that Bro. Fry is doing good, solid work, and moving onward, as well as could be expected in a section that is not yet strongly Baptist. Bro. Fry will succeed Bro. Burgess of Newbern at Vanderbeers.

....Rev. T. E. Hill, who acceptably served four churches last year while attending Wake Forest College, and received a Society medal besides, is now located at Henderson, from which place he will continue to serve his field.

....Honors are falling thick upon Wake Forest College. The latest is the adoption by Harvard University of a work which Professors Sledd and Gorrell have been editing, as a regular text book in that foremost of educational institutions.

....We are glad to say that Rev. J. H. Vernon is making fair progress toward recovering from an operation recently performed. We hope he will receive strength from the Lord and be fully restored after his long illness. He is at Danville, Va.

....Considerable anticipation is being indulged in with regard to the Southern Biblical Assembly to be held at Asheville, beginning July 17th. Many of the most prominent of our ministers in the State and the South are announced as intending to be present.

....We are glad to note that our friend and brother W. G. Upchurch, one of the most substantial members of the First Baptist church at Raleigh, and a prominent citizen, has returned from a trip to Baltimore much improved in health. May he be fully restored to his wonted vigor.

....Rev. W. R. Cullom has been installed as supply at Scotland Neck. He needs no introduction at our hands. He is a full graduate of Wake Forest, and of the Seminary. He was tutor in the latter. He has had very successful experiences as a preacher in North Carolina and Kentucky.

....Rev. W. B. Morton will worthily wear the honor which the Wake Forest Alumni conferred upon him when they made him president of the association. It is a great honor to be placed at the head of the sons such an institution as Wake Forest College, and we congratulate Bro. Morton.

....We observe that some of our contemporaries have fallen into the annual June habit of discussing "The Value of a College Education;" and with the usual meagre success. For it all depends, first, on the fellow who has got it, and, secondly, on how far he expects it to carry him in the world.

....Rev. J. A. McKaughan, who is doing faithful work at Enfield, writes: "The interest in the Lord's work on my field is growing. My congregations are increasing. The outlook for our work at Enfield is more hopeful than at any recent period. Pray for us that the Lord may give us an abundant harvest."

....At the recent anniversary of the Church Missionary Society of England, Dean Farrar said that the British Empire owed more to the despised Baptist cobbler, Carey, and the poor contribution of £13 2s. 6d. of the Baptists, than it owed to the genius of Warren Hastings or the fiery battle-spirit of Clive.—*Examiner.*

....We notice that Dr. Thos. Hume has been in demand as usual at various educational institutions for addresses to graduating classes. He went to Williamston, S. C., to deliver an address before the Female College of that place recently. He is now resting among the hills of Burke county, and will later go to his summer home in Virginia.

....Rev. E. C. Bobbitt passed through Raleigh last week on his way to Smyrna to the Seaside Chautauqua. He was a little ahead of time, in order to help Bro. Spilman and the good Smyrna people, of whom he was once pastor, to make ready for the occasion. Railway rates are low and a trip to this meeting would be beneficial to many a run down worker.

....Rev. A. C. Dixon will be one of the speakers at the fourteenth international Christian Endeavor Convention, the theme being "Denominational loyalty and interdenominational fellowship." Evidently, Bro. Dixon is in a bad row of stumps this time. If we were in his place, we would envy the man who is said to be able to keep silent in six languages.

....The School men who believe in advertising are the ones who get the students. As a medium for reaching mothers and fathers, the RECORDER is unsurpassed in North Carolina. We published more school advertisements last year than any paper in the State, and we are going to break our own record this season. We have special rates; you ought to see them.

....Furman University and Greenville Female College, South Carolina, had their closing exercises the same week with Wake Forest. The *Baptist Courier* says they were about the best they ever had. Dr. Lansing Burrows delivered the address; Rev. R. W. Lide made the alumni address. Eleven male graduates, one female, of Furman; ten girl graduates of the Seminary.

....Mr. J. R. Hunter, a graduate of Wake Forest, received the degree of Doctor of Philosophy at Johns Hopkins University this month, and has since been chosen over a great number of applicants to fill the Chair of Chemistry in Richmond College. We know Bro. Hunter personally. He is a strong man, a fine student and an earnest Christian. Virginia Baptists have made no mistake. Prof. Hunter is a brother of Bro. C. J. Hunter of Raleigh.

....Rev. J. Hartwell Edwards has closed his work as pastor at Fayetteville. Looking backward it is seen that under his ministry the membership of the church has grown considerably—from 145 to 238, sixty-eight of the additions having come by baptism. A flourishing mission Sunday-school has been established, and it has proved a fine feeder to the church. Improvements have been made on the church property to the amount of several hundred dollars. Already a native infidel family of Cumberland county has become thoroughly identified with this Christian work, and we are glad to know that he will remain in our State.

....With Oullom at Scotland Neck, Blalock at Rockingham, and Millard at Henderson, we have much to thank the Seminary for this year. They are all three good, strong men.

....We were glad to have a call from Prof. F. P. Hobgood Saturday as he went on to Morehead City to attend the Teachers' Assembly, of which he is a very prominent member. Among other good doctrines, the professor believes in advertising, and our readers may look out for a column of interesting reading from him next week.

....We have heard two competent judges, Rev. C. Durham and Bro. John Pullen, speak in terms of high praise of the last work from the late Dr. A. J. Gordon's pen, "How Christ Came to Church." It is published by the American Baptist Publication Society, uniform with Gordon's admirable "Ministry of the Spirit." These works will strengthen any Christian's library.

....Hon. Thomas W. Mason's address printed in this issue is as good and sound on politics as any we ever published on religion. It is honest and manly. It will be good reading not only for young men, but for old ones. Doubtless the orator found it hard to handle so difficult a subject without laying himself open to partizanship, but there is no one who could say of what party faith the speaker is an apostle, although his sentences are clear and his principles unmistakably bold.

....The Foreign Mission and the Home Mission Society of the Northern Baptists each have received $100 000 from the Sampson estate. Indigent Baptist ministers in Massachusetts received a fund of $50,000, and $20,000 was given to aid widows and orphans of Baptist preachers in Massachusetts. The First church, Washington City, received $10,000, the Grace church, same city, $10,000, and Dr. Judson's church $20,000. Stetson University, Florida, received $60,000.

....We recently saw a clipping in the *Wilmington Messenger* containing the statement that the funeral of a Baptist preacher, Rev. W. B. Woodruff, had lately been preached at Elkin by a Methodist preacher. We wrote to Rev. J. E. Greene, who replied as follows: "The late Rev. W. B. Woodruff was once a Methodist preacher. Later he joined the Baptists. He died two years ago, a very old man, and had not done any preaching for some time. The funeral was preached according to his own request. Rather strange and hard to explain."

....We were glad to have a visit from Rev. C. W. Blanchard Monday. He was on his way to Goldsboro from Reidsville, where he attended the exercises last week. He reports a pleasant and profitable time, although Rev. A. C. Dixon and Rev. R. J. Willingham did not come as expected. Rev. F. H. Jones of Virginia was there and added to the interest of the occasion. The Reidsville work is in promising condition. Bro. Blanchard is well settled in his work, and is putting in good and steady strokes. He sets the mark at three hundred students next fall, and we are with him.

....A correspondent from North Carolina, in writing to the *Baptist Courier*, of South Carolina, says that the BIBLICAL RECORDER charges advertising rates for the notices from the manager of transportation committees relative to the coming meeting of the B. Y. P. U. A. in Baltimore. We are very slow to believe this.—*Atlantic Baptist.* Did you not see the name of the writer, whose character every one but the *Baptist Courier* knows? We never did such a thing in our life. If we took the trouble to correct the false statements made by "The Many," we would have to leave out some good reading matter. Bro. Blackwell, the transportation leader, will tell you that we have never hesitated to print every announcement he ever sent.

....Evangelist Wharton preached his farewell sermon at Wilmington the 21st inst. He is an able preacher and has been largely blessed in his work; but we are sure his Evangelization Society methods are a hindrance to him. He goes next to Selma, Ala., to take up revival work which his partner, Dr. Barron, has been carrying on, the latter coming to Charlotte the 26th to begin meetings in which Dr. Wharton will lead after the 29th inst. The meeting at Charlotte began in Dr. Pritchard's church Monday night, Rev. Mr. White of the Presbyterian church preaching; Mr. Sloan, the A. R. P. pastor, preached Tuesday night, and if Dr. Barron was not there Wednesday night, Rev. Mr. Ivey, Methodist, of Wilson, preached. Dr. Creasy, Methodist, an introducer of the individual communion cup, will preach Thursday night. After this week the meeting will be taken out of the Baptist church and be carried on in an auditorium. There will be singing by a regular evangelist's companion.

....A regenerated man is either a saved man or an unsaved man. If he is saved, then he will go to Heaven if he is faithful to the end. If he is unsaved then the new birth is defective, insufficient, a failure. No sane man if informed will say that. Christ said: "He that heareth my words and believeth in Him who sent me, *hath* everlasting *life* and shall not come into condemnation, but is past *from death* unto *life*." Did He speak wisely? Was he informed? Who dare say nay? Is it true a man will be lost if regenerated, and trying to live right before God? Is the being born again to be supplemented by something else without which it is impossible to see God? The Scriptures of Inspiration, as reason and analogy, teach that the Christian life is growth—that when a man is born again he is born into the Kingdom of Righteousness which is in the soul—that when he is so born he is also 'justified by faith'—there is no longer any condemnation.—*Wil. Messenger.* That is good Baptist doctrine, from a good Methodist. We feel like sending for Bro. Hoffham to give Bro. Kingsbury the right hand of fellowship.

....By an unfortunate oversight the name of Rev. Edgar E. Folk, the able and energetic editor of our excellent Tennessee contemporary, the *Baptist and Reflector*, was omitted from our list of those who received the degree of D. D. at the hands of Wake Forest College last week. Fortunately for us, Dr. Folk is a newspaper man, and no doubt knows how these things will happen. Bro. Folk is a North Carolinian, a Wake Forest graduate, and is well beloved in the Bertie section, where he was better known than in any other part of our State. He is well known and well-beloved throughout Tennessee, and is prominent in our Southern Baptist Convention.

....We have received program of the Baltimore meeting of the B. Y. P. U. A., July 18-21. Among others we note the following names on the list of speakers: Rev. H. M. Wharton, Rev. A. C. Dixon, Prest. W. R. Harper, Rev. R. H. Conwell, Rev. B. H. Carroll, Rev. W. J. Sholar, Rev. Geo. B. Eager, Rev. E. M. Poteat, Mary J. Reeside, Chief Big Tree, Rev. J. B. Cranfill, Rev. C. S. Blackwell, Prof. F. W. Boatwright, Rev. M. B. Wharton, Rev. J. L. White, Rev. J. B. Gambrell, Rev. F. H. Kerfoot. There will also be a "salutation of flags and minute (small!) guns" on Friday. It will be noticed that the bid for Southern favor is very strong: not only a Southern meeting place, but largely Southern speakers.

....President Winston published a column and a half article in *Harper's Weekly* about the University. In the course of it he used the following language: "The work of the institution is largely hampered by lack of funds; and ignorance, prejudice, and sectarian fanaticism have again and again sought to cripple or destroy it. But it stands for popular education, for broad culture, and for human progress in all directions, and it must win the battle eventually." Whereupon our esteemed contemporary, the *Wilson Mirror*, remarks: "Had he left out the fling at the effort made during the last campaign to reduce the appropriations and forborne to characterize those who honestly differed with him as to how far the State should educate, as ignorant, actuated by prejudice and sectarian fanaticism, then there could have been naught but highest praise for the spirit and purpose of the article."

....Richmond College held its annual exercises last week. They mark an era in the institution's history and probably in Virginia Baptist history. Prest Boatwright was formally inducted into office. Ex-chairman of the Faculty Puryear, Professor of Chemistry, resigned his professorship, and Professor Harris of the Chair of Greek took formal leave to go to his new place in the Seminary. We could hardly be reconciled to see Prof. Puryear go, but if so it must be, then the Board has made it most agreeable for us by electing Prof. A. M. Carroll to take charge of the Chair of Greek and Prof. Hunter to take the Chair of Chemistry. Mention of the latter is made elsewhere. Prof. Carroll is a Richmond College man, a Ph. D. of Johns Hopkins, and has studied in Germany. The institution is fortunate to secure him. He is a son of our beloved friend and brother, Dr. J. L Carroll. After twenty nine years of service, Prof. Edmund Harrison of the Chair of Latin was pushed out. We do not know the conditions of the institution, but we cannot help feeling regretful at the loss to the institution of Profs. Puryear and Harrison after so many years of efficient service. There were twenty graduates.

Board of Education.

Thirty-six young ministers have been aided by the Board the past session. The amount allowed them is nine dollars per month. This is to pay their board, including room-rent, washing, &c. And this is made a loan rather than a gift.

The young ministers who have means pay their own way. The Boards helps only the poor. The session closed with a debt of $1,500. This is the result of delay on the part of so many of our churches in sending up their contributions. Let the churches see that their contributions are sent forward promptly, and this indebtedness will soon be paid off. Let every pastor see that his church or churches have an opportunity of making a contribution annually to this great and good work for the Master's sake. And let the contributions be forwarded to our Treas., J. D. Boushall, Raleigh, N. C., or send them up to the approaching associations, if more convenient.

Let us rally to the support of our Lord's poor ministers, and help them, struggling nobly to prepare themselves for the great work to which he has called them.

The Board will continue to aid about the same number next session. We hope to be able to do this, pay off the debt, and report out of debt at our next Convention. Would not that be glorious? And how easily it can be done, if the brethren will come up to the help of the Lord. Brethren, send in your contributions to the Board of Education. Help our young ministers. And may the Lord help you.

JOHN MITCHELL, *Cor. Sec.*
Wake Forest College, N. C.

Help, and Help Quickly.

Dear Recorder:—The work on our house of worship at Haw River is nearing completion. It will be dedicated the fifth Sunday while our Union Meeting will be in session.

Let me ask the brethren and sisters in this State, and especially those within our own Association, to respond, as far as possible, to our appeals for help.

Many have helped; but many more must help, or we will have a debt to hamper us in our work. Send your contribution to me as early as the 5th Sunday.

Fraternally, JOHN C. HOCUTT.
Burlington, June 18, 1895.

To the Baptists of North Carolina.

At last the walls of our Female University are being built; and, as the payments are large and fall due as the work progresses, we will have to exert ourselves in every way to collect from every portion of the State as rapidly as possible. As a temporary help we have, therefore, solicited the co operation of Rev. J. H. Edwards, late pastor of Fayetteville, that he may assist Bro. Stringfield in his labors in behalf of the school.

We feel grateful for the interest our people, in every section of the State, are manifesting in behalf of the work, and we believe it will not be long until we may rejoice together in the completion of this much needed building. We bespeak for our agents the hearty, prayerful and substantial co-operation of all our brethren and sisters.

A. M. SIMMS, *Chm'n Ex. Com.*
Raleigh, N. C.

Baptist Female University, the Most Popular Work Ever Begun in the State.

Dear Recorder:—Evidently the most popular work ever begun in our State, is the establishment of the Baptist Female University. That we are to have an institution for our young women so endowed that we can put the cost of education within their reach, a loan fund with which we can aid very many indigent young women, with buildings and equipments equal to any in the South, reaches the hearts of our people as no other enterprise can do.

We have begun the work on the principal building, relying upon the Lord through his servants to furnish the money with which to carry it on to completion. We are going to have a struggle to tide over the summer with the work. The good Lord put it into the hearts of all who read these lines to send us what they can at once. Send money to F. H. Briggs, Treasurer Baptist Female University, Raleigh, N. C., or to me.

Truly, O. L. STRINGFIELD, *Sec.*
Raleigh, June 17, 1895.

Resolutions Adopted by the Board of Trustees of Wake Forest College.

The following resolutions were unanimously adopted at a meeting of the Board of Trustees of Wake Forest College held at Wake Forest, N. C., on June 12th, 1895:

Since the last meeting of the Trustees, one of our number, the Rev. C. T. Bailey, D. D., has died, and it not only accords with propriety and our sense of duty, but it is our desire to give expression to our estimate of the value of his life and services, and our sad recognition of our loss by his death. Dr. Bailey was at the time of his death in the sixtieth year of his age. He came to us from the State of Virginia, and for the last twenty-five years has labored in North Carolina; and for the past twenty years he has been a leader in our denominational work. He was for a long while an active and useful member of the Board of Trustees of the College, and was for many years a member of the Executive Committee and the important committee on investment of the funds of the College. But the field of his greatest development and greatest prominence was as editor of the BIBLICAL RECORDER, which position he held for the last nineteen years of his life. He was of decided personality. His history as a member of this Board was marked by candor and frankness in his discussions and conduct, the standing by his own judgment and convictions. He was a brave, manly contender; he was of a genial nature, and the memory of some of his striking, sparkling witticisms will abide with us. He was a fine humorist, and with that he had good judicial power, which element, though rare in combination, yet when found, make a character of great force, especially in its relation to the movements of men. It is

Resolved, first, That we are conscious of the great loss sustained by Wake Forest College in the death of Rev. C. T. Bailey, D. D., one of her Trustees, but the heritage of his faithful labor on her behalf still remains, for which we are grateful.

Second, That to the Trustees personally, between whom and Dr. Bailey there had been such long and pleasant association, his death is an occasion of profound sorrow.

Third, That the Secretary of this Board send a copy of these expressions to the widow of Dr. Bailey and to the BIBLICAL RECORDER.

JNO. MITCHELL,
J. C. SCARBOROUGH,
C. M. COOKE,
Committee.

Dr. Bailey as A Friend.

I feel deeply and sincerely grieved by the news of Dr. Bailey's death, which reached me through the last issue of the RECORDER. I feel that in his death I have lost a personal friend. My first acquaintance with him was by correspondence with reference to some of my first attempts at writing for the RECORDER. The correspondence was so genial and pleasant that I knew him before I had met him. I learned to love him even before "first sight." When I met him I found him indeed the genial and warm-hearted friend that his letters had indicated. By contact, or personal acquaintance, the love and friendship became intensified. I loved him because he was a warm-hearted and lovable friend. I don't think I ever passed through Raleigh in the day-time without calling at the RECORDER office to see Dr. Bailey, if for nothing else. However busy he might be, he would stop to give me a cordial greeting and welcome, and to say something pleasant and encouraging.

I never felt afraid to write to Dr. Bailey freely about any matter that pertained to the Master's cause, always expecting a prompt and frank reply. He never disappointed me. He was free from that extreme propriety and reticence which make one afraid to ask a question; neither was there in the reply, an intimation between the lines that one was impertinent.

In the social circle I have seen him pleasantly and instructively entertain a room full of delighted listeners for hours at a time. He was pure-minded, whole souled and deeply devout. His wit and humor were natural to him, and without them he would not have been Dr. Bailey, but Samson shorn of his locks; much of his strength would have been gone. He would not have been himself without being just what he was. He hated cant.

To attempt to imitate is to fail. Dr. Bailey was a magnificent success as a friend as well as editor. Wit and humor bestowed by Nature, wisely controlled and directed, are elements of strength and manly power and "important guides and aids which Nature has appointed of human conduct." "Though dead he yet speaketh" in the many hearts who loved him because of his kindly smile and loving heart.

In his life of cheerfulness he was a standing testimony to the fact that Christianity and a Christian life need never make a man melancholy, nor make him less lovable as a friend full of good cheer, nor less pleasant and approachable in business or the social circle; but that Christianity adorns and beautifies, the better fitting one for all the walks and relations of life, making friendship the warmer and intensifying love.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

M. J. WILLOUGHBY.
Beech Island, S. C., June 17, 1895.

Notes from Greensboro.

For the past month the Greensboro pastor has been on the fly, just barely lighting on Sunday to do his pulpit work. He has attended five school closings and one Normal Institute in Sampson county, where he spoke to Prof Frank Howard's school. Prof. Howard is a Wake Forest man and is doing a fine work in his section. It was a pleasure to visit the old town of Fayetteville and preach for the people at the Baptist church. The opportunity at this point is very fine for work, and the brethren hope soon to have a leader on the field. The Baptists have a fine opportunity in that section, and ought to seize it at once.

Our people in and about Greensboro are sorrowing over the death of Dr. Bailey. Personally I am bereaved of one of my best friends. We shall all miss his presence and counsel, but his influence will abide to bless us.

The Greensboro church is moving ahead slowly. Our work is difficult and our people have very much felt the financial depression, yet we have kept our work up, and there are with us tokens of God's favor. Our congregations are large and the outlook is hopeful. We have begun to talk about the coming of the Convention, and at our next conference expect to lay some plans for it. Our church membership is small and the Convention is large, hence the importance of beginning to plan and work early. Our church people and our friends will entertain the delegates, and for the visitors we have plenty of hotel room. Our hotels are as good as any in the State, and they will provide, no doubt, for a large number of visitors. Bro. Van Deventer is already thinking about the young people's part, as instructed by the Charlotte Convention. He hopes to have a most helpful program. Our people are looking forward to the occasion with pleasure, and we hope that great good will be accomplished for our work.

Piedmont Association, the youngest child of the Convention, will gladly welcome its sturdy parent. We hope to fill every Baptist pulpit in the whole Association with a Baptist preacher, and so far as they are opened, every other pulpit.

We are looking forward to a great Convention, the greatest in the history of the denomination.

CHAS A. G. THOMAS.
Greensboro, June 17, 1895.

B. Y. P. U. Convention Entertainment.

The fact that the local committee at Baltimore has to provide the very best board and lodging for 15,000 people from July 18th to 21st, it is necessary for all who intend going from North Carolina to send me their names so that I can secure board and lodging for each person for four days for five dollars.

The Baltimore Committee deals with the Transportation Leader of each State and not with individuals.

CALVIN S. BLACKWELL
Elizabeth City, N. C.

Condemned Out of His Own Mouth.

The classes of our society are even now snapping and snarling at each other. Poverty is the mother of all revolution and unrest, and the great masses are coming on and saying, "We want to run things," and yet ignorance cannot run anything. It cannot run itself.

New Jersey has 180 school days a year; New York, 180; Virginia, 110; Tennessee, 100; but North Carolina, only 60.—*Prof. E. A. Alderman, University of North Carolina, speech at Charlotte.*

The General Rule.

The *Christian Inquirer* had a subscription list of 7,000, and it was an able paper. Its failure goes to show that even in New York, where the facilities are exceptionally good, a first-class religious paper cannot be maintained at a subscription price of $1.50 a year. It is a principle with the *Recorder* never to make a cent out of our subscribers. We scrupulously spend on the paper every cent the subscribers pay. All the profit, if there be any profit, must come from the advertisers. The subscribers get back all they pay for.—*Western Recorder.*

A Question for the Pastors.

What can be done to get the people to read more? It is astonishing how little most people read, and how little they apply what they do read. I have tried my utmost to get those around me to read the RECORDER, but frequently have failed.

If you can just keep the RECORDER as good as it has been in the past, may you live long to hold close to the truth, and send it forth to those who will receive it.

Your Sister in Christ,
MRS. G. E. BRUNSON.
Anderson, N. C.

Rev. Bruce Benton preached two sermons, his first effort, in the Baptist church here Sunday. The effort surprised even his best friends. He is a young man of much promise. He graduates next year.—*Monroe Journal.*

The University Summer School for Teachers at Chapel Hill began June 25. Tickets at reduced rates may be bought at all stations from June 23, good to August 1st.

Your attention is called to the announcement of the Medical Department of the State University, which is conducted by Dr. R. H. Whitehead. We unhesitatingly commend this school to young men seeking preparation for higher medical institutions. Dr. Whitehead is a Baptist, and one of the ablest men in his profession in the State.

Itching, burning, scaly and crusty skin and scalps of infants cleansed and healed and quiet sleep restored by Johnson's Oriental Soap, medicinal and toilet; two large cakes, 25 cts. For sale by Jno. Y. MacRae, druggist, Raleigh, N. C.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample. MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. L. Johnson, J. H. Bobbitt, and W. H. King & Co.

DAVIS & WILEY BASS, Salisbury, N. C.
Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir.—It gives me pleasure to acknowledge the prompt payment in full of the policy for $10,000 held by Mr. S. H. Wiley in the Ætna Life Insurance Company.

Mr. Wiley died July 2d, 1894. The proofs were forwarded July 6th, and the Company's check in full settlement was sent July 12.

Yours truly,
(Signed) THEO. F. KLUTTZ, *Executor.*

P. S.—I consider Mr. Wiley's life insurance the best property that he had.
(Signed) KLUTTZ.

Associations in 1895.

July.

Central—Mt Vernon church, Tuesday, July 30th to August 1st.

August.

Pilot Mountain—Beaver Island church, Rockingham county, Thursday, Aug 1-3.

Beulah—Ephesus church, Tuesday, Aug 6-8; the nearest depot, Cunningham, four miles.

Flat River—Concord ch, Tuesday, Aug 13-15.

Yadkin—Antioch ch, Thursday, Aug 15-17; four miles west of Mt Airy.

Liberty—Randleman, Tuesday, Aug 20-22.

Brushy Mountain—New Hope ch, Thursday, Aug 22-24.

French Broad—Lower Walnut Creek ch, Thursday, Aug 23-24; near Marshall.

Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.

Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.

South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.

Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnsville.

King's Mountain—Bethlehem ch, Thursday, Sept 19-21.

Sandy Creek—Rive's Chapel, Thursday, Sept. 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.

Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.

Green River—Green River ch, Thursday, Oct 3-5.

Mt Zion—Bethesda ch; Tuesday, Oct 8-10; near Durham.

Eastern—Corinth ch, Tuesday, Oct 8-10.

Tar River—Wilson, Wednesday, Oct 9-11.

Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.

Union—Meadow Branch ch, Thursday, Oct 10-12.

Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.

Catawba—Morganton, Thursday, Oct 10-12.

Atlantic—Kinston, Tuesday, Oct 15-17.

Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.

Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.

Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.

Montgomery—Mt Carmel ch, Thursday, Oct 17-19.

Piedmont—Liberty ch, Thursday, Oct 17-19.

Pee Dee—Spring Hill ch, Tuesday, Oct 24-26.

Cape Fear—Mt Sinai ch, Columbus county, Thursday, Oct 24-26.

Brunswick—Shallotte ch, Thursday, Oct 24-26.

South Fork—Newton, Thursday, Oct 24-26.

South River—Olive Grove ch, Wednesday, Oct 23-25.

West Chowan—Sandy Run ch, Tuesday, Oct 29-31.

Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.

Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.

Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.

Columbus—Pine Forest ch, Thursday, Nov 14-16.

Robeson—Red Springs ch, Tuesday, Nov 12-14.

Raleigh—Ephesian, Thursday, Nov 28-30.

Baptist State Convention.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, *Cor. Sec.*
Raleigh, May 7, 1895.

[CONTINUED FROM THE FIRST PAGE.]

State. Louis XIV. said of himself, "I am the State." It would have been better for his memory if he had said: I am the guardian of the State. We must not forget that each one of us has his household duties to perform from which he can never be excused. I quote to you this language of a recent text-writer: "The true conception of the State is that of an organism in which each part is at once a means and an end to every other part, whatever benefits one member benefits every other, and whatever injures one member injures every other. The State is the organic brotherhood of man."

We must think of the State also as our sovereign. We must remember that we owe to it not only every household duty, but all that we possess; life, liberty and property. We cannot separate ourselves from it or disown our allegiance. Our sovereign can restrain of us our liberty, and deprive us of our life and property. And yet our sovereign is but ourselves: our own creation. The band of Art shows us the composite picture in which one face bears the united features of each member of the household. And so in the countenance of the State—our sovereign—we see reflected, each one of us, our own likeness. How careful, then, ought we to be that no spot defiles her garments, that no line of sorrow is written across her brow, that no cowering glance or blush of shame is hers, when we stand in the presence of our venerated Mother and Sovereign. Let not folly nor vice bring upon her the curse that fell from the lips of the veiled prophet, Mokanna, upon his deluded worshippers, "Ye would be dupes and victims, and ye are."

What, then, shall we make of our household? Let us not make of it the home of the plutocrat and his hirelings. We have put away from us African slavery, at great cost of treasure and blood; let us not now bind our free links with fetters, though they be of gold. Let us not make of it the home of the sycophant, the flunkey, the parasite, the lick-spittle; let us put away from us all the vile brood who

"Crook the pregnant hinges of the knee
Where thrift may follow fawning."

Let him find no place at our fireside who barters one jot or tittle of the duty he owes to the honor and good name of our household. Let there be no smell of treachery upon our garments. Let us beware of the turn-coat in our midst. He may be honest; his religious or political conscience may demand of him to reverse his garment; but let him submit his motives to rigid scrutiny. At best, he is a troublesome member of the household; and our safety requires that we assign him to no higher place of trust than that of "high private of the rear rank." Dalliance with our beliefs blunts our moral sense. Let us disown the time-server; the self-seeker; the place-hunter. Let us no longer commit our colors to him who uses his office not as a trust committed to him, but as his own private property, and who debauches the public conscience with the spoils of office that he may enlarge his estate by the purchase of political slaves. Let us shut our door in the face of all that is false and mean and selfish.

Pardon me for speaking thus seriously. We must be more that ever careful of our household. Our Republic is in danger—far more danger than when the Northern and Southern States fought each other to establish a Union founded upon their different constructions of the Constitution. Happily, the last guns of that conflict were spiked in the closing days of the month just past, at Chicago. Now men's heart's fail them not for the life of the Union, but for the life of the Republic. There is widespread distrust of the guardians of the State. It is taking hold of the very life of the people. Fearful portents appear above the horizon. We must do all we can, as a household, to save the life of our Republic. Let history write for us one more great chapter, if need be, that here in the purity of our hearthstone our Republic found its last place of refuge and rest.

First of all, then, let us make of our household the home of virtue; of true women and true men, who will never bow the knee to Baal, and whose aims are always their "country's, God's and truth's." How shall we reach this noble ideal? By cultivating our sense of duty. How shall we cultivate our sense duty? By enquiring whether each act which we are about to perform is intended for the good of our household; by putting away from us all selfish purpose; by cultivating our faith in God that our moral vision may be clear. These are simple rules of conduct, and yet they will suffice. If we observe them, we shall keep our house in order, and all things will be added to us of which we have need. How shall we enforce these rules of conduct? Let no one bear our commission in office who does not observe them; condemn every act that does not bear their impress. Shall we commit our guardianship to the incompetent, the selfish, the vicious, the weaklings of our household, that may bring shame and ruin to our hearthstone. Let us care for our weaker brother, but let us not, in the name of the State, constitute him our guardian. We shall not look below the surface of our history before we shall discover that those pages which we shall more and more wish to hide from us, as the years go by, were written when these rules of conduct were forgotten. We shall discover in the very faces of these acts, which we deplore, those marring lines which tell us that the actors, without sense of duty to God or man, were moved by evil intention, mean impulse, and selfish, ignoble purpose.

I ask your pardon for repeating that we must make no mistakes in our standards of merit. Let us institute no uncertain tests of public virtue, I pray you, in these closing years of the nineteenth century. Let us not teach ambitious youth that our test of merit is the quickness with which they attain to preferment by duplicity, treachery and meanness. Rather, let us raise our standards higher. Let us teach the young of our household that if they wish to win approval they must wear always upon the r breasts the white flower of duty and honor.

We shall have need to raise our standards higher. There is so much now to be done. The cares of the State will increase as the years go by. The education of the people will continue to be of larger concern; the supervision of those industries which the State has called into being for our welfare and happiness, brings added cares. More and more we shall appeal to our sovereign to settle our differences and tell us which is right and just. Our old civilization, with its individualism and simplicity, is passing away. When it has gone out with the century, those of us who once gathered flowers in its gardens of beauty may be pardoned for coming, in the dawn of another era, to its tomb, bringing our wreaths of grateful memories and repeating our tribute to the dead old year:

"And 'tho his foes speak ill of him
He was a friend to me."

Gentlemen, you will enter into the life of another century—into the larger life of the State. Your Alma Mater will clothe you for your household duties, and follow you with anxious, longing eyes. We have need of your young glorious manhood. In the name of the State, I welcome you. Be careful of your health, of your muscle and strength. But, more than all, be careful of your moral fibre. Train your sense of duty. Let no selfish, ignoble purpose mar the purity of your motives. Make our household stronger and happier by your presence. Cherish its honored name in your "heart of hearts." Make it the home of virtue, I pray you, and its colors will adorn you when you enter into the citizenship of the world.

A Well-Rounded Man.

Dear Recorder:—As I am under special promise to write for you occasionally, I have made up my mind to delay no longer.

One of the greatest difficulties which a newspaper man has to encounter is the selection of a subject. A wise man said hundreds of years ago that there was nothing new under the sun, and this truth is never so justly appreciated as when one takes up his pen to write an article for the newspaper. I did think at first of writing an article on the B. Y. P. U. A., but I have not a sufficient amount of grace to tackle this crase which is simultaneous with that of the free coinage of silver. I also thought of the N. E. S., but my ideas are not fully developed along that line, and therefore I refrain. I have concluded to write about a well rounded man. It may do some one good as it doth the upright in heart.

In the discussion of this subject, I wish it to be understood that I am not personal in this article—that is, I have not selected any that is alive at this moment as a model. I am just going to take up the well-rounded man as he mentally exists in all brains. He is everywhere recognized as a distinct species of the *genus homo*. If you hunt for him in the political world, you will find that he is an earnest advocate of the free and unlimited coinage of silver, when he is among a majority of those who have attended the financial lecturers of Prof. Knee Pants; on the other hand, if you find him among the advocates of "sound money," you will discover that he believes Mr. Coin to be the greatest fraud in the United States. If you find him among the gilt-edge people of the social circle, you will discover that he believes in blood—that there is apostolic succession or hereditary refinement which is handed down from generation to generation. If you find him among the bankers, merchants and great commercial men, you will hear him saying that money is power and it is bound to rule as long as the sun continues to shine. On the other hand, if you find him in the rural districts, you will hear a declaration of the fact that he believes in equal rights to all and special privileges to none. If you find him among the good temperance people and hear him talk about the evil of the saloon, you will come to the conclusion that Grover Cleveland is going to vacate the White House in favor of the prohibition candidate. But if you find him among those who believe in taking a little wine for their stomach's sake and often infirmities, and you will hear a logical, well-arranged sermon from that old supperannuated text, "Prohibition does not prohibit."

Sometimes the well-rounded brother gets among the preachers and their constituents. When he gets with a certain class, how he does make the fur fly when he gets after the city and town preachers with their white cravats and beaver hats and fat salaries! Then, again, when he gets with the big preachers, how he does laugh and criticise the bob-tails and backwoods exhorters who murder grammar and go back on the old blue-back speller.

I might go on *ad infinitum* to discuss the well rounded man, but suffice it to say that at will he can assume the exact proportions to correspond with the force of circumstances and illustrate obedience to the text, "Be all things to all men." In closing this article we confess that we are disturbed as to the future destiny of the well rounded man. Who is he and what is he any how? And where is he going when he comes to die? He certainly has not offended any of Adam's lost and ruined race. He was kind, friendly, loving and sympathetic with all. And if he did say some things hard to be explained to Christian ethics, it was all said behind the doors in the midst of friends—for the well-rounded man is with his friends all the time.

I have no apology to offer for this article: it may amuse you these hot days and help you to meditate and dream at night.

OLD BLACK JOE.

Have you a baby

that is making you old before your time with worrying? Is it weak, delicate, puny? Are you fearful lest it be taken from you? Mother! Will you read this letter about

Brown's Iron Bitters

It is genuine—not paid for or even solicited—and the writer is the happiest woman in New Orleans.

309 DUPERDE STREET,
NEW ORLEANS, LA.

Enclosed you will find a photograph of my youngest boy, Clarence. He was sick about seven months; nothing cured him but **Brown's Iron Bitters.** He is now a year old, well and hearty! I cannot say too much in praise of **Brown's Iron Bitters.**

MRS. L. LEVERINGBERG.

This letter was written on July 25th, this year. Have you a delicate child? Life for many children in **Brown's Iron Bitters!**

The Genuine has the Crossed Red Lines on the wrapper.

BROWN CHEMICAL CO., Baltimore, Md.

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Double Sale

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Our stock has been thoroughly overhauled and re-marked for this important sale.

1st. About fifty pieces of high class Novelties, Fricotines in street colorings with and without side bands, Wool Moires, Crepon Effects and two toned Dresden figures, which have been selling from $1.00 to $1.50, now marked at

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Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 21, '95.	No 33. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro	13 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	6 00 a m
Leave Wilson	2 08 p m	11 08 p m	
Leave Selma	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 30 a m
Leave Magnolia	4 16 p m		8 39 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated May 21, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville.	10 55 a m	9 35 p m	
Leave Selma	12 32 a m		
Arrive Wilson	1 20 p m	11 26 p m	
Leave Tarboro	2 48 p m		
	No 46. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 p m		9 40 p m
Arrive Wilson	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 32 p m	
Ar Rocky Mount	2 32 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon	3 39 p m	13 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.56 p m; arrive Scotland Neck at 4.56 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 9.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.20 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.30 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 9.00 a m. and 4.10 p m. Returning leaves Clinton at 7.30 a m, and 10.40 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 43 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 13 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 23 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 20 p m	7 33 a m	
" Graham	6 27 p m	7 20 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 33 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 16 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 52 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv ..... Raleigh	Ar	7 30 a m
6 10 a m	" ..... Durham	"	5 20 a m
8 32 a m	" ..... Greensboro	"	9 55 p m
10 15 a m	" ..... Salisbury	"	7 55 p m
11 09 a m	Ar ..... Statesville	Lv	7 03 p m
12 30 p m	" ..... Hickory	"	5 56 p m
3 59 p m	" ..... Asheville	"	2 16 p m
4 25 p m	Ar ..... Hot Springs	Lv	11 43 a m
No 65. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv ... Winston Salem	Ar	6 35 a m
7 50 p m	Ar ..... Mocksville	Lv	5 00 a m

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W. A. TURK, Gen. Pass. Agent. Washington, D. C.
J. M. CULP, Traffic Man'r, Washington, D. C.

Woman's Missionary

Edited by Miss FANNIE
Woman's Central Committee
Corresponding Secretary
Mrs. J. A. BRIGGS, Raleigh

SUBJECT FOR JUNE—A
MISSIONS I

CHINA.—"Behold * of Sinim." Missionaries, 23; stations, 57; c ship, 1,077; baptisms, 1 ars, 335. Contribution

STUDY TOPICS.—The as a mission field. Th there. The Stations sign Board. The nece in the work. The spe work in China. The du tians towards the Chin

As Dr. Yates stood the pioneer and fore sions in China, so Dr. much the same relatio Southern Baptist work

Dr. Ashmore began tow, China, in 1859, forty years, sums up "Curious Thing in C very interesting facts the conversion of the field. He says: "Amo are but few old people here. The old people but they are not case resisted the gospel hu of times in early years when they get up to a it falls upon them wit a handful of peas has granite rock.

"Since our Baptist Swatow, there have b membership 1,670 pe nearly half were bap fifty and no less than sixty years old!"

Then follows a table of those over sixty.

"Can anything be exclaims. "Look at them—ninety-eight ba seventy. And the eig 83, 87. There would if they could get away reach some place to cannot. We take the g streets; they stand in and hear, and believe, are fully persuaded; and decrepit to ventu We have heard of ther they turned from idol ing, and began to pra

"People are familia that 'the old heathen cannot be reached, an let them go and begin is all right to take ho we are not to let go of to do it. We have two is not for young peopl ple as well. It is cru by. In the opinion o are a most hopeful cl piteously—not in so but in the dimness of ness of their step, a ness of their darkene it is now or never; now, now, now, and

In writing recently daughter says, referr deaf woman to whom tered, "This is the sa father wore out his vo not hear any one pre sit through the servi ing a word, but whe would nod approval her; sometimes say true,' or 'just so,' or Finding that she co father watched her voice accordingly, a it."

Those who were Union in Washingto given of that meet will recall Mrs. Gra she called her "infa Sunday-schools in C in knowledge were a to one hundred year They were all ignor to hear the glad tid ment before it shou

[The following pr Hattie Cox, Magnol ing of her Mission the thought and ti work, but may give others. Materials grams will be found No. 2. Price, 25 Rooms, 9 West Lex Md.—EDITOR.]

Voluntary—Go a choir.
Bible reading—P
Song—God is lov
Reading—All wi
Recitation—Sun
Recitation—Give
Reading—Childr
Cry.
Song—Take Dow
Reading—Little
Recitation—An
Reading—Conse
Recitation—A
Them.
Song—Rescue th
Recitation—The
Reading—The V
Recitation—Tell
Recitation—A F
Recitation—Wo
Recitation—A

Woman's Missionary Department.

Edited by Miss FANNIE E. HECK, President Woman's Central Committee of Missions.
Corresponding Secretary of Central Committee, Mrs. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR JUNE—ANCIENT AND MODERN MISSIONS IN CHINA.

CHINA.—"Behold * * these from the land of Sinim." Missionaries, 38; native assistants, 28; stations, 57; churches, 13; membership, 1,077; baptisms, 123; schools, 14; scholars, 335. Contributions, $1,580.52.

STUDY TOPICS.—The importance of China as a mission field. The work already done there. The Stations occupied by our Foreign Board. The necessity of enlargement in the work. The special value of woman's work in China. The duty of American Christians towards the Chinese in this country.

As Dr. Yates stood to Southern Baptists the pioneer and foremost leader of missions in China, so Dr. William Ashmore, in much the same relation, still stands to the Southern Baptist work in the same country.

Dr. Ashmore began mission work in Swatow, China, in 1859, and after more than forty years, sums up under the title of a "Curious Thing in China and Why," some very interesting facts and figures concerning the conversion of the aged in this mission field. He says: "Among the saved at home are but few old people.....It is not so out here. The old people may be old idolaters, but they are not case-hardened by having resisted the gospel hundreds and thousands of times in early years, until at length, and when they get up to about fifty years of age, it falls upon them with no more force than a handful of peas has when thrown against a granite rock.

"Since our Baptist mission was started at Swatow, there have been baptized into its membership 1,670 persons. Out of these nearly half were baptized after they were fifty and no less than 361 after they were sixty years old!"

Then follows a table of the individual ages of those over sixty.

"Can anything be more impressive?" he exclaims. "Look at the seventies among them—ninety-eight baptized after they were seventy. And the eighties, too—82, 84, 81, 88, 87. There would be more of the latter if they could get away from their villages to reach some place to be baptized, but they cannot. We take the gospel to them, in their streets; they stand in their own doorways, and hear, and believe, some of them, as we are fully persuaded; but they are too feeble and decrepit to venture away from home. We have heard of them afterwards, and how they turned from idols from that single hearing, and began to pray to the living God.

"People are familiar with the sentiment that 'the old heathen are too far gone and cannot be reached, and therefore we must let them go and begin with the young.' It is all right to take hold of the young, but we are not to let go of the old folks in order to do it. We have two hands; and the gospel is not for young people only, but for old people as well. It is cruel to give them the go-by. In the opinion of all of us here, they are a most hopeful class. They appeal to us piteously—not in so many words, indeed, but in the dimness of their vision, the feebleness of their step, and the very desolateness of their darkened old age. With them it is now or never; with us it ought to be now, now, now, and ever."

***

In writing recently to a friend, Dr. Yates' daughter says, referring to an aged and very deaf woman to whom Mrs. Yates had ministered, "This is the same old woman on whom father wore out his voice, I am sure. She could not hear any one preach but him. She would sit through the services, evidently not hearing a word, but when father preached she would nod approval when anything struck her; sometimes saying out loud, 'That's true,' or 'just so,' or something of that kind. Finding that she could hear him, I think father watched her face and pitched his voice accordingly, and so gradually strained it."

***

Those who were at the meeting of the Union in Washington, or read the account given of that meeting several weeks ago, will recall Mrs. Graves' description of what she called her "infant class" in one of the Sunday-schools in Canton. These "infants" in knowledge were aged women from eighty to one hundred years old, lame, blind, deaf. They were all ignorant and poor, yet eager to hear the glad tidings, in the short moment before it should be eternally too late.

***

[The following program arranged by Miss Hattie Cox, Magnolia, for the monthly meeting of her Mission Band, will not only show the thought and time she is giving to this work, but may give many helpful hints to others. Materials for arranging such programs will be found in Missionary Exercises, No. 2. Price, 35 cents. Baptist Mission Rooms, 9 West Lexington Street, Baltimore, Md.—EDITOR.]

Voluntary—Go and tell the story. By the choir.
Bible reading—Ps. 3: 1-9—and prayer.
Song—God is love. By the children.
Reading—All with One Accord.
Recitation—Small Beginnings.
Recitation—Give Little Children.
Reading—Children, Hear the Heathen Cry.
Song—Take Down the Rusty Sickle. Choir.
Reading—Little Lulu.
Recitation—An Appeal.
Reading—Consecrated Pennies.
Recitation—A Little Child Shall Lead Them.
Song—Rescue the Perishing.
Recitation—The Little Cowslip.
Reading—The Value of Small Gifts.
Recitation—Tell Each Loved One.
Recitation—A Faithful Band.
Recitation—Work Manfully.
Recitation—A Little Sunbeam.
Song—If I Were a Sunbeam.
Reading—Whose Cent Was It?
Reading—The Lord's Share.
Recitation—The Voice of Thy Brother's Blood.
Song—Over the Ocean Wave. Choir.
Collection—By Kate Borden and Nellie Wilson.
Reading minutes and roll call. Secretary.
Song—To the Work. Choir.
Dismission.

Eliza Benson's Self-Denial.

"Good mornin', Miss Benson. It's dretful hot, ain't it? No, I can't stay but a minit." Yet, as Mrs. Benson hospitably pushed towards her visitor a rocking-chair, she was persuaded to sit down by the door and rest a little before going out into the sun again. "I don't want to hender you this mornin'," she said. "I see you're preservin' plums, an' that's always a sight of work; mine ain't quite ripe enough yet. I s'pose you'll be busy pretty soon now, gettin' ready to go down east to see your folks, won't you?"

"I don't know, I haven't decided yet," Mrs. Benson answered, going hastily over to the screen door to brush out an intruding fly. Something in her troubled manner warned the inquisitive visitor not to make any comments on this answer, so a little embarrassed silence fell upon them.

Presently Mrs. Peters slowly arose and tied on her faded sun-bonnet, "Well, I must be gettin' along, or my daughter 'll wonder where I be.

Late that afternoon, when the long row of preserve jars had been wiped off and set away to cool, and the big kitchen had been restored to its wonted neatness and order, Eliza Benson went out into the vine-covered side porch for a little rest and quiet. She leaned back in the comfortable rocker with an exclamation of relief, her eyes drinking in the pleasant homely picture spread out before her.

The tall grass in the door yard which the late rains had freshened was waving in vivid greenness again, gay rows of late poppies bordering it at the walk. Down by the fence, the long line of bee-hives was alive with the humming colony of honey gatherers. Beyond stretched the orchard, the trees laden with the promise of an abundant harvest, the delicious fragrance of the early apples even then floating towards her.

Presently a little sigh broke from the gently swaying figure on the porch, while the troubled look of the morning again stole over her face.

Her thoughts went back to the last missionary meeting held in the neighboring city church which she attended. She heard again the eloquent appeal for help—help to carry on the work which, lacking means, must soon be given up. Then mention was made of two young women who had offered themselves for the foreign field, but who could not be sent as the treasury was empty.

In closing her appeal, the secretary had said, "We have always given generously, my sisters, but have we ever given until we have felt it? Let us come up to our next meeting with an offering for the Lord's work which shall tell of something sacrificed, of something given up for the Master's sake."

Driving old Billy home from the meeting, Mrs. Benson had wondered what more she could give up. For years she had laid aside for the Lord a tenth of her little income, and had found that the rest hardly sufficed for her needs. She could think of no way to increase her store, and her gentle soul was troubled, for the cause of missions was very dear to her. Must the Lord's work suffer for lack of means? Suddenly the remembrance of her one indulgence, if it could be so called, came to her mind. Forty years before, Eliza Benson had come a bride with her ambitious young husband to make a home in the then far West. All her small hoard, earned in district school teaching, had been put with his to purchase the small farm. Early and late they had toiled; now success had come to them, so that their farm, just on the outskirts of a growing, bustling city, stretched out in broad and fertile acres, and Rufus Benson was a rich man. But the struggle had dwarfed his whole nature.

He kept a watchful eye on all the household expenses, and Eliza was only allowed the money from the dairy products for her personal use. By the strictest economy, she had each year saved enough from this sum to take her back to the old homestead, where the aged mother and younger sister still lived. She had felt as if she could not endure her hard, narrow life without this yearly change, and the loving sympathy so freely given by the dear ones at home. She had just been able to lay aside the money for her journey and it was the sudden recollection of this which had startled her.

Could it be possible that the Lord asked her for this money? Oh, no! she could not give up this pleasure, the only one of her starved life; some other way must be thought of.

So she had considered the matter settled, until Mrs. Peter's question that morning had revealed to her that she was still in doubt. Would it be right for her to spend this money for her own pleasure, while souls were perishing in heathen darkness? On the other hand, did she not owe some duty to her aged mother, whose failing health warned her that this visit might be the last enjoyed with her, and who was looking forward with such eagerness to her coming?

Instantly she seemed to be answered: "He that loveth father or mother more than me is not worthy of me."

In that moment was revealed to her as never before the bitter anguish with which her missionary sisters parted from their loved ones, while to her also in her hour of trial and indecision was given grace to endure, even a joyful willingness. She could trust the Lord with her dear ones, and leave him to satisfy all her heart hungerings.

At the next gathering of the missionary circle, the collection basket was filled to the brim with the envelopes containing the self-denial gifts.

The leader at the close announced the large offering, adding that she was deeply thankful that so large a number had tested the blessedness of self-denial for the Lord, speaking especially of the generous gift of twenty-five dollars which some sister had been abled to contribute.

But no one ever knew, except the Lord and the little woman over by the door, how much of Eliza Benson's self-denial cost her, nor of the compensation that had come in the assurance of the Lord's acceptance of her gift.—*L. B. H., in Helping Hand.*

Closing Exercises of Roanoke Female College.

The thirty-fifth annual session of this honored institution, which closed on the 4th inst., was one of the most successful and encouraging which the College has enjoyed in years. The new teachers from North Carolina, Misses Lounder and Rountree, made a fine impression on the people of Danville generally, as well as on the patrons and friends of the school. A fine spirit pervaded the entire school, and the order and health were unsurpassed.

The closing exercises were of a high order, Dr. Thames preaching the sermon before the Girls' Missionary Society, and Rev. Hugh Smith of Martinsville the commencement sermon. Dr. A. B. Dunnaway, Churchland, Va., was booked for the baccalaureate address, but a delayed train caused a break in the connections, and he could not reach Danville in time. His address will keep, and be all right for another occasion.

There were four full graduates, viz., Miss Annette Fuller of Martinsville, Va., Miss Pauline Iden of Manassas, Miss Manie Martin of Henry county, and Miss Mary Sue Taylor of Pittsylvania.

There were also four English graduates, viz., Miss Alma Bouldin and Emma Jones of Danville, and Misses Nannie Comer and Kate Reynolds of Pittsylvania.

Several medals were awarded,—the President's medal to Miss Mary Martin, the Weller Scholarship medal to Miss Nannie Comer, the Averett Mathematics medal to Miss L'zzie Gregory, the Composition medal to Miss Frances Marlow, the Music medal to Miss Empsie Lipscomb, the Vocal Music medal to Miss Mary Sue Taylor, and the medal for improvement in instrumental music to Miss Lizzie Haley. Miss Janie Shepward received the medal for excellence in Penmanship, and Miss Beulah Lee the medal for improvement in penmanship.

The graduates were addressed briefly by Dr. Thames in his inimitable style. Teachers and pupils went home in fine spirits and with bright hopes as to the future of the College, once presided over by such men as Hume, and Lake, and the Averetts. J.

Danville, Va.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Literary.

Adoniram Judson. A Biography, by his son, Edward Judson, D. D. 12mo, 190 pp. Price, 90 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

Carlyle has said that the history of the world is the history of its great men. This is not wholly true for it demands many other elements than its great men to give an accurate history of a period. This is conspicuously true of Adoniram Judson in connection with the origin of the foreign missionary movement in our country. We have in relation to him the arousing of attention to the regnancy of the Great Commission, the darkness of heathen lands, the consecration of young manhood and womanhood to the foreign field, the organization of societies, and the beginning of the work of bringing the "ends of the earth" to the Christ. All this Dr. Judson tell us of, so far as his limits permit, in this memoir. In the procuring of material Dr. Judson has made use of his former book, but the story has been entirely rewritten. It can never be an old one, any more than can the Acts of the Apostles. This memoir of Dr. Judson is the first of the series on "Notable Baptists." Other volumes will follow from time to time on "Andrew Fuller," "James Manning," "Francis Wayland," etc. The publishers have given the book an attractive and distinctive dress, which will be characteristic of the series. Biography ought to have a larger place in the reading of thoughtful people than it has, and this effort of the publishers to popularize the lives of some of our own distinguished men should receive substantial encouragement.

Maxims of Life.

Keep good company or none.
Never be idle.
Cultivate your mind.
Make few promises.
Live up to your engagements.
Keep your own secrets.
Live within your income.

Four things a man must learn to do,
If he would make his record true:
To think without confusion clearly,
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—*Henry Van Dyke.*

Can Dropsy in its Various Forms be Cured?

This is a question so often asked. When we remember the long reign of terror in which it has swayed its fearful sceptre; when we reflect that no clime, no age, no sex or condition of life can exempt, or even give us partial security against its fearful ravages; when we remember that the young and the old, the good and the vicious, the peasant in his humble hut, and the autocrat upon his gilded throne, are equally exposed and equally susceptible to its unyielding fetters; and when we look abroad and trace its destruction back as it has swept over the broad face of the earth, and like a monster of Death has borne to the tomb thousands and tens of thousands of the fairest and brightest of the human family; when we figure up the long catalogue of victims who have been swept away by its resistless powers, we do not wonder that the question has been so often asked with deep solicitude, "Is Dropsy a curable disease?"

A valuable discovery, outside any medical book, or published opinion—a vegetable preparation, entirely harmless—removes all symptoms of dropsy in eight to twenty days; cures cases pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and inside of ten days at least two thirds of all the symptoms are removed; thirty to sixty days effect a permanent cure.

It cures dropsy in its various forms—dropsy of the chest (hyprothorax), generally called heart dropsy; of the abdomen (acites); cellular dropsy; (anasarca), known as general dropsy, and other forms of dropsy yield readily to this remedy.

It is well known that many persons have been humbugged, deceived and disappointed: for this reason the proprietors send ten-day treatment FREE, thus enabling the patients to test this great remedy and know that it does all it claims to do.

Some may say that your case is complicated and Green & Sons cannot cure you; be not discouraged. All cases of dropsy are complicated, more or less. Drs. Green & Sons are constantly curing persons of dropsy—cases of long standing, complicated cases, cases that have been tapped a number of times, cases that have been worn out and pronounced hopeless by the best of physicians.

Remember, ten days' treatment furnished free by mail.

Under this proposition, can any person be wicked enough to cry humbug?

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

We could send 10,000 letters, like this one from patients we have cured of dropsy.

Woodlake, Neb., September 20, 1892.

Drs. H. H. Green & sons:—Allow us to say that through your wonderful treatment you have wrought a miracle. Our daughter, Ida J. Leach, after she was given up by all our best physicians as hopeless with dropsy, and we had despaired of her life, and selected her resting place, through your wonderful medicine and advice, is to-day a living monument of health, to the surprise of all who know her. We hope that your wonderful discovery may be perpetuated by your successors for the benefit of this generation. Sincerely yours,

IDA J. LEACH, (the patient.)
DAVID LEACH, P. M. (the father.)
JANE E. LEACH, (the mother.)

We certify the foregoing to be correct.

JOHN BENNING, Principal Wood Lake School. MATTIE JOHNSON, Assistant Cashier Wood Lake Bank. W. HONEY, Proprietor of the Honey Ranch. C. A. JOHNSON, Cashier of the Wood Lake Bank. C. M. BAILEY, Merchant. S. C. BARNES, J. P.

If you have dropsy or a friend who is suffering, send to us promptly; we will cure you. DRS. H. H. GREEN & SONS, 302 Equitable Building, Atlanta, Ga.

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ABSOLUTELY PURE

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Cuticura SOAP
IS SUPREME

Not only is it the most effective skin purifying and beautifying soap in the world, but it is the purest, sweetest, and most refreshing for toilet, bath, and nursery. It strikes at the cause of bad complexions, falling hair, and simple baby blemishes, viz.: THE CLOGGED, INFLAMED, OVERWORKED, or SLUGGISH PORE.

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If you want a position, a teacher for any department, school furniture or apparatus, don't hesitate to communicate freely with the Manager at Raleigh, N. C. Send stamp for circulars and a sample copy of the Institute. P. O. BOX 255.

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The Largest Company writing both Life and Accident Insurance.

Active agents wanted in every town where we are not at present actively represented.

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Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.31 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Hemingsville, Darlington, Charleston; arriving at Charleston at 3.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of compartment day coaches and Pullman drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, T P A, Raleigh, N. C.

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NEWS SUMMARY.

North Carolina.

The corner-stone of a new Methodist church at Elkin was laid June 21st.——The Glen Rock Mining Company of Salisbury, proposes to set to work with a plant that will handle 1,000 tons of ore a day in a Montgomery county mine. The Russell Gold Mine, Montgomery county, has been bought by Northerners and will be worked.——The Knights Templar of Wilmington are looking forward to the erection of a $40,000 Odd Fellows' building in that city.——A $100,000 cotton mill will be built at Yadkin Falls.——The Irish potato crop in our eastern counties is not a good one this year. The berry crop all over the State is said to be good and the prospects for grapes is fine.——Col. Richard Dodge, a native of Reidsville, died in New York last week, aged 69.——The crop report for June, made up from returns of over 1,000 correspondents, has been summarized by the Department of Agriculture to-day. Wheat 88 per cent. of condition in average crop year, oats 84, rye 87, rice 83, cotton 69, corn 84, peanuts 84, tobacco 83, clover and meadows 93. The low figure of condition of cotton will naturally attract attention. The condition of horses is reported as 92, cattle 93, sheep 91, hogs 92. As to fruit, etc., apples are 65, peaches 71, pears 66, plums 80, blackberries 91, cherries 67, raspberries 88.——An effort is being made to collect the license tax on piano and organ sellers, but it is feared that the law is unconstitutional. Doctors, Lawyers and Dentists are paying their tax.——A telephone system is being put in at Statesville.——The *Goldsboro Headlight* says that incendiaries destroyed two churches—one a Methodist, the other a Free Will Baptist—in one township in Wayne county last week.——The *Salisbury Watchman* has been revived as a Populist paper and made its appearance this week. Mr. J. Z Green is the editor.——Iredell county proposes to build a monument to her Confederate dead and is trying to raise the funds.——The State W. C. T. U. met in Charlotte last week. Mrs. M. B Cartland of Concord was re-elected President, Mrs C. E. Craven, Concord, Cor. Secretary. The membership is said to have increased by 300 last year.——The Friends have an Orphanage at Archdale, at which three Baptists and three Episcopalians were recently accepted.——Four boys were run over and two seriously injured by a hose wagon going to a fire in Wilmington the 19th. The fire was at Fore & Foster's factory and did damage to the extent of $1,200. It was of incendiary origin, as was another fire in Wilmington recently.——Mr. R. S. Pullen died at Raleigh Sunday, in his seventy-third year. He had done more for the upbuilding of Raleigh than any other one man. Pullen Park was given by him to the city. His death is a public loss.——The N. C. Teachers' Assembly is in session at Morehead. The colored teachers met at Raleigh last week.——The Grand Lodge of the Knights of Pythias met at Mt. Airy last week. C. H. Webb of Asheville was elected Grand Chancellor. The next meeting will be at Fayetteville.——The faculty of Elon College are said to purpose making a vigorous canvass for students this summer.——Mr. W. H. Kerr, formerly of this State, was drowned in Chesapeake Bay recently in an effort to save his son, in which he succeeded at the cost of his own life. He had become well known as an inventor and manufacturer.——It is stated that all the cotton factories at Durham will be enlarged and improved.——The *Durham Recorder* has been sold by Editor Heckney to the Fair brothers, who will run it.——Prof. J. I. Foust has been chosen superintendent of city schools at Goldsboro. He is a graduate of the University, and has been superintendent of the Wilson schools.——Representative Campbell of Cherokee, chairman of the committee consisting of himself, Phillips of Pitt and Bryan of Chatham, appointed by the late Legislature to investigate the alleged wrongs of Mrs. P. D. B. Arrington, was in Raleigh last week; had several witnesses summoned; but the other members did not come, and the effort failed.——The undertakers met in annual session at Morehead last week. Old officers re-elected.——The State University Summer School of Law will open July 1st, conducted by Ex-Chief Justice Shepherd and the venerable Dr. Manning who has sent out so many successful lawyers.——Several persons have been arrested under suspicion of complicity in the long series of incendiary fires at Kinston. We hope the guilty ones will all be found out and given the full limit of the law. It is seldom that a town is so terrorized as Kinston has been.——The Fayetteville Military School will be removed to Wilson.——The keeper of the Phoenix hotel at Winston has been compelled to give up his place because it was told that he was using for the usual purposes some ice that had been partially used in preserving a corpse.——It is almost certain that the Southern Railway will have the Albemarle & Raleigh Railway finished, which will give them the shortest route from Raleigh to Norfolk. This will be helpful to Raleigh and to the country through which the road will run.

In General.

A Democratic Convention in Kentucky seemed to be anti-free-silver; the Republican League in session at Cleveland, Ohio, decided to postpone definite action. Contention in regard to coinage is still wide spread and on a high key.——The report of liquor commissioner Mixon of South Carolina says the Dispensary system lacks $19,000 of paying out clear of debt. It borrowed $50,000 from the State to begin business with and still owes $31,000 of this; at present it is legitimate for liquor to be shipped into the State for private purposes.——The public affairs of New York City will undergo another examination after July 1st.——Horseless carriages (propelled by power produced by petroleum gas) are being tried in New York and Paris with promising success.——The Rosebery administration in England proposed to erect a statue to Oliver Cromwell, but the effort was defeated. The administration is so weak politically that it may resign at any time.——The great canal connecting the Baltic and North seas was opened last week with unusual display and ceremony. The Emperor of Germany and other royal heads took part. The navies of the principal nations of the world were represented.——It is now confidently asserted that Russia and France have formed an alliance.——Gov. Atkinson of Georgia was extremely ill all last week with appendicitis. He is improving.——The Scotch-Irish of America had their annual congress at Lexington, Va., last week.——The English House of Commons in the course of the debate on the Welsh church disestablishment bill June 19, accepted the amendments offered by the opposition placing the church, schools and public chapels under a representative body instead of disendowing them as the bill originally proposed. This is a compromise, but still a step toward disestablishment.——The Southern Railway and Steamship Association, an organization after the manner of trusts and combines, is making efforts to get the Seaboard Air Line to sign an agreement with it, which will give the organization a monopoly of transportation in our section of the country.——Wages of 6,000 employees of a Pennsylvania steel company were raised ten per cent. last week.——Corn is quoted on the market at 52 cents, cotton between 6½ and 7¼ cents, wheat 75 cents, oats 30 cents.——To show that money is becoming easier, it is stated in the daily papers that loans to the people from the banks have increased $10,000,000 a month for the last three months.

General Debility from Over-Work

Use Horsford's Acid Phosphate.

Dr. L. A. Scruggs, Raleigh, N. C., says: "It has been well tested in nervous prostration, atonic dyspepsia and general debility from overwork."

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Rufus H. Carter, $5.00; C. M. Billings, 2.00; W. R. Gwaltney, 5.00; H. H. Marshburn, 6.33; T. E. Holding, 33.33; W. J. Ferrell, 3 50; R. P. Walters, 1 00; J. H. Gerrell, 10.00; W. L Poteat, 30 00; I. T. Newton, 5 00; N. Y. Gulley, 10 00; W. C. Coffey, 10 00; W. H. Sledge, 1.00; W. G. Jones, 5.00; E. Walter Sikes, 25 00; Edgar Spainhour, 5 00; Rev. A. L. Betts, 1.00; J. S. Townsend, 1 00. Total, $166.16

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, June 24, 1895.

A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

A Good Example.

Just to show how our trial-offer works, and to suggest a good example:

"Enclosed I send $1 00 to renew subscription of Henry Huthsteiner to the RECORDER. This is the result of your nineteen weeks' trial plan. B. B. PRICE."

The University of North Carolina now ranks among the foremost Colleges in America in scholarship, equipment and general efficiency. See advertisement.

College Catalogs Received.

Mercer University, Rev. J. B. Gambrell, D. D., President. Faculty of sixteen professors. 249 students. Macon, Ga.

Fairview Institute and Commercial College, Gibsonville, N. C. W. T. Whitsitt, A. M., Ph. D., Sup't. Good faculty and equipment. An interesting catalog and a good school.

Scotland Neck Male School. Prince & Wilson. Sixty-seven pupils. The catalog is well gotten up, interesting, and will repay examination.

Leonard Schools of Medicine and Pedagogy. Thirteenth year. President Meserve. Faculty of eight lecturers. Fifty six students. Raleigh, N. C. Colored.

Shaw University, Pres't Meserve. Twenty-first year. Faculty of eleven teachers. About 300 students. Raleigh, N. C. Colored.

A man named Parker recently swindled a Mr. Withers of Gloucester county, Va., by selling him a supposed gold brick for $5,000. He was arrested and in a fair way to go to the penitentiary, but gave bond for $7,000, and fled.

Not many business houses in these United States pay boast of fifty years' standing. The business of Dr. J. C. Ayer & Co., Lowell, Mass., whose incomparable Sarsaparilla is known and used everywhere, has passed its half-centennial and was never so vigorous as at present.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mountain Creek ch. Flat River, $15.00; Rives' Chapel ch. Sandy Creek, 95c; Children's Mis Society, Liberty ch, Piedmont, 19c. Total, $15.55. Previously reported, 1,045.00. Total this year, 1 060 55.

Home Missions—Hephzibah ch, Raleigh, $5.00; Siler City ch, Sandy Creek, 50c; Children's Mis Society ch, Piedmont, 20c. Total, 5.70. Previously reported, 2,208.94. Total this year, 2,214.64.

Education—Gardner's ch, Tar River, $1.80; Rives' Chapel ch, Sandy Creek, 30c; Cool Springs ch, ditto, 95c; Wake Forest ch, Central, 6.55; First ch, Winston, Pilot Mountain, 25.00. Total, 34 65. Previously reported, 1,143 21. Total this year, 1,177.86.

Ministerial Relief Fund—Cape Fear ch, Cedar Creek, $3.45. Previously reported, 172 19. Total this year, 174 64.

Students' Aid Fund, Louisville, Ky—Roberson's Chapel ch, W. Chowan, $4.60; Buckhorn ch, ditto, 1.50; Rev C W Scarboro, ditto, 3 60; Coleraine ch. ditto, 1.50; Chowan ch, ditto, 1.50. Total, 10.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, June 22, 1895.

Moonshiners have burned a Mr. Kelley's grist and saw mill near New Hill, Chatham county; also ruined the orchard and vineyard of Mr. W. J. Olive in the same locality.

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[illegible]

(From the Courier-Herald, Saginaw, Mich.)

It was publicly talked all over Clare County, Mich., for some time before the *Courier-Herald* sent a reporter to Dover to fully investigate the Coulter matter. He finally went, and we publish to-day his full report. The Coulters are prominent people, though Mrs. C. in response to the question whether she objected to being interviewed, said, "Certainly not." Her story follows:

About 14 years ago we decided to take up our abode in Dover and everything went along smoothly for several years, business progressed and being of a saving temperament we accumulated quite an amount. Our family increased as the years rolled by and we now have 5 children living, the oldest 15, youngest 3, but sickness made its way into our household, and doctors' bills flooded upon us, until we have nothing left but our home, and these sweet children. Everything went to satisfy the claims of physicians.

"About 3 years ago I had a miserable feeling at the back of my ears, my right hand became paralyzed and the paralysis extended to my arm and throat, and would affect my head and eyes, sometimes for days I would lose my sight, my face was deformed, lifeless as it were, my nose was drawn to one side and I presented a pitiable appearance and never expecting to regain my natural facial expressions. I employed the best physicians that could be procured expending thousands of dollars for their services but could not obtain relief. At last, they stated my case was beyond the reach of medical skill, and it would be but a short time until the end would come. This certainly was not very encouraging to me, but I never gave up hope. In connection with the receiving the attendance of physicians I have tried every medicine known to the apothecary but never received any relief until Dr. Williams' Pink Pills for Pale People came to my assistance. Before I had taken half of the first box the deformity in my face had left me, and before four boxes consumed the paralysis had disappeared entirely and much to my surprise I felt like a new woman. I have not taken any medicine since last spring, just about a year ago and my trouble has not appeared since. I owe my health, my life to Dr. Williams' Pink Pills.

"A short time since my little boy John was afflicted with St. Vitus' dance. He could not walk across the room without assistance, in fact he would fall all over himself, but after taking a few boxes of Dr. Williams' Pink Pills St. Vitus' dance entirely left him, and no trace of the affliction is left. These Pills are worth their weight in gold. You may say in this connection that I am willing at any time to make affidavit to these statements, and furthermore I will answer any communication concerning my case, as I consider it nothing more than right and just that I should assist suffering humanity."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Co., Schenectady, N. Y., for 50c per box, or six boxes for $2.50.

Scotland Neck School Closing.

The exercises of the male school were held Thursday and Friday nights of last week. The principals, Messrs. Prince and Wilson, had made admirable arrangements for the occasion, and at 8:30 o'clock Thursday night the audience room was filled with patrons and friends.

Miss Delia Skittlethorpe, of Plymouth, rendered an instrumental solo, and E. E. Hilliard then introduced Rev. J. S. Dill, of Richmond, who delivered the literary address, taking for his subject, "the young man and his vocation."

The speaker distinguished between "vocation" and "avocation," illustrating the distinction by saying that his "vocation" is preaching the gospel, but his "avocation is occasionally to deliver orations.

Three things were considered in the young man's vocation:

(1) Choosing the vocation. (2) Preparing for it. (3) Faithfulness to its claims.

Dr. Dill spoke nearly an hour, and his oration was masterly. Apt illustrations and anecdotes were wisely employed to give emphasis to the truths presented. All pronounced it a great oration.

THE DEBATE.

Friday night the hall was packed at an early hour to hear the debate and orations by the students of the school.

Soon after the school was opened the first of last September the students organized the Alamedan and Calomathean literary societies.

The question discussed was, "Resolved, That more honor is due to the man of letters than the statesman."

The speakers on the affirmative D. Stern and J. E. Webb; on the negative, S. Stern and J. S. Brinkley. The speeches were very fine for boys of their age and observation; indeed some said they had not heard better college debates.

At the conclusion of the debate the vote was left to the audience, but Mr. W. A. Dunn stepped upon the platform and said that so equal had been the discussion many were unable to decide how to vote. He moved that it be left as a draw. The motion was carried, and then the vote was passed over. President Savage then introduced J. A. Bowling, representative of the Alamedan society, who delivered an oration on "North Carolina's War Governor." Then S. A. Capps was introduced as representative of the Calomathean society, who delivered an oration on "The Southern Christian."

The speeches were very fine and the audience gave hearty approval, both of the debate and the orations, by frequent and long applause.

Mr. W. A. Dunn, one of the principal patrons of the school, in behalf of the principals, Messrs. D. M. Prince and C. W. Wilson, thanked the audience for their good attention, and spoke in high terms of the school and its faithful principals. He urged the people of the community to see to it that our schools, male and female, be heartily and liberally supported, for they deserve it.

Messrs. Prince and Wilson came to Scotland Neck last summer entire strangers to the community, but they have succeeded in making a first class school, and have made a most favorable impression upon the community. They are fine and faithful workers, scholarly and accomplished, and Scotland Neck, with Eastern Carolina generally, is to be congratulated upon the good work they are doing for the education of boys and young men. They have had a most successful year and will open their next session 26th of August with very flattering prospects.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews; Rev. J. N. Stallings; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt; Rev. A. J. Bordeaux; Rev. W. B. Harrell; Rev. Thos. G. Wood; Rev. Samuel Saunders; Rev. G. M. Webb, Rev. S. C. Page, Rev. R. W. Weaver, Rev. C. W. Matthews; Layman T. H. Street; Rev. Claude E. Gower; Rev. W. R. Beach, Rev. J. W. Carter, D. D; Rev. W. F. Fry; G. H. Church; Rev. D. D. Edwards, Morrisville; Rev. W. M. Sorrell, Cary; Rev. M. M. Landrum; Rev N. B. Cobb, D. D.; Rev. J. L. Shinn; Rev. J. W. Mull.

It has been wisely suggested that a pastor, and a layman go together in this great and sacred work, but where this is impossible, let two pastors go together, in order to relieve one another, do more personal work and lead singing.

Destitute places desiring a meeting may make it known by writing to the RECORDER.

Wake county has issued $6,000 worth of bonds to build bridges.

MARRIED.

LYON—NICHOLS—On June 12th, 1895, at the residence of the bride's father, Mr. D. B. Nichols, in Wake county, N. C., by Rev. Jno. C. Hocutt, Mr. Willie R. Lyon and Miss Lura Nichols.

DIED.

ATKINSON—Sister Katie Atkinson, wife of H. C Atkinson, departed this life June 4th, 1895. She leaves a husband and five children and near relatives to mourn their loss, but their loss is her gain. We believe she is at rest. She professed faith in Christ about eight years ago and joined the church at Enfield, and remained a member until her death. Sis. Atkinson died at the age of thirty-three years and three days. She was born in Duplin county, N. C.

HENRY—Bro. John H. Henry died at his home in Person county, N. C., May 30th, 1895, at the age of seventy-two years and five months. He was a member of Clement church, and lived a consistent life. He was a worthy, successful citizen, and had the respect and esteem of the community. In his last illness he regretted not having done more for his Master, but had a strong, abiding faith in him. He leaves a devoted Christian wife who has the prayers of many friends.

H. T. W.

CORDELL—BOWLIN—"In their lives they were lovely and pleasant, and in their death they were not divided."

Sister Emma G. Cordell died in Vance county, N. C., June 9th, 1895, in the thirty-fourth year of her age. She died in twenty minutes after it was known she was seriously sick. Rarely ever has Christianity developed a more beautiful and lovely life than was hers. She leaves a devoted husband and loving children crushed by this sudden bereavement.

Sister Etta Bowlin was a married daughter of Sister Cordell. She died on the same day, and in the same home, in the eighteenth year of her age. Being in delicate health, the shock caused by the sudden death of her mother was more than she could bear. She was a lovely young Christian woman. Ah, how soon did death sever the fond ties that bound her to her loving husband. Her two infant children are too young to know their loss.

Rock Spring Baptist church is sorely bereaved in the loss of these two dear sisters.

They lived in daily loving intercourse; they loved the same Saviour; they belonged to the same church; they died the same day; they had one and the same funeral service; they lie in the same cemetery; in the resurrection they will be raised at the same time; in heaven they will dwell forever together.

PASTOR.

Tributes of Respect.

WHEREAS, It has pleased our Heavenly Father to remove from our midst, on April 24th, 1895, sister Lillah Davis, the beloved wife of Samuel A. Davis, and a member of Centerville Baptist church; and while we feel that earth is poorer, heaven is richer for her presence; therefore, be it

Resolved 1. That by her death we have lost a most valuable, earnest and much-beloved member, who by her modest manner and Christian graces has endeared herself to and won the esteem and admiration of all with whom she was associated.

2. That the warm sympathy of this church be sent the heart-broken husband and family of our deceased sister, prayerfully committing them in this hour of their sorrow and bereavement for consolation to the care of him who doeth all things well and who alone can soothe their wounded heart.

3. That also as members of the Ladies' Aid Society of this church we tender to the bereaved ones of our departed sister our loving sympathy, trusting that the example of devotion to God left by her may be a stimulus to them and us to press forward to truth and right.

4. That these resolutions be spread upon the church books, and a copy sent to the *Atlantic Baptist* and BIBLICAL RECORDER with the request to publish them; also a copy be transmitted to the husband and family.

MRS. EMMA BEDGOOD,
MRS. MARY JENNINGS,
MISS CATHARINE WILLIAMS,
Committee.

Fentress, Norfolk county, Va.

WHEREAS, Our Woman's Missionary Society of Warwick Baptist church has been painfully afflicted by the death of our beloved sister, Harriet L. Perry, who died Feb. 8th, 1895, a faithful and useful member, and in the church a Christian laborer; therefore be it

Resolved 1. That by her death the Society of this church have a cause to deplore the loss of one who, during her membership, won the confidence and esteem of all with whom she was associated, and by her sincerity of purpose, loyalty to duty, gave promise of usefulness in the cause of Christ.

2. That in our sorrow we desire to bow in humble submission to the will of our Heavenly Father, trusting, when we cannot understand, and recognizing his perfect wisdom and love alike, in the life and death of his children.

3. That we offer our deepest sympathy to her much-loved and aged husband and two sweet little girls and friends and commend them to God, who is ever ready to help those that love him in time of deepest affliction.

4. That in our bereavement we can but count our loss as her great gain. To live in the world is a great privilege, but to depart and be with Christ is far better.

5. That the foregoing resolutions be spread upon the minutes of the Society, and a copy be sent to her bereaved husband and children, and one to the BIBLICAL RECORDER for publication.

Done by order of Woman's Mission meeting fourth Sunday in April, 1895.

MRS. A. J. WARD,
MRS. SARAH E. WARD,
MISS EMILY L. BERRYMAN,
Committee.

Glidden, N. C.

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Wake Forest College.
THE SIXTY-FIRST SESSION will open Wednesday, August 28th, 1895. Catalogs and special information may be secured by addressing
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Our Simplified Instructors for the Guitar, Mandolin, Banjo or Violin beat the World. No teacher necessary. Wonderful progress in one hour. Either one mailed on receipt of fifty cents.
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OXFORD, N. C.
The Fall Term begins September 3d, 1895. Boys receive careful training; Intellectual, Moral and Physical.
Catalog sent on application.

NOTICE.

The undersigned having qualified as executor of the last will and testament of [illegible] of Wake county, this is to notify all persons having claims against the said estate to present them for payment on or before June 20th, 1896, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment.

ANNIE S. BAILEY,
Executrix.

The Home Circle.

Appeal.

The childish voice rose to my ear,
Sweet-toned and eager, praying me,
"I am so little, Granma dear,
Please lift me up, so I can see!"

I looked down at the pleading face,
Felt the small hands' entreating touch,
And stooping, caught in swift embrace
The baby boy I loved so much.

And held him up that he might gaze
At the great pageant of the sky,
The glory of the sunset's blaze,
The glittering moon that curved on high.

With speechless love I clasped him close,
And read their beauty in his eyes,
And on his fair cheek kissed the rose,
Sweeter than blooms of Paradise.

And in my heart his eager prayer
Found echo, and the self-same cry
Rose from its depths through heaven's air,
"Oh gracious Father, lift me high!

"So little, and so low am I,
Among earth's mists I call to Thee,
Show me the splendors of Thy sky!
O lift me up, that I may see!"

—Youth's Companion.

Small Sins.

There is a Scripture text about little foxes that destroy the vines. Everything of this sort in Holy Writ is to an extent allegorical, and we might, with great benefit to ourselves, see if we cannot study out some every-day application for all of these gems of thought.

The daily life of almost every household is made full of irritation by the little foxes of disagreeable habits, petulance, fault-finding and carelessness. One of the most philosophical of men used to say that he could better tolerate a person with one large bad habit than one who had a multiplicity of little weaknesses and follies. There is very much in this for serious thought. Because we refrain from great sins we seem to take it for granted that we can indulge in a great many little ones and console ourselves with the reflection that we are quite as good as other people. This is a poor sort of philosophy, and one that is bound to lead us very sadly astray. Who doesn't know the man, woman or child who gets up in the morning, as the rest of the family are wont to express it, "wrong end to!"

Perhaps there is a little irritation at the outset, caused by the impossibility of finding some articles of dress; then the shoe buttons come off, the comb breaks, the pitcher of water is upset—any one or all of these may occur; and by the time the unfortunate is ready for breakfast, the whole troop of little evils are in full play. Any levity about the "wrong end up" fashion of getting up is met with an outburst of temper; the breakfast does not suit, everything goes wrong, until the meal is over. Fortunate it is if the malcontent is of the male persuasion and must leave the house and go to business or to work. Then there may be quiet in the family. But if it is mother or daughter or some one who must be tolerated as belonging to the household for the rest of the morning, all of the munitions of war at hand, and a full fledged domestic infelicity is quite likely to be the next thing in order. As a matter of fact, tempers and little irritabilities are the most absolute waste of mental, moral and physical force. They do no good whatever, and only make those who indulge in them exceedingly disagreeable. There is some comfort in the idea that the clouds will blow away after a while, for these petulant, peppery, hot-tempered persons generally get over their bad spells in short order. This is one of the worst sort of foxes that invade the domestic paradise. A more disagreeable kind are those that turn to sulkiness and sullenness, and are snarly like a cross dog. These persons often pride themselves on their capability of keeping silence. They say in self-defense that they have said nothing, forgetting that the atmosphere that they carry with them is sometimes a thousand-fold more trying and irritating than the most violent outbursts. It takes these people a long time to get over their ill-temper spells. Meanwhile, if others of the family are inclined to the same indulgence, the condition of that establishment is anything but delightful.

The world is full of men, and women too, who give way to ill-bred and ill-natured habits; little ones, to be sure, but none the less trying. Because one is innocent of great offenses furnishes no sort of excuse for an habitual indulgence in little ones. Happy are they who have such control of tongue and temper that they do not allow themselves to say or to do things for which they cannot fail to be sorry and ashamed soon after. Humble-pie and repentence are bitter doses, and when one feels it necessary to apologize or explain, the punishment is greater still. It is well to train children to steadiness and evenness of temper, so that in after years they may not open the doors of their hearts to the multitude of petty vices that are only too enter in and abide there.—*New York Ledger.*

Girls On The Farm.

A few years ago the newspapers published an account of two girls who ran away from their homes on a farm because they were tired of its monotonous life and wished to see something of the world. Undoubtedly this is a sample of many similar cases. The lives of women on a farm are often subject to an even greater monotony than those of men. The farmer's sons are out in the field or off on business to a neighboring village. Occasionally they visit the city. In many families only the oldest son remains to take care of the farm. His brothers learn it as soon as they have grown beyond the district school age and go out into the world to seek their fortune. The girls are not similarly favored. In most cases they must center all their interest in their home life. Since that is true, that home life should be made attractive. In this the most remote household among the hills can keep in touch with the great outlying world by means of newspapers, magazines, and books. The imagination of young women is active and must be fed. Good books will supply this need.

Books alone are not enough, however, to fill the lives of girls on the farm with interest and pleasure. They should have a variety of simple amusements, chief of which should be their association with those of their own and of the opposite sex. The girls ought to have evenings when they can entertain their friends with games, with pleasant conversation, and a little feast of fruit or nuts and home-made candy. Young people need young society. Young girls are all the brighter and better for sensible friendships with young men. The summer should bring the farmer's daughter a multitude of out of door amusements. A part of the houseyard she should have for her flower garden, another for her tennis or croquet ground. These and other simple pleasures would make her life much nearer an ideal one.

An occasional trip to the nearest town or city would be an important element in her education. Great temptations often arise from a false conception of the outside world. Simplicity and ignorance imagine it to be an enchanted place where dull care is forever banished. Let the daughter on the farm have a chance to see both the light and dark sides of the outer world. If her life is made what it should be she will come back from the crowded streets to the peace and beauty of the country as to her heart's own home.—*New York Press.*

Thoughtless Conversation.

"Our busy tongues from evil stay." Is there anything more disagreeable than a babbling, thoughtless talking person, always annoying, but not always harmless?

"In fact, there is nothing makes me so much grieve
As that abominable tittle, tattle
Which is the cud eschewed by human cattle."

Thoughtless speech, especially in small communities, is doing much to injure people, and places them in false positions. How unmercifully women are slaughtered by the cruel criticism as often unfounded as it is cruel! and the one injured is powerless to help herself, and must bear her wrongs in silence, even though that silence condemns her. We have many people who will hear a remark and only know too well that it is innocent, yet they will retail it in a manner that will cause hard feelings, and inflict injuries that will last a life-time. One is often amazed at the conversation of well-informed and refined people who would revolt at the idea of being called a gossiper. If a woman dresses plain and does her own work, "she is a mean, stingy thing." If she reforms, hires a girl and gives more attention to her dress, "she is an extravagant, vain being, who will soon bring her husband to ruin." When death and sorrow comes, if a woman is bowed down with her grief and remains at home, we will hear the remarks, "that is all put on," "she is not sincere," and "there is no use of her doing so." But if she should make her appearance in society sooner than they expected, poor woman, she is then considered "heartless," and every action is watched and criticised. As a rule, women are kind-hearted, and when the test comes they will undergo any self-sacrifice to be of service to another, and it is a wonder why they do not rise superior to thoughtless, cruel conversation. Would they only remember that their own faults are standing out in "bold relief," this would render criticism of others ridiculous. When we so dislike to be the subject of ill natured remarks, why are we always so willing to fly at others? We hurt them just as they would hurt us; and once more we find a place to apply the Golden Rule. Our conversation may not be lofty or eloquent, but it can be gentle and charitable without malice, scandal or thoughtless speaking, always considerate for the feelings of others, and making no sweeping assertions that will injure our neighbors. A good cure for gossip is culture.—*Christian Neighbor.*

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Volume 61. RALEIGH, N. C., WEDNESDAY, JULY 3, 1895. Number 1.

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THE election of a new Commissioner of Agriculture for our State ought to mean sothething to the Commonwealth, this great organism whose chief resource is the wide and varied pursuit of agriculture. It has room to mean something—a great deal of room. Heretofore it has meant little or nothing. If it does not mean something soon, it never will. For the people are getting tired, and no one can blame them if they show it.

We do not know much about running an agricultural department of a government. We do know, however, that to reach the people it must be more efficient, its officers must be more active and more able to command popular attention and respect than they have been for several years. We do know that the publication of a few pamphlets on the rate of increase of microbes and the methods for propagating them, the relative weights of well and sick cattle, or the effect of cut worms on cabbages (illustrated), will not win a place in the popular affections for any department. We do know that if these dissertations must be written, every one who has part in the writing of them should be above writing anonymous communications to newspapers insinuating false things of respected educators.

Commissioner Patterson is a new man. We hope he will succeed in giving the people of the State reason to spend their money on an agricultural department. He has the advantage of his predecessors' experience. He has a good name, and he comes from a good section. Let the people mark whether the department, to the head of which he has been called, is a help to them; and let them express their opinions accordingly. If he fails, then let us spend our money for something else, or, better still, keep it in our pockets.

SPEAKING of the slowness of public officers to carry out their campaign promises, an ex office holder says that the trouble lies in the politician's fear of making enemies, political parties being so divided that the loss of a few votes is likely to turn one down.

An aggressive public policy usually multiplies an administration's enemies for a time, and while it may make enough friends to counterbalance the enemies, the latter are quicker to make themselves heard and felt, and therefore more to be dreaded. For instance, the city of Raleigh could macadamize her streets by issuing bonds, the interest on which would not be as great as the amount she is now paying to keep the streets in intolerable condition. It would be common sense and economy to issue bonds, it would be patriotic in the administration to urge this; but certain people say bonds are debts and debts increase taxes, and they say the streets are good enough for them any way—until the question of bonds is dismissed, at least. And the authorities accordingly keep quiet on the subject.

An aggressive policy is more easily attacked than a moderate one, because it offers more avenues of approach. And there is always some malcontent hanging round ready to take any advantage he can to get into office.

It will not be long before the people pledge candidates to do just so much and no more, and it will not be long before officers will learn to carry out their pledges to the letter. We have been on the way to this point many years; we took a great step in 1894. A few years more of growth in independence and we will have finished the costly journey so full of wanderings from the path.

IT HAS frequently been told of Lord Rosebery that in youth he said he desired to marry the richest woman in England, to win the famous Derby (horse-race) and to rise to the highest office possible to be attained outside of royalty—the premiership. He married the woman, won the Derby twice, and became premier. He lost his wife, he lost his office, and he now has only his horses, his money, and his fame. The evil objects of one's ambition are often easiest to reach and hardest to get rid of when they become troublesome.

Lord Rosebery is an extraordinary great man. He is still young. Of noble birth, he assumed to espouse the people's rights, worked hard, became an accomplished scholar, speaker, writer and statesman, and has never known what it is to fail (for it is not failure that his ministry has fallen; it is logical that the successor of Gladstone is a disappointment, and even the Grand Old Man himself would have failed to accomplish all that he had led the people to expect of him at his return to power.) As premier he has accomplished but little. He has, however, had great obstacles constantly hindering him. He was weak with the Lords, because, though himself a lord, he said that the House of Lords is an anomaly. He was weak with the Commons because he was a lord, seemed to be too kindly disposed toward them, and owned race horses. Moreover, he succeeded Gladstone by chance, not by standing before the people as the leader of his party. Taken all in all, he has done as well as could be expected.

The return of Lord Salisbury heralds an era of conservative politics in England. He is an old man now, and his principles are well known. He is a good premier for the lords and nobles and their followers, but it does not take him long to make the common people uneasy. No doubt the liberals will return in good time; and it is kind to allow the Queen to die surrounded by her favorites, —not that she is ill, but that her days are numbered like anybody's else.

There has been no election in England, although a change has been wrought fully as great as occurs in the United States when a president of one political doctrine is succeeded by one of the opposite doctrine. How it came about is worth telling, although it was by no unusual means.

In England the Queen (or King) amounts to nothing, except socially and as a mouthpiece. The prime minister is the real executive, like our president. True, he is appointed by the Queen, but it is her business to appoint the leader of the party that has gotten a majority in the latest election of the members of the House of Commons. And she appoints other officers who have relations to the prime minister like the members of our cabinet bear to our president; but it is her business to appoint only such officers as the prime minister selects. Elections of members of the House of Commons come every seven years by law; but they may come oftener, for the Queen can dissolve Parliament and call for an election at her will, although she wouldn't likely care to do it so long as the prime minister and his cabinet (he and they together called "the Ministry") are in agreement with the majority in the House of Commons.

But when the majority in the House of Commons votes down a recommendation of the Ministry, the vote is taken to signify "want of confidence," and then the Queen need not be so cautious of dismissing the Ministry, or the Ministry may voluntarily resign, or the Queen can dissolve Parliament and call for an election. (This latter she does when the Ministry is of her way of thinking, which the late Ministry was not.)

Now, on June 21st the House of Commons voted down some recommendation of the Secretary of War (one of the Ministry) The House had for some time been less and less friendly to the Ministry; so without attempting to push matters further, the premier resigned, carrying his ministers with him of necessity.

The Queen then called her old premier, Salisbury, to head the new Ministry. He realizes that he is not strong enough in Parliament, particularly the House of Commons, to effect anything; and accordingly the Queen will dissolve Parliament and call a new election.

It is expected that a Conservative House of Commons will be elected, Rosebery being a Liberal and Salisbury a Conservative. No doubt something about financial affairs will be said in the campaign, but we will know more of this later.

IT IS not every one that writes a book, after all; and it is just about one in a million that makes money by writing a book. Last year only 2,821 new books by American writers were sent from American presses. This is more than one thousand less than the number of new books sent out from them in 1893: a wholesome sign.

A library that contains one hundred books by North Carolina writers can boast a rare distinction. We are not a book writing State, although we are getting to be. We have heard of two novels coming out and two books of verse, that one history of the State is in preparation, and we know of another already in manuscript. God speed them.

B. Y. and O. P. Union.

BY REV. JNO. T. ALBRITTON.

I trust I am in profound sympathy with all laudable efforts of our young people for self-improvement and enlarged usefulness. There is certainly room for advancement along all the lines of Christian activity.

Our laxity of life and doctrine, the meagreness of our contributions to the world's evangelization, the distressing indebtedness of our mission boards, and the widespread apathy and indifference that close the eyes and ears of many professed Christians against the world's needs and the church's obligations,—all these are sufficient to awaken in the thoughtful Christian deep concern for the future of the church. Something must be done. What shall it be?

Many wise and excellent brethren say the proper thing to be done is to organize thoroughly the young people of the churches. They say this Y. P. movement is a necessity, and that God is in it. I am not sure that either statement is true. I fear that the brethren are mistaken.

The same reasons assigned for the organization of our young people apply with equal force to our old people. Really, I have found in the churches I have served during my ministry greater activity among our young people than among the older ones along some lines of Christian work. If there is necessity for the organization of our young people the same necessity exists for the organization of our old people. Therefore, let us have a B. O. P. U. as well as a B. Y. P. U. Having progressed thus far, I would have the two movements stand before me, while I read to them the marriage ceremony, making of the two one organization, inseparable, indivisible henceforth and forever.

This happy union would be the B. Y. and O. P. U. But this would be the primitive church. We would get back to first principles.

The infinitely wise Redeemer planned for all ages and conditions when he built his church. The mother church was founded in Jerusalem—no mean city. It was therefore a city church. From that day to the end of time there has not been and there never will be any work required of Christian men and women which cannot be better done by the church than by any other organization. The church of Christ is of sufficient breadth and elasticity to prosecute all the legitimate work of all the religious societies now existing and yet to be born. I would say nought against any society within the church, working with and through the church for the furtherance of heaven appointed work. These are nothing more than committees carrying out the expressed will of the church and her Divine Head. But the Lord's people should become entangled with no society that tends to diminish their zeal, devotion, contributions, and general efficiency as members of the church of Christ.

As for other organizations, they are all of human origin, and God may or may not be in them; while the church is the work of the Master Architect of the universe, the divinest piece of masonry known to earth or heaven, and we know that God is in the midst of her. "His dwelling place is in Zion." Says Jesus, "I am with you always, even unto the end of the world."

I cannot sing, but I will say with all my heart—

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer bought
With his own precious blood."

Mount Olive, N. C.

S. B. C. Committee on Methods of Work at Atlanta.

At the last meeting of the Southern Baptist Convention the following resolutions were adopted:

"That a committee of seven be appointed, three of whom shall be the secretaries of the Board of this Convention, the duty of which shall be to hold a meeting as early as practicable at some suitable point to consider, in connection with the Secretaries of State Boards, how we may better reach the masses of Southern Baptists and bring them to more thorough co operation in the work of the Convention; and that the expense of the committee be divided between the Boards.

2. That the committee just ordered be instructed to arrange for an early consolidation of the *Foreign Mission Journal* and the *Home Field*."

The committee was organized by the election of Dr. J. B. Gambrell of Georgia as chairman, and O. F. Gregory of Maryland as secretary.

Several hours were spent in hearing statements from the secretaries of State Boards of the difficulties of arousing "the masses of Southern Baptists" to interest in and contributions for the work of missions, and also the plans of work pursued in their respective States.

These reports showed that while all have the same end in view, viz, the training of the churches to enlarged views of the duty of evangelizing the world, and the necessity of endeavoring to get every baptised believer to contribute to this end, yet the views of the *how* to accomplish this were so widely divergent that the wisdom of the Convention in providing for this meeting was made evident. The two days' session of frank and brotherly criticism of methods and suggestions for improvement, all felt to be helpful, and would tend to unify our methods.

MISSIONARY JOURNALS.

The following committee was appointed to submit a plan for consolidating the mission journals of the Home and Foreign Boards: Bros. C. Durham, W. B. Crumpton, E. O. Ware.

This committee submitted a report which was discussed for nearly a whole day, and after many amendments, the following was at last adopted:

1. That the *Foreign Mission Journal* and the *Home Field* be united and published as a live and vigorous mission journal, representing all the interests of the Southern Baptist Convention.

2. That a committee of three be appointed to make all necessary arrangements to carry out the above, and if satisfactory arrangements can be made for its publication and management with the Sunday school Board, the publication of this journal be given to said Board.

Committee: Drs. J. B. Gambrell, C. Durham, and B. H. Carroll. It was distinctly understood that this committee would confer with the Home and Foreign Mission Boards before concluding arrangements.

PLANS OF WORK.

After discussing various plans submitted by a special committee, the following recommendations were adopted:

1. A committee of three, consisting of Drs. P. G. Gibson, J. W. Warder and L. T. Tichenor, was appointed to devise one or more plans of systematic beneficence adapted to the condition of our churches and designed to secure a contribution from every member of every church, these plans to be submitted to the State Boards for their approval and adoption, and by these Boards recommended to the churches.

In order to secure the adoption of these plans by the churches, State Boards are requested to employ every proper means, among which we recommend:

1. That a system of institutes for our pastors and deacons, and such others as may be induced to attend, be held in each State, designed to increase the knowledge and stimulate the zeal of our brethren in all the work devolving upon our churches, and especially in the work of giving the gospel to the whole world.

2. That each State convention or general association appoint a committee on Co operation, whose duty it shall be to press the plans for systematic beneficence adopted by their respective States, and where no general plan is in operation, to formulate a system and have it adopted by the churches.

3. By holding popular meetings at suitable times and places for the purpose of enlisting our brethren more zealously in the Master's work, and leading them to adopt business methods in their mission collections and every part of church work.

4. That the associational meetings be made more practical, that executive committees of the most earnest and practical brethren be appointed to see that all the churches are brought into co-operation in the general work of the denomination.

5. To use our denominational press, and such tracts, leaflets, and other forms of literature as may be conducive to the enlightenment and elevation of our brethren, and that the editors of our State papers are requested to press these great interests to the front.

6. That the Secretaries of the Boards of the S. B. C. be instructed to supply Secretaries of State Boards with such tracts as they may need for distribution.

7. That the churches be urged to encourage, control and direct the woman's work and training of the young people in harmony with all organized denominational work.

8. The Boards of the S. B. C. are requested and expected to jealously co-operate with the State Boards in their efforts, and by their moral support and by financial aid, when needed, to do all in their power to make effective the plans of these State Boards which they have put into operation.

9. That as representatives of our State Boards we assure the Secretaries of the three Boards of the S. B. C. of a hearty welcome at any time in our States, and of our earnest co-operation in the prosecution of their work.

The attention of the committee was called to the following report adopted at the session of the S. B. C. in 1888:

"We might maintain as a cardinal principle of Baptist polity, recognized in Article II. of our Constitution, that the Convention may address itself through its Boards to all the churches, as freely as the State organizations may do, limited only in the one case as in the other, by the will of the churches themselves; but recognizing the paramount importance of avoiding any appearance of conflict and of securing for the Convention the heartiest sympathy of brethren who are charged with State work, we recommend—

1. That such State organizations as prefer to devise and execute their own plans of raising money for the Boards of the Convention be regarded as the agencies of the Convention for raising the quotas of their respective States, and, in case it shall at any time appear to either Board of the Convention that any State will probably fall short of raising its quota, it shall be the duty of the said Board, in co operation with the State Board and the Vice-President, to employ such means as may be deemed best to supply the deficiency."

SPECIAL PRAYER.

Dr. Gambrell was requested to prepare a short address to the people of the South, requesting our brethren to continue instant in prayer, and to unite with us and each other in making the week beginning July 21st a season of special prayer for the outpouring of the Holy Spirit and for the power of God to be given to his people that they may do the work appointed to their hands.

O. F. GREGORY, *Sec.*

There and Here.

WILLIAM JEWELL COLLEGE—RAILWAY ENTERPRISE—THE ATLANTA EXPOSITION.

What Wake Forest College is to North Carolina Baptists, that William Jewell College is to the Baptists of Missouri. This institution is the oldest and one of the best endowed colleges west of the Mississippi, and its alumni are found in every State of the Union and in every continent of the globe. In a recent address, a distinguished scholar ranked Wake Forest and William Jewell as two of the four best Baptist colleges in the world.

On the 12th inst., "the pride of Missouri Baptists" closed the most prosperous year in her history. Eleven seniors received the degree of A. B., and the following honorary degrees were conferred on distinguished alumni: LL. D. on Hon. W. M. Robinson, Chief Justice of the Supreme Court of Missouri; D. D. on Rev. R. P. Johnston, pastor of the First Baptist church of St. Joseph, Mo.; and D. D. on Rev. M. L. Thomas, pastor of the LaFayette Baptist church of St. Louis, Mo.

The closing exercises were interesting throughout. President J. P. Greene of William Jewell College preached the baccalaureate sermon, Prof. J. R. Sampey of the Southern Baptist Theological Seminary delivered the address before the Missouri Board of Ministerial Education, and President W. R. Harper of the University of Chicago delivered the address before the Literary Societies. The "Alumni Day" orators were Dr. J. C. Armstrong, editor of the *Central Baptist*, Rev. J. M. P. Martin, Hon. L. B Ely, and President Greene. The Alumni Banquet was greatly enjoyed. Among the guests were two natives of North Carolina who are highly esteemed in Missouri: Rev. S. M. Brown of Kansas City, and Rev. N. B. Pittman, recently of St. Joseph, but now pastor at Mexico.

The most unique feature of the week was the entertainments of the Excelsior and Philomathic Societies. These consisted of orations, recitations, papers, instrumental music, and original Society songs.

During the session, 297 students were enrolled, which exceeds by thirty the enrollment of any previous year. There is every reason to believe the attendance next session will far exceed 300, as every dormitory has already been engaged. The Trustees have planned for two new buildings.

"There is a magical tie to the land of one's birth," so the closing exercises over, I left the next morning for a pleasant vacation in the Old North State. Of course I selected that prince of routes, the Southern, which takes one through Kansas City, Memphis, Birmingham, Atlanta, Greenville, Charlotte, Greensboro and Raleigh on to the coast. This thought suggests the thought that the South has two of the best railway systems in the United States. I refer to the Southern and Memphis railways which form a continuous line from Washington to Kansas City. They traverse a section of our country made historic by the civil war, and with their connections give the quickest access to all points of the West and South.

When it is remembered how disagreeable traveling in the South was a few years ago, it seems almost marvelous that the Southern Railway now runs through palace sleepers from New York to St. Augustine and to Memphis *via* Atlanta, and that the Memphis Railway runs similar coaches to New Orleans and to Atlanta *via* Memphis. Then, too, these roads have the finest equipment, make the best time, and give the lowest rates. They deserve great credit for what they have done and are doing to develop the South.

Since the Southern Railway is the only one that has access to and runs its cars into the Atlanta Exposition grounds, it will be the favorite route to that magnificent Southern enterprise on which $3,000,000 is to be expended. No one can afford to miss seeing this "World's Fair," which is to open Sept. 18th and close December 31st. There are to be twelve magnificent exposition buildings, besides those of the States and for special exhibits. Its "Midway Plaisance," in attractions and amusements, will equal that feature of the Columbian Exposition. The West is manifesting great interest in the Atlanta Exposition and it promises to be the means of more closely uniting the interests of that section with those of the South.

CHARLES LEE SMITH.

It is related that an old time legislator who, after several sessions devoted to the service of his country, was promoted to private life, remarked as he was about to return to his home on the prarie: "I'll tell you now it is about this business of making laws, it's just like making sausage. The less you know about it the more you think of the product."

The Biblical Recorder.

WEDNESDAY, JULY 3, 1895.

THE conventional year is nearly half gone; the Associations a little more than a month off. Now is the time to begin a rally all along the line for State Missions. Fifteen thousand dollars is the mark set for this year.

DO YOU know what gave Andrew the power to bring his brother to Christ? asks Dr. W. E. Hatcher in the *Convention Teacher*. And he answers truly, "It was the *magnetism of a real experience*." That's the kind of magnetism that means something. Would that we could see more of it.

IF YOU get the time to spare, allow us to suggest that it will be a good idea to use it laying plans for building, equipping and maintaining a Baptist school in your section. Some one ought to feel himself moved to arouse every Association in the State on this subject. Education is the handmaiden of Religion, the hope of pure politics and the potent enemy of the saloon.

IF THE people only could be aroused to the needs of missions as they are to the financial question, what a spreading of the gospel there would be. Perhaps it is well, however, that none of the advocates of free coinage or bimetalism or gold standard have urged their solution as the one that would enable every church member to realize that it is his duty to give as the Lord has prospered him.

THE RECORDER begins its sixty-first year this week. There are about us many suggestions of the saying, "the workers die, but the work goes on." Our Convention has lost some of its foremost men in recent months, none of them past their prime—Pace, Heck, Bailey, Carroll; but there is no lessening of its work for the Master whom they served so zealously. God does not call his workers to rest until he has provided for the work, which is of vastly more importance than the servants who are spent upon it. Let us then press on for the kingdom with all our might, nothing fearing.

The RECORDER looks forward with hope. Its friends have always been many and true, and we thank God for them. While it has been a faithful servant, it hopes to increase its efficiency, maintaining its faithfulness. It enters another volume confident of the prayers of the great host of North Carolina Baptists for the guidance of the Holy Spirit, and trusting in their generous co-operation in making it a yet greater power for good.

WE KNOW there will be a great deal more voluntary work in the State this summer and fall by our pastors than is indicated by the Regions Beyond roll. We keep looking out for a great number of additions to the list every week, but something holds the brethren back.

There is just this much to be said: It does not amount to anything whether names are given or not, so far as that matter is concerned; but it seems to many that not enough of this kind of work is done, and this roll or reports to Secretary Durham ought to be used to show just how much is done, so that we all may know. It is a plain proposition that, if one hundred preachers will preach ten days each year in some destitute community in the State, it will result in great glory for God, strength to our denomination and good to men. If, as we think, there are a hundred who do engage in work of this kind, they might let it be known, as an encouragement to their hundreds of fellow preachers in the State.

WE have another case of "I told you so." Not long ago we predicted that the advocates of the B. Y. P. U. A. would be shouting for the ridiculous Baptist Boys' Brigade. One of the latter has been organized in this State. "God is in it" and it is "filling a long felt want," adding great "enthusiasm" to the work, etc., etc., without doubt.

We do not take credit to ourself for this prediction. We would have been blind indeed not to have perceived that after the bar of Scriptural authority was removed, all the stray cattle in the land would find it easier jumping over into our pastures. We are hopeful, however, that they will never get acclimated.

We would have been dull as a dunce not to have known that as soon as the B. Y. P. U. A. failed to effect all the cures that the pastors were told it is good for, a new remedy would be tried. We still hope, however, that God's church, being divine, will survive all the courses of medicine that are [illegible] it.

O, Brethren let us cling close to God's own Word, given us for a guide!

REV. J. L. CARROLL DEAD.

Rev. John Lemuel Carroll, D. D., passed from this life into the rest that remaineth for the people of God in the early morning hours of June 26th, at his home in Chapel Hill. He had been in failing health several months, but his courage would not permit his friends to lose hope of his recovery until recently. Several weeks ago he wrote us with a glad heart that he had again occupied his pulpit; but the rally did not last long: God had need of him above.

The announcement of the death of this good man will carry sorrow to many hearts. He was widely known because of his activity in denominational meetings and for the power of his speeches in them. Moreover, he took a kindly interest in almost every one he knew, and had won a host of personal friends. To them as to us his death, though anticipated, is none the less sorrowful.

Dr. Carroll was born in Duplin county, this State, Dec. 21st, 1836. He made known his faith in Christ at an early age and became an active member of Beaver Dam church, by which he was licensed to preach in January, 1858. He received part of his education at Wake Forest College, completing it at the University of North Carolina, from which he graduated with distinction in 1863. He was ordained in the University chapel the preceding year, and became pastor of several churches. For a time he was instructor in Oxford Female College and later pastor of the church at Oxford.

In 1869 he accepted a commission that brought him lasting distinction, and which deserves to go on record as one of the great achievements of his career. St. John's College at Oxford was about to go down for lack of support; and it seemed that all that could be done to relieve the situation had been done. But he proved to the contrary, taking the agency for the institution and arousing such interest in it as put it forever out of danger (now Oxford Orphan Asylum). After this he was located at Wake Forest, being a member of the Board of Trustees, of which he was also secretary. During this period he was active in his pastoral work, successfully serving a number of churches. From Wake Forest he went to Warrenton, Va., where he acceptably served the Baptist church a number of years; but his native State claimed him, and he came back to serve the French Broad church, Asheville, of which he was the first pastor. At the time of his death he had been pastor at Chapel Hill five years. The funeral was preached Thursday evening from the French Broad church by pastor J. T. Betts, assisted by Rev. J. S. Felix, D. D., and Rev. G. W. Gwinn, D. D., of Louisville, in the presence of a large concourse of people.

Dr. Carroll leaves a loving wife and three sons, whom we commend to the mercy of the God of their father and the comfortings of that hope which he bore to so many in his long and useful career as pastor.

The day after the death of Dr. Carroll, his venerable co-worker, Dr. J. D. Hufham, who knew him better than any of his brethren, wrote:—

"It grieved me learn that Dr. Carroll was dead. He was an able and godly man. With a liberal endowment of what is called tact he would have been a very great man."

Any one who read the sermons of our brother, brief, bold, clear and deeply Baptist, will agree with this estimate. In some respects Dr. Carroll was a great preacher. Certainly as a sermonizer or as an extemporaneous speaker in our Associations and Conventions he was not excelled. His powerful effort at Charlotte last December—a few weeks before the first warning of his break-down—in behalf of the aged preachers will not soon be forgotten by those who heard it. There was the eloquence of pathos and deep earnestness in his speeches and sermons, and yet he could use humor with good effect. Most of all, he would cling to the old landmarks and stand by the old truths. How much we seem to lose when such a man is taken in his prime!

Dr. Carroll was bound to us by peculiarly tender ties. Always a strong friend of the late editor of the RECORDER, he made a special effort to show his devotion when affliction came upon his co-worker, who preceded him by only a few days to their Father's house of eternal rest. If he could help with tongue or pen, he would do it. His letters, his encouraging words, his articles, his speeches at the Conventions, his fatherly attention to the writer at Elizabeth City, at Dallas, Texas, and at Charlotte, were expressions of the godly, big-hearted nature of the man. We mourn the loss of a good, strong, true friend, but we mourn not without hope; it is better, at least with him, and God will take care of those whom he bereaves.

LET every reader study the report of the Atlanta Conference and Chairman Gambrell's call for prayer in this issue.

While the Conference has laid good plans, the Baptists of the South have yet to determine whether they will amount to anything. It seems to us that the Conference was both aggressive and prudent—a rare combination. The suggestions are conservative, but if our Associations act vigorously upon them, a radical change for good will be wrought. Our Associations are requested to do nothing that is objectionable, and yet the activity that would be aroused by a committee of live brethren to co-operate with the boards and the good seed that would be sown in the Institutes, as suggested, would effect a great increase of gifts for God's treasury.

As to the week of prayer: It has been often said that the keeping of set days or seasons produces laxity during the rest of the time. This is probably so, but it ought not to be.

There are church members who would be greatly benefited by keeping a day of prayer; it is a good way to begin to "pray without ceasing." There are others who make their days and their weeks days and weeks of prayer. We do not think it will weaken any one's spirituality to pray earnestly and long for God's help in effecting our plans for awakening the indifferent; but we would not encourage any one to pray a week and stop. In fact any one who would do this hasn't enough spirituality to hurt much any way.

The manifest tendency of the workers to fall back upon the power of prayer through God is greatly encouraging. Prayer has brought our principles through the ages, and prayer must carry them on to the uttermost parts of the earth. Along with this tendency it may be noticed that Christendom is also seeking a closer presence of the Comforter. What can we not expect with the guidance of the Holy Spirit and trust in the Lord's promises!

PERSONALS AND OTHER ITEMS.

....Rev. Dr. J. L. M. Curry is spending the summer at Asheville.

....Rev. I. T. Newton has accepted the call of the Brevard church.

....Rev. H. W. Tribble of Jackson, Tenn., becomes pastor at Charlottesville, Va.

....Elizabeth City brethren and sisters have pledged $1,600 toward buying a $2,500 pipe organ.

....We hope Prest. Taylor will keep up his delightful vacation notes from Wake Forest College.

....Rev. C. R. Hairfield of Wake Forest College will be located for the summer at Greystone, Va.

....Rev. D. J. Harris baptized two young women into the fellowship of Beulah Baptist church June 23d.

....An epidemic of cholera is raging in Brazil and somewhat retards the work of our missionaries at Rio.

....Rev. J. R. Jones is now holding a meeting at Cape Charles, Va. He is getting on ably with his new field.

....Rev. Charles Hadley of the Telugu Mission has returned to Maine in better health from Southern Pines, N. C.

....Rev. C. S. Farriss and wife of Florida are spending vacation in North Carolina, at Bro. Richardson's, High Point, N. C.

....Bro. Caddell brought the RECORDER forty new subscribers to begin its sixty-first year. Now for a year of constant climbing upward.

....There were 127 graduates at Brown University this year. The venerable old Baptist stronghold grows stronger with the years.

....Rev. C. J. F. Anderson had a very fine day at Spurgeon Memorial, Norfolk, and had one by letter and three for baptism. —*Atlantic Baptist.*

....Rev. Samuel Gibson, who is supplying the Baptist pulpit, preached two excellent sermons last Sunday morning and evening.—*Hendersonville Times.*

....Good news comes from Rev. Dr. H. W. Battle's work at High Point in the meeting with Bro. Weaver; great interest and promise of many conversions.

... Rev. R. N. Pratt has been elected special agent of Furman and Greenville Female College, to canvass for pupils and funds, says the *Baptist Courier*.

....Rev. R. D. Cross was ordained to the full work of the gospel ministry at Lexington last Sunday. Rev. R. W. Weaver of High Point preached the sermon.

....Dr. J. B. Gambrell, who was to have led the Southern rally of the B. Y. P. U. A., has requested Rev. H. M. Wharton to take his place. We do not blame him.

....We were made sorry to hear of the death of Bro. Joseph T. Waff, one of the most useful men in the old Chowan, and one of the best men to be found anywhere.

....The Law School at Wake Forest opens this week. About twenty-five students are expected. The members of this class will be prepared to stand examination before the Supreme Court this fall. Prof. Gulley has moved to Wake Forest to reside permanently. This is a great loss to Franklinton church and business circles, and a decided gain for Wake Forest. Bro. Gulley will make a great success of the Wake Forest Law Department.

....Greensboro is the centre of gravitation this year. Not long ago the Odd Fellows met there, the N. C. Press Association meets there this month and our Convention in December.

....Rev. E. E. Britton has declined the call to Lewiston. Rev. A. Cree, Jr., one of the youngest and most promising pastors in the State, will supply the pulpit until a pastor is secured.

....Oxford ought to be happy. The Methodists have just subscribed $6,000 toward building a $10,000 church, and Bro. Hardaway is pushing the work on our handsome new edifice.

....Rev. Green Clay Smith, pastor the Metropolitan Baptist church, Washington, D. C., died June 28th. He was prominent in the civil war and in politics before he entered the ministry.

....We were glad to see Rev. C. W. Scarboro of Murfreesboro in Raleigh last week. As usual he is looking forward to holding several meetings this season, this time with Bro. W. V. Savage.

....Rev. J. S. Tanner, a recent graduate of the Louisville Theological Seminary, has been elected assistant professor of New Testament interpretation in the Divinity School University of Chicago.

....There were fourteen graduates in the Theological Seminary of Colgate University, and twenty eight in the University proper. The vacant presidency of this institution will be filled this week.

....Mercer University, Georgia, is in need of $50 000, and President Gambrell has been released from his usual duties and instructed to go into the field for a year to raise the amount and get students.

....Our brethren down east are more active than ever building churches, and they are putting them just where they are needed. If you can, you ought to respond to Bro. A. H. Porter's appeal for help.

....Rev. J. J. Payseur, one of our young preachers, who taught with success at Matthews last session, and Miss Jennie Mitchell of Walkers Ferry were united in marriage the 18th. We extend our best wishes.

....Brother Willingham writes that our State was looked to to send in for Foreign Missions from May 1st to June 30th, $1,500; he received $152 49. The rest is in somebody's pocket, and it may be in their way sometime.

....We thank Mr. and Mrs. J. T. Eldridge of Murfreesboro for an invitation to the marriage of their daughter, Eva Alberta, to Mr. Lloyd J. Lawrence, July 10th, at the Baptist church. We wish the young couple many happy days.

....The great Christian Endeavor Convention meets in Boston July 10th to 15th; the B. Y. P. U. A. meets at Baltimore July 18th to 21st; and then they will adjourn "amid great enthusiasm" and begin talking about the next meeting.

...."Baptists Abroad" will be many this year. Secretary Rowland has gone, Dr. F. M. Ellis is going, Dr. T. T. Eaton expects to go and carry a party with him, and so does State Mission Secretary Holt of Tennessee and Rev. P. T. Hale of Alabama.

....We were glad to hear that Rev. John T. Edmundson has decided to take up regular pastoral work after several months of successful work as an evangelist. He is an able preacher and a good pastor. He is now in Baltimore at 510 N. Calhoun St.

....If there is a boy in your reach who ought to go to college, you will do him and the denomination a service by making him acquainted with the opportunities Wake Forest offers. Dr. Taylor will send him some good literature, if you will forward his name.

....We sympathize with Rev. J. L. Bennett of Union county, whose son, Bro. K. A. Bennett, died June 25th, after ten months illness. He was twenty-three years old, was a member of the Baptist church, a good Sunday-school worker, and died triumphantly.

....We are glad to lay before our readers the high testimonials to the faculty that Prof. Hobgood has secured to aid him in the work of the Oxford Female Seminary. Our brother is determined to place his institution at the very front, and he is going about it in the right way.

....Prof. Thomas Henry Huxley, F. R. S., an eminent English Physiologist and Naturalist, died in London June 29th. He was seventy years old. He was the ablest exponent of the Darwinian theory, and his death is a loss to that cause and a gain to Christian Science.

....Rev. H. W. Mahony, the oldest Baptist preacher in South Carolina, died in Clarendon county the 18th ult. He was 91 years of age, and was pastor of one church more than three score years. He was pious, faithful and useful, and was rewarded with the love and trust of all who knew him.

....The Sunday-school of the First Baptist church of Raleigh had interesting missionary exercises Sunday June 30th. Well prepared papers were read by several brethren. In the regular morning service Pastor Carter preached a powerful missionary sermon, after which a collection was taken.

....Hon. Eustace C. Fitz made the following bequests in his will: To Brown University, $5 000; Colby University, $5,000; Wellesley College, $10,000; Newton Theological Institution, $10,000; American Baptist Missionary Union, $10,000; American Baptist Home Mission Society, $10,000.

....After a successful year as principal of the Auburn Academy, Rev. Julian E. Yates retires to further prosecute his ministerial studies at our Louisville Seminary. He is one of the many young men who are waking up to the need of the best preparation possible for the work before them. We will have more young men at the Seminary next year than ever before.

....Prof. W. L. Poteat came in our office for a few minutes talk on his return from the Teachers' Assembly Saturday. He reports having had a pleasant trip. He is very much interested in the welfare of the Assembly and is hopeful of its future.

....It will be noticed that while heretofore several of the State Normal and Industrial School teachers have been compelled by law to conduct teachers' institutes, this year they are not. It may also be noticed that there is no political campaign this year.

....Rev. W. A. Smith of Cedar Rock was in to see us last week. He has done well as preacher and teacher since he graduated at Wake Forest. His Academy at Cedar Rock is one that we heartily recommend for a practical education or for preparation for college.

....The *Fisherman and Farmer* has gotten out a handsome trade issue—a credit to its section and the State. It gave a picture of our church and of several of our brethren. Such enterprise as this helps a community, and we hope our contemporary will receive many evidences of just appreciation by the public.

....Wake Forest is still winning honors. At Morehead City last week, Mr. I. M. Meekins was awarded the medal for the last oration. He is a young man of unusual ability as a speaker, ready and bright and master of an attractive delivery. He is from Columbia, N. C., and will become a lawyer.

....Prof. J. R. Hunter, the new Professor of Chemistry at Richmond College, was a pleasant visitor in our office last week. He is spending a few days in this county visiting friends and relatives. He has been to Richmond and is very much pleased with the college, and says it has a great prospect before it.

....Bro. T. W. Bickett, Esq., of Louisburg delivered the address at Auburn Academy last Friday night. He has succeeded largely to the law practice of his partner, Judge Timberlake; and, as those who knew him at Wake Forest foresaw, he is making a reputation for himself as an able advocate and honorable lawyer.

....Rev. George N. Cowan of Webster, N. C., student of Wake Forest College, has accepted the call to succeed Rev. W. C. Newton, now supply at Goldsboro, as pastor at Clayton and other points in Bro. Newton's field. Bro. Cowan has been at Wake Forest three years, has studied hard and developed unmistakable ability as a preacher.

....Prof. J. C. Clifford, who has for two years successfully conducted the large and flourishing Wakefield Academy, passed through Raleigh Monday on his way home, Davie County. He will teach in the combined schools at Dunn, N. C., next year. Bro. Clifford is a Wake Forest man and is rising steadily in his chosen profession.

....Rev. M. C. Lockwood, who recently resigned the pastorate of the First Baptist church, Cincinnati, because, as he stated in his letter, he could not keep the church on a self-supporting basis, preached recently for the Associate Reformed Presbyterian church of Baltimore, whose pulpit is now vacant. Is this a straw?—*Indiana Baptist.*

....We were glad to have a visit from Prof. A. P. Harris, Wake Forest '92, last week. He was on his way to Morehead seeking well-earned recreation after a year of vigorous work teaching at Troy, Montgomery county. He says the school building at Troy has been nearly completed, and the prospect for a number of students is good.

....We regret that a mistake prevented us from sooner giving an account of the Ronda Intercollegiate School, of which Rev. J. E. Greene is principal. It will be found this week on page four. Next week we will give an account by Rev. I. W. Thomas of the closing exercises of Taylorsville Collegiate School, which was also unavoidably delayed.

....Eight persons were baptized at Finch's mill Sunday as a result of the recent meeting held at the Baptist church. Two persons were baptized at the church Sunday night. We think, or hope, that much good was done by the meeting. The congregations were treated to good sermons all during the meeting.—*Lexington Dispatch.* Rev. R. Van Deventer aided Pastor Carrick in this meeting.

....Rev. Squire J. Becker of Wake Forest, who is spending his vacation at his home at Jerusalem, N. C., is supplying for Bro. Conrad at Fork Church. He will work during the summer in meetings in the South Yadkin Association. He will do good work. Bro. Conrad will spend his time raising money to lift the indebtedness on Ruffin and Walnut Cove churches.

....We are under many obligations to Rev. J. H. Lamberth for a picture of the sainted Elias Dodson—known all over the State. It is said that only one picture of Bro. Dodson was ever made, and that one was taken in a group unknown to him. Bro. Lamberth has done a noble service by going to the expense of having this enlarged to cabinet size and a number of copies made, so that the face of the good old "Indiana' friend" may not be forgotten.

....The following friends have earned our gratitude by sending new subscriptions recently: Rev. O. C. Horton, D A. Pittard, Rev. J. T. Riddick, Mrs. Thos. M. Gorman, Rev. O. T. Edwards, Mrs. N. H. Blackwood, who renews for her pastor in Knoxville, Tenn., Rev. J. A. Stradley, E. P. Ellington, Rev. J. F. Davis, Rev. J. R. Pace, Rev. A. C. Davis, Rev. J. E. Hocutt, Rev. T. G. Wood, who sent a club of eight from two Post offices. Bro. Wood wrote: "I have been abusing my people again about the RECORDER and here is the partial result." Bro. Wood is so fortunate as to have Bro. W. G. Forebee in his church, who no doubt stands by him when he sets out on one of his abusing expeditions.

Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President Woman's Central Committee of Missions.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

Report of the Womans' Central Committee of North Carolina.

FOR SECOND QUARTER ENDING MAY 31, 1895.

Atlantic Association—Vice-Presid't, Mrs. H. B. Duffy, Newbern—Goldsboro, $10.00; Kinston, 11 60; Children's Society, Kinston, 60c; Pollocksville, 10.00; Newbern, 10 00; Societies organized, 1.

Beulah Association—No Vice-President—Yanceyville, $2.40; Trinity, 13.25.

Bladen Association—No Vice President—Galeed, $4.25.

Central Association—Vice President, Mrs. W. C. Lankford, Wake Forest—First church, Raleigh, 97.92; Wake Forest, 126 84; Forestville, 18.45; Youngsville, 3.80; Rolesville, 7.00; Sunbeams, Wake Forest, 5 00.

Chowan Association—No Vice-President—Elizabeth City, $13 95; Elam, 9.42.

Cedar Creek Association—No Vice President—Bladen Union, $4.50; Judson, 6 20.

Columbus Association—No Vice President—Whiteville, $68.79.

Eastern Association—No Vice-President—First church, Wilmington, $19.60; Warsaw, 8.40; Mt. Olive, 5.00; Sunbeams, Magnolia, 12.00; Sunbeams, Clinton, 5.00.

Flat River Association—No Vice President—Oxford, $5 00.

Green River Association—No Vice-President—Marion, $5.00; W. M. S. and Infant Class, Rutherfordton, 21.00.

Liberty Association—No Vice President—Lexington, $3.70.

Mount Zion Association—Vice-President, Mrs. H. P. Markham, Durham—Societies organized, one; Mount Gilead, $4 45; Mount Pisgah, 12 20; Sandy Run, 1 44; First church, Durham, 18.35; Chapel Hill, 4 30; S. B., First church, Durham, 4.00.

Montgomery Association—No Vice President—Bethel, $8.90.

Mecklenburg and Cabarrus Association—No Vice-President—First church, Charlotte, $30.00; Trade Street, Charlotte, 9 00; Tryon Street, Charlotte, 2 50; Young Ladies' Society, Charlotte, 65 00; Sunbeams, Tryon St., Charlotte, 2.50; Arlington, 1.00.

Pilot Mt. Association—No Vice-President—Leaksville, $8 28; Mt. Airy, 5.00; First church, Winston, 63 54.

Pee Dee Association—Vice-President, Mrs. Frank Bennett, Paris—Wadesboro, $9.30; Rockingham, 11.00; Morvin, 95c.; Mt. Beulah, 77c.; Roberdel, 8.10; Deep Creek, 1.15; Spring Hill, 20 00; South Wadesboro Chapel, 1.50.

Piedmont Association—No Vice-President—Greensboro, $15.00; Liberty, 81c.; Children's Soc., Liberty, 39c.

Raleigh Association—Vice President, Mrs. J. T. Ellington, Clayton—Apex Sunbeams, $2.95; Wakefield, 20 00; Garner, 4 00; Cary, 10 00. Perry's Chapel, 3 00; Green Level, 2.07; Tabernacle, Raleigh, 35 35; Holly Springs, 3 90; Sunbeams, Holly Springs, 1.10.

Robeson Association—Vice President, Mrs. J. Hartwell Edwards, Fayetteville—Lumberton, $30 94; Mt. Elim, 51c.; Sunbeams, Lumberton, 1.96; Rennert, 1.15; Fayetteville, 52 56; Raft Swamp, 6 90; Big Branch, 13 66; Pleasant Hill, 1.52; Saddle Tree, 17 74; Tolarsville, 2 98; Back Swamp, 9 50; Antioch, 3.36; Long Branch, 3.00; Maxton, 11 55

Sandy Creek Association—Vice President, Mrs. H. T. Chapin, Pittsboro—Aberdeen, $18 25; Henrietta, 25 00; Jonesboro 3 91; Albemarle, 50c.; Gum Springs, 1.75.

Tar River Association—No Vice-President—Sunbeams, Scotland Neck, $1.05; Sunbeams, Cedar Rock, 70c.; Henderson, 12.60; Weldon, 5.50; Morrisville, 6 28; Warren Plains, 2.19; Sunbeams, Warren Plains, 2.41; Poplar Springs, 7.00; Scotland Neck, 23 60.

West Chowan Association—Vice-President, Miss Grace T. Brown, Murfreesboro—Societies organized, two; Pine Forest, $3 00; Creeksville, 10.00; Roanoke, 2 00; Buckhorn, 9.46; Mt. Tabor, 4 58; for *F. M. Journal*, 2 10; Hope Mills, 1 40; Roxboro, 6 00.

DIVIDED AS FOLLOWS:

Foreign Missions	$ 472 13	
Christmas offering	81	
Total for For. Missions,		$ 472 94
Home Missions	$ 356 61	
Value Home Miss. boxes,	130 00	
Self Denial Fund	159.83	
Total for Home Miss.		$ 646 44
State Missions	$ 67.11	
Total for State Missions		$ .67.11
Ministerial Education	7.45	
Expense Funds	2.95	
Grand total		$1,196.89

Number of Societies reporting, 99. Increase over last quarter, $122 93. New Societies, 18; re-organized, 2. Quarterly letters, 256; other letters, 277. Report blanks, 265. Leaflets, 795. Mission cards, 375.

MISS FANNIE E. HECK, *Pres. W. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. W. C. C.*

Only a Word.

Only a word about our second quarterly report.

The year dating from the State Convention in December is half gone. The two quarterly reports submitted amount in the aggregate to $2,270.85 Of this amount, $947 09 has been given to Foreign Missions; $1,139 66 to Home Missions; $146 11 to State Missions; $32 00 to the Orphanage; $9.95 to Ministerial Education, and $5 82 towards the expenses of the Central Committee.

This is a very hopeful showing for half of the year. We rejoice in it.

Now comes the "tug of war"—the summer quarter. Why this is the quarter in which least is given we have never been fully able to determine. There are reasons pro and con. On the one hand, there is general scarcity of money; on the other, the ability to hold meetings more regularly and the abundance of garden and dairy produce which in so many instances supply the farmers' wives and daughters with mission money: on one hand, there is the going away; on the other, there *should be* the friendly visit and the added interest to the Society near by. Whatever be the reason, the fact remains that year after year the reports falls behind during the summer months.

One hot summer evening sometime ago, an appeal was made in a prayer meeting for volunteers to sit up with a number of sick people who needed such aid. Said the earnest speaker, "I tell you, my friends, I find plenty of day-time Christians in this town, but midnight Christians are mighty scarce."

Are summer-time Christians also scarce? Our missionary societies will want a large number of unwilting, unwavering, summer-time Christians to make the report of this quarter equal to the two which have gone before.

There is not one who would not shrink from the verdict on our work: "But when the sun was up, it was scortched, and because it had no root, it withered away."

Woman as a Factor in the World's Evangelization.

[From an Address by Dr. Arthur T. Pierson, in Missionary Review.]

"Who shall write the history of these twenty-five years of organized work in missions, whereby woman has been made such a mighty factor in a world's evangelization?

"There are new lessons which we have all been taught in this quarter century which deserve great emphasis at this 'silver anniversary.'

"Our sisterhood have taught us all the value of cheap literature for spreading missionary intelligence. Instead of the cumbrous volumes which it takes money to buy and time to read, look at the missionary leaflets scattered abroad, often without price, and yet in a brief space embodying matters of the most attractive sort for perusal, and in the most condensed form that could be inclosed in a letter, read in a horse car, and which stimulated appetite for further research.

"How the women have taught us the power of many little gifts to make a full and steady stream of beneficence! Woman has for the first time accomplished the organization of the littles, depending not on a few large gifts from the rich, but on countless little offerings—a cent a day; $3 65 a year—and what is the consequence! Behold this stream of gifts pouring into the Lord's treasury amid all financial depressions, with scarce a diminution in the most critical years—nay, with a regular advance.

"These woman's boards have put a new emphasis on the value of frequent meetings for conference and prayer. The church has been depending too much on annual sermons and great occasions. We need a perpetual impulse and inspiration. The women have undertaken to supply this by a multitude of smaller gatherings, frequently held, where there has been contact with representatives of the mission field, new and systematic dissemination of intelligence, and joint prayer for all the precious interests involved.

"These twenty-five years have revealed the great source of supply of laborers—viz., a consecrated home life. Woman is the mould of the generations to come. The home and cradle—who shall ever tell how much they mean in the perpetuation of God's seed of servants! Hence, when woman began to come to the front in missions it was natural and inevitable that there should speedily follow a new uprising of sons and daughters. And so came, in 1886, the Student Volunteer Movement, the new crusade of missions, which is to my mind the most surprising and marvellous uprising of youth ever known in church history. It may be directly traced to the higher intelligence and consecration of wives, mothers, daughters, and sisters of twenty-five years ago.

"Woman has taught us the value of the individual in mission work. Every member of the body has its own adaptation and adjustment to the body's wants and its own function and office, so that none can say to any other, 'I have no need of thee.' A large part of the unevangelized in heathen, Moslem, and pagan lands have been unapproachable by man. The harem, zenana, seraglio, have excluded men, even as physicians. The comical experience of an American doctor in Syria is an illustration. Being urged to prescribe for the favorite wife of a pasha, he insisted that he must see the patient. This being denied, he must at least see her tongue and feel her pulse. Presently from behind the curtain a hand was thrust and a tongue protruded through a slit. He said, 'This is a healthy pulse and a normal tongue; there is nothing the matter with your wife.' 'That is not my wife's hand and tongue, of course,' said the pasha; 'that we could not allow; it is the hand and tongue of her maid.'

"Did it ever occur to us that God may have permitted the exclusive law of the zenana and harem to shut out man in order to call forth the energies of woman as the only possible angel of ministry to the sisterhood of the Orient?

"This quarter century is not a goal, but a starting point. To rest upon past successes is to forfeit future advance. There must be a new standard of giving, praying, working—a new self-oblivion in God and his work. Coleridge wrote of

"'The petty done; the undone vast'"

Some reckon their age by years,
Some measure their life by art;
But some tell their days by the flow of their tears,
And their lives by the moans of their heart.
—*Father Ryan.*

Seven walks of Ephesians—Obedience, worthy of vocation, in love, circumspectly, good works, not as other Gentiles, as children of light.

Oxford Female Seminary.

The very high professional character of the teachers of this excellent institution is shown by the following brief sketches and testimonials:

LITERARY DEPARTMENT.

Mrs. S. D. Twitty for a half dozen years has been connected with the Seminary as its Lady Principal. Of her ability and qualification, His Excellency, the Governor of North Carolina, writes:

STATE OF NORTH CAROLINA,
EXECUTIVE DEPARTMENT, May 11, 1895.

PROF. F. P. HOBGOOD, Oxford, N. C.:

Dear Sir:—I take pleasure in bearing testimony to the high character and splendid literary attainments of Mrs. S. D. Twitty, who is employed as a teacher in the Oxford Female Seminary. I have known her for many years. She was governess in my family and I know of no one whom I esteem more highly. She is a woman of rare ability and possesses peculiar qualifications which eminently fit her for the education of young ladies. She is in every way capable of filling any position to which she may aspire.

ELIAS CARR.

Of Mrs. M. A. Lacy, whose past connection with this Seminary has been eminently satisfactory to our patrons, Rev. Thomas Hume, D. D., Professor of English in the University of North Carolina, writes:

UNIVERSITY OF NORTH CAROLINA,
CHAPEL HILL, N. C., June 6, 1895.

Mrs. Mary Lacy is one of the most faithful teachers I know. I have been impressed with her varied and genuine accomplishments ever since she was a member of my Faculty in Danville, Va. As a mathematician she is exceptionally gifted, but she has shown marked ability in acquiring and teaching languages. Her strength of character, her high moral purpose, her Christian earnestness, her sincerity, added to her large experience and thorough scholarship, constitute her a most valuable member of my Faculty and society. I commend her heartily to you and your patrons.

THOMAS HUME, *Professor*
Of English Literature, Univ. of N. C.

[*From Rev. W. E. Hatcher, D. D., Pastor of Grace Street Church, Richmond, Va.*]

RICHMOND, VA., March 25, 1888.

I have sincere respect for the Oxford Female Seminary, N. C. In Prof. F. P. Hobgood it has an admirable presiding officer. To his charming and sterling qualities as a Christian gentleman, he adds a genius for affairs, a rare tact in government, and genuinely broad views on the subject of woman's education. He gathers around him strong and skilled teachers, and does his work under the convictions of a good Christian conscience. He has done excellent service as an educator, and he is still at it, growing with the passing years in experience and influence. WM. E. HATCHER.

MUSIC DEPARTMENT.

Miss Marguerite Gaff, the Music Director, is a graduate of the Cincinnati Conservatory, and was for two years a pupil of the Leipsic, one of the best of the German Conservatories. During the past year she conducted the department with marked ability.

Miss Anna T. Sharp, who, next session, will take charge of Vocalization and Elocution and Physical Culture, is a graduate of the South Jersey Institute, both in its Literary and Music Departments, and for several years has been a pupil of the New England Conservatory of Music of Boston. Prof. F. W. Hale, Manager of this Conservatory, writes as follows:

"Miss Anna T. Sharp is qualified to do just what you require to teach Vocalization and Elocution. She has followed a very creditable course here, and is sure to be an excellent teacher."

M'me Maria Magee, under date of June 3rd, 1895, writes of Miss Sharp:

"Miss Anna T. Sharpe has studied voice with me for two years. I have found her a brilliant pupil, and as far as I have observed her in teaching she is a skilful instructor. Miss Sharp has a good mezzo-soprano voice and sings with a great deal of expression. I am confident Miss Sharpe will give full satisfaction, either as a teacher or concert singer."

SCHOOL OF PHYSICAL CULTURE.

BOSTON, MASS., May 20, 1895.

To Whom it may Concern:—It gives me great pleasure to recommend Miss Anna Sharp as a finished teacher of Swedish Gymnastics. For two years I have watched her progress, and can freely say that in the large classes of the New England Conservatory she is one of the most perfect in Elocution, which eminently fits her for a position as teacher. Miss Sharp possesses also the qualities of good judgment and precision, which are two requisites of a good teacher in Swedish Gymnastics. I only wish her the success she deserves.

ADELINE DEWALT REYNOLDS,
School of Physical Culture of N. E. Cons.

Mr. Samuel R. Kelley, the Professor of Elocution in this Conservatory, writes:

"This is to certify that Miss Anna T. Sharp is thoroughly competent to assume the position of instructor of Elocution in any school of grade, that she is intelligent in all her methods, and painstaking, that she is magnetic in her own public work. It therefore gives me great pleasure to recommend her."

ART DEPARTMENT.

After an absence of one year, Miss Ida Poteat returns to resume charge of the Art Department. This time she has spent both in teaching and in studying Art under the best masters in New York City. She was the most brilliant Art pupil in the President's School, the Raleigh Female Seminary, and for several sessions since that time she studied in the Cooper Union Art School of New York City, and under the best private teachers of that City. Her work with us, while she was in charge of the department, was of the most satisfactory character; and her former pupils will learn with pleasure that she is to return.

CHARGES FOR ANNUAL SESSION.

Board, fuel, light, full Literary Course	$147.50
Music extra	50.00

Blood purifiers, though gradual, are radical in their effect. Ayer's Sarsaparilla is intended as a medicine only and not a stimulant, excitant, or beverage. Immediate results may not always follows its use; but after a reasonable time, permanent benefit is certain to be realized.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville June	.....	.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 25 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 58 p m	.....	.....
Ar Mt Airy	3 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m		
Lv Rural Hall	8 29 a m		
Ar Walnut Cove	8 55 a m		
Lv Walnut Cove	8 59 a m		
Lv Stokesdale	9 28 a m		
Ar Greensboro	10 11 a m		
Lv Greensboro	10 20 a m		
Lv Climax	10 50 a m		
Lv Sanford	12 20 p m		
Ar Fay'ville June			
Ar Fayetteville	2 15 p m		
Lv Fayetteville	2 45 p m		
Ar Wilmington	5 05 p m		
Lv Fayetteville		4 35 p m	
Lv Hope Mills		4 54 p m	
Lv Red Springs		5 40 p m	
Ar Maxton		6 19 p m	
Ar Bennettsville		7 39 p m	
Lv Madison			12 50 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			2 40 p m
Lv Greensboro			3 00 p m
Lv Climax			4 20 p m
Ar Ramseur			6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

Trains No 1 and 3 dinner at Fayetteville.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

What Shall I Take?

is the anxious question asked by those who are not feeling well—have no appetite—are out of sorts—have no energy—feel tired out. Perhaps you are feeling sick yourself!

Many medicines are recommended, doctors consulted—(in many cases) much money spent in this search for health—and yet it can all be avoided.

Wise people commence at once taking

Brown's Iron Bitters

and are soon made well and strong. Nearly every prescription given by physicians for such troubles contains IRON——which some people say they cannot take. Try *Brown's Iron Bitters*—it is warranted not to give headache, stain the teeth or cause constipation as all other Iron Medicines do.

Genuine has the crossed Red lines on the wrapper.
BROWN CHEM. CO. BALTO. MD.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

"O, beautiful, royal Rose!
O, Rose so fair and sweet,
Queen of the garden art thou,
And I, the Clay at thy feet!
Yet, O thou beautiful Rose!
Queen Rose, so fair and sweet,
What were love or crown to thee
Without the Clay at thy feet!"
—*Julia C. R. Dorr.*

Laughing Babies

are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

The Baptist women of the East are able to report $92,000 bestowed for missions last year, and those of the West, $43,270. The latter say of themselves: "We have on the field 47 missionaries; two are under appointment; we have 110 Bible women, 37 schools, with 2,050 pupils and 100 native teachers, and 110 baptisms are reported."

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerable correct opinion of your real self.—*Bengel.*

Hunting for an easy place never made a great preacher of any man.—*Religious Telescope.*

Teachers' Aid Association.

If you want a position, a teacher for any department, school furniture or apparatus, don't hesitate to communicate freely with the Manager at Raleigh, N. C. Send stamp for circulars and a sample copy of the Institute. P. O. BOX 355.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.28 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Chester, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 403 and 402, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, T P A, Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
R. ST. JOHN, Vice-President.

38266

NEWS SUMMARY.

North Carolina.

Rev. Levi Branson is revising his business directory of the State.——The U. S. Government will make another attempt to build a light house at Diamond Shoals off Hatteras, $1,000,000 having been appropriated for this purpose.——Agent J. L. M. Curry of the Peabody Education Fund sent Supt. Scarborough $1,000 last week for institute work; but as under the present law there is no appropriation of funds for institutes, the amount will be divided among the six State Normal Schools for negroes.——A Northern and Western Company has bought for $21,000 a tract of 1,030 acres of farming land in the extreme western part of the state, and will probably settle a South Dakota colony on it.——A "henery" has been established at Asheville with capacity of 2,500 chicks a week——Statesville has been advanced from a third to a second class post office. The town seems to be making wholesome progress. The excellent *Landmark* now comes to us twice a week. May it speedily find it desirable to become a daily.——Mrs. M. J. Hall of Ashe county, who died recently left $1,500 in her will for building a Methodist church at Jefferson.——The directors of the State Normal and Industrial have decided to purchase 112 acres of land adjoining the present property of the institution, at a cost of $12,000.——Dr. Maynard, appointed by the Legislature, is recognized by authorities as quarantine physician at Wilmington; but former incumbent, Dr. Curtis, is expected to test his hold.——A ruby mine is being developed near Franklin.——Prof. W. A. Withers of the State College of Agriculture and Mechanic Arts has been appointed crop statistician for North and South Carolina, at a salary of $900 a year.——The Charlotte and Newbern divisions of the Naval Reserves have suspended.——22 young men graduated at the State A. & M. College recently.

In General.

Here are the figures of our government's financial transactions in the year ending July 1, 1895: Receipts $312,500,000; expenditures $356,000,000. The year was begun with a deficit of $43,803,260; so the deficit for the two years is $107,303,260. These figures are semi official and subject to slight correction.——Under the protection of Belmont-Morgan and other bankers, the government gold reserve has reached the $100,000,000 mark, the first time since December 1894.——The Cuban insurrection is still active, but the engagements of the troops are mostly skirmishes and of small consequence.—The suit of Supt. of Public Instruction Massey of Virginia against the Norfolk Pilot for libel is in progress.——The market report at the beginning of this week is as follows: Cotton 6¼ to 7⅛; wheat 70; corn 47½; oats 25½; pork 13 40; peanuts 2½ to 3½——The Seaboard Air Line has made the following changes in its management: W. W. Gwathmey, jr., appointed chief engineer, T. W. Whisnant, Supt. first division, Wm. Moncure second division, V. E. McBee third division.——The Kentucky Democratic Convention tried to evade the financial issue by reasserting the famous two-faced Chicago platform, and nominating a man for Governor who is nominally a bimetalist and a silver man, but practically opposed to free silver coinage at 16 to 1. A bimetalist may be anything, but he is mostly a dodger.——Many evidences of a revival of business activity are reported, increase of wages, new factories, rise in iron, etc. We are waiting for the evidence that counts down here: 10 cent cotton.——It has been determined by the courts that liquor can be imported in South Carolina. This works sadly against the Dispensary system.——The late Mr. E. F. Keerl of Baltimore bequeathed his entire estate, about $800,000, to the Protestant Episcopal church; but a contest will reduce the amount by half.——Efforts are being made with prospect of success to hold a great prize fight in Dallas, Tex., this fall. The Governor ought to stop it, if he has to call the Legislature to do it.——San Francisco had a fire June 27 that destroyed $1,500,000 worth of property and caused one death. Three hundred families are homeless.

The Blue Ridge Inn.

MOUNT AIRY, N. C.

This elegant hotel is now open for the accommodation of summer visitors. Large, airy, well ventilated and comfortable rooms, all recently overhauled and newly furnished, spacious parlors and verandas, electric bells in all rooms, hot and cold water on every floor, and the purest mountain water. One of the finest mountain views to be seen anywhere is presented from the windows of the hotel. The cuisine is first class and guests are guaranteed polite and careful attention. Get out of the overheated city for a few weeks and come and let our pure mountain breezes woo back the bloom to the faded cheek and give the lusterless eye its old time sparkle. Our service is first-class and our rates are reasonable.

For further particulars address J. K. Reynolds, Proprietor.

RALEIGH, N. C., June 28, 1895.

J. D. BOUSHALL, Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir: I beg to acknowledge the prompt settlement of the policy held by Rev. C. T. Bailey with you. You will be gratified to know that your Company is the first of the number to take up its policy.

I have reasons to believe that the Ætna is not surpassed for safety by any company in the land.

With best wishes, yours sincerely,

(Signed) J. W. BAILEY.

Onward to Baltimore.

I have heard from nearly one hundred people in North Carolina who expect to extend the great B. Y. P. U. Convention in Baltimore July 18th to 21st. Geo. W. Whiteside, chairman of the local committee, says: "Headquarters of the North Carolina delegation will be at First Baptist church on Lafayette Ave. near Freemont Street. This is one of the most delightful localities in all Baltimore. Delegates will be cared for in private homes near this church at $1.25 per day including meals."

All persons from North Carolina must report at the above place immediately on arrival to be assigned homes. I will give my personal attention at all times to the North Carolina crowd.

From Florida, Georgia and South Carolina, through trains will cross our State *via* the "Seaboard Air Line," "Atlantic Coast Line" and the "Southern." The first two lines will land their people at Norfolk, July 17th, in time to take the 6:30 p. m. Bay Line steamer for Baltimore the same day. I will go by that steamer that evening. The "Southern" will land their passengers at West Point, Va., where special steamer will take them to Raltimore, where they will arrive early in the morning of the 18th. After assignment to homes we will repair to the great tent in Druid Hill Park where we of the "Green" will be greeted by 15,000 of the "Blue," "Red" and "Gold." From the platform of this great tent, for four days we will be instructed, stimulated and thrilled by scores of the brightest and brainiest Baptist speakers on this continent.

All transportation lines in the State are instructed according to arrangement to sell round trip tickets for one fare.

You need not belong to a B. Y. P. U. Society in order to go and get all the privileges. If you want to go, write to

CALVIN S. BLACKWELL,
Transportation Leader.

Elizabeth City, N. C.

Hollins Institute, Va.

The modest card of this long-established and celebrated school for young ladies will be found in another column. It is the most extensively equipped school for young ladies in Virginia. It seems to prosper under all conditions—it holds its own in times of peace and in times of war, in times of prosperity and times of depression. During the war it was the only school in the Old Dominion, for either sex, that kept up its organization and work, and during that period it overflowed with pupils; and now in this season of sore financial depression it is still full. Parents and guardians would do well to look into this school. It possesses merits of a high order, or it could not so continuously prosper. It draws pupils from a wide area; 31 States were represented last session.

Jackson Springs.

If you are suffering with Indigestion, Dyspepsia, Chronic Diarrhœa, General Debility, or with Kidney, Bladder, or Female Troubles, you can be speedily and permanently cured by drinking Jackson Springs Water, either at the Springs or from bottles shipped to you

Jackson Springs Hotel is situated in the very heart of what is known as the Long Leaf Pine and Deep Sand Section of North Carolina, which has been so well termed the great Sanitarium for those suffering with asthmatic and pulmonary diseases.

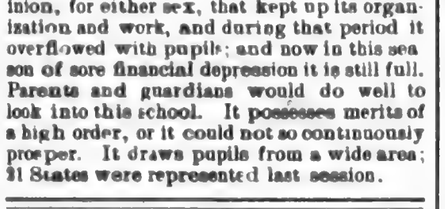
There is not a purer atmosphere or healthier climate in the entire South, and no water has ever received such universal commendations from those who have used it.

For circulars containing testimonials from eminent citizens, divines and physicians, or for further information, apply to

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Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Cary ch, Raleigh, $1.83; Roquist ch, W Chowan, 3.15; Green's Cross Roads, ditto, 3 00; Island Creek ch, Flat River, 8.00; Rock Spring ch, ditto, 7.00; Cross Roads ch, Columbus, 1.50. Total, 24.48. Previously reported, 1,060.55. Total this year, 1,085.03.

Foreign Missions—Sunbeams, Aberdeen ch, $1.10; Mt Harmony ch, Flat River, 4.25; East Durham ch, Mt Zion, 2.25; Mill Creek ch, Flat River, 3.30; W M S, Saddle Tree ch, Robeson, 2.65; Yates Chapel ch, 1.00; W M S, Rock Spring ch, Tar River, 9.10; W M S, Bladen Union, Cedar Creek, 2.20; Cove Creek ch, Mt Zion, 75c; Cross Roads ch, Columbus, 60c. Total, 27.20. Previously reported, 3,011.33. Total this year, 3,038.53.

Home Missions—Chappel's Hill's ch, Chowan, $4.00. Previously reported, 2,214.64. Total this year, 2,218.64.

Education—Falling Creek church, Atlantic, $1.40; Cashie ch, W Chowan, 10.07; Y P Soc, Centre St ch, Boston, 10.00; Rev Jno Mitchell, Wake Forest, 20.00; Brassfields ch, Central, 10.00; Mt Holly ch, 46c; Willard's ch, 1.06; Long Creek ch, 50c. Total, 53.49. Previously reported, 1,177.86. Total this year, 1,231.35.

Orphanage—Wolf Rock ch, $1.00; Carthage ch, Sandy Creek, 1 00; S S, Aulander ch, W Chowan, 15.00; S S, Abbottsburg ch, 1.00. Total, 18 00. Previously reported, 447.97. Total this year, 465 97.

Ministerial Relief Fund—Cashie ch, W Chowan, $3.77; Carthage ch, Sandy Creek, 1.70; Mt Adar ch, Mt Zion, 2 25. Total, 6.72. Previously reported 174 64. Total this year, 181.36.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, June 29, 1895.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

SPECIAL NOTICE.

$200 IN GOLD GIVEN.

R. H. WOODWARD COMPANY, Baltimore, Md., will give $200.00 to any one who will sell in three months 140 copies of "Home of the Bible," by Marion Harland. A most popular book. Agents often sell ten copies a day. Beautifully illustrated An Estey Organ, retail price $270 00, given to any one who will sell 70 copies in 3 months. A splendid opportunity for a Church or Society to secure one of these Organs. A $100.00 bicycle given to any one who will sell 50 copies in 3 months A $50 00 gold watch given to any one who will sell 40 copies in 30 days This premium is in addition to the regular commission. Complete canvassing outfit 75 cents. Very liberal terms on other books and Bibles. Freight paid, credit given.

$200 Given to Students.

Teachers and others, for Summer work.

R. H. WOODWARD COMPANY, Baltimore, Md., are making a most liberal offer of $200 to any one who will sell within the next 3 months 200 copies of "Talks to Children About Jesus." This is a most popular book. Agents often sell from 10 to 15 copies a day. It is sold at a low price, and is beautifully illustrated. Freight is paid and credit given. Complete canvassing outfit with full information sent for 35 cents

An Estey Organ Given,

Retail price $270, to any one who will sell 110 copies of this book within three months. This is a splendid opportunity for a Church or Society to secure one of these organs

A $100.00 Bicycle Given

to any one who will sell 75 copies in 3 mos

A Gold Watch Given

(Retail price $50.00) to any one who will sell in one month 60 copies. This premium is in addition to the regular commission. They offer also most liberal terms on other books and Bibles. Write them at once.

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Having just added a new and fresh supply of Type and Papers to our already large stock, we are prepared as never before to furnish

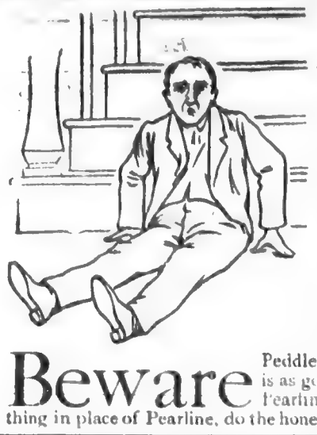
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Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back* 177 JAMES PYLE, New York.



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healthy—grow happy—grow rosy cheeked and bright eyed, on HIRES' ROOTBEER. This great health-giving temperance drink should be kept in every home. It will benefit and delight every member of the family from the baby up, and prove a most delicious thirst satisfying beverage for callers. It's good all the time—morning, noon and night. Get the genuine

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Preserve 256 lbs. Fruit, Tomatoes, &c.

FOR ONE DOLLAR.

American Fruit Preserving Powder and Liquid will do It.

It will effectually allay or prevent fermentation and preserve all kinds of

Fruit, Juices, Syrups, Sauces, Marmalades, or Compotes of Fruit, Spiced Fruits, Tomatoes, Vegetables, Cider, &c.

The Preserved Fruit, etc, may be kept the year around for years in Glass, Earthen or Stoneware Jars of any size, simply corked with a common cork or with strong paper, or oiled cloth tied over the top, or they may be kept in Wooden Kegs and Barrels. No need to keep the vessels air-tight.

The Fruit, etc., may be used or removed from large vessels as wanted from time to time during weeks or months.

The Fruit may be kept without sugar, or any quantity of sugar may be added as desired.

The Preserving Powder and Liquid is not a new and untried experiment, but has been extensively used throughout the United States and Canada, and to considerable extent in foreign countries during several years past, and as can be shown by thousands of testimonials it has proven itself reliable and satisfactory in every climate—in fact it has given such universal satisfaction, and grown in such demand as to warrant the belief that it will supplant all other methods of saving Fruit etc.

Try the Preserving Powder and Liquid—you will like it—you will find it less than half the trouble and expense of any other method, more reliable and accommodating, and the Preserved Fruit, etc., even SUPERIOR TO THE BEST "CANNED OR PRESERVED" FRUIT, etc.

Full directions accompany each package. Agents wanted in every town and county. $1 per package. Trial package by mail, 35 cents.

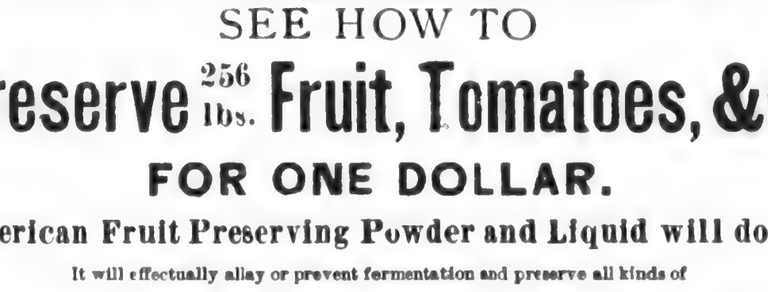
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which has long since passed the experimental stage and is now a perfect success as a home cure without medicine. If you are at all skeptical, call and examine testimonials from the best people in this and adjoining States Call or write for particulars.

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The only High Grade Boarding School in Eastern Carolina for Boys and Young Men. Only the better class of patronage solicited. Our catalog will show what education means for a boy here. Send for one PRINCE & WILSON, Scotland Neck, N. C. Principals.

Medical Department OF THE Univ. of North Carolina.

Sixth session begins Sept. 6th, 1895. For information, address R. H. WHITEHEAD, M. D. Chapel Hill, N. C.

He Will Not Drown Himself.

(From the Troy, N. Y., Times)

R. W. Edwards, of Lansingburgh, was prostrated by sunstroke during the war and it has entailed on him peculiar and serious consequences. At present writing Mr. E. is a prominent officer of Post Lyon, G. A. R., Cohoes and a past aid de camp on the staff of the commander-in-chief of Albany Co. In the interview with a reporter, he said:

"I was wounded and sent to the hospital at Winchester. They sent me together with others to Washington—a ride of about 100 miles. Having no room in the box cars we were placed face up on the bottom of flat cars. The sun beat down upon our unprotected heads. When I reached Washington I was insensible and was unconscious for ten days while in the hospital. An abscess gathered in my ear and broke; it has been gathering and breaking ever since. The result of this 100 mile ride and sunstroke, was, heart disease, nervous prostration, insomnia and rheumatism; a completely shattered system which gave me no rest night or day. As a last resort I took some Pink Pills and they helped me to a wonderful degree. My rheumatism is gone, my heart failure, dyspepsia, and constipation are about gone and the abscess in my ear has stopped discharging and my head feels as clear as a bell when before it felt as though it would burst and my once shattered nervous system is now nearly sound. Look at those fingers," Mr. Edwards said, "do they look as if there was any rheumatism there!" He moved his fingers rapidly and freely and strode about the room like a young boy. "A year ago those fingers were gnarled at the joints and so stiff that I could not hold a pen. My knees would swell up and I could not straighten my leg out. My joints would squeak when I moved them. That is the living truth.

"When I came to think that I was going to be crippled with rheumatism, together with the rest of my ailments, I tell you life seemed not worth living. I suffered from despondency. I cannot begin to tell you," said Mr. Edwards, as he drew a long breath, "what my feeling is at present. I think if you lifted ten years right off my life and left me prime and vigorous at forty-seven I could feel no better. I was an old man and could only drag myself painfully about the house. Now I can walk off without any trouble. That in itself," continued Mr. Edwards, "would be sufficient to give me cause for rejoicing, but when you come to consider that I am no longer what you might call nervous and that my heart is apparently nearly healthy and that I can sleep nights you may realize why I may appear to speak in extravagant praise of Pink Pills. These pills quiet my nerves, take that awful pressure from my head and at the same time enrich my blood. There seemed to be no circulation in my lower limbs a year ago, my legs being cold and clammy at times. Now the circulation there is as full and as brisk as at any other part of my body. I used to be so light headed and dizzy from my nervous disorder that I frequently fell while crossing the floor of my house. Spring is coming and I never felt better in my life, and I am looking forward to a busy season of work."

Meeting at Henrietta.

Dear Recorder:—Sunday, June 9th, pastor Hamrick began a series of meetings at the Baptist church, which continued two weeks; having services only at night. These meetings were conducted in an informal way, and no special effort was made to stir up an excitement among the people, but a deep earnest work seemed to be going on in the hearts of the people, both among the Christians, and the unconverted. Eight joined the church, seven of whom were baptized last Sunday evening. The ordinance of baptism was administered before a large audience by the pastor in a very impressive manner. One still awaits baptism, and several others, who professed faith in Christ during the meeting, are expected to join soon. Quite a number of others were left earnestly inquiring the way of life, and our prayers are that they too may soon be enabled to emerge from nature's darkness into the marvelous light and liberty of the Gospel of our Saviour.

Bro. Hamrick did most of the preaching, but was assisted some by Rev. J. T. Hord and others. Yours in Christ,

J. C. GILLESPIE.

Henrietta, N. C., June 25, 1895.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Dr. J. W. Carter, $17.00; Dr. John Whitehead, Dr. H. T. Trantham, and Edwin Shaver, each ten dollars, per Rev. N. S. Jones, Salisbury, N. C., 30 00; J. F. Spainhour, 10 00; R. G. Kendrick, Jr., 10.00. Total, $67.00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, July 1, 1895.

The President of the republic of Hawaii in his message to the first Legislature favors annexation to the United States and the construction of a cable.

MARRIED.

TURNER—THOMAS—On June 23d, 1895, near Love's Creek, Chatham county, N. C., by Rev. O. T Edwards, Mr. James T. Turner of Ramseur and Miss Lilla A. Thomas of Chatham.

WHITE—ST. CLAIR—On June 19th, in the Presbyterian church of Marion, N. C., by Revs. White and Landrum, Dr. George I. White and Miss Mamie Carson St. Clair, both of Marion, N. C.

COPELAND—JOHNSON—On June 16th, 1895, at the residence of Mrs. Edacha Johnson, in New Hope township, Chatham county, N. C., by Rev. L. R. Dixon, Mr. Charles Copeland and Miss Ida Johnson.

DIED.

GALLOP—Died June 12th, 1895, Dexter Carroll Gallop, infant and only son of Mr. and Mrs. C. D. Gallop, Elizabeth City, N. C. Although his earthly existence embraced only two months and twenty-six days, the fond parents had twined the tendrils of their hearts about him, and now they grieve because those tendrils are broken. May the Lord of all grace and comfort give them the strength they need. J. P. SPENCE.

SEELEY—Died at Elizabeth City, N. C., June 22d, 1895, Otelia Seeley, the beloved wife of A. B. Seeley, after a lingering illness, in the forty-fifth year of her age. Sister Seeley had been a faithful member of the Baptist church of Christ since her early girlhood, and died in a triumphant faith. She had been greatly afflicted for many months, but through all of her unutterable suffering she murmured not. The end came in great calmness, and she departed without a struggle. The Lord was graciously with her in the dark valley and shadow to radiate it all with the light of his love. She leaves a devoted husband and two married children, besides a large circle of relatives and friends, to mourn her departure. Her going has made earth poorer but heaven richer. She will ever be held in loving remembrance by all who knew and loved her. C. S. B.

Tributes of Respect.

A TRIBUTE TO THE MEMORY OF WM. JONES, GORDON OXFORD, PENDER OXFORD.

On May 28th, 1895, near Downsville, N. C., Caldwell county, occurred the saddest accident within the memory of our people. The boiler of Teague & Killian's steam saw mill exploded, killing Pender Oxford, Gordon Oxford, William Jones and Edward Deal, and wounding Elijah Winkler and Rufus Porch.

The undersigned committee having been appointed by the Baptist church at Union, Caldwell county, to prepare a tribute of respect to the memory of William Jones, Gordon Oxford and Isaac Pender Oxford respectfully submit the following:

WILLIAM L. JONES.

William L. Jones was born in Alexander county, and was aged about thirty years. He was an orphan from childhood, and had no near relatives living. He professed faith in Christ and joined Union Baptist church in the year 1890.

WILLIAM GORDON OXFORD.

William Gordon Oxford, son of Sion H. and Lizzie Oxford, was seventeen years and two months old at the time of his death. He was not a member of any church, but was a young man of excellent qualities, kind to his associates and respected by all who knew him.

ISAAC PENDER OXFORD.

Isaac Pender Oxford, son of Sion H. and Lizzie Oxford, was twenty-one years, nine months and twenty days old. He professed faith in Christ in 1890, and at the same time united with the Baptist church at Union, of which he was a faithful and consistent member till the day of his death. His moral qualities were more than ordinary. He was sober, industrious, and faithful to all trusts and confidences reposed in him. He was never known to use unchaste language or indulge in any improper conduct. He had a kind word for all, and the breath of scandal was never on his tongue. He was a natural mechanical genius, and will, if possible, be more missed by our people than any young man that could have been taken from our midst. The members of the committee feel their inability to express the high regard they entertain towards him, but can truly say in the language of Shakespeare, "His life was gentle and the elements so mixed in him that nature might stand up and say to all the world, This was a man!"

We further submit the following preamble and resolutions:

WHEREAS, It has pleased the Lord in his infinite wisdom to remove from our midst these dear friends and brethren in the manner above described; therefore be it

Resolved 1. That it is with unfeigned sorrow and deep regret that we contemplate their loss to us.

Resolved 2. That we humbly submit to the will of divine wisdom in this sad dispensation of providence.

Resolved 3. That we tender our heartfelt sympathy to the bereaved family in this the hour of their great sorrow.

Resolved 4. That these resolutions, with the above obituaries, be spread on the church record; that a copy be furnished the family of the deceased, and that a copy be sent to the BIBLICAL RECORDER and *Lenoir Topic* for publication, with request that others copy.

W. A. WHITE,
J. L. MCLEOD,
JAMES SHAVER,
J. WILSON WEST,
JNO. M. DOWNS,
R. L. DOWNS,
Committee.



FREE!

We direct special attention to the following remarkable statement:

For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Maize, Kas.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free.

Address, J. H. MOORE, M. D.,
Cincinnati, O.

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under reasonable conditions. Send for 120 page catalog of DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Nashville, Tenn. This college is strongly endorsed by bankers and merchants. FOUR weeks by Draughon's method of teaching book-keeping is equal to TWELVE weeks by the old plan. Special advantages in Shorthand, Penmanship and Telegraphy. Railroad fare paid. Cheap board.

N. B. This college has prepared books for "Home Study," book-keeping, penmanship and shorthand.

Secure a Position

Wanted, for office work, on salary, in most every county in the south and west, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30.00 to $60.00 a month.

Chances for rapid promotion GOOD. Must deposit in bank cash, about $100.00. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address DRAUGHON, P. O. Box 455, Nashville, Tenn. (Mention this paper)

Cedar Rock Academy & Business Institute.

CEDAR ROCK, N. C.,
W. A. SMITH, B. A., Principal.

This school is situated in a fine farming section in Franklin county, 11 miles east of Louisburg. The surrounding community is densely settled by a cultured, hospitable and progressive people. The moral and religious influences are excellent. The good water and wholesome air makes it a healthful locality, almost entirely free from malaria.

We prepare for college or for practical business life, and make a specialty of preparing young men and young ladies for teachers in the academies and public schools. The Commercial and Music Departments also offer superior advantages. The music department is well supplied with the very best instruments, and is in charge of an experienced and thoroughly competent teacher. Young ladies wishing to make a specialty of music are offered excellent advantages, since we have a sufficient supply of instruments to give all the practice desired.

For the School of Art a special teacher has already been employed whose whole attention will be given to that department.

Board, including furnished rooms, within a short distance from the academy, can be had at $7.00 per month. Girls, unless otherwise requested, are required to board with the Principal. Young men and young ladies are not allowed to board at same boarding house under any circumstances. We take a special oversight of the girls committed to our charge. Mrs. Smith (wife of the Principal) endeavors in every way possible to see after their interest.

Tuition rates are very low, ranging from $1 to $2.50 per month. The session of 1895-'6 opens Aug. 19th. For further information write the Principal for catalog. W. A. SMITH.

FAIRVIEW INSTITUTE.

$40 to $60 pays Board and Tuition five months. 257 students in all dep'm'ts. Catalog free. W. T. WHITSETT, Ph.D., Supt., Gibsonville, N.C.

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Over 350 students last year. This year's enrollment will be more than 500 students.

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Because they are successful in business.
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for a complete Commercial Course, or a course in Shorthand and Typewriting, need not exceed $80. English branches and business penmanship free. No vacations. Enter now. Write for catalog and journal.

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ROANOKE COLLEGE,

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Course for Degrees, with Electives; high standard. Also Com'l and Prep'y Courses. Library, 17,000 volumes; working laboratory; good morals and discipline; six Churches; *no bar-rooms;* Special terms to candidates for ministry and sons of ministers. Aid to needy students. Increasing patronage from many States and four foreign countries. Healthful mountain location. *Very moderate expenses.* 43d year begins Sept. 18th. Catalogue, with views, free. Address the Librarian.

Wake Forest College.

THE SIXTY-FIRST SESSION will open Wednesday, August 28th, 1895. Catalogs and special information may be secured by addressing C. E. TAYLOR, Pres't, Wake Forest, N. C.

University of North Carolina

Comprises the University, the College, the Law and Medical Schools, and the Summer School for Teachers. Tuition $60; 35 teachers, 471 students. Address PRESIDENT WINSTON, Chapel Hill, N. C., for Catalog and handbook on "University Education."

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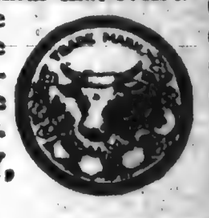
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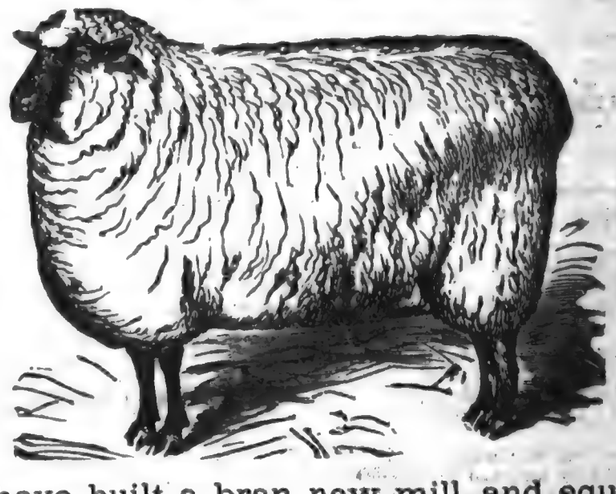
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The Fall Term begins September 3d, 1895. Boys receive careful training: Intellectual, Moral and Physical.

Catalog sent on application.

NOTICE.

The undersigned having qualified as executrix of the last will and testament of C. T. Bailey, late of Wake county, this is to notify persons having claims against his estate to present them to me on or before June 20th, 1896, and those owing said estate will please make payment.

ANNIE S. BAILEY, Executrix,
Raleigh, N. C.

The Home Circle.

Live on the Field of Battle.

Live on the field of battle;
Be earnest in the fight;
Stand forth with manly courage;
And struggle for the right
Live! live! live!
On the field of battle!

Watch on the field of battle;
The foe is everywhere;
His fiery darts fly thickly,
Like lightning through the air,
Watch! watch! watch!
On the field of battle!

Pray on the field of battle!
God works with those who pray;
His mighty arm can nerve us,
And make us win the day.
Pray! pray! pray!
On the field of battle!

Die on the field of battle;
'Tis noble thus to die;
God smiles on valiant soldiers—
Their record is on high.
Die! die! die!
On the field of battle.

The Fool Family.

An annonymous Spanish author of the seventeenth century wrote an amusing and instructive pedigree of fools, which is perhaps as good a text as can be found, for the year eighteen hundred and ninety four. I shall not give the entire genealogy; indeed it would be quite impossible for me to do so, since fools constitute a majority of mankind. Certainly the wise men think so. "All men think all men mortal but themselves," says Dr. Young, and though few men admit their own folly, most men are quick to see the folly of others.

But here is the fools' family tree. Lost Time married Ignorance, and had a son called I Thought, who married Youth, and had the following children: I Didn't Know, I Didn't Think, Who Would Have Expected. Who Would Have Expected married Heedlessness, and had among other children, To-morrow Will Do, There's Plenty of Time, Next Opportunity. There's Plenty of Time married Miss I Didn't Think, and had for family I Forgot, I Know All About It, Nobody Can Deceive Me. I Know All About It espoused Vanity and begot Pleasure, who became the father of Let Us Enjoy Ourselves and Bad Luck. Pleasure married Folly for a second partner. Consuming their inheritance, they said one to the other, Let us spend our capital and enjoy ourselves this year, for God will provide for the next. But Deception took them to Prison, and Poverty to the workhouse, where they died. Their grandchild, Despair, begged enough money for a rope and hanged himself—"which," says the author, "is the end of the family of Fools."

But he is greatly mistaken; the fools are not all dead; and some of them are very much alive. Lost Time, To-morrow Will Do and There's Plenty of Time are to be met in the street, at the club, in store and house, in society and in church, and even in the sick room and the chamber of death. Pleasure, Vanity and Folly hold their assemblies everywhere, and spend their capital and take no thought for the morrow as gayly and heedlessly as they ever did in the seventeenth century in old Spain.

We have had abundant evidence, in New York and Chicago and Washington at least, during the past year, of the folly of mankind. We have also learned the inspiration and inerrancy of such words of wisdom as these: "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction." "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*New York Observer's "Augustus Letters."*

When You Visit.

When you are invited to pay a visit to a friend, you should, if possible, find out how long your visit is to be, so that you may not interfere with any other plans your hostess may have made. It would facilitate matters very much if every one that invites a friend to stay with her would state the limit of the invitation as well as the time of coming.

Do not begin your visit with a disappointment. If you have signified your purpose to arrive on a certain train, let nothing but illness prevent your taking that train. If you are ill, telegraph at once so that no one may be put to the trouble of meeting you.

Be punctual at all meals. Get up as soon as the rising bell rings, and do not let the breakfast be delayed on your account. It should be unnecessary to say this, but I have known girls that would "lie just a minute after being called, then dawdle over their dressing, and be ten minutes late, making all of the rest wait for them, since the hostess naturally does not wish to serve breakfast before the appearance of her guests. A visitor becomes an unwelcome one if she does this, and she will not speedily be asked to repeat her visit.

Keep your room in order. Before you go down to breakfast see that your bed is taken apart, and the clothing put to air. Take care of all your toilet articles and your own clothing.

If your hostess has more than one servant, you will probably find your bed made and your room arranged when you go upstairs from your chat with your hostess after breakfast. If she does her own work, or has only one servant, whose duties keep her in the kitchen, go quietly to your own room, and take care of it yourself.

Do not exact constant attention from your hostess. While she is about her household duties, you may write your letters, read, or do anything to amuse yourself; only be amused, and do not act bored or hurt because you are left to yourself. If you are sufficiently intimate with her to ask to go with her while she is busy, offer to help her, make the tasks pleasant by doing them together.

Before you leave home provide yourself with all the little toilet necessities: pins, safety pins, needles, darning silk and cotton, thread, silk, scissors, and plenty of stationery and stamps.

Do your part in entertaining. Be bright and cheerful. If you have any pleasing accomplishment, be ready to display it if asked by your hostess, and respond to her request as if it were a pleasure to confer a pleasure.

In short, be thoughtful and considerate, be sensible and helpful, be natural and be amiable, which, I hope, is being natural. You will in such a case be a model visitor.

Living by the Day.

My friend, learn to take short views. If you have money enough to day for your daily wants, and something over for Christ's treasury, don't torment yourself with the idea that you will yet fetch up in an alms house. If your children cluster around your table to-day, enjoy the music of their voices, train them for God and trust them to God without racking yourself with a dread that the little one may be carried off by scarlet fever, or the older ones may fall into bad marriages or some other disaster. Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God. Its daily song is:

'Keep thou my feet; I do not ask to see
The distant scene; one step enough for me."

So we exhort you again most earnestly to take short views. Let us not climb the high wall till we get to it, or fight the battle till it opens, or shed tears over sorrows that never come, or lose the joys and the blessings that we have by the sinful fear that God may take them away from us. We need all the grace that he can give us for to day's burdens and to day's battles. I would not penetrate in the secrets which to morrow hides, if I could It is far better to know whom we trust, and that he is able to keep all that we commit to him until the last great day.

"Why forecast the trials of life
With such sad and grave persistence,
And look and watch for a brood of ills
That as yet have no existence?

Strength for to-day is all we need,
For we never will see to-morrow;
When it comes the morrow will be a to-day
With its measure of joy or sorrow"
—Dr Cuyler.

Women Treated Free

FEMALE TROUBLES TREATED FREE BY CORRESPONDENCE BY THE RENOWNED DR. HARTMAN.

Dr. Hartman, the renowned gynæcologist, has announced his willingness to direct the treatment of as many cases of female trouble as make application to him during the summer months, without charge. The treatment will be conducted by correspondence. The doctor will prescribe all medicines, applications, hygienic and dietary regulations necessary to complete a cure. The medicines prescribed can be obtained at all drug stores. This offer will hold good only during the summer months.

Any woman can become a regular patient by sending a written statement of her age, history and symptoms of her derangement and condition of life. All cases of female diseases, including menstrual irregularities, displacements, ulcerations, inflammations, discharges, irritation of the ovaries, tumors and dropsy of the abdomen, should apply at once and become registered as regular patients. All correspondence will be held strictly confidential. No testimonials of cures will be given to the public except by the express wish of the patient.

Book on female diseases sent free by The Pe-ru-na Drug Manufacturing Company, of Columbus, Ohio.

For free book on cancer address Dr. Hartman, Columbus, Ohio.

FITS CURED

(*From U. S. Journal of Medicine.*)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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The grandest and *fastest selling* book ever published is
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or LIGHTS AND SHADOWS OF NEW YORK LIFE
By Helen Campbell, and Supt. Byrnes, with introduction
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It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from *flash-light photographs of real life.* Ministers say "*God speed it.*" Everyone laughs and cries over it, and Agents are selling it by thousands. 1000 more Agents wanted—men and women. $100 to $200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

To Those Who Are in Need of Help.

Do you suffer from lost manhood and the ills that accompany it, whether from errors of youth, overwork or old age? Do you desire to obtain a "new lease on life"? I can cure you, broken and run down, human. Write to me. Letters strictly confidential and cost nominal. Thousands are thanking me every day; why not you? Mention this paper, and address, describing your case.

JAS. A. SMITH, Druggist,
Newton N. C.

Liquor and Labor.

In one of the towns of Illinois a banker put his private mark on the money he paid out on Saturday night to the wage workers of the town who patronized his bank; and on Monday night, of the $700 paid out and marked privately, over $300 had come back to him from the saloons of that town!—*Ex.*

Scientific authority now acknowledges what practical farmers said long ago, that corncobs have a feeding value when ground with the corn. At first they denied this, because analysis did not show it; then they thought they might be of benefit by mixing with the meal and preventing it from packing so closely. Now Sir Lyon Playfair, of England, says that when ground along with the grain the "cobs are of great value on account of their percentage of potash, and the potash is necessary as a chemical agent to change the blood to milk, and the albumen to caseine in cheese."

"Divide the volume of money and you divide the value of products."

"Divide the volume of money and you double the debt."

"Double the volume of money and you divide the debt."

Make sure that, however good you may be, you have faults; that, however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some patient effort to get quit of them.—*Ruskin.*

ARE YOU
BANKRUPT in health,
constitution undermined by extravagance in eating, by disregarding the laws of nature, or physical capital all gone, if so,
NEVER DESPAIR
Tutt's Liver Pills will cure you. For sick headache, dyspepsia, sour stomach, malaria, torpid liver, constipation, biliousness and all kindred diseases.
Tutt's Liver Pills
an absolute cure.



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CONSTIPATION Cured. Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 40 Doses 25 cents.

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HOME OFFICE, - RALEIGH, N. C.

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Which has become Wiry, Thin, or Gray.

"Some five years ago, I was not a little alarmed to discover that my hair was falling out, threatening speedy baldness. AYER'S Hair Vigor being recommended, I procured a bottle and at once applied it to my hair and scalp, continuing to do so for several weeks, and was happily surprised that my hair stopped falling and new hair came out full of life and vigor. AYER'S Hair Vigor does not only restore new hair, but gives new life and vigor to its growth, and is a blessing to all who use it." Rev. D. J. BURT, Baptist Minister and Clerk of the Superior Court, Dawsonville, Ga.

AYER'S HAIR VIGOR
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Paints, Oils, Glass, Sash, Doors, Blinds.	HARDWARE	*Special Large Lamps For Stores, Halls, &c.*
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Lime, Plaster, Cement, Nails, Iron, Steel.	STOVES	Best Goods, Lowest Prices, Square Dealing.

The kind of Ice Cream made in the "OHIO" FREEZER is just what one likes—smooth, well worked and good—you can be sure of it every time; no bother, and just enough exercise about it to keep you in a good humor.



We'll furnish the Freezer (at the right price)—you furnish the cream (and the people to eat it)—both jobs are easy, even in hot weather.

"Golly, ain't it good!"

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Raleigh, N. C.

Biblical Recorder

SUPPLEMENT.

RALEIGH, N. C., JULY 10, 1895.

OUR SUPPLEMENT.

We issue this supplement to the BIBLICAL RECORDER in the special interest of our Baptist Sunday School Chautauqua. The matter for this supplement has been prepared by Bro. N. B. Broughton, the President, and his co-laborers in this movement.

The coming session of the Chautauqua already gives promise of a great gathering. We hope every Sunday School Superintendent and Teacher that can do so will be present.

RED SPRINGS AS THE PLACE OF MEETING.

There are many reasons why the Committee are to be congratulated for having unanimously voted in favor of Red Springs as the meeting place of the Chautauqua this year.

In the first place Red Springs is within easy reach of everybody who is at all likely to attend. We are on the Cape Fear and Yadkin Valley Railroad, five miles from the Atlantic Coast Line, eleven from the Seaboard Air Line, twenty-four miles from Fayetteville, sixty-five from Sanford, and about four hours from Greensboro, where all the railroads centre.

Then we have ample hotel accommodations, a luxury we did not enjoy at Mt. Vernon Springs. Many of us remember the jam and confusion at the Mt. Vernon (though the proprietor did everything in his power for our comfort) and the sardine-like pressure of the people at meal time. Here we can entertain four times as many people, giving every three or four men a good airy room, for the same money we paid at Mt. Vernon.

Red Springs will not offer a small building, but a grand Tabernacle, built for just such meetings as this, and having capacity for seating very comfortably four thosaund people. Our Presbyterian brethren built the Tabernacle, but ask us to take it without money or price, and to feel just like we owned every shingle on it.

Instead of one or two springs, the woods are full of them here. The water is the best appetizer I have ever seen. It is exactly what the man "run down" by the toil and burden of business needs. Dyspeptics will find it invaluable. Five days' use of this water will kill any case of the blues.

Then we have the local surroundings. There are a great many excellent people living near here. It is an old Scotch settlement and the people are hospitable, high-toned and cultured. The neighborhood itself could furnish a bigger Chautauqua, so far as number is concerned, than we had at Mt. Vernon, and the Robeson Association which lies all around Red Springs, they tell me, has five thousand Baptists in it.

Above all, this section *needs* the Chautauqua. Our people need the stimulus this grand meeting always gives. We feel that it will be indeed a benediction to us to have so fine a representation of the Baptists of North Carolina as the meeting will bring, and that the Sunday School work, so much neglected and so poorly done, will be quickened into new and vigorous life as the methods and plans and aims of the work are unfolded to us by those who have made it a life study.

Now, are not these good reasons for coming to Red Springs? We hope our people will make some sacrifice, if need be, to attend the Chautauqua, and we know well enough, if they will only come to Red Springs this year, they will be easily induced to come in 1896.

ARCHIBALD JOHNSON.

RED SPRINGS, N. C., May 21, 1895.

WHERE ARE YOUR BIG MEN?

We showed our programme to a good brother the other day and he asked, "Where are yonr big men?"

That brother has never been to one of our Chautauqua meetings, or else he would have known that all of our men are big men, and that is just where so much pleasure and profit comes in.

It is a meeting of workers and *learners*. No man knows it all, or even thinks he does. That is, if any such brother has come to us we didn't find it out.

PROGRAMME

THIRD ANNUAL SESSION OF THE

BAPTIST SUNDAY SCHOOL CHAUTAUQUA,

TO BE HELD AT

RED SPRINGS, ROBESON COUNTY, N. C.,

AUGUST 13th TO 18th, 1895.

TUESDAY, AUGUST 13.

4:00 P. M.—Devotional Service of thirty minutes, conducted by Judge Eller, Greensboro.
4:30 P. M.—Address of Welcome: Rev. M. L. Kesler.
5:00 P. M.—Response, by the President.
8:00 P. M.—Song Service, conducted by the Director, Prof. J. H. Ruebush, of Maryland.
8:30 P. M.—The Chautauqua Sermon, by Rev. J. Q. Adams, Wadesboro.

WEDNESDAY, AUGUST 14.

9:00 A. M.—Devotional and Praise Service, by Rev. W. C. Newton, Goldsboro.
9:30 A. M.—Lesson for July 21st: "Nadab and Abihu," by J. M. Broughton, of Raleigh.
10:00 A. M.—Conference on Teaching.
10:15 A. M.—Essay on Training Children in the Sunday School, by Mrs. B. W. Hatcher, of Liberty, N. C.
10:30 A. M.—Instrumental or Vocal Duet, by M. A. Allen and Little Ima Allen, of Reidsville.
10:40 A. M.—Song Service, by the Director.
11:00 A. M.—Defects in Sunday School Work and How to Remedy Them, by C. W. Mitchell, Aulander, Bertie County.
11:30 A. M.—Paper on "Visiting," by Mrs. T. M. Tucker, of Reidsville.
3:00 P. M.—Praise and Prayer Service, conducted by Rev. L. Johnson, Lumberton.
3:30 P. M.—Lesson for July 28: "Journeying to Canaan"—a Class of Boys, showing use of Blackboard, Rev. C. A. G. Thomas, of Greensboro.
4:00 P. M.—Conference About Boys.
4:30 P. M.—Male Quartet.
8:00 P. M.—Song and Devotional Exercises, conducted by Rev. J. F. Tuttle, Whiteville.
8:15 P. M.—Address: "Pastor and Superintendent," by Rev. Dr. A. M. Simms, Raleigh.

THURSDAY, AUGUST, 15.

9:00 A. M.—Prayer and Praise Service, conducted by Rev. J. G. Blalock, Rockingham.
9:30 A. M.—Address: "How to Run Mission Schools," by Dr. C. A. Rominger.
10:00 A. M.—Lesson for August 4: "The Report of the Spies"—Primary Class, by M. A. Allen.
10:30 A. M.—Address: "Our Enemy—The Liquor Traffic; How Shall we Array the Sunday Schools Against It?" by J. A. Smith, Fair Bluff.
11:00 A. M.—Exercises by Class from Baptist Orphanage.
3:00 P. M.—Musical Concert—Vocal and Instrumental, conducted by Prof. Ruebush.
3:30 P. M.—Lesson for August 11: "The Brazen Serpent"—Class of Ladies; by Prof. M. M. Lemmond, of Asheville.
4:00 P. M.—Superintendents' *Clinchers*, by the President.
4:30 P. M.—Conference on the Officers of a Sunday School and their Duties.
5:00 P. M.—Address: "A Typical Life of Devotion to Principle," by Rev. B. Cade.
8:00 P. M.—Concert of Praise.
8:30 P. M.—Lecture: "Laugh and Grow Fat," by Rev. B. W. Spillman, Kinston.

FRIDAY, AUGUST 16.

9:00 A. M.—Devotional Exercises, conducted by Rev. J. W. Perry, Hartsville, S. C.
9:30 A. M.—"*Donts* Needed in Sunday School Work," by E. K. Proctor, Jr., Lumberton.
10:00 A. M.—Lesson for September 1: "The Fall of Jericho"—Class of Men and Women, by Mrs. T. D. Wray, of South Carolina.
10:30 A. M.—Address: "The Holy Spirit our Strength," by Rev. L. G. Broughton, Roanoke, Virginia.
11:00 A. M.—Difficulties. Symposium—limited to ten minutes.
a. In Securing Attention. Dr. P. C. Jenkins, Roxobel.
b. In Securing Study of the Lesson. S. P. Smith, Charlotte.
11:30 A. M.—"Giving": A conversation on how to secure contributions from the members of the Sunday School and what to do with them—T. M. Pittman, of Henderson, leading.
3:00 P. M.—Musical Carnival.
3:30 P. M.—Lesson of September 15: "Cities of Refuge"—Strangers' Class, taught by Dr. C. J. Watkins, of Winston.
4:00 P. M.—Question Box.
8:00 P. M.—Song Service.
8:15 P. M.—Address: "Acceptable Righteousness." Rev. R. E. Peele, Wilmington.

SATURDAY, AUGUST 17.

9:00 A. M.—Prayer and Praise Service, Rev. Hight C. Moore, Monroe.
9:30 A. M.—Reports from the Field.
10:30 A. M.—Lesson for October 13: "The Triumph of Gideon," Prof. F. P. Hobgood, Oxford.
11:00 A. M.—Address or Sermon on Early Conversions, by Rev. J. G. Pulliam, Smithfield.
11:45 A. M.—Election of Officers and other Business.
3:00 P. M.—Song Service.
3:30 P. M.—Is the Chautauqua Meeting Expectations? General Expression of Opinion in brief talks.

SABBATH, AUGUST 18.

10:00 A. M.—Short Addresses by several Speakers.
11:00 A. M.—Sermon, by Rev. W. B. Oliver, Wilmington.

THE CHAUTAUQUA LAST YEAR.

What some of those who attended the session last year have to say of the impressions and benefits received by being present:

It is utterly impossible for me to enumerate the many good impressions received at the session of the Chautauqua at Mt. Vernon Springs last year. Never can I forget that meeting—that delightful music, those sermons so soul-stirring and helpful, those splendid addresses. Indeed, the exercises of the entire session are all fresh in my memory now, and I believe they have been an inspiration to me that will last even into eternity. Greater earnestness or more spirituality I have never seen in any meeting. Surely the Holy Spirit was with us, and God's blessing upon us.

The benefits to be derived from such a meeting are inestimable. If possible I shall attend again this year. Indeed, I do not see how I can afford to be absent. N. D. WELLS.

Princeton, N. C.

I attended the second annual meeting of the N. C. Baptist Sunday School Chautauqua at Mt. Vernon Springs August 28 to September 2, 1894. New ideas received from practical suggestions by Sunday School workers, and new methods gathered from mutual interchange of ways and means of teaching and conducting classes in the Sunday School, gave me much encouragement and great inspiration, and as a result of the good obtained at the meeting, I have realized increased interest and brighter hopes in the prosecution of my labors in the Sunday School work. With other workers at the Chautauqua, I was deeply impressed with the presence and power of the Spirit at every session, and at our separation I felt that we could sing "with the spirit and the understanding," "God be with you till we meet again."

Raleigh, N. C. W. H. DODD.

It gives me great pleasure to say that the meetings of the Sunday School Chautauqua are exceedingly interesting and helpful to the Sunday School teacher and Christian worker. I have attended a good many religious meetings, and desire to say that I have never attened one that I enjoyed more, and been more spiritually benefitted than the meeting I attended at Mt. Vernon last summer. I shall, if possible, attend the next session.

Aulander, N. C. A. W. EARLY.

The Chautauqua at Mt. Vernon Springs was a season of unusual enjoyment and instruction. I felt and still feel that we all grew in grace.

Thomasville, N. C. J. H. MILLS.

The Chautauqua at Mt. Vernon Springs last year was not only a most inspiring and profitable Sunday School teachers' meeting, but a feast of good things for the soul as well.

I should be delighted to have an opportunity to attend another such meeting.

REV. O. L. STRINGFIELD.

Raleigh, N. C.

I think various ideas suggested by different Sunday School workers from numerous schools in the State were strengthening and very beneficial to Sunday School workers.

Henderson, N. C. W. W. PARKER.

I feel sure that the meeting last year gave a great stimulus to more and better work, especially to superintendents and teachers. I was much benefitted; and besides the greater benefits, the social features will tend to draw us nearer together, with more mutual sympathies.

Roxboro, N. C. T. H. STREET.

The Chautauqua enforces the truth that the Sunday School is a great agency in giving the growing mind right conceptions of goodness and truth. Those who attend may expect not only pleasant social communion and recreation, but also healthful instruction from many able speakers. H. H. HORNE.

Chapel Hill, N. C.

I was more than pleased with the Sunday School Chautauqua, and think it is the place par excellence for any worker or lover of Sunday School work. It is a Sunday School University. All who love Sunday Schools should attend, and Superintendents especially.

Roxobell, N. C. P. C. JENKINS, M. D.

As we think about it, the pertinence of our banker's suggestion becomes clear, since the giving of money is only one mode of charity. One may have all charity but never a cent to show it; it is indeed as much

the land, thirty feet deep, 217 feet wide at top, 86 at bottom; and ladened steamers go up and down where men reaped grain a few years ago. How helpless would he be, were God against him!

OUR THIRD SESSION.

The North Carolina Baptist Sunday School Chautauqua held its first meeting at Mt. Vernon Springs, beginning on the 24th day of August, 1893. It was born of the felt necessity for an annual gathering of Sunday School workers, where they might compare methods, suggest plans of improvement, and create more interest in the work and in the way of doing the same.

The success of the first meeting was beyond all expectation in the attendance and the good accomplished; for be it known that the Chautauqua was planned just one month and a half before it met.

The second annual session also met at Mt. Vernon Springs, and from the first day was attended by large crowds, and every day was filled with intense interest. So rapidly had the attendance grown that it was thought best to change the location for the third session, in order to secure the necessary hotel accommodations.

Those of us who gathered at Mt. Vernon Springs will never forget the delightful time spent there, nor the kindness of the people of the community.

Our third session is before us, and there is every prospect that it will be a noted gathering. Some brethren say that we will be met by such a crowd of people as is seldom seen at a religious gathering. The programme embraces many features made prominent at each of the other meetings. The fact is, "*Teaching:* How to do it, and how not to do it," should always be kept as the prominent work of the Chautauqua.

And the best way to show it, and to learn it, is by taking a lesson, form a class and teach them, as we have done heretofore, and propose to do at the coming session.

One of the best evidences of the success of the past two meetings is the enthusiasm of those who attended, and their zeal in persuading others to join with them in going to Red Springs this year. We have yet to hear of one person attending either of the past sessions that did not feel well paid.

The organization is simple and quite free. It is not a delegated body. Any person interested in Sunday School work is invited to come. It is a Baptist organization, because organized by Baptists who felt its need for their people. But denominational lines are not raised and no one is prevented from enjoying the benefits of the work because he is not a Baptist.

It is not a legislative body, a mission conference, an orphanage association or an educational mass meeting, and yet missions, the orphans and education are advanced by the gathering.

It is a meeting for the development of Sunday School work and workers.

N. B. BROUGHTON.

OUR MUSIC.

We are fortunate in the prospect of having with us at Red Springs as the leader of our music, Prof. J. H. Ruebush, of Hagerstown, Maryland. Those who attended the Chautauqua last year will remember his helpfnlness in all our meetings, but especially his ease and grace as the leader of the song services.

The orchestra of the Baptist Tabernacle of Raleigh will be present to aid in the music, and to this will be added that of Reidsville, recently organized.

Prof. W. Frank Blount, of Hope Mills, who is agent for the celebrated Kimball pianos and organs, has kindly consented to have one of each of these excellent instruments at Red Springs for our use. Mr. Blount, himself a fine musician, will aid in our music.

During the progress of the Chautauqua Prof. Ruebush will give, from time to time, hints on voice culture, teaching of singing to children, etc.

The Song Book to be used on the occasion will be called "Chautauqua Songs," and has been prepared with special reference to our meeting.

THE SISTERS.

The greater proportion of Sunday School teachers are women. Our Chautauqua is intended for their benefit just as much as for anybody, and we earnestly invite the sisters to *come*. Special accommodation will be afforded the ladies, and none need hesitate about coming.

Don't bother about bringing a great big trunk. The Chautauqua is not a place of dress and show.

PROGRESS.

It is gratifying to see the progress that has been made in the Sunday School work in the last decade. The lesson helps have been greatly improved and greatly extended, so that every person who wishes to study the Bible can have the helps of the best commentaries that exist free, or almost free. The best brains and hearts of the world are devoting their powers to the preparation of these lesson helps For this every parent and every lover of the Gospel should be profoundly grateful.

Men who have given years, yea, their lives, to the spread of the Gospel through the Sunday School have canvassed our broad land from shore to shore, illustrating Sunday School methods and arousing the latent powers of Christians to the importance of teaching the Word to the young.

Much thought and expnse have been bestowed on the equipment of the Sunday School rooms. It has been made attractive to the general populace, and thereby many have been brought under the influence of the Gospel through this means. No preaching from the pulpit is so powerful as the preaching from a devout Christian to ten or twelve in a room alone, especially if that teacher has first been alone with God.

No pains have been spared to improve the music for the Sunday School, both in the way of books and songs, and also in the rendering of such music in song and on musical instruments. We have greatly under-estimated the value of good music in bringing people under the influence of the Gospel, and in sending it to the hearts of the people. Many a hard heart has been softened by the power of music, into which the good seed has fallen in its thus softened condition, and brought forth fruit to the glory of His name. Evil spirits have been driven away from more than Saul by the skillful playing of some modern David.

The rising generation is being trained in giving far in advance of anything in former times. Hence, the increased impetus in missions in all denominations. Methods of study and teaching have engaged the thought of the Sunday School workers of all the world, and this has almost doubled the power of the work.

These are only a few of the lines of progress that we may see by a backward glance through the last ten years. Now what shall mark the next ten? This should engage our serious attention. Many of the old Soldiers of the Cross have gone to the "Grand Camping Ground" to be with their dear Lord, and they have left the responsibilities on us. Where shall we plant the banner of our Captain? What heights shall we scale? What trophies shall we gather? What enemies shall we conquer? On every hill and in every land let us "crown Him Lord of all."

To this end we want to meet every worker at Red Springs camping ground and muster for the fight. We need trained soldiery to vanquish the foe we have to meet. In His name let us conquer.

C. A. R.

"TOO POOR TO GO."

A friend, looking upon an immense cornfield, asked the farmer, "What are you going to do with all this corn?" "Raise hogs," he replied. "What will you do with the hogs?" "Buy land." "What will you do with more land?" "Raise more corn and hogs."

And so it went on; "land, corn, hogs—hogs, land, corn."

Some of our brethren are too poor to attend the Chautauqua because they are busy raising corn for hogs to sell to buy more land; or if not corn, it is tobacco or cotton.

"Too poor and too busy" to take a week off and get fresh strength, fresh ideas, better equipment for doing the Lord's work.

Our work is no larger than our conception of it. The Sunday School Teacher that succeeds must have his mind improved and enlarged to take in the great possibilities of his work, and with this he will seek every opportunity for help.

OTHER BRETHREN.

A good brother of the Methodist Church, a most successful business man living west of Raleigh, told us a few days ago that he had made up his mind to see our Sunday School Chautauqua this year.

In fact, we have had brethren of nearly all the denominations to express a desire and purpose to be with us.

Our invitation is *come*.

"WE'LL BE THERE."

"I was up at Red Springs last week. All the people are pleased at the idea of meeting at Red Springs. The water is delightful, and hotel accommodations fine; it is the best place in the State to meet. I am so glad to know that we are going to meet at Red Springs that I hardly know how to thank the committee. JAS. A. SMITH, Pastor at Fair Bluff."

Brother B. W. Spillman, of Kinston, the brother who "laughs and grows fat," says: "Unless something goes to pieces I will be on hand."

Prof. M. M. Lemmond, of Asheville, says: "I am very anxious to attend the Chautauqua, and think that I will be there."

Dr. C. J. Watkins, of Winston, who has had many years of experience in the work, writes: "I think I shall take ten minutes of my time in telling how to teach a stranger's class and the remainder of the time in teaching the lesson assigned me."

Mrs. W. B. Hatcher: "Hope to be with you all at Red Springs. May God prepare and fill every heart for the occasion, that His name may be glorified."

Rev. J. Q. ADAMS, who is to preach our Chautauqua sermon, writes: "You may count on me for the post assigned me."

Rev. J. F. Tuttle, of Whiteville, says: "I accept the place assigned me on the program, and desire to express the wish that the meetiug will be a great success."

Rev. L. Johnson, of Lumberton: "Will be pleased to do what little I may be able to make the Chautauqua a success."

Capt. Duncan McNeill, of Riverton, N. C., writes: "I am glad you are going to have the Sunday School Chautauqua at Red Springs this year. The dates fixed upon suit splendidly."

Rev. C. A. G. Thomas, Greensboro: "I will be on hand, if there is no providential hindrance."

THE INFLUENCE OF THE SUNDAY SCHOOL CHAUTAUQUA AS I HAVE SEEN IT.

Influence is hard to trace in its many bearings upon ourselves and upon others. But there are some which are very clearly seen. 1. The influence of song has reached out in many sections of the State. At Ramseur, where I am pastor, I have seen the direct influence of the Chautauqua. In our protracted meeting, which was one of great power, we used the Chautauqua's book, which has helped to build up our school. I have seen the Chautauqua's influence in two other associations in stimulating a deeper interest in the Sunday School work. The impressions upon my own heart have been deep and lasting, because of the spiritual enjoyment which it imparted to my soul. No one can attend the Chautauqua without being greatly helped by the inspiration which it will impart to him spiritually.

S. F. CONRAD.

WINSTON, N. C., May 6, 1895.

WHY PAY BOARD.

Several places in North Carolina have been kind enough to say to our Executive Committee, if you will bring the Chautauqua to us we will entertain the visitors free of charge.

While appreciating this offer the committee have felt it best to stick to the original idea of securing board at a low rate, and let every person attending pay his bill. In this we believe the perpetuity of the movement depends. We have believed that it would become a popular gathering, and that we should soon be like the Southern Baptist Convention, in one respect, at least, too large to be wanted.

The low rate given us for first class hotel accommodations at Red Springs is all that could be desired. We shall not be a burden to the good people of that community, and it is quite possible they will say as they did at Mt. Vernon Springs, "Do come back here next year."

It was my privilege to attend the second annual meeting of the North Carolina Baptist Sunday School Chautauqua at Mt. Vernon Springs. The meeting was an inspiration to me and its spiritual influence followed me for many days after. I know of no meeting which has been more helpful to the Sunday School teacher and worker than this. If this meeting is a prophecy of what the next will be, I would sincerely advise every Sunday School worker to be present. To miss the Chautauqua is to miss one of the best meetings of the year. Let every one who can go and be blessed.

CHAS. A. G. THOMAS.

Greensboro, May 20.

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ARE WE WAKING UP?

That the Baptists of North Carolina do not ppreciate the great power of the Sunday chool work is well known. We have been busily engaged with our great Mission work nd with the cause of Education that the Sunay School cause has not been given the attenon necessary to its vigorous prosecution.

Here and there the brethren have become roused and new life and proper equipment ave been afforded the Sunday School and radually the great possibilities are dawning pon the brethren.

Some of us believe that we are on the eve of ch an awakening on the importance of the unday School to all the work of the church s we have never had. That the churches will oon wake up to see that the Sunday School as passed the stage of babyhood; that it is no nger a "nursery to the church," a "plantd," as it has so often been called in the past, ut that it is the great open door of the church rough which all may enter from the youngest the oldest for the purpose of studying God's ord.

That in the Sunday School as in no other ace is offered the opportunity to reach the eople with the Gospel.

That in the Sunday School young Christians ay be trained for intelligent service in the aster's vineyard, and the older people can fe give encouragement to those who are to ke their places and prepare them for so doing.

What a blessing a live, progressive Sunday chool is to the Pastor, and yet we do not beeve very many of them realize it.

But there is growing improvement along this ne, and one of the great aims of the Chauuqua is to arouse our whole people to the eat future spread out before the Baptists of orth Carolina if only they will lay hold of e Sunday School work.

We hope to see a large gathering of Pastors Red Springs and with them their Sunday chool Superintendents.

"AUGUST WHISPERINGS."

The earth is full of melody. The trees whisr and nod and bend to the breeze. The flowers unt their pretty faces in the fragrant air; the rds are warbling; the bees are humming, and id it all comes another whisper, the best of —what is it? Why the Chautauqua gatherg at Red Springs! Have you ever been? not, why not? It is a goodly place. Why? cause, first of all, the God of love sits enroned in its sessions. Brotherly love beams every eye, heart answers to heart throb, and nd to hand-shake, and there is a strange, eet feeling that we have as we strike hands th the godly men and women from all parts the Master's vineyard.

Two of the most helpful, spiritual and deghtfully social weeks of my life have been ent at the Chautauquas of 1893-'94. How heart burned within me as we walked and lked of the Master's work. In fact it would very hard to keep one woman, at least, away om Red Springs. We are all dependent one the other, however much we may deny the sertion, and nowhere do we feel that sweet ristian cheer and help by association with e another as we do in this annual gathering Sunday School workers. A special reason y we should attend the Chautauqua is that e may be helpful to others. We ought to be lling to make any sacrifice, that God may able us to guide and comfort others. We are eager for promotion in life, but so few are sacrifice for it. It will cost money, time and her things to go; but if we may gather rength to help others in better methods of aching, should we not feel honored to sacrie for Him who gave even His own life for us? we would be truly and deeply helpful we st be willing to pay for the tuition, however stly. Our own hearts must be taught ere we n teach others; our own hearts break before e can give comfort. If it costs you nothing go to the Chautauqua, it is not worth your ing. It is those who sow in tears that reap joy. Why have I written this: only that I y induce some one who has not been with us fore to come and be with the saints that shall ther at Red Springs August 13th.

MRS. T. M. TUCKER.

☞ WE SPENT the Fourth day of July Red Springs. The hotels, Tabernacle, the neral springs, the shade and the beautiful tle village, with its kind and hospitable peoe are all that have been claimed for them. nd they are all that heart could wish for our autauqua meeting.

WHAT BRO. CADE THINKS.

It was my privilege and my pleasure to attend both sessions of the Sunday School Chautauqua; and I cannot estimate the good I got out of the meetings. I have been in the habit of attending and enjoying such meetings for many years. But I have attended no other meetings, I think, which were so valuable and enjoyable to me as were those at Mt. Vernon Springs.

There was positively no formality in any of the services; there was no discussions that were not brotherly, affectionate, spiritual. The information imparted was extensive, accurate and valuable; the spirit evinced was warm, tender, Christly. I am sure no one attended who did not have his life quickened and his sympathies enlarged.

I trust there will be a large attendance at the next meeting at Red Springs.

BAYLUS CADE.

WHY SHOULD I ATTEND THE CHAUTAUQUA?

1. Because "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

2. Because *I* need the enthusiasm of such a meeting.

3. Because my school needs help in methods of teaching and good music.

4. Because *I* need the prayers and sympathies of my fellow-workers.

5. Because the community in which I live needs the inspiration which I might impart.

6. Because the Sunday School work of the State cannot be well done without co-operation, and I must throw in my influence to help on the work.

SPECIAL FEATURES.

—Every day is important. Don't miss one of them.

—Dr. L. G. Broughton, of Roanoke, Va., has promised to join with us again this year.

—Yes, we want the old men, too. God bless the fathers in Israel! Come and help, and enjoy.

—One of the young ladies who attended the Chautauqua last year has since married. What an encouragement to others!

—Brother B. W. Spillman will make us "Laugh and Grow Fat," and if you don't hear him on Thursday night you'll wish you had.

—A class of boys and girls from our Baptist Orphanage, at Thomasville, will be with us, and on Thursday, the 15th, give some special exercises in songs and recitations.

We want the young, the ambitious, the yearning souls, who long for a more useful life, to be in our meetings from opening to close. They will grow.

—The hotels, the Tabernacle, and the springs are all near together. Plenty of shade, good water in abundance, and the companionship of a band of cheerful, hopeful, spiritual workers.

—The sisters? Why, yes. What good work do they not lay hold on? Their songs, and prepared papers, and prayers—we want them all. Come, sisters, inspire and cheer, and get a blessing.

—It is a remarkable fact that no one attending the Chautauqua has ever been heard to say of one of our meetings "It ought to have been done so and so;" "It was not what I expected, nor what I think it should have been." These sort stay at home and growl.

—One of the most helpful feautures about the Chautauqua program is the daily practical demonstration of "how to teach the lesson." Many are helped just where they have needed help ever so long, as the lesson is taught by experienced and successful teachers. The manner is seen, teaching points are seen, defects come to light, and the "how" is learned as never before; and no doubt many a teacher who, realizing the importance of the work, has longed to be able to do the work better, as he thinks others certainly do. At the Chautauqua meeting he sees the work done by those he has regarded far his superiors in teaching the Word. Now, for the first time, he sees his own strength as a teacher by comparison with the best; he takes fresh hope and courage, and goes back to his school with new zeal and satisfaction.

BOARDING RATES.

HOTEL TOWNSEND can accommodate 150 with ease. Rates, $1 per day.

RED SPRINGS HOTEL will take 50 or more at $1 per day or $5 per week.

Persons preferring to go to private houses can find accommodation at 75 cents per day.

Write Rev. M. L. Kesler, at Red Springs, N. C., and tell him how and where to place you.

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THERE ARE SIX MINERAL SPRINGS

situated within a short distance of the Hotel Townsend, several of them having been discovered by deep artesian borings, and affording twenty-one gallons per minute of health-giving water, consisting of iron, sulphur, magnesia, etc., but no two of them exactly alike, as shown by analysis of State Chemist.

The Red Springs are located immediately on the line of the C. F. & Y. V. Railway, and can be reached from any part of the country.

Ample opportunities are afforded for outdoor amusement. The table is supplied with the best the markets afford, and those who may stop at the Hotel Townsend may rest assured that no pains will be spared to render them comfortable.

For illustrated pamphlet and quantitative analysis of mineral waters, address the Proprietor,

S. R. TOWNSEND, Red Sgrings, N. C.

As we think about it, the pertinence of our banker's suggestion becomes clear, since the giving of money is only one mode of charity. One may have all charity but never a cent to show it; it is indeed as much

Now sixty-three miles have been cut through the land, thirty feet deep, 217 feet wide at top, 86 at bottom; and ladened steamers go up and down where men reaped grain a few years ago. How helpless would he be, were God against him!

HOW TO GET THERE.

If you start on the line of the Southern Railroad west of Durham or Greensboro, change cars at Greensboro and take the Cape Fear and Yadkin Valley Road and go straight through, reaching Red Springs at 5:40 P. M.

If you take the Southern at Durham or east of it, go to Selma and change to Atlantic Coast Line for Fayetteville, where you take the C. F. & Y. V. R. R. to Red Springs without delay. For instance, leaving Raleigh at 1:10 P. M. reach Red Springs at 5:40 P. M.

If you take cars on line of S. A. L., and can get on the "Atlanta Special," close connection can be made at Hamlet, for Maxton and Red Springs. For instance, leaving Raleigh at 5:35 A. M., reach Red Springs at 9:55 A. M. By the regular passenger train of S. A. L., a delay of one night will be necessary at Sanford or Hamlet.

The Atlantic Coast Line makes close connection by Wilson, Selma, and on to Red Springs.

From Charlotte and other stations on C. C. Road, connections are all right at Maxton.

For any other information needed, write

N. B. BROUGHTON,
President, Raleigh, N. C.

J. C. BIRDSONG,
Secretary, Raleigh, N. C.

RAILROAD RATES.

We have made every effort possible to secure favorable railroad rates to the Chautauqua; and, although not securing all that we hoped, have obtained the usual reduction over the Southern and Atlantic, and a lower rate than that over the Seaboard Air Line. We have not had definite information from the Cape Fear and Yadkin Valley. Their rates we hope will be unusually favorable.

The following letters explain themselves:

SEABOARD AIR LINE,

PORTSMOUTH, VA., May 20, 1895.

Mr. N. B. Broughton, Raleigh, N. C.

DEAR SIR: Referring to your favor of the 17th instant. So far as our line is concerned, we will be glad to authorize rates to Red Springs, N. C., on account of N. C. Baptist Sunday School Chautauqua on the same basis as is made to Morehead City, on account of Teachers' Assembly, and we have so notified the other lines in the State of North Carolina.

We will issue circular to our agents instructing them as to rates, sales of tickets, etc.

Yours truly,
C. J. ANDERSON,
General Passenger Agent.

ASSOCIATED RAILWAYS OF VIRGINIA AND THE CAROLINAS.

ATLANTIC COAST LINE. PIEDMONT AIR LINE.

RICHMOND, VA., June 28, 1895.

N. B. Broughton, Esq., President, Raleigh, N. C.

DEAR SIR: Your letters May 17, 21, 25, and June 7. All lines in the State having agreed thereto, I have issued authority authorizing the sale of round-trip tickets to Red Springs, N. C., on basis of the enclosed distance tariff, from all points in the State.

Tickets on sale August 12, 13 and 14; final limit August 20, inclusive.

Yours truly,
W. H. FITZGERALD,
Commissioner.

CAPE FEAR AND YADKIN VALLEY RAILWAY COMPANY.

FAYETTEVILLE, N. C., May 21, 1895.

Mr. N. B. Broughton, Raleigh, N. C.

DEAR SIR: I have your esteemed favor in regard to meeting of the N. C. Baptist Sunday School Chautauqua at Red Springs, August 13 to 18. As you understand, the rates for meetings of this kind will have to be agreed to by the several railroads. I will take the matter up with the Commissioner of the Associated Roads, and obtain the very lowest rates possible. We have summer excursion tickets on sale to Red Springs at the usual low rate, which can be utilized where special rate would be higher. I am very glad, indeed, that you have decided to hold your meeting at Red Springs, and do not think you could have selected a more suitable place. The Red Springs community is noted in all the country round for their morality and hospitality, and there is no finer water to be found in the State. They also have a building sufficiently large to accommodate a large crowd.

Very respectfully,
W. E. KYLE,
General Passenger Agent.

☞ Apply to the agent at your place a few days before the time to start and find out what the rates are. If you find that he has received no instruction, let me know it by postal card or telegraph, and if I can help you will gladly do so. N. B. BROUGHTON.

ONE HUNDRED SUPERINTENDENTS.

It is not too much to say that there should be not less than one hundred Sunday School Superintendents at Red Springs, each with as many of his teachers as he can persuade to go.

WHAT IS THE SUNDAY SCHOOL CHAUTAUQUA FOR?

Is not this a proper question? They are not held simply to give some person a chance to speak. Good speeches are good things; but only when they have some purpose beyond their simple delivery.

The Chautauqua is not held for the purpose of passing complimentary resolutions. Good resolutions are all right, but in themselves are not of sufficient importance to justify the calling of a convention to secure their adoption.

The Sunday school Chautauqua is for work; to give those present an opportunity to gain a knowledge of "what to do," and "how to do it." The conviction of the tremendous importance of the Sunday school is taking hold of the people with great force, and as well the conviction that the work done in this field can be greatly improved. Now let us know how this can be done.

Besides, the Chautauqua is held to arouse inspiration and awaken determination upon the part of those present to do better work. We not only need to know what and how to do, but we need determination *to do*. Perhaps here is one of our greatest lacks. Nehemiah succeeded in rebuilding the wall of Jerusalem, not only by telling the people how to do it, but by awakening within them "a mind to work."

May the Chautauqua at Red Springs be blessed of God to these ends.

TO THE SUNDAY SCHOOL.

Why not send your Superintendent to the Chautauqua? It is a growing and becoming custom for the church to send its pastor to the State Convention, and many of them pay his expenses also to the Southern Baptist Convention.

Now, let the Sunday School show its appreciation of the Superintendent by sending him to the Chautauqua at Red Springs. You want him to keep up with the best plans and methods of his work. Give him a chance to do so by offering to pay his railroad fare and hotel bill if he will go to the Chautauqua; and if he won't go, pick out some one of your active teachers and send him or her.

THE COST OF THE ROUND TRIP AND BOARD.

Estimating from Raleigh to Red Springs 111 miles, the railroad fare will be about $5 for the round trip. Reaching Red Springs on Tuesday and remaining until the following Monday will require six day's board at $1 per day.

The whole cost of the trip from Raleigh will be $11. If you live nearer than 111 miles, the railroad fare will be less in proportion. If you are farther away from Red Springs than Raleigh, just add two cents for each mile to the railroad fare and you will strike about right for your expenses.

TO OUR BRETHREN AND FRIENDS OF MT. VERNON SPRINGS SECTION.

We earnestly hope many of you will show how you appreciate the Chautauqua, by joining us this year at Red Springs.

We shall never forget the happy hours spent with you in old Mt. Vernon Springs church. Strangers came to you, now you come and go with us to the new location.

Some of these days, when you get the new church house, and the hotel is enlarged, we will go back to Mt. Vernon Springs.

PASTOR'S CONFERENCE.

It is the desire of many to have an annual conference of pastors, say for a day's meeting, at same time and place of our Chautauqua. This could be done without at all interrupting us. For instance, while we are in session in the Tabernacle at Red Springs, the pastors could be in session in the Baptist church during one of the days.

We hope very many of our pastors will be at Red Springs, and that the proposed conference will be organized.

BICYCLE RIDING.

The streets in Red Springs and the roads leading out from it for 20 to 25 miles around are about as perfect for bicycle riding as could be desired.

Bring your bicycles with you as part of your baggage and enjoy the fine exercise afforded at Red Springs.

☞ We ask some teacher in every school to call the teachers together at the close of the school on the 2d Sunday in July, and devise the plan for raising the funds to send the Superintendent to Red Springs.

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Volume 61 RALEIGH, N. C., WEDNESDAY, JULY 10, 1895. Number 2

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THROUGH the North Carolina Board of Health our State has recently published some unusually wholesome free literature, namely, "Instructions for Quarantine and Disinfection," "Suggestions on the Prevention of Tuberculosis," and "Drinking Water in its Relation to Malarial Diseases." They are clear, sensible and brief. The first is designed to instruct the people generally how to prevent the spread of all diseases especially dangerous to the public health, and consists of a few simple rules with a list of disinfectants. If some sensible man in every community will get this pamphlet and carry out its instructions whenever it may become needful, spread of contagion in our State will be for the most part impossible. The second pamphlet has a more baffling problem to deal with. Tubercular diseases carry off 7,000,000 people every year, 150,000 of whom die in the United States, 4,000 in our own North Carolina. None of these are 'hereditary,' as has been long believed. The alarming and yet consoling fact is, tuberculosis, whether pulmonary (consumption) or not, is contagious; and we can go about diminishing the number of its victims by preventative measures, cleanliness, quarantine and disinfection, just as for many years we have held cholera and yellow fever in check. The pamphlet goes into the details of these measures. Every family in North Carolina ought to have it and learn to heed it. Consumption is the most dreadful of diseases. The foremost living scientists are devoting their lives to study of it. The source has been discovered, the means by it spreads at its fearful rate are well known; and it only remains for the people to be made aware how the sources may be restricted and the means destroyed A cure for consumption may never be discovered, but tens of thousands can be saved annually from its ravages.

The third pamphlet is of unusual value, particularly to certain sections of our State, —where yellow faces, "chills and fevers" afflict the land. Drinking water is believed by many to be the chief medium of introducing malarial diseases into the system; and as there are usually two sources of a pure water supply, and one resource never failing—boiling the water,—it seems to us that according to the well-authenticated belief of the writer of this monograph, chills and fevers and the innumerable patent medicines advertised to cure them can be escaped by any intelligent person who will bore a deep well, build a cistern underground for storing rain water, or, if these are impracticable, boil his drinking water.

All three pamphlets will be sent to any one who asks for them of Dr. R. H. Lewis, Secretary of the State Board of Health, Raleigh, N. C.

NO ONE would believe it, but the fact is the assessed valuation of property in the United States in 1890 was $8,000,000,000 less than it was in 1880. In 1890 the amount was $17,139,908,495; in 1880 it was $25,478,418. Every tax-payer has to take oath to the trueness of the valuation of his property; and from a limited observation and some intercourse with the collectors we would say there is more perjury in this country in the matter of taxes than in everything else put together. We are sorry to say the foregoing figures go to show that it is on the increase.

IT DOES not seem to have occurred to many people that the poor have duties to do by the rich. We can hear no end of sermons on the duty of the rich by the poor; but it remained for a banker and broker to write us the other day quite a sermon on the duties of the poor, embracing by this term all who are not rich.

As we think about it, the pertinence of our banker's suggestion becomes clear, since the giving of money is only one mode of charity. One may have all charity but never a cent to show it; it is indeed as much the poor man's virtue as the rich man's, as much the poor man's duty to have and exercise as it is the rich man's. A poor man can show a rich man what charity is (and when he can he ought), but he cannot do it by hating him. Real charity is of feeling, and it may find its expression in slowness to prejudice and quickness to good opinions, or it may find it in cheerful giving.

Of late it has often been declared that a man cannot accumulate a certain amount of wealth in a certain time by honest methods. This should not be taken as a sweeping proposition. Men have made great fortunes —Colgate, for instance—by adhering strictly to an honest policy, although there are many who owe everything they have to "sharp practice," as genteel roguery is sometimes called. On the whole, however, we believe wealth is gotten as often by honest methods as by dishonest ones. The pity is, the getting of it draws men away from and makes them hated by their less thrifty fellows.

It is to be regretted that option- and stock- speculators, oppressive monopolists, extortionate money-lenders and indifferent millionaires have come to be generally regarded as the representatives of the wealthy class of citizens. There is not much more reason in this than there is in taking the anarchists and agitators of our cities to represent our great and all sustaining middle-class.

There is no reason in dividing our country. North and South was bad enough; but Labor and Capital would be vastly worse, and Rich and Poor would be worse still. If there must be division, let it be defined by some worthy principle; let us first divide the honest from the dishonest, the patriotic from the selfish. All good men must keep together for their own sakes.

MORE progress has been made in the present century towards mastering the elements and converting them to our uses than was made in all the other centuries of the Christian era; but it is not improbable that in the next few decades as much more will be made in further applying them to our needs. If this comes so, the generation that lives to see it will have to endure a period of harassing transition and adjustment.

Even now great changes are being wrought, but so silently and so broadly that we hardly realize that they are going on until the statistician gets through adding and subtracting and tells us about them in the papers. For instance, it has been recently stated that electric cars have displaced 1,100,000 horses, and this is scarcely a beginning. Carriages run by petroleum gas can be seen on the streets of Paris, and New York is experimenting with a view to using them, too. If the bloomer woman will only let the bicycle have a decent showing, it will do the rest for the horse in the cities, except as a beast of burden.

The statistician opens an interesting field for thought by calculating that 1,100,000 horses consume 500 000 bushels of corn or oats a day, 180,000,000 bushels a year, which means something not only to the producer but to the railroads that carry the grain from country to city.

SO MAGNIFICENT was the pageant of warships at the opening of the Baltic canal, that the world almost forgot the object of their gathering and the meaning of the occasion to commerce, in wonderment at the peaceful array of one hundred and sixteen mighty floating engines of war, representing all the great nations, and speaking eloquently of their determination to hold their share of "sea power" and get what more they can. The spectacle surpassed anything of the kind in the history of the world. Such a fleet of war vessels never gathered before, nor was ever such power amassed at one point on the waters. And yet no one knew what it meant. Not one of the vessels has ever taken part in a naval conflict, neither battleship, nor crusier nor torpedo boat. Their power offensive and defensive has been carefully calculated; but they have yet to stand the test of a real engagement. Modern navies are built on theories. God grant that they may never face conditions.

It is interesting to know that the ships of our country, while not numerous, were fully as good as those of their class from any other country.

As to the canal. It was designed to make a sure, safe and constant outlet for Russian and Scandinavian ports, which have heretofore been cut off in severe winters and always been dangerous to reach because of headlands. According to the *Examiner* there have been 3,500 total wrecks in this route since 1858, and 1,000 lives have been lost since 1877. Now all this is forever passed, as the perilous straights no longer have to be navigated between Denmark and the North. Thus the saving of life and property will be worth many times the cost of the canal, not to reckon for the increased traffic, opening up of harbors and reducing of freights.

How great is man! In 1888 old Emperor William laid the first stone in this work. Now sixty-three miles have been cut through the land, thirty feet deep, 217 feet wide at top, 86 at bottom; and ladened steamers go up and down where men reaped grain a few years ago. How helpless would he be, were God against him!

The Reign of Christ.

BY REV. I. W. THOMAS.

For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.—1 Cor. 15: 26, 27.

It is strange that God, the holiest, the purest and the best of all beings, should have enemies. He created our beautiful world for the convenience, comfort and happiness of all his creatures. He prepared a beautiful and lovely garden, in which he placed our first parents, but soon an enemy of God's appeared within the sacred precincts of that garden and persuaded our first parents to disbelieve God. Their unbelief led them into disobedience and alienated their affections from God, making them his moral enemies. As a bitter fountain cannot send forth streams of sweet water, so our first parents gave to the world a posterity with estranged affections, with a carnal mind, which is enmity against God, and which is not subject to the law of God, and neither, indeed, can be. Hence by the introduction of sin into the world by the devil, God's greatest and man's worst enemy, the whole human family have become moral enemies to God. David says, "Behold I was shapen in iniquity and in sin did my mother conceive me." Paul says, "We are enemies to God, strangers to the covenants of promise, and foreigners to the commonwealth of Israel." Christ came into the world to win it back to God. So he must reign till he hath put all enemies under his feet. Before he could reign, he must stoop to conquer. He came into the midst of Satan's territory and attacked him. The first conflict was in the wilderness, and was fierce and terrible, lasting forty days and nights. The longest, continuous battle on record, but the Lion of the tribe of Judah prevailed. No tongue can express, and no human mind can conceive, what the Saviour endured during that conflict. Afterwards, on various occasions, the devils acknowledged him publicly to be the Son of the Most High God, and at the word of his power released their subjects. By the introduction of sin into the world, multiplied forms of disease with physical death had cursed the world. Over these Christ manifested his conquering power.

Sin, which is the transgression of the holy law of God, and which, the Bible says, is a reproach to any people, is an enemy to God. He who knew no sin was made sin for us that we might be made the righteousness of God in him. Christ bore our sins in his own body on the tree of the cross, and has become the propitiation for the sins of the whole world.

It is wonderful how Christ could live so long in this world contaminated by sin, and be the world's sin-bearer, without being polluted by sin himself, but he was above sin. As the Hebrew children came out of the fire without so much as the smell of fire on their garments, so Christ, by his holy life and perfect obedience, made a perfect and complete atonement for sin without a scintilla of defilement on his part. He had power on earth to forgive sin, and though now highly exalted in heaven, he still has power to forgive sins, and may be said to have conquered sin as a great enemy.

The greatest victory our Saviour won while here in the world was in his resurrection from the dead. For a short while it seemed the powers of darkness had prevailed. The Devil had stirred up Judas to betray him. Many of the Jews were thirsting for his blood. His own disciples forsook him. He meekly gave himself up to the wicked authorities, offering no word in his own defence. "As a lamb led to the slaughter and as a sheep before her shearer is dumb, so he opened not his mouth." He is condemned and nailed to the cross, and after a few hours of indescribable suffering, he dies, and is taken down and laid away in Joseph's new tomb. The Devil, to make more sure of his apparent victory, got the people to guard his grave lest his disciples come and steal him away by night. This done, all was darkness and gloom to his own immediate followers. More than the body of Jesus was laid in the new tomb of Joseph. The dead hopes of his disciples were laid there, too. But at the appointed time an angel—and no angel ever before came more willingly or on a more important errand—came down and broke the king's seal and rolled away the stone, and the Lord of lords and the King of kings arose from the dead. He had laid down his own life, and he had power to take it again. He is now a mighty conquerer over the Devil, death, hell and the grave; he leads captivity captive, ascends on high, and is exalted to be a prince and a Saviour at the right hand of his Father.

Since his ascension his reign has been a reign of grace. He subdues his enemies, not by the force of arms, but with the power of his gospel, accompanied by the power of his Spirit. The moral enmity being slain in the heart by the regenerating work of the Spirit, he writes his laws in fleshly tablets of the heart, and the enemy becomes a loyal subject of Christ. Every sinner converted is an enemy subdued under the reigning Christ, and is a trophy of his saving grace. The reign of grace has been in progress nearly nineteen hundred years, and despite the multiplied forms of opposition, countless enemies have been subdued both in Christian and heathen lands. Instrumentally he reigns through his people. Some plant while others water, but it is the reigning Christ that gives the increase. Victory has always been, and always will be, proportionate to the zeal and correctness of the efforts of his people. How much we all need a holy ambition to see all his enemies in every land and in all climes subdued by his reign of grace! We need to be filled with his Holy Spirit. Then, and not until then, will our hearts overflow with prayer, work and sacrifice for the salvation of the world.

Some hold that Christ will reign a thousand years on the earth, according to teachings of the twentieth chapter of Revelation; that the living righteous with resurrected martyrs will enjoy that glorious reign; that Satan will be bound during the millennial reign, and that it will be an era of unprecedented spiritual prosperity. If the twentieth chapter of Revelation is to be understood at all literally, then there are good reasons to believe in a millennial reign, but if it is enigmatical or highly figurative, as some think it is, it may only refer to some period of great prosperity in the church during the reign of grace. Christ will reign in judgment. We have no means of knowing how long the judgment will last. It is spoken of as the day of judgment, but possibly day may mean a period, as day in creation. When the heavens and earth have fled away, and the sun and moon are no more, a day will not be recorded as twenty-four hours.

It will be in judgment, when all the world sees Christ in all his glory, that all men will acknowledge him Lord of lords and King of kings. Then every knee will bow before him, but simple acknowledgment of him in judgment will bring no salvation to those who fail to confess, love and serve him during the reign of grace. When Christ shall have transferred himself from the mediatorial throne to the judgment throne, there will be no further offers of pardon and salvation. How important, then, that all seek him while he may be found, and call upon him while he is near as a Saviour! After judgment, Satan is to be cast into the lake of fire and brimstone. Then he will, as the great arch enemy, be put under the feet of the reigning Christ. He is now a conquered enemy, but allowed some liberties, for reasons in the divine mind not revealed to us. Some hold, from Heb. 2: 14, that the Devil will be destroyed, or annihilated. His power is to be entirely taken away. But the last enemy to be destroyed, is death. Death will have no more power over men. It is now our most dreaded enemy, notwithstanding, if we have been cleansed from sin in the blood of Christ, death to us has been robbed of its sting. After all that is evil or sinful has been entirely subdued and eradicated by the matchless wisdom, power, love, mercy and goodness of Christ, then he will deliver up the kingdom to his Father, that the Father may be all and in all, and Christ will be subject to his Father, and will be the elder brother in the family redeemed.

May we all have grace to love and serve faithfully the reigning Christ.

Rays Out of My Reading.

BY REV. J. M. MCMANAWAY.

Rev. J. W. Wilmarth, D. D., a well-known Baptist minister, contributed to the April number of the *Bibliotheca Sacra*, a Congregational quarterly, a rather notable article on "Restricted Communion;" notable as well for its intrinsic excellence as for the audience it addresses. It invests with the charm of novelty much that is known and accepted among us, and also adds materially to the argument usual on the subject. Conciliatory in spirit, it leaves little to be desired in clearness and candor. It is an apologetic rather than an exhaustive treatment; but for its purpose it is admirable. A summary of it, with quotations of more important passages, will be of interest.

I. PRINCIPLES COMMON TO ALL; accepted by Baptists and evangelical Pedobaptists. Dr. W. finds these common denominational beliefs by examining the authorized standards and the practice of the great mass of ministers and churches loyal to them. They are

1. *The communion is an ordinance of Christ.* Established by him to be observed in all respects according to his will "till he come."

2. *It is a church ordinance;* for the church, to be administered by it and in it. This principle is common to all, though differing conceptions of the church, its nature, constitution, and membership may affect their application of it.

3. *Qualification for occasional communion are the same as constant communion, i. e., for membership in the local church.* Only those are invited to commune who would be received into the inviting church upon letters of dismission from their own churches. This is true of Baptists and also of Pedobaptists who practice intercommunion. They all regard the terms of membership and communion as in essence the same. Correctly; for a church in its invitation should not multiply its own teachings and discriminate against its own members. Differing terms of church membership, therefore, will affect the question of denominational communion.

4. *Baptism is a prerequisite to church membership, and so to communion.* References to the standards of Episcopal, Methodist and Presbyterian churches are given to establish this. Open-communion Baptists are the only exception. "The belief that baptism is a prerequisite to communion is no more a Baptist peculiarity than the belief in the forgiveness of sins." So, a difference of opinion as to the act of baptism, its subjects, or design—any or all of these—necessarily affects in the gravest manner the question of intercommunion.

5. *They agree that an orderly walk in the church is prerequisite.* The rule of the Methodist church is quoted as fairly illustrative: "No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude any member of our church."

About an orderly walk there are two questions: Does the walk conform to the standard? and, Is the standard right? Is the church itself in New Testament order? They all decide upon this question. Quakers, Universalists, Unitarians, Mormons, are not "evangelical orthodox", and are not invited. So, serious differences about gospel order and an orderly walk affect the question of intercommunion. But there are

II. SOME PRINCIPLES PECULIAR TO BAPTISTS which necessarily control the application of the above stated principles in determining the question of intercommunion with Pedobaptists.

1. *The spirituality of the church.* This principle Dr. W. regards as "the one thing characteristic and determinative of the Baptist position in all respects." He expounds it with marked force and clearness.

All who believe in a divinely instituted church believe, to a certain extent, in the spiritual character of the church. But not as Baptists believe in it. Baptists believe the Christian to be a regenerate, spiritual man, possessing a new life originated and sustained by the Holy Spirit. "This new life is not the old life developed, reformed, modified, improved, or reconstructed." The New Testament church is a spiritual body, created and energized by the Spirit, existing on earth, to be perfected in glory. It originated with Christ and his Apostles and is not the Hebrew commonwealth, nor anything else previously existing, "developed, reformed, modified, improved, or reconstructed." The Jewish commonwealth was but a type and shadow of the church. There were pious men in it, but there was no church. The church, as spiritual in its membership, ministry, ordinances, worship, polity, work, cannot be evolved from a community of natural men by education or any other means short of regeneration. "The church has nothing to do with the State or with politics; no mission to rule, reform, regenerate the world, in the present evil age. Its one mission is to serve Christ in the Spirit, to train its members for glory, to seek the salvation of sinners. It would pursue spiritual ends by spiritual means." Ordinances and forms applied to unregenerate men are unmeaning, misleading, hurtful. Only the credibly regenerate, therefore, are received into the fellowship of a Baptist church. "We know nothing of a church composed of believers and their children; of having the form and seeking the power of godliness; of coming into the church to find salvation or as probationers; of infants growing up to be church members; of natural men receiving baptism in order to obtain forgiveness." Baptists baptize believers not to originate life, but because it is already begun.

In this connection he does not hesitate to "speak out in meeting" on the subject of infant baptism. What he says is so good I am tempted to quote the whole paragraph. He says: "This explains our attitude towards infant baptism. It is not merely that we find no authority for it in the New Testament. That would indeed be decisive with us against the practice. But it is abhorrent to us because we see in it a fearful violation of the fundamental idea of the church. Infants, incapable of faith and regeneration, are supposed by it to be made church members or quasi church members, or to be acknowledged as such. They are supposed to be regenerated in baptism, or, if not regenerated, to be brought into a covenant with God, which it will be their duty later to ratify. In its older and stronger form it fills the church with unconverted members, effaces the distinction between the church and the world and leads millions blindfold to perdition. It has corrupted the church in every way and is the pillar and ground of popery. In its milder and modern form it dulls the sense of distinction between the natural and spiritual; tends to the reception of 'the baptized children of the church' to 'full membership' more easily than is the case with others; obliterates the meaning of baptism as a symbol of death to the old life and rising to the new; nullifies the command to each new convert to arise and be baptised. And it has an innate tendency to gravitate towards the other and more dangerous type. Therefore we bear unceasing testimony against it. We can give it no recognition of Christian baptism." Intercommunion would nullify this testimony.

2. *Baptism is immersion and immersion only.* A summary of this argument is unnecessary.

3. *Christ is the supreme and sole lawgiver for the church.* Not only supreme but sole. The New Testament is his law. We admit the authority of none on any account whatsoever to modify or change. "What was important enough for Christ to command is important enough for us to obey; that, as far as we can ascertain, we must teach and do; that,—nothing more, nothing less, nothing else." "If the church of Christ is purely spiritual, if baptism is immersion, if Christ is the sole lawgiver, then fidelity to the faith once for all delivered to the saints leaves us no option" but to do as we do in the matter of the celebration of the Lord's Supper.

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, JULY 10, 1895.

WE ARE not surprised to read in the *Independent* that it has been discovered that the "harmless" ginger ale and other "temperance drinks" sold in the so called "temperance saloons" contain just ten per cent. more alcohol than beer from regular red-door, green-blinds, dens of iniquity. The pity of it is that there have been good people so shallow-brained as to give countenance to these compromises with the devil, in which the devil makes no concession. The only remedy for the saloon is extermination.

DOUBTLESS Dr. Parkhurst sighs for more worlds to conquer. We see an article in just from his pen, "Denominationalism False to the Genius of Christianity." Very well; let him set the example by turning from infant baptism (which every man of his learning knows is without scriptural example or support), and begin preaching unity without compromise of Truth.

There is nothing like consistency; but inconsistency seems to be decidedly sufficient when nothing more than notoriety is desired. Let no man talk of Christian union who will not take the Bible for a basis.

THERE used to be some discussion whether school vacations ought to be dispensed with or not. Discussion never settled the question, but it is being settled admirably nevertheless.

Chautauquas and summer-schools are to be found on every hand, more and more numerous every year. For the most part they are largely made up of teachers seeking more thorough and up-to-date equipment, but in many may be found regular students. The University of Chicago runs all the year round.

There was a time when the teacher was looked upon by a great many as leading the easiest life, having at least two months in the year to rest in. But now he must either be teaching, be seeking more knowledge in some advanced school, or in the field working up students.

WHEN a man establishes for himself the proper standard he does as much as can be expected of him. Being human, he cannot be expected to live up to it without divine help.

The proper standard is Christ. We know what he did under all conditions. His conduct is the Christian's set example, his life is the Christian's law. Let us stop right here, and remember that it was he who loved them that hated him, it was he who reviled not back. He never made another man's conduct an excuse for doing wrong. Alas, so often do we feel that since an enemy has wronged us, it is our right to hate him.

Yes, it is hard to follow Christ in all things; but that is what every Christian has made a pledge to do, and it is what every Christian should strive to get power from God to do; and every failure to do it should be a cause for greater humility and renewed appeals for divine help.

SHORT-CUTS in religion have done more to retard the progress of Christian evangelization than all the infidels, all the science, all the false gods that ever were. Not many centuries ago the number of New Testament Christians was so small and the number of Roman Catholic Christians so great, that the former were lost sight of and the world had gone almost back to a worse paganism, a worse ritualism than that which existed when Christ came. It was only by the power of God that a few faithful ones survived; but these were so oppressed that it was by other means—the very vileness of Rome herself—that the world was again turned to Christianity as revealed and ordered in God's Word. Romanism fattened on short-cuts, fattened by pleasing men; but her forms had nothing of God's Spirit in them and were vain.

Short-cuts are still doing harm. Pedobaptists say, "Let us baptize the world before it grows up, let us regenerate our children in their infancy, so there will be no trouble when they become grown." And out of this short-cut come thousands of church Christians, but few real Christians.

Baptists themselves, as proud as they are of their history of close adherence to the Scriptures, have many in their denomination who have a weakness for labor-saving spiritual machinery, which is only a milder form of the delusive short-cut. All sorts of societies afflict us, but instead of hastening the coming of the kingdom, for the most part they are delaying it by sapping the energies of the churches.

Let us cling to the old and the tried and true paths; and, though the way seem slow, as sure as the Redeemer liveth, it will prove faster than any other.

LOSS IN CHURCH WORK.

A professor in a celebrated American college made the statement that ninety-seven per cent. of the coal used in a steam engine went to waste. That is, out of one hundred pounds of the fuel, only three pounds did actual work in propelling the engine, while ninety-seven pounds produced no energy. We will not question the truth of this calculation, but we shall use it to illustrate the fearful loss in our church work.

1. The loss resulting from a multiplicity of denominations strikes us most forcibly. We may select an average North Carolina town for an illustration. There are a thousand inhabitants, of whom six hundred are white. Of these six hundred, there are two hundred church members. One church would be ample for the religious needs of the community, yet we find instead, four poor, weak, struggling organizations severally styled Episcopal, Methodist, Presbyterian, and Baptist. So that from the poverty of the people funds must be raised sufficient to sustain four clergymen, equip four parsonages, build and keep in order four churches. Instead of one minister, who could, if a Baptist, do better work than all the others put together, preaching to a single well filled church, unifying and building up into a holy temple the people of God, we behold the pitiable spectacle of four men preaching to little bands of people whose highest ambition often seems to be to have a festival. Oh, think of the loss of truth, the loss of sermons, the loss of money, and the loss of men!

2. The loss in the individual Baptist church is also very great. The pastor has spent years at college and seminary in arduous study to fit himself for his calling. He prepares a solid, honest sermon to present to his people. He points, as a faithful guide, the way to heaven; he unfolds the character of God; he holds up as the object of faith the crucified Lord. There is not a member of his church who does not need just the instruction he gives. But, most unfortunately, not more than half of the membership hear him. Thus half of his work may be set down as a loss; the influence of the pulpit over the home is impaired; much of the precious seed of the gospel wasted. The injury done to the cause of truth by non-church going members is incalculable, and deserves serious attention at the monthly conference. The churches are staggering under the weight of material that is practically antagonistic to the spirit of Christianity.

The working force of the church is, indeed, wretchedly small. Ten persons out of a hundred would in many cases represent the religious activity of the community, while many of the remaining ninety are indifferent, and not a few engaged in actual opposition. Suppose a general should march against the enemy with troops governed by our loose church methods. Picture the foe united and strong, drawn up in line of battle. Then imagine our general's troops numbering but ten out of a hundred ready for battle, while of the other ninety, some are in hospitals under nurses, others are sleeping under the shade of the distant trees, and yet others are carousing and dancing in a neighboring village. What a farce of the commander to attempt a fight under such circumstances! But, that is just what ten thousand pastors are doing every day. No wonder defeat often faces them; no wonder Christianity drags its slow length along. If the terrible waste in pastoral work could be avoided—if every Christian stood at his post—if every church put forth its full strength, the desert would soon blossom as the rose, and that grand petition, which so many utter and so few wish, would be answered—"Thy kingdom come; thy will be done on earth as it is done in heaven."

THIS is the Sunday-school season proper in this State. There is no reason now why a Sunday-school may not be run in every community of Baptists every Sunday. It does not require a preacher; it does not require anything but zeal for God's glory.

Let some one try to get the children, old and young, out these fair Sundays, and have a gathering in the churches or the groves for worship, if not instruction. If the pastors will select good superintendents or get the deacons to do it, and urge them to awaken their neighborhoods on the subject, we will not fear for the results.

Nothing is easier than to get little children into the habit of attending Sunday-school; and there is no better way of starting them to grow up into a life of activity in Christ.

ARE you asking the Lord for a revival in your community this season? There is no place in the State in which a fuller presence of the Spirit would not be abundantly fruitful. Let God's people everywhere pray for a blessing of this kind. We can sow prayers now, and reap a spiritual harvest this fall.

THE Adventists—we are aware that there are all kinds of them, adjustable to all shapes, sizes, opinions, arguments and conditions of people—were started by William Miller of New York. He began to preach in 1833, and proclaimed that the end of the world would occur in 1843. He was so sure of Christ's speedy coming that he would not organize churches. But now they have a distinct sect and paid missionaries, who distribute the literature of their Battle Creek, Mich., publishing house to a great extent by concealing the fact that it contains Adventist teaching. They never press their doctrines until they have first gotten a hold by other means in a community.

At first the Adventists taught only the immediate coming of Christ. Later they took up the dead cause of the Jewish Sabbath; and now in one form or another they teach the heresies of salvation by works of law, annihilation of the soul from death to resurrection, and also eternal annihilation, frequently denying the existence of the soul except as it exists as a part of the material, animal nature. Next to these things they believe in long faces and in being persecuted.

Every summer we hear of Adventists working among the more ignorant classes of the people. Since last summer we have by special arrangement published two series of articles on the chief doctrines of these impostors, which were designed to keep the people informed as to the emptiness of Adventist claims. We know these papers have been preserved by many, and we are hoping that they may be put in shape for distribution at no late date; but we cannot say for this now, and in the meanwhile, if there is any one in need of a refutation of the Seventh Day doctrine and annihilation doctrine, he can get it by sending twenty-five cents to the Baptist Sunday-school Supply Store, Raleigh, N. C.

PERSONALS AND OTHER ITEMS.

....Union protracted meetings are going on at Wadesboro and Monroe.

....Rev. E. Y. Mullins of Baltimore has been called to Cambridge, Mass.

....There are 10,610 Baptist churches in the North, and 8,779 ministers.

....Rev. W. B. Oliver will aid Pastor Spilman in a meeting at Kinston next week.

....The address of Rev. A. G. McManaway, D. D., is now Arkadelphia, Ark., instead of Little Rock.

....The churches in Durham held a Union Bible meeting last Sunday night in behalf of the American Bible Society.

....Rev. S. D. Swaim is preaching at Lisbon, Caintuck Chapel, Barlow's Chapel and Salem, with good success.

....Miss Zollie Montague, formerly of Wake Forest and later of Scotland Neck, died in New York City recently.

....Of the great quartette of pioneers of evolution—Darwin, Tyndall, Huxley, and Spencer,—the latter alone survives.

....Thirty members have been received into the First Baptist church, Wilmington, since the Crane-Wharton meetings.

....The aged Dr. Thos. Armitage, Baptist historian, has so far recovered from a prolonged illness as to be able to preach.

....One of our favorite papers, the *Baptist Standard* of Chicago, came to us last week in becoming up-to date 20 page form.

....The *Kentucky Baptist* has sold out to the *Texas Baptist Standard*. The *East Tennessee Baptist* is a new candidate for patronage.

....There are in the United States 2,277 students for the Baptist ministry, 885 being in seminaries, 946 in colleges, and 466 in academies.

....The American Baptist Publication Society has purchased a Methodist church building in Baltimore, and will build a business office on its site.

....The trustees of Vanderbilt University, Tenn., are looking toward a special endowment of $300,000 for the Biblical Department of that institution.

....We acknowledge the courtesy of an invitation to the silver wedding of Rev. J. J. Hall, D. D, and wife, of Norfolk, July 16th, and wish them many happy returns.

....There will be a missionary rally and a protracted meeting at Wells' Chapel Church, Eastern Association, beginning on Saturday before the second Sunday in July.

....Rev. G. T. Watkins now preaches for five churches, two in the Flat River Association, two in the Mt. Zion Association, and one in the Central Association; and all of his churches are doing well.

....The *Evangelist*, lately edited by Rev. J. T. Jenkins at Winston, will be published hereafter at Monroe, and edited, temporarily at least, by Rev. Hight C. Moore. Brother Moore is a bright, graceful and able writer.

....Postmaster-General Wilson is quoted as saying that the proper ratio between intellectual pursuits and athletics at colleges is about 16 to 1. Good. North Carolina is learning this lesson after a great deal of hard experience.

....In justice to Dr. P. S. Moxom, it must to be said that he has, after due deliberation, declined the call of a Presbyterian church in New York to break away from the Congregationalists, whom he went to from the Baptists.

....The Home Mission Board of the Southern Baptist Convention feel that the work they have to accomplish will warrant their asking the Baptists of the South to give the Board $100,000.—*Christian Index*.

....Rev. C. F. Hopper is pastor of Mt. Gilead church in Sampson county, which pays $60 a year to the support of Brother Crocker in China. The church house is being remodeled and much improved.

....Rev. A. C. Dixon has been granted a vacation. If any preacher in the world has been harder worked than Bro. Dixon these last two years, we have not heard of him. Hope he will come to North Carolina to rest.

....Bro. J. H. Mills passed through Raleigh last Monday with ten orphan children on his way to Edenton and to points in Chowan Association. He said "I want to be back by the Annual Meeting if I can do so."

....The Pan-American Congress of Religion and Education will meet at Toronto, Canada, 18th–25th inst. Prest. W. R. Harper (Baptist) and Bishop Ireland (Romanist) will take prominent parts. Whew!

....It is estimated that during the year 1894, private citizens of the United States gave not less than $32,000,000, in sums of $5,000 or more, to public objects. It is not so easy to sum up the gifts in sums less than $5,000.—*Examiner*.

....Bro. Blackburn has prepared a history of the Spring Vale church which he proposes to send to the RECORDER. We will be very glad to get it, and we know our readers will. There is room for more historical matter in our columns.

....We need money now more than at any other time of year. The running expenses of the RECORDER have been heavy lately, and there is no letting up now. Will not our friends help us by paying part or all of their renewals.

....Rev. A. G. Wilcox has developed another mission station into a church. On the fourth Sunday in June he organized a church "Harrison's Shop" with twenty-four members. The State Mission work has been greatly prospered this year.

....In the *Evangel* of last week there is a fine likeness of Rev. J. L. White with a short sketch of his work as pastor at Raleigh, Elizabeth City, Durham and Asheville, N. C., and Macon, Ga. He is still young and has yet his best work to do.

....Bro. Chas T. Dearing, the publisher, of Louisville, Ky., must accept our thanks for President Whitsitt's able and interesting tract, "The Origin of Infant Baptism." Price ten cents. It is a good document to have handy when a live Methodist is about.

....The church at Sanford is preparing to build, having purchased a lot and hauled some of the lumber. Rev. C. L. Greaves is pastor there. He is young and energetic, and we look for him to push the work to completion.

....It is not often that a man with the education and natural ability that Rev. C. G. Wells has holds himself back in his younger days; and yet it is a good idea. Bro. Wells is teaching now at Warsaw High School and preaching at New Hope and Mary's Chapel.

....Rev. A. M. Simms, D. D., will preach the dedicatory sermon of the Morganton church next Sunday. Bro. Simms is growing on the people of the State. His sermon at the recent Union Meeting at Sharon was very highly spoken of. A large crowd is expected at Morganton.

....Rev. I. T. Newton of Wake Forest takes charge at Brevard this week. He graduated from Wake Forest in 1893, and since then, as well as during his college career, has served several churches most acceptably. He is able and earnest and consecrated, and will prove a strong acquisition to the western part of the State.

....Rev. M. C. Walton preaches at Masonboro, Providence, Jacksonville, and Burgaw. There is a debt of $500 still due on the new church at Jacksonville, which could be easily raised if divided among the churches of the Eastern Association; and we hope the brethren will join in to do it.

....We regret to see that Dr. B. F. Riley is about to be pushed out of the Chair of English in the State University of Mississippi. The board of visitors has reported that his department is not what it should be, alleging that he lacks text-book preparation. He offers to submit to an examination at any time.

...."Napoleon Jones, Ph. D., summa cum laude, Univ. Weissnichtwo," (as he signs in the New York *Examiner*), writes nearly two columns of satire on "Proposals for a Baptist School of Liberal Theology." Really it would fill a long-felt want. We nominate Prof. Moore of South Carolina for president.

....Dr. Durham preached the sermon at the dedication of the house of worship at Berry's Grove, in Orange county, Mt. Zion Association, last Sunday at 11 o'clock a. m., and at 4 o'clock p. m. preached at Red Mountain church, and aided the pastor, Rev. G. T. Watkins in the ordination of four deacons. This is one other mission church in a neat and substantial house of worship dedicated free of debt.

....The authorities at Baltimore who have the matter in charge have agreed that while they recognize the obligation of the organization to admit Baptist negroes to all the privileges of the coming B. Y. P. U. A. Convention, it is not expedient to do so now. That is, in plain English, they will admit negroes when they get back up North, and out of Southern hearing, at some future time when they are not making an especial bid for Southern favor by meeting in a Southern city and crowding its platform with Southern speakers. It is of interest to know that a colored brother is vice-president of the Maryland B. Y. P. U. A.; but he can have no part in the National Convention at Baltimore, until it meets up North again.

....Prest. Taylor has published a "Familiar Talk with Young Men About Wake Forest College." It is not only thoroughly interesting, but will prove of value to any one who reads it. It is for free distribution, and we suggest that the brethren send Dr. Taylor the names of any one they think it would benefit to become better acquainted with the institution.

....At the request of Summerfield church, Rev. J. L. Lane was ordained the 29th ult., during the session of the Piedmont Union at Sunnyside, near Reidsville. Rev. Chas. A. G. Thomas preached the sermon, and Pastor Adams delivered the charge. Bro. Lane has been doing good work as missionary of the Piedmont Association, and we are glad to hear of his full entrance into the ministry.

....The committee to arrange for the publication of a first class mission journal for the Southern Baptist Convention has been called to meet in Atlanta, Ga., July 24, 1895. The *Home Field* and *Foreign Mission Journal* are to be consolidated, enlarged, and vitalized. This has been a felt need for years. Drs. J. B. Gambrell of Georgia, B. H. Carroll of Texas, and C. Durham constitute the committee to arrange this work.

....The Pilot Mountain Association will meet with Beaver Island church, Thursday, Aug. 1st. This church is located six miles north of Madison, Rockingham county. Pastors, delegates and visiting brethren who come by railway and desire the church to furnish conveyance from Madison, will please write to J. A. Vernon, Mayo, N. C. Delegates and brethren who can conveniently do so, should come by private conveyance.—*F. P. Ellington, Pastor.*

....We are under great obligation to pastor C. L. Dowell for a copy of the historical sketch of the old Welsh Neck Baptist church, with addresses delivered by distinguished brethren on the one hundred and fiftieth anniversary of this church, April 28th, 1888. The book—in paper—should have a place in every Baptist library. It is well written and thoroughly interesting, and the denomination owes Bro. Dowell a debt of gratitude for getting it out.

....We are beginning to feel as if Raleigh has some claim to Bro. Pittman of Henderson, so often does he come down on business. In an interesting talk with him we learned that he has a weakness for collecting literature on the history of Baptists in North Carolina, and has accumulated quite a library on the subject. He spoke very highly of Bro. Henry Sheets' contributions in the RECORDER. We wish more of the brethren took interest in our history.

....Our church at Haw River was dedicated with appropriate ceremonies the fifth Sunday. Dr. Hume, Rev. W. C. Tyree, and Rev. R. VanDeventer preached. The Union Meeting which met at Haw River was a good one. Rev. O. C. Horton writes of it: "I am just back from the Union Meeting at Haw River. Had a very good time, and I would like to repeat the experience sometime in the near future. The hospitality of this church and people appeared to be without limit."

....The meeting at the Baptist church has been going on during this week with services in the morning and evening also an open air meeting at noon in the grove opposite the residence of J. Elwood Cox. Rev. Dr. Battle has been preaching with great power and earnestness and at almost every meeting deep interest was visible among many in the congregation. During the first part of the week about ten had professed faith in Jesus Christ. Wednesday night it seemed as though the interest in the meeting had waned, but on last night there was abundant evidence of an outpouring of the Holy Spirit on the community. At the close of an earnest sermon, seven or eight persons stood up for prayer and three of these—young men—were converted before the meeting closed. The meeting will continue. The manufacturers are to be commended for closing their factories for the open air meetings.

....The *Scotland Neck Democrat* has this to say of Bro. Cullom's first service as supply for Dr. Vann: "Rev. W. R. Cullom, the summer supply for pastor R. T. Vann, preached his first sermon in the Baptist church Sunday. His sermons were clear and practical and logical and forceful. Although Mr. Cullom is a young man he is scholarly and preaches with the ease and grace of a man of years. He is instructor in one of the departments in the Southern Theological Seminary at Louisville, Ky. His audiencies were greatly pleased with his sermons.

....We clipped the following from the Rockingham *Index* (independent) some time ago: "The *Index* notices that the students of the University are banqueting President Winston in honor of his 'victory.' The opinion of the *Index* is that they ought to banquet Marion Butler, who did the work. It doesn't look well for the University to be banqueting so bountifully, building $20,000 gymnasiums, etc., while the other schools and colleges of the State are suffering severely from the hard times that prevail throughout the whole State."

....Rev. T. S. Wright and Rev. J. Q. Adams will hold a protracted meeting Hamlet beginning next Sunday. We clip the following about the meeting in which Bro. Adams is now engaged at Wadesboro from the *Messenger and Intelligencer*: The most extraordinary religious revival that has been known in Wadesboro for years is still in progress. The services, two a day, 10 o'clock in the morning and at usual hour in the evening, are being held in the Baptist church. The congregations, notwithstanding the fact that the meeting has been going on for nearly four weeks, grow larger daily, and there is no such thing as the preachers having to proclaim the Gospel to empty benches. No account has been kept of the conversions and reclamations, but the number has been very large, especially of the latter.

....Speaking of the frequent excuses made by some church members for their absence from prayer meetings and regular worship in summer, Pastor Carter of the First church, Raleigh, recently remarked, "They call it inability, but in many cases I fear it is inwillity. The distinguishing syllables taken by themselves may mean the same thing, but in their present connection I tell you there is a difference!"

....We are glad to know that the report published in the *Charlotte Observer* that Secretary Stringfield said hard things about Peace Institute, of Raleigh, in his address at Lincolnton, was a mistake. An illustration of Bro. Stringfield's was misunderstood. Peace Institute is as good as the most elect Presbyterians can make it. Discipline, religious instruction and text book work are all thorough and wholesome. If you are not going to send your girl to a Baptist school, you ought to consider Peace.

....At the request of Eureka church, Rev. C. J. Nelson and Rev. W. T. Jones formed a presbytery for the examination and ordination of the Rev. W. A. Ferrall. The ordination sermon was preached by Bro. Jones and the charge made by Bro. Nelson. There being only two ministers present, Bro. W. G. Britt was requested to act as secretary. The services took place in the First church of Goldsboro Wednesday night, July 3d, 1895. Bro. Ferrall has been preaching hopefully at Black Creek and Snow Hill.

....The *Independent* says: "Whether he shall be called Primus or Primate is an interesting question, and, we suppose, important, though we do not see what need a Protestant Episcopal church has for a Pope or Patriarch under either designation. The name is now under discussion, and we suppose it is settled that the thing is to come." This means the ascendency of the High Church Episcopalians, the churchmen who hated Phillips Brooks; and it means, too, that the American people will have to fight against Episcopalian as well as Roman Catholic establishments.

....The Fayetteville church has called Rev. Chas. A. G. Thomas of Greensboro, but he is not yet ready to announce his decision as to the Lord's will in the matter. Meanwhile Rev. James Long of Union county has been called to supply the pulpit. Bro. Long graduated at Wake Forest in 1892, taking medals for distinction as orator and essayist. The last three years he has studied at Rochester Seminary, New York, the great institution of which Dr. A. H. Strong is president. He is a young man of decided native ability and fine education, and we are glad indeed to have him back in the State.

....Since Dr. N. B. Cobb left Raleigh for his trip east, of which he has a delightful account in this paper, we have learned that he has received a call to Oxford, Miss., a prosperous city of unusual refinement, and more than 1 500 population. It is the seat of the State University and other educational interests. Prof. R. M. Leavell, who occupies the Chair of History and Political Economy in the University, is chairman of the pulpit committee of the Baptist church there, and Dr. B. F. Riley, who has been chosen to write a history of Southern Baptists, is also a member of the church, if we are not mistaken. Dr. Cobb is resting by visiting Mt. Olive, Warsaw, Spring Vale, Wells' Chapel and other places, and we have not heard that he will accept the call. He is as well known in North Carolina, and perhaps better than any other Baptist preacher, and while his friends will be glad to hear of his call, they would be sorry to see him leave the State. When Dr. Cobb comes home, he will receive a livelier welcome than ever: it is a new boy.

... A striking episode, though quite a natural one, occurred recently in North Carolina. Dr. James B. Richardson, one of the old North State's best preachers, figured prominently in it. On his field, a Presbyterian doctor of divinity took it on himself to preach on baptism. They occasionally have the temerity to do this, even in North Carolina. On this occasion he invited the Baptist congregation including the preacher, to attend. The sermon was of the old, pedobaptist, stereotyped sort. The Presbyterian brother thought that he had "done it up brown," and at the close invited a reply from the Baptist pastor. Of course the reply was forthcoming, while the result was such a surprise to the Presbyterian brethren that they are not yet convalescent. For at the close of the service the most prominent Presbyterian in the community joined the Baptist church, and afterward he was followed by twenty others. Verily, the truth is mighty!—*Florida Baptist Witness.* This is good news, even if we did have to go away from home to hear it. Why didn't you tell us, Bro. Richardson?

....I have before me two Greek testaments, one is Tischendorf's, the other is one received from the American Bible Society a few weeks ago. In looking over the pages of the former and comparing it with the latter, I find some changes for which no reason is given, and for which no defense can be made. In Mark 7:4 there are two changes—namely: *Baptisontai* (they immerse themselves) is changed to *Niphthosi* (they wash); and *baptismous* (immersions) is changed to *plumata* (washings) In Luke 11:38 *Ebaptisthe* (immerse himself) is changed to *Enipthe* (wash). I have seen many remarkable statements about the question of baptism, but I never dreamed that men in their eagerness to establish sprinkling or pouring as the act of baptism, would actually change God's word and substitute words of different meaning in the original text. But this has been actually done. Dr. Bitting called attention to this matter at our Convention in Charlotte, and since then put me on the track to get this wonderful New Testament which will settle in Greek the meaning of baptizo.—*Rev. Chas. A. G. Thomas, in Atlantic Baptist.*

....How do you like this? "Rev. H. A. Delano, D. D., of Evanston, Ill., has been presented with a new bicycle of his parishioners."—*Watchman.* We know at least three prominent North Carolina pastors who ride "wheels" and a college president who used to. Bicycles will find no stronger defender anywhere than in a certain North Carolina town in which a handsome Baptist church was completed last year, whose pastor has developed from a bony dyspeptic into a splendid, healthy, vigorous man in his prime—and all by virtue of the wheel, he thinks.

....Pittsboro Baptist church was increased by six new members on last Sunday morning. Among the number were Bro. John T. Paschal, the Register of Deeds for Chatham county, his wife and two daughters, and Bro. G. W. Moore and wife. Bro. Moore is the oldest son of the late Rev. George P. Moore. The pastor still thinks this is the best church of its size in the State. They do all they promise, and promise more than any other church in the Association. Mrs. Chapin, the vice president of the Woman's Missionary Society for the Association, made arrangements at the last Union Meeting to organize a new missionary society in the Sandy Creek Association.

....Rev. Tresvant Harrison died at his home in Rockingham, N. C., July 6th, after a lingering illness of paralysis, lasting several continuous years. He was born in Sussex county, Va., in 1839; graduated at Columbian College, Washington, D. C., in his twentieth year; taught in Georgia two years; served through the war; was a teacher at Edenton during the pastorate of the late editor of the RECORDER, where a friendship was formed which lasted through their work and untimely retirement from active pursuits here on earth, and which is now happily renewed in heaven. Bro. Harrison was ordained to the ministry at Edenton in 1872, and was subsequently pastor at Hertford, Apex, Carthage, Greensboro and Rockingham, on which latter field the collapse befel him which has just culminated in his death. At one time he was agent for the Foreign Mission Board in this State. Bro. Harrison was a devout, spiritually minded man, full of faith and an humble servant of his Master. In a letter written by him about a year ago there are many evidences of his entire resignation to the unusually heavy cross that was laid upon him, and no doubt he died the triumphant Christian death. His funeral was preached at Rockingham by Rev. Livingston Johnson. We extend heartfelt sympathy to the bereaved relatives.

"Make Ready."

You have, perhaps, seen in the RECORDER of July 3d the action of a committee appointed by the last Southern Baptist Convention, and also, an address to the pastors and churches of the Southern Baptist Convention, prepared at the request of the committee by Dr J. B. Gambrell of Georgia. If you have not read said report and the address, please get the paper and read them. The address referred to urges the importance of earnest prayer. Why the Lord makes prayer necessary to the highest efficiency in the work of his people and churches, we may not now fully understand; but that prayer has been made thus necessary, no one need be in doubt. The prosperity of the churches rests upon the spiritually minded, the men and women who pray in faith.

There can be little spiritual vision or spiritual power without the prayer of faith—the mind of God—the touch of Christ—the Spirit-filled soul—oneness with the Divine aim.

"TAKE AIM."

The time for the Associational meetings is near. Every thoughtful pastor will do his best to make his next Association a meeting of real profit and power. A selection of judicious, liberal and progressive delegates by the churches will go far towards the end named. The attendance of other business men, members of the churches, in addition to the delegates, will help the Association. The personal influence of the pastor, in securing the attendance of a large number of brethren who ought to be at the Association, is necessary. Pastors cannot help their Associations in any way more wisely, where help is really needed, than by securing the attendance of their brethren who ought to be present. Whether the reflex influence of an Association for good shall be felt by the churches during the next year will depend largely upon the wisdom, energy and tact of the pastors in securing the proper attendance at the next session of the Association.

"FIRE!"

A gun must be loaded before it can be fired. The load, too, must be of the proper kind and in good condition, the object in sight and in reach, with the gun well aimed, if we expect real execution. But all of this may exist, and without the "fire," nothing will be accomplished. There should be no dull Association in 1895. With the enemy in open field, about a hundred yards away, near Hanover Court House, Va., in 1862, the colonel, with 1,200 men in line, gave deliberately the command, "Make ready! take aim! fire!"—and 1,200 bullets sped away to do execution.

Let pastors and churches by the prayer of faith make ready for the Associations; by thoughtful consideration appoint the best brethren delegates, and secure a large attendance of the most successful business men in the churches; and by the preparation of reports filled with facts, and speeches, a burden, a great load to the soul of the speaker, but a joy and an inspiration to the hearer, fire the mind and heart of all the people with a holy ambition to do more for the Lord's kingdom on the earth. The Baptists of the State are not without many witnesses to the answer of earnest prayer in times of great distress about their work.

ONE ILLUSTRATION.

The brethren returned from the Convention in Elizabeth City, December, 1893, with a debt of $5,000 on the Board. A resolution was passed, in great fear on the part of many, instructing us to secure, if possible, this $5,000 in ninety days from Jan. 1st, 1894. Plans for the work were soon put in shape. The brethren felt the gravity of the situation, and during the ninety days (I tell it now for the first time, and, I trust, to the glory of Christ Jesus, our Master,) hundreds of the best men and women in the State wrote me that they were daily praying for the success of the effort to liquidate the debt. It was done, and, as I believe, in answer to prayer. Help came from the most unexpected sources. Men gave who had never been known to give before. To the joy of all, the debt was paid. This good start gave us success through a year of unusual difficulties.

THE CONVENTIONAL YEAR.

The third quarter in our Baptist State Conventional year will soon close, and only a little over $1,000 of the $15,000 to be secured this year for State Missions have been sent to the Treasurer. We have since the Convention in Charlotte given the right of way to Home and Foreign Missions, and have done all in our power to aid these objects. The churches have done well. Now the time has come when it is necessary to have the attention and active co operation of the pastors and churches in State Missions. This is the Lord's work, and, in trying to do it for him, we shall all need the guidance of the Holy Spirit, love for our God-given work, and the quickened hopefulness that comes from hearty co-operation one with another.

ROANOKE ISLAND.

This historic island in Dare county is about twelve miles long and from one to three miles wide. On it are about 1,500 people, one country town, a large number of small farms, many nice homes, two Methodist churches, and one Baptist church. Much of the island is high, sandy land, well adapted to trucking, the well water is good, the people are hospitable and healthy, and for the most part engaged in fishing.

The Baptist church here was organized in 1808, and now has fifty-two male and sixty-four female members, with Rev. N. P. Stallings, formerly from Wake county, as pastor, who preaches for them once a month. Bro. Stallings lives at Moyock in Currituck county. No man can do the work for our cause on this island which ought to be done living at such a distance and preaching for them only once a month.

The open opportunity urges us to locate a Baptist preacher on the island. With this and Bodies Island, and the Banks from the Virginia line to the last named island, the entire time and energies of one of our wisest and strongest men are needed to do what ought to be done.

Then another preacher should be located at Hatteras, taking the Banks south from Bodies Island to Ocracoke Inlet. On this territory, too, there is no Baptist preacher and no Baptist church, but people enough to engage the entire time and energies of one man. Too long, too long, have these places been neglected by us. I have just returned from this section and know from personal inspection of parts of the same, the great destitution and of the open opportunities.

C. DURHAM.

Eastern Association—Preaching Trip Therein.

RAMBLES OF A RALEIGHITE IN THE STRAWBERRY AND HUCKLEBERRY REGION.

Dear Recorder:—I left Raleigh last Saturday to spend a week or two in preaching in the bounds of the Eastern Association. My first objective point was

MT. OLIVE IN WAYNE COUNTY.

Mt. Olive is the largest town on the Atlantic Coast Line between Goldsboro and Wilmington. It was a mere hamlet twenty-one years ago when I visited the place to organize a Baptist Sunday-school in a schoolhouse; for they had no church then, and the principal business of the place was represented by two turpentine stills, a couple of small stores and a carriage shop run by Bro. Summerlin with whom I spent the night. The turpentine business has disappeared, the neighboring pine forests have been cut down and replaced by beautiful truck and berry farms; a large two story academy and three houses of worship have come in the place of the little school house, and a very attractive town has grown up where the people once wondered what they would do for a living when the pine forests should be exhausted by making turpentine.

We have here a good house of worship and a Baptist congregation of over one hundred members. Both the Methodists and the Presbyterians have good houses of worship in the place. The Baptist church was planted by that sterling Baptist preacher and able and vigorous writer, J. T. Albritton, who resides on a truck farm about five miles from the town, and happens just now to be without a pastoral charge. The church is at this time without a pastor, Bro. A. A. Butler having recently resigned the charge thereof, though he still resides in the place and preaches at other points in the Association. He has recently been afflicted with nervous prostration, and his physician advises him to take absolute rest for awhile. Bro. A. J. Taylor, another Wake Forest boy, is living with him and preaching at Falling Creek, Piny Grove, Island Creek and Corinth.

The Sunday-school at Mt. Olive is superintended by J. F. Olive, the father of the brilliant young pastor of the First Baptist church at Wilmington; and Miss Annie Summerlin, a daughter of the brother who entertained me twenty-one years ago, presides at the organ. I preached for them Sunday morning and night and the next day came to

WARSAW IN DUPLIN COUNTY.

This place has been widely known as the seat of Warsaw High School, the Associational School of the Eastern Association. This School has been kept up a great many years and has at different times been in charge of some of our most eminent brethren. Doctors Hufham, Marable, Stallings, and brethren W. B. Jones, C. A. Jenkens, C. H. Spencer, P. W. Johnston, W. M Kennedy, and Fred. L. Merritt have all been principals. The present incumbent is Rev. O. G. Wells. The large school building was lost by fire several years ago, and a smaller structure containing only recitation rooms now occupies the site of the original building.

Bro. O. P. Meeks of Clinton is pastor of the church at this place. He also preaches at Clinton, Magnolia and Rowan.

Brother W. L. Bilbro, a sterling Baptist preacher who came over to us from the Free-will Baptists several years ago, is doing good, solid work in the Eastern Association, and is very highly esteemed by all the brethren who know him. He is too modest to pass for his full worth away from home.

Bro. L. R. Carroll, better known as "Rice Carroll," is looking after the mission work of the Association in Onslow county and trying to hold the small churches together until they can get a missionary pastor to locate among them.

From what the brethren tell me I fear the churches of the Eastern Association have been declining in the matter of State Missions and ministerial support. At one time the Eastern Association did more mission work than any other Association in the State. In 1860 they had more missionaries on the field than the Baptist State Convention. Now many of the younger Associations are outstripping them in State Mission work. Then the old men planned and the young men worked under their direction. The principal work of the Union Meeting then was the report of the Executive Committee and the raising of money for the mission fields. The churches sent up contributions to the Union Meeting, and through their delegates they were kept informed about the needs of the work.

I leave to-morrow for Spring Vale in Sampson county. N. B. C.

Warsaw, June 27, 1895.

P. S.—Since my arrival here, Bro. Carroll has received a telegram announcing the death of his brother, Rev. Dr. Jno. L. Carroll of Chapel Hill. A great man in Israel has fallen. Dr. Carroll was the most vigorous sermonizer we had amongst us. He was a man of great pulpit power. May God comfort the bereaved wife and sons and make his death a blessing to the brothers and sisters left behind. N. B. C.

Bro. Blanchard at Reidsville.

It was the privilege of the writer to be present at a missionary mass meeting held with the Reidsville Baptist church June 19-21.

Several who were to take part in the exercises were not present,—some from sickness, others from reasons not known to the writer. The disappointment was deeply felt by all in the failure of these brethren to make their appearance. The meetings, however, were interesting and instructive, and doubtless much good will result to the Reidsville congregation from the exercises.

In spite of environments that are to be deplored by every lover of Christianity, the Reidsville church is perhaps doing its best work now. Their liberality is worthy of emulation, and the co operation of church and pastor is such as to warrant strength and development even in the midst of great opposition from without.

One evening was set apart for the consideration of Christian education, and the writer was asked to occupy the time in presenting the claims of Wake Forest College. Many sympathizers for the College were found and some financial strength added. There will doubtless come from this section increased patronage to the institution.

THE ROYALL CHAIR.

If all the friends who have promised to make donations to the endowment of this Chair would hasten to put their pledges in business form, it would not be long till we could begin the endowment of another important Chair for the College and perhaps receive encouragement in the effort that would delight the hearts of our people.

C. W. BLANCHARD.

New Book Store.

We have pleasure in publishing an announcement elsewhere of the New Book Store at Raleigh of Messrs. Haywood & Williams, representatives of two of Raleigh's oldest and most respected families.

Their stock is new, but they have had years of honorable experience in the book business. We unhesitatingly recommend them to our readers as competent, reliable, and worthy. It will pay you to send for their catalog.

The Massachusetts Benefit Life Association makes a splendid showing in the annual statement published in another column. Col. Saunders informs us that he is writing $50,000 worth of business a month now, and will easily reach a million by the end of the year. It is interesting to know that the President of the Association and another leading officer have been Baptist pastors, and are now highly esteemed in Massachusetts.

Col. Saunders wants agents, and offers them liberal terms.

RALEIGH, N. C., June 28, 1895.

J. D. BOUSHALL, Manager Ætna
Life Insurance Co., Raleigh, N. C.

Dear Sir: I beg to acknowledge the prompt settlement of the policy held by Rev. C. T. Bailey with you. You will be gratified to know that your Company is the first of the number to take up its policy.

I have reasons to believe that the Ætna is not surpassed for safety by any company in the land.

With best wishes, yours sincerely.

(Signed) J. W. BAILEY.

School Announcements, Catalogs, &c.

We take pleasure in calling attention to the advertisement of Littleton High School and Business Institute, at which your son will be carefully looked after and well taught. It claims the healthiest location in the state. Write to Bro. Bagley for catalog.

The Intercollegiate School, Ronda, N. C., Rev. J. E Greene, principal, is a representative institution of the preparatory and academic class. We are glad to see from its catalog that seventy-five students were enrolled and that there are good reasons to look forward to a steady growth in size and usefulness.

Chowan Baptist Female Institute is so well known through its personal representatives, as mothers, wives and daughters in North Carolina families, that it is unnecessary to introduce it to our readers. The catalog for this year is out. It ought to be in the hands of every parent who has the responsibility of educating a daughter.

Buie's Creek Academy and the name of Campbell is getting to a household word in a good, large section of our State. The school is not yet eight years old, but last year its enrollment was beyond 200; and it is recommended by some of the most competent judges in the State. See advt. and send for catalog.

W have examined with pleasure the Annual of the Southwest Virginia Institute, of Bristol, in the bracing mountain air of the Virgina-Tennessee mountains. This is one of the best of institutions for women. Well located, well equipped with appurtenances and teachers, and presided over by a Baptist gentleman of valuable experience. The chaplain of this institution is the most venerable Dr. Robert Byland.

The Virginia College for Young Ladies Under the presidency of Dr. W. A. Harris, located in the beautiful city of Roanoke, Virginia, is one of the foremost schools in the South. Its magnificent new buildings with all modern improvements, on a campus of ten acres, amid gorgeous mountain scenery in the Valley of Virginia, famed for health; its ample course of study, European and American teachers, make the Virginia College for Young Ladies one of the most attractive and beautiful college homes in the Union. It is attended by one hundred and ninety-six, representing twenty States. For descriptive catalog address W. A. Harris, D. D., Roanoke, Va.

We have received the catalog of Oak Ridge Institute for the year '93 and '94. It is perhaps the handsomest catalog ever issued by a Southern Fitting School. It is profusely illustrated with full page photo engravings. It is written in a racy style, out of the beaten track of catalog literature. It shows a total enrollment of 350 counted by departments. Fifty-three diplomas were conferred at the closing exercises of '95. The institution is highly and heartily recommended by the colleges, the University and business men all over the State; and the educating public shows its endorsement by the largest patronage given to a school of this class in the South. See ad. in another column.

The 42d year of Roanoke College was very successful, the gain in the enrollment being 28 per cent. The students came from eighteen States and Territories and from Mexico, Nova Scotia, England and Korea. Fifty eight students won distinction in their studies. Forty five are candidates for the ministry representing six denominations. A Choctaw is a member of the next Senior class. Suh Beung Kiu, of Korea, has been at Roanoke two years and Whang Hyen Mo, another Korean, will enter next session. The college offers many advantages at moderate cost. The outlook for next year is very bright. The catalog of 60 pages, an illustrated circular, and the June *Collegian* may be had free by addressing the Librarian of Roanoke College, Salem, Va.

Subscriptions to the Baptist Female University.

The following subscriptions have been received:

Richard Felton $4.00, James Rice 5.00, M. A. Marshall 4.00, H. A. Whitehurst 4 00, W. J. Made 4.00, John D. Davis 25 00, Rev. J. D. Moore 25 00, E. M. Green 5 00, H. B. Smith 5.00, A. J. Leary 5.00, Wyatt Ward 5 00, C. C. Jordan 5 00, W F Roundtree 10 00, I. L. Cosby 10.00, M. B. Smith 10 00, N. M. Gaskill 25 00, W. L. Lewis 5.00, J. A. Patterson 10 00, J. R Parker, Jr., 10 00, Thomas J. Mitchell 25.00, J. C. Whitty 50 00, D. C. Snow 10 00, M. E. Whitehurst 10.00, James W. Biddie 25 00, J. B. Holland & Co. 50 00, A. B. Hunter 25 00 S. C. Olive 10.00, H. C. Olive 5 00, Rev. W. S. Olive 25 00, A. T. Olive 10 00, Sexton Lawrence 10 00, Rev. J. W. Millard 5 00, N. B. Windsor 1.00, J. T. Soesamon 5 00, Dr. John Whitehead 240 00, Mrs. J. R. Whichard 25 00, J. R. Whichard 25 00, Thos. L. Swink 1.00, George W. Wright 50 00, Ed. L. Heilig 20.00, Mr. and Mrs. George Woodward 12.00, Mrs. W. A. Thomas 40 00, Mrs. E F. Bowden 5 00, W. G. Lewis 20 00, J. L Kurfees 5 00, Miss Etta L. Curtis 20 00, Z W. Haynes 20 00, W. J. Matthews 20 00, J. S. Zimmerman 10 00, Rev. C. S. Cashwell 10 00, Capt. F. A. Toby 50 00, Frank P. Caudle 5 00, Mrs. A. M. Finch 10 00, Mrs. T. F. Costner 25 00, Miss Mamie McLean 5.00, Mrs. Lilly H. McLean 4 00, J. Thomas McLean 5 00, Mrs. Rhoda Keener 1 00, J. D. Moore 100 00, Dr. W. H. Hoffman 50 00, Joseph Blake 20.00, R. H. Bradley 20 00, Mrs. E. W. Brown 5.00, Dr. H. T. Chapin 5 00, Crowder & Rand 50 00, John Carter 5 00, P. W. Dowd 10 00, W. C. Douglas 10 00, J. D. Dorsett 5 00, W. B. Dickens 50 00, R. A. Day 12 50, Mrs. J. T. Evans 5 00, Mrs. C. E. Holleman 475 00, J. Q. Hutson 10 00, Gaston Jones 5 00, J. A. Johnston 25 00, S. S. Laciter 5 00, S. S. & S. J. Parham 25 00, A. A. Pope 12 50, J. E. Rodwell 25 00, C. F. Rodwell 70 00, W. N. Spellings 5 00, J. L. Shaw 10 00, Whiting Bros. 10 00, Thos. D. Meares 50 00, Anon. 100 00.

O. L. STEVENSON, *Sec Bd. Trustees.*

[CONTINUED FROM THE FIRST PAGE.]

That this is true is shown further by a study of

III. Two suggested alternatives.

1. *Relegating all responsibility to the communicant.* Teach our views and leave every one to judge for himself as to his qualifications.

But this would nullify all the principles established by the previous discussion. It would make church discipline a farce. By it the church would abdicate its rightful authority as the custodian of the ordinances.

2. *Relaxing the terms of occasional communion on account of altered circumstances.* People who differ from the Baptists, if mistaken, are honestly so and are not wilfully disobedient, and so ought not to be debarred from the table. This again would undo what has been done in the argument. No stopping place if this holds good; not at baptism, nor church membership, nor at any of the requirements of the Saviour. Instead of ascertaining the law and the testimony, the church would have in each case to sit in judgment on motives and the extent of aberration admissible. Error put on an equal footing with truth is far more dangerous than when accepted by mistake.

IV. There are advantages in restricted communion. Not absolutely but relatively.

1. *It is a signal token of loyalty to Christ.*

2. *It is an unmistakable and effective testimony to the truth*, especially to the spirituality of the church, the obligation to be baptized and the sole authority of Christ. It is on this account largely that it is offensive.

3. *It preserves the purity, meaning, and order of the church ordinances.* The plea for open communion exalts communion at the expense of baptism. It emphasises fellowship one with another at the expense of the primal idea, fellowship with Christ. It ignores the order of the ordinances. Immersion means *we in Christ*, communion means *Christ in us.*

4. *Restricted communion serves to emphasise the distinction between church fellowship and Christian fellowship.* And this distinction is of importance apart from the communion question.

5. *It is for the benefit of other Christians.* The truth is as important for them as for us. Error has wrought them much evil. The effects of it are modified in part by Baptist teaching. Restricted communion emphasizes these.

6. *It is favorable to Christian union.* By putting up an insuperable barrier against union by compromise, it points out the true way, by obedience to the truth.

7. *It is good for the world.* Its testimony deals a heavy blow to all carnal, ritualistic, hereditary and formal religion, so acceptable to natural men, but so fatal to them.

8. *It is good for the Baptists.* Open communion for them is suicide. He traces the steps and writes the epitaph.

Louisiana, Mo.

Present Work and Promised Success.

BY REV. N. B. JONES.

Dear Recorder:—I don't know when I have enjoyed your visit more than I did that of the 19th ult. There were some sad things indeed; but the clouds must come as well as the sunshine. Bro. Bailey is gone, though our loss is his gain. His was a life well spent, and I feel glad because I let him know while living that I loved and honored him for what he was. I would be ashamed to say better things about him now than I said while he was with us, struggling for the noblest cause than has ever engaged the heart and brain of man.

It has been inspiring to read the account of the Wake Forest closing exercises. It is one of the hallowed spots on earth to me. The inspiration I received there has ever been as uplifting power in my very soul, and never till my latest breath will I forget her walls and her Christian influences. If the few sentences in the Recorder gave a correct idea of Bro. Wharton's sermon, what a refreshing shower it must have been. I have often thought if sermons upon such occasions had more of Christ and sweet sympathy in them, the world would be made better and heaven brought nearer—indeed, the kingdom of heaven is in us, if we be in Christ.

That grand address of Dr. Taylor's, after reading it, I said in my soul, these words are sweet and wise enough to be written upon every heart in the land, and carried upon those hearts with the record of a well spent life into the presence of Him who shall say to all who follow them, "Well done, thou good and faithful servant." Young men, if you stepped from the rostrum of Wake Forest College on that the greatest day of all your days, with such advice and presented in such a spirit as it was, to turn away from it and from the God of all grace, surely of all the terrors that shall ever haunt the human soul in time and eternity, yours will be the worst. Such words could only find birth from a heart impregnated by the Holy Spirit. They are more precious than gold, yea than much fine gold. "Fill your minds with the knowledge and your hearts with the loving thoughts of Jesus Christ until he be formed within you, not only as the hope of glory, but as the model of your lives and character."

My heart is on fire with three of the greatest movements that have ever engaged our minds, and I am glad, because God has so intensely interested me in them. The thorough evangelization of North Carolina and literally the "regions beyond," for the world is the field; the increased endowment and equipment of Wake Forest College, an institution that has already done more for us than we can pay for in a thousand years, indeed soul and brain can not be estimated upon the money basis; the Baptist Female University, the dawn of the "reformation." Surely there is no cause that should enter deeper into our hearts and pockets at this time than the education of our young women. The man who writes his name upon this institution will write it as near the line of things immortal and divine as it is possible to do. Our daughters in the years to come will drop a tear of gratitude to our memory that will be more precious in the sight of God than all our gold and silver. I know of no man in all our land who is engaged in so noble an enterprise as my beloved and honored brother, O. L. Stringfield. I loved him at Wake Forest, but he has grown upon my heart all these years, and now I meet him spending and being spent for the education of the young women of our Southland. It was a real inspiration to have him in my home for three days. My prayers follow him. My brethren, receive him with a full heart and help him all you can to give the young women of North Carolina as good a chance as the young men. As an evidence of my interest as a pastor in this institution, I promise that, if every other Baptist church in the State will contribute an average even of half as much as I am sure my people will give, Bro. Stringfield shall be assured of his $200,000. Brethren, we have got the people and we have got the money to put $200,000 in this institution in less time than two years. All we want or need is system and service. Don't tell me that nearly 200,000 white Baptists can't raise $200,000 in two years. We can do it, and if the pastors of the State will let this work into their hearts, it will be done.

Funeral of Dr. J. L. Carroll.

There was a good audience of friends and mourners at the French Broad Avenue Baptist church, Asheville, at 5 o'clock yesterday, to honor the remains of the late Dr. J. L. Carroll, representing not only several sister churches, but all denominations and the many citizens amongst whom he was for a long time held in the highest esteem.

The services were conducted by the Rev. J. T. Betts, the pastor, assisted by Dr. G. W. Gwins of Louisville and Dr. J. S. Felix of the First Asheville Baptist church.

The pastor spoke tenderly of the loss sustained by his church of which Dr. Carroll was the founder and first pastor, and of the denomination throughout the State, and even throughout the Southern States, because the deceased brother was a prominent member of the Southern Baptist Convention. The pastor said: "Brethren, a prince and a great man has fallen in Israel. Truly death loves the shining mark, for some of the brightest and brainiest men of our denomination have been recently called from us. In the last few months, notably Dr. A. J. Gordon of Boston, Dr. J. A. Broadus of Louisville, and Dr. T. G. Jones of Virginia; and now we are called upon to mourn the loss of one of the greatest men of our State." He sought to improve the occasion by urging the church to learn with him the lesson of resignation, which was not stoicism, assuasion of grief by worldly cares, by time or pleasures, but faith in the word and in the purposes of God that submit with unquestioned obedience to his will." Amidst several apt illustrations of resignation he cited the faith of Mrs. Spurgeon, who, whilst the body of the great preacher was laying in the Metropolitan Tabernacle, sent this note that was read to the vast assemblage: "He is not here, he is risen; and I would not have him back, though no tongue can tell how much I love him."

Dr. Gwins said: "The pastor has said truly, a great man has fallen, great both mentally and spiritually, but especially so in that he was born again, having God for his Father, Christ for his Saviour, and the Holy Spirit for his Comforter. What more could be wanted, and you in your bereavement I would have you know this for yourselves."

Dr. Felix dwelt upon the great work in which the preacher of the gospel was engaged—honorable, in that he was anointed by the Lord. Why? The work thus done in Christ's name was more than the fame and money of the most successful of lawyers. In God's sight the sin-sick soul brought to and cured by the Saviour through the Word applied by the Holy Spirit was more than silver and gold, for if we save a soul from death we hide a multitude of sins.

The body was interred in the city cemetery, Riverside. W. Ward.

Women Who Suffer

WITH ANY FORM OF FEMALE COMPLAINT SHOULD READ WHAT DR. HARTMAN SAYS.

It would be impossible to present an exhaustive array of the symptoms caused by these troubles, for their name is legion; but prominent among them are to be mentioned smarting, throbbing, scalding, beating, burning, quivering, aching, trembling, bloating, flashes of heat, tremors of cold, prickly sensations, sinking feelings, faintness, numbness, indescribable puncturing, piercing pains flying from part to part with provoking uncertainty, mocking the victim with momentary relief, to begin its tortures elsewhere. No two cases are exactly alike in number or severity of symptoms, some being only slightly annoyed, others being actually confined to the bed.

In all of these perverted functions of the female organs take a tablespoonful of Peru-na before each meal and between meals, and enough Man-a-lin at bedtime to keep the bowels continually in a natural condition.

Book on female diseases sent free by The Pe-ru-na Drug Manufacturing Company, of Columbus, Ohio.

For free book on cancer address Dr. Hartman, Columbus, Ohio.

It is marvelous how long a rotten post will stand if it be not shaken.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

The opening paper in *The Monthly Illustrator* for July is a consideration by George Parsons Lathrop of Japan's influence in American art, taking a series of drawings by Mr. and Mrs. Albert Herter as the text for his remarks, which lead to the conclusion that this influence is perceptible and beneficial, especially in the direction of greater simplicity of treatment. The National Gallery of Norway is rich in paintings by Norwegian masters, who have mainly dealt with the life and scenery of their own land. In *The Monthly Illustrator* for July a score of these pictures are reproduced, all outdoor subjects, leaving the in-door or genre pictures of Norwegian life and character for future representation. Prof. Hjalmar Hjorth Boyesen accompanies these interesting pictures with reminiscences of his own youthful experiences on the farms and among the fiords and forests of his picturesque land.

There will appear in the July *Forum* a very thoughtful review of the Pastoral Letter of the Bishops of the Episcopal Church, showing, but in a spirit of reverence, how the Church is trying to stem an irresistible tide—with danger to itself.

June 4, 18 94

that is the date of a letter from Mr. Jas. E. Brown, 524 Pacific Ave., Dallas, Tex.—He lost his strength from overwork, like so many others, and took

Brown's Iron Bitters.

He says:
"Brown's Iron Bitters is the best medicine I have ever taken. I had been suffering for a year from extreme weakness, caused by overwork, and two bottles renewed my strength entirely. I am glad to say so.

Not a miracle, but just another cure brought about by Brown's Iron Bitters. Do you take it?

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50c.	WOOLEN DRESS GOODS. (were 75c. to $1.25.)	50c.
	BLACK DRESS GOODS. (were 50c. to $1.25.)	

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the price, Pure White Lead is the best and cheapest paint, because of its great spreading power and durability. Properly applied, it never chips or scales, thus forming the best possible base for subsequent repainting. The price of Pure White Lead is now lower than ever before in this country (see list genuine brands).

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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 1, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro...	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	6 00 a m
Leave Wilson....	2 03 p m	11 03 p m	
Leave Selma.....	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence..	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson....	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 20 a m
Leave Magnolia..	4 16 p m		8 20 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 1, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma.....	12 33 a m		
Arrive Wilson ...	1 20 p m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 p m		9 40 p m
Arrive Wilson ...	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson....	1 30 p m	11 32 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro ..	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon...	3 39 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 6.00 p m; arrives Plymouth 9.00 p m, 8.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 8.00 a m, arrive Tarboro 10.25 a m and 10.25 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

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(PIEDMONT AIR LINE.)
In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 23 a m	10 15 a m
" Elon College..		2 30 a m	10 48 a m
" Burlington ...		3 05 a m	10 58 a m
" Graham		3 13 a m	11 01 a m
" Hillsboro		4 29 a m	11 37 a m
" University....		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 43 p m
" Selma.....		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix. daily	
Ar Greensboro....	7 20 p m	8 28 a m	
" Elon College..	6 41 p m	7 46 a m	
" Burlington ...	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City....	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarksville...	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 52 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City....	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville...	12 31 p m	10 25 p m	12 51 p m
" Oxford	11 39 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv ..... Raleigh.....	Ar	7 30 a m
6 10 a m	" ..... Durham.....	"	5 20 a m
8 52 a m	" .....Greensboro	"	2 55 p m
10 15 a m	" .....Salisbury.....	"	7 55 p m
11 09 a m	Ar.....Statesville	Lv	7 03 p m
12 30 p m	" .....Hickory	"	5 56 p m
3 52 p m	" ..... Asheville.....	"	2 16 p m
4 25 p m	Ar.....Hot Springs.....	Lv	11 43 a m
No 65. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv... Winston-Salem....	Ar	6 35 a m
7 50 p m	Ar.....Mocksville.....	Lv	5 00 a m

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J. M. CULP, Traffic Man't, Washington, D. C.

Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President of Woman's Missionary Union, Southern Baptist Convention, and of the Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR JULY—FOREIGN BOARD.

"Arise, shine, for thy light has come and the glory of the Lord is risen upon thee." Missionaries, 91; native assistants, 89; churches, 85; membership, 3 493; baptisms, 581; schools, 15; scholars, 707; S. S. scholars, 1,503; receipts of Foreign Board, $129,582 68. Contributions from native churches, $6,458 72

Study Topics.—How can our churches be aroused to a sense of the importance of Foreign Missions? How can the various missionary societies in our churches work most effectually? Individual responsibility of Christians. How much depends upon the proper training of the young?

The Foreign Board.

During the year two missionaries died, six retired; and nine are at present resting in this country.

Only six new missionaries were sent from May, 1894, to May, 1895. This did not even balance the force on the field.

The amount received for the Conventional year was $129,582 68. This leaves a debt of $19,850, but is nevertheless a good showing.

Our African Mission has 7 churches and stations, 7 missionaries, 6 native workers, 239 members, 67 baptized.

Our Brazilian Mission has 14 churches, 38 stations, 14 missionaries, 6 native workers, 610 members, 138 baptisms.

Our China Mission has 16 churches, 50 stations, 41 missionaries, 25 native workers, 1,131 members, 118 baptisms.

Our Italian Mission has 18 churches, 46 stations, 8 missionaries, 28 native workers, 353 members, 28 baptisms.

Our Japan Mission has 1 church, 8 stations, 6 missionaries, 5 native workers, 40 members, 9 baptisms.

Our Mexican Mission has 32 churches, 14 stations, 20 missionaries, 19 native helpers, 1,120 members, 226 baptisms.— *Young People's Leader.*

Burying the Dead in Mexico.

BY JANIE PRICHARD DUGGAN, FORMERLY MISSIONARY TO MEXICO.

Certain parts of tropical Mexico, especially during the months of the rainy season, present pictures of the most vivid life and color, quite at variance with impressions of death in any form, yet in the midst of just such perfection of wealthy nature, the great Leveller has most undisputed sway.

I stood upon my balcony one hot afternoon of a spring month, in Guadalajara, and wondered at the constant stream of passers by on the street below. *Calle del Seminaries* is never a deserted way, but on this afternoon, the usual throng of sandalled peons, shawled women, and bare headed children, was increased by numbers of persons of the better class, hurrying with the rest toward some goal beyond. I craned my neck over the railing so as to clear with my eyes the string of other balconies along the block, and saw that the human waves were being arrested at some point in the next block of houses, and that the whole street from sidewalk to sidewalk was filling with people. Though I had lived some years in Mexico, I had not yet learned to accept the extraordinary without my woman's share of curious interest; so, just as dusk was settling over the street below, while the western sky was still glowing, I ran down the stone steps from my corridor in the upper story of the house to the court below, where the porter's family was always gathered at this hour. I found them a little more silent than usual, seated upon the stone bench, just inside of the great doorway which opened directly upon the sidewalk under my balcony.

One of the girls, Micaila, informed me instantly of the sudden death of a well-known canon of the cathedral, whose residence was in the block beyond ours.

I remembered him well, a tall, corpulent figure in voluminous black gown and broad-brimmed hat, whom I had seen pass every day beneath my balcony.

He had eaten a hearty dinner at noon, had had some some hot words with a young nephew, and had suddenly fallen to the floor in an apoplectic fit from which he had never revived. What Micaila really told me was that Senor ——had died of a *coraje*, or fit of anger, and this ailment is really thought to cause a great many deaths in Mexico. Most bilious attacks also are attributed to the effects of violent anger, and I once knew a physician who had been called in to prescribe for a dear, good man, a foreigner in Mexico, who asked his patient, before all other questions, if he had not been angry with some one lately, to have "stirred up his bile to such a degree"!

Affaires du cœur become really such when the Mexican youth is thwarted in his affections, or is in suspense as to the fair one's sentiments toward himself, for many serious heart troubles of a physical nature are likely to accompany such conditions of mind, and fainting fits and even death sometimes occur as results.

Would not the *senorita* like to go with all the world to see the dead canon lying in state behind the iron bars of his drawing-room window?

I accepted Micaila's invitation, and together we entered the shadowy street, hastily drawing our black shawls over our heads as we went. The patience and solemnity of the Mexican crowd we entered after a few moments, were phenomenal. On the outskirts there was, indeed, a little hustling and even a repressed giggle now and then, but as we gradually neared the iron grating, about which all interest centered, the silence was disturbed only by the sound of shuffling feet, as the crowd shifted to and fro.

After more or less intent gazings through the window into the drawing room beyond, those who had satisfied their curiosity would slowly move away, letting others take their places, and, by this time, there were two steady streams of persons along the street, one approaching the canon's house, the other leaving it.

When we finally stood with nothing save the iron bars between us and the incense laden interior, we found a policeman standing beside the casement, ready to prevent any climbing upon the window-bars.

The room was long and lofty, and paved with shining red tiles. All the furniture had been removed, and, in the corners, wax candles burned in immense gilded candelabra, standing upon the floor. The solitary figure of a young priest stood motionless in the shadow at one side, black robed and with bared, tonsured head. His arms were folded upon his breast and his eyes gazed steadily upon the great, black bier occupying the center of the apartment. A black velvet pall covered the bloated form stretched upon the bier, but the pale face of the dead priest was exposed to view with his square, black cap resting upon a cushion at his head.

We did not linger long before the window, for a moment's glance took in the whole of the solemn thought embodied in the dismal tableau, and besides, others were pressing upon us from behind, eager for our places. In the bright light of the next morning, *Calledel Seminario* was again thronged with people, accompanying the funeral *procession* on its way to the cathedral. The plumed hearse was preceded and followed by a long line of empty carriages, private and hired, then came scores upon scores of young priests from the seminary, hundreds of little children from the parochial schools, and a struggling mass of hetrogeneous followers.

Several hours were then spent in the cathedral, where the stone pavement was literally covered with kneeling men and women. Prelates in their gorgeous robes and choir boys in crisp white gowns performed their parts, while the organ sounded overhead, and in the midst of all lay the quiet form of the dead man under a gilded canopy.

When the functions were at last over, the procession again formed and took its hot and weary way toward the Campo Santo, the walled-in burying ground, a spot perhaps only a shade less dreary than are most Mexican cemeteries.

The typical burial place shows often plastered tombs, crumbling to pieces, unmarked graves gape under the unwary footstep, and the grim crosses and wreaths of black and white beads strung upon wire chill the visitor from under their glass cases.

It does not take long to bury the dead. When once the funeral service is over, the perspiring attendants upon the canon's interment were glad to hasten homeward at the end, without rank or file, seeking the shade of high walls and churches on their way.

Another day I sat upon a mat on the floor of a small house just inside the door. There was nothing in the room except one or two mats and a rough bench propped against the wall. As the bench held the spread-out shawl upon which the woman was working, knitting the long fringe with her rapid fingers, I perforce sat upon the mat. The little house was in a part of the city, across the river from the gay gardens and clean paved streets of the center. The door opened directly upon the rough path bordering the dusty road, and the clatter of a clumsy hand-and-foot loom in a neighboring house sounded in my ears as I sat talking with the woman. She held a chubby baby-boy asleep upon her lap as she worked, and she was telling me of the death of her first born, a little girl, at a few weeks of age, when I heard quick footsteps shuffling along the road outside. The next second there passed before the door the strangest and the saddest funeral procession I have ever seen. A man dressed in the loose white shirt and trousers of the *peon* class went by in a slow trot, balancing upon his head a short board heaped with cheap flowers, gay dahlias and hollyhocks, with sprays of green asparagus mixed with the flowers.

Something small and white was covered by the flowers, but I could not see what it was as it quickly passed by. A single woman, with bare feet, and with her head wrapped in a faded blue cotton shawl, trotted along at the man's heels, both in the middle of the road.

"What is it?" I asked of the woman at my side.

"Somebody's dead baby," she answered briefly touching her own child's smooth brown cheek with tender fingers. "They couldn't buy a coffin, I suppose, poor things, and perhaps some one gave them the flowers to cover up the rags!"

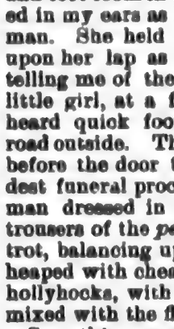
I got to my feet hurriedly and went to look after the man and woman, but they had already turned the corner and were out of sight.

The Campo Santo holds them both, the dead canon who had lain under the velvet pall in the Cathedral, and the dead infant, with its bare limbs hidden by the flowers!

[*To be concluded next week*]

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Closing Exercises of the Taylorsville Collegiate Institute.

Dear Recorder:—Having twice attended school at this old institution, under the management of brethren Thos. Deans and W. T. Davis, and Alexander county being my native county, and this old institution having had so many "outs and ins," and now under the successful management of Bro. J. A. White and his excellent force of teachers, I have had for the past two years a desire to attend the closing exercises of this school. So I went, and was so well pleased with the exercises that I feel some sort of a report ought to be furnished the RECORDER.

On Wednesday night there was a public debate by the literary society, participated in by six young men—subject, *Resolved*, That the United States should prohibit foreign immigration.

Thursday, 11 a. m., the annual sermon was preached by Rev. J. E. Pressly of the Associate Reformed Church, Statesville, N. C. The text was "Wandering Stars." The theme of the preacher was, as wandering stars have no fixed course, so many people go through this life without any fixed purpose. The sermon was good and appropriate.

In the afternoon the exercises consisted of original addresses and essays by the young men and ladies. These were good and well delivered. At night an entertaining concert was given by the children.

Friday, 10:30, the annual address was delivered by Lieut.-Governor R. A. Doughton of Sparta, N. C. His subject was "Education in Relation to Citizenship." The address was a splendid effort, and Mr. Doughton received many congratulations.

In the afternoon the exercises were a continuation of the program of the preceding afternoon.

Bro. White announced that 174 pupils had been enrolled during the year, and that next session would open August 21st. He hopes next session will be more prosperous than any of the preceding ones. The people of Taylorsville and of Alexander county, with a liberal patronage from adjoining counties, are standing nobly by Bro. White. He will be assisted by Prof. Moore of Union, South Carolina, and Miss Mollie Cornelius, Bro. Frank Sharpe retiring from the faculty to take work elsewhere, possibly at Hiddenite, N. C. Bro. White feels that he is located for life. He has the school building repaired and furnished with modern appliances, and has built himself a comfortable house, and has the confidence and love of the people, and feels at home. In connection with his school work he serves two churches, Macedonia and Taylorsville, preaching to the latter twice a month.

Music was furnished for the exercises of the school by the Newton Cornet Band, and added much to the pleasure of the occasion. While here I met brethren J. B. and C. C. Pool, Bumgarner, Shaver and Childess. I had hoped to meet brethren L. P. and J. P. Gwaltney and D. W. Pool, but they were not present.

The people of Taylorsville and community were very kind and obliging to visitors. The crowd was very large and the weather was very warm. I. W.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

The shadow of a trouble is always blacker than the trouble itself.

When your stomach is out of order and your skin is yellow, indicating a disordered liver, take Johnson's Kidney and Liver Regulator, the greatest of all family medicines. 25 and 50 cts. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Oxford Female Seminary.

The very high professional character of the teachers of this excellent institution is shown by the following brief sketches and testimonials:

LITERARY DEPARTMENT.

Mrs. S. D. Twitty for a half dozen years has been connected with the Seminary as its Lady Principal. Of her ability and qualification, His Excellency, the Governor of North Carolina, writes:

STATE OF NORTH CAROLINA,
EXECUTIVE DEPARTMENT, May 11, 1895.

PROF. F. P. HOBGOOD, Oxford, N. C.:

Dear Sir:—I take pleasure in bearing testimony to the high character and splendid literary attainments of Mrs. S. D. Twitty, who is employed as a teacher in the Oxford Female Seminary. I have known her for many years. She was governess in my family and I know of no one whom I esteem more highly. She is a woman of rare ability and possesses peculiar qualifications which eminently fit her for the education of young ladies. She is in every way capable of filling any position to which she may aspire.

ELIAS CARR.

Of Mrs. M. A. Lacy, whose past connection with this Seminary has been eminently satisfactory to our patrons, Rev. Thomas Hume, D. D., Professor of English in the University of North Carolina, writes:

UNIVERSITY OF NORTH CAROLINA,
CHAPEL HILL, N. C., June 6, 1895.

Mrs. Mary Lacy is one of the most faithful teachers I know. I have been impressed with her varied and genuine accomplishments ever since she was a member of my Faculty in Danville, Va. As a mathematician she is exceptionally gifted, but she has shown marked ability in acquiring and teaching languages. Her strength of character, her high moral purpose, her Christian earnestness, her sincerity, added to her large experience and thorough scholarship, constitute her a most valuable member of my Faculty and society. I commend her heartily to you and your patrons.

THOMAS HUME. *Professor Of English Literature, Univ. of N. C.*

[*From Rev. W. E. Hatcher, D. D., Pastor of Grace Street Church, Richmond, Va.*]

RICHMOND, VA., March 25, 1868.

I have sincere respect for the Oxford Female Seminary, N. C. In Prof. F. P. Hobgood it has an admirable presiding officer. To his charming and sterling qualities as a Christian gentleman, he adds a genius for affairs, a rare tact in government, and genuinely broad views on the subject of woman's education. He gathers around him strong and skilled teachers, and does his work under the convictions of a good Christian conscience. He has done excellent service as an educator, and he is still at it, growing with the passing years in experience and influence. WM. E. HATCHER.

MUSIC DEPARTMENT.

Miss Marguerite Gaff, the Music Director, is a graduate of the Cincinnati Conservatory, and was for two years a pupil of the Leipsic, one of the best of the German Conservatories. During the past year she conducted the department with marked ability.

Miss Anna T. Sharp, who, next session, will take charge of Vocalization and Elocution and Physical Culture, is a graduate of the South Jersey Institute, both in its Literary and Music Departments, and for several years has been a pupil of the New England Conservatory of Music of Boston. Prof. F. W. Hale, Manager of this Conservatory, writes as follows:

"Miss Anna T. Sharp is qualified to do just what you require to teach: Vocalization and Elocution. She has followed a very creditable course here, and is sure to be an excellent teacher."

M'me Maria Magee, under date of June 3rd, 1895, writes of Miss Sharp:

"Miss Anna T. Sharpe has studied voice with me for two years. I have found her a brilliant pupil, and as far as I have observed her in teaching she is a skilful instructor. Miss Sharp has a good mezzo soprano voice and sings with a great deal of expression. I am confident Miss Sharpe will give full satisfaction, either as a teacher or concert singer."

SCHOOL OF PHYSICAL CULTURE.

BOSTON, MASS., May 20, 1895.

To Whom it may Concern:—It gives me great pleasure to recommend Miss Anna Sharp as a finished teacher of Swedish Gymnastics. For two years I have watched her progress, and can freely say that in the large classes of the New England Conservatory she is one of the most perfect in Elocution, which eminently fits her for a position as teacher. Miss Sharp possesses also the qualities of good judgment and precision, which are two requisites of a good teacher in Swedish Gymnastics. I only wish her the success she deserves.

ADELINE DEWALT REYNOLDS,
School of Physical Culture of N. E. Cons.

Mr. Samuel R. Kelley, the Professor of Elocution in this Conservatory, writes:

"This is to certify that Miss Anna T. Sharp is thoroughly competent to assume the position of instructor of Elocution in any school of grade, that she is intelligent in all her methods, and painstaking, that she is magnetic in her own public work. It therefore gives me great pleasure to recommend her."

ART DEPARTMENT.

After an absence of one year, Miss Ida Poteat returns to resume charge of the Art Department. This time she has spent both in teaching and in studying Art under the best masters in New York City. She was the most brilliant Art pupil in the President's School, the Raleigh Female Seminary, and for several sessions since that time she studied in the Cooper Union Art School of New York City, and under the best private teachers of that City. Her work with us, while she was in charge of the department, was of the most satisfactory character; and her former pupils will learn with pleasure that she is to return.

CHARGES FOR ANNUAL SESSION.

Board, fuel, light, full Literary Course	$147.50
Music extra	50.00

Teachers' Aid Association.

If you want a position, a teacher for any department, school furniture or apparatus, don't hesitate to communicate freely with the Manager at Raleigh, N. C. Send stamp for circulars and a sample copy of the Institute. P. O. BOX 288.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville June	.....	.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 25 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 58 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 25 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m		
Lv Rural Hall	8 29 a m		
Ar Walnut Cove	8 55 a m		
Lv Walnut Cove	8 59 a m		
Lv Stokesdale	9 28 a m		
Ar Greensboro	10 11 a m		
Lv Greensboro	10 20 a m		
Lv Climax	10 50 a m		
Lv Sanford	12 50 p m		
Ar Fay'ville June	.....		
Ar Fayetteville	2 15 p m		
Lv Fayetteville	2 45 p m		
Ar Wilmington	5 55 p m		
Lv Fayetteville		4 35 p m	
Lv Hope Mills		4 54 p m	
Lv Red Springs		5 40 p m	
Ar Maxton		6 12 p m	
Ar Bennettsville		7 20 p m	
Lv Madison			12 20 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			2 40 p m
Lv Greensboro			3 00 p m
Lv Climax			4 20 p m
Ar Ramseur			6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

Trains No 1 and 2 dinner at Fayetteville.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

S. A. L.

Seaboard Air-Line

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.25 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.25 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, S P A, Raleigh, N. C.

JNO. R. WINDER, Gen Man.
T. J. ANDERSON, Gen Pass Agt.
E. ST JOHN, Vice President.

NEWS SUMMARY.

North Carolina.

Mr. Van Vracker of North Dakota has declined the call to become Y. M. C. A. State Secretary for this State.——A decision has been handed down in New York that will destroy the cigarette machine monopoly and probably weaken the American Tobacco Company Trust. New Jersey courts have refused to prosecute this organization.——H. Baruch, leading merchant of Charlotte, has assigned.——The State University has decided to put in a $7,000 electric plant.——We are glad to see this in the Marion *Record:* "The fire seems already to have proved a blessed rather than a curse. We have never yet seen a town build so rapidly as has Marion within the last few months."——A telephone company has been organized to run lines between all the cities in the State.——John M. Miller, Jr., has been chosen cashier of the Merchants' and Farmer's Bank of Charlotte.——July 4th at Guilford Battle Ground was appropriately celebrated. A handsome monument to Joseph E. Winston was unveiled, Dr. Geo. T. Winston making an able address on his career and times. A portrait of Col. Wm. Washington was presented.——A deficit of $200,000 in the State Treasury is predicted for next year.——The trial of Baxter Shemwell at Lexington for the murder of Dr. Payne will go on all this week. The evidence so far is generally against the defendant.——Only fourteen druggists have so far complied with the law laying a tax of $50 on such of them as sell liquor.——The colored Baptists held an interesting conference on Work, at Wilmington last week.

In General.

The steamer Portia has sailed for the arctic regions to relieve explorer Peary who departed for them last year.——The Northern Presbyterians have cut loose the Union Theological Seminary because of its heretical teaching.——The insurrection in Cuba continues somewhat hopeful for the insurgents.——The Southern Railway recently bought $15,000,000 of Alabama Great Southern Railway bonds.——It is reported that Russia is preparing war against Japan.——Miners are again on a strike in the Virginia coal fields.——Mrs. Leland Stanford of California will sell a million dollars worth of her jewels in order to get ready money to run the great university named after her dead son.——Walter Page has resigned the editorship of the *Forum*.——Latest market quotations are: Cotton 6 to 7¼, wheat 69½, corn 44½, oats 24½.

A Request for Maysville.

Dear Recorder:—I have sent out about seventy five of my circulars. Enclosed you you will find one. I think Maysville is a very important point. We have succeeded in getting a nice house built there, but we are in debt to the amount of about $75.00 I heard from only a few of the brethren to whom I sent circulars. Please call attention to it in the RECORDER and ask the brethren to please send us something, if only a small amount. It will do us good and we will be very thankful for any amount sent us. Please acknowledge $3 00 sent to us by Rev. J. H. Lamberth from Mt. Airy church.

Very respectfully yours,
A. H. PORTER.

[CIRCULAR]

Dear Brethren and Sisters:—We have a comfortable house of worship built at Maysville, Jones county, N. C., but there is a debt of about $75 00 on it now. The membership is very small and it seems that they have done all they can. We do not want the house sold for the debt; and I ask you to make this known to your church, and ask them to raise as much as $1 00, or any amount for us, that we may be able to get out of debt.

May the Lord inspire you, dear brethren, to give us some amount, and not pass us by unnoticed. Any amount will be gladly and thankfully received. I will acknowledge same in the RECORDER.

Forward your contribution to
A. H. PORTER, Pollocksville, N. C.
June 1, 1895.

The Blue Ridge Inn.
MOUNT AIRY, N. C.

This elegant hotel is now open for the accommodation of summer visitors. Large, airy, well ventilated and comfortable rooms, all recently overhauled and newly furnished, spacious parlors and verandas, electric bells in all rooms, hot and cold water on every floor, and the purest mountain water. One of the finest mountain views to be seen anywhere is presented from the windows of the hotel. The cuisine is first class and guests are guaranteed polite and careful attention. Get out of the overheated city for a few weeks and come and let our pure mountain breezes woo back the bloom to the faded cheek and give the lusterless eye its old time sparkle. Our service is first-class and our rates are reasonable.

For further particulars address J. K. Reynolds, Proprietor.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first-class druggists everywhere, and in Raleigh, N. C., by J. I. Johnson, J. H. Bobbitt, and W. H. King & Co.

CROZER THEOLOGICAL SEMINARY,
UPLAND, PA.

Commodious buildings. Furnished rooms. Choice library. Eight instructors. Course of extra lectures. Tuition, room rent, and fuel, free. Address HENRY G. WESTON, D. D., President.

Acknowledgments.

State Missions—Shiloh ch, Chowan, $5 00; Berea ch, ditto, 5.00; Providence ch, ditto, 5.00; Pleasant Grove ch, ditto, 2.00; Camden and Currituck U M, 3.60; Chadbourne ch (Associational), 1.31; Statesville ch, 3.34; Central Union ch, Bladen Asso, 4 35; Brown's Creek ch, ditto, 15c; St Joseph ch, ditto, 25c; Aaron Wright, Candor, N C, 1.00; Capehart's ch, W Chowan, 10.00. Total, 41.00. Previously reported, 1,085.03. Total this year, 1,126 03.

Foreign Missions—Young People's Band, Tryon Street ch, Charlotte, $8.50; Chadbourne ch, 1.10; Cherry Grove ch, 1.00; Sunday collection, Griffin Cross Roads, ch, 1.75; Sunbeams, First ch, Winston ch, 10.00; W M S, Tabernacle ch, Raleigh, 10.25; Bethel ch, Bladen Association, 1.00; Brown's Creek ch, 15c, Hickory Grove ch, 1.35; Franklinsville ch, Piedmont, 2.50; Cedar Grove ch, Robeson, 1.20; Sunbeams, Lumberton ch, ditto, 1.36. Total, 40.16. Previously reported, 3,038.53. Total this year, 3,078.69.

Home Missions—Young People's Mission Band, Tryon Street ch, Charlotte, $8 50; Griffin's Cross Roads ch, 66c; Macedonia ch, 1.00; Chadbourne ch, 88c; Sandy Grove ch, Bladen, 1.03; Clarkton ch, ditto, 50c; Abbottsburg ch, ditto, 93c; Brown's Creek ch, ditto, 10c; Mt Zion ch, Sandy Run, 2.00; Antioch ch, Robeson, 1.22; Mt Zion ch, ditto, 1.58; Providence ch, ditto, 25c; Pleasant Grove ch, ditto, 63c; Raft Swamp ch, ditto, 4.15; Rennert ch, ditto, 2.00; New Hope ch, Eastern, 64c; Holly Springs ch, Harnett County, 1.00. Total, 27.07. Previously reported, 2,218.64. Total this year, 2,245.71.

Education—Galeed ch, Bladen, $16.90; Abbottsburg ch, 1.10; Mineral Springs ch, Sandy Creek, 1.13; Antioch ch, Robeson, 1.42; Ashepole ch, ditto, 3.30; Back Swamp ch, ditto, 9.89; Bear Swamp ch, ditto, 2.00; Big Branch ch, ditto, 11.31; Centreville ch, ditto, 1.00: Hog Swamp ch, ditto, 1.00; Lumberton ch ditto, 21.45; Mt Elim ch, ditto, 2.11; Providence ch, ditto, 11.51; Red Springs ch, ditto, 14.37; Raft Swamp ch, ditto, 2 97; Saddle Tree ch, ditto, 3 00; Spring Hill ch, ditto, 9.01; Ten Mile ch, ditto, 2.50; Tolarsville ch, ditto, 1.34. Total, 117.31. Previously reported, 1,231,35. Total this year, 1,348 66.

Orphanage—Griffin X Roads ch, $1.08; Reboboth ch, Chowan, 2.00; Sunbeams, Siloam ch, 1.00; D W Rivenbark, Burgaw, N C, 1.00: J T Bland, ditto, 1.00; C H Carter, Wallace, N C, 1.00; R W Hawes, Rose Hill, N C, 1.00; Olivet ch, 50c; Willard's ch, 1.10; Collection Southern Union Meeting, 5.15. Total, 14.83. Previously reported, 465.97. Total this year, 480.80.

Ministerial Relief Fund—Mt Pleasant ch, Bladen, 69c; Lystra ch, Mt Zion, 3.49; New Hope ch, Eastern, 1.30; Olivet ch, 50c; Mt Holly ch, 50c. Total, 6.48. Previously reported, 181.36. Total this year, 187.84.

Students' Aid Fund, Louisville, Ky—Cashie ch, W Chowan, $5.00; Requist ch, ditto, 1.00. Total, 6 00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, July 6, 1895.

SPECIAL NOTICE.

$200 IN GOLD GIVEN.

R. H. WOODWARD COMPANY, Baltimore, Md., will give $200.00 to any one who will sell in three months, 140 copies of "Home of the Bible," by Marion Harland. A most popular book. Agents often sell ten copies a day. Beautifully illustrated. An Estey Organ, retail price $270 00, given to any one who will sell 70 copies in 3 months. A splendid opportunity for a Church or Society to secure one of these Organs. A $100.00 bicycle given to any one who will sell 50 copies in 2 months. A $50 00 gold watch given to any one who will sell 40 copies in 30 days This premium is in addition to the regular commission. Complete canvassing outfit 75 cents. Very liberal terms on other books and Bibles. Freight paid, credit given.

$200 Given to Students.

Teachers and others, for Summer work.

R. H. WOODWARD COMPANY, Baltimore, Md., are making a most liberal offer of $200 to any one who will sell within the next 3 months 200 copies of "Talks to Children About Jesus." This is a most popular book. Agents often sell from 10 to 15 copies a day. It is sold at a low price, and is beautifully illustrated. Freight is paid and credit given. Complete canvassing outfit with full information sent for 35 cents.

An Estey Organ Given,

Retail price $270, to any one who will sell 110 copies of this book within three months. This is a splendid opportunity for a Church or Society to secure one of these organs

A $100.00 Bicycle Given

to any one who will sell 75 copies in 2 mos

A Gold Watch Given

(Retail price $50.00) to any one who will sell in one month 60 copies. This premium is in addition to the regular commission. They offer also most liberal terms on other books and Bibles. Write them at once.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.
CHAS. M. WALSH.

Jackson Springs.

If you are suffering with Indigestion, Dyspepsia, Chronic Diarrhœa, General Debility, or with Kidney, Bladder, or Female Troubles, you can be speedily and permanently cured by drinking Jackson Springs Water, either at the Springs or from bottles shipped to you

Jackson Springs Hotel is situated in the very heart of what is known as the Long Leaf Pine and Deep Sand Section of North Carolina, which has been so well termed the great Sanitarium for those suffering with asthmatic and pulmonary diseases.

There is not a purer atmosphere or healthier climate in the entire South, and no water has ever received such universal commendations from those who have used it.

For circulars containing testimonials from eminent citizens, divines and physicians, or for further information, apply to

JNO W. THOMPSON, Prop.,
or DR. JAS. E. BROOKS, Manager,
West End, Moore county, N. C.

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At short notice and at low rates. Send for estimate if preferred. If order is sent direct we will give it prompt attention, and give our lowest prices.

EDWARDS & BROUGHTON,
Printers, Binders and Publishers,
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BUFFALO LITHIA WATER
SPRING NO. 2.

In Chronic Dyspepsia and Stone of the Bladder.

A Person who Lived for Years on Tea and Crackers Eats Bacon, Cabbage and Turnips.

Case of Mr. James Covington, Halifax County, Va. Statement by himself, endorsed by DR. JOHN C. COLEMAN, a Retired Surgeon of the U. S. Navy, Scottsburg, Va.

"For a number of years I was the victim of a most distressing form of **Dyspepsia, unable to eat meat or vegetables, and lived entirely upon tea and crackers, bread and milk, and other similar articles.** I was subject to **nausea and vomiting** after eating, and occasionally discharged from an empty stomach a yellow fluid. With my general health already greatly enfeebled, I was about two years ago attacked with a **Calculous Affection of the Bladder.** There were frequent severe paroxysms, and I was rarely free from suffering, which necessitated a resort to morphia for relief. This complication of maladies reduced me to such a condition that I had despaired of relief from any source, when six months ago, acting upon the suggestion of a neighbor, I commenced the use of **BUFFALO LITHIA WATER** which so far alleviated my sufferings that I was able to dispense with the use of morphia, and there was a continued and gradual improvement until, at the expiration of some eight weeks, I had an attack of great severity, from which I was relieved by the **passage of a Calculous,** followed at short intervals by three other attacks, each resulting in a similar manner, the **passage of Calculous,** which proved to be the termination of this trouble. **Not less remarkable and happy was the action of the water in my painful and long-standing Stomach disorder, which it entirely relieved, restoring perfect digestion. I now eat with impunity Bacon, Cabbage and Turnips,** *and whatever else I fancy, and am in vigorous general health, attending actively to my business affairs.*"

Dr. John C. Coleman, *Surgeon* (retired) *U. S. Navy, Scottsburg, Va.*

"I am not a Practicing Physician, and was not the attending Physician of Mr. Covington, but as a neighbor I knew of his condition, and suggested the use of **BUFFALO LITHIA WATER** in his case, with the remarkable results above stated."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f. o. b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, **BUFFALO LITHIA SPRINGS, VA.**

New Book Store. *EDGAR HAYWOOD, ALFRED WILLIAMS, JR.*

HAYWOOD & WILLIAMS,

121 FAYETTEVILLE STREET, - - - RALEIGH, N. C.

AFTER MORE THAN TEN YEARS' EXPERIENCE IN THE BUSINESS, we have opened a new Book and Stationery Store in Raleigh, N. C. We are now prepared to furnish

Books, Stationery, . . .
. . . School and Office Supplies,

and all other articles found in a first-class Book and Stationery Store. We will send free upon application our catalog of School and Sunday-school Supplies, &c. We invite your close comparison of prices.

Our personal attention will always be given orders sent us. In securing such books and supplies as needed, much time will be saved by placing your orders with us.

We have a complete stock of Moore's and Spencer's Histories of North Carolina, Peterman's and Finger's Civil Government and all books on State list, at publishers' prices. Send us your orders.

Haywood & Williams.

Headquarters for the Best, Only.

BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:

Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

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which has long since passed the experimental stage and is now a perfect success as a home cure without medicine. If you are at all skeptical, call and examine testimonials from the best people in this and adjoining States Call or write for particulars.

J. N. WIGFALL, Gen. Agt.,
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Theological Seminary,
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Scotland Neck, N. C. Principals.

Medical Department
OF THE
Univ. of North Carolina.

Sixth session begins Sept. 6th, 1895. For information, address R. H. WHITEHEAD, M. D., Chapel Hill, N. C.

ANNUAL STATEMENT

Showing the condition of the Massachusetts Benefit Life Association,
(CO-OPERATIVE) OF BOSTON.

ASSETS.	DECEMBER 31, 1894.
Loans on bond and mortgage (duly recorded and being first liens on the fee simple)	$ 305,616.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	334,540.00
Stocks, bonds and all other securities (except mortgage) hypothecated to the Company as collateral security for cash actually loaned by the Company	45,683.12
Interest due and accrued on stocks and other securities	9,060.48
Cash in Company's principal office and belonging to the Company, deposited in bank	334,413 35
Cash in hands of Agents, and in transitu	54,214 83
Premiums or assessments unpaid	657,000.00
Premium or assessment loans and notes	97,976.20
Total Assets	$ 1,887,504.87
LIABILITIES.	
Losses unpaid, (reported but not due)	$ 438,909.70
Claims resisted	47,000.00
Total Liabilities	$ 485,909.70
Total income	$ 2,440,193.92
Total expenditures	2,340,087.08

NORTH CAROLINA BUSINESS IN 1894.

Amount of Policies or Certificates issued	$ 99 500.00
Amount of losses incurred and paid	2,170 00

President—G. A. LITCHFIELD.
Secretary—E. S. LITCHFIELD

General Agent, W. J. SAUNDERS, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1894.

In compliance with Sec. 2 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Massachusetts Benefit Life Association, (Co-operative) of Boston, on December 31st, 1894, now on file in this department.

OCTAVIUS COKE, Secretary of State.

Agents wanted in every town in the State. Apply as above.

A Slave From Boyhood.

(From the Red Wing, Minn., Republican.)

"I am now twenty-four years old," said Edwin Swanson, of White Rock, Goodhue County, Minn., to a *Republican* representative, "and as you can see I am not very large of stature. When I was eleven years old I became afflicted with a sickness which baffled the skill and knowledge of the physician. I was not taken suddenly ill but on the contrary I can hardly state the exact time when it began. The first symptoms were pains in my back and restless nights. The disease did not trouble me much at first, but it seemed to have settled in my body to stay and my bitter experience during the last thirteen years proved that to be the case. I was of course a child and never dreamed of the suffering in store for me. I complained to my parents and they concluded that in time I would outgrow my trouble, but when they heard me groaning during my sleep they became thoroughly alarmed. Medical advice was sought but to no avail, I grew rapidly worse and was soon unable to move about and finally became confined continually to my bed. The best doctors that could be had were consulted, but did nothing for me. I tried various kinds of extensively advertised patent medicines with but the same result.

"For twelve long years I was thus a sufferer in constant agony without respite, abscesses formed on my body in rapid succession and the world indeed looked very dark to me. About this time when all hope was gone and nothing seemed left but to resign myself to my most bitter fate my attention was called to Dr. Williams' Pink Pills for Pale People. Like a drowning man grasping at a straw, in sheer desperation I concluded to make one more attempt—not to regain my health (I dared not to hope so much) but if possible to ease my pain.

"I bought a box of the pills and they seemed to do me good. I felt encouraged and continued their use. After taking six boxes I was up and able to walk around the house. I have not felt so well for thirteen years as during the past year. Only one year have I taken Dr. Williams' Pink Pills and I am able now to do chores and attend to light duties.

"Do I hesitate to let you publish what I have said? No. Why should I? It is the truth and I am only too glad to let other sufferers know my experience. It may help those whose cup of misery is as full to day as mine was in the past."

Dr. Williams' Pink Pills contain in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, over work or excesses of whatever nature. Pink Pills are sold in boxes (never in bulk) at 50 cents per box, or six boxes for $2 50, and may be had of all druggists, or direct by mail Dr. Williams' Medicine Co., Schenectady, N. Y.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Rev. Isham Royall, $1.00; Rev. J. L. White, 10.00; J. A. Maddrey, 11 00; S. W. Brewer, 8.34; T W. Ashcraft, 2 00. Total, $32.34.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, July 8, 1895.

A Tribute of Respect.

In the early part of Rev. C. T. Bailey's ministry, he was pastor of the church at this place, and has ever been loved and highly esteemed by the members thereof. After he became editor of the BIBLICAL RECORDER, we regarded him as an earnest and faithful leader of the denomination.

We, the members of Hertford Baptist church, desire to express our appreciation of the life and labors of our brother and to sympathize with the loved ones in their deep SORROW:—

Resolved, first, That we are deeply grieved at his death, but feel grateful to our kind Heavenly Father for the earnest life and labors of our brother, for we have his life as an example and his labors to help us in the years to come.

Resolved, second, That we ask the RECORDER to publish this, and that a copy be sent to the family as an expression of our deep sympathy in this great affliction.

Done by order of the church.

JOSIAH ELLIOTT, *Pastor.*
L. W. NORMAN, *Clerk.*

Hertford, N. C.

Robert Louis Stevenson's last story, "St. Ives," was left at his death practically completed. He rewrote the first half several times, and worked on the story for more than a year. It will be published serially in *McClure's Magazine*, now put at a reduced price, 10 cents a copy.

Quite a number of obituaries and other communications are crowded out this week. As soon as it is possible, we will give them insertion in our columns.

MARRIED.

MIDDLETON—CRUMP—On June 26th, 1895, at the residence of Mrs. Virginia Boyette, in Warsaw, N. C., by Elder W. L. Bilbro, Mr. Theodore Middleton and Miss Elizabeth Crump, both of Warsaw, N. C.

DIED.

BUNCH—Joseph R. Bunch of Bertie county, N. C., in his forty-second year, died at his home April 24th, after a week of intense suffering of pneumonia. Bro. Bunch had for several years been a faithful member of Republican church. He leaves a wife, mother, and many near relatives and friends to mourn their loss. "Blessed are the dead which die in the Lord."

HONEYCUTT—On Friday night, May 31st, 1895, the angels that had for hours been hovering near, bore the spirit of David Brantly, son of Charles B. and Mattie J. Honeycutt, to the arms of our Heavenly Father. Only about three and a half summers had kissed his brow. Little Brantly was greatly afflicted for the last two years of his life. His pale, patient face bore deep lines by suffering traced. Yes, dearly was he loved and tenderly did we minister to his every want; but all our loving care could not loosen the chilly clasp of death. 'Tis hard to realize that, "not in cruelty, not in wrath, the Reaper came that day," yet we know that the one who said "Suffer little children to come unto me," has folded our darling in his bosom, safe from sin and pain. 'God doeth well, and he hath fixed for us the better part."

CARRIE LEE.

NALL—Bro Jesse W. Nall died at his father's home, near Gulf, N. C., on May 29th, 1895, in the twenty-sixth year of his age. He professed faith in Christ when about thirteen years old and joined Bethany Baptist church, and remained a member till his death. He was a pious young man, and bore his sufferings patiently. He told the writer he was glad he could suffer, because it did him good spiritually.

He left an afflicted father a mother, two brothers and three sisters to mourn their loss; and though we all regretted to give him up so soon, let us bow in humble submission to the will of God, knowing he never makes a mistake. May the good Lord console the bereaved.

L. R. DIXON.

Goldston, N. C., July 2, 1895.

KENNEDY—Mrs. Agnes Kennedy, after a brief illness, fell on sleep on the night of the 15th inst. She was in the seventy-sixth year of her age, and for sixty-two years had been a follower of the Master, having been baptized in her fourteenth year by Dr. James McDaniel into the fellowship of the Fayetteville Baptist church.

The writer accompanied the remains to Fayetteville and preached her funeral in the old church which she loved so well, and of which she was a consistent member for more than forty years. A good woman full of years and good works has gone to her reward.

"Soldier of Christ well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter the Master's joy."

W. F. WATSON.

Carthage, N. C., June 25, 1895.

CATES—The death angel visited the home of Bro. Henry A. Cates the third Sunday in April and laid his icy fingers upon him and claimed him as his own. He had been a true, active, and faithful member of Bethel church, Mt. Zion Association, for more than thirty years. His death will be felt in many homes for he often responded to the call of the needy. The church will miss one of its most useful members. He was a kind father and husband. He leaves a wife, son, and many relatives to mourn for him. To them we extend our sincere sympathy, and commend them to the loving care of him who doeth all things well, knowing that "precious in the sight of the Lord is the death of his saints," and trusting that his death was one of triumph, they have reasons for rejoicing in the hope of meeting him again, and then live with him who has said, "I go to prepare a place for you, that where I am there ye may be also."

J. W. WATSON.

JONES—On June 9th, 1895, at his home at Hargrove, N. C., after having been a sufferer for eight years with that fatal disease, consumption, (which he bore with Christian fortitude), Bro. Roger S. Jones calmly, quietly fell asleep in Jesus.

Bro. Jones had been a consistent member of Tally Ho Baptist church for a number of years. For three or four years he was clerk of the church, which office he filled with honor to himself and satisfaction to the church.

The spirit of a good husband, kind father, and an obliging neighbor, has took its departure from this world of sorrow to the city of light, whose builder and maker is God. Weep not dear companion, weep not dear child, but have your lamps trimmed and burning, and ere long you will meet him on the banks of eternal deliverance, where partings shall be no more.

By order of the church Sunday, June 16th, 1895.

W. F. WASHINGTON,
H. M. BRAGG,
J. E. DUNCAN,
Committee.

J. E. SMITH, *Moderator.*

Buie's Creek Academy.

Normal, Business, Music, Art. 201 students. $25 to $50 pays all expenses five months Ideal location. Combines cheapness and superior excellence. Catalog will prove the assertion. Address J. A. CAMPBELL, Principal. Poe's, Harnett county, N. C.

NORTH CAROLINA
College of Agriculture and Mechanical Arts

The next session of this College will begin September 5th. Examinations at county seats first Saturday in August. Young men desiring a technical education at an unusually low cost will do well to apply for catalogs to

ALEX. Q. HOLLADAY, Pres.,
Raleigh, N. C.

Robeson Institute,
MALE & FEMALE.

Fall term opens Monday, Sept. 2d, 1895. Superior educational advantages; new two-storied brick building, containing ten rooms, furnished with modern desks, maps, charts, slate blackboards, etc. The school is divided into six departments: Primary, Intermediate, High School, Music, Painting and Drawing, and Commercial. Well arranged course of study, which prepares for practical pursuits of life or any college. Excellent advantages in music. Tuition from $1.50 to $3.50 per month. Board in mess clubs $4.00, and in families from $5 00 to $8.00 per month. Five teachers. Total enrollment last session 167; 51 boarders. No liquor sold in the town or county. Safe place for boys and girls. For further particulars apply for catalog or write to

JOHN DUCKETT, Supt.,
Or E. K. PROCTOR, JR., Ch. Bd. Trustees,
Lumberton, N. C.

HORNER
Military School,
OXFORD, N. C.

The Fall Term begins September 3d, 1895. Boys receive careful training; Intellectual, Moral and Physical.

Catalog sent on application.

CRIPPLES, Ladies and girls, if you want an exercise, buy a Fairy Tricycle—foot or hand power. BICYCLES, Cheap for all. Address FAY MFG. CO., Elyria, O. Box

The Leading Conservatory of America
CARL FAELTEN, Director.
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NEW ENGLAND CONSERVATORY OF MUSIC. BOSTON, MASS.
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Baptist Female
Institute,
MURFREESBORO, N. C.

Parents and guardians having girls to educate will do well to consider the following facts:—

Only experienced teachers of broad culture and special training for their particular work are employed.

Thorough work is required of pupils, and diplomas are conferred only after critical examinations. The administration believes that education should be practical, and that girls should be trained not to feel above their homes.

The discipline is mild and parental. Pupils are treated as daughters.

The health of the Institute is unsurpassed.

Charges have been reduced to suit the times.

The forty-eighth annual session begins on Wednesday, September 4th.

For catalog or other information, address

JNO. B. BREWER, President.

FAIRVIEW INSTITUTE.

$40 to $60 pays Board and Tuition five months. 257 students in all dep'm'ts. Catalog free. W. T. WHITSETT, Ph.D., Supt., Gibsonville, N.C.

Southern Business University,
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ESTABLISHED SEPT. 3, 1888.

Over 350 students last year. This year's enrollment will be more than 500 students.

WHY? Because graduates are assisted to good positions.
Because they are successful in business.
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for a complete Commercial Course, or a course in Shorthand and Typewriting, need not exceed $80. English branches and business penmanship free. No vacations. Enter now. Write for catalog and journal.

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BOTETOURT SPRINGS, VIRGINIA.
For 175 Young Lady Boarders. The oldest and most extensively equipped in Virginia. Eclectic courses in Ancient and Modern Languages, Literature, Sciences, Music, Art and Elocution. 30 officers and teachers. Situated in Valley of Va., near Roanoke. Mountain Scenery. 1200 feet above sea level. Mineral Waters. 53d session opens Sept. 11th, 1895. For illus. Catalogue address CHAS. L. COCKE, Supt., Hollins, Va.

Wake Forest College.

THE SIXTY-FIRST SESSION will open Wednesday, August 28th, 1895. Catalogs and special information may be secured by addressing

C. E. TAYLOR, Pres't,
Wake Forest, N. C.

University of North Carolina

Comprises the University, the College, the Law and Medical Schools, and the Summer School for Teachers. Tuition $60; 35 teachers, 471 students. Address PRESIDENT WINSTON, Chapel Hill, N. C., for Catalog and handbook on "University Education."

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Opens Sept. 12, 1895. One of the leading Schools for Young Ladies in the South. Magnificent buildings, all modern improvements. Campus ten acres. Grand mountain scenery in Valley of Va., famed for health. European and American teachers. Full course. Superior advantages in Art and Music. Students from twenty States. For catalogues address the President,
W. A. HARRIS, D. D., Roanoke, Virginia.

NOTICE

The undersigned having qualified as executrix of the last will and testament of C. T. Bailey, late of Wake county, this is to notify persons having claims against his estate to present them to me on or before June 20th 1896, and those owing said estate will please make payment.

ANNIE S. BAILEY, Executrix,
Raleigh, N. C.

COTTOLENE.

Delicious

Food, crisp pastry, delicate cake, good digestion, all come with the use of Cottolene, and it saves money as well. Its wonderful success has brought numerous imitations. Genuine has trade mark—steer's head in cotton-plant wreath—take no other. Made only by

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N. K. Fairbank Company,
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Preparatory Course, Business Course, Shorthand and Typewriting, Penmanship and Telegraphy.

Session Opens August 20, 1895.

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SOUTHWEST VIRGINIA INSTITUTE,
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BRISTOL, VA.-TENN.

"The Highest and Broadest Culture." Twenty officers and teachers. Eleven separate schools. Location superb. Climate and Health Record unsurpassed. Good fare. Four story brick and stone building. 165 rooms, steam heat, electric lights, hot and cold baths. Next session will open September 12th, 1895. For catalog address SAMUEL D. JONES, Pres.

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RALEIGH, N. C.

Advanced, thorough, select. Unsurpassed in location, faculty, literary instruction, languages, sciences, art, music and fare. Two Musical Directors, one from Leipzig, the other from Boston, both Americans. Art department under a graduate from the Philadelphia School of Design. Send for illustrated catalogue to JAS. DINWIDDIE, M. A., (Univ. of Va.) Principal.

Roanoke :: Female :: College,
Danville, Virginia.

The 36th Annual Session of this old and popular school begins on Tuesday, September 10th, 1895, and closes on Wednesday, June 3d, 1896. Eight schools in collegiate course, besides thorough courses in Music, Art, Elocution, Physical Culture, and a complete Business Course. Teachers of large experience and high reputation; among them, Miss Lowndes of Yanceyville, Miss Rountree of Kinston, and Miss Marvin of Albany, N. Y. Order and health of school unsurpassed. No better home school for girls in Virginia. Boarding capacity limited to forty. Charges reasonable—a happy mean between extremes. Send for catalog.

Rev. C. F. JAMES, B. A., D. D., President.

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"Stands in the forefront of Southern Fitting Schools;" prepares for College, for Business, for Life; 340 Students and 53 Graduates in all departments last year; Nearly $40,000 in Buildings and Equipments; Location unsurpassed for beauty and healthfulness; nearly 1,000 feet above sea level, in full view of the Blue Ridge; "Maximum of advantage with minimum of cost," our motto. Write for catalog. J. A. & M. H. HOLT, Oak Ridge, N. C.

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age improves wine and tobacco
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HAS THE AGE



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Their Blankets are not Excelled in America.

They have built a bran new mill, and equipped it with the very best machinery. Write for samples and terms to the

Chatham Manufacturing Company,
ELKIN, N. C.

The Home Circle.

Death.

Two men lay dying,
One, with fierce groans looked up and saw,
The Angel Death, a phantom dark,
Stern featured, hard and cold,
"O! Death!" he cried "depart from me;
Grim Master let me live,
Give me back my life,
I give thee all beside!"
And so he died.

The other, peaceful lay,
And smiled to see Death come,
A radiant being in robes of snow,
A face benign and calm.
"Sweet Death," he sighed,
"O give me my release,
Lead me from life unto my perfect peace,
Across the tide."

The Angel, stooping, kissed his brow,
And spake—"O child of tears,
I come to beak thy fetters hard—
To calm thy fears."

And thus Death comes—
Shall come throughout all years
How wilt thou greet him, friend,
When at thy portal he appears?
—Helen G. Trenholm, in Baltimore Telegram.

A Young Evangelist.—A True Narrative.

BY ELIZABETH GORDON.

The shortest sermon I ever heard was preached by the shortest preacher I ever saw; and it was not on Sunday, nor in a church, but on Monday, in a small steamer plying between Toronto and the Island.

Ever since the boat left Church Street Wharf I had been amused by hearing a clear, high-set voice asking questions, one after another, as fast as the little tongue could go. Nothing could be seen from our point of view but a great hat of fine brown straw, which covered it like a tent, underneath which an edge of white skirt showed, and from it peeped a pair of tiny slippers.

Some of the questions asked by the voice were so original that I thought I would move around and see what was to be seen on the other side of the big hat; so I sat down on the other side of the lady, and looked on one of the loveliest child faces I had ever seen. But, O, such a delicate looking mite! features perfect, eyes of softest hazel, and rings of silky brown hair curling all around the blue veined forehead. I was wondering how long the fragile little body would stand the wear and tear of that voice, when the boat touched at the Wiman Baths, and a big policeman came on board and walked toward a vacant seat beside the child. The little one looked around, then turned to the lady, and put a little hand in hers.

"You need not be afraid of the police man, darling. You are a good boy. It is only the bad boys who are afraid of policemen."

"O!" said the child, with a bright smile. And when the big policeman sat down beside him he turned up the beautiful face to him and asked:

"Are you a policeman?"

"Yes," answered the man, looking down at him kindly.

"Why are you a policeman?" was the next question.

The policeman gave a puzzled laugh, but did not seem to have an answer ready. So the child helped him by asking:

"Is it 'cause you like to be a policeman?"

"Yes," said the man. Then, as if afraid of any more questions, he took out the key of the patrol box and a pair of handcuffs, and began to explain that they were to put on bad boys when he took them away.

"You won't take me away," said the little fellow, bravely, looking him straight in the face; "I am a good boy."

"No, my boy; I won't take you. Whom do you belong to?" asked the big man, still smiling at the mite.

"I belong to Jesus," said the child.

The big policeman got very red in the face, and, rising hurriedly, jumped on the wharf at Island Park.

So you see, dear children, that the sermon was only four words. Could any of you preach it?"—*Exchange.*

Don't send my boy where your girl can't go,
And say, "There's no danger for boys you know,
Because they all have their wild oats to sow."
There is no more excuse for my boy to be low
Than your girl. Then please do not tell him so.

Don't send my boy where your girl can't go,
For a boy or a girl sin is sin, you know,
And my baby boy's hands are as clean and white,
And his heart is as pure as your girl's to-night.
—*American.*

For Brain Fag
Use Horsford's Acid Phosphate.

Dr. W. R. Lowman, Orangeburgh, S. C., says: "I have used and prescribed it with beneficial results in brain fag and nerve exhaustion."

How many a Christian pilgrim would never have seen anything of the spiritual manna and the spiritual stream from the rock, had God listened to him when, with fear and trembling, he besought him not to lead him into a desert.

The Second Summer
many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

"Stick."

Isaac T. Woodsop, Jr., writes the following to the *Western Recorder*: "On the first day of last March at the regular monthly missionary meeting held at the Southern Baptist Theological Seminary, Dr. John A. Broadus attended for the last time. Just before the presiding officer, Dr. Whitsitt, closed the services Dr. Broadus arose and addressed the students as follows: "Young gentlemen, most men are prejudiced against rich men, but I know one rich man who is a good Christian, and that man is John D. Rockefeller. Some time ago I was at his residence at dinner, and during the conversation I asked him to give me his receipt for success in business, and he gave me this word as the key of all success—'Stick.' Young men your old president is proud of you and he begs you will *stick* to your work and be a success in the Master's vineyard and not cause him to change his opinion of you. This was the last time Dr. Broadus ever addressed his students as a whole; and had he known and prepared for the occasion, could he have given a more powerful truth, or left any words more appropriate at his last?"

To prevent pale and delicate children from lapsing into chronic invalids later in life, they should take Ayer's Sarsaparilla together with plenty of wholesome food and out-door exercise. What they need to build up the system is good red blood.

The Human Touch.

A visitor to a glass manufactory saw a man molding clay into the great pots which were to be used in shaping the glass. Noticing that all the molding was done by hand, he said to the workman: "Why do you not use a tool to aid you in shaping the clay?" The workman replied: "There is no tool that can do this work. We have tried different ones, but somehow it needs the human touch."

There is much in the Lord's work that likewise needs the "human touch." The divine hand would have been too glorious, too dazzling, too bright, if it had been reached out of heaven to help and lift up and save, to wipe away tears, to heal heart wounds, to be laid in benediction on the children's heads; and therefore God took a human form, that with a human hand he might touch the sinful and the sorrowing. And now that Christ has gone away into heaven, he does not reach out of the skies that glorified hand, which burns with splendor, to do his work of love in this world; but uses our common hands, yours and mine, sending us to do in his name the gentle things he would have done for his little ones.—*Y. P. Leader.*

If you would be pure in mind, be pure in habit.

CONSUMPTION

To the Editor—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C. 183 Pearl St., New York.

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Sunday-school Book:
"SPIRIT & LIFE NO. 2"
In round or shape notes
The Latest and Best of all Singing Books. Price, 35 cts. by mail; $3 60 a dozen by express.
We can furnish everything you want for the Sunday-school.
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A striking illustration of the result of getting another to read a good book, and of the influence a bookseller may wield, occurred in London sometime ago. A gentleman entered a bookseller's shop and asked for a book which had already injured many. The bookseller replied that he had it not, and mentioned what he knew about it. Instead, he recommended him to buy and read a Christian book which was lying on the counter. Though at first reluctant to buy it, yet he finally did so. A few weeks after this gentleman came to the bookseller and thanked him for recommending it. He said that he could never be grateful enough to him for having done so. Henceforth he himself would spread such books as far as lay in his power. He ordered several copies to give to his friends. How true the saying that "he who gets another to read a good book may thereby be forming his character for time and fixing his destiny for eternity."—*New York Observer.*

Over The River.

A minister who had lost his child asked another minister to come and preach for him. He came and he told how he lived on one side of a river and felt very little interest in the people on the other side, until his daughter was married and went over there to live; and then every morning he went to the window and looked over that river, and felt very much concerned about that town and all the people there. "Now," said he, "I think that as this child has crossed another river, heaven will be dearer to him than ever it was before." Shall we not just let our hearts and affections be set on the other side of the river? It is but a step; it is but a veil; we shall soon be in the other world.—*D. L. Moody.*

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THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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FROM a circular sent out by the Weather Bureau we learn that this division of the Agricultural Department of our government costs annually $349,529.55.

The Bureau does useful service sometimes, particularly in saving small truckers from frosts. But more frequently it barely manages to tell the people in the cities that cold or hot weather is at hand or how much rain fell yesterday and where the "low area" ought to be. It is a question with us whether practical benefits of such information are realized to a considerable extent by any one anywhere. So far as helping the agricultural classes is concerned, we know the farmers of North Carolina place more confidence in the moon and their own common sense; and they get along about as well as their would be instructors who spend their time "experimenting" and writing pamphlets.

AFTER thirty years North Carolina's title to the highest honor in the war has been made clear and put on official record, to stand for all time and be read by all generations.

We wish we did know if the people of our State are so peculiar. It seems to us that as a commonwealth we lack an element not least conspicuous in the other older States, and very important to progress just at this time; it is self assertion. A kind of modesty or self distrust or self restraint seems to beset us constantly. It may be because we have no great city to make an imposing appearance for us; it may be because the States just above and below us have taken our share of assurance; it may be because our young men do not come in contact with the pushing methods of the cities; we do not know.

In the war we furnished the fighters and supported them better than any other State. We left more men under the sod of sister States, we fought in more battles, and we were at the front more often than any State; but the famous generals came from other quarters, and the monuments have been raised far away. And it has taken thirty years to get deserved credit in the Nation's records.

Look at the National political conventions; you seek vainly for a commanding figure from North Carolina. Look at our religious gatherings; point out a North Carolinian who would be missed. And yet we have men of superior intellect in political, religious and educational pursuits. They do well at home, but lesser lights outshine them away.

Our State is moving forward. She is expecting more of herself than ever, and this is a sign that more will be expected of her. In our opinion the State is the best of them all to grow up in, not for what she is, but for what she will be. If we can only catch the modern spirit of taking a front seat, invited or not, the world will hear of us.

A FORMER school teacher was in our office a few days ago. He made a good record at college, and on graduating took charge of a first-class academy. For a year or more he did well, having a goodly number of pupils. Of late, however, it has been a struggle to get along, although he is a better teacher than ever, and the people think no less highly of him. He said to us, "I have realized that I must seek a livelihood in some other field. I love to teach, but between the upper mill stone of free for all colleges and inducement State institutions, and the nether of home teaching, kindergartens and graded schools, the academy is about to be ground out. By time boys are old enough to do fair work in an academy, they are lured away by a scholarship and promise of early graduation to some institution of 'higher education,' or hurried off to 'a business college.'"

State-aid trying to make a show of reaching a great number of students, is grinding down the academies. Not only this, it is placing the temptations of college life before boys too young to resist, and sending them out into the world half developed, without qualifications and without definite purposes.

If parents could but know the advantages a well prepared boy has at college over his class-mates, we are sure they would rally to the lower schools and stand together by them in spite of all the attractions and inducements of "enterprising" and versatile presidents.

WE have frequently protested against the "goody-goody" kind of Sunday school books, and of late very few of them have come to us "for review" (the review invariably being furnished with the book). Thousands of these books have come from denominational publishing houses and found their way to a final and undisturbed resting place on the shelves of Sunday school libraries, without ever giving to any one so much as a single good impulse. There are good books for Sunday-school children, there are hundreds of them; but the average book printed and sold for Sunday-school purposes only does harm by taking time that would be spent in reading wholesome, vigorous literature, and by wearing out eyes that ought to be spent only for what is good, beautiful and helpful.

The work of a brother in the Raleigh Baptist Tabernacle, as mentioned elsewhere in this paper should be a suggestion to librarians throughout the State to purge their shelves and fill up the gaps with works of authors who create characters with strength and manhood in them. There is enough of standard literature, helpful not only in its impressions but greatly also in its composition, to make it unpardonable to do without it, or create a disgust for it and all other by destroying a young reader's taste with rapid imbecility.

Every community, every Sunday school should have a good library. It is easier to get a good one than a poor one. Good books are cheaper, because published in larger editions, than poor ones; and if it really is necessary to get only such as have red bindings with pretty pictures, we believe it can be done without sacrificing the authors who depend on other virtues to circulate their works.

RECENTLY Dr. J. W. Carter of the First Baptist church at Raleigh put a very old question in a very new light—new at least to most of his hearers. He was speaking of the objects and relations of a church, and the question of taxation of church property came up. He holds that the property should not be taxed, because worship of God ought not to be hindered, a price should not be put upon it; not only this question enters, but also, said he, for a State to tax church property is to connect Church and State. This is quite a new way of looking at the matter. Of course this would not embrace church property that is not used for purposes of worship.

In Georgia a man was recently sentenced to one year at hard labor, because he worked on Sunday. In Tennessee, we have been told on good authority, a man was imprisoned for plowing on Sunday, while a gang of hands were laying a railroad track in sight of the jail the same day. The interference of the law in these matters increases the number of sympathizers with the false doctrine that makes them possible, and intensifies the ardor of those who are already in the wrong. It is against physical and scriptural law to work on the Lord's day; but the civil law has nothing to do with it.

THE merit-system of prison management is being extensively experimented with. In the average penitentiary it is a difficult matter to make "both ends meet" without calling on the public treasury for funds; and so as a step towards solving this question of support, the custom of cutting down terms of imprisonment so many hours a week for every week of earnest labor and good behavior is worth considering. In one State the terms are greatly shortened, but the convicts are dismissed on the condition of receiving a very much more severe sentence, if they are caught in any law-breaking within a certain time. One of the merits of this plan is said to be that it gets the felon used to freedom and gets him into the habit of resisting temptation to wrong-doing.

WE have not seen a more valuable contribution on North Carolina history than that from the prolific pen of Judge Clark in this issue. It is perhaps the first complete list of North Carolina Generals and wars, and is, therefore, unusually valuable. Moreover it gives at a glance some idea of North Carolina's part in the military activities of our country, and serves for a good starting point for investigation of our history in other directions.

Rev. J. L. Carroll, D. D.

BY REV. THOS. HUME, D. D.

It was my purpose to write a sketch of our brother immediately after his lamented death. But a serious though brief illness interrupted my plan, and your excellent editorial covered the ground so well that it is not necessary to give many facts.

In his latest sermons he often referred with loving tenderness to the Christian home in Duplin county in which he was born and reared, the son of John D. and Zilpha Carroll. He was baptized by Rev. A. Gray, and united with the Beaver Dam church, Dec. 2d, 1852, and he was licensed to preach the gospel by this church in January, 1858. His ordination did not take place at Chapel Hill, but at Wake Forest, May 11th, 1863, and was conducted by a presbytery consisting of William Royall, William T. Brooks and William T. Walters, all of the College faculty. He was married by Rev. John Mitchell at Hillsboro, Nov. 3d, 1865, to Miss Sarah G. Mitchell of Newbern, and a faithful, helpful, thoughtful partner of his joys and sorrows has she been to the end; a devoted and honored mother of the three boys whom we know, John, Mitchell, Eugene, the first married and resident in Asheville, the second an accomplished scholar and Christian gentleman at the very opening of his promising career, now Professor elect of Greek in Richmond College, with useful service and many honors before him, the last just ending his Freshman year at the University of North Carolina. You have told of Dr. Carroll's work in Oxford, N. C., and at Wake Forest and in the country adjacent. For seven years he was pastor at Warrenton, Va., a highly cultivated community. In the interesting centre of refinement and education, Lexington, Va., he served the Baptist cause, as also in Gordonsville. It was in January, 1885, that he removed to Asheville, N. C., where, after serving the First church for three years, he gave so liberally of his substance and his work to the founding and direction of the French Broad-church. He had graduated at the State University and had been further honored by her with the degree of Doctor of Divinity, and on resigning, with health much impaired his second Asheville pastorate, he turned in September, 1891, with interest to the smaller, but more important field in Chapel Hill.

It was my privilege to meet him in his earlier career and to form a sincere friendship with him, which remained unshaken during the years of close association in this interesting pastorate. His mental vigor abated not till very near the end. His powerful and lofty frame gave signs of the inroads of disease, but his strong will and Christian self control sustained him so well as to induce his faithful wife to believe that he might rally so far as to be able to journey to the mountains, and in his Asheville residence gather his children about him before his death. But after a brief stay at the Seven Springs, where he had the comforting sympathy of his brother, Marshal C. J. Carroll, he could go no farther than Chapel Hill, where he sank rapidly and peacefully into the sleep of the just.

He did not "wear his heart on his sleeve," and we have little to report of his inmost spiritual exercises. He knew whom he believed and was persuaded. So he spent his strength in comforting others with these truths he so ably proclaimed. He was a strong man physically and intellectually. His sermons were correct in interpretation of the word, methodical, perspicuous. His analysis of his subject was remarkable for its clearness and logical coherence. His diction was terse and vigorous. At times he was surprisingly convincing and effective in the sweep of his thought and the strength and compactness of his argument, as he discoursed on the great doctrines of the gospel. He was given to linking Scripture with Scripture and quoting, chapter and verse, with literal accuracy. For him Christian experience was so built on the truths of the Bible and their inspired authority, that he could not refrain from reiterating these precious doctrines with all definiteness of conviction and positiveness of statement. While he read and studied other works, he was in the higher sense, a man of one book. If he had gathered more of the fruits and flavors in the varied field of literature, he might have been a more popular preacher. But to the thoughtful and the mature he had many of the characteristics of a great sermonizer and expositor. I have heard occasional discourses of his that glared with a vivid fancy.

Foreign missions lay on his heart. All the great Christian enterprises filled his thought and claimed his best effort. He advocated resolutely the old, tried methods of organization and work. Yet he was always full of sympathy with progressive Sunday school plans and young people's societies in his own church. He had the courage of his convictions and was often a doughty disputant, but he sought the truth, and was mainly anxious to uphold it. He was practical and prudent in the administration of his private as well as his public affairs, and he and his, with some vicissitudes, have been outwardly blessed.

So good a name, so honorable a character, so useful a life, so devout and consecrated a spirit, so true and kind a father and husband and friend, so wise and high a preacher and servant of God and his fellowmen,—what a heritage this for his family! I take a liberty—pardonable, I trust—when I give a bit of filial confidence to inspire others and to comfort the hearts that mourn. His scholarly son has said to me, "When I was drifting away from traditional beliefs and religious teachings, his letters showed me there was something in Christian experience I had not apprehended, and I had the conversations which turned the trend of my thought, and after the light did break and I began to gain some insight into divine things, his unwavering faith, his constant allegiance to duty, his devoted unselfishness became to me celestial inspirations urging me on to emulate him."

Farewell, friend, brother, pastor; such celestial inspirations will cheer us through the night of time until the day dawn and we see thee again.

Chapel Hill, N. C.

North Carolina Generals and Wars.

BY HON. WALTER CLARK.

The following list of Generals whom North Carolina has furnished, and of the various wars through which she has passed, may merit preservation:

BEFORE THE REVOLUTION.

Before the Revolution, North Carolina, owing to the small number of troops she could furnish, had no Generals except those of the militia. She had a severe Indian war at home in 1711–'13, and some Indian troubles later, of minor importance.

In 1715 she sent her first expedition beyond the State, being horse and foot soldiers under Col. Maurice Moore, to aid South Carolina against the Yemassee Indians. In 1740 she sent four companies of 100 men each in the only expedition soldiers from this country have ever made beyond the Continent, to Carthagena South America. James Innes (afterwards Colonel in the French war), Robert Halton and Coltrane were three of the Captains. In the same year, 1740, she sent troops in the expedition under Oglethorpe against St. Augustine, Florida, then held by the Spanish. In the latter expedition her troops exclusive of the company of Highlanders, probably from near Fayetteville, (then Cross Creeks), under Capt. McIntosh, were combined with the Virginia and South Carolina troops into a regiment commanded by Van Derdussen. The company of Highlanders were especially exposed and were cut off almost to a man at Fort Moosa.

In the French war, she sent in 1755 prior to Braddock's defeat, a regiment to Winchester, Va., under command of Col. James Innes, who took the command outranking at the time Lieut. Col. George Washington, who commanded the Virginia forces. Her troops who fought the battle of Alamance against the Regulators May 16th, 1771, were detachments of militia commanded by their Colonels under Governor Tryon who was in chief command. Gen. Hugh Waddell, who had seen some service against the French and Indians in a lower rank, commanded some 300 militia across the Yadkin, who did not reach the battlefield.

IN THE REVOLUTION—1775–'83.

North Carolina had in the "Continental Line" 1 Major General, Robert Howe; 4 Brigadier Generals: 1. James Moore, died in service February, 1777; 2. Francis Nash, killed at Germantown October, 1777; 3. Jethro Sumner; 4 James Hogun, died a prisoner of war at Charleston, S. C., Jan. 4th, 1781.

Besides these, who were regular or continental officers, the following Generals of militia commanded troops in action:

General John Ashe, at Briar Creek, Ga., March, 1779.

General Richard Caswell, at Camden, S. C., August, 1780.

General Isaac Gregory, at Camden, S. C., August, 1780, where he was wounded, and the conduct of his men highly praised by the British.

General Griffith Rutherford, at Stono, June, 1779, and at Camden, S. C., August, 1780, where he was wounded and captured.

General William Lee Davidson, killed at Cowan's Ford, October, 1780 (He had been a Lieutenant Colonel in the Continental Line).

General John Butler, at Stono, June 20th, 1779, at Camden, August 16th, 1780, and at Guilford C. H., March 15th, 1781.

General William Eaton, at Guilford C. H. March 15th, 1781.

North Carolina furnished ten regiments of regulars to the Continental Line, one battery of artillery (Kingsbury's), and three companies of cavalry. Besides this her militia were frequently ordered out on "tours of duty." Alone and unaided they won the brilliant victories at Moore's Creek, Ramseur's Mills, and King's Mountain, and helped the regulars lose the battles of Camden and Guilford C. H. They also shared in the battles of Stono, Briar Creek, Cowpens, and the surrender at Charleston. The North Carolina Continentals rendered efficient service at Brandywine, Germantown, Monmouth, Eutaw, at the sieges of Charleston and Savannah, and at other battles, and formed part of the garrison of West Point, where our Gen. Howe succeeded Arnold in command, after the treason and flight of the latter.

IN WAR OF 1812–'15.

Brigadier General Joseph Graham, in command of the brigade of North Carolina and South Carolina troops, was sent in 1814 to aid of General Andrew Jackson in the Creek war. General Graham had attained the rank of Major in the Revolutionary war, and had been badly wounded at the capture of Charlotte, 1780.

IN MEXICAN WAR, 1846–'7.

Colonel Robert Treat Paine, of North Carolina Regiment.

Colonel Louis D. Wilson, 13th U. S. Infantry, died at Vera Cruz, Aug. 13th, 1847.

North Carolina had no General in that war. She furnished one regiment of volunteers—Paine's—and one company to the 13 U. S. Infantry.

IN THE CIVIL WAR, 1861–'65.

Two Lieutenant Generals: 1. T. H. Holmes; 2. D. H. Hill.

Six Major Generals: 1. Robert Ransom; 2. W. D. Pender, died of wounds received at Gettysburg in July, 1863; 3. W. H. C. Whiting, died of wounds received at Fort Fisher, January 21st, 1865; 4. S. D. Ramseur, killed at Cedar Run, 1864; 5. R. F. Hoke; 6. Bryan Grimes.

Twenty-three Brigadier Generals: 1. Jas. G. Martin; 2. Richard C. Gatling; 3. L. O'B. Branch, killed at Sharpsburg, September 17th, 1862; 4. J. Johnston Pettigrew, died of wounds received at Falling Waters, July 14th, 1863; 5. Thomas L. Clingman; 6. Geo. B. Anderson, died of wounds received at Sharpsburg, Sept. 17th, 1862; 7. Junius Daniel, died of wounds received at Wilderness, May, 1864; 8. James H. Lane; 9. Robert B. Vance, since M. C.; 10. Matthew W. Ransom, since U. S. Senator; 11. Alfred M. Scales, Governor 1885–1889; 12. Lawrence S. Baker; 13. William W. Kirkland; 14. Robert D. Johnston; 15. Collett Leventhrope; 16. James B. Gordon, killed at Yellow Tavern, May 11th, 1864; 17. Rufus Barringer; 18. W. Gaston Lewis; 19. W. R. Cox, since M. C.; 20. A. C. Godwin, killed at Winchester, 1864; 21. William MacRae; 22. W. P. Roberts, since State Auditor; 23. T. F. Toon.

Generals Cook and Iverson commanded North Carolina brigades, but they were not North Carolinians, the first being a Virginian and the latter a Georgian.

Notwithstanding the State furnished 120,000 troops to the Confederacy, it had at the close of the war in service only one Lieutenant General, D. H. Hill, and three Major Generals, Robert Ransom, Robert F. Hoke and Bryan Grimes—Pender, Whiting and Ramseur having been killed in battle. Of her twenty-three Brigadier Generals, six (Branch, Pettigrew, Anderson, Daniel, Gordon and Godwin) were killed, one was on the retired list, one in the State service as Adjutant General, and four prisoners of war—leaving eleven in service or at home wounded, several of our depleted brigades being commanded by Colonels and Majors, and one even by a captain. At the Appomattox surrender (April 9th, 1865,) the parole list shows from North Carolina one Major General, Bryan Grimes, commanding division, and five Brigadier Generals were paroled in command of their respective brigades, W. R. Cox, William MacRae, James H. Lane, Matthew W. Ransom and W. P. Roberts. Another General, Rufus Barringer, had been captured the week before during the retreat.

At Joseph E. Johnston's surrender, April 26th, 1865, North Carolina had one Lieut. General, D. H. Hill, one Major General, Robert F. Hoke, and one Brigadier, Kirkland, though Leventhorpe and Baker, with their commands, were also embraced in the forms.

To this war North Carolina sent 76 regiments and 15 battalions.

[A Representative Chinese Opinion.

Yang Yu, the Chinese minister at Washington, D. C., is said to be the most exclusive of all the diplomats. Frank G. Carpenter recently succeeded in interviewing him for the St. Louis *Republic*. In reply to the query about our missionaries in China, he said:

"They are intelligent people, and the better class of Chinese know that they labor with sincere and honest intent. The opposition comes from the lower classes, and from these classes the majority of their converts have also come."

"Do you think that the Chinese will ever become a Christian nation?"

"It might be so," said his excellency, with a smile. "But I think the possibility is very remote. The doctrines of Confucius have a strong hold upon the people, and I doubt whether they will ever give them up for those of Christianity."

A Thought for the Season.

"If we are poor because we stand true to life and duty, we are poor only as the sower is poor, because he has to cast his wheat into the furrow, and then wait for the sheaves of harvest. If our life is as God will, yet is bare, it is only as the granary is bare in June,—that very bareness is the prophecy of plenty. Here or there in the full time comes the full blessing; the flower flashing out glory, the fields laughing with plenty."

The resources of God are inexhaustible to those who sheerfully do their best. To the confiding child there is a fathomless depth in the promise, "My grace shall be sufficient for thee."

Three things to follow:—confidence, meekness and humility.

The Biblical Recorder.

WEDNESDAY, JULY 17, 1895.

J. W. BAILEY, ... EDITOR,
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE committee appointed by the Baptist State Convention to consider matters pertaining to Baptist periodicals in the bounds of the Convention, and to advise as to the conduct of the BIBLICAL RECORDER after the death of the late editor, met in the Mission Rooms at Raleigh July 9th and 10th. Rev. R. H. Marsh, Rev. H. A. Brown, Rev. C. Durham, Rev. J. B. Boone, and Prof. W. L. Poteat being present. Rev. J. D. Hufham, being unable to attend, stated his views in a letter.

The committee, understanding its function as limited to the interim between the sessions of the Convention, recommended the continuation of the present ownership and management till the next session of the Convention.

In formally taking charge of the RECORDER, we point to the conduct of the paper the last two years as an indication of what is to be. As from the beginning of our relations with the paper, we will do our best, confidently trusting in God's help and the prayerful co-operation of our fellow-workers, to make it the efficient servant of the great denomination of which it has so long been the organ, and to increase its usefulness in the service of our Lord and Master in every way possible.

THERE is a list of the coming Associations on page five of this paper. It is important that the dates and places in this list be correctly stated now; and we hope any one who knows of any errors in it will kindly inform us as soon as possible.

It is not a day too soon to be getting ready for these meetings. A great deal depends upon the active co-operation of the churches to make them interesting and fruitful. We hope the churches will appoint active and business like, as well as pious delegates; and not only this, will strive to be represented as largely as possible.

THOSE of us who have been preaching on and praying for a systematic plan of mission support, will be glad to read the communications of Vice-President Van Deventer and Secretary Durham.

That nine thousand dollars looks encouragingly small when it is divided up, and we feel sure it will be raised. But if it is to be, we must get about it now. Pastor or deacon or some well-informed member in every Baptist church in the State ought to begin now to find out how much his church will give, so that when the Association meets the pledges can be made.

We are sure if a personal canvas of the churches is made our Convention will easily raise her apportionment; and with this in view, we suggest that the pastors appoint some one in their congregations to attend to this.

The prospect is for a vigorous and glorious rounding up of the year's work, and we are looking forward to a series of unusually active associational meetings.

THE most serious charge that can be brought against a church or a church-member, is to charge that it lacks spirituality—if that means it shows no evidence of the Holy Spirit's presence.

This is the dispensation of the Spirit. The late Dr. Gordon says in his book: "The Holy Spirit is here, abiding perpetually in the church." * * * "Here it is the Holy Spirit uniting himself with the church in its imperfect and militant condition." "The Holy Spirit, from that time on (Pentecost), took up his residence on earth. The Christian church throughout all this dispensation is the home of the Spirit as truly as heaven, during this same period, is the home of Jesus Christ." "The first two persons of the Godhead now hold residence in the church through the third; * * * and all spiritual presence and divine communion of the Trinity with men are through him." Gordon explains very clearly that the Spirit dwells also in heaven during this dispensation; but that is not involved in the theme now in mind. The question for churches to consider is, whether the Holy Spirit is in them or not.

IT IS one of the most remarkable facts of our history that the number of the Baptists in Europe, exclusive of Italy and Great Britain, has increased within the last sixty-one years from seven converts baptized by Oncken in the night time to about one hundred thousand. Greatest progress has been made in Germany and least in France and Spain. Our own Italian mission has proved a genuine success.

THE PREACHER'S WIFE

In some departments of church work, the minister's wife is as great a factor as the minister himself. This fact is now so thoroughly recognized that churches seeking pastors inquire very minutely into the character and working capacity of their wives. A prominent deacon, to whom was recommended an excellent brother as pastor, asked with undisguised interest, "Is his wife a good church worker?" adding that a preacher cannot succeed unless the wife is in sympathy with the husband's work.

That the preacher's wife should be an humble Christian and a member of his denomination, goes without saying. Her piety should be unquestioned by the flock. A frivolous, pleasure-loving, gossipping, careless woman may suit some man, but not a minister. Her spirit and life should be beyond reproach, and she shou'd feel as truly called to certain departments of the gospel ministry as her husband.

In matters of dress she should exercise good taste. Her apparel should be so thoroughly that of a dignified, godly woman as not to attract attention or cause remark. The fashions of the giddy social world should be so soberly received by her as both to indicate her real interest in society, and at the same time to rebuke the extremes of silly women. A slovenly woman is a reproach to any pulpit, and a fashion monger, what congregation can bear?

She rules well her children, and her husband, too, when he gets pulpit blues and tantrums. She will free him from 'many a blunder and foolish notion.' She is a sort of balance-wheel, a check-rein, a safety-valve in the parsonage. When her husband becomes nervous and unmanned, she becomes the man. Nor does she forget the children. She seeks to train them for useful positions in life, making their religious interests her chief concern. Not only her own children, but those of many mothers, will rise up to call her blessed.

A preacher's wife should take every precaution to preserve her health. An invalid hampers her husband's best work. To prepare a sermon amid sighs and aches and tears is not an easy task. A corpse does not inspire the preacher with sublime conceptions; a ghost is unfavorable to the practical and difficult task of preparing "notes." A sermon that smells of the apothecary's shop is not likely to be in good odor with the congregation. Yet, a sick wife may not be so great a hindrance to the work as an unsympathetic one. These things being true, it does seem to us that a woman has a right to know before marriage, as far as possible, if the man who asks her hand is to be a clergyman.

The ideal wife should be of a buoyant spirit, not easily cast down or discouraged. She should look on the bright side of things. Her home should be cheerful and cosy. A loving look and a merry word may decide the complexion of the next Sunday's sermon. A minister may scold or comfort according to the voices of his home. Let us remember, however, that many preachers have done most remarkable work, and have met with most signal success in spite of untoward surroundings at home. Among many, we have space to mention but Carey and Wesley.

The wife should be a good financier; for upon her ability in this department often depends her husband's reputation and his pulpit. To know where to put a penny to the best purpose is no mean science. To understand how to make a small salary feed and clothe a large family is not infrequently the key to ministerial success. If any of the children of men are worthy of honor, it is the poor pastor's wife who works a financial miracle by keeping her table served with wholesome food and her children neatly clad; and withal preserves a sunny face and a youthful heart.

BROTHER GREENE'S letter was a great surprise to us. We had no idea he had taken such a view of our attitude or of the attitude of any of the brethren who have expressed themselves in our exchanges. No one has charged him with heresy, and on every occasion we have stood up for him as far as possible.

Reference to our files shows that we referred to Bro. Greene's circular five times. We are sure he will regret saying "the RECORDER waited one week" to hear from him if he will read our note of January 23d, in which, after saying "it is humiliating to believe that Bro. Greene advises a compromise of the meaning of the word *baptize* in Chinese," we further expressed the hope that he would "write on the matter to thousands of friends who read the RECORDER." After this we said not a word on the subject until his first letter came; and when we did speak we endorsed his letter.

The *Western Recorder* clipping referred to was to the effect that Bro. Greene favored a translation of the word into a word meaning *water ceremony*. Bro. Greene denies this, and we take his denial as sufficient.

We have never been in favor of having the word *baptize* rendered in the Bible as *immerse*, for the simple and plain reason that *baptize* is not a neutral term and never has been. *Baptize* means to dip, but never means to sprinkle, and Pedobaptists are largely giving up the contention that it does. We are not in favor of neutral terms anywhere. If Christ were on earth to-day, does any one suppose he would object to his Bible being called "the Baptist Bible," or his gospel being called "the Baptist Gospel," by those who opposed his teaching on the subject? Was John the Baptist ashamed of his name?

The Chinese word for washing-ceremony, which Bro. Greene wishes to be understood as favoring in this particular union edition of the Bible, is not a neutral term, although, if it is possible to get one that is absolutely secure against misconstruction, we say use it, and let the Bible that it appears in be called "the Baptist Bible;" it does not matter so long as it is the Bible of Truth. Certainly it cannot injure the Baptists. Compromises for expediency's sake cost more than they are worth. The way to do is to begin right, and keep everlastingly at it.

MORE sins have been committed in the name of Morality than of Liberty; and, unfortunately, no few of them are committed by church members and possibly misled Christians. How many young converts have been taught that it will be well enough if they will be "a good girl" or "a good boy," with the understanding that the word *good* means innocent inactivity—"innocuous desuetude" as the politicians say.

Christianity is a positive religion, Christ's character is a positive character, his promises positive, his penalties positive. There was nothing in him of lip-service and passive submission to evil. It may be hard to follow Christ to the cross, it may require years of growth to approach his calm self-forgetfulness; but any one can follow him just a little way—a kindly deed, a word of comfort, a breath of warning—if he only will.

PERSONALS AND OTHER ITEMS.

....Keep State Missions in mind. We must climb up that hill. The Lord's work here at home must be done.

....The Home Board has elected Rev. J. M. Carroll superintendent of missions in the trans-Mississippi territory.

....The B. Y. P. U. A. is in session at Baltimore. The representation from North Carolina is very slim, judging from reports.

....We are sorry to hear of the death, July 7th, of Preston V., the infant son of our friend and brother, Rev. L. M. Curtis.

....Rev. W. M. Sorrell had a good congregation at Pine Level, Johnston county, the 7th inst., and received one into the church.

....Crozer Theological Seminary has recently received a gift of $30,000 from Mr. J. L. Crozer, which runs its endowment up to $404,000.

....And now for a vigorous associational campaign. Let us determine that the figures set for our work this year will be reached.

....Rev. Dr. J. S. Felix of Asheville is spending an outing in the mountains of Virginia in camp. His postoffice is Warm Springs, Va.

....Rev. Dr. Carter and twenty six other Methodist (Episcopal) preachers of East Tennessee have left that church and joined the United Brethren.

....Prof. George William Smith has been elected president of Colgate University. He has been professor of History in this institution, and is thirty two years of age.

....Brethren Spilman and Oliver are holding a meeting at Kinston, Bro. Newberry at Union Springs, and brethren M. A. Adams and J. B. Harrell at Sunnyside near Reidsville.

....The *News & Observer*, Raleigh, N. C., published an elaborate and useful school edition last week. It is now planning to get out a private and denominational school edition.

....The annual meeting at the Orphanage occurs next week, 23d and 24th. Rev. Chas. A. G. Thomas will preach the sermon, and Hon. Chas. M. Cook will deliver the address.

....Miss Ida L. Watson, daughter of Bro. T. D. Watson of Raleigh, died at the family home on July 10th, aged twenty-three years. She lived a sweet Christian life and died triumphantly.

....Dr. Pritchard, writing to *Charity and Children*, says the recent protracted meeting at Charlotte was one of the best he has ever seen, and that there will be many addition to our churches.

....Rev. C. J. F. Anderson is another of the well-equipped young preachers of our State who will go the Seminary for further preparation. He has been serving a good field with brilliant success.

....We are glad to note that Washington and Lee University has conferred an unusual honor on Messrs. Prince & Wilson by placing a prize scholarship at the disposal of the Scotland Neck Male Academy.

....Prest. A. H. Strong, the latter day apostle of Monism, has begun a series of articles in the *Standard* on "The Universality of Shakespeare." We await the returns from South Carolina before proceeding further.

....Rev. E. H. Sawyer, D. D., of St. Louis, has been instructed to examine into the needs of the fourteen Baptist colleges and academies of Missouri with a view to undertaking the endowment of a president's chair in each of them.

....We are probably at the end of the row at last. A society has been formed by Rev. C. J. Adams of Rondout, N. Y., to scientifically investigate the soul-life of animals. They call themselves the Bureau of Animal Psychology or Biophilism.

....Rev. Geo. W. Sanderlin of Washington has taken charge of the Metropolitan Baptist church, Washington, D. C., of which the late Rev. Green Clay Smith was pastor. Bro. Sanderlin will supply the pulpit until a permanent successor is appointed.

....From a very encouraging letter Bro. Bryan of China writes: "Our work is moving forward. Our native members are taking more interest in the work, and we have some very promising inquirers." Brother Bryan and family are in fairly good health.

....We are glad to be able to state that the effort to oust Dr. W. B. Riley from his position in the State University of Georgia, was a failure. In this connection, we take occasion to say that Dr. Riley is not a member of the Baptist church at Oxford, Miss., as we thought.

....Rev. J. B. Richardson, D. D., filled his appointments at the Baptist church last Saturday and Sunday and preached three strong sermons. Congregations were good. The ordinance of baptism was administered Sunday morning to one candidate.—*Piedmont Herald.*

....The new woman may get her hand on the purse strings, but the quiet, modest, tender, sweet-voiced, old-fashioned girl will get her hand on the heart-strings every time. Fashions endure for a season, but the womanly woman will abide forever.—*Richmond Christian Advocate.*

....Along with his letter published on another page, which we hope every one will read, Bro. Greene sends a note: "Our work is hopeful; our native laborers are, for the most part, earnest and zealous, and frequent baptisms are reported." Bro. Greene promises to let us hear from him oftener.

....Rev. John E. White and wife of Edenton are in Wake county visiting relatives and friends. Bro. White came in town from the home of his father, Rev. J. M. White, one day last week. He is looking as vigorous as ever, and is evidently in excellent spirits. We do not blame the Edenton saints for treating him so well.

....President Taylor spent last week in the North. He happened to be at Boston during the Christian Endeavor Convention, and no doubt took full advantage of the opportunity to study the inwardness of this movement. It is said that the number of visitors in the city is near 50,000. 7,760 new societies were formed last year, making a total for the world of 41,229.

....Rev. J. A. Campbell writes: "Had a fine S. S. Convention at Cumberland Union. Large crowd, good speeches and several visitors, among whom were brethren C. H. Utley and H. W. Norris of the Raleigh Association, and J. M. Henly, J. H. Henly and C. V. Brooks of the Sandy Creek Association. Good reports from Sunday-schools. Nearly all run twelve months."

....It cannot be shown that the Superintendent of Public Instruction is *ex officio* a member of the Board of Trustees of the State University, and so Superintendent Scarborough has had his name withdrawn from the list. It appears that the State has been imposed on in this matter, as it is clear that the authorities at the University must have been acquainted with the laws in regard to the institution.

....Prof. Charles H. Winston of Richmond College has been chosen president of the Foreign Mission Board, to succeed Dr. H. H. Harris. Rev. E. Y. Mullins of Baltimore has been elected assistant to Secretary Willingham, who has been greatly overworked. Professor Winston is a man of good judgment and is thoroughly in touch with the affairs of the Board. Bro. Mullins is an able speaker and an active mission worker.

....Rev. B. H. Matthews of Plymouth writes from Morganton: "Our Seaside Chautauqua at Smyrna was a glorious success, and we are planning for a better time next year. I am now on my vacation spending a few days at Morganton with my brother, W. J. Matthews, and will spend a few weeks at Asheville in attendance on the Southern Biblical Assembly, and will resume my work at Plymouth the first Sunday in August."

....Our sympathy goes out to Rev. W. F. Watson of Norfolk who lost his wife by death the 7th inst., at Carthage, to which place they had gone for the summer, pastor Anderson for the time filling the Spurgeon Memorial pulpit at Norfolk. Bro. Anderson preached Sister Watson's funeral. May the Lord comfort our brother in this sore bereavement with the assurance that his dear one is happy serving the Master on the other shore.

....We have received the catalog of the State Normal and Industrial School. We note that of the 405 students there last year, 105 boarded with private families, and only 27 were graduates of other institutions for women. Number educated in public schools 226. What a step from the public school, the city graded school, to an institution designed to equip teachers! We have seen it stated that the average age of the Normal and Industrial students is 19½ years.

....Rev. R. T. Bryan sends us the following significant clipping from a paper published in China: "Reports come direct from a certain eunuch that the Emperor is reading quite diligently the New Testament purchased some months ago. He also has a certain form of worship on Sundays, at which the Bible is read and musical instruments played. How much of this is true, it is not easy to determine."

....Rev. H. A. Tupper, Jr., D. D., has resigned the pastorate of Baltimore Seventh Street Church. Within the last several months Drs. Ellis, Rowland, Barron, Tupper and brethren Warren and LaBarrer have resigned their pastorates in that city. Bro. Mullins is about to resign. Now let some one trace all this to the B. Y. P. U. A. meeting at Baltimore this week! Dr. Tupper will visit the mission stations of the Old World.

....Rev. Chas. A. G. Thomas has resigned the care of our church at Greensboro and accepted the Fayetteville pastorate. He is an active, zealous worker, and noted for the energy with which he has pushed his work in the several pastorates he has occupied. There is no more aggressive preacher in the State. That he will do good at Fayetteville as he has done at Greensboro, goes without saying. Our best wishes and prayers for his success follow him.

....We were glad to see Prof. John F. Lanneau in Raleigh last week. He informed us that the Law School at Wake Forest has sixteen students and a prospect for others. This is a decided step upward from last year, and is very gratifying indeed. Prof. Lanneau is taking advantage of his opportunity to rest. Last year he had some of President Taylor's classes in addition to his own, and also superintended the improvements that were put in the college, and he is somewhat overworked.

....A memorial service in honor of Rev. J. L. Carroll, D. D., was held by the Chapel Hill church last Sunday night. Dr. Thos. Hume conducted the devotional exercises and preached from 1 Cor. 15: 52, concluding with a sketch of Dr. Carroll as a man and a preacher. Mr. Herman Horne spoke on his relation to the Sunday-school and the young people. Deacon McDade described him as pastor and friend, and Deacon Robertson made appropriate allusion to his relations with several families. It was a feeling and touching tribute which a bereaved church thus paid to a noble pastor.

....The Beulah Association will convene with Ephesus church in Person county, N. C., on Tuesday before the second Sunday in August. All who expect to attend, going on the railroad, will write to Mr. R. B. Bass, Cunningham, N. C. Conveyances will meet the trains at Cunningham on that morning and take visitors to the church, a distance of two miles, in time for the opening sermon by Bro. H. T. Williams of Roxboro, N. C. The church positively forbids the sale of anything on her grounds, and any one attempting to do so will be regarded as intruding.—*J. H. Lamberth, Mt. Airy, N. C.*

....It is significant that at last New York City has two men at the head of her affairs who are determined to enforce the laws—Mayor Strong and Commissioner Roosevelt. Their recent action in stringently applying the saloon laws has raised a great howl from saloon men and the secular press of that city; but they are standing to their duty. How refreshing it is to hear a public officer say, "I had to either break my oath of office or close the saloons on Sunday, and I closed the saloons." Really, a little more of this and we will be persuaded that there is hope of getting honest and worthy men to conduct our affairs.

....The Seaside Chautauqua was duly held at Smyrna the first week in this month. Visitors from a distance were not numerous, but there was an attendance of from five hundred to a thousand of neighborhood people. The week was well and pleasantly spent. Rev. Blakely H. Matthews of Plymouth preached the introductory sermon. Bro. W. J. Wyatt of Durham presided. Rev. R. D. Carroll also preached. The meeting was permanently organized with the name of Seaside Bible School, and a committee, Rev. J. E. White, Rev. B. W. Spilman, Rev. B. H. Matthews, were appointed to arrange for next meeting.

....We were glad to have a pleasant visit from Pastor Hight C. Moore of Monroe on Monday as he passed through Raleigh on his way to Goldsboro and other points in the East, to spend a short vacation. Bro. Bruce Benton, a promising Wake Forest boy, has been preaching acceptably at Monroe lately. Bro. Moore informed us that his brother, Rev. J. D. Moore, the popular Beaufort pastor, will go to the Louisville Seminary next fall. He also told us that Rev. James Long, who preached at Fayetteville recently, has returned to Rochester, N. Y. Brother Moore has just completed his first year's work at Monroe and begins his second greatly encouraged by the responses his first year's efforts have met.

....The University of Chicago has four "quarterly convocations." As the institution runs all the year these occasions are looked upon as taking the place of the usual closing exercises, and the July convocation is made especially imposing. At the latest convocation the degree of Doctor of Philosophy was conferred on eight candidates, two being women. Three graduates took the degree of Bachelor of Divinity, five received the certificate of the English Theological Seminary, six that of the Swedish Seminary, thirty-seven received the Bachelor's degree in arts, science or philosophy. The total income of the University for the year was $520,000, not including contributions for buildings. The teaching staff numbers 164. The number of students registered during the four quarters of the year is 1,587, of whom 189 come from the South. We hope Professor Carlyle will find time to tell our readers all about this institution while he is there.

....Rev. C. Durham filed the pulpit of the Raleigh Tabernacle Sunday morning and Bro. John Pullen spoke at night; pastor Simms was at Morganton, where he preached the dedicatory sermon of our new church.

....The clipping from the *Florida Baptist Witness* in regard to Dr. J. B. Richardson and certain Presbyterian brethren was erroneous in several respects, and we will gladly publish a correction next week. So we do not always get the news when we go away from home for it.

....We were glad to shake the hand of Bro. I. T. Newton as he passed through Raleigh last week on his way to Brevard. He has been serving a large field in this section and with gratifying success. The churches whose pulpits were made vacant by Bro. Newton's departure are Apex, New Hope, Mt. Gilead in Cumberland county, and Flat Rock in Franklin county.

....Since the letter from Pastor Weaver was put in type, the meeting at High Point has developed into one of surpassing power. A great number of young men have become converted, many members reconsecrated themselves and the entire community has experienced a lasting uplift. The *Enterprise*, from which we quoted last week, speaks of the meeting as the most remarkable in the history of the town. Bro. Weaver is rejoicing. He will begin a meeting now at a near by mission point. Dr. Battle has returned home with the love and admiration of the High Point people.

....We clip the following in regard to a promising Wake Forest man from the *Monroe Enquirer*: "Rev. Jas. Long, who has recently graduated from the Rochester, N. Y., Theological Seminary, preached in the Baptist church here on morning and evening of a recent Sunday. His sermons were clear, forcible and concise and were highly appreciated by the congregation. Mr. Long is a son of W. G. Long, Esq., of Unionville, and is a young man with a bright future. He has had charge of a flourishing church at Phelps, N. Y., for some time. We are always glad to hear of the success of a Union county boy." Bro. Long is one of the best equipped young ministers of the State. We hear he is considering several calls beyond our borders.

....The papers are having no little to say of the objections publicly expressed by Baptists and Methodists to allowing Episcopalians to use the court house of Mitchell county to preach their doctrines in, which objections the county commissioners have sustained. Any sect will be justified in objecting to the use of public property by another sect. The *News and Observer* seems to find occasion for nearly a column of "funny" remarks about Baptists and Methodists, Trusts and Bishop Cheshire; but it does not touch the question. If there is anything humorous in the situation, it is the spectacle of the "Historic Episcopate" establishing an "altar" in a court room. Wonder if the Bishop would permit a Baptist to preach the gospel in this new kind of an Episcopal church!

....There are 143 distinct denominations in the United States, besides independent churches and miscellaneous congregations. The total number of communicants of all denominations is 20,012,806, who belong to 165,177 organizations or congregations. These congregations have 142 521 edifices, which have sittings for 43,564 863 persons. The value of all church property used exclusively for worship is $679 630,139 There are 111,036 regular ministers, not including lay preachers. There are five bodies which have more than 1 000,000 communicants, and ten with more than 500,000 The leading denominations have communicants in round numbers as follows: Catholic, 6 250,000; Methodist, 4,600,000; Baptist, 3,725,000; Presbyterian, 1 280,332; Lutheran, 1,280,000; Protestant Episcopal, 640,000.

....Bro. John D. Robertson was ordained to the full work of the gospel ministry at Forks of Elkhorn church, Franklin county, Ky. Rev. A. T. Robertson, W. C. Taylor and F. W. Eberhardt composed the council that assisted the church. Bro. Robertson has been pastor of this church several months, and he has served it acceptably. We clip from the *Western Recorder*: "No man in our State has ever been called to succeed a nobler line of pastors than has he. Broadus, Manly, Kerfoot, Riggan, Sampey, Tyree and Whittinghill in recent years, beside many of the pioneers of the early days have fed this flock of God, whose history covers a period of 107 years. We are persuaded that the brother of our illustrious Greek professor will prove worthy to stand in the place of those honored preachers and teachers of the gospel." Bro. Robertson is from Iredell county, this State; a graduate of Wake Forest, and now at the Seminary. May the Lord use him as fully as he is using his distinguished brother.

....There will be a union of Tar River Unions at Littleton July 18th, 19th, 20th and 21st. Rev. J. K. Howell will preach the sermon Thursday. Friday the Holy Spirit, his nature, work, our need of his aid and how we may secure it, will be discussed by brethren N. L. Shaw, J. A. Mundy, W. V. Savage, E. J. Edwards, J. W. Millard. Education will be the topic in the afternoon, and Prest. Taylor, Dr. John Mitchell and Rev. J. Hartwell Edwards will speak. At night the subject will be Personal Work, and brethren J. T. Pullen and T. J. Taylor will speak. Saturday, essential differences between Baptists and other denominations, our Orphanage, temperance, consecration and missions will be discussed, and Rev. G. W. Harmon, Rev. W. B. Morton, Bro. J. H. Mills, Rev. Jasper Howell, Rev. G. M. Duke, Bro. R. D. Fleming, Bro. E. E. Hilliard, Rev. W. R. Cullom, Rev. C. M. Billings, Rev. J. K. Fant, Rev. R. J. Willingham, Rev. C. Durham are expected. We cannot recall when we have seen a more interesting program, and we hope there will be a large attendance.

Associations, Attention!

Dear Brethren:—Within a month four Associations will meet. I want to ask that the subject of Foreign Missions be prominently brought forward. At the last meeting of the Southern Baptist Convention, our State was asked to raise this year $9,000. The Vice-President for North Carolina, feeling an interest in this report, has written to every Moderator of the Associations in the State Convention, asking him to name the most suitable brother to represent Foreign Missions in his Association. Many have not been heard from. The Vice-President will be very much obliged if the brother who received such a request and has not replied to it, would do so at once.

Unless I have made a mistake in figures, the Central Association which meets the last of July, has contributed through the RECORDER to Foreign Missions, $170.39 since January, 1895. The Pilot Mountain will meet Aug. 1. I find, as reported, that the churches in that Association have given to Foreign Missions $91 23. The Beulah has given very little. The Flat River will meet Aug. 13. Since March the churches have given $326.59.

I have called attention to these contributions to ask that the work be remembered before the meetings of the Associations, and that, at the meeting of the Associations, each one will undertake to raise some part of this $9,000. Sincerely,

R. VAN DEVENTER.

Burlington, Jan. 11, 1895.

Foreign Missions—$9,000—Associations.

At the meeting of the Board of Missions and Sunday-schools June 17th, 1895, the following action was taken, and I was instructed to publish the same:

WHEREAS, The last Southern Baptist Convention determined to secure, if possible, during this Conventional year, $150,000 for Foreign Missions; and whereas, the Baptist churches of North Carolina were asked to give $9,000 of said amount; therefore

Resolved, That we will try to raise in this State the amount asked for by the Convention; and to facilitate this work we request the Associations to raise of this $9,000 the following amounts, viz:

West Chowan, $1,000; Central, $800; Mt. Zion, $800; Chowan, $700; Robeson, $600; Tar River, $500; Raleigh, $450; Flat River, $400; King's Mountain, $400; Pilot Mountain, $300; Eastern, $300; Pee Dee, $300; Atlantic, $300; Mecklenburg and Cabarrus, $300; Green River, $300; Sandy Creek, $200; South Yadkin, $200; Piedmont, $200; South Fork, $150; Liberty, $150; Sandy Run, $150; Union, $150; Beulah, $150; Yadkin, $100; Cape Fear, $100; Columbus, $100; Brier Creek, $50; Catawba, $50; Brushy Mountain, $50; French Broad, $50; Three Forks, $50; Mitchell, $50; Yancey, $50; Alexander, $50; Ashe and Alleghany, $50; South River, $50; Montgomery, $50; Cedar Creek, $50; Caldwell, $50; Brunswick, $50; Stanly, $50; Elkin, $50; Little River, $50; Bladen, $50; Stony Fork, $25

If each Association at the next annual meeting shall agree to secure, if possible, the amount named, it would, in the opinion of the Board, be wise for the Association to subdivide the amount among the churches, asking each church to try to secure some definite amount.

The attention of the pastors and thoughtful delegates in attendance at the next Associations is called to the above proposition. It is believed that by a little consultation and judicious business tact these amounts could be divided among the churches and secured without burdening any beyond their ability and willingness to aid Foreign Missions. Let us try to work this plan this year for this object.

The pastors in the Chowan Association—that having already been held—could consult by correspondence and otherwise, and agree on some proper division of their amount among the churches in that Association.

C. DURHAM, *Cor. Sec.*

The High Point Meetings.

Dear Recorder:—High Point is probably remembered by the readers of the RECORDER as being the location of High Point Female College, conducted by Dr. J. N. Stallings. In 1893 the institution ceased to exist; and since then letters from this place have appeared but infrequently.

In the last five years High Point has become an energetic, manufacturing town, ranking next to Atlanta in the production of all kinds of furniture. The population is now 8,500, and of these over 750 are employed in the different factories. The town is growing rapidly. An era of unusual prosperity has begun. The manufacturers are crowded with orders and all are making extra time.

Under the present pastorate, which covers a period of nearly two years, the Baptist church has grown in number and enlarged its contributions.

On June 24th, Dr. Henry W. Battle of Petersburg, Va., came at the earnest solicitation of the church to conduct a series of meetings. The spiritual condition of the church was low, and that of the community very low. Meetings held in other churches recently have been void of results; and many did not hesitate to express their incredulity regarding our success. At the beginning of the services, cottage prayer-meetings were held every morning in different parts of the town. The afternoon and evening services were under the charge of Dr. Battle. Sickness and the apathy of part of the membership rendered the attendance small, and the results of the first week's work were discouraging. At 10 a. m. the following Sunday Dr. Battle preached to the Sunday school, and four professed their loyalty to Christ. From this time the interest grew and the congregations increased.

At the suggestion of one of the leading manufacturers, open-air services were conducted by Dr. Battle at noon in the factory district. The owners of the factories cheerfully extended the dinner hour, deducting nothing from the time of their laborers. Great interest was shown at these meetings. At the present writing there have been eighteen professions, not including backsliders reclaimed, and the work is going on. The converts are nearly all young men. Dr. Battle does not leave until next week. All classes are attracted to his preaching, and among them all none are more appreciative than the laboring men who come in hundreds to hear him at the noon day service.

Dr. Battle is a successful revivalist. He is an eloquent orator and always rises equal to the occasion however great. I have heard him speak without an hour's preparation and he carried the audience by storm. Although better known as a commencement and pulpit orator, Dr. Battle is greater in the protracted meeting and the inquiry room. His fervid imagination is restrained, his flights of oratory do not draw away the mind from the thought to the illustration and the speaker, but with impassioned tenderness, with thrilling earnestness and convincing logic, he preaches the gospel. There is no egotism, no appeal to the emotions, no manipulation of audiences. There is deep feeling without excitement. Trusting all to the Spirit of God, he places the responsibility of decision upon the hearer and awaits his action. Yours in Christ,

RUFUS WEAVER.

July 6, 1895.

Our Reidsville Letter.

Dear Recorder:—I have been very busy of late, or I should have written a word before now.

Our mission meeting was very helpful to the work. It came at a very opportune time. Of course we were greatly disappointed in not having brethren Dixon and Willingham with us, though that by no means cast a shadow over the work. Bro. Matheny made a good speech on the need for the world. Bro. Blanchard made an excellent talk on the reciprocal duties of pastor and church, and a most excellent speech on Wake Forest College—the best I have heard to date. When I tell it was one hour and fifteen minutes long and a very hot night, and still all were interested to the last, I think you will agree with me that it was "most excellent."

Bro. F. H. Jones spoke on how to cultivate the mission spirit. If Bro. Jones' suggestions were put into practice, all our churches would be live mission bodies.

Bro. Caddell was on hand ready to take subscriptions to the RECORDER He is always ready for that.

This was a very helpful meeting to me. I do not know when I have been more encouraged by any meeting.

Our Union Meeting was well attended. The sermons and discussions were good. We met in our new house at Sunny Side. Bro. J. J. Lane was ordained to the work of the ministry at the meeting. He is full of good works and is thoroughly orthodox. He was married the 28th of June and ordained the 29th—two of the greatest events of his life coming close together.

Our next Union goes to Piny Grove near Greensboro.

They have called Bro. Thomas to Fayetteville. We do not want him to leave. We are in hearty co operation all around, and he is a most noble helper in the work. We submit all to the Lord.

Well of late we have had a good many trials, though I think the church has so far stood them nobly.

The Adventists have gained a few followers from our ranks. They first make a great "to do" about the Sabbath, and when they have got the ear on that, then follows annihilation of the wicked, materialism, social equality, &c. They are very seclusive in their methods, very adroit in the presentation of error, absolutely blind to all reason, and hold to their position with a fanatical tenacity. In every instance the church has been prompt to exclude those who hold to their doctrines. So far we have excluded five on this line.

Then we have had to contend a second time with the music question. I do not know all the "ins and outs" of this matter. I know it has been on hand for a long time, and that in the present instance the church has done all that she could consistently do for the good of the work. There has been a good deal of correspondence in the *Review* about the matter, but I am glad to say that not a single word was written by a member of our church. The articles were mainly by an excluded member of the Baptist church and an excluded member of the Methodist church. Of course their motive is very apparent to all. My congregations have not diminished and the Lord gives a conversion at almost every service. Our Sunday school is still at high water mark, and then the work moves on. We are hoping to hold some meetings now, not in "the regions beyond," but in the regions around. We have four such places around Reidsville where I shall hold meetings, and then I want to go to Lucama, near Wilson, and hold a meeting sometime this fall. We are doing this work every Sunday. Recently we had two burials—one of a child, the other of an old lady. God gathers them. More anon.

M. A. ADAMS.

Reidsville, N. C.

The University Catalog for 1894–'95 shows 471 students as follows: 317 in the College, 78 in the Law School, 25 in the Medical School, and 50 in the Summer School for Teachers. The faculty embraces 35 professors and instructors. The catalog contains 114 pages, is carefully indexed and gives full information about the University. Furnished on request by President Winston, Chapel Hill, N. C.

Rev. Dr. Pritchard has been granted a vacation, during which he will fill a New York City pulpit.

The Haw River Dedication.

Dear Recorder:—That was a noble success of Bro. J. C. Hocutt at Haw River. The young church has now a commodious and tasteful building, and the last Sunday morning in June it was dedicated in the presence of a crowded assembly who listened devoutly to a sermon from Prof. Thos. Hume of the University. The music, indeed all the arrangements, showed that an interested and thoughtful people were back of the consecrated pastor. A few brethren are responsible for the debt that remains and they are assuming it with confidence in the many earnest Baptists who sympathize with faithful work for the Master. Could you not, dear reader, give something to help these excellent believers who are self denyingly helping themselves? Brother Hocutt, their leader, merits all we can do.

Bro. J. C. Caddell was practical and inspiring in an afternoon address, delivered from the layman's point of view, on the relation of the pastor to the people, and Rev. R. Van Deventer, now doing such good work at Burlington, was instructive and eloquent on the duty of the people to the pastor. Bro. Hocutt and Bro. Hume made supplementary remarks.

The congregation failed not to appear once more in the new sanctuary and were rewarded by the night sermon from Rev. W. C. Tyree, a strong and stirring discussion that led the brethren to desire to meet the Scriptural requirements for a church of Christ. These good people are ready to do God's work and give signs for an outpouring of his Spirit.

I beg here to urge anew that we send our material help to Bro. Hocutt. T. H.

Chapel Hill, N. C.

Church Constituted.

At "McMillan's School House" in Cumberland county, N. C., on Thursday, June 27th, 1895, a presbytery of Baptist Elders, composed of W. M. Page, John Prevatt, and W. B. Harrell, met, according to invitation, and recognized, by the hand of welcome and fellowship, *ten* brethren and sisters, with their letters of dismission from other Baptist churches of "like faith and order," as a regular Baptist church, writing under a covenant and articles of faith, such as is held by all our churches, and set forth in "Hiscock's Baptist Church Directory."

Elder John Prevatte was unanimously called by the church as pastor for the ensuing year. The brethren will build a house, near the place at an early day, as a good lot has already been offered them, by a friend of our faith, who is not a Baptist.

The sermon was preached by the writer, from 1 Tim. 3: 15—"The church of the living God, the pillar and ground of the truth," and in setting forth the nature of the church—its *material*—its *officers*, and its ordinances, right in the midst of my discourse, the house being well filled with Presbyterians and other Pedobaptists, a man in the congregation, an old gray headed disturber, "spoke out in meeting," (as I was proving, from the scriptures, that only converted persons were of the church of Christ) and said, "I beg leave to differ with you, sir. What did Christ mean when he said 'Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven'?" I stopped, while I looked him in the face, as he was speaking; and, when he was done, made this reply, holding up the Bible towards him, "If you can find one solitary word in this book, authorizing the reception of any being on earth, except those who *believe and are baptized on a profession of their faith*, then I too will receive such. Or any where else, can show me, in this book, a single passage of Scripture, in which baptism is called *sprinkling*, or sprinkling ever called *baptism*, then I, too, will begin at once to sprinkle babies, wherever I can find them." Christ did not mean that the "kingdom of heaven" was made up of babies, or of 'little children' of any *size*."

On inquiring, after the congregation was dismissed who the man was we were informed, that he was a noted *dancing* Presbyterian. How sad! A man whose head is blossoming for the grave, a leading man in the dance, and yet professing Christianity!

It is, no doubt, a wise move, to plant a a Baptist church, holding to the "One Lord, one faith, and one baptism" in that Pedobaptist community. W. B. HARRELL.

Dunn, N. C.

Speaks for Itself.

DRAUGHON'S PRACTICAL BUSINESS COLLEGE,
Nashville, Tenn., July 5, 1895.

BIBLICAL RECORDER, Raleigh, N. C.

Dear Sir:—Doubtless you will be surprised at the nature of this letter, but I wish to state that at any time you are soliciting ads., you are at liberty to refer to us. The ad. we are now running in your paper have brought us more inquiries than any other paper we have used lately. In fact, we get three times more inquiries from your paper than we do from some other papers that claim three times the circulation you claim. As you know, this letter is written without any solicitation whatever.

Yours very truly,

J. F. DRAUGHON, *President.*

Progress at Plymouth.

Soon the passer-by will not know the old Baptist church. This church we think is the oldest public building here, and was the only church not destroyed by the great fire during the war. Its founder and builder Rev. Jeremiah Mastin was a native of Virginia, and at first a minister of the Methodist church, but joined the Baptist and organized the congregation and built the first Baptist church in Washington in 1822. The church did not at first stand where it does now but about the spot where the present Episcopal church is now erected. Since that time and up until the war, its history is one of prosperity to day and disappointment to morrow, but its membership have been of that heroic mold, that not without a struggle kept themselves together until the war. After the war the church was again organized by the Rev. C. J. Nelson, and has been in operation with varied success, until about two years ago, the Rev. Duncan McLeod was called to its pastorate and the church took on new life and energy and today is enjoying a greater prosperity than in years. The congregation are trying to remodel and modernize the building and have issued a circular letter asking for help. We do hope the appeal will meet with a ready response from our people, they need it and should have it.—*The Messenger, Washington, N. C.*

Tributes to the late Editor.

Dear Recorder:—While many of our ministers and friends of the RECORDER are expressing their sympathy in regard to the death of dear Bro. Bailey, I feel that I want to be one among that number.

I shall not attempt to write concerning his life, for I am sure it has been well written by those who were better acquainted with him than I am. I only had the privilege of seeing him but once and hearing him preach, and that was when I was quite a youth. He was at Rockyhock church in the old Chowan Association. I must say I think it was while he was preaching that day that the first idea came to me that I should be one to carry the good news and glad tidings of salvation to the perishing sons and daughters of men.

In the death of Bro. Bailey the Baptists sustain a great loss; but his true worth will not be known until our ignorance is enlightened and the sea gives up its dead. May this little token find a place in the RECORDER as a tribute sacred to his memory. Thy will be done. Amen. GEO. W. WHITE.

RESOLUTIONS OF EASTERN SECTION, RALEIGH ASSOCIATION.

We, your committee appointed by the Union of the Eastern Section of the Raleigh Association, beg leave to submit the following preamble and resolutions:

WHEREAS, We esteem the BIBLICAL RECORDER as the organ of our churches and helper in the Lord's work; therefore be it

Resolved, That in the death of its late editor, Dr. C. T. Bailey, we have lost a tried and true friend, wise in council, discreet in rebuke, sympathetic in every trial; and that while we shall miss his labors, we bow in humble submission to an all-wise Father, and hereby pledge our continued support to the paper he so much loved.

Be it Further Resolved, That a copy of these resolutions be sent to the bereaved family in token of our sympathy for them, and that they also be placed upon our minutes in respect to his sacred memory.

Respectfully submitted,

J. J. ADAMS,
A. C. CREE,
J. M. BEATY,
Committee.

June 29, 1895.

The "Regions Beyond" Roll.

The following pastors and laymen agree to hold a meeting within the next few months in some destitute place where our doctrines are not preached,—at least, where our denomination is not regularly represented:

Rev. N. S. Jones; Rev. C. W. Blackwell, Hyde county; Rev. B. H. Matthews; Rev. J. N. Stallings; Rev. R. L. Byrd, Abbottsburg, N. C.; Rev. B. W. Spilman, Kinston, N. C.; Rev. J. Q. Adams; Rev. J. E. Greene; Rev. C. J. F. Anderson; Rev. D. P. Bridges; Rev. I. W. Thomas; Rev. J. M. Hilliard; Rev. N. B. Orrell; Rev. J. C. Sorrells; Rev. C. B. Justice; Rev. J. L. Smith; Rev. S. B. Barnes; Rev. E. C. Bobbitt; Rev. A. J. Bordeaux; Rev. W. B. Harrell; Rev. Thos. G. Wood; Rev. Samuel Saunders; Rev. G. M. Webb, Rev. S. C. Page, Rev. R. W. Weaver, Rev. C. W. Matthews; Layman T. H. Street; Rev. Claude E. Gower; Rev. W. R. Beach, Rev. J. W. Carter, D. D.; Rev. W. F. Fry; G. H. Church; Rev. D. D. Edwards, Morrisville; Rev. W. M. Sorrell, Cary; Rev. M. M. Landrum; Rev N. B. Cobb, D. D.; Rev. J. L. Shinn; Rev. J. W. Mull.

Parents of weak delicate colorless children should not delay in giving Johnson's Emulsion of Cod Liver Oil. Will make them fat and rosy. Pint bottle, $1.00. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Blue Ridge Inn.
MOUNT AIRY, N. C.

This elegant hotel is now open for the accommodation of summer visitors. Large, airy, well ventilated and comfortable rooms, all recently overhauled and newly furnished, spacious parlors and verandas, electric bells in all rooms, hot and cold water on every floor, and the purest mountain water. One of the finest mountain views to be seen anywhere is presented from the windows of the hotel. The cuisine is first class and guests are guaranteed polite and careful attention. Get out of the overheated city for a few weeks and come and let our pure mountain breezes woo back the bloom to the faded cheek and give the lusterless eye its old time sparkle. Our service is first-class and our rates are reasonable.

For further particulars address J. K. Reynolds, Proprietor.

Rudy's Pile Suppository

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample. MARTIN RUDY, registered Pharmacist, Lancaster, Pa. No postals answered. For sale by all first class druggists everywhere, and in Raleigh, N. C., by J. I. Jones & H. Brenizer and W. B. King & Co.

That Circular Once More.

BY REV. G. W. GREENE.

I thought I had written quite enough on the subject, but a note in your issue of April 17th makes it clear that the RECORDER does not at all understand my position, and I must make one more attempt to set myself right before my brethren in North Carolina.

In the circular and the discussion which has ensued, by letter and in the papers, I have made these points:—

1. Whenever Baptists make translations, they must use words for baptism similar to those in our Chinese version, which mean *dipping ceremony*. I have never intimated that Baptists or any one else ought to translate otherwise. In China we must call baptism the *dipping* ceremony to the end.

2. But I have opposed *a Baptist edition of a union version*. All denominations are uniting in a union version; some propose that Baptists publish an edition of this union version with our term for baptism. The special object of the circular was to oppose this *Baptist edition of a union version*. If we cannot unite with other denominations and use the Bible which they use, I am not in favor of any union. Whatever Baptist versions we need, *Baptists ought to make them*, and not borrow them from *union versions*.

3. I am in favor of keeping on friendly terms with this union version, and all the versions used by Pedobaptists, and with the term which they use for baptism. They call baptism the *washing ceremony*. This looks more like immersion than like sprinkling or pouring. The connection in which it occurs will put it beyond dispute what the *washing ceremony* was in New Testament times. While this term is kept as a neutral term, we can use these versions in the Baptist argument just as we have used the English Bible for generations. But if we refuse to use the union version except in a Baptist edition, we declare war upon this version and its term, and I fear that soon the meaning of the term will change usage and have a leaning away from the Baptists. Thus we must fight all the Bibles circulated by Pedobaptists and appeal only to the *Baptist Bible* in our argument.

Already there are signs of a tendency in this direction, and some missionaries are afraid to read the version which calls baptism the *washing ceremony*. I do not think it is too late to arrest this tendency, and our Baptist Chinese agree with me. But some already have unpleasant associations connected with this term; and so I asked those competent to express an opinion as to this matter.

My main adviser and helper in the issue of the circular, who has been in China more than twenty years, felt these unpleasant associations strongly, the term seeming to him, on account of use, to be no longer neutral, but to lean towards the Pedobaptist side. He prefers *water ceremony* as the neutral term to describe all that is called baptism, and desired that Baptists should ask the use of this in the union version. Hence, I mentioned this in the circular, and quite a number of the missionaries have expressed their willingness to accept the *union version* with this term.

For Baptists to ask others to take a new term, because it would be less objectionable to the Baptists, seemed to me a new thing, and I spoke of it as involving "concessions" on our part. But I soon saw that any such change was out of the question, and besides I had never been in favor of asking any change, but of using what they offer us; so in my article in the *Examiner*, I withdrew this remark about "concessions," but I have never "retracted" a single one of my positions, nor do I see any reason so to do.

The circular was brief; several points were considered; I attempted to make it express substantially the views of three brethren, who had consulted, and who differed as to some of the details; hence the meaning was not as clear as it ought to have been. It was written for missionaries who were familiar with the facts about the union version, and contained a few Chinese characters. Hence I sent no copies to the newspapers, because I knew they would not understand it without explanation. But it turns out that many of the missionaries even did not understand it. They discuss the duty of the translator to be faithful, and the duty of Baptists to stand by the pure word of God, all of which I believe as heartily as they do; but they never say anything about the *union version* and the proper position of Baptists towards it. Some of the first replies were a great surprise to me, as I thought they were discussing the subject of the circular, and I replied to them before I found they were on a different subject. Hence I suspect that two or three of these earliest letters seem to oppose that which I endorse, because I was discussing one subject and thought the brethren were discussing the same.

I intended all the while to write up the matter for the RECORDER, as a matter of current history, and the article I wrote some months ago was so intended, and not as a defence of myself, for I had hoped that I would not need to defend myself with the readers of the RECORDER.

When I found that the Northern papers were charging me with departing from Baptist principles, I felt sure that Southern brethren would ask that judgment be suspended till their missionary could be heard from. Even the enemies of Jesus had nothing to say against the principle that a man ought to be heard before he was condemned. Only the *Christian Index* and Secretary Willingham recommended this course.

I sent a brief statement to the *Examiner*, which was published at once, and seemed to need no farther editorial comment. I sent articles to other Northern papers that had attacked me, but I do not know whether they were published or not. I sent a statement to the *Texas Baptist and Herald*, and brother wrote me that it would be published March 28th, adding, "Your position seems to be entirely correct." I sent a statement to the *Baptist Courier*, which was published, and the editor in a column editorial acquitted me of any departure from the Baptist faith.

The *Western Recorder* was especially called upon to set me right in the matter; so I wrote at once a very full statement to that paper, and in private letters asked several brethren to read my defence in the *Western Recorder*. I thought that paper would wait to hear both sides before deciding against me; but it at once declared me guilty of heresy, and continues to attack me, and so far as I know has never published a word of explanation from me. The *Seminary Magazine* was surprised that I should take such a position, without stopping to be certain that I had taken it; and since has found no room for a correction.

And the BIBLICAL RECORDER, the organ of my brethren, who have known me all my life, among whom I have lived and labored so many years, waited *one week* to hear from me, and then pronounced my course "*humiliating*;" and now when all the papers that are willing to publish both sides are satisfied that my position is not heresy, though they may not be certain of its expediency, the BIBLICAL RECORDER copies from the *Western Recorder* another attack on me, and is not able to make any defence. And I am so far away that it takes two or three months to get a hearing. This is a harder experience than I expected in modern missionary life.

There is much more that I want to say, but I forbear. I have done what I thought was for the best interests of Baptist principles, which I believe to be *God's truth*. I took the best advice available at the time, and had the cordial co-operation of a brother who has long been on the field. I assumed the responsibility for what I published, and have borne the abuse. Many Baptists will remember me only as the man who was unbaptistic about Bible translation, and will never see or never remember a word of explanation. But if my brethren in North Carolina understand my position and acquit me of heresy, I shall try to be content. And I hope they will never be so situated as to find out what I have suffered under the misunderstanding and even abuse of my brethren.

Canton, China, June 10, 1895.

Virginia Notes.

RICHMOND COLLEGE—THE MEETING FOR CONFERENCE ON THE HOLY SPIRIT—BAPTISTS BUILDING IN VIRGINIA'S CAPITAL—WAKE FOREST D D'S—WORK AT ROANOKE—VACATION.

News notes in Virginia are not so common just now. Baptist affairs are quiet.

Richmond College closed on June 20th an eventful year. It was my pleasure to be present. The exercises were of a higher character in many respects than usual;—so said many. North Carolina has a right to be proud of her honor in the selection of two of her brightest sons—Drs. Carroll and Hunter. I confess I felt proud and walked with a high head when I heard this thing whispered. Hunter was an old school-mate at Wake Forest. We studied chemistry together. He was a bright boy. But whoever thought that "Rufe" Hunter would be Professor of Chemistry at Richmond College! Somehow that chemistry class of ours has been rather a remarkable one. Brewer is the much honored Professor of Chemistry at Wake Forest, Hunter at Richmond, and your correspondent was for one year Laboratory Assistant to the Chair of Chemistry in Kentucky School of Medicine at Louisville, one of the largest medical schools at the South.

I was glad to see that President Boatwright was not a "misfit." He starts out with many very encouraging signs. The Trustees have been severely criticised for some of their recent actions, but they are determined to have harmony in their ranks, and how could they otherwise succeed? Richmond College will go forward.

One of the most helpful meetings I have ever attended was the "Holy Spirit Convention" in Richmond. Many were afraid it would be a gathering of cranks, but it was conservative from the start. It was opened by an address from Dr. Gwillym of Brooklyn, N. Y., on the "Personality of the Spirit." Dr. Gwillym is a Baptist. Not long ago he came to us from the Episcopalians. He is a power. Our own A. C. Dixon was the charm of the body. His two addresses will live forever with those who were there. He was never more powerful. Personally, the meeting was greatly enjoyed by me. I only wish we had more such gatherings. The Holy Spirit for service is the burning question of the church.

The Richmond Baptists know no end to church building. While there I preached in a large tent to 800 or a 1,000 people on Church Hill, where they are going to build a new church. The material will largely go from Wright's flock at Leigh Street, the mother of so many churches. They will have a good beginning, and, with such training as Wright has given them, great things are expected from the new church.

I was rejoiced at the success of Wake Forest last year. I was talking with Brother Wright about Rev. H. A. Brown—had just said, "Wright, I tell you Wake Forest ought to make Brown a D. D." "Yes," said he, "he deserves it." Just at that time I picked up the RECORDER and saw that great minds had run in the same channel, and that Brown was so honored by Wake Forest. I am glad. H. A. Brown, D. D., fits just like it was made for him. There is no better man on earth than H. A. Brown. No one will ever know how closely we were drawn together while we were touching elbows in work. Of course I need not say anything of the others who received the distinguished title. It is enough to take the action of the Trustees. Bro. Gwaltney has been a D. D. for a long time, so some of us have felt. To me ever since that meeting out in a schoolhouse in Wake county, he has been one of the most distinguished Doctors of Divinity in the world.

Our work in Roanoke is in good shape. Our congregations are large all the time. Even in the hot summer we use extra chairs at night. I get a vacation of a month, and will spend the time in the North, after attending the great Baltimore Convention of young people. It will be a treat to get out for a rest. Regular work, college closing exercises, addresses and special sermons have pulled me down until I am not so fleshy as I once was. By the way, I had quite a surprise at the Virginia A. & M. College. I preached the sermon to the Y. M. C. A. on Sunday. I found about four hundred boys—seventeen from North Carolina. One of the graduates was Mr. W. E. Dodd of Clayton, N. C. What is the matter with North Carolina! I thought she had an A. & M. College. [Yes, we have; and it is one of the best in the land. A young man who goes to Virginia from North Carolina for an agricultural or mechanical education is getting in his own light.—EDITOR] There is one thing, Virginia has one, and it is in many respects the best equipped institution I ever saw. From President down it is a powerful force.

LEM. G. B.

Roanoke, Va.

The contented wife of a man who had seen better days was complimented upon her cheery good humor under the circumstances. "It's nothing," she said, "when I found that I could not have what I liked, I learned to like what I could have."—*American*.

The breath of health

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If taken faithfully. Men and women gain from this pleasant remedy a renewal of life—fresh energy—pure blood—high spirits; children will get rosy cheeks and the needed strength. It seldom fails for it contains the very elements tired nature is craving!

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ROOM-MAKING SALES FROM EVERY DEPARTMENT.

Here are some of them. Order Quick.

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25c.	FRENCH ORGANDIES. (were 32½c.)	25c.
25c	NOVELTY COTTONS. (were 33c. to 50c.)	25c.
25c	WOOLEN DRESS GOODS. (were 40c. and 50c.)	25c.
50c.	WOOLEN DRESS GOODS. (were 75c. to $1.25.)	50c.
	BLACK DRESS GOODS. (were 50c. to $1.25.)	

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RALEIGH, N. C.

CRAMPS and COLIC are quickly CURED with Pain-Killer.

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is the surest cure, the quickest and the safest cure. It is sold everywhere at 25c. a bottle. See that you get the genuine—has "Perry Davis & Son" on bottle.

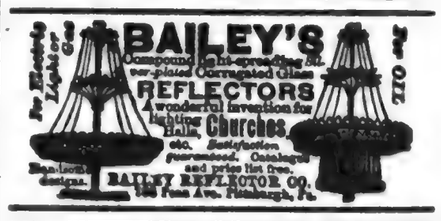
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WM. F. FOX, Manager.



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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 5, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	6 09 a m
Leave Wilson	2 03 p m	11 06 p m	
Leave Selma	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson	2 18 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 20 a m
Leave Magnolia.	4 16 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 5, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville.	10 55 a m	9 35 p m	
Leave Selma	12 32 p m		
Arrive Wilson	1 20 p m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia.	10 56 a m		8 31 p m
Lv Goldsboro	12 05 p m		9 40 p m
Arrive Wilson	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 32 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon	3 39 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.27 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily, and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON Traffic Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 22 a m	11 27 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 43 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 28 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 15 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 49. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarksville	10 50 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	2 90 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 39 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv ..... Raleigh ..... Ar	7 30 a m
6 10 a m	" ..... Durham ..... "	5 20 a m
8 32 a m	" ..... Greensboro ..... "	9 55 p m
10 15 a m	" ..... Salisbury ..... "	7 55 p m
11 09 a m	Ar ..... Statesville Lv	7 06 p m
12 30 p m	" ..... Hickory ..... "	5 56 p m
3 52 p m	" ..... Asheville ..... "	2 16 p m
4 25 p m	Ar ..... Hot Springs Lv	11 43 a m
No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv ..... Winston Salem ..... Ar	6 35 a m
7 50 p m	Ar ..... Mocksville Lv	5 00 a m

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W. H. GREEN, Gen Supt.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Man't, Washington, D. C.

Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President of Woman's Missionary Union, Southern Baptist Convention, and of the Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR JULY—FOREIGN BOARD.

"Arise, shine, for thy light has come and the glory of the Lord is risen upon thee." Missionaries, 91; native assistants, 89; churches, 85; membership, 3 493; baptisms, 581; schools, 15; scholars, 707; S. S. scholars, 1,503; receipts of Foreign Board, $129,582 68. Contributions from native churches, $6,458 72.

Study Topics.—How can our churches be aroused to a sense of the importance of Foreign Missions? How can the various missionary societies in our churches work most effectually? Individual responsibility of Christians. How much depends upon the proper training of the young?

Burying the Dead in Mexico.

BY JANIE PRICHARD DUGGAN, FORMERLY MISSIONARY TO MEXICO.

[*Concluded from last week.*]

I once knew a sweet Mexican girl named Refugio, called Cuca for love's sake, who had scarcely become a mother before she lay still in death. In her girlhood, she had been a student at the Madero Institute (Protestant) for girls in Saltillo, although she was a Roman Catholic.

When she died, the school was invited to take part in the burial services. The notices of her death were printed and sent around to a large circle of acquaintances. This notice consisted of large sheets of paper cut and folded into the shape of an envelope, not sealed at its edges. The outside of the sheet was black, and upon the back were these words in white letters (translated from the Spanish), "Pray to God for her soul." The inside of the sheet was white with wide black margins, and it was inscribed thus: "Yesterday at 8 p. m. died in this city Mrs. Refugio —— de ——, eighteen years and eleven months of age. Intensest grief and bitterest trouble afflict her inconsolable husband, her unhappy brothers and sisters and her innocent son. In participating in this unhappy event, they beg you to raise to the All Powerful the entreaties that your heart may dictate for the eternal rest of the soul of the departed, and that you assist at the funeral services, to take place to day at 3 p. m. in the church de Santiago. Saltillo, May 29, 18—."

While the funeral mass was being performed in the Cathedral, the scholars of the Institute were collected in the hall of the school, and provided each with a bouquet of flowers. The market place had been stripped of every flower early in the day for this purpose, and by the time the long procession paused at the Institute on its way to the Campo Santo, each child held her nosegay in her hand, and was ready to step into her place in the carriages. It was an unheard of thing for funeral carriages to be occupied by attendants, as the custom is for them to be closely shut and empty, while the followers go afoot. The Institute being under American control, however, the usual forms were waived in this case, and soon each coach was filled with four or five children with a teacher here and there along the line. The bright faces and the gay flowers at the coach windows were a sight not soon to be forgotten by the on-lookers, as the procession again took up its march from the Institute doors. The coffin was lifted from the hearse at the cemetery entrance, and the children left the carriages to march two and two directly behind the coffin. Little boys stood in the gateway offering candles to those who entered. These were to be lighted from one to the other, and borne in the procession to the grave, but none of the little girls accepted them, carrying instead their hands full of flowers. After the coffin had been lowered into the cemented cavity prepared for it, the smallest pair of girls who had headed the ranks stepped forward and lightly dropped their flowers into the grave. The others in turn did the same, each couple immediately afterward turning away and following the preceding couple out of the cemetery to the waiting carriages. All being done quietly and decorously, many persons pronounced poor Cuca's funeral the "prettiest" they had ever seen.

The decorum usually employed in bearing the dead to burial I once saw violated in an almost grotesque way. I was going up a steep, paved street in Guadalajara, lined by orange trees on each side, when I met six brawny, brown-limbed fellows carrying a coffin upon their shoulders. That this contained the body of a man or woman I knew from its length and evident weight. The men came staggering down the street toward me, laughing and shouting at one another, and I did not need the information of a passer-by to convince me that all six were drunk! Once or twice they stopped and set the coffin down upon the road; then, reeling in their steps, they would manage to get it hoisted again to its uncertain position upon their shoulders. Once I thought that they were going to engage in a fist fight across the lid of the coffin as it rested upon the ground between them, and I closed my eyes with horror until the party had passed out of my sight.

The custom of exposing the bodies of the deceased to public view before burial, is very common in some parts of Mexico, especially among the lower classes, distasteful and irreverent even, as such a custom seems to us.

I was much startled the first time I saw it done. Having recently arrived in the country, I was one morning walking carelessly along the sidewalks of Saltillo, when happening to glance in at a certain open window, I saw the body of a beautiful young girl extended upon a couch just in front of the window. She was dressed in white with blue ribbons, and there were flowers and lighted candles around, yet the ghastliness of the scene could not be concealed, especially as a coffin, painted a bright blue color, awaited its occupant, resting upon two chairs in a corner of the room.

A blue hearse passed my window one day, bearing a blue coffin (blue is used for the youthful dead, though I have often seen bright red caskets also), and on each side walked two little girls, holding the long ends of broad, blue ribbons which were fastened by their other ends to the coffin inside.

Perhaps this use of color has its origin in the desire to banish some of the gloom and sorrow associated with death. Blue is also the Virgin's color. Little dead babies are invariably called *angelitos* (little angels). A little school girl once remarked to me, in a most artless way, that she had passed a beautiful "little angel," on her way to school that morning. There is a Mexican law forbidding any act of religious worship outside the walls of a house, so that even in the burial of our Protestant dead, all religious exercise must be completed before entering the cemetery.

A missionary was once superintending the burial of a young man from the United States, who had died of fever at a hotel in a Mexican city. When the grave was only partly filled, the men were interrupted by the approach of an old woman carrying a small pasteboard box under her arm. She opened her box and showed to the missionary the tiny dead body of a new-born infant lying inside. He was profoundly shocked at the sight, yet could not find it in his heart to refuse the poor creature's request to be allowed to lay the baby in the half-filled grave. The woman declared that otherwise she would not be able to bury the *angelito* at all, as there was no money at home,—and, after all, what harm could the "little innocent" do the other?

With such pictures in the mind, sad as pictures of death must always be, one is reminded of the great philosopher and gentle wit, Dr. Addison, who, while walking among the tombs of Westminster Abbey, was accustomed to reflect "with sorrow and astonishment on the little competitions, factions and debates of mankind."

Responsibility for Our Girls.

BY MRS. C. A. S. JACKSON, NASHVILLE, TENN. READ AT THE ANNUAL MEETING OF THE W. M. U. IN WASHINGTON, D. C.

The breath of weighty responsibility comes to us from every direction concerning our girls. We are all accountable in a great measure for what they are now, and for what they are to be. "None of us liveth to himself and none dieth to himself."

THE IMPORTANCE OF INTERESTING OUR GIRLS.

One of the most essential things in life is to start right. Solomon tells us to "Train up a child in the way he should go, and when he is old he will not depart from it." If we do not win them for the Lord, they will be won to other ways. Satan is ever diligent in seeking ways to ensnare and to lead them into misery and ruin. Again, we should interest them because they become such valuable workers. They soon interest their associates in whatever they themselves are interested. Their influence over young men is very great, and if wisely used is fruitful of much good. Then again, they are to fill our places in whatever we may be doing for good, if our places are ever to be filled. We desire our Woman's Missionary Union to grow in interest as well as numbers; if we do not train them, our Master's cause must suffer loss.

The important reason, however, is because our Saviour has said, "Feed my lambs," and this applies to us as it did to Peter in the long ago.

SOME WAYS TO INTEREST OUR GIRLS.

One way of double value is through their mothers' training from their infancy. This develops the mothers of the present and prepares the motherhood of the future. Many of our good mothers are failing in this great privilege of training their children for the Lord. Their failure has given rise to this question in our meeting.

Another valuable means to this end is through the efforts of the Sabbath-school teacher. No one can successfully teach these lessons without calling attention to the missionary spirit that abounds in almost every lesson. We can often refer to our missionaries and their work, and draw illustrations from their fields of labor. Impress upon them that it is a work for them. Many are inclined to think it a work for older persons or those already fitted for it. There was a time when I had just such impressions; I was willing for our leaders to bear the whole burden until they made me feel part of the responsibility. To them, we who are younger, owe much for the interest we have now. I have learned that whether possessing peculiar talents or not, that where there is a willingness to try, we will soon discover our sphere of usefulness.

Whenever opportunity occurs, be able, in a seemingly unconscious manner, to give some interesting fact or attractive idea pertaining to missionaries, their work or their fields. It is important to keep well informed in regard to statistics. We can often do great good by being able to correct some erroneous idea or statement that becomes current through prejudice or lack of information.

If we have interested any one in mission works even but a little, she can easily be led to deeper interest and greater usefulness by providing her with literature. When I began studying this subject, the first way that presented itself to me was to circulate literature. Then a discouraging remembrance occurred to me also, that I had often distributed such excellent literature with the request that it be passed on to others, but as often had I gathered up that same literature where it had been left in the class room or church pew. So it is my experience that the girls must be interested or they will not even read.

Another way to attract their attention to mission work is to make requests for prayer for missionaries. Tell them something about the persons, their trials and sacrifices that will arouse their sympathy. When they once pray for these persons, they will afterwards read with more interest anything concerning them. We have girls' prayer-service in our church that affords this opportunity. By this method we soon become personally acquainted with those whom we have learned to love and call our substitutes on some foreign field. The girls then become more desirous to attend the missionary meetings in order to learn more of their new acquaintances.

Another way which has been mentioned often, but is nevertheless a good way, is to give specific duties, which in their performance will render it necessary for the girls to be at your meeting and will also make them feel that they have a part therein.

After they are won so far, acting, reading, praying and giving come spontaneously. I have known meetings and individuals to become chilled by requests for money when they did not appreciate the privilege of giving.

Let us seek the mothers and teachers who are blind to their opportunities and try to impress upon them a sense of their weighty responsibility for our girls. Let us seize every opportunity within our reach for the spread of the gospel.

"O blest for me if on that day—
None other day so good—
My Lord may smile on me and say
'She hath done what she could.'"

Are we leading our girls to Christ, or are we permitting them to be led away into forbidden paths? We are stones on which they must build, so, "Let us be strong in the Lord and in the power of his might." "In the morning sow thy seed and in the evening withhold not thy hand."

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Associations in 1895.

July.

Central—Mt Vernon church, Tuesday, July 30th to August 1st.

August.

Pilot Mountain—Beaver Island church, Rockingham county, Thursday, Aug 1-3.
Beulah—Ephesus church, Tuesday, Aug 6-8; the nearest depot, Cunningham, four miles.
Flat River—Concord ch, Tuesday, Aug 13-15.
Yadkin—Antioch ch, Thursday, Aug 15-17; four miles west of Mt Airy.
Liberty—Randleman, Tuesday, Aug 20-22.
Brushy Mountain—New Hope ch, Thursday, Aug 22-24.
French Broad—Lower Walnut Creek ch, Thursday, Aug 22-24; near Marshall.
Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.
Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.
South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.
Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnesville.
King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Green River ch, Thursday, Oct 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19.
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Mt Sinai ch, Columbus county, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.
Raleigh, May 7, 1895.

Degenerated Days.

Some one, of a sarcastic turn of mind, no doubt, says in times gone by the saints occupied hardwood seats in their plain sanctuaries and sang: "My God, the Spring of all my joys." Then all the people sang. Now the worshipers sit on soft cushions in elegant edifices, while the choir sings for them or to them, "Art thou weary, art thou languid?"—*New York Observer.*

Oliver Wendell Holmes in reply to a question, once remarked: "If a fellow attacked my opinions in print, would I reply? Not I. Do you think I don't understand what my friend the professor, long ago called the 'hydrostatic paradox of controversy?' You know that if you had a bent tube, one arm of which was of the size of a pipe stem and the other big enough to hold the ocean, water would stand at the same height in one as in the other. Controversy equalizes fools and wise men, and fools know it."

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CONDENSED SCHEDULE.
In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	9 05 a m	.....	.....
Ar Fayetteville..	12 15 p m	.....	.....
Lv Fayetteville..	12 45 p m	.....	.....
Lv Fay'ville Junc		.....	.....
Lv Sanford.....	2 16 p m	.....	.....
Lv Climax.....	4 19 p m	.....	.....
Ar Greensboro...	4 50 p m	.....	.....
Lv Greensboro...	5 00 p m	.....	.....
Lv Stokesdale....	5 55 p m	.....	.....
Ar Walnut Cove.	6 26 p m	.....	.....
Lv Walnut Cove.	6 30 p m	.....	.....
Lv Rural Hall...	6 58 p m	.....	.....
Ar Mt Airy.....	8 25 p m	.....	.....
Lv Bennettsville.	.....	6 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs..	.....	9 55 a m	.....
Lv Hope Mills ...	.....	10 35 a m	.....
Ar Fayetteville..	.....	10 55 a m	.....
Lv Rameur.....	.....	.....	5 50 a m
Lv Climax.....	.....	.....	7 35 a m
Ar Greensboro...	.....	.....	8 20 a m
Lv Greensboro...	.....	.....	9 15 a m
Lv Stokesdale....	.....	.....	10 50 a m
Ar Madison.....	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	7 05 a m		
Lv Rural Hall...	8 29 a m		
Ar Walnut Cove	8 55 a m		
Lv Walnut Cove	8 59 a m		
Lv Stokesdale ...	9 28 a m		
Ar Greensboro...	10 11 a m		
Lv Greensboro...	10 20 a m		
Lv Climax.....	10 50 a m		
Lv Sanford.....	12 50 p m		
Ar Fay'ville Junc			
Ar Fayetteville..	2 15 p m		
Lv Fayetteville..	2 45 p m		
Ar Wilmington..	5 58 p m		
Lv Fayetteville..		4 35 p m	
Lv Hope Mills ...		4 54 p m	
Lv Red Springs..		5 40 p m	
Ar Maxton		6 18 p m	
Ar Bennettsville.		7 20 p m	
Lv Madison.....			12 30 p m
Lv Stokesdale....			1 35 p m
Ar Greensboro...			2 40 p m
Lv Greensboro...			3 00 p m
Lv Climax.....			4 20 p m
Ar Rameur			6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

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Chances for rapid promotion soon. Must deposit in bank cash, about $100.00. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address DRAUGHON, P. O. Box 488, Nashville, Tenn. (Mention this paper.)

Teachers' Aid Association.

If you want a position, a teacher for any department, school furniture or apparatus, don't hesitate to communicate freely with the Manager at Raleigh, N. C. Send stamp for circulars and a sample copy of the Institute. P. O. BOX 285.

School Printing

Catalogues,

ANNOUNCEMENTS, CIRCULARS, REPORTS, INVITATIONS, PRINTED STATIONERY, ETC.

Edwards & Broughton,

RALEIGH, N. C.

Having just added a new and fresh supply of Type and Papers to our already large stock, we are prepared as never before to furnish

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At short notice and at low rates. Send for estimate if preferred. If order is sent direct we will give it prompt attention, and give our lowest prices.

EDWARDS & BROUGHTON,

Printers, Binders and Publishers,
RALEIGH, N. C.

S. A. L.

Seaboard Air-Line

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor-cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.36 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 8.50 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information, reservation of sleeping car space, apply to Ticket Agent, or A. J. Cooke, C T A, Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
E. ST. JOHN, Vice President.

NEWS SUMMARY.

North Carolina.

Mayor Fishblate of Wilmington has brought suit for libel against the editors of the *Dispatch* of that city.——Ex-Judge Spier Whitaker has brought suit for libel against Mrs. P. D. B. Arrington and Barnes Bros. of Raleigh.——By decree of the Superior Court the Water-works Company at Raleigh must break their water-power dam, because the pond is unwholesome.——A new cotton mill will be built at Weldon, another at Mayodan, another at Hillsboro, and additions to mills are reported from Gibsonville and Scotland Neck.——The suit on the ground of negligent management, against the directors of the defunct First National Bank of Wilmington is being tried.——Fire destroyed $6,000 of property at Boone the 6th inst., being a store of W. L. Bryan and the residence of Mr. Yarborough.——Minister Ransom is at Blowing Rock still in uncertain state of health.——Col. J. E. Brown, Ex-member New Zealand parliament and United States ex-consul to New South Wales, died at Asheville July 9th.——Senators Butler and Pritchard, and W. A. Guthrie, Esq., were among the speakers at a "silver rally" at Hickory last week. 1,000 people attended.——S. P. Satterfield and J. M. Brown, principal clerk and enrolling clerk of the Legislature (House) were indicted in the Wake Superior Court last week for failure to do right in the matter of the notable assignment bill. Trial next term.——The United States government has stepped opportunely in and taken charge of the quarantine at Southport which a Democrat and a Populist made claim too. Dr. J. M. Eager (medical and non political, we hope) of New Orleans now has charge.——A large tobacco ware house will be put up at Rocky Mount.——A third daughter has been born to the President.——Baxter Shemwell has been acquitted on the indictment of the murder of Dr. Payne at Lexington.

In General.

Several deaths and $250,000 damage to property is reported of recent New England storms, certainly at Hartford, Conn.——Violent demonstrations against missionaries are reported from Chintu, China. The Roman Catholics seem to have been the chief sufferers.——The insurgents in Cuba have lost ground during the week. Yellow fever is spreading on the island.——The great exposition at Atlanta will be a great success, second only to the Columbian. It will open this fall.——Persecutions of the Armenians in Eastern Turkey do not abate. There is great suffering. England can stop this if she only will. In this connection it is pertinent to say that the Stundists of Russia continue to suffer persecution for their religion's sake.——Rev. Dr. McAnally, distinguished editor of the *St. Louis Christian Advocate*, is dead.

A Temperance Lecturer.

AND NOW A KEELEY PATIENT—HIS TESTIMONY.

No doubt many of my friends will be surprised to learn that I am here attending the "Keely Institute" for the liquor habit. I only ask space for a few words, hoping to influence some poor unfortunate man who is struggling with an insatiable appetite, to come here and be cured.

I am now thirty-eight years of age. From 1878 to March 1892 I drank periodically, all the while growing worse. I had fine educational and social advantages; was at Trinity College, this state, for three years—from '73 to '76. I married a beautiful Florida lady Nov. '76, and under the most favorable circumstances we began life's work.

The appetite for strong drink seemed to be "inbred." My father was a pious temperate Christian gentleman. The intervals between my debauches grew shorter and shorter. I knew it was wrong to drink, and with a bleeding heart and tearful eyes I ofttimes promised my confiding wife that I would do so no more. I meant it, but the old appetite with its resistless and powerful cravings would return, and I would yield.

On the 7th of March, 1892, I was carried to my home in Bennettsville, S. C., by a friend, beastly drunk. I awoke about two o'clock a. m., discovered my wife on her knees by my bedside; I knew that she was praying for me. I resolved that I would assert my "manhood" and abandon the drink habit. I was urged to go to Keeley at the time; I said no, that a man could stop drinking if he tried.

In fact I had no faith in Keeley. I did quit at that time and for three years lived a sober life. Was reinstated in the Methodist church, joined the Good Templars of South Carolina, and for a long while canvassed my native State in behalf of prohibition—speaking in nearly every town in the State, but there was always present that indescribable dread—yes, unsatisfied appetite. Last Christmas day I took my first drink and would have prolonged it into a fearful "spree," but a young friend of mine, a Methodist minister, and my Pythian brethren took charge of me, carried me to the country to my sister's, and I sobered up. I said then if I ever drank again I would go to Keeley.

On the 18th of June last, I again yielded, and I drank until the 26th. I told my wife and children good bye, full of whiskey, I boarded the train for Greensboro.

I have been here two weeks. I was very sick for several days, but for the first time in twenty years I can truthfully say that I am a free man. I have no desire for liquor. I will remain here two weeks longer to complete my course of treatment.

I write this simply with the hope of inducing some one to lay aside prejudice, assert his manhood and come here and be cured. The management here is excellent, eminent physicians and kind and trained attendants. I will return home to my family and friends a sober man. God bless the Keeley Institute! Respectfully, J. P. GIBSON.

—*Greensboro Record*, July 10.

The corn on the State convict farms is flourishing. There is a field of it in Halifax county seven miles long.

RALEIGH, N. C., June 26, 1895.

J. D. BOUSHALL, Manager Ætna Life Insurance Co., Raleigh, N. C.

Dear Sir: I beg to acknowledge the prompt settlement of the policy held by Rev. C. T. Bailey with you. You will be gratified to know that your Company is the first of the number to take up its policy.

I have reasons to believe that the Ætna is not surpassed for safety by any company in the land.

With best wishes, yours sincerely,
(Signed) J. W. BAILEY.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Tar River Asso, $692 75; South River Asso, 65.00; Robeson Asso, 123.92; Green River Asso, 45.00; King's Mountain Asso, 37.00; Raleigh City Missions Com, 205.00; Pilot Mountn Asso, 30.00; Pee Dee Asso, 141.66; First ch, Raleigh, Central, 45.90; Meadow Branch ch, Union, 4.45; Chapel Hill ch, Mt Zion, 7.38; Cool Spring ch, ditto, (Associational), 60c; Bethlehem ch, W Chowan, 7.04; Seaboard ch, ditto, 5.00; Raleigh Asso, 100.72; Jackson ch, W Chowan, 3.38; South Fork Asso, 62.75. Total, 1,577.15. Previously reported, 1,126.03. Total this year, 2,703.18.

Foreign Missions—First ch, Raleigh, Central, $80.01; Mt Tabor ch, W Chowan, 7.00; Cool Spring ch, Mt Zion, 83c; Bethlehem ch, W Chowan, 2.06; Yeopim U M, Chowan, 8.21; W M S, Green Level ch, Raleigh, 1.05. Total, 100.06. Previously reported, 3,078.69. Total this year, 3,178.75.

Home Missions—First ch, Raleigh, Central, $1.00; Fishing Creek ch, Tar River, 77c; Second ch, Durham, Mt Zion, 10.00; Yeopim U M Chowan, 13.19; W M S, Green Level ch, Raleigh, 1.05. Total, 26.01. Previously reported, 2,245.71. Total this year, 2,271.72.

Education—First ch, Raleigh, Central, $2.00; Moravian Falls ch, Brushy Mountain, 12.50; Pleasant Hill ch, Haywood County, 2.25; Monroe ch, Union, 10 00; Chapel Hill ch, Mt Zion, 15.00; S S Mis Soc, ditto, ditto, 4.85; W M S, Green Level ch, Raleigh, 1.05; Maxton, N C, 5.16. Total, 52.81. Previously reported, 1,348.66. Total this year, 1,401.47.

Orphanage—First church, Raleigh, Central, $33.39; Meadow Branch ch, Union, 1.48. Total, 34.87. Previously reported, 480.80. Total this year, 505.67.

Ministerial Relief Fund—Lisbon ch, Eastern, $1.45. Previously reported, 187.84. Total this year, 189.29.

Students' Aid Fund, Louisville, Ky—Piny Grove ch, Liberty, $2.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, July 13, 1895.



Maid for easy Housework —Pearline. *Made* to save work and wear in all kinds of washing and cleaning. *Made* into a powder for your convenience. *Made* as cheap as pure soap for economy. *Made* harmless for all purposes for which soap is used.

What a friend—a friend who did half your washing and cleaning and made the other half so easy that you did not get too tired to enjoy the time saved; besides made things last longer and look better. That's just what Pearline will do for you if you'll let it. On the back of each package you'll find how it will best befriend you. Every grocer keeps Pearline, and many of your friends use it—ask them about it. You'll use it sooner or later—the sooner the better for both of us.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back*. 180 JAMES PYLE, New York.

FULL OF SNAP

Sparkle and vim.
Full of good health.
Full of everything good.

HIRES' Rootbeer

Every bottle of this great effervescent temperance beverage is a sparkling, bubbling fountain of health—a source of pleasure, the means of making you feel better and do better. You make it yourself right at home. Get the genuine.

5 gallons cost but 25 cents.
THE CHAS. E. HIRES CO., Philadelphia.

CHAS. M. WALSH MANUFACTURER OF MARBLE & GRANITE MONUMENTS, TOMBS AND GRAVE STONES OF EVERY DESCRIPTION. PETERSBURG, VA.

I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.
CHAS. M. WALSH.

Cedar Rock Academy & Business Institute.

CEDAR ROCK, N. C.,
W. A. SMITH, B. A., Principal.

This school is situated in a fine farming section in Franklin county, 11 miles east of Louisburg. The surrounding community is densely settled by a cultured, hospitable and progressive people. The moral and religious influences are excellent. The good water and wholesome air makes it a healthful locality, almost entirely free from malaria.

We prepare for college or for practical business life, and make a specialty of preparing young men and young ladies for teachers in the academies and public schools. The Commercial and Music Departments also offer superior advantages. The music department is well supplied with the very best instruments, and is in charge of an experienced and thoroughly competent teacher. Young ladies wishing to make a specialty of music are offered excellent advantages, since we have a sufficient supply of instruments to give all the practice desired.

For the School of Art a special teacher has already been employed whose whole attention will be given to that department.

Board, including furnished rooms, within a short distance from the academy, can be had at $7.00 per month. Girls, unless otherwise requested, are required to board with the Principal. Young men and young ladies are not allowed to board at same boarding house under any circumstances. We take a special oversight of the girls committed to our charge. Mrs. Smith (wife of the Principal) endeavors in every way possible to see after their interest.

Tuition rates are very low, ranging from $1 to $2.50 per month. The session of 1895-'6 opens Aug. 19th. For further information write the Principal for catalog. W. A. SMITH.

CROZER THEOLOGICAL SEMINARY,
UPLAND, PA.

Commodious buildings. Furnished rooms. Choice library. Eight instructors. Course of extra lectures. Tuition, room rent, and fuel, free. Address HENRY G. WESTON, D. D., President.

Jackson Springs.

If you are suffering with Indigestion, Dyspepsia, Chronic Diarrhœa, General Debility, or with Kidney, Bladder, or Female Troubles, you can be speedily and permanently cured by drinking Jackson Springs Water, either at the Springs or from bottles shipped to you.

Jackson Springs Hotel is situated in the very heart of what is known as the Long Leaf Pine and Deep Sand Section of North Carolina, which has been so well termed the great Sanitarium for those suffering with asthmatic and pulmonary diseases.

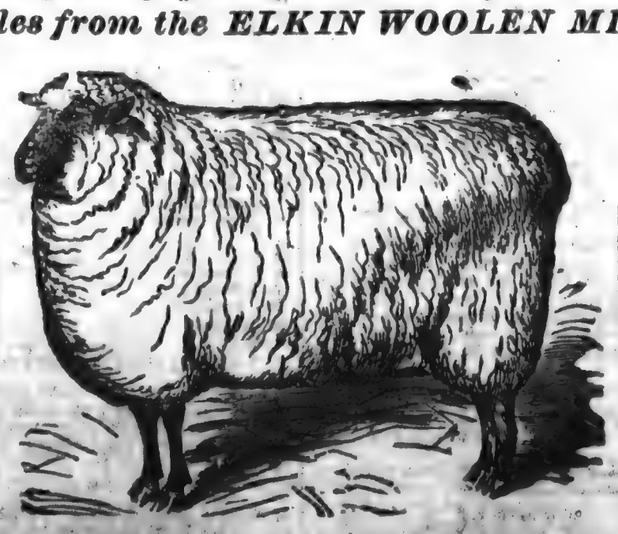
There is not a purer atmosphere or healthier climate in the entire South, and no water has ever received such universal commendations from those who have used it.

For circulars containing testimonials from eminent citizens, divines and physicians, or for further information, apply to

JNO W. THOMPSON, Prop.,
or DR. JAS. E. BROOKS, Manager,
West End, Moore county, N. C.

ELKIN WOOLEN MILLS.

Don't dispose of your wool until you have seen samples from the ELKIN WOOLEN MILLS.



They Make the Best Goods in the South.

Their Blankets are not Excelled in America.

They have built a bran new mill, and equipped it with the very best machinery. Write for samples and terms to the

Chatham Manufacturing Company,
ELKIN, N. C.



$100 $100 MODEL 41 COLUMBIA

COLUMBIAS—They almost fly.

Bicycling for Women

Physicians recommend bicycling. Dame Fashion says it is "good form." Two new models for women's use in

Columbia Bicycles.



Model 42 Columbia has been especially designed for the many ladies who prefer to wear knickerbockers rather than cumbersome skirts.

Ladies' wheels also in **Hartford** Bicycles at lower prices—$80, $60, $50.



$100 $100 MODEL 42 COLUMBIA

POPE MFG. CO. General Offices and Factories, HARTFORD, Conn.
BOSTON NEW YORK CHICAGO SAN FRANCISCO PROVIDENCE BUFFALO

Send for Catalogue. Free at any Columbia Agency, or by mail for two 2-cent stamps.

Six handsome Paper Dolls, showing ladies' bicycle costumes by noted designers, mailed for five 2-cent stamps.

J. H. WEATHERS,
Agent for the Columbia and Hartford Bicycles,
Raleigh, N. C.



OCCONEECHEE FARM J.S.C.

Headquarters for the Best, Only.

BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:

Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

86 *PRIZES WON THE PAST TWO YEARS.*

ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. **You Get Pedigreed Stock If You Buy of Us.**

EVERYTHING GUARANTEED AS REPRESENTED.

Address OCCONEECHEE FARM, HILLSBORO, N. C.
Families Supplied on Year-Round Contracts with "Occoneechee Gilt-Edge" Butter.

The **Electropoise**

Following is from one of two testimonials:

The Electropoise has worked wonders in my household. I introduced it to Mrs. Cuthbert as a remedy for rheumatism, and since then she has laid aside sticks and crutches and is able to attend to all her household duties. Another member of my family by using it is better than she has ever been, and I myself find it an admirable tonic when tired out after three sermons on the Sabbath. Several persons have invested in this instrument because of our experience and expression of opinion.

Very gratefully, REV. LUCIUS CUTHBERT.

J. N. WIGFALL, Gen. Agt.,
45 Gould Building, Atlanta, Ga. 232 King St., Charleston, S. C.

Important to Cotton Gin Owners.

The undersigned, who has had twenty-five years experience in making and repairing cotton gins, will repair your gins, do anything to them they may need. All work warranted. Ship to me at Cary, N. C., and be sure to mark on gin who it is from, prepaying freight on same. Or if you prefer, (if the distance is not too great) I will come to your home and do your work. Write at once, and let me know about what you need done, and I will get to you as soon as possible.

W. M. SORRELL, Cary, N. C.

CRIPPLES, Ladies and girls, or anyone, buy a Fairy Tricycle. If you want an easy motion BICYCLES. Cheap for all. Address FAY MFG. CO., Tyrrell, Mass.

SPECIAL NOTICE.

$200 IN GOLD GIVEN.

R. H. WOODWARD COMPANY, Baltimore, Md., will give $200.00 to any one who will sell in three months, 140 copies of "Home of the Bible," by Marion Harland. A most popular book. Agents often sell ten copies a day. Beautifully illustrated. An Estey Organ, retail price $270 00, given to any one who will sell 70 copies in 3 months. A splendid opportunity for a Church or Society to secure one of these Organs. A $100.00 bicycle given to any one who will sell 50 copies in 2 months. A $50 00 gold watch given to any one who will sell 40 copies in 30 days. This premium is in addition to the regular commission. Complete canvassing outfit 75 cents. Very liberal terms on other books and Bibles. Freight paid, credit given.

SITUATION WANTED by a young lady graduate of Peabody Normal College, (Nashville, Tenn.,) capable of teaching English, Latin, Mathematics and Gymnastics. Address Miss S., care Box G, Raleigh, N. C.

A Society Girl.

EXPERIENCE OF ONE OF OSWEGO'S PROMINENT LADIES.

LIVING IN AN AGONY OF FEAR FOR MONTHS—EVERY DAY A FRESH CHAPTER OF HORROR AND SUFFERING.

(*From the Oswego, N. Y., Palladium.*)

The following is the story of Miss Elizabeth Williams, of 110 West Third street, Oswego, N. Y., a lady prominent in society circles, told a reporter of the Oswego *Daily Palladium* who called upon her at her home in that city yesterday. Miss Williams is the daughter of the late Capt. Wm. Williams, who was for many years master of some of the finest passenger steamers on the great lakes and an inspector and rater of hulls for the Lloyd's marine records on the lakes. The story of her illness given in her own way, follows:

"I was always regarded as healthy and robust by my family and friends; in fact, I hardly knew what sickness was until the winter of 1893-4. I was then taken down with an attack of la grippe from the attending effects of which I did not recover for months. There seemed to be a general break down in my health and constitution winding up in the early summer with nervous prostration and sciatic rheumatism. I can't describe my symptoms. My appetite was gone and for weeks I was unable to eat or relish food but sparingly. I lost flesh rapidly and was as thin as a shadow. Local physicians attended me constantly. After months of treatment I dismissed them both and took my brother's advice and tried Pink Pills. He had found them efficacious for kidney trouble. Before I had finished taking the first box I noticed an improvement in my physical condition. I began to relish my food and my rheumatism troubled me less. Gradually the general tone of my health improved and my rheumatic pains left me entirely. I regained strength and took on flesh, until to-day I regard myself as thoroughly free from all ailment and in perfect health. My friends noted my improvement and I have never hesitated to tell them what Dr. Williams' Pink Pills did for one sufferer. It is that others may be benefited that I make this statement and relate my experiences."

Dr. Williams' Pink Pills for Pale People are considered an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box or six boxes for $2 50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

MARRIED.

LANE—CASE—On June 27th, 1895, at Summerfield, N. C., by Rev. W. H. Wilson, Rev. J. L. Lane and Miss Willie Case, both of Summerfield.

WILKINSON—LYNN—On July 9th, 1895, at the residence of the bride's father, in Durham, N. C., by Rev. Geo. J. Dowell, Mr. H. L. Wilkinson and Miss Nettie Lynn.

PRIM—DICKENS—On June 27th, 1895, at the residence of the bride's father, Mr. J. T. Dickens, by Rev. J. M. Bennett, Mr. Jno. M. Prim, Jr., and Miss Dora Wilson Dickens; all of Silver Hill, N. C.

DIED.

GREEN—Mrs. Priscilla A. Green, wife of Jas. R. Green, departed this life May 2d, in the fifty-sixth year of her age. Sister Green was an humble Christian, a kind and faithful wife, and a devoted mother. She was kind to all who came within compass of her influence. Sister Green had for many years been a faithful and worthy member of Bethlehem Baptist church, Hertford county. She leaves a husband, six children, and a large circle of relatives and friends to mourn their loss. Her funeral was preached by her pastor, Rev. L. M. Curtis, on the third Sunday in June, 1895.

"Thou art gone, gentle mother,
Gone where pleasures never die,
Gone from us and grief forever,
Gone to live beyond the sky."

DAUGHTER.

TURNER—Bro. Matthew Turner departed this life March, 1895, aged eighteen years. Bro. Turner was a member of Whiteville Grove church. Though young and full of life, yet his love for Jesus and interest in his church made him prompt in his work for the Saviour. The church misses him. His pastor often spoke of his smiles and attention at each service. He promised to be a great help in God's kingdom, but God doeth all things well. He leaves a dear father and mother, and other relatives, to mourn their loss. Mother and father you miss him, we all miss him; but look up, and remember "all things work together for good to those who love God." We may not see through these things here, but hereafter we will understand and see face to face, and we will be able to realize and appreciate more fully our Father's dealings with us. God bless the loved ones, and give a dear mother comfort in this loss.

PASTOR.

DOWD—The Baptists of Charlotte, and indeed the whole community, are bereaved by the death of Mrs. H. M., the beloved wife of Capt. James C. Dowd. Mrs. Dowd was a native of Chatham county, and her maiden name was Rives. She was one of the noblest women I have ever known; for more than thirty-six years she had discharged the duties which arise from the difficult and sacred relations of wife and mother in such a way as to command the reverent regard and promote the highest happiness of husband and children. It has fallen to the lot of but few wives to be cherished as she was by a devoted husband, and to still fewer mothers to enjoy the happiness of seeing all her children—four daughters and six sons—professing faith in Christ, and conducting themselves with such propriety as to secure the esteem of all who know them.

Nearly two years ago her health began to fail, and at times she was a great sufferer. She knew that there was no cure for her disease, but with an unselfish regard for the feelings of loved ones around her that was almost divine, she maintained a cheerful spirit and bore her pain with a fortitude that was heroic. Her summons came at last, on the morning of the 20th of June, and with her mother, her husband, every child and grandchild around her bed, her saintly spirit was released from suffering and passed into paradise. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

T. H. PRITCHARD.

Tributes of Respect.

WHEREAS, God in his divine goodness and mercy has taken from our midst the sweet, beautiful and trusting spirit of our dear Sunday-school scholar and beloved sister, Ada A. Ward; therefore, be it

Resolved 1. That we submit to his omnipotent will, and trust in his comforting presence.

2. That her sweet daily walk and pure conversation but sanction and verified her religious professions one year ago.

3. That in the absence of her bright face and cheery presence the Sunday-school feels deeply their loss, and tenders to her parents and friends loving sympathy.

4. That a copy of these resolutions be sent to the BIBLICAL RECORDER for publication, one to be spread on the minutes of the Sunday-school, and one sent to the bereaved family.

MRS. LOUIS GARRISS,
MRS. T. T. SPEIGHT,
MRS. EDDIE BAZEMORE,
ANNIE BAZEMORE,
LETTIE PARKER,
ROSA O. SPEIGHT,
Committee.

For Heavy, Sluggish Feeling,
Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as tonic on nerves and brain.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

W. C. Allen, $2 00; W. C. Tyree, 25 00; H. G. Barbee, 1 00; L. H. Battle, 25 00; A Friend, 100.00; J. P. Hedgpeth, 5 00; P. H. Pernell, 2 00; R. W. Brooks, 15.00. Total, $175.00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, July 14, 1895.

To make your business pay, good health is a prime factor. To secure good health, the blood should be kept pure and vigorous by the use of Ayer's Sarsaparilla. When the vital fluid is impure and sluggish, there can be neither health, strength, nor ambition.

Christian Repository, edited by S. H. and Sallie Rochester Ford, is a gospel, historical and literary magazine. The July number, among other things, explains the Jewish tithing system. St. Louis, Mo. $2 per year.

Buie's Creek Academy.

Normal, Business, Music, Art. 201 students. $25 to $50 pays all expenses five months Ideal location. Combines cheapness and superior excellence. Catalog will prove the assertion. Address J. A. CAMPBELL, Principal.

Poe's, Harnett county, N. C.

NORTH CAROLINA

College of Agriculture and Mechanical Arts.

The next session of this College will begin September 5th. Examinations at county seats first Saturday in August. Young men desiring a technical education at an unusually low cost will do well to apply for catalogs to

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Robeson Institute,
MALE & FEMALE.

Fall term opens Monday, Sept. 2d, 1895. Superior educational advantages; new two-storied brick building, containing ten rooms, furnished with modern desks, maps, charts, slate blackboards, etc. The school is divided into six departments: Primary, Intermediate, High School, Music, Painting and Drawing, and Commercial. Well arranged course of study, which prepares for practical pursuits of life or any college. Excellent advantages in music. Tuition from $1.50 to $3.50 per month. Board in mess clubs $4.00, and in families from $5 00 to $8.00 per month. Five teachers. Total enrollment last session 167; 51 boarders. No liquor sold in the town or county. Safe place for boys and girls. For further particulars apply for catalog or write to

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Or E. K. PROCTOR, Jr., Ch. Bd. Trustees,
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Military School,

OXFORD, N. C.

The Fall Term begins September 3d, 1895. Boys receive careful training; Intellectual, Moral and Physical.

Catalog sent on application.

Mission Work in the Yadkin Association.

The Union Meeting of the Yadkin Baptist Association was held with Oak Grove Baptist church, Surry county, June 28, 29 and 30, 1895. Rev. J. P. Griffith preached the introductory sermon from Rom. 1: 14—"I am debtor." After which the body was organized by electing Rev. J. H. Lewellyn, Chairman, and W. B. Castevens, Secretary.

The program of the meeting was taken up. Three very important queries were ably discussed by the brethren.

The missionaries reported that their work had been very successful. The Executive Committee have employed four missionaries which preach at five points, and still there are many other points destitute of Baptist preaching. The committee intend to raise $150 for next year's work. May the good brethren respond liberally to this cause that the Lord's work may continue to enlarge, for "the Lord loveth a cheerful giver."

The next meeting is to be held with Union Grove church, Yadkin county, Sept. 27, 28 and 29, 1895.

W. B. CASTEVENS, *Secretary.*

Mt. Nebo, July 5, 1895.

It is alleged that the State printers have been arbitrarily adding to legislative acts.

ROANOKE COLLEGE,
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Wake Forest College.

THE SIXTY-FIRST SESSION will open Wednesday, August 28th, 1895. Catalogs and special information may be secured by addressing

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NOTICE.

The undersigned having qualified as executrix of the last will and testament of C. T. Bailey, late of Wake county, this is to notify persons having claims against his estate to present them to me on or before June 20th 1896, and those owing said estate will please make payment.

ANNIE S. BAILEY, Executrix,
Raleigh, N. C.

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L. W. BAGLEY, Littleton, N. C.

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OF THE
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Next session begins Sept. 26th, 1895. For information, address R. H. WHITEHEAD, M. D.
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The Home Circle.

Wanted—A Boy.

Wanted—a boy. How often we
These common words may see!
Wanted—a boy to errands run,
Wanted for everything under the sun
All that the men to-day can do,
To-morrow the boy will be doing, too,
For the time is ever coming when
The boys must stand in the place of men

Wanted—the world wants boys to-day,
And she offers them all she has for pay—
Honor, wealth, position, fame,
A useful life and a deathless name;
Boys to shape the paths for men,
Boys to guide the plough and the pen,
Boys to forward the task begun,
For the world's great work is never done.

The world is anxious to employ,
Not just one, but every boy
Whose heart and brain will ever be true
To work his hands shall find to do;
Honest, faithful, earnest, kind;
To good awake, to evil blind;
Heart of gold without alloy
Wanted—the world wants such a boy.
—Inland Christian Advocate.

The Secret of a Happy Life.

"Dear grandma, I am so discouraged," said little sixteen-year-old Nettie Harris. "This morning my Bible text for this day was: 'Fear thou not, for I am with thee: be not dismayed; for I am thy God; and as I read it my heart filled with gladness.' I meant to remember the verse all day and live very close to the Savior. But there seemed no end to my difficulties. The kitchen fire would not burn; I built it again and again before I mastered it. When father came down to breakfast his coffee tasted of smoke and his steak was not done. I was about to offer an apology, but he looked such strong disapproval that the words died upon my lips and an angry feeling filled my heart. 'What about Christ's presence in you now?' whispered conscience; but I was too much troubled to heed the words. By-and-bye breakfast was out of the way and the children ready for school, all but Willie, who could not find his books. 'You must have put them somewhere, Nettie,' he said, not remembering his own careless habits. 'I wish you would leave my things where I put them,' bursting into tears. I was tried before, grandma, but this seemed the last straw. I took Willie by the shoulder and shook him. He was very angry; started to school at once without his books; and there they are lying on the table now, just where he left them. And O, grandma, such a wretched day as I have spent. It almost seems that the precious Bible promises are not for me: I so easily go astray."

"My dear child, you must learn to live above the cares of this world; that is the secret of a happy life."

"Alas! how can I do it?"

"I once asked myself the same question; for I also possessed a hasty temper, and was easily overcome by trifles. But with God all things are possible. He can take our weak, erring hearts and make them fit temples for his presence."

"I wonder why my Christian life is so full of mistakes, grandma?"

"Dear Nettie, I think you place too much confidence in your own strength to resist. Then, when things do not work well, and we are tempted to give in to weakness, let us remember the enduring patience of Christ. Why could you not have said: 'I am so sorry, father, that your breakfast is not right; I could not help it!' And, as for Willie, you really owe the dear child an apology, Nettie; even the little ones have rights to be respected."

Tears coursed down Nettie's cheeks. "I am so easily overcome by evil," she said.

"It need not be so. Take the dear Lord at his word, and accept him fully. And while you may sometimes be overcome by weakness, yet remember his strength is promised, and can make perfect that which you deplore. There is a secret in happy living, Nettie, and those only truly find it whose lives are hid in Christ. When evil and bitter thoughts strive to gain entrance into your heart, by and bye they will trouble you no more. When Christ is foremost, and our chief aim is do his will, we are happy wherever our lot is cast."—*Sallie V. Du Bois.*

Starved to Death

in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

"What is the reason for publishing denominational news? It is evident that too many persons write simply to please those whom they write about. Ought not the inspiration for writing religious news to come from the fact that such publication will be helpful to others rather than for the sake of those already informed upon the matter in hand? If such motive were to animate the minds of most of our correspondents, how great a change would come over the columns of the religious press. It would from much verbosity free us and foolish notions."—*Standard.*

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

In writing upon the subject, "Rumsellers as Rioters and Rulers," Joseph Cook said recently in *The Advance*: "It has been proven that although we receive $100,000,000 a year from the liquor traffic, nevertheless $15 a head is added to our burdens and $6 is removed. So that the loss to the nation is fifteen or twenty times the income."

The Way To Conquer.

"I'll master it," said the ax; and his blows fell heavily on the iron, but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me said the saw; and with his relentless teeth he worked backward and forward on its surface, till they were all worn down or broken; then he fell aside.

"Ha! ha!" laughed the hammer; "I knew you wouldn't do it; but I'll show you the way." But at his first stroke off flew his head, and the iron remained as before.

"Shall I try?" said the soft small flame. They all despised the flame, but he curved gently around the iron, and embraced it, and never left it until it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard, indeed, is that heart which can resist love.—*Selected.*

The Good Work of A Hymn.

The following touching anecdote, taken from *The Baptist*, the well known English weekly, illustrates the good work of a truly Christian hymn:

A little boy came to a city missionary, and, holding out a dirty and well-worn bit of paper, said: "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O lamb of God, I come! I come!"

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame and hang up. Won't you give us a clean one, sir?"

The Disappearance of Game in America.

It is really appalling to compare the enormous amount of game on this continent at the beginning of the century with the wretched remnant of to day. At that time the American buffalo roamed the prairies in countless thousands, and probably the most numerous large animal in the world, and now—but all Americans know the shameful story of its extermination.

Little more than a hundred years ago great herds of elk swarmed in the Kentucky and Illinois hunting grounds, and even as late as 1820 a few could be found in the district north of the Ohio River. To day their fast-diminishing bands are confined to the mountains of the Northwest. The same sad story of fast approaching extinction is true of the other game animals, the antelope, bighorn, mountain goat, and the various kinds of deer; in fact, it is true of all our larger mammals. Many persons living to-day will see their final disappearance in a wild state—*From an article on "The Vanishing Moose," in the Century.*

The Heavenly Home.

A little five-year-old boy bounded into the house one day, and exclaimed as he hung his hat in the entry:

"This is my home! This is my home!'

A lady said, "Willie, the house next door is just the same as this one. Suppose you should hang your hat up in that entry, wouldn't that be home as much as this?"

"No, ma'am," said Willie, "it would not."

"Why not?" asked the lady. "What makes this house your home more than that one?"

"Because my mother lives here," said Willie.

A little Sunday-school boy lay dying.

"I'm going home to heaven," he said to his teacher.

"Why do you call heaven your home?" asked the teacher.

"Because Jesus is there."

"But suppose that Jesus should go out of heaven?"

"Then I would go out with him," said the dying child.

Heaven is where Jesus is, just as home is where mother is.—*Ex.*

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Fortify the body against disease by Tutt's Liver Pills, an absolute cure for sick headache, dyspepsia, sour stomach, malaria, constipation, jaundice, biliousness and all kindred troubles.

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(*From U. S. Journal of Medicine.*)

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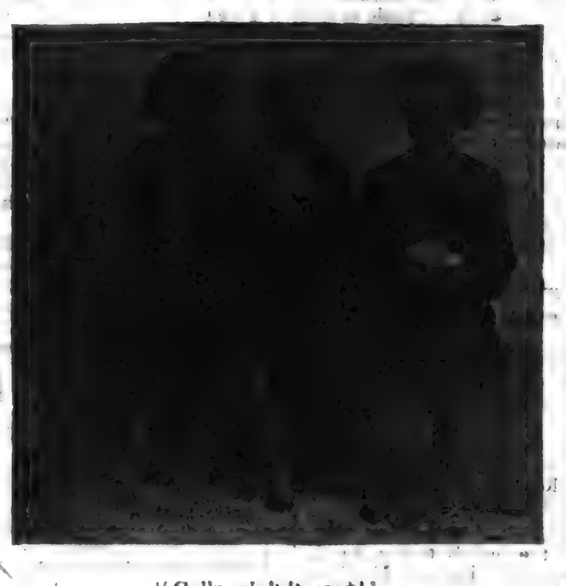
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Volume 61. RALEIGH, N. C., WEDNESDAY, JULY 24, 1895. Number 4.

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WE HAVE been gratified by the large number of orders for literature our recent editorials have brought on the State Board of Health. In no department of our government is more good and wholesome work being done than in that which is concerned with the maintenance of the public health. Specialists are studying all serious diseases, and they are such an order of men that they gladly make results of their work public property. We have been persuaded that a more intelligent conception of the sources and causes of diseases will aid to a great extent in diminishing the death rate and promoting human happiness. We have a naturally healthful climate, and with a little more care, we believe disease can be made a stranger in our borders.

The summer is well on; the dog days are at hand. It is typhoid fever's season, that dread disease whose favorite victims are young men and women at the threshold of usefulness.

It is a well known fact that cleanliness, pure water and neat premises will help keep off this infection. If it makes its appearance, it is liable to spread (this is a fact of science) if preventative measures are not taken. The State has published an eight-page essay with a view to giving information in regard to these measures, and it can be had on application to Dr. R. H. Lewis, Raleigh, N. C.

AS AN evidence of what our country has come to since it became the rule to put men in office, not for honesty or fitness, but for the sake of the pull they may have in a doubtful district, we can cite the open fact that legislative lobbying has become a profession and is almost an art; and great contests are waged, not by intellectual giants in the arena of debate, but by gigantic purses and pulls under cover of secrecy.

It is the hardest task in politics to pass a law unfavorable to liquor interests, not because a majority of voters are drinking slaves, but because the liquor men are men of money, and therefore, powerful. The United States Brewers' Association met not long ago in Milwaukee, and more millions of dollars were represented in the meetings than there were members present. This is one of the very few associations whose membership is mostly of millionaires. We were not surprised to read in the papers that it maintains a representative at Washington to look after its interests.

If the people would only refuse to vote for any but men of clean record, and make a test of fitness for office of business integrity and success! The country would lose nothing if every man who comes out and works for a nomination were turned down for some man who has to make a sacrifice to become the people's servant.

ENGLAND has had her nominations, campaign and election of her House of Commons, all in the space of a month. A political year in our country is generally considered an "off year" from beginning to end: it is not expected that trade will be as brisk in some industries, and that it will be more lively in others, the tendency on the whole being to depression. In England there are not so many office hunters; members of the House of Commons work for honor instead of pay, and only able men can afford to run.

The election in England resulted in a victory for the Conservatives. So the Queen will die pleased, and grand old Gladstone will go down in disappointment. Further than this we cannot make sure that the English people will be seriously affected by the change. Ireland has never really known what she wanted; the time was not ripe for disestablishment of religion in Wales. On the whole England is more like herself in the hands of the Conservative, aristocratic class.

One is tempted to say that they were identical impulses that have within a few years overthrown and reinstated in America and England the parties that had long held sway, parties, too, that stood in their respective countries for ideas not greatly at variance.

When the Liberal party returns again to power—and it will as surely as England lasts—it will be on a platform of opposition to the existence of the House of Lords on its present basis, the success of which will be a great step toward disestablishment of religion.

ACCORDING to the latest report the total railroad mileage in the United States is 178,708 miles, an increase over the previous year of 2,347 miles. North Carolina is one of several States that show a decrease of mileage, although the year previous she showed a larger proportional increase than any other State. There are 745 independent railroad companies in this country, but 44 roads operate more than half of the mileage and control a good deal more; and ninety roads actually operate 72 per cent of the mileage.

There are 35 492 locomotives in the service, and 1,278,078 cars, 33,018 of these being in the passenger service. The total number of employees is 779 608, which is less than in any year since 1890. If we estimate that four people are dependent on each railway employee, we find that within one year one-third of a million people have been forced out of their regular channel of support by curtailment of railroad force.

The total amount of reported railroad capital is $10 796 473 813; the amount of funded debt is $5,856,588 019; the amount of stock paying no dividend, $3,066,150,094; the amount of capital stock being only $4,834,-075.659.

The number of passengers carried in the year ending June 30th, 1894, to which all these figures refer, is 619,688,199, each travelling an average distance of 23 miles. The number of tons of freight carried was 638,186,553, a decrease of 106,933,929 tons. The gross earnings for the year were $1,073,-361,797, a decrease of $147,390,077, the passenger revenue decreasing $16,142 358, freight $129,562,948. Expenses, $731,414,-823; a decrease of $96 506 977.

During the year 1,833 railroad employees were killed, and 23,422 were injured, as compared with 2,727 killed and 31 729 injured in 1893. The number of passengers killed was 324, an increase of 25, and the number injured was 3,304, a decrease of 195.

At the end of the year 192 roads, operating 42,000 miles of line and representing one fourth of the total railway capitalization, were in the hands of receivers.

IN A public bulletin sent us there is considerable reference to the North Carolina method of working roads with county convict labor. We are not aware of any general improvement in our roads in late years, but in some parts of the State, particularly in and near Charlotte, a great benefit has been conferred on the locality by road improvement, though we do not think it was all done by convicts. The Wake county roads have been worked on enough, but not in the proper way, we fear. Macadam can be seen in almost any direction, but it is either very rough and wearing or so soft that running is not at all easy.

It seems to us that road-making will do more good than any other work the convicts—county or State—can be made to do; and we believe the convict question will be pretty nearly solved when we get them to working for the counties on the public roads at public expense, apportioned among the counties according to work done.

While we have the subject of roads in mind it is pertinent to note that the agitation for road improvement has gone so far in some States that it is made compulsory to have wagon tires of certain width, and in some others those whose wagon tires come up to a certain width are given partial immunity from road tax. If the present earnest efforts for road improvement and preservation are persisted in, there is no doubt but that great good will be done for the entire country in this respect within the next several years.

AT the meeting of the State Press Association at Greensboro last week, a paper was read by Maj. E. J. Hale of Fayetteville, which established bold positions concerning a matter that has long given newspaper people trouble.

Speaking of newspapers as recorders of current history, he not only called to mind how the great dailies have lost that track in efforts to strike the popular fancy with literary stuff of questionable worth and volumes of matter that is useful only for filling purposes, but also called the local papers to account for the injury they do themselves, the English language and the future historian, by magnifying the virtues of village characters, and extravagantly and indiscriminately praising occasions, speeches, etc., etc., which are scarcely worth a moment's notice. The effort to please distorts the truth, makes hypocrites and multiplies the number of Vanity's victims.

We heartily second Maj Hale's remarks and commend the subject to general consideration for our own sake and for the public's.

Hints About Our Associations.

BY REV. H. A. BROWN, D. D.

The time for the meeting of the Associations is near. Let no church think that this is not a time about which unusual interest should gather. Our district Associations should be the gathering up and putting forth of all the co-operative energies of the churches. We need to lay great stress on *co-operation*. There is need of co operation on the part of churches in the *general work* as much as there is need of co operation on the part of *individuals* in the work of each church. Some of the best men in the churches should be selected as messengers to the Association.

A spirit of seriousness should characterize the deliberations; for we meet to do the Lord's work. If that is not so, we had better not meet at all. Every messenger should be present during the sessions and take an active interest; for he is there not for himself alone but for his church. For a messenger to stand outside during the sessions of the body, "to pull up" and start for home on the second day, is to treat the Association with marked disrespect, dishonor the church that sent him, and show a general indifference to the cause which is lamentable, to say the least of it.

The brethren who prepare the various reports should hold themselves ready to say something on the subjects; because they were appointed to gather and scatter information of the Association. Of course, the visiting brother will be on hand, and he will be charged "up to the muzzle" with a speech or speeches, and some of the brethren will think after he gets through that enough has been said. Let the visiting brethren speak by all means; but do not allow them to monopolize. The messengers were sent by the churches to hear and be heard on all the questions pertaining to the welfare of the Associations. I plead for more spirituality in our Associational gatherings. It may be said "These are meetings for business," yet if business is done without regard to God, we may not expect his presence and blessing on it.

Annual Calls.

Rev. B. G. Manard writing to the *Central Baptist* says:—

"For the certain death of churches no better prescription can be made than to have *annual* calls and *once a month* preaching. If they do not die to day, they will to morrow. They are doomed."

In the main, I believe this statement is true. If under this prescription churches do not actually die—cease to exist—they will become as the church at Sardis: "Thou hast a name that thou livest and art dead." Dead to active spiritual life, dead to true Christian progress.

Annual calls and once a month meetings have not a shadow of support in New Testament precept or example. In reading the New Testament account of the churches who ever got even a hint that the churches called pastors for a year at a time, or met only once a month for worship?

Once-a-month preaching became common in the early settlement of the country, when preachers were few and churches were springing up on every side. Then a preacher had to supply four, often more than four churches, in order for all to be supplied.

But I wish to call special attention to annual calls. These calls must have originated in the mind of the founder of Methodism. Among other things that John Wesley devised for his system of Methodism was annual pastorates. At first no preacher could stay longer than one year with a church or churches. Soon this was found to be unwise and the time was lengthened to two years. Now a Methodist preacher can stay four years on the same field. No doubt the time will continue to be extended. Experience is teaching them the wisdom of longer pastorates.

Baptists must have gotten their idea of annual calls from the Methodists. They did not get it from the New Testament, or, as being proved best by experience; for a large proportion of our churches having tried the annual call have given it up for the indefinite call, which has proved to be better, both for church and pastor.

Annual calls keep both church and pastor in an *unsettled* condition. No pastor can feel encouraged to form broad, permanent plans for future work, unless he has some hope of remaining with the church to carry them out. If a preaches does his duty faithfully there will always be church members and outsiders that will dislike him. If he preaches against covetousness, the stingy members (and they are in all churches) will cry out, "Away with such a preacher; he is always preaching about money. We want a man to feed us on the pure gospel, and not worry us about money." These will vote against him. If he opposes dancing as injurious to piety and Christian influence, the dancing members will vote against him. If he turns on the light on grog shop brethren, and lets people see their glaring inconsistency, they will vote him out if they can. Dishonest members dislike a pastor who holds up their sin to public view. If the pastor constantly urges all Christians to work and give for the salvation of sinners, and the spread of the gospel, the lazy and the stingy will not be pleased. And so at the end of the year these will work and vote against a pastor who has faithfully tried to do his duty.

A man who is fit to be a pastor is a Christian, a gentleman, having self-respect and tender feelings. It is hard for such a man to be set up once a year to be abused and shot at as a target by unworthy church members.

The annual call is like digging up a fruit tree every fall and setting it out again, or sending it somewhere else to be set out. The annual call binds a church to keep a pastor the whole year and pay him the full amount promised, no matter how unworthy he may prove.

But the indefinite call largely avoids all the troubles above mentioned. Under this call, if a church gets a pastor that disappoints and dissatisfies them, they can at any time during the year dissolve their connection with him. They notify him privately through the deacons that his resignation is desired; and of course he will resign. The church gives him two or three months notice, so he can have time to get other work. If the pastor has reasons for resigning, he gives the church two or three months notice, to give them time to get another pastor. On this plan the church would pay the pastor in proportion to the time he served.

The indefinite call inspires a feeling of permanency which makes church and pastor feel more like entering heartily into all good work for the present and future. A man going to a place to stay indefinitely would feel much more like doing good work and taking care of things, than if he expected to stay only one year.

The indefinite call, managed as above mentioned, avoids the unrest and excitement of the annual call. It also saves the pastor from the deep mortification, and often injury, of being voted out by a majority, or being worried and driven out by an unyielding minority. ANTI-ANNUAL

Mrs. Jennie Crawford Howell Gwin.

Tidings of the death of this noble woman have carried sorrow to many a heart and many a home in our Southland. On June 13th, at her home in Atlanta, Ga., while breathing a tender prayer to the gracious Saviour whom she had so long trusted and served, her gentle spirit took its flight.

"Then fell upon the house a sudden gloom,
A shadow on those features fair and thin;
And softly from that hushed and darkened room,
Two angels issued, where but one went in."

There could scarcely have been a higher testimonial to her worth, and to the esteem in which she was held by the community in which she lived, than was given by the citizens of Atlanta in their spontaneous, sympathetic and sacred ovation to her memory on the day her mortal remains were laid to rest in their beautiful cemetery. People of all classes came to drop their tears and lay their floral tributes on her new made grave.

Mrs. Gwin, as is well known, was the daughter of Rev. Dr. R. B. C. Howell, who for many years, by reason of his noble character and his splendid abilities, held prominent place in our Baptist brotherhood.

Besides having a marked physical resemblance to her distinguished father, Mrs. Gwin inherited many of his mental characteristics. She was known by a large circle of admiring friends as a woman of splendid intellect, and of large and liberal culture. An eminent Georgian declares that she was the most brilliant woman in Georgia. In any social circle whose atmosphere was congenial to her, her varied and thorough intelligence, her refined and ready wit, and her superior conversational powers rendered her peculiarly fascinating and delightful. In her home, her faithfulness to duty, her uniform cheerfulness and her unselfish consecration to the happiness of her husband and children made her the queen of their hearts. Her piety, while modest and unostentatious, was yet of a sturdy type manifesting itself in ardent love of truth, steadfast devotion to duty and self sacrificing endeavors to do others good. With no thought of personal merit she lovingly rested on the Divine mercy. Her last prayer was characteristic: "Lord Jesus, save me by thy mercy."

In 1864 she was married to our honored brother, Dr. D. W. Gwin, and through all the varied experiences of the changeful years that have passed since she gave him her youthful troth, she has been his loving companion, his true "help meet" Her demise brings measureless loss to those who loved her. But they still live among them, not in their hearts and memories only, but in the undying influence of her life. In the embalmed remembrance of the graces of her character and the purity and piety of her actions she still lives to guide, and stimulate, and cheer them in their heavenward march.

"A little while" and we shall join her.

"And he who is himself the giver and the gift,
The future glory and the present smile,
With the bright promise of the glad forever
Will light the shadows of the little while."

A. B. WOODFIN.

Hampton, Va.

Walk prayerfully—oft wilt thou fall
If thou forget on thy Saviour to call;
Safe shalt thou walk through each trial and care
If thou art clad in the armor of prayer.
Christian! walk joyfully—trouble and pain
Cease when the haven of rest thou dost gain.
This thy bright glory, and this thy reward,
"Enter thou into the joy of thy Lord."

—*Selected.*

Sketch of the Late Rev. Trezavant Harrison.

BY REV. L. JOHNSON.

Rev. Trezavant Harrison, so long identified with all our interests in North Carolina and so well and favorably known all over the State, departed this life July 5th, 1895, at his home in Rockingham.

Trezavant Harrison was born in Sussex county, Va., Dec. 19th, 1840. He graduated at Columbian College with the degree of A. B. when he was nineteen years of age. After leaving college, he further prosecuted his studies, so that he became entitled to and received from his alma mater the degree of A. M. After leaving the University he taught in Columbus, Ga., for a while.

Twenty five years ago he cast in his lot with the Baptists of North Carolina, and during this quarter of a century he has in deed and in truth been one of us.

He first came to Edenton, N. C., where he had charge of a high school. He had expected to make teaching his life work; but felt strongly impressed that it was his duty to preach the gospel. No longer able to resist these impressions that were forced upon him by the Holy Spirit, he entered the ministry and was ordained at Edenton, and where he remained three years. From there he went to Hertford, where he was pastor five years. From Hertford he went to Apex, where he remained two years teaching and preaching at Apex and surrounding churches. From Apex he was called to the pastorate of the Greensboro church. After serving the Greensboro church one year, he resigned to becofne agent for Foreign Missions in North Carolina. He was called to the pastorate of the church in Rockingham while acting as agent for Foreign Missions, and although devoted to the mission work, he could not resist the opportunity of again entering the pastorate, a work that he loved above all others. In 1880 he went to Rockingham, where he remained until he received the call to "come up higher,"

He did a fine work in Rockingham. When he went there the church building had just been finished, and there was considerable debt hanging over it. Under his wise management the church paid off the debt, and began slowly but surely to advance and develop amid great difficulties.

In 1886 he was stricken with paralysis, from which he suffered through nine long, weary years.

Bro. Harrison possessed some very striking traits of character. He was a gentleman in the true sense of the term. There was an innate culture and refinement about him with which all who knew him must have been impressed. He was an unselfish man, always bearing the burdens of others, and lending a helping hand wherever and whenever he found an opportunity. He had the happy faculty of bestowing his favors in such a delicate and unostentatious manner, that the recipient of his kindness was not embarrassed by it.

As a citizen, he took a lively interest in whatever was for the good of his community, and was a universal favorite. The aged loved him because he "bowed down before the hoary head and honored the face of the old man." The young people loved him, because he had a young heart and they always found in him a congenial companion and a sympathizing friend. Christian people loved him, because they saw in him the image of their Master. The unconverted, even the so called "hard cases," loved him, because he always had for them a kind word and bright smile wherever he met them. All classes of mankind loved him, because he loved all mankind and sought to do them good.

Although it was not my privilege to have known him well as a preacher, from what I know of the man, and have heard from those who sat under his ministry, he was faithful and earnest. He was not afraid boldly to declare the whole counsel of God, and yet tenderly and lovingly he pleaded with men.

Before his sad affliction he was always a happy, cheerful Christian, full of bright assurance of his acceptance with Christ. Although his affliction was so long and so severe, his faith in God never for a moment wavered, nor for one moment did he question God's goodness in dealing with him as he did. He waited lovingly but patiently for the time when the warfare would be over and he should enter into rest. Like Paul he had a "desire to depart and be with with Christ which is far better."

In his case how exceedingly appropriate is the expression of the Apostle, "If we suffer, we shall also reign with him."

In December, 1865, he married Miss Mollie Land of Sussex, Va., who, with three children, still survives. May God comfort them and the surviving brothers and sisters who linger on the shores of time.

"Soldier of Christ, well done,
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy."

The strong life is the life which gathers up all its forces to live in the present. The burdens of the past and the future weaken by taking away from the concentration essential to full activity. Leave the past with the sovereign grace which looses us from its disheartening weight. The future belongs to God, not to us. To day only is ours.—*Zion's Herald.*

We feed upon what we read, but digest only what we meditate upon.—*Bengel.*

The Biblical Recorder.

WEDNESDAY, JULY 24, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THIS week, beginning July 21st, was designated by the Convention's committee as a week for especial prayer for missions.

MAKE a study of Secretary Durham's Sunday school statistics. They will prove useful in many respects, and especially since the interest in Sunday school work has been awakened.

WE HOPE to receive short accounts of all the meetings held in our churches. They not only make interesting reading, but are helpful and encouraging. We take it that it is the RECORDER'S chief function to chronicle the acts of latter day apostles in North Carolina; and we will go to any pains to be as thorough in this as possible.

WE HAD it strikingly pointed out the other day by one who was emphasizing the strong idea of Christian growth, that while God's plants have to do the best they can under the conditions about them, his little children can usually make their own atmosphere and climate by accepting only such associations as are wholesome. Pastors can do good work helping young Christians make their own climate.

THE travelling brethren have learned something new lately. We have heard several of them say that they are meeting with more success by putting the objects they represent before our country churches, one at a time, than they usually meet with in the towns and cities. Bro. Edwards went out with Bro. T. B. Hill to one of the latter's Granville churches recently and got subscriptions to the Female University to the amount of two hundred and ten dollars.

We are glad that efforts will be made to give our country churches more opportunities to give directly to the enterprises of our denomination; and we are sure the towns and cities will not grow impatient if they are called on a little less frequently.

A BROTHER was describing a particularly persistent speaker (not a newspaper man) recently, and to give force to his remarks he exclaimed, "I'll tell you he wore every one out to a frazzle and then wore out the frazzles!"

That was almost too much of a good thing, but we think it is timely to suggest that meetings had better be carried this far than to have to report "many anxiously inquiring at close of meeting," as is frequently done.

It is a fact of experience that inquirers, however anxious they are at the close of a meeting, generally fall back into the old ways; and when they get back, it is harder than ever for them to be made "anxious" again.

THE churches of our Convention are expected to raise $15,000 for State Missions, about $4 000 for Ministerial Education, about $1,500 for Ministerial Relief, about $12,000 (in cash and in kind) for the Orphanage, in the year ending with our meeting at Greensboro in December. In addition to this they are looked to for $9,000 for Foreign and $6,000 for Home Missions in the year ending with the meeting at Chattanooga in May, not to mention the large amounts that will be raised for Wake Forest College and the Female University in the next several months, and the money that will be sent direct to mission fields.

The total amount is large; but divided among 160,000 Baptists it is small. If each will only do what he or she is impressed to do, we will have no fear.

WE NEED more Baptist schools. Say what you please, we like the Methodist way of buying up a school property, putting it in approved Methodist hands and naming it Trinity High School. Four times in five, the institution for the higher education of boys and girls are selected when they are in academies, and this gives the latter great weight in the matter.

Wake Forest College and our higher institutions of learning for young women can stand the drastic competition of the State a great deal better, if they have efficient and trustworthy feeders to rely on.

But this is only the means to a great end. If the benefits went no further, they would not be worth while. Such a plan would contribute much strength to our denominational life, would save much that is now lost, and then it would play no small part in the work of the Kingdom.

RECENT DEMONSTRATIONS OF THE Y. P. MOVEMENT.

We have been told more than once that the young people will sweep this country with organization, and that he is a fool who throws himself in their way. It does look like it just at this writing. Only a few days ago the Methodist young people gathered in a great throng at Chattanooga; now reports come that between 50,000 and 70,000 people gathered at the Christian Endeavor meetings at Boston week before last, and last week the Baptist young people from all sections of this country gathered at Baltimore to the number of 10 000 (estimated).

We have been told that many of those who composed the Boston throng came from the Chattanooga meeting, and many went on to Baltimore. The secular press sees these things, and rejoices over them—the going in and out of Baptists, Methodists, Congregationalists and all sorts, now standing solid in the faith of their fathers, and in a week shouting in a throng so diverse in make-up that no one dares assert the Truth as he sees it. It is a thing to catch the popular eye, but the man who soberly considers the effect on young minds of making the Truth second to what is called Expediency, shudders to think of it. More than once have we known men to barter away the mighty power of their eloquence for a shower of harmless sparks that were attractive at first, but lacked the staying qualities of solid truth; getting the applause of a great miscellaneous gathering, but making no lasting impression.

Modern liberalism, this disgusting indifference to personal conviction so prevalent in the great societies that have taken a good part of the land, is worse than the straightest bigotry. A man who is broader than the Truth as he sees it, is untrue to himself. Not that one should not be open to conviction, but that he should also be ready to convict. The key to Christian unity is not indifference, not liberalism, but it is desire for the establishment of Truth.

Thus, the secular papers that believe that the organized young people's goal is Christian unity will some day see that they are a stumbling block in the way to Truth, without which there can be no basis of union.

But what of the friends in the churches of these organizations? Only last week a successful North Carolinian pastor of a New England church wrote us a letter glowing with enthusiasm that had been awakened in him at Boston. He was so sorry we could not be there and see for ourself. Poor fellow, he saw only the bright, sincere faces of thousands of misled but ardent young Christians. Down here in North Carolina we saw one of the organs of the movement—*The Kingdom*, it is called. The most prominent article in its columns was a powerful blow at the martyr-honored Baptist principle of absolute separation of Church and State. In the West and Northwest there is a genuine campaign in the name of the Christian State. They would make Christianity a test of office, they would make it a part of the State, requiring the State institutions to teach it. It is a fine idea, especially for State aided institutions to impose on the public with. The secular press and the young Christian endeavors will become wild with enthusiasm over it without ever a sober thought on the evils, not to say the sin, of any kind of religious establishment.

Just here is brought to light the ground for the chief fear of these movements outside the churches: There is no telling what principles will be forced into them; there is no one to say "so far and no further." As an instance, suppose there were a strong Christian Endeavor organization in North Carolina. It could not be responsible to any church or Convention. It would be itself supreme. What an opening for enemies of any of our causes!

A powerful writer or speaker could present to it the beautiful but treacherous idea of the Christian State, stir them up to an imaginary duty to work for such a glorious victory for our religion, and all the denominational power that could be mustered could not win them back to right.

As we have said time and again, the young people and all people ought to be brought together in their churches as often as possible for worship and study and organization in church work; but the more we see of these great inter-church meetings the more clearly we recognize the danger of allowing the authority of the churches in any matter of religion to be slighted, whether it is a small or large matter.

THE Adventists say we misunderstand them. We rather think we understand them too well for their comfort. It seems that whether their doctrines are attacked all together or one at a time, they will come up and say that they preach nothing of the kind. Of all the hypocrites we ever saw, they are chief.

CO EDUCATION has frequently been represented as one of the coming ideas that will run over any old fogy who doesn't know better than to get in the way.

Down in Georgia the *Christian Index* recently sent out postal cards to one hundred representative Baptists, seeking their views on the subject of co education at Mercer University; and nearly all replies so far received are in the negative. This is more significant than usual, as Prest. Gambrell (of Mercer) is an advocate of co education, and no little has been ably said by him and others on the subject.

THE *Wilmington Messenger* falls into the thoughtless error of speaking of the establishment of a large new distillery and brewery in the town as an evidence of progressiveness, and predicts that it will be "an important addition to our city." Just here the following from the *Watchman* is pertinent:—

"'Progress' is a word that needs definition. One of our contemporaries tells of an old colored woman who stood watching the police while they loaded a drunken man into a patrol wagon. At last she turned to her companion and said: 'Well, things have improved since the days when I used to wrastle with the police. Then I had to walk to the station.' Another tells of a little boy who, wanting to get up into a man's estate, did wish that he 'had a vest and a bald head.'"

SHORT articles and warm weather go well together. In fact, short articles suit all sorts of weather.

This week Bro. Brown comes out with some timely hints on attending associations. We endorse them every one. Bro. Brown does not speak often, but when he does, we get something solid.——"Anti-Annual" offers a thoughtful treatment of a vexing matter; and his points are generally well taken.——Dr. Durham's Sunday school figures are very elaborate. The table is an excellent subject for study.——Dr. Cobb writes instructively and with lively style of his travels in the Southeastern countries ——There is interesting information about the Chautauqua ——We are called on again to pay deserved tributes to two of God's well used servants who have lately been called up higher.

NEWS NOTES

....Annual meeting at Orphanage this week.

....Rev. James Liddell Phillips, Baptist missionary, died recently at Calcutta.

....Tryon Street Baptist church, Charlotte, will purchase a library for its Sunday school.

....Prof. Oscar Peterson, late of the Burgaw Academy, will conduct a school at Enfield next year.

....Rev. G. P. Bostick, missionary to China, is on his way home, and is expected to arrive August 10th.

....Address letters until further notice to Rev. J. Hartwell Edwards of Raleigh, N. C., care Bro. N. B. Broughton.

....Rev. M. A. Adams is aiding Pastor Harrell of the Southside Baptist church of Wilmington in a series of meetings.

....We note with pleasure that Bro. Walter L. Cohoon has become connected with the Elizabeth City *Economist Falcon*.

....We regret to hear that Dr. L. P. Sorrell of Flint, Wake county, is very ill. He is one of the substantial members of Leesville church.

....Dr. Durham goes to Atlanta this week to meet with the special committee which has in charge the matter of consolidation of mission journals.

....Rev. J. H. Lamberth of Mt. Airy is aiding Pastor Wray of the Winston Broad Street church in a series of meetings that are promising well.

....We are glad to know that Dr. Royall of Wake Forest is rapidly growing stronger at Waynesville, where he and his wife are spending their vacation.

....Prof. A. P. Harris of the Troy High School has accepted a position in the Tarboro Male Academy. He is a good man and a thorough, conscientious teacher.

....Dr. W. H. Edwards of Wake Forest called to see us on Saturday of last week. He will go to Baltimore for a few weeks to take a special course in dentistry.

....Let the more active brethren make a point of trying to get a larger attendance of their fellow members at the coming Associations. It will be helpful to all concerned.

....Bro. C. F. Tippers informs us that the brethren and sisters at Tipper's Cross Roads are trying to build a house of worship. They will appreciate any help that may be given them.

....Judge Timberlake's unusually fine work in the Wake Superior Court week before last and last week has been generally commended, and is particularly pleasing to his many friends.

....The *Wake Forest Student* for June contains a picture of Dr. Pritchard with a sketch of his life, and some other articles. The magazine is a good one, and ought to be better supported than it is.

....Rev. Henry Sheets of Lexington was made happy recently by receiving a heavy pounding of nice things to wear and good things to eat. Nearly every member brought something to show their appreciation of the pastor and his work.

....The Southern Biblical Assembly is in session at Asheville. An attractive program has been advertised, but the attendance is small.

....Bro. Caddell's letter containing account of his Western trip, during which he attended the Morganton dedicatory exercises, was unavoidably crowded out this week.

....The Baptist Young People's Union was held at Baltimore last week according to the program. The attendance was not as large as expected. The meeting will be held at Milwaukee next year.

....His many friends will be gratified to hear that Dr. N. B. Cobb has declined the call to Oxford, Miss. He will remain in North Carolina, where he has served the Lord so faithfully all his life.

....Bro. H. B. Folk, father of editor Edgar A. Folk, has resigned his position as business manager of the *Baptist and Reflector* in order to resume his law practice at Brownsville, Tenn.

....David M. Prince (Wake Forest '93) and Miss Minnie Hollowell, daughter of Mr. and Mrs. W. R. Hollowell, will be married at Goldsboro July 24th. We wish them all the blessings of a useful life spent in true service.

....Rev. G. W. Coppedge of Wakefield made a short visit to our office recently. He is evidently in good trim to begin his usual summer protracted meetings with his churches—Clyde's Chapel, Corinth, White Oak and others.

....Cary Baptist church had interesting reunion services last Saturday. Pastor Blanchard, Rev. John E. White and Rev. R. H. Carter made addresses. The church is one of the most active in the Raleigh Association.

....Our beloved missionaries to China, Bro. and Sister Britton, are at Littleton, where we have good reason to expect the latter's health will be quickly restored. Bro. Britton's heart is set on China, but he can not yet say when he will return.

....Pastor Simms of the Raleigh Baptist Tabernacle is suffering from over work, and is now recuperating at Table Rock. We hope to see him well again soon. Bro. Stringfield made a talk on the Education of Women before Dr. Simm's congregation last Sunday.

....There were forty-three professions of conversion in the High Point meeting and a number of renewals of activity. As Pastor Weaver says, Dr. Battle has shown that he is as gifted in revival work as he has long been known to be in other departments of his calling.

....As usual at this season of the year, the pressure upon our obituary columns is distressingly heavy. We will take it as a favor if our friends will condense their obituary notices as much as possible. Our usual rule of inserting them in the order received will be followed.

....A brother writes from Elizabeth City: "Bro. J. H. Mills and ten of his orphans were with us yesterday (July 15th) and secured quite a good collection. They made a good and lasting impression on our people and enlisted much sympathy for the work they represent."

....Pastor Jos. G. Blalock is well pleased with the prospect of his work on the Rockingham field, we hear, and the church is delighted with him. A brother from Rockingham told us at Greensboro last week that Baptist affairs there are again moving on as vigorously as before Brother Johnson resigned.

....The "Old reliable" *North Carolina Farmer*, the stand by of so many practical farmers years ago, has been revived by the Jas. H. Enniss Pub. Co., with Messrs. W. T. Hampton and W. A. Jones as editors. It is now a sixteen page weekly, of handy size and very readable. We hope it will be successful.

....You could not get a better list of schools than that in our advertising columns, if you would go on a year's journey for it. And, by the way, by some means the opportunities of school life ought to be opened to every boy and girl in the State, and, more particularly, to the children of every reader of the RECORDER.

....Bro. Isham Royall, who has taught school with fine success at Autryville several years, will take charge of the Academy at Walnut Cove, Stokes county. We commend Bro. Royall to our Western brethren as a conscientious Christian and an efficient teacher. His departure is a loss to the Robeson Association.

....The editor of the *Gospel Advocate* accepts our proposition to distribute a circular containing simply passages of Scripture without any comments in the churches where he and his friends may hold meetings, the circular to be prepared by ourself, on condition that we will agree to distribute a similar circular to be prepared by himself. All right, we will accept the condition.—*Baptist and Reflector*.

....The Fifth Annual Sunday School and Orphanage picnic will be held at the Orphanage Tabernacle, Mocksville, N. C., July 26th. The orator of the day is Bro. A. H. Eller, who is one of the foremost of the younger public speakers in this State. Rev. C. S. Cashwell, an earnest and consecrated pastor at Hickory will also make an address, and there will be others.

....Says Miss Willard of the W. C. T. U., that if it should become necessary for her very advanced organization to give up Temperance or Woman's suffrage, the former would have to go. We congratulate Bro. London of the *Chatham Record* for his admirable stroke by which Bro. McDiarmid of the *Robesonian* and our other brethren of the editorial fraternity were committed no further to this organization than "prayerful consideration" of its pious petitions.

....Brethren Stringfield and Blanchard were in Raleigh last Thursday, and both of them seemed undaunted by the natural dryness of the times and the hot weather. Although ready cash is hard to get, the friends of education are as active and sympathetic as ever, and we have good reason to hope for large returns from the work now being done.

....The Legislature of Pennsylvania has passed and the Governor has signed the Religious Garb bill, which prohibits the wearing of any sectarian dress in public schools by any of the teachers, and imposes a fine upon any Board of Education permitting the teachers to wear such a garb. This law is based upon sound principles; a dress may be as thoroughly sectarian as a book.—*Watchman*.

....We were made sad by the news of the death of that most estimable woman and efficient Baptist Sister N. E. Browning, wife of our venerable friend, B. R. Browning, of Littleton. She and her husband are well known to the denomination, and the sympathy of many goes out to him now left desolate. We will publish an extended notice next week.

....Bro. Broughton says the prospect for a large attendance at the Sunday school Chautauqua is very encouraging. All who went last year were favorably impressed, and most of them will come again and bring their friends. The program and the place are certainly attractive. Read in another column what Bro Broughton and Bro. Kesler say about the Chautauqua.

....We were glad to see Rev. Thomas J. Hudson of Person county last week. He graduated in the English course at our Seminary in June, where he spent two years, having also attended Wake Forest two years. Bro. Hudson's purpose is to become a missionary to China this fall if possible, and a Kentucky church has offered to support him. At present he is holding meetings at Pantego.

....On July 2nd, Dr. Durham received from the Moderator of his Association the following postal card: "The next session of the Central Association will meet with Mt. Vernon church, July 30th. You are chairman of the committee on State Missions. Please be there with the report and a strong speech." If every Moderator in the State would look after the business of his Association in this way, the reports and speeches would be made when called for by the body, and much time saved.

....We have received the following from the hard working Haw River pastor, Bro. J. C. Hocutt: "Last Thursday night we closed a meeting at Haw River. Bro. O. C. Horton of East Durham was with us a part of the time and did efficient service. The interest was deep. Last Sunday afternoon I baptized four into the fellowship of the church; and at our next meeting I expect to baptize several others. The outlook for this church is exceedingly bright. Allow me here to thank the brethren, sisters and friends for their contributions to our building fund. The first two payments of $525 each have been made. The last $525 will have to be paid on or before the first of next January. Those who could not help on the first and second payments may be able to help pay the last. Brethren, we need your help."

....The following corrections should be made to the note we clipped from the *Florida Baptist Witness*: The Presbyterian referred to is not a D. D., but an M. D.; his sermon on the mode of baptism was preached to a large audience at a country school house, at the close of which an opportunity was given to Baptist ministers to reply. They did not accept, but promised to at another time. Dr. Richardson, who did not hear the sermon, was called upon to answer it, as the Baptist ministers who did hear it were not able to grapple with the Presbyterians Greek. He replied, not in the school house, but in a Baptist church. No one joined the church then, but when the sermon was repeated at another place, a prominent Presbyterian did join the Baptist church. All this happened last autumn, and since then there have been a dozen additions to the Baptist church from other denominations in that locality.

....A few hours at the annual meeting of the State Press Association at Greensboro last Thursday and Friday were well and pleasantly spent. The makers of North Carolina history are a genial lot of brethren. The religious papers were represented by brethren Grissom, Blair and Groome of the *N. C. Christian Advocate* our neighborly contemporary, and brethren Boone and Jenkins of the *W. N. C. Baptist*. An afternoon was used in seeing the town; and if all the editors are as favorably impressed as we, not only with the appearance of the buildings and property in general, but also with the people, Greensboro will not soon lack for editorial friends. Dr. McIver guided the company in the sight seeing, and made thorough work of it. Not only was the State Normal and Industrial School for women opened to us and explained (greatly to the edification of an eastern editor who gave the chemical laboratory credit for being the place where the girls learned to cook), but also guided us to the Greensboro Female School, the colored A. & M. College—a handsome institution—and the Cone mills. We actually found a skeleton in the State Normal and Industrial's closet, but our guide assured us that it was the only physical one there at least, saying nothing as to politics. The institution will not accept more than 450 students next year. It has recently purchased 113 acres of land for $12,000 on good time. There were eighty Baptist young women in the school last year. In the matter of buildings the institution is not nearly so well fixed as we thought, and the mechanical equipment is rather meagre. We wish to say, however, that we are glad that we are better acquainted with the school, and also to acknowledge Prest. McIver's courtesies.

....Rev. G. M. Webb of Shelby says all the preachers in his Association are looking forward to holding protracted meetings this summer and fall. He himself will begin the fourth Sunday at Mt. Zion, and then go to Shady Grove the first Sunday in August, thence to Carpenter's School house, a mission station, and the third Sunday to Bethlehem. On the first Sunday in September a meeting will be begun at Cherryville, where we are building a house of worship, which it is hoped will be ready for use by that time. Bro. Webb also reports having held a good meeting at a near by mission station in which there were five penitents, one of whom had passed three score and ten.

.....In order that we may take some more very needy orphan children, a brother wishes to be one of 100 who will give $5 00 each within the next thirty days. Where are the ninety-nine? What will the great Baptist denomination of North Carolina say to those children who ought to be at the Orphanage? Shall we say we have no room? The Lord can injure the present crops of North Carolina more within the next six weeks by drought, than the Baptists of the State have given for charity in all these years. "The earth is the Lord's and the fulness thereof." We will never be satisfied until every orphan child in North Carolina shall have a home and christian friends to love, instruct and train them for the responsibilities and duties of life. 'In as much as you did it to one of the least of these, ye did it to me."—*S. W. H.* P. S "Since the above was in type, another friend proposes to be one of five to give $100 within the next 30 days. We feel encouraged."

....The following is the clipping about the work of Prof. E. P. Moses on the library of the Raleigh Baptist Tabernacle, to which reference was made last week: it is from *Our Record:* "For ten years Prof. Moses has been Superintendent of the Public Schools of Raleigh, and in this position has taken rank among the foremost educators of this country. We heard the distinguished Dr. Curry say in a public address on one occasion, that he regarded E. P. Moses as the leading man in his profession in the South. During his residence in Raleigh, he has been connected with our Sunday school. For a long time he was teacher of our advanced class, and for a short while as teacher in our Primary Department. But his crowning work with us has been in connection with our Library. In his own modest way he asked to be appointed Assistant Librarian, and with all the enthusiasm of his nature entered upon its duties. He found the Library with about one hundred indifferent books in it and a few readers. After two and a half years' work, our Library to day has over three hundred volumes, embracing a broad range of the purest and best secular and religious literature, and every Sunday morning its shelves are literally stripped, so anxious are our young and old people to read the books. The work of the Library now requires four or five persons to receive and give out the books each Sunday morning."

....It was a pleasure to attend the union of the Tar River Unions with Bro. Fant's active little church at Littleton last week. Although the attendance was not as large as it might have been, and some of the speakers could not be present, those who attended felt that they were more than repaid. Brethren Taylor of Warrenton, Edwards of Raleigh, Harmon of Weldon, Durham of Raleigh, Millard of Henderson, Brewer of Murfreesboro, Pierce of Bethel Hill, Britton of China, and several others, made excellent talks on the various subjects, as announced in last issue. Bro Harmon's address on the difference between Baptists and other denominations was particularly clean cut, instructive, and yet not in the least unbrotherly. Bro. Millard was called on several times. This being his first work of this kind since coming into the North Carolina pastorate, he was regarded with unusual expectation, to which he in no wise failed to come up. It was our first opportunity to hear Bro. Edwards in the capacity of representative of the Female University, and we were very favorably impressed with his effort, and his other hearers were, too, judging from many remarks we heard. Bro. Noah Biggs, always looking out for an opportunity to put in a solid stroke for the denomination, called the attention of the meeting to the need of a church at Roanoke Rapids, the lately developed water power point, where there is the promise of quite a growth. Dr. Durham spent Sunday there with Bro. Biggs, and we expect to announce the dedication of a church there before the leaves fall. We enjoyed the meeting. Brethren Fant and Taylor, who had it in charge, kept the interest up admirably. We are under especial obligations to Dr. Johnson of Scotland Neck, Prof. Bagley and Bro. Allen of Littleton, and to our friends Mr. and Mrs. Land, at whose delightful home we were most pleasantly entertained. Until we had seen Littleton we had no idea there was such a pleasant health resort in this section of the State.

Bro. Isham Royall.

The following resolutions have been adopted in favor of Bro. Isham Royall, the retiring Chairman of the Executive Board of the South River Association:

In view of the fact that our Bro. Isham Royall, who has been so long the worthy chairman of our body, is about to remove to a distant part of the State and out of the Association, we desire to commend him to all people among whom he may reside, as a brother beloved, and one whose sojourn with them will be an honor in any community wheresoever the Lord may direct his steps.

(Signed) J. S. DOWNING, *Ch'm'n,*
B. N. BUTLER,
W. ROYALL
O. D. SUTHERLAND,
A. J. COOPER,
A. BAIN,
Committee.

Our Ministerial Relief Work.

Dear Recorder:—Please allow me to say to the brethren that I hope the needs and claims of the Ministers' Relief Board will be considered and discussed at all of our Associations. So far we have received only about $190 since the last Convention, and this is utterly insufficient to provide for the thirteen beneficiaries whose necessities we are trying to supply. I am sure we would receive enough to care for these aged servants of God who have spent their lives preaching the gospel and worn themselves out serving the churches, if this object was discussed at every Association, and all the churches would take one public collection during the year, and thus give the people an opportunity to contribute to this cause, which appeals to the generous sympathy both of Christians and those who are not. I fear this Board has never been discussed at many of our Associations and comparatively few churches have taken its claims under serious consideration and arranged to contribute to it regularly as they do to the other Boards of the Convention.

Brethren, we appeal to you in the name of these aged, faithful and needy brethren and their families, to help us take care of them during the few years they shall need our sympathy and assistance. It will not be long before they go home, and they may tell the Saviour about the assistance and relief we give them, and Jesus may say of us, "Inasmuch as they did it unto you they did it unto me."

We hope a report on this work will be read and discussed at every Association this year, and that all the churches will send us a contribution. In some Associations we have a brother who has consented to act as the representative of the Board. We trust each one of these representatives will do all he can to bring this object before his Association; and where we have no such representative we would be glad and grateful if some one would take it upon himself to have the object brought up and discussed at the Association, and do what he can to secure a contribution from all the churches. May we not hope that some good brother in every Association, who wants to be useful, will take charge of this Board in his Association. It seems to us it would be a pleasure for some noble spirited servant of God to put his whole heart into the effort to promote the interest of such a worthy and noble cause.

Any information needed for a report can be obtained from Bro. J. F. McDuffie, Cor. Sec., East Durham, N. C.

W. C. TYREE, *Pres*

Parting Notes.

When I write again, my home will be in Fayetteville. For three years I have stood to my post in Greensboro, and during that period the people have stood by the pastor. During that time our house of worship has not been closed a single time. At every service the people have come and paid earnest attention to the preaching of the gospel. Greensboro is a pleasant place to live in, the people are kind, and there is no more liberal church in the State than the Baptist church here. The field is hard to work, due to the facts that in a railroad center like this there is constant change of residence, and Greensboro is a stronghold of the Pedobaptist and Quaker influences. The Baptist church here is what the word calls weak financially and numerically, but the spiritual influence of the church is behind none. No better men and women exist in any church or community than some in the church here. The people are united, they will give their best support to the pastor, but they will be conservative in their plans and efforts. The congregations are large, especially at night. Last Sunday night there were about 500 people present. They listen well and appreciate the gospel truth.

I know of no better deacons in any church in the State. They are men of character and piety. They will give a hearty support to a pastor.

The business interests of the city are brightening, and the outlook for growth is hopeful.

With a leader of energy the work will go forward. The work of Piedmont Association will also demand some time and promises large results. This work will go on. Franklinville church will ask for a letter at the next meeting of their Association to join Piedmont; other churches will come, and the Association will probably double its strength this year. With Bro. M. A. Adams as the leading pastor in the Association and a corps of strong laymen in the churches, the outlook is bright.

With a sad heart I turn from my brethren here to greet the brethren whom God has called me to labor with in Fayetteville. That I shall have from them a hearty co operation in work I doubt not. I believe God is directing me. With this faith I enter upon the work, and shall look to God for his blessings. My correspondents can address me in the future at Fayetteville, N. C.

May God's blessings richly fall upon the work of our Convention.

CHAS. A. G. THOMAS.
Greensboro, July 18, 1895

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Rev. John A. Wray, $30 00; Mrs. J. G. Neal, $5 00; Mrs. James Copley, 25 cents; P. Meadows, $5 00; Miss N. S. O'Briant, $1 00; Mrs. Sallie Wilkinson, $5 00; E. D. Cheek, 5 00; Mrs. Lizzie W. Ray, $5 00; B. S. Royster, $8 33; James G. Gregory, $16 66; J. D. Robertson, $3 00. Total, $83 24

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, July 22, 1895.

Rev. R. W. Lide of Darlington, S. C., has been resting at Cleveland Springs.

IMPORTANT SUNDAY-SCHOOL STATISTICS.

The improvement in Sunday-school statistical information published in the minutes of our Baptist Associations has been very great during the past five years. This improvement will doubtless be continued till, in a few years, these tables will be as complete and as reliable as the tables giving the membership of our churches. It has taken five years in time, and much hard work with patience, to get the church clerks to furnish the information needed in the church letters to the Associations, and to get the clerks of the Associations to appreciate, tabulate and print in the minutes this much sought and much needed information.

For the present, however, study the table given below. It will show in what Associations the defects are greatest. I know of no way to remedy these except through the clerks of the churches in making up their annual church letters to the Associations, and through the clerks of the Associations in publishing their minutes.

Let every one interested in Sunday school work do what he can to have all the facts about his own school put into his church letter to the next Association.

In order to secure before the Associations this year the best report possible on Sunday-schools, and the most helpful discussion of this work, and to make sure of the publication in the next Associational minutes of the fullest possible Sunday school statistical information, we ask the brethren—one in each Association named below—to specially aid us in this work, viz:

SUMMARY OF SUNDAY-SCHOOL STATISTICS IN THE BAPTIST STATE CONVENTION AS PUBLISHED IN THE MINUTES OF THE ASSOCIATIONS FOR 1894, AND THE NAME OF ONE BROTHER IN EACH ASSOCIATION WHOM WE ASK TO AID US IN THE WORK INDICATED.

ASSOCIATION	NAME OF REPRESENTATIVE.	Number of Churches.	No. of Schools.	No. of Officers and Teachers.	No. of scholars	No. of Volumes in Library	Contributions to all Objects.
Alexander	Rev. J. B. Pool	15	7		433		$ 31 10
Ashe and Alleghany	H. A. Eller	27	9		393		331 05
Atlantic	Rev. B. W. Spilman	29	20	177	1 251	825	410 75
Beulah	Dr. F. P. Tucker	13	12	78	930	351	400 68
Bladen	Rev. D. J. Clark	23	19	79	957	233	56.51
Brier Creek	Rev. V. M. Swain	29	18	108	1 222		5.00
Brunswick	Rev. J. H. Long	15	10	69	394	281	15 61
Brushy Mountain	Rev. W. R. Bradsher	20					
Caldwell	Rev. I. W. Thomas	22	18	75	357	95	16 42
Catawba	Rev. R. L. Patton	28	18	77	694		112 97
Cape Fear	Rev. E. W. Wooten	21	17	148	877	509	60 28
Cedar Creek	Rev. R. A. Hedgepeth	20					
Central	Rev. Dr. W. R. Gwaltney	25	21	201	2.024	2 895	1 244.12
Chowan	E. F. Aydlette	51	41	58	3,646	1 682	755 48
Columbus	Rev. T. J. Cobb	17	12	93	717	373	46 64
Eastern	L. R. Carroll	58	39	269	2,166	673	
Elkin	J. S. Kirby	22	21	126	1 444		77 95
Flat River	T. H. Street	33	32	250	1,576		320 52
French Broad	Rev. T. M. Honeycutt	24					
Green River	A. L. Grayson	36	26	190	1 474		119 18
King's Mountain	T. D. Lattimore	30	24	197	1 892		420 58
Liberty	Rev. J. M. Hilliard	23	20	129	1 307	852	128 54
Little River	Rev. J. A. Campbell	25	15	96	780		
Meck'g and Cabarrus	L. W. Durham	15	14	98	854		719 70
Mitchell	Rev. L. H. Green	28					
Montgomery	Rev. J. W. Dickson	14	6	34	275		20 03
Mount Zion	Rev. R. Van Deventer	42	35	355	2 049	1,847	619 80
Pee Dee	Rev. J. Q. Adams	29	26	175	1 343	35	354 27
Piedmont	Dr. C. A. Rominger	5					
Pilot Mountain	Rev. J. H. Lamberth	36	37	160	2 285	883	584 48
Raleigh	N. B. Broughton	50	38	323	3,317	1,697	1,425 60
Robeson	E. K. Proctor, Jr.	38	37	284	2 342		
Sandy Creek	W. C. Douglas	48					
Sandy Run	Rev. G. P. Hamrick	25	20	168	1 366		190 07
South Fork	Rev. E. F. Jones	32	21	156	1 299		
South River	R. G. Taylor	28	33	126	1 301		
South Yadkin	Rev. N. S. Jones	19	18	137	1,187	465	215 87
Stanly	Rev. J. W. Suttle	21	14	94	825		81 60
Stony Fork	Rev. Wm. M. Lee	16	8		518		
Tar River	E. E. Hilliard	71	55	420	3.399	3 660	1 456 57
Three Forks	Rev. J. F. Davis	31	22	152	1 261		112 47
Union	Rev. H. C. Moore	26	24	123	1 235		190 55
West Chowan	Rev. C. W. Scarborough	45	43	307	2 810	2 103	474 08
Yadkin	J. G. Burrus	38	16	80	1,021		46 20
Yancey	Rev. J. W. Briggs	22					
Total		1 380	848	6 083	52 871	16 459	$ 10 046 62

From information gathered in various ways, through the past five years, and a careful study of the Associational minutes, I am of the opinion that there are in the Convention in our churches and connected with them as branch schools, and connected with our State Mission work in school houses, in store houses, in tobacco barns, in private dwellings and under bush arbors, more Sunday schools than churches. The following are perhaps about the facts in our Sunday-school statistics in our Convention: Schools, 1,400; members of the schools, 100,000; contributions, $35 000

There is no department of our work where greater developments are being realized, or greater progress being made. Correct statistical reports would abundantly establish these facts.

C. DURHAM.

The Sunday-school Chautauqua.

The prospect is very bright for a large gathering at Red Springs, Aug. 13th to 18th.

Bro. C. A. G. Thomas goes to Fayetteville Aug. 1st to take charge of the church there. He will be near by and will bring a good delegation with him. Bro. Thomas has an object lesson talk called "Lead Pencils," that we hope to add to our feast during the meeting.

Brethren L. L. Leary and M. L. Webb of Morehead write that they expect to be present, and that others of their school may join with them.

Bro. W. C. Newton, who recently took charge of the Goldsboro church, says: "I shall attend with a good representation from this place."

Bro. A. J. Cobb of Windsor will "kill two birds with one stone" by attending the State Farmers' Alliance meeting at Cary on the 13th, and on the 14th go to the Sunday-school Chautauqua. Other brethren of the State Alliance might do likewise.

Bro. L. Johnson, the pastor at Lumberton, writes that the Chautauqua is the chief topic of talk with the brethren in that section.

PASTORS' CONFERENCE

It has been suggested that a Pastors' Conference on "Methods of Work" would be an appropriate thing during their stay at Red Springs. The Conference might be held in the Baptist church there during one of the Chautauqua days—say Thursday.

SUPERINTENDENTS.

We do earnestly hope that the Superintendents of our schools will make it a point to attend the Chautauqua. We feel safe in saying that it is the most important meeting to them occurring in the State. Pastors should encourage them to go.

SOUTH CAROLINA.

Bro. C. C. Brown, pastor at Sumter, writes us asking if "South Carolina renegades and poor preachers would be allowed to attend the Chautauqua." Says: "I am strongly tempted to venture over into North Carolina to share in the feast your brethren are to spread."

We wrote him to come and bring all the "renegades and poor preachers" that he could gather up. A good delegation is expected from our neighbor State.

N. B. BROUGHTON.

Come to the Chautauqua at Red Springs, August 13th—18th.

We hope to see this the greatest gathering of Sunday school workers ever assembled in North Carolina. We think we can invite you to one of the very best places for such a meeting in the State. It has been a great place for gatherings for a number of years. Tradition has it that the Indians loved to gather here before the white man disturbed his forest home. Old citizens tell how before there were any hotels here, people used to steal away from the cares of life and spend a week under rude tents and regale themselves with the water from "the Red Spring." Since then the grounds have been cleared up, a number of springs opened, the very best hotel accommodations provided. The water is nearly the same from all the pipes, which are driven deep into the earth and are artesian wells on a small scale. These springs will compare favorably with any of the Chalybeate waters of the world. Red Springs is a quiet village where you may rest without the annoying conventionalities of a giddy resort.

The shady distances offer room for those who wish to wander apart, and the smooth, level roads for miles are such as thrill the heart of any devotee of the bicycle.

There are many business men, farmers, pastors and workers of all kinds who ought to take a week off for change and recreation. This is the time and place to recuperate physically and spiritually, for there is no better opportunity for soul uplifting than when earnest workers put their heads together in devising better means for doing the Master's work.

I would advise those who wish to remain through the meeting to come on Monday, Aug. 12th, or better, on Saturday before. This will give you time to get well settled before the crowds come in, and will secure you a good place. The first on the ground in anything always have the advantage. However, come when you may, be sure of finding a place.

Now, while this meeting is open to all and all are invited, those interested in Sunday-school work are especially urged to come. Many schools ought to send one of the teachers, some one who ought to be stirred up on music, or the superintendent.

Come and enjoy it, and be benefited, and carry away a blessing to somebody else.

M. L. KESLER.
Red Springs, July 19, 1895.

$100,000 The Mark; Our Share, $6000.

Since the close of the last Conventional year the receipts of the Home Mission Board have been very small, while the necessary demands, and urgent appeals for help have increased.

The growth of the country and rapid increase of population brings constantly increasing responsibilities to be met by the denomination. Brethren, how will we meet these obligations without your prompt support?

To maintain the various lines of important work, as carried on by the Board in the past, prompt and regular contributions are essential. But urgent demands for enlargement and extension of the work have constrained the Board to ask for larger contributions. In view of these increased demands the Board has resolved to ask the denomination for $100,000 during the current Conventional year.

In the apportionment of this amount between the states North Carolina is asked to continue $6000. I. T. TICHENOR.

Notes of Travel.

A delightful evening with Dr. Gwaltney and Prof. Poteat at Wake Forest marked the beginning of my work for our Baptist Female University.

A brief business visit thence to Norfolk revealed the fact that there are a number of warm hearted North Carolinians over the border. Among other promises of help to our Female University, I received a liberal subscription from Bro. J. C. Meekins, Jr., a prominent young wholesale grocer of Norfolk. I was the guest of Dr. J. J. Hall and also Mrs. Dodamead of his church, and greatly enjoyed their cordial Christian hospitality. The walls of the new building for Park Avenue church are going up, and it will be a thing of beauty when completed.

Sunday and Monday were spent with Bro. T. J. Taylor and his people at Warrenton. It was a delight to be there with tried friends.

With an auspicious beginning of his work at Warrenton, the traveling brother arrived at Jackson, the county seat of Northampton, and was soon made welcome in the cultured home of Bro. S. N. Buxton, who did everything that a warm hearted brother could do for his success. Everybody helped; everybody said, "God bless you in your work," and Jackson is forever enshrined in memory as one of the bright places of the earth.

Bro. Buxton drove me in his buggy through a pretty country of growing crops, over to Seaboard where that genial Christian brother, Prof. Parker, took me to his home and helped me do some good work.

Weldon was our next stopping place. Rev. G. W. Harmon was at the depot to meet me, and from that time till I left, the following day, did all that brotherly kindness could suggest to smooth the way to a gratifying success. I was impressed with the solid character of the work which Bro. Harmon is doing in Weldon.

Speeding away to Henderson I catch a glimpse of Rev. J. K. Fant and promise him to be back to the mass meeting. Rev. J. W. Millard, whom I helped to ordain several years ago and whom we rejoice to see back in the dear old State, meets us at the depot and we are soon ensconced with him, receiving the same hearty Baptist welcome in the home of Bro. W. B. Shaw, where he is boarding. It is indeed pleasant to see how the brethren and sisters here are rallying to their gifted young pastor. His hearty enthusiasm in behalf of this and other great enterprises is indeed refreshing. I am now right in the midst of the work here with signal tokens of encouragement.

Of several things we have now become convinced by actual experience:

1. The establishment of our Female University lies very near the hearts of North Carolina Baptists.

2. The consecrated Baptist women of the State are going to have a large part in the accomplishment of our cherished hopes. May God bless them.

J. HARTWELL EDWARDS.
Henderson, July 19, 1895.

Pastor Chas. A. G. Thomas seemed to be in hopeful mood when we met him in Greensboro last week. His flock there has grown much stronger under his ministry, and will miss him when he goes to his new field.

The Blue Ridge Inn.

MOUNT AIRY, N. C.

This elegant hotel is now open for the accommodation of summer visitors. Large, airy, well ventilated and comfortable rooms, all recently overhauled and newly furnished, spacious parlors and verandas, electric bells in all rooms, hot and cold water on every floor, and the purest mountain water. One of the finest mountain views to be seen anywhere is presented from the windows of the hotel. The cuisine is first class and guests are guaranteed polite and careful attention. Get out of the overheated city for a few weeks and come and let our pure mountain breezes woo back the bloom to the faded cheek and give the lustre to eyes from time sparkle. Our service is first-class and our rates are reasonable.

For further particulars address J. H. Reynolds, Proprietor.

A Good Union Meeting and Other Things.

By the courtesy of Bro. Luther Rice Carroll of Warsaw, who kindly arranged for Pastor Bilbro to take me in his buggy to Spring Vale in Sampson county, I was privileged to attend the northern Union of the Eastern Association. The Union was a success from the beginning. A good audience was present on Friday, the house was full on Saturday, and overflowing on Sunday. With all the extra seats provided by bringing in chairs from the wagons, many could not get into the house, and there were people enough outside for an overflow meeting, if some one had been appointed to preach for them.

The members present were: R. C. Sandling, pastor of the church, J. L. Stewart and O. P. Meeks of Clinton, C. F. Hopper of Mt. Gilead church, W. L. Bilbro of Kenansville and Johnson's, F. N. Parker, Claud Peterson, and L. R. Carroll, the preaching layman of Warsaw.

From the name of the church, I naturally expected to find a new house of worship in a beautiful valley, with a gurgling spring near by. Instead of this, I found a neat newly-painted church on a pretty sand *hill* surrounded by a black jack grove, with here and there a long-leaf pine, and a well of good, pure sand-hill water in the yard in front of the church. The weather was extremely hot and the glare from the white sand made it hotter, but this did not prevent the people from coming on foot and in all sort of vehicles. The church is four miles from Ingold, eight and one-half miles from Garland Depot, twelve miles from Clinton, and about eighteen miles from Warsaw. It is erected on the borders of a strong Universalist congregation and far enough from Lisbon, Mt. Gilead, Ebenezer and Boykin's Chapel to have a distinct congregation and Sunday-school of its own. It was erected through the labors of Bro. R. C. Sandling, under whose pastorate new and neat houses of worship have been erected at Harrell's Store and Teachey's. His brethren ought to give him the title of C. B. (Church Builder).

CHURCH BUILDING AMONG THE BAPTISTS.

Great improvement has been made in church-building among the Baptists all over the State both in town and in country, and some of the most attractive and convenient houses of worship the Baptists have in North Carolina have been erected by the labors of our State and Associational missionaries. Our poorest houses of worship in the country now are, as a rule, those that are occupied by our oldest congregations. It is gratifying to note, however, that many of these are being remodeled and improved, or torn down to give place to more attractive and convenient church homes. This is emphatically the era of church house building with the Baptists and Methodists in North Carolina. Formerly these two denominations were outstripped by the Episcopalians and the Presbyterians along this line; but they strove to reach the masses of the people rather than the classes. They found *the people* in the country. Now that the masses are moving to the towns and villages, the Baptists and the Methodists are following them up and surpassing the other denominations both in the matter of building houses and in filling them with hearers of the Word.

TOWN AND COUNTRY.

The town churches should support missions in the country because the town churches are built up by members who move in from the country; and the country churches should support missions in the towns, because they are thereby providing the gospel for their own sons and daughters who move from the country to the towns. There should be no feelings of jealousy between town and country people, for each is dependent upon the other.

SPIRIT OF THE UNION MEETING.

The spirit of the Union Meeting was good from the very beginning. I did not hear the introductory sermon which was preached by our young Brother Parker, in the absence of the appointee, for we did not reach the ground till they were singing the last hymn: but I heard all the other exercises. Brethren Bilbro, Carroll and Geo. Herring discussed the temperance question. Several brethren spoke on Sunday-schools.

There being no "query" relating to religious literature, your correspondent had to introduce the BIBLICAL RECORDER as an Associational missionary who never missed his appointments, and always went home with the brethren when invited, furnishing his own transportation, and imparting information at the fireside about our preachers, our missions, our protracted meetings, and all other subjects upon which inquiring Baptists wanted reliable information. Two brethren invited the RECORDER to visit their families. One was a subscriber to the *Christian Advocate* and wanted "to read on both sides," and the other was a newly married man, who asked the RECORDER to come to see him and his and tell them the news every week for a whole year.

Bro. "Rice" Carroll, as everybody calls him, delivered a very tender sermon on Saturday, and made a speech on missions which brought tears to many eyes. The sermon on Sunday was preached by a visiting brother on the finished work of Christ and was followed by a liberal collection for Associational missions. The S. S. mass meeting was addressed by brethren Meeks, Carroll and Parker. The love of Christ seemed to pervade all the meetings, and the only regret I heard expressed was that the people were not given an opportunity to make a contribution on Saturday as well as Sunday for missions. Some of the people really wanted to give. Mt. Gilead church in this Union gives sixty dollars a year to the support of Bro. Crocker in China, and is remodeling its house of worship.

We missed the faces of brethren J. T. Albritton, A. J. Taylor and A. A. Butler. The last two were kept away by sickness, and Bro. Albritton did not like to risk himself on foot for so long a journey, and he was still more opposed to risking himself behind a too spirited horse without a driver upon whom he could rely. As the driver could not go with him, he staid at home.

There was general regret that Bro. Bilbro, one of the best informed and most prudent pastors of the Union, should feel it his duty to return home on Friday night. The writer highly enjoyed the privilege of his company from Warsaw to the Union Meeting.

N. B. C.

Good News from Brazil.

Dear Recorder:—It is only lately that you made your pleasant appearance, and it is therefore only now that I am able to express to you my hearty thanks as well as my appreciation. Thanks, a thousand thanks, for the pleaure you give by your constant visits, and my only desire is that you and your many readers may be as satisfied with your humble correspondent so far away in Brazil as I am with you.

As you can see by the heading, I am going to give you "good news," and will try my best to give you no other. Though many unpleasant things turn up on the mission field and in the daily life of a missionary, yet, I can assure you, that they are nothing to be compared to the many joys and pleasures experienced on the field of labor. Besides, I believe that most of the trials and difficulties are results of one's own carelessness or too much carefulness. These need no recapitulation. There is nothing gained by it, and there is not much honor attached to it.

But to proclaim the doings of the Lord Jesus—of the souls saved, of the progress made, of the work spreading, of the doors opening, behold my object and my desire.

***

To begin with, let me tell you of the blessings we have received since January last. Praised be the Lord, the progress has been constant. The year began rather sad, both morally and politically. The dark revolutionary cloud had not as yet disappeared from the political horizon. The war in the Southern States continued as heretofore, and money was (and unhappily still is) falling in value. Then appeared a darker and more terrible evil—the Asiatic cholera—and this, too, began to spread panic abroad; and finally, as if the foregoing evils were not enough, some of the great Brazilian rivers overflowed and inundated cities, destroying lives, property and plantations. These things, however, though it made us feel sad, did not make us lose faith in Him who does all things well. We were sure that He was preparing these people for spiritual blessings.

Thank God, so it proved to be!

The difficulties are vanishing like vapor before the sun, but the Sun of Righteousness remains and is blessing us abundantly. Our God is a great God! Who can tell of His power and grace?

***

The greatest blessing I believe that our work in Brazil has received has been the conversion of the canon, Dr. Honorio B. Ottoni. His joining the Baptist host has put honor upon our humble force. The Methodists asked how he came to join us. But his answer to all is very simple: "I want to be so far away from Rome that not even its steeples shall be seen by me."

He is a real convert and all that look at him know it, and after talking to him, one cannot doubt it. His change is a miracle. He is the same he was only a few months ago—the great Catholic honored priest—but a humble, though eloquent follower of Jesus. If as a priest no one had any charge against him—if, imagine only, as a *priest* no woman can point her finger against him—just think what his life is like now—now that he follows the pure and holy One.

What shall I tell you about him? He has all the predicates of recommendation. He is a power that will bring down upon the spiritual deserts of Brazil showers upon showers of blessings. Though young in faith, yet he preaches sermons that fill one's heart with joy and satisfaction. He is awfully eloquent and reminds one very much of the great Joseph Parker of London. Will his influence be the same? That remains to be seen. At any rate he has made a good start. Pray that all who hear him preach may come to a saving knowledge of Jesus. Pray for the ex priest and his great future.

***

Besides this great blessing, we have received many more. All the missionaries and native pastors have been busy baptizing believers approved for that outward act of an inward fact. Bro. Entsminger in Pernambuco has his hands full. He is a hard worker and his "better half" tries her best to justify her title by working more than her "worst-half." Let me tell you a secret (don't you go and spread it abroad), these two are teaching English to gain money so as to be able to build a chapel in the great city of Pernambuco with its 250,000 souls. Of course, it keeps them from doing other things that they might have done for Jesus; but what is to be done as long as the brethren at home keep the F. M. Board locked up in the six per cent. box? As long as they are paying the six per cent., they cannot give the money to build a chapel and so enable us to do more work and save paying large rents for preaching halls.

In Bahia, Bro. Z. C. Taylor, though alone, is yet doing a great work and many have been added to the different churches.

In Rio de Janeiro also the work has been spreading and the baptismal waters are being troubled very often.

Here in Campos the work has been blessed abundantly. Since January last we have had thirty-six additions, and many more are preparing themselves for their public profession. Daily we witness the power of Jesus to save.

I will finish here this time. Pray for Brazil and your missionary.

SALOMON L. GINSBURG.

Campos, Rio, Brazil, June 1, 1895.

The *Congregationalist* quotes: "The Methodists, they pick them out of the gutter; and the Baptists, they washes them; and the Congregationalists, they starches them;" and adds, "Brethren of the Pilgrim polity, can we ever be content with being considered a religious starch factory?" The *Interior* adds: "And what do the Presbyterians do? Mostly take the starch out of them."

O weary hearts! O slumbering eyes!
O drooping soul, whose destinies
Are fraught with fear and pain,
Ye shall be loved again.—*Longfellow.*

Women Are Martyrs

to neuralgia, headache and nervousness—many men suffer also—Mrs. VILLA H. MAPP, White Plains, Ga. was broken down in health when she began taking

Brown's Iron Bitters

In a unsolicited letter (June 20, 1894.) she writes: "About 9 or 10 years ago I was broken down in health and suffered from extreme nervousness, and severe neuralgic pains afflicted different parts of my body—sometimes the dreadful pain would be in my eyes and head, sometimes in my hand and often in my shoulders and neck. I took many remedies, but found none like Brown's Iron Bitters. I have used a few bottles every year since. I often praise it to others."

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Look for crossed Red lines on wrapper.

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Here are some of them. Order Quick.

25c.	SWIVEL SILKS. (were 37½ to 50c).	25c.
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25c.	NOVELTY COTTONS. (were 33c. to 50c.)	25c.
25c	WOOLEN DRESS GOODS. (were 40c. and 50c.)	25c.
50c.	WOOLEN DRESS GOODS. (were 75c. to $1.25.)	50c.
	BLACK DRESS GOODS. (were 50c. to $1.25.)	

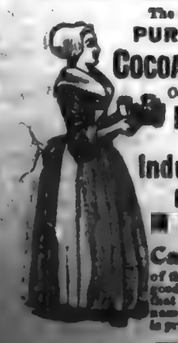
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Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 5, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	6 00 a m
Leave Wilson	2 03 p m	11 03 p m	
Leave Selma	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence.	7 30 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 30 a m
Leave Magnolia.	4 16 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 5, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 32 p m		
Arrive Wilson	1 30 p m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia.	10 56 a m		8 31 p m
Lv Goldsboro	12 05 p m		9 40 p m
Arrive Wilson	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 39 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon	3 39 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 28 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv Raleigh Ar	7 30 a m
6 10 a m	" Durham "	5 20 a m
8 32 a m	" Greensboro "	9 55 p m
10 15 a m	" Salisbury "	7 55 p m
11 09 a m	Ar Statesville Lv	7 03 p m
12 30 p m	" Hickory "	5 56 p m
3 52 p m	" Asheville "	2 16 p m
4 25 p m	Ar Hot Springs Lv	11 43 a m
No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv Winston Salem Ar	6 35 a m
7 50 p m	Ar Mocksville Lv	5 00 a m

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W. B. RYDER, Supt. Second Div. Charlotte, N. C.
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W. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Man't, Washington, D. C.

Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President of Woman's Missionary Union, Southern Baptist Convention, and of the Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR JULY—FOREIGN BOARD.

"Arise, shine, for thy light has come and the glory of the Lord is risen upon thee." Missionaries, 91; native assistants, 89; churches, 85; membership, 3 493; baptisms, 581; schools, 15; scholars, 707; S. S. scholars, 1,503; receipts of Foreign Board, $129,-582 68. Contributions from native churches, $6 458 72.

Study Topics.—How can our churches be aroused to a sense of the importance of Foreign Missions? How can the various missionary societies in our churches work most effectually? Individual responsibility of Christians. How much depends upon the proper training of the young?

Do Foreign Missions Pay?

ALICE WARNER JEROME.

When our Protestant missions began, China was hermetically sealed. It was death to preach the gospel in Japan. India was closed against all missionaries. South America was controlled by the Church of Rome. The most adventurous were deterred from entering Africa. Asia Minor was inaccessible.

Not fifty years ago Dr. Morrison, hiding in a cellar, was translating the Bible into Chinese, and in locked rooms was preaching the gospel to the few who could listen. Now the Bible is read in the various Chinese dialects and there are over 100,000 Christian adherents. In Fiji fifty years ago the natives were cannibals. To day of the 120,000 inhabitants, 102,000 have accepted the Christian faith, and there are 800 good churches.

The Bible was not translated into any heathen language other than the Gothic until the nineteenth century. Now it is read in more than 300 languages, and in more than twenty-five times as many tongues as were heard on the day of Pentecost. In Burmah seventy years ago there was not a Christian; now there are 100,000 converts.

The Friendly Islands had not a native Christian fifty years ago; now there are more than 3,000 church members, who give annually from their scanty store more than $15,000 for religious objects. Micronesia saw her first Christian convert but a little more than twenty-five years ago. Now there are forty seven self-supporting churches and 5,000 church members. Says a missionary to New Guinea: "I shall never forget the first night I landed in New Guinea, and I should like to compare it with the last night before I left. I could see the fires through the cocoanut trees; I could hear the drums beating and I heard the shrieks of the women. I knew there was heathenism and cannibalism all around. Seven years afterward I sat on the veranda of my little house and saw a fire in the cocoanut grove, just as on that first terrible night I landed. But the sound that came floating up the hill was not shrieks of women. It was a Moody and Sankey hymn. They were engaged in their evening worship, and after the prayer and the talking of the teacher, came about two hours of the singing of Moody and Sankey hymns.

We should never forget that the Christian civilization of Europe and America is directly due to Foreign missions. *We* should be heathen to day if men had not left their homes and crossed seas, and braved perils to bring the gospel to those who had it not. Well is it for us, who perhaps have little or no interest in Foreign Missions, that Paul crossed from Troas to Macedonia; that missionaries penetrated the forests of Germany; that Augustine landed on the coast of Britain, and that the cross was planted on the shores of the new world. Our present Christian comforts, conveniences and civilization can be traced directly back to those first foreign missionaries who went forth from the gates of Antioch. Every Christian should be a missionary; if not, why not?

Even if Foreign Missions did not pay, there is Christ's command, and we all profess to love and obey him. The great commission has never been revoked. "Go ye." Christianity was to be a missionary religion. "Into all the world." The field is not one part of the world, but the world itself. There are no limits inside the globe. Down through these eighteen centuries sounds louder and clearer the voice of the Master: "All power is given to me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo, I am with you even unto the end of the days." "Here," says Dr. Johnson, "are the field, the action, the work, the need, the time, the power, the promise, the victory. Belief in every item of this great commission is the tremendous lever we must get under our life. The field is 'the world;' the action 'go;' the work 'making disciples;' the need 'nations perishing;' the time 'now;' the power 'all power in heaven and earth;' the promise 'lo! I am with you all the days;' the victory 'the victory of universal reign and complete triumph of Christ's kingdom upon the earth.'"

From Miss Lottie Price, formerly of Asheville, N. C.

Dear Miss Heck:—I have been here almost six months and they have been very happy months to me, and none the less happy because very busy ones. Of course, most of the time has been given to the study of the language, but we have each undertaken the care of a school—just day schools for children. I only have seven pupils, but I am very proud of them, for the school has been opened in a part of the city where there has never been a Christian school for girls, and I am hoping great things from it. It has always been more difficult to get a school for girls than for boys, from the fact that the unconverted Chinese do not think that women need to be educated. It seems to me that this accounts largely for the ignorance and superstition of the men. What can we expect of a nation, the mothers of which have been held in the bondage of ignorance as the mothers and daughters of China have always been. Feeling as I do that so much depends upon the winning of the women and children, and especially of the girls, to Jesus, and lifting them out of their degradation, you will understand that my little school is a real joy to me.

We have native teachers for our schools, and we visit them, sing with them, and hear them recite. Of course, these children will learn many things that will be useful to them, but the most important is that they are being taught of Jesus. They are very fond of singing, and in this strange language we have many of the beautiful gospel hymns that we have sung for years at home. And as I stand with them and hear them sing over and over again, "Happy day, when Jesus washed my sins away," "Yes, Jesus loves me," and "Take the name of Jesus with you," I feel that they will take it with them, not so much as they are before me, but after they have gone away into the cheerless, comfortless homes in which most of them live; and I hear them prattling away to their mothers, as children will, telling what they have learned, and singing out the beautiful hymns, that will not be silent after they have once found their way into the heart. As I hear the name of Jesus often repeated, I just know by faith that out from these young lives will come the power to pierce the gloom and darkness of many homes and let the true Light in. I know it will be so, for has He not said, "And a little child shall lead them"?

Some of God's dear children do not approve of supporting schools for Chinese children. I have not been on the field long enough to express an opinion about the education of young men and women, but I cannot understand how any one could disapprove of educating the little ones. It is noticeable that after the parents are converted, they are anxious that their daughters as well as their sons should go to school.

Yours in earnest Christian fellowship,
LOTTIE W. PRICE
Shanghai, China, May 28, 1895.

From Liberty, N. C.

As you have asked for the news from different mission workers, I will send you a few items from Liberty.

We have only been organized since March 24th, and we have but few Baptists here, especially ladies, hence our Woman's Mission Society is very small in number, but we trust it may grow in interest and Christian zeal, and accomplish great and lasting good.

Our Children's Band, which we divided and called "Lamplighters" and "Rosebuds," but at the request of "Uncle George" was changed to "Sunbeams," is doing finely.

On June 24th we gave an entertainment, consisting of songs, recitations, dialogues, tableaux, &c. The exercises were strictly religious and very impressive, the result of three weeks' hard work. Quite a crowd was present and they seemed to enjoy the program very much; but when the collection was taken up, it was very small indeed. We can account for that only in this way: Before this year, it seems that personal, practical mission work has been to this people a subject only to be read of and talked about. It does seem to be almost an impossibility to get the majority of professing Christians to understand why they should at any time forget themselves to remember other people even when in need.

Some of the Sunbeams are using the "mite boxes," and we hope they may have an abundant harvest at the "box opening" in October. Some of them sell flowers, eggs, vegetables, fruits, &c. Just now several of the most earnest workers are off for a few weeks' pleasure and recreation. We would like to have the name of some missionary to whom we could send a box in the early autumn. Also, we wish to know the address of our Sunbeam missionary. We sent a small contribution to him the other day through "Uncle George."

We have succeeded in putting the *Foreign Mission Journal* into every Baptist family in our town, and we do trust that its valuable pages may be carefully studied, and that the interest awakened thereby may grow into every heart the flower of unselfish love, whose sweet fragrance shall be wafted on every breeze both in home and foreign fields. Pray for our societies.

MRS. B. W. HATCHER, *President.*
Liberty, N. C.

Mysterious!

How mysterious are the orderings of our God! "His ways are passed finding out." To us, poor short sighted mortals, "he clothes himself in thick darkness." "Who, by searching, can find out God?" His "counsels are a great deep," and they "shall stand." "He worketh all things after the counsel of his own will," and "giveth not account of any of his matters." And yet how it would, apparently, gratify us and tend to our comfort could we but see his purposes in the dispensation of his providences. How gratified, for instance, we think, at least, we would be could we but know why it has been his will to take from earth our late dear Bro. C. T. Bailey, in the midst of his years and of his usefulness: that faithful servant, whose work and influence were so potent for the advancement of his cause in the world, and for the good of man. That trenchant pen which he used only in the advocacy of truth and the defence of right has been laid down for ever. That clear mind, that warm and cheerful Christian heart, which, guided by generous impulses only can enlighten and cheer and comfort the sad and loving sons of earth.

But amid all the mystery and darkness which surround the death of our dearly remembered brother, rays of light penetrate the darkness to cheer and reassure our sad hearts. We can and do rejoice in the good he has done. These deeds live, and while he speaks to us no more his influence lives on and on for ever, and eternity only can reveal their full measure of good done. In all this we can rejoice and thank God that he gave to us C. T. Bailey.

Besides, while we cannot understand this mystery, we can know that it is the decree of infinite wisdom and mercy, and in some way, beyond our comprehension, will promote the glory of the Master. He has assured us that "not a sparrow falleth to the ground without your Heavenly Father," and that his children "are of more value than many sparrows." He has simply said to his faithful servant, "Well done, good and faithful servant, enter thou into the joys of the Lord," and he "rests from his labors." O, glorious thought to the loved ones he has left behind.

Since the death of our dear brother, I have been thinking of the fact that I have been personally acquainted with editors of the RECORDER from its origin—even remembering its first form and name as the *Baptist Interpreter*—Meredith, Tobey, James and Bailey,—all now in glory, the battle fought and victory won. "Blessed are the dead which die in the Lord." I regard myself as highly honored by such acquaintance.

J. B. SOLOMON.
173 Eugenia St., Chicago, Ill.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Associations in 1895.

July.

Central—Mt Vernon church, Tuesday, July 30th to August 1st.

August.

Pilot Mountain—Beaver Island church, Rockingham county, Thursday, Aug 1-3.
Beulah—Ephesus church, Tuesday, Aug 6-8; the nearest depot, Cunningham, four miles.
Flat River—Concord ch, Tuesday, Aug 13-15.
Yadkin—Antioch ch, Thursday, Aug 15-17; four miles west of Mt Airy.
Liberty—Randleman, Tuesday, Aug 20-22.
Brushy Mountain—New Hope ch, Thursday, Aug 22-24.
French Broad—Lower Walnut Creek ch, Thursday, Aug 22-24; near Marshall.
Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.
Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.
South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.
Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnesville.
King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Green River ch, Thursday, Oct 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19.
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Mt Sinai ch, Columbus county, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.
Raleigh, May 7, 1895.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

CONSUMPTION

TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C. 183 Pearl St., New York.

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Life Insurance Company

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The ÆTNA'S rigid economy and well-invested assets result in absolute security and prompt payment of claims, low rates and constantly increasing dividends, and the largest returns to policy holders.

The Largest Company writing both Life and Accident Insurance.

Active agents wanted in every town where we are not at present actively represented.

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If you are suffering with Indigestion, Dyspepsia, Chronic Diarrhœa, General Debility, or with Kidney, Bladder, or Female Troubles, you can be speedily and permanently cured by drinking Jackson Springs Water, either at the Springs or from bottles shipped to you.

Jackson Springs Hotel is situated in the very heart of what is known as the Long Leaf Pine and Deep Sand Section of North Carolina, which has been so well termed the great Sanitarium for those suffering with asthmatic and pulmonary diseases.

There is not a purer atmosphere or healthier climate in the entire South, and no water has ever received such universal commendations from those who have used it.

For circulars containing testimonials from eminent citizens, divines, and physicians, or for further information, apply to

JNO. W. THOMPSON, Prop.,
or DR. JAS. E. BROOKS, Manager,
West End, Moore county, N. C.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Important to Cotton Gin Owners.

The undersigned, who has had twenty-five years experience in making and repairing cotton gins, will repair your gins, do anything to them they may need. All work warranted. Ship to me at Cary, N. C, and be sure to mark on gin who it is from, prepaying freight on same. Or if you prefer, (if the distance is not too great) I will come to your home and do your work. Write at once, and let me know about what you need done, and I will get to you as soon as possible.

W. M. SORRELL, Cary, N. C.

SPECIAL NOTICE.

$200 IN GOLD GIVEN.

R. H. WOODWARD COMPANY, Baltimore, Md., will give $200.00 to any one who will sell in three months, 140 copies of "Home of the Bible," by Marion Harland. A most popular book. Agents often sell ten copies a day. Beautifully illustrated. An Estey Organ, retail price $370 00, given to any one who will sell 70 copies in 3 months. A splendid opportunity for a Church or Society to secure one of these Organs. A $100.00 bicycle given to any one who will sell 50 copies in 2 months. A $50 00 gold watch given to any one who will sell 40 copies in 30 days. This premium is in addition to the regular commission. Complete canvassing outfit 75 cents. Very liberal terms on other books and Bibles. Freight paid, credit given.

Perfect Health.

Keep the system in perfect order by the occasional use of Tutt's Liver Pills. They regulate the bowels and produce

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Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5 30 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and Palace drawing room sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Conie, G P A, Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
E. ST. JOHN, Vice-President.

NEWS SUMMARY.

North Carolina.

A five story brick factory at Winston was destroyed by fire the 20th inst., loss $10,000. ——Stewart Bros., the public printers, have been accused by the Secretary of State of adding to the enactments of the late General Assembly, inserting clauses and adding names not in the original copy.——At the State Press Association's Annual Convention at Greensboro the following officers were elected: Prest., C. L. Stevens; Vice-Presidents, W. F. Marshall, W. W. McDiarmid, W. K. Jacobson; Secretary and Treasurer, J. B Sherrill; Orator, W. C. Dowd; Poet, Hal. W. Ayer; Historian, J. D. Kinsaddle. Delegates to National Editorial Association, J P. Caldwell, W. C. Ewin, J. B. Kerr. J W. Bailey. The Association received 25 new members.——New cotton mills are announced for Salisbury and Lumberton.——There is room for three more soldiers at the Home in Raleigh.——Rev. W. M. Kerr, aged 75 years, of the Methodist Conference, died at Asheville.——The Methodist Episcopal church ("Northern"), whose conference includes 61 travelling and 75 local preachers and a membership of 10,000, are taking steps to establish a college in this State. Mr. B F. Stearns of Ohio will give $10,000. Columbus, Polk Co., is making efforts to be chosen for the location.——The new Lutheran church of Winston Salem, dedicated July 15th, cost $8 700.——In addition to firefiends, the neighborhood of Kinston is now troubled by train wreckers. There was a third attempt to wreck trains near there recently; none of them successful.——Hon. S. B. Alexander was elected president of the N. C. Railroad at the recent Greensboro meeting. The private stockholders still refuse to attend, determined not to pay taxes.——S. P. Satterfield, clerk of the late House of Representatives, has entered suit against the Raleigh *News and Observer* for $20,000 libel damages.——The *Fayetteville Observer* says $3,000 worth of truck is shipped from that market every week.

In General.

Designs have been selected for two new battleships.——The Massey suit against the Norfolk *Pilot* will end this week.——Current market quotations at the beginning of the week are as follows: Cotton 6½ to 7⅛; corn 43; wheat 65; oats 23½.——Financial editor Horr of the *N Y. Tribune* and Harvey, editor of *Coin*, have been holding a protracted debate of the financial question at Chicago.——It is said that the Unionist majority in England is too great to last.——The first bale of 1895 cotton was shipped to New York from Duval county, Texas, and sold July 16th.——Texas ministers have instituted a crusade against the proposed pugilistic contests that the inquitous "social" clubs are trying to bring into that State.——The situation in Cuba continues unsettled. Yellow fever, however, is doing more damage than the rebellion; 25 deaths were reported of it in Havana for the week ending July 11th.——It is said that a coal combine has been perfected whereby the price of coal will be run up systematically.

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

A Request from Mrs. John A. Broadus.

Friends of Dr. John A. Broadus are requested to send to Mrs. Broadus any letters in their possession that would be of use in a memoir of him to be written; also any incidents of personal experience connected with him which might be valuable material, particularly bearing upon his earlier years.

All such documents will be greatly appreciated, and will be returned to the sender if desired. Please address

MRS JOHN A. BROADUS
821 Fourth Ave., Louisville, Ky.

RALEIGH, N. C., June 28, 1895

J. D. BOUSHALL, Manager Ætna Life Insurance Co., Raleigh. N. C.

Dear Sir: I beg to acknowledge the prompt settlement of the policy held by Rev. C. T. Bailey with you. You will be gratified to know that your Company is the first of the number to take up its policy.

I have reasons to believe that the Ætna is not surpassed for safety by any company in the land.

With best wishes, yours sincerely,
(Signed) J. W. BAILEY.

Moneys Received for Maysville Church.

Please acknowledge the following amounts received for the church at Maysville, Jones county:

Rev. J. H. Lamberth, Mount Airy, $2.00; Anonymous, Raleigh, $1 00; Rev. J. S. Hardaway, Oxford, $1 10; Antioch church, Robeson Association, $1 05; Raft Swamp, ch., $1.00; Mt. Elam ch., $1.00; Long Branch ch., $1 00; Rev. M. A. Stephens, Lumberton, 95 cents; Rev. N. S. Jones, Salisbury, $1.50. Total, $10 60

Please help me, dear brethren. Many thanks for what you have already done.

Respectfully, A. H. PORTER.
Pollocksville, July 17, 1895.

"Have tried others, but like Ayer's best" is the statement made over and over again by those who testify to the benefit derived from the use of Ayer's Sarsaparilla. Disease never had a greater enemy than this powerful blood purifier. It makes the weak strong.

Central Association.

This body meets with Mt. Vernon church, Wake county, on Tuesday, July 30th—Aug. 1st.

Early freight trains come from Raleigh and Weldon.

All delegates and visitors coming by railroad can get transportation to the church from Neuse station, if they at once will write to Bro. E S Dunn, Neuse, Wake county, N. C. A. D. HUNTER, *Pastor.*

July 18, 1895

Prof. J R. Sampey of Louisville is resting at Asheville.

Rheumatism, lumbago, sciatica and all diseases caused by impure blood are quickly and permanently cured by Johnson's Sarsaparilla and Celery. The greatest of all blood purifiers Large bottles, 50 cts. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Corinth church, Flat River, $3 25; First ch, Wilmington, Eastern, 95 85; Stovall ch, Flat River, 5.00; Piedmont Asso, 172 09; Eastern Asso, 125 00; Newbern ch, Atlantic, 251.66; Mt Zion Asso, 174.48; Hickory, N C, 7.45. Total, 834.78. Previously reported, 2,703.18. Total this year, 3,537 96.

Foreign Missions—W M S, Kinston ch, Atlantic, $2 33; Girls' Society, ditto, ditto, 80c; Canetuck Chapel ch, Eastern, 31.00; Berea ch, Mt Zion, 55c; Murfreesboro ch, W Chowan, 1.00. Total, 35.68. Previously reported, 3,178.75. Total this year 3,214 43.

Home Missions—Corinth ch, Flat River, $3 50; W M S, Henrietta ch, Sandy Run, 5 00; Rich Square ch, W Chowan, 5.48; Berea ch, Mt Zion, 1 34; Blackwood's Chapel ch, Montgomery, 25c; Murfreesboro ch, W Chowan, 1.00; Hickory, N C, 8.90; Antioch ch, Flat River, 3.25. Total, 28.72. Previously reported, 2,271.72. Total this year, 2,300.44.

Education—Rich Square ch, W Chowan, $1.90; New Union ch, Montgomery, 57c; Troy ch, ditto, 68; Siler City ch, Sandy Creek, 40c. Total, 3 55. Previously reported, 1,401.47. Total this year, 1,405 02.

Orphanage—S S, Poplar Creek ch, Flat River, $5.50; S S, Bethlehem ch, W Chowan, 2 00; Berea ch, Mt Zion, 1.63; S S, Aberdeen ch, 1.04; Cool Springs ch, Sandy Creek, 70c. Total, 10 87. Previously reported, 505 67. Total this year, 516 54.

Ministerial Relief Fund—Piny Forest ch, Columbus, $3 50; Berea ch, Mt Zion, 10c. Total, 3 60. Previously reported, 189.29. Total this year, 192.89.

In RECORDER, July 10th, $3.34 for State Missions, from Statesville church, should have been W. M S. of that church.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, July 20, 1895.

CROZER THEOLOGICAL SEMINARY,
UPLAND, PA.

Commodious buildings. Furnished rooms. Choice library Eight instructors Course of extra lectures Tuition, room rent, and fuel, free. Address HENRY G. WESTON, D. D., President.

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A SELECT SCHOOL FOR BOYS AND Young Men. Absolutely healthful location and genuine home, with refined surroundings. Principal and Instructors live in same building with cadets, ready at all times to aid them in their work. Special care of small boys. Certificate admits to various colleges. Terms very moderate. For prospectus apply to

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NOTICE

The undersigned having qualified as executrix of the last will and testament of C. T. Bailey, late of Wake county, this is to notify persons having claims against his estate to present them to me on or before June 9th 1896, and those owing said estate will please make payment.

ANNIE S. BAILEY, Executrix,
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Feeding The Nerves.

From the Courier-Herald, Saginaw, Mich.

Do you see those two men walking up the street? One has a vigorous, firm, elastic step; his head well up, his eyes bright, a picture of a sound and perfect man. The other is bent, his knees weak and unsteady, a listless air about his whole make up. He has the appearance of one who is broken in health, and who has to whip himself to every task. The difference between these two men is a difference of nerve power. With nerve power comes energy, enterprise, force, vigor,—all things which make existence enjoyable. Without it the muscles cannot act, the brain cannot think. Bear in mind that life is nerve power, and if you wish to keep it you must feed the nerves. Do not simply stimulate them, but coax them, feed them. Give them the food which will renew their life, and make them sound and healthy that they may ward of disease.

Probably paralysis is the nearest disease to nerve death we know, and we therefore cite a case of it below to show what a certain famous nerve building preparation can do to feed and absolutely restore, almost hopelessly wasted nerves.

There are but few in the Saginaw Valley but who have known personally or made the acquaintance indirectly of W. H. Dawson, 618 Union Avenue, Saginaw, Mich., West Side.

Until the fall of '92 Mr. Dawson was as full of vigor as any young man. As a result of the grip he became paralyzed. For this he was treated by the best medical talent, and also spent ten months at the Indiana State Institute at Indianapolis. Here he contracted scarlet fever, and when he left the institute he was in a worse condition than when he entered. On his return to Saginaw he gave up entirely. He was such a care to his friends. He was completely paralyzed from his waist down, and his limbs were simply skin and bones, with no life nor feeling in them. After a while a friend prevailed on him to try Pink Pills. In a few days he could move his toes a little. He was greatly encouraged and kept on with them. The following, he told our reporter:

"In two months time I could move my limbs about on the bed and by the time another month had seen me swallow this medicine to which I owe my life, I was able to get out of bed alone. It has been just about one year since I learned of Dr. Williams' Pink Pills and during that time I have made such marked improvement that I gladly proclaim what they have done for me to all the world and ask you fellow sufferers to try them and receive new life. My life, my all, I owe to Dr. Williams' Pink Pills.

"I am now comparatively fleshy with good color and high spirits, and every day brings new strength and more happy life through the continued use of Dr. Williams' Pink Pills." W. H. DAWSON.

Subscribed and sworn to before me this 27th day of May 1895. J. P. EVANS
Notary in and for Saginaw Co., Mich.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Company, Schenectady, N Y.

In the Queen City.

THE WHARTON-BARRON MEETING.

This meeting deserves more than a passing notice, but it is the best I can do now. Dr. Pritchard is in New York City taking his vacation, and according to common consent I am pastor of both churches for a month. So I am very busy.

The services of this remarkable meeting began in the Tryon Street Baptist church and closed in the spacious auditorium where from two to three thousand came daily to hear the "old, old story."

Dr. Barron came a few days in advance of Dr. Wharton, and had the meeting well in hand when he arrived. Bro. Barron received marked attention from the first service. There was something about his manner and voice, which made him interesting and attractive as a preacher. One good sister said to me: "I can't hear Bro. Barron preach and look into his humble face without a desire to be better." He captivated all. The people pressed to hear him. So well delighted were they, that he was requested to preach the same sermon, "Enoch's walk with God" on two occasions during the meeting. Of course everybody wanted to hear Wharton. His fame as an evangelist and preacher came far ahead of him, for this was not his first visit to Charlotte. Many bright faces greeted him and many warm hands and hearts welcomed him. As usual, he preached like Wharton in a plain, pathetic, winning way. He is a man uniquely fitted for the evangelistic work. He is master of the situation. Sometimes in the same audience and at the same time you see some weeping and some laughing.

Mr. Bush, who was the leader of the choir, made himself very useful indeed. He does not preach the gospel but sings it. I have discovered that in my own church the music is much better since the meeting, which I attribute to the faithful work of Bro. Bush.

As to results they have not been determined. Quite a number have joined the churches, and more will follow. The baptismal waters were troubled in both churches last Sunday night at the same hour, a thing that has not occurred in the history of Charlotte.

There seems to be new life in our prayer-meetings and Sunday schools, and I think along many lines the meeting has been a success.

We hope the good work will go on. The Baptist cause here is growing more and more hopeful. It is not only so in the city, but it is spreading in Mecklenburg county. We have four missions in the county now. Long Creek, where a new house was recently finished, and dedicated by Dr. C. Durham, is the most prosperous. Rev. J. J. Payseur is the earnest, wise, faithful pastor of this young and healthy flock.

Bro. Payseur is also preaching once a month at Lodi, ten miles south of Charlotte on the Southern Railroad.

Then Bishop D W. Thomasson is preaching once a month each at Derita and Huntersville, growing villages on the Statesville Railroad.

Bro. Thomasson and I have planned to hold meetings at these points soon. In this way we join Bro. Jones' list.

Our Board at Raleigh has made appropriations for three of these places. Let the brethren of Charlotte and the State remember this when they give to State Missions.

L. R. P.

Elder J L Stewart and Bro. D. R Carroll have been holding a meeting at White Oak, Sampson county; Pastor Weaver is holding a meeting at a mission station near High Point; brethren Cashwell and Jones are holding a meeting at China Grove, and brethren J. T. Jenkins and Pastor Burgess at the Newbern Baptist Tabernacle.

MARRIED.

TINER—BRIDGERS—On July 17th, 1895, in Winston, N. C., by Rev. H. A. Brown, Mr. J. H. Tiner and Miss Fannie H. Bridgers.

PARKER—BURWELL—On July 17th, at Henderson, by Rev. Junius W. Millard, at the residence of the bride's brother, Mr. W. W Parker and Miss Tempe Burwell.

DIED.

BYRUM—James Byrum died of paralysis June 22d, 1895, at his daughter's home in Bertie county. He was seventy-six years old. He joined the church in his early boyhood. He quietly passed away, believing that these light afflictions, which are but for a moment, would work for him a far more and exceeding weight of glory in a home not made with hands, eternal in the heavens. The funeral was conducted by the writer.

J. C. MIZELL.

TATUM—Departed this life May 31st, 1895, E. W. Tatum, in his seventy-eighth year. His Christian life was exemplary. He was a kind, affectionate, and devoted father. In his death the RECORDER has lost a warm friend and a life-long subscriber, the community a good citizen, Jerusalem church an earnest and useful member—his seat was seldom vacant; Jerusalem Sunday-school a faithful, prompt and efficient superintendent. For twenty-six years, in summer's heat or winter's cold, Sunday morning found him with his Sunday-school, unless providentially hindered. We mourn not as those who have no hope.

EATON—Sarah Eaton, wife of Philip Eaton, deceased, fell on sleep June 22d, 1895. Sister Eaton did not make a public display of her religion, but she lived it in her every-day life, and brought up her household in the fear of the Lord. She leaves five daughters to mourn her departure; but they mourn not because her spirit has gone to God who gave it, but because her body is in the grave, and because of the loss of her motherly counsel and advice. Her children are bereft of an affectionate and loving mother, neighbors of a constant friend and pleasant companion, Eaton's church of an efficient member. Truly a mother in Israel has fallen.

May the Lord bind up the broken hearts and heal all the wounds.

MALLOY—Dear old sister Eunice Malloy, aged nearly sixty-five, and wife of Bro. Jas. D. Malloy of Cumberland county, N. C., at the home of her son-in-law, Bro. Albert Anderson, in the town of Fayetteville, June 26th, 1895, surrounded by all her loved ones, except the youngest boy, who was in a distant State.

For nearly forty years she had followed her Saviour, having in her early wedded life committed the keeping of her soul to him, "against that day," in a great revival held at the old "Taylor's Swamp Log Church" by Elders Reuben Fisher and Cummings West.

Our sister is gone, and to-day no doubt is happy in that "rest prepared for the people of God." If there ever was a woman on earth who might truly be called "a good woman," Sister Malloy was one. If any being ever heard her speak a word against any person, anywhere or at any time, in all her long Christian life, that being has not yet been seen.

She loved all who loved the Lord. Her home was the preachers' quiet resting place; and this writer knows the comfort and blessedness of a night's lodging under the hospitable roof of brother and sister Malloy, near Graham's Bridge, in Cumberland county.

Her funeral was preached by the writer at Antioch Baptist church on June 26th, 1895, in the presence of many sorrowing friends, and her remains now repose near the new church building in Cumberland county, awaiting, in hope of the great day's resurrection of the just, a glorious awaking in Christ Jesus, "on whom the second death hath no power." W. B. HARRELL.

Tributes of Respect.

God in his inscrutable wisdom has seen fit to remove from earth to heaven our much beloved brother L. B. Stephenson. He was born March 5th, 1817, and died May 9th, 1895, aged seventy-eight years, two months and four days. He connected himself with Smith's church, (now Mt. Carmel), in February, 1838. He was made a deacon in 1860, in which capacity he served until the summons came to come up higher.

While to us the death of such a friend and co-worker is an unsolved problem, yet knowing and believing that our Heavenly Father doeth all things well, we bow submissively to his divine will; therefore

Resolved 1. That in the death of Bro. Stephenson our church loses an old and faithful member, and an active worker in every department of the Lord's vineyard.

2. That Mt. Carmel church extend to his bereaved family their heartfelt sympathy at the death of a loving and affectionate father.

3. That these resolutions be spread upon the minutes of our church to his memory.

4. That the Secretary of this meeting transmit a copy of these resolutions to the family of the deceased, and that a copy be sent to the BIBLICAL RECORDER for publication.

R. T. STEPHENSON,
JAS L. PRUDEN,
J. T. LONG,
Committee.

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Charges reasonable. Apply for catalog.
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The Fields of Stubble.

Over the field of stubble
The grasshopper flits and sings,
And butterflies float like thistle-down
On gossamer golden wings,
Yet up from the glint of the gleaming waste
Are stocks of thistle and tare,
And after the harvest is reaped and gone,
The weeds grow sturdily on and on;
Their blight in each furrow is easily traced,
Though only the straw is there.

Over life's field of stubble
I wonder how it will be,
We hide the weed in the plumy grain,
While the summer winds are free,
But when the harvester by and by
Gathers his golden sheaves,
The sinful and selfish will all be found,
And into the self-same sheaf be bound,
Where the best of our efforts lie;
While sin its scarring leaves.

Over life's field of stubble
When the busy reaper has gone,
Will the secret sins we have nourished
Grow steadily on and on?
Then let us be busy and watchful alway;
For the summer of life will wane.
To pluck the evils that love to hide
Under the cover of good, abide,
For the field of stubble, we leave some day,
For the yield of the wealth of grain.
—Chautauquan.

A Father's Wise Counsel.

We do not know of a better compendium of rules for the government of a young man's conduct in the practical affairs of life than is found in a letter written by Robert E. Lee to his son who had left home to attend college. It is a sublime sermon against moral cowardice by one in whom "frankness" was "the child of bravery and courage."

We give the letter in full as a code, worthy of adoption by all young men:

"You must study to be frank with the the world; frankness is the child of bravery and courage. Say what you mean to do on every occasion. If a friend asks a favor, you should grant it, if it be reasonable; if not, tell him plainly why you can not. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or to keep one; the man who requires you to do so is dearly purchased at a sacrifice. Deal kindly, but firmly with your classmates; you will find it the policy which wears best. Above all, do not appear to others what you are not.

"If you have any fault to find with anyone, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act and say nothing to the injury of anyone. It is not only best as a matter of principle, but it is the path to peace and honor.

"In regard to duty, let me, in conclusion of this hasty letter, inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness, still known as 'the dark day,' a day when the light of the sun was slowly extinguished, as if by an eclipse. The Legislature of Connecticut was in session, and its members saw the unaccountable darkness coming on: they shared in the general awe and terror. It was supposed by many that the last day—the Day of Judgment had come.

"Some one, in the consternation of the hour, moved an adjournment. Then there arose an old Puritan legislator, Davenport of Stamford, and he said that, if the last had come, he desired to be found at his place doing his duty, and, therefore, he moved that candles be brought in, so that the House could proceed.

"There was quietness in that man's mind, the quietness of heavenly wisdom and inflexible willingness to obey present duty. Duty, then, is the sublimest word in our language. Do your duty in all things like the old Puritan; you cannot do more; you should never wish to do less.

"Never let me or your mother wear one gray hair for any lack of duty on your part."

Trifles.

One day a visitor to the school found Sydney Smith during play hours absorbed in the study of Virgil, gave the lad a shilling and with it a few kinds words of sympathy and praise. "Clever boy, clever boy," exclaimed the stranger, "that is the way to conquer the world." Such unlooked-for encouragement broke like a gleam of sunshine across the dreary and troubled life of the neglected boy, and roused within a capable heart the laudable ambition for distinction. Sydney Smith never forgot that man, and to the end of his life praised his deed. The stranger went his way little dreaming of the good his pleasant words had accomplished, while the lad he had cheered soon afterward rose to the proud position of prefect of the school.

The little ills of life, says Thackeray, "are the hardest to bear. What would the possession of a hundred thousand a year, or fame or applause, avail to a gentleman who was allowed to enjoy them only with the condition of wearing a shoe with a couple of nails inside it? All happiness would disappear and plunge into that shoe. All life would rankle around those nails."—*Congregationalist.*

For Debilitated Men,
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Dr. J. B. Alexander, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for debilitated men."

A clean heart will choose clean company and clean ways, and delight in clean subjects and employments.

Good Advice.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London, who had spent a life-time in the service. The young man said:

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off sea, in every clump of farm houses you can find a road which, if you follow it, will take you to London. Just so every text which you shall choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."

The old minister's advice should be followed by every one who in any capacity presumes to be a teacher of Divine truth.—*Exchange.*

Pay Your Minister.

Think, Christians, that these ministers of God have surrendered all things for Christ. They receive less than those laborers who are now striking for higher wages, and are creating such disturbances in our land. The average salary of a minister of the gospel is less than that of the man who shovels coal in the mines, who opens the throttle-valve of the engine, and scarcely more than that of the switch opener and the fireman on the locomotive. These latter strike if their wages be reduced; but the minister cannot strike; for him there is no redress, for he works for God. Think, Christian. Think how much you spend on self, in selfish enjoyment, in luxuries, and remember you must one day give account. How will you fare, think you, in the day of reckoning, when it shall be found that your retrenchments struck first at the obligations you owe to God, to whom you owe all things?

Pay your minister. He receives now far too little, and much less than the most of you. It is a shame upon you; a stigma which cannot be removed in this world nor in the next, I think, if you abate one jot or tittle from the already inadequate amount you give to God.—*Church Record.*

"People often wonder why a hen does not fall off her perch when she goes to sleep," says the *Practical Poultryman.* "The fact is she cannot. As long as a hen is standing up or walking about the tendons of her toes are relaxed, but by a very curious arrangement, a natural mechanical grip, the moment she sits down on her perch the act of bending the knee joint tightens the toe sinews and they are drawn taut, thus clasping the foot around the perch with a vise-like clutch. She can only loosen it by rising, and that is the reason why a hen or bird that has been frozen to death is found firmly fixed on the perch. Hens or birds that die in convulsions stand up or try to fly, but a bird that has been frozen slowly to death remains on the perch."

When do we lift each other up? Must we gain a height first, or can we reach up our feebleness together to the Hands that do offer us a mighty help from on high?—*Mrs. A. D. T. Whitney.*

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The period of infection in certain diseases is as follows:

Whooping Cough.—Six weeks from the commencement of the disease, if all cough has ceased.

Smallpox.—Six weeks from the commencement of the disease, if every scab has fallen off.

Mumps.—Three weeks from the commencement of the disease, if all swelling has subsided.

Chicken Pox.—Three weeks from the commencement of the disease, if every scab has fallen off.

Typhus.—Four weeks from the commencement of the disease, if strength is re-established.

Typhoid.—Six weeks from the commencement of the disease, if strength is re-established.

Measles.—Three weeks from the commencement of the disease, if all rash and cough have ceased.

Scarlet Fever.—Six weeks after the commencement of the disease, if the peeling has ceased and there is no sore nose.

Diphtheria.—Six weeks from the commencement of the disease, if sore throat and other signs of the disease have disappeared.

"It is summer in thy world, O Lord,
And everywhere the fields are harvest white;
Vast crowds are waiting to receive Thy Word,
And pitiful, blind eyes ask for Thy light.

"We know, for Thou has taught us, how the sad
Coming to Thee, with life and light are blest;
Shall we not go to them and make them glad?
Is this the time for us to be at rest?"



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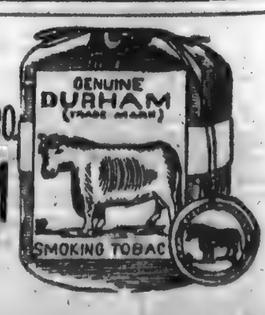
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THERE are evidently two sides to the affair of the Secretary of State and the Public Printer, which has taken somewhat of a personal turn and given rise to insinuations of more or less scandalous import. It is evident that the Public Printer added the enacting clause to the revenue act lately published; but it is also evident that the Secretary of State gave the act a certificate of approval, which he ought not to have done if it had not been properly ratified. The Public Printer not only broke one of the standing rules of every good printing office when he went further than his copy, but also took upon himself undue authority. The Secretary of State either set a successful trap for the Public Printer or was negligent, with the evidence pointing to the latter.

We have here a striking contrast: One public officer going too far, the other not going far enough. Why either should be anxious to publish the matter so widely is more than we can understand.

THE men who have made money and maintained their financial advantage are those who have known when to quit. Of course there are brilliant exceptions, so brilliant indeed that the many whose experience bears out the rule are almost totally eclipsed. A well-to do farmer was telling us the other day how he made money on cotton at a fair rate several years, but finally saw the product becoming less and less remunerative, and with shrewd foresight planted his land in ground peas; and thus in a year when cotton sold low, his products met good prices in a market not at all glutted. "But I didn't stick to ground peas," said he, "for I knew the market would be flushed with them as soon as the report of my success could have its effect." He knew when to quit. So, also, the men who made so much money truck-farming in our eastern counties will never find so live a market for their truck again. Competition bordering on overproduction has come to stay.

It is a law established by experience that so long as trade is free no man can make large profits for a long time; and this is the law that trusts and monopolies would annul, by making trade abnormal by obstructing its channels. The Cone Company, controlling the out put of forty seven cotton mills, furnishes a fine instance of this idea shrewdly worked. Cotton as a product may fall two cents in the pound and the price of labor be reduced ten per cent., but if the company can hold its goods until the demand increases sufficiently, it can sell the same cotton worked into fabrics by the same labor, at an increased price; and, moreover, it can close down its mills and starve laborers into lower wages. That is monopoly, pure and undefiled. If some one should ask why monopolies do not exert their power more drastically than they do, we would be compelled to say, because they are afraid to goad the people too cruelly yet awhile; for there is a point of desperation that the most powerful fear to press their victims to.

IN THE year 1880 cotton mills in the South contained 667,000 spindles ten years later 1,700,000 spindles; in 1894 there were 3,000,000 spindles, and factories building that would increase the number by 5,000,000. That is wonderful growth; and in spite of the depreciatory utterances of New England mill men, whereby they would restore the value of their inactive stocks, it is clear that the South will soon be extensively devoted to cotton manufacturing; and the enormous water power, good and improving transportation facilities, and the large number of factories already successfully operating within the boundaries of our State, are encouraging evidence that she will receive more than her share of the benefits and responsibilities of this far reaching change of the geographical relations of an immense amount of capital and a great body of labor, by which the home market for sellers and buyers, of raw material, food products and manufactured goods will be tremendously increased.

It is well to stop here and think over these adjectives. A $100,000 cotton mill was sold in our State not many days ago for $35 000! There are others whose stock does well to keep at par, although the most of them are paying dividends and their stock is much sought after. May it not be a boom? Is it not possible that we are going too fast? We are of the opinion that the failures of cotton mills up to date in North Carolina have been caused either by unwise management or by unfortunate location; but we are not disposed to indifferently see the State go clean daft on cotton mills, because of the success of first experiments. It is well to reflect upon the results of the rush into cotton growing and later into trucking. New grounds are always productive, but their wearing qualities make them valuable.

We take the multiplication of manufacturing interests as a great advantage to North Carolina; we shall do what we can to encourage the building of factories, for our State has long held back for lack of diverse industries; but we are fearful of going too fast, because of the need for stable underpinning in crises or revulsions, which are almost inevitable. No doubt, however, we have much room yet for growth in manufacturing, and will have more if the New England mills can be undersold, which is possible if we properly locate and equip our factories.

THERE is a movement on foot—and a worthy one it is—to establish uniform State legislation. An eminent authority says it is "the most important juristic work undertaken in the United States since the adoption of the Federal Constitution."

The States ought to agree in their laws for Economy's sake and for Justice's. No one but a lawyer can have an idea of the inconvenience, delay, expense and the wrong that is caused by the wide and unnecessary difference of the laws in many States in regard to corporations, marriage and divorce, bills, notes and days of grace, weights and measures, etc., etc.

We are glad to say that the movement is a sound one and is well-supported. It has taken the form of a National Conference of Commissioners from each State, through which no doubt the desired end will be accomplished before many years.

THE persistent determination manifested by the private stockholders of the North Carolina railroad not to attend the regular stockholders' meetings, in order to keep from surrendering the tax exemption provision of their charter, does not receive the approval of men of manly instincts. All the other railroads are now taxed, the State for its part in this matter is ready to come to terms, and there is nothing to prevent except the absence of the private stockholders, without whom there cannot be a quorum. It is unmanly, to say the least, to escape taxation by such methods. It would be different if a contest of law or right and wrong were being waged, but it does not become honorable men to slip out of anything or to use their power arbitrarily. The humiliation that respected men will undergo in order to save a few dollars in taxes, men, too, of wealth and influence, is distressing to think about.

IT IS interesting to see that the 11,000 Cuban insurgents are holding out against their "mother country," Spain, which is represented by 54,000 men. It is said that the Spanish General Campos only hopes to hold the rebellion in check until October, and that, too, at a cost of $4,500,000 a month, when determined efforts will be made to overcome them for good and all. How it will be this time we cannot say, but that Cuba will some day shake off Spain and Rome there can be no doubt; and we hope it will be soon.

TO THE general railroad statistics given last week, we may now add the following assessments for taxation, etc., only a few days ago give out as coming from the State Railroad Commission:

Atlantic Coast Line system, $6,658,460; Southern, $7,031,264; Seaboard Air Line, $5,122 918; miscellaneous lines, $5,689,295; total, $24,501,895, or $453,379 more than last year. The assessment of Pullman cars is $81,043 against $67,909 last year; steamboats, $293,503, against $240,158; telegraph companies, $212 432, against $199,195. The grand total is $523,268 more than last year. The rate on several lines is increased as follows: Norfolk & Carolina, $8,000 to $8,500 per mile; Tarboro Branch, $6,000 to $8 500; High Point & Randleman, $3,000 to $3,500; Raleigh & Augusta and Georgia, Carolina & Northern, $6 000 to $9,000. Main lines are assessed at $10,000 per mile. The lowest assessment—$2,000 per mile—is of the University, Pittsboro, Murfreesboro and Louisburg branches. Lumber roads are $1,000. Assessment of the branch of the Seaboard Air Line from Hamlet to Gibson was reduced from $6,000 to $3,000 a mile, and that of the Aberdeen & West End railroad was increased from $2,000 to $2,500 a mile. There are seventy roads and the increase is forty-two miles during the year.

The Dynamics of Christianity.

BY CALVIN S. BLACKWELL.

The primitive day saw the triumph of Christianity. The latter days are witnessing the triumphs of "Churchianity." The gospel was God's power in the former; church mechanism is man's motor in the latter. The church of to day is more dynamic; the church of yesterday more divine. The primitive apostle pleaded for a spiritualized membership; the ambition of the modern pastor is to secure a mechanicalized church organization. The form of godliness we must have, even at the expense of the power thereof. The idea is abroad that in certain organic mechanism lies the secret of a congregation's success, or failure. We have had successful machine politics, and why should the children of the world be wiser than the children of light? "Let us have machine religion" seems to be the watchword. And the growing impression is, the more complex this machine, the more wonderful will be its results. And the pastor who has the mechanical ability to perfect and run the most mysteriously complicated church machinery, is reputed a "great organizer," or "a preacher abreast of the times." His methods are pointed to as examples to be imitated. "See, Dr. So-and-So has in his church an 'Apollos Club' for young men; a young ladies' 'Venus Guild;' a 'Married Ladies' Social Dissecting Circle,' a 'Benedict Consolation Society,' an 'Officers' Resolution Meeting,' a 'Children's Want to be an Angel Band,' and many others, and we must have them also."

In all seriousness we ask, for what good? Are we told that this is organization and nothing can succeed in this age without organization? But a thing may be organized to death. In organization to a certain extent there is unquestionably added efficiency. But in a complexity of church machinery there is concealed a great danger. The church possessing the most consecrated and consolidated membership, and not the most methodically subdivided, is the church best fitted for successful and durable work. To subvert the primary object of the church, which is to save men from sin and sanctify them by the truth and spirit of Christ, even by things in themselves innocent, is to assume a fearful and dangerous responsibility. The effects of this "dynamical Christianity" are beginning to show themselves.

1. In the obliteration of the sharp distinctions between the church and the world.

2 In a distressing confusion produced upon the minds of all, the young especially, as to the prime object of Christ's church in the world.

3 In a secularized, instead of a spiritualized membership—a membership that expects to find God's power in the thunder, the earthquake, and the flame, instead of in the still small voice.

Those who were first to adopt and loudly praise, a few years ago, these elaborate methods, are now complaining of an unprecedented worldliness in the church, and a general spiritual unreliability. These very complaints fell from the lips of an eminent divine in the Pastors' Alliance at a recent meeting in one of our large cities. In his church everything is organization, and was supposed to be, by the outside, the most prosperous in the city. There was a sad hopelessness in the expressions of these pastors in whose hands these mechanical methods had failed. You cannot cure a deep-seated, chronic disease by sticking little fly-plasters all over your body.

These remarks are not intended to oppose the young people's meetings, but as a wholesome caution along lines where there is danger.

Young Men from Theological Seminaries.

Young men from the Theological Seminaries are now entering upon their work in some field of the Lord's appointing. The prayer of churches, that the Lord would send forth laborers into the harvest field will be answered and hundreds of vigorous, hopeful and enthusiastic toilers will come with singing into the midst of active work—some with five talents, some with two, and some with one. Let each one know that he is accountable to the Master for just what has been given him of natural ability and acquired attainments. The one great essential qualification for the ministry is personal piety and a full surrender to God of all one possesses. Three quarters of a century ago, Samuel H. Stearns was about to graduate from a theological school, and wrote down, just before receiving his diploma, these rules, and we commend them to our young ministers who have graduated recently from the seminaries:

"I wholly renounce ambition and self indulgence as motives of action.

"I must be entirely devoted to God in heart and life; and live, not unto myself but unto Him who loved me and died for me.

"I must glorify God in the improvement of my own character and in doing good to mankind.

"I will never intrude myself on the public, of take a conspicuous part without good and important reasons; nor will I shrink from exposure when duty calls, but generously go forward and endeavor to acquit myself with Christian propriety.

"My intercourse with the world shall be perfectly frank, honorable, Christian, kind and magnanimous.

"I will never be diverted from my purpose by the remarks, conduct and opinions of those who do not know my character or understand my motives; but will maintain that self-possession, freedom, independence and liberality of feeling which constitute true dignity.

"I will be myself and make the best of it. God grant that I may grow better."

Old as well as young men in the ministry may be profited by studying and adopting these rules.—*Baptist Banner.*

The Vanity of Titles.

In America we have no titled nobility and we fancy that we do not like the weakness for titles shown by our European cousins. It is another case of condemning the foibles of others while cherishing our own peculiar fads.

It may be doubted if any people on the globe show a greater fondness for titles than Americans, and no Americans show this amiable weakness in a more marked degree than the Southern people. Where else can one find so many colonels, majors, captains, generals, judges, esquires, doctors of all sorts? They are indigenous to the soil. Every fairly well dressed man who alights from the train is to the whole chorus of hackmen a titled gentleman in some honorable degree. Military titles predominate, and that too, without the least reference to military occupation, record or connection. In some sections all lawyers are ex officio colonels. Nothing under that degree is reputable. But the teaching title is scarcely less commonized. All the school teachers of both high and low degree are professors. The awkwardness of applying the title to women has, up to this time, saved us a mighty array of professoresses. I am expecting American genius to triumph over this difficulty before long and add the women teachers to the titled classes. There is practically no limit to the achievements of the American spirit in the field of pure nonsense when it spreads itself.

In the realm of religion the innate love of titles, which shows itself everywhere, has a wide field. We run from "parson" to right reverend, A. M, D. D., LL D. Frequently there is considerable more to the name. Reverend D D. is now so common that practically, in many quarters, every preacher is doctor. The people spontaneously take up the well begun work of the colleges, and, by common consent, doctor every reputable preacher. Personally I have always been opposed at heart to the D. D. It has never appeared to me to be of a piece with the spirit and general complexion of the New Testament. So far as it has any distinctive force, it differentiates certain ministers from others. Whereas it seems to me desirable, in every way possible, to emphasize the equality of the ministry. It looks that way to me, and I have always wished we had never begun the D D. business. My wife, who is a very sensible woman, says to comfort me, that it amounts to nothing more than the curl in a pig's tail—a trifle ornamental without being afflictive. To take up some of our papers one can hardly help thinking of a whole drove of pigs with their tails curled as the double D s fairly blaze on the page. It is no use to fret about it nor write, as many used to do, heavy articles against the custom. It is in a fair way to cure itself. It will run its course like mumps or measles.

Titles are useful if properly used. The Swedes have a custom I like exceedingly. They call their pastors by that title. "Good morning, pastor," sounds well, and it is the recognition on the street and everywhere of a position and a relation. It is worth while to follow this example. The truth is, I am writing this article on the vanity of titles as we use them, mainly to induce a few people to adopt this Swedish custom. It is seemly and there is a good reason for it. In our religious papers we might do well to use titles meaningly, and so carry along with our writing side lines of information and influence. For instance I can say that I was very glad to meet in Washington Editor Cranfill of *The Standard;* but was sorry that President Burleson of Baylor University was not present. Pastor Carroll and myself had a delightful time in Philadelphia where Secretary Rowland, of the American Baptist Publication Society, showed us many courtesies.

Too much red and yellow, and too many frills and ruffles spoil a dress. Peter and Paul, and Bunyan and Spurgeon strikes me about right. But who am I to run a muck with a title loving world? I feel almost foolish to write this mild protest. But bear with me. I never would have done it if it had not been made plain to me that even down to this good hour some people believe there is a good deal of substance in a title, and this when we have no end of all sorts of titled people in the penitentiary, even a Baptist D. D. Oh, for plain men and women whose weight is in their worth and not in titles. I do know men to day, mighty preachers, who know not the vanity of the D. D. And I know some D Ds. who would weigh up distressingly short with the two Ds thrown in for good weight.

This is no tirade against titles, but only a suggestion as to their vanity and gentle plea for some common sense in their use. If we could be sensible, I would like it; but if we cannot, I will bow to the inevitable and try to practice that grace that "beareth all things."—*President J. B. Gambrell, D. D., LL. D., in Baptist (Texas) Standard.*

Exactness in little duties is a wonderful source of cheerfulness.

Discharged from the Law.

BY REV. C. H. WETHERBE.

In Rom. 7: 6, Revised Version, we have this significant expression: "But now we have been discharged from the law, having died to that wherein we were holden." The Roman Christians had been held by the Mosaic law, the law of observances and works, but having died to that law by the acceptance of Christ they were discharged from such law. The old law was the law of death to them. It was the law of condemnation. The Jews had not wholly and perfectly kept it. They were guilty of violations. That law held them accountable. They were its slaves and its prisoners. But, having accepted Christ, they were then discharged from the law. It could hold them no longer. Christ had met the claims of the law, in their behalf; he had canceled all of their personal obligations as sinners to that law, and they were at once and forever discharged from it. But would his death alone have discharged them? No. They were required by the law of Christ to properly accept him as their substitute and Saviour. They must repent of their sins and believe on him in order to avail themselves of the benefits derivable from what Christ had done. They were, and still are, conditions of such discharge. If there were no conditions to be personally submitted to, then every sinner in the universe is already discharged from the condemning law of God. But this is not true. Only they are discharged who submit to Christ's conditions.

Facts for Workers.

It is earnestly desired that at least one brother in each Association of the Southern Baptist Convention will go to his Associational meeting prepared to speak about our work. If you have not the information, write to the Corresponding Secretary and ask him to send you tracts and also to answer any questions which will give you information about the work. The facts given below are to give a general outline and to awaken a spirit of inquiry for further investigation.

The Southern Baptist Convention was organized in Augusta, Ga., 1845. At that meeting the Foreign Mission Board was appointed. During the fifty years of its existence, 310 missionaries have been sent out and $1,814 800 given for the work. Missions are now sustained in China, Africa, Italy, Brazil, Mexico and Japan. The report to the Convention which met in Washington, May 10th-14th, 1895 showed the following statistics: Canton, China, Mission (begun in 1845) 18 missionaries, 23 native helpers, 6 churches, 366 members, 33 baptisms, 14 schools, $1 633 65 contributions. Shanghai Mission (1847) 9 missionaries, 2 native helpers, 3 churches, 110 members, 2 baptisms, 3 schools, $74 contributions. Chinkiang Mission (1860), 7 missionaries, 2 churches, 17 members, 1 school, $206 16 contributions.

North China Mission (1860), 12 missionaries, 3 churches, 138 members, 34 baptisms, 3 schools, $358.54 contributions.

African Missions, Lagos and interior (1850), 7 missionaries, 6 native helpers, 4 churches, 289 members, 67 baptisms, $214 45 contributions.

Italian Missions, Rome, Florence and other towns (1870), three missionaries from United States, 28 native preachers and colporters, 18 churches, 353 members, 28 baptisms, $357 25 contributions.

Brazil Mission. Bahia and vicinity (1882), 4 missionaries, 3 native helpers, 5 churches, 297 members, 36 baptisms; Rio and vicinity (1883), 6 missionaries, 2 native helpers, 5 churches, 119 members, 14 baptisms, $1 518 50 contributions.

Pernambuco (1889), 2 missionaries, 61 members, 28 baptisms, 1 church, contributions $200.

Campos (1890), 3 missionaries, 1 native assistant, 3 churches, 135 members, 55 baptisms, contributions $320.

Mexico (1880), 20 missionaries, 19 native helpers, 32 churches, 1,120 members, 226 baptisms, 3 schools, contributions $1 817 38.

Japan (1889), 6 missionaries, 5 native helpers, 1 church, 40 members, 9 baptisms, $20 74 contributions.

Totals—churches 85, members 3,493, baptisms 581, contributions $6,458 72.

New fields are opening and many stand ready to go. We or others will tabulate later the work of this year, but we are working out the figures now, day by day. We need more men and women in our churches who will give time and effort to the work. Not only is money needed, but effort to get the church, the body of Christ, alive to this great work which he has left us. Shame and fear hinder some. May the love of Christ so abound as to make us zealous in this great work of saving immortal souls.—*Foreign Mission Journal.*

God cares for his people, and directs them to cast their cares on Him. He does not take the believer's burden away, but helps him to bear it.

The influence of a majority is very great, but we must not forget *that one with God is a majority.*

Love to Christ can walk on the water without drowning, and be in the fire without burning.—*Secker.*

The Biblical Recorder.

WEDNESDAY, JULY 31, 1895.

J. W. BAILEY, - - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

WHO plants a Sunday-school clears the ground for a church. Sunday schools begun in destitute sections this season will be of great effect in larger work next season. And any one with the love of Christ in his heart who will, can start a Sunday school.

THE cost of education has been reduced to a minimum. Fathers and mothers should be glad to make great sacrifice to place its advantages within reach of their children. If it is possible to spare the means, there is no other question—send your girl or boy to school.

IN THIS season of especial efforts to bring sinners to God, all who believe in the power of prayer should show it by repeatedly seeking a larger presence of the Holy Spirit and a fuller demonstration of his power. There is every reason to expect great results of the work now being done, and if they do not come, we may know it is because of the poverty of our faith.

ONE month before Wake Forest opens. Talk up the College. It is worthy our best efforts. We appeal especially to the old students to see that the institution is well represented in their vicinity, but others can do good work if they will try. Pastors are in better position than any other class to guide our young men in this matter.

THE central representatives of the several objects of our Conventions will cheerfully send information to any one who would likely use it at an Association or in more local work. Those who will make reports on these objects or who purpose speaking on their adoption would do well to begin to prepare now.

RIGHT here at the beginning we petition our Associations to do all they can to avoid meeting next year at the same time with another Association. If it is necessary to meet in the same week, one should take the first half, the other the second.

If a more convenient schedule than we now have can be arranged, the travelling brethren will be able to reach many more points, and the newspaper brethren will rejoice with great joy.

THE sister who wrote the article on fifth page on city Women's Missionary Societies seems to have a poor opinion of her fellow sisters; it is evident that she thinks they have to be artificially (so to speak) attracted or induced by amusements, novel exhibitions, etc., to attend their meetings. All we have to say is, if a Christian must be induced by such means to take interest in missionary work, she had better stay at home where, no doubt, there is all the sewing and amusement and diversion that she can attend to.

JUDGING by his article which we have placed at the head of this week's RECORDER, one would say that Pastor Blackwell, the efficient transportation leader for North Carolina of the B. Y. P. U. A., knows or at least has known somewhat more of the ills of organization than his actions indicate. The ground he takes this week is the only solid one, and we endorse it entirely. Let it be said in Bro. Blackwell's behalf that the article was written some time ago, and his willingness to have it published now indicates his frank, manly nature.

WE have lately read half a dozen reckless, not to say uncalled for and untruthful, statements in daily papers from "a prominent Baptist." The fellow's tongue wags on the slightest provocation, and it is almost impossible to rub him the right way.

Possibly our prominent brother is the unfortunate creature of newspaper reporters' convenient brains; else he has grown into prominence with a shamefully meagre knowledge of his denomination's affairs. At any rate he is harmless, whether as a disgruntled editor's home-made tool or a real live grumbler of the incurable variety.

THE brethren who were requested to look after the Sunday-school interests in their sections, and those whom Bro. Van Deventer calls on this week to represent the cause of foreign missions, should feel heavily their responsibility. They make a chain of workers, and any failure will have its effect at the final accounting. If every one will set to work now and by word and deed do what he may to arouse our churches by the Holy Spirit's unfailing power to a moving realization of the sin of indifference to matters so vital to the kingdom, if they will prayerfully strive to do this, by the word of God we promise a great victory.

CHRISTIAN FRATERNITY.

There is talk enough and writing enough of Christian unity, but we hear scarcely a word in behalf of far more essential, far more becoming Christian Fraternity. It is another instance of shooting over the heads of the people: Crying for unity with other denominations, when they hardly know the joys and advantages of fraternity in their own.

It is a sad thing to behold rivals in God's churches; it recalls the vain wrangling of the disciples which so grieved the Master before he had revealed to them the nature of the Kingdom which he had promised. We still pray for that Kingdom. Do we seek it sincerely? unselfishly? Is there not here and there manifested occasionally the hateful question of old, Who shall be first here on earth?

God speaks to his people to-day through his Holy Spirit dwelling in his churches. How often do brethren, one holding to one course, the other to another, draw apart and say hard things when the churches decide a matter against one or the other. Would it not be more Christian, would it not show more respect for the church, a greater desire for peace and a deeper regard for the Holy Spirit, if the disappointed brother would acquiesce? He is a brave man, it has been well-said, who will shout his battle cry at the mouth of the cannon; but he is braver who bows without a murmur, hoping to some day see God's will where only disappointment at first can be seen. To forget self in enthusiasm may be well, but it is far nobler to calmly put self out of sight for a good cause.

It is a plain proposition, if two men are seeking the good of God's kingdom in a Christ like way, they will get together. Christ would not hate one who strove with good motives, whether his ideas were bad or not; he would give him gentle counsel. And so, when brethren seem so ardently bent upon doing some Christian work after different manners that they get to hating each other or saying unpleasant things, we put it down that Satan has been sowing seeds of ambition on one side or the other. How sad, if true, it is for human beings to make Christ's name an agency of personal ambition!

"Love thyself last," the fallen Cardinal entreated the rising Cromwell. "Love thyself last," we beseech every Christian. The test at all times of every man and of every work is not "will it help me?" but "does it serve God?"

Brethren, the forces of evil in human form are so many, and to all effects and purposes so united, we must stand more solidly together if we would do our part for the Kingdom. It is well to differ in opinions, in likes and dislikes, for God gave us diverse minds; but it is necessary that we, every one of us, put these things aside and join in to do our part when a matter is once determined.

Denominational loyalty is the expression of the highest love of Christ and indifference to self. In such a time as this it is shameful to see factions in the churches, and malcontents and strife makers—in the churches, the body of Christ and the dwelling place of the Holy Spirit. How can one pretend to be dutiful and be a party to sins so humiliating and so grievous?

How beautiful it is to see brethren working together in harmony in the spirit of the Master! What a testimony to God is a body of workers whose desire to serve the Master is so great that they take no thought, save for his will!

ANNUAL MEETING AT THE THOMASVILLE ORPHANAGE

The attendance at the annual meeting this year was about as large as usual, and the exercises were fully up to the standard.

Hon. C. M. Cooke, the orator of the occasion this year, is one of the leading Baptist laymen in our Convention and one of the foremost public speakers in our State. His subject, "True Charity as opposed to Ecclesiasticism," was handled with great credit to the speaker and no little to the edification of his hearers.

Rev. Chas. A. G. Thomas preached an effective sermon in the presence of a large audience. He is at once one of the most interesting, original and aggressive of our pastors, and on this occasion he made a fine impression.

Of the eighteen trustees, thirteen were present, as follows: Dr. John Mitchell (President of Board), Rev. C. Durham, Hon. J. C. Scarborough, Bro. E. Frost, Bro. Noah Biggs, Dr. R. D. Fleming, Rev. Thos. Carlick, Rev. W. R. Gwaltney, Maj. H. F. Schenck, Dr. A. J. Montague, Prof. F. P. Hobgood, Prof. J. R. Brewer, Bro. J. L. Markham.

For some time there has been opposition to the Board to Supt. J. H. Mills, and at his meeting Rev. J. B. Boone of Windsor was elected in his stead, to succeed him September 1st, and Mrs. J. B. Boone was made lady principal.

Bro. Ivey Allen of Littleton was chosen to succeed Rev. S. W. Hall as Treasurer, and a committee was appointed to consider the matter of editing *Charity and Children*. Bro. W. E. Daniel of Weldon was elected a trustee in place of Hon. W. T. Faircloth. The terms of office in the institution were changed as to end September 1st each year. The salary of the Superintendent and wife is $900 with $300 extra for board.

These actions were taken after due deliberation and conference, by letter and personally, with representative men of the denomination. They were taken for the good of the Orphanage, and for the denomination which supports it.

Bro. Mills has been of great service as Superintendent, keeping the Orphanage before the people and providing for his charges. Under him the institution has grown into large usefulness, and has become established in the hearts of the Baptists of North Carolina. Many will be sorry to hear of his retirement.

The Superintendent-elect is well known throughout the State, a conscientious, deliberate, earnest and sweet spirited Christian, experienced as a manager and teacher. Further than this, the Board was fortunate in choosing Bro. Boone not only for his own qualifications, but also for those of his wife.

Treasurer Hall has been a conscientious officer, and turns over his books with a good record. He will enter Wake Forest College next month, if nothing prevents. Brother Hall's report for this year shows that total receipts of cash from all sources were $8,386 61, in kind (estimated) $989 14. The general contributions amounted to $6 073 68 and entertainments by the children brought in $1 034 28. Disbursements amounted to $8 370 01. There are 133 children at the Orphanage.

We have the pleasure of a short acquaintance with the new Treasurer, Bro. Allen. He is young, energetic, a good Christian worker, adapted to the position to which he has been called, and is unusually well-thought of by the brethren who know him.

So much for men. The present duty is to rally to the support of the seven score little ones whom God has placed in our care. The little children cannot afford to lose any friends, and we are sure they will not. Knowing the new administration as we do, and sure as we are of the deep hold the cause of the Orphanage has on our people, we have no fear for the institution's future. The Father of the fatherless will bless it and increase its friends and its usefulness.

We urge every pastor in the Convention to make a rule of having the claims of the Orphanage presented to his people at least once a year.

BEGIN THIS WEEK.

The annual meetings of the Associations begin this week. The Central, July 30 to August 1, is the first to be held, and the Raleigh, November 28th to 30th, will be the last to be held this year.

Before those who have to attend the Associations there are four months of continual travel, speaking and preaching. May the Lord guide and make these meetings a great blessing.

Many good brethren and sisters wish to know, each year, at the beginning of the Associations, how the contributions for missions stand as compared with the preceding year. We rejoice to be able to lay before them a most encouraging showing this year.

From December 1st, 1893, to August 1st, 1894, contributions were:

State Missions	$5 960.94
Home Missions	1,241.43
Foreign Missions	3,728 46

From December 1st, 1894, to August 1st, 1895, contributions were:

State Missions	$3,544 70
Home Missions	2,301.64
Foreign Missions	3,234 84

It will be remembered that in 1894 $5,000 of the amount for State Missions was secured in a special effort to pay off a debt of the preceding year. There had been up to August 1st, 1894, therefore only $960.94 given on the work of that year. But this year, as we had no debt from last year, the total amount given for State Missions is on this years work. We begin the Associations this year, therefore, $2,584.01 better off on State Missions than we were August 1st, 1894. $1,070 21 better off in contributions for Home Missions, and $506.38 better off in contributions for Foreign Missions.

These facts are most encouraging, and they ought to beget a spirit of gratitude and hopefulness in all the Associations.

THE first Baptist Woman's Missionary Society in the South was organized by Rev. John Stout, who died last year, at Newberry, S. C., Oct. 23, 1871. The central Board was organized in 1836 at Baltimore.

NEWS NOTES.

....Prof. John Hart, a beloved and able Baptist of Virginia, is dead.

....Rev. G. H. Carter has resigned the Gainesville, Ga., pastorate. He will take a tour to Palestine.

....Pastor Hartwell Hawthorne, of Hebron church, near Afton, Va., recently baptised fifty converts.

....Bro. B. W. Ray has retired from the editorship of the *Piedmont Herald*, and Mr. M. B. Moore succeeds him.

....Rev. Jasper Howell will hold a meeting with Flat Rock church, Franklin county, beginning third Sunday in August.

....Rev. J. T. Jenkins, Daniel Bell and A. T. Willis are arranging to establish a Baptist high school at Morehead City.

....Dr. I. T. Tichenor, Corresponding Secretary of the Home Mission Board, has been quite sick for the past two weeks.

....Elder T. M. Baldwin adds his name to the "Region's Beyond" list. We know there are others and would be glad to get their names.

....The Mississippi Baptist State Convention met at Hazlehurst, Miss., July 18. It was a very uneventful meeting, harmonious and hopeful.

....The question of being the Southern organ of the B. Y. P. U. A. seems to lie between the *Evangel*, the *Atlantic Baptist*, and the *Religious Herald*.

....In a recent meeting at Berea church, near Statesville, in which Rev. W. J. Wyatt assisted Rev. G. F. Church there were six professions of religion.

....Rev. Rufus Ford, late pastor at Newbern, will supply the Leigh Street Baptist church pulpit at Richmond, Va., during August, pastor W. L. Wright taking vacation.

....Rev. C. M. Murchison, who has done good and faithful work at Penelope as preacher and teacher, has been engaged to take charge of the High School at Morganton.

....It is said that more Americans are going to Europe this year than in any year since 1890. There are several Holy Land tours organizing, and many Baptists will join them.

....It is just to say that the negro delegates were allowed to have seats in the B. Y. P. U. A. Convention at Baltimore in spite of the semi-official announcement several days ago to the contrary.

....Bro. R. D. Carroll is aiding Bro. W. A. Ferrell in a meeting at Eureka, in the East; Rev. J. B. Harrell and S. D. Swain are at Lisbon in a meeting, whence Bro. Swain will go to Barlow's Chapel.

...Pastor Stallings began a series of meetings at Jerusalem, Davie county, last Sunday. On Monday, in the same church, Rev. S. J. Becker, a promising Wake Forest student, was ordained to the full work.

....Rev. T. P. Lide resigns the Williston (S. C.) and Rosemary (S. C.) pastorate and accepts the Barnwell C. H. and Long Branch (S. C.) field.

....Rev. J. E. Dowd has been engaged to take charge of Germanton High School. He writes that the prospect for a large attendance is good.

....Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, expects to be at the Flat River Association at its next session.

....We were permitted to see last week as handsome a Bible for church use as is in the State—the gift of Hon. S. McD. Tate to the Morganton church.

....Prof. John Brewer expects to have a large number of students at Murfreesboro this fall, as he told us last week, and we hope he will, for the Institute deserves it.

....Bro. Noah Biggs, as full of charity as ever, came in to see us on his return from Thomasville. He is one of the orphans' best friends, and takes thought for them all the time.

....There was never a better man than Rev. J. B. Boone, and he has admirable qualifications for the position of Superintendent of the Thomasville Orphanage.—*Charlotte Observer.*

....Rev. W. O. Petty and Rev. G. T. Gresham have been elected principals of the Yorkville (S. C.) High School, succeed-Rev. J. N. Booth who resigned to become President of Mars Hill college.

....The Samuel Colgate collection of Baptist History and Doctrines at Colgate University, New York, is now the most valuable library of the kind in the world. It contains about 30,000 volumes and pamphlets.

....Rev. D. B. Nelson reports in the *W. N. C. Baptist* a good meeting at a school house near Asheville. Elder G. W. Mace was assisted by Rev. Chas. H. Durham. There were 16 additions to the church (Bethel).

....There will be a large gathering at the Sunday school Chautauqua at Red Springs Aug. 13-16. The attractive program which our readers received two weeks ago will be fully carried out, and if anything, new features will be added.

....The ladies of the First Baptist church at Goldsboro gave their new pastor, Rev. W. C. Newton, a reception at the parsonage on the evening of July 25, which was also a pleasant social season for the membership and congregation.

....The mission boards of the Presbyterian church are in debt $600 000, and the limit of credit has been reached. No doubt a grand rally will be made and the money raised. Advanced scholarship and sensational heresy trials come high.

....Rev. J. D. Moore has formally resigned at Beaufort with the purpose of going to the Southern Baptist Theological Seminary.

....Rev. C. J. F. Anderson of Carthage will return from Norfolk after the first Sunday in August, and begin a meeting with Bethlehem church the second Monday. He will be aided by Rev. John R. Moore who graduated from Wake Forest in June.

....It is gratifying to see that the Protestant missionaries in China have presented Consul General Jernigan with a testimonial of their appreciation of his efficient aid and in protecting them during the war, his unfailing courtesy at all times and his unswerving faithfulness.

....Rev. B. H. Matthews, of Plymouth, passed through Raleigh Saturday on his return from Asheville—his father's home—where he attended the Southern Biblical Assembly. He spent Sunday with Pastor Spilman at Kinston. He enjoyed his vacation.

....Rev. G. P. Hamrick preached an interesting sermon to a large and appreciative congregation at Mill No. 2 at 4 p. m. Sunday, the first sermon at the new town. Mr. Hamrick will preach regularly at that place every third Sunday.—*Henrietta Cor. of the Rutherfordton Democrat.*

... The Cape Fear and Brunswick Associations at their last sessions agreed to consolidate. Both of these Associations will, therefore, meet with the Shallotte church in Brunswick county, Oct. 24-26. The proper correction in the list of Associations will be made next week.—*C. Durham.*

....We were glad to meet W. G. Jones of the Second Baptist church of Goldsboro in Raleigh last week. He has been doing a great deal of good work in a quiet way. Bro. Newton has won the hearts of the First church saints, and they will regret to part with him when he goes to the Seminary.

....The meeting at Pisgah church, Johnston county, in which Rev. Jasper Howell assisted Pastor Pulliam last week, is still going on. When Bro. Howell came through on his way to fill his pulpit at Franklinton, he reported that many were interested and had asked for prayer, and that there was a prospect of good results.

....Pastor Van Deventer and his people at Burlington have been compelled by lack of room to accommodate the congregations to begin work on a new house of worship. At the present rate of growth and Baptist progress Burlington will soon be regarded as one of our strongest towns. The new church will be a handsome one.

....Bro. Julian E. Yates has decided not to attend the Southern Baptist Theological Seminary this year, and will continue in charge of Mt. Moriah Academy, at the earnest solicitation of the Board of Trustees. His school will open August 19th. Brother Yates is a full graduate of Wake Forest, and met gratifying success last year as a teacher.

....We were glad to have a visit from Bro. Claude Wilson of this county, who, with Bro. D. M. Prince, has so ably conducted the Scotland Neck Male Academy. He informed us that the institution has scholarships in Wake Forest College and Washington and Lee University, and that the outlook for the coming year is encouraging.

....Dr. H. A. Royster, son of Dr. W. I. Royster, of Raleigh, has returned to Raleigh after extended study North, to practice medicine with his father. He is one of the best educated young doctors in the land, has always stood at the top in his classes, and has had a year or more of valuable experience in a leading hospital.

....Pending the conclusions as to just what the character of the Sunday school Board's literature for young people shall be, the publication of study courses has been postponed until fall. At this time probably, will be taken up a years course in New Testament History, by A. T. Robertson, D. D. Something adequate will no doubt be ready at that time.—*Christian Index.*

....Rev. J. H. Lamberth has closed the series of meetings with pastor Wray's church in Winston. There was a goodly number of professions, and the church was strengthened. The *Sentinel* gave out lines of the sermons daily, and it showed that they were strong and convincing. We will publish a letter from Pastor Wray next week.

....One of the most valuable contributions to Baptist history in North Carolina is the "History of the Sandy Creek Association," by the late Rev. G. W. Purefoy. The book is out of print and only a few copies can be had. We have made arrangements with Bro. E. H. Wilson, of Chapel Hill, who has a number of copies, whereby a few brethren can get the book for one dollar.

....Rev. H. C. Moore has closed his first years work as pastor of the Baptist church here. Mr. Moore has, by his consistent Christian efforts, made many friends among the citizens of Monroe. As a minister he is faithful and under his charge the Baptist church has had a most prosperous year. About forty have joined the church during the year.—*Monroe Enquirer.*

....The "martyrs" who have been imprisoned in Tennessee for working on Sunday do not deserve any sympathy, as it is clear that they went out of their way to bring this trouble on themselves in order to get advertised. We do not approve of government interfering with worship or religion, but it has our support in punishing frauds, religious or irreligious.

....Dr. J. A. Mundy and wife left Wilson last Monday night for a six weeks vacation which they will spend at the old home, Mount Vinco, Buckingham county, Virginia. Wilson in general and the Baptist church in particular will be the loser, while we hope the beloved pastor and his wife will be benefitted by the rest and recreation in the healthful atmosphere of the Virginia mountains.—*Mirror.*

....Pastor J. L. White, of Macon, Ga., stayed in Raleigh Friday night on his return from Baltimore, and preached to a large congregation in the First Baptist church, one of his first pastorates. His sermon was a powerful one and his audience listened with rapt attention. At the close his old friends crowded around him in great numbers. This was the first meeting of pastor and people in seven years, and it showed that they loved him as well as ever.

....Rev. E. Y. Mullins has accepted the position of Associate Secretary of the Foreign Mission Board of the Southern Baptist Convention, and will enter upon his work Sept. 1. Sec't'y. Willingham was in great need of an assistant and we are glad he has one. Too often good men are worked to death because they are earnest and energetic. Bro. Mullins is a well equipped mission-worker, a consecrated servant, a good speaker and a ready writer. He is about thirty five years old.

....The next session of Liberty Assoc'ation will convene with Pleasant Grove church, Randleman, N. C., on Tuesday evening, Aug. 20 h. Those going by rail will get to High Point on either of the morning trains. In the afternoon we leave for Randleman, arriving about three o'clock, when the body will proceed at once to organize. The introductory sermon will be preached at night. Representatives of different denominational interests are cordially invited to meet with us.—*Henry Sheets, Clerk of Liberty Association.*

....Pastor I. W. Thomas and Rev. G H. Church are holding a protracted meeting at Powellton; Rev. J. B Richardson is holding one at Pratt's school house; Rev. J. L Bennett is holding a similar meeting at Horne's school near Wadesboro; Rev. D. J. Harris and Rev. W. H Wilson at Kerr's chapel; Rev. G. T. Watkins and Rev. W. C. Tyree at Brassfields in Granville Co; Rev. E. F. Jones and Pastor Morris at Hickory Grove, Gaston Co; Rev. Geo. W. Duke, Geo. Coppedge and G. W. May at Sulphur Springs, Warren Co; Rev. L. Johnson at Ashpole; Rev. C. S. Cashwell and N. S. Jones at China Grove.

....The Flat River Association adjourned to meet with Concord church, Granville county, on Tuesday, Aug. 13:h; but on account of convenience, Concord church has decided to have the sessions held at Creedmore, an "arm" of herself. A morning freight train comes from Henderson, and an evening train from Durham. We also have a mail train at twelve from Durham, and an evening train at three from Henderson. All delegates and visitors coming by railroad Aug. 12th or early freight the 13 h, will be met at the depot if they will address the writer or Dr. J. F. Sandeford, Creedmore, N. C.—*M. P. Davis, Pastor.*

....Rev. C. W. Matthews writes from Chincoteague Island, Va.: "I have just closed a meeting of fourteen days' duration at my (the Beulah) church here on Chincoteague Island, Va. Rev. Dr. T. T. Speight of North Carolina helped me. Bro. Speight has lost none of his preaching powers. He certainly preached to us with striking effect. He helped me in many ways, and most of all when I entered the ministry. I love him. There were five professions during the meeting. I baptized two last Sunday night; will baptize again next Sunday night. Two will come to us by letter. My work is progressing slowly but surely."

....The Southern Biblical Assembly, which is a part of the American Society of Religious Education, has been in session at Asheville in the First Baptist church The session holds four weeks, having begun the 19:h inst. Prof. H. A. White, Washington and Lee University, lead the first week, and was followed by Prof. Alexander of Vanderbilt the second week, Dr. Noah K. Davis of the University of Virginia on the Life of Christ the third week, and Dr. H. H. Harris of our Seminary on a topic not stated the fourth week. There are also daily conferences and discussions. Last week Dr. Shearer and some of the speakers took opposite views as to the Bible in State Universities. Dr. Hume is also taking part in the assembly.

....We thank Rev. O. C Horton for the following interesting notes from East Durham: "Five were received into the fellowship of East Durham Baptist church on Sunday night, July 21st, two by baptism and three by letter.——The church has corrected the mistakes in her baptistery, at a cost of thirty-five or forty dollars. It now has a good foundation and gives a better view of the administration of the ordinance.——Our Sunday school is talking about running an excursion to the Baptist Sunday school Chautauqua at Red Springs, Robeson county, N. C, Aug. 13th-16 h. If such a thing can be brought to pass, more than one will be delighted with the opportunity, and the pleasure and profit also.——Factory and other improvements going on around us."

....The committee on consolidation of the *Home Field* and *Foreign Mission Journal* met in Atlanta 24th inst., Drs. J. B. Gambrell and C. Durham being present; Dr. B. H. Carroll being absent. The Boards of the Convention were represented by Secretary Willingham, Secretary Bell, and Bro. M. M. Welch who acted for Secretary Tichenor, who is sick. It was ordered that the publications be consolidated in October; that the new publication be the size of the *Foreign Mission Journal*, put twenty pages; that the price be fifty cents a year; that it be known as *The Mission Journal of the Southern Baptist Convention;* that it be equally devoted to Home and Foreign Missions, the Secretaries to provide the matter for publication; that the profits be equally divided between these two Boards; that the unexpired subscriptions to either publication be filled by the consolidated *Mission Journal;* and that it be printed until May 1st, 1896, at Richmond, and mailed from Richmond and Atlanta. At the expiration of this time, a contract for publishing the new *Journal* will be awarded to some Richmond or Atlanta publisher.

....In a meeting in which Rev. Junius W. Millard preached for pastor Harmon at Gardner's, Warren county, last week ten persons came forward to unite with the church.

....The attacks on the Board of Trustees of the Orphanage in the Raleigh *News and Observer* are so obviously productions of ignorance and prejudice that it is unnecessary to notice them seriously; and we have no fear that intelligent people will.

....Eighteen persons have joined our High Point church since the meeting. Last week there were many professions at the mission station. Pastor Weaver has been granted a well earned vacation, which he will spend as supply for pastor Battle of the First Baptist church, Petersburg, Va.

....Rev. N. B. Cobb, D. D., has been preaching for two weeks at Wells' Chapel and Siloam churches and is now at Bethel church in the same neighborhood in a meeting with Bro. Hopper. Bro. Wooten, the pastor, baptized fifteen at Wells' Chapel last Friday. Since then Bro. R. E. Peele and Dr. Cobb have been preaching at Siloam, one of Bro. Hildreths' churches. Up to Friday morning eight had been received for baptism.

....Rev. A. B. Vincent, in the July *Home Mission Monthly*, says the Negro Baptists in North Carolina have not less than 800 churches, 680 ordained ministers, 400 settled pastors, 600 Sunday-schools, and 30,000 children in their Sunday schools. Their increase in church membership last year is put at 4 000, and the valuation of their church property is more than $165 000 The author of these statements is one of the best known men of the Negro race in the State, the general missionary among them; and we know of no better authority on these subjects. The colored Baptists of this State are making rapid progress. The work of Shaw University is being felt among them in almost every part of the State. In evidence of their activity the following comparison speaks strongly: The three largest Baptist Sunday schools, perhaps, in the State are in Raleigh. The cost of their Sunday school literature for the third quarter in this year has been as follows: Sunday-school of First church (colored) $55 07; Sunday-school of Tabernacle church (white) $26 77; Sunday school of First church (white) $26 23 It is thus seen that the Sunday school of the First Baptist church (colored) in this city takes more literature for its children than the two largest white Baptist Sunday-schools in the State combined take for their children. Is there not a lesson here?

ASSOCIATIONS

THIS WEEK.

Central, July 30th-Aug. 1st; Mt. Vernon church, Wake county. Leave cars at Neuse, on Seaboard Air Line Railroad.

Pilot Mountain, Aug. 1-3; Beaver Island church, Rockingham county, six miles north of Madison.

NEXT WEEK

Beulah, Aug 6-8; Ephesus church, Person county. Those who will come by railroad should write to Bro. R. B. Bass, Cunningham, N. C.

FROM OUR TRAVELLING AGENT.

NEW CHURCHES.

The readers of the RECORDER must have noticed the unusual number of new churches built and dedicated during the last Associational year.

We had some notes on the church recently completed at Haw River, but the account of this which appeared in the RECORDER of last week makes further mention unnecessary. We had, however, devoted more space in our notes to the excellent sermon by Dr. Thos. Hume than this correspondent had in his account. Certainly we all anticipated a sermon of the high order characteristic of Dr. Hume's preaching, but hardly any one expected that, in addition to the usual excellent features of his sermon, it would contain such an abundance of practical, plain and useful suggestions.

Last Sunday I attended the dedication of the new church in

MORGANTON.

Twenty-one years ago there was only one Baptist in this town; and for years we had no church and no representation among the religious denominations of the town. For some years, however, we had a church here such as it was, and in the remarks of Bro. R. L Patton he stated that the only reason the Lord could have had for impressing the brethren to take the location they did on which to build was, that the house might in time be burned down which happened last year.

I was in Morganton just a year ago. Bro. Patton and the brethren said, "We are going to build." I thought they would build, but it never occurred to me that within the next twelve months I should be present at the dedication of a handsome brick church on one of the most desirable lots in the town, seating five hundred people and complete in every particular. Bro. Zimmerman, the architect, has studied in the very best Industrial and Mechanical Schools and knows thoroughly his business. We, too, felt some of the joy and enthusiasm which was so plainly seen upon the face of every Baptist in the town. You say, "Yes, that is all nice, but how about the paying for it?" Other churches have built fine houses of worship and had elaborate dedication services, all passing off well except the debt which was left like a mill-stone around the neck of the church to worry and hinder its work for a decade to come. It is not so with the church in Morganton. It stands to day with not a single cent of debt upon it. The cost of the church ($7,000) has every cent been paid in cash, or provided for in notes by individuals, negotiable at the bank: no other subscriptions were asked for. Sunday morning there remained a balance of $645. Brother Patton, the pastor, said, "Unless this is provided for, we will not dedicate the church;" and when he asked who will take $100 of the debt, Col. Tate, late State Treasurer, was the first to respond: he also gave the church a handsome Bible. In less than thirty minutes after Bro. Patton ceased speaking, in which address he had given a brief account of the history of our cause in the town, and the struggle the church had passed through, seven hundred dollars in cash and subscriptions had been given to the final settling of the entire debt.

Then followed the sermon of Dr. Simms of Raleigh, who was present to preach the dedicatory sermon. The sermon was strong, helpful and practical, and formed a most fitting compliment to the heroic sacrifices and struggles which this church has passed through within the last year. Here it is a great temptation to mention the names of some of the largest givers to this work, but I shall content myself by following the example of one of the largest contributors who never mentions anything he has done, but said, "We have one poor woman in this church who has divided her living that she might help in this work."

Brother Patton will remain here with the church. He has been instrumental in a great work, and we hope to see him push it to completion.

NOTES.

Morganton is growing rapidly. The D. & D Institute has been a great accession to the town. Brother Goodwin has the highest esteem of the citizens of Morganton and is a most valuable help in the church.

Bro. J. F. Spainhour will move to Morganton in the early fall. He is the solicitor of this judicial district, and the good citizens of Morganton will give him a warm welcome.

HICKORY.

At Hickory I spent a night pleasantly with Bro. Wiggs. He greatly enjoys hearing from his friends in Raleigh where for years he was in business. His health has much improved since I last saw him.

Dr. Whiteside was very kind as he always is—carried me over the town in his buggy, which enabled me to get a goodly number of new subscribers.

Bro. Cashwell is greatly loved by his people. He is at work now in the "regions beyond." He is never so happy as when in the midst of hard work.

Bro. Thomas Hufham is building up a good law practice. He is thoroughly interested in the growth and prosperity of the town, and is one of Bro. Cashwell's best workers in the church. His patience after the manner of Job was tried as I passed.

The church at Newton is completed. It is a neat, comfortable house, and they hope to pay off the debt during the present year. Dr. Whiteside fears they will not be able to keep Bro. Cashwell. This is one of the important points in this part of the State, and we hope the Board will see to it that it is not neglected. With Bro. Cashwell as the pastor, the church will soon be able to stand alone.

ASHEVILLE.

In Asheville we learned that Dr. Felix was in Virginia taking his summer outing. Dr Millard says he is a preacher of a very high order, and that the church is greatly pleased with him.

Asheville is in a more prosperous condition than for several years. Building contracts for half million dollars are now out and the houses are going up.

Speaking with Bro. Locke Craig, a prosperous young lawyer, I told him we hoped to make some decided improvement in the RECORDER in the near future, in reply he said, "It is already the best paper in the State."

Prof. Royall has been spending some time here and at other points in the mountains, and his friends will learn with pleasure that his health has greatly improved.

Several brethren of the French Broad church told me that the condition of the church had greatly improved since Brother Betts had become their pastor. He is a zealous worker and was getting ready for the Biblical Assembly. The brethren had begun coming, and the meeting promised to be interesting. J. C. C.

Contributions for Ronda Church.

Please allow me space in the RECORDER to publish the names of those who have already given for the purpose of building a Baptist church at Ronda, Sandy Run Association:

Sandy Run Baptist church, $3 00; Rev. A. P. Hollifield, 50 cents; B. B. Harris, $1 00; Mrs. M. G. Martin, 25 cents; Rev. Z D Harrill, $2 00; Miss Gazza Bridges and Ann Durham, 25 cts.; Rutherfordton—J. H. Callahan, T. C. Smith, J. M. Jones, each 50 cts.; Mrs. H. J. Callahan, Mrs. C. W. Watkins, Mrs E. G. Wallace, each 25 cents; Mrs. J. A. Grayson, A. L Grayson, each $1 00; Forest City Baptist church, $2 10; G. H. Harrill, 25 cents; Boiling Springs Baptist church, $1 75; Lattimore Baptist church, $3 50; R. E. McKinney, Washington Harrill, each 25 cents; A. W. Hamrick, 50 cents; New Hope, Iredell county—A. H. Reece, 50 cents; A. R. Reece, J. B. Reece, Miss Nannie Reece, Miss Vertie Reece, W. Frank Reece, Friend, A. S. Shore, each 25 cents; W. C. Summers, 50 cents; Mrs. A. R. Reece, 10 cents.

This church is very weak—has only twenty eight members. We have no house of our own, but are going to make a great struggle to have one in which we can worship by the time our school opens, which will open Sept. 31.

Brethren and friends, this can be made a very important point for the Baptists, if we can only get a house in a short time. Who will help us? J. E. GREENE.

Ronda, July 29, 1895.

A number of obituaries are crowded out of this issue.

Concerning Our Part.

ASSOCIATIONAL APPORTIONMENT FOR FOREIGN MISSIONS AND LOCAL REPRESENTATIVES.

In the report on the Financial Policy of the Foreign Board, we have—

"1. That through the co operation of Vice-Presidents, the Board seeks to appoint in each district Association in our territory a suitable representative from whom facts may be gathered and to whom information about our Board may be distributed.

"2. That the different States tributary to this body be requested to raise for our work the sums affixed"—$9.000 being the sum asked of North Carolina.

The Board of Missions and Sunday schools on June 17th, 1895, made an apportionment among the Associations, and asked the churches to try to raise the amounts.

I have written to a brother in each Association asking him to consent to be the representative of the Board in his territory, and to plan to raise the amount asked of his Association. Their willingness to serve in the work is encouraging, and we may expect a forward movement in the blessed work.

Below is a list of Associations, representatives and amounts asked for:

Alexander—W. J. Bumgarner, Swanner, $50

Ashe and Alleghany—James Eller, Berlin, $50.

Atlantic—S. J. Porter, Newbern, $300.

Beulah—H. T. Williams, Roxboro, $150.

Brier Creek—Y. Jordan Osbornville, $50.

Brushy Mountain—W. W. White, Wilkesboro, $50.

Brunswick—J. A Mints, Shallotte, $50

Bladen County—Wm. Brunt, Winnie, $50.

Caldwell—I. W. Thomas, Hibritton, $50.

Cape Fear—J. P. Lennon, Robeson, $100.

Catawba River—J. A. Rector, Table Rock, $50.

Cedar Creek—R. A. Hedgpeth, Cedar Creek, $50.

Columbus—Haynes Lennon, Orton, $100.

Chowan—C. S. Blackwell, E City, $700.

Central—J. W. Carter, Raleigh, $800.

Eastern—O. P. Meeks, Clinton, $300.

Ekin—E A Gwyn, Ekin, $50.

French Broad—L W. Sams, Lumberton, $50.

Flat River—R. H. Marsh, Oxford, $400.

Green River—C. B. Justice, Rutherfordton, $300.

King's Mountain—A C. Irvin, $400.

Liberty—Henry Sheets, Lexington, $150

Little River—W. G King, Villanow, $50

Mt. Zion—R Van Deventer, Burlington, $800.

Mitchell County—S. M. Green, Bakersville, $50.

Montgomery—G. M Morrill, Star, $50.

Piedmont—J L Lane, Summerfield, $200.

Pee Dee—W. P. Covington, Wadesboro, $300.

Pilot Mountain—H. A Brown, Winston, $300.

Robeson—L. Johnson, Lumberton, $600.

Raleigh—J. M. White, Apex, $450.

South Yadkin—G. H. Church, Statesville, $300.

Sandy Creek—O. T. Edwards, Mt. Vernon, $200

Sandy Run—Z D. Harrill, Ellensboro, $150.

South River—W. B Harrell, Dunn, $50

South Fork—C. S. Cashwell, Hickory, $150.

Stanly—E F. Eddins, Palmersville, $50.

Three Forks—J F. Spainhour, Boone $50.

Tar River—J. A. Mundy, Wilson, $300.

Union—J. L. Bennett, Monroe, $150.

West Chowan—B Craig, Ahoskie, $1 000.

Yadkin—V. M. Swain, Jonesville, $100

Yancey—W. A. Roberson, Brice's Creek, $50.

R. VAN DEVENTER

Notes of Travel.

Leaving Henderson with Bro. T. B. Hill behind his swift traveler, we were soon in the neighborhood of New Bethel church, which we reached after driving with our hospitable brother W. B. Daniel. I talked to the church about the claims of the Baptist Female University. The response was prompt and generous, amounting to $135,00 in cash and pledges. This was done by a country church of a few more than one hundred members, and in face of the fact they have in contemplation the building of a new church this fall. It was a blessed privilege for me to tell the old, old story of Jesus and His love to an overflowing house.

Sunday morning. Returning to Henderson I had a gratifying addition to the contributions already given there.

By Tuesday midday our energetic and noble hearted young brother, Rev. T. B. Hill, again had me behind his fast trotter, and we made a round of one and a half days via Kittrell, Peace Chapel neighborhood, where we were delightfully entertained in the old home of the Williams family, and up to the home of Bro. A. C. Parham, where I spent the night. Bro. Frank Parham was at home with his commencement honors fresh upon him.

I found it a great pleasure to talk with brother and Sister Parham, so profoundly interested in the higher education of girls as well as boys. I found them liberal helpers to the cause. The two country trips, taking only three days, resulted in contributions to the Female University amounting to $290 besides less definite promises that will considerably swell the amount. I was soon in Littleton attending the Mass Meeting of the Unions, and most hospitably entertained by Bro. M. V. Perry. The meetings were deeply spiritual and must result in great good. I hope soon to make a gratifying report of my visit to Littleton.

Here I am in Scotland Neck, the wide-awake, the beautiful—a very paradise for Baptists. A brother, weary from his travels, could not be otherwise than happy here. But these notes are already long enough and I must close.

N. B.—In response to several inquiries I would call attention to the fact that Bro. F. H. Briggs of Raleigh is the Treasurer of the Baptist Female University.

J. HARTWELL EDWARDS.

Progress at Washington.

Dear Recorder:—In last week's issue of the RECORDER I saw an article headed "Progress at Plymouth," which doubtless should have been "Progress at Washington," as that which follows is true of Washington and not of Plymouth.

I am very glad indeed to be able to report progress on this, one of the hardest mission fields in the State. Recently we have received five persons by letter, and last Sunday it was my privilege to baptize a most worthy young man, and we have a young lady awaiting baptism.

Last year, as you and some of your readers doubtless know, we commenced to remodel our building, a thing that was very much needed. The work progressed very well until the spring, when our money gave out and the work stopped. We were able, however, to finish the interior of the north wing, which is our Sunday school room, where we have been worshiping since the first Sunday in February. Since we entered our new quarters, our congregations have nearly doubled, and we believe if we could finish our main auditorium, our attendance would be still better.

The work so far has cost about $500, and we estimate that it will take not more than $800 to complete it. We will re commence work on the building to morrow, and our purpose is, God willing, to complete it by the fifth Sunday in December and have it dedicated on that day. But to do this we will need help from the Baptists throughout the State, and we trust that every one who reads this will send us a contribution.

Recently I made a short tour in the interest of our work, and received the following amounts, viz: Ballard's Bridge church, Chowan county, $17 35; Gatesville, $7 55; Winton, Second church, $11 25; Aulander, $10 25.

On this trip I met with a great deal of kindness, especially from Bro. C. J. Woodson and his excellent wife, at whose hospitable home I spent several days. I expect to start on another trip Aug. 1st, and in fact will keep going until the work is completed.

May the Lord's blessings attend you in your work on the RECORDER.

Fraternally, DUNCAN MCLEOD

Washington, N. C., July 28, 1895.

Death of Sister H. E. Browning.

On the morning of July 6, 1895, Mrs. N. E. Browning (*nee* Bobbitt), consort of B. R. Browning of Littleton, N. C., died. The deceased was born Feb. 26, 1826, being at the time of her death, sixty nine years, four months and nine days old. She professed faith in Christ about the year 1843, and soon thereafter was baptized into the fellowship of Enon Baptist church in Warren county by Elder O'Bryan. On the 31 of October, 1849, she was united in marriage to B. R. Browning of Halifax county, N. C., who, with five children, survives her. Brother and Sister Browning moved to Warrenton, N. C, in 1853, and were members of the Warrenton Baptist church until about the year 1878 In 1870 they came to Littleton to live, and when the Littleton church was built, they became members of that church, where she held her membership to the day of her death.

Sister Browning loved her Saviour and her church. The past twenty years of her life she was a great sufferer from bodily afflictions: rarely has any one been known who suffered so much and so long. For the last six years she was unable to visit her church, which was a source of much grief to her. During her long connection with the church, she was ever faithful in endeavoring to serve her Redeemer; and many a time has it been the privilege of the writer to know her to break out in exclamations of joy and praise to him. She loved to entertain her pastor and preachers whenever it was her good fortune to have them with her. Sister Browning loved her husband, who was a faithful and loving companion of hers: they truly shared each other's sorrows and joys. If her husband was afflicted, she shared afflictions with him; if he rejoiced, she rejoiced with him, and truly was it so with him as to her.

As a mother, she was devoted, and could truthfully say, as regards her children, what she had was theirs. She wished no pleasure but what they could enjoy, and had no means but what they could share.

Sister Browning was laid to rest on Sunday, the 7th inst., by the side of two of her grand-daughters, who preceded her to the glory land years ago. She sleeps asleep serene. Now that she is gone to her long home, her troubles are over: no enemy shall ever come near her; no more fear of death; no more anxious thought as to the future. Truly can it be said of her that she has "come up out of great tribulations." She rests with her blessed Redeemer, who will keep her safely until the resurrection morning, when he shall make his second appearing, to call forth them that have been sleeping in him these long, long years, when we shall meet her, where we shall never part; but with kindred spirits a hallelujah of praise shall be ascribed unto Him world without end. Thank God for such a faith.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

RALEIGH, N. C., June 26, 1895.

J. D. BOUSHALL, Manager Atlas Life Insurance Co., Raleigh, N. C.

Dear Sir: I beg to acknowledge the prompt settlement of the policy held by Rev. C. T. Bailey with you. You will be gratified to know that your Company is the first of the number to take up its policy.

I have reasons to believe that the Atlas is not surpassed for safety by any company in the land.

With best wishes, yours sincerely,

(Signed) J. W. BAILEY.

Rev. C. T. Bailey—Tributes of Respect.

At a meeting of Hiram Lodge, No. 40, F. A. M., held on the 15th of July, 1895, the committee on obituaries presented the following, which was unanimously adopted.

A good man's death is a public calamity; and such a calamity this Lodge has sustained in the death of Past Master Rev. C. T. Bailey, who departed this life on the 5th of June, 1895 He had scarcely passed the meridian of life when he was stricken with an affliction that was the precurser of certain death. Bro. Bailey was a man wise in knowledge, fruitful in experience, generous of heart, of beautiful simplicity and of a manly religious character. His wise and friendly words will be heard no more in our Lodge meetings. The veil impenetrable to mortal eyes has been lifted to usher him upon scenes of mysteries profounder far than those of earth. It is impossible to do justice to his character in this brief notice, but we embrace the present opportunity to pay this feeble tribute to so good a man.

In expressing its sense of so great a bereavement, we recommend that this League adopt the following resolutions:

Resolved. That the death of our late brother, Rev. C. T. Bailey, so long known to the members of this Lodge as a man, a Mason and a Christian minister, is an event deplored by us as a bereavement of no ordinary character. As an editor he was a forcible and accomplished writer; he was wise in counsel, courteous in association, charitable in judgment, benevolent in action and an honest man. In his death we have lost an illustrious member of our order.

Resolved. That we commend his beautiful, consistent, religious and moral character, as a mason; his energy, honesty and perseverance as a citizen; his piety, charity and benevolence as a christian, to all brothers as characteristics worthy of their emulation.

Resolved That these resolutions be spread in the minutes of this Lodge, and that a copy be furnished the BIBLICAL RECORDER for publication.

Respectfully Submitted,
W. W. BRIGGS,
THOS. W. BLAKE,
JOHN NICHOLS,
Committee

RESOLUTIONS PASSED BY THE RALEIGH TYPOGRAPHICAL UNION.

Your committee, to whom was assigned the duty of preparing a tribute to the memory of the late Rev. Dr. C. T. Bailey, beg leave to submit the following:

In 1875 Dr. Bailey succeeded Rev. A. F. Redd in the editorial management of the BIBLICAL RECORDER newspaper, organ of the North Carolina Baptists, he having purchased Mr. Redd's interest in the printing house of Edwards, Broughton & Co. During the time of Dr. Bailey's connection with this firm (more than twelve years) it did—as it had previously done—a very successful business. In July, 1888, the firm was dissolved and Dr. Bailey became the sole publisher, as well as editor and owner of the RECORDER, and so continued up to the time of his death, June 5th, 1895 He filled the editorial chair with distinguished ability, and in the conduct of his paper displayed those qualities of wisdom, tact and judgment for which he, as a man, was so remarkable.

During all this time, nearly twenty years, he has been an employer of members of this Union. No disagreement ever took place between him and his workmen on account of the regulations of this body. He dealt fairly, paid promptly, and was kind and generous towards all of his employees. Now, therefore,

Resolved by the Raleigh Typographical Union No 54. That we sincerely deplore the death of Dr. Bailey, and will ever cherish his memory for the fair and honorable part he acted as an employer.

Resolved 2 That the Secretary be directed to transcribe this tribute on a separate page of our record book, and furnish a copy of the same to the family of our deceased friend.

JAS. H. ALFORD,
E S CHEEK,
R. D. BYNUM,
Committee.

Do the will of God heartily.

Resolutions of Respect.

The Yeopim Union met with the church at Ballard's Bridge June 28th, 29th, 30th. Introductory sermon by Rev. A. W. Burfoot, from 2 Peter 1: 10.

Two of the most prominent Baptist lay brethren of the Union meeting have been called to their reward on high since the last session—Bro. W. H Manning and Bro Jos. T. Waff. Bro. Manning served the Union as its honored and faithful moderator a quarter of a century. Bro. Waff was its efficient clerk for more than thirty years. These brethren were esteemed very highly by the Yeopim Union. As an evidence of appreciationof their godly lives and services a very interesting memorial meeting was held at the close of the Union on Sunday afternoon, in which the following resolutions were adopted:—

Never before in its history has the Yeopim Union Meeting been called on to mourn the death of two so distinguished and useful members as recently departed this life—brethren W. H. Manning at Sunsbury, and Joseph T. Waff at Reynoldson on 9th inst. Both of these brethren enjoyed to the fullest degree, the confidence and esteem of all the brethren. Bro. Manning was for over a quarter of a century moderator of this Union, and of the Chowan Association six years.

Bro. Waff for over thirty years was the ever faithful, true and accurate clerk of this Union. His presence was always the delight of his brethren, and his life wherever he went was an inspiring influence.

This Union meeting desires to express its most feeling sense of loss and bereavement, therefore be it

Resolved 1. That these brethren ever be held in affectionate remembrance as living epistles of Christ, devoted Baptists, and useful servants of the cause.

2 That we commend to the young the faith and virtues which characterized them as worthy of all emulation.

3 That we tender to their families and relatives the sympathies and prayers of the Yeopim Union and that we dedicate this hour to an affectionate memorial of their virtues.

4 That a copy of these resolutions be spread upon the records of the Union, and a copy be sent to the RECORDER for publication.

W. P. JORDAN,
LYCURGUS HOFLER,
JNO. E WHITE,
Committee.

W. B. FELTON, Clerk Yeopim Union.
Rockyhock, N. C.

Wilson's Mills Church.

When I reached my appointment here in July, the house of worship had taken on a new dress. It had been done since the appointment in June, and studiously kept from the pastor "until he came again," that a pleasant surprise might be given him.

Brother B. R. Jones, a member of Bethesda church, of Johnston county, gave the paint for the house at Wilson's Mills, and the members had it put on in a few days after receiving it. Several of the members questioned the writer, "Did you know anything about this work before you got off the train and saw it?" "No," was the outcome of my ignorance on this subject, and then came their expressions of pleasure, "We did not want you to know a word about it, until you saw it." There we stood, all pleased, over the fact that something had been done for the cause of Christ. These same brethren and sisters tried to have their house plastered and painted inside, about one year ago, on the same sly method, but the news floated away on the breeze, and got to the pastor's ears before the brethren wished it to. Now we have a neat house of worship, furnished inside and out, save some carpet for the stand and aisle. It has already been said, "We must have a carpet for our house before long," and I expect this will come to pass after a while. If so, whether surprised or not, I will rejoice with the happy ones as commanded. This little band, thirty in number, seem to have the inspiration of Luke 12: 32, and because of their faith have become fearless about the obstacles in their way. They believe it is our Father's good pleasure to give them the Kingdom, that is, to enable them to overcome all that is wrong, and reign in righteousness, but because their trust is in God. Their faith is of the kind that takes in effort, and discards the old time raven faith that expects prosperity without the use of opportunities and means to an end. Surely, God feeds the ravens, but not without the use of their wings, feet, beaks and wonderful instinct, in gathering, housing and eating the food. God prepares food for the ravens, but He does not bring it to, and cram lazy ravens or any other fowl. "Wilt thou know, O vain man, that faith without works is dead?" James, 2: 20. O. C. HORTON.

East Durham, July 16, 1895.

A United States Senator of great wealth and ability was once the guest of the late Hamilton Fish The senator indulged in rather coarse stories interlarded with many irreverent references to Christianity. Mr. Fish listened for a time, his face wearing an expression of astonishment and disapproval which would have checked a more sensitive nature. In this case it seemed rather to incite to further efforts, as though he would compel a laugh from his host. The result was otherwise. Said Mr. Fish: "Senator——, pardon me, but I must request you to desist. I firmly believe in Jesus Christ as the Saviour of the world; of his Church I am a member, in my house I have tried to honor him, and in his faith I expect to die; and it is painful to me to hear you speak this way." There were no more vulgar jokes nor anecdotes derogatory to religion.—*Y. P. Leader.*

Joyous throbbing life

offered to the chronic invalid would be regarded with distrust! Long suffering leaves the patient hopeless—he believes no more in any cure. Would that such hopeless ones could read the testimonials of

Brown's Iron Bitters

They point a way to relief and health, and they are genuine!

SWEET WATER, TEXAS.

For twelve long years I was a great sufferer from kidney and other troubles, and at times was confined to my bed. I tried a number of medicines recommended by sympathising friends and prescribed by physicians without receiving the least benefit. Then I gave Brown's Iron Bitters a trial, and two bottles brought me off my back. Today I am well and hearty. W. T. COOK.

and then this:

TEN BROOKE, TENN.

After being under the care of a physician for eight years, I commenced taking Brown's Iron Bitters with the result that I am entirely cured. It is the best remedy I have ever taken, and I certainly wish that every woman suffering as I did could know its value.

MRS ROSA REECER.

Does the above knock at your door?

The Genuine has the Crossed Red Lines on the wrapper.

BROWN CHEMICAL CO., Baltimore, Md

Tucker's

ROOM MAKING SALES

August 1st we renovate our store. Stock must be materially reduced to save it from injury.

ROOM-MAKING SALES FROM EVERY DEPARTMENT.

Here are some of them. Order Quick.

25c.	SWIVEL SILKS. (were 37½ to 50c).	25c.
25c.	FRENCH ORGANDIES. (were 32½c.)	25c.
25c.	NOVELTY COTTONS. (were 33c. to 50c.)	25c.
25c	WOOLEN DRESS GOODS. (were 40c. and 50c)	25c.
50c.	WOOLEN DRESS GOODS. (were 75c. to $1.25.)	50c.
	BLACK DRESS GOODS. (were 50c. to $1.25.)	

Samples Mailed as long as Assortments Last.

W. H. & R. S. Tucker & Co.
RALEIGH, N. C.



Four women, all told

The first told how much easier it was to wash with Pearline. She saved half her labor, and the work was better done.

The second told how much longer the clothes lasted, since she'd used Pearline. The rubbing that wore them out wasn't necessary.

The next told how many things she did with it; she washed the kitchen floor, or the finest china—the most delicate lace, or the coarsest fabric. Whatever she did with it, she saved money by it.

The fourth told of the harmlessness of Pearline. She had used it for ten years, and she *knew* nothing that was washable could be hurt by it.

These are only four out of millions who use Pearline, but the others say the same things and more. Try it yourself; then you can tell about it.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 181 JAMES PYLE, New York.

There is no pain that Pain-Killer will not stop. Colic, cramps, toothache, earache, sprains, cuts, burns, bites and stings, all yield to its magic. A record of more than fifty years proves that

One thing is certain PAIN-KILLER kills pain

Keep Pain-Killer constantly on hand—you can never know when it will be needed.

The quantity has been doubled, but the price is still 25 cents.
Imitations and substitutes may be offered you—look out.
The genuine bottle bears the name—Perry Davis & Son.

Important to Cotton Gin Owners.

The undersigned, who has had twenty-five years experience in making and repairing cotton gins, will repair your gins, do anything to them they may need. All work warranted. Ship to me at Cary, N. C, and be sure to mark on gin who it is from, prepaying freight on same. Or if you prefer, (if the distance is not too great) I will come to your home and do your work. Write at once, and let me know about what you need done, and I will get to you as soon as possible.

W. M. SORRELL, Cary, N. C.

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WM. F. FOX, Manager.

Wilmington & Weldon R R. and Branches

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 5, '95.	No 28. Daily.	No 35. Daily.	No 41 Daily
Leave Weldon	11 53 a m	9 37 p m	
Ar Rocky Mount.	12 57 p m	10 30 p m	
Leave Tarboro	12 20 p m		
Lv Rocky Mount.	1 06 p m	10 20 p m	6 00 a m
Leave Wilson	2 08 p m	11 03 p m	
Leave Selma	2 53 p m		
Lve Fayetteville.	4 30 p m	12 58 a m	
Arrive Florence	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 20 a m
Leave Magnolia.	4 16 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated July 5, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville.	10 55 a m	9 35 p m	
Leave Selma	12 32 p m		
Arrive Wilson	1 20 p m	11 28 p m	
Leave Tarboro	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia.	10 56 a m		8 31 p m
Lv Goldsboro.	12 05 p m		9 40 p m
Arrive Wilson	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson	1 30 p m	11 32 p m	
Ar Rocky Mount	2 33 p m	12 07 p m	
Arrive Tarboro	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon	3 30 p m	12 55 a m	

Train on Scotland Neck branch road leave Weldon 3.45 p m, Halifax 4.35 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leave Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leave Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.50 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 22 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 49 p m
" Selma		11 25 a m	3 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No 11. Mix daily	
Ar Greensboro	7 20 p m	8 23 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 20 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 31 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 59 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv ..... Raleigh ..... Ar	7 30 a m
6 10 a m	" ..... Durham ..... "	5 20 a m
8 33 a m	" ..... Greensboro ..... "	9 55 p m
10 15 a m	" ..... Salisbury ..... "	7 55 p m
11 09 a m	Ar ..... Statesville Lv	7 08 p m
12 30 p m	" ..... Hickory ..... "	5 56 p m
3 52 p m	" ..... Asheville ..... "	2 16 p m
4 25 p m	Ar ..... Hot Springs Lv	11 43 a m
No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv .. Winston-Salem .... Ar	6 35 a m
7 50 p m	Ar ..... Mocksville Lv	5 00 a m

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Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

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W. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Man't, Washington, D. C.

Woman's Missionary Department.

Edited by Miss Fannie E. Heck, President of Woman's Missionary Union, Southern Baptist Convention, and of the Woman's State Central Committee of Missions, Raleigh, N. C
Corresponding Secretary of Central Committee, Mrs. J. A. Briggs, Raleigh, N. C.

SUBJECT FOR JULY—FOREIGN BOARD.

"Arise, shine, for thy light has come and the glory of the Lord is risen upon thee." Missionaries, 91; native assistants, 89; churches, 85; membership, 3 493; baptisms, 581; schools, 15; scholars, 707; S. S. scholars, 1,503; receipts of Foreign Board, $129,-582 68. Contributions from native churches, $6 458 72.

Study Topics.—How can our churches be aroused to a sense of the importance of Foreign Missions? How can the various missionary societies in our churches work most effectually? Individual responsibility of Christians. How much depends upon the proper training of the young?

Christ and his religion is true, let everything else under heaven beside prove false. Therefore the great central mission of the life of Christ and his religion will never depend for its truth upon "disinterested" testimony. Yet such testimony cannot fail to be of special interest when it comes from one whose high position gives so extended a view as that of the Minister of the United States to China.

In Minister Denby's latest dispatch to the Department of State at Washington, he gives the following brief account of benefits derived by China from the work of the missionaries. As is natural in such a review, Mr. Denby speaks rather of the visible fruit-yield of Christianity in China, than of the invisible root growth. Let those who can doubt that such a yield as this comes from far-reaching, fast-spreading roots, deep down in the very life soil of this greatest of mission fields. He who can doubt it must needs have the painful genius of doubt.

"No one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was; now there are more than twenty charity hospitals, presided over by men of as great ability as can be found elsewhere in the world; Dr. Kerr's, at Canton, is one of the great institutions of the kind in the world. The Viceroy Li Hung Chang has for years maintained at Tien Tsin, at his own expense, a foreign hospital. In education, the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by these schools. They showed progress in a great degree. The educated Chinaman who speaks English becomes a new man. A long time before the present war the Emperor was studying English, and, it is said, was fast acquiring the language. Nowhere is education more sought than in China. The Government is to some extent founded on it. There is a Chinese imperial college at Peking, the Tung Zoen, presided over by our distinguished fellow citizen, Dr. W. A. P. Martin; also a university conducted by the Methodist Mission. There also many foreign orphan asylums in various cities, which take care of thousands of waifs.

"The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Adkins, translated a whole series of school readers. Reflect that all these benefactions came to the Chinese without much, if any, cost to them. Where charges are made, they are exceedingly small, made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops.

"This is a very brief and incomplete summary of what missionaries are doing for the Chinese. * * * There are supposed to be 40 000 Protestants now in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

"As far as my knowledge extends, I can and do say that the missionaries are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion.

***

Going still further away for testimony to the benefits and interest in Christianity in China, we learn that the Chinese emperor, who for sometime before the late war had been diligently studying English, is now having the Bible read to him by some of his officials, varying the reading with Chinese music.

Let us pray that this strange "service" begun in curiosity may end in conversion.

In view of this, what Dr. Henry Blodgett, a returned missionary, says in the *Missionary Review* of the anti-foreign sentiment in the royal city of Peking and of the attitude of both the Emperor and his chief counsellor, Li Hung Chang, is worth noting:

"The anti foreign sentiment in Peking is very much exaggerated; the Chinese are restrained by the Emperor's proclamation, which is tacked up in all missionary churches, and has completely quieted all manifestations against foreigners. Li Hung Chang is in favor of Western world civilization, and favors educating Chinese in arts and sciences abroad. He believes in everything Western except religion. He attributes Chinese defeat to a supercilious disregard of the advance of the world in warfare. He sends his children to the school of Rev. Charles Harney, an American missionary, for English branches. Li Hung Chang's liberalization is only his belief in the fact that in the arts and sciences the rest of the world long ago passed China."

Suggestions for Work in City Societies.

BY MRS. B. P. JOHNSTON, MISSOURI.

[Read at the Annual Meeting in Washington]

In suggesting plans for work I know that no inflexible model can be invented—that adaptation is the key of success. What will succeed in one place will fail in another; no plan ought to be retained that fails to awaken interest and to maintain it. Interest created and profit gained ought to be the standard of worth and the measure of life of any method.

One plan that has proved successful in many places is to have a hostess for each meeting, whether they be held in the church or at home. Let the burden of providing all things necessary rest upon her; she is to secure the participants, arrange for papers, songs, &c. The program may be followed by a few moments of free discussion.

Many of our ladies object to spending an afternoon with idle hands even though they are learning much. In that case the more acceptable plan would be to have sewing on hand: while some of the members sew, others who had been appointed on the program could read papers and make talks and give interesting bits of information. Several meetings could be devoted to a single country, lives of missionaries could be taken up and other phases of the subject studied to give variety. The garments made, with others that might be donated, could be sent to the frontier missionaries to gladden their lives; at the same time the members of the Society would be gaining information along missionary lines, and materially contributing to the support of the work with but little expense to themselves.

During the year, each member of the Society might entertain it at her home, aside from the regular meeting. And here her ingenuity as a hostess could have full sway. There could be a set of ten or fifteen questions asking the names of the principal stations in any chosen mission field, the names of the missionaries, the work to be done, the obstacles to progress and the prospects of the work. We have these simple amusements at our social gatherings, why not make missions the subject of some of them? I am sure this would awaken interest in many who are now utterly indifferent.

A plan that might work in some places is to have the ladies sew, while some one reads in the afternoon; close the meeting with a social hour, during which the young people bring in and pass around a light lunch. In the evening hold a general meeting with a prepared program, in which the young people are to assist. This plan will succeed in enlisting them in the work of missions and at the same time keep all the forces of the church in touch and sympathy.

A literary program might be found very interesting and profitable in some places. Study a country for each meeting; arrange a set of questions, one for each member of the Society. Let these be answered in a talk of two or three minutes. As each lady finishes, let the others ask questions on that particular phase of the subject. At the close of all the papers, let a general discussion be held concerning the whole country as a field for work.

I know of a Society that gained much help and inspiration by each member chosing a missionary, and at Christmas sending a letter with a card, or some little token. The answers to these letters coming in at different times during the year would add new interest and life to the meetings.

In my plans of work I do not mean to overlook the fact that in our meetings we want to instruct and interest our ladies and to educate them in benevolence as well; but if we get as many interested as possible, we will find our receipts largely increased, whether we have a regular monthly fee or a voluntary contribution. Our interest cannot be very deep in the heart without reaching the pocket-book.

[Next week an article entitled "Concerning Country Societies," by Mrs. P. S. Woodson, which was read at the Washington meeting, will appear.—Editor.]

"Do You Suppose."

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much." Winnie shook her head and pointed to mamma, who had just lifted baby from his crib.

"Do you think," said Winnie, "mamma is so busy with the big folks that she forgets the little ones? She thinks of baby first, 'cause he's the littlest. Surely, God knows how to love as well as mother."

And God's Word tells that even though a mother may forget her child (and some mothers have been known to forget), yet will he not forget us. "Like as a father pitieth his children, so the Lord loveth them that fear him."—*Exchange.*

In one day the human body generates enough heat to melt forty pounds of ice and raise it to boiling heat.

[From the Richmond, Va , Dispatch, July 11th]

Old Buffalo Lithia.

A REMARKABLE CASE—THE PROMISE OF THE SEASON.

We publiah in another column this morning an interesting letter from Buffalo Lithia Springs, written by Rev. Dr. J. S. Wharton, the gallant ex Confederate surgeon and distinguished divine and who is one of that talented trio of brothers so well and favorably known throughout this country and Mexico, and especially in Richmond, Norfolk and Baltimore, where they have done such great work in the cause of Christianity. Dr. Wharton mentions among other things a remarkable cure wrought by the Buffalo Lithia waters under his own observation. The cure seems almost miraculous, but it is not an exceptional case, by any means. Buffalo has been doing equally astonishing things for years for suffering, and it may be said, despairing humanity. The season at Buffalo this year promises to be exceptionally successful.

Extract from letter of Dr. Wharton:

A REMARKABLE CASE.

"During the short time I have been here several persons who came for the benefit of their health have been restored and returned to their homes, and for the benefit of those who may be similarly afflicted I merely mention one remarkable case, that of Mr. John R. Garland, of Mecklenburg county, a gentleman 74 years of age, who came to this place on the 21st of June, presenting every appearance of a man in an advanced stage of Bright's disease; his feet and ankles so much swollen that he could not wear his shoes; his eyes suffused and their lids inflamed and swollen; his heart so much involved that he had not been able to sleep lying down for more than two weeks on account of a feeling of suffocation, his only sleep being procured sitting upright in his chair. He showed unmistakable evidences of uraemic poisoning. He began to improve within twenty four hours after his arrival at this place as he informed me, and in ten days was entirely relieved, and, to use his own words, "was a well man, as well as he ever was in his life," being able to eat heartily of anything that he desired. He slept in bed soundly all night, wore his shoes as usual, and read the papers, a pleasure that he had not enjoyed for many months."

Associations in 1895.

July.

Central—Mt Vernon church, Tuesday, July 30th to August 1st.

August.

Pilot Mountain—Beaver Island church, Rockingham county, Thursday, Aug 1-3.
Beulah—Ephesus church, Tuesday, Aug 6-8; the nearest depot, Cunningham, four miles.
Flat River—Concord ch, Tuesday, Aug 13-15
Yadkin—Antioch ch, Thursday, Aug 15-17; four miles west of Mt Airy.
Liberty—Randleman, Tuesday, Aug 20-22.
Brushy Mountain—New Hope ch, Thursday, Aug 22-24.
French Broad—Lower Walnut Creek ch, Thursday, Aug 22-24; near Marshall.
Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.
Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.
South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.
Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnesville.
King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Round Hill church, near Union Mills Station on C C C R. R., Thursday, Oct. 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Mt Sinai ch, Columbus county, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

Baptist State Convention.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. Durham, Cor. Sec.

Raleigh, May 7, 1895.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Blessed is the true believer! His powers and affections work in happy harmony, and the old jarring discords between a stubborn will and a condemning conscience are hushed. He is no longer afraid of God, or afraid of himself, or afraid of dying, or afraid of the judgment day, or of hell; for he is sheltered under the love that casts out all fear. The only fear a healthy Christian ought to have is lest he should not find out his whole duty and *do it* at whatever cost. This is a wholesome fear; but as to all those wretched doubts and dreads and worries and conflicts that distressed him, the loving Saviour kisses them away as a mother kisses away the tears of her frightened child, and he says, in cheery tones, "Let not your heart be troubled; ye believe in God, believe also in me; my peace I give unto you; not as the world giveth do I give it unto you."
—*Theodore Cuyler, D. D., in Independent.*

The earth, traveling at the rate of 1,000 miles a minute, passes through 550,000,000 miles of space in the course of a year.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. Cheney & Co., Tolado, O.
Sold by druggists, 75c.

ÆTNA

Life Insurance Company

HARTFORD, CONN.

J. D. Boushall, Manager,

RALEIGH, N. C.

The ÆTNA'S rigid economy and well-invested assets result in absolute security and prompt payment of claims, low rates and constantly increasing dividends, and the largest returns to policy holders.

The Largest Company writing both Life and Accident Insurance.

Active agents wanted in every town where we are not at present actively represented.

Jackson Springs.

If you are suffering with Indigestion, Dyspepsia, Chronic Diarrhœa, General Debility, or with Kidney, Bladder, or Female Troubles, you can be speedily and permanently cured by drinking Jackson Springs Water, either at the Springs or from bottles shipped to you

Jackson Springs Hotel is situated in the very heart of what is known as the Long Leaf Pine and Deep Sand Section of North Carolina, which has been so well termed the great Sanitarium for those suffering with asthmatic and pulmonary diseases.

There is not a purer atmosphere or healthier climate in the entire South, and no water has ever received such universal commendations from those who have used it.

For circulars containing testimonials from eminent citizens, divines, and physicians, or for further information, apply to

JNO W. THOMPSON, Prop.,
or Dr. Jas. E. Brooks, Manager,
West End, Moore county, N. C.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail.

JAPANESE PILE OINTMENT, 25c. a Box.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 30 Doses 25 cents.

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

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Cured of Disfiguring ECZEMA By the CUTICURA REMEDIES

Our baby when three weeks old was badly afflicted with Eczema. Her head, arms, neck, limbs, and nearly every joint in her body was raw and bleeding when we concluded to try Cuticura Remedies. We began with Cuticura (ointment) and Cuticura Soap, and *after the first application* we could see a change. After we had used them one week some of the sores had healed entirely, and ceased to spread. In less than a month, she was free from scales and blemishes, and to-day has as lovely skin and hair as any child. She was shown at the Grange Fair, and took a premium as the prettiest baby, over sixteen others. Mr. & Mrs. Park, 1609 Belleview Ave., Kan. City. Sold everywhere. Potter Drug & Chem. Corp., Boston.

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EDWARDS & BROUGHTON,
Publishers, Raleigh, N. C.

S. A. L.

Seaboard Air-Line

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.36 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.31 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 3.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Pullman buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or W. J. Cooke, S P A, Raleigh, N. C.

JNO. R. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
H. ST. JOHN, Vice-President.

NEWS SUMMARY.

North Carolina.

The fifteenth Annual Meeting of the State Horticultural Society and a general convention of Horticulturists and Florists will be held at Greensboro, N. C., Wednesday August 21, 1895. The State Florists' Association will meet August 22, at same place. Important business will come before both bodies and a full attendance of all interested is desired.——J. E. Ingle Esq., is making successful efforts to organize a a State Bar Association.——A company with a capital stock of $100 000 has been organized at Charlotte to work Western North Carolina mines. It has purchased the Frazier mine.——Rev. L. W. Curtis and wife (Miss L. S. Johnson) of Brunswick county, will leave for China August 17, to become Presbyterian missionaries.——A new roller mill is building at Lenoir.——Evangelist Wm. Black has been preaching at Oxford, and six members have been received into the Presbyterian church there——The Willard Co operative Colony has purchased 16,000 acres of land located in the Valley River valley, in Cherokee county.——$860,000 were invested in cotton mills in the State in the week ending 25th inst. Thirty-one new mills have been put up in the State this year, and the capacity of many has been increased——Between $5,000 $10,000 is now being expended on Trinity College grounds——The American Tobacco Company has listed for taxation in Durham county $636 612 worth of property; the Blackwell Durham Tobacco Company, $746,610; Mr. B. N. Duke, $539,187.——The Southern Railway desires to immediately renew its lease on the N. C. Railroad, which does not expire for six years yet. If it does not get the lease on its terms, it will use another route to Norfolk.——The Wrought Iron Range Company lost its case of injunction, which means that Treasurer Worth will collect the pedlars' tax to the uttermost.——The Weather Bureau now sends out from Raleigh, Wilmington and Charlotte forecasts to 500 points.——The *Durham Recorder* out fit will be removed to Hillsboro, where the paper will be published.——Mr. Marion A. Cheek, formerly of this State, but for twenty two years a resident of Siam, whither he went as a missionary, and where he came into power and wealth, is dead.——The attendance at the State University Summer School numbers 143.——Judge Ewart of the Criminal Circuit Court made the mistake of his life when he sentenced Editor Robinson of the *Citizen* to imprisonment for thirty days and a fine of $350 for contempt of court (he having made some criticisms that the Judge didn't like).——Grave charges for evading the law and failing to pay "hush money" have been brought against officers of the Raleigh phosphate mills, which have been sending out fertilizers without paper tags.——Several prominent citizens of Beaufort have been arrested on a charge of having defrauded several insurance companies.——The office of the United States Marshal for the Eastern District of this State has won his suit instituted to get charge of the Treasurer's office of Cabarrus county, for which he was a candidate.

In General.

The result of the elections in England is taken by "bimetallists" to be especially favorable to them.——Gov. Culberson of Texas has issued a proclamation forbidding the proposed prize fighting at Dallas.——The Indians are making trouble in Wyoming and Idaho, and troops have been ordered out to protect the people.——During the fiscal year ending June 30, our government coined of gold $48 983.495; of silver $9,069,480, together with $712 594 in minor coin. The Treasury balance July 15, was $190,741,889, of which $107,024.418 belonged to the gold reserve.——Market quotations range as follows: Cotton 7 to 7½; wheat 69 to 71; corn 43; oats 23½; pork $10.65. The grain market is strong and price of wheat shows upward tendencies.——A political point of considerable significance is the purchase of the Birmingham *Age-Herald*, a leading paper, by a Republican.——Supt. of Public Instruction J. E. Massey of Virginia was awarded $1,600 in his suit against the *Norfolk Pilot* for damages.——A number of horrible murders have been traced to a fiend named Holmes who has made a practice of insuring people and murdering them for the money.——The chief of police of Richmond, Va., has given notice that he will strictly enforce the Sunday laws of that city, prohibiting the sale of anything——The seed department of the government has been abolished. It was greatly abused by representatives.

School Notes.

One of the most intelligent of intermediate schoolmen in the State is Prof. John Graham of Ridgeway. He does thorough and practical work.

Col. T. J. Drewry has arranged to open a select school for boys and young men at Fayetteville. Col. Drewry is a well-known educator, cultured and experienced. Parents will do well to examine his prospectus.

Brethren Griffith and Cornwell, two young Wake Forest men, have taken charge of Spring Hope Academy. We know them both and commend them as faithful, earnest and well-equipped young men.

For Sleeplessness

Take Horsford's Acid Phosphate.

Dr. Patrick Booth, Oxford, N. C., says: "Have used it not admirably in insomnia, especially of old people and convalescents. A refreshing drink in hot weather and in cases of fevers."

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

P. E Linnell, $10.00; J. M. Jordan, $5.00. Total, $15 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, July 29, 1895.

Japanese Liver Pellets are the best family medicine for biliousness, indigestion and constipation. Fifty doses, 25 cents. For sale by John Y MacRae, druggist, Raleigh.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—New Hope church, Central, $1.74; Roberts' Chapel ch, W Chowan, 5 00. Total 6 74. Previously reported, 3,537.96. Total, 3,544.70.

Foreign Missions—Cane Creek ch, Mt Zion, 80c; Poplin Grove ch, Stanly, 1.74; Potecasi ch, West Chowan, 12 43; Pittsboro ch. Sandy Creek, 1.15; Roberts' Chapel ch, W Chowan, 3.00; Hickory ch, Tar River, 1.29. Total, 20.41. Previously reported, 3,214 43 Total this year, 3,234 84.

Home Missions—Rives' Chapel ch Sandy Creek, 50c; New Hope ch, Central, 70c. Total, 1.20. Previously reported, 2,300 44. Total this year, 2,301.64.

Education—Tabernacle ch, Raleigh, $10.40; West Washington St ch, Greensboro, 15 00. Total, 25.40. Previously reported, 1,405.02. Total this year, 1,430.42.

Orphanage—Rives Chapel ch, Sandy Creek, $1.50; Littleton ch, Tar River, 8 25; Enterprise ch, 25c; West Washington St ch, Greensboro, 2.09. Total, 12 09. Previously reported, 516.14. Total this year, 528.23.

Ministerial Relief Fund—Salem ch, Eastern, 1 00. Previously reported, 192 89. Total this year, 193.89.

Students' Aid Fund, Louisville, Ky—Roanoke ch, W Chowan, $1 00; Hebron ch, ditto, 1.50; Winton ch, ditto, 1.50; Union ch, ditto, 2.00; Jackson ch, ditto, 2 00; Sandy Run ch, ditto, 2.00; Rich Square ch, ditto, 2.00. Total, 12 00.

In RECORDER of June 19, $8 40 for Ministerial Relief Fund should have been $2.40.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, July 27, 1895.

WAKEFIELD CLASSICAL INSTITUTE.

A High Grade Preparatory School for Boys and Girls. Fourteenth session begins Sept 24. A new two-story building 112x50 feet completed and well equipped Large patronage Fine reputation. Teachers graduates of the best colleges. Thorough instruction in every department. Fine discipline. Tuition from $1.00 to $3 50 per month. Board $7 00 per month. Address
HUGH LONG, M. A., Principal,
Wakefield, N. C.

Mars Hill College.
(IN THE MOUNTAINS OF W. N. C.)
MARS HILL, N. C.
Under new management Full courses of study leading to degrees Special courses in Music, Art, Business and Teaching. Full faculty of profes ors and teachers. Buildings thoroughly repaired and renovated; everything first class Community unsurpassed for health and morality Total expense for one year from $85 to $150 Send for new catalog. Address PRESIDENT BOOTH.
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A YOUNG LADY graduate of Hollins Institute, Virginia, desires situation as assistant teacher. Music a specialty References and testimonials furnished upon application. Address G. L., Box 257, Franklinton, N. C.

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EDUCATE YOUR SON IN THE HISTORIC CITY OF THE SOUTH. Campus of thirteen acres located in best residence section. Elegant Halls, with all municipal improvements
Courses for B. A., B. S., M. A., and Bachelor of Law. Thorough instruction under Christian influences. Total expenses about $193. Tuition in Law, $40. Board last year, $9.05 per month. Session begins Sept. 19th For catalog, address
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Military Academy,
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A SELECT SCHOOL FOR BOYS AND Young Men. Absolutely healthful location and genuine home, with refined surroundings. Principal and Instructors live in same building with cadets, ready at all times to aid them in their work. Special care of small boys Certificate admits to various colleges. Terms very moderate. For prospectus apply to
COL. T. J. DREWRY, Principal.

Ridgeway High School
For Boys and Girls.
THE FALL TERM OF 1895 COMMENCES August 28th, and continues twenty weeks Total expenses: Tuition, $15, $20 and $25. Board, (including washing, lights and fuel), $48. Music, (with use of instrument), $15. Catalogs furnished upon application.
JOHN GRAHAM, Principal,
RIDGEWAY, N. C.

Spring Hope High School,
MALE AND FEMALE ACADEMY.
The next session of this school begins Sept. 2d, 1895. A large new two-storied building, containing recitation rooms and a music department, furnished with the "Globe Patented Desks," and other modern school furniture. The school is divided into five departments—Primary, Intermediate, High School, Music and Normal. Prepares young men and ladies for practical pursuits of life or to enter college. Tuition from $1 to $2 50 per month. Board from $7 to $8 per month. A healthy location in a quiet town of five hundred inhabitants. One hundred and ten students last session. Four teachers, all experienced and graduates of the best male and female colleges of the South. For further particulars and catalogs, address
M. A. GRIFFIN,
J. L. CORNWELL,
Principals,
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SITUATION WANTED by a young lady graduate of Peabody Normal College (Nashville, Tenn.,) capable of teaching English, Latin, Mathematics and Gymnastics. Address Miss S., care Box G, Raleigh, N. C.

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Baptist Female
Institute,
MURFREESBORO, N. C.
Parents and guardians having girls to educate will do well to consider the following facts:—
Only experienced teachers of broad culture and special training for their particular work are employed.
Thorough work is required of pupils, and diplomas are conferred only after critical examinations. The administration believes that education should be practical, and that girls should be trained not to feel above their homes.
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The health of the Institute is unsurpassed.
Charges have been reduced to suit the times.
The forty eighth annual session begins on Wednesday, September 4th
For catalog or other information, address
JNO. B. BREWER, President.

Buie's Creek Academy.
Normal, Business, Music, Art. 201 students. $25 to $50 pay all expenses five months Ideal location. Combines cheapness and superior excellence. Catalog will prove the assertion Address
J. A. CAMPBELL, Principal.
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NORTH CAROLINA
College of Agriculture and Mechanical Arts
The next session of this College will begin September 5th. Examinations at county seats first Saturday in August. Young men desiring a technical education at an unusually low cost will do well to apply for catalogs to
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Theological Seminary,
LOUISVILLE, KY.
SESSION begins Oct 1st. All studies elective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.) often obtained in two sessions; that of Full Graduate (Th. M.) often in three. Many special studies if desired Students 208, with 11 instructors. Tuition and rooms free: no fees of any kind. If help is needed, for board address REV. E. C. DARGAN; for catalogues or other information REV. WM. H. WHITSITT, Louisville, Ky.

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The only High Grade Boarding School in Eastern Carolina for Boys and Young Men. Only the better class of patronage solicited. Our catalog will show what education means for a boy here. Send for one. PRINCE & WILSON,
Scotland Neck, N. C. Principals.

Medical Department
OF THE
Univ. of North Carolina.
Sixth session begins Sept. 6th, 1895. For information, address R. H. WHITEHEAD, M.D.
Chapel Hill, N. C.

CRIPPLES, Ladies and girls, if you want an invalid chair or crutches, buy a Pony Tricycle or Bicycle. Cheap for cash. Address PAY MFG. CO., Elyria, O. Box

Wedding Invitations ENGRAVED in latest and most artistic style. Send for samples and prices. VISITING CARDS—Plate and 50 cards (name) $1.00; name and address, $1.50. LYCETT, 311 N. Charles St., Baltimore, Md.

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Academic; Law; Engineering. Opens Sept. 12th. For catalogue address
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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Get a Glass! Quick!!


There's lots of snap and vim in this HIRES' ROOT-BEER. There's lots of pleasure and good health in it, too. A delicious drink, a temperance drink, a home-made drink, a drink that delights the old and young. Be sure and get the genuine
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A 25 cent package makes 5 gallons. Sold everywhere.
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Showrooms full of ... Bicycles

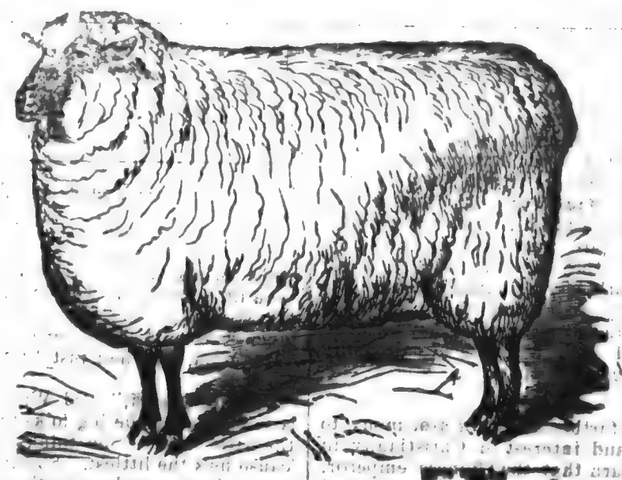
All bright in shining nickel and enamel—all tempting in promise of speed and pleasure. Which shall you choose? How shall you know the quality back of the glitter? Only one safe way—trust to the reputation of the maker.
The best that can be said of any other wheel is that it is "just as good as the COLUMBIA." Don't put up with anything just as good. Let your mount be the standard itself—
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Fowls and Eggs For Sale at All Times.
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Address OCCONEECHEE FARM, HILLSBORO, N. C.
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Don't dispose of your wool until you have seen samples from the ELKIN WOOLEN MILLS.

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They have built a bran new mill, and equipped it with the very best machinery. Write for samples and terms to the
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Do You Want a Teacher?
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Commodious buildings. Furnished rooms. Choice library. Eight instructors. Course of extra lectures. Tuition, room rent, and fuel, free. Address
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Military School,
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The Fall Term begins September 3d, 1895. Boys receive careful training: Intellectual, Moral and Physical.
Catalog sent on application.

Once Wrecked.

Broken in Health.

NOW HE CAN RUN AND JUMP "EQUAL TO A SIXTEEN-YEAR OLD B Y"—THE EFFECT OF SIX BOXES OF PINK PILLS.

From the Messenger, Wilmington, N. C.

The following letter from George Russell, a citizen of Laurinburg, N. C., will prove of interest to many of our readers who may be suffering from that dreaded disease—rheumatism.

LAURINBURG, N C., April, 3, 1895.

Dr. Williams' Medicine Company, Schenectady, N. Y.

Gentlemen:—During the summer of 1888 I had a severe attack of ty phoid fever which left my constitution in a wrecked and br oken down condition. Ever afterwards I had to be very careful not to get the least damp for if I did an attack of rheumatism would be the result. I was able, however, to attend to business the most of my time though I could never say that I was well. I continued this way until the summer of 1894 when I was taken with a more severe attack of rheumatism which commenced first in the back of my head and neck, then my shoulders became involved. I suffered untold agonies, could not rest day or night, could get in no position that would give me rest even for a few moments, could not sleep more than 15 minutes at one time, had no appetite, my flesh was reduced till I weighed only 121 lbs. The disease moved down or rather spread to the small of the back and into both hips then to the left knee joint. I could not walk up the door steps and had to crawl out and into the house. About this time I was taken with a shortness of breath which one doctor pronounced heart dropsy, another an excess of water in the chest. I gave up all hopes of ever getting any better or even living for more than a few months I wrote many of my relations that I did not expect to live but a very short time. Of course I had been under the care of men who called themselves good doctors all this time, I had six of them to attend me during my sickness. I tried everything that I could get that was said to benefit people who had rheumatism but instead of getting relief I continued to grow worse. One day a friend came came to visit me and like all other friends had a remedy for my ills. Her remedy was Dr. Williams' Pink Pills for Pale People. She showed me a paper which praised them very highly. I told her I had no faith in them as for the advertisement in the paper, it was nothing but more bosh. But like a drowning man that will catch at a straw I concluded to try the pills. I commenced to get better from the first day. I took six boxes and am well, my appetite is good. I sleep well, have gained in flesh from 121 to 160 lbs. I have been in the rain till I was literally drenched without experiencing any annoyance afterwards. I can run, jump, hop and skip equal to a sixteen-year old boy.

Any one doubting this statement can be satisfied by writing me.

Yours truly,

GEORGE RUSSELL.

Mr. George Russell has, this day appeared in person before me a Justice of the Peace for Richmond County, N. C., and made oath that the statement contained in this manuscript is true in every particular. Sworn to before me this 13 h day of April, 1895. M. K JONES, J P.

Dr. Williams' Pink Pills cure all forms of weakness arising from a watery condition of the blood or shattered nerves, two fruitful causes of almost every ill that flesh is heir to. These pills are also a specific for the troubles peculiar to females, such as suppressions, all forms of weakness, chronic constipation, bearing down pains, etc., and in the case of men will give speedy relief and effect a permanent cure in all cases arising from mental worry, overwork or ex cesses of what ever nature.

These Pills are manufactured by the Dr. Williams Medicine Company, Schenectady, N. Y., and are sold by druggists only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for $2 50.

Bro. E E. Hilliard, editor of the *Scotland Neck Democrat*, has published an earnest "Five Minutes Talk," entitled, "Do You Read the Bible?" It will do good. Sent free on receipt of two cents in stamps.

MARRIED.

CHAMBLEE—JENKINS—On June 25th, 1895, at the residence of the bride's mother in Bertie county, by Rev. T. T. Speight, Mr. William E. Chamblee and Miss Mary E. Jenkins.

PRINCE—HOLLOWELL—On July 24th, 1895, at the residence of Mr. Wm. R. Hollowell, the bride's father, Goldsboro, N. C., by Rev. John T. Albritton, Mr. David M. Prince, Principal of Scotland Neck Academy, and Miss Minnie E. Hollowell.

DIED.

LIVINGSTONE—July 20th, 1895, Bro. D. W. Livingstone, after months of suffering, passed away in the sixty-seventh year of his age. For years he has been a deacon in Spring Hill church, Richmond county. He was an unobtrusive Christian, yet his influence, like the drawing of the magnet, was powerfully felt. May the Lord comfort and guide the most excellent family left behind.

M. L. KESLER.

BELL—July 10th, in Camden county, N. C., Miss Helen Bell. She had just entered her twenty-third year. Helen was a model girl, the pride of her parents, and a favorite with her friends. Best of all, she was an earnest Christian, and met death as only a Christian can. Many besides her parents mourn her death, but not as those who have no hope. R. R. OVERBY.

DOWD—Died at her home in Carthage, N. C., May 29th, 1895, in the seventy-first year of her age, sister Mary Ann Dowd. She had been a great sufferer for several years, but bore her sufferings patiently. It was the pleasure of the writer to visit her frequently during her affliction, and he always found her cheerful, rejoicing in the hope she had in Christ. She did not "murmur nor complain," but often said to me, "The Lord's will be done."

The funeral services were conducted by the writer, and the body was laid to rest by the side of her husband in the family burial ground near Carthage. She leaves one daughter and several brothers and sisters to mourn their loss. May the Lord comfort them in their affliction. C. J. F. ANDERSON.

Tributes of Respect.

WHEREAS, On June 12th, 1895, God in his infinite and omniscient providence saw fit to take from us our dear member and brother in Christ, Dr. George W. Moseley, who for twenty years had been one of the leading spirits in all that pertained to the Master's work in Mt. Gilead church, Sampson county, N. C.; therefore be it

Resolved 1. That we bow in humble submission to the will of him who doeth all things well.

2. That by his death this church has lost a most dear and valuable member, and the cause of Christ a noble and faithful worker.

3. That we extend our heartfelt sympathy to his bereaved widow.

4. That we present her a copy of these resolutions.

5. That these resolutions be spread on our church record.

6. That we request the BIBLICAL RECORDER and the *N. C. Baptist* to publish these resolutions.

J. J. VANN,
J. O. MATTHEWS,
R. K. PEARSON,
Committee.

B. MATTHEWS, C. C.

The following resolutions of respect to the memory of Bro. James T. Wood were unanimously adopted by Shiloh Baptist Sunday-school May 26th, 1895:—

WHEREAS, It was the pleasure of God, the Great Architect of the universe, the giver of all good gifts and graces, on May 1st, 1895, to call our much-beloved Bro. Jas. T. Wood from a transitory existence to a more perfect rest, as we fondly hope; be it therefore

Resolved 1. That in the death of Bro. Wood this church loses a devoted member and a true friend to the Sunday-school, and an efficient teacher, which position he held one year previous to his death.

2. That as he ever made it his practice in life to do what was right and his duty, he was highly esteemed by all who knew him, and his example is worthy of imitation.

3. That while we deeply feel and mourn our loss, we bow in humble submission to his will who doeth all things well.

4 That our sincere sympathies are extended to the bereaved family, relatives and friends of the deceased, and we commend to those who would be comforted him who will wipe away all tears.

5. That a copy of the resolutions be spread upon the minutes of the Sunday-school, and a copy sent to the widow of the deceased; also to the BIBLICAL RECORDER for publication.

J. J. BARNES,
C. H. HOLLAND,
CLAUDE STEPHENSON,
Committee.

Smithfield Herald please copy.

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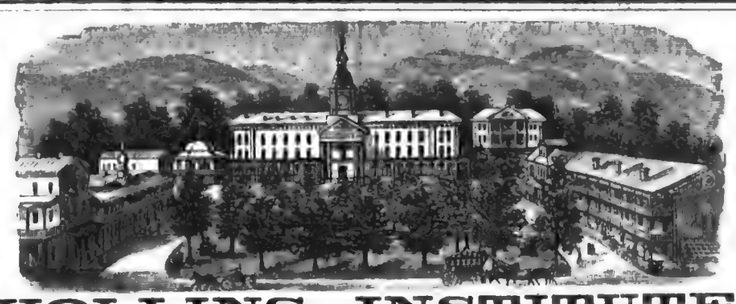
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The Home Circle.

"Joseph."

Beyond the farthest bourne of Dan,
O'er lands where Heaven has laid its ban,
Like a spent snake the caravan
Toward Egypt creeps
And oft the wistful Jewish slave
Looks westward, where the cedars lave
With murmurous shade his mother's grave,
Where Rachel sleeps.
Till bathing his bright eyes the mist
Hides the black chain upon his wrist.

From out the loftiest lintelled pile,
That mingled in the mirrored Nile
The lotus on its peristyle
With that mid-stream,
He looks again, through orbs that swim
In tears, where Jacob, old and dim
Of sight, comes chanting Israel's hymn
Of God supreme,
And sobs the purple cannot check
Heave the bright chain about his neck

Whoe'er for Him hath iron worn,
The King's own gold shall yet adorn.
—Rev. Robert M'Intyre, D. D.

Feeding Land Like Stock.

The farmer that feeds his land well reaps the profits therefrom like another who feeds his stock to make them pay. The man who feeds the best receives the most for the food given. You will sometimes hear a farmer say he has learned a lesson that will be very valuable to him—"he has learned how to keep his stock on a very small amount of food" To the reflective mind that is the very lesson he ought not to learn. The fact is, he should learn to give his animal the greatest amount of food that it can consume to advantage, for the profit clearly comes from the excess of food over that required for support. If he feeds only what sustains life, he gets nothing but life, but if he wishes for growth, that growth must come from the excess of food over what is required to support life, so that the utmost amount of food he can get his stock to assimilate, returns the heaviest profit.

And just so it is in the management of the soil; the more liberal you are in supplying it with suitable food to keep it alive and growing continually, the richer and more profitable will be the crops. He who pursues the opposite course will be guilty of a folly equal to the man who had a fine cow which gave five gallons of milk each day, and as that was more milk than he needed, he said she gave enough milk without any feeding, and so he continued to milk till she ceased to give any at all and died of starvation. Such farmers save their salt and lose their bacon. Feed the soil—at least pay back to it what you take out of it in productive quality and life each year. Don't be in debt to your soil. Pay up.—*N. C. Farmer.*

Two Boys.

One, the son of a rich merchant in a town, was petted and spoiled. He did not have to work; would go to school but little; soon learned to spend money that he did not earn; spent it freely because he did not know its value; did not go to Sunday school or prayer meeting, and only occasionally heard a sermon. His companions were much like himself. He spent much time in games, drinking, and gambling, and grew up to be a wicked and vicious young man. He married a beautiful Christian woman, and took her from a good home of thrift and plenty. But soon the buoyant spirit was crushed with poverty and the suffering of herself and her children, and she died. A fortune had been spent by idleness, wine, tobacco, and a vicious life.

The other boy was brought up on a farm. In childhood he learned to work, and his merry voice was often heard in songs and hymns as he drove the cows to and from the pasture. He loved to see the sun rise, to hear the cheerful songs of birds, and to watch the romp of the lambs in the meadows in springtime. He was glad to attend school, applied himself diligently, grew up to be an intelligent young man, and became a Christian. He loved good books and good people, had no use for wines or cigars, and spent no time in games or gambling. He has a wife and happy, glad children in his home. Thrift and plenty are found on every side. He has been sought for by business men, and has filled many responsible positions. He is a prosperous business man. His voice is heard in the sanctuary, singing praise on the Sabbath When away from home, he finds the prayer meeting and the Sunday school. He is honored and loved by thousands of people because he is clean and honest. He is a man—a manly man—among men. He now represents a large wholesale business, and no man in the employ of that great firm is more trusted, honored, and loved than this man, who spent his childhood and early manhood on a farm.

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And love this sight so fair,
Give me a heart to find out thee.
And read thee everywhere.—*Keble.*

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A Temperance Lecture.

A good instance of proving a point in a fair argument has been put in print as follows, says the *Christian Statesman*:

A noted temperance lecturer once visited the shop of a hatter and asked him to give something to "the cause." The shopman coldly replied that he had no interest in it, and then it was the temperance man began to instruct him after the Socratic method of question and answer.

"I am sorry to hear that," he said; "for it shows me that you are not acquainted with your own business."

"If you are more familiar with my business than I am," said the man, with some spirit, "I should be happy to take lessons of you"

"Well," said the lecturer, "you deal in hats, and intend to make a little money on every hat you sell?"

"Yes."

"Whatever sends customers to your shop and increases their ability to buy promotes your interest, doesn't it?"

"Certainly."

"Whatever makes men content to wear old, worn out hats does your craft an injury?"

"Yes"

"Well, sir if you and I were to walk out along the wharves and through the streets and lanes of this city, we should see scores of men wearing on their heads old, miserable, slouch hats, which ought years ago to have been thrown into the fire. Now, why don't those men come at once and buy of you?"

"That is not a difficult question to answer," said the shopman. "They are too poor to buy hats."

"What has more influence than liquor in emptying their pockets; and not only that, but injuring their self respect to such an extent that they are willing to wear old clothes?"

"Nothing," said the man, hastily. "Here is some money for your cause. I am beaten!"

Good Men Wanted.

Woman's tears are precious, as they are poured out on the paths of human suffering. Woman's hands are soft and gentle, as they minister in the sick room, in the hospital, in the home of poverty. Woman's words are mighty as they come welling up from the bottom of loving hearts, in pleading with lost ones. Woman's works are beautiful as they are wrought over all the world in the name of Jesus. Woman's power is well nigh omnipotent when anointed by the Holy Ghost Woman's influence is most blessed in home and school and church Yet, blessed and beautiful and mighty as is the service which the women are rendering to their Lord, the cause of Christ needs men as well.

Men of courage are wanted to stand in the front ranks of truth, to resist and hurl back the assaults of the enemy. Men with keen intellect are wanted to meet sophistries of error and the subtle attacks of infidelity and skepticism. Men with fine business abilities are wanted to carry on the secular affairs of God's house. Men with wealth are wanted to lay money gifts upon the altar to forward the interest of Christ's kingdom. Holy men are wanted to witness for Christ in the face of His enemies. Men with eloquent tongues and burning hearts are wanted to go into all the dark places of the cities, into the purlieus of vice, into the homes of sin to tell the story of the love of God and of the cross of the Redeemer. Men of tender heart and loving sympathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage.—*The Young People's Leader.*

James Buchanan was *sixty six* years old when he was elected President of the United States. He was an able and efficient officer, and yet churches hesitate to elect a man of that age as their pastor. Is there an explanation for this? Cannot a preacher be as able and efficient at three score years of age as the politician and statesman?—*Exchange.*

There is no day born but comes like a stroke of music into the world and sings itself all the way through.—*Beecher.*

A vote is a prayer.—*Chicago Midland*

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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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How far may a secular paper concern itself with the affairs of a denomination is, at any rate, a question on which there is no little need of light hereabouts. For our own part, if some one should ask how far may a religious paper concern itself with secular affairs, we would say, first let it go no further than its knowledge of these affairs, which is a good rule for any paper; secondly, let it not meddle with parties, that is, let it tell the truth about political events, but let it studiously avoid reprimanding parties or giving them advice. But this does not settle the first question.

A church man is usually a citizen, but a citizen may not be a church man; and for this reason, a secular paper may not go as far into church matters as a church paper may go into public matters, though either may go too far.

A newspaper's function is above all things to print the news pure and unadulterated, whether it "hurts the feelings" of the editor, the editor's wife's mother, his bosom companion or his chief enemy. Nothing should stop the news. If he gives color to it, he tells half a lie; if he conceals part of it he tells another. If he crowds his columns with murders and covers up good deeds he does his people an injustice. What we want is the news as it is. Further than this the people are not exacting, if the editor of the paper is sensible and discreet.

But there's the rub. All editors are not sensible and discreet, none are always and some never are. Especially true does this appear when an editor who has always been wrapped up in office hunting and political schemes, low and high, attempts to form an opinion on the actions of representatives of a denomination. He takes it that they are all after office or preferment like politicians, he sees schemes such as he himself has often made, he forgets that men yet live who act from motives pure and worthy. How much better for him to keep his suspicions to himself and say "we do not know," which is the truth. Not only such men as these do not know, but any editor who attends to his work cannot know enough about a denomination to set himself up for a general censor and high counsellor. In fact the denominational editors themselves usually have their hands full without attempting this much.

Certainly a fool ought to know better than to try to make a denomination do thus or so. The spectacle of an editor setting himself up to drive a denomination into doing any thing, or to make a fight for any cause, is laughable in the extreme. Such work always hurts its own cause.

Now, of course, when a denomination receives aid or favors from the State, it is a different matter, but our idea of a denomination is one that supports its own objects and is in this respect a private affair. It is not for us to be making rules for secular editors; if they are sensible they will have as few as possible and make them to suit themselves. We are sure, however, the need for serious thinking along this line has been so brilliantly made manifest that our remarks will not be taken as impertinent.

THE frequency of rumors about the intentions of prominent public men in regard to the Presidency shows nothing if not the scarcity of news. Any body knows that Harrison will run if he can, just as Cleveland did, and any body knows that, however ambitious he may be (without saying that he is), there is not the remotest danger of the President running for a third term.

The honest truth is newspaper news is at a low ebb, and will be until Congress meets. So small a thing as the Cuban rebellion is subject for innumerable contradictory reports.

In our State papers the news has taken more of an industrial aspect of late, politics having quietly subsided; and this gives a wholesome and hopeful tone to affairs in general. It will do any one good to read of the new enterprises and enlargements that are going on in North Carolina, and especially when he reflects that it is in a time of depression, contracted currency, etc., etc.

We believe North Carolina will be the best State on earth to grow up in, if she only will protect herself by providing schools for her children, and giving Christian people a fair chance to provide schools for her young men and women.

THE State Treasury is $250,000 poorer than it was this time last year. There is no ground for alarm in this, nor is there any political thunder. The money can be accounted for in that certain expenses were necessarily incurred this year and also certain payments came due.

The discouraging forecasts as to tax assessments decreasing twenty five per cent. are proving untrue. The railroad assessments were increased, and there will be no great change, if any, in real estate and corporations. The indications are that the State is, and has been for five years, faring better than any of her sisters in the South or West.

IT is estimated that the corn crop in this country this year will the largest in history, amounting to 2 400,000,000 bushels; a crop of 9,000,000 bales of cotton has been reckoned, which is more than the demand.

At the rate North Carolina is growing into diversification of earth products and of industries she will soon be established above the rising or falling, or under production or over-production of any one thing.

THE Pan American Congress, of which no little note was once taken, has been in session at Toronto. Nearly one thousand delegates were present.

The Congress has to deal with many matters, and leading sincere reformers take part in it. Speaking on municipal reform the other day one of the members stated that Cambridge, Mass., in 1886 had 70,000 population and 133 saloons, and to-day has 85,000 population and not one saloon. Yet there are people who prate of "material prosperity," which should have no weight even if it were dependent on liquor selling.

In this connection it is pertinent to cite another instance of experience disproving the arguments of saloon-men. In New York the saloons have been successfully closed on Sunday several Sundays in succession, and yet it has been often said that a law can not be enforced if public sentiment is against it, which is of course the attitude of public sentiment in New York in this matter.

A FINE example of the blind leading the blind and a warning to organized labor is the boycott on National Bank Notes ordered by Grand Master Sovereign of the Knights of Labor. In the first place he cannot succeed, for the simple reason that there are too many people too anxious to get money to inquire whether it is a silver certificate or a bank note, and, secondly, if he did succeed, he would make it all the worse for the people, because by retiring the $211,000,000 of them our currency would be contracted just that much.

WE have been requested to investigate and state our opinion of a woman who is representing to the people about Fort Barnwell, N. C., that she has a new revelation and is inspired. She is one of the faith curists, Christian scientist impostors who hold that there is no such thing as human affliction and that these pains people complain of are errors of their imaginations.

Mere statement of such doctrine is sufficient to repel intelligent people; but there are others, superstitious, ignorant, or emotional, on whom these impositions are practiced. Right here before us we read that a good old sister (about 70 years of age), an invalid nearly all her life, "never failed a day in five years to take some kind of medicine," has been restored by these pious frauds and has not taken a dose of medicine since. Probably any practical person could have told her that too much medicine is worse than none at all. If the woman had died the faith curists would have said it was because she was incredulous. As she got well, no doubt by reason of letting up on "doses," the faith curist took credit to herself for it.

The best argument we know of to meet these blessed, painless people with is a good sharp pin.

RUSSIA and Japan are seriously at odds. The greater nation is jealous of Japan's conquests, and refuses to acquiesce in her efforts to take the lands ceded by China. Japan has been told that she must evacuate the Liao Tong peninsula at once, according to her agreement. It is to be hoped that peace will be reached, but the state of affairs is not very promising.

The Sunday-school Idea.

BY N. B. BROUGHTON.

Is the Sunday-school idea growing? We believe so. There are grave reasons for it too, for there was a time, we are told, when the Bible was taught in the home. A time when the mother gathered the children about her and read to them out of "God's Book," and when they were told the beautiful stories of Isaac, Joseph, Samuel, David, the Hebrew children, and of the young child Jesus.

They tell us too that they used to weave the stories of the Bible into song, and these constituted for most part the songs of the Sunday school.

We have largely gone beyond these old-fashioned ways. The Sunday-school of to-day is not that of twenty five years ago. The present ought to be much better than the past, although some of our older people will not be persuaded that it is so.

But if in too many of our homes the Biblical instruction of the children has been turned over to the Sunday school—as we heard a speaker say a few days ago that it had—if this is so, then there is every reason why there should be an enlargement of the Sunday school idea.

Our pastors need to give more attention to this department of our church work. More care should be exercised in putting the right man at the head of the school. Simply that he is a good man, or sings, or that he loves children, or all of these combined is not enough. The superintendent, of course, must be a man of positive Christian character; he must have energy, tact, executive ability. He need not be an autocrat, governing by his own will, but he should have sufficient force of character to be able to plan and guide the work.

No man can put life and interest in a work in which he shows none. The Sunday-school, therefore, will not go beyond its head in its spirit and life.

Then, again, too little attention is given to the equipment of the school. The church in its conference makes no enquiry as to the needs of the school; the pastor does not look after it, and so it happens that very few schools have a sufficient supply of quarterlies, lesson leaves, Bibles, song books, books for the library, etc. These, without which the work can not be properly conducted.

Not only these requisites in name, but the proper kind. There is a great deal of trash under the head of Sunday school supplies.

Our Associations are now meeting. "The Sunday school" will be among the topics for discussion. We suggest as opening up the subject that each pastor be requested to report the number of Sunday schools under his charge, their condition, their equipment, etc., and what the church does for maintaining these schools.

While we believe the Sunday-school idea is on the up-grade, we also believe that there are a great many pastors and churches that do not appreciate and grasp the immense possibilities of the Sunday school. They do not see that the opportunity for development in every department of the church is in the proper training of the Sunday-school.

In this connection I would urge all pastors who feel the need of a quickening interest in the Sunday school work for themselves, and all who desire to help the superintendents under their charge to attend the Sunday-school Chautauqua at Red Springs, August 13th-18th.

Every superintendent should be there if possible for him to get away from home and business.

To Wake Forest Alumni.

At a called meeting of the Alumni Association on Thursday of the last closing exercises, the following resolutions were unanimously adopted:

"1. The principles upon which the Students' Aid Fund is dispensed are, we believe, the proper ones; for, while furnishing substantial aid to the needy student, they do not take from him that independent spirit which a direct gift would smother.

"2. It is the duty of every alumnus of Wake Forest College to promote, in a practical manner, the objects aimed at by the Fund, viz., the upbuilding of our College and the encouragement of our young men. For these two reasons,

"*Resolved* 1. That we, the members of the Alumni Association of Wake Forest College, do pledge ourselves, each individual of us, to pay to the Students' Aid Fund on or before the first day of October of each year for the next ten years, the sum of $5 00.

"2. That nothing be taken as a valid excuse or reason for failure to pay $5 00 in any year except a certificate from a new student that he was influenced to come to Wake Forest College by the alumnus failing to pay.

"3. That a copy of these resolutions be mailed to each alumnus with a blank attached for his endorsement."

There is no need, I am sure, of any explanation as to the meaning or purpose of these resolutions. I am writing this letter merely to emphasize, if I can, the importance of carefully considering them and complying with their stipulations unless there is some very great obstacle in the way. I know that money isn't any more plentiful among Wake Forest alumni than among other people, and I know also that calls for contributions for various charities come in rather too rapid succession for them always to be received with the best possible grace. But this call is not an ordinary one, and, as it appeals most imperatively to the alumni of Wake Forest College, it is directed to them alone.

In giving of your means to the Students' Aid Fund, you are not making a clean gift to any individual student. If this were the case, for one, I should not be at all inclined to endorse the resolutions. For I should feel that the manliness and self-respect of the student, receiving the use of my money, would be more or less compromised. It is not a gift to the student, let it be repeated. He repays every cent with interest, nor does he get the loan without giving good security. Your gift is not a deed of charity, either, to Wake Forest College. On the contrary, that institution takes under its charge a given student, who has the use of your money, and creates in him the *ability* to pay the debt he has incurred, and, at the same time, seeks to instil in his mind a *sense of duty* such as will require the honorable discharge of all obligations resting upon him.

It will be observed that two alternatives are offered. Either may be chosen. About the second it is only necessary to say that you cannot do a young man a greater service than to convince him that the capabilities within him are worthy of development, and, this done, to direct him to some institution of learning at which he can obtain the needed training.

It is no light thing to put one's name to these resolutions. For a man doesn't know what reverses of fortune may come upon him. But I believe that the alumni of Wake Forest will undertake great things for it and that they are going to seize this opportunity of extending its usefulness.

According to resolution three, a printed copy of the resolutions, with blank for endorsement, will be mailed to each of the alumni, except those whose addresses I may not be able to obtain at once. With each copy of the resolutions there will be sent a pamphlet, giving the history of the establishment of the 'Students' Aid Association," its charter, and rules for loans and investments. I urge all who receive this pamphlet to read it—every line—and, in particular, the two or three pages taken up in the discussion of "A Grave Question." Attention is called also to rules one and five on page nine, that all donations shall belong to and be a part of The Permanent Fund of the Association unless otherwise ordered by the donor.

R. W. HAYWOOD,
Sec and Treas Alumni Association.

Chicago and Its University.

In accordance with the suggestion in a recent issue of the RECORDER, I have decided to give your readers some of my impressions of Chicago in general and its University in particular. Of course, a few weeks' sojourn is not sufficient to give one much definite knowledge about a city so vast in size or a University so complex in its work; but a careful observer may draw a few general conclusions.

In the first place, the city does not seem to be as wicked as I expected to find it. It has more than eight thousand saloons, but these supply a population of more than sixteen hundred thousand. One may spend a whole day on its crowded streets and not see any signs of drink or disorder. On the 4th of July, which is observed here very much like Christmas in North Carolina, being a general holiday, I attended a picnic of laboring men in a park, in which there were probably forty thousand persons. It was easy to see that they were of the rougher elements of the population. Yet in all that mighty throng I saw no disorder and only one man under the influence of liquor.

But without doubt there is much wickedness here. The people do not go to church. On my first Sunday in the city, I attended a prices in a wealthy and fashionable church. The ceremonies were imposing, the music grand, the preacher, a man of national reputation, eloquent (when he could forget his manuscript long enough), but the audience was exceedingly small. It was composed of old men and ladies. There were not a half dozen men under thirty years of age. Once in a while when the preacher would pause to adjust his robes or find a new paragraph in his manuscript, the shouts from a base-ball game a few hundred yards away could be distinctly heard.

At night I attended the First Baptist church and heard Dr. Henson. The great audience room and galleries were crowded. His theme was the "Need for a New Declaration of Independence." We must declare ourselves free from foreign rule and domestic tyranny, foreign politics, foreign religion and foreign irreligion. In discussing the interference of the Pope in our affairs, he called loud applause from the audience. In speaking of foreign religion, he was especially severe on those persons who are afraid to express an opinion until German theologians have spoken. He believes in the old-fashioned gospel and has no patience with the new theology and higher criticism. I have been in the habit of thinking my own esteemed pastor one of the staunchest defenders of the old paths in religion, but I am almost inclined to put Dr. Henson ahead of him in this respect. In sermon every that I have heard him preach, he has in some way criticised or ridiculed the modern tendency in religion. By the way, I heard the pastor of another Baptist church here, a young man of marked ability, say while discussing the best way to bring Chicago to Christ, that he favored the organization of societies in their place, but that the church claimed our first service, and that the simple power of the gospel was sufficient to save the world. This young preacher must have heard the pastor of Wake Forest church somewhere, otherwise he could hardly have quoted him so perfectly.

From what I have been able to see, I should certainly consider the Baptists as strong here as any other denomination in numbers, wealth and influence. Dr. Henson's congregations are equaled only by those of Dr. Gunsaulus, Congregationalist, an orator of matchless magnetism and power. I heard him preach a sermon on the doctrine of evolution, taking as his subject Romans 8: 22—"For we know that the whole creation groaneth and travaileth in pain together until now." I would like to give a synopsis of his wonderful discourse, but have not time.

I remember that I started to say something about the University and have wandered on in an aimless way till my letter is long enough; but I will add a few words.

The design of the University is grand and unique. Some idea of this may be obtained from the fact that the buildings already completed, thirteen in number, have cost $1,825,000. And these are but the beginning. In all the world there will be nothing to compare with it in splendor and magnitude when the buildings contemplated in its general plan have been completed. It was opened for students in 1892. For the year ending July 1, it enrolled over 1,500 students. And the indications now are, that for the current session this number will be almost doubled. There are men and women here from nearly every State in the Union. The South is well represented. There are six members of the Faculty of Mercer University here. There are five North Carolinians—Prof. Simmons of William Jewell, Miss Simmons of Eufaula, Ala., Miss Johnson of Elon College, Prof. Mossley of Mercer University, and myself. Nearly every civilized nation on the globe is represented among the Faculty and students. The great German scholar and author, Von Holst, is Professor of History. On the day of my arrival I sat down to dinner with natives of Germany, Sweden, and Japan. Before the close of the Term, I will write more at length of the work of the University.

Letters from some of the Wake Forest boys inform me that they are hard at work for new students. Let every old student try to bring one man at least. Let every alumnus do his part in carrying out the resolution introduced by Mr. J. W. Denmark at the meeting in June.

I send special greeting to members of my Sunday-school class with the gentle reminder that our next meeting will be on the first day of September, when I trust we shall all be able to make a good report of the summer's work.

J. B. CARLYLE.

Chicago, Ill.

"Prepare to Meet Thy God"—Amos 4: 12

These words, spoken to the inhabitants of Syria, &c., it seems to me, are applicable to the generations of the present day, who are still "in the gall of bitterness and in the bonds of iniquity." "Stop, poor sinner, stop and think, before you further go!" "When the great day of his wrath has come, who shall be able to stand!" The appointed time makes haste, when you shall be at the great roll call to give an account of your stewardship. The poet has pictured it in a grand and solemn strain; we will quote a few verses:

"The chariot! the chariot! the wheels roll on fire,
As the Lord cometh down in the pomp of his ire;
So self-moving it drives on its pathway of cloud,
And the heavens with the burden of God-head are bowed.

The glory! the glory! around him are poured
Mighty hosts of the angels that wait on the Lord;
And the glorified saints and the martyrs are there,
And there all whom the palm wreaths of victory wear.

The trumpet! the trumpet! the dead have all heard,
To the depths of the sea covered charnel are stirred
From the sea, from the earth, from the south from the north,
All the vast generations of man are come forth.

The judgment! the judgment! the throne are all set,
Where the lamb and the white vested elders are met;
There all flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word."

The gracious Father has crowned you with blessings too manifold to be told. His tender watchcare has been over you all the days of your life. He has wooed you to embrace his love; has waited long, is waiting still. "He would not that any should perish, but that all should come to him and live." Well may the Psalmist have said, "What shall I render unto the Lord for all his benefits." "To-day if ye will hear his voice harden not your hearts." All the fitness he requireth is to feel your need of him.

Oh, friendly sinner, that you may give earnest heed to these solemn reflections, should be the prayer of every Christian soldier.

M. E. C.

Ridgeway, N. C.

To do so no more is the truest repentance.—Luther.

Do not neglect the present moment, remember it is all you have.

The Biblical Recorder.

WEDNESDAY, AUGUST 7, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

EVERY boy and every girl in the State is entitled to an education. Parents, of all people, ought to be last to hinder them, and first to help them. There can be no danger of mistake, provided there is something in the boy or girl, and provided further a good institution is chosen.

IT is estimated that of all the children of school age (not under six nor over twenty-one years) in North Carolina, sixty-six per cent. are in public schools and eight per cent. in private or denominational schools; that is, one-fourth of the children in North Carolina are growing up in illiteracy. This will never do. We must have more schools, better schools and longer schools.

THERE are 133 children at our Orphanage—charges on the hands of the Baptists of North Carolina. They have many friends, but they need more. If there were room and support, many other little ones could be properly cared for and started in life with some education. The pastors of our churches can do a great work by calling their peoples' attention to these little helpless children.

BAPTISTS are broad—uncomfortably and undesirably broad; they are the broadest people in North Carolina, and we regret that they are. Secretary Stringfield has investigated, and he tells us that while he has looked in vain for a Catholic or an Episcopalian or a Presbyterian or a Methodist or a Moravian girl in a Baptist school in North Carolina, he has found Baptist girls in every kind of school.

Let us learn a lesson of narrowness, of common sense and duty, from our pedo brethren.

HERE it is, just as the old fogies predicted. The General Assembly of the Presbyterian church appointed a committee at the last meeting to consider the relation of the Presbyterian Christian Endeavor Societies to the church, there being a feeling that the young people were being alienated. At the Christian Endeavor Convention in Boston the Presbyterians who were there (about 10,000) met and passed resolutions declaring their loyalty to the church, but asking that it give the Christian Endeavor Societies "full ecclesiastical recognition."

WE HAVE known more than one well-meaning brother to make trouble for himself, his friends and his cause by using comparisons. A striking simile is always effective, and, if it is rightly put, always in order. But those which draw more attention to themselves than to the matter to be illustrated should always be avoided. Any figure of speech that is more attractive than its subject is a bad figure, and should not be used, no matter how "beautiful" or high-sounding.

We hope our public speakers will bear in mind that, while similes are good and effective, comparisons are odious, and avoid at least all personal ones.

IF THERE is not an immediate offering of money for the Female University, the builders will have to stop work. The structure has reached the second story; it would incur serious loss if it should be exposed to the weather at this stage for any long period of time. Secretary Stringfield is getting out a general address to the people. Secretary Edwards is meeting them face to face and collecting money and getting pledges in a way to encourage us. The work must go on. Let there be no stopping. There is need for the institution; it has a great mission. To put off its completion is to give the cause a back set. God grant that the Baptist people of North Carolina may rise up to the call and put away forever further doubts of the future of this noble enterprise.

TO GET a lead is something difficult, but to keep it is not so hard; and especially is this true when one gets a good lead with so little exertion that he does not know it, as our churches have this year.

We show up $2,500 better this year for State Missions than last year this time, $1,000 better off for State Missions, and $700 better off for Foreign Missions. It would be unwise, not to say unbecoming, not to keep up this general improvement until the end of the year, and try to improve on it next year.

With this in view, let us try to increase the number of givers, and all the while try to be more systematic in giving. The responsibility for these things rests upon the pastors, who ought to be leaders in every good work.

THE MISSION OF OUR BACKWARDNESS.

North Carolinians are looked upon as 'backward' people by the average citizen of the United States,—not exactly in a disparaging sense, but as meaning not abreast with the times. Indeed, North Carolinians look upon themselves as backward. We speak of ourselves as a 'conservative' people—perhaps a little too proudly for our good. In some respects we are to day where New England was half a century ago—in industrial investments, for instance, we are just beginning to utilize our natural resources; in the field of education we are just beginning to make a way to wipe out illiteracy and to raise up an educated citizenship, in civil affairs we are just coming into a larger view of the power and the responsibility of the individual, there are signs of an awakening to the need of a Literature and a History, in Religion we are coming more and more to feel our duty to those beyond and in darkness. New England has had immigration to contend with, and is hardly as well off as she was, from certain worthy points of view. North Carolina has had the Negro and his false friends as her obstacles, and she is rising above them by educating the former and teaching him his station.

If anything, the backwardness of the average North Carolinian is intensified in Baptist North Carolinians. We owe little or nothing to foreign countries in religion as well as in citizenship. A people pure of blood and untouched by aliens is always solid and backward, in that good sense of clinging to "the old," not because it is old, but to so much of the old as is good, desiring rather to make the mistake in not going far enough than in going too far. These things are characteristic of North Carolina Baptists.

New England was backward until immigration vitiated her citizenship; such also will be the history of North Carolina if she does not take care in time. The tide of immigration has set Southward, and it is not going to stop until our country comes to the level of general citizenship.

Now let it be said that there is room for as much patience with those who hold to "the old" because of its age as there is for those who advocate the new because it is new. The standard is God's will, Christ's example and the revelations of his Word. Between a heathen Chinee and an infidel German scientist there is no choice, at least so far as spiritual things are concerned—and they are concerned to the uttermost now and ever.

But there is hardly any danger of North Carolina as a State or of the Baptist denomination being too backward in the coming years, and while there is more danger of her getting to be too advanced by reason of sudden growth and the inflow of immigration and the contact inevitable in a larger State-life, so much of this as is unwholesome can be avoided, if thought is taken in time.

The South, particularly the churches of the Southern Baptist Convention, more particularly North Carolina and the Baptist churches of North Carolina, have a most important mission in our National development to fulfil. It is a fact now generally acknowledged that one has to come South to see American life. To us has been given the responsibility of preserving our national identity, and with it comes also the duty of maintaining the strength and the purity of our religion. This is the mission of the backwardness which has so often been flung upon us for a reproach, but which we are coming to be proud of. Shall we rise equal to the moment, or shall the new order of things now in its beginnings absorb us too, and make of us a race of mad money hunters and foolish followers of "new ideas"?

We must man the State against the invasion that is coming, must man it with Baptist churches; and so must the South be manned. In the face of ignorance, indifference, vice, false religion and irreligion, there is nothing so saving as churches in which the pure and simple gospel is preached. As we heard said in a public speech a few days ago, the gospel is the only thing we have for our protection, unless it be a tyrant with soldiers and arms. Where employer and employee are Christians there are no clashes of Labor and Capital. Where the gospel of Jesus Christ is preached in its purity, higher critics cannot flourish.

Our section is the one remaining to be taken by new ideas. That it will be taken by them in all material relations is not to be doubted. Nor is it to be feared if we will take the takers with our religion. If the South does this (and it can) it will have more than replaced the loss by war. As the largest source of influence in the South, the churches of the Southern Baptist Convention have now a heavy responsibility upon them and a chance to do great things for God and country that they may not have again. As the largest source of influence in North Carolina, the State in which there is likelihood of most industrial progress, the churches of our Convention have even a heavier responsibility.

May it be that the mission of our backwardness shall be fulfilled, may our people be an efficient balance wheel in the stirring progress that bids fair to mark the near future.

DEATH OF MRS. W. D. KING.

Our China mail could not have brought us sadder or more unexpected news than that conveyed in the letters published elsewhere: "Sister Knight" dead! And the announcement will bring forth expressions of sorrow throughout our denomination in this State, and particularly in the Chowan Association, where she was well known and loved. Her bright letters won friends for her even where nothing was known of her personally.

She was an efficient worker, sincere of motive, and consecrated. Her career shows that she was a woman of unusual force of character. But God has called her to her Master while she seemed to be just on the threshold of larger usefulness. It is well with her; but the work and the workers are sorely bereft. Already has she done more for the cause than can be estimated. It can be truly said of her "she hath done what she could," she gave her life.

While our sympathy goes out to the grieving parents and husband, we know that they have blessed consolation in the knowledge that their dear one has entered into rest.

CENTRAL ASSOCIATION.

This body, consisting of twenty-six churches (having just received the West Raleigh Baptist church), met July 30, with Mt. Vernon church, near Neuse, Rev. A. D. Hunter, pastor, and continued in active session three days.

This was the thirty sixth session of the Association, and if those who have been regularly attending are to be believed, it was the best. The attendance the second day was about seven hundred. All through the session the churches were well represented.

The reports from some of the churches were encouraging, but from others they were not. There were several that reported only seventy-five dollars paid for pastor's salary, and contributions to none of the objects. Some of them have no Sunday-schools. These things ought not to be in the Central Association, whose bounds are honored with the location of our Convention's most useful enterprises. The Association, being the first of the season and having unusually intelligent leaders, ought to try to set a mark for the others.

The discussions from first to last were remarkably good. Dr. Carter made strong and original speeches on Periodicals, Home and Foreign Missions. Dr. Taylor and Hon. J. C. Scarborough added much to the interest and value of the meeting with speeches on Education and Home Missions. Dr. Durham's speech on State Missions was looked forward to with great interest. It filled us all with hope, as he told of the work that has been done and is now on foot, and showed the unusually good condition of our treasury. Said he, "We are now more on the upgrade than in any time in recent years; progress is being made everywhere." Dr. Gwaltney represented the Board of Education and obtained pledges to the amount of about $500. This Association does more for this Board than any other Association. Secretary Stringfield made a fine impression with his earnest effort for the education of women. It was good to see how popular he is among his own people as he went about shaking hands and getting kind words on all sides. His speech is being put in pamphlet form for general distribution. It ought to have a thorough and extensive circulation.

The subject of education was taken up in sections, as indicated in the divisions of the report, which we will publish next week, and which we commend as an admirable model for Associational reports on the subject. Bro. N. Y. Gulley, Moderator of the Association made a powerful speech on the report Thursday morning.

Orphanage, Sunday-schools and colportage were ably discussed, and encouraging reports were adopted.

It was decided to combine the Union Meetings of the Association, and ordered that they meet in one body at Forestville next fifth Sunday.

In the absence of Bro. Gulley, the Moderator, who had to give some of his time to his flourishing Law School at Wake Forest, our venerable Bro. P. A. Dunn filled the chair with grace and despatched business in rapid order.

The next session will be held with Roesville church.

A committee was appointed, which apportioned the contributions expected of the Association among the churches.

The entertainment was all that could be desired. Brother Hunter is to be envied in having such a people to preach to. The Association met with this church in 1861. There were some there last week who attended then. It is a new generation that entertained the thirty-sixth session, but it showed that it is filled with the free handed, whole souled spirit of its fathers.

NEWS NOTES.

....What agriculture is to the earth, education is to man.—*Independent.*

....The "Dan Valley" church was recently organized in the Pilot Mountain Association.

....Rev. E. Y. Mullins' Baltimore pulpit will be supplied part of this month by Rev. L. G. Broughton.

....The new house of worship at "Oak Grove," Pilot Mountain Association, was dedicated the fifth Sunday in June.

....Prof. A. T. Robertson of the Southern Baptist Theological Seminary is resting and studying in Nelson county, Ky.

....Rev. Hight C. Moore passed through Raleigh Friday returning to Monroe after a pleasant vacation spent at Goldsboro.

....If there are any who sent for "The Baptist Position" and have not received it, we would be glad to be informed of it.

....The Franklinville church will withdraw from the Sandy Creek Association and join the young but vigorous Piedmont.

....Rev. T. M. Baldwin changes his address from Rice to Spencer, N. C. We thank him for sending us a new subscriber.

....Rev. G. N. Cowan has taken charge of the church at Clayton, Ga. His friends may address him there.—*W. N. C. Baptist.*

....Dr. G. A. Nunnally of Memphis, Tenn., has gone to La Grange, Ga., where he takes charge of a college for young women.

....Solicitor Herbert A. Seawell and Miss Ella B. McNeill were united in marriage at Carthage July 30th. We send best wishes.

....43.85 per cent. of the people of North Carolina are church members. This is far above the average, which is about 27 per cent.

....Wake Forest College can accommodate and ought to open with three hundred students. It will, if its friends do their part.

....When I hear people continually talking about their rights, I am inclined to think they are overlooking their duties.—*Dr. Carter.*

....Rev. Joseph E. Armstrong is now preaching regularly at Yanceyville, Milton, Shiloh and Providence churches. He lives at Danville.

....Prof. J. H. Gorrell of Wake Forest College is at Johns Hopkins University, Baltimore, getting some works ready for publication.

....President Taylor of Wake Forest College is attending the Southern Biblical Assembly. He was engaged to deliver an address before it.

....Prof. B. Puryear, formerly chairman of the faculty of Richmond College, has gone to Edgewood farm, Virginia, where he will conduct a school for boys.

....The Protestant population of the United States increased between 1880 and 1890 forty-two per cent. The population increased twenty five per cent.

....A contemporary points out that just now when the people are thinking so much on 'honest money' it is a good time to teach a lesson in honest money-making.

....Let information be the key-note of our associational meetings; let every one come to learn more of the work and go away prepared and determined to tell others.

....Some Pedobaptists would rather get Baptists into discussion than to see a circus. The remarkable thing about it is that they sometimes find a Baptist who will gratify their evil designs.

....The little membership at Walkertown are doing what they can to build a house of worship. This church is in the Pilot Mountain Association, and deserves the help of the denomination.

....The plan of appointing committees a year ahead, worked well at the Central Association last week. The reports were well thought out, and the speeches were fresh and vigorous.

....Rev. N. R. Pittman of Missouri is on a visit to his venerable father, Rev. A. R. Pittman, in Robeson county. The worthy son of a worthy father; they both are honored servants of the Master.

....It is encouraging news that Bro. Edwards sends: Five hundred dollars given the Female University by Mr. J. B. Crudup of Kittrell in honor of his father, Rev. Josiah Crudup of blessed memory.

....According to the United States census reports there is, proportionately to population, a larger number of communicants in cities than in rural districts. Does any one ask in which is the most religion?

....Rev. J. J. Payseur has been preaching the gospel effectually at Steel Creek, near Charlotte. Twelve persons have been baptized, and others will be. We will print a letter from Bro. Payseur next week.

....We learn that Rev. J. A. Howard, formerly pastor of the Baptist church here, has resigned his pastorate in Tallapoosa, Ga., and has removed to Atlanta and will engage in journalism.—*Reidsville Review.*

....One of the most remarkable growths in the history of missions is that which took place in Madagascar during the period between 1867 and 1870. In three years the converts grew from 13,663 to 231,759.—*Examiner.*

....Pastor W. F. Fry of the Bayboro-Vandemere-Oregon field, in the extreme east, an important locality, was in Raleigh the first of the week; and we are glad to know that the efforts he made to obtain money to complete a church house were favorably responded to. Bro. Fry will remain with this people, for work among whom he seems to be peculiarly fitted.

....Rev. W. T. Jones of Goldsboro, one of our best pastors, will about Sept. 1st give up his present churches and accept work in Virginia, to which he has been called. This is our loss, but Virginia's gain.

....The city parson who yearns for the rest that brings no rust should go hunting this summer for a few protracted meetings in the country where there is no night preaching.—*Richmond Christian Advocate.*

....The Waldensian colony in Burke county were recently received into the fellowship of the Presbyterian church. We have heard with regret that the crops of these people are so poor that they are discouraged.

....Mr. Ivey Allen of Littleton was elected Treasurer of the Thomasville Orphanage at the meeting of the Board of Directors last week. The Board could not have gotten a better man in the State for this position.—*Warrenton Record.*

....Rev. J. T. Edmondson has been doing successful evangelistic work since he left North Carolina, and was last week engaged at Marah Market, Va. We are glad to hear that he purposes going back into the pastorate, if the door is opened to him.

....There is a church in Philadelphia for every 1,577 people, which entitles it to the distinction of being called the city of churches. There is a church in Brooklyn for every 2,105 people, one in Chicago for every 2,300 people, in New York for every 2,838.

....Dr. W. W. Landrum of Richmond, Va., has announced that he will recommend to his church at the next conference meeting the adoption of the individual communion cup. Now let the church teach her pastor a lesson and decline to follow him in his folly.

....Bro. N. B. Broughton spent several days last week at the Southern Biblical Assembly, hearing Dr. Noah K. Davis lecture on the "Life of Christ," which is by far the most attractive feature on the Assembly's program. Bro. Broughton also spoke on the Sunday-school.

....Rev. C. V. Brooks, who is now conducting Bunn Level Academy, writes that our Cumberland Union church is enjoying a revival of religion. His school opened August 5th with good prospects. Brother Brooks is a former Wake Forest student and a worthy young man.

....Rev. W. L. Wright of Richmond will begin a meeting with Pastor Merrill at Troy next Sunday. We see that Rev. Oscar Haywood of Huntsville, Ala., preached a sermon at Troy recently, which was spoken of by the *Trojan* in the highest terms. Bro. Wright passed through Raleigh Monday.

....Seeing the note about the proposed new church at Burlington, Pastor Gwaltney of Wake Forest remarked that he was at Burlington when there was not a Baptist to be found anywhere in the vicinity. It would be hard to make Bro. VanDeventer confess that his flourishing field was ever a "waste place."

....We were glad to see Bro. J. C. Clifford of Davie county in Raleigh last week. He was on his way to Dunn, Harnett county, where he takes charge of the high school. Bro. Clifford is a well prepared and a conscientious teacher, and we bespeak for him the hearty support of our brethren about Dunn.

....Rev. Arthur C. Ludlow of Cleveland, Ohio, is making serious efforts to establish "Men's Leagues" in the churches. He says such organizations will do great good by bringing about "united, intelligent, enthusiastic action." He says also that "the social receptions should not be left entirely to the ladies."

....Rev. C. S. Cashwell is aiding pastor C. M. Murchison in a meeting at Penelope. We are sorry the report has been spread that Bro. Murchison will leave Penelope and go to Morganton. We have been informed that he will remain at Penelope and continue teaching his excellent school and preaching on his field.

....Rev. William H. Reddish, who after three years of good work at Wake Forest, entered the Southern Baptist Theological Seminary last fall, will not return to North Carolina this vacation, but is working hard for the Lord, preaching in Kentucky and Indiana. He will re enter the Seminary, and come back to his native State later.

....Bishop Potter, candidate for Primate (Pope) of the Episcopal church in America, the same who is a luminous member of a New York Social club which sells whiskey on Sunday, is working among the poor of New York City this summer instead of taking his usual trip to Europe. This is inconsistency of the most dazzling variety.

....Boys Brigades' from twenty-five Baptist churches are in camp at Cornwall, N. Y. We quote, "The boys are under strict military regulations, time being allowed for boating, swiming, foot-ball, games and strolls. The food is good. During the Fourth they enjoyed their fireworks, and no one was injured." And they call this religion!

....Prof. S. C. Mitchell of Georgetown, Ky., has been chosen Professor of Latin in Richmond College, succeeding Prof. Edmund Harrison. Old Richmond is now equipped with a remarkably young and a remarkably well educated faculty. That she will grow into a great institution we have no doubt. There are already many signs of a renewal of life, and we hope she may go continually forward.

....Rev. John C. Hoyett of Burlington writes: "I have just closed a meeting at Mt. Adar. The Holy Spirit was present, strengthening Christians, and there was some real interest among the unconverted, but none yielded themselves to Christ. The surrounding conditions were unfavorable during the meeting, we expect to protract again in the near future."

....Rev. Frank Dixon of Hartford, Conn., preached in the Second Baptist church, Richmond, Sunday.

....A Broadus Memorial church, says the *Religious Herald*, with fifty-five members has been organized in Richmond, most of the members coming from Bro. Wright's flock.

....After a very successful pastorate of several years, Rev. N. S. Jones of Salisbury has resigned. Bro. Jones is one of the foremost of our young men, and we hope his plans are fixed to remain in North Carolina.

....There are 199 Baptist newspapers and periodicals printed in the United States, fifty five being weeklies. Of these latter the South and Southwest support 89. There are 3,500,000 Baptists, at least, in this country.

....Dr. N. B. Cobb has returned from Sampson county, where he has been aiding pastor C. F. Hopper in a good meeting at Bethel church. There were several conversions. Dr. Cobb filled his regular appointment at Pittsboro Sunday. The true worker that he is, he is giving his spare time to holding meetings.

....A Texas correspondent writes to the *Christian Index* of Baptist affairs in Texas and says: "Here is some idea of our growth: Fifty nine years ago there wasn't a Baptist church on Texas soil, and there were only two or three preachers. Now (including colored people) there are approximately 4,000 churches, 3,200 preachers and 250,000 members."

....The Dover Association, one of the strongest in Virginia met last week, and her sixty-one churches reported a net gain in membership of 112. As the Leigh Street church, Richmond gained precisely this number, it is just to infer that the other sixty almost stood still. And yet the old stronghold made a rally and pledged to raise $5,000 for State Missions.

....Rev. J. G. Blalock commenced his pastorate of the Laurinburg Baptist church Sunday with two sermons that impressed our people with his ability of to day, and his possibilities in the future. Appointments at other churches were called in for Sunday night and the people, pastor and congregations, turned out and worshiped with their Baptist brethren.—*Laurinburg Exchange.*

....Our Ministerial Relief Board is not able to have a general travelling representative, and for this reason it becomes those who have the order of business of our Associations in hand to see to it that a favorable hour is set for discussing this noble work. Surely it is not necessary to urge the brethren to speak on this subject. Of itself its very character appeals to all people of generous impulses.

....On Sunday, July 21st, Rev. A. C. Dixon gave a prelude to his morning sermon on the work of the Law Enforcement Society, which is now being severely criticised, and of which he is the executive chairman. Mr. Dixon will only take three weeks' vacation this year, ten days to be spent at Lake Keuka, N. Y., where he will lecture ten times and preach twice; and the rest of the time probably in the White Mountains.—*Examiner.*

....R. L. and G. W. Paschal, two boys whom their Wake Forest school mates remember pleasantly, are visiting their father in Matthews township, Chatham county. At college they both did good work and stood high in their class and in the esteem of their students. R. L. has been teaching successfully in Texas, and G. W. is a student of Greek and Latin in Chicago University, and is of course making fine marks.

....Bro. Blanchard barely commits himself to Tithing in his article this week, but we will publish an out right defense of it from Rev. J. N. Stallings. In our opinion there is as much ground for defending modern circumcision. However, we think it will be instructive to have the matter ventilated, and especially since the Southern Baptist Convention has approved it.——Bro. Broughton's article is fresh and earnest, and on a growing subject.——Professor Carlyle writes interestingly of Chicago and the University.——The sermonette, "Prepare to meet thy God," is brief but forcible.——Sec'y Haywood writes of a noble enterprise which has done much good and will do a great deal more.——A brother contributes the Appeal to Parents, which we hope all will read.——"Colgate's New President" is by Rev. J. R. Edwards, a North Carolina boy, who has done well at Colgate as a student and also as a preacher. We believe he is in North Carolina now, and would be glad to hear that he has come to stay.

....Rev. W. A. Smith and Rev. E. C. Bobbitt are holding a meeting at Perry's Chapel in Franklin county. Rev. Z. D. Harrill has just closed an eight days' meeting at Forest City, in which Rev. H. D. Harrill, Rev. J. C. Gillespie, Rev. T. Bright, and others assisted. There were two additions to the church. Rev. J. W. Rose of Cove has been aided by Rev. R. W. Spilman at Spring Garden, with good results; he is this week at Truetta. Several conversions are reported from the Tabernacle church, Newbern, in which Pastor Burgess was aided by Rev. J. T. Jenkins. Rev. J. M. Walker has been assisting Pastor C. B. Justice at Mountain Creek, and there have been a good number of conversions. Rev. Dr. J. N. Stallings has been conducting a protracted meeting at Jerusalem. This week he is conducting a similar meeting at Farmington; next week at Eaton's church, and then the week after at Mocksville. Rev. S. J. Booker will assist him in some of the meetings. Rev. G. T. Watkins and Rev. H. T. Williams have been sowing the seed at Mill Creek. There were four additions to our church at Concord, near Magnolia, in which Rev. A. J. Taylor assisted Pastor Butler. Rev. L. R. Pruett has been helping Pastor Thomasson at Grover.

ASSOCIATIONS.

THIS WEEK.

Beulah, Aug. 6-8; Ephesus church, Person county. Cunningham, N. C., nearest railroad point.

NEXT WEEK.

Flat River, Aug. 13-15; Concord church, (arm of Creedmore). Those who wish to be met at train, write to Pastor M. P. Davis, Creedmore, N. C., or Dr. J. F. Sandeford, Creedmore.

Yadkin, Aug. 15-17; Antioch church, four miles west of Mt. Airy. Those who will come from a distance, please notify Bro. I. W. Reese, chairman of committee on hospitality, Laurel Bluff, N. C., when they will reach Mt. Airy, and he will make arrangements for them.

The North Carolina Baptist Sunday school Chautauqua will be in session Aug. 13-16, at Red Springs, N. C.

Mrs. W. D. King (Miss Fannie S. Knight) of China, Dead.

Dear Recorder:—It is my very painful duty to chronicle for your readers the sad news of the death of our beloved Sister Fannie Knight King. We have just returned from the foot of the great sacred mountain here where we laid her body to await the resurrection call of our risen and ascended Saviour whom she loved so dearly and served so faithfully. She and Bro. King returned from Shanghai, accompanied by Misses Humphries and Sullivan, just two weeks ago today, Friday, and on the following Tuesday, they all, with Dr. Crawford and Brother Crocker, went out for a day's rest on the hill-side right near where her grave was made this morning and she took her bed that night and did not get up any more. She suffered intensely and had high fever, but we could not tell what the disease was for several days, when it developed into a clear case of malignant or "black" smallpox. She passed away yesterday at 3.51 p. m., and we buried her to-day at 10:30 a. m. We are hoping and praying that none of the rest of us will take it.

My heart is too sad now and I am too much stunned by the blow to write much, but hope later to write more fully of her life, character and work. She was one of earth's noblest daughters. She was a good, faithful Christian woman. She had an ardent love for Christ and believed implicitly in his divine guidance for her, even in the small details of life.

Oh! how our hearts here do bleed for the afflicted husband, who is almost crushed, and the loved parents, brothers and sisters far away who will still be reading her letters for some weeks yet.

Of the six Baptists who left North Carolina in June or July, 1889, for the foreign field, four have gone up higher to receive their reward—Brother and Sister Newton, my own dear wife, and Sister Fannie Knight King! I only of the six, I believe, am left in Baptist work.

Very many earnest prayers will go up from China in behalf of the afflicted loved ones far across the sea. May God's grace prove abundant for them in this their sore trial. Sorrowfully and hopefully,

G. P. BOSTICK.

P. O., Gospel Mission Box, Shanghai, Taianfu, China, May 31, 1895.

FROM BRO. W. W. LAWTON OF SOOCHOW.

The many friends of Sister W. D. King will be greatly grieved to learn that on the 30th of May at Taianfu, Shantung Province, China, she became a victim of the small pox.

It will be remembered that she was only recently wedded to Rev. W. D. King. On April 4th at Chinkiang, Rev. L. N. Chappell, assisted by Rev. L. W. Pierce of Yang Chow, performed the ceremony.

Bro. King and bride then went on down to Shanghai where they remained for a short time before going back to take up the work which was dear to their hearts.

She was born in Gates county, N. C., in the year 1858. At the age of eleven she gave her young heart to Christ. Before her appointment to the mission field in 1889, she taught school in Virginia and appropriated her salary to Foreign Missions. Thus we see as Dr. Tupper says in his "Decade of Missions," that "her thorough preparation of heart and mind had already shown her a workman approved of God."

Rev. C. C. Newton and wife left the old North State the same month for Africa that Miss Knight left for China. While they were separated so far from their home and from one another, they doubtless sang,

"Though sundered far, by faith we meet
Around one common mercy seat."

Now they are where there shall be no more partings. Their work has been done here below, and God has called them to wear the crown. May this life, so full of missionary zeal, inspire us to carry on the work which God has left us to do. We ask not why God deals with us thus, to remove from our working force one who was just in a position to do the most effectual labor for our cause; but we know this that He overrules all things for good to those who love Him, to those who are called according to His purpose.

Let us not forget to remember in our prayers the one who so deeply mourns the loss of his companion.

W. W. LAWTON.

Soochow, China, June 28, 1895.

We call attention to the advertisement, in another column, of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open Sept. 19th.

Notes of Travel.

Several days are very pleasantly and profitably spent at Scotland Neck, during which I am delightfully entertained in the homes of brethren Johnson and Biggs. The amount of cash contributions is gratifying for the season of year, and when all the brethren are heard from who have given assurances of help this fall, a handsome amount will be rolled up for this liberal church.

A few hours' ride puts us in Louisburg with our genial friend, Rev. W. B. Morton. He rightly feels that the lines have fallen to him in pleasant places. Louisburg is renowned for its sturdy oaks, and a sturdy race of men grows with them. After I have received a good contribution there, a letter follows me from Bro. J. P. Timberlake, whom I missed seeing on my visit to his attractive home, saying that he will forward check for one hundred dollars. Let me say here, by way of parenthesis, that it does my very heart good to be followed up with epistles of that quality; they may be brief, but they are weighty.

A night is pleasantly spent in the home of Bro. J. S. Timberlake at Youngsville. An incident occurred at Youngsville, which goes to illustrate the very general interest taken in the Female University throughout the State. I casually met a brother from a distance of eleven miles out in Franklin county. He at once showed a deep interest in the subject, handed me ten dollars, and added: "If nothing happens, I reckon I'll send you fifteen more. This is one of the most important things the Baptists of the State now have before them."

A FIVE-HUNDRED DOLLAR CONTRIBUTION.

I soon arrived at Kittrell, and spent an evening and night delightfully in the home of Bro. C. H. Williams. I had a romp with his bright little children, and how it rested me.

The next morning Bro. Williams put his horse and buggy at my disposal, and a ride of three miles brought me to the elegant home of Bro. J. B. Crudup. The stately mansion rests upon an oak crowned summit overlooking Tar River. I was cordially welcomed as a servant of God, and the conversation turned naturally to subjects of spiritual interest. Bro. Crudup's soul is in this great work. He only regrets that it was not begun years ago, and now he gives five hundred dollars as a memorial to his sainted father, Rev. Josiah Crudup, who did so much for the cause of God in North Carolina.

J. HARTWELL EDWARDS.

The Chautauqua.

Next week will be the greatest Sunday-school gathering that has ever been held in North Carolina. The soldiers of the Lord are coming from all parts of the State to muster. That means the most efficient fighting possible. The forces of evil are great and well entrenched in their strongholds. We need to be well prepared and well used to our armor that we may meet the forces and take the land. Every church and Sunday-school is a battle-ground where we shall fight the pitched battles for the King. We have a great Captain who unfailingly leads to victory those who follow him. We are anxious to meet every superintendent and teacher at Red Springs that we may know each other and pray for each other—that we may learn and help each other for the work. We will go home from there with new courage, loftier faith, enlarged views, higher aims and bigger hearts. Consecrated men and women will teach many things there that will help us in the Master's work. It is not a Sunday-school mass meeting; it is a Sunday school normal. It is full of suggestions and illustrations for the worker. Idlers will have no place there, but it will be happiness to the workers.

We hope to look into the faces of many fellow-workers whom we have never seen, but whom we love for Christ's sake.

All the year I have been buoyed up by the spiritual power gained there last year, and I have been helped in many ways by the suggestions of last session.

Sunday school worker, in His name I invite you to this feast next week. Come.

C. A. ROMINGER.

Reidsville, Aug. 2, 1895.

Report on Periodicals.

[Adopted by the Central Association at its recent session.]

Baptists should be a reading people, thoroughly grounded in the truth, and even ready to give a reason for the faith that is in them. In order to be thus furnished, it is important that doctrine and example be kept constantly before us.

Every Baptist in North Carolina should desire all the information that can be had bearing upon the work in our State, and no other paper so well and so completely covers the field as does the BIBLICAL RECORDER, which has been the organ of the Baptist State Convention for sixty years. It should be in the home of every family of our denomination. We commend also *Charity and Children*, which keeps us informed about those little children whom our Father in His wisdom has seen fit to deprive of earthly parents, and placed in our charge at the Orphanage.

The *Foreign Mission Journal* brings us reports and information of the progress of our missionaries in foreign fields, and joins our hearts in sympathy with those who follow the Savior's great comission. To the Sunday-schools, we commend the literature published by the S. S. Board of the Southern Baptist Convention at Nashville, Tenn.

Respectfully submitted,

R. O. PERNELL.

What causes bad dreams is a question that has never been satisfactorily answered; but, in nine cases out of ten, frightful dreams are the result of imperfect digestion, which a few doses of Ayer's Sarsaparilla will effectually remedy. Don't delay—try to-day.

Missionary Day in the Sunday-schools.

Missionary Day in the Sunday-schools last year proved to be a pleasant and profitable occasion. A great many schools all over our Southern country had missionary exercises on that day, and the minds and hearts of many thousands of teachers, scholars and parents as well, were filled with the thought of missions—the sending of the gospel into destitute regions of our own and other lands. Many thousands on that day thought and talked and prayed and gave for this glorious work. We know certainly of about six thousand dollars having been raised by schools on that day, and if we could have had full returns from all the schools that observed that day, we are sure the amount would have reached to between seven and eight thousand dollars. A goodly sum to have been gathered for missions, gathered much of it in pennies. And it come at a time when the Boards, Home and Foreign, were greatly needing money. But beyond and above the money income, the exercises of that day were valuable for their educational influence. It was a day of the turning of attention to the Lord's work among the destitute, and in some cases reported to us it was the beginning of missionary interest and missionary effort in whole schools.

Again this year the Boards of the Southern Baptist Convention propose to ask the schools to consider missions, and to give something for the furtherance of the work. As before, the programs will be furnished by the Sunday-school Board, Nashville, Tenn., but all the money will go to Home and Foreign Missions. Programs, cards, etc, will be furnished free to all schools desiring them. The day selected for this service is September 29, though schools can select their own day. For information or for supplies address,

REV. T. P. BELL,
Cor. Sec S. S. Board,
Nashville, Tenn.

Bro. Lamberth at Winston.

We feel that we at Broad Street have been the recipient of a great blessing in the form of an eight day's visit from Bro. J. H. Lamberth. He preached for us every night and I don't think I have ever heard stronger sermons. He is an earnest speaker and a gospel preacher. While the number of professions were few, yet much seed was sown from which we believe, if faithfully watered by us, God will bring about a great increase.

O, let us not weigh our reward by the *number*, for even one soul is worth the universe of worlds. How God's cause is suffering in many places to day because, in order to "count," a large number have been enticed into the church by the predominance of loaves and fishes over the preaching of the pure gospel, and who, when they find that their meat should be to do the will of the Master, are wont to turn away!

Baptist matters are moving along very nicely in Winston. Bro. Brown—dear, good Bro. Brown, whose very presence is a benediction—and his flock seem to be in good spirits.

I don't think I will get into the "regions beyond" this summer as my time is so called for "round about." My hands are almost full for August. I go on the 1st to the Pilot Mountain Association; on the 12th to Union Hill to assist Bro. Mason in a meeting; on the 23d I am to deliver an address at a great educational rally at Pinnacle, N. C.; and on the 26th I have promised to go to Ridgway, S. C., and preach ten days.

May God's richest blessings rest upon the RECORDER. Hastily, JNO. A. WRAY.

Winston, July 28.

Death of Sister Florence Watson.

Departed this life for her heavenly home at the residence of her father in Carthage, N. C., on July 7th, 1895, in the thirty-second year of her age, Sister Florence Watson, wife of Rev. W. F. Watson of Norfolk, Va. She was converted when about twelve years of age, and ever afterwards lived a consistent Christian life.

She had been a great sufferer for several years, but bore her afflictions patiently as only the true Christian can do. During all of her sufferings, she found great comfort in the study of God's Word. She died a triumphant death. When she realized that the fatal hour had come, she called her loved ones to her bedside and told them she was going home, and said, "Jesus is precious to me in this hour." Just before she "fell on sleep," she said, "The Lord is my shepherd. He will take me by the hand and lead me through the dark valley of the shadow of death." These were her last words. The battle has been fought, the victory won, and Sister Watson is with the angels.

The funeral services were conducted by the writer, assisted by Rev. G. L. Wolff of the Presbyterian church. She leaves a devoted husband, three little children and a large number of relatives and friends to mourn their loss. May the Lord comfort them in their great affliction. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." C. J. F. ANDERSON.

*** *N. C. Presbyterian* will please copy.

Feed Them Properly

and carefully; reduce the painfully large per centage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

The annual picnic at the Baptist Orphanage arbor in Davie county occurred the latter part of the week of the annual meeting. Rev. C. S. Cashwell delivered a strong and telling speech; Prof. Hobgood spoke instructively on education; Rev. J. N. Stallings made some timely remarks, and raised a good collection; and Rev. J. D. Newton, who had eleven orphans with him, also made a good speech.

School Notes.

We are always on the lookout for news of our schools throughout the State, and any items sent us will be gladly received.

We thank Secretary J. S. Kirby for a catalog of Trap Hill Institute, one of our efficient high schools, located in Wilkes county. Prof. E. L. Wagoner is Principal, and Miss Beatrice Smith, Assistant. Eighty-two students were enrolled last year.

Mars Hill College, A. E. Booth, A. M., President, is a co educational institution. It was established in 1856 by the Baptists of Western North Carolina. It was re-chartered in 1890, when Mr. T. M. Hufham was elected principal, and he at once brought the standard and the patronage up to a very successful basis. President Booth succeeds Prof. C. P. Sapp, under whose administration the College went forward admirably, and the prospect for the new administration is very hopeful.

Rev. Jul. E. Yates, A. M., will re-open Mt. Moriah Academy, near Auburn, N. C., August 19th. He will be assisted by Miss Ruth Wingate.

Rev. J. V. Devenny, M. A., has accepted the position of principal of Youngsville High School, and will be assisted by Miss Lillie Mitchell. They ought to have a good school.

Prof Hugh Long, M. A., and Miss Louie Long, B. A., graduates respectively of Wake Forest College and Oxford Female Seminary, have been chosen by the Board of Trustees to conduct Wakefield Classical Institute, one of the best equipped school properties in this part of the State. We wish them abundant success.

Prof. Isham Royal, recently removed from South River Association, has located at Walnut Cove, and his prospects for a large school are bright.

Prof. R. L. Moore's excellent school, Amherst Academy, at North Catawba, opened August 5th.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

H. B. Duffy, $10 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, Aug. 5, 1895.

Oxford and First Honor Men.

A SCHOLARSHIP FOR ANY TOWN THAT HAS MORE—A PRIZE FOR THE BEST EXPLANATION OF THE TOWN'S PRE-EMINENCE.

Oxford has long ranked as one of the leading educational centres of the State, and now a bold challenge is made to the State in which a scholarship at the Horner School, worth $250, is offered to any town or city in the State that has furnished more first honor graduates at the University, Davidson, Trinity and Wake Forest Colleges, during the last three years than Oxford.

Further, the Horner School offers a scholarship, giving all the college fees free, at any college in the State to the school that has furnished more honor men at these colleges than the Horner School. There are cities in the State with five or ten times the population of Oxford and schools with four or five times the number of students of the Horner. Can they afford to let the claim go unchallenged?

The Horner School offers a prize of $150 for the best satisfactory explanation of this pre eminence on the part of Oxford, written by a boy under fourteen years of age. The terms and conditions of the contest can be learned by writing to the Horner School.—*Charlotte Observer.*

TERMS AND CONDITIONS OF THE CONTEST.

1. The explanation must be written by a boy under 14 years of age, and must be endorsed by some reputable newspaper man of same county with the boy, whose endorsement we shall consider a guarantee that the work has been honestly done by the boy himself.

2. The Explanation must be headed: *Explanation of Oxford's Preeminence in Scholarship:* must contain not fewer than 100 or more than 200 words, written on one piece of paper, both sides if necessary.

3. Must be signed by some assumed name with full name and P. O. address of boy, on a separate piece of paper, all of which must be in boy's own hand writing.

4. No paper will be considered that reaches us after Aug. 15, nor will any papers be considered unless there are contestants from at least 10 counties in the State.

5 The papers will be submitted to three impartial judges, who shall not know the names of the writers.

There was a typographical error in the offer as it appeared in the papers. The prize as first offered was $50 in cash instead of $150. Since the error has been made however, we shall let it remain as it is with the understanding that only $50 is to be in cash and $100 in a Scholarship at the Horner School, not transferable, nor good for session other than 1895, '96.

For further information, address

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For further particulars address J. [illegible] Folds, Proprietor.

Systematic Giving.

BY REV. O. W. BLANCHARD.

The writer is impressed that education along the line of systematic giving as a Christian duty is one of the pressing needs of our people just now. I would be very glad to see the report of the committee on tithing to the Southern Baptist Convention (see page 18 of Minutes) spread upon the pages of the RECORDER and the other religious papers of the State. Not that I am a stickler for the tithing system as the highest ideal of Christian development in giving. Not under all circumstances will the Christian's duty be measured even by the tenth, but it will be a decided improvement on any system we have ever adopted, or that we have known practiced even by those who decry it because it "doesn't reach far enough." This is a subterfuge under which to hide personal failures. The advocates of tithing would allow elasticity enough to the rule to grant further enlargement to brethren who would grow over the system.

To us the tenth is a scriptural demand and we have not reached the point of benevolence till we have exceeded it. To this conclusion we were led by a faithful examination of the Word on this phase of our Christian duty about ten years ago. The comfort that has followed it will out-weigh all the philosophy of those who oppose it without a trial.

The failures of the unsystematic efforts we have been following with their disadvantages and disastrous results to the progress of Christianity, are enough in themselves to condemn them as unscriptoral and ill-approved of God.

There would be many advantages to Christianity itself from a tithing system apart from its supply of means. It would revolutionize and evolutionize evangelization. It would supply the needs of our churches without resorting to clap trap measures to do it. It would save anxiety on the part of the needy and dependent ones. The appeals from our boards would not be harrassed for means, but measures and men would be their cry. It would relieve the church of its most uncomfortable barrier and throw the responsibility of this drill into the home circle where faithful parents could most effectually do it.

Do not understand me to say that any church would have the right to assess its members for this amount; it is the private duty of each member to establish it in his own household. It must be educated into the hearts of the people.

The writer from ten years experience can testify as a faithful witness, that the system is wholesome and practical to the different classes of our people. When the earnest one's soul is awakened to do a thing the difficulties can all be overcome. We have never met a tither who did not find real joy in distribution—scriptural requirement that seems to be lacking in the great majority of our people who give. You do not find them dodging committees with subscription lists, nor frowning when they are overtaken like they had cholera morbus or toothache.

It is the shortest road to prosperity to those who will adopt it for the glory of God. It is a scriptural claim and it is a duty. Any body can do their duty.

Cary, N. C.

Colgate's New President.

For five years since the death of Dr. Dodge, Colgate University, one of the most prominent of the smaller educational institutions of the North, has been without a President. So long has been the time and so many the efforts and failures to place the right man at the helm, that many of the students and friends seemed almost to despair of ever seeing Colgate have another President. At last, however, George William Smith was elected July 3d by the University Board, which met in special session at Albany during the New York State University Convocation.

President Smith comes into his new position as a young man of wonderful endowments and remarkable preparation, being thirty-three years old.

Heredity and educational advantages have done for the new President all they could do for any man. His father for years was Professor in Colby University, Waterville, Me., where the son, George William, was born Aug. 2, 1862, and grew up amid the surroundings of learning, culture and refinement. He graduated from Colby in 1883 among the first of his class. The next year he began his work as an educator as Principal of the High School of Wescasset, Me. However he did remained in this position but a short while. But being attracted to the study of Law, he entered the Law School at Albany, N. Y., from which he graduated in 1887 with high honors. After a few years' practice of law he was convinced that he would be better adapted to an educational career, and so entered Johns Hopkins University as a graduate student of English Literature and History. While in Johns Hopkins he filled for a short while the Chair of History in Bucknell University. He was also, in addition to his post graduate work, instructor in Logic and Psychology in Johns Hopkins. In his third year's work as a graduate student, when Prof. Terry left Colgate to go to Chicago University, Professor Smith was induced to take the Chair of History in Colgate.

His first year's work showed that the University had secured a man who was an expert in his department, and a man of broad and liberal culture. He is a noble Christian man and a great favorite among the students, especially those who have enjoyed the blessings and opportunities of his classroom.

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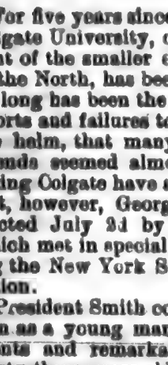
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An Appeal to North Carolina Parents.

Dear brethren and sisters, let me have a few minutes of your time for a short talk on education. At this season of the year you are saying to yourselves, "What shall we do with our boy? He has some talents; he has done well in the elementary schools, and wishes a college education. Where shall we send him?" Permit a friend to offer a few suggestions toward the solution of this problem.

I have known parents to send their children to schools conducted by the Roman Catholic church, in order to obtain what is by them considered a high grade of education at a minimum cost; and when the impressionable minds of these youths have been steeped in the superstitions of the Romish religion, and they have deserted the faith of their fathers, there is a cry made, "Why have our children served us thus?" My friends, you have simply reaped the fruits of your own deeds.

There are some, on the other hand, who, either for the sake of a supposedly higher social standing or on account of some inducements in the way of expenses, send their sons to institutions some of which are out and out pedobaptistic, and others ostensibly non sectarian, yet opposed in spirit to many of the principles which we Baptists hold dear.

My brethren, such things ought not so to be; you assuredly wish your boys to become cultivated gentlemen, but can you afford to imperil the religious future of your children for the paltry attractions of so called modern society or in order to save a few pieces of gold.

Now, you have in your State a college which for over threescore years has not only been distinctively Christian, but also distinctively Baptist; it was founded by the Baptists, and has been nourished by the labors of their hands, by their prayers and their tears; it offers to your sons the best Christian society and the highest educational advantages. Ye Baptist fathers and mothers of North Carolina, Wake Forest is your college; by your affectionate devotion it can be made the leading Baptist college in our Southland, and it in your duty, yea more, your high privilege, to work with heart and soul for its advancement. *You owe it to your children, to your church, and to your God.*

* * *

Literary.

A valuable paper that should set people to thinking is the Hon. Walter Clark's brief review of the progress and development of the Telegraph Traffic in Great Britain, since 1870, when all the telegraphs in the United Kingdom were acquired by the government from the corporations who had previously operated them. The telegraph system in England is an integral part of the post office, as it is as much a part of commercial and social life to-day as the daily mail. Under the old system the Districts paying best had ample service at high rates, as is the case in this country, while whole sections off the lines of railway were without telegraphic facilities. The government at once extended the telegraph to all sections, and reduced the rate to one cent a word. The result is this. In 1870, under private ownership, seven million individual messages, and twenty two million words of press despatches, were annually sent. Now the annual number of individual messages sent is seventy million—(ten times as many) and over six hundred million words of press despatches—(thirty times as many.) And the cost is less than one third of what it was, the service quicker and prompter, and the government's postal service self supporting. In America, the telegraph companies are earning heavy dividends on a watered stock of over $150,000,000, while the postal service is not self sustaining and shows an annual deficit.

Mississippi Baptist Preachers. By L. S Foster, Pastor Senatobia Baptist Church, Senatobia, Miss. St. Louis: National Baptist Publishing Co. $2 00 16c extra for postage.

We often see a picture of the author as a frontispiece of a volume, but here we have a picture of the author and his wife, and though both are handsome, she is the better looking of the two. Here are sketches, varying in length, of 450 preachers, with pictures of 35 of them. They are arranged in alphabetical order, so as to dispense with an index. Mississippi certainly has reason to be proud of the Baptist preachers she has.

Glancing over only the B's and C's we observe such names as Lewis Ball, H. W. Battle, W. P. Bond, J. W. Bozeman, M. E. Broadus, William C. Buck, R. C. Burleson, D E Burns, A. C. Caperton, B. H. Carroll J. G. Chastain, J. T. Christian and William Carey Crane. The author deserves the thanks of the denomination for the material he has so faithfully gathered, and for the interesting manner in which it is presented to the public. Here is an important contribution to denominational history.—*Western Recorder.*

With the number for July the *Annals of American Academy* begins its sixth year and volume. This is a number of 166 pages and contains "The Development of the Present Constitution of France," by Professor R. Saleilles, of the Faculty of Law of the University of Dijon, France; "The Ethical Basis of Distribution and its Application to Taxation," by Professor T. N. Carver, of Oberlin College; "The Minimum Principle in the Tariff of 1828 and its Recent Revival," by Dr. S. B. Harding; "The Position of the American Representative in Congress," by Mr. C H. Lincoln; a "Note on Economic Theory in America Prior to 1776," by Dr. C. W. Macfarlane, and "History: A Definition and a Forecast," by Professor Mary S. Barnes, of Leland Stanford Jr. University. The Book Department contains notices of thirty one books. As usual the Notes on Municipal Government and the Sociological Notes are filled with items of interest and value. [Philadelphia, $1 00

Following the example of Mr. Elwin A. Abbey's charming illustrations for "Midsummer-Night's Dream," with which it opens, the August number of *Harper's Magazine* deals with the lighter phases of human experience appropriate to the season, and with life in the open. Mr. Abbey's illustrations, nine in number, are accompanied by Mr. Andrew Lang's comment on Shakespeare's comedy. Mr. Julian Ralph, in the article entitled "Every Scenes in China," treats of the common folk, their life and characteristics, in city and country. There are nineteen illustrations by Mr. C. D. Weldon. The romance entitled "Personal Recollections of Joan's mission by Church and King, her elevation to the command of the armies of France, and the beginning of her career as a general.

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Dr. Harvey L. Byrd, *of Baltimore, Prest. and Prof. of Obstetrics and Diseases of Women and Children in the Balt. Med. College, Formerly Prof. of Practical Medicine, etc.,*

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In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 18. Mixed. Daily ex Sunday
Lv Wilmington..	9 05 a m	.....	.....
Ar Fayetteville..	12 15 p m	.....	.....
Lv Fayetteville..	12 45 p m	.....	.....
Lv Fay'ville Junc		.....	.....
Lv Sanford.....	2 16 p m	.....	.....
Lv Climax.....	4 19 p m	.....	.....
Ar Greensboro...	4 50 p m	.....	.....
Lv Greensboro...	5 00 p m	.....	.....
Lv Stokesdale....	5 55 p m	.....	.....
Ar Walnut Cove.	6 25 p m	.....	.....
Lv Walnut Cove.	6 30 p m	.....	.....
Lv Rural Hall...	6 58 p m	.....	.....
Ar Mt Airy.....	8 35 p m	.....	.....
Lv Bennettsville.	.....	8 15 a m	.....
Ar Maxton.....	.....	9 20 a m	.....
Lv Maxton.....	.....	9 29 a m	.....
Lv Red Springs..	.....	9 55 a m	.....
Lv Hope Mills...	.....	10 35 a m	.....
Ar Fayetteville..	.....	10 55 a m	.....
Lv Rameur.....	.....	.....	5 50 a m
Lv Climax.....	.....	.....	7 35 a m
Ar Greensboro...	.....	.....	8 20 a m
Lv Greensboro...	.....	.....	9 15 a m
Lv Stokesdale....	.....	.....	10 50 a m
Ar Madison.....	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	7 05 a m	.....	.....
Lv Rural Hall...	8 29 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	8 59 a m	.....	.....
Lv Stokesdale...	9 28 a m	.....	.....
Ar Greensboro...	10 11 a m	.....	.....
Lv Greensboro...	10 20 a m	.....	.....
Lv Climax.....	10 50 a m	.....	.....
Lv Sanford.....	12 50 p m	.....	.....
Ar Fay'ville Junc		.....	.....
Ar Fayetteville..	2 15 p m	.....	.....
Lv Fayetteville..	2 45 p m	.....	.....
Ar Wilmington..	5 15 p m	.....	.....
Lv Fayetteville..	.....	4 35 p m	.....
Lv Hope Mills...	.....	4 54 p m	.....
Lv Red Springs..	.....	5 40 p m	.....
Ar Maxton.....	.....	6 12 p m	.....
Ar Bennettsville.	.....	7 20 p m	.....
Lv Madison.....	.....	.....	12 30 p m
Lv Stokesdale....	.....	.....	1 35 p m
Ar Greensboro...	.....	.....	2 40 p m
Lv Greensboro...	.....	.....	3 00 p m
Lv Climax.....	.....	.....	4 20 p m
Ar Ramseur.....	.....	.....	6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

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(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 13. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 35 a m	10 15 a m
" Elon College..		2 30 a m	10 48 a m
" Burlington ...		3 05 a m	10 58 a m
" Graham		3 13 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University ...		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	.....
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 43 p m
" Selma.....		11 25 a m	2 15 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No. 35 Daily	No 11. Mix daily	
Ar Greensboro....	7 20 p m	8 25 a m	
" Elon College..	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 00 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City....	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville...	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 52 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City....	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville...	12 31 p m	10 23 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	8 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv ....Raleigh.....Ar	7 30 a m
6 10 a m	" .....Durham..... "	5 20 a m
8 33 a m	" .....Greensboro ..... "	9 55 p m
10 15 a m	" .....Salisbury..... "	7 55 p m
11 09 a m	Ar.....Statesville Lv	7 03 p m
12 30 p m	" .....Hickory ..... "	5 56 p m
3 53 p m	" .....Asheville..... "	2 16 p m
4 25 p m	Ar.....Hot Springs.....Lv	11 43 a m
No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv . Winston Salem....Ar	6 31 a m
7 50 p m	Ar.....Mocksville.....Lv	5 00 a m

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Woman's Missionary

Edited by Miss FANNIE E. H... Woman's Missionary Union, ... Convention, and of the Woma... Committee of Missions, Raleigh, ... Corresponding Secretary of C... Mrs. J. A. BRIGGS, Raleigh, N...

SUBJECT FOR AUGUST—HO...

"I the Lord have called t... ness." Missionaries, 435; c... tions, 3,484; baptisms, 5,921; ... 3,110; teachers and pupils, ... constituted, 178; houses of w... Bibles and Testaments di... Receipts of Home Board, $...

Study Topics.—Growth of ... Future of the South in many ... ests. Great increase of en... South. Pressing need for ... fices. Best methods of reac... population.

"A Word in Due Season—F...

Solomon so exclaims and ... ble echo.

The Associational seas... words are expected to be t... June, is at hand. How go... of good words would be a w... in behalf of the woman's ... ties.

As the women go up to ... and meet one another, and ... and the other, there is due ... on missions.

As the brethren file into ... into the grove or in some ne... the women may come toget... another how they are joini... bands at home to pray more ... give more to missions. S... good they are!

Good as these woman's w... other concerning the things ... as fitting and in season are ... some brother in the Associat... mending and urging the ... encouragement of woman's ... eties in all the churches. ... the Baptist churches of Nor... given in the last two years ... and Foreign Missions and ... objects. This has been d... but stately accumulation ... dues, the result of increase ... sions stimulated by regular ... meetings. It is our belief ... tracting from the regular ... the church to missions, th... and the women's share in t... creased as the women's int... year these societies are ask... for the regular purposes ... sions; an *extra* offering o... equiping and sending out o... ary to China as a memorial ... Yates; to raise $1 000 for He... $600 or $700 for State Mis... this work is being done b... eties, by far the larger ... churches, and some of wh... ing for an encouraging wo... tor, it is not hard to see h... word in their behalf would ...

What would the accumu... men's littles be, if every ... Carolina had such a band ... ers, basking and growing ... the pastor!

At some of the Associati... carefully planned woman's ... ings, an hour or two in len... near the church.

Here is another opportu... "apple of gold" in a silv... was beautifully done by a ... year. He had kindly ann... meeting once or twice ... thoughtful, when the time ... the Association and said: ... Ladies' Missionary Meeting ... We will sing a hymn wh... tire." They sang, and the ... a body except one or two, ... were presumably too old ... do so.

If the hundred or more ... tended that meeting did n... to the Association more al... interests and more determ... then woman's wet eyes ... clasps mean nothing.

Concerning Country ...

MRS F. S. WOODSON, A... PRESIDENT.

(Read at the Annual Meetin...

The lack of abiding in... country churches, in wom... missionary enterprise is... mainly from a lack of info... writing and missionary ... lavishly distributed, will ... to accomplish much.

Face to face, hand to h... work is the surest means ...

Then, first, go to them, ... them, and when the tho... tized plan of woman's wor... down to the least. Soci... plained, they are led to "n... preciate the fact that a ... side issue nor innovation, ... pride of church work, ca... the importance and digni... And that it is simply an ... every woman—it matters ... and obscure—may be h... out the great commission ... the world." This much ... ready to organize.

We should ever be m... that it is the Lord's work ... and because it is the Lord ... not be remiss in enfor... slightest semblance to ty... thority, a strict compli... simple rules and regulati...

The officers should be ... taking care. The pasto... choosing women—the m...

Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President of Woman's Missionary Union, Southern Baptist Convention, and of the Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR AUGUST—HOME MISSIONS.

"I the Lord have called thee in righteousness." Missionaries, 425; churches and stations, 3,484; baptisms, 5,921; Sunday-schools, 2,110; teachers and pupils, 23,702; churches constituted, 178; houses of worship built, 52; Bibles and Testaments distributed, 7,892. Receipts of Home Board, $88,640 20.

Study Topics.—Growth of Southern cities. Future of the South in manufacturing interests. Great increase of emigration to the South. Pressing need for new church edifices. Best methods of reaching the colored population.

"A Word in Due Season—How Good It Is."

Solomon so exclaims and so do we in humble echo.

The Associational season, when good words are expected to be thick as leaves in June, is at hand. How good at this season of good words would be a word fitly spoken in behalf of the woman's missionary societies.

As the women go up to the Association and meet one another, and talk of this, that and the other, there is due season for a word on missions.

As the brethren file into the church, out into the grove or in some neighboring house, the women may come together and tell one another how they are joining in their little bands at home to pray more, work more and give more to missions. Such words—how good they are!

Good as these woman's words are to each other concerning the things of the kingdom, as fitting and in season are a few words from some brother in the Association itself, recommending and urging the organization and encouragement of woman's missionary societies in all the churches. These societies in the Baptist churches of North Carolina have given in the last two years $7,123 59 to Home and Foreign Missions and to State Mission objects. This has been done by the slow but stately accumulation of small monthly dues, the result of increased interest in missions stimulated by regular monthly mission meetings. It is our belief that, far from detracting from the regular contributions of the church to missions, those contributions and the women's share in them have also increased as the women's interest grew. This year these societies are asked to raise $1,950 for the regular purposes of Foreign Missions; an *extra* offering of $1,000 for the equiping and sending out of a new missionary to China as a memorial to Dr. and Mrs. Yates; to raise $1 000 for Home Missions and $600 or $700 for State Mission objects. As this work is being done by some 250 societies, by far the larger part in country churches, and some of whom are languishing for an encouraging word from their pastor, it is not hard to see how very fitting a word in their behalf would be.

What would the accumulation of the women's littles be, if every church in North Carolina had such a band of women workers, basking and growing in the smile of the pastor!

At some of the Associations there will be carefully planned woman's missionary meetings, an hour or two in length in some house near the church.

Here is another opportunity to place an "apple of gold" in a silver picture. This was beautifully done by a good pastor last year. He had kindly announced the ladies' meeting once or twice before, but still thoughtful, when the time came, he rose in the Association and said: "The hour for the Ladies' Missionary Meeting has now arrived. We will sing a hymn while the sisters retire." They sang, and the sisters retired in a body except one or two, we are told, who were presumably too old or too decrepit to do so.

If the hundred or more women who attended that meeting did not return promptly to the Association more alive to its chiefest interests and more determined to aid them, then woman's wet eyes and warm handclasps mean nothing.

Concerning Country Societies.

MRS F. S. WOODSON, ASSOCIATION VICE-PRESIDENT.

[Read at the Annual Meeting in Washington.]

The lack of abiding interest among the country churches, in woman's work and the missionary enterprise in general, arises mainly from a lack of information. Letter-writing and missionary literature, though lavishly distributed, will in most cases fail to accomplish much.

Face to face, hand to hand, heart to heart work is the surest means of reaching them.

Then, first, go to them, meet them, *know* them, and when the thoroughly systematized plan of woman's work—from the Union down to the least Society—has been explained, they are led to understand and appreciate the fact that a W. M. S is not a side issue nor innovation, but is a part and pride of church work, carrying with it all the importance and dignity of the church. And that it is simply an advance by which every woman—it matters not how humble and obscure—may be helpful in carrying out the great commission, "Go ye into all the world." This much gained, you are ready to organize.

We should ever be mindful of the fact that it is the Lord's work we are engaged in, and because it is the Lord's work, we should not be remiss in enforcing, without the slightest semblance to tyranny or undue authority, a strict compliance with the very simple rules and regulations.

The officers should be selected with painstaking care. The pastor will help you in choosing women—the most intelligent, zealous and with practical enthusiasm—for officers. Each of them should be interviewed separately and the simple duty of their office explained

After organizing, the harassing problem, how to keep them going.

Well, their interest has now been awakened, and they will most gladly receive information furnished them. Having been among them, the Associational Vice-President can best select just that literature specially suited to the different tastes and temperaments.

Use the mails freely. Keep a record of meeting days, and write to the President in advance of each month's meeting, helping her by some carefully selected tract, and other suggestions to make the meetings interesting and edifying. And just as often as possible, let the Associational Vice-President meet with them.

Get the C. C. to allow the Associational Vice-President to send out the quarterly blanks—which will give her an opportunity to write to each Treasurer—at least once in three months. (She should of course keep up a close correspondence with the President and Secretary).

Request the Treasurer to furnish the Associational Vice-President a duplicate after each remittance. To know the financial standing of each Society in the Association will be most helpful in many ways, especially so when special appeals are made. And by the way, I would like to suggest that those appeals always be sent out by the Associational Vice-President accompanied by a letter of explanation. Then the little Societies are more apt to respond liberally than if the appeals are received formally and direct from headquarters.

One other valuable help to the work is for the Associational Vice President to be allowed the privilege of editing a column in the one paper which is very generally read by the country people. If it is an Associational paper, the advantage is unsurpassed, but my time is up.

Sow the seed carefully, nurse the plant tenderly, and God will give the increase.

Foreigners Among Us.

"The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."—Lev. 19: 34.

A gentleman riding on an elevated train in New York counted in his car men of nine different races amongst the passengers, "and it was not a crowded car either." A young engineer last winter in an Ohio city had gangs of men under him speaking eight to a dozen different languages. In many of our cities one hears more German than English used, while whole districts are filled with French, Italian, Chinese, German, Russian, Polish families, hardly using or understanding our mother tongue.

The Italians swarm everywhere in the East; they dig our sewers, they build our railroads, they put our wires under ground and our walls above ground. They are a hard-working, frugal people, not usually given to drink. They are eager to "spik Eenglis," and the children are wonderfully quick in learning it.

In a mission class of fifty mischievous boys, half could not at first understand a word the teacher said, yet in a few Sabbaths there was not one who did not *try* to repeat the texts and the Lord's Prayer. And how they sang! And how the black eyes flashed and the brown cheeks dimpled with smiles of delight, and all the little hands were up in an instant when a picture was shown them! If you watch Italians, you will see they talk almost as much with their hands as with their lips, and these little fellows had a whole deaf and dumb language at the tips of their fingers.

Bright, keen, full of fun and roguery, but most easily controlled by a gentle word or two—especially if there is a laugh with it—what will their future be? What will America do for them? There are the public schools, but will they learn anything of God in them? The men have broken away from the Roman Catholic Church and are willing their children shall be taught the Bible. Is there any one to teach them? The Russian and Polish Jews are pouring in upon us, ignorant, degraded, with habits and customs that make them utterly repulsive to us, as well as a constant danger, spreading infection and disease wherever they go. But they are a part of God's chosen people. Have we no message to carry them of the Messiah and the gospel that has made us to differ from them?

From northern Europe come multitudes of Danes, Swedes, Norwegians; even a few Finns and Lapps have found their way here. We welcome them when they come from Christian homes, but how about the thousands who are deceived by the Mormon missionaries? They only go to swell the numbers that make Utah and her Mormon colonies an "open sore" in the heart of our land.

How long, indeed, can we say "our land," "our country," if it is taken possession of by strangers, foreign not only to our language, but to our Sabbath, our Bible, our Lord Jesus Christ!

Surely if we love the stranger as ourselves, we must give him these, or else we shall be untrue to our Master, failing in the trust He has given to our care, and false to our beloved country.—*J. W. J., in Over Sea and Land.*

Southern Railway Company.

GRAND ENCAMPMENT I. O. O. F. OF N. C.

At Charlotte, N. C., August 7th.—The Southern Railway will sell reduced rate round-trip tickets to Charlotte from all stations on its lines to all attending the Grand Encampment. Tickets sold Aug. 5th, 6th, 7th, 1895; final limit, Aug. 12th. Following are the rates from the points named: From Blacksburg, $2 65; Gastonia, $1.10; Goldsboro, $9.00; Hickory, $3 25; Newton, $2 55; Rural Hall, $6.05; Winston-Salem, $5.65; Durham, $6.50; Greensboro, $4.45; Henderson, $7 90; Marion, $5.00; Raleigh, $7.30; Selma, $3 20.

SOCIETY OF FRIENDS.

At High Point, N. C., Augu. 6-15, 1895. The Southern Railway will sell reduced round-trip tickets to High Point from all stations on its lines, Aug. 4th to 7th inclusive; final limit of tickets Aug. 17th, to those attending the Annual Meeting Society of Friends, as follows: From Charlotte, $3 85; Gastonia, $4 65; Greensboro, 75 cts; Hickory, $4 45; Raleigh, $4 65; Winston-Salem, $3 25; Durham, $3 45; Henderson, $5 45; Marion, $6 05; Selma, $5.65.

N. C. FIREMEN'S ASSOCIATION (COLORED).

At Henderson, N. C., Aug. 13-15, 1895. The Southern Railway will sell reduced rate round-trip tickets from all stations on its lines, Aug. 12th and 13th, final limit Aug. 17th, to Henderson as follows from points named: From Charlotte, $6 40; Durham, $1 80; Gastonia, $7 00; Goldsboro, $3 80; Greensboro, $3 95; Winston-Salem, $4.70; Hickory, $6.85; Marion, $8 15; Newton, $6 50; Rural Hall, 5 15; Selma, $3 00.

Johnson's Oriental Soap is the most delicate facial soap in existence, leaves the skin soft and velvety. Absolutely pure and highly medicated. Two large cakes in a package, 25 cts. Sold by John Y. MacRae, Druggist, Raleigh, N. C.

A valuable contribution to the literature of Sociology is the paper on "The Units of Investigation in the Social Sciences," by Dr. A. F. Bentley, issued in the series of publications of the American Academy of Political and Social Science (pp. 28, paper, 8vo. Price, 25c. Philadelphia, 1895.) It is an attempt to discover what facts are to be taken as the units of investigation in the study of the phenomena of society.

Think yourself less than you are if you would become greater than you are.

Associations in 1895.

August.

Beulah—Ephesus church, Tuesday, Aug 6-8; the nearest depot, Cunningham, four miles.
Flat River—Creedmore ch, Tuesday, Aug 13-15.
Yadkin—Antioch ch, Thursday, Aug 15-17; four miles west of Mt Airy.
Liberty—Randleman, Tuesday, Aug 20-22.
Brushy Mountain—New Hope ch, Thursday, Aug 22-24.
French Broad—Lower Walnut Creek ch, Thursday, Aug 22-24; near Marshall.
Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.
Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.
South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.
Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnesville.
King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Round Hill church, near Union Mills Station on C. C. R. R., Thursday, Oct. 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 24-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 19-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.
Raleigh, May 7, 1895.

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We want not time to serve God, but zeal; we have not too much business, but too little grace.—*Hamilton.*

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We minify our lives when we try to magnify them beyond God's thought for us.

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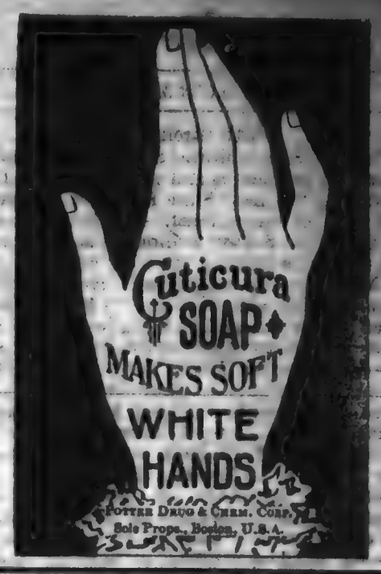
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Schedule in Effect May 5, 1895.

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"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.55 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

2.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.25 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations

The "Atlanta Special" leaving Raleigh at 5.30 p m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and Palace drawing rooms. Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

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NEWS SUMMARY.

North Carolina.

The N. C. Agricultural Society has issued its annual prospectus and premium list. It is said that the next State Fair held at Raleigh will be magnificent.——Mr. James W. Tufts, the Boston millionaire soda-fountain maker, is pushing the work of building the Moore county settlement. He has 150 hands clearing and preparing the 5,000 acres which he bought, and he has advertised for 200 carpenters to construct dwelling houses.——The Hunter family had a reunion at Prosperity church, near Charlotte, last week, which 1,200 people attended, 900 of whom claimed kinship.——A cotton factory at Hillsboro is said to be a certainty of the near future.——Mr. Hill Hamphrey, the well-known merchant of Newbern, has bought out the Thorntons of Fayetteville, and will move his business to that place.——A synd cate offers to buy all the State's swamp lands in Brunswick and Columbus county, at fifty cents an acre. The money would go to the school fund. But a survey must be made to see how much land the State has to sell. It is said that these swamps will make good farms when cleared and drained; and there is prospect of a railway running through them.——The North Carolina School for the Deaf and Dumb, Morganton, N. C., will open September 11. This is one of the worthiest and most ably conducted charities of our State, and those who can should send their afflicted to it and educate them for some respectable trade.——A small college will be established at Sandy Ridge by Mecklenburg and Union county people. Mr. Reuben Weddington offers to furnish a large part of the money.——The *Morganton Herald* recently took a census of Morganton, which shows that the population of that town has increased sixty per cent. in five years. The present figure is 2,475.——The insurance frauds investigation at Beaufort has brought out sensational particulars. It is in evidence that many people, old or invalid, have been insured through the machinations of heretofore respected citizens, under false representations. Eleven men are under arrest.——A $100,000 fire occurred in Durham, Aug. 1 The Reams tobacco warehouse, Stokes Hall, the telegraph and telephone office, the offices of the Durham Fertil zer Company were destroyed. Insurance, $60,000.——One hundred mechanics are employed constructing new buildings at Wilson.——Judge Walter Clark is compiling a documentary history of this State, supplementary to the Colonial Records; and the first volume is in the presses. It will cover the period from 1776 to 1790.——The first of the farmers' institutes will be held at Lumberton, Aug. 16 and 17.——Arrangements to send selections from the State Museum to the Atlanta exposition are being made. The railroads will also make large exhibits.——The earliest new tobacco of the season was sold at Lynchburg, Va., last week. It was raised in Eastern North Carolina. There were 1,000 pounds in the lot, and prices ranged from $3 40 to $20 a hundred.——A telephone exchange will be put in at Goldsboro——A $100,000 cotton mill to be built at Buffalo Shoals was set on foot by Statesville gentlemen last week.——Miss Mary Torrence of Charlotte and Dr. and Mrs. Geo. C. Worth of Wilmington started out to Japan Aug. 2d, to work under the Presbyterian church as a missionary.——A Second Adventist Association will meet the third Sunday in Mecklenburg county; thirty two preachers are expected.

In General.

The report that Indians have massacred settlers at Jackson's Hole, Wyoming, which was widely circulated, was false. The Indians did threaten serious trouble, but troops were ordered out, and they were pacified by a larger ration allowance.——Colored women of America met in their first national council at Washington last week. They discussed "Woman and Higher Education," and formally ostracised "the new woman."——The primary election called by the Irby State Executive Committee to select delegates to the South Carolina constitutional convention to Sept. 10th, occurred last week. The conservatives largely refused to vote, and the "Reformers"—Tillmanites—will have a large majority.——Three negro colonists, who left the South for Africa some months ago, have gotten back to this country. They report that many of their fellow colonists have died, and that those living are on the verge of starvation. The promises made them were fraudulent.——John B. Minor, LL. D., the venerable and learned Professor of Common and Statute Law at the University of Virginia, died July 29th, aged eighty-two years. He had been connected with the University half a century.——The committee sent to investigate the Nicaragua canal as purposed has returned. While no formal report has been made, it is announced with assurance that it will be recommended that our government go into the scheme. The canal would cost $110,000,000, and require seven years' building; and even with this, there is no certainty of success.——Treasury officials are said to have been surprised last week by demands for large sums in gold for export. The gold reserve is still intact, however.——The news from Cuba is discouraging to those who are in hope for the success of the insurgents.——There are rumors of a fearful massacre of Christians in China. A telegram from Soochow, Aug. 3, says five American women missionaries have been murdered in the Kansu Sinkiang province. A cable dispatch from Consul Jernigan reports a massacre of Christians at Kuncheng; but no Americans were killed. There are no Baptist missionaries in these provinces.

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Central Association, $3 50; Yeopim Union, Chowan, 72.32; Sandy Run ch, ditto, 3.03; Republican ch, ditto, 2.03; W M S, Henderson ch, Flat River, 1.50; Clement ch, Beulah, 10.00; Tally Ho ch, Flat River, 2.50; S S Mis Soc, Cashie ch, W Chowan, 2 88; Wake Forest ch, Central, 5.14; West Raleigh ch, ditto, 5.00; Porter Swamp ch, Columbus, 1.25. Total, 108.10. Previously reported, 3,544.70. Total this year, 3,652.80.

Foreign Missions—Central Associat'n, $4.33; Rolesville ch, Central, 70c; Republican ch, W Chowan, 1.79; W M S, Reynoldson ch, Chowan, 4 60; W M S, Henderson ch, Flat River, 4.14; Clement ch, Beulah, 10.00; W M S, Morrisville ch, Raleigh, 5.60; Bethel ch, Chowan, 5.00; Wake Forest ch, Central, 4 76. Total, 41.12. Previously reported, 3,234.84. Total this year, 3,275.97.

Home Missions—Central Asso, $1.65; W M S, Jonesboro ch, Sandy Creek, 2.12; Sandy Run ch, W Chowan, 9.30; Republican ch, ditto, 2.10; Clement ch, Beulah, 10.00; Wake Forest ch, Central, 4.47. Total, 29.64. Previously reported, 2,301.64. Total this year, 2,330.26.

Education—Republican ch, West Chowan, $1.48; Clement ch, Beulah, 7.00; Tally Ho ch, Flat River, 2.80; Orphanage ch, Liberty, 1 52; Thomasville ch, ditto, 2.16; Reeds ch, ditto, 2.57; Treas Liberty Asso, 44.86. Total, 61.39. Previously reported, 1,430.42. Total this year, 1,491.81.

Orphanage—West Raleigh church, Central, $3.00; Wake Forest ch, ditto, 3.27; S S, West Raleigh ch, ditto, 5.00. Total, 11.27. Previously reported, 528.23. Total this year, 539.50.

Students' Aid Fund, (Louisville, Ky)—Henderson ch, Flat River, $7.60.

In RECORDER, July 24, $2.00 for Orphanage from S S, Bethlehem, W Chowan, should have been $5.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 3, 1895.

The Capital Warehouse at Louisburg will be opened Aug. 22d by Mr. J. S. Meadows.

THOUSANDS of boys and young men from North, South, East and West have been educated at **DAVIS MILITARY SCHOOL**
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Nervous Prostration.

AN AMERICAN MALADY CAUSED BY OUR MANNER OF LIVING.

From the Star, Washington, D. C.

We Americans hurry too much. We do not take time enough for our meals. We haste to get rich, and wear out our bodies by the strain of our nerves. The result is nervous prostration. Probably there is no remedy which will reach all cases. Pink Pills came nearer being a specific for it than anything we know, however, and we have just interviewed two Washington people who have tried them for this malady in order to get some local testimony. The first is W. Henrich Robb, of 909 New Jersey Avenue, N. W.:

"For a long time, said Mr. Robb, I suffered horribly with nervous prostration, and tried many physicians and various highly recommended remedies without experiencing the slightest benefit. Last fall my business called me to Pittsburgh, Pa., and while there my mother, who remained in Washington, wrote recommending that I should try Pink Pills. To please her I procured a box. At time end for a long period previous my condition was most deplorable. I could not walk alone, and had I attempted to do so would have fallen. After I had taken them for a month I felt stronger than I had for many months. I should have mentioned that, until I had been taking the Pink Pills for about a week and for a long time before, I had to force myself to eat, but after the first box of pills had been used by me my appetite returned and I was able to eat ravenously. I should also have said that when I began taking the Pink Pills my legs had become as seemed to me like wooden legs, and my body was fast becoming in the same condition. The use of two boxes of Pink Pills, however, drove all this trouble away and I regard them as a wonderful medicine."

Miss C. E. Lewis, No. 1228 N. St., northwest, one of the teachers in Miss Payne's School of Cookery says: "Dr. Williams' Medicine Company's Pink Pills have been of great benefit to my health. I am very much averse to talking for publication but feel that I ought to testify briefly to the facts in my case. I had suffered from nervousness for a long time and was all run down, I tried various remedies but none of them did me any good. Last summer while in Delaware I was told of some wonderful cures that had been effected by means of the Pink Pills and bought a box. They helped me wonderfully after taking them for the past few weeks. I have been entirely cured of what was a severe and prolonged attack of nervous prostration."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggist, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

DIED.

SMITH—In Bladen county, on the 19th of July, Willie Mitchell, daughter of William and Elizabeth Ann McDonald Mitchell, and wife of Arthur Smith, aged 45 years.

WEATHERS—Mrs. Mary J. Weathers after a brief illness fell asleep July 9, 1895. She was the wife of Bro. Osborn Weathers, who departed this life about two years ago. She was in the seventy-sixth year of her age. Early in life she joined the M. E. Church, but became dissatisfied, and after a hard struggle to depart from the church of her early life, she joined the Fellowship Baptist church of which she remained a faithful member up to her death. The funeral was preached by the writer at her old residence from the text of her own selection, John 14, 1-3. She leaves five daughters and one son to mourn her loss. A woman full of years and good works has gone to her reward. W. P. DAVIS.

PEACE—Mrs. Annie W. Peace, wife of J. C. Peace, of Creedmore, N. C., and daughter of Mr. and Mrs. J. C. Freeman, of Rolesville, N. C., departed this life after an illness of two weeks, on July 9, 1895. Her funeral was preached by the writer at Creedmore from the text, "Blessed are the dead which die in the Lord." Sister Peace suffered greatly, but with her suffering was mingled the joy of the hope of a better world to come. During her illness she sang, "I will soon be at home over there," and the chorus, "Will you meet me there" Sister Peace joined Rolesville Baptist church at the age of thirteen. After her marriage she took her letter to Creedmore, of which she remained a faithful and active member until God called her home to rest from her labors. She died a triumphant death, which only strengthened Paul's saying, "O death where is thy sting, O grave where is thy victory."

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

M. P. DAVIS.

TEAGUE—Dr Samuel E. Teague, of Franklinville, N. C., in his fifty-seventh year. He was born October 17, 1838, and died June 13, 1895, aged 56 years, eight months and five days. Dr. Teague was the most prominent man of the laity we had in Franklinville church. He was superintendent of the Sunday-school and was foremost in every good work. In his death our little church sustains an almost irreparable loss. In all the relations in life he was held in high esteem because of the gentleness of his disposition and many amiable qualities which he possessed. Death, while sudden as to the messenger to take him away, found him ready and watching. He was paralysed only a few minutes after leaving church where he had offered a most fervent prayer for God's blessing upon the meeting which was in progress. We commend the bereaved wife and children to the God of all grace and comfort. S. F. CONRAD.

DRAUGHAN—Bro. Robert A. Draughan, aged 49 years, died at his home near Dunn, N. C., June 10, 1895, leaving a young widow and four little children, two boys and two girls. Bro. Draughan was a member of the Baptist church in Dunn, having a few years ago transferred his membership by letter from Baptist Chapel in Sampson county to this church, and was a most conscientious and devoted Christian. He loved his church, and whenever his health permitted was always present at her services, but his seat is now vacant forever. Bro. Draughan was laid to rest in the cemetery near Dunn with Masonic honors and buried on the day after his death (June 11) and the writer preached his funeral in the Baptist church in Dunn, which was largely attended by citizens generally and by the Masons, of which order he was a bright member indeed, most "worthy and well-qualified." But he has crossed over the river; his cheerful countenance will be seen no more on our streets, for, in this life, he "will not pass this way again." Peace to his ashes. He rests from his labors in the paradise of God and his works will follow him, for "the righteous hath hope in his death."

W. B. HARRELL.

Dunn, N. C.

Tributes of Respect.

TATUM—Ezra W. Tatum was born June 29, 1816, and died May 31, 1895, aged seventy-eight years, 11 months and 1 day. He professed faith in Christ and was baptized by Elder William Turner at Fork church, of which he became member in December, 1845, and of which he was elected clerk the following February, which office he held continuously until March, 1868, when he took a letter and became one of the constituent members of the church at Jerusalem. Prior to this he and a Presbyterian brother, Mr. J. C. Ford, who died several years ago, organized and conducted a Union Sunday-school at Jerusalem, which was changed into a distinctly Baptist church some years before the church was constituted, of which he was superintendent, continuing in that position after the constitution by the unanimous request of his brethren of the school year after year until his death. Bro. Tatum was an humble, devout, earnest Christian—of few, but wise and weighty words—of most exemplary life, a "living epistle known and read of all men." For fifty years a professing Christian, those intimate with him remember no word spoken which might not have been spoken in the company of the most refined woman, and no act not strictly consistent with his profession. He was indeed a model Christian gentleman in every walk of life, in his family, in his church, in his neighborhood and country, worthy of imitation by the most devout followers of Christ. Jerusalem church and community with all who knew him are deeply bereaved and sincerely mourn with his family their irreparable loss. All are comforted with the blessed assurance that our loss is his gain. Earth is poorer, Heaven richer. May all cherish his memory and imitate his virtues.

Respectfully submitted,
J. N. STALLINGS,
S. W. WISEMAN,
H. J. BEEKER,
J. N. CHARLES,
Committee.

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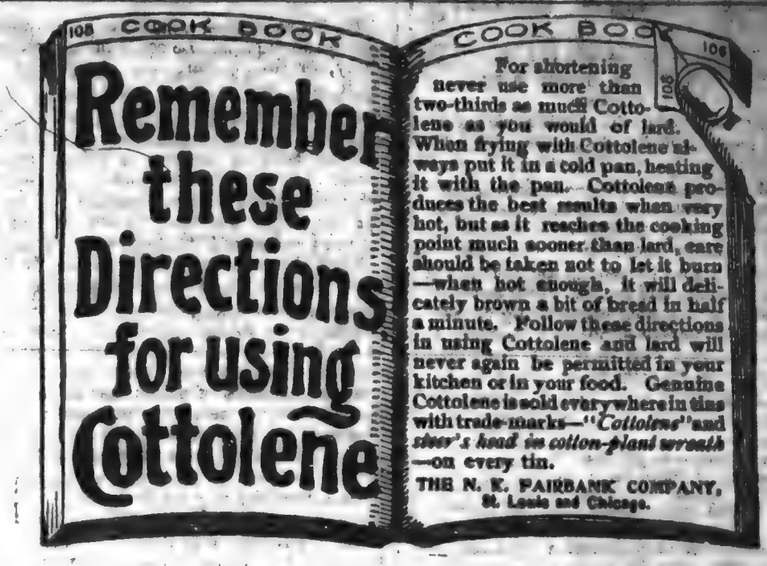
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Cedar Rock Academy & Business Institute.
CEDAR ROCK, N. C.,
W. A. SMITH, B. A., Principal.
This school is situated in a fine farming section in Franklin county, 11 miles east of Louisburg. The surrounding community is densely settled by a cultured, hospitable and progressive people. The moral and religious influences are excellent. The good water and wholesome air makes it a healthful locality, almost entirely free from malaria.
We prepare for college or for practical business life, and make a specialty of preparing young men and young ladies for teachers in the academies and public schools. The Commercial and Music Departments also offer superior advantages. The music department is well supplied with the very best instruments, and is in charge of an experienced and thoroughly competent teacher. Young ladies wishing to make a specialty of music are offered excellent advantages, since we have a sufficient supply of instruments to give all the practice desired.
For the School of Art a special teacher has already been employed, whose whole attention will be given to that department.
Board, including furnished rooms, within a short distance from the academy, can be had at $7.00 per month. Girls, unless otherwise requested, are required to board with the Principal. Young men and young ladies are not allowed to board at same boarding house under any circumstances. We take a special oversight of the girls committed to our charge. Mrs. Smith (wife of the Principal) endeavors in every way possible to see after their interest.
Tuition rates are very low, ranging from $1 to $1.50 per month. The session of 1895-'6 opens Aug. 19th. For further information write to the Principal for catalog. W. A. SMITH.

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Cures Disease without MEDICINE.
ELECTRIC BUILDING, Atlanta, Ga.
It Has Cured Chronic Cases
—PRONOUNCED—
"INCURABLE."
Not a Battery or Belt. No Shock.
Prof. Totten, of Yale College, says, on page 226, volume 7, of his work "Our Race:"
"But, thanks be to God there is a remedy for such as be sick—one single, simple remedy—an instrument called the Electropoise. We do not personally know the parties who control this instrument, but we do know its value. We are neither agents nor financially interested in the matter."
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The Home Circle.

The Bird With a Broken Wing.

One day a convict in Joliet prison picked up a scrap of paper from the corridor on which were these lines:

I walked through the woodland meadows,
Where the sweet thrushes sing,
And found, on a bed of mosses,
A bird with a broken wing

I healed its wound, and each morning
It sang in its old sweet strain;
But the bird with a broken pinion,
Never soared so high again.

I found a young life broken
By sin's seductive art,
And, touched with a Christ-like pity
I took it to my heart.

He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken,
Never soared so high again.

But the bird with a broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.

Each loss has its compensaton,
There is healing from every pain,
But the bird with a broken pinion,
Never soared so high again.

A Mother's Practising.

A young man who had been examined preparatory to uniting with the church was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was the reply. "I was converted under my mother's practising." What a tribute to a consecrated motherhood was that young man's answer! How very near to Christ must that mother have lived. Probably she was a woman full of the cares and work of life, but with what rare discretion and patience she must have administered the affairs of her household! Usually a boy takes but little interest in the things that make up the daily routine of a mother's life at home.

This young man's mother could never have been too much taken up with the claims of social life, the questions that agitated the outside world, or the duties of the home life, to stop and give her boy the attention he needed. It is likely that she had unusual burdens to carry, unjust provocations to keep patient under, or he would not have taken so much notice of her self-sacrificing, Christianlike life. What a beautiful, confiding, trusting love there must have been in the hearts of that mother and son for each other!

As mothers, are we not too apt in our weariness and multiplicity of cares to let the children think they are hindering and troubling us when they come to us so often with their needs and interests? We do not always show our appreciation of their confidences, and we speak hastily and unadvisedly often when they have done wrong.

A sainted mother, who lived to an old age, used to tell us much about the "Mount of Vision." When she was a young mother she had all her own housework to do, and a large family made constant demands upon her time and strength. "I had so much work in the valley," she said to us, "that if it had not been for the 'Mount of Vision,' I could not have possessed my soul in patience. When I became impatient and inclined to be what many of us call 'nervous,' ready to speak quick words and pass unjust judgment, I would go alone into my bedroom, and shutting the door, tell it all to Jesus. That room was my 'Mount of Vision;' for I always saw with a clearer light my weaknesses, and received strength from the Lord to administer government in the home with equity and more of a Christlike spirit."

And so should we all, we mothers, have a "Mount of Vision" to go up to when the work of the valley is so trying and upsetting. May the mothers' preaching in our homes be the means of leading the dear children to give their hearts to the Lord Jesus Christ in the days of their youth.—*The Standard.*

Rotation of Crops.

In a well planned system of farming, the subject of crop rotation should be carefully considered, as one of the essential elements of success in its highest best sense. It seems to be the prevailing opinion that the alternation of crops, in systematic order, is a modern invention that was gradually developed as a direct result of the applications of science to the art of agriculture. The early writers on agriculture, even from the times of the Greeks and Romans, have, however, quite uniformly urged the teachings of experience. They were satisfied that a variety of crops grown in succession, all other conditions being equal, would give a greater aggregate yield than could otherwise be obtained. The reason for the success of the system could not, it is true, be given, but practical men were fully agreed in urging its importance, and many systems of rotation, more or less perfect, were planned, some of which became the prevailing rule of farm practice in particular localities.

That these practical rules of alternating crops of different habits and modes of growth are based on correct, but not fully explained principles, has been shown by direct experiment.—*N. C. Farmer.*

Messrs. Freeland & Co. will run a special train from Durham to Norfolk via Henderson on August 6th next and returning on Aug. 10th. This is a good opportunity to visit Washington City or Baltimore, as they have secured the lowest rates on fine steamers to those points which is one half the regular rate, $5.00.

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An Alphabetical Rhyme.

Dr. Cyrus Edson contributes a paper to the *North American Review* on the question, "Is Drunkenness Curable?" and ends the article by adding an alphabetical rhyme, describing all the stages of alcoholism from the first sip to a drunkard's grave, which he learned from a patient, a young man of great ability and fine moral perceptions, who was an incurable inebriate. The doctor says that his eyes would stream with tears as he recited the following verses, describing his own case and career. It is the most truthful and graphic picture of the kind that has been printed:—

A stands for Alcohol; deathlike its grip;
B for Beginner, who takes just a sip;
C for Companion who urges him on;
D for the Demon of drink that is born;
E for Endeavor he makes to resist;
F stands for Friends who so loudly insist;
G for the Guilt that he afterwards feels;
H for the Horrors that hang at his heels;
I his Intentions to quit not at all.
J stands for Jeering that follows his fall;
K for his Knowledge that he is a slave;
L stands for Liquor his appetite doth crave;
M for convival Meeting so gay;
N stands for No he tried hard to say;
O for the Orgies that then come to pass;
P stands for Pride that he drowns in his glass;
Q for Quarrels that nightly abound;
R stands for Ruin that hovers around;
S stands for Sights that his vision bedim;
T stands for Trembling that seizes each limb;
U for his Usefulness sunk in the slums;
V stand for Vagrant he quickly becomes;
W for Waning of life that's soon done;
X for his eXit, regretted by none,

Youth of this nation, such weakness is crime;
Zealously turn from the tempter in time!

A Hint on the Use of Perfumes.

Lillie M——came to see me yesterday, and after she had gone, Maria G——, who was putting a new braid on my second-best gown, said:

"That Miss Lillie uses very nice perfumery. It's so faint and fine, not anything you can smell a long way off, but something which makes you think of roses or violets when she passes you on the street. How does she manage it?"

Maria G——likes perfumes, but does not know how to use them.

"Not by putting cologne on her handkerchief," I answered decidedly. "Nobody should carry about scents poured on their garments." I had to say this.

Perfumes are used sparingly by elegant people, yet a touch, a vague sense of fragrance, does add something of daintiness to a girl's toilet. It is right for you to have perfumes about you if you love them.

Fresh rose-leaves thrown into your bureau drawers and scattered in the boxes where you keep your laces and handkerchiefs, and sprigs of lavender or lemon verbena left there to dry will impart a pleasant sweetness to whatever lies among them. Orris-root powder in little sachet bags of China silk, or strewn lightly between folds of tissue paper, will give to your clothing in closet or wardrobe a delightful faint odor of violet. If you use delicate soap with a sweet clean perfume, not of musk or anything strong and pronounced, and put a few drops of ammonia in the water when you bathe, you need not be afraid of any unfavorable comment on your daintiness. Perfect cleanliness is always dainty. Soil and stain, dust and dirt, are never anything but repulsive.—*Harper's Round Table.*

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States That Have Gone Into Business.

It cannot well be claimed, then, that the sale of liquor by the State is a "business" in the ordinary acceptance of the term. She assumed control for a specific purpose: that of policing and regulating the traffic. The profit is an incident and as I have shown, may be eliminated; but is necessary in the interest of temperance, to prevent the encouragement of consumption, by making the liquor too cheap. But it is not such a bad thing, nor has it been held unconstitutional by our courts, State and national, for the United States Government is in the business of transporting the mails, has made it a monopoly, and protects that monopoly by stringent laws. It is in the business of manufacturing arms and building ships. It is in the business of printing and engraving. The United States also went into the business of building railroads, very extensively, about twenty five years ago, (and giving them away,) if not directly, still indirectly. The State of New York long ago went into the business of building canals, greatly to the benefit of her people; the State of Georgia went into the business of building railroads direct, and still owns a line from Atlanta to Chattanooga, worth nine million dollars, None of these things have been considered unconstitutional. But whenever society has attempted, through legislation, to stifle the evils of the liquor traffic the courts have always been prone to throw obstacles in the way and place the constitution, State or national, in the pathway of reform. It is a sacred word, but many sins are committed in its name.—*B. R. Tillman in North American Review.*

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LET those who will, bewail the degeneracy of the times, one who looks on the bright side looks not vainly; but even if he did there would not be so much lost as they lose who croak or lament. To see good and rejoice in it, is not only a duty—it is a privilege. Hopefulness is not only a virtue, but a priceless gift.

That there are good men living, and that some of them have money, is in evidence by the gifts amounting to $4 075,750, which colleges and universities in this country have received since January 1st. Moreover, the statistician informs us that hospitals have received in this time $1,693,000; churches, $789,000; and libraries, $308,000. Besides this, $3,768,400 has been distributed among museums, art galleries, and various kinds of charities, making a total up to the time of the collection of these statistics, about a month ago, of $10,484,150.

IT IS not often we hear the "Macedonian cry" from genuine Macedonians. In fact the most of us hear so little of what moderns call "news" from the lands of the Bible that there is danger of us coming to think of them as traditional only. But the Macedonia that was worthy of the solicitude of the early Christians has lately been figuring lively on the Eastern stage, and in a role not likely to be lightly regarded by the heathen Turk, even though he is backed in suppressing her people by the larger "Christian" nations of Europe. To be brief, the Macedonians revolted against the Turks and won three battles in succession, and would have won more if the more powerful nations of Europe had not been obliged by treaties to take a hand in repressing them. So afraid of each other are these great nations that in addition to maintaining magnificent standing armies at the expense of the physical and domestic comfort of millions of poor people, they also do what they can to prevent lesser nations improving their condition, lest it somehow disturb the balance, the least jarring of which might precipitate an avalanche of war.

THERE are some editors within the borders of this State who do not conceal that they are troubled of soul with doubts of what will come to pass in their time, and whether it will affect them seriously. As to the main issue, at best we can offer only an indication or two; but we can assure them before going further that there is only the remotest possibility of the discovery of a poison fatal to patent outsides which club with outside weeklies, in communities where no better can be had. But we will not be positive, for stranger things than this are daily coming to pass and, true though it has ever been, it was never so amazingly true as it is to day that no man knows what a day may bring forth. In a reliable paper before us we have just read a description of an electric plow with which an inventor—a German, of course, who doesn't know anything of our rocks and hills and terraced lands and winding rows—hopes to displace our good and worthy and all-sufficient horse, already so happily excluded to a large extent from lung choking and leg wearing pavements of the cities. And another fellow, who doubtless never saw a large corn field, has made a substitute for the sun, rather thinks he has, and named it geomagnetifers. Its inventor says it will force quick growth by running electric currents in the earth about the roots of plants! These propositions are obviously impracticable, but they show how far reaching the possibilities of developed electrical science may be, and how bold they are who would develop it.

CO-EDUCATION is gradually settling into proper limits without the aid either of unreasoning advocates or violent opponents. Matters of war are usually settled after the smoke has cleared and silence has come; and so grave civil questions that presented all sorts of problems so long as those arrayed for and against contended one with another, are often quietly settled by experience. Co education in primary classes has never been objected to; and now in the very highest classes it is being worked successfully. It will never be a successful plan in colleges. But in the highest technical, scientific and classical departments of the highest institutions, such as are not equalled by any school exclusively for women, it is doing well. To make a college co educational is to injure it and to dig a dangerous pitfall. But there is no probability of lowering the standard of such institutions as Harvard, Yale or Chicago University; and women who would attend them are sufficiently advanced in years and settled of character to look out for themselves. Now, a word of caution needs be said, that some of the little colleges which would be co educational in order to be great like Chicago University, may not be misled. Such efforts always weaken. A college must be great before it can be successfully co educational.

ONE of the strongest arguments advanced for the higher education of women is this: They must have the right kind of education and enough of it, not that they may be better fitted for "Society," but that they may be competent to determine and strong to say what society shall be. If there are blemishes upon our social life, the women are largely responsible for them; for, if they only knew it—and they ought to—it is theirs to say what must and must not be, at least in this one respect. In affairs domestic their sway is by no means absolute; in affairs religious they have their duties, privileges and responsibilities, and heavy ones, too; but to men is committed the greater part after the training of children; in affairs financial and political they should go only when driven; but in affairs social there is no one who would dispute their title, if they will rise to assume it.

A GOOD way to avoid the evils of dancing is to leave the question of a daughter's going to the ball room to her father, and for him to make a point of talking a little with men who dance. Such experience is more powerful than volumes of sermons.

A PICNIC excursion is a study fit for any philosopher, a spectacle for any man to contemplate and learn a sober lesson from. We came in contact with one of the first water a week or two ago. There were the crowded cars, windows filled with faces, handkerchiefs flying, a bedlam of voices, baby yells, boyish whoops, cracked voiced laughter and shrill tones of greeting of old men and women, two bands of music with base-ball teams to match, and lemonade and barbecue venders on every hand.

The day was insufferably hot and dusty, but that had no effect. Everybody spent all he had both of money and energy and took no thought of the morrow. Everybody was on a level for a few hours. Down on a platform we saw Baptists and Methodists and Episcopalians and unchristian, stars of the first magnitude in "high society" and the bottomest mudsills of humanity, all on the same floor dancing, all sweltering in the sunshine, all given up to the ecstacy of the moment, none with a serious thought of utility, of future good or evil, no more impressed with moral or religious obligation than so many frolicking kittens.

It is a sad thing to see people forget not only their religion, not only their station, not only their responsibility, but also their own selves and the purpose with which they were given souls, and go backward to animal life! But it is likely to happen at a picnic-excursion; for they are nothing if serious.

THE unusually frequent reports of burglaries go to show that the number of desperate characters is growing larger in our State. Burglary is a capital crime in North Carolina, and, as it is an act that requires planning, one who commits it within our borders must be more than vicious—he must be desperate. We sometimes think, however, that most of the burglaries committed in the towns of our State are by men who do not know the penalty of the crime, and the truth is it is not a task to find men who do not know the different offences for which this State inflicts the penalty of death. They are either ignorant negroes, or whites who come from States or countries in which murder is the only capital crime, there being a large number of these latter passing through to the general swarm at the Atlanta Exposition next fall. If we are right in this opinion, and the pettiness of most of the burglaries points that way, then it is only necessary that our towns be manned with wide awake and energetic policemen.

What Portion? One Tenth.

BY REV. J. N. STALLINGS, D. D.

In an article published some weeks ago in the RECORDER, I showed from the Scriptures that every Christian is *required* to set apart and consecrate a portion of all he receives, *as he receives it*, for the Lord's service. I proposed then to show, in a subsequent paper from the Scriptures, *what portion* is to be so set apart and consecrated.

It is clear that all giving to be acceptable to the Lord must be by "every man according as he purposeth in his heart; .... not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9: 7. It is equally clear, however, that every man is required to purpose in his heart to give a *certain definite portion*, and to perform the giving promptly, willingly and cheerfully. This appears from the following Scriptures:

1. It is to be according "as God has prospered him." 1 Cor. 16: 1, 2.

2 It is to be "according to that a man hath and not according to that he hath not." 2 Cor. 8: 12.

3. It is to be so that there may be "equality." 2 Cor. 8: 14.

How can these directions be complied with, unless every one purposes in his heart to give some *certain, definite proportion* of what he has and of what he receives? Does not the command of the Lord by his Apostle, "Let every one of you lay by him in store as God hath prospered him," 1 Cor. 16: 2, require some certain, definite portion? The same command had been given to the churches of Galatia, 1 Cor. 16: 1. Gal. 6: 2 teaches the same. The same commandment is upon us.

What, then, is that certain definite portion? I answer, *one tenth*

Why one tenth?

1. Because God ordained it from the beginning, as shown by Abraham's giving Melchizedek one tenth. Gen. 14: 20; Heb. 7: 4

2. The vow of Jacob to give one tenth to God, Gen. 28: 22.

3 God expressly claims the tenth as his own: "it is holy unto the Lord." Lev. 27: 30

4 God says not giving the tenth is robbing him. Mal. 3: 8, 9.

5 God is unchangeable. Mal. 3: 6, and many other Scriptures. Now, if Abraham, the father of all who believe, gave one tenth to Melchizedek, the type of Christ, is it not to all believers the strongest reason to consecrate at least one tenth to the service of the Christ whom he typified? And do not Abraham's act and Jacob's vow show conclusively that God's law of the tenth is not a mere Jewish regulation or ceremony; but as it was given long before there was a Jew in existence, that it was for his people through all ages? Is it not clearly the will of God that man "honor the Lord with his substance and with the first fruits of all his increase" now, as well as under the old dispensation? Is not the necessity greater now than then? God made the tenth a law for the Jews to be enforced by their rulers; he had made it a law before for all that worshiped him to be enforced just as the law of the Sabbath was enforced by his blessing for voluntary obedience, and his displeasure for disobedience: may we not justly conclude that it is still his law for all his people to be voluntarily obeyed just as every other law of his is to be obeyed? It is clear that the law of the tenth was not a mere *Jewish* ceremony no more than was the law of the Sabbath. We may call it the Jewish Sabbath as much as we wish, but we know at the same time that the Sabbath antedates the Jewish nation, and is as old as man's creation. It is as binding now as it was before Abraham lived, and as it was when under the Jewish nation its observance was enforced by their rulers. "It is against physical and Scriptural law to work on the Lord's day"—for the Lord's day is the Sabbath. "The civil law has nothing to do with it," or rather, ought to have nothing to do with it, but it is still God's law, and his people are under it as a rule of conduct, and willingly and cheerfully obey it, both because it is right and beneficial and because it is God's law. Now, why is not this also true of the law of the tenth? It is as old as the law of the Sabbath. Both were commanded and practiced ages before the law was promulgated at Sinai; both were enforced by law under the Jewish economy; neither has ever been repealed. True, the Sabbath was changed from the seventh to the first day of the week, not by direct commandment, but by the example of Christ and his Apostles. It is also true that in the beginning of the gospel, "the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." We know from the example of the early churches and the teachings of the Scripture that this principle prevailed, and it is still recognized by every earnest, devout Christian. "We are not our own," but are "bought with a price." We are the slaves of Jesus Christ. All we possess is His, not ours. Still the New Testament saints were allowed to possess such things as He saw proper to give them. So he allows us to do now. He required them, as I have shown, to honor Him with their substance and with the first fruits of all their increase, by laying aside by them in store as God prospered them, and according to that they had to equally bear one another's burdens. He requires the same of us.

I have shown that to obey the requirement, it is necessary to lay aside *some certain, definite portion*—necessary for them and for us. What portion? They—many of them regenerated Jews—would say, *at least one tenth*. What shall we say? At least one tenth.

There are several objections urged against adopting the tenth as a rule or system, which I desire to notice; but this article is already larger than I intended it. I will answer these next week by your indulgence.

Mocksville, July, 1895.

Some Important Questions.

BY MORGAN J. LINDORTCH.

EDITOR BIBLICAL RECORDER *Dear Sir*:—I have for sometime had the privilege of reading your paper, and have read it with care and deep interest. I read with closest attention all that was said in the paper on State appropriations to Higher Education. I read and re read President Taylor's articles as they came out, and then again as they appeared in pamphlet form. I have made it a study. It may be answered some day, but for the life of me I do not see how it can be done. I heard one of our ablest statesmen and lawyers say a few days ago that he had read it with care, and that it is wholly unanswerable.

Now I know that it is easier to ask questions than it is to answer them, yet I will venture to ask you a few:

QUESTION 1.—Did your people, or the people whom you represent, intend the destruction of any State institution by the discussion of this question? You know, or I suppose you know, that such an impression was made, or was sought to be made in some section of the State.

[ANSWER.—Far from it. The authorities at the State aided institutions themselves had no fear of this; but they took the opportunity to create such an impression in the popular mind. Practical experience shows, as pointed out by President Taylor, that the withdrawal of State aid tends to increase the endowments of meritorious institutions by bringing them closer to the people. We do not desire to build up by tearing down; but those who have become so accustomed to being fed by the State were so reluctant to stand on their merits that they made this impression. The truth is, State aided institutions are doing more harm to academies and colleges, by depriving them of support and compelling them to lower their standards, than would be done, if the State aided institutions were closed. Our aim is, to bring all to a better, freer and more useful existence on an equitable basis.]

QUESTION 2.—Should the discussion in the pamphlet, set forth in such a manly, Christian spirit, have called forth any such reflections upon its author, and upon all who hold his views?

[ANSWER.—Such methods are the natural recourse of those who cannot support their claims fairly.]

QUESTION 3.—Why did all, or quite all, who replied to these views, withhold their real names?

[ANSWER.—Mostly because they were connected with some institution which drew money from the State, we believe.]

QUESTION 4.—Do your people think that this agitation has injured their institutions of learning, or will endanger their future prosperity? I am led to ask this question by a remark I heard a prominent Baptist make a few days ago. He said if the discussion of great principles such as he read in President Taylor's pamphlet would kill our colleges, he wanted them to die; that they would not be fit to live.

[ANSWER.—Not at all. On the other hand, there is a decided rally to the support of our institutions, and they are doing far better than could reasonably be expected.]

QUESTION 5.—Do other denominations sympathize with your people in this discussion? So far as I have been able to learn, they have taken no part in the public discussion of this issue, or at least very little. But I was at one of your Associations last year and heard Dr. Durham—who, I believe, is your mission agent or secretary—discuss it at length. The crowd was very large, and all seemed, without exception, to have been of one mind. I never heard, in all my life, the presentation of any subject that was so taking. Some of my friends and neighbors, prominent members of other denominations, said that if all of their people were not in favor of these principles, they ought to be.

[ANSWER.—They do; but some of their leaders do not, especially some who have political hopes. We believe, however, that it is only a matter of months until even the politicians will see that their only hope is to stand with the people for the right.]

QUESTION 6.—If the Baptists should have to stand alone for these principles, will they continue to contend for them? I did not know until recently that the Baptists were so untiring and persistent in urging their claims for what they honestly believed to be right. This agitation has led me to give some attention to the history of your people, especially the history they have made in this country and in the formation of this government. I was amazed to find proof so abundant that they were the leaders in the fight for religious liberty. In this the greatest of all the revolutions of this country, or of any other country, the Baptists for entire seperation of Church and State stood alone. If there were time and space, I would quote from Dr. Hawks, Dr. Foote, Bancroft the historian, and many others. Your people have a history to be proud of.

[ANSWER.—If they are worthy of their name and true to their fathers, the matter of standing alone will only serve to make them more determined to stand long and hopefully.]

QUESTION 7.—Did you gain anything by the agitation, and what was it?

[ANSWER.—We gained friends; we gained confidence in our cause; we found out we were far stronger than we thought. The people have been aroused to the need of more educational facilities, especially for the poor children of the State. The people gained a knowledge of political methods that will serve them well when they come to name their representatives again.]

QUESTION 8.—If the bill before the last Legislature to reduce appropriations had been voted on, do you think it would have passed?

[ANSWER.—We think not; for, in spite of pledges, in spite of principles, such influence had been brought to bear through the leaders, that a good majority was reduced to a minority. However, if it had been brought up within the first three weeks of the session, we think it would have passed.]

QUESTION 9.—Why was it put off till the close of the session, a matter that seemed so popular with the people? I heard members of the three parties—Republicans, Populists and Democrats—say during the session of the Legislature that if it were submitted to the people of the State, it would be passed immediately and with an overwhelming majority.

[ANSWER.—In order that there might be ample time to lobby. We speak of this as a fact, because we saw it. Indeed, there was no great effort to conceal it.]

QUESTION 10.—What had this question to do with politics or with political parties? I meet intelligent men of all parties who are most heartily in favor of these principles. Indeed, I have never known in this or in any other State any one question on which men of all parties more fully agree. I must say that I have never met in this State, nor anywhere else, anything that has so astounded me as a question put to Dr. Durham by the Chairman of the Committee on Education appointed by the last Legislature. The question was, "How did you vote in last election?" When I read this, I said, "My country! Is patriotism dead! Must a Legislative Committee on Education know how a man voted to enable them to settle a question of vital importance to the best interests of the State?" Can you or anybody else tell me why such a question was ever thought of by such an important committee, to say nothing of its being asked? What or who could have suggested such a question?

[ANSWER.—The question of State-aid to higher education is a question of public policy, not a party question. There are people in all parties who stand with us. If they will only insist that their nominees represent their views, it will never become a party question. The same is true of Prohibition: if those who believe in it will refuse to vote for saloon men, the question will not need to become a partisan one. Instead of allowing a few "leaders" to be represented, it is time for the people to demand that they themselves be represented. As for the question put by the Chairman of the Committee on Education, it is clear that he did it to create prejudice. The very spectacle of a man in his position doing this, is a disgrace to our State.]

I have in mind many more questions, but the string of them is already so long I fear they will all go to the waste basket. I guess you have found that there are a great many within your denomination, and without, who, becoming so deeply interested in some subjects, can ask questions without number. If you can answer these now before you, you will afford great satisfaction to one who has been deeply interested.

Length of Pastorates Should Be Governed by Circumstances.

Dear Recorder:—I do not agree with "Anti-annual." Short or long pastorates should be governed by circumstances. You can't make any rule. Some men can't stay too long while others can't leave too soon.

I believe in annual calls. It does not hurt a man for a church to recall him, but it does hurt him, and the church, too, to hold on when the church desires a change. If a church would not recall a man, he ought not to stay; and no self-respecting man can afford to stay where he would not be recalled.

Annual calls do not keep a church from holding on to the right man while it gives them a chance to get clear of the wrong man without blowing him up with dynamite. The spiritual welfare of a church is more important than the temporal welfare of the preacher. Better sacrifice a preacher to save a church than sacrifice a church to save a preacher. Yours in the work.

C. E. YOUNG.

Wilmington, July 29, 1895.

Submission to the will of God is submission to the favor of God.

The Biblical Recorder.

WEDNESDAY, AUGUST 14, 1895.

J. W. BAILEY, ... EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

IF THERE is room for a Sunday-school in your community, do not stop until you have started it.

THE idea of little children, who are blessed with fathers and mothers, helping to provide for the little orphans at Thomasville, is a very beautiful one.

We hope that Bro. Hilliard's account of the work of our Scotland Neck Sunday-school in this particular will call out many practical responses from Sunday-schools throughout the State. They cannot teach the children a nobler lesson, nor can they give support to a worthier cause.

ACCORDING to our Virginia correspondent, who is evidently under the influence of an overdose of B. Y. P. U. A. enthusiasm, we should go into saloons and experience their effect on ourselves before we denounce them. For he says we do wrong to speak our mind on the B. Y. P. U. A. before investigating it.

Is there such a thing as a rule of faith and practice for Baptists? Or must we put the New Testament behind us and accept or refuse doctrines touching these things according as they suit or seem unpleasant to us?

We have never attended a national meeting of the B. Y. P. U. A. But we have kept thoroughly upon its workings, and we know it openly, nay, zealously, approves departures from our doctrine and polity. We know it tends to undermine the authority of the churches. And, even if we had nothing else than experience to judge by, the performances of many who are active in the big meetings would be sufficient for us.

THAT was sad news which came from China last week, and which was mentioned briefly in our news columns.

The death of Sister Fannie Knight King was enough to intensify our feeling for the missionaries who so nobly give themselves to this work; but the news of widespread rioting in an inland province, and later of a massacre of a number of missionaries (variously stated, probably ten, all English) in a coast province, while it arouses a feeling of admiration for those who are exposing their lives in Christ's name, and while it rebukes us for doing no little, it also sickens the heart and gives rise to feelings of despair which we should not foster.

For some time there have been riots in Sechuan, an inland province of China, which were part of a deliberate plan by organized rioters. The late war had nothing to do with it, as the province in which these troubles occurred is more than a thousand miles from the seat of war, where the people know far less of Japan's success than we do. It is also evident that the government is not responsible, as the riots were instigated by a leader who had been degraded from office. A curious fact in the case is, the people of this province have heretofore been well disposed to foreigners. The riots began May 28th in Chentu, capital of the province, and in a few days spread to many other cities, and many thousands of dollars of missionary property were destroyed. All the missionaries in the province to the number of one hundred and fifty were driven out, making good their escape to cities in which they could get protection. Northern Baptist mission stations were seriously affected by these occurrences, and the *Watchman* speaks of them as the most serious interruption which our Baptist missions have ever suffered. But there was no loss of life in all these troubles.

News has more lately come, however, of a terrible massacre at Kuchleng, in a coast province, Fuh Kien, which has heretofore been considered safe. This field was occupied by missionaries of the English Church and Methodist Episcopal church (North) of the United States. Reports are somewhat confused, which is natural in such cases, but it is thought that ten missionaries of the English church have lost their lives and a young woman Methodist missionary is gravely injured.

Other demonstrations against the missionaries are reported from several cities, but they were not serious.

These experiences ought to stimulate our mission feeling. God will help us. Even now such efforts are being made and such demands are pouring in that the Chinese government afford better protection to the missionaries, that there is no doubt but that hereafter the workers will be safer than ever. If England and Germany and America take the stand they ought to, China can now be taught a lesson that will be for her everlasting good.

BRO. STALLINGS ON TITHING.

The veteran editor of a well known religious paper on leaving for a vacation in Europe some days ago left instructions to his substitutes not to send him any copy of his paper containing religious controversy; "it is too hot to be worrying so," said he.

We have no intention of fanning Bro. Stallings' embers into flames this August, but it seems to us sufficient may be said without this. We are sure he is wrong, and believe he will see his error.

In all seriousness we submit that a man cannot be required "to purpose in his heart," as Bro. Stallings contends in the beginning of his article. To purpose is a voluntary act. It is quite another thing to say every good man will purpose in his heart to give cheerfully than to say every good man shall give cheerfully a certain amount. You cannot make a man do a thing cheerfully.

Bro. Stallings refers to the Scriptures three times to show "that every man is required to purpose in his heart to give a certain definite amount." We would not seek better Scriptures to support our contention that the tithing system is faulty and not required nor approved in the New Testament. 2 Cor. 8: 14 is cited to show that there must be equality; 1 Cor. 16: 1, 2, to show that one must give as God has prospered him. Now a little thinking will bring it clear that if the widow gives a tenth of her mites and Dives gives a tenth of his thousands, there is no equality at all, and certainly no equality such as Paul means, for here are his words (2 Cor. 8: 12, 13, 14):

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for your want; that that there may be equality.

Certainly Paul did not mean that there may be an equality of gifts, but an equality of conditions; that the wealthy might give away enough of their wealth to the poor to bring all to an equality. In the very next verse he says: "As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." Now, it is impossible that this verse is true, if each gave only a tenth. For if it had been that way, either the poor man would have lacked, or the rich man would have had something over. Thus the very Scripture that Bro. Stallings cites goes clearly and squarely against him.

It is also clear that if the widow gives a tenth of her mites and Dives a tenth of his thousands, they are not giving as God has prospered them. According to mathematical calculation they give in equal proportion to what they have; but no one would contend that there is any real proportion. If Dives gave in the same proportion as the widow, measured by their relative prosperity, he would give nine tenths, while she gave one.

Again, it is clear and no one has ever denied that Abraham gave Melchizedek "tithes of all;" but there is absolutely no reason for infering from this simple fact that "God ordained tithing from the beginning," any more than he ordained from the beginning every act of Abraham; and we have no authority for this. The same is true of Jacob's vow, promising to give the Lord a tenth if the Lord would be with him and bring him back to his father's house in peace. Bro. Stallings' reference to Malachi needs not to be noticed here, as the verse cited is clearly addressed to the Israelites, being as follows: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me even this whole nation." "Tithes and offerings," the Scripture reads; so even the Israelites were required to give not a tenth, but more than a tenth.

Nothing further is necessary to show the errors of Bro. Stallings' article. But if it were necessary to say more, we would merely repeat parts of the latter half of his article, where he speaks of the example of "Christ and the apostles and the multitude of them that believed"—all of whom gave not a tenth, not a half, not a definite amount, not in equal proportion, but their all. That is the Christian standard. Not that a man should not possess wealth, but that he should use it for Christ and fellow man instead of for himself. He whose religious convictions suffer him to use one-tenth for God and nine-tenths for himself has a poor conception of his obligations in Christ's name.

The more we look into the tithing idea, the more convinced are we that it is contrary to the spirit, the example, and the expressed will of Jesus Christ.

WE must get rid of the idea of "annual missionary sermons." A sermon is defective in an important particular if it is not missionary.

THE Associations so far have planned hopefully for enlarged work the coming year; higher marks have been set, and the delegates seem to feel confident of coming up to them. Hopefulness helps mightily in an Association and in all work. Many say we are at the beginning of an era of great growth, and we believe it.

THE questions asked about the efforts that have been made to have discontinued State aid to higher education, are answered by us at length and given prominence because we think they are questions of general importance.

We print also this week the report on Education adopted by the Central Association, which we urge every reader to study carefully.

IN THE Woman's Missionary Department is an account of the organization by the women of the Central Association of an Associational Missionary Union. We believe this is a new step in woman's missionary organization in North Carolina. They are fully up with the men now, having a Southern Baptist Woman's Missionary Union, a Woman's Baptist State Central Committee of Missions, a Woman's Associational Missionary Union, Women's Missionary Societies in the churches, Young Ladies' Societies, Sunbeams and Yates Mission Bands.

ASSOCIATIONS.

THIS WEEK.

Flat River, August 13-15; Creedmore ch, (arm of Concord).

Yadkin, Aug. 15-17; Antioch church, four miles west of Mt. Airy.

NEXT WEEK.

Liberty, August 20-22; Pleasant Geove church, Randleman. Those going by rail will get to High Point on either of the morning trains, and leave for Randleman in the afternoon.

Brushy Mountain, Aug. 22-24; New Hope church.

French Broad, Aug. 22-24; Lower Walnut Creek church, near Marshall, Madison county.

The North Carolina Baptist Sunday school Chautauqua in session Aug. 13-15, at Red Springs, N. C.

NEWS NOTES.

....Let us know what your school is doing.

....Churches and schools will wipe out the saloons.

....Dr. T. H. Pritchard has returned from his vacation.

....Are you doing your part to make Wake Forest's enrollment 300?

....Dr. Malcom McGregor has resigned charge of the First Baptist church, Jacksonville, Fla.

....Pastor J. S. Hardaway of Oxford has been up in New Jersey visiting his friend Rev. C. A. Jenkens.

....Rev. J. H. Lamberth expects to engage in a meeting with the White Plains church near Mt. Airy next week.

....Rev. H. A. Brown has been granted a vacation, which he will spend at Piedmont Springs near Winston.

....Rev. Dr. M. B. Wharton of Norfolk has been visiting his son at Graham. He also attended the Southern Assembly.

....Rev. C. G. Jones of Covington, Ky., is visiting his venerable parents at their home on Smith River near Leaksville.

....The Twenty-third Street Baptist church of New York has called Rev. S. W. Milton to succeed Rev. Thomas Dixon, Jr.

....Pastor E. B. Hatcher of the First Baptist church, Norfolk, has been elected Professor of English in Columbian University.

....Rev. W. H. H. Lawhon of Carthage passed through Raleigh last week returning home after holding a good meeting in Wake county.

....Prof. C. H. Winston of Richmond College has accepted the presidency of the Foreign Mission Board of the Southern Baptist Convention.

....Prof. J. R. Sampey has secured about one third of the $50,000 which he is endeavoring to raise to found the Broadus Memorial Library.

....Rev. R. T. Vann, D. D., is at Roaring Gap, recovering his health. May he speedily be restored to his work, in which he has been so useful.

....Rev. B. N. Pratt, late pastor at Bennettsville, S. C., is now general representative of Furman University and Greenville Female College.

....Rev. J. B. Boone has resigned the pastorate of Windsor, preparatory to going to Thomasville to take charge of the Orphanage Sept. 1st.

....Let every one who wants to know all about the Baptist Female University send to Secretary Stringfield and get the tasteful little leaflet he has just had printed.

....If the Methodists start a church, they give their members the book of discipline to read; if Baptists start one, they give their members the New Testament.—*Dr. Durham in the Baptist.*

....Rev. C. W. Blanchard preached two good sermons at Mt. Airy last Sunday. He will be at the Yadkin Association this week.

....Rev. C. C. Haymore held a good meeting at Pinnacle last week. Seven persons were baptized and others are expected to follow soon.

....Rev. A. C. Cree of Wake Forest is holding a meeting at Shiloh church this week. He expected to have the assistance of Rev. H. H. Mashburn.

....Roman Catholicism has been the predominant religion in Italy 1,500 years, in Ireland 800, in Mexico 400. "Ye shall know them by their fruits."

....There were six additions by baptism to the Moore Place Baptist church, Rev. E. Allison, pastor, following a series of meetings, says the *W. N. C. Baptist*.

....We sympathize with Rev. M. A. Adams, whose father died in Wilson county last week. Bro. Adams had left Reidsville for his bedside several days before.

....Mercer University, Georgia, has five professors studying at the University of Chicago. About one hundred Southern men are now attending the institution.

....Rev. G. W. White of Rockyhock will soon begin a meeting at Green's Cross Roads, Bertie county. He will also aid Bro. J. C. Mizell in protracted services at Siloam.

....Rev. E. J. Edwards of Williamston is being assisted by Rev. J. A. McKaughan in a meeting at Erretts. They will work together in meetings at Bethel and Hamilton.

....The *Charlotte Observer* says the meetings held by Rev. L. R. Pruett at Grover were the occasion of sixty professions of religion, and that forty people have joined the church.

....Rev. G. W. Greene reports in the *Foreign Mission Journal* the baptism of seven small girls at Canton, China; and also much favorable seed-sowing with bright prospects.

....Rev. R. J. Bigham, D. D., of Atlanta, Ga., has been elected Secretary of the Board of Education of the Methodist Episcopal Church, South, succeeding Dr. W. W. Smith, resigned.

....Here in North Carolina it is not easy to believe that Catholics are anywhere making converts from Protestantism. But it is a fact; and they are making vigorous efforts to keep it up.

....The Salvation Army has just appointed its two thousandth commanding officer and enrolled its five thousandth auxilliary, with an attendance of nearly 16,000,000 on its meetings annually.

....Rev. A. I. Justice reports in the *W. N. C. Baptist* a fruitful meeting at Green Mountain church, Henderson county. Twenty-three converts were baptized, one received by letter, and one restored.

....As there is more or less misunderstanding about it, it seems well to say again that Bro. F. H. Briggs, cashier of the National Bank of Raleigh, is Treasurer for the Baptist Female University.

....Rev. J. A. Campbell is now aiding his father in a meeting at Benson. He says that our church and Sunday school at Hector's Creek are in better working condition than he has ever known them to be.

....Several denominations are holding union services at Franklinton. Rev. Jasper Howell, Jr., reports that great interest is manifested, stores mostly closed, and many yielding to the moving power of the gospel.

....A number of prominent Baptists attended the Southern Biblical Assembly at Asheville last week. The Assembly will adjourn this week, during which Dr. H. H. Harris of the Southern Baptist Theological Seminary will lead.

....Rev. N. B. Jones reports that the Regions Beyond work of Rev. C. B. Cashwell and himself at China Grove and Connelly's Springs has proved very profitable. He hopes to give another week to this work this summer, if possible.

....The "color line" was drawn in seating the recent Epworth League Convention at Chattanooga, and some of the Methodist organs are denouncing the action. The recent B. Y. P. U. A. refused to take official action in this matter at Baltimore.

....Rev. Dr. J. W. Carter of the Raleigh First Baptist church will take vacation the next three weeks, spending it in West Virginia. During his absence the pulpit will be supplied by preachers selected by a committee appointed for that purpose.

....We are pleased to note that Professor J. T. Alderman has gone forward another decided step in his chosen work. He has just been elected superintendent of public schools in Columbus, Georgia. Last year he held a similar position at Tallapoosa.

....President Taylor was at Mars Hill, Aug. 6th and 7th, at the New Found Association on the 8th and 9th; since has been in Asheville, and expects to be at the Flat River Association this week. This is the kind of activity that secures students for Wake Forest.

....Rev. R. E. Chambers, who has for two years been assisting Secretary Willingham and doing city missionary work in Richmond, awaiting an opportunity to go to China, will leave for that field Oct. 1st. He and his wife will go with Dr. and Mrs. R. H. Graves.

....Prof. W. L. Poteat recently delivered his lecture in the Broad Street church, Winston, on "The Thirty Silent Years of Christ's Life." Prof. Poteat has rapidly come to the front as a public speaker, and is now among the first in our State in this respect. We see that he is announced as a speaker on the Baptist Congress program as a member of the faculty of the University of Virginia. With two others he will discuss the "Physiological Basis of Morality." This is a considerable honor to our State and Convention, as only two other Southern Baptists are on the program, although it contains the names of the most notable of the Northern brethren. The Congress meets Nov. 12-14 with the First Baptist church, Providence, R. I.

....Pastor J. W. Millard of Henderson passed through Raleigh, Friday, on his way to Asheville, where his sister, Mrs. Stevens, is very ill. We hope she will be restored to her loved ones.

...."The Baptists whom we need to reach," said a brother at the Beulah, "are not those who come to Associations, but those who never come." There is a way to reach them and to get them to the Associations: Send them the RECORDER.

....Bro. W. L. Pickard is assisting Pastor A. T. Robertson in a meeting at Salem, Nelson county. The work is deep and wide. Last week there were nine additions, eight for baptism. The meeting continues this week.—*Western Recorder, Aug. 8.*

....Rev. Thos. Carrick of Lexington has resigned the pastorate of our church there. Bro. Carrick is an able preacher and a good man. He has been instrumental in much good work at Lexington. The Convention's enterprises have always had an ardent friend in him, and we hope he will remain with us.

... We would consider it a great favor if those of our subscribers who can will immediately forward us part or all of the amount they owe on subscription. We are going over the books preparatory to straightening them up, and money paid now will not only come in good time, but will also save us trouble and expense.

....The *Christian Index* of Georgia has grown within recent months into a very able and altogether admirable Baptist paper; but it is not content with this, and has lately made another step forward by engaging Drs. Hawthorne and McDonald of Atlanta as regular editorial contributors. The *Index* is the oldest Baptist paper in the South.

....Rev. A. R. Pittman, with his son Rev. N. R. Pittman of Missouri, and Rev. Rufus Ford, has been conducting a meeting at Saddle Tree, in which much interest was manifested and several professions of religion made. Bro. Pittman is now being assisted in a meeting at Rennert by his brother, Rev. A. McA. Pittman of Ellore, S. C.

....Rev. C. L. Greaves of Sanford was ordained to the full work Aug. 4th, at Olivet Baptist church, Pasquotank county, Rev. Josiah Elliot preaching the sermon. Bro. Greaves received his education at Wake Forest College. He has had considerable experience as a preacher, and is regarded as a young man of good promise for usefulness.

....An Episcopal preacher in Mississippi, as we learn from the *Christian Standard*, joined the Catholics. Writing to the Episcopal bishop, he said: "It is unnecessary for me to go into my reasons for this step further than to say that I have at last seen the folly of trying to be a Catholic and a Protestant at the same time."—*Western Recorder.*

....Dr. Hume is now resting at his summer home, Waynesboro, Va., and will not return until the University opens. He has been doing no little extra work this summer, taking an active part in the University Summer School, and more recently in the Southern Biblical Assembly at Asheville, before which he read a paper on "The Enemies of the Bible."

....The laborers are going forth hopefully to the harvest. The Lord is giving them souls for their hire. This being a time of especial effort for soul-saving, and in a period when the people are likely to be more spiritually minded, all Christian people should pray especially for abundant results. Rev. J. W. Cobb and Rev. R. A. Moore have been holding a meeting at Manchester; thirteen additions, and meeting still going on, Bro. Moore doing the preaching. Bro. Cobb was last week at Bladen Union and has brother D. C. Britt with him; thence they go to Ephesus. Rev. S. D. Hart of Virginia is helping Pastor W. B. Waff at Great Fork in a good meeting. Rev. E. S. Pierce has been helping Pastor Wilcox at Reedy Creek, Granville county, and the meetings are reported a great success. Rev. A. L. Stough of Pineville has been protracting at Brown's and seven persons have joined the church. Rev. R. L. Limrick of Shelby has been preaching at Sandy Plains, and seven have joined the church. Dr. J. B. Richardson baptized three at Leaksville recently. Eighteen were baptized at Boiling Springs Monday of last week as a result of a meeting in Boiling Springs church in which Rev. G. P. Hamrick preached. Rev. A. G. Wilcox is this week preaching the Word at Harris' Chapel. Eight days preaching by Pastor J. G. Fisher and W. S. Melvin at Zion's Tabernacle were blessed with seven additions to the church. At Mountain Creek there has been great demonstration of the Spirit's power, nineteen persons being buried with Christ in baptism at the conclusion of a revival which Rev. C. B. Justice conducted. The revival meetings in the Newbern Tabernacle, Rev. C. S. Burgess pastor, having with him Pastor J. T. Jenkins of Morehead, have closed; there are many evidences of good done. Rev. J. E. Hutson of Richmond will conduct a meeting in this church later on. Dr. R. R. Overby is being assisted by Rev. J. F. Love of Suffolk in a meeting in the Eastern section. Rev. J. Q. Adams is assisting Rev. J. L. Bennett at Peachland. Rev. H. D. Harrill and Rev. J. M. Walker are holding protracted services at Abilene. Five additions are reported from the meetings at Spring Garden, in which Rev. B. W. Spilman helped Rev. J. W. Rose. Bro. Spilman will help Pastor W. F. Fry at Bay Creek next week. Eight baptisms are reported from the meetings at Lower Creek church conducted by Rev. G. H. Church and Rev. A. E. Croom. We notice that Hon. W. C. Newland has presented this church with two handsome pulpit chairs. Rev. C. W. Scarboro has just closed a fruitful meeting at Pendleton, and is now at Roberts Chapel. Rev. M. J. Willoughby baptized nine converts recently into the fellowship of his Beech Island, S. C., church; and Rev. John O. Gough baptized twelve at Manning. Bro. Gough is visiting at Wake Forest, where he preached Sunday.

....Rev. Z. C. Taylor, missionary of our Convention to Brazil, is visiting in this country.

....We were glad to have a visit from Rev. J. D. Moore of Beaufort, Monday. He was going to Globe, his old home, preparatory to going to the Southern Baptist Theological Seminary in October. Bro. Moore has done exceedingly well as pastor at Beaufort since he graduated at Wake Forest in 1893. We are sure he will come back to us stronger for having attended the Seminary.

....Rev. G. N. Cowan, we are very glad to say, is at Clayton, N. C., instead of Georgia, as stated. He succeeds Rev. W. C. Newton on that field, and is well known to the people thereabout, having taken part in meetings while he was at Wake Forest College. Those who know Bro. Cowan expect him to grow stronger and stronger in the Lord's work, in which he has made such a good start.

....Thirty thousand Baptists read the RECORDER every week. If the pastors will help us, we will make the number one hundred thousand; and then the denomination will be able to use its real strength. As it is now, no one knows what a power the denomination might be. The word is "Go Forward." Let every reader try to get a new subscriber. Introductory rate, strictly to new subscribers, until January 1st, 1896, for fifty cents.

....We thank Rev. W. A Smith for the following notes: "Our meeting at Perry's Chapel was very good. The church seemed right much revived. There were several professions, but only four were baptized. We are under obligations to brethren Howell and Wilson of Franklinton and Bro. Bobbitt of Mitchener's for their kind assistance. Our meetings at Cedar Rock and Rehoboth will not be held before fall. Our school opens August 19th. The prospects for this session are much better than ever before."

....The Roman Catholic Total Abstinence Union met in Convention in New York last week. Its sessions were unusually stormy because of two factions, one of which was inclined to tolerate the making and selling of beer by certain monks—the beer being called St. Vincent's beer; the other faction was ardently desirous of denouncing this infamy, and succeeded in getting its denunciatory resolutions passed. We are not so much surprised to learn that the monks were making beer as we were to learn that the Moravians run a brewery in this country and give the profits to missions.

....Rev. J. A. Hoyle, one of the Lord's good and faithful servants, writes from Maiden, August 6: "I have just closed a week's meeting with Mt. Zion church in Lincoln county. The Lord's presence was with us in great power. Seventeen persons were received for baptism, and four were restored to the fellowship of the church, and the entire membership was greatly revived. Rev. C. H. Durham of Asheville was with us and did most of the preaching. Bro. Durham is a young man of great power in preaching the pure gospel. He is now with Bro. Morris in a meeting at Salem. I am in a gracious meeting at Mt. Ruhama, Catawba county. Bro. Durham will join me Saturday on my way to King's Mountain, where we will hold a week's meeting. Pray for the Lord's blessing upon us."

....Rev. John R. Moore has gone to Carthage, where he will succeed Rev. C. J. F. Anderson, who gives up his field to go to the Southern Baptist Theological Seminary. Bro. Anderson is an unusually gifted young man, and he has used his talents wisely since he entered the pastorate. His people no doubt regret to give him up; but if he will come back to us from the Seminary, it will be well. We know Bro. Moore personally. He is the son of our venerable brother, Rev. R. R Moore; is a graduate of Wake Forest College, where during his last year he was one of the editors of the *Student*, on which he did good work. He is earnest and consecrated, and we bespeak for him the love and confidence of those whom he has come to serve in the Master's name.

....Rev. John C. Hocutt sends us the following news and suggestion, both of which are good: "Last Sunday I baptized four (two brethren and two sisters) into the fellowship of Haw River Baptist church. The next first Sunday I baptize others. Quite frequently there are professions of conversion in our congregation. This, as it seems to me, is as it should be. It is a good thing to have a protracted meeting when it is necessary; but it is usually the privilege of the churches to have such a continuous work of grace as to make the protracted meeting unnecessary." Brother Hocutt also sends the name of a new subscriber with fifty cents, and that means the paper will go to her the rest of this year, giving all the news of the Associations, the progress of the work in general, and stimulating interest in all that pertains to our cause. Would that many of our pastors would follow this example.

....Some one sends us a newspaper clipping which declares that "D. L. Moody was immersed by Geo. Pentecost while at Northfield; B. F. Mills was immersed by a Baptist preacher at Northfield; N. H. Harraman, a wonderful revivalist around Boston, was immersed by S. Hartwell Pratt. Yatman, once editor of the *Christian City* in New York City, and the greatest Y. M. C. A. evangelist now living, was immersed; Munhall, a union worker with Moody, was immersed; Major Whittle and Mr. and Mrs. Clark Wilson were immersed; Henry Varley, the great English evangelist, was immersed. Why were these distinguished evangelists baptized by immersion? Their answer is that when they gave Bible readings during their revivals, and studied the word of God topically, they found immersion to be the form of baptism practiced by the apostles." We are not sure that all of these evangelists were immersed, but we are told that it is quite a common event for Pedobaptist ministers to receive immersion at Mr. Moody's Northfield assembly.—*Indiana Baptist*. We publish this item in hopes of getting the truth of it.

THE ASSOCIATIONS.

PILOT MOUNTAIN.

The last session was held with Beaver Island church near Madison. We always look forward to the meeting of this Association with pleasure. Only a few years ago it was formed from the old Beulah. Its meetings have always been well attended, its work wisely and well done, and it is now one of our strongest and most progressive Associations.

The introductory sermon was preached by Bro. C. C. Haymore, who has been one of the pastors to build up and carry forward the work of the Association. The sermon was strong, pointed and appropriate, and proved an "earnest" of the fine interest which followed in the remaining days of the session.

Bro. D F. King, who for many years has been the Moderator, was at once re elected, to the entire satisfaction of all the brethren. He is not a "wordy" Moderator, but his kind and courtly bearing serves as a stimulant to those who speak as well as to those who listen.

The Clerk, Bro. Valentine, was in his place in good time with greetings for the brethren and smiles for the sisters. The brethren of the Pilot Mountain have put this office under "civil service" rules, and so hold to their Clerk from year to year without electing at each.

The discussion of Periodicals closed the work of the first day. Bro. Peterson was present and spoke in the interest of the *North Carolina Baptist*. Brethren Brown, Oliver, Lamberth, Wray and others spoke for the RECORDER. So it only remained for the representative to reap the results of the efforts of these brethren, who not only spoke for the RECORDER here, but who through all the years of their ministry have faithfully and earnestly endeavored to circulate the paper with their people.

Bro. Van Deventer, Vice-President of the Foreign Mission Board, was present and made an interesting address, and also furnished the brethren some helpful literature on the subject of Foreign Missions.

Bro. J. H. Lamberth, the pastor at Mt. Airy, is now spending his first year in the Association. He is showing here as he has done in former pastorates, that he is a preacher of unusual power, an aggressive worker, a safe and judicious leader in all denominational work. His speech on Foreign Missions ranks among the best efforts we have heard on this subject.

The growth and success of the Association is due largely to the work of the Executive Committee. It has been through the efforts of this Committee that a large number of new churches have been built, and now most of the territory is occupied. Brother Brown has been the chairman of this Committee for the past ten years, and the universal desire of the churches that he should remain in this position is the best evidence of his fitness for the work.

One new church was received this session, built by Bro. Wilson, who for twelve years has been one of the most useful pastors in the Association.

The brethren were all glad to see Bro. Durham and hear him again on State Missions; for while this Association works through its own Executive Committee, the work is all reported through the State Mission Board.

The Pilot Mountain Association has always felt a live interest in the work of the Orphanage. The discussion this year was very good, and the good work of the churches for this object will continue to increase as it has done through the years that are past. The body passed resolutions commending Bro. Mills and the work he has done during his administration as General Manager of this work.

The report on Education was read by Bro. W. H. Wilson. The writer of the report and Prof. W. L Poteat entertained the Association with a fine discussion on General Education, and Dr. John Mitchell spoke on Ministerial Education. The churches had all paid their pledges, and Bro. Mitchell was much encouraged by the liberal pledges made for the coming year.

Bro. Blanchard was given a special hour to speak on Wake Forest College. His address was interesting and instructive, and we think prepared the way for his doing some good work in this section for the Endowment and securing students for next session.

Dr. J. B. Richardson preached a sermon of great power at the arbor on Saturday. As I saw this great crowd of people melted by the earnest, fervid appeals of the preacher, I thought sometimes it is better to have preaching "at the stand."

Bro. Ellington, the pastor of the church, and his brethren did their part well in providing entertainment for all present.

We are especially grateful to Bro. John H. Price, a good Methodist brother, for his kind and hospitable treatment during the session of the Association.

THE BEULAH.

met with the church at Ephesus. Those of us who know something of this church and the section in which it is situated were prepared to anticipate the pleasant meeting which grew in interest to the last. This is one of the oldest churches in the State. It is now more than a hundred years since the Lord's people met here to worship and carry foward his cause in the world. The memory of the fathers, long gone, remains to cheer those whose feet are near the shore, while Bro. Lamberth, the pastor, by his vigorous preaching and wonderful tact at bringing things to pass, has developed the younger members into efficient and loyal church workers.

Bro. S. P. Adams was elected Moderator, and no more need be said, than that with a due amount of experience, he promises to walk worthily in the footsteps of Herr, Poteat, Bominger, and others, who have so well filled this office before him.

Bro. H. T. Williams was made Clerk. He brings with his natural qualifications for this work, the training received in the West Chowan, in some respects the most effective body of Christian workers in the entire State. Bro. B. S. Graves, who has for years so well discharged the duties of Treasurer, was still retained. The churches with one or two exceptions were all represented and I think in every instance increased their pledges over last year.

Three hundred dollars was raised to employ a missionary and colporter to give his entire time to the work of the Association. This is a step in the right direction and promises, if successful, to be the turning point in the work of the Association.

Wednesday was a "field day" for Education. The address of Prof. Poteat would have done credit to any man, on any occasion or before any assembly. He was followed by Prof. Hobgood, who spoke encouragingly of the prospect of the school in Oxford, also by Bro. Beam, whose school at Bethel Hill the Association endorsed for the preparation of the boys and girls in its bounds to take higher courses in other institutions.

We are glad to see that Brother Mitchell's health is better, and also that he is meeting with encouragement in his work.

Bro. Durham was at his best on all questions of Missions, and when this is the case he is the best of the best. He has travelled over more of the destitute portion of the State since the last meeting of our Convention than ever before, and he is using what he saw, heard and did in the way of organizing new points of work with fine effect on the Associations now being held.

The brethren were glad to see for one day Bro. J. W. Bailey, editor of the BIBLICAL RECORDER. He spoke to the report on Periodicals, and fully sustained the good opinion the brethren had for him, who had only known of him through his writing in the RECORDER

Bro. J. E Armstrong, who is now at Milton and has several churches in the Association, is full of energy, and will, we think, be a valuable accession to the work of the Association.

Brethren Durham, Mitchell and Prof. Hobgood made some most satisfactory statements in reference to Brother and Sister Boone, who take charge of the Orphanage Sept. 1st. A good collection was taken and a number of subscribers obtained for the Orphanage paper.

NOTES

Thus far there has been less to disturb the harmony of the work of our Associations than for the past five years.

The spiritual influence that has pervaded the meetings of our Associations to the present is marked indeed.

Our people have lost none of their enthusiasm on the subject of Christian education, and are more determined than ever to resist the part the State is taking in higher education in all the years to come.

"I send my child to no school where I can not go and judge for myself of the sort of work done. We are not so negligent about our pigs."—Prof. W. L. Poteat.

J. C. C.

Notes from Fayetteville.

The famous old town of Fayetteville is in striking contrast with the noisy and bustling railroad center which I recently left. Fayetteville is also a railroad center with two railroads running through it, and putting our people in easy reach of the leading cities.

I like Fayetteville. The town is well located, and the people are hospitable. They know how to welcome the preacher, and how to treat him after they receive him. We have never had a more cordial reception—never found things in better shape—carpets down and furniture arranged, and table ladened with good things to cheer the body. We felt at home in the parsonage as soon as we entered it. The work begins under favorable circumstances.

Fayetteville has many attractive homes, several good churches, but there are plague spots here. The bar-rooms and brothels are the curse of the community. The town seems to be the radiating center for the sale of whiskey. There is much to do along the line of temperance.

The people are responsive to the appeals of a pastor. It is a characteristic of the eastern people. They let the heart rule in matters of religion, and seem to throw more fervor into their worship and work. The prayer meetings are well attended and the congregations on Sunday have been large and attentive to the preaching of the gospel.

The news of "Miss Fannie Knight's" death comes as a shock to her friends. She was a woman of fine culture and consecration. The people of the Chowan section loved her devotedly. Her mistakes, which some of us thought she made, were mistakes of love. The spirit of Christ crowned her defenses of her position. She will be sadly missed by the "Gospel Mission" as well as by her husband. The workers fall, but no gaps are made in the ranks, for God fills them by his own power.

May God's blessings rest abundantly upon the RECORDER and its young editor. Let all the brethren help him in his work.

CHAS. A. G. THOMAS.

Fayetteville, Aug. 7, 1895.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

J. H. Alford, $3 00; W. B. Waff, $5 25. Total, $7.25.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, Aug. 12, 1895.

Johnson's Magnetic Oil Horse Brand is the most powerful and penetrating liniment in existence for external use only, for man or beast. Spraine, bruises, swellings, rheumatism, neuralgia and lumbago. Large bottles, 25 and 50 cts. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

A Good Example for Other Sunday-schools.

Editor Recorder:—There are many interests that press upon the Baptists of the State, but just now nothing presses upon us with more importance than our Orphanage at Thomasville. Thus far the Orphanage has been more or less cramped in its efficiency because of the small receipts with which to meet expenses. It is an easy matter, however, for the Baptists of the State to handsomely and liberally support the institution, and the only condition is that our people become acquainted with the real needs of the Orphanage, the great work being done, and also become thoroughly aroused to the importance of its proper support.

The Sunday schools can easily support the institution if they will go about it systematically. The Scotland Neck Sunday-school has been greatly interested in the Orphanage from the first, and perhaps our plan for raising money might work with other schools. For the first two or three years our Sunday-school made a special contribution to the Orphanage on the first Sunday in each month, and by vote of the school that contribution was always to be at least five dollars. Then the school increased this monthly collection to ten dollars, and it was very easily raised. Two years ago the Sunday-school voted to make the collection for the Orphanage on the first Sunday in each month fifteen dollars instead of ten. We found no more trouble in raising the fifteen dollars than we did in raising ten.

Last Sunday our Sunday school voted to make our monthly collection for the Orphanage twenty dollars instead of fifteen, and although a large part of the school were kept away by reason of rain, the amount was easily raised. Our Sunday school averages about two hundred, and by keeping the interest of the Orphanage before the children and young people, it is an easy matter for the school to raise once a month an average of ten cents for each scholar.

The plan works admirably with us, and I call the attention of the Sunday schools to it in the hope that it may be a means of stimulating other schools that have not already done so, to some systematic contributions to the Orphanage. If all the Baptist Sunday schools in the State would adopt some good plan of systematic contribution, it would be an easy matter to support the institution.

As the institution grows, its needs multiply, and it claims the special attention of the denomination just now. Its support may easily be secured through the Sunday-schools if they will manage their work for it wisely, zealously and systematically.

E E HILLIARD.

Scotland Neck, Aug. 6, 1895

From Missionary E F. Tatum.

TO THE YADKIN AND SOUTH YADKIN ASSOCIATIONS.

My Dear Brethren and Friends:—In the BIBLICAL RECORDER of April 17, you might have seen the statement that the Calvary St. church, Rev. L. G. Broughton, pastor, Roanoke, Va., had undertaken my support. I have also had a very kind letter from our Sec., Dr. R. J. Willingham asking whether or not I could agree to such an arrangement. The expressed willingness on the part of Christian people to support a missionary gives him something to be thankful for. When unable to support himself, how can he come except he be sent? But I do not forget the kindness bestowed upon me in your effort to arrange for my support before I came to China. And I wrote our Secretary that while little was said about it now, if you were supporting me and desired to continue, I should be pleased to have you do so. Since writing him I have referred to the minutes of the South Yadkin Association, and find contributions to Foreign Missions in 1893, $164.12, in 1894, $104 18. Very little, if any, of this was specified as being for my support. During these years I do not know how much the Yadkin Association has contributed for Foreign Missions; but not enough, I fear, to justify in claiming to the Virginia brethren that you support me. Now dear brethren and friends, when you meet in your approaching sessions, will you kindly consider the question: Is it possible for you to support me? I know you will not be satisfied with simply having the name to do so. If you cannot contribute that amount, $500 00 annually, and will kindly write me, then I am ready to fall in with the plan of our Secretary, Bro. Broughton, and his congregation. Brethren, let's stay together.

The last time I wrote you as to the amount of my salary, I was accepting $400 00 as an experiment. I said then that if I found that to be insufficient I would accept more and tell you about it. Last year I received $450 00. This year I am receiving at the rate of $500 00 a year, the amount our Board allows each missionary. (You do not forget that a married missionary receives salary for two, that $100 00 per year is allowed for each child, and a house is furnished us.)

Now some notes as to our work. Three weeks during April, in addition to our regular afternoon service, we (missionaries, evangelist and church members) met six nights per week for services at the "Old North State" church. We had prayer and song, two short sermons and tract distribution and personal conversations with any who were so disposed. We took the names of those who were willing to enlist as inquirers into the Christian Doctrine. Thirty gave their names. The list has increased to fifty now. Early in June, accompanied by an evangelist I had a two weeks visit to Soochow to fulfil in part a promise made to console Bro. Britton when he was about to leave his station. When we arrived at Soochow, Bro. Lawton had gone for his dinner. (He boards with a neighboring Presbyterian brother missionary.) The place seemed very desolate and unnatural without Bro. Britton and family. Bro Lawton took same. He treated me with so much kindness and seemed to appreciate my presence to such a degree and found so much for me to do that I stayed several days longer than I intended. Preaching twice a day and three times Sunday added to directing Chinese painters and carpenters, who were doing some repairs, is enough to keep one happily busy.

When I did return to Shanghai, I found Bro. Bryan had invited the inquirers to his house for a free easy meeting. Around a table furnished with Bibles and christian books, with tea to drink and watermelon seed to eat, the missionary or evangelist seeks to teach more perfectly these benighted ones. Will this plan bring them in? No, but the Spirit of God will. Pray that He may be in our midst with saving power.

Yours fraternally,

E. F. TATUM.

Shanghai, China, July 6, 1895.

School Notes.

Prof. C. C. Teague made a pleasant visit to our office last week. He has been successful in a marked degree as director of the Commercial Department of Bro. W. A. Smith's Cedar Rock Academy, and is now entering upon similar work in Ramseur Institute. We commend him to the people of that vicinity.

The Raleigh Male Academy, of which Messrs. Morson and Denson are principals, is one of the most efficient preparatory high schools to be found anywhere. The State University, Wake Forest College, Davidson and Trinity have all recognized the high character of its work in the young men who have been prepared by it for these institutions. It is also equipped to give a first-class business education.

Prof. F. P. Hobgood, Sr., is attending Associations in the interest of our work in general, and especially for his excellent Seminary. He has reasons to expect a good attendance this year—better than the prosperous school of last session. Oxford Seminary has been moving forward steadily since Professor Hobgood resumed charge of it, and he is hopeful of even more rapid advance within a few years.

Rev. J. A. Beam formally gave Bethel Hill Institute to the Beulah Association last week, and the Association adopted it, recommending it as a preparatory school. Bro. Beam is looking forward to the completion of his $5 000 building, and says there will be great need for it this fall.

Bro. W. L. Foushee, who successfully conducted Roxboro Academy last year, will continue in that work. There are no more popular people in their section than the Foushees, and W. L. may look forward to having a large school as a matter of course.

If our school friends could persuade Professor Poteat to write out for the RECORDER his Beulah Association speech, it would pay them richly. We suggest that they employ a stenographer to get it the first time he can be caught repeating it.

Prof. F. P. Hobgood, Jr., will go back to his position in the faculty in the Asheville city schools, in which he gave entire satisfaction last year.

Dr. Chas. L. Cooke, one of the most esteemed of Virginia educators, places before our readers a first class picture of his famous institution, Hollins Institute, and also gives names of a faculty of teachers that any institution would be proud of.

We met a brother on the cars last week who sets a fine example in the matter of education. He is less than forty years old, is well-to do, is a hard, steady worker and keeps up his interest in his denomination in spite of the many cares to turn him aside. He runs a school of his own, employing a tutor, as he has a family of eleven children, and he is expecting to give them every one a chance. He is not one of those who give up without trying, and we believe he will be blessed richly for his interest in the welfare of his children.

Buie's Creek Academy is now equipped with a faculty of seven teachers. The institution is only eight years old, but it is one of the most highly commended institutions of its kind in the State. Bro. Campbell enrolled more than two hundred last year, and he expects to surpass this record in the year which he began Aug. 5th.

Prof. R. N. Cook, Wake Forest '93, and Professor C. P. Sapp, Wake Forest '93, will conduct Bardstown, Ky., Male and Female Institute this year, with six assistants. Both of them are naturally well endowed, and their records at Wake Forest were of the first order. We are sure they will meet the success which they merit in this well-known institution.

Three Meetings.

From the second Sabbath in July the meeting was protracted six days with the Baptist church at Stovall. Eight professed faith in Christ, seven were received for baptism, and one by letter. Christians greatly enjoyed the meeting.

From the third Sabbath in July the meeting was continued seven days at Island Creek church. Eighteen professed faith, and sixteen were received for baptism. It was a precious meeting.

In these two meetings I was aided most of the time by pastor H. H. Mashburn, who preached the old gospel with new unction and power. His ministry was a blessing to my people.

From the fourth Sabbath in July the meeting was continued five days at Rock Spring church. There were eighteen professions, and ten were received for baptism. Others may join. This is a new church in a strong Pedobaptist community. It was a good meeting. Pastor J. E Smith rendered me valuable aid during most of the meeting. He is a zealous worker.

I conduct my meetings on the old plan of inviting penitents to the front seats. I am slow to turn away from old, well-tried methods of work. J. A. BRADSHAW.

Dr. Lansing Burrows, pastor at Augusta, Ga., and Secretary of the Southern Baptist Convention, is visiting at Capon Bridge, W. Va.

Report on Education.

[Submitted to the Central Association at its late session at Mt. Vernon church by the Committee on Education—Dr. C. E. Taylor, M. L. Fowler and J. S. Timberlake—and adopted by that Body.]

1. *The Education of Ministers.*—The first object of the Baptist State Convention, as stated in its Constitution, is the education of young Baptist preachers. There is not now, and there has not been for sixty years, any more important object before the Associations which co operate with the Convention. The Central Association has throughout its history warmly sympathized with and liberally contributed to this work. But there has never been a time when sympathy and contributions have been more needed than now. The men aided by the Board of Education and the work done by these men are an unanswerable argument for the value of the system and the wisdom of the methods of the Board. Very many young ministers, licensed by their churches, commended by their neighbors, and unable to secure education without aid, are now asking the Board for help. This can be given only through the gifts of the members of the churches. Shall these gifts be withheld, and these young Baptist preachers be denied the chance of attending school?

2. *Wake Forest College.*—Every Baptist in the State has a property right in this institution. But it happens to be located in the territory of the Central Association, and it would be natural for the members of this body, even more than of any other, to take a lively interest in it. It is convenient for their inspection and their patronage. The Trustees are seeking to administer its affairs with wisdom and economy. They appeal to every Baptist in the State to co operate with them in helping, in every way possible, to adapt the College to the needs of our own people. The completion of the endowment of the Royall Chair, especially, is commended to the beneficence of the members of the churches.

3. *Colleges for Women.*—It is to be hoped that by Sept., 1896, the new College in Raleigh will be opened. A large, commodious, and beautiful building is in process of erection, a large amount of money has been subscribed, and popular interest in the enterprise is increasing. Located, as it is, within our borders, this institution will be, in a peculiar sense, the child of the Central Association. That provision should be made for its wants needs neither argument nor exhortation.

The old, well established institutions at Oxford and Murfreesboro are well managed, well equipped, and worthy of the patronage of all Baptists. Any young Baptist woman who desires a liberal education can secure it at one or the other of these colleges.

4. *Academies.*—There is no distinctively Baptist Academy located in our Association. It is to be hoped that ere many years shall elapse, each Association will found, endow, and cherish a first rate co-educational academy. This, however, is not likely to come to pass until some fundamental educational questions be settled. Meantime there are at least seven well organized Baptist academies in other Associations. And in our own, as well as in other Associations, there are good schools taught by Baptist men and women. These, as well as others, should receive our hearty support.

5. *Common Schools.*—These are the main reliance of the great majority of the children of the State for their knowledge of reading, writing, arithmetic, &c. They are far from being as efficient and useful as they might be made. It is our duty as Christians no less than as citizens to urge and labor for their improvements.

6. *The Claims of Christian Education.*—The fure of civilization in America depends, in no small degree, on the extent to which distinctively Christian education shall be encouraged. The State has no more right to supply it on Wednesday in a College, male or female, than it has to provide it in a church on Sunday. Education, so far as it is distinctively Christian, must be furnished on the voluntary principle or not at all.

Within the last few years a number of the Christian institutions in North Carolina have been placed on the defensive by the policy of some who have been acting in the name of the State. The resistance which these institutions have made has been forced upon them. It has been successful, to a great extent, up to the present. It has, incidentally, been very useful, in that, as a result, in part, of the almost universal discussion of the principles involved, there has been a more general revival of interest in popular education than has ever been known in North Carolina.

The necessity for this resistance is to be deplored; but so long as the necessity shall continue, the attitude of resistance ought to be maintained. To submit without a protest to what we believe to be unjust and wrong and to allow the efficiency of our institutions to be impaired without seeking to defend them is neither manly, Baptistic, nor Christian. But our protests and defence need be none the less manly because they are Christian in spirit, in expression, and in method.

Sister Humphries Tells of the Death of Sister King in China.

Rev. R. L. Patton, Morganton, N. C.

Dear Brother:—April 30th, Miss Sullivan and I, in company with Mr. and Mrs. W. D. King, set out from the great city of Yang Chow upon our journey to the "regions beyond." Taking passage in house boats, we came two hundred miles by way of the Grand Canal. Two hundred miles more we came overland upon wheelbarrows. May 17th we reached Taian, tired, but well and happy. We two newly arrived missionaries, who have been waiting nearly four months for a convenient season in which we should be conducted inland by some one of our number, were jubilant when the realization came that a place which we could feel was our very own; and I cannot forget Mr. King's look of satisfaction as he said at breakfast the first morning after our arrival, "It is so good to be at home once more." I knew much more could be added from the depths of his heart, for he was hoping he and Mrs. King would soon be settled in their own home in this city, where together they would carry on the work of preaching the gospel to the lost about them.

Wednesday morning, May 22d, Mr. King came to breakfast alone, and we were sorry to hear him say that Mrs. King was confined to her bed. She grew worse, and nobody could tell what ailed her. Mr. Royall, our Gospel Mission doctor, was eighty miles away; but so soon as he could reach here, he came, and confirmed what we had, in the meantime, been forced to admit, i. e., that our dear sister was suffering from that fearful disease, small pox.

Neither the medicines, nor our prayers for her recovery, nor the tender care of her husband all the time by her side, availed anything. May 30th, just two weeks after our arrival at Taian, and a few days less than two months after her happy wedding-day, we laid our own "Fanny S. Knight" to rest at the foot of the great sacred mountain, Tai Shan.

I remember the night I spent with her in Mr. Chappell's home in Chinkiang. She told me, then, that she felt led of the Lord to be married: she felt that her work in China as an unmarried woman was done. She had been true to her convictions, and I knew she had arrived at this conclusion only after waiting upon God in prayer.

And now it seems strange to me that her only work as a married woman has been to make Mr. King happy for a few fleeting days, to bring Miss Sullivan and me to our station; and then giving us a welcome and the blessing of her gracious presence for a little while only, she went to God to receive the reward of the faithful.

She has been faithful: she has not lived long in China, but she has lived well. I would that her mantle fall upon us for usefulness and true hearted service.

To day Mrs. Crawford showed me a letter written to her last November by a member of another mission who wrote inquiring about some of Miss Knight's plans of work. After all I have heard said outside of our Baptist missions in praise of her, I believe I may justly quote one sentence at least from the letter mentioned: "We cannot hope that a century will produce more than one Miss Knight, but we can follow afar off."

Her mission to China was the Lord's own work. If he sees fit to give her the glory and gain of death as early as this, why long we for her to live Christ among these Chinese? What is that to us who are left to labor and to wait?

Hers is a lonely grave among graves; for she is the only foreigner fallen here and buried from this old, old city. If the Lord should come now, she would perhaps be the only one of these dead who would rise to meet him in the air: the others would call upon the rocks and the mountains to fall upon them, because they have not known the Father nor the Son.

The Lord has been good—good to me every step of the way in this strange land, according to his gracious promises.

Emma Humphries.

Gospel Mission Box,
Shanghai, China, June 4, 1895

Virginia Notes.

I am now in Norfolk, in many respects the leading city of the State and promising to be the leading port of the South. For nearly a month I have been "vacating" between Baltimore and this point. Of course, I took in the great Baltimore Convention. What a great mistake any pastor made who could, and yet didn't go! Am surprised that the editor of the Recorder didn't go. North Carolina was not represented in the general call for States. I was sorry. She had some bright men there, however, who could have done her honor in a response had the State been organized.

This movement is here to stay in some form or another. Let's get hold of it and use it. To refuse to investigate a thing and then kick against it is like the blind man who went to investigate an elephant. He had an apple in his hand. The elephant proceeded to reach out his snout and took it in, whereupon the blind man cried, "Satisfied! The elephant is a curious animal. He eats with his tail and walks backwards!" Lots of our kickers against the Young People's Union are jumping at conclusions without investigating. Is this right?

Virginia has lost another great man in the death of Prof. John Hart. He was truly a great thinker.

It was my pleasure Sunday night to worship with Dr. Owen's church in Portsmouth. Dr. Owen is a great man at home, which means even more abroad.

I spent a few moments with Bro. Battle in Petersburg the other day. He showed me his church. It is being repaired. He is very popular in Virginia.

We feel hopeful over the coming of Bro. Mullins to be Associate Secretary of the Foreign Mission Board. He is a splendid man.

Our Calvary church is now to have its magnificent auditorium completed. A good brother gives us $2 500 conditioned upon our raising $1,500, which we accept.

Your correspondent is supplying in Baltimore a part of his vacation, and greatly enjoys it. He is to begin evangelistic meetings in Richmond soon, holding meetings with both Drs. Hiden and Dill. Then he goes to Knoxville, Tenn.

I hope to see many friends at Red Springs.

Lem. G. B.

"A grateful Mother"

endorses a remedy her son is taking for MALARIA. We do not know her and she writes of her own accord to praise

Brown's Iron Bitters.

The letter is dated July 17, 1894—just the other day—

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Sold everywhere. The quantity has been doubled but the price remains the same, 25c. Look out for worthless imitations. Buy only the genuine, bearing the name—Perry Davis & Son.

Wake Forest College.

The Sixty-first Session will open Wednesday, August 26th, 1895. Catalogs and special information may be secured by addressing

C. E. TAYLOR, Pres't,
Wake Forest, N. C.

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CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday
Lv Wilmington..	9 05 a m	.....	.....
Ar Fayetteville..	12 15 p m	.....	.....
Lv Fayetteville..	12 45 p m	.....	.....
Lv Fay'ville Junc		.....	.....
Lv Sanford.....	2 16 p m	.....	.....
Lv Climax.....	4 19 p m	.....	.....
Ar Greensboro...	4 50 p m	.....	.....
Lv Greensboro...	5 00 p m	.....	.....
Lv Stokesdale...	5 55 p m	.....	.....
Ar Walnut Cove.	6 25 p m	.....	.....
Lv Walnut Cove.	6 30 p m	.....	.....
Lv Rural Hall...	6 58 p m	.....	.....
Ar Mt Airy.....	8 25 p m	.....	.....
Lv Bennettsville.	.....	8 15 a m	.....
Ar Maxton.....	.....	9 20 a m	.....
Lv Maxton.....	.....	9 29 a m	.....
Lv Red Springs..	.....	9 55 a m	.....
Lv Hope Mills...	.....	10 35 a m	.....
Ar Fayetteville..	.....	10 55 a m	.....
Lv Ramseur.....	.....	.....	5 50 a m
Lv Climax.....	.....	.....	7 35 a m
Ar Greensboro...	.....	.....	8 20 a m
Lv Greensboro...	.....	.....	9 15 a m
Lv Stokesdale...	.....	.....	10 50 a m
Ar Madison.....	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday
Lv Mt. Airy.....	7 05 a m		
Lv Rural Hall...	8 20 a m		
Ar Walnut Cove	8 55 a m		
Lv Walnut Cove	8 59 a m		
Lv Stokesdale...	9 28 a m		
Ar Greensboro...	10 11 a m		
Lv Greensboro...	10 20 a m		
Lv Climax.....	10 50 a m		
Lv Sanford.....	12 40 p m		
Ar Fay'ville Junc			
Ar Fayetteville..	2 15 p m		
Lv Fayetteville..	2 45 p m		
Ar Wilmington..	5 55 p m		
Lv Fayetteville..		4 55 p m	
Lv Hope Mills...		4 54 p m	
Lv Red Springs..		5 40 p m	
Ar Maxton.....		6 12 p m	
Ar Bennettsville.		7 20 p m	
Lv Madison.....			12 30 p m
Lv Stokesdale....			1 35 p m
Ar Greensboro...			2 40 p m
Lv Greensboro...			3 00 p m
Lv Climax.....			4 20 p m
Ar Ramseur.....			5 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N. & W. R. R. for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

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SOUTHERN RAILWAY.
(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 33 a m	10 15 a m
" Elon College..		2 30 a m	10 48 a m
" Burlington ...		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 32 a m	11 37 a m
" University ...		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 43 p m
" Selma		11 26 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily	No. 11. Mix daily	
Ar Greensboro....	7 20 p m	8 28 a m	
" Elon College..	6 41 p m	7 46 a m	
" Burlington ...	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University...	5 35 p m	6 31 a m	
" Durham.....	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 50 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville.....	7 30 a m	10 30 p m	3 35 p m
" Chase City....	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 54 a m	4 45 p m
" Clarkesville...	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham.....	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville.....	1 50 p m	12 55 a m	4 35 p m
" Chase City....	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville...	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 02 a m	8 45 p m	9 45 a m
" Durham.....	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv	Raleigh..... Ar	7 30 a m
6 10 a m	"	Durham..... "	6 20 a m
8 32 a m	"	Greensboro ..... "	3 55 p m
10 15 a m	"	Salisbury..... "	1 55 p m
11 09 a m	Ar	Statesville Lv	1 08 p m
12 30 p m	"	Hickory ..... "	11 50 a m
3 52 p m	"	Asheville..... "	8 16 p m
4 25 p m	Ar	Hot Springs..... Lv	11 48 a m
No 63. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv	Winston Salem.... Ar	6 35 a m
7 50 p m	Ar	Mocksville..... Lv	5 00 a m

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Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President of Woman's Missionary Union, Southern Baptist Convention, and of the Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR AUGUST—HOME MISSIONS.

"I the Lord have called thee in righteousness." Missionaries, 425; churches and stations, 3,484; baptisms, 5,921; Sunday-schools, 2,110; teachers and pupils, 23,702; churches constituted, 179; houses of worship built, 52; Bibles and Testaments distributed, 7,392. Receipts of Home Board, $88,640 20.

Study Topics.—Growth of Southern cities. Future of the South in manufacturing interests. Great increase of emigration to the South. Pressing need for new church edifices. Best methods of reaching the colored population.

The woman's missionary meeting held in connection with the Central Association, on Wednesday, July 31st, had everything in its favor: the large number of ladies in attendance the bright, pleasant day, but most of all, the highly appreciated kindness of the brethren, who at the suggestion of Pastor Hunter and on motion of Mr. J. C. Scarborough, seconded by Dr. C. Durham, adjourned, and gave up the church to the ladies for an hour. It was pleasant to see the room full to overflowing with ladies during this short meeting, but it is to be regretted that there were not more of the members of the missionary societies of the Association present.

Three years ago when the Association met at Wake Forest, a large ladies' meeting was held, and it was then determined, if possible, to hold such a meeting in connection with the session of each Association. At this meeting, and to the end of perpetuating these annual associational meetings, a rough draft of a constitution was drawn up, to be perfected later. It has proved impossible to hold regular meetings at the two intervening Associations.

Miss Irene Dunn, Neuse, secretary of the meeting sends the following brief report:

The Associational Missionary Union of the Woman's Missionary Societies of the Central Association met during the meeting of that Association with Mt. Vernon church, Wednesday, July 31st, it being the first regular meeting since the organization at Wake Forest, August, 1893.

Miss Fannie Heck called the meeting to order. Hymn, "I gave my life for thee," was sung, Miss Zoa Pace presiding at the organ.

After prayer, Mrs. J. W. Carter of Raleigh, member of former committee on constitution, offered substitute for rough draft of constitution made at Wake Forest, which was adopted.

Miss Heck was elected chairman of the meeting, and Miss Irene Dunn of Neuse made Secretary.

The following societies made reports: The Woman's Missionary Society, Young Ladies' Society, and Yates Missionary Band of the First church of Raleigh; Woman's Missionary and Sunbeam Societies of Wake Forest, and the Woman's Missionary Society of Forestville and Mt. Vernon. The amount of money reported as collected by these Societies for last year was $666 50.

Miss Heck made an earnest and encouraging address, telling of our past work and our hopes and plans for this year.

An essay by Mrs. T. H. Briggs was read by her daughter, Miss Lizzie Briggs, the subject being "The Yates Memorial," the same to be an extra $1,000 for the sending out and salary of a new missionary for one year, after which the Foreign Mission Board will be responsible for his support.

After prayer, the Union adjourned, to meet with the Central Association at Rolesville in 1896.

"His Ways are Not Our Ways."

Last summer a young lady offered herself to the Northern Baptist Board of Foreign Missions, asking, if practicable, that she might be sent to Burmah.

She had taught for some years, and had just completed the course at the Philadelphia Training School for Missionaries; she had presented excellent recommendations to the Board, had filled out the papers required, with great satisfaction to the committee, and then she went to a physician for a certificate of health.

Before being examined she said: "Doctor, I have always had excellent health; I have not found it needful to keep my bed a day for nearly seventeen years. You can give me a fine certificate, I think." The physician examined her carefully, asked numerous questions, requested to see her hands, and then was reluctantly obliged to tell her that her "heart was a great nothing," by this meaning she was liable to heart failure at any time, and added, "I cannot give you your certificate."

After recovering from the shock this unexpected news had brought, she explained that one of the reasons she had had for going as a missionary to the foreign field was that she had always been so blessed with excellent health she wanted to use this gift for service in distant climes, thinking she could endure any climate, &c., so many would like to go, but were unable physically; but now—it was a great and sudden disappointment. The physician encouraged her by saying that if she spent the next winter in a warmer atmosphere, if she followed out certain directions, she might become much stronger in that respect, &c. So, in one short hour all her plans were changed; she communicated the news to the Missionary Board with a sad heart. She remembered that one of her teachers at the Training School used to say "she always would have her own way," now she thought came to her, "Is this so? Am I to learn this lesson, that His ways are not our ways?" And so, when the winter season came on, she went to North Carolina, where she found some missionary work to do, but as she closed this little story she brightly added: "I still hope to go to Burmah."

"How can we get the members of our mission society to lead in prayer?" is the question that has reached us from many bands. We frankly confess that it seems very strange to us that a Christian woman, a woman whose heart is filled with love to God, cannot kneel down with a band of her Christian sisters and lead in a prayer to her Heavenly Father for a blessing on those who are strangers to his love. Yet we know that in very many societies all the praying is done by one or two members. We saw the following plan worked one afternoon with good success: The leader of the society stated that we would have a short prayer service, and that she very much wanted every woman present to pray aloud. "We will all kneel," she said, "and I want us to go right around the circle and every one present will please offer a prayer, if it is but one sentence. Pray the one burden of your heart. Of course," she said, very earnestly, "if none of you have any special request, if you have no word of thanks or praise, or if God has really never given you a blessing in all your life, we will excuse you. Perhaps, though, if any one present has a feeling of such ingratitude in her heart it would be well for such a one to say 'God be merciful to me a sinner.'" All knelt, and in turn every woman present prayed aloud. It was a blessed season. The Holy Spirit came upon us and very many in that room never again refused to lead in prayer when called upon. Oh, we need to come close to our dear Lord. We are following him afar off. When we are asked to pray we think too much of those present and not enough about the great white throne and the One seated there. Another trouble, we do not pray enough at home in secret and before the home circle. There are grown children in many homes who never heard their mother pray. "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice," sings the Psalmist David, and in 2 Chronicles 7: 14 we read, "If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Oh, surely we have much need to pray; yes, to pray without ceasing. Sisters, let's read God's word more closely and study the mission fields more carefully, let's get nearer the blessed Jesus and nearer our sisters in other lands who bow down to idols because we do not tell them about the one God. Let's think more about heaven, and we will get our hearts so softened that it will seem a sweet privilege to gather together from week to week in our little mission circles and thank God for all his goodness to us and plead for blessings on the unsaved of the world.—*Hollie Harper.*

If this land is suffered to increase and develop in wealth and population without the controlling power of pure religion, the next fifty years will not pass without serious calamities. Nations live by right and die by wrong. This is a law which God has written in a swath of fire on the field of history. Home missions teach righteousness to old and young, they mold opinion in its plastic condition, they are as salt thrown into corrupt communities, and as light sweetening dark and sour places.—*C. A. Stoddard, D. D.*

Swift Creek Union.

This Union was held with the church at Nashville, N. C., June 28th, 29th and 30th, 1895. Sermon was preached on Friday 11 a. m. June 28th, by Rev. A. A. Pippin.

At 8:30 p. m, the subject, "Religious Literature," was discussed by brethren J. K. Howell, A. A. Pippin, J. E. Hocutt, and R. A. P. Cooley.

Saturday, June 29th, the subject was the "Orphanage." Brethren R. A. P. Cooley, G. M Duke, L. A. Lloyd and W. C. Nowell made speeches. Subscriptions to the Orphanage paper were taken.

At 8:30 p. m., the subject, "Female Education," was discussed by brethren G. M. Duke and A. A. Pippin.

Sunday, June 30th, at 10 a. m., the subject, "Missions," was discussed by brethren J. K. Howell, A. A. Pippin and G. M. Duke.

Rev. G. M. Duke preached at 11 a. m., and Rev. J. K. Howell at 8:30 p. m.

The next Union will be held with the church at Stanhope, Sept. 27th, 28th and 29th, 1895

Committee on program—Brethren G M. Duke, A. A. Pippin and R. A. P Cooley.

L. M. CONYERS, *Moderator.*
J. W. BAILEY, *Secretary.*

Whiskers that are prematurely gray or faded may be colored to prevent the look of age by Buckingham's Dye, which excels all others in coloring brown or black.

Phillip Paillips, to whom is given credit for originating modern services of song, is dead. He himself was a sweet singer, and his song, "The Home of the Soul," is widely known. It is also said that Ira D Sankey, the great sacred song singer, was first moved to enter this work by Phillips.

To Our Sunday-school Chautauqua.

Many thanks for the invitation to Red Springs; but owing to the hard times I cannot go. I certainly would enjoy seeing the many good faces that were at Mt. Vernon Springs, and I hope they may all attend at Red Springs and do much good.

We have had a better Sunday-school at Mt. Vernon since the Chautauqua than we have had for many years. We did not have the fine church or Tabernacle for them, nor did we have the crowd that is thought will be at Red Springs; but the people were good and attentive. Every person went to do some good. There was no showing off nor pleasure riding. They had not the time for anything but to get to the church for fear something would be said that would not be heard. From what the program says, I fear the time will be long before they will meet with us again—certainly so, if they have to wait for a new church. If every Baptist who reads the RECORDER had sent me twenty-five cents, we would now have a nice, good church: there were so many calls through the RECORDER for money to build fine churches, I felt my call was set aside.

I am glad that the North Carolina Baptist Sunday-school Chautauqua was started at Mt. Vernon Springs in the old mother Baptist church.

I hope the Chautauqua may grow and grow and do much good wherever it goes, and hope it will remember its mother, Mt. Vernon Springs. ALICE RUSSELL.

Mt. Vernon Springs, N. C.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

It is the crushed grape that gives out the blood-red wine; it is the suffering soul that breathes the sweetest melodies.—*Gail Hamilton.*

Associations in 1895.

August.

Flat River—Creedmore ch, Tuesday, Aug 13-15.
Yadkin—Antioch ch, Thursday, Aug 15-17; four miles west of Mt Airy.
Liberty—Randleman, Tuesday, Aug 20-22.
Brushy Mountain—New Hope ch, Thursday, Aug 22-24.
French Broad—Lower Walnut Creek ch, Thursday, Aug 22-24; near Marshall.
Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.
Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.
South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.
Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnesville.
King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Round Hill church, near Union Mills Station on C. C. C. R. R., Thursday, Oct. 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-13.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Pisy Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

The Late Rev. Dr. J. L. Carroll

The following resolutions were passed by French Broad Baptist church:

"*Resolved*, That in the death of Dr. J. L. Carroll, the founder of our church and our former beloved pastor, the church has sustained a grievous loss.

"*Resolved*, That in the death of our departed brother our denomination has lost one of its strongest, noblest and most consecrated leaders.

"*Resolved*, That we recognize and commend the unselfish, untiring love of our brother for the cause of Christ; a love so boundless that it knew no obstacles, but won men as if by magic.

"*Resolved*, That, while we cannot understand this blow, we bow in submission to the will of our Heavenly Father. That we tender our sympathy as a church to the family of the deceased, and that a copy of these resolutions be furnished the family, also the *Asheville Citizen* for publication. Also a copy to be spread on the minutes of the church.

JESSE R. JONES,
R. F. DRUMMOND,
O. D. REVELL,
S. W. MITCHELL,
REV. J. T. BETTS.

Ill-Tempered Babies

are not desirable in any home. Insufficient nourishment produces ill-temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

A little girl was sitting on the floor when the sun shone in her face. "Go 'way! go way!" she cried, striking out at it. "You move, dear, and it won't trouble you," said her mamma. "I can't; I dot here first," said the little one.

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Wedding Invitations ENGRAVED in latest and most artistic style. Send for samples and prices. VISITING CARDS—Plate and 50 cards (name) $1.00; name and address $1.50. LYCETT, 21 N. Charles St., Baltimore, Md.

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If you are suffering with Indigestion, Dyspepsia, Chronic Diarrhœa, General Debility, or with Kidney, Bladder, or Female Troubles, you can be speedily and permanently cured by drinking Jackson Springs Water, either at the Springs or from bottles shipped to you.

Jackson Springs Hotel is situated in the very heart of what is known as the Long Leaf Pine and Deep Sand section of North Carolina, which has been so well termed the great Sanitarium for those suffering with asthmatic and pulmonary diseases.

There is not a purer atmosphere or healthier climate in the entire South, and no water has ever received such universal commendations from those who have used it.

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JNO W. THOMPSON, Prop.,
or DR. JAS. E. BROOKS, Manager,
West End, Moore county, N. C.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

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S. A. L.

Seaboard Air-Line

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.20 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore; with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Seaboard Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

2.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.31 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.31 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.25 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8 00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R

Nos 403 and 408, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, S P A, Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
E. ST. JOHN, Vice-President.

NEWS SUMMARY.

North Carolina.

The Friends had their yearly meeting at High Point last week.——The State Fireman's Association meeting last week at Newbern was an enthusiastic one. The membership of the Association numbers 573. There are in the State 1,000 white firemen and 400 colored.——Rev. John H. Boyd, D.D., has resigned the pastorate of the 2nd Presbyterian church, Charlotte, to accept a call to Chicago; Rev. W. S. Bowman, D. D., has resigned the pastorate of St. Mark's Lutheran church, Charlotte.——Mr. Harry Howell, of Goldsboro, a graduate of the State University, has been chosen principal of the graded school at Washington, N. C.——The Board of Trustees of Elon College now require female students to wear uniform dress on Sundays and public occasions.——A colony of Fins near Lewiston is said to be in great distress. Several are sick with fever, two have died, and none of them have money or provisions.——The Atlantic Hotel at Morehead has closed. It used to be said that it could not run without a saloon. This year it had one but closed earlier than ever.——Winston turbulent, but riot averted by vigorous measures of authorities. Negroes gathered in mob to prevent suspected lynching of Tuttle, who killed a policeman sometime since. The sheriff was wounded, a Gatling gun was ordered to Winston from Charlotte. Mob surrounded the jail, but finally dispersed. Particulars hereafter.

In General.

Market quotations the first of the week are as follows: Cotton 6¾ to 7⅛; wheat 72; corn 46 to 47; oats 24 to 25.——England will make demands on China for reparation on account of the missionary massacre.——The Atlantic Exposition will open Sept. 18 It will be the largest ever held in the South.——The Cuban insurgents have declared themselves an independent republic, but they have no foot-hold to speak of.——Justice Howell E. Jackson of the Supreme Court of the United States died after a long illness of consumption, last week.——The Chamber of Representatives of Belgium has voted to make religious education compulsory.——Small-pox has broken out at Patrick county, Va., and all the cases have been isolated at Stella.

Don't ask your dealer what chimney to get for your burner or lamp. The "Index to Chimneys" tells. It is equally useful to you and to him.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

The Blue Ridge Inn.

MOUNT AIRY, N. C.

This elegant hotel is now open for the accommodation of summer visitors. Large, airy, well ventilated and comfortable rooms, all recently overhauled and newly furnished, spacious parlors and verandas, electric bells in all rooms, hot and cold water on every floor, and the purest mountain water. One of the finest mountain views to be seen anywhere is presented from the windows of the hotel. The cuisine is first class and guests are guaranteed polite and careful attention. Get out of the overheated city for a few weeks and come and let our pure mountain breezes woo back the bloom to the faded cheek and give the lusterless eye its old time sparkle. Our service is first-class and our rates are reasonable.

For further particulars address J. K. Reynolds, Proprietor.

Good Work in Mecklenburg.

The Lord blessed us at Long Creek and near Lodo in Steel Creek community, Mecklenburg county. The Baptists of the State who are interested in State Mission work are somewhat acquainted with the history of Long Creek church in Mecklenburg county.

This church was organized with about fifteen members two years ago last May by Rev. J. F. Morris. He was pastor for one year and some months, during which time the membership grew to twenty-eight in number, but nothing was done toward erecting a house of worship. I took charge of the church last October, and we have been hard at work since then. I have never seen a little body of Christians work with as much earnestness. God filled them with his Spirit, and they worked and gave until they felt it.

Brethren Beaty, Todd, Spurier, Phillips and others are the very salt of the earth. It was through their work and some money that I raised among the good people of Charlotte that we had one of the neatest country churches dedicated to the Lord last May.

Our Dr. C. Durham was with us and preached a grand sermon. You would expect nothing else from him.

We have had a glorious time for the last two months. I began a meeting on Friday night before the third Sunday in July, and we had a real good meeting from the very first. We had no one to help us, but we held on day and night for eight days, and received into our church eighteen members, and others will join at our next meeting. Some of these were Methodists, some Presbyterians, but the greater part of them were from those outside of any church. Our little church is greatly strengthened.

After beginning at Long Creek I came to Beaty's Chapel, a Presbyterian church in Steel Creek, in which I have been preaching for four or five months and began a meeting. This point is in the heart of Presbyterianism of the State, and the people in the main know scarcely anything of the Baptist church. I preached day and night at this church until to-day when I closed the meeting to go to Pleasant Plain to hold a meeting.

I have been "into it" this week. The pastor of Steel Creek Presbyterian church announced that we should not preach "doctrinal" sermons in their house. But they had invited me there without any such conditions, and so I did not heed his prohibitory announcement. I preached Jesus to large crowds. I tried to induce them to do like the Eunuch did when Philip preached to him Jesus. I took nine happy converts down into the old Catawba river, baptized them, and brought them up out of the water. It was a scene that this community had never beheld. Many saw what they never saw before, namely, the immersion of believers in water. Two others await baptism, and one came to us who had been excluded from a Baptist church.

We have just organized a Baptist church in a Presbyterian house. We organized with twenty-one members, but now we have thirty-two. I had never seen a church organized, but we could not get any help, and so we just organized anyway. We have some real, good members here, and every member favors the erection of a house of worship as soon as we can. They are poor and weak, but may God put it into the hearts of our able brethren to help them. If any one will help, please send the contribution to the pastor, the undersigned, at Matthews, N. C., or to Bro. J. T. Mitchell, Lodo, N. O.

God has wonderfully blessed me in all my work, and I try to do his work faithfully. Yours in Christ,

J. J. PAYSEUR.

Matthews, N. C.

Raleigh Male Academy,

MORSON & DENSON, Principals.

The 17th annual session opens Monday, Sept. 2d. Students will have the same well known advantages as heretofore. Full preparation for college or business life. Board at low rates. Address Principals for catalog.

Mt. Moriah Academy.

A Practical, High Grade School for Both Sexes. Prepares for College.

SPECIAL FEATURES.

Country location, (on N. C. Railroad, 1¼ miles from Auburn. Nearest bar room five miles. Thorough instruction. Rapid progress. Low rates. Tuition, $1.00 to $3.00. Board, $7.00. Music Department (Inst. and Vocal) by Miss Ruth Wingate, (recently of Hollins), daughter of the late Dr. W. M. Wingate. Practical course in Land Surveying. Fall term begins August 19.

Address, JUL. E. YATES, M. A., Prin., Auburn, N. C.

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Scotland Neck Male School.

The only High Grade Boarding School in Eastern Carolina for Boys and Young Men. Only the better class of patronage solicited. Our catalog will show what education means for a boy here. Send for one. PRINCE & WILSON, Scotland Neck, N. C. Principals.

Medical Department OF THE Univ. of North Carolina.

Sixth session begins Sept. 9th, 1895. For information, address R. H. WHITEHEAD, M D. Chapel Hill, N. C.

Ridgeway High School

For Boys and Girls.

THE FALL TERM OF 1895 COMMENCES August 28th, and continues twenty weeks Total expenses: Tuition, $15, $20 and $25. Board, (including washing, lights and fuel), $48. Music, (with use of instrument), $15. Catalogs furnished upon application.

JOHN GRAHAM, Principal,

RIDGEWAY, N. C.

Spring Hope High School,

MALE AND FEMALE ACADEMY.

The next session of this school begins Sept. 2d, 1895. A large new two-storied building, containing recitation rooms and a music department, furnished with the "Globe Patented Desks," and other modern school furniture. The school is divided into five departments—Primary, Intermediate, High School, Music and Normal. Prepares young men and ladies for practical pursuits of life or to enter college. Tuition from $1 to $2.50 per month. Board from $7 to $8 per month. A healthy location in a quiet town of five hundred inhabitants. One hundred and ten students last session. Four teachers all experienced and graduates of the best male and female colleges of the South. For further particulars and catalogs, address

M. A. GRIFFIN, J. L. CORNWELL, Principals, Spring Hope, N. C.

Acknowledgments.

State Missions—Pilot Mountain Association, $210.00; Interest on Slaughter Fund, 300.00; Little River Asso, 4.65; Pilot Mountain Asso, 100.00; South River Asso, 102 50; Second ch, Goldsboro, Atlantic, 1.00. Total, 718.33. Previously reported, 3,652.80. Total this year, 4,371.18.

Foreign Missions—Ladies' Aid Society, Raleigh Tabernacle, $6.15; Beulah Asso, 39.17; Interest on Slaughter Fund, 200 00; Sunbeams, Aberdeen, 1.00; Pilot Mountain Asso, 18.93. Total, 265.25. Previously reported, 3,275.97. Total this year, 3,531.22.

Home Missions—Beulah Asso, $17.59; Mt Adar ch, Mt Zion, 2.33; Jackson ch, 1.43; Pilot Mountain Asso, 7.95. Total, 29.29. Previously reported, 330.38. Total this year, 2,359.57.

Education—Raleigh Tabernacle ch, $1.00; Corinth ch, Stanly, 1.00. Total, 2.00. Previously reported, 1,491.81. Total this year, 1,493 81.

Orphanage—Reedy Creek ch, Tar River, $4.15; S S, ditto, ditto, 1.85; S S, Bethlehem ch, West Chowan, 2.50. Total, 8.50. Previously reported, 539.50. Total this year, 548 00.

Ministerial Relief Fund—Beulah Association, $3 87; Gastonia ch, 6.49; Lowell ch, 1.75; Dallas ch, 3.00; Chas C Jones and wife, 1.00; Pittsboro ch, Sandy Creek, 2 25. Total, 18 49. Previously reported, 193.80. Total this year, 207.88.

J. D. BOUSHALL, *Treas. Bap. State Convention.*

Raleigh, Aug 10, 1895.

Chowan

Baptist Female

Institute,

MURFREESBORO, N. C.

Parents and guardians having girls to educate will do well to consider the following facts:—

Only experienced teachers of broad culture and special training for their particular work are employed.

Thorough work is required of pupils, and diplomas are conferred only after critical examinations. The administration believes that education should be practical, and that girls should be trained not to feel above their homes.

The discipline is mild and parental. Pupils are treated as daughters.

The health of the Institute is unsurpassed.

Charges have been reduced to suit the times.

The forty-eighth annual session begins on Wednesday, September 4th

For catalog or other information, address

JNO. B. BREWER, President.

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Normal, Business, Music, Art. 201 students. $35 to $50 pays all expenses five months. Ideal location. Combines cheapness and superior excellence. Catalog will prove the assertion. Address J. A. CAMPBELL, Principal.

Poe's, Harnett county, N. C.

NORTH CAROLINA

College of Agriculture and Mechanical Arts

The next session of this College will begin September 5th. Examinations at county seats first Saturday in August. Young men desiring a technical education at an unusually low cost will do well to apply for catalogs to

ALEX. Q. HOLLADAY, Pres., Raleigh, N. C.

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Catalog sent on application.

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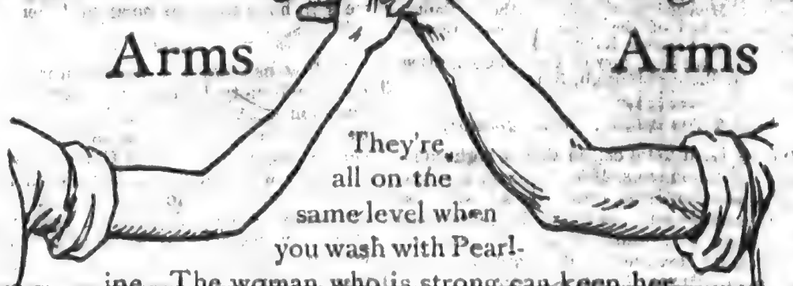
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COL. T. J. DREWRY, Principal.

SITUATION WANTED by a young lady graduate of Peabody Normal College (Nashville, Tenn.), capable of teaching English, Latin, Mathematics and Gymnastics. Address Miss S., care Box G, Raleigh, N. C.

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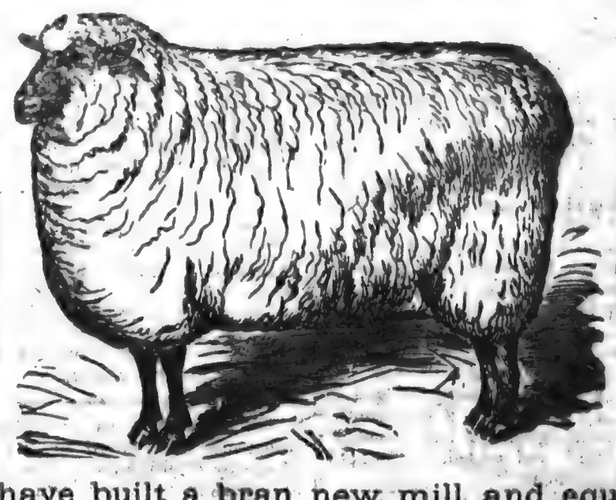
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HE WAS AFFLICTED WITH A COMPLICATION OF DISEASES, BUT DISCOVERED THE RIGHT REMEDY IN TIME AND WAS CURED.

(*From the Fort Scott, Kan., Monitor.*)

During the past year there have been published in the newspapers throughout the country wonderful accounts of a new discovery in medicine. Some of the most conservative journals have taken the matter up and investigated the cures said to have been effected, and in nearly every case the facts have bordered on the miraculous.

A few days ago it was reported that Rev. Wm. Leiser, pastor of the M. E. church at Elsemore, Kan., had been cured of a severe case of rheumatism and a complication of other diseases by the same medicine. The facts as reported were rather remarkable, and *The Monitor* determined to find out the truth and publish the real facts in the case.

A reporter went to Elsmore, and called at the house of Rev. Mr. Leiser. That gentleman was at home busily engaged in helping his wife, a slight, pleasant, little woman, prepare some fruit for preserving. Introducing himself, the scribe made his errand known, and was received kindly by the reverend gentlemen, who invited him to a seat and told him the story of his sufferings and recovery in a straightforward manner.

"My trouble," said Mr. Leiser, "was a complication of diseases from which I had suffered for several years. Catarrh was my original trouble, and I was also afflicted with skin disease. To these rheumatism was finally added, and I was for some time confined to my bed and suffered severely. This was in March, 1892. While I was sick I saw in some paper an advertisement of Dr. Williams' Pink Pills, and thought I would try them. I was then living in Girard, Kan. None of the drug stores had the pills at that time, but Brother Atkins, the druggist, sent for a few boxes and I tried one. The improvement was not immediately noticeable, but was gradual. After taking the first box I bought more and took them. The improvement went on, and the rheumatism disappeared. I have never had a twinge of it since, though I have been exposed and wet several times. I believe the cure is permanent. I have not had nasal catarrh since, and the only symtom of the disease now left is a slight soreness of the throat. My blood was cleansed and purified.

"I think the pills an excellent medicine and have no equal as a blood purifier, and have recommended them to others who were in need of a remedy of this kind. They are very agreeable to take, too."

"I think," he continued, "that your plan of going to the people who have been reported cured and getting their own statements of what benefits they have received is a good one. It secures reliable testimony as to what the medicines will do, and should be of great value to other sufferers. It also prevents bogus medicine manufactures from imposing on the public."

Mrs. Leiser corroborated her husband's statements in regard to the operation of the Pink Pills and the benefits he had derived from their use.

Mr. Leiser is a man of about 35 years, of mild and unassuming manners and not a man who would pose for a pen picture in a newspaper. He has the complexion of a man through whose veins pure blood courses, and honestly believes that Pink Pills are the source of that kind of blood. He will answer inquiries of sufferers who may wish to satisfy themselves of the genuineness of this testimonial if addressed at Elsmore with stamp for reply.

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From Rev. J. M. White.

Dear Recorder:—We closed a week's meeting at Salem church, a mile from here last Friday, 2d inst., resulting in about ten or twelve professions.

Bro. A. C. Cree of Wake Forest College aided me—indeed, did nearly all of the preaching. Only those who have heard him know how he preaches. He is a young man of great earnestness and of marked ability. He went from here to Ephesus (Wake county), and has the affection and prayers of us all.

This week I am with the Green Level brethren in a gracious meeting. Bro. Carrick is preaching there for pastor Hilliard. Immense crowds and great interest felt. There have been some fifteen or twenty five professions to date.

Gloom spread over the great congregation to day, when it was learned that Sister Ellen Scott, living quite near the church, by mistake had taken arsenic (rat poison) for salts. She died very soon after taking it.

My school at Green Level opens Sept. 23d. Our great aim should be to have a good academy in each Association, under Baptist control—perhaps more than one in each Association would be better. They would better reach the masses of our people. Evangelize and educate. This is the mission of the churches. J. M. WHITE.

Apex, Aug. 6, 1895.

DIED.

WEST—Noah West died at his residence in Duplin county, July 20th, 1895. He was baptized in his early manhood by Elder Lewis Williams, and was seventy-three years old at the time of his death. He lived with abiding trust in his Saviour, was faithful to his church, and died in hope.

WATSON—At her home in Raleigh, July 10th, 1895, at 9:15 o'clock p. m., after a lingering illness, the spirit of Ida Loraine Watson took its flight. She was born in Chatham county November 25th, 1872, and at the age of ten years moved with her parents to Raleigh. She gave herself to Christ in February, 1886, and connected herself with the First Baptist church the following October. Her amiable disposition, warm and generous heart, endeared her to all whom she was associated with, and while we lament her untimely death, how soothing to our wounded hearts to know that when death claimed her she was ready and willing to obey the summons, and now in the glory land she basks in the sunlight of God's love, where, with her devoted mother who preceded her just a little over two months, and a loving sister just three and a half years, they will wait together the coming of the resurrection morn.

Father, brothers and sisters, weep not; but look up through your tears with an eye of faith, and behold your loved ones on the bosom of him who said, "Be thou faithful unto death, and I will give thee a crown of life."

Dear Ida, though gone forever from our midst, you will never be forgotten; and your beautiful Christian life and peaceful death will make us feel that heaven is dearer and more real since you are there.

M. E. H.

Tributes of Respect.

WHEREAS, It has pleased God in his infinite wisdom to take from our midst our late Bro. Robt. W. Downey; and whereas, the intimate relation long held by our deceased brother with the members of this church render it proper that we should place on record our appreciation of his services as a church member and his merits as a man; therefore, be it

Resolved 1. That while we bow in humble submission to the will of God, we do not the less mourn for our brother who has been called from his labors to rest.

2. That in the death of Robt. W. Downey this church loses a brother who was always active and zealous in his work as a Christian, ready to succor the needy and distressed, prompt to advance the interest of the church, devoted to its welfare and prosperity, and an honest and upright man whose virtues not only endeared him to the brethren of the church, but to his fellow citizens.

3. That this church tender its heartfelt sympathy to the family and relatives of the deceased in this their sad affliction.

4. That these resolutions be entered on our church book, and a copy sent to the family of the deceased, and a copy be sent to the BIBLICAL RECORDER for publication.

A. H. GARNER,
W. T. CHANDLER,
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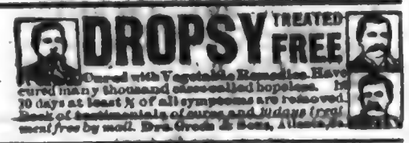
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The Home Circle.

If We Had but a Day.

We should fill the hours with the sweetest things,
If we had but a day,
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If the hours are few;
We should rest, not for dreams, but for fresher power
To be and to do.

We should guard our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent,
With a trust complete.

We should waste no moment in weak regret
If the day were but one,
If what we remember and what we forget,
Went not with the sun.
We should be from our clamorous selves set free,
To work or to pray,
And to be what the Father would have us to be,
If we had but a day.

The Rescue from the Wreck.

A thrilling story of German heroism at sea, which goes far to offset some of the reports regarding the loss of the "Elbe," comes from Schleswig-Holstein. One stormy morning a fishing village was awakened by a gunshot off the cost. Hastening to the beach, the people saw a ship wrecked on a reef a mile away. The crew were in the rigging. A life boat was run out, but Harro, the leader of the crew, was absent.

Eight men, however, rowed out to the wreck. The crew were got into the life-boat, with the exception of one who was lashed high up on a mast. He was half frozen, and as the storm was increasing and the life-boat overloaded, it was decided that he could not be taken off. When the life-boat returned to the shore Harro had arrived. He asked if every one had been saved, and was told that one remained.

"I will fetch him," said Harro. "Will you go with me?"

The men refused, saying that it was impossible.

"Then I will go alone," cried Harro, and sprang into the life-boat. At this moment his mother came running down and begged him not to venture out, reminding him that both his father and brother Uwe had been drowned. Uwe was his youngest brother, and as he had not been heard from for years, he was supposed to be dead.

"For love of me," Harro's mother begged, "don't go!"

"But the man on the mast!" exclaimed Harro. "Are you sure he has no mother to mourn his death?"

Harro's mother said no more, and her son and four other men set out for the wreck, which was now quite under water. The waves were so furious that it was difficult to approach. At last the life boat reached it, and Harro climbed the mast and fetched the half-frozen man down. He was laid in the bottom of the life-boat, and Harro bent over him and remained so until the boat was so near shore that his voice could be heard. Then he waved his cap and shouted:

"Tell my mother we have saved Uwe!"—*New York Sun.*

A Word to the Boys.

If you have anything to do, do it at once. Don't sit down in the rocking chair and lose three quarters of an hour in dreading the job. Be sure that it will seem ten times harder than it did at first. Keep this motto: Be on time in small things as well as great. Habit is everything. The boy who is behind time at breakfast and school, will be sure to get "left" in the important things of life. If you have a chronic habit of dreading and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jelly fish kind of person. Depend upon it, that life is very much what you make it. The first thing to decide is what are you going to make it. The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men in the world who wouldn't be missed if they were to drop out of it to morrow. Don't be one of this sort. Be a power in your own little world, and depend upon it, then the big world will hear from you some day.—*Standard.*

For Nervous Dyspepsia,
Use Horsford's Acid Phosphate.
Dr. T. P. Wynn, Tarboro, N. C., says: "No other preparation compares with it in ordinary cases of nervous dyspepsia."

Doctor's Bills in China.

We Occidentals only pay our doctors when we are sick, and sometimes not even then. The Celestial method, as shown by the example of the Emperor of China, is to pay the doctor only when one is well. As soon as the emperor is sick it is a notification to his physicians that their salary is cut off till he is perfectly well again. The passionate zeal with which the regulars go to work to get his Majesty back where their salaries will begin again is said to be something astounding. The result is that the Emperor is about the healthiest man standing on this planet, and his physicians seldom lose a day's salary.

Nervous debility is a common complaint, especially among women. The best medical treatment for this disorder is a persistent course of Ayer's Sarsaparilla to cleanse and invigorate the blood. This being accomplished, nature will do the rest.

A Genius for Helping.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth $2,000, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and to look after his affairs for him. He finds time for a pleasant word to every child he meets, and you will always see the children climbing into his wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him on the street."—*Selected.*

Helps to Patience.

A woman, whose life has been long and chequered with many reverses, said lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child by my father. He was the village doctor. I came into his office where he was compounding medicine, one day, looking cross and ready to cry.

"What is the matter, Mary?"

"I'm tired. I've been making beds and washing dishes all day, and what good does it do? To morrow the beds will have to be made and the dishes washed over again."

"Look, my child," he said; "do you see these little empty vials? They are all insignificant, cheap things, of no value in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they contain that gives them value. Your daily work, the dishes washed or the floor swept, are homely things, and count for little in themselves; it is the sweet patience or real or high thoughts that you put into your work that shall last. These make your life."—*Youth's Companion.*

Few perhaps, have agreed practically with Wesley about giving. As in almost everything else, he got above the ordinary conceptions of men in reference to man's duty on this subject. In his late years he exclaimed: "O, that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who gain and save all they can, but do not give all they can."

"In Cicero and Plato, and other such writers, I meet with many things said that excite a certain warmth of emotion, but in none of them do I find these words: 'Come unto Me all ye that labor and are heavy laden and I will give you rest.'"—*Augustine.*



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Robert Pollock in his "Course of Time" tells of a man whose ambition was

"to leave a name,
A light and landmark on the cliff of fame."

Some good people recognize and cater to this disposition. In the university Methodists are seeking to rear at Washington every minister subscribing one hundred dollars is assured that his name shall be graven in one of the buildings. Now the Presbyterians are seeking to raise a million dollars to extinguish the debt of their missionary boards. In a circular sent to pastors the announcement is made that the names of all subscribers "will be published in volumes, which will be preserved in the archives of the Presbyterian Church." By paying for it a man can have his name printed in large type in a city directory, and perhaps this has led a college professor who is also an elder to suggest that "The circular ought to promise that the size of the type in which the donor's name will be printed will depend upon the size of the subscription."—*Watchman.*

King Humbert, of Italy, is reported to spend more in charity than any other European monarch. He gave the poor $80,000 at Christmas, and abandoned the second ball at the Quirinal to save expense. For a year and a half he has not touched the income of the crown.

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A COLLEGE professor expressed surprise several months ago that any one would think he should select "Immigration" as a suitable topic of the time for school-boys to write competitive essays on. He had a mistaken view of the matter. It is a topic of the time, a problem for the most intelligent, and one which the South, particularly North Carolina, must seriously confront. And none of us know enough to dismiss it indifferently, either, even if it is in some respects threadbare.

In the year ending June 1st, 276,136 immigrants landed on our shores—a lower figure than has been registered since 1879, only half as large as that of 1893. The number is small, but coming in a time when there was no inducement to come, and many reasons to stay away, it is not unexpectedly that we find that those who composed it were mostly of very objectionable classes—Russian and Polish Jews. The fact that such a number has come in a time when our land was advertised to the world as oppressed by a great "money-power," is evidence enough that when long-looked for Prosperity returns, there will be such a renewal of immigration that the seriousness of the matter will be forced upon us again.

But if a law were passed to morrow that not another immigrant shall come to the United States in half a century, the influx into the South of foreigners from the congested North and disappointing West would be sufficient to keep the problem living and burning in the South. The Atlanta Exposition is bringing hundreds of tramps into North Carolina, and will bring thousands of aliens to live here, most of whom will be undesirable seekers of small wages and unsteady jobs. Railroads greedy for fares and careless of the rest, on the same business policy which trans-Atlantic steamship companies have long pursued, will keep the stream flowing full and steady long after the Exposition is over. And we cannot by any means prevent inter-State migration. We have got to face it.

Evangelize and Educate is the only way out. The citizens of North Carolina, particularly the Baptists of North Carolina, must prepare themselves to do these two things; prepare themselves, by evangelizing all communities in reach and educating themselves, their children, and making it possible for the poorest to be evangelized and educated, they and all their households.

Let us not rest until Baptist churches and Baptist school-houses have been established in every inhabitable locality of our Commonwealth.

BY THE way, we may lay many things at the door of the Negro, but we should not overlook the service he has done as a bulwark against immigration. Negro labor has kept out alien labor, has kept out discontent and strikes and anarchy.

If we will educate the Negro properly, teaching him his station, pointing him to wholesome ideals and arousing worthy ambitions, he will continue to be the safeguard in lower laboring circles in the South. And we ought to stand by him in the competition that Italians, Irish, Poles, etc., etc., will bring upon him, because he is better suited to our climate, able to do more work, more tractable, and possessed of more of the spirit of our institutions than they. Take the Negro out of the hands of designing politicians and he is more desirable than any alien of the lower grade. Education will do this; education and proper but firm and uncompromising treatment.

WE HOLD with a well-known preacher that women ought not to ride bicycles. We do not find anything in the Scriptures expressly against it, however. But there are doctors of experience who affirm that it is positively injurious to them, although, indeed, there are others who say it is good exercise for them. We have never seen a woman look womanly 'on a wheel,' and we never expect to, which is to say we never saw one look well.

A CONTEMPORARY says it is probable that four-fifths of the Negroes in South Carolina will be disfranchised by the adoption in the near-at hand Constitutional Convention of an article restricting registration of voters. Such a step would have been undeniably wise thirty years ago. There is no doubt of the incapacity of the Negro to vote intelligently then. There is no doubt but that they are now in many localities controlled by prejudice or by designing politicians, there is no doubt but that a great number of them have no conscientious scruples nor even an adequate idea as to their obligations and responsibilities as voters,—these are evident facts, but we doubt the wisdom of depriving them of their supposed and widely conceded right to vote at this late day, when they have been exercising "their right" so long. It will make them reckless, it will stir them to hatred, it will deepen their prejudice; and some one has said it will make them strive all the harder for education sufficient to qualify them to vote and it will call their well meaning but poorly informed Northern friends afresh to their aid. We had rather live in a city with ten thousand Negroes trained by Southern people than with five hundred educated by Northern people. If the South will pursue the proper policy towards the Negro, his Northern friends will have no occasion to take a hand in his training, and unintentionally prejudice him against Southerners and puff him up with too high hopes of political and social advancement. If any one says the South will not do anything for the Negro, we will not speak for other States, but for North Carolina we invite them to come and see. The Negroes have excellent public school facilities, and they are being improved and made more adequate. A striking instance of the attitude toward the Negro is to be found in the hospital at Raleigh, where white and black are administered to without discrimination, the nurses being white, of the South, and highly respected.

HERE is something colossal now and passing the limits of sane imagination in future possibilities: The greatest locomotive works in the world, the Baldwin, representing $10,000,000 in capital and controlling the chief patents in locomotive enginery, and the Westinghouse Electric Company, representing $10,000,000 in capital, itself one of the two greatest, and more likely the greatest electric motor company in the world, have combined. Steam gives way to electricity. One company will furnish the trucks, wheels and the like, the other will furnish the motors, the power-makers. One says it has motors to carry trains 150 miles in sixty minutes, the other says it will furnish wheels and axles and cars strong enough to stand such a strain; both say trains will be moving at this rate within a few years, having in mind, of course, the great trunk lines, whose road-beds are sound and stations few and far between.

The Westinghouse Company has recently come into a patent for street railway motive that is expected to save us from the trolley and its horrors and supercede the cable cars. It is an electric device, not complicated, and apparently practicable. The combined companies will give attention to work of this kind and to elevated railway construction in the cities before taking to the country in general.

TO SHOW what Roman Catholics will do to choke out religious liberty, attention is called to the adoption by the Belgian chamber of representatives of a school bill, making religious education compulsory. In 1879 the public schools in Belgium were completely secularized, but in 1884 the Roman Catholics got hold of the country and withdrew all government support, in order that each town might be limited to the alternative of educating its children at private expense or sending them to some Romish free school. After awhile aid was extended to these church schools, on the ground that they were used instead of the public schools, and then it was only a step to recognize them as public schools. This was bad enough, but the Roman Catholics, having a good working majority in the present chamber of representatives, have gone farther and made it unlawful not to attend their schools. If Romanists could get a majority in Congress, they would try to effect the same plan in our country. A Roman Catholic doesn't know what patriotism is, doesn't know what freedom is—that is, if he is a "good Catholic." And those who come within this qualification make up another class which we must set upon to evangelize and educate.

It is true that thought is deeper than all speech, feeling deeper than all thought; yet it is equally true that feeling indicates itself in thought and speech, and manifests its power in action. He who never shows a loving spirit in his conduct, and who never speaks a word of loving tenderness, gives no proof that he has a loving heart; and if he has one, no one but himself knows it, and he is mistaken if he thinks himself its possessor.—*Sunday school Times.*

Objections to the Tenth System Answered.

BY REV. J. N. STALLINGS, D. D.

The first objection I notice is one partially, if not fully met in my last article, viz, that the law of the tenth was a Jewish ceremony and that Jesus fulfilled it and abolished it. This objection is pure assumption. Jesus Christ did fulfil *all* law. He abolished all Old Testament ceremonies, becoming "the end of the law for righteousness to every one that believeth." It has been shown, however, that the law of the tenth was no more a Jewish ceremony than the law of the Sabbath. Jesus, while he fulfilled the moral law for us, and by his death "redeemed us from the curse of the law, being made a curse for us," did not abolish the moral law. It is still our rule of life; and, although we are delivered from its condemning power and so are "not under the law but under grace," yet we "delight in that law of God after the inward man," and "serve in newness of spirit, and not in the oldness of the letter." The law of the Sabbath is still God's law, and we gladly obey it. The law of the tenth has never been repealed, and must be law still. Why not gladly obey it, too? Both were Jewish laws, but much more than Jewish laws, as has been shown. The law of the Sabbath is one of the ten commandments; the law of the tenth is founded upon love to God and love to man, which briefly comprehends the whole law.

The second objection I notice is: All giving ought to be voluntary, a freewill offering, not taxation. This objection assumes that the tithe is taxation and not a freewill offering. Of course, a system of tithing, by the civil law, would be as objectionable as is the enforcement of the Sunday or Sabbath by such authority. But why may not any Christian or assembly of Christians adopt such a system and carry it out voluntarily, just as any commandment of Jesus is accepted and obeyed? Our Lord commands every one that believes to be baptized, yet no one obeys that command properly who dares not do so voluntarily and joyously. Why not apply the same reasoning to giving? If my Lord command me to give at least one tenth, may I not do it as voluntarily and as gladly, aye, more so, than those that give without system upon mere impulse and in a haphazzard way? To talk of adopting the tenth system as taxation is simply absurd. It, like every other system proposed, must be voluntarily adopted by individuals and by churches amongst our Baptist people, or it will never be adopted. But Baptists only want to know what the Lord will have them do, and they will not only voluntarily but joyfully adopt it.

The third objection is: It is impossible to carry it out. I reply, that is a mere assumption. If there is only a willing mind, it will be found not at all difficult to arrive at a just approximation, if not always at the exact amount. All that is demanded is that one exercise ordinary common sense and act conscientiously, and then the error, if any, will be very small. If convinced that the Lord demands it, try it, and you will be surprised how easily it works and how much more you give than heretofore, and how well you can do it.

The fourth objection is: Some ought to give more than one tenth, while others ought not to give so much. The first clause of this is admitted; the second, denied. The contention that every one should give at least one tenth by no means hinders those that are able and willing from giving more. Many ought to give more. The way is open. There is not much danger of any one giving more, until he comes to the tenth, which very few, if any, who have adopted the system, do. No one is too poor, even if an object of charity, to give one tenth. The Bible says "every one" is to "lay by," &c. That surely will include the poorest. His tenth will be very little, while the tenth of the richest will be considerable. It brings about *equality* of giving, the only equality possible. It insures a full church treasury, if adopted by an average church, and not only causes the expenses of the church to be promptly met, but her poor to be properly cared for and the gospel to be sent to the ends of the earth, if adopted by all the churches.

The fifth objection is: Not only one tenth belongs to God, but all is his. Admitted. But, brother, what consistency is there in saying this, when one tenth is not given? Give one half, one third, one fourth, or whatever you please; but do not say *all is the Lord's*, while you refuse to give for his cause one tenth. The real objection is that it will reach every one and largely increase the amounts given by them that now give. A great many do not want to be reached, and those that do give small amounts now know it will largely increase what they give. The Lord's cause does not get a twentieth, I suspect. My opinion is that one fortieth faithfully given would amount to more than is given. The Lord collects the balance of his tenth by the floods, drouths, storms, locusts, worms, and other devourers. I am fully persuaded that if the Lord's people, or a considerable number of them, were conscientiously to adopt the teachings of the Lord's Word on this subject, and then honestly perform it, there would be great prosperity in our land. "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." A picture of great prosperity.

The signs of the times are not auspicious. It was not nonsense that the Convention did when it recommended the adoption of this system. It was Scriptural and in consonance with common sense, the demands of these stirring times, and the needs of the Lord's work. Not the abundance of the rich only is needed, but systematic, proportionate giving which will reach and enlist *every one.*

Mocksville, N. C.

The Cock's Crow.

A STRANGE INTERPRETATION—A WOMAN'S DIVISION OF MEN—A PRAYER-MEETING.

BY C C BROWN, D. D., SUMTER, S. C.

I had a visit from a peculiar kind of preacher last week—a genuine landmarker, who has doubtless set me down as so hardened and set in my loose theological views as to be beyond the pale of hopeful reformation. The said preacher is a Baptist, a wonderful sort of Baptist. He does not exactly profess to know everything; but he does know wherein all other people are wrong. Concerning others' heresy, he easily reaches his conclusions. His process is taking—just as taking as it is simple. He finds out what a man believes, compares it with what he believes, and if the two tally, all right. If not, the other fellow is adjudged corrupt. I want to commend this course to all heresy-hunters. It is so simple that any one can adopt it. It never requires a man to examine into his own positions, but leads him at once to investigate the standing of others, assuming that he himself is fixed and solid.

This aforesaid preacher read a sermon of mine about Peter and his denial of Christ. A large part of it agreed with one he had recently preached on the same subject. This led him to commend mine quite warmly. He came at last to where I said Peter's love for Jesus led him to follow to the judgment hall; but when he got there, he found he had over estimated his strength, and he who had promised to die with him if needs be, was now cursing and swearing against his Lord. My critic could not stand this, and began to exclaim, "You are wrong, sir; you are wrong." He then went on to explain the matter. He said Peter was angry with Jesus; that in the garden, before the face of the mob, Jesus had vexed him by saying sharply, "Put up that sword, sir—put it up at once." This humiliated Peter; so he determined to get even with him, and watched his opportunity. It soon came. Jesus was carried away. Peter, full of revenge, followed along behind. The judgment hall is reached, and Jesus is within. Without in the court, Peter is consorting with the enemies of Christ. Christ sees him and hears him, and Peter is glad now to have Christ hear him swear and say, "I know nothing at all about that man—I am not his disciple." Thus he got even with Him.

This amazed me. I had never heard anything like it. It is the basest charge ever preferred against Peter. I tried to argue the brother out of it, and begged him not to preach it. I asked him where he found such a vile interpretation, and finally I offered to give him a new hat if he could produce a man of sense anywhere who would follow his theory. I want to know if you have a man in the Old North State who agrees with my brother over on this side of the line.

Our discussion finally became frivolous. I cited the tradition which is found in some of the old books, to the effect that Peter, after that fatal night, always wept at hearing a cock crow and fell upon his knees. "Yes," said my intercolutor, "but preachers don't weep for that cause now. In fact, it is quite cheering to hear a cock crow when approaching a brother's house after a long ride. It indicates that there is a chance of having chicken for dinner."

Upon this I turned our talk. Was I not right? How hard it is for some preachers to dispel the savory idea of fried chicken! and yet it has brought misery to many ever since the night that the crowing cock sent Peter forth in tears.

Where can we find anything keener at the point than the following? It is an extract from a woman's speech—one of those women of whom it is said she must not make speeches:

"I divide mankind into four classes—

"First. Those who do not know, and do not know that they do not know. These are fools; leave them.

"Second. Those who do not know, and know they do not know. These are children; teach them.

"Third. Those who know, and do not know they know. They are asleep; rouse them.

"Fourth. Those who know, and know they know. These are wise men; follow them."

I may be wrong; but it does seem to me that a change might be made for the better by allowing some of the women to preach who can preach, and stopping some of the men from preaching who cannot preach.

Bro. Jenkens' notes on the prayer meeting question were full of interest. The article, however, seems to take for granted that the men are there in numbers, and all ready to take part in the services. It remains for him to tell us how to get the men there, and how to bring them out in public prayer and speech.

Three-fourths of my prayer meeting people are women, and of late I have been having a sort of Bible reading service, but not the sort of Bible reading which takes up a single word and chases it through the whole Bible like a dog after a rabbit in a canebrake without any regard to the connections and context. With your permission, Mr. Editor, I will give a sample. The study will be the man Mark, and we want to find out all that the Bible tells us about him. Here are my notes:

WHO WAS MARK?

The man who wrote the second gospel. This we get from church history. It cannot be proven from the New Testament.

Col. 4: 10, cousin to Barnabas.

Acts 12: 12, son of Mary who seems to have been a woman of means, as her home was a rallying point for the disciples.

1 Pet. 5: 13. Who was the instrument in his conversion?

What is the record of his work?

Mk. 14: 51, 52. It is commonly believed that this young man was Mark. He shows in a bad light here.

Acts 12: 25. This is the first record of any work done by him. "Minister" is sometimes used to mean *interpreter.* May be Mark did this.

Acts 13: 13, shows what happened on this journey.

Acts 15: 36–41, shows the result of his defection. Two missionary parties are formed, in place of the one.

Col. 4: 10, shows that Paul had no bitterness towards Mark, and that Mark was with him in the first Roman imprisonment.

Philemon 24 shows the same.

1 Pet. 5: 13, shows where we find Mark next—with Peter at Babylon.

2 Tim. 4: 11, shows Mark with Timothy at Ephesus, and this is the last we see of him.

See how little the men who wrote these wonderful gospels have to say of themselves.

In using the above, I assign a passage to any person who will take it, man or woman. These read them as I call for them, and I add a few words of explanation. So far ten or fifteen women have taken part in the service as volunteers. To the men I assign passages without asking their consent to take part. For some months this has been my practice, and we have studied, in the words of the Bible, the outline given of the life and work of many of the leading characters. My last subject was, "Women who came to Jesus for Help." I have come to know, however, that my plan is not always *the* plan, and the brethren must only take my suggestions for what they are worth to them.

A Bright Gospel.

The gospel of Christ is a bright gospel. It is the good news of the light of God. It is the glad tidings of the advent of the Lord of heaven, the light of the eternal city, the brightness of the everlasting glory. It tells of a Saviour coming to sinners, taking upon him "the likeness of sinful flesh," becoming a man among men; entering into their joys and sorrows, bearing their infirmities, sympathizing with their distresses and listening to their cries for help. All of Christ's discourses were radiant with the brightness of crystal truths. There was not a dark sentence in one of them. The light was not always clearly seen at first. It was not always appreciated. It could not be in some instances,—in many indeed, but the light was in all that Christ said, because he taught no error, he uttered no inconsistency, he made no mistakes. So, too, it is with all that goes to make up the gospel. It is bright from beginning to end. It is a brilliant gospel, shining for men in all ages of the world, for all classes of men, in all conditions of life and in all degrees of experience. And this gospel never grows dim. Age does not affect it, use does not detract from its splendor and assaults cannot wear off its glory. Wherever it is received it lights up human hearts, disperses moral darkness, makes society more cheerful, transforms nations and fills millions of souls with the joy of an eternal hope. With such a bright gospel we ought to be gladdened with the expectancy of ultimate triumph.

C. H. WETHERBE.

Divine Support.

One of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." It is not often preached from, perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to get weary. Sick room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father, the arms are felt but not seen. The invisible secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness, he remembers that we are but dust.—*T. L. Cuyler, D. D.*

Doing is a great thing. For if, resolutely people do what is right, in time they come to like doing it.—*Ruskin.*

Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.—*Ruskin.*

The Biblical Recorder.

WEDNESDAY, AUGUST 21, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

A LEARNED infidel of the last century took it upon himself to say that the Bible would be obsolete in a few years, going to the shelf long before his own books. Now he is remembered chiefly because he so violently opposed the Bible, but the old Book grows more and more upon the nations of men.

The American Bible Society is the largest organization of its kind that we know of; but there are others, and the statistics of this Society serve only to give an idea of the circulation of the Holy Scriptures. Last year the Society distributed 1,958,674 Bibles, Testaments and integral portions of the Bible. Of these more than 700,000 were scattered as seed in foreign lands. This Society has not been fair—some say "honest"—by the Baptists; but it is doing a wonderful amount of publishing and distributing of the Scriptures.

No STATE is growing so rapidly as North Carolina; and no denomination in North Carolina is growing so rapidly as the Baptist. Since winter broke we have dedicated on State Mission fields ten houses of worship, and one or two others not on mission fields. We have excellent authority in saying that no less than twenty-five houses of worship for Baptists are now in course of construction in this State.

We cannot measure the influence the gospel will have in the making of this State through our denomination; but we need not be uneasy for the results if we only do our duty and keep up our good work now while the iron is hot.

A Baptist church in every community and a Baptist school-house near by is our aim. By such means only can we fully meet our responsibility to God and our State.

TO-DAY week Wake Forest opens. May three hundred boys crowd her walks.

A week is time enough to put in a quiet word with some young man in your community; talk to him about educating himself, whether he has the means or not. Many a boy has made a way where there seemed to be none. Will is the thing needful.

The College is nearer the hearts of the Baptists of North Carolina than ever before; it is higher in the esteem of the people of North Carolina than ever before. It is second to no Baptist college, North or South. That is something to be proud of; it is something to think on when we come to count the blessings of God upon the sincere efforts of his children; something to think on when we come to strike another blow, to make another step in his name.

Wake Forest's alumni are waking up,—not that they have been asleep, but that some of them have been a little forgetful. If present plans of the more active alumni mature, the institution will have a standing army of efficient representatives and loyal supporters for all time.

WE FIND the following here and there in the State press:—

"The Baptists are getting in readiness to continue their war against a continuance of appropriations to the University. The BIBLICAL RECORDER will take up the cry next week. The subject is being discussed at the Baptist Associations, which are now in full blast. Each Association will be forced to go on record."

Brethren of the newspaper fraternity, it is an insult that ought to be resented but for the fact that it is not intended as such, to speak of an Association or any body of Baptists being forced. The most voluntary people on earth are Baptists; their religion is entirely voluntary, their church membership is entirely voluntary, their system of giving, of supporting denominational work, pastors, missions, education, is voluntary. There is nothing a Baptist ought to so quickly resent as an insinuation that he is not free—absolutely free. No Association will be forced to go on record, no Association can be; there is no power except the churches in an Association, and churches cannot be forced.

The method of procedure in Baptist Associations in the matter of education, as in missions, periodicals, etc., etc., is as follows: the moderator appoints a committee on education, the committee to be composed of delegates sent by churches of the Association. The committee meets and formulates just such a report on the several phases of the subject as it sees proper. Then the report is read, and if there is motion and second to adopt, general discussion is in order.

Let's be fair and open in this matter. There is great principle involved that any one may discuss without insinuations or slurs or misrepresentations.

THE NEW EARTH THE CHRISTIAN'S HEAVEN.

The earth was born of a benevolent purpose; and from the beginning it was in the Divine mind to make it a success. The world is in no sense a failure. Its origin is not a thing of chance, nor is its destiny. The globe is not aimlessly drifting through space, but as an arrow speeds to its mark, it is hastening to its goal.

This earth, purified and glorified, is to be the believer's home, the Christian's heaven. God has promised this. Peter says, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." If we turn to Isaiah, we find this promise clearly stated in two separate chapters, thus: "Behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." And, "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." So John says in Revelation, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. Yet, we do not understand that matter will be annihilated; for the universe will rise from its baptism of fire a spiritual temple of our God. Like rags that have been gathered from hut and gutter, soiled, worn, and rent, yet turned into most excellent paper, this sin-cursed earth shall be cleansed and become the dwelling place of righteousness. Jesus points his disciples to a home on the new-born earth when he says, "In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Thus we are taught that the world shall be regenerated, and that regenerated man shall live in it.

The Scriptures have clearly outlined some of the great physical changes that are to take place; among which we note first the abolition of the oceans. John says, "There shall be no more sea." The sea is the symbol of unrest and destruction: it breaks the world up into separate peoples, forming a barrier to the unity of the race; but then there shall be one people dwelling in happy homes where now the angry billows swell. This change of sea may necessitate changes of clouds, rain, snows, ice, hail, blizzards and lightnings. We may suppose a perfect climate, under whose rejuvenating influences "the inhabitant shall not say, I am sick;" and "there shall be no death there."

Another change will be the cessation of night. No darkness shall rest upon the glory of the new earth; no shadows mar its splendors; for "there shall be no night there." Night is so necessary in the present economy of nature, that it is difficult for us to form a fair conception of a world without it. Yet night indicates infirmity, and will, therefore, be banished from the world when "that which is perfect is come."

Change of night demands a change of sun; hence we read, "They need no candle, neither light of the sun; for the Lord God giveth them light." The sun may have new functions in the regenerated heavens, and cease to gladden as now the earth with his rays; for "the Lamb is the light thereof."

There will also be spiritual changes quite as remarkable. The church will not exist as at present. There shall be "no temple therein." There shall be no human ministry, no ordinances. These means of instruction will not be needed, for the Lord God giveth them light. We shall not see through a glass darkly, but face to face; and we shall be taught of God. No more *guessing* and blundering, but "we shall *know* even as we are known."

Some reader will ask, "How about those already dead, and those who shall die before the earth's glorification?" They will come back to this world and live in it forever as the utterably blessed home God hath prepared for them. What else does John mean when he says in connection with the new earth, "I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband?" So the spiritual Jerusalem of the blessed shall return, and "the meek shall inherit the earth."

WOMEN SPEAKING IN MIXED ASSEMBLIES.

Dear Recorder:—It has been the custom in our church and all this country in the Baptist churches for our sisters in times of protracted meetings to relate their experiences and make requests for prayers of the church, &c. We have some good sisters who are a power in the land as good workers. Some lead the congregation in prayer. Do such acts by the said sisters conflict with the Word of God in 1 Cor. 14: 34?

Give us your opinion as to how far our women should go on this line. We have some women in our church who are great workers and have been the means of great good: in fact, some of our preachers have said that they were more help to them than most of the preachers. Some few have objected to the women speaking in church. Please answer through the RECORDER.

Your brother in Christ Jesus,
J. Z. FALLS

Belwood, Aug. 10, 1895.

ANSWER.—According to 1 Cor. 14: 34, 35, our women should "keep silence in the churches; for it is not permitted unto them to speak. * * * It is a shame for women to speak in the church."

To doubt these words is to doubt the inspiration of the Scriptures. To be indifferent to them is to neglect God's Word.

In our opinion, and we speak with the good sense and the consecrated scholarship of this and past ages to support us, women may not go further in this matter than to speak in assemblies of their own sex, although there can be no objection to a woman asking for prayer.

THE NORTH CAROLINA BAPTIST SUNDAY-SCHOOL CHAUTAUQUA.

Chautauqua is a new word whose title to place in the English language has not yet been officially recognized. It is an Indian name, and has gained currency from being the name of a town and a lake in New York, which are headquarters for several popular summer gatherings of literary and scientific societies. Chautauquas are new institutions anywhere, and especially rare are they in the South. When the people know more of them, there will be more chautauquas no doubt.

We will not undertake to tell now of the significance of the Indian's chautauqua, but we can speak from experience of that of the "pale face." A chautauqua is an institution of learning, a school in which teachers teach teachers, and every day is both a holiday and a learning day; an institution with a serious purpose which it keeps fully in view, but at the same time is so managed that there is no lack of pleasure. The North Carolina Baptist Sunday-school Chautauqua has a high purpose—the arousing and training of the Sunday-school workers in North Carolina, with particular aims at Baptist workers,—but we daresay no one who attends feels like he is in a training school, but more likely he gets the training as he gets the substance of a pill made sweet by a coat of sugar.

Now before we go further, let it be said that our Chautauqua can be improved. It is not perfect, not by any means. The RECORDER did not attend the meeting to criticise, but it will criticise whenever it sees a chance to do good. We see in the Chautauqua an open opportunity to push the Sunday school work, and we are going to help in it. The Chautauqua does not go on record with a view to any set policy; it is a meeting for the exchange of views, and that is what was done last week, brother criticising brother, and speakers taking directly opposite views, but we saw no face flush with hot blood; and no one was voted up or down, for there was no voting on questions of discussion. We hope the meetings will always be like this one in this respect.

For our own part we do not approve of some of the things said by certain speakers about people who oppose certain instruments in churches and Sunday-schools. We think, with the exception of one piece of instrumental music, the musical work at this Chautauqua was superb. At intervals there was inspiring congregational singing. We had a talk with Prof. Ruebush who conducted the music, and he assured us that he would cheerfully sell the works of the publishing house, in which he has an interest, through our Baptist Supply Store at Raleigh, and that he would make such a price as would permit the Store to sell at the regular retail price. So we hope those whom his kind offices at the Chautauquas have interested in his publications will order through our denomination's Supply Store.

Six hundred people were present in the airy and capacious and very suitable tabernacle (the property of the Presbyterians) Tuesday afternoon, when President Broughton called the Third Annual Chautauqua to order. Singing was the first thing on the program, and there was never a time afterwards when singing was out of order. Dr. C. C. Brown of Sumpter, S. C., conducted devotional exercises, Dr. A. M. Simms of Raleigh leading in prayer. Then several brethren, Bro. Simms, Bro. Smith of Charlotte, Bro. J. Q Adams, Bro. H. B. Downing, Bro. L. Johnson, and Bro. B. S Peterson, told why they had come and what they purposed doing, all making their statements brief. Rev. M. L Kesler, the pastor at Red Springs, delivered an address of welcome, which from the way things looked when we reached the scene next morning, put the visitors entirely at home. Bro. Broughton responded, telling something of the history of the Chautauqua, of which he has a right to feel proud, since he has done more than any other man for it. At night Rev. J. Q. Adams preached a strong and helpful sermon from the text, "God hath chosen the weak things of this world to confound the mighty."

Wednesday morning crowds came through the country and on the cars, Scotch Presbyterians, Methodists and Baptists, from every direction. It was a good looking crowd the day before when it was small; it was better looking to-day when it reached up to about 1,000, and it was magnificent Thursday when the guesses at the attendance ranged from 1,800 to 3,000. It gives us courage down in our heart to see such a crowd of prosperous looking, conservative and orderly people. Robeson county is a model of orderliness and among the first for intelligence. She has no saloons. She has good schools; she has active preachers and good churches.

Mrs. T. M. Tucker read an earnest paper, well written, and interesting, on "Visiting." Dr. Simms delivered an address on the relations of pastor and superintendent. Speaking of the qualifications of a superintendent he put especial emphasis on Christian piety, thorough work, method, punctuality, ability to measure men and women on short acquaintance, lovableness, which he said was a better name than 'magnetic.' As for co-operation, the pastor ought to be the superintendent's right hand man, and the superintendent ought to be the pastor's: they should keep one another's eyes open and be seeing in all directions; looking after absentees together, co-operate in making the teachers' meetings helpful and in visiting together, and each should point to the other his duty without fear.

Bro. C. C. Brown of South Carolina followed on the same subject. He is the wittiest preacher in South Carolina, but he is unfortunately an avowed and incurable crank. He has an article in this paper in which he gets off the track at least three times, but he is good natured, and doesn't mind being told that he is wrong. We do not know whether he believes in women speaking in mixed assemblies or not,—we hope he does not,—but he is at any rate a good man at a Chautauqua. He believes a Sunday-school superintendent ought to be blessed with "that uncommonest thing I know of—common sense;" sensible but not sensitive, active, and imbued with the spirit of progress; persistent, yet movable.

Before adjourning for the morning, Bro. Simms introduced the newspaper men present with kindly words, the courtesy of which we acknowledge with thanks.

Rev. Livingston Johnson conducted prayer and praise service in the afternoon, based on Acts 16: 25. He brought out very impressively the contrast between the imprisoned disciples singing praises and praying in jail, and people now complaining of the least afflictions. He made his hearers feel more like praising God. "Too often we pray to God without praising him."

By request of the president, Rev. A. R. Pittman lead in special prayer for guidance of the Holy Spirit.

Bro. Broughton paid a high tribute to brother and sister W. H. Dodd, who have conducted the infant class in the Raleigh First Baptist Sunday school thirty-three years—the period of a generation. No one can estimate the extent of their good influence, but we hope there will be no occasion to sum it up for many a good year yet. After a few words by Prof. Ruebush on music, Bro. Dodd gave a lucid talk on the methods used by him.

Wednesday night Dr. C. A. Rominger, one of the most zealous laymen, lectured on "Anglo-Israel, or God a Covenant Keeping God." His effort was to show from Scriptures that the Anglo Saxon race is made up of the children of "the ten lost tribes."

Rev. J. O. Alderman conducted religious exercises Thursday morning, reading 103d Psalms. After prayers by himself and Bro. J. G. Pulliam, Dr. Rominger made an admirable talk on "How to Run Mission Sunday-schools." He told of the work at Reidsville, how a great deal had been accomplished by doing a little at a time. He was followed by Bro. J. G. Pulliam in a vigorous talk on the need for work of this kind; and Bro. C. C. Brown, Bro. Parker, and others, also spoke on this topic.

Bro. M. A. Allen captured the large audience with an interesting illustration of how he conducts the Reidsville infant class. He called for little scholars from the audience and went over the lesson with them on "The Report of the Spies." Taken all in all, it was one of the brightest performances during the meeting. Under the inspiration of the moment, Bro. Webster of Siler City, an active worker, made an effective plea for more trained workers.

Next in order came one of the saloons' foremost enemies, Rev. J. A. Smith of Fair Bluff. It was evident that he was in dead earnest, and that he was speaking out of the fulness of his heart. We have never heard a stronger temperance address, and we wish it could be made everywhere. If he will send it to us, we will print it.

Some questions brought out information that nine Sunday-schools in the State have teachers' meetings; that one man, Bro. Street of Roxboro had, until lately, been superintendent of three schools at once; that the Scotland Neck school has four missions, that the Rockingham, Reidsville, Raleigh, Rocky Mount, and others, have one or more.

The chapter of orphans from our Orphanage, expected to give an entertainment at this hour, did not come, and Bro. Broughton used the time well by making a talk for them. It seems to us that this work ought to be closer to our Sunday-schools than any other, and we believe that the little children can be trained more easily to give to this object than any other. Would to God that every Baptist Sunday school in the State would take up a collection for the orphans at Thomasville as soon as it can, and fix a regular time for it afterward.

Prof. Quakenbush of Laurinburg, whose reputation as a teacher of boys is second to that of no man in this State, and who stands high in the esteem of the people in this section, taught a class of grown people Thursday afternoon on the subject of the Golden Calf. He had only a few hours notification, but he did his work well, getting deep down into the meaning of things, yet making a special point of not getting meanings where they cannot be substantiated, depreciating the frequent habit of speculating and guessing at constructions and interpretations.

Bro. Broughton gave superintendents good advice, which may be briefly suggested in the following: Use your Bible; know your teachers, individually, personally, socially, at home, in business and in the work; be loyal to your pastor; have a high conception of your work; be in earnest, giving thought, study, time, money, self, to your work; be cheerful, encouraging teachers and scholars; be the children's friend, and get them to be yours. And then Bro. Broughton said he stood ready to try to answer questions.

Bro. Pulliam, who contributed much to the meeting by asking pertinent questions, here asked where the pastor ought to be while the lesson was going on. "In his study," said Bro. Broughton; "I do not believe he ought to have a class. I think he ought to do his Sunday school work in the teachers' meeting, which can be held just after prayer meeting." "But suppose, Bro. Broughton, you have no teachers' meeting." "No use supposing any such thing; we can have what we want."

When the RECORDER representative left Thursday evening to come back and get out the paper, Judge Eller had the floor, and was making an earnest talk. Thursday night Pastor B. W. Spilman of Kinston delivered his notable lecture, "Laugh and Grow Fat," which he entertainingly illustrates through and through as no artist could.

Friday was a rainy day, but the people turned out in crowds. Rev. J. O. Gough, a growing preacher of the Word, opened the session. Col. T. F. Toon delivered an address, "Dont's in Sunday-school Work." Mrs. T. D. Wray gave a practical illustration in teaching. Bro. S. P. Smith of Charlotte gave a black-board lesson on Books of the Bible. "Methods of Work" was the next topic, and it was open for general consideration, the president leading.

In the afternoon Dr. Rominger taught the lesson of the Brazen Serpent. He was followed by Pastor Rankin of the Red Springs Presbyterian church, on "Giving." At night there was a concert at the hotel.

Saturday was closing day, although Sunday school and preaching took place Sunday. No change in officers was made, and we would be disappointed to hear that a change of place had been decided upon.

SAID AND HEARD.

Trials for strength.—*L. Johnson.*

The thing that makes a boy like a man is not in the boy, but in the man.—*Brown.*

There is nothing, humanly speaking, so helpful in an infant class as singing.—*Allen.*

A teachers' meeting in the church is a little Chautauqua. There ought to be more of them.

I haven't been without a teachers' meeting in fifteen years. I start one wherever I am pastor.—*Simms.*

If you have any complaint to make of your pastor, make it to him, and to no one else on earth.—*Broughton.*

Everybody was a Scotchman or the son of a Scotchman. The geniality of the good people of Robeson was catching.

You'll not find a perfect pastor nor a perfect superintendent, but we must get them as nearly perfect as possible.—*Simms.*

Put the home, put the church, put the Sunday-school down on the liquor-traffic, and we will win the day.—*J. A. Smith.*

Your work will be no higher than your conception of it. You cannot get too high a conception of your work as a teacher.—*Broughton.*

Chautauqua is pronounced sha-to-qwa. The first *a* like a in sofa, the *o* like o in nor, the last *a* like a in sofa. The accent on the second syllable.

A Sunday-school will uplift the whole character of a community. I have seen them accomplish wonderful transformations.—*Rominger.*

It was a matter of general regret that the residence of Rev. R. A. Moore of Red Springs was destroyed by fire Friday night of Chautauqua week.

Bro. A. Johnson and Bro. Dave Oates manifested a commendable spirit of enterprise in getting out a daily *Chautauquan*. It contained full and thorough reports.

Every Sunday-school should have a good library—not "goody, goody" books, but strong and sound ones. Any book good for the home is good for the Sunday-school.—*Broughton.*

Bro. Kesler kept his eyes wide open and his head and hands and heart full looking out for his guests. We heard many good words for him, but no complaints. No wonder the Red Springs people feel tied to him.

Right here (Red Springs) there was neither hair nor hide of a Baptist fifteen years ago. If all the State had gone forward in the work like Robeson, there is no telling how big our denomination would be.—*J. A. Smith.*

The RECORDER cannot begin to express its gratitude for the kind treatment and assurances of interest in its future that the people gave. We will not forget these kindnesses, especially of those sisters who came forward with encouraging words.

A Sunday-school worker ought to be one who can be moved without tearing him, the school and the church up by the roots. We ought to take root, but I do not like to see them grow through and clinch themselves on the other side.—*Brown.*

So many of us seem to think that Sunday-schools are places for formal gathering, for entertaining children and the like; I want to impress you that teaching Sunday-school is teaching God's Word, is pointing out the way, is dealing with matters of awful consequence!—*Rominger.*

There were many kindly references to Mt. Vernon Springs, but all agreed that for convenience in reaching and in sheltering a large audience, Red Springs cannot be surpassed. As a brother put it, "The people at Mt. Vernon are all that could be desired, but we had to move on account of the difficulty in getting to the place."

Hon. H. McMillan informed us that near Red Springs lives the oldest Sunday-school superintendent in the State and probably in the country—and a woman at that. She is more than eighty years of age and has been superintendent of a Presbyterian Sunday-school forty five years. Her name is Miss Jane McNeill, and she lives five miles from Red Springs. On our way home we mentioned this to a Baptist sister, and she informed us that she was superintendent of a Baptist Sunday school during the war and for sometime afterward. So we live and learn.

Dwelling on Moses' petition that his name be erased from God's book unless his people were forgiven, Prof. Quackenbush asked a brother if he knew of any other person who prayed to be cursed. The brother replied in the negative; whereupon some one quoted Paul, "I could wish myself accursed,"—

"Wrong," said Bro. Brown; "it is a different thing to say I could knock you down from knocking you down." Just here Bro. Kesler saved us all from a psychological collision by quoting Broadus on the passage, saying that Paul meant he almost wished, etc.; "that is," continued Bro. Kesler, "he was on the ragged edge of wishing." "Then you struck the word," said Bro. Brown, "if Paul had been here I believe he would have said 'ragged edge!'"

NEWS NOTES.

....Attend your Association, if possible, and get some one to go with you.

....Rev. W. C. Newton of Goldsboro will attend the Rochester Theological Seminary.

....As the Sunday-school idea grows, we must see to it that it grows up into the Baptist church idea.

....Bro. John T. Pullen of Raleigh has been aiding Pastor Jonathan Wood in a good meeting at Bryson City.

....Wake Forest opens next week. What you do, do quickly. A man never has opportunity to do a better deed than to get a boy into a Christian college.

....Dr. John Mitchell ought to be enabled to carry through forty young men preparing for the ministry at Wake Forest this year. God still calls for workers.

....The *Charlotte Observer*, Aug. 16th, is responsible for the statement that the A. R. P. Y. P. H. M. S. Convention met at Statesville, Aug. 15th. We extend sympathy.

....It is not encouraging to see the Ministerial Relief Fund running so low. Let's rally to it, brethren, before winter overtakes us, and some retired veterans of the Lord suffer.

....The Mt. Holly Baptists had a packed house last Sunday morning to hear Rev. D. M. Austin, of Charlotte. The church will extend a call to Mr. Austin.—*Gastonia Gazette.*

....Dr. J. C. Hiden reports having held a meeting with pastor George Snead, of Bethel church, Fluvanna county, Va., in which ten persons were received for baptism.

....Rev. E. B. Pollard, D. D., of Roanoke, was elected to the professorship of English at Columbian University, Washington, D. C., instead of Bro. Hatcher, as was stated.

....Rev. Joseph G. Blalock of Rockingham made a short visit to our office last week. He was on his way to his old home Association, the Flat River, and also to a family gathering.

....Dr. A. T. L. Kusian of the Chair of Modern Languages at Hollins Institute, Va., made a pleasant visit to our office Monday. We were glad to learn from him that the prospect for Hollins was never better.

....Rev. D. P. Bridges writes that a Baptists church with fourteen members has been organized in the western part of Iredell county, where he and Elder J. F. Morris have been holding a "Regions Beyond" meeting.

....Prof. W. L. Poteat of Wake Forest College lectured to the First Baptist church of Raleigh, Sunday morning last, on "The Thirty Silent Years of Christ's Life." At night he talked on "Faith." Both services were highly instructive.

....Several lay brethren of the Raleigh Baptist Tabernacle have been doing "regions around" work in a brush arbor near Raleigh. Dr Cobb informs us that at one of the services which he attended eight grown people came forward for prayer.

....Rev. J. O. Alderman, who, by the way, contributed greatly to the Chautauqua, told us at Red Springs of a good meeting he and Bro. Suttle lately held in Stanly county. There were a goodly number of conversions. Bro. Suttle is doing fine work in this part of the State.

....Our city pastors have all been granted vacations by their respective churches. Revs. Barker and Craig have gone and Revs. Adams and Crawford will follow soon. No town in the State can boast of a more zealous or harder working lot of preachers and they have richly earned a rest from their labors. We hope, however, that all of them will not be away from their pulpits at the same time.—*Webster's Weekly (Reidsville).*

....Pastor W. B. Morton of Louisburg passed through Raleigh last week, returning to Louisburg after a pleasant vacation spent with friends and relatives about Leaville. Bro. Morton is in good health and goes back to his work with strong hope.

....We were glad to see Rev. J. O. Gough of Manning, S. C., last week. Returning from a visit to his wife's home, Wake Forest, he stoppd over at Red Springs and enjoyed the Chautauqua. Bro. Gough has one of the best working fields in his section, and it is growing in activity under his ministry.

....Bro. W. F. Marshall of the *Gastonia Gazette* made a pleasant visit to our office last week. He was on his way to Louisburg to spend a few days with his mother. Bro. Marshall is fortunate in having a wife who can keep house and maintain the excellence of his paper as well while he and the children rest.

....We were glad to see Professor J. Hendren Gorrell of the Chair of Modern Languages at Wake Forest, in Raleigh last week. He was returning to college from Baltimore, where he used his vacation working. Next year, if possible, the professor will travel in North Carolina among the brethren.

....Work is progressing on the Baptist church. Our Baptist friends will have a very neat and handsome church when it is completed. Rev. Duncan McLeod is deserving a great deal of credit for his efforts in this work and we are glad to note that they are meeting with success.—*Washington Progress.*

....The Southern Biblical Assembly has adjourned. Growing out of it an auxiliary of the Society of Religious Education has been organized which will be permanent. It is proposed to establish similar auxiliaries in several leading Southern cities. Dr. Thos. Hume will tell our readers next week about the Assembly.

....The Fayetteville pastor writes: "Chas. A. G., Jr., arrived at the parsonage yesterday (August 18). All well. We had a great crowd last Sunday night—couldn't seat the people. I hope there are great things in the future for us." Bro. Thomas will contribute a strong article for the next issue of the RECORDER.

....Rev. G. M. Tolson, who was pastor of the Baptist church at Crisfield, Md., and who has since repeatedly sought a pastorate in this State, has, says the *Evangel*, announced that his views have undergone a change and is no longer a Baptist. He is expected to unite with the Episcopal church. There now. We might have saved a preacher (?) by "locating" him!

....Rev. N. S. Jones assisted Rev. J. E. Greene at Elkin in a good meeting last week. Bro. Jones writes: "We are expecting a good and profitable session of the Association, which meets with our church on the 30th. We hope every object of our denominational work will be well represented, and there are large possibilities before us on all the lines. May the strength of the Lord be with us.

....There was an immense congregation at the Baptist Church Sunday night, composed of all denominations, as there were no services in any of the other churches. Rev. Mr. Thomas preached a fine sermon, full of lofty thoughts, couched in splendid language. He has a clear, strong voice, and his articulation is perfect. The Baptists are fortunate in securing such a talented pastor.—*Fayetteville Observer.*

....Bro. W. H. Smith of Granville county died at his home last week. He was one of the most respected men in his part of the State, and had the confidence of his fellow citizens to such an extent that he was once elected sheriff of the county without a vote against him. He was a strong, loyal and useful Baptist, and reared his children in the faith. He had read the RECORDER thirty-six years steadily. Dr. R. H. Marsh preached the funeral at Enon church in the presence of a large concourse of friends.

....Rev. J. W. Powell has returned from Rochelle, Ga., to the great pleasure of his many friends. Mr. Powell says there is a great future before South Central Georgia, as soon as the new railroad to Florida passes through. Rochelle is twenty miles below Cordele where Mr. W. L. Middleton now of this city did an extensive business some years ago and still has large property interest.—*Rocky Mount Phœnix.* We understand that Bro. Powell has a call to Georgia, but earnestly hope he will see his way to stay in North Carolina.

....Dr. N. B. Cobb returned to Raleigh last week from Benson where he had been assisting Rev. A. A. Campbell in a good meeting in which there was a number of conversions. Dr. Cobb is not an evangelist in one sense of the word, but in another—as a gospel-carrier—he is. Since July 1st he has preached more than forty sermons. He is looking stronger for his work than ever, and it is a fact that he weighs more now than he did July 1st. He is now at Gum Spring, Chatham county, in a meeting with Bro. L. R. Dixon.

....Bro. C. J. Rivenbark the aggressive Superintendent of the Sunday-school at Goldsboro told us at the Chautauqua last week of the 55th Anniversary of his school, which is said to be the first Sunday-school organized in Wayne county. Rev. C. J. Nelson organized it and was superintendent 23 years. This took place at Waynesboro, and there were only seven members. Bro. Nelson still lives to counsel in this work so much of which is due to his zeal and faith. Since Bro. Nelson retired there have been twelve superintendents. The church has had twenty-one pastors, the list of whom is remarkable for the number who have become well-known. Rev. John T. Albritton, Rev. C. J. Nelson, Rev. J. W. Millard, Rev. J. T. Edmondson were members of this church before they entered the ministry.

....Rev. Thomas Carrick's resignation of our Lexington church is not to take effect until the end of the year. Bro. Carrick has been on this field nine years. He has been successful in building up our cause, has strengthened our forces, and in many other ways shown himself a worthy servant of the Lord.

....Pastor S. J. Porter writes encouragingly from Newbern: "This week I have been assisting Rev. A. H. Porter in a meeting with his church at Piny Grove, Jones county. When I left, one had been restored and nine were awaiting baptism, while a number of others were seeking the way of life. As the meeting will probably continue a few days longer, we hope these precious souls may find the Saviour. The work is very encouraging here in Newbern. Bro. Burgess and the Tabernacle brethren are full of zeal and good works for the Master. The Middle Street church is in fine working condition, and the brethren seem encouraged. Our congregations continue to grow, and interest in the prayer-meetings continues. We are building a baptistery in our church and an addition which is to contain pastor's study, rooms for Sunday school, etc. It will add much to the comfort and convenience of our house of worship."

....The following figures which we find going about in trustworthy contemporaries will be interesting to those who have an appetite for statistics: Reports show that the Baptists in the United States have 1,022,217 more members, 10,209 more churches, 8,027 more ordained ministers, 5,000 more Sunday schools and 312,804 more pupils, than they had ten years ago (from 1880 to 1890), while the benevolent contributions have more than doubled. The increase is at the rate of 102,000 members, 1,000 churches, 800 ministers and 31,000 Sunday school scholars a year. More than one fifth of all the Protestant church members, one-sixth of the Sunday-schools and one-seventh of the Sunday-school scholars, are Baptists. Of educational institutions, the Baptists have seven theological schools with sixty-seven instructors, 937 students and property valued at $3,517,103; thirty five universities and colleges with 723 instructors, 9,385 students, 946 of whom are preparing for the ministry, and $19,370,888 of property.

....The good work still goes on. We have gleaned the following from the North Carolina field for this week, through the county papers and letters: There have been more than ten conversions at a meeting at Pleasant Hill church, near Mack, in which Elders C. B. Justice, Wm. Davis, John Walker and A. J. Hensley took part. Elder J. W. Cobb of Lumber Brigde was in a fine meeting at Bladen Union last week, assisted by Bro. D. C. Britt, a Wake Forest student. Thirteen were added to our church at Manchester, Cumberland county, in which Elder R. A. Moore aided Elder J. W. Cobb. Rev. M. A. Adams has been protracting at Warren Plains with good results. Rev. R. D. Carroll has been holding a meeting at Smyrna, Lenoir county, and five persons have been baptized. Last week he was in a meeting at New Hope, near Kinston, with Rev. J. W. Rose. They are two of our most active men. Pastor C. S. Burgess of the Newbern Tabernacle baptized four persons recently, and there are reasons to expect others. Rev. W. F. Fry supplied for Bro. Burgess a few days, during which the latter rested at his parents' home in Camden county. Twelve persons were added to Cape Fear church during a meeting held by Bro. D. C. Britt and Elder A. E. C. Pittman. Bro. W. N. Johnson, a Wake Forest student, aided Rev. M. C. Walton in a good meeting at Jacksonville. There were thirty two additions to the church. Rev. J. W. Powell of Rocky Mount is assisting Pastor Newton in a meeting at Kelford. Dr. J. B. Richardson has been holding protracted services with his faithful Meadow Branch church, near Monroe. Rev. J. C. Gillespie has been aiding Rev. A. P. Hollifield at New Bethel. Rev. J. B. Harrell has been helping Pastor S. D. Swaim at Lisbon in a good meeting. There were two additions to the Deep Creek church after a meeting conducted by Rev. G. O. Wilhoit. Rev. Thomas Dixon, Sr., and Rev. C. H. Durham will assist Pastor J. A. Hoyle in a meeting at Long Creek, beginning next Sunday. Rev. C. S. Cashwell has been aiding Pastor Jones in a good meeting at Lowell, near Gastonia. Rev. H. H. Mashburn and Rev. G. N. Cowan have closed an interesting meeting which they have been holding at Flat River Union. Rev. L. M. Curtis is assisting Rev. R. C. Sandling in a meeting at Spring Vale, Sampson county. An exchange says several people were baptized at the Bernhardt Mills Thursday, near Lower Creek church. (We would be obliged if the makers of such notes would give the name of the pastors). A meeting at Pleasant Plains church is reported to have resulted in fifteen additions to the church. Eleven persons were added to our church at Pinnacle in a meeting in which Rev. C. W. Blanchard aided Pastor Haymore. There were three professions of religion in a meeting at Rockyhock, in which Rev. G. W. White did the preaching. Bro. White last week aided Elder Leggett at Cedar Branch. He expects to go later to Plymouth. Rev. A. C. Cree and H. H. Mashburn held a good meeting at Shiloh, near Raleigh, last week. The rain cut the work short, and Bro. Cree expects to hold another meeting later. Bro. Cree is this week aiding Pastor Hunter at Mount Vernon, near Neuse. Rev. H. H. Mashburn is helping Pastor McDuffie at Mount Hermon. There were thirty-three accessions to our church at Oak Grove, near Monroe, Rev. J. W. Little reports. Twenty-three have been baptized at Toxaway, following a meeting by Rev. J. C. Owen. Bro. J. V. Devenny has been helping Bro. J. L. Martin at Midway. Rev. J. A. Wray of Winston has been in a good meeting at Union Hill. Rev. F. H. Martin is in a good meeting at Scottsville. Rev. B. H. Matthews with two laymen, brethren Williams and Bryan, is in the "regions beyond," Dismal school house.

Goldsboro Letter.

The Sunday school of the First church celebrated its fifty fifth anniversary Aug. 11th. Our enterprising superintendent, Bro. C. J. Rivenbark, prepared an attractive program, in which he embodied many interesting facts connected with the early history of the school and church. I quote a few of them for the lovers of modern ecclesiastical history.

"Our Sunday-school was organized with seven members in the year 1840 at Waynesboro, then the county seat of Wayne county, in a free meeting-house by Chas. J. Nelson, who was its superintendent for twenty-two years. As an outgrowth of this school, in the year 1848, what is now known as the First Baptist church of Goldsboro was constituted with five members. In 1851 services at Waynesboro were discontinued, the greater part of the population having moved to Goldsboro, the new county seat. For several years there was no church in the "Borough," but services were announced by ringing the bell at the carriage shop of Bro. C. J. Nelson. At night the old tallow candle was the only available light."

Rev. J. T. Albritton, the first minister sent out by the church, was with us and preached the anniversary sermon in the morning. To those who like myself had not seen him, I may say that he is as good a preacher as a writer, and that is saying much. Our people love him and are always glad to have him meet with them.

The afternoon and evening were devoted to music, recitations and addresses by members of the school. Rev. Chas. J. Nelson gave interesting reminiscences at the evening service. Though he is now in his eightieth year, he is still one of the most active men in the church. He attends three prayer-meetings each week and often leads the singing.

Rev. W. T. Jones of the Second church leaves us this week for the Valley of Virginia, where he has accepted work. He has endeared himself to the membership of both churches and they are loath to give him up, but since he will go, they bid him Godspeed and extend congratulations to their Virginia brethren.

The First church will also soon be pastorless, but these people are not of the kind that allow their parsonage to remain long empty; nor will they find it difficult to get a good minister of the Word, for they will make the field so very attractive to him that he can't afford to stay away.

W. C. NEWTON.

Goldsboro, Aug. 9, 1895.

Revival at Grover, N. C

Dear Recorder:—Our little village is somewhat quiet this evening and the general topic is the great revival that has been going on at the Baptist church for the past two weeks, conducted by Rev. D. W. Thomasson, assisted by Rev. L. R. Pruett of Charlotte. Bro. Pruett did the preaching with great power and tenderness, and from the beginning the speaker held the audience under his eloquence and mighty persuasive powers: it does he seem he declared the whole counsel of God, and the Holy Spirit carried the message to the hearts of men and women.

Old churchmen say they have never experienced such a revival of religion in our midst. Many backsliders were reclaimed. The meeting closed to day after the ordinance of baptism was administered to twenty six candidates.

Brethren Thomasson and Pruett left this afternoon to hold meetings at other points. May the Holy Spirit ever bless the labors of these men of God.

D. J. K.

Grover, Aug. 9, 1895.

Death in the Home of Brother and Sister N. Y. Gulley.

Dear Recorder:—With deep sorrow I announce what will be a sad intelligence to the public generally.

Manly, the eldest son of Brother and Sister N. Y. Gulley of Franklinton, N. C., after a brief illness of nine days, departed this life August 13th. Next October he would have been fifteen years of age. He was a boy of great promise, the pride of his father, and the delight of his mother. He would have entered the Sophomore Class of Wake Forest College next session. We plan for life. God plans for eternity. We cannot know why it was best for one so young to be taken away but God's providence is wise and gracious. It is a *Father's* hand that was laid upon the youth and upon the parents. Let the fond parents find consolation in the fact that he could not have fallen into tenderer hands. "All things work together for good to them that love God."

May this bereavement direct all the loved ones and relatives to that heaven of which the Apostle John spoke: "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." A short service was held at Bro. Gulley's home. And on Wednesday morning the body was laid away in the cemetery at Wake Forest, to await the resurrection morn. Friends all over the State deeply sympathize with Brother and Sister Gulley in their bereavement. God bless and comfort the dear mother.

"When my dim reason would demand
Why this or that thou dost ordain,
By some vast deep I seem to stand,
Whose secrets I must ask in vain.
Be this my joy that evermore
Thou rulest all things at thy will;
Thy sovereign wisdom I adore,
And calmly, sweetly, trust thee still."

JASPER HOWELL.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

A. A. Butler, $9 34; "A Friend," $10 00; Junius W. Millard, $5 00. Total, $23 34.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, Aug. 19, 1895.

School Notes.

The well known preacher and teacher, Dr. J. N. Stallings, has consented to become principal of Jerusalem Academy, Davie county, which opens next month. He will be assisted by his daughter, Miss Bettie.

Enfield Collegiate Institute opens Aug. 26. Prof. O. J. Peterson, Wake Forest College, '92, is principal, and the prospect is for the best school Enfield has ever had.

Prof. John Duckett attended the Chautauqua. He told us the Robeson Institute was growing. The people in that section have great confidence in the school.

Prof. R. B. White, M. A., says the prospects of Franklinton Classical Institute, of which he is principal, are fine. Bro. White is son of Rev. J. M. White and a graduate of Wake Forest College.

Bro. C. W. Wilson passed through Raleigh last week on his way to Scotland Neck to prepare for opening the Male School. Bro. Prince is also there. They are looking forward to an unusually good session.

The county commissioners acted wisely in choosing Rev. John E. White county examiner for Chowan county.

We were glad to have a visit from Prof. T. R. Crocker of Turlington Institute, Smithfield, last week. Bro. Crocker says the Institute will have a successful year.

Prof. C. D. Graves has been elected principal of Edenton Academy. He is a graduate of Wake Forest College, and since he made teaching his life work, he has developed many admirable qualities for it. The last two years he has been teaching acceptably in Chowan Baptist Female Institute.

Notes of Travel.

A few days, early in August, were spent in a meeting with Rev. T. B. Hill at Poplar Creek church, which he is serving. Quite a number were converted and added to the church. I had happy experiences there which can never be forgotten, and secured some liberal contributions to the Female University.

The following Sunday was spent in Oxford with my Seminary friend, Rev. J. H. Hardaway. He is a true pastor and very much beloved. The new church building will be one of the most beautiful and convenient in the State. It is built of brick set in red mortar, and the gables are adorned with terra cotta tiles of handsome design. The main audience room, semicircular in shape, will accommodate five hundred, and the large Sunday school room on one side can by rolling shutters be made part of the audience room, adding three hundred to the seating capacity. Besides these there will be six smaller rooms for various purposes. The work, which was suspended for some time, has been resumed, and the brethren are making strenuous efforts to complete the building at an early day.

I was cordially received. The Female University, even under these circumstances, was given some help, with promises of more to follow.

It was our privilege to dine with Prof. Hobgood and to meet his charming family. He is looking forward to a still larger attendance the coming session at the Oxford Seminary.

On arriving at Creedmore I found a host of Baptists from all quarters attending the Flat River Association. It is a strong body and well equipped with progressive pastors.

The report on Education called special attention to the establishing of an endowed institution at Raleigh for the girls of the State. We are much mistaken if a canvass of this Association does not very materially increase the amount already contributed to this noble cause.

J. HARTWELL EDWARDS.

To the Pastors and Churches of the Eastern Association.

Dear Brethren:—In order to meet the pressing demand for funds to promote Foreign Missions, the committee appointed by the last Southern Convention recommend a definite sum that may reasonably be expected of each Association in the South.

The amount named for the Eastern Association is $800 for the current Associational year. This is truly a small amount for us, even in hard times, and one that we can easily raise if each and every church and pastor will give it proper attention.

At our Association at the Johnson church in 1893 we failed to take pledges from the churches, and the result has been disastrous; therefore it was heartily recommended at Lisbon in 1894 that we return the basis of pledges made at Dobson's Chapel in 1892 or Mary's Chapel in 1891.

Please ascertain, brethren, what your usual pledge for Foreign Missions has been, make that the basis of action, and add to it if possible, appoint a special committee of one to look after it, and let us report at Corinth this fall at least $800 carried up or sent up for the needy foreign field.

Yours for the great commission,

O. P. MIKES.

Clinton, Aug. 14, 1895.

"Pearl glass" and "pearl top" are the best in the world, but good for nothing unless you get the right shape and size for your lamp. You want the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa., maker of tough glass.

Baptists in Arkansas are considering plans for building an Orphans' Home. A good woman has donated a site to this object.

Christian Union.

BY ELDER J. A. STRADLEY.

I am glad I can say with Paul, "Grace be with all who love our Lord Jesus Christ in sincerity;" and that as I grow older I can join with the aged John in saying, "Little children, love one another." I am growing more and more brotherly in my feelings towards all who love my Master; and am ready to join with them in any Christian work that does not require me to compromise my honest convictions of Bible truth. But I do feel that Baptists are drifting towards dangerous compromises. I say Baptists, because compromising to them may mean the surrender of all that makes them Baptists. To them it may mean to lose much and gain nothing. To Pedobaptists, compromise means to lose little and gain much. It has long been a matter of astonishment to me that Presbyterians, Methodists, Episcopalians and others should be divided into different denominations and maintain separate church organizations. In the main, they are agreed as to sprinkling or pouring for baptism, as to infant baptism and open communion. Their doctrinal differences are not very great. Really it seems to me that their differences are so unimportant that they might unite without sacrificing any great religious principles. But it is not so with Baptists. We are a peculiar people. We hold views of Bible truth that separate us widely from all other denominations. Baptists stand alone for a converted church membership, for the baptism of believers only, for immersion alone as Scriptural baptism, for restricting the communion to those who have been Scripturally baptized, for the independence of each local church, and for the separation of Church and State. For Baptists to compromise these principles would be to give up some of the essential foundation truths on which Christ and the Apostles built the New Testament churches. This view makes it plain that others may compromise, but the Baptists cannot, without being disloyal to the truth for which we stand alone.

I believe in each denomination and church doing its own work in its own way, and let others work with them in what they can and as far as they can.

If there must be "Young People's Meetings," let them be denominational, as the "Epworth League," or the "B. Y. P. U." I think it unwise to hold "Union Protracted Meetings." It is true that most of the work done in such meetings is Christian and undenominational in character; but the natural tendency of such unions is to destroy or at least weaken the responsibility of individual churches. They will come to feel that they cannot do their work alone; but they must depend on others to help them. If a church has a right to exist, it is because it has a work to do that no other church or churches can do for it. It will be a sad day for any church to feel or believe that she cannot hold a revival meeting without the aid of other churches.

When a man does his own work he gets the healthfulness and helpfulness that comes from individual labor; so when a church does her own Christian work she gets a spiritual blessing that can come in no other way. In unions of different denominations, honest convictions of Bible truth must be suppressed, or else trouble will arise. The church with which the union is held, and the preaching will naturally exert the strongest denominational influence.

The way to do the most good and get the most good, and to live in love with all other Christians is for each church to do her own work in her own way.

None of Cæsar's Business.

"It is none of Cæsar's business to deal with our consciences, neither will we ever obey Cæsar in any matter which touches conscience. He may make what laws he will about religion, but by our loyalty to God we pour contempt on Cæsar when he usurps the place of God. He is no more to us than the meanest beggar in the street if he goes beyond his own legitimate authority. To Cæsar, Cæsar's; politics to politicians; obedience, cheerful and prompt, to civil rulers; to God, and to God only, things that are God's; and what are these? Our hearts, our souls, our consciences. Man himself is the coin upon which God has stamped his image and superscription (though, alas! both are sadly marred), and we must render to God our manhood, our wills, our thoughts, our judgments, our minds, our hearts. Consciences are for God. Any law that touches conscience is null and void, by the act itself, for the simple reason that kings and parliaments have no right to interfere in the realm of conscience. Conscience is under law to none but God."—*Spurgeon, in Vol. 10 of Sermons, Funk & Wagnall, New York.*

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Or decks the lilly fair,
Or streaks the humblest flower that grows
But God has placed it there."

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East Durham Notes.

Rev. C. W. Blanchard, Financial Agent for Wake Forest College, was moving about among his old friends in East Durham last week. We were out to Berea, engaged in a protracted meeting, and missed the pleasure of shaking his hand and passing a word or two. Sorry, but some of his old charge took him in, and cared for him gladly, so we were told on our return.

Sisters Eva Cameron, Lanie Stone and others have been gathering up the fragments and investing in a carpet and other fixings for the pulpit. How much a little work can change the appearance of anything and everything, save sinners like those mentioned in Ezekiel 3: 5-7.

Another member was received into the fellowship of East Durham church by letter, Aug. 4th. We have room for others living near by, who have not yet accepted our repeated invitations to come in with us. There may be many reasons for Baptists living near a town church holding membership in a far-off country church, but they are all as stale, perhaps, as the oft repeated "I don't like the way you town people worship." As a rule, Baptists ought to have their membership and Christian influence together. This would save some of our churches a deal of trouble they now have, looking after *stray and trunk members.*

Protracted meetings are going on in every direction this week. Mount Moriah, Sandy Level, Cedar Fork, and several churches of other names than Baptists, have meetings in progress this week. "This is the convenient season" to get religion, and "attend big meetings!" Well, I would love to see the time when people could accept and live Christ all the year round. Better become a Christian in August or some week in some other month than never to find the Saviour; but to have a revival every time we come together for worship would be much better.

O. C. HORTON.

East Durham, Aug. 6, 1895.

Literary.

The Preacher's Magazine for August is at hand. The Sermon, by Dr. Hugh Macmillan, entitled, "The Door of the Sheep," is good. Rev. F. B. Meyer contributes a choice Sermon upon "The Woman Who Saved a Man." Another valuable paper by Rev. John Edwards on "Methods of Illustration," enriches this number. The Homiletical matter is varied and instructive: "Before the Lord's Supper, by Rev. James Dunk; "Salem," by Rev. E. A. Griffin; "Indifference to Christ," by Rev. F. Brought Wilson, are all of superior merit. Notes and Illustrations, Brief Sermons for Busy Readers etc., are also in this number. It is published by Wilbur B. Ketcham, 2 Cooper Union, New York. The price of single copies is 15 cents, or $1 50 per year.

The Homiletic Review for August bears on its face the proof that it has not been "edited with shears." Dr. Gregory continues his series on "The Preacher and the Preaching for the Present Crisis." His paper in the July number on "The Relation of Preaching to Reform" attracted wide attention and elicited hearty approval; the August paper, on "Preaching the Law," as a necessary preparation for the Gospel with its regeneration and reform, Dr. Cobern's article, on "The Old Syriac Gospel Recently Discovered at Mt. Sinai," is a through discussion of that interesting document, the age of the text and of the MSS; and a capital presentation of the main points of variation from the commonly received Greek text. Dr. Witherspoon's article is a fresh and discriminating presentation of "Sensational Preaching," false and genuine.

The Treasury of Religious Thought for August has as frontispiece the portrait of Rev. Westwood Wright Case, D. D. (Methodist), of San Francisco, whose sermon on The Law as a Teacher holds the initial place; and is followed by outlines and synopses of sermons by Rev. Philip S. Henson, D. D., and Rev. Mr. McG. Dana, D. D., and Rev. H. M. Gallaher, D. D., of Brooklyn, and others. The "Timely Occasion" anticipated is Labor Day, which is treated in an article considering the rise of wages and the humane spirit of many capitalists. Looking backward to the recent commencements, an article on the Practical Value of College Work is made from recent addresses of some of the most distinguished college presidents, by whose portraits it is illustrated. The entrance by graduation of such a reinforcement to the ranks of educated men is the subject considered in various lights in the editorial. Annual subscription, $2 50. Clergymen, $2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

Not since "The Anglomaniacs" has there been so clever a society satire as Henry Fuller's "Pilgrim Sons," which is published in the August *Cosmopolitan*. The problems involved in woman's use of the bicycle are so startling and so numerous, under the rapid evolution of this art, that one welcomes a careful discussion of the subject by so trained a mind and so clever a writer as Mrs. Reginald de Koven. *The Cosmopolitan* illustrates Mrs. de Koven's article with a series of poses by professional models. A new sport, more thrilling than any known to Nimrod, more dangerous than was ever experienced by even a Buffalo Bill, is exploited in the same issue in an article no "Photographing Big Game in the Rocky Mountains," before shooting. The idea that ten cents for *The Cosmopolitan* means inferiority from a literary point of view is dispelled by the appearance in this number of such writers as Sir Lewis Morris, Sir Edwin Arnold, Edgar Fawcett, Tabb, W. Clark Russell, Lang, Sarcey, Zangwill, Agnes Replier, etc. Nor can we entertain the idea of inferiority in illustration with such names as Hamilton, Gibson, Denman, Van Schaick, Lix, Sandham, etc., figuring as the chief artists of a single month's issue.

Martin B. Anderson, LL. D. A Biography. By A. C. Kendrick, Dr D., LL. D., assisted by Florence Kendrick Cooper. Philadelphia, Pa.: American Baptist Publication Society. $1.50

President Anderson's biography is valuable both for the importance of his life work and for the inspiration of his personal character. Any biography by Dr. A. C. Kendrick would be of value as well as of interest. In the volume before us, therefore, we have the triple value, which ought to insure for the book a wide reading. The life, character and work of Dr. Anderson are sketched with sympathetic touch, with discerning eye and with skillful hand. His birth in Brunswick, Maine, Feb. 12, 1815, with his ancestry and environment; his life in Bath; his struggles for an education which convinced all who knew him "that he would amount to something;" his life at Waterville, first as a student and then as a teacher; his marriage—and we thank the author for telling us so much about Mrs. Anderson—his work as editor, of special interest and comfort to us; and his great work at Rochester, in whose harness he died—all these are told most charmingly. Instead of naming the various elements of his character, the narrative tells facts which reveal clearly those elements to the reader. Ninety pages at the close of the volume are given to a personal portraiture from several hands. We have The Man, by Dr. Lemuel Moss; As a Scholar, by Prof. W. C. Morey; His Personal Relations with Young Men, by Pres. M. E. Gates; As a Factor of Inspiration, by Dr. MacArthur; As a Denominational Force, by Dr. Crane; As a Public Man, by Judge Tourgee, and A Characterization, by Dr. Boardman.

"This Picture and that"

For a long time Mr. John Barbee, of 117 Main St., Durham, N. C. was a victim to Dyspepsia—He was advised to take

Brown's Iron Bitters.

On July 10, 1894, he wrote a grateful letter in which he said:

"I have used BROWN'S IRON BITTERS for two months for Dyspepsia and *it has cured me.*"

He does not mind it's being known—perhaps his letter may help *YOU* to a cure! This remedy has helped thousands during the past 20 yrs. Will you try it? It does not constipate and it WON'T INJURE THE TEETH.

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TEACHERS' EXCHANGE,

Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

WM. F. FOX, Manager.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville Junc		.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 26 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 58 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m	.....	.....
Lv Rural Hall	8 29 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	8 59 a m	.....	.....
Lv Stokesdale	9 28 a m	.....	.....
Ar Greensboro	10 11 a m	.....	.....
Lv Greensboro	10 20 a m	.....	.....
Lv Climax	10 50 a m	.....	.....
Lv Sanford	12 50 p m	.....	.....
Ar Fay'ville Junc		.....	.....
Ar Fayetteville	2 15 p m	.....	.....
Lv Fayetteville	2 45 p m	.....	.....
Ar Wilmington	5 55 p m	.....	.....
Lv Fayetteville	.....	4 35 p m	.....
Lv Hope Mills	.....	4 54 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 12 p m	.....
Ar Bennettsville	.....	7 20 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	2 40 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 20 p m
Ar Ramseur	.....	.....	6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

Trains No 1 and 2 dinner at Fayetteville.

W. E. KYLE, Gen. Pass. Agt.

J. W. FRY, Gen. Manager.

THE CINCINNATI BELL FOUNDRY CO. CINCINNATI, OHIO. SOLE MAKERS OF THE BEYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 2500 testimonials, Prices and Terms FREE.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 38 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 22 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 43 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	Fo 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 28 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 18 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 58 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 46 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv ..... Raleigh ..... Ar	7 30 a m
6 10 a m	" ..... Durham ..... "	5 20 a m
8 32 a m	" ..... Greensboro ..... "	9 55 p m
10 15 a m	" ..... Salisbury ..... "	7 55 p m
11 09 a m	Ar ..... Statesville Lv	7 08 p m
12 30 p m	" ..... Hickory ..... "	5 56 p m
3 52 p m	" ..... Asheville ..... "	2 16 p m
4 25 p m	Ar ..... Hot Springs Lv	11 43 a m

No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv ... Winston Salem ... Ar	6 35 a m
7 50 p m	Ar ..... Mocksville Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

N. J. O'BRIEN, Supt. First Div. Danville, Va.
W. B. RYDER, Supt. Second Div. Charlotte, N. C.
W. H. GREEN, Gen. Supt. Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Man'r, Washington, D. C.

Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President of Woman's Missionary Union, Southern Baptist Convention, and of the Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR AUGUST—HOME MISSIONS.

"I the Lord have called thee in righteousness." Missionaries, 425; churches and stations, 3,484; baptisms, 5,921; Sunday-schools, 2,110; teachers and pupils, 23,702; churches constituted, 178; houses of worship built, 52; Bibles and Testaments distributed, 7,392. Receipts of Home Board, $88,640 20.

Study Topics.—Growth of Southern cities. Future of the South in manufacturing interests. Great increase of emigration to the South. Pressing need for new church edifices. Best methods of reaching the colored population.

Mission Work of the English Baptists.

The one hundred and third report of the Baptist Missionary Society, now issued, without supplying statistics in detail, furnishes a general view of the entire field of operations. The work in India is still slow, but the laborers are hopeful, and the indications are numerous that the seed sown is secretly germinating in many hearts. The Baptists have now 178 stations in India, the number of missionaries, native and European, being 77, and native evangelists 108.

The Ceylon mission has 99 stations, 4 missionaries, and 24 native evangelists. Numerous baptisms have taken place, and Christian elementary school work has been well maintained. There are also a considerable number of inquirers awaiting baptism.

In China there are now 198 stations, 21 missionaries, and 53 native evangelists. Despite the disturbed state of the country, the year has been one of special blessing and progress. The number of conversions has been large, and there has been a marked development of aggressive self supporting church life in the converts. Thus the Rev. Percy Bruce, B. A., of Tsing Chu Fu, in Shantung province, writes: "The total membership now stands at 1,340. Since the last report 88 have been baptized, and there are now 144 candidates under instruction with a view to baptism, besides 321 other inquirers who worship regularly with us." Surely such tidings call for thankfulness.

In Palestine there are 7 stations and 1 missionary. Among other items is the following: "The little church in Jerusalem still holds on, and every Lord's day they meet together in their dwelling."

On the Congo, Upper and Lower, the work of the mission has made steady progress. The gospel is taking hold of the people and producing results in their lives and habits of a most cheering character. Valuable work, too, has been done in translating and printing, and this without cost to the society. "Even the books sold to the natives are purchased at prices enabling us to cover the cost of printing them."

Substantial progress is recorded in the West Indies Mission. Several of the churches have of late become self supporting. The Jamaica churches, which for long time have been self-supporting, have now a membership of 36,777.—*Missionary Review.*

In accordance as the scales of prejudice are falling from off the eyes of men, will they be enabled to see the good there is in Christianity in its influence upon the individual, national, and social life of the people. It seems as if that time has come—that it is beginning to be understood that a man can be a true Christian and at the same time a true Japanese. If this latter fact is once thoroughly established, one of the strongest arguments now used against Christianity by its enemies will have been removed.

The Christians of Japan stand identified with the burning questions of the day. In relief and charity work they are often the leaders. In earthquake disasters, in the hospitals among the sick and wounded, and by the bedside of the dying, they show the kindly helping hand. They have founded orphan asylums; they organize charity and benevolent schemes by which to succor the poor and the needy, to relieve the sick and the infirm; and in this way they are teaching, by example, that Christianity is a saving, helping religion, and all these things are gaining for it its just recognition.

What, then, is the outlook? On this there is a variety of opinion. Some are looking forward to great gains in the near future, others have no ground for such hope. It is believed that some time will be required to recover from the serious set-back the work has received during the last five years. It is also known that the opposition of the Buddhist has never been more determined that it is now—that there is an immense amount of indifference in regard to religion in general, and the Christian in particular; so that the idea once entertained that Japan will be born a Christian nation in a few years is pretty generally abandoned.

But that the outlook is hopeful, more so than for the last three or four years, is generally acknowledged, since all the facts in the case go to show it. This should greatly encourage the workers on the field, leading them to still greater effort, and stimulate the churches of the West to meet all demands of men and money required by the present improved condition of Christian work in Japan.—*Missionary Review.*

There are about one million of Italians in the United States, one third of them being settled in the principal cities. They are hard and steady workers, very saving, and anxious to improve themselves. They are mostly Roman Catholics, but not one-tenth attend church, as they are tired of the papacy. They should have Protestant missionaries at work among them.

An extra cent a day from each one of 15,500,000 Protestant Evangelical church-members in the United States would add $56,575,000 a year to the Lord's treasury. Only an extra cent a day is required.

"Yet who, when looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath b en
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow men?"

The day is long past when any except the ignorant and prejudiced speak of foreign missions with a sneer. The century now drawing to a close has no prouder laurel than that which it wears as distinctively the century of missionary effort and progress recorded in the evangelization of the world. —*Harper's Bazar.*

It is said that there are 120 Buddhist temples in Canton. They are mostly dingy in appearance, the chosen abodes of bats and spiders, whose webs are black with the smoke of the ever-rising incense. In the courtyards outside congregate fortune-tellers, hucksters, and beggars in sackcloth full of sores. Even gambling-booths are not forbidden in the temple precincts.—*Review.*

Knowledge is power. If Christianity is to have force in the world it must be intelligent. This is the age of general information. The members of the church must be informed along the line of their work equal to the patrons of any other calling. The great trouble with the church to day is the lack of information. First, as to the needs of the world; second, as to the opportunities and responsibilities of the church.—*Rev. R. V. Hunter.*

The women have had a noble part in the noble work of grace in Cuba. They should feel divinely proud, and loftily inspired in Jesus' name to yet nobler things for the "Queen of the Antilles." It was a band of women who, by their prayers, first turned our eyes toward Cuba. It was a woman whose consecrated life first pointed Diaz to a Saviour; a little girl was the first convert; the mother of Diaz, once against him, has been a power in his work; and the Baptist women of Cuba are among the best of the toilers. Let us realize our opportunity and our responsibility toward Cuba, as she lies so near, a next-door neighbor to us. A long line of islands, stretching from Florida to Cuba, seems to tell the story that once Cuba was a part of this continent. Let us annex Cuba christianized, to a christianized America, by the powerful ties of a pure gospel; not by proclamation of president or earthly potentate, but by authority of the King of Kings, speaking in his Great Commission, issued from the mountain-top in Galilee, A. D. 30, and never yet repealed.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Notice to Farmers!

There will be meetings at
Wadesboro, Anson county, August 21st and 22nd.
Monroe, Union county, August 23rd and 24th.
Dallas, Gaston county, August 26th and 27th.
Lincolnton, Lincoln county, August 28th and 29th.
Shelby, Cleveland county, August 30th and 31st.
Rutherfordton, Rutherford county, September 2nd and 3rd, to which all the farmers of the county are earnestly invited.

The Commissioner of Agriculture will be assisted in the meetings by Professors Massy, Irby and Emery, of the Agricultural Experiment Station, and subjects of practical interest to farmers will be presented, and full discussion of all topics be open to all present.

Come out and let us have full and useful meetings—no politics of any sort—but only practical farm and garden matters.

S. L. PATTERSON, *Commissioner.*

The thorough and altogether excellent address delivered in Raleigh on Memorial Day (May 10, 1895) containing a memoir of the late Major-General Wm. Henry Chase Whiting, by Capt. C. B. Denson has been published by request of the Ladies' Memorial Association. It is an interesting contribution to Confederate history.

Baptist Growth in the United States.

A recent issue of the *New York Sun* published the following statement, which bears directly on Home Mission work among Baptists:

"On the whole, no large Protestant denomination in the United States has suffered less for a lack of harmony in doctrine and practice than have the Baptists. This can be made patent by statistics. Of the 13,900,338 non-Catholic Christian communicants in the United States, one-third of the whole, more than 4,560,000, are antipedobaptists and immersionists. This estimate takes no account of Christadelphians, Plymouth Brethren and United Brethren, and so is within the mark.

"These figures are from the census reports of 1890. We may look at the facts in another way, which will make the growth of the denomination seem even more interesting. During the century ending with 1890, the population of the United States increased from 3,639,214 to about 63,000,000, or about sixteenfold. During the same period the Baptists increased from 65,346 to 8,717,960, or more than fifty sixfold. Then other antipedobaptists and immersionist parties were considerably larger. Thus it appears that from 1790 to 1890, Baptists have increased nearly four times as fast as the population. It must also be borne in mind that Baptists have gained far less from immigration than almost any other of the larger denominations. Roman Catholics, Lutherans, Reformed, Presbyterians and Episcopalians have profited largely by the great influx of population from Ireland, Germany, England, Scotland, Italy, and the Scandinavian and Slavonic countries of Europe. Baptist immigration has been insignificant in comparison."

To restore your hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

Because you have no happiness in God's service it does not follow that you are released from the obligations of service.

On Aug. 23d, 24th and 25th, the Southern Railway will sell round trip tickets to Boston, Mass., at rate of one fare; tickets good to return until Sept. 10th, and can be extended until Sept. 30th. This will be an opportunity for any one to visit eastern cities at a small cost. For further information, call on any agent of the Southern Railway, or Chas. L Hopkins, T. P. A., 39 W. Trade Street, Charlotte, N. C.

Associations in 1895.

August.

Liberty—Randleman, Tuesday, Aug 20-22.
Brushy Mountain—New Hope ch, Thursday, Aug 22-24.
French Broad—Lower Walnut Creek ch, Thursday, Aug 22-24; near Marshall.
Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.
Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.
South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.
Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnesville.
King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Round Hill church, near Union Mills Station on C. C. R. R., Thursday, Oct. 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19.
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

No Man Wanted Passed Forty.

We read in our morning paper of June 9th an application by a church for a pastor, accompanied by the statement *that no man is wanted passed forty.*

How many eminent physicians or lawyers can you find that are passed forty?

How many great statesmen—the Bismarcks and Gladstones?

Suppose D. L. Moody had retired at forty, or Rev. Dr. Storrs of Brooklyn, or hundreds of the most eminent divines of both Europe and America?

Our own life work for dumb animals and humane education did not begin until passed forty.

We are now seventy-two, without a thought of stopping, and if our physician is right, we have a fair chance of ten years more of good service before the curfew bell tolls the hour for retiring.

No man passed forty?

What sort of a church is it that wants no man passed forty?

It is all very well for the boys and girls to keep pushing, but this world would be in a sad condition to-day without the men and women who are passed forty.—*George T. Angell, in Our Dumb Animals.*

A disordered liver causes jaundice, biliousness, indigestion, flatulency and dyspepsia. Johnson's Kidney and Liver Regulator corrects all liver troubles and these ailments disappear. 25 and 50 cts.

Statesville Marble Works. C. B. WEBB, *Proprietor,* STATESVILLE, N. C.

I keep constantly on hand the largest and most complete stock of granite and marble to be found in the State. I take pleasure in furnishing designs (in photographs) and estimates on any style of monument or headstone. I possess the very best shipping facilities, and can not only guarantee the lowest prices, consistent with good material and first class work, but also the best freight rates, and the most prompt and safe delivery of goods.

We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

WASHINGTON & LEE UNIVERSITY, Lexington, Virginia.
Academic; Law; Engineering. Opens Sept. 12th. For catalogue address
G. W. C. LEE, President.

Wake Forest College.

THE SIXTY-FIRST SESSION will open Wednesday, August 28th, 1895. Catalogs and special information may be secured by addressing
C. E. TAYLOR, Pres't.,
Wake Forest, N. C.

Do You Want a Teacher?

We can place you in correspondence with good ones for any grade of school work. No charge. References given. Address
CHAS. J. PARKER,
Mgr. Teachers' Aid Asso., Raleigh, N. C.

Spring Hope High School,

MALE AND FEMALE ACADEMY.

The next session of this school begins Sept. 2d, 1895. A large new two-storied building, containing recitation rooms and a music department, furnished with the "Globe Patented Desks," and other modern school furniture. The school is divided into five departments—Primary, Intermediate, High School, Music and Normal. Prepares young men and ladies for practical pursuits of life or to enter college. Tuition from $1 to $2 50 per month. Board from $7 to $8 per month. A healthy location in a quiet town of five hundred inhabitants. One hundred and ten students last session. Four teachers, all experienced and graduates of the best male and female colleges of the South. For further particulars and catalogs, address
M. A. GRIFFIN,
J. L. CORNWELL,
Principals,
Spring Hope, N. C.

Jackson Springs.

If you are suffering with Indigestion, Dyspepsia, Chronic Diarrhœa, General Debility, or with Kidney, Bladder, or Female Troubles, you can be speedily and permanently cured by drinking Jackson Springs Water, either at the Springs or from bottles shipped to you.

Jackson Springs Hotel is situated in the very heart of what is known as the Long Leaf Pine and Deep Sand Section of North Carolina, which has been so well termed the great Sanitarium for those suffering with asthmatic and pulmonary diseases.

There is not a purer atmosphere or healthier climate in the entire South, and no water has ever received such universal commendations from those who have used it.

For circulars containing testimonials from eminent citizens, divines, and physicians, or for further information, apply to

JNO. W. THOMPSON, Prop.,
or DR. JAS. E. BROOKS, Manager,
West End, Moore county, N. C.

VIGOR OF MEN
Easily, Quickly, Permanently Restored.
MAGNETIC NERVINE is sold with written guarantee to restore Lost Manhood, Cures weaknesses, Nervous Debility and all the evils from early or later excesses, the results of overwork, worry, sickness, etc. Full strength, tone and development given to every organ or portion of the body. Improvement immediately seen from the first box. Thousands of letters of praise on file in our office. Can be carried in vest pocket. Sent by mail to any address on receipt of price. One month's treatment in each box. Price $1.00, 6 boxes, $5.00, with Written Guarantee to refund money if not cured. Send to us for the Genuine. Circulars Free.
JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

A WORD IN YOUR EAR

THE SECRET OF BEAUTY of the complexion, hands, arms, and hair is found in the perfect action of the Pores, produced by



Cuticura SOAP

The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Sold throughout the world. British depots: F. NEWBERY & SONS, 1, King Edward-st., London. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

ARE YOU A MAGISTRATE —OR— A COUNTY OFFICER?

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REVISED AND COMPLETE,

including the Acts of the last Legislature, in which you are interested.

☞ With this FORM BOOK it doesn't make any difference whether you have a copy of the acts of 1893 or not.

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EDWARDS & BROUGHTON,
Publishers, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.55 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.55 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.31 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.25 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing-room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, G P A, Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
E. ST. JOHN, [illegible]

NEWS SUMMARY.

North Carolina.

The threatening gathering of the Negroes at Winston amounted to nothing. No doubt there would have been grave results, if the militia had not been in reach. One of the leaders of the Negroes has been sent to the roads for six months, and penalties will be imposed on many others by a special court ordered by the Governor.——Explorations by Prof. Holmes for phosphate near Wilmington have been unexpectedly fruitful; a deposit in strata three feet thick has been found near the surface in twenty five acres. The tract of land covers 2 000 acres, all of which is promising.——Prof. E E Smith, colored, has been elected principal of the State Normal and Industrial School at Fayetteville.——The North Carolina railroad was last week leased to the Southern Railway for a period of ninety-nine years. The terms are as follows: The purchaser to pay stock-holders 6½ per cent. interest on their stock for six years, and 7 per cent. for ninety-three years.——The ninth annual session of the North Carolina State Farmers' Alliance began Wednesday at Cary. J. M. Mewborne presided, and 68 delegates, representing as many counties, were present. The delegates were welcomed by Mayor Angier, and J. W. Denmark responded. In his speech he stated that it was the purpose of the Alliance to go into manufactures and to make Cary its manufacturing centre. President Mewborne delivered his annual address. He said the Alliance was making large gains in membership. Congressman Sibley made a big speech, and others followed.

In General.

Hon. W. D. Dabney has been elected to succeed the late Dr. John B. Minor at the head of the University of Virginia department of law.——It is now said that Spain must shortly land 100,000 soldiers in Cuba or give up the Island.——Rev. W. T. Richardson, D. D., senior editor of the *Central Presbyterian*, died at his home in Richmond last week.——The Whiskey Trust has been sold, and, it is said, will be reorganized.——A dicision to the effect that Senator Ransom's appointment as minister to Mexico was unconstitutional has been handed down. He will most probably be re-appointed.——Mr. Denby, representative of the United States, has obtained promises from the Chinese government that it will redress the wrong done the missionaries and take greater precautions in future.——A free coinage conference of leaders was held at Washington last week. A big rally occurred at Concord where Senators Butler (N. C.) and Tillman (S. C.) made speeches to 8,000 or more people. A call for Silver State Convention is being issued.

Southern Business College.

The Southern Business College at Asheville, N. C., the mountain city, is now one of the well established schools of which our state can well be proud. There is now no more need for our young men to go to other States for a business education than for a University or a College education. It is fast becoming the Poughkeepsie of the New South, has already had students from 15 states and its graduates are filling responsible positions.

Notes from Caldwell County Meetings.

Dear Recorder:—The fourth Sunday in July we closed a meeting of nine days with North Catawba church. Three professed faith in Christ and four were approved for baptism, and will be baptized at next meeting.

Bro. J. S. Gwaltney, who has moved into that section and whose membership is in that church, assisted us in the meeting. Bro. C. M. Murchison was with us three days. These brethren did good work in the meeting, and it was pleasant to be with them. Bro. E. A. Poe preached once.

The sickness, death and burial of our good brother, Elijah Bradshaw, father of Bro. W. R. Bradshaw of Moravian Falls, made against the attendance, and, to some extent, the interest of the meeting. He was taken seriously ill just at the beginning of the meeting, and died Thursday, and was buried on Friday. He was about fifty-five years of age, was a deacon in North Catawba church, and lived a pure and blameless life. We will miss him much. He was regular in his attendance and devoted to the interest of his church.

Bro. W. R. Bradshaw was to have helped us in the meeting, but was prevented by the illness of his father.

Monday, 5th inst., we closed a good meeting with Lower Creek church. The meeting began on the fourth Sunday in July. Bro. H. C. Marley of Lenoir preached the first sermon in the absence of the pastor. Bro. G. H. Church of Statesville came on Monday and remained to the close, doing all the preaching, and preaching nothing but the pure Word of God, giving book, chapter and verse, and urging an immediate acceptance of Christ as the only Saviour and the only way of salvation. He is truly a Bible preacher and an earnest, untiring worker. It was pleasant to have him with us. This was the fourth meeting he has conducted at this church during his ministry, and a good per cent. of the present membership has been led to Christ under his preaching, and I am glad to say most of them are holding out well. It was a real pleasure to me to have Bro. Church with me. Then for a short while he went to school to me, and later I assisted in his ordination, and I have all the while been greatly interested for his success as a servant of our common Saviour. Large crowds attended all the services, and some twenty-five persons professed faith in Christ. Some were baptized, and since the meeting closed four more have been received for baptism, making thirteen in all, and others are expected to unite with the church soon.

The Lord willing, Bro. Church will assist us in a meeting during the fall months at Lenoir. We have recently had seven additions by letter to the Lenoir church. We need a good revival of religion there very much.

This week Bro. J. F. Davis of Watauga county is assisting Pastor Nelson in a meeting with Piny Grove church.

Next week Pastor Marley hopes to have a good meeting with his church at Blair's Fork.

Bro. W. R. Beach has been elected Principal of King's Creek Academy, and his school opened last week with about fifty.

I. W. THOMAS.

Hibriten, Aug. 12, 1895.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Roberts' Chapel ch, West Chowan, $2.14; Collection at 55th anniversary of Sunday-school of the First ch, Goldsboro, 8 58; Mt Harmony ch, Flat River, 1.00. Total, 6.72. Previously reported, 4,371.18. Total this year, 4,377.90.

Foreign Missions—Shelby ch, King's Mountain, $10.30; W M S, Scotland Neck ch, 10.00; Brantly's Grove ch, W Chowan, 4 50; Robert's Chapel ch, ditto, 8 36; Collection at 55th anniversary of Sunday-school of First ch, Goldsboro, 3 28; Piny Forest ch, Columbus, 1.75. Total, 38.19. Previously reported, 3,531 22. Total this year, 3,569 41.

Home Missions—Collection at 55th anniversary of Sunday-school of First ch, Goldsboro, $4.69; Mt Harmony ch, Flat River, 1.00; W M S, Henderson ch, Tar River, 7 00; "M S of J B Church," 1.51. Total, 14 20. Previously reported, 2,359 57. Total this year, 2,373,77.

Education—Pilot Mtn Asso, $33.46; Sharon ch, Pilot Mountain, 2.50; Beulah Association, 46 53; M T Meton, Olive Branch ch, Flat River, 1.00; Olive Branch ch, Flat River, 1.00; Mrs Cornelius Sanford, Bethel Hill, 1.00; Ruffin ch, Ruffin, N C, 5.00; Rocky River ch, Pee Dee, 1.50; Cleveland ch, South Yadkin, 5 00; Canetuck Chapel ch, 5 00. Total, 151.98. Previously reported, 1,493 81. Total this year, 1,645.79.

Ministerial Relief Fund—Ruffin ch, Ruffin, N C, $2 00; Canetuck Chapel ch, 2.30. Total, 4 30. Previously reported, 207.38. Total this year, 211.68.

Students' Aid Fund, (Louisville, Ky)—Warren Plains ch, Tar River, 27c; S S, ditto, ditto, 1.14. Total, 1.41.

In RECORDER, Aug 7, the amounts acknowledged from W M S, Henderson church, for State and Foreign Missions should have been "S S M Society," and Henderson ch should not have been transferred to the Flat River Association, that church being in the Tar River Association.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, Aug 17, 1895.

Opening Sales.

The opening sales at the Capital Warehouse, Raleigh, N. C., Aug. 22d and 23d.

Carry Meadows a load of tobacco at the opening sale.

Raleigh will be one of of the best markets in the State for tobacco.

We understand there are large orders here for all grades of tobacco.

Dr. Meadows has had 25 years experience in the trade and will see that all grades sell high. J S. MEADOWS, *Prop.*

Keep State Missions before your people. Our Board has a great work before it.

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We prepare for college or for practical business life, and make a specialty of preparing young men and young ladies for teachers in the academies and public schools. The Commercial and Music Departments also offer superior advantages. The music department is well supplied with the very best instruments, and is in charge of an experienced and thoroughly competent teacher. Young ladies wishing to make a specialty of music are offered excellent advantages, since we have a sufficient supply of instruments to give all the practice desired.

For the School of Art a special teacher has already been employed whose whole attention will be given to that department.

Board, including furnished rooms, within a short distance from the academy, can be had at $7.00 per month. Girls, unless otherwise requested, are required to board with the Principal. Young men and young ladies are not allowed to board at same boarding house under any circumstances. We take a special oversight of the girls committed to our charge. Mrs. Smith (wife of the Principal) endeavors in every way possible to see after their interest.

Tuition rates are very low, ranging from $1 to $7.50 per month. The session of 1895-'6 opens Aug. 19th. For further information write the Principal for catalog. W. A. SMITH.

Scotland Neck Male School.

The only High Grade Boarding School in Eastern Carolina for Boys and Young Men. Only the better class of patronage solicited. Our catalog will show what education means for a boy here. Send for one. PRINCE & WILSON,
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The 17th annual session opens Monday, Sept. 2d. Students will have the same well known advantages as heretofore. Full preparation for college or business life. Board at low rates. Address Principals for catalog.

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By Rev. R. H. Graves, D. D.

This book, "Forty Years in China," by Rev R. H. Graves, D. D., the veteran missionary, is now ready. The publishers R. H. Woodward Company, Baltimore, offer $200.00 to any one who will sell 200 copies in three months. It is beautifully illustrated, and is sold at the low price of $1.50. A part of the proceeds from sale of book will be given by the publishers to Foreign Missions. Agents are meeting with splendid success in selling it, often taking 10 orders a day. In addition to giving the $200 00, other liberal offers are made. A $100.00 Bicycle is given for selling in two months 80 copies, a rare opportunity for a pastor to secure a wheel. A $370.00 Estey Organ is given for selling 110 copies in three months. A splendid chance for a church or society to secure an organ. A liberal commission is given for selling a smaller number. Pastors and Missionary Societies can make arrangements to get special terms for selling this book if the proceeds are given to missions. Write at once to the Publishers. Full information and outfit sent for 50c in stamps.



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Only experienced teachers of broad culture and special training for their particular work are employed.

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The discipline is mild and parental. Pupils are treated as daughters.

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Charges have been reduced to suit the times.

The forty-eighth annual session begins on Wednesday, September 4th.

For catalog or other information, address
JNO. B. BREWER, President.

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A SELECT SCHOOL FOR BOYS AND Young Men. Absolutely healthful location and genuine home, with refined surroundings. Principal and Instructors live in same building with cadets,—ready at all times to aid them in their work. Special care of small boys. Certificate admits to various colleges. Terms very moderate. For prospectus apply to

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SOCIETIES AND SUNDAY SCHOOLS.

As the young people of our societies are, or ought to be, in our Sunday-schools, the interests of the two are largely identical. The paper will be made of service to the older classes in the schools. It will contain suggestive thoughts on the lessons, and Special Courses. We invite the attention of Sunday school workers to this.

At the same time, its Bright Stories, Helpful Suggestions, and Devotional Spirit, will make it a genuine Home Paper for young people. Instructive, Entertaining, Soundly Baptist.

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Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

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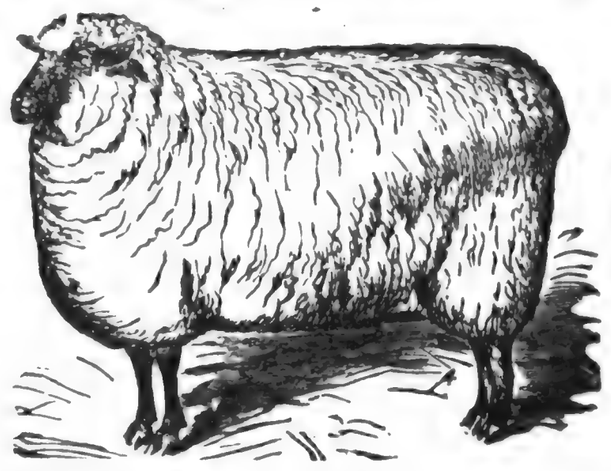
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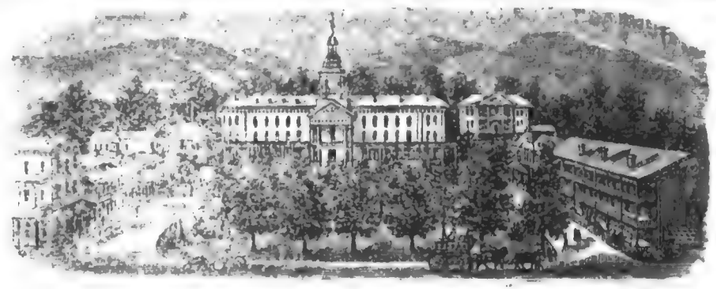


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The Fifty third Session will open September 11, 1895. In addition to the broad and elevated facilities which the numerous and able faculties given above imply, this school maintains high standards in morals, manners and daily life and associations of its pupils. Strict attention is given to the health and physical development of the pupils, under the direction of an able and experienced physician resident on the premises. The Business Departments, in system and efficiency, are up to the best standards. Apply to the SUPERINTENDENT, Hollins, Va.

THOUSANDS of boys and young men from North, South, East and West have been educated at DAVIS MILITARY SCHOOL. For catalog, address, DAVIS MILITARY SCHOOL, Winston, North Carolina.

WANTED—A position as teacher by a young lady, full graduate of Chowan Baptist Female Institute. Music also taught. References furnished. Address, V. S., Box 64, Franklinton, N. C.

Terribly Afflicted.

From the Herald, Cayuga, Ind.

A headache is a common ailment with everybody, but very few people are tortured with that terrible affliction—sick headache or bilious headache. No one who has not suffered this agonizing malady can form any just conception of the almost unendurable pain in the head, extreme nausea of the stomach and utter exhaustion af the body that usually accompanies each attack. Mrs. John W. Middlebrook, of Hilisdale, Ind., was so afflicted for years and her husband told a reporter the following remarkable story:

"My wife suffered terribly four or five years with her head and was in constant agony day and night. Nothing brought relief. Finally a lady friend in Montezuma recommended Dr. Williams' Pink Pills. I bought a box and my wife began taking the pills. She had not taken the first box until she was better and those awful pains in her head were less severe. By the time the first box was entirely gone she felt greatly relieved and I purchased the second box. Her improvement continued and I kept buying pills until four boxes were used. The pain in her head stopped. That was last October, 1894, and she has never suffered with her head since. My wife is about 65 years old and very feeble but these pills have greatly benefited her health in other ways.

The reporter further confirmed the story by talking to the old lady. Her face lighted up with a smile when he mentioned Dr. Williams' Pink Pills, and a joyous tear sparkled in her eyes as she remarked, "That pain is all gone."

That there is virtue in these pills is evident from the fact that Charles Kirtz, the Montezuma druggist, reports that he sells more of them than any pill in the house.

Dr. Williams' Pink Pills for Pale People are considered an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc., They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Pink Pills are sold by all dealers or will be sent post paid on receipt of price, (50 cents a box or six boxes for $2 50) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

MARRIED.

WHITEMAN—HARRELL—On Aug. 9th, at the residence of the groom's father, by Rev. Geo. W. White, Mr. R. E. Whiteman and Miss Ellen Harrell, both of Chowan county.

Tributes of Respect.

WHEREAS, God in his infinite love and mercy has deemed it proper and wise to remove from our midst Bro. Jas. W. Ashely; therefore be it

Resolved 1. That as a church we bow to the will of our Father who art in Heaven.

2 That in the deceased Antioch church had a faithful and conservative member.

3. That as a church we extend our heartfelt sympathy to the bereaved, and remember them at the throne of grace.

4. That we spread a copy of these resolutions on our church-book, that we send a copy to the *Person County Courier* and BIBLICAL RECORDER for publication.

J. H. ROGERS,
W. A. BARTON,
G. W. DENNY,
Committee.

WHEREAS, During the session of the Spurgeon Memorial Baptist church of Norfolk, Va., in regular conference assembled on the evening of July 8th, 1895, the church has received the sad intelligence that on the 7th inst. our dear sister Florence S. Watson, wife of our beloved pastor, W. F. Watson, fell asleep in Jesus; therefore be it

Resolved 1. That we do deeply sympathize with our dear brother and his children in their sad bereavement, and that we pray our God to strengthen and comfort them as he alone can.

2. That we desire to bear our loving testimony to the gentle, patient, high and noble Christian character of our dear sister, and to express our sense of the deep loss sustained by the church in her death.

3. That these resolutions be spread upon the minutes of the church, and be published in the *Religious Herald*, the *Atlantic Baptist* BIBLICAL RECORDER, and that the clerk be requested to forward at once a copy to our pastor.

4. That as a mark of respect to our dear sister's memory, and of sympathy with our pastor and his children, we omit the regular course of business and immediately adjou n.

E. N. HARDY,
H. S. JARVIS,
E. W. BRAY,
Committee.

R. W. BARRETT, *Moderator.*
N. T. BAILEY, *Church Clerk.*

Death has removed from among us our beloved sister, Mrs. Emeline Bender; therefore

Resolved 1. That the Woman's Missionary Society of Pollocksville, N. C., has lost one of its most faithful and devoted members.

2. That these resolutions be recorded in the minutes of the Missionary Society, a copy of them be sent, with our sincerest sympathy, to the family of our deceased sister, and a copy be sent to the BIBLICAL RECORDER for publication.

MRS. SARAH HAYWOOD,
MRS. WILLIE WHITLY,
MRS. ALICE PORTER.
Committee.

A union meeting of the Christian people of Durham was held at the First Baptist church the 4th inst. Interesting topics pertaining to evangelizing the town was discussed.

To the Officers and Teachers of the Sunday-schools of the S B. Convention.

Dear Friends:—You are aware how for several years we have been trying to inform our young people of the great work of missions, and to train them to take part in the advancement of the Master's kingdom. While we teach them to sing the praises of God, and pray to him, and study his word, we feel that we should also teach them to give for his glory, and to work for the advancement of his kingdom. To this end the Southern Baptist Convention has thought it well to have one day set apart when we shall especially consider in our Sabbath schools, the work of Missions. Of course where this day does not suit any schools, any other of their appointment will do just as well. A day is suggested in order to have some uniformity in the work, and that we may act in concert. God has greatly blessed our missions during the past year. And we feel that we ought to return thanks to him as well as pray to him for his continued blessings. Our Sunday-school Board will perform the work of communicating with you, and furnishing you with circulars giving information, which you can use as you think best. We hope none of you will feel that you are tied down to the printed circulars which are sent out; as live progressive officers and teachers you will change these to suit the conditions of your various schools. Still you will find these excellent helps to you.

We hope all will unite in an earnest effort to impress upon the young hearts, that God has sent his gospel to a world of sin to save the lost who believe on him, and that he has sent us who love him to give this message to the lost. Let us try to take hold of this work so that this year will be the most glorious that we have ever seen in an earnest effort for the extension of the Master's kingdom. Whatever you need in the way of circulars, with information, programs, &c, address Baptist Sunday-school Board. Nashville, Tenn. Yours fraternally,

R. J. WILLINGHAM.

In pursuance of the instructions given by the Convention, the Sunday-school Board is moving forward in the matter of furnishing literature for our young people, whether organized into Societies, or in classes in the Sunday-school. The *Young People's Leader* is to be made a weekly, and published at seventy-five cents a year. It is going to be the effort of the Board to make it so instructive, and at the same time entertaining, that to be wanted in Young People's Societies, Sunday-schools, and homes, it needs only to be seen. It will be bright, sprightly, yet devotional in tone and instructive in content. It will not in any case be a newspaper, so will not trench at all upon the sphere of the denominational weeklies. See advertisement in this issue.

Rev. S. J. Becker Ordained.

The church at Jerusalem having called together a presbytery, the ordination of Bro. S. J. Becker to the gospel ministry took place here July 29th, 1895. The presbytery consisted of brethren J. M. Bennett, J. N. Stallings and J. F. Redwine.

Bro. Bennett preached the ordination sermon, and Rev. Dr. J. N. Stallings delivered the charge.

Bro. Becker gave very satisfactory proofs in the examination of his fitness for the work. J. H. RICH, *Sec. Ex. Com.*

Bro. Gore Making His Money Talk.

Dear Bro. Bailey:—Bro. D. L. Gore asked me to send you the names of ten worthy people who were not able to take the RECORDER, and told you to draw on him for ten dollars for the same, according to an understanding between you and him. Every name here represents from five to ten people who will read the paper. I wish others would do like Bro. Gore.

Yours fraternally, R. E. PEELE.
August 7, 1895.

The *Sampson Democrat* says there were a goodly number of conversions in a meeting held at Elizabeth Baptist church, by Rev. R. C. Sandling and Rev. J. O. Tew.

Buie's Creek Academy.

Normal, Business, Music, Art. 201 students. $25 to $50 pays all expenses five months Ideal location. Combines cheapness and superior excellence. Catalog will prove the assertion. Address J. A. CAMPBELL, Principal. Poe's, Harnett county, N. C.

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EDUCATE YOUR SON IN THE HISTORIC CITY OF THE SOUTH. Campus of thirteen acres located in best residence section. Elegant Halls, with all municipal improvements.

Courses for B. A., B. S., M. A., and Bachelor of Law. Thorough instruction under Christian influences. Total expenses about $198. Tuition in Law, $40. Board last year, $9.05 per month. Session begins Sept. 19th. For catalog, address PRESIDENT RICHMOND COLLEGE, Richmond, Va.

Wakefield Classical Institute

A High Grade Preparatory School for Boys and Girls. Fourteenth session begins Sept 2d. A new two-story building 112x50 feet completed and well equipped. Large patronage. Fine reputation. Teachers graduates of the best colleges. Thorough instruction in every department. Fine discipline. Tuition from $1.00 to $3 50 per month. Board $7.00 per month. Address HUGH LONG, M. A., Principal, Wakefield, N. C.

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For Boys and Girls.

THE FALL TERM OF 1895 COMMENCES August 28th, and continues twenty weeks Total expenses: Tuition, $15, $20 and $25. Board, (including washing, lights and fuel), $48. Music, (with use of instrument), $15. Catalogs furnished upon application.

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RIDGEWAY, N. C.

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Charges reasonable. Apply for catalog. F. P. HOBGOOD.

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The Fall Term will begin Wednesday, October 2d, 1895. Examination for admission will be made Wednesday and Tuesday, October 2d and 3d. Examination of county students will be made in each county by the county examiner on the first Saturday in September next.

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This School is endowed by the United States, and the State of North Carolina. It is not sectarian, and is not controlled or influenced by any particular denomination.

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A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.
Fir'd at first sight with what the muse imparts,
In fearless youth we tempt the heights of arts,
While from the bounded level of our mind
Short views we take, nor see the lengths behind:
But more advanced, behold the strange surprise
New distant scenes of endless science rise!
So pleased at first the towering Alps we try,
Mount o'er the vales, and seem to tread the sky;
Th' eternal snows appear already past,
And the first clouds and mountains seem the last,
But those attained, we tremble to survey
The growing labors of the lengthen'd day;
The increasing prospect tires our wandering eyes,
Hills o'er hills, and Alps on Alps arise!
—Alexander Pope.

An Object Lesson in Missions.

She was sitting before the gate one quiet Sunday morning in autumn. Fresh fuel had just been put on the fire, so much indeed, that except for a little glow in the bottom of the grate, the fire seemed entirely out. The subject of the morning lesson was "Missions."

"What is the use of it all?" she asked of her mother, who was an ardent worker. "You go to the meetings regularly. There may be a dozen of the members present, but more probably there will be two or three. You have your 'teas' every quarter, and because they are pleasant and social you have fifty or sixty present; but how much good does it do the heathen? You pay your dues every year, and help pack boxes and boxes; but it is only a dewdrop, compared with the floods necessary. I tell you it is just like that fire—there is too much fuel for the live coals."

The mother smiled gently as she buttoned her neat glove.

"All we have to do is to see that our coals are alive," she answered.

She went out the door and down the street toward the little brick church whose bell was sweetly calling.

The girl still brooded over the fire. The soft, gray smoke began to quiver up in thin little waves, dying down many times, but each time starting up more vigorously. The coals glowed brighter underneath. Presently the smoke poured up in a thick cloud, and then burst into flame. The mass of fuel was soon glowing in the flames, each particle giving of its life to vivify that which was not yet quickened.

"There is my missionary sermon," said the girl, pointing to the glowing mass, as her mother came in at the moment.

And the mother knew the morning had brought to her daughter her needed lesson. —*Emily D. McBride.*

A Woman's Choice of Profession

It is hard, very hard under any circumstances, for a woman to choose a profession in life, for the good reason that she has to decide between two bundles of hay, one on either side of her. If she elects to give up her inherited profession of domesticity for another of choice, it would seem that she should be more than sure of her peculiar fitness for public life. And yet, as the only possible school for such equipment lies in public work, there is ample reason for perplexity.

If we fail we fail, is not a motto for women. Though written for a woman's lips, they are manly words. While manhood takes failure with comparative stolidity, and tries again on another tack, womanhood is crushed and humiliated. Therefore it is best that she should choose her world's work wisely.

In the selection of a profession, there are of course many questions of fitness for a woman to consider, but there is one universal test which applies equally to all the professions she can enter into, though it seems to be considered least of all in the weighing of pros and cons. The first question a woman should ask herself when she thinks of leaving her four walls in body or on paper or canvas is this, "Am I fitted for struggle?"

If her answer be only weakness, let her stay where she is so long as those walls can possibly continue to shelter her. For no matter how deep her calling for public or semi-public life, the work she thinks of doing is, after all, the world's work, and she must take the world's buffets in its accomplishment.

Repeatedly gifted women who have seemed divinely called to one or another profession have failed, and failed utterly and lamentably, simply because they could not grasp the cold fact that the distinct profession was not all they had to learn.

Lack of power to meet the world—to struggle—is at the root of more failures than is unfitness for the specific work undertaken. How to prepare a bandage is one thing; the applying it quite another, but equally necessary parts of a nurse's training. —*Harper's Bazar.*

Do You Feel Depressed?

Use Horsford's Acid Phosphate.

It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain-workers.

What was the bill of fare that the guest at a Southern home during the war received? Sweet potato soup, sweet potatoes baked, boiled, fried, sweet potato gravy; sweet potato bread, sweet potato dumpling, sweet potato pudding, sweet potato pie, sweet potato coffee; and then when the guest became ill during the night his hostess prepared for a sweet potato poultice. It's Dr. Lazy story, and it's a good one. —*Chesterfield Herald.*

Our Bug-Catchers.

We have a garden around our house where we try to raise fruits, and flowers, and peas, and beans, and lettuce, and cucumbers, and such like. But we have one trouble: there are lots of little bugs and worms that seem to like our provisions as well as we do, and that are always on hand to take their portion. And in fact they sometimes seem to want to take the whole.

Well, what is to be done in such a case? I will tell you what to do. We have several little bug catchers, curious creatures,—in color and shape they look almost like a lump of earth, and one would hardly know them from the clods among which they travel about. The children see them about the fields or highways, and wherever they find one they speedily pick him up and invite him to make his home in our garden; and so they have their dwellings in holes and corners about the yard.

The little fellows have a queer way of catchings bugs. They have a long, sticky tongue, though where they keep it is a mystery, as it seems to be longer than its owner. Perhaps they take a reef in it, as the sailors say, and stow it away. But when one of them gets near a little bug he sits and looks at him and winks in a kind of solemn way, till at once his mouth opens, and quick as a flash the tongue goes out and in again, and the bug is among the missing! And then our little friend sits winking and blinking and waiting for another bug to come that way.

He is said to have an ear for music, and to do some singing in the warm spring evenings, but we do not count on this; nor do we brag much about his good looks. His skin is not smooth, nor his complexion fair; but for real usefulness he is about the best kind of live stock we have on our farm; and if people want to keep their gardens free from bugs the best thing they can do is to get on friendly terms *with the little toads.* —*Selected.*

What the South Can Do.

It is evident that the South has at hand, and therefore cheap, all the raw materials entering into manufactures; that its labor and cost of living are cheaper than at the North; that it can, in consequence, manufacture goods of all kinds at less cost than the North or the West; that it can not only supply the home demand, but also export goods with profit; that in the finer lines of manufactures it is extending its operations with success; and that, to compete with it, wages in the North must be reduced. With all these advantages on its side, the fault will be with the South if it fails to reach out its hands and take what nature has so kindly offered.—*Frederic G. Mather, in North American Review.*

Mixed.

They were having a scientific discussion in Hawville. "Waal," said the old lady, "if the airth is reound and goes reound, what holds it up?"

"Oh, these learned men say it goes round the sun, and that the sun holds it up by virtue of attraction," was replied.

The old lady lowered her specs, and by way of climax, responded: "Waal, if these high larnt men says the sun holds up the airth, I should like to know what holds the earth up when the sun goes down."

Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

The best revenge is love; disarm
Anger with smiles; heal wounds with balm;
Give water to thy thirsty foe.
The sandal tree, as if to prove
How sweet to conquer hate by love,
Perfumes the axe that lays it low.

Mr. Natanel Mortonson, a well known citizen of Isbpeming, Mich., and editor *Superior Posten*, who, for a long time, suffered from the most excruciating pains of rheumatism, was cured, eight years ago, by taking Ayer's Sarsaparilla, having never felt a twinge of it since.

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A person may need nine hours' sleep out of the twenty-four. Indeed, he is a wise man if, feeling that he requires them, he is sensible enough to take them. Goethe, when performing his great literary feats, took nine hours' sleep. A full-grown adult, in a healthy condition, will seldom require more than eight. If, however, he discovers that he is not sufficiently refreshed by eight hours, he should take more. It is a pretty safe rule to sleep as long as you are sleepy. "There are people," says a writer, "who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy."

It is said that the Moslems believe in the existence of "seven great hot hells," bearing the names of Jahannam, Latha, Hutamah, Sa'ir, Sakar, Jehim and al-Kariah. The first is to be the endless abode of the Dahriyah, a sect which denies the creation; the second is for Manichees and Arabs; the third for Brahmans; the fourth for Jews; the fifth for Christians, and the sixth for the Magians. The seventh, the "great, great, hot, hot hell," is reserved for liars and hypocrites. The last is packed to suffocation.—*American.*

It is the simplest truth that tariff, silver, income tax, or any other form of national taxation, currency or revenue, is of far less practical importance to the farmer than the condition of his roads. It is a conservative estimate that places the loss to the farming community at $200,000,000 a year from bad roads. And this is considerably more than the tariff receipts are likely to be for the current year —*Chicago Inter-Ocean.*

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Volume 61. RALEIGH, N. C., WEDNESDAY, AUGUST 28, 1895. Number 9.

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THE lease of the North Carolina Railroad for a period of ninety-nine years to the Southern Railway has not met with the approval of the people of the State, whose interests the Board of Directors and the Governor are expected to have solely at heart. The politicians have been questioning if the lease is not bad politics. We have nothing to do with that; but we can assure them that if it is bad business it is worse politics, and it requires no financier to perceive that the lease, the terms of it and the manner of reaching them, were exceedingly unbusiness-like.

In the first place the old lease had six years more to run. In this time the opinion of the citizens of the State could have been obtained (and it will yet). Not only this, it was unfair to lease the Road without giving other roads opportunity to bid—unfair to other roads, unjust to the people whose interests the directors were appointed to guard. Suppose, for instance, one of those directors owned property in a growing town in North Carolina, the property paying 6% per cent. on the money invested in it and bound to pay this much six more years. Would that director put aside the possibilities of improvement in the six years, put aside the probability of new bidders in the six years, and lease the property for ninety nine years at an advance of one-half of one per cent.? Would he put aside all hopes of improvement of the value of the property in ninety-nine years, for the sake of a paltry advance of one half of one per cent?

North Carolina is growing. Property is increasing in value. The North Carolina Railroad will grow and increase in value, but so far as you and I and the others who really own the Road are concerned, it will hereafter be the same forever, thanks to the foresight of our public guardians.

In 1871 when North Carolina Railroad stock was sold at $40 on the hundred, it was leased for a period of thirty years at a rental of 6% per cent. on the capital stock of $4,000 000, or $260,000 a year; in 1895, six years before the expiration of the 1871 lease, the stock now being at $105 on the hundred (having increased more than two hundred per cent. in twenty-four years), the same property is leased for ninety-nine years at the advance of a paltry half of one per cent., or $280,000 a year.

Further, the seven per cent is to be paid on the capital stock of $4,000,000 The actual cost of construction and equipment of the Road is $4,975,262 33 (The original capital stock of the Road was $3 000,000; but this has been increased to $4 000,000) By the contract made by the directors, only the rental is to be paid on the $4,000,000, and thus property to the value of $975,262 33 is given to the Southern Railway for ninety-nine years—absolutely free. Of course, the lessees of the Road will pay taxes and keep the property in order.

There is not an advantage to the State, there is absolutely no reasonable ground for the action of the directors, the State's servants and guardians, the Southern Railway's dupes!

When matters stand thus—and the RECORDER has taken time to investigate before speaking—the people have to infer one of two things, namely, that the directors were influenced or fooled. For one, we hope the matter will be carried into the courts!

THE North Carolina Railroad runs from Goldsboro to Charlotte by way of Raleigh, Durham, Greensboro and Salisbury. It was constructed by the State during the period between 1849 (when it was chartered) and 1856 (when it began operations). Three-fourths of the stock is owned by the State, and one fourth privately. The fact that the private stockholders desired to make the lease has been used as an argument that the State should be satisfied. It is only natural that the private stockholders are glad to get a certainty of income. According to the charter of the Road, they could not hope to get controlling interest in it. They had to accept any policy the State's directors elect to pursue. And, moreover, there is no denying that seven per cent. on money invested in property, especially railroad property, is good for these times. Still no one of the private stockholders would have sold his interest, if he owned controlling stock, at such a rate for ninety-nine years; a child would not have done this six years ahead of time without giving other bidders a chance. Any one who will trace the route of the Road will perceive that it reaches the most promising manufacturing section of the State, a section just at this time more promising than any section of country in the South.

INCONSISTENCIES are too common to attract attention; but occasionally one is startlingly dazzling. A newspaper which took the leading stand against the lease of the North Carolina Railroad, without reservation declaring that it was "a crime of the century," a "monstrous transaction," a "blunder without excuse," a "crime without palliation," came out after the lease was consummated, and praised in highest terms the man to whom it had given credit for getting the lease. That is an ideal for the rising generation, isn't it? A great man he, a man "whose genius and great ability challenges admiration," a man whose "masterly ability the people cannot help admiring," a man "worth a fortune to a railroad company."

We do not say that any one man secured the lease, but our contemporary does say so. We do not denounce any man, but we do protest against laying such grave charges against a man and then hold him up for the admiration and congratulations of honest people.

THE outbreaks of the Chinese against the missionaries have afforded an excellent opportunity for people who never give a cent for missions to decry missionary efforts and declare that they will never give another cent of theirs to such objects. But missions have gone on all these years without them, and they will hardly be missed now.

There is another class that attack the character and the motives of missionaries. We noticed several unwarranted libels in a daily paper, coming from a ship's officer. A meaner thing than this we cannot imagine. The Chinese butcheries are not a circumstance. How much more base it is to try to destroy the character of men and women thousands of miles away and utterly defenceless, since the accusations are made general instead of particular. Of course such efforts cannot succeed. The fact of one's going to China on such approval at home as will secure his support is not only a high testimony to his character, but a proclamation of his determination to give his life that others may live eternally.

One day China will be Christianized, one day the anti-missionaries and the unchristians who having the gospel heed it not, and the malcontents who feed on criticism, will be put to shame.

THE longer we live, the more necessary it appears to us that the people have confidence in the press. Beyond all shadow of a doubt, the press is the safeguard of the people. In the same ratio does the necessity for a cool-headed and honest press appear. To follow a false leader, to have a false friend, to have a pretended safeguard, is worse than to have none at all. A newspaper is nothing, if it has not the confidence of its readers, it is nothing to itself (unless it be money), nothing to its readers, nothing to the common good. We advise every man who can establish any reasonable ground for suspecting the editor of a paper he takes to be a liar or to be capable of deceiving the people, concealing that which ought to be told, or misrepresenting facts with a motive, or for an inducement or because of prejudice, to quit reading the paper then and there. No such paper has room in a home, nor on earth.

THE people of the United States have any number of secret societies supported by them, but the country is singularly free from secret political orders, although we cannot say it is entirely free. China is said to be honeycombed with political secret societies of the rankest kind. The massacre of missionaries was brought about by a society of Vegetarians (so named because they do not eat meat; it is said that they do not use opium, either), who are leagued against the rulers of the empire. They were an insignificant sect until the Japanese invasion; but since then it has grown rapidly, and now has a dangerous hold on several provinces, in which not infrequently they have overthrown the law and released their arrested friends. They are willing to do anything to destroy the present dynasty. They were glad of the Japanese victory and made good use of it. What such a band of anarchists (about 12,000) will do in a country so poorly governed as China, we will have to wait and see; but it is not beyond possibility that, working up the great discontented masses, they may bring on internal war.

The Baptists Have Never Persecuted.

BY REV. CHAS. A. G. THOMAS.

Once in my life I heard a Baptist publicly declare that the reason Baptists have never persecuted is because they have never been in a position to do so. Such a statement has been made frequently by Pedobaptists; but I had never before heard it from the lips of a prominent Baptist. It may be wise politically for a Baptist to make such a statement, but it is not true religiously or historically. Such a statement is reckless in the extreme and out of harmony with the history of our denomination in all the ages.

The statement is not true when considered from *the doctrinal standpoint*. Just as soon as a man lifts the hand of religious persecution, he ceases to be a Baptist. The principle of religious liberty is inseparably and indissolubly connected with the name Baptist as with no other. In fact, no denomination or individual who accepts infant baptism as a religious teaching or practice can be a true advocate of liberty of conscience. True, all denominations have made explicit declarations with reference to this principle, but the practice of infant baptism has placed the brand of insincerity upon their declarations. Baptist declarations and practice have always agreed in this matter. Among the distinctive principles of our denomination there is not one which in the slightest degree infringes upon the doctrine of religious liberty. The principle is so interwoven with our system that the whole structure falls if it is denied.

The statement is not true when considered from an *historical standpoint*. I have never read of one single instance in Baptist history in which they have been persecutors. I have before me Armitage, Vedder, Pendleton, Jones, Lorimer, Smith, Bitting and others, but not an instance is given by any of them. The motto written across our history is *ever persecuted, never persecuting* Baptists were the first to advocate this principle, and they have never receded from the advanced position taken by their forefathers.

Baptists have had opportunities to exercise the sceptre of power, yet they have stood by their principles in every instance. True, some few individual Baptists may have forgotten the principle for a short while and accepted State aid, but the instances have been rare and the denomination at large has protested, and the errors were afterward corrected.

Baptists have had the opportunity to receive, with other denominations, aid for Indian schools from the government, but have refused. Congressman Linton said in Congress two years ago, "The Baptist denomination has never accepted, but always refused this public money for their missionary work." He seems to be better informed on this question than some of our Southern brethren. Rhode Island was founded by Baptists. They had the opportunity to dictate terms, but they refused to provide any laws save those consistent with this principle. Judge Story says of their code, "We read for the first time since Christianity ascended the throne of the Cæsars, the declaration that conscience should be free, and men should not be punished for worshiping God in the way they were persuaded he requires."

When in Virginia a compromise was offered, so that each taxpayer might say to which denomination his taxes should be applied, the Baptists protested and succeeded in defeated the issue.

In Georgia in 1785 when a similar law was enacted, the Baptists protested and worked against it until that was repealed.

In Holland the king offered State patronage to the Baptists, but they refused. It has been true through the ages.

When the Baptists established Brown University, they could have shown a spirit of intolerance, but they made no religious tests, making large provisions for Pedobaptists as well as Baptists among its "fellows" and trustees. Well did Dr. Francis Wayland say of us, "When they have obtained the power to persecute in turn, they used that power only to return good for evil, and by granting to their persecutors every right which they claimed for themselves. When any sect can lay claim to higher or more honorable distinction, we will bow before them and cheerfully yield them Christian precedence." The Baptists stand on and stand by that great doctrine of "soul liberty." For doing so they have worn with their Master the robes of reproach, and the crown of thorns has pierced their heads. But their march is a march of triumph. In that great day of the Lord they shall wear the robes of royalty and crowns of glory.

Fayetteville, N. C.

Matters in Kentucky.

The farmers in Kentucky are in good spirits, for they have good crops and good prices. Hence we are expecting a hopeful time at the Associations which begin this month. A Kentucky Associational meeting is a royal occasion. There are great crowds, the best of dinners served on the ground, and good feeling everywhere. In large sections of Kentucky the Baptists have it all their own way. There is hope for the future when this great host becomes better trained and render more united and intelligent service. Like the Baptists of the Southern Baptist Convention, we have not yet awakened to our possibilities and our power.

The church of New Salem, which has been under my care for five years, has just enjoyed a gracious revival which lasted two weeks. There were thirty one additions, twenty-one by baptism. Dr. Pickard of Louisville was with us one week of the time, and his work was greatly enjoyed. The church has now three hundred members, and is in fine condition.

THE SEMINARY.

Dr. Whitsitt has been kept busy answering letters of inquiry from young ministers about coming to the Seminary this fall. So many letters were never received before. We hope it means the largest attendance we have ever had. I hear of quite a number of bright men from North Carolina who are coming. You will never be sorry, my dear brother, that you came. I always feel much constraint in trying to persuade young ministers to come and study with us. For any just statement of the results of such a course of study sounds only bewildering and seems overdrawn. But it is not putting it too strongly to say that the Bible is made new to you, or, rather, for the first time, really become yours. You own a copy of the Bible, but you do not possess the Bible till you know it, till you know its history and its teachings.

We Southern Baptists have been slow in taking hold of the Seminary's work, but there is every indication now that the Seminary is deeply rooted in the hearts of our people. We are a conservative people and do not wish our preachers taught anything that will subvert their faith in the Bible as God's word, while we are anxious to receive all new light that is really light and not darkness. In our Seminary, Southern Baptists have an institution pledged to maintain and teach the Bible as the sole and sufficient authority for Baptists.

The chief concern before us now is to stir up the preachers to the importance of such preparation. If it is worth while for a physician to pursue special studies for his chosen work, surely it is none the less important that the man who is to spend his life explaining the Scriptures should know these Scriptures. The better your general education, the better prepared you are for such a course of study. The better endowed you are by nature and by grace, the more you will be able to get out of it. The supreme question with you is, not whether you will be able without the Seminary course to do as well as others, but whether you will be able, without the Seminary study, to do the most and the best that is in you. For it is unworthy of you to render unto Christ anything less than your highest service. If you are troubled about your duty in this matter, write to some of us about it. Write to Dr. W. H. Whitsitt, Louisville, Ky., for catalogs. If you need help to pay your board, write to Dr. E. C. Dargan, Louisville, Ky.

Make a sacrifice to give yourself an opportunity to get a deeper, truer hold upon the Bible.

A. T. ROBERTSON.
So. Bap. Theo. Sem., Louisville, Ky.

North Carolina at Appomattox.

BY HON. WALTER CLARK.

From the 95th volume of the official "Rebellion Records," recently published, I take the following synopsis of the North Carolina commands in the "Appomattox parole lists," showing the North Carolina brigades at the surrender with the commanding officer and strength of each.

North Carolina had there paroled one Major-General, Bryan Grimes, and six Brigadiers, i. e., W. R. Cox, Matthew W. Ransom, John R. Cooke, Wm. MacRae, W. P. Roberts and J. H. Lane.

Brigade.	Commanded by	Total rank and file surrendered.
1. Cox's,	Brig.-Gen. W. R. Cox,	572
2. Grimes',	Col. D. G. Cowand,	580
3. Johnston's,	Col. J. W. Lea,	463
4. Lewis',	Capt. John Beard,	447
5. Cooke's,	Brig.-Gen. J. R. Cooke,	560
6. MacRae's,	Brig.-Gen. Wm. MacRae,	442
7. Lane's,	Brig.-Gen. J. H. Lane,	570
8. Scales',	Col. J. H. Hyman,	710
9. Ransom's,	Brig.-Gen. M. W. Ransom,	425
10. *Barringer's		98
11. *Roberts',	Brig.-Gen. W. P. Roberts,	93
Major-Gen. Grimes and staff,		18
Cummings', Miller's, Williams', Flanners' and Ramsey's Batteries,		180
Total North Carolinians paroled,		5,093

*Cavalry.

The following North Carolina Regiments were in the above Brigades at the surrender: 1st, 2d, 3d, 4th, 5th, 6th, 9th (1st Cavalry); 11th, 12th, 13th, 14th, 15th, 16th, 18th, 19th (2d Cavalry); 20th, 21st, 23d, 28d, 24th, 25th, 26th, 27th, 28th, 30th, 33d, 34th, 44th, 35th, 37th, 38th, 41st (3d Cavalry); 43d, 44th, 45th, 46th, 47th, 48th, 49th, 52d, 53d, 54th, 55th, 56th, 57th, 59th (4th Cavalry); 1st North Carolina Battalion Sharpshooters, 2d North Carolina Battalion, 10th North Carolina Battalion (Cavalry), and the five Batteries of Artillery named. Total, forty-two Regiments and one Battalion Infantry, five Regiments and one Battalion Cavalry, and five Batteries of Artillery.

That all these should have numbered only 5,000 rank and file at the surrender shows the wear and tear North Carolina troops had sustained. First and last by the muster rolls, these commands had contained over 100,000 men.

The official "parole list" settles that the rank of Gen. John B. Gordon was only that of Major-General and not Lieutenant General as has been claimed, for he could not have been promoted after the surrender. Major Gen. R. F. Hoke of North Carolina, therefore, ranked him, and next to Lieutenant Generals Longstreet and S. D. Lee, is the ranking Confederate General now living.

The number of Confederates surrendered has been often stated as 9,000. The number of muskets, exclusive of officers, wounded, cavalry, artillery, medical, commissariat, ordnance, &c., may have approximated that, but the parole lists show conclusively that at the supreme moment, 28,231 Confederates still abided by the colors and surrendered with Lee. In immediate front of them was Grant with 180,000 men and 100,000 more in calling distance.

The Southern Biblical Assembly.

BY REV. THOS. HUME, D. D.

The Southern Biblical Assembly was really a very useful institution and was enjoyed by a large company of devout and intelligent people. It was held in Asheville, beautiful for situation, with its pure sweet air full of inspiration for the worker and student, and its church life offering every advantage for meetings, services, lectures. It occupied more than four weeks and was conducted by professors of theological seminaries and university and college men, pastors and expert laymen. Courses in the Old Testament history and prophetic literature, discussions of moral difficulties under the old dispensation, the position of women amongst the Hebrews, mooted questions suggested by the critical investigation of our day, the great Maccabean period, the life of our Lord, the development of his teachings in Acts and Epistles, all these and other subjects came under careful review by such men as Professors White of Washington and Lee, Alexander of Vanderbilt, Noah K. Davis of the University of Virginia, and E. H. Harris, newly elect to the Chair of Old Testament Introduction and Polemics in our Southern Seminary.

I heard several of the lessons of these high teachers and was profoundly impressed by their broad and thorough method and their devout spirit. Crowds attended while I was there. Other Baptists besides Davis and Harris were invited to take part in the conferences and to preach and lecture. Drs. Turpin, Clopton, M. B. Wharton, Chas. E. Taylor and Hume did special work by appointment. I do not mention all our people who were there. I remember well that Bro. W. B. Broughton rendered important service in the Sunday school department to which the attention of skilled workmen was given every day.

Child-culture was a feature of one of the sections of the Assembly. At night lectures on Oriental manners and customs, on Bible characters, on the literature connected with the great Book, instructed and entertained large audiences. Peter Mamrew from Jerusalem was very effective with his costumes, tents, pictures, and his graphic style.

This work is directed by the American Society for Religious Education, with Gen. John Eaton, late U. S. Commissioner of Education, as its President, and Rev. Dr. J. E. Gilbert, author of useful works on Bible-teaching, as Secretary. Dr. Gilbert is full of spiritual life, an excellent administrator, and an interesting lecturer and teacher. Our friends would do well to communicate with him. A small fee for membership provides "the sinews of war" with whatever a town like Asheville may contribute in money and hospitality. I have reason to speak warmly of its generous treatment of its guests. Lawyers Murphy and Tucker and Craige, a trio destined to still greater distinction in their noble profession, the first my special host, knowing perfectly how, with his excellent wife, to make a home-place for the stranger: these, and Bro. J. T. Betts of the French Broad church, whose active spirit helped every one, and Bro. Lemmond of the First church, well represented the beautiful town. Asheville will have the Assembly again next year. Atlanta, we think, will have it reproduced in its best features, with improved plans and large opportunities, during the great Exposition to be held there this fall. It will be well worth attending. We rejoice that the Inspired Word is illustrated on every side and its life and literature brought home to hundreds who could not be so well reached, if this happy thought had not been put into execution.

The Real Good.

"What is the real good?" I asked in a musing mood.
"Order," said the court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," said the seer.
Spake my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret,
'Kindness' is the word."

—*John Boyle O'Reilly.*

The right conception of duty toward God defeats also the proper relation to our fellowmen.

The Biblical Recorder.

WEDNESDAY, AUGUST 28, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

EVERY church ought to try to increase its pledge for State Missions every year. There is room for a much larger work than the income of the Board now makes possible. It seems to us that a live church will not be content to pledge "same as last year;" for if churches are for anything they are for growth in strength and for spreading the gospel.

PASTORS should help mothers and fathers in "packing off" their boys and girls to school. An active pastor will see to it that the young man or woman carries a church letter to school, and he will also write to the pastor at the school. Nothing in life is so important as beginning right at school. Brethren, look after this matter this week.

BRO. LIVINGSTON JOHNSTON writes candidly but kindly of the Chautauqua. His remarks are pertinent, the good things he says are deserved and the criticisms wise.

We have yet to meet the man who, having seen the Chautauqua in session, thinks it is not a good institution—one which will do good and keep on doing good.

As our brother suggests, we must strive to make the Chautauqua the common property of the denomination by getting more churches to take a more active part in it. This can be more easily accomplished by having the meeting when there is no Association in session, so that the enterprises of our work may be fully represented.

The speaking of women in the meeting will destroy nine tenths of the influence of the Chautauqua. We know women make good teachers in Sunday schools, and that is very well; but it is a different thing to get up before an audience of two thousand, and especially under the auspices of a strictly Baptist institution; although, as for that matter, we do not approve of women speaking in any kind of mixed assembly.

But this can be remedied without loss to the work. The sisters can have hours to themselves just as they do at our other meetings.

"WE HAVE about nine hundred and ninety thousand (Baptist) girls and young women who are doing absolutely nothing for the Lord," is the statement a zealous writer makes in another column. The statement is a characteristic one—characteristic of workers full of good works, and most likely young in the work, and in position to get only a limited view of the world and the work.

To tell the truth, we do not believe there are 800,000 young Baptist women in this land. But if there are that many, we shall not impeach them and their pastors for inactivity because they do not appear in certain parts of Christian work.

Not all people who are never heard of—especially is this true of women—are inactive or undutiful.

It is not given to all of us to do certain kinds of work. The comforting visitor in the sick-room may be an awkward and out-of-place mission worker. We do not wish to discourage our mission working women, but there is no concealing the fact that women have done, ought to do, and always will do more work for the Lord in other spheres than missions. Every woman who does a kindness in his name to any human being—not particularly a Chinaman or other heathen—does something for the Lord. One who devotes herself entirely to missionary society activity may not do a tenth as much for the Lord as some other whose name is never printed in the papers, but who loves her neighbor as herself, who helps the poor, living humbly in the love of her Master.

Too often we hear that anywhere from one tenth to nine tenths of church members are unsaved; too often we hear that the churches are not doing their duty. If a brother overlooks another in undutifulness, he should not proclaim it as an evidence that all Christendom is rotten with hypocrisy, but, according to the Scriptures, go to him, go again and again, and talk with him. This done in vain, there is not yet reason to proclaim it to the world or to make it a premise from which to argue that half the church members are covetous hypocrites. The thing to do is to withdraw fellowship from him and all his like.

If it is not the duty of church members to keep the church pure, we do not know what it is. If it is not a sin for a church member to talk about his brother's faults without trying to help him out of them, we do not know what is.

A Christian who thinks that his brother is not doing as he ought to do, and, instead of going to him about the matter, goes [illegible] is very prominently in his own light.

LIGHT ON SEVERAL MATTERS.

Bro. Bailey:—In RECORDER August 7th you mention the organization of an "Associational Missionary Union" in the Central Association. You state that "they are fully up with the men now," and proceed to enumerate, with apparent approval, the numerous missionary organizations among the women. Will you please state what you consider the corresponding organizations among the men. It seems to me that the women are much in advance (?) of the men, rather than "fully up" with them. Do you not think that the church, the Association, the State Convention, the Southern Convention, belong to the women as much as to the men?

If the 'young people,' as you argue, can find work in the church without a special organization, cannot the women? If one is wrong in principle, is not the other? If organization is for development, should it not exist among the young people of both sexes rather than among the women? If it is for the promotion of missions, is not the church society enough? If women have such societies, should not the men? Then we might see reports resembling this: W. M. S., for missions, $5 00; M. M. S., $7 00; church, 75 cts. I am opposed to any organization that would tend to show the church as insufficient for its work.

O. J. PETERSON.

Enfield, N. C., Aug. 16, 1895.

It is needful to say here that space in these columns will be given for answering queries only when they are of general importance; that queries designed to draw out a "hit" upon any one will be returned unanswered; and that queries of only local significance will be cheerfully answered by mail to the best of our ability.

To take up Bro. Peterson's letter: We made the note without approving or disapproving. The fact is, while such an organization may do good, we do not see how it will do harm. So, we are entirely willing to wait and see; and if we can help it, we will.

We did not mean that the women are fully up with the men in having identical organizations; but in having reached a stage of organization which they cannot go beyond without making a decided departure. However, we could take the statement as Bro. Peterson evidently takes it; for the fact is the first missionary societies of modern times were composed of men as well as women.

The Association, the State Convention, the Southern Convention, "belong to" the churches, that is, they are the creatures and the instruments and absolutely in the control of the churches. So the question is, Does a church belong as much to the women as to the men? Yes; for both men and women belong to the church, as servants of God, one as much as the other. Without doubt the men are divinely privileged to have more influence in directing the affairs of a church than the women, as is manifest in the call of men only to the pastorate, in the ordination (since primitive times) of men only to the deaconate, and in the command that the women keep silence in the churches. There is, on the other hand, a sphere for which the women are peculiarly fitted, fully as honorable, more noble and as worthy in God's sight—that is as ministering angels. Thus in the divine economy, the great principle of division of labor is brought into play. Take, for instance, the economy of God's other divine institution, the family: the family "belongs to" the wife as much as to the husband, but each has peculiar duties.

The general organization of younger church members and the general organization of women members are two entirely different matters, and on general principles it cannot be said that what is true of one is true of the other. We argue that the sole object of generally organizing the younger church members is (as the advocates of such organization repeatedly affirm) "Culture for Service,"—an undeniably taking motto. We say that more culture and better culture and sounder and safer culture for service can be gotten in the church and in the local society than can be gotten by general meetings; we say that it cannot be reasonably shown how these meetings can add to the effectiveness for culture of the local societies; and, moreover, we contend that these general meetings are liable to alienate the younger members and to weaken their regard for the authority of the churches.

Now, the women do not organize for development, although, no doubt, they develop in their work just as any other worker, secular or religious, does. Their general meetings are not enthusiasm meetings, are not culture for service meetings; they are business meetings, plan-laying meetings, conference meetings. They are old enough in their church attachment not to be turned by every wind and notion or lead by eloquence into quagmires of enthusiasm. So the only question of principle involved in woman's organization is identical with that which is involved in the Southern Baptist Convention or the Chowan Association, while those involved in young peoples' organization are entirely different.

The Southern Baptist Convention is organized for the promotion of missions, not in any degree to take the place of the churches, but as a means for magnifying and strengthening the work of the churches. The church society is not enough, for the plain and simple reason that the average church society is not strong enough to raise twenty-five dollars a year, not strong enough to protect a missionary; and is not certainly permanent. For the same reason that a number of churches in some localities now join in together to support a missionary in China, for the same reason undeniably seventeen thousand Baptist churches in the South join in together to support eighty five missionaries in foreign fields and four hundred in the home work. For the same reason the general organization of the women's societies has been brought about. In no sense of the word do such organizations tend to show that the church is an insufficient instrument for its work, not any more than an agreement between four churches to pay a pastor one hundred dollars each a year shows that they are insufficient for the worship of God, to labor for his kingdom or to be edified concerning his will.

As to the question, "If women have such societies, should not men?" it is as unreasonable as to ask, If women wear sun-bonnets, should not the men? The fact that one person or a class of persons do a thing, is never safe ground for saying that another person or class of persons should do it. God's standard is far higher than that. A man who does a thing because somebody else has done it, has no idea of duty.

HISTORY OF THE RIOTS IN CHINA.

The hold of civilization in China was impressively put before us last week. We received a booklet of seventy five pages, from Shanghai, entitled "A History of the Szechuen Riots (May–June, 1895)," by Alfred Cunningham, well printed and altogether creditable. Only three weeks ago we heard the first of these riots. Now we have a history of them all the way from Shanghai. If a riot against the Chinese had occurred at Chicago the last of May, and a history of it had been printed, it would not have gotten to China much sooner than this book has come to us. God is bringing the heathen in contact with civilization.

The fact that this history has been written is evidence that our brethren in China look upon the riots gravely. We have also received other evidence, such as appeals from foreigners in China to rouse the people of the United States, so that the government will take a hand.

We see that a committee of American citizens resident in China has drawn up a series of charges and resolutions, and that Dr. R. T. Bryan's name is on the committee. The most serious of the charges is that the riots were officially inspired and encouraged. This makes it more necessary that our government look into the matter and see that proper steps are taken with a view to the future. The resolutions to which Bro. Bryan's name is attached, say that the fruit of years of toil and sacrifice has been swept away, and that much valuable property belonging to American citizens has been destroyed, rendering homeless twenty four adult American missionaries. Our government is respectfully appealed to; and we have no doubt but that it will take proper action.

It is clear that the riots were not directed against the missionaries, but against all foreigners. Circulars endorsed by native chiefs of police, or governors, were scattered among the Chinese like this: "Notice is hereby given that 'foreign barbarians' are hiring evil characters to kid-nap small children that they may extract oil from them by boiling them. I have a female servant named Li who has personally seen this done. I exhort you, good people, not to allow your children to go out." Here is another: "At the present time we have obtained clear proof that foreigners deceive and kid-nap small children. You soldiers and people must not be disturbed and excited. When the cases are brought before us we certainly will not be lenient with them." This last is an ingenious piece of work.

The Szechuen riots, the history of which we have before us, must not be confounded with the Kuchieng massacre, which occurred more recently. The Szechuen riots caused great loss of property and occasioned widespread alarm in Chengtu, Yachow, Suifoo, Kiating, Paoning-fu, (mostly at Chengtu), but in none of these cities was there loss of life. The massacre of the two missionaries of the Methodist Episcopal church (North) of this country and of the English church occurred at Fuh Kien in Kuchieng, on the coast, and several hundred miles away from the riots of which we have been writing. When the account of the massacre is added to that of the riots we will have one of the most terrible chapters in mission history. Blood has ever been the test of the faith and the endurance of God's people.

It is gratifying to see frequent mention in the History of services of Consul General Jernigan. He held the flag of his country high, and by means of it forced the Chinese authorities on one occasion to let him forward a telegram inquiring into the welfare of American subjects. In the meetings which were held afterwards he took leading parts.

NEWS NOTES

....The RECORDER until January 1st, 1896, for fifty cents on trial.

....Rev. L. S. Foster is writing a history of the Mississippi Baptists.

....Rev. J. L. Shinn sends us three new subscribers. He shows what other good pastors can do.

....Rev. C. S Blackwell of Elizabeth City has been doing good in a meeting at Blackwater, Va.

....Wake Forest opens this week. It appears that the session will be marked by a large attendance.

....Rev. G. T. Watkins has given up his Red Mountain church, much to the regret of the church. His field was too large.

....Rev. A. C. Cree has resigned the pastoral care of Ephesus church, which he has been serving very acceptably for some time.

....Rev. J. R. Edwards of Colgate University, New York, has been supplying at Greensboro and will continue a few Sundays.

....Rev. J. W. Little of Union county recently held a meeting at Oak Grove church, in which there were thirty-three additions to the church.

....Pastors who feel that the RECORDER ought to have a larger circulation among their people, should make known our January 1st, 1896, offer.

....Bro. N. B. Broughton conducted service at the Soldiers' Home at Raleigh Sunday afternoon, and one old veteran made a profession of religion.

....Rev. J. G Pulliam preached at Greensboro Sunday night. Rev. W. C. Newton of Goldsboro preached for him at Smith field at the same hour.

....Rev. J. F. Love of Suffolk, Va., has been visiting at Oxford, the home of his wife's parents. His book of Jubilee Convention Sermons will soon be out.

....Rev. Josiah Elliott baptized twenty-two persons at his Beres church recently. He was aided in the meeting by a promising young minister, R. S. Monds.

....Evangelist Moody has agreed to hold a meeting at the Atlanta exposition, and a tabernacle will be built for him. The exposition will be closed on Sundays.

....Delegates to the South Yadkin Association will report at our church in Salisbury, corner Church and Council streets, three blocks from depot.—*N. R. Jones.*

....The Wake Forest students of Union county had a banquet and alumni rally at Monroe Friday night. It is a good idea to bring the boys together as often as possible.

....Elias Dodson used to say, "The workers never grumble, and the grumblers never work;" and it is just about so. The antidote for complaining is work in frequent and full doses.

....Draw the work close to your people, that their interest and zeal may be kept alive. Get them to reading the RECORDER, by starting them off on our offer of the paper until Jan. 1st, 1896, for fifty cents.

....There were several professions of religion in the meeting at Independence Hill, Rev. D. W. Thomasson pastor, and several are awaiting baptism. The meeting closed prematurely on account of the rains.

...."The summer law school at Wake Forest has proved so successful," said a brother, "that some of us think the College ought to run a general summer school." The quietness and pleasantness of "the Hill" would attract many.

....Rev. A. D. Hunter and Rev. A. C. Cree held a helpful meeting at Mt. Vernon near Raleigh last week. Sunday Bro. Hunter went to Wakefield and preached, and Bro. Cree supplied for him at the Raleigh West End church.

....We are much obliged to Rev. R. L. Patton of Morganton for his pamphlet on the "Law of Christian Giving." A hasty "glance through" shows that it is strong and clear and decidedly positive in its conclusions. We hope to read it thoroughly.

....We extend sympathy to Bro. J. H. Lassiter of Henderson, who lost his wife by death the 19th inst. Their home has always been an open one, and especially to Baptists. Sister Lassiter, who contributed so much to its pleasantness, will be widely missed.

....Dr. William Dean, a veteran retired missionary, died last week at San Diego, Cal., where he had lived quietly several years. He was one of the missionary pioneers, laboring in Siam and China, and translating portions of the Scriptures. He was an active worker half a century.

....Dr. J. W. Carter told his Raleigh flock that he would probably preach as much while he was on vacation as he would at home. We see that he attended his old Association (the Parkesburg, W. Va.,) and took part in several discussions. Bro Carter is West Virginia's best gift to North Carolina; and while we can spare him a little while to go back to his native State, we hope the brethren up there will understand that he is a North Carolina fixture—just getting ready to do his best work in this State.

....Bro. D. M. Prince of the Scotland Neck Male School writes: "Our prospects for another year are good, but we will have to work very hard. Bro. Cullom is holding a meeting at Hobgood, this county, and I hear he is having a good meeting. No Baptist church there."

....Bro. Blanchard was in Raleigh last week. He had been holding a meeting in addition to his regular work. He is looking forward to largely increasing Wake Forest's endowment before the Convention. He is at Pinnacle this week, where there is an educational rally.

....Pastor Simms of the Raleigh Baptist Tabernacle received one into the fellowship of that church Sunday. He had good audiences both services. At the Swain street mission chapel of the Tabernacle Rev. Alvin Betts has been conducting interesting and fruitful revival services.

....The busiest Baptist in North Carolina is Rev. Chas. A. G. Thomas of Fayetteville. He writes weekly for two papers, and as often for the RECORDER as he has anything real good to say (witness his article this week), and we believe he is about to add another paper to his string.

....The two brilliant North Carolinians in the Richmond College faculty are making fine impressions on the Virginia people, whom they are meeting at Associations. We are glad to note also that among others Rev. L. G. Broughton and Rev. C. J. Thompson are making strides forward.

....We thank brethren H. T. Williams and W. L. Foushee, Clerks respectively of the Beulah and Flat River Associations for minutes of the late sessions. These are the first of the season. The RECORDER keeps them on file, and of course is grateful to the brethren who think to send them to us.

....Rev. Dr. G. W. Gardner writes from Jackson, Ga.: "The meeting that Rev. T. J. Taylor held with me continues to bear fruit. I have baptized twenty-five people recently, not all at one time, but they have been coming in month after month, which keeps the church greatly encouraged in the Lord's work."

....We received the sad news of the death of Rev. J. M. Register too late for announcement last week. We did not know him personally and cannot speak of his life and labors definitely. He was a good, unassuming and faithful servant of the Master. Rev. E. W. Wooten will furnish us a sketch of his life.

....Our church at Lexington is not quite fifteen years old, but it has made steady growth. Eight years ago when Rev. Thos. Carrick took charge the membership numbered 75; now it is 173. In this time more than 300 persons have been baptized; and a debt of $1,500 has been paid off. That is what we call a successful pastorate.

....We learn that the death of Mr. J. H. Adams at Wilson, father of Rev. M. A. Adams, was not unexpected. He was fifty four years of age. For many years he was a member of the Methodist Episcopal church, South, but in later years united with the Campbellites. He was a devout Christian, and is now with the faithful gone before.

....Rev. Pinckney Oliver writes: "We closed an interesting meeting at Bethel, Stokes county, on Saturday, the 17th. Bro. N. J. Mathews was with us for a week, and did all the preaching after he arrived. The church was revived and encouraged. Four new members were added by baptism and four by letter. The church is growing slowly, but we trust surely."

....Rev. John E. White of Edenton preached for the First Baptist church at Raleigh Sunday last. Brother White has preached in Raleigh every summer since he entered the ministry, and it has been gratifying to see how rapidly he is growing into a powerful preacher. He had the closest attention of his audiences Sunday, and every one present seemed to enjoy his discourses.

....Rev. G. A. Sowell, who graduated at Wake Forest College in 1893, and then entered Crozer Theological Seminary, will close up his work at Clayton, New Jersey, Oct. 1. At present he is not only occupying his own pulpit at Clayton, but is also supplying for the Presbyterian pastor. Bro. Sowell's work in New Jersey is well spoken of. He is a safe, conservative man, and we hope he may see his way to come back to North Carolina.

....The *Texas Baptist Standard* asks us to enumerate the departures of the B. Y. P. U. A. from our doctrine and polity. Women speaking, hand clapping, flag-waving, and the like, in spiritual meetings. In addition to this it raises money by selling worthless badges like Romanists sell, mementoes, etc., encourages foolish yelling, and teaches the young people (by example) that the churches are not sufficient for their spiritual training and work.

....Rev. J. A. Hoyle writes from Dallas: "We are now in the best revival meeting ever held at this place. Rev. C. H. Durham is with me and doing the preaching. Bro. Durham is one of the Lord's best young men, and is just fitted for evangelistic work. The people here say his equal is not to be found. I do not know how many persons have professed faith in Christ. Several have joined the church, and the interest is still increasing. I leave to day for Long Creek to hold a meeting. Bro. Durham will remain here a few days."

....The *Wake Forest Student* for July is out. It is a decidedly attractive number. The frontispiece is a half tone engraving of President Taylor, which is followed by a brief sketch of his life by Prof. Poteat. Bro. E. N. Simms, one of the leading students, contributes a thoroughly informing article on "Political Parties in the United States." Other articles, all above the average, are by Prof. B. W. Haywood, J. A. Oates, Jr., Chas. E. Taylor, F. E. Parham, J. E. Moore and J. C. McNeill. This closes the *Student's* fourteenth volume, which has been very creditable from the beginning.

....Dr. T. E. Skinner has returned from an extended sojourn at the Springs much improved in health. The Doctor preached eleven times, while away. All his friends will be glad to know that he is hale and hearty and hopeful.

... A newspaper trust is being set on foot. Its aim is to run up the price of paper in the interest of the manufacturers. It will work hardship, but it will also do good by arraying the papers of the land solidly against trusts—as they should have been arrayed long ago.

....We failed to make note of one of the Chautauqua indispensibles, the man whose mission is to make folks feel at home—Bro. J. C. Birdsong, the efficient Secretary of the Chautauqua, who has been Prest. Broughton's lieutenant from the beginning. We are under obligations to him for many kindnesses.

....The *Watchman* (Boston) says "Rev. L. B. Plumer has been voted by his church in Altoona, Pa., the month of September for vacation, and he goes with his tent to Charlotte, N. C., to hold meetings with Rev. T. H. Pritchard, D. D." We learn from the *Charlotte Observer* that Bro. Pruett and Dr. Pritchard intend using the tent especially for factory people.

....We heard a brother returning from the Liberty Association saying that Bro. Weaver, at present supplying the First Baptist church, Petersburg, had done a great work at High Point, and that the people there spoke most highly of him. Bro. Weaver not only serves as pastor here, but teaches in Greensboro, and also keeps up his ministerial studies. He is one of our coming men.

....We were very glad to see Dr. J. B. Robertson and his son John A., in Raleigh, Saturday. Bro. Robertson told us that Pastor Cowan had won the hearts of the Clayton people. He was holding a meeting there last week that was full of promise. The Methodist pastor said it was the best meeting he had seen at Clayton. Bro. John Robertson this week begins a four years course at Wake Forest, which we are sure he will complete with credit.

....We are obliged to Rev. A. H Porter for the following: "We had a very good meeting last week at Piny Grove, Jones county. I was assisted part of the week by Rev. S. J. Porter of Newbern. I baptized nine, one restored, and a number of others seemed much interested. I am assisting Rev. J. W. Rose at Cove, Craven county, this week. Please acknowledge one dollar received from Bro. R R. Barnes, Robeson Association, for Maysville church."

....Rev. Rufus Ford, lately of Newbern, has accepted a call to Bennettsville, S. C., in Marlboro county, a regular Baptist strong hold. Bennettsville has a good church and parsonage. Bro. Ford has lived and worked in our Convention more than four years. His gentle spirit and faithful works won him many friends who will follow him with love back to South Carolina, and be glad that he is situated pleasantly. The work in Newbern and in the surrounding country has prospered very greatly in the last four years.

....Rev. C. J. F. Anderson sent us the following from Jonesboro last week: "Our meeting at Bethlehem closed last Sunday. The church seemed greatly revived. Eighteen professed faith in Christ. Rev. J. R. Moore, my successor at Carthage, did most of the preaching and did it well. We received eight by baptism with others to follow. Bro. Moore is now aiding me in a meeting at Jonesboro. From here he goes to Montgomery county, to aid Rev. G. L. Merrell in his meetings."

....The *North Carolina Christian Advocate* led off last week most encouragingly with an editorial on the educational question. We are sure that our brethren will join in the struggle for free and untrammelled Christian education, if they keep on thinking along the line of their editorial. This is well said: "Again we say thank God for our Christian colleges which ask nothing of the State but the protection of just laws and no unfair taxation or legislation towards them. Let our people rally around them. In them our sons and daughters find the knowledge of God, and moral securities which no State school can supply."

....We regret to see that Rev. John A. Wray is going to leave our State. His first pastorate, Broad Street, Winston, has shown him to be a strong adherent to the faith and a good preacher and pastor, and a man of solid backbone. Considering his experience his work in this difficult pastorate has been remarkably successful. Bro. Wray goes to Milledgeville, Ga., in response to a repeated call. We know he was reluctant to leave North Carolina, but it seemed better to go. Milledgeville is a good and growing field, and one in which Bro. Wray will no doubt develop the promise that is in him. We hope some day to get him back to North Carolina.

....We thank Dr. N. B. Cobb for the following interesting note: "The meeting at Gum Spring was still in progress when I left on Saturday. Between twenty-five and thirty had asked for prayer, and two grown persons professed conversion on Friday afternoon. The congregations were large and attentive, and the interest was increasing from day to day. By invitation, I preached on Thursday night to a good audience in the Presbyterian church in the old town of Haywood, which came in one vote of being the capital of the State, and contested with Chapel Hill for the site of the State University. It is now a dead town, with a beautiful grove in the centre, in which stands the public school house of the district. The Methodists have given up the place and removed their house of worship to Moncure, and the Presbyterians now have the only house of worship in the place, with a membership too small to keep a regular pastor. The two lines between the Haw and Deep rivers, just above their junction to form the Cape Fear, land in beautifully located on a high and healthy bluff within a mile of Moncure."

....We did not say that Roman Catholics are gaining converts in North Caroline, as two contemporaries quote us; but we are willing to let it go that the Roman Catholics are gaining strength. They have dedicated two churches in the last eighteen months, one of them a very handsome structure. They will no doubt gain strength in the immigrants who will come in crowds to the State in the next decade. Eternal vigilance is our duty and only safeguard.

....We were very sorry to see our dear friend and brother, Rev. J. D Moore, who has been pastor of the Baptist church here for two years, leave on last Monday. He has made a host of friends, both inside and outside of his own church, who will greatly miss him. He is an excellent, all round Christian gentleman, and his place will be hard to fill. He will spend sometime among his old friends in the West and then go to the Seminary to complete his theological studies. Success and happiness attend him. —*Beaufort Herald*. Bro. Moore has promised to write us a letter about his Beaufort work.

....We have heard that some good people are holding back their daughters with the purpose of entering them at the Female University when it is opened. Last week we asked Bro. Stringfield about this. He said, "Tell them, by all means to enter some Baptist school now if they can, and be the better prepared for the University. We know we will have plenty of students." This is the right view of the matter. We have good schools; patronize them. The fact that we need an institution that will offer to our girls advantages which Wake Forest offers to our boys, does not weigh in the slightest degree against the excellent institutions of brethren Brewer and Hobgood or any others.

....Rev. Haywood Morris, of Palmerville, writes: "I began a meeting the first Sunday in August, with Corinth church, Rowan county, N. C. The meeting lasted six days. The Lord blessed us greatly,—first, by providing for us to get Bro. Henry Sheets of Lexington, N. C. He has done us faithful service. He is a good, earnest, faithful preacher. He is pleasant, agreeable and loved wherever he goes. We had a very pleasant and profitable time. The church was much revived and twelve professed faith in Christ. Four were approved by the church for baptism. I think others will join soon. I have been serving the church here as pastor for nine months, and I feel that the good Lord has blessed me very much and the church also. When I came here, the church had no Sunday-school; now, we have a good Sunday school. The Corinth brethren have built a very large and comfortable house of worship. It is very gratifying to know that the brethren have worked on the pay-as you go plan, and that they are almost out of debt. They have their pastor paid up to date. We take public collections every month, and will soon have our pledges for the different objects collected and forwarded on to the different Boards. May the Lord still continue his blessings with this people."

Representatives of the Baptist Female University.

The following brethren will represent the Baptist Female University at the Associations:

E. K Proctor, Robeson Association.
Rev. E. W. Wooten, Cape Fear Association.
Rev. J. A. Campbell, Little River Association.
Rev. H. C. Moore, Union Association.
Rev. I W. Thomas, Caldwell Association.
Rev. J. W. Dixon, Montgomery Association.
Rev. J. A. Smith, Brunswick Association.
Rev. N. S. Jones, South Yadkin Association.
J C. Whitty, Atlantic Association.
W. C. Petty, Sandy Creek Association.
Rev. L. Johnson, Pee Dee Association.
Rev. C. S. Cashwell, South Fork Association.
Rev. J. F. Tuttle, Columbus Association.
Hon. J. C. Scarborough, Raleigh Association.
Rev. I P. Hedgpeth, Bladen Association.
Rev. W. V. Savage, Tar River Association.
Hon. W. C. Fields, Ashe and Alleghany Association.
Rev. Thomas Carrick, Liberty Association
W. B. Oliver, Eastern Association.
Rev. W. R. Bradshaw, Brushy Mountain.
Rev. T. M. Honeycut, French Broad Association.
J. G. Pulliam, Three Forks Association.

Bro. J. Hartwell Edwards and I will visit as many Associations as we can. It is very important that the work be discussed fully and freely. Let our people see that the Lord is in it and they will gladly make the necessary sacrifices for the establishment of the school. Faithfully,

O. L. STRINGFIELD, *Sec. Bd. Trustees.*
Raleigh, August 20, 1895.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

J. K. Reynolds, $5 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, Aug. 26, 1895.

CORRECTION.—The total of last week's acknowledgment should have been $24.34 instead of $23 34

If the hair has been made to grow a natural color on bald heads in thousands of cases, by using Hall's Hair Renewer, why will it not in your case?

Very much to our regret, we have to leave out of this issue valued letters from Dr. H. A. Brown, Rev. O. L. Stringfield, Rev. J. R. Jones, Rev. D. P. Bridges, Rev. J. R. Howell.

ASSOCIATIONS

THE FLAT RIVER.

The one hundred and second session was held at Creedmore in Granville county, last week. This point is near the border of the territory, and this, with the busy season of the farmers curing tobacco, caused a small number of delegates to attend.

The church here has just been completed, and while the house makes a good appearance outside and inside, the timbers are too slender and not sufficiently braced to be safe in a high wind.

The introductory sermon was preached by Rev. P. A. Fontaine of Bethel Hill. We did not reach the church in time to hear the discourse; but by a vote of the body it will appear in these columns.

Bro. A. C. Parham was again elected Moderator, and Bro. W. L. Foushee, Clerk.

The Ministers' Relief Board was put on as an object to be considered at the future meetings of the Association. Bro. Tyree, President of this Board, Bro. H. A. Reams, a member of the Board, and Bro. J A. Beam addressed the Association in behalf of the Board.

Dr. Willingham, Secretary of the Foreign Mission Board, was among those who came in on the evening train. He was given a hour in which to speak on Foreign Missions. The report read by Dr. R. H. Marsh was full of encouraging facts about this work, and the presence of Dr. Willingham and the fine address he made for this department of work will bear fruit in due season.

Prof. W. L. Poteat is here to speak for Wake Forest and to talk to young men who may have in mind to go to that Institution.

Bro. J. H. Edwards, who is now assisting Bro. Stringfield in raising money to complete the Baptist Female University in Raleigh, was welcomed to a place in the Association and given time to speak of his work. The trustees are fortunate in engaging Bro. Edwards in this work; his energy and industry, coupled with his natural qualifications for this sort of work, are bringing good results from his canvass.

Bro. Mitchell was much pleased that the Association increased its obligations for the support of the Ministerial Board of Education. The lessening of interest in this work by this Association ought to be a forcible reminder to our beneficiaries that the brethren are setting a high standard for the ministry, and when they fail to reach this either at college or after they leave for this work, the effect will be felt for years to come.

Durham came down in force in a special train bringing a number of brethren whom the Association felt great pleasure in welcoming to seats in the body.

The RECORDER was ably discussed by brethren Williams, Hill, Smith and Malone. We are always grateful for these evidences of the interest the brethren feel in our denominational organ, and if we could only bring to pass the things recommended in this report, especially the getting a systematic effort among our preachers to work for the paper, it would not be long before its circulation would be double what it now is.

We ought to be encouraged in all of our work. Not a single Association has failed to increase its pledges over those of previous years. Crops are fine in every section and the brethren hopeful.

We were obliged to leave at the close of the second day, and so missed much of the proceedings which it would be pleasant to give in this account.

YADKIN ASSOCIATION.

Friday morning, we are at the one hundred and fifth session of this Association. Bro. J. E Burrows is again the Moderator, a position he has held with great credit to himself and profit to the Association for many years.

Often we are made to admire some weak churches and small Associations, which in their weakness attempt and accomplish so much. Then sometimes an Association becomes an object of interest simply on account of its great undeveloped resources. The Yadkin is one of the latter kind—situated in one of the finest sections in all the State, good soil, clear, beautiful streams of water, and abundant forests, containing large varieties of trees both useful and ornamental. No colder or purer water ever came from the earth, and the balmy breezes, fresh from the mountain tops, are full of health and joy to all who come.

The Association met with one of the oldest churches in the Association. Several told me the value of property held by the membership, some putting it at as much as $125,000, and none less than $75,000. What do you suppose this church pays its pastor? Just fifty dollars! and for other objects in the same proportion. This will not be the case always, but one of these days, when this sleeping giant shall awake to realise its great power and possibilities for work, these fine resources which have grown and ripened through the years, will be given to Him for whose glory they were made.

NOTES.

One of the very best introductory sermons to which we have listened, was that preached by Bro. H. T. Williams at the Beulah, and by mistake overlooked in the proceedings given in these columns.

"I feel that there is nothing so important as the establishing of the Baptist Female University in the City of Raleigh,"—R. D. Haymore, Mt. Airy, N. C. This brother confirms his opinion by giving the institution $1,000.

Bro. L. N. Chappell gave the brethren of the Yadkin Association a talk on his work in China. He evidently has a broad, clear and comprehensive idea of his work, and so far as we can judge, he uses the language with more naturalness than any missionary we have heard. J. C. C.

Rev. Jasper Howell, Jr., has been called to fill out the year he pastor at the famous old Flat Rock church.

From Whiteville.

Bro. Editor:—In the midst of this hot August weather, one may be pardoned for seeking some diversion from the common, every-day routine of work and wear, even though it be in writing a news-letter to the RECORDER our organ, and, therefore, the chief medium of our denominational harmonies. Why not? for so it should be, and without assuming prophetic kan I may add, so it must and will be. But I started out to say, I have been greatly interested in the

"REGIONS BEYOND HOLL"

I am glad so many of the brethren are still mindful of the multitudes who live beyond the range of their ministry. This is as it should be, as it should have been all the time, and is suggestive of a revival of apostolic spirit, when they "went everywhere preaching the Word." Still, let it not be forgotten that there are others who, without any public notice or official assignment, have been doing that kind of work. These have done it, not by donating one or two weeks of voluntary service, but by giving themselves in the main to the destitute and poor, without so much as the hope of pecuniary reward. Estimated on the basis of compensation, there would appear variously from one fourth to three fourths of gratuitous labor. I am also glad this is so, for it is an evidence that there are yet men who are willing to "endure hardness" as good soldiers of Jesus Christ. This year, especially, my own experience has brought me into sympathetic relations with this class of brethren. By a miscarriage of plans I was "side-tracked" here at Whiteville, with only half my time occupied. In the mean time, the little churches at Porter Swamp and Clarkton invited me to preach for them. As they are both very weak bodies, why, of course, I have done so without any expectation of due or adequate compensation. For this arrangement I claim no credit what ever. It was one of those accidents which, despite our "best-laid plans," will come in to supplement one's prudence or rebuke his presumption. Albeit, I have done this work willingly, cheerfully, gladly. It has been to me a sweet privilege to preach the gospel to these two little churches. I humbly trust that what I may lack in material support, may be awarded to them in spiritual blessing. Already there are some signs of promise, and if the Holy Spirit shall mature them, then there will be a spiritual harvest. But I must now come home. Here at

WHITEVILLE

we are getting on in a rather modest, quiet sort of way. From my entrance here, I have had some marked evidences of appreciation, and if the church were able, I am sure my time would all be occupied at home. This is not their fault but my misfortune. I am sure I have the ear and confidence of the community, and shall be much disappointed if there shall not be other proofs of fruitfulness than those already manifest. It is true I have not had any "overflow congregations," nor "wept over the crowds turned away for lack of room"—we have had ample seating capacity so far—but congregations have been uniformly good and growing better. The work at all points, so far as I can ascertain, is quite up to, if not beyond its usual status in former years. During the year nine have been baptized, and the hand of fellowship given to six others. My continued residence here, however, must depend on some new arrangement, providing remuneration for this outside service, as the discomforts of straightened circumstance loom up in my future horizon. So while I should turn reluctantly away from so important and interesting a field, I must not count as faith any *unwarranted presumption* of mind. Further, the principle of sacrifice, except as a privilege, may not be so partially shared. The obligation or duty is general, not specific, and so binding on all alike. Who that questions the truth of this promise, let him illustrate his theory by conforming to his creed.

Another interesting feature of our little town is, a seeming revival in educational work. We are to have a

GRADED SCHOOL

inaugurated Sept. 1st, to be manned by a principal and two assistants; and if it shall be permitted to do its legitimate work, it may be assumed now to be the beginning of a better era in the history of Whiteville and Columbus county. It will mean more and better schools, with corresponding tendencies toward improved conditions in other directions.

It is to be hoped that, with the material progress so clearly foreshadowed, our denominational interests may not be neglected. Already we have the people, but unless we keep abreast with these progressive movements, it is only a question of time when we shall not have them. A wise denominational policy looks both to the field of its investments and that of its resources.

I close with my bow in acknowledgment of the high standard of excellence maintained by the RECORDER, giving assurance of an abiding interest in all that concerns its management. J. F. TUTTLE.

Whiteville, Aug. 15, 1895.

The Baptist Woman's College.

At Richmond, Va., is situated one of the best equipped institutions in the land for the education of young women—The Woman's College, the property of the General Baptist Association of Virginia. Being situated in Richmond, healthful, wholesome, progressive but quiet, and a Baptist city, nothing further need be said in this respect. Being the property of Baptists, and conducted openly as a Baptist institution for Baptist women, in the control of a Baptist Board of Trustees, at the head of which stands Dr. H. A. Tupper, Dr. Wm. E. Hatcher, and Dr. W. W. Landrum, and being in the hands of a noble Baptist educator of women, Dr. James Nelson, M. A., D. D., of the Columbian University, a man who has had large and successful experience in the education of women,—these things being so, there is nothing needful of being added unless it is a word or two about the faculty.

Happily the faculty is one that can be proudly named. There is Prof. C. H. Winston (lately elected to succeed Dr. H. H. Harris as President of our Foreign Mission Board) a M. A. of the University of Virginia, who has since received the degree of LL. D. He is a foremost educator and greatly respected in Virginia. He teaches Mathematics, Physics, and Natural Science in the Woman's College.

Miss Orie Latham Hatcher, daughter of Dr. Wm. E. Hatcher, is a splendid Virginia woman. She is one of the few Bachelors of Arts of Vassar in the South, and she received this degree with great credit.

Prof. E. C. James of the Chair of Modern Languages, is a graduate of Richmond College; he has also studied in Leipsic and Paris.

Miss Harriet L. Campbell of the Latin department is a distinguished linguist, and her students have won especial praise for thoroughness and aptness.

Miss Lenoir Duke, Bachelor of Oratory of Neff College, Philadelphia—the leading institution of its class—has charge of the department of Elocution and Physical Culture. She is a most accomplished woman.

The Musical Faculty is adorned with teachers who have had the best training that America and Europe afford. Prof. A. F. Unkel of Stuttgart, Ger., who teaches instrumental music, especially the piano, spent four years in special study, under the masters. Associated with him is Prof. Ernest Boling, a gentleman of pronounced talent, who has had large experience.

Miss Carrie K Jones is a North Carolina woman, of a well-known Baptist family, who graduated with distinction at the New England Conservatory. Dr. Nelson says she is a most valuable addition to his musical faculty. Her department is the piano.

Miss Pauline Larrabee has charge of Voice Culture. She received her training in Florence, Italy.

The entire faculty numbers twenty-four. All of them cannot be mentioned here, because space is valuable; but we have named enough to give one an idea of the high plane of this institution. Strong testimonials from prominent patrons, from former instructors of members of the faculty might be produced column after column, but this is not necessary.

Dr. Nelson is determined to give the best education, and yet his charges are not high. He also lays especial emphasis on thoroughness; and in teaching the English language and literature he has gone a step in advance and offers more advantages for extended study than Richmond College itself.

Last year the number of students was 188.

The highest degrees are given—Master of Arts, Bachelor of Arts, and Bachelor of Literature.

The beautiful catalog of the institution will be sent on application. Session opens Sept. 18.

School Notes.

Dr. James Nelson of the Richmond Woman's College was in Raleigh a few hours last week. Later he went on a visit to Lillesville. He has a school that is worth being told about, and we are glad that our readers have an opportunity to get better acquainted with it this week.

We were glad to see President Hobgood of the Oxford Female Seminary in Raleigh last week. We have never seen an educator in better spirits. He is sure of a good attendance of both boarders and day scholars, and we are very glad to know it.

Matthews High School has opened with fifty pupils. The principal, Rev. J. J. Peysour, is assisted by Miss Katie Conn of Raleigh, who teaches music.

Prof. H. W. Reinhart, one of the most experienced and capable educators in the State, has accepted charge of the Morehead City High School. This should insure the success of this new institution.

Rev. J. V. Deveny has left Wake Forest to take charge of his school at Youngsville.

Bro. J. S. Kirby informs us that Trap Hill Institute opened with seventy five students, which is a good showing.

The Warwick High School, near Glidon, N. C., opened August 19, 1895, with Miss Lena V. James of Etaha, Pasquotank county, as principal.

Bro. Spencer Chaplin, Jr., one of the brightest boys in the Junior Class at Wake Forest last year, has taken charge of the Academy at Columbia. He is now pushing ahead with the work of constructing a new building. We do not know a young man more worthy of the confidence of the people.

T. M. Hufham, Esq., one of the most brilliant young men in this State, has accepted a position in Clairmont College at Hickory. This will not interfere with his practice at law, in which he is already making a mark.

What chimney to use for your burner or lamp?

The "Index to Chimneys" tells.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

No burner or lamp burns well with wrong-shape chimneys.

Pearl glass, pearl top, tough glass.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotic cough mixtures. They are unnecessary when the blood is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

Some Impressions of the Chautauqua.

BY REV. LIVINGSTON JOHNSON.

Those who had the privilege of attending the great meeting at Red Springs last week will never forget it. Profit and pleasure are happily combined at these meetings.

Those who need a few days of recreation, where they can throw off the grinding cares of life, could not find a better place than at the Chautauqua. The reduced rates at the hotels is another great advantage.

Bro. N. B. Broughton, president of the Chautauqua, is undoubtedly the livest Sunday-school man in the State. He is an admirable presiding officer, and knows just how to manage a crowd. He has tact and enthusiasm, and can impart inspiration to others. He has the happy faculty of sustaining the interest all the way through. No meeting of which he has the management can ever drag.

Bro. Broughton is ably seconded by Dr. C. A Rominger, the efficient vice-president, who is also a very wide awake Sunday-school man.

Bro. Birdsong, secretary and treasurer, is the right man in the right place.

The music was the finest ever heard in this section of the State. Any man who has any music in his soul must have been lifted above the cares of this busy world as he listened to those soul-stirring strains. Prof. Ruebush is the finest director of music I have ever seen. He isn't nervous and fussy as so many in his position are, but in a quiet, unostentatious way he proves himself master of the situation. I shall be much disappointed if the music at Red Springs last week will not be the means of improving the music in all the Sunday schools and churches in this section.

The free and easy way in which the meeting was conducted was quite refreshing. Subjects of practical importance were discussed, and questions asked and answered in an informal way. One of the most practical and helpful features was the teaching of classes, and criticisms passed on the methods of teaching. Special emphasis was placed on primary teaching. Brother and Sister Dodd, the veteran infant class teachers, were there. Their presence was a benediction. You have but to look into their faces to find the secret of their success. Bro. Dodd has a benevolent, open countenance, that is an index to a warm, loving heart. Who was not impressed by the womanly modesty of Mrs. Dodd? Shrinking from notoriety and blushing like a school girl when asked a question which must be answered before the vast audience, she is just the kind of woman that every parent should like to have train his child. May the modest Mrs. Dodds ever predominate in our State, and never be superceded by the woman who *doesn't know how to blush*. No wonder this dear couple can draw around them lisping childhood and bind them to them with hooks of steel.

Bro. Allen of Reidsville taught a class of children, which was the finest piece of work of its kind that I have ever seen.

As great as was this meeting, and as much as I saw to commend, there were some things that I think might be remedied, of which I expect to speak frankly, but in the kindliest spirit. I do not think there was enough help for country schools. Most of the speeches and suggestions would apply to the town schools, but a great deal of what was said was impractical for the country. According to Dr. Taylor's statement (and I doubt not that it is true) the country schools most need helping and stimulating. They haven't the facilities for running a model Sunday school, and I fear that the ideal was made so high that country superintendents and teachers might feel discouraged. Now to select the best workers from some of the country schools, and give them subjects appropriate to the country schools, would, it seems to me, be an improvement.

Another thing—was it imagination on my part? It may have been, but it seemed to me there was a sort of feeling that a few churches in the State had a kind of monopoly of the thing, a sort of "holy of holies," so to speak, into which they enter alone. Now I am aware that the moving spirits of the Chautauqua came from these churches; and I am convinced further that these brethren are not aware that that impression was made on any. It may be that other churches cannot be made to take the interest in the matter that these two do. But it strikes me that if the managers could get the other churches to feel that the Chautauqua was the "North Carolina Baptist Chautauqua," as its name indicates, and not an institution of a few churches, it would be more far-reaching in its influence.

One more criticism: The "speaking sister" was on hand. Rev. C. C. Brown of Sumpter, S. C., conducted the devotional exercises at the opening. He said he would like a dozen or more of the brethren, in speeches of a few minutes length, to tell why they were there, what they hoped to get out of the meeting, etc. The second brother who addressed the Chautauqua was a *sister*. Some say they do not call that speaking, but hundreds of us didn't know what else to call it.

Later on this same sister taught a class. She selected her own class, and chose to sit at her feet the biggest men to be found. Fortunately the class was so arranged that her back was turned to the congregation; but she wouldn't stay turned. The first thing she did was to turn her back on the *class* and address the assembly. This she did frequently during the half hour given her to teach the lesson. She took occasion, too, to fling at those who hold the Pauline idea of women's speaking in public, and she did it with all the zest and animus of a regular "woman's righter." It was stated that this was not a church, and that it was not responsible to any church or denomination. That is true, but so long as it bears the name of the "North Carolina Baptist Sunday-school Chautauqua" it should represent Baptist principles and polity. I am not talking about woman's speaking in general; at some future time I may discuss that; but am telling of the impression that this particular case made upon hundreds of people who saw and heard it.

Now I have given my impressions pro and con. I have written from the purest motives and in the kindliest spirit. As the teachers at the Chautauqua were open to friendly criticism, so I think the Chautauqua itself should be. Its power and efficiency can be greatly increased by lopping off a few of the objectionable features. There is a conservative element in the State that will not give the weight of their influence to this grand movement until some changes are made along the lines indicated. It may be argued that they are too conservative. That may be true, but to go to one extreme only drives them further to the other. What we need is to get the great Baptist host of North Carolina in full sympathy with this great work, so that Sunday-schools all over the State may feel the inspiration. I thank God that he put it into the hearts of brethren Broughton and Rominger to inaugurate this movement. I am profoundly grateful that our Association was honored with the meeting this year. We trust that this is only the beginning of many happy and helpful meetings to be held at "Robeson's Saratoga."

Lumberton, N. C., Aug. 19, 1895.

For Results of Excesses,
Use Horsford's Acid Phosphate.

Dr. R. H. Popper, Huntington, W. Va., says: "In nervous prostration from excesses, I find it par excellence."

Couldn't Have Happened to a Baptist.

The gentleman who was to preach at the Presbyterian church recently didn't know whether he was expected to come or not, so he telegraphed to the "Session of the Presbyterian church," which means the elders, if he was expected. The telegram was returned to Cheraw next morning, stating that there was no Mr. Session in any Presbyterian church in the county. So there was no preaching, it being too late to rectify matters.—*Rockingham Index.*

Coughs, colds and wheezing of the lungs, so common with children, are easily overcome by using Johnson's Emulsion of Cod Liver Oil. Full pint bottle, $1 00 Sold by John Y MacRae, druggist, Raleigh, N. C.

Unhappy is the man for whom his own mother has not made all other mothers venerable.—*Richter.*

Associations in 1895.

August.

Three Forks—Cove Creek ch, Tuesday, Aug 27-29; seven miles west of Boone.
Mitchell—Lilly Branch ch, Tuesday, Aug 27-29; five miles south of Bakersville.
South Yadkin—Salisbury, Friday evening, Aug 30th to Sept 2d.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.
Yancey County—Laurel Branch ch, Thursday, Sept 5-7; seven miles south of Burnesville.
King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Round Hill church, near Union Mills Station on C. C. R. R., Thursday, Oct. 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19.
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh - Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

It is stated that a horse and a cow eats nine times their weight in a year, and an ox six times.

ARMSTRONG & McKELVY, Pittsburgh.
B. CHOR, Cincinnati.
ATLANTIC, New York.
BETTNER-BAUMAN, Pittsburgh.
BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
SCHEIER, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BRO. CO, Philadelphia.
McKELEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION.

You May

not want to paint your house white, but that is no reason why you should not use Pure White Lead, which makes the best paint, and can be easily tinted to the color desired by using the National Lead Co.'s tinting colors, prepared expressly for this purpose. To be sure that you get Pure White Lead, examine the brands. Those in the margin are genuine.

For color-card and pamphlet—sent free—address

NATIONAL LEAD CO.,
1 Broadway, New York.

In the malaria districts

there has been in use a remedy with good effects for nearly a quarter of a century. It is a preventive and cure that thousands make use of every year. Why? Because it never fails to do good—its medicinal qualities are certain. It is specific for this dread disease. It cures!

Brown's Iron Bitters

[Does not constipate or injure the teeth.]

Have you Malaria? Is the terrible poison in your blood? The symptoms: that intermittent fever which dries up your blood—your appetite fails—you have no energy, strength—that cold, chilly feeling which brings on nervous prostration, headache, neuralgia, aching pains. Have you these? If this is your case

It's Brown's Iron Bitters you need!

The Genuine has the Crossed Red Lines on Wrapper.

BROWN CHEMICAL CO. Baltimore, Md

Dress-Making Department.

On September 23d we will be ready for Fall work in our dress-making department. Particular attention given to the selection and make-up of bridal outfits.

Correspondence solicited.

Samples - Furnished.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

All Pain Goes When Pain-Killer Comes

For Colic, Cramps, Cholera Morbus and all Summer Complaints, there is no cure equal to **Pain-Killer.** Get a bottle to-day. Keep it constantly on hand, for there is no kind of pain or ache—internal or external—that

Pain-Killer

will not relieve. Accept no imitation or substitute. Genuine has PERRY DAVIS & SON on bottle. The quantity has been doubled, but the price is still 25c.

Do You Want a Teacher?

TEACHERS' EXCHANGE,

Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville Junc		.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 35 p m	.....	.....
Ar Walnut Cove	6 23 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 55 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Marion	.....	9 20 a m	.....
Lv Marion	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m		
Lv Rural Hall	8 29 a m		
Ar Walnut Cove	8 56 a m		
Lv Walnut Cove	8 59 a m		
Lv Stokesdale	9 26 a m		
Ar Greensboro	10 11 a m		
Lv Greensboro	10 20 a m		
Lv Climax	10 50 a m		
Lv Sanford	12 50 p m		
Ar Fay'ville Junc			
Ar Fayetteville	2 15 p m		
Lv Fayetteville	2 45 p m		
Ar Wilmington	5 15 p m		
Lv Fayetteville		4 35 p m	
Lv Hope Mills		4 54 p m	
Lv Red Springs		5 40 p m	
Ar Marion		6 12 p m	
Ar Bennettsville		7 20 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			2 40 p m
Lv Greensboro			3 00 p m
Lv Climax			4 20 p m
Ar Ramseur			6 60 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N. & W. R. R. for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Marion with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

Trains No 1 and 2 dinner at Fayetteville.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 30 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 30 p m	5 25 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 53 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 15 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 06 a m		12 55 p m
" Keysville	7 30 a m	10 20 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarksville	10 50 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 33 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv ..... Raleigh ..... Ar	7 30 a m
6 10 a m	" ..... Durham ..... "	5 20 a m
8 22 a m	" ..... Greensboro ..... "	9 55 p m
10 15 a m	" ..... Salisbury ..... "	7 55 p m
11 09 a m	Ar ..... Statesville Lv	7 03 p m
12 30 p m	" ..... Hickory ..... "	5 56 p m
3 52 p m	" ..... Asheville ..... "	2 16 p m
4 25 p m	Ar ..... Hot Springs Lv	11 43 a m
No 65 Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv ..... Winston Salem ..... Ar	6 25 a m
7 50 p m	Ar ..... Mocksville Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.
No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

N. J. O'BRIEN, Supt. First Div. Danville, Va.
W. B. RYDER, Supt. Second Div. Charlotte, N.C.
W. H. GREEN, Gen. Supt. Washington, D. C.
W. A. TURK, Gen. Pas. Agent, Washington, D. C.
J. M. CULP, Traffic Man'r, Washington, D. C.

Woman's Missionary Department.

Edited by MISS FANNIE E. HECK, President of Woman's Missionary Union, Southern Baptist Convention, and of the Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR AUGUST—HOME MISSIONS.

"I the Lord have called thee in righteousness." Missionaries, 425; churches and stations, 3,484; baptisms, 5,921; Sunday-schools, 2,110; teachers and pupils, 23,702; churches constituted, 178; houses of worship built, 59; Bibles and Testaments distributed, 7,392. Receipts of Home Board, $88,640.20.

Study Topics.—Growth of Southern cities. Future of the South in manufacturing interests. Great increase of emigration to the South. Pressing need for new church edifices. Best methods of reaching the colored population.

Twenty Opinions.

At the annual meeting of the Woman's Missionary Societies last fall in Charlotte, it was determined to endeavor to raise $1,000 *extra* as a memorial to Dr. and Mrs. Yates. This step was taken under the approval of Dr. Willingham, Secretary of the Foreign Mission Board, who, at the memorial meeting held at that time, urged that this memorial take the form of a *living voice*, the thousand dollars being used to send out and pay the salary of a new missionary to China for one year.

When Dr. Yates finished his noble work, many sought to raise some memorial to him on his life-long field of labor. Six years longer his wife, a helpmeet indeed, labored on without him. Then she, too, laid down the burden to receive the crown and the plaudit, well done good and faithful servant. To these two, our greatest missionaries, reunited in the glory land just out of sight, it seemed more than fitting that the women of North Carolina should, on the occasion of Mrs. Yates' death, raise some living memorial. So it seemed to the ladies last fall in Charlotte. The year rolled away. Hard times came, harder than before. Large plans were laid for general work at the meeting of the Union in Washington. Yet the Yates memorial could not be forgotten. A year and more had passed since the passing away of "Mother Yates," as the missionaries called her. If this memorial was not raised this year it would, in all probability, never be. It seemed that this memorial so fitting in honoring those so fit to be honored and so helpful to the work they spent their lives to help, must be made now or never.

Still, the Central Committee were unwilling to make the endeavor until they knew that others thought as they, and that others were as willing to make the needed effort to raise this extra offering—for it must be *extra*, unless it would injure, not aid, the very cause of missions they were working for. With this in view, and laying the matter directly before the Societies, a number of ladies in different parts of the State were asked if in their judgment this extra memorial offering of a thousand dollars could and should be raised. Below are given twenty opinions on the subject from as many ladies. Since receiving these replies the memorial has been urged upon each Society, and we trust that many, if not all, are already at work, determined to add one thousand dollars to the regular contributions of their Societies in the next four months. How easily this can be done with the help of one thousand women!

We think you can raise th's money—one thousand dollars (extra) as a memorial to Dr. and Mrs. Yates—although we realize it means a great deal of work for you.—Mrs. Thomas Franklin, Charlotte.

We discussed the several points in your letter, and decided that it is always best to attempt great things for God and expect great things from God.—Mrs. R. H. Lewis, Kinston.

I'll do all I can for the memorial.—Mrs. Frank Bennett, Paris.

Your letter was read before our Society at its last meeting, and ten dollars was agreed upon as the amount we are willing to promise; but we will do more if we can.—Mrs. W. C. Moore, Mt. Airy.

It does seem to me wise for the Committee to endeavor to raise this year a thousand dollars as a Yates memorial.—Mrs. R. T. Vann, Scotland Neck.

We cannot afford to fail in this great work, and must press forward with renewed zeal and perfect faith. My own heart responds warmly to your letter concerning the living memorial to our beloved Dr. and Mrs. Yates. I can speak confidently for our Society that it will cheerfully do its part.—Mrs. W. C. Lankford, Wake Forest.

I am willing to do what I can in this effort.—Mrs. H. P. Markham, Durham.

All concurred heartily in the proposed memorial to Dr. and Mrs. Yates. Eleven dollars was subscribed at once, and it was proposed to wait on the ladies of our congregation and receive further pledges.—Mrs. L. G. Grant, Goldsboro.

I heartily endorse the plan.—Mrs. R. L. Tyson, Carthage.

After thinking and praying over this matter, I think it wise to raise the thousand dollars. It seems to me we will all feel glad to do this as a memorial to these our two greatest missionaries, and we can do it if we want to.—Mrs. J. Hartwell Edwards, Ridge Springs, S. C.

I will promise that no effort shall be spared to make the collection for the memorial as liberal as possible.—Mrs. Samuel Saunders, Murfreesboro.

I am sure I thank you very much for allowing me the privilege of expressing myself on this very important matter. Yes, I believe this *the* year in which the Baptist women of North Carolina should raise the amount for a "living memorial" to these dear ones—this father and mother of missions. I have spoken to our pastor as to the importance of this work and the time, and he encourages me by saying that he thinks this the year to raise this memorial. In view of all the facts before us in regard to China, this is the time of all others when God is calling loudest for help in this field. seems to me he is speaking plainer than ever before, "The fields are white unto the harvest, send in the reapers and garner the sheaves for the harvest home." * * * The thought of all the noble men and women who have laid down their lives for the dear Saviour's sake should inspire us, too, to make greater sacrifices for his cause.—Mrs. L. A. Battle, Durham.

Your letter came just about a week before the meeting of our Society, so waited to confer with them. All seemed perfectly willing to do something, but could not say how much. To postpone the effort would in my judgment be a mistake.—Mrs. H. R. Covington, Wadesboro.

I feel sure it is our duty as well as our pleasure to raise the one thousand dollars to send the missionary.—Mrs. W. C. Petty, Manly.

In regard to the "living memorial" to Dr. and Mrs. Yates, I favor it highly, if we can keep before us the thought that it is for the Master's sake, not theirs. So many of us are so short-sighted we lose the ultimate in the immediate, and therefore God is not glorified. Concerning "hard times," board debts, etc., see for explanation 1 Cor. 16: 9. The command is "Go forward." I for one am willing to try.—Miss Laura Lazenby, Statesville.

Let each Society do all in its power to aid, leaving with them the choice of plans of raising money for this purpose.—Mrs. S. M. Robbins, Southport.

If it is decided to raise this memorial, I think I can safely say that the Tabernacle Society will come forward with the amount required of us. It is indeed a fitting memorial for our beloved missionaries. It is worthy of great effort.—Miss Mamie Birdsong, Raleigh.

I have consulted some of the members of our Society in regard to raising the memorial, and they think it can be done.—Mrs. Wiley J. Forebee, Belcross.

Are there not one thousand noble women connected with missionary societies who are willing to give one dollar each for this grand cause? I am in full sympathy with the proposed memorial.—Mrs. W. B. Ray, Leaksville.

I have been thinking and praying very earnestly over your last letter. As I said, I am quite young in the work and have not grown tall enough to see over it. But constantly a voice seems to ask me these questions: "Is the call from God?" and "Is he able to supply means to accomplish this work?" I cannot hear the answer to the first question, but to the second the same voice seems to reply, "The earth is the Lord's and the fullness thereof," and "every beast of the forest is mine and the cattle upon a thousand hills." The need is so great, can we doubt the call? We can unite our forces and accomplish the work through him who is all strength and wealth. * * * Yes, the times are hard, but they are hard because we make them so, because we are so selfish with what God gives us, and will not divide with him as liberally as he requires. The more we give the more he enables us to give.—Miss Hattie E. Cox, Magnolia.

Our Young Women.

BY MISS HOLLIE HARPER.

Out of the 4,000,000 Baptists in America, it is fair to infer that at least 1,000,000 of them are girls, unmarried young women. How many of th's million of young women have a mission in their Christian life? Would not 10,000 include every one; every Sunday school teacher, every mission collector, every soul winner in the social walks and every girl who is sufficiently interested in mission work as to be really working for Jesus? It is safe to say that as a denomination we have about 990,000 girls and young women who are doing absolutely nothing for the Lord. Only giving Him the poorest sort of existence, exerting for Him only the influence which may grow out of being known as a professing Christian. Many of these are bright, active young women. They are cumbering their lives with the things which they can grasp at best but for a little time, when they may lay hold of things which shall be theirs for eternity. This is the great need of so interesting them in missions as that every one of that vast number will find her mission and go to work at it. Let us not preach at our young women about the frivolity and waste of time in seeking after worldly pleasures, let us give them something better—crowd out the worldly thoughts. They love the Lord Jesus, and they need to be directed to do his work. Letting go the unworthy things, —self seeking. Train them out of pleasure-seeking into pleasure giving. They themselves will be happier when they realize that they are doing God's work. It is glad tidings, good news we are spreading. Let us do it joyfully. It is sweet service. I speak from experience. I was but a child when the love of Jesus constrained me to give him my heart. In working for him my life has been filled with joy and gladness. Some have said to me, "How can you sacrifice your life to mission work?" Ah, they do not understand! They cannot see that there is no sacrifice in it. The sacrifice comes in giving the best years of one's life to that which satisfieth not. Alice Freeman Palmer says: "I am so sorry for girls and women who have no great absorbing interest outside of themselves. Girls naturally desire to be beautiful, but if the beauty is to be lasting they must live outside of themselves."

What nobler purpose could these young Christian women have, to what better work could we direct them than the carrying out of the great commission? Not only do they need the work, but the work needs them. The contributions that they would make, and induce others to make, would be no small consideration. They would disseminate missionary information. The brightness and enthusiasm of these young workers would revive and strengthen the older workers. If the Woman's Missionary Union is to live, the young women of to-day must take the places in a few years of the women who are now at the helm. Then, again, recruits on the mission fields come from among the young. When we want money for the work we say educate; when we want lives for the work we would say with greater emphasis, educate. There are some homes where the children imbibe missionary information from the home folk, but in very many homes there is not this training. Hence the need of active teachers in every church.

For this work to be done, those who are now interested in missions must set themselves to interest others. Coming up to the meetings with papers on the needs, getting together and discussing methods, will never do the work. Experienced, consecrated workers in each church must take hold of the matter with a prayerful determination. They must study this as a lawyer studies his case, as a teacher studies to meet the demands of her calling. Study missions, study the Word as the foundation of missions, and study painstakingly and persistently the young women they would interest, and lastly study methods of doing the thing. She who would train another need only have a converted heart and the tact to find a work worth doing which that person can do and then wisely direct the effort for awhile, and the training is sure to follow. The secret of interesting a young woman in this work is to give her something worth the doing which she can do, and stand by her in it until she can stand alone. When it is expedient, organize mission bands. In all that is planned never lose sight of the fact, and do not let the girls lose sight of the fact, that it is all done in Jesus name and for his sake.

Missionary Reading Clubs might be helpful. Interest in missions is always commensurate with information. Many a dear girl who could not be induced to read a tract or attend a mission meeting would be charmed with a bright book. Rev. Frank S. Dobbins, care of *Examiner*, New York, has prepared a list of about 200 missionary books. This list will be found very helpful. Many plans will suggest themselves to the tactful leader. Effort is already being put forth in behalf of the young women. Success is attending the movement, but, oh, there is so much more needed to be done! In every church there are many young women yet to be reached—there is need to hasten.

The bringing of the world to Christ seems such an enormous work—let us apply a little mathematics to it: Say there are 1,000,000 Baptist young women in America in 1895, and by May, 1896, each one should lead one other soul to Christ, and so on through the years. Figures bewilder women, but work it out—in 1909, fourteen years, every member of the human family would be saved. Jesus would look down upon a redeemed world; his children having finished the work he left them to do. If only the saved young women of the Baptists of America could be so interested in missions as that each one of them would lead annually some other soul to Christ!

Dallas, Texas.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

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There was a pedlar who carried his wares from house to house in Scotland. One day, while upon his errands, he entered a cottage where a noble lady was visiting its inmates. Some conversation ensued when the lady rather haughtily inquired of the pedlar, "What, can you pray?

"Well," said he, "I kan I can."

"Then kneel down at once, she cried, "and let me hear you."

Whereupon the man put his bag off his back, went upon his knees, and at once spoke thus to his God:

"O God, give me grace to need grace.

"O God, give me grace to ask for grace when I am given to feel my need of grace.

"O God, give me grace to receive grace when thou givest the grace I need.

"O God, give me grace to show grace when I have received grace from thee, whether I get grace shown to me or not."

We commend this prayer to every one who is endeavoring to walk through this world to the glory of God as one of the most practically beautiful expressions of dependence on God ever uttered.—*The Gleaner.*

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1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington; parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.57 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.25 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 3.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations.

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NEWS SUMMARY.

North Carolina.

The town of Clinton has voted a school-tax of fifty cents on the $100 valuation and $1 50 on each poll, which is the heaviest school tax ever voted in the State.——A $9,500 nugget of gold was found near Albemarle, Stanly county, last week.——The Grand Lodge of Knights of Honor met at Morehead City last week. The following officers were elected: Past Grand Dictator C. M. Brown, Grand Dictator N. L. Shaw, Grand Vice Dictator G. W. Blount, Grand Assistant Dictator N. Jacobi, Grand Treasurer S C. Schoolfield, Grand Chaplain L. A. Bickle, Grand Guide K. R Jones. Grand Guardian W. H. Carstarphen, Grand Sentinel F. H. Boyette, Grand Trustees T. H. Gatling, P. C. Clark. M. O. Sherrill; Grand Representatives to Supreme Lodge J. T. LeGrande, E M. Nadal. The Grand Lodge next meets in Wilmington in 1897.——The railroads will make a rate of one cent a mile to the next State Fair.——The State College of Agriculture and Mechanic Arts at Raleigh has elected Prof. N. R Craighill to its new Chair of Mechanical Engineering.——An 8,000 spindle cotton mill will be established at Henderson ——Tobacco breaks in several towns are encouraging; large sales, active markets and fair prices seem to prevail.——Hon. Oct. Coke, Secretary of State, is ill with typhoid fever.——Seventeen persons charged with having part in the recent insubordination at Winston have been punished.——Mr. F. H. Thatcher of Buffalo, New York, has been called to be Secretary of the Y. M C. A for North Carolina. The Raleigh Y. M C. A. is almost dead.——A canning factory will be established at Pineville.

In General.

One of the quietest elections ever held in South Carolina was that which occurred last week, delegates being chosen to the Constitutional Convention which meets Sept. 10. The Tillman program was carried out.——Three thousand weavers in Palladelphia who recently "struck" for higher wages won their contest.——Market quotations: Cotton 6 to 7¼; wheat 62; corn 36 and 38; oats 20; pork 9 80.——A number of riots, more or less disastrous, are reported to have occurred in China within the last few weeks. It is said that the originator of the troubles has been appointed to investigate them. This sounds much like China's way of doing things. So far we have heard of no injury to any Southern missionary or mission station.——The Governor of Texas will make all efforts to prevent the pugilistic contest in that State. Mexico has announced that it shall not occur on her side of the Rio Grande.——A powerful combination of manufacturers has been formed to fight the cigarette trust. It is a case of dog eat dog.——Twenty people were killed in an explosion which wrecked and set fire to a Denver, Col., hotel.——It seems that the Cuban insurgents are more than holding their own. They have organized a nominal provisional government which may become permanent, unless Spain does better than she has been doing.——Librarian Spofford of the National library at Washington has fallen short upwards of $90,000 in his accounts.

Promptly Paid.

About two weeks ago Mrs. Mary F. Walton of Garner, N. C., died, holding a $3 000 policy on her life in the Union Central Life Insurance Company. The proofs of her death reached the Home Office the 21st of August, and Mr. Cary J. Hunter, Supt. for Virginia and North Carolina, showed us a check dated Aug. 22d in full payment of the claim.

The Union Central is a most excellent Company, not only in paying claims promptly but in giving desirable policy contracts, especially advantageous to the insured.

About the Work at Pinnacle.

Dear Bro. Bailey:—Just a word about the Lord's work in Pinnacle. Our pastor, Rev. C. C. Haymore, secured the services of Bro. C. W. Blanchard to assist in our recent meeting at this place. Brother Blanchard reached our town Saturday, Aug. 3d, and remained with us till the following Saturday. He preached twice each day. He is strictly a gospel preacher, and has the rare gift of presenting's God's truth in a plain, forcible and convincing manner. We do not remember ever having attended a meeting more far-reaching in its results. Eleven were added to the church—ten by baptism, and one by letter. The church was greatly revived and helped to a higher plane of Christian living.

Bro. Blanchard returned to Pinnacle on Tuesday, 14th inst., and lectured on Wake Forest College. He is doing earnest, faithful work for Wake Forest. May the Lord bless his efforts. He will return to Pinnacle on Aug. 24th, and speak for us on general education at the great education al rally.

Very truly, CHAS. T. BALL.

Cullen, Aug. 17, 1895.

Morehead City High School

will open its first term Sept. 9th, in the spacious North Carolina Teachers' Assembly buildings.

Prof. H. W. Reinhart of the University of Virginia, who for years was at the head of Thomasville Female College, will be at the head of this School, with other able teachers who are now being employed.

Good board $5 to $7 per month. Tuition $1 up.

Lovely and healthy location—on the bank of the Atlantic Ocean. No whiskey or immoral influence for the young.

For further information, write to the Secretary, J. H. Bates, or to Jno. T. Jenkins, pastor Second church, Morehead City.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Flat River Asso, $63.30; Bay Leaf ch, Central, 3.40; W M S, First ch, Raleigh, Central, 17.50; Isewood ch, Raleigh, 10.00; Rolesville ch, Central, 2.75; Youngsville ch, ditto, 1 00; Lattimore ch, King's Mountain, 8.00; Yadkin Asso, 151 00; Beulah Asso, 80.28; First ch, Goldsboro, Atlantic, 50.00. Total, 385.31. Previously reported, 4,377.90. Total this year, 4,763.21.

Foreign Missions—Flat River Asso, $115.56; Branch Sunday-school, Flat River, 2.86; Mt Tabor ch, W Chowan, 5.00; W M S, First ch, Raleigh, Central, 25.16; No. Wilkesboro, 10.00; W M S, First ch, Durham, Mt Zion, 15 70; W M S, Tryon St ch, Charlotte, 7.63; W M S, Aberdeen ch, Sandy Creek, 3 80; Bridgewater ch, Green River, 10.00; Beaver Dam ch, King's Mountain, 1.55; Lattimore ch, ditto, 5.00; Liberty Asso, 46.71; Yadkin Asso, 23.91. Total, 272.19. Previously reported, 3,569.41. Total this year, 5,841.59.

Home Missions—Flat River Asso, $63 56; W M S, Poplar Springs ch, 5.00; W M S, First ch, Raleigh, Central, 17.50; W M S, Tryon St ch, Charlotte, 7.63; Roxboro ch, Flat River, 18.40; W M S, Aberdeen ch, Sandy Creek, 6 20; Mtn Creek ch, Green River, 85c; Rolesville ch, Central, 1.30; Youngsville ch, ditto, 85c; W M S, Burlington ch, 1.35; Lattimore ch, King's Mountain, 3.00; Liberty Asso, 24 24; Yadkin Asso, 2.21. Total, 151.07. Previously reported, 2,373.77. Total this year, 2,524.84.

Education—Flat River Asso, $39.75; Roxboro ch, Flat River, 15.58; Green River Asso (for J M Walker), 1.00; Liberty Asso, 10.40; Yadkin Asso, 5.31. Total, 63.04. Previously reported, 1,643.79. Total this year, 1,707 83.

Orphanage—S S, First ch, Raleigh, Central, $30.00; Yadkin Asso, 5.26. Total, 35.26. Previously reported, 548.00. Total this year, 583.26.

Ministerial Relief Fund—Cross Roads ch, Columbus, $2 00; Roxboro ch, Flat River, 4.81; Bridgewater ch, Green River, 2 45. Total, 9.26. Previously reported, 211.68. Total this year, 220 94.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 24, 1895.

Baptist Periodicals.

Fourth Quarter, 1895.

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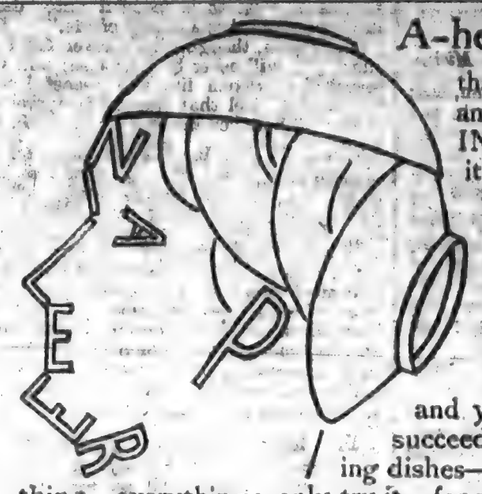
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Stricken With Paralysis

From the Industrial News, Jackson, Mich.

Myron L. Root, a worthy workman, has lived for nearly twenty five years in the city of Jackson, Mich., at 234 Adrian Ave., where he owns a happy home. His health had failed him for some years back, and the loss of his wife, two years ago, filled his cup of misery to overflowing. Grief and worry soon brought on a stroke of paralysis. A few weeks later he had a second stroke, which totally disabled him. He could neither move a limb nor his head and had to be fed like a baby. The best medical aid was furnished him, and his friends did all they could for him, but human hands seemed powerless to give him relief.

Both physicians who were treating him told him, after a consultation, that there were no means of helping him. He was then but a mere skeleton, without power to move and scarcely strength enough to express his wishes. Death was truly much preferable to a lingering life of such misery and helplessness.

The marvelous cure, by Dr. Williams' Pink Pills, of a woman afflicted similarly to himself, which appeared in the *Industrial News*, was read to him, and although only a lingering spark of hope existed, he consented to give the medicine a trial, but insisted that another physician be called, in order to lay the matter before him. The physician was summoned and after a thorough examination of the patient and learning the history of the case, said that he could promise no relief and advised him to try Dr. Williams' Pink Pills, which he had often known to succeed when everything else had failed. The pills were procured, and he took them according to directions, with the most wonderful result. At the end of two weeks, although weak, he was perfectly cured and is now able to do all kinds of light work.

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Going Forward at Sanford.

Dear Recorder:—At the request of Bro. Greaves, I went to Sanford for him the first Sunday in this month. I found Sanford to be a much better place than I had thought. The Baptists are weak there in number, but strong in faith and work. They have begun their new church building on a beautiful lot and are anxious to finish it before they stop, but they have only money enough to finish the outside work. There will be some inside work and seats needed for which they are not able to pay just now. We who have houses to worship in should help those worthy and energetic brethren who are doing a work that ought to have been done several years ago.

Bro. J. R. Weatherspoon is Treasurer, and will receive any contributions sent for the church. If the pastors would put this matter before their churches, a little help would be secured to enable them to complete their church.

Bro. Greaves will begin his meeting at Sanford on Monday after the fourth Sunday in this month. The prospects for a good meeting are encouraging.

W. C. BARRETT.

Running a church is a good deal like running a coal fire. You must keep the coals together, shake out the ashes occasionally, and feed it at every opportunity. The preacher who depends wholly on keeping the coals together will not have a fire long, neither will the preacher who is always shaking out the ashes; while the preacher who is always adding new fuel without using the shaker will soon have his church so full of clinkers that he will have to dump the grate and start over again.—*Richmond Advocate*.

DIED.

HUNTER—J. T. Hunter of Cary, N. C., departed this life on Aug. 15th, 1895. His was a rapidly fatal case of fever. He was a member of Salem Baptist church, and we hope he is gone to rest. A. D. H.

WILLIAMS—Ephesus Sunday-school has again been reminded of the uncertainty of human life. Death visited us on July 24th and took away one of our little lambs, Myra Williams, the first born of Frank and Tellie Williams. She was twelve years and six months old. While she had never made an open profession of faith in Christ, yet she was a sweet little girl. Every one that knew her loved her. She was especially noted for kindness and thoughtfulness of her father and mother. We deeply sympathize with them in their sad affliction, and offer them our sincere condolence. W. D. W.

BELL—At her home in Camden county, N. C., July 10th, 1895, at 8 o'clock a. m., after a short illness, the spirit of Helen Bell took its flight. She was born in Camden county March 24th, 1875. She gave herself to Christ when she was quite young and connected herself with the Baptist church. Her amiable disposition, warm and generous heart, endeared her to all with whom she was associated; and while we lament her untimely death, how soothing to our wounded hearts to know that when death claimed her she was ready and willing to obey the summons; and now in the glory land basks in the sweety of God's love, where with her devoted grandma, who preceded her some time ago, they will wait together the coming of the resurrection morn.

Father, brother and sisters, weep not, but look up through with an eye of faith and behold your loved ones on the bosom of him who said, "Be thou faithful unto death, and I will give thee a crown of life."

Dear Helen, though gone forever from our midst, you will never be forgotten; and your beautiful Christian life and peaceful death will make us feel that heaven is dearer and more real since you are there. J. B. F.

MORGAN—W. H. Morgan departed this life July 21st, 1895. He was born Feb. 12th, 1847. Bro. Morgan became sorely afflicted when quite young, losing the use of his left leg. This suffering continued occasionally until death, but without a murmur or complaint. He was converted while young, and continued steadfast in the doctrine of the cross. Owing to his affliction he did not meet his brethren often at church, but his words, prayers, money and influence was for her. In the rebuilding of the church his twenty-five dollars was the first in hand. No one could make himself more useful than he in each and every department of the Lord's work. At home, walking upon his crutches, yet he had an oversight of each temporal and Christian duty. One of his highest enjoyments was to talk upon Christian work as taught in the Bible. This happy, go-lucky religion, he did not believe in, because it would not save. "The Bible teaches," says he, "to obey, do right, go forward, and ask no questions. He was a great admirer of Bro. J. H. Mills, because Bro. Mills would call things by their name. Plainly, he loved *Charity and Children*. As he would speak of the orphans he would weep and say, "God bless them." All who knew him loved him. A good man has fallen. The church will miss him; the pastor will miss him; the home more than all, so thoughtful and quiet he was, yet ever planning to make home happy in every possible way. His niece, sister and her husband, with other relatives, will miss him. The vacant chair, the unheard foot-step! God bless the home. Let sweet memories of the past help you, as your loss results in his gain.

The remains were carried to Berea church, of which he was a member. After service, a host of friends followed the remains to the long resting place to await the resurrection morn. I pray the Lord to help us so live that when we are called away we may be missed.

Loved ones, remember he is not dead, but only gone before. JOSIAH ELLIOTT.

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WHEREAS, It has pleased our Heavenly Father to take from our school our beloved sister, Miss Chloe Robinson, whose life went out at the home of her sister at Pollocksville, N. C., on Sunday, August 4th, 1895; and whereas, our school has lost one of its devoted members, therefore be it

Resolved 1. That while we bow in humble submission to the will of him who doeth all things well, we will ever cherish the memory of our dear sister, who by her sweet Christian spirit had greatly endeared herself to us.

2. That we will strive to emulate her Christian virtue, and thereby show to the world the beauties in the religion of our Lord Jesus Christ, and humbly pray that we may all be prepared to meet her in that upper and better kingdom when we, too, shall be called to our reward.

3. That we tender our heartfelt sympathies to the bereaved family in this sad hour, and trust that her hope may be theirs, and that they may have the sustaining grace of Almighty God to comfort them.

4. That a copy of these resolutions be sent to the family of the deceased, and one copy each to the BIBLICAL RECORDER, *N. C. Baptist* and *Evangelist* for publication.

Done by order of the Tabernacle Baptist Sunday-school of Newbern, N. C., Aug. 4th, 1895.

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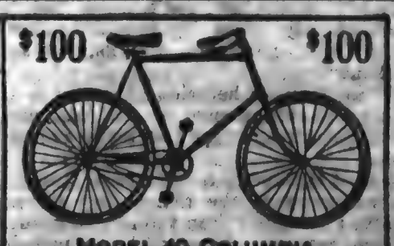
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A Solitary Way.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn,
We wander in a "solitary way."
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness it is
The voice of Jesus saying, "Come to Me:"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have a "solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him again
The Man of Sorrows understands it well,
In all points tempted He can feel with you.
You cannot come too often, or too near,
The Son of God is infinite in grace.
His presence satisfied the longing soul,
And those who walk with him from day to day
Can never have a "solitary way."

A Good Driver

"Oh, mamma, I do wish Teddy would get over his lameness; I'm just starving to drive something!" wailed a lively little boy to his sympathetic mother.

"Suppose you try driving yourself. I have found Sanford Brooks a very frisky creature to drive," suggested mamma, smiling.

"Now, mamma! How could I drive myself!"

"What is the thing that pleases you most when you drive your little donkey!" asked mamma.

"Why, it is because I make him go and stop when I want to, and turn around; and then, it is so nice to feel and pull on the reins, and know that I can master him."

"That is just what is so delightful in driving one's self," said mamma. "I mean you should try to make Sanny Brooks obey Sanford Livingston Brooks when Sanny wants to be wild and foolish."

"That would not be one bit of fun, mamma," and Sanford looked reproachfully at his mother.

"You think so because you have never tried it. Just promise me that the very next time that Sanny wants to do what you know is wrong you will say, 'Whoa, Sanny!' and pull hard on the reins, and make him trot along straight in the right road, with never a kick."

Sanford rubbed his hair up from his forehead till it looked like straw wisps, and he scraped one foot along the edge of the sofa before he promised to try mamma's idea. But he was a boy to keep his word, and within an hour he had a chance to try his new kind of driving.

Two of his neighbors looked into the garden, and called: "Hi, San! Come and hang on the carts."

Sanford's mother objected to his hanging on behind carts, because it often brought bad words from the drivers; but she did not forbid him, being a wise mother. "I know that it is not in boy nature to resist hanging on carts," she said, "and I would rather that Sanford should keep on openly until he sees the foolishness of it than that he should do it on the sly and then lie about it, as I know some boys do."

Sanford knew this was his mother's view of the matter. Just as the boys repeated their call, he remembered about driving himself. So he shouted back: "No! Mamma does not like me to get all muddy. Next time, perhaps."

"Oh! lily white boy, can't stand mud," shouted the boys. And they ran off, leaving Sandford very indignant and longing to pound them.

"Whoa, Sanny!" he said, suddenly; and somehow he straightened up and held his head high, as if some one had really reined him in.

He went to the orchard to look at Teddy, who was enjoying the rich spring grass. "Teddy, I am better than you, for you cannot drive yourself," he said, as he patted the little donkey.

Then a funny thought came into his head: "When a boy cannot drive himself, is he like a donkey!"

"Whoa, Sanny! Keep straight; don't kick! Mind me; I'm your master, Sanford Livingston Brooks, Esquire!" he shouted, half laughing at his own fun. But he was putting the lesson into his own mind all the time, without understanding how important it was.

When he asked his mamma, some hours later, about the donkey conundrum, she said, very seriously: "Yes, my dear child, you have found the right idea. The boy who can hold a tight rein over himself, over the thoughts and acts he knows are wrong, is a splendid driver, fit to be at the head of men and to lead them to victory, either in peace or war. But the boy who cannot drive himself is really on a level with the lower animals."—*The Colporteur.*

Not one complaint has ever been made by those using Ayer's Sarsaparilla according to directions. Furthermore, we have yet to learn of a case in which it has failed to afford benefit. So say hundreds of druggists all over the country. Has cured others, will cure you.

How the Money Goes.

Just a little at a time; five cents more at your luncheon for a cake that was neither digestible nor strengthening; ten cents more for some folly that gave you no pleasure, and a dollar more that your name might be on some subscription list. You went on this list to buy flowers for the dead, or a wedding present for the living, not because you wanted to, but because you were afraid to say no. You didn't like to think that anybody would call you mean. Now, it is much meaner to give away money that of right should be put some place else, than not to give at all. It goes for a silly frock that is above your station in life. You tell me that it cost you thirty five dollars. Your opportunities for wearing it are very few and far between—only in the evening after the office is closed, and then only if somebody asks you to go out. So between times it is carefully folded and locked away, and your thirty five dollars are spent, and for it you are not even getting a percentage of pleasure, while in three months' time you gown will be old-fashioned. Now, if you must spend those thirty five dollars, it would have been better for you to have added a dollar a week to your board and gotten a larger room with more air, and then you would had a good interest of better health and better temper.

Somebody once said that women had so little sense they never saved any money until they were past thirty. I don't believe that about my girls, and I am going to urge on them again and again to learn to use their money judiciously; to have a little saving, no matter how small it is, and to keep adding to it all the time.—*Ladies' Home Journal.*

The Won's Power

The Crown Prince of Germany, though only about twelve years old, has a very ready wit and a queer way of saying things. He sees the funny side of a situation at once. One day, while visiting in Potsdam, the little Prince was amusing himself by trying to make a donkey draw a cart. But the donkey was stubborn, and would not go. "Your donkey has a great deal of will-power," called out the Emperor, who had been watching the struggle between his little son and the stubborn beast. "Oh, no, papa," replied the little Prince, quickly, "it isn't his will-power that troubles me; it is his won't power—he won't go."—*Pacific Advocate.*

Have you had a kindness shown?
Pass it on!
'Twas not given for thee alone,
Pass it on!
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on!

The fetters of propriety should be worn as an ornament, not a chain.



FREE!

This remarkable statement, to which we direct special attention, is from a Tennessee farmer: My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jackson, Tenn.

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Drinking a Farm.

Bob Burdette gives this simple recipe: "My homeless friend with a chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give a fact to wash down with it. You may say you have longed for years for the free, independent life of the farmer, but have not been able to get money together to buy a farm. But there is just where you are mistaken. For some years you have been drinking a good, improved farm at the rate of 100 hundred square feet a gulp. If you doubt this statement, figure it out yourself. An acre of land contains 43,560 square feet. Estimate for convenience the land at $43 56 an acre, you will see that it brings the land to just one mill per square foot, one cent for ten square feet. Now pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you to gulp down that 500 foot garden. Get on a prolonged spree some day and see how long it requires to swallow a pasture land to feed a cow. Put down that glass of gin; there is dirt in it—100 feet of good, rich dirt worth $43 56 per acre."—*Mass. Ploughman.*

A Guatemala mother gives her consent to her daughter's marriage by belaboring her with a heavy stick.

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Volume 61. RALEIGH, N. C., WEDNESDAY, SEPTEMBER 4, 1895. Number 10.

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THE ONE RECOURSE OF THE PEOPLE.

We bear a message to the voters of North Carolina: Be of good cheer; free government is not a failure; the people still have power to shape the laws and direct the officers of the Law. If the people of North Carolina—if you, reader, will use your power to protect yourself and your State, the great wrong done by leasing the North Carolina Railroad to the Southern Railway will yet be righted. Would to God that we could make the reader believe this so strongly that he will arouse and join in to wipe out the wrong that was done when his property—yours and mine—was virtually given away.

For a lease of ninety-nine years is practically a sale; and if it is, it follows clearly that, no purchase money being paid, the body of the Road was given away. The rental of $280,000 a year will be paid by making the rates high; after that is done, the rates must be still further increased in order that the Southern Railway may get something out of it. That is, the Southern Railway purposes making rates high enough to pay the owners (the private stockholders and the State) seven per cent. and then to get a good profit out of the property for the Southern Railway stockholders; in other words, it is fair to estimate that the profits taken from the pockets of the people who ride on or get freight by way of the North Carolina Railroad will be at least twelve per cent. (counting seven per cent. for the North Carolina Railroad stockholders and five for the Southern). Undeniably this is outrageously high. But the Southern doesn't care. It has the contract; it is not afraid of the people. There has been a lot of talk, but this corporation is used to talk.

Are we as powerless as we and the Southern think we are? An eagle once swooped down, as it thought, upon a sleeping kitten; but it was partly concealed and turned out, too late for the eagle's good, to be a full grown cat. It was the cat that enjoyed a fine breakfast that morning. Evidently the Southern Railway thinks it has made a fine bargain in this matter, but if the people of North Carolina will do what they have the right to do, what they ought to do, what they can do, and must do if they would be free, the Southern will be treated to an experience not unlike that which the eagle underwent.

In short, the people have this matter in their own hands. The U. S. Supreme Court has again and again decided that the fixing of fares and freight rates is at the absolute discretion of the Legislatures of the States, subject probably to the condition that the rates be sufficient to yield reasonable interest (six per cent. is reasonable interest) on the actual value of the property.

Now, let the people of North Carolina instruct their representatives to fix the rates on the North Carolina Railroad, the Southern Railway and all the other railroads in this State, allowing them to get a reasonable income on their property, but prohibiting them from getting such an income as would enable them to pay large rentals and still make big profits. This ought to have been done long ago. Wisconsin has done it successfully. We should make the effort the very next Legislature, if the railroads control it, we can elect another. We can fight for right forever with the assurance that we will win finally.

If the next Legislature should fix the rates on the North Carolina Railroad so that the income on the property will be six or seven per cent. on the valuation of the property of the road, it would be reasonable, very reasonable. But it would put the Southern in the position of the eagle which the cat made breakfast on. To do otherwise is unreasonable. To allow the Southern to fix a rate that will pay the owners of the North Carolina Railroad a net profit of seven per cent. and will also pay the Southern a good profit besides, is not only unreasonable but very wrong: it is allowing a corporation to charge the people double; it is allowing the Southern to carry out its purpose of getting the body of the road (that is, the road itself, the engines, depots, etc., etc.,) for nothing, of making the people pay the running expenses, the rental to the owners and a profit to the Southern!

In a report of the Southern Railway lately issued, it is shown that it made nearly a million dollars last year above rentals and running expenses. When it is remembered that this system, owning little or no railroad property, has to pay the real owners regular rentals, it is apparent how much we allow to be taken from our pockets, by not asserting ourselves and fixing fares and rates as they should be. If by reason of superior wealth and influence a man rents all the land in a section for $10,000 a year, and then, taking advantage of the necessity for the people to stay in that section, compels them to pay him a rental of $15,000 or $20,000 a year in addition to keeping up the land, or give up their homes, does that man do right? This is on a small scale what the Southern Railway will make the people of North Carolina do, if we do not fall back on our one recourse—the power of the States to fix railroad rates on a fair basis, a power that has been tested and found indispensable.

WE KNEW a young man of ability who started out to be a public man. At twenty-one he cursed and drank and caroused and boasted that he would be a Congressman in seven years. He did not conceal that he had no idea of pure politics, but rather paraded the opinion that every party-leader was an office seeker and every party man a tool of office seekers.

A Baptist preacher approached this young man: "Tell me, what do you think will become of you, going on as you are? What do you mean? Do you ever think about the future in this life, not to say anything further?" The young man looked down on the honest and innocent minister with a look that seemed to pity him in his ignorance. "Why, sir," he replied, "do you know Congressman ——— and Senator ———? Don't you know that they live just as I do? Why, man, I am going to be Senator. I am following the example of the illustrious ———, whom you have helped elect time after time, am I not?" The preacher could say nothing. He had never thought of it that way before.

This is a true picture; true of one man and one preacher, and may be true of a thousand.

A young newspaper man told us not ten days ago that he would sell his editorial opinions to anybody for $10 000. Another told us that he would not expose a man for fraud, because he had promised him $500 worth of official advertising. "And I am going down to see him right straight," the young man continued, "and see if he wants me to say anything against all this talk about him." All three of these men are young. God be thanked that there is yet time for their views to change. We have recited the instances not to discredit honorable professions, but to call attention to the ideals fathers and mothers unwittingly allow to be set before their sons. How grave a matter it is to allow a paper to be read in your home which you cannot rely on! How grave to vote for any but Christian gentlemen to become public officers and, therefore, models for the community. Doubtless many a father never saw it in this light before.

WHEN so distinguished and conservative a man as Justice Brown of the Supreme Court of the United States makes such a statement as we print below, it is time for the men that are left were aroused to their senses:

"I have watched the rapid evolution of social democracy in England; I have studied autocracy in Russia, and theocracy in Rome, and I must say that nowhere, not even in Russia, in the first year of the reaction occasioned by the murder of the late Tsar, have I struck more abject submission to a more soulless despotism than that which prevails among the masses of the so-called free American citizens when they are face to face with the omnipotent power of the corporations."

It is so often the case that office-seekers practice deception upon the public by bewailing the times and laying no end of imaginary woes at his opponent's door, that we have come to look upon nearly all hard times talk in public as demagoguery for office only. But this man is not an office-seeker; he isn't hungry, is not a laborer whose wages have been reduced. He has no motive for deception. He has travelled and studied. He is in position to know. If any man may speak with authority, he may. There are not many who may speak in such terms as he about the corporations and the people, but the least of us knows the power of the saloon.

The tyranny of money; who that lives in its reach does not feel it? Why is the capital city of the State dark as Egypt at night, except on a few streets, why are its streets badly kept? Money-d interests hold it both. A few wealthy families do more harm than a band of burglars or a host of beggars! It is so. Every large city in America has sold its streets to corporations—better say given, for though prices were paid they went into private instead of public coffers. So unusual is it for a man to be incorruptible that one who has lately risen to power in New York is talked about like children talk of Jack the Giant-killer.

Annual Calls Again.

BY ANTI ANNUAL.

In the RECORDER of Aug. 14th objection is made to an article by "Anti Annual" advocating indefinite pastoral calls. The objections seem based on the ground that indefinite calls compel churches to keep pastors whether they suit them or not. Exactly the opposite is intended, and I think clearly stated by "Anti Annual."

I hold that every single advantage that is claimed as gained by annual calls, can be gained more speedily and satisfactorily by indefinite calls. Re-read the article, and if this is not shown, then I confess that I do not know the meaning of words or the purpose of the writer. In that article it is clearly stated in substance that whenever a pastor or church sees reasons for dissolving the pastoral relationship, two or three months' notice should be given, to give the pastor or church time to make other arrangements. If a church is dissatisfied with her pastor, she can at any time, through her deacons, privately inform the pastor that a change is desired, and if he has any of the self respect of which the objector speaks, he will quietly resign, and step out of the way, without waiting to be blown out by dynamite.

Under the annual call a church is bound to keep a pastor all the year whether he suits them or not. He has been called for a definite time, and he can stay and demand his salary for the whole year. Under the indefinite call he can be honorably and quietly got rid of at any time of any year.

Some years ago a church called a new man for one year at a fixed salary. Before three months of the year had passed, the church was sick and tired of the pastor. They longed to get rid of him; but he afforded them to the end of the year, and got his salary. Under the indefinite call, they could have been relieved of him in three or four months, paying him for the time he served.

If a pastor and church are suited, why go through the mere form of recalling annually; if not suited, why compel them to remain dissatisfied for a whole year!

Baptists claim to pattern their churches and church work after New Testament teaching. Does this book give even a hint of New Testament churches making annual calls; or of the "Apostles ordaining elders" (Acts 14: 23) to serve the churches annually? Have not Baptists got the idea of annual calls from John Wesley's system of Methodism and not from the New Testament? Many churches work under the indefinite call, and find it much better than the annual. If all churches and pastors will adopt the indefinite call, and be kind and candid with each other in carrying out the terms of agreement, then all needed pastoral changes can be made at any time quietly and satisfactorily.

Work of Our Home Mission Board.

GENERAL STATEMENT.

Number of missionaries this year, ending April 30, 1895, four hundred and twenty five, an increase of forty four over last year, and more than in any year of the Board's history.

Baptized five thousand nine hundred and twenty one, an increase of one thousand four hundred and fifty one over last year, and five hundred and seventy-two more than have been baptized in any year since the organization of the Convention.

Cash receipts $68,640 20, being $15,310 39 larger than last year, and greater than any previous year except the Centennial.

The Board began the year with a debt of $6,763.54; has paid on house of worship in New Orleans $9,476 50, and for church buildings at other points $2,386 62, a total of $11,863 12.

After paying missionaries, April 1st, its indebtedness was $23 000, which May 1st had been reduced to $1,100 00, with a balance of $100.66 in the treasury.

Increase of missionaries has been nearly 12 per cent., of receipts, 20 per cent., and of baptisms, 32 per cent.

The Board needs for its work the present year one hundred thousand dollars.

This sum will be apportioned to the States, and through the assistance of State Boards and other friends the Board hopes to secure this amount in full.

DESTITUTION.

One of the gravest difficulties in the way of our work is that people do not realize the great needs of our field. It requires no argument or even thought to convince any one interested in missions that there is destitution in China, India, or Africa. But they are so accustomed to the enjoyment of religious privileges themselves that they cannot realize that in this favored land there are any communities which are without such privileges. It requires facts, argument, reflection to produce the conviction that there is destitution in America as well as in foreign fields.

It is a startling thought that as all are born without knowledge of the truth, if evangelistic efforts should cease America would become as much a pagan country as China within a single generation. It is another startling fact that notwithstanding all that has been done by our churches and mission boards in the last fifty years, and the great success that has attended their efforts, though Baptists have increased from 450,000 to 2,600,000 in this Southern land, there are more unregenerate persons within the limits of this Convention than there were fifty years ago.

It is estimated that one half the population of the South, say 10,000,000, are under Baptist influence; deducting one fourth of this number as below the age of accountability, and the 2 600,000 church members, leaves about 5,000,000 of unregenerate persons under the influence of our Baptist churches. These we must give the gospel or they will probably never receive it.

With the view of ascertaining some just idea of the destitution of our Southern land, the Board addressed three questions to the Corresponding Secretaries of our State Boards as follows:

1. How many men would be required to supply the religious destitution of your State?

2. What amount would be required to support them?

3. What amount would be needed to supply them with houses of worship and other necessary equipment?

Answers which were received from eight States—Kentucky, Mississippi, Maryland, Missouri, North Carolina, Louisiana, Tennessee, and Texas—show that for these States alone there would be required 1,393 missionaries, $480 000 to support them besides what their fields of labor would supply, and about an equal amount for church building annually for the next ten years. This means that including the remaining States within the Convention, there would be required to supply our religious destitution 2,000 missionaries, an annual expenditure of not less than $500,000 to support them and afford them houses of worship and other facilities requisite for the work.

These facts force upon us the conclusion that, great as has been our success, the work of our Baptist churches has been only half accomplished, and in view of the rapid increase of our population in the near future, it becomes us to redouble our diligence, and let the dawning of the coming century see a thousand missionaries working under our Board, State and Home, gathering from this whitening harvest sheaves for the garner of our Lord.—*Home Field.*

Contributions that will not buy drink nor Endow a College.

Very great interest in the early establishment of the Baptist Female University is manifest over the State. Our people are making subscriptions with seemingly great pleasure. There are a few, however, who are going to make what they call a liberal contribution so soon as we open the school. "We will send our daughters." Some have told us this with an air of satisfaction quite apparent as to the valuableness of the contribution. Many thanks for the school must have patronage, and the young women who come will find a most hearty welcome, but where are the young women going to stay? Whose house will shelter them? Let us be frank, and say that this school will be quite sure of a large patronage if we make it what we say—first class in every particular. The people will patronize this school for their own accommodation and not for the accommodation of the school. If we had no other contributions than patronage we would be obliged to depend upon the trees to shelter the students from the summer showers and winter snows. If we make the school to be for our young women what Wake Forest College for our young men, it will be the greatest contributor to our people they ever had, for it will be dollars in their pockets. A man refuses to take stock in a cotton factory, but insists on an equal share in its dividends, is to us an analogous case. Since the cost of educating our young women is quite an item to be considered, is it not right for us, one and all, to burden ourselves for once to reduce the expenses of female education? To build and endow this institution means first class educational advantages at cost, and such cost as our people can afford. The amount of money saved *to our people* in actual cash in twenty years will be more than two hundred thousand dollars. I am not counting the good such an institution will do, in the present calculation.

Let us all put forth very earnest efforts in raising the needed amount of money, certainly not less than two hundred thousand dollars. There is no doubt about our ability to do this and even more. From what we have seen and heard over the State, we apprehend only one trouble about the patronage of such a school, and that is to provide room for those who are coming.

It seems to us exceedingly unfortunate to postpone opening the school longer, but if we open the school September 1896, our friends must come to our help most liberally. We believe the Lord has his men and women to do his work. Some have money, some have real estate that can be used, and some have strong minds and bodies. The Holy Spirit direct.

O. L. STEDMAN, *Sec. Bd. Trustees.*

When shall we be rid of the fiction that "giving the hand of fellowship" has anything to do with church membership? One who has been baptized after acceptance by the church is a member, and subject to discipline for "unchristian conduct," whether he has received the hand of fellowship or not. But it is for the church to decide, after formal investigation made, whether one of its members has been guilty of unchristian conduct. It is not for any individual, whether pastor or lay member, to decide so grave a question.—*Examiner.*

Church Music.

BY REV. SAMUEL PORTER.

That the service of song in the house of the Lord is an element of genuine worship is evident from the repeated mention of it in the Scriptures; and if worship is must be rendered in the Spirit, for God is a Spirit and must be worshiped in spirit and in truth. Spiritual singing is of divine appointment in Christ's church, but church music, in the ordinary acceptation of the term, is often foreign to the spirit of true worship. "Be filled with the Spirit," says the Apostle, and immediately adds, "speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

Being filled with the Spirit, then, is a prerequisite to acceptable singing in God's house. We are enjoined to *sing spiritual songs*. How are are we to do this, unless we have the Spirit in our hearts? The melody audible only to the physical ear is not the only melody desirable in the music of God's house. The true spiritual singer will make *melody in his heart to God*. We not only render thanksgiving and praise in singing, but many songs are forms of fervent prayer, and should be sung with deep feeling of devotion and supplication. However feeble may be his voice, I believe every Christian should unite in the song service in the house of God. And if it is impossible for him to sing, let him strive to be in a devotional frame of mind while others sing. I long to hear more spiritual singing—soul melody—in our churches. And to this end our people should be urged to give more attention to church music and especially to singing with the spirit and with the understanding. Our pastors should take this matter in hand, and make an effort to improve the singing in their congregations, because it is seriously needed in some of our churches.

Vacation Notes.

It was my pleasure to attend the Valley Association of Virginia. It is composed of fifty eight churches. Some of these churches are strong in numbers, wealth, social influence and power for good in the Master's work. Prof. Cocke of Hollins Institute, so widely known and loved by Baptists all over the country, Rev. J. R. Harrison of Radford, Va., and Rev. Jas. D. Taylor and J. M. Lack "seemed to be pillars." There were many visiting brethren in attendance. The brethren did not think alike on all the questions, but the spirit of the meeting was fine and the discussions animated and instructive.

While in Roanoke I was with Bro. L. G. Broughton, pastor of the Calvary church in that city. It was gratifying, in no small degree, to me to witness the many evidences of his growing power and influence in that great centre of population. The people almost idolize him. His splendid house of worship is approaching completion and when finished will be one of the best in Virginia. On last Sunday night the audience room could not contain the multitudes who came to hear him preach, and hundreds left the church. He preached the introductory sermon before the Association, and for vigor of thought, aptness of illustration, forcefulness of utterance and spiritual power, I have rarely, if ever, heard it surpassed.

I also met Bro. G. L. Finch, another North Carolina preacher, captured by Virginia. He never seemed so happy—the fact is, he was radiant. It was his first visit to the Association with Mrs. Finch, known to many as a charming girl of the Old North State. He is located in Pulaski City, and is delighted with his field. It cannot be successfully contradicted that some of the most aggressive and successful ministers now on the soil of our sister State went from us. May their shadows never grow less!

The Baptist Orphanage of Virginia is located in Salem amid most beautiful surroundings. The General Manager is said to be well adapted to the work, and the spirit of harmony prevails. New buildings are now going up, and day by day the Orphanage is growing in the affections of the people of the State. About fifty orphans are now being cared for, while there are applications from many more.

As I wandered in Virginia, I met several friends born and reared in North Carolina, who, notwithstanding present surroundings, sometimes sigh for the quiet and pleasant scenes of other years.

"Ho for Carolina, it is the land for me."

H. A. BROWN.

Religion is well enough when the sky is cloudless, but it is absolutely necessary in time of trouble. It is not a broken weed, but a strong staff. The more you have of it the lighter your burden becomes. That fact belongs to the necromancy of life. The harder your trial, the deeper your faith—that is the rule to follow. Even when death despoils you of your treasure, say with trembling lips, "It is well," and the heart will glow and brighten like the blazing log on a winter hearthstone. And when you lie down to die yourself, stretch out your hands to heaven and angels will come trooping down to bear you in their arms. That is practical religion and unless your religion is practical it is of no value whatever.—*Selected.*

If you would be pure in mind, be pure in habit.

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 4, 1895.

J. W. BAILEY, } EDITORS.
J. C. CADDELL, AGENT AND CORRESPONDENT.

Some of the brethren are already looking forward to a fine meeting of our young people at Greensboro just before the Convention. The committee which has the meeting in charge can be counted on to get up a profitable and attractive program.

This week the new administration takes charge of our Orphanage. To Bro. Boone and his aides we pledge the energies, influence and prayers of the RECORDER just as always to the cause of the Orphanage. We are sure the institution has as many friends to day as it ever had, and we believe they will be more active in their friendship now that it has come into inexperienced hands. God help us do our duty by the orphans.

THE Baptists of North Carolina are strong in numbers and in the doctrine. But this will avail but little if they do not use their strength with all their might. The power to do is one thing, the zeal is the other. As the State grows, we can use its growth to increase our strength if we will put forth our best efforts *now when the iron is hot*. There will be a time when to gain strength in North Carolina will be like shaping cast iron.

AS THE fall of the year comes on we hope our brethren will renew their efforts in behalf of the RECORDER. We have made an offer which will cost us more than it can bring in of itself, in order to get the paper into the hands of the people. Instead of ten or a dozen subscribers in a country church we want to see the number raised to twenty five or fifty. There can be no doubt of the general benefits of getting the denominational organ into the hands of the members of the denomination. A reading church is a working church, a reading member is a contributing member.

UNTIL one gets about a little in North Carolina, he has no conception of the vastness of our State; and the more he studies it the more he is impressed with the vastness of her possibilities.

A prominent preacher who has lived in our State seven years held a meeting in a certain section of the State not long ago. He was amazed. "Why," said he, "I had been so often told of the number of Baptists in North Carolina that I had no idea any section was so destitute of Baptist influences as that one is."

We have numbers. If we could spread out, we could dot the State, but unfortunately we, in common with the rest of the race, go in flocks. There are many communities that would be benefited to day if our State Board had the means to reach them and put permanent workers on them, and in time to come these communities would make valuable contributions to our working forces and financial strength.

THE school opening season is not celebrated as the closing occasions are, the every day world is not startled with the eloquence of swelling and swollen orators, nor awe-struck with the profundity of the titles of graduating theses and orations, but nevertheless the opening is the more important occasion.

All depends on what a boy or girl carries off to school, not of material things, but of views and purposes and ideas. Let one go with the purpose of getting a diploma ground out for him in four years; he will likely get it, but it will be an accident if he gets anything else.

Let one go off to school with the idea of making himself worth so much by "taking a course;" he may take the course, but he will find that there are a thousand or more other considerations when it comes to practical existence. Studies are aids, but alone they are helpless.

Let one go with the notion that he will be lifted above his fellows at home; and he will come to grief for his folly if the school doesn't educate it out of him.

What do we go to school for? To learn, that's one thing, but it is only a means to an end. To serve, that's the main thing; in fact, it is the main thing in life. To serve one's generation well, to serve one's God well, that is all that any one can do. The best service can be given by those who know themselves and the world best. And to get us to studying in this direction and to teach us how to study, this is what schools are for. The motive of Christ's life was serving. The vein that threads through and through the Christian religion, is serve. Christian institutions are the only ones that are prepared to hold up the proper [illegible] to students.

OUR YOUNG MEN AND THE SEMINARY.

The true preacher of the gospel is God-called and God prepared. But this truth is overworked when it is used to excuse any lack of possible preparation on our part. The preacher, relying on God, has a right to expect his greatest blessing when he has done his best in preparation. This is true in each particular effort, and so of life-work as a whole.

An iron-clad educational standard for the ministry is repugnant alike to a sense of justice and to common sense. The plan of study at our Southern Baptist Theological Seminary is of a piece with our whole idea of liberty and individual responsibility. Its doors are open for the college-prepared and for those who have never been to college. It encourages and urges the highest scholarship, but bids the man who cannot reach this not to despair. The matter of giving the young preacher advice is sometimes overdone, but to make the best and most of himself he cannot be urged too much. If it is the duty of his brethren to help him make *something* of himself, for the very same reason it is their duty to help and urge him to make the *best* of himself.

Now many of our preachers who have never been to college even, have been as useful as those who have been through Wake Forest and the Seminary; and were so on the principle just stated: they did the best they could in their circumstances. The man who has done this is inferior to none when measured by the truest standard.

Some of our young men rush into the ministry with really less preparation than some of our old brethren who did not have the advantage of our schools of to day. The brilliant young fellow decides near the close of his college course that he ought to preach. He rushes into the pastorate a fledgeling without having studied a day in any school on the subjects of his life-work. Many of these old brethren struggled long and hard over their call to preach, and then they read the books they could procure and studied their Bibles. They began by using small opportunities to speak to the people. They grew up in their work. They gained the experience of mature years. The young man who has had but little of life's experience has ample opportunity, while he is at college and on through his seminary course, to do all the preaching he is capable of doing at that stage of his preparation. He needs to ripen to his work. The world can wait for the young man three or four years longer.

If it were not for the lingering remains of hardshell doctrine among us no one would ever have thought of discouraging theological education. No specialist along any other line neglects special preparation. To say this is not necessary for the preacher because the Lord sends him out, is to argue against all education whatever. It is possible to mistake the satisfaction of ignorance for heavenly wisdom, and the charm of superstition for the guidance of the Holy Spirit.

We wish to urge some plain reasons why our young brethren ought to attend a Seminary.

In the first place it is a great thing to have, very early, an outline of your life study as well as of your life work. Time is saved; you learn earlier what cannot be known and what is not worth studying. This is a great help to you in buying your books. Preachers are greatly imposed on by some booksellers who throw out tempting bait in the way of homiletical helps which cripple for life. And again, it is of great help to go from college to another institution; it brings you in contact with a new faculty and a new circle of ideas, or old ideas viewed from another standpoint. Beware of the man of *one idea*; yes, and beware of the man of *one set* of ideas. It takes a dozen such men to make a man.

Besides the acquaintance of a new faculty, it is of incalculable value to meet the foremost students from all the Southern States and many from the Northern States. This is a reason for attending our own Seminary. The warmest and most helpful friendships of a life time are thus formed among the men who are to be the leading workers over the Southern States, and among the missionaries who go to the foreign field. He becomes better acquainted with the great world field.

And not among the least of the advantages is that the young man will get his small conceits pretty thoroughly punctured. If he comes home with the big head, after a full course, he is indeed a hopeless fool. The religious teacher has a great deal of temptation to become conceited. Nobody replies to the man in the pulpit. But at the Seminary he goes through a course of training where he is replied to.

To say that the Seminary course tends to run young preachers into grooves is to indulge in small talk. All men get into them in some way. It is then a question as to selection: Shall it be a groove made by trotting up and down a little path for twenty-five years, or by a wide acquaintance with men and their ideas? The time is here when we cannot afford to pursue the policy of home culture alone. An idea from somewhere else will not hurt. It is a display of poor taste and less sense to compare the preaching of a past generation with that of to day to the disparagement of either. Upon each generation as it lifts its eyes to the white fields of endeavor, comes the demand to make the best use of the best advantages. "Covet earnestly the best gifts."

DEATH OF MRS. W. W VASS.

Lillius McDaniel Vass, wife of Bro. W. W. Vass, of Raleigh, N. C., fell asleep in Jesus Sunday morning, a few minutes after midnight. She had been sick two weeks, nevertheless her death was a great shock not only to her family, but to the people of Raleigh, who, though having missed her from her usual walks, were not prepared *for* the sad culmination of her sickness. All day as the news spread there were expressions on every hand of eulogy and sorrow, and the shadow so intense in one home darkened hundreds of others.

Herself of a family of noble name in the annals of Baptist history, being a daughter of Rev. James McDaniel, one of the Baptist pioneers of the South, and a founder of the North Carolina Baptist State Convention, in 1866 she married Bro. W. W. Vass, one of the most substantial laymen in our Convention; and they together have long delighted in the service of the Lord, giving their talents and wealth in his cause.

Mrs. Vass has been organist of the First Baptist church of Raleigh twenty nine years. She was especially gifted in this particular, and her work has long been a notable feature of the church services.

A singularly sweet-spirited, gentle, Christian woman, a zealous friend of the needy, an earnest worker in the church; her devoted husband, son and daughters have many who mourn with them, and who look with them to a better land for solace.

HON. C. M. COOKE, SECRETARY OF STATE

THE Governor has appointed Hon. Charles Mather Cooke of Louisburg, Secretary of State, succeeding Hon. Octavius Coke, who died Aug. 30th.

The appointment is an admirable one. Mr. Cooke is not only an able man, but his character is spotless, and he is greatly beloved by hosts of good people who will be glad that so worthy a man has been selected to serve them in this high office.

It is worthy of remark that Mr. Cooke was not a seeker for the office, but had already given his influence to the claims of another gentleman.

THERE is a lesson in the progress we have made in the towns in North Carolina in recent years. Any man who fought in the war is old enough to remember that Baptists have been despised and sneered at in this State. When the First Baptist church at Raleigh was in course of construction, sneers were plentiful. It was because Baptists were weak in the towns.

Our strength at that time was nearly all in the country; and in the country we were doing mission work and making our progress. The prediction that we would never get strong in the towns would have been natural then. But our strength in the country is accountable for our strength in the towns now.

The tendency of population for a generation has been townwards. As men and boys have come from the country to settle in towns they have brought their Baptist principles with them. So while there might have been criticisms of the policy of working in rural districts almost exclusively, time shows that, taken all in all, all things have worked together for good. By God's providence faithful men often build better than they know.

CONSTANT and prayerful work for Home and Foreign Missions will save us from a flood of appeals next spring. It is easier to learn a little at a time than to learn all at once; it is easier to give a little at a time and give oftener than to give all at once. Virginia Associations are doubling their pledges; the Baptist hosts are going forward in missions. We must not lag behind; but rather let our churches be seen at the front.

A MOTHER differs with us and writes, "I cannot agree with you that the women do not organize for development." As we suggested, development is a rare result of wholesome organization. Wholesome activity is a great developer; but no one will say that we work for development of ourselves. A ploughman doesn't plough to escape dyspepsia or to make his legs strong. So we do not do the works of the Master for our own sake, although we get as much, if not more benefit, than any one else.

NEWS NOTES.

....The RECORDER until January 1st, 1896, for fifty cents on trial.

....Rev. Dr. A. W. Lamar has resigned the pastorate of the First Baptist church, Galveston, Texas.

....Prof. W. L. Carmichael of Brevard passed through Raleigh Saturday, going to Louisburg where his mother is ill.

....Counting all, 1 296 missionaries have been sent to China, 679 of whom were women, 167 being wives of missionaries.

....Seventeen persons joined our church at Bladen Union in a meeting conducted by Rev. J. W. Cobb and Rev. D. C. Britt.

...."Mortgage the farm, if necessary, to send the boy to college," says the *Religious Herald*. Mortgage the farm for nothing on earth.

....Missionary George B. Taylor of our Italian Mission is resting in Virginia. His arrival will be gladly heard of by a host of friends.

....Rev. Dr. Wayland Hoyt has been called to succeed Rev. Dr. Joseph K. Dixon as pastor of Epiphany Baptist church, Philadelphia.

....Our Asheville first church flock is building a parsonage near by the church for pastor Felix, who is summering in the Virginia Valley.

....Pastors who feel that the RECORDER ought to have a larger circulation among their people, should make known our January 1st, 1896, offer.

....Draw the work close to your people, that their interest and zeal may be kept alive. Get them to reading the RECORDER, by starting them off on our offer of the paper until Jan. 1st, 1896, for fifty cents.

....Bro. Archibald Johnson, editor of *Red Springs Citizen*, has been elected editor of *Charity and Children*, and agent of the Orphanage. He will probably accept.

....Rev. A. C. Dixon has joined Mrs. Dixon at Northfield, where, as her friends will be glad to hear, she is gradually gaining in health and strength, after a very severe and painful illness.—*Examiner*.

....Dr. Thos. Hume is another busy Baptist who is giving his valuable time to the Baptist press these days. We saw excellent letters from him last week in the *Religious Herald* and the *Christian Index*.

....There were seven additions to Royal's Chapel, Sampson county, in a meeting conducted by Rev. John Prevatt and Elder J. W. Bell. Twelve were added at Piny Green, five at Brown's church in the same county.

....Rev. A. B. Caudle has had good meetings at Pleasant Valley, Waxhaw and Hermon. Bro. Bruce Benton helped him at the first two places. Bro. Caudle is now in a meeting at Osceola, near Waxhaw.

....We regret to hear of the continued sickness of our friend and brother, J. B. Strain of Wake county. As school teacher and farmer, Bro. Strain has pursued an upright life, walking firmly in the Baptist faith.

....Four of the ringleaders of the Cheng-Tu massacre have been convicted and executed. This will not restore the lives of the slaughtered missionaries, but it may secure the safety of those who escaped.—*Central Baptist*.

....Bro. Frank Royall writes us from China that all those who were with the late Sister King in her illness had been vaccinated. So there is no ground for alarm for them. Bro. Royall didn't mention the riots in his letter.

....Rev. John C. Hoyett of Burlington recently held a meeting at Cane Creek. There were not a great many conversions, but he reports that he never attended a meeting in which there was more real good to the church.

....The *Independent* will be glad to learn that the report on which is based its paragraph of last week about the Waldenses is false. The Waldenses of Burke county are fairly prosperous, none leaving, and on the road to greater prosperity.

....Were glad to have visits from a number of Wake Forest boys last week. It was gratifying to see an unusually large number of students who have been compelled to give up their work for a year or more going back. It is a sign of better times.

....Bro. R. H. Herring, who went to Wake Forest last week, informed us that Elder C. C. Haymore and he had been holding a good meeting at a mission station near Germanton. He also informed us that Bro. J. E. Dowd had a good school at Germanton.

....Rev. James Long of Union county, graduate of Wake Forest College and Rochester Theological Seminary, was married to Miss Mary Faulkner of Saluda, Va., August 29. They are now at the home of Brother Long's father in Union county. We wish them a useful, happy life.

....Rev. A. L. Betts is now at Charlotte, having removed from Madison on account of his wife's health. He has no regular work, but has been holding meetings with brethren Austin at Arlington, Thomason at Croft and Morris at Stanly Creek. We hope a field will be opened for Bro. Betts.

....We see that Rev. A. B. Simpson of the "Christian Alliance" has held another meeting in Old Orchard, Maine, in which $75,000 for missions were raised, one man giving $10,000, his entire estate, a young woman stripping herself of her jewelry, &c. Last year about $60,000 were raised at this place by this man.

....Pastor Jasper Howell, Jr., baptized four, and two were restored, after a meeting at Flat Rock church, Franklin county. This church has had a number of pastors who have attained distinction, Scarborough, Mitchell, Royall, Poston, Lynch, White, and Bro. Newton whom Bro. Howell succeeds is right on the way.

....Rev. Dr. G. W. Sanderlin and family of Washington are taking vacation in Eastern North Carolina.

....We are glad to say that Rev. J. W. Powell of Rocky Mount has decided to stay in North Carolina, declining a call to Georgia.

....Rev. A. C. Case, a very promising student of Wake Forest College, has been called to Apex. Rev. Jasper Howell preached there on Sunday.

....Rev. John A. Wray of Broad Street church, Winston, has been and is now holding a blessed meeting at Ridgeway, S. C. There have been many professions and a number of backsliders have been reclaimed. It is one of the best meetings ever held in the town.

....The death of Rev. A. C. Stepp is announced in the *Baptist Courier* (S. C.) He died at Hones Path, Aug. 22. He was born in North Carolina very near the South Carolina Line, and spent his life in the latter State. He was a positive, honest Baptist, a useful preacher, and was greatly loved by those with whom he labored.

....We get the following hopeful news from Pastor Adams of Reidsville: "Our work moves along here nicely. It is in a better condition than it has been for a good while. Many encouraging features. This has been a hard summer on our work. Many left town for health resorts. Our congregations are gaining now and all is looking bright."

....This week many of our readers will receive statements of their accounts. Every one who responds immediately with the amount due will be marked up until January 1st, 1896. If the responses to this effort are as free as we hope for, we will be able to announce several attractive improvements in the paper for the coming year.

....Dr. C. R. Blackall, editor of the *Baptist Teacher*, Philadelphia, is organizing a Holy Land party. A contemporary remarks: "Judging by the number of Baptist ministers who have gone to Europe this year, it will be necessary soon to tell of those who have stayed at home rather than attempting the impossible and naming those who have gone across the water."

....The following Virginia Association 1895 pledges for State Missions excite our admiration: Dover, $5 000; Concord, $500; Rappahannock, $1,500; Roanoke, $700; Albemarle, $800; Dan River, $300; Strawberry, $600; Valley, $3,000; Potomac, $300; Appomattox, $500; Middle District, $450; Lebanon, $200. Total, $13 850. The *Religious Herald* is looking for a total of $25,000.

....A series of meetings, to continue several days, is in progress at Enon. Revs. Newton, Allison and Jordan are taking part. ——Revs. Newton and Jordan last Sunday closed a great revival meeting at the Caney Creek Baptist church near Loxia postoffice. We term it "great" because Mr. Newton says it was the best meeting in many respects, that he had ever attended.—*Brevard Hustler*.

....Rev. J. T. Betts has given up the pastorate of the French Broad church, Asheville, to take a Holy Land trip. Lexington, Mt. Olive, Chapel Hill, Third Baptist, Raleigh, Goldsboro, First and Second, Greensboro, Thomasville, Salisbury, Broad Street, Winston, Rocky Mount, and Beaufort, are either considering pastors' resignations or are without pastors. May God send a good man to every one of them.

....Rev. G. W. Manly, Ph. D., son of the late Professor B. Manly, D. D., of the Southern Baptist Theological Seminary, has located in Berlin, Germany, and become director of "The International Institute for Modern Languages," which offers instruction according to the most improved method in all the spoken languages of Europe." For a time Dr. Manly was a professor in Wake Forest College and in Denison University, Ohio.

....Our Sunday-school Board's new weekly *Young People's Leader* has uniform topics for prayer-meeting, monthly mission program, reading courses, etc., etc. It will be a great help to the young people. Subscriptions should begin now, as this year a series of twenty lessons in Baptist History and twenty lessons on Baptist Doctrines will be given. An informed and trained membership will make our churches much more powerful.

....There were some who feared the Wake Forest Law School would never be a success. If there are any such now, they would change their minds if they could see the success which Prof. Gulley and his class of eighteen are making. One of the students told us last week that a fellow almost couldn't help learning when Bro. Gulley lectured. The number of students enrolled is gratifying indeed. A larger number would require extra teaching force.

....Rev. Chas. A. G. Thomas of Fayetteville has organized a normal class of the Sunday-school teachers, and has arranged an attractive list of topics for every week until the end of this year. He is also taking an aggressive stand against the saloons (that is, he is not only taking a stand, as the manner of some is, but putting the traffic on the defensive). We hope he will succeed in his efforts. In the last Legislature the leading and bitterest whiskey advocate was the Senator from Cumberland.

....Arrangements have been recently made for translation and publication in Sweden and Germany of the standard books of the American Baptist Publication Society by Rev. Dr. A. J. Rowland, the secretary, and Orlando W. Spratt, the business manager of the society, who have but recently returned from abroad. While in Sweden both attended a conference of Swedish Baptists held at Orebrand, near the Arvold circle. This was the most Northern Baptist conference ever held. Dr. Rowland states that a strong temperance movement is on foot in Sweden and is fostered by King Oscar and the Queen.—*Christian Index*.

....Rev. L. Q. Adams has just closed a meeting with Rev. J. L. Bennett at Marshville in which there were twenty-two accessions to the church, seventeen by baptism. The congregations were large and attentive. The church has now over two hundred members, and if they only knew their strength could do great things for the cause of Christ. The church has called Bro. Bennett for another year, and he will try to make them see the great opportunity that lies before them.

....We thank Bro. C. G. Wells for the following notes: "At the close of a meeting of ten days I baptized nine into the fellowship of New Hope church. Three were received by letter at the beginning. Bro. L. R. Carroll rendered valuable service during part of the meeting.——This week pastor Bilbro is conducting a meeting at Hallsville, Bro. L. R. Carroll assisting.——Elder G. S. Best supplied for me at Mary's Chapel last Sabbath; I conducted the quarterly communion service for the church at Mt. Olive."

....In the Dominion of Canada there are 829 Baptist churches with 280 pastors and missionaries and 80 362 members, 59,118 in their Sunday-schools, and 4 636 reported baptisms in 1894. The two provinces of Ontario and Quebec, in which the bulk of the churches are located, report for pastoral support $142 819; expenses $59 654; home missions $20,330; foreign missions $21 233; Grande Ligne $6,874; Manitoba and the Northwest $3 074; educational $1,065; Sunday-schools $6,168; other denominational objects $9,435.

....During the last five weeks Rev. I S Boyles has been preaching in good meetings. At New Hope, near Wilson, there were ten professions; at Bethel, twenty professions; at Hephzibah, forty professions; at Red Bud, sixteen miles east of Louisburg, eighteen professions. Later on he was in a good meeting at Swift Creek, near Apex, N. C. He is now aiding Rev. A. A. Pippin at Leo's Chapel. In all these meetings the churches were greatly helped. Bro. Pippin very ably assisted Bro. Boyles at his church, Bethel.

....The Eastern Association will convene with Corinth church, Duplin county, N. C., Tuesday after the first Sunday in October, and all delegates and visitors coming on the cars will be met at Rose Hill on the W. & W. R. R. at each train on Monday and Tuesday. After this the trains will not be met. If you are coming, send your name to the corresponding committee, D W. Fussell or J. T. Wilkins, Rose Hill, N. C. We will have our church completed for the Association. Have had a good meeting there.—*A. J. Taylor.*

....The Louisana Baptist State Convention met recently. One of the main questions discussed was that of education. They have two colleges, and, from reports we have read, certain brethren wanted a third. We have heard of farmers who wanted double rail fences, but treble colleges is a little beyond us. Louisiana Baptists are increasing in numbers and efficiency. In 1884 there were 17,067 Baptists in the State, and they gave to all objects (not pastor's salary or church expenses) $804 01; 1895 figures are, Baptist 80,509; contributions $15 571 71.

....Rev. J. A. Hoyle is keeping up his good work and the Lord is blessing his labors. He writes: "I have just closed a ten days' meeting with Long Creek church in Gaston county. The Lord's presence was with us from beginning to close. Bro. P. R. Elam was with us a few days and did some excellent preaching; also Bro. S. D Brown of Dallas preached three good gospel sermons during the meeting. At the close I baptized six happy converts, received by letter two, restored three, making eleven additions. I also baptized seventeen converts at Mt. Zion, Lincoln county, last Sunday (Aug. 25th)."

....The following are said to be the words of Dr. Cyrus Thompson at the recent meeting of the Farmers' Alliance at Cary: "The church to day stands where it has always stood—on the side of human slavery, and not on the side of liberty. I thank God that even the pulpit is learning that we must live now as hereafter." If Dr. Thompson said this, he is too poorly informed, too quick to speak, too reckless of statement, not to say too ungodly, to lead any respectable body of men. The statement is not true. We can speak for the Baptist church, and we are prepared to show that it is the strongest friend and the greatest advocate of freedom.

....The word "sectarian" needs definition. At the recent Christian Endeavor Convention in Boston, nothing was more vigorously denounced than "sectarianism." One speaker, if he had any sectarian blood, wanted to have his veins opened that it might be let out. Now, according to all the best usage, sectarianism consists in belonging to a denomination and in being loyal to it. The word in some cases has come to signify bigotry, but that is a meaning which Episcopalians, for instance, who are among the most rigid sectarians, would repudiate with some heat as applied to themselves. Just what is that hateful thing that great conventions denounce, and that eloquent speakers wish to let out of their veins by a somewhat risky surgical operation!—*Watchman.*

....Rev. Thomas E. Skinner, D D., of Raleigh, N. C., who has been spending several weeks at the hotel here, with some of his family, has just left for home. The Doctor was on duty every Sunday, preaching to Baptist and Presbyterian congregations very acceptably. He is a most genial Christian gentleman and made a very favorable impression on the entire community. He did not forget in his sojourning that he was a minister of the word.—*N. Y. Chapman. Covington.* Dr. Skinner preached seven times while he was gone and preached again in the first Baptist church at Raleigh last Sunday. It is a remarkable fact that Dr. Skinner still reads fine type without glasses and still knows how to reach boys' and young men's hearts. God spare him yet many useful years.

....We regret to hear of the death at Scotland Neck of Mrs. J. B. Neal, daughter of the late Rev. A. McDowell, for many years President of Chowan Baptist Female Institute.

....Next Sunday at 3.30 o'clock p. m. the West Raleigh Baptist Sunday school will have a Welcome Day service. A special song service has been arranged by Prof. J. H. Smith, and several talks will be made by some prominent Sunday school workers. All are cordially invited to attend these services.

....Rev. John C. Hocutt writes: "The work of the Lord continues to prosper in my field of labor. At Haw River on Sunday morning, Sept. 1st, we received four by letter and one for baptism. In the afternoon the ordinance of baptism was administered. I will begin a meeting in Graham to night (Monday, Sept. 2d). This meeting will probably continue two weeks. I beg the brethren to pray the blessings of God on his cause in this important place."

....Rev. W. R Gwaltney of Wake Forest, N. C., has been supplying for Bro. Derieux for a month. The members of the First church, Spartanburg, have greatly enjoyed his preaching and pastoral work. Brother Gwaltney is one of the best men in North Carolina, and we are glad that some of our people have had the opportunity of knowing him.—*Baptist Courier.* Brother Gwaltney passed through Raleigh last week on his way to Wake Forest in time to greet the new students. He has made plans to throw around them stronger influences for good than ever before.

....Rev. J. A. Campbell writes: "Rev. J. M. White and Rev. J. J. Adams aided me in a meeting at Holly Springs from the second Sunday in August, Bro. White doing most of the preaching. He used to teach and preach there and the people were delighted to have an opportunity of hearing him again. Bro. Adams endeared himself to us all by his earnest preaching at his home church. In order to go to another appointment, I had to leave before the meeting closed. There had been five or six converts up to the time I left" (Friday). Bro. Campbell and his father are now in a meeting at Spring Branch. Later on he will be aided by Dr. N. B. Cobb at Friendship church.

....Should our Baptist colleges be baptistic? What a question. Why not ask, Should a Baptist be baptistic? Of course he should. A man's church faith should be seen in his every-day life. Paul said, "For me to live is Christ." He reproduced his faith, his Christ faith, every day and everywhere. He commands us to be "living epistles, known and read of all men." Well, that is required of all of us. Our colleges are no exception. They ought to speak out and live out their Baptist sentiments. They may not teach theology, but they should teach faith and practice. I should be sorry for the influence of any Baptist college that did not influence every student in the direction of Baptist faith. Such a college would be misnamed.—*Western Recorder.*

....Bro. B. H. Matthews writes: "I have just closed a good meeting at Cedar Branch church. This is a large country church about one mile and half from Jamesville and the same distance from the A. C. L. R. R. This is one of those places where the people stop everything and go to meeting. We had 400 or 500 people every night. They received the gospel gladly and quite a number were added to the church. Bro. G. W. White, a very promising young brother from Rockyhock, helped us some in the beginning of the meeting. Rev. R. Leggett, the faithful pastor of this flock, has done some good work: he has been pastor for eleven years. This church is located among the isms, but it is fighting its way well. There is a bright future for the good saints of Cedar Branch."

....We found Wake Forest full of young men Sunday. The opening is a very hopeful one. The number of young men registered up to Sunday is 180, and as the opening is a week in advance of that of last year, the number indicates an unusually good attendance. Prof. Carlyle says 280 boys are in sight, and he confidently offered to name them for us. Prest. Taylor advised us to announce the number present and wait for the others, saying at the time that he regarded the opening as very encouraging. Pastor Gwaltney preached Sunday especially to the young men from the text, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." For appropriateness and force, it was one of the best discourses we ever heard. In the afternoon there was a general meeting of the Christian students and the faculty with a view toward increasing the Christian influences of the students. There were several informal talks. Tuesday night Dr. J. L. M. Curry of Richmond, Va., will deliver the introductory address for this session. This is a new departure, but it is a good one. Later on a reception will be given to the new students by the men and women of the village. When Wake Forest gets to having all these events occur in a week, we will be able to speak of "Commencement Exercises" with some regard for the meaning of the word *commencement.*

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair: J. C. Wright, $10 00; R. L. Moore, 5.00; C. H. Norton, 25 00 Total, 40 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, Sept. 2, 1895.

Your attention is called to the advertisement of Cooper Bros. in this paper. They are excellent Baptist brethren, experts in marble work, and they will do for you just what they promise. They will cheerfully correspond with you.

See new advertisements in this issue.

Four Months' Showing.

We have received for the past four months $16,794 76 for Foreign Missions. One third of the Conventional year has passed. North Carolina has raised $811 50 of the above amount. She was asked by the Southern Baptist Convention to raise $3,000 in that time, or $9 000 for the year. Every State is behind the amount requested by the Convention. Is this caused in your State partly because you and your church have failed to do your duty? The Missionaries must live. To borrow money means heavy interest accounts. Why will God's people act in this way? Is the great work of missions entrusted to us, to drag, while God is showering his blessings on us? Let us all come up with thank-off-rings and render unto the Lord that which is due. Many have given nothing this year for the salvation of the lost in foreign lands. Some have given but little. Let each bring an offering now as God has blessed him or her. The work is needing help now. May those who can, give large gifts, and those who have little give liberally. This is meant for you, reader, and your church.

R. J. WILLINGHAM, *Cor. Sec'y.*
Richmond, Va., August 31, 1895.

Mission Day in the Sunday-schools.

The Home Mission Board desires to interest all our Sunday-school workers and pupils in the great work it is doing, and the greater work it ought to do and would do if it had the means to accomplish it.

Its field is the whole South and the Island of Cuba. In that Island alone there are more than a million and a half of people who have no saving knowledge of the truth. They are now struggling for their political freedom. They need to be so enlightened that they will struggle more earnestly for their freedom from sin, for the liberty wherewith Christ can set them free. But there are so few to help. Brother Diaz and his fellow laborers have gathered about one thousand children into the Sunday schools of Havana. But what are they among the multitudes who have nobody to tell them about Christ and heaven? In our own country how many are perishing without the knowledge of salvation?

Brother A. J. Holt, Cor. Sec. of the State Board of Tennessee says there are a million of unsaved in that state alone. There are ten millions of unsaved in the South. We must reach these with the word of life that they may reach others, both at home and abroad. If the people of America are not christianized, from whence will come those who will go to the heathen? Out of our churches and Sunday-schools must come the men and women, who in China, Africa and everywhere shall tell the wondrous story of redeeming love.

The Board has more than four hundred missionaries preaching the gospel to our own countrymen, those who are "bone of our bone." They are in our cities, in our towns and villages, in our rural districts, preaching to the German, the Mexican, the Frenchman, the Cuban, the American, the Indian, the Negro, "all the words of this life." We need help to sustain them; we need help to send hundreds more to the destitute we have not reached and cannot reach because the means to support them while they preach has not been supplied. These men establish Sunday-schools wherever they go. Our missionaries within the last three years have organized more than a thousand Sunday schools, and have brought nearly fifty thousand children into them.

There are thousands of places where these schools should be established and hundreds of thousand of children that should be brought into them. Help us brethren, that all over our land righteousness may go forth as brightness, and salvation as a lamp that burneth. Then will its millions of redeemed be ready to give the gospel to every creature.

I. T. TICHENOR.

P. S. Programs and cards for Missionary Day in the Sunday schools, will be furnished free, on application to the Sunday-school Board, Nashville, Tenn.

Brushy Mountain Association.

Dear Recorder:—The Brushy Mountain Association convened on the 23d inst. with New Hope church. The session was a very successful one. A number of visiting brethren were with us. Among them were Dr. John Mitchell in the interest of ministerial education, who made an excellent speech in behalf of the young men at Wake Forest who are struggling so earnestly to better fit themselves for the great work of preaching the gospel.

Bro. J. C. Caddell, representing the RECORDER, and Bro. B. S. Peterson, the *North Carolina Baptist.* The speeches of these brethren on the subject of periodicals lent interest to the Association.

There are twenty churches in the Association, all represented. Owing to hard times the contributions for the past year were not as large as formerly. All the churches pledged themselves very liberally for the various objects to which the Association contributes.

The brethren of New Hope have just completed a house of worship which would be an honor to any community. The house is not yet paid for. A collection was taken for that object amounting to forty dollars which will be greatly appreciated by the few brethren who are trying so hard to pay the debt.

The Lord bless the RECORDER.

VANCE MCGHINNIS.

Boomer, Aug. 25, 1895.

Which is worse, imprisonment for life or a life-long disease, like scrofula, for example? The former, certainly, would be preferable were it not that Ayer's Sarsaparilla can always come to the rescue and give the poor sufferer health, strength, and happiness.

Cheering Letter by Elder Howell.

Dear Recorder:—On Aug. 18th we held our first service in the church at the Falls of Tar River. The house is covered-in and some of the seats finished.

We organized a Sunday-school with seventy seven scholars a few weeks ago. They are using a Mason & Hamlin baby organ lent to them by Rocky Mount Sunday school, and have very good singing. Bro. Noah Biggs, who is always ready for every good word and work, lent us $300 to start the work. We hope to pay this debt and a few others soon.

Mr. Ruffin Owens of the factory has been very kind and aided us in many ways, but he don't want his good deeds published to the world.

There are over twenty Baptists living at the Falls, and we hope to have a good church there.

I have resigned the church at Rocky Mount. During my pastorate of twenty months, between thirty-five and forty have been added to the membership by baptism and letter. A new brick baptistery has been put in the church-building costing about seventy dollars. The house has been painted inside and outside, and a new carpet put down. The Ladies' Aid Society raised the money for painting and carpet, paid twenty-three dollars on the baptistery, and contributed liberally to the pastor's salary. Home Missions and Falls church. The Ladies' Missionary Society contributes most of the money raised for Foreign Missions. These societies, under the efficient leadership of Mrs. Dennis Worthington, have accomplished much for this church. If every member of the church had her missionary spirit, the Mission Boards would never be in debt. We have established a regular concert of prayer for Foreign Missions on the first Sunday night in each month. In connection with our church, we have a Sunday school three miles in the country with 125 on the roll. Our Sunday school here is larger than it has been in several years.

J. K. HOWELL.

Rocky Mount, Aug. 28, 1895.

Good News From Brazil.

We have just closed a blessed work for Jesus. For ten days we have had services in the small up stairs room, and hundreds have been hearing the blessed news of the love of Jesus.

I had been away for a month visiting the other missions and preaching for them, and during my absence my assistant Bro. A. Campos stood in my place working with all his might and doing good.

Immediately after my return I held special meeting, preparing for the Association which had resolved to meet with us this year. We had prayer-meetings, calling on the Lord to shower upon us abundant blessings; and praised be His name He heard us and answered our petitions.

We are encouraged and go forward singing praise and glory to his name.

The meetings began Sunday the 21st of July. We had special prayer-meetings and every one said that the presence of the Lord was felt in our midst.

On Monday at 7 p. m., our brother Dr. Ottoni, the ex priest preached; the most eloquent orator and yet the most humble preacher in Brazil. He came up from Rio at our invitation. His loving wife a thorough Christian (Baptist) young lady, was at his side, and their presence amongst us did us good. No announcements were put out—none but the believers knew of his presence amongst us and yet, the whole city wanted to hear him. His fame is great, but where could we get a hall to accommodate the crowds who came? That was impossible. So we had had to content ourselves with our small up stairs-room when our 150 crammed in. It was a grand night and a grand sermon. Oh, the power of the Word of God! Looking at the man who but a few months ago was the idol of the great and the rich; whom but a few months ago the President of the Brazilian Republic kissed the hand in the open street—see him in a small hall filled with the poorest of the poor, preach the Gospel of Jesus with an eloquence that made the old emperor D. Pedro II stand up and embrace! Can you doubt the power of the Gospel?

On Tuesday we went up to San Fidelis where we have a faithful little flock which has passed through all kinds of persecution. The room where we usually preach being too small, a friend offered us one of the Clubs—a nice big saloon already fitted up for lecturing. As in Campos, so also here, no announcements were distributed, but all the city came out to hear him. The hall was crowded, also the yard and street. The aristocracy of the place came out and all were profoundly impressed with the truth preached. They had already learned to admire the purifying power of the Gospel in the lives of the believers, but now they learned to admire the love of God in giving his only begotten Son to save sinners—poor degraded Brazilians.

Dr. Ottoni preached for an hour and held the audience spell bound and when he told them of his anguish and sufferings while a R. C. priest, tears rolled down from the peoples' eyes. He moves them all.

Brethren pray for him and for the cause in Brazil. Be not discouraged. The cause is the Lords' and he is at our head. He is blessing us and will bless all who help the cause.

Praise the Lord for His wondrous work in Brazil. Do not forget your missionary for Brazil. SOLOMON L. GINSBURG.

Campos, Aug. 6, 1895.

"Why Women Do Not Want the Ballot," is thoughtfully discussed by the Rt. Rev. Wm. Croswell Doane, Bishop of Albany, in the September number of the *North American Review.*

Several communications, including a number of obituaries, are crowded out of our columns this week.

School Items.

Bale's Creek Academy has opened with about forty more students that at this time last year. Bro. Campbell is now collecting a library and getting part of a scale for a reading room.

Fairview Institute, W. T. Whitsett, Ph. D., Superintendent, is meeting with remarkable success. A new post office has been opened on the grounds, and a number of new buildings will soon be erected. No high school in the State now has better boarding facilities. The present year promises to enroll over two hundred students. The post office of the school is now Whitsett, N. C.

Prof. Hugh Long of Wakefield Academy was in Raleigh Saturday in the interest of his school. He is very hopeful of the outlook, and thinks there is opportunity to build up a fine institution.

Bro. L. Griffin has accepted a position in the High Point Institute and Business College. He is a son of Bro. J. M. Griffin. He attended Wake Forest College the last two years. We wish him a good share of success.

Snow Hill Church, Allensville, N. C.

Dear Recorder:—It might be interesting to many of your readers to know of the good work being done at Snow Hill Baptist church, Allensville, N. C.

We began a meeting at this church the second Sunday in August, which lasted six days. We had an interesting meeting. Some joined the church and we are expecting more to join. The Spirit of God was present each day and manifested Himself by reviving the drooping spirits of those who already believed. This little band of believers are faithful working Christians, and great good is being accomplished by and through them and their beloved pastor, Rev. K. J. Montague, who is a member and the founder of this church, and who always delights in the service of God. May he be spared many years to continue this good work for the Master whom he so much loves and serves.

VIOLA.

Ordination.

By request of the Castle Haynes Baptist church, a presbytery consisting of Revs. W. L. Tait, J. B. Harrell, J. H. Holdreth, and the writer, met in Brooklyn Baptist church, Thursday night, August 29th, and after organizing with Rev. W. L. Tait as Chairman and the writer as Secretary, we proceeded to examine and to set apart Bro. B. O. Berry to the full work of the ministry by laying on of hands and prayer.

Bro. Berry comes to us from the South Carolina Conference, and is a young man of piety and ability, and we, the ordaining presbytery do most heartily endorse and recommend our young Bro. Berry to the confidence of any of our pastorless churches and the Missionary Baptists throughout our State.

J. H. MCDOUGAL, *Sec.*

The Watauga Union.

The next session of the Watauga Union will convene at the Phipps school house two miles east of Antioch, on Friday before the fifth Sunday in September, 1895. The introductory sermon is to be preached at 11 a. m. by Elder John Crisp; alternate, E. L. Palmer.

First question: How can our members be induced to give, so that their spirituality may be developed thereby? Solomon Younce, W. W. Presnell, James Trivett.

Second question: What are the great hindrances to the progress of the gospel of Christ? Sidney Carroll, W. F. Knight, Jacob Younce.

Third question: Why are there so many idle members in the church? J. J. Sherwood, John Dotson, Isaac McGhinnis.

Fourth question: Should the making, using or selling of intoxicating liquors be tolerated by churches? Riley Pritchard, W. L. Farthing, J. J. F. Rogers.

Fifth question: In what do Baptists differ from other denominations? Prof. Yarborough, A. C. McFarthing, E. S. Norris.

Sixth question: Exegesis of John 5: 5. J. F. Eller, J. M. Payne, J. F. Davis, W. Rotsm.

J. H. FARTHING,
D. C. HARMON,
L. W. FARTHING,
Committee.

What's the use of having a first-rate lamp if you put a wrong chimney on it?

The "Index to Chimneys" tells what chimney belongs to every lamp and burner.

Geo. A. Macbeth Co., Pittsburgh, Pa., will send it free.

Pearl glass, pearl top, tough glass.

Morehead City High School

will open its first term Sept. 9th, in the spacious North Carolina Teachers' Assembly building.

Prof. H. W. Reinhart of the University of Virginia, who for years was at the head of Thomasville Female College, will be at the head of this School, with other able teachers who are now being employed.

Good boarding, $7 per month. Tuition $1 up.

Lovely and healthy location—on the bank of the Atlantic Ocean. No whiskey or immoral influence for the young.

For further information, write to the Secretary, J. H. Eaton, or to Jno. T. Jenkins, pastor Baptist church, Morehead City.

A Newsy Letter from Bro. Stallings.

Dear Bro. Bailey.—In your issue of Aug. 14th, you have an editorial headed "Bro. Stallings on Tithing," in which, alluding to the heat, you say you "have no intention of fanning Bro. Stallings' embers into flames this August." If you were up here in the hill country of good Davie and could see the people as they flock to hear brethren Booker and Rich and your correspondent as we preach the Word, you would not be surprised that speaker and hearers stand this August weather so well that there is no danger of "fanning the embers into flames." The pleasant breezes from the mountains temper the heat and there is no danger.

We began at Jerusalem (obeying literally the command) on the fourth Sunday in July. We had Bro. J. M. Bennett of Davidson with us a few services. Brethren Bennett and Elder J. F. Redwine and I, having been called as a presbytery by the church, examined and ordained Bro. S. J. Booker to the full work of the gospel ministry. The presbytery found him exceptionally well qualified. There were some serious impediments in the way of our meeting. There were, however, several penitents and two professions. The church has been hindered in her work by the failure to complete the payment of the purchase money for the house and lot purchased some three or four years ago, soon after her church building was burned. The balance was paid on Saturday, and arrangements made to seat the house. The seats will be in by the first Sunday in October, when we expect to hold another meeting there.

A week was spent with the church at Farmington. There were good congregations and several penitents. The church was revived, but there were no professions.

The next week was spent at Eaton's church. There were large congregations and considerable interest from the beginning. The interest continues to increase, Christians were greatly revived, and there were twelve or fifteen professions, mostly or all Sunday school pupils, ten of whom I baptized last Sunday. Bro. Booker remained till last night, preaching at night only, to large congregations. There were ten or twelve more professions, a number of whom will join the church at the next regular meeting.

Bro. Rich went on Saturday to aid Bro. Mason at Clemonsville.

I came here and began a meeting Sunday night, which continues with good prospects of good success if I can secure help for next week. Bro. Dalton, the Presbyterian pastor, and Bro. Hardison, the Methodist circuit preacher, have helped me this week—the former attending regularly; the latter one day and night, being the only day he was in town.

Brethren Booker and Rich have done excellent work and greatly pleased their hearers.

I have been preaching at destitute points on the second and third Sunday afternoons for several months. I shall protract at one or both after awhile.

The prospects for a bountiful corn crop were never better. If no disastrous freshets, our people will be in better condition than for several years past. I am trying to get the members of my churches to lay aside by them in store as God prospers. What part? At least one tenth. If not that, *some part*. Without this, there will be very little increase in the gifts to the Lord's cause, though he has increased every one four fold. We must have some *systematic plan*, and the above is the *Bible plan*, therefore the *best plan*. I have been trying to get the Lord's people to lay aside in store some wheat, some oats, and now some corn, some peas, some tobacco, and the sisters some poultry, some eggs, some product of the garden and dairy, and some fruit. What part? Not all, but some, at least one tenth, and more, if any will. Oh that "every one" would do it! There would be plenty always in the treasuries of the churches for every phase of the Lord's work. There would be no need for young people's and women's missionary societies to *raise money*. There would be no necessity for the two resident pastors of our county or others elsewhere to go into the school-room to supplement what they receive, so as to live. May the time soon come when it will be done!

I have received a pamphlet entitled "The Law of Christian Giving," by Bro. R. L. Patton of Morganton, which I have read with pleasure and profit, since my articles on tithing were published. I desire to put one of these in the hands of every family in my churches, so "every one" may get the instruction he will find in it. I do not mean to commend some expressions in it, which I think mar it, but to endorse the subject matter and argument.

I join with Bro. Blanchard in the wish that the report of the committee of the Southern Baptist Convention on "Tithing" may be published by you. I think, too, the pamphlet of Bro. Patton will do much good, if it can reach the masses. The pamphlet can be secured, I suppose, by writing to Elder R. L. Patton, Morganton, N. C.

J. N. STALLINGS.

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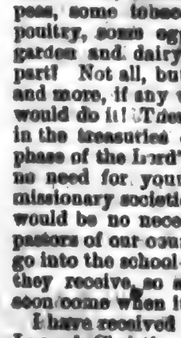
COCOAS and CHOCOLATES

On this Continent, have received

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Caution: In view of the many imitations of labels and wrappers on our goods, consumers should make sure that our place of manufacture, Dorchester, Mass., is printed on each package.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. LTD. DORCHESTER, MASS.

Some Work in the "Regions Beyond"

Dear Recorder:—I have been working some of late in the "beyond" land. On the fourth Sunday in July I began a meeting at Ingram's school-house in the western part of Iredell county, which lasted one week. Bro. J. F. Morris was with me a few days and did excellent preaching. At the close of the meeting I baptized three happy converts, one of whom was an old man seventy two years of age. His only story was, "The Lord has done for me what I could not do for myself."

We organized a Baptist church at this place with fourteen members. We now have seventeen and expect others soon. The people of this community have heard very little Baptist preaching up to this time. They seem deeply interested. We have purchased a nice lot of land on which to build a church house just as soon as we can. The prospect for good and growth of the church seems bright, and with the help of the Lord we expect soon a live church.

I have been doing some mission work in this (Catawba) county this year. The South Fork Association appointed me to do some work in a destitute section within its bounds this year. I went into a section to try to get a place to preach, but could not even get a public school house or any other place. Then a few brethren went with me, and we bought a piece of ground at a nice place for a church. Here I made an appointment to preach in the woods, and when I got to my appointment, to my surprise I found the woods full of people. I preached the best I could with the people sitting on logs and grass, and to a congregation which gave the best of attention. It reminded me of how we read that the Master preached to the people as they gathered on the hillside or valley and sat down on the grass. I have been preaching here all summer to large attentive audiences. I trust that much good may be accomplished here. I built a stand and arranged some seats under some shade trees; so we have a very nice place, and I enjoy telling these people the story of Jesus and his love.

Best wishes for the RECORDER.

I am ever yours in love,

D. P. BRIDGES.

Catawba, Aug. 16, 1895.

A N. C Exile in Virginia Writes

Dear Bro Bailey:—The RECORDER comes regularly every week, and we enjoy it more than ever now as we are out of the State. We love to get the news about the kingdom from all parts of the State as it comes to us through the familiar pages of the RECORDER; and now that the Associations are beginning to meet, we shall be more impatient than ever for its weekly visits. How I shall miss the face of Dr. Bailey when next I visit the RECORDER office! He was one of the best friends I had in North Carolina. I regarded him a *true* friend. As editor, he was strong, conservative, safe, sprightly. He was just such an editor as we need in these days of new things in the churches and strange doings by the Lord's people. But the RECORDER is still good, and may it ever continue to be so.

The eastern shore of Virginia is a fine country. It is largely a trucking section, and the farmers have felt but little of the hard times that have been experienced by the cotton and tobacco growing sections. The money crops here are mainly Irish and sweet potatoes, and in this county (Northampton), a great many strawberries are raised for the markets, and some English peas and onions, and all of these crops usually bring good prices. But in addition to the trucking business, the farmers—at least, most of them—raise plenty of corn and meat, and this fact accounts largely for the prosperity of this section. As I travel over this country, I see more hogs than I have seen for years anywhere else. No farming section can be prosperous that does not raise bread and meat at home.

Our work over here is moving on slowly. I preach for two churches—one in Cape Charles, and one about three miles in the country.

Cape Charles City is a new town of about 1 200 inhabitants situated on the Chesapeake Bay at the terminus of the N. Y. P. and N. R. R. It is a lively town, and there are signs of growth about it. I know of no better place for a canning establishment, and it would please me much if some good enterprising Baptist would come and go into that business.

Our church there is getting on fairly well. We hope to baptize three or four into its fellowship before long.

The Lower Northampton church, the one I preach for in the country, is the oldest Baptist church on the eastern shore. It was organized in 1778 by Elijah Baker, who preached where the church now stands the first Baptist sermon ever preached on the shore. This faithful brother, for preaching the truth, was, like several other Baptist ministers of his day, imprisoned by the authorities of the Established Church, an day in Accomack jail many days. But notwithstanding persecutions, he kept faithfully at work for the Master; and when the Lord called him home, he had established ten churches on the eastern shore of Virginia and Maryland. The Lower Northampton is a strong flourishing church, and is made up of some of the best people, socially and in every other respect, in the county.

For the first time, I attended the Accomack Association last week. It met with the Chincoteague church near the Maryland line. Every church was represented, and all except one or two had given to all the Boards. As is customary in Baptist meetings, we had plenty of speaking on all the subjects, and several good speeches. This Association has a fine body of preachers, and all seem to be doing good work.

The season for protracted meetings is on, and we do hope and pray that the Lord will give us a great harvest of souls.

May the Lord bless you in your work.

Fraternally, J. E. JONES.

Bay View, Va., Aug 19, 1895.

Visits of the Brethren.

The people of Mt. Airy, and especially the pastor, have been delighted, cheered, and edified by the visits of the following brethren: On Saturday evening before the second Sunday in August, Bro. C. W. Blanchard, who had been at Pinnacle with Bro. C. C. Haymore in a good revival, came up and on Sunday at 11 o'clock a. m., lectured on Wake Forest, and at night preached, to a well filled house each time. Then for a few days mingled with the people, giving information about Wake Forest and education to great profit, from which the institution will be benefited financially and numerically. Next came Dr. C. Durham, and Bro. John C. Caddell, and dropped in at our Thursday evening service, on their way to the Yadkin Association.

We had the unusual pleasure of a visit from Rev. C. G. Jones of Covington Ky. Hearing he was in Madison with his father and mother, visiting his brother, W. C. Jones, and sister, Mrs. Charlie Pratt, I went down and joined in their pleasures for a couple of days. Then on my return I brought him with me back to the Blue Ridge Inn. While here he preached a very fine sermon in the Baptist church, and made a telling speech at the Yadkin Association on Home Missions showing the need of this Board to do work among the foreign element coming to our country. Covington owes North Carolina a debt of gratitude for her gifted Jones, and must return him at the proper time to his native State and to those who love him. May God bless all these brethren in their important work. J. H. L.

Mt. Airy, August 19, 1895.

Where Water is Bad

It should not be drunk unless proper precautions are taken. More diseases arise from drinking impure water than people imagine and yet in the face of warning they continue to absorb the dangerous fluid. If you have any doubt—if you are travelling—if you move to a new locality—take no risks but put a teaspoonful of

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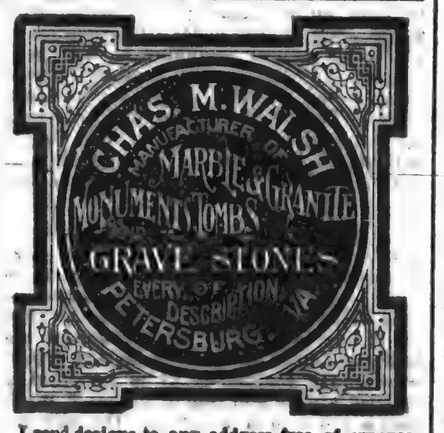
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CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville Junc		.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 35 p m	.....	.....
Lv Walnut Cove	6 39 p m	.....	.....
Lv Rural Hall	6 58 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Maxton	.....	9 30 a m	.....
Lv Maxton	.....	9 39 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m	.....	.....
Lv Rural Hall	8 29 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	9 09 a m	.....	.....
Lv Stokesdale	9 33 a m	.....	.....
Ar Greensboro	10 11 a m	.....	.....
Lv Greensboro	10 20 a m	.....	.....
Lv Climax	10 50 a m	.....	.....
Lv Sanford	12 50 p m	.....	.....
Ar Fay'ville Junc		.....	.....
Ar Fayetteville	2 15 p m	.....	.....
Lv Fayetteville	2 45 p m	.....	.....
Ar Wilmington	5 45 p m	.....	.....
Lv Fayetteville	.....	4 35 p m	.....
Lv Hope Mills	.....	4 54 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 12 p m	.....
Ar Bennettsville	.....	7 30 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	2 40 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 20 p m
Ar Ramseur	.....	.....	6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

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In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily	No. 11. Mix daily	
Ar Greensboro	7 20 p m	3 23 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 38 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 00 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 31 a m	4 45 p m
" Clarkesville	10 40 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	5 52 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 26 p m	12 31 p m
" Oxford	11 32 a m	9 35 p m	9 45 a m
" Durham	10 15 a m	8 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv	Raleigh Ar	7 30 a m
5 10 a m	"	Durham "	5 20 a m
8 23 a m	"	Greensboro "	2 55 p m
10 15 a m	"	Salisbury "	7 55 p m
11 09 a m	Ar	Statesville Lv	7 08 p m
12 30 p m	"	Hickory "	5 56 p m
3 53 p m	"	Asheville "	2 16 p m
4 35 p m	Ar	Hot Springs Lv	11 43 a m
No 61 Ex. Sun.			No 63 Ex Sun.
6 10 p m	Lv	Winston Salem Ar	6 35 a m
7 30 p m	Ar	Mocksville Lv	5 00 a m

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Woman's Missionary Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR SEPTEMBER—MEXICO.

"I will bring the blind by a way they knew not." Missionaries, 20; native assistants, 19; stations, 14; churches, 32; membership, 1,130; baptisms, 226; schools, 3; scholars, 102; Sunday-school scholars, 629. Contributions, $1,817 38.

Study Topics.—Romanism fully developed. Sale of indulgencies. The Black Christ of Toluca. Baptist beginnings. Baptist successes. Persecution of Rev. H R. Moseley. Present condition of our work.

A Letter and a Torn Clipping.

The following letter will bring a message of encouragement to the many who have determined that the Yates Memorial, of which so much was said in this column last week, must succeed. Since the letters given them were received, a number expressing like sentiments have reached us, but we shall not be content until we hear from *every* society on this subject.

"Your letter was read and listened to with pleasure in our meeting. I am glad to see much interest manifested by the members of our Tabernacle Society. I think many will give one dollar each. Ten have resolved to raise ten dollars each.

This is something that lies so near the hearts of our people, I feel hopeful that the full amount will be raised in due time. I know there are many demands for means, but it will continue even more so. Now seems to be the best time to push forward this movement. Yours truly,

MRS J. E. E

Raleigh, N. C.

P. S.—Before sending my letter I happened to come across this clipping, which is so old I forget where I got it. It seems so appropriate to the times—a piece I prize, and if it can be of service to you, I send it, though torn, that you may use it."

(THE CLIPPING)—THE LORD WAS HIS HELPER.

A merchant in New York had pledged to the Lord a certain portion of his business receipts as fast as they were collected. He called this the Lord's insurance money. "For," said he, "so long as I give, so long will the Lord help and bless me, and in some way will give me the means to give. It is a blessing to my heart to keep it open in gratitude; a blessing to dispose of it to gladden other hearts and the surest way to keep the Lord's favor with me."

The results of his experience were blessed, indeed, as he said: "I never realized before how He helps me in all my business plans. Things happen daily which show me that some one who knows more than I is protecting me. Bad debts have been paid that I did not expect. Errand boys just getting into sly and bad habits have been discovered ere their thefts had proceeded far. As I needed competent help in my business it has come just as it was wanted.

When customers were about to fail, somehow their debts to me were paid although they failed to pay others.

A severe fire came to my office and seemed to have swept all my valuables away. But it was stopped at just the right moment, and not one thing valuable was lost. The insurance companies paid me enough to replace every damage, and the office was renewed better than before. The Lord sends me business enough to pay my debts, while others are dull.

I cannot tell why it is, except that I always pray for my business, and ask the Lord to bless it for the good of others, and the means which come from it may be used for His cause.

When I stop giving, business stops coming. When I stop praying for it, perplexities arise. As long as I pray for it, all moves easily, and I have no care or trouble.

The Lord is my banker, my insurer, my deliverer, my patron, and my blessed guardian, of temporal things as well as spiritual."—*The Wonders of Prayer.*

Mexico as a Mission Field.

It happens not infrequently that we become so interested in distant affairs that we quite overlook those that are near at hand. This seems to be especially true in the work of missions. Undoubtedly the church at large in the United States knows vastly more about the great mission fields of Asia and of the South Sea Islands than about Mexico, the nearest foreign field. Scarcely ever does one hear Mexico, South America, or Italy named in the public prayers for foreign missions, except it be at missionary meetings, when these countries furnish the theme.

For the purpose of throwing a few rays of light on the claims of Mexico as a mission field, let us observe some of the salient features of the case.

1. *The religious condition of the people.*

As is well known, the Roman Catholic religion had an absolute and undisturbed hold upon the Mexicans from the time of the conquest in the sixteenth century till the middle of the present one. It was imposed upon the people largely by force, partly by fraud, and in part through the earnest efforts of zealous missionaries; but by whatever means introduced it gained a powerful hold upon the hearts of the people, and for three centuries they were moulded by the priesthood with all the pliability of the clay upon the potter's wheel. No other country better represents the fruits of Romanism. But the Romanism of Mexico differs quite widely in its external manifestations from that seen in the United States. This is not because the Mexican article is a counterfeit or a corruption, but because the American type has been changed and largely Protestantized outwardly. With all the Pope's increasing interest in the United States as his "favorite country," he addresses the members of the Mexican church as his "predilect children." They are true Roman Catholics.

The masses of the people are still in a lamentable state of ignorance. In the cities and larger towns probably from 30 to 50 per cent. can read and write, but in the rural villages the proportion of readers is exceedingly small. In some parts of the country there are large villages where only one or two persons in the whole population can read and write.

In this city, one of the most pious in the country, I recently witnessed an exhibition of the trust in images that was new to me, and was certainly quite novel. A fire broke out in the corner grocery just across the street from our mission property near midnight. The professors and students from our school joined actively with the neighbors and the fire department to extinguish the blaze. Before much had been accomplished, however, and while the flames in all their fury were bursting out of the doors, I saw a man run up several times and throw some little objects in the fire. My first thought was that they were little bombs or firecrackers that he was playing with, though they made no report. What was my surprise to learn that they were fragments of a family saint, which the wife of the shopkeeper was breaking in pieces and having thrown into the flames in order to extinguish the fire!

This blind devotion to images has filled the churches and the houses of the people with objects of worship of every variety, from the six cent., horribly printed wood cut, to the chaste and beautiful, life size sculpture, clad in silk and velvet, with diamonds and precious stones to the value of a million dollars.

Among many of the ignorant people there is found the strange belief that they can oblige the saints to grant their prayers by inflicting punishment upon them. This is practised in numerous ways, such as locking the image up in a box, turning its face to the wall, or hanging it, head downward, in a jar of water.

But, perhaps, the idolatrous character of the religion of Mexico is not its worse feature. The exaltation of the priesthood seems to me to be even worse. The priest is supposed to have power, not only to pardon and save in this life, but his authority extends to the world of spirits so that he can obtain release for souls in the flames of purgatory. To be sure he cannot accomplish this last feat without being paid for it. There are many ways of obtaining the necessary funds for this purpose, one of the most novel that I have seen being that of a "raffle for souls." In this city one can frequently see on the church doors large posters announcing the result of the last raffle for souls, giving the names of the lucky ones who drew prizes in the spiritual lottery. The plan is simple. Tickets are sold for twenty five cents each by number. People buy the tickets, specifying at the time the name of the deceased for whom it is purchased. The drawing takes place, and the souls holding the winning numbers receive the benefit of the mass for the dead during a specified period.

2. *The moral state of Mexico.*

The moral condition of a people holding and practicing such a religion may be imagined; to be known in its fulness, one must live for years among the people. There is a varnish of politeness that is very attractive, there are traits of character and some customs that are very beautiful. A corrupt and vicious priesthood sets the example of uncleanness, and the people, unrestrained by their religious convictions follow madly the unholy example of their spiritual leaders.

Indecency in the ordinary habits of life and vileness in speech and manner are general characteristics of the masses. The sanctity of the Christian Sabbath is utterly unknown. The Lord's Day is observed as a "feast day," in which the ordinary labors of the farm and shop are largely suspended, though very many work on without regard to it. But the markets, groceries, saloons, and in many places dry good stores, do their most thriving business on that day; while every form of amusement, such as theatres, circuses, bull fights, cock fights, balls, etc., find it frequently better than all the rest of the week combined. Indeed, bull fights seldom occur except on Sunday.

Liquor drinking is almost universal, and there is an alarming amount of drunkenness. The church is utterly powerless to restrain this vice, since very many of the priests are sadly addicted to it. Sundays and religious feast days are specially notorious as times for drunken carousals. There exists no public sentiment in favor of temperance, except such as is the outgrowth of Protestantism.

This brief outline of the religious and moral state of the Mexican people will suffice to show their great need of the gospel in its purity and with its purifying effects.

More than any other field Mexico has claims upon the Christians of the United States, because of proximity of territory, similarity of governmental forms, the practical import of the Monroe Doctrine, and the absence of organized effort on the part of English and European Christians in behalf of Mexico's evangelization. The missionary societies of the Old World give all their attention to the mission fields on that side of the globe, while Mexico and the other Spanish speaking countries on this continent are left to be evangelized by Americans alone. Surely this noteworthy fact should appeal urgently to the church in the United States, since, in the providence of God, this seems to be a field peculiarly and exclusively our own.—*Rev. Samuel R. Craver, D. D., Pueblo, Mexico, in Missionary Review.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

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[SEAL] *Notary Public.*

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Pilot Mountain Union.

The thirtieth session of the Union Meeting of the Pilot Mountain Association meets with Germanton Baptist church, Stokes county, on Friday before the fifth Sunday in September, 1895. To preach the opening sermon, Rev. J. A. Wray of Winston; alternate, Rev. A. L. Betts of Madison.

PROGRAM.

1. Do we as Baptists need any reformation in our associational, church and pastoral work? If so, what kind? To lead, P. Oliver, J. A. Wray, D. F. King, and C. W. Glidewell.

2. What does the New Testament teach as essential to church membership? Speakers—H. A. Brown, J. H. Lamberth, W. A. Ayers, and T. M. Baker.

3. What precaution should churches take in calling pastors? Speakers—W. H. Wilson, Judson Vipperman, C. J. Watkins and R. L. Haymore.

J. H. LAMBERTH,
W. A. AYERS,
T. M. BAKER,
Committee.

T. M. BAKER, *Clerk.*

Yeopim Union Meeting.

This body will convene with the church at Middle Swamp, Gates county, on the fifth Sunday in September, and Friday and Saturday before.

Topics for discussion as follows:

1. *Resolved*, That our women be encouraged to do more for missions. Assigned to Rev. A. W. Burfoot, W. B. Felton and Rev. Jno. E. White.

2. Is our custom of revival meetings once a year the best practical method of reviving our churches and reaching the unsaved? To W. W. Knight and M. O. Carpenter.

3. What does the Bible teach on giving? To Rev. W. B. Waff and W. P. Jordon.

W. B. FELTON, *Clerk.*

A Warning to the Ignorant.

Elder J. A. Burch, Burlington, N. C.:—

Dear Sir:—Yours asking me to answer some questions in regard to Mormonism received, and if my compliance with your request should enlighten any of our people who might be led astray as I was, I shall think I am well rewarded for so doing.

1. They came to my house in January, 1894, and introduced themselves. I heard them talk and read their pamphlets, became acquainted with them and their doctrine (as they represented it), and was with them a good deal.

2. They treated me very well, and promised me greater things than I ever expected to obtain here if I would join them and go to the Mormon kingdom, which I did. I sold everything and bought my tickets, which cost me $275 75, to get there.

3. I learned after getting there that the Priest and President could have all the wives they wanted (as officers of the church). I visited the father of Layton (who is here now); he had two wives. I also visited a man named Barnes, who had five wives. But their representatives denied this before I went there.

4. They claimed that one-tenth of what I had belonged to the church, the balance was to be deposited with the Priest; telling me I could make an honest deposit, live, and enjoy the Mormon faith; but if I failed to do so, as Ananias did, I would go as he did; that is, I should hold nothing back, under the same penalty that Ananias suffered. The round trip cost me $275, which means my all, as I am without a home, with a large family, as you know, and also knew my circumstances before I left here.

D. F. WARE.

We have known Mr. D. F. Ware for a number of years, and believe him to be a man of truth, and would not misrepresent the Mormons.

E. R. HARRIS,
P. H. WILLIAMSON,
WILLIAMS, HOPKINS & CO.,
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Reidsville, N. C.

—*Zion's Landmark.*

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Associations in 1895.

September.

Stony Fork—New River ch, Friday, Sept 6, 7; in Watauga county.
Yancey County—Laurel Branch ch, Thursday, Sept 5–7; seven miles south of Burnsville.
King's Mountain—Bethlehem ch, Thursday, Sept 19–21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19–21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3–5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3–5; near Sparta.
Green River—Round Hill church, near Union Mills Station on C. C. & C. R. R., Thursday, Oct. 3–5.
Mt Zion—Bethesda ch, Tuesday, Oct 8–10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8–10.
Tar River—Wilson, Wednesday, Oct 9–11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10–12.
Union—Meadow Branch ch, Thursday, Oct 10–12.
Brier Creek—Rock Springs ch, Thursday, Oct 10–12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10–12.
Atlantic—Kinston, Tuesday, Oct 15–17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16–18.
Caldwell—Lower Creek ch, Thursday, Oct 17–19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17–19.
Piedmont—Liberty ch, Thursday, Oct 17–19
Pee Dee—Spring Hill ch, Thursday, Oct 24–26.
Cape Fear—Shallotte ch, Thursday, Oct 24–26.
Brunswick—Shallotte ch, Thursday, Oct 24–26.
South Fork—Newton, Thursday, Oct 24–26.
South River—Olive Grove ch, Wednesday, Oct 23–25.
West Chowan—Sandy Run ch, Tuesday, Oct 29–31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oak ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14–16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12–14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION,
Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.
Raleigh, May 7, 1895.

$200.00 GIVEN FOR SELLING "FORTY YEARS IN CHINA,"

By Rev. R. H. Graves, D. D.

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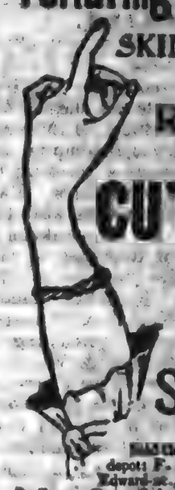
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Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.36 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 11 noon, Philadelphia 2.30 p m, New York 4.05 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.52 A M, DAILY.

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Gaysville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 P M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.40 P M, DAILY.

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

3.30 A M, DAILY.

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.35 A M, DAILY.

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 9.30 p m; also at Monroe for Chesterville, Shelby and Lincolnton. Also for Washington and local stations COHB.

Nos 403 and 402, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which extra fare is charged.

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JNO H WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
E. ST. JOHN, Vice President.

NEWS SUMMARY.

North Carolina.

The committee appointed by the late General Assembly to investigate the alleged Arrington grievances, consisting of Messrs. Campbell, Phillips and Bryan, attempted last week for a third time to have a meeting in Raleigh. As formerly it was a farce. Two of the men are notorious drinkers, and the other was caught in the act of sneaking a bill through the House of Representatives. They are a disgrace to the State.——The Lynchburg & Durham Railway, leased several years ago to the Norfolk & Western, has been turned over to the Lynchburg & Durham R. R. Co., the Norfolk & Western failing to pay interest.——The *Charlotte Observer* publishes a despatch to the effect that the Baltimore & Ohio R. R. will consider a proposition to extend their line from Lexington, Va., to Roanoke, Va., in order to make connection with the Cape Fear & Yadkin Valley R. R., of this State.

In General.

The Ku-Cheng Commission of China appointed to investigate the Hwsang massacre, have found twelve men guilty. One hundred are under arrest.——The Western Union Telegraph Company has extended its wires so as to connect with those of the Mexican National Railway Company, which for the first time brings the two republics into telegraphic communication——Cotton rose rapidly last week until Saturday, when it fell fifteen points without stopping. It is now ranging from 6¼ to 7¼: wheat 60½; corn 36; oats 18½; pork 9.55——Ex Senator Ransom has again been appointed minister to Mexico, and it is thought that this will hold good.

The Baptist Female University.

I have just received a copy of Bro. Stringfield's tract giving desired information about the University for our women. I am glad the institution is a fact, soon to become a factor in the progress of our work. It is a great pity the institution was not started years ago. We have lost much in the development of our women because there was no such school. Some of our girls have gone outside of the State to certain famous institutions to be educated. They have been educated, but it has been at a great loss spiritually. Some institutions, of which I have heard, and which I have known by their fruits, have been a curse to the Baptist girls spiritually. The society demands of some make splendid High Church Episcopalians, but very poor spiritually minded Baptists. I am glad the Female University is to be a Christian institution in fact and not in theory. The social ideas developed in some female schools is a curse to the poor girls and to the Baptist churches of our State. A young lady from one of these fashionable Baptist schools in another State said to me that she could not join a certain Baptist church because it prohibited dancing. She had been to the famous —— Institute of the famous State of ——, and there the girls danced. And Prof. Full-of-Wisdom, LL. D., said we ought to travel several years to bitter equip ourselves to enter "*society*." From an humble Christian girl she had developed into a little social ape under the fostering care of that celebrated school; and under the instruction of that aristocratic Doctor of Laws she had become a society dwarf. I could mention others.

Baptists need the University. They need it to counteract the blighting influences of the celebrated fashionable Institutes and Seminaries for women. Whenever a Baptist girl gets "society" ideas in her mind, she is lost to the denomination. The University will stand for Christian culture against social culture. Our women ought to be educated, for what? To shine in society? Oh! no, "that they may render more efficient service to their Saviour, and their church and denominational work." That's well put, Bro. Stringfield. "That they may be better able to determine what 'society' shall be." Not apes in society, but *moulders* of society. That they shall know how to sit as uncrowned queens upon the throne of the home. This will be an ideal institution. It will revolutionize some of the social customs of the age. It will elevate the home, purify the church, and bless the world.

Not only do we need the institution, but it rests upon us as a great moral obligation to establish it. "My girls are all boys," but if there were any girls among them, I believe I would think as much of my girls as I do of my boys. The old opinions of women still cling to us. A leading Southern religious editor said when Cleveland's last girl was born words to the effect that it must be to the parents a matter of regret that the children were all girls. How any man who loves wife, mother and sister could pen such a thought is a problem to me. If I had a daughter, I should do as much for her as for the son. Common honesty would demand it.

The Baptists of North Carolina have done well by their boys. They ought to do more. They will do more. But they must, also, do as much for their girls or stand charged with partiality and injustice to them. We can't trust our girls in Pedobaptist institutions. Neither can we trust them in State institutions. The one is in an atmosphere of what we believe is error. The other is in an atmosphere of indifference. The denominational school is the only safe place for a Baptist girl.

CHAS. A. G. THOMAS.

Fayetteville, N. C.

The *North American Review* for August opens with a trenchant paper on "The Monroe Doctrine," by W. J. H. Traynor, [illegible] of the A. P. A. He contends that [illegible] as it ever was, a theory of conquest, and declares that the A. P. A. will continue its work to prevent the [illegible] the American constitution to

Union Meeting of Beulah Association.

This body will hold a meeting of two days (the 6th Sunday and Saturday, before of September).

The churches of the Association are requested to send delegates.

All the pastors serving churches in the bounds of the Beulah are earnestly requested to be present.

The Executive Committee will meet at that time.

By request of the Lee-Bethel church and Chairman of Executive Committee.

MRS. R. V. JAMES, *for Church.*
S. B. ADAMS, *for Ex. Committee.*
GEO M. BURTON, *Correspondent.*

Hints for Sunday school teachers in their teaching work are of real value only as they come from a practical worker. Amos R. Wells has just this sort of experience, and a delightfully clever way of putting it into words. In an article soon to appear in *The Sunday school Times* he contrasts what he terms "trigger teaching" with "big gun teaching," showing how a teacher may and ought to develop a scholar's personality. He shows this, not by mere theorizing, but by many a bit of pointed advice.

Paint.

We have had many inquires as to which is the best paint, and have had circulars sent us of this and that "ready mixed" paint, with the inquiry as to whether we thought them good, etc. In talking with men of experience and good judgment in such matters, we have come to believe that pure lead and pure linseed oil makes the very best paint, and that the many kinds of "ready mixed" paints are more or less cheap (fish) oil. Discussing paint with a couple of pouleryman a few days ago, one said, "I have used three different kinds, and neither of them was worth the time and brush wear to put them on. I'm done with cheap paints." "That is just my fix," said number two, "I haven't used three different makes, but I painted one building twice within three years with a mixed paint the dealer said was 'just as good,' and cheaper, and it washes off like fun in every shower. The next time I paint it will be with lead and linseed oil, then I'll know what I've got!'

If the united testimony of experienced men is to be relied upon, lead and linseed oil would seem to be the paint for us to use. The question would come up, "what lead?" and we have, fortunately, the answer of the associated manufacturers called the National Lead Co., which gives the "brands" of 22 manufacturers which are guaranteed to be pure white lead We do not say that other makes of lead are adulterated, but we do believe these brands of lead are pure lead, hence we shall look out to get a reliable make when we are buying. With the "tinting colors," which they also manufacture, any desired shade (or tint) can be made—and we shall then be certain that we have got "the best."—*Mr. Hunter, in Farm Poultry*

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The Union Central Life Insurance Company pays the face of your policy immediately after your death, and will pay your estate two cash dividends thereafter—one the first and the other the second year after your death—if you take any of their plans bearing annual dividends. No Company pays as large or as many cash dividends, or gives you as good a policy contract.

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Supt Virginia and North Carolina,
Raleigh, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Warren Plains ch, $2.81; Sunbeams, ditto, ditto, 3 76; W M S, Yanceyville ch, Beulah, 67c; Ch M S, Cashie ch, West Chowan, 1.43; Zion Hill ch, Brushy Mountain, 2 00; Mt Zion ch, ditto, 50c; Mt Carmel ch, ditto, 1.00; Line's Fork ch, ditto 1.00; Wilkesboro ch, ditto, 2.88; Edgewood ch, ditto, 5.00; Dawson's ch, Tar River, 3.09; W M S, Pollocksville ch, 2.70. Total, $26.84. Previously reported, 4,763.21. Total this year, 4,790 05.

Foreign Missions—W M S, Murfreesboro ch, W Chowan, $3 00; Sharon ch, Tar River, 1.50; W M S, Forestville ch, Central, 2.10; Pleasant Union ch, Sampson County, 2.00; W M S, Yanceyville ch, 65c; Barlow's Chapel ch, 15.26; W M S, Roanoke ch, W Chowan, 2.00; W M S, Carthage ch, Sandy Creek, 3 00; W M S, Rutherfordton ch, Green River, 4.05; W M S, Creekville ch, 1,00; Sunbeams, Fayetteville St ch, Raleigh, 2.51; Beaver Creek ch, Brushy Mountain, 40c; Wilkesboro ch, ditto, 1.14; Edgewood ch, ditto, 5.00; W M S, Statesville ch, South Yadkin, 1.40; Roster Swamp ch, Columbus, 2.00. Total, 47 03. Previously reported, 3,841.59. Total this year, 3,888 61.

Home Missions—W M S, Yanceyville ch, 67c; W M S, Rutherfordton ch, Green River, 4.05; W M S, Creekville ch, 1 00; Zion Hill ch, Brushy Mountain, 2 00; Walnut Grove ch, 55c; Mt Zion ch, ditto, 50c; Line's Fork ch, ditto, 1 00; Edgewood ch, ditto, 2.50; W M S, Statesville ch, So Yadkin, 1.40; W M S, Buckhorn ch, W Chowan, 7.85. Total, 21.59. Previously reported, 2,524.84. Total this year, 2,546 30.

Education—Sharon ch, Tar River, $1 50; Mt Adar ch, Mt Zion, 2.00; Jerusalem ch, South Yadkin, 4.60; Walnut Grove ch, Brushy Mountain, 50c; Mt Zion ch, ditto, 1.00; Line's Fork ch, ditto, 31c; Wilkesboro ch, ditto, 89c; Edgewood ch, ditto 3.50 Total, 13.80. Previously reported, 1,707.88. Total this year, 1,721 68.

Orphanage—Cary ch, Raleigh, $3 75. Previously reported, 583 26. Total this year, 587.01.

Ministerial Relief Fund—Cary ch, Raleigh, $3 80. Previously reported, 220.94. Total this year, 224 74.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 31, 1895.

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Tuition rates are very low, ranging from $1 to $ 5 per month The session of 1895-'6 opens Aug. 19th. For further information write to Principal for catalog. W. A. SMITH.

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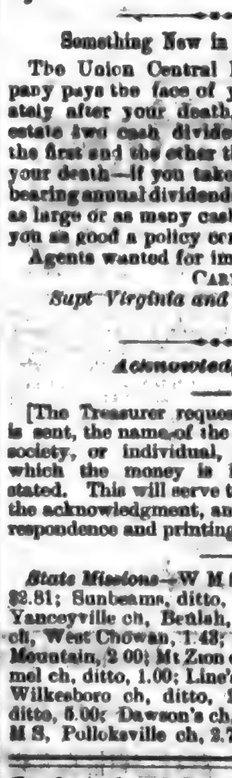
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to anyone who will sell 75 copies in two months. We will give an ESTEY ORGAN, retail price $276.00, to anyone who will sell 110 copies in three months, splendid opportunity for a Church or Society to secure an organ. A GOLD WATCH, retail price $50.00 given to anyone who will sell 60 copies in 30 days. This premium is in addition to the regular commission. Agents who do not secure any of the prizes, are given liberal commission for any number sold. Last fall, we paid to agents over $25,000 in commissions. A large number made over $100.00 per month. Write us immediately and secure an agency. It will pay you. No time to lose, someone will get ahead of you. We also offer most liberal inducements on other books and Bibles for Fall and Holiday Trade. A new book, "Forty Years in China," sells rapidly. Agents often average 10 orders a day. Same terms and premiums as on "Talks to Children." We give extraordinary terms for selling Marion Harland's new book, "Home of the Bible." $260.00 given for selling 140 copies in 3 months, or $100.00 bicycle for selling 60 copies in one month. Send 75c. for outfit. Write at once.

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A Strange Numbness.

From Journal and Tribune, Lawrence, Kan.

It was a newspaper article that caused Mrs. E. L. Whipple who was stopping at 1136 Pennsylvania St., Lawrence, Kan., to try a medicine for which were claimed valuable qualities for diseases and ailments that seemed to fit her case. She was then living in Michigan and it was some time before she got around to taking the medicine, but in December 1893 she began and has since that time become a well woman. Mrs. Whipple never tires telling about the remedy that helped her so much and when called on by the reporter, was glad to give the desired information about her case.

She said that in December 1893 she first commenced to use Dr. Williams' Pink Pills for Pale People. At times she would be so dizzy-headed and so very nervous that she could hardly get around. She had spells of numbness, a pin stuck into her body producing no feeling whatever. After she took one box of Pink Pills she felt a good deal better but kept on taking them till four boxes had been used, when she found herself completely cured. She no longer feels any dizziness or numbness and feels as though it was a duty to make known to everyone her happy experience with Pink Pills. Not only in justice to the proprietors does she gladly do this on every occasion, but that those similarly afflicted may learn where to look for a remedy for every nervous disease. She recommends the Pink Pills highly and thinks that they also cured her of nervousness.

Mrs. Whipple is getting well along in years, and for a time was almost helpless. When she began taking Pink Pills her youth seemed to return and she was strong and hearty again. She lives at her Michigan home but has been staying with her relatives in Lawrence for over six months, and besides proclaiming the praises of Pink Pills from her home she speaks of them wherever she is acquainted.

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Davie Union Meeting

The next session of the Davie Union Meeting convenes Sept. 27th, 1895, with the church at Galatia. Elder J. B Boone is appointed to preach the introductory sermon, Elder J. B Newton, alternate; Elder L. M. Curtis to preach the missionary sermon, Elder Cree, alternate.

PRACTICAL SUBJECTS.

1. Exegesis of Matthew 16: 16–19 inclusive. To Elder J. B. Boone.
2. Church Discipline. To Bro. W. P. Shaw and Elder Scarborough.
3. Pedobaptist concessions to the correctness of Baptist principles. To Bro. C. W. Mitchell and Elder Curtis.

A. J. Cobb, *Clerk.*

Literary.

Dr. Emery R. Johnson, Lecturer, on Transportation at the University of Pennsylvania, is the author of a paper on "The Industrial Services of Railways," recently issued by the American Academy of Political and Social Science in its series of publications.

In this paper Dr. Johnson concisely states what the industrial services of the railways are, refers to the problems that confront the public in their connection and gives his views of the best methods of solving them. The paper is a brief general survey of the whole question of transportation by rail.

From Virginia to Georgia, A Tribute in Songs by Virginia Women, is the title of a little booklet published under the auspices of the Virginia Department of Woman Workers for the Cotton States and International Exposition at Atlanta, Ga. It contains poems by Miss M. G. McClelland Mrs. Margaret J. Preston, Annie Steger Winston, Amelie Rives, Annie Fitzhugh Wilmer, and a number of other talented Virginia writers. Nicely bound in vegetable parchment, beautiful emblematic gold stamp, and tied with silk cord, enclosed in a neat box. Price, 50 cts. For sale by the booksellers, or may be ordered from the publishers, B. F. Johnson Publishing Company, Richmond, Va.

The *Monthly Illustrator*, H. C. Jones, Publisher, New York, for August displays the work of several men and women of note in the artistic world, accompanying literary articles of decided interest. George Parsons Lathrop considers the use made of of wind and water as "pictorial elements," for which A. F. Bunner's pictures furnish illustrative examples. "Sympathy with Nature in Modern Art," by Dora Read Goodale, illustrated by Albert Insley. "The Decorative Idea in Illustration," by Alexander Black, with drawings by Otto Tousnern; and "The Human Face," by Edward King, with portrait sketches by F. S. Coburn, are all articles of special interest to art lovers. A series of drawings of small animals by a Japanese artist is accompanied by a somewhat argumentative essay, by Ernest Ingersoll, on "The Naturalist and the Artist."

MARRIED.

SHORT—BOYD—On Aug. 25th, 1895, in Vance county, N. C., by Rev. J. A. Bentley, Mr. J. T. Short and Miss Julia A. Boyd.

HARRELL—GRIFFITH—On Aug. 25th, 1895, at Shoshie Baptist church, by Rev. Braxton Craig, Jos. P. Harrell and Ella J. Griffith.

DIED.

LASSITER—Died in Salem, N. C., June 25th, Lizzie Vena, infant daughter of W. C. and E. F. Lassiter, aged six months and one day. May God in his mercy bless the heart-broken mother and father, and spare the only little brother that is left to comfort them in their declining years. Weep not, for Lizzie is not dead but sleepeth. M.

TERRELL—On August 12th Bro. Loftin Terrell of Wake county departed this life. He lived to a good old age. Many years ago he united with Mt. Vernon church, and made a faithful member. He was once Senator from Wake county in the North Carolina Legislature. He was never married, and leaves a good estate to his relatives. A. D. H.

FRINK—Died August 10th, 1895, after an illness of eight days, in Decatur county, Ga., little Edith Jewell, infant daughter of C. D. and Minnie Lee Frink, aged one year, nine months and twenty-four days.

"So fades the lovely, blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die."

J. F. T.

PARKER—James O Parker was born Dec. 9th, 1867, and died July 25th, 1895. At the age of twenty-one he joined Ahoskie Baptist church, where he remained a faithful member until the day of his death. He leaves a devoted mother, brother, several sisters, and a host of friends to mourn their loss. But our loss is his eternal gain.

The funeral services were conducted by Rev. M. L. Green. May the blessings of God rest upon the bereaved family. B. C.

BENDER—Sister Emeline Bender died at her son-in-law's, Mr. F. Foy, near Pollocksville, Jones county, N. C., July 12th, 1895. She was born February 14th, 1819, and was therefore seventy-six years old. She married Mr. John K. Bender at the of sixteen years. She connected herself with the Missionary Baptist church very early in life and proved to be an earnest, consecrated worker for the Master as long as she lived. She had been in feeble health for a number of years, and often spoke of the strong hope she had in the blessed Saviour. She gave strong evidence of this hope, even in a dying hour, when she said, "I would like to hear Dr. Nelson (her son-in-law) pray once more, but it does not make any difference, for we will both soon be in heaven." She leaves four daughters, a host of friends and relatives to mourn her death. The church at Pollocksville has lost a consecrated member and the community at large a kind friend. While we mourn our loss let us remember that it is her eternal gain.

A. H. P.

MADDREY—Mrs. S. J. Maddrey, wife of W. J. Maddrey of Seaboard, N. C., was born March 24th, 1836, and died July 1st, 1895. She professed faith in Christ early in life and was baptised into the fellowship of the M. E. Church at Pleasant Grove, near Jackson. Soon after her marriage she joined the Baptist church at Mt. Carmel, where she remained a member until the organization of the Baptist church at Jackson, to which she transferred her membership. She afterwards transferred her membership to the Baptist church at Seaboard, and remained an active member there until she died. She was the mother of four children, all boys, the oldest of whom died in 1870, aged twelve years; three children and three grandchildren survive her.

One who did not know Sister Maddrey would write only the above facts. For several years the writer was her pastor and learned to regard her as a Christian, with an abiding sense of her own sinfulness, with great humility, with meekness of spirit, with strong faith, with an unusual sympathy with the truth of the gospel, and a readiness to yield herself to its requirements. She loved her church, its members, its work, and the worship of the sanctuary. Trusting in God, she stood for the right; loving Christ, she learned of him, and grew more and more like him. She fell at the post of duty, beloved by those who knew her; and she has left to her loved ones, to her neighbors, to her church, the example and the power of a beautiful Christian life. C. W. Scarborough.

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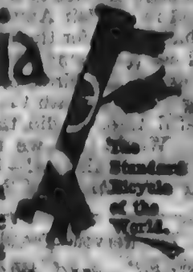
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My Mother's Memory.

There is one bright star in heaven
Ever shining in my night;
God to me one guide has given,
Like the sailor's beacon-light,
Set on every shoal and danger,
Sending out its warning ray
To the home-bound, weary stranger
Looking for the land-locked bay.

In my farthest, wildest wanderings
I have turned me to that love;
As a diver, 'neath the waters,
Turns to watch the light above.
—John Boyle O'Reilly.

Christ and the Trees.

Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him—
When into the woods he came.

Out of the woods my Master went,
And he was well content,
Out of the woods my Master came,
Content with death and shame,
When death and shame would woo him last,
From under the trees they drew him last;
'Twas on a tree they slew him last,
When out of the woods he came.
—Sidney Lanier.

The Art of Forgetting.

A lady, whose life in a certain well-known educational institution has not been without its trials and vexations, was talking about her experience to her friends at home.

"Are all the people at the institute so perfectly lovely?" asked a listener.

With a bright smile, she answered, "Somehow I remember the pleasant things and forget the others."

No doubt this was in part an acquired grace. Is it not one well worth cultivating if only for our own peace of mind?

A child begged for the story of Daniel one night at bed time.

"I am afraid, said the mother, "you will dream about lions."

"Oh, no!" returned the little one, "I will dream about Daniel and leave out the lions."

How much more cheerful and serene our lives might be if we, too, could leave out the lions. It is true that in much of our life the sweet and the sad are so interwoven we cannot separate them without destroying the entire fabric. We would not forget the grief which opened to us the heart of a friend, nor the parting which was not all pain, nor the dying glory which we saw through tears. Over such experiences we pray, "Lord, keep my memory green;" but the cutting remarks, the cold neglects, the unkind act, Lord, help us to forget.

It is not worth while to cherish the memory of our mistakes and failures. Let them serve their purpose of prevention for the future and be forgotten. They should be stepping stones, by means of which we may attain a higher level, and not a wall to impede our progress.

"Oh, Emeline! let us forget the past and begin anew." This exhortation was found on a fragment of a letter written by some unknown person, and was often repeated to me half jocosely by the finder. It might be well for us to take the words as a motto. "Forget the past and begin anew;" not the kindness and friendship and joy of the past, but its bitterness, its vexations, its mistakes.—*Selected.*

The Tree of Death.

"A gentleman who visited Java has sent a very singular tree to his sister who resides in Savannah. It is called the tree of death. He says that the natives described to him that there was a singular tree called the *Kali Mujah*. Its breath would kill birds, and even human beings. One day when he was chasing a bird of paradise, he noticed that it dropped suddenly to the ground under a tree. He examined the tree, and began himself to feel strangely, as the odors from its leaves began to be inhaled by him. His head swam, and ringing sounds came to his ears, as though he were being chloroformed. He hastened away from it, but procured a specimen and sent it to America, which, it is said, is the first one transplanted in our soil. What a striking illustration this is of the tree of death which has been planted in our fair America by the distiller! It has leaves for the blighting of the nations. I see the young, the middle aged, the old, chasing the birds of pleasure and then falling down beneath the dark shadow of this baleful tree, to die there, never to rise again. Would that we might lay the axe at the root of this tree!—*Rev. E. S. Ufford, author of "Throw out the Life Line."*

For Nervous Females.

Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for nervous females."

Up in Michigan a Sunday school superintendent, at the close of an address on the creation which he was sure he had kept within the comprehension of the least scholars, smilingly invited questions. A tiny boy, with a white, eager face and large brow, at once held up his hand. "Please, sir, why was Adam sent a baby?" The superintendent coughed in some doubt as to what answer to give; but a little girl of nine, the eldest of several brothers and sisters, came promptly to his aid. "There was nobody to nurse him!" The *New Orleans Picayune* thinks a theological seminary would have turned that over for a week, with no better result.

The Beauty of Plain Living.

We love to see people live well, says a thoughtful writer, and to dress respectably, and enjoy themselves, but there is a happy mean in all things, and when that is passed in the direction of extravagance the people distress and enslave themselves and diminish their ability to do good. For the sake of keeping up the styles people live far above their income, harrass themselves with debt and wear themselves out. How much better is a plain, quiet, Christian home, where all is peace and cordiality, the neighbors heartily welcome to come and go at will, and free from the pestering, senseless conventionalities of fashionable life. Why should our earthly life, which at best cannot continue a hundred years, be fretted and burdened and worn out prematurely by vain efforts to ape the manners of the idle, irreligious, self seeking, rich devotee of pleasure? God has us in the world for a nobler purpose than this, and those do well who strive to place this service above all else.—*Ex.*

Poultry Pointers.

No poultry should be killed for market which is not of good size and in good condition. No food should be given for hours before killing. Those who allow themselves to be tempted by high quotations into shipping inferior stock, invariably meet with disappointment.

For soft shell eggs, put the hens at work scratching, as they indicate the fowls are too fat. Soft eggs, apoplexy, egg bound and nearly all such diseases, are due to over feeding.

Dry picking is the method preferred by dealers, and when done as it should be, gives best results. Never pack dress poultry until the animal heat has entirely left the body, and make sure the skin is free from moisture.

Foul air and filth are the cause of most poultry diseases, therefore see that all houses, yards, boxes, nests, feeds and water cups are clean. Guard carefully against draughts, but ensure ample ventilation.

To procure eggs, avoid overfeeding, but be generous with meat, milk, and vegetable rations. Grain at night is a necessity, and during the cold months corn is the best of them.—*Stockkeeper.*

Take Time.

Let us take time for the good bye kiss. We shall go to the day's work with a sweeter spirit for it. Let us take time to speak kind words to those whom we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom. Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we have coveted or the fame for which we have struggled. Let us take time to get acquainted with our families. The wealth you are accumulating may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.—*Christian Herald.*

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If the Son of man should come to night, would He find the house in order? Would He recognize our home as a Christian home? Would He find His alter in it? Would He find His memory cherished? Would He find His will obeyed? Would He find His Word read? Would he find everything going on according to His orders? Would He find the servants fed and all around us cared for according to our ability? Would He find the house swept and the vineyard full of grapes? If so, He would find us ready to welcome Him with joy, sure of our reward and of His approving smile. But if He came and found none of these things, would not His coming be like the cry of fire at mid-night?—like a clap of thunder out of a clear sky!—*Ex.*

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Which is Correct?

Some boys were asked the other day to define "editor." Here are some of their definitions: "An editor is a man who handles words." "An editor makes his living out of the English language;" "An editor is somebody who does not do anything himself, and when somebody else does, goes and tells other people all about it;" "An editor is a man who has the industry of a beaver, the instincts of a bee and the patience of an ass."

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There is one thing about insurance that everybody ought to know: it is not a guess; it is not a speculation from the company's standpoint. Nothing is surer, not to be absolutely sure, than the mortality tables kept by insurance men. Take ten thousand men, sons of fairly healthy parents, themselves in good condition, and an insurance manager can tell you how many to a man will be dead in ten years. In France where a record of the weather has been kept for more than a century, they have no difficulty foretelling considerable rains, frosts, cold waves or storms. History is the only basis of reasonable prophecy. So in the case of man, the insurance writers have kept such close records of mortality that they know precisely how much to charge for insurance, knowing how much they will have to pay out.

This being so, another valuable fact follows: there is something the matter with cheap insurance. If what we have said is so, it is not easy for one company to offer more advantages or cheaper rates than another. There may be slight differences, but great superiority with safety is impossible. Then the wise course is to seek safe insurance rather than cheap or unusually attractive policies.

WE HAVE written the foregoing by the way. We were set to thinking on the subject by a most abominable business that is now being introduced in our State—child insurance. It is horrible to think about when it is presented in a true light.

What motive can a man have for insuring the life of a baby in the cradle or a three years or six years old child? Is any one dependent on the child? Is it for protecting any one? By no means. The only light in which a good motive can appear is that of insuring the child on the plan of accumulating a certain amount which will be given him when he reaches a certain age. But good companies will not insure (the right term is endow) a child on this plan until he reaches twelve years of age, while child insurance is not limited thus, and, furthermore, it is straight-out insurance, nothing to be paid except at death. So it is nothing more or less than speculating in one of the most uncertain of chances—the lives of children. In a very clear sense the father who insures his infant son without purpose of endowment puts himself in a position to wish for the death of the child: he pays out his money, not to protect any one, not to insure any one against want, for the child contributes nothing to support of the family; but to make money—which he cannot make unless the child dies. And it is a fact that men have killed their children for insurance.

This hideous business is going on among the less intelligent classes in some parts of the State; in Raleigh it is being quietly pushed. Several States have prohibited it by law, and ours ought to the first opportunity.

THE true Christian will not be discouraged in missions. If God can wait, it is no matter to us: we must work. A venerable mission worker recently uttered these words:

"And so God has always waited, and Christ has waited; his enemies had their day and hour, and his time had not yet come. In a like manner did Elijah wait all the live-long day till the priests of Baal could exhaust their resources; in a like manner did Moses wait until magicians could do their best with their enchantments; in like manner did David wait, and wander about from Gath to Adullam, till Saul had worked out his unworthy nature to the full as a king; in a like manner did Abraham wait till the Hivites and the Jebusites and the Amorites all had their day before he could have his. God has been wonderful in waiting; he waited for the sixteen hundred years and more before the flood; he waited the fifteen hundred years and more from Moses to Christ; he waited in all heathen lands till the full fruitage of heathenism could disclose itself; he waited in China till Lau Chu and Confucius and Gautama and the popes of Rome could all have their say without interference—and now at last his messengers are taking the field."

Recent set backs are in keeping with the historic truth: "The blood of martyrs is the seed of the church."

Here is a text which needs to be "writ large" for the benefit of brethren who imagine that to "bring down the house" with a ludicrous story is of itself a notable feat: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. v. 4 These, along with "fornication and uncleanness," are not to be "named" among God's people, "as becometh saints."—*Religious Herald.*

A free circulation of this paragraph will help mightily. We believe in humor; we admire the humorous speaker in platform and in general meetings. But there is not one in ten thousand who think they are humorous that is humorous.

A preacher or public speaker who gets the attention of his audience by a humorous sally is a good man in any meeting. But the trouble is with the fellows who try to imitate him. They seem to think that a laugh instead of a lesson is the end in view, and some of them are willing to wound a brother's feelings or to make vulgar allusions just to get the laugh. And they usually get it—from themselves at least.

If any brother really doesn't know whether his "humor" is genuine or not, let him see if it is spontaneous. Never set down and deliberately premeditate the perpetration of "funny" remarks.

WE HAVE seen it somewhere urged that a school of missions ought to be established at the Southern Baptist Theological Seminary; and that Prest. Whitsitt approves the idea.

We have nothing to say against it; but we wish to say that as a school of missions the Southern Baptist Theological Seminary now stands first among Baptist educational institutions. We say this from observation. We have never known a Southern Baptist Theological Seminary man who was not an active and uncompromising mission man. In fact we find them active, able and uncompromising Baptists in every respect. Bro. A. D. Hunter—a Seminary man who loves to work for the Lord in the country—was telling us the other day of the missionary meetings that are had at the Seminary; how inspiring they were, and how valuable the impressions gained in them are now to him. Yes, anything to emphasize missions; but let it not be overlooked that as it is our Seminary is a center of myriads of missionary influences.

When the Cuban government is set up, as it soon will be, we shall have equally as good international authority and precedent to recognize a state of war in the island, as Spain did for our own Confederate insurgents forty days after the shot on Fort Sumter. We can return to her, in the interests of liberty, the compliment she then paid us in behalf of slavery. The justice will be poetic. With all possible decorum, with a politeness above criticism, with a firmness wholly irresistible, we should assist Spain out of Cuba and out of the hemisphere as effectually as Lincoln and Seward did the French invaders of Mexico in the 'sixties. Moreover, according to American precedent, neither a state of hostilities nor the setting up of a civil or military organization is positively necessary to entitle a people to belligerent rights; for before either of these conditions was established in 1888, we went so far as to issue a proclamation for "prevention of unlawful interference in the civil war in Canada." Our record toward Spain is clear. We heartily approved when George Canning invoked the Holy Alliance to prevent her from recovering her American provinces, and in 1826 we refused to guarantee her perpetual possession of Cuba in exchange for commercial concessions to ourselves. Our obligations to her are measured by an easily terminable treaty, which, however, while in force, in no way prevents us from recognizing Cuba's belligerency. Is it difficult for us to decide between free Cuba and tyrant Spain? Why not fling overboard Spain and give Cuba the aid which she needs; and which our treaty with Spain cannot prevent? Which cause is morally right?—which is manly?—which is American?—*Clarence King, in September Forum.*

The Southern Baptist Theological Seminary.

BY REV. J. H. KERFOOT, D. D.

I should be glad to say a word through the RECORDER to the young ministers of North Carolina. I think I have never been so impressed anywhere with the number of young ministers who ought to seek a theological education as at Charlotte last year. As I saw that body of splendid young men, I found it hard to realize that so many of them could have seriously entered upon their life-work without availing themselves of the opportunities afforded for thorough preparation.

Brethren beloved, let us reason together about this matter. Think of what this means for you individually, and of what it means for the cause of the Master whom you wish to serve.

1. Think of what it means for your own future. I do not say that you can not be an efficient minister without a theological training. Many noble ministers were never in a seminary. But it is undoubtedly true that if you are a consecrated man of God, you can add greatly to your efficiency, and therefore to the demand for your services, if you will properly fit yourselves for your work. If a man is going to be a doctor, he must study medicine; and he ought to study it where he can do so to the best advantage. If a man is going to practice law, he must study law, and he ought to study it where he can do so to the best advantage. Shall the children of this world be wiser in their generation than the children of light? What can a young man be thinking about who sees the doctor and the lawyer pressing for the very best special preparation, and himself willing to stop short of the very best that he can get?

Brethren, do you realize that this means for many of you that, long before you are old, the churches are not going to be willing to hear you preach? More and more are the churches demanding that their ministers shall have a theological training. The men who fail to get this training are going into the race of life sadly handicapped. Those who do this often encourage themselves by the fact that some good brethren have been wonderfully successful who never went to the Seminary. Yes, this is true. We thank God for it. And some men will succeed anywhere, and under almost any circumstances.

But, brother, are you sure that you are one of these? And besides do not deceive yourself. The changes that a young man who fails to properly prepare, will succeed now, are vastly less than they were forty years ago. The demands of the churches now upon the preachers are very different from what they were then. If there were nothing more at stake than your own future, you could not even then afford not to take a special theological training, unless the providence of God made it impossible for you to get such a training.

2. But look at it from a higher point of view. You are in the ministry for the service of God and the good of men. Is it right for you to offer your Saviour anything less than the very best that you can make of yourself? Have you a right before God to mar your efficiency by failing to make the most of yourself, and of your opportunities? Have you a right before God to take the risk of some day being a stranded and churchless minister, when you might fit yourself for an efficiency that would be ever increasing even down to old age? True, a theological training is no insurance against being cast aside early by the churches. But under God it may be one of the very greatest agencies, both for early and later efficiency. Do you not owe it to the Master to fit yourself for serving him with the utmost efficiency for the longest possible time?

I am well aware of the many things that may be said over against the plea that I have made for theological training. The question with many is, "How is it possible for me to go to the Seminary?" "I am in debt now, what can I do?" Some think their college training is enough. Some listen to the flattery of the sisters and of some of the older brethren who do not know, and think they can do well without a theological training. Some are so bent on getting married that they won't listen to anything. They are "moon-struck." But, brother, be sure as you live, all of these objections are specious and unreliable.

You can come to the Seminary if you will simply say *I will.* If you do not believe this, write to Rev. E. C. Dargan about the Students' Fund, and see if somehow the way cannot be opened. Theologically education has been made too cheap for any good brother who wants it ever to say he *is not able.* If there is any real manhood in you, and you have "a will, there is a way." As to the other objections, I cannot answer them in this article; it would be too long.

But, brother, let me say that nearly every objection that you hear and nearly all of the advice to you against going to the Seminary, comes from good people who simply do not know. I would not disparage the advice of these. But would it not be well also to seek advice on such an important matter from at least some of those who have tried it for themselves? Can you find one single person of good common sense and piety who, *after having tried it for himself,* will advise you not to go to the Seminary. I would like to offer a prize for such a man.

Suffer just a word now in reference to our Seminary at Louisville. The Southern Baptist Theological Seminary was started out by Doctors Boyce and Broadus and Manly and Williams, and others of the wisest men of the South. It was specially designed to meet the wants of Baptist churches for theological training. Some of its features are altogether peculiar to it. Its course of study is so arranged as to provide the very highest and most thorough course for the most advanced men, while its entirely elective system enables us to offer to those who are not so well prepared the list that they feel able to take. Besides coming in contact with the professors and tutors of the Seminary, there is the opportunity each year to come in touch with from 250 and 300 of the young ministers of your day and generation. Think of what this means in the way of stimulus to work and of future friendships. Those who come to our Seminary may after that go to almost any State and there they will find their class mates, or at least their former fellow students. Do you not think that it is worth your while to come to the Seminary? If so, write to President W. H. Whitsitt for a catalog, and Prof. E. C. Dargan for any information about the Students' Fund, and to any of the professors for any special information that you may desire.

Louisville, Ky.

A Tribute to Sister Knight.

BY REV. D. W. HERRING, CHINING, CHINA.

Dear Recorder:—The sad tidings of Sister Fannie Knight King's death went to you by the last mail. But I feel like saying a few words about her, and through the RECORDER. She was a devoted friend of the RECORDER, and she loved Bro. Bailey. I heard her, the last time I saw her, speak of him in terms of love. I know he loved her, too. I have heard him speak of her as one of his personal friends and his favorite missionary. She is gone on, Brother Bailey, and will give you a welcome when you come. [This letter was written to the former editor of the RECORDER, whose death occurred six days after that of Sister King's—EDITOR].

Sister King was an extraordinary woman; devoutly pious, rigidly conscientious, intensely earnest, thoroughly consecrated and unceasingly devoted. Her demeanor was that of the highest type of womanhood, and her noble character ever shone out to the best advantage. She was attractive therefore, and winsome—winning not for herself alone, but especially for Christ into whose image she had become conformed beyond most Christians. Who that knew her did not love "Miss Fannie"? Not one on earth. We feel united in this love to day as we think of her and miss her. Having hold of our heartstrings, she is drawing us after her, upward, heavenward!

I have watched with growing admiration her course as a missionary. I met her at the wharf when she set foot in China. I saw she had arrived, body, heart and soul. From the first to the last she was laying no plans for going home. It almost seems now that she might have been possessed with the knowledge of the fact that she was not to return to her loved home in America, but to go straight from here to her home in heaven. Yet she did not come and go into the work, as fleeing from an intolerable world into a refuge: she was as happy and cheerful as the days were long.

Duty meant much to her—for duty she would have died—but she did not serve as driven by duty, but as a privilege. Her manner of life entitles her to a place on Paul's list of the faithful; for she served and "endured as seeing Him who is invisible." She likewise "had respect unto the recompense of the reward." This walking by faith and not by sight not only determined the nature of her work, but also the manner of doing it. So tremendous is the amount of work to be done in the mission field, and so little does one seem to accomplish, especially by any one act, and most especially by any one little act, that one is tempted, for this or that excuse, oftentimes to sit down and do nothing—except perhaps to deceive himself by thinking on what he is going to do. She for one did not yield to that temptation, for the reason just given, but was serving her ever present, on-looking, co-working Lord, and serving him for his glory's sake. Not that she did not love these Chinese and strive for their souls. Nay; but because she did not love them with something of the love wherewith Jesus loves them; she became a channel through which his love flowed out; her life was a fulfilment of his love for them. Jesus touched the leprosm and was not defiled thereby; she lived and moved among these people and was unsullied. He became flesh and dwelt among us; she, in her Chinese dress and home, was not only in theory but actually amongst them as one of them, reaching unto them. But it cost Jesus his life, so it did hers. But as Jesus' death was not untimely, neither was hers. His was not until his work was finished; so was hers, and God will in his own way—we know not how—make it turn out the greatest good for his cause.

She laid down her life for these people. For she must have caught the small-pox—that dreadful disease of which she died—in passing across the country from Tai Dzwong, returning from Shanghai whither she went to be married. Having gone out to meet them, I was along, and saw how she let the women and children crowd close around her wheelbarrow, seizing upon these opportunities to talk to them about Jesus. From some of these perhaps death found found its occasion. But it was no accident—there are none to the Christian, whose steps are ordered of the Lord. Nought, good or bad, comes without it is given or permitted by him without whose notice not even a sparrow can fall to the ground. Yet from a human standpoint, and not considering her mission into the next world, her death seems a great pity.

Of her work in her former field, in Pingtu and the region round about, her own pen has told you something—for though she was not given to telling of what she was going to do, she did, to sustain interest in the cause, modestly tell of what she was doing. That work has already brought forth rich fruit. But in this her new field she was not permitted to tarry long enough to reap any. She was sowing in hope. And never was she more hopeful than when I saw her last, only a few days before she was stricken down.

Her marriage not only promised domestic happiness, but filled her with the hope of being relieved from the annoyance and suspicion to which she, as an unmarried lady, was subject among these people, and of being enabled to plunge herself even more freely into the work. May God stir up her host of friends at home to love more and do more for this cause which she loved so much. "She hath done what she could"—what of us?

I know what her bereft husband, Bro. W. D. King of Savannah, Ga., is passing through and what is before him. And I think of her family at home. How this will come crushing down upon them! I was in her dear old home a few hours, and saw how they loved her; the sacrifice of her to this work was one that their hearts had to renew every day. Her father spoke feelingly of her return, and the joy of it, should he live. Brother, she did not return to you, but you shall go to her. There you shall part never. Our Saviour is Jesus. He was manifested that he might destroy the works of the Devil, one of the worst of which is death. The gloom of the grave is gone. Look rather at the glorious resurrection! "Said I not unto thee if thou wouldst believe * * *"

June 16, 1895.

Numbers vs. Spirituality.

Now, that so many churches are holding their annual or biennial protracted meetings, it seems to me that a word of warning along some lines in their connection may be in order.

Some pastors seem to have taken on the modern evangelistic idea and expend their forces in securing numbers of converts to count. A greater mistake was never made than in getting into the churches members who give no satisfactory evidence of a change of heart. I remember to have attended and labored in a meeting some years ago which resulted in the reception and baptism of over one hundred persons.

Looking back now over the subsequent church history of those persons, I think I may safely say that I can count on my fingers those of the number who have been of real spiritual benefit to the church.

What has proved true in that case I believe will hold with equal force in many others. But why are we brought face to face with such examples? Is it because the sustaining grace of God is inadequate to the demands of those who have been liberated from the thraldom of sin by regenerating grace? Paul said: "I am persuaded that he is able to keep that which I have committed unto him against that day." Is it because a large proportion of the professed converts have been brought into the church under the heat of excitement, or because it was popular to "join the church?" Whatever may be the cause, there is a fault somewhere which ought to be remedied. I believe that our churches exhibit to an alarming extent the necessity of reform along the line of reception of members.

This is not intended as an argument against protracted meetings, but against the loose manner in which they are often conducted and their results garnered. My experience and observation has led me to believe that many of our churches need a revival of religion, which would so increase their spirituality as to be the means of reducing their membership, by purging out the branches which have a name to live and are dead. Every church—and especially those having only once a month preaching,—should by all means have occasional special services; but the primary object of such services should not be the increase of membership so much as the deepening and broadening of the spiritual life of those already in the churches. Preaching, to the unregenerate should be indulged in, to be sure; but the conversion of souls depends largely on the spiritual condition of the church. "When Zion travails she will bring forth sons and daughters." We boast of numbers in North Carolina, but what are we doing for the extension of Christ's kingdom to justify our boast in numbers? Comparatively nothing. This comparative do-nothingism we believe to be largely the result of partially unconverted membership, an unconverted membership the result of high pressure methods resorted to in protracted meetings by professional evangelists and adopted by many pastors all over the land. The doors of the churches should not be made to swing too easy on their hinges. The plan of salvation should be explained so as not to exclude the necessity of a change in the practical life.

We should beware how we lay persons to "join the church," lest we get in those who have not passed from death unto life by faith in the Lord Jesus Christ.

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 11, 1895.

J. W. BAILEY, - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

GOLDEN words they, spoken by Dr. Curry in his address to the young men at Wake Forest last week, when he told them that what they got from the session would depend upon what they brought to the session. Only a few days ago a young man was trying to decide to what college he should go, and on being asked the reason of his preference for a certain institution, said very innocently, "Just because of its *name*." Such reasoning of course was the result of youth and inexperience; but we could not help thinking what a surprise awaited him and all other young men thus deluded. No, young man, when you step out to be measured for your life-work, the question that will confront you will not be so much *where* did you come from, as it will be what did you bring with you, and *where can you go?*

WE SEE from *Charity and Children* that Bro. Boone and his co laborers have taken up their work at the Orphanage. We have not now, nor have we ever had, since the Orphanage became a part of our denominational work, a doubt about its success and continuous growth. The Orphanage, as was natural it should, at once found its way to the hearts of our people, and where it has failed to receive support, it has been due to the fact that the subject has not been duly presented to the churches; and so it will be in the future. Bro. Boone takes the work in a good healthy condition, and we expect to see the same success follow his work here as has been present with him in all his labors as pastor, teacher and agent. As Bro. E. Frost expressed it at the South Yadkin Association, "Let us thank God for Bro. Mills and the noble work he has done, and now let us stand by Bro. Boone and do more for the Orphanage than ever before."

Bro. Boone is a man of convictions, and has an opinion of his own, and this opinion may collide with that of some one else; it is so with every man who has strength of character and individuality—he constantly meets with opposition and difficulty, but this may not be evidence of inability or unfitness, but on the other hand may be the best evidence of superior knowledge and skill for the work in hand. Once more we would say, let all of our churches, about *fourteen hundred* in number, and probably as many Sunday schools, and individuals be tides, all do their duty in this matter, and the Baptist Orphanage enters upon an era of prosperity and usefulness not heretofore dreamed of by its dearest friends and most liberal supporters.

THE RECORDER is for helping and encouraging everything good in all of our denominational gatherings; and it is just as anxious to do away with what is objectionable and what will finally retard our progress.

With this in view, we asked Rev. L. Johnson, a wise, conservative, good-spirited brother, to write the RECORDER his impressions of the Baptist Chautauqua recently held at Red Springs. We printed his article with pleasure, and we know it has met with almost universal favor among our readers. It will be seen in another column that Bro. N. B. Broughton excepts to the opinions expressed. So good-natured controversalists can, with all safety, be left to themselves; and we shall pursue this course in the main. We will, however, be allowed a word in reference to the speaking sister, as that possesses more general interest than any other point mentioned by Bro. Johnson. The writer was not present at the Chautauqua, but accepting what Bro. Johnson states—and no part of it is denied—we are with him heart and soul. We do not understand Bro. Johnson as passing on the piety of this sister, or any other good quality that she may possess, but simply reviewing her conduct on this particular occasion.

We know Bro. Johnson would heartily unite with Bro. Broughton in saying nice things of the sister, and if he were not careful would out do him, if he could only see what it had to do with the matter in hand. We hope the occasions for such criticisms among Baptists may be few and far between; but if they should come, then we are thankful for a man like Bro. Johnson, who will speak his mind kindly, honestly and without fear. And more than this, we are thankful for the endorsement which such a course will find among the Baptists of the State.

THE latest intelligence from Dr. Geo. B. Taylor, missionary to Rome, Italy, who was thrown from a buggy at Appomattox, Va., last week, receiving injuries which were thought to be fatal, permits us to hope [illegible] injuries are not so serious as was [illegible] that he shall soon be restored to [illegible] for which let us [illegible]

STAND BY YOUR GUNS.

It is said that a gunner was describing the battle of Waterloo as he saw it just before Blucher came on the field with reinforcements. This engagement decided the destiny of Europe. The gunner stated that the dust and smoke of the battle was so thick and intense that, as he held the height consigned to his care by the commanding officer, he could not see five yards in front of him. He felt the swaying tides of the mighty battle move to and fro, and he did not know at one time whether he was surrounded by friends or foes. A listener asked him, "Well, my friend, what did you do in that supreme hour of darkness and solitude?" "I stood by my guns," he replied.

If this heroic deed is to be commended in the battles of this earth, how much more is heroism to be displayed and admired in the great spiritual conflicts that are raging around us every day?

A minister has charge of a fashionable church; some of his supporters have wine suppers and engage in progressive euchre and dancing. He is himself conscientiously opposed to these sports, and knows perfectly well that such members are a burden and clog to church life; yet, under the strong influences brought to bear on him, he winks at the social sins of his people, and forsakes his guns—the result being the corruption of the church. Stand by your guns, brother; shoot the last shot at these pleasure lovers; put a bullet in these mischievous practices.

There is a brother who moves into a community of Pedobaptists. He is fed with honey; the sentiment against Baptists is strong. It is suggested that it would be better for him in his trade or profession to unite with a Pedobaptist church; or that it would be of advantage to his wife and daughters in a social way to be thus connected. Shall the Baptist gunner lower his piece and throw away his powder—and his principles? Brother, load up your gun; blow the head off of these wicked expedients; turn your old Bible gun on priestly superstitions, and shoot good Baptist shot at them until old Rome, like old Jericho, falls by faith.

There is another brother. He wants an office this time. The political fight is on. He has been esteemed a temperance man; but temperance doesn't carry elections. He takes the shot out of his guns. He can't pronounce temperance or education. He does not care to be seen about a Baptist prayer meeting or at a church conference. He tells unseemly tales and treats his constituents with strong drink. Brother, such conduct is unworthy of a child of grace—and it may only prove in the end that you are a child of disgrace. Rub up that rusty old gun and fire at wrong whether in Church or State. Maintain the right; be a Baptist gentleman; shoot a Baptist gun so loud and clear that, like the trumpet, it will give no uncertain sound.

There is a minister who, for some cause, is without work. He begins to see imperfections in Baptist doctrine he never saw before. He is suddenly enamored of all the fables and tricks and twists and juggleries of Pedobaptism. He prefers a Romish canon to a Baptist gun. He deserts the good old weapon, and takes refuge among his foes. Go on, brother, somebody else with stronger nerve and better faith will fire the old piece again, and put a hole in your brightest hopes, and shatter, as has been done a thousand times before, the sham creeds to which you subscribe. Brethren, stand by your guns.

DR. CURRY AT WAKE FOREST.

Three weeks' time has made a great change in the appearance of things at Wake Forest. I left here just three weeks ago to attend the meetings of our Associations in the western portion of the State. Then the campus was quiet, the buildings closed, and everything seemed to be in restful repose. On my return I find that more than two hundred boys are answering to roll call and the regular work of the session well under way.

One of the rare pleasures of the commencement of the session, was the presence of Dr. J. L. M. Curry, who came especially to deliver an opening address to the young men just entering the session's work.

The Doctor is in fine health, being straight from the mountains of North Carolina, where he has for several years spent his summers. He congratulated the young men on being students of a College, and especially on being students of Wake Forest College, an institution with no superior in this country for thorough work, and for the developing of the best qualities of both head and heart of its students.

Many people, the speaker said, were mistaken as to the influences a young man had around him at college. Colleges, said he, are more emphatically the centers of good influences, and the opposers of everything that is low or degrading, than any other places on earth. He was not present to give advice, but would say that on every student's table ought to be found a Bible and a dictionary; and that every young man ought to write to his mother or sister at least once a week, and if he didn't happen to have a sister, then write to some one else's sister, and to use every means to keep in touch with life and good influences.

In reminding the young men that they stood on the threshold of a new session, he warned them that what the session brought to them would be just what they brought to the session, and that there was no royal road to learning, but that success came alike to all as the price of persistent, honest toil.

Education, said the Doctor, is the mastery of developed powers, and that is what you are here for. Every man of you has his own path to run, and failure awaits every one who starts in the race without this preparation. To deny this in reference to any living being, regardless of color or condition, is nothing less than blasphemy. Churches, the State, and society, all need and demand for their growth and purity the best development of all its members.

Dr. Curry in conclusion said that inasmuch as the power of speech was one of the prime distinctions of man over the lower animals, every man ought to strive to make a proper use of his own language, and not to be content with less than the correct use of words and with the purity and beauty of his own language.

This is no more than an imperfect reference to some thoughts noted down as we could spare the time for listening at the utterances of this charming orator, whose visit every friend of Wake Forest received with inexpressible pleasure and gratitude.

We commend the wisdom of Dr. Taylor in this departure of opening the work of the session; and we trust and believe the pleasure of this occasion will be more than equalled in the helpful, inspiring words of the speaker, as they shall, in the coming years, bear fruit in the lives of the young men who were present. J. C. C.

NEWS NOTES.

....The address of W. T. Jones, formerly of Goldsboro, is now Laurel Hill, Va.

....Rev. B. Craig is in the midst of a good meeting at Dudley's Grove this week.

....Rev. E. Y. Pool has been called to the pastorate of Red Mountain church, in Person county, and will accept.

....Bro. M. L. Keeler is holding a series of meetings with his church at Red Springs, assisted by Bro. L. Johnson of Lumberton.

....Rev. H. T. Williams is conducting an interesting series of meetings with his church at Virgilina, assisted by Rev. G. T. Watkins.

....Rev. Sam Jones begins a meeting in Winston on the 13th inst. Rev. Mr. Stewart and Prof. Excell will take part in the services.

....Bro. J. A. Davis of Bladenboro says: "Our house of worship when complete will cost $600. The first service was held in May, '95."

....At a meeting held at Pleasant Hill church by brethren J. W. Anderson and J. L. Brookshire there were fifty accessions to the church.

....Pastors who feel that the RECORDER ought to have a larger circulation among their people, should make known our January 1st, 1896, offer.

....Bro. R. S. Devane of Red Springs paid this office a pleasant call on his return from Oxford, where he had been to carry his daughter to Oxford Female Seminary.

....The Sandy Creek Association convenes with Rives Chapel church Sept. 19th. All traveling men and delegates going on train will do well to write Bro. John Carter, Ore Hill, N. C.

....Bro. G. P. Bostick, missionary to China, will not visit this country during the present year, but will remain for another year, when he hopes to visit his friends and relatives in this country.

....Draw the work close to your people, that their interest and zeal may be kept alive. Get them to reading the RECORDER, by starting them off on our offer of the paper until Jan. 1st, 1896, for fifty cents.

....We are pleased to hear that Oxford Female Seminary has opened well—a gain of fifty per cent. in the boarding department over the attendance at this time last year, and also a gratifying increase in day pupils.

....I thank you for calling my attention to my subscription to the best paper in the land. Enclosed find the money.—*Rev. O. E. Stringfield.* Thanks, brother; and we have space anxiously awaiting many others of like import.

....A cheering letter from President Brewer. He says: "I send check to pay for my advertisement in the RECORDER. The Institute has opened 33½ per cent. better than last year. We have a set of fine looking, bright, intelligent girls."

....Rev. C. L. Greaves, pastor of the Baptist church of this place, is holding a series of meetings at the academy this week. He opened the meeting Monday evening, and his bright sermons of pure gospel are beginning to make an impression on the town.—*Sanford Express, Sept. 5.*

....Bro. R. D. Fleming gave us a few pleasant moments of his time while in Raleigh last week to procure an editor for *Charity and Children.*

....Rev. W. F. Fry and his brethren at Bay Creek, in Pamlico county, entered their new house of worship last week. This is part of the State Mission work.

....There are now at Wake Forest 216 students. A fine demonstration of the good sense of a large number of fathers and mothers who want their boys to have a good education, for which they are willing to pay an honest price.

....Cleveland county has nine students at Wake Forest this session. For several years Cleveland has been among the most liberal counties in the College's patronage. This will tell for good in the future prosperity of the county as well as for the success of the College.

....The Yancey County Association closed on last Saturday the most delightful, and perhaps the most profitable session the body ever held. They determined on a new start in mission work, and by a unanimous vote appointed a Board of seven Trustees to establish a first-class academy in that county.

....Mr. W. R. Sikes, son of Mr. W. P. Sikes of Pendleton, left last Tuesday for the University of North Carolina which he will enter as a student. He is a very bright young man, intellectually and has fine prospects of a successful career.—*Patron and Gleaner.* Mr. Sikes is *now back at Wake Forest.*

....We regret to learn of the death of Dr. W. A. Harris at his home in Roanoke on the 4th inst. Dr. Harris was for twenty-seven years president of Wesleyan Institute, and for several years has been president of Virginia College for young ladies. He ranked with the foremost educators.

....I have been creditably informed that Rev. B. C. Berry, whose ordination occurred in my church at the call of Castle Haynes church, was silenced from preaching for gross immorality by the South Carolina M. E. Conference. This is to put the churches on their guard until the facts are known.—*R. E. Peele.*

....The exact number of students registered at Wake Forest is 216. The policy of the College is, and wisely so too, not to encourage a young man to come to Wake Forest while his interests can be as well, or better subserved in a good academy. The general average of preparation of the new men is higher than usual.

....Bro. J. C. Hocutt is in the midst of a good meeting at Graham. Our cause is weak at this point, but we shall not be surprised to hear ere long of an awakening among the saints if Bro. Hocutt shall have the usual blessings which have attended his ministry. The Lord bless you, brother, and give you strength equal to your desire to do good.

....Dr. C. Durham was in the Mission Rooms for the first time in three weeks last Monday. He has been greatly pressed with Associations in the western part of the State. Last week he crossed the Blue Ridge twice, preached five sermons, and spoke on State, Home and Foreign Missions, Education, Orphanage, Periodicals and Sunday schools—in all twelve times.

....From Treasurer J. D. Boushall's report in this paper can be seen that the total amount received to date for State Missions has been $4,801,23. Only eighty days now remain in which to secure the remaining $10,198.77 needed to take the Board to the Convention in Greensboro free of debt. Now is the time for every church to do large things for State Missions.

....Dr. J. W. Carter, after a pleasant vacation of over three weeks spent in West Virginia, has returned to his flock, and resumed his pastoral work with the First church, Raleigh, last Sunday. In the morning discourse he made feeling allusion to our late Sister Vass, whose death occurred during his absence. He drew some lessons from her extended career of usefulness in church work, and counseled his hearers to lives of service, that they, too, might be remembered for their helpful labor when they should be gone.

....At the Tabernacle last Sunday, Pastor Simms baptized a young lady, and received two members by letter. At the close of the night service, Bro. Robert H. Bradley was regularly set apart to the work of the deaconship. On the preceding Sunday, two others, brethren Joseph Weathers and W. A. Cooper, were set apart to the same office. Deacon Jacob S. Allen, after years of absence from the city, has returned and again united with this church, and has been recognized as a deacon, and has entered on his duties. Pastor Simms also preached at the Soldiers' Home in the afternoon.

....A "Welcome Service," was held last Sunday afternoon by the West End Baptist Sunday school. The choir, led by Prof. J. H. Smith, discoursed excellent music for the occasion. Addresses were made by brethren N. B. Broughton, Jacob S. Allen, J. D. Boushall, Dr. J. W. Carter, and W. J. Peele, all calculated to inspire a deeper interest in the work at this point. Dr. T. D. Watson is the efficient Superintendent of the School, and an enlarged attendance is expected. Pastor Hunter gave encouragement by his presence and help, and followed up the services by a helpful sermon at night.

....Dr. D. B. Nelson, who died recently at his home near Asheville, was one of the leading spirits of the Western North Carolina Convention. Up to a year or so ago he was president of the Convention, a position he filled with rare ability. For some years he was editor of the *W. N. C. Baptist*, during which he showed good editorial talent and decided skill in organizing denominational forces. The greatest strength, however, of Dr. Nelson was his power to preach the gospel. In this he was strong, earnest and unusually clear. The RECORDER tenders its sympathy to the bereaved family and friends who mourn the loss of this good man.

....Often I am greatly troubled to decide the best thing to do with young boys and girls who are before the court for crimes and misdemeanors. Recently I was compelled to sentence a white girl to the penitentiary, and I have written my sister to try to get her a place where she may be reformed and have a chance to redeem her character." The above are the words of Bro. A. W. Graham, who has recently been made Judge. To us they are suggestive of two thoughts. 1. Judges are not the cold and heartless distributors of penalties for crime as many people suppose, but in many cases their hearts yearn for the criminal which by law they must punish. 2. We need a place where young criminals may be taken and helped to have at least one chance more to better their lives.

ASSOCIATIONS.

LIBERTY.

For the first time the Liberty met at Randleman, N. C. This is a small town which has rapidly grown up on the railroad running from High Point to Asheboro.

Only a few years ago the State Mission Board decided to organize a church here, and we think the first pastor in charge of this work was Rev. Henry Sheets. He showed his characteristic good judgment in his first efforts at building up our cause by purchasing a lot in the most desirable portion of the town. Now they have a neat house of worship, and the congregation is good and growing every year.

Bro. Thomas Carrick, the present pastor, found no trouble in providing for all who came.

Bro. James Smith was again elected Moderator, and also Bro. H. Sheets, Clerk.

Bro. J. M. Hilliard preached the introductory sermon—a good, plain, practical discourse, the sort of preaching which has produced growth and development in all the churches where Brother Hilliard has been pastor.

All the work of the Association was done in the best spirit, and we think the pledges were better than heretofore.

Brethren Hall and Newton spoke for the Orphanage, and the pledges amounted to $220 besides a cash collection.

We were glad to have Prof. Poteat with us. He spoke on general education to a full house Wednesday night. I noted with real pleasure the extent of interest shown by the operatives of the factories, of whom a large number were present.

I heard a very intelligent man say not long since that slavery in the South had not as many supposed, passed away, but had changed from the colored to white subjects. Prof. Poteat does not go this far, but his speech contains some striking suggestions in this direction. I have no doubt that many of the methods, now innocently used with reference to the labor of our children and young people, will at no distant day be abandoned and looked upon as unwise and extremely hurtful to the mental, physical and moral development of the race.

On Thursday a number of us must leave to be at other meetings. Dr. Durham goes to the French Broad and other Associations over the Ridge. Brethren Mitchell, Peterson and the writer go to the Brushy Mountain and Three Forks.

BRUSHY MOUNTAIN.

At 2 o'clock we are at Wilkesboro where we spend the night, and at 7 o'clock Friday morning are on the road to New Hope ten miles away. We got there in time to hear the concluding speech of Bro. R. A. Spainhour on Temperance. This is a live question here, and no wonder, for there are, so I learn, 225 licensed distilleries in Wilkes county. It is not strange, then, that the Moderator of the Brushy Mountain, who always shows such a clear interest in other speakers, but who seldom talks himself, should, on this occasion, be heard from. Wilkes beats any county I have yet seen for fine apples. At every house passed the trees are loaded and the ground covered with the splendid fruit. Wonder why they do not ship a car load of those apples to the Baptist Orphanage and let the children dry them for use this winter!

New Hope is one of the nicest country churches we have seen in any part of the State. Bro. McNeill and his brethren made a noble effort to finish it by the meeting of the Association, and the brethren were very kind to help them with the small debt that remained. Dr. Durham often says that the greatest burden of our people is the erection of new houses of worship. I never realized this so forcibly before. I find at every Association brethren struggling to complete a house of worship, and there is nothing the RECORDER delights more in than helping these brethren in this struggle.

The Association took a new departure in Associational mission work. An executive committee, consisting of five brethren, was appointed to receive funds and direct this work in the destitute portions of the territory. This work is to be done in strict harmony with the State Mission Board, and the money expended will appear in our Convectional reports. The churches pledged almost twice the amount heretofore promised, and we feel sure the work which brethren Shaw and Pardee will do under this new plan will fully justify the wisdom of those who suggested it.

This mountain air seems to have been just what Bro. Mitchell needed. A youthful glow threatens to set in upon his cheeks, and already his complaint of his vest being a little too small.

We were in a crowd of forty who spent a night with Bro. McGlamery. I am sure I could not imagine what would happen [illegible]

sleeping time came; and after I had failed to figure out any possible way of disposing of this throng, the father of Bro. McG., who lives near by, proffered to take some of the "settled" brethren. I was in this number, and so spent a restful night. A few times during the night Bro. Peterson was up suggesting to some of the brethren to "turn over," as music at that hour was not in order.

Sunday the crowd poured in till there was hardly hitching room in the grove much less sitting room in the house. At 11 o'clock Bro. Mitchell preached at the "stand." The people were greatly pleased with the sermon, and were perfectly willing to hear another sermon from Bro. Bradshaw as had been arranged; but after some very brief remarks the audience is dismissed. When dinner is over "we three" are on the road to the home of Daniel Boone. It was a pleasure to turn in for a moment to shake hands with Bro. Hall whose hospitable roof stood between our heads and a rain storm on this same day twelve months ago. He is now higher up the mountain—is building a new house, and says one room is to be set apart for "stragglers." He hopes Prof Sledd may come by next year.

Here we turn aside and find a comfortable place to spend the night with Bro. W. M. Lee. He has no daughters, and so there are no protracted "good-by's." It will be remembered that I am traveling with a bachelor and a widower, and it is surprising as well as delightful to see how readily they are agreed on some things. If I had only been able to take in short hand the constant talk of these two brethren, a sequel to "Maud Muller" might soon appear.

THREE FORKS.

This Association convened with Cove Creek church, probably the best section in the county. I have been attending this Association for the past six years, and have never seen so many people in attendance.

The discussions were good on all the subjects before the Association.

Crops are fine in all this section of the State, and I have never seen a better spirit prevail in all the work of the churches. We were disappointed in not meeting Bro. J. F. Spainhour, the former Moderator: in his absence, Bro. W. S. Farthing was made Moderator, and Bro. J. Younce, the old Clerk, was again elected. Bro. Sherwood, pastor of the church at which the Association met, had made the most ample arrangements for all who came; his difficulty was in getting people enough to occupy the homes he had at his command.

The Association gave Bro. Mitchell a good collection for the Board of Education, and he hopes the churches will do something for this work during the coming year.

SOUTH YADKIN.

Wednesday evening we are compelled to start for the South Yadkin, which meets with the church in Salisbury. Friday night we are on hand just too late to hear the introductory sermon by Dr. J. N. Stallings. The luxury of a seat on a railroad train was duly appreciated after having traveled 120 miles crossing the Blue Ridge in a two-horse hack. However, the fine weather we had in which to make the trip, the kindness of the brethren, and a larger list of subscribers than we ever received on this trip before, helped much to lighten the burdens of the trip.

Bro. N. S Jones had made a faithful effort to make the meeting in his town a success.

We were glad to see that the churches were well represented, and that there were plenty of ministerial brethren present to fill all the pulpits offered to the Association on Sunday.

I have not heard a better speech made on the Orphanage than the one made by Bro. E Frost. A good collection was taken, and the pledges were liberal for next year. Bro. Ivey Allen, the new Treasurer, was present, and was formally presented to the Association.

We were glad to see that the health of Bro. J. B. Holman, the Moderator, is greatly improved. He is one of the best presiding officers in the State, and always finds pleasure in meeting with his Association. Bro. J. C. Turner of Statesville was re-elected Clerk.

Bro. Blanchard was given a favorable time to present the claims of Wake Forest. We are constantly meeting new students on their way to the College.

The Association held over till Monday, and as we had to leave on Saturday, we missed a portion of the proceedings.

We are greatly indebted to brethren in all the Associations which have met for the interest shown in the RECORDER. It is owing to this that we have been enabled to do the best work we have ever done at these Associations.

J. C. C.

Revival at Roper City.

Dear Recorder:—We began a meeting at Roper City, N. C., Monday after the fourth Sunday in August and closed the first Sunday in September.

Rev. Josiah Elliott was with me four days and worked earnestly for the Master's cause. We had an old-fashioned revival. The plain gospel was preached and the people heard and received it. The whole church was wonderfully strengthened. Thirteen united with the church. Many others professed faith in Christ, but did not join our church. This is a mission station, but I believe it will soon be self-sustaining.

I expect others to join us at our next regular meeting. Yours in Christian love.

A. W. BURCH.

Hartford, Sept. 4, 1895.

Royall Chair.

We have received the following sum for the endowment of the William Royall Chair:

Rev. Elder M. Poteat, $25.00.

THOMAS H. DIXON,
Treasurer Wake Forest College.

Raleigh, Sept. 2, 1895.

From Mount Zion.

Arrived home last night, tired and weary, yet happy, and, I hope, considerate. Tired because of physical and mental worry, but happy because God had blessed me with a home, and I had been made to rejoice so many times within the last thirty five days in seeing so many happy souls. I have been directly in my field and in other brethren's fields in this Association since the fourth Sunday in July. Eternity alone will tell what has been done.

I labored week after the fourth Sunday in July at Beres with Bro. Horton. "There are a few names" in Beres church like the church in Sardis to which the angel spake in third chapter of Revelation "which have not defiled their garments; and they are worthy." We hope the meeting did the church much good. One professed, and many church members seemed to be revived.

We took buggy from this point and went to Mount Moriah. The church seemed to be ready, and the meeting started off with bright prospects. Bro. Furguson of Orange county was with us here some of the time. Bro. Horton did most of the preaching. I have baptized nineteen, and three have been restored.

At Ephesus, a small but active little church, Bro. Horton did some good preaching, and as a result I baptized seven. They are more interested in quality than quantity here. They think if they can have a good foundation to start on, they will eventually have a good church.

Bro. Mashburn joined us at Mount Hermon, and with Bro. Horton to pull with him, we had a strong team. I never heard better preaching. They uncovered some mysteries for us, and made the way plainer than ever before. Mashburn is a strong young brother. He speaks friendly but fearlessly. He does not handle the word deceitfully. He speaks the honest convictions of his soul. He regards "lines" more than he does "chips." I hope he will never go over the line. We had three professions here. Have not yet baptized at this point. The meeting was a good one.

I boarded the train here last Monday and went to Bethesda Tuesday morning, in Orange county, and assisted Bro. Crabtree in a meeting. There were several professions during the week, and the church seemed to be greatly revived. I left the meeting with bright prospect. I have not heard the result. Bro. Watson was conducting a meeting at Bethel, assisted by Bro. Odeam. Bro. Hocutt had closed week before at Cane Creek. These brethren had good meetings so far as I was able to find out.

Bro. Tyree is at Connelly Springs taking a vacation of a few weeks. He is very much missed by his people. Bro. Dowell has had meetings in his churches. Bro. Horton expects soon to have a meeting with his church here. We are very fortunate in getting Bro. Horton here. There are but few better men in my knowing. He preaches with power. We all love him. We want to get his entire time in this Association. We expect to begin a meeting at West Durham the third Sunday night. This fourth Baptist church of Durham is making great progress. We are looking forward to a gracious revival. Expect to protract at Piney Grove the fourth Sunday.

The Union meeting of this Association will meet at Yates church Friday before the fifth Sunday in September. Bro. J. C. Hocutt will preach the introductory sermon.

Those desiring to attend the Mount Zion Association, which meets with Bethesda church October 8th to 10th, by railroad, will get off at Brassfield, between East Durham and Nelson, which is about one mile from the church.

J. F. MACDUFFIE.

East Durham, Sept. 2, 1895.

Bro. Johnson's Criticisms on the Chautauqua.

Bro. L. Johnson, the beloved shepherd of the flock at Lumberton, attended the Baptist Sunday-school Chautauqua on Tuesday, Wednesday, Thursday and Friday. We regretted so much his absence on Saturday and Sunday, for many of us thought they were the best days of all for spiritual power. Several years ago a certain well known brother replied to a letter of mine by saying, "I am glad you wrote as you felt. I am sorry you felt as you wrote." We feel much the same way with regard to Bro. Johnson's article. Of course, he was very kind and complimentary to the officers and to the work. It is his usual nature to say pleasant things.

But Bro. Johnson says, "There was not enough help for country schools." Thinking over the whole work of the Chautauqua, I do not remember a single thing said or done that could not be appropriated by the country school. In fact, the idea of one thing for the city school and another for the country school is in my judgment all wrong. I know no reason for a difference in methods whether the school is in city or country. We should aim for the best wherever we are.

Brother Johnson's second objection is so much unlike him that I have hesitated in replying to it. "It seemed to me," he says, "there was a sort of feeling that a few churches in the State had a kind of monopoly of the thing, a sort of holy of holies, so to speak, into which they enter alone."

Personal letters were sent to every Baptist pastor and every Sunday-school superintendent in the State. Year after year we have labored to interest every church in the Chautauqua. We are encouraged each year with the increased number represented.

I feel sure Bro. Johnson really believes that there was in the breast of any of us the "holier than thou" feeling, as he criticism would seem to indicate. For one I do not believe such a spirit was felt or exhibited. Indeed I would despise myself if any act of mine made such an impression. Bro. Johnson is mistaken. The men and women who were prominent in the Chautauqua are not of the sort he refers to, and his intimation does them and himself injustice.

Bro. Johnson's reference to one of the sisters who took part in the exercises is the most unkind of all. If he had objected to what he calls a violation of "Baptist principles and polity," and not made an attack so personal upon one of the most consecrated, godly women I have ever known, I should not have objected. But I am surprised and hurt that he should have said what he did and in the way he did.

If Bro. Johnson had known the toil and sacrifice, the love and labor that the sister he referred to has given to her Lord and Master; if he had known the lives ready to perish that she has lifted up; of the dark homes into which she has carried sunshine; of how true and loyal she has been under severest trial,—surely, if Bro. Johnson had known these things, he would have been less personal and unkind.

I believe the Chautauqua was a great blessing to many people. Its work was not perfect; but that we did the best that we could have done I verily believe. That we shall improve our work I earnestly hope.

N. B. BROUGHTON.

From Rev. M. A. Adams.

Dear Recorder:—I see that Greensboro has called Rev. I. Johnson of Lumberton, N. C., to be her next pastor. We do not know what the probabilities are for his accepting. We know that Greensboro needs a good, wise and efficient pastor. We are very anxious for the Greensboro brethren to secure some good man, for this writer feels real lonely, being the only pastor giving his whole time to the work within our Association.

Our Union meets with Piney church, a mission station some six miles from Greensboro, next time. Let all the brethren take due notice and be on hand. Then follows our Association at Liberty on the C. F & Y. V. Railroad, Oct. 17–20. By reference to the minutes, the Executive Committee will see that it is left to them to supply the preacher for the introductory sermon. This ought to be looked after at an early date. We are hoping to have a good meeting at Liberty. Let every church send her delegates and send them instructed to pledge for all the objects of our work. It is absolutely useless to have "dead head" delegates. Call out the different objects and the doleful wail comes, "I am not instructed—will do the best we can." That is good in sentiment, but it usually means that nothing is going to be done, or next to it. We take pledges for Foreign Missions, Home Missions, State Missions, Associational Missions, Ministerial Education, Ministers' Relief Fund and the Orphanage.

Last year Home, State and Associational Missions were all combined under the name Associational Missions. I presume the same will be done again this year. The need will be as great as last year. There are several new churches to come this year. A warm welcome awaits them all. We hope to grow all along.

Our work here is now in first class condition. The church is more of a unit than heretofore, congregations large and contributions increasing. There are several things about which we wish to write, but not now.

Sincerely, M. A. ADAMS.

Letter from Rev. W. H. Wilson.

Dear Recorder:—The week following the third Sunday in August I conducted a good meeting at one of my mission points. I was assisted by Bro. J. L. Lane, who did good work. Four were baptized.

Last week I assisted Bro. Lane in a meeting at Colfax in Guilford county, one of the hardest places for Baptists in North Carolina. But few of them ever heard a Baptist before. Bro. Lane commenced preaching for them last winter.

Several professed faith in Christ and one was approved for baptism. A considerable number in the community would unite with us, but they have been immersed by Methodist preachers and want to come into the church on their baptism. We had large crowds, and I think we sowed seed that will spring up in after days for the Baptists.

In August, Bro. C. G. Jones, of Covington, Ky., was in Madison, visiting his brother and sister, Mrs. Charlie Pratt, and while here preached three as good sermons as I have heard in a long time. The people of Madison were delighted with him. We hope he will come again.

We regret to learn that the son of Rev. F. H. Jones of Chatham, Va., is in the last stages of consumption. We extend to Bro. Jones our father in the ministry, our heartfelt sympathy.

The crops through our section are good this time, and that means larger gifts to the Lord and many new subscribers to the RECORDER. I think the RECORDER is improving. Yours in the work,

W. H. WILSON.

Madison, Sept. 4, 1895.

Meeting Near Lincolnton, N. C.

Dear Recorder:—I am now in a meeting at a school-house near Lincolnton, N. C. The Holy Spirit is with us in great power. At every service several or more have professed faith in Christ. On yesterday and last night nearly every unsaved person in the congregation were anxiously seeking the Lord.

I consider this the most interesting meeting I ever held. We will organize a church here all at early day.

God bless the RECORDER and all its readers.

J. A. HOYLE.

Maiden, Sept. 4, 1895.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which causes baldness, use Hall's Hair Renewer.

Matters About Scotland Neck.

Everything reminds us that summer is about over and autumn is upon us. Farmers are beginning to harvest, merchants are storing their shelves and counters with fall goods, schools are opening and every body seems to mean business.

Few communities can boast of two better preparatory schools than we have here in Scotland Neck. We judge them by their fruits. One does not have to stay in the town long to realize that he is in the midst of a people of culture and real worth.

Vine Hill Female Academy opened last Monday with bright prospects for one of the best sessions in its history. Scotland Neck Male School opened Wednesday. Messrs. Prince and Wilson have had charge of this school only one year, but they have a deep hold on the people of the community and are looked upon as men of sterling worth and able educators. Their school is from twenty-five to thirty per cent. better than at the corresponding period last year. I know of no town anywhere in which there are as few bad influences, coupled with so many influences that are good, thrown around the young as in Scotland Neck.

Our church is doing a good work. Of course pastor Vann is missed very much. No one can take the place of the pastor. All of us rejoice greatly that the last report from him says he is improving. Several have been received by letter recently and one was baptized last night. Our church has several mission Sunday-schools from four to six miles around in the country. We have been holding a meeting at one of these points for several days and will be at another point as soon as we close this one.

Our people love the RECORDER and the pastor and deacons are making a special effort to have it circulated and read among a larger per cent. of our membership.

W. R. CULLOM.

Scotland Neck, N. C., Sept. 3, 1895.

Fifth Sunday Meetings.

CATAWBA UNION.

Place—Pleasant Hill church, six miles south of Morganton. Time—Friday, September 27th; also 28th and 29th.

Friday 11 a. m., sermon by Elder W. F. Hall. Dinner, followed by organization.

Question 1—Bible on women speaking in mixed assemblies. Opened by Bro. J. A. Rector.

Saturday.—2. What is the relation between a church and pastor? Opened by Bro. R. L. Moore.

3. Are Baptists Protestants? Opened by Bro. E. A. Poe.

4 Should we as Baptists affiliate with other denominations in an International Sunday-school Convention? Opened by Bro. F. E Cook.

5 Bible on the one tenth? Opened by Bro. R. L. Patton.

Preaching on Sunday. Let everybody come. We expect the ministers to come prepared to talk, and any one who desires.

J. S. GWALTNEY,
J. L. SHUFORD,
Committee.

FLAT RIVER UNION MEETING.

Place—Florence Avenue Baptist church at Virgilina. Time—Sept. 28th and 29th.

Saturday at 10:30 o'clock, devotional services led by Rev. J. T. Reddick.

At 11 o'clock, organization. After this, a discussion of the following practical subjects:

1. What is the true relation of pastor and member, and the duties of each one to the other? Brethren A. C. Parham and P. H. Fontaine.

2. Is it desirable to have a colporter in this Association? Brethren Ruffin Woody and J. S. Hardaway.

3. An exposition of Mark 10: 29, 30. Brethren J. A. Smith and J. A. Bradley.

Sunday.—At 10:30 o'clock, Sunday-school mass-meeting.

At 11:30 o'clock, missionary sermon by Rev. R. H. Marsh; Rev. J. A. Beam, alternate.

H. T. WILLIAMS,
G. T. WATKINS,
T. H. STREET,
Committee.

COLUMBUS UNION.

Place—Whiteville. Time—Sep. 29 and 30.

Organize at 10 a. m. Introductory sermon by Rev. E. W. Wooten at 11 a. m.

2:30 p. m.—Devotional service.

Query. Have our churches been delinquent in training their young membership? and, if so, how shall this evil be corrected? To be opened by Rev. T. J. Cobb.

Query for general discussion: With what propriety can a church grant a letter to a member who has become offended at some action of the church or some member of the same? To be answered by the body.

Night session, educational mass meeting.

Sunday service.—Sunday-school meeting at 9:30 a. m.

Missionary sermon at 11 a. m. by Rev. J. A. Smith, and collection for State Missions.

It is also desired by the official body that every pastor in charge of a church in any section of Columbus county be present on Saturday evening. Hoping to be able to harmonize on a plan for local or county mission work.

J. L. MERCER,
J. F. HARRELL,
E. W. WOOTEN,
Committee.

SOUTH YADKIN UNION MEETING.

Place—Society church. Time—Sept. 27th. Sermon by Elder B. F. Mace.

1. Exposition of the Lord's prayer. To be led by Elder J. N. Stallings.

2. The needs of the S. Y. Association as missionary ground. Elder G. S. Crabtree.

3. Wake Forest and its needs. Elder B. F. Mace.

4. How to get all our church members interested in contributing to missions. Elder D. W. Pool.

W. J. HOPKINS, *Mod.*
S. N. BEEKER, *Sec.*

WESTERN UNION—[illegible]

Place—Holly Springs. Time—[illegible] p. m. Sept. 27th.

1. Prayer and praise service.

2. Woman's work in the churches. O. L. Springfield and C. H. Utley.

3. Is the tithing system a good one for the churches? S. Otho Wilson and C. H. Utley.

4. 7:30 p. m., personal work. J. T. Pullen.

5. Should the State give collegiate education to all her citizens? B. Herndon and C. W. Blanchard.

6. How do Baptists differ from other Christian denominations? Dr. W. R. Cobb.

7. Reports on Sunday-school work by superintendents and others.

J. M. WHITE, *for Com.*

THE WARREN UNION.

Place—Bear Swamp. Time—Sept. 27th.

Friday, 11 a. m.—Sermon by Rev. L. W. Overby, Jr.

1 p. m.—The Sunday-school, E. L. Shaw, C. N. Riggan.

2:30 p. m.—Winning Souls, J. W. Tucker, J. W. Millard, J. K. Fant.

Saturday, 9:30 a. m.—Service of Song and Prayer, Bat. Bowers.

10 a. m.—Our Orphanage, T. M. Allen, G. W. Harmon.

11 a. m.—Work in our Union, T. J. Taylor and others.

1 p. m.—State, Home, and Foreign Missions, A. G. Wilcox, V. Ianson, L. C. Perkinson.

3:30—The Lord's Supper, R. D. Fleming, J. R. Rodwell, W. E. Bowers, G. W. Harmon.

3:30—Question Box. COMMITTEE.

The Baptists.

WHY THEY ARE THE SAME AS THE TRUE CHURCHES WHICH HAVE EXISTED FROM THE TIME OF CHRIST.

Why do we think that Baptists and Baptist churches have existed among the true witnesses of Christ, who were "hid in the wilderness?" Why do we think we may call the Christians, whose different names at different times we have given, Baptists? Because their main articles of belief, as gathered by men learned in church history, are pretty much the same as those of the Baptists. If the principles of men are the same, they may be classed together. So then, if the religious belief and practices of those differently called Christians are very much like the religious belief and practices, or principles, of the Baptists, then we may call those Christians Baptists. We will state a few of their principles:

1. They loved and revered the Bible, and took it, and it alone, for their guide in religious matters. Their churches were modeled after the churches as given in the New Testament; and they professed to believe just what the Bible says, and to do just as the Bible directs. That is in accordance with Baptist principles.

2. They thought a man ought to be converted, or regenerated, before he became a member of the church; and that Christians should be pure, good, and upright in their life and conduct—otherwise, they could not be true Christians. These are prime articles of faith with the Baptists.

3. They did not think that infants should be baptized, and they believed that immersion only was baptism. Perhaps it was their belief that infants ought not to be baptized which caused them to be persecuted more than anything else; for it was the false belief that baptism regenerated and saved, therefore making baptism necessary to salvation, which caused infants to be baptized at first. According to that false belief, to deny baptism to infants was to deny them salvation. But, you see, we are not regenerated by baptism, and therefore are not saved by baptism. We are regenerated by the Holy Spirit, and baptism is a mere profession of Christianity—a sign that we believe in Jesus. The reason why they did not think infants should be baptized was because infants cannot believe. Then again they were like the Baptists of the present day.

4. They thought persons should believe and be converted before they were baptized, according to what Christ says, "He that believeth and is baptized," and according to what Philip said to the eunuch, "If thou believest thou mayest" be baptized. Hence it follows that if infants cannot believe, they should not be baptized. All this is in accordance with Baptist principles.

5. They did not think Church and State should be joined together, or that the government should dictate what the people should believe and how they should worship, but that everybody should be free to believe what they chose in religion, and to worship just as they pleased. This, too, is like the Baptists.

So we can see many strong points of resemblance, which is enough to make up call those Christians Baptists, though they had other names. Therefore we are entitled to say that Baptists and Baptist churches have existed in the world from the time of Christ until now, although the name "Baptists" is of comparatively recent origin.—*Good Words.*

RALEIGH, Aug. 26, 1895.

Col. Wm. J. Saunders, Gen. Agt. Mercantile Life Association of Boston:

MY DEAR SIR:—I am to thank you for the prompt settlement of the claims of the heirs of the late Rev. C. T. Bailey under a policy with your Company.

Very truly yours, J. W. BAILEY.

A protracted meeting is being held this week at the Baptist church here by the pastor, Rev. Dr. W. R. Cobb, who, his many friends will be pleased to learn, has declined the call extended him by a church in Mississippi.—*Chatham Record*, Sept. 5.

Seen in Chicago.

THE UNIVERSITY—CO-EDUCATION—THE NEW WOMAN AND HER BICYCLE—UP TO DATE SERMON TOPICS AND CHARITABLE INSTITUTIONS—THE VANISHED WHITE CITY, ETC.

BY STARNES SIMMONS.

Sometime ago I received a RECORDER addressed to me as "Correspondent," which I suppose was intended as a gentle reminder of a broken promise.

I intended to redeem this promise by writing you a Chicago letter, but Prof. Carlyle has anticipated me. And even among the bi—bicyclist women of Chicago I did not imbibe enough of the spirit of the "new woman" to attempt to compete with him as a speaker, even when the speaking is to be done on paper. Apropos to this, I wish to say that the "new woman" has not made her appearance in the University. I met her in the parks and in the city, but the women of the University—Northern and Western, as well as Southern—were modest and lovable.

I was a silent listener to an interesting matrimonial discussion between a number of girls in our Hall. One of the best students said she certainly hoped she would marry some day, though she would like to get her degree first. Another girl (of Minneapolis) made the same confession.

Co education is pronounced a great success. The women enjoy equal privileges with the men. Perhaps Prof. Carlyle will tell us later about their relative standing as regards scholarship. The women teachers receive the same salaries as the men, and perhaps I may be pardoned for saying that the teacher whose methods pleased me most, from a pedagogical point of view, was a woman—a very womanly woman, too, in spite of her Ph. D.

I returned to Wake Forest more than ever in love with my Alma Mater. There was not as great a difference between a great big University and a great big College as one might suppose. The difference is more in quantity than in quality. I visited some of the classes in the collegiate department, and as I saw the students flounder over Latin constructions which we were taught at college, and which they were supposed to know, I felt that one would make a great mistake to go to a university for college work.

Dr. Harper is certainly the right man in the right place—a great President of a great University.

I was impressed with the spiritual atmosphere pervading the University. I found this in the class room; I realized it even more as I listened on Sunday to the same teachers preaching in the mission chapels of Hyde Park. The University Settlement among the poorer working people of the city is a great movement—for the spiritual life of the University as well as for the uplifting of these people. Teachers and students alike engage in this work; and as we found what they were doing we felt what one of the other women expressed, "I must go home and go to work."

I wish I could tell you about some of the other charitable movements which greatly interested me—the Armour Institute and the celebrated Hull House, another Settlement not connected with the University. Here we had the pleasure of attending a club conducted by the working people.

Perhaps my ministerial friends would be interested in the subjects of some Chicago sermons. "The Mauxman," "Marcella" and "Trilby" may serve as specimens of the bait used to attract non-churchgoing Chicagoans. I enjoyed especially a sermon by Dr. Gunsaulus on "The Motherhood of God," though I felt more at home in Dr. Henson's church.

Chicago is broad in every sense of the word, and I think is especially noted for its broad theology. A striking figure among the liberal theologians is Dr. Barrows, President of the Parliament of Religions, whose new theology differs widely from orthodox Presbyterianism.

One of the most interesting men whom I met was Dr. Fairbairn of Oxford University. I could not resist the temptation to ask him about the life of the women students at Oxford. He spoke in very complimentary terms of their scholarship, but I was surprised to learn that Oxford is behind (!) the University of Chicago (and Wake Forest College) in that it will not confer a degree upon a woman.

Several of my friends who were in the "White City" two years ago, have asked me for a description of Jackson Park as it is today. There is nothing to describe except the Field Museum, formerly the Art Building, which contains all that remains of the Exposition. "But the lagoons are still there," some one suggested. No, they are gone, too. North of the Museum you will find a pavilion, the remains of the Iowa building, but the southern part is filled with almost impassable debris.

Bloomers and bicycles are taking the day in Chicago. I think the female wheelmen are in the majority in Jackson Park. Dr. Hawthorne was unsparingly condemned for this position in regard to the women bicyclists, while the bloomer girl was censured by the University women, who expressed great regret that the introduction of the bloomer costume should bring the wheel into such disrepute among the better class of women. I saw a grand pyrotechnic display, an interesting feature of which was a bicycle race between two fiery wheelmen. The wheels, perfect in every appointment, were composed of lights of different colors, and produced a striking, almost startling effect.

I should like to tell you about some delightful excursions to Minnesota and across the lake to Michigan; but your Travelling Correspondent once called me an excellent correspondent because I so rarely trespassed the limit, fear I shall forfeit the right to commendation. I also fear to embarrassed by a dearth of the alphabet.

Matters in Monroe.

An event of special interest in Baptist circles here was the recent banquet given at the Stewart House by the Wake Forest Local Alumni Association. There are twenty Wake Forest men in the county, and they determined at a meeting a few weeks ago to excite a deeper interest in the College. As a first step arrangements were made to have a banquet. Prospective students in the county, several ladies, and distinguished alumni (including the one alumna) from abroad were present to participate in the enjoyment of the occasion. Mr. and Mrs. Fletcher had made ample and elegant preparations. The dining room was robed in holiday garb, and the tables were loaded with tempting delicacies arranged in the most attractive style. Mr E Walter Sikes, now of Johns Hopkins University, served with grace and ease as master of ceremonies. After his neat address of welcome the feast was enjoyed by fifty appetites in a thoroughly gratifying way. Then followed responses to toasts. Mr. F. W. Bickett, a promising lawyer of Louisburg, discussed in an original, humorous, and entertaining manner the "Duty of Alumni to each other." Hon. W. C. Dowd of Charlotte followed with a spicy and brilliant speech on the "Days of the Shillalah." "Recollections of the Hill" was the subject assigned Solicitor J. L. Webb of Shelby, but he was unavoidably absent. Dr. T. H. Pritchard spoke on "Wake Forest—its Influence," and his address was of rare interest, filled with valuable history, happy reminiscence and racy humor. President Taylor—and how glad we all were to have him with us—closed the program with a striking speech, marked by his usual clearness and strength, backed by convictions and lit up with hopefulness, thoughtful, inspiring, suggestive. When the benediction came we could not realize that the midnight hour had passed.

"How noiseless falls the foot of time
That only treads on flowers!"

We hope and believe that a Wake Forest revival has begun in our section. May the strength of our manhood throughout the State rally around the standard of the dear old College!

Rev. James Long and his bride, Miss Mary Faulkner, arrived here last Saturday morning on their bridal tour. The happy event took place at Salpda, Va., on Thursday last. They will spend some time at the groom's old home, seven miles north of here. Bro. Long is a recent graduate of Rochester Theological Seminary, and he is thoroughly equipped for useful work. Let one of our pastorless churches secure him at once and retain his services in North Carolina.

It was my pleasure two weeks ago to attend the family reunion of Mrs. S. A. Covington, whose husband was the prime mover early in the fifties in the establishment of Baptist interests here. Sister Covington was seventy-four years old on the day of the reunion. More than forty members of her immediate family were present to enjoy with her the happy occasion at the old homestead.

The revival season among our country churches is not yet over. Good tidings come from every quarter. There has been a great awakening throughout our borders. Brethren Caudle, Bivens, Snider, Davis, Bennett, and others, report gracious news from their fields. Especially let me mention Rev. J. W. Little, a man illiterate, as the world goes, but intensely enthusiastic and full of the Holy Ghost. His churches have had ninety five accessions under his ministry during the last five weeks. He is at New Salem this week. He lost his wife while in the midst of a glorious meeting at Union, his home church. In her last moments she urged him to go right on with the meeting after her burial, and ever to continue faithful in the work of the Lord. He is doing this against great odds, and the Lord is placing upon his work the stamp of divine approval.

HIGHT C. MOORE.

Monroe, Aug. 31.

The Heartlessness of the Saloon Traffic.

BY REV. CHAS A. G. THOMAS.

At a recent meeting of the liquor dealers of the State, the President, in an address, said, among other things:

"When the habitual drunkard comes, who is of no use to himself, or his family, or his fellowmen, and calls for a drink, I know you will refuse him."

After the barkeeper has received the earnings of a man for years; after he has sapped the best blood of his body; after he has taken his good name and led him to a condition of poverty and suffering, he refuses him shelter and relief, but turns him out to die in the cold, or to be a burden to others. This is the calm declaration of a man who has been president of the liquor dealers' association of the State for several years. The liquor traffic is as heartless as hell itself. It cares not for the gray hairs of age, nor the bloom upon the cheek of youth. It tramples upon the father's prayers and grinds its heel upon the mother's plea. It curses the sister's tears and ridicules the brother's counsels. It damns the preachers and abuses the churches. It stands upon poor fallen humanity and lifts high its gory fingers and says: "I have sapped from you all that is pure and noble, I have robbed you of all that is good in life; now die in despair and thus rid me of your miserable presence."

Upon the declaration of the liquor dealers' president the liquor traffic stands condemned of a heartlessness born of hell. By the side of this heartlessness put the Friend of the helpless: Jesus says to the poor spurned and down trodden sinner, "Come unto me and find rest for your souls."

The doctors tell us that alcohol will burn out the stomach of the drinker, but they fail to tell us what effect it has on the heart of the seller. When I read the declaration above, I am convinced that it burns out the heart of the whiskey seller long before it does the stomach of the whiskey drinker.

Fayetteville, N. C.

Reflections.

BY REV. J. HARTWELL EDWARDS.

We have been thinking much on the power which a pastor possesses to advance any good work. He can double the results of the best effort that an agent of any denominational enterprise can make, by exerting his own personal influence in its behalf. We have enjoyed very happy experiences along this line.

We are impressed as never before with the fact that there are in our churches a host of young girls—bright, intelligent, attractive, and often beautiful—who love the Lord Jesus with all their hearts, and are earnestly trying to please him.

What an opportunity the Baptists of North Carolina now have to provide these girls with such a training of mind and heart as shall make them eminently useful in the communities where they are to live, and in the homes over which they will so soon be called to preside!

One of our most successful and consecrated pastors said the other day: "It is borne in upon me more and more every day that what I do I must do quickly." Is not this a profitable reflection for us all? The time is coming so swiftly when the implements of our toils must be forever laid down.

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is never felt by those who are run down—out of sorts—poor in blood—badly nourished—dyspeptic. That would be impossible, and so the delight of living is lost!

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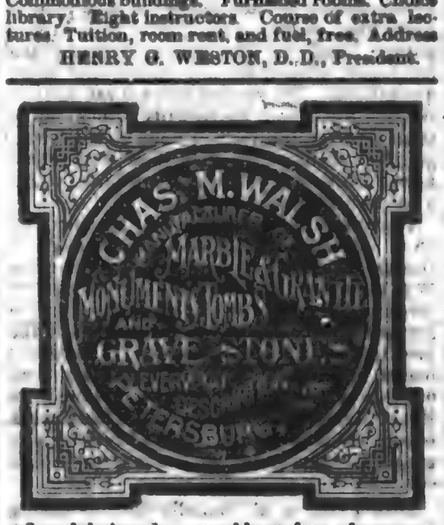
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CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co.
JOHN GILL, Receiver.
CONDENSED SCHEDULE.
In effect June 23, 1895.

SOUTH BOUND.	No. 8. Daily.	No. 4. Daily.	No. 14. Mixed. Daily ex Sunday.
Lv Wilmington	9 05 a m		
Ar Fayetteville	12 15 p m		
Lv Fayetteville	12 45 p m		
Lv Fay'ville Junc			
Lv Sanford	2 16 p m		
Lv Climax	4 19 p m		
Ar Greensboro	4 50 p m		
Lv Greensboro	5 00 p m		
Lv Stokesdale	5 55 p m		
Ar Walnut Cove	6 25 p m		
Lv Walnut Cove	6 30 p m		
Lv Rural Hall	6 58 p m		
Ar Mt Airy	8 25 p m		
Lv Bennettsville		8 15 a m	
Ar Maxton		9 10 a m	
Lv Maxton		9 20 a m	
Lv Red Springs		9 55 a m	
Lv Hope Mills		10 30 a m	
Ar Fayetteville		10 55 a m	
Lv Rameur			5 50 a m
Lv Climax			7 35 a m
Ar Greensboro			8 20 a m
Lv Greensboro			9 15 a m
Lv Stokesdale			10 30 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3. Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m		
Lv Rural Hall	8 20 a m		
Ar Walnut Cove	8 35 a m		
Lv Walnut Cove	8 39 a m		
Lv Stokesdale	9 38 a m		
Ar Greensboro	10 11 a m		
Lv Greensboro	10 30 a m		
Lv Climax	10 50 a m		
Lv Sanford	12 59 p m		
Ar Fay'ville Junc			
Ar Fayetteville	2 15 p m		
Lv Fayetteville	2 45 p m		
Ar Wilmington	5 10 p m		
Lv Fayetteville		4 35 p m	
Lv Hope Mills		5 04 p m	
Lv Red Springs		5 40 p m	
Ar Maxton		6 12 p m	
Ar Bennettsville		7 05 p m	
Lv Madison			12 50 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			2 40 p m
Lv Greensboro			3 00 p m
Lv Climax			4 20 p m
Ar Rameur			5 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N. & W. R. R. for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seaboard Railroad for Wrightsville and Ocean View.

Trains No 1 and 17 dinner at Fayetteville.

W. H. KYLE, Gen. Pass. Agt.
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R·I·P·A·N·S
ONE GIVES RELIEF.

SOUTHERN RAILWAY.
(PIEDMONT AIR LINE.)
In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

	No. 13. Mixed. Daily.	No. 38. Daily.
Lv Greensboro	1 55 a m	10 15 a m
" Elon College	2 30 a m	10 45 a m
" Burlington	3 05 a m	10 58 a m
" Graham	3 12 a m	11 01 a m
" Hillsboro	4 23 a m	11 37 a m
" University	4 45 a m	11 45 a m
" Durham	5 50 a m	12 09 p m
Ar Raleigh	7 30 a m	1 10 p m
	Mixed Ex. Sun.	
Lv Raleigh	9 05 a m	1 10 p m
" Clayton	10 05 a m	1 49 p m
" Selma	11 25 a m	2 10 p m
Ar Goldsboro	12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily
Ar Greensboro	7 20 p m	3 25 a m
" Elon College	6 41 p m	7 46 a m
" Burlington	6 20 p m	7 23 a m
" Graham	6 27 p m	7 20 a m
" Hillsboro	5 47 p m	6 45 a m
" University	5 35 p m	6 31 a m
" Durham	5 15 p m	6 10 a m
Lv Raleigh	4 10 p m	5 05 a m
		Mixed Ex. Sun.
Ar Raleigh	4 10 p m	10 15 p m
" Clayton	3 30 p m	9 18 p m
" Selma	2 54 p m	8 15 p m
Lv Goldsboro	2 00 p m	8 00 p m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 41. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 13. Daily.
Lv Richmond	12 05 a m		12 05 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarksville	10 50 a m	12 55 a m	4 52 p m
" Oxford	2 00 p m	3 50 a m	5 52 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 15. Daily.	No 44. Mixed. Ex Sun.	No 36. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 55 p m
" Chase City	1 08 p m	11 45 p m	2 30 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	5 45 p m	9 45 a m
" Durham	10 15 a m	3 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62. Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv ..... Raleigh	Ar	7 30 p m
9 10 a m	" ..... Durham	"	3 30 p m
8 23 a m	" ..... Greensboro	"	2 55 p m
10 15 a m	" ..... Salisbury	"	7 55 p m
11 09 a m	Ar ..... Statesville	Lv	7 03 p m
12 30 p m	" ..... Hickory	"	5 55 p m
3 53 p m	" ..... Asheville	"	2 16 p m
4 35 p m	Ar ..... Hot Springs	Lv	11 45 a m
No 65. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv ..... Winston Salem	Ar	8 30 a m
7 30 p m	Ar ..... Mocksville	Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.
No 35, Sleeping Car Raleigh to Greensboro.

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S. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Mgr., Washington, D. C.

Woman's Missionary

Edited by Miss FANNIE E. S. Woman's State Central Com. Raleigh, N. C.
Corresponding Secretary of Mrs. J. A. BRUCE, Raleigh,

SUBJECT FOR SEPTEMB

"I will bring the blin knew not." Missionaries, ants, 19; stations, 14; ch bership, 1,190; baptisms, scholars, 108; Sunday-sch Contributions, $1,817 88

Study Topics.—Romanis Sale of indulgencies. Th Toluca. Baptist beginnin cesses. Persecution of Re Present condition of our w

Dear Miss Heck:—You 11th, 1895, with the re short letter occasionally Missionary Societies of N been awaiting a reply lon wish, but the leisure-le request has not come unti I do feel a deep interest Baptist sisterhood of the are making to give the whose lives are as dark an lack of its sweet comfort and it will give me joy to to increase that interest morning to give you a gl and workers at our Shang Bryans left us two week rest and change in Nagas miss them much, but fee in knowing they are gain strength and refreshment autumn. Mr. Bryan wor constantly while at home himself no rest since his r weather found him weak strong in spirit, and as he where his work is, the seemed to be to leave it of the children were real accompanied him.

Miss Price is finding th ing, and we wish she co cooler and more invigo and August, but she can consent of her mind to l do feel so thankful to G Christian people of North ing to our midst such worker, and such a swe lower of the Master as on Her life is speaking to she is able to make her stood. Both Miss Price studying faithfully progress.

Mr. Tatum, myself, th Eva, and Miss Kelly, a spite of the heat, and do to our Heavenly Father ing.

As to our work, we much encouragement. Mr. Tatum had the pr an earnest young Christ of one of our native w ceived her education in and, when converted, jo the Christian church. been studying her Bible ing concerning the poin from our Methodist br We have had no conver ing that if she were tru we could trust the Holy and under his guidanc the Word, she came to only is baptism and th infants has no author Feeling that her place w she applied for baptism into our fellowship. sending her to us, and a great help to us in t women and children. there has been more th at the regular preach have seemed glad to lis ing was over and talk which they had heard put down their names ing more about the these are coming to th ings which are held we instruction in Christ them are very ignoran tion and need to be dren, but it is a source ment that they are wi and we hope that ma the Lord's chosen scholars, and have a g Bible, and whose heart accepted Jesus as thei for baptism, and their next Sunday. One wil to wait as he is not ye of the opium habit. physician to take opiu ing an illness several the habit was fastened in body, his family h try to stand the phy dience of the drug that his strength wo He is one of the mos was ever my joy to m mands the respect of have often wished t clined to think of hi order of things will says he believes if he would be among the stayed on Jesus. W ing that he may find to save him from the he may be a living t of God. Revision is t form. "If you not ours."

You perhaps rem Evangelist Goodso and excluded from t ...ow and pain. He ...of the transgressor h

Woman's Missionary Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BROOKS, Raleigh, N. C.

SUBJECT FOR SEPTEMBER—MEXICO.

"I will bring the blind by a way they knew not." Missionaries, 20; native assistants, 19; stations, 14; churches, 29; membership, 1,120; baptisms, 226; schools, 3; scholars, 102; Sunday-school scholars, 620. Contributions, $1,817 38

Study Topics.—Romanism fully developed. Sale of indulgencies. The Black Christ of Toluca. Baptist beginnings. Baptist successes. Persecution of Rev. H. R. Moseley. Present condition of our work.

Dear Miss Heck:—Your letter of April 11th, 1895, with its request that I write a short letter occasionally for the Woman's Missionary Societies of North Carolina, has been awaiting a reply longer than I could wish, but the leisure to comply with your request has not come until this morning.

I do feel a deep interest in the efforts the Baptist sisterhood of the Old North State are making to give the Gospel to those whose lives are as dark and hopeless for the lack of its sweet comfort and saving power, and it will give me joy to do anything I can to increase that interest. I will try this morning to give you a glimpse of the work and workers at our Shanghai station. The Bryans left us two weeks ago for a little rest and change in Nagasaki, Japan. We miss them much, but feel real satisfaction in knowing they are gaining much needed strength and refreshment for service in the autumn. Mr. Bryan worked too hard and constantly while at home, and has allowed himself no rest since his return. The warm weather found him weak in body, however strong in spirit, and as he will not rest here where his work is, the only thing to do seemed to be to leave it for a season. None of the children were real well, so the family accompanied him.

Miss Price is finding the climate very trying, and we wish she could be where it is cooler and more invigorating during July and August, but she cannot seem to get the consent of her mind to leave her study. We do feel so thankful to God and to the dear Christian people of North Carolina for sending to our midst such an earnest, faithful worker, and such a sweet, consecrated follower of the Master as our sister, Miss Price. Her life is speaking to the Chinese, before she is able to make her words well understood. Both Miss Price and Miss Kelly are studying faithfully and making good progress.

Mr. Tatum, myself, the children, Joy and Eva, and Miss Kelly, are keeping well in spite of the heat, and do feel very thankful to our Heavenly Father for this great blessing.

As to our work, we are able to report much encouragement. A few weeks ago Mr. Tatum had the privilege of baptising an earnest young Christian woman, the wife of one of our native evangelists. She received her education in a Methodist school and, when converted, joined that branch of the Christian church. Recently she has been studying her Bible to learn its teaching concerning the points where we differ from our Methodist brethren and sisters. We have had no conversation with her, feeling that if she were truly in search of truth we could trust the Holy Spirit to guide her; and under his guidance, and the study of the Word, she came to feel that immersion only is baptism and that the sprinkling of infants has no authority in God's word. Feeling that her place was among Baptists, she applied for baptism and was received into our fellowship. We thank God for sending her to us, and feel that she will be a great help to us in the work among the women and children. For some time past there has been more than ordinary interest at the regular preaching services. Many have seemed glad to linger after the preaching was over and talk about the things of which they had heard. About fifty have put down their names as desirous of knowing more about the gospel, and many of these are coming to the two enquiry meetings which are held weekly for their further instruction in Christian truth. Most of them are very ignorant of the way of salvation and need to be taught like little children, but it is a source of great encouragement that they are willing to be instructed, and we hope that among them are many of the Lord's chosen ones. Two, who are scholars, and have a good knowledge of the Bible, and whose hearts we trust have really accepted Jesus as their Saviour, have asked for baptism, and their cases will be acted on next Sunday. One will doubtless be advised to wait as he is not yet free from the fetters of the opium habit. He was advised by his physician to take opium as a medicine during an illness several years ago, and thus the habit was fastened on him. Being weak in body, his family are unwilling for him to try to stand the physical strain which the disuse of the drug would involve, fearing that his strength would prove insufficient. He is one of the most perfect gentlemen it was ever my lot to meet, and one who commands the respect of all who know him. I have often wished that those who are inclined to think of the Chinese as an inferior order of beings could know this man. He says he believes if he were called away he would be among the saved, for his trust is stayed on Jesus. We are hoping and praying that he may find this name Jesus strong to save him from the fetters of opium, that he may be a living testimony to the power of the Saviour to free from sin in every form. Will you not join your prayers with ours?

You perhaps remember the case of the evangelist at Soochow, who was led into sin and excluded from the church some months ago, which caused us all great sorrow and pain. He has been indeed the way of the transgressor hard, and say he is truly penitent, and wants to be forgiven and restored. The thought that the Lord may come any day seems to be with him continually. Those with whom he has recently been living speak in highest commendation of his life among them, and we hope that he is one who has felt that godly sorrow for sin which worketh repentance not to be repented of. We do wish to be guided in his case by the One who alone knows the hearts of men.

I must not take more time for writing this morning, and if I have expressed myself in a rather disconnected manner, you will be inclined to be lenient when I tell you it is 94 degrees in the shade, and in addition to the heat, the children are needing some attention every few lines.

With Christian love,

ALICE M. TATUM.

Shanghai, China, July 29, 1895.

The Children and the Memorial

My Dear Miss Heck:—I send by to day's mail $10.00 for missions to Mrs. Briggs, and will say in reply to your earnest appeal for the "Yates Memorial Fund" that the Sunbeams are quite anxious to respond. We will try to raise ten dollars. We will try to do our best, as it is certainly a pleasure to do something in honor of our beloved missionaries. Our little Society has some bright members, and if we can still keep the missionary spirit aroused in them we feel that they will in after years be bright lights in this grand work. I have been able to do so little in comparison to what I have desired, and what has been needed, that I sometime feel quite discouraged. This work of training the children has been left to Mrs. Conrad and myself, and sometime when it is hard to get all the older people interested we feel quite discouraged, but the children's enthusiasm always proves inspiring, and under Mrs. Conrad's leadership I trust we may do even more than we have heretofore.

Yours very truly,

MRS. RUTH ROODICK.

Winston, N. C., Aug. 30, 1895.

A Bull Fight on Sunday.

There was a great bull fight at Saltillo, on Sunday, January 27th. The toreros were clerks employed here in the city. It was for the benefit of a hospital. By the way, when those people wish to raise money for some charitable purpose, they have a bull fight instead of a church festival. An iron fence was recently built in front of the cathedral, and several bull fights were given before it could be paid for.

Three of the prominent young ladies of the city were chosen as queens. One lives just across the street from us, and we knew there was something going to happen from the unusual stir all Sunday morning. The bull fighters, with their band of music, in carriages, passed down the street about noon.

At three o'clock a fine, open carriage drove up to our neighbor's door. A gentleman alighted and entered the house, and in a short time came out with two young ladies, Senorita Teresa Cuellar, the daughter of the house, and Senorita Cavazos, daughter of the State Treasurer. It was a cold, windy day, but they were bareheaded. The former was dressed in light green satin, all covered with white lace, the latter in white satin and pink ribbons, elbow sleeves, long white gloves, and white shoes. Their hair was all curled and powdered, and they wore gold crowns. They were escorted to the bull plaza and up to a small balcony reserved for the queens and their escorts. This was beautifully decorated with flags and ribbons.

The bull fighters now enter the ring and salute the queens, then march around the plaza, bowing to the audience. At the sound of the trumpet the gates are thrown open, the first bull enters, and the fight begins. Our lady queens are to be judges of which fighter carries off the honors. After the poor animal has been tormented and worried for some time, before he is further enraged one of the toreros comes up to the queens and asks if the animal shall be spared or killed. Usually the answer is "Kill him!" sometimes "Spare him."

After it is over, the victors are received by the queens, and, on bended knee, are decorated with silken sashes. What a strange proceeding to take place on God's holy day!

Dear boys and girls, is it not dreadful—and, think of it! the whole town was there. How can any one witness such a blood-curdling scene as the torturing of poor animals to death? Several horses are killed in every fight by the angry bulls.

These fights were forbidden in this State for several months, but they are having them now regularly every Sabbath. Pray for Mexico, and send us more missionaries and teachers.—*Over Land and Sea.*

Missions in Mexico.

The republic of Mexico has an area of 767,000 square miles and a population of about twelve millions, of whom about 10 per cent. are pure white, 38 per cent. are Indians, and 43 per cent. are of mixed blood. Of the two latter classes only a small percentage can be called civilized. The country is divided into twenty seven States, two territories, and one federal district. The republic was founded in 1857, but was not in full power, and religious freedom was not enjoyed until 1867. The Bible was first introduced into Mexico in the wake of the army of General Scott in the war of 1846, but it was not until fifteen years later that any persistent attempt was made to carry the pure Gospel to our next door neighbors, enshrouded in the darkness of a corrupt Romanism which was practically paganism.

We do not give the totals under this table because of the incompleteness of the record. There are, however, at present 10 Protestant societies laboring in 87 *separate* stations in Mexico, besides which there are colporteurs of the American Bible Society. The number of foreign missionaries is 184, and of native workers 542; churches number 388 and congregations 489; there are 16,360 communicants and over 50,000 adherents, 10,668 Sunday-school scholars, and 7,455 pupils in day schools; 18 Christian papers are published in the Spanish language.

Missionary work in Mexico is carried on in the face of many and great difficulties, among which are the ignorance, indifference and immorality of the people, the opposition of the Romish priests, and the spread of infidelity. Much has been accomplished, however, besides the actual conversion of souls to God. (1) Congregations have been established where the Gospel is preached weekly to over twenty-five thousand people; (2) nearly two hundred schools have been established where pupils are enlightened in things temporal and spiritual, and men and women are given a theological and normal training; (3) a large amount of evangelical literature in the form of papers, tracts, Bibles, and books are scattered throughout the land.—*Missionary Review.*

Consecration.

Consecration just means to have the hands filled. In 1 Chronicles 29: 5, we find David asking the question: "Who, then, is willing to consecrate his service this day unto the Lord?" When you look to the marginal reading for "consecrate," you find it is to "fill his hand." If your hand is full of anything there is room for nothing else. If our hands are full in the Lord's service, then there is no room left for the world. Sometimes a lawyer has so much work to do that he has to refuse new clients. "My hands are full," he says; "I can't give you any attention." Now, apply the illustration to God's people. How is it that the world comes knocking at the door, and so often gains admittance? The reason is simply this: We are not consecrated to the Lord—our hands are not filled for him. But let our hands be filled, let Christ have his place on the throne of the heart, let us be busy at work for him; and what is the result? We turn round at once and tell the world that we are so busy in the affairs of eternity that we have neither time nor inclination to "strive with the potsherds" in any shape or form. But indeed the consecrated man is scarcely ever troubled with the world asking him to come down off the wall. The worldlings very soon see when a man is out and out for the Lord, and, as such a man does not answer their purpose, they let him alone. The world knows him not.—*Railway Signal.*

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, price 75c.

Destroy Diseased Fruit.

The Connecticut Experiment Station warns the farmer to let one or two boys follow the pickers and clean the trees of all diseased and mummified fruit, collecting them in baskets to burn. At the same time, gather and burn all diseased fruit which has fallen. In November clean the orchard thoroughly of fallen leaves, especially if disease has been prevalent, and burn them. Better to destroy them now than in the spring, when the fungus fruit will have to come to maturity in and on the leaves.

The "black knot" fungus matures during December and January; attack it early in the former month. Use the pruning knife unsparingly, cutting out two or three inches above and below each "knot." Burn every "knot" and paint the wound over at once.

Japanese Liver Pellets are an infallible specific for constipation, biliousness and sick headache. Small pill. Fifty doses, 25 cts. Sold by Jno. Y. MacRae, druggist, Raleigh.

Henry Ward Beecher never uttered a greater truth than when he said: "It is not what we read, but what we remember that makes us learned. It is not what we intend, but what we do that makes us useful. It is not a few futile wishes, but a life-long struggle that makes us valiant."

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Associations in 1895.

September.

King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5, near Sparta.
Green River—Round Hill church, near Union Mills Station on C. F. & C. R. R., Thursday, Oct. 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-13.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Pine Forest ch, Thursday, Nov 14-16.
Robeson—Red Banks ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

$200 00 GIVEN FOR SELLING "FORTY YEARS IN CHINA,"

By Rev. R. H. Graves, D. D.

This book, "Forty Years in China," by Rev. R. H. Graves, D. D., the veteran missionary, is now ready. The publishers R. H. Woodward Company, Baltimore, offer $200 00 to any one who will sell 150 copies in three months. It is beautifully illustrated, and is sold at the low price of $1.50. A part of the proceeds from sale of book will be given by the publishers to Foreign Missions. Agents are meeting with splendid success in selling it, often taking 10 orders a day. In addition to giving the $200 00, other liberal offers are made. A $100 00 Bicycle is given for selling in two months 80 copies, a rare opportunity for a pastor to secure a wheel. A $970.00 Estey Organ is given for selling 110 copies in three months. A splendid chance for a church or society to secure an organ. A liberal commission is given for selling a smaller number. Pastors and Missionary Societies can make arrangements to get special terms for selling this book if the proceeds are given to missions. Write at once to the Publishers. Full information and outfit sent for 50c in stamps.

INFORMATION

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Publishers, Raleigh, N. C.

S. A. L.

Seaboard Air-Line

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.30 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Hamlet, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, also for cars Washington to New York. Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a.m., Baltimore 12 noon, Philadelphia 2.20 p.m., New York 4.53 p.m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.51 A. M., DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N. Y. P. & N. railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 P. M., DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines also Pullman sleeping car Portsmouth to Monroe.

8.40 P. M., DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

8.30 A. M., DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

4.35 P. M., DAILY,

From Portsmouth and points north via Bay Line, and N. Y. P. and N. railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

11.15 P. M., DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Greenville and points south.

11.15 A. M., DAILY,

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 p. m. makes close connection at Hamlet for Fayetteville, Darlington, Charleston, arriving at Charleston at 8.00 p. m. Also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C. C. R. R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room sleepers between Washington and Atlanta, without change, on which there is no extra fare charged.

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J. KRUTTSCHNITT, Gen. Pass. Agt.

M. BET. JOHNS, Vice President.

NEWS SUMMARY.

North Carolina.

Two brothers named Bryerly, near Lexington, aged nine and three years, were playing with what was thought to be an empty gun. The younger is dead.——Elon College has opened with one hundred students, the best beginning the College ever had.——Mrs. Hannum and Mrs. W. W. Holden of Wake Forest were last week thrown from a buggy, and slightly but not seriously hurt.——Mr. Joseph Harrell and his little six year old daughter were instantly killed near Rutherfordton last week by a falling tree.——Hon. A. H. A. Williams, ex Congressman of the Fifth District, died at Chase City, Va., the 4th inst.——Mr. B. F. Cheatham, a well known merchant and ex alderman of Raleigh, died in Baltimore last week, where he had gone for medical treatment. He was about fifty five years old. His remains were sent to Henderson, his old home, for interment.——J. B. Sherrill, Secretary of the Press Association, is in Atlanta arranging for the entertainment of the editors who will attend the Exposition in a body.——R. J. Reynolds & Co., who will probably make the largest display of tobacco at the Exposition, are now shipping material to Atlanta.——Dr. D. C. Thompkins of Edgefield, S. C., father of Mr. D. A. Thompkins of the *Charlotte Observer*, died last Wednesday.——The remains of Ling Gun, the Chinaman murdered near Asheville in 1893, will be sent to China.——Dr. Remington, who last week committed suicide at Hot Springs, was a graduate of Davidson College.

In General.

Thirty imprisoned miners are in a shaft of the Osceola Copper Mines, at Haughton, Mich., which is burning. They have but one way of escape—through a long-neglected connecting shaft.——In the Durrant trial a sensation is produced by the production in court of a milliner's dummy dressed in the torn and bloody clothes stripped from Blanche Lamont and hid in the church belfry; a witness has been found who identifies Durrant as the man on the street car with the girl on the morning of the murder.——The electric motive used to draw trains through the belt line tunnel in Baltimore is speeded and develops a speed equal to seventy-five miles an hour.

There is nothing to prevent any one concocting a mixture and calling it "sarsaparilla," and there is nothing to prevent anyone spending good money testing the stuff; but prudent people, who wish to be sure of their remedy, take only Ayer's Sarsaparilla, and so get cured.

The Treasury of Religious Thought for September has for frontispiece a remarkably fine portrait of Rev. Dr. David N. Beach, pastor of the Prospect Street Congregational Church, Cambridge, Mass., who has been most influential in that movement which for several years now has kept Cambridge free from saloons. Dr. Beach's sermon on The Kingdom Within is a strong and beautiful exposition of the doctrine of an inner spiritual life as the source of all true reform and peace. It is followed by outlines and sketches of recent sermons by a number of interesting preachers, and an illustrated sermon by Dr. David Gregg on The Walk to Emmaus. This number, opening the fall and its activities, contains an able article on Christian Voters, by Rev. Dr. B. M. Patterson; and one on the religious aspect of the Single Tax, by Rev. Dr. J. W. Kramer. Applied Christianity is illustrated in pictorial articles on The Farm School of the Children's Aid Society at Kensico; and China in Transition, by Rev. R. H. Graves, D. D. The "Noted Names" of the month include sketches and portraits of Dr. Roach, Hon. Theodore Roosevelt, Dr. T. L. Cuyler, Dr. James Stalker, and a notice on Canon Farrar. There is an article on The Religious Weekly, by Rev. S. Z. Batten; the editorial discusses citizenship and saloons, and the main departments are full as usual. Annual subscription, $2 50. Clergymen, $1. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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Agents wanted for important sections.

CARY J. HUNTER,
Supt. Virginia and North Carolina,
Raleigh, N. C.

Morehead City High School

will open its first term Sept. 9th, in the spacious North Carolina Teachers' Assembly buildings.

Prof. H. W. Reinhart of the University of Virginia, who for years was at the head of Thomasville Female College, will be at the head of this School, with other able teachers who are now being employed.

Good board $5 to $7 per month. Tuition $1 up.

Lovely and healthy location—on the beach of the Atlantic Ocean. No whiskey or its moral equivalent for the young.

For further information, write to the Secretary, J. H. Pearson, or to Jno. T. Jenkins, Secretary Board of Trustees, Morehead City.

Mrs. Humphry Ward's new novel, upon which she has been at work for the past year, is called "Sir George Tressady," and a serial in The Century November.

Moneys Received for Bay Creek Church.

Daniel Hannon, L. K. Ross and J. M. McKenzie, $1.00 each; Dr. G. McLeod, $1.50; F. B. Upchurch & Bro., $3 00; J. P. Scott, 75c.; J. C. Lawhon, H. G. Cummings and A. Cree, Jr., 50c. each; A. C. Hales, W. D. Crabtree, L. A. Lawhon and W. M. Kirk, each 25c.; W. F. Broadus, $1.00; First Raleigh Baptist church, $18 83; Raleigh Baptist Tabernacle church, $7.10; Apex Baptist church, $4 00. Respectfully,

W. F. FRY.

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Pearl glass, pearl top, tough glass.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Olivet ch, Meck and Cab, $5.46; Concord ch, ditto, 3.00; W M S, Second ch, Durham, Mt Zion, 1.80; Juniper Springs ch, Little River, 1.42. Total, 11.18. Previously reported, 4,790 05. Total this year, 4,801.23.

Foreign Missions—Mr H A Knight, $1.00; W M S, Long Branch ch, Robeson, 1.40; W M S, Bells ch Mt Zion, 1 07; W M S, Siler City ch (Chinese Bible Reader), 6 50; W M S, Holly Springs ch, Raleigh, 5.00; W M S, First ch, Wilmington, Eastern, 2.23; W M S, First ch, Winston, Pilot Mountain, 6.00; W M S, Mt Airy ch, ditto, 10.00; Sunbeams, First ch, Winston, 10.00; Concord ch, Meck and Cab, 4.18; Cameron ch, Sandy Creek, 1 60; Bethel ch, Mt Zion, 1.85; Jackson ch, West Chowan, 2.70. Total, $82.98. Previously reported, 5,868.61. Total this year, 3,941.54.

Home Missions—W M S, Bells ch, Mt Zion, $1.00; W M S, First ch, Wilmington, Eastern, 1.13; W M S, Mt Airy, Pilot Mountain, 3.00; Concord ch, Meck and Cab, 2.47; Bethel ch, Mt Zion, 1.10; Cashie ch, W Chowan, 7.60. Total, 16.49. Previously reported, 2,546.86. Total this year, 2,563.35.

Education—Three Forks Asso, $8.20; Cleveland ch, South Yadkin (Rich), 1.80; South Yadkin Asso, 19.66; Dr Jno Whitehead, Salisbury, 18.00; Cleveland ch, South Yadkin, 2.00; Concord ch, Meck and Cab, 1.54; Smithboro ch, Tar River, 1.44. Total, $52 66. Previously reported, 1,721.63. Total this year, 1,774 49.

Orphanage—Maple Spring ch, Tar River, $2 27; W M S, Bells ch, Mt Zion, 1.00; Oak Grove ch, Central, 1.00. Total 4.27. Previously reported 587.01. Total this year, 591,78.

Ministerial Relief Fund—Cameron church, Sandy Creek, 90c; Bells ch, Mt Zion, 1.15. Total, 1.65. Previously reported, 224.74. Total this year, 226 39.

Students' Aid Fund, (Louisville, Ky)—Ross' ch, West Chowan, $3.00; Pleasant Grove ch, 2 50; Lewiston ch, ditto, 1.50; Connaritsa ch, ditto, 2 50; Brantley's Grove ch, ditto, 1.85; Mars' Hill ch, ditto, 2.00. Total, 12.85.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Sept 7, 1895.

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CEDAR ROCK, N. C.,

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We prepare for college or for practical business life, and make a specialty of preparing young men and young ladies for teachers in the academies and public schools. The Commercial and Music Departments also offer superior advantages. The music department is well supplied with the very best instruments, and is in charge of an experienced and thoroughly competent teacher. Young ladies wishing to make a specialty of music are offered excellent advantages, since we have a sufficient supply of instruments to give all the practice desired.

For the School of Art a special teacher has already been employed whose whole attention will be given to that department.

Board, including furnished rooms, within a short distance from the academy, can be had at $7.00 per month. Girls, unless otherwise requested, are required to board with the Principal. Young men and young ladies are not allowed to board at same boarding house under any circumstances. We take a special oversight of the girls committed to our charge. Mrs. Smith (wife of the Principal) endeavors in every way possible to see after their interest.

Tuition rates are very low, ranging from $1 to $7.50 per month. The session of 1895-6 opens Aug. 19th. For further information write the Principal for catalog. W. A. SMITH.

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Fourth Quarter, 1895.

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Policies written during the year	11,667
Insurance written during the year	$ 16,822,700.00
Emergency or Surplus Fund	$ 1,083,810.11
Amount carried to Surplus Fund during the year	$ 227,751.77
Dividends paid to Policy holders during the year	$ 175,858.21
Total membership	29,450
Amount paid in losses	$ 1,058,952.24
Total amount paid in losses since organization	$ 10,123,535.97.

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THE SIXTY-FIRST SESSION will open Wednesday, August 28th, 1895. Catalogue and special information may be secured by addressing D. E. TAYLOR, Pres't, Wake Forest, N. C.

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Insomnia.

From the Herald, Baltimore, Md.

Mrs. Jessie Shea is a young married woman whose tidy home is at 655 West Lexington Street, Baltimore. For many months Mrs. Shea was a terrible sufferer from a nervous affection which resulted in general debility and superinduced that ofttimes incurable malady, insomnia. A *Herald* reporter called at her residence recently, and was shown into the neatly furnished parlor and told that Mrs. Shea would be down in a few minutes. Soon a light step was heard tripping down the stairway and Mrs. Shea, radiant with health and the vigor of young womanhood, entered the room. When asked if she had used Dr. Williams' Pink Pills, with a smile which betokened the utmost satisfaction the young ladyreplied, "Yes, I have used them, and had I not heard of them I doubt if I would have been here to answer your call."

Continuing, she said: "About two months ago I had an attack of what the doctors termed nervous prostration. My appetite left me entirely and what little sleep I got, and it was very little, I assure you, was not by any means refreshing. On the contrary, when I awoke from a nap I had such a tired and exhausted feeling that I was loth to try to get to sleep again. I continued to lose flesh day after day until I was almost a shadow compared with my former self.

"As soon as I began to take the Pink Pills I commenced to improve. I am no longer troubled with nervousness. I have a good appetite, experience none of the feelings incident to indigestion, and I sleep as sound as a healthy child. The pills are certainly all they are represented to be and, as I believe I owe my life to the fact of having used them, I shall always cheerfully recommend them to my friends and other persons whom I find to be suffering from the maladies of which they cured me."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a a specific for troubles peculiar to females, such as suppressions, irregularities and all forms or weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes only at 50 cents a box or six boxes for $2 50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

Ordination of Bro. W. A. Crabtree.

By order of Sandy Level Baptist church of the Mt. Zion Association, a presbytery met at East Durham July 24th, 1895, consisting of brethren W. C. Tyree, O. C. Horton and J. F. MacDuffie, to examine Bro. W. A. Crabtree, a candidate for the ministry.

Bro. Tyree was, by motion, made Chairman. After satisfactory evidence to the presbytery of Bro. Crabtree's conversion, call to the ministry, and views of doctrine, it was decided to set him apart to the full work of the ministry on the fourth Sunday in July.

The presbytery met with the church at Sandy Level according to appointment. Bro. Horton preached the sermon. The presbytery then laid hands on Bro. Crabtree, and Bro. Ellen, a former pastor of the church, offered the prayer; after which Bro. Tyree delivered the charge, and J. F. MacDuffie presented the Bible. The benediction was pronounced by Bro. Crabtree.

J. F. MACDUFFIE, *Sec.*

East Durham, Sept. 2, 1895.

MARRIED.

JOHNSON—GRIFFIN—On Sept. 4th, 1895, in Nash county, by Rev. M. E. Pernell, Mr. Robert E. Johnson of Mt. Union, Washington county, Pa., and Miss Nannie Griffin of Argo, Nash county, N. C.

DIED.

WORLEY—Sister Julia A. Worley died at the home of her daughter, Mrs. A. E. Strickland, at the age of eighty-four years, after an illness of about seven months. She died in the faith. She often prayed that the Lord would take her, and seemed anxious to go. She had been a Christian about fifty years, and had been a consistent member of Pine Level Missionary Baptist church for about twenty-four years.

Her Christian life and example was certainly one worthy to be followed by all who want to make heaven their home. Like many of God's children, she had troubles and trials to contend with during her Christian pilgrimage. But she bore them all patiently without a murmur or complaint, leaning at all times on the strong arm of God, resting on that promise of God which says, "All things work together for good to them that love the Lord." Truly a good woman has gone from Pine Level to heaven. To the brothers, sisters and children of the deceased, let me say, strive to meet your mother and sister in heaven.

She was the mother of thirteen children; eight girls and five boys, eight of whom are living. She leaves one son who is an efficient minister of the gospel of the Freewill Baptist church, Rev. Jas. H. Worley.

Her funeral was preached on the first Sabbath in September, 1895, at her church, to a large congregation of friends and relatives. May the good Lord comfort the bereaved.

"Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end."

W. M. SORRELL, *Pastor.*

STALLINGS—Emma, wife of G. H. B. Stallings of Stallings, N. C., died July 19th, 1895, aged twenty-seven years.

"Mark the perfect man and behold the upright, for the end of that man is peace."

The gentle character and honorable life of Emma forbids the thought that the ascription to her of the noblest characteristics of young womanhood would be empty or wrongly given. Perhaps I knew her better than many of her friends; but I know that she was by all respected for the beauty of her character and loved for the gentle sincerity of her manner. She was chivalrous and brave. I never knew her to do an act to compromise the high sense of personal honor which she always maintained.

She delighted in unselfish deeds, and she never neglected an opportunity for displaying in her gentle way the kindness and generosity of her nature. And one of the pleasantest thoughts which I have of her is that her home life was singularly sweet and lovable.

She had an atmosphere of gladness and kindly affection about her family circle which I know to them now seem to be one happy song.

Her end was one of peace. She gave assurances which were an inspiration to those about her that looked forward to those habitations of blessedness and freedom from pain and care which she knew awaited her.

Now that she has reached the other shore, the crown of glory and the harp of eternal praise which were ready for her there could not have found a more fitting recipient or one more capable of their heavenly use.

C. A. C.

LASSITER—Died in Henderson, on Sunday, August 18th, at one o'clock p. m., after a few days' illness, Mrs. James H. Lassiter, in the seventy-second year of her age. Some one has said, "There is an ever-growing beauty which only comes to perfection in old age." And it is certain that Time laid his hand upon her with no withering effect. Her form was erect, her brow unfurrowed, her eye undimmed, and the habitual nobleness and graciousness within shone through upon her countenance. Each year added grace and beauty to her character, enlarged her spiritual nature, and broadened her sympathies. Last winter, when in feeble health, she busied herself in making garments for a motherless and destitute little child and for a poor old servant, saying she was glad the Lord had given her something to do.

"Thy love shall chant its own beatitudes
After its own life workings."

Suffering and misfortune will miss thee, the friendless poor look in vain for thy coming. To all who needed comfort or advice she was a very tower of strength. Her attachments were irrespective of rank or condition,

"Never once holding any poor or lowly soul
Less dear to heaven than high and saintly souls."

In friendship, she was faithful, not alone in the sunshine, but in the storm—strong to sustain, fearless to defend. Who can find words to express the charm of her presence in the home, her self-sacrificing devotion to her family, her efficient management of the affairs of a large establishment, her generous hospitality. And our Israel weeps for its mother. He who had been her pastor for eight years, and could appreciate the value of her faithful ministrations, said truly on the occasion of her funeral: "In her death the larger part of this church has been glorified." All relied on her judgment, and she unhesitatingly led the way even in laborious service when duty required it.

She was a woman of strong convictions and the very soul of candor in the expression of them, and yet she was no sectarian in the narrow sense of the word, but loved with true Christian fellowship all her Father's children. The soul bends with instinctive homage when we reflect upon her virtues, and feels as if a ray from her beatified spirit illumed and purified its purposes. Her trust in her Saviour was unfaltering, her own personal salvation a blessed reality, and the heavenly mansions a joyful anticipation.

The funeral service was preached by Rev. Junius W. Millard from Job 19: 25, 26. Rev. Robert Van Deventer concluded the services with appropriate and touching remarks on the life and character of the deceased.

"Blessed are the dead which die in the Lord."

M. PARHAM.

Henderson, Aug. 24, 1895.

Tributes of Respect.

WHEREAS, It has pleased our Heavenly Father to take from our midst on Sept. 1st, 1895, our beloved sister, Mrs. W. W. Vass; and while we deeply mourn our loss, yet knowing that our Father doeth all things well, we bow submissively to his will.

Resolved, 1. That in the death of Mrs. Vass, our first President, who took the deepest interest in all its work from its organization, the Church Improvement Society sustains a heavy loss.

Resolved, 2. That we extend to the bereaved family our heartfelt sympathy, and commend them to the God of all grace, who is the only comfort in the hour of affliction.

Resolved, That a copy of these resolutions be placed upon the records of the Society, that they be published in the BIBLICAL RECORDER, and that a copy be sent to the bereaved family.

MRS. M. T. NORRIS,
MISS FANNY H. COBB,
Committee.

[Adopted by the Church Improvement Society of the First Raleigh Baptist church.]

WHEREAS, God in his great love and wisdom has deemed it proper to take from our number Bro. Daniel Bell: therefore be it

Resolved 1. That he was a faithful, loyal and consecrated Christian, a devoted member of our church, useful and active in every department of our work.

2. That as a church and Sunday-school we extend our heartfelt sympathies to the bereaved family, and remember them at a throne of grace.

3. That a copy of these resolutions be spread upon our church book, that one be given to the bereaved family, one sent to the *Weekly Evangelist*, one to the BIBLICAL RECORDER, and one to the *Beaufort Herald* for publication.

J. T. JENKINS,
A. S. WILLIS,
T. D. WEBB,
J. D. WILLIS,
W. JORDAN WILLIS,
S. E. WADE.
Committee.



COTTOLENE

BAKE A BATCH OF BISCUITS

Sift one quart of flour, two rounding teaspoonfuls of baking powder, and one teaspoonful of salt into a bowl; add three teaspoonfuls of COTTOLENE and rub together until thoroughly mixed; then add sufficient milk to make a soft dough; knead slightly, roll out about half an inch thick, and cut with a small biscuit cutter. Place a little apart in a greased pan, and bake in a quick oven for fifteen or twenty minutes. These biscuits should be a delicate brown top and bottom, light on the sides, and moist while when broken open.

The secret of success in this recipe, as in others, is to use but two-thirds as much Cottolene as you used to use of lard. Cottolene will make the biscuit light, delicious, wholesome. Better than any biscuit you ever made before. Try it. Be sure and get genuine *Cottolene*. Sold everywhere in tins with trade-marks—"*Cottolene*" and *steer's head in cotton-plant wreath*—on every tin.

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A limited number of girls will be admitted for whom, in addition to the regular course of study, instruction will be given in Music, Sewing, Cooking and Laundry Work.

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Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night,

Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God in His mercy forgive, receive them!
Only the now days are our own.
To-day is ours and to-day alone.

—Susan Coolidge.

Day by Day.

Charge not thyself with the weight of a year,
Child of the Master faithful and dear,
Choose not the cross for this coming week,
For that is more than He bids thee seek.

Bend not thine arms for to-morrow's load—
Then may'st leave that to thy gracious God.
Daily only He saith to thee,
"Take up thy cross, and follow me."

—Anon. in Christian Standard.

A Parable With a Moral.

Here is a parable with a moral. A certain farmer set out to break up his ground for a crop. He began with his plow. But after a short time discovered that the plow was dull, and his progress slow. He resolved to try a new experiment. He took a brand new spade with a keen edge and began spading up the soil. But the work was harder and progress less rapid than with the dull plow. Next he resorted to a pick, and failing with this also he tried a large and strong "grubbing" hoe. But in all these experiments his experience was uniformly a disappointment. Hoes and picks and spades are good in their places, but they do not equal the old fashioned plow for rapid and effective work in breaking up the soil for a large grain field. After the loss of much time and the expenditure of much labor in vain expedients, the farmer returned to the plow. It was carried to the grindstone, and a sharp edge put upon it. Then the results were remarkable. The ground was soon in condition, the crop was planted and in due season reaped.

We say the above is a parable. We doubt if any successful farmer ever wasted time on such foolish experiments. That is, any but spiritual farmers. But there are many pulpits in the land which have remanded the old fashioned Gospel-plow to the lumber room. Instead, they have introduced all sorts of devices into the pulpit to do the work of the old plow. Socialism takes the place of Christ crucified. The philosophy of Buddha is expounded instead of the Gospel of salvation. This round of experiments will end in a return to the Gospel Plow, or by an abandonment of the pulpit by the experimenter. The Gospel is the preacher's specialty. Other things never have and never will succeed in the pulpit. Whenever anything else succeeds there it is no longer a pulpit, and the man in it is no longer a preacher. Better sharpen up the old plow by renewed Bible study and prayer. Nothing cuts into the soil and makes a crop equal to that.—*Evangel.*

A Life of Joy.

"How that man or woman is to be pitied who has no joy that others cannot take away, whose life, to its innermost stronghold, is open to the tread of alien feet! It is dreadful to have no joys of which the world cannot rob us, to have all our happiness, the deepest and most sacred, within the reach of human or earthly despoiling. Yet there are many people of whom this is true. They have no inner sanctuary of life which is beyond the reach of intrusion, which no foot can invade, which no hand can desecrate. But if we are friends of Christ, our heart's joy should be untouchable. Our property, our loved ones, our health may be taken away, and all earthly sources of happiness despoiled; but deep within, untouched and untouchable, the joy of Christ still and ever abides.

"This is the ideal Christian life. It is possible to every one—the weakest, the most exposed, the most sorely troubled—possible, but possible only in Christ. There is no self sufficiency in us which will give it to us. The dream of self culture may be most radiant, but it is only a dream; it never can be realized. All that self alone can build up may be destroyed. The fairy palace of self-sufficiency which one may pile up can be nothing more than a hut to be built upon the sand, which the floods will sweep away. But when we have Christ in our heart, we have a life which no one can touch, whose joy lives on, sweet, calm and serene, amid all earth's strifes and trials.

"There is the life every one should seek to live. We should not carry our joy where any earthly experience can destroy it, but where it will be safe from whatsoever might quench it. It is impossible to estimate the power for good, in this sad, struggling life, of a bright, glad, shining face.

'O all the lights you carry in your face,
Joy shines farthest out to men.'

'One of the best things any of us can do for this world is to show over a victorious life of joy, a face that shines even through tears, a beauty of the Lord which glows with radiance even in the night. That is the life the Master wants every follower of His to live, and we can live it, too, if our life is truly hid with Christ in God."—*Rev. J. H. Miller, D. D.*

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Hard Times.

Hard times is an old man that never dies. He was vigorous when I was a boy, and my father told me he lived when he was a boy, and heard his father say that the old man was alive when he was a boy, and you can trace his genealogy back to Adam. In the estimation of a great many people, hard times have come to stay. But there is a test of character in the hardness of the times. Maybe God is showing a purpose by calling out the manliness in us and the strength of his grace.

I once saw a picture in England, entitled "Move On." It was the picture of a little costermonger on the plains, with his donkey and cart. The axle of the cart had broken, the cabbages, carrots, and everything else were scattered around, and he was in the midst of them picking them up as fast as he could. A burly policeman comes on the scene and with all the authority of the law says, "Move On," and the little fellow looked up, as much as to say, "How can I move on?" Have you not been in that condition, your business broken, axle snapped, and all that you had scattered in inglorious confusion?

But my imagination added to that picture another scene. A man of quiet mein and lovely face comes up and tells the policeman to stand aside while he by his magic touch touch repairs the cart, gathers together the scattered things, and then says, "I will go with you and help you till we reach your home." That is what Jesus Christ loves to do for all who will trust in him.—*Rev A. C. Dixon.*

Unnecessary Funerals.

"What a sad, hard life poor Mary Ellen has!" exclaimed a sympathetic woman who had just returned from an afternoon call on a neighbor. "She certainly has more aggravations and trials than fall to the lot of most people. It makes my heart ache to hear her tell of them."

"I presume so," remarked rather grimly the energetic person to whom the remark was made, "But I can't agree with you. Mary Ellen has just about the same amount of trouble that comes to most of us, in one way or another, and no more, as far as I can discover."

"Oh, do you really think so?" said the sympathizer deprecatingly. "Yes, I truly do," replied the other, firmly. "The principle difference is that Mary Ellen is more fond of having funerals than the majority of people."

"More fond of having funerals!" ejaculated this first speaker, incomprehendingly.

"Yes, that's what I said, and it's just exactly what I mean," reiterated the energetic woman. "Most of us expect and are willing to bury at least a few of our woes without any special public ceremony; but Mary Ellen always insists upon having a funeral for every grievance, and the larger the number of mourners she can gather, the better she is pleased."

"Perhaps she is one of the people who can't live without sympathy," said the tender hearted woman.

"She'd better make less frequent demands for it then," replied the other, drily. "Of course, I haven't much patience with her, I'm willing to admit, but I've attended too many funerals at her invitation."

There are too many people of the Mary Ellen stamp, unfortunately. It seems strange that, to the end of their lives, they often fail to see the propriety of having a "private burial" of their woes, instead of compelling their sympathetic and tenderhearted friends to attend these frequent and depressing "funerals."

Books of the Old Testament.

[The following lines were composed by Rev. Dr. Staughton, a distinguished Baptist minister, who died in Washington in the year 1829.]

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus, and Numbers, see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand;
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear.
Ezra and Nehemiah, now,
Esther, the beauteous mourner show;
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms;
Ecclesiastes then comes on,
And the sweet songs of Solomon.
Isaiah, Jeremiah, then,
With Lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres,
Swell Joel, Amos, Obadiah's.
Next Jonah, Micah, Nahum come,
And lofty Habakkuk finds room;
While Zephaniah, Haggai calls,
Rapt Zechariah builds his walls—
And Malachi, with garments rent,
Concludes the ancient Testament.

—*Exchange.*

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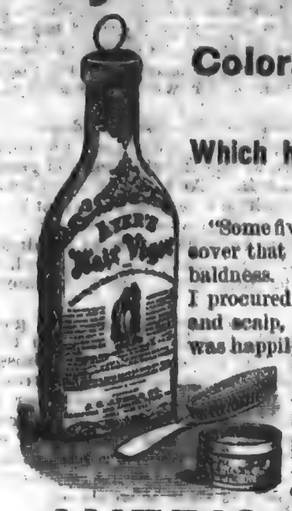
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Volume 61. RALEIGH, N. C., WEDNESDAY, SEPTEMBER 18, 1895. Number 12.

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IT IS not popular to say anything commendable on the side of the much talked of "hard times," but at the risk of being misunderstood we are inclined to say that the stringency through which we have passed will not fail to leave its good influences and wholesome lessons upon the people. It is often necessary to deplete the human system in order that a good state of health may prevail; and, in a way, the same principle may be applied to other things with which we have to do. With an overflowing treasury, public men are not apt to see the necessity of administering, in the most economic way, public affairs. The universal contentment of the people—and they are always content when money is flush—notwithstanding the probability of a fierce and disastrous reaction, is to them an endorsement of their conduct, and so feel no necessity for taxing themselves to find out the best things to be done. But when money is hard to get, and an effort has to be made to make the account balance, people take account of the actions of their servants in their dealings with them. Then when we come to the business world we shall find that, after all, the Spartan idea, the survival of the fittest, prevails.

When customers are abundant, and goods are freely bought, most anybody can run a store; but when the panic comes, then what? When business skill to buy goods in just the right quantities and the right quality, and the best effort to sell and collect the money are required, then the man who is equal to these things stems the tide, and his neighbor who is not, is swept down with the throng who either could and would not, or would but could not.

We know young men who are in college to-day because their fathers decided that they were unable to send their boy to school. The boy at once took an inventory of his own resources, sought help and encouragement from other sources, and ere long he will bless the day of his poverty, for this was one source of his strength and a cause for his success.

The condition of the farmers in North Carolina is an emphatic demonstration of what we are attempting to show. We are aware that there are men, whose promotion to and continuance in office depend upon the agitation of the people, will not agree to this; but in spite of this, the fact remains that the farmer who is out of debt—debt, too, created in that abnormal period of high prices and plenty of money to which we have already alluded—is relatively in as good condition as ever before.

This is, however, by the way; for to properly estimate the good influences, which have been the outgrowth of these years of trial to the farmers, we must take into the account how much better chance his boy has of being a man, after having to mix some work with his books, getting some practical ideas which will not only help him to make his own way in the world, but will bring him in touch and in sympathy with common humanity. Then, this boy's sister is no less fortunate if she, too, has felt the necessity of doing some appropriate work—a charming accomplishment that can in no way detract from the rythm of poetry, the sweetness of music or the beauty of art.

Sacrifices and suffering have for the most part been the heritage of powerful and permanent institutions. Not long ago, when in the terrible money stringency was added the unfair, unrighteous competition of State-aided colleges, it looked as if the existence of institutions not thus favored were nearing their end. It might have been so—it would have been so—but for the fact that new energy was quickened and the friends of these institutions were multiplied, the justness of their contention recognized, and so now the value and merit of these institutions have become more and more to be appreciated as they have been discussed before the people.

We may not just now, but the time is coming when we shall realize that the things which have happened to us have turned out for the furtherance of the cause of education, and for the everlasting vindication of right principles.

"I Am the Way."—John 14: 6.

BY C. C. F.

There are many false ways by which men hope to be saved. God helping me, I want to block up some of them.

I. THE MORAL WAY.

Many thousands are walking this path—relying on their moral character, depending on good works to save them. Talk to them about their need of the Saviour, and they begin at once to laud their consistency. Their habits are the best. They never took a drink. They claim to be honest, just, benevolent and, in their self righteousness and self-sufficiency, they say, "I am sure some of these church members do things I would not do." This moral way is a false way, and ends in eternal destruction. Turn to the third chapter of John and see what Jesus said to Nicodemus, a man of highest moral character, great wealth and wide influence. None of these were of any value. Oh, I beg you to turn away from the moral way. It ends in ruin.

II THE WAY OF CHURCH MEMBERSHIP.

Of itself, it means nothing. The doors of our churches are open too wide. We are too careful for mere numbers. There are many among us who give evidence of a total lack of divine grace. They are professors but not possessors. They are strangers to the new birth. There is a large per cent age of church members among embezzlers, defrauders, and the hands of many a church member has been stained with blood. There are scores in our churches who are leaders in the dance, the theatre-party, the horse race, and other devices of Satan to entrap the unwary. No, I tell you that church membership alone is a false way. Of themselves, neither baptism, nor sprinkling, nor confirmation, nor the communion, nor external devotion, nor the millinery of our altar, nor images, nor crucifixes—none of these alone are of the least value. Mere church membership is a false way.

III GOD'S GOODNESS.

Relying on God's goodness and mercy, out of Christ, is a false way. Some say, "I believe God is too good to punish me." Yes, God is good. "His mercy endureth forever." He has given to you in Jesus Christ and him crucified the richest display of his infinite goodness and mercy. Talk about God not punishing sin! He has punished it in the person of his beloved Son. "He hath laid on him the iniquity of us all." Again, "He was wounded for our transgressions, he was bruised for our iniquity; by his stripes we are healed." Outside of the crucified Christ, I tell you, God is a consuming fire. He hates sin. Trusting in God's goodness, out of Christ, is a false way.

IV. EXPERIENCE AND FEELING.

There is no doubt that a true Christian will have an experience, but experience does not save. Feeling does not save. Many are always looking at themselves, trying to find ground for assurance in their own hearts. Of course, they fail, and are always miserable. Yesterday, their digestion was good, the air pure and bracing—their physical natures were in fair trim, and they had a lively hope of salvation. But to-day they have eaten plum pudding, a fit of indigestion is on, sick headache follows, they have the blues, and with the coming on of all this physical and mental derangement, their hope of salvation is gone. Oh, the supreme folly of trusting to experience and feeling.

V. PART WORKS AND PART GRACE.

"Well," some say, "I know I fall far short of all that is required, but I am just going to do the best I can, and trust for salvation." What is it, pray tell me, that such people say? They say, "I will just go on and make as perfect a robe out of my own self righteous doing as I can, and trust Christ to make it up for me." This is rank Romanism. This is a false way. It leads to eternal destruction. Good works are to be done as an evidence that we are saved, and not in order to be saved. Nothing you can do can add one whit to the fullness, richness and all sufficiency of the work of atonement.

VI. PROCRASTINATION.

A false road. It is the thief of time. Thousands are at this moment enduring all the agony of eternal destruction who went down through their own fatal neglect. Putting off is a terrible mistake. You say to me. "Yes, sir, I want to be saved." I tell you, then, you are in a false and dangerous road. Just as surely as you are living, you will be lost, lost, lost, unless you stop neglecting the offers of God's grace and favor in Christ. "How shall we escape, if we *neglect* so great salvation?" Procrastination is a road leading direct to hell.

Oh! dear friend, are you treading one of these false ways? If so, heed the tender, loving warning of a true well wisher! Jesus is the one and the only way. Look to him in simple, confiding faith. Commit your all to him. He is waiting to be gracious. God help you to find and walk the true way that leadeth unto everlasting life!

Wartrace, Tenn.

A noble disposition is, of course, a fine thing in itself, but good intentions without good deeds are like unsown seed that bears no harvest; both are capable, but are found wanting in that they accomplish not their end.—*Baptist Standard.*

Summer Notes.

BY R. F. TATUM, SHANGHAI, CHINA.

Up to July 25th the weather was comparatively cool for this climate, but for two weeks mercury has been nearing, sometimes going above, one hundred degrees in the shade. The beads of perspiration which form and roll off my hand tend to discourage writing even.

Bro. Bryan and family are in Japan for a month or two. In his visit to America he got a change to a better climate but to harder work. No man is more willing to work or enjoys it better than Bro. Bryan. I think it might be said of him that he has an "iron constitution," but he is *not made of iron.* His absence from his family while in America added care and watching to Mrs. Bryan's lot. So about the middle of July they got consent of their own minds to go aside for a season. Bro. Bryan can't speak (to much extent) the Japanese language. We think he can rest in that country. We know he cannot in China or America.

Our sister, Miss Lottie Price, after seven months' study of the Chinese language, found herself in need of a vacation, and Bro. Bryan persuaded her to go when he and family went, but in a good natured manner she put her foot down against it. Since the hot weather set in, however, she has had to take her foot up and join our friends in Japan.

Miss Kelly is with a missionary friend at the West Gate for a few weeks. (We see her every day or two.) It seems like old times—the times we did not enjoy, when there was nobody here but us. But these times are just for a few weeks and will soon be passed.

Mrs. Tatum and I are taking a kind of vacation, too. Her day-school is dismissed. All services, except the three for Sunday and the church prayer meeting and the women's prayer meeting and the meeting for inquirers, have been suspended for August. We think we will read and write some. Yes, I am reading a book—a rarity in my experience. That book is "A Mexican Ranch." I enjoy it, and can easily see how it took the prize, but in some respects it is not very comforting just now. Its leading character, Miss Summers, a missionary to Mexico, found herself in an epidemic of small-pox. After the precaution of a re-vaccination she went right along with her work, and in spite of obstacles, was happy in her usefulness. In China we are used to small-pox. In the death of our esteemed friend and devoted worker, Mrs. Fannie Knight King, we have lately been warned *not to forget the precaution.*

But we have no such safeguard as vaccination against sun-stroke and cholera, and the people around us are dying of these by the hundreds daily. A few hundred yards to the west of us is one of the two Ningpo "dead houses" of this place. Here the coffins of strangers and residents from Ningpo are stored to wait for a propitious day to ship them to their native place for burial. Occupants for this "dead house" continually pass our gate. We know sometimes by the procession, often reduced to one man to beat the gong, with one other to scatter along the road paper money for the use of the departed spirit, but more generally by the simple sing song, "Yah ho, yah ho, yah ho," of the hired burden bearers as they go along with the unconcern of carrying rice. Ninety-six was the number of entries given for that house one day lately. There goes the piping of horns, the dong of the gong, and the yah ho, yah ho of the carriers now, and before I can write it they are out of hearing and another approaches. I don't know that the dead body of a Christian ever goes to that house. These facts make us desire to do more rather than consent to doing less. The night is coming to so many.

These days some of you are seeing telegrams which announce the murder of ten missionaries inland, west of Foo Chow, in the Fukien province. It seems that this news is too painfully true. It is said to be the deed of a sect called the *Vegetarians*, but it is more likely a band of desperadoes acting at the wink of the officials. Of the one hundred and fifty missionaries lately driven from their work in Szchuen province, after their homes, chapels, schools and hospitals were lated and burnt, no lives were taken. Now in another section the Chinese make bold to take a step farther in their fancied hope of driving foreigners from their land. It has been a long time since one of Great Britain's subjects has been murdered in China, except in the case of Rev. J. Wyley by soldiers in Manchuria, and there is naturally considerable excitement among foreigners here on the subject. Some of them would bring swift justice, or rather vengeance, upon the murderers if they could have their way. The Chinese are not savage if left to go their own way. They are taught by officials and gentry that if they want to do a good deed they can do so by killing and expelling foreigners. What action Great Britain or the Anglo Saxon race will take, it would be useless to undertake to prophesy. That Christian people may act as Christians is of vital concern.

Out of the fifty and more who enlisted as inquirers into the Christian doctrine, two, a teacher and a barber, have applied for church membership. We had a very interesting inquirer's meeting last night, at the close of which one other, a teacher, told me he wanted to be baptized. The spirit of prayer that God would forgive sin and save seemed to pervade the meeting.

One other note: About a year ago I assisted our Chinese brother, Wang Sing San, in putting the subject of a subscription to buy an organ before the churches of the South Yadkin Association. At my request, Miss Laura Lazenby, Statesville, took upon herself the work of collecting and forwarding contributions. She did her work faithfully, for which we desire to tender sincere thanks. In all, she sent me eleven dollars. I saw an acknowledgment in the RECORDER as to where ninety-eight cents of this came from. Concerning the rest I do not know where it was collected; but you do. Let me thank you. For the rest of the amount sufficient to buy an organ here, we kept taking collections among ourselves until, added to what you kindly gave, we had two hundred and ten Mexican dollars—about one hundred and twenty gold dollars. We enjoy the organ very much, and hope to use it to the better praise of God.

August 10, 1895

Sunday-school Finances."

BY T. M. PITTMAN, ESQ.

Dear Bro. Broughton:—I snatch a moment from pressing engagements to express my deep regret that I cannot attend the Chautauqua and render the service imposed upon me.

The subject of S. S. Finances is one that I believe has not received the consideration due it. At the beginning of the whole question of money in Christian work, it is most important that the money principle in religion should be understood and clearly placed before the people. It ought never to be a question of raising money merely, but of doing the Lord's work. If the Sunday school is what we claim for it, then the support of the school is as truly Christian work as the support of a mission in China or Africa, and ought to be so viewed. There ought to be no low, mean views of the Lord's work or its agencies. We ought to insist that the sexton who dusts benches and makes fires, renders a Christian service of honor and dignity, that ought to be done "as unto the Lord," and this work ought to be supported in like spirit. We need to catch inspiration from the Psalmist's declaration, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." With that spirit and conception of God's honor, all service is glorious and exalted.

The raising of money should be with the view of supporting the Lord's work. No lower idea ought to be tolerated. How ought it to be raised? Always by *direct* and never by *indirect* methods. There is no call for us to do more work for our Father and his Christ than we are able to do in a manly, straightforward way. When we are quite sure we have done our best for God, we may be also sure that we have come up to the full measure of love and duty in our service. Those who see no dishonor to God in roundabout methods of raising money, need to be instructed, not humored. It is still true that "the children of this world are in their generation wiser than the children of light." The man who seeks support for his family by trick and indirection quickly forfeits the respect of the community in which he lives. It is strange that we are slow to comprehend that Christian work and enterprise should be put upon a plane, certainly not lower than is required of respectable men in purely temporal affairs.

It sometimes seems as if our churches and schools are exhausting themselves in the effort to beat their way, dead head, through the world. Shame upon such Christianity! It deserves the contempt the world heaps upon it. The indirect method may promise greater results in the amount realized, but the direct call for the store laid by according to the divine rule, will yield larger results of Christian character and influence, and bless the world with a nobler view of godly consecration and liberality.

There are other phases of this subject I would be glad to discuss, but I will not weary you with them now.

I wish that the thought may yet get hold of the minds and consciences of our brethren that it is more manly and more Christ-like to shoulder directly the burdens and responsibilities of our work than it is to try to avoid the burdens and shift them to other shoulders. I plead for a higher standard of manhood in our churches.

*This subject was assigned to Bro. Pittman for the recent Sunday-school Chautauqua; but it was impossible for him to be present. This article is from a letter to Bro. Broughton.—EDITOR.

The Thought of Death.

It is when considered as the passage to another world that the contemplation of death becomes holy and religious; that it is calculated to promote a state of preparedness for setting out on this great voyage. It is manifest that those who are engrossed with the things that pertain to this life alone, who are devoted to worldly pleasure, to worldly gain, honor, or power, are certainly not preparing themselves for the passage into another; while it is equally manifest that the change of heart, of desires, wishes, tastes, thoughts, dispositions, which constitutes a meetness for entrance into a happy, holy, heavenly state—the hope of which can "mate and master the fear of death," must take place on earth; for, if not, it will not take place after death.—*Richard Whately.*

A King's Prayer.

B. B. WESTBROOK.

Jehoshaphat, the king of Judah, was far from being a perfect man. As one evidence, read what Jehu the prophet said to him: "Shouldest thou help the ungodly and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." And yet this sinful king humbled himself before the Lord and earnestly prayed to him. In his prayer he said: "O, our God, wilt not thou judge them? For we have no might against this great company that cometh against us; neither knoweth we what to do; but our eyes are upon thee."

This was a very becoming, suitable prayer. One phrase is peculiarly striking. It is this: "Neither know we what to do." How many there are who feel, and often feel as he did! They get into a dark place; their vision is short; their knowledge is very deficient—they know not what to do. We have all been in such a situation. We were entirely shut up. Everything looked dim. For awhile we were greatly perplexed. Well, what did Jehoshaphat do under such circumstances? The answer is seen in the words quoted: "But our eyes are upon thee." When we do not know what to do, then let us look especially to God. Let our eyes be upon him. We should ask him what we ought to do. Perhaps we are forced into trouble by a mischievous neighbor. We are sorely tried. We do not know just what course to pursue. Let us pray God to give us the needed wisdom. Let us beseech him to make plain our duty, and will as certainly aid us as he did Jehoshaphat. We may have some difficulty with a brother or sister of our church. We do not know how to settle it, but God does. Let us quickly ask him what to do, and how to do it. Prayer will settle many things. Carry all of your difficulties to him.

Poorly Paid.

BY P. P.

It costs a preacher years of labor and thousands of dollars in education to prepare himself for his work. In proportion to the amount of work he does, and in proportion to the value of his work to others, there are no persons so poorly paid. Mechanics make from $1.50 to $3.00 a day. There are young men with little education, who, as clerks, bookkeepers, drummers, &c., make from $1,000 to $1,800 a year. There are lawyers and doctors who make from $1,000 to $10,000 a year, and many farmers who are adding to their estates year by year. But I don't know a single Baptist preacher who has accumulated a dollar's worth of property by preaching. Some of them may have some property; if so, it came some other way, not from preaching. I do not know a preacher who makes a dollar more than meets necessary expenses; and many of them have to do some other work to enable them to meet such expenses.

The education and ability of our preachers if devoted to other callings, would secure them from $1,000 to $10,000 salaries. But I do not suppose that the salaries of Baptist preachers in North Carolina would average $500, only half of what many boys get as clerks, &c.

Then, too, these small salaries are often not promptly paid; and preachers have to buy on credit and pay higher prices; or borrow money and pay interest on it; or do without many needed things.

Were it not that the Master pays them in the consciousness of doing good, it would be hard for them to continue their work.

If we had eyes to see the glory of the Lord in the every day of Divine Providence, we should find light and comfort a thousand times where now we walk in darkness with sorrow uncomforted. The glory of the Lord is everywhere. It shines in the lowliest flower, in the commonest grass blade, in every drop of dew, in every snowflake. It burns in every bush and tree. It lives in every sunbeam, in every passing cloud. It flows around us in the goodness of each bright day, in the shelter and protection of every dark night. Yet how few of us see this glory! We walk amid the divine splendors, and see oftimes nothing of the brightness. Says Mrs. Browning:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes:
The rest sit round it, and pluck blackberries."

We cry out for visions of God, when, if our eyes were opened, we should see God's face mirrored in all about us. There is a legend of one who traveled many years and over many lands, seeking God, but seeking in vain. The returning home and taking up her daily duties, God appeared to her in these, showing her he was ever close beside her. So there is glory everywhere in life, if only we have eyes to see it. The humblest lot affords room for the noblest living. There is opportunity in the most commonplace life for splendid heroisms for higher than angelic ministries, for fellowship with dearest revelations of God.—*S. D. Gordon, D. D., in The Every Day of Life.*

"Speak gently, 'tis a little thing.
Dropt in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell."

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 18, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

We thank many of our brethren and sisters in all parts of the State, and from other States as well, for their prompt remittances to our reminders sent out two weeks ago. Many write assuring us of their intention to pay soon, with so many assurances of their love and appreciation of the RECORDER, that we feel almost as good as if we had gotten the money. Do the best you can, brethren, and we will be satisfied.

MANY of our exchanges are discussing at what age a preacher reaches what they term the "dead line." We notice that one, anxious to encourage the older brethren in this matter, claims that probably the most vigorous preacher in New York City has already passed his threescore and ten post. The truth is, age to a reasonable extent may have little to do with the standing of a preacher aside, like men in other vocations, when a preacher relies on what he *has* done, and fails to add to his resources, be he young in years, middle-aged or old, his station at which to get off is near at hand.

WE notice that free scholarships have been abolished at Trinity College. This is to us another evidence of the superior wisdom of the men who are directing the affairs of this institution. The position of the RECORDER, however, on this question needs no restating. And more, we do not care to pursue an opponent who is on the retreat. If we are not greatly mistaken, the free scholarship business is rapidly losing its charm in North Carolina; so when our esteemed contemporary, the *N. C. Christian Advocate*, which thinks we are a little eccentric about the use of water, takes the position that a young man worthy of help to go to college, can get it, independent of free scholarships, we take no water here, but stand squarely with you.

WE have met with a goodly number of students from our Seminary at Louisville while spending their vacations in different portions of the State. We have noted with pleasure, in these young men, the absence of that "I have finished" air, which is sometimes prominent in young men who have spent a few years at college. The utmost that any institution of learning can hope for, is to put a young man on a sure foundation for his work, giving him correct ideas as to how he may best accomplish the greatest results in the shortest time, and above all, to impress upon him that his education is his life's work, and must go on through all the years of his labor, be they many or few.

We believe these young men are showing in a marked degree the superior training they are receiving; and we trust the excellencies of our Seminary, which has already done so much by equipping our ministers for their work, may be more and more demonstrated in the greater number of our young men who shall be permitted to share of its blessings and then in turn build up our churches and bless the world.

THERE is one result that we think is frequently lost sight of in considering the subject of giving. We think that the idea uppermost, at least, in the mind of most givers is, that their gift, whatever it may be, is to help the cause under consideration. This motive is worthy and necessary in order to make an acceptable gift. To help others more needy than yourself, to strengthen the weak, and take a part in the uplifting of humanity, are indeed great privileges, when considered only with reference to those benefited; but to get a better and broader estimate of the power in giving, we must not fail to take into the account the good which comes to the giver, as well as that which goes to the receiver.

And this view of it brings out in striking beauty the utterance of our Saviour when he said, "It is more blessed to give than to receive." So whenever we have an opportunity to help the Orphanage, to give to missions, to build churches, or other worthy object, let us not forget that we, too, are strengthened and enriched, strengthened in our faith, furnished in grace, thus becoming more like our Lord.

How fully the Apostle Paul comprehended this idea, may be seen in that affectionate letter to the Philippians. Acknowledging their kindness to him and commending them for their contributions, he says, "Not because I desire a gift, but I desire fruit that may abound in you." Christ's kingdom cannot do without us, but can we grow [illegible] without putting forth our [illegible] in redemption?

HOME RULE.

We have heard much about "Home Rule in Ireland," but, we must confess, we are more concerned about home rule in America. The husband is the head of the family; and being proclaimed by both nature and revelation as leader, his authority should be recognised throughout the home. Inasmuch as this is God's plan, it is, of course, the best plan. It is not asserted that the husband is the wife's master; only as the stronger, he is to protect the weaker, and in the common journey of life to guide his equal partner. He is not to rule his home with arbitrary laws and nonsensical whims, but to consult the interests of his wife, submitting in his governance to the teachings of the Bible. No superiority to the wife is implied except that which arises from the position in which God has placed him—the head of the household. He may be inferior in point of wealth, social position, culture, intellect; still, his headship is secured by divine right, and must be maintained, though assailed by fire and sword and broomsticks. Every institution must have some recognized head. Take the State as an illustration. It must have a governor. There may be many men in the commonwealth possessing more statesmanship, more learning, more executive ability, yet these men must not undertake to perform the duties of governor, nor resist his authority; for such a course would result in anarchy; and a poor governor is better than no governor. Thus, the superiority is often due only to the position the husband holds under God. The wife must render cheerful and loving obedience to the *house band*, for he is the band holding the house together. If this tie be broken, every other tie of the family is endangered.

If the husband is incompetent, overbearing, unreasonable, dictatorial, the wife's greatest embarrassment will be, not in obeying, but in having such a husband. Still, even in so sad a case, the wife will find that, for the peace of the home, as well as for the social standing of the family, it is wisest to be governed by the Bible and respect the authority of her official half.

Sometimes the husband assumes the attitude of boss. He tries to rule by mere force; but such a course produces friction, and in various ways undermines the harmony of the home. The wives of such men obey because they fear, not because they love. They realize the fact that in the eyes of their husbands they have no rights, are inferior members of the home, and mere appendages of their domineering lords.

There is, however, another side to this question. Instead of bossing he is bossed; the home rule is then reversed, and the husband enters that unconscious state—for he seems never to be conscious of it—which we may term hen-peckery. The wife's stronger nature prevails, and she fills her husband's place as well as her own. This unfortunate condition of things is against the success of the home; yet, if the man will not lead, the woman must. Instinct teaches that the man should direct the affairs of his home.

The home cannot be ruled by thunder and lightning and storm. The law of the home is love. When the wife is the man of the house, the husband is the woman of the house. He cannot maintain his rightful leadership by grumbling, peevishness, fault-finding, or by any of the little meannesses of which female men are capable. The wife's broader sympathies will prevail; her nobler character will assert itself; her larger nature will overshadow the pigmy she, as a queen, leads by her apron strings. If the husband is a cipher, the intelligent wife will be likely to regard him as naught; and if he is a zero, she knows he can never be a hero. So it is not difficult to discern the general principles that determine home rule.

PRESIDENT ANDERSON.

Martin B. Anderson, LL. D., was for many years the wise and successful President of the University of Rochester, New York. Since his death two volumes of his "Papers and Addresses" have been published by the American Baptist Publication Society. We take from one of these addresses, delivered before the "University Convocation of the State of New York," Albany, July 14th, 1876, a few sentences which touch the most important educational question now before the people of this State.

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The voluntary system for the support of religion not only excludes the State from the maintenance of forms of belief or worship, but also from the maintenance and administration of those higher forms of scientific education which are necessarily conversant with the very foundations of all morality and all religion.

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Nothing is clearer than the fact that government control over institutions of higher education in Europe has been constantly made use of to secure or maintain the ascendancy of political and religious parties. Many of the results which we deprecate in an established church have shown themselves in State control of higher education.

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It is obviously impossible, under a government in which religious and political parties make themselves felt in every department, to secure instruction as broad, as free, as untrammeled in such institutions as in those under the control of the voluntary principle.

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We believe that, in the future development of the wealth and intelligence of our country, the voluntary system, which has been so satisfactory and successful in the maintenance of religion, will be abundantly able to meet all the demands of higher liberal and professional education. We would confine State provision for education to the common schools.

THIS is the month when the meetings of most of the fall Associations will be held. It is hoped that every pastor has presented the work of State Missions to his people, and that the reports will show a larger proportion of churches contributing to the State Convention this year than ever. As true missionary work as the world affords is done by the State Convention, but the work committed to it cannot be done unless it has the heartiest co operation of every church and pastor in the State. The year has been a good one. Only seven weeks remain before the annual meeting in the Marcy avenue church, Brooklyn. This promises to be one of the largest and best meetings ever held, and one thing that will contribute to its success as much as any other is to report every obligation paid to that date. Pastors and churches, will you not see that this is made possible?—*Examiner*, (*N. Y.*)

The above editorial extract from the *Examiner* shows the estimate of State Missions in New York. The same is true in this State. After five years of pretty extended observation, and a personal knowledge of most of the men engaged, we are of the opinion that no mission work is more needed, none more important, none more fruitful, and none more wisely administered than State Missions in North Carolina. The world affords no more genuine missionaries or genuine missionary work than are to be found in this State. Love of home, patriotism, obedience to the Lord's commands and love of souls, all unite in urging us to do large things in State Missions. This work deepens and expands the life of the churches, and gives and establishes life in destitute places. To control the moral future of our State we should now plant churches in every neighborhood. The State has started anew in its career of growth. Baptist ideas in religion and education are to control the civilization of the future.

NEWS NOTES.

....Rev. W. A. Smith has been called to Mt. Carmel church in Orange county.

....Rev. Jasper Howell, Jr., has been called to Flat Rock church, and will accept.

....Bro. L. Johnson accepts the call to Greensboro, and enters on his work Oct. 15.

....Rev. H. H. Marshburn has been invited to become the pastor at New Hope church, Wake county.

....Rev. J. P. Gammon, an eminent Presbyterian divine, died at his home in Richmond last week.

....We are glad to see that Dr. Pritchard received only slight injuries by his fall from a buggy some days ago.

....We were glad to see Dr. Frank Boyette, a prominent dentist from Goldsboro, in our office Monday.

....Rev. J. M. Carroll has been elected Financial Secretary of Baylor Female College, and has entered upon his work.

....We extend sympathy to the family and friends of sister C. G. Markham, who died at her home near Durham last week.

....The will of Mrs. Dr. Talmage has been probated. She leaves the entire estate worth, it is said, $166,000, to her husband.

....Dr. R. H. Graves and wife will sail for China the first of October. Brother and sister R. E. Chambers will accompany them.

....Rev. Blakely H. Mathews has tendered his resignation as pastor of Plymouth Baptist church, to take effect January 1st, 1896.

....We note with great pleasure the great improvement of Dr. Geo. B Taylor, a reference to whose accident appeared in these columns last week.

....Rev. C. J. F. Anderson held his last service at Aberdeen last Sunday night, before leaving for the Seminary, where he will enter next session.

....Rev. A. C. Dixon is trying to establish a mission for the evangelization of the four hundred or more Japanese in New York and Brooklyn.

....We regret to note the failure of Mrs. A. G. McMannaway's health. She is now spending some time in Virginia, where we hope she may regain her former good health.

....The one hundred and thirty seventh annual session of the Sandy Creek Association meets on Thursday of this week at Hayes Chapel. We hope to be with the brethren.

....Four persons were baptized into the fellowship of the Fayetteville Street Baptist church on Sunday night last by Rev. A. D. Hunter.

....Dr. Chas. E. Taylor, president of Wake Forest College, has been invited to deliver the opening address before the students of Richmond College.

....Bro. A. M. Yates, principal of Apex Academy, called to see us Saturday. He is much encouraged at the fine opening of his school, and expects a large number of recruits this week.

....Bro. O. C. Horton writes that although the meeting at Wilson's Mills was not protracted, as was intended, from the second Sunday in September, one was received by baptism and three by letter.

....We see it stated that brethren "Gus" Durham and J. B. Owen are to become students at Richmond College. Well, if you young men could not come to Wake Forest, we are glad to know you will attend Richmond College.

....Miss Mary Virginia Cade, daughter of Rev. Baylus Cade, and Mr. Ernest Maury Martin of Raleigh, were united in marriage at Franklinton, N. C., September 10th, the father of the bride officiating. We extend congratulations.

....We see that ministers whose salaries are less than $500 can get Dr. R. H. Graves' new book, "Forty Years in China," for forty cents. One dollar and fifty cents is the regular price for the book. Those entitled to the reduced price must order from R. H. Woodward Company, Baltimore, Md.

....We see from the *Richmond Dispatch* that Dr. W. E. Hatcher is suffering from an attack of bilious fever. We would, at any time, be sorry to hear of the sickness of Dr. Hatcher, but especially now, as we hope to soon have him in North Carolina to spend a short while. We trust he may soon be well again.

....Dr. W. L. Wright, while at his old home in Troy, preached fourteen sermons, and as a result Rev. G. L. Merrill, the pastor, has baptized seven persons and had one addition by letter. This makes twenty additions to the little church in Troy since Bro. Merrill began his work there in January last.

....Rev. S. D. Swaim says: "My churches are doubling what they did last year for missions. Send me any information in tract form on 'Home Missions.' Whenever a pastor is what he ought to be, and does what he ought to do, the church members gladly and hopefully contribute to missions."

....Rev. J. H. Vernon of Semora, N. C., who has been sick for some months, has greatly improved, and is now ready to begin work. He is a good and true man, a faithful and successful pastor. Here is an opportunity for some church, or churches, in need of a wise and good pastor to secure one of our very best men.

....In a private letter from Bro. J. W. Noble of Ward's Mills, N. C., he says: "We are having a meeting of great interest at Enon church. Already eight have been received for baptism, and many others are interested." Thanks for the nice list of subscribers and the money. There may, after all, be something in a name.

....Rev. L. R. Dixon has resigned the care of the Baptist church at the Gulf in Chatham county, and Rev. O. T. Edwards, we are informed, has been elected as his successor. Bro. Dixon is one of the most efficient ministers of the Sandy Creek Association, an active worker for the RECORDER, and for the various objects of our Convention.

....The brethren and friends of Brother and Sister Tatum will read with sorrow the letter in this paper telling of the death of their little girl. Bro. Tatum's letter shows his reliance on the abundant love and sustaining grace of a kind heavenly Father. His reference to the heathen, for whom he is spending his life, is the spirit of the Master.

....We are made to rejoice by almost every mail with a cheering account by some brother of a meeting held, and the number of members increased. And while we may and ought to rejoice at this, let us not forget that here begins the burden and responsibility, of the pastors and older brethren, to train these young converts in church work.

....Rev. Jasper Howell, Jr., Franklinton, N. C., Sept. 9th, 1895, writes: "Good day yesterday. I baptized four and one received by letter. Rev. Baylus Cade preached Sunday night. Work on our new church is going on now. It will be a credit to our people when it is finished. It has cost sacrifice, and but for this our people should like to help our Female University."

....Dr. W. E. Hatcher is to conduct a meeting at Wake Forest beginning the last of this month. This will bring joy to many a home in the State, especially to those which have a boy at Wake Forest. Let us all pray for the presence and power of the Holy Spirit, and for a meeting, the influence of which shall be felt in all parts of our State.

....In our notes of the Liberty Association, we stated that Bro. Henry Sheets purchased the lot on which the church is built. In this we were mistaken. Bro. Sheets selected the lot, and this is why we commended his judgment; but the land was kindly given by Mr. J. H. Ferrell, and $100 besides. Dr. J. B. Richardson was the first pastor, serving the church two years.

....We are especially glad that Bro. A. Johnson has decided to accept the editorship of *Charity and Children*. This work will open to Bro. Johnson a broader and, we think, a more congenial field for usefulness. Bro. Johnson's fresh and sprightly style of writing has attracted notice from the highest newspaper authority in the State; and besides this, he is a man of good address, makes a clever speech, and so can be of great value to the Orphanage in all of its interests.

....We wish to call attention of our readers to the plea made by the Executive Committee of the Female University. The building is now well under way, but will suffer if left long in its present condition. The trustees have decided, and we think wisely, too, not to place any considerable debt on the building; and this makes it the more necessary for those who can to help at once.

....A welcome meeting was given by the Christian young men at Wake Forest, assisted by the ladies on the Hill, to the new students, last Tuesday night. The following were the speakers and their subjects: The Ideal Christian College, Dr. C. E. Taylor; The Citizens of the Hill, Stephen McIntyre; The Literary Societies, T. B. Hill; Religious Work Among the Students, A. Cree, Jr.; Athletics, Prof. C. E. Brewer.

....The great fault of many a minister is loquaciousness. To talk too much is even worse than not to talk enough. We had almost said than not to talk at all. Many a pastor has killed his influence for good in a community by too much talking, and especially by talking about the members of his flock.—*Christian Secretary*. We print the above not so much because we think the preachers have a monopoly in indiscreet talking, but with the hope that others may be benefited along with the preachers.

....A New York exchange of last week states that there has been no gain from 1886 in the per cent. of votes cast for prohibition in the States of New York and Pennsylvania. This may be true in reference to these particular States, but it is far from the truth taking the country generally. We think the great influx of foreign immigration into these States may, to a large extent, account for this condition of things. Coming to our own State, we are sure there is a more universal feeling in favor of prohibition than ever before.

....Rev. G. W. Coppedge has had good meetings at Corinth and White Oak churches. Bro. Coppedge always finds a warm welcome in this office. We feel the most profound respect and admiration for any man who, with little opportunity for preparing himself to preach, has, with a heart full of love for his Saviour, and with a desire for the salvation of souls, gone trusting in the promises of the Book to do the best he might. Our history, if we only had one, would sparkle like gems with the lives of many who have done thus.

....A circular address will be sent out from Baltimore this week to two and a half million Methodists urging that laymen be admitted to the general conferences of the church. This address was gotten up at the laymen's convention in Baltimore. This is progress on the right line—biblical, baptistic, democratic—and shows what every observant man has noticed, namely, that the lay brethren of the Methodist church are wearing lighter and lighter the authority of bishops and presiding elders. We bid you God speed, though you should have to go under the water for a final settlement of the things that now agitate you.

To the Baptists of North Carolina.

Brethren and Sisters:—The Executive Committee of the Board of Trustees desire to speak with each one of you about the Female University. We have the building in process of construction, the walls being up to the floor level of the second story, and the joists for that story being in place.

During this fall and winter there ought to be enough money subscribed and paid in for the building to be put under roof by the early spring. This can be done if our brethren and sisters—members of our faith and interested in the welfare of our Baptist daughters—will give as the Lord has prospered and is prospering them. The amount of money needed is as nothing to our great host of people when their hearts groan with desire for the proper equipment of our daughters for life. We are great in numbers, great in resources, and great in our system of faith; but no denomination can be great in its hold upon the masses of the people, or even great in the eyes of their own children unless they make good provision for their intellectual and spiritual training.

The amount of money needed to complete the building could easily be given by the women alone if they would only attempt it, and when helped by their husbands, fathers, brothers and sons, should be speedily done. We ask our people throughout the State to make special effort for the next year that the work may be done. There come times in the history of every movement when it should have the predominance of our thought, energy and help; and we believe the time has come when our people should unitedly throw their aid to the completion and opening of this school. That this will be done we are greatly encouraged to hope by the cheerful and liberal contributions that have been made during the recent months of financial hardship. There is no doubt about the completion of the work, but we believe it should be done at once and done with such enthusiasm as to awaken profound reverence and respect on the part of all the people of the State. Let those who can give large amounts do so, and let not the poorer ones withhold their offerings because they may be small. It is united effort that makes power and success.

We wish to commend again our worthy and devoted agents, Revs. O. L. Stringfield and J. H. Edwards. Receive them in the Lord and cheer them in their work.

A. M. SIMMS,
J. N. HOLDING,
C. J. HUNTER,
J. W. CARTER,
W. N. JONES.
N. B. BROUGHTON,
J. C. SCARBOROUGH,
Executive Committee.

Several newsy communications, owing to want of room, cannot be printed in this issue but will appear in our next.

To Wake Forest Alumni.

Scarcely a tenth of the Alumni, to whom appeals for aid to the Students' Aid Fund were made, have responded. In view of the financial stringency prevalent in the country for some time there is, perhaps, no reason for discouragement. But all signs now point to a season of prosperity such as has not been experienced in a long time. Crops are fairly good and prices of produce bid fair to be considerably higher than heretofore.

Of course, Wake Forest Alumni, along with others, see and rejoice at the brightening prospects. So I venture to remind them a second time of the importance of considering the claims of the Students' Aid Fund. It is a fact of the gravest significance, that no less than ten worthy young men are kept away from Wake Forest this year on account of failing to secure assistance from the Fund. Some of these will probably get free tuition at another institution as well as loan of sufficient money to enable them to spend the year at college. But they are Baptists and, other things being equal, I believe it is generally conceded that Baptist boys of this State ought to be at Wake Forest. I am sure a great many sound thinking people think so and so do some, at least, of the very young men in question.

Every Alumnus of Wake Forest College, one would think, ought to feel a peculiar and personal pride in the success of the movement begun last Commencement and looking to the enlarged usefulness of the college. For the movement is solely in the hands of the Alumni, and upon them depends its success.

In connection with an institution of learning there are many departments of activity. There are the Trustees who are to see that the institution has all needed equipments; there are the members of the faculty who have to look after the course of instruction, making the curriculum the equal, at all events, and the superior, if possible, of that of other institutions; the students also are expected to get the very best possible results from their college training and, in a measure, have the reputation of the institution to sustain. As a result of the combined efforts of trustees, faculty, and students the reputation of the institution goes abroad and young men of talent and means continue to seek the advantages that it offers. But there are plenty of young men who have the *talent* without the *means*. For these the Alumni have undertaken to provide. The mission of the Trustees is a noble one; so is that of the faculty and of the students, but the work undertaken by the Alumni is, if possible, yet more high and important.

I beg them, therefore, to "think on these things, and to send their pledges to Prof. Ferrell, Treasurer of the Fund, *at once*, unless it is simply out of the question for them to do so.

R. W. HAYWOOD,
Sec. and Treas. of Alumni Ass'n.

Wake Forest, Sept. 7, 1895.

Notes of Travel.

I take up my notes of travel where they were left off several weeks ago because I was too busy to write. A ride of five miles from Creedmore through the rain in Bro. G. L. Allen's carriage, brought me to his hospitable home.

Sunday was spent at old Brassfield church, and the two days following were occupied with a round through that neighborhood. Rev. G. T. Watkins rendered cordial assistance in presenting the claims of the Female University. Substantial help was given whose amount will be greatly increased when the returns are all in. After a few days in Warrenton and vicinity, I find myself again in Granville county at Mt. Zion church greeted by a very large congregation and capital music. After a night very pleasantly spent in the charming home of Bro. D J. Gooch I set out with his horse and buggy, which he kindly lends me for the week, and make a round among about forty families within an area of one hundred square miles. Though half sick I press on, cordially received and well cared for everywhere. Mt. Zion and Eben congregations, which were as thoroughly canvassed as the time would allow, will come up with good contributions which, we are sure, will be but an earnest of better things yet in store. To Bro. J. J. Meadows we are indebted for special kindnesses; several nights were spent at his pleasant home.

On to Stovall Saturday morning where a fair congregation patiently awaits the arrival of the train. The brethren take hold of the work in a manner so hearty as to be exceedingly gratifying. My headquarters here are in the home of Bro. B. T. Hicks whose great kindness can never be forgotten.

I invade Virginia territory enroute for Roxboro and spend a day recuperating at the famous Buffalo Lithia Springs. I am indebted to that warm-hearted Christian gentleman Col. Thos. F. Goode, the proprietor, for special kindnesses. I greatly enjoy meeting here my friend of earlier days, Bro. R. T. Vann who is trying these life giving waters.

Upper and lower Granville are alike in that both sections are dotted with beautiful homes, and covered with abundant crops. Is it not true of the State at large that magnificent crops are the rule?

Brethren, there never was a better time for establishing the Baptist Female University. An urgent appeal for it comes from girls all over the State. If every Baptist who reads these lines will resolve to help and to do it speedily, the walls will go steadily upward. Every one who holds back on the ground that there are enough others to do the work, retards it that much. Every one who helps with even a small contribution, hastens the time when the work will be completed.

J. HARTWELL EDWARDS.

The Union of Eastern Section of Raleigh Association meets at Smithfield Sept. 17th. Program next week.

A Word of Reply to Bro. Broughton.

1. I was and am still of the opinion that the ideal was placed so high at the Chautauqua as to discourage workers in country schools. As our Presbyterian brethren say we should "lower the standard" a little for the benefit of country schools. The theory that what is adapted to a city school will exactly suit a country school may be all right in *theory*, but in *fact* it will not do, as all active workers in country schools know.

Now the subjects discussed were all very timely and helpful, but it struck me that something might have been added to the program, especially for the benefit of undeveloped country schools.

2. Am sorry that my second criticism made the impression on Bro. Broughton's mind that it seems to have done. Nothing was farther from my mind than that he or his faithful co-workers had any of the "I am holier than thou" feeling. Have always considered Bro. Broughton as one of the most humble consecrated Christians that I have ever known, and all that I saw in him at the Chautauqua only strengthened that opinion. The same is true of the others whom I had in mind when I wrote that second criticism. What I meant to say was that the Chautauqua seemed to be the property of a few churches rather than of the denomination. I gave as a probable reason for this what Bro. Broughton assigns as a true reason, viz., want of interest on the part of other churches. I thought I could afford to make this criticism since my church had more recognition, perhaps, than we deserved; two of us being on the program and two in the orchestra. Am glad to know that other churches are becoming more interested. It was with the hope that others might be lead to take a deeper interest in so helpful a meeting that the second criticism was offered.

3. As to the "speaking sister," very little remains to be said. As you say, Bro. Editor, I didn't question her piety, or zeal and earnestness as a worker. Bro. Broughton's defense, it seems to me, is the strongest endorsement of my criticism. I simply stated what she did, and how she did it. I think nearly all who heard her will say that I did not misrepresent her. Now if what she did was all right, why does she need defending? and why was it unkind for me to use her as an object lesson? If it is wrong to criticise what a sister does before an audience of two thousand people because she is a lady of great worth and piety, then it seems to me the first wrong done her was to place her in a position where she would be open to such criticism. Is the work of "carrying sunshine" into homes where it is needed, I bid her God speed; that is her legitimate sphere; but when she, or any other sister in North Carolina, transcends the bounds ascribed by Paul, they needn't expect to escape criticism.

I wrote my first article, as I have written this, in all kindness and from the best of motives. The Chautauqua was a great meeting, and is destined to do great good in the State. Am sure that I was very much helped by it. It was only because I thought, and still think, that it would be more efficient if some changes were made that I wrote as I did.

When I was a boy, Bro. Broughton came to the dear old country church of which I was a member, and made a speech to the Sunday-school. By his speech and sweet solos he captured me, and I have been in love with him ever since. If I wounded his feelings in what I wrote, am sorry, for nothing was further from my intentions. Candidly but kindly I gave my "impressions of the Chautauqua," and am "of the same opinion still." I want to assure Bro. Broughton of my interest in the great work, and of my prayer for its future success.

LIVINGSTON JOHNSON.

A Word About the Chautauqua.

The Sunday school Chautauqua is capable of great possibilities for good to the Baptists of North Carolina. We should be thankful for the inception of the idea and for the measure of success already attained. That some of its methods are open to criticisms is only an evidence that it has not yet reached perfection. A great many of our best Sunday-school workers recognize the merits of the Chautauqua and regret that they cannot afford to attend because they cannot lose the time and meet the expenses necessarily involved. Now, in order that more of our schools may get the good they need from a meeting of this kind, let each school elect a suitable member and defray expenses. That member will more than repay the school in the enthusiasm he will be enabled to impart and in the improved methods he will be able to suggest. Our school has passed a resolution to this effect, and hereafter, it is hoped, will not fail to be represented.

I do not think there should be any cause for alarm in regard to the "woman question" in the Chautauqua. The large majority of the best Sunday school teachers we have in the State are good women. We may safely trust to their sense of propriety, their fidelity to long established usage, and their knowledge of the Scriptures to do and say only the proper things to be done and said.

H. A. BROWN.

Stands Squarely with Bro. Johnson.

Dear Recorder:—Allow me to say through your columns that I stand squarely by Bro. L. Johnson's criticism of the speaking sister's conduct. Your criticism is on a high key. Brother, the church is with you. Paul is with you. When he warned the church at Corinth against the speaking sister, he says, "It is a shame for a woman to speak in the church," and we believe it.

May the Lord bless every good Christian sister. She has a great work to do, but the moment she is swept from the platform the better for the cause.

Yours in love,

JOHN F. [illegible].

Hope Mills, Sept. 16, 1895.

Letter from Rev. E. N. Gwyn.

Dear Recorder:—Rev. G. H. Church of Statesville preached several days and nights at Holly Spring, Iredell county, a few weeks ago. He is a man of power in the pulpit and in the congregation. Some persons speak lightly of him for preaching on the streets; but he has a forte for preaching anywhere and everywhere (Apostle like). His street preaching reaches some who never hear the gospel anywhere else; and also many who hear him wish him to visit the churches in the country and declare unto them the truth of God's Word. There is nothing peculiar nor eccentric about him except that he is a stickler for the Bible. His assertions and propositions are all proven by the Scriptures, interwoven by reason and common sense. Large congregations attend his preaching, and God's Word does not return void. Some preachers or pastors are jealous of other ministers attending their churches; but Bro. Church is a help to any pastor and a stimulant to any church he visits. By his request the church raised the pastor's salary, so that he must visit a week or more in each month, thereby, by God's Spirit, imparting life to the church and more consecration to the pastor. Brother Church has been kindly and urgently solicited to visit other churches, which we hope he will do.

E. N. GWYN.

Elkin, N. C.

Meeting at Clayton.

Much good has been accomplished from our protracted meeting this summer, which continued ten days from the third Sunday in August. Bro. Cowan, the pastor, preached some as earnest, thrilling and impressive sermons as we have ever heard. The attendance was large from the first, and continued to increase till the close, so our house was packed with eager hearers.

The church was greatly revived and encouraged. Some thirteen have professed faith in Christ. Brother Worley Creech of O'Neill's township, was with us a few days. His warm spiritual and consecrated life lent force to his sermons: he is a real power in the ministry, and the Master's blessing everywhere attends his work.

Bro. Hermon H. Horne, an active young layman, gave very efficient aid in the meeting by his appeals to church members and by pleadings with the unsaved. Most of his work was out of church in private talks with the people about their souls' best interests, thereby, under God, leading some to the Saviour. This young man is not a minister, but tries to live up to that standard which requires every Christian to do all in his power to win souls for Christ.

Another bright Baptist and Christian laborer is young Bro. Will E Dodd, who made some stirring talks and told of how the love of Christ in the heart upholds and protects the tempted soul, in a way that carried conviction to the hearts of his hearers, especially to those who have seen what his life has been among us.

Bro. Ashby, the Methodist pastor, also came "over and helped us" with some excellent sermons and good work.

Our new pastor, Bro. Cowan, is greatly beloved among his people here, and we hope to keep him with us. God has greatly blessed us, and for which we give thanks.

IDA HARRELL HORNE.

Visit to South Carolina.

Dear Recorder:—It was my good fortune recently to visit South Carolina for the first time. The objective point was Society Hill in the old historic Welsh Neck section.

The church is one of the oldest in the State, and has a history that reads like a chapter in the "Acts of the Apostles." The church is a living monument to Rev. John Stout, so well and favorably known throughout our whole South-land. For twenty years he led and fed this flock over which the Holy Ghost made him the overseer. To such a people—brainy, cultured, consecrated it was stimulating in the highest degree to preach to them.

The pastor of this charge is Rev. C. L. Dowell, a North Carolina boy, and he fills the bills, too. He has "grit, grace and gumption," is a pleasant speaker, and has a heart as big as his body. Sister Dowell is a wonderful help to him in his work and a model wife for a preacher.

An unexpected benediction was the sight of F. M. Saterwhite my old friend and schoolmate who came up with me and of great tribulation. I never was any nearer heaven than the evening I spent in his home. He is one of the few men in all the world to whom I have dared to show my soul.

There are two sides to almost all questions and the question of definite or indefinite calls is certainly not an exception. I think the scriptures are silent on the subject. A great deal more is said than its importance deserves. My observation in the matter is, that the relation of Pastor and people is freer, easier and more pleasant when the call is annual, and that almost all the misunderstandings arise where the call is indefinite. I know almost all the preachers are against me, but as an old friend of mine frequently tells me "There are ways enough in the world for every body to have one."

R. E PEELE.

A Few Books.

We acknowledge the receipt of Capt. Ashe's book on the free coinage of silver. We have not found the time to read the book as closely as we would desire. The book is written in good style, and the honesty of purpose which its author had in writing is seen throughout. Capt. Ashe has made an honest effort to inform the public on the subject of finance, in knowledge of which he has no superiors and few, if any, equals in North Carolina. The title of the book is "A Day with the Professor and his Friends; Familiar Chats on Free Coinage," and costs only 25 cents.

Fifth Sunday Meetings.

MECKLENBURG AND CABARRUS UNION.

Place—Matthews church. Time—Sept. 27th and 28th, 1895. Rev. D. W. Thomasson to preach the introductory sermon.

1. How to make the Union more useful, beneficial and pleasant. To open, Bro. C. Gresham.

2. Should our churches co-operate in making up pastorates? To open, Bro. Eli Hanson.

3. How many kinds of offices belong to the church of Christ, and what are they? To open, brethren W. A. Hough and W. H. Mullins.

4. What attitude should our churches assume towards the Temperance movement? To open, Rev. J. J. Payseur.

Let all the brethren attend.

J. O. ALDERMAN, *Secretary.*

FRANKLIN UNION.

Place—Maple Springs church. Time—Sept. 27th, 28th, and 29th, 1895.

Friday 11 a. m.—Introductory sermon by Rev. G. M. Duke.

1:30 p. m.—Are sins of omission matters of church discipline? Speakers—Revs. J. W. Sledge, G. W. Newell, Bro. Berry Collins.

2:30 p. m.—How shall we best promote a greater activity among our laymen in Christian work? Speakers—Revs. W. A. Smith, G. W. Newell and Bro. J. A. Coppedge.

Saturday, 10 a. m.—What is the office of the Holy Spirit? Speakers—Rev. G. W. Newell and Bro. C. M. Cooke.

11 a. m.—Sermon by Rev. W. A. Smith.

1:30 p. m.—What should be the attitude of the churches toward the liquor question? Speakers—Brethren T. H. Sledge, P. Z Brewer, J. H Fulghum.

2:30 p. m.—Why has not the gospel more manifest power through the twelve months in the year? Speakers—Rev. W. B. Morton and Bro. C. M. Cooke.

Sunday 10 a. m.—Aims and methods of Sunday school work, with reports of superintendent.

11 a. m.—Sermon by Rev. W. B. Morton.

3 p. m.—Is the law of the Old Testament requiring the tenth abrogated in the New? Speakers—Rev. J. W. Sledge and Bro. C. M. Cooke.

All the churches are earnestly requested to send full representation.

G. W. NEWELL,
C. W. MAY,
JAS. BREWER,
Committee.

CALDWELL COUNTY UNION.

Place—King's Creek church. Time—Sept. 27th. Preacher of introductory sermon—Rev. J. W. Shell.

First query: What attitude should our churches assume towards the Temperance movement? Speaker—Joseph Dowell, Jr.

Second: Are we as Baptists doing our duty toward the education of our young people? Speaker—M. N. Harshaw.

Third: Are sins of omission matters of church discipline? Speaker—H. M. Croom.

Fourth: How can Christians best promote their growth in grace? Speaker—I. Oxford.

Fifth: What are the principal hindrances to the progress of our churches? Speaker—J. G. Griffin.

Sixth: What responsibility does a member assume when he joins a Baptist church? Speaker—A. bury Woods.

J. W. SHELL,
Z J. BEACH,
L. W. THOMAS,
Committee.

CENTRAL UNION.

Place—Forestville church. Time—Sept. 28th. Every church in the Central Association is expected to send delegates.

Saturday, devotional exercises led by Rev. J. E Deveney.

Organization.

Who is responsible for the present lack of interest in mission work, the pastors or the churches? Rev. J. W. Carter, D. D.

What is the duty of Baptists to their colleges and high schools? Prof. W. L. Poteat.

What is the duty of Baptists to the common schools in the State? Hon. J. G. Scarborough.

Sunday.—Ways and means of increasing interest in Sunday-school work. Brethren N. B. Broughton and S. W. Brewer.

Denominational sermon, Rev. C. E. Taylor, D. D.

How can pastors of our country churches best do pastoral work? Rev. A. D. Hunter.

How can we interest all our church members in the work of the church? Rev. M. R. Pernell and Prof. W. J. Ferrell.

It is expected that the brethren whose names are mentioned above will lead in the discussion of the topics severally assigned them, but others will join in short speeches.

W. R. GWALTNEY,
N. Y. GULLEY,
Committee.

A Correction.

Editor Recorder:—In a recent issue of your paper, I saw an article stating that there had been a meeting at Rockyhock, in which there were three conversions and I doing the preaching.

The place and number were wrong. The place was Siloam, Bertie county, N. C.; and the number added to the church was thirteen.

G. W. WHITE.

Rockyhock, Sept. 9, 1895.

Royall Chair.

I have received the following sum for the endowment of the William Royall Chair:

Mrs. Mattie D Jordan, $17 00; Mrs. G. W. Bryan, 30.00; E J. Kennedy, 3 00; R. F. Walters, 1 00; Thos. F. [illegible], 10 00 Total, 51 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, Sept. 16, 1895.

A Few Running Notes.

Dear Recorder:—Since I am at home again I'll give you a few "running notes."

THE CHAUTAUQUA.

If the meeting at Red Springs benefited every one that was present as much as it did me, then all are well paid for the money spent. I went to see and to learn. It was my first attendance, and I think I shall go again. The work done is generally well done and well worth doing. If Sunday-schools are a good thing, then the Sunday-school Chautauqua is a good thing, for it greatly helps the Sunday-school workers.

I saw many people there that I was glad to see. Many whom I hoped to see I did not see.

The Red Springs brethren are a noble band, but how could they be anything else with such surroundings and such a pastor? Many visitors will desire to visit Red Springs again.

KINSTON.

Bro. Spilman asked me to rest by going down and preaching for his people the fourth Sunday in August, as he would be away in a meeting elsewhere. As I was resting a few days anyhow, I went down and renewed some pleasant acquaintance. Dr. Lewis and his good lady made my stay very pleasant while I was at their home. Bro. Spilman has some noble people to march with him in the fight he is making there for Christ. It was a pleasure to preach to those noble brethren and sisters. But the destruction wrought in the town by fires during the year has hurt many of them for a time. Yet trials will refine and purify the pure gold. I believe that in the end it will help the Christian people there.

GOLDSBORO.

Bro. Newton knows how to endear himself to his people. Though a young man in experience as well as in years, and despite the fact that he followed such men as have filled the Goldsboro pulpit, he seemed to have made himself almost necessary to those good people. But his decision to attend the Seminary leaves a good field for some good man. Goldsboro is really a better town than I thought it was, and the church there is doing good work.

CONCORD.

After an absence of two Sundays, I stepped into harness in my own field again, feeling better able to do the work after my running rest. Also I found that my people had enjoyed my absence. They were pleased with Bro. Suttle who supplied for me one Sunday.

We are trying to keep our heads above the water and make a few strokes forward. If you doubt whether we are alive, come up to see us at the Mecklenburg and Cabarrus Association which meets with our church in October. We think we are distancing some of the other churches in the race. Come and see.

We have some of the best people I ever saw. We have others equal to them if we could only electrify them into life and activity. Can't you tell us how to make all as the best ones? Fraternally,

J. O. ALDERMAN.

Concord, Sept. 11, 1895.

From Henderson, N. C.

Dear Recorder:—I have been a reader of your paper for twenty years, and can truly say it is better to-day than at any other time in its history. Every Missionary Baptist pastor should make special effort to get members of his church and congregation to take the RECORDER. The pastors would find it easier to preach to people who read the RECORDER than to those who do not read it.

On the fourth Sunday in August last I was at Grassy Creek church where I was born and reared. It had been five years since I attended services here. Dr. R. H. Marsh, the pastor, is a noble minister of the Word, and I readily saw how hard it was for even him to successfully serve this country congregation. I saw him baptize twenty-two new members. One of them had passed his fiftieth year. The congregations at this place have always been large, but it seems strange that a people who have had the very best preaching for half a century should have among them some who have not learned to keep silent and pay good attention while the Holy Scriptures are read and commented upon for their instruction and spiritual welfare.

The Baptist people of Henderson are well pleased with their pastor, Rev. Junius Millard. He is a young man, and seems to understand how to fill his position as the shepherd of his flock in this growing little city. He is zealous, sensible, and ever ready to speak a word for the Master. It is expected that great good will be accomplished; if this should not follow, the fault will not be with Brother Millard.

Rev. T. D. Hill makes Henderson his home at present as the most accessible to his four country churches.

T. T. PRITCHARD.

Henderson, Sept. 9, 1895.

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Furnishing Grain to Distillers.

BY R. O. A. TEAGUE.

"Church members who furnish distillers grain and fruit, would sell the Saviour for thirty pieces of silver."

So said a preacher in Mocksville a few days ago. Did he tell the truth? Church member, would you sell the Saviour for thirty pieces of money? Perhaps you think and firmly believe that you would not sell him for the whole world. Poor deceived mortal that you are! I mean you that furnish the distiller with fruit and grain with which to make ardent spirits. You have already sold the blessed Saviour for less than thirty pieces of money, and are still repeating the sale, as the days come and go. Poor deluded man! You are not only selling the Saviour, but are selling his church. You are selling yourself and others members of the church. You are selling the liberties and privileges of the church of Christ. Yes, the Devil has bought you out for the promise of having a dwelling place with him forever and ever in hell. Oh! what a price you have sold for!

Church member—you that supply fruit and grain to the distiller—how many souls have already gone to hell from drinking the whiskey and brandy you have helped to make? and how many more do you think you will help send to the same place? Now if you are truly helping the Devil and the distiller make strong drink by furnishing material, the New Testament assigns you a home with the workers of iniquity forever.

Two church members, on the morning of this writing, loaded their wagons with corn: one took his to relieve the wants of a poor family, the other carried his to the still-house! The one blessed man and honored God with his corn; the other destroyed man and dishonored God with his corn. The Book says to the first, "Well done, good and faithful servant," and to the other, "Depart, ye cursed," &c. This is bound to be so, though the last given church member had his name recorded on a hundred church books.

Preacher, do you lift up your voice like a trumpet in warning men along this line as you ought?

"The Baptists Have Never Persecuted."

BY G. B ALFORD.

I am much pleased with the article in the RECORDER of the 28th ult., written by Rev. Chas. A. G. Thomas, headed "The Baptists Have Never Persecuted."

The article is an able one and full of truth; indeed, it is one of the best explanations of the fundamental principles of the Baptist church I ever read: it contains the very essence of genuine Christianity, and I would to God that every Baptist in the Nation and all other Christians could read it and get as much out of it as I have. The RECORDER could not do a better thing than to publish that article for three months, and ask its subscribers to hand the paper around to their neighbors, and they in turn to others, so that it could be read far and wide by all classes.

As a layman, I wish to add a little to what Bro. Thomas has said.

It was the spirit of long forbearance and toleration, as exemplified by the true followers of Christ in Baptist churches, which so influenced the framers of the fundamental law of the land as to cause them to place in the Constitution of our great country a provision giving the right to every citizen to worship God according to the dictates of his own conscience. This was far reaching, and really the corner stone of civil liberty. It is doubtful as to whether our forefathers saw at that time the full extent of the clauses in the Constitution, but God was in it and directed it for the good of his people. The guarantees in the Constitution make us a free people, able to govern ourselves, viz., freedom in worship, freedom of the press, and freedom in public speech. The abolition of these guarantees, or any one of them, destroys our Republic. The truth cannot be sold except by the true worshiper in his free expression through a free press, and by a free public expression by word of mouth. Without the truth, all will perish. A great door is open. I pray God to give us a lofty ministry and a pure gospel. Let every Christian pray daily that the weak brethren among us may be lifted up to a higher sphere—so high that no slur can be properly cast at them, and that the casters of the slurs may be seen in their true light. God be thanked for the faith and truth which will overcome errors; for the brightness of the true light which burst through the clouds in about the fourteenth century, and which will soon again burst from a smoky sky. Christians will then come into close relations and see through close glasses. There will be much love and great rejoicing when the stray sheep are all safe in the fold of truth! My prayer is, that the Lord may help us to restore Christian love in our churches.

Begin School Promptly.

ATTEND PUNCTUALLY FROM THE FIRST DAY TO THE LAST.

The following words of timely counsel were intended for Virginia, but will apply equally well to North Carolina. The venerable author, now ninety years of age, was the first President of Richmond College and having spent the most of his life in the instruction of the youth, is widely known as an educator. Surely such words of wisdom deserve to be heeded not only in Virginia but in other States as well.

[illegible] begs leave to call the attention of the people of Virginia to the importance of sending their children, from the country to the university during the [illegible] sessions. Impressed with the importance of [illegible] history of the State, the custom was to give a vacation of two months, and thus make the session of ten months duration. The prevailing habit of the present age, by common consent, is to extend the vacation to three months and to contract the session to nine months. The former is given in good measure—say fourteen weeks—and the latter in scant measure—say thirty-eight weeks. These numbers will be found on examination to be true of a large majority of our schools.

Now take off Saturday from the thirty-eight weeks—for which we have no authority but usage—and the Lord's day—for which we have divine authority and we have 190 school days and 175 rest days in the year. Of what other calling in life can this be said? What an excellent opportunity is thus given to pupils to forget what they learn! What a help to that dissipation which qualifies for new and difficult studies! "Blue Monday" is a standing proof that boys, returning to their books after an absence of even two days, often feel a stronger distaste for their work. Shall not parents, teachers and pupils, in view of these subtractions, combine to prevent the loss of a single day at the opening of the next session of all our schools?

"2. The first days of that period are by far the most important of all its days. From the nature of the case, all the pupils must then be classified. A new study is now introduced. Its cardinal principles are, by frequent repetition, impressed on all the minds of the class. The full understanding of these is necessary to the comprehension of all that follows. The desuetude of the pupils to study is rubbed off and they begin to progress hopefully and rapidly. The preceptor feels like a teamster who has just gotten a loaded wagon up a long and steep hill.

But now a new member is assigned to the class, just two weeks behind the time. He brings from home the request that he shall prosecute the very subject in hand. What is to be done? The teacher is clearly not morally bound to go over all the ground from the beginning with him, and if from pure kindness he attempts it, he feels a dispiriting fear that it will be futile. It requires an unusually apt, dilligent youth to keep up with an ambitious class and yet learn all that they have acquired in his fortnight's absence. It is generally found, too, that the laggard is neither bright nor studious; otherwise he would have started at the beginning. The result is almost inevitable that he will lose his time and money, and will be discouraged through his whole future course.

Many a failure in schools is due to the want of punctuality. I have often been obliged, mainly from late arrivals, to divide an algebra class into two and set the dullards back to the definitions of plus and minus. And yet indulgent parents will continue for frivolous causes to keep their children at home for weeks of school time, to the detriment of the schools, their children and themselves. But this unwise policy is not confined to the humble institutions. We hear sometimes from our colleges and universities, long after their opening the announcement that students are still coming! To this, however, Brown University is an exception. It was long ago—and I trust, is still—her law that all her classes begin to recite regularly on the first day of the session.

"3. I feel justified in adding that my venerable father educated his seven children on the plan here recommended. I do not recall a single instance in which he permitted his children to tarry at home a day after the session began or to come home a day before it closed. They began at the beginning, went through the middle, and stopped at the end. Nor did he ever get late to church. He invariably attended and was always on time. Is not his example worthy of universal imitation.—*R Eyland, Lexington, Ky.*

The poverty of the pulpit is openly confessed when such subjects as the "New Woman" or "The Wheel" are announced for the purpose of drawing the crowd. The crowd often comes. But it comes, not to be fed, but to be amused, entertained, or to satisfy its curiosity. It comes, but it is likely to go away unsaved, disgusted with the minister and his message, and, possibly, with the Master, on the supposition that he sent such a servant. When the old gospel will not draw men to Christ, nothing else will. God made no mistake in appointing preachers of the gospel as the means of saving men. But men make a mistake when they depend on anything else. We care not what you put in its place, it will fail. There is that in truth that meets the want of the soul. The world knows that such was the mind of Christ. When ministers substitute claptrap, for the avowed purpose of drawing, the world at once looks upon them as acting by false pretences. They placard some popular theme, and then attempt to smuggle in the old gospel. "In vain is the net spread in the sight of any bird." The most stupid kinds are smarter than to be caught that way. Men are usually brighter than the birds. He who would catch them must not tell them that he would inveigle them into listening to what they dislike. To gain the confidence of men is a main point in usefulness as a public teacher.—*Christian Instructor.*



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CONDENSED SCHEDULE.
In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16 Mixed. Daily ex Sunday
Lv Wilmington	9 05 a m		
Ar Fayetteville	12 15 p m		
Lv Fayetteville	12 45 p m		
Lv Fay'ville June			
Lv Sanford	2 16 p m		
Lv Climax	4 19 p m		
Ar Greensboro	4 50 p m		
Lv Greensboro	5 00 p m		
Lv Stokesdale	5 56 p m		
Ar Walnut Cove	6 25 p m		
Lv Walnut Cove	6 30 p m		
Ar Rural Hall	6 58 p m		
Ar Mt Airy	8 25 p m		
Lv Bennettsville		8 15 a m	
Ar Marston		9 10 a m	
Lv Marston		9 20 a m	
Lv Red Springs		9 55 a m	
Lv Hope Mills		10 35 a m	
Ar Fayetteville		10 55 a m	
Lv Ramseur			5 50 a m
Lv Climax			7 35 a m
Ar Greensboro			8 20 a m
Lv Greensboro			9 15 a m
Lv Stokesdale			10 50 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily.	No. 3 Daily.	No 15. Mixed. Daily ex Sunday
Lv Mt. Airy	7 05 a m		
Lv Rural Hall	8 29 a m		
Ar Walnut Cove	8 55 a m		
Lv Walnut Cove	8 59 a m		
Lv Stokesdale	9 23 a m		
Ar Greensboro	10 11 a m		
Lv Greensboro	10 30 a m		
Lv Climax	10 53 a m		
Lv Sanford	12 30 p m		
Ar Fay'ville June			
Ar Fayetteville	2 15 p m		
Lv Fayetteville	2 45 p m		
Ar Wilmington	5 05 p m		
Lv Fayetteville		4 35 p m	
Lv Hope Mills		4 54 p m	
Lv Red Springs		5 40 p m	
Ar Marston		6 12 p m	
Ar Bennettsville		7 05 p m	
Lv Madison			12 53 p m
Lv Stokesdale			1 55 p m
Ar Greensboro			2 40 p m
Lv Greensboro			3 00 p m
Lv Climax			4 20 p m
Ar Ramseur			6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N. & W. R. R. for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Marston with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

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SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

	No. 12. Mixed. Daily.	No. 38. Daily.
Lv Greensboro	1 23 a m	10 15 a m
" Elon College	2 30 a m	10 43 a m
" Burlington	3 05 a m	10 58 a m
" Graham	3 12 a m	11 01 a m
" Hillsboro	4 29 a m	11 37 a m
" University	4 45 a m	11 48 a m
" Durham	5 50 a m	12 09 p m
Ar Raleigh	7 20 a m	1 10 p m
	Mixed Ex. Sun.	
Lv Raleigh	9 05 a m	1 10 p m
" Clayton	10 05 a m	1 43 p m
" Selma	11 25 a m	2 10 p m
Ar Goldsboro	12 50 p m	3 00 p m
	No 33 Daily	No. 11. Mix daily
Ar Greensboro	7 23 p m	8 23 a m
" Elon College	6 41 p m	7 46 a m
" Burlington	6 20 p m	7 35 a m
" Graham	6 27 p m	7 20 a m
" Hillsboro	5 47 p m	6 45 a m
" University	5 35 p m	6 31 a m
" Durham	5 15 p m	6 10 a m
Lv Raleigh	4 10 p m	3 00 a m
	Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m
" Clayton	3 30 p m	9 18 p m
" Selma	2 54 p m	8 15 p m
Lv Goldsboro	2 00 p m	6 50 p m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 13. Daily.
Lv Richmond	12 05 a m		12 56 p m
" Keysville	7 53 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarksville	10 50 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville	12 31 p m	10 26 p m	12 31 p m
" Oxford	11 58 a m	8 48 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
8 05 a m	Lv Raleigh Ar	7 30 a m
9 10 a m	" Durham "	5 20 a m
8 33 a m	" Greensboro "	2 55 p m
10 15 a m	" Salisbury "	7 55 p m
11 09 a m	Ar Statesville Lv	7 03 p m
12 30 p m	" Hickory "	5 58 p m
3 59 p m	" Asheville "	2 16 p m
4 25 p m	Ar Hot Springs Lv	11 43 a m
No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv Winston Salem Ar	8 37 a m
7 40 p m	Ar Mocksville Lv	5 00 a m

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RALEIGH, N. C.

Woman's Missionary Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR SEPTEMBER—MEXICO.

"I will bring the blind by a way they knew not." Missionaries, 20; native assistants, 19; stations, 14; churches, 32; membership, 1,120; baptisms, 286; schools, 3; scholars, 103; Sunday-school scholars, 639. Contributions, $1,817 38.

Study Topics.—Romanism fully developed. Sale of indulgencies. The Black Christ of Toluca. Baptist beginnings. Baptist successes. Persecution of Rev. H. R. Moseley. Present condition of our work.

When God takes to himself a leader, we look at one another and say, Who will take her place? The answer is often long delayed and often never comes. Why? Because so few are going to God's preparatory school. Yet the tuition is free, all may attend, and the invitations are incessant and insistant. The text-book is the Bible; the recitation, prayer; the practical application, help given to those who need.

Leaders are falling thick and fast. God says "It is enough," and they pass out of sight. Who of us are giving ourselves into the hands of the great Teacher to be schooled for service?

***

Practical education is the cry of the hour—in other words, education which may be brought into the practical work of the every-day after life. Practical religious education is needed no less. How many, even amid life-time Bible students, outside of the pulpit, if called on suddenly, could turn without hesitation to just the right chapter to comfort the sick, awe the godless, lead the penitent, or open a missionary meeting.

The hour of service comes often suddenly. God's preparatory school for Christian service is a practical one, and unless we can apply its teachings readily, we are not proficient scholars.

***

The Foreign Mission Journal comes this month for the last time in its well-known form. Next month (October) it will be *The Mission Journal of the Southern Baptist Convention—The Foreign Mission Journal* and *The Home Field* being consolidated to form this magazine. We hope every Society will endeavor to form a club of subscribers for the new and enlarged *Journal*. The key-note of the September number may to be "more." Mr. McCormick of Mexico treats of the great need—more spiritual power, while the letters and appeals are full of the need of more missionaries.

Mexico.

EXTRACTS FROM REPORTS.

SALTILLO.—The Saltillo church has called a native pastor, Bro. Pablo Rodriquez, and is supporting him without help from the Board. This is a heavy strain on our church, but we are anxious to set an example in the matter of support; already other churches are moving in the same direction.

THE SCHOOLS.—The Zaragoza Institute, a small training school for boys, is supported by a good Southern Baptist brother, whose name I am not at liberty to make public. Of the eight boys who are studying with me this year, two have given themselves to the work of the ministry.

MADERO INSTITUTE.—During the year two young girls, day pupils, have been bapt'zed, and two or three others have declared themselves believers in the truth. A voluntary Bible class has been organized, which is attended by some thirty five of the girls.

TOLUCA.—We have raised some $400 for apparatus, etc., for Madero Institute, and some $3,000 to support the Orphanage in Toluca. The Orphanage is virtually under my control. The church at Toluca has been left under my care by the removal of Bro. Stephenson to Guadalajara. I have devoted considerable time to the establishment of the Orphanage, and the gathering of all the missionaries in Mexico in a meeting in Toluca in April for our spiritual improvement.

PARRAS.—Parras is beginning to take on new life. We are expecting great blessings during the present year. The idea of self-support is growing in my district.

ZACATECAS.—Our work has not been very hopeful in this field for the last two years, but prospects are a little better now.

MORELIA.—The outlook is very encouraging. What gives special promise is the evangelistic spirit growing among the native brethren, several of whom, without salary of any nature, have done this year active and self-sacrificing work. They are fully in sympathy with the self support system, and two of them have refused salaries offered them by Southern Methodists to work for them. God's Spirit has manifested himself during the year in manifold ways.

Between Ourselves.

Several of our old members have come back, and we hope for better times.—Miss Robertson, Yanceyville.

"Our Society now numbers twenty-eight members," writes Mrs. Johnson of the new Society at Bell's church, Mt. Zion Association.

Our Society authorized me to say that we consider it a very great privilege to co-operate in fulfilling the commission of our dear Lord, and that we will do ourselves the honor of assisting to perpetuate the memory of our noble missionaries by contributing to the Yates memorial fund.—Mrs. D. Worthington, Rocky Mount.

Our Society meets in regular session to-morrow, and our pastor, Mr. Lumberth, has promised to meet with us and give us a missionary talk.—Mrs. W. C. Moore, Mt. Airy.

Our President, Mrs. Grant, is away on a visit. We all miss her so much, but know the change and rest will do her good. Please send our Society the name of a Home missionary to whom we may send a box.—Mrs. A. S. Turner, Goldsboro.

A sister writes: "Mine is a busy life. I have to fill the place of President, Secretary, and Treasurer of our little Society, yet I am only a poor widow with ten children. Pray for me that I may be able to do more for the Lord and to the glory of his name here in the world."

Mrs. Scarborough writes to the new Society at Murfreesboro: "We have had two good meetings, and all are interested. Hope and pray. I do: that the interest may continue to increase." This Society has asked for a letter from a frontier missionary, and are talking of a frontier box.

The Raleigh First church has just sent the best box they have ever packed to a missionary who had lost everything by fire. The appeal came in the summer time when work in town is apt to languish. The prospect looked a little doubtful at first, but some said, "we must," and the good box proved again the old will and way proverb.

I want to say that we were delighted with your last letter concerning the box, and the ladies are planning already to fill it. My children in the primary department at Sunday-school have already begun a quilt to be sent to the little girl. I gave them an ice-cream supper last week in order to talk to them about the work, cut patterns for quilt, &c. All seemed so happy to make a square for the quilt.—Mrs. B. W. Wray, Leaksville.

Let us call things by their right names, especially when they relate to the kingdom of God. Therefore, well does Rev. J. B. Donaldson suggest: "We are accustomed to talk of *giving* to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only dig it up. The cattle upon a thousand hills are his. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He "giveth thee the power to get wealth." Let us *pay* God his due.—*Selected*.

This revision of the Lord's Prayer has been made for those who do not believe in Foreign Missions:

"Our Father which art in heaven, above America. Hallowed be thy name, in America. Thy kingdom come, in America. Thy will be done, in America, as it is in heaven. Give us this day our daily bread, in America; and forgive us our debts as we forgive our debtors, in America."—*Selected*.

New Societies.

1 Vandemere—Secretary, Miss Nannie Flowers, Vandemere.

2. Sandy Grove, Bladen Association—President, Miss Arnie J. Dane; Secretary, Miss Charlotte L. Dane, Clarkton, N. C.

3. Red Hill, Pee Dee—President, Mrs. I. F. Thomas, Eggtown.

4. Brown Creek, Pee Dee—Miss Ola Stanton, President; Miss Irene Henley, Wadesboro, Secretary.

5 May's Chapel, Sandy Creek—President, Mrs. Jordan Tysor, Jr; Secretary, Mrs. N. A. Gilmore, Rosewood, N. C.

Miss Fannie:—In answer to your letter received a few days ago, asking us to assist you in raising the Yates' memorial fund, I write to let you know that our Sunbeam Society met last Sunday and agreed to do all we could.

Send us three or four programs for Sunday school Mission Day.

Hope you will succeed in raising the amount needed for the memorial.

Yours respectfully,
BENJAMIN A. SUMMERLIN,
Sec Mt Olive Sunbeam Society.

A Bank Account with the Lord

A lady who sent a dollar to Foreign Missions for a little boy friend, said: "Raymond wants a bank account with the Lord, and hopes some day to be a missionary." We trust there are many other little boys and girls who wish to keep a "bank account with the Lord" in this way, and who are hoping that some day they can give their best gift by offering themselves to be missionaries to the heathen. About "bank accounts," see what Jesus says in the Sermon on the Mount, Matt. vi, 19–21.—*Selected*.

The September number of *The Forum* will contain an unusually interesting paper by Mr. Clarence King, entitled, "Shall Cuba be Free?" Mr. King paints the treatment of the Cubans by their Spanish masters in the darkest of colors and makes an eloquent appeal for Cuban independence.

Literary.

A new writer, F. W. Cotton, has a very suggestive article in the September *Arena* outlining the plans of "A Labor Exchange," to take the place of the existing industrial system of competition among the laborers for mere existence.

The Denomination and its Colleges: Three Addresses. By Pres. B. L. Whitman, D. D., Alvah S. Hobart, D. D., LL. D., and Pres. E. B. Andrews, D. D., LL. D. 12mo, 48 pp. Price, 5 cents. Fully worth the price, many times over.

Of the manuscripts left unpublished by Robert Louis Stevenson at his death (not many, by the way), the first to reach the public is a collection of very original "Fables" in the September number of *McClure's Magazine*. One of them is a conversation between John Silver and "Cap'n" Smollett, of "Treasure Island," which is as delicious in its way as anything those worthies do or say in "Treasure Island" itself.

The Homiletic Review for September justifies its promise of a "new departure." The leading article by Dr. Gregory, in his series on "The Preacher and the Preaching for the Present Crisis," treats of "The Preacher and his Furnishing." It emphasizes the absolute necessity for "a different and better training," logical and theological, if the preacher is to have that "complete mastery of the situation, of himself, and of the Bible message," that is requisite in order to the highest success at the present day.

Among the books announced by Harper & Brothers for publication in September is *A Steady of Death*, by Henry M. Alden, author of *God in His World*. The extraordinary success of Mr. Alden's previous book, which was pronounced "the most successful work of religious thought of the season," and "the most noteworthy book of a religious kind (in style as well as in substance) published in England or in America for many years," insures a suitable reception for *A Study of Death*—a book wholly uncommon, spiritual, hopeful, and important.

Fiction and travel are the strong points of the September *Cosmopolitan*, which, by the way, illustrates better than any previous number the perfection of its plant for printing a magazine of the highest class. Conan Doyle, H. H. Boyesen, Clark Russell are among the story tellers. A well known New York lawyer relates the story of "A Famous Crime"—the murder of Doctor Parkham by Professor Webster. A delightful sketch of "An English Country House-Party" is from the pen of Nina Larree Smith—the house at which she visited being no less than the historic Abbotsford, still occupied by the direct descendants of Sir Walter Scott. "The Realm of the Wonderful" is descriptive of the strange forms of life discovered by science in the ocean's depths, and is superbly illustrated in a surprising and marvelous way by the author, who is a member of the Smithsonian staff. An article on Cuba is timely. Without bothering the reader with unnecessary description of the famous yachts now so much talked of, The *Cosmopolitan* presents for full page illustrations showing these noted boats. Thomas Moran again contributes a series of the most exquisite landscapes of western scenery, twelve in number, illustrating an article by Col. John A. Cockerill, on "Modern Utah." And it may be said that no more beautifully illustrated number of The *Cosmopolitan* has ever been given to the public.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, price 75c.

Don't forget your Sunday school; you will be needed there every Sunday, and you will need to be there; you will never be too old to attend; God commands your presence. Deut. 31: 12, 13.

One advantage of taking Ayer's Sarsaparilla to purify the blood is that you need not infringe upon your hours of labor nor deny yourself any food that agrees with you. In a word, you are not compelled to starve or loaf while taking it. These are recommendations worth considering.

With but little care and no trouble, the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the whiskers.

Every day is a golden opportunity which the Father of mercy has put into our hands for moral and religious purposes.—*Trade*.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Associations in 1895.

September.

King's Mountain—Bethlehem ch, Thursday, Sept 19-21.
Sandy Creek—Rive's Chapel, Thursday, Sept 19-21.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Round Hill church, near Union Mills Station on C. C. R. R., Thursday, Oct. 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt. Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19.
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 19-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.
Raleigh, May 7, 1895.

INFORMATION

PUBLISHED WEEKLY BY THE TRANSATLANTIC PUBLISHING COMPANY.

INFORMATION gives weekly, items covering every phase of current thought, life and research. What would in the newspapers take columns of space, is here condensed in a brief article, giving the essence of the theme, with the latest and best information obtainable. The new living topics of current interest the world over are here presented in a form for instant reference.

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Every teacher of an Infant Class will find it very helpful. Every mother should possess a copy.

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Publishers, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York. Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.55 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

8.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1 31 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.20 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Sanford, Florence, Darlington, Charleston, arriving at Charleston at 2.30 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

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NEWS SUMMARY.

North Carolina.

The Carolina Central Rail road is to be extended from Rutherfordton to Spartanburg, S. C.——We see from the papers that there is scarlet fever at Clayton, N. C., and that the schools have been closed.——The prospect for the State Fair is good. Nearly all available space is taken. Large exhibits from the North and West has been arranged for.——Three hundred China men passed through Raleigh last week on their way to the Exposition in Atlanta.——A cotton mill costing $300,000 is to be erected at Durham Shoals, Cleveland county.——Dr. J. F. Crowell, formerly President of Trinity College, this State, has been elected Professor of Sociology of Smith College, Northampton, Mass.

In General.

It is stated that the South will make more corn this year than it will consume. If so, this will be the second year in the last thirty-two, when this was the case.——It is said that there are 8,000 diamond dealers in the world, and that their stock is valued at $850,000,000.——The surplus in national banks is less than at any time since last April.——Ex United States Senator John F. Lewis of Virginia is dead.——Members to the Constitional Convention of South Carolina, now in session, receive only $3 00 per day for their services.——One case of Small pox is reported at Radford, Va. All necessary precautions to prevent the spreading of the disease have been taken.

No lamp is good without its own chimney.

The "Index to Chimneys" tells what chimney is made for every lamp or burner in use.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

Good Work at Pembroke, N. C.

Dear Recorder:—We want to tell you what the good Lord has done for us at Pembroke, for we can truly say He has done great things for us, whereof we are glad.

In March, 1894, your humble servant came to this place and found no church and no preaching. So I went to preaching, and the Lord has blessed my labors.

We have closed one of the best meetings I have ever witnessed. Rev. W. R. Caines of Bayboro, S. C., was with us and did some good preaching, and the Lord blessed the Word. Bro. Caines made many warm friends while with us.

On Sunday, Sept. 1st, the writer baptized thirteen happy converts in the presence of a large congregation. There are some awaiting baptism. Others will join soon.

Myself, Bro. Caines and deacons Thomas Pernell and J. C. Beard organized these people into a Baptist church, seven males and ten females. The name of the church is Pembroke. The church has called me for their pastor. We will soon go to work to build a church house. Brethren, pray for us and help us.

Yours in Christ, MOSES PRIDGEN.
Pembroke, Sept. 7, 1895.

Seaboard Air Line Railroad.

The S. A. L will sell round trip tickets to meeting Baptist State Sunday school Convention, Warren Plains, N. C., at reduced rates. Tickets on sale Sept. 13th to 20th; extreme limit, Sept. 25th.

Also to Portsmouth, Va., on account of meeting of Bethany Baptist Association at Nottoway, Va. On sale Sept. 17th to 20th; extreme limit, Sept. 23d.

Call on any S. A. L Ticket Agent, or write to H. S. Leard, S. P. A., Raleigh, for further information.

Something New in Life Insurance.

The Union Central Life Insurance Company pays the face of your policy immediately after your death, and will pay your estate two cash dividends thereafter—one the first and the other the second year after your death—if you take any of their plans bearing annual dividends. No Company pays as large or as many cash dividends, or gives you as good a policy contract.

Agents wanted for important sections.

CARY J. HUNTER,
Supt. Virginia and North Carolina,
Raleigh, N. C.

Morehead City High School

will open its first term Sept. 9th, in the spacious North Carolina Teachers' Assembly building.

Prof. H. W. Reinhart of the University of Virginia, who for years was at the head of Thomasville Female College, will be at the head of this School, with other able teachers who are now being employed.

Good board $5 to $7 per month. Tuition $1 up.

Lovely and healthy location—on the beach of the Atlantic Ocean. No whiskey or tobacco. Scenes for the young.

For further information, write to the Secretary, J. H. Eaton, or to Jno. T. Jenkins, Baptist church, Morehead City.

Sunburn, chaps, freckles, tan and [illegible] removed. That itchy and rough [illegible] be relieved. Beautiful complexion, soft hands, beautiful hair, [illegible] Soap, are natural and [illegible]. 25 cts. Sold by Jas. [illegible], Raleigh, N. C.

The Meeting in Troy.

It was my pleasure to preach eight successive days in Troy, beginning with the second Sunday in August. The attendance was very good. Most of the business houses were closed promptly at 11 o'clock, and the people went to church. There were seven additions to the church. Pastor Merrill was obliged to leave, in order to attend a meeting at New Union church. He made me pastor *pro tem*, and on the third Sunday at 4 p. m. I had the pleasure of baptizing these candidates in Little River at the old sacred place near the Looky Simmons Ford. The scene is a bright spot in my memory. On the same Sunday morning I took the liberty to lift a collection to enclose the church lot (one acre) with a good substantial fence. My brother writes me that the lumber is on the ground and the work will be done soon. It was a great joy to me to preach there where my childhood's days were spent. The people showed me every kindness possible. May the Lord bless and keep them.

There ought to be a good parsonage built in Troy and the pastor located there. The cause is looking up. The Aberdeen and West End Railroad will be to Troy by or before Jan. 1st, 1896, and then one of the best sections of North Carolina will be put in touch with the rest of the world.

Pastor Merrill is a good man and a genial brother to labor with.

Fraternally,
W. L. WRIGHT.
Richmond, Va., Sept. 11, 1895.

Death of little Eva Tatum in China.

Dear Recorder:—I wrote last week. I send this note by a faster steamship line, and it may reach you before that does. [That letter reached us first and appears in another column under the head "Summer Notes."—EDITOR.]

Sunday, Aug. 11th, our little daughter, Eva, was attacked by cholera. We all ate dinner together. At 1:30 p. m. she began as if she had cholera morbus. We did not know what it was till the doctor came. By 7 a. m. Monday the little spirit had gone. The bereavement came so swiftly, but no more so than God's sustaining grace. How I do pity the poor Chinese who have to give up their children unsustained by the confidence that a Heavenly Father does all things well, and with no hope in the resurrection. It is hard enough with these, what must it be without them!

We have taken every possible precaution that we know to keep well. We must leave the rest with our Father.

Yours in hope and sorrow,
E. F. TATUM
Shanghai, China, Aug. 16, 1895.

Representatives of the denomination in its different objects will be welcomed at the Union Meeting of the South River Association, which meets at Salem church, Sampson county, Sept. 27th. The nearest railroad station is Roseboro, on the C. F. & Y. V Railway, five miles from the church. "Conveyance will be furnished, no doubt," writes Dr. W. B. Harrell from Dunn, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Mission:—New Union ch, Montgomery, 79c; Troy ch, ditto, 2.21; Sawyer's Creek ch, Chowan, 10.00; Bethlehem ch, West Chowan, 3.95; Whiteville ch, Columbus, 8.02; Wake Forest ch, Central, 3 81; W M S, ditto, ditto, 13 85; Beulah Asso, 14.00; W M S, Whiteville ch, 3 20; Sunbeams, ditto, 1 58; Cool Spring ch, Mt Zion, 34c; Mitchell County Asso, 4 00; French Broad Asso, 38 75; South Yadkin Asso, 221.06; High Point ch Liberty, 50.00; State Missions, 2 93. Total, 394 96. Previously reported, 4,801.28. Total this year, 5,196.19.

Foreign Missions—S S, Green Level ch, Raleigh, $1.30; W M S, Shelby ch, 13 00; Rich Square ch, West Chowan, 2.51; Bethlehem ch, ditto, 6 05; Murfreesboro ch, ditto, 25c; Wake Forest ch, Central, 2 86; W M S, Pittsboro ch, 3 60; South Yadkin Asso, 31.25; Yancy County Asso, 1.52; French Broad Asso, 9.71; Manly ch, Sandy Creek, 2 32. Total, 67 37. Previously reported, 3,941.54. Total this year, 4,008.91.

Home Missions—S S, Green Level ch, Raleigh, $1.02; Rich Square ch, W Chowan, 2 54; Wake Forest ch, 3 21; Caintuck Chapel ch, 2.00; Potecasi ch, W Chowan, 5 00; W M S, Pittsboro ch, 3 60; Cool Spring ch, Mt Zion, 41c; S Yadkin Asso, 24.32; Manly ch, Sandy Creek, 4.74. Total, 46.84. Previously reported, 2,562 85. To-tal this year, 2,609.69.

Education—Sawyer's Creek ch, Chowan, $5 00; Chapel Hill ch, Mt Zion, 15 00; W M S, West Washington St ch, Greensboro, 5.00; Manly ch, Sandy Creek, 2 53. Total, 27.53. Previously reported, 1,774.49. Total this year, 1,802 02.

Orphanage—S S, Bethlehem ch, W Chowan, $2.50; Cartledge Creek ch, Pee Dee, 2.25; Sawyer's Creek ch, Chowan, 10.00; Sound Side ch, 1 27; S S, Wake Forest ch, 1.60; S S, West Washington Street ch, Greensboro, 2.29; French Broad Asso, 2 60; Yancy County Asso, 2 93. Total, 25 43. Previously reported, 591 78. Total this year, 617 21.

Ministerial Relief Fund—South Yadkin Association, $5 10. Previously reported, 226.39. Total this year, 231 49.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Sept 14, 1895.

Young Man! Young Woman!

If you desire to attend school, you will learn something greatly to your advantage by writing to PROF. WHITSETT,
Prop. Fairview Institute, Whitsett, N. C.

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Amount carried to Surplus Fund during the year	$ 237,765.77
Dividends paid to Policy-holders during the year	$ 176,839.91
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Fourth Quarter, 1895.

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Know Thyself.

From the Era, Bradford, Pa.

Too few people are acquainted with the rapid advance of medical science, and too many doctors are still plodding in the old paths. Once it comes to pass that people know themselves, that all physicians are abreast of the world's knowledge, much of our suffering will come to an end. Medical scientists are not delving into the depths of knowledge for the benefit of brother physicians, but for the benefit of the world. They place in the hands of the well man's means of keeping well, in the hands of the sick a means of recovery. To the parent they give the power of saving the child. Science is working for you—will you accept the proffered help?

Mrs. George Rowend, an estimable lady who resides at No. 270 East Main Street has cause to feel grateful toward the science of medicine.

One day recently, a reporter, learning that Mrs. Rowend had been greatly benefited by the use of a new medicine, interviewed her. She stated that she had been suffering with a female trouble for many years. She had been doctored for the ailment for a long time—in fact, nearly all her life—and had never received anything more than temporary relief. During the last three years her condition grew worse and was aggravated by an affection of the heart. Her health was so poor that she found it almost impossible to perform her household duties.

"I never believed in proprietary medicines," said Mrs. Rowend, "but one day last fall I read an article in a newspaper which told of the cures effected by Dr. Williams' Pink Pills, and I decided to try the medicine. Before I had taken the contents of one box I began to feel better. The depressing weakness which had bothered me for so many years began to disappear, and the action of the heart at once became stronger and more regular.

"I took nine boxes of the pills and I am now feeling better than I have for several years, and I have unbounded faith in the medicine."

Mrs. Rowend is steadily gaining in health and strength and gives all the credit for her restoration to health to Dr. Williams' Pink Pills for Pale People.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for $2.50.

MARRIED.

DAVIS—ATKINSON—On the night of September 11th, 1895, at the home of the groom's mother in Chapel Hill, by Rev. Mr. Curry, Mr. John Davis of Chapel Hill and Miss Mamie Atkinson of Wake.

CAVENAUGH—BETTS—On Sept. 4th, 1895, at Apex, by Rev. J. M. Holleman, Mr G. W. Cavenaugh of Benson, N. C., and Miss Eunice Betts of Apex, N. C., youngest daughter of Rev. A. N. Betts.

DIED.

WRIGHT—Died at her father's home, near Poplar Creek church, Vance county, N. C., Sept. 5th, 1895, Miss Hettie Dakota Wright, aged twenty years. Her parents, George W. and Fannie Collins Wright, live midway between Oxford and Henderson.

In every bereavement there is a mystery and a sadness of its own—some elements of peculiar sorrow that separate it from other afflictions. In this a brief, bright and lovely life, all radiant with sunshine, joy and promise, has suddenly come to a close with its own heart crushing sorrow.

On the morning of the day of her death she was in usual health and spirits, full of life and gladness. Her weight was about 140, her appearance the very picture of health and happiness, with cheeks glowing with the buoyancy of youth, eyes beaming with intelligence and cheerfulness, and feet bounding with grace and activity; but before twilight had faded away the fair maiden and lovely daughter had departed—"to be with Christ." In a few short hours cholera morbus had done its dreadful work; the nerves were shattered; the eyes darkened; the brow marbled; the placid countenance traced by the outcroppings of deathly suffering—only one feature remained untouched by death's relentless hand. It was the gently parting lips over which still flitted the sweet, life-like smile of innocence and purity. With this remaining index of character and seal of goodness she was queenly and beautiful even in death. She was elegantly robed in a garment emblematic of purity and laid away in a casket befitting her personal worth and loveliness.

At the church, where she was a member, the funeral services were held by Rev. T. B. Hill, and a former pastor, who had baptized her seven years before. The interest of this sad occasion was greatly increased by the presence of some teachers and many fellow-students from Oxford Female Seminary, where she had just finished her education. They came with many tears of sympathy, some touching memorial lines by a teacher, and many resolutions of respect from the Societies of which she had been a secretary and vice president.

The remains were tenderly buried in the churchyard by loving hands in the midst of many admiring friends and bleeding hearts. It was a sad time—made doubly so by sympathy for the distressed family and a deep sense of personal bereavement.

Thus has passed away a beautiful life. "Her sun is gone down while it was yet day." She did not live long, but she lived well. She packed her life with usefulness, with deeds of charity, with self-forgetfulness, with purity and love. Her presence was a joy and benediction. The neighbors praise her. The servants rise up and call her blessed.

At school she was a general favorite, a model of propriety, and a bright example of all that was pure and lovely and of good report.

But it was at home and in the church when her ready helpfulness, her sweet-mindedness, her devotion and genial influence were best seen and felt. There "she did what she could." And now for herself the highest degree of confidence, esteem and admiration among her kindred and brethren. As to the magnitude of the loss of such a one, of whom the half cannot be told, be the measure of consolation. "What I do thou knowest not now; but thou shalt know hereafter"—only we know she was a living epistle of the Master, a bright commentary, on humanity, and a heavenly magnet of splendid power. "One less at home—one more in heaven."

R. H. M.

Tributes of Respect.

"There fell upon the home a sudden gloom,
A shadow on those features fair and thin;
And softly from that hushed and darkened room,
Two angels passed where but one went in."

On Sunday morning, September 1st, 1895, God in his infinite wisdom saw fit to take from earth to heaven our dear sister, Mrs. W. W. Vass.

She had been for many years a member of the Woman's Missionary Society, and a committee consisting of the officers were requested to extend to the family our tenderest sympathy, and to express our heartfelt sorrow for our irreparable loss. We know that

"All things that are on earth shall wholly pass away,
Except the love of God which shall live and last for aye;"

but we miss our loved one, and sorrow that on earth we can see her face no more.

Sadly shall we feel the loss of her cheering presence, her deep interest and hearty co-operation in all the charitable and missionary work of our Society. She ever exemplified the beauties and graces of a true and lovely Christian character.

"To those who knew her not, no words can paint;
And those who knew her, know all words are faint."

May her life ever be an incentive to us to follow her as she followed Christ.

With loving sympathy we commend to the sorrowing hearts the true Comforter, who "to all believing souls gives light in darkness, comfort in despair."

MRS. T. H. BRIGGS,
MRS. W. N. JONES,
MRS. J. N. HOLDING.

God in his wonderful power and tender mercy called from this sinful world to her eternal home, on the morning of August 31st, 1895, our sister, Mrs. W. T. Fisher.

About eighteen months ago she moved near Back Swamp church and soon joined our Missionary Society. Since that time we have known her but to love her. She loved the Society, and was always a cheerful giver. We will miss her; therefore be it

Resolved 1. That the Woman's Missionary Society of Back Swamp church has lost one of its most faithful and devoted members.

2. That we extend to the bereaved husband and two little boys our sincere sympathy, and point them to God who alone can comfort the broken-hearted. Trust in him, "He doeth all things well."

3. That a copy of these resolutions be sent to the bereaved husband, also that they be spread upon the minutes, and that a copy be sent to the BIBLICAL RECORDER, *N. C. Baptist* and *Robesonian* for publication.

MRS. C. B. THOMPSON,
MISS ORA PITMAN,
MISS LOULY SINGLETARY,
Committee.

Revival at Cane River.

Dear Recorder:—I give a brief report of a good revival meeting at Cane River Baptist church, Yancey county, which began August 5th, 1895, and continued about thirteen days. Services were conducted by Rev. J. F. Sams, pastor. There were twenty seven professions, twenty six were received for baptism, and ten united by letter.

This was a good meeting; but the beginning seemed to look a bit unfavorable, by reason of the small attendance. The aspect soon changed. The people seemed concerned. The moving influence of the gospel soon filled a large and spacious room, the doors and windows were crowded, so that we almost could say the house and river both were full and running over.

Pastor Sams was aided a good portion of the time by brethren W. A. Roberson, Christopher Metcalf, Brownlow Lidy, and Wilson King, all of whom did valuable service.

At the close of the meeting Bro. Sams was again elected pastor without a dissenting voice, or any opposition. He is an active, zealous and efficient worker, and makes his mark wherever he labors. He established a prayer-meeting at this church about twelve months ago, and has kept it up once a week ever since. A prayer meeting is undoubtedly the life of the church.

D. M. RAY.

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Is the making of a pie. The making of a crisp crust depends largely upon the shortening. Use COTTOLENE, the new vegetable shortening, instead of lard, and sogginess will be an unknown element in your pastry. Cottolene should always be economically used—two-thirds as much Cottolene as you would ordinarily use of lard or butter, being ample to produce the most desirable results. The saving in a year represents a considerable item. There are many imitations of COTTOLENE; you should therefore be careful to get the genuine.

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Springs 1 and 2.—For Bright's Disease of the Kidneys, Uric Acid Diathesis, Gout, Rheumatism, Nervous Prostration, &c.

Dr. William A. Hammond, *of Washington, D. C., Surgeon-General U. S. Army (retired), Professor of Diseases of the Mind and Nervous System in the University of New York, etc., referring to Spring No. 2:*

"I have for some time made use of BUFFALO LITHIA WATER in cases of affections of the Nervous System, complicated with Bright's Disease of the Kidneys or with a Gouty Diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite with me in like cases, but the Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is moreover, better borne by the stomach."

Dr. John H. Tucker, *of Henderson, N. C., President of the Medical Society of North Carolina, Member of the American Medical Association, referring to Spring No. 1, says:*

"I have obtained excellent results from BUFFALO LITHIA WATER in Gout, Rheumatism, and other affections dependent upon a Uric Acid Diathesis, especially for pale, feeble, and anæmic subjects—indeed for patients of this class, my experience teaches, that the Water of Spring No. 1 is more efficient than that of No. 2, and for such conditions I have no hesitancy in saying that it is a remedy of great potency."

Wm. O. Baskerville, M. D., *Oxford, N. C., referring to Spring No. 1, writes:*

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Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.

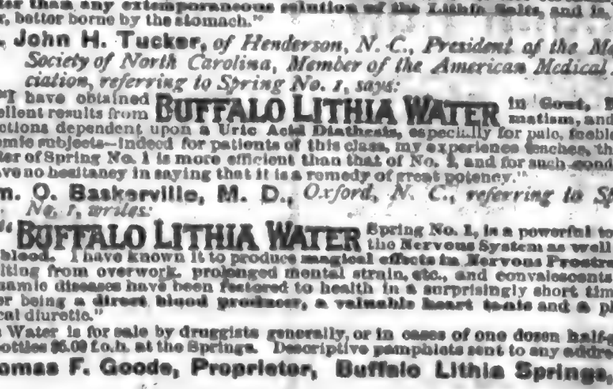
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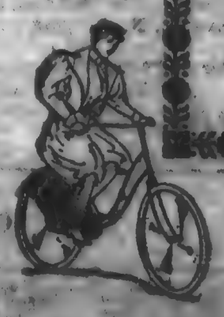


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The Home Circle.

Help Me to Help.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers in the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—Frances Ridley Havergal.

Who Came While Effie Was Away.

"Has anybody been here to day, mother, while I was gone?"

Effie had been away all day, since breakfast, and now daylight had faded out of the sky, and the moon's "silver sickle" was hanging above their heads.

"Let me see," said mother, putting on her thinking cap. "Yes, I have had one visitor."

"Oh! have you, mother! Who was it?"

"She did not tell me her name," said mother, with a quizzical little smile.

"Did not tell you her name! How very queer! Where did she come from?"

"She did not say."

"What did she come to our house for?"

"Ah! for several reasons. For one thing, she cured my headache; she brought me a letter from a dear friend; she gave me a new book to read; she put a red rose on my table; she finished a piece of sewing for me, and gave me some sweet new thoughts."

"What a strange visitor!" murmured Effie. "Was that all?"

"No; she wanted me to do many things for her. She asked me to make broth for a sick girl, to write two letters offering to help two people, to pay a visit, to make a pudding, and several other things."

"And did you do them for her?"

"I did some of them, and some I left undone. I wish now that I had done them all?"

"I would give anything to see her, mother. Will she ever come again?"

"No," said mother, "she cannot come again, because she died at sunset."

"*Died*, mother? How dreadful! And yet you are smiling. I think you are joking somehow,—are you?

"Not joking exactly, Effie, dear, but I am talking in a little parable which I think you can guess, when I tell you her sister is coming to-morrow at sunrise,—her twin sister, so like my visitor that no one could tell them apart, though some of her gifts and some of her desires will be different from to-day's guest."

"You say you don't know her name, mother?"

"I didn't say that." I said she did not tell me her name. But I do know it,—it is *Thursday*."

"Thursday!" cried Effie, laughing. "You just mean to day, then."

"Yes, to-day."

"And your visitor to-morrow will be named"— "Friday, of course."

Effie was very much amused at the idea of the Thursday visitor and the Friday visitor; but, when she woke up in her little bed the next morning, she said softly to herself:

"How do you do, Mrs. Friday? I wonder what you have brought me to day? At any rate, I am going to do all the things you ask me, 'cause you have got to die at sunset, you know."

And, right away, Mistress Friday asked the little girl to get up and dress in time for morning prayers.—*Elizabeth P. Allen, Lexington, Va., in Sunday school Times.*

Looking Upward.

The following advice, given to a young married woman who was visited by another older and more experienced one, may be helpful to some of our readers:

When the visitor rose to go, the hostess came with her to the door, and out upon the pleasant piazza, which, however, looked a little dusty in the corners.

"Oh, dear!" said the young wife, "how provoking servants are! I told Mary to sweep this piazza thoroughly, and now look how dusty it is."

"Grace," said the older woman, looking into the disturbed young face with kindly, humorous eyes, "I am an old housekeeper. Let me give you a bit of advice: Never direct people's attention to defects. Unless you do so they will rarely see them.

"Now, if I had been in your place and noticed the dirt, I should have said: 'How blue the sky is!' or 'How beautiful the clouds are!' or 'How bracing the air is!' Then I should have looked up at that as I spoke, and should have gotten you safely down the steps and out of sight without seeing the dust.—*Household.*"

For Brain-Workers.

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Dr. Lee W. Battle, Durham, N. C., says: "My work and experience with it has been large, and results very good among brain-workers, giving satisfaction in every instance."

Be not a pessimist, for freshness is not found. Be not an optimist, for evil has not

Not So Easy as It Looked.

Said Ted to Tim, as the twins sat upon opposite arms of Uncle Rob's arm chair, "Tim, we're visitors."

"Yes, we're visitors, Uncle Rob," echoed Tim.

"Ah!" exclaimed Uncle Rob.

"It's a very rainy day, Tim," went on Ted.

"Very rainy, indeed, Uncle Rob," reiterated Tim.

"And what follows?" calmly inquired Uncle Rob. His eyes twinkled, but he went on reading.

"You should entertain us, Uncle Robert," answered Ted, decidedly.

"That's what mamma always says when we have company," finished Tim, triumphantly.

"Well!" ejaculated Uncle Rob. He put down his paper suddenly. "I'll entertain you! How many days would it take to cut up a piece of cloth fifty yards long if a yard was cut off each day?"

"Fifty!" shouted Ted, without thinking a minute. "Pshaw! Uncle Rob, don't ask us those foolish, easy puzzles. "They're as old—old—old as the hills."

"Seems to me," retorted Uncle Rob, "if they are old, they are not so wonderfully easy as you think. You're wrong Ted. You've got to give me a better answer, or I won't think much of your smartness. Now, here's another awfully easy one—as old as the hills, too. But it has puzzled many a small boy before you. If a goose weighs ten pounds and half its own weight, what is the weight of the goose?"

Tim was just going to call out, "Fifteen pounds!" But Uncle Rob's solemn expression disconcerted him. Instead he pursed up his mouth and looked at Ted, and Ted wrinkled his brows and looked at Tim.

"Doesn't sound hard," faintly from Tim.

"It's very easy, indeed," replied Uncle Rob. "And here's one more of the same sort: A snail climbing a post twenty feet high ascends five feet every day, and slips back four feet every night. How long will it take him to reach the top?"

"A snail?' sighed Ted, thoughtfully.

"Yes, a snail," repeated Uncle Rob.

"Seems as if he only got up one foot each day at that rate," considered Tim.

"So he did!"

"And the post was twenty feet high?"

"Yes, Ted; twenty feet."

"Well then," pursued Tim, "it must have been twen—enty—"

Uncle Rob laughed.

"Now, I'll tell you what I'll do. You boys each take a pencil and paper, if you find them necessary, and work out those three puzzles. And when you each bring me the right answer, we'll go to the show and rest our brains for the afternoon."

Then Uncle Rob went back to his paper, and Ted and Tim slipped softly down from the arms of his chair and went to the drawer of the library table to hunt for lead pencils.—*Harper's Young People.*

No farmer should be satisfied with less than one pound of butter per day from a cow. He should aim to secure cows that will exceed this amount, but a pound should be the minimum product of a cow, and even then there will be but little profit unless the whey and buttermilk are used for pigs.

Charles Kingsley thus counseled a friend: "Make a rule and pray God to help you keep it, never, if possible, to lie down at night without being able to say, 'I have made one human being, at least, a little happier, or a little better this day.' You will find it easier than you think, and pleasanter."

Wedding Bells.

Not long ago there seems to have been a wedding in dolldom. The J. C. Ayer Co., Lowell, Mass., for the small sum of twelve cents, in stamps, send a beautiful doll-bride, with a most complete and fashionable trousseau. Every little girl wishes to know of this latest event in doll society, and wants to add to her doll family this latest and prettiest of paper dolls.

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When Christ was about to leave the world, he made his will. His spirit he committed to his Father; his body he bequeathed to Joseph, to be decently interred; his clothes to the Roman soldiers; his mother he left to the care of John; but what should he leave to his poor disciples that had left all for him? Silver and gold he had none; but he left them the best of all legacies—peace.—*Selected.*

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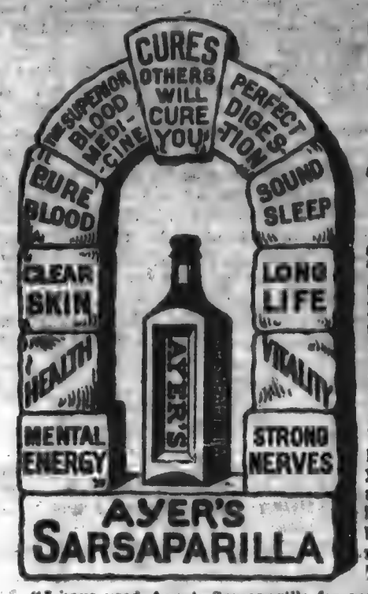
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SO MANY and such rapid changes have taken place within the last twenty years that it is hazardous to say any one, of many, has been the most striking. It is not our purpose to say about this. Some things, however, present themselves in a more striking way than others, and so come up earlier for discussion. Then, too, in these days of rapid transformation there are some things we take leave of, as they give place to their more modern rivals, with more regrets than we do of some other things. To exchange the old for the new is, not without some doubt, a sign of progress.

That which we shall only allude to in this article may not have attracted any attention, and may have no special significance to the mind of the reader. It has, however, been noticed by *some* who have occupied first the position to get the truth in its fullest force.

In the not long ago the remark "the people will not come out to hear speaking" was constantly heard. That was so, they *would* not. And *why* they would not will not now be discussed, except in an incidental way. We want to say here that if people have really lost their interest in hearing public speaking worthy to be heard, the fact is to be deeply and earnestly deplored. It is a great privilege to hear a great man make a great speech. The glory of Greece and the power of Rome were evidences in part, at least, of the wisdom and power of oratory. How many men may refer their first intentions to make life worth living, to the inspiration gotten from a single speech? We once heard a young and impassioned speaker say he would rather be an orator and play upon the heart-strings of men than to be a king upon his throne.

No mean desire, after all, when a man will use his power for the good of his fellows. But what we started to say was that it seems now that people are losing their fondness for and interest in public speaking. Less than a score of years ago men, and women too, came from far and near by hundreds, and in some cases by thousands, to listen to the speeches of two men—giants they were—but who are now dead.

What these men might do if they were now living cannot be told, but that their successors have not appeared will hardly be questioned. It may be said that men have obtained other means by which they may become informed on public questions, thus doing away with the necessity of learning by listening. A moment's thought, however, will utterly do away with this theory. Who listens with most interest to the speaker on education? Evidently the man who is himself educated. In proportion as men studied the rights of the States and the great subject of equal and just taxation, in that proportion did their love and admiration grow for the immortal Calhoun, the fearless champion of these principles. The same can be said of Webster and of Clay those who were highest in their appreciation of these men were those most intimately acquainted with the subjects on which they spoke; so we are estopped from accounting for the lack of appreciation on the part of the people by supposing they are already informed on the subjects dealt with. Then what shall we say?

Evidently, we are driven, willing or unwilling, to one of two conclusions: Either we are out of men who can rise above selfish ends, party bounds, or sectional interests, and lead the people along right lines, or the people will not duly acknowledge the honest and true worth of their leaders, because, forsooth, of a different party or political affiliations. Either horn of the dilemma is bad, and ought, for the sake of the common interest we all have in the growth and prosperity of the country, the happiness and development of the people, to be remedied, and that speedily.

Autumn Sermon.

Preached by Rev. Archibald Cree in Roxobel church, Sunday, November 11th, 1894, and published by request.

Text—Clause in Mark xi, 12, 13—"Nothing but leaves." The verses read: "And on the morrow, when they come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

When it is looked at as a bare external fact to the life of the Saviour, the cursing of the fig tree presents important difficulties to the expositor of the sacred Word. With some literal, prosaic minds, there is a difficulty in harmonizing the event at all with those just and loving attributes which Jesus ever manifested. This feeling, when expressed, is this: "Well, if the poor tree produced no fruit—if it showed nothing but leaves, how could it help it? It was subject to the operation of the inevitable laws of nature, and had no power to alter or reverse the conditions and influences which made it what it was." And certainly those who regard only the bare fact of this incident, and fail to read the sublime import by the light of the circumstances in which Jesus was placed, and in view of its application to man's moral nature and destiny, cannot fail to have some difficulty of the kind. To regard Jesus as in this act simply venting his anger and meting retribution upon an unconscious form of vegetable life, is to violate every principle of criticism, and to destroy the whole significance of the incident. Glad as sceptics are to catch at anything which might seem to involve a compromise of the Saviour's dignity, the foremost critics of the life of Jesus do not put such a construction upon it.

To regard this incident again as simply a proof given by our Lord to testify to observers his profession of miraculous power, is to make it exceptional, unlike the other miracles which Christ wrought; and also unlike the great wonders with which God has filled his universe, no one of which exists merely as a display of power. It is only when we regard it as a sublime and dignified prophecy, touching the duties, the responsibilities, the destinies of men that the account of the event is found to be consistent with itself. And this view of the miracle the narrative bears on its very front.

Amongst expositors is one bone of contention in the passage, which it is necessary I should notice, as upon it I will found my present exhortation; it lies in the interpretation which is to be given to the last clause of the thirteenth verse, "for the time of figs was not yet." Where is the reason for Christ cursing the fig tree,—wherein is the significance of the act, since he sought fruit on it before the season for gathering figs had come round? Surely, it must be an unoffending fig tree after all.

Some expositors try to get over the difficulty by understanding the fig tree referred to as being one bearing that kind of figs which remain hanging on the branches all winter and ungathered in early spring. The sense of the text, according to this interpretation, would be that while the common kinds of figs were not yet ripe, and the time for gathering them had not come, Jesus perceived that this tree, on which he sought figs, belonged to that other species of the fig tree, which at this season of the year bore ripe and refreshing fruit. This interpretation certainly explains how Jesus might reasonably have sought for figs on a tree at this season, as it is well known that a kind of winter figs grows in Palestine. It leaves unexplained, however, that difficult clause, "for the time of figs was not yet." The adoption of this interpretation would be a tacit acknowledgment that the evangelist had put in this clause for no purpose whatever; whereas he evidently gives it as the reason why there ought to have been fruit on the tree.

Another and an equally unsatisfactory interpretation would substitute the word "place" for the word "time"—"the place of figs was not," the idea being that it was not good ground for growing figs. And certainly "place" would not be a wrong translation of the Greek word, as "place" is a secondary meaning of the word employed by the evangelist, though "time" is the primary meaning. But were this the meaning of the evangelist, it would be producing a reason why Christ should not have cursed the fig tree, and that would be a very unnatural thing for Mark, the biographer and disciple of Jesus Christ, to do.

The same objection may be preferred against the interpretation, first given to the clause by Hammond, and afterwards by other expositors, "that it was not a good fig season—that the weather had been unsuitable." The word used by Mark which is here translated by our word "time," being a word of a somewhat generic character, might be regarded as ever elastic enough to be translated "weather." But such a translation would destroy the consistency of the whole event. The interpretation that it was not a "place" or was not "weather" for growing figs will not do. Either of them would be just giving a very substantial reason why the tree could not produce fruit, and therefore why it should not be cursed. Of course, there was, I grant, a natural and inevitable cause preventing the tree from bearing fruit; but to regard Mark as specifying that cause is to put our own ingenious blunders into his account, and to represent him as destroying the whole point of the symbolic transaction.

The whole difficulty vanishes when we understand the nature of the fig tree. You will have observed that most of our fruit trees first produce their leaves, and afterwards their fruit. It is not so with the fig tree. It reverses the process, and produces first the fruit, and afterwards the leaves, so that the appearances of leaves is a sure sign of fruit well advanced toward maturity. "Figs may be eaten to allay hunger," says Campbell, "before they be fully ripe, and the season of reaping not having yet come removed all suspicion that the figs of this tree had been already gathered." These two circumstances then justify and explain this clause, of which so much has been made by expositors,—first, the fact that leaves are the usual sign of fruit, and fruit in an edible state; second, the time of fig harvest not having come, was a strong presumptive reason that the figs could not have been gathered. We thus find that this last clause of the passage, instead of presenting a difficulty, on the contrary, when fully understood, brings us to the bare conclusion that the tree which Jesus cursed was barren, and not only so, but also a hypocritical tree—spreading out its flourishing and deceptive leaves—running its whole strength into foliage, and the promise of uncommon fruitfulness, while yet it was barren in every branch. The symbolical fault of the tree was that it was a *hypocrite*.

How clearly typical of that class, with whom the Saviour had to contend throughout his earthly ministry, and whose dress he here predicts, who, like the false tree, "made broad their phylacteries, and enlarged the borders of their garments," "who cleansed the outside of the cup and platter, but within were full of extortion and excess," who were beautiful without as whited sepulchres are beautiful, but which "within are full of dead men's bones and of all uncleanness."

"This tree," says Stier, "is Israel! There were leaves enough—words and hypocritical works; as if it were really the Israel which it was called to be, the people of God wonderfully ripened earlier than all other nations—but no fruit! We feel the depths of this symbol."

But it may be asked, "Wherefore adduce all these interpretations of this event? Is it that we may fill your minds with the opinions of men?" That would be a small result though gained. It is that we may tell you, O ye vines and fig trees of the Lord's planting, that some of those unnatural and untrue interpretations we have been considering will suffice to excuse your barrenness any more than they will suffice to explain the evangelist's account of the barren fig tree of our text.

I. The interpretation about the winter fig trees will not suit you. It is no winter fig trees God expects of you. No mere crab fruit will satisfy him. That may be all he expects from persons of deficient understanding, or from the heathen whom he has planted in the wilderness; but from *you*, with your summers of Christian advantages, God will demand more. Many a winter tree, I believe, we shall find in heaven—trees that have struggled nobly, by divine aid, through hard conditions, and with a degenerate constitution, still hoping and looking for the full quickening life of spring. Though their fruits be not the fairest, we shall find them sheltered there! And we shall find them there just because God sent them into the world winter trees, and in a winter season, and not summer trees with summer advantages; and because withal they produced fruit after their kind.

II. The interpretation about "the place being unsuitable for the growth of figs" will not apply to you. There can be no complaint of unsuitable soil on your part. Visit the moral deserts, and heathen places of our great cities, the unwholesome dens where scenes of vice and squalor are the constant and most familiar sights, and reared there you may find stunted human trees because of bad soil—human growths that may well complain if you demand of them the fruit of the healthy fig tree. Go to the moral deserts of Africa, or India, or China, if you wish to plead excuse for some degeneracy of fruit; but listen not to the false and sceptical interpretation that would make you out to be nothing but the creature of circumstances, and refer all your evil and your barrenness to the soil in which you are planted. Will you tell me that this land in which you have been reared—this land of divine illumination—this land of so much Christian light and liberty, precept and example, will you tell me that here is not the favorable soil? O where in all God's earthly garden is there a more favored spot—a soil more conducive to the growth of Christian fruit?

III. The interpretation about unpropitious weather will not suit you. The lack of suitable heavenly influences cannot be argued for you.

Some men have sought to account for their barrenness on the hypothesis, or the plea, that the needful saving and sanctifying influences had not been granted them by God. Because God had not brought to bear upon them a necessitating and overpowering influence to save them, therefore they imagine that their barrenness is excusable. Now, were it the case that God necessitates any one to become fruitful, or that he altogether withholds the conditions of fruitfulness from others, the argument might hold good. But as the case stands, O man, thou art inexcusable. As the sunshine and showers of heaven are diffused over the whole earth and permeate with their life giving influences all forms of vegetable being, so are the Holy Spirit's influences vouchsafed to every mortal. Did not God promise to "pour out his Spirit upon all flesh"? Does not the Spirit strive with man? And does not man resist and grieve the Spirit? "Ye do always resist the Holy Ghost," said Stephen to the unbelieving Jews, "as your fathers did, so do ye." It lies with man to yield to the fruit-producing power of the Divine Spirit. Even the all quickening sun cannot revive some forms of vegetable life; and it would appear that individuals amongst us are formed to be equally insensible to the heavenly influences of the grace of God. I grant there are distinctions of life giving and fruit producing influences in both cases.

The sun beats fiercely down upon the equator causing a wonderful profusion of vegetable growth, while he slants away but a feeble glancing smile to the lands by the arctic sea. The rains and refreshing dews favor some spots of earth more than others. There can be no comparison between the fertile plains of moderate climes and the great sandy deserts of other lands. And what does all this prove? Just this, that God will not ask the harvests of the smiling continent from the snows of Greenland or from the sterile shores of Labrador. Likewise, in respect to the responsibility of individuals and classes of men, the divine principle of judgment has been enunciated by the lips of the Divine One himself, "Unto whomsoever much is given, of him shall be much required."

But here is no extenuation of your barrenness if ye be unfruitful trees in the midst of great Christian advantages, watered abundantly with the dews of divine grace, and visited by the benign rays of the Sun of Righteousness. O friends! the holy Christ comes hungering after you, seeking if haply he may find any fruit on you. And what is the result? Is it "nothing but leaves!"—the leaves of profession and promise, but no fruit? You know, and God knows, and between God and you the matter rests. But I warn you that you do not allow your outward leaves and appearance of fruit to deceive you. They cannot deceive Christ. Fruit he demands, fruit he is seeking. If there be no fruit, then no plea can avail, no appearance, however plausible or beautiful, can avert the curse, "Let no fruit grow on thee henceforward, forever."

"Nothing but leaves! Nothing but leaves!" There is sadness and regretfulness in the very tone of these words. Do you ever walk in the woods at this season? What a scene of beautiful and variegated colors does a forest of trees present at such a season! Strange that you should feel sadness in such a place, and in this mellow, tranquil time; but you do feel a kind of sadness. Why? The year is declining; all life is hastening to decay; day by day the trees are casting longer shadows, and the sun is assuming a more wintry aspect. And listen! The soft wind, hushed and musical, is humming among the dry, withered leaves which fall before its breath, rusting to the ground. The whole forest is whispering. You start, and look round, feeling as if some soft footfall were behind you, or some voice called you. What mean these whispering sounds? What is the forest saying? Leaves! leaves! nothing but leaves! That is the melancholy ditty of the whispering forest. It is the refrain of the year song, begun so cheerily in spring, running through all the bright music of summer, and now caught up and ended by these beautiful, well built trees, so strong and tall, that have spent the year in producing what they so sadly sing of, "Nothing but leaves!" "Nothing but leaves!"

Well, walk through the forest of human life, and observe the characters of men, and in multitudes of examples what other result do you find? Behold the money-grub! the scheming, over-reaching, worldly hearted multiplier of gain; look at the light minded devotees of pleasure and fashion; at the idle, supercilious critics and connoisseurs of life; at the wicked, knowing men of the world; at the mere professor of religion—the loud, boastful talker of piety but not the doer;—bundle their lives together with many more of the kind, and cast up the total result. What is it? Only leaves, leaves, nothing but leaves! Here is an old man with bare garments, and hard features, and a keen, cold eye. On all occasions he goes on the complaint that he is anything but rich, although it is known that from a life long pursuit of gain he has accumulated great wealth. Much has he done in the way of wringing unjust profits out of the poor and unfortunate who have come within his toils. And now almost on the brink of the grave he is grubbing and grinding still, as if the world were his all. It is a moral rule with him never to give anything away. The cry of the widow and the orphan doesn't reach his ear. He has a strong conviction that it is wrong to pauperize poor folks by gifts. He would almost sell his soul for a good round sum. Who can tell but he has done it already; for how "hardly shall such an one enter into the kingdom of heaven." Here then is an old man who should be like the full shock of corn, ripe for the granary of heaven—just waiting till the great reaper put in his sickle and gather him a fruitful harvest for the Lord. Instead of this, he has spent the energies of his life-season in producing and multiplying mere foliage, which, as life ends, drops from his grasp like withered leaves from the tree, saying, "Nothing but leaves!" "nothing but leaves!"—treasury-note leaves, greenback leaves, national bank leaves, but as absorbing all the energy—all the virility—all the purpose of a man's life; they are leaves! They are nothing but leaves.

Here again is a man of artistic tastes. As a scholar and a connoisseur of art he has a name in the world. He is known as a student and admirer of the great masters. He has strut the gates of his life upon his fellowmen, and buried himself in his own person and pursuits. Universities and art societies have conferred honors upon him. His reputation is enhanced perhaps by the publication of some literary work with engravings of some of the great art productions of the past. Very beautiful leaves, these! very chaste! very delicate! but still, "nothing but leaves." Are there no works of faith? no labors of love? no devotion to God? no loving service to his fellowmen? Then life has been spent in producing nothing but leaves.

Here is another man whose life is devoted to *society*. He has three ideas in life, and *society* is the greatest. It is the great god of gold, silver, brass, iron, and clay, that he bows down to and worships. His other two ideas are the hair-dresser and the tailor. They are the priests and he is the victim of society. The contour of his features is superb—he has a splendid profile, and the hair dresser does it justice. He has a magnificent figure, and the tailor hangs clothes upon it; and so he walks up to society, and bows, and smiles, and pays compliments in the drawing-rooms of the fashionable. He is a stranger to the luxury of doing good to any soul on earth. What is the result of his affected, selfish, superficial life? Surely, "nothing but leaves!"

Have you ever met the loose pleasurist? the man whose talents absolutely shine on the subject of delicate dinners and drinks, and profligate company, and who hints and winks that he is rather knowing and intimate with secrets that unsuspecting people don't guess? Well, the less you see of him the better, for he is not an edifying sight. He has a callous, despicable heart, and has been the destroyer and robber of the happiness of others. What has he gained by his devotion to the indulgence and pampering of his bad passions? What judgment can be pronounced upon his life? "Nothing but leaves"—rank, unwholesome, and putrified leaves. It were well could he weigh the words of the great dramatist,

> "What win I, if I gain the thing I seek?
> A dream, a breath, a froth of fleeting joy.
> Who buys a minute's mirth to wail a week?
> Or sells eternity to get a toy?
> For one sweet grape who will the vine destroy?
> Or what fond beggar but to touch the crown,
> Would with the sceptre straight be stricken down?"

I have no doubt you have met the empty, boastful sceptic. I met one some time ago. After hearing him deliver his sentiments, and seeing that he showed a very defective knowledge of the facts of Christian history as well as of the doctrines of Christianity, I invited him to turn his attention to the study of Christianity, to its divine nature, and the mighty power of God it showed in its war with human depravity. Oh, he had done so. When seven years of age, being perplexed with the number of religions in the world, and at a loss to determine which was the true one, he studied the subject, and was not long in exploding the pretentions of all religions. I told him he was the most precocious infant I ever heard of. What a prodigy of seven years! What volumes that man did talk. The difficulty was to find any truth or sense in it all. As one has said, "Them's the fellows that can clear up everything, and bring us to the grand conclusion that we know nothing, making all mysteries as clear as mud." This man was not without a faith, however; he was a thorough believer in modern spiritualism and spirit-rapping. He showed me the volumes which constituted his sacred books, and told me of the large amounts he had spent in professional seances to prove the facts of his faith.

Does not God send men who "receive not the love of the truth," as Paul says, "strong delusions, that they should believe a lie,"—a lie in this case that has been proved and confessed in the highest courts of law by the masters of this cult. You cannot listen to one of the boastful talkers of infidelity, and believers in nothing particular except it be themselves, with the addition, perhaps, of some big delusion, without feeling how appropriate is the judgment, "Nothing but leaves!"

And, brethren, have we never amongst our professedly religious people, some who flourish nothing but leaves, some who have the form of godliness, but are destitute of its power? Do you never meet some criticising, censorious professor, who comforts himself as if he were forever thanking God that he is not as other men are, and who is yet capable of the meanest things? Have we never seen one who can talk piety at church meetings and ignore it in other relations of life? God be praised, that but few of these can exist for any length of time amongst living Christians, but the type is to be met with. These are all hypocritical trees which the day shall declare and reveal in their native barrenness.

And what, let us ask, is to be the reward of all such unfruitfulness? What shall be the meed of man's probational barrenness? This—"Let no fruit grow on thee, henceforward, forever." That is the sentence. Barrenness many choose here in time, and barrenness shall be the reward of that choice in eternity. God does not respect the free choices of men,—so much so that all God's judicial dealings with man may be regarded as but the carrying out to their ultimate issues, their eternal issues, the intelligent choices of the human soul. Choose vice, and vice you shall have with its progeny of

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 25, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"UP TO the neck" preacher coats are on the exit among Baptist preachers. Well, it may be well enough for the brethren who already have them to use them up; but really, we do not see any reason for a preacher to advertise himself by the cut of his coat, the style of his vest, or the depth of his hat. Better be as nearly as possible like other good people.

MEN who are especially interested in the discussion and investigation of religious subjects, will do well to learn what they can by observing the thoughts and business policy of men not thus engaged. Our Adventist brethren, for instance, might get a suggestion from the length of the lease—*ninety-nine years*—entered into by the directors of the Southern railroad on the one part and the State of North Carolina on the other. Whatever else may be said about this transaction, one thing is reasonably certain: the operators of the Southern railroad are not converts to the doctrine of a speedy second coming and the early closing up of all earthly affairs.

THE promptness and certainty with which the common sense of an intelligent public will assert itself in all matters with which it is concerned, is the best evidence of the preservation and perpetuity of the good, and the ultimate failure of what is fraudulent and deceptive. We often hear expressions of opinion as to the best way to carry on an institution of learning to its greatest success. This is encouraging. People don't discuss what they feel no interest in. The specific opinions people have as to the necessary qualifications of a professor are not less interesting than the general interest which they feel in this matter. For instance, some think a teacher ought to be gifted in public speaking and a good lecturer. Others lay stress on his personal appearance, insisting that he ought always to be scrupulously neat and genteel with plenty of dignity, to be in demand in the social circle. These things are not to be thought lightly of, and yet all the professors in a college might possess these accomplishments in their greatest perfection and still fail to commend permanently the institution they represent.

Nothing short of positive, honest, candid dealing with students on the part of the teachers, faithful work of the first order in the class room, each day and week and month in the session, will serve as a real and ultimate test of the merits of any institution of learning. Show windows are attractive and have their legitimate place in fitting up the establishment, but they can never compensate for loose business methods and shoddy goods on the inside. The certainty and correctness with which the public render an opinion on these matters may be surprising, but it is not the less true.

WE ARE more and more of the opinion that nothing is gained by holding over through Sunday those of our Associations which meet on Thursday.

Our Associations are of necessity business meetings; such business, however, as is calculated to impart spiritual growth and greater zeal for the work before us. We are not indifferent to the fact that there are some things to be said in favor of continuing these meetings through Sunday; but when it is remembered that a large number of preachers lose one-twelfth of their years' preaching at some one of their churches on this account, and adds no small item of expense to the locality in which the meeting is held; and probably worse than this, the sisters in the neighborhood are kept away from the Saturday meeting preparing for Sunday, whereas if there was no meeting on Sunday they might be present to enjoy and receive the benefits of the Saturday meeting. We think the time for the discontinuing of this custom at hand. We know it is claimed that people ought to have an opportunity to hear preaching. The truth is, the greater portion of those who attend these meetings *don't hear* preaching, and don't come for that purpose. True, some do; but these would, as a rule, hear it at their own churches.

The Sunday Association has come to be a day for a general good time, a sort of "day off" for curiosity seekers, pleasure hunters, and courting couples; and while the preacher sweats down his collar and preaches till his throat is sore, these people who need most to hear preaching take their places in buggies, on logs, and under shade trees, at a good distance, so as not to be disturbed by any third party.

THE SPIRITUAL BODY.

A few days ago we gazed for a moment upon an object which excited the most solemn reflections and the most varied emotions. It was the form of a lovely Christian woman lying cold and still within a flower-crowned casket. The smile that had never failed to greet us had vanished. The lips, for the first time, moved not to speak a word of greeting. The eyes sparkled no more with their light of intelligence and love. The hands, that had been wondrously cunning in the witchery of music, were folded for their long rest.

As we turned away, it was with this thought: "This is a discarded dwelling-house,—henceforth useless. That which temporarily dwelt in it has moved from the old house into a better one."

There is a natural body, and there is a Spiritual Body. Of the natural body, we know something, though not very much. It is the most marvelous fabric in the material world. Whether we consider its adaptation of complicated structure to manifold function, or the adjustment of both structure and function to its environment, we are compelled to pronounce it the most wonderful visible object that God has made and shown to us. And, with its millions of nerves carrying their messages to and from its hundreds of millions of nerve centres, it is admirably fitted to be the home, during its school term, of "a living soul."

But all this, when compared to the Spiritual Body, is as a log cabin by the side of Vanderbilt's new palace near Asheville.

The tabernacle for our wilderness life is wonderful for use and beauty. The temple for our eternal abode transcends our power to understand with our present limited faculties.

A French philosopher once represented an inhabitant of the planet Saturn as visiting our world and asking a man whom he met how many senses he possessed. "Five," was the reply, "Sight, hearing, touch, taste, and smell." "Indeed," rejoined the visitor, with a pitying smile, "is that all? We have seventy senses." The story is a violent appeal to the imagination, but is, at least, suggestive. What reasonable ground have we for concluding that there are not, even now, innumerable vibrations which find no open doors for entrance into our minds? Still less have we ground for imagining that our experiences in the natural body exhaust the possibilities of perception and of intellectual and moral activity.

Is there any reason why there should not be a Spiritual Body? Any objection at all worth considering, must be based upon a knowledge of what spirit is. And, when we come to think about it, we know just as little what matter is, in its essential nature, as we do in regard to the nature of spirit.

There is no more reason that there should not be a Spiritual Body—yes, body—than that there should be a material, natural body.

The death of a believer is only the moving from one house of few windows and comparatively few conveniences to another which is perfectly adapted to every need of the spiritual nature. The carnal mind is all sloughed off along with the old body. The "spiritual mind" will wield an unchallenged scepter over the Spiritual Body. Only the pure in heart can inhabit it. They shall see God. Wherever this body goes will be heaven. To die and dwell in it is no disaster. It is promotion to fullness of life—exaltation to a higher stage of being. "To die is gain."

You and we, brothers, are to dwell just a little while longer in our natural bodies. Let us make these—so far as we can—temples fit for the indwelling of the Holy Spirit. Let us tread down carnality, evil thinking, unholy ambition. It will not be long. The best is yet to come. And it will soon be ours. Our brethren and sisters whom we have known and loved are already dwelling in spiritual bodies. We shall join them. We shall know them. Together we shall sing of "Amazing Grace." Oh the music that our spiritual bodies can make and perceive! Only let us be ready. If we are spiritually minded, we shall have life and peace in spiritual bodies. But to be carnally minded is death.

OUR UNION MEETINGS

In looking over the topics for discussion at our Union Meetings, we have been impressed with two things about them.

First, it will be seen that the questions proposed are in many cases identical in substance, and, in some cases, in the wording of the questions. Secondly, on a number of these questions there is absolutely nothing to be said, though a speaker might try ever so faithfully to prepare.

We believe our churches need practically the same helps from these meetings. These Union Meetings ought to be instructive, stimulating and helpful in all departments of our work. And to do this, these topics for discussion must have in themselves something that will be suggestive to this end. Some of our Associations are greatly benefited by these meetings; in many particulars they may be really more helpful to the churches than our annual Associations. However, there is no conflict in these meetings, but each has its distinctive mission; but it occurs to us that the Union Meeting serves especially to bring out and develop the local talent in our churches, of which we have a great deal waiting, and, in fact, wasting for the want of use. Now, if it is a fact that all of our churches and Associations need help along the same lines, and if it also be true that our Union Meetings need to be attended with more interest in order that we may get the best possible results, shall we not take some steps to bring these things to pass?

There is no plan nor scheme to which we are wedded, but we do want to see our Union Meetings made a more potent agency in accomplishing our denominational work.

How would it do to have a uniform program for the entire Convention—every Union Meeting in the entire Convention to discuss the same topics at the same time? And let these topics stand in the RECORDER, or any other paper that may wish to publish them, three months preceding the time of our meetings. This would give brethren who may be appointed by their Union time and opportunity to prepare something that would be of interest to those who attend. Well, you say, how is this to be done? We have already said we are not leading in the matter; but the object of this writing is to call out expression on the subject. It strikes us that a committee, call it a central committee, if you choose, but let it be thoroughly representative, could get up these questions. This need, in no way, disturb, and ought not to, the present organization of our Union Meetings, but let them remain just as they are.

We want the opinions of at least fifty brethren on this subject. "In multitude of counsellors there is safety." Let us hear from you briefly, and we will print these letters as they come in. Our churches deserve and need our best efforts in all of our work, and we believe a discussion of this matter may be followed by good results.

THE editor of the RECORDER has been kept from his office for three weeks by sickness with typhoid fever. He is now able to get about, and hopes to resume his regular work the latter part of this week, the Lord willing. In his absence Bro. Caddell got out the two numbers of the RECORDER preceding this one, and he and Bro. J. H. Alford got out this number. Miss Fannie E. Heck has rendered valued aid by getting up our Home Circle selections.

NEWS NOTES.

....Rev. Samuel Saunders has resigned the Mt. Tabor church, near Murfreesboro.

....Rev. C. W. Scarborough is assisting Rev. W. V. Savage in meetings near Tarboro.

....Rev. L. L. Sams has changed his field of labor from Patroon, Texas, to Whitney, Texas.

....Bro. J. H. Lamberth was engaged last week in a meeting with Rev. M. T. Creath of Critz, Va.

....Bro. T. M. Honeycutt has just closed a most interesting meeting at Trinity church, in Johnson county.

....Five churches were dismissed from the Sandy Creek Association at its last session, to unite with the Piedmont Association.

....The little church at Aberdeen, only about a year old, stands among the first in contributions in the Sandy Creek Association.

....Rev. J. B. Riddle of Texas has been elected President of the Foreign Mission Board in place of Rev. J. M. Carroll, resigned.

....Rev. O. T. Edwards has been greatly blessed in his work this year, and has determined to do more for the Master's cause than ever before.

....The next session of the Sandy Creek Association will be held at Jonesboro, and just one week earlier than it has been held for a number of years.

....Dr. John Mitchell spent part of last week in Charlotte in the interest of his work—Ministerial Education—and attended the King's Mountain Association.

....Rev. C. W. Blanchard has just closed an interesting meeting at his church in Cary, in which he was assisted by Rev. Junius Millard, pastor at Henderson.

....Rev. John R. Moore and Rev. John J. Douglass were ordained to the full work of the gospel ministry last Sunday during the session of the Sandy Creek Association.

....A preacher in one of the Greensboro pulpits, on last Sunday night, said: "There are two places in the world which, so far as history informs us, have never changed—one in Palestine and one in this State—Damascus and Hillsboro."

....The Elkin Baptist Association had a Sunday school convention at Elkin last week, which began on Friday, the 21st inst.

....Bro. R. E. Poole writes from Wilmington as follows: "I have resigned my work here,"—i. e., the pastorate of the Brooklyn Baptist church.

....Bro. J. C. Mizell, assisted by brethren B. Leggett and G. W. White, held a very successful meeting at Siloam church, Bertie county. Thirteen were added to the church.

....Rev. A. D. Hunter of West Raleigh, and Rev. G. M. Duke of Franklin county, are conducting a series of meetings at Wakefield. The meeting is expected to continue two weeks.

....The meeting at the Caraleigh mission near Raleigh continues to bear fruit. Bro. Hunter has been efficiently aided by Bro. Jno. T. Pullen, who is always at work for the Master.

....A lady, whose subscription to the Baptist Female University was not all due until during 1896, sent the whole amount of her note, and adds, "I wish it was twenty five hundred dollars."

....The Newbern Baptist Tabernacle held a festival on Sept. 19th, the first occasion of the kind in the history of the church. The proceeds will be applied to improvements of the place of worship.

....On the 15th, Rev. J. B Harrell of Wilmington, N. C., went to Cedar Grove, about two and a half miles from Wilmington, to organize a Missionary Baptist church. So we gather from the *Messenger*.

....The Sam Jones meetings closed in Winston on the 18th. He goes to his home at Cartersville, Ga., where he will conduct his annual meeting in the tabernacle which he erected there a few years ago.

....Rev. B. W. Spilman, Kinston, N. C., writes: "The RECORDER is the best assistant pastor I know anything about. I expect to make a decided effort soon to get the paper into more of our homes."

....Rev. C. J F Anderson preached his last sermon at the Baptist church in Jonesboro Sept. 19th. His friends here hope to hear him again when his course at the Seminary shall have been completed.—*Aberdeen Telegram.*

....Bro. J. C. Hocutt of Graham writes: "We closed our meeting here last Friday night. We received one by letter, and four were baptized. Others are awaiting the ordinance. Yesterday I baptized two at Cane Creek, and one was restored."

....Rev. J. Paul Spence, Elizabeth City, N. C., under date of Sept. 18th, orders a change of address to Chester, Pa., and says: "The Seminary opens next Wednesday, and I leave next Monday. Expect to complete my course there this session."

....Large congregations are attending the series of meetings at the Baptist church in West Durham. They are conducted by Rev. J. F. McDuffie, the pastor.—*Durham Globe, Sept.* 19. Bro. MacDuffie writes that the meeting is being attended with good results.

....We were glad to have with us for a short while last week President Brewer of Murfreesboro Institute. He is greatly encouraged with the fine opening of his school. Already there are more girls present than were enrolled during the entire session of 1894-95.

....Renewing his subscription, Bro. R. A. Hedgepeth writes: "I held a meeting of eight days with the church at Concord, Cumberland county. The church was spiritually aroused and many souls converted. Eighteen united with the church—fourteen were baptized."

....Rev. Riley Munns filled the pulpit last Thursday and Friday nights, then again on Sunday morning and night, at the Baptist church. He leaves next week for Richmond, where he will enter college. This will be his last session at college.—*Hertford Courier, Sept.* 18.

....A Baptist church was organized Sunday, Sept. 15th, at Cedar Grove, two miles from Wilmington, with eleven members. This church grew out of a Sunday-school which for some time has been conducted by Bro. W. C. Parker. The new organization will call a pastor soon.

....Bro. R. L. Patton began a meeting with his Morganton church on the second Sunday in this month. Bro. Patton is giving his entire time to preaching now. Bro. Oliver Hoffman takes charge of the school which Bro. Patton has conducted in Morganton for several years.

....Prof. L A. Beasley, a graduate of Wake Forest College, and now with Prof. Yerex at the Wilson Military Academy, is gladly welcomed to Wilson. He will add to our social and intellectual upbuilding, for he is a gentleman of finest social qualities and most brilliant polish.—*Wilson Mirror.*

....The editor of the *Herald*, writing on the 18th inst, speaks hopefully of the opening of Richmond College on the 19th. An opening service was held on the 20th, presided over by Dr. Curry. Prof. O. T. Mason of the Smithsonian Institute, Profs. Hunter, Carroll and Mitchell, the new members of the faculty, and President F. W. Boatwright made addresses.

....Rev. Jas. Long paid a very pleasant call to our sanctum on Saturday last. He completed a three years' course at the Rochester Seminary last spring, and is also a Wake Forest graduate. He was on his way to Goldsboro, where he preached on Sunday. He preached once to the church in Fayetteville during the summer. Bro. Long has a call to a church in New York, but we hope he will locate in North Carolina. There is plenty of work in our State for well equipped brethren like he, and it is for the churches without pastors to say whether he shall retire from our borders.

....The ordinance of baptism will be administered to seven persons at Pleasant Grove church, by Rev. J. L. Bennett, next Sunday morning at 9 o'clock. Mr. Bennett will also preach at 11 o'clock Sunday morning and at 2 30 o'clock the Saturday before.—*Wadesboro Messenger Intelligencer, September* 19.

....Dr. Pritchard writes to *Charity and Children*, that "pastors Pruett and Pritchard are abundantly rewarded for their labors in the success of their tent meetings. The tent seems to have caught the people, and crowds flock to the services every night. There are many enquirers and a number have confessed Christ."

....At the Baptist preachers' meeting held on the morning of Sept. 16th, a committee, composed of Rev. Dr. A. E Owen, Rev. Dr. J. J Hall, Rev. J. A. Speight and Rev. George W. Cox, was chosen to ordain the Rev. W. B. Duling to the ministry at the Baptist church in South Norfolk next Sunday afternoon.—*Norfolk Landmark.*

....Rev. Blakely H. Mathews, Plymouth, N. C., writes under date of Sept. 17th: "On last Sunday five new members were added to Plymouth church. During the past twelve months our church has had a steady, healthy growth. 'There were added to the church daily such as should be saved.' We are taking steps now to build a church at our mission point."

....Rev. A. W. Crabtree writes from Arlington, Sept. 18th: "I have been resting this year, or almost so. I have been serving one church, and part of the time two. I have resigned my work here. I will take work anywhere the Lord may direct. I am in his hands, and am willing to go anywhere. I will help Bro. N. S Jones in a meeting next week near Salisbury, at a school house."

....Prof. N. Y. Gulley of Wake Forest was in our city on Thursday, the 19th. He speaks cheerfully of matters at the College. There are 234 students on the College roll, and several more are expected. About forty students are in the Law Department. The growth in the attendance of law students is, we think, remarkable, and will largely contribute to make a still greater future for the College.

....We learn that Mr. Archie Johnson has accepted the call to the editorship of *Charity and Children* and agent for Thomasville Orphanage. While we regret the loss of his labors in this county, we can but congratulate him upon his call to a broader field of usefulness. We trust that he may find his new position congenial and that it may give full play to his really splendid endowments.—*Robesonian.*

....Rev. A. L. Betts paid us a call on Thursday last. Our brother is passing through the deep waters of affliction, his wife having died in Charlotte—where she had been carried with the hope of improvement—on Tuesday, the 17th inst. Bro. Betts will sojourn with his father at Varina, Wake county, about two weeks, then return to Charlotte, and probably occupy a field of labor in and about that city.

....It is with real sorrow that we note the death of Rev. J. E. Green at Ronda, N. C. A short time ago he graduated at Wake Forest, and since that time he has devoted himself to teaching and preaching, and in both of these departments of work he has shown unusual fitness, and has had fine success. We are only reconciled to his early taking off when we realize it was done by an allwise Heavenly Father who cannot err.

....Rev. O. L Stringfield was in Clinton last week in the interest of the Baptist Female University at Raleigh. He preached a strong sermon at the Baptist church on Sunday morning, the 15th, and lectured at night on female education. He had large audiences at both times. His address sparkled with humor that frequently convulsed the house with laughter. A considerable amount was subscribed to aid in building a university for the Baptist girls of the State.—*Sampson Democrat.*

....Rev. John E White, Elenton, September 20th, 1895, writes: "Preached three days week before last at a mission point near Plymouth, at which Bro. J. W. Bryan, one of the best laymen I know, has been working. Five conversions, of which four were baptized by Bro. Matthews, as reported in the RECORDER. Am at work this week with Macedonia church near here. Eight additions yesterday. I will be there till Sunday and expect a large blessing. Next week (Wednesday) Rev. W. P. Hines will be with us to commence a meeting of two weeks here. We anticipate a good time."

....Rev. W. R. Cullom called to see us on Thursday, the 19th. During the summer he occupied Bro. Vann's pulpit at Scotland Neck. He is on his way to the Seminary at Louisville, Ky., where he is an instructor in one of the departments. He will go by way of Atlanta, and visit the exposition for a few days, thence to Tennessee, and reach Louisville by the opening of the session of the Seminary, October 1st. His work has been very acceptable to the people of Scotland Neck. He baptized thirteen persons there on the 15th. Bro. Vann's condition is reported improved, and it is hoped he will return to Scotland Neck and resume his work by Oct. 1st.

....The colored Baptist State Sunday-school Convention held its twenty third annual session in Warrenton last week. The attendance was quite large, and plans looking to more missionary work by the Sunday-school were inaugurated. Dr H. L Morehouse of New York, Dr. E. M. Brawley of Richmond, Prof. S N. Vass of Richmond, Dr. T. J. Taylor and Capt. N. L Shaw of Warrenton, delivered able addresses before the Convention. Officers for the ensuing year were elected as follows: President, James H. Young; Recording Secretary, Rev. T. O. Fuller; Corresponding Secretary, Rev. Joseph Parry; Treasurer, Dr. N. F Roberts.

ASSOCIATIONS.

THE SANDY CREEK ASSOCIATION

met with the church at Rives' Chapel, in Chatham county. This is the 137th session of this body, and Rive's Chapel church is one of the oldest organizations in the Association. In 1833 the Baptist State Convention met with this church, and it is said that at this meeting the first step to organize Wake Forest College were taken.

Then there were few, if any, railroads in North Carolina; so the delegates who attended must have gone on buggies or stages from all parts of the State. At this time Rev. Noah Richardson, one of the most powerful preachers ever in the State, was in his prime as a preacher. Revs. Eli Phillips and Lineberry were also among the leaders in preaching and in denominational work. And just the things those brethren were trying to do then, we are trying to do now.

The same church building is now standing, though more than two generations have passed away. It was at this church that Dr. W. T. Brooks professed religion, and here he was ordained to preach the gospel. He afterwards moved to Wake Forest, and was for many years a professor in that institution.

There are other interesting reminiscences of this church and section that we would take pleasure in mentioning if time allowed.

We were glad to see again Dr. W. T. Wadson, who is now one of the oldest citizens in this section. He still retains his vigor of body and intellect, and is thoroughly interested in everything that looks to the upbuilding of his section and the good of the church.

A goodly number of brethren will join me in acknowledging the kindness of Bro. C. C. Cheek of Ore Hill. The question is, what would have been done without him? His home, teams and carriages seemed to be at the disposition of the brethren who got off at Ore Hill. To those of us who knew Bro. Cheek, this was no surprise. His home, in which are all the comforts anybody could desire, is always open to his friends and his brethren.

It was a peculiar pleasure to attend this Association. In its bounds we were born, and among those present we numbered many of our best and truest friends.

Bro. O. T. Edwards was again Moderator, and Bro. R. P. Johnson, Clerk. We could hardly realize that once we sat on the same recitation seat, and were boys in common at College. Each of these brethren have for several years been conducting schools in this section, and have done great good in building up the educational interest in this portion of the State. The Association made no mistake by putting them in these positions.

Bro. W. C. Petty made a cheering speech for the Female University, and we think it did much good. We hope the brethren will follow up these impressions by an active, vigorous canvass for money with which to carry on the building. Bro. Petty is President of a railroad, and yet he always finds some time to spend at his Association and help out in every good cause.

The brethren were delighted to have Bro. Durham with them. He was at his very best on State missions, and the churches pledged liberally for next year.

In no section in the State is the RIBLICAL RECORDER more highly appreciated than in the Sandy Creek Association, and I can hardly be satisfied that I did the right thing by coming away; but now I am off to the King's Mountain, about which you will hear later.

Just as I am leaving, Dr. O B. Stroud said to me: "Yonder is a lady who likes the RECORDER See if you cannot get her to take it." I, of course, went, and when in the most taking mood possible I presented the matter, she informed me that I was talking to Mrs. Stroud, and that she had been reading the RECORDER for more than twenty years.

The Association was entertained in the most bountiful way. The water, which partially failed, was the scarcest commodity when dinner came on. J. C. C.

KING'S MOUNTAIN ASSOCIATION.

Twenty odd years ago, when I first visited Cleveland county, it was a two days' trip. This evening I left Shelby about sundown, and ought to be in bed at Wake Forest about two hours after midnight.

I am homeward bound from the King's Mountain. Despite the heat and dust, it was a great and inspiring meeting. Bro. Schenck is a Moderator to pattern after. The business was transacted "decently and in order." Bro. Hufham was said to have been at his best in the introductory sermon (which I did not hear) as he certainly was in addresses on Missions and the Orphanage, which I did hear. Bro. Boone made a most pleasing impression by his conservative manner and his cautious yet very earnest statements about his new work and his own relations to it.

Excellent addresses—none the less effective because they were brief—were made by brethren Hamrick, Lattimore, Gower, Webb, Mitchell, Hoyle, Schenck and others. The pledges for State Missions were larger than those of a year ago. There is no telling how far ahead the brethren would have gone if Bro. Durham had been present. He was greatly missed.

One of the most interesting and pleasing features of the whole meeting was the discussion, this morning, on Foreign Missions. Nearly every church in the Association pledged for the work as done through the Southern Baptist Convention, and then a liberal cash collection was raised for Bro. Bostick. I wish that Bro. Hufham's speech could have have been heard all over the State. He indicated, it seems to me, the only road open before us toward harmony and universal co-operation among all Baptists in for missionary "methods." After this discussion a tender prayer was offered by our venerable brother, Thomas Dixon, for all of our workers abroad and for co operation at home.

This little scrap is written between Wadesboro and Hamlet. Oh, the ceaseless wonder of a rushing railroad train! And how cosy it is now for a young man to take the trip to Wake Forest! C. E. T.

Atlanta Special, Sunday night, Sept. 22.

Notes of Travel

A day is spent at the famous Buffalo Lithia Springs, and I am the recipient of special courtesies from Col. Thos. F. Goode, the large hearted proprietor.

Roxboro is our destination, and in the dusk of the evening as we roll up to the depot, hot and dusty, we are met by Rev. H. T. Williams and brought to his sweet home. Roxboro, crowning its lofty hills, is a growing place. It is pleasant to find the Baptists well established, and guided by such an under-shepherd as Bro. Williams. Returning on Friday, we spend the night with Bro. B. T. Hicks, who next day kindly conveys us to Island Creek church. We were deeply interested in a visit from there under the guidance of Bro. J. L. Kelly to old Williamsboro. Here stands the oldest Episcopal church in the State, surrounded by quaint old colonial houses which date back before the Revolutionary war. The foundation walls of old St. John's church are built of brick which came from England, and they show no sign of crumbling to this day. Wandering through the churchyard, amid tombstones grey with age, we pause with sacred emotions beside a large horizontal slab of marble which marks the resting place of Mrs. Frances Poindexter. The inscription reads: "For unwards of forty years she was a consistent member of the Baptist church, and among her last words were: 'I have a firm faith.'"

Below I find these words: "This tomb, as an expression of filial affection, is erected by her only surviving children, Wm. H. Jordan and A. M. Poindexter."

We pause beside the tomb and fall into a revery, bringing to mind the saintly deeds of those two mighty men of God. What a noble woman she must have been to rear up two such sons for God.

It is for us to train the mothers of the future who hold so large a measure of destiny in their hands.

Lifting our eyes we see the spires and buildings of Henderson gleaming, ten miles away, under the golden beams of the descending sun—the decayed colonial village in its silence here, and there the busy town with its modern life. How quickly will this our time, too, be but a dream of the past. What we do for God and humanity will live after us. But we must be up and doing.

A beloved brother pastor said to us the other day: "It is borne in upon me more and more every day that what I do must be done quickly."

Island Creek church is situated in a magnificent grove of oaks. The building, a substantial and pretty one, gleams white behind the dense shade. Here for twenty seven years that consecrated servant of God, Rev. J. A Stradley, has been holding forth the Word of Life, upheld in the warm affection of the people.

How appropriate and beautiful is a long pastorate like this. May he add years of usefulness here to those already past. After a night spent in the delightful home of Bro. J. L. Kelly, it was my privilege to preach the gospel here on the Sabbath day, and to set forth the great work of establishing and endowing a school for the girls of the State.

As I leave Granville and Vance counties behind me, I am satisfied that I leave many strong friends of the Baptist Female University who will give of their means, their interest and their prayers for its advancement.

I have spent many pleasant days among the warm hearted brethren of that section, and have been the recipient of kindnesses which can never be forgotten.

There are still some neighborhoods that I have failed to reach, but which I hope to visit at a later date.

J. HARTWELL EDWARDS.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

A. C. Dixon, $25 00; Jno. E. White, $3 00; P. A. Apperson, 50c; Rev. L. N. Chapel, 5 00; W. F. Reece, 1 00; N. R. Windsor, 1.00; C. E. Cross, 2.50; O. T. Smith, 10 00. Total, 48 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, Sept. 23, 1895.

It is a coincidence worthy of note that Rev. Dr. J. W. Carter of Raleigh and the Orphanage General Manager at Thomasville, Rev. J. B. Boone, preached on Sunday, the 15th, to their respective charges from the same text of Scripture, "It is good for a man that he bear the yoke in his youth." Lam. 3: 27. Both drew the same lessons from the text, and it is hoped that the hearers of both will give earnest heed to the counsels given. The Orphanage paper gives the following synopsis of Bro. Boone's sermon, and the same might be said of Dr. Carter's: "Bearing or submitting to the yoke is learning to submit to authority. Children should learn to be obedient to their parents, scholars should be obedient to their teachers, citizens should be obedient to the laws of the land, and above all should we learn to be obedient to the laws of God, learn to love and serve him as our first and highest duty in this life, that we may, through faith in his Son, as our mediator and redeemer, become the sons and daughters of God, and joint heirs with the Lord Jesus to the glory and riches of heaven, the eternal home of the finally faithful."

Explanation by Rev. L. Johnson.

Dear Recorder:—Will you, who have always been so kind in publishing my communications allow me to "rise to a question of personal privilege?" I want to explain to any who may be interested in the matter, why I have given up the work here at Lumberton to go to Greensboro. When a man leaves a field after accepting it but a short time, it usually raises a presumption against the field or the man or both. In this instance I want to say that if blame attaches to any one it is to the *man* and not the *field*.

Lumberton is one of the easiest and most pleasant fields in the State. The town is a Baptist stronghold, and there are more Baptists in Robeson county than any other county in the State. They have a Baptist school here, partially endowed and equipped. Nearly all the business houses in town are Baptists. A large majority of the young people, (and there are many of them) belong to the Baptist church. Some of the most active and consecrated laymen in the State belong to this church. One of their most praiseworthy characteristics is loyalty to their pastor. I have received nothing but kindness on all hands since coming here. The church is in good working order. The preacher has nothing to do but preach and do his pastoral work, the deacons look after the finances and attend to the business part of the church work. There has never been the least ripple between the pastor and our members of the church. Such is the church I am leaving.

A word about the field to which I go. Greensboro, as all you readers know, is a large and growing town. It is a railroad center, and therefore a center of influence. Baptist interests there are comparatively new. The Baptists are overshadowed by other denominations. Some of our wisest and best brethren, at great sacrifice, have laid the foundation and have brought up the cause, under the guidance of God, to whom it now stands. There is much land yet to be possessed, and it is exceedingly important that we grow with the town. Now I know what it means to work on a field when the Baptists are overshadowed, for all my ministerial life, except this year, has been spent on such a field. If I wanted an easy time, I would stay here, where the Baptists are the strongest people.

To any who may say, "Well he goes to a larger salary." I will reply, that the salary is very little larger than at this place, and when you compare the expense of living at the two places, the salary here is fully as large if not larger. The reason I make the change is because I feel that the Lord is leading. It came about on this wise:

About a month ago, very much to my surprise, I received a letter from a deacon of the Greensboro church, stating that their eyes were turning on me and wanting to know if I would permit my name to be placed before the church.

I wrote him that I could not; had only been here a short time and couldn't think of leaving. In a few days I received a letter from another deacon, saying that he felt the Lord was leading them, that they were praying over the matter, and wanted to urge that I permit my name to be placed before committee. He asked me how did I feel towards Greensboro? I replied that I thought Greensboro one of the most important fields in the State, and that if this matter had presented itself when I thought my work at Rockingham was done, I would have given it serious consideration, but that I didn't feel it right and fair to this church to leave them so soon, and was therefore cautioned by a sense of duty not to permit my name to be used.

After mailing that letter the importance of the field grew on me more and more. The more I prayed over it the more I was impressed that perhaps the Lord did want me there. I knew they were to meet the following Sunday to call a pastor. I went into my study, shut the door and talked to the Lord about it. I said "now Lord you know that I have written them twice not to place my name before the church; but if it is thy will that I should go to Greensboro, so impress it on the minds of the brethren that they will override my protests and extend the call. But if it is not thy will that I should go, then turn the minds of the brethren away from me, to some other man." I thus left it all with the Lord. Tuesday's mail brought notification of a call toghther with letters from several brethren stating that the church had been praying for guidance, and on Sunday prayer after prayer arose, and when the vote was taken it was unanimous. Still I wanted to test the matter further, I asked the Lord that if I was mistaken about the matter, when I visited the field that something might occur to show me my mistake. But when I went and saw it, was more impressed than ever with its vastness and importance.

Now in the face of these facts how dare I turn aside from that work, where the hand of God seems so clearly to be leading. One of the committee in writing, intimated that criticism would be offered. "But," said he, "we should not care for what man may say, but for what God would have us do."

Even with this explanation, I know there are some who will misunderstand, but those who know me I am sure will not impugn my notions. I may modestly say that during the six years pastorate at Rockingham, scarcely a year passed that calls didn't come to more inviting fields, but I was deeply impressed with the sore needs of that field and so remained till I felt my work was done. If the cause here was weak and struggling my duty to remain would be perfectly clear.

I have had to use the *personal* pronoun in this communication much more frequently than I like, but in a question of "personal privilege." I believe that is permissable." Haven't written this, mainly, to exhonorate my cause, for when one has his conscience with him, and feels that he has the approval of his Master, he can afford to have men criticise his course, but have written to show that it was no dissatisfaction with the work here that causes my removal.

Any man might be happy who is pastor of such a church and whose privilege it is to live among such a people.

If there be blame, then, it attaches to the retiring pastor and not the church. So let me ask that this sin (?) be laid not to their charge but mine.

LIVINGSTON JOHNSON.
Lumberton, Sept. 16, 1895.

The Royall Chair.

No more important claim is before the Baptists of North Carolina just now than the raising of the endowment of Wake Forest College. The character of the Institution is fixed and well known to those interested in the subject of education in the State and to many outside of it. The personality of the College is unexcelled by any other in the South. Students apply themselves with manly courage and persistence, because it has ever been the policy of those who went before them. They are moral, polite and courteous, because to be otherwise would be unpopular and win the contempt of their fellows, and they are Christians, because Wake Forest is a Christian institution and imparts Christian education.

In spite of the hard times our opening this fall is the best in the history of the Institution. The only deplorable condition is experienced from a financial standpoint. The more than 150 000 white Baptists in North Carolina could easily add $100 000 to the endowment of Wake Forest within the next twelve months without hurt to any one, and this would meet the present demands of the Institution.

Brethren, this is an important need. We could neglect anything else that comes before us as well as this, and yet we need not neglect any just claim upon us. God has blessed us with abundant crops. Cotton and tobacco are selling well. Whose fault shall it be now if Wake Forest does not receive this endowment?

Our first effort is to endow the Royall Chair of English—a memorial to one of the most godly and exemplary Christians we ever knew. His impress has been scattered all over the State through the students he trained.

The National Baptist Education Society offers to subscribe five thousand dollars toward the establishment of this chair when the friends of the college have subscribed the other twenty thousand dollars. May I ask you dear Alumni of Wake Forest College, and the friends of Christian Education in North Carolina, does not this offer have a suggestion in it to you? Will we let the limit of this offer pass before we have done our whole duty toward securing it? Many have promised us in good faith they would help us in this struggle. Will they all be kind enough to attend to it within the next few weeks and let us close this contract. It is exceedingly important. If you have the blank pledges fill them and forward them to me at once. If you have not received them please drop me a card if you would like to help us and blanks will be forwarded.

C. W. BLANCHARD,
Fin'l. Agt. W. F. College.
Cary, Sept. 21, 1895.

Meeting at Kenansville.

Dear Recorder:—I have just returned from helping Bro. Bilbro in a meeting at Kenansville, and a most enjoyable occasion it was.

The pastor had done good preparatory work, so we had only to water where he had so faithfully planted. We have few wiser or safer builders than Bro. Bilbro, but a man has to get very close to him to find it out, he is so modest. I was astonished at the man's insight into the problems that confront us, and his way of meeting them impressed me still more. Many can tell us what ails us, but few know the remedy and fewer still how to administer it.

Kenansville is quite an aristocratic town, noted for intelligence and refinement. The religious current is strongly Presbyterian. There are not many Baptists in the town, their membership being in the country; but the few are true and tried, being well rooted and grounded in the faith.

The people of every name largely attended the meeting and heard us gladly on our points of difference as well as where we were agreed.

Our church was unified, substantially strengthened and greatly revived, and all the Lord's people of every name seemed to be benefited. May the good work go on, and to God be all the glory, amen!

R. E PEELE.
Wilmington, September 18, 1895.

From Rev. S. P. Bristow.

Dear Recorder:—I have just closed a meeting at Lawrence's Cross Roads, which resulted in nineteen baptisms and two restorations. This is a united church. I have been serving them seven years.

This is my sixth year with the Bethany church. I have been called to preach for them next year, but have declined to accept. I shall leave this people with many good wishes. The brethren and sisters have treated me kindly during my pastorate with them, but I do not feel it my duty to serve any longer. S. P. BRISTOW.
Colerain, Sept. 5, 1895.

The protracted meeting at the Baptist church, which closed on last Friday night, resulted in much good. There were a number of professions, and Sunday night four candidates were baptized.—*Alamance Gleaner, Sept.* 19.

The series of meetings that have been in progress at the Baptist church in Siler City closed on Friday night. They were conducted by Rev. M. A. Adams of Reidsville, and seed were sown that will reap a plenteous harvest in time to come.—*Chatham Record, Sept.* 19.

Out on the Atlantic Ocean.

Dear Recorder:—I will write you a few lines while enjoying "life on the ocean wave." Our party, "the Whittle and Hale Party," left New York last Saturday at 9 a. m., and yet it will be two days before we reach London. With the exception of three days we have had lovely weather and a pleasant voyage.

With such a pleasant party, of course we have had a lovely time. When did an ocean steamer ever carry such a pleasant and such a select party as ours. Think of it, besides having eleven ministers of the gospel in our happy band, we have a bridal party and seven elect ladies. I must give you the names of the ladies and the names also of the preachers. First, there are three married ladies—Mrs. Fannie Powers, of Knoxville, Tenn.; Mrs. S L Hutchison, of Pennsylvania, a Methodist lady, who wants to be baptized in the Jordan, and Mrs. F. D. Hale, the bride of the popular pastor of Owensboro, Ky. The young ladies are, Miss E. H. East and Miss E A. Redford, of Nashville, Tenn.; Miss Powers, of Knoxville, and Mrs. S. P. Dismukes, a handsome young widow, of Nashville, Tenn. The ministers are all Baptists, except one, Dr. W. W. Staley, of the Christian Church of Suffolk, Va. The names of our Baptist preachers are, W. A. Whittle, D. D., and P. T. Hale. D. D., our leader from Alabama; F. D. Hale, D. D., W. C. Taylor, D. D., and Rev. J. W. Lirch, of Kentucky; Rev. G H. Carter and Rev. S Y. Jamerson, of Georgia; Rev. R, E. Taylor, of Virginia; Rev. W. C. Lisk, of Michigan, and Rev. J. T. Betts, of Asheville, N. C. Six of these brethren are old schoolmates of the Louisville Seminary, and all together they form a very pleasant and congenial party.

One of the brethren, fresh from the Biblical Assembly in Asheville, N. C., soon after getting out on the ocean, organized the whole party into a Bible college, for the purpose of reviewing the life of Christ before we reach Palestine. We meet at 9:30 a. m., with four D D's and six other scholarly ministers in our faculty, and with Dr. Broadus' Harmony of the Gospels as our text-book, we have a profitable as well as a very pleasant time studying the Word together. Dr. Whittle, who has traveled through Palestine, helps us very much by drawing a map of the country and locating the different places for us.

After this pleasant work is over, we amuse ourselves by watching the dolphins chase each other around our ship, or watching for passing ships and whales and icebergs. We have not seen an iceberg yet, but we have seen a number of whales, some of them spouting water as in the pictures. One of the passengers says that in crossing the ocean some time ago he saw an iceberg two miles long with a white bear on it, walking around of course. We spend much of the time reading and writing.

Sunday was a lovely day—the "day of all the week the best" in a double sense. We had three pleasant services. Brother Lirch preached an excellent sermon at the 11 o'clock service from Rev. 15c 2—"I saw a sea of glass mingled with fire." The writer of this letter conducted a song service in the afternoon, and held a service for the seamen on the lower deck at night. With the assistance of some of the brethren this last service has been continued every night. In our audience we have English and American, Jews and Gentiles. Thus we have an opportunity to do both "Home" and "Foreign Mission" work at once.

If all is well we hope to reach London by Thursday morning. The weather has been so exceptionally fine that very few of our party have been sea-sick. I am thankful to say that I have escaped so far, but I may have to "cast up my account" yet before I reach the other shore.

On leaving London we will go on the continent and visit the principal cities in France, Italy, Greece and Asia Minor, and then we will make a tour through Palestine and Egypt.

Should I have the time, I will try to send another letter. With kindest regards to you and all my friends,

Yours sincerely,
J. T. BETTS.
Steamer "Mobile," September 2, 1895.

In the "Regions Beyond"

Dear Recorder:—The protracted meetings are about over. There has been good meetings along the border line.

I have spent about two weeks in the "regions beyond" work.

I held a meeting at Oceola from Sunday, September 1st, until Wednesday night following. We had good congregations most of the time. Bro. B. S. Ferrell assisted at this point. Much interest was manifested. One was received for baptism and was baptized on the following Saturday. Several present had never witnessed a baptism before.

The second Sabbath I began a meeting at Wilson's Old Store, which continued until Friday. Eight were received for baptism, and a number of others professed conversion. We had a glorious meeting. Bro. A. C. Baker done some good preaching. He is young in the ministry, but he has preaching ability, and no doubt will soon develop into a strong preacher.

I shall organize a church at this place on Saturday before the first Sunday in October. This is a promising point, easy of access, and large congregations attend every service.

I shall organize at Oceola in the near future. Prospects are bright at this point.

We have the frame of our new church building up at Waxhaw, and expect to complete it soon. Everything in this field is encouraging, and the brethren are encouraged and hopeful. A. B. CAMPBELL.
Waxhaw, September 16, 1895.

Is your religious faith real enough and deep enough to be of real cheer and help to you?

[CONTINUED FROM THE FIRST PAGE]

misery, not only in time, but in the great eternity. In God's strength choose goodness, and goodness with its offspring, happiness, you shall have not only here, but in the endless hereafter. O perpetual barrenness! Did you ever think what an awful curse that is? Eternal blight! To think that some of the people whom we see blighted with sin here shall always remain blighted! Stripped even of their leaves and deceptive appearances, with no returning spring to cheer, no bountiful flow of quickening life, no prosperous smiling fruitfulness of love, of peace, of hope or joy forever. Nothing but a fruitless, leafless, lifeless, blank existence. The wail of Byron, after the generous heart God gave him had been eaten up by selfish pleasure, is like the wail of a lost soul,

"No more—no more—oh, never more on me
The freshness of the heart can fall like dew,
Which out of all the lovely things we see
Extracts emotions beautiful and new."

Dear friends, when you and I stand at last before the eternal throne, what will be asked of us will be fruit. "Inasmuch as ye did it unto the least of these, ye did it unto me." Men are not to be judged according to their faith, or according to their profession, but "according to their works,"—by their fruits. Their works can't save them. Christ alone can save them; but their fruits will tell whether or not they are in Christ, whether they have his life, his spirit. Some of you who are not members of the church think this subject mighty applicable to professors of religion. Perhaps you think that less will be expected of you because you make no profession. I tell you Christ is hungering for fruit from you. When you stand at last before him, he will ask fruit. And if there be no fruit the sentence he will pass on you will be, "Let no fruit grow on thee henceforward, forever." It is a fine thing to hear Bro. Mills pleading for the orphans before the Associations, and telling the people that "Christ never said that it is the vine that bears fruit." "The vine does not bear fruit; it is the branches." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Yes, the vine gives the life; the branches bear the fruit.

And if you ask me, in conclusion, how you shall forefend, how you shall avert the doom of the fruitless, I thank God I can give you an infallible direction. Receive the Redeeming Christ—receive him with meekness as the engrafted word which is able to save your souls. However hopeless and purposeless your life may have been, I beseech you not to resist the Holy Spirit, nor turn aside from his voice of invitation, but seek him "to-day; and he will engraft you into Christ, engraft your thoughts, engraft your affections, engraft your will, into the Lord Jesus; and the living sap of Christ's love and life will circulate through all your moral being, and recreate you in everlasting beauty and fruitfulness. Have you not seen how the gardener can take a branch or scion from some valuable fruit tree and bind it on to another tree even of a different species, and if only the cellular tissue be the same in the stock as in the scion, he can bind them together, and before long the living juices shoot up through the cellular tissue of the one into that of the other, and it becomes a living part of that tree and brings forth fruit. "Without me ye can do nothing," says Jesus—no, nothing but leaves. We may profess ever so much, or talk ever so much, but without him we have no life. May God the Holy Ghost make us that we abide in him and he in us. Thank God for all who can say with the apostle, "It is no longer I who live; but Christ liveth in me. And the life which I now live in the flesh I live by faith of the Son of God, who loved me and gave himself for me." Amen.

Oxford Notes.

We begin to hope that in the not distant future our beautiful new house of worship will be completed. Just when our hopes will be realized depends entirely upon the contractors. When finished the house will be complete in all its appointments. The building committee is now corresponding with furniture houses with reference to pews, &c. Let furniture houses make a note of this.

The Oxford Female Seminary seems to have entered upon an era of great prosperity. The opening of this session has been a brilliant one. The attendance of boarding students is fifty per cent. larger than that of last year at this week, which was more than twenty five per cent. in excess of that of the previous year. We have never had altogether so promising a body of students. Very many of them are availing themselves of the superior advantages offered them in the departments of Music, Art and Elocution, and very many have entered upon the extended courses of study leading to the degrees of B. L. and B. A.

F. P. Hobgood.

How a Woman Paid Her Debts.

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over $500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S High land Ave., Station A, Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over $1,000 the coming year, and I am not going to let such an opportunity pass without improving it. We can't expect to succeed without trying.

Mrs. B.

From Morehead City.

Dear Recorder:—The good citizens of Morehead City, N. C., and vicinity, feeling the necessity of a first-class school where may be obtained a thorough, practical education at a nominal cost, and being assured their town possesses all the advantages as to location, organized and opened a first class school, known as "Morehead City High School," which was opened Sept. 9th in the spacious North Carolina Teachers' Assembly building, with ninety-two pupils, under the management of Prof. A. W. Reinhart of the University of Virginia, assisted by Professor James F. Brinson, formerly of Davidson College. Mr. William M. Webb will have charge of the business branch of book keeping and penmanship.

The question is asked, Is there opposition to the school? We answer yes, the Devil has his agents at work, trying to break down the work; but the promoters of the school intend to advance it to the very highest grade of excellence. If push and energy count for anything, the school will be improved until it shall become an honor to its supporters and an ornament to the State.

In location, climate, hygiene, and transportation facilities, Morehead City furnishes all the advantages required in the successful conducting of a first class high school. It is situated in latitude 40 deg. 40 min. north of the equator, with a mean annual temperature exactly equivalent to that of Rome, Italy, on a sandy, porous earth that absorbs all moisture in a short time after rain-fall; surrounded on the north by a forest of pine that mingles its healing balm with the air and scents the atmosphere for miles around with healthful perfume, and swept from the south by the ozone laden breezes fresh from the bosom of old ocean, whose billows lash the beach not a mile away. It is impossible for infectious laden germs of disease to live in such surroundings, and hence the health of Morehead City is all that could be desired.

All the delicacies of sea and land in the way of diet are close by and can be had in abundance at the lowest cost; also wild fowl of every description can be had, besides the choicest venison and other game, fish, oysters, clams, escallops, crabs, terrapins, turtles, and every variety of shell-fish, all rich in phosphorus, making the very best brain food, which, according to the highest medical authority, is a great desideratum to the student in keeping up the supply of nerve force needful for close application to study.

Morehead City is a quiet, peaceable town, far removed from the noise and bustle that belong to large cities, and the vice and allurements thereof. The inhabitants are sober, moral and upright, most of them being members of some Christian church. There are two Christian churches, both of them as nice as can be found in any small town in the State. The society is refined and elevating. The town can be easily approached by railroad and steamer transportation.

Here the North Carolina Teachers' Assembly building is located, the only institution of the kind in the United States, where annually the best minds of this and other States meet to discuss matters pertaining to education. This alone will be of inestimable advantage to the student.

The Atlantic Hotel is situated here, the largest in the South, which is aptly called the "summer capital by the sea," where thousands of people from all over the Union spend their summer vacation, and which will eventually be filled in winter with wealthy tourists from the North.

Time fails us to enumerate half the advantage, of Morehead City, as a suitable place for a first-class high school. T. C. D

Morehead City, Sept. 12, 1895

Open Letter by the Woman's Union Prayer-meeting to Rev. R. J. Pearson.

Dear Brother:—Obeying the impulses of our hearts we address you in an open letter to say a few words, expressive of our Christian love and our appreciation of the lasting good that you were the instrument in God's hand of doing in this community. Do you remember the meeting that you conducted at Chapel Hill, N. C., last January while rain, snow and sleet seemed each contending for mastery? Do you remember how the Lord was with us day after day, and how eagerly christians of all denominations pressed forward in throngs at your request, to pledge themselves to renewed consecration in our Lords service? Some, aye, many here, not only remember it well, but are showing by their lives that the resolutions made then were sincere and made in His strength.

Dear brother, The Woman's Union Prayer-meeting organized at your request has never flagged in interest, but grows from week to week. We feel that it has been a means of grace to us, and we are hoping and praying that God will make it a blessing to others. We write to bid you "Be of good cheer." Many here are stronger in faith and more zealous in works from the inspiration received under your preaching.

We believe that you are faithfully sowing the seed, leaving results to Him who alone can give the increase. We are persuaded that you will be glad to know that you are remembered, as one sent of God, by the members comprising the Woman's Union Prayer meeting.

Chapel Hill, Sept. 12, 1895

A person is prematurely old when baldness occurs before the forty fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

Contemn rest, and thou shalt gain rest, contemn earth, and thou shalt gain heaven. —*Chrysostom.*

Call for the Horse Brand, Johnson's Magnetic Oil, it has no equal for all external purposes for man or beast. Cures sprains, bruises, swellings, rheumatism and neuralgia. Large bottles, 25 and 50 cts. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Meeting at Ballard's Bridge Church.

Dear Recorder:—I have just closed a very gracious meeting with Ballard's Bridge, resulting in twenty-five accessions—twenty by baptism and five by restoration.

I was aided by Rev. W. F. Watson, the gifted and magnetic pastor of Spurgeon Memorial church, Norfolk, Va., who for six days preached the Word with great power and acceptability to overflowing congregations, and made a splendid impression for himself and his Divine Master. He is especially adapted to evangelistic work, and pastors who need help in revival services will be fortunate in securing him.

The church was much revived, and, I trust, elevated to a higher plane of spiritual life and activity. To God be all the praise.

C. J. Woodson.

Gatesville, Sept. 12, 1895.

Meeting at Elizabeth Church near Shelby.

Dear Recorder:—We commenced a meeting at Elizabeth church, which is about three miles from Shelby, on Saturday before the second Sunday in August, and continued seventeen days. We had Dr. Hufham and and Rev. A. Ross with us, and it pleased the Lord to be in our midst and to bless the Word preached. The power of the Holy Spirit was poured out, and we had an old-fashioned revival, such as God will own at the judgment day. To Him be all the praise.

I baptized forty-two converts; six joined by letter, and one was restored—in all forty-nine.

T. Dixon.

Shelby, Sept. 10, 1895.

Of all Fevers

the worst and most serious is **Dengue** or break-bone fever. Called "break-bone" because one's bones are not only racked with pain, but feel as if they were tightly held, as by a vice.

At times one feels that the pain is almost unbearable, and many are brought to Death's door by the terrible prostration which follows this grievous complaint.

All persons should know that

Brown's Iron Bitters

is the one medicine which relieves this extreme weakness and brings the patient back to sound health by it's well-known medicinal qualities. From the first bottle the improvement is marked and permanent recovery is but a matter of a short period.

GENUINE HAS THE CROSSED RED LINES ON WRAPPER.

BROWN CHEM. CO. BALTO. MD

Dress-Making Department.

On September 23d we will be ready for Fall work in our dress-making department. Particular attention given to the selection and make-up of bridal outfits.

Correspondence solicited.

Samples - Furnished.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

ARMSTRONG & McKELVY Pittsburgh
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BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
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ECKSTEIN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION, "

Common Sense

dictates that you use materials when painting that you know something about. Pure White Lead and Pure Linseed Oil are and have been the standard for years. You know all about them; if you don't your painter does. To make sure, however, examine the brand (see list).

For colors, use National Lead Co.'s Pure White Lead tinting colors; they are the best and most permanent; prepared expressly for tinting Pure White Lead. Pamphlet and color-card free.

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CROZER THEOLOGICAL SEMINARY,
UPLAND, PA.
Commodious buildings. Furnished rooms. Choice library. Eight instructors. Course of extra lectures. Tuition, room rent, and fuel, free. Address HENRY G. WESTON, D. D., President.

APPLES, Ladies and girls if you want air or exercise, buy a Fairy Tricycle or a BICYCLE. A bear of all



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville Junc		.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 25 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 58 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	*5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m	.....	.....
Lv Rural Hall	8 29 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	8 59 a m	.....	.....
Lv Stokesdale	9 28 a m	.....	.....
Ar Greensboro	10 11 a m	.....	.....
Lv Greensboro	10 20 a m	.....	.....
Lv Climax	10 50 a m	.....	.....
Lv Sanford	12 50 p m	.....	.....
Ar Fay'ville Junc		.....	.....
Ar Fayetteville	2 15 p m	.....	.....
Lv Fayetteville	2 45 p m	.....	.....
Ar Wilmington	5 55 p m	.....	.....
Lv Fayetteville	.....	4 35 p m	.....
Lv Hope Mills	.....	4 54 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 12 p m	.....
Ar Bennettsville	.....	7 20 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	2 40 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 20 p m
Ar Ramseur	.....	.....	6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

Trains No 1 and 2 dinner at Fayetteville.

W. B. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 23 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 52 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 06 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv ..... Raleigh ..... Ar	7 30 a m
6 10 a m	" ..... Durham ..... "	5 30 a m
8 32 a m	" ..... Greensboro ..... "	9 55 p m
10 15 a m	" ..... Salisbury ..... "	7 55 p m
11 09 a m	Ar ..... Statesville Lv	7 08 p m
12 30 p m	" ..... Hickory ..... "	5 56 p m
3 52 p m	" ..... Asheville ..... "	2 16 p m
4 25 p m	Ar ..... Hot Springs Lv	11 43 a m
No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv ..... Winston Salem ..... Ar	6 35 a m
7 50 p m	Ar ..... Mocksville Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.
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W. A. TURK, Gen. Pass. Agent, Washington, D. C.
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Woman's Missions

Edited by Miss Fannie
Woman's State Central
Raleigh, N. C.
Corresponding Secretary
Mrs. J. A. Briggs, Raleigh

SUBJECT FOR SEPT

"I will bring the b
knew not." Missionar
ants, 19; stations, 14;
bership, 1,120; baptis
scholars, 102; Sunday-
Contributions, $1.817 3
Study Topics.—Roma
Sale of indulgencies.
Toluca. Baptist begin
cesses. Persecution of
Present condition of ou

Diaz so interwove S
the school for girls, wh
Cuba, that in speakin
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So the day-school of w
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be called an every day
writes of it thus:—

"I might say that it
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and gone far away to c
of Jesus and his love
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study them. Then, to
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and invite them to rea
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eagerly."

Another young lad
given herself wholly to
says:—

"I do not think in a
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"The Lord is very g
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Joy and gratitude arise
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know well that the mo
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Are the young wome
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Ought they to be?

A Gratefu

In the last number i
the W. M. S of the F
had recently sent a b
sionary, who had lost
box reached him just i
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below. Truly it is bl
as these:—

Dear Sisters:—Your
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and was highly appre
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was a hard one; thoug
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home were not taking
work, for I know that
willing people, and we
thank him for it.

I have undergone n
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work. Many have been
I had been gone on the
two weeks; held one
and attended two As
much good was done
yesterday at 12 o'clock
children sick, but it is

I went to South Ca
and thank God, I rece
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you have done for us.
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Our hearts are so fu
box reached us just in
and Association. The
basket, dishes, knives
with everything else,
tears and prayers. W

Woman's Missionary Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR SEPTEMBER—MEXICO.

"I will bring the blind by a way they knew not." Missionaries, 20; native assistants, 19; stations, 14; churches, 32; membership, 1,120; baptisms, 226; schools, 3; scholars, 102; Sunday-school scholars, 629. Contributions, $1.817 38

Study Topics.—Romanism fully developed. Sale of indulgencies. The Black Christ of Toluca. Baptist beginnings. Baptist successes. Persecution of Rev. H R. Moseley. Present condition of our work.

Diaz so interwove Scripture teaching in the school for girls, which he established in Cuba, that in speaking of it he aptly described it as "a Sunday school every day." So the day-school of which one of our earnest young society leaders is teaching might be called an every day mission school. She writes of it thus:—

"I might say that it is missionary day in my school every day. The first thing in the morning, in our Bible lesson, we are sure to find some missionary thought upon which we often dwell; and our prayer following, of course, contains a long paragraph in behalf of our faithful band, who have left their happy homes, loved ones, friends, and all, and gone far away to carry the glad tidings of Jesus and his love to our brothers and sisters who have never heard the sweet story. And in some one of the geography classes there is sure to be a subject suggested for a missionary talk. I find the children very much interested to know about the missionary work of these countries as they study them. Then, too, I keep all my missionary periodicals, tracts, etc, on my desk, and invite them to read them at their leisure, which I assure you they do very eagerly."

Another young lady who has recently given herself wholly to home mission work, says:—

"I do not think in all this world there is a happier, more grateful girl than I am. In active service for the blessed Lord there is joy continually, and my heart is just running over with love and praise to him. The Lord is very good to us"

"The Lord is very good to us." Does she mean to say God is especially good to young girls who, like herself, are young and strong and full of life and hope?

God does truly bless the young girls of our country with larger happiness than those of any other land, but they will rejoice in these blessings, as from him, only when they realize that they are not meant for selfish use alone, but to make others blessed. Joy and gratitude arise not from the possession of blessings, but the use of them. We know well that the most favored are often the most unhappy; the most sorely afflicted the most grateful. How to be happy in making others happy, is the thought of a little leaflet for young girls entitled *Sunshine*, prepared at the request of the Woman's Missionary Union. We would be especially glad to send this to a large number of young girls, but will send it, also, to any one interested in them, free on application.

Are the young women of your church, as a class, a power in God's work? Are they as a rule busy about the Master's business? Ought they to be?

A Grateful Letter.

In the last number it was mentioned that the W. M S of the First church, Raleigh, had recently sent a box to a frontier missionary, who had lost all by fire. How the box reached him just in time, how tears fell on it, and prayers echoed around it, is told below. Truly it is blessed to give to such as these:—

Dear Sisters:—Your letter of the 7th received the 12th. It was one of sympathy, and was highly appreciated. You said the truth when you said you knew that my field was a hard one; though I have never gotten to the place where I thought that those at home were not taking an interest in the work, for I know that God's people are a willing people, and we have great reasons to thank him for it.

I have undergone many hardships since my home was burnt last April, though the Lord has blessed me abundantly in the work. Many have been saved and baptized. I had been gone on the work of the Lord for two weeks; held one protracted meeting and attended two Associations, in which much good was done. I returned home yesterday at 12 o'clock and found one of my children sick, but it is better to day.

I went to South Canadian this morning, and thank God, I received your two boxes of clothing and books. We have just gotten through looking at them, and at your request I will try to tell you how we feel. We are altogether overjoyed, and fail to find language to express our love to you for what you have done for us. We found in the box a sufficiency for each member of the family, such as was badly needed. Our needs for the present are fully supplied. My family is overjoyed this evening. They have been deprived of going to church this summer on account of lack of clothing and shoes. But now their hopes are brightened.

Our protracted meeting commences at Town to-night and will continue to September 6th, then the Association of West Arkansas and Indian Territory meets with us.

Our hearts are so full and glad that the box reached us just in time for the meeting and Association. The scissors, irons, workbasket, dishes, knives and forks, together with everything else, moved my wife to tears and prayers. We do so highly appreciate the Bibles and Testaments, and all the books. My children were almost wild for something to read. The school books are just such as they needed. The oldest boy has been bowed over the fifth reader and history and physiology this evening.

You have made our hearts glad, and now my prayers shall forever be that God, our Father, may bless you in all your labors of love to advance his cause. The box was received without damage or cost to me.

I am your brother in Christ's service until death."

The Pleasure of Serving God.

The service of Christ is a pleasant service, "The ways of wisdom are ways of pleasantness, and all her paths are peace." The Psalmist found it a joyful service when he said: "I delight to do thy will, O, my God." The service of Christ is pleasant, because it brings one into the only true and right relationship with God. No man can enter the service of Christ except by repenting of sin, forsaking sin, accepting Christ as Saviour and enthroning him in the inmost heart, as absolute unchallenged sovereign of his being. Such an act of self-surrender brings deep, abiding and ever-increasing joy. The service of Christ brings one into the only true and right relationship with his fellowmen. There is nothing on this earth that is everlasting but usefulness in seeking to save souls. All things else fade away. The true servant of Christ looks on life from high vantage ground. It is a time of privilege and opportunity. His life he feels is not his own. It belongs to others. His divinely-appointed mission is to save men. This he is to do by example and by precept—living the truth and telling the truth. His blessed privilege is to lead souls to Jesus. There is no joy so thrilling as this. I would not, at this moment, give the blessed consciousness that God has used me in the saving of souls, that he has blessed my poor preaching of his gospel, my loving pleading with souls in private, and my yearning prayers for the lost to the saving of many souls, for all this world's riches, learning, fame. Bringing souls to Jesus is the highest earthly joy! May all my strength of mind and body be spent in this delightful work.—*Rev O. C. Peyton, in The Standard.*

Aunt Polly's Opinion.

"If you want to think a good deal of anybody, just try to help him all you can," said Aunt Polly. "Why, I don't believe the blessed Lord would care half as much for us if he hadn't done so much for our sakes, do you? There used to be a time when I didn't want to give anything for missions, and when they kept telling about the privations out West, I said I'd nothing at all to do with it. I never did have much money—only enough to keep the wolf from the door, and to save a little for rainy weather.

"How did I come to change my mind? Well, I'll tell you. You know that winter I slipped on the ice and couldn't walk for months. I never was a master hand for reading, but somehow it was all I could do then; and when the minister sent me in some mission papers to read, I said I reckoned they would pass the time better than nothing. Well, somehow, I got interested. The people out West got to seeming like real men and women to me, and the missionaries like brothers and sisters in the Lord. Then that text, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me,' words direct from the Master, got hold of me and I couldn't get rid of 'em.

"Somehow there seemed less than ever to give at our house. I was crippled, and husband waiting on me, made him lose a good deal of time from work. But I tell you," emphasized Aunt Polly, "'where there's a will there's way,' and we found it. 'Husband,' said I, one day, 'those folks out West are our brothers and sisters, and we are doing nothing for them.' He looked thoughtful, and I continued: 'Yes, and we can't hope to be brothers and sisters to the blessed Lord, either, till we learn to do the will of the Heavenly Father. We haven't got many days longer to live at most, and we've done next to nothing for his kingdom.'

"'Well,' said the husband, 'the Lord's work shall have the price of my tobacco. I've got to do without it in heaven anyway, and I might as well learn how here.' That brought tears to my eyes; it was the only luxury he had ever known. 'And I'll give up my tea,' I said. 'No,' said he, 'you can't do without that.' 'It shatters my nerves, anyhow,' I cheerfully continued, 'and if the Lord sees I can't do without it, he'll provide a way.'

"And so we began to give for missions—just a little, you know; and when the reports would come in from the West, husband would say, 'My tobacco is bearing a good harvest, wife;' and when I'd hear of some of the doings of the 'Woman's Society,' I'd say, 'Well, I guess that tea is doing somebody some good, anyhow!'"—*Ex.*

She had sent off a telegram, and was waiting for an answer. Suddenly the peculiar halting click of the receiving machine sounded in the office, and she said to her companion: "That's from George, I know; I can tell his stutter."—*Philadelphia Times.*

Truth always travels in the middle of the road, no matter whom it meets.

Death of Rev. James Monroe Register.

Rev. James Monroe Register departed this life Aug. 14th, 1895, at his home in Bladen county, N. C., near Register postoffice. He had been afflicted for three years with rheumatism and paralysis, which kept him confined most of his time. He bore his afflictions without murmuring. He was honored and respected by his church and community. He was born Jan. 12th, 1826, in Sampson county, N. C., united with the Baptist church at Lisbon, Sampson county, at the age of fourteen years; was leading in prayer at sixteen; was married at the age of twenty-two to Miss H. C. Vann; moved to Bladen county in 1851, and settled in the forest where he died. He served as an officer in his county for ten years.

Bro. Register had aspirations for the profession of law, but feeling called of God to preach, he entered the ministry in the year 1862, and was ordained to the full work of preaching the glorious gospel of the Son of God. He stated that he had baptized 1,100 souls, married 108 couples, and assisted in organizing seven churches. He was pastor of Zion's Tabernacle church thirteen years, Bethel church eleven years, Mt. Pleasant church ten years, Abbottsburg church three years, and Edwards Chapel church ten years. He organized Cape Fear and Central Unions, and was the Moderator thereof most of the time.

Bro. Register was a strong preacher for his advantages, and made a good pastor He knew how to keep peace and pursued it with all mankind.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8

"Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy."

MEMORIAL SERVICE.

The second Sunday in September was set apart by his church in memory of Bro. Register. Services were commenced by singing on the part of the congregation, and prayer, Bro. D J. Allen leading. Song by the choir. Reading of the Scriptures by Bro. D. J. Clark. Singing. Prayer, Bro. Stallings leading. Reading of letters from brethren in the churches he served (mentioned before) Singing by the congregation.

Eulogy by Bro. E. W. Wooten, followed by remarks by brethren Bennett, Bridgers, Squires, Allen, Kinlaw and D J. Clark.

Singing by the congregation, "God be with you till we meet again." Thus closed a most interesting service attended by a full house, besides a large number of both white and colored, out of doors.

E. W. WOOTEN,
D. J. CLARK.

Register, Sept. 9, 1895.

Good News From Chatham.

Brother L. R. Dixon is having a fine meeting at May's Chapel. Nine had made a profession of religion and many more were penitents on last Saturday. In order that he might continue the meeting, I preached for him at New Salem and baptized three at that place Sunday morning.

On Sunday night I preached in Pittsboro and received one young man for baptism.

Bro. Lineberry, the editor of the *Chatham Citizen*, and his wife joined us by letter at Pittsboro on Sunday Sept. 1st. He is a good Sunday-school worker.

I hear that Bro. O. T. Edwards has had a great meeting at Lone's Creek near Siler, in which there were about forty professions of religion. There has also been a considerable revival at Bear Creek church in this county. I expect to continue our meeting at Pittsboro for a day or two longer in view of the increased insterest manifested to night.

N. B. C.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, price 75c.

On Either Side.

A new curate once met a farmer's boy while performing his visiting duties at a small village in the south of England. In the course of their conversation the boy said his parents had an aunt living with them. The parson, not understanding the boy's brogue, asked, "Then, do I understand that your aunt is on your father's side or your mother's?" To which the young agriculturist replied, "Well, sometimes one and sometimes the other, 'cepting when feyther whacks 'em both"

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Associations in 1895.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Round Hill church, near Union Mills Station on C. C. C. R. R., Thursday, Oct. 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 9-11.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-12.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19.
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

Richmond College.

EDUCATE YOUR SON IN THE HISTORIC CITY OF THE SOUTH. Campus of thirteen acres located in best residence section. Elegant Halls, with all municipal improvements.
Courses for B. A., B. S., M. A., and Bachelor of Law. Thorough instruction under Christian influences. Total expenses about $198. Tuition in Law, $40. Board last year, $9.05 per month. Session begins Sept. 19th. For catalog, address
PRESIDENT RICHMOND COLLEGE,
Richmond, Va.

Wilmington & Weldon R R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Sept. 9, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro...	1 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	6 00 a m
Leave Wilson....	2 03 p m	11 03 p m	
Leave Selma.....	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence..	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson....	2 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 20 a m
Leave Magnolia..	4 16 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Sept. 9, '95.	No 78. Daily.	No 34. Daily.	No 40. Daily.
Leave Florence..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma.....	12 32 p m		
Arrive Wilson ...	1 20 p m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 p m		9 40 p m
Arrive Wilson ...	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson....	1 30 p m	11 32 p m	10 32 p m
Ar Rocky Mount	2 38 p m	12 07 p m	11 15 p m
Arrive Tarboro..	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon...	3 39 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.39 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.50 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.30 p m., Clio 8 05 p m. Returning leave Clio 6 10 a m, Dunbar 6.30 a m, arrive Latta 7.20 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

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Simple Truths

FOR THE

INFANT CLASS AND THE NURSERY.

This valuable little work, compiled by Rev. J. B. Taylor, D. D., has reached its

7th EDITION and is NOW READY.

Every teacher of an Infant Class will find it very helpful. Every mother should possess a copy.

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Publishers, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.00 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY.

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

2.40 P M, DAILY.

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.31 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 p m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing-room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or H. S. LEARD, Agent, Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
H. ST. JOHN, Vice-President.

NEWS SUMMARY.

North Carolina.

The "Baldy Pearce" residence—a relict of a former generation in Cedar Rock township, Franklin county, was consumed by fire on Thursday night, the 12th inst. The building, the property of Mr. Willis Boone, was covered by insurance, but the contents belonging to Mrs. John Pearce, widow, occupant of the house, were lost with the exception of some articles saved by the heroic efforts of the neighbors.——Jno. R. Thompson, late postmaster at Horse Cove, Macon county, is under bond to appear at the next Federal court for trial, being charged with $700 shortage in postal funds.——The stockholders of the N. C. Railroad in a meeting at Greensboro on the 17th, ratified the late lease of the road to the Southern Railway. The effort to secure the surrender of the tax exemption as provided in the charter failed. By resolution the President of the Road was instructed to list the property for taxation after June 1st, 1896, when dividends on profits exceed six per cent. So the meeting merely resulted in a ratification of the lease and in the declining to surrender the tax exemption.—— State Geologist, Dr. J. A. Holmes, in a published statement, says that the North Carolina forestry and mineral exhibits were ready at the opening of the exposition at Atlanta and were unsurpassed by those from any other State. Messrs. Carmichael and Hawkins have on exhibition in Atlanta a wonderful "Geological Curio," a mammoth rock from the mountains of North Carolina, covered with human faces, footprints, ancient hieroglyphics and letters of the English alphabet, traced by the hand of nature in the primeval ages of the world. The rock weighs 2,800 pounds, was disconnected with other rock formations where found in our mountains, has been visited by thousands in Asheville, and visitors to Atlanta should not fail to see it at 55 East Hunter Street.——John Watkins of Burke county, near Hartland, committed suicide on the night of the 18th, shooting himself with a gun. He leaves a wife and three children. Mental aberration is the supposed cause of the deed.——There are fifteen young ladies from this State at the Agnes Scott Institute, in Georgia. Prof. Joseph Maclean, formerly of Charlotte, is there in charge of the music department, and Miss Alice Springs is the art teacher.——Minister Ransom to Mexico has been appointed by President Diaz as the arbitrator in the Mexican-Guatemala contention,—a distinguished honor upon a North Carolinian.——A lady of Asheville (name not given) has enlisted the interest of Mr. Wanamaker, the philanthropic merchant prince of Philadelphia, in the Waldensian colony in Burke county. The services of a farmer have been secured to teach the colony the system of farming in this country—in other words, they will be started, so afterwards they can be self sustaining. These people are moral, honest and upright, and if they are successful, other immigrants of like kind will be induced to come to our State.——The State silver convention meets in Raleigh to day, Sept. 25th.——A "free silver rally" was held in Salisbury on the 19th. Senators Pritchard and Butler were the speakers The gathering was rather small.

In General.

The Cotton States and International Exposition was opened at Atlanta on the afternoon of the 18th. The event was accompanied by military pomp and civic dignity. The parade from the city to the grounds (a distance of three miles) was a military one, with bands of music, being headed by the U. S. Fifth Infantry and the Washington Artillery of New Orleans, and followed by several regiments of Georgia State troops. An immense throng of people was present. The opening exercises at the auditorium were impressive. Ex. Governor Bullock was the master of ceremonies and introduced the speakers. Bishop Nelson, Gov. Bullock, President Collier of the Exposition, Mrs. Joseph Thompson, President of the Woman's Board of Managers, Booker T. Washington, representative of the colored race, Geo. Brown, representative of Gov. Atkinson (who was sick), Hon Emory Speer, orator of the day, and Mayor King of Atlanta, made addresses. At about six o'clock p. m., President Cleveland at Gray Gables, 1,000 miles away, touched the button and the big Frick engine in Machinery Hall was set in motion, followed by all the machinery. A shout went up that shook the roof. The flashing lights from the various buildings in the gathering darkness, and the bombs of the presidential salute emphasized the formal opening. Nearly every racial type of man on earth is on exhibition.——On the 19th the Chickamauga battlefield near Chattanooga, Tenn., was dedicated as a national park by the survivors on both sides of the terrible, bloody strife of thirty-two years ago. The principal speeches were by silver-haired generals, Federal Jno. M. Palmer and Confederate John B. Gordon. About 30,000 men perished in the battle, and about 50,000 people witnessed the dedication exercises.——This is a time of great and significant gatherings, none more so, perhaps, than the recent meeting of the Grand Army of the Republic in Louisville, Ky. One of the features of this occasion was a procession of 50,000 Grand Army men preceded by two silver haired Confederate veterans (members of Dr. Eaton's church), bearing the U. S. flag and a white dove, emblem of peace. This is the first assembling of the G. A. R. on Southern soil, and Henry A. Watterson of the *Journal* made the welcome speech brim full of patriotism, cheer and good feeling, which was fully reciprocated by the Grand Army men. This meeting is regarded as one of the most memorable of the long series of meetings, and the encampment goes to St. Paul, Minn., next year.——The famous old "Liberty bell" of Philadelphia will be carried to the Atlanta Exposition, reaching there Oct. 8th, occupying a previously arranged journey of five days. The route will lead through Delaware, Maryland, District of Columbia and Virginia, and in parts of Tennessee and Georgia to Atlanta.——A Washington correspondent of the St. Louis *Republic* estimates that President Cleveland is worth $250 000, and therefore the richest President the government has had since the days of Washington. He was worth about $30,000 when he first assumed the presidency in 1885, but by successful investments and by marriage his estate has grown to its present proportion. All the other Presidents were in moderate circumstances, save Martin Van Buren, who was fairly well off. The richest man who ever occupied a seat in the cabinet of a President was Wm. C. Whitney, Secretary of the Navy under President Cleveland's first presidential term. His wealth was placed at $20.000 000, and his annual expenditure was $150 000.——It is published as a fact that Wm. Simpson of Bucks county, Pa., was grandfather to the mother of Gen. Grant and to the father of Jefferson Davis, thus making Grant and Davis second cousins.——There will be no further issue of government bonds, at least for the present.

The "Index to Chimneys" gets you the chimneys made for your burner or lamp, and costs nothing.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

From Rev. G. M. Webb.

Dear Recorder:—I held a meeting at Shady Grove, three miles south of Cherryville, beginning on Saturday, August 31. It was a good meeting. Bro. Noah Moss helped me. On the 10th I baptized nine happy converts, as the result of the meeting. Shady Grove is a mission church.

I went from Shady Grove to Carpenter's schoolhouse, four miles south of Lincolnton, and commenced a meeting at 10 o'clock the second Sunday. This meeting continued ten days. The weather was rainy, and I had to stay at home part of the time with a sick wife and daughter; but the meeting went on, conducted by brethren Hawkins, Moss and Elam in my absence. At the close of the meeting I baptized thirteen young men and women in the presence of a very large crowd. This was in some respects the most wonderful meeting I ever held, there being but a very few Baptists in all the settlement. An arm was extended from Shady Grove to the schoolhouse, which is in the midst of a missionary field. There had been but few Baptist sermons preached in that section before I went there. Brethren Hawkins, Moss and Elam did good, solid preaching for me while I was absent.

I held another meeting at Cherryville, beginning Sunday night, Sept 1st, and continued till the morning of the 9th—ten services—eight at night and two in the day. This was the grandest meeting I ever saw. One night there were eleven conversions, and at another, nine conversions. There was not a service at night but what there were conversions. On Monday morning at 9 o'clock there was a large crowd gathered at a fish pond near Cherryville to witness the burial by baptism of thirty-two young men and young women, including one old man of eighty-six years, who has been a member of the Lutheran Church sixty seven years. He said when he came up out of the water that he knew he was baptized now, and that he was now ready to die whenever the Lord called him

Cherryville is a mission station on the C. C. Road, eleven miles from Shelby. Brethren Limrick and A. C. Irvin did most of the preaching, and it was well done. They acquitted themselves like men who had power with God. To God be all the glory.

This closes my meetings for this year. Come to our Association. Fifty-four baptisms this year. G. M. WEBB

Shelby, September 18, 1895.

From Rev. J. M. McManaway in Missouri.

Dear Recorder:—It is a proud distinction of North Carolina Baptists that they feel a tender interest in any of their number who wander beyond the limits of her loved territory. Of her distinguished sons who have come in this direction, the Rev. S. F. Thompson is by no means least. And this is true by whatever standard you measure him. Some of your readers will recall him who saw him at Henderson a few years ago at the State Convention. Scholarly, conservative, courageous, warm-hearted and devout, he is an able minister of the New Testament. He has the grit and the grace and the common sense to live in a village where another is pastor and not embarrass him by criticism, and that, too, when many times there are occasions for criticism. He and his noble wife, a worthy daughter of a veteran Kentucky Baptist preacher, instead of hindering has been a constant source of inspiration and helpfulness to this scribe on his field. Brother Thompson has well earned a vacation which he starts shortly to spend in his native heath.

Let me bespeak for him the consideration which he richly merits.

J. M. MCMANAWAY.

Louisana, Mo.

RALEIGH, Aug. 25, 1895.

Col. Wm. J. Saunders, Gen. Agt. Massachusetts Life Association of Boston:—

MY DEAR SIR:—I beg to thank you for the prompt settlement of the $3,000 claim of the heirs of the late Rev. C. T. Bailey under a policy with your Company. Very truly yours,

J. W. BAILEY.

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Statement of Business for 1894:

Insurance in force	$106,859,450.00
Policies written during the year	11,667
Insurance written during the year	$ 18 822,700.00
Emergency or Surplus Fund	$ 1,085,610.11
Amount carried to Surplus Fund during the year	$ 227,754.77
Dividends paid to Policy holders during the year	$ 175,539.21
Total membership	39,386
Amount paid in losses	$ 1,658,953.34
Total amount paid in losses since organization	$ 10,152,595.97.

Cost 60 per cent. Usual Rates.

Splendid openings for energetic men to act as special agents. Correspondence solicited. Address

Wm. J. SAUNDERS,
General Agent for North Carolina.

LAND IN WAKE COUNTY FOR SALE.

ON MONDAY, the 28th of October, 1895, at the Court House door in Raleigh, by virtue of the terms of a deed of trust executed to me by Israel A. Bailey and wife, October 24th, 1890, and registered in the Register's office for Wake county, I will sell at public auction the tract of land now occupied by said Bailey in Barton's Creek Township, Wake county, adjoining the lands of J. R. Cooper, R. D. Honeycutt, J. H. Hutchinson, J. S. Brassfield, dec'd, and others; beginning at a three pronged white oak and running thence N 3½° E. 7 ¾ poles to a stake in Brassfield's line, thence N. 88½° W. (about) 174 poles with Brassfield's line to a small post oak, in said J. H. Hutchinson's line thence with his line S. 2° W. 173¾ poles to a stake, thence S. 85½° E. 173 55 poles to the beginning, containing 90 acres, more or less, and being land purchased of A. L. Woodall by Wm. Cox. Sale at 12 m., and terms cash.

Sept. 19, 1895. J. H. HUTCHINSON, Trustee.

Raleigh Marble Works.

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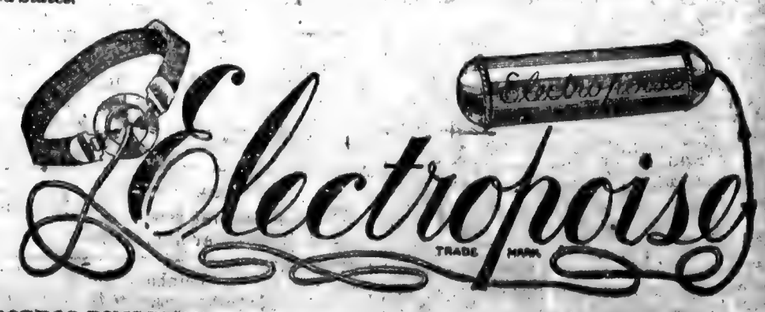
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Indigestion.

From the Standard-Union, Brooklyn, N. Y.

Few women have had a more miserable existence and lived to tell the tale than Mrs. Anna L Smith of 311 Pulaski Avenue, Brooklyn. With all the comforts that money affords, with all the happiness that many loving friends can give, the joy of Mrs. Smith's life was blasted for years by the terrible ravages of sickness. The story is most interesting as told to a reporter:

"I was an invalid for years, suffering first with one complaint and then with another. My case was truly that of a complication of diseases, due to an accident which I received some years ago. The thing which caused me the most discomfort and made me offensive to my family was the worst case of indigestion imaginable. I made all around me miserable by my sufferings, and was most miserable myself. I had the best physician we could find, and occasionally his prescriptions relieved me temporarily. But the pains and misery would all soon return again. I became desperate, and started in to try remedies of which I read. Among them were the Pink Pills. Their appearance captivated me instantly, for I am a great believer in the beautiful. I took the pills and followed out the directions to the letter, and before many days I began to feel like a different woman. For six weeks I took the pills regularly, and I can truthfully add after that I was as well as any one in the family. This change for the better in my condition has caused my relatives and friends to take the pills.

"I assure you it was impossible for me to oversee my household for three years. Now I visit my kitchen every day, do my own marketing and shopping; in a word, look after everything connected with my home and family.

"Oh, yes, I still keep taking the pills. I take one daily after dinner. Prevention, you know, is better and cheaper than cure. I verily believe one half of the women who are suffering from the ills which our sex are heir to would be up and well if they could be induced to give the Pink Pills a fair trial. I certainly recommend them heartily and feel grateful to the physician who put them on the market."

Dr. Williams' Pink Pills for Pale People contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for $2.50, and are never sold in bulk, or by the dozen or hundred.

To the Baptist Brethren of the South.

Dear Brethren:—The first number of the consolidated *Mission Journal* will be issued in October. It will have a Foreign Board Department and a Home Board Department. The Missionary Union and Sunbeam Societies will also have the space heretofore occupied by them in the *Foreign Journal*. It is hoped with the present management it may be possible to give the people a greatly improved mission journal. We earnestly desire your help. We earnestly request that at your earliest convenience you present this matter publicly to your people. The price of the consolidated journal is 50 cents per year. One copy will be sent free for one year to any one sending us the names of ten new subscribers and $5. Please appoint some one in your church to solicit subscribers. If sample copies are desired, address *Mission Journal*, and they will be sent. Help us, brethren, to make the *Journal* a power for good in the cause of missions. Yours, etc.,

E. T. MULLINS,
Editor Foreign Board Department.

Richmond, Va., September 18.

The King's Household of Bible Readers.

Many have asked about the King's Household, what it is and what it is doing. It is an organization formed in 1885 by Rev. Edwin H. Bronson, of Philadelphia, for the purpose of helping people everywhere to a practical knowledge of the Bible. Though its leader lived only four years after its inauguration, its work is still continued, and testimonies of the benefit of the system are constantly received. One member just finishing the course tells what it has done for her in these words: "I have been helped and blessed by this course of reading. I cannot tell why it should have been so much more helpful than the ordinary method, but *it has been fixed in the memory, and the Bible stands out as a whole as never before.* I am very thankful my attention was called to it." The work is done by means of a quarterly slip book containing the calendar of daily reading, beside blanks for daily note-making and reviews. The course covers the entire Bible in four years, taking up the Historical portions during the first year, the Poetical portions during the second year, the Prophecies and Epistles during the third and fourth years. The expense is slight, being only fifty cents a year, and where persons are not able to pay, no charge is made. All are invited to join the new class which is now forming. For further information address Mrs. E. H. Bronson, Sec., Salem, N. J. The Advisory Board of the King's Household consists of Rev. Phillip L. Jones, D. D., Rev. Russell H. Conwell, D. D., of Philadelphia, and Rev. J. M. Stifler, D. D., of Chester, Pa.—*Evangelist.*

Atlantic Association.

This Association meets in Kinston on Tuesday, October 15th, at 10 a. m. All delegates and visitors contemplating attending will please notify me before October 13th, stating whether you will come by private conveyance or mail.

J. A. MCDANIEL.

Fifth Sunday Meetings.

UNION OF THE EASTERN SECTION OF THE RALEIGH ASSOCIATION.

The Union of the Eastern Section of the Raleigh Association will meet at Pisgah, five miles from Smithfield, Friday, Sept. 27th, 1895. The following is the program:

Friday 10 a. m.—Devotional service. Rev. Jasper Howell, Jr., leader.

10:30.—Verbal reports from churches.

11:30.—How may we have more power with God and man? Rev. A. M. Simms. Discussion.

1:30 p. m.—Devotional service. Leader, Rev. G. N. Cowan.

2 p. m.—Woman's work in the church. R. H. Gower. Discussion.

3 p. m.—Young people's work. Rev. A. C. Cree. Discussion.

7:30 p. m.—Sermon by Rev. Jasper Howell, Jr.

Saturday, 9:30 a. m.—Devotional service. Leader, W. H. Lindsay.

10:00 a. m.—The use of illustrations in Sunday school teaching. J. M. Broughton. Discussion.

10:45 a. m.—Sunday school lesson taught by Prof. Thos. R. Crocker. Questions.

11:30 a. m.—Address by N. B. Broughton.

1:30 p. m.—Devotional service. Leader, J. M. Beatty.

2 p. m.—Education. (1) Our boys. Rev. F. M. Jordan. Discussion. (2) Our girls, Rev. O. L. Stringfield. Discussion.

3:30 p. m.—Systematic giving. N. B. Broughton. Discussion.

7:30 p. m.—Sermon by Rev. G. N. Cowan.

Sunday 10 a. m.—Devotional service. Leader, Rev. A. C. Cree.

10:30 a. m.—Baptists and higher education. Prof. N. Y. Gulley.

11 a. m.—Sermon. Rev. A. M. Simms.

J. G. PULLIAM.
For Committee.

SWIFT RIVER UNION.

Place—Stanhope church, six miles southwest of Springhope, Nash county. Time—Sept. 27, 28 and 29.

Friday, education day. Several speeches will be made by good speakers interested in general education, ministerial education, &c.

Saturday, mission day. Prof. W. A. Smith and others will speak on missions.

Sunday, Sunday school day. Topics of general interest and importance will be discussed.

Preaching at 11 a. m. Friday and every night during the Union. We expect a good delegation. Let each church in the Union send a full delegation.

May the blessings of God rest upon the Union. I. S BOYLES, *for the Com.*

ROBESON UNION AND MINISTERS' CONFERENCE.

Place—Ten Mile church. Time—Sept. 27, 28 and 29.

The following is the program:

Friday 11 a. m.—Sermon by I. P. Hedgpeth.

1 p. m.—What shall the churches do for the spiritual development of those who have recently become members? L. Johnson.

1:30 p. m.—Should aid to hold special revival meetings be invited by the church or by the pastor? M. A. Stephens.

2 p. m.—Is our custom of revival meetings once a year the best practical method of reviving our churches and reaching the unsaved? M. L. Kesler.

2:30 p. m.—What does the New Testament teach as essential to church membership? Jas. A. Smith.

2 p. m.—Miscellaneous business.

Saturday, 11 a. m.—Sermon. L. Johnson.

1 p. m.—Report on Foreign Missions, R. A. Moore.

1:30 p. m.—What does the Bible teach as the proper method of supporting the pastor? J. A. Barker.

2 p. m.—What attitude should churches assume towards members who sell and buy wine and cider?—T. F. Toon.

2:30 p. m.—Is it a *religious* duty to educate our children? A. R. Pitman.

Miscellaneous business.

Sunday 9:30 a. m.—Sunday school lesson taught by R. F. DeVane.

11 a. m.—Sermon. M. L. Kesler. Collection for Foreign Missions.

Union Association.

The Union Association will hold its next session with the Meadow Branch church, October 10th–12th.

Meadow Branch is on the C. C. Railroad at Ames, six miles east from Monroe. All coming by rail will be met at Ames and cared for. We hope representatives of our missions, colleges, papers, Orphanage, etc., will be with us. H. E. COPPLE

Something New in Life Insurance.

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Prof. H. W. Reinhart of the University of Virginia, who for years was at the head of Thomasville Female College, will be at the head of this School, with other able teachers who are now being employed.

Good board $5 to $7 per month. Tuition $1 up.

Lovely and healthy location—on the bank of the Atlantic Ocean. No whiskey or immoral snares for the young.

For further information, write to the Secretary, J. H. Eaton, or to Jno. T. Jenkins, pastor Baptist church, Morehead City.

Good Work at White Lake.

We began a protracted meeting on Saturday, September 7th, and closed for awhile on the 15th. We expected the help of a dear, good brother, but something happened so he did not come, and the writer and the pastor of the church had to do the preaching.

The Holy Spirit seemed to have been with us from the beginning, and the interest continued to increase until every sinner, without a single exception I believe, asked for prayer by Christian people. On the morning of the 15th we baptized seventeen converts, whom we believe were born from above by the power of God; one was restored, making eighteen in all. When our meeting closed Sunday night, there were about forty penitents. Everybody in the house asked for prayer, I believe.

We expect to have services the last of this week, when we hope that more precious souls will come over on the Lord's side.

White Lake, a beautiful sheet of water about two miles each way, is the prettiest place in which to baptize I ever saw. To God be all the glory.

Yours in Christ,
JAMES H. DOBSON.

Ham, September 16, 1895.

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It supplies the needed food for the brain and nerves and makes exertion easy.

MARRIED.

BEACH—COFFEY—On Sept. 4th, 1895, at the residence of Smith Coffey, by Rev. I. W. Thomas, Rev. W. R. Beach and Miss Kate Coffey.

FERGUSON—PORTIS—On Sept. 11th, at the Falls Missionary Baptist church, by Rev. J. K. Howell, Mr. Fillmore C. Ferguson of Rocky Mount Mills to Mrs. Mamie E. Portis.

WALKER—OVERTON—On August 28th, 1895, at the home of the bride's mother in Elizabeth City, by J. B. Ferebee, Mr. Cable Walker and Miss Pattie Overton, both of Elizabeth City, N. C.

DIED.

POWELL—Died in Greensboro on the morning of Sept. 14th, Mary Tate, infant child of Mr. and Mrs. D. W. Powell of Whiteville, N. C., aged two months and sixteen days.

M. F.

VERNON—Gladeys Flournoy Vernon, daughter of A. T. and B. W. Vernon, died of diphtheria at Scalesville, Guilford county, N. C., September 11th, 1895, aged three years, seven months and one day.

FAISON—Died of consumption at her home near Harrell's Store, Sampson county, on Aug. 24th, 1895, in the fifty-seventh year of her age, Mrs. Helen Fennell Faison, widow of the late Solomon J. Faison, and daughter of Rev. George Fennell, a prominent minister of the Eastern Baptist Association.

Sister Faison was a lady of unusual intelligence, fervent piety and generous hospitality. It was the writer's privilege to visit her and converse with her during her last illness when she was daily expecting the dissolution of "this earthly tabernacle," and he found her hopeful, resigned and cheerful even in suffering. She leaves three sons and two daughters, and a large circle of kindred and friends to mourn their loss. N. B. COBB.

IRVIN—A. L. Irvin was born October 2d, 1815. He joined the Baptist church at Zion in 1847. He has been the clerk of the church thirty-six years and a deacon thirty-six years. He departed this life Sept. 14th, 1895, aged seventy-nine years, eleven months and twelve days.

Elizabeth Irvin was born March 18th, 1817, and joined the church with her husband in 1847, and departed this life Sept. 16th, 1895, aged seventy-eight years, six months and three days.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The funeral services were performed by Rev. T. Dixon on the 17th in the presence of a large crowd. F. P. GOLD.

ELLINGTON—Died near Dabney, Vance county, N. C., Sept. 12th, 1895, Mr. Geo. W. Ellington, aged fifty-three years. Death and the grave are dreadful realities, but they had no fears for him. Our brother had long been an active member of Poplar Creek church, and was possessed of a rich Christian experience. He was willing to live for the sake of his dear wife and Ida; but was ready and anxious to depart and be with Christ. His life was in full keeping with a triumphant victory in death—quiet, peaceable, full of faith and good works. He was laid to rest in the churchyard, amid the sympathy of many friends and brethren, by whom he was held in great esteem. He was blessed in life with the good will and confidence of all who knew him, and now he blesses them with the memory of a good man, a faithful friend, and a devout Christian. M.

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The Home Circle.

A Prayer.

Dear Lord Christ, I am only a boy,
So merry and brimful of fun,
But I do want to work for you now,
Please give me an errand to run.

If I cheerfully go to my work
And always be fair in my play,
If I do without things that I want
And work for what I give away.

If I carry a basket of food
Or stop in my game to be kind,
If I help some slow fellow at school
Or read to somebody that's blind—

Won't you count it an errand for you?
"Inasmuch as to others," you said;
Won't you whisper new things I can do?
Make me quick to run on where I'm led?

If I live I'll do real mission work,
But perhaps I shall never grow old;
Let me do a boy's work, dear Lord Christ,
Make me willing to do as I'm told.

—Laura Wade Rice.

A Little Peacemaker.

"You upset it on purpose, and I will never play with you again, Margerie Ellis!"

The two little girls had been playing paper dolls out on the front veranda all the morning; and making them dresses, too, for bits of bright-colored paper and lace were lying about in little piles, with stones from the gravel walk on them to keep them from blowing away. A box, filled with ready-made dresses and hats, the children used as store, and brought the mammas and daughters there every now and then for new clothes.

Edith was just deciding between a blue dress and a brown for her favorite, Miss Marcella,—who was soon to be married to Mr. Thomas Twist, a rosy cheeked paper doll with a red cravat,—when an unusually strong breeze took that young lady right out of her hands, and carried her way down the path to the sweet shrub bush. Margerie jumped up quickly to help Edith in the chase after Miss Marcella, when, in her haste, she overturned the box store,—to the great delight of the frolicsome breeze, but not to Edith's delight, for she cried out:

"Margerie, see what you've done! What made you?"

"Oh! I didn't mean to, Edith,—why, I believe you think I did, you look so cross!"

"You did do it on purpose, and you're glad 'cause my dear Miss Marcella blew down the walk!"

This was too much for Margerie, and she cried out: "I hate your old Miss Marcella, and the doll she's going to marry, and all her clothes, and everything about her!"

What Edith would have said in reply I do not know, for just then they were stopped by a strange little girl at the gate.

"Who's that girl, Margerie? She's talking to us."

The little girl at the gate was Edna Herbert, who was visiting her aunt, several doors farther up the street.

That morning Aunt Lucy had given her the text, "Blessed are the peacemakers, for they shall be called the children of God." But she had gone away without explaining it to Edna.

"Can peacemakers mean dressmakers, I wonder," thought Edna. "Oh, no! I guess it means the other kind of peace—not to quarrel. I'll be a peacemaker to-day," and she started down the street to join her aunt at the store. At Margerie's gate she heard the words the angry children were saying, and quick as a flash she thought, "A peacemaker will stop quarrels,"—and then even quicker came another thought: "But I don't know those girls, and what would they think of me?"

It was already too late, however, for they had seen her, and that she was looking at them, so she called out, "Can't I be a peacemaker?"

"A what?" called back Margerie.

Edna had come up to the veranda by this time. "A peacemaker," she said again. "Is that other girl your best friend?"

"Why, yes—no—she was—I don't know," said Margarie.

"Oh! then don't quarrel with her,—and let me help you pick up your things. Look! there's a pink dress blown up into that cedar-tree; it couldn't wait till December to be made a Christmas tree!"

All three children laughed at this, and then began a chase after the scattered dresses and other valuables.

When all had been found and put back into the box again, the eyes of the children fairly sparkled with fun, and Margerie's mother, coming out, saw three happy little girls, all laughing and talking at once.

"What little girl is this, Margerie?" she said.

"I don't know," said Margerie, and she laughed at the thought. "She heard Edith and me quarrelling, mamma, and she came in to be a piece bag—or something."

"Peace *maker*," laughed Edna; "I am Mrs. Herbert's niece,"—turning to Mrs. Ellis,—"I am only visiting here."

Margerie's mother kissed Edna's upturned face, saying: "It is plain to be seen that you are one of Christ's little ones."

And Edna said to herself as she walked home a little later: "Margerie's mother said I was one of Christ's little ones, which really is just the same thing as being called the 'children of God.'"—*H. D. R. Reeves, in Sunday school Times.*

Ayer's Sarsaparilla is not a secret preparation. Any physician may have the formula on application. The secret of its success as a medicine lies in its extraordinary power to cleanse the blood of impurities and cure the most deep-seated cases of blood-disease.

If you do not want to be tempted, keep [illegible] from all that is evil.

A Vassar Girl in Japan.

People in this country, where educational institutions are located, have become familiar in the last twenty years with a multitude of young Japanese, who have been sent to this country to be educated. Nearly all of these have been young men, who, after being trained in the arts and sciences of civilization as known in this country, have gone back to their own land to become leaders of the Japanese in the wonderful progress which they have made toward a position among civilized nations. Nearly all of these Japanese students have been young men, but about fourteen years ago the Japanese government sent four little girls to America to be educated and trained, in order that they might return to Japan and teach the women of that country how we live in the United States. One of these little girls was Stematz Yamakawa. She found a home in the family of Dr. Leonard W. Bacon, of New Haven, Conn., and soon began to go to Sunday school with his daughter, now well known as Alice Mabel Bacon, the author of *Japanese Girls and Women*. The little Japanese girl was bright and interesting, and made many friends. She also showed an intelligent mind, and made such progress in her studies that after a few years she went to Vassar College, in Poughkeepsie, New York, and in due time was graduated from there with high honors. The Japanese minister came on from Washington to hear her graduating address. After graduation she remained for a time in New Haven, in order to get some knowledge of medicine and of nursing, with the idea of training her own country-women in these directions. Best of all, she became a true Christian, and united with Dr Bacon's church.

Stematz had now become an exceedingly interesting as well as well-educated young woman. But the time had come for her to return to Japan, and she went back to her own country followed by the prayers of the many friends she had gained in America. Her expectation, and that of the Japanese government, was perhaps, that she should engage in teaching and training Japanese women in the things which she had learned in this country. But the lives of young women do not always turn out as their parents and guardians have arranged for them. The natural attractions of Stematz no doubt greatly increased by her American studies and training, won the attention of a gentleman of high position, and only two years after returning to Japan, Stematz became Countess Oyama, and has since been a leader among the noble ladies of Japan. Count Oyama, her husband, is one of the foremost men in the Japanese Empire. He became Minister of War in the cabinet of the Emperor, and during the late war with China, he commanded the second division of the Japanese army, which, under his leadership, captured the strong Chinese fortress, Wei-Hai-Wei.

The prominent position of her husband, as a statesman and a general, gives to the Countess Oyama great influence.

At the time of her marriage the Count was a widower with two little girls, the training of whom has fallen to the Countess. Both in public and in private she has had opportunity to make good use of her Christian training received in America. One of the Count's daughters is reported to have married a Christian. Perhaps in this the good influence of the Countess has been seen. In the recent and marvelous progress of Japan, the multitude of young men and the few young women educated in the United States and other Christian countries have had a profound and leading influence on the future welfare of that country. The stand which Japan has taken, by its victories in the late war, ranks it as in some respects the most influential country of Asia. Every one who desires the progress of the kingdom of Christ must follow its course with the greatest interest and most earnest prayers. The carrying on of Christian missions in Japan is one of the most fascinating branches of Christian work now offered to the Church of Christ. The present is a time in which the moulds are to be formed which will shape the future of the country, and as servants of Jesus Christ we have a large duty to perform toward Japan. —*Rev. Edmund F Merriam.*

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A CELEBRATION orator said the other day, "There is no negro problem; we have the negroes, but the problem has passed into oblivion together with many another political scare crow." Our orator is wide of the mark. South Carolina's Constitutional Convention now in session, called for the expressed purpose of disfranchising the negroes in that State on the Mississippi plan, is living evidence that there is a negro problem, and a grievous one at that. There are from twenty to thirty thousand more negro men of voting age in South Carolina than there are white voters; but since 1876 the negroes have been so persistently outdone at the polls that until lately there has been no fear of return of the diabolical regime of negroes and carpet baggers that followed the war. But recently the whites have divided in bitter hatred, and, while danger of return of negro rule has at no time been imminent, the faction in power thinks best to fix the Constitution now so as to put negro rule once for all out of reckoning. Of course the method is to draw the line on illiteracy, as was done in Mississippi, and to have such judges as to who is and who is not illiterate as will be sure to turn down the 100 000 illiterate blacks and pass the 20 000 whites who are no better qualified. It is a hazardous thing to tamper with popular suffrage. None of us would like to see negro rule in our sister State, but we question the wisdom of this method of barring it. It can be said in favor of the present regime, however, that it is at least disposed to have such laws as will make it possible to abridge the franchise of the negroes without transgressing them. But at best it is a terrible thing to cut off from the ballot 100,000 negro voters, who have by this time come to hold the privilege of voting as one of their dearest rights. It gives us forebodings of insurrection and bloodshed, or at best of severe retaliation when the bar of illiteracy is passed over once for all, which is inevitable.

THERE is another way to look at this negro problem—and a most hopeful point of view it is. Down in the notorious Black Belt of Alabama fourteen years ago a young negro man founded a school that promises to do more to settle the race question than any amount of legislation. His ideals were at once the highest and noblest possible, and yet unpretentious. He believes that the time has not come to make negro lawyers, editors, preachers, doctors, and congressmen; that it is not yet time to make Latin and Greek scholars of them, but rather to teach them to be teachers of their fellows, to be better workmen, carpenters and farmers, and how to save money and escape money lenders and mortgages. Of course he is making a success of educating the negro into a good negro, while others are meeting disheartening failure in efforts to educate him into a white man. Last year Prof. Washington (for this is the name of this enterprising negro) had an enrollment in his school of 1,025, his teaching force numbering 36, and the expenses were $8,000. Think of a young negro building up an enterprise of such proportions! Think of the influence of such an institution. It is worth an incalculable sum to the South; it will make of zests of barbarians, and will save them from absurd and foolish notions; and it will teach a wholesome lesson to misguided would be uplifters of the race.

FOR years the Spoils System has been the back bone of political parties and the bane of our government. The barter of offices that party kingpins have conducted year in and year out has been one of the most revolting features of American government, and at times the few who hope for a pure government have been all but despairing because of it. But the day of spoils is passing, and in consequence there is more hope of the purification of politics. The Civil Service Act of 1883 was the first stroke at the spoils system. Since then the licks have not been many, but they have come with a regularity and a force that makes sure the doom of the abominable system in the not distant future. A clerk in the civil service gets his place and holds it, or gets promotion, by competitive examination. This foils the political boss who sells offices for votes. In 1883 the number of places in the Federal service which were classified in the civil service was 15,578; during Cleveland's first term the number was raised to 27 330; during Harrison's term it went up to 42,928; July 1st, this year, the number had been increased to 51,468, and last week the good news came that all offices in the consular service of which the salary is not more than $2 500 a year nor less than $1,000 had been placed under the civil service regulations. About 200,000 persons are regularly employed in the government service, and now nearly a third of them are out of reach of the partisan, office selling bosses. It is rightly said that civil service reform is the foundation stone of political reform, and for one we will hail with joy the day when it is complete in our government.

THE spectacle of our nation depending on a syndicate of bankers to maintain its credit has not been a pleasant one, and we are glad that the Belmont-Morgan syndicate has completed its contract to maintain the gold reserve, which to financiers is the emblem, and the substance apparently of our national credit. Immediately following the retirement of the syndicate the reserve has dropped below the $100,000,000 standard, and, it is said another bond issue is not unlikely. The Belmont-Morgan syndicate's profits for its six months security is variously estimated from $2,000,000 to $12,000,000. Why a gold reserve is necessary, why its ups and downs should restore and destroy business, we cannot understand; but the manifest fact is that the tone of finance is sounder when the gold reserve is $100,000,000 than when it is less than that amount. For one we long for the government to go out of the banking business and let its gold reserve flow into the channels of commerce, where money belongs. No government except our own is in the banking business, and surely our experience has not been such as to entice other nations to follow our example.

THE Atlanta Exposition has been opened with the characteristic American speech-making, tooting of horns and ringing of bells. It now remains for the people to go and make it a financial success. In this day and time it is not sufficient to get a good show; that is half the battle; the other half is to make the people go. Atlanta has gathered a great exhibition, modeled after the magnificent World's Fair of 1893; she has expended $2,300,000, constructing inland lakes, building twelve magnificent buildings, and in many other ways making for a magnificent display of God's wondrous works and man's achievements in transforming them to human uses. It is a hazardous thing to expend $2,000,000 on an exposition only two years after so great a one has been held; and it is to be feared that the projectors of this enterprise will loose money. And especially are we doubtful since the opening of the gates of the exposition; for the crowds have not yet put in appearance. The exposition has been tolerably well advertised, but somehow or other they have failed to arouse enthusiasm outside of Georgia. No doubt the exhibits are worth seeing. In fact it will be a good education to go to Atlanta and spend ten days; and we here in North Carolina so close by ought to go, if we can. The exposition is a Southern affair; it is for the South and mostly of the South, and Southerners ought to do all they can to make it a success in every sense of the word.

"IF I were twenty years younger I would go down and help Cuba out," said an ardent Baptist in our office. We clip the following from the *Watchman* which justifies the brother's ardor in this particular. "If Cuba should achieve either her independence or autonomy (it is said that Spain is now willing to grant the latter), it is difficult to prophesy how largely the work of Diaz might extend. Such a result would give it an enormous field for expansion, and the island might be evangelized by Baptists." In Washington at the convention Diaz didn't hesitate to take the part of the revolutionists.

THE critics may revise creeds as much as they please. Most creeds sadly need revision, and the others will not lose by revision. But the revisers must stop when they get to the gospel of Jesus Christ. There is but one gospel; that one is as plain as day, and human tampering will at best befog rather than make clear. Critics, however, are usually enthusiasts and enthusiasts never know where to quit.

The Christian in Politics.

BY REV. L. G. BROUGHTON.

[The following is a synopsis of a recent Sunday night's sermon delivered in Roanoke, Va. The theme was "The Sacredness of the Ballot."]

TEXT—"Render unto Cæsar the things which be Cæsar's."—Luke 20: 25.

I am aware that I am standing on dangerous ground. I never stand anywhere else. Life itself is dangerous. Everything in life is dangerous. It has been said that a graveyard is the only thing that is not. I have learned that this is not true. I was nearly scared to death by a "will o' the wisp" in a graveyard when a boy. The other day a whole city was poisoned by a graveyard. Everything is dangerous. Shall we turn our backs upon a thing because its dangerous?

"Be careful," said a man to me the other day, "in handling this question." This I am going to do; but I shall be more careful to tell the truth than to please a few politicians. Don't forget this.

There are two classes of people who don't believe in a preacher going into politics and carrying his church. The church member, who will perhaps go to heaven, objects because he says a preacher's business is to prepare men for heaven. This may be true; but perhaps we differ as to what will get a man to heaven. No man is going to heaven unless he lives right, no difference what he believes. Life is no sport. Life is a living reality. The Christian belongs to God, soul and body as well. No man's soul can be right when body is all wrong. To live the goat life here means to live the goat life hereafter. A sheep's skin on a goat's back, brother, don't make a sheep. We are not going to be judged by our hides, but by our hearts and our hides together.

The reason these good brethren oppose taking religion into politics is because of a mistaken idea of the mission of the church and the sphere of the pulpit. They say the preacher, for example, is to deal only with the heart side of life. In Tennessee the Constitution forbids a preacher holding office because it says his calling is to get men to heaven.

Preach the word is one of their favorite quotations. You have heard them. Sometimes you hear preachers who are anxious to excuse themselves. Talking about "the word." There is old Dr. Go Slow. He comes before his congregation of benches, and after declaring himself out and out in favor of preaching "the word," proceeds to reproduce an antiquated essay on "the Jews." Old Dr. Dry as a Cane declares for the word, as he comes forth to engage the attention of his hearers, while he gives them a probable solution of some long vexed problem in theology. Dr. Pleases 'em All comes in, too, in the plea for the word, while he pats, and puffs and paints, agreeing with sister Sue and brother Jim, though as different from each other as the monkey from the man.

When I began to preach, a brother said, "Never say anything about politics, because you will have all sorts in your congregation." Another preacher present said, "Young man, hit sin wherever you find it." That is what I am trying to do. I wouldn't give a snap for party politics. The whole thing is a sham and a fraud from beginning to end. I don't believe the man ever lived who can remain in politics and be honest.

"*Preach the word.*" What do they mean? They say it is meddling with nothing but religion. As a matter of fact, they mean meddling with everything else but religion. Religion touches every phase of life from the cradle to the grave, and township constable to president.

THE LIGHT OF THE WORLD.

Christ said of the Christian, "Ye are the light of the world." A light is to show the right and the wrong way, like a guide pointing out to a stranger a path. In politics the church is not a light. When did you ever hear of a platform being formed in conformity to religion? The whiskey devil makes politics, and you know it. The bums and court house loafers make the light, and the church follows.

SALT OF THE EARTH.

Again, Christ says, "Ye are the salt of the earth." Salt is intended to prevent decomposition. Salt is never applied after a thing is rotten. Salt must be *applied*, and this before a thing is ruined. So is our religion. We have reversed the order. We spend our money dealing with results—build colleges, orphanages, prisons, and the like, then vote for a party that continues to make the criminals and paupers. Ninety per cent. of the cases tried in Roanoke police court is the result of whiskey made legal by your vote. Let's get the salt on before the meat rots.

THE BODY OF THE MATTER.

I believe in getting at the root of the matter. The way to cure a carbuncle is to cut it open. The way to cure a chill is to cure the cause. What would you think of a man who would go to a man shaking with a chill if he would tie the poor fellow to the bed to keep him from shaking, thinking if he would stop the shaking he would stop the chills. You know he would shake the stake out of the bed. That would be about the end of the thing. This is what so called Christian voters are doing—"monkeying" with the effect rather than the cause—paying our money to relieve the results. Why not stop the cause?

Present politics is the enemy of religion. The church stands for truth. Her prayer is the prayer of Christ: "Thy kingdom come, thy will be done in earth as it is in heaven." Her marching orders are, "Go ye into all the world and make disciples of every creature." Politics grants this in theory and stops it in practice. Their platform is selfish, their methods devilish. The man who does most stealing is the man who "gets there." A Congressman in North Carolina was nominated because he stole his way into the Legislature. The laws they pass are mainly such as retard the kingdom. The Washington *Post* is now advocating the suppression of the right to send missionaries to foreign lands because it costs so much to protect them. Why not suppress trusts and combines because they cost so much to protect? Why not suppress the whiskey traffic because it costs so much to protect? At least half of the expenses of all our courts and the nation is chargeable to whiskey. This would upset their stronghold. Ex-Mayor Hewitt of New York has said he would rather have one saloon behind him in politics than a half dozen churches.

Look at politics in our own county. Every man up is a "whiskeyite." They range from a distiller down. Tell me that the politicians are the friends of the church? The politician objects to the church going into politics, of course. He says it is because he loves the church. Yes, love the church. What does he do for it? He loves the church when he is running, and that is all. I will tell you why he objects. He knows that the principles of Christ will uproot their rottenness. He knows that the standard will be elevated, and the old "bums" will have to take a back seat.

Let the church into politics. They are citizens. They are teachers. We have been saying, "Go it, boys." Let us be like Lannes at Rattisbon—take the lead and say *follow*. They are Christians, and as such are responsible to God. No vote is thrown away. You can't throw away a righteous act.

Ah, the sacredness of the ballot! Listen; God is speaking: "Moses, what is that in your hand?" "Only a shepherd's crook, Lord." "It's enough. Go lead my people." "Shamgar, what have you?" "Only an ox goad, Lord." "Enough. Go use that goad as I shall tell you." And this done, six hundred Philistines fall. "David, what have you?" "Only a sling." "Enough. Go kill Goliath." "Dorcas, what have you?" "Only a needle." "Enough. Use it."

Brother, you are standing at the ballot box. What is that you have in your hand? "Only a ballot." Enough. It is sacred. Use it to the glory of God. The man who prays "Thy kingdom come," and votes for an old soaker, is not for Christ.

Oh! the Curse of Liquor!

BY REV. W. B. HARRELL.

From the "Pomeroy Library," we take this extract:

"Business called us to visit one of the hospitals of this city" (New York). "While waiting a few moments on the dock at the foot of East Twentieth street, we saw two men in laborers' garb, drawing a large chair mounted on low wheels. In the chair sat a poor, ragged woman. By her side trotted a little girl, thinly clad, with hair unkempt, soiled face, bare feet and legs, and puny body.

"As they came to the dock, we saw that the woman had a little bit of a baby in her arms. The men helped her to her feet. A police officer assisted her to walk into the waiting room, where she sank exhausted in a chair. The child clung to her mother, and looked in a wild, timid, scared way into the faces of those who stood there gratifying their eyes by gazing on sorrow.

"The tears followed each other fast and faster down the pale, haggard cheeks of the mother. An elderly gentleman gave the child some crackers. One of them fell on the floor. After we had picked it up for the little one, its mother said: 'What did you say to the gentleman?' 'Tant you, sir,' timidly answered the child.

"We looked into her blue eyes to see evidences of refinement there. We looked at the half starved body to be seen through its only short, thin, ragged garment, at the dusty feet and limbs of the little traveler, and thought how beautiful the child would be, could it have care, love and attention, such as we pray God all who read this will give their little ones.

"Turning to the mother, we asked, 'Is this your little girl?' 'Yes, sir.' 'She is a pretty child. How old is she?'

"'Three years old, sir.'

"'And is this little midget in your arms your baby?'

"'Yes, sir.'

"'How old is it?'

"'Four days, sir—will be four, to-night, sir.'

"'And you out of bed so soon?'

"'Yes, sir, I was obliged to come.'

"'How so? Please tell me. Perhaps I can do you or your little one some good.'

"'The doctor ordered me sent to Charity Hospital.'

"'Have you no home—no husband?'

"'Not much of a home, sir. Two small rooms, that is all, sir.'

"'But your husband, where is he?'

"'He beat me last night and tried to kill me, but the neighbors kept him from it.'

"'What for? Why did he try to kill you?'

"'He was very drunk, sir. He had been drinking, and the liquor made him mad. He tried to kill me because I could not get up and work.'

"'And this when your babe was but three days old?'

"'Yes, sir. I have been very sick. I am very sick—very weak, sir. The police took him to the Tombs, but this morning there was no one to appear against him, and they let him go. He said he would kill me, and the police physician sent me here, to be taken to the Hospital on the Island.'

"'And you love this man?'

"'O! please do not ask me! I dare not tell how I feel. My heart is quite broken—do not ask me, sir.'

"'Look up, good woman. Are you willing to go to the Hospital?'

"'Yes, sir. I am willing to go anywhere. Willing to die, only for the little girl, and this poor little thing in my arms. It is so terrible to have no home—to be beaten so. Look there! He made those marks. I knew better days once—before my husband took to drink. I could die so happy if I knew who would take care of these two little innocent children.'

"The poor woman sat there like a grape of humanity in the wine-press of grief. She was thin, poor, ragged. Her scant calico barely hid her nakedness. In a portion of an old blanket was wrapped the new born babe. It was a load—all she could hold in her arms, but nothing to the more terrible load she was carrying in her starved soul!

"A woman who is here on duty to wait upon those who need assistance, brought some bread with molasses for the little girl. Then she brought her a cup of cold water, and never was a feast more enjoyed by an epicure than was that sweetened slice by the little thing, that did not eat, so much as she devoured it.

"As we talked with the mother she wiped with her hand the tears away, and said she would take our advice, never to go back to peril her life in the presence of the husband who, in his drunken frenzy, had tried so hard to make their children orphans.

"All the afternoon—all the evening have we been thinking of this scene of sorrow. It *was the result of rum*. It is but one of hundreds of cases each day coming to the surface in this wretchedly governed city" (and others, too.) "where there is so much greed, avarice, covetousness; and reckless, wicked scrambling for power."

The author goes on with his reflections:

"The sight we saw to-day has given us strength. We 'cannot serve God and mammon!' We cannot hold our peace for the benefit of the political plunderers, when the victim of the saloon keeper is robbing her tattered life away. We know of no duty to that humanity that is not human.

"The officeholder has position only at the sufferance of the men who control the interest that is the cause of nine tenths of the misery, suffering and degradation now cursing this great city."

This needs emphasizing. It will suit a great many towns and cities in our land outside of the great State of New York. It is here, even in the Old North State—even here, Rum rules.

But hear the author of this extract. He talks like a man with light in his heart, and dares to think and to speak for himself:

"When others keep still we must speak out. This life is not forever. Those who are not for the poor are against them. Those who are not mindful of duty to the weak, the depraved, the helpless, the victims to man's passions and appetites are not friends of the people, no matter what their professions."

"The world is wide. The days of holding office at best are few. Life, 'over there' is eternal. The one who does the most to help, to encourage, to benefit the poor and the weak here about us, will be the fullest in power, and the most loved, perhaps, in the Land of the Real. We reverence the memory of that wonderful being who was Jesus the Christ, for 'He went about doing good.' We love our party, which professes Democracy, for to us, it implies an idea—a principle—meaning of, and for, and to, the protection of the people who need protection; and we love manhood, too, for by this sign men do conquer the fear of death (through Him who overcame death).

"But we love the worker for humanity, for he makes the world better for being here; and if the church" (to which we belong) "teaches us to think only of our own souls, it does not teach as Christ taught.

"And if our party cannot come to the front clothed in clean garments and yet in clean hands, we do not want it to come at all.

"If others will not work for the right, then we must work the harder, that some day may be made better, and that, perchance, we may kindly talk some thoughtless friend back to himself, to his family, to his manhood, to a garden away from the gutter, and to a life that protects itself from storms."

So runs it in Christian people, shall we still vote for the lesser curse? Will we close our skirts as well? Is allegiance to party stronger with us than the cause of the widow and the fatherless? Let us henceforth vote as we would pray. "Thy kingdom come." Doing this we shall begin to subdue the Drink curse.

When town commissioners sign the bonds of groggeries in the county, they will liquor in the county they protect. Let them be voted down for good, and hell to Satan. Christ is trumped under foot.

The Biblical Recorder.

WEDNESDAY, OCTOBER 2, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

A point for Bro. Stringfield: "Educate a boy, and what do you get? An intelligent man. Educate a girl, and what do you get? An intelligent family."

DR. DURHAM, in speaking on the Orphanage recently at one of the Associations, said: "We now have, in North Carolina, *seven* orphanages—our Baptist Orphanage at Thomasville, the Episcopal Orphanage at Charlotte, the Presbyterian Orphanage at Barium Springs, the Quaker Orphanage near High Point, the Odd Fellows Orphanage at Goldsboro, and the two Fusion Orphanages—one in Oxford for whites, in which the Masons, the Methodists and the State fuse and support, and one near Oxford for negroes, in which the Baptist negroes and the State fuse and support."

THE *Alabama Baptist* is not pleased with the number of its circulation as given recently by the *Texas Baptist Standard*. It is one thing to have subscribers and another thing to have the money for them. The editor with nerve enough to drop from his list the names of people who attempt to read his paper and not pay for it, will be in business while the editor who believes in counting heads, so many of which are "dead heads," will have some valuable experience to hand over to his successor in the editorial sanctum.

SOME of our subscribers will fail to get their paper this week. Look at your label on last week's paper, and the explanation will be clear.

RECENTLY the RECORDER was called on to warn the Baptists of the State against a preacher who had just been ordained to the ministry, but who it was afterwards learned was unworthy of this distinction.

We doubt if our brethren always proceed in this important exercise with as much caution as they ought. Every brother dislikes in the absence of positive proof, to take a position that seems to reflect on a brother who is making his way to the fuller work of the ministry; and yet the importance of the step can fully justify the closest scrutiny on the part of a conference which is to set apart a man to the full work of the ministry.

We are of the opinion that many of our ordinations of young men are gone into prematurely—even admitting there is nothing to be objected to in the character of the applicant. It would be difficult to lay down any definite rule in this matter, and perhaps it ought not to be done; but in cases not *exceptional* ones, we incline to the opinion that the ordination of young men to the full of the ministry ought to be deferred until they have entered fully into their pastoral work.

WE wish to call special attention to the following taken from the *Western Recorder* of last week. The General Association of Kentucky has just reached the plan of work adopted by our State Convention at its session in Durham in 1887, and which has worked so satisfactorily and successfully ever since its adoption:—

"At the meeting of the General Association in Mayfield, what is known as the 'Warder plan' was adopted. Before that time the interests of the different Boards were separate. The Foreign Mission Board looked after the cause of foreign missions in Kentucky, and kept Rev. R. L. Thurman in the field to raise money. The Home Mission Board looked after the cause of home missions in the State, and had the Rev. V. E. Kortley in the field to raise money. The State Mission Board looked after the interests of State missions, and had Dr. J. W. Warder in the field. The Sunday-school and Colportage Board looked after their cause in the State, and had Dr. W. P. Harvey in the field. The various district mission boards looked after their interests, and several of them had agents in the field.

By the action at Mayfield, subsequently modified in some particulars, the interests of all these causes were combined, and Dr. Warder became corresponding secretary alike for Foreign, Home and State Missions, and of Sunday school and colportage work in the State. This was a great saving of expense, and it was believed that more money would be raised, and more work done than before. Dr. Warder's salary is no larger than when the other three men were in the field, and that salary is divided between the Foreign, Home and State Mission funds according to what wise brethren decided was an equitable proportion."

[illegible] has opened with 160 [illegible] medical students [illegible] college ever had. [illegible] to know just how [illegible] now at Trinity, David[illegible] have gone over the [illegible] scholarship."

THE IDEALA ASSOCIATION.

Having had the pleasure a few days ago of attending the last meeting of this body in Nuequam county, we have thought that a brief account of the proceedings may be interesting to our readers. We have space, however, for only a bare outline of some of the features that most impressed us.

It was evident in many ways that the members of Arista church, which entertained the Association, had not only made ample provision for the material wants of man and beast, but had also been praying that the coming among them of the Association might be a spiritual blessing to the community.

For this reason, or some other, the devotional element throughout the meetings was very noticeable and most enjoyable. These exercises were not confined to the first half hour in the morning, when, in many of our religious meetings, only a handful are apt to be in the house and the rest are scattered about the grounds smoking and talking. But they were interspersed amid the reports and speeches. Again and again brief prayers were offered and single stanzas of familiar hymns sung. This had the effect of giving the meeting more of a religious character than has been apparent in some Associations which we have attended.

The moderator, who seemed to duly magnify his office, was not only prompt in calling each session to order, and judicious in his rulings, but he also showed great tact in expediting the business of the body.

The letters from the churches were not read. These statistical reports—for they are now nothing more—had been mailed to the clerk of the Association a few days before. He had carefully tabulated all the figures; and, when the Association convened, the result of his work, in the form of a printed tabular statement was placed in the hands of each delegate. This statement was the basis of very much in the subsequent discussions.

The time usually consumed in the reading of the letters, and more besides, was devoted to an informal discussion of the state of the several churches, and the general religious condition of the section embraced within the bounds of the body. As the roll of the churches was called, five minutes were given to the delegates from each one to tell in their own way how matters were going with them. This was far more stimulating to attention and more helpful spiritually than the mechanical reading of church letters could possibly be.

Each department of the work of the Convention received its fair allotment of time and attention. As the committees all had been appointed the year before, and as the chairmen had been reminded by the clerk on postal cards just previous to the meeting, the reports were all ready when they were called for.

Visiting brethren were cordially welcomed. They were not encouraged to make their speeches when they accepted seats in the body, but were gladly heard in connection with the various reports. One thing that pleased us much was that, while these brethren spoke effectively, they enjoyed no monopoly in the discussions. The members of the Association, laymen as well as ministers, expressed their views freely, and contributed no little to the interest of the meeting. But all seemed to have discovered that a speech is not necessarily good because it is long,—that quality counts more than quantity. There was no preaching at the "stand." This custom, inherited from the days when churches and preachers and sermons were few and far between, was discontinued in this Association several years ago in order that as many of the people as possible might hear and be benefited by the discussions in the Association.

Though the meeting began on Thursday, it adjourned finally on Saturday afternoon. The preachers and Sunday-school workers were, for the most part, able to be in their own churches on Sunday. And experience has convinced the brethren of that Association that it is, at least, an open question whether as much harm as good is not done by bringing together the great promiscuous gatherings on the Lord's day.

We may have something more to say, at some future time, about the Ideala Association. The hints that we may get from learning of its methods need not be less valuable because of the fact that it has no real existence.

THE true aim of missions should be kept alive in the churches. What is the true aim? may be asked. It is the planting of self-supporting, self governing and self-propagating native churches. Bear in mind that we have only to lay the foundation; converted natives by the help of God will finish the structure. The gospel is like a fire: it must be kept burning to be of use; and the native converts will find this out.

SOUTHERN ORGANIZATION OF BAPTIST YOUNG PEOPLE.

The Georgia Baptist Young People in annual convention, Rev. J. L. White presiding, at Macon week before last, set on foot a movement for a Southern Baptist Young People's Union; and with this in view, issued the following call:—

"*Resolved*, That it is the sense of this Young People's Convention that the cause would be greatly advanced by the organization of a Southern Baptist Young People's Union auxiliary to the Southern Baptist Convention.

"We, therefore, request the following brethren from this and other States to take this matter under consideration, and if it seems wise to them and to others with whom they may consult, to issue a call for a meeting of delegates from Baptist churches within the bounds of the Southern Baptist Convention, to assemble at a suitable place and time for the organization of a Southern Baptist Young People's Union."

Dr. B. D. Gray of Birmingham, chairman; Rev. L. O. Dawson, Tuskaloosa, and Prof. P. H. Mell of Auburn, for Alabama; Dr. J. B. Hawthorne of Atlanta, and Dr. J. B. Gambrell of Macon, and Dr. Kilpatrick for Georgia; Revs. E. J. Forrester, Greenwood, J. W. Perry, for South Carolina; Revs. J. K. Pace, Hazelhurst, and H. F. Sproles, Jackson, for Mississippi; Rev. D. I. Purser, New Orleans, and Rev. W. S. Penick, Shreveport, for Louisiana; Dr. B. H. Carroll, Waco, and Dr. A. B. Miller, Bonham, for Texas; ex Gov. J. P. Eagle, Little Rock, and ex Attorney General William E. Atkinson, Little Rock, for Arkansas; Dr. W. R. L. Smith, St. Louis, Rev. Dr. G. W. High, for Missouri; Drs. W. H. Whitsitt, President Southern Baptist Theological Seminary and Carter Helm Jones, of Louisville, for Kentucky; Dr. R. R. Acree, Knoxville, and Dr. G. A. Lofton, Nashville, for Tennessee; Dr. C. Durham, Raleigh, and Dr. T. H. Pritchard, Charlotte, for North Carolina; Dr. W. E. Hatcher, Richmond, and Dr. F. C. McConnell, Lynchburg, for Virginia; Rev. W. M. Chadoin, Dr. Malcolm McGregor, Jacksonville, for Florida.

We have no fear of this mode of procedure. It is open and above board. If the general organization of the young people is to come at all, it can come in this way more satisfactorily than in any other.

There is no doubt of the need of a more active church membership; and there is no doubt but that local societies of young people will help in this direction. Young people who early learn to study God's Word and who get interested in the past, present and future of our denominational work will make strong and useful members when they grow up. Intelligent faith is one of the great forces of the Christian religion. We have seen with our own eyes the good results of local societies of young people.

Now the difficulty is to increase the number of these societies, in order that the benefits which are now scattering may be general. In North Carolina we have tried the local organizations with a general meeting with the State Convention; and, to our disappointment, the societies have not multiplied. The friends of the young peoples' work, those who have studied and prayed over the matter, say that but little advance will be made so long as matters stand as they are. More thorough and definite organization and recognition is suggested by them as the remedy.

By taking charge of this Georgia movement in its beginning it can be kept within proper bounds, saving it from the errors of others gone before; and we can give our young people every encouragement that is asked for them.

The new plan is to organize the young people of the South auxiliary to and subject to the approval of the Southern Baptist Convention. In order that North Carolina may co-operate, it will be necessary to organize our State young people auxiliary to and subject to the approval of the State Convention.

The brethren who are leading in this effort are thoroughly in favor of absolute control of each local society by the church in which it is organized. From beginning to end we shall insist on this; and so long as it is maintained there is much good to be gained and nothing to fear.

THE effort to raise $60,000 in honor of Dr. John A. Broadus is an eminently commendable one. Fifty thousand dollars of the amount will be devoted to the Seminary, which is already his monument, and $10,000 for buying a home for his widow. It is not one time in a million that a man of Dr. Broadus' parts dies poor; but in life he gave all to God. He could have accumulated a handsome estate—that is he had the ability, but he didn't wish it.

Dr. Broadus did more for our denomination in the South than any other man, and he is worthy of anything Southern Baptists may do in his memory.

"Observe all things" embraces more than baptism and the Lord's Supper. While we must duly emphasize these ordinances, we must not forget that they are not the sum and substance of Baptist church life.

NEWS NOTES.

....We were glad to have in our office last week Bro. G. L. Allen of Wilton, N. C.

....The Alexander, Ashe and Alleghany, and Green River Associations meet this week.

....Bro. B. S. Gay, a successful lawyer in Jackson, called to see us while in Raleigh last week.

....Rev. J. C. Hocutt has been called to the pastorate of the church at Swepsonville, and will probably accept.

....The minutes of the Mecklenburg and Cabarrus Association held October 18th to 20th, 1894, have just been published.

....Dr. J. E. Hutson, well known to a number of churches as a most acceptable revivalist, is sick at his home in Richmond, Virginia.

....Rev. Junius Millard supplied Dr. Wharton's pulpit at Norfolk, Va. Sunday. Rev. A. C. Cree supplied for Bro. Millard at Henderson.

....The Presbyterians will erect a Female College at Red Springs, N. C. The citizens at Red Springs have given $2,000 to start the enterprise.

....Rev. C. C. Haymore has held a good meeting at Germanton church. Last Sunday eleven were baptized. Two of them were eighty years old.

....We must think some brethren are very liberal in their advertising of small men whose only hope for notoriety is by saying monstrous things.

....Bro. W. C. Tyree, pastor of the First Baptist church in Durham, holds regular services in the court house now that his church is undergoing repairs.

....Prof. E. P. Moses, former superintendent of public schools of Raleigh, has gone to Rock Hill, S. C., where he takes charge of the public schools in that town.

....In a private note from Rev. G. W. Greene, he says all are well, and that there will be no trouble if England and America show a disposition to protect the missionaries.

....Rev. D. A. Glenn changes his address from Mountain City, Tenn., to Tazewell, Va. Rev. C. W. Matthews changes his address from Chincoteague Island, Va., to Harrellsville, N. C.

....Rev. John A. Mason of Laurinburg will attend our Seminary this year. Since graduating at Wake Forest, he has taught school with success at Conclave and served a good field of churches.

....We note with pleasure that Bro. L. G. Broughton has been called to Lee Street church, Baltimore. Bro. Broughton is a bright preacher, an aggressive, earnest worker, and will make progress wherever he goes.

....We were glad to welcome to our office last week Bro. A. J. Connor, editor of the *Patron and Gleaner*. This is one of our valued county exchanges, and we note with pleasure the continued improvement in its columns.

....The resolutions passed by Broad Street Baptist church ought to be gratifying to Bro. Wray and his friends. Bro. Wray leaves the church in better financial condition than ever in its history. We predict for him abundant success in Georgia.

....Revs. D. Cale and C. J. D Parker held a series of meetings last week at Hebron church in the afternoon, and at the Academy here at night, resulting in the accession of eleven members to the church at Hebron.—*Patron and Gleaner*.

....*Charity and Children* will try to represent the Orphanage work, and let every other question alone. It will steer clear, as far as it is given wisdom to see them, of all those matters with which it has no concern in the world.—*Charity and Children*.

....All his friends will be glad to hear that Rev. Walter Gilmore is meeting with success at Brunswick, Ga. He writes: "We are very glad to welcome to our State Bro. Jno. A. Wray. The temperance question is the issue of the day in Georgia now.

....Dr. Talmage has accepted a call to the First Presbyterian church in Washington, D. C. This is the church in which President Cleveland holds his membership. Dr. Talmage has declined several pastorates both in this country and Europe to take this place.

....At the last session of the Sandy Creek Association a Board of Trustees was appointed and authorized to locate and establish a first class academy in the bounds of the Association. Here is a good opportunity for some live town in that section to secure a school.

....Rev. Jacob Younce, clerk of the Three Forks Association, which was held August 27th to 29th, has had his minutes printed and put into the hands of the people. No brother ought to be continued as clerk of a Baptist Association unless he does his work like Bro. Younce—*promptly* and *well*.

....The Mt. Zion, Eastern, Tar River, Sandy Run, Union, Brier Creek, and Catawba River Associations meet next week—seven Associations in *one* week. Cannot some better arrangements be made? We cannot have a staff representative at each of these meetings, and we hope some brother will do what he can for the RECORDER where we have no representative.

....The Bible Bands at Wake Forest College have reorganized and give promise of some earnest and thorough work this year. This is one of the most important features of the college life. They are organized and conducted by the boys themselves. Some of the students attended the Bible Institute at Knoxville, Tenn. last summer to prepare themselves to lead these bands.

....Many brethren in North Carolina will regret to hear that Dr. Hatcher [illegible] House III.

....Richmond College opened with [illegible] students; 145 last year at opening. The new broom is telling.

....President Whitsitt's special appeal for prayer in behalf of the Seminary should call forth many petitions to the Lord.

....Rev. S. W. Melton, who was invited to succeed Rev. Thomas Dixon, Jr., in New York, has accepted the pastorate of Franklin Square Church, Baltimore.

...."A man who preaches only on theology and heaven is like the man who is a fine talker on grape culture and a good judge of grapes, but cannot plant and train the vines."

....Rev. L. G. Broughton writes from Knoxville, Tenn.: "A splendid meeting at the Second church. Great interest, large crowds, and souls being saved. Dr. Jeffries, who is so favorably known in North Carolina, has a splendid work here. When finished, he will have one of the best houses in the South."

....Rev. R. L. Patton is assisting Rev. G. H. Church of Statesville in a protracted meeting at South End Chapel. This chapel was built by the brethren at Statesville more than a year ago. They have had a good Sunday-school from the first, and the church at Statesville has been greatly helped by the starting of this work.

....Please announce that at the last session of Tar River Association the time of meeting was changed so as not to embrace Sunday. The next session will be held with the church at Wilson, N. C., commencing Wednesday, Oct. 9th. Bro. W. V. Savage of Tarboro will preach the introductory sermon.—*N. L. Shaw, Moderator*.

....Editor Henry A. London of the *Chatham Record* was requested by the State Press Association to prepare a synopsis of the laws of North Carolina requiring or authorizing advertisements in newspapers. He has done his work well. As the lawyer of the Association he performs an important function in the newspaper brotherhood.

....Sunday was Home Mission Day at the First Baptist church, Raleigh. Several addresses were made in the Sunday school and a collection was taken. Dr. Carter gave an instructive running sketch of the Home Mission field at the regular morning service, at the close of which a collection was taken. This church will raise $250 this year for Home Missions.

....Bro. W. B. Morton gave us a pleasant half hour last week. He was just from Wake Forest where he met a committee of the alumni association of the College. Bro. Morton, the president of the association, has been active in formulating plans for more aggressive and effectual work in the association, and will give out from time to time such results as will be of interest to the friends of the College.

....Rev. John C. Hocutt of Burlington, N. C., writes Sept. 23d: "I wrote you last Monday of baptizing four, and of receiving one by letter the night before in Graham. Last night I had the privilege of baptizing four more. We expect to make some improvements on our house of worship in the near future. The outlook is promising. Last Thursday night we received two for baptism at Haw River."

....Bro. C. M. Harward sends us the following from Broadway: "Our meeting at Juniper Springs has closed. The Lord has done great things for us. About thirty professed faith in Jesus during the eight days. We received eighteen for baptism, and expect others to join. The church was greatly revived and blessed. Our church has called Bro. E. J. Harrell for its pastor, who conducted our meeting."

....One day at the Sandy Creek Association, and a few hours at the King's Mountain, and we added sixty three new names to our list. We thank the brethren for their help in this work. At a number of the Associations in October it will be impossible for our regular representative to be present. In all such cases we hope the Moderator will appoint the best man in the Association to take subscriptions for the RECORDER.

....A New York publisher announces "with authority" that the day of bad books has gone by. Perhaps it has, but we fear the majority of new novel readers will take a long time to find it out.—*Richmond Christian Advocate*. Recently we heard Prof. W. L. Poteat of Wake Forest College say: "When I hear a book much talked about, I at once decide not to read it." The more we think about this, and the better we know the contents of these much talked of books, the more striking appears the wisdom of the remark.

....We are glad to learn that the First Baptist church of Asheville, N. C., is erecting a nice parsonage for our friend, Dr. S. Felix. That is a good way to settle a good pastor. With a comfortable home for his family, and a loving, thoughtful people, he is not tempted to "go candidating" over the country.—*Evangel*. The above is very good. But better still, Dr. Felix is building this nice parsonage himself, which is the strongest evidence of his satisfaction with his new home and his church.

....Rev. A. H. Porter of Pollocksville, Sept. 26, 1895, writes: "I was assisted in a meeting last week at Fort Barnwell, Craven county, by Rev S. J. Porter of Newbern. Only two additions. Rev. J. W. Rose is with me this week at Maysville, Jones county. On Tuesday we organized the church with seven members, Rev. J. W. Rose and myself forming the presbytery. Bro. John Gilliam was ordained as deacon. This is an important point. Prospects are bright for a good, strong missionary Baptist church. The house is nearly completed, and hope the Lord will open up some way for the debt to be settled in the near future."

....Bro. J. L. Bo[illegible] held meetings since J[illegible] where we had [illegible] Pinehland four years [illegible] Grove we received [illegible] be faithful, turn on [illegible] glorious banner, mar[illegible] on to certain victory.

...."Bear ye one [illegible] Gal. 6: 2. "Every m[illegible] burden"—Gal. 6: 5 [illegible] flict. The two pass[illegible] and helpfulness—ind[illegible] pendence—personal [illegible] common brotherhood [illegible] other are as good as [illegible]

....Rev. Henry Sh[illegible] erty Association, as c[illegible] clerk of the Pilot [illegible] have each had their [illegible] ed and put into the [illegible] All clerks should [illegible] printed and distribut[illegible] their Association adj[illegible]

....Rev. T. J. Hu[illegible] where he purposes [illegible] Mission plan of supp[illegible] from Vancouver, B[illegible] Empress of India. H[illegible] be Gospel Mission [illegible] Bro. Hudson is a yo[illegible] ample time to get eq[illegible] Chinese. He spent [illegible] est and one at our S[illegible] be with him.

....Talk about [illegible] ministry," who [illegible] fifty, has produced [illegible] led the middle aged [illegible] work so that many [illegible] sermons, thoughtful, [illegible] no young man co[illegible] preach. The law [illegible] certain age, from be[illegible] dications that som[illegible] having enjoyed rosa[illegible] any law about it, lo[illegible] *The Watchman*.

....I had a go[illegible] church which close[illegible] Fourteen were adde[illegible] ren Riley Monds an[illegible] me. We closed a g[illegible] church on the four[illegible] were added. Rev[illegible] Rev. Riley Monds[illegible] Lord has wonderf[illegible] this year. The M[illegible] moving forward in[illegible] tion. The Lord be[illegible] —*A. W. Burfoot*.

....Rev. E. A. P[illegible] ler City: "Bro. O[illegible] menced a meeting [illegible] Creek church on t[illegible] gust, and the m[illegible] About forty-eight [illegible] ent, Sept. 3rd, and [illegible] if any difference [illegible] interest. The old[illegible] the greatest man[illegible] among the people [illegible] curred since the y[illegible] twenty inquirers [illegible] unabled to believe[illegible] ers come forward [illegible] reviving influence[illegible] have taken a de[illegible] throughout this [illegible] have gone to wor[illegible] Rev. James R. E[illegible] York, was with [illegible] two fine sermons [illegible] over sin and wic[illegible] the praise."

....We thank [illegible] the following no[illegible] ings of the Lord [illegible] to write again.[illegible] church, Harnett [illegible] 22d) the meeting [illegible] been added to t[illegible] tion, and twent[illegible] Brooks preached [illegible] and the writer [illegible] five in the last t[illegible] seems well pleas[illegible] Level, and the [illegible] him. New [illegible] Several new one[illegible] ifax county, Re[illegible] Our teacher of [illegible] Pearson, gradu[illegible] week at the Bry[illegible] lege, Baltimore, [illegible] work this week [illegible] good a Business [illegible] this State. W[illegible] eleven counties [illegible] six boys at Wa[illegible] pects to go to t[illegible]

....Rev. J. [illegible] been blessed in [illegible] lately. He ass[illegible] meetings with [illegible] closed closed t[illegible] work. We ha[illegible] of the Spirit a[illegible] meeting began [illegible] Sunday in Au[illegible] no accessions; [illegible] baptized at th[illegible] Lord was with[illegible] shape. We t[illegible] the Lord went[illegible] meeting. O[illegible] ceived by let[illegible] Bro. A. W. B[illegible] me from the [illegible] Friday of the [illegible] the preaching [illegible] ever blest t[illegible] fell in love w[illegible] he will come[illegible] we want to P[illegible] sey and J. [illegible] and did good [illegible] with an invi[illegible] two were re[illegible] received. T[illegible] this year. I[illegible] I go to [illegible] meeting at [illegible]

....Bro. J. L. Bennett writes: "I have held meetings since July at Liberty Hill, S. C., where we had seven accessions; at Peachland four were added; and at Pleasant Grove we received seven. Dear brethren, be faithful, turn on the light, lift up the glorious banner, march steadily and boldly on to certain victory."

...."Bear ye one another's burdens."—Gal. 6: 2. "Every man shall bear his own burden."—Gal. 6: 5. There is here no contradiction. The two passages teach manliness and helpfulness—independence and interdependence—personal responsibility and a common brotherhood. Three helping each other are as good as six.

....Rev. Henry Sheets, clerk of the Liberty Association, and Bro. J. T. Valentine, clerk of the Pilot Mountain Association, have each had their minutes for 1895 printed and put into the hands of the brethren. All clerks should have their minutes printed and distributed in fifteen days after their Association adjourns.

....Rev. T. J. Hudson has left for China where he purposes working on the Gospel Mission plan of support. He expects to sail from Vancouver, B. C., Oct. 14, on the ship Empress of India. His address in China will be Gospel Mission Box, Shanghai, China. Bro. Hudson is a young man and will have ample time to get equipped for his work in Chinese. He spent two years at Wake Forest and one at our Seminary. May the Lord be with him.

....Talk about "the dead line in the ministry," which has been put at about fifty, has produced one good result. It has led the middle aged ministers to study and work so that many of them are preaching sermons, thoughtful, rich and inspiring, that no young man could, by any possibility, preach. The law prevents veal, under a certain age, from being sold. There are indications that some congregations, after having enjoyed roast beef, will not, without any law about it, long for immature veal.—*The Watchman.*

....I had a good meeting at Bethel church which closed on the third Sunday. Fourteen were added to the church. Brethren Riley Monds and Josiah Elliott helped me. We closed a great meeting at Warwick church on the fourth Sunday. Sixty three were added. Rev. C. S. Blackwell and Rev. Riley Monds helped me there. The Lord has wonderfully blessed my churches this year. The Master's cause seems to be moving forward in the old Chowan Association. The Lord be praised for his goodness. —*A. W. Burfoot, Hertford, N. C., Sept* 24.

....Rev. E. A. Poe writes (Sept. 3) from Siler City: "Bro. C. T. Edwards and I commenced a meeting of days with the Love's Creek church on the fourth Sabbath in August, and the meeting is still going on. About forty-eight converts up to the present, Sept. 3rd, and the interest is unabated; if any difference, the work is growing in interest. The oldest citizens say that it is the greatest manifestation of the Spirit among the people generally that has occurred since the year 1846. There are about twenty inquirers at the altar; and as one is enabled to believe and confess Christ, others come forward and fill the vacancy. The reviving influence of God's Spirit seems to have taken a deep hold upon Christians throughout this entire community, and they have gone to work with a hearty good will. Rev. James R. Edwards of Hamilton, New York, was with us one day and preached two fine sermons. For this great victory over sin and wickedness, let God have all the praise."

....We thank Rev. J. A. Campbell for the following notes: "The continued blessings of the Lord on my churches move me to write again. This time it is Friendship church, Harnett county. Last Sunday (Sept. 22d) the meeting closed, thirty one having been added to the church—two by restoration, and twenty-nine by baptism. Bro. Brooks preached one sermon, my father five, and the writer ten. I have baptized fifty-five in the last two weeks.——Bro. Brooks seems well pleased with his school at Bunn's Level, and the people are delighted with him. New students continue to arrive. Several new ones this week—two from Halifax county, Rev. W. R. Cullom's brothers. Our teacher of Business Course, Prof. J. S. Pearson, graduated with distinction last week at the Bryant & Stratton Business College, Baltimore, and has entered upon his work this week. I am sure we can give as good a Business Course now as any school in this State. We now have fifty boarders—eleven counties represented. We now have six boys at Wake Forest, one of whom expects to go to the foreign field."

....Rev. J. L. Shinn, Morganton, has been blessed in his work among his churches lately. He sends the following account of meetings with his churches: "My meetings closed closed to day (Sept. 21) on my field of work. We have had a gracious outpouring of the Spirit all along the line. Mt. Home meeting began on Saturday before the first Sunday in August. Church greatly revived; no accessions; ran one week. Eight were baptized at the close of the meeting. The Lord was with us. The church is in good shape. We then moved to Hopewell, and the Lord went with us, and gave us a good meeting. One was restored, one was received by letter, and five were baptized. Bro. A. W. Setzer of Wake Forest was with me from the opening of the Mt. Home to Friday of the Hopewell meeting. He did all the preaching, and did it well. May God ever bless this dear brother. Everybody fell in love with Bro. Setzer, and we hope he will come to see us. From Hopewell we we went to Pleasant Hill. Bros. J. S. Gwaltney and J. W. Mull were with me here, and did good work. Bro. W. F. Hall stopped with us two days. One was restored, and two were received for baptism. Church was revived. The Master had blessed my work this year, for which we praise his holy name. I go to-morrow to help Bro. Gwaltney in a meeting at Beech[illegible]

....*The Watchman*, Boston, the best Baptist paper in the North, has added Prof. Howard B. Grose of the University of Chicago to its editorial staff. Editor Herr will continue as editor in-chief.

....Rev. Jas. M. Rawlings retires from the *North Carolina Presbyterian*, of which he has been part owner and one of the editors. His partner, Mr. John McLaurin, buys him out, and will conduct the *Presbyterian.*

....The *Religious Herald* begs the question when it changes its exhortation to "mortgage the farm to send your boy to college" so as to read, "Better a smaller area of poor land and a larger area of cultivated mind." If the *Herald* wishes to slip out this way, very well.

....The secretaries of the Missionary Union, the Home Mission and Publication Societies have voted to hold the next anniversaries of these organizations in May, 1896, in the White Temple, Portland, Oregon. Our Northern brethren will have to travel across the Continent.

....A magnificent building is now being erected in Germantown, Pa., which will be known as the George Nugent Home for aged Baptist ministers. Mr. George Nugent died about six years ago, and his will provided that about $1,000,000 be set aside for the endowment and establishment of a home for aged Baptists. The building will cost about $60,000, and will be completed during this year.

....Rev. A. D. Hunter writes Sept. 27th: "We are in the midst of a great meeting with the Wakefield church. Bro. G. M. Duke is with me, but has to go to another place to begin a meeting soon. We shall miss him. Truly he is a great preacher. May Zion continue to prosper." Bro. J. H. Smith, who has been assisting in the singing at this meeting, tells us they had a great day Sunday, fifteen being baptized.

....Shaw University opens this week. During vacation extensive improvements have been made. President Meserve has returned from his vacation spent in Maine, and he tells us that he is looking forward to an increase of both endowment and students. We are especially glad to note that he is of the opinion that the negro is in greater need of manual and industrial training than of any other branch of education.

....There is a general impression that the trustees of Colby University have acted with unusual insight of character and perception of the needs of the college in selecting Professor Nathaniel Butler, of Chicago, to their presidency. Professor Butler has developed in his work at Chicago just those administrative and scholarly qualities which Colby needs in a president who is to utilize fully her present opportunity.—*The Watchman.*

....Bro. D. E. Modlin writes from Windsor: "Bro. Boone has left for Thomasville. He and his 'better half' have very much endeared themselves to us during their sojourn in our midst. He is an allright, four-square man. We give him up just because there is nothing else we can do. They have been a power for good, and have made themselves felt in our midst. May heaven's richest benedictions abide with them. We have called Rev. T. H. Piemmons, a former North Carolina boy, but now of Louisville, Ky., to succeed Bro. Boone."

....President Winston made the following announcement Sept. 27: "The total enrollment at the University is 506 as follows: Graduates, 8; seniors, 40; juniors, 50; sophomores, 67; freshmen, 134; medical, 27; law, 43; teachers in summer school, 140; total, 515; counted twice 9; actual total, 506." The number of students in the University is 296. It is noticeable that the number of students in the preparatory department (or sub-freah, as it is called) is included in the number under head of "freshmen;" and so the actual number of students has to be guessed at.

....Notwithstanding that the meetings at the tent have continued for three weeks, Dr. Pritchard and Mr. Pruett say the interest is so great they cannot stop. Last night there seemed to be a development of fresh interest. Many people stayed for the after-meeting, and the number of inquirers was large. About a dozen confessed Christ at the close of the service. Dr. Pritchard will attend the Union Meeting at Matthews to day and to morrow, so there will be no afternoon service at the tent, but preaching may be expected to night and to-morrow night.—*Charlotte Observer, Sept.* 27.

....The protracted meeting at Meadow Branch began on Saturday before the second Sunday in August and continued till the following Friday. During these days, our pastor Dr. J. B. Richardson, did some of the most powerful preaching we have ever heard. You know that he always preaches with power, but during this meeting, in the selection and linking of his themes, and in his appeals, both to saint and sinner, he seemed to be at his very best. During the meeting other ministers dropped in and rendered earnest service. As an immediate result, five were baptized Friday morning, and after service Friday evening, two others, and two more are to be baptized at our next meeting. We hope others will follow soon. The Union Association meets with this church Thursday before the second Sunday in October. We hope to have a good session.—*H. E. Coppie, Rock Rest, N. C.*

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

F. White, $10.00; C. F. Lumsden, $1.00. Total, $11 00.

THOMAS H. PRIMMONS,
Treasurer Wake Forest College.

Raleigh, Sept. 26, 1895.

The Young People's Convention.

Dear Recorder:—Our Young People's Convention meets in Greensboro, Dec. 4, 1895, at 7:30 p. m.

The meeting—what of it?

It is to be held by order of the Baptist State Convention, and should be a success. We would be sorry to see any part of our Convention work fail. It is a thing in which the people are more or less interested.

The last meeting solved some things. I expect the coming one will do more. Let the churches that have young people's societies, and churches that have not, send their young people. When the churches appoint delegates, let them appoint at least one young man. When the woman's missionary societies appoint their delegates, let them appoint one young lady.

See to it that the delegates are at the opening meeting Wednesday night.

The part of the program devoted to education will be captivating. Some of our brightest minds are working for us. Education is one of the great questions with Baptists to day; let our churches see that their young people get the benefit of this meeting. The education of Baptist young people under Baptist influence should be emphasized by us.

The educated know how to organize "knowledge into faculty," and convert mind into useful arts. He has at hand and ready for use all weapons for warfare, and engines for service of the just—he has the advantage. R. VAN DEVENTER.

Sept. 26, 1895.

Diez of Cuba to Dr. Tichenor.

Dr. I. T. Tichenor, Dear Doctor:—Nevertheless the bad condition of the Island on account of the war, our churches, stations and schools are progressing. Our meetings are always crowded, and the same enthusiasm prevail.

The church has agreed to send another committee of the Red Cross to the field, and I was appointed myself to go through the principal section of the country and investigate about it. I went to the city of Sagua, St. Domingo, and other town and organize there with a doctor, one station in each place, three in number. The station itself put the mens and pay them, and we as a church provide them with medicine and instruments for the operation. This, I think, is a noble christian work, not only attend and comfort the present struggle, but give sympathy to our own Baptist churches. In Cuba the Baptists are always in the field.

In going to Sagua our train travel with 300 soldiers in the front cars, and when the train stop in a little station the insurgents was well armed, all on horseback, the commander of our train order to *leave the place immediately* for the sake of the passengers. The insurgents fire on the train for nearly a mile—they was place in both sides of the road and divided themselves in small groups all along the road. The troops answered the fire. You may imagine the panic among the ladies and men that was on board. Your humble servant have, as we said, "the heart between the teeth," such was the excitement; and I don't feel myself sure enough until I laid down on the car's floor, because the bullets fly through the windows like a hail stone's storm.

When the train runs three or four miles and no more noise from the fight was hear, I commence to rise up my head, first look around the face of the passengers, I see they was all right except some nervous excitement—my service as a doctor was not need. I took my seat and took a long breath, allowing my lungs to be filled with the pure oxygen of the country.

I make up my mind not to travel any more on the circumstances, but the Lord need us in this work, and I have ready my satchel to leave Havana for Santa Chara and Sagua again Monday morning, and in the name of the Lord I go. He will take care of me and help me in this new organization of His work.

This work is very important for our church, give us sympathy and influence. *We are neutral*, and I do not mind what will be the end of this effort, because we do good to both side. Pray for this new work, and please pray for me.

My program will be Sagua, Santa Clara and return here Wednesday morning, and go to Atlanta on this day. Will speak more freely to you. Goodbye. DIAZ.

Havana, Cuba, Sept. 19, 1895.

Rev. J. Emmet Yates Ordained.

At the request of Mount Pisgah Baptist church, Revs. Geo. J. Dowell and W. S. Olive met at Bro. J. D. Yates' on Saturday night, and after a thorough examination of Rev. J. Emmet Yates as to his Christian experience, call to the ministry, soundness in the faith of Bible doctrines as held by our denomination, and finding him thoroughly orthodox, qualified and ripe for ordination, did proceed on Sunday morning with the same. Bro. Dowell, the Chairman, preached a sound and practical discourse upon the duty and reward of the Christian minister, which was most timely and well received. Bro. Olive offered the ordaining prayer. Bro. Dowell then delivered the charge; Bro. Olive presented the Bible; afterward Bro. Yates, the candidate, pronounced the benediction.

Mt. Pisgah church has been immortalized by sending out Matthew T. Yates the great Missionary to China. May she be as fortunate in sending out this gifted son who having taken the bright course at our beloved college now gives this life to the preaching of the gospel. I enjoyed my visit to Mt. Pisgah and it was a great pleasure to spend the night with such good people as Brother and Sister Yates, and to enjoy the society of Rev. W. S. Olive, pastor of Mt. Pisgah church, so much beloved, and of Rev. J. E. Yates, the Principal of Aubarn High School of Wake county. W. J. D.

Durham, Sept. 24, 1895.

Letter from Prof. Sampey Concerning the Broadus Memorial.

At their meeting in Washington, May 10, 1895, the Trustees of the Seminary decided to raise $60.000 as a Broadus Memorial Fund—$10.000 for the purchase of a home for the family of Dr. Broadus, and $50,000 for the endowment of the Seminary Library.

THE BROADUS HOME.

The many personal friends of our departed leader will be grateful for an opportunity to show to his family their appreciation of the devotion and self sacrifice of Dr. Broadus in the cause of Christian education. The greater part of the $10 000 has already been paid into the treasury by friends in Louisville. No doubt this announcement will fall into the hands of many who will be glad to add their gifts to those already received.

THE BROADUS MEMORIAL LIBRARY ENDOWMENT.

The Seminary has a beautiful and commodious library building, the gift of Mrs. J. Lawrence Smith, in memory of two nephews and neices. This handsome fire proof building is admirably adapted to the purpose of a public library. The Seminary also has the nucleus for a great collection of books and pamphlets, but only one third of the space in the book room is filled. Empty shelves capable of holding 40 000 volumes cry aloud for a substantial endowment. Until this effort was undertaken, the Seminary had only a hundred dollars of library endowment. Drs. Boyce and Manly left to the Seminary choice collections of valuable books and other friends have also made donations; but there is urgent need of an endowment for the support of the library. The small sum annually voted for the purchase of new books is drawn from the income of the general endowment, a sum which is quite too small to meet our necessary expenses.

SOUTHERN BAPTISTS NEED A LARGER REFERENCE LIBRARY.

(1) For the benefit of Baptist authors. Already the Seminary is being visited by persons who wish to make a special research in the library. There is urgent need for at least one large reference library which will be accessible to all Baptist students and authors. The Librarian gladly welcomes all our ministers and laymen to the privileges of the Seminary Library where many rare and costly books are to be found.

(2) The professors in the Seminary must by all means have access to an extensive collection of books, if they would keep abreast of the times. The teaching in the Seminary will be greatly strengthened by the presence of a great library.

(3) The students also cannot well pursue their studies without access to a good reference library. Nearly 300 young preachers are constantly using our books.

APPROPRIATENESS OF THE MEMORIAL.

Broadus and books! Was he not our ripest scholar? From youth to old age he was ever a lover of good books, a patient and diligent student of the world's best literature. During the last year of his life, Dr. Broadus was devising plans for the endowment of the Seminary Library, so that this Memorial is but the completion of his unfinished task. He was profoundly sensible of the value of a good library.

A CONDITIONAL GIFT.

Mr. Joshua Levering of Baltimore, President of the Board of Trustees of the Seminary, promises to give $5 000 on condition that the entire amount for the endowment ($50,000) is raised in cash and good subscriptions before Jan. 1, 1896. The time is short, but the friends of Dr. Broadus and the Seminary can raise it if an earnest and concerted effort is made. A Southern friend of the Seminary, whose name cannot at present be given, sent his check for $5,000, and several others have given $1,000 or $500 each.

AMOUNT TO BE RAISED.

In order to secure this large conditional gift and complete the Memorial promptly, we must raise $35,000 in a little over three months. Let the friends of higher education among Baptists help as liberally as possible. Some can give large amounts; *all* can give something.

The undersigned was asked by the Board to undertake this work in connection with President Wm. H. Whitsitt. Send money or subscriptions to either of us or to any other member of the Faculty. Surely he gives twice who gives promptly.

JOHN R. SAMPEY.

So. Bap. Theo. Sem., Sept. 16, 1895.

A Visit to Wake Forest.

I spent one day at Wake Forest this week. I sincerely wish that every Baptist in North Carolina could visit Wake Forest College. It occurs to me that we might have a great gathering there at the opening of the next session. Let the Sunday schools on the various lines in reach of the College run excursions, and let us all spend the opening day in hearing representative men from the faculty, the trustees and friends of the College tell about the College—its eventful history, its present workings, its plans and purposes for the future. Would there not be great possibilities in such a gathering!

Three years ago I left Wake Forest. There has been but little change in the general appearance. The College buildings, the campus and the town all look as familiar to me as my mother's face. Not so with regard to the students; with a few exceptions they were all strangers. How many times do these professors reproduce themselves over and over again in their students!

I saw and heard many things which were very gratifying to me, and ought to be to every one who loves our College. I can't mention all, but will suggest only a few:

(1) The number of students. Two hundred and thirty-three were enrolled, with about a dozen others in sight to come in during the next few days. There are more students at Wake Forest now than at any one time in its history. Three will, no doubt, be added there during the fall term. This means a great deal at this time.

(2) The character of the students. They are not children, nor are they doing child's work. The number in the preparatory classes is unusually small. The professors are insisting that the academies shall keep the boys until they are prepared for college.

(3) Enthusiasm in the work. Each professor is thoroughly in love with his work, and is determined to make his department the very best of its kind. Nor are the professors alone in their enthusiasm. I talked with a number of representative students, and they seem determined to make the very best of their splendid opportunities. What can hold an institution back when the hearts of faculty and students, of alumni and friends by the thousand are throbbing with love and sincere devotion for its plans and purposes.

(4) Another thing which is especially gratifying is the attention given to Bible study. I have a profound conviction that our College ought to teach the Bible to every student that enters its walls. The trustees have not yet seen their way clear to introduce this. I am sure they are doing all they can with the means at their disposal. But while there is no school of the Bible, there are a number of Bible bands, with competent leaders, which meet weekly for Bible study. All the bands meet together about once a month for mutual consultation and to hear a lecture by some member of the faculty or other Bible scholar. This work is telling for itself in the lives and conduct of the students. I don't know that it was altogether due to this Bible study, but I am sure I never saw before such reverent listening to the Word as it was read in the chapel exercises Thursday morning.

(5) The interest manifested in our Seminary at Louisville is deeper and more pronounced than I ever saw it before. Being *en route* for the Seminary, I let the young preachers know that I would be glad to see any of them who might wish to talk with me about the work there. So many were interested that we had to have a special meeting in the chapel. I suppose there were at least seventy five who came in and listened to me attentively for a half hour as I told them of the importance of theological education and of the advantages in going to our own Seminary. I shall be very much disappointed if we do not have a large number at Louisville from Wake Forest next year; and from what I saw in the faces of those men, I shall be very much disappointed if the next few years does not show us a very much stronger and more efficient ministry among the churches of our State.

I wish I could mention other things—Dr. Gwaltney's noble work, Brother Chappell's great work in the Wake Forest Academy—but my letter is already too long. I wanted to speak of some things which are needed at Wake Forest, but will have to defer that to another time.

Dr. Hatcher is expected to hold a meeting at the College soon. Let us all pray earnestly for the power and blessing of God in this meeting. W. B. CULLOM.

Atlanta, Ga., Sept. 21, 1895.

At Central Falls.

It seems to have been my lot to be put in hard places and fields where there is plenty of hard work to do. This place comes under that head. I am preaching here as missionary under our Board for the bountiful sum of twenty five dollars per year, which more than takes up half my time at Franklinsville. This week I am holding a series of meetings in the M. E. church, as we have no house of worship. We began our meeting by baptizing six on Sunday evening last. It was very solemn and impressive in the presence of a large number of people. "Where he leads I will follow" was said just before we entered the water, which was beautiful and appropriate for the occasion. The audience lined the hill under the deep overhanging shade which was somewhat in the form of an amphitheatre, while the waters of Deep river flowed away at our feet.

God seems to favor the Baptists in providing so bountifully for the ordinance of baptism and so many beautiful places. There is a great opening in the territory of the new Piedmont Association for mission work. With proper leadership and management, it is one of the finest territories in the State for the Baptists.

The difficulties here lie in the fact that we have no house of worship and the woods have been burnt over with all sorts of "lams," and as a result there is an apathy and indifference apparently on the part of the people to religious work. A great many are ignorant, and those who are better informed are many of them careless and indifferent. It will require a great deal of patient, persistent hard work to turn the tide.

Bro. James Jordan and his excellent wife live here, and they are a whole team in themselves. Two of their bright children were among the number baptized on Sunday. He has a son who feels called to preach and is trying to prepare himself for college. I sympathize with him as I see him working hard here in the factory.

It sends a thrill of joy throughout the State among the Baptists at the gratifying opening of Wake Forest College.

Yours for the Master,

S. F. COLLINS.

I call your special attention to a [illegible] policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest [illegible] ever issued. Write me, and will [illegible]

GUY J. HUMPH[illegible]
Raleigh, N. C.

The price of cotton has gone up, and there is prospect of [illegible] crop of this country for this season at 7,000,000 bales. Last year [illegible] more than 6,000,000 bales.

Good Work in Rev. O. T. Edwards' Field.

Dear Recorder:—I want to say a few things about what I saw and heard among the churches of the old Sandy Creek Association.

I boarded the train at Connelly Springs on August 1st and reached Siler City at about 12 o'clock, and found a large gathering of the old soldiers of Chatham county comfortably seated under an arbor near the Thompson school building, being addressed by Col. Burgwyn. We had gone to that section at the solicitation of Rev. O. T. Edwards, to assist him in protracted meetings at his four churches.

We commenced the first meeting at Brush Creek, Saturday, August 3d, and continued nine days, closing on Sunday, the 11th. There were twenty four professions; twenty-two were baptized and the church was greatly strengthened. Rev. James R Edwards of Colgate College, Hamilton, New York, was with us a part of the time and preached several able sermons.

The next week the two Edwards brothers held a meeting at Moon's Chapel church. There were eight conversions, and the church much revived.

I went from Brush Creek to New Salem, and assisted Rev. L R D xon in a meeting at that point three days. There were three approved for baptism.

We again joined Rev. O. T. Edwards in a meeting at Bear Creek, beginning the third Sunday, the 18th, and closing on the fourth, the 25th. We had large attendance from the first, and the Word was attended with the Spirit, and the church seemed to be greatly interested. There were about forty penitents and several conversions. The pastor thought it advisable to defer baptism until his next regular appointment. Rev. J. R. Edwards was with us two days of the meeting, and did some fine preaching. Rev. S. Gilmore was present all the time, and rendered valuable service, preaching one most excellent soul-stirring sermon. Bear Creek is a strong church and strongly attached to the pastor.

After closing the meeting at Bear Creek, we went to Love's Creek and commenced a meeting on the fourth Sunday, the 25th, and continued twelve days. The meeting in many respects was one of the greatest revivals the writer ever witnessed. Many of the oldest citizens of the neighborhood say that there had not been such a wonderful outpouring of the Spirit upon the church and surrounding country generally since the year 1846.

About eleven other churches were represented during the meeting by persons who took a deep interest in the work and to a great extent taking an active part in the services. The work seemed to be deeply wrought in the hearts of all Christians present without regard to denominational connections. The congregations were large every day and the interest of the meeting was as good the last day as at any time during its continuance. About sixty confessed Christ. Twenty two were baptized on the last day of the meeting, with several others awaiting baptism on the following Sunday evening at 4 o'clock. We can truly say as did the Psalmist, "The Lord hath done great things for us, whereof we are glad." Each of the four churches under the pastoral care of Rev. O. T. Edwards may well adopt the language of the above Scripture. We would say to all the brethren of these four churches, let us live nearer the Lord than we have done in the past, and God will abundantly bless us in our efforts to save souls. E. A. Poe.

Morganton, Sept. 10, 1895.

Revival Meetings in Alexander County.

Dear Recorder:—The good brethren in the Alexander County Association are so modest they forbear to write about what the Lord is doing in their midst.

At Concord the pastor, Rev. W. J. Bumgarner was assisted by Rev. J. F. Davis of Watauga county, in August, in a seven days' meeting. Four professed faith in Christ and three united with the church. Bro. Bumgarner has been pastor of this church a dozen or more years. The church was almost extinct when he began work under the direction of the State Mission Board. Now the membership is about one hundred and they have built a good house of worship.

At Little River Rev. C. C. Pool was assisted by Rev. W. J. Bumgarner four weeks and nine were added to the church.

At Taree Fork church Rev. L. P. Gwaltney was assisted by brethren W. J. Bumgarner, C. C. Pool and D W. Pool in a meeting of six days, which resulted in nine conversions and six additions.

At Mt. Olive Rev. W. J. Bumgarner was aided by the writer in a meeting of a week, which resulted in nine additions. This was the first church to extend me a call as pastor. Bro. L P. Gwaltney and myself were called jointly to this and Zion Hill in Wilkes county. We served these churches jointly for about six months, when I resigned at Mt Olive and he at Zion Hill.

At Antioch Rev. J. M. Shaver was assisted by Rev. J. P. Gwaltney, but I have not heard results.

At Bethel Rev. D W. Pool has been aided by Rev. W. J. Hopkins, but I am not advised as to results.

These Alexander brethren are good preachers, and are doing a good work for the Lord, but they ought to sometimes write the Recorder of their work. It is a real pleasure to hear from the brethren occasionally all over the State. That is one of the things that makes the Recorder so dear to many of us.

Bro. Bumgarner is a busy man. He serves five churches, keeps a postoffice, runs a farm and a store, and owns an interest in a good mill, but his excellent wife looks efficiently after the interest of the store, farm and postoffice. He is a good pastor, and his churches are prospering.

I. W. Thomas.

Hibriten, N. C., Sept. 14, 1895.

Baptist Growth in the Piedmont Section.

Dear Recorder:—Your columns are always filled with good news from every part of the State, and this news is peculiarly refreshing to the Baptists in the old Piedmont section. We believe that ours is the finest section in all North Carolina. The prices of cotton and tobacco do not affect our section as in many others, because it is really a grain and stock-raising country. Almost anything is more plentiful than Baptists, even money; but this can't possibly be the case much longer, for they have been, and are being, planted in every direction; and you know it does not make much difference so far as final results are concerned. The Baptists are a wonderful people, and the world has always had them since the days of John's preaching in the wilderness, and they will continue in the world till the end of time. In their early history, and even down to the age of our grand sires, prison walls, sword and fire have all been employed for their destruction, but without avail. Never till the universe is torn from its foundation can that people, who hold fast to the faith once delivered to the saints, be demolished. With the New Testament for our only creed and the Holy Spirit for our teacher, we must cover the face of the whole earth. It is beginning to dawn upon us even in this country where we have been scarcely known until recent years. Some of our young men can remember when there was not more than one or two Baptist churches in all this part of the State; but now there is hardly a town or village where we are not represented, either by an organized church or a few faithful ones who are waiting for that certain and happy day.

Possibly less than a score of years ago the Baptists were hardly known in Salisbury. Occasionally some passing brother would stop and preach the gospel as we believe it. During all these years the Lord had the seed of the church here, and as the spring time and showers came, the fruit began to be manifest. In the beginning of these few years we were without organization or a dollar's worth of church property. Truly, we had no resting place; but with the spirit of faithful Joshua and Caleb, a sister, who has already gone to her reward, said in her great heart of love, "We are well able," and her faith was not disappointed, and to day with spiritual vision she sees much of the fruits of her prayers and toils. It is evident that if any people have cause for rejoicing, we are the ones.

From the little beginning a few years ago where some said we could not live, we are what we are. Elias Dodson once said, "If any say that the Baptists cannot live in Salisbury, they do 'err, not knowing the Scriptures'" We now have a church membership of 176, and 171 of these go down into their pockets for the support of the church and its objects. If there is another church in the State of equal or larger membership that comes nearer utilizing every member for its support, we want to rejoice with it.

God has given us a handsome and comfortable house of worship, a parsonage that is hardly second to any in the State for comfort and convenience, and all the land that we will ever need in this particular place, and within two blocks of the center of our town of about 6,000 inhabitants. I am thoroughly convinced that Bro. Dodson knew whereof he spoke.

I did not intend to give such a history of the Baptists in Salisbury and the Piedmont section," but have only said what is true. Yet we are a weak people at this place; but our strength and our hope is in the Lord. We have had forty additions to our church this year. With the most thoroughly organized financial system we have ever had, and one of the most delightful and profitable sessions of our Association to inspire us, we go forward at the command of our great leader, Christ Jesus, the captain of the Lord's host. N. B. Jones.

From the Atlantic Association.

Dear Recorder:—I am *en route* to a point near Teachey's to hold a meeting of eight or ten days. The good people of that community are somewhat remarkable for having protracted meetings. They have combined several church congregations together at a central point, built a large frame building, which they call "The Tabernacle," and all these churches come together and have one large and good meeting once a year. This writer has conducted the services there every year since the erection of the building, three years ago, with good results.

We have preached to 1 500 to 2,000 people there, and baptized about sixty converts. They have made a great deal of preparation this year, and have been holding services for about a week now.

Our Morehead City work is doing about as well as we could ask. Our church is fully active to everything that is to advance the Lord's cause.

Our High School is moving off better than we expected it could under the circumstances. We have had a tide of opposition from the very first, but we "keep moving." The school opened last week with eighty-six students, and to day (Monday) I suppose there were one hundred. The prospect is good for more to come yet.

We have three good teachers, and the fourth one will probably be hired this week. We have room for five hundred students, and hope to have them in less than two years. Our location is charming—in short, it is the most desirable place to attend a high school in our knowledge.

Our Atlantic Association is exciting interest now, and we are looking forward to it with much interest. It meets with Bro. Spilman's church in Kinston on Tuesday after the second Sunday in October. Reduced rates will be secured over the A & N C Railroad between Goldsboro and Morehead City.

There is much important business to be looked after at this meeting, and we will have no time to waste, and things will not "drag." Let all of the churches in the Atlantic be represented on the first and last days, and the Lord's will be done.

John T. Jenkins.

Morehead City, September 16, 1895.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost or difficulties of the throat be produced.

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CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 3. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville Junc	.....	.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 25 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 58 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m	.....	.....
Lv Rural Hall	8 29 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	8 59 a m	.....	.....
Lv Stokesdale	9 28 a m	.....	.....
Ar Greensboro	10 11 a m	.....	.....
Lv Greensboro	10 20 a m	.....	.....
Lv Climax	10 50 a m	.....	.....
Lv Sanford	12 50 p m	.....	.....
Ar Fay'ville Junc	.....	.....	.....
Ar Fayetteville	2 15 p m	.....	.....
Lv Fayetteville	2 45 p m	.....	.....
Ar Wilmington	5 55 p m	.....	.....
Lv Fayetteville	.....	4 55 p m	.....
Lv Hope Mills	.....	4 54 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 12 p m	.....
Ar Bennettsville	.....	7 20 p m	.....
Lv Madison	.....	.....	12 20 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	2 40 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 20 p m
Ar Ramseur	.....	.....	5 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Steamboat Railroad for Wrightsville and Ocean View.

Trains No 1 and 2 dinner at Fayetteville.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

	No. 12. Mixed. Daily.	No. 38. Daily.
Lv Greensboro	1 33 a m	10 15 a m
" Elon College	2 30 a m	10 45 a m
" Burlington	3 05 a m	10 58 a m
" Graham	3 13 a m	11 01 a m
" Hillsboro	4 22 a m	11 37 a m
" University	4 45 a m	11 48 a m
" Durham	5 50 a m	12 09 p m
Ar Raleigh	7 50 a m	1 10 p m
	Mixed Ex. Sun.	
Lv Raleigh	9 05 a m	1 10 p m
" Clayton	10 05 a m	1 42 p m
" Selma	11 26 a m	2 10 p m
Ar Goldsboro	12 50 p m	3 30 p m
	No 35 Daily	No. 11. Mix daily
Ar Greensboro	7 20 p m	8 23 a m
" Elon College	6 41 p m	7 46 a m
" Burlington	6 30 p m	7 31 a m
" Graham	6 27 p m	7 30 a m
" Hillsboro	5 47 p m	6 45 a m
" University	5 35 p m	6 31 a m
" Durham	5 15 p m	6 10 a m
Lv Raleigh	4 10 p m	5 05 a m
		Mixed Ex. Sun.
Ar Raleigh	4 10 p m	10 15 p m
" Clayton	3 30 p m	9 15 p m
" Selma	2 54 p m	8 15 p m
Lv Goldsboro	2 00 p m	6 30 p m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed Ex Sun	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 31 a m	4 45 p m
" Clarksville	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 58 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 39 a m	9 46 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 13. Daily.
5 05 a m	Lv	Raleigh Ar	7 30 a m
6 10 a m	"	Durham "	6 30 a m
8 32 a m	"	Greensboro "	9 55 p m
10 15 a m	"	Salisbury "	7 55 p m
11 09 a m	Ar	Statesville Lv	7 06 p m
12 30 p m	"	Hickory "	5 56 p m
3 59 p m	"	Asheville "	3 16 p m
4 35 p m	Ar	Hot Springs Lv	11 45 a m
No 65. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv	Winston Salem Ar	6 35 a m
7 50 p m	Ar	Mocksville Lv	5 00 a m

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Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $3.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

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J. M. CULP, Traffic Man'r, Washington, D. C.

Woman's Missionary Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. J. A. BRIGGS, Raleigh, N. C.

Report of the Womans' Central Committee of North Carolina.

FOR THIRD QUARTER ENDING AUG 31, 1895.

Atlantic Association—Vice-Presid't, Mrs. H. B. Duffy, Newbern—Pollocksville, $2 70; Kinston, 2 28; Young Ladies' Society, Kinston, 80c.

Central Association—Vice President, Mrs. W. C. Lankford, Wake Forest—Wake Forest, $14.00;; Youngsville, 2.37; First church, Raleigh, 229 28; Rolesville, 2 70

Cedar Creek Association—No Vice President—Bladen-Union, $3 20.

Columbus Association—No Vice President—Whiteville, $7.80.

Eastern Association—No Vice President—First church, Wilmington, $3 35; Young People's Society, Magnolia, 5 00.

Green River Association—No Vice-President—Rutherfordton, $20.10.

Montgomery Association—No Vice President—Bethel, $3 54

Mount Zion Association—Vice-President, Mrs. H. P. Markham, Durham—Burlington, $7.25; First church, Durham, 25.70; Second church, Durham, 1 80; Bell's, 3.07.

Mecklenburg and Cabarrus Association—No Vice President—First church, Tryon St., Charlotte, $5.22; Young People's Society, Charlotte, 17.00.

Pilot Mt. Association—No Vice-President—Children's Society, Statesville, $1 00; Statesville, 4 84; First church, Winston, 6.00; Sunbeams, Winston, 10.00; Mt. Airy, 13 00.

Pee Dee Association—Vice-President, Mrs. Frank Bennett, Paris—Wadesboro, Societies organized, two; Wadesboro, $5.00; South Wadesboro Chapel, 3 50; Mt. Beulah, 85c.

Piedmont Association—No Vice-President—Liberty, 40c.

Raleigh Association—Green Level, $6 15; Cary, 1.30; Holly Springs, 5.00; Sunbeams, Fayetteville Street church, 5 03; Garner's, 3.25; Morrisville, 5 80; Tabernacle, 22 85.

Robeson Association—Lumberton, $17 45; Sunbeams, Lumberton, 1 68; Rennert, 1.60; Long Branch, 2 70; Saddle Tree, 2 65; Fayetteville, 5 00; Back Swamp, 3 05

Sandy Creek Association—Vice President, Mrs. H. T. Chapin, Pittsboro—Societies organized, one; Jonesboro, $3 44; Henrietta, 5 00; Aberdeen, 29 25; Pittsboro, 7.20; Aberdeen Sunbeams, 2 10; Siler City, 16 50; Carthage, 3 00.

Tar River Association—No Vice President—Scotland Neck, $12 00; Sunbeams, Scotland Neck, 2 00; Rock Spring, 9 10; Henderson, 7 00; Poplar Springs, 5 00

West Chowan Association—Vice President, Miss Grace T. Brown, Murfreesboro—Creeksville, $3.00; Holly Grove, 23.00; Reynoldson, 4.00; Murfreesboro, 3 17; Mt. Tabor, 20.50.

No Association given—Roanoke, $3.00.

DIVIDED AS FOLLOWS:

Foreign Missions	$ 247.87	
Yates Memorial	1 82	
Total for For. Missions,		$ 249.19
Home Missions	$ 88 80	
Value Home Miss. boxes,	223.48	
Total for Home Miss.,		$ 312 28
State Missions	$ 74 05	
Total for State Missions		$ 74 05
Orphanage	$ 30	
Education	11 05	
Expense Fund	60	
Grand total		$ 649.47

Total amount reported last quarter was $1,196 89; decrease this quarter, $547 42; letters, 183; quarterly letters, 253—total, 436; leaflets sent out, 1,771; blank reports, 260; new Societies, 5; letters in hands of Societies for frontier boxes, 10.

MISS FANNIE E. S HECK, *Pres. W. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. W. C. C.*

The Report.

Two months only until the close of the Conventional report. Two months only, and our Third Quarterly Report, $547.42 below that of the previous quarter! It is true this is the report of the dreaded summer quarter, but the amount reported is nevertheless far below what it should be. But it is past. What remains? To go forward with the firm determination of repairing the lack of the past quarter by the present; to lift the general report up to that of second quarter ($1,196 89), and to complete the whole of the extra amount of the Yates Memorial. Let each Society do its best, gather in all its regular contributions and interest all within its reach in the Memorial. Do not waste time in wondering what the other Societies will do, but go to work and raise the whole of these large sums. See that your Society does its best. That is the field of your responsibility. If your Society has fallen behind, if it is not reported, if its meetings have not been held regularly, if it has lacked your presence, if it has lacked your influence, some one is responsible. Who?

"Young Women and Missions"

Has not the Master need of these, young woman? Is there not work for thee to do, instead of worshiping at the shrine of society as its devotee? We say, who does that? Why numbers, who are not aware of it.

Why has God bestowed on us so many gifts and blessings, if not to use them for him? We owe our best to God to work for the advancement of his kingdom. Mission work is needing our prayers, time and talent. Were we to enter into mission work with the same enthusiasm that worldly pleasures are entered into, would not the spirit be caught by those around us and be spread far and near by the electricity of the soul?

God has intended us to be missionaries, not all for the same mission: each has his own mission in life. Having our hearts filled with love to God and a Christian spirit, He would mark out the work intended for each. This spirit should be carried into our social life, and is it impossible for it to catch that spirit? No, it is possible. We cannot fathom the depth of the influence we might exert for the advancement of God's kingdom.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." A wider field is opened than ever before: all missions are calling for help. Will we not let our "prayers and alms come up for a memorial before God"? Let all, then, be up and doing, with a heart for any work, praying and laboring for the coming of Christ's kingdom.

A YOUNG WOMAN.

Bring in the Cocoanuts.

It was twenty years ago. We had recently located in the heathen town of Madanapalle, India, to commence missionary work there.

The time for the annual drawing of the great idol car through the streets of the town and by the banks of the river had come. Multitudes of votaries from all the villages around, as well as from every street of the town, had assembled before the car. Great rope cables were attached. Hundreds caught hold of the ropes. Up went the shout, "Hari! Hari! Hayi! Sayam!" "Vishnu! Vishnu! Joy and victory!" "Now pull," shouted the priest, and off went the three storied car majestically through the streets, amid the joyous shouts of the thousands of spectators. On they followed it to the river bank. Libations were brought and poured over the car, and the multitudinous ceremonies performed.

Again, with similar shouts, they began the progress around by different streets, back to the great temple before which the car always reposed for the year. Half way back, and the car came to a stand. "Pull," shouted the priests. Pull they did. The ropes snapped with the strain. All the wheels were examined; no stones were in the way; everything seemed right. The ropes were tied and new ones added. More votaries caught the ropes. "All pull!" shouted the priests. All bent to the effort. It would not move.

A pallor came over the crowd. "The god is angry and will not let his chariot move," was whispered along the streets. A feeling of dread shivered through the multitude. 'Yes," shouted the chief from the car, "the god is angry. He will not move unless you propitiate him. Run, all of you, and bring cocoanuts and break over the wheels; and as the fragrant cocoanut milk runs down over the wheels the god will accept the libation, and graciously allow his chariot to move on again. Run, and each bring a cocoanut. Run!"

Men and boys ran for the cocoanuts; the residents to their houses, the villagers to the bazaars to buy, or to their friends' houses to borrow. Each came back with his cocoanut, and broke it over one of the wheels. The cocoanut milk ran along the streets. "Hayi! Jayam!" shouted the priests. "The god is now propitious." "Hayi! Jayam!" "Joy! Victory!" shouted the multitude. "*Now, pull* ALL!" shouted the priests. The people took heart; dread passed away, confidence came. They seized the ropes, and, with a shout that resounded in the hills a mile away, they gave a pull. Off went the car, and soon, with singing and dancing, they had it back in its wonted place. And as the crowd scattered to their village homes, the news ran through the country: "The car got set; they could not move it a finger breadth; but each man bought a cocoanut and broke and then on it went with a rush to the temple."

I could not help recalling this incident the other night as I read the financial statement of the shortage in the receipts into the mission treasury the last few months.

God's chariot is delayed. His chariot of salvation had started in its course in towns of India, and China, and Japan, etc, through the agency of our Board. Have the people lost heart, that it stands still? Has discouragement come upon us?

Run for the cocoanuts. Let each man and boy, let each woman and each child, bring what would be to them the equivalent in value of a cocoanut to the poor Hindu as an offering no the Lord, and the chariot will move joyously on.

Had one rich Hindu given a thousand cocoanuts to break over the wheels of the idol car, and the multitude not given any, the effect would not have been at all the same. Each one of the throng made an offering. Each one felt that he had a share in it. Each one took courage. Each one shouted. Each one pulled, and on went the car.

The missionary chariot halts. Many villages are pleading for a missionary or a native preacher. Young men and women are offering to go out to the different missions. Young converts ask to be trained to be preachers to their kindred. Every man tells our Board of onward steps that should be taken.

Our harvests have been plentiful. Let us put God to the proof. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Let the cocoanuts come. Who brings the first? What church sends one for every man, woman and child on its roll? Who sends the cooley load? Who the elephant load? Who the ship load? Please answer soon.—*The Christian Intelligencer.*

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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Literary.

TWO BOOKS ABOUT CHINA.

Timeliness is, in this day when interest in anything is fleeting at best, half the battle in making success of a book. So one is not surprised to find on his table two fresh books on China just at this stage of affairs. One is a biography,* and unusually entertaining at that; the other is a deep study of China,† the people and the imperial government. The biography of Li Hung Chang, who for months has been the most talked of man alive (mostly in a jocular way, however, as the average man knows scarcely more of him than his name and his position). "Li," as he is spoken of in the biography, is the foremost man of his race. He has been placed by some with Gladstone, Bismarck and Pope Leo; but this company is far above him, as we now learn. Indeed it appears that Li is nothing more than an unusually successful man—successful, that is to say, from a selfish standpoint,—but a woful failure as a servant of his people. He is one of the richest men in the world, and the most powerful subject in the most populous nation; but so far as achievements for his people are concerned, his account is blank. His biographer says he is deceitful—a patriot before the public, but a selfish schemer behind the scenes, a fine maker of moral precepts, but an immoral man; brave when he is in power, but a coward when odds are even. "Li did not hesitate to violate faith with the enemy and also with his coadjutor Gordon. Li cringed and promised and flattered when in danger, and bullied and browbeat and lied when the danger passed." He is willing to make use of the mechanical improvements of Western civilization; but he clings to the idea that we are barbarians, and despises our religion as thoroughly as ever. Nevertheless he is China's foremost subject. We had thought more highly of him until this biography came out, which is by an authority on things Chinese; but it leaves us sadly disappointed in the man and decidedly less hopeful of his countrymen.

The study of China is a missionary's work, "Forty Years in China or China in Transition." Now as a general thing we know all about missionaries' books, and so does the reader. But take up this one with the purpose of skimming over it through a sense of duty, and you will change your mind and get to studying, or miss a treat. Dr. Graves says not a word of himself, there is no room for local reminiscence or passing incidents. He is putting down long thought on observations of a nation and a people. With remarkable insight he has marked the currents of political, social and religious life in China, weighed with keen precision the forces for good and bad, and with zealous hope is looking forward to a better day. He gives one a clear idea of Chinese politics, especially of the mode of government. Being a missionary, he has naturally made a long study of the Chinese moral code; and he says they have a good code, but a poor way of sticking to it. There is the touch of the Christian scholar all the way through the pages, and they are so frank and evidently truthful and hopeful that one feels a quick sympathy for the author and a brighter hope for the benighted empire as he goes through them.

This book will be handed down as the first clear treatise on China as a government and a people, and the clearness and utter impartiality of it will win for it a respect among ethnic students which such works seldom get. There is no pious rant or wild beating of the air, yet the book is thoroughly religious and will intensify the missionary spirit of any reader.

*"Li Hung Chang." By R. K. Douglass. New York: Frederick Warne & Co. $1.50.

†"Forty Years in China." By Rev. R. H. Graves, D. D. Baltimore: R. H. Woodward Co. $1.50.

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Use Horsford's Acid Phosphate.

Dr. R. D. Fairex, New Orleans, La., says: "I have almost universally seen good effects produced by it in pulmonary diseases and in general debility."

Bolwer said: "Nature's loving proxy is the watchful mother."

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Associations in 1895.

October.

Alexander—Pleasant Hill ch, Thursday, Oct 3-5.
Ashe and Alleghany—Liberty ch, Thursday, Oct 3-5; near Sparta.
Green River—Round Hill church, near Union Mills Station on C. J. C. R. R., Thursday, Oct. 3-5.
Mt Zion—Bethesda ch, Tuesday, Oct 8-10; near Durham.
Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 1-13.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-12.
Brier Creek—Rock Springs ch, Thursday, Oct 10-12; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-13.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19.
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

Moseley's Dining Hall,
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LADIES AND GENTLEMEN,
130 Fayetteville St., Raleigh, N. C.
All Delicacies Served to Order.

Coffee and bread, 10c; Coffee, bread and butter, 15c; Coffee, bread, butter and eggs, 20c; Broiled bird and toast 25c; Broiled oysters, 25c; Oysters, stewed or fried, 25c; Small steak, 25c, Sirloin steak, 35. Regular meals, 50c.

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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Sept. 9, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 25 p m	4 00 a m
Leave Wilson	2 06 p m	11 05 p m	
Leave Selma	3 53 p m		
Lve Fayetteville.	4 30 p m	12 58 a m	
Arrive Florence.	7 30 p m	3 00 a m	

	No 47. Daily.		
Leave Wilson	2 13 p m		9 25 a m
Leave Goldsboro.	3 10 p m		7 20 a m
Leave Magnolia	4 16 p m		5 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Sept. 9, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence	8 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 35 p m	
Leave Selma	12 39 p m		
Arrive Wilson	1 20 p m	11 28 p m	
Leave Tarboro	2 48 p m		

	No 42. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia	10 56 a m		8 31 p m
Lv Goldsboro	12 05 p m		9 45 p m
Arrive Wilson	1 00 p m		10 37 p m

	No 76. Daily.		
Leave Wilson	1 30 p m	11 32 p m	10 32 p m
Ar Rocky Mount	2 33 p m	12 07 p m	11 15 p m
Arrive Tarboro	2 48 p m		
Lv Rocky Mount	2 53 p m	12 07 p m	
Arrive Weldon	3 49 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.39 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.45 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 30 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.10 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m., Clio 8 05 p m. Returning leave Clio 6 10 a m, Dunbar 6.30 a m, arrive Latta 7.30 a m daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m.

Train No 75 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. M. KEMLY, General Manager.
T. M. EMMERSON Traffic Manager.

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will find it to their advantage to get the Minutes of their Association printed by us.

We have been doing this class of work for more than twenty years, and are familiar with the proper arrangement, and with the names of the brethren, &c., and when we print them the work is not only well done, but the Minutes are correct.

It would be better for all the work if the Minutes of all the Associations were printed at one place.

Clerks will do well to send us their Minutes.

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Printers and Binders, Raleigh, N. C.

S. A. L.
Seaboard Air-Line
Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington. Parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Bay Line & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.25 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.05 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.30 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 403 and 408, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Parlor drawing-room Buffet sleepers between Washington and Atlanta, without change, on which there is no extra fare charged.

For information relative to schedules, rates, etc., call on Ticket Agents, or W. S. Lord, G. P. A., Raleigh, N. C.

JNO. K. [illegible], Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
H. ST. JOHN, Vice President.

Letter from Rev. M. M. Landrum.

Dear Recorder:—I though I would drop you a few lines as to my work in this part of the field; but let me express my appreciation of the RECORDER in the defence of the faith as we hold it. In this day of "new things," I seem it of the greatest importance that our State organ give no uncertain note as to the maintenance of the "old, old story" of the precious "old gospel" in Christ Jesus our Lord. Depend on it, you will be upheld by our God, and the prayer of all good, faithful Baptists in your earnest and bold defence of these old truths in Christ.

The outlook of the work in this place is not what I would desire, but we are at peace, and are holding our own, Sunday-school well attended and seemingly interesting to all, the prayer meeting very well attended weekly, but the attendance on church service is not attended as I would like. Why it is that professing Christians, who by their profession claim to love the cause of Christ more than all things else, can be so punctual as to matters of secular life, and let frivolous excuses keep them from their church on Sunday, is a question I would like for you or some one else to answer. It looks as if some plan had to be devised during the week as an excuse to get away from their church on Sunday, such as visiting, or something else. I fear the hearts of such people are not right; I know the life actions are not. We have some such here, and it is very discouraging to the heart of the pastor. But amid it all, my church here have beautified the interior of our church house very much, and ask for the meeting of our Association in 1896. Now the outside of our house needs something to correspond with the interior, which after a rest I hope will be done.

The sisters of my church here— most of them, at least, (God bless them)—are doing a good work in their mission society and weekly prayer-meeting. They are certainly a great help and encouragement to the pastor; but for them I would be tempted to leave here; and with it all I sometimes feel that it would be best for me to do so. Personally, all are very kind to me, but the discouragement is in active church work.

At Old Fort I had the pleasure of baptizing five last Sunday. We have a fine Sunday-school here and a weekly prayer meetings; but as to the church here, they are not as efficient as might be. The County Sunday-school Convention meets here, embracing the second Sunday in October.

My little church at Bridgewater is the only church that I have ever served that not only met its obligations, but for seven years has more than done so. It is a gem.

I spent a week in the "regions beyond" at a destitute point known as "North Cove" in this county. The outlook is very encouraging—a new house near completion, a good one, the work of a few. I look for great things here in the Lord's work. I think the field white and the ingathering of the harvest near.

I would not fail to mention that in my church here is also a "Sunbeam Society" of the little ones, in which they seem to be much interested. On last Sunday they of themselves ordered that the funds for the quarter be sent to the "orphans" who had no father or mother to help them. I think this action very commendable in them. I look upon this Society as the ground work for future missions.

Our Green River Association meets near here (sixteen miles) on the S C's R. R. on Oct. 3–5. I hope to see you or your Agent there, and that he may meet with greater success than in the past. I know one of the great defects with our denomination is that they do not take and read good, sound Baptist literature.

I am pained to state that we have some typhoid fever with us. A very promising young man, a Mr. Dysart, died of it a few days since. God bless you.

Yours in the work,
M. M. LANDRUM.

Marion, Sept. 24, 1895.

Lamps are good or not, according to whether their chimneys suit them or not. See the "Index to Chimneys" —free.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

From Rev. J. R. Jones.

Dear Recorder:—We have held two good meetings lately—one at the Lower North hampton church, and one at Sunny Side, a mission station of the Lower church. There were a number of professions, and yesterday I baptized nine, one of them being our oldest boy, aged thirteen, in the waters of the Chesapeake Bay. There are several others we hope to baptize before long.

Bro. A J. Reamy of Onancock did nearly all the preaching for us at the Lower church, and Bro. M. F. Sanford of Parksley did the same for us at Sunny Side. Both of these brethren are good preachers and good workers, and we shall not soon forget their services. Fraternally,

J. R. JONES.

Bay View, Va., Sept. 20, 1895

If your child is puny, fretful, troubled with glandular swellings, inflamed eyes, or sores on the head, face, or body, a course of Ayer's Sarsaparilla is needed to expel the scrofulous humors from the blood. The greater part boils to give this medicine the

Catarrh Described.

A SHORT HISTORY OF A BAD MALADY BY AN EMINENT MEDICAL AUTHORITY.

This is the way chronic catarrh usually begins: A person catches cold, which hangs on longer than usual. Then follows a sensitiveness of the air passages, which inclines to catch cold very easily. At last the person has a cold all the while seemingly. More or less discharge from the nose, hawking from the throat, nostrils stopped up, full feeling in the head, and cracking in the ears. The Peruna treatment for this disease is the only treatment that has withstood the test of time. Peruna should be taken without interruption until every symptom disappears.

Send to The Peruna drug Manufacturing Company of Columbus, Ohio, for a copy of their latest book on chronic catarrh. This book is a complete guide to the cure of all forms and stages of this dreadful disease.

A Visit to the Mountains.

Two of my churches voluntarily voted me a month's vacation, a favor I never had before, and one much needed by a country pastor, after weeks of incessant labor in warm weather in protracted meetings. Thanks to these churches for this kindness.

I went to the mountains near Asheville, N. C., aiming to rest among my relatives in and near Asheville. But I found work waiting for me there. Berea Baptist church, into whose fellowship I was baptized thirty odd years ago, was ready for a protracted meeting. Beginning there the first Sabbath in September, I preached eight days and nights. It was a quiet, earnest, precious meeting—very helpful to the church. As a visible result of the meeting, two promising young men were baptized, and four or five other persons expressed their purpose to join at the next regular meeting.

The pastor of this church, Rev. Amos L. Justice, impressed me as a man of fine common sense, and an earnest, prudent, successful worker. He is greatly beloved by the church and community. This church, like nearly all others, has many members that are worth nothing except to count when making their report to the Association; but she also has a little band of noble workers who do more work than many churches with five times their ability. They have prayer-meeting every Wednesday night. Two young ladies are appointed to manage these meetings. They prepare Bible readings, and select a brother to lead the meeting and others to aid in the work. The attendance is larger than in many of our town and city churches.

This church has a good Sunday school, and a "Ladies' Missionary Society" with $15 00 on hand for missions. It is a very poor church, not a member raising a stalk of tobacco or cotton; and yet they have preaching twice a month. They have a beautiful church-house; aisles carpeted and a nice organ; also a pastor's home with six acres of land. If churches, though poor, have grace and grit, what noble work they can do for the Lord's cause!

I also preached the third Sunday in September, morning and night, for the Beaverdam Baptist church, four miles from Asheville, which contains a large number of my relatives. All things considered, this is perhaps about the banner church of the Buncombe County Association. With only fifty-six members, and only one member of much means, they pay their pastor, Rev. —— Brown, whom they almost idolize, for half of his time. They are planning to build a pastor's home near the church. Beside having preaching two Sundays in each month, morning and night, they keep up a Sunday school, with about forty of the members as regular attendants. They also keep up a weekly prayer meeting and a weekly "Young People's Union." This church gives twice or three times as much to pastor's salary and benevolence as many of the larger and wealthier churches. A poor young lady, who has struggled hard to prepare herself for a teacher, gives twenty five dollars to her pastor's salary.

Paul held up the example of some churches to stimulate others. I hold up these two churches to stimulate other churches in Buncombe County Association and in other parts of the State, that are so far behind these in zeal and Christian work.

On visiting my old home, which I had not seen for ten years, I missed greeting the faces and the forms of my aged parents. White marble slabs mark their resting places in the church cemetery at Beverdam church.

I found that part of the State greatly divided and distracted by religious isms. In the same communities and in almost in sight of each other, there are Northern and Southern Presbyterians, and Northern and Southern Methodists, divided mainly, I was told, on political issues. There you will also find Episcopalians, Campbellites, Adventists, Mormons, Thomasites, &c., &c. But the Baptists still standing by the old Bible landmarks of truth, are gaining ground year by year. In Asheville, thirty years ago, there were only about twenty Baptists. Now they have four churches and a larger membership than any other denomination. Similar progress has been made in many sections of the surrounding country.

I heard two intelligent brethren of the Western North Carolina Convention discussing the question of the union of the two Conventions. They both thought such a union very desirable. They love the *Western North Carolina Baptist*, but they love the BIBLICAL RECORDER, too, and many more of them would take it, if they could afford a second paper. J. A. STRADLEY

Oxford, N. C.

Johnson's Kidney and Liver Regulator, the great malarial medicine, cures kidney complaints and torpid liver, purifies the blood and positively cures constipation and sick headache. Large packages, 25 and 50 cents. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Caldwell Association.

This body will convene with Lower Creek church, two miles east of Lenoir, on Thursday before the third Sunday in October, and visiting brethren will be met at the depot and conveyed to the Association free of charge, if they will write to Jos. Powell, Jr., Lenoir, N. C. Passenger train arrives about 2 p. m. We hope a number will come, and among the number the editor of the RECORDER. I. W. THOMAS.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mt Tabor ch, W Chowan, $3 00; Buckhorn ch, ditto, 11.56; Willie M Lee, Stony Fork, 20c; Coleraine ch, West Chowan, 15 00. Total, 29 76. Previously reported, 5,186.19. Total this year, 5 215 95.

Foreign Missions—Mt Tabor ch, W Chowan, $4.66; Willie M Lee, Stony Fork, 20c; Coleraine ch, W Chowan, 7 00; W M S. Magnolia ch, 5 00; W M S. Monroe ch, Pee Dee, 1 00; Sunbeams, ditto, ditto, 1.16; Hickory ch, Tar River, 1.17; W M S, Baptist Tabernacle ch, Central, 9.70. Total, 29 89. Previously reported, 4,008 91. Total this year, 4,038 80.

Home Missions—Boykin's Chapel ch, 80c; Mt Tabor ch; W Chowan, 3 00; Buckhorn ch, 6.80; Bridgewater ch, 3.00. Total, 12 10. Previously reported, 2,609 69. Total this year, 2,621.79.

Education—Green's Creek church, per J M Walker, $1.00; Bridgewater ch, per ditto, 2 00; Chester Horton, 2.00. Total, 5 00. Previously reported, 182 02. Total this year, 187.02.

Orphanage—Boykin's Chapel ch, 76c; Buckhorn ch, 11.74. Total, 12 50. Previously reported, 617 21. Total this year, 629.71.

Ministerial Relief Fund—Clinton ch, $3.05; Bridgwater ch, 5.00. Total, 8 05. Previously reported, 231 49. Total this year, 239.54.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, Sept 21, 1895.

Henderson will shortly have the telephone. Poles are being placed in position.

Forty Years in China

By Rev. R. H. GRAVES, D. D.

330 Pages, Beautifully Illus. Price $1.50.

The book has been most favorably received by the Religious and Secular Press of the entire country. St. Louis Observer says, "No better man could be found to write this book, and no better time to publish it. It should be in every home, Sunday School Library, and the library of every minister."

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RALEIGH, Aug. 15, 1895.

Col. Wm. J. Saunders, Gen. Agt. Massachusetts Life Association of Boston:—

MY DEAR SIR:—I beg to thank you for the prompt settlement of the $3,000 claim of the heirs of the late Rev. C. T. Bailey under a policy with your Company. Very truly yours,

J. W. BAILEY.

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Statement of Business for 1894:

Insurance in force	$106,889,450 00
Policies written during the year	11,667
Insurance written during the year	$ 19 822,700.00
Emergency or Surplus Fund	$ 1,085,610.11
Amount carried to Surplus Fund during the year	$ 227,754.77
Dividends paid to Policy holders during the year	$ 175,539.21
Total membership	37,450
Amount paid in losses	$ 1,068,203.34
Total amount paid in losses since organization	$ 10,179,585.77

Cost 60 per cent. Usual Rates

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Wm. J. SAUNDERS,
General Agent for North Carolina.

LAND IN WAKE COUNTY FOR SALE.

ON MONDAY, the 28th of October, 1895, at the Court House door in Raleigh, by virtue of the terms of a deed of trust executed to me by Israel A. Bailey and wife, October 24th, 1889, and registered in the Register's office for Wake county, I will sell at public auction the tract of land now owned by said Bailey in Barton's Creek Township, Wake county, adjoining the lands of J. R. Cooper, R. D. Honeycutt, J. H. Hutchinson, J. S. Brassfield, dec'd, and others; beginning at a three pronged white oak and running thence N 3½° E. 7 5 poles to a stake in Brassfield's line, thence N. 88½° W. (about) 174 poles with Brassfield's line to a small post oak, in said J. H. Hutchinson's line thence with his line S. 2° W. 75¾ poles to a stake, thence S 88½° E. 175 5 5 poles to the beginning, containing 90 acres, more or less, and being land purchased of A. L. Woodall by Wm. Cox. Sale at 12 m., and terms cash.

J. H. HUTCHINSON, Trustee.

Sept. 18, 1895.

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Tablets, Headstones, Markers, Iron Fences, Vases, Curbing, &c.

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Backache.

From the Priest, New York City.

Few people have suffered more from pain in the back than Mrs. Lillie B. Newell of No. 2313 Second Avenue, New York City. For several years she was so afflicted with this distressing malady that she was hardly able to get around and could do little to care for her children which made he suffering all the harder to bear. Her husband, Charles Newell, who is a well known New York optician, tried in every way to find a remedy for his wife, but no medicine seemed to have the power to remove her pain.

Mrs. Glynn, a sister of Mrs. Newell, is a professional nurse, and was familiar with the symptoms of her sister's sickness. Mrs. Newell was away on a visit when a reporter called upon her, but Mrs. Glynn, who lives at No 416 East One hundred-and twentieth Street, told the story of her sister's recovery.

A doctor was called when Mrs. Newell's condition became serious and he prescribed small pink pills which, in a short time, relieved the woman's pain as no other medicine had done. "After awhile," Mrs. Glynn told the reporter, we learned that the medicine the physician was giving my sister was nothing more than Dr. Williams' Pink Pills for Pale People. Knowing by experience how excellent a remedy these pill were, Mrs. Newell bought some at a drug store and continued taking them. The effect was most gratifying, for in six months my sister was perfectly well and the pain in her back was nothing more than unpleasant memory. Both she and I have recommended the Pink Pills to other people, who have not failed to find them all that is claimed. All the doctors my sister had been treated by, before taking the pills, had done her no apparent good."

Pink Pills are sold in boxes (never in loose form, by the dozen or hundred, and the public is cautioned against numerous imitations sold in this shape) at 50 cents a box or six boxes for $2 50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y. The price at which these Pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

Memorial Exercises.

Sunday morning, Sept. 1, 1895, the writer found a very large concourse of people at Island Creek church, Duplin county, N. C., who had come together to witness the memorial exercises appointed in memory of Bro. Robert Wallace and his wife, Margaret Wallace.

Bro. Wallace was born Jan. 29th, 1809, and died Jan. 24th, 1895, in the 86th year of his age.

Sister Margaret Wallace, his consort, was born Sept. 16th, 1804, and died July 19th, 1895, in her 91st year.

They were married March 23d, 1832, by Elder Hiram Stallings, father of Dr. J. N. Stallings, and were blessed with about sixty-one years of happy married life, and a large family of children, grandchildren and great-grandchildren.

They were both baptized into the fellowship of Concord church, Duplin county, soon after their marriage, by Elder Benajah Carroll, who was, I believe, the father of Dr. B. H. Carroll, the great Texas preacher.

About fifty years ago, they united with the Island Creek church, which they loved and faithfully served till God called them up higher.

Sister Wallace was the daughter of Richard Chasten, Sr., one of the constituent members of Island Creek, organized in 1802 as a branch of old Muddy Creek church. Bro. Chasten was the leading spirit in the new church about fifty years, or until 1851.

The residence of Bro. Wallace was, for many years, the preacher's home. When the infirmities of age prevented this honored couple from attending upon the services of the sanctuary, the writer, who was their pastor about ten years, would occasionally preach at their home for their special benefit.

Among those present at the memorial exercises were Rev. A. J. Taylor, the beloved pastor of Island Creek, and Rev. Colin Shaw, the venerable pastor of the Presbyterian church in the community, now in his eighty fourth year, and full of vigor and hopefulness. These brethren took part in the exercises, and the writer preached from 2 Tim. 4: 6—8.

Under the leadership of Bro. Taylor, an humble, earnest preacher of the gospel, the church seems to be moving forward. They recently had twenty-three accessions to their membership, the result of special services held a few weeks ago.

I shall never forget the glad welcome and hearty handshaking the brethren gave their old pastor. JNO. T. ALBRITTON.

Mt. Olive, N. C.

To My Old Pupils of the Baptist Female Institute.

Dear Girls:—It is raining this afternoon too hard for me to go to my Woman's Meeting, so I shall give myself the pleasure of writing to you. I hope a great many of you take the BIBLICAL RECORDER. It is a source of great pleasure to me and I am truly grateful for the gift, and for the kindness of the editor in letting me talk to you through its columns.

Many of you to whom I last spoke as girls, are now wives and mothers, and, for that very reason, my heart goes out the more in sympathy and love to you. And some of you have gone to that "Fair Land where joy is evermore."

Among that number of the blessed is our beloved Fannie Knight. We thank you God for the gift of such a grand, such a noble woman. Consecrated from her childhood to the service of the Master, her whole life was for us an inspiring example, and now, though dead, she "still speaketh." Her spirit of self sacrifice was manifested not only in giving up her home and friends to preach Christ in a far off land, but in all her actions, all her words. Her motto was, "In honor prefering one another." Her whole life was one of service, one of *giving*—not only of means, but of that costlier gift, *self*, and her heroic, martyr death was but a fit consummation of her holy life. I, for five years her teacher, lay this flower upon her grave, feeling that each one of you who reads this, will join me in an expression of heartfelt sympathy for the sorrowing husband and parents, sisters and brothers of our Fannie.

What shall I tell you of our work here? How many of you are praying for your work and missionaries in Mexico this month, of special prayer for Mexico? God is blessing us in all parts of this land. Last night I received a card from Mrs. Rudd, the wife of the president of Madero Institute, Saltillo, and here is what it says: "We are having a glorious time! Seventeen of our girls made a public profession of their faith in Christ yesterday. Among the number were six who have been fanatics and scoffers for years. We are having a series of union meetings conducted by Mr. Morales of Mexico City. He is full of the Spirit and *all* Saltillo is stirred. I have never seen anything like the sight we witnessed yesterday in our study hall."

And here, too, God is blessing us, though there have not been recently many accessions to the church.

At my last Woman's meeting more than thirty were present and many took part in the meeting, leading in prayer, giving a bit of experience and advice, or quoting a passage of Scripture.

When you consider that but a few of these women can read, and all are ignorant, the progress made is great. One woman, although she has learned to read only since her baptism five years ago, is a great help to me. She spoke somewhat as follows at a recent meeting. "Yes, we must make opportunities to talk to people about Christ. When my neighbors, or people from the country come in on Sunday and ask me to do work for them, I tell them no, that God bids us keep that day holy. Then, if they insist upon my lending them the machine to sew, saying that they do not believe in the Bible, I say no—the machine is my servant by whose means I gain my living, and I cannot allow my servant to violate the Sabbath. So you see I make my machine a preacher." "But can you afford to lose the pay for the biggest day's work of the week when you have yourself and four children to support?" "Yes" said she, "God always makes it up to me in some way or other." Her faith and cheerfulness amid difficulties teach me many lessons. When her husband died some months ago and left her five children to care for, his brothers came to her and offered to support the family if she would give up her Protestant faith, and take her children out of the Protestant school. "No" said she, "my husband's God is mine also, and He has promised to take care of the orphans and widows who trust in Him."

One more thought, friends, and then I have finished. When you heard of Fannie Knight's death, did you you remember that her special friends at the Institute, Effie Wright and Mattie Timberlake, preceded her to the heavenly land, and were waiting to give her a joyous welcome? Those three were pledged to pray daily for the success of Missions. They have entered into their rest. Upon whom have their mantles fallen? Who will take up their unfinished work? May God bless and keep you all.

Sincerely,
LILLIAN WRIGHT CHASTAIN.

Ordination.

On Sunday morning, Aug. 4th, 1895, a presbytery composed of the following brethren—Josiah Elliott, T. G. Wood and J. B. Ferebee, together with the deacons of Olivet church—met at the home of Bro. J. H. Halsey to examine Bro. C. L. Greaves with a view to his ordination to the ministry. Elder Wood was chosen Chairman and Bro. J. H. Halsey, Secretary. They examined Bro. Greaves as to his conversion, call to the ministry, views of doctrine, church polity, &c., which was satisfactory, and the presbytery unanimously voted to proceed with the ordination. We accordingly repaired to Olivet church, where the following program was observed:

Ordaining sermon by Josiah Elliott; prayer by J. B. Ferebee; laying on of hands by the entire presbytery; charge to the candidate by T. G. Wood; presentation of Bible by Josiah Elliott; and benediction by the candidate. T. G. WOOD, *Chairman.*

J. H. HALSEY, *Secretary.*

Cost of Endowment Insurance Reduced.

For about ten years the old Union Central Life Insurance Company has been maturing and paying the full face of policies, for which they charged the insured the same as other first class companies charge for policies due only at death. We paid over $135,000 of these last year, and they did not have to "die to win."

We have for many years made the highest interest and lowest death rate, and by these points of successful management, we are doing more for our insured than any company.

No other company known to me ever matured a life rate policy and paid it off before death. Why pay a high price for endowment insurance when we give you endowment insurance at the cheap life rates? Agents wanted

CAREY J. HUNTER, *Supt.*,
Raleigh, N. C.

There have been large sales of tobacco in Henderson at good prices

MARRIED.

LANCASTER—SMITH—On Sept. 11th, 1895, at the home of the bride's father, Cedar Rock, N. C., by Rev. W. A. Smith, Mr. W. J. Lancaster and Miss Laura J. Smith.

DIED.

LASSITER—At Rich Square, N. C., Aug. 28th, Mamie Lee, daughter of J. C. Lassiter and Mattie S Lassiter, aged thirteen years, fell asleep in Jesus. She had heavenly visions on her death bed, seeing her deceased sister Helen and an angel summoning herself. She wanted to follow the Lord in baptism. When God's command cannot be carried into act, he takes the will for the deed.

A little letter found among her effects was read at her grave. It was written by herself months ago, when in health, to her sister in heaven, telling her to ask Jesus that she also might be sent for. A. C.

PRICHARD—Departed this life Aug. 24th, 1895 sister Elizabeth Prichard, in the thirty-second year. Her Christian life was exemplary. She was a kind, affectionate, and devoted wife and loving mother. In her death the church has lost a useful member. Her beloved pastor being away, the writer conducted the burial services. There were many friends present to show the respect and love they had for her. She left behind a husband, children and mother, who mourn their loss.—the husband never more to meet her in the flesh and receive her kind admonitions; the children never to hear those loving words again, because mother's voice is still in death. But we weep not as those who have no hope. Sister Prichard was ripe for heaven. With patience she bore her afflictions for many months without a murmur. She was resigned to God's will—like Job, "though he slay me, yet will I trust him." Look up, husband, mother and children, and realize heaven is sweeter because of this attraction. Sorrowing ones, she would not have you weep, but strive to enter in at the straight gate, and spend eternity with God and the redeemed of earth. God bless and comfort the sorrowing ones, is my prayer.

WRIGHT—Miss Hettie Dakota Wright, daughter of Mr. and Mrs. G. W. Wright of Carlton, N. C., passed quietly to that rest that remaineth unto the people of God on Sept. 5th, 1895. She was sick for about five hours, and during that time she suffered very greatly; but just before the end, a smile came upon her face which indicated that her soul was approaching the golden shore. Miss Hettie was born June 3d, 1875, and had only lived to reach the threshold of young womanhood when the summons came for her to enter a higher life where the conditions for spiritual development would be more favorable.

She had, in childhood I might say, learned the lesson of self-sacrifice, and was therefore the sunshine of her home and community. She had also learned the lesson of obedience, and thus becoming obedient to the demands of life she had become conqueror of life; and though her life was short, yet she had reached attainments that would have required some of us many years to have accomplished.

She professed faith in Christ in her fifteenth year, and though inexperienced in the Christian's warfare, she was ever a faithful soldier. She loved her church with great devotion and was attentive to all of its services, the conferences, prayer meetings, and Sunday-school—she was always there, and never lost an opportunity to speak a word for her Master or to check any influence that might damage the cause for which she labored. Her convictions of right and wrong were severe and close, and those with whom she came in contact could but feel the force and helpful influences of such a Christian character.

She entered Oxford Female Seminary three years ago, and would have finished the full course there in June, 1896. Prof. Hobgood, together with the young ladies of the institution, bear testimony that she exerted a strong influence for good over the girls of the institution. There was a gentle modesty about her that drew her school-mates to her, and she never failed to put forth an effort to make them better.

The shadow of death has hid Miss Hettie from our view, but we know that she still lives, and that if we, who are thus left in sorrow, are faithful to the end, we shall in the morning of the resurrection meet her in a brighter clime.

"See love, truth, and mercy in triumph descending,
And nature all glowing in Eden's first bloom,
On the cold cheek of death smiles and roses are gathering,
And beauty immortal awakes from the tomb."

Good woman, the noble, the Christian true-hearted,
As firm as the rocks which resist the mad sea!
From earth unto heaven thy soul hath departed,
Sweet planter of peace, thy spirit is free.

T. B. HILL, *Pastor.*

IN MEMORY OF HETTIE DAKOTA WRIGHT, BY HER TEACHER, MRS. LACY.

Sweet lips curved for kindly smiling,
Lips that could not speak beguiling,
Clear true eyes with glances winning
That showed a soul not made for sinning,
Noble brow with lines expressing
That life's sweet secret she was guessing,
Tender voice with tones of pity
For every grief!—such was our Hettie.

But fixed and grave her smile is now,
No gleam of mirth shines in her eyes,
Death's majesty is on her brow;
And though the storms of sorrow rise
And beat upon us, not one word
Of pitying love will she accord.
Life's secret, now to her so clear,
She will not, may not, let us hear.

Fulfilled to her is now that Word
Which even she realized in part:—
"Blessed are the pure in heart,
For they, indeed, shall see the Lord."

The Leading Conservatory of America
CARL FAELTEN, Director.
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B. Tourjée.
NEW ENGLAND CONSERVATORY
OF MUSIC, BOSTON, MASS.
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Send for Prospectus giving full information.
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Illustrated Catalogue free.
Mention this paper.

COTTOLENE.

Scrambled Eggs

Take a small quantity of Cottolene and a little cream; warm in a frying pan. Break 6 eggs in it and stir until slightly cooked. Serve hot.

Use not more than two-thirds as much Cottolene as you would butter and be sure that you do not overheat it before dropping in the eggs. This is always essential in cooking with Cottolene.

Genuine Cottolene is sold everywhere in tins with trade marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin. Made only by
THE N. K. FAIRBANK COMPANY, ST. LOUIS and CHICAGO.

Roanoke :: Female :: College,
Danville, Virginia.

The 36th Annual Session of this old and popular school begins on Tuesday, September 10th, 1895, and closes on Wednesday, June 3d, 1896. Eight schools in collegiate course, besides thorough courses in Music, Art, Elocution, Physical Culture, and a complete Business Course. Teachers of large experience and high reputation; among them, Miss Lowndes of Yanceyville, Miss Rountree of Kinston, and Miss Marvin of Albany, N. Y. Order and health of school unsurpassed. No better home school for girls in Virginia. Boarding capacity limited to forty. Charges reasonable—a happy mean between extremes. Send for catalog.

Rev. C. F. JAMES, B. A., D. D., President.

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DIETING wont cure you
Neither will medicine.
Bicycling will.
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They Make the Best Goods in the South.

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They have built a bran new mill, and equipped it with the very best machinery. Write for samples and terms to the
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Prepares for college or for business. Healthy location. Firm discipline through instruction, good board, low rates, health of community excellent. Address A. M. YATES, Principal, Apex, N. C.

Wedding Invitations

The Home Circle.

What the Flowers Say.

The red rose says, "Be sweet."
And the lily bids, "Be pure;"
The hardy, brave chrysanthemum,
"Be patient and endure."

The violet whispers, "Give,
Nor grudge nor count the cost."
The woodvine, "Keep on blossoming
In spite of chill and frost."

And so each gracious flower
Has each a several word,
Which, reap together, maketh
The message of the Lord.
—The Little Worker.

Content With One Life.

I would not if I could repeat
A life which still is good and sweet,
I keep in age, as in my prime,
A not unhearful step with time,
And, grateful for all blessings sent,
I go the common way, content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see,
That God is good sufficeth me,
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our loves and longings prove
The foretaste of diviner love!
—J. G. Whittier.

Tiny Tim.

A gentleman who had long been ill had at last begun to feel better and to grow stronger. When well enough to walk about the room, he could not yet leave it, and time hung heavy upon his hands. Any occurrence, however trivial, if novel, was of interest to him, and this is the story which he told me of what he saw.

One afternoon I sat in an easy chair near the fire, my feet resting, man like, on a narrow ledge halfway down the tall wooden mantelpiece. In the room was an organ, upon which my wife was playing. After a while she began to play, in soft, low tones, an air in a minor key. My head was thrown back against my chair, and my eyes rested on the wall above the mantel as I listened.

Presently I saw, in a hole in the plaster just over the mantel, a pair of very bright eyes peep out. Then a little head appeared, and turned cautiously about, as if inspecting the outlook. Apparently assured by the absolute quiet of the room, except for the music, soon the whole body of a tiny mouse emerged from the hole, and seated itself upon the mantel, still thoroughly alert, and ready to fly at a moment's notice. Just then my wife paused to turn a page of music, when our little visitor was off like a flash, and inside the hole.

The next afternoon I asked for the same piece of music, and seated myself in my accustomed position before the fire. I was confident the music had attracted the mouse, and I was on the lookout for him.

I soon had the satisfaction of seeing him appear and creep warily from the hole. Then he squatted down upon the mantel, and assumed a look of intense listening. He remained until again some stir put him to flight. This was repeated every afternoon, and always, at the playing of the minor strain, or something equally soft and low, mouse put in an appearance, growing bolder every day.

I scattered a few crumbs on the mantel, and he would patter about and pick them up, keeping his bright little eyes on me. Then I put a crumb on the ledge, and a train of them on the leg of my trousers. These preparations were made before he came. Tiny Tim crept to the ledge, and ate the crumb, and then very cautiously followed up the train of crumbs on my trousers, watching me intently. We called him Tiny Tim, both on account of his gentle, confiding ways, and a trick of limping he had, as if one leg had been hurt, and moved with difficulty.

Tiny Tim's visits became constant. If, however, he did not appear, and we wished for him, a few notes on the organ, and he was on hand. He became perfectly fearless, would creep in and out of the folds of a newspaper I was reading, in search of crumbs hidden there for him. He would dive into every pocket of my dressing gown on the same errand; and frequently, in his journeying from one pocket to another, dart up my shoulder and neck, across the top of my head, and down the other side. He would work his little body into my half-closed hand, in hope of finding some dainty morsel.

His visit over, and his appetite for both food and music satisfied, he would patter away to the hole in the wall, and secrete himself—where, we never knew. He preferred making the trip to and fro using my leg as a bridge, always pausing at the ledge to see if it was in place. It usually was, for I liked to welcome him.

At the end of two or three months, when the weather grew hot, we left home for a visit to the seashore. We gave Tiny Tim a parting concert and feast, and bade him adieu, giving him the freedom of the room during our absence. Some necessary repairs were to be made in the room, and we neglected to tell the workmen of the room's little occupant.

When we returned, it was to find Tim's door of entrance closed and papered over. I carefully opened it with my knife, and requested my wife to play Tim's tune upon the organ. We waited and listened in vain. Our little friend never came again. Perhaps he suspected us of forgetfulness and of driving him away from us, or perhaps he found a little fair-faced mate who [illegible]—*M. E. Sangster, in Interior.*

Be Courteous.

What is courtesy? It is genuine politeness. And what is politeness? Is it not a fashionable bow, a graceful wave of the hand, a beautiful smile, or an eloquent "How do you do, sir?" All this may exist without real politeness.

Yes, you may be assured that not every well-dressed gentleman, with superb personal appearance, euphonious speech and elegant form, who bows and gestures, and smiles so charmingly, is a truly polite man.

Real politeness is free from deception. But multitudes who have a higher reputation for politeness are no better than nodding, simpering hypocrites; they feel nothing of what they so profusely exhibit.

Genuine politeness is a kind and earnest heart, manifested in kind and honest speech and conduct. Hence, that which is most essential to true politeness is to feel kindly, and act accordingly.

Politeness, courtesy and agreeable manners are all the same thing; and they all imply delight in the happiness of others, and a disposition to do to them as we would wish them to do to us. Hence, politeness is properly regarded as Christian duty.

It is accordingly directly enjoined in the Bible. Be courteous, be kindly affectioned one to another with brotherly love, in honor preferring one another." "Bear ye one another's burdens." "Do good to all men as ye have opportunity." This subject has far higher importance than most persons imagine. Are not agreeable manners worth having? And if a person does not possess them is it not well that he should take a little pains to acquire them?

Certainly it is. No one has any right to be indifferent to those traits of character or conduct by which he may contribute to the happiness of his fellow creatures, or to do that which he knows will wound the feelings of others, and yet how often has the want of courtesy and kindness in our feelings and manners given pain to those with whom we have associated!

Who does not like to see a coach driver, a railroad conductor, a farmer, a mechanic, as well as a merchant, a lawyer or a minister, pleasing in his address and obliging in his manners? Depend upon it, courtesy is worth a thousand times more than it costs. It costs only a little patience, love and self-control; and as to its worth, let it be remembered that the success of hundreds is merely the result of agreeable manners flowing from benevolence of feeling—while multitudes fail chiefly from want of such manners.—*Sel.*

Duty of Hope.

Hope is a duty. Despair is a sin. There is a bright side and a dark side to life itself, and to every event in life. We can choose our point of view, it is not forced upon us. We can resolutely look toward the light; or away from it. There is no cheer in gloom; there is no gloom in cheer. Our duty toward God, toward others, and toward ourselves, demands that we should always recognize and be grateful for the light that is, and thus honor God, help others, and be glad ourselves.

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What Makes the Difference.

A minister in preaching referred to the case of two young men who started out in life about the same time. One was liberal, constantly giving as he had opportunity; the other was of an opposite character, disposed to hold on to all he had. The liberal young man prospered greatly; the other did not prosper, and was constantly in trouble. One day they met, and the penurious young man said to the other: "You are always giving to benevolent objects, and yet you are all the time accumulating, but I am saving, trying to take care of all I have, and yet I do not prosper, how is it?" "O," said his friend, "I can tell you. I shovel out and God shovels in, and his shovel is much larger than mine, and consequently more is shoveled in than shoveled out." That is according to the promise: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—*Christian Standard.*

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THE statistical brother is everywhere present. Get a number of brethren together, and before they know it, up he jumps and rattles away with his tables of figures until he gets winded, and then retires with, "Brethren, you see the situation; what is the trouble?" And of course the wiser brethren say nothing, while those who venture to elucidate matters sadly fail. It takes a good head to grasp statistics. The statistician has come into as full possession of a field of his own as the editor. It is idle to ask the average man to take an array of denominational statistics and make anything, except 'a problem,' of them. Statistics by themselves unanalyzed and uncompared tell nothing; and the number of those who can handle them intelligently is not great. Any one can take the amount reported to be given by the Baptists in North Carolina to Foreign Missions, divide the amount given by the number of Baptists, and arrive at the average amount given by each Baptist in the State. But is there any one who thinks that this is a measure of the liberality of North Carolina Baptists? We are not writing a defence of small contributions, but with the purpose of showing the unreliability of figures in careless hands. The member who gives least to missions may give largely for education or for church extension. And it must also be taken into account that every member who contributes nothing reduces the average on all sides; but surely no one would allow the closeness of a few members to reflect on the liberality of the entire number. One had better steer clear of the statistical brother, unless he likes to be confused and misled.

THAT the dispensary system of curtailing the liquor traffic is less of an evil than the open saloon has been fully demonstrated; but this is no reason why people who have the happiness of their homes and the good of the State at heart should stop short of complete annihilation of the traffic. Compromises with sin may not seem as disastrous as open acceptance of sin, but in the end they are as likely as not to do as much harm. At any rate they can do no good. Consequently, while we know that the adoption by Russia of the dispensary system will reduce the number of drunkards and bring about an appearance of temporary benefit, we are not hopeful of the final outcome. In Russia the liquor dealers are more heartless than they are in America, if possible. When they get a drunkard stripped of his money and the whisky has weakened his powers, they gladly deal with him on credit, taking all his property for security. In this way the ranks of the poverty-stricken are greatly increased, which makes it expedient for the nation to make for itself a monopoly of the shameful business; in which position it controls the price of liquor and has supervision over the users of it.

THE meeting of the Grand Army of the Republic at Louisville recently, being the first encampment since surrender on Southern soil, the dedication by Federal and Confederate veterans of Chickamauga Park, in honor of one of the severest battles of the late war, the enthusiasm with which a negro professor's speech was received at the Atlanta Exposition opening, all coming together, mark an epoch in our national development. We feel the more assured that they are significant of a genuine reconciliation because there has been little or no sentimental newspaper stuff and oratorical bluster inflicted upon the public in regard to it. There are, however, more evidences than these of the gradual removal of the old feeling of jealousy and bitterness. In fact the difficulty now is to find active evidences of inter-war memories. In view of this turn of affairs, Baptists may take special credit to themselves for the success of the Mission conference in regard to Home Missions in the South.

FLORIDA is a partly Northern State, from the point of view of citizenship; her capital was drawn largely from the North, her market is mostly in the North, and one of her natural resources—climate—is attractive chiefly to Northerners. Not unnaturally then has the North taken unusual interest in her affairs, particularly in her educational system. Naturally, too, there has been more or less of co education of the races in Florida private schools, which of course has not been looked upon with favor by the native citizens, and upon the recommendation of the Superintendent of Education the last legislature of Florida passed a law making it a punishable offence for any school, public or private, to allow white and colored students to be educated together and, further, forbidding white people to teach in schools for negroes. We are willing to plead to guilty to having as many "Southern prejudices" as any sane Southerner; but this Florida law goes entirely too far for us. While the State ought to forbid co education of the races in the public schools, it ought to see to it that the negroes have as good schools and teachers as the whites—ought to do this in the name of justice and for the State's good. Here the State ought to stop. The private schools should not be interfered with.

"THE FASHION" has come to be master almost everywhere. One of his latest and most abject subjects is the reading public—rather the editors of the reading public's literature. A writer wakes up one morning to find himself famous; and that is the end of the chapter for the rest of writers for several weeks or months. The new author has all the magazines and Sunday papers at his feet, and of course he tries to satiate them with all the declined manuscripts that he has been accumulating. These exhausted, he quickly exhausts his natural resources and, before he knows it, finds himself forgotten. Rudyard Kipling, Anthony Hope and Ian Maclaren wrote good stories at first; but of late the magazines and newspapers have stuffed the public with productions under their names which, had they not been the fashion, would not have been accepted by third rate monthlies. Meanwhile doubtless many good productions have been returned 'unavailable;' and many a poorly fed author is waiting for the fashion to take him in.

EFFORTS against the nefarious dealings of trusts are being redoubled. The Attorney General of Illinois, who seems to be the only attorney general in the country who is worthy of his office, has successfully prosecuted several trusts, and is by no means ready to let up on them just yet. Further than this, a decision has been handed down which can be used for the suppression of trusts in States where the people desire to suppress them. New York State, for instance, has enacted stringent anti trust laws (as has North Carolina also), but the trusts have been evading the New York laws by getting their charters across the river in New Jersey and then doing business in New York. The decision to which we have referred is to the effect that a corporation has no right of recognition in any other State save that of its origin. The American Tobacco Trust was chartered in New Jersey; but, under this decision, the people of New York or North Carolina can refuse to allow the corporation to operate in their State.

WE have seen it stated that the young Czar of Russia is bent on winning a better name for himself than his predecessors left to him. He is in the beginning of a policy of liberalism "more in harmony with the spirit of the times," as the *Examiner* puts it. He will remove from office the Minister of the Interior whose influence has been to preserve the barbaric despotism of former times, and he has instructed the head of the State church to quit meddling with other denominations. God grant that this may be the beginning of the end of the persecution of the Stundists, those sturdy people so closely akin to Baptists, and whose history is not unlike the history of Baptists. Of course it is a matter of speculation how far the Czar may go in his new policy, but the signs are pointing the right way now, and we can hope for even the institution of religious liberty in the great Northern Empire.

THE "germ theory of disease" has come to be as well established as theories ever get to be. It is hard to find a physician who does not believe in it. Accordingly the science of medicine is undergoing renewed investigation, and new methods of treatment are rapidly replacing former methods. A contemporary, whose reliability in this matter is not to be doubted, says the fever of investigation has taken the German scientists more completely than the gold fever possessed the miners in California in 1849. It is already being said that this last generation of the human race has had a longer existence than the preceding; and there is every reason to believe that when young men and women are made to take proper care of themselves, and discoveries in science will master disease sufficiently to considerably lengthen the days of the race.

Tithing not Taught in the New Testament.

BY REV. J. J. HALL, D. D.

With many of my brethren, I thought the endorsement of the tithing system by the Southern Baptist Convention a serious blunder; and in watching the discussion since, I fail to see the wisdom of that act.

We are told that the tithe system is not exclusively Jewish; that it did not originate with Moses. This is probably correct, as its observance has been traced among the Greeks, Romans, Carthaginians and Arabians; and later wherever there is a national or state religion with its costly temples, numerous priesthood, and elaborate ritualism. But the two solitary incidents quoted from Scripture before the days of Moses in the lives of Abraham and Jacob are not only meagre but exceedingly faulty for argument's sake. Abraham gave no tenth. At least the record does not show it. He gave Melchizedek a tenth *of the spoils* he captured in war. Abraham was a rich man. He needed not those spoils for his own comfort. There was no sacrifice in that gift. And as to Jacob, if we take the account given in the authorised version, the whole seems like a bargain on his part. He addresses God thus: "If thou wilt go with me: if thou wilt prosper me, then of all that thou shalt give me I will surely give a tenth unto thee." Yes, surely he might have made such a vow. If any person would give you $1,000, surely you would be willing to give him $100 in return. But we have no evidence that Jacob ever kept his promise, neither can I see in what way he could have done so, except in sacrificing animals. Jacob is not, in some respects, a pattern for Christians.

But we must admit the Mosaic economy did include the tithe system. Observe it was not included in the moral law at Sinai, and should never be interpreted with it or added to it. But in the Mosaic economy with its standing priesthood, its costly offerings, its elaborate worship, and in after days its magnificent temple, with all that related thereto, required large sums of money for the maintenance of the whole. And in all of this, God was honored, worshiped and served. It covered the religious, political and social life of the people. Let us remember that to the Jews Palestine centered in Jerusalem, and Jerusalem centered in the temple.

I believe the tithe system passed away with the Jewish economy and is no longer binding as such upon God's people.

1st. It was never taught, so far as revealed to us, by Jesus Christ to his followers. The passage so frequently quoted (Matt. 23: 23) cannot justly be so construed. Jesus is denouncing the Pharisees for being so scrupulously exact in paying a tenth of mint and anise and cummin, thereby probably extending the law applying to corn and fruit so as to make it include herbs also, while neglecting greater things. They gave money, but withheld mercy, faith and righteousness. Not an uncommon practice even in this day. But observe these words of Jesus were spoken of the Pharisees who looked to the law for their salvation; and were not addressed to nor for the guidance of those who in after days would behold the Lamb of God taking away the sin of the world.

2d. The tithe system was not, so far as taught us in the New Testament, observed by the Apostles or practiced by the Apostolic churches. If in the early days of the church the Christians at Jerusalem gave all they had, then they could not have observed the law of tenths. Again, to whom could the tenth have been given? Not to the Apostles, for they burdened not the churches with their own needs. It is not likely they received any stipulated salary for their services. The Apostle Paul distinctly affirms that he worked with his own hands. The one tenth could not have been used for the erection of churches, for they were unknown to the early Christians. It could not have been used in endowing colleges or establishing theological seminaries. If Christians in the early days of the church paid the one tenth, they of the Jews only did so, and they gave it as Jews and for Jewish worship and service, and this we cannot believe they did. They are nowhere commanded or encouraged as Christians to do it.

And this leads me to remark that no where in the New Testament is the tithing system taught, and no where commanded or endorsed by any Apostolic letter to the churches. But it is said, "The faithful Jew did not need teaching upon this subject. It was a part of his religion." Quite true, but Paul did not write his epistles to the Jews. The most progressive church was largely a Gentile church. The Gentile converts would certainly need instruction upon this duty if such were a duty, but no where is it taught in the New Testament dispensation to either Jew or Gentile.

The tithe system, bringing into the treasury of a denomination or a church a vast sum of money, has not been allowed to pass away from man's plans. The church of Rome wherever it can enforce it has done so, for, has erected its magnificent cathedrals from the hard-earned money of the poor. The priests of Rome have in Mexico, Lower Canada, Italy, and in other lands made their highest (certainly not God's heaven) gorgeously grand. Under the bowels of their poverty-stricken followers. The Church of England, when and where it had the power, was not much better in this respect. It would give the tenth, and give one third to the Bishops, one-third to the clergy, and one third to defray the expenses of repairing the cathedrals and for the support of the poor; and precious little of it the poor ever received. The Latter Day Saints of Salt Lake City adopted the tithe system in their teaching and enforced it with undue severity.

The spirit of Christianity is that of love and not of law. It teaches that all belongs to God; that we are his stewards and should use everything we have for his glory, and that how it shall be so used is left largely to our individual judgment, provided we always watch against covetousness and selfishness; that we act intelligently and with much prayer, knowing that God will bring every work into judgment. This will not mean less than a tenth but frequently more; instead of measuring ourselves with the Old Testament yardstick marked with its ritual, political and social designations, we shall find ourselves responding to the dying need of the world, the command of Christ to give the gospel to every creature, the great love of God who gave for us his only begotten Son, and the mighty presence and power of the Holy Spirit. Recently I witnessed a scene I shall never forget. I saw $65 000 laid down to give the gospel to the heathen world. I saw ladies who had taken their diamonds and sold them for Jesus. The $65,000 was increased to nearly $75,000. Not one dollar was given by the tenth rule, but the thousands of dollars were given in with the joy of the Holy Ghost. Friends, come up higher.

Levity in Speaking of the Scriptures.

It is a sad fact and deeply to be deplored that many persons who profess the Christian religion will allow themselves to jest about Scriptural subjects in a truly shocking manner. I heard a lady, who seemed to be a sincere Christian, say that "Jacob was an old rascal, cheating his brother out of his birthright, and his father-in-law, Laban, out of his flocks and herds." Her remark only raised a laugh from her thoughtless listeners, and there was no one to answer, "Do you think it right to remember only the faults of Jacob, and ignore all his virtues?" Our Saviour himself refers to him as a proof of the resurrection. Mark 12: 26. He was deemed worthy to obtain "resurrection from the dead," and of whom it is said, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being children of the resurrection." Luke 20: 36. And in Gen. 25: 28, he is described as a "plain." The Hebrew word here translated "plain" means *perfect*, and is the same word used by David when he said, "Mark the perfect man, and behold the upright, for the end of that man is peace." Ps. 37: 37.

Christians ought to study their Bibles carefully enough to give reasonable answers to foolish and profane remarks. Jacob was one of God's saints. Saints in this life are good people, but never perfect, and they are sometimes led into mistakes. Jacob deceived his father (persuaded by his mother), and he himself was bitterly deceived in the dearest object of his heart by Laban, his father-in-law. Still he was a perfect man, dwelling in tents rather than pursuing the bloody sports of his brother. He instituted God's worship in devoting a tithe of his income to divine service. He instituted the ordinance of baptism, when he commanded his family in Gen. 35: 2. "Put away the strange gods that are among you, and be *clean*, and change your garments." This expression, "be clean," meant in Hebrew "baptism." See Wilson's Hebrew Lexicon and Concordance. It seems that the holy man had become aware of the idols which Rachel had brought dishonestly from her father's home, and as he was entering the promised land, he was determined to put away all forbidden things.

People joke about Adam's eating the forbidden fruit, calling the unsightly protuberance of the human throat "Adam's apple," beside making various other profane allusions to the cause of the ruin of the human race.

All these things are wrong; and especially is it wrong to slander those whom our God has made especial objects of honor.

Poets and painters have taken great pains to represent Hagar as deeply wronged and cruelly treated by Abraham. The facts are these: Hagar was an Egyptian, an idolater. She had no reverence for God's laws, and to her influence was doubtless due the improper conduct of Ishmael when he was seen "mocking" at the religious rites in his father's household. Sarah was right in demanding their expulsion, but Abraham would not have listened to her advice, had he not been so commanded by God. The wilderness of Paran was full of fruit producing trees, dates and ballotte oaks, and there was no fear of starvation. God himself provided them with water. Abraham was truly the father of the faithful, the friend of God, and as such is entitled to the reverence and honor of all true believers.

H. M. I.

A False Step.

A dense fog prevailed. A custom house officer had finished his day's work, and was about to leave the docks. Being asked if he would like a lantern to enable him to reach the gate in safety, he refused, saying he knew the way well enough. The poor fellow's body was found next morning in the dock water. He had made a false step, fallen over the quay and was drowned. He professed to know the way, but by his walk he denied it.—*Parish*

Sunday-school and Church Finances.

BY REV. I. T. NEWTON.

Dear Recorder:—I have just finished reading this week's RECORDER. Perhaps this copy is better than usual, or perhaps I was in better condition to enjoy it, or perhaps both these conditions make out the truth in the matter. Anyway I enjoyed it more than usual, especially the letter of Bro. T. M. Pittman on "S. S. Finances."

May not the truth conveyed in this letter apply equally as well to all our religious finances? For sometime my own conviction has been that we really lose ground by adopting "round about methods" instead of doing our work in the "manly, straightforward way." Perhaps the tendency to adopt these "round about methods" arises from a too great desire to see large and immediate results. In our haste and enthusiasm, we go beyond the Scriptural direction, and for a time the work shows grandly, but, being too largely on a sandy foundation is soon swept away by a fearful lack of spirituality in the churches. No doubt one feature of irregularity and hindrance is the tendency into which we have fallen of doing our work on the credit system. Sometime ago I expressed to a certain minister, who has long been prominent in our denomination, my fear that many appeals to the people to "pay debts" would not be conducive to the highest motives to contributions to benevolent and missionary enterprise. His reply was that this borrowing money, &c., for the advancement of our work was all wrong. Also that this was the result of having conducted our home and business affairs in this way; for the same plans of work carried on in the home life would find their way into all our religious work.

I have been much interested in the letters I have seen along this line. In these writings there is frequent quotation of Mal. 3: 10 and 1 Cor. 16: 2. In the first there is emphasis laid upon the *proportion* to be given and the blessing to follow, and in the second the *stated time* this proportion is to be laid by. No doubt the writings give the correct teaching so far as they go, but it has been a matter of no little wonder to me why so little emphasis is placed upon the basis of these scriptural directions.

In the first quotation, "that there may be meat in mine house," and in the second, "that there be no gatherings when I come," there is, it seems to me, clear indication of the basis of the duty of giving; that is, that all our work be carried on upon the basis of *money in hand*, and not money either borrowed or to be borrowed. Now I do not mean to say that the amount for a whole year's work is to be in hand before anything is done; for even that of a few weeks would be scriptural, 1 Cor. 16: 2; but the thought indicated seems to be that the work is to be planned and executed according to contributions already given, that is, on the basis of former and regular work, and not to go ahead and do the work first, and then strain the contribution up to it by spasmodic and "round about" methods.

Brevard, N. C.

Stand by the Old Landmarks.

Dear Recorder:—I love the RECORDER more and more as the days go by.

On account of affliction in my family, I have been deprived of the privilege of meeting with the brethren for two years. My only means of knowing what they are thinking and doing is what I learn through the papers, and much that I learn makes me sad. There is, however, one hopeful feature, many are asking, What can be done to advance the kingdom? I differ with many of them, and yet it is hopeful that so many are asking what can be done.

The old RECORDER stands firmly by the old landmarks, and that is the reason why my admiration for it grows. The New Testament church is a perfect organization and needs no appendages. They weaken rather than strengthen it. What we need, and all we need, is to stand by the old landmarks. Let us have more doctrinal teaching, and we have nothing to fear. When I was younger than I now am, the preachers kept before the people the peculiar doctrines that separate the Baptists from other denominations.

Let me say just here that Bro. J. F. Love (one of our own boys) has written a tract on this line that ought to be broadcast over the land. For general distribution, it is the best thing that I have seen on that line. Not long enough to frighten the average man, nor so condensed as to lose the argument. It is just the thing for the people. The world needs no society but the church. The spirit is charming. It is plain, simple and strongly put. I think, it is unanswerable. Brother Love not only writes a first class tract, but he is a first class preacher. It was my pleasure to have him with me five days at Shiloh, Camden county, the first of August. I say he is a first-class preacher to come to preach the old time gospel, viz., human depravity and salvation by grace without any admixture of works. Thirty were added to the church.

Thank God for young men who preach the old gospel, and stand by the old landmarks.

S. B. [illegible]

Camden County, N. C.

The Judge of all the earth will do right. No human being will ever [illegible] Josephus, or grace from [illegible] will recognize as [illegible]. —*Christian Index*

The Biblical Recorder.

WEDNESDAY, OCTOBER 9, 1895.

J. W. BAILEY, ... EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

FIFTEEN thousand dollars to be expended this year for State Missions, and only $5,404 38 reported thus far. Brother pastor, keep State Missions on the hearts of your people.

Convention in *sixty days!*

WAKE FOREST COLLEGE must have a chair of Biblical Study. In higher education the revival of interest in this respect all over world is most unmistakable. The time will soon come when we will wonder that our Christian colleges ever gave more room to the pagan literature of Greece and Rome than to the Old and New Testament.

A COLLEGE is a character maker. If more business men were educated in Christian colleges there would be no reason for the discussion of whether Christian principles should be carried into business. If a man is properly educated, Christ will so dominate his character that wherever he goes the principles of Christianity will be uppermost.

THE Young People's meeting at Greensboro will be a most interesting one. There are many reasons why every pastor who can should attend. As an earnest of future meetings and as an incentive to greater efforts in behalf of the young people, the meeting will be particularly interesting and instructive. The feature of the meeting will be education.

LET us remember that each one of us has his charge to keep. Very many seem to have reached the conclusion that religion, like everything else almost, has fallen into the hands of specialists—of a professional class. Never was a sadder error. Before the throne of God each one will make account. There is no scriptural authority for expecting preachers to do all the sowing, reaping, watching and feeding. You and I are accountable for ourselves; our pastor is accountable for himself only.

IF THERE is one thing that holds our churches back more than another it is the inactivity of the laity. This is partly the fault of the pastors, but mostly of the lay members. The business side of church work should be particularly the care of laymen. This embraces charity, missions, church building and improvement, and pastor's salary. How few of our members know anything about these matters. Further than this there is room and need for activity in the prayer meetings, in the Sunday-school, mission station work and young people's meeting. Never fear, there is always room for willing workers.

THERE is no worthier object of our Convention than the Ministerial Relief Board. We have often thought that one of the best points of our Methodist brethren is their care for the aged preachers. A preacher cannot save much. He does well if he educates his children. And he should not be allowed to suffer. The winter is coming on, but our Ministerial Relief Board will not be able to do much good unless the churches rally to it. If, however, every pastor who reads this will speak to his people on the subject and take up a collection, the result will be most gratifying.

The condition of our Ministerial Relief Board presents a good topic for the consideration of the lay brethren, and we would be very glad to hear from a number of them on the subject.

THERE are thirty-five young men on the Board of Education at Wake Forest College. These brethren are not gathered up indiscriminately; but they have been approved by their home churches and by their brethren as worthy of the assistance of the denomination toward fitting them to do their best in the high calling for which they wish to prepare.

IT COSTS nine dollars a month to support one young man through the Board, that is eighty-one dollars for a session of nine months. Knowing this, is it not rather to our discredit that the Board is in debt? If thirty-five men would give nine dollars a month, the Board would be able to carry these brethren without the assistance of the other 100,000 white Baptists in the State! If thirty-five churches would contribute nine dollars a month to the Board, the assistance of the remaining 1,500 could be dispensed with. And yet the Board is in debt with the whole State of 125,000 members and ample churches to support it!

Please renew your subscription promptly.

ON DROPPING THE CABLE.

We were standing on Broadway in New York City. Down the middle of the crowded street came moving rapidly a cable car. It was evident that the earnest efforts of the motor man to stop it were unavailing. The grip upon the cable, which was gliding underground under powerful impulse, could in no wise be relaxed. Relentlessly the car ploughed its way through carriages and heavily laden trucks, pushing them aside, or leaving them wrecks behind. The next morning's papers told the story fully and recited the catalog of disasters.

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Being in a meditative mood, we reflected, as we strolled up the street, upon what we had witnessed. Cable cars are an unspeakable convenience and blessing to hundreds of thousands of people in great cities, but when they forget when and how to stop, they are only nuisances. Grip,—not the disease, but the power to hold on—is a good thing as an element of success in life. It involves decision of character, and courage, and steadfastness of purpose. We are bound to admire it. But it may be overdone. The wise man will consider, not only how to hold on, but when to let go. Wealth comes not only from holding on to property, but from knowing when to part with it. So usefulness and happiness will sometimes be enhanced by letting go at the right time.

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Well it is for that man or woman—especially the brain worker—who has learned to drop the cable of work when excessive fatigue puts up the danger signal. One of the most eminent of living surgeons said to us not long ago, "I have to work night and day, and to think carefully about what I am doing. The anxiety and the draught upon my sympathies is very great. Now and then I am aware of the beginnings of nervous prostration. Immediately I drop everything and give myself up to perfect rest." There can be no doubt that all of us can accomplish far more in a lifetime if we can learn to knock off from work before exhaustion begins.

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Perhaps we all allow ourselves to be carried too far in feeling and imagination, and especially in conversation, because we fail to drop the cable, or at least to put the brakes on, at the proper point. We do not intend, when we begin, to say aught to our neighbor's disadvantage, or to pass the bounds of purity of utterance. But, borne headlong by the momentum of feeling, of good fellowship, of desire to entertain, we make the criticism, spread the scandal, tell the anecdote. And, afterwards, we blush when we remember that we allowed the cable of conversation to drag us on beyond the proper stopping point.

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What can require more courage and self-denial than for a preacher to drop the cable of his sermon before he has said all that he had prepared and had intended to say—especially when he knows that his best things are in the part that he leaves out? But the motor man in the pulpit, if he is wise, will sometimes stop before his sermon is ended. It is very easy for the man of books and abstract thought to over-estimate the capacity for attention of the average audience. But, when minds and bodies are fatigued, and when attention is withdrawn, the chance to do good is passed. If the best thoughts were put first, would it not be easier to have the "good terminal facilities," which a railroad man once said were essential for a first-rate sermon?

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Those who have had large experience in protracted meetings tell us that there is a point at which it is best to drop the cable of "special effort" and close them. This point, they say, is often reached before all interest has subsided. Because we are human, there are limitations to the emotional strain. Reactions are inevitable. Is it not usually better to close a meeting while, as yet, there is but little ebb in the tide, than to have it close itself after interest has culminated and declined?

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It is just possible that men may sometimes keep too firm a grip on positions, when their work in them is done. Some could have retired with fortunes from their boom investments a few years ago. They held on too long and lost all. In the same way many a preacher, professor, agent, editor, who has labored wisely and well, could, at a certain point, have dropped the cable, leaving his work in good shape, and bearing away the savor of a good name. But it is possible to hold on long enough to undo some of our own good work. Along the cable lines are occasional signs for motormen, "Drop the cable here." No such plain directions appear for other workers. They are not needed. He who has his eyes open, and can exercise sound judgment, will demand no such imperatives. Not in a fit of discouragement, not because there may be a few malcontents, but because one can see for himself that his work at a place is done, he will see his opportunity and drop the cable.

THE interest that is being awakened in our Orphanage is very gratifying. We are looking forward to a day when every Baptist church and Sunday-school in the State will help support this great charity.

NEWS NOTES.

....Rev. W. H. Wilson has accepted a call to the church at Madison.

....We were glad to see Bro. S. W. Oldham of Chapel Hill in Raleigh Monday.

....Dr. C. Alphonso Smith has been called to the chair of English Literature and History (general) at Davidson College.

....Bro. N. B. Broughton has been helping Pastor Burgess of the Newbern Baptist Tabernacle in a successful series of meetings.

....Of course the RECORDER is looking for letters from those brethren who said they would pay up when cotton got back to eight cents.

....An epidemic of diphtheria at Washington, Indiana, has caused the State Convention for this year to be indefinitely postponed.

....Dr. Cobb filled his regular appointment at Pittsboro Sunday. One person was baptized and three given the right hand of fellowship.

....We believe the pastors can do a great work within the next few months putting the RECORDER into homes out of which low prices have kept it.

....Bro. D. G Smaw is sending out money cards asking aid for the Tabernacle church at Newbern. We hope those who receive them will respond promptly.

....There are a number of brethren and sisters who haven't answered the letters we sent them Sept. 1st. We want to hear from every one of them this month.

....General evangelistic meetings are going on in Baltimore. Revs. Wharton, Barron, Neighbour, Gregory, and a number of Pedobaptists are participating.

....The *Epworth League* (the Methodist B. Y. P. U. A.) proposes a federation of young peoples' societies. Organizations organized! Will they ever reach the limit?

....Dr. N. B. Cobb attended the Union Meeting of the Raleigh Association and got two new subscribers for the RECORDER. He also put in a good word and took up a collection for Ministerial Relief.

....Rev. H. Marris writes from Palmersville that he has resigned the pastorate of Poplin's Grove Baptist church, which he has served since last October. He feels that the Lord calls him elsewhere.

....Rev. W. H. Lawhon has baptized seven persons into the fellowship of Mt. Vernon Springs church, following a meeting held in August. Rev. K. C. Horner and Rev. J. R. Edwards took part in the meeting.

....I mentioned the program matter (at the Liberty Union), and the brethren think it best for every Union to select its own program, as different communities have different needs; what one church might need, another would not.—*John A. Dunaway.*

....Rev. J. L. Shinn spent last week in Statesville, aiding Bro. Church at the South End chapel. In the note last week about Bro. Shinn's meetings, we should have said there were eight additions to his church at Zion, not at Mt. Home, as we had it.

....We were glad to have a visit from Bro. T. B. Lanier of May, N. C., last week. Bro. Lanier has been subscribing to the RECORDER twenty five years, and he says he will take it as long as he lives. As a help in the training of his children he thinks it indispensable.

....Bro. J. C. Turner of Statesville, clerk of the South Yadkin Association, has had the minutes of his Association printed and distributed. It is very important for the clerk of every Association to be prompt in getting out his minutes. It ought to be done in ten days.

....Rev. T. Bright has just completed a series of seven revival meetings, lasting from July 19 to October 4. The seven churches with which he labored were greatly revived. There were more than one hundred professions of faith, most of the converts uniting with the church.

....We were glad to have a visit from Rev. A. L. Betts last week, who had been visiting his father at Varina. Bro. Betts is for the present located at Charlotte, and helping brethren Pritchard and Pruett in the meetings that are being held in the suburbs.

....Dr. R. H. Graves and wife and Rev. R. E. Chambers are on their way to China. It had been hoped that they might carry quite a number of recruits with them, but in the present indebtedness the Board does not feel justified in enlarging the number of missionaries.

....The calling together of the Texas Legislature and the prompt enactment of a law against prize fighting in good time to prevent the brutal exhibition which had been planned to occur at Dallas, will receive the applause of all right thinking people. Good for Texas.

....There is a sect in some parts of this country called 'Seventh Day Baptists,' here in North Carolina there is a numerous following of 'Thirty Day Baptists,'" said Pastor Carter of the Raleigh First church in a recent Home Mission sermon. His reference, of course, is to close communion preaching.

....We have received the new *Mission Journal* of the Southern Baptist Convention. It contains good reading matter, but is on the whole rather disappointing. We had hoped to see a larger and livelier journal.

....The Philomathesian Society of Wake Forest College has elected Mr. T. B. Hill orator, and Mr. S. B Cannady second debator for anniversary. The Euzelian Society has elected as marshals for the occasion D. S. Moss, L. A. Robertson, W. R. Sykes.

....We see in the *Richmond Dispatch*—a daily paper that seems to make a specialty of religious news and clean pages—that brethren Biggs and Hilliard of Scotland Neck have been to Rocky Mount to assist in organizing a Baptist church. There's an example for laymen.

....The acknowledgments of receipts for the Baptist Female University in another column will encourage every friend of that institution. $882 25 a month is a good standard to keep up to, and now that times are brighter we hope the brethren and sisters will come to the aid of this great enterprise.

....So far as we have seen, the *Christian Index, Texas Baptist Standard, Baptist and Reflector* and the RECORDER have expressed themselves as favoring the organization of a Southern Baptist Young Peoples' Union. We have been requested to add the name of Dr. O. F. Gregory of Maryland to the list of those selected to organize the Union.

....Henry M. Stanley believes in Africa, although he says he will not lead any more exploring expeditions. However, he made his first speech in Parliament in behalf of Africa, and has within the last two weeks become associate editor of a Methodist monthly devoted to evangelization of the Dark Continent.

....A brother—told us Monday that he came to Raleigh on the morning train from the West, on which he found six Wake Forest ministerial students returning from appointments. Two of them, brethren C. L. Greaves and E. J. Harrell had their first experience Sunday in administering the ordinance of baptism.

....Prof. John G Mills, son of Prof. L. R Mills of Wake Forest College, and Miss Sophie Lanneau, neice of Prof. J. F. Lanneau of the same institution, were united in marriage at Wake Forest Oct. 3d, pastor W. R. Gwaltney officiating. Brother Mills is teaching successfully at Franklin, Va. We wish him and his bride a long and happy life.

....President Cleveland has appointed Major General Nelson A. Miles successor to Lieutenant General Schofield, who retires from the command of the United States army. Gen. Miles is a Baptist, a member of the Clarendon Street Church, Boston. He does not become Lieutenant General, however, by the appointment, as that grade became extinct with the retirement of Gen. Schofield.

....No cleverer conductor than Captain J. B. Timberlake ever punched a ticket. He is known and loved by thousands of the travelling public who have received favors at his hands in his forty-two years of service on the Raleigh & Gaston railroad. Last week he retired for a well-earned rest, and was succeeded by Capt. Chevasse, who is said to be second only to Bro. Timberlake in cleverness.

....The inconveniences of their general meetings are sure indications that the Methodist and Baptist denominations are outgrowing themselves. For some years the question of representation has been a live one in the Southern Baptist Convention, and now *Zion's Herald* states that the next General Methodist Conference (North) will have to reduce its size; and it adds, "unfortunately the question is complicated with other questions."

....If we were asked to name the great causes of the low religious state of our churches we would place the "annual call" system that obtains among them at the head of the list. Our churches may continue to live after a fashion, but they will never prosper until they locate pastors in their midst on an indefinite call to serve them. Very few of our churches have pastors in any proper scriptural sense of the term.—*Pee Dee Baptist.*

....Dr. Pritchard told his flock last Sunday that while he had missed many prayer meetings, he had not been out of his pulpit on Sunday in a year and a half, except on such occasions as he was entitled to be absent; that is during vacation and when attending conventions. He also stated that in a pastoral history of forty years he had not had a like experience, and he doubted whether any pastor in this city or even in the State could say as much.—*Charlotte Observer.*

....The Protestant Episcopal church gains in membership about 3 3 per cent. per annum; the Southern Presbyterians about 3 per cent.; the Northern Presbyterians, 4 4 per cent.; the Congregationalists, 3 6 per cent. The Methodists and Baptists exceed these figures. When the Protestant Episcopal church assumes the title, "The American Church"—if it ever does—the rate of gain will be even less than the 3 3 per cent. of the present—that is, so prophets declare.—*Nashville Christian Advocate.*

....Rev. James Long has accepted the call to the Goldsboro pastorate, and enters on his work immediately. Goldsboro sets a good example in many ways, especially in her manifest determination not to be without a good pastor. Bro. Long graduated from Wake Forest in 1893, where he was awarded the Dixon medals for writing and oratory. He has since completed a two years course at Rochester Theological Seminary. Thus Goldsboro gets a pastor in whom is combined North Carolina conservatism and the highest learning. We welcome Bro. Long back to North Carolina and congratulate Goldsboro on securing him.

....We have heard many favorable comments on President Kilgo's lecture last Friday night at Wake Forest College. His subject was "Christ as an Educator," and the speaker won the hearts of faculty and students completely.

....Bro. L. H. Battle, who for several years has been teller in the Fidelity Bank in Durham, has moved to Charlotte to engage in the milling business. Bro. Battle was one of Bro. Tyree's best and most active church and Sunday-school workers. We congratulate Dr. Pritchard in securing him as a member of his church in Charlotte.

....The average age of the students in the Chowan Baptist Female Institute at Murfreesboro is about eighteen years, and one third of them are paying their own expenses with money earned by teaching before they entered and during the vacations. That institution has been and is still a power for good in Eastern Carolina, says the *Patron and Gleaner.*

....Messrs. Walters Durham, John H. Kerr and A. J. Taylor of Wake Forest College were licensed to practice law by the Supreme Court last week. These were the first candidates from the Wake Forest Law Department, and it is gratifying to know that they passed with great credit to their instructor, Prof. Gulley. There are now fifty-two students in the law department at Wake Forest.

....A great meeting has followed the forward movement at Morganton, just as might have been expected. Where his people work, God gives increase. Brother Church of Statesville aided Pastor Patton, and there were sixty professions of religion, forty one additions by baptism, and others awaiting the ordinance. The whole town was stirred, and our faith and doctrine gained a deeper hold upon the people.

....Good for the Seminary! Bro. W. R. Cullom sends the following: "Our Seminary opened yesterday (Oct. 1). There were 230 present on the first day, being forty more than we had on the first day last year. Dr. H. H. Harris made the opening lecture last night, and was then formally inaugurated as Professor of Biblical Introduction and Polemic Theology. There is a larger per cent. of college men among the new students than ever before, and they have begun their work like they mean business. North Carolina shows up well, having some fifteen or twenty men—don't know the exact number."

....Rev. J. G Pulliam writes: "Bro. F. M. Jordan was with us two weeks at Princeton in the hottest weather in September. He preached twice a day with power and demonstration of the Spirit. His youth seems renewed. He ploughed deep and broke up hard soil. There doubtless has never been such a shaking among the dry bones at that village before. The influence of this meeting has done wonders, and will do more, in many ways. Five were baptized. Two more to join on the second Sunday. I am expecting Bro. Jordan to join me in meetings again soon."

....We have a letter from Bro. Frank Royall of China in which he says the Chinese in his section still insist that they run the Japanese out of the country, and also that they have vanquished England and France, and there is danger now of other nations trying to overcome them. "The war," writes Bro. Royall, "was confined to a small territory; the outside world has made a great deal of it, saying that China will be opened up and railroads will be built, etc., etc.; but those who are here and see the situation known that no progress has been made with the exception of one or two places on the coast. Out here the people are as wild as they were one thousand years ago." Bro. Royall preaches and practices medicine on his field, and is meeting with good success.

....We thank a brother for the following interesting note from Chapel Hill: "Our pastorless church is keeping up its services, as best it may. Bro. Cade has rendered valuable help. Bro. A. Oree, Jr., has preached for us with much acceptance. Bro. J. W. Watson who preaches the gospel and teaches near us lately served the church by baptizing five interesting young people who some months ago made profession of their faith. Dr. Hume of the University of North Carolina has preached frequently and conducted the prayer meetings. The Sunday school under Mr. H. H. Horne who is now an efficient assistant in the teaching force of the University has had marked success. The Young People's Society is alive and well. We have not called a pastor yet."

....The following press despatch is of general interest: "Minneapolis, Minn., Oct. 3.—The celebration of holy communion with which the Triennial Convention of the Episcopal Church was ushered in this morning was the most imposing event ever witnessed in a church of that denomination on this continent. Sixty bishops, attired in vestments of snowy white, with hoods of scarlet, purple and blue, occupied the chancel of St. Gethsemane, brilliantly illuminated with candles and fragrant with floral offerings. Eight hundred clerical and lay delegates and laymen occupied the pews in the church, while the front seats of the temporary galleries were filled with the wives and daughters of the visitors. Admission to the church was by ticket and a crowd of several thousand gathered on the outskirts to witness the arrival of the distinguished participants." One would think this is a meeting of the church of Rome, but it is not; it is only a good imitation. This convention will remain in session three weeks. Up to the present writing nothing of general importance has been accomplished, except a signal defeat of the faction which has been contending for a revision of the constitution and canons of the church. The effort to change the name of the church to the "Reformed Catholic Church" will not succeed. The Convention has voted an appropriation of $40,000 a year for work among the negroes.

....Rev. J. G. Bialock of Rockingham baptized twenty-five persons last Sunday into the fellowship of Rockingham church.

....Bro. A. M. Ross of Wake Forest College was the guest of Pastor Simms of the Raleigh Tabernacle Sunday. He was returning from an appointment near Raleigh. Dr. Simms gave the hand of fellowship to three persons at the morning service. Large congregations.

....According to the following the "Baptists" in England had better change their name: "Here in Great Britain," writes Rev. C. A. Elton to the Baptist *Watchman*, of Boston, "Baptists have the name and principles and piety and power, but they lack distinctiveness and the spirit of unity. Unbaptized persons are members of their churches in good and regular standing, often holding office, and among the largest contributors. Baptist ministers at communion, with a glorious nineteenth century disregard of scriptural precedent, extend an invitation to 'all who love the Lord.' Congregational preachers are pastors of Baptist flocks, and *vice versa*; and while, on one hand, our Baptist principles are strenuously stood for, on the other they are by precept and practice calmly ignored. There seems to be something in the air debilitating to anything like robustness of Baptistic life."

....*Our Record*, the neat and lively little paper of the Raleigh Baptist Tabernacle reports six additions to the church for September. We take the following items from the *Record:* Last Sunday Sept. 29, was surely a great day in the history of our school, in in some respects the grandest of all. The weather was delightful; at the opening hour, 9:15 a. m., nearly every seat was occupied, and before we closed more than a hundred were standing: 750 present; 80 new scholars; $35 76 collection. The crowded condition of our Primary Department so impressed the school that a movement was begun to build a large new room 30x30, and in the afternoon out of a small gathering of members the handsome sum of $450 was paid in and pledged toward the erection of said room. It will takes perhaps $1 500 to build and equip it, and it is proposed to press the matter to a speedy completion, so that the Primary Department, now numbering 204, may be in their new room by Christmas. —— On the first of July last, brother B. F. Faison passed into the 17th year of his remarkable record. For the 16 years past he has not missed a Sabbath or been late at Sunday school. If there is another one in the world with such a record we would be glad if the newspapers would find him.

GREEN RIVER ASSOCIATION.

The meeting of the Green River Association at Round Hill church in Rutherford county last week adde another to the pleasant and profitable meetings held during the present year. The meetings thus far held have been all well attended, and the interest shown in every department of the work has been most satisfactory and encouraging.

This was the fifty fifth session of the Green River Association, and we doubt if it ever had a more pleasant session.

The introductory sermon was preached by Bro. C. B. Justice from the text: "Verily I say unto, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father." The sermon was full of rich thought and helpful suggestions, magnifying as it did the dignity and power of Christ's followers.

I was reminded that this was not the ideal Association an account of which appeared in the editorial columns of this paper a short while ago. Letters were read from the churches; but we venture to predict it will not be long before the practice will prevail of sending the letters to the Clerk prior to the assembling of the body, so they can be tabulated and read by him in fifteen minutes of time when there is nothing else to do.

Dr. M. M. Landrum was again elected Moderator of the body. No one was surprised at this. The Doctor is now in good health, and is one of the very best presiding officers in the State. His fair and friendly ruling is helpful to every man who speaks in the Association. Bro. Rucker, the old Clerk, who for so many years has served faithfully and efficiently the Association, was again elected without a dissenting vote. Bro. A. L. Grayson, one of the best laymen in the Association, was re elected Treasurer.

The report on Periodicals was the first work of the body after its organization. Brethren Justice and Dent were very kind and helpful to us in getting subscribers for the RECORDER. We got a fine list of new names, besides renewing the subscription of old ones. The best work we ever did at this Association for the RECORDER was at this session.

The brethren gave Bro. Boone a royal welcome, and listened to him with much interest as he talked about the Orphanage. At the close of his speech a cash collection was taken amounting to $25 00, which is, we believe, the largest cash collection taken at any Association this year for the Orphanage.

The brethren were disappointed at not seeing Bro. Hufham, who was expected to speak especially on State Missions in the absence of Bro. Durham. This subject was, however, in good hands. There are a number of brethren in the Association who pu ak well, and the churches, as far as they go, are all loyal to and interested in, the subject of missions.

The report on Education was read by Bro. J. E. Denton, who also made a very practical and sensible speech on this subject. He was followed by Bro. Z. T. Whiteside who spoke for the Board of Ministerial Education. Bro. Whiteside made his own way through college, and knows the trials and difficulties that are in the way of a young man undertaking such a task.

The spirit of the meeting was fine, and we were sorry that it was necessary for us to leave on Friday evening instead of remaining over till Saturday.

NOTES.

The brethren are impressed with the points made by the account of the "Ideals Association." One brother who probably did not read to the end was very anxious to learn where the body met and who was the Moderator.

Bro. P. P. Price said: "I have been married fifty years, have raised five boys, have twenty-four grandchildren, and have never lost a single member of my family; have read the RECORDER for the last forty years, enjoy it more than ever before, and expect to read it as long as I live."

Bro. M. H. Justice, one of the best lawyers in the State, and who always adds interest to the Association by his crisp, earnest and straightforward speeches, was married to Miss Tanner the day before his Association met. He took the north bound train for a trip to the Northern cities, and so was excused from this meeting.

Bro. C. B. Justice: "If I am anything as a Christian worker, I owe it largely to what I have gotten from religious literature."

Bro. J. C. Price, a large lumber dealer, said: "I used to have partners in business; these were good, clever men, but some how we didn't get on well. I decided to take the Lord as a partner in my business. I put aside a portion of all I make to the work of the Lord, not as much I suppose as I ought to, and yet it has amounted to more than two hundred dollars the present year."

Cash Receipts for the Baptist Female University Sept. 1 to Oct. 5, 1895, $882 25.

Mrs. E C. Holloman, $200 00: Rev. G. W. Harman, 5 00; R C. Lassiter, 5 00; Walter B. Hobgood, 1 00; Mrs. Fielding Knott, 10 00; Misses Nancy S. and Zenna S Lunetta, 10.00; C. G. Royster, 1 00; Mrs. C. D. Ray, 10.00; R. H Dowdy, 1 00; J. De Morris, 1 00; Mrs. H. T. Williams, 10.00; W. L. Foushee, 12 00; Mrs. Jennie E. Royster, 10 00; Ladies' Aid Society, Seaboard, 10 00; Mrs. W. H. Baughman, 10 00; Mrs. E. C. Weaver, 5 00; Mrs. Olive Leak, 10 00; J. T. Paschall, 44.00; E C. Holloman, 2 50; T. J. Bashford. 1 25; R. B. Hayes, 5 00; L L. Leary, 2 50; R. W. Haywood, 5 00; J. D. Moore, 25 00; Mrs. F. T. Costner. 25 00; A. E. Prim, 2 00; R. C. Charles, 25 00; Mrs. B. F. Tillery, 3 00; C. B. Elmore, 1 00; Dr. S. C. Boyette, 1 00; Junius Lewis, 1 00; Mrs. Mary Wallace, 2 00; John A. Gavin, 25 00; H. R. Kornegay. 5 00; Thad. Jones, 12 50; A. D. Ward, 10 00; Mrs. Lina Williams Robbins, 10 00; Mrs. J. A. Wescott, 10 00; Miss Virginia L. Watson, 10 00; W. A Spencer. 1 00; Allison Alderman, 2.50; Mrs. H. R. Harrell, 2 50; E. G. Woody, 10 00; B. F. Penny, 5.00; Rev. R. W. Lewis, 5 00; L. J. Andrews, 1 00; H. L. Jackson, 1 00; J. M. Williams, 1.00; H. H. Hilliard, 25c.; A. B. Covington, 25 c; Leon Lane, 1 00; Rev. L R. Dixon, 3 00; W. N. Jones, 50 00; J. H. Eaton. 6 50; Ed. Heilig, 5 00; L T. Allsbrook. 1 00; J. L Shaw, 10 00; C. W. Carter, 5 00; Mrs. Lilly Haynes McLane. 1 00; Mrs. M. M. Nelson, 3 00; Mrs J H Upperman, 5 00; Miss Rosa Parham, 10 00; J. T. Sassamon, 1 50; Mrs. W. A. Thomas, 10 00; Mrs. V. B Swepson, 200.00.

Total, $882 25 H. L. WATSON.
Clerk Finance Com. B. F. U.
Raleigh, Oct. 5, 1895

Union Meetings

Dear Bro. Bailey:—Your article, in last RECORDER, on 'Our Union Meetings" is along the right line. I have frequently been impressed with the difficulty of saying anything on some of the topics presented for discussion at our Union Meetings. Your idea to have a uniform program for the entire Convention is a good one, and let me suggest that a committee of our older and experienced brethren be appointed at Greensboro, whose duty it shall be to prepare such a list of topics for publication in the RECORDER, and any other papers which may be willing to publish them. I offer this as a suggestion, and hope the brethren will adopt some plan which may infuse new life into the Union Meetings.

Fraternally.
SAMUEL J. PORTER.
Newberne, N. C.

South River Association.

This body will meet with Oliver's Grove church, two miles from Four Oaks Station, on the Wilson and Florence Short Cut Railroad, on Wednesday, Oct. 23d inst.

Brethren from the College, and from Raleigh, all agents of every name, and all good people generally, are invited to meet with us. We are expecting a rich feast of spiritual good, and your presence is desired.

W. B. HARRELL.
Dunn, Oct 4, 1895.

The attendance at the Union of the Central Association was better than ever before. Dr. Carter made a most excellent address on the question, Who is responsible for the lack of mission work, the pastors or the churches? The duty of Baptists to their Colleges and High Schools was clearly and forcibly stated by Prof. Poteat. Then Prof. Gulley, who said he was not prepared, but no one would have suspected this if he had not said so, told our people their duty to and interest in free schools. Sunday morning we had a Sunday school mass-meeting, which was participated in by a number of brethren. The denominational sermon by Dr. C. E. Taylor at 11 o'clock Sunday could hardly be excelled. Of its merits, however, the readers of the RECORDER, may judge, as we hope soon to print it in these columns. How can our country pastors best do pastoral work? was earnestly and practically discussed by Dr. W. B. Gwaltney. One of the most interesting topics of the meeting was the discussion by Profs. Denson and Ferrell on How can we interest all church members in the work of the church?

Gospel Tent Meetings in Charlotte.

THE NEED OF TWO OR THREE MORE CHURCHES—DR. PRITCHARD IN FAVOR OF A GENERAL YOUNG PEOPLE'S SOCIETY OF THE SOUTH.

Dear Recorder:—While Charlotte is noted for the number of its churches and the multitudes who attend church services there are perhaps, two thousand, of its twenty thousand, who rarely go to church. These are the operatives in the cotton mills, built in the suburbs of the city. The Presbyterians have erected chapels for the accommodation of these people and have organized Sunday-schools there, though they do not have regular preaching services. Now the great majority of these operatives are Methodists and Baptists, perhaps, more Baptists than Methodists, and they don't seem to take to the chapels, and brother Pruett and I have found it impossible to prevail on them to come into town to church. After canvassing the matter we concluded to get a tent and try to draw them to hear the Gospel in that way. I advertised in the *Examiner* of New York for a second hand tent. To this advertisement, I received an offer of a loan of a tent from the Rev. L. B. Plumer, of Altoona, Penn., and he was so kind as to come out and preach for us for a week. The tent caught the people and it has been full every night. For more than three weeks we have conducted a gracious meeting, with results that greatly encourage and gratify us. I do not know how many persons have professed faith in Christ, but I should think not less than a hundred, and the character of the meeting has pleased me as well as any in which I ever labored. We would just preach a plain simple Gospel sermon, then dismiss the general congregation, asking Christians who were willing to work to remain and all who were concerned about their souls to retain their seats, and then in a quiet after meeting we would talk to them, try to explain the way of life to them and at the close of each service request those who hoped that they were pardoned to confess their faith in the Lord. About forty have come into our churches, the most of them joining Olivet church, and we hope that others will be added. Next week we will pitch our tent in the Southern part of the city, two miles away from where it was, and we hope the Lord will bless our labor there as he has done in the Northern part of Charlotte. We are about to organize a Sunday-school where the tent was placed and hope, in the future, to build a church over there. The truth is, there is urgent need for two, if not three more churches in this city, which now has more white population than any town in the state, and I believe it would pay the State Board well to appoint a regular city missionary for Charlotte.

I have received a copy of the *Georgia Index*, containing an account of a Convention of Young People, held in Macon, Ga., of which Rev. J. L. White was president, at which gathering a movement was begun which looks to a general organization of the Baptist Young People of the entire South. A letter also has been sent me by Dr. B. D. Gray, of Birmingham, Ala., stating that Dr. Durham and myself had been appointed to meet other representative men in Atlanta, in the near future to carry out this project. As I was in favor of such an organization in Washington last Spring, I have no hesitation in giving my sanction to it now, and am glad to know that brother Durham, who was opposed to the movement in Washington, is in favor of this organization. I hope too, that it will have the hearty support of all our leading men, and of the RECORDER, especially.

T. H. PRITCHARD.

Notes of Travel

Dusty, dusty! Was there ever a dustier time since the flood? My journey through Northampton began at Jackson, where I was again the recipient of many kindnesses. Bro. S. N. Buxton, though sick, showed the same deep interest in the great work, and put his horse and buggy at my disposal for nearly a week. A ride of thirteen miles, with dusty accompaniment, brought me to the pretty village of Rich Square. Here I found a gracious meeting in progress, which it was my privilege to attend for several days. Bro. J. E. Hutson was aiding pastor Creo, and the Lord greatly blessed the work. It was delightful to see the devotion of pastor and people to each other. There was a hearty and gratifying response made to private appeals in behalf of the Female University. The abounding liberality of one brother, specially, cannot be forgotten.

Going up to Woodland after Thursday night's services, I abode in the attractive home of Bro. J. E. Blanchard. Arriving at Gaitia church next morning I found a genuine, old-fashioned Union Meeting; with an attendance that made one think of an Association. There was one specially admirable feature of the meeting. The contributions of each church in the Bertie Union to every object of the Convention during the past three months, were read out, and they amounted to more than $1,360.

Saturday night was most pleasantly spent at Margaretsville in company with Bro. R E. Peele, who was preaching with power and acceptance in a meeting there. The latch string is on the outside of the home of Bro. Bridgers where we abode, and I shall be very much inclined to pull it again some time.

A ride of twelve miles Sunday afternoon in happy converse with Bro. C. W. Scarboro, brought me for the first time to the classic old town of Murfreesboro. I was prepared to see something beautiful, but the spacious and handsome grounds of Chowan Institute and the massive symmetry of the building, with its fluted pillars gleaming white through the trees, made an effect that was charming beyond all expectation. I was the guest of President Brewer during my stay in Murfreesboro and was immediately at home in the midst of his attractive family and a lovely of girls as bright and promising as the State affords.

A ride with Prof. Brewer down to Meherrin river revealed the fact that Murfreesboro is upon a bluff whose sheer descent is sixty feet. It is one of the best drained towns in the State.

The Institute has opened with a larger attendance than for several years past, and the young ladies seem to be in fine health and spirits. With our Baptist institutions throughout the State opening so well this year, we have great reason to rejoice and thank the Lord. It is one of the brightest auguries for the future.

Let our people throughout the length and breadth of the State be aroused to the importance of educating our young people—educating them in our own denominational schools.

The mighty influence of Chowan Institute in building up the Baptist cause in all the eastern part of the State, by placing cultured Christian mothers in so many homes, is, to my mind, one of the very strongest arguments why we should have a well endowed college for girls disseminating a like gracious influence into every nook and corner of the State. The door of opportunity to us as a denomination is opened wide. How soon shall we enter it?

Through the kindness of Prof. Brewer, I visited old Meherrin church, built and rebuilt away back in the 18th century, and several times rebuilt during the present century. Here in eastern Carolina we are constantly finding monuments of the early struggles and triumphs of Baptist principles. They should be the incentives to yet nobler attainment.

J. HARTWELL EDWARDS.

From Rev. Archibald Cree.

Dear Recorder:—We closed a very gracious meeting of six days last Friday at Rich Square, Northampton county, in which the fruits of many labors were gathered up. The Spirit seemed to be with us in power, God's people were refreshed, and the meeting resulted in the accession of twenty-five members to the church.

Bro. J. E. Hutson was the preacher, and faithfully and powerfully did he reason with the people of righteousness, temperance and judgment to come. There is something peculiarly reasonable and trenchant in Brother Hutson's appeals, and the savor of divine love so mingles with them all, that they are hard to resist.

Our converts presented a considerable variety, mature men and women, young men and maidens, and a few children. One of the most influential and respected business men of the town was a candidate for baptism and fellowship in the church.

I baptized in the church baptistery on Sabbath evening. The church could not seat all who wished to see and hear; and we do not wonder, the symbolic service is itself so impressive and significant.

Three were restored from the now defunct Parker church. On our removal to the new church at Rich Square, we sold old Corinth church to Rev. H Parker and a few brethren. After paying one yearly instalment they returned the deed, and have now dissolved. Those who were in sympathy with Bro. Parker have been gradually finding their way back to us. Others are coming, and we look for other baptisms also.

Our church at Rich Square is alive and is growing. We have faithful and devoted brethren and sisters to whom the Lord's cause is precious.

Fraternally, ARCHIBALD CREE.
Roxobel, Oct. 2, 1895.

Devotional Meeting.

This feature should be the most prominent in our young people's societies. I do not see how there can be a vigorous one without it. Let us emphasize the missionary service, that will keep the streams from stagnation; let us put the doctrinal in italics, this will make us strong and self-respecting; let us see to it that due importance is given to the social, this will have the effect of unifying us; but the *devotional* puts us in communion with God, without which we will fail in the others. Special stress will be put on the part of the program devoted to this subject.

One of our best pastors, thoroughly in sympathy with the young people will lead our thoughts toward God in this service.

It is with our pastors to see that our churches get the benefit of this meeting by encouraging the young to attend.

Remember the time is Dec. 4, 1895, at 7.30 p. m. R. VAN DEVENTER
Burlington, Oct. 4, 1895.

Favorably Impressed.

Dear Recorder:—Your idea of a *uniform* Program for the "Union Meetings" of the Convention impresses me favorably. These meetings when well attended and properly conducted are more helpful to the churches than our Annual Associations. They are potential in creating healthy public sentiment, and are excellent training schools for the development of the gifts of our laymen.

A well considered program published a month in advance and kept standing in the paper, with the names of the brethren who are to lead in the discussions, would go far I think to increase the efficiency of the meetings, and the interest of the brethren in them. The committee should be located in, or near Raleigh—if you want to publish it I would like to name the committee. Here they are: C. Durham, C. E. Taylor, and J. C. Caddell. These men go over the state every year and know the needs of our several Associations.

Let us have a flexible, uniform program. It is a good spoke in this fifth wheel of our denominational polity.

THOS. H. WOOD.
Batoxoe, Oct. 1, 1895.

Resolutions in Regard to Rev. J. E. Boone.

WHEREAS, Our Heavenly Father, by an act of his providence, has caused the severance of the connection which has existed between Cashie church and our esteemed brother and sister, Elder J. E. Boone and wife, pastor of Cashie church for the last two years; therefore be it

Resolved, 1. That we bow with humble submission to the will of our Heavenly Father, though the severance to us is severe.

2. That we tender to our departing brother and sister our sincere thanks for their indomitable labors among us during their stay with us.

3. That we feel that our brother and sister need no commendation to the Baptist host; yet we wish to put ourselves on record as commending them to all with whom they may meet as workmen of the highest order and deepest sympathy for their fellowman.

4. That a copy of these resolutions be spread on our church record, sent to the BIBLICAL RECORDER, *Charity and Children* and *Windsor Ledger* for publication, and a copy be given our brother and sister.

5. That we pray God's blessings on the retiring brother and sister and us as a church till we meet at Jesus's feet.

A. J. COBB,
J. B. SPIVEY,
L. S. DAVIS,
D. E. MODLIN,
Committee.

Adopted by Cashie Baptist church in conference assembled on August 31st, 1895.

D. E. MODLIN, *Church Clerk.*

Ordination.

At the request of Juniper Springs and Shady Grove churches, the deacons of the Wake Forest Baptist church recommended to the brethren of the Central Association assembled at Forestville church, the fifth Sunday in September to appoint a presbytery to examine and set apart Rev. E. J. Harrell and Rev. W. H. Davis to the full work of the gospel ministry; and pursuant thereto, the ordained ministers then present were by motion appointed to examine these brethren. This presbytery consisted of Revs. W. R. Gwaltney, D. D., W. B. Royall, D. D., D. C. Britt, A. W. Setzer, W. H. Rickman and L. N. Chappell.

After subsequent examination, these two brethren, E. J. Harrell and W. H. Davis, were on Sunday morning, Sept. 29th, set apart to the full work of the gospel ministry. Sermon by Rev. C. E. Taylor, D. D., prayer by Rev. L. N. Chappell, charge given by Rev. W. B Royall, D. D., and benediction by Rev. W. H. Davis.

W. R. GWALTNEY, *Chairman.*
L. N. CHAPPELL, *Clerk.*

To the Churches of the Raleigh Association.

As there is some misunderstanding in reference to the next meeting of the Association, the following is published for the information of the churches. With the amendment, which was adopted, the next meeting will begin on Nov. 28:

"Your Committee on Time, Place and Preachers for the next meeting of the Association beg leave to recommend Thursday before the first Sunday in November as the time; Hepzibah church as the place, and Rev. O. L. Stringfield to preach the introductory sermon; Rev. O. C. Horton, alternate.

"The report was amended by inserting 'Thursday after the fourth Sunday,' instead of 'Thursday before the first Sunday.' The report was then adopted."

J. C. BIRDSONG, *Clerk pro tem.*

Are you sure that your chimney fits your lamp? that the shape is right? See the "Index to Chimneys"—free. Write Geo A Macbeth Co, Pittsburgh, Pa. Pearl glass, pearl top, tough glass.

The attention of our readers is called to the insurance statement of the North Carolina Home Insurance Company in this paper. The Home is a substantial North Carolina enterprise. It has lived long enough to justify the hopes that were entertained for it, and is now esteemed one of our most reliable companies. President Primrose is to be congratulated on the success of his administration of the Home.

Do not wear impermeable and tight-fitting hats that constrict the blood vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

Cost of Endowment Insurance Reduced.

For about ten years the old Union Central Life Insurance Company has been maturing and paying the full face of policies, for which they charged the insured the same as other first class companies charge for policies due only at death. We paid over $125,000 of them last year, and they did not have to "die to win."

We have for many years made the highest interest and lowest death rate, and by [illegible] points of economical management, we are doing more for our insured than any company.

No other company known to me ever matured a life value policy and paid it [illegible] death. Why pay high price for endowment insurance when we give [illegible] ment insurance at [illegible]

Agents wanted.

CAREY J. HUNTER, [illegible]
Raleigh.

Sunday in Minneapolis.

BY REV. B. R. LACY.

After a week of intense heat, aggravated by the fact that every northwesterner insisted that it was "North Carolina weather," which I hotly denied, and claimed our climate was the best on earth, Sunday dawned cold and rainy, with a wind that felt like it came from the Arctic regions. We rarely have worse days in winter, and why the water did not freeze I don't know.

We were the guests of a Universalist minister, and in spite of the weather we went with him to the Church of the Redeemer, first putting on our winter flannel and getting our overcoats on. This church is one of the most perfect specimens of Gothic architecture in the Union, built of gray stone, with interior finished in walnut. The pews are remarkably comfortable. I noticed that in every church I went there were pews instead of chairs. Dr. Shutter, the pastor is a young man, not over forty, and eloquent to a degree. His text was I John 2: 14, "I write unto you young men because ye are strong." He preached thirty-nine minutes, and I most heartily enjoyed it. There was a vein of love and duty without fear that permeated everything he said. He explained who should be considered young—it was not men of few years only, but those who were young in heart and feeling. Some people were born old, and the text did not suit them. Some, while their eyes were dimmed by the years, and hair whitening for the grave, were never old. The young live in the present and future, are alive and enthusiastic. The old live in the past and like to sit with hands folded and dream. He spoke of the Spartans going into battle singing while the Persians were whipped in, and although the Persians outnumbered them, the victory was with the Spartans.

Dr. Shutter's delivery is very fine, and his prayers were grand. There was no touch of the nineteenth century familiarity in his address to the great I Am, yet no cringing. His attitude was as if he felt he was in the presence of his father, at the same time a God. The congregation was different. No one stood up, none kneeled or leaned over. I could not help thinking of a North Carolina pastor who reverses the case. His congregation all get in a reverent attitude, bow their heads and shut their eyes, while he stands and prays with eyes wandering over the house.

The choir, four in number, were exactly behind the pulpit, with their feet on a line with the minister's head. A lady presided at the organ. At one place they chanted the Lord's prayer beautifully, and to my surprise they had responsive reading. And I guess it will surprise my friends when I say that I took in the whole service, responding and all.

After service we went into the pastor's study, which opens into the church, and is as pretty a sanctum sanctorum as I have ever seen. Then we went below to the kitchen. Every church of any size has a kitchen in the basement. It had a large range, and pile upon pile of plates, dishes, etc. Between the parlors, and also between the Sunday school rooms, were partitions made of wooden curtains, like desk tops, that could be run up out of the way.

The magnificent stone building; the delightfully well heated, well lighted, soft-seated interior; the perfect accoustics; the beautiful marble angel, kneeling with a baptismal fount in extended hand, made in Italy, and a present from a millionaire; the handsomest memorial windows I have ever seen; the chanting choir, and the "answering back" service, all fade from the mind when I think of the real pleasure of the sermon. It was love without fear—no doctrine to provoke antagonism.

At night we attended Dr. Hunter's church, or rather his services, held in the theater. He is the most eminent Presbyterian divine in Minneapolis. I felt at home, but came near making myself very conspicuous by standing during prayers. That circumstance blunted to some degree my home feeling. Like the Universalists, they sat with heads erect, but I think most of them shut their eyes, and seemed to have more confidence in their pastor. It was a song service. The choir consisted of two male and two female voices, a cornet and a piano, and I suppose gave us some very artistic music.

Dr. Hunter did not take a text, but gave a fourteen minute's account of his three month's vacation in the Green Mountains.

On Monday I visited a Methodist church which seated 1,800 in church proper, but when the partitions between it and the Sunday-school room were raised it seated 3,000. It also had parlors and kitchen.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

From Bro. L. L. Chappell.

Since our return from China it has occurred to me I might have sent you a few lines; but as the interval has been spent in visiting relatives and friends, not so much has occurred to me of public interest as might otherwise have. I venture to offer you a few brief notes, that you may know how our time has been occupied.

FORESTVILLE.

This is my childhood's home, and here is the church into whose fellowship and care I was baptised and received, at whose request I was ordained and set apart to the gospel ministry.

Here I rejoiced with joy to find that under the pastorship of Bro. W. B. Royall, the church old church is still maintaining its good record, and stands third in point of liberality as compared with the other churches of the Central Association, notwithstanding she is not numerically or financially so strong as some of her sister churches in this Association. Notwithstanding the many dark days and vicissitudes through which she has passed, Bro. Royall's long and successful pastorate has led her, under God's blessings, through many dangers and trials; and for which he justly receives her highest esteem and confidence as pastor and preacher. And I understand why these brethren and sisters gave so good attention and sympathetic interest to my talks which I have made them on China and the foreign mission work.

ROBESON ASSOCIATION.

The four weeks spent in Red Springs were pleasant and helpful. I learned what an enterprising place this is, and how rapidly the Baptist cause is progressing here under the efforts of Brother Keuler and his faithful brethren and sisters. We shall never forget the kind welcome we here received, and at the Robeson Union meetings of June, at Siddle Tree church, and also by the brethren and sisters of Spring Hill church. And judging from the pressing invitations given me to visit other churches I should have been likewise treated at other churches had it been possible at that time to visit them. I hope it may be my privilege to do so hereafter and address them in behalf of our Foreign Mission work in China. I regret to hear that Robeson Association is to lose Bro. Livingston Johnson from the number of her many able pastors and preachers, but I think his decision to go to Greensboro is a wise one. While his churches in Robeson suffer a great loss in his removal, I think the church in Greensboro needs him most, and I pray God to bless his work for Christ at that place. We regretted to miss the Chautauqua, but the heat of July constrained us to seek refuge for a few weeks in the cool hills of

YADKIN.

This is the land of choice fruits and abundant harvests. The trees were breaking under their luscious burdens, the fields smiling under exuberant crops of all kinds; and I found this large hearted, hospitable people rejoicing under these material blessings from God. And while they need much to cultivate the grace of giving to the Lord's cause, I think their eyes are turning towards an advance movement in missionary work.

The churches to whom I presented the claims of China gave me good attention and good reasons to believe they would do more for the Lord's cause than before. The Yadkin Association agrees to raise four times as much for Foreign Missions as she has done the past year. I trust she will do so.

Why do not some of our young ministers from Wake Forest settle in this Association, and give these undeveloped churches a mighty impulse towards denominational education and church beneficence and missionary activity? What a grand and glorious field for any young minister who is willing to work hard on a small salary, and with the promise of great development of church activity in the years to come! Some one should take the place left vacant by Bro. J. E. Green, who has recently been called to higher service from his work at Elkin.

On our return through Winston we were glad to meet brethren and sisters in the First and Broad Street churches; and at Greensboro had the pleasure of hearing Bro. L. Johnson preach so as to give the brothers and sisters of that church great joy at the thought of the good preaching before them as soon as he should settle among them.

And here we are again in Forestville.

What will our churches do the coming year for Foreign Missions as a thank offering to God for the blessings of abundant crops?

L. N. CHAPPELL.

September 27, 1895.

Beware of that constant cough and loss of flesh which indicates decline and sure consumption. Help yourself while there is yet time by taking Johnson's Emulsion of Cod Liver Oil. Pleasing to the taste. Pint bottle, $1.00 Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

From Bro. Tatum of China.

Dear Recorder:—The death angel has come into our immediate midst again. This time the summons was for our most experienced and useful native evangelist, Bro. Sia Tsung Kong.

Tuesday night of last week I heard through a mutual friend, who came to bring him some medicine, that our Sunday-school superintendent, Bro. Wong Sing San, was sick. On going to his house I found he was prostrated with diarrhœa, and his little baby boy was thought to be dying with the same disease. The medicine was left, and I returned home to watch our little daughter, Joy, who was taken with choleraic diarrhœa the day her sister Eva died. In a few minutes there came an urgent call for me to go see the above named Brother Sia. From what he said I feared he had cholera. I prescribed "Sun Cholera Mixture," but was obliged to leave him to be his own doctor. He took one dose, but did not retain it. He then let the disease take its own course. Early next morning he sent for me again. This time I took a missionary friend, temporarily in Shanghai, with me. On reaching his house we found one of the evangelists' little girls had cholera also. My friend prescribed, and we in turn administered medicine Wednesday, and till 4.45 p. m. Thursday, when our brother died. The little girl seems to be recovering. The mother and five little girls are left without any means of buying daily bread.

Our brother was a student under Dr. M. T. Yates. He had been preaching for more than ten years. Many a time have I listened to his preaching with deepest interest. Habitually he was very polite and considerate of the feelings of others, but when he was preaching the gospel he hewed to the line and let the chips fall where they might. We can see how he has grown in grace during the last year even. He used to drink wine in the Chinese way. Last autumn and winter when he with another native brother, Bro. Bryan and I, went to the country to preach he would drink wine for dinner. We never lost an opportunity to tell him of a better way. One Sunday later Bro. Bryan was preaching from "Quench not the Spirit." During the sermon he showed how we might quench the Spirit by wine drinking. At the close Bro. Sia arose and said that if wine drinking would keep him from being filled with the Spirit—and he admitted that it might—he would never drink any more wine. And he kept his word.

Bro. Sia enlisted the greater part of the fifty and more names of enquirers lately spoken of. He knew them by name, and knew the hopeful cases among them. How we shall miss him in the work here, but God in wisdom and love has seen fit to put him into the perfect, glorious service.

Our brother Wong Sing San, referred to above, is able to be out after a week. He came to call on me yesterday. His child still lives, and he has some hope that it may recover. Our little daughter, Joy, is so far recovered that she has been out for a short time on two occasions. We have good hope that she will soon be well again, though her present feeble, wasted condition is quite a contrast from her usual good health. Mrs. Tatum and I have kept fairly well. We have been obliged to be extremely careful with our diet, eating little or no meat, fruit or vegetables. Miss Kelly has come to see us most every day, and has been very kind and helpful.

Perhaps some would question the wisdom of exposing one's self to such a dreadful disease as cholera. No doubt one known case in an American city would put thousands to flight. The doctors assure us that there is no danger if we do not eat the germs down our throats. The chances to do this are legion. Hence the necessity for care. After exposure, we take a bath and change clothing. It is said to have been demonstrated that a fly may walk among cholera germs and then on food and leave a deadly bait for the consumer.

The black plague was in the South, the war was in the North, the riots were in the West and South. We read, and are reading, of them in the newspapers like you do. But the pestilence of cholera, contemporaneous with many neighboring cities, has come into our midst, and we have seen a part, not the worst, of what it means.

May the Lord, by his own good Spirit, enable his people to love the unlovely and help the helpless in seeking to save China from filth and disease of soul and body.

E. F. TATUM.

Shanghai, Aug. 28, 1895.

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Wanted, for office work, on salary, in most every county in the south and west, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30.00 to $60.00 a month.

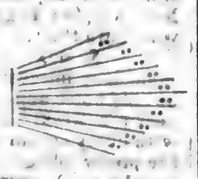
Chances for rapid promotion good. Must deposit in bank cash, about $100.00. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address DRAUGHON, P. O. Box 433, Nashville, Tenn. (Mention this paper.)

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N. B. This college has prepared books for "Home Study," book-keeping, penmanship and shorthand.

Dress-Making Department.



On September 23d we will be ready for Fall work in our dress-making department. Particular attention given to the selection and make-up of bridal outfits.

Correspondence solicited.

Samples - Furnished.

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UNION,

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that "goods well bought are half sold" is true of Pure White Lead. Dealers cannot afford to sell, or painters to use, unknown or inferior brands (see list genuine brands). Reputation is capital, and can only be acquired by selling or using the best materials. Responsible dealers sell, and practical painters everywhere use these brands.

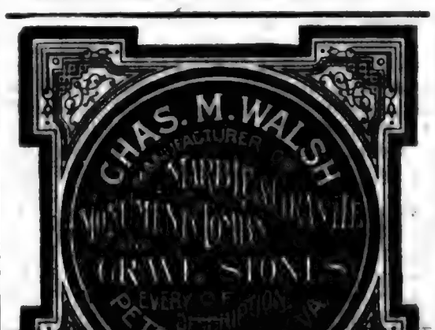
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(From U. S. Journal of Medicine.)

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I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville Junc	.....	.....	.....
Lv Sanford	3 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 25 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 56 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bannertsville	.....	8 15 a m	.....
Ar Marion	.....	9 20 a m	.....
Lv Marion	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m	.....	.....
Lv Rural Hall	8 20 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	8 59 a m	.....	.....
Lv Stokesdale	9 38 a m	.....	.....
Ar Greensboro	10 11 a m	.....	.....
Lv Greensboro	10 20 a m	.....	.....
Lv Climax	10 59 a m	.....	.....
Lv Sanford	12 50 p m	.....	.....
Ar Fay'ville Junc	.....	.....	.....
Ar Fayetteville	3 15 p m	.....	.....
Lv Fayetteville	3 45 p m	.....	.....
Ar Wilmington	5 55 p m	.....	.....
Lv Fayetteville	.....	4 35 p m	.....
Lv Hope Mills	.....	4 54 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Marion	.....	6 15 p m	.....
Ar Bennettsville	.....	7 20 p m	.....
Lv Madison	.....	.....	12 50 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	2 20 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 20 p m
Ar Ramseur	.....	.....	6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N. & W. R. R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Marion with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seaboard Railroad for Wrightsville and Ocean View.

Trains No 1 and 2 dinner at Fayetteville.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

	No. 12. Mixed. Daily.	No. 38. Daily.
Lv Greensboro	1 33 a m	10 15 a m
" Elon College	2 30 a m	10 48 a m
" Burlington	3 05 a m	10 56 a m
" Graham	3 13 a m	11 01 a m
" Hillsboro	4 23 a m	11 27 a m
" University	4 45 a m	11 45 a m
" Durham	5 50 a m	12 00 p m
Ar Raleigh	7 20 a m	1 10 p m
	Mixed Ex. Sun.	
Lv Raleigh	9 05 a m	1 10 p m
" Clayton	10 05 a m	1 43 p m
" Selma	11 25 a m	3 10 p m
Ar Goldsboro	12 30 p m	3 30 p m
	No 35 Daily.	No. 11. Mix daily
Ar Greensboro	7 30 p m	8 23 a m
" Elon College	6 41 p m	7 46 a m
" Burlington	6 20 p m	7 33 a m
" Graham	6 27 p m	7 39 a m
" Hillsboro	5 47 p m	6 45 a m
" University	5 35 p m	6 31 a m
" Durham	5 15 p m	6 10 a m
Lv Raleigh	4 10 p m	5 05 a m
		Mixed Ex. Sun.
Ar Raleigh	4 10 p m	10 15 p m
" Clayton	3 30 p m	9 18 p m
" Selma	2 54 p m	8 15 p m
Lv Goldsboro	2 00 p m	6 30 p m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex. Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 05 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 15 p m
" Jeffress	10 20 a m	12 31 a m	4 45 p m
" Clarkesville	10 30 a m	12 45 a m	4 55 p m
" Oxford	3 00 p m	3 50 a m	6 55 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 30 p m	12 55 a m	4 30 p m
" Chase City	1 06 p m	11 45 p m	2 20 p m
" Jeffress	12 30 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 52 a m	8 45 p m	9 55 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	8 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
8 05 a m	Lv. Raleigh	Ar	7 20 a m
6 10 a m	" Durham	"	5 30 a m
5 32 a m	" Greensboro	"	9 55 p m
10 15 a m	" Salisbury	"	7 53 p m
11 09 a m	Ar. Statesville	Lv	7 03 p m
12 30 p m	" Hickory	"	5 55 p m
3 59 p m	" Asheville	"	2 10 p m
4 35 p m	Ar. Hot Springs	Lv	11 45 a m
No 63. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv. Winston-Salem	Ar	6 35 a m
7 50 p m	Ar. Mocksville	Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

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Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

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J. M. CULP, Traffic Mgr., Washington, D. C.

Woman's Missionary Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR OCTOBER: INDIANS.

"We have waited for Him and He will save us." Missionaries in Western Arkansas, Indian Territory and Oklahoma, among the whites and Indians, 70; churches and stations, 848; baptisms, 1,591; Sunday-schools, 80; teachers and pupils, 2,042.

Study Topics.—Their past history. Their past possessions. Their past sufferings. The past injustice of the white man's dealings with them. The present status of Indian Missions and governmental control. The present transition stage and opportunity. The future of the Indian.

We are glad to be able to give below extracts from letters from our missionaries, both in China and Mexico. News of the Chinese massacres of which we have learned through the newspapers some weeks ago, had reached Miss Moon only a few days before her second letter:

TUNGCHOW, P. O. CHEFOO, CHINA, August 8, 1895.

Our work seems very encouraging. There have been already as many baptisms here and at Hwanghein as there were in the whole North China Mission all of last year. The people were never so friendly and so accessible.

We had three baptisms last Sunday. One was Mr. Wang, who came with his wife from Tientsin to ask for baptism. He has given the church here nearly 150 Mexican dollars. One hundred is meant for the support of a native evangelist and wife.

TUNGCHOW, CHINA, P. O CHEFOO, August 14, 1895.

Dear Miss Heck:—We have been filled with horror by the brutal massacre of ten Church of England missionaries by Chinese roughs in Central China. The victims were mostly single women. A man and wife and one child were burnt to death, one child's eyes (baby) gouged out, and another severely injured. Besides the killed, several were severely wounded—a most base and cowardly affair. Surely England will not let it pass without demanding full satisfaction and justice. The Swedish consul, who condoned the murder of two Swedes some three years ago, is probably responsible for the present reign of terror in Central West China.

Affectionately, L. MOON.

CANTON, CHINA, Aug. 16, 1895.

In September, our work will commence again after the hot weather in good earnest.

The Chinese brethren will come to Canton for a month's study with Bro. Simmons; and we hope for a large attendance of Christian women at the "Woman's Class," which will be in charge of Miss White. I am preparing to assist her some in this work.

All the other workers will be busy in the country at the different stations.

We hope to welcome Dr. and Mrs. Graves back early in October. All along we have been hoping they would bring out some reinforcements with them.

We were greatly shocked at the news of the massacre of English missionaries near Foo Chow on August 1st. How my heart aches at the thought of what poor Mrs. Stewart must have suffered during the brutal assault on her helpless little children!

None of the children were killed on the spot, but two injuries received. But you will see a full account in the papers.

VALLIE PAGE GREEN.

SALTILLO, MEXICO, Sept. 8, 1895.

We have matriculated this session at Madero Institute even one hundred girls. Our teaching force was cut down in December by Miss Cabaniss' removal to Orizaba. This made the work fall heavier on those of us who remained. We have only three single ladies with us this year, Misses Hayes, McDavid and Barton. Miss McDavid is housekeeper, and consequently cannot do as much teaching as she could otherwise. My twenty music pupils, with two babies and household duties, occupy me fully until after four in the afternoons. Then frequently I am too tired even for the loved house-to-house work which I feel must be done.

Recently we have received quite a number of small gospels which were selling through the city at three cents each. I always carry them when I start on my visits and have never yet failed to sell at least a few.

Our church is having a hard, brave struggle this year in trying to be self-supporting. We called a native pastor in January, Mr. Pable Rodriguez, and the church determined, with the help of the Lord, to pay his salary, besides pledging twenty five dollars, for Foreign Missions and the same amount for Home Missions. Considering the extreme poverty of the majority of the members, this is a brave stand. We are proud of having a missionary in Brazil, supported largely by the efforts of the Mexican churches. How glad we are that DR. Willingham has promised to be with us at our annual mission meeting, which will be held here on the 26th, 27th and 28th of this month.

September 10.—Some days have passed since the above was written. I had some interruption that night and put aside my letter, thinking I would finish it the next day. When next day came, I was too unwell to be up and have continued unwell for more than a week. To day, however, I am some better, spiritually as well as physically. It would have made your heart rejoice had you been with us last Tuesday and seen the happy conversion of seventeen of our girls. Six of these have been in the school for years and until that day were scoffers and fanatics. They are now happy Christians.

Our whole city is being stirred by the preaching of a Mexican minister of the Presbyterian church in Mexico City. The Protestant churches here in Saltillo have united in having him come and preach for us. He is a wonderful man and full of the Holy Spirit and an example of what the gospel can do for these people. Ah! how many prayers have been offered and how many tears have been shed for the conversion of these our girls! We asked especially for fourteen and the Lord gave us seventeen. I feel as if I must trumpet the good news to the ends of the earth. It is well worth a life-time in Mexico just to have witnessed the conversion of these girls. Showers of blessings are being poured out upon us. Blessed be the name of the Lord.

Your sister in Christ,
MAY BAGBY RUDD.

In Memoriam.

On September 3d, at her home in Wadesboro, after a brief but painful illness, the spirit of Minnie Lee Webb wended its heaven-ward flight in obedience to the call "Come up higher."

Just in the prime and vigor of young womanhood, when life seemed so full of hope, and when she gave promise of so much usefulness as a Christian, she is suddenly taken from us. When she felt that the summons had come she expressed herself as perfectly willing and ready to go, saying she had long since made her preparations.

God's ways are not our ways. They are past finding out. We cannot understand his strange dispensations, but we must remember that he in his infinite wisdom doeth all things well.

In the death of Miss Minnie the Woman's Missionary Societies of the Wadesboro Baptist church and of the South Wadesboro Chapel lose one of their most earnest and useful members. She was for a long time the efficient Secretary of the former, and President of the latter from its organization. Her whole Christian life has been devoted to the cause of the Master. When the Chapel Sunday-school was organized she offered to teach, saying she didn't know much about it, but she was willing to try. And what a faithful teacher she proved to be! Not even the deep snows of winter nor the intense heat of summer ever kept her away from this work. Her class told the one who has taken her place there that she had never missed being present unless she was out of town. She has been known to leave company at home to attend to this duty. If put on duty in the Society work she always responded readily and gladly, only wishing she could do better. At a meeting when the little tract, "Aunt Margarett's Experience," was read, she said, "I am so glad I heard that; hereafter I intend to spend less for myself and more for the Lord. I am ashamed that I have not done it before."

Minnie was not endowed with any special talents. She was only an ordinary girl like the many others in our churches and Societies, but she used the talent the Lord had given her for his honor and glory. She performed to the best of her ability whatever she believed to be her duty. This, then, is the lesson to be learned from her life, that God does not always choose those who are most liberally endowed with special gifts to do his work, but that he accepts and blesses the efforts of his humblest children. May her example be an incentive to the young women of her church to go and do likewise.

Though gone from earth, she is yet working, for the young men of her church, knowing this to be her great desire, have given an organ to the Chapel Sunday school which she loved so well.

MRS. FRANK BENNETT.

There are now about 250,000 Indians all told. Two thirds of these are in various stages of civilization, and beyond the need of special help, though still calling for the ministries of Christian love. The other third are wild and degraded, and must be lifted up and qualified for citizenship. The simple basis of all thought and activity in their behalf is that the Indian is a man, and is capable of all of which man is capable, in character, in culture, in industry, in mental and moral achievement. The truth of this has now been so abundantly demonstrated that it is beyond controversy. As speedily as possible the Reservations must be abolished, the Indians put upon their own lands in severalty, with the responsibilities and opportunities of individual ownership, and with the freedom that belongs to them as men in whatever calling in life they may choose to enter. Civil service reform must be extended to all who are put over Indian affairs, from the highest to the lowest appointments, and the Indian himself translated from wardship to complete citizenship. —*Examiner.*

In the "olden time" the Governor of Pennsylvania, by proclamation, offered bounties for the scalps of Indians, as follows: For every male above ten captured, $150; for every male above ten scalped, being killed, $130; for every female or male under ten captured, $130; for every female under ten scalped, being killed, $50.

In 1708, Carolina gave a gun to every Indian who would kill another Indian.

North Carolina is the only Southern State which has an Indian Reservation, 65,911 acres or 113 square miles in the western part of the State being set aside for a remnant of the Cherokees now numbering 3,000.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Our Boards for 1895.

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The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Associations in 1895.

October.

Eastern—Corinth ch, Tuesday, Oct 8-10.
Tar River—Wilson, Wednesday, Oct 10-13.
Sandy Run—Mt Pleasant ch, Thursday, Oct 10-12.
Union—Meadow Branch ch, Thursday, Oct 10-13.
Brier Creek—Rock Springs ch, Thursday, Oct 10-13; thirteen miles northwest of Mocksville.
Catawba—Morganton, Thursday, Oct 10-13.
Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.
Raleigh, May 7, 1895.

Moseley's Dining Hall,

FOR

LADIES AND GENTLEMEN,

120 Fayetteville St., Raleigh, N. C.

All Delicacies Served to Order.

Coffee and bread, 10c; Coffee, bread and butter, 15c; Coffee, bread, butter and eggs, 25c; Broiled bird and toast, 25c; Broiled oysters, 25c; Oysters, stewed or fried, 25c; Small steak, 25c; Sirloin steak, 35. Regular meals, 50c.

CALL FOR ANYTHING YOU WANT

CRIPPLES, Ladies and girls, if you want an easy running Bicycle, get a Rudy Tricycle. Address RAY MFG. CO., Elyria, O.

BICYCLES.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Sept. 9, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 37 p m	10 20 p m	
Leave Tarboro...	12 20 p m		
Lv Rocky Mount	1 05 p m	10 20 p m	6 00 a m
Leave Wilson....	2 03 p m	11 08 p m	
Leave Selma.....	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence..	7 20 p m	3 00 a m	
	No 47. Daily.		
Leave Wilson....	5 13 p m		6 35 a m
Leave Goldsboro.	3 10 p m		7 30 a m
Leave Magnolia..	4 10 p m		8 29 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Sept. 9, '95.	No 78. Daily.	No 34. Daily.	No 40. Daily.
Leave Florence..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 53 a m	9 35 p m	
Leave Selma.....	12 33 p m		
Arrive Wilson ...	1 20 p m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 p m		9 40 p m
Arrive Wilson ...	1 00 p m		10 37 p m
	No 78. Daily.		
Leave Wilson....	1 30 p m	11 33 p m	10 33 p m
Ar Rocky Mount	2 33 p m	12 07 p m	11 15 p m
Arrive Tarboro...	2 48 p m		
Lv Rocky Mount	2 33 p m	12 07 p m	
Arrive Weldon...	3 30 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.35 p m, Greenville 6.27 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.05 a m, arrives Parmele 8.42 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.16 p m, arrives Washington 7.50 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.35 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 8.05 p m, Spring Hope 5.50 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.30 p m., Clio 8.05 p m. Returning leave Clio 6 10 a m, Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.30 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

Cuticura

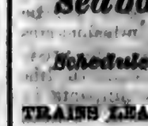


FOR THE HAIR and SKIN

A warm shampoo with Cuticura Soap, and a single application of Cuticura (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp.

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CLERKS —OF— ASSOCIATIONS



will find it to their advantage to get the Minutes of their Association printed by us.

We have been doing this class of work for more than twenty years, and are familiar with the proper arrangement, and with the names of the brethren, &c., and when we print them the work is not only well done, but the Minutes are correct.

It would be better for all the work if the Minutes of all the Associations were printed at one place.

Clerks will do well to send us their Minutes.

EDWARDS & BROUGHTON,
Printers and Binders, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.28 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor car Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrive at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.55 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N. Y. P. & N. railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 P M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.40 P M, DAILY.

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

8.30 A M, DAILY.

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

1.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.51 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 p m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston, arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing-room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket agent, or E. S. Heard, G. P. A., Raleigh, N. C.

JNO. R. WINDER, Gen. Manager.
W. J. ANDERSON, Gen. Pass. Agt.
M. ST. JOHN, Vice President.

NEWS SUMMARY.

North Carolina.

A new furniture factory has been started in Thomasville. The forthcoming report of the Commissioner of labor statistics will show that this State stands third in the South in number of cotton factories. There are 200 in the State.——In the Circuit court of the United States the suit of the Bonsack Machine Company and the American Tobacco Company against Smith & Son's was decided in favor of the defendants, which, it is said, will destroy the American Company's monopoly of the cigarette business.——The State Supreme court licensed fifty one new lawyers to practice law last week.——Frosts last week injured uncut tobacco in the Piedmont section, and drouth has injured cotton and corn.——The Southern Railway has secured control of the Alabama Great Southern railroad including the Queen and Crescent. This gives it way from Chatanooga, Tenn., to Meridian, Miss., and from Cincinnati to New Orleans.——Some years ago Lawrence Brown, a merchant of Wilmington willed all his property (about $10,000) to the Roman Catholic church. In the Superior Court of New Hanover last week the heirs of Brown entered suit for the money and got a favorable verdict; but an appeal was taken.——340 young women are reported to have registered at the State Normal and Industrial School, and it is said the limit (about 400) will be easily reached.——The North Carolina railroad track will be greatly improved by the Southern Railway.——A $10,000 fire occurred in Newbern Oct. 4, the property being dry house of the Blake Lumber Company.

In General.

Louis Pasteur, the most distinguished of French chemists and biologists, is dead. He was one of humanity's foremost benefactors. It was he who discoved that fermentation is more than a chemical process—that it depends on the production of vital organisms. To him we owe much of the knowledge of inoculation as a cure of disease; and he is popularly known for his successful treatment of hydrophobia by inoculation. From his investigations others have developed present methods of treating diphtheria, typhoid, cholera and tuberculosis. He also demonstrated the error in the theory of spontaneous generation; which put aside the belief that skeptics were clinging to, that there could be life without some antecedent life.——Hjalma Hjorth Boyesen, the Norwegian-American novelist, died Oct. 4. He was one of the foremost living men of letters, a ripe student of English literature and master of many other languages As a writer of short stories he has been widely read.——The aggressive measures England is taking to get redress for China's wrongs inflicted upon her subjects will be sufficient to secure safety for missionaries many years. The head officer of the province in which the massacre occured has been degraded, and several participants in the murders have been executed. Others are being tried.——Public sentiment—which had turned with pity for the Armenians and with indignation against their persecutors, the Turks—has undergone considerable change within the last few days. The Armenians are in revolt at Constantinople, the capital of Turkey, and there has been much rioting and considerable bloodshed. It is said now that the Armenians desire to make trouble in order that Great Britain and other nations may be aroused to further restrain the Turks. The Armenians do not conceal that they earnestly desire Great Britain, France and Russia to to take a more active part in the administration of affairs in Armenia.——The University of Chicago begins this year with an enrollment of 2,000 students.——Electric carriages may now be seen in Paris frequently.——Lieutenant Peary has returned from his two years' voyage in the region of the North Pole. He succeeded in going farther than anyone ever did, and made new explorations of Greenland; further than this his voyage was fruitless, and it is said that he will not go again on account of the hardships which face artic explorers.——The Liberty Bell has been shipped to Atlanta. This is the first time it ever came South, and it was received with enthusiastic patriotism where ever it stopped. On its return it will stop at Charlotte and Greensboro, N. C.——Business of every kind is looking up. Gold exports have ceased, and there is no danger of a bond issue. The tariff is raising sufficient revenue to meet current expenses. Cotton selling from 6 to 7 cents, corn 30, wheat 58 to 60, oats 18, pork 8.35.——The situation in Cuba is unchanged. Conflicting reports come every day, but it is likely that neither side is making progress. Spain will land 25,000 men in Cuba next month.——The South Carolina Convention has adjourned to rest a few days. It refused to bar the negro from holding office, but will abridge popular suffrage.——Our Washington authorities have notified Great Britain that she must respect the rights of Venezuela, which some take as signifying that President Cleveland is determined to see that the Monroe Doctrine is lived up to.——Gen Wm. Mahone of Virginia is at the point of death.

I call your special attention to a new policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest plan they have seen. State age, and write to

CARY J. HUNTER, *Supt.*,
Raleigh, N. C.

[illegible] Atkinson: There are two [illegible] in these days—first, for rich [illegible] how poor men live; and, [illegible] to know how rich men

Free Medical Books.

AN ILLUSTRATED BOOK ON HEALTH, DISEASES, AND FAMILY MEDICINES.

A recently published boook, packed full of valuable information for the masses, will be sent free for a time by The Peruna Drug Manufacturing Company of Columbus, Ohio. This book contains numerous physiological and anatomical illustrations, conveying accurate and useful instruction. The book covers the whole list of diseases to which the human family is liable, and gives the treatment for each one. It is written in plain and chaste language, expressly for family use. It contains no reading or illustrations of an objectionable character. The author of the book is Dr. Hartman, whose long and extensive experience has enabled him to speak with authority on all medical subjects. This book should be in every family.

Another book by the same author, entitled Woman's Hand-book of Female Diseases, will be sent for a short time to ladies only. This book can not fail to be of priceless benefit to the afflicted women. It has lead to cure of thousands of suffering women. Those prefering Dr. Hartman's personal advice should write, giving age, symptoms, and duration of disease. Answer free.

Everybody takes Peruna for chronic malaria and all forms of nervous prostration and fall biliousness. It is the greatest of tonics and invigorators.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Robert's Chapel ch, West Chowan, $3 60; W Raleigh ch, Central, 5.00; Brunswick Union, Cape Fear, 6 30; C C Durham, Shelby, N C, 4.00; Weldon ch, Tar River, 2.50; King's Mountain Association, 120.00; W M S, Cashie ch, W Chowan, 1.42; Sandy Creek Association, 36 58; Aulander ch, W Chowan, 4 03. Total, 188.43. Previously reported, 5,215 95. Total this year, 5,404 38.

Foreign Missions—S S, Aberdeen ch, $9.18; W M S, Jonesboro ch, Sandy Creek (Yates Memorial), 1.32; Children's Mis Soc, E City, Chowan, 2 05; W M S, ditto, ditto, 3 85; West Raleigh ch, Central, 5 00; Stanly Union, Stanly, 1.00; Robert's Chapel ch, W Chowan, 7.40; C C Durham, Shelby, N C, 5 00; Liberty Asso, 12 25; Green's Cross Roads ch, West Chowan, 5.00; Elkin S S Convention, 4.68; Cool Spring ch, Elkin, 61c; Sandy Creek Asso, 10.11; King's Mountain Asso, 120.06; W M S, Saddle Tree ch, Robeson, 3.50; Ditto, First ch, Durham, 5.50; Sandy Creek Asso, 113.77. Total, 373 08. Previously reported, 4,038.80. Total this year, 4,411.88.

Home Missions—Children's Mis Soc, E City ch, Chowan, $2.05; C C Durham, Shelby, N C, 3.00; Liberty Asso, 8 48; King's Mountain Asso, 83 58; Mars Hill ch, West Chowan, 5.00; Salem ch, Eastern, 1.00; Sandy Creek Asso, 45 98. Total, 148 09. Previously reported, 2,621.79. Total this year, 2,769 88.

Education—Goldsboro ch, Atlantic, $20.00; Liberty Asso, 23 85; Burlington ch, Mt Zion, 10.00; Bertie Union, W Chowan, 5.07; Y P Soc, Center St ch, Boston, 10.00; Dr S H Hoffman, Gastonia 5.00; J B Hawkins, Double Springs, 1.00; Monroe ch, Union, 10.00; Sandy Creek Asso, 16.54; King's Mountain Asso, 77.70; Mars Hill ch, W Chowan, 5.00. Total, 184.16. Previously reported, 1,307.03. Total this year, 1,991.18.

Orphanage—S S, Aberdeen ch, $3.40; Union Meeting, Central, 9.00; Aulander ch, W Chowan, 5.00; Stanhope ch, 45c. Total, 16 85. Previously reported, 629.71. Total this year, 646.56.

Ministerial Relief Fund—C C Durham, Shelby, N C, $3 00; S S State Line ch, Flat River, 3.04; Liberty Asso, 40c; T E Cheek, Durham, 5.00; Weldon ch, Tar River, 2.00; Sandy Creek Asso, 17.09; Salem ch, Eastern, 2.00. Total, 32.53. Previously reported, 239.54. Total this year, 272 07.

Sunday-schools—Sandy Creek Asso, 50c; Weldon ch, Tar River, 5.00. Total, 5.50.

Students' Aid Fund, (Louisville, Ky)—Harrell's ch, W Chowan, $1 00; Murfreesboro ch, ditto, 2.00; Mt Tabor ch, Chowan, 1.00; Seaboard ch, ditto, 1.00. Total, 5.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Sept 28 and Oct 5, 1895.

The Mississippi Masons expel their members for selling ardent spirits as a beverage.

1895! 1896!

ATTRACTIVE OPENING!

Of New Millinery.

WE INVITE YOUR INSPECTION OF OUR beautiful Fall and Winter stock just opened. Our goods are carefully selected, and amongst them will be found all of the latest styles in shapes and material.

All Tastes & All Purses CAN BE SUITED.

A full line of stylish caps for misses and children. Also a charming assortment of

Infant's Caps.

We sell the IMPERIAL PATTERNS, and can recommend them. Sheets furnished monthly free. Goods sent on approval. Express paid one way.

Miss Maggie Reese
239 Fayetteville St., Raleigh, N. C.

Racket Store.

At the threshold of the great fall season, and when it fully opens we will have the grandest rush in our history. No such stock as ours ever offered in Charlotte People talk about dull times; it has not been so with us.

This is by far the greatest year we ever had, and Charlotte will have the greatest fall trade ever known. We have prepared to meet all we could of it with the best in all lines.

We have just opened our fall stock of Underwear, and it's all leaders and very cheap. We will surprise you in this stock, for midsummer buying and dollars have done wonders in it.

Another large purchase of pants, and shall retail at less than wholesale rates. Big job in a lot sample pants at less than you can buy the goods, and we can fit anybody.

One thousand boys' knee pants and knee pants suits. Knee pants 17c per pair up. Knee pants suits anywhere along the line from 50c. to $1.75. Stock of fine suits and overcoats unsurpassed. See our clothing stock. We will sell you if you will look, for we can suit you and save you money.

Just opened the most elegant stock ladies' capes and wraps ever brought to this city. We bought them a way under value and will sell them cheap. See the $4 50 line that the regular dealer will ask you $7 and $8 for the same class goods, and for $18 48 we can show you a plush wrap that you can't buy in New York for less than $25. No lady can afford to miss this great offering. See them.

Millinery stock open and ready for inspection. Everything first class and styles nobby. The very low price we place on first class millinery has brought this department to the front as one of our great leaders See us for millinery and save dollars in the future as in the past.

Dress goods department teeming with good values.

Every day we shall slaughter special lines of goods, and you should not miss a walk through the Racket whether you want to buy or not. You want to see the mammoth stock of all offerings ever made in the State.

Williams, Hood & Co.,
Successors to W. J. Davis & Co.,
Charlotte, N. C.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail.

JAPANESE PILE OINTMENT, 25c. a Box.

CONSTIPATION Cured. Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children. 30 Doses 25 cents.

JOHN Y. MacRAE, Druggist and State Agent,
Raleigh, N. C.

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The book has been most favorably received by the Religious and Secular Press of the entire country. St. Louis Observer says, "No better man could be found to write this book, and no better time to publish it. It should be in every home, Sunday School Library, and the library of every minister."

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Words are given their correct alphabetical places, each one beginning a paragraph.
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The pronunciation is shown by the ordinary diacritically marked letters used in the schoolbooks.
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The etymologies are full, and the different meanings are given in the order of their development.
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Make a specialty of placing insurance on Tobacco and Tobacco Barns at rates from 15 per cent. to 30 per cent less than those given by local agents. Are in a position to place insurance at low rates on all classes of insurable property. Correspond with and represent all the leading companies. Form for description of property sent on application.

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All material for each of these Courses given from week to week in *The Baptist Union*, which every one should have. Only $1.00 per year to pastors and in clubs of five. Otherwise $1.25 per year, always strictly in advance.

Full particulars, sample copies, literature describing all the courses (worth 25 cents) sent FREE to *new* applicants. Address

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BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:

Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

'86 PRIZES WON THE PAST TWO YEARS. '96

ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. You Get Pedigreed Stock if You Buy of Us.

EVERYTHING GUARANTEED AS REPRESENTED.

Address OCCONEECHEE FARM, *Durham, N. C.*

An Incredulous Smile, or the Simple Exclamation NONSENSE.

If your physician has not investigated it, he would probably exclaim "Nonsense." If you were to ask him about it. Does it polarize the body and cause it to absorb Oxygen from the air through the pores of the skin? Does this new method of applying that great vitalizer—Oxygen—effect cures of almost all diseases, and in many cases after other methods of treatment have failed?

We can prove that it Does.

Will mail you our booklet with actual experience of users—responsible people in all parts of the United States.

Electropoise

ELECTRIC BUILDING, Atlanta, Ga.

W. G. HARVEY, Gen. Agent, Mills House, Charleston, S. C.

RALEIGH, Aug. 25, 1893.

Col. Wm. J. Saunders, Gen. Agt. Massachusetts Life Association of Boston:—

MY DEAR SIR:—I beg to thank you for the prompt settlement of the $3 000 claim of the heirs of the late Rev. C. T. Bailey under a policy with your Company. Very truly yours,

J. W. BAILEY.

MASSACHUSETTS

Benefit Life Association.

FOUNDED 1878.

Exchange Building, 53 State Street, Boston.

Statement of Business for 1894:

Insurance in force	$106,929,850 00
Policies written during the year	11,667
Insurance written during the year	$ 18,822,700.00
Emergency or Surplus Fund	$ 1,085,810.11
Amount carried to Surplus Fund during the year	$ 227,764.77
Dividends paid to Policy holders during the year	$ 175,539.21
Total membership	20,280
Amount paid in losses	$ 1,668,263.34
Total amount paid in losses since organization	$ 10,172,586.77.

Cost 60 per cent. Usual Rates

Splendid openings for energetic men to act as special agents. Correspondence solicited. Address

Wm. J. SAUNDERS,
General Agent for North Carolina.

LAND IN WAKE COUNTY FOR SALE.

ON MONDAY, the 28th of October, 1895, at the Court House door in Raleigh, by virtue of the terms of a deed of trust executed to me by Israel A. Bailey and wife, October 24th, 1890, and registered in the Register's office for Wake county, I will sell at public auction the tract of land now occupied by said Bailey in Barton's Creek Township, Wake county, adjoining the lands of J R. Cooper, R. D. Honeycutt, J. H. Hutchinson, J. S. Brassfield, dec'd, and others; beginning at a three pronged white oak and running thence N 3½° E. 7 ¼ poles to a stake in Brassfield's line, thence N. 89½° W. (about) 174 poles with Brassfield's line to a small post oak, in said J. H. Hutchinson's line thence with his line S. 2° W. 175¼ poles to a stake, thence E. 89½° E. 173 3 5 poles to the beginning, containing 90 acres, more or less, and being land purchased of A. L. Woodall by Wm. Cox. Sale at 12 m., and terms cash.

J. H. HUTCHINSON,
Sept. 18, 1895. Trustee.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Raleigh Marble Works.

MONUMENTS,

Tablets, Headstones, Markers, Iron Fences, Vases, Curbing, &c.

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C. B. WEBB, *Proprietor,*
STATESVILLE, N. C.

I keep constantly on hand the largest and most complete stock of granite and marble to be found in the State. I take pleasure in furnishing designs (in photographs) and estimates on any style of monument or headstone. I possess the very best shipping facilities, and can not only guarantee the lowest prices, consistent with good material and first class work, but also the best freight rates and the most prompt and safe delivery of goods.

We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

DROPSY TREATED FREE

Cured with Vegetable Remedies. Have cured many thousand cases called hopeless. If I can't cure at least ¾ of all symptoms are removed. Book of testimonials of cures and positive proofs (sent absolutely by mail. Dr. S. Green & Son, Atlanta, Ga.

Wedding Invitations ENGRAVED in latest and most correct styles and prices. Send for samples and prices. VISITING CARDS—Finest cut 50 cards engraved, 50 cts; 100 cards and name and address, $1.00. Send for samples. TYCER, 311 N. Charles St., Baltimore, Md.

Paralysis.

FOLLOWS BLOODLESSNESS AND NERVOUS PROSTRATION.

From the Press, New York City.

For more than fifteen years, Mrs. A. Mather, who lives at No. 48 East One hundred-and-twentieth Street, New York, was a sufferer from anæmia, which, in spite of the treatment of physicians, gradually developed into nervous prostration until finally marked symptoms of paralysis set in. Mrs. Mather gladly gave the reporter her experience.

"For many years," Mrs. Mather said, 'I was a constant sufferer from nervousness. It was about fifteen years ago that my condition began to grow worse. Soon I became so affected that I was prostrated and, until about two years ago, was a part of the time unable to leave my bed. I employed several physicians from time to time, my bills at the drug store for prescriptions, sometimes, amounting to as much as $50 a month, but all the doctors did for me did not seem to help me at all. My blood became greatly impoverished and after years of suffering I was threatened with paralysis."

"When I walked I could scarcely drag my feet along and at times my knees would give away so that I would almost fall down. Feeling that doctors could not help me, I had little hope of recovery, until one day I read in a newspaper how a person, afflicted almost the same as I was, had been cured by Dr. Williams' Pink Pills for Pale People. I purchased a box and began taking the pills. The effect of this first box pleased me so much that I bought another. Before I had taken all the pills in the first box I began to experience relief and, after the third box had been used, I was practically cured. It was really surprising what a speedy and pronounced effect the medicine had upon me."

"I always keep Dr. Williams' Pink Pills in the house now, and when I feel any symptoms of nervousness find that they give me certain relief."

When Mrs. Mather talked with the reporter, she was dressed for the street, intending to go out for a walk. She looked the picture of health, far different than she did before taking the Pink Pills.

Mrs. Mather's daughter corroborated her mother's account, and told how she herself had been cured of chronic indigestion by these pills; and, too, how her cousin had been cured of anæmia in same way.

Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box, or six boxes for $2.50) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

Rev. R. E. Peele in South Carolina.

Dear Recorder:—Our meeting which closed recently was conducted by Rev. Robt. E. Peele of Wilmington, N. C., and throughout our congregations were large and attentive. We have received one by restoration, and seven for baptism, while others will probably follow.

Mr. Peele is plain man, but as a preacher he has points of excellence that are rare. At times he says things that are a little grating to sensitive ears, but he is a man of deep piety, strong convictions, ripe experience and of burning religious zeal. He believes and preaches the doctrine of grace with all the fervor of his ardent nature. He reads the Scriptures almost wholly from memory, and his comments are instructive and strikingly suggestive. His prayers are short, simple, searching and specific. In preaching, his style is earnest and sympathetic. Every movement of the man shows this. Much impressed himself, he is anxious to impart his convictions of truth to others. From the heart's experience, he speaks to the heart. He is animated. His interest in his subject never flags while he is before an audience. His words are well chosen and his thoughts are presented with a clearness, conciseness and force seldom equalled. He is graphic. He loves to impersonate character. At times he grows impassioned, and reveals the instincts of the true artist, painting things in life like colors. He speaks of soldier, or prophet, or saint, or apostle as if they were present, living, breathing, acting before your eyes. Sometimes his thoughts and manner are so striking as to almost startle. He is a reasoner. His arguments are clear, cogent, logical and convincing. He is, also, fair. From premise to conclusion, he appeals to the judgment of his hearers. He announces his subject, states his propositions, and, beginning, develops his subject gradually but vigorously, until he has reached a climax, where he stops: not because he has finished his subject, but because he has "talked long enough," literally taking Dr. King's advice, "Say your best things first, and stop before you get prosy." Finally, preaching is spiritual and scriptural. He sticks close to his text, and his text he confines to the teaching of the other Scriptures. His mind delights in speculation, but he is always careful to state that his opinion on a subject is not God's Word. He delves deep into the Scriptures, and brings up things both new and old. His sentences are short and terse, abounding in aphorism, epigram and simile, while behind almost every fibre of his argument is the Scripture framework upon which the validity of his statements is made to depend.

Truth, thus presented, will linger in the memory of men, and, in coming years, will live in their hearts.

"Work done for God, it hath not."

While here, Mr. Peele's sermons were nearly all expositions of Scripture, and they were of the highest merit. The sermons on Joseph, Gideon, Paul, The Temptation, The Kingdom, The Crucifixion, The Sermon on the Mount, and The Judgment to Come, were all powerful and convincing. It is my conviction that as a series of expository sermons, I have never heard their equals. They were "a mental and spiritual feast," said his presence a benediction in our home and community. May God add many years to his life.

C. L. DOWELL.

Society Hill, S. C., Sept. 24, 1895.

Resolutions in Reference to Rev. Jno. A. Wray.

At a called meeting of the Broad Street Baptist church after the regular service on Sunday night, Sept. 22d, 1895, the following resolutions were passed in regard to the departure of Bro. John A. Wray:

WHEREAS, God in his providence has called our beloved pastor, Bro. John A. Wray, into another field of labor which he feels it his duty to accept and obey; and whereas, as a result we are called upon to yield to the orderings of God's hand and sever the relation which he has sustained to us. Therefore, be it

Resolved, 1. By us as a church and congregation, that in severing this relation, we desire to express to him our love and gratitude for the faithful service he has rendered to us as an earnest and loyal expounder of the Scriptures, as a worthy and acceptable pastor, and that in leaving us he will carry with him our sympathy and prayers for the blessings of God upon his life and labors.

Resolved, 2. That we do most heartily recommend him to the confidence and esteem of all with whom his lot may be cast in his future work; and that a copy of these resolutions be given him, and that the same also be spread upon the church record, and also sent to the BIBLICAL RECORDER and *North Carolina Baptist* for publication.

R. A. WOMACK, *Mod.*

D. RICH, *Clerk pro. tem.*

Good Meetings.

I spent August holding meetings with my four churches. I determined to preach the gospel with all my soul; I did it, and never was so blessed. There were nearly one hundred converts, and sixty five were baptized.

The meetings were all good, especially at Love's Creek. I never was in a meeting of such spiritual power. Its blessed influence will go with us through life, and children unborn will feel its effects. The Lord be praised for such a meeting. Revs. E. A. Poe and J. R. Edwards, one or the other, assisted me all the time, both doing most excellent preaching.

Our Association (Sandy Creek) was harmonious, and a good, spiritual feeling pervaded all its proceedings.

Dr. C. Durham added greatly to the interest of the occasion, and his sermon on Sunday morning was the best of the feast.

Yes, let the Association include Sunday. You will never have a meeting if you wait for people to quit courting. That argument proves too much. And, further, who can attend an Association all the week and then reach his appointment to do much good? How is one Sunday one-twelfth of a minister's time? After I preach five or six weeks, I don't think it is wrong to miss one Sunday. Let God's people be there and be in the spirit of the Lord on the Lord's day, as John was on the Isle of Patmos, and they will receive, if not a new revelation, a new inspiration. Many brethren leave on Saturday; they should stay hereafter; they missed a spiritual feast on Sunday.

My school at Mt. Vernon Springs is doing fairly well. The outlook is good. We are hoping to do much permanent good by working on the hearts and brains of the youth of the land.

O. T. EDWARDS.

Mt. Vernon Springs, N. C.

Atlantic Association.

The A. and N. C. R. R. will sell low rate tickets to the Atlantic Association which meets in Kinston, Oct. 15th to 16th, and be good to return until the 21st. The round-trip fare from Morehead City will be $3.45; Croatan, $2.25; Newbern, $1.75; Core Creek, 80 cents; La Grange, 60 cents; Goldsboro, $1.50.

Brethren, let us pray for a good meeting, and go with the determination to do more for building up the kingdom of God on earth than ever before. Let us go to the Association, and be sure that good-natured Bro. Spilman will welcome you and do all in his power to make the Association an enjoyable and beneficial success.

SAMUEL J. PORTER.

Newbern, Sept. 30, 1895.

Report of Meetings.

Dear Recorder:—Since our meetings have closed, I will send you a short report of them.

Our first meeting was at Corinth. There were very large congregations all the week. There was much interest among the members of the church, and also among the unconverted. Rev. A. A. Butler was with us and did good work. Thirteen were added to the church—eleven by baptism, and two restored. The church was greatly blessed and strengthened.

Falling Creek had crowded congregations. From five to fifty asked for prayer every day. Two were baptized. Bro. Butler was at his best here, and preached the gospel in power, purity and simplicity.

I went from Falling Creek to Piny Grove. I got there Wednesday and found the brethren and sisters had been meeting since Sunday in meetings for prayer. One had joined the church. Rev. R. C. Sanderlin was with us three days. He did good preaching. The writer did most of the preaching. At the close of the meeting, eight were baptized, one was restored, and two were received from sister churches.

At Island Creek the Holy Ghost was with us in convicting and converting power. The congregations were very large. Bro. Butler was with us one week and preached the gospel with power. After he left, the writer went on with the meeting four days, and at the close of it we led twenty-three down into the baptismal waters, and they put on Christ in baptism. To God be all the honor and glory.

I was with the people of the Second church of Goldsboro last Sunday morning and night and preached for them.

A. J. TAYLOR.

Mt. Olive, Oct. 2, 1895.

The Pope very graciously invited the world to become Roman Catholics. The Archbishop of Canterbury gravely replied by inviting all to become Episcopalians. But who that reads the Bible can fail to see that we can have no millennium till all the world are Baptists!—*Western Recorder*.

DIED.

HOLLOMAN—Bro. Kindred Holloman was born Oct. 11th, 1814, and died Sept. 24th, 1895. For more than a half century he was a faithful member of Ahoskie Baptist church, and though he rarely ever spoke in public, he enjoyed the confidence of his brethren, and many of us sought his wise counsel. His was a quiet life, and but few knew his real worth. His delight was to talk of the goodness of God. Among the last things he said was, "God is merciful; I am trusting him."

Although he was confined to his room for a long time, I never heard him complain, and when his sufferings were very great his prayer was that the will of God might be done.

About four months ago he sent for his pastor and told him just how he wanted to be buried. Said he did not want a funeral—only wanted a portion of God's word read and prayer at the grave. He talked as calmly about dying as if he were only preparing to take a journey. He loved the Saviour and his brethren, and we fully believe that he is at rest.

He leaves an aged wife, ten children, and a host of friends to mourn their loss, but their loss is his eternal gain.

"Brother, thou art gone to rest,
And this shall be our prayer,
That when we reach our journey's end,
Thy glory we may share."

B. C.

CARMER—Mr. Jas. W. Carmer, a native of Martin county, N. C., and who spent most of his early life in Newbern, N. C., died at his home in this city this morning at one o'clock, at the age of seventy-six years. He came to Baltimore about twenty-five years ago and joined the firm of Boykin, Carmer & Co., and was actively engaged in the wholesale drug business with the above firm until four years ago, when he retired on account of failing health. He was in many respects a noted man—his habits were perfect in all respects. Of the highest order of integrity, he always had a contempt for a mean act, and looked with disgust upon men who had no regard for their pecuniary obligations. Being honest himself, he was inclined to be too credulous, and, unfortunately, in consequence of this characteristic, he was often victimized by those who should have been his grateful friends. Among his many virtues, one of the most noteworthy was his energy and constant application to business. Through his long business career, in Newbern and in Baltimore, in retail and wholesale business, he preferred his place of business to any and all others, and nothing but the influence of his wife or nearest friends could induce him to leave his work for as much as a day. By education and inclination he was a Baptist, though not a communicant. He was regular in his attendance at most of the services of the church, and always a liberal and willing contributor. In conclusion, I am glad to be able to say that, all in all, Mr. Carmer was one of the purest, best, and most unselfish men I have ever known.

THOS. J. BOYKIN.

Baltimore, Sept. 26, 1895.

Tributes of Respect.

WHEREAS, It has pleased our Allwise Father to remove from our midst on Aug. 20th, 1895, our dearly beloved sister, Hattie Lemay, aged twenty years, daughter of Hubert and Frances Lemay; and while to us the death of such a friend and child of God is an unseen mystery, yet believing our Father knows best, we say, "Thy will be done." Therefore be it

Resolved 1. That we, the Sunday-school, do deeply sympathize with the family and friends of our departed sister, and ask God to strengthen and comfort them in their sad bereavement.

2. That in the death of this faithful worker Island Creek church and Sunday school will sustain a great loss.

3. That we urge the young people of her church to follow her example in looking to God for help in all their trials and troubles.

4. That a copy of these resolutions be sent to the parents of the deceased, and a copy be sent to the BIBLICAL RECORDER for publication.

MAMIE EVANS,
MAMIE KELLY,
LILLIAN SHANKS,
Committee.

Sister Ann Farthing was born in Wilkes county, N. C., March 11th, 1812, and died in Caldwell county, N. C., January 2d, 1895. Sister Farthing joined the Baptist church at Beaver Creek, Wilkes county, at the age of twenty years, and remained a member of that church a number of years, when she transferred her membership to Bethel church, Watauga county, at which place her membership remained a long while; then she transferred her membership to Yadkin church, Caldwell county, where she remained a consistent member until her death. But being an invalid for a number of years previous to her death she was often deprived of meeting with the church she so much loved; but she devoted a large portion of her time to reading God's word and religious literature.

Sister Farthing was a patient sufferer, always willing to bear her bodily afflictions, and expressed herself perfectly willing to submit to the will of God. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Resolved 1. That we humbly submit to the will of him who never errs.

2. That in the death of Sister Farthing this church has lost one of its most pious members, and the community a good neighbor and friend.

3. That a copy of this obituary, with these resolutions, be spread upon the church record, and a copy be sent to the BIBLICAL RECORDER with request to publish.

A. W. NELSON,
J. C. COFFEY,
J. B. MOORE,
Committee.

BUFFALO LITHIA WATER

In Uric Acid Diathesis, Gout, Rheumatism, Bright's Disease, &c.
Its Nerve Tonic Properties.

Dr. Harvey L. Byrd, *of Baltimore, President and Professor of Obstetrics and Diseases of Women and Children in the Baltimore Medical College, formerly Professor of Practical Medicine, etc.*

"I have witnessed the best results from the action of the BUFFALO LITHIA WATER Spring No. 1, in Chronic Gout, Rheumatic Gout, Rheumatism, Gravel and Stone in the Bladder, and I do not hesitate to express the opinion that in all diseases depending upon or having their origin in Uric Acid Diathesis, it is unsurpassed, if indeed it is equaled, by any water thus far known to the profession.

"It is an admirable general tonic and restorative, increasing the appetite, promoting digestion and invigorating the general health. It is powerfully anti-acid and especially efficacious in what is commonly known as acid dyspepsia. It is strongly commended to a very large class of sufferers by a peculiar power as a nervous tonic and exhilarant, which makes it exceedingly valuable, where there is nothing to contra-indicate its use, in all cases where nervous depression is a symptom.

"It has an ascertained value in Bright's Disease. A knowledge of its action in that disease thus far would seem to warrant the belief that it would in many instances, at least in its early stages, arrest it entirely, and in its more advanced stage prove a decided comfort and palliative."

Dr. J. S. Wellford, *Professor of Diseases of Women and Children, Medical College of Virginia:*

"I have paid a great deal of attention to Urinary Troubles, and have frequently and freely prescribed the BUFFALO LITHIA WATER in their treatment, with the very best results. In all the various forms of the Uric Acid Diathesis, whether as well-formed Gravel, Gout, or the milder forms of Gouty Dyspepsia or Nettle-rash, in their variations, I know of no mineral water which I consider at all equal to that of Spring No. 1.

"In many Skin Diseases of old age, dependent on the Uric Acid Diathesis, such as Eczema, etc., this Water acts most beneficially."

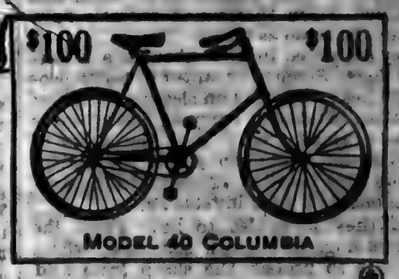
This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $6.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VA.

$100 $100

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Bicycle Beauty comes from graceful lines and fine finish, in which points Columbia bicycles excel. But there is more than mere looks to recommend a Columbia. Back of the handsome design and elegant finish is a sterling quality that over the roughest road and the longest journey will carry the rider with safety and satisfaction.

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$80 $80



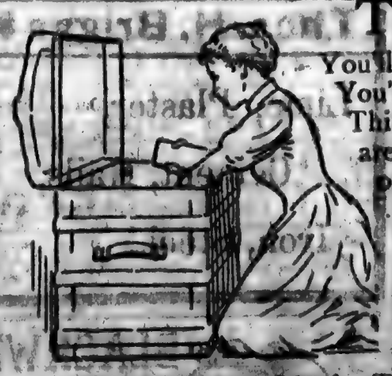
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J. H. WEATHERS,
Agent for the Columbia and Hartford Bicycles.
Raleigh, N. C.

Take it with you.



You'll miss it if you leave it behind. You'll find the country calling for it. Think of all the small things that are too delicate to be risked in the ordinary laundry—too delicate in fact, to be washed at all in the ordinary way with soap; you can wash them out easily in your own room.

There's no trouble—no harm to anything. Think of it in the bath, too. It's the Turkish bath—in a shape to be carried about. Ah! We haven't mentioned what it is. It's *Pearline*, you ought to know it from the description.

You ought to know that it's the rub—rub—rub—in the wash that wears out clothes. You ought to know that *Pearline* does away with the rubbing. Millions know *Pearline*—millions use *Pearline*. 293 JAMES PYLE, New York.

ANNUAL STATEMENT

Showing the condition of the North Carolina Home Insurance Company.

ASSETS. DECEMBER 31, 1894.

Value of Real Estate and ground rents owned by the Company (less the amount of encumbrances thereon)	$ 6,000.00
Loans on bond and mortgage (duly recorded and being first liens on the fee simple)	1,000.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	44,677.34
Interest due and accrued on stocks and other securities	1,081.62
Cash in Company's principal office and belonging to the Company, deposited in bank	6,615.53
Cash in hands of Agents, and in transitu	9,098.97
Stock and notes	75,097.89
All other assets (detailed in statement)	1,025.80
Total Assets	$ 144,496.75

LIABILITIES.

Losses unpaid, including those resisted	$ 4,564.77
Reserve, as required by law	64,128.03
All other claims	2,378.31
Total Liabilities	$ 81,070.85
Capital stock paid up	$ 50,000.00
Total income	69,966.87
Total expenditures	69,966.87

President—W. S. PRIMROSE.
Vice-President—W. O. UPCHURCH
Secretary—W. S. PRIMROSE.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1894.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the North Carolina Home Insurance Company on December 31st, 1894, now on file in this department.

GEO. COREN, Secretary of State.

The Home Circle.

A Prayer.

Father, take not away
The burden of the day,
But help me that I bear it
As Christ His burden bore,
Who cross and crown He wore,
And none with Him could share it,
In His name, help, I pray.

I only ask for grace
To see that patient face,
And my impatient one
And that mine grow like His,
Sign of an inward peace
From trust in Thee alone,
Unchanged by time or place.
—Exchange.

His Monument.

He built a house; time laid it in the dust.
He wrote a book; its title now forgot.
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot,
Who on the State dishonor may have brought,
And reared him in the Christian's hope and trust.
The boy, to manhood grown, became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied, like stars at night
When darkness deepens. Every noble deed
Lasts longer than a granite monument.
—Sarah K. Bolton, in The Independent.

How Fritz Became A Hero.

Fritz was a little brown water spaniel dog, with a coat as soft and glossy as silk, and a dash of purest white on his neck.

Joe Brown had bought him when he was but a few weeks old, and for two years they had been boon companions. Rip Van Winkle could could not have loved his faithful Wolf more than Joe loved Fritz.

Every night, about six o'clock, he listened for Joe's familiar whistle, and, as soon as he heard it, away he scampered down the street, barking and jumping with delight. Joe had taught him to play hide-and-seek with the children, and take his turn at "blinding" by lying down and closing his eyes until Joe's whistle announced that they were "ready." Then sniffing along the ground, he followed the scent until he found some one of them, and then back to the goal.

Shall I tell you why Fritz and the children were such good friends, and had such good times together? It was because they were always so kind to him, and never kicked him about nor whipped him.

Joe often gathered the children of the neighborhood about him, and told them stories of brave deeds performed by dogs, and had shown them that dumb animals have feelings the same as people.

They delighted to hear about the Esquimaux dogs, which are trained to carry people and heavy burdens on sledges for miles and miles, often also carrying heavy loads on their backs. They take the place of horses in that land of snow and ice, and so swift do they run that explorers in the Arctic regions find them invaluable.

And they love also to hear about the shepherd dogs in Eastern countries, whose duty it is to protect the sheep from wild beast. So trusty are they, that often a shepherd will send a flock of sheep to pasture in charge of a faithful dog, the sheep following his bark as they do the shepherd's call.

But best of all did they like the story of the brave St. Bernard dogs in the Alps, which are sent out from a monastery far up among the mountains, after a hard snow storm, to search for any travelers who may have lost their way and become benumbed with the cold. These noble dogs start out two by two, and many, many lives have they saved.

Joe's audience never tired of these stories, and he often ended his story by patting Fritz on the head and saying, "And my little Fritz is just as true and noble as any dog, and perhaps he'll be a hero some day, won't you, Fritz?"

And now I must tell you how Fritz did become a hero.

Joe was eighteen years old, and was obliged to support his mother and three younger sisters. He arose every morning at six o'clock, and had trained Fritz to call him so that his mother might not be disturbed. Fritz was as punctual as clock work. He climbed the stairs softly, jumped up on Joe's bed, and licked his face and hands until he awakened. One cold morning in December as Fritz started up stairs he smelt smoke, and his first instinct was to run away from it. But he knew that Joe was up there, and almost with the instinct of a human being, discerning the danger of his beloved master, he darted up stairs, rushed through the little hall, which by this time was black with smoke, jumped into Joe's bed, and pawed frantically at the bed clothes, whining and crying piteously.

Joe turned over sleepily, but Fritz was so wild and excited that he started up, and, to his horror, saw that the room was filled with smoke, and the next instant saw the flame burst from the room in which two of the children were sleeping.

In shorter time than it takes to tell, he rushed into the room, snatched the children from the bed, the mattress of which was a flame, just in time to save them. He could not get down the stairs, but shouted to his mother that they were all safe, then rushed to the window and lowered Sue and Ethel to the men below.

No sooner did he see Sue safe in the fireman's arms than he fell back into the room in a dead faint, so great had been the strain.

The people below were awed with horror, and instantly two ladders were place to the window, and two strong men climbed them. There upon the floor was the unconscious form of Joe, and the faithful Fritz gnawing madly at his neck and crying in his wild way to rouse his master.

Both were carried down the ladders just as the flame burst forth behind them.

Fritz was, indeed, the hero of the hour, and such shouts and cheers as greeted him would have done honor to a warrior bold.

"Didn't I tell you," said Joe, when it was all over, "that it pays to be kind to dumb animals."—*Exchange.*

Church Etiquette.

There is such a thing as church etiquette, and the lack of it is quite as noticeable as a breach of good manners in any other relation of life. Right behavior in church should be as religiously observed as are any of the rules and regulations of polite society elsewhere. It is quite certain that our conduct at church has not a little to do in deciding the measure of blessing which we may hope to receive, and has a very direct influence upon the minds of those about us.

The following suggestions are not altogether new, but they deserve frequent repetition, in view of the fact that they are so often and so flagrantly violated, even by those who would be quite offended if directly informed that they were guilty of such violations of good manners. We should always be reverent and attentive, and in all things we should try to be "an example of the believers."

1. If possible, be in time. You need at least five minutes after coming to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the audience.

3. Be devout in every attitude; all whispering should be studiously avoided. Find the hymn and sing it if you can. Share the book with your neighbor. If in a strange church, conform to its customs of worship.

4. If the sermon has begun, take a seat near the door, no matter if you are "at home."

5. Be thoughtful for the comfort of others. Take the inside of the pew, if you are the first to enter, and leave all vacant space at the end next to the aisle.

6 Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor or to some of the church officers. This will always insure you a hearty welcome.

7. Never put on your coat, overshoes, or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced.

8. There should be no loud talking and jesting after the service is concluded. They are as much out of place in the house of God as at a house of mourning.—*Sel.*

Having A Plan.

Having a plan must go before doing a work. If a man does not know just what he wants to do, he is not likely to do it. A plan does not grow in a man's mind, as he works at details, without a well defined purpose that includes those details. Unless a worker in leather knows at the start whether it is a shoe or a saddle that he wants to make, he is sure to waste time and material at every step in his course. A skilled writer is not prepared to shape his first paragraph until he has a well defined idea of the object and outline and conclusion of his essay or of his volume. Most of the waste work of the world is a result of beginning to work without a plan that includes the middle and the end of that which is begun.—*Sel.*

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Rights of the Baby.

He has right to be "well-born." He has a right to healthful blood and clear brains, not those impoverished and befogged by dissipation, narcotics, and alcohol. He has a right to a happy, healthful mother—one not exhausted by overwork. He has a right to your first care and thought—baby first, self last. He has a right to be kept sweet and clean, that he be not repellant to those about him. He has a right so be "mothered" every day of his little life, not turned over to the mercies of the average ignorant hired nurse. He has a right to your deepest sympathies, that you may, during his developing, enter largely into his joys and griefs. He has a right to wise discipline, since, if undisciplined and uncontrolled in his infancy and childhood, his future may be hampered by faults his mother should have corrected. He has a right to a good, general education, that life's best gifts may be fully appreciated. He has a right to the cultivation of any special talent with which he is, by nature, endowed.—*Interior.*

I am as strong this day as I was in the day that Moses sent me. Josh. xiv. 11.

There is no way of retaining one's youth like being in God's service, in cheerful, trustful obedience. "They that wait upon the Lord shall renew their strength." The path of duty is often a rough one; but it is always the safest path in the universe. Knowing that he is where God wants him to be, a man is sure that he can remain there unharmed so long as God wants him to remain unharmed. Doubt as to one's course of duty is a sure cause of chafing worry. There is no need that any one of us should wear out his life through doubt on this point.—*S. S. Times.*

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THE people are no longer burdened with over taxation, at least if they are, they no longer cry out. We have heard no word raised against the tariff in half a year. Forgetting that their attention has been absorbed by another subject, and arguing on the usual lines, we may believe that the tariff is entirely satisfactory; for the people always let it be known when they are not satisfied with a political measure. Indeed the tariff is more generally satisfactory than even its friends expected. Graded on the admirable principle which all parties will finally come to, of "tariff for revenue only," for several months it failed to bring in the desired amount of revenue, and on this ground was said to be a failure; but commerce is looking up now, and in the month of September there was a Treasury surplus of $3 000,000. This encourages us to hope that the revenue will continue to be sufficient, so that in the event of a turn in politics the tariff will not be molested. And it is likely that no party will molest it for several years; for so opposed are the people to change in this respect (not because they are pleased with this particular tariff, but because any prospective change would bring about an uncertainty which would paralyze business) that it would be suicidal to any party to call in the next campaign for revision of the tariff.

IT is impossible to estimate the number of people who have obtained employment in picking the cotton crop and gathering the corn; but it is sufficient to know that no few communities have found it difficult to get extra negro labor since the season began. Labor statistics in factories, mines and factories, however, can be easily gotten; and a careful investigation has revealed that wages of 400,000 men have been increased since March 4th, when Congress adjourned, and further that increase of wages is now going on at the rate of 40,000 a month. Congress adjourned March 4th; and this fact is used (and reasonably) to show that uncertainty as to what a legislative body will do has a bad effect on industry. It is also said that this improvement is due to the new tariff, and also to improbability of a change in our financial system for a year or more. It seems to us, however, that it is best not to attribute it to any one thing. Just as a series of evils produced the business paralysis of 1893, so we must look in more than one direction for our recovery.

ENCOURAGED by the splendid achievements of Roosevelt in equitably enforcing the laws of the city of New York, citizens of Chicago are taking steps to have their laws likewise enforced. There is no telling how much good Roosevelt will do if he keeps up his policy. The benefits that are conferred on the great city which is directly under his surveillance are nothing compared with the benefits conferred on the cities and towns of the whole nation, as shown by the steps now being taken in Chicago. It is a great thing to vindicate a principle, and especially when the scene of action is a great city, and the principle involves the majesty of the law and the justness of its enforcement. This is what has been done in New York. Not only this, many cities, which have had open saloons on Sunday because big cities had them (the motive being like that which prompts the small boy to smoke a cigar) may now follow the example of New York and close the doors of their saloons on Sunday. It is bad enough to have them open in the week, but we rejoice at every step that is made toward total closing of saloons.

God's Superiority an Incentive to Faith.

BY REV. W. O. WILLIAMSON.

"For their rock is not as our rock, even our enemies themselves being judges." Deut. 32: 31.

Our text is from the poem entitled "The Song of Moses," delivered to Israel probably on the day of his death.

Nothing in the poets of ancient Greece or Rome can surpass it in its touching pathos and its beautiful and graceful imagery. Its parallel can no where be found save in the plaintive words of Job, the seraphic Isaiah, or in the prayer of Habakkuk.

The greatest man who ever lived in any age—a man who gave liberty, law, government, nationality and a religion to Israel, who had loved and nourished them as a father his children, delivers them an affectionate farewell. In doing so, he recounts God's dealings of mercy with his people—his patient forbearance and his loving kindness. He tells them that the Lord's portion is his people and that Jacob is the lot of his inheritance. "He found him in the desert land and in the waste, howling wilderness—he led him about, he instructed him, he kept him as the apple of his eye." "The Lord did lead him, and there was no strange god with him. He made him ride upon the high places of the earth." Such is some of the beautiful and sublime imagery of this poem.

"For their *rock*," &c. This phrase must claim our attention briefly in passing. The language is figurative and denotes strength, permanence, solidity and security. Palestine abounded in rocks and mountain fastnesses, which in times of imminent danger constituted, to a good degree, the strength of the country. In times of impending calamities, when their enemies made sudden irruptions into their land, the people fled to the rocks for safety. The remnant of the Benjamites, who escaped extermination by the other tribes, found shelter in the rock Rimmon. So David, when hunted by Saul found a refuge in rocks, as at Maon, Adullum and Engedi. And as these rocks were an asylum and a refuge whither the people retreated for safety, so God is a refuge and an asylum to his people. Hence Isaiah says in the Lord Jehovah is the Rock of ages (Is. 26: 4). David says, "The Lord is my rock and my fortress." And again the prophet Isaiah, looking down through the vista of time, sees the coming Messiah as the promised Rock of Ages, and exclaims, "Therefore, thus saith the Lord, behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation; and he that believeth on him shall not make haste." Such is the glory and the excellency of the Rock Christ Jesus. Moses is deeply impressed with the superiority of Israel's Rock to that of their enemies. Hence he adds to show the worthlessness of his enemies' rock, "For their rock is as the vine of Sodom and of the fields of Gomorrah: their grapes of gall, their clusters are bitter, their wine is as the poison of dragons and the cruel venom of asps." This is the sad experience of those who reject the immutable Rock of Ages.

The superiority of Israel's Rock had been conceded by their enemies.

When the Canaanites heard of the plagues in Egypt, the overthrow of Pharaoh and his hosts in the Red Sea, the crossing of Israel over dry shod, the miraculous supply of manna and quails, and the defeat of Amalek, they lost all courage and became as dead men. And when Joshua with the ark of God and his people crossed the Jordan and the walls of Jericho fell down at the blowing of the ram's horn, the stoutest hearts quailed with fear.

"Who is a rock save our God?" Who can estimate the excellency of the glorious gospel of the Son of God? Eye hath not seen, nor ear heard the things which God hath revealed through his Son to those who believe on him. The excellency of this Rock beggars the description of angels. This Rock is infinitely superior to all others.

It transcends all human wisdom and all human systems of religion.

What could human wisdom tell of the great problems of redemption? It knew man was a sinner, but could not tell how he could be reconciled to an offended God. Communication between heaven and earth had been broken off by sin. Human wisdom could not divine how it could be restored. Man grasped in midnight darkness for four thousand years. His future destiny was involved in gloom and uncertainty. There was no hope beyond the grave. "If a man die, shall he live again?" They could not tell. The worst superstition influenced the greatest minds: even Socrates, while discoursing upon the immortality of the soul just before he drank the hemlock, ordered a cock to be offered in sacrifice to Esculapius, the god of physics. So *dreadful* was the idea of death, that the ancient Romans referred to it in the most indirect manner. And the Apostle Paul represents the heathen as being all their life time subject to bondage through fear of death. There was no way for them to be reconciled to the loss of friends. "Inhuman decrees an inexorable fate demands it," said a heathen orator and statesman, as he stood around the grave of his son. He could not exclaim with Job, "The Lord gave, and the Lord hath taken away," &c. He knew nothing of the reunion of redeemed spirits in a heavenly state. He could take no comfort from those words of Paul to the Thessalonians, "Let us not sorrow as do others who have no hope," &c. He knew nothing of the glorious doctrine of the resurrection. He could not exclaim with old Job, "For though after my skin worms destroy this body, yet in my flesh shall I see God." It is the gospel that hath brought life and immortality to light. One page of divine truth is worth here more than all the folios of the ancients. The immortality of the soul and the resurrection of the body are matters of pure revelation. The enemies of religion may cavil and sneer, but cannot disprove these grand doctrines. The analogies of nature and the teachings of true science justify these doctrines. Hence, proud, vaunting reason is humbled before the doctrines of the cross.

It transcends infinitely the teachings of infidelity.

Skepticism and infidelity will do for some men in this world, but not for all who profess to hold it. Witness the state of man in the absence of all religion. Burn up the Bible and close the churches. What then? A hell on earth. What of your boasted science? Unsanctified knowledge is the power of hell. But what of the future? "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." How with infidelity? Has it anything to comfort man in affliction or brighten his pathway to the tomb? The lives of most infidels are a refutation of their creed. Hobbs said when dying, "I am taking a leap in the dark." "O God, if there be a God, have mercy on me," said Thomas Paine. It is said that Voltney in a storm on Lake Erie prayed fervently. Ethan Allen of Revolutionary fame advised his dying daughter to trust in her mother's God. The philosophic and speculative Hume, who had unsettled his mother's religious principles, had no consolation to offer her in prospect of death, but advised her to return to the Church of England. Lord Byron a year before his death said:

"My life is the sere and yellow leaf,
The fruits and flowers of love are gone."

He had no peace of mind nor hope for the future. Voltaire finds a complaint against Providence itself and wishes he had never been born. The pious Halyburton thanked God that he had been born. Who ever heard of a faithful and devout Christian regretting in his dying hour that he had trusted in Christ?

Infidelity has been described as a religion without a moral tolerant. Like Noah's weary dove, it finds no place upon which to rest the soles of its feet. It has no panacea for the ten thousand ills to which flesh is heir. It cannot bridge the chasm sin has made. It has no Jesus, no atoning sacrifice for sin, no satisfying faith, no peace with God through Lord Jesus Christ, no pardon bought with the blood of the cross, no sanctifying Holy Ghost, no immortality, no heaven. It is cold, cheerless and dreary as the polar regions. It is a dead, putrid corpse that cannot be galvanized into life.

It is the religion of Jesus infinitely surpasses all the the world can give.

You may be content to have your portion in this world. But there is a vacuum which the world can never fill. It cannot give the bliss for which we sigh. The soul is not satisfied with swine's husks. The soliloquy of one who possessed every avenue to worldly grandeur and happiness was "All is vanity and vexation of spirit." Man that is in honor abideth not. His glory will not descend after him. Will you amass wealth? Remember the rich fool. You may heap up riches, but know not who shall gather them. Will you indulge in the pleasures of sin for a season? "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." The world speaks of no pardon bought with blood—gives no peace to the guilty conscience—no consolation in death. It is a broken reed—a broken cistern that hold no water. The dying Frederick of Saxony said: "I see neither truth, nor love, nor faith, nor any good under the sun." How mutable is all of earth! "For the fashion of this world passeth away." But Jesus is the Rock that abideth forever. He is the Stone cut out of the mountains without hands. His kingdom shall subdue all others and stand forever. "Upon this rock I build my church, and the gates of hell shall not prevail against it." Job speaks of the floods moving the rocks, but this is immovable. "How firm a foundation ye saints of the Lord." All other other foundation is as sinking sand, but this has stood the test of all the ages. It has been tried by friends and foes, and it stands stronger to-day than ever. It has stood the fires of persecution, the assaults of infidelity and science falsely so called.

Who will build upon any other rock? "Lead me to the Rock that is higher than I." It will lift me up above the plain of sin in this world and finally to heaven where the consummation of Christ's prayer will be realized: "Father, I will that those whom thou hast given me be with me where they shall behold my glory." Oh! the excellency of the gospel! It has made the desert to rejoice and blossom as the rose, the wilderness and the solitary place to be glad. It has bound up broken hearts and opened the prison houses of despair. It has changed the lion into the lamb. It has lifted up the fallen, and rescued the drunkard and the libertine from destruction. It has elevated communities and nations from the lowest degradation to the highest civilization.

When an African chief sent to Queen Victoria to know the secret of England's greatness, she sent him a beautifully bound copy of the Bible with these words written upon a fly-leaf: "This is the secret of England's greatness." "For their rock is not as our rock, our enemies themselves being judges."

Farnham, Va.

A Good Work.

I present below a letter to which I ask special attention. It was not written for publication, but only as a report to me of work done. I wish to make a request.

NEW CHURCHES.

I wish every one who has aided in the organization of a new church in the State since December 1st, 1894, to write and give me the facts—name of the church, number of members, the Association and county in which located.

NEW HOUSES OF WORSHIP.

I wish a full report from some one of the location and cost of every new house of worship finished or being built this year. Will not the pastor, or missionary, write me these facts at once?

REPAIRS ON HOUSES OF WORSHIP.

I need the same full report about all repairs that have been made since December 1st, 1894.

Do not, brethren, take it for granted that some other brother will write me. If you know of any facts along the line of the above request, will you not write me about them?

Please read the letter below.

C. DURHAM.

WORK ON THE COAST—WHALE'S HEAD.

Dear Bro. Durham:—I enclose herein the report of Bro. S. B. Overton, missionary employed by our Camden and Currituck Union Meeting to labor two and a half months on the coast. His field embraced Gallington Islands, Kitty Hawk township, and the Southern end of Roanoke Island. In addition to the $10.00 reported collected on the field, our Union paid him $30 00 in money, and gave him $3 00 of tracts for distribution, receipts for which will be sent you by our Treasurer.

Now let me tell you of our work in the Regions Beyond.

Rev. Samuel Saunders and I held a meeting at Whale's Head during the last week in August, resulting in the organization of a little church at that place.

Whale's Head is a bright little community of twenty or more families clustered about the White House of that name, and No. 6 Life Saving Station, and is in the extreme north east of our State, close to the Virginia line. About half of the residents are in government employ, the others make a comfortable support by gunning, fishing, stock raising, &c. A few of the favored ones are paid good livings to occupy and care for the club houses of millionaire Northern sportsmen. This is the paradise of ducks, geese, and swan, and rich men from the North have purchased nearly all the marshes, and built themselves luxurious houses, in which they spend their winters in order to hunt the water fowl that literally swarm in these bays and sounds. The coast, too, North and South, is more or less inhabited, and quite a number of people came from a distance to our meetings. There were five professions of conversion, and three baptized. With these and the resident Baptists a church was constituted last Wednesday, Dr. Crerby going with me and aiding in the organization. This is the only Baptist church I knew of on that strip of beach running the whole length of our coast, separating the sounds from the ocean, and, like the Beacon Light in whose radiance it stands, is set up for the illumination of the people. May it forever shine, warning sinners of impending danger, and guiding storm-tossed souls into the harbor of divine truth!

They have a good house already built, lacking only ceiling and benches to be complete. This mainly through the self sacrificing labors of one man, who collected the money, hauled the lumber first in his boat, and then over the sands in his cart, built the house and gave the land.

A Sunday-school has been organized and supplied with literature. I have promised to go to them once a month and preach for them on week days until they can do better.

THOS. G. WOOD.

Bolcross, N. C., Oct. 1, 1895.

The Grace of Giving.

The sea of Galilee, receiving the Jordan on one side and pouring it out on the other, has its waters clear, pure, and full of life, while the Dead Sea, receiving the Jordan and giving out nothing, has waters black as asphaltum and barren of life. The church whose pastor refuses to train them in the grace of giving will become a Dead Sea; the curse of God resting upon it; while the church whose pastor continually teaches them to give, as they receive, will be like the sea of Galilee, full of life and beauty. To live we must give.—Rev. *A. C. Dixon.*

The fact that Satan has so many agents should at once put us on our guard. The police are generally looking after men who have more than one name.

The Baptism of Paul.

BY REV. J. C. ALDERMAN.

"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Acts 9: 18.

Question: What does the history of Paul's baptism teach?

Answer: That the rising up and baptising are closely connected. Dr. Armstrong says: "In the original, the language is much more definite than it appears in the English version." On the expression "arise and be baptized," (literally, standing up, be baptized), and "he arose and was baptized" (literally, standing up, he was baptized), Dr. J. H. Rice remarks correctly: "According to the idiom of the Greek language, these two words do not make two different commands, as the English reader would suppose when he reads, *arise, and be baptized.* But the participle (ἀναστὰς, literally, standing) simply modifies the signification of the verb; and, therefore, instead of warranting the opinion that Paul rose up, went out, and was immersed, it definitely and precisely expresses his posture when received baptism."

The above I find in a booklet entitled "The Shield of the Young Methodist under Examples of Baptism." Verily, I am always glad to learn. And though I have studied Greek a few years, I have only learned this special Greek idiom which makes the Greek participle *anastas* in the above passage "definitely and precisely express his posture when he received baptism."

But I am glad to learn, and so I turned to Luke 1: 39, which says, "And Mary arose in those days and went into the hill country with haste, into a city of Judah," and thought to learn something more about that trip of Mary's. And sure enough I learned it, for according to this new idiom of Greek, the Bible does not mean that Mary arose and went, but that she went *standing up.* Poor Mary! The journey was enough to kill her. It was some eighty or a hundred miles; and she went *standing up!* She had to walk all the way, poor woman, or she had to ride *standing up* in a cart, or *standing up* on a mule's back, probably. Really, I do not envy her her ride. This same idiomatic participle, *anastas*, is found here and "definitely and precisely expresses her posture when she went."

And so I find the general mode of travel to have been riding *standing up*, for the many expressions, "He arose and went," mean he went *standing up.*

So when the rich centurion sent men to Joppa for Peter to go to him, Peter "arose and went," i. e. went *standing up*, a distance of some thirty five or forty miles.

Really, I find this new Greek idiom throwing a flood of light on the customs of the people in those days.

Dr. Boyell and Dr. Harris and Dr. Broaddus all failed to give me this wonderful idiom of Greek.

And now I am ready for another new idiom.

Dr. Boyell is far behind the times, I fear, since he does not know this wonderful idiom.

A wonderful shield that!

Concord, N. C.

Annual Calls.

I think the objections to anti-annual calls in the RECORDER of August 14th were well taken and to the point.

While it may be true that the advantage gained by annual calls might be gained by indefinite calls, it is perhaps too often not the case. "Anti-Annual" says if a church is dissatisfied with her pastor, &c., she can at any time, through her deacons, inform him that a change is desired, and he had better resign.

Now this sounds right nice, but it is not such an easy thing to do after all. The deacons dislikes to do it, knowing as he does that he is more than apt to wound the feelings of his pastor by telling him he had better resign, the church thinks so, and the cause of Christ demands it. I tell you it is a right delicate thing to do, so much so that it is often not done, and the church goes on from year to year thinking that the pastor will see that he ought to resign, and one member will say to another, "I can tough it out if the rest can."

"Anti" says if all the churches and pastors will adopt the indefinite call, and be kind and candid with each other, &c. That "if" is a mighty big little word. Now I am no preacher; but I reckon human nature is nearly the same in preachers as in deacons and other people; and it does seem to me, and it looks reasonable, too, that a pastor would be bound to feel better and work better, with more life and zeal, to know that he had a new and hearty welcome every year. This he does not know, or fully know, by indefinite calls.

Woburn, Va.

Pray Without Ceasing. 1 Thess. v. 17.

There is a class of animals—the cetaceous—that inhabit the deep. It is their home, they never leave it for the shore; yet they have ever and anon by rise to the surface that they may breathe the air, or they could not exist in the element in which they live. Something like what is imposed on them by physical necessity, the Christian has to do by a spiritual one. It is ever and anon to ascend to God by rising through prayer into a purer region, for supplies of divine grace, that he may maintain his spiritual life.—*Gurney.*

The Biblical Recorder.

WEDNESDAY, OCTOBER 16, 1895.

J. W. BAILEY, EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

We are fortunate in being able to lay before our readers the article on the work of labor statisticians, by Commissioner B. R. Lacy. With the prospect that the population of North Carolina will at no distant day become in a considerable degree industrial, our duty to guard against the evils of child labor and oppression, which have marked the history of industrial progress in many sections, becomes more imperative. As Mr. Lacy says, the work of the labor statistician is not so much material as it is educational. We regret that the work in our State will not remain in the hands of the present Commissioner, who is well fitted for it.

Bishop Coxe, of Western New York, in a sermon at the Minneapolis convention, hit our good women pretty hard when he said: "Shameless nudity in bathing and semi-nudity in evening attire, with lascivious dances, long banished by Christian decorum from social life, are flagrantly characteristic of American manners."

Coming from a leading Episcopalian bishop, this should set well on the stomachs of the high flying Episcopalians who say it is "bad form" not to go semi-nude in ball rooms, and the sorry Baptists who run off after them to get into society. We commend Bishop Coxe's words to the "diocese of North Carolina."

A good many people were disposed to complain at the almost unprecedented, long dry spell, which has just ended. It seemed to us to be just what was needed. Crops ripened, and hot, dry weather were necessary to mature them before frost. The first part of this year was notably wet. Crops were reported time and again to be hopelessly behind. At no time have the seasons been as favorable as usual; and yet the yield is better than the average. There has been an abundance of fruit, there is a good tobacco crop, the yield of corn and wheat is very large, and prices are not at all discouraging; while the cotton crop is selling better than in five years, and though not as large as usual is worth a good deal more than the crop of last year, which was perhaps one-fifth larger than the present crop. Like the children of Israel, we are prone to fall away from God, attributing to him the misfortunes of hard times and forgetting him in prosperity. Any farmer in North Carolina knows that the crops this year have done far better than conditions warranted; but few are they who make acknowledgment to God for bringing an abundant yield in spite of the conditions. When men are nigh unto death, they pray to be spared; but if they get well, in most cases they praise their doctor or come to the conclusion that they were going to get well any how. All of us ought to be more thankful, more hopeful and more liberal than we are. We cannot expect God to prosper us unless we lay by in store for him. We cannot expect anything of him if we refuse or neglect to make acknowledgment to him.

A. B. Simpson, the founder of the Divine Healing Alliance, who came very near getting in his mischief making work in one of our Baptist churches in St. Louis, makes constant displays of the marvelous collection taken up by his fanatic sect for foreign mission. This year he or they reported $75,000 raised at one meeting in England. The Boston *Watchman*, whose reliability is unquestioned, found that Simpson exhorted his followers to subscribe large sums whether they had a dollar on hand or in sight or no. He subscribed $15,000, though he has no property and a small income. One contributor gave stocks said to be worth $1,000. Simpson exclaimed, "Put it down $3,000; all who believe it worth $3,000 hold up your hand." It was put down at $3,000, by faith.

A man worth nothing solemnly pledging $15,000 on faith, a people voting one thousand dollars to be two thousand, by faith, can, of course pronounce people who are sinking under disease, cured and well by faith. The non-payment of the $15,000 is never heard of, and the death of the healed by faith is never told. Satan still appears as an angel of light to Simpson and his deluded followers.—*Burden Christian Repository.*

We made note of Simpson's "work" several weeks ago. Dr. Hall referred to him in his article on tithing in last week's Recorder. The foregoing shows what a splendid read he is. He has deceived many people and has been praised very widely. His work of raising money every year has been held up as an example. And he has been compared with our preachers to show how far behind they are. How we sometimes glorify fraud and sin. The showman was right when he said "the people like to be humbugged."

WHAT ABOUT OUR NEW MEMBERS?

The last few months have been harvest seasons in many of our churches. The Recorder has rejoiced to publish, and its readers have been glad to read, accounts of large accessions to our numbers in almost every part of North Carolina. With amazement and joy we learn that the young preachers now at Wake Forest report over a thousand professions of religion as a result of the meetings in which they have aided during their summer vacation. Yet they were present at very few, comparatively, of the numerous revivals.

Our joy is somewhat sobered and tempered when we remember the weighty responsibility laid upon the churches and pastors by the reception of these new members. Not a few of them are of tender years. Most of them are comparatively ignorant about spiritual things. All of them are without experience in Christian activity. That they may grow, whether young or old, they must be fed; that they may resist temptation, they must be restrained and admonished; that they may become useful church-members, they must be trained; that they may become willing givers, they must be encouraged to form habits of liberality.

That so large a proportion of the numerous members of our churches are inefficient in helping to extend Christ's kingdom—a fact which we cannot disguise—is undoubtedly due to their lack of training in the earlier months and years of their connection with the churches.

Of very many of them it may be said, as the late Lord Lyndhurst said of himself, "Their souls are saved; their lives,—so far as usefulness is concerned—are lost."

To feed these lambs, to train these young Christians is, of course, one of the first duties of the pastor. And he will, in some cases, undoubtedly, in other cases, possibly, do all that one man can do. But when he is the shepherd of three or four different flocks, some of which may be widely separated, he can, single handed, accomplish but little. From many a monthly visit to his churches, he will return with a heavy heart because of his conscious inability to do the work that he well knows ought to be done.

Under these circumstances—and, indeed, under all circumstances—it is clearly the duty of all the older members, as much as possible, to look after and care for their younger brethren and sisters. Situated as we are now in North Carolina, the future of our churches,—their discipline, their character, their development in usefulness,—seems to be to some extent dependent on the efficient assistance given to pastors by all the more mature brethren and sisters. Not especially by the deacons. Their specific function is to care for temporalities. Their official position creates no special obligation in this direction. In their relation to young members, they stand along with all the other experienced and trusted brethren of the church.

One way to reach the desired end is to see that each new member has some specific work to do in his new relation. This may not always be easy, but it is of great practical importance.

Activity is an essential condition of health and growth. This is just as true in religious as in mental and physical life. And it must be real activity, with a definite purpose. Exercise taken merely for the sake of exercise is not so likely to accomplish its object as real work, where exertion is not the end, but only a means to an end.

In every community, however, there is plenty of work to tax all the energies of all the Christians, old and young. Some connecting rod between idle power and unperformed work is what is needed. And too many people have the wrong idea that a church of Jesus Christ is only a hospital, whereas it ought to be a workshop.

Moreover, if in each Baptist church there were a special committee to look after the interests of each object of the Convention, and if new members, from time to time, were added to these committees, a double purpose might be accomplished. The present efficiency of the whole Convention would be enhanced and a great host of workers would be trained for the future.

Almost any kind of active work for Christ will be sure to have other valuable results. From some temptations, at least, the workers will largely be delivered. In church relations, as well as in other, it is for idle hands that Satan finds mischief.

Those who are known to be active in Christian work are not likely to be targets for social allurements. The man, young or old, who is helping in cottage prayer meetings or in raising money for, say, church extension, is not going to be invited to take a drink or to engage in a game of cards. The woman, maid or matron, who teaches in a Sunday school will not be solicited by those who know of it to enter a ball room.

As to whether the desired ends can be accomplished through Young Peoples' Societies will largely depend on local conditions. That they are sometimes exceedingly valuable as special factors in the general work of some churches is no longer an open question.

In country churches the conditions in many churches,—not all,—will not be favorable. Perhaps, even among these, the trial might well be more generally made.

There is much trustworthy evidence offered by excellent pastors that in towns and villages Young Peoples' Societies are easily organized and can be made potent agencies for good. And there seems to be no good reason why they should not receive encouragement even from the most conservative brethren, so long as such is controlled—as it should always be—by a local church, and is recognized as being an integral part of church work. If they should ever set up for themselves as independent equals or rivals of the churches,—but that, as Mr. Kipling would say, is another question.

One man says the needs of the field make necessary a better trained, a better informed, a more wide awake, aggressive ministry, but yet one that is thoroughly conservative and true to the principles of our religion and loyal to the Bible. Another says, "The needs of the field make necessary a better trained, a better informed, a more wide-awake, aggressive" laity, etc. Both are right. Wake Forest and our Southern Baptist Theological Seminary help greatly in these directions; both helping the ministry, the former specially fitted to develop the laity.

The study in statistics by Bro. Spilman comes in good time to emphasize our late remarks on the statistical brother. He has gone deep into census and general statistics, and he brings up valuable information. His article, which will be concluded next week, deserves to be carefully studied by all who are interested in our denominational development. Coming, as it does, when there is a general feeling that we are about to enter upon an era of great progress industrially, its value, as a map of our position and strength as a denomination is exceedingly valuable. Aside from the practical value of the articles, they will be especially gratifying to our readers because they confirm the judgment of our State Mission Board.

Biblical scholars, and, indeed, the whole religious world, will be profoundly interested in the announcement, made apparently on good authority, that a manuscript of the four gospels in the native tongue of Jesus has at last been found in the convent on Mount Sinai, which was built by Justinian nearly 1,400 years ago, when Christianity was young, and its treasured records would naturally seek such sanctuary. The value of such finds depends, of course, on the intrinsic evidences of their antiquity; but the judgment of experts that the present parchment was written within fifty years of the death of the last of the apostles must give it exceptional importance in the eyes both of scholastics and antiquarians, and their further judgment respecting its value will be awaited with lively interest by the Christian world.

We find this in the *Philadelphia Record*. It may or it may not be true. If, however, all that is claimed for it should be proved, the evidence of the authenticity of the gospels would not be strengthened; because evidence already in hand is overwhelmingly strong. It is as authoritatively known that Matthew wrote Matthew, Mark wrote Mark, Luke wrote Luke, and John wrote John, as it is that Macaulay wrote Macaulay's History of England.

NEWS NOTES.

....Rev. T. B. Hill is conducting a meeting with his church at New Bethel, near Henderson, N. C.

...."Branson's Agricultural Almanac" for 1896 is the first of the season. "There is no other like it."

....Rev. R. E. Poole has been aiding Pastor Hoggard in a good meeting at Meherrin church, near Windsor.

....The action of the South Carolina Constitutional Convention in utterly prohibiting divorces is entirely commendable.

....This is North Carolina editors' week in Atlanta at the Southern Exposition. The editor of the Recorder will be with them.

....Rev. Chas. A. C. Thomas has become North Carolina correspondent of the *Examiner*. We congratulate our contemporary on the selection.

....Pastor E. E. Hatcher of the Norfolk First Baptist Church has induced his people to buy the old Granby St. Methodist church of Norfolk at a cost of $37,000.

....Four additions were made to the Brown Creek Baptist church last Sunday—teacher, letter and two by baptism.—*Wadesboro Messenger and Intelligencer.*

....The *North Carolina Presbyterian* comes to us this week in its small page style. The new pages are a great improvement, and we shall read them with more interest than ever.

....The Rev. M. N. Quisenberry, pastor of the Berkley avenue, Baptist church, tendered his resignation Sunday morning the 6th.

....Rev. J. H. Pace recently closed a very successful meeting in Rocky Mount; an addition of six names being made to the roll.

....A protracted meeting was commenced in the Salisbury Baptist church on the night of the 7th. Pastor Jones is being assisted by Rev. Mr. Allen.

....*The Evangelist* a religious paper edited by Rev. J. T. Jenkins, pastor of the Beaufort Baptist church will be moved from Winston to Beaufort.

....Bro. M. M. Lemmond writes that the First Baptist Sunday school of Asheville, N. C., on Children's Day, raised one hundred dollars for missions.

....Rev. C. S. Cashwell, of Newton spent the night of the 6th in Salisbury and left on the morning of the 7th for Jerusalem to assist in a protracted meeting.

....Rev J. T. Riddick of Bethel Hill was engaged in conducting a series of meeting at Providence Baptist church, a few miles northeast of Roxboro last week.

....Bro. C. B. Justice writes from Rutherfordton, October 7th, that the late session of the Green River Association, closing on the 6th, was a very pleasant and successful one.

....I am very much pleased to know that the Recorder will support the Convention to organize our young people. The Convention is called for Nov. 21st.—*J. B. Hawthorne.*

....Rev. J. G. Bialock, the pastor of the Baptist church at Rockingham, baptized twenty five persons last Sunday in that place, so says the *Laurinburg Exchange* of the 7th.

....We have seen it stated in Rev. Chas. A. G. Thomas' correspondence that Rev. R. E. Poole of Wilmington will spend some time at the Southern Baptist Theological Seminary.

....Pastor Mundy and Bro. George W. Blount of Wilson also took part in the organization of our new church at Falls, near Rocky Mount, of which we made mention last week.

....Mr. and Mrs. James Williams announce the marriage of their daughter Minnie and Mr. Julius S. Corpening, Tuesday afternoon, Oct. 22, 1895, at one o'clock, Eagleville, Tenn.

....A meeting is being held in the Jackson Baptist church this week. The pastor, Rev. A. Cree, is assisted by Rev. C. W. Scarborough, of Murfreesboro.—*Patron and Gleaner, Oct. 10.*

....Rev. A. C. Cree, one of Wake Forest's most active and promising young men, son of Rev. Archibald Cree of Roxobel, has accepted the pastorate of our church at Aberdeen. He preaches also at Apex.

....Dr. Kerr B. Tupper, the gifted pastor of the First church of Denver, has accepted the call recently tendered him, to become pastor of the new church of Philadelphia to be made out of the old First and Fifth Eden.

....As to a Southern B. Y. P. U., I do not see the need of it. Yet if the majority of the wiser brethren want it, I will work with it heartily.—*Calvin S. Blackwell.* Bro. Blackwell is for training the young people at all odds.

....Bro. M. A. Griffin of Spring Hope paid our sanctum a visit on Monday. He reports the Spring Hope High School, of which he is senior principal, as flourishing, having between seventy and eighty pupils, and more are expected.

....To delegates and visitors to the South Fork Association, which meets in Newton, N. C., Oct. 24th to 26th, I have secured reduced rates over the C. & L. Railroad from all stations in North Carolina on this line of road.—*J. A. Hoyle, Maiden, N. C.*

....Rev. A. D. Hunter on last Wednesday night tendered his resignation as pastor of the West Raleigh Baptist Church, to take effect at the close of this year, which was accepted. He will remove his residence in November from West Raleigh to Cary.

....Rev. J. W. Ross, who has been conducting services at Truit and Friendship churches for the last ten days, returned home Monday. He reports two addition to Truit church on this trip, one was over eighty years old.—*Newberry Journal, Oct. 10.*

....The protracted meeting at Meherrin Baptist church resulted in a large number of conversions. There were twenty two additions to the church—nineteen by baptism and three by restoration. The baptizing took place at Watson's pond Sunday morning the 6th.

....Emperor William of Germany has a Baptist woman employed as instructor to his children, and a correspondent of the *Examiner* says that he is more favorable to the Baptists than any of his predecessors. As a consequence the 27,000 Baptists of that country are enjoying great peace and quiet.

....Rev. S. B. Barnes, Sands, Va., writes, October 5th, that he had been sick for a good while, and missed an appointment on his field of labor. A good meeting had been held at Mill Side church in August, and he expected to baptize there on Monday, October 14th. Rev. Mr. Cale did the preaching during the meeting.

....The protracted meeting at the Baptist church, Lewiston, conducted by the Rev. G. W. Powell closed Sunday night, the 6th, with five accessions to the church. He was assisted by the Rev. Mr. Williams one day, who preached a most excellent and well timed sermon. Brother Powell preaches faithfully the word of God.

....Rev. Z. D. Harrill preached his farewell sermon in the Baptist church last Sunday. Mr. Harrill leaves the church in better condition than when he came, and every one is conscious of the fact that his labors here have not been in vain.—*Forest City Ledger.*

....It was a pleasure to have Rev. J. H. Vernon, well and hopeful again, in our office last week. Bro. Vernon has not yet settled down to work, but we are sure so useful a servant of the Lord as he will not remain unsettled long. We rejoice in his complete restoration.

....The Southern Baptist Young Peoples' Union will be organized November 21st and 22d. All the Southern Baptist papers, except the *Western Recorder*, it is thought, are in favor of the organization. Next week we will publish the statement of the committee having the matter in hand.

....Rev. W. L. Bilbro of Warsaw has just closed a good meeting at Halliville. Three persons were baptized and others await the ordinance. Bro. L. R. Carroll did most of the preaching. Rev. R. E. Poole of Wilmington and Bro. Bilbro are at Kenansville in a meeting this week.

....Rev. J. A. McKaughan has just closed an interesting meeting in the Dawson Baptist church, a few miles from this place. More than a dozen persons were baptized, and a number of others professed faith. Mr. McKaughan was assisted by Rev. Mr. Thompson of Missouri.—*Richmond Dispatch.*

....The Rev. T. S. Wright has been serving five churches in Richmond this year. He is in love with his people and they reciprocate it. They have all extended a unanimous call to him for another year.—*Southern Index.* A good and true man; he deserves the confidence and love of his people.

....We were glad to have a visit from Rev. J. B. Boone Friday. He is very hopeful of the outlook for the Orphanage. He has on hand a large number of applications, and he hopes to admit a number of orphans in the near future. Bro. Johnson and Bro. Allen are getting their work well in hand.

....The Rev. I. S. Boyles, class of '95, has entered the Louisville Seminary. Success attend him. He leaves Stanhope, Bells and Bethel churches in good financial and spiritual condition, which he served while a student at Wake Forest. He recently baptized at Bethel twelve, and ten at Stanhope.

....Speaking of Rev. J. L. Kendrick, recently of Evergreen, La., now pastor at Flemingsburg, Ky., the *Baptist Chronicle* says: "Bro. Kendrick did a fine work at Evergreen, and we regret to lose him from our State. We wish him great success in his new field." There's another Wake Forest man.

....Rev. James Long, the new pastor of the First Baptist church, preached his first sermon Sunday morning to a large and highly appreciative congregation. His two discourses on that day are spoken of as "masterpieces of oratory and eloquence." The members of that church are to be congratulated on their excellent choice.—*Goldsboro Headlight.*

....The West Chowan Association will meet with the church at Sandy Run in Bertie county, Oct. 29th. People coming on the R. & T. R. R. will be met at Roxobel at one o'clock p. m. Parties coming on the Norfolk & Carolina R. R. will be met at Kelford at 7:45 a. m. and 3.31 p. m. Any one wishing further information will address O. L. L. Cobb, Kelford, N. C.

....Dr. Durham was at the Eastern Association last week on Tuesday and Wednesday, at the Tar River Thursday, at the Union Friday, and at the Catawba River Saturday and Sunday, and expected to be at the Atlantic, the Mecklenburg and Cabarrus, and Piedmont, this week. He reports good sessions, the people hopeful, and the spirit of missions growing.

....Rev. N. R. Pittman is now pastor of the First Baptist Church of Mexico, Mo. This church has some strong members. The "Regular Baptist Publishing House" is located in this place. The General Association of Missouri meets in St. Joseph Mo., October 22d, this year. Bro. Pittman was pastor of the St. Joseph's church for ten years, and the Rev. J. L. Lawless is his successor.

....The American Baptist Publication Society has sent us two tracts that can be used to advantage in some sections of our State—"Household Baptisms," by Professor Henry C. Vedder, and "The Sabbath and the Seventh Day," by Rev. W. W. Beardslee. Both are all that could be desired. Order through our Convention's store at Raleigh, known as the Sunday-school Supply Store.

....Rev. Geo. R. McCall, of Macon, Ga., died October 6th, aged 65 years, after a long attack of paralysis. The *Christian Index* says of him: "As a Baptist minister, Secretary of the Georgia Baptist Convention, financial agent, member of the board of trustees, secretary and treasurer, professor of theology of Mercer University, Dr. McCall was one of the best known men in Georgia."

....The *Charlotte Observer* prints encouraging news of brethren Pritchard's and Pratt's tent meetings with the factory population. Interest continues well sustained, and a goodly number of converts have joined the churches. It is a well known fact that factory workers are reluctant to attend regular church services in the towns, which makes this work in Charlotte more commendable. We hope the chapels, of which Bro. Pritchard wrote last week, will be built, and that a regular city missionary will be employed. In this connection, it is worthy of note that Rev. A. D. Hunter our efficient Raleigh missionary, says this work in Raleigh is large enough to engage one man for all his time.

....Bro. S. McIntyre, of Wake Forest, represented the RECORDER at the late sessions of the Mt. Zion and Union Associations. He brought up a goodly list of new subscribers and renewals. In another column he gives an account of the Union. Bro. McIntyre worked with the success of an old stager, though this is the first time he has appeared before any of the Associations in this capacity.

....A note from Dr. J. J. Hall of Norfolk: "I look hopefully to the organization of the young people as planned at Macon, so that our young people may be yoked to our great work in the South, and also to our Southern publications, the BIBLICAL RECORDER included. Rev. J. W. Millard preached recently two sermons in the Free mason Street church with great acceptance by all who heard him."

....Rev. L. N. Chappell, missionary to China, now on a visit to his relatives near the College, delivered on Sunday afternoon last a very interesting missionary address before the "Yates Mission Band," a juvenile missionary organization in connection with the First Raleigh Baptist Church. He also preached for Dr. J. W. Carter on Sunday night from Acts 16: 9—"Come over into Macedonia and help us."

....Christian mission work is in its infancy, if we consider the vast field yet to be occupied. *The Sermon Illustrator* says: "Afghanistan has six millions of population and no missionary; India, one missionary to two hundred and seventy five thousand people; Persia, one to three hundred thousand; Thibet, one to two millions. If forty thousand missionaries were sent to India, there would still be only one to every fifty thousand people."

....Bro. Jno O. Gough has done a fine work at Manning. The church is reported as being in a very fine condition—united, active and liberal. There is talk of building a new house of worship, and some of the members told us it will soon be an assured fact. Bro. Gough is quite popular with his people, and they are devoted to him, as he is devoted to the cause.—*Baptist Courier.* Another Wake Forest boy reflecting credit on the College and State.

....Some time ago, we promised to let the brotherhood know when Columbia church was prepared to call a pastor. "All things are now ready," and in conference assembled on the first Sabbath in Oct. 1895, the above church extended a call to Rev. Josiah Elliott (no D. D.) We have a fine Sabbath School, and three prayer services every week, with a good attendance. No preacher in the flock, which we regret.—*Jos A. Spruill, Church Clerk.*

....We have heard with genuine pleasure of the improvement in Dr. R. T. Vann's health, and we hope it will prove permanent. He occupied his Scotland Neck pulpit the first Sunday in this month after an extended vacation. Bro. Vann's recovery must be especially gratifying to his flock, but there are many brethren and sisters in every part of the State who rejoice with them. May God give his servant many years of growing usefulness.

....Rev. I. S. Boyles called in to see us Monday on his way to the Louisville Seminary. He leaves Mrs. Boyles at Stanhope teaching music. She was baptized from the Methodist church by Dr. Mundy at the recent session of the Tar River Association, held at Wilson, N. C. He and Bro. A. A. Pippin have labored together in ten revival meetings this summer, resulting in the conversion of from twenty to fifty at each meeting. The Lord has been very good to them.

....The Tar River Association met last week in the new brick church in Wilson, N. C. Owing to the fact that there is a debt on the house in its erection, it has not yet been dedicated. Pastor Mundy is living in a comfortable home erected by the ladies of his congregation in one corner of the church lot. Dr. N. B. Cobb volunteered kindly to represent the RECORDER at the Association, and we hope to publish an account of its proceedings from his pen, in our next issue.

....The many friends and relatives of Bro. W. A. Pool of Texas will be glad to learn that his health is greatly improved, and that he is again able to preach. He is pastor of three churches, preaching twice a month to one and once a month to the others. He has just closed a great revival meeting with one of his churches, in which forty eight were added to the church by baptism. He thinks Texas in many respects a great State. Bro. Pool ought to write occasionally for the RECORDER.

....Rev. S. F. Bristow writes from Colerain: "We have just closed a meeting at Ariel church, Gates county, N. C. We began this meeting Monday after the fourth Sunday in September and closed on the fifth. It was my first visit with this church, and it was a pleasant one. This is a weak church numerically, but I see no reason why it should not become strong. I never preached to a people more attentive. I preached twice every day and had no one to rebuke for misbehavior. The result of our labors was five additions. Brother J. R. Matthews is pastor, and the brethren speak highly of him."

....Superintendents of Baptist Sunday-schools in Wayne county will confer a favor by dropping a postal card to Mr. C. J. Rivenbark, superintendent of the Sunday-school of the First Baptist church, Goldsboro, giving him their name and postoffice address and any statistics. Mr. Rivenbark and other workers in the city desire to get in touch with the Baptist Sunday-schools in the county and to lend them any possible aid in the furtherance of their work.—*Goldsboro Headlight.* Bro. Rivenbark is not content with making our Goldsboro Sunday-school one of the best, but he is spending his blessed energies on the "regions around." He is working along the right lines. Country and town ought to be knit more closely together; and the Sunday-school is a good starting point.

....The Baltimore *Sun* of the 9th says: "Yesterday a committee from Brantley church, waited on Dr. Wharton with an offer to furnish a parsonage if he would consent to remain permanently with the congregation. He told the committee that he would be willing to do so provided the present assistant, Mr. J. Henry Orcs, is retained, and that the parsonage be paid for by private subscription, and not made a charge upon the church. This, it is said, would necessitate his giving up evangelistic work almost entirely."

....A convention of the colored Baptists throughout the United States was in session at Atlanta, Ga., the first week in October, and was probably one of the most notable gatherings of colored people ever held in this country. It was the Colored Baptist Foreign Mission Convention, composed of representatives of three large bodies, which were consolidated, and resolved upon union for future work at home and abroad. Reports on the progress making in education and in missions were read, and excited great hope and encouragement for the future.

....A twelve days' meeting of much power closed in Elenton on the night of the 7th. The whole town felt its influence. Rev. W. P. Hines gave efficient aid and greatly endeared himself to the Elenton saints. The total number of converts was sixty six, ten of whom were females, eight or ten under the age of sixteen, and the others were men of mature years. Members of the other denominations attended and took part in the services. Forty six united with the Baptist church. Others joined the Methodist and Episcopal churches. So we learn from the *Fisherman and Farmer* of the 11th.

....From the following our readers may learn the real name of the Episcopal Church; it is a resolution which has passed the Convention: "The constitution and canons for the government of that portion of the Catholic Church known in law as the Protestant Episcopal Church of the United States of America." There was no debate, and the designation was adopted by a vote of—ayes, 83, noes, 13; divided, 7. To speak of the Episcopal Church as a "portion of the" Roman "Catholic Church known as the Protestant Episcopal Church of the United States," would be literally true.

....Bro. W. G. Upchurch, one of Raleigh's most prominent business men, died after a long and painful illness at his house in this city early on Sunday morning last. He leaves a wife and several children, together with a large family connection to mourn their loss. Bro. Upchurch was a highly esteemed member of the First Raleigh Baptist church, and was baptized into its fellowship by Dr. T. E Skinner. For more than thirty five years he has been a very active man of business, and no man has labored more industriously than he to build up the material interests of the community. His death is greatly deplored.

....Rev. G. W. Coppedge, of Wakefield, has been reaping a rich harvest of souls from his field. At White Oak (sometimes called Archer Lodge church) there were sixteen professions of confession, seven were baptized, four restored and two received by letter; at Corinth there were seven professions, and the ordinance of baptism was administered to five; at Clyde's Chapel twenty-two were baptized, six restored, and one received by letter. He had the assistance of Rev. J. W. Sledge and Rev. Worley Creech in these meetings. In a meeting with Bro. Sledge's church, Stony Creek, in Nash county—a notable "hardshell" section—in which Bro. Coppedge assisted, twelve persons joined the church by experience.

....The Building Committee of the First Baptist Church will next Sunday morning recommend that the church at once extend the back walls of the church building so as to connect with the Sunday school room, and thus largely increase the seating capacity of the church. This is a forward movement. The recommendation will likely be adopted. Thomas is spreading. He is preaching all about and to far more people than any other man in Fayetteville. At the services the house is packed to overflowing, and seats are brought in from the Sunday school room. The church and Sunday-school have appointed building committees to arrange for increasing the seating capacity of the church. We need it. Besides, a telephone has been put in the church, and people all over town and at Manchester and Spout Springs, twelve and eighteen miles away, listen to the sermons and get all the words of the speaker with all their force and power.—*North Carolina Baptist.*

....At a meeting of the Twenty third Street Church (New York City), held Friday evening, October 4th, a call was unanimously extended to Rev. Boardman B. Bosworth to become their pastor. The call has been accepted, and Mr. Bosworth will begin his pastorate on Sunday, October 13th. Mr. Bosworth comes from the Green Mountain State, and is a graduate of the Vermont University. He is also a graduate of Rochester Theological Seminary, Class of '95. For some time after graduating from the Vermont University he was engaged in commercial life as acting secretary and treasurer of a large manufacturing concern in New England. He is twenty-nine years of age, and, after a commercial career succeeded by a careful theological training, he brings into his work a practical knowledge of affairs such, it is hoped, as will make him eminently useful to his own church and to the denomination generally.—*Examiner.* This is the successor of Rev. Thos. Dixon, Jr.

President M. M. Isenmond of the Southern Business College of Asheville, N. C., offers free railroad fare to the Atlanta Exposition and return to all students who enter on the cash scholarship plan before Nov. 1.

There was a harmless earthquake in South Dakota on last Saturday evening.

Where Are Our Preachers?

BY REV. A. W. SPILMAN.

A STUDY IN STATISTICS.

H. K. Carroll, LL. D., superintendent of the religious census for 1890, says, "North Carolina is a Baptist State." Perhaps so. In many respects we are in the very front in North Carolina, but we labor at a disadvantage because of the location of our preachers. They are largely in the west. I figured a little in 1893 along that line. Here are a few facts as they were then. Raleigh is the center of the State Convention east and west. East of Raleigh there were 197 Baptist preachers. West of Raleigh (giving half of the Wake county preachers to each) there were 433. In the thirteen counties of our Western Convention were 173 preachers.

Our State missionaries are placed in a rather curious plan also. East of Raleigh are thirty-nine, west sixty seven. In the extreme west of our Convention is a space of 110 miles square there are forty State missionaries. If every missionary were run over, there would still be left 232 Baptist preachers, an average of more than ten preachers to the county. In the extreme east is a space of 110 miles square (seventeen counties), there are seventeen missionaries. Remove the missionaries, and only nine preachers remain, and there would be ten counties without a Baptist preacher. There are more State missionaries in Ashe, Stokes, Forsyth and Davidson counties than there are in the sixteen eastern counties south of Roanoke river. And these four counties would still have thirty five preachers if the missionaries were not there.

To one far away and unacquainted with the situation, it looks like these counties might import some preachers from their next door neighbors, Watauga, Wilkes and Yadkin, and lend their missionaries to us down here who need them so much. I am sure the last named counties have some to spare. The three counties together have sixty three preachers. There are seventy Baptist churches in Wilkes county and 5,104 members; forty one of the churches and 3,321 members are in our Convention, so there is a regular Missionary (?) Baptist church for every 550 of the inhabitants. Can't you send some down this way? But, then, I guess Wilkes needs them. There are 225 distilleries in the county.

The center of population for the Baptist preachers of North Carolina is in Rowan county just west of Salisbury.

The county with the largest number of preachers is Wake with thirty-nine, closely followed by Madison with thirty three. Distribute them in Madison and there would be a Baptist preacher within less than two miles of every house in the county.

Our State missionaries are in fifty-four counties from the mountains to the sea. The largest number are in Edgecombe, Davidson and Ashe, they having five each, then Robeson and Stokes with four each.

There are as many missionaries in Ashe and Stokes, with twenty eight preachers besides, as there are in Dare, Tyrrell, Hyde, Washington, Martin, Beaufort, Green, Craven, Jones, Pamlico, Pitt, and Lenoir, with only two preachers besides. If the State missionaries were withdrawn from Ashe and Stokes, they would still have fourteen preachers each. If they were withdrawn from the twelve last named, the pastors at Newbern and Kinston would have each 6½ counties on his hands. We would have to import 180 preachers to have fourteen for each county.

Why this state of affairs? What is the remedy?

One cause is the population. We must place our missionaries in the growing centers where we can reach the largest number of people possible. The center and west are the growing sections. The movement in our State is from the lowlands of the east to the hill country. The census of 1890 shows a decrease in population in nine eastern counties, and only one western county, viz., Caswell. Roxboro, Burlington, Reidsville, Danville, and lack of good railroad facilities help to explain that. And the gains in the east were not very great. The largest gain was hardly 4,000, and few reached 2,000, and many smaller still, as Carteret and Hyde, 1,000 each; Craven, 804; Dare, 535; Pasquotank, 350; Currituck, 271; Pender, 46, and Green, 2. Place these over against such gains as Alamance, Catawba, Cleveland, Guilford, Randolph, Rowan and Wilkes, with 4,000 each; Madison, 5,000; Richmond, 5,700; Mecklenburg, 8,500; Forsyth, 10,000, and Buncombe more than 13,000, and a reason is seen for placing missionaries in the west.

But a curious feature of it is that Richmond county, whose increase was 5,700 with only three preachers, should have only one missionary, while Ashe, whose increase was only 1,191 with already twelve preachers, should have five.

And Mecklenburg, whose increase was 8,500 with five other preachers, should have only two missionaries, while Stokes, whose increase was 1,846 with sixteen other preachers, should have four.

And Forsyth, whose population increased at the rate of more than 1,000 each year with only one preacher, should have only three missionaries, while Davidson, just south, increased only 1,369 in ten years and with seven other preachers, has only five. These are all in the west. And how is it that Edgecombe, whose population decreased by 2,065, has five missionaries, while there are four counties near by without either an ordained pastor or missionary, though they increased in population?

Another reason for the condition of affairs is the Negro population. The white population is largely in the west. There are sixteen counties in the east in which the Negroes far outnumber the whites. In the west nearly all of the Baptists are whites, and in the east they are divided. If you take it whites and blacks, you will find that there are as many Baptists in the east as in the west. A county with a population of 30,000 in the east really has about 15,000 whites, and often less. Take Halifax, for instance, with 30,000 in round numbers. But there are only 9,000 whites. It is not fair, then, to compare the white Baptists of Wilkes with its 23,675 inhabitants with the white Baptists of Halifax or Warren where the Negroes outnumber the whites more than two to one. In Wilkes there are only 1,824 Negroes, and they have two Baptist churches. According to white population, Halifax has one preacher to every 1,000 people, and Wilkes has one to every 1,000 with four left over—not far ahead, you see.

But I selected Halifax, esp cially to bring out another point. Counting Negroes and whites in Wilkes there are forty-three churches, and 3,500 members; but Halifax has sixty seven churches and 11,663 members. And the value of the Baptist church property of the Negroes in Halifax is exceeded by the white Baptists in only two counties, viz., Wake and Buncombe. We have 6,448 white Baptists in Wake county, our stronghold, but there are two counties in eastern North Carolina that have more Negro Baptists. There are twenty counties in the east that average more than 4,000 each. If the white Baptists are in the west, the Negro Baptists are in the east. So here is one reason why there are so few white Baptists in the east is that most of the Baptists are Negroes as is also the population.

But we have not as many missionaries in the east as we ought to have.

And it should be borne in mind that among the whites in our eastern counties are many people who hold doctrines somewhat similar to ours; people who practice immersion, reject infant sprinkling, and are, for the most part, congregational in polity.

The Original Freewill Baptists are in eastern North Carolina. Of their 133 churches in North Carolina, only ten are west of the A. C. L. Railroad. And they have only 417 members out of a total of 10 224 in the State. Except one church in Chatham with thirty members, there is not another west of Wake, which has only three with a total membership of eighty.

But the Baptist Church of Christ is altogether in six counties of the west, viz., Alexander, Davie, Iredell, Surry, Wilkes and Yadkin. They number only 650 members, however, in all, and Pitt alone has over a thousand more Freewill Baptists than that.

Of the Anti mission or Hardshell Baptists, the west has a small majority, there being twenty-three more churches west than east. And then the Old-Two Seed In The Spirit-Predestinarian Baptists are all in Forsyth, Stokes and Surry, but they have only nine churches and 188 members.

Of the Christian Connection, who largely practice immersion, reject infant baptism, &c., the east and west have about an equal share, the Southern branch predominating in the west, the other in the east.

But of the Disciples of Christ, the east has a big majority. They are represented in nine counties west and twenty five east. West there are twenty four churches, and east 100. Beaufort county has a thousand more members than all of the nine western counties together, and Lenoir and Washington have each more by 200. Beaufort, Hyde, Lenoir, Martin, Pamlico, Pitt and Washington are full of Disciples, having more than half of their North Carolina churches and members.

The Dunkards are in the west; those in our Convention being in Ashe and Alleghany and numbering only four churches and 295 members.

So it is seen that although our preachers are in the west, there are still large numbers of people in the east who hold to doctrines somewhat like ours, and were they not on the ground their adherents would naturally be Baptists. The eastern counties are not so bad off as one might suppose. Take the average number of church members in the forty-three eastern counties, including Wake and the remaining fifty three western, and the percentage of church members compared with the population is about forty-four per cent. for the east, and forty per cent. for the west. There are among the forty three eastern counties eighteen, whose percentage of population that are church members goes higher than fifty, while only nine of the fifty-three western counties have over half of their population in some church. The most religious spot in North Carolina is the south eastern section. New Hanover and Brunswick each have over half their population in some church, while the percentage of religious population of the neighboring counties is as follows: Sampson 39, Duplin 32½, Bladen 37½, Columbus 37½, Pender 70.

Many in the east who would be Baptists are in other churches whose doctrines in many respects closely resemble ours.

[TO BE CONTINUED.]

The Facts.

The Treasurer's report in this paper shows that only $5,456 35 of the $15,000 needed this year for State Missions, has been received. Therefore $9,543.15 must be secured in the next *forty five* days for this work, or the Board will have to report a debt to the Convention in Greensboro. The attention of every pastor, church, mission society, and friend of State Missions is called to this object, and their help earnestly asked at this time.

I am just this morning in receipt of a check for $50 00 from Bro. D. L. Gore of Wilmington. If those who can, would send checks for such amounts as they could give to this work, and the pastors and churches would do what they can, every dollar of the needed amount would be secured by the first of December. Let us have your aid, brethren.

C. DURHAM.

I call your special attention to a new policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest plan they have seen. Write for it.

CARY J. HUNTER, *Supt.*,
Raleigh, N. C.

The Union Association.

The Union Association met with Mondoy Branch church, Union county, Thursday, October 10th. The church is situated eight miles east of Monroe, on the Carolina Central railroad, in the midst of a community of well to do people. The church was easy of access, and the crowd was large from the beginning, every church being represented the first day. Two churches were added to the Association, the number now being twenty-nine.

This Association is composed of good, earnest Christian people, who seem to want to know and do the right thing. It is true they have never been educated to give to the different objects as some Associations, but all they need is to learn their duty, and none, I believe, will adhere more closely to that duty.

Bro. E. C. Moore preached a timely and interesting sermon from the text, "Search the Scriptures." Prof. H. C. Copple of Rock Rest was Moderator, and Bro. T. W. Mauss was Clerk.

The first subject discussed was periodicals. The reading of the letters from the churches showed that our Baptist papers are not read as they should be in this Association. So after the subject had been very well discussed, the RECORDER representative received quite a nice list of subscribers.

Friday at 11 o'clock Dr. C. Durham preached one of the most powerful sermons on Missions I ever heard. Pledges were taken for the different kinds of missions.

At this period of the meeting your correspondent had to leave, with regrets. Other subjects were still to be discussed, and all the brethren seemed greatly interested.

Rev. Jas. R. Richardson is the pastor at Meadow Branch, and a happy one, too. His people love him, and he loves his people. He has a congregation of young people unexcelled. While there I didn't see a single boy smoking cigarettes, but all the young people gave the best of attention to the work of the Association. I was told that not a single young man from this neighborhood has ever become a drunkard.

Steps will be taken to establish a school of high grade in Union Association under a board of trustees. Such a move I think is wise.

We were glad to see old father E. L. Davis present. He is the oldest Baptist minister in the State, having preached nearly sixty years. He is now eighty two years old. He has been a power for good in the world; and as the physical man grows weaker the spiritual grows stronger.

E. K.

Missionary Meeting.

How God has led us through the past in missionary work, will be illustrated by map at the Y. P. Convention. It will be shown how God has honored Baptists, and how abundantly he has blessed our efforts in mission work. It will be a study in the history of Baptist missions that will tell to the future of our churches. Send the young people to the Convention.

E. VAN DEVENTER.

Burlington, Oct. 11, 1895.

Bro. Geo. W. Wescott, of Manteo, renewing his subscription, says: "I am one of your oldest subscribers. Cannot see how any Baptist can afford to be without the RECORDER."

A Methodist contemporary says: "Our church is not the only one troubled with the evangelist question." Nay, verily.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Willis Gregory, $1 00; B. L. Scruggs, 3 00; W. G. Taylor, 5 00; W. D. Bostic, 3 20; C. L. Palmer, 1 00; C. H. Fry, 1 00; J. C. Watkins, 1 60; C. W. Scarborough, 15 85; D. W. Raper, 10 00; J. L. White, 10 00; H. T. Liles, 1 00; J. H. Thomas, 1 00; J. E. Moore, 2 00; D. A. Liles, 1 00; M. A. Adams, 5 00; J. A. Vann, 1 00; J. S. Holman, 50 00. Total, 112 05.

THOMAS H. PEARCE,
Treasurer Wake Forest College.
Raleigh, Oct. 14, 1895.

"Index to Chimneys" tells what chimney is made for your burner or lamp, and your dealer probably has it.

Geo A Macbeth Co, Pittsburgh, Pa, wants to send you the Index—write for it.

Pearl glass, pearl top, tough glass.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

A GOOD INCENTIVE can be made by some member of every Baptist church in North Carolina, who will undertake light and desirable work of representative character. Representatives, male or female, must be commended by their pastor as worthy and energetic. For further information address (enclosing 2 cent stamp) "Box 0, Raleigh, N. C."

Send applications as soon as possible, as only one member in each church can be engaged.

Labor Statisticians in Convention.

BY ROB'T E. LACY.

The Convention of Labor Statisticians met in the rooms of the Commercial Club, Minneapolis, Minn., Sept. 18th. Col. Carroll D. Wright, U. S. Labor Commissioner, is president. The association was eminently wise in this selection, as he has devoted a quarter of a century to the study of economic questions and statistics, and is not only able, but absolutely honest and fearless, being in my humble opinion one of the most useful and able men in the Union. His talk on "How far the Statistician Should Go in Seeking Ozone," was the feature of the meeting. The address by Mr. Wadlin, Commissioner of Massachusetts, was both interesting and instructive; so also was Prof. Folwell's. He is a professor in the State University, which has 2,500 students. Mr. L. G. Powers, Commissioner of Minnesota, was elected Secretary. The greatest compliment I can pay him is to wish he was Commissioner of old North Carolina. Minnesota is very fortunate in being able to have him, and the value of his work cannot be estimated.

The meeting was a success. We compared notes, discussed methods, means, what we are doing and what we hope to do. We discussed the gathering of statistics as a scientific question, as a study for advanced scholars in social economy, as a philanthropic question; the good it is doing in educating the "purse-proud" and arrogant up to their duty to their more unfortunate fellowmen; to the understanding of the duty the State owes its citizens, and that there is no "private map" or even private business which is free from the State's control if her children are likely to suffer thereby; to educating the factory employee up to the fact that he has some tangible connection with and interest in the government, and thereby keep him from getting soured and naturally drifting towards anarchy.

We also considered the long hours, and the age at which children should be allowed to work. All through the meeting I could not help wishing that every North Carolina preacher, teacher and manufacturer we o present. I was the only Southerner except Mr. Lee Meriweather, Commissioner of Missouri, a young lawyer who has written several books on European travel and who was one of the brainiest men present.

I tried to explain that we were such good people in North Carolina we did not need the labor legislation which the great hustling dollar-seeking North does; but I felt quite small when the finances of each State were discussed. The Commissioner of New York complained that he could not do the work as it should be done with only $30,000; this did not include his $3,000 salary, or in fact any salary. Col. Horne, Commissioner from Connecticut, reported that his salary was fixed at $3,000, and that of his chief clerk at $1 800, but said that there was no appropriation, and that the State allowed him to draw what he needed without any limit. I think he said he never went over $20 000, and so on. There was no State which does not pay the chief clerk as much as the Commissioner from North Carolina receives. All the Bureaus have other duties besides collecting and collating figures.

The Commissioner of Massachusetts takes the census, and has 1 000 agents in the field. The Commissioner of Minnesota has mine and factory inspections, and sees that the law concerning the guarding of machinery and that of allowing children to work before a certain age (unless they can produce a certificate to the effect that they have attended school at least twelve weeks during the year) are fully enforced.

This work of making history for the masses and turning on the light concerning the condition of the wage earners is assuming gigantic proportions. Almost every foreign country, the United States, and thirty-four of the States have these bureaus. They are doing a grand and noble work, and in spite of those who are opposed to anything that looks to improving our race (if such improvement means a lessening of their dividends), it will eventually be given wider scope.

It is to be hoped that our next Legislature will consider the question of the age when children should be allowed to go to work, and the equalization of the number of hours during which people both young and old should be engaged in labor. It depends on the nerve-destroying quality of the work how long a person should be on duty. For example, a train despatcher with a head full of trains wastes more vital energy in eight hours than a man at manual labor does in fifteen; again an engineer on a "flyer" is more worn out and broken down with six hours than even his fireman who does all the manual labor and is in the cab with him is in ten hours. Children should not be allowed to go to work at any kind of labor that confines them within walls until they are twelve years of age, and those between twelve and fourteen should be required to have a certificate showing that they have been to school at least twelve weeks during the year. This question is of the greatest importance to the future development of our people. Broad minded men want data, figures and facts to examine and find out what is needed and what is not, and the place to come for such information is the Bureau of Labor Statistics.

A patriotic legislator should look over the entire State and see whether these people need any law or not. Now he is too often influenced by what comes under his personal observation alone.

Of course this work will be opposed. Is there anything good that has not been opposed? Those that oppose it are generally moved by the same spirit that caused Demosthenes to stir up the people against Philip.

As I will not be Commissioner after this term, I desire to say that it is a shame that this office, the peculiar property of the great mass of our people, should suffer so for means to properly do the work. The salary of the Commissioner should at least be on a par with that of a railroad Commissioner, instead of that of the clerks of the other departments. The Railroad Commission is doing a good work, but it is material-looking after the dollars—while the work of this office is far greater, as it is not only educational, but really tends to improve our breed, and keep down friction and unrest, and convinces the world that labor and capital are allied and not antagonistic. Salaries are entirely too low. It is discriminating against the poor. A man has to have other means and take too large a part of his pay in honor for a poor man with ability enough to fill the place to accept it.

Notes from Rev. J. N. Stallings.

Dear Recorder:—Please allow me space for several items:

1. I baptized two, both from Methodist families, at Eaton's church on the third Sunday in September. Others are reading the Scriptures with reference to duty and will follow soon.

2. The churches at Eaton's and Farmington have redeemed their pledges to the Orphanage, the former sending eight dollars more than their liberal pledge of fifty dollars, and the latter, with a membership of about one third of the other, sending twenty dollars, the amount of their pledge. I hope that Jerusalem and Mocksville will soon follow this example of their associates. None of these churches, though they do as well as or better than the average church, are coming up to duty in other respects. Our annual Orphanage picnic greatly stimulates the Orphanage work. If Robeson, Cleveland, Granville, Wake and other counties which contain a great many Baptists, would organize annual picnics, the Orphanage could be greatly enlarged and well supported. Will not the brethren in the counties named and in others try it?

3. The churches generally are behind with their financial obligations. Why? Because their members do not obey the command, "Let every one of you lay by him in store as God hath prospered him"—*whenever* one receives any thing, and so is prepared to give it when needed. Let the command be faithfully obeyed, and there will never be lack at the *proper time*. What part is to be laid aside? The Scriptures I think, teach *one tenth*, at least. If any will not lay aside that much, let them lay aside *some part*; if any will lay aside *more*, let them not fail to do it. This rule of the Bible faithfully followed by all will give every pastor his money when due, and meet every obligation to the poor, to the Orphanage, to Missions, to Wake Forest, to the Seminary, and to the Baptist University for our daughters. Why not do it? The Lord put it into the hearts of his people to obey him in this as in other respects!

4. Every true Baptist, whether educated at Wake Forest or not, rejoices at the prosperity of the College. The large numbers of the Law Class fully justifies the establishment of that department. Does it not suggest the wisdom of establishing a Medical Department also? Why not give those who expect to make medicine their life work an opportunity to lay the foundation at our College? I see no reason why a Medical Department should not succeed as well as that of the Law. Besides it would help the College in a general way, as the Law Department has. [There is at Wake Forest a course preparatory to the study of Medicine.—EDITOR RECORDER.]

5. Our Union Meeting at Society was an improvement on any Union held since I have been in the Association. There was a larger attendance of ministers and delegates, and a spirit of work was manifested. Three newly organized churches were received into the Association at its recent session—all the result of preaching "in the regions beyond" or "round about." I have been cultivating two points in the afternoons from two of my churches, which I hope will develop into churches after a while. Our ministers and brethren will continue this work during the ensuing year.

6. There are four academies of high grade in Davie county in charge of Baptists. Prof. Minor conducts Cana Academy; Prof. Foster, Fork Academy; Elder B K Mason, Advance Academy, which enables him to preach there and at other weak churches, which otherwise would probably be without a pastor. Your correspondent remains on this field by teaching, aided by his daughters at Jerusalem. J. N. STALLINGS.

Mocksville, Oct. 1, 1895.

For Indigestion,

Use Horsford's Acid Phosphate.

Dr. W. O. Hoyt, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

Liberty Union.

Dear Recorder:—The Liberty Union met with the Oak Hill Baptist church, on Friday, Sept. 27th, at 11 a. m. Introductory sermon was preached by Elder J. M. Hilliard. Intermission.

At one p. m. the Union assembled. The election of officers resulted in the selection of Bro. James Smith as Moderator, and Bro. John R. Miller, as Clerk.

The queries were ably discussed with the best of good feeling.

The delegation was larger than usual, eighteen churches being represented. The preaching was good, and the Spirit of the Lord manifested his presence in all it it was done.

Rev. J. B Boone of the Baptist Orphanage was present and added much to the interest of the meeting. The collection on Sunday for State Missions was $10 59

The church and community amply entertained the Union, the church was greatly strengthened and revived, and the pastor encouraged and made happy.

JOHN A. SUMMEY.

Statesville, Oct. 1, 1895

The Workers Die, the Work Goes On.

Dear Recorder:—So quickly following my last letter I have to write again that we have been under the shadow of death. Sunday, 3:00 a. m., Sept. 1st, our brother and late pastor, Wong Yer San, died of consumption. This brother, too, was one of Dr. M. T. Yates' theological class. When I came to China he was preaching as an evangelist and teaching a day school. My first attempt to preach in Chinese was with him in the street chapel where he lived. A year or two after old pastor Wong Ping San (a different family) died, this man was called to the pastorate of our native church, in which capacity he served three years. Early in this year he was engaged again as evangelist and day school teacher. He came out at night to help in those meetings we held in April and May. He took cold, and his disease of years' standing, perhaps, took on a violent rapid form. In June he was released from his work and asked to come and occupy a room in my yard.

We gave him medical aid, and Mrs. Bryan and Mrs. Tatum gave him nourishing food, but the disease could not be arrested.

In his life and death he gave us good hope that he was a servant of God. Friday night I talked with him and we had prayer together. After I went his wife says he slept. In his sleep, after the Chinese manner of address, he said, "Teacher Tatum, look! is this a multitude of the redeemed?"

Sunday morning he called his wife and told her the Heavenly Father was going to call him to go, that it was all peace with him, but that he was sorry for her.

By the grace of God he was what he was.

Yours fraternally, E. F. TATUM.

It is marvelous how long a rotten post will stand if it be not shaken.

Perfect Health.

Keep the system in perfect order by the occasional use of Tutt's Liver Pills. They regulate the bowels and produce

A Vigorous Body.

For sick headache, malaria, biliousness, constipation and kindred diseases, an absolute cure

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CONSUMPTION

TO THE EDITOR.—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M.C. 183 Pearl St., New York.



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CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 23, 1895.

SOUTH BOUND.	No. 9. Daily.	No. 6. Daily.	No. 12. Mixed. Daily ex Sunday
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fayetteville Junc		.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 56 p m	.....	.....
Ar Walnut Cove	6 25 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 56 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bonnetsville	.....	8 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 25 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m	.....	.....
Lv Rural Hall	8 29 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	8 59 a m	.....	.....
Lv Stokesdale	9 26 a m	.....	.....
Ar Greensboro	10 11 a m	.....	.....
Lv Greensboro	10 20 a m	.....	.....
Lv Climax	10 50 a m	.....	.....
Lv Sanford	12 40 p m	.....	.....
Ar Fayetteville Junc	.....	.....	.....
Ar Fayetteville	2 15 p m	.....	.....
Lv Fayetteville	2 45 p m	.....	.....
Ar Wilmington	5 15 p m	.....	.....
Lv Fayetteville	.....	4 55 p m	.....
Lv Hope Mills	.....	5 54 p m	.....
Lv Red Springs	.....	6 40 p m	.....
Ar Maxton	.....	6 12 p m	.....
Ar Bonnetsville	.....	7 30 p m	.....
Lv Madison	.....	.....	12 20 p m
Lv Stokesdale	.....	.....	1 25 p m
Ar Greensboro	.....	.....	3 40 p m
Lv Greensboro	.....	.....	3 50 p m
Lv Climax	.....	.....	4 20 p m
Ar Ramseur	.....	.....	6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Western Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N. & W. R. R. for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

Trains No 1 and 2 dinner at Fayetteville.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

	No. 12 Mixed Daily.	No. 8. Daily.
Lv Greensboro	1 33 a m	10 15 a m
" Elon College	2 30 a m	10 45 a m
" Burlington	3 05 a m	10 58 a m
" Graham	3 19 a m	11 01 a m
" Hillsboro	4 23 a m	11 37 a m
" University	4 45 a m	11 48 a m
" Durham	5 50 a m	12 00 p m
Ar Raleigh	7 30 a m	1 10 p m
	Mixed Ex. Sun.	
Lv Raleigh	9 05 a m	1 10 p m
" Clayton	10 05 a m	1 42 p m
" Selma	11 25 a m	2 10 p m
Ar Goldsboro	12 50 p m	3 00 p m
	No 86 Daily.	No. 11. Mix daily
Ar Greensboro	7 20 p m	8 23 a m
" Elon College	6 41 p m	7 46 a m
" Burlington	6 20 p m	7 23 a m
" Graham	6 07 p m	7 10 a m
" Hillsboro	5 07 p m	6 44 a m
" University	5 33 p m	6 31 a m
" Durham	5 15 p m	6 10 a m
Lv Raleigh	4 10 p m	5 05 a m
		Mixed Ex. Sun.
Ar Raleigh	4 10 p m	10 15 p m
" Clayton	3 30 p m	9 18 p m
" Selma	2 54 p m	8 15 p m
Lv Goldsboro	2 00 p m	6 50 p m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 41. Daily.
Lv Richmond	12 05 a m	.....	12 55 p m
" Keysville	7 30 a m	10 50 p m	5 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 31 a m	4 45 p m
" Clarksville	10 50 a m	12 45 a m	4 55 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh	.....	7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 68. Mixed. See Note
Ar Richmond	4 40 p m	5 00 a m	.....
" Keysville	1 50 p m	10 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	12 39 p m	1 15 p m
" Clarksville	12 31 p m	12 22 p m	12 31 p m
" Oxford	11 59 a m	8 48 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 68 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv ..... Raleigh	Ar	7 30 p m
6 10 a m	" ..... Durham	"	6 30 p m
8 02 a m	" ..... Greensboro	"	4 55 p m
10 15 a m	" ..... Salisbury	"	2 55 p m
11 09 a m	Ar ..... Statesville	Lv	2 05 p m
12 30 p m	" ..... Hickory	"	12 45 p m
3 02 p m	" ..... Asheville	"	9 55 a m
4 25 p m	Ar ..... Hot Springs	Lv	11 45 a m
No 65. Ex. Sun.			No 66. Ex Sun.
6 10 p m	Lv ..... Winston Salem	Ar	6 35 a m
7 50 p m	Ar ..... Mocksville	Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

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J. M. CULP, Traffic Man't, Washington, D. C.

SUBJECT FOR

"We have waited save us." Mission sas, Indian Territo the whites and In stations, 343; bap schools, 50; teacher

Study Topics.—T past possessions. T past injustice of t with them. The Missions and gov present transition The future of the I

Letter from Mrs.

Three days ago w sary of my arrival i my little fire to-nig been damp and r busy day, my heart in gratitude that he my chosen way the many blessings hav endeavors, that wit cup runneth over."

When we came to no suitable place o or church services. in one room and th floor. Now we hav comfortable home. us, going on the ot avoid meeting and Chastain was taken came near dying, friend on whom I c to be reached near distant. At the fi rank, who stood ou during the preachin with the Protestan woman is our frien favors, and calls on of affliction.

Our church roll h and removal have e erased, but we have gregations, and a w ality throughout the didates have been b and there are still c nance. Our Sunday by both children an

There is, too, a the Mission enrolli This is taught by t man worker and my time to the work. T in addition to the the Bible by heart.

At the last meetin Meeting, more than many took part, les portions of Scriptu sonal experience o

More homes are time to visit. So I in gratitude to God cess he has granted But there is still m in this one town, bu Master, and those o more than those at the work being don sionary Union.

The Mexican Mi terest in Madero In Saltillo last month, the Institute somew few professions of their pupils during beginning of the charity pupils were but a gracious revi and seventeen of th lute professed faith We thank God and sure that you sympa in their joy. With

Your sister i

LA

Doctor Arroyos,

Life Among th

Dr. V. M. Metcal one of the editors o a Sunday-school pa tion, has given the *Indian Helper*:

"I have all my Among the most pl childhood are my pl were little Cherokee My father moved Tennessee in 1835, Valley among the C Indians were very bad, married into families in the cou the names of the Smith. My father saw mill, carding besides a small pos of Indians at t closely drawn arou mer day, watching to them, while w ground. Their Hal would often attend fond of playing wit boys and girls were ple, yet I learned t brought me hows pretty skins of wil time came for them ervation home. The brother, Thomas S in-law, Gen. John government-agents future home. The their beautiful Ha touching scenes t were being forced ful hunting grou

Woman's Missionary Department.

Edited by MRS FANNIE B. S. ROYE, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. SIMMONS, Raleigh, N. C.

SUBJECT FOR OCTOBER: INDIANS.

"We have waited for Him and He will save us." Missionaries in Western Arkansas, Indian Territory and Oklahoma, among the whites and Indians, 70; churches and stations, 343; baptisms, 1,591; Sunday-schools, 80; teachers and pupils, 2,042.

Study Topics.—Their past history. Their past possessions. Their past sufferings. The past injustice of the white man's dealings with them. The present status of Indian Missions and governmental control. The present transition stage and opportunity. The future of the Indian.

Letter from Mrs. Lillie Wright Chastain.

Three days ago was the seventh anniversary of my arrival in Mexico, and as I sit by my little fire to-night (for the afternoon has been damp and rainy) after an unusually busy day, my heart goes out to God anew in gratitude that he has let me serve Him in my chosen way these seven years. With so many blessings has He crowned my humble endeavors, that with David I can say, "My cup runneth over."

When we came to this field four years ago, no suitable place could be rented for home or church services. We lived almost a year in one room and that without windows or floor. Now we have a pretty church and a comfortable home. Then the people shunned us, going on the other side of the street to avoid meeting and speaking to us. Mr. Chastain was taken ill of typhoid fever, and came near dying, and I had not a single friend on whom I could rely, and no doctor to be reached nearer than thirty-five miles distant. At the first service, a woman of rank, who stood outside the door, called out during the preaching, "Kill the man; away with the Protestants." To day, that very woman is our friend, has done me numerous favors, and calls on me to visit her in time of affliction.

Our church roll is not extensive, for death and removal have caused many names to be erased, but we have large and attentive congregations, and a wonderful spirit of liberality throughout the country. Several candidates have been baptized during this year, and there are still others awaiting the ordinance. Our Sunday-school is well attended by both children and grown people.

There is, too, a day school connected with the Mission enrolling some eighteen pupils. This is taught by our native man and woman worker and myself, each giving a stated time to the work. The children have learned, in addition to the usual branches, much of the Bible by heart.

At the last meeting of my weekly Woman's Meeting, more than thirty were present, and many took part, leading in prayer, reciting portions of Scripture or giving a bit of personal experience or advice.

More homes are open to me than I have time to visit. So I lift up my heart to-night in gratitude to God for the measure of success he has granted his unworthy servant. But there is still much to be done, not only in this one town, but all over Mexico for the Master, and those of us on the field realize more than those at home how important is the work being done by the Woman's Missionary Union.

The Mexican Mission at large feels an interest in Madero Institute. When I was in Saltillo last month, I found the teachers of the Institute somewhat discouraged that so few professions of faith had been made by their pupils during the present term. At the beginning of the session, few besides the charity pupils were members of the church, but a gracious revival is going on in Saltillo, and seventeen of the pupils of Madero Institute professed faith in Christ this very week. We thank God and take new courage. I am sure that you sympathize with the teachers in their joy. With sincere regards,

Your sister in Christ,
LILLIE WRIGHT CHASTAIN.
Doctor Arroyos, Mexico.

Life Among the Indians Long Ago.

Dr. V. M. Metcalfe of Hopkinsville, Ky., one of the editors of the *Youth's Advocate*, a Sunday-school paper of very large circulation, has given these reminiscences to *The Indian Helper*:

"I have all my life loved the Indians. Among the most pleasing remembrances of childhood are my playmates—many of whom were little Cherokee Indian boys and girls. My father moved from Kentucky to East Tennessee in 1835, and settled in Hiwassee Valley among the Cherokee Indians. These Indians were very friendly; many of them had married into some of the best white families in the country. I remember well the names of the Rosses, Donleys, and Smiths. My father owned a cotton factory, saw mill, carding machine and grist mill, besides a small store. I have seen hundreds of Indians sit with their red blankets closely drawn around them of a warm summer day, watching the mills, strange things to them, while waiting to have their corn ground. Their little children and their dogs would often attend them, and I became very fond of playing with them. Of course, the boys and girls were not dressed like our people, yet I learned to love them because they brought me bows and arrows, nuts and pretty skins of wild animals. At last the time came for them to be taken to their reservation in the far off west. My eldest brother, Thomas Metcalfe, and his father in law, Gen. John Smith, were appointed as government agents to conduct them to their future home. They did not wish to leave their beautiful Hiwassee. I remember many touching scenes that occurred while they were being forced away from their beautiful hunting ground. One old man lived near us who had a large family; he came to my father almost daily to get him to intercede with the Great Father at Washington to let him stay; but he told him he was powerless and could do nothing for them. The day came for them to move. It was a sad day for us all. My father and mother were always kind to the Indians and had won their hearts. They did not want to move away from such kind neighbors, but they had to go, as the government had so determined. As the long train of wagons was passing our home, I shall never forget the cursing of some and the weeping of others. As the old man and family already mentioned were passing, they stopped, and my mother filled their sacks with cakes and good things to eat on their long journey. The old man bowed himself to the ground and wept like a child, while the women and children all cried and begged to stay near us. Myself and little brother went with them as far as the big hill that overlooked the valley. Here they had a big cry again as they took the last look at their beautiful valley. My little heart was almost broken to part with these friends, and to see them so much troubled by being taken against their will, from such homes among the mountains and valleys of their own Hiwassee."

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props. Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Beulah Union.

The Union Meeting of the Beulah Associational was held with Lee-Bethel church. Devotional exercises were conducted by Rev. C. R. Taylor.

The Union was organized by electing Bro. T. K Glenn, Moderator, and Geo. M. Burton, Clerk.

In a brief speech, Bro. Glenn stated the object of the Union.

A resolution was passed, recommending vacant places in the bounds of the Beulah Association for our missionary to visit and try to establish mission stations, subject to the approval of the Executive Committee.

A resolution was passed requesting the Executive Committee to meet at Shiloh on the second Sunday in October.

After discussing the desirability of the Baptist churches in Person county joining the Beulah Association, the Chairman appointed Wm. M. Faulkner, Dr. J. I. Colman and George M. Burton to correspond with them, asking them to bring the matter before their churches.

It was recommended that Rev. D. J. Harris, Rev. J. E. Armstrong and Rev. C. R. Taylor be appointed a committee to arrange the program for the next Union.

Committee on place for next Union reported Yanceyville Baptist church as the place, and the fifth Sunday in December and Saturday before as the time.

Thus ended a pleasant and we hope a very profitable Union.

GEO. M. BURTON, *Clerk*.
T. K GLENN, *Moderator*.

When the scalp is atrophied, or shiny-bald, no preparation will restore the hair; in all other cases, Hall's Hair Renewer will start a growth.

Swift Creek Union.

Dear Recorder:—The Swift Creek Union met with Stanhope Baptist church, Sept. 27th, 1895. Sermon at 11 a. m. by Rev. W. C. Nowell. Text, Luke 11: 13.

Professor S. F. Boyles, Moderator. G. T. Barnes, Secretary.

Reports were made from the different churches, and good speeches on general topics.

The Union was addressed at night by Rev. A. A. Pippin on general education, and Rev. I. S. Boyles on ministerial education. Strong points were presented and practical speeches made.

Saturday was spent in discussing missions, State, Home, and Foreign. Brethren Boyles, Pippin, Hocutt, Loyd and others participated in the discussion.

Rev. A. A. Pippin preached at night.

Sunday morning there was a Sunday-school mass meeting.

Rev. I. S. Boyles preached at 11 a. m. from Mal. 3: 8—"Will a man rob God?" An able sermon, and the souls of men were earnestly pleaded with.

The next session of the Union will be held with Pleasant Grove church.

Brethren Pippin, Nowell and Hocutt constitute a committee to arrange a program of services. G. T. BARNES, *Secretary*.
PROF. S. F. BOYLES, *Moderator*.
Finch, Sept. 30, 1895.

Atlanta Exposition.

THE "CHICAGO OF THE SOUTH."

The most important event of the current year to this country, and especially to the South, and still more especially to the city of Atlanta and the State of Georgia, is the Cotton States and International Exposition which was formally opened at Atlanta, Ga., on the 18th day of September, and which will be closed on the 31st day of December.

That a Southern city of about 110,000 population should have the enterprise and public spirit, not to say the temerity, to undertake, almost single handed, an enterprise as wide in its scope, so mammoth in its proportions and requiring such a vast outlay of money as to richly entitle it to the designation of "International," in the face of a universal commercial depression and financial panic, and that Atlanta, Ga., which was left but little more than a heap of ashes and smouldering ruins, with its population of 10,000 scattered and homeless by Sherman's army, and when it took up its famous "March to the Sea," should be that city, it is not surprising that the first suggestions of such an enterprise were received with general misgiving and that even the Southern States and cities counselled against it, and were slow to come to the assistance of a sister city in an undertaking which at such a time was regarded as hazardous in the extreme and too mammoth to promise even a measurable degree of accomplishment.

A visit to Piedmont Park, however, about two miles north of the center of Atlanta, will dispel every doubt of the realization of a degree of success surpassing the most sanguine expectations of the projectors of the Cotton States and International Exposition.

There is an appearance of solidity, grandeur and beauty in her public buildings, her hundred churches, her seminaries, colleges, numerous public school houses, her Henry Grady Hospital, her stores and private houses, suggestive of abundant building material near by, and looking away to the east, fourteen miles across the foothills, the famous Stone Mountain looms up, a solid mountain of granite, where immense quarries are operated now, but where, thirty one years ago, grim visaged war held sway and thousands were slain, and their blood trickled over the rugged, granite sides of Stone Mountain.

In looking over these lovely hills and valleys, clad in the gladness of Southern verdure and, yielding abundantly to the hand of the happy husbandman, it is difficult to realize that it was ever the theater of war, and that the soil was literally soaked with fraternal blood.

In such an undertaking the question of transportation is one of natural prominence, and every person in anywise interested in this exposition, every person proposing to become an exhibitor or a visitor has doubtless propounded the inquiry, whether the Southern railroads are equal to the emergency of handling the enormous travel and traffic to and from Atlanta during the period of the exposition. This question of course has long since been answered to their satisfaction by the Committee on Transportation of the Atlanta Fair; but for the benefit of many who acquired their knowledge of the railroads of the South during a period of ten or fifteen years succeeding the close of the war, perhaps it will be well to say that no comparison can be well drawn between the miserable apologies for railroads in the South during that period, with the really splendid roadbeds and equipment and service of the present.

Atlanta is essentially a railroad city and a great railroad city, having roads, and good ones, radiating to every section of the country. But without considering any of the others, there is one system fully capable of handling expeditiously, comfortably and satisfactorily, all the travel and traffic to and from the exposition from any and every direction, and that is the great combination operated by a single management, with headquarters at Washington, D. C., under the name of the Southern Railway.

One of its lines has it northern terminus at Washington, and over it is operated a fast through service in connection with the Pennsylvania Railroad from New York, through Philadelphia, Baltimore, Washington and Atlanta to all parts of the South and Southwest, including New Orleans and points in Florida, and which makes the run from New York to Atlanta in 24 hours. Not only so, but its connections in other directions enable it to give the same first class service to passengers from the West and Northwest.

So important is this great railroad system to the success of the exposition and so hearty has been its interest in the undertaking and its co-operation with the managers of the exposition, that it has been accorded exceptional privileges and will be the only road having tracks in Piedmont Park, which will enable it to land passengers from any direction, without change of cars, either in the Park or in the Union depot in Atlanta, as they may prefer.

The Southern Railway has always manifested the most generous interest in every enterprise or effort to promote the welfare of the South, and will make a most interesting exhibit in a handsome building which it has erected in the fair grounds, consisting of specimens of the mineral and other products of the South and illustrative of the marvelous improvement in railroad construction, operation and architecture in this country.

T. M. O.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Appointments in 1895.

October.

Atlantic—Kinston, Tuesday, Oct 15-17.
Cedar Creek—Cape Fear ch, Cumberland Co, Wednesday, Oct 16-18.
Caldwell—Lower Creek ch, Thursday, Oct 17-19; two miles of Lenoir.
Mecklenburg and Cabarrus—Meets with Concord church, Oct 17.
Montgomery—Mt Carmel ch, Thursday, Oct 17-19.
Piedmont—Liberty ch, Thursday, Oct 17-19.
Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oak ch, Thursday, Nov 7-9.
Columbus—Pine Forest ch, Thursday, Nov 14-16.
Robeson—Raft Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.
Raleigh, May 1, 1895.

Rheumatism and scrofulous diseases find no home where there is a vigorous circulation of pure blood. Johnson's Sarsaparilla and Celery makes pure blood. Note the price, large bottles, 50 cts. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Moseley's Dining Hall,

FOR

LADIES AND GENTLEMEN,

130 Fayetteville St., Raleigh, N. C.

All Delicacies Served to Order.

Coffee and bread, 10c; Coffee, bread and butter, 15c; Coffee, bread, butter and eggs, 20c; Broiled bird and toast 25c; Broiled oysters, 25c; Oysters, stewed or fried, 25c; Small steak, 25c, Sirloin steak, 35. Regular meals, 50c.

CALL FOR ANYTHING YOU WANT

CRIPPLES. BICYCLES.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 6, '95.	No 23 Daily.	No 35. Daily.	No 41 Daily.
Leave Weldon	12 59 a m	9 27 p m	
Ar Rocky Mount	1 57 p m	10 20 p m	
Leave Tarboro	2 20 p m		
Lv Rocky Mount	1 05 p m	10 20 p m	5 45 a m
Leave Wilson	2 03 p m	11 08 p m	
Leave Selma	3 53 p m		
Lve Fayetteville	4 30 p m	12 23 a m	
Arrive Florence	7 20 p m	3 00 a m	
	No 49. Daily.		
Leave Wilson	2 19 p m		6 20 a m
Leave Goldsboro	3 10 p m		7 05 a m
Leave Magnolia	4 16 p m		8 13 a m
Arr Wilmington	5 45 p m		9 45 a m

TRAINS GOING NORTH.

Dated Oct 6, '95.	No 78. Daily.	No 24. Daily.	No 40. Daily.
Leave Florence	9 15 a m	7 35 p m	
Lv Fayetteville	10 55 a m	9 25 p m	
Leave Selma	12 39 p m		
Arrive Wilson	1 20 p m	11 28 p m	
Leave Tarboro	2 43 p m		
	No 48. Daily.		
Lve Wilmington	9 25 a m		7 00 p m
Leave Magnolia	10 50 a m		8 31 p m
Lv Goldsboro	12 05 p m		9 40 p m
Arrive Wilson	1 00 p m		10 37 p m
	No 79. Daily.		
Leave Wilson	1 20 p m	11 33 p m	10 33 p m
Ar Rocky Mount	2 33 p m	12 07 p m	11 15 p m
Arrive Tarboro	2 48 p m		
Lv Rocky Mount	2 33 p m	12 07 p m	
Arrive Weldon	3 30 p m	12 55 a m	

Train on Scotland Neck branch—mail leaves Weldon 3.45 p m, Halifax 4.35 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.07 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.32 a m.; arriving Halifax at 11.00 a m, Weldon 11.30 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.55 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 6.50 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.30 a m, arrive Smithfield 7.50 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.20 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.30 a m, Nashville 8.55 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta branch, Florence S. R., leave Latta 6.40 p m, arrive Dunbar 7.30 p m., Clio 8.05 p m. Returning leave Clio 6.10 a m, Dunbar 6.30 a m, arrive Latta 7.30 a m daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.00 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.



Women and Women only

Are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily.

In the form of washes, solutions, etc., for distressing inflammations, irritations, and weaknesses of the mucous membrane, it has proved most grateful.

CUTICURA SOAP appeals to the refined and cultivated everywhere, as the most effective skin purifying and beautifying soap, as well as purest and sweetest for toilet and bath.

Sold throughout the world. British depot: F. NEWBERY & SONS, 1, King Edward-st., London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

CLERKS OF ASSOCIATIONS

will find it to their advantage to get the Minutes of their Association printed by us.

We have been doing this class of work for more than twenty years, and are familiar with the proper arrangement, and with the names of the brethren, &c., and when we print them the work is not only well done, but the Minutes are correct.

It would be better for all the work if the Minutes of all the Associations were printed at one place.

Clerks will do well to send us their Minutes.

EDWARDS & BROUGHTON,

Printers and Binders, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.20 A. M., DAILY.

"Atlantic Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York. Pullman sleeping cars Monroe to Portsmouth. Arrives at Washington 10.45 a m, Baltimore 11 noon, Philadelphia 1.30 p m, New York 4.05 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington, with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.05 P. M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting thru by at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS ARRIVE RALEIGH:

6.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.05 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina, points via Weldon.

1.51 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.35 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.05 p m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8 00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Note.—The "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or H. S. Leard, D P A, Raleigh, N. C.

JNO. H WINDER, Gen. Man.
W. J. ANDERSON, Gen. Pass. Agt.
H. ST. JOHN, Vice President.

NEWS SUMMARY.

North Carolina.

Mr. D. T. Swindell, a prominent merchant of Raleigh, died last Saturday morning, the 12th, at 9 o'clock. He kept what is popularly known as a "Racket Store." He has been a very successful business man, commencing his career in Washington, N. C., his native town, on 1st 1860 he located in Raleigh, and at his death was at the head of one of the largest business houses in Raleigh, and was fifty one years of age.——The State Fair will be held in Raleigh Oct 22-25, Railroad fare is one cent per mile.——The Charlotte *Observer* of the 12th notes several tests of the financial prosperity of our people, viz., first, the summer excursions, of which there never was so many, and all were largely patronized; secondly, the churches, which have drawn large crowds; and thirdly, and the best gauge of all, is the school attendance. Judged by the last mentioned standard alone, our contemporary says that North Carolina was never so prosperous before.——The residence of Capt. W. T. R. Bell at King's Mountain was consumed by fire Oct. 10th, caused by a flying spark from a chimney. The building was insured for $2,900; loss, between $2600 and $3000.——Acetylene is the name of Maj. J. Turner Morehead's new illuminant, manufactured only at Spray, N. C. The Acetylene Gas Company of Philadelphia has been organized, and 5,000 shares at $25.00 per share, offered for sale by the company, were readily taken, half to be paid down, and the other half when called for by the company. Bidders offered $25 per share, so anxious were they to take stock in the enterprise. It is said that this light will convert night into day!

In General.

U. S. Attorney General Harmon, in response to a letter asking if it would be unlawful for American citizens to express sympathy for the Cuban insurgents in public meetings, says that while there is no law to prevent our people from speaking their sentiments on any subject, yet the expression of such sentiments in public meetings would be discourteous in spirit towards Spain, a friendly power, and tend to embarrass the U. S. government in its determination to fulfil its treaty obligations. It is stated on the authority of a dispatch from Madrid that the U. S. government has urged on the Spanish Minister at Washington the necessity of prompt and vigorous action on the part of Spain to crush the rebellion in Cuba. But the truth of this statement is doubtful. The dry season has now commenced in Cuba, and armies can move more readily; and it is published that Spain will put forth at once the effort to suppress unruly Cuba. There is much sympathy felt for the Cubans in this country.——Gen. Wm. Mahone of Virginia died in Washington City Oct. 8th. He was stricken with paralysis, about a week preceding his death. He was near sixty-nine years of age, and was surrounded by his family in his dying hours. He graduated at the Virginia Military Institute in 1847. He was a brigade commander of the Confederate forces, and his achievements brought him great military fame. Since the war he has been very prominent in Virginia politics, and was a member of the United States Senate for six years from March, 1881, to March, 1889. At one time he was wealthy, but died, it is stated, possessed of a small estate. He was buried at Petersburg, his old home.——Cotton goods have advanced, evidencing that the cotton crop will be short. Manufactured products of wool, hides and leather have declined in price, principally owing, it is thought, to abatement of orders.——The superintendent of the Boston and Maine Railroad has issued a circular to the employees of the road forbidding their use of tobacco while on duty, and on trains and in stations with a badge or uniform on while off duty.

Scuppernong Union.

The Scuppernong Union Meeting met with the church at Columbia the fifth Sunday and Saturday before in September. Rev. John Shaw preached the introductory sermon. We had a good and profitable meeting. Then we had preaching Monday, Tuesday and Wednesday following. Rev. Josiah Elliott assisted Rev. John Shaw, or Rev. John Shaw assisted Rev. Josiah Elliott, I know not which, in preaching. The Lord was present, and as a result there were twenty one accessions to the church, none of the converts being younger than fifteen years.

By the way, Rev. Josiah Elliott and Rev. John Shaw are no ordinary team.

JOE A. SPRUILL, *C. C.*

Columbia, N. C., Oct. 7, 1895.

Cost of Endowment Insurance Reduced.

For about ten years the old Union Central Life Insurance Company has been maturing and paying the full face of policies, for which they charged the insured the same as other first class companies charge for policies due only at death. We paid over $125,000 of these last year, and they did not have to "die to win."

We have for many years made the highest interest and lowest death rate, and by these points of successful management, we can do much more for our insured than any company.

Any other company known to me ever matured a life rate policy and paid it off before death. Why pay a high price for endowment insurance when we give you endowment insurance at the cheap life rate? Agents wanted.

CASEY J. HARRIS, *Supt.*,
Raleigh, N. C.

A strike of 1,500 engineers threatened a Scranton.

Opposed to the General Program for Unions.

Dear Recorder:—There are at least three very formidable barriers, in my opinion, to the scheme suggested by you for our Union Meetings:

1. Our work is already, like our government, showing tendencies too strongly inward a centralized power—the few over the many. This is not only contrary to Baptist principles, but it is also the greatest foe to the highest development of our forces.

2. It takes the responsibility from off the local community. I admit that there is an evil—a giant evil—in the present arrangement, but I am far from believing that its remedy lies in having all the programs arranged by a "central committee" for the whole Convention. This violates the very foundation principle of development. Instead of taking responsibility off, lay it on, and the development will be more marked and healthy. If our Union Meetings would be more careful about who compose their committees of arrangements and programs, the matter would adjust itself. I have seen some of the most pious, learned and devout men in the State get out the poorest programs.

3. The needs are not the same in every particular throughout the State. You seem to think that the programs now have almost a similarity in some cases, even in the wording. If this is true, then that which you seek is already in vogue, and yet you confess to its utter failure; consequently it is only one point gained in a "central committee", to-wit, the quality of the program, and making it absolutely uniform. There are some questions which most vitally concern the denomination at large that should be discussed at *all* the Union Meetings in the State. It is also true that there are local needs to be met, of which a "central committee" would be almost wholly ignorant. Such needs can only be met by some one who studies them, and adapts queries and speakers to them.

These are some of the things I think about this matter. Fraternally,

M. A. ADAMS.

The Free Masons of Mississippi have taken a stand which we hope all their order will adopt. They have made a rule that "no Mason, either as principal, agent, employee, or in any other capacity, shall sell intoxicating liquors to be used as a beverage, and the penalty thereof shall be expulsion."

Look out for counterfeit ten dollar silver certificate, series 1891, check letter D, bearing the likeness of Hon. Thos. A. Hendricks, and aged in appearance.

Silk Thread Holders.



FOR ANY NEEDLE WORKERS.
This holder protects the skein from becoming snarled or soiled until the last thread is used. Ask your dealer for our wash silks in these new patent holders.
One Sample Skein *Only, send postpaid to any address on receipt of five cents in Stamps. Once used, you will always buy your silk in this holder.*
Brainerd & Armstrong Silk Co.,
7 Union St., New London, Conn.

Forty Years in China

By Rev. R. H. GRAVES, D. D.
330 Pages, Beautifully Illus. Price $1.50.
The book has been most favorably received by the Religious and Secular Press of the entire country. St. Louis Observer says, "No better man could be found to write this book, and no better time to publish it. It should be in every home, Sunday School Library, and the library of every minister."
WE WILL GIVE $200.00
to anyone selling 20 copies in three months. Will make special terms to any society or person who will give profits to Missions.
AGENTS WANTED everywhere. Outfit 50 cts. We pay freight and give credit. Many agents sell 10 copies a day.
R. H. Woodward Company, Baltimore, Md.
We will make a specialty of Bibles and books for the Holidays.



The Leading Conservatory of America
CARL FAELTEN, Director.
Founded in 1853 by B. Tourjée.
NEW ENGLAND CONSERVATORY OF MUSIC. BOSTON, MASS.
FRANKLIN SQ.
Send for Prospectus giving full information.
FRANK W. HALE, General Manager.

ASK YOUR AGENT FOR
A POLICY
—IN THE—
N. C. Home Insurance Co.
This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.
INSURE AGAINST FIRE
W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.
HOME OFFICE. RALEIGH, N. C.

Portraits
Enlarged life size from photographs, in either Crayon, Pastel or Oil Paintings, by
Frank J. Corwin of Norfolk, Va.,
recognized by all as the most talented Portrait Painter in the South. If you wish fine work, purely hand made, by one of America's most gifted artists, write him for prices, which are within the reach of all.
Mr. Corwin is strictly reliable, being well known all over the South.

NOTICE.

Having qualified as executor of the estate of A. J. Strallings, deceased, late of Wake county, this is to notify all persons having claims against said estate to present them to me on or before the 15th of October, 1896, and those indebted to said estate will please make immediate payment.

BLAKE STALLINGS, Executor.
Rolesburg, N. C.

1895! 1896!

ATTRACTIVE OPENING!
Of New Millinery.
WE INVITE YOUR INSPECTION OF OUR beautiful Fall and Winter stock just opened. Our goods are carefully selected, and amongst them will be found all of the latest styles in shapes and material.
All Tastes & All Purses CAN BE SUITED.
A full line of stylish caps for misses and children. Also a charming assortment of
Infant's Caps.
We sell the IMPERIAL PATTERNS, and can recommend them. Sheets furnished monthly free. Goods sent on approval. Express paid one way.
Miss Maggie Reese
239 Fayetteville St., Raleigh, N. C.

Racket Store.
At the threshold of the great fall season, and when it fully opens we will have the grandest rush in our history. No such stock as ours ever offered in Charlotte. People talk about dull times; it has not been so with us.
This is by far the greatest year we ever had, and Charlotte will have the greatest fall trade ever known. We have prepared to meet all we could of it with the best in all lines.
We have just opened our fall stock of Underwear, and 10 all leaders and very cheap. We will surprise you in this stock, for midsummer buying and dollars have done wonders in it.
Another large purchase of pants, and shall retail at less than wholesale rates. Big job in a lot sample pants at less than you can buy the goods, and we can fit anybody.
One thousand boys' knee pants and knee pants suits. Knee pants 10c per pair up. Knee pants suits anywhere along the line from 50c. to $1.75. Stock of fine suits and overcoats unsurpassed. See our clothing stock. We will sell you if you will look, for we can suit you and save you money.
Just opened the most elegant stock ladies' capes and wraps ever brought to this city. We bought them a way under value and will sell them cheap. See the $4 50 line that the regular dealer will ask you $7 and $8 for the same class goods, and for $15 48 we can show you a plush wrap that you can't buy in New York for less than $25. No lady can afford to miss this great offering. See them.
Millinery stock open and ready for inspection. Everything first class and styles nobby. The very low price we place on first class millinery has brought this department to the front as one of our great leaders. See us for millinery and save dollars in the future as in the past.
Dress goods department teeming with good values.
Every day we shall slaughter special lines of goods, and you should not miss a walk through the Racket to whether you want to buy or not. You want to see the mammoth stock of all offerings ever made in the State.
Williams, Hood & Co.,
Successors to W. J. Davis & Co.,
Charlotte, N. C.

THE CINCINNATI BELL FOUNDRY CO.
SOLE MAKERS OF THE BOYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &C.
Catalogue with 2000 testimonials, Prices and Terms FREE.

Wedding Invitations ENGRAVED in latest and most artistic style. Send for samples and prices. VISITING CARDS—Plate and 50 cards (name) $1.00; name and address, $1.50. LYCETT, 317 N. Charles St., Baltimore, Md.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

ONLY THE SCARS REMAIN
And a Lively Remembrance of the
HORRIBLE SORES
WHICH CAUSED THEM.

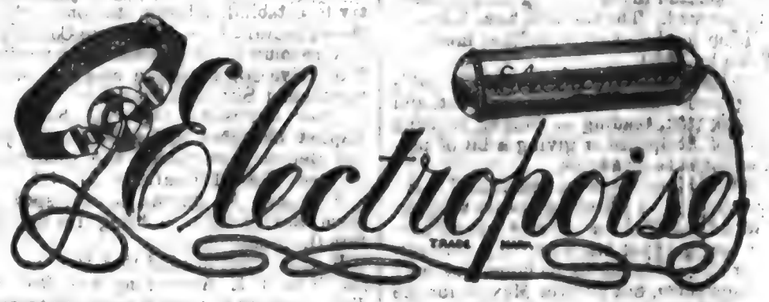


Traveler Henry Hudson's Experience.
"Among the many testimonials which I see in regard to patent medicines performing cures, cleansing the blood, etc., none impress me more than my own case, and I conscientiously believe it to be my duty to let people know it. Twenty years ago, at the age of 18 years, I had swellings on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."—HENRY HUDSON, James Smith Woolen Machinery Co., Philadelphia, Pa.
Ayer's Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Has Cured Others, Will Cure You



Headquarters for the Best, Only.
BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:
Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.
Fowls and Eggs For Sale at All Times.
66 PRIZES WON THE PAST TWO YEARS.
ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. You Get Pedigreed Stock If You Buy of Us.
EVERYTHING GUARANTEED AS REPRESENTED.
Address OCCONEECHEE FARM, Oxford, N. C.

An Incredulous Smile, or the Simple Exclamation NONSENSE.
If your physician has not investigated it, he would probably exclaim "Nonsense" if you were to ask him about it. Does it polarize the body and cause it to absorb Oxygen from the air through the pores of the skin? Does this new method of applying that great vitalizer—Oxygen—effect cures of almost all diseases, and in many cases after other methods of treatment have failed?
We can prove that it Does.
Will mail you our booklet with actual experience of users—responsible people in all parts of the United States.



ELECTRIC BUILDING, Atlanta, Ga.
W. G. HARVEY, Gen. Agent, Mills House, Charleston, S. C.

RALEIGH, Aug. 25, 1895.
Col. Wm. J. Saunders, Gen. Agt. Massachusetts Life Association of Boston:—
MY DEAR SIR:—I beg to thank you for the prompt settlement of the $3,000 claim of the heirs of the late Rev. C. T. Bailey under a policy with your Company. Very truly yours,
J. W. BAILEY.

MASSACHUSETTS
Benefit Life Association.
FOUNDED 1878.
Exchange Building, 53 State Street, Boston.
Statement of Business for 1894:

Insurance in force	$106,859,450.00
Policies written during the year	11,607
Insurance written during the year	$ 15,822,700.00
Emergency or Surplus Fund	$ 1,085,810.11
Amount carried to Surplus Fund during the year	$ 227,751.77
Dividends paid to Policy holders during the year	$ 175,570.71
Total membership	39,482
Amount paid in losses	$ 1,858,295.34
Total amount paid in losses since organization	$ 10,112,525.97.

Cost 60 per cent. Usual Rates.
Splendid openings for energetic men to act as special agents. Correspondence solicited. Address
Wm. J. SAUNDERS,
General Agent for North Carolina.

LAND IN WAKE COUNTY FOR SALE.
ON MONDAY, the 28th of October, 1895, at the Court House door in Raleigh, by virtue of the terms of a deed of trust executed to me by Israel A. Bailey and wife, October 24th, 1889, and registered in the Register's office for Wake county, I will sell at public auction the tract of land now occupied by said Bailey in Barton's Creek Township, Wake county, adjoining the lands of J. R. Cooper, R. D. Honeycutt, J. H. Hutchinson, J. S. Brassfield, dec'd, and others; beginning at a three pronged white oak and running thence N 3¼° E. 7 ¾ poles to a stake in Brassfield's line, thence N. 88¾° W. (about) 174 poles with Brassfield's line to a small post oak, in said J. H. Hutchinson's line thence with his line S. 2° W. 37¾ poles to a stake, thence S. 89° E. 173 8-5 poles to the beginning, containing 40 acres, more or less, and being land purchased of A. L. Woodall by Wm. Cox. Sale at 12 m., and terms easy.
J. E. HUTCHINSON,
Sept. 16, 1895. Trustee.

Raleigh Marble Works.
MONUMENTS,
Tablets, Headstones, Markers, Iron Fences, Vases, Curbing, &c.
WE PAY THE FREIGHT.



ESTIMATES GIVEN ON
BUILDING STONE
IN
MARBLE, GRANITE, OR BROWNSTONE.
COOPER BROS.,
PROPRIETORS,
RALEIGH, - - N. C.

VIGOR OF MEN
Easily, Quickly, Permanently Restored.
MAGNETIC NERVINE Sold with written guarantee to Restore Lost Manhood. Cures weakness, Nervous Debility and all the evils from early or later excesses, the results of overwork, worry, sickness, etc. Full strength, tone and development given to every organ or portion of the body. Improvement immediately seen from the first box. Thousands of testers of praise on file in our office. Can be carried in vest pocket. Sent by mail to any address on receipt of price. One month's treatment in each box. Price $1.00, 6 boxes, $5.00, with Written Guarantee to refund money if not cured. Send to us for the Genuine. Circulars Free.
JOHN Y. MACRAE, Druggist and Sole Agent, Raleigh, N. C.

R·I·P·A·N·S
GIVE RELIEF.

Saved by a Star.

HOW A YOUNG WOMAN'S DEATH WAS PREVENTED.

GIVEN UP BY SEVERAL PHYSICIANS—READ AN ACCOUNT IN THE WASHINGTON STAR OF A NEW MEDICINE—IT SAVED HER LIFE.

From the Star, Washington, D. C.

Mr. E. L. Violland, who resides about three miles from Vienna, Va., is one of the best known and most prosperous farmers in Fairfax county, and the helpless condition of his daughter, Miss Birdie, now just budding into womanhood, for four years previous to the beginning of the use by her in January last of Dr. Williams' Pink Pills for Pale People, was the subject of general comment and regret among all who were acquainted with the family.

"I have no objection whatever," said the young lady, "to telling what Dr. Williams' Pink Pills have done for me." Since I began taking them at the first of the present year. Nearly five years ago, (we then lived in Washington City) I was taken with the grip. My parents at once summoned the best medical aid and although the physician did all in his power to cure me I gradually grew worse. Fearing that I was going to die, a second physician was summoned in consultation. A little after this I became somewhat better but the improvement did not last long. Then I had a relapse and following this was perhaps, if possible, worse than I had been in the first instance.

"I grew better and again became worse several times during a long period and my parents, as well as myself, arrived at the conclusion that I must soon die. As a last resort we decided to remove to this farm hoping that the change would do me good, and we then left the city. At this time I could not walk without assistance. I was affected with the most disagreeable tickling sensations in my feet and hands. My whole system was in disorder and I was thoroughly run down.

"As soon as we got into our new home a physician of the neighborhood was sent for and he and another doctor, who succeeded him in the care of my case, prescribed for me for a long time, but nothing seemed to do me any good, and my parents and myself despaired that I should ever be well again.

"One day during the latter part of December last, my father in reading *The Star* noticed that some wonderful cures had been made by the use of Dr. Williams' Pink Pills. He called my attention to the published certificates and we were both of the opinion that *The Star* would not print such certificates even as an advertisement unless they were genuine, and my father the next day went to Washington where he procured half dozen boxes of the pills. I began to feel something better before I had finished taking one box, and by the time I had used the six boxes was a comparatively well girl. I then went out carriage riding but unfortunately the pills broke throwing me out, and the hoof attached to a buggy which was following, stepped on my head before I could either get out of the way or be assisted to rise. I was badly hurt and a doctor had to be called in to sew up the wound. The doctor also gave me a mild tonic, but I did not relinquish for a day the use of Dr. Williams' Pink Pills which I am still using and I am now enjoying the best of health and can walk any distance I desire without suffering any fatigue."

Mr. Violland who was present during the interview said he could endorse all that his daughter had said, and that he had heard the Pink Pills are good also for rheumatism, with which he is a sufferer and for which he intends to begin using them at once.

The foregoing is but one of many wonderful cures that have been credited to Dr. Williams' Pink Pills for Pale People. Diseases which heretofore have been supposed to be incurable, such as locomotor ataxia and paralysis succumb to this wonderful medicine as readily as the most trifling ailments. In many cases the reported cures have been investigated by the leading newspapers and verified in every possible manner, and in no case has the least semblance of fraud been discovered. Their fame has spread to the far ends of civilization and there is hardly a drug store in this country or abroad where they cannot be found.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for $2.50, by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Work in Summer Meetings.

Dear Recorder:—I commenced my meeting at Cool Springs church the first Sunday in August, which continued seven days. I was aided by Rev. J. M. Henly, now at Wake Forest. Though young in the cause, yet he did some good preaching. We were were greatly blessed. Three professed faith in Christ. There were several penitents during the meeting. The church was revived as it has not been for years. It pleased the Lord to meet with us, and we ascribe all the praise to him.

I went from Cool Springs to aid Bro. G. W. Harman in a meeting at Rocky River. Bro. Harman is one of the best preachers I know for his advantages. We had the presence of the Holy Spirit with us. Eight professed faith in Christ. "It was good to be there." The church was greatly strengthened. We bless the Lord for his goodness, mercy, and wonderful works to the children of men.

From Rocky River, I went to Mt. Vernon Springs, four delightful days of summer retreat, to aid Bro. W. H. H. Lanham. We had there also the power and demonstration of the Holy Spirit. It pleased the Lord to bless his holy Word. It proved to be the power of God unto salvation to those who believed. We were made to rejoice, because sinners were brought, under the influence of the Holy Spirit, into the fold of Christ.

We commenced our meeting at Siler City on the second Sunday in September. I was aided by Bro. M. A. Adams, the gifted and talented pastor of Reidsville church. Bro. Adams, though comparatively a young man, possesses rare abilities as a pastor and as a preacher. He preached some of the finest sermons I ever heard. We have not had such plain, simple, gospel sermons in our church before. The church was much revived, and I believe elevated to a higher plane of spiritual living and activity. This church is one of the most prosperous churches in the Sandy Creek Association. Bro. D. L. Webster is our Sunday school superintendent, and a good one, too. He is energetic, active, zealous. No church could be inactive with such a layman. Would to God that more of our churches had live, energetic, active laymen to spur them up! We thank God for those we have.

I go to Liberty Sunday to engage in meeting. May the Lord bless our labors there!

Yours in His Name,

H. G. HORNER.

Siler City, Sept. 27, 1895.

From Ruin to Prosperity.

Seven or eight years ago, Oxford Female Seminary reached a high degree of prosperity. But in reaching this prosperity the President, Prof. F. P. Hobgood, worked himself well nigh to death. His health broke down completely. For two or more years, he had to give up every kind of work. The school passed into other hands. The new management was bad in the extreme. The school went down. The teachers left, the students went home, the school property was seized for debt. The school was regarded as a hopeless failure. But at this dark hour Prof. Hobgood's health began to improve. He soon regained more than former health. He looked with sadness on the wreck of his once flourishing school. Great as the task was, he resolved to gather up the fragments and rebuild the school. Difficulties, from which ordinary men would have shrunk, stared him in the face. During his long sickness there was not only the loss of his earnings, but a heavy debt incurred for medical treatment. Then, too, the school furniture had been taken for debt under the former management, and could only be replaced at a heavy outlay of money. But bravely he dared all these difficulties, and went to work to re-establish the school. Just as he began this herculean task, the money panic set in, and a dark cloud of despondency overshadowed the country, and all kinds of business began to languish.

But the school was started, and by economy and hard efforts it was pulled through the first year. And though the panic still prevailed, the second term was greatly in advance of the first. And now the school has reached a higher degree of prosperity than ever before attained.

Prof. Hobgood has labored long and hard to regain what was lost. We congratulate him on his success. He easily ranks among the best educators of the South. The appalling difficulties he has surmounted, the faith and work by which he has achieved his present success entitle him to a still more liberal share of school patronage. There are hundreds of bright, promising girls who ought to be in school, but are not. It is the sacred duty of parents to send them, if it can be done by any possible sacrifice. Do not wait for new schools to be established, but fill to overflowing the good schools we already have.

A FRIEND.

October 3, 1895.

Pounded.

Dear Recorder:—I wish through your columns to thank the members and friends on my field for the way they pounded me. I must say I was *hard hit*, and each lick (pound) was so nice and so highly appreciated I feel that the pastor might be strong enough to receive a pounding weekly. My work seems to be moving on nicely with plenty to do. Truly the word is work. Glory to God that we can enjoy such a blessed privilege as to work for him. Will be a meeting at Milton next month, and will have Dr. T. B Tames of Danville, to conduct it for us. Oh, my God, open the doors of his storehouse and shower the blessings down upon us.

Yours fraternally,

JOS E ARMSTRONG.

Milton, N. C., October 7, 1895.

Edward S. Kibler, Louisville, Ky., worth $200,000, committed suicide Oct. 11th. He was agent of the National Tobacco Company.

Chronic Malaria,

A VERY PREVALENT DISEASE FOLLOWING THE HOT SUMMER OF 1895.

The continuance of hot and dry weather is sure to produce the prevalence of chronic malaria. The past summer has been exactly suitable for the production of a great deal of malaria. Even in localities where malaria has been previously unknown, many cases malaria are developed. This form of malaria is distinguished from the old-fashioned fever and ague by the insidiousness of its attack and the difficulty with which it is cured. It does not come on quickly, like chills and fever. The symptoms pester and provoke sometimes for several weeks before the patient is made sick enough to take medicine.

Slight, chilly sensations, cold, sweaty spells, frontal headache, biliousness, furred tongue, bad taste in the mouth, sticky mucous in the throat, constipation, languor, etc.

A medical treatise on chronic malaria will be sent free by the Peruna Drug Manufacturing Company of Columbus, Ohio. This book is a complete guide to the prevention and cure of malaria in its various forms. Peruna has long since been recognized as the only infallible cure for the chronic form of malaria. While quinine has become the standard remedy for acute malaria, commonly called fever and ague, many people have found by bitter experience that it will not cure the chronic form. Peruna cures these cases promptly and permanently.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Brunswick Union, Cape Fear, $3.78; Lenoir ch, Caldwell county, 1.35; Union Meeting, Flat River, 1.56; Meadow Branch Union, 3.00; Columbus Union, 3.36; Galead ch, Bladen, 16.62; Zion Hill ch, ditto, 36c; Hickory Grove ch, ditto, 1.98; Brown's Creek ch, ditto, 54c; Abbottsburg ch, 2 52; Pleasant Plains ch, 63c; Tar River Association, 7.00; Berry's Grove ch, Mt Zion, 2.84; W M S, Olivet ch, Charlotte, 5.00. Total, 53.47. Previously reported, 5,404 98. Total this year, 5,456.85.

Foreign Missions—Flat River Union Meeting, $1.55; Stanhope ch, Tar River, 6.10; Saron ch, Pee Dee, 1.70; Pleasant Grove ch, ditto, 3 00; Pine Forest ch, W Chowan, 2.44; Meadow Branch ch, 1.83; Sandy Grove ch, Bladen, 74c; Center Road ch, ditto, 54c; Griffin's X Roads ch, 42c; Tar River, 75.54; Green River Asso, 68.88; Brown's Creek ch, Tar River, 1.95; Hebron ch, W Chowan, 15.00; Cove ch, Atlantic, 71c; G Truit, ditto, 1.35; Mrs Carr, 50c; Middle St ch, Newbern, 2.70. Total, 183 69. Previously reported, 4,413.88. Total this year, 4,597.57.

Home Missions—Center Road ch, Bladen, 23.00; Chadbourne ch, 50c; Tar River Asso 23.05; Green River Asso, 33 27; Burlington ch 10.00; Hebron ch, W Chowan, 5.00; South Fork Asso, 2 32; Macedonia ch, 1.50. Total, 76 64. Previously reported, 2,769.88. Total this year, 2,846.52.

Education—Saron ch, Pee Dee, $2 00; Silver Run ch, ditto, 1.00; Aulander ch, W Chowan, 5.00; J W Bailey, Raleigh, 5.00; Dr C E Taylor, Wake Forest, 10 00; Prof C E Brewer, ditto, 10.00; Prof W B Royall, ditto, 10.00; Prof J B Carlyle, ditto, 5.00; Prof W L Poteat, ditto, 10 00; Prof W J Ferrall, ditto, 5.00; Prof J H Gorrell, ditto, 2.50; Prof. W R Haywood, ditto, 2.50; Prof B F Sledd, ditto, 5 00; R E Royall, ditto, 10.00; W C Brewer, ditto, 2.50; T E Holding, ditto, 2.50; F M Purefoy, ditto, 2.50; Holding, Davis & Co, ditto, 2.00; Z W Peed, ditto, 1.00; W O Biddick, 2.00; A F Purefoy, Wake Forest, 50c; Cash, ditto, 1.00; Cash, ditto, 1.50; Jacob S Allen, Raleigh, 16 67; W M S, Pine Forest ch, W Chowan, 4.25; Pine Forest ch, ditto, 75c; Ansonville ch, Pee Dee, 2.50; Green River Asso per J M Walker, 28.03; South Fork Asso, 5.00. Total, 150.23. Previously located, 1,991.16. Total this year, 2,141.46.

Orphanage—Stanhope ch, Tar River, $3 63; Saron ch, Pee Dee, 2 00; Silver Run ch, ditto, 2 00; Pleasant Grove ch, ditto, 2.00; W M S, Leaksville ch, Pilot Mountain, 4.00; South Fork Asso, 5.50; Cove ch, Atlantic, 1.00; Truit ch, ditto, 1.50. Total, 21.63. Previously reported, 646.56. Total this year, 668.10.

Ministerial Relief Fund—Saron ch, Pee Dee, $1.00; Griffin's X Roads ch, 52c; Tar River Asso, 24.00; Ansonville ch, Pee Dee, 2.00; Green River Asso, 8.25; South Fork Asso, 3.35; Cove ch, Atlantic, 47c; Truit ch, ditto, 31c. Total, 40 40. Previously reported, $72.07. Total this year, $112.47.

Colportage—Tar River Asso, $2 75.

Students' Aid Fund, (Louisville, Ky)—South Fork Asso, $1.00.

J. B. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Oct 12, 1895.

The subject is getting somewhat worn, but if there are any of our readers who feel that they would be profited by reading a thorough discussion by eminent men of "The Use of silver as Money" we commend to them the *Independent*, Oct. 10, of New York City; price ten cents.

Pee Dee Association.

This Association will meet with Sparling Hill church. Delegates who wish to be met will come to Laurinburg Thursday morning on the 9:14 train. It is requested that all who wish to be met will notify at once either W. J. Matthews, Riverton, N. C., or M. Monroe, Fontral.

Remember, to be met, you must come Thursday morning, and notify us by Wednesday, Oct. 23, 1895.

The Bible has been translated as a whole into thirteen African languages and dialects, and the New Testament and portions of the Bible into various others, making a total of 66 languages for Scripture used.

MARRIED.

JUSTICE—TANNER—On Oct. 3d, 1895, by Rev. J. J. Renn, Hon. M. H. Justice of Rutherfordton, N. C., and Miss Lula B. Tanner of Saluda, N. C.

McCOY—JOHNSON—On October 2d, 1895, at the residence of the bride's father, in Chatham county, by Rev. S. W. Oldham, A. H. McCoy and Annie E. Johnson.

DIED.

COWELL—Died at his residence in Camden county, N. C., Tuesday, Oct. 1st, Dr. W. H. Cowell, aged sixty-four years. Dr. Cowell could never see his way clear to unite with the church, but when passing away said to his sorrowing family and friends, "Weep not for me; I have no fears about the future." He will be missed in all this community.

R. R. OVERBY.

PEARCE—Bro. J. S. Pearce died March 17th, 1895. He was born and raised in the county of Gates, and was seventy-five years old when the Lord called him to his reward. In early life Bro. Pearce made a profession of religion and united with the Baptist church; and well did he exemplify the religion of the blessed Master in his every-day life. For several years he had been a member of the church at Eureka. His seat is now vacant; but we sorrow not as those who have no hope.

On Sept. 9th, 1895 Sister Elizabeth Pearce (the widow of Bro S. J. Pearce) was called to her reward by the Master, whom she delighted to serve while she was living.

Sister Pearce was a little older than her husband, being in her seventy-seventh year when the Lord said to her, "Enough, my child; come home." This aged couple of God's saints lived a long and happy life together, and they are together in the better land. They leave behind several children.

W. P. JORDAN.

COOK—At her home near Magnolia June 29th, 1895, after being a great sufferer for eighteen months, Mrs. C. A. Cook committed her spirit into the hands of Him whom she had trusted for forty-two years. She gave her life to Christ when fourteen years old, and joined Wells' Chapel church, which was named for her father, David Wells, and who was so long pastor of that church. She married Bro. C. A. Cook and moved near Island Creek church, where she united some years ago. She was faithful to her church, loved God's word, and realized in trying to keep it there was great reward.

Sister Cook was a dear lover of the RECORDER. While on her bed suffering almost death, she would read her religious paper. So patient was she in all of her sickness any one might see she bore the mark of her Saviour. A consecrated Christian, a loving mother, a devoted wife, has been taken from earth. She leaves a husband, seven children, and many friends, to mourn her death. May God bless the bereaved family, is the prayer of her pastor,

A. J. TAYLOR.

WOODSIDES—There passed to the glory land just at 4:25 p. m. Sept. 27th 1895, from his home in Brunswick county, Bro. John W. Woodsides, after an illness of two weeks. This brother's death is one of the surest bereavements that has befallen his neighborhood. Friends on every hand join the sorrowing family in their loss as a common one. In duty he never was found wanting, but was always zealous in whatever trust or occupation placed. In his home he was a devoted son of a widowed mother. Seven years ago he married Miss Mary Anders of Bladen county, and as ever a devoted son even so was he a devoted and affectionate husband and father. Of course he was a loved and honored citizen. He was a faithful member of the Southport Baptist church, joining in full manhood. Bro. Woodsides was a man that disliked everything that was for a show, and influenced by a popular excited sentiment. It was so with him in his religious life. He meditated well, formed his own sentiment, and on a bright Sabbath morning, as Bro. Bullard entered the church he made known his desires to join the church and be baptized that same Sabbath day, which was done.

He was one of the best men I ever knew. Brother Bullard, his pastor, says of him, that he was the most conscientious and honest in his convictions of any one he knew of.

Blessed memory! What an encomium! We shall miss him. May his cherished memory, with the many bright promises of God's word, help to assuage the grief of his loved ones and dispel the clouds from their pathway.

D. I. WATSON.

Tributes of Respect.

God in his inscrutable wisdom has seen fit to remove from our church and Sunday-school our much beloved brother, James A. Phillips. He professed faith in Christ a number of years ago, and was one of the constituent members of State Line Baptist church. Bro. Phillips was a great sufferer for some little before his death, but bore it all patiently and cheerfully being fully resigned to his Master's will. While the death of such a brother is a great loss to us, we bow submissively to his divine will, knowing and believing that he doth all things well; therefore

Resolved 1. That in the death of Bro. Phillips our Sunday-school loses an old and faithful member, one whose seat was rarely ever vacant.

2. That State Line Sunday-school extend to his bereaved family its heartfelt sympathy.

3. That these resolutions be spread on the record of our Sunday-school to his memory.

4. That the secretary of this meeting transmit a copy of these resolutions to the family of the deceased, and that a copy be sent to the BIBLICAL RECORDER for publication.

W. S. GORHAM,
H. GORHAM,
JOS. G. ROUNTREE,
Committee.

COTTOLENE

Do you make doughnuts this way?

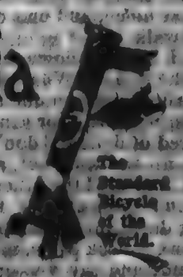
For frying, Cottolene must be *hot*, but don't let it get hot enough to smoke or it will burn. To find if it is hot enough, throw into it a single drop of water. When at just the right heat, the water will *pop*.

Genuine has trade marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin.

THE N. K. FAIRBANK COMPANY, ST. LOUIS and CHICAGO.

That Plate means Columbia

The Best Bicycle.



The Standard Bicycle of the World.

On the steering-head of every Columbia bicycle of this year's make that name-plate appears. It is unique, handsome, and indicates much satisfaction and highest enjoyment to the rider.

No other bicycle has ever equalled a Columbia. No other bicycle ever shall equal a Columbia. The greatest bicycle factory in the world says so.

New Price $100

HARTFORD BICYCLES, next best, $50 $60. $50 for boys' and girls' sizes.



An Art Catalogue of these famous wheels free at any Columbia Agency, or will be mailed for two 2-cent stamps.

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J. H. WEATHERS,
Agent for the Columbia and Hartford Bicycles,
Raleigh, N. C.

Timely Warning.



The great success of the chocolate preparations of the house of Walter Baker & Co. (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

The Farm Girls.

Love's Millionaire.

I say: "The world is lonely;
The hearth at home is cold,
And sad is life in child and wife
When life hath little gold."
But soft her arms steal round my neck—
My comforter so dear:
And "How much do you love me?"
And her sweet voice answers clear:

"I love you, I love you
A hundred million—there!"
And then I'm poor no more—no more,
For I'm Love's millionaire!

Then sweetly seems the breaking
Of Poverty's sad bread,
And roses bloom from out the gloom
And crown her curly head.
And if sometimes a tear will fall
My dreaming eyes will fill,
Her soft arms steal around me,
And she whispers tweetly still:

"I love you, I love you
A hundred million—there!"
I weep no more: God help the poor!
I'm Love's own millionaire!

—Frank L. Stanton, in Ladies' Home Journal.

A Brown Leaf.

In the woods to-day a leaf fluttered down,
It was wrinkled and old and bent and brown,
But it met the wind and began to play,
And I watched it until it whirled away.

And I could but wonder, when time and grief
Should have made me old and bent as the leaf,
Would my heart be as young and full of glee
As the brown leaf playing in front of me?

—Frank H. Sweet.

The Visitor in Pink Silk.

When I was a little girl,—I hope I have a big crowd listening to me, with clean, smiling faces and Sunday go to meeting clothes on, sitting row upon row on Sunday school benches,—when I was a little girl, there came into our country neighborhood a family of rich people, who lived in more style than I had ever heard of.

I was allowed to go with my mother when she went to call on the Pages, and was delighted to find in the family a little girl about my own age, whose name was Fenton. I did not see her, however; for she was just getting over the mumps, and my mother did not want me to take the disease.

Mrs. Page promised that Fenton should return my visit as soon as ever she was well; and I went home much impressed with the butler's brass buttons and silver bowls on the board.

One bright summer day, some weeks after this visit, I was enjoying myself very much playing in our back yard with our washwoman's daughter, when I heard my mother's voice calling: "Constance, O Constance! Come here my daughter!"

"Bother!" I said to myself in a very naughty tone. "Now I'll have to go and learn that old geography lesson."

"O Conny, beg your mother not to make you!" coaxed my little visitor.

"Well, you come and beg for me," said I, with sudden craftiness; for I had observed that my mother, who was gentle to every one, was especially kind to those who were called "the working people."

So we left the happy sand pile on which we had been sliding, and I hurried Delia into the sitting room to find my mother. She was there, and with her was a very fine looking maid, in muslin cap and apron, and my new neighbor, Fenton Page!

My, but I was abashed! She had come to spend the afternoon, and the maid said she would come back for her at six o'clock.

I can't help being amused now, as I look back at that utterly dejected little self, in a dark calico dress, sore needed, with a brown linen apron, none too clean or smooth from sliding down the sand pile.

But there was no help for it, so Delia and I carried her off to the sand pile. There we came to a full stop, for clearly no girl in a pink silk dress could play in the sand. Then I took her to the flower garden, but she did not know pansies from tulips. She had never planted a seed or watched a rose bloom in her life. I showed her my little fluffy chickens, but she was *afraid* of them. Think of being afraid of chickens!

At last I took my finely dressed visitor up to my play-room, but she didn't seem to care for my dear dolly, because the red had come off her cheeks. She said she had sixteen dolls at home, and one could talk and one could walk.

At last I sat down on the floor and gave up the job. "What do you play at home," I asked, "if you don't have chickens nor flowers, nor birds nor sand piles, and if you are tired of dolls and don't like to read!"

"I dress up and walk out, and go to dancing school, and visit the other girls, and go to shows and things," said the city child, smoothing down the pink silk.

At last six o'clock came, and with it the stately maid; and my visitor minced away under her lace parasol. I felt like a prisoner set free, and Delia and I tore back to the sand pile.

"I never want to see her again, never!" I exclaimed.

But the next morning early back came my visitor. This time she wore a pink lawn and a white sunbonnet.

"Mother says I can slide on the sand hill," she cried as soon as she came in sight; and of all pleased girls she was the most delighted. She got them to give her a little garden at home, too; and we worked in it together.

I soon found that all God's little girls love his birds and flowers and chickens when they have a chance, and when they are not too much dressed up; and I was entirely cured of coveting my neighbor's imported buttered silver bowls when I found that being tied up in fine clothes went along with these things.

"When we have little girls, Delia," I said, "we mustn't ever dress 'em in pink silk dresses."

"Nor white lace parasols!" said Delia, with a little sigh; for Delia admired my visitor very much.

"No indeed!" I answered positively. "If we do, they will never learn all the beautiful near-the-ground things that God means us to play with. I s'pect he just made little chickens and bluebirds for us, and hid the violets in the woods so we could have fun hunting them. My! ever since that first visit it has almost made me sick to see a piece of silk!"

"Well," said Delia, reluctantly, "if you think my little girls cant have both. I guess I won't dress 'em in pink silk!"—*Elizabeth P. Allan, in the Presbyterian.*

"Social Treating" Custom

Mr. Perry was a Southern gentleman, exceedingly polite and a very temperate man. One day he met an acquaintance, who called out: "Halloo, Perry! I was just going to get a drink. Come and take something."

"Thank you," said Perry. "I dont care for anything."

"But," persisted the other, "come in and take something, just for sociability's sake."

"I want to be sociable," answered Perry. "I am anxious to to be sociable, but I can't drink with you."

"All right," growled the friend. "If you don't want to be sociable, I'll go without drinking."

The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a drug store.

"I am not feeling well to-day," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor oil. Will you join me?"

"What!" exclaimed the other. "A dose of castor oil!"

"Yes, I'll pay for it."

"Ugh!" cried the sociable man, with a wry face. "I hate the stuff."

"But I want you to take a glass of oil with me, just to be sociable, you know."

"I won't do it."

"Indeed, my friend," said Perry, gravely, "your sociable whiskey is just as distasteful to me as my oil is to you. Don't you think I have as much reason to be offended with you as you with me?"

The sociable man saw the point; and it would be money, health and morals saved if the lesson could be firmly implanted in the mind of every young man in the land.

At Your Own Door.

Sophia had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the Heavenly Father seemed to say:

"Sophia, stop; where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?" Then father said to me: "Who lives on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why, some Swiss."

"Who in the rear?"

"Italians."

"And a block away"

"Some Chinese."

"And you have never said a word to these people about my Son? Do you think I will send you thousands of miles to the foreigner and heathen when you never care enough about them at your own door to speak with them about their souls?"

Human life is held too cheaply when the individual who needs a tonic for his system, seeks to cover his wants by purchasing every new mixture that is recommended to him. Remember that Ayer's Sarsaparilla has a well earned reputation of fifty year's standing.

OUR NEW

Sunday school Book

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In round or shape notes.

The Latest and Best of all Singing Books. Price, 35 cts by mail; $3 60 a dozen by express.

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We can place you in correspondence with good men for any grade of school work. No charge. References given. Address

CHAS. J. PARKER,
Mgr. Teachers' Aid Asso., Raleigh, N. C.

What All Boys Should Know

Don't be satisfied with your boy's education, says the *School Supplement*, until you are sure that he can—

Write a good, legible hand.
Spell all the words he knows how to use.
Speak and write good English.
Write a good social letter.
Write a good business letter.
Add a column of figures rapidly.
Make out an ordinary account.
Deduct 10½ per cent. from the face of it.
Receipt it when paid.
Write an ordinary receipt.
Write an advertisement for the paper.
Write a notice or report of a public meeting.
Write an ordinary promissory note.
Reckon the interest or discount on it for days, months or years.
Draw an ordinary bank check.
Take it to the proper place in a bank to get the cash.
Make neat and correct entries in the day book and the ledger.
Tell the number of yards of carpet required for your parlor.
Measure the pile of lumber in your shed.
Tell the number of bushels of wheat in your largest bin, and its value at current rates.
Tell something about the great authors and statesmen of the present day.

If he can do all this and more, it is likely he has sufficient education to enable him to make his own way in the world.

If you have more money and time to spend upon him, all well and good; give him English, literature, science, and the various branches of a liberal or a technical education.

REDUCED RATES.

Cotton States and International Exposition

ATLANTA, GA.,

September 18—December 31, 1895.

For the above occasion the Southern Railway Co will sell low rate round trip tickets to ATLANTA, GA., and return on the following basis:

FROM—	A	B	C	D	E
Alexandria, Va	24 25	19 25		14 00	
Asheville, N. C	13 85		9.4		5.75
Burlington, N. C	18 70	13 70		9 00	
Burkeville, Va	20.25	17.05		11 9	
Culpeper, Va	26.25	18.55		13 0	
Chatham, Va	20.25	15 20		10.5	
Charlottesville, Va	23.25	17 05		13.4	
Camp Hill, N C	20 40	15.00		10	
Concord, N C	14.20		10.40		4 8
Charlotte, N C	13.1		9 65		5 35
Danville, Va	20.05	14.70		10.20	
Durham, N C	20.40	15 00		10 45	
Front Royal, Va	24.15	19 25		14.4	
Greensboro, N C	17 65	12 95		9.0	
Goldsboro, N C	21.7	15 9		11 60	
Hendersonville, N C	14.7		9 6		5.25
Hickory, N C	5 80		11.20		7 25
High Point, N C	18 65		13 45		8 60
Hot Springs, N C	14.00		10 50		5.75
Henderson, N C	20.40	5.4		10.45	
Lynchburg, Va	2 50	16.50		11 50	
Lexington, N C	16 65		11.80		8.65
Morganton, N C	15. 0		11.15		7.25
Marion, N C	14 85		10 90		7. 0
Newton, N C	19.4		13 25		7.25
Orange, Va	24.65	18 0		13 10	
Oxford, N C	20.4	15 0		10.45	
Richmond, Va	23 25	17.05		12 40	
Reidsville, N C	18.85	5 8		9 70	
Raleigh, N C	20 40	5 0		10 45	
South Boston, Va	21 50	15 8		10 80	
Strasburg, Va	20 2	19 20		14 00	
Salisbury, N C	16. 5		11.25		7.25
Statesville, N C	16 80		11.25		7.25
Taylorsville, N C	16.85		11.60		8 15
Tryon, N C	19.35		7.85		4.90
Washington, D C	24 20	19 20		14 00	
West Point, Va	23 65	17 85		12 60	
Warrenton, Va	26 25	19.20		14 0.	
Williamsboro N C	22 95	16.85		11.80	
Winston-Salem, N C	19 05	13 95		9 80	

(Rates from intermediate points in proportion.)

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Column A: Tickets will be sold September 8 and 12, and daily from September 15 to December 15, 1895, inclusive, with final limit January 7, 1896.

Column B: Tickets will be sold daily from September 15 to December 15, 1895 inclusive, with final limit twenty (20) days from date of sale.

Column C: Tickets will be sold daily from September 15 to December 30, 1895, inclusive, with final limit fifteen (15) days from date of sale. No ticket to bear longer limit than January 7, 1896.

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Volume 61. RALEIGH, N. C., WEDNESDAY, OCTOBER 23, 1895. Number 17.

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IT IS time some of the papers that have gotten into the habit of filling up their columns with remarks and rumors and editorial protestations about the outrages of the Turks upon the innocent, defenceless, long-suffering and Christian Armenians, were confessing that they do not know anything about the matter. In truth, none of us know much. Several times official news of a massacre (we do not know how many) of anywhere from 8,000 to 20,000 Armenians, and less bloody reports, have come thick and fast without ceasing. The last we heard, however, was that the innocent Armenians themselves were parading in arms in Constantinople and threatening to do no end of killing, and that the Turks had attacked them again and killed first 2,000, then 1,200, then 500, and finally 150 of them, which last number will stand a week or more probably. That there has been bloodshed in Armenia, that the Turks do persecute them, is about all we know, and about all anybody else who reads the papers could make affidavit to.

As long as bloody news from Armenia is a high-priced commodity in the news market, we may expect to get more or less sanguine and conflicting reports; but in a little while correspondents' eyes will turn elsewhere, and we can get clear and accurate accounts of what has happened.

A FEW months ago New York City and State was "bossed" by Croker; he was overwhelmingly defeated last year, and in place of the old "boss" arose Platt, who is scarcely better than his predecessor. It seems that the people of New York cannot get along without a political boss of one stripe or another. This is pretty much so in all countries which are not absolute monarchies. The people vote, parties go up and down, office holders go in and out, but some one always rises superior to the crowd and becomes dictator. Sometimes he is a worthy man. There was Vance. But more frequently power makes him vain and covetous, and flattery or money or hope of more power overcomes his good impulses; so that, as in New York, between political bosses of either party there is no choice. This state of affairs would not last long if the people were educated and incorruptible; and to educate and morally strengthen them is the one way to escape bosses and corrupt leaders.

A NEWSPAPER cannot be responsible for its advertisements. The most it can do is to refuse to publish advertisements which its manager has reasonable grounds to suspect of deceit. But very often a manager is utterly at a loss to form an opinion of an advertisement. It may look unreliable, but the advertiser may have good standing in the trade. When this is the case, the manager has to leave the matter with the readers of his paper. There was a time when advertisements partook of the character of the paper in which they appeared; but this is no longer so. Advertisements stand on their own merits, and the fact that they are in a religious paper signifies only that the manager of the paper thinks they are fit to be published, and has no reason to say they are fraudulent. No one can tell whether a patent medicine advertisement is reliable or not—until he has tried it. That some patent medicines have been taken by sick people who soon got well is a known fact; but while this may be sufficient ground for a manager to put an advertisement of it in his paper, it is not sufficient for him to recommend it. He would more likely consult his physician, should he be sick.

ALMOST every man, woman and child, white or black, belongs to an organization of sons or daughters of somebody or other. There are the sons of the Revolution, the daughters of the same, the knights of Dixie, the sons of Ham, the colonial dames, Daughters of Dixie, and so on and on. All of them are growths of an inward hankering for a name, a desire to be set apart and above the rest of folks when there is no reason for it. There is money in it for the officers, and they furnish the steam to make the organization a success, while the poor fellows whose fathers were really distinguished men, furnish the material to work on.

Our country was settled from England, not by her aristocracy, for it had no reason to emigrate, not by her lower classes, for they were not able to emigrate, but, thank God, by her everlasting middle class, her backbone and ours, the common people who left their native land for freedom's sake. What a shame it is that the progeny of this people should now ape the aristocracy of England, and that others of them should be trying to divide themselves off into a despicable aristocracy of their own by organizing exclusive orders in the high name of patriotism!

THE daily press stands up (easily indeed) under no little severe abuse for publishing disreputable news to the exclusion of industrial and educational affairs. There are papers in which it is hard to find anything but scandal and accounts of crimes. There are others whose columns are filled with politics. And there are others of all kinds—one we knew of—it is dead now—which made a specialty of publishing government observations on the weather. It seems to us that there are varieties enough to meet the wants of all classes, the "Daily Rebuker" for grumblers, the "Criminal Gazette" for people whose intellectual appetites are depraved, the political paper for politicians, the weather report paper for those people who are always taking offence at something the editor has or has not said about them and their relatives, there are trade journals for people who are interested in commerce and industries, and there are educational journals for people who want them. A paper that would suit all these classes is an impossibility; and as long as these classes exist (i. e., until the millenium) there is no use trying to say what kind of paper they shall read. But that the good and worthy papers which do exist are well supported should be the care of good and worthy people. Here in North Carolina we are in the beginnings of many things—in nearly everything.

AFTER all the warnings of last year, football men in the colleges are starting out on another campaign without removing the objectionable features of the game. Several players were killed outright last season, and many severely injured. But this seems to have had no effect. We have always thought that college faculties know more about the value of foot-ball in athletics than outsiders; and we have insisted that the question of permitting students to play it should be left with college faculties. Certainly this is the reasonable view to take, for no parent would entrust the education of his son to a faculty which he could not permit to govern him in athletics. It is evident to the public, however, that the average faculty is in favor of the game; and without going further, parents are rising up to interfere, and many are of course going to the extreme of opposing not only modern foot-ball, but all other athletic contests. But faculties in daily contact with a hundred or more boys recognize the fact that they must have a certain amount of exercise in order to do the best work and maintain their health, and they also recognize a class of students in every college who will not take exercise just "dry so"—like so much medicine. There are laws of physical growth which must be observed. It is the function of a well-ordered college to send out graduates in possession of bodies "improved relatively as much as their minds are supposed to be." So physical culture is essential. Foot-ball is not necessarily included in physical culture, however, and while it has been a game that every one could approve, it has not been in late years; and if college men refuse to remove the objectionable features, faculties should promptly put an end to it.

DR. J. C. HIDEN makes the remarkable statement that the late Prof. John Hart of Albemarle Female Institute, Va., "was the first teacher that ever organized a scientific course of 'English' for any school in this country," and he goes on to say: "What English I know I picked up. In 1860, there was no college in this country where anything like an adequate knowledge of English could be had." If the Baptists of North Carolina will grasp the opportunity to endow Wake Forest's Royall Chair of English, we promise them that Prof. Sledd will conduct a course of English second to none.

Outline of Pastoral Work

Pastors should be busy men. Of all the callings in life the pastorate demands the most faithful, earnest and unceasing work. Ministry means service; and the ministry of the gospel is a service which lays claim to the constant use of the entire man—physical, intellectual, social and spiritual. The number and variety of discourses, the multiplicity of social and pastoral duties, the steady acquisition of biblical and general knowledge, added to the burden of household and business cares, render the life of the earnest clergyman one of intense and incessant activities.

To perform these onerous tasks easily and well, the preacher must have system in his work. In this way alone can he hope to achieve immense feats of labor. Not an hour must be lost. Every effort must be well directed. The threads of a wise system must be interwoven with our daily actions, or they will unravel. System is the fleetest servant of toil and the strongest ally of purpose. It is indispensable to the most thorough work and to the widest usefulness.

The suggestions here made are merely suggestions—they form no iron clad rule. Each man must decide upon the plan of work best suited to his nature and his surroundings. Still, what follows may be helpful in serving to indicate and encourage systematic work.

WEEKLY PROGRAM.

It is often wise to map out on Monday morning the work of the week. Of course only a rough sketch can'd be given, embracing the main points deserving attention. These self assigned lessons should relate first of all and directly to the Bible, but secondarily to social and general culture. Perhaps the program for one week would be similar to that here given:

1 Visit fifteen families.
2 Study "Regeneration" in Strong's Theology.
3 Get up two sermons and prayer-meeting talk (naming subject of each)
4 Read Romans and learn all available facts about author, date, design, circumstances
5 Memorize Psalm 23 John 1: 1—18, and thirty lines from Shakespeare.
6 Read "Locksley Hall," by Tennyson, sermons by Andrew Fuller, and a portion of "Adam Bede" by Elliot.

This outline of a week's work is beyond the capacity of some men, under that of others; but any one can see that while it is to be regulated according to the tastes, time and talent of each individual, such a course persisted in from week to week would greatly enlarge one's supplies, and develop and strengthen his powers.

DAILY PROGRAM

A program of daily work varies according to seasons, circumstances and personal preferences. The following may serve to illustrate a general outline for the day:

6—8: Bath, light exercise, breakfast.
8—1: Study.
1—2: Dinner and correspondence.
2—5: Pastoral work.
5—7: Reading, recreation, supper.
7-10: Miscellaneous study.

The essential features of the plan are that eight hours are given to sleep, five to study and at least three to pastoral work. The first of the study hours should be used for private devotions, and several minutes' rigid study of some worthy book; these will prepare both heart and mind to get the most out of the next four hours, which should be given entirely to sermon preparation. Meetings, calls and entertainments will sometimes interfere, but the night hours may be devoted to general and special study. Of course both ends of the day should be hemmed with private or family devotions, or both.

SOME GENERAL SUGGESTIONS.

Adopt a definite plan of work and adhere to it.

Allow nothing unimportant to occupy the time set apart for study and pastoral work

Do not visit or receive calls on Sunday, except in urgent cases. This for both physical and moral reasons.

Never attempt to prepare and deliver more than three discourses a week. This work, if properly done, is a heavy physical and mental strain.

Rest absolutely Saturday afternoon. Your powers should be free from exhaustion, fresh and vigorous for the duties of the Sabbath.

Select subjects for the weeks discourses on Monday, if not earlier; the varied experiences of each day will then furnish valuable ideas and assistance.

Put the strength of your thinking each week into one sermon; the other can be composed of materials lying near the surface. Better do your very best on well-studied, strongly constructed, admirably expressed sermon, than dissipate your energies over three or four sermons with poor arrangement, ill chosen language, and limited ideas.

In short, take good care of yourself and your work. Give your body a sufficiency of refreshing sleep, invigorating exercise, nutritious diet, and helpful relaxation. Discipline your mind with rigid study and cultivate your powers of original thinking. Above all, see that your heart is in deep touch with the truth, in vital connection with the Holy Spirit, and in full sympathy with your people. Then work without fear and leave the results to God. M.

Where Are Our Preachers?—(Concluded.)

BY REV. B. W SPILMAN.

A STUDY IN STATISTICS.

Another reason for so few preachers in the east is the suicidal indifference on the part of our people both east and west. Lack of information and selfishness are the prime causes of the indifference. Our people in the west where Baptists are apt to have an idea that the State is so strongly Baptist that there is no special need to exert themselves to evangelize North Carolina; it is already evangelized. They know in a general way that there is much land yet to be possessed in eastern Carolina, but they say let the Baptists in eastern Carolina do it as we did. And why do we not do it? We in the east are able, abundantly able, to provide Baptist preaching for every community in our section. We are saved ourselves, but we are unwilling to spend any of our time or money to give the blessings which we enjoy to others. Many Baptists are idolaters. They would be insulted were they told so. The heathen bows before idols of wood and stone, and burns paper money to his god; we have our little household gods of silver. These images are made in Philadelphia and have a curious legend on them: "In God we trust." Yes, the god of Mammon. The need is before our eyes, but a great, big, bright, round silver dollar is before each eye, and we see no need—and that is why we sit still and lose golden opportunities. Is it true?

I look at the minutes of the Atlantic Association, column State Missions. Newbern, Goldsboro, and Kinston stand well up in the column, $450, $120 and $75. But look again, and thirteen churches with not one cent reported for State Missions. 5 more with from $1 to $1 50; 9 from $3 to $5; then follows $6, $8, 2 at $10 and $11 80, and 2 at $25; and that closes the list. "By their fruits ye shall know them."

And then another reason why we have so few workers in this section and an over supply in others, is the fact that many Associations do their own work. The money that they contribute goes to their own sections. While they are already overstocked with preachers, they employ yet others to do the work that could be so easily done by the pastors.

I have in mind a case in which a field already paying its pastor $350, was aided by the Association, and the pastor was paid $100 more to preach at a school house one Sunday afternoon in the month only three miles away. He was an unmarried man. The neighboring county had one Baptist preacher. He had a wife and several children, and supplied several out-stations, for which he received nothing, and his salary was $500.

And then it should be borne in mind that many of the large number of Baptist preachers in the west are like many of our other Baptists. Just as the father of the little boy who, upon being asked if his father was a Christian, replied, "Yes, but he aint workin' at it now."

In some of the counties there are as many preachers as there are churches, and the churches have preaching only once a month! So the western counties make a big show with numbers, but if you left out the men who spend all of their time in the ministry and take into consideration the proportion of white population, the east is nearly as well supplied as the west.

It should be borne in mind also that the location of State missionaries was the location of their homes, not their field of labor. In some cases, a missionary is reckoned from a certain county when his work is in an adjoining county.

Sometimes a county is reckoned to have no Baptist preacher, when a preacher from another county visits them as a regular pastor of some church.

But we have not enough men. Some of the causes have been pointed out. What is the remedy?

The establishment of Sunday-schools in neighboring communities to the churches already established, at which the pastor can hold a week's meeting during the summer, and eventually get a foothold. Look to Scotland Neck for a pattern.

Sunday afternoon preaching helps this work as well as the establishment of Sunday schools.

Let the pastors speak to their churches on the matter and get them to lift up their eyes upon the field white unto harvest at their doors. Increased interest, activity and contributions would be the result.

And above all, let us pray to this end. That is the Master's remedy. "Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

North Carolina is a great State—a great Baptist State—greater in its possibilities than in its achievements. The land is being developed.

We have fewer foreigners than any State in the Union. We have fewer Catholics But they are coming. Let us have our forces ready, so that we may meet them when they come.

We have plenty of preachers and plenty of Baptists. We are, according to the census of 1890, the second Baptist State in the United States. The opportunity is ours. Will we use it?

Howe'er it be, it seems to me
'Tis only noble to be good,
Kind hearts are more than coronets,
And simple faith than Norman blood.

How to Infuse the Missionary Spirit Into the Minds of Children.

A Paper read by Mrs. Mamie Hatcher before the Sandy Creek Sunday-school Association at Jonesboro, N. C.

1st. A preparation of the heart, as an auxiliary to successful mission work.

2d. How the teacher may interest the children on the subject of missions.

3d. The children at work.

The spirit of missions is the spirit of our Saviour, the very nucleus of true religion.

What is the one thing needful to place the world into the hands of Christian people that the climax of mission work may be reached? It is love, unselfish love for our fellowmen. What is unselfish love? It has nine ingredients, viz., patience, kindness, unselfishness, courtesy, humility, generosity, good temper, gentleness, sincerity—nine gems. One has truly said that "like death, unselfish love levels all ranks, and lays the shepherd's crook beside the sceptre." Even the vilest sinner has been helpless in trying to resist it, for it being the Christian's armor, it overcomes everything, acquiring strength as it proceeds. It illuminates our path with beautiful torch-lights lit from the one Great Light, whose lengthening rays extend far beyond us in front, behind, and on either side, brightening the despairing face, and warming to action the frozen hearts around us.

Without the preparation of unselfish love in the heart, we are not equipped to go out on the great ocean of time, and watch for the shipwrecked vessels loaded with living freight, the immortal souls of dying men and women. We must study humanity in all its phases, with its weaknesses, both in home and foreign lands, disrobing our hearts of all selfishness, placing thereon the shield of faith fastened by the plain, simple bands of unselfish love, with clean hands, breathing one prayer for Divine help, and Jesus will stand beside us, whispering "Love suffereth long and is kind." Within those dear hands bruised for our transgressions, he will gently place our own, saying "Go out quickly into the streets and lanes of the city, into the highways and hedges and compel them to come in," for "whosoever doth not bear his cross and come after me cannot be my disciple." And Jesus said, "Go, teach all nations"—not one must be forgotten—all must be loved, all must be taught the gospel.

We must learn the great lesson of pity before we can rightly and acceptably walk in the good steps of Jesus. "In his love and in his pity he redeemed them." Isa. 63: 9. You see that love came first, then pity, then the healing of the nations.

Charity—which is pity through love—is the capstone of all the Christian graces; without it, religion is like a temple of clay where the soul has vanished.

Oh, how very essential it is to a broad and successful Christian work that "we know more of each other," as we pass down the journey of life with its struggles, its fears and temptations, its heart breaking cares and its strife! What an obstacle in our advance on the foe is the fact that "we view things alone on the surface, for few of us glory in sin." And go where we may, we'll find that "an unruffled face is no index to the fires that rage madly within." Even the man that walks proudly by us with wealth, honor and title "oft carries dread secrets within that render existence a curse, dread secrets that scar his soul over of crime, or misfortune, or worse."

Let us place upon our hearts the chaplet of unselfish love. Then we may with divine help reach the hardest heart. If we as laborers in the vineyard of the Lord go often to him, the Friend of sinners, the great example for us, learning the sweet lessons of love and sympathy for fallen humanity, we will not be the man or the woman to sneer at our sister or brother, whom sin has abandoned to poverty, misery and tears. Let us, with Christian prudence and Jesus as our pattern, lose no time in rescuing such pitiable creatures from the clutches of Satan.

Surely, if the King of kings, our Lord and Master, could wash his disciples' feet, we ought to be willing to do everything that love or duty requires. Let us fear no evil, for where he leads we may follow, and he will strengthen and protect us.

To approach anywhere near the climax of mission work, there must be many willing laborers of as many different temperaments, who will study and measure the many different characters, with and for whom they are working, remembering that a tonic for one may be a narcotic for another. "Be ye wise as serpents and harmless as doves."

Dear teachers, when you gather a class of children and teach them about Jesus, you are then and there a missionary doing missionary work.

That Sunday schools naturally have an affinity for the cause of missions, is proven by the fact that those who have the anti-missionary spirit also have the anti Sunday-school spirit. But let us as Sunday-school teachers remember the old adage that "a workman is known by his chips." "By their fruits ye shall know them." Here is a good resolution for the teacher: "I will so arrange all matters that I may use one day in each week on which to visit the children of my class and their parents." Ten minutes is sufficient at each place, if rightly used. Just stay long enough to convince the parents that you love them and their

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, OCTOBER 23, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

Some one says a good paper is like a good association: To enjoy it to the fullest you must begin at the beginning, take a front seat (i. e., keep paid up), and miss nothing.

It is idle, to say the least of it, to debate the advisability of evangelization of China and all the other heathen lands, whether conditions are favorable or not. God says "Go!"

The advisability of "candidating" or "sampling" in the ministry is a matter of personal discretion. If we were a preacher we would make a rule in the beginning never to occupy a pulpit with a view to a call. A body of people cannot form a just opinion of a man from hearing him preach twice. And it strikes us that the man who goes "candidating" either knows this or is a very near-sighted brother.

Let State Missions be the watchword from now till Convention. Any one who reads Bro. Spilman's article in the RECORDER of last and this week will perceive that $30,000 could be expended every year to advantage.

If we do not raise the $15,000 required for this year's work, a debt will be reported, and that will be a hindrance to us in going forward. We cannot afford to stand still at this stage of our work anywhere, and least of all in the far reaching foundation work of State Missions.

The American Baptist Publication Society has sent out some admirable books in the last two years. Their latest, and perhaps their best publication, was sent us last week —Systematic Theology and Ecclesiology, by Prof. Henry G. Weston and Prof. Johnson of Crozer Theological Seminary. We hope to offer a review later. If the Society will keep up to the standard of "The Argument for Christianity," "Life of Martin B. Anderson," "Papers and Addresses of Martin B. Anderson," "Life of Judson," "Ministry of the Spirit," we Baptists will soon have an unrivalled literature.

If EVERY pastor will take this motto, "By the help of the Lord, *no debts on our work this year*," our Conventions in December and May will be the brightest we ever had. To say this, is to suggest that the responsibility for debts on our general work rests upon the pastors. This is in one sense so, in another it is not. A pastor is responsible for every failure to do his best, like any other man; and if by failure of pastors to do their best to arouse their flocks to the needs of the work, debts are incurred, then those pastors are responsible. But each member is individually responsible; for the Bible is so plain on the subject of sending the gospel, and there are so many other ways of learning our duty in the matter that no one can plead ignorance as an excuse.

HERE in North Carolina in the last several weeks we have had a brilliant demonstration of the ability of "enterprising" papers and thoughtless preachers to "make mountains of mole hills." A statement by a public speaker of utterly no possible consequence has been taken up, magnified, written about, preached about as though all eternity were involved, and all of it has accomplished nothing; the returns will not pay for the wear on the types, unless notoriety has increased in value of late.

It is not surprising that "enterprising" newspapers made capital and political thunder out of such utterances, nor that a sensational preacher used them for a "sermon" theme; but we are surprised that respected and usually thoughtful men seem willing to put their denomination in a defensive attitude in a profitless dispute with a politician.

If any man can persuade the Baptist people of North Carolina that the churches of which they are members, and over whose actions they have full and untrammeled control, are unjust, are on the side of human slavery, or are in any other way unworthy of their membership, for one we say, let him do it. But in the name of common sense and the dignity of God's own institution, brethren, let not our churches to be involved in a profitless dispute with politicians and notoriety-seekers. The idea of a divine institution concerning itself with (not to say defending itself from) strictures that every little fellow in the land would make, if it were promised him that they would bring him as much notoriety as this man has gained.

THE "TROUBLE MAN."

This is the name of the expert employed by telephone companies in large cities for tracing and correcting difficulties. Wires are frequently broken or crossed or uninsulated. When, for any reason, communication from point to point is interfered with, when lightning, wind, or fire have wrought damage, the trouble man is in demand. By his knowledge, experience, and dexterity, he is usually able very soon to put everything into good running order again.

The name and mission of this useful member of society suggested to us, the first time we ever heard of them, the work of a true pastor. For is it not his peculiar function, his sacred duty, his blessed privilege, to be a trouble-man,—to find and remove causes of trouble? Blessed is that undershepherd of the flock who has the wisdom, the delicate tact, the loving tenderness to enable him to succeed.

Wisdom, tact, and tenderness, will surely all be needed by the successful trouble-mender. Imprudence or unsympathetic harshness may not only make the trouble bigger, but also hurt the bungling mender. He who deals with live wires, if he is not careful, will set the house afire and get his own fingers burned. But when the trouble healer knows that communications are broken, that there are alienations, discords, strifes, his duty is clear. He must do his best to bring about reconciliation and restore fellowship. And if he shall wisely choose his opportunity and go forth from his closet to embrace it, good results will be sure to follow. He will find out that, not only hereafter, but here and now, "blessed are the peacemakers."

In quite a different sense it will always be the privilege of a true pastor to be a trouble-man with the bereaved, the suffering, the storm-beaten, of his flock. The first tidings of any kind of trouble will be enough to summon him to the point where his advice, sympathy, or consolation may be needed. It may be the counting room where failure threatens, the jail where accusation frowns, the bedside where suffering lingers, or the open grave around which mourners weep. When there is trouble in the home, the faithful trouble-man will wish to be there too.

Nor will his coming be vain. Who is there who cannot recall some memory of the benediction of a pastor's presence in hours when the skies were darkened and all sweetness and hope seemed to have faded out of life? His gracious bearing, full of sympathy and of true dignity, his fitly chosen words, full of his Master's wisdom and touched with his own emotion, his prayer, earnest and yet in tender accents, made the trouble-man more than welcome. The help rendered by him, when hearts were sore and homes were shadowed, plucked away the sting from criticism for years afterward. Even a poor sermon did not seem altogether dry and dull if it were preached by the trouble-man.

And in still another sense our evangelical expert will make trouble as well as heal it; or, rather, will cause trouble in order that it may be cured. We sing, "Twas grace that taught my heart to fear, and grace my fears relieved." Just as surely as conviction always precedes sound conversion, so surely will our trouble man, if he be wise in soul winning, arouse sleeping consciences and wound self satisfied hearts. This he will do in private interviews as well as in public ministrations. A skilful surgeon knows that he must often make a fresh wound before he can heal a deep and malignant sore. And he to whom is committed the shepherding of souls should seek to cut deep, using an instrument in his possession which is sharper than the razor edge of an old Roman sword. He will go without a summons and, like his Master at the well, will give his best to a single auditor. We know a man whose heart and life had been all wrong for years. He carried an experienced old trouble man with him in his buggy several miles to an association. Before that ride was ended, with skilful, faithful surgery, he had been cut to the heart. Godly sorrow began to do its work. On the homeward way the trouble-maker became the trouble-helper, and had the more pleasing, but not more important, task of applying the balm of the gospel. Had he waited to be sent for, or had he relied only on his public preaching, his reliance and waiting might both have been vain.

Blessed is that pastor, we say again, who has the heart power, the zeal, the prudence, the tact which are essential to the work of a successful trouble-man.

WHILE no little stress is placed on the need of an educated ministry, not so much is said in behalf of an educated laity which is just as desirable. In fact an educated laity will make an educated ministry absolutely indispensible.

COMPARATIVE ATTENDANCE AT OUR EDUCATIONAL INSTITUTIONS.

In reply to inquiries, we have received the following from educational institutions in this State: At Guilford College (co educational) 144 pupils have entered. The number last year this time was 115; total enrolment last year 150. President Abernethy writes from Rutherford College that they have enrolled 101 young men and 55 young women, which is a fine showing, considering that the death of the late president made this year's opening uncertain. Elon College has enrolled 115. Enrolment last year this time 96. Total enrolment last year 190. Prof. Atkinson writes, "Hardly a doubt but that we will reach 140 or 150 this session." Wake Forest College has enrolled 240. Enrolment last year this time 200; total enrolment last year 219. Chowan Baptist Female Institute has enrolled sixty-seven students. Last year the total enrolment was sixty-one. The patronage of this institution consists almost entirely of boarding pupils. The enrolment in Oxford Female Seminary is 95, fifty of these being boarders in the Seminary—a few others boarding with relatives in town. The total enrolment last year of boarding pupils was 87. President Dred Peacock of Greensboro Female College writes, "Last year this time we had registered a hundred and twenty one students; this year we have one hundred and thirty with prospect of an increase of six or eight more before Christmas." Rev. Bennett Smedes, Principal of St. Mary's School, Raleigh, writes, "There were entered at St. Mary's Oct. 1st, '94, and Oct. 1st, '95, about the same number of young women, 140 for each date. In making our statement we include only our regular pupils." President Winston's official statement, sent out about the time the foregoing letters were written, shows that the total enrolment in the Collegiate, Law, Normal, Medical, and Post graduate Departments, of the University, was 506; the number of students in the college department being 296. Last year the total enrolment was 471; 317 being in the college department. The number of students at the A. & M. College, Raleigh, is 180. We understand that the enrolment at the State Normal and Industrial School reached the limit last year and this. While the general increase is doubtless very gratifying to our readers, we know they will be especially pleased to see that our own institutions, Wake Forest especially, make a splendid showing. We do not know why our inquiries sent to other institutions have not been answered.

NEWS NOTES.

....Our Western North Carolina Convention is in session this week at Bryson City.

....Rev. R. E. Peele will not get to the Seminary this fall, but will remain in the work in North Carolina.

....Rev. C. M. Billings of Greenville and Rev. Thos. Carrick of Lexington are holding a meeting at Pactolus.

....The next step forward for our State to make is the establishment of a reformation for youthful criminals.

....President Harper of Chicago University is now delivering a series of lectures on the "History of Prophecy."

....Rev. H. H. Mashburn of Wake Forest College succeeds Rev. J. E. Smith as pastor of Pleasant Grove church near Creedmore.

....We are under great obligation to Bro. J. W. Burchett for representing the RECORDER at the Ashe and Alleghany Association.

....We have received from Rev. J. H. Hildreth of Wilmington a paper-bound book containing twenty revival sermons and some essays.

....It is well to bear in mind that Bro. Spilman's article is based on 1893 and 1892 statistics, and therefore shows the conditions in 1891 and 1892.

....Everything points to a successful meeting of our young people at Greensboro. The committee which has it in charge is making considerable preparations.

....Rev. G. T. Watkins and Rev. H. T. Williams have been holding a meeting at Ai, Person county. Bro. Williams will begin a revival at Roxboro the second Sunday in November.

....Rev. J. W. Little, a Baptist minister of this county, is going to engage in evangelistic work. He has ordered a tent and will pitch it in Monroe in the near future.—*Monroe Enquirer.*

....Miss Leslie Pleasants, of the Western part of this State, who had intended joining the Gospel Mission workers in China this fall, has been obliged, on account of ill health, to abandon her purpose.

....We are ready and willing to help our brethren push the RECORDER. If the paper's friends will make an effort this fall, the result will go far toward enabling us to mature plans for a better paper next year.

....The freshman class at Harvard this year is far larger than that at Yale. As Harvard has for several years been falling behind in foot-ball and base-ball, this seems to contradict the statement so often made that these games are a great help to colleges. Parents are asserting themselves.

....At the Atlantic Baptist Association, held last week in Kinston, the night session Wednesday, Oct. 16th, was given to State Missions. The meeting was held in the Methodist church, and the Episcopal rector made a speech.

....Dr. N. B. Cobb will be very much obliged if the clerks of Associations will send him immediately copies of the latest associational minutes they have on hand. He wants them to get information for the Baptist Almanac and minutes of Convention.

....President Strong is publishing in the *Examiner* another series of articles on "Monism." His first series failed to find acceptance in this part of the vineyard, and the prospects of the second are not hopeful. In the first place, his vocabulary is beyond most of people.

....Rev. R. D. Cross of Lexington succeeds Rev. J. B. Boone at Windsor. Bro. Cross has studied at our Southern Baptist Theological Seminary three years, where he won the esteem of both faculty and students. He is well fitted for the pastorate which he is about to undertake.

....Rev. W. H. Reddish writes from the Seminary: "We have 256 students now, and new ones coming in every day. We have fifteen from North Carolina, and one more will come. Great preparation is being made for the Mills meeting, which is to begin here next (this) week."

....Pastor S. J. Porter writes from Newbern: "Our work in the Middle St. church church is moving along nicely. Have just attended a good session of the Atlantic Association at Kinston. Dr. Durham's speech on missions was fine." We can promise our readers an excellent sermon from Bro. Porter soon.

....For many years it was the custom of the late Rev. A. J. Gordon, D. D., to preach during the summer vacation at the church at New Hampton, N. H., the home of his boyhood. Mrs. Gordon has done this service the past summer.—*Christian Advocate (Nashville).* If this did not come from a most trustworthy contemporary, it would be hard to believe.

....The *Religious Herald* may be added to the list of papers well disposed to Southern organization of our young people. It calls the movement "our orphan child." It looks now like all the State papers save the *Evangel* will join in to make the organization a medium for training our young people for the strengthening of our churches and the glory of God.

....Large crowds greeted Rev. Dr. Blackwell of Elizabeth City every night last week at the Baptist church. The good he did here will be seen in days to come, if we are to judge from the close attention he received from our people. He is a power for good, and if only those who hear him would follow what he tells them, how much better off they would be.—*Eastern Courier, Hertford.*

....Rev. J. N. Stallings, assisted by Rev. C. S. Cashwell of Hickory, are conducting a series of meetings at this place at present, and it is the pleasure of the large and attentive congregations to hear some most excellent sermons. The debt which has been hanging on our house of worship has been removed and the house comfortably seated, so we are now glad to have all our friends visit us in our newly seated house.—*Jerusalem cor. Davie Times.*

....Bro. J. C. McMichael, editor and proprietor of the *Christian Index* of Georgia, died October 15th at his home in Atlanta, Georgia, after an illness of several weeks. Bro. Michael was connected with the *Index* a quarter of a century or more, but had been editor only four years. In this time, however, he brought the paper to the front. He was loved and honored by his Georgia brethren for his faithfulness and zeal as a Christian worker.

....Since the *Ram's Horn* has made such a hit with its short, incisive and not always orthodox paragraphs, it has a whole regiment of imitators who are rendering the paragraph business nauseating with their weak attempts at saying sharp things.—*Baptist Banner.* And the same may be said of the thousands of pusillanimous fellows who imitate Sam Jones and other financially successful sensationalists.

....Bro. A. W. Perry sends us a good list of names and check for the money, and writes: "I was appointed by Maple Springs church to look after the RECORDER and its interests. I have been looking after renewals and new subscriptions, and you will find below the names of renewals and new subscriptions." If every church would do this, our denomination in this State would be the best informed and most responsive to the needs of the cause in the land.

....The *Independent* gives the following figures, showing the increase of the different denominations in the United States for the last decade: Regular Baptists, 1,132 753; Methodists, North, 532 941; Methodists, South, 379 976; Presbyterians, North, 214,-625; Disciples, 291 051, and Episcopalians 189,896. It thus appears that the actual increase of the Baptists was much larger than that of any other denomination, and nearly as great as the increase of Methodists, Presbyterians and Episcopalians combined.

....A Christian who stands up strongly for his denomination does so at the risk of being roundly denounced and accused of all kinds of motives. Baptists are used to this treatment. Recently some papers have been circulating an abusive attack on Bro. Durham. It was no worse, however, than Prof. Mabry made on Dr. Taylor last year in the *Charlotte Observer* over an assumed name; no worse than the same professor insinuated of President Kilgo of Trinity a few weeks ago in the *News and Observer*, no worse than two distinguished lawyer-politicians said of denominational colleges and their friends in June at a banquet at the State University. Such abuse will do no harm, but rather binds the friends of Christian education closer together.

....Here is a very sound sentiment from a young Seminary man who was located in North Carolina: "I would rather not have a field for full time with one church, but about two churches; so I can have more time for general preparation. Dr. Broadus used to say, 'Brethren, spend one-third of your time in general preparation.' A young man is preparing for a life time work, and should do much reading."

....Dr. Simms was given a short vacation recently to go back to Old Virginia for a few days outing, and when he came back he found his people had put a telephone connection in his house; so now he will not have to walk so much. Bro. Simms is a pastor indeed; always on his feet and with his flock. We do not wonder that they take such good care of him. Last Sunday the Tabernacle pulpit was filled by Raleigh's foremost working laymen, Bro. Broughton in the morning and Bro. Pullen at night. Each had a good audience.

....We heard with deep regret of the death of Bro. Wiley G. Ferebee of Belcross. Just in the prime of young manhood, he had taken a leading place in our denomination in the East, and was giving promise of large and distinguished usefulness as a citizen and as a Baptist. For a young man, full of life, he was unusually loyal to his church and zealous of her interests. Naturally he had many warm, loving friends. Bro. Ferebee graduated at Wake Forest several years ago. We look upon his death as a blow to his community and a loss to our interests throughout the State.

....What a pity many preachers will not learn that "drawing" the people is no part of their business. They are to faithfully preach the gospel and God will do the drawing. "No man can come to me, except the Father which hath sent me draw him," the Master said. And he said also, "And I, if I be lifted up, will draw all men unto me." If preachers will but lift up Christ faithfully, there will be no trouble about the "drawing." But alas! many stop to think "how can I draw?" and, lowering Christ, they go to entertaining the people. Such preaching does not long attract and would not save men if it did.—*Western Recorder.*

....Baptists still have an enormous amount of missionary work to do in enforcing the truth of the separation of Church and State. The present discussion as to Sunday laws in New York State shows that many good men are basing their argument for strict Sabbath observance on religious grounds. Now, no Baptist who is loyal to his own principles can do that. If the sanitary, industrial and moral arguments for Sunday laws are not sufficient, then we ought not to have them. If Presbyterians or Episcopalians have a right to enact laws, the sole justification of which is that they harmonize with their religious beliefs, then Roman Catholics have a right to do the same. Protestants cannot assume rights which they deny to Roman Catholics or Jews or Buddhists. A fundamental principle of Baptists obliges them to stand just as firmly against distinctively religious legislation which is in accord with their own convictions as to contend against that religious legislation which violates them.—*Watchman.*

....Rev. John A. Wray is well pleased with his new field, Milledgeville, Ga. It seems to us that Georgia has been getting right many of our preachers lately. The welcome given Bro. Wray is described by the following from the *Milledgeville Record:* "Rev. John A. Wray, the new pastor of the Baptist church, and his family consisting of a wife and child, arrived in the city last Tuesday. They were met at the depot by Capt. C. W. Ennis and Hon. R. N. Lamar, on behalf of the church, and escorted to the parsonage. Mr. Wray preached his first sermon Sunday morning and made a very favorable impression on a large congregation. On Sunday night the Methodist and Presbyterian churches were closed to give their pastors and congregations an opportunity to unite with their Baptist brethren in extending to the able young divine a hearty welcome to our city. The church on this occasion was crowded to its utmost capacity by our citizens of all denominations. Music was the subject selected by the preacher for his discourse, "They sang a hymn." His hearers were charmed by his utterances, and yielded themselves to the sweet influences inspired by the tender and uplifting sentiments so beautifully expressed and went home charmed with the new preacher."

....A committee of the National Congregational Council has recommended the following as a basis of Christian union: 1. The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Ghost to be the only authoritative revelation of God to man. 2 Discipleship of Jesus Christ, the Divine Saviour and Teacher of the world. 3 The Church of Christ, which is his body, whose great mission it is to preach his gospel to the world. 4 Liberty of conscience in the interpretation of the Scriptures and the administration of the Church. A comparison of this statement with the Lambeth Chicago proposal of the Episcopalians, which made the Church, the Creeds, the Sacraments and the Historic Episcopate fundamental, puts in a salient way the contrast between the two theories of the Church. The Episcopal theory is that the Church is a body that traces its ancestry through its bishops to the Apostles, and that its beliefs are unalterably fixed by the Councils of the undivided Church. The Congregational view is that the Church is composed of disciples of Christ, irrespective of their relation to the Apostles; that the Councils of the early Church had no right to interpret the Scriptures that does not reside in the Church of to day, and that the creeds have authority over faith, which authority belongs only to the Word of God. The claim for liberty of conscience put forth by the Congregationalists finely emphasizes an essential divergence between the Prelatical and the Congregational churches.

....The following newspaper despatch describes the most significant action of the week in the Episcopal Convention at Milwaukee: "When the house of deputies of the Episcopal Church assembled Oct. 17. Chas. T. Mallory, of Milwaukee, started the business of the day by calling attention to the fact that in a majority of the churches the fonts were not of sufficient size to permit of candidates for baptism being dipped in accordance with the rubrics relating to baptism. He, therefore, advocated the adoption of a new canon making it the duty of every parish to provide a font of sufficient size to permit of the baptism of infants, making it unlawful for a parish to continue the use of a font too small for this purpose and providing that before the end of the year 1900 each church and cathedral shall have placed therein a font or baptistry of sufficient size to permit of the dipping of adults. A two-thirds vote was necessary for the introduction of a canon and the house refused to entertain the question." The last sentence implies that a majority of the delegates were in favor of the motion. At any rate it is acknowledgement that the Episcopalian form of baptism is wrong. No doubt those who opposed it, did so because passage of the motion would have been confession that sprinkling is wrong.

....We clip the following from a recent issue of "The Two Republics" of Mexico: Rev. R. J. Willingham, D D, of Richmond, Va., who is the correspondent secretary of the Southern Baptist convention, and the Rev. W. D. Powell of Toluca were accorded an interview with the president of the republic, Gen. Porfirio Diaz, yesterday afternoon. They were accompanied by the Hon. Matt T. Ransom, United States minister to this government, and the audience was an enjoyable one from every standpoint. The object of the meeting was for the purpose of ascertaining a matter of the utmost importance to all unincorporated associations. Dr. Willingham, acting under instructions from the convention, had come to Mexico fully empowered to have all the church property in the country deeded to the native congregations, thereby giving them absolute liberty in the matter and affording them the opportunity of selecting Mexican pastors if they so desired. But the chief executive informed them that the only legal manner of effecting the transaction would be for one individual to hold the property in each case in trust for the Foreign Mission Board, adding furthermore, that as a means of greater security the individuals holding properties under such conditions should be made to give mortgages on the same to at least four members of the Board.

ASSOCIATIONS.

EASTERN.

A nice rain came the night before the Association met. No wind, no dust, the air pure and sweet, the people came in carts, wagons, buggies, and on foot. A number told me they came as far as thirty miles, reaching the church for prayer meeting at 9:30 a. m. People blessed with good, level roads, possess a great advantage over those who live in a rough part of the country and are not able to go long journeys to attend meteings of this sort.

A spirit of work seemed to pervade the minds of the representatives of the many churches of this Association.

Bro. Swaim of Wilmington, who was elected Moderator for the first time last year, was again elected without opposition. Bro Herring was re elected Clerk, and Bro. F. A. Fennell was continued as Treasurer.

Bro. Oliver did not reach the Association in time to preach the missionary sermon; so this duty was performed by Bro. O. P. Meeks, the pastor at Clinton. He is a clear, strong preacher, and fully sustained himself on this occasion.

The introductory sermon was preached by Bro. A. A. Butler. The effort was well received, showing as it did faithful preparation and an honest purpose to energize the work of the Association.

Bro. Durham made one of his strongest speeches for missions, and this was followed by an earnest appeal by Bro. L. R. Carroll in behalf of the mission work of the Association.

We think there is to be a general revival of work along all the lines in this body.

This is getting to be the finest trucking section to be found anywhere in the State. Strawberries grow in Duplin in their greatest perfection, and this, added to the fact that the farmers were getting better prices for cotton, is telling on the work of the churches and the Association.

Bro. J. B. Brewer was present in the interest of Murfreesboro, which already has some fine testimonials in the persons of the young ladies from this section who have been educated at this institution. Many were disappointed at not seeing a representative from Wake Forest College.

The Female University has some of its most valuable friends in the Eastern Association. The speech of Bro. W. B. Oliver on this subject was one of the finest and most inspiring addresses we have ever heard on the subject of female education. We hope that Bro. Striegfield may continue to be as fortunate in the selection of his representative.

The speech made by Bro. C. G. Wells, Principal of the Warsaw High School, contained just the idea we have wished to see put in practice by men in charge of academical schools. His effort is to make his course of study embrace just as few studies as is consistent with first class work; in other words, to intensify rather than multiply studies, and do his own legitimate work and not attempt to trench upon what properly belongs to the college. Bro. Wells is a quiet, unobtrusive sort of man, but he is to be heard from and appreciated both as a preacher and teacher.

Nobody except probably Bro. O. P. Middleton, who had only a few days before gotten married, enjoyed the meeting of the Association more than did the representative of the RECORDER. Twenty years ago he played schoolteacher in this same neighborhood, and the cordial welcome he received showed that his old patrons had either forgotten or else forgiven him for his shortcomings in the school-room.

Thursday evening I am off for the

SANDY RUN,

which is in session more than three hundred miles away. Railroads are great things, and so are *annual passes*. But for the former, the mission work, education, and the general interest of our meetings, would of necessity be circumscribed within narrow limits; but for the latter, the appearance of the RECORDER representative, would be like angels' visits, "few and far between."

The Sandy Run is fast growing to be one of our most active Associations.

Bro. A. P. Hollifield, the Moderator, fills the chair with his avoirdupois, and spreads his good nature and kindly greetings over the entire delegation.

There are more speaking brethren in this Association than any body of its size in the State. The "furriners" don't have a monopoly here by a large majority. The churches all increased their pledges over those of last year.

The brethren had a spirited discussion on State Missions, and pardoned Bro. Durham's absence on the ground that some other Association needed him more than did the Sandy Run.

The churches, after pledging for Foreign Missions, took a general collection for Bro. G. P. Bostick. The brethren of this Association love and honor Bro. Bostick, and while they do not agree with him in his methods of work in China, still they gave liberally of their means to help out his support.

Many were disappointed at not seeing a man from the Orphanage, yet this interest was cared for, as it always is in this Association.

And now it is Saturday night, and we will step over to Wake Forest 950 miles, spend the last half of the night, and hear Brother Gwaltney preach at 11 o'clock Sunday a. m.

Monday night at 7:30, Dr. Mitchell and the writer took our places at the supper table of Dr. R. H. Lewis in Kinston, N. C. The Doctor was at the train to meet us. My stay is of necessity short, yet the kindness we find in homes like this makes life worth living, though lived largely on the road.

The attendance on the session of the

ATLANTIC

was the largest for several years. The churches were all represented, and five new churches came for membership.

The Association presented the unusual situation of meeting without either Moderator or Clerk—Bro. Ford, the last Moderator, having left the State, and Bro. Williams, for many years the faithful and efficient Clerk, having died within the last year. It was a real satisfaction to see with what promptness the entire body turned to Dr. R. H. Lewis for its Moderator. The scholarly bearing, kind spirit and judicial rulings of this veteran of the school room, evidenced from first to last the wisdom of this action of the delegates.

Bro. J. A. McDaniel made a pass at doing away with the reading of church letters, but the brethren decided to hold to the custom for a year longer at least. We hope Brother McDaniel will not be discouraged: it will come in the not distant future.

After the discussion of the subject of Periodicals, the report on Ministers' Relief Board was taken up, the report being read by Bro. J. W. Rose. Bro. J. C. Whitty proposed a collection, which was taken, amounting to $8 50.

The much vexed question of an Executive Committee or not was discussed and postponed till Wednesday for a fuller and we trust a final hearing.

Bro. Jas. Long, the new pastor at Goldsboro, preached the introductory sermon, in the place of Bro. J. D. Moore, the appointee, now at the Seminary. Bro. Long's subject was "Love, the constraining power in the Christian's life." He is a vigorous preacher, and shows the best preparation for his work.

A delightful feature of the session was the beautiful rendition of a solo by Sister M. B. Thomas, "the sweet singer from Virginia." A brother present, who is opposed to solos, has consented to modify his opinion.

J. C. C.

Tar River Association at Wilson, N. C.

How memories of the past come crowding upon me, as I am invited to take a seat in the Tar River Association convened in its sixty-fifth annual session in the new Baptist church at Wilson, N. C.

Bro. N. L. Shaw of Warrenton is Moderator; E. E. Hilliard of Scotland Neck, Vice-Moderator; A. G. Willcox of Halifax, Clerk and Treasurer.

The ministry is represented by Dr. J. A. Mundy of Wilson, A. G. Willcox of Halifax, J. W. Powell of Edgecombe, J. R. Pace of Whitaker's, G. M. Duke of Franklin and Nash, W. V. Savage of Tarboro, W. B. Morton of Louisburg, I. S. Boyles of Wake Forest, Dr. R. T. Vann of Scotland Neck, J. D. McLeod of Washington, Junius W. Millard of Henderson, Rev. C. M. Billings of Greenville, and Rev. W. A. Ferrell of Snow Hill.

Dr. Durham has just made his speech on missions and taken the cars for another Association, and the brethren are wiseing up their collections for missions.

Four new churches have been received into the body, $1,927 pledged for Associations; $260 for Education Board, and $1,891 sent up in cash by the delegates for the various objects of the Association and Convention.

As I sit here and look upon the genial faces of the Moderator and Clerk, and the faces of distinguished men in the audience and among the delgates, my mind wanders back to thirty-five years ago when the church at Wilson was organized in the court house with eight members, and I was set apart the same day to the full work of the ministry by a presbytery consisting of J. B. Solomon of Warren, J. G. Barkley of Halifax, Henry Petty of Greenville, Geo. W. Keese of Goldsboro, and W. H. Lacy, returned missionary from Africa.

Keese, one of the loveliest of Christian gentlemen, a native of Richmond and a graduate of Richmond College, died in the pastorate of Goldsboro, and I was called to succeed him. Lacy died soon afterwards in Virginia. Barkley, the oldest of the presbytery, still lingers on the threshold of eternity. Solomon, now an old man, revisited the State from the far West a few years ago, and was warmly received at Wake Forest and at other places in North Carolina and in Virginia where he was pastor of Leigh Street church during the war. Richmond has always been fond of our North Carolina men. They have had John Kerr, Robert B. C. Howell, A. M. Poindexter, J. B. Solomon, Theodore Whitfield, W. L. Wright, and perhaps other North Carolinians to fill important pastorates in that historic city.

There is George W. Blount, the first male member added to the church after its organization, whom I baptized during the war. He sent to Goldsboro for P. D. Gold, then pastor at Goldsboro, to baptize him, but Gold could not come, and I went in his place. Since Gold has repudiated his own baptism by being re-immersed by the Hardshells, Bro. Blount is rather glad the exchange was made. His house was my home during the session of the body, and no better hospitality is dispensed in the city than that tendered by this Past Grand Master of the Grand Lodge of Masons of North Carolina.

Among other social pleasures enjoyed during the Association was a visit to the home of Ex-Judge H. G. Connor, one mile in the country. The Judge is the happy father of eleven children and one grandchild. He has a lucrative practice in the courts and is very highly esteemed for his social and moral virtues.

The Orphanage was represented by Rev. J. B. Boone, the General Manager. The cash collection was more than $100.

Dr. John Mitchell made an earnest plea for the young preachers at Wake Forest and received fourteen dollars in cash.

Rev. A. G. Willcox read the report on Aged Ministers' Relief Board. Cash collection ten dollars.

Rev. G. M. Duke reported on Obituaries; T. J. Taylor on State Missions; W. V. Savage on Associational Missions; E. E. Hilliard on Sunday-schools; W. B. Morton on Home Missions; W. C. Allen on Periodicals, and Vernon l'Anson on Foreign Missions. The several writers spoke to their own reports. Bro. Millard was substituted for Bro. Morton and made an excellent speech on Home Missions.

The next session will be held at Poplar Springs church, Tuesday after the first Sunday in October. Rev. J. K. Fant of Littleton to preach the introductory sermon.

NOTES

The church at Wilson was organized in May, 1860, by the missionary of the Pamlico Association in the court house. As soon as they were organized they resolved to unite with the Tar River. The Wilmington and Weldon Railroad was then the boundary line between the two Associations, and all the territory from the W. & W. R. R. to the sea-coast was in the bounds of the Pamlico Association.

At that time we had no church at Weldon, Enfield, Whitaker's, Tolsnot, Rocky Mount, Mt. Olive, Scotland Neck, Williamston, Hamilton, Snow Hill, Columbia and Plymouth. Goldsboro and Kinston were mission stations, and the one missionary of the Pamlico was an itinerant with ten counties in his field that required him to be traveling and preaching every day in the week as well as Sunday. For this vast amount of traveling and preaching he received $300 a year.

N. B. C.

Catawba River Association

Dear Recorder:—This Association convened with the Morganton church Oct. 10.h. It was a treat to some of us to see the beautiful, tasteful and well arranged new church house. It is to be hoped none of the membership will worship their house more than they do their Saviour.

The annual sermon was preached by Bro. Mull.

Bro. E. A. Poe was elected Moderator, and Bro. R. L. Moore was re elected Clerk. These brethren make good and efficient officers.

Owing to the serious sickness of the wife of Bro. J. H. Hoffman, the former Moderator, he could not attend, and we all missed him much.

Bro. M. M. Landrum of Marion was present, and took an active part in the discussions.

Bro. Johnson, editor of *Charity and Children*, was present in the interest of the Orphanage paper and the Orphanage. He made a good impression for himself and the objects he represented. About $200 was pledged for the orphans next year with money on hand sent up by the churches.

Bro. Durham came on Saturday, and in the afternoon spoke ably, encouragingly and entertainingly on State Missions. It was his first visit to this Association, and he made a fine impression. He got a cash collection and about $100 pledged for State Missions.

Bro. J. S. Gwaltney represented the RECORDER, and Bro. H. M. Croom the *North Carolina Baptist*.

The writer could not remain over Sunday and cannot say by whom the preaching was done, except that Bro. Durham was to occupy the pulpit of the Baptist church.

VIATOR.

Buckingham's Dye for the Whiskers is a perfect preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

From Rev. Jno. E. White.

Dear Recorder:—From week to week as I have read our religious papers I have been silently and charitably encouraging the conclusion that a brother ought not to be always putting his name to a newspaper letter for the fun or fame of it and never unless he has something to say. And even when he has something to say, if by any ordinary means he can cap the restless craving of his "pent up Utica," ten to one he had better do it.

If speech is silver and silence golden, the newspaper garrulousness is brass.

Now I ought to be sure that in saying this, I am not pronouncing my own condemnation. I think I am sure. I feel as the Psalmist did when he said, "Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil. My cup runneth over." For during the past month the Lord has been gracious to me. I have been in the valley, but now am in sight of the top, thank God!

I guess the difference between the older preacher and us who are young is chiefly in this, that with him discouragement does not necessarily follow the absence of immediate results from his preaching. He has learned to labor and to wait. I have been thinking I expect far too much, that the walls of Jericho ought to tumble down at one shout, and therefore, when they have refused to do it, I have been a little despondent.

But let that go. I am not despondent any longer. There have been showers of blessings. September is my month of happy experience. My grip on God is strengthened, and there are no longer clouds about my head. First of all,

PLYMOUTH.

During the first of the month at the call of the brethren, I went over to help them. The point was three miles from Plymouth, "the regions beyond." So you can put me down on that list, please. By the way that "regions beyond" business was not such a new invention as some of the brethren wanted us to believe. I have an idea that there are hundreds of brethren who have been going to "the regions beyond" nearly all their lives—without any pledge in the paper to advertise it.

At this point near Plymouth, Bro. Jack Bryan, one of Christ's best men in this country, has been at work twelve months. Here I went, and for three days I had a new experience. I ran for the first time full tilt against the rock of inborn and intrained prejudice—Campbellites and Hardshells. After three days of it, I felt considerably flattened—cold, cold as a polar mountain—not a single response to invitation or appeal. But do you know I believe that even polar mountains have fires at the base, and this untoward, irresponsive audience evidently had a heart. I didn't know it when I left there—but the news came a few days later that four of the number had given themselves to Christ and Bro. Matthews had baptized them. The site has already been secured and in a little while there is going to be a church. I have arranged to go over again in two weeks and spend a week.

MACEDONIA.

This church is five miles from Edenton. I have been preaching for them every fourth Sunday afternoon since January. We commenced a meeting there Tuesday after third Sunday. The weather was exceedingly hot, crowds large and house small. But God's glory for four days came upon that house, and what did we care for heat! It was a case of inspiration overcoming perspiration. There were twenty-nine conversions and restorations. On Sunday afternoon, in the broad bosom of the Chowan, I buried eighteen in baptism.

EDENTON.

On Tuesday following we began our meeting in Edenton. Now Edenton is not the wickedest town in North Carolina. But it lacks a great deal of being the godliest. It seems that for several years it has been difficult to have a revival of religion, and it was commonly reported to be an impossibility. Let it be said that is never true of any place. I don't care how cold the Christians nor how rampant sin, revival is not impossible so long as God is on his throne. It has been proved here that God's Word faithfully preached and God's Spirit relied on, will bring revival of churches, reconsecration of Christians and conversion of sinners.

Beginning Wednesday, we had Rev. W. P. Hines of Virginia with us. You recall that this brother held a great meeting last spring at E. City. Dr. Blackwell then said that he had worked with nearly all the evangelists, and that in all-round capacity, Bro. Hines was the best he had seen. I have not had so much experience, but I can say this, that Bro. Hines possesses greater power to bring men to Christ than any man I have ever heard. He is a master in the management of a meeting. In all the twelve days he was here, preaching twice a day, he neither did nor said an objectionable thing. He is not a great preacher as I have been in the habit of estimating preachers, nor a great speaker, but he is a great winner of souls. How does Christ measure preachers anyhow? He preaches plainly, is unsparing in denouncing popular vices, makes his invitations sufficiently rigid and yet sufficiently simple, and has no passion either for counting mourners or money. He is all in all such a man and such a preacher as any of us will love and commend. It would be omitting an important element of his power not to speak of his singing. He sang "Throw out the life line" one night, and as I felt the impressive gospel truth of the song binding its sweet and clinging arm about my own heart and the hearts of the congregation, I thought "that is preaching the gospel." He organizes the whole congregation into a choir. Out of the fullness of my heart a great deal more would easily come in praise of this dear brother. But he needs not that men should praise him since God knows him so. He goes next to Immanuel church, Richmond, Va., and then to Chattanooga, Tenn., to the church in which will be held the next session of the Southern Baptist Convention. He was with us for twelve days. From the first service to the last the interest was unabated. The whole town has felt a moral and spiritual uplift.

Our church is in better condition than it has ever been. I do not expect the reaction which often follows such meetings, for there has been no excitement.

There were sixty eight professions. We received forty-four for baptism and eight were restored. There are several to join Sunday. My people are happy and I am happy. A revived Christian spirit in the town—a reconsecrated church membership, a loving and united people—are preachers underpaid? Not much.

Yours, JNO E. WHITE.

Edenton, Oct. 9, 1895.

Echoes from East Durham.

Have received eleven into the fellowship of East Durham church since last notes—five by baptism and six by letter.

Had a good Union Meeting at Yates' the fifth Sunday in September. It was well attended, and the brethren seemed to be in the Spirit. The next session of the Union goes to Cedar Fork, in December next.

The work on the First church is progressing. The brethren are looking forward to the completion with much pleasure.

"I say it with all reverence, but God can't use a discouraged person."—*Rev G. J. Dowell, in introductory sermon before Mount Zion Association.* Likely Bro. Dowell spoke from experience. Any way, it is hard to move without spirit and without hope. We had a very pleasant, and, we trust, a profitable session of "The old Mt. Zion." While we found ourselves still in debt to our missionaries, the debt is not so large as it was at the session of 1894. The delegates seemed to be of a hopeful disposition, too, going to come out of debt in a few more months; and to this end the most of them were willing to pledge another extra dollar or two.

Some changes are taking place as the work progresses. We see the need of two more preachers in our Association. The work at West Durham has grown so rapidly this year, under the fostering care of that faithful preacher and worker, Rev. J. F. MacDuffie, as to call for two Sundays and a man to locate among these people.

Then, the brethren are trying to locate a man at Hillsboro, and make up his field from surrounding churches. So the work goes on, and we praise the Lord for his goodness.

Olive Branch and Roberson's Grove will change pastors another year. East Durham has recalled her present pastor.

O. C. HORTON.

East Durham, N. C., Oct. 15, 1895.

Meeting at Rock Spring.

Dear Recorder:—I commenced a meeting at Rock Spring church, Franklin county, on the fifth Sunday in September. The Lord graciously manifested himself to the people. The church seemed to be much revived, and thirty-two persons professed faith in Christ.

Thirteen were added to the church by baptism and three restored. Others will probably join the first Sunday in November. Some will join other churches.

Bro. D. D. Edwards of Morrisville assisted in the work. He preached the pure gospel with earnestness and power of the Spirit to the acceptance of the people.

Yours in the work,

W. H. EDWARDS.

Wake Forest, N. C.

Order of Business West Chowan Association.

At the last meeting of West Chowan Association a committee was appointed to report order of business for next meeting, Oct. 29th to 31st, 1895. If the Association adopts the report prepared, it will stand thus:—

Tuesday, 3:30 p. m.—Report on Periodicals.

Wednesday, 10:45 a. m.—Report on State Missions.

11:45 a. m.—Report on Education.

9:15 p. m.—Baptist Orphanage.

3:15 p. m.—Report on Foreign Missions.

Thursday, 10 a. m.—Report on Home Missions.

10:45 a. m.—Ministerial Relief Board.

C. W. SCARBOROUGH.

A GOOD RECORD can be made by some member of every Baptist church in North Carolina, who will undertake light and desirable work of representative character. Representatives, male or female, must be commended by their pastor as worthy and energetic. For further information address (enclosing 3 cent stamp) "Box G, Raleigh, N. C."

Send applications as soon as possible, as only one member in each church can be engaged.

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CLEVE J. [illegible], Supt.,
Raleigh, N. C.

[CONTINUED FROM THE FIRST PAGE]

children. Read a few passages of Scripture and pray with them. Talk freely, invite the parents to come to Sunday school with their children, and do so in such a genial way that they can't say "No." If there be any difficulty in the way, remove it, if possible. When you are interested in Sunday school work, you will become interested in missions.

Did you ever notice the grapevine sending out its tendrils, which gradually fold themselves around an object, the vine following in the same direction and being upheld by the same object? There is a lesson for the superintendent. If your Sunday meets in the morning, inquire if there be any section in reach where they have no Sunday-school; invite your teachers and your young people to go with you and visit that section, having made an appointment for a Sunday afternoon. Meet in some private house, if there be no other accessible. Dress plainly and act plainly. Sing, pray and talk with them, adapting yourselves to the surroundings. If you will take along the chapel of unselfish love, using each ingredient as you need it, they will want you again. Very soon you may organize a mission Sunday school, and after a while a little church will spring up—all the result of the young tendrils going out to seek a new field. Take Jesus and his disciples for your models, as they went into the waste places to comfort and teach the needy, organizing churches, &c. Organize Sunday schools, because, generally speaking, that is the entering wedge for a church.

The superintendent and teachers should make a special effort to interest the whole school as to the home fields. Write to Miss Fannie E. S. Heck, Raleigh, N. C., for a few copies of a leaflet from her pen entitled "Her Father's House," which gives a description of the privations and sacrifices of those noble men and women, who are suffering untold agonies right here in our home lands. Also get the leaflet entitled "Our Frontier Missionaries" by Dr. I. T. Tichenor. Pass these leaflets around for every man, woman and child to read. Interest them in foreign fields. Try to impress the fact that our mission Sunday-schools and churches are stakes driven down at home to hold the cords that stretch far across the ocean to foreign lands. Take home to your own hearts the sweet assurance that you, as faithful Sunday school workers, are lengthening the cords and strengthening the stakes of the Redeemer's kingdom in the earth. I am truly anxious that the superintendent should endeavor to adopt the following plan, viz: revive the old monthly concert of prayer for missions at the week night prayer meetings, when some mission field is talked of and given to. By all means urge each teacher to take some missionary paper.

If you have not a library in your Sunday-school, don't delay that important work. Begin at once by purchasing a few volumes at a time, and don't fail to introduce some missionary book for the grown members of the school, such as the lives of Judson, Carey, Robert Morrison, Livingston, &c.

Before a superintendent or teacher enters the Sunday-school room, he should go to his closet and there alone plead for that religious sunshine with which Jesus, our sympathising Saviour, fringes our every cloud. Give to your class the brightness of your faith in God. Wear a smile, even the gladsome trustfulness of childhood. Seek your joy in communicating joy to your pupils.

In conclusion, I wish to confine my remarks more directly to the great work the children are doing, and how we may use them to the glory of God.

In Sunday-school we have under our care material, of which must be built the churches of Jesus Christ during the generation that comes after us. The efficiency of the churches depends largely on how the material is moulded and shaped. Therefore Sunday-school teachers cannot be too painstaking in trying to instil into the minds of the children the missionary spirit, that the power of good may be increased at home and abroad.

Dr. Bell, Secretary of the Southern Baptist Sunday-school Board, says that the leading idea around which the child's mind crystallizes, is the missionary spirit. He illustrates thus: "Rock candy is made by melting sugar, and then putting a string down into it, and letting it crystalize around the string." Then we should let the mission idea down into the minds of the children, and let them crystallize around it. How can this be done? In many ways:

1. The teacher should try to bring the foreign fields as close home to the children as possible, dispelling the idea that the heathen are some strange, dreadful creature, and teach them that they are people just as we are—many of them little boys and girls—and that we would be just as they are if we had never heard of Jesus.

2 In order to increase their love and appreciation for the missionaries and their work, you might name the classes of the Sunday-school after some missionary. The teacher, or some member of the class, should correspond occasionally with the missionary for whom the class was named. Let the answer by the missionary first be read to the class and then to the whole school. This plan be pursued with great success. I have named my class for this year the "Bryan Class."

3. Give one collection in the month to missions and encourage the children to earn a penny a piece for the collection, if no more. If they cannot make the money, let each bring an egg, and have a basket on the desk to receive these offerings.

4 Have a few bright mission stories in the library for the children to read. If any school is not able to purchase books for the children and will state that fact to the American Baptist Publication Society, asking [illegible] contribution in the way of books, they will present you with from twenty five to thirty volumes, you paying the express.

5 Observe Mission Day in the Sunday-school. This occurs in September. A program will be sent free by the Sunday school Board, Nashville, Tenn.

6 In selecting new song-books, keep in mind missions, and choose the one that has some bright missionary hymns. Go back also to the good old fashion of having children learn hymns "by heart" as our grandfathers used to say; teach them 'Greenland's icy mountain," "The morning light is breaking," and others that make our hearts beat high with hope and expectation. A whole school can be easily taught a hymn by writing one stanza each Sunday on the black board.

Letter from Virginia.

VIRGINIA BAPTIST GENERAL ASSOCIATION—WAKE FOREST AND RICHMOND COLLEGES—FEMALE SCHOOLS—BAPTIST ORPHANAGE—BIBLICAL RECORDER, ETC.

Our Baptist General Association will hold its annual session this year at Petersburg, beginning Nov. 15th. The place of meeting being so near the line, it is hoped that we shall see among the visitors, friends from the Old North State. We are looking forward to a great meeting. Oh, that it may be great for its spiritual power and blessing! Some proposed changes in policy and other interesting questions will come up for consideration.

The good news concerning the large attendance and general prosperity at Wake Forest has rejoiced the hearts of many in Virginia. You will be glad to hear that Richmond College has an unusually large number of students, and is moving out under its new plans and administration upon a great career of usefulness and success.

Our female institutions of learning are all doing finely, and some of them, notably Hollins Institute and the Woman's College, have drawn pupils from a number of States.

God's blessing has been upon the Baptist Orphanage of Virginia from its very inception. Definite action to inaugurate the enterprise was taken at our General Association in 1889. The year after this, the location (Salem) was decided upon, plans of buildings and general organization were adopted and a superintendent (Rev. G. J. Hobday) elected. And now the thing concerning which there were thoughts and writings, speeches and prayers, has actually come to pass. The beautiful buildings crown the majestic site, and sixty happy children, once thrown upon the cruel mercies of a cold world, are sheltered from the howling wolf and pitiless blast. But we have to remember that constant, unremitting interest, manifested by prayer and giving, is the price of the future success of all our benevolent and missionary undertakings. Let us all be up and doing, for "the king's business requireth haste." What we do for ourselves and families may pass away, what we do for Christ will last forever. I neglected to mention that the new cottage, the gift of the Schmelts brothers, and the workshops, are approaching completion, when there will be room for fifty more children.

Tidings came from every part of the State of great revivals and many additions to the churches.

I have been reading the RECORDER for years. It was never better, brighter and more adapted for usefulness than now. The son seems to have inherited his father's editorial genius, and Bro. Caddell's communications grow more and more sprightly.

Mention is made of an aged sister in Buckingham county, who has been reading her religious paper for fifty years, that when sick recently, she said: "The only things I mind about dying are giving up reading the *Herald* and going to Sharon church." Doubtless the RECORDER has readers who love it equally well. With love to all my friends and brethren in the State where I spent eight years of my life, I am yours,

J. B. TAYLOR.

Salem, Va., Oct. 10, 1895.

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Company, N. Y. City.

Notes from Ashe and Watauga Counties.

Dear Bro. Bailey:—Needing a little rest and wanting to visit relatives, I left home Sept. 24th to spend a few days in above counties. The weather was extremely warm and the roads very dusty.

At Blowing Rock things looked a little desolate, the large throng of summer visitors having gone. At this place there are several elegant hotels and a number of private boarding houses. Bro. T. N. Corpening, a member of Flat Top Baptist church, is proprietor of the Watauga hotel, and has had a very prosperous season. If any of our Baptist people should decide to go to Blowing Rock, I would advise them to stop with Bro. Corpening.

Crops in these mountain counties are fine. The hay crop was never better, and fine fruit in an abundance. The price of live stock is advancing, and these servants of the Lord will soon have something to put into his treasury.

In Watauga I passed two beautiful new Baptist church houses, Mt. Vernon and Laurel Springs.

Bro. J. L. Sherwood has recently held good meetings with two of his churches, Brushy Fork and Three Fork. He was assisted by Bro. David Kitzmiller of Tennessee. Bro. Kitzmiller is a strong preacher.

Boone was in mourning over the death of R. L. Council. He was an excellent young man. He died of consumption. Bro. Sherwood was to conduct the funeral services the day I left. I had the honor of uniting him in marriage some years ago.

The appearance of Boone is greatly marred by the disastrous fire a few months since, in which our Bro. W. L. Bryan and Bro. Yarboro were the only sufferers. Bro. Bryan is clerk of Boone Baptist church, and the entire church records were lost in the fire. Bro. Yarboro, who has been teaching in Boone, and who lost all his household effects with some money in the fire, has gone to Buncombe county to teach.

I spent one day in Jefferson, and found Judge Bryan and Solicitor Spainhour holding court. The court was absorbed in the trial of the Eller-Latham homicide, which occurred last April. Some one killed Latham and threw him in the river. Eller, a young man nineteen years old, was arrested and sent to Winston jail for safe keeping until this term of the court. On the witness stand Eller denied killing Latham, but the State produced an almost unbroken chain of evidence pointing to the guilt of Eller. I felt very sorry for the young man, and could not refrain from wishing that he had sought the religion of Christ early in life, so as to have had its restraining influences. There is no telling where, or into what, the world, the flesh and the devil will lead us unless we have the power of God to keep us. Most people think religion will be a good thing to help us die, but we all need it to help us live right. It is said John Bunyan once saw a man going to the gallows, and exclaimed, "There goes John Bunyan but for the grace of God."

In one particular, Jefferson is a beautiful little town. Main street is wide, and has four rows of shade trees almost, or quite, touching each other, making the street look like a magnificent shady bower. Bro. T. M. Duncan is pastor of the church at this point. He is serving five churches, and is one of the most active pastors in the county.

Ashe is a great Baptist county, having three sects of Baptists, Missionary, Antimissionary, and Union. There must be, in all, some thirty five or forty Baptist preachers in Ashe county. It is to be regretted that some of the younger preachers do not prepare themselves more fully for their life-work. Some of the preachers and churches are strong advocates of foot-washing as an ordinance of the church, but not very zealous for the extension of the Master's kingdom in the "regions beyond." This is naturally a fine section, with many good people, but it needs development. It is a pity our Baptist people are not united; if they were, they would be a power for good. As it is it will be a long time before our Baptist Zion will be what it ought.

I. W. THOMAS.

Hibriten, N. C., Oct. 9, 1895.

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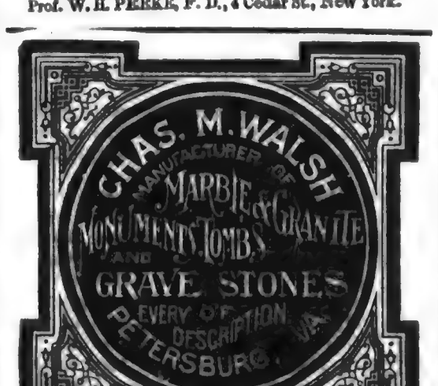
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(From U. S. Journal of Medicine.)

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In effect June 23, 1895.

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Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville June		.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 25 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 58 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	7 05 a m	.....	.....
Lv Rural Hall	8 29 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	8 59 a m	.....	.....
Lv Stokesdale	9 28 a m	.....	.....
Ar Greensboro	10 11 a m	.....	.....
Lv Greensboro	10 20 a m	.....	.....
Lv Climax	10 50 a m	.....	.....
Lv Sanford	12 50 p m	.....	.....
Ar Fay'ville June		.....	.....
Ar Fayetteville	2 15 p m	.....	.....
Lv Fayetteville	2 45 p m	.....	.....
Ar Wilmington	5 15 p m	.....	.....
Lv Fayetteville	.....	4 35 p m	.....
Lv Hope Mills	.....	4 54 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 12 p m	.....
Ar Bennettsville	.....	7 20 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	2 40 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 20 p m
Ar Ramseur	.....	.....	6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N. & W. R. R. for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

Trains No 1 and 2 dinner at Fayetteville.

W. S. KYLE, Gen. Pass. Agt.
J. W. [illegible], Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

	No. 12. Mixed. Daily.	No. 38. Daily.
Lv Greensboro	1 33 a m	10 15 a m
" Elon College	2 30 a m	10 48 a m
" Burlington	3 05 a m	10 58 a m
" Graham	3 12 a m	11 01 a m
" Hillsboro	4 23 a m	11 37 a m
" University	4 45 a m	11 48 a m
" Durham	5 50 a m	12 09 p m
Ar Raleigh	7 30 a m	1 10 p m
	Mixed Ex. Sun.	
Lv Raleigh	9 05 a m	1 10 p m
" Clayton	10 05 a m	1 42 p m
" Selma	11 25 a m	2 10 p m
Ar Goldsboro	12 50 p m	3 00 p m

	No 35 Daily.	No. 11. Mix daily
Ar Greensboro	7 20 p m	5 25 a m
" Elon College	6 41 p m	7 46 a m
" Burlington	6 30 p m	7 53 a m
" Graham	6 27 p m	7 30 a m
" Hillsboro	5 47 p m	6 45 a m
" University	5 35 p m	6 31 a m
" Durham	5 15 p m	6 10 a m
Lv Raleigh	4 10 p m	5 05 a m
		Mixed Ex. Sun.
Ar Raleigh	4 10 p m	10 15 p m
" Clayton	3 30 p m	9 18 p m
" Selma	2 54 p m	8 15 p m
Lv Goldsboro	2 00 p m	6 30 p m

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	3 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 33 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv	Raleigh Ar	7 30 a m
6 10 a m	"	Durham "	5 20 a m
8 33 a m	"	Greensboro "	9 55 p m
10 15 a m	"	Salisbury "	7 55 p m
11 09 a m	Ar	Statesville Lv	7 03 p m
12 30 p m	"	Hickory "	5 56 p m
3 52 p m	"	Asheville "	2 16 p m
4 35 p m	Ar	Hot Springs Lv	11 43 a m

No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv Winston-Salem Ar	6 35 a m
7 50 p m	Ar Mocksville Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $3.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

N. J. O'BRIEN, Supt. First Div. Danville, Va.
W. B. RYDER, Supt. Second Div. Charlotte, N. C.
W. H. GREEN, Gen. Supt. Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Man'r, Washington, D. C.

Woman's Missionary Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR OCTOBER: INDIANS.

"We have waited for Him and He will save us." Missionaries in Western Arkansas, Indian Territory and Oklahoma, among the whites and Indians, 70; churches and stations, 343; baptisms, 1,591; Sunday-schools, 80; teachers and pupils, 2,042.

Study Topics.—Their past history. Their past possessions. Their past sufferings. The past injustice of the white man's dealings with them. The present status of Indian Missions and governmental control. The present transition stage and opportunity. The future of the Indian.

The Yates Memorial.

Only six weeks remain of the time set for raising the Yates Memorial Fund of $1,000 extra to be used in sending out a new missionary to China. How goes the work in your society? Is every woman working to crown this effort with success? If any are not interested in this undertaking, we commend to them especially the reading of the following letter from Mr. Bryan.

How small the work proposed seems to that of the one of whom he writes. Let her noble deeds stir us to more worthy endeavor that we, seeing her good work, may glorify our Father which is in heaven.

If we can send farther one ray of the Christ light reflected from her life, great is our privilege and happy are we.

SHANGHAI, CHINA.

Dear Sister:—I appreciate the confidence you display in writing to me to assist you in writing of Mrs. Yates, but regret my inability to do the subject justice. I was in Chinkiang most of the time, and hence was not thrown into the closest contact with her. She left for the United States soon after we moved to Shanghai, and we never saw her again. The mail, too, leaves to day, which gives me but little time to think over the matter.

I will not write a finished article, but simply give you some rough notes.

Soon after her death I wrote a short article on her as "Mother Yates." As I today think of her in her different relations, and the different aspects of her character, and try to give expression to the impression which she made upon me in one sentence, it occurs to me to say this: She was a *quiet, irresistible, everlasting force.* She moved quietly, but she moved along with an influence that was not only irresistible, but that will never die. Her standard was high almost to a fault. She found it hard to sympathize with those whose standards were low.

She also brought this same high standard to bear on herself, and sometimes doubted because she could not always reach her own high standard.

She was wise and discreet, and especially noted for her common sense. We all sought her advice, and tried to follow it. She was decidedly a *missionary*, and grew more and more so the longer she lived. Among her last words to me, which I now remember, were these, "The older I grow, the more of a missionary I become." The very last letter I received from her was about the work. She was deeply concerned about the work; it was not making the progress which she desired. I learn from Mrs. Seaman that up to within a few days of her death she would have the women around her to come in and read the Bible with them.

As a *worker* she was very *quiet* about it, trying to conceal what she did rather than make it known. There was no trumpet flourish about anything she did. In fact, I think she was too quiet. She wrote but little to the papers, not because she was not able to write, but because she had an aversion to making her work public. She spent thousands of dollars in mission work, and never reported any of it, even to the Board. Her whole desire seemed to be to work noiselessly. She did, perhaps, her best work in living Christianity in her home life. Her servants loved her, and remained with her many years. Her home was a model of neatness and cleanliness, and yet it was accomplished (a difficult thing in China) in a quiet way without any seeming friction.

I have heard her speaking of the fact that it was difficult to get the Chinese women to be gentle and kind in the home life. She did her best by example as well as by precept to bring them to this, and from what I see of our Christian women, her work was not in vain. She carried on a school, paying all its expenses herself, just back of the church, for many years, and while the result fell far short of her desires and standard; yet we live to bless her for the help thus given to our work in the number and character of the women in our church. She was too old to do much active work among the heathen women when I came to China, but the large percentage of women, and good women, among our members, shows that she worked, and that well and wisely. Our Christian women are above the average in Christian character. The proof of this is seen in the fact that all denominations seek to secure our Christian women as helpers, teachers, matrons, Bible women, &c. A number of our women fill responsible positions in the work of other denominations, despite their *close communion*, so-called.

Mother Yates' influence was seen, too, in the love which our women have for our church. They work for others to make a living, but hold to their faith.

She made many contributions to our work, but always on condition that we were not to mention it. Several years ago while we were working in Chinkiang, she paid nearly a thousand dollars on our house. When this money was not needed to rebuild the house after the riot, she added another thousand to the first and built the present mission house in Soochow for Brother and Sister Britton. She was not satisfied with that, but said to me one day, "If you can think of any way in which I can spend some money for the Lord, you must let me know." We afterwards moved to Shanghai, and she offered to pay my salary, and would have done so, but there came a request from two churches in Kentucky to be allowed to pay it, and she yielded to them, but said, "The Board shall not lose anything by it, for I will pay that amount to the work in other ways." As usual she enjoined upon me not to mention it. She has left us now, and I think I may be allowed to mention it.

Bro. Tatum and myself went around to see her one day armed with arguments to get her consent to open a new station at the East Gate of the city. She listened to our arguments a few minutes, and then with a merry twinkle in her eye, said, "Why are you trying to convince me? Go and enlarge your work." Next day she sent me a cheque for $300 00 to pay all the expenses. Bro. Tatum tells me this morning that just before she died she sent him a cheque for enough to pay the expenses of this new station for nearly two years. To use Bro. Tatum's words, "Though she is dead, she is still paying the expenses of the East Gate work."

Last night I preached to a large audience drawn in by Mrs. Bryan playing the organ given to the church by Mother Yates. She lives in our work, in our hearts, in our homes, in our music, but best of all, in the sweet music of a hallowed and never dying influence.

I wish I had time to write of her in her relation to missionaries and children. We called her "Mother Yates," and our children will never forget "Grandma Yates."

We decided in our mission meeting on Saturday night to ask for another man as a memorial to Doctor and Mrs. Yates. We believe this would be their desire if they were alive. May God guide and help you all in this matter.

Sincerely, R. T. BRYAN.

Indian Legend of the Moon.

Here is a peculiar legend of the Indians, as told by the Rev. Mr. Cook, the full blooded Sioux, who is the ministerial representative of the Episcopalian denomination at Pine Ridge Agency, says the Omaha *Bee* The legend, which was related to the Indian children at the agency, was of their forefather's belief as to the cause of the disappearance of the moon. He said the belief was that every time a new moon appeared it was a signal for all the mice in the country to gather themselves together in one spot. When they assembled, they separated in four great armies. One army went to the north, another to the south, a third to the east, and a fourth to the west. These armies of mice traveled until they reached the point where, from the place of starting, the heavens seemed to touch the earth. Then they climbed up the sky until they came to the moon, which by this time was what we call full. All of the four armies then commenced nibbling at Luna, and when they had eaten her all up, the mice would scamper back down the heavens to the earth and wait for her to show herself again, when the journey and nibbling would be repeated by the mice. And this is what the Indians of early days believed was the cause of the moon growing old and finally disappearing.

The Moqui Indians of Arizona possess an antidote against the venom of the rattlesnake, which is used in their horrible "Snake Dance." "The secret of the mysterious antidote used by them is supposed to be known to only three of the tribe, namely the high priest, the neophyte, who is in training to inherit that office, and the oldest woman. In the event of the death of any one of these three, it is imparted to a successor, and under any other circumstances its betrayal is punishable by death. Every year, three days before the great day of the ceremony, the participants enter upon a strict fast, during which the secret decoction is freely administered, and the rattlesnakes are captured in large numbers from the desert. At the appointed hour, on the fourth day, the dancers seize a snake in each hand and rush to join the dance, at the conclusion of which the reptiles are restored to freedom."—*Home Mission Monthly.*

Meetings—Ordination.

Dear Recorder:—The week after the second Sunday in August we had a meeting at Beulah, in which Bro. W. P. Jordan did the preaching and did it well. The large crowds on Thursday and Friday and the rain on Saturday seemed to operate much against the success of the meeting. Six were added to the church by baptism.

The week after the third Sunday in September we had a very precious meeting here at Reynoldson. Bro. Josiah Elliott did most of the preaching. Dr. Owen of Portsmouth, Va., was with us Friday and Saturday, and rendered efficient service. The church seemed to be revived. Fifteen were added by baptism and one by restoration. Another was received for baptism, but owing to sickness has not been baptized.

ORDINATION.

At the call of Reynoldson church, a presbytery consisting of Elders A. E Owen, D. D., Josiah Elliott and W. B. Waff, met Friday, September 20th, for the purpose of examining Bro. M. O. Carpenter preparatory to his ordination to the full work of the ministry. Dr. Owen was made chairman of the meeting and W. B. Waff secretary. The deacons present were invited to sit with the presbytery. Bro. Carpenter was examined on his Christian experience, call to the ministry, the doctrines of the Bible, the ordinances, church government, etc. The examination being perfectly satisfactory, it was decided to proceed with the ordination. Saturday morning Dr. Owen preached the sermon from 1 Cor., 3: 22—"The gift of the ministry to the church." The ordaining prayer was made by Bro. Elliott, and the charge delivered by W. B. Waff. The presbytery then gave the hand of fellowship, and Bro. Carpenter pronounced the benediction. The service, throughout, was very tender and impressive. Bro. Carpenter has a fine school here, and is also serving Beulah church. One or two more churches, I hope, will call him for next year.

W. B. WAFF, *Secretary.*

Reynoldson, October 9, 1895.

From Bro. D. L Gore.

I heartily approve of your editorial on "Dropping the Cable." That is along the line of annual and anti annual calls for pastors. I think, as a rule, the pastors want indefinite calls,—some for life. The laymen want annual calls. But two of the best pastors in the State, and by the way, very successful men in their line, to-wit, R. E. Peele and Josiah Elliott, favor annual calls.

Concerning the Ministers' Relief Board, I would ask, is there a man who has a soul that would not help worn-out preachers and their wives when the subject is presented to them properly? And a pastor who is too delicate to mention and press the subject is off his base. It surely is more blessed to give than to receive. Any one who works six days to the week will always have some to keep and some to give, and the more they give, (within bounds) the more they will have. D. L GORE.

Wilmington, Oct. 11, 1895.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Our Seminary Letter.

Dear Recorder:—The North Carolina boys held a short meeting in my room this morning, and they came in reading the RECORDER which had just come.

All were eager to hear the news from their own State, so everything else must be second to reading the RECORDER. As usual, views were exchanged about the paper and many complimentary remarks made as to the paper and its young editor. Among the nice things said, some one remarked that Dr. Whitsitt said the RECORDER was one of the best denominational papers in the South.

All of the doubts and fears as to the future of the Seminary were removed when the session opened with 220 students, this being more than had ever been here before at the opening. There was not only a great increase in numbers, but the quality of the men is equal to the number. Of the great number of new men who were here at the opening, there were only eleven who were not college men. There are now 257 students here.

Dr. Harris is demonstrating the fact that he can teach Polemics and Biblical Introduction as well as Greek.

Dr. Kerfoot is attending the Texas State Convention this week.

All of the professors are in good health and high spirits for the hard work before them.

All of the rooms in the dormitory are filled, but new rooms are being fitted up, so there will be rooms for all who come.

We were glad to hear the encouraging account Bro. Collum gave of the work at Wake Forest, the large number of students, and the interest in the study of the Bible. Bro. Collum says there are fourteen young ministers in the senior class. I wonder how many of them will come here next year?

There are fifteen North Carolina boys here: C. H. Durham, Asheville; R. G. Kendrick, Roanoke Rapids; W. M. Murray, Biltmore; C. J. F. Anderson, Carthage; J. J. Douglas, Carthage; W. H. Reddish, Nenue; J. D. Moore, Globe; J. D. Robertson, Cool Springs; W. R. Collum, Weldon; R. M Farthing, Sweet Water; W. H. Sledge, Leaksville; T. H. Plemmons, Lester; J. L. Martin, Hamptonville; T. D. Myres, Mitchell; N. J. Mason, Rockingham.

If there are any others who are thinking of coming, we all join in saying come now.

J. D. ROBERTSON.

Louisville, Ky.

Associations in 1895.

October.

Pee Dee—Spring Hill ch, Thursday, Oct 24-26.
Cape Fear—Shallotte ch, Thursday, Oct 24-26.
Brunswick—Shallotte ch, Thursday, Oct 24-26.
South Fork—Newton, Thursday, Oct 24-26.
South River—Olive Grove ch, Wednesday, Oct 23-25.
West Chowan—Sandy Run ch, Tuesday, Oct 29-31.
Stanly—Kindall's ch, Thursday, Oct 31 to Nov 2.
Elkin—White Plains ch, Thursday, Oct 31 to Nov 2.
Little River—Friendship ch, Thursday, Oct 31 to Nov 2; eleven miles from Dunn.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

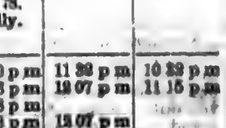
Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

In many cases, the first work of Ayer's Sarsaparilla is to expel the effects of the other medicines that have been used in vain. It would be a saving of time and money if experimenters took Ayer's Sarsaparilla at first instead of at last.

Moseley's Dining Hall,
FOR
LADIES AND GENTLEMEN,
130 Fayetteville St., Raleigh, N. C.
All Delicacies Served to Order.
Coffee and bread, 10c; Coffee, bread and butter, 15c; Coffee, bread, butter and eggs, 20; Broiled bird and toast 25c; Broiled oysters, 25c; Oysters, stewed or fried, 25c; Small steak, 25c; Sirloin steak, 35. Regular meals, 50c.
CALL FOR ANYTHING YOU WANT



Wilmington & Weldon R R. and Branches.
And Florence Railroad.
CONDENSED SCHEDULE.
TRAINS GOING SOUTH.

Dated Oct. 6, '95.	No 38. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 55 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro...	13 20 p m		
Lv Rocky Mount.	1 05 p m	10 30 p m	5 45 a m
Leave Wilson....	2 08 p m	11 08 p m	
Leave Selma.....	2 53 p m		
Lve Fayetteville.	4 30 p m	12 53 a m	
Arrive Florence..	7 30 p m	3 00 a m	
	No 49. Daily.		
Leave Wilson....	3 08 p m		8 20 a m
Leave Goldsboro.	5 10 p m		7 05 a m
Leave Magnolia..	4 16 p m		8 15 a m
Arr Wilmington.	5 45 p m		9 45 a m

TRAINS GOING NORTH.

Dated Oct 6, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily
Leave Florence ..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma. ...	12 32 p m		
Arrive Wilson ...	1 20 p m	11 26 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 25 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 35 p m
Lv Goldsboro.....	12 05 p m		9 40 p m
Arrive Wilson ...	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson....	1 30 p m	11 32 p m	10 32 p m
Ar Rocky Mount	2 33 p m	12 07 p m	11 15 p m
Arrive Tarboro..	2 48 p m		
Lv Rocky Mount.	2 53 p m	12 07 p m	
Arrive Weldon...	3 39 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.56 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 30 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 8.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.10 a m, arrive Tarboro 10.35 a m and 11.45 a m.

Train on Midland, N C branch leaves Goldsboro daily except Sunday, 6.05 a m; arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 6.00 a m, Nashville 6.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.30 p m., Clio 8 05 p m. Returning leave Clio 8 10 a m, Dunbar 8.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.10 a m.

Train No 76 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

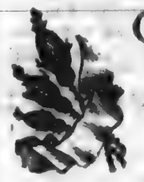
Cuticura



Instantly Relieves
SKIN TORTURES

A warm bath with Cuticura Soap, a single application of Cuticura (ointment), the great skin cure, followed by mild doses of CUTICURA RESOLVENT (the new blood purifier), will afford instant relief, permit rest and sleep, and point to a speedy cure in every form of torturing, disfiguring skin humours.

Sold throughout the world. British depot: NEWBERY, London. POTTER DRUG & CHEM. CORP., Boston, U.S.A.



CLERKS —OF— ASSOCIATIONS

will find it to their advantage to get the Minutes of their Association printed by us.

We have been doing this class of work for more than twenty years, and are familiar with the proper arrangement, and with the names of the brethren, &c., and when we print them the work is not only well done, but the Minutes are correct.

It would be better for all the work if the Minutes of all the Associations were printed at one place.

Clerks will do well to send us their Minutes.

EDWARDS & BROUGHTON,
Printers and Binders, Raleigh, N. C.

S. A. L.
Seaboard Air-Line.
Schedule in Effect May 5, 1895.
TRAINS LEAVE RALEIGH:
1.35 A. M., DAILY,
"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York. Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.
11.51 A M, DAILY,
For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.
Pullman sleeping car Atlanta to Portsmouth.
5.35 A M, DAILY,
"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.
3.40 P M, DAILY,
For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.
TRAINS REACH RALEIGH:
8.30 A M, DAILY,
"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.
3.35 P M, DAILY,
From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.
1.30 A M, DAILY,
"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.
11.20 A M, DAILY
From Charlotte, Athens, Atlanta, and intermediate stations.
The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 5.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.
Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing-room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.
For information relative to schedules, &c., apply to Ticket Agent, or H. S. Leard, S P A, Raleigh, N. C.
JNO H. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
R. ST. JOHN, Vice-President.

Highest of all in Leavening Power.—Latest U. S. Gov't Report
Royal Baking Powder
ABSOLUTELY PURE

Atlanta Exposition.

THE GATE CITY OF THE SOUTH—SPLENDID RAILROAD FACILITIES.

The natural fertility of the soil, vast mineral resources, abundant water power, salubrious climate, and above all the industry, enterprise and national spirit of her people, richly entitle Georgia to be termed the Empire State of the South, and her capital, the city of Atlanta, from its geographical position and the fact that it is a center from which railroads radiate to every section of the country, is aptly named the Gate City of the South.

Atlanta is a beautiful, thriving city of more than 110,000 population, rich in factories, mills, large wholesale and retail stores, electric street railways, electric lights, splendid water works system, fine hotels, elegant residences, spacious, well kept and beautiful parks, paved streets and unsurpassed school and sanitary systems, grand public buildings, everything, in fact, necessary to constitute an ideal city and indicative of that thrift, vim and enterprise of her citizens, which has won for their city the cognomen of the "Chicago of the South," and from present indications, in a very few years it may properly and rightly be designated its metropolis.

Such is the Atlanta of to day, risen from its ashes, brushed off the tears and thrown aside the hates and prejudices engendered by the terrible conflict of arms that raged in and around her and left her desolate indeed, which holds out her hospitable arms to all the world and invites to the Cotton States and International Exposition to be opened on September 18 next and continue until the last day of the present year, a period of 105 days.

This great undertaking has received the indorsement of the General Government, Congress having appropriated $200 000 for a building and exhibit. The building was designed by a Government architect and will have a floor space of 65,000 square feet. The Government exhibit will represent all its departments and will be in charge of gentlemen selected because of their special qualifications and valuable experience acquired at the Columbian Exposition at Chicago, and these gentlemen have severally promised at the Atlanta exhibit shall in every respect equal if not excel that of the United States at Chicago.

Besides that of the United States and the several State and other buildings, there will be twelve principal structures, as follows: Manufactures and Liberal Arts, Fine Arts, Agriculture, Auditorium, Administration, Fire, Machinery, Mineral and Forestry, Negro, Transportation, Electricity and Woman's. The general style will be Romanesque, and architectural effects will be produced by outline and proportion rather than by ornamentation, and they are well calculated to impress the beholder with their simplicity, stability and adaptability.

In regard to transportation, particularly by rail, in no respect has the South shown her recuperation from the devastations of war and the general prostration incident to a sudden and complete revolution in her labor system, by the abolition of slavery, than in the improvement in her railways, not only in roadbed, motive power, equipment and speed, but in the combination of independent roads into a great trunk system under a single management, which affords facilities for travel and traffic of a character equal to the best in the country. Such is the great system now operated under the name of the Southern Railway, which, like the branches of a great tree, reaches every part of the South and Southwest, with connections to every part of the East, West and Northwest, which is to the entire southern section of the country what the Pennsylvania and New York Central, for instance, are to other sections.

The Southern Railway, therefore, will afford the fullest and best facilities to visitors to the fair, whether from any part of the South, from the East, West or Northwest, without change of cars, and without the annoyances incidental thereto, and will land them either in Atlanta or in the fair grounds, at their option, and at the lowest rates that may be established.

Standing in Piedmont Park and looking up to the crest of the hill at the grand Auditorium, with its great seating capacity and lofty tower, holding the largest chime of bells ever set up in this country, surrounded by evidences of a new and brighter era of progress and development for the South, remembering that the ground upon which we stand is hallowed by the blood of the thousands who here fell battling for and against the Union, where the arts of war, illustrated by intrenchments, breastworks and rifle pits, have happily been replaced by those of peace and progress, one instinctively turns to the emblem of his country's greatness and sovereignty, gracefully and proudly floating over the picturesque and beautiful scene, feels a thrill of enthusiastic patriotism and rejoices that all sectional lines and prejudices are obliterated, and that the South is henceforth to be a potent factor in the progress in agriculture, the arts, sciences and literature of this great republic, a progress that has been the marvel of the civilized world.

Imagination can then well picture the exposition in full progress, and people from every section of our own, and other countries happily commingling in the beautiful enclosure. He can hear the strains of sweet music from Sousa's and Innes, and from the renowned United States Marine Band, led by its incomparable conductor, Fanciulli, in the Auditorium, feel the air vibrating with the harmony of the chimes that, but awhile ago, trembled with the thunder of hostile artillery, hear the hum of labor saving machinery, the roar of railroad trains, and see on minarets, towers and gables the flags of all nations paying homage to the glorious Stars and Stripes proudly floating from yon Goddess staff. At such a moment one fully realizes what it is to be an American; to be a participant of this great Republic, a government of, by and for the people, which knows no North, South, East or West, but a homogeneous whole, leading all nations in the betterment of the conditions of human life, and in the march to a higher, grander and nobler civilization.

T. E. C.

Capt. S. A. Ashe, Raleigh, N. C., again enters on the duties of journalism. Oct. 23d he begins the weekly publication of *The State*, a democratic paper, which will support the well established principles of the party, white supremacy, bimetallism, and the "intelligent and honest administration of public affairs" in North Carolina. Price per year, $1 25; clubs of five, $5.00, and of twelve, $10.00

The Cape Fear and Yadkin Valley Railway Company, in connection with the Seaboard Air Line will run special excursion trains to Atlanta, Ga., for the accommodation of its patrons, from all stations, Tuesday, Oct. 29. Returning leave Atlanta at noon, Saturday, Nov. 2nd. Tickets will be good for return passage on any regular train within ten days from date of sale, or on special leaving Atlanta at noon Saturday, Nov. 2nd. Capt. John M. Walker, Conductor C. F. & Y. V., will accompany this party through to Atlanta and see that everything is arranged for their comfort and pleasure. This is your opportunity to see the South's Greatest Show under the most favorable circumstances.

I call your special attention to a new policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest plan they have seen. State age, and write to

CARY J. HUNTER, *Supt.*,
Raleigh, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Union ch, West Chowan, $12 00; Union Asso, 33 33; Atlantic Asso, 192 94; Eastern Asso, 330 00; Olivet ch, Charlotte, 20 00; Bently's Grove ch, 12 50; Bertie Union, 2 34; Elizabeth City ch, 30.00; Murfreesboro ch, 95c; Sandy Run Asso, 12.46; Bethel ch, Montgomery, 6 90; W M S, ditto, ditto, 2 95; Ballard's Bridge ch, Chowan, 12 91; Static ch, West Chowan, 8.00; Potecasi ch, ditto, 10 00; Perry Forest ch, Columbus, 1 04; D L Gore, Wilmington, 50.00; Catawba Asso, 2.45. Total, 801 26. Previously reported, 5,456 85. Total this year, 6,258.11.

Foreign Missions—Union Asso, $24.33; L M S, Tabernacle ch, Newbern, 5 90; Tabernacle ch, Newbern, 20 80; Mt Zion ch, 35 93; Rich Square ch, 1 65; S S, Jonesboro, 35c; Union ch, W Chowan (Yates fund), 3 50; Olivet ch, Charlotte, 10.24; Yeopim Union, 11.66; Bertie Union, 2.33; Sandy Run Asso, 69.12; Bethel ch, Montgomery, 5.21; W M S, ditto, ditto, 1.50; Ballard's Bridge ch, Chowan, 3 34; Static ch, W Chowan, 8 00; Red Mt ch, Mt Zion, 50c; Cartledge Creek ch, Pee Dee, 3 00; Perry Forest ch, Columbus, 3.13; S S Mis Soc, Henderson ch, 10 50; Eastern Asso, 73 67. Total, 363 30. Previously reported, 4,595 57. Total this year, 4,958 96.

Home Missions—Union Asso, $18 93; Tabernacle ch, Newbern, 34 50; Mt Zion Asso, 29.02; S S, Jonesboro ch, 89c; Yeopim Union, 16 08; Sandy Run Asso, 41 22; New Hope ch, Eastern, 1.51; Bethel ch, Montgomery, 3.25; W M S, ditto, ditto, 1.00; Static ch, West Chowan, 4 00; S S Mis Soc, Henderson ch, 10.00; Eastern Asso, 49 29; F Huffman, 1.00. Total, 210.19. Previously reported, 2,846 52. Total this year, 3,056 71.

Education—Cub Creek ch, $5.00; Union Asso, 8.75; Atlantic Asso, 30.10; Mt Zion Asso, 56.58; Olivet ch, Charlotte, 10 55; Bertie Union, 2.33; Catawba River Asso, 13 39; Sandy Run Asso, 16 00; New Hope ch, Eastern, 83c; Bethel ch, Montgomery, 1.35; Red Mt ch, Mt Zion, 23c; Potecasi ch, West Chowan, 10.00; Cartledge Creek ch, Pee Dee, 2.00; Tar River Asso, 31 36; Cash col, ditto, 12.25; Eagle's ch, ditto, 2.50; Moravian Falls ch, Brushy Mountain, 12 50; Eastern Asso, 26 08. Total, 241.70. Previously reported, 2,141.46. Total this year, 2,383.16.

Orphanage—Atlantic Asso, $21.59; Sunbeams, Ephesus ch, Raleigh, 2 50; Yeopim Union, 9.22; Norwood ch, Pee Dee, 1 00; Red Mt ch, Mt Zion, 5 00; S S, Bethlehem ch, 2 50. Total, 43 81. Previously reported, 668.19. Total this year, 717 00.

Colportage—Eastern Asso, $5 00.

Ministerial Relief Fund—Atlantic Asso, 51c; New Hope ch, Montgomery, 1.00; Norwood ch, Pee Dee, 1 00; Cartledge Creek ch, ditto, 1.00; Eastern Asso, 18.29. Total, 21.80. Previously reported, 312.47. Total this year, 334 27.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Oct 19, 1895.

Forty Years in China

By Rev. R. H. GRAVES, D. D.
320 Pages, Beautifully Illus. Price $1.50.

The book has been most favorably received by the Religious and Secular Press of the entire country. St. Louis Observer says, "No better man could be found to write this book, and no better time to publish it. It should be in every home, Sunday School Library, and the library of every minister."

WE WILL GIVE $200.00

to anyone selling 200 copies in three months. Will make special terms to any Society or person who will give profits to Missions.

AGENTS WANTED everywhere. Outfit 50 cts. We pay freight and give credit. Many agents sell 10 copies a day.

R. H. Woodward Company, Baltimore, Md.

We will make a specialty of Bibles and books for the Holidays.

Racket Store.

Now that the great crop is assured, we are doubling our diligence to present an array of values unsurpassed anywhere. We have doubled our clothing and shoe stocks, and it is safe to say that if you fail to see us before you buy, you will miss a grand opportunity to save money.

Buying as we do, in large quantities, we save you the jobbers' profits on all regular lines, besides the endless variety bought in stocks at half their regular wholesale values. This is where we gain on our neighbors and sell you clothing and all other lines to save you money.

All the newest things in our dress goods. All the leading styles of newest things out. See our 25c. counter. See all our stock. Don't fail to see our hats. This department was never better equipped to meet the wants of the people. We carry about three times as many hats as last season and can fit anybody, in styles and prices, that wants a hat. No space to quote prices. All we have to say is come and see them. You will buy.

Beyond a doubt we carry the largest stock of ladies' and gents' furnishing goods in the State. Our trade in this department is simply marvelous. To see the throngs of people at these counters speak for themselves.

Elegant stock carpets, rugs and druggets. More two ply carpets and they are going rapidly: bound to go at the figures we offer. North Carolina all wool blankets made at Leaksville, 11-4 at $2.75; the same in 11 4 at $3.48.

Wholesale department away in the lead with thousands of dollars worth of staple goods, bought before the advance, and can save you money on the closest quotations.

Finest display of dolls we ever bought. Wax dolls, china dolls, dolls of all kinds, at split dollar prices.

House full of the best values we ever owned. Come to see us and look through our cape, jacket and millinery department. It will pay you handsomely.

Williams, Hood & Co.,
Successors to W. J. Davis & Co.,
Charlotte, N. C.

1895! 1896!

ATTRACTIVE OPENING!

Of New Millinery.

WE INVITE YOUR INSPECTION OF OUR beautiful Fall and Winter stock just opened. Our goods are carefully selected, and amongst them will be found all of the latest styles in shapes and material.

All Tastes & All Purses CAN BE SUITED.

A full line of stylish caps for misses and children. Also a charming assortment of

Infant's Caps.

We sell the IMPERIAL PATTERNS, and can recommend them. Sheets furnished monthly free. Goods sent on approval. Express paid one way.

Miss Maggie Reese
209 Fayetteville St., Raleigh, N. C.

Portraits

Enlarged life size from photographs, in either Crayon, Pastel or Oil Paintings, by

Frank J. Corwin of Norfolk, Va.,

recognized by all as the most talented Portrait Painter in the South. If you wish fine work, purely hand made, by one of America's most gifted artists, write him for prices, which are within the reach of all.

Mr. Corwin is strictly reliable, being well known all over the South.

NOTICE.

Having qualified as executor of the estate of A. J. Stallings, deceased, late of Wake county, this is to notify all persons having claims against said estate to present them to me on or before the 15th of October, 1896, and those indebted to said estate will please make immediate payment.

BLAKE STALLINGS, Executor,
Roxboro, N. C.

ASK YOUR AGENT FOR

A POLICY

—IN THE—

N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Secy-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, RALEIGH, N. C.

The Armless Wonder.



He uses the harmless wonder, *Pearline*, for bathing. A teaspoonful on the sponge or wash rag is enough. You'll find the directions on every package. Try it. It's as clean and refreshing as a Turkish bath—almost nothing to pay—no danger, no more than with good soap—but there's no soap as good. It does more, it's more effective—in the bath as in everything else. And it washes everything—in hot or cold, hard or soft, salt or fresh water. It makes no difference if you use *Pearline*. In the laundry and for house cleaning *Pearline* makes a saving of dollars for every penny of its cost—every grocer sells it.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 191 JAMES PYLE, New York

OCCONEECHEE FARM. J.S.C.

Headquarters for the Best, Only,

BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:

Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

36 PRIZES WON THE PAST TWO YEARS.

ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. **You Get Pedigreed Stock if You Buy of Us.**

EVERYTHING GUARANTEED AS REPRESENTED.

Address OCCONEECHEE FARM, *Durham, N. C.*

A PANACEA FOR ALL ILLS IS FOUND IN THE

Electropoise

TRADE MARK

The following testimonial speaks for itself:—

WELLFORD S. C., March 20, 1895.

MY DEAR SIR:—After using the Electropoise six weeks on my family and a few neighbors, have realized great satisfaction in pulmonary troubles, Colds and Rheumatism. I am satisfied that it will if used judiciously, break up any case of Pneumonia. In fact, I believe it a panacea for all human ills. We now consider the poise an essential member of the family. Very truly,

J. A. BELL, Pastor Baptist Church.

We will gladly send hundreds more like this as well as terms for rent and sale. Why not let us?

Southern Electropoise Company,
MILLS HOUSE, Charleston, S. C.
43 ELECTRIC BUILDING, Atlanta, Ga.

RALEIGH, Aug. 25, 1895.

Col. Wm. J. Saunders, Gen. Agt. Massachusetts Life Association of Boston:—

MY DEAR SIR:—I beg to thank you for the prompt settlement of the $3,000 claim of the heirs of the late Rev. C. T. Bailey under a policy with your Company. Very truly yours,

J. W. BAILEY.

MASSACHUSETTS

Benefit Life Association.

FOUNDED 1878.

Exchange Building, 53 State Street, Boston.

Statement of Business for 1894:

Insurance in force	$106,889,450.00
Policies written during the year	11,667
Insurance written during the year	$ 18,822,700.00
Emergency or Surplus Fund	$ 1,086,810.11
Amount carried to Surplus Fund during the year	$ 227,751.77
Dividends paid to Policy holders during the year	$ 175,559.21
Total membership	39,480
Amount paid in losses	$ 1,068,263.34
Total amount paid in losses since organization	$ 10,112,535.97.

Cost 60 per cent. Usual Rates

Splendid openings for energetic men to act as special agents. Correspondence solicited. Address

Wm. J. SAUNDERS,
General Agent for North Carolina.

LAND IN WAKE COUNTY FOR SALE.

ON MONDAY, the 28th of October, 1895, at the Court House door in Raleigh, by virtue of the terms of a deed of trust executed to me by Israel A. Bailey and wife, October 26th, 1889, and registered in the Register's office for Wake county, I will sell at public auction the tract of land now occupied by said Bailey in Barton's Creek Township, Wake county, adjoining the lands of J. R. Cooper, R. D. Honeycutt, J. H. Hutchinson, J. S. Brassfield, dec'd, and others; beginning at a three pronged white oak and running thence N. 3¼° E. 7 ¾ poles to a stake in Brassfield's line, thence N. 88¾° W. (about) 174 poles with Brassfield's line to a small post oak, in said J. H. Hutchinson's line, thence with his line S. 2° W. 11¾ poles to a stake, thence S. 88¾° E. 173 35 poles to the beginning, containing 90 acres, more or less, and being land purchased of A. L. Woodall by Wm. Cox.

Sale at 12 m., and terms cash.

J. H. HUTCHINSON,
Sept. 19, 1895. Trustee.

Very cheap to enclose Cemeteries.

Iron Catalog free. **Fence**

J. W. ROSE, Atlanta, Ga.

Raleigh Marble Works.

MONUMENTS,

Tablets, Headstones, Markers, Iron Fences, Vases, Curbing, &c.

WE PAY THE FREIGHT.



ESTIMATES GIVEN ON

BUILDING STONE

IN

MARBLE, GRANITE, OR BROWNSTONE.

COOPER BROS., PROPRIETORS,
RALEIGH, N. C.



JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often result in death unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefit received. $1 a box, 6 for $5. Sent by mail.

JAPANESE PILE OINTMENT, 25c. a Box.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets, the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 30 Doses 25 cents.

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

R·I·P·A·N·S
ONE GIVES RELIEF.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

J. Stone Recovering.

OWES HIS HEALTH TO DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE.

From the Star, Gainesville, Fla.

The many friends of J. Stone, of Palmer, Fla., will be pleased to know that that estimable old gentleman, who has for years been a great sufferer from rheumatism, is recovering. At one time it was impossible for Mr. Stone to use his right arm. The gentleman in question was in the city yesterday, and when asked by a *Sun* man to give some reason for his recovery, he said:

"Well, sir, you will not believe me perhaps, but my recovery is due to Dr. Williams' Pink Pills for Pale People. I think them an excellent remedy and must accept this opportunity, if you will permit me, to advise all who suffer as I have done to try them. I'll guarantee relief. Two years ago I was suffering from rheumatism; you know what condition I was in. I read an article in a Christian paper of Dr. Williams' Pink Pills for Pale People and I took seven boxes of them. The result was more than any human being could have expected. I grew better fast.

"Someone then advised other medicine, saying that I had taken enough of the pills. I heeded the advice and the result was I grew worse again and lost the use of my right arm. I could not move it a particle. Eight weeks ago I commenced to take the pills again and now I can use my arm without any pain whatever. They are a wonderful pill and I drove several miles to-day to purchase another box of them.

"I wish you could publish the following affidavit I swore to. I ask this of you as a means of displaying my gratitude as well as to endeavor to save some other poor sufferer."

The Sun man consented and the following is the affidavit which the happy man swore to yesterday before J. C. B. Koonce:

The above was sworn to and subscribed before me this 21st day of May, A. D. 1895.

[SEAL.] J. C. B. KOONCE, Notary Public

Dr. Williams' Pink Pills contain in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box, or six boxes for $2 50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

The Robeson County Union.

A thing worthy of emulation by every Association in the State is the example of the Robeson County Union Meetings in discussing some practical phase of education at each session. The Institute at Lumberton with its ever growing interest and efficiency is but the earnest of these efforts. And still better, it affords an opportunity to present the claims of *Christian* education in four different sections of the Association every year. This keeps the matter alive in the hearts of the people, and parents are stimulated to provide education for their children and many an ambitious youth takes fresh courage and renews his effort to secure liberal training for his life work.

These meetings are generally well attended by the pastors and representatives of the churches and already Robeson county is taking the lead in school interest at home as well as in support and patronage of our Colleges.

It was our privilege to be present at the late fifth Sunday meeting, held with Ten Mile church, and take part in discussing the query, "Is it our *religious* duty to educate our children?" Good speeches were made to the question by brethren A. R. Pitman, M. L. Kesler and L. Johnson and it was closed by an earnest prayer, lead by brother Pitman, for the success and development of all our Christian Institutions.

Whether it would be wise for all our Unions to discuss the same general program at their quarterly meetings, as suggested by a recent editorial in the RECORDER, the writer is in serious doubts, but we are satisfied that some phase of education should claim the attention of the brethren at each session. Will not some one in each Association urge the necessity of this work, at such a time as this? It is fundamental, practical and Christian.

LUMBERTON CHURCH

is now without a pastor, but it is safe to say that such a flock will not be long without a shepherd. They are all grieved at the loss of Bro. Johnson, but when it was seen that God was leading him away they submitted to the change without a murmur. Bro. Johnson leaves friends wherever he has labored. Many hearts follow him with tender interest as he turns to a new field.

OUR EFFORT FOR WAKE FOREST

in this Association has so far been very gratifying. Back Swamp church in subscriptions to the Royall Chair leads and country church we have met. This church is now pastorless. Bro. Johnson served it in connection with the Lumberton field. Many young men in Robeson county are preparing to enter Wake Forest College.

In another article we may have something to say of the Robeson Institute at Lumberton. We need fifty such schools located in different sections of the State.

This has been a good month for the endowment of the College.

C. W. BLANCHARD.

Oct. 10, 1895.

President Cleveland is at Atlanta. He returns to Washington Oct. 23d.

Notes From Fayetteville.

OUR UNION MEETINGS.

I have been very much interested in your editorial on this subject. The suggestions given are capital. I believe uniformity of topics would accomplish much for the State at large and would give unanimity of action on many questions. This would do away with many theoretical discussions which are simply a waste of time and thought. I have come to the conclusion that the best course to pursue in our Union Meetings is to keep before the people denominational issues and work. Let the brethren discuss the various phases of Missions, Education, Benevolence, Doctrines, Christian character in its bearings upon church influence. Then let Saturday afternoon be given to Sunday-school work and Chautauqua or Institute work conducted so as to develop these departments. Such meetings can be made great aids to the Associations and strong supports to church work. The devotional spirit should prevail in every session. Every thing should be conducted in the simplest manner and every effort made to bring out home talent. Some of the best meetings I have ever attended have been the Union Meetings.

THE SOUTHERN B. Y. P. U.

This is the new organization in connection with the Southern Baptist Convention. I don't know what I think about it. I am of the opinion that we are getting too much organization in the Baptist denomination. We shall soon have as many methods and as much machinery as Methodism. These methods and the machinery are kept up at great cost and there is a corresponding lack of funds needed to carry on our great mission enterprises, and many of our brethren are thrown in debt to get means to keep up the march, and their characters suffer in the community in which they live. For my part I am inclined to think that we are organized too much, and need to cut off rather than add to. If the wise brethren think best to have a Southern B. Y. P. U., I am ready to contribute my strength to make it a success, yet I believe for the present we are getting along very well without it. Too much machinery will weaken us; we need to perfect that we have before we put in more. I comfort myself with the thought that the Lord can overrule all mistakes, even though we may wander in the wilderness of difficulties.

LOCAL NEWS.

Our congregations are very large, the people are kind and the outlook is hopeful. As in every place, there are difficulties and disagreeable things to contend with here, but the church is as good as the average church in the State, in some respects above the average. Our great trouble here is the liquor traffic. I have never seen looser views with reference to the curse than I find among Christian people in this country. Many of the houses in which liquor is sold are owned by professing Christians; very many professors patronize the bars, and church officials are frequently seen under the influence of whiskey. The red light of the dram shop is reflected in many of the noses of the church members in this section. I hope the day is not far off when things will look different.

Fayetteville church will withdraw from Robeson Association at its next session and co-operate with the Cedar Creek until the question of another Association is settled. A building committee has been appointed by the church and Sunday school to consider the enlargement of the seating capacity of the Sunday school room and church to accommodate the crowds which attend the services.

The prayer-meeting is very largely attended, and along all lines of work our interests grow.

Next week the Presbyterian Synod will meet in our city.

The RECORDER improves with age. The paper is always full of interest to me. May the subscription list never grow less, but enlarge as the days go by.

CHAS. A. G. THOMAS.

Fayetteville, Oct. 12, 1895.

The New First Baptist Church, Durham.

The improvements in the First Baptist church, Durham, N. C., will be as follows:

An addition on the south side. This addition will be circular in shape and divided by a movable partition, one-half being a permanent addition to the main auditorium, and the other half being capable of being so used by removing the movable partition. A gallery will be placed over the last named half. There will be in front a ladies' parlor, a short piazza and a smaller tower, all on a line with the present front of the building. The present front tower will be made 130 feet high, and this as well as the whole building will be covered with slate. The second window of the tower will be a handsome rose window. On the north side the wall will be taken out to make room for the pulpit and baptistery, and on this side will be built two dressing rooms and a pastor's study. The wall where the pulpit now stands will be taken out and replaced by a movable partition so as to throw the present infant class room into the audience room when necessary. The old gallery will be removed as well as both staircases in the vestibule. The ceiling of the addition will be the same pitch as the old building, and the acoustic properties of the enlarged building will be excellent. There will be a rise in the floor of the addition as far back as the partition. The regular auditorium will seat 650 and the entire seating capacity when all parts are thrown open will be 1,000.

The main entrance will remain where it is now. There will be three entrances to the building. The building when completed will present a very handsome appearance, and will provide a splendid auditorium and ample Sunday-school accommodation. The total cost of the building completed will be about $20,000.

From Rev. C. B. Justice.

Dear Recorder:—Through the kindness of Dr. Skinner, I have enjoyed the pleasure of reading his book, "Sermons, Addresses and Lectures." I feel that I have been helped by it. There are a number of good things in it, presented in that interesting style peculiar to the Doctor.

I am well pleased, as is every one else whose opinions I have had an opportunity to know, with the present management of the RECORDER. Col. J. C. Tipton, editor of the *Rutherford Democrat*, told me some time since that he regarded the RECORDER as being the best religious newspaper coming to his office.

During the past summer I held meetings at Mountain Creek and Pleasant Hill churches. As a result of the meeting at the former place, there were twenty additions by baptism, and at the latter there were seventeen. I also baptized five at this place during the spring and summer.

I had with me in these meetings a part of the time Bro. W. H. Davis of Wake Forest. I found him to be a brother of lovable spirit and with more than ordinary preaching ability. I trust we shall be able to locate him with some of the churches in the Green River Association when he is through College.

We closed a very pleasant and I trust profitable session of our Association on the 6th inst. Pledges were taken for Foreign Missions amounting to $344. The Association agreed to raise $250 for State Missions, $100 for Home Missions, and $100 for Ministerial Education.

Dr. Landrum was again elected Moderator, and presided with his usual ease and dignity. The Doctor is a model presiding officer. Yours, C. B. JUSTICE

Rutherfordton, Oct. 16, 1895.

From the New Carthage Pastor.

Dear Recorder:—I look forward with much interest to your weekly visit, and there is always an "aching void" when I am away from home and do not find the paper, so dear to me from earliest recollection. It has visited my father's home ever since I can remember any paper, and it has all the time improved on acquaintance. I think there are two copies coming to the house at which I am boarding, but I must have another come to me.

I am pleasantly located at Carthage. I have been here very little yet, as most of the summer has been spent "on the wing." I have helped in several meetings, all of which I have enjoyed very much. Last week I was with Bro. H. H. Lawhon at Sandy Branch in Chatham county. Good interest was manifest from the very first. There were several professions of faith when I left Friday night, and Bro. Lawhon carried on the meeting through Sunday. He writes me there were several more professions. We were greatly encouraged by the visible results, and sincerely believe seed were sown, the fruit of which is yet to be seen. Quite a number were inquiring the way of life when the meeting closed.

I reached Saturday night and preached my first sermon for this people Sunday. The number and interest in the congregation both morning and night were very encouraging. I feel sure I shall enjoy the work here with this warm hearted, co-operative people to stand by me.

May the Lord direct both pastor and people is the humble prayer of

Your brother in Christ,

JOHN R. MOORE.

Carthage, Oct. 10, 1895.

Whenever the cross becomes to the soul what the trellis is to the vine, it will be forever growing higher in its reach after the light and warmth of the sun of righteousness.—*Sel.*

"What makes my lamp smell so!" Wrong chimney, probably. "Index to Chimneys" will tell you.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it—free.

Pearl glass, pearl top, tough glass.

MARRIED.

MAULDIN—HAWKINS—On October 16th, 1895, in Mocksville, N. C., by Rev. Chas. A. G. Thomas, Mr. Guy E. Mauldin of Washington City, D. C., and Miss Pearl Hawkins of Mocksville, N. C.

DIED.

BROWN—Died at Amity, N. C., on Sept. 23d, 1895, Miss Jennie Brown. She was a consistent and devoted member of the Baptist church for twenty-six years. She was sixty-seven years old on the 22d of August.

Oh that we could all die the death of the righteous, and our last end be like hers.

J. A. B. GOODMAN.

POINDEXTER—Died Sept. 27th, 1895, of typhoid fever, near Huntsville, Yadkin county, N. C., Miss Sallie M. Poindexter, at the age of nearly sixteen years.

She was, even from her childhood, unusually affectionate and obedient, as well as lovely in person and disposition; and as she grew older she lost nothing of these admirable qualities, but rather became more the cherished friend, not only of her young associates, but of the older people as well.

She became sick while absent at school, but was brought home, where she could have the tender ministrations of those who loved her most. "Death loves a shining mark," and he came and laid her stricken form in the grave to await the resurrection morn, but her spirit went to God who gave it.

M. BALDWIN.

BASS—Horatio Bass died at his home in Chowan county October 4th, in his seventy-fourth year. I can truthfully say he was a helper in every good work. For nine years I have been his pastor and have never known him to shirk duty. He was always ready to do his part in the Lord's work. The Sunday-school, prayer-meeting, and all other meetings where the Lord's people met to do good, was his delight. He had taken and read the RECORDER from its starting. Yeopim church and community, the preacher and loved ones, will miss him. Four children, with a host of friends, are left to weep. A good man has gone.

A. W. B.

Hertford, N. C.

BURRUS—Died at Boonville, Yadkin county, N. C., Sept. 21st, 1895, Miss Iris Burrus, aged twenty-two years. Her parents, Bro. J. G. and Sister Bettie Burrus, live in Rockford, Surry county, N. C. At the church at Rockford, where she was a member, the burial services were held by Rev. E. J. Adams on Sunday, the 22d. The remains were tenderly buried in the churchyard by loving hands in the midst of many admiring friends and bleeding hearts. It was a sad time, made doubly so by sympathy for our brother and sister J. G. Burrus and family.

Sister Burrus professed faith in Christ and was baptized into the fellowship of Rockford Baptist church in her fourteenth year, and had lived a true and consistent member ever since. At school she was submissive and industrious, and a favorite. As a teacher she was successful and her services in demand.

She served as post-mistress at Rockford for several years, where everything was kept in order and safe. She was faithful in every department of life.

But at home she will be so sadly missed. She was so kind to her only two brothers and one little sister; so dotingly fond of her kind parents. She was the light and joy of her home. Her young lady friends loved to visit her, because she was so kind and entertaining. She was beautiful in life—she was beautiful in death. She was beautifully robed and laid in a neat and highly ornamented casket befitting her personal worth and loveliness.

Thus has passed away a beautiful life. Her sun has gone down while it is yet day. She did not live long, but she lived well—not a blot or blemish on her character—a lady in the highest sense of the term. I have known her all her life and learned to love her as a faithful servant of Christ.

As an old member and deacon of the church in which she was a member, I wish to dedicate these lines as a last tribute to her memory.

W. M. NORMAN.

VEAZEY—Bro. Alfred M. Veazey was born July 25th, 1819, and died Sept. 12th, 1895, in the seventy-sixth year of his age.

Fifty years ago he professed faith in Christ, and became a church member. He was a faithful member and an honored deacon of Concord Baptist church, Granville county, N. C., from the organization of this church. Bro. Veazey was noted for the quiet, easy, sensible manner in which he moved among his fellow beings, and performed his duties as a man and a Christian. He easily ranked among the best of church members. His church and his pastor always sought his advice in all important matters. He was a man of more than ordinary mental ability. His neighborhood, church and Association delighted to honor him. He was once elected moderator of the Flat River Association, but feeble health kept him from attending its meetings after that time. He was devoted to the BIBLICAL RECORDER. He paid for it, read it, and commended it for fifty years.

Bro. Veazey was a well rounded Christian. He loved and helped all our Christian enterprises.

His church, community and family will miss him very much. But his work and sufferings are ended, and God has taken him to the rest and reward of the faithful.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

J. A. H.

500
Given Away.
"GOSPEL VOICES."

We made a proposition two weeks ago to give away 500 copies of our new gospel song book, "Gospel Voices," on conditions named herein. There being such a continual demand, we will now

GIVE 1,000

away on condition any Sunday-school Superintendent, Gospel Singer, or Leader, will send us 8 two-cent stamps for each copy wanted. Only two for 30 cents to one address. You can have either shape or round notes. It is board bound, handsome cover. It is the latest and the cheapest. Order immediately.

Southwestern Pub. House, Nashville, Tenn.



One of the Colored Plates given with a Subscription for 1896.

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(ESTABLISHED 1879.)

Monthly (size of page 11x16). Sumptuously printed and richly Illustrated. Price, $4.00 a year, including all supplements. Single copies, 35 cents, each containing complete Color Plates and 8 extra pages of Working Designs for Painting, Carving, China Decoration, Modelling, Typography, Embroidery, etc. For sale by all first-class newsdealers.

Invaluable to all who seek to make a living by Art, or who take up Art as an accomplishment. The only art periodical awarded a medal at the World's Fair, where twenty diplomas were awarded to its special writers and artists. The following are the principal departments:

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GIVEN, with a year's subscription to the Magazine, any one of Seven Portfolios, each containing 12 admirable Reproductions of Studies and Pictures after original paintings in Oil, Water Colors, and Pastels by some of the very best artists. Thus, Portfolio No. 1 contains 12 Exquisite Flower Subjects, painted for The Art Amateur by Paul de Longpré; Portfolio No. 2: 12 Animal Studies, by Helena Maguire; Portfolio 3: Figure Subjects; Portfolio 4: Fruits, Flowers, and Still Life; Portfolio 5: Landscapes and Marines; Portfolio 6: Genre, etc. Portfolio 7: China Designs. The contents of any one of the Portfolios, at our catalogue prices, would cost from $2.00 to $4.00. They are some of the same pictures that are framed in thousands of unframed pictures that are used as models for students in the leading art schools and academies, and in the Chicago High Schools. *These portfolios full of beautiful pictures are PREMIUMS and are given in addition to the Color Plates which go with every number of* THE ART AMATEUR.

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The Home Circle.

A Failure.

He cast his net at morn where fishes toiled,
At eve he drew it empty to the shore;
He took the diver's plunge into the sea,
But thence within his hand no pearl he bore.

He ran a race, but never reached his goal;
He sped an arrow, but he missed his aim;
And slept at last beneath a simple stone,
With no achievements carved about his name.

Men called it failure; but for my own part
I dare not use that word, for what if Heaven
Shall question, ere its judgment shall be read,
Not "hast thou won?" but only "hast thou striven?"

—Kate Tucker Goode.

What it Costs.

Six hundred million every year
For whiskey, brandy, rum and beer.
And wherese'er this stream doth flow
Are crime, poverty and woe.
Oh, who shall stay this darksome river?
Must this black tide flow on forever?
Or can we hope with mortal breath
To stay this mighty tide of death?
A living rampart must oppose,
True men, brave hearts, are sturdy foes,
While prayers in clouds ascend to heaven,
And God's own help is freely given,
"All things are yours," victorious faith
Will turn away this tide of death.
The prayer and promise he has given,
His will be done in earth and heaven.

—Mrs. E. J. Richmond.

The Liberty Bell.

Independence Bell, or "The Liberty Bell," as it is commonly called from its Revolutionary associations, and the unconscious prophecy placed upon it when it was made, is the property of the city of Philadelphia, which acquired its title to it by a sale made by the Commonwealth, in 1816, of the State House and all its grounds, buildings, and appurtenances, including the bell, furniture, and all other property belonging to the State House, the whole being purchased by the city for the sum of $70,000. The seat of government had previously been removed from Philadelphia to Harrisburg in 1812. The bell had been made by Pass & Stow in 1753 for the Provincial Assembly of Pennsylvania, by whose orders it was hung in the State House steeple on June 7, 1753. It was hanging there twenty-three years afterwards, above the Continental Congress sitting in the room below, and rang out a joyous peal when the signing of the Declaration of Independence was announced from the State House steps.

I cannot help remarking here that, in view of the condition of the country in 1753, the legend then cast upon the bell, taken from the Book of Leviticus, and having a direct reference to the Year of Jubilee in the Jewish Commonwealth, "Proclaim liberty throughout all the land unto all the inhabitants thereof," seems now, looking back upon the surroundings of that day, to have been not only a remarkable coincidence, but also a silent and involuntary prophecy of coming events. For it must be remembered that in 1753 the colonies were all reposing confidently in the lap of Great Britain. No whisper of disaffection or disloyalty to the mother country was anywhere heard. The only alarms of war which then arose were occasioned by the bloody incursions of the French and Indians upon our borders—a strife in which the British soldier and the American loyalist stood side by side, incurring the same perils and undergoing the same hardships.

The Liberty Bell had been hanging two years in the State House steeple before Braddock's disastrous defeat in 1755, and in the winter of 1756, following that event, Washington, then commanding the Virginia militia, as he rode down Chestnut Street on his memorable midwinter journey from Mount Vernon to Boston, to confer there with the commander in chief of the British forces in the colonies upon the military affairs of Virginia attended by his escort of Virginia officers and his family servants, all well mounted, and arrayed in handsome liveries just ordered from London, heard without doubt its peal of welcome as he passed the State House on his way to his quarters, for he was even at that time, although it was twenty years before the War of Independence, and he at the age of twenty-four, the most popular hero in all the colonies, fresh from the distinction he had won in the disastrous campaign against Fort Duquesne.

The bell, fortunately, is not made of fine china, but is a solid mass of over two thousand pounds of metal, and has endured for nearly one hundred and fifty years, although several times sent on such patriotic journeys, the only injury it ever experienced being when it was cracked while hanging in its accustomed place in the steeple, and being tolled on July 8, 1835 as a mark of respect to the memory of John Marshall of Virginia, the Chief Justice of the United States, then lying dead in Philadelphia. If it was to become mute forever, it was not an unfit occasion for it to become so when the great Chief Justice—the expounder of the Constitution, the comrade of Washington, and the last of his intimate public friends—lay dead in the shadow of the steeple where it was hanging. It can never be more mute than it is now, even if it should make an annual journey around among the old Thirteen, stirring up everywhere as it goes the memories and the patriotic impulses which are inseparably connected with its history, and which themselves can never grow mute.
—*Judge M. Russell Thayer.*

[The old bell is now on exhibition at the Exposition in Atlanta, Ga.]

Are You Low Spirited?
Take Horsford's Acid Phosphate.
Worry is worse than work—makes a man sick quicker. Worry comes largely from nervousness. Horsford's Acid Phosphate cleans the brain and strengthens the nerves.

Misquoted Lines.

It is a peculiar faculty of human memory to misquote proverbs and poetry, and almost invariably to place the credit where it does not belong. We give below a few familiar expressions that are generally misquoted:

Nine men out of ten think that "The Lord tempers the wind to the shorn lamb" is from the Bible, whereas Laurence Sterne is the author. "Pouring oil upon the troubled waters" is also ascribed to the sacred volume, whereas it is not there; in fact, no one knows its origin.

Nothing is more common than to hear—

"A man convinced against his will
Is of the same opinion still."

This is an impossible condition of mind, for no one can be convinced of one opinion, and at the same time hold to an opposite one. What Butler wrote was eminently sensible:

"He that complies against his will,
Is of his opinion still."

A famous passage of Scripture is often misquoted thus: "He that is without sin among you let him cast the first stone." It should be 'Let him first cast a stone."

Sometimes we are told, "Behold how great a fire a little matter kindleth!" whereas St. James said, "Behold how great a matter a little fire kindleth!" which is quite a different thing.

We also hear that a "miss is as good as a mile," which is not as sensible or forcible as the true proverb, "A miss of an inch is as good as a mile."

"Look before you leap," should be, "Look before you ere you leap."

Pope is generally credited with having written—

Immodest words admit of no defense,
For want of decency is want of sense,

though it would puzzle anyone to find the verses in his writings. They were written by the Earl of Roscommon, who died before Pope was born.

Franklin said, "Honesty is the best policy," but the maxim is of Spanish origin, and may be found in "Don Quixote."—*Ex.*

A Question of Atmosphere.

Said a mother one day, very wearily: "I am worn out with responsibility. Everything I do may be the wrong thing for my children; everything I fail to do may hurt them and hinder their development. Sometimes, with the poor passionate mother whom Zangwill describes so finely in *The Master*, I feel inclined to 'throw up the position.' Not to destroy myself—far from it; but to stop living every hour of the day with my children's welfare as a direct and imperative object; to stop watching every word they say, and every step they take, and every breath they draw. I have very little comfort with my children, yet I love them to distraction."

"Yes," answered a wise old woman, who had placidly played the part of the listener to this monologue—"yes, dear, I've noticed that you have a hard time of it; and certainly the children, poor things, have not an easy one. Children never have an easy time when their parents regard them chiefly as clay to be moulded, as instruments to be played upon. The fortunate children are those who are brought up with a large admixture of wholesome neglect."

"But, dear lady," said the mother, "am I to pass over Harry's quarrels with Ned, and Ned's tale telling, and Leila's gusts of rage, and her sister's tendency to be late and lazy, as though the four children were admirable in conduct? They ought to be admirable; they've been reproved enough; but they have a happy faculty of forgetting even punishment. I wish I could be a trifle easier and less anxious about their morals and manners."

"If," said the other, "you could only realize that home training is largely a question of absorption, of imitation, of unconscious assimilation, you would have fewer moments of sorrowful uncertainty. Your own general temper, your face, your tones, the pretty gowns you wear, the gay little songs you sing, and the stories you tell at twilight, the tender brooding that is never absent from your loving heart and from your manner, these are the things which educate your children. They resist positive orders, and are sometimes rebellious in their hearts when commands are given brusquely and enforced with sternness, but no child resists the sunshine. Praise is worth more than blame in bringing up our little ones, and reward outweighs penalty."

Editor *Religious Opinion*, Baltimore, Md., writes: We take pleasure in saying that your Japanese Pile Cure has been used in our family with good results, and we will do all in our power to promote your interests by highly recommending your medicine to our friends and readers. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

REDUCED RATES.
Cotton States and International Exposition
ATLANTA, GA.,
September 18—December 31, 1895.

For the above occasion the Southern Railway Co will sell low rate round trip tickets to ATLANTA, GA., and return on the following basis:

FROM—	A	B	C	D	E
Alexandria, Va	26 25	19 25		14 00	
Asheville, N. C	12 85		9.4		5.75
Burlington, N. C	18.70	13.70		9 65	
Burkeville, Va	21.35	17.05		11 9	
Culpeper, Va	25.30	18.55		8 0	
Chatham, Va	20.55	15 30		1 55	
Charlottesville, Va	23.25	17 05		14.40	
Chapel Hill, N C	20 40	15.00		10 35	
Concord, N C	14.20		10.40		6.55
Charlotte, N C	13.1		9 05		5 95
Danville, Va	20.05	14.70		10.20	
Durham, N C	20.40	15 00		10.45	
Front Royal, Va	23.25	19 25		14.00	
Green boro, N C	17 65	12 95		9.20	
Goldsboro, N C	21.70	15 9		11.60	
Hendersonville, N C	11.70		8 0		5.25
Hickory, N C	5 30		11.25		7.25
High Point, N C	16 95		2 45		8 40
Hot Springs, N C	14.00		10 50		6.75
Henderson, N C	20 40	5 00		10.45	
Lynchburg, Va	2 50	16.50		11 50	
Lexington, N C	16 05		11.80		8.05
Morganton, N C	15. 0		11.25		7.25
Marion, N C	14 85		10 90		7. 0
Newton, N C	15.90		11 25		7.25
Orange, Va	24 55	18 0		13 10	
Oxford, N C	20.40	15 00		10.45	
Richmond, Va	23 25	17.05		12 40	
Reidsville N C	18 85	5 8		9 70	
Raleigh, N C	20.40	5 00		10.45	
South Boston, Va	21 55	15 8		10 80	
Strasburg Va	26 2	19 25		14 00	
Salisbury, N C	15. 0		11.25		7.25
Statesville, N C	15 30		11.25		7.25
Taylorsville, N C	16 35		12.00		8 15
Tryon, N C	10.75		7.85		4.90
Washington D C	26 25	19 25		14 00	
West Point, Va	23 65	17 35		12 65	
Warrenton, Va	26 25	19 25		14 0	
Wilkesboro N C	22 95	16.85		11.80	
Winston-Salem, N C	19 00	13 95		9 80	

(Rates from intermediate points in proportion.)

EXPLANATION.

Column A: Tickets will be sold September 5 and 12 and daily from September 15 to December 15, 1895, inclusive, with final limit January 7, 1896.

Column B: Tickets will be sold daily from September 16 to December 15, 1895 inclusive, with final limit twenty (20) days from date of sale.

Column C: Tickets will be sold daily from September 15 to December 30, 1895, inclusive, with final limit fifteen (15) days from date of sale. No ticket to bear longer limit than January 7, 1896.

Column D: Tickets will be sold on Tuesdays and Thursdays of each week from September 17 until December 24, 1895, inclusive, with final limit ten (10) days from date of sale.

Column E: Tickets will be sold daily from September 15 to December 30, 1895, inclusive, with final limit seven (7) days from date of sale.

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THE Exposition at Atlanta, Ga., which was opened Sept. 18th, to continue 105 days, has just gotten well under way. It is in no sense an international affair, nor is it an American exhibition. It is undoubtedly the best exposition of the South that has ever been made; and as such it is doubly profitable, showing the South to Southerners and to Northerners in such a way as to encourage the former and excite the admiration and win the confidence of the latter, who, we are glad to say, are coming in large numbers.

Three cities contended for the Columbian Exposition. Atlanta alone, of all the cotton States had the confidence, the energy and the ability to plan and bring together a display of Southern products, resources and possibilities worthy of the name. The city is ideally placed for such an achievement, and she is made of the stuff that attempts great things without fear. Her title as metropolis of the South is henceforth clear. It is based not upon aristocracy, not upon a war record (though that were sufficient), but upon thorough, out-and out Southerness—live, forever in the van, in business to the brim, yet refined and unaffectedly stately.

The Philadelphia Centennial Exposition was confined to one building; the Columbian filled up twenty or more; the Cotton States alone display their wealth in twelve; but there is not a foot too much room in the 189 acres contained in the Atlanta grounds. For, while there is no crowding, the spacious buildings are alive with easy going spectators, who find it quite as much as they are equal to to satisfactorily see the exhibits in three buildings a day. Indeed, a North Carolina editor did go through every building in ten hours, as a woman would go through a paper back novel; but we cannot commend his example, save only to those who desire a vast and chaotic impression of plenty of everything with knowledge of nothing. Details make up expositions, and without them the sight-seer is scarcely better off than at the beginning. And for this reason the most and best a newspaper can do is to persuade its readers to go and see.

It is remarkable that there is nothing of extraordinary pre eminence in this exposition. One cannot say which is the most instructive building, or which is the most admirable exhibit in a certain building. It is all good, thoroughly good; we are proud there are no freaks or crowd drawers. That the agricultural exhibit is not so magnificent nor so varied as one would look for in a region so given to agriculture, is suprising; but there is sufficient of display and variety to amaze one from other regions. It is more remarkable that the machinery building makes a show of life and progress, of flying bands, whirling wheels and busy men, with a din of many noises, spinning, weaving, manufacturing, that would have sounded strangely in a Southern city a few years ago. There is prophecy in every wheel, there is hope in every worker's heart; the sound of the voice of the new South cannot be mistaken. There is stillness enough in the minerals and forestry building; but its wealth of display, fine marble and granite veins, tall shafts of coal, blocks of iron ore, collections of jewels and precious metals, speak no less unmistakably for their silence. And the trees, fit for building and carving and manufacturing, all too good to be used for fuel, their very variety and abundance, we fear, will lead many to recklessly underestimate their value.

More hopeful still one grows as he goes. Coming into the Negro building, we face a statue of a negro with broken chains hanging from his wrists, no longer in slavery, but not yet free. On either hand there are handsome crayon, pastel and oil portraits; inventions of negroes; samples of domestic accomplishments, agricultural, etc. But by far the most interesting is the educational department, in which we see the work that negroes are doing and what opportunities they have. We were particularly impressed with the idea Spelman University is developing so successfully, of training negro women to nurse in sick rooms. It seems to us they ought also to be trained to nurse children.

We are not through half the buildings, though we have been flying through those mentioned; there is yet the transportation and the electrical, both of which are disappointing, since they of all others ought to have made most wonderful exhibits. And the Georgia manufacturers', like the Georgia agricultural, must be regarded as not so much a part of the general exposition as a large State fair all by itself, and very creditable.

But the woman's building is a gem. There are colonial things, just such as you would expect Southern women to bring out and show, instead of present day achievements. And there is art, embroidery, needle-work, and all that sort of thing. There are happy babies down stairs who are being taken care of while their mothers fly around; and there is a cooking school across the way—a delightful place for a tired woman to profitably rest, and not a bad place for a tired man to "nose about" in. And, alas, alas, there is a freckled being in skirts up stairs with a twang in her voice, who meets every woman with, "Are you a professional woman? If so, please sign here." A likeness of Susan B. Anthony hangs over the registry book, with a bill which she is said to have "lobbied through Congress." We can feel it in the air that we are compassed about by "woman righters," and we get further.

The largest building of them all is the Liberal Arts. To go through it is like taking in a town (in a woman's sense of the term). There are dry goods, table-ware, jewelry, statues for ornaments, school exhibits, (and splendid they are), candy, and everything else. There was method in placing it next to the woman's building and making it so large.

The Government exhibit is worth the trip to Atlanta, unless you live nearer to Washington. Every youth in the land ought to see it at one place or the other—Washington, if possible.

And then the art building. There is art enough in the woman's building; but here is more. We liked all the pictures, but didn't pretend to know the makers of any of them. It was astounding to hear so many ignorant-looking folks using artists' names as they would their second cousin's. To one who humbly looks on there is inspiration that does not fail; but the noisy crowd who look in their catalogs to see what the artist was driving at, and finding it, chatter away as though they told the fellow how to do it—they ought to be ruled out.

We have made the round. There are several State buildings very handsome; there is a Confederate relic room that might be worth a long journey, but which is not worth a walk up the hill; there is the "Midway," sad blot upon the Exposition; there are rich exhibits of liquor-dealers which count sadly against the whole. There is a ball-room up stairs in the New York building, to be used by a club after the Exposition is closed; and we were told that the women' building would be occupied by a men's club. A contrast for you!

By night the grounds are a wonderland. Thousands of brilliant lights outlining the buildings, the statuary as it comes into view under the restless searchlights, the boats on the lake, the music away on the other side, the fantastic capering on the platform under the red lights far down at the foot of the lakes against a background panorama of Chinese and Japanese gunboats; and then terrific booming of cannon, explosions of mines, great clouds of smoke and shouts of soldiers in mock sea battle, all enchant the onlooker, and he is astonished to find it quiet and dark again as he turns homeward.

We went to Atlanta by contract with the Southern Railway. This system has done much for the success of the Exposition by making a fine exhibit of its own (perhaps the best show at all for our State); and it is now doing more by offering ample and unsurpassed accommodations to those going to Atlanta. The Railway is magnificently equipped, and is ably manned. Its route is unsurpassed, and its facilities most ample.

Let us say a word as to expenses. Our actual expenses at Atlanta, including three meals on the way and one coming back, paying a dollar a day for a room, ($3 50 a day will cover board and room)—staying from Saturday night until Wednesday night, were twelve dollars. A gentleman and lady went, took meals together, otherwise having same expenses as we, on a net expenditure of $31.70. We can say from experience that over $15 00 for one person or $25 00 for two sharing meals, after railroad tickets are paid for, is extravagant.

Duties of Church Members.

BY REV. JNO. S. HARDAWAY.

In a former article published some time ago in the RECORDER, I tried to show that all Christians should be church members, and what motives should actuate them in the choice of a church. I think it well to call attention to some of the duties of church members. Membership in the church of Jesus Christ carries with it serious obligations. It is no light thing to be numbered among his people. Yet many thoughtless persons assume these obligations lightly, and live oblivious of them.

(1) Surely it is the duty of church members to be present at public worship. By public worship I would include the Sunday-school and prayer meeting, as well as the regular Sunday preaching services. Some church members look upon a Sunday-school as not being church work, and they feel that if Bro. A. wishes to conduct a Sunday-school he is at liberty to do so, but they themselves feel no shadow of interest in it. The great Sunday-school work of to day would cease forever, if it had to be carried on by them. So with the prayer meeting; there are many who undervalue and despise it. If Paul could say to those who ate without due consideration the Lord's Supper, "For this cause many are weak and sickly among you, and many sleep," may we not say the same thing to those who despise these spiritual privileges?

It is every member's duty to be present at *all* the stated services of the church. Unless hindered providentially, each one should be there. Nothing should be allowed to interfere with our rule of attendance. We should say with the Psalmist, "I was glad when they said unto me, let us go into the house of the Lord." We should teach this duty to our children as one of the solemn duties of life. Any one that uses his eyes can see that there is a growing looseness among church members as to the duty of attending church.

I have no hesitation in saying that if a church member habitually absents himself from the house of God when he can attend, he ought to be told his duty by the church, and if he still refuse to attend worship, he should be excluded from fellowship.

(2) Every member of the church should contribute of his means toward the support of the church. Each man should give according to his ability. This is God's rule, and we easily perceive that it is right and good. But human nature is so weak, imperfect and sinful, that we fall short of the divine requirement in this as in other respects. Hence it is that we give, not according to our spirit of liberality, and interest in the Master's cause. The result is, many that have much, give but little; and many that have little, give nothing at all. It is just to add, some with much give liberally, and some with little give even above their power.

The church should call upon each member do contribute to her support, and she should be so serious in her call that if a man give nothing, he would need to show cause why he did not give. If he cannot give anything, he is worthy of the church's assistance and should be helped.

(3) It is the duty of each member of the church to keep the rules of the church Every member of a Baptist church comes into the church of his own free will and accord. No one forces him in, and no one compels him to remain in. When he comes in he virtually binds himself to abide by the rules of the church. To wilfully break the rules of the church into which one has voluntarily gone, is an act of most reprehensible character. High integrity would require a man to withdraw from a church before he knowingly violated the rules. Perhaps many do it thoughtlessly; still

> "Evil is wrought by want of thought,
> As well as want of heart"

(4) It is the duty of each member of the church to promote its peace. "Be at peace among yourselves," says the Apostle in writing to the Thessalonians. All differences among brethren should be adjusted by their brethren, and not become the source of unseemly wrangles in courts or church conferences. I do not believe it right or scriptural for brothers in Christ to go to law. See 1 Cor. 6: 1—8.

Sometimes a church trial may be necessary for the glory of God, and we must needs endure it for his sake, but ordinarily it is for the glory of the Devil. It would be well for all of us to receive Paul's advice, "If it be possible, as much as in you lieth, live peaceably with all men;" and I will add, especially with them that are of the household of faith. O, that God would give us all a sacred jealousy for the peace of Zion!

There are many, many other duties a Christian owes to his church to which I have time only to allude. He should honor and uphold the officers of the church. He should love them and yield them reverence for their work's sake. He should never criticise and censure them thoughtlessly. If they are unworthy of the trusts reposed in them, then let them be removed from office; but when there is no complaint against them, there should be no attempt to injure them in the estimation of the church. A church member owes it to his church to be interested in its welfare, and to work to promote it.

Whatever is of concern to the church should be a concern to us all. We should pray for God's blessing continually, and then we should be faithfully at our post, doing what our hands find to do, for the good of the church and for the glory of God.

Were all the members of our churches mindful of their obligations to the church, and were they concerned to meet those obligations in the fear of God, it could be truthfully said of God's Zion to-day, that she is "fair as the moon, clear as the sun, and terrible as an army with banners."

The Tithing Heresy.

BY A. L. VAIL.

The report of the committee on tithing that was adopted by the Southern Baptist Convention at Washington strikes me as one of the most remarkable jumbles of Judaism and Christianity that ever issued from so orthodox a source. I use the word "jumble" respectfully and kindly, but also deliberately, because it exactly expresses my judgment of the document. The two systems, Judaism and Christianity, are sandwiched, mixed, jumbled, from beginning to end of the report. If a part of it could be disentangled and set out by itself it would be first class Christianity, and equally the remaining would be straight out Judaism. Some suspicion of this, in spite of repeated protests to the contrary, seems to have been in the mind of the committee or the author or authors. These repeatedly assure us that the law of tithing is the law of God for the Christian, but they concede and affirm that it is not written in the New Testament. They say that the tenth is demanded by law, to withhold it is sacrilege, that therefore we never really give anything till we go beyond that; at the same time they assure us that "grace demands more than law," etc. They affirm that "tithing equalizes," and then a few lines later they announce that "giving that costs little is worth little," leaving us simple-minded people in a strait betwixt the two statements, not knowing how to harmonize them; for the tenth given costs the rich little or nothing, but it costs the poor very much, which, by one of their principles, the Christian places very different values on the tenths, but by the other, the Judaic, equalizes them.

The report says: "That the early church observed the law of the tenth is evident," but its silence concerning the sources of that information leaves us sadly afloat because those sources have been altogether concealed from us. I believe that the only scriptural statement we have of the proportion given by "the early church" is that at one time some of them gave all they had. Ananias and Sapphira gave only a part—not specified, possibly a tenth—which seems to have caused them some little embarrassment. There may be a process of "the higher criticism" or "the inductive method" or some other modern contrivance by which the committee finds the law of the tenth in this instance, but I don't know what it is. Again, the report says: "Is it not amazing that we Baptists, who are so loyal to God's word, should be so careless as to the plain teachings of the eighth, ninth and sixteenth chapters of 1 Corinthians? The law of the tenth makes the Lord a partner with us all in our business and a partaker with us in all our incomes." There seems to be no logical connection between these two sentences thus brought together unless the law of the tenth is affirmed in those chapters. But the first two of them are concerned chiefly in declaring the Christian's freedom from Judaic regulations and the apostle's liberty in Christ, with nothing about proportionate giving, while the last lays down a law of giving as follows: "On the first day of the week let each of you lay by him in store according (to the law of the tenth?) as he is prospered." These and other indications seem to sustain the impression that the report was not exactly pure of its own consistency. That, however, may be a mistake, for while consistency is always a jewel, there are differences of taste in the jewelry business.

We not talking "just to hear ourselves talk." This is a serious matter. The report under review was adopted with substantial unanimity by the Southern Baptist Convention, which we have been accustomed to regard as the very prime depository of gilt-edge orthodoxy. If it is going over to the Jews, where is the hope for the rest of the world! We are, therefore, concerned to call attention to the position taken by the Convention in adopting it.

And now, declining all enticing leads into extended discussion, let us come down closely on that passage in the report that most distinctly expresses the fundamental error by which all this heresy of the tithe is sustained. It is on page 4, as follows: "To say that the tithe is Judaistic and not Christian does not meet the case. The Christian's giving begins where the Jew left off. Unrepealed Judaism is essential Christianity." I do not wish to be offensive. I am after the truth and not the brethren, except incidentally. But if the reader will fix his attention steadily on those last two sentences for a little while, I think he will discover a very remarkable, if not astounding, deliverance to go forth from the Southern Baptist Convention. View them in three ways.

First, consider the first one of them alone. "The Christian's giving begins where the Jew left off." Where did the Jew leave off? Somewhere toward a third of the way through his gross income. First, he must respond to the law of the tenth for a specific purpose; then beyond he encountered other claims, more or less rigorously obligatory, until he had reached that limit. The report teaches generally that the law of the tenth is binding on the Christian to begin with, after which his real giving begins; but at this point it affirms more than that, for it says that Christian giving begins where the Jewish left off. Where that is may be uncertain, and it is of no consequence now to investigate details, but it is out beyond the tenth somewhere, in the neighborhood of a third or a fourth. Now, if the Southern brethren put that sentence into practice, give as well as the Jew did, and then some more beside, I am sure the treasury will be full. Bro. Willingham can send out his hundred missionaries, and all the other secretaries have a grand jubilee; but it looks like some of the brethren would become bankrupt in the process, unless they hold up on tobacco and other delicacies tighter than they ever have?

Second, contemplate these two sentences together: "The Christian's giving begins where the Jew's left off. Unrepealed Judaism is essential Christianity." It may be that these two sentences can live together in peace, but I don't know how. Do you? The first says that all of Christian giving lies beyond, in additional to, Jewish giving; but the second says that unrepealed Judaism is of the essence of Christianity. This last declaration is evidently addressed to the tithe law, which is claimed to be unrepealed Judaism, and therefore binding on Christians. So, then, we have here these two things made essentially identical and essentially separated at the same time. This may not be the meaning designed, and I do not wish to misrepresent, but it is the only result I can get out of the words, whether taken by themselves or in the light of the whole paper.

Third, take the last sentence and weigh it carefully. "Unrepealed Judaism is essential Christianity." That is quite epigrammatic, and it is equally erroneous. It seems to me to mean that whatever of Judaism has not been repealed by the New Testament becomes an essential part of Christianity, not optional or incidental, but obligatory, essential, without which one is not thoroughly a Christian, and this is an application to the details of Judaism, such as the tithe. Do you believe that? Your reply may depend, should depend, on what is meant by "unrepealed." There are at least two ways in which one law or system may be repealed by another; first, by positive enactment, and second, by elimination or exclusion; that is, to apply to the cases before us, Christianity may repeal an element of Judaism by a positive declaration to that effect, or it may announce a principle or law or method that so essentially antagonizes the corresponding element in Judaism as to necessarily exclude it, so that one cannot accept the new without thereby rejecting the old. If we mean "repeal" in the first sense, much of Judaism has not been repealed. The tithe has not, as have not the Sabbath laws about how far we go and what we may do, as have not a multitude of Mosaic enactments, as have not the Judaic identity of Church and State and natural inheritance of the kingdom of God; much of the whole material system, covering the ground in all its flight, abides and is ours essentially. But in the other sense Christianity repeals Judaism root and branch, except certain declarations of the nature of God and man that are the same in all eras and all worlds. "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's" annihilates that identity of Church and State which existed in Judaism, just as 2 Cor. 8: 12-15 abolishes every system of uniformity in giving, transferring the determining consideration of equality in prosperity; the tithe and everything of its nature departs, while in its place comes equality based on all elements entering into the prosperity of the life—not simply income, which is only one of them. That is the New Testament law, repealing the whole Jewish law, and that is the law that the Southern Baptist Convention should affirm.

If I understand this report generally, and this sentence particularly, they make Christianity an annex of Judaism and Jesus Christ the residuary legatee of Moses. But Christianity is an independent establishment and Jesus Christ is the original, sole authority in Christendom. No Christian law comes across lots from Judaism, but every Christian law comes straight down from heaven with Christ, who was in heaven while he was on earth, who is above Moses, as the builder is above the house he builds, who rolled into one bundle all the authorities of the olden time and affirmed his own independent supremacy over all. So, then, the way to put it is not "unrepealed Christianity," or that re-affirmed Judaism is Christianity, or any part of it, but that what the New Testament of Jesus Christ declares is Christianity, whether it was or was not in Judaism or anywhere else. The Christian who understands himself does not do anything because it is required by the Old Testament, and not refrain from doing anything because forbidden by it. As authority for a disciple of Christ, Moses is as dead as Julius Cæsar. Certain fundamental principles are the same in Judaism and Christianity. Historically, Christianity flows out of Judaism, but authoritatively it is essentially and completely distinct from Judaism. Heaven pity the Baptist who has to go back to the law of Moses to get his benevolence

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, OCTOBER 30, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

STATE MISSIONS, $6,480.44 raised; $15,000 the mark set. Time remaining, thirty-five days. Can we make the mark? With God's help let us try.

WE LAY before our readers the report (abridged) on Tithing, adopted by the Southern Baptist Convention at Washington; also a review of the report. Other communications will follow, "Give as you love and as you are loved," as the report says, is good measure. We wish it had said no more.

THERE is nothing connected with the State Fair to give it claim to that title except the $1,500 appropriation which it draws from the State treasury.

Year after year have we hoped to see a general exhibition of the State's products, but as often have we been disappointed, seeing only a few small exhibits of domestic character, some agricultural display from farms run for the pleasure of it, some sorry horse-racing more or less marked with jockeying and gambling, and over and above them all a herd of fakirs with catch penny stands and shows of lewdness and vice, disgraceful to a civilized community.

-Set the evil done by the "shows" on the grounds last week over against the good done by the exhibitions of stock and domestic products, and there is no comparison.

We were told that the most disgraceful shows on the grounds drew the largest crowds, composed mostly of school-boys of Raleigh and young men from the country. It is no defence to say that the Fair authorities know nothing of the character of these shows. They are not new institutions. It was the authorities' business to know.

The truth is, the shows were licensed because they paid the price per foot for the ground they occupied.

If the State Fair stood alone without fakirs horse-racing, gambling and dancer, under the present way of doing things it would not have one hundred patrons. But if these evils were removed and an effort made to get together an exhibition of State products that would excite our pride and command the admiration of strangers, we would have an occasion every fall worthy of the countenance and the support of the State, and would win the approval of constantly increasing attendances.

But as it is, the Fair is not only unworthy, but disgraceful.

WE ARE glad that North Carolina is one of the States, perhaps the only State, in which the plans of co operation between the American Baptist Home Mission Society and the Home Mission Board in instructing the colored people, are to be first tried. The people are ready for work of this kind, and we can say, without assuming to anticipate the action of our Convention, that the efforts put forth will be heartily seconded by Baptists in general.

Our State is an especially good field for the beginnings of this work because of the success of Shaw University.

The plans of co-operation are simple. The American Baptist Home Mission Society, the Home Mission Board and the Baptist (colored) State Convention of North Carolina are "regarded as co ordinate bodies, and all work undertaken under this plan of co operation shall be with the concurrence of all." "Each organization shall be responsible only for its proportion of the expenses."

"There shall be one General Missionary, and not to exceed four district missionaries;" the former to receive not more than $1,000 a year and $250 for traveling expenses, the latter each to receive not more than $500 with $100 for traveling expenses. They shall make reports to all three bodies. Their salaries and expenses shall be borne as follows: For the first year, one-third by each organization; the second year, two-fifths by the State Convention, (colored), and the other three fifths equally by the other bodies; third year, one-half by the Convention, and the other half equally by the other bodies.

This plan has not yet come up for the approval of our State Convention; but it will come up at Greensboro. It has already been adopted by the American Baptist Home Mission Society, the Southern Baptist Convention, and the North Carolina Colored Baptist Convention adopted it heartily last week, being the first colored body to do so.

In the details of the plan we see that the "Ministers' Institutes," as they have been called, are to be called hereafter New Era Institutes. They will be held semi-annually, and the plan is for fifty-two meetings a year. A three years' course is published for these institutes to follow. It is a good course, but it will be hard to follow.

OUR NEW MEMBERS—AGAIN.

In a recent editorial we submitted some thoughts in regard to the training of the numerous members who within the last few months have been received into our churches. The great importance of the subject will be a sufficient apology for adverting to it again.

What are the facts in regard to these new members? They made—for the most part in protracted meetings—profession of religion. The doors of the churches were opened. A few questions were asked and answered. The motion to receive was put and carried. The new converts were baptized. They are now church members.

Many of these will grow in grace and knowledge. Others will always remain dwarfs. Some will make useful workers. Others will fall back and continue in sin.

Are the churches and pastors doing all that is possible to stimulate and restrain and indoctrinate and train these members? If not, how can they do more?

It occurs to us to say that perhaps sufficient emphasis is not laid upon the covenant relations into which one enters in becoming a church member.

When a man becomes a member of one of the worldly organizations, great or small, beneficent in aim, or literary, he not only pledges himself to the general purposes of the society, but takes upon himself certain definite obligations. With more or less of ceremony, formality, and ritualistic solemnity, he makes the most binding promises.

The churches of Jesus Christ are organized, as we believe, on a divinely given plan and model. The wisdom of this plan, as shown in its simplicity, is marvellous. Faith in, love for, and obedience to, a common Lord constitute a sufficient basis of union and ground for fellowship. One simple, but profoundly significant, rite is the only outward act of initiation.

What we want to insist upon is the fact that, while the joining of a church of Christ is a simple act, when compared with joining a worldly society with its secrecy, its regalia, its forms of sonorous words, it imposes far more definite obligations and implies more binding promises.

Statements in detail of what is expected in a church member are not read or repeated to each member. This would involve the repetition of a large part of the New Testament. But every man, woman, and child who has intelligently joined a Baptist church—and there is no room in a Baptist church for any others—have implicitly but actually entered into a most solemn covenant to obey these requirements.

Perhaps we are in danger of taking too much for granted at this point. To "join the church" is now very common and very easy. May it not be that, because this is so, some enter into this relation of transcendent dignity and importance with very inadequate comprehension of its significance and obligations?

If what has been written, so far, be recognized by our readers as containing any elements of truth, the first thought suggested to them will probably be that great care should be exercised—perhaps more care than is usual—in the reception of new members. And in this thought we would heartily agree. If possible, more instruction should be given as to the significance of church membership and more insistence should be laid on what it involves.

We would not make joining the church a less common occurrence. Would that it were more common, provided that the candidates be converted. We would not make it difficult. But we do believe that, as applicants stand at the threshold and knock for admission into our churches, they should be informed with great tenderness, but with great plainness, that it is no light thing to be a church member; that the obligations assumed are strongly binding and are of the utmost solemnity.

This, however, is not the special point that we are urging now. It is too late to do this with our new members. They have crossed the threshold and are already within the pale of our churches. But it is not too late to instruct them as church members and to lay emphasis upon the relations into which they have entered.

These relations involve duties which should be impressed upon, and privileges which should be made known to, each new member.

Every member ought, according to his ability, to contribute to the expenses of his church and to the several objects of the Convention. Ought not all to be distinctly informed that this will be expected of them?

If a Baptist church be a workshop rather than a hospital, then there is some specific work to engage the interest of every heart and the energy of every hand. Each new member should be told, "To every man his work," and his own should be indicated to him.

A faithful, vigorous church will exercise discipline over all its members. We usually think of new members as being only the objects of, rather than helpers in, discipline. But in this mutual watchcare they should be not merely passive but active factors. Ought they not to be informed that co operation in this regard is expected of them?

Church membership, rightly understood, implies a stronger bond of union, a tenderer tie, than is known in any human organization. And each new member should very early be made to learn the sweet significance of Church Fellowship. This can be revealed to him, not by any didactic methods, but only by experience,—by actual contact with the warm currents, the genial glow, of Christian love manifested by the older members.

STATE MISSIONS IN NEED.

Corresponding Secretary Durham has been confined to his bed about ten days with an intensely painful attack of muscular rheumatism. His physician assures us that he is not in danger, but no one can say when he may take up his work again.

This sickness coming just at this time will prove a blow to our State Mission work, unless the pastors and the people rally to the cause. Contributions for State Missions are over $8,000 behind, and the time is short.

The State Board of Missions and Sunday-schools met Friday and called on the following brethren to represent the work at the Associations named:

Revs. C. W. Scarborough and L. M. Curtis, with the Chowan.

Revs. E. N. Gwyn and J. J. Caudle, with the Elkin.

Rev. J. W. Suttle and Bro. E. F. Eddings, with the Stanly.

Rev. J. A. Campbell, with the Little River.

Revs. D. J. Clark and J. M. Register, with the Bladen.

Revs. T. J. Cobb and J. W. Tuttle, with the Columbus.

Bro. E. K. Proctor, Jr., with the Robeson.

We are sure these brethren will do their part; but the deficiency is so great that it will be necessary to call on our churches throughout the State to take collections as soon as possible.

There are difficulties; but let us rise above them. God reigns. His work must go on. Let prayers go up from every sanctuary; let contributions pour in upon our Treasurer.

QUERY.

Dear Bro. Bailey:—Please answer through the RECORDER the following:—

Has a church the authority to try a deacon for misconduct in their usual conference as other members, or must he be tried by a presbytery of deacons and ministers appointed for that special purpose?

A BAPTIST.

The church itself should try him. It certainly has authority; and there is no reason why he should not be tried in the usual way.

ORDINARILY it would not be necessary to correct the scandalous reports circulated in regard to the retirement of Prof. Bemis from Chicago University faculty. The course of Prof. Bemis himself since his retirement has shown his unworthiness. He was engaged for a certain time; that time expired, and he was no longer connected with the University. He is an able man, but a poor lecturer in the class room. Mr. Rockefeller has nothing to do with Chicago University. When he was invited to take a more active part in its policy, he refused. We have John A. Broadus' word for it that Mr. Rockefeller is a good man. We know the directors of Chicago University would not allow any man to dictate to them.

THIS is the time of the year that our friends have found it easiest to increase our subscription list. We are anxious to make a big step forward between now and January 1st. Will not our pastors help us out, or if they have not time, appoint some one to make a canvass of their flocks?

We are cutting off many unpaid subscriptions, after patient waiting. A religious paper has to be run on business principles, and we look forward to having a list that is kept paid up.

A new name sent now with two dollars for one year or one dollar for six months will get the paper the balance of this year *free;* that is, we will count the year or the six months from January 1st. Our "trial trip" of nineteen numbers for fifty cents still holds.

If pastors will send us names of members who ought to have the RECORDER, we will send them several numbers. Much good can be done in this way.

There is need for a better informed membership in our Convention. If the pastors will co-operate with us we will supply it more and more each year.

NEWS NOTES.

....Rev. J. R. Moore of Carthage made us a pleasant visit last Saturday. He is much encouraged in his work.

....Pastor Thomas of Fayetteville is seeing the Atlanta Exposition. He will make his trip profitable to his people.

....We were glad to have Rev J. F. McDuffie of Durham in to see us last week. He is hoping to see the people aroused for Ministerial Relief.

....One of our active Yadkin county laymen, Bro. A. S. Spear, came all the way to the Fair last week. We were glad to have him in our office.

....We regret to hear of the death at Forestville of little Gertrude, infant daughter of Brother and Sister L. N. Chappell, the returned missionaries.

...."Yes, sir, the College is doing well; the boys are further advanced in their books and the institution is running easier than in some years," said Prof. Carlyle in reply to our inquiry last week.

....Wake Forest boys will rejoice to hear that Butler's Analogy is undergoing revision. Mr. Gladstone is doing the work. It is to be hoped that he will make the grand old work easier to get into.

....The West Virginia Baptist Convention met last week. The State Mission Board reported receipt of $2 664 10. During the year the debt of $1,297.58 of last year was increased to $1,621.35.

....The pupils of the North Carolina School for the Deaf and Dumb, situated at Morganton, are publishing a neat weekly paper, *The Kelly Messenger.* Prof. Goodwin is conducting this institution with distinguished success.

....Rev. W. V. Savage of Tarboro has accepted a call to preach at Rocky Mount at least two Sundays a month. Tarboro and Rocky Mount thus have for their pastor one of the most vigorous of the younger preachers in our denomination.

....President and prime mover of the W. C. T. U., Miss Francis Willard, has declared for free coinage at 16 to 1. The W. C. T. U. with woman suffrage and free coinage is following fast in the course that has taken away the force of the Prohibition party.

....Buie's Creek Academy has grown so that Bro. Campbell is adding another building of two stories. His patronage now reaches into twelve counties. We need as many schools of this kind as the State will hold.

....Rev. N. S. Jones left Monday for Alabama to stay a month. His post office is Evergreen. We are glad to know that Bro. Jones will remain at Salisbury, where he has been so useful throughout a pastorate of five years.

....Our church at West Durham has called Rev. W. A Smith for two Sundays a month. Bro. Smith is a graduate of Wake Forest, and has been preaching and teaching with good success since he entered the ministry. The Lord will bless his work in Durham.

....We were glad to have Rev. J. G. Pulliam of Smithfield in to see us last week. He and Bro. W. P. Exum of Goldsboro made their trip to Raleigh more profitable by going to see Shaw University, through which President Meserve is always glad to show visitors.

....Bishop Atticus G. Haygood, the best known of bishops of the M. E. Church, South, has suffered a severe stroke of paralysis, and is not expected to live. He is fifty-six years old. His affliction is a loss to the cause of Christ in our land. Too late he has discovered that a man can work too hard.

....A church was organized as Patterson's Station, six miles from Shelby on the 18th inst. The members of the presbytery were: Elders T. Dixon, P. R. Elam and J. D. Hufham with deacons Samuel Wilson and E. Roberts. The new church has thirty-five members. Bro. M. L. Putnam is clerk.

....Rev. W. H. H. Lawhon, of Lawhon, made a visit to the RECORDER office last week; also Bro. C. C. Cheek of Ore Hill, Prof. W. L. Poteat, Prof. F. P. Hobgood, Bro. Williams of Williams Mills, Bro. W. A. Smith of Cedar Rock, Rev. J. F. Davis, Polkton, Mrs. M. C. Goodman, Mrs. J. E. Efird of Goodman.

....Wake Forest College steps into line with a rule forbidding students to play football except on the College grounds. This may seem hard to the boys, but in a little while they will know that it is not. Last year forty-three men were killed in the game in four months. Only twelve men were killed in Spanish bull fights in the entire year.

....The editorial which appeared in the RECORDER some weeks ago is bearing fruit among the Associations. Already a number of them have decided to abandon the useless and tedious habit of reading the associational letters, and in others the subject has been discussed, and it is only a matter of time when the best plan will prevail in all our meetings.

....Rev. J. E. Hocutt of Nashville, N. C., was a welcomed visitor in our office last week. He reports progress in his section—one of the hardest in the State, by the way, being saturated with "that worst of isms, hardshellism." Bro. Hocutt is one of the pastors who commends the RECORDER to his people every time he meets with them, and his work is telling for good.

....Rev. W. A. Smith of Cedar Rock writes: "Our meeting at Rehoboth church (Nash county) was a glorious success. The church seemed greatly revived. Upward of forty professions. Twenty-eight were baptized and two restored. The Lord was with us in convicting and converting power, and men not only professed Christ, but brought forth fruits meet for repentance."

....Richmond, Va., has made an offer of $150,000 to secure the removal of Union Theological Seminary from Hampden-Sydney, Va., to Richmond. The North Carolina Synod at Fayetteville last week voted for removal. West Virginia and South Carolina have also voted for removal.

....Bro. W. H. Sledge, superintendent of Seventeenth and Main Mission, Louisville, has just closed a two weeks' meeting in the neighborhood of his school. Bro. T. T. Martin did all the preaching. There were some twenty or more professions of faith.—*Seminary note in Western Recorder.*

....Prof. Carlyle of Wake Forest was in Raleigh Saturday. He had to come on his bicycle on account of the inconvenient railroad schedules. It seems to us that the far-sighted and courteous officers of the S. A. L. would offer the public better service along the Raleigh and Gaston—something like the old "Shoo fly" trains, morning and evening.

....The Robeson, Eastern, Sandy Creek, Union, Sandy Run, and South Fork, either have or are taking steps to establish associational schools within their bounds. Some of these, the Robeson Institute and the Warsaw High School, are already in active operation, and will serve as a stimulus to other Associations which have not yet engaged in this most important denominational work.

....Rev. A. C. Kendrick, D. D., professor of Greek in Rochester Theological Seminary, died at Rochester, Oct. 21, after a lingering illness. He had been professor of Greek in this institution since 1850, and was well known throughout the Baptist denomination by reason of his distinguished career as a teacher, and also as author of several valuable works, his latest being the biography of Martin B. Anderson.

....We thank Rev. J. R. Pace for the following: "We are having a good meeting at Hickory Baptist church, Nash county. Five professions yesterday and four to day. The meeting will continue several days longer. We expect to trouble the waters in a few days. The writer is doing the preaching. —In the RECORDER of Oct. 16th, "Rev. J. R. Pace recently closed a very successful meeting in Rocky Mount" should have been Battleboro.

....I believe that the B. Y. P. should be given a day during the State and Southern Baptist Conventions, making each session a day longer than at present. The Union Meeting is a North Carolina peculiarity. Its purpose is to benefit the locality at which it meets. I think a local committee and the pastor of the church at which the Union meets know what is needed better than anybody else. They should prepare programs. —*B. W. Spilman.*

....We are glad that it was not a Baptist that threatened the Mormons in Wake county, which only gave them ground to cry persecution. No doubt they are like the Seventh Day Adventists in that they would rather be persecuted than not. None but weak-minded fellows will gratify them, however. Persecution proved such a success (in the long run) for Baptists, that it is often feigned now by denominations that have no other way of getting sympathy.

....A good brother writes from Greensboro, Oct. 21: "Yesterday was a beautiful Sabbath, but the day was not brighter than the faces of those who bade welcome to our new pastor, Rev. Livingston Johnson, who preached with the power of the Spirit, impressive and forceful sermons morning and night. We think the cause here has a brighter outlook than ever before, and our people seem willing to work shoulder to shoulder with the pastor for the upbuilding of the Master's kingdom."

....Tennessee Baptist State Convention week before last is pronounced by the *Baptist and Reflector* to have been a really great Convention. Here is a summary of the Treasurer's report: Ministerial Relief, $96 64; Ministerial Education, $1,771.83; Orphans' Home, $5 328.39; S. S. and Colportage, $3,045 49; State Missions, $8 584 93; Home Missions, $5,354 01; Foreign Missions, $7 054 58; total, $31,229 69. The State Mission Board employed 43 missionaries, organized 28 churches, baptized 602, and built 12 houses of worship. The State Board reported without debt for the first time in years. Let us work and pray that ours may also report without debt.

....The reading of the State Mission report, with the statement that it was out of debt, had an inspiring influence upon the Convention. Some one said that that was the finest report which the State Mission Board had made to the Convention in years. It was an interesting discussion also of the subject which we had. Secretary Holt deserved and received many congratulations upon his fine report.—*Baptist and Reflector, Oct 24, on Tennessee Convention.* Brethren, you remember how inspiring the hopeful report of Bro. Durham was last year. Let us make a good pull and a long pull and a pull altogether, and bring our Secretary with joy to Greensboro, to read a debtless report. We can do it, God helping us. DO YOUR PART.

....Rev. Geo. W. White writes: "I have just closed one of the best meetings at Greene's Cross Roads Church, Bertie county, I have ever witnessed. Rev. Dancey Cale of Potecasi, N. C., assisted me. Rev. Josephus Tynch, Bro. John C. Mizell and Bro. B. Craig, two young brothers studying for the ministry, were present and helped also. Bro. Cale has great power in proclaiming the gospel. He is indeed a zealous man. There was the most intense feeling while he was preaching I ever witnessed. May God bless him in his work wherever he goes. Sunday following I baptized twenty-eight as the result of the meeting, three being restored. I have been pastor there this makes two years, and will accept the call for next year." We have been informed that Bro. White will shortly enter Wake Forest College, but this will not make it necessary to give up his work.

....Professor and Mrs. Bush, Evangelist Gales of the Episcopal church, Rev. L. G. Broughton, Mr. J. E. Schoolfield, Methodist lay evangelist, Rev. Clarence Strouse, Methodist evangelist, and Dr. A. C. Barron of the Evangelization Society, are in "a work of grace" at Roanoke, Va. Dr. Barron writes to his paper, *The Evangel:* "The town seems full of evangelists and preachers, and possibly, if I had known as much, I should have hesitated about coming. But I did not know, and am here doing my best. I certainly need, and solicit, the prayers of every reader."

....Rev. Henry Sheets is still actively engaged with revivals on his field. Last week at Waughtown he held a good meeting without assistance; and was expecting brethren H. A. Brown and M. A. Adams to aid him this week at New Friendship. "We always have three sermons a day at this place, and hence invite two preachers." Bro. Sheets is looking forward to a busy year; he has five churches. Having recently accepted care of the Valley church near Kernersville, he will preach five sermons every time he goes to Kernersville.

....Dr. J. B. Richardson, who has been content to use his splendid endowments, both by nature and mental training, in the work of a country pastorate, never loses an opportunity to utilize every possible agency to elevate and build up the Baptist cause. Last week at Concord a board of trustees was appointed to establish a school of high grade for the boys and girls of the Mecklenburg and Cabarrus Association. Bro. Richardson is not one of the trustees, but behind it we see the working of his conservative energy and judicious plans.

....Rev. A. A. Butler, to whom we are much obliged for representing the RECORDER at the Cedar Creek, writes: "The session of the Cedar Creek was a good and profitable one. Rev. J. W. Cobb preached the introductory sermon from Amos 4: 12. It was good. Rev. R. A. Hedgpeth was elected moderator, and Bro. R. D. Melvin clerk. Rev. W. R. Johnson preached the missionary sermon. The writer preached on Friday. I was with the Brooklyn saints of Wilmington yesterday, October 20th, and preached for them both morning and evening. There is a bright future for the church."

....Dr. Wm H. Whitsitt gives his approval to the proposed organization of the Southern Baptist Young People by signing a call addressed to the friends of the Southern Baptist Young People's Union in Kentucky. The following is the last paragraph of the call; it ought to be addressed to all Baptists: "Finally, we entreat that fervent prayer shall be made for the blessing of God upon the convention, that the Holy Spirit may preside over its deliberations, and that whatever shall be done or decided may be shaped in such a way that all shall redound to the glory of God, through Jesus Christ our Lord."

....The colored Baptists of North Carolina, representing 38 Associations, 1,150 churches, 600 ordained ministers, and 120,000 members, met at Oxford in annual convention last week. The session was a good one throughout, we learn from President Mcserve of Shaw University. The plans of co-operation in work among the colored population were adopted and the Convention pledged to do its part, as stated in our editorial notes. The body also nominated the missionaries provided for in the plans: Rev. C. S. Brown, Winton, for General Missionary; Prof. Vincent of Raleigh, Bro. Maloy of Wilmington, and Bro. Whitted of Warrenton for District Missionaries. Dr. Marsh, President of our Convention, made an address which was warmly received.

....At the Minneapolis Episcopal Convention the following report was made on the state of the church: Since the last conference, in 1892, ten bishops have died and fourteen have been consecrated, four of whom went into missionary duty. The church has now 70 bishops, 4,514 clergymen, 567 candidates for lay orders, 190,820 baptisms in the past year and 131,473 confirmations. There are now 618,500 communicants, 5,117 church edifices and nearly 500 institutions of a benevolent or educational character. Contributions from all sources had reached $38,000,000. Dr. Duncan showed that the body of communicants is growing more than the number of the clergy. The increase in the triennium has been 65,791, while the list of priests has grown but 157, a fact attributed to "insufficiency and diminution of stipends." The income for the three years was $35,000 less than for the preceding period.

....If we thought it would do any good, we should like to say again what we have said several times before. We wish it could be so arranged that our Associations would not meet at the same time with others. This last week there were no less than six Associations meeting in the State at the same time, while frequently there are as many as two or three or four meetings the same week. . . . We are perfectly aware of the fact that it is almost useless to say anything upon the subject. Several years ago we suggested that each Association should appoint one of its members to act with the representatives of other Associations as a committee to arrange the schedules of meetings of the Associations more conveniently than at present. We found that every Association in the State was willing to it, provided that Association should keep its own time.—*Baptist and Reflector.* The same is true of North Carolina, South Carolina and Georgia. It is almost enough to make a Baptist editor envy his Methodist brother whose dates are fixed by bishops. But the RECORDER is fortunate in having good friends who always come out for it when its editor or representative is not present.

Let every pastor beg his people to give to State Missions now. The need is urgent.

ASSOCIATIONS.

MECKLENBURG AND CABARRUS.

This Association is one of the smallest in the State. It met this year in Concord, and the attendance was thinner because of the fact that the meeting was held in a town instead of in the country. Bro. Alderman and his people were delighted to welcome the brethren and visitors who came, and the most ample provision was made to take care of the brethren, their teams, &c.

The work at Concord has moved on slowly for several years, nevertheless it has moved, and the debt on the church has been gradually lessened each year. Bro. Alderman has been faithful and wise in the work he has done in Concord. We noticed the amounts reported in the church letters were liberal for the strength of the membership.

Dr. T. H. Pritchard was, for the first time in his life, made Moderator of an Association. This, however, is easily accounted for by those who know that Dr. Pritchard has always been reserved for his peculiar fitness for participating in the discussions on the floor. The fact that he was Moderator did not deprive the Association of speeches on the various subjects before the body.

Bro. I. W. Durham was again elected Clerk, and Bro. Henson, the former Treasurer was retained.

Bro. Boone was in the section where he worked in the early years of his ministry. A number of the old brethren were glad to shake his hand after years of separation; and in behalf of his work at the Orphanage, the brethren gave him a cordial welcome, and we think showed a substantial interest in the support of the institution. We are glad to notice that the Sunday-schools are to participate more actively in the support of this work.

In addition to Bro. Durham's speech on missions, the brethren were delighted to hear him again on the subject of general and ministerial education. The interest on this question is greater among Baptists than ever before. This Association will establish within the next year a school which will serve as a feeder to Wake Forest and to our Baptist female schools in the State.

Hoping to reach the Piedmont for Saturday, I take my leave of the brethren on Friday night. A considerable portion of the work of the Association is yet to be done. The night sessions are well attended by other denominations, many of whom had no idea as to what a Baptist Association was like.

It would be exceedingly fortunate if the next Convention could in some way provide for the balance of the debt on the house at Concord, and let the brethren there pay what they do each year on this debt to the pastor and objects of the Convention. The brethren here are heartily tired of paying interest, while they would cheerfully pay this amount and more, too, to the support of their pastor and for the general purposes of the church. J. C. C.

CALDWELL.

This Association met with Lower Creek church Thursday before the third Sunday in this month. All the churches were represented by messengers or letter but one. The annual sermon was preached by Bro. J. M. Shaver of the Alexander Association.

The body was permanently organized by the re election of brethren J. V. McCall, Moderator, and A. E. Nelson, Clerk.

The following visiting brethren were present: L Farthing of Three Fork Association; J. L. Shinn and William McCall of the Catawba River; C. S. Cashwell and D. P. Pridgen of South Fork; and C. C. Pool, J. M. Shaver, S. A. and W. E. White of the Alexander.

Bro. A. Johnson, editor of *Charity and Children*, was present in the interest of his paper and the orphans. He was given an hour Sunday morning to tell the people about the orphans, and he did his work well. The people gave him a cash collection with many subscribers to his paper, besides promising to send grates of apples and potatoes to the Orphanage. We all fell in love with Johnson.

Bro. Cashwell ably represented State Missions and preached a capital sermon. We regretted that he could be with us only one day. He captured the Association. We regard him as one of the best preachers in the State.

Bro. Bridgers spoke for Home and Foreign Missions and preached two good sermons.

Bro. Peterson was present in the interest of the *N. C. Baptist*. He is a good brother and we hope did well for his paper.

The writer, upon very short notice, represented the RECORDER, and did the very best he could for the dear old paper. Many of our people will continue to take the RECORDER in preference to any other paper.

Bro. J. A. White of the Taylorsville Collegiate Institute spoke for education. His school is very prosperous, having an enrolment of about one hundred. He hopes to reach 175 or 200 in the spring session. The Association adopted his school for higher education. Bro. White preached an able sermon on Sunday at 11 a. m.

The Association agreed to do Associational mission work this year in connection with the State Mission Board and to try to help the Board also.

Brethren I. W. Thomas, F. P. Moore, J. L. Beach, J. B. Moore and Joseph Powell, Jr., were appointed an Executive Committee for the Association.

The Treasurer of the Gospel Mission reported about $140 as passing through his hands for Bro. W. E. Crocker the past year. Our Association has helped and will continue to help both the Gospel Mission and also the Foreign Mission Board. There is no friction. Every one is left to the exercise of his choice.

The next session will be held with Conway's Chapel, ten miles west of Lenoir, at some time of the year.

We regard this as the best session in the history of the Association.

I was about to forget to say that Brother Isaac Oxford was present in his eighty fifth year, whole and hearty, and took an active part in the work of the Association. He is the Associational historian, and may he be spared to write its history for many years yet. JOS. POWELL, JR.

Lenoir, Oct. 20, 1895.

PIEDMONT.

It was my privilege to attend the first session of the Piedmont Association after its organization, which met at the Liberty church last week.

I am pastor of two of the new churches which came into this body, Ramseur and Franklinville, and this, among other things, prompted me to attend its session.

I was highly gratified over the promising outlook of this body and of the very harmonious and spiritual character of its meeting. The speeches were of a very high order, and cheerfulness and hopefulness seemed to be impressed upon every heart. I don't think I ever saw an Association start off with greater promise and such marked liberality as characterized this meeting. More than eight hundred dollars were pledged for the various objects.

There are now thirteen churches which have come in, and more will likely do so as time rolls on.

The Association wisely put in as Moderator, Bro. R. W. Brooks of Greensboro, who is a wide awake, aggressive layman. It also selected a good Executive Board by putting on it some of the best business men in the churches.

The Baptists at Liberty and the citizens of the town very handsomely entertained the Association. The Baptist church, as often is the case, is badly located. It does seem that of all people the Baptists make more blunders in this than any others. They seem to have a fondness for getting off out of the way. I do wish that something could be done to remedy this evil.

I am now at Mt. Hermon, Rockingham county, aiding Bro. W. H. Wilson in a meeting of days. The outlook is not promising, owing to the very busy time with farmers.

We had a good meeting at Sharon in this county week before last with eleven accessions by baptism.

Bro. L. Johnson, the new pastor at Greensboro, entered upon his work there Sunday last. Greensboro seems to be on a new boom, as quite a number of new buildings are going up.

I forgot to say the Piedmont Association agreed to employ a man for all his time and to cultivate thirteen mission points in its bounds. Yours for the Master,

S. F. CONRAD.

Attention, Delegates to the Baptist State Convention.

As we have every reason to believe the attendance will be unusually large at the coming session of the Convention, and as the Young People's Baptist Union convenes the day before, we ask all the churches who send delegates to the Y. P. B. U., to also appoint the same delegates (if practicable) to represent their churches during the meeting of the State Convention.

Homes can only be provided for delegates to the State Convention, Y. P. B. U. and W. M. S.

Visitors can get reduced rates at the hotels and boarding houses. Delegates desiring homes must send their names and post-office address (plainly written) to the Chairman Committee on Hospitality at least ten days before the Convention convenes, otherwise we cannot provide entertainment for them. Please address all communications to

DR. W. W. ROWE,
Chm'n Com. on Hospitality,
122 Price St., Greensboro, N. C.

Let every Baptist rally for State Missions. The Baptist hosts can do mighty things in thirty days.

A New Church.

We organized on the fifth Sunday in September, at the Falls of Tar River, the North Rocky Mount Baptist church. Rev. J. A. Munday, Rev. J. W. Powell, with brethren Noah Biggs, E. E. Hilliard, G. W. Blount and G. L. Parker were with us. We organized with sixteen members and immediately after the organization, two were received for baptism.

At night three deacons for this church and three for Rocky Mount church were ordained in the Rocky Mount church.

North Rocky Mount church was admitted into the Tar River Association which met last week at Wilson, with eighteen members, a good Sunday-school and a weekly prayer-meeting. They have just bought a new stove.

Mr. J. H. Ruffin has been very kind, and has recently painted the church at his own expense, besides giving twenty-five dollars.

There are six families in the church. I am making an effort to get the RECORDER into every family. Fraternally,

J. K. HOWELL.

Rocky Mount, Oct. 19, 1895.

I call your special attention to a new policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest plan they have seen. State age, and write to

CARY J. HUNTER, *Supt.*,
Raleigh, N. C.

To the Churches of the Southern Baptist Convention.

At a session of the Georgia Baptist Young People's Union held at Macon, Sept. 17th, the following resolution was passed:

"Resolved, That it is the sense of this Georgia Young People's Convention that the cause would be greatly advanced by the organization of a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention. We therefore request the following brethren from this and other States to take this matter under consideration, and if it seems wise to them, and any others they might consult, to issue a call for a meeting of delegates from Baptist churches within the bounds of the Southern Baptist Convention to meet at a suitable place and time for the organization of such a Southern Baptist Young People's Union:

Alabama—B. D. Gray, L. O. Dawson.
Tennessee—Geo. A. Lofton, R. R. Acree.
Kentucky—Wm. H. Whitsitt, Carter H. Jones.
Arkansas—J. P. Eagle, W. E. Atkinson.
Texas—B. H. Carroll, A. B. Miller.
Missouri—W. R. L. Smith, G. W. Hyde.
Virginia—Wm. E. Hatcher, F. C. McConnell.
North Carolina—C. Durham, T. H. Pritchard.
South Carolina—E. J. Forrester, J. W. Perry.
Georgia—Henry McDonald, J. B. Gambrell, James H. Kilpatrick, J. B. Hathorne.
Florida—N. A. Bailey, Malcolm Mc Gregor.
Mississippi—J. K. Pace, H. F. Sproles.
Louisiana—D. I. Purser, W. S. Penick.
Maryland—C. F. Gregory, J. C. Davidson."

We have most heartily accepted the duties thus asked of us and, after consultation, we deem it wise and for the best interest of our cause to call such a Convention for the purpose of organizing a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention.

We therefore appoint Nov. 21 and 22 as the time, and the First Baptist Church, Atlanta, Ga., as the place for holding the meeting.

We therefore invite your pastors and representatives from your Young People's Unions or Organizations and from your membership generally to meet on the above dates, beginning at 7:30 p. m., Nov. 21st, to form a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention.

Signed by B. D. Gray, Carter H. Jones, C. Durham, Henry McDonald, H. F. Sproles, J. C. Davidson, L. O. Dawson, W. E. Atkinson, T. H. Pritchard, J. B. Gambrell, D. I. Purser, Geo. A. Lofton, G. W. Hyde, E. J. Forrester, J. B. Hawthorne, W. S. Penick, Wm. H. Whitsitt, F. C. McConnell, J. W. Perry, J. K. Pace, C. F. Gregory.

Brother Stringfield at a Primitive Baptist Association.

Dear Recorder:—I have been noticing for years in the statistical tables that along side the Missionary Baptists we number the Hardshell or Primitive Baptists, the Free-will Baptists, &c., and make haste to say that there are so many Baptists in the State. This leaves the impression upon the other denominations that we put them (the Primitive Baptists) down as being closely related to us in doctrine. I used to think so, but am very far from thinking so now. For my part, I object to claiming them as relations in doctrine.

For the first time I attended one of the Primitive Baptist Associations to-day, and heard their doctrines discussed fully and at great length by those held in reverential regard by their people. The most intelligent one of the preachers said that professing Christians were divided into three classes: first, Predestinarians; second, Arminians; third, Universalists. After showing us the importance of sticking to the Bible, he began to dispose of the doctrine of Universalism. This he did in a jiffy. Next on hand was the doctrine "from Armenia"—Arminianism. To the delight of the large audience he showed the inability of man to do anything about or connected with salvation, abusing the idea of a man being loved into the kingdom of grace by the overcoming love of God. By the time he had done with this I felt quite chilly, notwithstanding the fact I was seated in the hot sun.

The next in order was the discussion (?) of the doctrine of predestination. Having grown eloquent by this time, he had great freedom and boldness in the denunciation of (1) repentance as a condition of salvation; on account of the fact that repentance was "so imperfect," it was a stick too rotten to depend upon; and (2) our salvation did not depend upon the gospel, for he had met a man who had been saved twenty years before he heard of the gospel. He gave thanks that the same provision had been made for the heathen that had been made for infants. It was not wonderful that he made many eyes unaccustomed to tears to moisten as he told us about the dear sweet babies that were in heaven that had never heard the gospel, and of the thousands of heathen for whom God had made special provision. He won all hearts as he told us that he felt sure of awaking in the likeness of Jesus, &c.

It may be a little off the subject, but I beg to say that I was never more anxious about institutions of learning for the mothers of our land. O. L. STRINGFIELD.

A GOOD INCOME can be made by some member of every Baptist church in North Carolina, who will undertake light and desirable work of representative character. Representatives, male or female, must be commended by their pastor as worthy and energetic. For further information address (enclosing 2 cent stamp) "Box G, Raleigh, N. C."

Send applications as soon as possible, as only one member in each church can be engaged.

Baptist Work in Tennessee.

Dear Recorder:—I think many of your readers will be interested in a short account of the Baptist work in Tennessee. So I write a few notes.

The Baptist State Convention met in the hall of Carson and Newman College, Oct. 16. This College, located at Mossy Creek, has a large number of students, and its influence is broad and wide. A fine building has lately been erected and the College is well supported in East Tennessee.

The Convention was organized by the election of President J. T. Henderson as Moderator, and J. D. Anderson as Clerk. The remainder of the organization was hastily completed, and the Convention went to work.

The report on the Orphanage was not very encouraging. This work is new in this State, but has slowly gained a strong place in the affections of the people. A debt of about eight thousand dollars on the home was reported, six thousand of which was secured on the floor of the Convention. It is hoped to remove the whole indebtedness by Jan. 1, 1896, and thus save the expense of an agent in the field.

The report on State Missions was probably the best in the history of the work. No better Secretary than Dr. A. J. Holt lives, and he has done his best during the past year. The debt was paid and more work done than ever before. The work is just becoming well organized in this State. There are 118,000 Baptists, and about 35,000 contribute to the various objects of the Convention. Drs. J. M. Frost and G. A. Lofton made strong addresses along this line. Dr. Holt has written a beautiful hymn, "Old Tennessee," and it was sung during the discussion on State Missions. The destitution in Tennessee is appalling. One million lost in Tennessee! We have forty-three missionaries, and need five hundred. The work will probably be increased.

The report of the Sunday-school and Colportage Board was excellent. W. Y. Quisenbury is the efficient Secretary. Seventeen colporters have been employed, and much other work has been done. Many think this should not be a separate work from the State Board, but this Board has done a wonderful work. It is said that there are 100,000 families in Tennessee without a Bible. The discussion was lively, and the policy of the Board will likely be changed from high-pressure collections to systematic organization of the work.

The report on Foreign and Home Missions showed an increase of contributions from this State. Tennessee, during the past year, gave $7,000 to Foreign Missions. Drs. Willingham and Tichenor spoke on the work of their respective Boards.

The subject of education has never received the attention in this State that it has in North Carolina. The denomination has two colleges and the number of students is divided; or rather, East Tennessee supports Carson and Newman, West Tennessee supports the South Western University, and Middle Tennessee largely supports Vanderbilt University. This is to be deplored, but it is the present condition here. As Dr. Lofton well said, "All Gaul is divided into three parts; so is Tennessee."

But this report is long enough. The general opinion is that this is far the best Convention in the history of the Baptists in this State.

May God bless you and your editor.

Sincerely, J. S. COFFEE.

Union City, Tenn., Oct. 18, 1895.

Debt on our mission work means delay. When our State is growing as it is now we cannot lose a day.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

J. C. Mallonee, $5 00; D. C. Britt, 5 00; Haynes Prevatt, 1 00; F. A. Prevatt, 1 00; M. V. Mercer, 1 00; Mrs. M. J. Townsend, 25c.; Mrs. S. C. Meares, 25c.; W. B. Parnell, 1 00; M. A. Stevens, 3 50; S. G. Phifer, 2 50; L. J. Williams, 5 00; R. E. Sibley, $5.00. Total, $30 50.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, Oct. 29, 1895.

The Harvest Continues.

Dear Recorder:—On the first Sunday in this month, I closed a very successful meeting at Rolesville, Wake county. Twenty-one made professions, thirteen of whom I baptized, and others are waiting.

I have held good meetings with all my churches. At Wake X Roads twenty-one were baptized, one was restored, and three more are waiting.

Our meeting at Harris' Chapel resulted in seventeen professions, nine were baptized, and one was restored.

I was aided in all of these meetings by Bro. E. J. Harrell, a young minister at Wake Forest College, who will graduate next June. And I wish to say that he did as good work as I could desire of any one. He is earnest, faithful and consecrated, and the churches were all well pleased with him.

Mt. Hebron was also blessed by a revival, which resulted in nineteen professions of faith, and I baptized fourteen. Bro. E. S. Pierce of Gates county aided me in this meeting. All these churches have been much revived. Yours in Christ,

M. B. PERRELL.

Franklinton, Oct. 14, 1895.

It is a good plan to have some one appointed in your congregation to act each Sunday and ask for a contribution for these missions.

The date on the label on first page of the RECORDER is your receipt. See if it is properly advanced.

[CONTINUED FROM THE FIRST PAGE.]

to its best, or even to start it! If he cannot get his hand as deep into his pocket at Calvary as at Sinai, he may better locate at Sinai and join the Jews. To suggest the tenth in giving as a good working basis for many people is all right; but to affirm it as the law of God for all Christians, or any of them, is all wrong—the tithing heresy.—*Western Recorder.*

What Kind of Offering?

A large number of people, even Christian people, act as though they thought that almost anything offered to the Lord in sacrifice or for service, is acceptable to him, and that he will graciously bless them for it. But this is an egregious mistake. Read what God said to the Israelites: Ye brought that which was torn and the lame and the sick: thus ye brought an offering; should I accept this of your hand? saith the Lord.

The Lord did not say that they did not bring enough. The quantity was probably sufficient, but what contemptible quality it was! It was a downright insult to their Lord. Beasts which they had no further use for—too poor to be of any real value to themselves, or to any one else, they offered to God, foolishly supposing that he would accept such an offering. But God would not accept it. They might lay their offering upon the altar in a very religious manner; they might utter very pious language in presenting their gifts; they might devoutly ask God to bless it and bless them, but all would be of no avail. Indeed, they were cursed for their insolent offering, and the Lord told them so. Now, it makes a very great difference with God whether we offer him that which is the best we have, or the poorest that we possess. He demands healthy, whole offerings at our hands. He wants the best of our powers, clean and consecrated, for sacrifice and service. If we offer him the leavings he will not only not accept them, but he will curse us for thus insulting him. It is vain to attempt to get first class blessings from God while we hand out to him our third-rate offerings. He keeps close account of our dealings with him. What kind of offering do you give God? C. H. WETHERBE.

Christianizing Education.

Perhaps no truth is taking a stronger hold of the thoughts and consciences of men to-day than that Christian principles should be applied to the whole domain of human life. It is not enough for a Christian to conform his private life to the law of Christ, he should conduct his business on Christian principles. His social and corporate and political relations are to be dominated by the rule of Christ. We have begun to see that we are to work for a Christian literature, a Christian art, and a Christian ideal of government, as well as for Christian conduct in purely personal relations. When a dozen men unite themselves together in a business corporation, they are just as much bound to conduct that enterprise upon Christian principles as though the business were the sole property of any one of them. A clear moral vision repudiates the maxim that corporations have no souls; and the public conscience is awakening to the fact that a combination of men has no right to do what it would be wrong for one man to do. This conception of obligation is steadily making its way in the business world, and, in spite of all that is said of oppression and fraud, it is probable that business, on the whole, has never been conducted in more honorable ways than it is in this year of grace.

But, strangely enough, among some of those prominent in educational matters, there has been a tendency to make the influence even of the denominational college less "unequivocally Christian" than it has been, and to do this in spite of the fact that among large classes of our people there has been an insistant demand that the education furnished by the State should be more distinctively religious than it has been. It is not our present purpose to inquire concerning the causes of this drift in educational matters. By some it is uncharitably and unjustly, we believe, traced to indifference on the part of educational authorities to the things of the spirit; by others to the endeavor of these leaders to broaden the constituency of their institutions, and by others still to the conviction that the aim of a college is to promote learning, and not character.

The point which we wish to enforce is that, if it is a worthy ideal to Christianize commerce and politics and literature and art, it is pre eminently a worthy ideal to Christianize education. Our colleges are fashioning the leaders of the future. Their influence is not at all measured by the number of those they train in proportion to the whole population. They are the fountains of intelligent leadership in every department of human effort.

We do not claim that Christianity should be taught in institutions supported by public taxation; but those fostered by Christian churches and sustained by Christian people have a supreme duty to the kingdom of God and the Christianization of our civilization to make their influence not simply unquestionably but distinctively Christian.

We are not ready to accept the position which President Harper maintains, that a university is not under the same obligation as the college to train its students in character. But, however that may be, if our colleges are not to contribute their direct and enormous quota toward propagating Christianity, then in our pseudo liberalism we are not only neglecting our own resources but handing them over to the opponents of Christianity.—*Watchman.*

Keep your conduct abreast of your conscience, and very soon your consciences will be illustrated by the radiance of God.—*W. M. Taylor, D. D.*

Beside the Still Waters.

Psa. 23: 2—"He leadeth me beside the still waters." Literally, "waters of stillness," whose quiet, steady flow invite to calm repose. It would seem such are to be put in contrast with wild, rough, boisterous streams on the one hand, and the stagnant, offensive, slimy pools on the other. Waters of rest and quiet and peace! Waters in rich abundance—"it is the still water that runs deepest." How frequent and how striking the comparison of spiritual blessings to water!

1. *Thirst of soul.* We all know what it is to have deep and quenchless thirst of soul. We are full of longings, desires, dreams, hopes, plans. Our hearts beat in earnest aspiration after high, true, noble things. The great and ceaseless struggle of human life is for happiness. "How can I be happy?" is the question of every heart. Oh! the yearning of these throbbing hearts within us!

2. *The world does not satisfy.* And, this world with all its fleeting joys and empty pleasures, its work and rewards, its ambition and honors—all it can ever afford does not and cannot satisfy these restless, longing human hearts of ours. No, no, we are created with souls within us that are to live forever in bliss or misery. These yearnings of our inner and heart life God implants and they are to be satisfied only with the things of God. Our soul hunger is to be supplied by soul food.

3. *Jesus, the Good Shepherd, satisfies.* Even our temporal blessings become dearer to us when we are living to the honor and glory of Christ. It is only the Christian who truly enjoys the things of this life. Every temporal good is sanctified to the child of God. But, think of the satisfaction of soul Jesus gives. I know it. It is my own experience I speak. He lifts up the burdened soul, gives new life and new views of life, makes us to see things about us as transitory and the things to come as real and everlasting.

Come, dear reader, to Jesus and test his power to satisfy your soul with that water, which he alone can give, and which shall be in you "a well of water springing up into everlasting life." O. C. P.

Wartrace, Tenn.

Rev. Wm A. Whitescarver Dead.

One of God's choicest saints and Virginia's honored preachers, Rev Wm. A. Whitescarver of Waynesboro, Va., died on Friday night, Oct. 11th, 1895. He had early training under Dr. Wm. F. Broaddus, and then assisted him in his school. At Rector College he continued his course of study, and finished it at the University of Virginia, where he was the room-mate of Dr. John A. Broadus, whose sister he married. He has given some valuable reminiscences of Dr. Broadus' early life and as a youthful teacher. One child, the fruit of this early marriage, and the mother, too, died after two years. Mr. Whitescarver then became pastor of that excellent community, the Fork Union church of Fluvanna, and enjoyed a prosperous experience of seventeen years. Here he married his lovely and accomplished wife, Miss Perkins, whose intellectual and spiritual gifts, with those of her husband, have impressed themselves on two children—one the Professor of Mathematics at Hollins Institute, and the other the wife of Dr. Thomas Hume of the University of North Carolina. God spared him to his eighty second year in the full possession of his powers to the last and of his physical strength until a few years ago.

Mr. Whitescarver loved to preach the gospel and illustrated it by a daily and consecrated life. His wife early became an invalid, and his skilful patience was needed for thirty years in daily attendance on her. He accepted the trust with serene cheerfulness and Christian self-denial, and sustained her with chivalrous devotion. His presence was a heavenly benediction and a constant witness to the reality and sweetness of religious experience. Surrounded by his family, in perfect consciousness and sacred calm, he fell asleep in Jesus. The pastor spoke at his funeral of his walk with God and of the attractive and uplifting influence of his noble life. One of his last words was, "How happy I have been. Yet I have not been what I ought to be. 'I shall be satisfied when I awake in Thy likeness.'" ***

Good News From Mexico.

It is always a time of great joy when we go up to our Annual gathering which occurred this year in Saltillo on Sept. 26. For three days we conferred together regarding the best methods of evangelizing Mexico. No one can eliminate the hard work required and all plans are attended with perplexing difficulties.

Some are radicals, some conservatives and some intermediates. At times the discussions are quite animated but there is remarkable unanimity in all our conclusions.

We enjoyed the presence and counsel of Dr. Willingham. We discussed some important measures and he had been requested to meet with us.

A glorious revival had just swept over Saltillo. All the boarders with one single exception have professed faith in Christ. I think that all have expressed a desire to be baptized and unite with the church.

There were no charges of fields. One missionary resigned. We need re enforcements. Who will come to help us cultivate the waste places?

A large number of baptisms reported from the different fields. It was recommended that the editor of our Sunday school paper should not follow the International lessons but should take some book of the Bible for continuous study. We have tried this plan before with gratifying results.

THREE GOOD BOOKS.

"A Mexican Rancho," by Mrs. Duggan; "Mercedes" by Miss Hale, and A Quaint Spinster by Miss Russell, all of whom have been missionaries in Mexico at Guadalajara and other places, should find thousands of readers who will be delighted with each book.

We reduced our appropriation for last year very materially.

W. D. POWELL,

Toluca, Mexico.

The Orphanage Not Worthily Supported.

Dear Recorder:—I noticed recently in *Charity and Children* a brief report of the proceedings of the late session of the Sandy Creek Association, in which occurs the following relative to the Orphanage:

"The Orphanage holds a warm place in the hearts of the brethren of the Sandy Creek," &c. "The report was held over until Saturday, and from Bro. Durham's speech one would suppose he was General Manager—it was so earnest, clear and strong. A collection amounting to $23 00 was taken up," &c.

And this, too, in a county where not a reference to hard times was heard! While I make no comment or adverse criticism on this liberal and generous collection from the large assemblage of churches, I want to say that if Bro. Durham will come down here once each month and make a speech to our Sunday school (to say nothing about our church) just half as earnest, clear and strong as he did to the Sandy Creek brethren, I will guarantee that our Sunday-school alone will exceed this liberal collection, and you can hear the hard-times cry every day.

I can't see for my life why our Baptist brethren throughout the State, many of whom live in ease and luxury, can give such meager support to such a noble and worthy institution as our Orphanage at Thomasville. The support it now gets is not worthy of such a denomination as we claim to be. "SCOTLAND NECK"

Scotland, N. C.

For travellers and tourists a vial of Japanese Liver Pellets will be found very convenient; they quickly relieve indigestion, constipation and sick headache. Fifty doses, 25 cts.

He who has no joy in the divine word can have little fellowship with him who has spoken it.

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PASTEL PAINTING	HOME DECORATION AND FURNISHING	MODELING IN CLAY
TAPESTRY PAINTING	BIOGRAPHIES OF ARTISTS	PYROGRAPHY
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GIVES, with a year's subscription to the Magazine, any one of Seven Portfolios, each containing 12 admirable Reproductions of Studies and Pictures after original paintings in Oil, Water Colors, and Pastels by some of the very best artists. Thus, Portfolio No. 1 contains 12 Exquisite Flower Subjects, painted for The Art Amateur by Paul de Longpré; Portfolio No. 2: 12 Animal Studies, by Helena Maguire; Portfolio 3: Figure Subjects; Portfolio 4: Fruits, Flowers, and Still Life; Portfolio 5: Landscapes and Marines; Portfolio 6: Game, etc. Portfolio 7: China Designs. The contents of any one of the Portfolios, at our catalogue prices, would cost from $3.00 to $4.00. They are some of the same pictures that are framed in thousands of cultured homes, that are used as models for students in the leading art schools and academies, and in the Chicago High Schools. *These portfolios full of beautiful pictures are PREMIUMS and are given in addition to the Color Plates which go with every number of* THE ART AMATEUR.

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CHAS. M. WALSH.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville Junc	.....	.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 25 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 58 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday
Lv Mt. Airy	7 05 a m	.....	.....
Lv Rural Hall	6 29 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	8 59 a m	.....	.....
Lv Stokesdale	9 28 a m	.....	.....
Ar Greensboro	10 11 a m	.....	.....
Lv Greensboro	10 20 a m	.....	.....
Lv Climax	10 50 a m	.....	.....
Lv Sanford	12 10 p m	.....	.....
Ar Fay'ville Junc	.....	.....	.....
Ar Fayetteville	2 15 p m	.....	.....
Lv Fayetteville	2 45 p m	.....	.....
Ar Wilmington	5 55 p m	.....	.....
Lv Fayetteville	.....	4 35 p m	.....
Lv Hope Mills	.....	4 54 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 12 p m	.....
Ar Bennettsville	.....	7 20 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	3 40 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 20 p m
Ar Ramseur	.....	.....	5 00 p m

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SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

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J. W. FRY, Gen. Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 35 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 13 a m	11 01 a m
" Hillsboro		4 22 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 43 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 23 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 33 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun	No. 13. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 2[illegible]	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville	10 50 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	9 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv ..... Raleigh	Ar	7 30 a m
6 10 a m	" ..... Durham	"	5 20 a m
9 22 a m	" ..... Greensboro	"	9 55 p m
10 15 a m	" ..... Salisbury	"	7 55 p m
11 09 a m	Ar ..... Statesville	Lv	7 05 p m
12 30 p m	" ..... Hickory	"	5 56 p m
3 22 p m	" ..... Asheville	"	2 16 p m
4 25 p m	Ar ..... Hot Springs	Lv	11 43 a m
No 65. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv ..... Winston Salem	Ar	6 35 a m
7 50 p m	Ar ..... Mocksville	Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

N. J. O'BRIEN, Supt. First Div. Danville, Va.
W. B. RYDER, Supt. Second Div. Charlotte, N. C.
W. H. GREEN, Gen Supt. Washington, D. C.
R. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Man'r, Washington, D. C.

Woman's Missionary Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR OCTOBER: INDIANS.

"We have waited for Him and He will save us." Missionaries in Western Arkansas, Indian Territory and Oklahoma, among the whites and Indians, 70; churches and stations, 848; baptisms, 1,591; Sunday-schools, 60; teachers and pupils, 2,043.

Study Topics.—Their past history. Their past possessions. Their past sufferings. The past injustice of the white man's dealings with them. The present status of Indian Missions and governmental control. The present transition stage and opportunity. The future of the Indian.

As more and more our thoughts and hopes center around the Yates Memorial Fund, which we trust is so soon to be successfully completed, the characters of these two great missionaries stand out before us like towering beacon lights, steadily shining in the midst of darkness. Below we quote a poem which seems to us most truly and beautifully to describe the life and character of Matthew T. Yates. Well may we say, Thank God for such a man to point us out the way to save the lost millions of China.

THANK GOD.

Thank God! He sometimes makes a man
On such a large, commodious plan,
So clothed with every grace and power,
So rich in Godhood's holy dower,
That all are proud to own a place
In such a highly favored race.

Thank God! He sometimes lets a soul
Become so free from sin's control,
So purged of earthly stain and dross,
Removed so far from Eden's loss,
That like cathedral windows dight
Down through it shines a heavenly light.

Thank God! He grants to some below
Great deeds to do, deep things to know;
To win the cause of human rights,
To lead the race to grander heights,
And show how noble life may be
When it fulfils its destiny.

M. D. BABER.

DURHAM, N. C.

My Dear Miss Heck:—The Mt. Zion Association met Oct. 8-10, at Bethesda church, near Durham. The first day, Tuesday, the Moderator, Bro. Horton, announced that there would be a meeting for the ladies at the school house near by, or the purpose of discussing the importance of organizing Woman's Missionary Societies in the different churches of the Association, and of an Association Missionary Union to meet with the Mt. Zion Association each year. The meeting for the ladies was announced again Wednesday morning.

At two o'clock the ladies at the school-house. It was filled and there were many who could not be accommodated for want of room.

The meeting was called to order by Rev. W. C. Tyree. "I save my life for thee" was sung, after which, Rev. R. Van Deventer addressed the ladies on the importance and necessity of woman's mission work, and gave them a short history of missionary societies in North Carolina. We enjoyed his talk very much.

Brethren Tyree and Van Deventer returned to the church where the Association was in session, and I was called to preside as chairman of the meeting. Miss Mittie Carlton was made Secretary.

Representatives from Societies in the Association were called for and names taken. First church, Durham, Second church, Durham, and Mt. Pisgah Missionary Societies were the only Societies represented.

There were a number of ladies from other churches present, but not from Societies. I talked to this class as best I could and tried to induce them to undertake this work for the Master. I read them your letter sent the Societies, and distributed helps for organizing and a constitution for Societies to several who said they would try to organize them in their churches.

Mrs. O. C. Horton read the letter from Mrs. Chappell.

We were then led in prayer by Miss A. Cheek of Durham.

The letter from Mrs. Britton was read by Mrs. George J. Dowell.

Hymn, "Nearer, my God, to thee," was sung.

I told the ladies about the Yates Memorial Fund and asked for contributions to this object. Several said they would try to raise something for it.

A suggestion was made that a committee be appointed to ask the Association to endorse and encourage the Woman's Societies and endorse the Associational Missionary Union. Mrs. W. C. Tyree, Mrs. George J. Dowell and Miss Amanda Cheek were the committee appointed. This was presented to the Association and voted upon by a rising vote and carried unanimously.

Hope we can organize next year and meet every year in the Associational missionary meetings. This would be an inspiration to all the women who love the Lord to do more for his cause.

I trust much good will result from this meeting. I think the Yates Memorial Fund will be a grand success.

MRS. H. P. MARKHAM.

KINSTON, Oct. 16, 1895

My Dear Miss Heck:—I must write a line to let you know the result of our meeting this afternoon. We raised ten dollars for the Yates Memorial, with a few others to hear from.

Mr. Porter from Newbern, the returned missionary, gave us a stirring talk.

Our little Society has received fresh zeal and courage, and will go to work, I am sure, with new energy. Pray for us.

Please send us the name of a frontier missionary who needs help.

MRS LEWIS.

New Societies.

1. Young Ladies, Lumberton. Miss Mamie Duckett, Lumberton.
2. W. M. S., Bear Marsh, Eastern Association. President, Mrs. Sarah F. Brown; Vice President, Mrs. Elizabeth Butts; Secretary, Miss Bertha Brown; Treasurer, Mrs. Susan House. P. O., Mt. Olive.
3. W. M. S., Spring Hill, Pee Dee. Mrs. W. F. Matthews, Riverton, N. C.
4. W. M. S., Bayboro. Miss Hettie Brown, Bayboro, N. C.
5. Reorganized Flat Rock, Central Association. President, Mrs. Neva Tomlinson; Vice-President, Mrs. C. C. Timberlake; Secretary, Mrs. E. B. Conyers; Treasurer, Mrs. Charity Jones, Youngsville.
6. W. M. S., Lilesville, Pee Dee Association. President, Mrs. Alice C. Ferrell; Secretary, Mrs. Lelia Henry. Membership, 10.
7. Hephzibah. Secretary, Miss Lizzie Scarboro, Eagle Rock.

Alaska Indians.

"Al-ak-shak," a "great country." It is well named, is it not, when you could put all the States north of Tennessee and east of the Mississippi into it, and the length of coast line is nearly four times that of all the rest of the United States. The part we hear most about, however, is only the little strip of islands and coast in the southwest. All our mission work is here except the school at Point Barrow. Now take your Home Mission map and see how tiny this part seems compared with the immense stretch of country above and beyond. Much of this area is said to be only fitted for reindeer pasture; the ground is covered several feet deep with rich, nutritious mosses, their natural food.

The climate of southern Alaska is mild, "the winter of Kentucky and the summer of Minnesota," the forests would supply the world with lumber, there are mines of gold, copper and coal, and the finest fisheries known.

The natives are a tall, strong race, bright and keen, very different from their cousins in Greenland. They are divided into tribes, all speaking dialects of the same language, and the tribes divide again into families. These are named from the animal supposed to be their first ancestor, as the bear, fox, whale, raven, crow, eagle. They do not marry into their own family, a Bear marries a Whale, or a Raven a Fox, but a Raven never marries one of the same "totem."

The "totem" is the coat-of-arms and is carved on the canoes, the wooden bowls and spoons, everywhere about the house.

The largest and strongest tribes are the Thlinget, Hydahs, and Chilcat. The Hydahs are called "the bull dogs of the Pacific"; they did not fear to attack even war vessels, and were a terror to their more quiet neighbors. They are noted for their skill in carving, their totem poles being sometimes sixty feet high. They are great gamblers; a man will often lose not only his slaves, but all his wives and perhaps his children at play. The Chilcats are traders, carrying goods to the interior and exchanging them for furs, and a white man never gets the best of them in a bargain, unless he makes them drunk.

You see the Alaskans differ much from our western Indians. They are ready to work and trade, quick to learn "white man's way," and eager to be like "Boston man," as they call all Americans.—*Over Land and Sea.*

Will Miss Charlotte Dane of Sandy Grove church, Bladen Association, send her address to Miss Heck, that missionary literature may be sent her. Letters addressed to Clarkton fail to reach her.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

The vast stride that has been made in the circulation of the Scriptures and evangelical literature may be estimated from the report that more Bibles have been printed and circulated in the past twelve months than were produced in all the years previous to 1880. Portions of the Scriptures are now provided for nearly all the races on the globe.

If we do right, God will see to it that we come out right.

Green River Sunday-school Association.

The Green River Sunday school Association met with the Whiteside Valley Baptist churches Sept. 26, 1895. The success of the meeting was ensured in its making Rev. M. M. Landrum, Moderator.

Failing to have the proceedings of last meeting published, the committee on program was not aware of their appointment. Therefore, the Moderator proceeded to appoint a committee on program, who selected the following queries and speakers to open the discussion:

1. What kind of a man should be superintendent or teacher of a Sunday-school? Speakers, J. M. Tracy and N. C. Lovelace.
2. How can we infuse life into a Sunday-school and keep it there? Speakers, A. L. Rucker and M. M. Landrum.
4. Should Temperance be taught in our Sunday-schools? Speakers, W. M. Whitesides and J. M. Taylor.

This program being adopted, we began to discuss the queries in their order. After being fully discussed by I. M. Tracy, M. C. Lovelace, Z. T. Whiteside, J. M. Taylor, H. K. Corn, C. B. Melton and M. M. Landrum, agreed to answer the first query by saying: A Christian man whose life comports with his profession.

The choir sang that beautiful song, "Seeking the lost."

Adjourned to 10 a. m. to-morrow.

Our little church being situated in the midst of the grandeurs of nature, one could not spend the evening carelessly. To the west about two miles is the celebrated pools; one mile further west is the well-known Chimney Rock Dome and mountain; one and a half miles to the northwest is Bald Mountain with Rumbling Caves reaching far into the mountain. Amid such scenery as this, Col. Ingersoll might have been made to exclaim, "Surely there is a God."

Next morning the Moderator read Philippians, second chapter, and the body joined in prayer, Rev. Elbert Jackson leading.

Brethren H. K. Croom, I. M. Frady, Z. T. Whiteside and Joseph Freeman discussed the second query and gave it this answer: By studying, working, talking and praying for it and giving to it.

At 11 a. m. Rev. M. M. Landrum preached a very interesting sermon from 1 Cor. 11:3.

After an intermission of an hour, the body assembled. The colporter who had been doing work for this body made his report, which was adopted.

After remarks and explanations, agreed to continue this work, and the Clerk was appointed to bring this matter before the Green River Association.

Before going into the discussion of the other queries, agreed that the next session of this body be held with Cooper's Gap Baptist church, commencing on Friday before the fifth Sunday in December, if the weather admits, and if not, then on Friday before the next fifth Sunday, with H. D. Harrell to preach the introductory at 11 a. m. on Friday.

Brethren Z. T. Whiteside, J. C. Price and M. H. Justus were appointed to arrange program for that meeting and have it published in the RECORDER.

The third query was discussed by brethren A. L. Rucker, M. M. Landrum, Joseph Freeman, N. C. Lovelace and Elbert Jackson, and answered by saying: Everybody, and especially parents.

The fourth query was discussed at length by brethren M. M. Whiteside, J. M. Taylor, Elbert Jackson, N. C. Lovelace, S. E. McFadden, H. K. Corn, B. T. Wilson, S. J. Gollins, I. M. Frady, Jerry Jackson, M. M. Landrum, Z. T. Whiteside, A. L. Rucker and N. B. Hampton, and answered thus: Yes, by all means.

On Sunday morning, Bro. A. L. Rucker addressed the children at length more than once, and also the parents.

Rev. M. M. Landrum delivered one of his ablest sermons from "What think ye of Christ? whose son is he?" Followed by a collection to aid in painting the house of worship at this place, amounting to $10.

After an hour's intermission, Rev. Elbert Jackson delivered an impressive discourse from "Set thine house in order, for thou shalt die and not live."

After remarks by the Moderator, the body adjourned. M. M. LANDRUM, *Mod.*
W. M. WHITESIDE, *Clerk.*

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

Questions Answered.

Dear Recorder:—By request, I ask permission to answer the following questions in your paper, which, however, I thought to be fully understood by all Baptists:

1. What is the status of a member of a Baptist church to whom a letter of dismissal, good for three or six months, has been granted, but who has failed to deposit it with another church? Has a church granting such a letter the right to exclude such member from the privileges of said church, or to treat or consider such member as excluded, after the time of letter expires, or until charges are prefered against him?

The letter with clause, "good for three or six months," makes the letter void after that time if not deposited with another church, and the member remains amenable to the same church, and unless charges against him are preferred he is still a member in good standing, and entitled to all the privileges of such church until charges are prefered against him; and to treat him as an excluded member is in violation of Baptist usage, as found in the New Testament.

Should the church desire or deem it its duty to get rid of such member for offences committed since granting the letter, charges should be prefered against him and he be dealt with in the regular way; otherwise I should say it would be a violation of our usage as found in the New Testament to deny him any privileges allowed other members.

I hope this will be sufficient, and if in error, I would gladly be set aright.

Fraternally. J. W. POWELL.
Rocky Mount, N. C., Oct. 14, 1895.

Associations in 1895.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Piny Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

Moseley's Dining Hall,
FOR
LADIES AND GENTLEMEN,
130 Fayetteville St., Raleigh, N. C.
All Delicacies Served to Order.

Coffee and bread, 10c; Coffee, bread and butter, 15c; Coffee, bread, butter and eggs, 20c; Broiled bird and toast 25c; Broiled oysters, 25c; Oysters, stewed or fried, 25c; Small steak, 25c, Sirloin steak, 35. Regular meals, 50c.

CALL FOR ANYTHING YOU WANT

CRIPPLES, Ladies and girls, if you want an elegant, easy running Fairy Tricycle, Just the handiest and best BICYCLES. Cheap for cash. Address FAY MFG. CO., Elyria, O. [illustration]

Wilmington & Weldon R. R. and Branches.
And Florence Railroad,
CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 6, '95.	No 25. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro...	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	5 45 a m
Leave Wilson....	2 03 p m	11 08 p m	
Leave Selma.....	2 53 p m		
Lve Fayetteville.	4 30 p m	12 55 a m	
Arrive Florence..	7 30 p m	3 00 a m	
	No 49. Daily.		
Leave Wilson....	2 05 p m		6 30 a m
Leave Goldsboro.	3 10 p m		7 05 a m
Leave Magnolia..	4 16 p m		8 13 a m
Arr Wilmington..	5 45 p m		9 45 a m

TRAINS GOING NORTH.

Dated Oct 6, '95.	No 78. Daily.	No 32. Daily.	No 48. Daily
Leave Florence ..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma.	12 39 p m		
Arrive Wilson ...	1 20 p m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 25 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 p m		9 40 p m
Arrive Wilson ...	1 00 p m		10 37 p m
	No 76. Daily.		
Leave Wilson....	1 30 p m	11 39 p m	10 33 p m
Ar Rocky Mount	2 33 p m	12 07 p m	11 16 p m
Arrive Tarboro ..	2 48 p m		
Lv Rocky Mount.	2 38 p m	12 07 p m	
Arrive Weldon...	3 30 p m	12 55 a m	

Train on Scotland Neck branch road leave Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.22 a m; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 3.00 pm; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m., Clio 8 05 p m. Returning leave Clio 6 10 a m, Dunbar 6.30 a m, arrive Latta 7.50 a m daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.00 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

THE PRIZE BABY OF KANSAS CITY MO.



Cured of Disfiguring ECZEMA By the CUTICURA REMEDIES

Our baby when three weeks old was badly afflicted with Eczema. Her head, arms, neck, limbs, and nearly every joint in her body was raw and bleeding when we concluded to try CUTICURA REMEDIES. We began with CUTICURA (ointment) and CUTICURA SOAP, and *after the first application* we could see a change. After we had used them one week some of the sores had healed entirely, and ceased to spread. In less than a month, she was free from scales and blemishes, and to-day has as lovely skin and hair as any child. She was shown at the Grange Fair, and took a premium as the prettiest baby, over sixteen others. MRS. A. MRS. PARK, 109 Bellevue Ave., Kan. City. Sold everywhere. POTTER DRUG & CHEM. CORP., Boston.

CLERKS —OF— ASSOCIATIONS

will find it to their advantage to get the Minutes of their Association printed by us.

We have been doing this class of work for more than twenty years, and are familiar with the proper arrangement, and with the names of the brethren, &c., and when we print them the work is not only well done, but the Minutes are correct.

It would be better for all the work if the Minutes of all the Associations were printed at one place.

Clerks will do well to send us their Minutes.

EDWARDS & BROUGHTON,
Printers and Binders, Raleigh, N. C.

S. A. L.
Seaboard Air-Line
Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m, Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY.

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.36 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 3.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and Palace drawing-room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to rates, &c., apply to Ticket Agent, or H. E. Cole, S P A, Raleigh, N. C.

JNO. K. ORT, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
R. ST. JOHN, Vice-President.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder
ABSOLUTELY PURE

MARRIED.

MEADOWS—HOLLOWAY—In the Oxford Baptist church, Oct. 17, 1895, by Rev. J. S. Hardaway, Mr. Frank P. Meadows of Wilson, N. C., and Miss Lizzie Holloway of Oxford.

LEDBETTER—HOLLINGSWORTH—On Oct. 23d, 1895, at the home of the bride in Fayetteville, N. C., by Rev. C. A. G. Thomas Mr. W. B. Ledbetter and Miss Bessie Hollingsworth.

WOMBLE—EDWARDS—On October 16th, 1895, at the residence of the bride's father, J. J. Edwards, near New Hill, N. C., by Rev. J. M. Holleman, Mr. A. Thomas Womble and Miss Carrie L. Edwards, all of Wake county.

DIED.

WALKER—Bro. A. B. Walker, Sr., aged sixty-three years, passed from labor to reward October 11th, 1895. Bro. Walker had for many years been a faithful and consistent member of the Missionary Baptist church at Carr's Chapel in Caswell county. He was buried at Carr's Chapel Oct. 13th, 1895. He leaves a brother, a sister, two sons, a daughter, and many relatives to mourn their loss. May the love of God comfort and sustain the bereaved ones. THOS. W. STROWD.

SAWYER—William Cartwright Sawyer, youngest son of Jeremiah and Mary E. Sawyer, departed this life at Elizabeth City Oct. 18th, 1895, aged two years and eight months. This was an unusually interesting and lovable child. His bright spirit forms a precious jewel in the temple of our God. Faith has reason to be thankful that another soul is safe in the Father's arms. Those who loved this beautiful child believe, and falter not. C. S. B.

LAYDEN—Amanda Layden, beloved wife of J. C. Layden, died in Elizabeth City Oct. 6th, 1895, aged seventy-three years. Mrs. Layden confessed Christ and was baptized some thirty years, but never united with any church. She held firmly to the principles of the Baptist church. She died in the full assurance of faith. She leaves many to mourn the loss of a friend outside of her immediate family. C. S. B.

MITCHELL—Sister Mary E. W. Mitchell, wife of our venerable Bro. W. W. Mitchell, was born April 11th, 1824, departed this life Sept. 28th, 1895. Hers was indeed a beautiful life, full of labor and love. Her death was but the laying aside of the labors of life to enter the joys of heaven. At a very early age she professed faith in Christ and united with the church, and from the day of her baptism until her death she was an active and devoted church member, always in her seat, unless hindered by God, and even in her extreme illness the cause of Christ seemed to be uppermost in her thoughts. On Saturday morning, Sept. 28th, surrounded by her loved ones, she quietly passed away. It was beautiful and touching to see with what fortitude and Christian courage her aged husband bore her death. He may truly be numbered with the faithful. Though great sorrow has come upon him, yet his trust in God is sublime.

Sister Mitchell leaves three brothers, all of whom are prominent men in the Baptist denomination—the beloved Dr. John Mitchell, who is one of the best known and best loved men in North Carolina; Bro. J. W. Mitchell is a leading Baptist in the Chowan section, a man with spotless character and loved by all who know him. The other, Bro. W. H. Mitchell of Franklinton, is not known to the writer, but he feels assured that he is a leading member of his church.

Sister Mitchell leaves five children, a number of relatives, and a host of friends, to mourn their loss. Her aged husband has the sincere sympathy of the entire community, but he "sorrows not as those that have no hope." B. CRAIG.

No burner or lamp is half so good with a chimney that does not fit it and suit it.

The "Index to Chimneys" tells. You get it by writing Geo A Macbeth Co, Pittsburgh, Pa—free.

Pearl glass, pearl top, tough glass.

A Poultry Division at the Experiment Station.

The N. C. Experiment Station has added another division to the several already in operation, which will be known as the Poultry Division. Among the specific studies for this division will be, first, to ascertain the best breeds of poultry which can be recommended for different sections of the State, how to raise them economically including the best treatment for diseases and insects, and how to prepare and ship to market all poultry products. It will be the endeavor to foster the industry in North Carolina, so that a profitable and financially paying business may be inaugurated in any locality or on any farm. As but little capital is required, the returns for the investment should always be large.

The Station proposes to publish educational bulletins to bring the matter before the attention of the people of the State, and to extend such knowledge to all who raise poultry, as would be of benefit in the management, preparation, and shipment to market. The poultry manager in charge of the Poultry Division of the Experiment Station will be Mr. F. E. Hege now of the Riverside Poultry Farm of Newbern, N. C. He will enter upon his work on December 1st, on the farm of the Station adjoining the State Fair Grounds.

The raising of poultry and poultry products for market (in North Carolina) is susceptible to great extension, and the new department by the Station will, without doubt, contribute largely to that end, and will prove, consequently, of great and far reaching value.

Now beholdeth of the Armenians by the Turks is reported.

Don't Go to Chicago on an Ox Cart?

I want two first class hard workers on a liberal contract, to represent the Union Central Life Insurance Company as Special Agents. Give references and age when you apply.

Our new policies express greater and more advantageous guarantees in proportion to cost than any Company. So men of energy and backbone find it easier to sell our plans. No extra charge for insuring ladies.

We put all the possible attractive features in our life with annual dividend as well as all other plans, and the Companies that boast that they give the insured no greater guaranteed advantages than they did years ago are as far behind as he who to day starts to Chicago on a wagon or even an ox cart.

Our assets are over $14,000 000. Give me your age and investigate our insurance. It will really pay you.

CAREY J. HUNTER,
Supt. Va. and N. C.,
Raleigh, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Gardner's ch, Tar River, $9 85; Jonesboro ch, Sandy Creek, 1.53; Rockingham ch, Pee Dee, 25.82; Sandy Run ch, W Chowan, 11.00; Middleburg ch, Tar River, 3 44; Troy ch, Montgomery, 27c; Dover ch, ditto, 1.34; Blackwood's Chapel ch, 50c; St John's ch, W Chowan, 12 00; Ansonville ch, Anson, 4.35; Norwood ch, ditto, 10.00; Elizabeth City ch, Chowan, 9 82; Ashe and Alleghany Asso, 2 64; Robert's Chapel ch, West Chowan, 25.00; Rich Square ch, ditto, 25.00; Wake Forest ch, Central, 3 48; Cedar Creek Asso, 28 79 Total, 169 88. Previously reported, 6,258.11. Total this year, 6,428.44.

Foreign Missions—Mrs B M Tuttle, Patterson, N C, $1.00; W M S, Aberdeen ch, Sandy Creek, 3 70; Rockingham ch, Pee Dee, 20 05; Sandy Run ch, W Chowan, 17.10; Middleburg ch, Tar River, 4.64; Troy ch, Montgomery, 18c; Henderson ch, Tar River, 13 80; St John's ch, W Chowan, 4.00; Deep Creek ch, Anson, 1.15; Morven ch, ditto, 1.20; Mt Beulah ch, ditto, 35c; Coleraine ch, West Chowan, 3.00; Ashe and Alleghany Asso, 8.37; Robert's Chapel ch, West Chowan, 15 00; First ch, Durham, 26.35; Wake Forest ch, Central, 10.66; Wake Forest Mis Soc, Central, 11.80; Piedmont Asso, 5.00; Cedar Creek Asso, 26 75. Total, 174.80. Previously reported, 4,956 46. Total this year, 5,130.76.

Yates Fund—Cedar Creek Asso, $1.00. Previously reported, 2.50. Total reported, 3 50.

Home Missions—Sunbeams, Aberdeen ch, Sandy Creek, $1.15; W M S, ditto, ditto, 3.70; Rockingham ch, Pee Dee, 10.00; Middleburg ch, Tar River, 3 49; Henderson ch, ditto, 13.80; Wadesboro ch, Anson, 5.20; Coleraine ch, W Chowan, 1.00; Ashe and Alleghany, 1.00; Robert's Chapel ch, W Chowan, 5 00; Bethel ch, Ridgeville, N C, 4.75; Capeheart's ch, W Chowan, 5 00; Wake Forest ch, Central, 2.58; Cedar Creek Asso, 8 10. Total, 64.77. Previously reported, 3,056.71. Total this year, 3,121.48.

Education—Rockingham ch, Pee Dee, $7 00; Sandy Run ch, W Chowan, 1.90; Middleburg ch, Tar River, 1.45; Troy ch, Montgomery, 1.00; Wadesboro ch, Anson, 30.00; First ch, Durham, Mt Zion, 20.00; Capehart's ch, West Chowan, 5.00; Piedmont Asso, 2.50; Cedar Creek Asso, 2.00. Total, 70.85. Previously reported, 2,383.16. Total this year, 2,454.01.

Orphanage—Rockingham ch, Pee Dee, $5.00; Middleburg ch, Tar River, 1.50; Coleraine ch, W Chowan, 6.50; Ashe and Alleghany, 6.23; S S, Wake Forest ch, Central, 4 33; Piedmont Asso, 6.25. Total, 29.81. Previously reported, 717.00. Total this year, 746.81.

Ministerial Relief Fund—Gardner's ch, Tar River, $1.00; Rockingham ch, Pee Dee, 5 00; Wadesboro ch, Anson, 10.00; First ch, Durham, Mt Zion, 15.00; Piedmont Asso, 1.00. Total, 32.00. Previously reported, 334.27. Total this year, 366.27.

Students' Aid Fund, (Louisville, Ky.)—Rockingham ch, Pee Dee, $3.00.

In RECORDER, October 23, the amounts acknowledged from Static church should have been Galatia.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Oct 26, 1895.

Forty Years in China

By Rev. R. H. GRAVES, D. D.
320 Pages, Beautifully Illus. Price $1.50.

The book has been most favorably received by the Religious and Secular Press of the entire country. St. Louis Observer says, "No better man could be found to write this book, and no better time to publish it. It should be in every home, Sunday School Library, and the library of every minister."

WE WILL GIVE $200.00

to anyone selling 200 copies in three months. Will make special terms to any Society or person who will give profits to Missions.

AGENTS WANTED everywhere. Outfit 50 cts. We pay freight and give credit. Many agents sell 10 copies a day.

R. H. Woodward Company, Baltimore, Md.

We will make a specialty of Bibles and books for the Holidays.

Racket Store.

Now that the great crop is assured, we are doubling our diligence to present an array of values unsurpassed anywhere. We have doubled our clothing and shoe stocks, and it is safe to say that if you fail to see us before you buy, you will miss a grand opportunity to save money.

Buying as we do, in large quantities, we save you the jobbers' profits on all regular lines, besides the endless variety bought in stocks at half their regular wholesale values. This is where we gain on our neighbors and sell you clothing and all other lines to save you money.

All the newest things in our dress goods. All the leading styles of newest things out. See our 25c. counter. See all our stock. Don't fail to see our hats. This department was never better equipped to meet the wants of the people. We carry about three times as many hats as last season and can fit any body, in styles and prices, that wants a hat. No space to quote prices. All we have to say is come and see them. You will buy.

Beyond a doubt we carry the largest stock of ladies' and gents' furnishing goods in the State. Our trade in this department is simply marvelous. To see the throngs of people at these counters speak for themselves.

Elegant stock carpets, rugs and druggets. More two ply carpets and they are going rapidly; bound to go at the figures we offer. North Carolina all wool blankets, made at Leaksville, 10-4 at $2.75; the same in 11 4 at $3.48.

Wholesale department away in the lead with thousands of dollars worth of staple goods, bought before the advance, and can save you money on the closest quotations.

Finest display of dolls we ever bought. Wax dolls china dolls, dolls of all kinds, at split dollar prices.

House full of the best values we ever owned. Come to see us and look through our cape, jacket and millinery department. It will pay you handsomely.

Williams, Hood & Co.,
Successors to W. J. Davis & Co.,
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1895! 1896!

ATTRACTIVE OPENING!

Of New Millinery.

WE INVITE YOUR INSPECTION OF OUR beautiful Fall and Winter stock just opened. Our goods are carefully selected, and amongst them will be found all of the latest styles in shapes and material.

All Tastes & All Purses CAN BE SUITED.

A full line of stylish caps for misses and children. Also a charming assortment of

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We sell the IMPERIAL PATTERNS, and can recommend them. Sheets furnished monthly free. Goods sent on approval. Express paid one way.

Miss Maggie Reese
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Enlarged life size from photographs, in either Crayon, Pastel or Oil Paintings, by

Frank J. Corwin of Norfolk, Va.,

recognized by all as the most talented Portrait Painter in the South. If you wish fine work, purely hand made, by one of America's most gifted artists, write him for prices, which are within the reach of all.

Mr. Corwin is strictly reliable, being well known all over the South.

NOTICE.

Having qualified as executor of the estate of A. J. Stallings, deceased, late of Wake county, this is to notify all persons having claims again st said estate to present them to me on or before the 15th of October, 1896, and those indebted to said estate will please make immediate payment.

BLAKE STALLINGS, Executor,
Rosinburg, N. C.

ASK YOUR AGENT FOR

A POLICY

—IN THE—

N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
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CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, - RALEIGH, N. C.

THE CINCINNATI BELL FOUNDRY CO. (INCORPORATED 1893.)
SOLE MAKERS OF THE BOYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARMS &c.
Catalogue with 2000 testimonials, Prices and Terms Free.



PERFECT HEALTH

Insured by the Use of

Ayer's Sarsaparilla

"For eight years, I was, most of the time, a great sufferer from Constipation, Kidney Trouble, and Indigestion, so that my constitution seemed to be completely broken down. I was induced to try Ayer's Sarsaparilla, and took nearly seven bottles, with such excellent results that my stomach, bowels, and kidneys are in perfect condition and, in all their functions, as regular as clock-work. At the time I began taking Ayer's Sarsaparilla, my weight was only 129 pounds; I now can brag of 150 pounds, and was never in so good health. If you could have seen me before and again after using you would want me for a traveling advertisement. I swear by Ayer's, and believe this preparation to be the best in the market to-day."—S. P. SMITH, 312 Poplar st., Towanda, Pa.

"I have used Ayer's Sarsaparilla for general debility, and, as a blood-purifier, find it does expressly as is claimed for it. I consider it unsurpassed as a cleanser of the blood."—S. J. ADAMS, Ezzell, Texas.

Has Cured Others, Will Cure You



Headquarters for the Best, Only.

BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:

Mammoth Bronze and White Holland Turkeys, Barred and White Plymouth Rocks, Brown and White Leghorns, Light Brahmas, Indian and Pit Games, Buff Cochins, Silver-Laced Wyandottes, White Guineas, Pekin Ducks, Muscovy Ducks, Pea Fowls and Fan-tail Pigeons.

Fowls and Eggs For Sale at All Times.

36 *PRIZES WON THE PAST TWO YEARS.*

ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. You Get Pedigreed Stock If You Buy of Us.

EVERYTHING GUARANTEED AS REPRESENTED.

Address OCCONEECHEE FARM, *Durham, N. C.*

A PANACEA FOR ALL ILLS IS FOUND IN THE



The following testimonial speaks for itself:—

WELLFORD, S. C., March 20, 1895.

MY DEAR SIR:—After using the Electropoise six weeks on my family and a few neighbors, have realized great satisfaction in pulmonary troubles, Colds and Rheumatism. I am satisfied that it will, if used judiciously, break up any case of Pneumonia. In fact, I believe it a panacea for all human ills. We now consider the poise an essential member of the family. Very truly,

J. A. BELL, Pastor Baptist Church.

We will gladly send hundreds more like this as well as terms for rent and sale. Why not let us?

Southern Electropoise Company,

MILLS HOUSE, Charleston, S. C. — 42 ELECTRIC BUILDING, Atlanta, Ga.

RALEIGH, Aug. 25, 1895.

Col. Wm. J. Saunders, Gen. Agt. Massachusetts Life Association of Boston:—

MY DEAR SIR:—I beg to thank you for the prompt settlement of the $3,000 claim of the heirs of the late Rev. C. T. Bailey under a policy with your Company. Very truly yours,

J. W. BAILEY.

MASSACHUSETTS

Benefit Life Association.

FOUNDED 1878.

Exchange Building, 53 State Street, Boston.

Statement of Business for 1894:

Insurance in force	$106,889,450.00
Policies written during the year	11,607
Insurance written during the year	$ 18,822,700.00
Emergency or Surplus Fund	$ 1,085,510.11
Amount carried to Surplus Fund during the year	$ 227,754.77
Dividends paid to Policy-holders during the year	$ 175,539.91
Total membership	29,860
Amount paid in losses	$ 1,668,923.34
Total amount paid in losses since organization	$ 10,152,535.97.

Cost 60 per cent. Usual Rates.

Splendid openings for energetic men to act as special agents. Correspondence solicited. Address

Wm. J. SAUNDERS,
General Agent for North Carolina.

LAND IN WAKE COUNTY FOR SALE.

ON MONDAY, the 28th of October, 1895, at the Court House door in Raleigh, by virtue of the terms of a deed of trust executed to me by Israel A. Bailey and wife, October 24th, 1889, and registered in the Register's office for Wake county, I will sell at pub lic auction the tract of land now occupied by said Bailey in Barton's Creek Township, Wake county, adjoining the lands of J. R. Cooper, R. D. Honeycutt, J. H. Hutchinson, J. S. Brassfield, dec'd, and others; beginning at a three pronged white oak and running thence N. 3¼° E. 7 ¾ poles to a stake in Brassfield's line, thence N. 88½° W. (about) 174 poles with Brassfield's line to a small post oak, in said J. H. Hutchinson's line, thence with his line S. 2° W. 173¼ poles to a stake, thence S 88½° E. 173 3 5 poles to the beginning, containing 93 acres, more or less, and being land purchased of A. L. Woodall by Wm. Cox. Sale at 12 m., and terms cash.

J. H. HUTCHINSON, Trustee.
Sept. 19, 1895.

Raleigh Marble Works.

MONUMENTS.

Tablets, Headstones, Markers, Iron Fences, Vases, Curbing, &c.

WE PAY THE FREIGHT.



ESTIMATES GIVEN ON

BUILDING STONE

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MARBLE, GRANITE, OR BROWNSTONE.

COOPER BROS., PROPRIETORS,
RALEIGH, - - N. C.

VIGOR OF MEN

Easily, Quickly, Permanently Restored.

MAGNETIC NERVINE is sold with written guarantee to restore Lost Manhood. Cures weakness, Nervous Debility and all the evils from early or later excesses, the results of overwork, worry, sickness, etc. Full strength, tone and development given to every organ or portion of the body. Improvement immediately seen from the first box. Thousands of letters of praise on file in our office. Can be carried in vest pocket. Sent by mail to any address on receipt of price. One month's treatment in each box. Price $1.00, 6 boxes, $5.00, with Written Guarantee to refund money if not cured. Send to us for the Genuine. Circulars Free.

JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

R·I·P·A·N·S

ONE GIVES RELIEF.

Farmer Bailey's Escape.

And The Rare Experience of John A. Loftin.

A HAPPY RELEASE AFTER BOTH HAD ABOUT GIVEN UP.

From the Caucasian, Clinton, N. C.

We have been reliably informed that J. F. Bailey of Warsaw, Duplin Co., N. C. had been cured of consumption, and sent a reporter to see him and make a report, believing that the facts would be welcome to many readers of this paper. We found Mr. Bailey strong in the belief that he had had consumption; though his physician, Dr. W. P. Kennedy, stated the case in a little different way. The doctor said:—

"Mr. Bailey was suffering from overwork and chronic malarial poisoning, with some of the symptoms of chronic rheumatism and a general run down condition of his system.

"Boils prevented him from work a part of the time. Bronchitis and spitting of blood were sources of great annoyance to him."

It is probably true that the doctor was correct, though without doubt Mr. Bailey would eventually have gone into consumption, as this disease frequently follows the symptoms and conditions above given. He was thoroughly cured, however. Mr. Bailey said to the reporter:—

"In the spring of '94 I began farm work. Soon I found my health failing and a hacking cough my constant companion.

"I grew so weak that I could no longer work. My cough became so severe that I was unable to sleep, and I was constantly spitting up blood. My physician could give me no relief and I continued to grow weaker and weaker. I had well nigh given up all hope of living, much less being stored to my usual strength when a friend called my attention to testimonials as to the value of Dr. Williams' Pink Pills for Pale People. I at once left off using the medicine prescribed by my physician and began to take the Pink Pills. I felt the good effects of this wonderful medicine within three days. In less than two months time I was a well man, and three boxes of Dr. Williams' Pink Pills did the work."

"Is it any wonder" queried Mr. Bailey, "that I sing the praises of Dr. Williams' Pink Pills when they have done so much for me? But for the timely use of them I would to day be in my grave and I want the world to know of their incalculable value as a medicine."

The reporter having heard that Mr. John H. Loftin, of Warsaw, had been cured of rheumatism by the use of three boxes of Dr. Williams' Pink Pills, interviewed him with the following result. Said Mr. Loftin: "I suffered intensely with rheumatism for ten months. I was entirely helpless for two months. I tried various remedies but none of them did me any good. Having heard of Dr. Williams' Pink Pills and their wonderful curative powers, I procured a box and began the use of them with wonderful effect. In two week's time I was able to leave my bed, and in a few months time I was able to do manual labor. From helplessness to manual labor is my experience, and I attribute this great benefit solely to the use of Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggist, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for $2 50.

Dr. Parkhurst's Advice.

The first and fundamental thing that the home has to do for the child in the way of education is, then, to help make of him a little moral vertebrate, writes the Rev. Charles H. Parkhurst, D. D., in a vigorous article on "The Training of a Child," in the *Ladies's Home Journal*. There needs to be developed an osseous shaft running up and down him that shall form the axis around which his growing personality shall gather itself in compactness and fixity. That will make the boy mean something, and make him mean more and more till the end of time, and clear on into eternity. It is the only thing that will make him worth calling a personal integer.

To learn to obey is the hardest even as it is the most valuable lesson a child can ever acquire. It is not only valuable for what it is in itself, it is also valuable for what it serves as the basis of. One of the first things told us of Jesus has to do with this same matter. It is related to us that He was subject to His parents; and the narrative immediately goes on to remark that He grew in wisdom and in favor with God and men. The close juxtaposition of the two seems calculated to teach that obedience was the seed kernel out of which His intelligence and holiness waxed.

A Billion Heathen.

We are apt to think of the world as being almost converted to Christ, but the following figures will dispel this delusion: The population of the earth is estimated at 1,500,000,000, distributed as follows: Europe, 381,200 000; Africa, 127,000 000; Asia, 864,000 000; Australia, 4,730 000; America, 133,070,000; total, 1,500,000,000. The leading religions are represented by the following figures: Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000 000; total Christians, 500,000 000 Jews, 8,000 000; Mohammedans, 180 000,000; heathens, 813,000,000; total non-Christians, 1,000,000 000.

When we remember that many of the so-called Christians, in the judgment of charity, are a long ways from Christ, and that heathenism, Mohammedanism, and Romanism stand as a solid wall against Evangelical Christianity we can see something of the task before us.

The Southern Baptist Convention's Report on Tithing.

Great as has been the success of the Convention for the past fifty years, her discouragements and struggles have at times been such as to test the faith and endurance of her most faithful friends and staunchest leaders in the *very crucible of financial embarrassments*, so great at times as to almost paralyze the work of the Convention. These oft-repeated embarrassments were not caused for want of numbers nor for want of wealth. We have the numerical strength, the intelligence, and the wealth. *These oft-recurring embarrassments, are evidently the natural results of our defective financial system.*

Your committee believe that full relief need not be hoped for until our church members individually and voluntarily adopt the scriptural systematic plan of paying to God at least one tenth of his income. Then we believe the means will be available "for all the purposes of Christ's Kingdom."

* * * * *

WANT OF SYSTEM.

God has not left our giving to mere caprice, to give as much or as little as we please, or when we "feel like it." God's Word as to giving is as plain as it is respecting the duty of praying. The law of the tenth was a fact in Eden. Like that of the Sabbath, it antedated by centuries the Sinaitic code. By its reannouncement at Sinai it had given to it all the force of a moral institution. It was no more an original part of the Abrahamic covenant and the Mosaic law than was the Sabbath. The tenth was the recognized minimum of the Jews' offering to God; the maximum was left to the Jews' gratitude and sense of obligation, but to deny the tenth to the Lord was sacrilege.

Can a Christian be less liberal? Is the religion of the Cross less generous than that of the altar?

If the amount of the Christian's offering is made less specific in the New Testament than was that of the Jew in the Old Testament, it was because the Christian is not under law, but under grace, because he is a child and not a servant; but does love ask less than duty demands? Grace demands more than law. The tithe was God's before all else; then, added to this, came the higher law of the gospel, which is, give as you love and as you are loved. No other condition can regulate our *free* will offerings. The law of the seventh of our time for God does not exhaust the time we should give God, nor does a tenth of our income exhaust our duty to give.

In observing closely the methods adopted by the Christian world in raising money for religious purposes, and also the results of these methods, we are convinced that the only way to equalize our contributions, the only just plan for rich and poor alike, is by the system of tithing. The observance of this law seems to have been essential to the spiritual and material prosperity of Israel. If it is not given to us as a positive law, it is so strictly enjoined upon God's people in the Old Testament that we think we cannot disregard it. Our Lord alludes to tithing in his rebuke to the Pharisees: "These *ought* ye to have done," etc. (Matt. 23: 23.) Abraham gave Melchizedek a tenth of the spoils he had captured.

At Bethel, Jacob makes this vow: "Of all thou shalt give me I will surely give a tenth unto thee." (Gen. 28)

All the tithe of the land, of seed, of fruit, of herd, and of flock, was "Holy unto the Lord." "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year, that the Lord thy God may bless thee in all the work of thy hand which thou doest." During the prosperous reign of Hezekiah he commanded that the portion of the priests and Levites should be given "that they may be encouraged in the law of the Lord"; "and as soon as the commandment came abroad the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." When Hezekiah questioned the priests Azariah said: "Since the people began to bring the offerings into the house of the Lord we have had enough to eat and plenty left, for the Lord hath blessed his people, and that which is left is this great store." When this command was obeyed with gladness, prosperity followed. "Honor the Lord with thy substance and with the first fruits of all thy increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Giving all the tithes was a condition of material as well as of spiritual prosperity. *The tithe was paid before the free will offering was acceptable.* If a tenth was the smallest portion that was required of God's ancient people, surely more is required of us who live under the gospel dispensation. When Israel had failed to bring in tithes, and instead of giving the best brought the sick and lame of the flock, God entreats them, saying: "Return unto me and I will return unto you, saith the Lord of Hosts. Yet ye have robbed me in tithes and offerings."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith; saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, said the Lord of Hosts; and all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts." Malachi 3: 10 to 12

God intends money as a blessing to us. Alas, that selfishness should so often turn it into a curse. It is the unexceptional testimony of every Christian who has closely observed this system that God has abundantly blessed and prospered him. The nine-tenths will yield far more than the whole, if the one tenth is given. "He that soweth sparingly shall reap sparingly. Give and it shall be given unto you; good measure pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

THE OLD AND THE NEW TESTAMENT SCRIPTURES AFFORD A PERFECT SYSTEM.

Is the law of the tenth binding upon the Christian? Has the new testament repealed this law? Is the sense of Christian gratitude less than was that of the Jew? Or can the duty to give more than the Jew gave justify us in giving less? The law of the tithe, like that of the Sabbath, has passed into the larger meaning of Christianity.

That the early Church observed the law of the tenth is evident, as it is that the early Christians gave more than a tenth.

To say the tithe is Judaistic and not Christian does not meet the case. The Christian's giving begins where the Jew left off. Unrepealed Judaism is essential Christianity. When Paul wrote, "Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity (*i. e.*, of compulsion), for God loveth a cheerful giver," he no more abrogated the law of the tithe than did Moses, when, as God's mouthpiece to Israel, he said, "Bring me an offering: of every man that giveth it willingly, with his heart, ye shall take my offering." These were free-will offerings after the tenth had been given. The Jew found no difficulty in obeying this law, nor did the early Christians; then why should we refuse to make the tenth our point of departure in our benevolence?

Is it not a shame that so many Christians should substitute for the divine law, schemes that belittle Christian beneficence, make the Church of Christ a whining mendicant and disgrace Christ's cause by such miserable compromises with the world as fairs, festivals, suppers, and the like? Let us insist upon methods approved by God's Word, and have done with plans of mere convenience. It is high time that we should understand that the manner in which we get money for Christ's cause is more important than the amount we get. Tithing equalizes. It neither exempts the rich, whose incomes are large, nor the poor, whose incomes are small. Both are placed upon the same level, for the tenth of the rich is no more than the tenth of the poor. God thus denies to none the joy of this service. God will sooner or later blow upon a fortune secured by robbing him! It is only as self supplants God that giving is a drudgery. Giving that costs little is worth little. But does the New Testament command us to give a tenth of what we receive? No; neither does it say how much we shall trust Christ! Why should it? Jesus puts us, as his followers, upon our honor. If love commands less than law, it is because it expects so much more. We are sons and daughters of God, not slaves and serfs! What duty can be more plain, simple, just, and practical than God's law of the tenth? All can give a tenth, no matter how poor. Is not this law as important now as it ever was? Consecrating wealth is concentrating power. If a tenth of the Jew's income and a seventh of his time was not too much to ask of him, is it too much to ask of the Christian? Is ours a lower standard than was the Jew's? Will the Christian excuse himself for what was robbery of God in a Jew? The tenth is sacredly God's before aught is claimed for ourselves or for others.

This is benevolence. Is paying the preacher, is paying pew rent, benevolence? No; no more than paying your doctor or your house-rent is benevolence. It is simply honesty. If our people would adopt God's law of the tenth for a few years for benevolence, they would have done with the present haphazard, slipshod way of giving. Were God's plan ours, there would be an end to to the present shameful advertising of the indifference and poverty of our churches. If we would have the New Testament blessing in giving, we must have the New Testament consecration. Why not be as sound and scriptural in our giving as we are in our articles of faith?

Is it not amazing that we Baptists, who are so loyal to God's word, should be so careless as to the plain teachings of the 8th, 9th and 16th, chapters of 1st Corinthians? The law of the tenth makes the Lord a partner with us in all our business and a partaker with us in all our incomes.

The Scriptures make the plan of giving as plain as the plan of salvation, and for our fidelity to God in this duty he holds each of us personally accountable.

We think the law of the tenth lies at the basis of Paul's injunction to the Church at Corinth:

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him," and let every Christian vow unto God as Jacob did, "And of all thou shalt give me I will surely give the tenth unto thee;" and then our system of giving for gospel purposes will be as perfect as the law of the Lord is perfect. This plan, adopted in the spirit of true worship, would, we are sure, be acceptable to our Heavenly Father.

All the obligations of our churches and of our boards would thus be met, we believe, with promptness and without embarrassment. In the course of a few years every destitute place in the bounds of the Convention could be occupied, and a thousand of new missionaries could be sent out to reinforce our active laborers on every field at home and abroad.

Your committee recommend the adoption of the Tithing System, and that our several State Conventions, District Associations, the Pastors, Churches and Missionary Societies give earnest heed and active co operation in their efforts to educate our people in paying systematically to God not less than one tenth of their income. [Signed by the Committee.]

President Winston says it will not be long before the State University is opened to women.

Elder John Summey in Meetings.

Dear Recorder:—October 6th found me with Elder M. J. Leach at Center Cross Baptist church in the southeastern corner of Randolph county, N. C., engaged in a meeting, which has continued nine days, resulting in a glorious revival of pure religion, in which many souls were convicted and a number saved from sin. I don't think I ever was in a meeting when the church seemed to forget everything but the meeting, the glory of God and the good of souls as in this one.

Center Cross is a small mission church in a good neighborhood with a good working membership, and soon will be self-supporting.

The pastor was taken sick the evening of the 10th and returned to his home where he is taking some needed rest. The writer continued the meeting, and on Sunday morning, the 14th, we all met on the bank of Little River, a beautiful water, and the writer and ten happy candidates went into the river and he buried them in baptism, from which they rose praising God.

We then returned to the church where the new members received the hand of fellowship, after which the writer lectured to the church on its duty to the new members, and their duty to church and pastor.

Thus closed one of the most pleasant meetings of my ministry. I gave this week to the Lord, yet in spite of all the good brethren gave me $4 60

A few words about my Worthville brethren, sisters and friends. Worthville is a town of about 350 inhabitants in Randolph county on Deep River, two miles east of Randleman, N. C. In many respects it is one of the best towns for liberality I ever was in. It has more religious service than any other town of my knowledge to its numbers. The attendance is always good and behavior excellent. It has only one Sunday-school that is very largely attended. This is owing to the fact there is only one church house in the town. Our present number is about thirty eight, all good, earnest, faithful working people. They pay my salary every month, have pledged twenty dollars or more to the objects of the Convention, and will pay it. Besides this, they are always giving to the poor; and on Saturday night, the 19th, as I walked in church, good Deacon Jackson presented me with a good silver watch, hunting case, Elgin movement. Every now and then I find a new paper coming free. May God bless this town and people. Thanks, brethren. Yours,

JOHN A. SUMMEY.

Hannersville, Oct. 25, 1895.

Brother pastor, say a word for State Missions next Sunday; and give your people an opportunity to contribute to this most important department of our work.

Oct. 27, the center buildings of the University of Virginia were destroyed by fire. Estimated loss is more than $300 000. Rebuilding will be commenced at once.

Timely Warning.



The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

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The Home Circle.

We've Always Been Provided For.

"Good wife, what are you singing for?
You know we've lost the hay;
And what we'll do with horse and cow, is more than I can say;
While like as not, with storm and rain, we'll lose both corn and wheat"
She look up with a pleasant face and answered low and sweet:
"There is a heart, there is a hand, we feel but cannot see,
We've always been provided for and we shall always be."

He turned around with sudden gloom.
"She said, "Love, be at rest,
You cut the grass, worked soon and late, you did your very best—
That was your work; you've naught at all to do with wind and rain,
And do you doubt that you will reap rich fields of golden grain,
For there's a heart and there's a hand we feel but cannot see,
We've always been provided for, and we shall always be."

"That's like a woman's reasoning, we must because we must."
She softly said: "I reason not; I only work and trust.
The harvest may redeem the hay; keep heart whate'er betide,
When one door shuts I've always seen another open wide.
We've always been provided for and we shall always be."

He kissed the calm and trustful face; gone was his restless pain
She heard him with a cheerful face go whistling down the lane
And when about her household tasks full of glad content,
Singing to time her busy hands as to and fro she went:
"There is a heart, there is a hand, we feel but cannot see;
We've always been provided for, and we shall always be.

Days come and go; 'twas Christmas-tide, and the great fire burned clear,
The farmer said: "Dear wife, it's been a good and happy year;
The fruit was gain, the surplus corn has bought the hay, you know."
She lifted then a smiling face and said: "I told you so.
For there's a heart and there's a hand we feel but cannot see;
We've always been provided for, and we shall always be."

The Dead Line in Farming

In farming there is a certain outlay in the form of labor, food, investments in stock, implements, etc., essential to cultivating any given piece of land. This is necessary expense. The profit on a crop is what the crop brings over and above this necessary outlay. The dead line runs along the limit of necessary expense. If, in any case, the crop does not come up to this limit, the farmer falls below the dead line, and is a loser.

Traveling, as I do a great deal, and noticing the farms as I go, nothing has struck me with more unpleasant surprise than the great amount of farming under the dead line. Tens of thousands of acres of land are cultivated every year which is in such a run down condition that it is certain before a furrow is run that the yield will not pay the expense of the cultivation. The farmer faces a loss from the beginning, and yet goes on as if impelled by fate.

Calling the attention of a farmer to the condition of a certain piece of ground, which lay under the dead line obviously, and explaining the expense in detail, when I came to the cost of labor he justified himself by saying: "But we do the work ourselves; we never pay anything for labor"

His family, in appearance, justified the thought that some men are very thought less of their loved ones. The working man's labor is his capital, and he should no more put it out on land which will not yield a profit than a bank would lend money to a man who will not pay it back with interest. There is not a particle of doubt that $1,000,000 a year, in good hard work, is thrown away by Georgia farmers, on ground which lies on the wrong side of the dead line.

Before planting any piece of ground a sensible farmer should cultivate on average seasons, and see whether there is any profit for him in cultivating that land. The remedy for this waste of farming under the dead line, is fertilizers; and the best fertilizer is brains. Brains, rightly used, will convert run down fields into fruitful farms. Farmers need to be as thoughtful, intelligent and progressive as any other class of citizens—*J. B. Gambrell, in Southern Cultivator.*

God And The Sinner.

But they say God is angry with the sinner. Of course He is. Why, if my two boys fell into bad ways, I'd be angry with them, because I love them. If I didn't love them I wouldn't care what they did. Your child has the smallpox. Don't you hate the smallpox, though you love the child? Of course you do. God puts your sin behind *Him*. I am so glad of that word. If He put it behind *me*, some little devil would be sure to find it and trouble me all the time. Then He puts the sin in the depths of the sea, not on the surface where it might float around like a cork, but in the depths, and if some little devils try to find it, they'll get drowned, sure.—*D. L. Moody, in the Homiletic Review.*

Wrong doing always begins with wrong thinking.

Editor J. L. Montgomery of the *Marshall* (Ill.) *Democrat* states that for many years he suffered untold agony from dyspepsia. At last he began to take Ayer's Sarsaparilla, and by the time he used six bottles, he was as well as ever. Cures others, will cure you.

The End of Uncle Joshua's Search.

I ain't a going to die this time, docter," said Uncle Joshua, feebly; "I ain't found the silver yet."

"What silver?" the doctor questioned, thinking the old negroe's mind had already begun to wander.

"Marse John's silver. 'Fore he went to the war, me and him buried it. Marse John was killed, and when the war was over, I had disremembered where we'd hid it. I've dug 'bout all over the plantation, but I can's find it no whars." Here the old man's voice failed him, and he was silent for a time, then he continued: "There was old missy's jewelry too. She died a long time ago, and now thar ain's nobody left but Miss Emma She's married, an' so poor she's takin' boarders. Marse John's child takin' boarders!" and a tear rolled down the old man's cheek. "No, doctor, the good Lord ain't a going to take me, fore I 'member 'bout that thar silver."

This long speech seemed to quite exhaust the old negro's strength. He dozed and awoke suddenly, exclaiming, "Oh! the walls—they are all shinin', gold and silver, and thar's a stone jes' like the big one in missy's breastpin." Then his eyes rested on the doctor. "Yes, I remember," he said, and with a glad smile on his face, Uncle Joshua died—*Sel.*

Be Courteous.

What is courtesy? It is genuine politeness. And what is politeness? It is not a fashionable bow, a graceful wave of the hand, a beautiful smile, or an eloquent "How do you do, sir." All this may exist without real politeness.

Yes, you may be assured that not every well dressed gentleman, with superb personal appearance, euphonious speech, and elegant form, who bows and gestures, and smiles so charmingly, is a truly polite man.

Real politeness is free from deception. But multitudes who have a high reputation for politeness are no better than nodding, simpering hypocrites, they feel nothing of what they so profusely exhibit.

Genuine politeness is a kind and honest heart, manifested in kind and honest speech and conduct. Hence, that which is most essential to true politeness is to feel kindly, and act accordingly.

Politeness, courtesy and agreeable manners are all the same thing: and they all imply delight in the happiness of others, and a disposition to do to them as we would wish them to do to us. Hence, politeness is properly regarded as a Christian duty.

It is accordingly, directly enjoined in the Bible, "Be courteous, be kindly affectioned one to another with brotherly love, in honor prefering one another." "Bear ye one another's burdens." Do good to all men as we have opportunity." This subject has far higher importance than most persons imagine. Are not agreeable manners worth having? And if a person does not possess them, is it not well that he should take a little pains to acquire them?

Certainly it is. No one has any right to be indifferent to those traits of character or conduct by which he may contribute to the happiness of his fellow creatures, or do that which he knows will wound the feelings of others; and yet how often has the want of courtesy and kindness in our feelings and manners given pain to those with whom we have associated?

Who does not like to see a coach-driver, a railroad conductor, a farmer, a mechanic, as well as a merchant, a lawyer or a minister pleasing in his address and obliging in his manners? Depend upon it, courtesy is worth a thousand times more than it costs. It costs only a little patience, love and self control; and, as to its worth, let it be remembered that the success of hundreds is merely the result of agreeable manners flowing from benevolence of feeling—while multitudes fail chiefly from want of such manners—*Sel.*

Food for the Tired Brain,
Horsford's Acid Phosphate.
It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you and what people think of you.—*Charles Kingsley*

In the tempest of life, when the wave and the gale
Are around and above, if thy footing should fail,
If thine eyes should grow dim, and thy caution depart,
"Look aloft," and be firm, and be fearless of heart.—*J. Lawrence.*

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A Commonplace Life.

The trouble is with you, my dear girl, that you count little things as of no worth. Where we have one great renunciation to to make we have a thousand little ones, and life, which you are inclined to call commonplace, is not so, for every day can be made rich in beautiful deeds. God, who is just, is merciful, and when temptation comes to you, even if you fail, He remembers that you tried to do what was right, and so is tender in His thought of you. There is not one of us who achieves, even for one day, what we long to. But, my dear, we can always try for it. We can be ready for the trouble that is before us and equip ourselves by prayer and good thoughts so that we can meet it bravely, and, possibly, overcome it. Of course, that is what we wish to do, and yet if we are not strong enough, if we fall by the wayside, we must get up and try again, and keep on trying. That, in itself, will give us strength. And as the years go on and youth belongs to the past, it will always, because of this trying, be easier to do that which is right and merit "that peace which passeth all understanding."—*Ruth Ashmore, in Ladies' Home Journal*

Every age and every nation has characteristic vices, which prevail almost universally, which scarcely any person scruples to avow, and which even rigid moralists but faintly censure. Succeeding generations change the fashion of their coaches, take some other kind of wickedness under their patronage, and wonder at the depravity of their ancestors.—*Macaulay.*

Young Mothers
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Orange, Va	24 55	18 00		13 10	
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South Boston, Va	21 55	15 8		10 80	
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EXPLANATION.

Column A: Tickets will be sold September 5 and 12, and daily from September 15 to December 15, 1895, inclusive, with final limit January 7, 1896

Column B: Tickets will be sold daily from September 16 to December 15, 1895 inclusive, with final limit twenty (20) days from date of sale.

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Column D: Tickets will be sold on Tuesdays and Thursdays of each week from September 17 until December 24, 1895, inclusive, with final limit ten (10) days from date of sale.

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INCONSISTENCIES IN OUR EDUCATION

The office of Censor is not to be desired. The fault-finder is never a welcome guest. To a generous spirit it is more pleasing to approve than to disapprove—to point out beauty rather than ugliness. And yet, he who loves his neighbor cannot be silent, when the social machine is laying upon that neighbor burdens that are unnecessary, unreasonable and unjust.

Let us consider those contracts for the sale of cotton, not intended to be delivered by the seller to the purchaser, which have passed into our commercial language as "cotton futures." Let us consider them in the light of the open air exhibition which has been given us in New Orleans and New York.

It is conceded that the cotton crop of the present year will yield much less, in quantity, than the crop of last year. The producers were advised, when the season of planting began, to reduce the area of this crop, that the diminished yield might bring them better prices. This was done with unexpected unanimity. The seasons have been so far unfavorable that they have added greatly to the decrease in quantity. The producers enjoyed a reasonable expectation that this diminished yield might be compensated by a corresponding increase of price. This expectation was realized. The price advanced steadily and with equal step as the diminished yield became more and more an ascertained fact. The producer might rest content, whatever his disappointment, when he saw the produce of his toil pass into the markets under the equal and impartial law of supply and demand. But he is not allowed to remain content. Suddenly, as if stricken a blow in the face, he is told that he is the unwilling victim of a game of chance, whose furious excess and heartless consequence make the wildest orgies of Monte Carlo appear but trifles.

But this is not all. This loss of the innocent victim, hard and serious as it is, may be measured by the standard of money, and is the least significant consequence of the game of chance. Who can measure the full outflow of its influence and results? The press has given us scenic views of the game and the players. The Bull and the Bear have been brought, all too vividly, before our astonished eyes. We have not been advised, it is true, to adopt the colors of either one of these noble beasts; but the story of their combat has been told to us with such charm of language as to thrill, and, may we not add, fascinate us. What ambitious youth, with the fog of battle in his heart, under these seductive influences, can fail to be either a Bull or a Bear?

And yet we have been educated to believe and to hold that games of chance are wrong; nay more, that games of chance, in public places, are crimes, because they do violence to the peace and dignity of the State. We have gone so far, in our education, as to declare that the presence of a lottery ticket will pollute our mail pouches. We have driven from our midst those quondam caterers to our ruder taste, the cock fighter and the prize-fighter. We are improving in our education, and growing better as the years go by. We are becoming more sensitive to the deformities of crime. We no longer tolerate vice when it comes into our presence as a monster of "frightful mien." We require it to comb its hair and put on a decent dress.

But are we not inconsistent in our education when we drive from our midst the cock fighter and the prize fighter, and denounce as a criminal the man of cards who plays his game of chance before the public eye, while we repeat, with glowing phrase, the exploits of the man of "futures," who heralds his victories from the house tops? Is not "futures" a game of chance? Is it not played in a public place? Was there any privacy in the recent maddening game at New Orleans and at New York which has inflicted such mischief upon the toil of the producer? Is there any moral defence of this game of chance? Is there one single element of virtue in it? Is it not more fascinating, more maddening, more widespreading in its ruinous influences and results than all other games of chance combined? Apart from good morals, is it not against the laws of trade? Is it not conceded that it dominates the market and sets at defiance the equal laws that govern price? And yet when our keener sense of virtue recoils from its presence, we put on our softest gloves that we may not touch too rudely the rich drapery of its person. We shall remain inconsistent in our education until we learn to rate this gigantic game of chance with all other offences against the peace and dignity of the State.

CERTAIN men of the old and respected town of Beaufort, on our coast, have brought shame upon the town and the State by perpetrating frauds of deeply criminal nature upon insurance companies. They conspired to insure old and decrepit persons, some of them in their last days, and actually succeeded in collecting the amounts of the policies in spite of the extreme precautions taken by the companies.

A few men can bring shame upon themselves, and temporarily upon their town. None but unthinking or unfriendly persons, however, would suffer the crimes of a number of scoundrels banded together to reflect upon the entire community. But the community can bring shame upon itself and the State by standing between these men and the law.

We do not know how it came about, but the Judge of the Superior Court after the trial of two of these insurance swindlers had resulted in acquittals, himself remarked to the jury, "Gentlemen, the court is not responsible for your verdict;" and deciding to remove the rest of the trials to another county, said further, "If with the testimony furnished by the State in the two cases tried conviction cannot be had, I am satisfied Justice requires a removal." There are good people in Beaufort, no doubt, but it is a pity that they have not seen to it that they were represented in these trials. Every good man owes it to his own self respect and his fellow citizens to see that his town is not represented to the outside world as a city of refuge for swindlers and scoundrels.

THE Woman's Christian Temperance Union, which held its annual convention at Baltimore last week, has made a great ado over a "Polyglot" petition against intoxicating liquors. It is said to be a number of miles in length and to contain we do not know how many million names. It is the largest petition in the world. Miss Willard and Lady Somerset have travelled around the world with it. The making of it cost quite a sum. But in the name of common sense what good is it doing?

People have been petitioning about temperance and meeting and resolving for generations; many a man has made a mouthy martyr of himself howling on the subject. Editors have increased their subscription lists and been held up as heroes because bar-keepers abused them, without closing a saloon door or saving a single wretch.

Spectacular work amounts to nothing. We saw a sea battle the other day. Cannons never boomed louder, the clouds were never more lurid, waters were never more sanguine, and patriots never shouted more lustily. But no one was harmed. Not a boat was splintered, not a drop of blood spilt.

Much of Prohibition work is like a sham battle. The Prohibition cause is ridden to death by hypocrites who want office or to otherwise get a living out of the cause.

Meanwhile the churches of God must close the saloon. Christianity is the antidote. An enlightened membership that will withdraw fellowship from a drinker and refuse to vote for a saloon man, a working membership that will reach out in the fear of God to save the poor wretches, doing all in a quiet, Christ-like way, is the hope of the true friends of temperance.

Yes, legislation is necessary. But that is the last half of the battle. Honest hearts and Christian principles are the first half.

AT PRESENT it appears that nowhere in America, either in the United States or in Mexico, can prize fighters carry on their disgraceful business of pummelling one another and gambling on the result. Persistent efforts have been made to have the fight take place somewhere. Texas and Arkansas have been tried, Mexico resented the first overture, the Federal Government intercepted plans in Indian Territory, and it looks like the country at large is determined to prevent it. This is a wholesome sign of the times, which we hope is but a forerunner of a day when horse racing and other "sports" maintained for gambling purposes, are driven from the land.

Versions of the English Bible.

BY J. HENDREN GORRELL, PH. D.

The Word of God, apart from its sacred character, occupies a unique position among books in the wonderful history of its composition and preservation, in its influence upon literature and language, and in its widespread circulation among all peoples; the age of printing was inaugurated by the publication of the Bible; the versions of Luther and Wycliffe have determined more than any other agency the present character of the German and the English languages; and the best writers of all times have drawn no small part of their inspiration from the pages of Holy Writ. Leaving out of account the interesting story of the various Hebrew, Greek, and Latin versions, let us turn to the history of Bible translations in our own language. There is nothing that more clearly shows the essentially religious spirit of the English people than their devotion to the Word of God. From a very remote period in our history, the Bible has been rendered in our tongue, and at all times the English-speaking race has contended for the faithful interpretation of the Scriptures. This is shown by the large number of English versions of the Bible: from 1525 to 1850 there have appeared in the English language 1,159 editions of the Bible and 1,045 editions of the Psalms; and this is merely the external indication of the real good which has all the while been done in the hearts of the people.

Translation of the Scriptures into our language began very early. The Psalter is said to have been rendered into Anglo Saxon as early as 700 by Aldhelm, Bishop of Sherborne. The gospels were translated by an unknown hand about the end of the ninth century; and Bishop Ælfric, toward the close of the tenth, translated the Pentateuch, Joshua, Judges, and portions of Kings, Esther, Job, Judith, and Maccabees. It was with great reluctance that he was induced to render the Book of Genesis into English, for he was afraid that the polygamy practiced by the old patriarchs might be adopted among his people.

A long, dreary silence of almost four centuries now ensues. The older language, together with the Scriptures written in it, had fallen into desuetude; papacy had decreed that the Bible was to be read only in the Latin and by a select body of men who would interpret the text according to the strict canons of the church. Such was the state of affairs when Wycliffe, "the Morning-Star of the Reformation," set himself in sturdy opposition to this ecclesiastical tyranny; he labored amidst the greatest difficulties; he was deprived of his chair at Oxford, he was refused the right of preaching and was thwarted at every point by the clergy and the king, yet he crowned the labors of a busy life by giving to the people the Bible expressed in strong, clear, idiomatic English, the superior worth of which is evidenced by the fact that his language has been adopted in great measure by all subsequent revisers. The translation was made from the Latin Vulgate in 1380, and was revised by Purvey in 1388. It was most gladly received by the people, and copies of books, or of chapters, or even of a few verses, were scattered far and wide throughout the land, and worked out their mission of good. The influence of Wycliffe was not confined to England, but it penetrated into the minds of Germany and was the inspiration of John Huss and Jerome of Prague, who were martyred for the true faith at the Council of Constance.

For a century, Wycliffe's Bible was the only English version of the Scriptures. As printing had not yet been invented, the circulation was necessarily limited, and Catholicism was doing its best to suppress every copy. In the first part of the sixteenth century, however, there appeared the second champion for the spread of the English Bible among the English people. Tyndale, like his predecessor, obtained his classical training at Oxford. His efforts after a reform in the church led him to adopt the same means as Wycliffe, "for," says he, "I perceived by experience how that it was impossible to establish the lay-people in any truth, except the Scriptures were plainly laid before their eyes in their mother tongue," and "if God spare my life, ere many years I shall cause a boy that directs the plough to know more of the Scriptures than you do," addressing himself to the Romish clergy. To further his designs, he moved to London, but was so coldly received by those in ecclesiastical power, that he despaired of completing his work in England and embarked for Hamburg; he afterwards went to Cologne to have his translation printed by the celebrated presses of that city; even here he was pursued by the relentless opposition of the Catholics, and he withdrew to Worms where he finished his work, copies of which were transmitted into England in 1525.

Tyndale's version was much superior to that of Wycliffe; he made full use of the great advance made in the study of Hebrew and Greek during the fifteenth century and was not obliged to rely on the Latin Vulgate; he also showed his courage in the faithful rendering of ecclesiastical terms; *as elders* instead of *priests; the congregation* for *the church; love* for *charity; repentance* for *penance; acknowledge* for *confess*, &c; thus depriving the Catholics of their "juggling terms," as he said. There was naturally no little disturbance in England by reason of this translation; copies were destroyed whenever found and persecution was visited upon all who attempted to spread the truth among the people. Meanwhile new editions were constantly being printed in Antwerp and other continental cities, and London was flooded with copies of the Scriptures; Tyndale himself had also moved to the University-town of Marburg, and was employing his time in reformatory writings.

When Sir Thomas More, the well known author of "Utopia," was appointed Chancellor in place of the fallen Wolsey, he redoubled the persecution and issued in 1530 a manifesto under the royal seal inflicting dire punishments on all readers, vendors, and writers of heretical books, enjoining the destruction of these writings, especially Tyndale's New Testament, "the father of them." A faint glimmer of royal favor appeared during the brief reign of Anne Boleyn, but in the mean time a deeply-laid plot resulted in Tyndale's apprehension, imprisonment, and death at the stake on Oct. 6, 1536.

During this time of persecution, however, the Word of God grew and prevailed; the first copy of Tyndale's New Testament appeared in 1526, and in less than three years five editions were exhausted in England; two editions annually was the average up to the year of his martyrdom, which was crowned with at least nine or ten editions. A longing among all classes of people to have access to an English Bible was ever on the increase, so much so, that, when Tyndale's friend John Rogers brought out in 1537 the version of the entire Scriptures under the name of Thomas Matthew (hence called "Matthew's Bible"), Archbishop Cranmer urged its recommendation to Henry VIII. In less than a fortnight it was decreed that this Bible be published with the King's most gracious license, that "the same be set up in some convenient place in the church where the parishioners can most conveniently resort to the same and read it, and no man shall be discouraged from the reading and hearing of said Bible." By 1539, four editions of the entire Bible were exhausted, and "it was wonderful," says an old writer, "to see with what joy the book of God was received; everybody that could, bought the book and busily read it, and even little boys flocked among the rest to hear portions of the Holy Scriptures read." The Bible haters, however, made one more vigorous effort and so affected the King by their specious arguments, that shortly before his death he withdrew all these privileges; but the good seed had already been sown, and a rich harvest was slowly preparing in the minds of the people. At the same time a wonderful impulse to Bible study sprang up in Germany by the issuing of Luther's German Bible at Wittenberg in 1534.

Two years before the publication of "Matthew's Bible," Coverdale, a Cambridge man who had fled from England to avoid persecution, published on the continent a version of the Bible called "Coverdale's Bible." His style, although somewhat stilted, is fairly good, and the translation is in most cases correct, though he himself confessed that it was made only from the Dutch and the Latin. It was dedicated to Henry VIII, but never received the formal sanction of the King, though its circulation was permitted by him. In the course of a few years, it was wholly superceded by the greatly superior version of Tyndale already alluded to.

"Taverner's Bible" was merely a revision of "Matthew's Bible," made in 1539 by Richard Taverner, an Oxford man, at the request of Cromwell; it was licensed by the King but never attained great popularity, and was issued in 1551.

Cranmer had always been an earnest advocate for the thorough study of the Scriptures. In 1540 he had published, under his immediate supervision, a translation of the Bible with critical comparisons of the Greek and Hebrew texts; this is known as "Cranmer's Bible." Readings from the Vulgate are frequently introduced, indicated generally by means of brackets; in the Psalter, however, they are incorporated in the regular text, and it is this review of the Psalms which is still retained in the Book of Common Prayer used by the English Church. Another noteworthy feature in this translation is the abolition of the conventional terms of the Romish Church, after the example of Tyndale. In his efforts for the spread of the Scriptures, Cranmer was warmly seconded by the pious Edward VI, in whose brief reign there appeared four editions of Coverdale's version, two of Taverner's, fifteen of Cranmer's, and twenty-nine of Tyndale's—altogether fifty editions of the Bible.

During the troublesome reign of Mary, many of the exiles from England settled in Geneva, at that time the centre of Presbyterianism under the strong leadership of Calvin; scholarship was not wanting, and a vigorous movement was made to bring out an improved version of the Scriptures. This so-called "Genevan Bible" was published—the New Testament in 1557, and the entire Bible in 1560. This version was greatly in advance of all its predecessors; the New Testament was translated from Erasmus's excellent Greek text revised by manuscripts collected by Genevan scholars; more improvement still was made in the version of the Old Testament by reason of the wonderful progress that had recently been made in the study of Hebrew. The language moves along in an easy manner, not wanting in terseness, and deviating very little from, though by no means dependent on, Tyndale's version. An innovation which was very conducive to its usefulness consisted in the introduction by the translators of brief notes on geography, antiquities, and church doctrines. This was the first English version which used the division of the text into verses. Its amazing popularity is shown by the fact that copies of this version were printed and extensively circulated over thirty years after the adoption of King James' version, and altogether as many as 150 editions were issued. One of these editions, printed in 1560, had the following reading in Gen. 3: 7, "They sewed figge tree leeves together and made themselves breeches," and has been popularly called the "Breeches Bible."

The striking merits of the Genevan Bible was clear evidence of the need of a new version for general use in England, but the stern Elizabeth could not countenance a version made by Presbyterians; this undertaking was entrusted to Archbishop Parker, who introduced a new system of translation by sorting out the Scriptures into "parcels" and distributing them to fifteen learned men, mostly bishops. The work began in 1564, and in 1568 the "Bishop's Bible" was published. The Vulgate additions in Cranmer's version were dropped, except in the Psalms, to make it uniform with the Book of Common Prayer. A more serious defect consisted in the reintroduction of the Romish conventional terms which had been dropped by Tyndale and his successors; it is for this reason that these terms have persisted even in the present Authorized Version.

In 1582 appeared the remarkable instance of the Romish church actually setting about the translation of the Bible into the English tongue. This was not a change of principle but simply of policy, for it is expressly stated that this version was made merely to counteract the poison introduced among the people by the many Protestant versions. This version, which is still in use in Roman Catholic churches, is called the "Rhemish" or "Douay Bible," because the translation was made by some Oxford Catholics who had fled into exile at the accession of Elizabeth and were then residing at the Roman seminaries at Douay and Rheims. It is a slavish rendering of the Vulgate, and has few beauties of style to recommend it to the reader.

At the second meeting of the Hampton Court Conference, an assemblage of Episcopal and Puritan ecclesiastics convened by James I in the early part of his reign, Dr. Reynolds, a Puritan minister of Oxford, proposed that a new translation of the Bible be made, on account of the many errors contained in the previous versions. Reynold's motion was opposed at first, but James shrewdly saw in this a great opportunity to increase his absolute power, and it was not long before the royal approval was granted. A most elaborate system of translation was adopted; fifty-four scholars, selected from the Established Church and from the Puritans, were appointed to the work; these were formed into six companies, among which the Scriptures were divided. The King himself instituted a set of rules to be observed by the translators: that the "Bishops' Bible" be followed and as little altered as possible; that the old conventional terms used in this Bible be preserved; that the divisions of chapters and verses be not altered; that each member of the company must make his own translation; these are then to be discussed by all the company, and their combined judgment must be submitted to the whole body of translators. This stupendous work was begun in 1604. After the whole version had been completed after the King's directions, three copies were made and submitted to a committee of twelve, six of whom were selected from the translators, and six from learned ecclesiastics of England. A third revision was then made by the Bishops of Winchester and Gloucester, and finally the Bishop of London took it in charge and gave the finishing touches. The entire work was completed and published in 1611, accompanied by a servile dedication to the King, and was appointed by him to be read in churches.

The "Authorized Version" was obviously a great advance on the Bishop's Bible, for Puritans as well as Episcopal ecclesiastics had a share in the work, and all the treasuries of knowledge contained in the two great Universities were lavished upon it; but, on the other hand, the King paid jealous attentions that nothing should come into the work which should be detrimental in the least degree to the doctrines of the Established Church, and there can be no doubt that all the translators were ready yielders to the threats or blandishments of the Royal Majesty.

For a long time this version met with little favor; not a few scholars raised objections to the translations, and the Puritans obstinately clung to the old Genevan Bible; this opposition was so strong that in 1656 a movement was made for a new version; owing to the political disturbances of the time, however, this came to nothing, and gradually the Authorized Version won its way into the churches and into the hearts of the English people. "The plays of Shakespere," says Saintsbury, "and the English Bible are, and ever will be, the twin monuments of the perfection of English, the complete expressions of the literary capacities of the language, and the English Bible itself is probably the greatest prose work in any language."

It only remains to make brief mention of the "Revised Version" of 1880, for the several recent versions which have appeared in this country and in England have not yet met with sufficiently general acceptance to require notice. The Revised Version had its origin in action taken by the Convocation of the Province of Canterbury in February, 1870, and the work was begun in June of the same year; shortly afterwards the

[CONTINUED ON THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, NOVEMBER 6, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

IT matters us if a man knows that certain members of churches drink it is his duty to talk with them instead of parading the fact in the papers. Moreover, a sweeping statement that members in a certain church drink whiskey, reflects on the church as a whole.

IT is one of those "pieces of human nature" that cannot be accounted for, that a man who cannot bear to hear his wife complain will revel in the chronic lamentations of incurably pessimistic newspapers, and will call an editor a coward if he prints a hopeful paragraph in preference to a pessimistic one.

ABUSES never go so far that they may not be stopped, although they are allowed to go on longer frequently for no other reason than that they have come to be common. Every one admits the need for reform in giving college degrees; it is as clear as day that they are given without regard to their real significance. Everybody knows it and jokes about it, but colleges and universities keep up the business, and the recipients are persuaded that they really do deserve "the honor," as their congratulating friends call it.

The time for joking has passed. Degrees can be made to serve a good purpose. It is wrong to destroy their usefulness. It is wrong to give a man a title when it is clear that it loses its meaning as soon as he uses it. Colleges have no more right to flatter and generate vanity and put good instruments to bad uses than any one else.

Degrees as an incentive to achievement have had no little to do with the making of men and the advancement of the learning of the world; and this is their function.

Our Board of Ministerial Relief is the youngest of our denominational boards. It has been in active operation four years, and has had twenty-one beneficiaries on its list. Its claims have never been adequately presented to the Baptist people of the State. It has had good men behind it from the beginning, but they have been compelled to do their work mainly through newspaper, circular and personal correspondence; and naturally they have not been able to enlist the sympathy of the people in general.

Only $366 has been raised this year. Fifteen hundred dollars could have been wisely used.

We hope a new day is dawning for this work. We have reason to believe that its claims are growing on the brethren; and we hope they will not delay to get the people informed on the subject. Collections for it ought to be taken in every Baptist church, and we hope many will be taken before the conventional year closes.

THE *Religious Herald* is entirely friendly to the proposed organization of the Southern Baptist young people, but thinks that the action of the Washington conference makes it wise for it to decline to join in any effort "for a conventional year at least." Our neighbor has a delicate sense of propriety.

The action of the Washington conference was determined not by opponents of young peoples' organization, but by brethren who desire us to accept the B. Y. P. U. A., which we never will in its present condition, and which the South never will accept. We regard this new effort as entirely different from the Washington conference. The conference was called admittedly to organize a Southern Union. It was frustrated. So sharp were the lines of the B. Y. P. U. A. forces, the Southern Union forces and the anti-organization forces drawn, that any kind of a decision then would have meant backset to the cause of the young people. We left Washington sure that organization of the young people was inevitable, and determined that if we had anything to do with it, it should be thoroughly Baptist, should be entirely under control of the local churches. We saw in this new effort the chance to effect such an organization as this. To let it pass would be to leave open the door for a flood of indiscriminate organizations and endless agitation.

The Southern Union of Baptist Young People is not a panacea. There are many churches that do not need organizations of any kind; there are some in which the young people at work in societies will do great good. As a general incentive to the organization of Young People's meetings where they are needed, we are in favor of establishing State and Southern organization.

MR. GREATHEART.

"Then said Mr. Greatheart to Christiana and to Mercy, 'My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; He has also sent the boys some figs and raisins, to refresh you in your way.'"—Pilg. Prog., Part II.

Since the great multiplication of books it is hardly likely that the matchless allegories of the immortal dreamer, Bunyan, are as generally read as in former days. And it is not probable that at any time the Second Part of the Pilgrim's Progress has been as popular as the story of the earlier pilgrimage. This is not at all surprising, and yet some of the most valuable instruction is given, and some of the most interesting characters are portrayed in the less familiar Second Part. Among the latter is the faithful, heroic, and gentle guide, Mr. Greatheart.

He is described by Bunyan as a man of large knowledge, wide experience, and sturdy common-sense. His valor was proved by his bearing in the Valley of Shadows and by the slaying of Giants. But the characteristics which gave him his name were his gentleness of bearing and tenderness of speech. He is not called Mr. Largemind or Mr. Bighead or Mr. Strongarm, but Mr. Greatheart. As the authorized guide of a personally conducted party from the City of Destruction to the Land of Beulah, he is Bunyan's type of a Christian minister.

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One need of the world now, as always, is Greathearts in the ministry. We encourage our young preachers to acquire knowledge and cultivate their intellectual powers. Those who seem worthy and are really indigent, we gladly assist to secure all the culture that colleges and seminaries can bestow. And so far from belittling the importance of the best possible education for our ministry, we would give new and added emphasis to the obligation which rests upon every preacher, old or young, to add to his knowledge and discipline his powers.

But all this will amount to absolutely nothing, so far as effectiveness in pastorate and pulpit is concerned, if heart power be altogether lacking. Of a minister of the gospel, above all others, is it true that he may have all knowledge and all eloquence, and yet, without the tenderness of love, be as sounding brass or a tinkling cymbal. Parched corn is not enough for him to bring to his flock, whether on week days or Sundays. The Lord would also have him be the bearer of pomegranates and wine, of figs and raisins.

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Only a very patient and loving guide could ever have brought safely to the end of the journey such a motley party as was accumulated on the way. Mr. Standfast and Mr. Honest might possibly have made the trip by themselves. But Mr. Ready-to halt, and dear Mr. Feeblemind, and Mr. Despondency with his daughter, Much afraid;—they stood in need of constant encouragement and comfort. One cannot help admiring Mr. Greatheart's tender dealings with these rather humble people even more than the prowess shown in killing Giant Daspair and the strength displayed in pulling down the walls of Doubting Castle. And when, at the last, we read through our tears how, one by one, they all went through the river, singing, to meet the shining ones, we cannot but believe that this pastor has done a better work, as Mr. Greatheart, than if, as Mr. Greatmind, he had written a learned book.

If there be any moral or practical lesson herein, it lies on the surface and will reveal itself.

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We have more learning in our pulpits than our fathers had. Have we as much of what they used to call "unction,"—that heart-power which comes from the anointing of the Holy Spirit? Perhaps so: we do not know. But we do know that tenderness is an essential element of success in proclaiming the gospel. Mr. Fine rhetoric may tickle our fancies, Mr. Funnyman may make us shake our sides, Mr. Sound-theology may (and ought to) confirm us in the faith, Mr. Exhortation may belabor us with loud appeals. And yet, somehow, the great depths within our natures, wherein lie the springs of action, are untouched and unmoved.

But, ah, when Mr. Greatheart preaches to us, it may be very simply and without much show of learning, our hearts begin to open, even as flowers open to dew and sunshine. His tenderness makes us tender. Pride melts away. Love, dove like, flutters into the heart. We want to shake hands with the man whom, an hour ago, we regarded with suspicion or enmity. We seem to be close to God, yet, somehow, we are not awed by the blaze of His holiness, but want to get closer and closer until, like tired children who have not done their best and are sorry for it, we can hide our faces in His bosom.

***

Whence comes this power of Mr. Greatheart to stir our souls so that they are melted into humility or uplifted with aspiration? Is it due to the tones of his voice? We think not. Is it because he relates pathetic anecdotes? He seldom does it. Does he stir our sympathies by wearing the mask of emotion? Never: he would not stoop to it.

But whence comes this gracious influence? Ah, it is because his heart is great and is full of genuine love and tenderness. He moves us because he is moved himself. He is moved himself because,—but we may not penetrate the seclusion where he has been closeted with God. We can only know that it is from our Lord himself that he brings us fruits and wine to refresh us on our way.

A NEWSPAPER correspondent sends the news from Raleigh to the *Charlotte Observer* that gambling was going on all Fair week in buildings on Fayetteville street. The *Raleigh Press-Visitor* says one of the gamblers with his gaming table never fails to put up at Raleigh Fair week, having long since become a familiar character. We too can hear testimony not at all contradictory. Not later at night than nine o'clock have we heard the voice of a pool-seller crying prices and asking for bids so boldly that any one walking the streets could understand his words. More than one person has told us that gamblers worked their games right in the heart of the city all the week, and that their victims were not a few. Yet the policemen are as innocent of these things (that is, to all appearances) as the youngest school boy in town. They are good on arresting a poor drunkard, but their prowess seems to wane when there is anything more serious on hand. If one of them should say he did not know gamblers were working over a certain saloon in the city, he could hardly be believed, since every newspaper man we have seen knew it; and the gamblers themselves were not at all careful whom they admitted. We sometimes think our policemen are laboring under the delusion that there is danger of an attack by an armed force from some unseen quarter upon the market-house; for never king's knights more zealously guarded a castle than they guard this building.

WEST CHOWAN ASSOCIATION.

This Association, whose strength and loyalty have become proverbial, met in its annual session last week with the Roxobel church, of which Bro. Cree is the beloved pastor.

The session was in every way up to the good record which this body has made in the years gone by. A mother never had a worthier daughter than the Old Chowan, from which the West Chowan was organized. Pastors in good hopes, workers themselves, and consecrated to the work; laymen (including the sisters) substantial, intelligent and zealous; nothing but good sessions could be looked for. The presiding officer, Dr. R. P. Thomas, is one of the smoothest moderators we have seen; there was not a hitch. And the clerk, Bro. W. C. Parker, whose experience of upwards of twenty years has made him a fixture, did his part as efficiently as ever, and we will look for the minutes shortly.

For several hundred yards as we walked from the station to the grove, where the people were eating, the woods were full of horses and vehicles, between 1,500 and 2,000 people, which is an average attendance, being on hand. It is very much to our regret that we could not get to Roxobel until the middle of the second day, though, being left over at Boykins, on the advice of a good brother we turned the intervening time to pleasant and profitable use by going to Murfreesboro, where we were delightfully entertained at the Institute. This was our first visit to this venerable institution, but we hope to have the pleasure of many another. When at length we reached the Association, it did not take us long to find the way through the crowd at dinner under the trees to Bro. Cree's hospitable home, where he and his wife were entertaining in true Scotch style. Here (not unexpectedly) we found Dr. John Mitchell and Bro. Caddell, who informed us of the proceedings of Tuesday and of Wednesday up to the dinner hour.

Rev. J. B. Boone preached the introductory sermon Tuesday morning, starting the Association off with a good tone. Immediately following, delegates were enrolled as usual and committee on credentials appointed. Organization was effected in the afternoon by election of same officers. Then the report on intemperance was heard and adopted. Report on periodicals is always given a good place by this Association, and it came next. Bro. C. W. Scarborough, many brethren told us, made a fine effort for the RECORDER, which Bro. Caddell followed with a good speech. If the number of renewals and new subscriptions stands for anything, the RECORDER never had a better hold in the West Chowan. Its friends are probably thicker in this section of the State than in any other; and not unnaturally one finds the churches active, pastors well paid and interests of the Lord's work well sustained.

The pride of the Chowan section is the C. B. F. Institute, and part of Wednesday morning and night was given to discussion of its interests. Bro. L. M. Curtis made the best speech at night ever made on the Institute, and it received the hearty approval of his hearers. He protested against sending girls away from the section for education, when as good opportunity at less expense and under better influences is offered at Murfreesboro. He also showed that the Institute catalog price for collegiate branches and music is the lowest of any high grade school in the State—$184 00. He was followed by Rev. J. W. Powell, who pleaded with all his earnestness for loyalty to our institutions. The speeches on the institution in the morning were by Elder T. T. Speight and Prof. John B. Brewer, but time coming short, a night session was given to general discussion of woman's education, over which Judge Eure presided with distinguished grace. The first speech was by Bro. J. Hartwell Edwards in the interest of the Female University, which he is engaged in putting before this Association. He was followed by brethren Curtis and Powell, as noted.

Reports on State Missions and on Education also came up Wednesday morning, and were informingly discussed by Elders Curtis and Scarborough, and Saunders and John Mitchell, respectively. Eight hundred dollars was reported for State Missions and eight hundred dollars pledged. Brother Mitchell's time was so limited that he had to omit remarks and take pledges for the Education Board, which made a good showing.

Bro. Boone was thoroughly at home as he came before the Association to speak for the Orphanage, after a report read by Elder Cree. He made a practical talk, which Bro. Craig followed with an earnest appeal; and on motion a collection was taken.

Rev. T. C. Britton of China spoke to the report on Foreign Missions. We heard Bro. Britton before the Washington Convention, but he made a better address on this occasion. He expects to return to China early next year.

Thursday the drought was broken, and the floods came. They did the world good, and there was thankfulness for it, even if the people were kept from meeting, and the last day's work made only a matter of routine. Only one session was held, and that was occupied with discussion on reports on Home Missions and Ministerial Relief.

NOTES.

We are under many obligations to Bro. Liverman and wife for kindly looking after us.

Every one was glad to hear of Bro. Durham's convalescence. It was regretted, however, that he was not present; for though his place may be filled in one sense, it cannot in many others, and the brethren missed him.

NEWS NOTES.

....All together for State Missions!

....Rev. A. C. Cree of Wake Forest has been called to our church at Chapel Hill.

....Pastor Simms of the Raleigh Baptist Tabernacle received one for baptism and two by letter Sunday.

....We are glad to note that Mr. Geo. W. Paschal has been chosen assistant in the Library of the University of Chicago.

....The fact that there will not be free entertainment to visitors at the Greensboro convention should not diminish the attendance. Greensboro welcomes everybody.

....Evangelist Fife is holding a meeting at Winston, which town it seems to us has more meetings of this kind than any other. It is not long since Rev. Sam Jones was there.

....Bro. Robt. D. Caldwell, Esq., Secretary and Treasurer of Robeson Institute, writes, "Robeson Institute is doing fine work now. There are more than 130 students entered."

....The Thirteenth Baptist Congress will meet at Providence, R. I., 12th to 14th inst. Prof. W. L. Poteat of Wake Forest College will deliver an address on "The Physiological Basis of Morality."

....Let us suggest that now is a good time for pastors to make up clubs of renewals and new subscribers to bring to the Convention. New names may be sent now and the money brought up to the Convention.

....Rev. Jonathan Wood has resigned the pastorate of Bryson City after a year's work. Bro. Wood has many friends in North Carolina, particularly in the Raleigh section, who hope he will remain in the State.

....Paying your pastor's salary is a business transaction, and you ought to regard it as much against your credit to neglect it as it would be to neglect any other obligation. Unpaid pastors are a reproach to their people.

....The success of brethren Pritchard and Pruett and their Charlotte co-laborers with their tent meetings in milling and manufacturing suburbs of Charlotte shows what can be done in the regions around many of our towns.

....Bro. A. Johnson, editor of *Charity and Children*, visited the RECORDER office on Tuesday last. He was here looking after the railroads which neglected to transport paper for *Charity and Children*, which, owing to said neglect, has failed for two weeks to make its appearance. There will be no delay hereafter in the publication of our contemporary.

....We have received the following tracts: "Our Fall in Adam and Our Greater Rise in Christ," by W. C. Taylor, Tyrone, Pa., price six cents. "These Forty Years, a New Year's Address," by Geraldine Guinness, relating to the China Inland Mission.

....The church at Jackson, Ga., has called Rev. G. W. Gardner during mutual pleasure. Bro. Gardner has been pastor of this church for two years and has done a fine work. He is much beloved by his church, by other denominations, and by the citizens generally.—*Index.*

....It is not the pastor's business to fill the church; he must try to fill the pulpit. It is the peoples' duty to fill the church. An active membership will do more to fill empty benches than all the ornaments of artists or music of singers or eloquence of orators.—*Dr. J. W. Carter.*

....We have frequently heard brethren say that they keep files of the RECORDER, and we have heard that some families have them complete. We can make it to the interest of any one having a complete file of the RECORDER for any year prior to July 30, 1873, (excepting year 1853), if he will inform us.

....We thank Rev. C. G. Wells for the following notes: A Sunday-school Missionary Day program was carried out by the Warsaw Sunday-school last Sunday evening. A good sum was realized for missions. Bro. L. R. Carroll is in a meeting at Willard this week. My New Hope congregation recently purchased an organ for the church.

....The First Baptist church of Durham will be ready for occupancy January 1st. It will be one of the handsomest church edifices in the State. Durham now has as many active Baptist preachers as Raleigh, (the number is six) which is to say, our neighbor has more Baptist preachers in proportion to population than any town of considerable size in the State.

....Secretary T. O. Fuller of the Baptist State Sunday school Convention (colored) has sent us a copy of the minutes of the meeting of that body at Warrenton Sept. 18–22. In the general statistical table it is stated that there are 408 officers and teachers in the schools reporting to the Convention, pupils 3460, volumes in libraries 1211, money raised $1169 72.

....The Rev. F. H. Martin, pastor of Calvary Baptist church in Scottsville, is conducting a series of revival meetings in the new Baptist church in Gilmerton, and has so far met with the most encouraging results.—*Norfolk Landmark.* We were told at the West Chowan that Bro. Martin is doing much good in revival work about Portsmouth.

....Rev. Thomas Dixon, Jr., delivered a magnificent lecture here last Friday night. We do not believe that he has an equal as a lecturer. His subject was, "The Woman of the Future," and he took the view which every reasonable man will take, that woman's place is the home. She cannot be too highly educated or too well trained; but she must not be "put down to the level with man."

....Rev. J. F. Tuttle preached his farewell sermon in the Baptist church here last Sunday. Mr. Tuttle's popularity, both as a minister and a Christian gentlemen, is not confined to denominational lines, and a general regret is expressed at his inability to preach the coming year. Rev. Mr. Byrd succeeds him, and will preach at the next regular appointment.—*Clarkton Cor. Columbus News.*

....Bro. N. G. Sloan, Bryantsville, Iredell county, writes that Revs. J. P. Gwaltney and W. J. Hopkins commenced a series of meetings at Damascus the first Sunday in October and continued until the Sunday following. Rev. C. C. Pool came in on Monday; he and Bro. Hopkins did most of the preaching. There were nineteen professions, and fifteen were baptized as a result of the meeting.

....Many pastors have been making good use of the dry spell by holding revival meetings. In recent exchanges we have seen mention of the following: Rev. S. F. Conrad and Elder Haymore of Mt. Airy at Fork church, Rev. G. H. Church at North Wilkesboro, Pastor O. C. Horton at East Durham, Revs. H. T. Williams and G. J. Dowell at Roxboro, Rev. R. M. Loftis at Walnut Cove, near Mt. Airy, which resulted in ten additions, Rev. J. A. McKanghan and Rev. Mr. Thompson of Missouri, at Tillery.

....There are 1,008 religious journals which have subscription lists aggregating over 5,000,000 names. This is an average circulation of about 5,000 each. That is very good, when all the circumstances are considered. The *Christian Herald* and the *Sunday school Times* are the two having the largest circulation. There are fifty German religious periodicals in the United States and eleven Swedish.—*Western Recorder.*

....Verily here is something new under the sun. A council met in New Jersey to consider the propriety of ordaining a certain brother, and after hearing the candidate's Christian experience, call to the ministry, and views of Bible doctrine, it was voted *not* to proceed to ordination. That little italicised word is full of hope! Perhaps, after all, it shall yet come to pass that councils shall be something more than mere committees to register a pre-determined conclusion.—*Indiana Baptist.*

....We dare say no church in our State has made more progress in the last year or two than that at High Point, of which Rev. R. W. Weaver is pastor. The pastoral year closed last Sunday, during which the church has raised $1,500, including $250 for the Female University. A missionary was employed, and a mission Sunday school sustained. A recent meeting by the missionary, Rev. Frank Fiddler, at Jamestown resulted in twelve conversions. The church received thirty-five members during the year.

....Mr. John D. Rockefeller, whose gifts to Chicago University have made him famous, last week gave that institution $3,000,000, one third paid in 1896; the rest before January 1, 1900, provided $3,000,000 is raised by other friends before that time. Previous gifts from this noble man to the University amount to $4,400,000.

....Rev. Mr. Church preached to the court house folks and others in the court house yard yesterday afternoon. He will preach on the streets every day this week if his health permits. The meeting at the Baptist church closed Friday night. There were thirty professions during the meeting. Ten persons were received into the church—six by letter and four by baptism. The latter were baptized at the Baptist church Sunday night.—*Statesville Landmark, Oct.* 25

....We were fortunate enough to have as companions from Raleigh to Warrenton on our way to the West Chowan, Rev. A. L. Stough and wife of Pineville. Bro. Stough was going to assist Pastor Taylor in a series of meetings with his Warrenton church. We are glad to have him this far up in North Carolina again; for although he still lives in North Carolina, his church is one of the best country churches in South Carolina.

....Rev. T. J. Hudson of Person county preached in the Baptist church Sunday morning and night. He sails for China on November 11th, and will at once enter upon the study of the language preparatory to active missionary work in the interior of that vast heathen empire. He is identified with the Gospel Mission.—*Gastonia Gazette* Bro. Hudson will receive support from Kentucky churches.

....The protracted meeting at Wakefield, in Wake county, under Rev. A. D Hunter, resulted in the addition of forty members to the church, thirty of whom were baptized on the fourth Sunday in October. It was a great season of grace. Bro. Hunter feels that the Raleigh work badly needs a man's whole time. As he is rather partial to country work, he intends living at home after this year and giving his time to country and village work.

....The statement in RECORDER of last week that there was only one building at the Philadelphia Centennial Exposition is not correct. There were several buildings, among them a beautiful art building which still stands; there was one main building. The Centennial came to pass when we were nearly three years old, and our impression in regard to the building was made by frequently seeing pictures of this main building, but of no other.

....Rev. W. A. Smith, who has accepted the West Durham pastorate for half of his time, devotes the other half to Ephesus church, about nine miles from Durham. This will make it necessary for Bro. Smith to give up Cedar Rock Academy the end of the fall term, for which he has built up a fine patronage and a good name since he graduated at Wake Forest in 1893. We are very glad, however, that he may now give his full time to his calling.

....Secretary Durham was able to get back to work last week. He is weak, but is free from rheumatism. He will have all he can do to attend to his office duties from now until the Convention meets, as his report must be prepared and a great many details be attended to. We hope the brethren and sisters will enlist themselves in the effort to pull up the hill in the remaining time and bring the Board to the Convention out of debt. Co operation of pastors and people just at this time will go a great way in this important work. Let us not have a discouraging report.

....Rev. J. W. Little's gospel tent arrived here a few days ago. It is 30x70 feet and will hold about five hundred people. He arranged to begin a meeting here at once, but will postpone it until the close of the revival now in progress in the Methodist church. The tent will be pitched on the Houston lot just south of the freight depot. Mr. Little has had remarkable success in revival work during the past few weeks, having recently baptized 135 persons in the fellowship of his churches. He will use the tent to conduct meetings in the country where there are no church buildings.—*Monroe Journal.*

....I must tell you that Dr. Mundy is just the same quiet, tireless, successful worker. Under God he has accomplished a grand work at Wilson; though he says nothing about it. I have recently been engaged in some precious revival meetings, and have rejoiced in seeing the saints edified and much people added to the Lord. We expect soon to hold a meeting of days in our home church, in which we have the promise of the efficient aid of Bro. "Bob" Peele, of Wilmington. May God bless the editors and all the readers of *The Courier.—J K. Fant, Littleton, N. C., in Baptist Courier.*

....About a year ago, Hickory Baptist church called Rev. C. S. Cashwell as pastor for half of his time. He accepted, came and assumed the duties of that responsible office. Under his care, the church has not only grown in numbers, but in efficiency. It's members are nearer united in "every good word and work" than when he took charge. Indeed, they are fast reaching that sphere of Christian duty when it can truthfully be said of them: "They are lively stones in the building," each doing his or part and that cheerfully. The Pastoral year having expired, the church met in Conference Monday night and, by a unanimous vote, recalled him for the same time, for the ensuing year, increasing his salary over last year, $50. He was sent for and asked whether he would accept or not. To the delight of the church he accepted. So Hickory church reipdoning her former pastor is now ready to begin the new Pastoral year with renewed Zeal and with higher and nobler aspirations than ever, in the work of the Master.—*Hickory Mercury.* We are glad to see this evidence of the deserved appreciation of one of our best pastors.

Attention, Delegates to the Baptist State Convention.

As we have every reason to believe the attendance will be unusually large at the coming session of the Convention, and as the Young People's Baptist Union convenes the day before, we ask all the churches who send delegates to the Y. P. B. U., to also appoint the same delegates (if practicable) to represent their churches during the meeting of the State Convention.

Homes can only be provided for delegates to the State Convention, Y. P. B. U. and W. M. S.

Visitors can get reduced rates at the hotels and boarding houses. Delegates desiring homes must send their names and post-office address (plainly written) to the Chairman Committee on Hospitality at least ten days before the Convention convenes, otherwise we cannot provide entertainment for them. Please address all communications to

DR. W. W. ROWE,
Chm'n Com. on Hospitality,
123 Price St., Greensboro, N. C.

Let every pastor beg his people to give to State Missions now. The need is urgent.

About the Convention.

Dear Recorder:—Let me say a few words about the approaching Convention:

The Baptist State Convention is getting to be a big thing; and its entertainment is no small matter. The pastor has been on the field such a short time, and his acquaintance in the city is so limited, that he can be of very little help to the church in the way of securing homes for the delegates. By complying with the following requests you can help us:

1. Don't send your name as a delegate unless you are reasonably sure that you will come. Brethren often have a very vague idea that they will attend, and send their names so as to make sure of a home in the event that they do go, thinking that if they do not go, no harm is done. But don't you see, brethren, the trouble is just the same, whether you come or not. We have to secure homes for all who send their names. Now if you expect to come, send along your names; but if there is only a bare possibility of your coming, don't send your name.

2. Let me emphasize the request of Dr. Rowe, viz., that your name be here ten days before the Convention meets. The "books will close" 25th of November, and unless your name reaches us before that time, we cannot promise to entertain you.

3 We can only entertain *one* delegate from each of the Young People's Societies and W. M. Societies.

We are going to do everything in our power for the comfort and pleasure of the delegates, and we ask that you help us as above indicated. LIVINGSTON JOHNSON.

Greensboro, N. C.

The Y. P. Convention Again.

Dear Recorder:—The brethren over the South are showing more interest in the Y. P. work. Of late Georgia has organized a State Union; there is a call for the purpose of organizing a Southern Union, Nov. 21, 22; at the late meeting of the Tennessee Convention a time was appointed to organize a State Union. Is it not time for us to act?

I hope the coming meetings at Greensboro will be of such a character that we will realize the importance of having them perpetuated.

Greensboro is not as large a city as her hospitality is abounding, but she has a generous welcome for the State Y. P. Conventions, and Woman's Missionary Union. Let us have a representative to the Y. P. Convention from every Union, Sunbeam Society and young people's prayer-meeting. I would suggest that so far as it is wise to do so, the churches appoint the representative of the young people as a delegate to the Convention, too. They need the help of the Convention, and the Convention will not be hurt by their presence, and it will greatly help the Committee on Hospitality.

Let the churches see that some young member is sent to this meeting.

R. VAN DEVENTER.

Burlington, Nov. 1, 1895.

A Proposition.

To the Baptist churches of the Atlantic Association specially, and of the State generally. Brethren:—In 1892 knowing the need of mission work in the Eureka section, and that the needed work could not be done on account of no house of worship and none nearer than fifteen miles, I secured a desirable lot in the little village and erected thereon a neat and comfortable building, 32x48 feet, this building when finished, together with the ground cost $628, of which amount I furnished $539.62, and in September, 1892, the trustees of the Eureka church gave me a note for that amount, which note I hold yet there never has been but about $35 paid on it.

I do not feel able to give this whole amount, but desire to make the following proposition. If the churches of the Atlantic Association or any other will raise and pay to me by January 1st 1896, $300, I will donate the remainder due on the note, and clear the church out of the debt, and if I should die before that date it is my will and desire for this proposition to hold good.

I regard Eureka as a good mission point, and one to which our people should look after, and could well afford to aid.

This proposition is made through the RECORDER at the request of the Moderator of the Atlantic Association.

Fraternally,

C. J. NELSON.

Goldsboro, N. C., Oct. 27, 1895.

Greeting from the Henderson Pastor.

Dear Recorder:—May the Henderson pastor be allowed to greet the brethren of the State through your kindness?

Back at last upon his native heath, he is beginning to feel once again the old-time stir of feeling, and his heart swells within him toward Carolina and Carolina's people. The grass may not grow so green here as in more favored sections, but there is no spot on earth where the hearts of the people are as green with perennial youth as are those of the Baptists of this old State. And, leaving the third person, I wish to say that I thank for their kindness all who have given me pleasant words of welcome to this section in which I find myself. Surely I could not have found a better place to stop in than Henderson.

I can say for the Lord's saints here that they love their pastor. But mind you, I am not presumptive enough to say that as to myself. I mean they love their pastors in general, and their former one, Rev. R. Van Deventer, in particular. By the way, I have a quarrel against that man, and as I wish to be open in all I do, I will have it out with him here in this public manner. I wish to tell him distinctly that he is too good a pastor. Why does not he have some mercy upon the every day man who he knows must follow him! This State would be eternally spoiled if he could go around and be pastor in each church in it for a while. I say candidly I know of no man in this or any other State who in all around pastoral ability can equal Bro. Van Deventer, if what I hear on every hand concerning him is true, and I know that it is.

The work here under the new administration (if this word be taken in a loose sense) is moving along as nicely as could be wished. It is my great pleasure to receive new members quite often, and occasionally to stir the baptismal waters. The church seems to be taking hold of the work quite willingly, and the pastor has learned to love them all for their many kindnesses.

We have suffered seriously from sickness and deaths this summer. Especially were we saddened by the death of Mrs. James H. Lassiter, who was eminent for her good works and her genial Christian piety. However, now that the cool weather is setting in, the health is better, and we are settling down to better work.

I was busy all last week in a meeting which I conducted alone in our mission chapel, three miles in the country. There are some local difficulties there, as everywhere else, but our hearts were made glad by a deeply felt interest, and a dozen or more open professions of faith in the blessed Redeemer. Three joined our church last Sunday, and will be baptized next Sunday morning. It is our hope to be able to organize a church at this point soon.

It was pleasant to meet the pastor of the Tar River Association at Wilson recently. The meeting was in every way a good one. We missed the RECORDER representative, and Dr. Taylor to speak for Wake Forest College. However, the representation was otherwise good, and different ones were found to take the places of these absent ones.

Speaking of Wake Forest reminds me to express my satisfaction at the excellent opening this year. While there not long since in attendance upon a committee meeting of the Alumni, everything seemed in a prosperous condition, and all were well and happy.

And speaking of Wake Forest, reminds me to say a word as to our Seminary at Louisville. A letter received from a member of the faculty, dated the 24th, says: "There were yesterday 269 men on the roll book, more than ever before. There is more enthusiasm among faculty and students than I have ever before seen. Every member of the faculty seems to realize that the blessings of God have brought greatly increased responsibilities and that he is determined to meet his part of it. The grade of students is very high. O Millard, pray God's blessing upon our beloved institution, that he will raise up men to endow it more completely and that he will fill the hearts and strengthen the minds of the teachers to meet the demands upon them!" All over our State are young preachers who ought to be in the Seminary. If they did but know what they are missing! Try, O my brethren, to put in at least one year in the near future at this the best Theological Seminary on the continent. I have in my possession a letter from a recent Wake Forest graduate who went to another Seminary, and among other things he says: "I expect to advise my Wake Forest friends to go to Louisville, though I am most thankful that I am here, and believe the training here is in no respect below the best. Louisville is spoken of more highly among the boys than any other Seminary, and Dr. Broadus is frequently quoted in the New Testament department." It means much when a man, though he thinks his own institution good, advises his friends to go to a rival one. Can we not see in all this the blessing of God upon the prayers and labors of the sainted Boyce, Manly, and Broadus? May God grant that through the years to come the influence of their blessed lives may linger around the place where their labors were!

And may God add his blessing to his work in our own State!

JUNIUS W. MILLARD.

A GOOD INCOME can be made by some member of every Baptist church in North Carolina, who will undertake light and desirable work of representative character. Representatives, male or female, must be commended by their pastor as worthy and energetic. For further information address (enclosing 2 cent stamp) "Box G, Raleigh, N. C."

Send applications as soon as possible, as only one member in each church can be engaged.

Let every Baptist rally for State Missions. The Baptist hosts can do mighty things in thirty days.

Western Baptist Convention.

The thirty ninth session of the Western North Carolina Baptist Convention was held with the church at Bryson City, beginning Oct. 23, 1895.

The Convention re elected Bro. J. H. Tucker of Asheville, President, and Bro. R. A. Sentell, Secretary. O her offices were suitably filled from the representative brethren of the Convention.

A cordial welcome was extended to the new pastors in the Convention, viz., Rev. J. S. Felix, D. D., of First church, Asheville; Rev. Jonathan Wood, Bryson City; Rev. S. S. Gibson, Hendersonville; Rev. T. C. King, Morgan Hill, and Rev. I. T. Newton, Brevard.

After recognition of visiting brethren by the Chair, the report of the Secretary of the Board was read. The report showed an increase of work and results. Sermons and addresses, 1,060; religious visits, 1,326; prayer-meetings held, 159; baptisms by missionaries, 140; Bibles and Testaments sold to the amount of $466; total amount collected on field for book sales and general collections, $2,240 60; received from Home Mission Board, S. B. C., $600; from S. S. Board, S. B. C., $200; grant of books from A. B. Pub. Soc., $500; amount collected by Secretary on the field, $1,140 61.

Wednesday night, the report on Baptist Orphanage was read by Bro. J. W. Lawing. After remarks by Bro. Lawing, Rev. J. B. Boone, Superintendent of the Orphanage and well known to the people, addressed the Convention, explaining especially the present management of the Orphanage. The subject was further discussed by brethren S. C. Owen, T. Bright and others. Liberal amounts were pledged to this object.

Thursday morning devotional exercises were conducted by Bro. J. M. Hall.

The subject of Conventional Missions was discussed by brethren J. P. Herren, J. P. Morgan, T. Bright and others. Pledges and collections were taken for this work to the amount of $330.40.

The report on Woman's Work was read by Bro. A. I. Justice. The report was discussed by brethren W. H. Rich and J. W. Hall. A message from the Woman's Central Committee was read by Bro. S. C. Owen.

Thursday afternoon the report on Education was read by Bro. A. E Brown, which was discussed by brethren J. B. Boone, J. S. Felix, M. P. Matheny and others. A resolution, looking to the establishment of a school of high grade in the bounds of this Convention, was adopted.

Thursday night the annual sermon was preached by Rev. J. W. Leawing from Rom. 5: 21. A sound gospel sermon.

Dr. E E. Folk of Nashville, Tenn., presented the work and claims of the S. S. Board S. B. C. Remarks were made by Bro. S. C. Owen.

Friday morning at 8:30 o'clock the newly elected Board of Missions met and organized. This Board agreed to recommend Bro. T. Bright to the church and field at Murphy, N. C., at a salary of $600—$400 to be paid by the Board, $100 by the church, and $100 by the Association.

The Convention was called to order at 9.30 o'clock.

Report on Periodicals was discussed by brethren Owen, Morgan, Folk, Herren and others.

Report on Temperance was read by Bro. G. H. Bartlett and adopted without discussion.

Report on Young people's Union was read by Bro. E. J. Morgan. Amended by Dr. Felix so as to authorize delegates from this body to the meeting in Atlanta Nov. 21st and 22d. The report was discussed by Dr. Felix and Bro. M. P. Matheny.

Report on Ministerial Education was read by Bro. A. E. Brown. Adopted without discussion.

Friday afternoon the report on Home Missions was read and discussed by Dr. Felix.

Report on Obituaries was read by Bro. S. C. Owen. Very tender reference was made to the life and death of Dr. D. B. Nelson and of Bro A. E Wright.

Bro. Owen calls attention to the importance of living faithfully and earnestly for God while spared to his service here. The brethren sang "Sweet bye and bye."

Bro. A. I. Justice read an interesting report of the history of the Convention.

The Board of Missions holds another session. Agreed to combine the work of the Corresponding and S. S. Secretaries.

Friday night the report on Foreign Missions was read by Bro. S. S. Gibson, and discussed by Bro. M. P. Matheny and Dr. Folk.

The Convention extended thanks to the good people of Bryson City for their kind and bounteous entertainment of the Convention during its three days' session. Remarks were made by several brethren expressing their appreciation of the treatment accorded to them in their homes. It was agreed by all that this session was one of the best in the history of the Convention,—good on account of the high order and hearty interest of all the discussions and the fraternal spirit which prevailed throughout; and good on account of the increasing interest on the part of the women of the Convention, and their resolve to do more and better work for the Master.

While singing "God be with you till we meet again," the brethren and sisters extended to one another the hand of fellowship with that interest which only Christians know.

Other matters received the consideration of the Convention, which will require too much space to mention.

Saturday, Rev. T. K. Brown preached at 11 a. m. and Rev. J. W. Leawing at 7:30 p. m.

Sunday, Rev. R. A. Sentell preached at the Methodist church, and the writer at the Baptist church, 11:30 a. m.; Rev. A. H. Simms, at the Presbyterian church, 8 p. m., and Rev. G. A. Bartlett at the Baptist church, 7:30 p. m.

I. T. NEWTON.

Debt on our mission work means delay. When our State is growing as it is now we cannot lose a day.

Cash Received for Baptist Female University from Oct. 9 to Oct. 31, 1895.

D. G. Smaw, $5.00; Mrs Minnie J. Yates, 10 00; W B Spencer, 2 50; J. C. Bolton, 25c.; Miss Olivia Joyner, 5 00; H. C. Edwards, 2.50; C. R. Baughan, 1 00; R. W. Blanchard, 10.00; Dr. C. F. Griffin, 1 00; Mrs. Adelia F. Fay, 5.00; Mrs. C. M. King, 5 00; Friend, 25c.; J. W. Phouts, 25c.; J. H. Wagoner, 1 00; Miss Mamie McLean, 1.25; Mrs. E. J. Lynch, 5 00; Mrs. F. F. Smith, 5 00; J. W. Bailey, 25 00; Z. W. Haynes, 5 00; S. L. Barden, 1.50; S. P. Wixon, 5 00; Dr. A. J. Battle, 100 00; J. E. Bullis, 1 00; S. R. McDaniel, 5 00; C. E. Cowell, 1.00; Mrs. T. C. Britton, 5 00; P. L. Salisbury, 2 50; Mrs. A. C. Vann, 10 00; H. B. Vann, 1 00; J. E. Vann, 1.00; Geo. A. Brown, 1 00; W. T. Johnson, 20 00; I. P. Hedgpeth, 50.00; Dr. Jno. Whitehead, 20.00; Sexton Lawrence, 10.00; Mary C. Bonner, 5 00; Warren Rec. 1 00; E. S Norman, 1 00; Mrs. F. White, 5 00; T. P. Wilcox, 5 00; Prof. C. D. Graves, 5 00; N. L. Parlier, 1 00; M L Woodhouse, 5 00; S. H. Wilmouth, 50c.; Mrs. J. L. Sparks, 10 00; Mrs. C. A. G. Thomas, 5 00; Mrs. Thos. L Chisholm, 10 00; Miss Lillie Morrison, 2.50; Dr. A. M. Baldwin, 15.00; Miss Flora McLean, 1 00; Miss Susan Bethea, 1.00; L. Shaw, 5.00; Rev. E. D. Wells, 1 00; Spurgeon McMillan, 50c.; Miss Kate McLean, 1 00; Mrs. M. A. McMillan, 1.00; Miss Sallie McLean, 50c.; Miss Hannah E. Dunlap, 10.00; J. F. Fields, 2 50; M. G. McKay, 1 00; P. A. Cowan, 50c.; Mrs. Correll, 50c.; Rev. R. Van Deventer, 15 00; Mrs. L. W. Foushee, 5 00; B. F. Withers 25 00; Mrs. A. J. Patterson, 5.00; Mrs. Ida Meacham, 5 00; Mrs. N. G. McKay, 10.00; G. M. Goodwyn, 10.00. Total, $495 00.

H. L. WATSON,
Clerk Fin. Com. B. F. U.

Raleigh, Oct. 31, 1895.

The Royall Chair—Decisive Work Needed.

Rev. C. W. Blanchard, the Financial Agent Wake Forest College, writes about the Royall Chair as follows: "The time is now short till the meeting of the Convention at Greensboro. Shall we be able to report the endowment of the Royall Chair completed by that time? This is a crisis with us to secure the gift of the National Baptist Education Society. Who will follow the noble example of brethren R. L. and H. C. Bridges of Bladenboro in subscribing one thousand dollars to this good work, to be paid in three annual installments? If all who are interested will act at once we will take no risk. Many have promised to help, will they not put it into subscriptions within the next fifteen days? If you have no blanks you can get them by applying to me at Cary, N. C. May I not hear from a hundred brethren within the next few days?"

To The Pastors and Churches of North Carolina.

Dear Brethren:—You will be interested to know the condition of the treasury of your Foreign Mission Board, and therefore of the prospects for your missionaries on the foreign field. Receipts are coming in very slowly. At the present rate the income is not more than about half enough to carry the work of the Board on. We are earnestly desirous of avoiding a debt at the end of the Conventional year, special appeals, etc. Financially times are improving in the South. There ought to be a decided increase in foreign mission receipts. Last year from May to Oct. 15th North Carolina gave $3,032 57; for same period this year, $872 46. You see there is a decided falling off in the receipts from your state. Will not every lover of missions put his shoulder to the wheel? Will not each pastor push collections? Will not each treasurer remit promptly? Brethren, do what you can for your Board and your missionaries. Yours etc.,

E. Y. MULLINS, *Asso. Cor. Sec'y.*

Richmond, Va.

All lamps smell, if they do not smoke, with wrong chimneys. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

Don't Go to Chicago on an Ox Cart?

I want two first class hard workers on a liberal contract, to represent the Union Central Life Insurance Company as Special Agents. Give references and age when you apply.

Our new policies express greater and more advantageous guarantees in proportion to cost than any Company. So men of energy and backbone find it easier to sell our plans. No extra charge for insuring ladies.

We put all the possible attractive features in our life with annual dividend as well as all other plans, and the Companies that boast that they give the insured no greater guaranteed advantages than they did years ago are as far behind as he who to-day starts to Chicago on a wagon or even an ox cart.

Our assets are over $14,000,000. Give me your age and investigate our insurance. It will really pay you.

CASEY J. HUNTER,
Supt. Va. and N. C.,
Raleigh, N. C.

It is a good plan to have some one appointed in your congregation to see each member and ask for a contribution for State Missions.

[CONTINUED FROM THE FIRST PAGE.]

operation of American scholars was solicited and companies were formed in this country to act with the English revisers. The principles of revision were as follows: to introduce as few alterations of the Authorized Version as possible in consistency with faithfulness; to make marginal reference of the adoption of a new text; and to seek for aid from divines, scholars, and literary men throughout the world. After the work had been completed, it was twice carefully examined and was three times submitted to the criticism of American scholars. It was ten and a half years from its commencement that the revision was at length published.

This version has numerous improvements upon that of King James. The revisers had the advantage of a better text to base their work upon; the Greek text, from which the former translations had been made, was in many respects untrustworthy; all the oldest and most important Greek manuscripts have been discovered since that time, and in many instances false readings have been avoided and a nearer approach has been made to the exact words and sense of the original. In many cases false renderings were knowingly made in the Authorized Version for the sake of giving variety to the language; these have all been corrected by the revisers. The poetical form of such writings as the Psalms and Proverbs has been retained and the old system of division into verses has been abolished. The Revised Version is undeniably the most faithful presentation of the Word of God that has yet been made to the English people, and its complete supercedence of the Version of 1611 is without doubt only a matter of time.

Wake Forest College.

Our Georgia Letter.

Dear Recorder:—Some items from the Empire State may be of interest to your readers:

SORROW.

Just now our people are universally mourning the unexpected death of Deacon J. C. McMichael, the proprietor and editor of the *Christian Index*. I saw him only a few weeks ago, and he seemed to be unusually well and much stronger than he had been for some time. He had suffered for the past year or two from a dreadful spell of grip, and it seemed hard for him to overcome the effects of it. Early last spring he was forced to give up his work and seek the mild climate of Florida. Bro. McMichael was a noble man and a born newspaper man, as his success with the *Index* clearly proved. He brought the subscription list up to ten thousand, and greatly improved the paper. It is unusually popular in Georgia. He was a brave captain in the war, and carried to his grave scars upon his body as the result of wounds which he received while defending his country.

NORTH CAROLINA IN GEORGIA.

The tide seems to be turning in the direction of Georgia from the Old North State, and since Pastor White came to Macon, others have come. Brother Wray has been installed at Milledgeville, and I recently learned that Brother Jenkins had been called to the church at Perry. Well, we are glad to have them come, and bid them all a hearty welcome in the Master's name, and wish for them unlimited success. Brother White is only forty miles from me, and I am glad to report that he is doing well with his splendid church. May it ever be so with him, and all the brethren here and elsewhere.

ANNUAL CALLS.

I want to thank the RECORDER for the splendid articles it had some time since on annual calls. These calls are curses to the churches, and have done more to divide them and hinder their progress than almost anything else. Then it is humiliating to a Christian gentleman to have worthless fellows inquiring on the streets as to whether the church is going to keep their pastor another year or not. He must be put up every fall, too, and have sore heads shoot at him with a little paper wad and thus proclaim their independence. A splendid pastor told only this week that he was recalled to his church with but one dissenting vote, and that party had no more sense than to think that he could not stay unless the call was unanimous, so called to inform him that she had cast the vote, and to inquire what he would do about it. The annual call rages in Georgia, and as a result of it some of our best men are moving, not that they have been voted out, but the voting brother has unsettled them. So disgusted am I with it, that I told my splendid church here that I would not accept an annual call from them or any other church, and so on last Sunday they very cheerfully gave me a call for mutual pleasure. They proposed doing it one year ago, and had only one objector who was yielded to at the time, but he sees now that the indefinite call is best and is with his brethren. I am glad to know that other churches in Georgia are considering this matter, and our preachers need to come out like men and protest against it, which they are doing.

THE EXPOSITION.

You have been there, brother Editor, and so I need not say anything about it for your benefit. It is quite creditable, and the crowds are now getting better. I am only fifty miles from Atlanta, but I suppose people much farther away hear more about it, and think more of it than we do.

G. W. GARDNER.

Jackson, Ga.

A Pound of Facts

is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Working of Method in Giving.

Dear Bro. Bailey:—Among the many things for which I am grateful to God is that I had a Christian home in the mountains of Tennessee and North Carolina. The "old home" was on the line. (How dear to my heart that word old home is.) Though years ago I wandered from my native place, there is not a day that passes in my life but what the sweet memories of childhood and boyhood days come crowding into my thoughts. Though I am not a Southerner in residence, yet my sympathies and good wishes for the South are as ardent as they could be. The weekly RECORDER is a very welcome letter from home. God bless the RECORDER in its noble work!

This morning in my mail came the annual minutes of my old home Association. With eagerness I read its contents, even to the figures. While I rejoiced at the success attending the work of last year, I was really surprised to see that not more had been accomplished, especially along some lines; and along the line of probability of doing more for the Master, I wish to say a word.

In the Association to which I referred above, there are thirty-one churches, with a total membership of 2,476. I notice that the total contributions of all these churches to all purposes, including pastors' salaries, amounts to only $1 067 59, making an average per member of only a small fraction over 41 cents.

Now, only for the sake of a little comparison, let me tell you what my small young church, less than three years old, did last year. We have one hundred and forty-seven members, and last year they contributed to all objects $2,675 12. This does not include more than one hundred dollars raised by the Young People's Society. They gave on an average $18 19 per member, or nearly three times what the thirty-one churches gave.

Some one may say, "You must have some rich members." There isn't a rich man in my church. At least four of the churches in the Association to which I refer, each represents more money than my church. Then these being the facts as I know, there must be some reasons why the brethren there do not do more to send the gospel. I feel sure I have the key to the situation. There they have no system in their offerings. In many cases pastors accept charges without any understanding as to what they shall receive. "The laborer is worthy of his hire," if he labors. In this I believe the pastor to be at fault—they indulge the churches. If the pastors can live without salaries, well and good. God bless them in giving their services; but if they do not need, the missionaries at home and abroad, orphans, the poor, and the struggling students do need, and the churches should help these. It would be, as all know, a benediction upon the churches themselves to give as God prospers them. Remember God's challenge, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." God is always ready to do his part. Now the best way to do this is as the Bible suggests. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." That is what we do. Every member, unless he is a pauper, is expected to give something every week. At the beginning of the financial year, each one pledges what he will do each week; hence we have been able to accomplish what we have done—comparatively little though it is.

Now suppose that each member of the churches of this Association of which we are speaking, should give five cents each per week—that is small, much less than they are prospered—the contributions would be $5,826.40 instead of $1,067.59.

The South, God be thanked, is a great Baptist country. Their possibilities are limitless, and it is my earnest desire to see them fully comprehend their possibilities, if they do not already bring into his storehouse, and then see an outpouring as has never fallen before.

It is in my heart to say more, but will forbear. Sincerely yours,

W. G. JONES.

Boston, Oct. 25, 1895.

Deacons' Meetings.

I believe that the deacons of all Baptist churches ought to meet frequently for the purpose of discussing, planning and commending such means as would be for the best interests of their churches. By reference to Acts sixth chapter, it will be seen that deacons were appointed to attend to the business matters of the church.

Sound but good business men are suitable for deacons. They ought to be men of good common sense—honest, earnest, impartial, consistent; loving the work of the church, and willing to do it. They ought to make every department of church work a careful, constant study. Then they should meet and discuss the best methods of church work. Nearly all organizations have a board of trustees, a board of directors, executive committees, &c., to plan, and manage, and advise.

Most of the troubles that disturb churches might be settled by the counsel and advice of a wise board of deacons. If a church has a pastor who is not suitable, the deacons should quietly assure themselves of the wishes of the church, and then say candidly and privately to the pastor, "We know the wishes of the church, and we think it best for you to resign." And then the pastor could quietly resign, and thus be saved the mortification and sometimes injury of being voted out.

And further, if deacons study the interests of the church as they ought, they will find that the church ought to do work that she is not doing; and they can devise and recommend plans to enter upon new and needed work.

I feel sure that deacons of many Baptist churches have come far short of studying, understanding, and doing the duties I understand to belong to their office; and therefore many churches have had troubles that might have been avoided, and have left undone much work that might have been done. Many deacons seem to think that their only work is to carry around the bread and wine at communion, which is but a little part of their work; but there is much important work they can and ought to do. Find out what it is and do it, and you will be happier and your church more prosperous.

J. A. S.

"Who gathered these lillies?" asked the gardener, as he came into the garden, and found some of his fairest and loveliest lillies cut. "I did," replied the master. Then the gardener held his peace. Beloved, has the Master come into your home garden, and cut some of the fairest and loveliest lillies? If so, it is to transplant them into his palace garden. Well, let him have his way. How they will unfold their beauty in that bright eternal world.—*Selected.*

A Maine minister tells a good story of his experience with a quarrelsome choir: "One Sabbath they informed me that they would not sing a note until Brother ——, one of their number, left the choir. I gave out as the opening hymn:

'Let those refuse to sing
Who never knew our God,
But children of the heavenly King
Will speak their joys abroad.'

"They sang, and I was never again troubled."

How many a Christian pilgrim would never have seen anything of the spiritual manna and the spiritual stream from the rock, had God listened to him when, with fear and trembling, he besought him not to lead him into a desert.

This alone is true friendship: to see what is good deep down in another's soul, to help that upward into life, and enable it to conquer outward frivolity and evil.—*Christian Register.*

The only permanent cure for chronic catarrh is to thoroughly expel the poison from the system by the faithful and persistent use of Ayer's Sarsaparilla. This wonderful remedy proves successful when all other treatment has failed to relieve the sufferer.

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The Art Amateur.

BEST AND LARGEST PRACTICAL ART MAGAZINE.

(ESTABLISHED 1879.)

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Invaluable to all who seek to make a living by Art, or who take up Art as an accomplishment. The only art periodical awarded a medal at the World's Fair, where twenty diplomas were awarded to its special writers and artists. The following are the principal departments:

OIL PAINTING	DESIGNING FOR THE ART TRADES	CHINA PAINTING
WATER COLOR	CRETONNE AND HOME EMBROIDERY	WOOD CARVING
PASTEL PAINTING	HOME DECORATION AND FURNISHING	MODELLING IN CLAY
TAPESTRY PAINTING	BIOGRAPHIES OF ARTISTS	PYROGRAPHY
ILLUSTRATING	ADVICE BY CORRESPONDENCE	WEEKLY HINTS WORK.

A choice of the following two liberal offers is open to all who, before January 1, 1896, will send to the publisher $4.00—the regular subscription price—and mention this journal:

One of the Colored Plates given with a Subscription for 1896.

OFFER A

GIVES, with a year's subscription to the Magazine, any one of Seven Portfolios, each containing 10 admirable Reproductions of Studies and Pictures after original paintings in Oil, Water Colors, and Pastels by some of the very best artists. Thus, Portfolio No. 1 contains 12 Exquisite Flower Subjects, painted for The Art Amateur by Paul de Longpré; Portfolio No. 2: 12 Animal Studies, by Hélène Maguet; Portfolio 3: Figure Subjects; Portfolio 4: Fruits, Flowers, and Still Life; Portfolio 5: Landscapes and Marines; Portfolio 6: Genre, etc. Portfolio 7: China Designs. The contents of any one of the Portfolios, at our catalogue prices, would cost from $3.00 to $4.00. They are some of the same pictures that are framed in thousands of cultivated homes that are used as models for students in the leading art schools and academies, and in the Chicago High Schools. These portfolios full of beautiful pictures are PREMIUMS and are given in addition to the Color Plates which go with every number of THE ART AMATEUR.

OFFER B

GIVES THREE MONTHS' SUBSCRIPTION FREE, beginning with any term. That is, for $4.00 you get 15 months' subscription for the price of 12 months. To avail yourself of either Offer A or Offer B, you must mention this journal when sending the $4.00. If you choose one of the Portfolios, state if you prefer Flower, Animal, Landscape, Figure or China painting subjects.

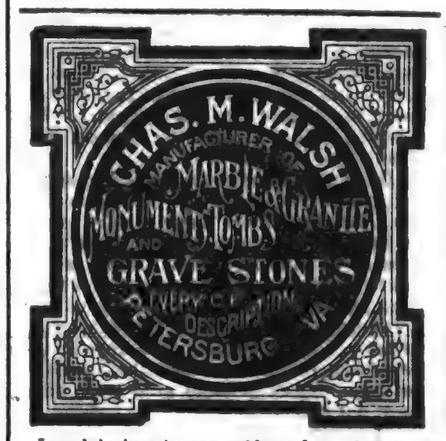
Specimen Copy of THE ART AMATEUR (with Color Plates and 8 Pages of Working Designs for all kinds of art work) sent for 25 cents if this advertisement is mentioned. Our new illustrated catalogue of 200 Color Studies and Pictures for a 2-cent stamp.

MONTAGUE MARKS, 23 Union Square, New York.

FITS CURED

(From U. S. Journal of Medicine.)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect June 23, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday
Lv Wilmington	9 05 a m	.....	.....
Ar Fayetteville	12 15 p m	.....	.....
Lv Fayetteville	12 45 p m	.....	.....
Lv Fay'ville Junc		.....	.....
Lv Sanford	2 16 p m	.....	.....
Lv Climax	4 19 p m	.....	.....
Ar Greensboro	4 50 p m	.....	.....
Lv Greensboro	5 00 p m	.....	.....
Lv Stokesdale	5 55 p m	.....	.....
Ar Walnut Cove	6 25 p m	.....	.....
Lv Walnut Cove	6 30 p m	.....	.....
Lv Rural Hall	6 58 p m	.....	.....
Ar Mt Airy	8 25 p m	.....	.....
Lv Bennettsville	.....	8 15 a m	.....
Ar Maxton	.....	9 20 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs	.....	9 55 a m	.....
Lv Hope Mills	.....	10 35 a m	.....
Ar Fayetteville	.....	10 55 a m	.....
Lv Ramseur	.....	.....	5 50 a m
Lv Climax	.....	.....	7 35 a m
Ar Greensboro	.....	.....	8 20 a m
Lv Greensboro	.....	.....	9 15 a m
Lv Stokesdale	.....	.....	10 50 a m
Ar Madison	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday
Lv Mt. Airy	7 05 a m	.....	.....
Lv Rural Hall	8 29 a m	.....	.....
Ar Walnut Cove	8 55 a m	.....	.....
Lv Walnut Cove	8 59 a m	.....	.....
Lv Stokesdale	9 25 a m	.....	.....
Ar Greensboro	10 11 a m	.....	.....
Lv Greensboro	10 20 a m	.....	.....
Lv Climax	10 50 a m	.....	.....
Lv Sanford	12 40 p m	.....	.....
Ar Fay'ville Junc		.....	.....
Ar Fayetteville	2 15 p m	.....	.....
Lv Fayetteville	2 45 p m	.....	.....
Ar Wilmington	5 15 p m	.....	.....
Lv Fayetteville	.....	4 35 p m	.....
Lv Hope Mills	.....	4 54 p m	.....
Lv Red Springs	.....	5 40 p m	.....
Ar Maxton	.....	6 12 p m	.....
Ar Bennettsville	.....	7 30 p m	.....
Lv Madison	.....	.....	12 30 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	2 40 p m
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 20 p m
Ar Ramseur	.....	.....	6 00 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest, at Wilmington with the Wilmington Seacoast Railroad for Wrightsville and Ocean View.

Trains No 1 and 2 dinner at Fayetteville.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro		1 33 a m	10 15 a m
" Elon College		2 30 a m	10 48 a m
" Burlington		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	.....
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 49 p m
" Selma		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro	7 20 p m	8 28 a m	
" Elon College	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University	5 33 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 31 a m	4 45 p m
" Clarksville	10 50 a m	12 45 a m	4 53 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv ... Raleigh ... Ar	7 30 a m
6 10 a m	" ... Durham ... "	5 30 a m
8 32 a m	" ... Greensboro ... "	9 55 p m
10 15 a m	" ... Salisbury ... "	7 55 p m
11 00 a m	Ar ... Statesville ... Lv	7 08 p m
12 20 p m	" ... Hickory ... "	5 56 p m
3 52 p m	" ... Asheville ... "	2 16 p m
4 25 p m	Ar ... Hot Springs ... Lv	11 43 a m
No 65 Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv ... Winston Salem ... Ar	6 31 a m
7 50 p m	Ar ... Mocksville ... Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $3.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

N. J. O'BRIEN, Supt. First Div. Danville, Va.
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W. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Man't, Washington, D. C.

Woman's Missionary Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. J. A. Bureas, Raleigh, N. C.

SUBJECT FOR NOVEMBER: AFRICA.

"O send out Thy light and Thy truth; let them lead me." Missionaries, 7; native assistants, 6; churches, 4; membership, 239; baptisms, 67; schools, 3; scholars, 87; Sunday school scholars, 140. Contributions, $214 45

Study Topics.—Fetichism. Struggle between Christianity and Mohammedanism. Struggle between Christianity and the Devil. Our early work. Our present work. Africa the Martyr-land. Our duty.

The Report of Our African Mission from May, 1894, to May, 1895.

Oyobomoshaw.—You will see that, as to baptisms, our work is increasingly prosperous. I think, too, that the Christians in all our churches have increased very much in spirituality and efficiency, and are much better able to stand alone than ever before. The steady aim has been to urge the native Christians on to self support and independent action, as well as aggressiveness in the work. All have not taken kindly to this plan, so the little that has been done has not been without some friction. But I think the progress made is gratifying.

The great loss our mission has sustained in the death of Brother and Sister Newton all know. Bro. Newton was a faithful, wise and aggressive missionary, and we find it very hard to get over his loss. Sister Newton was a comforting and encouraging spirit in our midst, and was very much beloved by the natives over whom she had great influence. God has taken them, but the work must not and will not stop.

As to our church in Ogbomoshaw, I can only say that it is growing in every way, and I think the growth is mostly solid, but it is far from what I could wish, and the actions (and want of action) of the members is often very discouraging. I have had a long struggle to get them to build a church house without the mission doing it all for them, but have at last succeeded.—*O. W Smith.*

Lagos.—(I have written of the joy we had in seeing some signs of the Lord's presence in the conversion of the heathen.) The work goes on. Glory to Jesus. I have no annual report beyond recording the faithful, plodding work of our native helper, James Odebay, who, when his allowance was stopped in March, last year, kept at his post, weaving cloth for his daily bread and preaching the gospel in the spare moments. His name should be coupled with mine when you revise the stations.—*S. G. Pinnock.*

Abbeokuta.—Our work was going on nicely from January to April 9th, when Bro. Stone received a letter from Bro. Newton calling him to come and station at Lagos, saying the church there needed a native pastor to help them. Bro. Newton wrote Bro. Stone to put his work at Ijai in my charge; then I could not do anything to my own work even. I asked myself, How must I manage to keep the work going in two stations without losing the interest of any? At last I came to this conclusion, that if the Lord heal me of my sickness, I shall try all my best with both stations. There is an excluded member who, when he saw that there was no one to gather our congregation together on Sunday, took the trouble to hold the services during my absence till I felt a little better; then I forced myself to do my duty at Ijai, but by that rashness I caused my complaint to get worse about three times. When I got well I tried all I could to keep Sunday-school and preaching at Ijai in the morning and preaching in the afternoon in my station. I have no bell to ring; I always use my mouth to invite the heathen to attend God's service here in the afternoon on Sunday. Prayer meeting is held here once a week and once at Ijai.—*L. O Fadipe.*

Abbeokuta.—Though Abbeokuta is one of our hardest fields, yet we believe it to be our duty to preach Christ to the people. The work is the Lord's and we are his workmanship. It is his to bless, and he has promised to do so.

The first quarter of this year was spent in Abbeokuta; congregations good, and composed of Christians, heathen and Mohammedans. Average attendance on Sunday preaching has been fifty; interest increasing among the people.

The women members of my church, headed by my wife, have made it their duty to visit some heathen houses once a week and have visited forty-nine houses and made talks to several Mohammedans and a good number of heathen people. They report their work to the church in their weekly prayer meetings. We think that the best way to reach the heathen women is to send our woman members after them. A great deal of good has been done by it in preaching Christ to them.

We have Sunday school every Sunday morning at nine o'clock. Nearly all of the members attend. At our Sunday school over three hundred cards have been distributed to the heathen children, people and Christians. These cards were kindly sent to us by Bro. Smith from Ogbomoshaw, and have proven to be the best means of drawing the heathen people and of teaching them the way of the Lord. The average attendance at Sunday school has been thirty. —*M L Stone.*

Heathen Chinese Children.

These are without the training that a loving mother is wont to give to her little ones. Obeying in love is a thing almost unknown to them. Their young minds are seldom impressed with the evil of wrong-doing; but on the other hand, sin in many forms is encouraged. Lying is regarded as right by the older people, and the vile and abusive language, so commonly used by the Chinese, is employed by the children toward parents, and is considered very amusing. Gambling is a common form of amusement for heathen children in China, and on the streets are often seen these little gamblers using up their leisure moments in this way. They know nothing of the Sabbath. No Sunday school bells call them in to an hour's study of God's word. The Bible is a book unheard of, and its beautiful stories, so eagerly listened to by children in this land, are not familiar to them. Jesus, the child's Saviour, is a name unknown. The heathen mother leads her child to the temple and teaches it to fold its hands and bow down to hideous idols, made of wood and stone, and teaches it to worship before the ancestral tablet at home.

MRS. T. C. BRITTON.

Bethlehem, N. C.

A Word to the Girls.

The little leaflets for the girls of which you sent me a copy I enjoyed very much. I hope it will be widely circulated and do much good among the many girls idly waiting and dreaming of some grand opportunity to "do something and be somebody." It seems to me that now is the time for any and all of these dreaming ones to go to work for the Yates Memorial Fund. They will surely find it a great pleasure, and be much happier when they have done so. How glad I am that so much interest is being manifested in the memorial.

I trust the news of the distressing riots will not discourage any, for good and only good must come out of this for the cause of China. "The blood of the martyrs will be the seed of the church."

We have just had letters from China and Japan. All our missionaries were well except Mrs. Pierce, and she trusts she is well ere this. They have indeed been passing through the waters of affliction in Shanghai, but He has been with them, an ever present help in time of trouble.

I trust our dear sisters of the Missionary Societies have not attributed my silence to want of interest in them and their work. Hope yet to meet with the Societies that have requested me to do so. I would be glad to do or say anything I can to help on this good work.

Praying God's blessings on you and your work, I am,

Yours in Him,
MRS. L. N. CHAPPELL.

Forestville, N. C.

Since the above was written, Mrs. Chappell has herself been passing through deep affliction in the loss of her youngest child and the illness of her older child, brother and sister-in-law, with typhoid fever. Let us hold these faithful missionaries in sympathetic and prayerful remembrance.

My Dear Miss Heck:—I just can not help telling you about our box which was sent off last Tuesday to the Home Missionary in Indian Territory. It was valued at $45 00 and the freight on the one hundred pounds was $2 68. The express was so great that we had to send by freight, but the agent promised to keep a "tracer" after it and get it through as early as possible. If that box, dear sister, does the missionary no good, it did us a great deal of good to get it up. At first we had some opposition; some said it was too far, the box would never reach them, maybe he had more than some poor people at our doors, and perhaps after all there was no such man. But we worked and prayed until the *Mission Journal* came, and there was a letter from the very sister for whom we were preparing the box. We carried and sent it to the doubters; they laid aside all doubt and came to the front with might and main. Sister J. T. Morehead read the letter to the sisters at Spray where the factories are located, and very nearly all responded gladly. Seven widows gave 25 cents each, three maiden ladies gave a nice new quilt, some gave cloth, etc. At Leaksville proper the ladies gave money, cloth ing, a quilt (the latter given by another widow) and many articles of comfort. We took all the money collected to buy shoes, flannels, domestic, towels, sheets, woolen dresses, bodies and suits for the children. The young ladies and gentlemen of the church paid the freight. The children of the Sunday-school sent two beautiful quilts, toys and candy for the children. Oh, when we ladies who had been so anxious over the box met Monday to value and pack it, found a ready made suit for the preacher, a dress made by a lady for the wife, and more things than we had hoped for, we just had a little season of weeping and praising and rejoicing. Our prayers had all been answered and we were truly happy. Yes, that one hour of rejoicing more than paid us for our contributions, for walking to see the sisters and all. Those few who failed to give any thing are the only losers in this work. May Heaven bless you and Miss Armstrong for starting us in this work.

I must not fail to tell you that we hope to send in our contribution to the Yates Memorial by the third week in November. I will try to see that all the sisters who do not take the RECORDER read the letter in this week's issue concerning the work of "Mother Yates."

MRS B. W. RAY.

Leaksville, N C., Oct. 25

From Missionary Bostick.

Dear Recorder:—Our last mail brought the RECORDER, containing the news and accounts of the death of dear Bro. Bailey. No more now can we begin our letters, as so many had learned to do, "Dear Bro. Bailey." From away off here in the interior of this heathen land, I desire to express my own sense of personal loss, and also my sympathy for the brotherhood at large and especially for the family. I remember with tender feelings some of the late editor's personal kindnesses to me while I was missionary at Concord.

May the good Lord raise up the right man to take charge of the dear old RECORDER and press it on to all the usefulness in the Lord's cause that he desired for it. May its standard for the truth and orthodoxy never be lowered.

I have been thinking recently of how there is no loss in God's economy of things. He often snatches away from some important post some servant, who, from a human standpoint, can ill be spared, but there is always full compensation even in this world, though we may not be able to see it. I have been specially struck with this in thinking of the death of our dear Sister Fannie Knight King. Her death seemed such a loss! No better missionary was ever called to China than she was, and yet she was allowed to live here a little less than six years. But what are some of the first ripe fruits of her death! We were all made to desire a greater nearness to, and more efficient service for, Him whom she loved and served so faithfully. No doubt her death has had a like effect upon the native Christians at Pingtu with whom her missionary life was so intimately connected. But the greatest immediate apparent blessing in connection with her death is the greatly deepened spiritual life of Bro. King to whom it came as such a very heavy blow. He has in the past two months given some most excellent and helpful talks that were like the balm of Gilead. They came as the deepest experience of his bruised heart; and to one who had passed through a similar experience in China as I had, it was evident that he could never have given just these talks but for his recent very sore trial. It makes us sad to look upon the grave, all overgrown with grass but even even now we feel that we are getting compensation out of this sad affliction, and then, too, we know that we shall all gather soon "in the sweet by and by" and know even as we are known.

We do not cease to be grateful to God for the marvelous way in which all of us, who were exposed to the dreadful disease, have been preserved.

We have had some unusually heavy rains this summer, but not such hot weather as we had last summer.

We have all kept in pretty good health so far this summer, and are very thankful for it.

Had I carried out my plans last spring, I should have been about getting to the United States now, but the change wrought by Sister King's death made me feel that it was the will of the Lord that I should postpone, although my motherless little girl in Kentucky greatly needed me since the death of her grandfather last fall. I cannot tell now what I shall do, but am praying that I shall be led of the Lord. My health does not demand that I should go, but I feel sure that a trip home would greatly help me in that respect. But the thing that weighs most in my home going is to make some arrangements for my darling child.

You will have heard of the dreadful riots in west and south China since the war closed. Of the latter we have had no particulars yet, except that all the foreign men in one city were murdered, and the women and children brutally treated. It seems that those parts of China, at least, are taking the lessons of the war to heart but slowly. All is quiet here, and the people apparently friendly.

God bless the RECORDER. Thanks for its continued visits. Fraternally.

G. P. BOSTICK.

G. M. BOX, Shanghai,
Tainufu, China, Aug. 27, 1895.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

The pure in heart see God in everything, and see Him everywhere; and they are supremely blessed.—*J G Holland.*

The doing right alone teaches the value of meaning right.

The shadow of a trouble is always blacker than the trouble itself.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is Heaven and the Spirit of God within you.—*F. W. Robertson.*

To character and success, two things, contradictory as they may seem, must go together—humble dependence and manly independence; humble dependence on God and manly reliance on self.—*Wordsworth.*

Our life is determined for us; and it makes the mind very free when we give up wishing, and only think of bearing what is laid upon us and doing what is given us to do.—*George Eliot.*

Associations in 1895.

November.

Bladen—White Oaks ch, Thursday, Nov 7-9.
Columbus—Pine Forest ch, Thursday, Nov 14-16.
Robeson—Ralf Swamp ch, Tuesday, Nov 12-14.
Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

Moseley's Dining Hall,

FOR

LADIES AND GENTLEMEN,

130 Fayetteville St., Raleigh, N. C.

All Delicacies Served to Order.

Coffee and bread, 10c; Coffee, bread and butter, 15c; Coffee, bread, butter and eggs, 35c; Broiled bird and toast 25c; Broiled oysters, 25c; Oysters, stewed or fried, 25c; Small steak, 25c; Sirloin steak, 35. Regular meals, 50c,

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CRIPPLES, ... BICYCLES. ... PAY MFG. CO., Elyria, O.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 6, '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 55 a m	9 27 p m	
Ar Rocky Mount.	12 57 p m	10 20 p m	
Leave Tarboro...	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 20 p m	5 45 a m
Leave Wilson....	2 03 p m	11 03 p m	
Leave Selma.....	2 53 p m		
Lve Fayetteville.	4 20 p m	12 55 a m	
Arrive Florence..	7 20 p m	3 00 a m	
	No 40. Daily.		
Leave Wilson....	2 08 p m		6 20 a m
Leave Goldsboro.	3 10 p m		7 05 a m
Leave Magnolia..	4 16 p m		8 13 a m
Arr Wilmington.	5 45 p m		9 45 a m

TRAINS GOING NORTH.

Dated Oct. 6, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma.	12 32 p m		
Arrive Wilson ...	1 20 p m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 48. Daily.		
Lve Wilmington.	9 25 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro....	12 05 p m		9 40 p m
Arrive Wilson ...	1 00 p m		10 37 p m
	No 72. Daily.		
Leave Wilson....	1 30 p m	11 38 p m	10 32 p m
Ar Rocky Mount	2 33 p m	12 07 p m	11 15 p m
Arrive Tarboro..	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon...	3 09 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.27 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.50 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.20 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6 40 p m, arrive Dunbar 7.50 p m., Clio 8 05 p m. Returning leave Clio 6 10 a m, Dunbar 6.30 a m, arrive Latta 7.50 a m daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.00 a m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.



CLERKS —OF— ASSOCIATIONS

will find it to their advantage to get the Minutes of their Association printed by us.

We have been doing this class of work for more than twenty years, and are familiar with the proper arrangement, and with the names of the brethren, &c., and when we print them the work is not only well done, but the Minutes are correct.

It would be better for all the work if the Minutes of all the Associations were printed at one place.

Clerks will do well to send us their Minutes.

EDWARDS & BROUGHTON,

Printers and Binders, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.20 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore; with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M., DAILY,

"Atlanta Special". Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.25 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8 00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or H. S. Leard, S P A, Raleigh, N. C.

JNO. R. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
E. ST. JOHN, Vice-President

NEWS SUMMARY.

North Carolina.

The steamer "Commodore," detained at Wilmington for the supposed cause of having arms on board for the Cuban insurgents, has, by order of court, been discharged from custody as improperly seized. ——The *News & Observer* of Raleigh, this week, is putting three Mergenthaler type setting machines in its printing office. This addition will displace some six or eight hand compositors employed on the paper. ——Twenty-seven North Carolina teachers were at the educational congress in Atlanta week before last; ten of these were from the Raleigh public schools—Superintendent Howell and nine ladies. ——The amount paid out this year to the State pensioners is published to be $105 000, which is $5,000 over the amount paid last year. The total number of pensioners (soldiers and widows) is 6,143.

In General.

The South Carolina Constitutional Convention, Oct. 29th, defeated the woman suffrage proposition by a vote of 131 to 26. An attempt was made to commit the matter to the control of the Legislature, but that also failed; so there will be no woman suffrage in South Carolina by this Convention. The subject of suffrage is being considered, and it is probable that an educational qualification will be adopted—i. e., a voter must "be able to read the constitution in English print and sign his name." ——A Negro congress will be held in the Exposition grounds at Atlanta, Nov. 11-23 A military display by colored troops will occur during the sitting of the congress. ——Until the social season begins, President Cleveland and family will reside at Woodland, his country seat near Washington, going to the White House, however, whenever his presence is necessary. ——Two murderers were electrocuted in Dannemora, N Y, Oct. 29th. The time occupied in the electrocution was twenty two minutes. ——Judge Lochren, Commissioner of Pensions, in his annual report to the Secretary of the Interior, says there are 970,524 pensioners on the roll. He estimates that the $140,000,000 appropriation will pay the pensions for the fiscal year ending June 30th, 1896 ——A $250 000 fire occurred in Springfield, Ohio, Oct. 30th. The finest hotel in the city, some of the principal stores, and the Western Union and the Postal telegraph offices were consumed. On the same day, Columbus, Ga., had a $35,000 fire. One half of the loss was covered by insurance. The Girls' High School building and ten other buildings, including some handsome residences, were destroyed. ——A special to the *N. Y. Herald* says that on October 29th, Henry Hilliard, a Negro, was burned to death by a mob on a scaffold erected for the purpose in a public square in Tyler, Texas. The Negro had assaulted and murdered Mrs. Leonard Bell (white) on the day before, and confessed his crime. The husband of the murdered woman applied the torch, and thousands witnessed the burning. The flames were subdued a number of times, then allowed to flash up again, and in this way fifty minutes passed before death ensued.

For Coal, Coke, Grain, Hay, Laths, Shingles, etc.,

You may save money by writing us for prices, delivered at your depot direct from headquarters. We have been in the business for twenty years and have not been asleep over one third of the time. The other two-thirds have been learning where to get the best goods for the least money. Give us a trial.

JONES & POWELL,
Raleigh, N. C.

I call your special attention to a new policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest plan they have seen. State age, and write to

CARY J. HUNTER, *Supt.*,
Raleigh, N. C.

SEABOARD AIR LINE.

OFFICE OF VICE-PRESIDENT.
PORTSMOUTH, VA., Oct. 31, 1895.

Vast problems, which have been uppermost in the minds of the citizens of the United States and other countries, and which are constantly finding their solution in almost everything pertaining to Agriculture, Manufacture, Electricity, Fine Arts, TRANSPORTATION, etc., are well illustrated at the

Cotton States and International Exposition

In the City of Atlanta, Ga.,

which is now pronounced to be in all of its Departments perfect and complete. Recognizing that this Exposition must result in great good, it being in every sense

A Vast Educational Institution,

and desiring that the employees of the Seaboard Air Line shall reap that benefit, which should prove profitable alike to themselves and the Company which they serve, we beg to advise that all who have been in the service of the Seaboard Air Line for a period of three months or more, will be furnished with free transportation to Atlanta and return, upon application therefor to their superior officers, and when accompanied by a statement from such officer that such party or parties can be spared from duty without detriment to the Company's interests. Such request for free transportation may include the wife and dependent members of the immediate family of the Employee.

We appreciate that no large number can be spared at any one time, but during the continuance of the Exposition many may avail themselves of this opportunity, and the more that are able to do so, the better.

Applications to your immediate superiors should be made early, and they will receive the best possible consideration.

E. ST. JOHN,
Vice President.

Acknowledgments.

State Missions—Pee Dee Associat'n, $34.42; Southport S S, 1.85; Alexander Asso, 4 95; Sandy Run ch, W Chowan, 3.40; Piny Grove ch, Atlantic, 5.00; Pollocksville ch, ditto, 5.00; Brier Creek Asso, 1.40; Tar River Asso, 25.00; Montgomery Asso, 15.34; Meck and Cab Asso, 21.47; Fort Barnwell ch, Atlantic, 5.00; Cary ch, 4.32; Cashie ch, Missionary, 1 75; Elam ch, W Chowan, 9.00; W M S, Elam ch, West Chowan, 5.00; South Fork Asso, 37.89. Total, 201.76. Previously reported, 6,420.44. Total this year, 6,622.29.

Foreign Missions—Pee Dee Asso, $30 35; Sandy Run ch, W Chowan, 5.30; Meck and Cab Asso, 23.50; W M S, First ch, Durham, 10.00; Montgomery Asso, 4 50; Hamlet ch, 50c; Sharon ch, Tar River, 2.75; Elam ch, W Chowan, 8 83; W M S, ditto, 1.00; South Fork Asso, 46 47; Pittsboro ch, 2 00. Total, 135.20. Previously reported, 5,130 76. Total this year, 5,265.96.

Home Missions—Pee Dee Asso'tion, $20 25; Alexander Association, 4.95; Mecklenburg and Cabarrus Asso, 18.00; Montgomery Asso, 9 71; Sharon ch, Tar River, 2.75; W M S, Elam ch, W Chowan, 5.00; South Fork Asso, 34.45. Total, 95.11. Previously reported, 8,121.48. Total this year, 8,216 59.

Education—Pee Dee Asso, $25 30; Sandy Run ch, W Chowan, 7.45; Meck and Cab Asso, 4.42; Montgomery Asso, 6 78; Pleasant Grove ch, Pee Dee, 5.00; Hamlet ch, 1 00; Elam ch, W Chowan, 10.00; South Fork Asso, 27.06; Stovall ch, Flat River, 4.25; Island Creek ch, ditto, 4 00; Rock Spring ch, ditto, 4.00; Col. Liberty Asso, 3.68; Liberty ch, 3 00; Col Pee Dee Asso, 7.11; First ch, Asheville, W B Con, 9.00; White Rock ch, 1 50. Total, 123.50. Previously reported, 2 454 01. Total this year, 2,577 51.

Orphanage—Shiloh ch, $5 00; Hamlet ch, 2 00. Total, 7 00. Previously reported, 746.81. Total this year, 858 81.

Ministerial Relief Fund—Pee Dee Association, $9.00; Meck and Cab Asso, 1.00; Montgomery Asso, 1.53; Pleasant Grove ch, Pee Dee, 2.00; Silver Run ch, 1.00; Hamlet ch, 1.00; Atlantic Asso, 7.62; South Fork Asso, 17.72; Porter Swamp ch, Columbus, 1.25; Pittsboro ch, 1 00. Total, 43.12 Previously reported, 366.27. Total this year, 409.39.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Nov 2, 1895.

Brother pastor, say a word for State Missions next Sunday; and give your people an opportunity to contribute to this most important department of our work

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By Rev. R. H. GRAVES, D. D.
320 Pages, Beautifully Illus. Price $1.50.

The book has been most favorably received by the Religious and Secular Press of the entire country. St. Louis Observer says, "No better man could be found to write this book, and no better time to publish it. It should be in every home, Sunday School Library, and the library of every minister."

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We will make a specialty of Bibles and books for the Holidays.

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Now that the great crop is assured, we are doubling our diligence to present an array of values unsurpassed anywhere. We have doubled our clothing and shoe stocks, and it is safe to say that if you fail to see us before you buy, you will miss a grand opportunity to save money.

Buying as we do, in large quantities, we save you the jobbers' profits on all regular lines, besides the endless variety bought in stocks at half their regular wholesale values This is where we gain on our neighbors and sell you clothing and all other lines to save you money.

All the newest things in our dress goods. All the leading styles of newest things out. See our 25c. counter. See all our stock. Don't fail to see our hats. This department was never better equipped to meet the wants of the people. We carry about three times as many hats as last season and can fit anybody, in styles and prices, that wants a hat. No space to quote prices. All we have to say is come and see them. You will buy.

Beyond a doubt we carry the largest stock of ladies' and gents' furnishing goods in the State. Our trade in this department is simply marvelous. To see the throngs of people at these counters speak for themselves.

Elegant stock carpets, rugs and druggets. More two ply carpets and they are going rapidly; bound to go at the figures we offer. North Carolina all wool blankets, made at Leaksville, 10-4 at $2.75; the same in 11 4 at $3.48.

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Finest display of dolls we ever bought. Wax dolls china dolls, dolls of all kinds, at split dollar prices.

House full of the best values we ever owned. Come to see us and look through our cape, jacket and millinery department. It will pay you handsomely.

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Successors to W. J. Davis & Co.,
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NOTICE.

Having qualified as executor of the estate of A. J. Stallings, deceased, late of Wake county, this is to notify all persons having claims against said estate to present them to me on or before the 15th of October, 1896, and those indebted to said estate will please make immediate payment.

BLAKE STALLINGS, Executor,
Rolesburg, N. C.

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This Company has been in successful operation for twenty-two years, and paid out

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ALSO Shropshire and Dorsett Sheep out of Imported Ewes by Imported Bucks. Best Bred Black Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. You Get Pedigreed Stock If You Buy of Us.

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WELLFORD, S. C., March 20, 1895.

MY DEAR SIR:—After using the Electropoise six weeks on my family and a few neighbors, have realized great satisfaction in pulmonary troubles, Colds and Rheumatism I am satisfied that it will, if used judiciously, break up any case of Pneumonia. In fact, I believe it a panacea for all human ills. We now consider the poise an essential member of the family. Very truly,

J. A. BELL, Pastor Baptist Church.

We will gladly send hundreds more like this as well as terms for rent and sale. Why not let us?

Southern Electropoise Company,

MILLS HOUSE, Charleston, S. C. 42 ELECTRIC BUILDING, Atlanta, Ga.

RALEIGH, Aug. 25, 1895.

Col. Wm. J. Saunders, Gen. Agt. Massachusetts Life Association of Boston:—

MY DEAR SIR:—I beg to thank you for the prompt settlement of the $8,000 claim of the heirs of the late Rev. C. T. Bailey under a policy with your Company. Very truly yours,

J. W. BAILEY.

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Exchange Building, 53 State Street, Boston.

Statement of Business for 1894:

Insurance in force	$106,889,450.00
Policies written during the year	11,667
Insurance written during the year	$ 18,329,700.00
Emergency or Surplus Fund	$ 1,085,510.11
Amount carried to Surplus Fund during the year	$ 227,754.77
Dividends paid to Policy holders during the year	$ 175,589.21
Total membership	89,580
Amount paid in losses	$ 1,668,263.34
Total amount paid in losses since organization	$ 10,109,535.97.

Cost 60 per cent. Usual Rates

Splendid openings for energetic men to act as special agents. Correspondence solicited. Address

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Acute Rheumatism.

From the Keowee Courier, Walhalla, S. C.

For several years Mrs. Mary Hunter, wife of Mr. William Hunter, of Mountain Rest, Oconee County, S. C., was a constant sufferer from rheumatism and could find no relief, even though she consulted the best doctors and tried every remedy prescribed by the most eminent physicians of the South. But she finally stumbled, as it were, on a medicine which wrought her cure in a simple, but nevertheless a most remarkable, manner. Such was her experience, and for the benefit of suffering humanity she consented to an interview touching her peculiar case.

"Yes, it is true that I had chronic rheumatism of long standing," said Mrs Hunter to a reporter, "and the most celebrated physicians of South Carolina could effect no cure. But I have been cured, and that completely." And she spoke the words with a bright smile and cheerful countenance.

"I am sixty-six years of age," she continued, "and about five years ago I began to suffer from acute rheumatism. The pain soon became constant, and for four years I could find no relief. I could not remain still in any position, either lying, sitting, walking or standing. There was no rest nor ease for me, and thus it continued until life itself became a burden. During these years I consulted several of the most capable and eminent physicians of our our State and took their prescriptions. But short and temporary was the relief afforded by any of them, and some failed to give any relief at all. The malady would return with accumulated force after every period of temporary suspension, and at last it seemed that my case was hopeless."

"About this time I received a letter from my sister, Mrs. Lucinda Stewart, of Texas, who wrote me to try Dr. Williams' Pink Pills for Pale People, and she told me how much good they had done her. She had been sick for seven years, and had had two strokes of paralysis. None of the doctors of Texas could do anything for her, and her cure seemed impossible. But she was told by a friend to try Dr. Williams' Pink Pills, and she at last did so. She wrote that she had taken only half a box when she experienced a decided change for the better, and soon she felt like a young girl again, and even though she was over forty years old. In a short time she was cured, and she is now enjoying good health.

"But, even after receiving that letter, it was some time before I consented to try the pills. I continued to receive treatment from physicians for a year or more, because I had little or no faith in patent medicines of any kind. But finally, being reduced to a dire extremity, and all else failing, I concluded to write for one box of the pills, and did so. Within a week after beginning to take them I commenced feeling better, and when the first box was used I ordered six boxes. But two more boxes effected my cure, and that permanently, too; for during the past year I have been entirely free from rheumatic pains, and count my cure complete. Since then I have given the pills to other members of my family, and in no instance have they failed to give speedy and permanent relief. I am convinced that the pills are all that Dr. Williams claims for them, and more, too. I cheerfully recommend them to all sufferers."

To confirm her statement of facts beyond all doubt, Mrs. Hunter made the following affidavit:

Sworn to before me this, the 9th day of May, A. D. 1895.

(L S) R. T. JAYNES, Notary Public.

Mrs. Hunter is well and favorably known, being the wife of one of Oconee's most successful and substantial farmers. No one can doubt her statement for a moment, and many of her neighbors, moreover, are cognizant of her remarkable cure.

Associations.

PEE DEE.

The Pee Dee Association met at Spring Hill, Richmond county, did its work and adjourned. I think I may safely say that no one who came, went or remained, but felt it "was good to be there." We of Spring Hill are now lonely and sad over the fact that our dear brethren and sisters, whose presence was a joy, are gone, but we are delighted at the work done for God.

All regretted the absence of Dr. Durham, and pray that his sickness may be rebuked, if it is the Lord's will, and that his clarion voice may be heard again ordering to the "charge and victory."

Dr. Mitchell, the "loved disciple," was here, and his presence and words were a benediction. To Dr. Tichenor and Dr. Mitchell, mighty men of God all aglow with love to Jesus, very much of the South's progress heavenward is due. Long may they be spared.

Rev. J. Q Adams of Wadesboro was chosen Moderator, and Bro. W. J. Matthews, Clerk. Both did their work well.

Since the days of Revs. John Monroe and Noah Richardson of blessed memory, we have not had an abler sermon on missions than we enjoyed on Sunday from the Moderator.

We had with us the inimitable Stringfield, for which I think the Baptist Female University will be some thousands the gainer.

Here, too, were Wells of South Carolina, Moore, Blaylock, Boyd and Wright, doing valiantly.

There were "noble women not a few." These had the Temperance and Literary Hall for their special missionary work, and allowed no living man but Adams within their doors. He came out, however, all the better, as his after sermon showed.

Lastly, but not least, the press representatives were here in force. The RECORDER, *Charity and Children*, *N. C. Baptist*, and *Pee Dee Baptist*, all had speeches; but, without disparagement to the others, we thought *Charity and Children* came out ahead.

Next year the Association meets with the church in Lilesville, Anson county.

Even this hard year the Pee Dee did nobly on all our objects.

May the next Association be as pleasant as this. Truly,

D. MCNEILL.

SOUTH RIVER.

This body of the great Baptist host in North Carolina has just held the nineteenth session with Oliver's Grove church in Johnston county.

A new Moderator was elected, a layman, Bro. Lon. H. Hall, the former Moderator having removed from the county to a distant part of the State; but the old Clerk, Bro. J. B. Downing, was re-elected. He has filled this office for many years, and is very efficient and acceptable to the Association.

The introductory sermon was preached by this scribe, and the missionary sermon by Rev. W. M. Page.

The BIBLICAL RECORDER was represented as usual by our brother, R. N. Butler, who is the Treasurer of the Association, and his efforts for the RECORDER are always seconded by our brethren generally, both in appeals for the paper and in subscriptions. The *N. C. Baptist* was well represented by Rev. J. W. Cobb, and doubtless many subscribers were secured by him. Both of these excellent exponents of Baptist faith are favorites of the South River Association.

Oliver's Grove church is near the little town of Four Oaks, on the W. & F. R. R., and the open-hearted citizens of that place treated us royally, and seemed delighted to do us honor as a body of the Lord's workers. And the country people were equally free and generous and hospitable to all the delegates and visitors.

The noble pastor of the Baptist church of Four Oaks, Bro. Pulliam, was a great help to the brethren in many respects, and though belonging to another Association (Raleigh) seemed as one of us. He is also the honored pastor of Smithfield Baptist church.

The Association gave all its mission work for the next year into the hands of a general missionary, Rev. John Prevatt, at a salary of $300, whose duty is to travel up and down the length and breadth of the whole bounds, preach and organize, and establish where needed churches in destitute places, visit the mission points already planted, and report at each Union Meeting quarterly. His work will be arduous, but he is able-bodied.

The next session of the Association will be held with Baptist Chapel in Sampson county, N. C., about six miles from Wade on the W. & F. Ry. (A. C. L.)

The various objects of the work were remembered and collections raised as follows: Associational Missions, Foreign Missions (Gospel Plan), Orphanage, Ministerial Relief Fund, &c. But most of the churches that compose South River Association are poor in worldly goods, and the wonder is, to those who know them, that they do as well as they do; but still, there is room for larger consecration and greater self denial, on the part of all, that the gospel be not hindered, both here and in "the regions beyond."

It was the general regret among us that no one from the College (Wake Forest) visited us at this session; no brother, as agent, represented the Female University; no one of the gifted speakers on ministerial education was present to tell us of the struggles and difficulties of our young brethren, the many "Timothys" now endeavoring to prepare for the work of saving souls, under God; and we all felt the need of the inspiring presence of the leaders just on these great themes. Maybe, some of them will come to us next time.

W. B. HARRELL.

Dunn, N. C.

MARRIED.

HOLLEMAN—THRAILKILL—On October 27th 1895, at the residence of the bride's father, W. J. Thrailkill, in Chatham county, N. C., by Rev. J. M. Holleman, Mr. J. Raymond Holleman and Miss Notie Thrailkill, all of Chatham county.

DIED.

WHITE—Bro. Kader White, deacon of Roes' church, Bertie county, departed this life Sept. 1st, 1895, aged seventy-eight years. He leaves a wife and several children to mourn their loss. One of his daughters is a member of Green's Cross Church. A kinder woman to her pastor never lived. He lies in the old family graveyard. The funeral was conducted by Rev. S. F. Bristoe. God bless the bereaved. Their loss is his eternal gain.

G. W. WHITE.

Rockyhock, N. C.

HUDSPETH—At the residence of his son, A. E. Hudspeth, near Rock Cut, Iredell county, N. C. after a few hours sickness, brother John T. Hudspeth fell asleep in Christ Tuesday, Oct. 22d, 1895, aged nearly sixty-five years, leaving a wife and six children.

Bro. Hudspeth was led to Christ at the age of fifteen years, and so far as I can learn has been an active and consistent Christian in all his dealings from that time, and a blessing to all about him. Having recently moved to this community, he had just a few months ago placed his membership with Bethel Baptist church, this county, where he has been ever active in all departments of the work. So that in every way he will be greatly missed by all. May our God sanctify this grief to his family's good, and lead them nearer and nearer the mind of our coming Lord.

W. J. HOPKINS.

Rock Cut, N. C.

FEREBEE—Died at his home in Camden county, Oct. 16th, Bro. Wiley G. Ferebee, in the thirty-seventh year of his age. Sawyer's Creek church and community have sustained a great loss. Perhaps no man among us, certainly no one of his age, will be so sadly missed as he. Engaged in various enterprises, he gave employment to many people, and was kind and helpful to all. He was prominent in church work, superintending for years the Sunday-school, punctual in attendance upon the prayer meeting and all church services, and a liberal contributor to every benevolent object. Naturally buoyant he knew how to inspire others with his own hopefulness, and many times succeeded when the faint-hearted and despondent prophecied disaster and failure. He was a good strategist and knew how to bring things to pass.

His stricken family give him up with tears and aching hearts. He loved them devotedly, and planned liberally for their welfare. Truly he was a tender, loving husband, father, son and brother. O, the mystery of the Divine ordering! In the prime and vigor of life, his sun goes down while it is yet day! We are comforted by the words of Jesus, "What I do, thou knowest not now, but thou shalt know hereafter." God comfort the bereaved ones, and console them with the thought that "all things work together for good to them that love God."

W.

HALL—Bro. Oliver Hall departed this life Sunday night, Oct. 13th, 1895. The deceased was born at Beaver Dam, Cumberland county, April 2d, 1830, and connected himself with the Beaver Dam Baptist church in 1855, in which he lived a conservative member for twenty years. Then he removed to Abbottsburg, Bladen county, in 1875, and connected himself with the Abbottsburg Baptist church, in which he was ordained a deacon in 1885. He was faithful to his charge. For several months prior to his death he suffered intense pain from heart trouble and dropsy, yet he bore it with all patience. His death was not unexpected. He was a conservative Christian and devoted husband and father. Through his death the Abbottsburg Baptist church sustains a great loss and an efficient member and laborer for the advancement of the cause of Christ's kingdom here on earth. He lived and died clinging steadfast to the cross of Christ, and to-day we feel confident that Bro. Hall is in a haven of rest and happiness, where all pain and anguish is no more, and where the dead in body but living in the spirit of holiness await that great and most dreaded of all happenings, to some—the judgment.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

His wife, son and daughter still survive him. We extend our sympathies to the bereft ones. His burial was witnessed by a host of friends and relatives. He was buried in the Cashwell graveyard.

PASTOR.

Tributes of Respect.

WHEREAS, It has pleased God to call from our midst on Oct. 16th, 1895, our Bro. W. G. Ferebee, and while the death of such a useful man is an unseen mystery, yet we bow submissively to his will, knowing that "he doeth all things well."

Resolved 1. That we the Sunday-school, do deeply sympathize with the family and friends of our departed brother, and ask an Allwise Father to strengthen and comfort them in their bereavement.

2. That in his death Sawyer's Creek church and Sunday-school have lost a strong member and a faithful worker, and that the community has lost a good neighbor and loyal citizen.

3. That a copy of this be spread upon the minutes of the Sunday-school, a copy be sent to the family of the deceased, and copies be sent to the BIBLICAL RECORDER, *Atlantic Baptist* and *Economist* for publication.

O. G. PRICHARD,
H. C. FEREBEE,
C. J. SAWYER,
Committee.

BUFFALO {Spring No. 2.} LITHIA WATER

A SOLVENT FOR CALCULI IN THE BLADDER.

Its Value in Bright's Disease of the Kidneys, the Gouty Diathesis, &c.

Dr. William A. Hammond, *Washington, D. C., Surgeon-General U. S. Army (retired), formerly Professor of Diseases of the Mind and Nervous System in the University of New York, etc.*

"I have for some time made use of the **BUFFALO LITHIA WATER** in cases of affections of the nervous system, complicated with Bright's Disease of the Kidneys or with a Gouty Diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is, moreover, better borne by the stomach. I also often prescribe it in those cases of Cerebral Hyperæmia resulting from over mental work—in which the condition called Nervous Dyspepsia exists—and generally with marked benefit, and as a matter of prime importance it is not to be forgotten that the composition of the **BUFFALO LITHIA WATER** is such, and the experience of its use so complete, that no doubt exists of its great power, not only as a solvent for calculi already in the bladder, but of the diseases of such calculi existing in the blood."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.



The Dearest Spot on Earth

is the spot that's washed out *without Pearline*. It costs in clothes, in the rubbing and scrubbing that wears them out quickly; it takes twice the time, and double the labor. It's expensive washing before you get through with it—and the cost comes home to *you*, no matter who does the work.

Pearline saves money by saving work, wear, and time. It hurts nothing; washes and cleans everything. It costs no more than common soap, but it does more. It's cheap to begin with—but it's cheapest in the end.

Beware of imitations of PEARLINE which are being peddled from door to door. JAMES PYLE, New York.



"I made Josiah a handsome dressing gown out of some sofa covering I had in the house. It was very dressy with its beautiful tassels."

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"SAMANTHA IN EUROPE."

A NEW BOOK BY JOSIAH ALLEN'S WIFE.

Agents Wanted Over 100 Illustrations by De Grimm. **Agents Wanted**

She that is Josiah Allen's Wife Has Been to Europe. Josiah went along, and Baron C. De Grimm, the famous artist and caricaturist, followed them. They went to England, Ireland, Scotland, and Wales; also to France, Germany, etc. The results are that we have now in print Samantha's latest and greatest of all her books, telling the "strange and ekcairful" story of their adventures in strange cities, royal palaces, and in out-of-the-way places. They also visited the Duke of Veragua, Eulalie, and others they had met at the World's Fair in Chicago. Baron De Grimm has made over 100 illustrations of the events of the trip, all of which will appear in the book. With its profound interest, depth of wit, genuine humor and sound philosophy, verily this book will sweep all before it. Not only Americans, but English, German, French and other folk are eager to read it. As many copies will surely be sold as were of all Samantha's other books combined: more than half a million. Wide-awake agents know what this announcement means—a bonanza to those who secure territory. About 700 pages, large Octave. Price, by Mail or Agent, Cloth, $2.50; Half Russia, $4.00. And Hot for the Holidays.

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away on condition any Sunday-school Superintendent, Gospel Singer, or Leader, will send us 8 two-cent stamps for each copy wanted. Only two for 30 cents to one address. You can have either shape or round notes. It is board bound, handsome cover. It is the latest and the cheapest. Order immediately.

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A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment, and two Boxes of Ointment. A never failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail.

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CONSTIPATION Cured. Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 25 Doses 25 cents.

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BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

LAND IN WAKE COUNTY FOR SALE.

ON MONDAY, the 28th of October, 1895, at the Court House door in Raleigh, by virtue of the terms of a deed of trust executed to me by Israel A. Bailey and wife, October 24th, 1889, and registered in the Register's office for Wake county, I will sell at public auction the tract of land now occupied by said Bailey in Barton's Creek Township, Wake county, adjoining the lands of J. R. Cooper, R. D. Honeycutt, J. H. Hutchinson, J. H. Brassfield, dec'd, and others, beginning at a [illegible] pronged white oak and running thence E. [illegible] R. 7 84/100 poles to a stake in Brassfield's line, thence N. 68¾ W. (about) 174 poles with Brassfield's line to a small post oak, in said J. H. Hutchinson's line, thence with his line S. 9° W. 37¾ poles to a stake, thence S. 85¼° E. 175 2-5 poles to [illegible] containing 30 acres, more or less, and being land purchased of A. L. Woodall by Wm. Carr.

Sale at 12 m., and terms cash.

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Sept. 19, 1895.

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The Home Circle.

What Do They Say?

Table Talk publishes some verses from an unclaimed poem, which will tenderly appeal to many stricken hearts:

"Oh, what do you think the angels say?"
Said the children up in heaven,
"There's a dear little girl coming home to-day,
She is almost ready to fly away
From the earth we used to live in.
Let's go and open the gates of pearl,
Open them wide for this dear little girl,"
Said the children up in heaven.

"Far on earth, do you hear them weep?"
Said the children up in heaven,
"For the dear little girl has gone to sleep.
The shadows fall, and the night clouds sweep,
O'er the earth we used to live in—
But we'll go and open the gates of pearl,
Oh, why do they weep for the little girl?"
Said the children up in heaven.

"God wanted her here where his little ones meet!"
Said the children up in heaven.
"She shall play with us in the golden street,
She had grown too fair, she had grown too sweet,
For the earth we used to live in;
She needed the sunshine, this dear little girl,
That glids this side of the gates of pearl,"
Said the children up in heaven.

"Fly with her quickly, O angels dear!"
Said the children up in heaven.
"See! She is coming: Look there! Look there!
At the jasper light on her sunny hair
Where the veiling clouds are riven—
Oh, hush, hush, hush! The swift wings furl,
For the King himself at the gates of pearl,
Is taking her hand, dear tired little girl;
And leading her into heaven!"

Racie's Dream.

Racie's work every morning was to get up early enough to dress herself, and then dress Wilfred before the prayer bell rang.

Mamma was busy getting breakfast, and papa was out seeing the cattle fed on the farm, and the two little folks had the up stairs to themselves.

Sometimes it was a nice time, and sometimes it wasn't. When Racie did not dawdle too much over her own dressing, and then hurry too much over Wilfred's, they had merry laughs and "pretends."

But for some mornings Racie had been staying in bed a while after mamma called her, and that put her in a flutter, and put Wilfred in a fret, and the times were growing stormy.

One morning sister dressed herself very quickly, and then said, "Come, Billy boy, get up, up, up, right quick, quick, quick, and get in the tub, tub, tub."

"I don't want to get up," said Wilfred; "you'll wash me too hard, and pull my hair."

"Just try me," said Racie, "and see if I don't dress you as nice and easy as mamma."

This got Wilfred up in a jiffy, and sure enough dressing was good fun that morning.

"Don't you want to know what makes me so nice, to day?" asked Racie, as she coaxed the comb through the baby's tangles.

"Yes; what?"

"Well, I dreamed last night that God sent his angels to take you up to heaven, and when I found you were gone, I cried and cried because I hadn't let you play with my blocks yesterday. So when I woke up and found you asleep in your crib, I was as happy as anything, and I made up my mind to be real nice to you."

"But I don't want to go to heaven yet," said Wilfred looking troubled.

"Oh dear, no," cried Racie; dreams don't mean that. But I guess Conscience got tired talking to me in the day-time, 'cause I wouldn't listen, and she just put that little dream in my head at night."

"And I can play with your blocks to-day?" said Wilfred; he didn't know much about Conscience, but he could understand blocks.

"Yes," said Racie, with a little sigh: she thought Conscience was rather hard on her about the blocks, "but Conscience must know best," she said to herself resolutely.—*E. P. A., in Sunbeam.*

How To Feed Horses.

How few farmers think of having a rule for feeding horses or other kinds of farm animals, and when there was a rule, it was irrational and only to guide the boys in doing the chores.

Let us see, half an ear of corn was a full grain ration for a sheep; so many, a dozen or fifteen, nubbins was quite enough corn for a cow; six to ten ears of corn twice a day was a full feed for a work horse; one ear of corn twice a day was all a yearling or two year old colt needed.

How is it now, when stock raising is a science, and feeding as well as feeds have been considered on economical and rational formulas?

The experiment stations of the United States, with every facility for learning the facts, have been supplying information all along these lines, and the following, on feeding work horses, is well worth the consideration of every man owning a horse:

"Feed horses at hard work on four pounds of wheat bran and eight pounds of provender (consisting of four hundred pounds of cracked corn to fifteen bushels of oats) daily, with all the hay they want. This ration gave the best results at the Massachusetts Experiment Station for horses weighing about 1,000 pounds, but proportionately more grain is fed to heavier horses. For medium work, three pounds bran and six pounds provender per head daily is used, and for light work, two pounds bran and four pounds provender."—*Southern Cultivator.*

Hall's Hair Renewer restores the hair instantly when faded, gives it an even color, and makes it wavy so that it can be put up in a great variety of styles.

The Girl at Church.

You pride yourself on your politeness. You count yourself a well mannered girl and would be very indignant if you were told that you were lacking in ordinary politeness. When you are invited out you are careful not only to be prompt but to be considerate of your hostess. What consideration do you show God when you go to His house? Too often you come in late, seat yourself with a little noise and do not hesitate to turn and twist until you feel that your skirt is arranged exactly right and you are quite comfortable. Then you give a sigh as you look at the preacher. He is one whose sermons you do not admire, so while he is trying to do his duty you coolly read your prayer-book or hymnal, or look around the congregation, and catching the eye of a friend, give a shrug of disgust. When the sermon is over you give vent to a sigh of thankfulness, and you never seem to realize that this bad behavior on your part is bad behavior not only to the clergyman, but to that God whose representative he is.

When the collection is taken up you look here and there and everywhere to see who is depositing a bank-note. Before the benediction is said, you crane yourself like a bird with its plumage so that you will be ready to start out the very minute it is ended. I do not suppose you realize for a moment how dreadful this is. How it is giving an opportunity to an unbeliever to say, "What can these Christians think of their God when they are so impolite to Him?" Then you do something else. In your church the pews are rented. When you enter, you close the door and give no poor sinner an opportunity to sit beside you, and yet, in the sight of God you are all alike, and before Him the rich and the poor stand together to be judged.—*Ruth Ashmore, in Ladies' Home Journal.*

A Great Nerve Tonic,
Horsford's Acid Phosphate.
Dr. I. Harris Hall, State Lunatic Asylum, Milledgeville, Ga., says: "It is undoubtedly a great nerve tonic."

The Alphabet of Health.

All healthy folks are active and bright.
Be sure to go to bed early each night.
Children, be careful, and keep dry feet—
Damp shoes are neither healthful nor neat.
Eat slowly, and choose the simplest food—
Fresh fruit is dainty, and tempting, and good.
Garments should never be worn too tight—
Hats should always be airy and light.
If you would be happy and healthy and gay,
Just stay in the sunshine the livelong day.
Let your dress and your home be always neat.
Many have died from like of pure air.
No child can keep well without constant care.
Old rags and trash should never be kept—
People thrive best in a house well swept.
Quick motion brings to boys and girls
Red cheeks, bright eyes, and dancing curls.
See that the water you drink is pure.
'Tis better than coffee or tea, I am sure.
Use all your wits to prevent mistakes;
For sad are the troubles they often make.
Walk every day as much as you can;
Exercise makes the strong woman or man.
Your health is your wealth, and well worth pain—
Zeal in its care is never in vain.
—*Little Men and Women.*

A Dangerous Pet.

There are some things which are too dangerous to be petted

There is a story of a gentleman who got a serpent called a python, fifteen feet long, and kept it in his warehouse to clear out the rats. It was allowed to creep about at its will, and the workers got used to it, as it seemed perfectly harmless and was as docile as a dog. They could stroke it and amuse themselves with it, and even ventured betimes to tease it. But one morning a shriek attracted the attention of the workers of the warehouse, and on looking a German boy engaged in the office was seen holding on to a cask, while the serpent uncoiled its body from that of the boy. He had been playing with and teasing the reptile. At last, venturing to tread on its tail, it caught him by the throat and threw three powerful coils around him, crushing nearly every bone in his body.

The workers were surprised that a creature so gentle as this python had seemed should so suddenly change its aspect. But they need not be surprised—the serpent was just acting out its real nature.

There are men who seem mild and meek, and even pious, who yet are really serpents and a generation of vipers, and will by and by show their real nature to those who trust them.

There are habits and passions and sins which seem mild and meek and innocent and harmless for the present, but beware! Satan, though transformed into an angel of light, is still the same old serpent as from the beginning. The hidden sin petted and cherished will break loose at last and ravage and destroy. The wine cup, though it sparkles and dances to day, at the last "biteth like a serpent and stingeth like an adder."—*The Little Christian.*

A Tribute to Baptists.

In a recent sermon, Rev. Dr. B. H. Carroll of Waco, Texas, paid the following tribute to American Baptists:

"I affirm that there would have been no First Amendment to the Constitution of the United States had it not been for the Baptists. They stood upon the Bible, and, therefore each of the local churches was independent of others, and utterly separate from any hierarchy. And let the Baptist ship sail on, loaded with her cargo of civil and religious liberty, the right of conscience, and the unmanacled minds of men. May she sail through storm and breakers until she comes into the perfected kingdom and force of God."

Johnson's Oriental Soap is far superior to all other so-called medicinal soaps for cleansing the skin and beautifying the complexion. Two large cakes, 25 cts. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

REDUCED RATES.

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ATLANTA, GA.,

September 18—December 31, 1895

For the above occasion the Southern Railway Co will sell low-rate round trip tickets to ATLANTA, GA., and return on the following basis:

FROM—	A	B	C	D	E
Alexandria, Va	26 25	19 25		14 10	
Asheville, N. C	12 85		9 40		5 75
Burlington, N. C	18 70	13 70		9 85	
Burkeville, Va	23 25	17 00		11 90	
Culpeper, Va	25 30	18 55		13 00	
Chatham, Va	20 85	15 30		10 85	
Charlottesville, Va	25 35	17 05		13 00	
Chapel Hill, N C	20 40	15 00		10 95	
Concord, N. C	14 20		10 40		6 55
Charlotte, N C	13 1		9 65		5 85
Danville, Va	20 05	14 70		10 20	
Durham, N C	20 40	15 00		10 45	
Front Royal, Va	23 25	19 25		14 00	
Greensboro, N C	17 65	12 95		9 50	
Goldsboro, N C	21 70	15 9		11 00	
Hendersonville, N C	11 70		8 60		5 35
Hickory, N C	15 30		11 25		7 25
High Point, N C	16 95		2 45		8 40
Hot Springs, N C	14 00		10 50		6 75
Henderson, N C	20 40	15 00		10 45	
Lynchburg, Va	2 50	16 50		11 50	
Lexington, N C	16 05		11 50		8 05
Morganton, N C	15 00		11 25		7 25
Marion, N C	14 85		10 90		7 00
Newton, N C.	15 30		11 25		7 25
Orange, Va	24 55	18 00		13 10	
Oxford, N C	20 40	15 00		10 45	
Richmond, Va	23 25	17 05		12 40	
Reidsville N C	18 85	5 8		9 70	
Raleigh, N C	20 40	5 00		10 45	
South Boston, Va	21 55	15 8		10 80	
Strasburg, Va	26 2	19 25		14 00	
Salisbury, N C	15 4		11 25		7 25
Statesville, N C	15 30		11 25		7 25
Taylorsville, N C	16 35		12 00		8 15
Tryon, N C	10 75		7 85		4 80
Washington, D C	26 25	19 25		14 00	
West Point, Va	23 65	17 35		12 60	
Warrenton, Va	23 25	19 25		14 00	
Wilkesboro N C	22 95	16 85		11 30	
Winston-Salem, N C	19 00	13 95		9 80	

(Rates from intermediate points in proportion.)

EXPLANATION.

Column A: Tickets will be sold September 5 and 12, and daily from September 15 to December 15, 1895, inclusive, with final limit January 7, 1896.

Column B: Tickets will be sold daily from September 15 to December 15, 1895 inclusive, with final limit twenty (20) days from date of sale.

Column C: Tickets will be sold daily from September 15 to December 30, 1895, inclusive, with final limit fifteen (15) days from date of sale. No ticket to bear longer limit than January 7, 1896.

Column D: Tickets will be sold on Tuesdays and Thursdays of each week from September 17 until December 24, 1895, inclusive, with final limit ten (10) days from date of sale.

Column E: Tickets will be sold daily from September 15 to December 30, 1895, inclusive, with final limit seven (7) days from date of sale.

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The liver is the great "driving wheel" in the mechanism of man, and when it is out of order, the whole system becomes deranged and disease is the result.

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Cure all Liver Troubles.

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Cough, Choke, and Gasp for Breath,

BEWARE!

It May be a Serious Symptom

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Volume 61. RALEIGH, N. C., WEDNESDAY, NOVEMBER 18, 1895. Number 20.

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THE country is to be congratulated upon having successfully gotten rid of two revolting murder trials, an international society-wedding with the ridiculous newspaper details, a great foot-ball game, a prize-fight, and elections in thirteen States, all in a week. The murderers were convicted, the happy couple duly wedded, the foot-ball players played an unusually bloodless game, the plans of the prize-fighters were frustrated, the elections went Republican; and the newspapers are again dependent on the European war cloud, Cuba's struggle for liberty, the woes innumerable of the Armenians, and the approaching session of Congress for news wherewith to fill their spacious columns.

SUPERINTENDENT JOARBOROUGH says the Greensboro State Normal School will get from the Peabody Fund this year $500 more than last year—that is, $2,500. Then of the remaining $3,500 to come from the Peabody Fund, $1,000 will go to the six colored normal schools; also certain amounts will go to the Clinton graded schools and the Durham colored graded schools.

George Peabody did the world a great service in teaching it by example what to do with a fortune; he did the South a service for which she should ever honor him, in devoting his millions permanently to her enlightenment when she was most in need of friends. The good that has in these two ways been done can not be measured.

Before Peabody's time estates were almost invariably handed from father to son; but since then men of wealth who use their money for the common good have appeared more frequently. There are plenty of close-fisted millionaires yet living, but the proportion of those who give largely has very perceptibly increased in the last half century, and there is reason to hope that when the wealthy come to know the poor better, and are themselves better known, there will be more rapid increase.

Last week Rockefeller's magnificent gift of $3,000,000 to Chicago University was announced. Quickly following comes the news that Mr. Andrew Carnegie has given the city of Pittsburg, Pa., a million dollar library, music hall and art gallery, which latter he proposes to endow with a million dollars. At the same time it was announced that he will build free libraries in three other Pennsylvania foundry towns.

The more such gifts as these millionaire's make, the better for them and the country; and it is not beyond reason to look for a day when they are a hundred fold more frequent than now.

WE SAID some weeks ago that the verse of Eugene Field, who died last week, was more to our liking than that of many a more highly esteemed poet. It requires no philosophy, no straining of the imagination, to fall in with the spirit of his lines. He wrote for the common people, his sentiment was of every-day life, of home and childhood; and he wrote with a simplicity and a tenderness not surpassed by any poet. There is a poem by him in this paper which shows the nature and the quality of his poetry. He was original, too, and commendably so, in that he never composed a love poem, until about a year ago, when he was persuaded to do so by a magazine which no doubt published it because it was the only one.

WE HAVE had somewhat to say about the State Fair. We have been persuaded by experience that the present institution is a failure. It does not represent the State; it is not worthy of the State. Moreover, it is a financial failure; is now halting about its obligations. It has lived its life, has had a fair chance and more encouragement than it deserved, but it has not proved equal to the reasonable expectations of its friends and promoters.

But the State ought to have a fair, ought to have some regular institution for the exhibition of her resources, for the industrial and social culture of her people. The intercourse of the people and the exhibition of the products of every section ought to be encouraged. The fact that one plan has failed does not make sure that others will. In fact, we are sure some plan can be adopted that will be thoroughly successful.

In the first place, the fair should not be confined to one place. Charlotte, Greensboro, Durham, Winston Salem, Newbern, Wilmington, Goldsboro, and other towns, are as capable as Raleigh in this respect, and their claims should be heard. Rotation would be the first step toward success. It would interest more people in the fair, and would multiply its benefits. We would suggest further that fairs be held only once in two years, and that the appropriation now used by two fairs be devoted to one.

Raleigh has had the State Fair so long that she makes no effort for it. There is no other town to rival her, and there is very little inducement to do her best. But if the towns of the State were recognized as having equal claim, and the place of holding the fair be determined by the outlay a town is willing to make, there would be ample reason for exertion, and local pride would be aroused to a wholesome degree.

If our contemporaries in the State will take this matter up, we are sure something good will come of it. We have no doubt that most of them are in favor of rotation, and a large majority of the people.

"THIS new venture (N. C. Prison Association) marks an event of importance in the history of our State. It signifies progress; it implies the onward march of civilization; it indicates the upward pressure of the millenial forces. Let all within whom shines the light of Christianity come to the meeting, for here shall be known no race, party or creed. Philanthropy is true religion set to music." We are not surprised to find this grandiloquent paragraph at the end of a call for a meeting to organize a N. C. Prison Association to "ameliorate the condition" of convicts. The paragraph means nothing, of course. It was not intended to mean anything. The writer of it no doubt had more regard to its "sound" and appearance than its sense. Of that last quality we could not expect to find even a trace in a call for citizens to organize in behalf of the criminal inmates of our penitentiary, so lugubriously called "unfortunates."

In the first place convicts are not unfortunates; they are criminals. A man who commits crime deserves to suffer. Last week we spoke of the way good people have of handling well-dressed gamblers (future dealers) with soft gloves. What shall we say of this new organization in the name of "true religion set to music," in behalf of out and out criminals? Do the promoters of it really think that convicts ought to have eiderdown quilts, electric conveniences, and meals to order? Would they have the convict enjoy penitentiary life? Or are they making their high-sounding pleas just to get into the papers; organizing for want of ability to do something else?

What is a penal institution? What is a penitentiary, anyway? It is a place of punishment, not a reformatory. The convict, the law-breaker, has forfeited his civil rights. The penitentiary is not to reform him; but to punish. He has deserved punishment. His fare should be frugal, his labor hard, his rest brief. There is no danger that our convicts will be cruelly treated. There are too many ways for them to make it known. The State provides for them a visiting committee of the State Board of Charities. And the actual fact now is, the superintendent of the penitentiary is anxious certain to have laws changed so that he can put in operation new rules in order to prevent convicts from returning to the penitentiary a third time. Let us be careful how we tolerate pleas for convicted criminals. Let us be slow to suggest that a man makes friends by committing crime. Let the North Carolina Prison Association, now in its beginning, question seriously if it has a mission of good or evil.

DEAN FARRAR of Canterbury, the best known man in the Episcopal church of England, made a bolder and a more meaning statement than could have been expected of him, when he said, "I can see no positive proof that Roman Catholicism as such is gaining to any appreciable extent in England, although it is perfectly true, and very grievously true, that doctrines once regarded as distinctively Roman Catholic are now taught on every side in the Church of England." That is, instead of Rome winning England back to herself, England is making a Rome of her own.

He Leads Us On.

He leads us on
By paths we do not know,
Upward He leads us though our steps be slow;
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet, when the clouds are gone,
We know he leads us on.

The Cedars of Lebanon, or Growth in Grace.

BY REV. SAM. J. PORTER, NEWBERN, N. C.

"He shall grow like a cedar in Lebanon." Psalm 92: 12.

The Lebanon mountains are situated to the north of Palestine, and about twenty miles from the Mediterranean or Great Sea, and many of their peaks rise to a height of nearly 10,000 feet above the sea level. In ancient times, and, to some extent, even at the present day, these mountains were covered, far and near, with immense forests of stately cedar trees, which, at an early day, became proverbial for their grandeur, strength and beauty.

Probably King David visited this charming mountain retreat and admired the wonderful handiwork of Nature. Certain it is that we all might gather many valuable lessons from nature, if only we would take time to learn them. The beautiful and instructive parables of our Lord show us how admirably nature serves as a medium for conveying religious truth.

Reflecting on the remarkable growth of these far-famed cedars, the Psalmist, who was probably none other than King David, seems to turn to the somewhat kindred subject of *growth in grace*, and exclaims, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Since by "the righteous" is meant the Christian, let us read the text thus: "The Christian shall grow like a cedar in Lebanon."

Then, as there can be no growth without life, we infer that Christianity is a life, and not a mere theory, or code of morals, to which we must subscribe in order to become Christians. Christ says of himself, "I am the life." And no man can be a Christian until the divine and eternal life is planted within his heart. How shall we know that we have this life? We answer, by the growth which is sure to follow. And what kind of growth is this? What is it like? Our text answers the question. God's Word says, "grow like a cedar in Lebanon." Invoking the Holy Spirit's guidance, let us inquire how does the cedar of Lebanon grow.

1. *These cedars grow from small seeds.* They did not spring into existence in a day, but sprouting up from tiny seeds they grew and grew, as the years came and went, until they became the towering giants of the forest, their spreading branches reaching upward and outward, literally covering the sides and summits of the great mountains. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the the greatest among herbs, and becometh a tree." A little germ of faith in the heart can be cultivated until it becomes as strong as the faith of Daniel or Paul. Do not be discouraged, dear young Christian, if you find your faith weak; it is the quality and not the quantity of faith that saves. Remember that the tall cedar tree grew gradually from a small seed, and your faith, though weak and small, may grow until it reaches up into the very heavens.

2. *These cedar trees grew from within.* They did not grow from without—that would not be real growth. All true growth must come from within. Branches nailed or tied to the tree are no evidence that they grew from the tree. The real branch springs from within the tree, and partakes of its very life and strength. And so good resolutions and outward acts are no evidence of growth in grace unless they spring from a heart full of faith and love and sincerity.

3. *Again, they grew straight up and were not twisted and bent out of shape.* So must the Christian grow straight up towards God and heaven. Oh, dear Christian brother, do not bend to the right nor to the left, be not driven about by every false doctrine and prejudice, but be like the strong, upright cedar tree. Do not be a reed shaken by every wind, but always see to it that you grow upright. Do you know the meaning of the term *upright* man? Why, it means a man who is upright, or right up, just as you please—a man who is straight-up and down just like the straight up cedar tree. Let us strive to be upright Christians.

4. *And then the cedars of Lebanon grew to be very tall trees,* rising high above all the other trees and shrubbery about them. In this respect, too, we must grow. It is not only our duty, but our privilege as well, to be full grown men and women in Christ Jesus—"to reach the stature of manhood, and be of ripe age to receive the fulness of Christ; that we should no longer be children."—(Ephesians 4: 13, Conybeare and Howson's Edition). Why should we be satisfied to be poor withered shrubs, when it is our privilege to become lofty cedar trees growing up towards the skies? Who is willing to be a puny dwarf, when he may as easily be a strong giant. We should not be so soon satisfied with our attainments in the Christian life, but fired with a holy ambition, should aspire to grow towards the upper world. It has been my happy privilege to number among my intimate friends some few Christians who had grown so tall in grace, that, while their feet rested upon the earth, their heads and hearts seemed to reach up into heaven itself. My constant prayer and desire for you, dear reader, is that you may become like these chosen children of God.

5. *They grew on the mountains, and not down in the valleys and marshes.* And we need not be surprised to find that we are making but little progress in Christian growth so long as we remain in the marshes and valleys of intemperance, self-indulgence, doubt and cold indifference. The atmosphere and soil of such places are not favorable to Christian growth. Let us move up on the mountains of faith, devotion and prayer, where the atmosphere is pure, and free from the poisonous influences which cripple our growth, and where the life-giving light from the Sun of Righteousness may shed its quickening rays upon us.

6. *These trees were evergreen.* The bright beauty and sweet fragrance of their foliage were perennial. Nipped by the frosts, shaken by the storms, and covered with the snows of winter, the surrounding foliage faded and fell, and the neighboring trees appeared as dead. But the pinching cold only deepened the green hue, and the white snow brought out in stronger relief the evergreen qualities of the cedar trees. If we would have our growth in grace to be permanent and real, we must be evergreen Christians. Be just as good a Christian on Monday morning as you are on Sunday morning; be as devout at your place of business as you are in the church; be as cordial to the members of your own family as you are to the new preacher; pray in your closet with as much earnestness as you do when called on to pray in the congregation. Be as bright and cheerful in winter as in summer, and do not stay away from church on account of the heat nor the cold. Do not be a Sunday Christian, nor a fair-weather Christian, but be an evergreen Christian. Be a Christian all the time and under all circumstances, if you would promote your growth in grace.

7. The remarkable strength of these trees to resist the wild fury of the storms of many centuries was due to the fact *that their roots grew far into the very heart of the mountains,* penetrating deep into the fissures and crevices of the huge rocks and taking fast hold among the great mountain bowlders. Grown thus securely into this foundation immovable as the earth itself, they defied the fierce winds and played with the storm, and remind us of the great and sure foundation into which the Christian must grow, even Jesus Christ, the eternal and unmovable Rock of Ages. Rock of Ages—cleft, broken, fissured for me, let the roots of my faith be hidden and grown into Thee! Dear Christian, if you wish to stand up against the wild storms of doubt, gloom, temptation, disappointment, sickness and death, you must be firmly fixed upon the eternal Christ. Let the roots of your faith grow and entwine themselves around Him who was broken and wounded for you. May you be thus grown into Christ, so that you "may be able to withstand in the evil day, and having done all, to stand."

Let us notice some other things about these trees, which, though not directly connected with their growth, may offer to us some useful suggestions

8. Some trees present an external appearance of soundness and strength, while beneath the surface the entire heart is decayed. And as a result they soon become the victims of the storm. *But these cedar trees were not only strong in appearance, but were sound to the core.* During fair weather, the hypocrite may appear to be a strong Christian, but sooner or later, the storm will come which will break and blow away his mask and lay bare his rotten, deceptive heart. As among the trees of the forest, the test may be long in coming, but come it inevitably will, if not before the final judgment, assuredly then. But he who is thoroughly sound and sincere at heart has nothing to fear.

9. *The cedars of Lebanon were highly aromatic,*—their sweet, health-giving fragrance being born away by the passing breezes to regions far and near, strikingly emblematic of the Christian's influence, which, like a delicious perfume, is perceived, with a thrill of grateful pleasure by all around. Who can measure the powerful influence for good from a godly man's life? Who can know the length and depth and breadth of the influence of a pious mother over her son? How such precious influences gladden and sweeten the lives of us all!

10. One other thought: One day there is heard through the mountain coves the sound of cutting and crashing. What is it? The woodmen have entered the forests of Lebanon, and are felling the stately cedars which for centuries have adorned the mountain's brow. Why thus cruelly despoil the beauties and grandeur of nature and rob the forest of its boasted glory? Where once stood the beautiful trees, now is seen nothing but the withered branches and the scraggy stumps. What does it all mean? Why, down in Canaan at Jerusalem, King Solomon is preparing to build a magnificent temple to the Lord God of heaven and earth, and for completing and beautifying this splendid structure, no material can be found more suitable than the beautiful red wood of the cedars of Lebanon. And so the men go into the mountains, cut down the trees, and hew out the timber, and float it down to Jerusalem, where, without so much as the sound of the hammer or the axe or any other tool, the beautiful cedar planks, overlaid with pure gold, are given a prominent place in the house of the living God. For a moment, think of our world as Mount Lebanon. On every hand, the cruel axe-man, Death, is felling the splendid cedar trees. And with a crash and a fall which tear our affections and wound our hearts, the loved ones are taken from our midst, and borne from our view beyond the deep chilly river. What does it all mean? Why are our hearts and homes and churches bereft by the removal of those whom we can so ill afford to spare? Then listen. The Great King of the heavenly Canaan is preparing for himself in the New Jerusalem a great spiritual temple, or mansion, into which must be collected the richest treasures of the universe. He sees the goodly cedars of our Lebanon, and sends his angels to cut them down and bear them away over the sea of death to the bright city of love, where they are given a place in that house not made with hands eternal in the heavens. Let us pray that we all may grow like the cedars in Lebanon, and finally be given a place in that beautiful temple which the Great King is building in the New Jerusalem.

Annual Calls—A Rejoinder.

I did not intend to provoke discussion, or to continue the discussion of this subject. But it appears to have elicited considerable interest; and well it may, for anything pertaining to the welfare of Christian churches is of vast importance. The manner of doing work has a great deal to do with the success or failure of a cause. With all due respect to those who favor annual calls, I do not see that they have given a single solid reason for their preference. My reasons for indefinite calls have been fired at from North Caroline and Virginia, but I think they stand unhit and unhurt. The more I read of what is said in favor of annual calls, and the more I see and know of their bad results, the more I am convinced that indefinite calls are infinitely better both for churches and pastors. I have seen both tested and know the difference. The relationship between New Testament churches and pastors does not afford a shadow of support to annual calls. Is there even an intimation that pastors were elected by churches annually? Does it say, Acts 14: 23, that they "ordained them elders in every church," for one year at a time? It ought so to read, if annual calls are scriptural. A study of the relationship between churches and pastors of the New Testament favors only the idea of permanency.

The only two officers of New Testament churches are pastors and deacons. In Acts, sixth chapter, where deacons were first chosen, nothing is said about appointing them annually. Neither does the New Testament say anything about appointing pastors annually. Nearly all Baptist churches appoint deacons for life or good behavior. Why make the office of deacon more permanent than that of pastor? Can either Scripture or reason be given for so doing?

In a recent issue of the RECORDER, a Virginia brother said: "It would be unpleasant for deacons to tell a pastor privately that it was best for him to resign." Why should it be "unpleasant?" As officers of the church, it ought to be a part of their duty to know the condition of things in their church, and if, after careful investigation and consultation, they are sure it would be best for the pastor to resign, they ought kindly, candidly and privately tell him so, and let him quietly resign, and be saved the mortification and injury of being voted out.

Again, the contract between the church and pastor should be such as to prevent this from being an "unpleasant" duty. The contract should be something like this: When the pastor has reasons for changing, he is to give the church two or three months' previous notice, so they can get another pastor. If the church wishes a change, she, through her deacons privately, and two or three months previously, informs her pastor of her wish. This gives him time to secure other work. There should be nothing "unpleasant" in complying with a contract.

"But," one brother says, "it makes a pastor feel good to be recalled each year." I wonder if it would make a husband "feel good" to be turned off by his wife and be remarried annually? Would there not be as much "good feeling," and as much good sense in one as the other?

Another brother seems to favor annual calls because two preachers, whose names he gives, favor them. I know more than two of our best preachers who do not favor them, and regard them as unwise and hurtful to our cause. This brother further says that "churches favor annual calls." I know churches that have tried the indefinite call from ten to twenty odd years that could not be persuaded to change from it. If they like their pastor, they can keep him without the trouble of annual calls; if they do not like him, they can get rid of him at any time in any year. ANTI-ANNUAL.

Avoid "Theatricals" in Well Doing.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5: 16.

Take heed that ye do not your alms before men to be seen of them. Matt. 6: 1.

Cavillers sometimes cite these texts as contradicting one another. Farthest possible from it. The words translated "seen" are different in the two texts. The word in the former text signifies "known." Christians should abound in good works, in order that men may be led, through the knowledge of these works, to glorify the Father in heaven. In the latter text, the root of the original is the same as that of the word "theater," and the idea is "to be seen as a theatrical show" by men. The contrast is very sharp.

Let your good works abound, that by the knowledge of them men may be led to glorify your Father in heaven.

Don't make "theatricals" of your well doing, for your own glory and the praise of men.—*From "Helping" by Rev. Isabella Horsley.*

The Biblical Recorder.

WEDNESDAY, NOVEMBER 13, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE reader will find the symposium, "How my Church Paper Helps Me," interesting and very suggestive. It will help you and your religious paper if you will think a while on that line yourself, and then talk it over with your neighbor.

IT IS to be hoped that the custom established in a few churches of making Thanksgiving Day (Nov. 28th) a day of collections for the orphans, will be generally observed this year. Surely in the sight of the Lord this is a most acceptable way of observing the day.

WHAT we do for State Missions let us do quickly. Every pastor, every church, every Sunday-school, and every Baptist, can join in to bring our Board to the Convention out of debt, by prayer or contribution or exhortation, or, better still, all three. Less than three weeks remain. But that is time enough if the zeal of the Baptist hosts is aroused.

THE North Carolina Baptist Sunday-school Supply Store is the property of the Baptists of North Carolina. It is run by their capital, conducted in their interest, and the profits which it makes are given to missions. We have felt that our people are not so well acquainted with this work as they should be. We hope they will read the advertisement in this number, and if they are interested in Baptist literature, periodicals (musical or standard), they ought to give their own enterprise a chance to serve them.

EVERY Baptist in the State has business at Greensboro the first week in December; and every Baptist ought to be there in person or through a representative. Every pastor ought to attend on general principles, that is, for his own, his church's and the Convention's good; and if there is one who lacks means to buy a railroad ticket, it will be eminently in place for his people to send him. The happiest pastor there will be the one whose church has arrayed him in a new suit and sent him to the Convention. A pastor is touched by tokens of love or appreciation like any other man.

Our Convention suffers by reason of the small number of laymen who actively interest themselves in its plans. But for a few ardent brethren who attend regularly, the pastors would have to shoulder all the responsibility. Convention business is like any other business, and business principles should be regarded. There is no broader field in the State for business men of the Baptist faith to make themselves useful than that offered by our Convention.

IT IS a pity that the question of literature has been brought into the young people's movements. Surely there are enough obstacles without that of rival organs and publications.

When we took up the cause of a Southern Union we had no view to the literature question. Our purpose was to secure a general organization of the young people which would conform strictly to our Baptist teaching and be entirely within the control of each church. We did not think a new organization made a special literature necessary.

The question of literature in our denomination is a more troublesome one than it ought to be. The Baptist churches and the Baptist people are free to take such literature as they choose. Publications of all sorts must stand on their merits. This rule should obtain in the young people's work as well as all other. If the Southern Union about to be offers a literature to Southern young people, let the young people in each society be free to say whether or not it is better adapted to their needs than any other.

The *Western Recorder* not unwisely observes that the organ part of many of these movements is all there is to them. The circulation of a paper, the building up of an influence and an income is the heighth and depth of much of the ardor for organizations. Our Baptist denomination has enough papers, has enough current literature, has a great deal more than is worthily supported. It is poor economy to establish a new paper for every cause. The papers existing are abundantly able to take care of the young people.

If the young people in our churches can be persuaded to read the papers they now have, we need not ask more of them. And any one will agree that they ought to read [illegible] paper before going abroad for literature. Then let us get them to reading what we have before making new literature, and worrying about problems in regard to new organs, which really have no reason for existing.

HINTS FROM A COTTON FIELD.

Some time ago, when passing along a country road, we noticed a party of laborers who were just completing the picking of the cotton in an adjacent field. Every boll had been emptied and the field was quite bare of its fleecy product.

A few days later we had occasion to pass by the same field; and lo, it was as if an April snow had fallen upon it, so white was the field with freshly opened cotton.

Ah, we thought, there was more cotton to come from that field. One single picking did not get it all. And it may be that there are other fields which do not yield all their fruit to a single picking.

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There's Bible reading. How many bolls we have to leave unpicked in our earlier readings. We cannot force them open, and for us, at least, they do not reveal any truth or practical lesson. Our knowledge may be inadequate, or our experience too limited. And there are other great bolls, five lobed, that we never even see at all in our first readings. But when we go over the field again, many passages, dark before, open of their own accord, disclosing precious truths and valuable lessons. And other divine revealings, whose very presence has been unsuspected, unfold themselves without need for search or effort. In the cotton field the limit for fresh pickings is soon reached. In the field of divine truth there is no limit. Passage sheds light upon passage. The more we have, the more there is to get and the easier it is to get it. And so it will be while life shall last; there will always be more and more opening for us in God's word as we become receptive for it.

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And then there's preaching. Did you never wonder whether a preacher—we mean, of course, a young preacher—does not sometimes go to bed on Sunday night with the feeling that he has exhausted all his resources and that there are no more sermons for him? We think that we have even heard confessions of this sort. Perhaps an experienced old preacher, remembering his own blue Mondays, would smile and comfort his young brother with the assurance that fresh sermon bolls will open for him from week to week. But, if experience has brought wisdom, he will be sure to add the caution that this will not continue indefinitely unless he shall study. Sir Walter Scott once said, in one of his delightful introductions, that an author's brains should yield more than one single creaming. Perhaps they will. But it will all be drawn from previously acquired material. The principle of Conservation of Energy holds good. When nothing is put in, nothing will come out. And if a preacher does not study and read and observe and think, his brains, to use good Sir Walter's figure, will yield, not cream, but skim milk, very blue and thin.

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Another hint. The revival has closed. Great has been the ingathering. Surely every boll in the neighborhood seems to have opened under the influence of pungent preaching and the Spirit's power. The harvest has been gathered. There's no use any more in trying to reach the unconverted; they have all been reached.

It does look that way now. But wait a little while and watch. Open bolls begin to appear ready for another picking. Some who professed religion show that they were not converted. New people move into the community. Children become old enough to understand and receive the gospel. How soon the field gets ready again for the work of ingathering!

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Comfort, too, for the agent. This wandering "necessary evil" must, indeed, often need comfort in his Arab life. The field, as he surveys it, appears to have been thoroughly picked. Other agents have passed over it. Why should he pass through empty rows? He himself has thoroughly canvassed it. Why appeal to those who have already responded? They have no more to give. Why appeal to those who declined before? It is not pleasant to be denied.

Remember the cotton field, brother, and take heart. That other pickers have traversed your field will prove no bad thing for your success, provided your cause be at all worthy. These other workers have only helped the bolls of liberality to open wider and more rapidly. The oftener the gatherers of beneficence pass, within reasonable limits, the more the habit of giving will become established.

And if you have yourself wrought wisely in your work, you have not only collected as you passed among the brethren, but you have left the road in such order that you can pass over it again. A wise agent, like a good farmer, should enhance fertility even while he harvests good returns. And the oftener he visits his fields, at reasonable intervals, the more he will get. Those who helped your cause before did not impoverish themselves; you may be sure of that. And it may be that those who did not help felt sorry afterwards, and will be glad of the chance to show their repentance.

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We like the sentiment of that hymn which reminds us again and again by its refrain that "There'll be more to follow." In our religious life, also, we can apply the similitude of the field of opening bolls. We have some measure of faith, hope, joy. Past efforts to add new graces to our Christian characters have not been altogether in vain. But we have not "attained." In answer to our prayers, and as the result of faithful effort, there will surely be more to follow.

We have done some little good already, perhaps. Cups of cold water have been proffered by our hands, sympathy has been shown by our manner, instruction and encouragement and warning have dropped from our lips, material aid has flowed from our purses. And we have felt the joy of it all. Let this, too, be more and more. The field is not yet gleaned. Nay, what we have done and felt hitherto is as nothing compared with what we may do and feel tomorrow and through the coming years.

SECRETARY DURHAM'S APPEAL TO THE PASTORS.

You will see by the Treasurer's report in another column that the amount received for State Missions is $8,884 85. If we secure the full $15,000 by December 1st the Treasurer must receive $6,615.15 in the next seventeen days.

Only three other Associations are to be held.

This year, as perhaps never before, State Missions should have the help of every pastor in *special* collections. It is not possible to reach the churches in the next seventeen days except as it is done through the pastors. But I have confidence in them. They are first in every good work. I appeal, therefore, in hope to them. They can reach the churches.

I have been shut in with a most painful attack of muscular rheumatism. I could not, therefore, attend some of the Associations, nor could I look after the work in many other respects. I now feel, as never before, that I am dependent on the pastors and the churches to bring up this department of the work this year. It can be done, and the Board can go to Greensboro free of debt, if all will now do what they can.

Remember, please, that whatever is done must be done quickly. Tell your people the facts, and ask them to help at once, and forward the same so as to reach the Treasurer by Monday, Dec. 2, 1895.

C. DURHAM.

THE Baptists of North Carolina must be alive to opportunity all the time. We have a powerful hold in the State as it is; but unless we grow and unless we grasp every opportunity that we can find or make, the rapid growth of our State, the large additions to our industrial population will leave us comparatively weak in our position.

Our mission forces, strong as they have grown to be, are by no means equal to the opportunities offered in the manufacturing districts of our State. Twenty-five thousand dollars a year could be wisely expended in helping build houses of worship and in maintaining regular preaching of the gospel in localities, possession of which will mean a great deal in a few more years; and if the factories and factory communities continue to increase as they have of late, twice that amount will have to be expended annually, if we do our duty to the Master. We must grow as the State grows; it is our duty to lose no opportunity.

State Missions have everything to commend them. Duty, love of the cause and love for men, and self-interest, are all on the side of giving the gospel to those near us who are destitute. To make our State better helps every citizen; to give the gospel to factory communities, hard-worked and discontented, uplifts the character of our population where it most needs uplifting.

Let there be no debt this year. We must go forward. There is no time to stand still. There is every reason to do everything we can now.

THE program of the Young People's Convention in this issue is interesting. There ought to be a large attendance on the meeting.

EDITOR R. E. FOLK of the *Baptist and Reflector*, Tennessee, has called a meeting of the Baptist editors with a view to organizing a Southern Baptist Press Association in Atlanta, Nov. 21. We hope to attend.

NEWS NOTES.

....The cause of Christian Education is gaining ground.

....Moody the famous evangelist is holding meetings in Atlanta.

....Rev. J. H. Yarboro's address hereafter is Fair View instead of Boone, N. C.

....Youngsville church has called Rev. Jasper Howell of Wake Forest, and he has accepted.

....It is clear that the arguments of experience and reason are against annual calls as a rule.

....Bro. John T. Pullen of Raleigh has been aiding Pastor Fant in a meeting at Littleton.

....Rev. A. J. Taylor of Mt. Olive is considering a call to the Second Baptist church, Goldsboro.

....Rev. T. J. Hudson left America for China Monday. Miss Divers of Missouri went with him.

....Correspondents will take notice that Rev. J. Hartwell Edward's address is now Wake Forest, N. C.

....Brother pastor, will you not try to get a new subscriber for the RECORDER before the Convention?

....Nine persons have joined Fork church, Davie county, since Bro. Conrad conducted a meeting there recently.

....Our meeting in Modestown resulted in thirty-three persons coming out on the Lord's side.—*C. S. Blackwell, in Atlantic Baptist.*

....We were pleased to see that Rev. R. D. Haymore of Chattanooga, Tenn., was elected moderator of the Ocoee Association of that State.

... Bro. J. W. Fleetwood is teaching a good school of thirty-five pupils at Severn, and is doing well. He is one of our strong men in Northampton.

....Rev. W. C. Tyree is aiding Pastor Porter in a meeting in the Middle Street Baptist church, Newbern. Considerable preparation has been made, and a good meeting is looked forward to.

....Rev. Hight C. Moore has renewed his work on "New Testament Studies," twelve of which were published in the RECORDER, and the rest of them will be published by us as they are prepared.

....Rev. B. W. Spilman sends us two items: "Rev. S. J. Porter has just closed a good meeting at Vandemere aiding Brother Fry.—Bro. J. H. Pridgen ('91 W. F. C.) has gone to live in Waco, Texas."

....Rev. R. G. Seymour, D. D., of Massachusetts, has been elected Field Secretary of the American Baptist Publication Society. Dr. C. C. Bitting will continue in the service of the Society as Bible and Home Secretary.

....We were glad to have Prof. Hugh Long of Wakefield Classical Institute in to see us Saturday. The Institute is doing well, and Bro. Long is pleased with the prospect. He has found it necessary to employ another teacher.

....Rev. Josiah Elliott tells us that his protracted meeting at Centre Hill was a very precious meeting. There were six accessions to the church, three promising young men and three ladies.—*Eastern Courier.*

....Rev. Jno. W. Suttle of Albemarle had the kindness to represent the RECORDER at the Stanly Association, and his work was worthy of him. He writes that the Association "was the largest and best session we ever had."

....Bro. A. W. Early of Aulander has sent us ten new subscribers within a week. He has always been one of the RECORDER'S appreciative and efficient friends, and we are very grateful for this further evidence of his interest.

....The protracted meeting is still in progress in the Baptist church here. Rev. Mr. Stough is preaching splendid gospel sermons, and great good is being accomplished, in reviving the Christians and in the conversion of the unsaved.—*Warrenton Record.*

....Bro. A. C. Cree is filling the Aberdeen pulpit, made vacant by Bro. Anderson's departure for the Louisville Seminary. His first service there was the last Sunday in October, and he was very highly gratified with the people and the reception accorded him.

....Rev. T. Bright of Forest City will leave next Wednesday for his new home in Murphy, Cherokee county, N. C. He is a faithful, honorable and aggressive minister, who will win friends wherever he goes. He has charge of the Baptist church at Murphy.—*Shelby Aurora.*

....The general summary of the mission statistics of the Presbyterian Synod of North Carolina, representing 32,000 communicants, is as follows: Local missions, $8,650; Presbyterial missions, $11,623.36; Synodical missions, $4,382 26. Total, $21,284.62. Churches built, 15.

....Rev. J. R. Pendergrass of Franklin, Macon county, has been for some time preaching to four country churches in that section, and he is so well pleased that he has purchased property with a view to locating permanently. We are glad to know that he is so fortunately situated.

....Dr. W. B. Royall of Wake Forest College has given up his churches in order that he may more fully carry on the work among the young men of the College, particularly ministers, which his revered father made a feature of the College's work. Churches were never more attached to their pastor than Youngsville, Rolesville and Forestville are to Bro. Royall, nor have any ever had more reason. But he may do a greater work at the College.

....Rev. W. H. Edwards of Wake Forest and his brother, Rev. D. D. Edwards, had a good meeting recently at the former's church in Chatham county. Thence they went to Merry Oaks, where another good meeting was held, and thence to Rock Spring, where thirty two people professed faith.

....Rev. Josiah Elliott has just completed fourteen weeks of revival work, having taken part in twelve meetings. He writes: "God be praised for the large blessings bestowed upon one so weak and unworthy. I can never do half, no never begin to do anything for my Heavenly Father for his love and mercy."

....Spurgeon, who detested organs, would have enjoyed a story which comes from a western State. The bellows in the church organ gave out, and the pastor arose and said: "Brethren, the bellows has broken and the organist can't play; let us, therefore, rise and sing, 'Praise God from whom all blessings flow.'"—*Western Recorder.*

....Rev. T. S. Wright leaves next Tuesday for the Theological Seminary to take a course in Theology. His churches have kindly granted him the vacation. He feels the need of the advantage of systematic study of the Bible and we believe he will return and be a greater blessing to his people.—*Southern Index, Rockingham.*

....I finished up my meetings a few days ago. The Lord was with us and blessed us greatly. At Dawson's the church was much revived and fourteen were added; at Tillery there were six conversions of faith and five were added. The church was much revived at Enfield, but no additions; hope to have some in the future.—*J. A. McKaughan.*

... A Texas contemporary bids for 10,000 new subscribers; a Virginia contemporary for 5,000. We do not expect that many, but we do hope every one of our readers will say a word to some one with a view to getting him or her to subscribe. Anything we can do to help make this labor a labor of love and pleasure will be cheerfully done.

....Oct. 31, Hon. E. E. Hilliard of Scotland Neck lectured in the Winton Academy Chapel to the students and people of the town. The lecture was a treat for those who heard it. "Mr. Hilliard is a man of rare ability as an orator, and is fast taking rank among the best platform speaker of the South," writes a brother who heard him.

....We have received nothing lately more encouraging than a letter from Bro. A. W. Perry of Mapleville saying that his church selected him to make a canvas for the RECORDER, and enclosing an order to cover a good list of subscriptions. How many churches will follow the example of Mapleville? Will not some brother speak up for us at the next meeting?

....It is very gratifying to hear that Rev. John A. Wray is doing so well in Milledgeville, Ga. There are two colleges in the town and about seven hundred students. Since Bro. Wray took charge, the people have become aroused to the work; there have been a number of conversions, and there is every sign of increased interest. Bro. Wray will write about the field later on.

....Rev. O. L. Stringfield writes: "One brother in subscribing to the Baptist Female University says, 'Put me down one dollar per month as long as I live.' A sister says, 'Put me down five dollars per year as long as I live.' Another brother says, 'Put me down for ten dollars per month from now on.'" We hope to announce soon that work on the University building has been resumed.

....Our church at Chapel Hill has not yet called a pastor. The brethren liked so well the preaching of Bro. A. C. Cree of Wake Forest that they invited him to supply the pulpit for six months.—*Thos. Hume.* We understand that Bro. Cree will not accept this flattering invitation, as he wishes to complete his course at college, and has about as much of his time as he can spare already occupied.

....We are sorry there has been delay in printing the account of Mt. Zion Association. Bro. McIntyre, who represented us, had to cut short his stay in order to reach the Union Association, and could not make report. We hope to print a report from Rev. J. F. MacDuffie. There were seven Associations the week the Mt. Zion met, and one of the brethren we had secured to represent us fell suddenly sick.

....Rev. Duncan McLeod has resigned the care of the Washington, N. C., Baptist church, and it is understood that he will go to Virginia. He has done good and lasting work at Washington. His efforts in behalf of the new building have been persistent and successful; and his influence has been felt all through the country about Washington. We commend him to the love and confidence of the people among whom his lines will fall.

....Rev. M. A. Adams has been called to churches in Asheville and Kentucky and has also had flattering offers to enter the evangelistic field. Sunday morning he tendered his resignation as pastor of the Main street Baptist church, but at a subsequent meeting of the church it refused to give him up. We hope Mr. Adams will decide to remain in Reidsville. He has done good work here and the Baptist church has been greatly benefited under his pastorate.—*Reidsville Review.*

...Rev. I. S. Boyles requests us to say that he is soliciting subscribers to the Louisville *Seminary Magazine*, a religious monthly, giving opinions of leading men on living issues and news from the largest Seminary in the world. He invites his North Carolina brethren and friends to send him their names and one dollar and they take a periodical that would ennobling opinions and help greatly in building Christian character. One half of the dollar will be given to missions.

....Under the auspices of the Southern Baptist Convention, Dr. A. J. Dias has organized and located seven Red Cross Hospitals in Cuba, in the section where the fighting occurs and where the Spanish government has about 20,000 soldiers. At each station there are a native physician, two Baptist women nurses, and about ten male helpers, all well supplied with tracts and leaflets. The Spanish government has given formal recognition of and expressed satisfaction in the work.

....Dr. T. H. Pritchard writes the *Watchman* from Charlotte, N. C., about the denomination of his State, as follows: "A hundred years ago the Episcopalians had about 6,000 communicants, and the Presbyterians had about as many, while the Baptists were hardly as numerous Now the Episcopalians count 8,000, the Presbyterians 28,000, while the Baptists, white and colored, number 360,000; more than all the other denominations combined." Good for North Carolina!—*Western Recorder.*

....Bro. C. W. Blanchard informs us that the purpose of President Taylor and himself is to do all they can to get the pledges necessary to take up the American Baptist Education Society's proposition signed in time for the Convention. A successful end of this vigorous effort to honor one of our purest and best men and to increase the efficiency of Wake Forest College is nearly in sight. If the brethren who have signified their intention of making contributions will sign notes for the amounts in the next three weeks, we believe it will be announced to the Convention that the $25,000 is assured.

....If we had the ear of any student for the ministry we should urge him in every way to make his preparation for his work the most thorough possible. Educated ministers who have breadth of outlook and poise of character are in increasing demand. Trained capacity was never at such a premium in the ministry as it is to-day. We seem to be approaching a time when the opportunity to work at all in the ministry of our well established churches will be absolutely dependent not upon good intentions, but upon trained capacity.—*Watchman.*

....We were glad to have Rev. D D. Edwards of Morrisville in to see us recently. He is recovering from a long sickness, and is able to take up his work again. Bro. Edwards reported a meeting at his church, Good Hope, three miles from Morrisville, which was one of the best in years. Laymen helped him in the meeting, and there were seven additions and some restorations. The church house will be moved half a mile to a more convenient point. He wishes to return thanks to brethren of other denominations as well as Baptists for helping in this work.

....Rev. G. W. Coppedge of Wakefield made us glad by calling to see us Monday. At the regular service last Sunday at his church, Pleasant Grove, in Wake county, Bro. J. B. Strain, one of our good friends, made a speech to the brethren on the RECORDER, which aroused much interest and will bring forth worthy fruits. Bro. Coppedge followed him with forceful remarks. We are much encouraged at these evidences of appreciation of the RECORDER. We wish some brother in every church would follow Bro. Strain's example; and we know his pastor would follow Bro. Coppedge's.

....Trinity College is not on the road with a football team this year, and will not be again. Athletics, though, are valued for athletics, but a Christian college cannot go before the world to feed the spirit of brutalism. If Trinity cannot give a community higher entertainment than that, it will stay at home. It is a great source of satisfaction to parents to know that their boys at Trinity are safe against the calamities of football. President Kilgo says that he will not commit the success of the College to the fortunes of a football team.—*Christian Advocate.*

....In Miss Willard's summary of what has been gained for temperance she dwelt upon the fact that in all of the States except two (Georgia and Arkansas), the teaching of the laws of health is now required; that the General assembly of the Presbyterian church has declared in favor of non alcoholic wine for sacramental purposes, and that in the widening field of athletics all stimulation is discontinued. Miss Willard held that the testimony of railway managers, of life insurance agents, of police captains and of the general public went to show that men who drink take less, and more men do not drink at all than in any previous year.—*Watchman.*

....The Tent Meetings in Charlotte have been closed for the winter after two months of blessed work. The tent was pitched at three different points in and near Charlotte, so as to reach people not likely to be reached by churches, and about two hundred people were converted. It it very gratifying to know that notwithstanding the incessant work, Dr. Pritchard is enjoying fine health, and that Bro. Pruett is already looking forward to renewing his efforts to reach the people. Surely we are fortunate in having our cause in Charlotte in these brethren's hands. Bro. Pruett will have a letter in the next RECORDER.

....No preacher becomes a successful fisher of men so long as he keeps fishing up the the fundamentals of Christianity with an interrogation point.—*Richmond Christian Advocate.* These be wise words. The gospel is a proclamation of certainties. He who would win souls must deliver the eternal verities of the word of God, speaking with authority as the ambassador for Christ to lost men. Dr. O P. Gifford was right when he said: "No one cares to attend church where the preacher spends his time ripping up the streets of the city of faith, and laying down new pipes. If the pulpit has lost power it is because preachers have lost the conviction of the eternal, and this conviction is lost or weakened not by reason of thought, but for want of thought.—*Indiana Baptist.*

....The tent meetings over near the Atherton Mill seem to have stirred up the Baptists in that vicinity, and now they propose to establish a Sunday school out there. Mr. Lee H. Battle of the new flouring mill is the superintendent. There is already a school out there under Presbyterian auspices, but as that is taught in the afternoon, this one, which is to open at 9 a. m., will not interfere with it. The Baptists hope at no distant day to erect a church in that part of the city.—*Charlotte Observer.*

....Rev. L. G. Broughton writes from Richmond, Va., Nov. 4: "Sunday week ago we closed the most wonderful meeting in Roanoke with Calvary I ever saw. Schoolfield and W. R Gales were with me. The meeting was strictly under the auspices of our church. Two hundred and twenty five professed conversion—nearly all men and women. Seventy five will join us; forty-two have already been baptized, among them some of the leading citizens of Roanoke. Had fifty professions here at Venable Street yesterday."

.....Since giving consent to receive and forward any contributions for the support of Rev. Ben Oliel and his work in Jerusalem, my attention has been call to the fact that he has changed his church relation and is now a minister of the Baptist church. To get the facts I sent for the annual report of the American Baptist Missionary Union, where I find on pages 10, 3 and 30, that Mr. Ben Oliel has applied for appointment as a missionary of that church. All Presbyterians are thus to know that Mr. Ben Oliel is no longer a minister of the Presbyterian church, and that all contributions persons were thinking of sending him should be sent to our own committee at Nashville.—*A D McClure, in N. C. Presbyterian.*

....Rev. G. S. Daugherty has resigned as pastor of Fountain Inn and Clear Spring churches, S. C., and will shortly remove to West Virginia, where he expects to engage in evangelistic work, for which he is well qualified. He has been pastor at several places in this State, and has done good work in all his fields, besides giving acceptable aid to many pastors in special meetings. There have been thirty seven additions to his churches this year, and his brethren regret to see him leave them. Bro. Daugherty is a native of Virginia, at one time a student in Howard College, and came to the Baptists from the Campbellites. He is full of energy, enjoys hard work, is a vigorous preacher, and will be an accession to the West Virginia ministry, to whom we heartily commend him.—*Baptist Courier.*

....Our readers will be glad to hear from Bro. J. T. Betts, late of Asheville, who is travelling in the Holy Lands with the Hale-Whittle party. He writes from Cairo, Egypt, Oct. 22d: "I would like to write you a letter from this interesting old city, but my time is so occupied with sight seeing that I can only send you a few lines. This is one of the most wonderful cities we have found in all our travels. It has 500,000 inhabitants—35,000 are Europeans. You find people of nearly every nation here—many of the richest and many of the poorest people I have ever seen. While in some parts of the city you find beautiful streets and palatial homes, in other parts of the city there are thousands living in mud huts and brush shanties. After a delightful stay of one week here our Whittle and Hale party will leave to-morrow for Alexandria. My camera is making some fine photos for me, and I will have a fine collection when I return."

....Pastor Simms of the Raleigh Baptist Tabernacle is nothing if not aggressive. Last week he put into operation a well thought out plan for getting the people to know one another better with a view to quickening and creating sympathy. Every night in the week was made a prayer meeting for a certain class, for instance, young men, professional men, fathers and mothers, laboring men, etc., etc., and each was represented by some one right from his calling. The talks were limited to ten minutes, in which the speakers were expected to tell of their work, trials, and need of sympathetic prayers of God's people. The plan was a thorough success. Bro. Simms proved equal to the difficult task of having something happy to say touching each class as it was represented. Appropriate Scripture was read and there was excellent music. As a plan for "bringing out" laymen, many of our churches could follow the Tabernacle's example to advantage.

....There are thirteen Bible Bands in Wake Forest College, and they are doing good work. Prest. Taylor lectured to them Oct. 27 on "The Universal Elements in the Teachings of Christ," and Prof. B. F. Sledd last Sunday on "The City of Jerusalem," ——The monthly meeting of the Missionary Society is well sustained. At the October meeting Prof. Gulley made a strong speech. ——Prof. J. H. Gorrell of the Modern Languages is growing in popularity; his classes are large and are enthusiastic in their work.——Rev. M. J. Willoughby of Beech Island, S. C., has been assisting pastor Gwaltney in an interesting series of meetings. The students under Prof. Carlyle have manifested their regard for him and his work by furnishing his room with a handsome set of student's chairs. He now has the best furnished room in the college. Not a single case of sickness in college. Many students planning to go to the Exposition at Atlanta. These notes were obtained from Rev. A. C. Cree.

We have received from the publishers, W. A. Wilde and Company, Boston, the first number of *The Superintendent and Teacher*, a Sunday-school monthly. Rev. F. N. Peloubet, the distinguished author of the well known "Notes," is one of six announced editors. The aim of this monthly journal will be to provide for every department of the Sunday school the best thoughts of the most successful workers, and to present those methods that have been tested in the best Sunday schools of the world.

ASSOCIATIONS.

PEE DEE.

This body met with Spring Hill church in Richmond county. This is one of the best neighborhoods in the State. "Old Father Monroe" was pastor of this church for sixty-five consecutive years, and his memory is revered by every one who knew him. He was succeeded only a few years ago by Rev. R. Ford, who is now in South Carolina. Bro. M. L. Kesler is now pastor, and one would judge from the love and appreciation these Scotch Baptists show for him, that the record of Bro. Monroe might be duplicated by the present pastor.

Bro. J. Q Adams of Wadesboro was elected Moderator, and Bro. W. J. Matthews, Clerk. This made a good, steady team, and the work of the Association went smoothly on. The churches were well represented, especially if we consider the long distance which many had to come to get to the church.

The pledges of the churches were all fully paid, and liberal work laid out for next year.

This was the first session of the Pee Dee attended by Bro. Blalock, the pastor at Rockingham. He was helpful in all the work of the Association, and made a good impression on those of the brethren who had before met him.

Bro. T. S. Wright preached the introductory sermon. The sermon was of the length to suit a school boy, and yet contained some rich thought and practical truth.

The Association took a nice collection for the Ministerial Board. This work has better standing than ever before in all of our Associations.

Bro. Johnson made a strong and effective appeal for *Charity and Children* and the Orphanage in general. This institution has no better friends anywhere than are to be found in the Pee Dee Association. To this was given the Sunday collection, and we hope it was a large one.

Bro. Mitchell was much pleased at the liberality shown by the churches to the Board of Education. The brethren were glad to hear Bro. Mitchell on this work, and will do well the coming year.

President Brewer found a warm welcome from his old school girls and the many friends of Murfreesboro.

Brother Stringfield had just arrived when my time came to leave. Many of the brethren had heard him in behalf of female education, and these as well as others would have been disappointed if he had failed to put his appearance. A number of the brethren in this Association have been quite liberal to the school in Raleigh, and we think Bro. Stringfield has his eye on others who will help largely in this work.

Dr A. E. Covington is now in fine health, and seems to be full of enthusiasm for the work of the Association.

Bro. W. R. Covington, in renewing his subscription, said: "I had to promise my wife to take the RECORDER before she would consent to marry me, and I have been a subscriber ever since."

Bro. D. McNeill was very kind. He conveyed us to the church, and also provided us a conveyance to the railroad on our return.

The Association missed the presence of Bro. H C. Dockery, who was unexpectedly called to Raleigh on business. His presence is always cheering and his council safe and progressive.

Early to morrow I hope to be in Newton where the

SOUTH FORK

is in session. At 10:30 I am in the new brick church face to face with Bro. Cashwell, the Moderator, and also the pastor of this church. It is due to his efforts that the house is so far complete, as to admit of the meeting of the Association. This is the last county-seat west of Raleigh to complete a Baptist church. This house is not complete, but is in a condition to accommodate the congregation. Brother Cashwell will preach here another year, and will in all probability complete the house in that time.

The brethren were greatly disappointed at the failure of Bro. Durham to be present, as they wished him to preach in the town on Sunday, as well as to speak to them on missions and other subjects during the session of the Association.

The habit of this body has, for some years, been not to pledge anything for the different objects. Some of the churches still adhere to this custom, but a large number of the churches pledged for all objects, and those that did not pledge will contribute to all the objects of the Association.

The brethren were greatly disappointed at the failure of so many of the visiting brethren to be present. We ought to have a better schedule for the meeting of our Associations. We hope the Moderators of the Associations will make an effort at least to arrange these meetings so as not to have so many conflicts as is the case now. This can be done without injury to any Association in the State

Bro. C. M. Murchison made an encouraging report of his school. This Association has been one of the foremost in the State in its advocacy of an Associational school.

The body was handsomely entertained by the brethren and good citizens of Newton.

The State Board can do no better than to help this point liberally, and it will be but a short time when the work will be self-sustaining. J. C. C.

The new Catalog and Art Souvenir of the Southern Business College of Asheville, N. C., is perhaps the most attractive ever sent out by any school in the State, and all who expect to attend a Business College soon should not fail to send for one and investigate this splendid institution.

Attention, Delegates to the Baptist State Convention.

As we have every reason to believe the attendance will be unusually large at the coming session of the Convention, and as the Young People's Baptist Union convenes the day before, we ask all the churches who send delegates to the Y. P. B. U., to also appoint the same delegates (if practicable) to represent their churches during the meeting of the State Convention.

Homes can only be provided for delegates to the State Convention, Y. P. B. U. and W. M. S.

Visitors can get reduced rates at the hotels and boarding houses. Delegates desiring homes must send their names and post-office address (plainly written) to the Chairman Committee on Hospitality at least ten days before the Convention convenes, otherwise we cannot provide entertainment for them. Please address all communications to DR. W. W. ROWE,

Chm'n Com. on Hospitality,
122 Price St., Greensboro, N. C.

Program Baptist Young People's Convention, Greensboro, N. C., Dec. 4, 5, 1895.

Wednesday, Dec. 4, 7:30 p. m.—Service of praise, conducted by Rev. T. B. Hill.

7:40 p. m.—Formal opening by chairman.

7:50 p. m.—Address of welcome, by Prof. J. T. Joyner, Greensboro.

Response, by Rev. M. A. Adams, Reidsville, N. C.

8 p. m.—College in the Home, by Rev. C. S. Blackwell.

Thursday, 10 a. m.—Song service, conducted by Rev. A. Cree.

10:30 a. m.—"Making Baptists," by Rev. J. E. White.

11 a. m.—Paper, "Woman and Education," prepared by Carrie L. McLean, and read by Rev. Junius Millard.

11:30 a. m.—Question: What is the denominational value of Academies? Rev. C. W. Blanchard.

DOCTRINAL.

11:45 a. m.—Chalk talk, "City of God." Rev. C. A. G. Thomas, Fayetteville.

Open conference. How to conduct a prayer meeting. How can the indifferent members be enlisted in the work? Led by Rev. H. A. Brown.

MISSIONARY.

2 p. m.—Song service. Conducted by J. F. Watson, Raleigh.

2 15 p m.—Conquest meeting. "How God led us." Rev. B. W. Spilman, Kinston.

2:45 p. m.—The Young People and the Foreign Mission Work. Rev. T. Hume.

3:30 p. m.—Organization. Rev. C. Durham and J. W. Bailey, Raleigh.

R. VAN DEVENTER.

The Y. P. Meeting at Atlanta.

Dear Recorder:—As is well known, the Convention to form a Southern Baptist Young People's Union meets in Atlanta, Nov. 21st. We hope that the meeting will be a great one, great in numbers, and great in good accomplished.

The Atlanta Baptists extend a cordial invitation to the Baptist young people all over the South, and hope that every church and every society will send representatives. Owing to the fact that our people are already crowded with Exposition visitors, it will be impossible to entertain the Convention free of charge. But low rates have been secured from hotels and boarding houses. Rates per day will be as follows: for rooms, only 50 cents to $1 00; meals, 25 cents to 50 cents; at private boarding houses, including meals and room, $1.00 to $2 00; at hotels, from $2 50 up. These places have been selected with care and are satisfactory in every respect. Parties expecting to attend the Convention are requested to communicate with Mr. W. W. Gaines, 184 East Alabama St., Chairman of the Reception Entertainment Committee, so that arrangements, as far as possible, may be made in advance.

The Headquarters and Bureau of Information for the delegates while here will be the rooms of the American Baptist Publication Society, 93 Whitehall Street.

The Convention will meet at the First Baptist church at 7 30 o'clock p. m.

The Exposition will be at its best about this time, and let Baptists arrange their visit so as to attend the Convention and the Exposition at the same time.

CHAIRMAN.

Atlanta, Ga., Oct. 31, 1895.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

Mrs. M L. Kesler, $1 00; James W. Denmark, 14 00; J. F. Highsmith, 17 50; Dr. J. H. Marsh, 15.00; J. R. Weatherlee, 2 00; J. A. Taylor, 10 00; R. G. Taylor, 5 00; C. D. Townsend, 2.50; J. T. Biggs, 1 00; J. A. Branch, 5 00; W. W. Carlyle, 5 00; R. D. Caldwell, 5 00; W. H. McLean, 2.00; J. A Dobbs, 1.00; W. R. Webster, 5 00; J. H. Gorrell, 20 00; C. E. Taylor, Jr., 1 00; W. M. Bostick, 5 00; A. McArthur, Jr., 1.00; M. N. Bivins, 2 50; L. D. Williams, 1.00. Total, $121.50.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, Nov, 11, 1895.

Good Pay, Light Work.

If you are member of a North Carolina Baptist church, and if you want good-paying, light work, that will pay you just in proportion as you push it, write (with a two-cent stamp for reply) to Box G, Raleigh, N. C. Either men or women may apply.

What Say You to This?

Six months of our Conventional year have passed. During this time God has graciously blessed our missions in foreign lands. Our people at home are rejoicing in returning prosperity in financial affairs. Bro. B. Y. Mullins has recently written you of how sorely we need funds for our foreign mission work. Let me press upon you to consider this matter. After the increased offerings of last spring, many seemed to think they would wait a while without giving for this work, but expenses continue to go right on. Our missionaries had to be provided for. The contributions have thus fallen far behind the expenses. Every State is short of what was asked from her. We all know that there is money and plentiful supplies in our country. I write this to ask each pastor and deacon to see that a collection is taken in your church and sent forward promptly. I ask each lover of God's cause to help. Appoint a day in your church for each member to bring a gift for Foreign Missions. If you have not money, give of your substance, give cotton, corn, cows, sheep, horses, give of such as you have, and let the deacons turn all of these gifts into money and send it forward.

What better way to praise God on Thanksgiving Day. May earnest brethren and sisters take hold of this matter in their churches. November and December can thus be made joyous and glorious with gifts to our Heavenly Father who has so abundantly blessed us and whose cause just now so very much needs help. If you like this plan, try it; if not, try some other; but be certain you give yourself, and try to get others to give also. Let us thankfully praise God and earnestly pray for his blessings.

R. J. WILLINGHAM, *Cor. Sec.*

RECEIPTS FOR FOREIGN MISSIONS.

The first column shows the amount asked for by the Southern Baptist Convention for six months. The second column shows the amount received.

Alabama	$5 400	$ 1,850 41
Arkansas	1,200	527 42
Dist. Columbia	600	575 98
Florida	900	187 41
Georgia	9 000	4,033 63
Kentucky	9,000	3,718 96
Louisiana	1,200	511 46
Maryland	6 600	1,770 74
Mississippi	5,000	1,262 35
Missouri	4,800	1,982 31
North Carolina	4,500	1 930 89
South Carolina	6 000	2,675 01
Tennessee	3 600	3,690 35*
Texas	7,500	2,134 90
Virginia	10 500	6,967 43

*$1,500 of this was a legacy.

Some other States have given some. Total receipts for six months to November 1st, $38,804 02; amount asked for, $75,000.

Meetings.

I began a meeting at Mountain Creek on the fourth Sunday in July, and was aided by Rev. J. A. Beam two days. He preached some excellent sermons.

On Tuesday Rev. Josiah Elliott of Hertford, N. C., came and did the preaching for three days. He was a stranger in person to the people, but soon made himself well acquainted by his humble way of working. The people were greatly pleased with him.

The meeting was concluded by the writer. Thirteen were baptised and three restored.

I began a meeting at Mt. Harmony on the first Sunday in August and was aided by Rev. C. R Taylor and R. A. McFarland. At the close, three were received by baptism.

I began a meeting at Providence on the first Sunday in October and was aided by Rev. J. H. Bass of Nathalie, Va., who preached the gospel with power. At the close I baptized seven and three were restored. Others we think, will join.

The church called Rev. R. H, Jones, of Bethel Hill to be their pastor for the coming year.

The school at this place is doing a grand work this year. The principal is off this week in a meeting at Vernon Hill, Va.

Fraternally, J. T. RIDDICK.

Address Wanted

Dear Recorder:—Some years ago, Bro. C. E. Woodruff came to Hickory (we believe from Pennsylvania) to teach in Claremont College. He joined the Baptist church here by letter. While here he was ordained, and for a while supplied as pastor. About two years ago he left here, as we understood, for Chicago University. Since then we have heard nothing of or from him. We have written him at Chicago and in care of President Harper, and still we can hear nothing from him. Can you give us any information as to where he is? He is a member of our church, and we would like to know his whereabouts.

C. S. CASHWELL, *Pastor.*
T. J. WINES, W. F. JOHNS, A. SHELL AND J. F. CLICK, *Deacons.*

The *Arena*, Boston, Mass., through which is represented the most liberal and radical American economic, religious and literary thought, has reduced its annual subscription price from $5 to $3. It is an ably edited magazine, and has won wide recognition in this country. We are glad to see that the *Arena* has arranged to have Justice Walter Clark, of the N. C. Supreme court, go to Mexico with a view to writing a series of articles on the monetary system of that country. No abler gentleman could have been chosen for this task.

It will astonish you how quickly Johnson's Magnetic Oil will still all internal aches and pains for man and beast. $1 00 a bottle; 50 cents size, 25 cents size.

How My Church Paper Helps Me.

Major-General Oliver O. Howard, Burlington, Vt., says:—

"In answer to your kind letter, I may say that since my joining the church, about thirty-eight years ago, I have always taken a family religious paper. I hardly know how a man could have a fair view of the church's missionary work without the religious paper. Even touching secular matters, the editor's summary is the best review I get of what I have learned from the dailies. The Christian papers have been uniformly high-toned and utterly free from degrading sensations, and all of them have been well edited. In my judgment a Christian family ought to have a good religious journal."

Hon. Elijah A. Morse, member of Congress, Twelfth District, Massachusetts, says:—

"I take the leading religious newspapers of the country, and as a public man and a member of Congress I find the editorials and comments of these papers upon public affairs and questions of the day instructive and exceedingly helpful to me in the discharge of my public duties. The high moral and religious ground from which these observations and editorials are written, and the absence of political animosity makes them especially instructive and helpful. All great moral reforms, all great charities and philanthropies, the cause of education, the cause of good citizenship and good government are being promoted and set forward by the religious press of the country, and they are doing much to hasten that day, so long predicted in the Book, when none shall say, Know thou the Lord, for all shall know him, from the least even unto the greatest."

Anthony Comstock, Secretary New York Society for Suppression of Vice, says:—

"Saturday finds me always weary, worn and exhausted. I take great delight in my Sunday papers, for it is like drinking from a bubbling spring under the shade of a wide, spreading tree. In other words, I feel lost without the religious newspapers on Sunday. I find sermons and religious subjects discussed by able thinkers, and am able to see the various phases of religious work without burdening my weary brain by extended research."

Judge Hiram L. Sibley, LL. D., Marietta, Ohio, says:—

"Church papers help me, and to an important extent will aid all, I think, in several ways. Better than any others they give religious news—tell what the church they represent is doing at home and abroad—spread out in panoramic view, as it were, its achievements in saving men from their sins. In editorial and other articles they ably discuss all "live" questions of morals, religion, ecclesiastical polity and administration, showing thus the nature and tendencies of church work; how its machinery is operating, whether it needs mending, renewal at one point or entire change at another. Further, I find critical and other discussions of history, philosophy, education, literature, the arts, sciences and new discoveries. Added to these are valuable expositions, from the Christian point of view, of principles involved in what belongs distinctively to the ethics of our social, political and industrial life and action. Crowning them are fearless exposures of vice and crime, with their consequences, whereby the moral indignation of the times is expressed, and the public conscience aroused. These things are not all done, of course, in every issue. Still in a good church paper something always can be found of interest to old and young, the cultured as well as the untrained, to comfort the tried and solace the sorrowing. In brief, it contains food for mind and heart—is a fountain, so to speak, from which all may drink and be refreshed. The sensational filth and falsehood which disgrace portions of the secular press never stain the fair pages of a properly managed church paper. Though not faultless, perhaps, it is in some measure imbued with the spirit of the Master, and so enters the home as a teacher and symbol of purity and good will. The Christian family without one, as it seems to me, is as badly off as a merchant or manufacturer without market reports. Spiritual paralysis and death will follow in the one case, as do losses and bankruptcy in the other. Putting the pulpit as the right, the church paper is the left arm of power in propagating moral truth, quickening religious zeal. God speed the day when every household in the land shall take and pay for one. No equal investment will bring quicker returns or larger profits."

Hon. William H. Jackson, New York, says:—

"I would be glad to say a good word for the religious press. By all means let us increase the use of our church papers, and set their standard as high as possible, both in literature and in information. Five different papers are read in my family every week, and each paper is helpful in its own way. The religious papers are specially helpful in preventing the reading of the secular papers on Sunday, and the summary of the news must be valuable for those who have little leisure on any other day."

William W. Smith, LL. D., President Randolph-Macon College, Va., says:—

"You cannot exclude secularities from the Sabbath unless you furnish religious occupation and reading in place of secular. The Sunday-read newspaper is a certainty; what sort of paper shall it be? How can the forces of a great organization be kept in line and directed upon strategic points without the widely circulated organ? The pulpit is extended to the homes of the size of Lee Street, and fresh gospel messages are sent on a grand evangelical tour weekly by the religious press. The church impresses opinion on public matters in a way that is understood and respected when it speaks through a well supported press. We want the Sunday closing of the Chicago Exposition and the speedy abandonment of the Atlanta policy at the demand of the religious press. Reasons for the religious press are thick as blackberries are in July. I am too weary at this writing to do more than show a willingness to aid the cause by sending these which lie on the surface."

Judge G. G. Reynolds, Brooklyn, N. Y., says:—

"While the secular papers pay some attention to religious matters, the information they furnish is necessarily scanty, and often inaccurate. I do not see how a man can keep in touch with his denomination or understand its work, nor how he can be intelligent as to the questions and movements of the religious world of to-day without an attentive reading of at least one good religious weekly. Such a reader will also find his paper to be a great stimulus to his piety and zeal."—*From "The Kingdom."*

From Rev. G. W. Greene.

Rev. Henry Sheets, Lexington, N. C.

My Dear Brother:—I was very much interested in your articles in the Recorder about the early history of Jersey church, and intended to write you at once; but other things have hindered. I am always interested in such old records, but especially in those pertaining to the "Jersey Settlement," because my ancestors were in that colony. They, howeverr, seem not to have remained long there in "Rowan," as it was then called, but about 1785 went on to Wilkes, now Watauga in 1790, my great grandfather Richard Green(e) and his wife were two out of the eight members entering into the constitution of Three Forks church, three miles frpm Boone. He lived near Blowing Rock, and his father-in-law, named Sullivan, was probably the first man buried in Watauga county. Could you do me the favor to look over the old records of Jersey church and see if there were any Greens, probably spelled without the last "e", in the church between 1760 and 1790, and also look for the name Sullivan.

Is there not some man in Davidson county by the name of Greene, who would take interest in these questions and find out whether all these in Davidson and Davie are derived from the same stock, coming with the colony from New Jersey.

In 1685, John Greene came from England to Massachusetts; but being a Quaker, he could not remain in that colony, and went on to Rhode Island. His decendants were very numerous. The historian says, "They married young, lived long, and raised large families." They were prominent in Rhode Island, one or more Governors, Judges, College Professors, D. D.'s. They are mostly Baptists. Most distinguished of the name is General Nathaniel Greene, second only to Washington in the Revolution. He was fifth in descend from John Greene.

Before the Revolution one branch of the family moved to Brooklyn, N. Y., and then on to N. J. Here they are very numerous, and have spread out into Pennsylvania and farther west. New Jersey has had one Governor of the name. Some have been distindistinguished Professors in Princeton College, the New Jersey Greenes being largely Presbyterian. In Pennsylvania they are Baptists and Quakers.

About the time of the Revolution, several left Jersey and came to North Carolina, at first in the "Jersey Settlement," afterwards to Watauga. They are nearly all Baptists. They are not so distinguished here, as else where, though we have Judge L. L. Greene, as a worthy member of the family. Col. Wharton Greene, of Fayetteville, once a member of Congress, if from the Rhode Island stock, came to North Carolina by some other route, but I think his ancestors came direct from England.

These are some of the results of my investigations, which I write to you that, if you find any member of the family in your county, you may give him these facts and start him to making independent investigations. It would be interesting to know, if the most of the Greens scattered through the United States are descended from this one man.

We are all well and quiet here in Canton, trying to work on at this mass of heathenism. The hot weather is now nearly over, and we are planning for the fall and winter campaign. Our work is hopeful and encouraging. The baptisms this year have been about seventy. I have written so much about my own family matters, I have not room to write at length about our work. I am watching the list of the Associations, and thinking of the brethren as they gather in their meetings up and down the State; and how I love to be with you in some of these meetings.

If you will take this trouble for me and write me the result, I shall be under obligations to you. Then please tell me about the churches and the brethren and sisters and the Lord's work in North Carolina, in so far as you see. I keep up with what gets into the papers. But there is much of interest that is not printed. Love to all the brethren. Yours in Christ,

G. W. Greene

Notes of Travel

Northampton county is characterized by an unusual number of pretty villages, some of which have been already mentioned. Potecasi and Woodland were both visited, and gave hearty encouragement to the work of the Female University. Pleasant Grove church, which we visited on the first Sunday in October, is well named, as the handsome building is surrounded by many fine oaks. After a day most agreeably spent in the happy home of Bro. M. L. Taylor we addressed our Baptist people in Aulander on Sunday night, and spent several days thereafter in the hospitable home of Bro. C. W. Mitchell, whose soul is alive to every interest whose end is the advancement of the Master's glory. It was a pleasure to meet pastor's Curtis and Craig in their fields of labor, and to see how the Lord is prospering them in their work. After brief but pleasant visits in the homes of brethren Langley, Taylor and A. S. Vann, and a day at Winton, I embarked on the steamer Olive for Edenton. I found pastor John E. White rejoicing in the fruits of his great meeting, and ready to extend a welcome to the traveling brother. On Sunday morning it was my privilege to witness the beautiful ordinance of baptism administered to thirty-nine persons in the sparkling waters of Edenton bay. The glorious morning, the solemn stillness broken only by the voice of the preacher, the back ground of trees in their autumn colors, a pretty yacht in the foreground undulating on the waters, the happiness upon the faces of those who were following Christ—all these things combined to produce an impression never to be forgotten. After enjoying the cordial hospitality of Bro. T. D. Bush for several days, I sped on to Elizabeth City where I was met by my cordial friend, Dr. Blackwell, and soon comfortably ensconced in the parsonage. The brethren added yet more to the good amount already subscribed here for the Baptist Female University. Here, as at Edenton, I found the Baptist cause rapidly advancing. This growing city, already a stronghold of Baptist principles, will be even more so, when the projected plans of church extension are carried out. Returning eastward I spent half a day most enjoyably at Hertford, the home of Rev. Josiah Elliott. This consecrated servant of God was in the midst of a gracious meeting in which he was aided by pastor's Blackwell and White. There had already been many conversions. The Baptist house of worship here is one of the handsomest in the State, built in ante-bellum days by the Feltons, Skinners and others. It had been in sad need of repairs, but under the vigorous administration of pastor Elliott it has again become a thing of beauty. And now that the spiritual temple is being built up and beautified, the whole church rejoices. Bro. Elliott, though so busy, took time to give the traveling brother a word of cheer. He and his enterprising laymen are going to take hold and lend a helping hand in the establishment of our Female University.

Returning, a Sunday was spent at Roberts' Chapel, one of Bro. C. W. Scarboro's churches near Murfreesboro. Here I found among other good things the best country Sunday school I ever saw, with an enrolment of nearly 300, provided with special class rooms, to which others will likely be added. Every member of the infant class, forty-six in number, have been present for two successive Sundays.

My correspondents will please note that my permanent address from this time will be Wake Forest, N. C.

J. Hartwell Edwards.

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Special attention to making work according to architect's plans.



One of the Colored Plates given with a Subscription for 1896.

The Art Amateur.

BEST AND LARGEST PRACTICAL ART MAGAZINE.

(Established 1879.)

Monthly (size of page 11x16). Sumptuously printed and richly illustrated. Price, $4.00 a year, including all supplements. Single copies, 35 cents, each containing exquisite Color Plates and 8 extra pages of Working Designs for Painting, Carving, China Decoration, Modelling, Pyrography, Embroidery, etc. For sale by all first-class newsdealers.

Invaluable to all who seek to make a living by Art, or who take up Art as an accomplishment. The only art periodical awarded a medal at the World's Fair, where twenty diplomas were awarded to its special writers and artists. The following are the principal departments:

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Water Color	Church and Home Embroidery	Wood Carving
Pastel Painting	Home Decoration and Furnishing	Modelling in Clay
Tapestry Painting	Biographies of Artists	Pyrography
Illustrating	Advice by Correspondence	Wrought Iron Work.

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OFFER B GIVES THREE MONTHS' SUBSCRIPTION FREE, beginning with any issue. That is, for $4.00 you get 15 months' subscription for the price of 12 months. To avail yourself of either Offer A or Offer B, you must mention this journal when sending the $4.00. If you choose one of the Portfolios, state if you prefer Flower, Animal, Landscape, Figure or China painting subjects.

Specimen Copy of The Art Amateur (with Color Plates and 8 Pages of Working Designs for all kinds of art work) sent for 25 cents if this advertisement is mentioned. Our new illustrated catalogue of 200 Color Studies and Pictures for a 2-cent stamp. MONTAGUE MARKS, 23 Union Square, New York.

CONSUMPTION

To the Editor—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C. 183 Pearl St., New York.



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CHAS. M. WALSH.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Nov. 3, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 18. Mixed. Daily ex Sunday
Lv Wilmington..	7 25 a m	.....	.....
Ar Fayetteville..	10 33 a m	.....	.....
Lv Fayetteville..	10 55 a m	.....	.....
Lv Fay'ville Junc	10 57 a m	.....	.....
Lv Sanford.....	12 19 p m	.....	.....
Lv Climax.....	2 20 p m	.....	.....
Ar Greensboro...	2 48 p m	.....	.....
Lv Greensboro...	2 55 p m	.....	.....
Lv Stokesdale...	3 40 p m	.....	.....
Ar Walnut Cove.	4 07 p m	.....	.....
Lv Walnut Cove.	4 08 p m	.....	.....
Lv Rural Hall...	4 42 p m	.....	.....
Ar Mt Airy.....	5 10 p m	.....	.....
Lv Bennettsville.	.....	8 25 a m	.....
Ar Maxton	.....	9 28 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs..	.....	9 55 a m	.....
Lv Hope Mills...	.....	10 35 a m	.....
Ar Fayetteville..	.....	10 52 a m	.....
Lv Ramseur.....	.....	.....	6 45 a m
Lv Climax.....	.....	.....	8 35 a m
Ar Greensboro...	.....	.....	9 20 a m
Lv Greensboro...	.....	.....	9 35 a m
Lv Stokesdale...	.....	.....	10 50 a m
Ar Madison.....	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday
Lv Mt. Airy....	9 45 a m	.....	.....
Lv Rural Hall..	11 10 a m	.....	.....
Ar Walnut Cove	11 33 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale...	12 12 p m	.....	.....
Ar Greensboro...	12 58 p m	.....	.....
Lv Greensboro...	1 13 p m	.....	.....
Lv Climax.....	1 52 p m	.....	.....
Lv Sanford.....	3 19 p m	.....	.....
Ar Fay'ville Junc	4 30 p m	.....	.....
Ar Fayetteville..	4 33 p m	.....	.....
Lv Fayetteville..	4 45 p m	.....	.....
Ar Wilmington..	7 55 p m	.....	.....
Lv Fayetteville..	.....	4 38 p m	.....
Lv Hope Mills...	.....	4 58 p m	.....
Lv Red Springs..	.....	5 43 p m	.....
Ar Maxton	.....	6 12 p m	.....
Lv Maxton	.....	6 13 p m	.....
Ar Bennettsville	.....	7 20 p m	.....
Lv Madison.....	.....	.....	12 25 p m
Lv Stokesdale...	.....	.....	1 28 p m
Ar Greensboro..	.....	.....	2 55 p m
Lv Greensboro..	.....	.....	3 00 p m
Lv Climax.....	.....	.....	3 55 p m
Ar Ramseur.....	.....	.....	5 40 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N. & W. R. R. for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

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(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 33 a m	10 15 a m
" Elon College..		2 30 a m	10 48 a m
" Burlington ...		3 05 a m	10 58 a m
" Graham		3 13 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University ...		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	.....
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma.....		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No. 35 Daily.	No. 11. Mix daily	
Ar Greensboro...	7 20 p m	3 23 a m	
" Elon College..	6 41 p m	7 46 a m	
" Burlington ...	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville.....	7 30 a m	10 30 p m	3 35 p m
" Chase City....	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville...	10 50 a m	12 45 a m	4 52 p m
" Oxford	2 00 p m	2 50 a m	5 52 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville.....	1 50 p m	12 55 a m	4 35 p m
" Chase City....	1 08 p m	11 45 p m	2 30 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville...	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 46 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv .....Raleigh.....Ar	7 30 a m
6 10 a m	" .....Durham..... "	5 30 a m
8 32 a m	" .....Greensboro ..... "	9 55 p m
10 15 a m	" .....Salisbury..... "	7 35 p m
11 09 a m	Ar.....Statesville Lv	7 03 p m
12 30 p m	" .....Hickory ..... "	5 36 p m
3 52 p m	" .....Asheville..... "	2 16 p m
4 35 p m	Ar.....Hot Springs.....Lv	11 43 a m
No 55. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv... Winston Salem....Ar	6 35 a m
7 50 p m	Ar.....Mocksville.....Lv	5 00 a m

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Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

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W. A. TURK, Gen. Pass. Agt. Washington, D. C.
J. M. CULP, Traffic Mgr. Washington, D. C.

Edited by Miss Fannie E. S. He
Woman's State Central Committ
Raleigh, N. C.
Corresponding Secretary of Cen
Mrs. J. A. Briggs, Raleigh, N. C

SUBJECT FOR NOVEMBER:

"O send out Thy light and
them lead me." Missionaries
sistants, 6; churches, 4; mem
baptisms, 67; schools, 3; scho
day school scholars, 140.
$214 45

Study Topics.—Fetichism.
tween Christianity and Mob
Struggle between Christianity
Our early work. Our present
the Martyr-land. Our duty.

The first Associational meet
M. Societies of the West Ch
tion was held during the se
body at Sandy Run church, O

Hymn, "There is a founta
blood."

A portion of the forty th
Isaiah was read by Miss Gra
Associational Vice-President

Responsive Scripture readi
Prayer by Mrs. T. C. Britto
Explanation of meeting.
Letter from Miss Heck wa
E. L. Stephenson.
Letter from Mrs. L. N. Cha
by Miss Margaret Little.
A talk was made by Mrs.
on her work in China.
A poem—"One thousand m
was read by Mrs. E. Jenkins.
Six Societies reported good
A request was made for the
interested in the organizatio
eties.
An essay—"How to Make a
cess," by Miss Lizzie Savage
Miss M. Parker.
The Vice-President read an
to get members to lead in pra
The Yates' Memorial was
ladies were asked to contribu
morial.
An explanation of C. C an
of W. M. Societies was giv
Hartwell Edwards.
Distribution of literature w
An Annual Meeting was
Miss Grace T. Brown, Presid
garet A. Little, Vice-Presi
Parker, Secretary.
The attendance was very
the organization of the An
the meeting adjourned.

M. A. Little,

Mrs. J. A. Briggs, Corres
tary of the Woman's Centr
wishes to call attention to th
rors which were made in the
ted by the Central Committe
Aug. 31, 1895:
Rolesville, $3 70, should
First church, Charlotte, $5
$15 22; Green Level, $6 15, s
Fayetteville, $5 00, should be
bor, $20 56, should be $20 50

The Woman's Missionary Meet
Dee Associatio

The Woman's Association,
Pee Dee Association, met w
Hill church, Oct. 25. The m
in the "Temperance Hall" a
tended and many expressed
being greatly benefited and
Christian work. The follo
were represented:
Mt. Beulah, Laurinburg, L
boro, South Wadesboro, and
This Society was recently
Mrs. T. M. Watson, Preside
J. Matthews, Secretary.
Miss Diana McNeil extend
warm welcome, and the Pres
in behalf of the delegates.
Mrs. F. Bennett, Vice-Pr
ed an encouraging report
Anson.
Mrs. L. Johnson having
boro, we had no report of
very much regret to loose s
laborer, but our loss is anot
M. McKay of Laurinburg
unanimously elected to succ
Miss Polly Crowder read
per on "The Importance of
ture and Value of Prayer."
Society, however small, to e
beginning with tracts and p
Miss Alice Ferrell made
pathetic appeal for the "
Fund," and solicited contr
same.
Letters were read from M
leigh, and Mrs. Chappell of
Talks were made on "Ho
ciety Alive and Active." by
nett and Miss Alice Ferr
excellent talks, and if practi
Miss Katie McMillan told
ciety work" was hindered
of information and neglect
sion literature. Secondly, w
ness in attending the m
"faith" and a disposition t
of small things forgetting
the builders reject often b
of the corner.
Before the close of the
Q. Adams kindly consente
ladies, and we feel very gr
his words of encouragement
show our appreciation by w
giving more in the future t
in the past. The follow
elected for another year:
President—Mrs. T. B. H
N. C.
Vice-President, Asso
Frank Bennett, Paris, N.
Vice-President, Richmo
M. McKay, Laurinburg, N

Woman's Missionary Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR NOVEMBER: AFRICA.

"O send out Thy light and Thy truth; let them lead me." Missionaries, 7; native assistants, 6; churches, 4; membership, 289; baptisms, 67; schools, 8; scholars, 87; Sunday school scholars, 140. Contributions, $214 45

Study Topics.—Fetichism. Struggle between Christianity and Mohammedanism. Struggle between Christianity and the Devil. Our early work. Our present work. Africa the Martyr-land. Our duty.

The first Associational meeting of the W. M. Societies of the West Chowan Association was held during the session of that body at Sandy Run church, Oct., 1895.

Hymn, "There is a fountain filled with blood."

A portion of the forty third chapter of Isaiah was read by Miss Grace T. Brown, Associational Vice-President of C. C.

Responsive Scripture reading.

Prayer by Mrs. T. C. Britton.

Explanation of meeting.

Letter from Miss Heck was read by Mrs. E. L Stephenson.

Letter from Mrs. L. N. Chappell was read by Miss Margaret Little.

A talk was made by Mrs. T. C. Britton on her work in China.

A poem—"One thousand million souls"—was read by Mrs. E. Jenkins.

Six Societies reported good work.

A request was made for the names of those interested in the organization of new Societies.

An essay—"How to Make a Society a Success," by Miss Lizzie Savage—was read by Miss M. Parker.

The Vice-President read an article on how to get members to lead in prayer.

The Yates' Memorial was explained and ladies were asked to contribute to that Memorial.

An explanation of C. C and of the work of W. M. Societies was given by Rev. J. Hartwell Edwards.

Distribution of literature was made.

An Annual Meeting was organized with Miss Grace T. Brown, President; Miss Margaret A. Little, Vice-President; Miss M. Parker, Secretary.

The attendance was very large. After the organization of the Annual Meeting, the meeting adjourned.

M. A. LITTLE, *Sec pro tem.*

Mrs. J. A. Briggs, Corresponding Secretary of the Woman's Central Committee, wishes to call attention to the following errors which were made in the report submitted by the Central Committee for May 1—Aug. 31, 1895:

Rolesville, $2 70, should be Forestville; First church, Charlotte, $5 22, should be $15 22; Green Level, $6 15, should be $3 15; Fayetteville, $5 00, should be $4 00; Mt. Tabor, $20 56, should be $30 50.

The Woman's Missionary Meeting at the Pee Dee Association.

The Woman's Association, Auxiliary to the Pee Dee Association, met with the Spring Hill church, Oct. 25. The meeting was held in the "Temperance Hall" and was well attended and many expressed themselves as being greatly benefited and encouraged in Christian work. The following Societies were represented:

Mt. Beulah, Laurinburg, Lilesville, Wadesboro, South Wadesboro, and Spring Hill.

This Society was recently organized with Mrs. T. M. Watson, President, and Mrs. W. J. Matthews, Secretary.

Miss Dianna McNeil extended the ladies a warm welcome, and the President responded in behalf of the delegates.

Mrs. F. Bennett, Vice-President, presented an encouraging report of the work in Anson.

Mrs. L. Johnson having moved to Greensboro, we had no report of Richmond. We very much regret to loose such a faithful co laborer, but our loss is another's gain. Mrs. M. McKay of Laurinburg was chosen and unanimously elected to succeed her.

Miss Polly Crowder read an excellent paper on "The Importance of Mission Literature and Value of Prayer." She urged each Society, however small, to establish a library beginning with tracts and periodicals.

Miss Alice Ferrell made a touching and pathetic appeal for the "Yates Memorial Fund," and solicited contributions for the same.

Letters were read from Miss Heck of Raleigh, and Mrs. Chappell of China

Talks were made on "How to Keep a Society Alive and Active," by Mrs. Frank Bennett and Miss Alice Ferrell. There were excellent talks, and if practiced will do good.

Miss Katie McMillan told us how our "Society work" was hindered. First, by want of information and neglect of reading mission literature. Secondly, want of conscious ness in attending the meetings, lack of "faith" and a disposition to despise the day of small things forgetting that the stone the builders reject often becomes the head of the corner.

Before the close of the meeting, Rev. J. Q Adams kindly consented to address the ladies, and we feel very grateful to him for his words of encouragement, and hope to show our appreciation by working more and giving more in the future than we have done in the past. The following officers were elected for another year:

President—Mrs. T. B. Henry, Wadesboro, N. C.

Vice-President, Anson county—Mrs. Frank Bennett, Paris, N. C.

Vice-President, Richmond county—Mrs. M. McKay, Laurinburg, N. C.

Recording Secretary—Mrs. G. W. Goodwin, Laurinburg, N. C.

I earnestly hope that each Society in the Pee Dee Association will send a representative and written report to our next Association, which meets on Thursday before the fourth Sunday in Oct., 1896, at Lilesville.

Before I close, I desire to extend my heartfelt thanks, first, to my pastor and to the ladies who so much helped me in the meeting, and to Mr. and Mrs. W. S. Matthews, who so cordially welcomed me to their pleasant home. Long will I remember the good people of Spring Hill and the pleasant hours spent in the homes of Mrs. Flora McLean, Dr. D. Shaw, Mr. Wm. Johnson and Miss McNeill LILA L. HENRY.

Medical Work among the Women and Children of the Heathen Countries.

I present this as a humane institution, as a means of preaching the gospel to the people.

The work of the medical missionary dates from the beginning of Christ's public ministry, and the fact that the healing of physical suffering was to be a proof that Christ was the divine, loving, and compassionate Son of God, willing to give Himself that we might be redeemed from greater suffering than that of this life, is contained in the answer returned to John the Baptist to the question, "Art Thou He who should come, or shall we look for another?" "Go, tell John the blind see, the lame walk, the deaf hear, the dumb speak, and the poor have the gospel preached to them." Christ's field of ministry was not the same as those of His followers who are laboring in civilized lands to-day—lands moulded by the light of the gospel, till every breath we draw tells of the Son of Righteousness who came with healing in His wings. As we look over these fields we find cleanliness and an organized means of promoting proper sanitation and to check the spread of disease; hospitals, asylums, and homes for the relief of the suffering people, builded by the light which Christ brought into the world, are on every side; but what was the condition of the human family when He first entered on His public ministry?

Christ was a Jew, born a Jew, and came to the then most civilized nation of the world, but to one that had turned aside after strange gods, and been sold into bondage to a heathen people. He found the same condition we find in the Oriental world to day—the same physical suffering, the same poverty and degradation, the same turning to magicians and enchantments for relief, the same cruel torture from the unskilled and unqualified, would be healers. "She had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather worse," are the words used to describe the condition of the one healed by Christ, yet the cruel torture this woman suffered is by no means expressed in these words, and the more physicians the more cruel her torture.

To have a correct idea of the benefits derived from medical help, we must first look at the lives and condition of the people. The picture may be a sad one, and may cause many to inquire, Does she mean us to understand this as stated? and I will here state that in this paper I will speak only of things which have occurred in my own experience and are literally true, facts that can be attested by all doctors of India, and may be known to the mass of the missionaries present, yet I can only give you a glimpse into the sorrows of the heathen women. Much that my eyes have looked on is too terrible to describe in a public paper. My field for eight years was in the Punjab, India, but as I returned to America I had the privilege of visiting the Malay Peninsula, South China, and Japan, and find in each a corresponding condition, only varied in accordance with the customs of their country. Enter with me into a native city of India, and look on the heathen as they appear to open view. The streets are thronged with ox-carts, donkeys, dogs, and the multitude of people, men, women, and children—the halt, the blind, the deaf and dumb; the fever cases, with burning cheek and panting breath; small pox in the stage of desquamation, scattering the germs to all around; leprosy, with the unmistakable signs of the first stage or perhaps the advanced stage, sitting at the corners begging, showing hands and feet from which fingers and toes have dropped; scurvy cases, that dread disease supposed to develop in persons deprived of vegetable diet and dependent on salt meat, developed to the most intense form in those who have never seen salt meat or tasted meat of any kind, victims to a hot climate and a purely vegetable diet; the miserable beggar, or perhaps those who are not beggars, but who, like Lazarus, are full of sores from head to foot, undressed, uncared for, and alive with worms Take a glance down the two sides of the street and mark the naked infants on their hard stools, lying in the burning sun, left to fret their little lives away while the mothers are earning the daily pittance. Enter the doors of some of the homes and take a clearer view. Do you find the well-regulated homes of Christian lands? The honored father, teaching both by word and example the love and respect due to that mother who has borne all, sacrificed all, suffered all for them; the children clustering around the mother's knee pouring their tales of joy and sorrow into their ears, or watching with longing eyes for the return of father? No; there is nothing in their religion to sweeten life or elevate the human family. It degrades women with an infinite degradation, dwarfs their intellects, so that women of twenty or thirty are but as children of eight or ten. Deprived of every comfort, regarded as mere cattle, the property of their husband, bought and sold as other merchandise, till all the worst passions of the human nature are stimulated and developed, here envy, jealousy, hate and revenge run to such an extent, that I have often been begged and offered money if I would take away the life of some objects of their loathing. Contrast the condition of their sick with those of our land. Love and sympathy never cools their fevered brow, the footfall is never hushed to lessen their suffering, no anxious mother or sister ever places a dish before them to tempt their appetite, no skilful doctor or nurse is called to administer to their wants. Supposed to be possessed of some evil spirit, they are objects to be dreaded, and every possible cruelty must be resorted to that it may be expelled. Placed in the darkest, dirtiest room of the house, without light or ventilation, their bed the most filthy of rags, deprived of food and water, often for days they are forced to inhale the fumes of charcoal, given off from a smoulder pot, which is always placed by their bed, and are subject to burning from hot irons and many other cruelties to expel this spirit. A few examples in my experience will illustrate their condition.

Visit with me the home of a Muhammadan Molvi, a teacher of the Muhammadan religion, and one of the best homes, one where both wife and children are loved by the husband and father.

On a bed lies a little child of three, unconscious, a true case of infantile ecampsia (convulsions due to disease of the cerebro-spinal system). The father and two brothers are seated, native-fashion, on the bed at her head, the mother, sister, and two or three female friends on the bed at her feet, all so close as to prevent the possibility of air of any kind reaching her. As we enter, a barber has just finished shaving the hair from the head just over the frontal sinus (the place where the brain can be seen pulsate in an infant's head, and is called by the natives of India "the door to the brain"), and a Muhammadan doctor lifts a red hot piece of iron from the fire and presses it to the exposed part, destroying the tissues to the skull, and to my cry of horror and dismay the father, in an agony of sorrow, answers: "Oh, Miss Sahib, for many days that door was open, and an evil spirit entered there and must be destroyed, or our child will die." * * * *—*Maria White, M. D., Punjab, India.*

[The position the medical work holds as a means of the spread of the gospel and the winning of souls for Christ can be but illustrated by the words of a high caste Hindu. "We do not fear the usual methods of mission work but we do fear your lady Zenana workers (house to house visitors) and your lady doctors. They enter our homes, win the hearts of our women, threatening the foundations at our missions."—*F. E H.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Co-operative Creamery Association.

Too little attention has been given to this important form of enterprise in this State. It is to be hoped more interest will be taken in the near future and that the men who look into this industry will take hold of it as they do of corn or tobacco growing, and make it a success.

Whoever wishes to investigate co-operative dairying can have the active help of this Station. He should price apparatus and buildings of several dealers, among whom the following are old and reliable manufacturers of dairy supplies:

The Vermont Farm Machine Co., Bellows Falls, Vermont; Nonely & Stoddard, Rutland, Vermont; The Creamery Manufacturing Co., Chicago, Ill; The De Laval Separator Co., 74 Cortlandt St., New York City; Cornish, Curtis & Green, Ft. Atkinson, Wisconsin.

In general every local association should build its own house, if it can not more cheaply adapt some convenient building until it gets cows and milk enough to do a good profitable business.

It is well within bounds to assure any body of creamery promoters in North Carolina that they cannot start a creamery on a scale large enough to handle all the milk which can be brought to the factory, for from $1000 00 to $1500.00.

The manner some neat little plants can be established, the better provided they can be supplied with milk with which to operate. Canvas your neighborhood and get pledges to deliver a given amount of milk daily and make your business to correspond with what you can get pledged. Do not estimate beyond gallons delivered, and remember to caution your former neighbors not to count over 300 gallons of milk per cow per year, each gallon to weigh 8½ pounds.

F. E. EMERY,
Agriculturist N. C. Exp Station.

Associations in 1895

November.

Linden—White Oak ch, Thursday, Nov 7-8
Columbus—Pilot Forest ch, Thursday, Nov 14-18
Robeson—Red Banning ch, Tuesday, Nov 19-22.
Raleigh—Hephzibah, Thursday, Nov 28-29.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any correction to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, Nov 7, 1895.

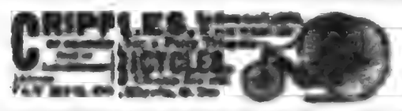
People with hair that is continually falling out, or those who are bald, can stop the falling, and get a good growth of hair by using Hall's Hair Renewer.

Fan your zeal, but not your temper.

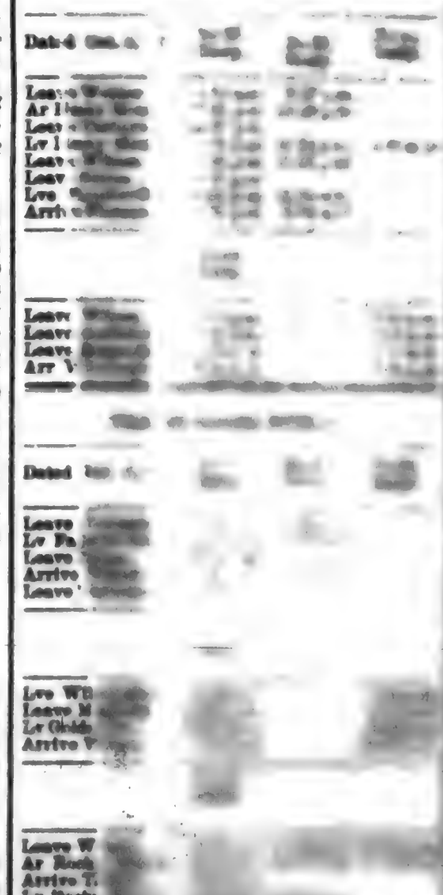
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FOR
LADIES AND GENTLEMEN,
120 Fayetteville St., Raleigh, N. C.
All Delicacies Served to Order.

Coffee and bread, 10c; Coffee, bread and butter 15c; Coffee, bread, butter and eggs, 20c; Broiled bird and toast 25c; Broiled oysters, 25c; Oysters stewed or fried, 25c; Small steak, 25c; Sirloin steak, 35. Regular meals, 25c.

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Highest of all in Leavening Power.—Latest U.S. Gov't Report

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ABSOLUTELY PURE

SLEEP & REST
For Skin Tortured
BABIES
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MOTHERS
In One Application



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Dashwood Air-Line

Letter From Virginia.

Dear Bro. P. &c.—I enjoy the weekly visits of the RECORDER, and am glad to see it maintaining its accustomed place among the leading religious journals of the South, under the present management.

As you perhaps already know, I am now pastor of four good country churches, situated in Campbell county, Va. I lived in this good old country for about ten years when I was a boy, and have never lost my attachment for the country or the people. I have preached in city, village and country, and am ready to say that of the country people has a good home, and is content with his lot, there is no reason why he may not be as happy and useful as his brother pastor in the city. It is true that I am still "in the woods" being located at Brookneal, Va.; but I am thrown strongly on the plan of securing a home in the country, right among my people. One thing has kept me for the most part in city or town, and that is the better opportunity to educate my children. This as the preacher is a matter of serious importance; for as a rule, Baptist preachers have little or nothing to leave their children, and if they are educated, they have a much better opportunity to succeed in life. For this same reason country churches that are served by pastors located in towns or cities, ought not to blame them for keeping their children where they enjoy the benefits of superior schools. If the pastor of country churches lives in the town however, he should keep if possible a conveyance, and spend a good deal of his time among his people.

We have recently enjoyed good meetings at all of my churches. I had the assistance of our Virginia evangelist Rev. J. E. Hutcheson. I have received altogether sixty seven for baptism. Hutcheson is a good fellow, and a good preacher. He does not abound in evangelistic tricks, but relies upon the Word of God accompanied by the Holy Spirit to do the work. He knows the pastoral office and work, and does not attempt to boss people and things in general or places where he holds his meetings. By the way, I will give him for what it is worth, my plan of conducting a protracted meeting when I am aided by a visiting brother, be he evangelist or a neighboring pastor. I conduct the morning service, and then notify the visiting pastor or preacher when I am ready for him to commence. I ask him to preach and then give as many invitations as he is disposed to give, but when he is through, I again take charge of the meeting, give other invitations if necessary, and close in my own way. This prevents all confusion, and enables the pastor to finish the people in his own way and not in yours. I have a preference for [illegible] meetings before the entire congregation. I find [illegible] who compose persons to [illegible] I make figure heads of them, [illegible] to me, and I don't ask them [illegible] meetings. The visiting preacher can in many instances, do very much [illegible] the pastor, just as the pastor [illegible] visiting preacher. There [illegible] and need to forget that the above plan, or [illegible] which is the reverse of it, would be [illegible] and unfair [illegible] This is given only [illegible] the pastor to finish the people in his own way and not in yours, however, if [illegible] and [illegible] the visiting preacher. [illegible] of preachers who occupy pulpits [illegible] with visitors, or make figure heads of them, are not deserved by

New Jersey Baptist Convention.

Dear Recorder:—The Seminary Faculty gave the Senior Class two days off this week, that they might attend the sixty-sixth annual session of the New Jersey Baptist State Convention which met in Camden, October 28-30. Your correspondent took advantage of the opportunity to attend a Convention of the Northern brethren, and the following is a sketch of what he saw and heard:

The Convention met at the North Baptist church, of which Dr. A. G. Lawson is the pastor. There were a large number of delegates present, including pastors and lay representatives from all parts of the State. The Convention was called to order by Rev. D. DeWolf, State Superintendent of Missions, with Rev. C. A. Cook at the Secretary's desk.

On behalf of the North church and the eight other Baptist churches of Camden, Dr. Lawson bade the Convention welcome to the city. The annual sermon was preached by Rev. E. T. Tomlinson of Elizabeth, who took as his text Mark 13: 32.

The report on "Denominational Interests in the State" disclosed the facts that during the past year the membership in the State had increased from 39,529 to 46,000; that forty new churches had been formed and sixty new edifices built; that there had been 152 changes of pastors since January last; nineteen of the churches receiving aid from the Convention five years ago were self sustaining; and that the receipts during that period had increased from $4,639 20 to $10 625 79.

This report was followed by an interesting address on "State Missionary Effort a Pre eminent Duty of Baptists," by Rev. S. G. Nelson.

Perhaps the subject that called forth the greatest passing interest was the query, "What Can We Do in Church Edifice Work?" It was proposed that a church edifice fund should be established, from which congregations needing houses of worship, but unable to build them without outside aid, might draw. After a few short, ringing speeches, they proceeded to ascertain what they could do. The Ex President of the Convention, Samuel Colgate, set the ball to rolling by saying that he would give $1 000 per year for five years provided $95 000 could be raised within that time. This announcement met with hearty applause, and $14,750 was raised right then and there, one man sacrificing his gold watch and chain that he might make a contribution.

There was a young people's rally at 7:30 on Tuesday evening, which was followed at eight o'clock by the most interesting and profitable part of the Convention's program. Rev. Cortland Myers of Brooklyn was introduced and addressed the Convention on "The Man of Another Spirit." He is a masterly and eloquent speaker, and he presented some forcible truths touching the subject he discussed. But there were some of us there who did not think he proved himself to be the biggest preacher in Brooklyn; for he was followed by our own A. C. Dixon, who gave an eloquent and penetrating address on "Fishers of Men." "A pastor must fish as well as feed," he said. "It is our work to fish. A church that becomes a holy restaurant is to be pitied. Feed, for the purpose of fishing. Dry rot is the thing that is killing many churches of to day. Pastors should not fish for sermons, they are but bait and nets. All our sermonising ought to be with a view to fishing for men. I believe we should fish where it costs—among the worst men and women. If you ever expect to catch fish, you must go where they swim. We don't need so much to get the people to church as to get Christ to the people. The others will come afterward." The foregoing is a sample of the eloquent and forceful words of the speaker, but it would be impossible to give any adequate idea of the profound impression which the address produced by merely reproducing his words. After he had been speaking about forty five minutes, the speaker intimated that he was about to close, for the reason that he feared the audience was growing weary. But immediately the immense audience "all together with one accord" began to shout, "Go on, go on"; and he went on about twenty minutes longer, ending with a magnificent soul stirring peroration.

The next morning a resolution declaring in favor of local option was adopted by a practically unanimous vote.

Just before the Convention adjourned, Dr. Lawson, on behalf of the Convention, extended a hearty and cordial welcome to the new pastors of the State. There were twenty of them in all, among whom we were pleased to recognize one who is well and favorably known in North Carolina, and who, although now a pastor of one of the best churches in New Jersey, says he is always glad to meet a "tar heel." I refer to Bro. C. A. Jenkens of New Brunswick. He seems to be well pleased with his field of labor, and is getting on nicely with his work. In referring to Dixon's address, he said, "These Northern people like to hear Southern preachers because they preach the gospel."

At noon the Convention adjourned to meet next year at Patterson.

At two o'clock the fifty-eighth annual meeting of the New Jersey Education Society convened. J. PAUL STRESS.

Crozer Seminary, Chester, Pa.

A Well Deserved Tribute to a Popular Line.

The *Atlanteon*, Oct. 23d, says editorially: "The facilities for reaching Atlanta from this section are unequalled anywhere. The Seaboard Air Line runs double daily trains over the road, making close connections for the South and West at Atlanta, and for New York, Boston and other points. Indeed, as a gentleman of large travel remarked last Monday, the Seaboard Air Line has the best schedules and the best connections of any road within his knowledge. He also said that he was not aware of but one train in the United States that furnished cars equal in magnificence and without additional cost, to the Atlanta Special, and that was (we believe) the Buffalo Express, running from New York City to Buffalo."

B. O. Perry Repudiated.

The undersigned, council in the case of B. O. Berry, met in adjourned session, Nov. 5th, 1895, at the study of the First church, Wilmington, N. C., on the call of Castle Hayne church.

Rev. Jno. T. Albritton was chosen Moderator, and Rev. J. H. Hildreth, Secretary.

After careful and prayerful consideration of the evidence offered, the Council unanimously decided that B. O. Perry is guilty of gross immorality; that his ordination was fraudulently obtained; that he testified falsely; and without dissenting voice the Council repudiates him as a minister of the gospel, warns all our churches against him, and calls upon Castle Hayne church to revoke his credentials of ordination and license, thereby deposing him from the gospel ministry. (Signed),

JNO. T. ALBRITTON, *Mod.*
J. H. HILDRETH, *Sec.*
WILL. B. OLIVER,
W. L. TART,
J. B. HARRELL,
S. D. SWAIM.

The Watauga Union.

This Union met at Phillips' School house September 27th, 1895. The introductory sermon was preached by Elder John Crisp at 11 o'clock from Luke 16: 15, 16.

Elected Bro. W. Farthing, Moderator, and Bro. J. J. T. Reese, Clerk.

The first question was discussed by brethren S Younce, Jas. Trivette, George Roton and others.

Sept. 29th, met pursuant to adjournment. Bro. A. Roton being absent, Bro. Geo. Roton took his place on the program.

The committee on time, place and program for next meeting reported Poplar Grove church the place.

The second and third subjects were discussed; the second, by brethren J. Younce, Harvey Dougherty and others, and the third, by brethren I. J. McGinnis, J. H. and C. S. Farthing and others.

Adjourned to hear the sermon.

The fourth and fifth subjects were discussed; the fourth, by brethren J. R. Prichard, W. S. Farthing and others, and the fifth, by brethren D. C. Harman and A. C. Farthing.

Ordered, that the proceedings of this meeting be forwarded to the BIBLICAL RECORDER, with a request for publication.

A resolution of thanks for the hospitality of the brethren, sisters and friends was adopted. The Union then adjourned.

L. W. FARTHING, *Mod.*
J. J. T. REESE, *Clerk.*

Toy Books for Children.

Raphael Tuck & Sons Company, 368 Broadway, New York, have sent us a number of most beautiful holiday books for children, which will be sure to bring joy to thousands of nurseries this season. This Company has won for itself an enviable name in fine art and book publishing; and the high class lithography, the apt illustrations, the interesting character of the texts, the attractive covers of the collection before us cannot but add to their good name.

Don't go to Chicago on an Ox Cart?

I want two first class hard workers on a liberal contract, to represent the Union Central Life Insurance Company as Special Agents. Give references and age when you apply.

Our new policies express greater and more advantageous guarantees in proportion to cost than any Company. So men of energy and backbone find it easier to sell our plans. No extra charge for insuring ladies.

We put all the possible attractive features in our life with annual dividend as well as all other plans, and the Companies that boast that they give the insured no greater guaranteed advantages than they did years ago are as far behind as he who to day starts to Chicago on a wagon or even an ox cart.

Our assets are over $14,000 000. Give me your age and investigate our insurance. It will really pay you.

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Supt. Va. and N. C.,
Raleigh, N. C.

For Coal, Coke, Grain, Hay, Lathe, Shingles, etc.,

You may save money by writing us for prices, delivered at your depot direct from headquarters. We have been in the business for twenty years and have not been asleep over one third of the time. The other two-thirds have been learning where to get the best goods for the least money. Give us a trial.

JONES & POWELL,
Raleigh, N. C.

MARRIED.

PENNY—HUNTER—On Oct. 30th, at the home of the bride, near Neuse, by Rev. A. D. Hunter, Mr. E. O. Penny and Miss Lillie S. Hunter.

SCOTT—BEST—On Oct. 27th, 1895, at the residence of the bride in Duplin county, by Rev. C. G. Wells, Mr. Alex. W. Scott and Miss Sudie Best.

CONN—PEARCE—On Oct. 30th, 1895, at the home of the bride's father in Franklin county, by Rev. W. A. Smith, Mr. E. H. Conn and Miss Lizzie Pearce.

MORAN—PARKER—On Oct. 31st, in Perquimans county, at the home of the bride's father, by Rev. A. W. Burfoot, Mr. James E. Moran and Miss Lizzie Parker.

SYKES—WHELESS—On Nov. 6th, 1895, at the home of Mr Alfred Wheless, the bride's father, in Franklin county, by Rev. W. A. Smith, Mr. W. C. H. Sykes and Miss Martha Wheless.

SLADE—HOOD—On Nov. 24, 1895, at Mr. T. H. Hales', 324 Canon street, West Raleigh, by Rev. C. C. Horton, Mr. W. T. Slade of Durham and Mrs. Mollie A. Hood of West Raleigh, N. C.

DIED.

WILSON—Mrs. Amanda Wilson died Oct. 19th, 1895, in her eighty-second year. A Christian for more than sixty years, she was prepared to answer the summons. Through all the changing scenes of earth she ever turned in daily trust to the Master. Those who knew her will always feel the influence of devout goodness as exemplified in her life.

C. G. W.

WHITE—Died at his home in Bertie county, N. C., near Exeter P. O., Sept. 1st, 1895, Bro. Kader White. He joined the Baptist church in early life and was a consistent member. He lived as he died, triumphant in the faith of our Lord Jesus Christ. A good man has gone, and we hope to meet him by and by when we cross over yonder.

NEPHEW.

CHAPPELL—On October 17th, when just sixteen months old, God's light-winged messenger came and took our baby, Gertrude Yates Chappell, to the Father's bosom. She peacefully fell asleep after weeks of suffering.

We gave our pet in tears and pain,
Our household's light and love;
Still we shall find her once again
In the home of light above.

L. N. & E. M. C.

Forestville, N. C., Nov. 5, 1895.

HILL—At Eure, N. C., October 18th, 1895, God in his infinite wisdom called to himself Lilian Majesta, the only daughter of Mr. and Mrs. A. O. Hill. She was nearly three months old—such a short little life; but father, mother and little brother loved her so fondly that the parting was hard to bear. But the one who gave, knoweth best when to take our darlings from us.

"The white winged angels of heaven,
To bear her thence came down,"
And took our precious Lilian
With Him to wear a crown.

HER MOTHER,

SHANNON—Margaret P. Shannon, relict of the late Wm. Shannon, departed this life at Portsmouth, Va., Oct. 28th, and was buried at Elizabeth City, N. C. She was seventy-one years of age, and among the oldest members of the Elizabeth City Baptist church. She leaves several children and many friends to mourn her loss. She was a lady of the old school, characterized by great kindness of heart and refinement of manners. She lived in the faith and died in the triumphant hope of an immortal life of love with her Lord.

C. S. B.

HARRELL—In Woodland, N. C., Nov. 1st, 1895, the angel of death came to the happy Christian home of Mr. and Mrs. C. W. Harrell and claimed as its victim little Jessie May, aged four years and two months. She was a child much loved by all for the sweet and loving disposition which she possessed. She was a jewel too beautiful and bright for this dreary world, so the Lord took her to himself. She took great delight in her Sunday-school, and was the joy of her class. Amidst a concourse of sorrowing relatives and friends, and while her Sunday-school class of little girls formed a circle around her, weeping, she was laid to rest beneath the quiet shade Saturday evening, November 2d.

So fades the lovely blooming flower,
Frail, smiling solace of an hour,
So soon our transient comforts fly,
And pleasure only blooms to die.

C. J. D. PARKER.

Woodland, N, C.

GOODWIN—A good man has fallen. Bro. G. N. Goodwin was born August 19th, 1843, and died July 28th, 1895. Bro. Goodwin was a good citizen, neighbor, husband, father, and a devoted follower of Jesus Christ. He was converted while young and became a member of Ballard's Bridge church. He took a letter and joined Great Hope. After some years he, with others, organized themselves into a church known as Center Hill, and built a church house near their homes. Bro. Goodwin gave lumber and helped cut and haul to the mill, and then to the spot where the house was built. Rev. A. E. Owen of Portsmouth dedicated it to the service of God before a large number of people. At the close of this service Bro. Goodwin said, "I worked and prayed for this house for my children, and for my brethren and neighbors' children. I do feel like old Simeon when he said, 'Lettest thou thy servant depart in peace.'"

I never saw one man more devoted to his church—never absent from his meetings unless sick. He served as treasurer, did the collecting and managed the finances. He loved his brethren. When the young or old would do wrong he would plead for and with them, and ask the church to deal tenderly with them. He was beloved by all who knew him. The church will miss him, as his heart was in every department of the church work—mission meetings, Sunday-school work, and the general development of good among his people. He will be missed in his neighborhood, but his dear wife, who is so weakly, with her dear children, will miss him more than all others. He was a great sufferer at times for years before his death, but did not complain. He often would say, "I will leave you quickly some time." So he did. He leaves a wife, brothers, sisters, and seven children, with a host of friends to mourn their loss. As he requested, "Asleep in Jesus" was sung at the house. A host of friends followed his remains to the grave. God bless the loved ones, and bring them all together in heaven bye and bye.

JOSIAH ELLIOTT.

Timely Warning.



The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

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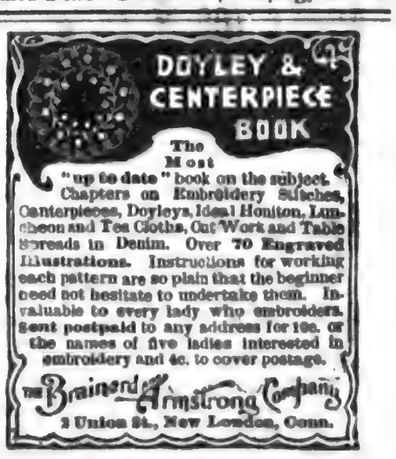
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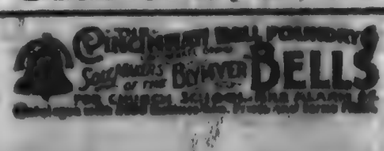


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R I P A N S
ONE GIVES RELIEF.

The Home Circle.

"Now I Lay Me Down to Sleep."

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows flittering go;
And as the shadows round me creep,
A childish treble breaks the gloom,
And, softly, from a farther room
Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there:
And, as I hear the child's amen,
My mother's faith comes back to me,
Crouched at her side I seem to be,
And mother holds my hands again.

O for an hour in that dear place!
O for the peace of that dear time!
O for that childish trust sublime!
O for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "now I lay me down to sleep."
—Eugene Field.

The Cost of Intemperance.

How many people in the United States are arrested every year for crime?

Answer. About one hundred thousand.

Q How much does it cost to arrest, care for, try, and punish these criminals?

A. Nearly a hundred million dollars, and at least four fifths of this expense is due to strong drink.

Q How is this money paid?

A. By taxing the property of the people.

Q What else does drink produce?

A. Great suffering. The humane societies had to be formed largely because drunken parents abused their children.

Q What causes most of the pauperism in this country?

A. Strong drink causes more than four-fifths of it all, and in this way costs our country about sixty million dollars every year.

Q Is insanity ever caused by drink?

A. Yes. About three of every five insane persons become so because they themselves drink or through the drunkenness of their parents or through suffering caused by other people's drinking.

Q. How much does strong drink cost us for the support of these people?

A. About twenty-five million dollars a year.

Q. What makes people idiots?

A. At least a third of them all are made so by the drinking habits of their parents.

Q How much does strong drink cost this country in the care of such people?

A. Not far from twenty million dollars a year.

Q How is all this money paid?

A. By taxing the property of the people.

Q Who, then, suffers in this country from strong drink?

A. Everybody in it. There is not a person who owns any property who is not taxed to support the drink traffic. It takes his earnings from every workingman, and robs the whole nation.—*Mrs. Howard M. Ingham, in Ram's Horn.*

Raising Hogs.

There are two general methods followed in raising hogs, either to keep none over winter except breeding sows, have early pigs, stuff them from birth until they are marketed and to fatten the sows as soon as possible and sell them; or have pigs early in June or the last of May when the sows can run on grass. C. Bailey writes *Orange Judd Farmer*. Feed the sows well after the pigs are born, and provide a place where the pigs can get milk and extra slops of shorts, oil-meal, etc., run on pasture all the season, be fed a little corn, kept in good growing condition during the winter; then turned out to clover or other pasture as soon as possible in the spring with little or no corn until corn is in the milk, then cut the corn and feed them as long as they will eat the stalks. Some have a small lot and turn the hogs in when the corn begins to dent and let them help themselves. When the stalk gets a little dry stop the corn and feed in field until it gets wet and cold. Some feed the cut corn to pigs and cattle in the field for several weeks in autumn. In late autumn or winter feed on a floor one hundred feet or more distant away from the sleeping place so that the droppings will not be left on the feeding floor. I like to have a good range for the hogs all the time, to keep them strong on their feet, as cripples do not pay in Chicago. Give a change of feed; keep oats, bran, or shorts before them all the time. Give all the salt they want, and ashes if you have them, with a little sulphur, and all the water they will drink; or better, if you have milk, make a thin slop of milk, water, shorts, bran, and oil meal and they will thrive much better."

Sayings Wise and Otherwise.

Each bird loves to hear himself sing.

A bad bush is better than the open field.

The more thy years, the nearer thy grave.

Every man's neighbor is his looking glass.

Youth and white paper take any impression.

Wolves lose their teeth, but not their memory.

A bit in the morning is better than nothing all day, or than a thump on the back with a stone.

"Turn the rascals out"—the familiar party cry—may be applied to microbes as well as to men. The germs of disease that lurk in the blood are "turned out" by Ayer's Sarsaparilla as effectually as the old postmasters are displaced by a new administration.

Learn How to Punctuate.

It may be that some young folks do not consider it very important to learn the rules for placing commas and other punctuation marks in their proper places. Here is a story which shows how great a difference the place of a comma can make in the meaning of the words:

A Prussian school inspector appeared at the office of the burgomaster of a little town to ask him to accompany him on a tour of inspection through the schools. The burgomaster was out of sorts, and was heard to mutter to himself: "What is this donkey here again for?" The inspector said nothing, but waited his time, and with the unwilling burgomaster set out on his tour. At the first school he announced his wish to see how punctuation was taught.

"O never mind that," said the burgomaster. "We don't care for commas and such trifles."

But the inspector sent a boy to the blackboard, and ordered him to write: "The burgomaster of R— says, the inspector is a donkey."

Then he ordered him to transpose the comma, placing it after R—, and to insert another one after inspector, and the boy wrote: 'The burgomaster of R—, says the inspector, is a donkey."

It is probable that the refractory official gained a new idea of the value of "commas and such trifles."

Here are some queer sentences given by the *Printer's Register*, of Brooklyn. See if you can tell what is the matter with them: "A man was killed by a railroad car running into Boston, supposed to be deaf." A man writes: "We have decided to erect a school house large enough to accommodate five hundred scholars, five stories high." A geography has this: "Albany has four hundred inhabitants, all standing with their gable ends to the street." On a certain steamboat this notice was printed: "Hereafter the tickets shall be twenty five cents. Children half price to be had at the office." A newspaper, describing the doings of the convention at Cleveland, said: "The procession was very fine, and nearly two miles long, as was also the prayer of Dr. Perry, the chaplain."—*Sel.*

An Important Period.

Those of us not yet fifty years of age have probably lived in the most important and intellectually progressive period of human history. Within the half century the following inventions and discoveries have either been placed before the world or elaborated: Ocean steamships, railways, street tramways, telegraph lines, ocean cables, telephone, phonograph, photography, and a score of new methods of picture making, aniline colors, kerosene oil, electric lights, steam fire engines, chemical fire extinguishers, anæsthetics and painless surgery, gun cotton, nitroglycerin, dynamite, and a host of other explosives, aluminium, magnesium, and other new metals, electroplating, spectrum analysis, and the spectroscope, audiphone, pneumatic tubes, electric motors, electric railways, electric bells, type writers, cheap postal system, steam heating, steam and hydraulic elevators, vestibule cars, cantilever bridges. These are only a few out of a multitude. All positive knowledge of the physical constitution of planetary and stellar worlds has also been attained within this period.—*Sel.*

A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

Beauties of the Material Life.

All the hymns, all the prayers, all the scripture readings are as nothing unless you make their beauty come into your daily life, writes Ruth Ashmore in the October *Ladies' Home Journal*. Take some of the care off the shoulders of the busy mother; make life seem more pleasant by your gracious thought of that father who toils all day long. Make it easier for a sister to dislike the wrong and do the right; show a brother the rosy side of the cross and so make it lighter for him to carry. And do all this, not with loud protestations, but quietly and gently, letting God's name be whispered in your heart, and being only the sister and daughter without forcing the knowledge that you are the Christian. Then, very soon, some one will realize that your beautiful life is lived for Christ's sake, and then you will represent Him as all women should, not by speaking from the pulpit, not by giving commands, but by living every day the life that He would wish should be yours.

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"Home, Sweet Home."

A contemporary relates the effect of a touching song:

"Hardly a face in the audience in a crowded concert hall was unmoved, and and many persons were weeping. A great singer had just finished a wonderfully touching and eloquent rendering of 'Home, Sweet Home.'

"'It is a beautiful song,' said a young girl to an older woman who sat next to her, wiping the tears from her eyes as she spoke.

"'Yes,' was the reply, 'and the sentiment to which it moves all these people is beautiful. How much happier the world would be if every one had as much principle as sentiment on the subject, and followed out a plan every day of making home sweet!'

"The girl turned thoughtfully away. She hardly heard the next song. She was acknowledging to herself that, in spite of her love for home, she made it unhappy every day of her life by her wilfulness and quick temper."

Rev. Lemuel Moss, D. D., does not think well of modern "evangelists." He says: A young brother, capable and educated, proposes to enter upon "evangelistic service," and asks a word of advice. It can be given in one word. "Don't." Modern evangelism is not "a high calling" at best, and is terribly overcrowded just now. As for New Testament evangelism, that is a different matter. New Testament evangelists will be in demand as long as there are unconverted, neglected, unevangelized people in the world. Their names now are pastors and missionaries.—*Indiana Baptist.*

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Volume 61. RALEIGH, N. C., WEDNESDAY, NOVEMBER 20, 1895. Number 21

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THE news of Great Britain's dealings with Turkey in regard to the oppression and slaughter of the Armenians has been rather interesting since likelihood of action has become more pronounced. We have heard half a dozen times that the Sultan of Turkey had yielded to Britain's "ultimatum," but it appears that he is not so tractable. If a war were brought on, it would no doubt be very wholesome; and on the other hand diplomacy and dickering isn't saving a drop of Armenian blood For one we are willing that Great Britain own and govern Turkey outright. It is not unwise, it seems to us, to try to have all such countries placed in the hands of receivers.

CUBA'S struggle is more promising. At one time Spain boasted she would overcome every rebel by winter; but now her great General Campos, after nearly a year in Cuba, declares for a lenient policy unless Spain will increase his forces to 150,000 troops. On the other hand, it is said that there are 35 000 armed rebels, and that there will be 100,000 as soon as equipment for them can be obtained. Let it be said in passing that the demonstrations in America in behalf of Cuba are uncalled for, and will do no good. Our country is bound by international obligations of honor to maintain neutrality, and it is our duty to stand by our obligations in spite of our impulses.

IN THE Transportation building of the Atlanta Exposition there is an elaborate surface map of the Nicaragua canal, showing how much has been done, how much must be done, and indicating the obstacles. It will persuade one that the cutting of the canal can be done; and a citizen of the United States thus persuaded immediately feels that his own country ought to control it. We have said from the beginning that no risk of repeating the Panama scandal ought to be run; and, that no risk may be run, if our country goes into it at all, let it go alone, without endorsing any corporation's bonds or making a partnership with any investor.

POLITICIANS are loath to interpret the handwriting of the election. They gravely hint the end of one party's existence and the beginning of the long ascendency of another, or declare that it speaks the reproach of the people upon the late Congress or upon the administration, or take it as in favor of their personal opinions on national finance. But most of them know better; it does not require a Daniel to perceive that the result of the election is a declaration of the people against bosses and corruptionists. The rejection of Gorman and Brice and Hill will prolong the existence of the party which they have so long abused for their own ambitions. It will do more than this; it will teach other parties better than to allow themselves to fall into such hands—it prophesies the end of Platt and Quay. Of course there are other meanings in the result of the election, but this is the most hopeful of them.

THE people of New York City have learned that not every one who cries reform is a reformer; that it is one thing to have the will to shout a slogan and quite another to put it into practice; that it is one thing to have the ability to stand for reform and quite another to bring it about; one thing to get office in the name of reform and quite another to be worthy of it. And so New York City voted for Tammany, which she repudiated for "reform" only a year ago. The chief reform so far instituted is the closing of the saloons on Sunday; but that lost the German vote, and the disaffection of a large number of citizens because other reforms had not been started, turned the tide. It is clear, however, that New York City is anti-Tammany, for with the 15 000 votes from the Germans Tammany candidates did not show sufficient strength to carry the city, if there were no disaffection of voters on the other side.

THE type setting machine is just in its beginnings, but already a large number of men are out of work or are working for lower wages because of them. It is remarkable that no furor has been created. There has been no violence, such as occurred when the spinning wheel was displaced. This is a testimony to our times and also to the hand compositors, who form one of the most intelligent of the trades. The type setting machines mark a great step forward in the Art Preservative; they will multiply the benefits of printing and put them in the reach of all people. The cost of the machines will yet a while prevent general use of them; but that barrier will surely be removed. But what is to become of the human type setters? one may anxiously inquire. Here are thousands of men who have served a long apprenticeship and mastered a difficult trade, about to be replaced by machinery. There will be some friction inevitable in such decided changes as this; but hardship will not be brought upon those who accept the situation. A machine will hardly do more than three men's work, and they will increase the output of printed matter at least that much. Instead of reducing prices, papers will be enlarged, as is already to be seen in the papers of the cities. Printers will become operators, newspapers will publish more matter, editors will write more and have more writers, paper bills will increase, and the public will get the benefit. Would that every invention worked as directly for the people in general as this one.

PROF RICHARD T. ELY has a paper in the *Cosmopolitan* on State universities, in which he sets forth the importance of those institutions and the desirability of building them up and of merging into them the denominational schools. This, he argues, could be done without interfering with the opportunities for religious training supposed to be a feature of the church schools.

Prof. Ely is the best known professor in a leading State university. His opinion may startle the reader, but it is not at variance with that expressed by a member of the faculty of our own State University some years ago. If State institutions can swallow up "the dedominational schools" they will do it; they take it as their function. We think we can name an institution which was unceremoniously interrupted in the act of swallowing not so very long ago.

INVANTION may yet make necessary what the arguments of a North Carolina Supreme Court Justice have persuaded thousands is right and wise and expedient—government ownership of the telegraph. Mr. P. H Delany has satisfactorily demonstrated that more than one hundred words can be sent over a telegraph wire in 3½ seconds. "His invention consists, in part, of a tape which is to be perforated so as to represent each letter. A message can be perforated at the rate of twenty five words a minute. The message thus perforated, when transmitted, registers itself in dashes at the end of the wire. No matter how fast this perforated tape passes through the transmitter, impelled by whirling cylinders, the receiver faithfully records each perforation at the other end. One wire can carry messages as fast as fifty or more perforator operators could get them ready. Over 30,000 messages, or letters, of seventy-five word's average, could be thus sent daily from New York to Chicago at fifteen cents per message—received by postmen and delivered by postmen."

WE have heard that in West Virginia some citizens gathered in meeting to discuss how they could increase the length of the public school term, and that one of them ventured to suggest that the one thing needful was that the citizens in the meeting be really desirous to prolong the term. The speech would apply to much of the talk hereabout in behalf of more schools and better schools and good roads. When the people of North Carolina desire these benefits strongly enough, they will be quickly forthcoming. Then the present duty is to arouse the people to the need, to show them what advantages are going by and what hardships they are tolerating. It is far more to the point to tell a man who uses the roads how much poorer he is by reason of their roughness, far more to the point to persuade him that one reason of his unsatisfactory condition is the failure of his fathers to establish and maintain schools, than it is to tell him that some governor or congressman or political measure is the fountain of all his woes. Politics have their influence, but politics is not the sum and substance and chief concern of any man except the professional politician.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—*Ruskin.*

Dr. Hall on Tithing.

BY DR. J. N. STALLINGS.

I wish to notice a few points in Dr. Hall's article published in the RECORDER of October 9th:

1. The attempt to thrust out of the way the proof contained in the fourteenth chapter of Genesis, is a signal failure. It is clear that Abraham gave Melchizedek "tithes of all." Why? As interpreted by Paul in Hebrews, sixth and seventh chapters, it seems to show that as Levi, through Abraham, paid tithes to Melchizedek, so all ought to pay tithes to Christ who was typified by Melchizedek. It certainly shows that Abraham recognized it as a divine obligation. The king of Sodom and Melchizedek seem to have regarded it so also. This shows that it was a custom antedating Abraham's day. Jacob's vow is certainly to the same intent. The fact mentioned by Dr. Hall that the Greeks, Romans, Carthagenians and Arabians had traces of such a system, is corroborative evidence. It by no means follows that "Abraham gave no tenth" of what he possessed and of his increase, because it is only stated that he gave a tithe of all the spoils: but the contrary is clearly inferred. So, it seems clear that those who had the knowledge of God gave a tenth to his service many centuries before there was a Jew in existence.

Dr. Hall seems to think that there could be no use for the tithe except to support a numerous priesthood and costly ritual in magnificent temples. He therefore concludes that Abraham could not have given a tenth of his own increase, and that Jacob did not keep his vow. Now, how much Abraham and Jacob gave in God's name and for his service is not stated, but it is certain that they gave a great deal in sacrifices, and in kindness and hospitality to those about them. Why should we suppose they gave less than one tenth? The facts, as far as known, tend to the conclusion that they gave at least one tenth. Certain it is, that every one can find plenty of opportunities to give more than one tenth of all his substance and of all his increase, in our country, at this time, without giving one penny to costly temples and munificent rituals. The needs of suffering humanity all around us afford ample opportunity, if the Lord's people only will use it. Were not the opportunities as great or even greater in Abraham's and Jacob's days?

2 The above seems to be the gist of Dr. Hall's argument throughout. He says: "If in the early days of the church, the Christians at Jerusalem gave all they had, then they could not have observed the law of tenths." Now, while they did give all, that by no means proves that they were not under obligation to give at least a tenth. They only went beyond what was required. No one objects to any one giving more. The contention is that every one ought to give at least that much, and every one that can and will, more. Now, Dr. Hall knows that they did give all, and yet he cannot find how they could dispose of one tenth. He contends that it could not have been given to the Apostles, nor to build churches, nor to endow colleges and to build theological seminaries, therefore it could have been given only by Jews "as Jews and for Jewish worship and service," and he adds: "This we cannot believe they did." Will Bro. Hall please tell us what was done with all, if there was no need of one tenth? But, it is not necessary to wait an answer. By reference to Acts 2: 45 and Acts 4: 34, 35, it will be seen what was done with all, and it seems all was needed. And now, in our own favored land, there will be no difficulty in finding plenty of need for more than one tenth without spending a penny of it upon costly edifices, a numerous priesthood, or a splendid ritual. Because the Romish and English and other establishments have squandered the tenth they have collected improperly, does it follow that it must be done by us? Why may we not do as God requires, and while we give a part for the support and advancement of his kingdom, take care of the widows and orphans and the worthy poor? I am sure it can and will be better done if every one will give at least one tenth, than it is done now.

3. But Brother Hall says: "The spirit of Christianity is that of love and not of law." I fully agree with him. But does it therefore follow that we are not to obey law? Love is the fulfilling of the law. Love prompts to do the Lord's bidding in all things. No one has ever thought of enforcing a tenth by *law*. But it is desired that every one that loves the Lord shall see his duty to give a part of what he receives, and that that part ought not to be less than a tenth, but as much more as he can and will give. If a child of God sees this, will not love for the Lord and for his cause induce him to faithfully give it? Surely the law of love ought to prompt him to do as much, and much more, than the Jew did. Certainly it is not wrong to teach, so as to show duty; then love must lead to obedience—no other motive or force is to be thought of—is not thought of.

Dr. Hall describes a scene he witnessed, when $65,000 was laid down, and that increased to $75,000 by ladies who sold their diamonds, and says: "Not one dollar was given by the tenth rule, but the thousands were given in with the joy of the Holy Ghost." That may be so; or, it may be a mistake. But, be that as it may, I am sure that such spasmodic, sensational action is not worth one tithe of regular, systematic, stated giving, as God prospers, which is clearly the gospel method. Besides, we have few rich people who can give largely, and few ladies that possess diamonds to sell. If we attempt the sensational and spasmodic, we will miserably fail. I heard Bro. T. Harrison, when he was agent for Foreign Missions in North Carolina years ago, say that the gospel must be sent by the poor before it ever reached every creature, because most of the Lord's people are poor. It is a truth. We need to reach every one. It can be done only by adopting the gospel plan: "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Now, if "every one" can be brought to see that God requires at least one tenth to be so put aside by him, there will be very great advance made all along the lines. What we need is systematic, proportionate giving by every one as God prospers. I am satisfied that our people do not average one fiftieth. What is given is contributed, it will be safe to say, by not exceeding one-fourth of our membership. Would it not be a good thing to get every one to contribute? Would it not be a decided advance to increase our average from less than one fiftieth to one tenth or over? It seems to me that that would be practically coming "up higher."

Mocksville, N. C.

Notes and Comments.

BY REV. J. C. HIDEN, D. D.

In a very able and highly instructive article in the *Baptist Quarterly Review*, we find the following interesting story:

"Many years ago, in the lecture-room of President Woolsey of Yale College, a young man who did not know his lesson ventured to make a mock recitation and to give an impertinent answer. The president was a man of fiery temper, though it had been curbed and subdued by the discipline of years. On this occasion his face turned white; he bowed his head upon the desk before him; there was a half minute's silence, like the silence of death; he raised his head, called upon another man, and the recitation went on. He knew that if he spoke to the offender he would speak too much, so he said nothing. The students of that class knew well what a lava flood was pent up there; self repression did not seem to them a sign of weakness; it was the greatest evidence of power. Shall we call it a sign of weakness in God that he bears with the sins of men, the manifold and multitudinous transgressions with which they insult his holiness and hurl defiance at his law? When God humbles himself to behold and to forbear, shall we not see in this voluntary self-limitation one of the proofs of his greatness?"

When Stonewall Jackson was Professor of Natural Philosophy and of Military Tactics at the Military Institute, he had under his instruction some wild youths to whom his exceedingly vigorous discipline was by no means pleasant. Jackson was, by all odds, the most unpopular Professor under whom this scribe ever studied. Among the cadets it was generally regarded quite a feat to play a successful trick on "Old Jack." One day, when the Artillery Class was reciting on the science of "Projectiles," Davidson Penn, who afterwards figured so conspicuously in Louisiana politics, in the days of "Reconstruction," put on quite a serious face—an ominous sign of mischief in him—and, apparently in good faith, asked, "Major, can a cannon be so bent as to make it shoot around a corner?" The grave face of the great Artillerist, manifested no sign of vexation, nor of amusement; but, after a moment of what appeared to be the most sober reflection upon the somewhat novel problem, Jackson replied, "Mr. Penn, I reckon hardly."

We do not know what paper first published the following story; but the Deacon's retort was one of the keenest, and, at the same time, one of the most logical that we have ever seen:

"A skeptic, who was fond of making ill-natured flings at religion, churches and preachers, approached a sober old deacon, and in lively style, said: 'Now, just look at this! Here in the telegraphic column of the morning paper is the news that Rev. Dr. —— [a preacher of some considerable note] was found drunk last night in a San Francisco grogshop. Now what *do* you think of that?' 'I think,' said the deacon, 'that it is a very high compliment to the ministry.' 'Indeed!' said the skeptic. 'Why, how in the world do you make that out?' 'Well,' rejoined the deacon, 'if it had been a lawyer, or a physician, or a mechanic, or any one else *but* a preacher, that had been found drunk in that grogshop, do you suppose the news important enough to be telegraphed to the remotest corners of the continent? Surely not. But it is so very uncommon a circumstance to find a *preacher* drunk in a grogshop that it makes an item of news to the whole country."

If the said skeptic did not learn a valuable lesson from that reply, he must have been of the "brass" variety of the species.

The *Christian Standard* gives us the following anecdote:

"Dr. Jas. P. Boyce, soon after the publication of his 'Doctrine of the Suffering Christ,' met at a Southern Baptist Educational Convention a brother for whose theological opinions he had great respect, and said to him, 'I will send you my discussion of the 'Doctrine of the Suffering Christ,' and I want you to read it, and then write me your opinion of it.' The brother agreed to this and Dr. Boyce sent him the treatise by mail. After reading it, the brother sent him the following criticism; 'I have carefully studied your 'Doctrine of the Suffering Christ,' and in accordance with your request for my opinion of it, I will say that, on the general conclusion, I think you are right; but the arguments by which you attempt to prove your conclusion all turn upon your view of the doctrine of the Trinity, and on that subject I think you have come about as near to explaining the inexplicable as anybody else has done.'"

Upon this the *Standard* adds:

"A young preacher who had gone through a pretty severe course of 'Systematic Theology' under the stoutly Calvinistic leadership of Drs. Boyce and Hovey, not long since said to his father (also a preacher), 'I don't care to spend any more time on Systematic Theology; for I know more of it now than I can believe.' A youth who is capable of putting his views into such a shape, and especially into so small a space, is certainly capable of making a theologian, 'if he gives his mind that way.'"

But still, does this prove that Systematic Theology is useless? Were Boyce, and Hovey, and Van Oosterzee, and all the rest of the standard writers on "Dogmatics" fooling away the many years which they devoted to this subject? How any preacher can be fairly equipped for his work without some adequate knowledge of Systematic Theology, we fail to see. Nor do we see any reason for believing that the Biblical theology is devoid of system. The Epistles to the Romans, Galatians and Hebrews are distinctly systematic. Even the intensely practical Epistle of James has a system of its own. Men who have taken the trouble to *learn* Systematic Theology seldom speak lightly of it. Mr. Beecher used to ridicule it; but he knew very little about it.

Richmond, Va.

State Missions.

BY J. M. BEATTY.

I am sorry to see that so large a portion of the money for our State Mission work this year remains yet to be raised and the time of the Convention is so near at hand. It seems that unless a special effort is made by the pastors and churches, the money will not be raised. We should be interested in all branches of our work, and see that no part of it is neglected. But if any part of it is left undone it must not be the State Mission work. This is a foundation work. It plants and develops churches which soon become self sustaining and are then able to return help to the general work. It builds churches at home which furnish men and means for the foreign work, pastors for our pulpits, boys and girls for our schools, and really they help all branches of our work.

Think of a neighborhood where no RECORDER goes, whence our schools get no recruits, whence the great work of our denomination gets no support or sympathy, where the precious Bible truths held by us are misunderstood and misrepresented. Baptists know they outnumber any other denomination in the State, and with this idea they frequently overlook the many places in the State where there are no Baptist churches. There is no Missionary Baptist church between Selma and Wilson, a distance of twenty five miles; none between Wilson and Goldsboro, thirty miles.

I have travelled right much of late in Eastern North Carolina, and there are many places in that section where there is great destitution of Baptist preaching. I have great confidence in the success of our doctrines if faithfully preached. The people will accept and stand by them. I trust the time will soon come when we shall be doing for State Missions at least twice what we are now doing. We get greater results from this work than from any other we do. Our aim should be a Baptist church in easy reach of every person in the State.

Johnston county has averaged building a church each year for the past nine years, and still there is room for several others. This has been done by missionaries of the State Mission Board. They worked among the people and stirred them up to do their duty, and a good and I trust a great work is before us. The destitute places in our State are included in the commission to go into all the world and preach the gospel to every creature. We have great encouragement in this work when we remember that some of our largest and most liberal churches were built in this very way.

How shall we do this great work? By putting forward good, strong men, and standing by them after they are located on the field. A cause is judged by its advocates, hence the importance of strong, discreet men for this pioneer work. Let us rally to this work and encourage the missionaries by our prayers and contributions.

Smithfield, N. C.

Manlike is it to fall into sin;
Fiendlike is it to dwell therein;
Christlike is it for sin to grieve;
Godlike is it, all sin to leave.

The Biblical Recorder.

WEDNESDAY, NOVEMBER 20, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

A PRINCE IN ISRAEL FALLEN.

Our hand falters, and we are at a loss for words to convey the shocking news of the death of Rev. Columbus Durham, D. D., the Corresponding Secretary of our State Board of Missions and Sunday schools. It comes with a suddenness to the thousands who but lately grasped his hand or responded to his appeals for the Master's work that cannot be described. The most widely known and loved of Baptists in our State, his sudden passing away is a calamity that is at once personal and public. We have not only lost a worthy friend, but a mighty servant of the Lord and leader in his work. But God reigns, and as our dead brother wrote a few days ago—his last words in health—"all is well and will be well." God be praised for such a life and such a faith. We cannot realize that he is no more to be with us, and yet the restful countenance tells us we cannot hope this side the River. We cannot see the meaning in the cloud, but we know as he knew that meaning there is—and it is well.

Bro. Durham had for several years shown signs of breaking down under the tremendous strain of our annual Associations, but his indomitable spirit and strong physique sustained him, and led him to continue to bear more than a man could. He said not long ago that only twice in his life had he experienced the sensation of weariness. But this year the evidences of a weakening in his physical powers was evident much earlier than usual. He never said he was overworked; he gave his energies to working instead of complaining. Until his last illness he worked with his usual boundless energy and vigor, but when work was put aside for a brief interval of conversation, it was only too apparent that his old time zest in living was waning. When returning from his last Association, the Mecklenburg and Cabarrus, he was taken ill at Greensboro, and found it necessary to come immediately home instead of stopping at the Pee Dee.

He suffered as intensely as a man could suffer three weeks with muscular rheumatism, which affected several parts of his body at once. But he bore up well under his suffering, and his physician cured him of the rheumatism. He came to his office before he ought to, he was so anxious about the condition of the work and longing to get back to his place. At that time he expected to attend the Robeson Association. But after three or four days there were signs of heart-trouble, though not so pronounced as to alarm his friends. He did not suffer pain the last few days of his life, and the night of the attack he was sitting in his chair, having had a pleasant and unusually encouraging day. His physicians knew his condition and had intimated to his family to be prepared for anything. But the public thought he was getting well, and even at the time of his death his article in the RECORDER was being read all through the State. The end came like a flash. Bro. Durham realized his condition a few minutes before. His preparation was not to be made. He had walked with God from early young manhood. His family he was willing to leave in the hands of God. He lived under the orders of the Master, and when he heard the order to leave this life, he obeyed with the same trust that has marked his career.

Dr. Durham was born in Rutherford county, N. C., April 28, 1844. The family name is well known and the family characteristics equally well, from the character of his brother, Hon. Plato Durham, a name honorable in the annals of our State. On his mother's side, Dr. Durham was a nephew of Gov. Baxter of Arkansas, and Judge John Baxter of Tennessee. The Durhams were the pioneer Baptists in the Cleveland and Rutherford county section, one of the most populous and liberal sections of our Convention.

Bro. Durham's early life was passed on the farm and until 1860, when at the age of sixteen years he united with the Baptist church, and a few months later enlisted in the Confederate ranks, there was little evidence that he would remain comparatively unknown. He had not been in the army long, however, before he was marked as a boy of fine mind, thorough piety, and undoubted bravery. The boy that he was he frequently conducted army prayer meetings. When he was wounded, he returned home bearing [illegible] scarred with four wounds and an honorable [illegible] entered Wake Forest College, [illegible] the Baptist Board of Education, and graduated four years later in, we believe, the first Senior Class after the war, his class-mates being the distinguished Dr. A. C. Dixon of Brooklyn, and Dr. H. A. Brown, the honored Baptist pastor at Winston, N. C. Wake Forest afterward conferred upon him the degree of D. D; and in 1893 he was chosen Chairman of the Board of Trustees.

Though tempted to leave this State, he felt it his duty to give his life to those who had given him education, and at all times he was ready to spend and be spent for the College and all it stands for.

In the fall of 1871 he entered on a pastorate at Goldsboro, which was one of the most successful in the history of that church; and when in 1876 he decided to accept a call to Durham, the membership had increased two fold, an old debt had been paid, and a parsonage had been built. At Durham he served with ever increasing zeal and usefulness twelve years, during which a new house of worship and a parsonage were built, and the foundation of the present Baptist buildings in Durham were laid. As a pastor, Dr. Durham worked with the same vim and faith which has characterized his larger work as Mission Secretary of the Baptist State Convention. His people were devoted to him, and long years after he left them, they delighted to manifest their appreciation of his work.

In the last seven years of his life—his prime—he did the work which will count most for the glory of God, and for which our brother will be remembered. As an organizer, as a leader, as a worker in the cause of State Missions, he came in touch with the Baptists from one end to the other of North Carolina. He was the moving power, from a human standpoint, in the Associations which he attended; and no matter how many times he was called on, he put his whole soul into his efforts. He seemed to have inexhaustible energy, and to have the faculty of imparting his zeal to others.

Such is the surface of the life that went out Thursday night. But who shall tell of the inner man, of that life so filled with God's work? Who shall number the deeds of daily life which were stepping-stones in the onward march of this soldier of the Lord!

It has been said that Dr. Durham was an unyielding man. So he may have appeared, but many instances can be recounted of his yielding when it seemed best for the cause in which he was engaged. He was uncompromising and unyielding in his hatred of evil and in his desire for good to all men. But even if he appeared to be a man determined to have his way, it cannot be said that he was selfish. He died poor, although having served long in remunerative positions. He gave the last cent he could raise to the work in which he was engaged. He would not ask others to do what he was not ready to do. He pleaded with the people to make sacrifices to God, and he made them himself.

Looking backward no one can say that Bro. Durham was ambitious. He did not know how to be politic. He was actually incapable of strategy or cunning. He went the straight way, taking no account of circumstances or conditions. The Lord honored him with the confidence and the love of his fellow-workers such as few men have received in our denomination. But Bro. Durham did not seem to know of his position. He was ever the humble servant of God. He appeared anything but humble in denouncing wrong, and this is why he is widely known as a fighter. It may be said that Dr. Durham was impulsive; but it must also be said that he never betrayed a selfish impulse. It may be said that he made mistakes of judgment, but it must also be said that he was honest to the core. It may be said that he was severe in denouncing what he thought was wrong, but it must also be said that he gave all he to what he thought was right. The Baptists of North Carolina will write his name upon their annals as the man of boundless energy and boundless faith. What he would have been to them had his life been spared, cannot be told. It is known, however, that he aspired to write the history of our Convention, and was about entering on the work when illness came upon him. But there is glory enough in what he was.

When Pace and Heck and Bailey had fallen from the ranks, the work fell upon Durham. But he never complained. We never heard him say he was overworked; he would not complain at Providence. He rather sought to do all the work he could. The very fact that he did prove equal to the calls that were made upon him is assurance that another will prove equal to the present crisis. God endowed Bro. Durham for his work, he called him into it, and he called him home at the proper time.

Bro. Durham's relations to all the departments and enterprises of our work as a denomination were of such a nature that his death is a blow to them all; but he was the foremost of Wake Forest College's counsellors and supporters, and he will be missed as no other man would be. As President Taylor will write of him later, we may be pardoned for not writing at more length on this matter.

Personally the blow falls severely upon us. Day by day, as the strength of the late editor of the RECORDER waned and the responsibilities of the office became greater and greater, Bro. Durham would lend encouragement by word and deed and do all he could to make the way clearer and easier. A bit of information, a question of history or policy, anything that might be asked of him was cheerfully given. He never disappointed us. He was never too busy. But rather seemed anxious to do all he could. His judgment was not infallible, but his advice was sincere, unselfish and from the standpoint of a man of God. We thought to work with him many years, but in a moment he is taken, and we are left to work without him, but with a clearer view of what it is to glorify God by living and dying in the cause of Christ, and a fuller reliance upon the Holy Spirit to guide and strengthen.

* * *

Saturday evening a large concourse was gathered at the First Baptist church, of which Bro. Durham was a member, to honor his memory and to worship God before committing his remains to earth. On the platform were Pastor Carter, Dr. A. M. Simms, Dr. W. R. Gwaltney, Dr. T. E Skinner, Dr. J. D. Hufham. Dr. Carter impressed the text, from John 21: 19, "This spake he signifying by what death he should glorify God," upon the minds of his hearers; Dr. Gwaltney spoke feelingly upon Dr. Durham's relations to Wake Forest College, of his unremitting loyalty to the institution and of his loving sacrifices for it. Dr. Hufham considered the man, his training in the army by reason of which he learned to obey and struggle, of his power as an organizer and a ready master of detail, of his utter unselfishness. A telegram of sympathy from the General Association of Virginia was read. Dr. Simms read the opening hymn, "Servant of God, well done!" Dr. Skinner offered a touching prayer. Dr. Carter read our brother's favorite hymn which thousands have heard him raise at Associations, "How Firm a Foundation." The exercises were briefly continued at the grave, and then our brother's form was laid away to rest near by those of his co laborers and predecessors in the kingdom, Pace and Bailey.

There have been many evidences and many more will be of the moving sympathy felt for the bereaved family, the widow, the young man just entering a career, the boy yet in college, and the little girl so dear to her father. God give them consolation; God keep them.

LET US GO FORWARD.

When God calls his workers home, it is not for us who are left to stop. The cause needs us now more than ever. Never yet has it been found that a man was so essential to our work that his death set it back. God reigns, and he will call forth and qualify workers to fill the places that he chooses to make vacant.

We lament the deaths of three of our noblest brethren—pillars in our Convention. We feel our loss. The suddenness of the latest affliction appalls us. And yet we can best withstand the affliction by joining in with one accord to further the cause. We must prove equal to the responsibility and the duty which are now upon us with greater weight. God will give us strength.

We have been encouraged by reading letter after letter since Bro. Durham passed away urging the importance of carrying out his earnest prayers and bringing the State Board to the Convention out of debt. No more fitting way of honoring his memory could be hit upon. While sick he wrote the appeal to the pastors to help, and as late as Monday dictated a letter adding to it. Oh, if the brethren only knew how his heart grew heavy as he lay sick at home when he came to realize that he could not get strong in time to work before the Convention as he wished, if the people only knew, there would be no delay now. Let it not be said that State Missions lacked friends in the day of trial.

TO AVOID DELAY.

Until further notice, make all remittances for State Missions, Foreign Missions, Home Missions, and Sunday-schools, payable to J. D. Boushall, Treasurer, Raleigh, N. C. Make all remittances in payment for purchases from, and accounts with, the Sunday-school Supply Store, payable to the Sunday-school Supply Store, H. L. Watson, Clerk, Raleigh, N. C.

The Raleigh members of the State Board of Missions and Sunday-schools, with Dr. J. D. Hufham, met Saturday night, and decided not to elect a temporary successor to Bro. Durham, and requested Bro. John C. Scarborough to complete our late Secretary's report in time for the Convention, and gave him the authority of Secretary.

The work will go on as usual. Brother Boushall will receive remittances, and Bro. Watson will have charge of the Sunday-school Supply Store.

It is very important that all contributions be sent as soon as possible, in order that they may be audited and reported to the Convention. Dec. 2 is the latest date contributions can be conveniently received.

Amount reported for State Missions to $8 384 85; amount needed to make $15 000, as planned, is $6 615 15.

TO MEET THE CRISIS.

The RECORDER will head a list of twenty brethren who will give fifty dollars each to State Missions before Dec. 2, 1895. There are at least twenty brethren who can easily give fifty dollars; there are forty who can as easily give twenty five dollars; there are one hundred who can given ten dollars; and there are two hundred who can give five dollars. Brethren, if you only will do what you feel you ought to do—put yourself on the $50 list if possible, but if not, then in some other list,—God will bless you, and the work will go forward in his name.

We are expecting the pastors now to take up collections for State Missions every opportunity they get. Every penny counts. Let us roll away the cloud of debt that threatens our work.

SECRETARY DURHAM'S LAST APPEAL TO THE PASTORS.

[The following appeal was published last week in the RECORDER from our late Secretary, Bro. Durham. Before the type was distributed, he had been called up higher; and we print it again this week without alteration.]

You will see by the Treasurer's report in another column that the amount received for State Missions is $8 384 85. If we secure the full $15 000 by December 1st the Treasurer must receive $6,615 15 in the next seventeen days.

Only three other Associations are to be held.

This year, as perhaps never before, State Missions should have the help of every pastor in *special* collections. It is not possible to reach the churches in the next seventeen days except as it is done through the pastors. But I have confidence in them. They are first in every good work. I appeal, therefore, in hope to them. They can reach the churches.

I have been shut in with a most painful attack of muscular rheumatism. I could not, therefore, attend some of the Associations, nor could I look after the work in many other respects. I now feel, as never before, that I am dependent on the pastors and the churches to bring up this department of the work this year. It can be done, and the Board can go to Greensboro free of debt, if all will now do what they can.

Remember, please, that whatever is done must be done quickly. Tell your people the facts, and ask them to help at once, and forward the same so as to reach the Treasurer by Monday, Dec. 2, 1895.

NEWS NOTES.

....Rev. J. K. Howell, Bro. J. H. Edwards and Bro. John B. Brewer attended the funeral of Dr. Durham.

....Bro. N. B. Broughton has been in Wilson several days working in a special meeting with Pastor Mundy.

....Rev. M. A. Jenkins of Waynesville will locate at Perry, Georgia. We wish him abundant success in his new field.

....Bro. Van Deventer's suggestion that special prayers be offered for State Missions is timely, and will no doubt be acted upon.

....Rev. Dr. Charles E. Taylor delivered an interesting address at Shaw University last Friday night. He left Saturday for New York.

....Rev. B. Craig of the West Chowan Association will be pastor of a new Baptist church in West Norfolk, we understand from *The Landmark*.

....Rev. C. A. G. Thomas is assisting Rev. O. P. Meeks in a meeting at Clinton. Rev. R. E. Peele is in a meeting with Pastor Ballard at Southport.

....Rev. S. C. Owen has been chosen Corresponding Secretary of the Baptist Convention of Western North Carolina, succeeding Bro. John P. Morgan.

....This is the week appointed for the organization of Southern Baptist young people at Atlanta, and for the meeting of Southern Baptist editors in that city.

....We will publish a summary of the actions of the Virginia General Association in next RECORDER. An account this week could not be given for want of space.

....Our State has recently been honored by the appointment of Prest. Taylor of Wake Forest College a member of the Examining Board of Rochester Theological Seminary.

....We are glad to hear that Dr. J. R. Sampey, of the Louisville Seminary, has been appointed on the International Sunday school Lesson Committee, in the place of Dr. John A. Broadus.

....Rev. Jas. W. Kramer, we learn from the *Star*, has been called to the pastorate of Brooklyn Baptist church. Bro. Kramer is from Kingstree, S. C., and we extend him a brother's welcome to our State and Convention.

....There were twenty-five additions to Mt. Olive church, Stokes county, from a meeting by Rev. C. C. Haymore. We regret to hear that after three months of incessant work Bro. Haymore's health is in such a condition that he will give up the rest of his special engagements.

....The tribute paid Bro. Durham's memory by his former flock, the ladies of the First Baptist church of Durham, who laid upon his grave a pillow of lovely flowers, was worthy of them. Brethren R. T. Howerton, John L. Markham, and Sisters S. E. Watts and G. R. Blackwell came to Raleigh to attend the funeral.

....On the night of Thanksgiving day (28th) there will be an entertainment at the Apex Baptist Church, given by the Sunbeam Society, consisting of music, an address by the pastor, and recitations by the little ones. An opportunity will be given to all present to contribute to our Orphanage at Thomasville, N. C.

....Bro. Pullen came down on Sunday, 3d inst., and preached us three soul stirring sermons. Bro. Poole came on Monday and remained eight days, and preached the Word with great earnestness and power. The saints were edified, and the church was strengthened numerically, financially, spiritually. Bless the Lord.—*J. K. Hunt, Littleton.*

....Rev. M. A. Adams accepts the call to French Broad church, Asheville. It is a good field, and suited to Bro. Adams' talents. He has done good work at Reidsville; the people there worked with him zealously, and the church has gained the reputation of being one of the most active in the State. We follow him with interest and good will to the Western Convention.

....On Wednesday, Nov. 6th, Pleasant Grove church was thronged with friends who gathered to witness the marriage of Mr. W. H. Anderson of Haw River, N. C., and Miss Mary A. Banks of Wake county. A brother writes: "Her church and community have lost a faithful Christian and charming young woman, but all rejoice in the prospects of her future happiness."

....The author of our National song, "My Country, 'Tis of Thee," Rev. S. F. Smith, D. D., is dead. He fell from exhaustion (due to advanced age) in a street in Boston Saturday, and was carried to the Emergency Hospital, where he died. Dr. Smith was born in 1808. He was well known as a Baptist preacher and editor, but his fame rests upon his immortal song.

....Many of our readers will be sorry to learn of the dreadful misfortune which has befallen Rev. Dr. A. G. McManaway of Ouachita College, Arkansas. One night last week as he was blowing out a lamp it exploded, burning his face very severely and sadly injuring his eyes. But for the timely aid of his wife, it would have been more serious. We sympathize with our brother, and pray God may be with him in this trial.

....The Rev. Dr. W. N. Searles, pastor of the Tremont Methodist Episcopal Church, 178th street and Washington avenue, has exposed himself to some adverse criticism by refusing to baptize the fourteen months-old daughter of Dr. Walter E. Andrews, one of the stewards of the church, because she was dying, and the minister contended, did not need it for its salvation. Both the parents of the child and their friends who attend Dr. Searles' church are very much incensed over his action.—*New York Herald.*

ASSOCIATIONS.

LITTLE RIVER.

This Association met with Friendship church at Bunn's Level. This is an old church and surrounded by good people who are well-to-do; it had in its membership at one time brethren Sam Cannady, John Parefoy, the Williams and others whose names have helped to make the history of the Baptists in the State. In 1816 the Baptist State Convention held its session with this church. I met many who were present and who still remember the details of this meeting.

HOW I GOT THERE.—I got off the cars at Sanford, and as is usual was at once confronted by a most accommodating individual, much interested in my comfort and anxious to speed me on my way, but had no more idea where I wanted to go than I myself had. All I knew was that I wanted to go to the Little River Association, and all he knew was he wanted to carry me. With these two known quantities, we started out to solve the unknown. I will hardly find a better place to tell that Bro. Boone was with me, and was a party to this much of the transaction. I am not selling any secrets when I inform the reader that our horse was a gray one, and blind at that. This last the proprietor of the livery omitted to mention. This was not the worst difficulty before us; thirty miles of deep sand separated us from the Association, instead of twelve or fifteen, as we had thought. This added to the unwelcome revelation that we had shipped on a "narrow guage" buggy, rendered the situation serious, and I soon found that I was doomed to a divorce from my companion or to retrace with him the steps to the point from which we had started; the first of the alternatives I chose, and left him with the blind gray and the narrow gauge buggy, a dozen, more or less, of fine mountain apples and a driver overjoyed at the turn which affairs had taken. I am now in the "middle of the road" with no encumbrance, save a light grip and overcoat. Just how far I walked and how persistently I sought help from those I met and from those who lived in their little homes on the roadside, the public may never be fully aware. I am, however, clearly of the opinion that riding behind a broken down horse is worse than walking, and that between a broad gauge ox cart and a narrow gauge buggy, there is eminently no comparison.

Saturday morning I am awakened by the ringing of Sister Rogers' breakfast bell, for I am in Lillington, where I had such sweet rest as to cause me to forget my troubles of the day before. From here Bro. John R. R-

ers in a nice "turn out" carried me eight miles in little more than an hour.

The work of the Association was well nigh done, but as usual I found the RECORDER had been looked after by Bro. J. A. Campbell who never fails to do the handsome thing. The Moderator, Bro. J. H. Holloman, gave me an opportunity to talk to the brethren on this subject, and when I left on Sunday, I had the largest list of subscribers ever obtained at the Little River Association.

Brethren Campbell and King preached two excellent sermons on Sunday.

At the close of this service, I take my place with Bro. King, and at dark we are on the spot where I took leave of my companion on Friday before.

NOTES.

"Bro. J. A. Campbell has largely made Harnett county over again."—*Dr. Charles F. Taylor.*

Not a single barrel of corn has been destroyed on the Cape Fear River this year. What a blessing! Wonder if a number of the farmers here will not remember this when making their contributions to the Lord's work?

BLADEN COUNTY.

This Association was held last week with the church at White Oak in Bladen county. Four years ago I attended the Cedar Creek Association, which met at the same church. The church then was unfinished, and I found it in the same condition. Bro. Brunt is the pastor, and we hope the building, one of the best in this section, may be soon completed. Several new churches were added, and many of the brethren thought this a better session than that of last year.

Bro. Mitchell secured a liberal pledge for the Board of Education.

Interest in the Orphanage was shown by the inquiries for its representative.

The financial condition of this section is much better than it has been for several years past. Bro. Brunt has a good school near the church; this is doing fine work in educating the boys and girls of this entire section. There are several young men here who hope to enter Wake Forest. Corn crops are fine and all gathered, hogs are fine and will soon be fat. The "holiness" preacher-fraud is abroad in the land.

I am sorry so many are not regarding the injunction of our Saviour: "Follow not after them," but this is always the case. No man was ever such a great rascal but found some followers, nor doctrine so monstrous but had its adherents. This will continue till the light of Him who lighteth the world shall pervade the hearts and homes of those thus deluded.

Bro. Mitchell will join me in thanking Bro. Bullard at Roseboro for the kindness shown us on our way to the Association and also on our return. In his comfortable home we had a substantial example of the meaning of the expression "the latch string is on the outside."

Passing Fayetteville on our way to the

ROME OF

we had time to attend the morning services at the Baptist church. Bro. Thomas had for his subject, "Hannah, the Mother of Samuel." His thoughts were full and strong, and hit hard whomsoever they hit. Mothers whose lives had been spent rocking the cradle with a tired foot, and with maternal consecration had remained at home with the child, got joy and consolation in the sermon; while those (if there were any) who had left the training of their children to others and found pleasure in fashion and in other pursuits, must have felt the arrows pierce, and gone home with troubled consciences.

J. C. C.

MOUNT ZION.

This body met with Bethesda church, Oct. 9, 1895. Bro. Geo. J. Dowell preached the introductory sermon. After the sermon the organization was effected. Bro. C. C. Horton was elected Moderator. This was Bro. Horton's first time to our Association, but the brethren had so fallen in love with him, they all seem to know him and asked him to take the chair and preside over them. Bro. C. R. Scott resumed his old place and and acted as Clerk. With these brethren to rule and write for us, we proceeded to business.

We have been rather unfortunate in our Moderators for the Association. Last year we had to lament the loss of our very dear Brother Albright, this year Dr. Carroll was missing. How strange are God's ways sometimes! We don't know about these things now; God will tell us after a while. His will be done.

The reading of the letters showed marked improvement along some lines of work, but considerable falling off in contributions. Nearly every church was represented.

Visiting brethren were invited to seats with us. Representatives: Dr. Mitchell for Ministerial Education, Bro. McIntyre for the RECORDER, Bro. T. J. Cobb for the *N. C. Baptist*, Bro. A. Johnson for the Orphanage. Visitors: Bro. Hilliard of High Point, Bro. Vernon of Pollokeville, Bro. J. H. Couch of Virginia, and Bro. Eaton, returned missionary from Siam, responded.

The usual committees were appointed by the Moderator.

Reports were read on all the objects of the Convention, and most of them discussed. Some of the speeches were of a high order. Brethren Van Deventer, Tyree, Cobb and Shipp made impressions that seemed to adhere to the minds of the brethren after the Association adjourned. All seemed to be filled with their subjects; but I did not hear so much comment on other efforts as on these brethren's speeches. Brother Reuben Shipp seems to be a monitor on the Associational Mission work.

The mission work within our bounds has been very encouraging this year. Bro. Hocutt has completed the house of worship at New River, and they have called him for half his time for next year. West Durham church have completed their house of worship and called Bro. W. A. Smith for half his time. He will locate there. Bro. Alvis Andrews is expecting to build a house of worship soon at Glenco.

Bethesda neighborhood is made up mostly of good people. They entertained the Association admirably well, and every one seemed to enjoy the occasion. Only one deficiency we saw: they have a very neat house of worship, but it is rather small for such an occasion. We hope they will add to, or build a new house before we meet them again.

Our next session convenes with Mount Gilead church in Chatham county.

J. F. MACDUFFIE.

Expressions of the Brethren on the Death of Dr. Durham.

Dr. Carter then said: "Dr. Durham had charge of the State mission work. Dr. Hufham who preceded him in that service will speak."

Dr. Hufham said when the telegram came announcing Dr. Durham's death it seemed as though the sky had been suddenly clouded over. Every one from the little children to the old men mourned. An old soldier who wore the gray took my hand and said, "Go and tell them what Cleveland county and the old soldiers feel." Everybody grieved. Throughout the State for weeks and months to come there will be weeping as the news is told that this good man is gone. He was the most widely known of any of us. He was the most loved, the most trusted, and no man in the denomination had such a hold upon the hearts of brethren and sisters, and I can say that to day a Prince in Israel has fallen. His death has brought grief to a hundred thousand homes and hearts, such is the affection that clustered around him. Years before the Revolution Alamance Baptists were persecuted and driven from their homes. This man's ancestors were among them, and among those who in spite of persecution planted churches and preached the gospel. He grew up in the region where the morning and evening sun glorified King's Mountain, where the traditions of Cowpen's and Ramseur's Mill, with their deeds of heroism and courage are told, and the stories of the bravery of our ancestors who fought for religious and civil liberty. He could not help being patriotic considering the blood that was in him.

Then the war came, and father and two sons went into the war, he the younger of them. They came out to serve their country and their Lord. At Chancellorsville news came that the father had died in another part of the field. That boy said, "My father is dead, let me go look for his body." But they said, "You can do him no good, and maybe by night the South will need every man." He did not go. Do you wonder men trusted a man like that? That man got his education in the army, and he was a soldier to the end of his life. His only question was, "What are the orders?" and once he had gotten orders, he never stopped to reason. "His not to make reply, his not to ask the reason why, his but to do and die." He was entirely free from ambition in the ordinary sense of the word. He had the soldier's ambition to serve. He did not seek promotion. He had in him just those qualities which command success, the qualities of Wellington, Napoleon and Washington, mastery of detail, rapid generalization, instant decision, pluck, cheerfulness and perseverance. They would have made him a great master of railroads, of manufacturing or business enterprise. Yet he had laid all these powers at the feet of Jesus and consecrated all to Him. He had one purpose, and that was to glorify Jesus Christ and spread the knowledge of His truth among men. I am thankful that God gave him to us, and though it is hard for us to understand why he is taken, we know that God can make no mistakes. It is pleasant to think that he has left these two boys to take his place, and that they will be enabled to follow the example of their father and fill the place that he has left.

Dear Recorder:—A telegram informs me of the death of Columbus Durham, and invites me to come to his funeral. I wish I could. I owe to him as much as to any man upon earth. When I went to college, an inexperienced boy of fifteen, he took me into his room and heart. He was a father to me. He was one of God's noblemen, true hearted and brave. There was in him a combination of gentleness and strength, zeal and wisdom, enthusiasm and consecration, such as few men possess. When he believed that he was right, no power could move him. He stood for truth and lived a life of unceasing self sacrifice. All who knew him most intimately loved him most devotedly. With childlike faith in the Holy Spirit he was a great preacher. There was no uncertain sound in his message. He believed in the Bible and proclaimed its truths "with the Holy Ghost sent down from heaven." Cheerful, patient, studious, he plodded on in his great work, happy in the consciousness that he was trying all the time to please Christ. Let us rejoice that he is with the Lord whom he loved with all the intensity of a fervent soul.

May the God of all comfort sustain the bereaved wife and children.

A. C. DIXON.

To day's *News and Observer* brings the sad news that our beloved Brother Durham is dead. It came upon me as a great shock. I was entirely unprepared for it. He, I am sure, was ready, and although the Master's call was sudden it found him at his post. With him it is surely well. But Oh, what will we do without him!

My heart goes out to his bereaved family. May God keep, and bless, and comfort them; and I am sure He will

We will miss our dear brother everywhere. There were times when some of us did not agree with him, but we always knew that his heart was right, and we all loved him.

I want to make a suggestion which I know would meet the hearty approval of our dear brother. He was laboring very hard to go to the Convention with all our missionaries fully paid.

He who so often led us to victory has fallen, no risen, and can no longer call us to service. But let us go forward brother pastors, and see to it that our Board of Missions reports no debt when we meet in Greensboro. We can do it. If all our pastors will press collections for State Missions from now until the Convention the work work will be done. The best tribute that we can lay on the grave of our dead Secretary will be to carry out his plans with reference to State Missions.

T. J. TAYLOR.

Warrenton, Nov. 15, 1895.

Dear Brother:—I am greatly shocked at the news of Dr. Durham's death. It is a great loss to us. God's providence is dark. The time the Convention needed him most, seemingly, is the time God says, "I need him up higher." God acts wisely and well. Our extremity will be God's opportunity to greatly bless us. We ought to raise the debt on State Missions at once and close up the great gap made by Durham's absence. I know of no man to take his place. God has a Joshua somewhere. Let the brethren look to God for another mission leader. He will be missed more than any man I know. He was our strongest man on the platform. A great man is fallen. He was a great man in many respects. His influence will abide. May God comfort his family.

CHAS. A. G. THOMAS.

Fayetteville, Nov. 15, 1895.

Bro. Durham is dead! "Howl fir tree, for the cedar has fallen!" Dear good man, who will take his place? My heart turns to God, our refuge and strength.

J. K. FANT.

The death of Dr. Durham is a calamity to the State, and an especially heavy loss to us just at this time. T. H. PRITCHARD.

I have just read the sad news of the death of our dear Brother Durham. What can we do without him! He will be missed as few men would be, but the Lord knows best. I loved him as dearly as any man in the State, and I feel sadder to-night than I have in many a day.

C. M. BILLINGS.

RESOLUTIONS ADOPTED.

By the State Mission Board, Saturday night, Nov. 16th:—

In common with Baptists throughout this State, the Board of Missions and Sunday-schools is called upon to mourn the death of a most efficient, zealous and successful colaborer, Rev. C. Durham, D. D., our Secretary since 1888; therefore

Resolved, 1. That we recognize the will and the wisdom of our Heavenly Father, and bow in submission to him, grateful for the life and labors and triumphant death of our brother.

2. That we thus put on record our appreciation of our brother as a soldier of the Lord, zealous, energetic, indomitable, faithful and consecrated; and that we hold in loving remembrance his services in the capacity as Secretary of this Board.

3. That we extend heartfelt sympathy to the bereaved family, and commend them to the mercy of our Father in heaven.

4. That a copy of these resolutions be put upon the minutes of the Board of State Missions and Sunday schools, and a copy published in the BIBLICAL RECORDER.

Offered by J. D. HUFHAM, *Com.*

By the Thomasville Baptist Orphanage:—

WHEREAS, We have learned with profound sorrow of the death of Dr. C. Durham, a Trustee of this Institution; therefore

Resolved, That in the death of this arduous servant of God, we feel that the Orphanage has lost a staunch friend and supporter and the orphan a benefactor, whose place can be filled only by direction of Him who is the Father of the fatherless.

Resolved, That while we bow in humble submission to the will of our God and Father, we earnestly pray that the mantel of our departed friend may fall upon the shoulders of one imbued with a spirit of love and solicitude for the orphan and the maintenance of this "city of refuge," in which the needy and helpless may be trained in the "nurture and admonition of the Lord," and fitted for the duties and responsibilities of life and a home in heaven.

Resolved, That we tender the bereaved family our unfeigned sympathy and condolence, and pray that God's comforting and sustaining grace may be abundantly imparted to them in this great affliction.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and a copy furnished the BIBLICAL RECORDER for publication.

JOSIAH JONES,
IVEY ALLEN,
VICTORIA SWANN,
ANNIE HALL,
Committee.

EXPRESSIONS OF THE PRESS.

The death of Rev. Columbus Durham removes a potent force from North Carolina, for he was a man who made himself felt in church and state. He was a great man of industry, willing always to spend himself in the cause that he espoused. He was a resolute man whom nothing daunted. His love for the Baptist church—its glory and its enlargement—was the passion of his life. To it he gave every energy of mind and body, making all other things secondary. He was a prodigious worker and his ardor and devotion won for him a place as leader in a great church. It may be that he shortened his days by his incessant labor. It is certain that he put the advancement of his church and its institutions above all earthly things, and it was this whole-hearted service that gave him influence in his church which now mourns his death.—*News and Observer.*

The *Messenger* regrets to hear of the death of Rev. Dr. Columbus Durham, of Raleigh, on Thursday night. He had been unwell for some weeks, but his death was sudden, from heart disease. He was aged 51, and was a brother of the late Plato Durham, a lawyer and politician of talents in Reconstruction times, and died in manhood's prime. The two brothers served in the Confederate army. Dr. Durham was prominent in Baptist circles in North Carolina. He had talents, earnestness of conviction, intensity of purpose loved controversy and was always aggressive in the fight. He was a born fighter and was warp and woof a Baptist, believing in its doctrines with all his soul, and ready to defend and enforce them with pen and tongue any time and any where. He was not so well equipped, so well poised, so learned or really so able as some of his clerical brethren in the State, but perhaps none had so much of confident boldness, such zeal and ardor as he had in advocating his cause and presenting his convictions. His death is a distinct loss to his denomination and will be profoundly regretted among his people and by his friends outside of his denomination. He was born in Cleveland county, was president of the board of trustees of Wake Forest College, where he was educated and from which he graduated. In the fullness of his prime he is cut down, reminding us of "what shadows we are, what shadows we pursue."—*Wilmington Messenger.*

In the death of the Rev. Dr. Columbus Durham the Baptist denomination in North Carolina loses one of its very foremost men. He was a man of ability, of tremendous force of character, and a born fighter. He will be missed.—*Charlotte Observer.*

Our Leader Fallen—To the Work.

Dear Recorder:—Our leader has fallen. A man with the physical ability, with the consecrated common sense, with the courage, energy and enthusiasm has been taken from us at a time when it seemed we needed him most. "But the Lord reigneth."

When God took our beloved Bro. Bailey, we were comforted in the thought that we had one at hand to take up the unfinished work, but who is able to undertake the work he has left—a work needing a man with *special qualifications?*

Has the time come for State Mission work to cease? The destitute places in our State answer *No.* The work in foreign lands is dependent on the State Mission work. Has God taken our Secretary to let us see the magnitude and importance of this work as we have not seen it?

I think I hear from every quarter of our State the "well done," and the echo is taken up by the Master, who says to Durham, as he enters that land where mission work is not needed, "Well done; enter thou into the joy of thy Lord."

I want to ask that the fourth Sunday in November be observed as a day of prayer for State Missions, and a collection be taken, that the State Mission Board may come to the Convention without any debt. First, this will please the God of Missions, and it will please our brother in glory.

R. VAN DEVENTER.

Burlington, Nov. 15, 1895.

Our Baby—The Ministers' Relief Board.

The last born, but the least cared for by our mother, the North Carolina Baptist State Convention. She gave it birth; but seems to be satisfied with giving it a meager support. It cries often, but seems to be regarded by but few. The little thing has been faring right well since receiving that liberal gift from that great, big hearted Eastern brother; and another big loaf by our dear Bro. Timberlake of Louisburg; but these are about gone now, and unless some other liberal-hearted brother or brethren shall open wide their hearts and pocket-books, I fear it is going to suffer during the coming blasts of winter. The meal is getting low in the barrel; the meat is about gone; the wood pile and coal-bin needs replenishing; and clothes are wearing threadbear. But, where is all to come from with nothing to buy with? The older children are more able to take care of themselves than this poor little weak child. It has such a poor showing.

But it does have hopes of life, and if its mother will give it half a chance, it will walk after awhile when it will show what it is. Very few take hold of its hand and admire it as it is. Some are rather inclined to push it down and say things discouraging about it. I wish mother would care more for it, and it would grow faster.

Brethren, have I misrepresented the child? Your "child." Let me say something here about the "children" of the "child." I fear some of us are going to "sin against the child." These "children" of the "child" are God's children. God gave them to us for a purpose, and many of them have almost fulfilled that purpose. They ought to be dear children to us for the good they have done us. Shall we fail to send rays of sunshine into their homes when it is our privilege to do so?

OUR CONTRIBUTIONS AS THEY ARE, COMPARED TO LAST YEAR.

At the Convention in Charlotte last year, we reported $985 31 collected. We have collected up to date for this year only $444 49. If we come up to our last year's contributions (and really we ought to contribute more) we shall have to raise $540.82 before the Convention meets.

We have given the beneficiaries but little this year compared to what they ought to have had, it seems to me. Now, to cut them off and say we are not going to help them half so much as we did last year, will not be in harmony with Baptist usage. Can we afford to do it? I trust the brethren will think of this and act according to honest convictions before the meeting of the Convention.

Our needs are great now for the Board. We have eleven beneficiaries on the list (twenty six in all, including their families), two applications awaiting action of the Board when we meet the last Wednesday in this month. Winter is coming on, and we want to appropriate all we can when we meet. Help us, brethren, and help now.

"Freely ye have received, freely give."

J. F. MACDUFFIE, *Cor. Sec.*

Nov. 13, 1895.

The Tent Meetings Closed.

Dear Recorder:—We closed our tent meetings to-night. They have been kept up with a lively interest for more than two months. But for the rain and cold weather we should pitch the tent in other parts of the city and country, and the good work should go on. I love the evangelistic work—my heart is in it, but I love the pastorate too. God has greatly honored His word as we have preached it. In this movement we have gone to the people, and have not waited for them to come to us. They have heard us. They have heeded. Many of them have believed and confessed the Saviour. During the whole campaign, pitching the tent at three points in the city, I think I am safe in saying that two hundred people made professions. Between forty and sixty have joined the Olivet (Second) Baptist church, of which I am pastor. They are all young men and young women. There is not a child among them. The pastor is beginning to feel that he has something to do, to train the young people for God and the church. Then a large number has gone to Dr. Pritchard's church and to the various denominations in the city. We are just beginning to see more and more the results of this tent work in the growing and suburban portions of our city. There has not only been a large number received into our churches, but two very hopeful and promising missions have been organized, one in the eastern and the other in the extreme southern part of the city. They have flourishing Sunday-schools at both places, with ninety and seventy-five scholars enrolled respectively. This means in the near future, two additional Baptist churches in Charlotte. A committee from the churches write to-day to arrange for the selection of lots for houses of worship at these points.

Dr. Pritchard and I did nearly all the preaching. We have been preaching every day for more than two months. The Doctor can preach as well as kill birds. I think he went out the next day after the bird law expired. In the out set of the meetings Dr. L. B. Plummer, of Altoona, Pa., Rev. D. M. Austin, Dr. John Mitchell, and Rev. A. L. Betts preached for us. We owe Bro. Plummer a debt of gratitude and thanks for loaning us the tent. L. B. PRUITT.

Charlotte, Nov. 8, 1895.

Last Notice.

Before another issue of the RECORDER goes to its readers, the Committee on Entertainment will have closed their books. By the 25th of November we expect to assign the delegates to the Convention and the Y. P. B. U. to their homes; and those who fail to send their names by that time, we cannot promise to entertain. Brethren, please attend to this matter at once; don't retard the work of assignment by delay.

Delegates from the W. M. Societies will please promptly forward their names to Mrs. C. E. Holton, Pres't W. M. S., Greensboro, N. C.

Remember that we want all names before the 25th of November.

DR. W. W. ROWE,
Chm'n Com. on Hospitality,
122 Price St., Greensboro, N. C.

The Foreign Mission Work.

Dear Recorder:—The call to the work of Foreign Missions is explicit and imperative. The Great Head of the church says, "Go ye." This only to the missionary? "How shall they preach except they be sent?" The duty is clear—clear to pastors and their flocks.

The call of the missionaries to the foreign work is a call to us at home to support them. Our Board at Richmond sees the situation as few others can. Our great body of Southern Baptists are morally responsible to them, and should heed their earnest appeals. North Carolina is asked to raise $9 000 for this work. We can and ought to raise that amount. The Board is in urgent need of funds now. Their appeal will test our loyalty to Christ. HENRY SHERRO.

Not even "pearl glass" or "pearl top" lamp-chimneys are right, unless of right shape and size for your lamp. See "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

J. E. Barker, $5 00; H. H. Beer, 10 00; Mrs. M. S. Turner, 1 00; J. W. Lewis, 5 00; Florence Ansley, 1 00; Chas. E. Christian, 5 00; A. McNeill 3 00; Greensboro church, 5 00; D. A. McGregor, 1 00; J. L. Bennett, 5 00. Total, $41 00.

THOMAS H. PEARNE,
Treasurer Wake Forest College.

Raleigh, Nov. 19, 1895.

Letter from University of Chicago.

Editor Recorder:—To-day we have a holiday at the University of Chicago. We celebrate in this way the recent gift of Mr. Rockefeller to the University. Everybody and everything has gone wild since the gift was announced. The foot-ball team was playing a game on the University grounds with the University of Wisconsin team when the news was made known. They had played a losing game before, but immediately took new spirit and won the game. The same quickening seems to move the whole University. Last (Tuesday) night was set apart for official celebration. Students and faculty assembled in Kent Auditorium, prayers of thanksgiving were made, songs of jubilee—one especially composed for the occasion—sung, and representatives of every interest of the University allowed to express themselves upon the significance of the gift. Prof. Von Holst of the History department and Prof Laughlin of the Political Economy department vigorously combatted the idea of a tinge of dishonor resting on Mr. Rockefeller's methods of money getting. Prof. Von Holst said:

"If there is a man in the United States who has proved that he considers great wealth a great trust, if there is a man who in administering this trust has displayed the same judiciousness as he did in accumulating it,—his name is John D. Rockefeller."

After the meeting broke up, bonfires were kindled and around them a crowd of yelling undergraduates remained until a late hour.

The terms of Mr. Rockefeller's new gift are these: one million cash, and two millions on the condition that the University shall raise as much more within five years. The University has no doubt of raising the money; a sentence in the telegram of gratitude sent last night to Mr. and Mrs. Rockefeller reads: "We will celebrate again when the $5,000,000 are won and before the century is out."

This makes $7,200,000 in all given by Mr. Rockefeller to the University. Thirteen years ago Dr. G. W. Northrup, now a teacher in the divinity school of the University, first interested Mr. Rockefeller in Christian education in Chicago. Now the history of the world cannot furnish a parallel to his munificence. He gives in his life time, others wait until they die. The object of his generosity is a University in a city where he has no local interests; he seems to have at heart the interests of our whole country and to build not for a day or a century but for all time. In whatever way we look at him we must regard him as an infinitely higher type of millionaire than the Jay Goulds who have no consideration for humanity.

President Harper is now delivering on Sunday evenings a series of lectures on Old Testament Prophecy, and just here it occurs to me to say that I fear the people of the South many of them have formed erroneous ideas about Dr. Harper's position. It is true he contends for an intelligent handling of the Old Testament, but that does not mean that he wants to destroy it. Far from it! His heart's desire seems to be to awaken the world to the fact that "The Old Testament not merely contains the Word of God; *it is the Word of God.*" So far is he from teaching men to be skeptics, that he teaches them to be believers. I have yet to see a person who has heard Dr. Harper's lectures whose faith has suffered any injury, every one confesses that the spiritual edification gained from a lecture is not second to or inconsistent with the intellectual. When one hears Dr. Harper one cannot fail to have the impression that he feels he has a mission to perform, a message as sacred as a prophet's to deliver.

There are, I believe, no vegetarians in North Carolina, but there are people of all sorts in Chicago and even among the University students there is a club of vegetarians. I took dinner with the club a few evenings ago. I was given a seat where I had a good view of the whole dining room. A silk banner is stretched across the room and bears the inscription—"Live and Let Live," which, of course, must be regarded as the motto of the club, and not the prayer of the landlady to her boarders. The tables were neatly set and the dishes nicely and daintily prepared. We were served with a glass of spiced water, delicious vegetable soup, potatoes, corn, eggs and lettuce, and some kind of dessert of which I don't know the name. There seemed to be a spirit of good companionship among the members of the club—about thirty in number—and they chatted pleasantly and ate slowly. We were served by Mr. Moore, one of the members, who has written a little book on the subject of vegetarianism. I was well pleased with the club, but the next morning I returned to my diet of meat. [There are vegetarians in North Carolina, but they are not organized.]—EDITOR.

The Haskell Museum is nearing completion. It will be something unique in its line. In it will be a large room painted and furnished in ancient Egyptian style as far as it is possible at this late day. The museum will have collections that will be of especial interest to students of Oriental History and Comparative Religion. Its cost will amount to $100,000. It is a woman's monument to her husband. There are several such on the University campus.

I would like to say a few words on education at the University, but this letter is long enough.

G. W. PASCHAL.

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...hour's faithful preaching of Jesus ... Itinerant Methodist exhorter, at ... brought the boy Spurgeon to a ... launched the mightiest minis... Church.—*Dr. Guyler.*

An Address to the Colored Baptists of North Carolina.

Greetings:—We take this method of conveying to you our hearty congratulations for the hopeful conditions which a gracious and benign Lord has ordered and appointed, under which the great work pertaining to the development our our denominational interests may be executed. Indeed, we are entering upon a new era of church development, religious activity, and aggressive exertion along spiritual lines; and it is hopefully anticipated that an enthusiasm will sweep through our ranks "from the mountains to the seashore," in favor of co operation, the like of which has never been seen. The fire has already been kindled it began to blaze at the recent convention held in Oxford, N. C.; and we are earnestly praying that the blaze may not grow dim until every Baptist heart in the State has been touched, quickened, and aroused.

As a denomination, mighty in numerical strength, we have suffered long and grievously because of poor organization, poor management, and poor opportunities: but we believe that a brighter day has dawned and that the Church of Christ which we love and support will be able to exert its full measure of strength in the promotion of Christian work.

In many respects the recent Oxford Convention enjoys the distinction of being the most important and memorable convocation of colored Baptists ever held in the State; and this distinction is honorably sustained when it is known that in that body of heroes, the plan of co operation in missionary work among the colored people, proposed by and effected between the white Baptists of the North and South and the colored Baptists, was approved and the machinery necessary to operate the plan successfully provided. Those who were present and witnessed the transaction marvelled at the wonderful and visible leadings of providence in this regard. The plan indeed admirable, and every Baptist should secure a copy and become familiar with its contents.

The State was divided into three missionary districts—the Eastern, the Central, and the Western. The line separating the Eastern from the Central begins at Weldon and runs the Atlantic Coast Railway to Fayetteville, thence down the Cape Fear river to the ocean. The line dividing the Central from the Western begins at Danville and runs the Southern Railway to the Yadkin river, thence down said river to South Carolina line. Three missionaries were elected: for the Eastern district, Rev. J. A. Whitted; Central, Rev. A. B. Vincent; Western, Rev. P. F. Maloy—to begin labor November 1st, 1895. These gentlemen are true, trusty, and tried Baptists, and able to do excellent work. In addition to these district appointments, Rev. C. S. Brown was made General State Missionary to supervise the missionary work and to aid in pushing vigorously the various objects specified in the plan of co-operation. It is conceded by all that the brethren chosen to do this work are eminently qualified and deserve the hearty support of every loyal Baptist in the State.

We, therefore, issue this appeal and call upon you to aid this great movement in every way possible in order that the result may not fall below our anticipations. Talk about the work in your homes and on the streets. Let the people know the blessed news. We must reach the people. The Lord is truly at work in Israel. The work is yours; may the Lord interest *you* to do your part to make the movement a success. We also appeal to you, ministers, pastors, and loyal church loving Baptists, to help us to raise during this conventional year for the extension of this great work five thousand dollars. Will you help us by bringing this matter before your churches, union meetings, and associations and securing donations? We need your help, your influence, your co-operation in the promotion of the Baptist cause, in the State. Will you stand like men and help us?

We close this appeal by praying that the benediction of God may rest upon the work and bring success to the glory of His name. As members of the Board of Managers, we beg to subscribe our names as your faithful servants in the work of the Lord.

Signed by N. F. Roberts, President, C. C. Somerville, Secretary, A. Shepard, J. C. Crosby, L. T. Christmas, W. A. Pattillo, J. J. Worlds, J. A. Faulk, R. I. Walden.

Address all communications and make all remittances to Rev. C. S. Brown, Corresponding Secretary, Winton, Hertford Co., N. C.

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The old established Buckeye Bell Foundry, Cincinnati, Ohio, The E. W. Vanduzen Co., proprietors, report that despite the financial distress throughout the country during the past two and one-half years, they have made almost as many bells for churches, fire alarms, &c., in 1894 and 1894 respectively as in any previous year, and for the first six months of 1895 have far exceeded any previous year of the firm's existence. Just now they are completing a magnificent chime of 13 bells for the Atlanta Exposition, another chime of 13,000 lbs. for one of the finest churches in the city of Chicago, another chime of bells is being made for an Ohio Lutheran church, besides several large fire bells of 4,000 and 5 000 lbs., and a 4,000 lbs. bell for the United States Government. They are also making a 20 000 lbs. monster bell for a large church in Cincinnati, which will contain on its surface the name of the donor, his immediate family, and of the Archbishop of Cincinnati, and of the President of the United States, and of the founders. It will be the largest bell ever made in this country.

Don't forget that you have covenanted with God, and your brethren, that you will bear your part of the expense of maintaining the worship of God. 2 Cor. 8: 11, 12.

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In effect Nov. 3, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	7 15 a m	.....	.....
Ar Fayetteville..	10 31 a m	.....	.....
Lv Fayetteville..	10 55 a m	.....	.....
Lv Fay'ville Junc	10 57 a m	.....	.....
Lv Sanford.....	12 19 p m	.....	.....
Lv Climax.....	2 20 p m	.....	.....
Ar Greensboro...	2 48 p m	.....	.....
Lv Greensboro...	2 55 p m	.....	.....
Lv Stokesdale....	3 40 p m	.....	.....
Ar Walnut Cove.	4 07 p m	.....	.....
Lv Walnut Cove.	4 08 p m	.....	.....
Lv Rural Hall...	4 49 p m	.....	.....
Ar Mt Airy.....	5 19 p m	.....	.....
Lv Bennettsville.	.....	8 25 a m	.....
Ar Maxton.....	.....	9 23 a m	.....
Lv Maxton.....	.....	9 29 a m	.....
Lv Red Springs..	.....	9 55 a m	.....
Lv Hope Mills...	.....	10 35 a m	.....
Ar Fayetteville..	.....	10 53 a m	.....
Lv Ramseur.....	.....	.....	6 45 a m
Lv Climax.....	.....	.....	8 35 a m
Ar Greensboro...	.....	.....	9 30 a m
Lv Greensboro...	.....	.....	9 55 a m
Lv Stokesdale....	.....	.....	10 50 a m
Ar Madison.....	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	9 45 a m	.....	.....
Lv Rural Hall...	11 10 a m	.....	.....
Ar Walnut Cove	11 38 a m	.....	.....
Lv Walnut Cove	11 45 a m	.....	.....
Lv Stokesdale....	12 13 p m	.....	.....
Ar Greensboro...	12 56 p m	.....	.....
Lv Greensboro...	1 03 p m	.....	.....
Lv Climax.....	1 38 p m	.....	.....
Lv Sanford.....	3 19 p m	.....	.....
Ar Fay'ville Junc	4 30 p m	.....	.....
Ar Fayetteville..	4 33 p m	.....	.....
Lv Fayetteville..	4 45 p m	.....	.....
Ar Wilmington..	7 55 p m	.....	.....
Lv Fayetteville..	.....	4 33 p m	.....
Lv Hope Mills...	.....	4 58 p m	.....
Lv Red Springs..	.....	5 43 p m	.....
Ar Maxton.....	.....	6 13 p m	.....
Lv Maxton.....	.....	6 13 p m	.....
Ar Bennettsville.	.....	7 20 p m	.....
Lv Madison.....	.....	.....	12 25 p m
Lv Stokesdale....	.....	.....	1 23 p m
Ar Greensboro...	.....	.....	2 35 p m
Lv Greensboro...	.....	.....	3 00 p m
Lv Climax.....	.....	.....	3 55 p m
Ar Ramseur.....	.....	.....	5 40 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest.

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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 6, '95.	No 32. Daily.	No 38. Daily.	No 41. Daily.
Leave Weldon ...	11 51 a m	9 37 p m	
Ar Rocky Mount.	12 57 p m	10 30 p m	
Leave Tarboro...	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 39 p m	5 45 a m
Leave Wilson....	2 05 p m	11 05 p m	
Leave Selma.....	2 53 p m		
Lve Fayetteville.	4 30 p m	12 55 a m	
Arrive Florence..	7 30 p m	3 00 a m	
	No 40. Daily.		
Leave Wilson....	2 48 p m		6 20 a m
Leave Goldsboro.	3 10 p m		7 05 a m
Leave Magnolia..	4 16 p m		8 13 a m
Arr Wilmington.	5 45 p m		9 45 a m

TRAINS GOING NORTH.

Dated Oct. 6, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	8 15 a m	7 35 p m	
Lv Fayetteville..	10 55 a m	9 35 p m	
Leave Selma.....	12 32 p m		
Arrive Wilson ...	1 30 p m	11 28 p m	
Leave Tarboro...	2 48 p m		
	No 45. Daily.		
Lve Wilmington.	9 25 a m		7 00 p m
Leave Magnolia..	10 56 a m		8 31 p m
Lv Goldsboro.....	12 05 p m		9 40 p m
Arrive Wilson ...	1 00 p m		10 27 p m
	No 78. Daily.		
Leave Wilson.....	1 30 p m	11 38 p m	10 33 p m
Ar Rocky Mount	2 33 p m	12 07 p m	11 15 p m
Arrive Tarboro..	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 07 p m	
Arrive Weldon...	3 30 p m	12 55 a m	

Train on Scotland Neck branch road leaves Weldon 4.45 p m, Halifax 4.05 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.27 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrive Parmele 9.40 a m; Tarboro 9.30 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrive Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.30 p m, Sunday 5.00 p m; arrives Plymouth 9.00 p m, 8.35 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C. branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.20 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.50 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.20 p m. Returning leaves Spring Hope at 9.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m., Cilo 8 05 p m. Returning leave Cilo 6 10 a m, Dunbar 6.30 a m, arrive Latta 7.30 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.10 a m.

Train No 78 makes close connection at Weldon for all points North, daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

Woman's Missionary Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR NOVEMBER: AFRICA.

"O send out Thy light and Thy truth; let them lead me." Missionaries, 7; native assistants, 6; churches, 4; membership, 289; baptisms, 67; schools, 8; scholars, 87; Sunday-school scholars, 140. Contributions, $14 45.

Study Topics.—Fetichism. Struggle between Christianity and Mohammedanism. Struggle between Christianity and the Devil. Our early work. Our present work. Africa the Martyr-land. Our duty.

The Importance of Missionary Literature and the Need of Prayer.

BY MISS MARY CROWDER, WADESBORO.

The good accomplished by missionary literature is invaluable. To do good in anything, or to become thoroughly interested in anything, we must first thoroughly understand it. In this respect our missionary literature has been of incalculable value to the missionary cause. It has enlightened our people and made them realize the needs of the heathen. It is not so much indifference among the majority of the people—the country people especially—as it is ignorance. When they are once made to understand that souls are being lost every day because the gospel is not sent to them, and that it is their duty to send it, even the poorest and feeblest gladly help. "They do not realize the hosts of heathendom, while every day life is real and very absorbing," and now if we can make the heathen also live before them, they will become as interested in mission work as in their own daily affairs. Who can estimate the good done by missionary tracts? Many of us are awakened to life and activity by the touching little stories which so faithfully portray a missionary's life. And often they move us to make greater sacrifices and to accept our lot more cheerfully. At our table when some member of the family begins to grumble we just have to mention that we are not yet reduced to "peas and salt and bread," and the murmurer is silenced.

In an article in the *Foreign Mission Journal* some one has suggested a missionary library. And why couldn't we have one? The little missionary leaflets which are so cheap might serve as a beginning. They can be gotten from the Baptist Mission Rooms in Baltimore for a very small amount. They would certainly prove beneficial. We should have one in every Society for the sake of our young people who, as I said before, must be informed before they can become interested in the work. "Information precedes inspiration." And "if Christianity is to have force in the world, it must be intelligent." After informing ourselves, our hearts go out more heartily and readily in sympathy for the heathen, and we can pray more intelligently. I will give an instance of this. In one of our Society meetings our President read a little tract by Mrs. T. Bryan called "The Need of Prayer for the Chinese Christians." This was an entirely new thought to all. Every one here, I suppose, prayed for the unconverted heathen, but not one had thought of praying for the converted. And how much these poor struggling Christians in foreign lands, who are beset with so many trials and temptations, need the prayers which we, through ignorance, so long withheld!

Missionary literature is of great importance, but prayer is needed far more. F. E. Ellis has truly said, "God's promises are the fulcrum and prayer is the lever by which we lift the interest of God's cause into success," and that "earnest, habitual prayer is the mightiest agent in mission work." We can do nothing alone, but with God's help all things can be accomplished. Prayer enables us to meet all difficulties without fainting. "It is the triple armor of the soul, an invulnerable defence."

From Miss White.

[Miss Claude White, one of our young lady missionaries from Maryland, after writing of Chinese women's terrible life, writes the following touching letter.]

CANTON, Sept. 26, 1895

My Dear Miss Heck:—I make many apologies for saying many hard things about a Chinese heathen woman's life, but they come crowding on me until my brain swims and my heart groans.

My experiences for over half of the time I have spent in China have been among the Christian women and the girls in the schools, and I remember so vividly my first visit to the country and my first real touch with the lives of heathen women.

Whether it will be helpful or not for the women's missionary societies to come into personal correspondence with the missionaries, I am not prepared to say; but I can speak most confidently from the side of the missionaries and say it would be helpful to us. Still it seems rather childish to say that we long for glimpses into home life, for words of the little commonplace things, the song of birds, the blossoming out of trees, the laughter of the children at play, and the little jokes made around the tea table, the criticism of the last new book, and subject of the last lecture, and all the things that we do not hear out here. So many people write to us as if they thought we had left the earth and had forgotten all these things, and that they would no longer interest us. I do not wish to be ungrateful for any written word that comes, and every punctuation mark even is appreciated, but I am human enough yet to be interested in the things that interest our home folks. I can give them no such return for their bright, cheery letters, ours must often be full of the misery which surrounds us till it creeps into our hearts and letters ere we intend it. How close we need to stay to the Great Peace to keep the peace in our hearts while we live in the midst of so much sorrow.

I thank you, my dear Miss Heck, for your kind sympathy in the loss of my sister. The Father has been very tender and pitiful of me in this. He has drawn me close to his comfort. Heaven is very near to China, nearer than America. It will take longer to return to America than to go up there.

Please do not call yourself a stranger. Very well known to me you seem, though eye has not looked into eye, yet heart has met heart in the work we both love.

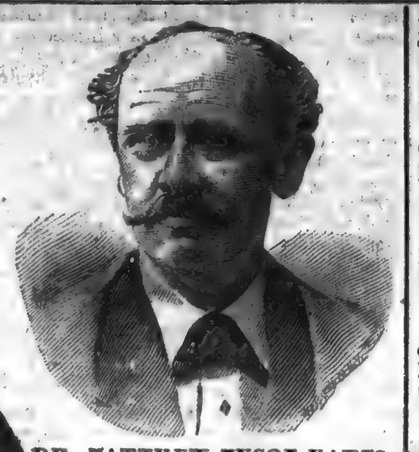
I pray that He may be your strength in the coming fall work, and that you may have many quiet times face to face in the intervals of work.

Yours in His love,
CLAUDIA J. WHITE



MRS. ELIZA MORING YATES.

Born in 1834. Died in Shanghai, China, in 1894.



DR. MATTHEW TYSON YATES.

Born in Wake county, N. C., in 1819. Died in Shanghai, China, in 1868.

In loving memory of these two great missionaries the Baptist women of North Carolina are endeavoring to raise, before December 1st, one thousand dollars (extra) to place in China a new missionary as a "living Yates Memorial." All wishing to aid in raising this living monument should send their contributions, plainly stating for the memorial, to Mrs. J. A. Briggs, Corresponding Secretary of the Woman's Central Committee, Raleigh, N. C., or to Mr. J. D. Boushall, Treasurer of the Baptist State Convention, Raleigh, N. C.

Boxes

The following Societies have reported boxes since the last report of the Woman's Central Committee:—

Leaksville, value $47 00; Aberdeen, value $60 00; First church, Winston, $80.00; Goldsboro, $60 00; Wadesboro, $35 00; Second church, Winston, $35 00.

New Societies.

1. Concord, Mecklenburg and Cabarrus. Pres., Miss Estelle Barrett; Sec., Miss Ola Hamilton, Concord. Organized Oct. 18; membership, 7.

2. Island church, Eastern Association. Pres., Mrs. W. J. Hollingsworth; Vice-Pres., Mrs. F. T. Wooten; Treas., Mrs. Bruce Ward; Sec., Mrs. J. L. Watson, Point Caswell. Organized Oct. 31; membership, 15.

An Exercise for Junior Bands.

AFRICA.

Sing: "Preach the Gospel," 31, Gospel Hymns, No. 6

Twenty third Psalm recited in concert.

Sentence prayers, closing with the Lord's Prayer in concert.

Sing: "Pass it On," 76, Gospel Hymns, No. 6.

Roll Call responded to by verse of Scripture, beginning with first letter of boy's or girl's first name.

Reports:
(a) Secretary.
(b) Treasurer.
(c) Chairman Missionary Committee.

Business:
(a) Committee on program for next meeting.
(b) Leader for next meeting.
(c) Self-denial offering.

Sing (standing): "Stand Up for Jesus," 327, Gospel Hymns, No. 6.

Map Exercise on Africa. (Map drawn by member of Society).

First Member.—Geography, peoples, and religions.

Second Member.—Locate Egypt and tell (1) who refused to be called the son of an Egyptian princess? (Heb. xi, 24). (2) Who was warned to flee with a young child into Egypt? (Matt. ii, 13). (3) Why Egypt is called the land of the Pharaohs? (4) What people inhabit Egypt to day?

Third Member.—Locate Uganda and tell of the work of Alexander Mackay.

Fourth Member.—Locate the missionary stations of the Baptist church.

Paper (three minutes): Stanley in Africa.

Sing: "Speed Away," 131, Gospel Hymns, No. 9.

Information.—Each member will bring an answer to one of the following questions, previously furnished on a slip of paper. The slip need not contain reference:

Who was Emin Pasha?
Was Chinese Gordon a Cainaman?
What missionary explorer was found dead upon his knees?
What is Fetish worship?
What is called the scourge of Africa?
What is called the curse of Africa?
Where is the Congo Free State?
To what part of Africa did Robert Moffat go as a missionary?

Sing: "Onward Go," 242, Gospel Hymns, No. 6.

Beatitudes (standing) recited responsively in this form:

Boys: "Blessed are the poor in spirit."

Girls. "For theirs is the kingdom of heaven, etc.

All: "Remember the words of our Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

Endeavor Benediction: "The Lord watch between thee and me when we are absent one from one another."

March out singing: "Brightly Gleams Our Banner," 250, Gospel Hymns, No. 6.

One hour will be required for this exercise.—*Selected.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Church and Hall Lighting.

It is difficult to conceive how enthusiasm for, or even much interest in, any cause or purpose can be maintained in a poorly lighted church or hall. The perfect light for an audience room is one that is neither dim nor glaring, but clear and mellow. The best means of obtaining such a light is the use of Bailey's compound light spreading Reflectors. They are made in different styles and many handsome designs, for use with gas, electricity and oil. With either of these mediums, they produce a bright, soft light that floods and perfectly illuminates every portion of the room. The reflectors are made of corrugated silverplated glass. The manufactures guarantee them to give perfect satisfaction. A catalog and price list list will be mailed free to any one asking for it, by the Bailey Reflector Co., Liberty and First Avenues, Pittsburg, Pa.

Associations in 1895.

November.

Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole world is every way
Bound by gold chains about the feet of God.

Troubles spring from idleness, and grievous toils from needless ease; many without labor would live by their own wits only, but they break for want of stock—*Franklin.*

He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything. —*Zion's Herald.*

There is no true greatness except the greatness of usefulness.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1.53 a m	10 15 a m
" Elon College..		2 30 a m	10 48 a m
" Burlington ...		3 05 a m	10 58 a m
" Graham		3 19 a m	11 01 a m
" Hillsboro		4 22 a m	11 37 a m
" University ...		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 48 p m
" Selma		11 25 a m	3 10 p m
Ar Goldsboro		12 30 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro....	7 20 p m	5 28 a m	
" Elon College..	6 41 p m	7 46 a m	
" Burlington	6 30 p m	7 55 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 42. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 20 a m	10 30 p m	3 35 p m
" Chase City....	9 20 a m	11 45 p m	4 10 p m
" Jeffress	10 20 a m	12 31 a m	4 45 p m
" Clarksville...	10 50 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	6 59 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 45 a m	4 35 p m
" Chase City....	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville...	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 48 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv ..... Raleigh.....	Ar	7 30 a m
6 10 a m	" ..... Durham.....	"	5 20 a m
8 32 a m	" .....Greensboro	"	9 55 p m
10 15 a m	" .....Salisbury.....	"	7 53 p m
11 00 a m	Ar.....Statesville	Lv	7 06 p m
12 30 p m	" .....Hickory	"	5 56 p m
3 59 p m	" .....Asheville.....	"	2 16 p m
4 25 p m	Ar.....Hot Springs.....	Lv	11 43 a m
No 63 Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv. Winston Salem....	Ar	6 55 a m
7 50 p m	Ar.....Mocksville.....	Lv	5 00 a m

SLEEPING-CAR SERVICE.

Nos 37 and 38, Washington and Southwestern Limited, composed entirely of Pullman Cars; minimum Pullman rate $2.00; no extra fare. Through Sleeping Cars between New York and New Orleans, New York and Memphis, and New York and Tampa and Washington, Asheville and Hot Springs, Knoxville and Chattanooga. Also carries first-class coach between Washington and Jacksonville. Dining Car between Greensboro and Montgomery.

Nos 35 and 36, United States Fast Mail. Pullman Sleeping Cars between New York, Atlanta and Montgomery, and New York and Jacksonville. Also has Sleeping Car between Charlotte and Augusta.

No 12, Sleeping Car Greensboro to Raleigh.

No 35, Sleeping Car Raleigh to Greensboro.

Through tickets on sale at principal stations to all points. For rates or information apply to any agent of the Company.

N. J. O'BRIEN, Supt. First Div. Danville, Va.
W. B. RYDER, Supt. Second Div. Charlotte, N.C.
W. H. GREEN, Gen. Supt. Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.
J. M. CULP, Traffic Man't, Washington, D. C

A WORD IN YOUR EAR

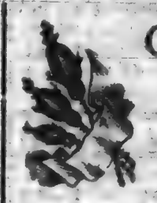
THE SECRET OF BEAUTY of the complexion, hands, arms, and hair is found in the perfect action of the Pores, produced by

Cuticura SOAP



The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Sold throughout the world. British depot: F. NEWBERY & SONS, 1, King Edward-st., London. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.



CLERKS —OF— ASSOCIATIONS

will find it to their advantage to get the Minutes of their Association printed by us.

We have been doing this class of work for more than twenty years, and are familiar with the proper arrangement, and with the names of the brethren, &c., and when we print them the work is not only well done, but the Minutes are correct.

It would be better for all the work if the Minutes of all the Associations were printed at one place.

Clerks will do well to send us their Minutes.

EDWARDS & BROUGHTON,
Printers and Binders, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.36 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m, Baltimore 12 noon, Philadelphia 2.30 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.37 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

3.25 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

8.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.31 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 3.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 5.00 p m; Also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 403 and 408, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Pullman drawing room sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to connections, &c., apply to Ticket Agent, or S. H. Hardwick, G P A, Raleigh, N. C.

JNO. H WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt.
J. ST. JOHN, Vice-President.

Notes from Windsor.

I now begin to feel at home among the "Merry Wives of Windsor," but not the Windsor that Shakespeare wrote about. I am not prepared to say definitely what made the wives so merry in that Windsor, but I believe in this one, it is because they have good husbands. I think nothing else can make them happy.

As I have been here only twenty days, the time has been too short to learn all the good or evil, but I've learned some of both. I found the people anxiously awaiting my arrival, "hungry" as they say for preaching. They are not emotional and responsive, but quiet, calm and truly appreciative just such people as I had hoped to meet.

It is always a difficult thing to follow a strong man like Bro. J. B. Boone, and especially when he is aided by such a help meet as sister Boone, for although our people love him dearly, it seems that sister Boone is the "better man of the two." Now that is not saying any less for Bro. Boone, but it is saying much for sister Boone, though not more than deserves to be said.

Our ladies had been engaged in some work before sister Boone came here, but they had not accomplished much.

This past October one year ago she organized them into a Ladies' Aid Society and they began work in earnest. It has been largely a working society. Besides the spiritual good to all those engaged in it, they have raised in cash three hundred and twenty eight dollars. I am proud to say that it seems to be carried on by the force of its own momentum,—no, by the Lord's power. I meet with them nearly every week, read and pray with them, and withdraw.

We have received five members since I came—one by letter, one restored, and three by baptism. One of these is a young man who had once been a member of our church. He then joined another church and was excluded. Some time this year he became aware of the fact that when he united with the church, a fourteen year old boy, he was not regenerated. Since then he has professed religion and gives clear evidence that he has been recently converted. He demanded baptism at our hands, and I baptized him.

But while it is difficult to follow a strong man, there are some advantages also.

It takes a better driver to start a team and train it to pull, than to keep it going after it is started; and a better shepherd to gather the flock and get them into the lane than to keep them moving on; so maybe a much weaker man can keep running a machine that a stronger one has started.

I have been called to a small country church out six miles in the country. That leaves me open for only one more Sunday, and I think there is not much doubt about getting work for that Sunday.

We are not trying to set the world on fire, but are working on quietly and faithfully, and depend upon the Lord for success. It is not my place to draw, but to work and let the Lord draw. He has promised to do it, and he is the only one who can do it successfully. Our congregations have been excellent.

Our pulpit set we hope will be here for next Sunday. Yours for hard work,

R. D. Cross.

Windsor, Nov., 11th, 1895.

Seminary Notes.

The Seminary Missionary Society held its regular monthly meeting last Friday, Nov. 1. The meeting was well attended and all seemed to be interested in missions. Bro. Thos. McCloy of China, read an interesting and instructive paper on the subject "Medical Missions in China." He pointed out very forcibly what a great advantage it is to a foreign missionary to have a knowledge of medicine, and be able to practice in his fields of labor.

Dr. Geo. B. Taylor, of Rome, Italy, spent a few days in Louisville this week. We were delighted to have the opportunity of having him make an address before the Seminary and the public in Norton Hall, Monday afternoon. He spoke of Italy and our work there. He reports the work as steadily advancing, and the prospect encouraging.

Evangelist B. Fay Mills and his assistants busily are engaged in conducting the series of meetings which began in Louisville about two weeks ago. Meetings are held at three different points in the city every day, and all the meetings seem to be well attended.

Everything is moving on nicely in the Seminary. All seem to be encouraged. There has been very little sickness among the students so far. Two or three, however, have been called home on account of sickness in their families.

May the Lord continue to bless the RECORDER and its many readers.

CHAS. H. DURHAM.

Louisville, Ky., Nov. 6, '95.

For Coal, Coke, Grain, Hay, Lathe, Shingles, etc.,

You may save money by writing us for prices, delivered at your depot direct from headquarters. We have been in the business for twenty years and have not been asleep over one third of the time. The other two-thirds have been learning where to get the best goods for the least money. Give us a trial.

JONES & POWELL,
Raleigh, N. C.

Good Pay, Light Work.

If you are a member of a North Carolina Baptist church, and if you want good paying, light work that will pay you liberally for your time as you plan it, write (with a two cent stamp for reply) to Box G, Raleigh, N. C. Either men or women may apply.

Jay Gould's estate, it is decided, will have to pay on $10,000,000 worth of realty.

From Rev. R. A. Moore.

Dear Bro. Bailey:—It has been a long time since I wrote a line for the readers of the dear old RECORDER, so I hope you will allow me space to make some acknowledgments of gratitude and correct some impressions that are abroad, in a running letter, which may serve to answer the many questions asked in the many letters of sympathy which I have received since my house was burned, and which I have not had the time to answer, for I never worked as hard to try to replace a house for my wife and little ones before winter.

To the good friends who entertained such kind words and devout prayers for me at the Tabernacle Sunday-school Chautauqua, and the contributions made to refurnish Mrs Moore's kitchen, and the concert at Hotel Townsend for the refurnishing of her dining room when rebuilt, to the citizens of Red Springs and vicinity for the meeting held to appoint a committee on rebuilding my house, I shall ever feel grateful. To my good neighbors for their many tokens of kindness shown me in the time of need, I am thankful. The entire contents of only three rooms were destroyed; four rooms were emptied of all furniture, trunks, &c., leaving only scattered articles, many good books, and cash less than $100, and not $600.

The committee of citizens, viz: Messrs. R. F. DeVane and W. W. Williams, lumber manufacturers, A. B. Pearsall, lumber dealer, and J. M. Cook, builder, have borne the burden of the building, many others assisting as they felt willing or able, to smaller helps, in work or material or cash.

I am thankful the entire building is covered, floored, furnished with windows and doors, except the front door. The ell is so nearly finished that wife and the little ones can be comfortable in it for the present; and while there is not room for much of our chattels a good man allows me to store my goods in a room, and my son in Greensboro gives me a room with him for his sister.

I found the fund contributed, including about $30 from me, had failed to reach expenses on material, wages, &c, by about $65. So I stopped all operations until I find some money to pay up what is due on the work. The carpenter told me, after a careful estimate, he thought $116 would finish the house. Then I will have a good convenient house again for the next Sunday-school Chautauqua, if I can get work to do to earn something.

I am so thankful that I can feel the fire was purely accidental, and that I have been able to hold out at such hard work, and that my health and spirits are so good. I work all the week and preach on Sunday.

Yours in Christ, R. A. MOORE.

Good Work at Pine Level.

Dear Recorder:—I have just closed a very good meeting at Pine Level, N. C. We had two professions of conversion and many backsliders and cold Christians reclaimed, not only of our church but of others. It was a good meeting, taking into consideration the circumstances by which we were surrounded. I believe much good was accomplished. Christians covenanted together to be more faithful in the work of the Lord in the future.

Some will probably come into our church at our next meeting. Our church is weak at this place. Pray for us.

Rev. D. D. Edwards of Morrisville, N. C., was with me three days and done efficient and acceptable work. He is a good brother and his heart is in the work of saving souls: he makes sacrifices to this end.

Rev. J. H. Worley of the Free Will Baptist church was with us part of the time. He preached for me one time and did good service.

To the Lord be all the praise and glory.

W. M. SORRELL

Cary, Nov. 9, 1895.

The State Hospital.

CHAPEL HILL, Nov. 11.—I had much pleasure recently in visiting the State Hospital at Morganton. Dr. Murphy was absent at the time, but I was shown every courtesy by Dr. Isaac M. Taylor. Everywhere was the stamp of wise and skilful management. Grounds, buildings, wards, barns and gardens all told of the master mind that governs the institution. Had I never seen an insane person or an insane asylum I would not have known that I was visiting a hospital for the treatment of the insane. Some of the patients were sitting in groups on the grounds, others were working with wheelbarrows, shovels, hoes or picks, while others were busy in the wards either at work or in self-amusement. Not a shriek or cry was made during the morning of my visit: not an improper act or word marked any of the hundred patients that I saw. I did not go into the most violent wards, for I did not wish to. In the laundry were insane patients working by the side of sane employes and scarcely distinguishable. Everywhere that work was going on the insane seemed to have an equal hand in it and an equal interest in it. They were treated, as far as possible, as if they were not insane but sane. Employment, employment, employment; that is the great secret of health, both mental and physical. Maximum of employment, minimum of drugs, and pleasant environment, is the wonderful wise rule in the State Hospital. I visited the parlor and sitting-room in a female ward. They were as tasteful, refined and genteel as at the best hotels in North Carolina. The patients were reading, sewing, knitting, playing the piano. The decorum was perfect. I saw a squad of fifty patients coming from field labor; all clad in laboring clothes. They had something to live for; something to do; something to take an interest in; something to prevent introspection, that baleful basis of misery.

It was a great pleasure to see applied in an asylum for the insane the great common sense principles that regulate humanity in its daily life; to see the insane treated, as far as possible, like the sane; their physical energies employed in physical labor; their thoughts diverted from unhappy channels by constant and even laborious occupations; their surroundings refined, comfortable even beautiful. Knowing somewhat of the almost endless difficulties that beset an executive officer in charge of a large institution, and also somewhat of the exceedingly difficult problem of treating the insane, I was amazed to find united in one man such rare talents in both directions.

I hope the day will soon come when the State's University for the education of her youth will be as thoroughly equipped and as admirably managed as the State Hospital for the treatment of the insane at Morganton.—*Geo. T. Winston, in Charlotte Observer.*

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—E B Vann, Como, N C, $1.85; Corinth ch, Stanly, 1.00; W M S, Greensboro ch, Piedmont, 5.00; Pleasant Grove ch, Raleigh, 6.00; Jackson ch, W Chowan, 6 74; New Hope ch, Central, 5 10; Mt Gilead ch, Montgomery, 5.85; Concord ch, Meck and Cab, 5.58; Little River Asso, 40 44; Mrs Lizzie Thagard Yates, Manly ch, 2.00; Chas C Jones, Cameron, N C, 1 00. Total, 80 56. Previously reported, 8,384 85. Total this year, 8,465 41.

Foreign Missions—First ch, Goldsboro, Atlantic, $5 73; W M S, Kinston ch, ditto, 3 25; Pleasant Grove ch, Raleigh, 3.00; Warsaw ch, 2.50; New Hope ch, Raleigh, 5.10; Mars Hill ch, French Broad, 1.00; Concord ch, Meck and Cab, 2 40; Little River Asso, 50 00; Henderson ch, Tar River, 1.55; Mrs Lizzie Thagard Yates, Manly ch, 1 75. Total, 76 38. Previously reported, 5,538 23 Total this year, 5 614 51.

Yates Fund—E B Vann, Como, N C, $5 00; W M S, Kinston ch, Atlantic, 14 45. Total, 19.45.

Home Missions—Miss S E White, Murfreesboro, N C, 25c; First ch, Goldsboro, Atlantic, 12.50; Pleasant Grove ch, Raleigh, 3.00; W M S, Warsaw, 2 50; New Hope ch, Central, 5 10; Concord ch, Meck and Cab, 4 45; Little River Asso, 17 64; Henderson ch, Tar River, 1.55; Mrs Lizzie Thagard Yates, Manly ch, 1 75. Total, 48.74. Previously reported, 3,807.76. Total this year, 3,856.50

Education—First ch, Goldsboro ch, Atlantic $15 00; Pleasant Grove ch, Raleigh, 1 10; Mt Gilead ch, Montgomery, 4 60; Concord ch, Meck & Cab, 62c; Little River Asso, 16 95. Total, 39 27. Previously reported, 2,701 06. Total this year, 2,740.33.

Orphanage—Corinth church, Stanly, $1 00; Pleasant Grove ch, Raleigh, 2 00; New Hope ch, Raleigh, 4 95; Mars Hill ch, French Broad, 65c; Little River Asso, 29.18; S S, Bethlehem ch, W Chowan, 2.50; S S, Henderson ch, Tar River, 5 00 Total, 45 28. Previously reported, 882 49. Total this year, 927.77.

Ministerial Relief Fund—Corinth church, Stanly, $1 40; Concord ch, Meck and Cab, 5.00; Little River Asso, 13 50; Mrs Lizzie Thagard Yates, Manly ch, 1 00; Chas C Jones, Cameron, 50c. Total. 21.40. Previously reported, 444 58. Total this year, 465 98.

In RECORDER, Aug 28, Yadkin Asso, for State Missions, $151.00 should be $100.51. In RECORDER, Sept 4, Edgewood ch. for Education, 3.50, should be 2.50 In RECORDER, Nov 13, S S, Aberdeen ch, Orphanage, 3.13, should be 1.48, and State Missions, 1.48, should be 1.64.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Nov 16, 1895.

Wanted.

In every town and hamlet in North Carolina, good energetic agents, to represent the Massachusetts Benefit Life Association. To such men will be offered first class contracts. Correspondence solicited. Address WILLIAM J. SAUNDERS, General Agent for North Carolina, No. 14, Commercial Bank Building, Raleigh, N. C.

Notice.

Having qualified as administrator of the estate of J. H. Hopkins, deceased, all persons having claims against said estate are requested to present the same to me on or before the 21st of December, 1896, at Rolesville, N. C.

M. L. FOWLER, Adm.

Portraits

Enlarged life size from photographs, in either Crayon, Pastel or Oil Paintings, by

Frank J. Corwin of Norfolk, Va.,

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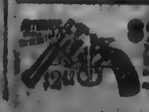
Mr. Corwin is strictly reliable, being well known all over the South.

NOTICE.

Having qualified as executrix of the estate of A. J. Stallings, deceased, late of Wake county, this is to notify all persons having claims against said estate to present them to me on or before the 15th of October, 1896, and those indebted to said estate will please make immediate payment.

BLAKE STALLINGS, Executor,
Rosinburg, N. C.

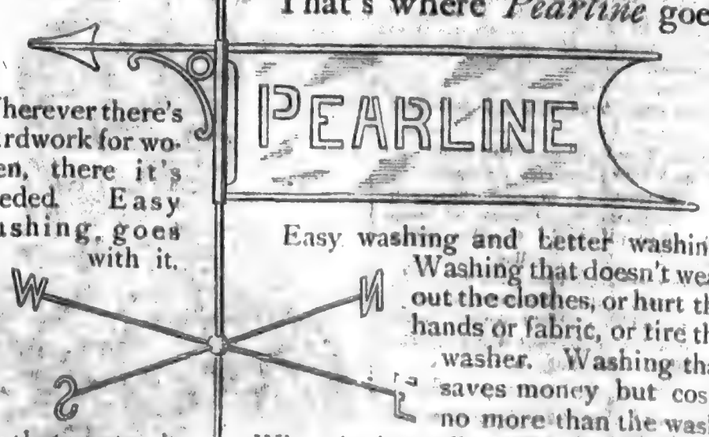
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Wherever there's hardwork for women, there it's needed. Easy washing, goes with it.

Easy washing and better washing. Washing that doesn't wear out the clothes, or hurt the hands or fabric, or tire the washer. Washing that saves money but costs no more than the washing that wastes it. When it does all this and more, is it any wonder that *Pearline* goes? And it *does* go. It goes to the help of millions of women every day. But there are some who won't be helped. And they're the ones who need it most.

Blowing Peddlers and some grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—but what a puff for Pearline! 188 JAMES PYLE, New York.

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Offers the greatest inducements to Churches, Sunday-schools, Ministers, and all other people who are in want of anything for the Church or Sunday-school or individual or family religious instruction.

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Pentecostal Hymns,	Temple Star,	Salvation Songs,
Hymn Songs,	Baptist Hymn Book,	Gems and Jewels,
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We have for free distribution to the destitute poor 500 Bibles and 1,000 Testaments. If to go by mail, send seven cents for each Bible and two cents for each Testament.

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A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often result in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail.

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CONSTIPATION Cured. Piles Prevented by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.

JOHN Y. MACRAE, Druggist and Sole Agent,
Raleigh, N. C.

Trolley Cars and Pills.

From the Evening News, Newark, N. J.

Mrs. Anna Burns, of 838 Plane Street, Newark, N. J., is a decidedly pretty brunette, twenty six years old, tall, and a pleasant conversationalist. On the ground floor of her residence she conducts a well ordered candy store. When our reporter visited her store, she in response to a question told him a very interesting story.

"Until about two months" she began, "I enjoyed the very best of health and could work night and day if necessary. Suddenly, and without any apparent cause, I began to suffer from intense pains in my head, in my limbs and temples. Almost distracted with this seemingly never ending pain, I tried cure after cure, prescription after prescription and almost a gallon of medicine of all kinds. Nothing did me any good. In fact I became worse. The knuckles of my hands soon became cramped and the pain in my hips became more and more distressing each day. Business in the store had to be attended to, however, and so I was obliged, suffering as I was, to keep more or less on my feet and occasionally I was forced to go out. This was the ordeal I dreaded. Each time I went out I trembled when I came near the car tracks for my pain at times was so severe that I was obliged to stand perfectly still no matter where I was. On one occasion I was seized in this way while I was crossing the tracks on Market Street and there I stood perfectly rigid, unable to move hand or foot while a trolley car came thundering along. Fortunately it was stopped before it struck me, but the dread of it lasted as long as my pain, for I never knew when crossing the tracks, whether I would not drop to the ground in my agony and be crushed to death. My anxiety to get well grew apace and I had about given up in despair when I saw in the *Evening News* one day, an advertisement of Dr. Williams' Pink Pills. Here was something I hadn't tried before and I lost no time in getting to the nearest drug store. There I paid fifty cents for a box of these truly wonderful health restoring pills. Before I had finished taking half of the pills I began to feel relieved; the pains in my hips gradually disappeared and for the first time in many days, I felt as if there was some hope. I continued to take the pills and the more I took, the better I felt. I finished one box, took another and now having taken only a part of the second fifty cents worth, I am free from all pain and as happy as the day is long. Since I began to take Dr. Williams' Pink Pills I have gained thirty pounds and now when I cross the car tracks I don't care if there is a dozen vehicles near by. It is a great relief I assure you, and suffering humanity has a never failing friend in Dr. Williams' Pink Pills for Pale People. I know what I am talking about. I speak from experience."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never by loose bulk) at 50 cents a box or six boxes for $2 50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

Literary.

The Spiritual Life. Bible Lectures. By George C. Needham. 12m., 263 pages. Cloth, $1. Philadelphia: American Baptist Publication Society, 1420 Chestnut street.

The Princess Louise and the Marquis of Lorne have collaborated in writing an article on household industries for *The Youth's Companion*. It will be published early in 1896.

Niram: A Dusky Idyl. By Laisdell Mitchell. The delicately tinted and illuminated exterior of this graceful volume promises a gem within worthy of such a casket, and there is no disappointment. The mystery, the deep pathos, the affectionate family and the religious capacity of the Negro are portrayed with rare fidelity and sympathy. Plantation chants, familiar and unfamiliar, are interspersed, and the warmth of Southern sentiment pervades the whole. Philadelphia: American Baptist Publication Society. 12mo. pp. 75. 75 cents.

Our thanks are due Mr. James H. Ennis, publisher of *Turner's N. C. Almanac* for 1896, which is just out. Turner's North Carolina Almanac, the "Old Reliable," is a faithful and valuable publication. There is no other to compare with it. It is needed every year by the merchant, lawyer, doctor, farmer, housekeeper. In fact, everybody should have Turner's N. C. Almanac. If you have never had one in your home, buy the Almanac of 1896 and hang it by your fireplace for reference and you will never go without one. Price only ten cents for sixty large pages of valuable information, and any one is worth it. The Almanac is for sale by merchants, druggists, postmasters, etc., or by the publisher, Jas. H. Ennis, Raleigh, N. C.

We have enjoyed very much the latest work from the prolific pen of Alvah Hovey, D. D., on "Christian Teaching and Life," published by the American Baptist Publication Society, at $1.25. It is an excellent book, clear and succinct. It begins by outlining the teaching of Christ, and showing that the author discusses Christian teaching as given by the apostles. This is followed by a chapter showing how teach- ings illustrate life, and another on the applica- tion of Christian teaching to life, and yet other on the improvement in Christian teaching. Would that we could say something that would lead many of our readers to secure a copy of this admirable work. Every one who has an opportunity to handle upon it to do so.—*Religious Herald.*

One of the most expensive books ever published will be "The Life of Christ," soon to be issued at Tours, France. It will have nearly four hundred illustrations reproduced in color from the paintings by James Tissot, upon the production of which the artist has been engaged for the past ten years. The first twenty copies of the book will sell for $1,000 each, and the remaining copies, 990 in all, for $300 each. The publishers ask no less than $12 for a specimen illustration. By a special concession from the artist and publishers to *The Century*, that magazine will be enabled to reproduce twelve of the choicest of these pictures in its Christmas number.

An Outline of Systematic Theology. By E. H. Johnson, D. D., and of *Ecclesiology*, Henry G. Weston, D. D. 883 pp., 8vo. Philadelphia, Pa.: American Baptist Publication Society. $3 50.

Dr. Johnson has the remarkable gift of writing with crystal clearness about the profoundest subject. We have not found in this entire book a single sentence "hard to be understood." It is a second edition, largely re-written, of his well known treatise, written in full view of the most recent "results" of theological study. The book is admirable, and leaves no excuse for any intelligent man's remaining ignorant of the great doctrines of the faith.

We do not remember to have seen the contrast between the Bible and "the Christian consciousness" as sources of spiritual knowledge so happily stated as by Dr. Johnson. He says: "To understand the Bible is as much easier than to understand the intimations of our nature concerning God, as to understand an adequate book on any obscure subject is easier than to write the book. The Bible tells us what is true; from the Christian consciousness we would have yet to discover what is true." And this, too, even were human nature perfect. Our author advocates "what is commonly believed among us," although he prefers what he calls the *dynamic* theory of plenary inspiration to the *verbal* theory. We hold to the latter, but they amount to the same thing. For if the Bible be *plenarily* inspired it is free from error and is of absolute authority, and the Holy Spirit is responsible for its language.

Concerning the second coming of Christ, Dr. Johnson fairly gives the arguments both for pre and post-millennarianism, and concludes by saying that neither has made out its case. This was Dr. Broadus' position.

The last 68 pages of the book contain the clearest and most satisfactory statement of the constitution and polity of a New Testament church we remember anywhere to have seen. It is from Dr. H. G Weston. While it fits admirably with the rest of this volume, it ought to be issued separately also.—*Western Recorder.*

The cheerful, unwrinkled, handsome and almost youthful face of Lincoln, in the very prime of manhood, which serves as frontispiece to *McClure's* for November, is perhaps the most interesting contribution ever made to Lincoln portraiture. It is surprising that this wonderful picture, which is the earliest portrait of Lincoln, and is from a daguerreotype owned by his son Robert T. Lincoln, has never before been engraved or published. It was taken at least twelve years before any other known portrait. There are five other portraits of Lincoln in the magazine, all interesting and rare, and the first chapters of a new biography. This new life of Lincoln is a genuinely fresh, vigorous, and absorbing narrative. In no other biography with which we are acquainted does the reader come so close to the young Lincoln. Miss Tarbell has succeeded in collecting such a fund of fact and anecdote from surviving contemporaries regarding Lincoln's youth in Kentucky and Indiana, his family, his manner of life, his employments, his education and his character, that a story more abounding in incident and interest, could not be asked. Even more unexpected than the information brought to light, is the abundance and interest of the pictures found to illustrate it. Never before have the scenes of Lincoln's early life been so fully and beautifully pictured.

You may eat cheap food and not be seriously hurt by it; but you cannot take cheap medicines without positive injury. If you use any substitute for Ayer's Sarsaparilla, you do so at the peril of your health, perhaps of your life. Insist on having Ayer's, and no other.

I call your special attention to a new policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest plan they have seen. State age, and write to

CARY J. HUNTER, *Supt.*,
Raleigh, N. C.

Live for Something.

God did not design that the Christian's life should be an aimless one. He did not intend that the powers with which he endowed us should be frittered away in "as fine light as air." He has, rather, purposed that each life should have some fixed purpose, some centralized aim, some noble object of pursuit, which should eventuate in enduring accomplishments. But, alas, how many Christians seem to be living for nothing particularly! They appear contented to merely drift along with the current of every day affairs. They are not actuated by any high ambition. They reach out no hand to make others better by their touch. Wrapt up in self, they let others get along in their toils and trials, their burdens and bruises, as best they can. They ought to ponder well these burning words of the mighty Dr. Chalmers: "O, man immortal, live for something! Do good and leave behind you a monument of virtue that the streams of time can never destroy. Write your name by kindness, love and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind you as the stars on the brow of the morning. Good deeds will shine as brightly on the earth as the stars of heaven." The happiest Christians are they who live for something—something beyond themselves, something by which other hearts are comforted and other lives are ennobled. Even God lives for others. He is happy in making others happy. Christ's joy was most roundly filled when he was living for the weal of the forlorn and the afflicted. Heaven will be the sweeter to us for our having so lived that other lives were enriched by our hearty service. It is glorious to live thus.

C. H. WETHERBE.

MARRIED.

HEPLER—DURHAM—On Nov. 10th, 1895, in Kernersville, N. C., by Rev. Henry Sheets, Mr. J. Lucian Hepler and Miss Anna J. Durham, both of Kernersville.

EDWARDS—JORDAN—On Nov. 14, 1895, in Siler City Baptist church, by Rev. K. C. Horner, M. William S. Edwards and Miss Ada G. Jordan, both of Siler City N. C.

HAMPELTON—BRIM—On Oct. 30th, 1895, at the home of W. J. Jackson in Plymouth, N. C., by Rev. Blakely H. Mathews, Mr. Louis L. Hampelton and Miss Della Brim.

DIED.

PARKER—On Wednesday morning, Oct. 16th, 1895, about 8 o'clock, Deacon George Fennell Parker, of Mt. Calvary Baptist church, Wayne county, N. C., quietly and peacefully crossed over the River and entered into the rest that remains to the Lord's people. His illness was of but a few hours' duration, and was attended with but little suffering. His life had been one of arduous toil for his family, his Redeemer, and his fellow-men.

In his death his family, the church he served so faithfully for more than twenty years as deacon, and the community in which he lived, have sustained an irreparable loss.

He was born Nov. 14th, 1832, and was, therefore, sixty-two years, eleven months, and two days old at the time of his death.

July 18th, 1875, Bro. Parker, with a few other brethren, organized the Mt. Calvary church. From that date to his death, he gave freely of his time, labor and money for the advancement of the church and her various objects of benevolence.

It was a consolation to him to know that his entire family—wife and seven children—were members of the church for which he so faithfully toiled.

He was buried Oct. 17th, 1895, the present pastor, Rev. A. J. Taylor, and the writer conducting the funeral obsequies. The latter, having been the pastor of the deceased and of his father the greater part of the time since 1862, preached the funeral sermon at the church, from 1 Cor. 3: 21-23, to the largest congregation that has ever met at the house of worship, a part of the hearers having to stand outside at the windows. The remains were then deposited in the burying ground near the church to await God's trumpet call to the glories of the resurrection morn.

JNO. T. ALBRITTON.

Tributes of Respect.

A statement of facts will show to the public in what esteem a man is held by his fellow-citizens and his brethren much more satisfactorily than any word of praise we can write.

W. H. Smith was born in Person county, N. C., May 16th, 1831, and was reared there. When he attained his majority he was married to Mrs. Mahala Broach. He was appointed deputy sheriff and served in that capacity a while. Then he was elected high sheriff of the county for ten consecutive years. So well did he discharge the duties of that office that he received every ballot cast at one election.

After the death of his first wife he married Miss Ann E Wheeler of Granville county and removed to that county in December, 1868.

It was not long before his manifest fitness caused his appointment as a justice of the peace, the duties of which office he filled till age and feeble health disqualified him. He also at one time filled the responsible position of county commissioner.

He was a Royal Arch Mason, and was frequently called on by his brethren to perform the duties of Master of his lodge, and to represent them in the meetings of the Grand Lodge.

Soon after the constitution of Enon church in the Flat River Association, in 1875, he was received, and was the first adult male member baptized into its fellowship. From that time he was a prompt, punctual and faithful worker in the cause of the Master.

In 1880 he was chosen one of the deacons. He filled the position of superintendent of Sunday-school for a number of years. Few men have shown more zeal as a Sunday-school worker than he. Not only at church did he work, but after attending the school at church in the forenoon he would walk a considerable distance through the heat and the cold, month after month, and year after year, to Tar River Academy, and give his best efforts to the training of the young and the old in the community to fear God and keep his commandments. The effects of his labor in this field will probably last through time.

For some time after his health began to fail and he was unable to attend to any secular business, he would fill his seat at church. At last he was too feeble to meet the brethren; then nothing afforded him more satisfaction than to be visited by his pastor and brethren and talk with them about the Master's business and tell of his goodness in richly fulfilling his promises to his afflicted servant. For three years he lingered unable to walk or help himself in any way; but tenderly cared for by his dutiful children, there on August 18th, 1895, his Father called him up to occupy the place prepared for him, and to enjoy the rest that remaineth for the people of God.

Resolved, That a copy of this be furnished the family of the deceased brother, and the same be spread upon the minutes of the church.

Done by order of conference Aug. 24, 1895.

B. F. HESTER, *Chm. Com.*

It hath pleased our Heavenly Father to take from us our much esteemed brother, John R. Lashley, who died in his twenty-ninth year. Bro. Lashley united with Shady Grove Baptist church at an early age, and lived a pious and exemplary life.

Whereas, we feel that the church has lost a useful member and the community a worthy citizen, therefore be it

Resolved 1. That while we much regret the loss of our brother, yet we humbly submit to the will of God.

2. That we tender to the bereaved family our warmest sympathy and condolence.

3. That a copy of these resolutions be spread on the church book, a copy sent to the mother, and one to the BIBLICAL RECORDER for publication.

B. B. FREEMAN,
J. S. BARKER,
A. L. WILSON,
Committee.



HO! FOR ATLANTA.

Don't fail to see our splendid Exhibit at the great Exposition. The same class of goods that took the highest awards at the World's Fair.

CARRIAGES, BUGGIES, WAGONS, BICYCLES, HARNESS, SADDLES, ETC. at factory prices. As manufacturers we save you 30 to 50 per cent. All work Guaranteed. Send for our latest and biggest Catalogue, showing new styles, improvements, and lowest prices. It's free. Write today. "A" Grade, $40. "A" Grade, $45.

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Mention this name of this paper when you write.



500 Given Away. "GOSPEL VOICES."

We made a proposition two weeks ago to give away 500 copies of our new gospel song book, "Gospel Voices," on conditions named herein. There being such a continual demand, we will now

GIVE 1,000

away on condition any Sunday-school Superintendent, Gospel Singer, or Leader, will send us 8 two-cent stamps for each copy wanted. Only two for 30 cents to one address. You can have either shape or round notes. It is board bound, handsome cover. It is the latest and the cheapest. Order immediately.

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Bicycle Beauty comes from graceful lines and fine finish, in which points Columbia bicycles excel. But there is more than mere looks to recommend a Columbia. Back of the handsome design and elegant finish is a sterling quality that over the roughest road and the longest journey will carry the rider with safety and satisfaction.

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Send two 2-cent stamps for a Columbia Catalogue; free if you call at a Columbia agency.

J. H. WEATHERS,
Agent for the Columbia and Hartford Bicycles.
Raleigh, N. C.

Racket Store.

The great cut price sale of ladies' fine capes and jackets is doing wonders in that department. Remember you pay no profit on these goods; we are closing the entire lot at exact cost to us. Don't miss this the greatest opportunity you ever had offered to buy elegant wraps cheap. We are closing out a lot of about 200 pairs ladies' genuine dongola button shoes in either plain or patent tip at 75c. a pair on our bargain shoe counter. Any pair in the lot would be cheap at $1 15. Elegant stock men's kid English ties at 98c. to $1.25; a few cases men's Alaska brogans, sizes 6 and 7, 75c. No use paying $1.50 for men's wool lined buckle Arctics when you can get the same goods at the Racket for $1.25. Men's rubber boots $2.50; the same in boys' at $1.75. Full line ladies', misses and children's overshoes at 25 per cent. less than the regular price.

Just received from James G. Johnson & Co., of New York, their line of samples, consisting of ladies' and children's hats, tips, fancy feathers and flowers, and shall clean the entire line at low figures. Don't make the mistake of buying millinery before seeing our stock. We sell millinery as we do everything else, at much less than the usual price, and carry by far the largest and best selected stock in the city from which to make your selections. Special leaders thrown out daily through all the different departments and it will pay you handsomely to see our stock before buying.

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Just Be Glad.

O heart of mird, we shouldn't
Worry so!
What we've missed of calm, we couldn't
Have, you know!
What we've met of storm and pain,
And of sorrow's driving rain,
We can better meet again,
If it blow!

We have erred in that dark hour
We have known,
When the stars fell with the shower,
All alone.
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For, we know, not every morrow
Can be sad:
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

"Let's Play Like."

I think it is Miss Alcott, who, in one of her books, tells how a wise little woman of twelve managed a stubborn three-year old, who had been left in her charge.

She wanted Charlie to go upstairs with her, but coaxing and reasoning were alike in vain. The little fellow only set his chubby feet and refused to budge.

"Come, dear," in her softest tone, "Annie wants you to go upstairs."

"I don't want to, screamed the belligerent.

"I know," the little nurse argued, "but let's play like it was lovely up there and we wanted to go."

For a minute Master Charlie hesitated, as though giving his imagination time to grasp it all, then a smile broke over his face, and, giving his hand to the patient little maid, he trotted contentedly upstairs.

One of the sweetest phases of child life is the ease with which the most unpromising things and circumstances are metamorphosed. Who of us can not remember the time when it changed the grassy floor of the play house into a carpet of velvet, and our calico dresses into shimmering silks and satins; or with what queenly airs we shook out our shaving trousers, and counted out rolls of greenbacks that had the suspicious look of having been picked from the peach tree in the back yard?

It is doubtful if the millionaire in his real carriage, with blooded horses, ever gets as much pleasure from them as does the urchin whose horses and carriage look to the uninitiated very like the kitchen broom and his mother's rocking chair. Did it ever occur to you that in the land of make believe there are only delightful things?

Children are optimists always, and while grown up people are sometimes adept at "playing like" all sorts of unpleasant things, children never are.

My lady's new dress may prove disappointing, and her ambitious dinner a failure, but at the make-believe banquet out under the apple tree the costumes are sure to be a success, and the imaginary strawberries and cake the most delicious. By most of us this happy faculty is put away when we put away childish things; there are a few, though, who carry it down to the years of sterner experience.

There is nothing that so truly shows the stuff of which we are made as the manner in which we choose to meet the disagreeably inevitable. From our first ventures in the world on to the end there are hard stairways to climb. This we may do either with stubborn complainings or with the brave resolution to "play like" it is not so bad, which in itself takes away half of the hardness.

The little girl who cheerfully makes believe that her limber, broken-nosed doll is the most beautiful creature in the world foreshadows the woman who will loyally hide, even from her inner self, the defects of those whom fate has assigned her as her portion.

There is no special merit in the simple fact of being a martyr when it means enduring that from which there is no escape.

The most tiresome people in the world are those that never lose sight of their afflictions, and are careful that no one else shall. There is a more excellent way. It is not possible for men and women to always ignore the ills of life. But, as one writer has said, "while we cannot keep the black crows from flying over our heads, we can prevent them from building nests in our hair."

We might save ourselves and the world in general a good deal of discomfort if, when "Forward, march!" seems a hard order, and the stairway uninviting, we close our eyes to the fact that we don't want to go, and bravely resolve to "play like" we do.—*The Lookout.*

Not Asking a Great Deal.

"I am afraid, Bobby, said his mother, "that when I tell your papa what a naughty boy you've been to day he will punish you."

"Have you got to tell him?" asked Bobby anxiously.

"Oh, yes; I shall tell him immediately after dinner."

The look of concern upon Bobby's face deepened, until a bright thought struck him. "Well, ma," he said, "give him a better dinner than usual. You might do that much for me."—*Ex.*

For Dyspepsia

Use Horsford's Acid Phosphate.

Mr. R. B. Pettitt, Sherman, Texas, says: "I have used it in dyspepsia, with great benefit. I think it is a fine remedy."

Lack of Ease in Conversation.

There is one great reason for this lack of conversational power: in too many cases the art is never practiced inside the home circle, writes Louise Royle in the August *Ladies' Home Journal.* No attempt at pleasant converse is ever made save when visitors are present; the various members of the family may gossip a little, or discuss purely personal affairs, but they make no attempt at entertaining talk. In point of fact, the art of conversation is like a game of battledoor and shuttlecock, one needs the quickness and dexterity of constant practice. In many busy households the only general gathering of the family is at mealtime—a time above all others when worry should be banished, if only for the sake of physical comfort. Yet this is the very time when the mother will complain of domestic worry, the father of business cares, and the daughters of shabby frocks.

All this should be changed; it ought to be a rule in all households that disagreeables are to be banished at mealtime. If complaints must be made let them come at a proper time, but do not imperil your digestion by eating while you are in an irritated and discontented frame of mind. Pleasant talk relieved by an occasional laugh will be more beneficial than pounds of pills. In the household there should not only be an avoidance of unpleasant topics, but an attempt to find agreeable ones. Each member of the family should come to the table prepared to say something pleasant. Any bright little story or merry joke, or any bit of world's news that will loosen the tongues and cause animated talk—how it will increase the brightness of the working day. There need be no profound discussion—it should be just lively touch and go talk.

A stimulant is often needed to nourish and strengthen the roots and to keep the hair a natural color. Hall's Hair Renewer is the best tonic for the hair.

To Boys Who Smoke.

If boys who smoke would only be sensible and see the folly of it, how much better it would be for them and others! Can you not see, do you not know, that you are going through a great deal of misery to do something you do not really like? You are enduring with a patience worthy of a better cause the suffering of a martyr in order to acquire a useless, bad habit; and trying to cultivate a taste that makes you sick. Why should you treat yourself so meanly? You know perfectly well that you do not smoke because you enjoy it. It is only when you think someone (but assuredly not your parents) is looking at you. You always do this with an air of intense self consciousness Everybody, including yourself, knows that you are on exhibition. And it is such a pitiable, cheap show, too. You think people are admiring you, which they are not. Why, so far from exciting admiration in the minds of the beholders, if you boys could hear the remarks which people make when they see you smoking, you would never again try a cigarette where human eyes could perceive you.

Moreover, it makes you disagreeable company. When you bring into society the horrid taint of stale tobacco in your hair and clothes, your absence is always more gratefully welcome than your presence. So don't smoke, boys. It makes you stupid, so it does not help you in your studies; it is injurious to the heart, so it does not aid you in athletic sports. It does not do you one particle of good; it makes you appear silly and ridiculous; it is as disagreeable and offensive to yourselves as it is to anybody else; you do not get a bit of comfort and real pleasure out of it, and you all know it—so pray do not smoke.—*Hall's Journal of Health.*

Looking Upward.

The following advice, given to a young married woman who was visited by another older and more experienced one, may be helpful to some of our readers:

When the visitor rose to go, the hostess came with her to the door, and out upon the pleasant piazza, which, however, looked a little dusty in the corners.

"Oh, dear!" said the young wife, "how provoking servants are! I told Mary to sweep the piazza thoroughly, and now look how dusty it is."

"Grace," said the older woman, looking into the disturbed young face with kindly, humorous eyes, "I am an old housekeeper. Let me give you a bit of advice: Never direct people's attention to defects. Unless you do so they will rarely see them."

"Now, if I had been in your place and noticed the dirt, I should have said: 'How blue the sky is!' or 'How beautiful the clouds are!' or 'How bracing the air is!' Then I should have looked up at that as I spoke, and should have gotten you safely down the steps and and out of sight, without your seeing the dust."—*Household.*

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Thine are the cattle on a thousand hills
The valleys thick with corn their voices raise
In jubilant song and laughter; with thy praise
The night and morn are vocal, and the rills
Tell of thy river that forever fills
The boundless prairies with thy golden maize
To strengthen our weak heart. In every phase
Nature proclaims thy triumph o'er earth's ills.

Thou dost provide, for thou our griefs hast known.
Hungry and thirsty thou earth's ways hast trod.
For us thou wast sore stricken, to atone
Upon the cross, kissing the Father's rod.
Thy gifts to soul and body may we own!
Who thankless takes, doth he not rob his God?
—Cecil P. Wilson.

THANKSGIVING DAY would more properly be called "Forefathers' Day" or "Pilgrims' Day," as the keeping of it began with the Pilgrim Fathers. It is, consequently, an American institution. The Pilgrims came over to get rid of the evils of established religion, but unfortunately the first thing they did was to establish their own creed—a very hard one to hold up to at that. The modern Thanksgiving Day is without doubt a step in the direction of establishment of religion; not of any sect of Christendom, but of Christendom itself. It would not be so, however, if the President and the Governors would stop making their formal proclamations; for by these alone is the custom connected with the State. It is very true that these proclamations are merely formal and have no influence in getting people to be thankful or to worship God; but at the same time they put the State in the attitude of being partial to a religion, which it should not be. When it is perceived that the discontinuance of the proclamations would not affect the custom, every one will agree that they should be discontinued.

There are many arguments to commend Thanksgiving Day. It is a day for patriotic as well as godly reflections, a memorial day as well as a day for gratitude. Indeed, we prefer to think of it, as we have said, as Forefather's Day, which there is every reason to observe with thankfulness to the God of our fathers. Further than this, it is a good thing to turn men aside from the cares of every day life, and bring before them their dependence upon heaven and their obligations spiritually.

The value of a day depends altogether upon how one uses it. There is no reason why Thanksgiving Day, as a day of thankfulness to the Father, as a day of searching and weighing reasons for thankfulness, as a day of patriotic memories, should not be spent pleasantly, and further, there is every reason to spend it helpfully, lifting up and making happy some more unfortunate one that he may share the abundance of God's seasons and be thankful and helpful too. There are neighbors in reach of nearly every man able to help to whom Thanksgiving Day ought to be made a boon; and there are the orphans to whom we feel the day especially belongs. We hope many and large will be the collections and contributions (as a brother put it, "of everything that goes to make gravy").

WE printed a letter last week which was designed to show forth the better side of the lives of the insane. We were glad to see it; it made us feel better to read it, and it was comforting, no doubt, to some of our readers. So often we hear of the horrors of asylums, we may well thank God for the evidences we have that there is balm even for the victims of mental and nervous diseases. It is comforting to think that the unfortunate do not suffer as we have thought they did.

Not long ago an orphan asylum manager told us that orphans were "the happiest children on earth." We could hardly believe it at first. The bent of our mind had always been to pity them from the bottom of our heart. But thinking a moment of the essentials to a child's happiness, it was easy to perceive the error into which we had fallen. A child needs plenty to eat, clothes for comfort, health and playmates. He who never knew what it is to have a parent to guide, will not feel the need of one. Children do indeed hunger for people to love them, but they are loved in orphanages. Those who have charge of them love them, and they have their playmates. From the standpoint of one who knows what it is to have parents, an orphan's life is sad; but let us thank God that little children who lose their parents are young enough to forget and be happy.

WE cordially add our commendation to that of a number of our contemporaries with regard to the establishment of a plan for training nurses at the State Hospital at Morganton. A trained nurse in the average sick room is as good as a doctor and sometimes better. It is astonishing how many people suffer and die, not for want of medical attention, but by reason of improper nursing. We have heard physicians say that good nurses are just as useful as good physicians, and in some diseases more necessary. Between medicine and nursing, the latter is usually to be preferred.

It is a high privilege to be able to serve God in our work. Many have given that over to ministers, but it is a bad idea. Of all people not in the ministry, the trained nurse is foremost in opportunity to live for God. The school teacher may, the editor may, and others, too; but if a trained nurse is anything, she is a servant of God. As a profession for Christian women, it is not by any means to be despised. It means deprivation, it means unselfishness, but it also means high and holy service. From a business point of view, it is also to be commended; for nurses are given good incomes.

The training school at Morganton means a new era in our State in the matter of treating the sick.

THERE have been wonderful accounts in the papers of a man named Schlatter, for whom miraculous healing power is claimed. The accounts were written by newspaper correspondents who were sent by Eastern papers all the way to Denver, Col., to send back fascinating tales of this man's power to heal. There is fascination in such a character as Schlatter has been made out to be—pictured with long hair, a face modeled after that of artists' conception of the Messiah's, calm and gentle, mild of eye, the bearing of one minded to things far above earth, and clad in humblest garments. He has been reported to have cured thousands, and many people have come a thousand miles to get his blessing; but he has refused to be recompensed. There are hundreds who believe in him, and no doubt faith in him has cured hundreds. The fact is, there are people everywhere whose afflictions are only imaginary, and it happens that this impostor has obtained such notoriety that many of these victims of their own imaginations have come to him and been made well just as they were made sick—by imagining that they are well. It is a spectacle to wonder at, great throngs of people coming from every direction with little handkerchiefs in their hands, getting in line and one by one handing the cloth to Schlatter for his blessing, and then marching away and rejoicing in health and exceeding happiness.

We have the authority of learned physicians that no little of the sickness of human beings is caused by imagination. Physicians have confessed that in many cases they give medicine, not for any virtue of its own, but because many people feel more confident and like their doctor better if he gives them medicine. Schlatter has the faculty of making people confident by blessing their handkerchief. Faith is a great thing. Believe you are getting well, and it helps the doctor more than his prescriptions. Believe you will succeed, and you have won half the battle. Believe you are blessed, and you will be happy and thankful, even if there are tens of thousands who have more than you.

IF a newspaper should hint that a certain business man was not prosperous, most of us would sympathize with him if he entered suit. And yet there are scores of papers which persist in attacking the credit of all people engaged in agriculture, saying they are cultivating this, that and the other crop at a loss, are mortgaged, and always in financial straits. Suppose a paper should announce that the merchants of North Carolina have only half a supply of clothing and have no prospect of getting more than cost price for their meat and other supplies? And yet the farmer has been written up in this way until he likes it. We do not say the farmer is prosperous. We have talked with a number this year, in more than one part of the State, and every one of them was in better spirits and said he was in better plight than in many years. It did us good to hear the talk, and we never stopped to question its reliability. We were glad to see that they objected to being advertised as ruined or in a ruinous business, and that they were trying not to think of themselves as of all men the most unfortunate. If a man can honestly be cheerful and feel that he is well off, he should not be blamed for doing so. It is good for his health and for the happiness of those about him.

Thanksgiving Thoughts.

We have cause for thanking God that, in 1895, he has not permitted the politicians to destroy our government. The best way to show our thanks is not in feeding ourselves bountifully on the Puritanic "Thanksgiving Day," but in "distributing to the necessities of the saints," every day.

RICH'D H. LEWIS.
Kinston, N. C., Nov. 14, 1895.

***

For what should we give thanks in 1895? Adopting Chillingworth's famous dictum, I answer, "The Bible, the Bible alone, the religion of the Baptists." How may one best give, i. e., show thanks? By bringing himself and the world to accept and obey the Christ.

C. G. WELLS.
Warsaw, N. C., Nov. 14, 1895.

***

Dear Bro Bailey:—In response to your request I would say, let us return thanks for, first, returning prosperity; second, continued peace and plenty; third, a more hopeful feeling among our people generally; fourth, growing intelligence, especially in bursting the shackles of political parties and asserting our individual manhood; fifth, successful church work; sixth, development in our schools and colleges; seventh, God's loving care that is bringing us and our country safely through the threatened storm. Let us return our thanks by, first, opening our hearts fully to God; second, devoting lives completely to his service; third, observing the special day set apart, and observing it properly; fourth, making special contributions on that day to the Orphanage.

J. O. ALDERMAN.
Concord, N. C., Nov. 15, 1895.

***

Dear Brother:—There are three things for which we should praise and thank God on Thanksgiving day: (1) For the most part our barns and smoke-houses are full; (2) our institutions of learning are fuller than at any previous year; (3) so far as I have been able to ascertain, no year has ever been visited with such wonderful demonstrations of God's grace in the churches. But how shall we best give thanks? We can't well do this at the horse race, foot ball ground, or evening sociable (or dance); neither is it good economy to spend a month's wages on a big thanksgiving dinner, but let the day be given to prayer and meditation. Be sure to read, during the day, the book of Psalms, go to church, give all your big dinner money to the Orphanage and a big collection to State Missions. Let it be strictly a day of praise and thanksgiving.

C. M. BILLINGS.
Greenville, N. C., Nov. 14, 1895.

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The Christian church should give thanks for the apparent turning of the nations towards the principles of Christ. Russia has reason to hope for religious toleration. If Armenia has not been helped, it is a source of gratitude that the conscience of the Christian world has been somewhat aroused for the freedom of mankind. Also the world is ripening for the gospel, and this year the mission fields have been abundantly blessed.

JAMES LONG.
Goldsboro, N. C., Nov. 16, 1895.

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For what especially should we be thankful? 1. As a nation, freedom from famine. God has opened his hand and filled the mouths of the people. He has preserved us from pestilence. Our country has been free from death dealing epidemics. He has warded off the calamities of war. Our nation is at peace. 2. As Baptists, the prosperity with which God has crowned our churches should move our hearts to humble gratitude. The last twelve months has been signalized by gracious uplifting and infilling revivals to most of our churches, and much people has been added to the Lord. How? "Let the redeemed of the Lord say so"—in their homes, in their churches. Give thanks to the orphans, to the worn out preachers, to God's poor at our doors.

J. K. FAINT.

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One cause for devout thankfulness in 1895 is suggested by Mal. 3: 11. Whether we have robbed God or not, the hand of the devourer has been staid, and plenty abounds. One of the most appropriate ways of giving expression to our thankfulness is suggested by Prov. 3: 9. In John 12: 3 we have a beautiful expression of love and gratitude, and in Mark 14: 7 we are reminded that every worthy object of charity is to us the Saviour in disguise. Let every Baptist in and every friend of the Orphanage at Thomasville remember on Thanksgiving day the Lord's poor, and respond to their cry for help, as in the light of Matthew 25: 40.

C. S. CALDWELL.
Hickory, N. C., Nov. 15, 1895.

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Every Christian should be thankful for the privilege of working another year with Jesus. What a privilege! What a work! What company! Let us express our thanks by a due appreciation of this privilege, a proper conception of the work, and a deeper sense of the abiding presence of our great co laborer. Fraternally,

J. G. BLALOCK.
Rockingham, N. C., Nov. 14, 1895.

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Above all we should be thankful to a merciful God for the abundant crops of this year. Such a blessing and favor, while the country is so divided, corrupt, and guilty of so much crime, certainly is a wonderful exhibition of the goodness and forbearance of our Heavenly Father. "Praise the Lord."

M. M. LANDRUM.

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We should thank God for a continuation of health and strength, and for the good things of the earth for the body as we have needed them; but more especially for the fresh evidences that he is our Father, that he is surely working out his kingdom on earth, and for the abundant blessings that have come on all those who labor with him. We should render thanks by publicly acknowledging him as the giver, thanking him for each blessing, and using each blessing for his glory, certainly by expending a liberal part in helping the needs, and in extending his kingdom on earth.

H. T. WILLIAMS.

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I am thankful that as life becomes larger in its reaches and its responsibilities, that the truths of Christianity become sweeter and more sure; that the voice of nature is the voice of God; that God is in his world and that the world is growing better; that the past year has emphasized these truths.

We are grateful that 1895 is marked by a return of prosperity, a deepening of interest in education, an increase of effort on the part of Christian churches in "evangelizing their environment" as well as in sending the gospel to pagan lands.

As for myself, I will spend Thanksgiving in the country, communing with nature.

RUFUS WEAVER
Greensboro, N. C., Nov. 18, 1895.

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For what especially in 1895 should we give thanks? We should give thanks for the abundant crops, and especially for reasonable prices. And more especially for God's signal blessings upon the labors of his people, and for the wide open doors to work for the Master, both at home and abroad. We should manifest our "thanks" in offerings, work, and praise.

Sincerely, G. L. MERRELL
Star, N. C., Nov. 17, 1895.

Receiving Members.—An Interesting Case.

BY REV. G. W. GREENE.

Last year we built a small residence at Shiu Hing. The contract was given to a workman of some character from one of the neighboring villages, known to the pastor, but having little knowledge of the gospel. The work was greatly interfered with by officials, and the builder was greatly hindered. We had paid him all the money we could afford to pay out at that stage of the work, before the work was stopped. For several months he could not proceed with the work, and all the time his interests were suffering by the delay. He came to us very frequently begging us for more money, but we could not pay him more until we were able to go on with the work. For a long time it seemed probable that we should lose all we had already paid out. He seemed to think hard of us for not paying him more, but we did not feel it would be right to do so. During the progress of the work the pastor was in immediate charge of the work, and often there was friction between him and the builder, and not perfect agreement as to what the contract required. The same happened sometimes with other brethren. I feared that all these things, unavoidable though they seemed, would prejudice this man against the gospel.

During this time I spent a week at Shiu Hing. I noticed that he generally came in to our services at night, but remaining and listening attentively. Just before I was ready to go up and receive the work and pay the small balance due, I heard that the builder wished to be baptized. Arriving there I learned from the brethren that he was very anxious to be baptized and also his son. For some time he had seemed very favorably disposed toward the gospel. Then he began talking openly and telling all he met that he believed in Jesus. One of the brethren who slept in the same room with him peeped out of his curtain at night and observed that the man always knelt to pray before lying down. Next he went home and cast all the idols out of his house and announced himself a Christian. He was often found in the midst of a crowd earnestly telling them about Jesus and the plan of salvation.

As the pastor of the church was absent, I told the brethren I thought he had better wait till the pastor's return. But just before service on Sunday the pastor returned. The man applied for membership, made a good confession and was readily received. Then his son, just grown, was received, though his experience was not so clear as his father's. Then the old grandfather also applied for baptism. But when the pastor asked why he wished to be baptized, he said that as his son was going to be a Christian he thought it the proper thing to do likewise. He is quite old and feeble, and his mind did not seem very clear; so the brethren thought it would be better for him to wait awhile.

CARE IN RECEIVING MEMBERS.

I have been much gratified to observe that our churches here are very careful on this point. Their care might sometimes serve as a model for churches at home. Usually when a man makes up his mind to turn away from idols, to go against the wishes of all his kindred, and run the risk of being persecuted, there is a strong presumption that he is a sincere believer; but the churches by no means take it for granted that every one who applied shall be received. In four years' observation of half a dozen churches in China, I have heard of more applicants for baptism being asked to wait awhile than I heard of in all my twenty years' acquaintance with many churches in America. And our churches here do this under the lead of their native pastors without needing to be urged to it by the missionaries.

A few days ago a man applied for baptism here in Canton. One of the missionaries had talked with him and was satisfied. His brother had been converted in America, and is now a zealous preacher, and the applicant seemed to be sincere and have a fair knowledge of the gospel. But the pastor had heard that the man had made some remark that his being a church member would be useful to him if he should go to America, and so the pastor was afraid he might have improper motives, and he was not received.

There are several brethren who were converted in America and have returned to preach the gospel to their kindred and relatives, receiving money for their support from friends in America. Some months ago I spent a day and a night with one of these at his country village. I was impressed with his zeal and earnestness in talking of the gospel to his neighbors, and I pitied his loneliness in having no Christian near him. Last spring he asked a brother from another district to go and teach a Christian school for boys in his village. All summer these two brethren have been telling the good news to all who will hear; and now they report that several are ready for baptism, and ask the pastor of the Canton church to go and help them. He is quite glad to go, but expressed the fear that if some should apply with whom he was not fully satisfied he might feel embarrassed in declining to baptize them, while these two brethren with less experience thought they ought to be received. In such a case he would have no church to sustain him in his carefulness.

Last spring I baptized the first candidate at a new station, a bright boy of eighteen, though looking scarcely more than twelve. I asked the preacher at that station to examine him, first in my presence, and afterwards before the whole congregation, there being eight or ten Christians present. His questions were very searching and the boy's answers were eminently satisfactory.

CHINESE NAMES.

It is particularly difficult to represent these in English. While the Chinese characters are the same, they are pronounced in more than a dozen different ways in different parts of China. Making allowance for all these things, it still sometimes seem to us that the papers at home make sad work of Chinese geography. There is one name that has already occurred frequently in letters about our work in South China, and it is likely to continue to be prominent. It is our leading station outside of Canton, mentioned in the first paragraph of this letter. Two of our ladies, Miss North and Miss McMinn now live there, and it is likely others will go before long. Please tell all the RECORDER printers and proof readers how to spell it, and the RECORDER readers how to pronounce it. It is spelled, according to our dialect, S h i u H i n g. The first part is pronounced almost like *shoe*, and in pronouncing the two words together, the second is in a little higher tone than the first.

Christian, do the work near at hand, before you sigh for a field afar off. The busy, competent man is the one who deserves promotion. The user of his ten talents met the approval of his lord, while the non-using one-talent man was condemned and had his talent given to the working, faithful man. Once a do nothing home Christian transiently delighted a minister by saying he desired to go and preach the gospel to the heathen. The old minister thought for the moment that the young disciple was going to be a useful man in the Lord's work; but on inquiry, learned that the would-be missionary neither labored in, nor went to, a mission Sunday-school in a half mile of his home; yes, he professed to be willing to go thousands of miles over ocean to labor among the heathen, but did nothing to help the Lord's cause along at his own door. Brother, sister, do not omit the work at your own hand and before your own eyes, and dream how busy you could be a long distance off. The willing worker can always find something to do—first, at least, at and near his home; and afterwards abroad, as the door of opportunity may open and duty urge forward.

Scripture enjoins "Be filled with the Spirit." But there must be an emptying before a filling—emptying of wordly and sinful things to make room for the Spirit; for He is holy and will not dwell in a heart under the control of sinful desires and incitements, whatever the professions may be. Empty out the world, therefore, that the Spirit may come in.

Some of the domestic evils of intemperance are houses without windows, gardens without fences, field without tillage, trees without roots, children without education, principles, morals, or manners.—*Franklin.*

The Biblical Recorder.

WEDNESDAY, NOVEMBER 27, 1895.

J. W. BAILEY, ... EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE books of our Convention will close for the year before another issue of the RECORDER is sent out. We are hoping and praying for a flood of remittances this week in response to the appeals to the pastors. We write now to advise every one having contributions to send without delay. Do not wait until the last moment.

MONDAY of this week work on the building of the Female University was resumed, and it will go forward now at least until the second story is completed. The trustees show their wisdom by not running ahead of their funds. We hope, however, that they will not have to stop the workmen again. If those who have made pledges will pay them promptly the work will go constantly on. The prospect for the institution was never more hopeful. Let us see to it that funds are forthcoming from now until the handsome building is completed, and the opportunities of a magnificently equipped institution are offered our young women.

THE rendering to God the things that are God's, and unto Cæsar the things that are Cæsar's, at once finds lodgment in the heart of every rational and well-balanced man. The true observance of this divine enunciation makes the well-rounded Christian citizen. It would save us from the religious crank and fanatic who imagines he has a better sort of religion and more of it than other men have. It would free us from the presence of the selfish, sordid ingrate, who, like the hog, never looks up to him who thrashes down the acorns upon which he lives and grows fat. But in his place we would find not only a man made in the image of his Master, but one who realizes that he does not live by bread alone, and who looks up daily in grateful recognition for the bountiful blessings of a kind and loving Father.

FROM the *Red Man*, a paper published in Carlisle, Pa., in the interest of Indian education, we note that Senator Dawes states that during one period of five years, while he was in Congress, $18,000,000 were appropriated for gratuitous distribution in the Indian territory.

The same paper in commenting on this statement declares boldly that in one instance agents of one sort and another, out of $2,700,000 designed for the education of Indian children, put in their own pockets $700,000 for alleged services in securing the appropriation. And that in another appropriation these same fellows, or others like them, out of $350,000 sliced off for themselves $80,000 as a preliminary to the work of a division among the children of the "Red Man." If this be true, it is enough to arouse the righteous indignation of every American citizen who loves right and hates wrong.

IT WOULD be something out of the usual order of human events for any body of men to attempt so many and so radical measures as were passed in the recent South Carolina Constitutional Convention and not make some mistakes. We are willing that the test of time shall decide the wisdom or unwisdom of the new departures of our friends across their line. The refusal, however, to incorporate the mandatory support of State schools in the new Constitution has our hearty and unqualified endorsement.

The *Southern Christian Advocate* so well and so completely embodies our convictions in this matter that we give it to our readers:

"The Constitutional Convention has refused to incorporate the State colleges in our Constitution or to make their support mandatory, and leaves them in the hands of the Legislature. It is fairly and wisely done, gentlemen—or that, at least, in our judgment. It would have been an error to have tied us hard and fast to the present system of State education. No man can tell if our people can or should carry all of our State colleges for the next forty years. To have demanded it might have resulted in wreck of all. The Legislature can be governed by necessities as they arise. They should carry all the State schools—if possible—eliminating the free tuition injustice—or if the future proves it is impossible to preserve all, they can save some. We are satisfied that our people will commend the Convention. And for ourself, while we are interested in all the State colleges, and have particular attachment for two—one, our own alma mater—we do not hesitate to say 'Well done.' We would profoundly regret the closing of any of our State or other colleges. But let them live by their works—by the good they now do. We want, and our [illegible] want, the masses educated. That [illegible] first. Then, let higher education [illegible] many can obtain it."

SOME BOUNDARY LINES OF DISCUSSION.

Nearly a year has now elapsed since a secular paper, under a somewhat startling caption, denied to religious bodies the right to discuss and pass resolutions upon matters which, though affecting religious interests, could only be settled by legislation.

The passage of many months has allayed the flush of feeling which, under all the circumstances of time and place, the incident provoked. But the question itself, whether such discussions can be justified, whether the passage of such resolutions is right and proper, may in some minds still be open and unsettled. Inasmuch, therefore, as it has not lost its practical importance, and has not been adequately discussed, we propose in a single article to reopen the question and submit some thoughts which may aid in its solution. This we shall do with all seriousness, and with a real desire to get at the truth.

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What limitations should religious bodies impose upon themselves in entertaining, discussing, and acting upon reports and resolutions which have to do with religious interests on one side with the action of civil authority on the other?

At the outset we may say that the right of discussing public matters which affect their interests and the right of protest against what they believe to be morally wrong has always been claimed by Baptists. Indeed, it would hardly be going too far to assert that on almost every page of their history for centuries appear the records of their protests against what they have believed to be wrong and unjust in civil government.

The earliest annals of our churches and associations, as well as the latest, contain resolutions or protests or petitions concerning matters pertaining to civil government on the one side and religious interests on the other. The first Baptist church in England of which we have clear knowledge presented a protest to Queen Elizabeth in 1575. It was very evident to the Lord Bishops that if the principles contained therein should get recognition, there would be "danger ahead." Two of the members of this church got their answer by being burned at the stake, and the rest by banishment. Almost single-handed, for two hundred years, Baptists fought the long, bitter, and weary battle for Religious Liberty. How did they finally prevail? By refusing to bring to light in open discussion the principles for which they stood? No; by petitions, protests, discussions, they made the world know at last where they stood and why they stood there. It was thus that they gained allies; it was thus that they won their victory,—so far as it has been won, as yet,—for themselves and for others. Does any one believe that, without earnest, widespread discussion of questions which contained political elements, the priceless boon of Religious Liberty could ever have been secured?

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And so it has been ever since that victory was won. Whenever there has seemed to be need for expression of opinion on such matters as we are now considering, our associations and conventions have never hesitated to voice their sentiments.

In that very able paper addressed "To the Baptists of North Carolina," by the Convention at its first meeting in 1830, certain objections to the new organization were stated and answered. The following sentences from that address seem to be to the point here. "It has been said that conventions similar to the present are devised to beget a connexion between Church and State. * * * Those who profess so much zeal for civil institutions * * remind us of the infidels in the Apostles' days, who endeavored to alarm the fears of the civil authorities by charging Christianity and its advocates with a design to subvert the ruling powers of the State."

In the minutes of the Convention of 1842 we find a report in which is discussed the "Free School System," which was just going into operation. The report was very commendatory, as it happened. But the right to commend involves the right to criticize.

At each session during the civil war elaborate reports on "The State of the Country" were presented by such men as Wingate, McDowell, and Skinner. Similar reports were presented and freely discussed in the Southern Baptist Convention and in many of the associations.

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Nor do Baptists stand alone in this regard. Examination of the minutes of presbyteries, conferences, and councils, reveals the fact that in later years Baptists have been comparatively temperate in insisting on their right to help in influencing legislation. Many religious bodies, both in and out of our State, have taken action in regard to Sunday mails, the running of trains on Sunday, the opening of Centennial and Columbian Expositions on Sunday, lottery laws, local option, high license, prohibition, etc.

Mistakes may have been made in some cases; but surely no one will doubt that in many instances good has been accomplished in the formation of sound public opinion.

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But this long line of precedent, while it establishes a strong presumption in favor of a well nigh unquestioned custom, and while it puts the burden of proof on those who may object to it, is not sufficient to prove that it is right. It only proves that our fathers and most of our contemporaries have thought that it was.

Is it right in itself? We say, yes. When there are great moral principles involved, when there are deep and decided convictions, conscientiously held, "we cannot but speak." The compulsion is as imperative as that which moved the men of old who preferred to obey God rather than man. And the fact that in some cases relief can be given only by action of the civil powers, so far from limiting the right of expression, seems all the more to demand its exercise. The North Carolina Bill of Rights (Sec. 25) maintains that "the people have a right to assemble together to consult for their common good * * and to apply to the Legislature for redress of grievances." Nobody would ever for a moment claim that this was primarily intended to apply to religious bodies. But it certainly includes them.

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It sometimes happens that questions which clearly involve ethical and religious elements are before the people. Sometimes religious interests are threatened. Sometimes important principles are in danger of being ignored. The only possible way to adjust such matters is by wise legislation. The only open and honorable way to secure any kind of legislation is for the people to make known their sentiments and wishes. And the best way, if not the only way, for Christian people, as such, to do this is through their regular organizations.

For them entirely to ignore the endangering of their interests is to be indifferent or cowardly. For them to seek relief, within constitutional limits, is in accordance with law, human and divine, and with common sense.

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It should never be forgotten, however, that our conventions and associations are for distinctively religious purposes. Their objects are definite and are clearly set forth in their constitutions. When any of these seem to be imperilled, all reasonable measures should be used in defence. But everything that is not explicitly set forth or implicitly involved in their constitutions should be ruled out of our religious assemblies.

We are writing of questions which contain both religious and political elements. That any such question should get before our religious bodies, the religious side of it must be clear and well defined. To allow any question which is political and not religious to be discussed in our meetings would be more than wrong—it would be an outrage.

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Scarcely less important than the matter, is the manner of discussion. It is hardly needful to remark that there should be no debate in any religious meeting which is not characterized by fair statement, guarded expression, proper shading, and freedom from all offensive personality.

We have expressed, and not without reasons, the opinion that religious bodies may properly discuss and act upon matters which have both religious and civil relations. But we must insist that in every case there should be so much prudence exercised that proper limits will not be overstepped. If we are to err at all in such cases—which is not necessary—it were better to err on the side of conservatism and caution.

MEETINGS AT ATLANTA.

Southern Baptists were well represented in the Southern metropolis last week. Two meetings and the Exposition brought them thither.

The first meeting was that of the Southern Baptist newspaper men, who organized permanently. There were present, brethren Folk of the Tennessee *Baptist and Reflector*, Cranfill of the Texas *Baptist Standard*, Thomas of the South Carolina *Baptist Courier*, VanNess of the *Young People's Leader*, Nashville, Frost of the *Convention Teacher*, Nashville, Bell of the Sunday-school Board, Nashville, Ward of the Georgia *Christian Index*, Armstrong of the *Central Baptist*, Missouri, Nash of the Texas *Baptist Standard* for Kentucky, Searcy of the Louisiana *Baptist Chronicle*, Hackett of the Mississippi *Baptist Record*, and Bailey of the North Carolina BIBLICAL RECORDER. The *Religious Herald* and *Western Recorder* had expressed themselves as favorable to the meeting, but were not represented.

A constitution was adopted. The election of officers resulted as follows: President, J. B. Cranfill; Vice-President, A. J. S. Thomas; Secretary, E. E. Folk; Treasurer, J. W. Bailey. It was voted to hold the next meeting in Florida in February.

This meeting proved very beneficial. It was a great pleasure to make the acquaintance of our co-laborers. We are sure that harmony and good feeling will be promoted by the coming together of the brethren year after year. To Bro. Folk, more than any one else, the success of this meeting is due.

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The evening of the same day (Nov. 21st) the meeting to organize the Southern Baptist Young People's Union occurred. There were present 360 delegates from the churches, sent in response to the call of the committee of brethren who had the matter in hand. North Carolina was represented by delegates from Raleigh, Charlotte, Asheville and, we believe, Wilmington.

Every other Southern State was represented in the audience, but the brethren from Maryland, Texas and Missouri did not take part.

The meeting was a success. An admirable constitution was adopted, and the movement sent forward with full swing. The officers of this meeting were: Rev. L. O. Dawson of Alabama, President; W. W. Gaines of Georgia, Secretary; J. W. Bailey of North Carolina, First Vice-President; J. W. Wills of Georgia, Second Vice President. The next meeting will be held at Chattanooga on the day before the meeting of the Southern Baptist Convention, when the board of managers will be chosen and the permanent plans of working established. In the meantime it is hoped that the work of organizing the young people in the churches will go on. It is expected that there will be one thousand representatives at Chattanooga.

This organization is one that every Southern Baptist church can endorse. Its object is to further the work along the lines of our Convention under the authority of the churches.

NEWS NOTES

....There are 243 students registered at Wake Forest College.

....Subscriptions for the new Presbyterian church of this city have reached twelve thousand dollars.

....Prof. C. E. Brewer has just returned from Atlanta with a party of students who attended the Exposition.

....A large number of conversions were reported at the recent meeting held by Rev. W. P. Fife in Winston, N. C.

....We were glad to see in our office last week Bro. W. C. Newman, sheriff of Polk county, who spent a day or two in the city on official business.

....Many people are discontented, not that they have not enough for comfort and happiness, but because they think there are others who have more they have.

....Prof. H. M. Hamill, the national Sunday-school worker, filled the pulpit of the First Baptist church in Wilmington last Sunday. Bro. Oliver, the pastor, is engaged in a series of meetings in Mt. Airy, N. C.

....Rev. T. B. Hill will deliver an address at Apex on the evening on the 28th inst. on "The Claims of the Young People." The collection will be for the Thomasville Orphanage.

....Rev. W. R. Gwaltney spoke at Wake Forest Sunday on the extent and influence of the State Mission work on the growth of the denomination in North Carolina. His allusion to Dr. Durham was eminently just, tender and affecting.

....Prof. Geo. W. Smith was installed President of Colgate University Nov. 14. The principal address was made by Daniel C. Gilman, President of John Hopkins University. This was followed by other appropriate and interesting exercises.

....We commend the resolution of Mr. Moody to put a good book in the hands of every prisoner in the United States. Up to this time, North Carolina has received only twenty-five books, while some other States have received hundreds and some thousands of the books.

....Prof. W. L. Carmichael of Brevard, N. C., passed through the city last week on his way to his old home in Franklin county, where he goes to move his mother to Brevard. He is not now teaching, but has engaged in the mercantile business, and we are glad to hear of his success in this new enterprise.

....Bro. A. Johnson, editor of *Charity and Children* looked in upon us while in Raleigh in the interest of his paper last week. He has made a vigorous canvas for his paper and for the Orphanage generally during the meetings of our Associations, and we are glad to hear has largely increased his list of subscribers.

....I am grieved indeed to hear of the death of Dr. Durham. Our brethren have lost a faithful, true man, whose place it will be hard to fill. North Carolina pastors should rally now to the work of State Missions. May every one heed your earnest, timely call in this paper.—*F. C. H. Curtis, Windy Hill, S. C., Nov. 21.*

....The Cape Fear and Brunswick county Associations united this year, forming a strong Association of fifty six churches. We commend this action on the part of our brethren. In this section, where roads are level, and facilities for traveling abundant, we have much to gain by having fewer and stronger associations.

....Dr. I. R. Branham, one of the best known ministers in the State of Georgia, died on the 14th inst., at the home of his daughter near Atlanta. He had just reached his three score and ten mile-post. He had achieved distinction both as preacher and editor, enjoying to the day of his death the affection and esteem of his brethren.

....Bro. Hartwell Scarborough, son of Hon. J. C. Scarborough, State Supt. of Schools, was accidently shot by a negro boy who was out hunting with him last week. Bro. Scarborough stood in dangerous distance to the gun; light shot, and a kind Providence prevented serious consequence. We are glad to learn our young friend is doing well, and we hope he will be out in a short time.

....Bro. J. H. Lewellyn wishes us to acknowledge his gratitude to Booneville, Dobson, and White Plains churches for the substantial aid given him in his weak and disabled condition. Bro. Lewellyn was once strong and vigorous, and one of the most zealous and powerful preachers in all that section. Now that his work is over, his brethren will feel it a privilege to sustain him while he awaits his Master's call to come up higher.

....This week the pastors of our churches and a large number of the foremost laymen of the State will receive a letter from Bro. J. C. Scarborough, the President of the Board of Missions and Sunday schools, asking that a special effort be made for State Missions. We trust the action of these good brethren may be prompt and the contributions liberal. Let us go to the Convention with the Board clear of debt and the missionaries paid off for their year's faithful work.

....Some brethren are greatly distressed on account of the great amount of vicious and trashy literature which they imagine is being scattered broadcast in the land. In the first place we have no thought that there is half as much of this vicious literature as the exclamations of these brethren would indicate. And in the second place, the thing that we Baptists have to mourn over is that so many of our people read *nothing* rather than that they will read unwholesome stuff.

....We see that Rev. J. D. Clark, a Baptist preacher, has joined the sanctified ones, and will hereafter teach men so. We want to suggest to our brother, as we take leave of him, that he preach from the words of our Saviour when he told his disciples to "follow not after them." It has always been so, and always will be, that the over-enthusiastic, the credulous and feeble-minded kind, will be the ready prey of the mendacious "mind reader," the "faith-cure" humbug, and the "sanctified" fraud.

....Rev. J. S. Hardaway made us a pleasant call last week. He brought us a cheerful message about the brethren generally in the Flat River Association, and particularly of his own brethren in Oxford. The new church, which will be one of the handsomest in the State, is now approaching completion. Bro. Hobgood's school was never so good as now, and the business men are busy and hopeful. Wonder if '96 would not be a good year for the Convention to see Oxford? The Convention has not met with this church since 1849.

....Dr. J. B. Richardson wrote as follows on Thanksgiving, but failed to reach us in time for insertion under the heading, "Thanksgiving Thoughts," on the first page: "I am just home from a two weeks' tramp, too late to answer your inquiries about Thanksgiving. I favor every day as the Day of Thanksgiving—not a *national*, for such days always divide the praise with the Devil: he and man's stomach get the better portion. Yea, I believe in practice our national Thanksgiving is far more of an *insult* to a merciful God than *praise*."

....We note with sorrow what would seem to be the untimely death of Bro. W. T. Hampton of this city. As a worker and business man he was energetic, capable and straightforward. He was a member of the First Baptist church of Wilmington, joining there by letter from the First Raleigh Baptist church. For a few months this year he was on the editorial staff of the *N. C. Farmer*, but circumstances compelled him to discontinue its publication. At the time of his sudden attack of fatal illness, which continued ten days, he was engaged in his business as a printer, in connection with Mr. Jas. H. Ennis of this city. Bro. Hampton was an excellent young man, and highly esteemed.

....We take the following from an exceptionally fine and just article on the life work of Bro. Durham, which appears in the *Baptist (S. C.) Courier* of last week: "We extend our sincere sympathy to our North Carolina brethren in this common loss, felt most keenly by them, and call on them to bear in mind and to heed his final appeal, perhaps the last words he wrote in behalf of State Missions, published last week in the BIBLICAL RECORDER. Before these words had been read by many of his brethren his lips were sealed and his pen forever stilled. But the work he loved and to which he gave his life will go on, and his works will follow on after him. We believe that this message, this last message from his burdened heart, will be heeded, and the money will be raised and the debt will be paid. Few of us realize the burdens that our mission secretaries have to bear. The anxious thought, the perplexities, the wear and tear—it is not strange that they sometimes fall in the work, with pen in hand, or while speaking to the people, pleading for the cause dear to their

....As we go to press, we hear the first response to the special appeal for State Missions. Bro. W. A. Dunn of Scotland Neck writes: "A collection was taken for State Missions Sunday, and the amount was near one hundred dollars."

....It is with peculiar sadness that we hear of the death of Bro. J. S. Mitchell of Wilmington, N. C. A few years ago we sat by him in the class room. Only a little while he worked and toiled, and he, too, is gone to join the throng of the redeemed. He was forty years old. He leaves a wife and five children. May the God of all grace provide for them and keep them.

....Dr. T. S. Dunaway was re elected moderator of the General Association of Virginia in session at Petersburg. Dr. W. W. Landrum preached the introductory sermon. Norvell Ryland, treasurer, read his annual report as follows: State missions, $10 706 84; Sunday school and Bible Board, $4 643 37; Education Board, $4 236; Foreign Mission Board, $23 313 78; Home Mission Board Southern Baptist Convention, $9 610, 19; Ministers' Relief Fund, $2 963 40; Orphanage, $12 365 38; total for these objects collected during the year, $67,849 77 Including the receipts of the Ministerial Relief Board's invested funds and of the store of the Sunday school and Bible Board, the income of the body for the year is $71 221. The Education Board reported having seventeen young men at the Southern Baptist Theological Seminary and forty four at Richmond College. The Board received during the year $8,236 90. It is $466 69 above debt. The Ministerial Relief Board aided fifty two beneficiaries. It has an invested fund of $30,000. The Association voted to raise $50 000 endowment for Richmond college which is going forward admirably under Prest. Boatwright. The State Mission report showed that "the number of baptisms exceeds the number heretofore reported annually, except for the years 1893 and 1894, and only thirty one less than 1894. The missionaries preached 6 839 sermons and occupied 205 stations. They baptized into the fellowship of their churches 1,245 persons and aided pastors in meetings in which 2,008 persons were converted. They organized twenty three Sunday schools and seven churches, and were engaged in building nineteen houses of worship and completed six." The receipts for the year ending October 31st, 1895, were $10,706 84, which, with the balance on hand November 1st, 1894 made available resources $11,419 57. The treasurer paid out on account of the board the past fiscal year $8,913 01, leaving a balance of $2 506 56 The Association voted against consolidation of the Bible and State Mission Boards. The annual report on the Orphanage showed that since the institution was founded in 1891, there has been collected and expended in necessary buildings $35,500 and has supported sixty five children three years; received during the year, $12,365 38 The meeting was very successful, the discussions were lively and interesting, but good feeling and desire for harmony prevailed.

ASSOCIATIONS.

ROBESON.

The thirteenth session of the Robeson Association met with the church at Raft Swamp last week. The weather was bad, though we had a good representation of the churches, and altogether we had a good session of the Association.

I do not think there is another Association in the State the members of which love their organization as do those Scotch Baptists of the Robeson.

At this church the Association was formed, and as Bro. Proctor, the Clerk, read the number and size of the churches then, and now to real ze what has come out of this little beginning, we could not doubt the favor and blessings of God upon the earnest efforts of these few brethren and the little churches they represented. Now the Association has forty three churches and a combined membership of nearly five thousand. The churches are all in the closest and sweetest unity with each other, and all united upon every feature of the work of our Convention.

The biggest contention that ever occurs in the Robeson Association is, what church can get it next year. I think at least a half dozen petitioned for it for 1896. Here Bro. A. R. Pittman was made Moderator; he is still its Moderator, and will be as long as he lives and will consent to serve his brethren in this capacity. He and Bro. Proctor are the pride of the Association, and neither of them seem to know it. Periodicals is the first on the program of the Robeson Association and it is not put first in order that it may be soon disposed of in order that something else may get before the body, but in the minds of the leading brethren of the Association this subject is second in importance to no discussion before the Association. I always love the Robesons, feeling under renewed obligations to the brethren for their cordial welcome and sympathy and for a large list of subscribers. The Recorder was never so strong or so highly appreciated in this section of the State as now.

The Lord was gracious to Bro. Proctor, inasmuch as he did not know how near Bro. Durham stood to the brink of the river at the hour when State Missions was being discussed. The effort of Bro. Proctor was a grand one, and the Robeson Association will raise six hundred dollars for this object during the present year.

Bro. Kesler's speech on Home Missions was clear, strong, and to the point, just as all of Bro. Kesler's speeches are. The Association seemed to get a fresh hold on this work as the facts about the missionaries, their labors and sacrifices were laid before them. We have been of the opinion that this department of our work has not at all times received its just share of consideration at our Associations, and so we were glad to hear it thus ably and effectively discussed.

If the Robeson Association had any pet interest, I should say it was Education. Well, really they ought to hold this interest dear; it has done, and is doing much for the Association and for the people of the county generally. There are more school-houses in Robeson county than can be found in the same area of territory in any other part of North Carolina. And so they have more boys at Wake Forest than almost any other county in the State. The churches are developing strong and intelligent laymen, sensible and cultured women, who recognize their proper place in church work, and are becoming a great power for good.

At the last session of the Association a Woman's Department, auxiliary to the work of the Association, was organized, and will hereafter meet in that capacity with the Association.

Brother J. A. Smith, the acknowledged champion of Foreign Missions, read a very able and suggestive report on this subject, which was vigorously discussed by Brother Smith and others present.

Bro. Mitchell did well here for the Board of Education. It could hardly be otherwise in this Association, where Wake Forest has so many living examples of what she does for preachers, teachers and business men of every sort.

Bro. R. A. Moore read an encouraging account of his work as colporter and missionary. There is no estimating the blessing to a community of a good man visiting the destitute, preaching to them, praying for them, and storing their minds with useful information.

COLUMBUS COUNTY.

At 10 o'clock Thursday, I am on my way to the Columbus County Association. Bro. J. A. Smith, who is never so happy as when doing good to others, assigns me a place in his buggy, and after riding twenty five miles, I find myself in front of a cheerful fire in the hospitable home of the "Bishop" of Fair Bluff and the country round about.

At 10 o'clock we are at the home of Bro. J. W. Powell, only half mile from Piny Forest church, where the Association is in session.

This is a small body, consisting of only a few churches, and they small ones. With our deference always to the wisdom of the brethren, yet we much question the advisability of having so many small Associations instead of a few large and enthusiastic bodies; especially so in this part of the State where the roads are level and the burden of travel so light. However, we felt greatly encouraged at the forward step taken by the Association. The discussions were spirited and good, and the churches in every instance undertook to do more work for the coming year.

Bro. Stringfield made a telling speech on Education, and we think got some substantial aid for his work.

Bro. Mitchell found a valuable helper in the person of Bro. T. J. Cobb, an old student of Wake Forest. He was elected Moderator of the Association, and performed the duties of his position well by the help of Bro Kelly, the efficient Clerk. Bro. Cobb is a steady goer and is doing a fine work in his churches and for the Association in general.

The introductory sermon was preached by Bro. J. F. Tuttle of Whiteville. We were not there to hear it, but other brethren told us it was one of Brother Tuttle's best efforts. There are few clearer and stronger preachers in the State. The empty sleeve may suggest where he stood among those who wore the gray. Just so, in the battle of his Master he is found at the front.

Bro. Johnson of the Orphanage, from the part he took in Bro. Powell's rations, must have been on his native heath. He made a good talk on the Orphanage, and we hope secured a good list of subscribers and a liberal collection.

The Recorder returns thanks to Brother and Sister Powell for the kind hospitality extended to a large number of brethren who took shelter in their bountiful and happy home.

Now I am in Lumberton, where on this night twelve months ago in company with the late Bro. Durham, I took supper with my good friend, *Prof.* Ducket. The same voice that welcomed me to his home last year, saddens me beyond expression as I learn from him for the first time that Bro. Durham is dead. J. C. C.

Last Notice.

Before another issue of the Recorder goes to its readers, the Committee on Entertainment will have closed their books. By the 25th of November we expect to assign the delegates to the Convention and the Y. P. B. U. to their homes; and those who fail to send their names by that time, we cannot promise to entertain. Brethren, please attend to this matter *at once*, don't retard the work of assignment by delay.

Delegates from the W. M. Societies will please promptly forward their names to Mrs. C. E. Holton, Pres't. W. M. S., Greensboro, N. C.

Remember that we want *all* names before the 25th of November.

DR. W. W. ROWE,
Chm'n Com. on Hospitality,
123 Price St., Greensboro, N. C.

Usual Reduced Railroad Rates.

The usual reduction of railroad rates has been granted delegates and visitors to the Baptist State Convention at Greensboro. Tickets will be on sale December 2d—5th inclusive, good to Dec. 12th, 1895.

N. B. BROUGHTON, *Secretary.*

For Over-Indulgence,
Take Horsford's Acid Phosphate.
It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

Tributes to Dr. Durham.

Dear Recorder:—Let me add my tribute to the memory of the great man whom God has called from incessant toil to heavenly rest. I cannot realize that we are no more to see Dr. Durham in the gatherings of his brethren upon earth. How sadly we shall miss him! He was not only a man of strong convictions and intrepid courage, pressing on constantly toward a great achievement, but of a genial temperament which caused him to be admired and beloved by his brethren. He was my friend, ever true, and I have a sense of personal bereavement.

The strength of his life was given to his Master's work, and he died with the harness on. In the fulness of his prime, at the zenith of his power, he passed. The Lord's will be done. It was my privilege to spend a night with him at Littleton about the middle of July last. I was impressed with the fact that his mind was very much on spiritual things. He told me that more and more he was finding opportunity in his travels to talk to men whom he met on their souls' eternal interest, and related some precious experiences which he had recently enjoyed in that work. Thus was revealed to me the warm, spiritual feeling of the man who was more widely known as an untiring worker for the interests of the denomination that he so much loved. Above all else there was devotion to the Saviour that he loved, and who has called him to a higher and more blessed service.

And so, dear friend, farewell! and may thy example bestir us all to a greater zeal in the work of our Redeemer!

J. HARTWELL EDWARDS.

Nov. 18, 1895.

Dear Recorder:—I stood almost dazed, trying to force my mind to think what it meant when I received the telegram from Raleigh, "Bro. Durham died last night. Funeral Saturday." People on the hotel porch saw that there was something sad by the gloom that gathered on my face as I read it. I was asked what was the matter? "Dr. Durham is dead" was to all the sad enough reply. It would have been kinder if we had been prepared for the news, but the papers had led us to think that he was about recovered. Only a day or two before I had a letter from him about our State Mission work. He could always depend on Edenton church, he said, to come to his aid. I see now that even if he was sick, he still carried the burden of our work on his heart. But prepared or not prepared, there the invincible message was, "Bro. Durham died last night."

Only well enough for him. But for us—our Zion—only the pain of it, and the loss of it—the bitter loss. I am sure this is going to be the verdict—whatever his faults of temperament—whatever his mistakes of method. He was a man—a leader—in whose Christian character, in whose ability, in whose courage and entire devotion to Baptist interests, we all—from the mountains to the sea coast—had implicit faith.

I wish to say, too, stirred as I am by a sense of personal loss, that Dr. Durham was an encouraging friend to young preachers. I shall always treasure his words of private advice given me at my ordination in which he assisted. He was impressed with the great work before the Baptists of North Carolina and the need for consecrated young men to take part in the development of that work. And never can I forget how, after hearing the writer preach one night last May in the Methodist church in Gatesville at the conclusion of the Chowan Association, he impressively and affectionately pressed my arm, and turning his full and earnest gaze into my eyes, said feelingly, "John, John! That is the thing after all. Preach about and around Christ." I was awed and deeply touched by his manner. A conversation followed, in which he gave me his view of the temptation of Jesus—which, while agreeing with him, very materially improved the presentation of that matter in the sermon. He told me also in a conversation later in the day that his mind was constantly grappling with this text and that from it some day he was going to preach a sermon, Col. 1: 17, "By Him all things consist." He went on to say that the thought underneath the sermon was that consistency was harmony, and that since Christ was the consistency of all things, therefore in him was the harmony of all opposing elements. That Christ held things together and that in Him all clash and confusion would find peace.

Ah, well, I don't know whether Dr. Durham preached the sermon or not, but I do feel this—that it is all true as he said, "By Christ all things consist," and that the consistency and existence of our work in North Carolina never will depend upon human being. And I think this is true, too, that there is harmony somewhere in all this dark and tangled scene of loss, and sometime we will see it.

"When through patient toil we reach the land
Where tired feet with sandals loosed may rest,
When we can know and understand,
I think we then will say, God knew the best."

JNO. E. WHITE.

Edenton, Nov. 21, 1895.

Dear Recorder:—The death of Bro. Durham was a terrible shock. As it seemed to me, he was in the very midst of his usefulness, and more needed than at any other time of his life. How busy was his life, and what a work was his! In talking of his work, he said to me: "I haven't taken a day's rest, not even Christmas or Thanksgiving, in five years; but work from ten to fourteen hours for 365 days in a year. Sometimes when I receive letters from the brethren criticising my course, I wish I could get off to some retired place where I would not receive a letter or telegram for a month." He didn't say this in a spirit of complaint, for he never complained, but only spoke of it because I asked him about his work.

The question on every lip is: "Who can take his place?" We may not know, but God has the man ready. Let us ask his guidance. Meantime, will we not, as has been suggested, finish up the work he so gloriously began? To come to the convention *out of debt* would be the most fitting memorial to this faithful servant of God. We took collection last Sunday for State Missions. L. JOHNSON.

Greensboro, Nov. 23, '95.

Bro. N. B. Broughton at Wilson.

Dear Recorder:—Bro. N. B. Broughton came to my assistance and preached eight days, to the delight of the struggling Baptists of Wilson. I use the word preached advisedly, since no other word in my vocabulary could convey a just conception of his clear and forceful presentation of gospel truths. Though his sermons were clothed in a beautiful and pure English dress, there was no studied effort to speak in the "enticing words of man's wisdom, but in demonstration of the spirit and in power." And God blessed the word to the quickening and strengthening of saints and conviction of sinners. There were five conversions, young men in the full strength of their manhood. The larger and richer fruits of our meeting are to be found in the more thorough consecration of Christians to the Master's service.

Prof. J. B. Brewer rendered timely aid in carrying forward the prime object for which our meetings were appointed.

A mortgage upon their church lot has long rested upon the hearts of our brethren and hindered their development in spiritual power. We resolved, after much prayer to God, to make an effort to settle the mortgage and a small debt on building, which amounted to $3 250. On last Monday night Bro. Broughton preached with his usual pathos and power, and then closed with a collection of $1,650 in cash and first-class subscriptions. We had real congregational singing after the result was announced, and the doxology was called for. Everybody made a "joyful noise unto the Lord," without the slightest fear of violating the laws of harmony.

In the midst of our rejoicing we remembered and wept heart tears over the great loss our denomination has sustained in the death of a great and good man. Durham was as good as he was great. His greatness consisted in a fearless use of his powers for the God of truth and right. We shall all miss him, and grieve after him; but a little while we shall hear him welcome us to rest, as he was wont, in other days, to exhort us to work. J. A. MUNDY.

Wilson, N. C.

Central Falls—Its Work, Necessities and Surroundings.

This is certainly an important mission point for the Baptists. Central Falls is a factory town of about three hundred inhabitants on Deep river in Randolph county. About the center of that line of factory towns, from Randleman to Ramseur, there are about 5,000 or 6,000 people living; new factories are going up, and the population continually increasing.

When I came to Deep river six years ago, Bro. G. L. Merrell, a seed-sower and foundation-layer, was preaching for us at this place. Later on, Bro. G. M. Webb, him full of gospel truth, preached for us awhile. He was a very troublesome man—i. e., he troubles the waters wherever he goes with converts to Christianity. At present, Bro. S. F. Conrad—with his zeal, strong points and well prepared sermons—preaches for us one Sunday night in each month with telling effect. Bro. J. D. Hackney, an arduous worker in the highways and hedges, has for the last two years done a good deal of pulpit and house to house work in our little town. We have a Sunday school numbering from forty to seventy five scholars; also an interesting weekly prayer meeting.

We have recently purchased a lot for thirty dollars, on which to build a house of worship. We have had the use of the school house near by in which to preach and hold our Sunday school up to the present. Oh! how we need a house.

The M. E. Church people have a small church here and are very weak numerically and financially. Different denominations are close around and in the country; their name is Legion; and if I am not very much mistaken in my observations, the various and conflicting doctrines and views set forth by the different religious persuasions have done no little harm in bringing the religion of Christ into disrepute, especially among the unsaved, and causing them to put a very low estimate on the greatest of all blessings. It is no uncommon thing here for persons to make several bright and loud professions of religion within a few years' time, and as often lapse into sin and great wickedness.

Although we have kind friends in our little town and surrounding country, together with good neighbors and genuine followers of our blessed Saviour, I write these lines to introduce Central Falls to the Baptists of the State, and especially to the Piedmont Association, of which we are now a portion. If the Lord spares my life a little while longer, you will hear from me again and again in behalf of this place through the Recorder, and in our Union and Associational meetings.

The fourteen Baptists who live here are nearly all poor—factory operatives. I don't suppose all of us together are worth two homesteads, and our sister churches around us are also very weak.

Randolph is by no means a Baptist county; therefore we shall have to get help from abroad mainly, if we get it from anywhere. We are, however, doing all that we possibly can in building material and subscriptions for our house. I feel unusually concerned for this place, and I believe every member of our little band is willing to give to the cause here as the Lord is prospering him, not the little, pitiful sum of one cent, but much more than that. We find several people about here who are Baptist inclined and would unite with us if we only had a house. The illiteracy of this place is alarming. Therefore a very large per cent. of our people are almost entirely dependent upon the pulpit for their religious instruction. I will give an example, which will serve to show the extent of our ignorance, our need of instruction, and how we can learn when we have a chance:

One of our Sunday school teachers had a class of twenty-five scholars, some of whom were grown persons and not one able to read or write. In less time than twelve months nine of that number were transferred to the Bible Class and are now reading the Scriptures for themselves. Two of that number have professed faith in Christ: one of these had no Bible in the home.

I could give many more interesting facts about our prayer-meeting and Sunday-school work if space would allow. But I must close by saying if any brother or friend will send us a contribution large or small, it will be very thankfully received and acknowledged through the Recorder, if desired. Send your contributions to the undersigned at Central Falls, N. C.

JAMES JORDAN.

Meeting at Mt. Lebanon.

Dear Recorder:—On the second Sunday in November it rained all day. Pastor John A. Summey and myself went to church, but no one came. We went again on Monday at 10 a. m., and only a few were present. Bro. Leo W. Harris preached a sermon. On Tuesday, Bro. G. W. Henderson preached, and the Lord began his work. I never have been in a meeting in all my life when the Lord's presence was so greatly manifested to the people. The whole church went to work, and we had a glorious meeting, which I think will never be forgotten. The church is much revived, and eight persons were added by baptism.

This church has been persecuted above measure this year by its opposers. We have had a hard trial, but God has come to our relief and helped us.

Brethren Summey and M. S. Leach did some able preaching. The meeting closed on Friday at the river's side.

Bro. Summey has resigned the work here as pastor, thinking he can labor better for the Lord in a new field. The church dislike to give him up. He is a lovable brother, and may the Lord's blessing attend him wherever he may dwell or labor. He left on Saturday for Worthville, where he will hold a meeting of several days. He will be aided by Bro. Henry Sheets. May the Lord bless the meeting.

Yours in the work for the Master,
J. G. PARKER.

Lassiter, Nov. 16, 1895.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

John M. Watson, $1.00; A. Marsh, $5.00; L. R. Yates, 5.00; James Smith, 10.50; J. K. Singletary, 5.00; D. O. McCullers, 10.00; J. B. Mitchener, 1.00; W. C. Nickolson, 5.00. Total, 42.50.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, Nov. 23, 1895.

Dealers do not take enough pains to sell the right chimneys for lamps. Get the "Index to Chimneys"—free. Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top.

I call your special attention to a new policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest plan they have seen. State age, and write to
CARY J. HUNTER, *Supt.*,
Raleigh, N. C.

For Coal, Coke, Grain, Hay, Lathe, Shingles, etc.,
You may save money by writing us for prices, delivered at your depot direct from headquarters. We have been in the business for twenty years and have not been asleep over one third of the time. The other two-thirds have been learning where to get the best goods for the least money. Give us a trial.
JONES & POWELL,
Raleigh, N. C.

Good Pay, Light Work.

If you are member of a North Carolina Baptist church, and if you want good paying, light work, that will pay you just in proportion as you push it, write (with a two-cent stamp for reply) to Box G, Raleigh, N. C. Either men or women may apply.

Buy from the Factory.

The Alliance Carriage Company of Cincinnati have extended an invitation to all horse owners in the South to visit their splendid display at the Atlanta Exposition and carefully examine the first class material, fine workmanship, perfect construction, handsome finish, beautiful styles and smart designs of their vehicles. These goods are sold direct from the factory to the consumer, at the same price dealers have to pay in car load lots. If you cannot go to the exposition, send for a catalog, showing the pictures and prices. Address the Alliance Carriage Co., Cincinnati, Ohio.

Nov. 17th, twenty-three candidates were baptized into the fellowship of Clyde church by Rev. George Wharton.

About the Union Meetings.

BY REV. M. L. KESLER.

Sometime ago you asked for free expression of opinion as to the advisability of having one set of questions to be discussed at all the Union Meetings over the State. I notice that very few replies have come in. I have been seeing for sometime that generally very little interest is taken in Union Meetings anyway. Let me give the plan of the Robeson Association.

At each meeting of the Association, the executive committee recommends the four principal objects of the Convention to be discussed at the four Union Meetings occurring during the year. So at each meeting one of these subjects is the principal subject for discussion. For example, at last Union Meeting, Foreign Missions was discussed, and all the churches are expected to contribute to Foreign Missions up to next fifth Sunday, and another object will be taken up, and so on through the year. The plan is not perfect in that it devotes the same amount of time to each of the four principal objects of the Convention. But it can be so arranged that the objects deserving the largest contributions would come at the time of the year when there is most money. The excellent feature of the plan is this, that it gives special point to the Union Meetings. We meet for something. We go up to each meeting carrying up and reporting the quarter's work, and at that meeting gather information and enthusiasm for the quarter just ahead.

The Orphanage is looked after on Thanksgiving day and by contributions from the Sunday schools, and aged ministers by a Christmas offering. The result has been that our Union Meetings have grown in interest, sometimes almost equal to an Association, and an enlarged missionary spirit, with a wonderful increase in contributions.

Of course, other questions are discussed, but they are secondary to the main object of the meeting.

Now, why could not the Board of Missions have some such program at the Convention? And then one short paragraph in the papers just before each Union Meeting would be all the printer's ink necessary. As it is now one issue of the papers is almost destroyed by the announcements of the most wearisome programs.

These practical and local questions can be discussed without any previously arranged programs. Many of them ought to have been shelved long ago. It is the rarest thing for a speaker to prepare before hand when he is appointed on them. They could better be gotten at and discussed by the use of a question box at each meeting. The truth is, we have very little use for any meeting that is not mainly and essentially missionary.

I don't think it would be wise for the Board or any Convention committee to go further than to arrange a missionary and educational program for the Union Meetings, but I do believe such a plan is practical and necessary.

Red Springs.

How to Fill the Church.

BY J. E. J.

That quotation from Dr. J. W. Carter in last week's RECORDER reminds me of some things that I would like to say on the above subject.

It does seem that too many of our churches depend almost entirely upon the pastor to fill our houses of worship; and in their great desire to preach to large congregations, some pastors are tempted to preach sensational sermons, such as will "draw the crowds," whether there is much gospel in them or not.

Now there are five conditions, compliance with which will insure as a rule large congregations all the year round and at every service. But preaching on sensational subjects, picked up from the streets, police courts, or from newspapers, is not one of them. The preacher who depends on such preaching for congregations, will get them for a while; but somehow, such a preacher does not usually stay long at one place. He goes to a church, "cuts a figure" a year or two, and tells about the numbers that have to be turned away from his church for want of room; and the next thing you hear is, that he has resigned and gone some where else. For some reason sensational preaching does not wear long. People get tired of it, and the preacher finds it out.

To insure permanently good congregations, there must be

1. Good gospel preaching. It is not absolutely necessary for the preacher to be versed in ancient lore, or able to entertain with classic illustration to be most acceptable as a preacher. If he is filled with the Holy Ghost, and is able to give those who hear him something upon which the soul can feed and grow, the bill is filled so far as the preaching is concerned. What the people want is a live gospel from live preachers.

2. A good pastor. One who goes amongst his people, and the people generally, and knows their wants. I think it is true that "a house going preacher will make a church-going people." The people love to see their pastor in their homes; and when they expect the preacher in the pulpit on Sunday morning, to be the pastor who prayed with them in their homes, and spoke loving and helpful words to them, they are going if they can.

3. Good singing. That is to say, good congregational singing by the congregation, singing for the glory of God and not for the glory of the singer. When the heart sings with the lip, the singing will be inspiring and [illegible] even though it is not very artistically [illegible]. Solos by some singers on some occasions doubtless do good, but it is a question whether solo singing, as a rule, is very helpful to worship. Singing is a part of the worship in which the whole congregation should engage, and when they do it "heartily as unto the Lord," the people love to hear it.

4. A spiritual and active membership. Of course all churches claim that their membership is spiritual; but what is meant here is that the spirituality of the membership must be of such a high degree as to make people generally who attend the services feel the influence of it, and to realize when they meet for worship, that they are indeed in the house of God and among his people. I believe that the great majority of the very irreligious like such experience, and will go to the church where the presence of the Holy Spirit is felt. Then the membership must be active. They must work for souls during the week, speak to the people as they mingle with them, about their church services, and give not only polite but hearty invitations to attend them; and then to make them feel at home when they do attend. It would be a good thing if some of the members could stand about the church doors until services begin, and give real, hearty handshakes to the people as they come in, and most especially to strangers and such as are not in the habit of attending regularly, and to see that they are comfortably seated.

5. A comfortable room in which to worship. Those who are careless about going to church will not go to a church where the seats are bad, and where, in cold weather, they almost freeze during the services. Ventillation and light should also be well looked after. The exercise of some taste and judgment on the part of the membership in many of our churches, would add greatly to the appearance and comfort of their houses of worship and indirectly to the size of their congregations.

The church that meets these conditions will have no cause to complain of the size of its congregations.

A Call.

BY J. O. PARK.

Dear Recorder:—Methinks I hear the cries many generals of olden times, when the battle is raging and the bullets are flying, calling for men—men to rush forward amid shot and shell. But, Oh, what is that compared to God's call, when his voice comes with everlasting rings and with echoes that never cease, calling for men to put on the armor of Christ, not only to go to war, but to conquer, with our blessed Lord as our leader and our guide. Therefore, young men, do not be idle nor indifferent, but heed your Master's command and "be a hero in the strife;" but not as those of days gone by when men battled through blood for worldly fame and worldly honor. Take the stand that the venerable old Daniel did, when the king and even the world was against him; still he prayed with unshaken faith to our God, the God of all gods, and stood firm amid the severest trials, wearing the armor, the whole armor of his Master, the armor that Christ is so eagerly wishing, begging and pleading for us to wear. And Oh! now can we, when constrained by a higher power, boldly refuse to heed his call—the call of him who bled and died that we poor, fallen worms of the dust might through and by his blood come again to our Father and be saved!

Many are trying to follow their Master and do his will, but lack some things; they have not put on the whole armor of the Lord. The field is now ripe, the harvest is here; but we need and must have sickles of gospel truth, and men wearing the whole armor of God to gather the golden grain. We need not say in our daily prayers, "O Lord, for Christ's sake, give us more men," but should rather say, "for Christ's sake, constrain those that have heeded a part of thy holy Word, to heed all and go as thou hast commanded and proclaim that Christ died to save the world." Tell them that he died to save the whole world, and not the rich and the fortunate, and those who dwell in towns and cities alone; for some seem to think the rich and the poor are different classes in the sight of the Lord, and that the country and the cities are different worlds. I would to God that all such distinctions were done away with, and that the followers of Christ would carry the gospel out among the highways and hedges, and proclaim it to rich and poor alike; then a great victory would be won for the Lord, and songs of triumph would go on throughout eternity.

I say, both to the old and to the young man, What is in your way? Have you not yet gotten the mote out of your eye? If you have, what is the matter? I appeal to you, in the name of the Lord, what is the matter? Have you not a call to go forward? does not the world say, "Come"? and does not God give the command to go? Therefore, "why stand ye here idle," are not men dying, is not hell enlarging? O, I would to my dear Redeemer that every young man would consider within himself, and ask the question to the Lord, "Is it me you mean to go, or some one else?" And I am made to believe that very often, and very often indeed, that the response would come back as calm and as sweet as heavenly music, and yet with tones as the muttering thunder. You are the man, go forward and rally for the cause of God, and and be one among many that are interested in the army of the Lord."

O, Lord, grant that the time may speedily come when the young men of to day will realize their calls as thou wouldst have them to; and may they go forward and upward, winning souls for thee, regardless of worldly honor or anything that pertains to self; but may they gird on the armor of true Christianhood and be soldiers at thy command, marching onward, waving the banner of eternal life over our native land.

Augusta, N. C.

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Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

SUBJECT FOR NOVEMBER: AFRICA.

"O send out Thy light and Thy truth; let them lead me." Missionaries, 7; native assistants, 6; churches, 4; membership, 239; baptisms, 67; schools, 3; scholars, 87; Sunday school scholars, 140. Contributions, $214 45.

Study Topics.—Fetichism. Struggle between Christianity and Mohammedanism. Struggle between Christianity and the Devil. Our early work. Our present work. Africa the Martyr-land. Our duty.

Matthew Tyson Yates, Missionary.

BY R. J. WILLINGHAM, D. D.

On Jan. 8th, 1819, there was born in Wake county, North Carolina, to William and Delilah Yates, a son, whose influence was to reach around the globe. Growing up in the midst of unpretentious surroundings, even in his youth he was known as one of more than ordinary promise. He professed religion at seventeen, and was baptized in October, 1836. It is said that while he was a young lad, Rev. Elias Dodson visited his father's house, and the boy Matthew met him at the front gate. While they were together hitching the horse, Brother Dodson asked the lad if he ever prayed. He gave a negative answer and said he did not know what to pray. Bro. Dodson said to him, "Pray, 'God be merciful to me, a sinner.'" Shortly after, the boy went aside in the forest, and kneeling down, began, praying that prayer which afterwards resulted in his conversion. After his conversion, he became very anxious for an education, selling a horse which his father had given him in order to go to school. His words to his father on the subject are familiar: "I will go to school if I have to make brick by moonlight to pay my way." Men who, when they "cannot find a way make one," soon find friends. People love to help those who help themselves. Determination, based on energy and perseverance, not only overcomes opposition but gathers strength and friends as it goes forward.

The humble, earnest youth was soon at Wake Forest, with the State Convention at his back. High honors were they thus conferring on the young man. Honorably did he receive their noble aid and in the future years paid back that honor to State and College ten thousand fold. Any person, State or College can well afford to educate a thousand men if only one is a Matthew Tyson Yates.

That merciful Providence which raised up friends to help educate him, also gave him a companion for life, who was to be a source of continued strength and light in her life of devotion and love. No one can estimate what a blessing came to him when September 27th, 1846, he married Miss Eliza Moring of Chatham county, N. C. A good wife is from the Lord, and no account of a man's life is perfect that leaves out the mighty factor which strengthens, encourages and helps him in every noble effort.

To give an idea of him as he appeared to others in his young manhood, we note that under date of April 30th, 1846, Rev. John B. White then of Wake Forest College, communicated the following to the Board of Foreign Missions:

"Mr. Yates is a few inches over six feet high, straight, broad-chested, and inclined to be spare, with eyes and hair black, an agreeable countenance, and, for his opportunity, an easy and dignified manner. He has been here about six years. In no study was he ever marked below 'good;' in most of them 'very good;' and, in a few, 'excellent'—these marks denoting our highest grades of scholarship. He has a very pleasant, full voice, and possesses, indeed, many elements of a forcible and commanding speaker. I think he has a well-balanced mind."

His attention was first directed to the mission work by reading the memoirs of Mrs. Judson. His soul was stirred within him and he would weep while plowing in the field or working with the trowel, as he considered the lost condition of those out of Christ and without knowledge of Him in heathen lands. At such times he would go in solitude and ask what God would have him to do. He was appointed as missionary Aug. 3d, 1846, and sailed for China March 15th, 1847, arriving at Shanghai September 19th, 1847. There, a stranger in a strange land, without ability to speak to the people, he set to work for his *life's work*. No books, no language, one word at a time, and yet Dr. Yates is said in after years to have become more fluent in the Shanghai dialect than any foreigner there. He knew how to labor and to wait. He had Scriptural patience, trusting and trying, watching and working.

Shanghai, where he was stationed, is a leading city of China, being about one thousand miles above Canton, where our first mission was opened. Here, in the midst of difficulties untold, he labored, winning the hearts of the natives and foreigners to himself, that he might win them to Christ. How can a man teach the God who is love, unless he himself is lovely? Fatal delusion if a man, harsh and repulsive himself, thinks he can drive men to Christ. Dr. Yates so won the hearts of men that he was appointed Vice-Consul, which place he filled temporarily when his voice had failed him so that he could not preach. Later, he was requested to take the office of "Consul General" at Shanghai upon the death of the superior officer, but his voice being now restored, he said:

"This I could not do without giving up my missionary work—my life-work. No office in the gift of the government, or of the people, could induce me to do that while I am able to preach and to translate. I resigned, therefore, the honor and the emolument."

He was a man of large heart, the money he secured while acting as Vice-Consul he gave to build a chapel in Shanghai, so much needed there, and the church building there to day is a monument to his liberality. Schools were supported by him and his wife.

While in North Carolina, his heart reached out to China. While in China he loved the work at home still. A poor, struggling young man in North Carolina was told that a friend would help him to go to college; for over a year he worked at Wake Forest before he found out the unknown benefactor was Dr. Yates, who wanted to help some young preacher at home. Over three years was this help conferred on this young man, very probably afterwards on others. The young man referred to is to day one of Richmond's leading pastors, strong, clear-headed, pious, an ardent lover of missions, a member of the Foreign Mission Board.

Shortly before Dr. Yates died, he gave one thousand dollars to Richmond College, to be used in helping young preachers. These are doubtless only a few instances of his liberality*. Who can know what such a man has done, what forces put into action? Only God and eternity can tell. A man is not great simply by the measurement of what he has accomplished in himself, but as under God he can get hundreds or thousands to serve and glorify his God. North Carolina is known as the missionary State, because of the number of her sons and daughters who have gone to mission lands. Much of this is doubtless due to M. T. Yates, but North Carolina has not been the only State quickened, the influence has gone through the whole Convention which sent him and reached to the ends of the earth.

Besides being intensely interested in the China Mission, Dr. Yates was deeply concerned for Japan, and it is doubtless due much to his exertions that the Southern Convention opened a mission there.

Not only did he rank high among those of his own denomination, but see what a Presbyterian brother wrote of him from China:

"Dr. Yates is physically, mentally, and morally at the head of the Protestant missionaries of this country, of whom there are several hundred."

I quote below some of the expressions of this mighty man of God. In early life while at school, in conversation with his special friend, Mr. Thompson, he asked for advice and said it appeared strange to him that his mind should be so strongly impressed with such thoughts, knowing that he had no suitable qualifications for such a high vocation, remarking, at the same time, he felt as though he would be willing to go to a land of heathenism to preach the gospel of Christ were he competent for such a work.

See how he wrote Sept. 19th, 1877, after thirty years of toil and conflict:

"This is the thirtieth anniversary of our arrival at Shanghai. At first, our way was in the dark; but every successive decade has shown marked progress in our work. To-day the missionary influence in China is a mighty power. The leaven of divine truth has been deposited in this mass of error and corruption, and its irresistible power is beginning to be seen and felt far and wide. The Bible has been translated into the literary or dead language of the whole country; and also rendered into the spoken language or dialects of many localities. Places of worship have been secured where multitudes come at the sound of the church bell to hear the Word of God. Churches of living witnesses have been established. Tens of thousands have been convinced of the truth of the gospel, who have not had the moral courage to make a public confession of their faith in Christ.

"Thirty years ago, when the prospect was so dark, and the darkness seemed so impenetrable, I would have compromised for what I now behold as my life work. Now my demand would be nothing less than a complete surrender. I am in dead earnest about this matter; for I fully realize that God is in Christ reconciling the world unto himself, and has committed unto us the Word of reconciliation, and that he has commanded us to make it known to all nations. I not only do not regret devoting my life to the mission work; but I rejoice that he counted me worthy to be his embassador to the greatest empire on the globe. Now my one desire is that he would give me wisdom to do his will and be a faithful steward. The Lord be praised for all his goodness and mercy to us in our hours of darkest affliction."

As to his methods of work he wrote:

"We aim at solid work, no clap trap, no sensational enterprises to write about... We believe thoroughly in schools; but for evangelizing agency, our reliance is on the law and the gospel. The Lord bless his own appointed way."

Dr. Yates' work was, to a large extent, that of preparation, opening up the way to others, laying great, broad foundations for future workers. He translated the New Testament into the Chinese language after learning the language and preparing it to convey the Scripture teachings.

His impress on the mission was very great. Dr. Bryan, who is now at the post where Dr. Yates labored, when recently in this country, was with the writer much, and delighted, when talking of the work and how it should be carried on, to refer to what Dr. Yates did or what Dr. Yates said.

His impress was great on the Mission Board at home. As this article was being written, the brother who had been on our Foreign Mission Board the longest and knew most of Dr. Yates, came in the room; the writer asked him, "What of Dr. Yates? You knew him well, what did you all think of him?" He answered, "Dr. Yates was regarded by the Board not only as a missionary, but as a statesman. If he had remained in this country, he would have attained to distinction in any of the walks of life. He was truly a great man, a fine specimen of a man. We entertained him at our home once while in this country, and he was a delight in the home circle as he was everywhere else. The Board looked upon him as foremost among our missionaries. And Mrs. Yates was equally deserving."

Over forty years, steady, reliable, earnest, strong, prayerful, at the front he stood. For a while voice gone, for a time paralyzed, through war, through pestilence, through trials, in life, in death, at the front.

On March 18th, 1886, with his hand at the work and his Master leading on, he was transferred in the service. To us who wait, down under the ocean's depths and over the mountain heights a message came, *Yates dead!* Back went the message from loving hearts: "Revelation 14: 13." How true in him, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works do follow them."

His sainted wife worked on until March 24th, 1894, when she also fell asleep. Their work is done; ours is begun, and let us carry it forward in Christ's name,

"Till every nation, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

Received for the Yates Memorial.

Mrs. Eliza E. Woolard, La Grange, Mrs. E. L. Perkins, Everett, Mrs. Thos. D. Boone, Winton, Miss M. S. Hall, Hillsboro, Miss Lillie Parrish, Buie's, Miss Bessie Rodwell, Churchill, Miss Lottie Coleman, Churchill, Mrs. M. J. Adkins, Bethlehem, $1.00 each—$7 00; W. M. S., Kinston, $14.45; D. E. Griffin for Mill Creek church: Mrs. D. R. Edwards, Miss Annie Oates, Mrs. E. Creech, M. S. Keith, $1 00 each, and Miss Emma Thomson, 50c.—$4 50. Total, $37.95.

MRS. J. A. BRIGGS.

Thankfulness.

I thank Thee that so many saddening things
Thou art too tender, Lord, to let me know;
That Thou dost hide my future so that I
Can see no darkened way that I must go.

I thank Thee for the leafless trees that stand
With whispered promises in each bare bough;
And for the leaves and blossoms yet unblown,
This spring will bear, dear Lord, I thank Thee now.

I thank Thee that my thoughts go straight to Thee,
As sure as ever bird to hill top soared:
That Thou dost take my outstretched hand in Thine,
And listen while I say, "I thank Thee, Lord."

—Dorika Germaine Davis.

Associations in 1895.

November.

Raleigh—Hephzibah, Thursday, Nov 28-30.

BAPTIST STATE CONVENTION.

Greensboro, Thursday, Dec. 5-10.

Any corrections to the above will be thankfully received.

C. DURHAM, Cor. Sec.

Raleigh, May 7, 1895.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

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		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 53 a m	10 15 a m
" Elon College..		2 30 a m	10 43 a m
" Burlington...		3 05 a m	10 58 a m
" Graham.....		3 19 a m	11 01 a m
" Hillsboro.....		4 32 a m	11 27 a m
" University....		4 45 a m	11 43 a m
" Durham.....		5 50 a m	12 09 p m
Ar Raleigh.....		7 20 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh.....		9 05 a m	1 10 p m
" Clayton.....		10 05 a m	1 43 p m
" Selma.....		11 25 a m	2 10 p m
Ar Goldsboro....		12 50 p m	3 30 p m
	No. 35 Daily.	No. 11. Mix daily	
Ar Greensboro....	7 30 p m	5 25 a m	
" Elon College..	6 41 p m	7 45 a m	
" Burlington...	6 30 p m	7 33 a m	
" Graham.....	6 27 p m	7 30 a m	
" Hillsboro.....	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham.....	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton.....	3 30 p m	9 13 p m	
" Selma.....	2 54 p m	8 15 p m	
Lv Goldsboro....	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No. 43. Mixed. Ex. Sun.	No. 15. Daily.
Lv Richmond....	12 05 a m		12 55 p m
" Keysville.....	7 30 a m	10 30 p m	3 35 p m
" Chase City....	9 30 a m	11 45 p m	4 16 p m
" Jeffress.....	10 20 a m	12 34 a m	4 45 p m
" Clarksville...	10 50 a m	12 45 a m	4 55 p m
" Oxford.....	2 00 p m	3 50 a m	7 53 p m
" Durham.....	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 12. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond....	4 40 p m	6 00 a m	
" Keysville.....	1 50 p m	12 55 a m	4 25 p m
" Chase City....	1 05 p m	11 43 p m	3 30 p m
" Jeffress.....	12 30 p m	10 30 p m	1 15 p m
" Clarksville...	12 21 p m	10 25 p m	12 31 p m
" Oxford.....	11 39 a m	8 45 p m	9 45 a m
" Durham.....	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62—Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
6 05 a m	Lv..... Raleigh.....	Ar	7 50 a m
6 10 a m	" ..... Durham.....	"	5 50 a m
8 33 a m	" ..... Greensboro.....	"	9 55 p m
10 15 a m	" ..... Salisbury.....	"	7 53 p m
11 00 a m	Ar..... Statesville.....	Lv	7 03 p m
12 30 p m	" ..... Hickory.....	"	5 56 p m
3 53 p m	" ..... Asheville.....	"	2 15 p m
4 25 p m	Ar..... Hot Springs.....	Lv	11 45 a m
No 65. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv..... Winston-Salem.....	Ar	6 35 a m
7 30 p m	Ar..... Mocksville.....	Lv	5 00 a m

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No 35, Sleeping Car Raleigh to Greensboro.

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EDWARDS & BROUGHTON,
Printers and Binders, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.20 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.10 p m, New York 4.35 p m. Also for Portsmouth, Norfolk, Old Point, and local stations Seaboard & Roanoke railroad.

11.31 A. M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

8.38 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest, through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

3.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

4.25 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule from Atlanta, Athens, Abbeville, Greenwood, Charlotte and points south.

11.20 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 8.38 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Chesterfield, Cheraw and Lincolnton. Also for Wadesboro and local stations C. C. & A.

Nos 403 and 404, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and parlor cars, running between Washington and Atlanta without change on solid trains. There is no extra fare charged.

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Sold by druggists, 75c.

"I see the crowd in Pilate's hall,
I mark their wrathful mein,
Their shouts of victory appal
With blasphemy between.
And of that shouting multitude,
I feel that I am one,
And in that din of voices rude,
I recognize my own.
Yet not less his blood avails
To chase away my sin,
And not the less the cross prevails,
To give me peace within."

A cup of muddy coffee is not wholesome, neither is a bottle of muddy medicine. One way to know a reliable and skilfully prepared blood-purifier is by its freedom from sediment. Ayer's Sarsaparilla is always bright and sparkling, because it is an extract and not a decoction.

One line, a line fraught with instruction, includes the secret of Lord Kenyon's final success—he was prudent, he was patient, and he persevered.—*G. Townsend.*

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buckingham's Dye and appear tidy.

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise!

A good milch cow is one of the best properties on the farm.

*In answer to an inquiry as to what had been Dr. Yates' gifts to Wake Forest College, Prof. L. R. Mills, Nov. 19th, 1895, says: "About 1872, Dr. Yates gave $950 to the endowment of the College. In 1875, he gave for the same object $1,000. He gave the N. C. Baptist Students' Aid Fund $4,350 just before his death. I have had to give these amounts from memory, but I am confident they are correctly given."

NEWS SUMMARY.

North Carolina.

A new cotton mill is just completed in Concord. This is one of the best manufacturing towns in the State.——The cotton gin of W. B. Wilder, two miles from Raleigh was burned last week. Loss $3,000.——In Stokes county a brandy distillery caught on fire and a man and his two boys fatally burned.

In General.

The South Carolina Constitutional Convention will probably adjourn this week. Henry E. Holmes furniture dealer in Richmond, Va., has just failed. Liabilities, $20,000.——Cuban insurgents have threatened to destroy $30,000,000 of property belonging to Americans and in some cases have begun the work of destruction.——The alumni of the University of Virginia are forming local organizations for the purpose of raising money to rebuild the buildings lately destroyed by fire.——The gold reserve in the treasury was reduced last week to $82,000,000.——At a recent fire in Chicago several girls were fatally injured by jumping from windows.——Eugene V. Debs, the imprisoned labor leader, has been released from jail.——Geo. Harris, the original "Uncle Tom" in "Uncle Tom's Cabin," is eighty-four years old, and is living in a destitute condition in Lexington, Kentucky.

A new story, "The Temptation of Katharine Gray," from the pen of Mary Lowe Dickinson, and from the presses of the American Baptist Publication Society, will be on sale the twentieth of this month. By those who have read advance sheets the story is said to be a very powerful one, and to set forth with convincing force the need of principle in life. Mrs. Dickinson has just successfully conducted the Jubilee celebration of Elizabeth Cady Stanton in New York and is, in the woman's movement, one of the foremost women in the land.

The Inductive Series issued by the American Baptist Publication Society, Philadelphia, Pa., and the alternative Primary Series, have now been made permanent publications, with the addition of a Teachers' Edition for each. Those who have not examined these two series will do well to send to Philadelphia for samples of the issues for 1895.

The Baptist Teacher for December, in its holiday dress, is very attractive. The January number will introduce the new features for 1896, prominent among which is the missionary department, giving items from every field of the different Baptist organizations North and South; several competent persons have been employed to do this work in the most thorough manner. Pen pictures of Bible places, by Dr. Blackall, written during his tour to the Orient, is to be another interesting feature; and yet another is the suggestions to teachers with regard to the application of kindergarten methods in teaching the lessons to primary classes. Send to the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, for a sample copy.

The Gate at Advance, N. C.

Dear Recorder:—We have no large number to report, as having been taken into the churches in this part of the vineyard. Are numbers always the surest and safest test of faithful work? If this were so, we should be a little inclined to be discouraged because of the small harvest. There seems to be a great anxiety on the part of some to get people into the church—the greater the number, the more we feel that we have done. Of course, we should rejoice when men find Jesus. It is right that we should labor earnestly to win souls to Christ, but in our earnestness to be successful in this part of the work, we should not be unmindful of the great need of the churches.

The greatest need of the churches to-day is a truly converted membership. The church's greatest foe is within its own doors, *that fatal lead*. There is scarcely a church in town or country, whose influence is not to some extent, at least hampered by it. There is *no limit* to the power of the gospel. Does the church fail in any particular in the great work for which it was established? Is there lack of unity—of liberality? Are calls made from the mission fields to which there is not the desired response? Do the walls of Satan remain untouched—unshaken, while they surround our very places of worship? The cause is traceable, in part, at least, to the unconverted members. Oh, that we all were lively stones in the temple of God! Did the church of the Acts, then fall hands will respond to the calls made, and upon the crumbled ruins of sin will be planted the flag of Christ.

God is blessing the efforts made in his name here. We feel strengthened and encouraged. There seems more of spiritual life in our membership, and they take a livelier interest in the work.

Bro. Henry Sheets did the preaching in the protracted meeting at this place. There was splendid interest to the very last. This is only a mission point, and the membership is weak. Two have been baptized and one received by letter since our meeting. We have no house of worship here. This is a great draw back. There is not much hope of any very great growth until a house shall have been built. The lot has been bought and paid for, and effort is being made to raise enough money to erect a house for this little band on their own lot. The Academy Hall will be fitted up and used during the present year, is being used now, and answers very well to preach in, but will not do to grow in.

[illegible] very hopeful point. A[illegible] railroad village. There is [illegible] Baptist sentiment here. Our [illegible] are largely attended, and the congregation growing. If the Baptists of North Carolina could see this place as we do, there would be a church here all ready to worship in within the next three or four months.

Since our meeting at Glenmoneville, in which we were aided by Bro. J. H. Rich, now at Wake Forest College, two have been baptized and one restored. The church was revived and is getting on nicely.

B. K. Mason.

Advance, Nov. 19, 1895.

Western Union, Eastern Association.

The Western Union of the Eastern Association will not meet with the church at Poplar Grove, Sampson county, on Friday before the fifth Sunday in December, 1895, as was announced at the Association, but will meet with the church at Concord, Duplin county, on Friday before the fifth Sunday in December, 1895.

PROGRAM.

Introductory sermon to be preached by Rev. C. F. Hopper.

First query: What are the qualifications of a gospel minister? To be opened by Rev. R. C. Sandling.

Second query: Are annual calls to the pastorate in accordance with the spirit of the gospel? To be opened by Rev. O. P. Meeks.

Third query: Is it expedient, in the present financial conditions, that the Association turn over the Sunday school work to a separate organization with advice to secure a suitable man to devote his entire time to the work? To be opened by Rev. W. L. Bilbro.

Manly Ward, *Mod.*

J. S. Kennedy, *Clerk.*

New Church Organized.

BAPTISMAL DISCUSSION—BENEFITS EXPECTED.

We—G. M. Webb, J. D. Hufham, R. L. Limrock and N. N. Hawkins—all ministers, met at the Carpenter's Schoolhouse on Friday night before the second Sunday in this month, and organized a Baptist church, where I have been preaching this year. Fifteen members in the organization I baptized last summer. Eight or ten will unite by letter at the next meeting. The name of the church is "Webb's Chapel."

This is missionary ground, and the State Board ought to help the people, as they want to build a house.

On Saturday, Dr. Hufham and a Lutheran preacher from Hickory discussed the subject of Baptism—the mode, the subject, and the effect of the ordinance. Everybody seemed to be pleased, and I think much good will come out of the discussion.

I shall continue to preach to them.

Yours G. M. Webb.

On Saturday, the 9th, Rev. R. C. Sandling tendered his resignation as pastor of Spring Vale church. On Sunday following he was unanimously recalled for the eighth year by the congregation of this church. He will accept the call. Mr. Sandling is an earnest minister and excellent pastor, which is attested by the esteem in which he is held by his congregations.—*Sampson Democrat.*

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Galced ch, Bladen, $5.75; W M S, Yanceyville ch, Beulah, 65c; Enon ch, 1.50; W M S, Morven ch, Anson, 60c; Sunbeams, ditto, ditto, 55c; Bladen Asso, 2.35; Rich Square ch, W Chowan, 3 14; Garner ch, Raleigh, 12 25; W M S, Greensboro ch, 2 50; Bay Leaf ch, Central, 3 00; Bransfield ch, ditto, 20 00; Columbus Asso, 12.35; Siler City ch, Sandy Creek, 83c; Harrellsville ch, West Chowan, 2 00; Rev J D Harrill, 2.00; W M S, Siloam ch, Eastern, 1.10; State Line ch, Flat River, 3 28; Tillery ch, Tar River, 3 17; Shelby ch, King's Mountain, 9.87; Mt Vernon ch, Central, 20.00; West Raleigh ch, ditto, 2 50; Edenton ch, Chowan, 30 00; Lenoir ch, Caldwell, 5.00. Total, 144 59. Previously reported, 8,465 41. Total this year, 8,609 80.

Foreign Missions—W M S, Yanceyville ch, Beulah, 65c; Columbus Asso, 3 00; Rev Z D Harrill, 1.00; Mt Gilead ch, Montgomery, 1.81; Mt Vernon ch, Central, 5.00; S S, Mt Vernon ch, ditto, 75c. Total, 11.27. Previously reported, 5,614 51. Total this year, 5,625 78.

Yates Fund—Sunbeams, Ephesus church, Raleigh, $3.50; W M S, Yanceyville ch, Beulah, 1.50; Mrs J S Morehead, Leaksville, 1.00; Mrs D F King, ditto, 1.00; Miss Mollie Dyer, ditto, 1.00; Mrs B F Ivie, ditto, 50c; Mrs Susan Scruggs, ditto, 50c; Mrs B W Ray, ditto, 65c; Mrs M J Moore, ditto, 10c; Miss Kate Hampton, ditto, 25c; D E Griffin, 1.00; Mrs D R Edwards, 1.00; Miss Annie Oates, 1.00; Miss Emma Thompson, 50c; Miss E Creech, 1.00; M J Keith, 1.00; Mrs S E Woolard, 1.00; Mrs E L Perkins, 1.00; Mrs Thos D Boone, 1.00; Miss M E Hall, 1.00; Miss Lillie Parrish, 1.00; Miss Betsy Rodwell, 1.00; Miss Lottie Coleman, 1.00; W M S, Morven ch, Anson, 1.00; Mrs Julia H Green, 50c; Mrs Nancy Green, 50c; Mrs B N Roberts, 1.00; Mrs Eleanor Jones, 1.00; Piny Forest ch, Columbus 1.00; Miss Nancy Winston, 1.00; Middleburg ch, 3.00; Mrs T H Lanier, 1.00; Miss Effie G Peed collected 1.00; Miss Maggie Holland, 1.00; Miss Lucy L Tatum, 1.00; Sandy Run ch, 2 00; Mrs Ida L Beatty, 1.00; Miss L Upchurch, 1.00; Mrs C G Burton, 1.00; Mrs J A Flemming, 1.00; Mrs M J Adkins, 1.00; Greensboro ch, 10.00; Pollocksville ch, 11.00; Miss Lou Morgan, 1.00; W M S, Mt Gilead ch, 1.00; W M S, Olivet ch, Charlotte, 5 00; W M S, Spring ch, Pee Dee, 1.00; W M S, Mt Pisgah ch, Mt Zion, 3.80. Total, 78.80. Previously reported, 27.96. Total this year, 106.75.

Home Missions—W M S, Yanceyville ch, Beulah, 65c; Cape Fear ch, Cedar Creek, 2 01; Bladen Asso, 14 19; Columbus Asso, 8 18; Rev Z D Herrill, 1.00; S S, Mt Vernon ch, Central, 75 cents. Total, 31 78. Previously reported, 8,356.50. Total this year, 3,878.28.

Education—Bladen County Asso, $5.17; R F Devane, Robeson, 3 60; E H Carter, Fair Bluff, 1.00; Clyde ch, West Bay One, 2.30; W O Rozell, Savannah, 25 00; Y P Centre St ch, Boston, 10 00; Mrs A V Purefoy, Wake Forest, 1.50; Garner's ch, Raleigh, 1.70; Columbus Asso, 2.66; Fayetteville ch, Cedar Creek, 25.00. Total, 79.58. Previously reported, 2,740.28. Total this year, 2,819.86.

Orphanage—Bladen Asso, $5.51; Garner's ch, Raleigh, 5 00; Columbus Asso, 5.35. Total, 11 09. Previously reported, 937.77. Total this year, 938.86.

Ministerial Relief Fund—Bladen Association, $1.95; Elizabeth City ch, Chowan, 5.00; Mt Zion Asso, 41.57. Total, 48 52. Previously reported, 465.93. Total this year, 514 45.

Students' Aid Fund, (Louisville, Ky.)—Mt Vernon ch, Central, $6.76.

In RECORDER, Oct 16, Burlington ch, $10.00 for Home Mission should be .75, and W M S, Burlington ch, 9 25.

J. D. Boushall,
Treas. Bap. State Convention.
Raleigh, Nov 23, 1895.

Christmas Number of The HOME QUEEN

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We desire also to call attention to the reduction in price of the *Advanced Quarterly* and *Bible Lessons*, and to the fact that, beginning with January, *The Baptist Teacher* will have a Missionary Department. Miss Mary E. Wright, of Georgia, will report for the Southern Baptist Convention, Rev. F. S. Dobbins, for the Missionary Union, and Rev. J. W. Weddell, for the Home Mission Society. A view will thus be given of all Baptist missions, Home and Foreign, North and South.

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JOHN Y. MacRAE, Druggist and Sole Agent, Raleigh, N. C.

Notice.

Having qualified as administrator of the estate of J. H. Hopkins, deceased, all persons having claims against said estate are requested to present the same to me on or before the 27th of December, 1896, at Rolesville, N. C.

M. L. Foyles, Adm.

NOTICE.

Having qualified as executor of the estate of A. J. Stallings, deceased, late of Wake county, this is to notify all persons having claims against said estate to present the same to me on or before the 15th of October, 1896, and those indebted to said estate will please make immediate payment.

BLAKE STALLINGS, Executor.
Rosinburg, N. C.

Scarlet Fever Settled in the Back.

AN OPERATION WAS UNSUCCESSFULLY PERFORMED.

THE PATIENT WAS FINALLY RESTORED, AFTER EIGHTEEN YEARS.

From the Evening News, Newark, N. J.

About eighteen years ago, when Mrs. Annie Dale, of 88 Bruce Street, was a bright, merry school girl, she was taken ill with scarlet fever. She recovered, but she was a very different girl from a physical standpoint. She was cured of the scarlet fever, but it left her with an affection of the back. As she grew older the pain seemed to increase. Her sufferings were intensified by her household duties, but she never complained, and with one hand pressed tightly to her back she did her work about her cozy home.

"I was fourteen years old when I was attacked with scarlet fever, and have now suffered with my back for eighteen years.

"Night and day I suffered. It really seemed as if I must succumb to the pain, and then to make matters worse, my head ached so badly that I could scarcely see, at times. Finally I went to St. Michael's Hospital, at the corner of High Street and Central Avenue, and there the surgeons performed a difficult operation on my back but it did no good; it was like everything else. I was told at the hospital to return for another operation, but the first had left me so weak I could not go back. Then again I had become discouraged and my three children needed my attention and care at home. The pain became harder to stand and my back was almost broken, it seemed. I thought I would never know what it would be like to be well again when I was told to try Dr. Williams' Pink Pills. With many doubts, a faint heart and an aching back I went to get the pills, and little dreaming that they would prove the elixir of a new life to me, I began to take them. Only a short time elapsed before I began to improve. Could it be possible that Dr. Williams' Pink Pills were doing what everything else had failed to accomplish! I asked myself the question many times and before long I was enabled by my improved condition to answer the query with an emphatic 'Yes.' Now the pain of almost twenty years is cured by these Pink Pills in a few months. I have no pain of any kind now, but I have got some of Dr. Williams' Pink Pills for Pale People and while I do not think it will ever be necessary to use them again, I shall certainly never be without them in the house."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

"How My Religious Paper Helps Me."

The *Standard*, of Chicago, recently contained an article "How my Religious Newspaper helps me." It is made up of expressions from a number of brethren, in different sections of the country, of different ages, and in different positions. William R. Harper, President of the University of Chicago, says: "From my denominational papers I secure help of various kinds: (1), a knowledge of the progress being made all along the line; (2), information concerning men whom I know or with whose work I have been familiar; (3), inspiration in the feeling that there are thousands who have at heart the same work for which I am working; (4), suggestions of real value in reference to work and thought and life; (5), better understanding of the principles of my denomination, and a higher loyalty to these principles."

Joshua Levering, one of the most successful merchants in Baltimore, and President of the Board of Trustees of the Southern Baptist Theological Seminary, says: "I regard the denominational paper as a necessary adjunct to any Christian household. Its benefits are many. My own experience proves how attractive it is to the entire family, from the little ones, who await its coming on account of the interesting stories contained in it, to the heads of the household, who through it keep informed in denominational affairs, and are also built up and strengthened in their faith by the editorials and communications."

MARRIED.

BLACK—MARSH—On Nov. 20th, 1895, in Raleigh, N. C., at the home of Mr. G. W. Marsh, father of the bride, by Rev. Dr. W. S. Black, aided by Rev. Dr. J. W. Carter, Mr. William F. Black and Miss Katie W. Marsh.

DIED.

FINCH—In Newbern, N. C., on Nov. 15th, 1895, Alonzo J. Finch, youngest son of Rev. J. J. Finch, deceased. Mr. Finch was well known as an insurance man and at the time of his death was general manager of the State Mutual Insurance Company of Worcester, Mass.

COX—With a sad heart we chronicle the death of sister Elizabeth Cox, which occurred in the home of her daughter, Mrs. David Pritchard, Camden county, N. C., Sept. 26th, 1895, in her seventy-seventh year. She was a consistent member of North West Baptist church, Norfolk county, Virginia. She leaves behind four children and many grandchildren, who, I am glad to say, are trying to go where she has gone. She was loyal and true to her church and pastor. Many who loved and esteemed her attended her funeral to share with the sorrowing ones. This is our loss, but her gain. She can't come to us, but we can go to her. Lord help us to be faithful.

P. S. C. DAVIS.

BRYANT—Sister Candace Bryant, wife of Bro. J. Q. A. Bryant, departed this life Sept. 30th, 1895. She had been a member of Mt. Gilead church, Chatham county, for thirty years. She was a patient sufferer for several years, and finally died of cancer. As her pastor, I visited her several times during her illness. More than once she expressed herself as ready to go when the Master should call; indeed, her great desire was to depart and be with the Lord. She left a Christian husband and many friends to mourn their loss.

W. H. EDWARDS.

CARPENTER—Nancy Ann Carpenter was born Sept. 22d, 1879, and died at her father's home in East Durham, N. C., Nov. 11th, 1895, aged sixteen years, one month and nineteen days. Nannie gave herself to Jesus in 1891, when not quite twelve years of age, and united with New Bethel church, Wake county, and was baptized by Rev. G. W. Coppedge, who was at that time serving this church as pastor. "Nannie" (as she preferred to be called) lived her religion, and thereby commanded respect for her profession and herself. The parents, sisters, other relatives, and some friends, started with the body on Wednesday morning, 13th inst., from East Durham to the church's burial ground, at New Bethel, in Wake, where she wished to be buried. Here we found those who knew and loved her awaiting the remains, that they might pay their last tribute of regard to her memory. Quite a number were out, especially the members of the Sunday-school—"her Sunday-school." Her body was taken into the house of worship, the Scriptures read, "Sweet By-and-By" sung, and prayer offered, just as she requested should be done before she died. At the grave her Sunday-school and some members of her church sang, "There will be no good-bye in heaven." This was well performed, and the tears fell thick and fast from many eyes, but they were tears of joy, because none sorrowed but in hope of a reunion where no farewells are spoken. "The good die young," it has been said, but this gives a shorter time with earth's trials, and the longer time in heaven

O. C. HORTON.

East Durham, Nov. 15, 1895.

Tributes of Respect.

Bro. James Isaac Byrum was born Sept. 17, 1815; and died at his home in Chowan county, Aug. 4, 1895, aged seventy nine years, ten months and seventeen days. He was married to Miss Elizabeth Forehand in February, 1839. He professed religion and joined the church at Ballard's Bridge in August, 1840, under the pastoral care of Rev. Wm. White, which profession he maintained until his death. His Christian life and godly walk was such a manifestation of religious enthusiasm that on Aug. 6, 1869, he was ordained as one of the deacons of the church worshiping at Ballard's Bridge, which office he filled as near to the teaching of the Bible as he could up to 1890, when his mind began to give way. He was a regular attendant on his church—was never absent unless providentially hindered. His mind gave way in November, 1890, which caused him to absent himself from the house of God he so much loved. His mental faculty still continued to give way, and from 1893 until his death he had to be cared for as though he were an infant. At the time of his death, he was the oldest member and deacon of this church; all had passed over the river waiting to welcome him to come up and join them above.

Bro. Byrum was not an educated man of the head, but of the heart, which is more preferable than the head. We can safely say that from the life and character of our deceased brother so far as we know that he is now resting in the arms of his Redeemer, who has said, "Blessed are the pure in heart, for they shall see God."

We beseech the deacons and all of the members of this church to try and imitate the life of our deceased brother by a godly walk and an honest, upright life. Therefore,

Resolved, 1. That in the death of Bro. Byrum, the church has lost its oldest member and deacon, the widow a kind husband, the children an affectionate father, the neighborhood a kind and good neighbor, and the State and county a good citizen.

2. That while we deplore his loss to us, we submissively say, blessed be the name of the Lord.

3. That we extend to the mourning companion of his life and the children of their love the Christian sympathy of our sad and sorrowing hearts in their sad and sore bereavement, and may God give them joy for mourning the garment of peace for the spirit of happiness.

4. That the above death, life and resolutions be recorded on the church-book, a copy of the same be sent to the widow of our deceased brother, and also to to the BIBLICAL RECORDER, requesting its publication.

ISAAC LAYDEN,
W. D. WELCH,
M. W. ELLIOTT,
Committee.

Amboy, Nov. 8, 1895.

Racket Store.

The great cut price sale of ladies' fine capes and jackets is doing wonders in that department. Remember you pay no profit on these goods; we are closing the entire lot at exact cost to us. Don't miss this the greatest opportunity you ever had offered to buy elegant wraps cheap. We are closing out a lot of about 200 pairs ladies' genuine dongola button shoes in either plain or patent tip at 75c. a pair on our bargain shoe counter. Any pair in the lot would be cheap at $1.25. Elegant stock men's kid English ties at 98c. to $1.25; a few cases men's Alaska brogans, sizes 6 and 7, 75c. No use paying $1.50 for men's wool lined buckle Arctics when you can get the same goods at the Racket for $1.25. Men's rubber boots $2.50; the same in boys' at $1.75. Full line ladies', misses' and children's overshoes at 25 per cent. less than the regular price.

Just received from James G. Johnson & Co., of New York, their line of samples, consisting of ladies' and children's hats, tips, fancy feathers and flowers, and shall clean the entire line at low figures. Don't make the mistake of buying millinery before seeing our stock. We sell millinery as we do everything else, at much less than the usual price, and carry by far the largest and best selected stock in the city from which to make your selections. Special leaders thrown out daily through all the different departments, and it will pay you handsomely to see our stock before buying.

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Successors to W. J. Davis & Co.,
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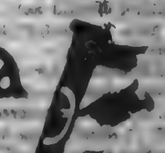
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The Home Circle.

A Thanksgiving Sentiment from Whittier.

Our common mother rests and sings
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

Oh, favors old, yet ever new!
Oh, blessings with the sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

We sing our eyes, the flowers bloom on,
We murmur, but the corn ears fill;
We choose to shadow, but the sun
That casts it shines behind us still.

Content.

All lands are fair to him who knows content,
All skies are sunny and all fields are green;
His dreamy mists with softest azure blent
The distant cloudlands tipped with silver sheen.

The wayside violet sheds her fragrance sweet,
For him the wildrose blushes all are spent;
Love's fairest gifts are poured about the feet
Of him within whose heart is found content.

—Selected.

Cause For Thanksgiving.

"I don't feel no cause to be specially thankful. I ben prayin' for Jonas these seventy years an' ther ain't nothin' come on't yit, an' I don't expect nothin' ever will. The minister he said we wuz ter look at the conversions he'd been in the church in the last few months an' keep Thanksgivin' just on that account if none other, an' I ben er lookin' at 'em an' I can't seem to see nothin' but jes' Jonas. I wuz er hopin' he'd come inter the fold this time."

There was a long drawn sigh of complete discouragement and then silence, for her neighbor knew how faithfully Jonas had been labored with, and how meagre the results which had followed the most earnest prayers in his behalf.

"I don't wonder you feel so, an' yit, let patience have her perfect work," and she looked very woe begone over her advice.

"I do think Lizy Perkins is changed. She use't ter be sich er flighty, harum-scarum critter. She couldn't never set through er meetin' 'thout gittin inter er spell er giggli' that took out all their solemn'ty of everything. I sh'd think her mar'd be thankful of anything would settle her, fer she hain't been able ter do nothin' with 'er fer quite er spell."

The neighbor went away, but though Almira Stout was alone she had plenty of company. Thoughts went trooping through her brain till it seemed as if she must tie her head up lest it burst. The minister had said give thanks for those converted, and here she was forgetting all about them in her anxiety over the unconverted. Surely God had performed a wonder when He turned Lizy Perkins from the error of her ways and planted her feet among the people who seek peace. Everybody said it was a miracle, and predicted she wouldn't hold out; but here it was months since she had knelt at the altar, and she was still the same quiet, earnest Christian as when she declared her choice of the straight path and her determination to walk therein. Her mother was poor, her father was dead, and she could not give much toward the missionary work, or help much on the church expenses, or do anything that called for money, but Pastor Greene said, "If you do your part in joining the church and thus show that you are ready to work for Him, He will find something that you can do." And so the Sunday of Thanksgiving month she joined the church with several others who had been converted during the extra services of prayer held in the church.

"I 'presume Mis' Perkins won't hev no Thanksgivin'—that is ter say, nothin' ter speak on. I shouldn't wonder of they'd git ericmg on er chicken or so. Lizy's er dretful smart girl, of I dew say it. I wonder of they'd like a spice cake. I'll send 'em a pie, I guess. I dunno but I'd better send two pies. I don't 'spose they have many pies 'n things. I wish I could git 'em er turkey somehow."

That afternoon she spent with Mrs. Perkins. That night Jonas remarked on the festive odors in the house. He liked Thanksgiving days and Christmas time, for they had such good things to eat in connection with them. His wife said "Jonas was fond of good victuals," and he smiled every time she said it, and silently agreed with her.

Jonas spread himself out on the sofa with the cat curled up beside him. He always lay down to rest "just a minute" before going upstairs to bed, and his minute was always prolonged till the clock struck nine and Miry roused him, he declaring every time that he wouldn't ha' believed it was so late." He looked very comfortable, and Miry hated to say a word. She got her knitting and put her slippered feet on the hearth, purposely turning her chair so Jonas could see only half her face.

"Ye know, Jonas, Pastor Greene said last Sabbath day, we ought to give thanks with them who had recently been converted."

"Yes, I think so myself," said Jonas, wondering what had started Miry on that track.

"Wal, Mis' Perkinses' darter Lizy is one of them that's come inter the fold, an' I ben a thinkin' I'd go over and spend the day with her tomorrer, and help her give thanks."

Jonas stroked the cat so hard that her tail showed sparks in them.

"I seen Lizy there this afternoon, an' I told her I was goin' ter be no comp'ny ... have me come cos it's er ... Lizy, too any kind of er ... an she cried 'cause I ... I told her I was ... how I'd ben er prayin' fer you for twenty years an' you warn't no different, an' the minister said plain enough ter give thanks with some one what hed been converted, an' as they wuz my nearest neighbors, I wuz er goin' ter take over the dinner. Of course I shell leave enough here for you, an' I've made pies an' cake an' cracked up er lot er nuts, an' done everything jes as I would of we wuz goin' ter eat with comp'ny.

Jonas seemed to be trying to say something. He swallowed, he opened his mouth, and half rose as if he would tell his wife if he only could find the words to express himself. The cat meanwhile evidently thought his petting too emphatic and retired to the other end of the sofa where she curled herself up for an extended nap. Jonas gave up speaking, if such had been his intention, and settled back on the pillow after punching it on both sides.

"It seems 's if everything had ben planned out fer me puppose. Julia 'n her husband can't come, and Philena wrote she was goin' to her son's this year, and so I'm left without no comp'ny, so't I kan go jes's well's not."

There was a peculiar look on Jonas' face as he said: "Wal, I dunno's I've any objections."

In the morning Miry's heart smote her at the thought of leaving Jonas all alone to eat his Thanksgiving dinner, and she half wished she had asked Mrs. Perkins to come over instead of carrying the dinner to her, but she thought of the minister and what he had said about going to rejoice with the newly-converted and she hardened her heart and proceeded to fill her big six quart pail with pies and cakes, etc. She was nearly ready to go when the big side door swung open and she was smothered in somebody's arms, and furs tickled her nose, and a wet veil kissed her heartily, while somebody said, "I am *so* glad. After I got pa's letter I just *had* to come. I couldn't stay away from home when there was *such* good news. Mother, it's your prayers that have turned him, he *said* so, and I *know* it. What a power he'll be! Now we'll all belong together."

"Mercy me! Where'd you come from? You wrote you warn't er comin'!"

"But after pa's letter"—

"What letter?"

"Why, he wrote that he was going to join the church. He said he knew you'd been praying for him so long, and he thought it time your prayers were answered. He'd had it shown to him that God didn't answer any prayers that we could answer ourselves, and he felt it to be his duty to answer that prayer; he had been thinking and thinking, and he'd concluded that he believed just the same as you did, only he hadn't courage to say so. You know, ma, he always was a bashful man."

Jonas was shaking hands with Julia's husband, and Miry Stout was taking off her daughter's wraps with a curious twitching of the muscles around her mouth. She kissed her son-in-law and went to carry away the shawls, but she was gone a long time, and when she came back her face shone as if she had seen the Lord.

"Jonas, you step over to Mis' Perkinses and tell 'm Julia has come after all, an' will they come over here to dinner, and—and—I guess you might say 't I've got p'tic'lar cause fer rejoicin' in my own house."—*Zion's Herald.*

Boys, keep your record clean.—*Last words of John B. Gough.*

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Charlie Mann smashed a large pane of glass in a chemist's shop, and ran away at first; but he quickly thought: "Why am I running? It was an accident. Why not tell the truth?"

No sooner thought than done. Charlie was a brave boy. He told the whole truth; how the ball with which he was playing slipped out of his hand, how frightened he was, how sorry, too, at the mischief done, and how willing to pay, if he had the money.

Charlie did not have the money, but he could work; and to work he went at once in the very shop where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered; but when he was done he had endeared himself so much to the shop keeper by his fidelity and truthfulness that he could not hear of his going away, and after awhile Charlie became his partner.

"Ah, what a lucky day that was when I broke that window," he used to say.

"Charlie," his mother would respond, "what a lucky day it was when you were not afraid to tell the truth."

"Lying lips are an abomination to the Lord, but they that deal truly are his delight."—*The Ensign.*

I thank Thee for my common blessings, still,
Rained through Thy will
Upon my head.

—*Alice Cary.*

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" Sanford...	6 41 a m	5 00 p m	
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Manton	16 20	13 25	8 50

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The Recorder: Its

BY THE LATE EDITOR

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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 61. RALEIGH, N. C., WEDNESDAY, DECEMBER 4, 1895. Number 23.

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The Recorder: Its Origin and Work.

BY THE LATE EDITOR OF THE RECORDER.

Naturally, one wishes to think and speak favorably of the dead. It would be pleasant, therefore, to say that the founders of our Convention saw from the beginning that a weekly newspaper would be a necessary part of the machinery by which their enterprises were to be pushed forward, and because of this prevision, established it at the earliest moment possible. But a tender regard for the truth compels me to state that they did not see the necessity in advance.

For a year or two after the Convention was organized, they had no thought nor intention of establishing a newspaper. The enemies of truth and righteousness were ahead of them in using the printing press to disseminate their own views, and oppose the progress of the new movement. The agents who first went out to organize the Baptist forces of the State for aggressive work in missions and benevolence, found their enemies ahead of them with books and pamphlets which misrepresented their purposes and their plans, and sought, with every weapon which fanatical ingenuity could devise, to hinder them in their work. They were at a disadvantage. The spoken word was soon forgotten; the printed page remained; the speech could travel but a little way; the printed matter went everywhere. At last the brethren found that they must have an organ of some sort, and at their request, November, 1832, Thomas Meredith, in the spring of 1833, sent out the *Baptist Interpreter* from Edenton. It was a monthly journal, and while it was edited with singular ability, the brethren soon found that it did not meet their wants or answer their purposes. After a year's trial the Convention, November, 1833, requested Mr. Meredith to establish a weekly paper at some point more accessible than Edenton. In answer to this request he removed to Newbern, and started the BIBLICAL RECORDER, at the close of 1834. In January, 1838, he transferred the RECORDER to Raleigh, where it has since been published. At once it infused a new spirit into every department of our denominational work. At the session for 1835, John Armstrong, chairman of the Committee on Periodicals, stated that during the year the BIBLICAL RECORDER had been "a powerful auxiliary to the benevolent efforts of the age," and added: "It admits of a doubt with your committee whether, as a convention, we could get along without the aid of a newspaper. We have no hesitation in saying that our success will be proportionate to the extent of its circulation. Your committee cannot say too much in praise of the able and successful manner in which the editor has conducted his paper."

At every session since, by reports of committees and public addresses, the body has borne similar testimony to the great value of the paper in promoting denominational unity, harmony and efficiency.

The RECORDER has had five editors. Others have occupied the editorial chair for brief seasons, but it is needless to consider them separately. Of the five whose successive administrations cover as many successive periods of denominational development, I shall now speak.

It was a stormy sea on which Meredith launched the RECORDER. The old faith which the Baptists had held through the ages was assailed at every point. The doctrines of grace which made Paul feel himself a debtor to all men and bore him on his missionary journeys through the eastern limits of the Roman Empire; which have carried Carey to British India and Judson to Burmah; which had borne such gracious fruits in all parts of the South during the great revival of 1801–3—these doctrines were denounced as armenianism, and it was sought to substitute for them a system of anti nomianism, which should be a cover for covetousness and spiritual idleness. From this point, as a base of operations, the whole policy of the Baptists, evangelistic, educational and benevolent, was assailed. Ministerial education was ridiculed and denounced. The application for the charter of Wake Forest College created such an outcry that it was secured only by the casting vote of the Speaker of the Senate. A member of the Legislature from one of the eastern counties was beaten in the next election, distinctly on the ground that he had voted for the charter, which, it was charged, was to vote for the union of Church and State.

Later, when Alexander Campbell was organizing his followers in Virginia, he made a tour through some of the eastern counties, seeking to draw the churches away from the old faith of our fathers, and created no little stir among them.

In these contests, and others of which there is not time now to speak, Meredith bore himself grandly, and amply justified the wisdom of the brethren in choosing him to the leadership of the denomination. When, in 1850, the pen dropped from his fingers forever, and his spirit entered into the rest that remaineth for the people of God, the battle had been won. The golden glory of complete triumph rested on the denominational lines throughout the State. The old faith had conquered. The Convention was no longer an experiment. The College was out of debt and was growing in popular favor. There was a female school of high grade and splendid equipment at Murfreesboro. There were also female schools of high character at Raleigh, Oxford, Rockford and other places. Yates was preaching the gospel in China, and the Raleigh Association was pledged to support him. All the town and village churches, and many of those in the country, had Sunday schools. The spirit of the churches was such as compelled the younger ministers to seek the best educational training which they could obtain before giving themselves to the active duties of their high calling. The policy enunciated by our fathers in 1830 had triumphed at every point. There had been failure nowhere. To this grand victory Meredith contributed no small portion. Meredith was mighty, mainly because of the newspaper which he controlled, and through whose columns he spoke.

After a brief interval from his death in 1850, Rev. J. J. James of Caswell county became editor, and a little later sole proprietor of the RECORDER. He had studied at Wake Forest College, and taken his degree from Columbian University, bringing to the duties of his office good business habits, a sound judgment, a cultivated taste, a large acquaintance among the Baptists of the State, and a considerable reputation as writer, teacher and preacher. The period of his administration may be called the "golden age" of the paper. It was successful as a financial venture, the Baptists of the State were, for the most part, pleased with its management, and the editor gained both reputation and influence from his labors.

During the whole of his administration the strength of the denomination, while not overlooking other departments of Christian endeavor, was directed mainly to the endowment of Wake Forest College, and the establishment of academies which should be feeders to the College. In 1857, after several years of trial, the endowment fund of $100,000 was completed, and the College was put beyond the risk of failure or embarrassment from ordinary causes. High schools were in successful operation at Reynoldson, in Gates county; Madison, in Rockingham county; Ashepole, in Robeson county; Holly Springs, in Wake county; Warsaw, in Duplin, and at other points, when the civil war broke out. Early in the spring of 1861, Mr. James sold the RECORDER to Rev. J. D. Hufham of Duplin county, who became sole editor and proprietor, and retired to his plantation.

The new administration witnessed the beginning and the dreadful closing of the most gigantic struggle of modern times. It is doubtful if the Baptists of the State have ever been more thoroughly alive and active than they were during those four years of anxious, sorrowful expectation and immeasurable suffering.

The churches sent their pastors to visit and preach to the boys in camp. Missionaries and colporters ministered regularly to the spiritual needs of the soldiers in camp, on the march and in the hospital. Great revivals followed these labors and thousands were converted to the faith of the gospel. These things stirred the hearts of the people at home and multitudes of the saved were brought into the fellowship of the churches. Shut out from the literature of the world, the Baptists, with the other Christian people of the South, were very active in their efforts to provide religious reading for the soldiers and books for the Sunday schools at home. In all this blessed work the RECORDER had a large share. It was the only religious newspaper in the South which did not suspend at all during the struggle. It went regularly as a messenger of comfort and hope to the homes, and the fireside, and thousands of copies were sent to the soldiers in the field.

For a few months after the close of the war the publication was necessarily interrupted, but promptly resumed on the opening of the mails. It gave no uncertain sound. It called on the Baptists of the State, stunned and dazed by the wreck of their estates, their homes and their hopes, to rally and reorganize their denominational work at every point. It was a dreadful time. Wake Forest College had lost its endowment, and the buildings and grounds were in a woful state of dilapidation. The Institute at Murfreesboro was loaded down with debt. Efforts in behalf of missions, except the work among the soldiers, had been suspended for four years. But with a faith and courage that were truly heroic the Baptists of the State entered upon the task of reorganizing and resuming their work all along the line. We look back to this stormy period in our history and thank God for the man he had given us with the sublime faith and heroic spirit, who, standing amid our ruined fortunes and desolated homes, could sound the bugle notes of hope for his people and his State. We are more and more convinced as we read the history of God's people that he calls and endows men for the times and the seasons through which they are to pass. At this time when all seemed lost, the man of boundless hope, undaunted courage and loving heart, in warmest sympathy for his brethren and his State, stood at the helm, and pointing to better days and better things for God and humanity, cheered the scattered churches onward in the work of reorganization. By nature and grace he was the man for the hour, and to him as their leader the Baptists of North Carolina owe a debt of gratitude that is lovingly recognized by every worthy member of our churches. To write his life would be to write twenty five years of Baptist history in North Carolina.

Considerable progress had been made when, in 1867, the RECORDER passed into the hands of Mr. J. H. Mills, who for more than ten years had been successfully conducting a female college at Oxford.

Under his management the paper gained rapidly in popular favor. When, in 1878, he retired from the editorship to establish the Orphan Asylum at Oxford, a new and greatly needed enterprise in the State, most gratifying progress had been made in the work of rehabilitation.

Many improvements at Wake Forest College had been made, and the effort to raise a new endowment had been so far successful as to show what could be done. In missions, in Sunday schools and in ministerial education the blessing of the Lord had rested on the labors and sacrifices of his people.

The present administration began July, 1875. It has been the longest but one in the history of the paper.* It has had to discuss a great many critical and exciting questions, but in every instance it has spoken the sentiments of the people, and the people have nobly stood by it. In no other period has the denomination of North Carolina grown so rapidly in numbers and efficiency. At least 150 000 of the white people of the State are members of our churches, while the colored churches have a membership of more than 100,000. No other Southern State has so large a number of laborers among the heathen. The Baptists of North Carolina have in China, Africa and Mexico thirty-two missionaries. The unification of the work of State Missions is now complete and the District Associations are working together through the Convention. The number of gifted and consecrated young men entering the ministry is steadily increasing. The Orphanage, the youngest of our enterprises, has been successful from the start, and its capacity is enlarging year by year. Murfreesboro, the oldest and best equipped of our female seminaries, is free from debt, and is enjoying a liberal patronage, as are other female schools. Wake Forest College, with an invested endowment fund of $175,000, a complete equipment in the way of buildings, apparatus, &c., and an annual enrollment of more than 200 students, is the leading college of the State. All this after sixty years of toil and sacrifice. Truly, "the Lord hath done great things for us whereof we are glad." "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus throughout all ages, world without end. Amen."

As to the place which the RECORDER has had in all this glorious work I do not wish to be misunderstood. It has simply been a helper; a very efficient helper, but only a helper. I repeat the words of John Armstrong, written and adopted by the Convention fifty-five years ago: "The BIBLICAL RECORDER has been a powerful auxiliary to the benevolent efforts of the age. It admits of a doubt with your committee whether, as a Convention, we could now get along without a weekly newspaper. We have no hesitation in saying that our success will be proportionate to the extent of its circulation."

*This article was written in 1890. The late editor controlled the RECORDER about twenty years, which is the longest term any editor has served the Convention.

The soldiers of Garibaldi were once on the point of mutiny. They sent him a message detailing their losses and helplessness. "What shall we have if we follow you farther?"

The answer was: "More hunger, cold, thirst, wounds; more of you will fall in battle; many will never see your homes again." But the hero's eyes gleamed with hope.

The brave men sprang up: "We are the men; lead us on."

Shall we not so speak to the Captain of our salvation: "We are the men; lead us on." That is missionary heroism.

The world sits at the feet of Christ,
Unknowing, blind and unconsoled;
It shall yet touch his garment's fold,
And feel the heavenly Alchemist.
Transform its very dust to gold.
—*John G. Whittier.*

Relation of North Carolina Christian People to Education.

BY REV. W. R. GWALTNEY, D. D.

First. What is their duty to higher education? They must build academies, endow and equip their high schools and colleges. They must see to it that higher education is not controlled by the State. Christian people must in every way encourage and foster Christian education. While giving the gospel to the people and building up churches, they must build and endow schools, and educate the young under strong Christian influence.

Said one of the greatest educators of the country, "A Christian college is an institution established to promote the kingdom of Christ by training young men's (or women's) highest powers—intellectual, social, and religious—for the service of Christ in the church or the State. That is not a Christian college in which Christianity is merely tacit and nominal. That only is a Christian college in which Christianity is the confessed and formative principle of the whole organization in method and life." Now such an education cannot be given by the State without violating the fundamental ideas of religious freedom.

The theory of our government disavows the union of Church and State, therefore the State has no right to undertake to touch religion. This would be to overlap her jurisdiction. Says another distinguished teacher: "The State has no right to invade the empire of the inner life, or to sceptre conscience and faith. The door to the domain of conscience is forever barred against the State by the constitution."

A distinguished Presbyterian divine in Brooklyn, N. Y., has said: "The all pervading principle of our American constitution is that the State as such has nothing to do with religion beyond affording to the people protection in the enjoyment of their religion, and that, too, without discrimination among them. It is difficult to see how a State established upon the principle, and for reasons of State policy conducting a school system at public expense, can make that system the instrument of religious instruction or worship in any form. It manifestly cannot do so without contradicting the fundamental law of its own religious life."

Christians should zealously guard against higher education going under State control; because Christian people must have regard to the organic law of the State and to all the underlying principles of religious freedom, and the entire separation of State and Church.

They must keep Christian education out of the hands of the State because the State cannot teach a definite religion, not even the Christian religion, without violation of the constitution.

They must keep it out of the hands of the State, because the government is in the hands of political parties to make and to unmake, to build up and to tear down, as the partisan spirit may move those in power. Some of us remember when our State University had to close her doors when one political party was turned out and another one came into power. If there ever was a time when Christian people should rally to their own institutions, endow and patronize them, it is now—in the day of little politicians, when nearly all are for place and for power and so few for country, when party spirit is the living, moving power, and patriotism is dead. Never before were Christian people so loudly called upon to educate in schools distinctly religious. Our institutions are not only the hope of the churches but of the State:—they are furnishing more teachers for the public schools and academies than are furnished by the State institutions. Five years ago there were in the United States 365 colleges and universities; 278 of these were Christian colleges and universities. In these 365 schools were 65,000 students; of these, 50,000 were in the Christian institutions. Most of the higher education of the country is given in schools distinctly religious and without any cost to the State.

Christian people of North Carolina, we must guard and foster the God given work. The State cannot do it. Give it to the State, and you give away the handmaid of religion, the best interest of the church, and the only safeguard of the State.

Secondly. What is the duty of the Christian people of North Carolina to common school education? In every proper way they should exert their influence and use every lawful means to make the free schools better. They should petition the Legislature to heed the mandate of the constitution and provide for a four-months school in each year. If they were to call for a six-months school every year, they would act more like Christian patriots. For general education, for the primary education of all the children of the commonwealth, the State must provide. The Christian people cannot do this. It is for the protection of the State and not for the benefit of the children. It is the duty of the State to furnish the means to qualify all for citizenship. No government is safe in the hands of ignorant voters.

Government must educate all, not for the benefit of the recipient, but for its own protection. Its perpetuity depends upon it. A government of the people, for the people, and by the people, must see to it that the people be made capable of self government. To do this, it must educate the many and not the few. A government, during a widespread famine, might have to furnish food for the starving citizens, but as soon as they became able to furnish themselves, the aid should be withdrawn, and at no time should the government feed them on rich dainties.

Christian people, who are trying to reach the masses with the gospel, save them from sin, lift them up, and make of them good and honest citizens, should lift their voices trumpet like in behalf of a better system of free-schools. Their philanthropy, their patriotism, and their religion demand such faithfulness.

In North Carolina the average number of days in the year that each pupil attends school is thirty six (*Harper's Weekly*). This is the lowest of any State in the Union by 8.1 days, Alabama being 44 1. It is mockery to talk of love of country while thousands, yea, tens of thousands of poor children in the State can't have four months in twelve to attend school and the average pay of the teacher is less than twenty four dollars per month. Short schools and poor teachers to prepare a people for holding in their hands the reins of government!

Bishop McTyeire says: "Of the over six millions of illiterates who disgrace and threaten any country, a very large proportion of them are in those Southern States that are inviting their citizens to free university education. It sounds well to say "Our University is open to the poor as well as to the rich. The farmer and the mechanic can educate his son there on the same terms with the millionaire." Look at this a moment. The farmer wants his son to chop out the cotton and help gather in the crop. The mechanic wants his son in the shop. Offer to them a common school within reach nine or ten months in the year, and you offer them what they want and what they can accept. Moreover, could these boys be spared for two or three years from the plow, the anvil, the work bench, &c., their parents cannot afford the expense of the board, travel, books, and suitable outfit for the University. It is mocking them to say, "It is open and free."

A patriotic Christian people should feel that if all are to be taxed to educate, that it should be to educate the whole people—to stimulate and lift all up to the capacity for self-government—for the safety of all and not for the benefit of a few.

To tax the many to favor a few is wrong in principle, and it brings the State into competition with many of its best citizens—in fact, it is the government in direct conflict with interests dearer to them than life itself. This cannot be for the advancement of the educational interests of a State. The State with its enticing offers, yea, I may say, with a drag-net in competition with its sacrificing, loyal citizens. Who that believes in Christian education does not tremble as he tries to forecast the future!

This apprehension is felt by Christian people in other Southern States. The writer spent last August in another State and attended a large Association, and listened to the discussion on education. The president of one of the Christian colleges of that State spoke of the illiteracy of the thousands, and of the large appropriations made to State institutions, and that by such policy his and all the other Christian colleges were endangered, and that the time had come when Christian people should protest. And from a State south of that, there was an editor of a religious paper present, and he said that in his State the same difficulties confronted them, and that before them there was a big struggle and a struggle to the end. Christian people shrink from any manner of contention, but their loyalty to Christ and to their country demand that they promote Christian education, and use all lawful means for the enlightenment of the masses.

Wake Forest.

The Pastor's Friend.

The importance of the church papers as an aid to the work of the ministry is hard to estimate, yet we fear it is not as fully realized as it should be by many pastors, or the subscription lists would be greatly lengthened. If every member of the church would carefully read the periodicals of the church, the results of the minister's efforts would be more than doubled. In the first place, the members would be familiar with the work of the church at large; their interest in this work would not be allowed to wane, and when the pastor would come before his congregation asking a contribution for some special work, he would not be presenting an entirely new subject. His people would know all about it, and not half the effort would be required to bring a hearty response that would otherwise be necessary. The pastor can present each special department of work only about once a year, but the church papers keep these things constantly before the people, and the more familiar the people are with the work of the church the more interest they will have. As familiarity decreases, interest decreases. We can not be interested in anything of which we have no knowledge.—*The Watchword.*

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate. —*Bishop Hall.*

Those that do the will of God heartily will do it speedily; while we delay, time is lost, and the heart hardened.—*Henry.*

Prepare to meet thy God.

The Biblical Recorder.

WEDNESDAY, DECEMBER 4, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"TRUST in God and work."—*Broadus.*

"GOD'S man, in God's place, doing God's work, in God's way, and for God's glory." That is the description of what every one of us ought to be. Let us keep it in mind.

AMONG Southern Baptist States North Carolina ranks third in numbers. In contributions the State ranks eleventh. The average is eighteen cents a member, according to reports in the *Year Book*. Let us pull up a notch.

WE print 7,200 papers this week. Lend us a helping hand, and next year this time it will be 10,000. After all, getting people to read the denominational organ is the solution of the problem of increasing our contributions.

A HISTORY of the North Carolina Baptists is greatly to be desired; but we had rather wait for it than to bring one out that would not stand the light. A people with a history as marvellous and as precious as ours ought to guard it more zealously than we do. Our North Carolina Baptist Historical Society is doing good work in this direction.

AT THE first meeting of the State Board of Missions and Sunday-schools this year applications were made for $20,000 to carry on worthy work. This amount could be wisely used, and it ought to be furnished. If we are to meet the responsibility which faces us as the largest organized religious body in the State, we must lose no time in having the gospel preached everywhere in the State. The history of our State mission enterprises is such as to encourage us to greater sacrifice.

SUNDAY-SCHOOL statistics are very meagre in North Carolina. The following estimate was made the past summer: There are in our Convention about 1,300 Sunday-schools, about 100,000 members of schools, and about $25,000 is contributed annually by them. Our Sunday-school work ought to receive more attention. It ought to be systematized. Just at this point there is no doubt but that we can afford to be more active. Sunday schools are beginnings; and beginnings are most important.

WE HAVE one missionary in foreign lands for 13,000 Baptists in the South. But this does not imply that it requires 13,000 Baptists to support one missionary. In some instances a church with less than five hundred members sustains a foreign missionary. The day will come when there will be a missionary in China for every five hundred Baptists in the South; and it will come sooner than we think. Modern missionary enterprise is only one hundred years old, but it has assumed vast proportions.

THE plan of co operation in missionary work among the negroes, as set forth and adopted by the American Baptist Home Mission Society, the Home Mission Board of the Southern Baptist Convention and the State Convention of Negro Baptists, will be submitted to our Convention for endorsement. We published the plan recently. In brief, it provides for the employment of one general missionary and two district missionaries (who have already been elected); their salaries and expenses to be paid, first year one third by each organization, second year two fifths by the negroes, three fifths by the white bodies, third year one half by negroes, the other half by the white bodies.

THIS number of the RECORDER is designed with a view to the Convention, first to be of use to delegates and to stimulate those who have the various objects at heart; secondly, to in some degree give to those who cannot attend the meeting the best thought of the brethren in regard to the several departments of our work. Conventions do great good by informing those who hear discussions and reports and by arousing people to the work. The written word may do no little in this respect.

We are under great obligations to the brethren who responded to our requests for articles. Never did a paper have more responsive friends in this respect, nor more able ones to write. If we had the space we would call attention to each article by particular reference, but, that being impossible, we advise the reader to go right through column after column, and promise him he will feel when he gets through as if he had attended the Convention.

THE CONVENTION.

Ho for Greensboro! This is the Mecca of the Baptist host of North Carolina for the pilgrimage of 1895. Already hundreds of brethren and scores of Christian women have turned their faces thither. And during the coming days the thoughts of thousands will turn with eager interest toward this beautiful city.

For, to morrow night, with the Greensboro church, convenes the Baptist State Convention, the largest, if not the most important, representative body that meets annually in North Carolina. Before this number of the RECORDER shall have reached the great majority of its readers, the Convention will have been organized for business. Perhaps it is in session while you are reading these lines. Stop, brother or sister, and, before you read farther, lift your heart in silent prayer to God that the guiding, restraining, uplifting influence of the Holy Spirit may be felt throughout all the sessions of the body.

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And shall not those of us who attend the Convention seek, above all else, to make it a meeting of great spiritual interest and power? Business must be transacted, of course; but there will be no incompatibility between business and devotion. Nay, the work will all be better done if our hearts, full of the spirit of our Master, shall flow together in brotherly love. There may be differences of opinion as to plans and methods. But unity of purpose and aim rises high above all minor diversities. In the midst of variations of judgment, there may be perfect harmony in spirit. And surely this harmony and fellowship will prevail if, in answer to our prayers, our Lord shall come himself and abide with us during our deliberations and our social intercourse. O for a meeting this year in Greensboro that will prove a lasting benediction to the church that welcomes us, a fresh anointing to every delegate, and a blessing to every home in the city.

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Only a few years have elapsed since one of the secretaries of the Convention stated in his annual report that he had just passed through twenty-two towns west of Raleigh "in which the truth, as held by Baptists, was not proclaimed." Greensboro was one of the towns to which he referred. As the Convention meets a second time in the beautiful house of worship of the Greensboro Baptist church, now self sustaining, it will have before it an excellent "object lesson." We shall not only hear discussions as to the importance of State Missions, but there will be before us a visible proof of their value and success. For to this vigorous right arm of the Baptist body were due the first beginnings of Baptist organization in Greensboro. And could Dr. Walters return to the world and retrace the journey which he mentioned in his report, he would find that, through the wise administration of our Mission Board, "the truth as held by Baptists" is now proclaimed in almost every one of the twenty two towns.

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We have just referred to the fact that the Convention will now meet a second time in Greensboro. The first time was in 1888. It was a good meeting. Cade preached the Convention sermon. Brown, of Missouri, softened our hearts by his sweet singing. Yates, the veteran of forty years in China, had just gone home to get his crown. Britton went directly from that meeting to China to take up a part of the work he had laid down. The debt on the Greenville Memorial Church was finally provided for, the Woman's College was projected and a committee appointed to report thereon at Henderson.

Sweet are the memories which still abide with us of that session of the Convention. Sweet, also, and yet sad, are our recollections of those who were with us in Greensboro in 1888, but who will not meet with us in 1895. Alas, the losses. Alas, the changes.

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The President of that Convention was W. H. Pace, a man of clear head and large heart, and one of the most useful laymen that the Lord has ever given to the Baptists of North Carolina. There was a sad gap in our ranks when he went to his reward. It was the last meeting attended by J. S. Purefoy, the veteran, than whom no man ever loved the Convention more. Col. Polk was already nearing that sunset of which he eloquently and tenderly spoke. J. P. Mason, full of years and labors, has since gone to his rest. Bailey has laid down his pen. Carter has died in his mountain home. Newton has gone home to God from the dark continent which he labored to save. Carroll was not with us then; but those who have been attending our meetings will miss his commanding form and his cordial greetings. Fresh in our minds is the death of Durham. And as we write we recall many others who were always with us in heart, if not in bodily presence, who have gone to the better and brighter realm. May we not think of them as assembled together on high? Do they not watch the work dear to them?

Widely scattered in other States, but still laboring faithfully are the brethren whose presence helped to brighten that meeting. Wright, Battle, Dill, Love, Broughton, Jones, Taylor, Woodson, Watson, who were then in our Convention, are now pastors in Virginia. Blount is in Maryland, White in Georgia, McManaway in Arkansas, and Hord in Western Carolina. Greene, who was one of the secretaries, and Bostick are in China. Ah, the changes that come with the fleeting years.

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When, however, we shall look around us in the Convention of this week, we can take fresh courage and be glad. For we shall recognize scores of workers, strong men and true, who have come into our midst or have been raised up among us. One and another in the advancing army has been struck down or removed. Thank God for the men, recruits or veterans, who step into their vacant places.

What a joy it will be to the brethren to greet each other again, or, for the first time, to look into the faces and grasp the hands of those whom they have known only through the columns of the RECORDER. Shall we not all avail ourselves of this opportunity to enlarge the range of our personal acquaintance in the Baptist brotherhood of North Carolina? The territory of our Convention is one of magnificent distances, especially from east to west. We happen this year to meet near the centre. This will afford an unusual opportunity to brethren from all sections for making each other's acquaintance. Let us not wait for formal introductions. The fact that we are Baptists who have come together in our annual family gathering will be introduction enough.

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We know of nothing to come before the Convention that will be likely to mar its harmony or to greatly modify its general policy. There will, of course, be free and full discussion of every measure that may be proposed. All shades of opinion have equal right to expression. Open and general discussion is often very helpful. But when, after sufficient ventilation of views, a vote is taken, the decision of the majority is, according to our Baptist notions, the end of controversy.

When we remember the great number of Baptists who, directly or indirectly, are represented in the Convention, we cannot but be impressed with the fact that such a meeting has great significance, and that such a body has great dignity. And while this sense of the dignity of the Convention should never repress ease of discussion or the play of genial and kindly humor, it should secure uniform courtesy of bearing and freedom from acrimonious debate. And these ends will be even more certainly reached if we can at all times remember that we have come together in a pre-eminently and distinctively religious meeting to attend to the business of the King.

THE ROUND OF THE ASSOCIATIONS.

There are forty five Associations within the bounds of the Baptist State Convention, with a membership ranging from one to ten thousand each. In and through these organizations of our churches, the extent and efficiency of our denominational enterprises are, for the most part, determined. Are our Associations gaining in numbers, in liberality, in consecrated, intelligent workers, in zeal for the spread of the gospel, and all the blessings it it sures? If so, we have cause for rejoicing, as we close the account of the year's work.

The closing of 1895 marks a good year in the history of our Associations. The churches have been fully and competently represented in the persons of their delegates, who have participated more actively in the work of the Associations than is usually the case. In the fewest instances (and we do not recall one) has a church failed to report the full amount which it undertook to raise, and in many cases more than this amount was sent up.

There has not only been no discord about what ought to be done, but no disagreement in the methods of doing it. The weather has been lovely, little rain, no freshets, no storms; this, and the fact that our meetings have, as a rule, been held in exceptionally fine communities, brought the people out in larger numbers than ever before.

The hopeful and comparatively prosperous condition of the country has been marked on the countenances and in the contributions of the brethren.

Executive Committees have been appointed in Associations that heretofore had none; others, that heretofore existed, have for the past year shown more energy and capacity for the work in hand. Let us look to this source more than ever for the better organization of our work, for the complete possession of the present destitution, and for the enlargement of our contributions for all objects.

The subject of general education has been wisely and well discussed at all of our meetings. Special emphasis has been laid on Associational schools for the better education of our boys and girls in the country and as feeders to Wake Forest College. A good number of these have been arranged for this year.

The subject of Temperance has had a fair and earnest share of consideration along with other objects of our meetings. The views expressed on this subject by the brethren have been conservative and sensible, showing more and more that they are relying on the home, the Sunday schools, education, and the preaching of a pure gospel, for the riddance of this evil, rather than trusting to cranks, impulsive fanatics and political agitators.

The growth and blessings of the Sunday-schools are seen in the bright, hopeful young men we have seen taking part in the business and discussions before our Associations during the year 1895 Let us encourage and help them more than we have heretofore done, remembering that with them rests the future of these organizations. The Supply Store at Raleigh is now better known to the officers and teachers of our schools, and will be relied on hereafter for all that is necessary to make the Sunday school interesting and profitable.

The Ministerial Relief Board comes out of the present campaign with some new and lasting friends. Associations that have not heretofore reckoned this Board among its objects of support will send up collections to it during the coming year.

Brethren in every quarter have asked affectionately about Bro. Mills when the Orphanage was before us. Bro. Boone, though a stranger to many, yet his force of character, his evident fitness for the work, and the strength of his cause, carried him to the hearts and into the pockets of the brethren. The brethren approve the action of the Orphanage Trustees in putting *Charity and Children* on its own affairs, disconnecting it from other finances of the Orphanage.

The encouragement which will come from the consideration of these things and many others, will make the meeting at Greensboro an occasion of joy and hope to those present, and for yet larger things during the year now before us. Let us all who can meet and share in the successful triumphs of our Master's work, not forgetting to remember those who will not be present, but whose contributions are in and whose prayers will ascend from humble homes, fields and places of business for the harmony and success of the Lord's work.

NEWS NOTES.

....Rev. R M. Loftis changs his address from Mt. Airy to East Bend, N. C.

....Rev. N S. Jones and family have returned from a visit to Evergreen, Ala.

....The brethren of Lumber Bridge have just completed a very creditable house of worship.

...."The workers never grumble, and the grumblers never work."—*Elias Dodson.* A good rule.

....The Virginia woman's missionary unions increased their missionary contributions last year $2,200.

...."The North Carolina men (there are sixteen of them) at the Seminary are all doing well," writes Bro. E. S. Reaves.

....The Convention has already been invited to meet at Greenville next year. Oxford, Newbern and Morganton are also mentioned.

....The Raleigh Association had a fine session at Hephzibah church, Wake county, last week. Bro. Caddell was there and will report it next week.

....Rev. R. D. Cross of Windsor has been called to preach at Union Baptist church one Sunday in each month, Rev. Sam'l Saunders having resigned.

....Rev. Dr. B. D. Gray reports a glorious meeting in his church at Birmingham, Ala., in which Rev. J. L. White preached. There were forty-six additions to the church.

....Those who go to Greensboro with a view to attending the young people's meeting will be well repaid. It is in good hands, and will give the Convention a good running start.

....There were 175,000 baptisms in the United States in 1893; in 1894 there were 205 000 Baptists contributed to benevolent objects in 1893; $12,560,000, in 1894, $11,670,000.

....In the last ten years Baptists in the United States have increased 1,132,758; Methodists (north) 532 941, Methodists (south) 379,976; Presbyterians (north) 214,625; Episcopalians 188,000.

....Rev. G. S. Williams, formerly of the Raleigh Baptist Tabernacle but now of Bristol, Va., has been called to the pastorate of Metropolitan Baptist church, Washington, D. C., succeeding the late Rev. Green Clay Smith.

... Board can be had at hotels (Benbow and McAdoo) at $1.50 a day, and at boarding houses at $1 00, Pastor Johnson (Greensboro) advises us to say.

....The fourth Baptist church of Durham was dedicated last Sunday. Rev. W. A. Smith is pastor. Bro. Smith's Cedar Rock Academy closes Dec. 15.

....We were glad to meet Rev. C. S. Cashwell and Rev. J. B. Boone in Atlanta during the young people's meeting. Both of them enjoyed the meeting and the exposition.

....Acknowledgment of funds for the Yates Memorial, received by Mrs. Jas. A. Briggs, will be found this week under the head "Acknowledgments," made by Treasurer J. D. Boushall.

....The annual meeting of the Woman's Missionary Societies will be held in the Market Street Methodist church, Greensboro, Dec. 6 and 7, not Dec. 5 and 6, as stated by mistake in another column.

....The North Carolina Baptist Almanac is ready for distribution. It is well worth the money. Send orders to Dr. N. B. Cobb, Raleigh, N. C. 10 cents a copy. Wholesale rates will be made on application.

....We were glad to have in our office last week brethren L. J. Andrews of Bynums, Nat. Allen of South Carolina, J. G. Pulliam of Smithfield, J. B. Crudup of Littleton, J. B. Boone of Thomasville, C. W. Blanchard of Cary.

....Miss Emma L Miller has accepted a position in the Faculty of Shaw University. Miss Miller has been Superintendent of woman's mission work west of Rocky Mountains, and will be a valued acquisition to that work in our state.

....We wish there were some means of getting the Associations to agree on a schedule of meetings which will enable the representatives of the several objects to attend them all. Every argument is in favor of such a plan. How about a central committee?

....Bro. C. H. Beckwith, father of the late Prof. Beckwith of Wake Forest College, has returned to North Carolina to live after twelve years' of residence in Georgia. He is located at Raleigh. We join with many friends in welcoming him back home and wishing him success.

....Rev. J. F. Love's book, "The Southern Baptist Pulpit," a compilation of sermons preached in Washington during the Jubilee Convention, designed to represent Southern Baptists to the world, is ready for the public. Bro. Love may be addressed at Suffolk, Va.

....We are pleased to add to our exchange list the *Pamlico Herald*, edited by Rev. W. F. Fry, Vandemere, N. C. Bro. Fry is doing hard and telling work in his section. As preacher, teacher and editor, we do not know of a brother more worthy of the co-operation and prayers of his brethren.

....The Western North Carolina Methodist Conference met at Reidsville last week. There were eighteen applicants for itineracy, but scarcely more than half that number were appointed, as no active preacher in the conference had died. One hundred and fifty-five pastoral charges were served this year.

... A committee of five (brethren F. P. Hobgood, J. B. Boone, J. D Hufham, C. E. Taylor, L W. Bagly, E. K. Proctor, Jr., and J. B. Brewer) to report a plan for closer relation between Wake Forest and the other Baptist schools of the State, was appointed at the last Convention to report at Greensboro.

....In 1889 (first year) the Woman's Missionary Union auxiliary to Southern Baptist Convention raised $18 716 28 for Foreign Missions; in 1894 it raised $24,933,64 for that object. In 1889 it raised $13, 057.41 for Home Missions; in 1894 it raised $33,515.61. The first Baptist woman's missionary society was organized in 1871 at Newberry, S. C.

....The Virginia Young People met in annual convention at Richmond last week. The movement in that State three years ago was represented by nine unions and 865 members; the meeting last week reported 101 unions and 6,500 members. John Garland Pollard was elected president, and Dr. G. F. Bagby was elected secretary. The latter will receive a salary.

...."The Convention was a most gratifying success—a glorious meeting, and will be recalled with pleasure during the lifetime of every delegate and visitor. All agree that this was in many respects the best meeting of the Convention in its history. The Greensboro church and the good people of that splendid city generously and most pleasantly entertained their Baptist brethren."—*Biblical Recorder, Nov.* 21, 1888.

....The report on Methods of State Evangelization authorized the State Board to employ an assistant secretary. This provision was also in the report of the majority of the committee, which was rejected. It was thought wisest to leave the final decision in the hands of the State Board. We noticed that in the discussion of State Missions on Tuesday, there were a number of speeches in favor of such an appointment.—*Religious Herald.*

....Three hundred and fifty six children have been received at our Orphanage since it was opened in 1885. No one can estimate the good that has thus been done for the world nor the suffering that has been prevented. The capacity of the Orphanage can be doubled without increasing the expense in anything like that proportion. One hundred and eighty seven children have been sent away honorably from the institution. The highest number there this year is 137. Arrangements will be perfected for those who go to the Convention to make an excursion of several hours to Thomasville. The price will be small, and we hope many will go.

....."The very best money we spend for missions is that we spend in going up to our Conventions."—*J. B. Gambrell.*

....Many of our readers will join us in sending congratulations to Bro. Frank Royall of China who was married to Miss Mary D. Sullivan (also of China) in October. We wish them a long and happy life of usefulness.

....Sister V. C. Howell informs us that our church at Falls of Tar River now numbers twenty-two members, and a Sunday-school is going on. The largest factory in the state is located here. The population is already 800.

....Bro. P. A. Dunn of Wake Forest has attended earlier Conventions than any living brother. He can remember his first—"in the piny woods of Johnston county, and the brethren camped out," he says. We hope he will be at Greensboro.

....Since organization of the Ministers' Relief Board at Convention of 1889 (organized in Wilmington 1890) $3 159 59 has been received, of which $1,878 25 has been given to twenty beneficiaries, and $1,040 93 has been put in the permanent fund.

....Dr. Battle's letter in this paper will be read with interest. Our brother has been in the shadow of affliction lately, his mother, wife of Gen. Battle having died after months of suffering. Our readers will join us in sympathy to our brother.

....We have provided for all who have sent their names and have about ten homes over, and these will be filled. Please say that those who have not sent their names cannot be provided for. We are looking forward with great pleasure to the Convention.—*L Johnson.*

....The extent of cotton manufacturing in this State was magnificently set forth in the *News and Observer* November 28 h Without having seen the paper one would never believe that our growth in this respect has been so great. There are 184 cotton mills in the State. It is something to be proud of, too, that a State daily can make such an edition as this number.

...."I had come to think of him as one of the mainstays of our Southern Baptist Convention," said Dr. J. M Frost, when we told him of the death of Dr. Durham. In truth Bro. Durham was seldom seen addressing the Convention, but he die great service as a trustee of our Seminary and in an advisory capacity for the Boards. It is not the big speech-maker who does the work.

....Bro. H. H. Horn of the State University was chosen president of the State Sunday school Convention at Goldsboro last week. The session of the convention was a good one. We clip from the *News and Observer:* "Mr N. B. Broughton was the central figure of the convention; moving every where, knowing everybody, seeing every thing and always knowing when, how and where to do the proper thing. He would make a fine executive officer anywhere."

....Mr. Geo. Muller, the founder of the great Orphanage, recently celebrated his ninetieth birth day, Among the letters he received were many containing checks from former inmates of the Orphan houses. In a recent interview Mr. Muller states that the total amount of money received by prayer and faith for the various objects of the institution since March 5, 1834, to May 6 1895 has been $6,869,743, and by this sum 120,763 persons have been taught in the schools supported by the funds of the institution.—*Evangel.* Mr. Muller is a Baptist. He has received all this money without making a public appeal. He believes in prayer.

....Many of our readers will hear with sorrow of the death of Bro. Geo. W. Blount of Wilson. For many years he had been a useful and prominent laymen in our denomination. He was a trustee of Wake Forest College. As a lawyer he led an exemplary life and commanded the confidence and respect of his fellows. As editor of the *Wilson Mirror* he did good work. He was for some time Grand Master of the Grand Lodge (State) of Masons. Several months ago he suffered a stroke of paralysis, and though he bore up against it with admirable courage, a second attack was more than he could withstand. We extend our sympathy to his family.

....The following are necessarily not exactly correct being up to Monday evening; but they indicate about what our denomination has done for its several objects during the year now closed: State Missions $10,-994 93; Foreign Missions 6 400 00; Home Missions 3 558 92. Education (including Royal Chair $3 738 11; Female University $6,500; Board of Education $2,931 52)—total $13,169 63; Orphanage $9 368 75; Ministerial Relief $543.84; Sunday-schools, $4,648 50; Church Extension $85,000. We have reason to believe that a debt will not be reported on State Missions. Robeson Association and Raleigh Association and others have not reported for State Missions.

Usual Reduced Railroad Rates.

The usual reduction of railroad rates has been granted delegates and visitors to the Baptist State Convention at Greensboro. Tickets will be on sale December 2d—6th inclusive, good to Dec. 12th, 1895

N. B. BROUGHTON, *Secretary.*

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

W. A. Slater, $25 00; W. H. Davis, $1 00; T. J. Williams, 2 00; B F Keith, Jr., 20 00; Wm. Graham, 2 00; Miss Kate Smith, 1 00; Rev. J. N. Stallings for his church in Davie county, 7 00. Total, $58 00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.
Raleigh, Dec. 2, 1895.

Sixty-five Years' Contributions.

The contributions of the churches through the years of the Baptist State Convention's history, as shown by the report of the Treasurer and published in the minutes, have steadily grown. It is not to be understood that these reports show all that the churches have done, even for the objects named, but only the amounts which passed through the Treasurer's hands. To take every year since the Convention's organization would make the table too long, and, hence for fifty years, only one year in ten is given, except the last five years, which are given continuously, namely:

1830.

State Missions $320 62; Education, $35.00.

1840.

State Missions, $761 50; Foreign Missions, $816 37; Education, $471.58.

1850.

State Missions, $1,470 46; Foreign Missions, $1 258 47; Education, $711.90; Colportage, $152 72.

1860.

State Missions, $1,453 45; Home Missions, $112 70; Foreign Missions, $1 451 80; Education, $1,500 39; Colportage, $821 96

1870.

State Missions, $1,111 32; Home Missions, $27 50; Foreign Missions, $622 28; Education, $1 447 54; Sunday schools, $20 38

1880.

State Missions, $3 260 55; Home Missions, $1,196 38; Foreign Missions, $2 789 35; Education, $1,750 05; Sunday schools, $1,823 06.

1890.

State Missions, $12,348 31; Home Missions, $3,269 18; Foreign Missions, $8 902 06; Education, $3 620 75; Colportage, $1,364 99; Sunday schools, $6,747 21; Orphanage, $15,-131.13

1891.

State Missions, $14 028 17; Home Missions, $3,544 52; Foreign Missions, $9,255 80; Education, 3 344 32; Colportage, $1,011 31; Sunday schools, $6,614.66; Orphanage, $14,-695 59.

1892.

State Missions, $14,272 95; Home Missions, $6 965.98; Foreign Missions, $9 869 83; Education, $22,705 83; Colportage, $480 76; Sunday-schools, $6 838 20; Orphanage, $12,-866 80; Baptist Female University, $15,-207 40.

Woman's Missionary Union contributed $3,916 85.

1893.

State Missions, $13,309.87; Home Missions, $8,553 19; Foreign Missions $7,017 27; Education, $3,235 69; Colportage, $33 66; Sunday-schools, $5 659 80; Orphanage, $11,-169 12; Baptist Female University, $1,320.

Woman's Missionary Union contributed $4,955.71.

1894.

State Missions, $14,332 63; Home Missions, $2 965 00; Foreign Missions, $7 815 92; Education, $3,445 17; Colportage, $48 04; Sunday school, $6,115 62; Orphanage, $9,-937 40; Baptist Female University, $5 00.

Woman's Missionary Union contributed $3,574 97.

WESTERN NORTH CAROLINA CONVENTION

has contributed the following amounts for State Missions:

1890—$1,479 62; 1891—$2 421.52; 1892—$1 435 35; 1893—$1,903 07; 1894—$1,836 28; 1895—$2,240.60.

South Carolina Baptist State Convention.

The S. C. Baptists have a custom of holding a Minister's Conference the day before the Convention. This Conference this year was well attended and very helpful to all the pastors.

The Convention convened Thursday night and adjourned Saturday night. The session was the best in many years. A meeting of remarkable harmony and inspiration. Important questions were considered, some of them new questions, and yet not a jar or note of discord was felt. Affiliation with our Northern brethren in a plan to help the Negro was agreed upon without the least ripple of discontent on the part of any. The question of the B. Y. P. U. was settled without a word of debate by passing a recomendation as follows: 1. That the Convention approve of the organization of young people's societies in the churches and under their control. 2 That the organization of a State Union be referred to the churches for their free action according to their own wisdom.

Over four thousand was raised in pledges for Furman University and an agent is in the field to continue the work. There was much enthusiasm on the subject of education.

Greenville is a Baptist city and is to the Baptist of S. C. some what as Jerusalem was to the Jews. Every one had a good time.

Our new Assistant Secretary of the Foreign Mission Board was with us and made a fine impression on the Convention. So did Bro. T. C. Britton of China.

Our next session will be held in Charleston. R. F.

There is certainly a field for *Our Young People*, the admirable fortnightly periodical issued by the American Baptist Publication Society, Philadelphia, Pa. Its several departments are well arranged, and the plans for 1896 indicate decided improvement. There are in every Sunday school more or less young people who would be interested in this paper. By all means send for samples for the coming year.

Indian Springs church, used jointly by Baptists and Methodists, has been burned.

On Sunday-school Work.

No broader or more fertile field for useful and helpful work to our churches is open to the Baptists of North Carolina than that of the Sunday-school. That our churches in many places have failed to appreciate this fact is very apparent to any one in looking over the Minutes of different associations.

It is easier to organize a Sunday school than to constitute a church.

It is easier to constitute a church where there is a Sunday school than without it.

The conditions for admittance to the Sunday school are such as to make it very easy to begin. The work to be done affords excellent opportunity for the christian to enter the Lord's vineyard, and the church to receive back a force of workers that will strengthen all her lines.

The Baptists of North Carolina should lose no time in thoroughly organizing their Sunday-school work, and in doing so undertake a great movement in planting new schools, stimulating and encouraging those organized and holding Normal Institutes for training officers and teachers.

We hope our brethren at the Convention will take this matter in hand and give it proper time to thoroughly plan the work for the coming year. N. B. BROUGHTON.

Notes from Henderson.

The people here in Henderson were shocked at the death of Dr. Durham. There were many here who claimed him as a personal friend, and to them the death came as a sad bereavement. For my part, I felt that there was no man whom we could less easily spare to the cause of Christ in North Carolina than this true and tried soldier of the cross. May God, who does nothing wrong, now raise up the right man to take his place.

Yesterday was a busy day with the Henderson pastor, but a very pleasant day. He taught a Sunday-school class twice and preached three times, one of each being at the chapel three miles in the country. In the morning he preached on State Missions, and right here he wants to bear witness to the fact that he has the finest folk in all the land. He asked for fifty dollars as a free will offering, to try to take the State Board to the convention free of debt. It was given, and will be duly forwarded this week.

That was not the only special collection yesterday. The Sunday school raised, by an extra effort, money to buy some new Sunday-school song books. The entire amount was not secured but the balance will soon be forth coming.

Nor is that all. On Thursday night, we are to have at the church a song service given by the choir, at which time the pastor will present the leading features of the Yates Memorial, and a collection will be taken for that most worthy object. This is being pushed by the ladies of the church.

So you see, if to be active in money matters and church beneficence bespeaks progress, we have much to be thankful for. Would that God would add a corresponding amount of deep spirituality! Only growth in grace, both in himself and in his charge, will satisfy their unworthy pastor.

JUNIUS W. MILLARD.
Henderson, Nov. 25, 1895.

Notes from Aulander.

It was with a deep sense of personal loss that I heard the news of our Bro. Durham's death. I regard his removal from earth as a sad bereavement to the denomination of the State, and a serious drawback to our State Mission work between this and the Convention.

BRO. T. C. BRITTON OF CHINA

has just made a trip with me to Republican church where on Saturday and Sunday he spoke to the delight and edification of large congregations on his work in China. He also spoke to my people at Aulander Sunday night on the same subject. Bro. Britton made three of the strongest and most appropriate mission talks that I have heard in a long time, and they did my people great good. He spoke as an eye, ear and heart witness of these things he declared, and therefore did not fail to elicit the interest and sympathy of his audiences. He expressed great desire to return to his chosen field as soon as Sister Britton's health is sufficiently restored to justify it.

PROTRACTED MEETINGS.

I had the peculiar pleasure of laboring for a week in a protracted meeting with the brethren at Spring Vale church, Sampson county (the week after the second Sunday in August), during which seventeen were received into the fellowship of the church. Under the wise leadership of Bro. R. C. Sandlin, the membership seems to be united and hopeful, and I can bear them record that they are a noble and faithful band of workers in the vineyard of the Master. They represent some of the salt of the earth.

At Aulander, on Monday after the second Sunday in September, Bro. C. W. Scarborough of Murfreesboro joined me in a protracted effort with my church here, and did some exceptionally good and wholesome preaching for us. During the meeting twenty-six were added to the church.

EDUCATION IN OUR COMMUNITY.

Our academy under the management of Rev. J. B. Newton, principal, and Miss Duffie Conn of Raleigh, assistant, is in a flourishing condition and doing good, earnest work.

STATE MISSION BOARD.

I trust the State Mission Board will be able to report out of debt at the approaching Convention in Greensboro. May the Holy Spirit incline the hearts of our people to respond quickly and liberally to the last appeal of our lamented Corresponding Secretary.

OUR PAPER.

May the RECORDER continue to enjoy the increasing favor of all our people, and its editor grow in "favor with God and man."

Respectfully, L. M. CURTIS.
Aulander, Nov. 25, 1895.

Paragraphs from Henry W. Battle.

"*Who will take his place?*"—it was the first thought that came to my mind when the news of the sudden death of the beloved Durham reached me. It is sad, very sad, to lose the *man* many of us honored and loved so much, but it is sadder far to contemplate the *gap* in the ranks of North Carolina Baptists. Who so earnest, so untiring, so fearless, so mighty with the people? I am sure I do not know. But I am equally sure that God reigns, and that his eye keeps sleepless vigil above his own. Perhaps, after all, the man to take the honored *Durham's* place is not the one now most needed. He did a work that might well have satisfied the sanctified ambition of any man, and though taken from us in the prime of his physical manhood and the maturity of his vigorous mental powers, who will say that work—so *individual*—was not *rounded off* by the Master's hand? I love to think that though the king *dies*, the King *lives*, and *the kingdom is unending!* Oh the ravages that death makes, but thanks be unto God who giveth us the victory!

***

The General Association of Virginia, which recently held its seventy-second session with the First Baptist church at Petersburg, has gone into history with the blessings of all Virginia on its head. Quite five hundred guests honored our homes and delighted our hospitable people. The city smiled her sweetest smile and extended her heartiest welcome; the strangers within her gates reciprocated appreciative sentiments, with equal enthusiasm. The deliberations of the body were characterized by a dignified decorum, eminent thoughtfulness and pre eminent spirituality. Dr. T. S. Dunaway is the prince of presiding officers, and Dr. Landrum's great introductory sermon *keyed up* the body to a high pitch of tender spirituality—the very essence of old time religion. The great issue involved in the proposition to consolidate the Sunday school and Bible Board, located at Petersburg, with the State Mission Board, located at Richmond, was fairly joined. We had what the moderator called "the war of the giants," but no heart blood stained our swords, and when the battle was over, Virginia Baptists saw eye to eye and stood shoulder to shoulder. It was an inspiring spectacle as opposing champions bowed with equal fealty to the will of Virginia Baptists, and then rejoiced together that the last vestige of discord had passed away and left not a rack behind.

May you have an equally delightful and profitable session at Greensboro! I know you will stand in the shadow of the cloud, but God's presence can make the cloud luminous with his love.

***

As I wrote *Greensboro* I was reminded that a gifted young minister residing in that city completely captured my church, and all Petersburg, last summer. Rev. Rufus Weaver supplied for me, and by his ingratiating manners, beautiful Christian spirit, bright and original thinking and eloquent preaching, made an impression upon this city no other young man has ever equalled. Let Weaver hold that genius of his down to wise study for a few years, and then let North Carolina hold Weaver—if she can.

***

Rev. J. F. Love's book, "The Southern Baptist Pulpit," made its debut at Petersburg during the General Association. Mechanically, it is a gem of the printer's art. And within the beautiful covers are some of the choicest thoughts of some of the reigning spirits of the Baptist pulpit. It would be an unutterable shame if our people fail to appreciate such a work. What could be more handsomely put than the simple dedication: "To the Baptists of America, a people who love an open Bible and a pure gospel. The editor."

***

In January I go (D. V.) to Boston. Rev. W. G. Jones, pastor of the Centre Street Baptist church, has taken a promise from me to hold a meeting for his people, and the evangelistic committee of the city have invited me to hold "The Mid day Series for Business" in one of the principal public halls. It will be hard work to conduct both during the same period, but I like that. Bro. Jones is a North Carolina boy who is doing a great work at the Hub. I will write you of Boston, and especially of Bro. Jones, later. HENRY W. BATTLE.

We note several changes in the price of the *Quarterlies* issued by the American Baptist Publication Society, Philadelphia. The immense circulation that has been gained for them makes this possible. Every attention seems to be paid to the quality of these quarterlies, and still the prices have been lowered again and again, until now they touch the bottom point. They fully meet the needs of any school that might be named, with Primary, Intermediate, Advanced, and Senior Grade Helps. A full set of these quarterlies can be obtained as samples on application by those who are not familiar with them.

One of the most popular holiday books for children is the large print, illustrated life of Gen. Robt. E. Lee. It will fill a noble mission in interesting young minds in history and by holding before them a high ideal. We heartily commend it. W. G. Separk, Mgr. Raleigh Stationery Company, has it on sale.

Dr. B. L. Whitman, President of Columbian University, Washington, D. C., has been elected to preach the sermon before the graduating class at Wake Forest in June.

Things Here and There.

Dear Recorder:—Let me have just a short space to say a few things:

BEULAH.

The new church which I organized last July is doing well. At our last meeting we received two members. The church is getting in the notion of having a house of worship. We have a beautiful lot on which to build. The church, at its last meeting, appointed a building committee, and we want to go to work soon to build. Any brother who would like to help a good cause would do well to send me a dollar for this house.

MAPLE GROVE STAND.

The mission point, at which I have preached for a year, is in the northeastern part of Catawba county. The interest seems to be good on the part of quite a number of the people of the community, yet there is much prejudice in the hearts of the Lutheran preachers and some of their people toward us. One preacher told his congregation not to associate with any one but members of their own church. But we believe God's truth will finally triumph. We want to build a house at this place also during this year. We need one very much because we have no place to meet for worship only at a stand on our lot, which will not do for the winter months. The Executive Committee of the South Fork Association advised the building of a house here as soon as possible, when we met in our last meeting. We hope to get some help for this house. So you see we have two new houses on hand for this year which means quite an amount of work. May the Lord help us to make no mistake and to get them both completed.

CATAWBA.

Well, we have just furnished our house here with an outfit of new lamps, had some repairing done to the steeple of the house and painted it. During the last year Catawba's members trebled their contributions for benevolent objects. We hope there has been some growth in grace also.

PENELOPE.

Last week we dropped in a day and night with Bro. C. M. Murchison and his excellent wife and somewhat surprised them. We had the pleasure of spending some hours in the school of Bro. Murchinson, which were quite pleasant to us, as we always feel at home in the school room. Bro. Murchison now has a very good school, perhaps the best he has ever had at this place. He prepares students for college at a very moderate cost; also gives those not wishing to attend college a good preparation for business life. We would recommend his school to parents who want a good school at a moderate cost, where the location is healthy and the moral atmosphere is also pure. Brother Murchison can give you all of these: especially to the South Fork Association would we recommend this school. Go and visit the school and see what it is for yourself. We need more good schools where our Baptist boys and girls are prepared for college or for the duties of life. The Lord hasten the time when we shall have them.

HICKORY.

We stopped a few hours at this place and looked in upon Bro. Cashwell and brethren. Bro. Cashwell is a busy pastor and is doing a good work. Brethren Martin, Click and Whitesides were cheerful as usual.

Well, I am at home again. God bless the RECORDER. D. P. BRIDGES.
Catawba, Nov. 22, 1895.

Meeting at Mount Airy.

On the second Sunday in November, though dreary and raining, a series of meetings began with the Mt. Airy Baptist church. The pastor preached that day, morning and night, and was joined on Monday night following by Rev. W. B. Oliver, pastor of the First Baptist church of Wilmington, N. C. Bro. Oliver preached each day at 11 o'clock a. m. and 7:30 o'clock p. m. for one week. He is a model preacher. He possesses a clear head, sympathetic heart, good delivery, and commanding power. Our people were enthusiastically pleased with him. There was none of the usual protracted-meeting high pressure about the services; they were all voluntary. The interest steadily increased, showing itself in larger attendance, more attentive listening, falling tears, and quite a number of professions of faith in Christ.

The meeting closed with the regular services on the fourth Sunday night. There were eight additions to the church, and others are reading and thinking preparatory to joining. J. H. LAMBERTH.
Mt. Airy, N. C.

Dealers do not take enough pains to sell the right chimneys for lamps. Get the "Index to Chimneys"—free. Write Geo A. Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top."

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JOHN A. POWELL,
Raleigh, N. C.

A North Carolina Baptist History.

BY REV. JOHN E. WHITE.

A few months ago I received a letter from a gentleman in Mississippi, named Burkitt. The letter indicated a writer of intelligence and education. The object of the letter was to secure arrangements with the Chowan Association which would make it possible for him to travel in the bounds of these Associations and lecture upon early Baptist history in North Carolina. He agreed to furnish facts not generally known and likely to be of interest to those interested in the early struggle of our Baptist forefathers for establishment in this State. His grandfather, Lemuel Burkitt, here had lived, worked and died, and as we all well know, was no mean figure among those who go as far back as 1790, in laying the foundations for our present attainment in numbers and influence.

This brother made no charge for his labor, asking only that his expenses be paid. The matter could not be arranged. It was dropped. In all probability no further effort will be made to secure the interesting information in the possession of Bro. Burkett of Mississippi. When he dies, the information will most likely die with him.

This letter and our failure to profit by his generous proposition have led me to reflect upon the fact that our Baptist history in North Carolina—chaotic, traditional and fragmentary as it is—is rapidly passing into oblivion. Every year marks the passing away of some man whose information about important Baptist history would be of great value. Every year it becomes more difficult for a record sufficiently connected to be called a history of the origin, struggles and achievements of Baptists in North Carolina to be made.

And this reflection gives birth to the suggestion, that the surest and quickest way to have the work done by a competent hand is for the Baptist State Convention assembling in Greensboro to take the matter in hand, designate some brother (or brethren working in collaboration) to prepare for the press

A HISTORY OF NORTH CAROLINA BAPTISTS.

And also that the Convention undertake through the churches the financial responsibility of its issue and sale. Also, providing reasonable remuneration for those who have done the work.

Allow me to mention a few reasons which convince me of the necessity of such a history, the practical benefits from it, and the need to attend to the matter at once.

First. It is not a task of extraordinary difficulty. There is data within reach to furnish material needed: tradition, court records, Associational histories, &c. Semple's history of Virginia Baptists devotes almost an entire chapter to the Baptist beginning in North Carolina about 1750 by Stearnes and Marshall. Dr. J. D. Hufham has in some shape collected a great amount of material indispensible to such a work. Dr. T. E. Skinner is stored with exact knowledge of the beginning of our Conventional history. A great many sources of information would open before a diligent and earnest inquiry.

Second. It is a history worthy to be told. The world needs acquaintance with its record of devotion, patriotism and loyalty to God and His Word. Such a history we owe as a tribute to the heroic past, as a duty to the encouraging present, and as an earnest of the glorious future.

Robert Semple, prefacing his history already alluded to, says that he undertook the task actuated by "an ardent wish for the prosperity of truth," which he really thought could be greatly promoted by a plain and simple exhibition of God's dealing toward his people."

Are we not in North Carolina God's people, too? And has his dealing with us been less marked than his dealing elsewhere? And needs it not to be recorded for truth's sake?

North Carolina Baptists have a history, and God is in that history.

Third. It would be of great practical value. Such a history would put into convenient and more permanent shape the data and material which at some future day will be demanded for a larger and more comprehensive work of the same kind.

Such a history is needed to inspire young Baptists with the spirit of those who struck the first blow for Baptist establishment in North Carolina. It is held to be quite as important to keep liberty as it is to win it, and quite as difficult. And to preserve what our forefathers gained needs heroism and devotion like theirs. Such a book could be utilized practically in the young people's movement.

It would also make possible in an intelligent way the teaching of Baptist history in Baptist schools. At present, it is not possible.

Now it is suggested that the Convention select the suitable man or men, commission them and get behind them financially. We have waited for some brother to volunteer to do the work, but we are no nearer a history of North Carolina Baptists now, so far as the writer knows, than we were twenty years ago. Death does not wait for histories. It was the cherished purpose of our lamented Secretary, Dr. Durham, to write a history of the Baptist State Convention. But death didn't wait; it never does.

And our sources of information are drying up. If the history is ever to be written, now is the time for it to be done. The memories of Egypt furnish no revelation of the lost art of embalming. North Carolina cemeteries will not yield up the secrets of North Carolina Baptist history. All agree that it is needed, and all lament that we do not possess it. Let us address ourselves to some practical effort to secure the history. Dr. Hufham or John T. Albritton or both, are fitted admirably by ability and experience for such an undertaking.

Goldsboro, N. C.

Our Orphanage.

BY E. E. HILLIARD, ESQ.

However much men differ about other things, all true Christians should be of one mind concerning the keeping of God's Word as they honestly and conscientiously understand it. And no really intelligent Christian believer can fail to understand the teaching of the Bible concerning orphans.

When "Moses drew near unto the thick darkness where God was" to receive the laws which he was to lay before Israel, the Lord gave him this statute: "Ye shall not afflict any widow or fatherless child. If thou afflict them in anywise and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless."

So God was careful to give to Israel instruction concerning the comfort and protection of widows and orphans. And some fifteen hundred years later, James, moved by the Holy Spirit, left a like record and implied admonition when he wrote, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The statutes which God gave to Israel, through Moses, concerning the fatherless, have not been repealed. The same "pure and undefiled religion" which had regard to the comfort of orphans when James wrote, reigns in the hearts and lives of the true and faithful followers of Christ to day.

This is indeed an age of institutions and organizations, and such of these as pertain to the interests of Christ's kingdom in the earth should be held dear by God's people, and for these they should ever be ready to speak and labor and pray.

The Baptists of North Carolina are highly favored and greatly blessed of God in the multitude of interests that claim their attention and call for their support. There is an unseen development in much of this which our finite minds can never grasp, which God's workers will never understand until they shall have finished their work on earth and shall be called to their heritage above.

The Lord has committed to us no more important interest than our Orphanage at Thomasville. It appeals to every Baptist in North Carolina with peculiar claims. The cause is altogether worthy and its needs are pressing.

For more than half a century the Baptists of the State have sacrificed for Wake Forest College with a heroism that is commendable before all men. In the self same spirit they are now laying their hands to the work of building a great institution in our capital city, through which they propose to do for the Baptist girls of the State what Wake Forest is doing for the Baptist boys.

But whatever shall be the growth and influence of Wake Forest in the stretch of years to come; and whatever shall be the efficiency of the Baptist Female University in the years that are all untried (and may they both transcend our most sanguine hopes and expectations) it may be fairly assumed that neither of these great educational institutions will develop more strength and support for the kingdom of Christ and more real good to the citizenship of the State, according to the amount of money and energy invested in each, than will the Baptist Orphanage at Thomasville.

Students enter these higher institutions of learning with the bent of their characters already fixed; and whatever is effected in their mental and moral development, is only an enlargement of the character that is already practically formed. On the other hand, the children who find shelter and a home in the Orphanage are taken in the formative period of their characters while their young minds are more plastic and tender. Some of the best men and women in the land to day were trained in orphan homes, and in their strong manhood and womanhood are seen the well rounded Christian characters that are a glory to God and a joy to the earth.

The great host of Baptists in North Carolina need only to understand of the work of the Orphanage, realize the importance of its support, and its needs will soon be well supplied. Let every Baptist church or Sunday-school that possibly can do so, send a representative to the Orphanage to learn what it really is and observe its work; and then let every church and Sunday school adopt some systematic plan of contributing to its support, and its full maintenance will be but a breakfast task. With some such plan in every church and Sunday school in the State, the Orphanage would never be in serious want; nor would the support to Wake Forest and the Baptist Female University be lessened, but greatly increased, through this enlarged spirit of liberality and the larger number of friends to Baptist interests in the young men and young women sent out from the Orphanage.

Some churches and Sunday-schools have adopted the plan of making special collections for the Orphanage once a month. This is good; and with every Baptist church and Sunday-school in the State doing as much, the institution will soon be greatly enlarged, and half a thousand homeless ones will there be sheltered and clothed and fed and trained, and sent out to exemplify to the world the power for good there is in well developed Christian characters.

Scotland Neck, N. C.

Starved to Death

in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

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The Denominational State Paper and Missions.

BY REV. E. Y. MULLINS, ASSOCIATE SECRETARY FOREIGN MISSION BOARD

I agree with the writer who says the greatest of all the inventions or discoveries of man is not steam, nor electricity, nor any of the more recent brilliant truths in the realm of science, but rather that ancient invention of the alphabet. This lies at the very foundation of progress. Most of that which is greatest in the history of past ages comes to us through the medium of the alphabet, combined into language and books. As ranking second in the list of the great discoveries of the race, it may perhaps be truly said that the art of printing can put forth the strongest claim. As gathering up and perpetuating the force inherent in the alphabet, and in printing, perhaps the modern newspaper comes in for the third place in the list of the marvellous devices of man for the reaction of his higher ends. The religious newspaper, in all the endless variety of publications issuing from the press, easily ranks first in far reaching and uplifting influence over the human race.

Among the great multitudes of religious enterprises of our time, that of missions is the most central, most vital, constituting the very life of aggressive Christianity. Yet, as a matter of fact, there is but a segment, a mere fraction, of any of the great Protestant denominations, enlisted heart and soul in the missionary enterprise. The great need of the hour is the incorporation into the consciousness of the Christian world, the great thought of missions so revealed in Scripture. This must be done, or else the very life of Christianity is in peril. The denominational press, as a factor in accomplishing this result, cannot be over estimated. Note some of the advantages possessed by the press in bringing about the desired result:

Note first its position as leader of denominational thought. This is true in a peculiar sense under our Baptist polity. We have no bishops to formulate plans and devise methods, which are binding upon all alike. Discussion solves all problems with us, so far as they receive solution. The denominational paper, as the medium for the expression of opinion, and particularly as the guide in denominational thought, stands unrivalled as a source of influence and power.

2. As growing out of the above fact, I note also that the denominational press may be made the chief promoter of the unity among our churches. A chief Baptist peril has always been divisive tendencies. This is a result of one of our greatest distinctive principles, the Baptist doctrine of Christian liberty. It is the glory of our denomination that we have maintained this truth, and on the whole our unity of aim and purpose is remarkable. But it is only within comparatively recent times that co operation has been developed on a large scale among us in missionary enterprise. One great need, therefore, is that we shall along with our intense consciousness of liberty, develop also a consciousness of denominational unity. There is no common standing place more appropriate or exalted for the operation of the spirit of unity than in the cause of missions. Now, as a matter of course, such unity must come only in the Baptistic way; voluntary unity, "the unity of the Spirit in the bond of peace" is the only form of unity possible or desirable to us. No form of dictation from any source whatsoever can promote it in the least degree. Personal preferences may be put aside for the common good, the spirit of love and conciliation may bring brethren together for mutual conference and helpfulness where differences exist, and a modification of view all along the line may result; but nothing save this true spirit of Christ, and Truth, can effect any permanent results. Now, the denominational paper as the general organ of denominational thought, in touch with every department of our life, and every phase of our thought, can be made a powerful bond of unity.

3. Again, the denominational press has very great advantage in this, that it reaches the leadership of the denomination. Men who think, men who exert an influence, men who powerfully mould the life of our people, are universally those who read the papers. It is an absolute, an imperative condition of leadership. Hence, through the leaders the denominational press can move the denomination even unto its utmost limits in the direction of missions.

4. It has also the power, the tremendous power of *repetition*. Fifty two times a year the light flashes, fifty-two times a year the memory is quickened, and the consciences stirred and the judgment convinced. Repetition is a fundamental element in all successful teaching. "Line upon line, line upon line, line upon line," this alone will bring about the desired result in an education along missionary lines. This is the point at which many pastors fail in educating their churches on missions. They do not appreciate the power of *iteration*. An appeal, a collection once a year, and an association of missions with an internal struggle against giving, is the experience in many churches. The quiet education when no collection is in view preparatory to the collection afterwards is the only permanently effective way. The denominational paper is here as in other things the chief ally of the pastor in advancing his work.

This fact is gradually coming to be recognized by pastors, and the progressive pastor is realizing as never before, that unless his people read the State paper his hands are tied in all his efforts to enlist his people in the general work of the denomination.

The BIBLICAL RECORDER has been strongly missionary in its spirit and teachings and will no doubt continue to be. I cannot speak a more important word in closing than this, that the prosperity of any denomination in any State is vitally connected with the prosperity of the denominational paper of that State. Support the paper, and you support every good cause.

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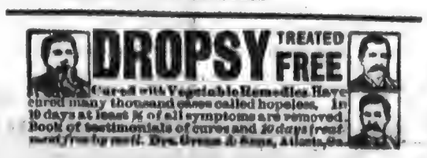
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Woman's Missionary Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

The fifth annual meeting of the Woman's Missionary Societies connected with the North Carolina Baptist State Convention will be held in the Market Street Methodist church, Greensboro, Dec. 5th and 6th. The meeting will consist of three sessions, a brief outline being given below:—

First session, Dec. 5th, 9:30 o'clock. Devotional exercises led by Mrs. Livingston Johnson. Address of welcome, Mrs. C. E Holton. Response, Mrs. T. H. Briggs. Organization. Election of officers. Annual address of President of Central Committee, Miss Fannie E. S. Heck. Report of Cor. Sec. of Central Committee, Mrs. J. A. Briggs. Three minute reports of representatives of Societies. Address, The Indians, Mrs. Meserve.

Second session, Dec. 5th, 3:00 p. m., an afternoon with the missionaries. Devotional exercises. Addresses by Mr. Britton and Mr. Chappell of China. Address on Mexico by Dr. Willingham. Address on Cuba by Dr. Tichenor An formal social gathering. At this meeting an interesting collection of missionary curios will be displayed.

Third session, Dec. 6th, 9:30 a. m. Responsive Bible reading. Conference of Society methods. Conference Children's Mission Bands, opened by Mrs. Carrie Rich. Conference Young Ladies' Societies. Query: Do we need them? Opened by Mrs. Laura Jones. Report on plans of work. Address by Dr. T. P. Bell. Essay, Duties and Rewards of Associational Vice Presidents, by Mrs. J. Hartwell Edwards. Farewell services.

***

All delegates to the annual meeting should bring their representative's certificates to the first session, Dec. 5th.

Prices for board for visitors or delegates to the annual meeting will be as follows: Benbow hotel, $1 50; boarding houses, 75 cents to $1 00 per day.

New Societies.

1. Sunbeams, North Rocky Mount Baptist church. Lady manager, Mrs. J. C. Furguson; president, Master Willie Rose; organist, Miss Effie Wallace. Members, 35
2. W. M. S., Siloam, Eastern Association. Address, Miss Nellie Faison, Wallace.

At the Atlantic Association.

My Dear Miss Heck:—Our dear Mrs. Burt has been sick for a week, and is still unable to write, so she requested me to do so, and tell you as much as possible about my visit to the Association.

I am sorry to say I was the only lady representative from our church and Missionary Society.

The weather was bright and balmy. We had a very pleasant trip of forty miles by rail and five through the country to the church. Such crowds of people and as many vehicles I haven't seen for many years. It is needless to say, however, that I enjoyed it all; and, indeed, every one seemed happy and in a spirit to take in the good sermon by Rev. O P. Meeks, the good speeches, spicy discussions, &c. Mr. Oliver had a ladies' meeting, and addressed them on missions, urging them to organize missionary societies in their churches. There were five or six representatives from churches without a society, and they all promised to write to you for literature, and organize societies as soon as possible They promised they would go to work for the Master with renewed energy in future. I pray God will help them put forth their very best efforts for his glory.

I am sorry I haven't a more encouraging report. However, let us pray for better things for the future. With best wishes for you and your noble work,

I am sincerely,
MRS WILL. B. OLIVER.
Wilmington, N. C.

The Mecklenburg and Cabarrus Association.

My Dear Miss Heck:—Your letter asking that some of us go over to Concord during the Association, came some weeks ago. I did not answer because I thought I would wait until after we had been, and then write you the result of our trip.

Well, I had been sick in bed several days, and Wednesday afternoon when mamma and Mrs. Pruitt came to see me, they looked somewhat discouraged. "Oh, I'm going," I said; and so yesterday morning I got up and went. I must confess that I felt rather discouraged when on arriving at the station I found Mr. Pruitt had not gone over the day before, consequently we were not expected, and no announcement of our meeting had been made. To add to this, the train was over two hours late, which would make it after twelve o'clock when we would reach Concord. Oh, I was discouraged. Only Mrs. Pruitt and I were going, and I remarked, "Let's just put the money we would spend in our own Missionary Society and stay at home. It is too late to go now." Still we could not decide; but before the train pulled into Charlotte we had bought our tickets and were ready to go, determined to do what we could. As I said, it was after twelve when we reached Concord. Going up to the town in the 'bus we begged Mr. Alderman (pastor at Concord) to hurry to the church and announce our meeting right after the afternoon session. Still we were fearful he would be too late—that the meeting would be over. Well, after dinner we went to the church. I did not know any announcement had been made (but it had), and as time passed, and the long-winded men kept on talking, I fairly sat on pins and needles, and when the women began to leave we could stand it no longer; but Mr. Pruitt went one way and I another to stop them and beg them to wait for the missionary meeting. They really did adjourn earlier on our account, and they urged the women to remain and the men to vacate at once. We had about twenty five or thirty present. We carried out your program as nearly as possible. It was a good meeting,—better than we have at home. The women and girls took right hold and seemed ready and anxious to go to work. Well, they organized with ten members, and we saw several at night who said they, too, wanted to join. When we came to the Yates Memorial no one raised the hand to signify a willingness to give or raise one dollar, but when I said "fifty cents," several hands went up I think if you would write them on the subject you might inspire them to do more. I wish you could have been there. Such enthusiasm I never saw. It seemed as if they were hungry for just such work. And, Miss Fannie, it did us more good than it did them. Mrs Pruitt and I fairly trod the air, and I actually forgot my weak back and aching head. I know you will hear from this Society, and I trust you may meet some of the members at the Convention.

I have written a lengthy account, and I trust it will not take up too much of your valuable time reading it, but I just felt so good and so glad I did not give up when tempted to do so, I could not help telling you all about it. With love,

LUELLA LIDDELL FRANKLIN.
Charlotte, N. C.

A Letter from Mrs. Greene.

Miss Fannie E Heck: MY DEAR SISTER:—For a long time it has been the custom in this mission for Dr. Graves to hold a class four times each year for the instruction of the male members of the churches. These brethren come to Canton from the different stations in the surrounding country. Some of the brethren attend only one or two of the classes, while others come for one or two each year. A few come to every class.

Until this year there has been no work of this kind for the sisters, except a permanent class for women connected with the girls' boarding school. Only a very small proportion of the female members of the church are able to leave their homes and families to come to Canton to study.

But to reach the women in our churches and give them the much-needed instructions has seemed, heretofore, an impossibility.

Bro. Simmons has had charge of the class work since Dr. Graves has been away. At the June class he held the night session in the mission chapel at Ng Sin Mun, and the women and girls attended. This proved so successful that Miss White decided to try a class for the sisters in September.

When the brethren came for the September class they brought their wives and small children, or near relatives, to study with the ladies of the mission. More than forty women, and a number of young girls and small children, were present. Some of the school girls took charge of the babies and small children, leaving the mothers free to study.

Misses Whilden, North, McMinn, White, and myself, filled the day with instructions in different portions of the Old and New Testament. In the evening both men and women assembled in the chapel to hear Bro. Simmons explain the gospel of John. But the best part of each day was short prayer services which the women held among themselves morning and evening, and often at noon. Nearly all the sisters took part in these services The burden of each heart seemed to be the desire to have more of the presence and power of the Holy Spirit.

I was struck with the eagerness with which most of these sisters seized every opportunity to pray There was no need to go to this one or that to ask if she would lead a prayer, or call each by name; but whenever an opportunity for prayer was given, one and another and another would pray a short prayer. On one or two occasions I heard as many as nine pray one after the other.

We all feel that much good was done, and hope this is only the beginning of better things.

We are all glad to hear that Dr. and Mrs. Graves, who are expected here about the middle of November, will be accompanied by Rev. and Mrs. Chambers, to join our mission. We hope to hear of others coming soon.

Mr. Greene and the three older children start on Tuesday to Shiu Hing for two weeks' country work.

We are having beautiful Indian summer weather now, the most pleasant of all the year.

With best wishes for the success of your work on that side.

Your sister, VALLIE P. GREENE.
Canton, China, Oct. 12, 1895

Received for the Yates Memorial.

Total amount received for Yates Memorial Fund to November 23d, $106 75

No quality will ever get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, rankness, cordiality, and cheerful recognition of merits.—*Dr. Johnson.*

Woman's Work in Missions.

BY REV. N. B. COBB, D. D.

There are many reasons why women should be foremost in the spread of the gospel throughout the world, and God has highly honored woman's work in the gospel record

1. The first promise of the Messiah was coupled with the name of woman. "And I will put enmity between them and *the woman*, and between thy seed and *her* seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15

"When the fulness of the time was come, God sent forth his son, *made of a woman*, made under the law to redeem them that were under the law." Gal. 4: 4.

2. The first recorded songs of praise to Jesus, even before his birth when angels sang his praises, were raised by two women, Elizabeth and Mary. See Luke 1: 39-55.

3. The first visit of the infant Jesus to the temple, when but eight days old, was celebrated by a woman, an aged widow, who "spake of him to all that looked for redemption in Jerusalem." Luke 2: 48.

4. His first recorded announcement of his own divinity was made to a woman, his own mother, when he was but twelve years of age. Luke 2: 48.

5. After he entered upon his public ministry, and he and his twelve disciples "went throughout every city and village preaching and showing the glad tidings of the kingdom of God," he was supported by the contributions of noble women, who followed him and ministered to him of their substance. Luke 8: 2-3.

6. When he went to preach the gospel to the heathen of Samaria, he presented it first to the woman at the well, and through her his Messiahship was heralded to the men of the town of Sychar.

7. As the first convert to Christ in Samaria was a woman, so the first convert to Christianity in Macedonia under the preaching of Paul and Silas was a woman named Lydia, "whose heart the Lord opened that she attended unto the things which were spoken of Paul." Acts 16 Women should be active in both foreign and home mission work.

8. When Jesus was led away to be crucified, and his male disciples had forsaken him and fled, "many women were there beholding afar off," and by their weeping attracted the attention and sympathy of the Master. Matt. 27: 55.

9. When he was taken down from the cross and buried, women followed to discover the place that they might suitably anoint his body. A woman had already anointed him while living with a box of costly ointment.

10. When he arose from the dead he first appeared unto certain women. It should not be a matter of wonder that the last word he addressed to any human being before his death was "mother," and the first after his resurrection was "woman."

11. After his ascension, and when the disciples were waiting for the promise of the Spirit according to his direction, noble women were present at that apostolic prayer meeting. Acts 1: 14

In the face of all these facts, what Bible reader can doubt that the Saviour regarded woman as a very important factor in the spread of the gospel throughout the world. The church or pastor that ignores woman's responsibility and power as a worker in God's kingdom is so far not Christ like.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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True goodness is like the glow-worm in this, that it shines most when no eyes except those of Heaven are upon it.—*Hare.*

If your system is clogged and your circulation suggish, it will cause disease. Do not delay but take Johnson's Sarsaparilla and Celery. It will cleanse the blood and pure blood is a safeguard against disease. Large bottles, 50 cents. Sold by Jno. Y. MacRae, druggist Raleigh, N. C.

Worldliness does not consist in the possession or enjoyment of the material blessings of life; it consists in making them the chief object of our regard. There may be as much worldliness in a hut as in a palace. A man who uses the world for the promotion of spiritual ends has the unworldly temper.—*The Watchman.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE

Bertie Union.

The next session of the Bertie Union Meeting convenes with the church at Aboskie. Elder Cree is appointed to preach the introductory sermon, Elder Cale, alternate; Elder Saunders, the missionary sermon, Elder Hoggard, alternate.

PRACTICAL SUBJECTS.

1. Roman 12: 18. To Elder Craig.
2. John 17: 17? To Elder Curtis.
3. Matt. 12: 43—46. To Elder Cale.
4. What is the Scripture teaching in regard to giving? To Elder Newton.

A. J. COBB, *Sec.*

God's Ways Are Always Best.

God's ways are always the best,
Though ofttimes they may lead
Through gloomy wilderness,
Where feet may tire and bleed,
By hunger oft and thirst sore pressed;
And yet God's ways are always best.
—*Selected.*

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 33 a m	10 15 a m
" Elon College..		2 30 a m	10 48 a m
" Burlington ...		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 22 a m	11 37 a m
" University ...		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma.....		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro....	7 20 p m	8 28 a m	
" Elon College..	6 41 p m	7 46 a m	
" Burlington ...	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City....	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarkesville...	10 50 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	5 52 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City....	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville...	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv ..... Raleigh	Ar	7 30 a m
6 10 a m	" ..... Durham	"	5 20 a m
8 32 a m	" ..... Greensboro	"	9 55 p m
10 15 a m	" ..... Salisbury	"	7 55 p m
11 09 a m	Ar ..... Statesville	Lv	7 03 p m
12 30 p m	" ..... Hickory	"	5 56 p m
3 52 p m	" ..... Asheville	"	2 16 p m
4 26 p m	Ar ..... Hot Springs	Lv	11 43 a m

No 65. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv .. Winston Salem	Ar	6 35 a m
7 50 p m	Ar ..... Mocksville	Lv	5 00 a m

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CLERKS —OF— ASSOCIATIONS

will find it to their advantage to get the Minutes of their Association printed by us.

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It would be better for all the work if the Minutes of all the Associations were printed at one place.

Clerks will do well to send us their Minutes.

EDWARDS & BROUGHTON,
Printers and Binders, Raleigh, N. C.

S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing-room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or H. S. Leard, G P A, Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
T. J. ANDERSON, Gen. Pass. Agt
E. ST. JOHN, Vice-President.

NEWS SUMMARY.

North Carolina.

The "Eastern Field Trials"—competive bird hunts to determine the supremacy of dogs owned by certain kennel men from the north—were held near Newton recently. Already the birds have been killed out of some localities by these "sportsmen."——The *Winston Republican*, a very able paper, has been organized into a stock company, being capitalized at $20,000. It may become a daily if the directors deem expedient.——William Brantley and David Uredle, youths murdered J. B. Bonner, of Aurora, a well-to-do merchant, last week. They were crazed with bloody stories in cheap novels. Only a few weeks ago four young men wrecked a train, killing two persons, in a mania brought on by such reading. It is a strange coincidence that a man, unknown to fame, who made a princely income by writing this kind of literature, died last week.——The work at Pinehurst, Moore county, which Mr. Tufts of Boston is having done, goes steadily forward. It is already quite a town. Every dwelling is owned by Mr. Tufts. His purpose is to make it possible for people who cannot withstand colder climate to make a living. He charges reasonable rent.——Listed value of real and personal property in Greensboro increased by $100 000 last year.——The A. M. E Zion (colored Methodist in conference in Wilmington last week proposed to raise $100,000 in 1896 in honor of the centennial zeal of the church.——The action of the Railroad Commission, putting cabbages and irish and sweet potatoes in the sixth class of freight reduces transportation one half. Apples may be shipped in the sixth class, if shipped "released" (at owner's risk) as they ought to be.——Judge Schenck of Greensboro is waging a strong battle against the lease of the N. C. Railroad by the Southern Railway. He has prepared a strong argument. The matter will go into the courts.——Wilson will issue $17,000 in bonds to establish a system of sewerage.

In General.

The Cuban situation is not changed. It is expected that the Congress of the United States, which assembles this week, will take action with regard to Cuba.——The Atlanta Exposition is said to be an assured financial success.——Alexander Dumas, the younger, a literary light of no mean position, died Nov. 27.——Nine new cardinals of the church of Rome have been created, among them Satolli, the "Apostolic" delegate of the Pope in this country.——"Rigid economy" is said to be the program of the new Congress. It is also said that the tariff will not be changed materially. We hope not.——Two new gunboats for our navy were contracted for last week.——Nov. 25 and 26 a great storm prevailed in the central States from Chicago to Louisville. Many houses, including churches, were damaged.——The telegraphic columns of the daily papers state that the Chinese have destroyed extensive holdings of the French Mission at Luih Sang. The situation of "the Powers" and Turkey is pretty much the same. It has been a critical week, but the ending of it is not reassuring to those who were hoping that the recent crisis would ensure the safety of christians (Armenians) in the Turkish empire. "The Powers" cannot agree upon a plan of action.——The report of the commission appointed to investigate the representatives of the Nicaragua canal promoters will report to Congress adversely, it is said. It has been found that the cost of the canal will be $133 000 000 instead of 70 000,000.——Two deaths in foot-ball games last week were reported.——Gold is being rapidly exported; the government reserve is below the standard.

Acknowledgments.

State Missions—Margarettsville ch, West Chowan, $4 00; Seaboard ch, 4.50; Aberdeen ch, 4.51; Caldwell Asso, 4 44; Mis Soc, Johnson's ch, 1.05; Macon ch, Tar River, 1.50; S S. Pleasant Grove ch, Liberty, 3.50; Mrs W H Riggsbee, Burlington, N C, 2 00; Advance ch, 2.05; W M S, Lexington ch, Liberty, 1.00; Ahoskie ch, W Chowan, 3 80; Fork ch, South Yadkin, 5.14; Southport ch, 2.00; Sandy Run ch, W Chowan 3.70; Mrs Lizzie Thagard Yates (Manly ch) 2.00; Mt Pleasant ch, 1.10; Star ch, Montgomery, 3.00; Gastonia ch, 10.00; Dallas ch, 2.00; Rocky Mt ch, 10.00; W M S, Mt Vernon ch, Central, 5.00; Mineral Springs ch, Sandy Creek, 1.00; Rives' Chapel ch, Sandy Creek, 82c; Jonesboro ch, ditto, 6.45; Sharon ch, Tar River, 2.00; Falling Creek ch, Atlantic, 3.94; W M S, Mays Chapel, Sandy Creek, 2.00; Macedonia ch, Alexander Co, 3.00; Shelby ch, King's Mtn Asso, 15.80; Bethel ch, W M S, Montgomery, 2.92; Bethel ch, Mount Zion, 5.00; Flat River Union, Flat River, 10.00; Concord ch, ditto, 15.00; S S Bethlehem ch, 2.00; Thomasville Orphanage ch, 1.54; Farmington ch, 5.00; Apex ch, Raleigh, 8.73; Mrs J H Walters, Cleveland ch, 1.00; Miss Fanny Walters, ditto, 1.00; Miss Julia Walters, ditto, 1.00; W M S, Olivet ch, 3.75; Mrs V B Swepson (First church, Raleigh) 20.00; Roquist ch, Chowan Asso, 5.00; Mars Hill ch, 1.21; Huntersville ch, Meck and Cab, 2.00; W M S, Roberdel ch, Pee Dee, 2 00; Pleasant Grove ch, West Chowan, 2.50; Republican ch, 6 00; Samaria ch, Tar River, 1.25; W M S, Reynoldson ch, W Chowan, 3.00; Bethlehem ch, ditto, 9.00; Quankie ch, Tar River, 6.60; Lawrence Cross Roads ch, W Chowan, 5.00; Mars Hill ch, ditto, 20.00; Henderson ch, 42.50; Chas C Whitty, 1.00; W M S, Pollocksville ch, 1.72; Grover ch, 5 00; Statesville ch, 25.00; A H Harwell, 5.00; Gardner's ch, Tar River, 1.81; Buckhorn ch, W Chowan, 11.58; Spring Hill ch, Pee Dee, 15.00; Hillsboro ch, 5.00; Scotland Neck ch, 21.25; W M S, Liberty ch, 2.81; Sunbeams, 1.00; Dawson's ch, 3.65; Mt Airy ch, 16.80; Mt Airy W M S, 5.30; White Plains, 4.00; W M S, Mt Tabor, West Chowan, 6.80; Aulander ch, ditto, 16.08; Mocksville ch, South Yadkin, 5.00; Midway ch, Central, 4.40; Trap Hill S S, 1.00; Mt Zion, 2.40; Wilson Thanksgiving 5.00; Fort Barnwell ch, Thanksgiving 5.00; Pee Dee River Asso, 4.95; Weldon ch, Tar River, 5.00; Edgecombe ch, 3.60; Forestville ch, 15 00; Youngsville ch, Central, 8.46; ditto, W M S, 5.87; Rolesville ch, 2.95; Murfreesboro ch, 25.00; Sunbeams, ditto, 2.43; Wake Forest ch, 40 08; ditto, Mis Soc, 7.60; ditto, W M S 17.15; W M S, First ch, Durham, 14.00; Y M S, ditto, 3.50; S M Carlton, Warsaw, 2.00; G W Livermon, Kelford, N C, 10 00; A D Ward, 5.00; R H Bridges, 25 00; Franklinton ch, Central Asso, 3.53; Kernersville ch, Pilot Mtn, 2 70; Reece's ch, 2 00; Pleasant Grove ch, King's Mtn, 2 01; Corinth ch, ditto, 2.00; Jerusalem ch, South Yadkin, 12.00; W A Wilson, Mooresville, N C, 5 00; Hickory ch, 5 00; D A Whisnant 1.00; Oxford ch, Flat River, 16 00; Laurinburg ch, Pee Dee, 10.00; Tryon St ch, Charlotte, 75.00; Ephesus ch, Beulah, 50 00; Stanly Asso, 51.00; Rev J W Suttle, 4.00; Scotland Neck ch, Tar River, 25.00; Greensboro ch, Pilot Mtn, 11.20; Edenton ch, Chowan, (for Hyde county missionaries) 30.00; Bayboro ch, Atlantic, 7.95; Vandemere ch, Atlantic, 8.05; Rev T M Honeycutt, French Broad, 1.00; King's Mtn Asso, 43.00; Mt Zion Asso, 526 73; Pee Dee Asso, 90.34; Piedmont Asso, 127.81; Carthage ch, Sandy Creek, 8.00; Juniper Swamp ch, 1.36; Oxford ch, Flat River, 16 00; W M S, Rutherfordton ch, Green River, 90c; W M S, Concord, Meck & Cab, 60c; W M S, Aberdeen ch, Sandy Creek, 5.00; W M S Holly Springs ch, Raleigh, 4 40; Sunbeams, ditto, 1 60; W M S, Grover ch, King's mountain, 1.00; W m S, Second ch, mt Zion, 2 00; Young People, magnolia, 3 50; Salisbury ch, So Yadkin, 10 00; Trading Ford ch, ditto, 5 00; W m S, Second ch, Winston, 5 00; First ch, Raleigh, Central, 200.00; Wake Union, Central, 5.22; Antioch ch, 2.33; Island Creek ch, Flat River, 2 09; First African ch, Goldsboro, 2 00; w m S, Rocky mt ch, Tar River, 1.65; meherrin ch, west Chowan, 5 07; Robert's Chapel, ditto, 35.50; Perry's Chapel, Central, 15.65; w m S, ditto, 4 35; warrenton ch, Tar River, 13 50; Elam ch, west Chowan, 2 64; Seaboard ch, ditto, 10 00; S S, margarettsville, N C, 4 75; wake Forest ch, Central 2.50; wake Forest mis Soc, ditto, 8.40; Plymouth ch, Chowan, 8 25; Sharon ch, Tar River, 5 00; mt Zion ch, 2.35; Green River Asso, 36.07; marion ch, McDowell Co, 6 25; Pleasant Grove ch, Flat River, 2 60; J A Taylor, Dunn, N C, 5 00; Tabernacle ch, Newbern, Atlantic, 13 16; Liberty Asso, 31.73; Robert's Chapel, w Chowan, 25 00. Total, 2,385.13. Previously reported, 8,609 80. Total this year, 10,994 93.

Foreign Missions—Margarettsville ch, West Chowan, 4.00; W M S, Lexington ch, Liberty Asso, 1.45; Sandy Run ch, W Chowan, 2.76; Manly ch, Sandy Creek, 2.70; Mrs Lizzie Tnagard Yates (Manly ch) 1.75; Bethel ch W M S, Montgomery Asso, 2 92; Stanly Asso, 36 70; Bethel ch, Mt Zion, 5 00; Cary ch, Raleigh Asso, 3.14; Thomasville Orphanage ch, 15c; W M S, Mt Olive ch, Eastern, 2 20; Apex ch, Raleigh Asso, 4 50; Troy church, Montgomery Association, 3 00; Star ch, ditto, 2 00; New Union ch, ditto, 4 75; Dover ch, ditto, 3 25; W M S, Roberdel ch, Pee Dee, 1 37; Sunbeams, Reynoldson ch, (for Sunbeam mis) 6 50; J W Sledge, 75c; Sunbeams, Liberty, 70c; Aulander ch, W Chowan, 28 35; Bear Swamp ch, Tar River, 3 00; Burlington ch, 10 00; Wakefield ch, Raleigh Asso, 5 28; W M S, Henderson ch, (Christmas offering to China) 8 60; South River Asso, 19 21; Rolesville ch, Central Asso, 1.53; Sunbeams, Wake Forest ch, (for Sunbeam mis) 9 45; W A Wilson, Mooresville, N C, 5 00; Oxford ch, Flat River Asso, 3 50; Laurinburg ch, Pee Dee, 10.00; Raleigh Asso, 94 35; Pittsboro ch, Sandy Creek, 1 50; W M S, Rutherfordton ch, Green River, 90c; Ditto, Concord ch, Meck and Cab, 75 c; Ditto, Siler City ch, Sandy Creek, 13 40; Ditto, Bell's ch, Mt Zion, 74c; Ditto, Elizabeth City ch, Chowan, 3 05; Ditto, Grover ch, King's Mountain, 1.00; Ditto, Second ch, Winston, 5 00; Ditto, Rennert ch, Robeson, 1 70; Wake Union ch, Central, 3.99; Young People, Magnolia ch, 2 00. Total, 321 88 Previously reported, 5,625 78 Total this year, 5,947 66.

Yates Memorial—W M S, Goldsboro ch, Atlantic, $30 00; Lexington ch, Liberty, 1 00; Mrs W C Petty, Manly, N C, 5 00; W M S Mt Carmel ch, 2 50; W M S, Mav's Chapel ch, 1 00; Alice McGrugan, 1 00; Dunn S S, 1.00; Mrs. M L K ser, 1 00; Mrs Ella Gibbs, 1 00; Pine Forest ch, West Chowan, 2 50; Mrs Bettie Austin, 1 00; Mrs W E Barkley, 1 00; Maggie Downs collected 75c; Mrs Lydia Morgan, 1 70; Mrs Vann, 1 00; Mrs W H Farmer, 1 00; Mrs W E Clifton, 1.00; Bethel ch, Iredell, 1 00; Bear Marsh ch, 1 00, Bethel W M S, Montgomery, 2 92; W M S, Roberdel ch, Pee, 60; Henderson ch, 10 00; W M S, Youngsville ch, 8 00; Carthage W M S, 7 00; Mt Airy ch, 12 00; Ditto, Mt Tabor ch, W Chowan, 3 10; Ditto, Rockingham ch, 3 60; Ditto, Wake Forest ch, 40 69; Sunbeams, ditto, 9 45; W M S, First ch, Durham, 33 60; Pittsboro ch, Sandy Creek, 9 00; Young Ladies' Society, First ch, Raleigh, 5 25; Mrs J A Dodson, 5.00; S S, Cuba ch, 2 00; Mrs L A Howard, 1 00; Young People, Magnolia ch, 2.00; Yates Mission Band, First Raleigh ch, 10 70; W M S, Rutherfordton ch, Green River, 5 20; Ditto, Second ch, Durham, 3 00; Ditto, Grover ch, King's mountain, 2.00; Ditto, Aberdeen ch, Sandy Creek, 4 20; Ditto, Murfreesboro ch, West Chowan, 8 05; Ditto, Clayton ch, Raleigh, 6 62; Ditto, Roxboro ch, Flat River, 1.00; Ditto, Bells ch, Mt Zion, 85c; Ditto, Siler City ch, Sandy Creek, 6 00; Ditto, Laurinburg ch, Pee Dee, 5.00; Ditto, Statesville ch, South Yadkin, 5 40; Ditto, Aulander ch, W Chowan, 1 00; Ditto, Concord ch, Meck and Cab, 1.90; Ditto, First Raleigh ch, Central, 80 00; Ditto, Rocky Mt ch, Tar River, 2 58. Total, 353 16. Previously reported, 106 75. Total this year, 459 91.

Home Missions—Margarettsville ch, West Chowan, $4 52; W M S, Forestville ch, Central, 2 26; W M S, Lexington ch, Liberty, 1 00; Manly ch, Sandy Creek, 2 40; Mrs Lizzie Thagard Yates (Manly ch), 1 75; Stanly Asso, 14 88; Thomasville Orphanage ch, 32c; W M S, Mt Olive ch, Eastern, 1.10; Apex ch, Raleigh, 10.00; W M S, Reynoldson ch, West Chowan, 3 50; Island Creek ch, Flat River, 3 35; Rock Spring ch, ditto, 4.00; Roxboro ch, ditto, 35 00; Liberty Sunbeams, 1 00; Carthage W M S, Sandy Creek, 3.30; Ditto, box (value $55.00); Aulander ch, West Chowan, 8 62; Wakefield ch, Raleigh, 3.56; Laurinburg ch, Pee Dee, 7.00; South River Asso, 60c; Wake Forest ch, 3 51; Raleigh Asso, 33 34; Pittsboro ch, Sandy Crk, 1.35; W m S, Rutherfordton ch, Green River, 90c; W m S, Concord ch, Meck and Cab, 65c; W m S, Bell's ch, mt Zion, 74c; W m S, Elizabeth City ch, Chowan, 3.50; Sunbeams, ditto, 1 00; W m S, Grover ch, King's mtn, 1.00; Yates mission Band, First ch, Raleigh, 25 00; Wake Union, Central, 54c; Mrs M D Flemming, 1 00 Total, 179 64 Previously reported, 3 378 28 Total this year, 3,558.92.

Education—Seaboard ch, $5 00; Stanly Asso, 10.00; Cary ch, Raleigh, 4 29; Ditto, W M S, ditto 3 50; Apex ch, 1 25; Statesville ch, 5 00; D W Allen, Forestville, 5 00; W O Allen, Wake Forest, 1 00; Mrs W O Allen, ditto, 1 00; Rev D M Austin, Charlotte 20.00; Aulander ch, West Chowan, 8 00; South River Asso, 3 23; Oxford ch, Flat River, 75c; Laurinburg ch, Pee Dee, 10.00; Raleigh Asso, 33 64 Total, 111.66. Previously reported, 2 819 86 Total this year, 2 931.52.

Orphanage—Stanly Asso, $29.12; Sunbeams, Cary ch, Raleigh, 3 67; Brooklyn S S, 7 75; Henderson Thanksgiving col, 13 88; Caintuck Chapel ch, 4 15; J W Sledge, 5 00; Hillsboro S S, 10 00; Cool Springs church, 1 00; Weldon ch, Tar River, 6 27; S S, Wake Forest ch, 6 13; Laurinburg ch, Pee Dee, 5.00; Thanksgiving col, 21 55; Raleigh Asso, 49 60; Carthage ch, Sandy Creek, 2 00; Hector's Creek ch, Little River, 2 15; Second ch, Durham, mt Zion, 2 60; Wake Union, Central, 1 85; Wake Forest ch, Central, 15 35. Total, 187 07. Previously reported, 938 86 Total this year, 1 125 93.

Ministerial Relief Fund—Seaboard ch, $2 00; Mrs Lizzie Tnagard Yates (Manly ch), 1.00; Apex ch, Raleigh, 4 30; South River Asso, 5 03; Littleton ch, 4.50; Laurinburg ch, Pee Dee, 3 00; Raleigh Asso, 9 56. Total, 29 39. Previously reported, 514 45 Total this year, 543 84.

Students' Aid Fund, Louisville, Ky—Ahoskie ch, West Chowan, $2.50.

Sunday schools—Raleigh Asso, $2.00.

Colportage—Raleigh Asso, $2 00

In last RECORDER, amounts for State Missions and Yates Memorial from Miss E B Vann should have been W M S, Buckhorn ch, W Chowan.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Dec 2, 1895.

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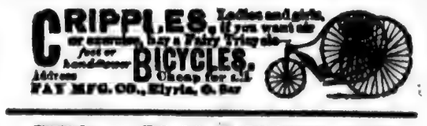




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We desire also to call attention to the reduction in price of the *Advanced Quarterly* and *Bible Lessons*, and to the fact that, beginning with January, *The Baptist Teacher* will have a Missionary Department. Miss Mary E. Wright, of Georgia, will report for the Southern Baptist Convention, Rev. F. S. Dobbins, for the Missionary Union, and Rev. J. W. Weddell, for the Home Mission Society. A view will thus be given of all Baptist missions, Home and Foreign, North and South.

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A. J. ROWLAND, Secretary.

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NOTICE.

Having qualified as executor of the estate of A. J. Stallings, deceased, late of Wake county, this is to notify all persons having claims against said estate to present them to me on or before the 15th of October, 1896, and those indebted to said estate will please make immediate payment.

BLAKE STALLINGS, Executor.
Rolesville, N. C.

Notice.

Having qualified as administrator of the estate of J. H. Hopkins, deceased, all persons having claims against said estate are requested to present the same to me on or before the 21st of December, 1896, at Rolesville, N. C

M. L. FOWLER, Adm.

The Drug Clerk's Story.

HE TALKS OF HEADACHES AND NERVOUSNESS AND GIVES A CURE FOR BOTH

From the Evening News, Newark, N. J.

It was the drug clerk's turn to tell a story of one of his experiences, and the reporter, expecting something good, as usual, settled himself comfortably in a chair prepared to give his undivided attention to the speaker. The latter was Henry Maier, who resides with his parents on Acqueduct Street, Newark, N. J., and who hands out medicine over the counter of Dr. Andrew F. Burkhardt's drug store at 271 Orange Street, this city.

"Perhaps I can do nothing better," he began, "than to tell you the secret of my good health. It is a story that I have told to many, recently, and as it resulted in good in each case, it may be worth your while to listen to it. To begin with, I was not always strong and robust, as I am now. Long hours of work and hard study had left me in a wretched condition. Frightful, lingering headaches found me a ready victim, and at times it was so nervous that the dropping of a pin would cause me to give a violent start, and then I would be seized with a fit of trembling that was, to put it mildly, exceedingly bothersome. Well, I began to doctor myself. Now I flatter myself that I know something of medicine; but with all my knowledge, I could find nothing that would cure those terrible headaches or put an end to my extreme nervousness. When I picked up a bottle my hand would shake as though I had the chills, and if it was a powder that I was handling I stood a good chance of sprinkling it all over these black trousers. Things went from bad to worse, and I soon realized that a man of my physical condition had better not attempt to mix any medicine.

"Try a box of Dr. Williams' Pink Pills,' said Dr. Burkhardt, one day; and as you know the doctor's advice is always worth following, I got the Pink Pink Pills and began to take them. Aladdin's lamp never performed the wonders of these pills. Would you believe it? Before I had taken the contents of one box my headache began to give me a day off occassionally, and soon it left me entirely. How about my nervousness? Well, the pills put an end to that with almost startling abruptness. You see I know enough about the business to appreciate the importance of following the prescribing physicians' directions and by paying strict attention to those given by Dr. Williams with each box of his Pink Pills, I was soon another fellow. Look at me now! A picture of health, eh? Well, that is what Dr. Williams' Pink Pills will do for a man, or a woman either. See, I can hold this glass of water out now without spilling a drop, but I couldn't do that two months ago and—

"What is it, ma'm?" he asked as a neatly dressed woman came up to the counter. "A box of Dr. Williams' Pink Pills." "Yes, ma'm, fifty cents, p'ease. Thank you."

"These Pink Pills are great things," said Mr. Maier as he turned to the reporter again, and the latter, after all he had heard, thought so too.

Dr. Williams Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists; or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50c. per box, or six boxes for $2.50.

Baptist Female University.

CASH RECEIPTS IN NOVEMBER, 1895.

Mrs Thomas M Pittman, $5 00; Mrs J M Burke, 10 00; L A Bethune, 5 00; Mrs Sue Hussey, 5 00; Mrs L R Carroll, 5 00; W H Eller, 10.00; W H Hoffman, 12 50; A D Ward, 10.00; W E Carlton, 5.00; T G Burris, 2 50; Mrs M E Hardie, 10 00; J A Pittman, 10 00; B F Gray, 5 00; Berry De Loach, 25c; P R Perkinson, 1.00; L E Hicks, 1 00; Prof H W Early, 5 00; Mrs N G Perkinson, 10 00; Rev J B Newton, 1 00; M L Taylor, 12 50; Mrs Adelia F. Gay, 5 00; Mrs T C. Britton, 5 00; Mrs A J Patterson, 5 00; J L Memory and wife, 25.00; Jno M Memory and wife, 5 00; Miss Lucy E Fleming, 5 00; Junius W Millard, 5 00; Mrs C M Cook, 10 00; T J Covington, 25 00; W P Covington, 15 00; W T Faircloth, 300 00; Mrs Sam'l Watts, 10.00; Mrs Paschal Pool, 10 00; Mrs G U Baucom, 10.00; Mrs J C Pool, 5 00; H J Haines, 2.50; Miss Lucy E Fleming, 5.00; R C Josey, 10.00; A McDowell, 10 00; G F Evans, 5 00; Dr D L James, 1 00; W T Lee, 1 00; G E Harrison, 1.00; G F Evans, 5 00; Mrs Mary J Hayes, 10 00; Mrs C A Deal, 5 00; D T Herring, 1 00; H W Darden, 1 00; M J Herring, 2 00; Mrs A M Finch, 2 50; Mrs Eliza Garrett, 10 00; E A Covington, 250.00; W H Osborne, 5 00; Etta Curtis, 5 00; S C Olive, 5 00; E C Holleman, 5 00; M A Allen, 10 00; Mrs T M Tucker, 1 00; C J Bradley, 5 00; J Thomas McLean, 1.25; G W Moore, 1 00; W E Clifton, 12 50; J H Doughton, 10 00; Mrs M L Kesler, 5.00; W S Olive, 25 00; R J Woody, 10 00; Miss Eugenia Thrower, 5 00; J W Sledge, 1.00; Miss Georgia Augusta Williamson 20 00; Mrs A M Flowers, 5 00; Mrs R A Johnson, 10 00; Mrs T D Lattimore, 10 00; H D Wilson, 1 00; Mrs Hattie M Jenkins, 10 00; Hon Chas M Cooke 20 00; J B Crudup 300 00; Geo Woodward, 3 00; J M Cheek, 2 40; S F Dunn, 5 00; Mrs M D Fleming, 1.00; J A Fleming, 5 00; Dr D T Smithwick, 1 00; J M Tunstall, 1 00; Walter Allen, 5 00 Total, $1,893 90.

If any persons who have contributed cash during the month, do not find their names in the foregoing list, they will please notify me.

H. L. WATSON.
Clerk Fin. Com. B. F. U

Raleigh, Nov. 30, 1895

I call your special attention to a new policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest plan they have seen. State age, and write to

CARY J. HUNTER, *Supt.*,
Raleigh, N. C.

Origin of Scotland Neck Church.

In reviewing a ministry of more than thirty-five years, I find it difficult to "give the most striking example of the manifestation of the goodness of God and the power of the Spirit in the conversion of souls" which has come under my "own observation."

The greatest revolution wrought in any community by the preaching of the Gospel, that has come under my own observation I I think was the result of the revival in Clarksville, Halifax county, N. C., which led to the organization of the Baptist church in Scotland Neck in 1864. When this meeting began there was but one Baptist living in the place. A new house of worship had been erected in the village chiefly by the contributions of a wealthy gentleman who was not a member of any church in honor of the memory of his mother, and Baptist ministers were invited to come and occupy it.

The ministers and deacons meeting of the Pamlico Association convened there on Friday before the fifth Sunday in August or September, I think. (The church records ought to show) 1864, the Missionary Baptists were a new people to most of the villagers. Primitives (so called), High church Episcopalians and a few Methodist included all the religious people of the community and the unpopularity of our principles may be judged by the the fact that the only welcome the ministers received on their arrival was from two men who were overloaded with whiskey—one of them an English tailor a church of England man who invited us to his tailor's shop to wash and dust, and the other a carriage maker who asked us to his house to dinner.

The Union Meeting was fairly attended on Saturday, the ministers were entertained by Bro. John T. Lawrence who lived six miles in the country and by Mr. Colin Clark who built the house of worship. On Sunday the congregations were so large and attentive, that Elder P. D. Gold, Rev. Charles J. Nelson and I decided to remain over and have preaching on Monday if we could get a congregation. The attendance and interest on Monday encouraged us to make appointments for three services on Tuesday. On Tuesday we made appointments for Wednesday and so on. The meeting lasted forty days and forty nights. Many Episcopalians and others professed religion and were baptized. The news of the revival spread far and wide and persons came many miles to attend the preaching and to learn something of the missionary doctrines. When the meeting closed a church of forty or fifty members was constituted, nearly all of whom knew nothing of Baptist doctrines except what they learned from the preachers and the New Testament. *Every member* of the church, even where there were five members in one family subscribed for the BIBLICAL RECORDER. They immediately called a pastor at a salary of $1000 a year and the board of himself, his family and a horse called "Missionary."

This was the beginning of the Baptist church at Scotland Neck Elder P. D. Gold was the first pastor. Never in my knowledge did a man enter upon a pastorate that was more congenial, united and plastic. They accepted at once the Bible and the Bible only, without any sort of ecclesiastical tradition as their guide in matters of belief and practice and they accepted their pastor as one sent of God, and followed faithfully his leadership until they discovered his departure from the principles and practices which they at first received. Some of them followed him even into the camp of the Antimissionaries and the church was for some time left without an under shepherd. Since then under the arduous labors of Dr. J. D. Hufham, it has become one of the leading churches of the Baptist denomination in the State.

N. B. C.

Warren Union will meet in Warrenton Dec. 27, Bro. Taylor requests us to announce.

MARRIED.

ROLLINS—BOLING—On Nov. 6th, 1895, near New Hill, N. C., by Rev. W. S Olive, Mr. Irwin Rollins and Miss Mattie Boling, both of Wake county.

BARBER—EDWARDS—On Nov. 10th, 1895, in Morisville Baptist church, by Rev. W. S. Olive, Mr. W. S. Barber and Miss Eva Edwards, both of Morrisville.

RAY—WILLIAMS—On Nov. 7th, 1895, at Mr. J. S. Williams', by Rev. W. S. Olive, Mr. Arthur Ray of Wake county and Miss Olivia Williams of Chatham county.

PUCKETT—HOBGOOD—On Nov. 21st, 1895, in Granville county, by Rev. R. H. Marsh, D. D., Mr. John H. Puckett and Miss Emma J. Hobgood, daughter of Mrs. Rebecca Hobgood.

HOBGOOD—AVERETT—On Nov. 20th, 1895, in Granville county, by Rev. R. H. Marsh, D. D., Mr. H. Taylor Hobgood and Miss Pattie R. Averett, daughter of Mr. T. R. Averett.

MAYNARD—WOMBLE—On Wednesday evening, Nov. 20th, 1895, at the residence of the bridegroom, near Apex, N. C., by Rev. S. W. Oldham of Chapel Hill, Mr. J. J. Maynard and Miss Parthenia C. Womble.

DIED.

RAWLINS—Little Mary Rawlins, only daughter of Mr. and Mrs E T. Rawlins of Oxford, N C., died on Friday, Nov. 15th, 1895, after a brief illness with pneumonia. She was seven years old, and a lovely, attractive child. Her disposition was so cheery, bright and winning. All her little companions were so fond of her. In the home circle she was tenderly beloved, and her death throws over the whole household the deepest sorrow. How crushed are the hearts of her father and mother at the loss of their little darling! Many sincerely sympathize with them and pray for them in their affliction. May the merciful Saviour comfort them!

A FRIEND.

MINTON—After lingering several months, Mrs. Sallie Minton sweetly passed into rest in her sixty-second year. Sister Minton became a Christian in early life, and died in the fellowship of Aulander Baptist church, October 16th, 1895. She leaves a son and daughter, a son-in-law and three grandchildren to mourn their loss. Funeral by her pastor. "Blessed are the dead which die in the Lord."

L. M. CURTIS.

FEREBEE—Wiley Grandy Ferebee was born in Camden county, N. C., January 21st, 1858, and died October 16th, 1895, the triumphant death of a Christian. He was educated at Wake Forest College, where he graduated with the degree of A. B. in 1880.

He contemplated the study of the law, in which profession his quick perception and fine business qualities would have made him distinguished, but the death of his father threw upon him the responsibility and care of his mother and family. The ability exhibited in these grave duties by one so young and inexperienced, amazed his friends and neighbors. Here began the useful, busy, self-sacrificing life which marked his career. He was a conscientious, zealous, active, and influential member of Sawyer's Creek church, a church distinguished in the denomination for its great liberality and self-sacrificing spirit. He was for a long time its treasurer, and for twelve years—at different times—he was superintendent of the Sunday-school, which is known throughout the Chowan Association for its usefulness.

He was always ready to spend and be spent for every good cause, and whenever the church door was open he was there ready by his energetic spirit to encourage his brethren to greater deeds of usefulness and sacrifice. His ability was not simply in planning for the work, but in execution—able to bring things to pass. He was ever hopeful, and inspired hope in others. How sadly will Sawyer's Creek miss Wiley Ferebee!

He was made a trustee of the Chowan Baptist Female Institute in 1888. Its success and usefulness were close to his heart, and his fellow laborers can testify to his earnest and untiring efforts to sustain and build it up in the hearts of the people in that section of the State.

He was an Odd Fellow whom his brethren delighted to honor, and was frequently their representative in the annual meetings of the Grand Lodge of Odd Fellows. But the greatest, the best and loveliest side of his life was exhibited to those who were nearest and dearest to him, of these relations so tender, so fond and so true, we cannot permit ourselves to write.

He was married in 1888 to Miss Blanche Boushall, the daughter of T. B. Boushall, Esq., of Camden county. She with two children survive him. He loved his family devotedly, and planned their every comfort. May God in his infinite mercy comfort and bless them.

The funeral was held from the church of his love, and was conducted by Rev. T. G. Wood, his pastor, assisted by Dr. Overby, and Dr. Blackwell of Elizabeth City. The interment was made at the family graveyard, conducted by the Odd Fellows. The esteem in which he was held was testified by the vast concourse of people who gathered to participate in the last sad rites.

J. D. B.

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$18.00 overcoats reduced to			$13.98
15 00	"	"	12.24
13 50	"	"	9.98
10 00	"	"	8.24

100 worsted suits, all new and made for this season's trade, that retail everywhere from 3.00 to 4 00, our price 2 24; elegant line 4 50 suits for 3.48; black cheviot suits that you can't buy in any market for less than 5 00, our price 3 38.

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Watch them—and be convinced.

When you see all sorts of washing powders patterned after *Pearline;* when you see it imitated in appearance, in name, in everything except merit; when you find three persons using *Pearline* where two used it a year ago; when you hear it as a household word with the best housekeepers; when you find its former enemies now its staunchest friends;—then you may know the wind is taking you along toward *Pearline.*

Why not go with it?. You are losing money by trying to head the other way; money, and labor, and time and patience. Go with the rest—use *Pearline*—and you stop losing, and begin to gain. Millions realize that there is everything to gain and nothing to lose—with *Pearline.*

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BIBLE LESSONS	1 " "	4 " "		10 "

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The two years' course, *Senior* and *Junior*, now completed, has been rearranged so that schools can begin at any time, the lessons not being dated. A *Teacher's Edition* is now added, which contains the suggestions furnished in *The Baptist Teacher* during the two years.

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JUNIOR INDUCTIVE STUDIES	2½ " "	10 " "		10 "
TWO YEARS WITH JESUS	2½ " "	9 " "		10 "
" " (Teacher's Edition)	5 " "	20 " "		20 "

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" FORTNIGHTLY	5 " "	20 " "		20 "
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The Home Circle.

How Much is he Worth?

How much is he worth? Let them tell us who can,
Not the sum of his gold, but the worth of the man,
To the world of living men.
For the worth is not the things possessed,
'Tis the wealth of the mind; 'tis the heart in the breast.
'Tis the goodness that blesses and is blest.
A millionaire! What then?

How much is he worth! Let them tell us who can.
There's less in the purse, but there's more in the man
To count in the world of men.
For he holds the most precious thing possessed;
He's wealth in his mind; he's heart in his breast,
And the love of the hearts that his love has blessed.
Humble and poor! What then!

How much is he worth? Let death declare
With his touch of peace on the brow of care,
And the kind heart hushed to sleep.
There's rest at last for the toiling hand;
But the seed it dropped in the fruitful land
Hath harvests measureless as the sand
On the shores of the infinite deep.

How much is he worth? Let the angels declare
The worth to heaven of its chosen heir,
To God of his saintly men;
A life with fragrant memories fraught;
A soul resplendent with good deeds wrought;
A victor and king to the crowning brought
In the palace of God! And then?

—George Huntington.

One Girl's Room.

One girl, whose love of the beautiful is great, but whose purse is not correspondingly heavy, has furnished her room so prettily that the observer would scarcely guess how inexpensively it has all been done. She had a set of ordinary painted cottage furniture. Having plenty of time at her disposal, she scraped with sandpaper all the old paint from the bed, bureau, washstand, and three chairs. These she painted herself with white enamel paint. It was not a small task, but she accepted no assistance. The village carpenter made her a set of smooth pine book shelves, which she treated as she had done the rest of her furniture. The floor she covered with white matting, and in front of her bureau she laid a white fur rug, bought at a Japanese shop in New York for two dollars and a half. At the two windows were white scrim sash curtains, and on the side toward the room hung yellow denim *portieres* at thirty-five cents a yard. On these, about a foot from the floor, was outlined a row of *fleurs de lis* in white rope silk. On the walls was a cheap white paper with a tiny gilt figure. The only pictures were several simple engravings in white gilt frames. These frames were made of plain pine, "flowed" with glue, and then sprinkled thickly with rice. When this was perfectly dry and firm, the frames were carefully covered with gold paint. The effect was very pretty. The bureau scarf and the scarf on the tiny stand were of white momie cloth worked with yellow silk. The pincushion was yellow, covered with white lace, and *mouchoir* and glove cases were yellow and white. A light Japanese screen in pale gold color concealed the washstand from view. The toilet set on this same stand was not an expensive one, but its design was of yellow flowers on a white ground, and thus carried out the prevailing idea of the room.

There was an opening fireplace in this apartment, and the plain mantel was painted white. On the hearth stood a pair of brass andirons, but on the day that I was there the fireplace was filled with a great bunch of golden rod. A low ottoman, on which were piled several cushions covered with yellow India silk, stood at one corner of the hearth. The whole apartment had about it a look of purity and freshness that was delightful. It reminded one irresistibly of the chamber "looking toward the East whose name was Peace."

Of course, all this furnishing took time and trouble, but it cost little, and many young girls have so much more time than money that they could well afford to spend their unoccupied hours in transforming their rooms. I doubt whether a professional decorator could have pleased this girl as well."—*Harper's Bazar.*

Opportunity.

Opportunity is bald behind, and must be grasped by the forelock. Life is full of tragic *might-have-beens*. No regret, no remorse, no self-accusation, no clear recognition that I was a fool, will avail one jot. The time for ploughing is past; you cannot stick the share into the ground when you should be wielding the sickle. "Too late" is the saddest of human words. And, as the stages of our lives roll on, unless each is filled, as it passes, with the discharge of the duties and the appropriation of the benefits which it brings, then, to all eternity, that moment will never return, and the sluggard may beg in harvest that he may have the chance to plough once more, and have none. The student who has spent the term in indolence, perhaps dissipation, has no time to get up his subject when he is in the examination room, with the paper before him. And life and nature and God's law are stern taskmasters, and demand that the duty shall be done in its season or left undone forever.—*Alexander Maclaren, D. D.*

If you are anxious to find the most reliable blood purifier, read in Ayer's Almanac the testimonials of those who have been cured of such terrible diseases as catarrh, rheumatism, and scrofula, by the use of Ayer's Sarsaparilla. Then govern yourself accordingly.

The Judge of all the earth will do right. No human being will suffer more than he deserves, or more than his own conscience will recognize as just.—*Charles Hodge.*

Do Something to Stop It.

Common sense tells us that when we would arrest an evil we can do it with least expenditure of energy by stopping the stream at its source. The reformation of one individual is worth any effort, but all humanity may profit if we attack, instead, the evil which has wrought his downfall. At the national meeting of the women's Christian Union, at Philadelphia, one of the members told the story of an unhappy mother, a wealthy woman, who wished to send a message to her son in prison.

Said the speaker: "She handed me a picture and told me to show it to him. I said: 'This is not your picture!'

"'Yes,' she said, 'that is mine before he went to prison; and here is one taken after I had had five years of waiting for Charley.'

"I went with those two pictures to the prison. I called at an opportune time. He was in the dark cell. The keeper said he had been in there twenty-four hours; but, in answer to my pleadings, he went into that cark cell, and the man announced a lady as from his mother. There was no reply.

"'Let me step in,' I said; and I did so.

"There was just a single plank from one end to the other, and that was all the furniture; and there the boy from Yale College sat.

"Said I: 'Charley, I am a stranger to you, but I have come from your mother, and I shall have to go back and tell her that you did not want to hear from her.'

"'Don't mention my mother's name here,' he said. 'I will do anything if you will go.'

"As he walked along the cell, I noticed that he reeled. Said I: 'What is the matter'

"He said he hadn't eaten anything in twenty-four hours.

"They brought him something; and I sat down by him and held the tin plate on which was some coarse brown bread without any butter, and, I think, a tin cup of coffee. By and by, as we talked, I pressed into his hand his mother's picture; and he looked at it and said: 'That is my mother. I always said she was the handsomest woman in the world.'

"He pressed it and held it in his hands, and I slipped the other picture over it

"'Who is that?' he asked.

"'That is your mother.'

"'Yes; that is the mother of the boy I found in a dark cell, after she had been waiting five years to see him.'

"'O God,' he cried, 'I have done it! No, it is the liquor traffic that has done it. Why don't you do something to stop it?'"—*Christian Mirror.*

Stimulates Digestion.

Horsford's Acid Phosphate.

It acts directly on the food thus assisting the stomach, and also stimulates the secretion of the digestive fluids, putting the stomach in active, healthy condition."

"What a terrible thing it is for men to know all science and yet not understand the spiritual arithmetic of the words: What is a man profited if he shall gain the whole world and lose his own soul?"—*Dr. Hume.*

Drunkenness is nothing else but voluntary madness.—*Seneca.*

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(*From U. S. Journal of Medicine.*)
Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, P. D., 4 Cedar St., New York.

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Character.

The formation of character is much like the work of an artist in stone. The sculptor takes a rough, unshapen mass of marble, and, with strong, rapid strokes of mallet and chisel, quickly brings into view the rude outline of his design; but after the outline appears, then come hours, days, perhaps even years, of patient, minute labor. A novice might see no change in the statue from one day to the other; for, though the chisel touches the stone a thousand times, it touches as lightly as the fall of a raindrop, but each touch leaves a mark.

A friend of Michael Angelo called on the great artist while he was finishing a statue; some days afterward he called again, and the sculptor was still at the same task. The friend, looking at the statue, exclaimed: "Have you been idle since I saw you last?"

"By no means," said Angelo. "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb."

"Well, well!" said his friend, "all these are trifles."

"It may be so," replied Angelo; but recollect that trifles make perfection, and that perfection is no trifle."

So it is with the shaping of character; each day brings us under the play of innumerable little influences. Every one of these influences does its work for good or ill, and all do their work through our consent. By and by appears the full and final result.—*Selected.*

Fall Season, '95.

We call attention to the following items which will be interesting values:

All Wool Storm Serge,
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"WHAT MAY WE EXPECT FROM STATE AND GENERAL ORGANIZATIONS?"

BY REV. R. VANDEVENTER.

Dear Bro. Bailey:—I am very glad to give you my views on the subject of State and general organization of the young people.

Better results will be attained. The most satisfactory results will not be gained by the local society alone, any more than the best results in State Missions can be gained by the local church without a State Mission Board or Convention. "Organization is the arranging of parts for the performance of the functions of life." Now there is young life, with all its possibilities, in our churches to be brought into exercise. Forces abound that need to be utilized for Christ. To help put these forces into shape for service, is the aim of this movement. Because this is the aim, many who are no longer youths, but who see the need, are leading in this work. The question of organizations is not to make life, but to use the life that is now unused. Speed the day when we shall have organization sufficient to this end!

A basis of operation is what we need: a means by which we can accomplish the most with what we have. I find the local unions—and we have many of them; they have multiplied this year—have no common plan, but each society is working its own line. More efficient work could be done if there were a general plan of operation. Some of the societies are devotional, some attempt little besides missionary work, a few undertake literary work, and still a few social work. It seems to me we need organization to put us in shape to try every desirable feature of this movement that seems to promise better service. The organization of our State Convention has done great things toward putting the churches in touch with all the work to be done in our State and out of it. Why may we not reasonably expect similar results from the organization of a State Young People's Union?

A quickened interest among the young people.—It is all right to be interested in the youth; it is also most desirable that the youth shall be interested. Whenever a State has organized the young people for work, there has been quickened life. At a recent Association in Virginia an hour was given to young people's work, and the influence of the meeting was felt all over the territory. The feeling was that six or seven local unions would be organized at once.

In the South "a city Union was organized, which greatly added to the power of the Baptist young people." In a State that has "State Organization," a local society "is enthusiastic in raising money for denominational work, as well as growing in spiritual graces."

A conservative brother in the South attended the "International Union" in Baltimore, and said: "We need organization, we need to know more of training for service for Christ."

Organization of a Southern Union will multiply State organizations, and State organizations will multiply local unions.—We have already some States organized, and many local societies; but the history of the movement shows that general organization has been followed by State, and State by local organization. Just as the organization of the State Convention has quickened the work in every department, and churches have sprung into existence all over the territory.

There are characteristics, vital to Southern Baptists, that must be preserved.—With a National Young People's Convention near us, and in our midst, which does not oppose a policy which we believe to be contrary to Scripture, and to our views of social life, we cannot afford to disregard this question any longer.

The work of Southern Baptists should be kept prominently before our young people.—As excellent as is the 'Conquest Course," provided by the Baptist Union, it does not meet the needs of the people. We ought to know all that, and we must know more about our work than the Union can tell us.

From January, 1895, until the present, in the missionary cause of the Baptist Union, the work of the Southern Baptist Convention has been superficially treated about half a dozen times. I am not saying that is not a proportional part, but that is not sufficient to meet the needs of our people. I believe we should not confine our teaching to the missions of our Convention, but we should make them more prominent than any other. Everybody who has attended the International Union must admit the many attractions, and that the attraction is strong enough to hold those who come under its influence. If our young people become attached to it, they will continue loyal, and where, will be the sympathy and co operation of the "men and women of to morrow?"

Let us have a Southern and State organization.

Burlington, N. C.

THE YOUNG PEOPLE'S WORK AGAIN.

BY REV. H. A. BROWN, D. D.

There is no doubt that the future progress of the Baptist people in the South, and the perpetuity of the principles and practices of the fathers depend upon the training of the young people. It is the duty of the Church to do more for the young people than simply conduct a Sunday School for the children, and hold an annual protracted meeting to increase its membership. The necessity for teaching and training on the part of the Churches has been overlooked too much and too long by many of our Baptist people. We need not lessen our zeal for the salvation of the people and the securing of members for our churches, but we do sadly need that these members become a trained army, an aggressive force, a Gideon's band, going on conquering and to conquer.

How shall this training be given? It is a question of method. The church should select such methods as it thinks best, considering the conditions that exist in the community where it is located. There may be some churches that do not need any special agency. Let such churches be congratulated. Each church must decide the question for itself. I am a thorough believer in organization in the local churches for mission work, for Sunday School work, and for training in Scripture teaching, denominational history. What great work has been accomplished anywhere without organization? But some one says the church is sufficient. Of course, but the church must organize its forces for work, or it will not be sufficient. Our anti-mission brethren have been crying for fifty years that the church is sufficient, and have not organized for mission work, or Sunday school work, or any aggressive warfare against ignorance and sin.

Every Young People's Meeting should be under the direction of the church, and conducted as a part of the work of the church. It should be as much a department of church work as Sunday school work, mission work, caring for the poor, or looking after pastoral support. There is much emptiness and inconsistency in saying that the church is sufficient, while at the same time opposing the very agencies and instruments by which the churches are to do their God-given work. If organization is necessary in carrying on the work in our local churches, why may not a larger organization be helpful in the general work? Our fathers felt the need of this, and organized for mission work and Sunday school work. Why should not the Southern Baptist Convention provide an agency for the teaching and training of our young people, as for missionary and Sunday school work? Why should we turn over this work to a national organization any more than our mission and Sunday school work? Why talk about sectionalism and the dead issues of the war, just because some of us think it best to do our work through our own agencies?

There are many troublesome questions which may be eliminated by doing our own work, through agencies of own appointment. The great mass-meetings of the B. Y. P. U. of America, held in our large cities each year, may do much towards generating a certain kind of enthusiasm, but more than this sort of enthusiasm is needful to do the work which ought to be done. Organization under control of the Southern Baptist Convention, with definite arrangements for courses of instruction along the lines of our views of doctrine, are denominational history and practices, and our methods of work will bring to us, in due course of time, the most desirable results.

Winston, N. C.

THE DEAD LINE IN THE MINISTRY.

BY REV. HIGHT C. MOORE.

Three facts concerning the dead line in the ministry merit consideration: First, it is often imaginary, sometimes real; second, the minister himself is responsible for its existence; third, the path of duty never crosses it.

*

It is often said that a minister has crossed the dead line when he may be on the very summit of Heaven directed labor. Hence, the rubbish of popular misconception first needs brushing aside.

Manifestly, it is not the line of age. The narrow sentiment which would reject a man before twenty-five and retire him at fifty, is clearly erratic.

Nor of apparent failure. False standards of success may shelve a minister long before his work under God is complete.

Nor of unpopularity. John Foster said he was never asked twice to occupy the same pulpit; yet, as Dr. Parker observes, "Who will deny that John Foster was an able minister of the New Testament?"

Nor of physical disability. Paul had the hindering "thorn in the flesh." Richard Baxter preached powerfully when he could scarcely rise before his audience. Robert Hall fought against great physical odds, and became the "Demosthenes of the modern pulpit."

Neither is it the line of necessary ignorance. Unquestionably, many illiterate men have been called to perform special work, and have done it with thrilling success.

Nor yet of unrhetorical preaching. Faults in gesticulation, lingual peculiarities, natural eccentricities of manner and rugged terms of expression have all been found in faithful and effective ministers.

*

On the other hand, all the causes of ministerial death are to be found in the minister's own heart. Streams of blessing cannot issue from a frozen fountain. One can never expect a rich harvest from the untilled soil of his soul. A petrified spirituality in the preacher's bosom can never generate a holy contagion among his people. Here, and here only, is the Alpha and Omega of the clergyman's failure to meet the true end of his calling.

This spiritual frigidity begets a hostile brood which waylays the minister's path, to rob him of his influence and usefulness, to leave him bruised, bleeding and forsaken by the wayside.

There is indolence. This undermines on all sides the preacher's fertility. His life is a dream, his pastoral work a drudgery, and his sermons are like old bread—"hard to cut, harder to eat, and hardest of all to digest."

There is formality. His people gather about him like shivering pilgrims about the glowing hearth; sad indeed, if the expected blaze turns out to be only the sparkle and glitter of iciness.

There is also self-conceit. Some preachers are like the early English author, whose manuscript was refused by a London publisher because there were not enough capital I's in his office to print it—their egotism unfits them for ordinary use.

Disloyalty to the truth, however popular, is infallibly fatal. Mixing truth with error is manufacturing sweet poison, and the heterodox preacher who does it whets the blade for his own throat.

In many other ways, according to ministerial temperament and environment, the dead line becomes manifest, but in every case it diverges from a cold, barren, apathetic heart.

*

Then it is clear, that crossing the dead line is an act of the preacher's will, and not the decree of a merciless fate. If he will only follow it, the mariner's course lies far enough from the angry rocks and treacherous shoals. It was not the rough path of duty, but the easier way beyond the stile which led the pilgrims into the clutches of giant despair. The minister who yields to carnal charms, and heeds the fickle din of popular opinion, and wavers before every wind of doctrine, either has already crossed the dead line, or is dangerously near its dark borders. But for the true, faithful minister, who, eagle-eyed and lion-hearted, seeks truth to defend it, and detects error to crush it—for him there is not, there can never be, a dead line.

Monroe, N. C.

About fifteen minutes of that speech you are going to make will be heartily enjoyed—but no more, unless it is "the effort of your life." Anyone would rather hear half a dozen fifteen minute speeches than one of thirty minutes.

BASIC IDEAS IN THE YOUNG PEOPLE'S MOVEMENT.

BY REV. CALVIN S. BLACKWELL.

It has just dawned upon the young people of this generation that it doesn't take much of a man to be a Christian, but that it takes all there is of him. Born of this conviction is a burning desire to make out of themselves the utmost for God and humanity. But one out of every hundred can ever hope to get a college training, hence the other ninety-nine are shut up to self-culture at home, or no culture at all. Therefore the wonderful success of the University Extension work, the "Chautauquan Circles," the "Epworth League Lessons," the "Endevor Topics," and the "Christian Culture Courses." These are the responses to the cry of the ninety-nine for head and heart food.

There is a mighty reaction from the lower grade of vicious literature by the vast middle strata of the well disposed youth of the land.

A few years ago "flash-fiction" or "goody-goody" books was about the only mental and soul food placed within easy reach of the young people. The one was generally naughty, and the other usually nauseating. Outside of the Bible itself, all of God's "goodness, sweetness and light" was locked up in ponderous tomes, and theological text books,

The Young People's Movement has for its basic idea the placing of religio-historic facts, theological thought, and pure Bible truth with in easy reach, and in popular form, for the use of young people who are denied college training, and are busy making a living, but whose hearts are hungry.

Their heart hunger is creating a tremendous demand. These sheep of the Lord must be fed. To do this best, some sort of local and general organizations are necessary, as the demand and grade of work is above the average Sunday School work. The real work of the Young People lies between the pulpit and the Sunday School teacher's desk.

A philosopher said, "a hungry stomach is the motive power of civilization." This heart-hunger of the young people has put in motion the Young People's Movement, and it is this power that will push it with increasing force far into the future. To supply this heart hunger with wholesome food, is the hope and work of the movement.

Young people are generally eager to learn. It is as easy to learn good things as bad ones. When they are set to work learning the history and dramatic incidents of our denomination; when they begin to see, through the "Christian Culture Courses," how Bible truths and Baptist triumphs have gone hand in hand, since the days when John preached on the banks of the Jordan, a new and mighty power will be felt in our church life. Then pastors will not be under the necessity of turning out about as many for dancing in the winter as they baptized during the summer.

There's but little room for the devil in busy hearts. To stand in the pulpit and thunder the "thou-shalt-nots" at the young people, is not according to Christ's teaching, when he told Peter not to "flog" but to "feed" his lambs, lambkins and sheep. Many of our pastors in the past have followed the example of some mothers, who wash and dress their children, set them on chairs, where their feet cannot touch the floor, and bid them "keep still."

"But the saucy little boy
Who had no toy
Did not know what to do;
So he rumpled his frock
And tore his sock,
And tried to eat up his shoe."

But the wiser editors and pastors of the future, will put into the hands of the young people the Christian Culture Courses, that they may be kept busy getting good and doing good. When this is done, the young people will have little desire or time to rumple their frocks, tear their socks, or kick out their shoes in sinful frolics.

This, in brief, is the basic idea, the plans for practical work, and the future prospects of the Young People's Movement, as far as I have been able to learn from the leaders and literature of the movement.

Shall we, of North Carolina, encourage the work? Is there a place for it to do good among us? Wherever it is faithfully tried the young people and the churches are helped, and the knowledge of God's truth is spread abroad. A more skilled and robust set of young people, with a better knowledge of the Bible and more loyalty to the Church, are growing up where the movement is being practically tested. Shall we try it?

Elizabeth City, N. C.

THE BAPTIST FEMALE UNIVERSITY OF NORTH CAROLINA.

BY SECRETARY STRINGFIELD.

God be praised! The establishment of this great school is no longer regarded "a forlorn hope," but an assured fact. A child of the Baptist State Convention, as it is, need not hope to have an existence except through great struggles and sacrifices. So far, its history is filled with painful anxieties; and for this and many other reasons, has a right to claim kinship with the other honored children of the Convention Locating the school was a matter of very great interest, and much feeling was stirred in the matter which might have been avoided, but which has not materially damaged the work. Under God, it has passed successfully through every attempt that has been made to side-track it, and, today there is not an institution in the State that is the recipient of greater anxieties and sacrifices. Our people over the State hail with joy the day we can offer to our young women the advantages of an endowed institution, owned and controlled by the Baptists of the State. The growth of this Institution has, of necessity, been slow, but great encouragement has been received from the fact that progress has been seen in the work from its beginning. At times we have felt impatient, as we have so clearly seen the immediate necessity for the school. Our Baptist boys who are in college may be found at our own Wake Forest, while our Baptist girls, who are in college, are scattered over six States, in twenty colleges and seminaries, and only five of these schools Baptist institutions. Our boys are at Wake Forest College breathing an atmosphere wholesome to the perpetuity of Baptist principles, while our girls, for the most part, are breathing an atmosphere destructive to every principle we hold dear.

Again, we are offering our boys all sorts of advantages, and urging them to accept the kindness, while we deny our girls equal advantages, and urge only those to attend college who are able to pay the necessary expense. Be it said in honor of a few men, whose names we have in mind, that they have been doing what they could in aiding young women in the prosecution of studies at colleges.

We have for our boys an institution greater than its president, greater than its teachers—an institution that has to its back one hundred and fifty thousand Baptists in the State, with over two hundred thousand dollars so invested that every boy who attends Wake Forest College has to his credit each month, at least, ten dollars, while we have not two hundred cents invested to the credit of our young women, and, certainly, not an institution having the Baptist denomination to its back. When we consider the advantages outside the teachers, that may be enjoyed at a great denominational college, we can no longer deny this blessing to our young women, who are as truly factors in our denominational life as are our young men.

In view of these and many other facts, which pertain to our denominational life in the education of our young women, we urge still greater enthusiasm on the part of our people in making their subscriptions as large as possible, to be paid in the near future; and we earnestly ask that our people make larger donations in their wills; and in this Godly way administer on their estates before they go to give an account of their stewardship.

In behalf of the Board of Trustees, I extend most hearty thanks to our people for the substantial aid and other encouragement given so cheerfully to this work.

Raleigh, N. C.

NEED OF SEMINARY MEN IN NORTH CAROLINA.

BY REV. B. W. SPILMAN.

It may be a question, in the minds of some of our Baptist people, as to whether we need more Seminary Men in North Carolina. Is there not a danger of educating our ministry away from the masses of the people? We need Godly men, of all grades of culture, to fill our pulpits. It is as great a mistake to place a highly cultured man, who cannot adapt himself to his surroundings, in a position to preach to the unlearned, as it is to place a very ignorant preacher, no matter how pious, to preach to a highly cultured audience. Dr. Broadus could charm and instruct an audience of college presidents or a group of rough backwoodsmen. Every man has not that power. We need men of every grade, because we have in our State hearers of every grade. But I speak of one class—the men who have had Seminary training. Do we need them?

I take it for granted that a Seminary training makes a man a better preacher. Then we need them, because it will raise the standard of our preaching. Our people are becoming a factor in the towns and cities. Our strength was once almost entirely in the country. This calls for an educated ministry. The Presbyterians and Episcopalians are in the towns of the State. Their ministers are educated men. If we expect to hold our own, we must have men of the highest training.

The general educational revival calls for trained men. A man, to interest you, must know more about his subject than you do. Our people are awaking to the importance of education. Look at the growth of our State University, the Agricultural and Mechanical College, the Normal and Industrial, and the increased patronage of our denominational colleges, and the host of academies and high schools, sending out every year an increasingly large number of educated men and women. The day of the self-made doctor or lawyer is past. God can take any man of good sense and make a preacher of him, but he can make a better preacher by thorough special training. We must have trained men, or the pew will get ahead of the pulpit.

The rapidity of the movements in every phase of modern life calls for Seminary men.

In this busy age we must be up and doing. The world needs the very best that is in men. Life is too short to waste any of it. We can not afford to spend ten years in gaining what may be gained in two or three.

A look into the future will emphasize the need of Seminary Men in North Carolina. The forces already on the ground call for trained men. The Disciples of Christ have gained a foothold in the east and are spreading. The Adventist is putting in an appearance. The Mormon, with his immersion, is already here. These men have a keen scent for a Baptist and are shrewd-debaters.

What of the future? We now have no cities, few Romanists (fewer than any State), few foreigners. There are an hundred and three religious bodies in the United States that have no organization in North Carolina. As yet, we disturb ourselves little about the Catholic, the Mormon, the Christian Scientist, the Spiritualist, the Swedenborgian, and a hundred others with every kind of "ism" from anarchism down. But the tide of immigration is already setting our way. If we would hold our own against this incoming mass of humanity, we must have men of the highest training—men who not only hold our doctrines, but men who can state them clearly and give a reason for their faith.

One more reason why we need Seminary Men, is for the sake of the rising ministry and the churches. Every Seminary Man is an advocate of Seminary training. He urges the young preacher to attend a Seminary, if possible, and if not, to pursue the studies alone as best he can. Others may do this; a Seminary man is sure to do it. So, he will help young preachers.

Other advantages being equal, he is better prepared to develop a church than a man who has never had Seminary training. Our Baptist churches in North Carolina are, many of them, sadly in need of development.

Kinston, N. C.

ASSOCIATIONAL SCHOOLS.

BY REV. LIVINGSTON JOHNSON.

There seems to be a universal feeling among the Baptists, throughout the State, that we should provide better facilities for the education of the masses of our people. At many of the Associations steps were taken looking to the establishment of Associational Schools. In some Associations such schools have already been established, and in a few places they have been in successful operation for many years. This is a most hopeful indication. It shows that the Baptists are anxious to have their children educated; and, further, that they want them educated under Baptist influence.

Let us notice a few reasons why we should establish Associational Schools:

1. They can do better work than the ordinary local or neighborhood school. The reason for this is very obvious; it reaches over a wider area and commands a larger patronage. The time was when the citizens of a community, irrespective of denomination, would unite, employ a teacher, and loyally support him. At those schools boys and girls could be well prepared for college. But times have changed, and such schools as the above are the rare exception. An undenominational school starts up in a community. In a short time the members of one denomination think they are not sufficiently represented in the teaching force. A split ensues, which results in the establishment of two feeble schools, both of which soon gasp and die. We are not prepared to say that this is due to a spirit of narrowness, but rather to an appreciation of the importance of having our children trained under proper influence. The present system of two or three months public school is a little better than no school at all, but that is about all that can be said of it. So, in many sections, the Associational School is a matter of necessity. Located at some central point in an Association, where board is cheap, it will draw patronage from all over the Association, and will afford many boys and girls opportunities that they could not otherwise enjoy. Another advantage these schools have is, that there is a moral atmosphere surrounding them not found in the common "old field school." The Bible may not be taught as a text book and no ironclad code of morals enforced; but the very fact that the institution is under the control of a religious denomination, gives to it a moral tone that it would not otherwise have.

2. Another reason for the establishment of such schools, which has already been hinted at, is that they add greatly to our strength and influence as a denomination. Wherever Baptists have planted and maintained Associational Schools, our principles have become deeply rooted, and the truth which we hold, firmly established. This is not because our distinctive doctrines are taught, but because a heathful Baptist atmosphere pervades the whole institution, causing the students to grow into strong and stalwart Baptists, rooted and grounded in the faith. We need young men and women of conviction, who believe something, and not a set of "namby-pamby" young people, who are so "broad-guaged" that they think it an indication of narrowness to say that they believe in *immersion* and *restricted communion*. The influence of a Baptist school in any Association cannot be estimated. It commands the respect of other denominations and gives us prestige that would be hard to gain in any other way. Many of our young people who will never go to college, will even be denied good academic education, unless it will be supplied by Baptist schools established for the purpose. A well equipped school in every Association would mean more for the Baptists of North Carolina than anything that has occurred since Wake Forest College was born, amid the prayers and tears and sacrifices of our fathers.

3. This leads to a third reason to be given, viz., that Associational Schools will act as feeders to Wake Forest and the Baptist female schools of the State. This fact is practically demonstrated by the number of students now at Wake Forest from Associations where Baptist schools exist. The Christian colleges of the State should be at the head of a system of Christian education, each for its own denomination, just as the University is so often called the "head of the public school system of North Carolina." If such were the case, it would be a long step toward the settlement of the educational question in our State.

Now, is all this practicable? We think so. Building and equipping a suitable house is the main expense. Of course a little endowment fund would be better; but without that an Associational School can be successfully conducted. Any Association in the State, no matter how weak, can build and equip a house that will answer the purpose, if they make a united effort. Some years ago a brother left part of his estate, to be used in founding and sustaining a school in a certain Association in the State. The property left was not turned into money until quite recently, but it acted as a stimulus, and the brethren erected and equipped a building at a cost of some five thousand dollars. Without the prospect of the bequest, not a brick would have been put on the ground until this day, perhaps; and yet the work was practically done by the voluntary contributions of the churches and individuals in the Association. Some one is ready to say, "we can't attempt such an expensive building as that." Well, it isn't necessary. Take another case: In another community in this State, the brethren, a few years ago, determined to have a school. They had no house, and were not able to have one built. When they "laid by" their crops, they cut logs, hauled them to a saw mill, had them sawed, and built the house themselves. They have an excellent house with an outlay of very little cash.

Another difficulty arises: How about those who do not live within reach of the school, and are not able to pay board? The "club house" is the solution of that difficulty. The students can go home Saturday night; come Monday morning, bring their rations, *do their own cooking*, and live about as cheaply as they could at home.

The principal of a Baptist school informed the writer that the cash expenditure of some young men, who boarded as above, was two dollars per month, each, including room rent.

Yes, by all means let us have the Associational Schools!

GREENSBORO, N. C.

Baptists own Theological seminaries, seven, total value of property $3,514,103, endowment $2,413,550; universities and colleges 35, total value of property $19,370,888, endowment $10,557,158; seminaries for education of women 27, total value $3,780,047, instructors 407, pupils 3,433, endowment $1,188,471; seminaries and academies co-educating 56, total value of property $3,845,146, instructors 397, pupils 12,774 (preparing for the ministry 466) endowment $1,299,400; institutions for colored race 84, instructors 259, pupils 4,808 (preparing for ministry 271), endowment $125,000, value of buildings and property, $1,259,750, total value of property, $1,417,488. Grand totals: Number of institutions 189, number of instructors, males 1,113, females 784, pupils 31,337 (preparing for the ministry 2,715), value of grounds and buildings [illegible] 499,789, amount of endowment $16,[illegible], value of libraries and apparatus $1,[illegible], amount of gifts in 1894 $1,875,069, volumes in libraries 884,867, total value of property $31,997,634.

FACTORY POPULATION—A FIELD FOR MISSION WORK.

REV. L. R. PRUITT.

The South is destined to become an important and interesting manufacturing section, especially the Piedmont district. Many Southern cities are putting on new life, and new towns are springing up on the banks of our rivers at the hum and music of the spindle. The manufacture of cotton in the South is now commanding the attention and wealth of the nation. The *Industrial Record*, of Boston, in its recent report of the proceedings of the Cotton Manufacturers' Association held in Atlanta, and speaking of the South, said:

"The grand possibilties of the Piedmont district must have favorably impressed the visiting manufacturers from the North. All that it needs is time, population and wealth. With these, it will soon become one of the most attractive parts of the country. Its roads will then be put in good condition for travel, and its towns will be filled with attractive buildings. Its topography is, in many respects, unequalled, and its climate delightful."

Such are the words of, and such is the impression made upon Northern capitalists. They are impressed more and more that the war is over, and that the people, both North and South, can enjoy fellowship in the various industries of the two sections. Then many of our Southern capitalists are already awakened to the spirit of the age, and time and money are being expended in building cotton mills and in establishing varied industries in many parts of the country.

With our great delight at such an onward movement, let us not forget that we live in North Carolina, one of the bright places in the realm of Southern prosperity. There are many places in the State now that are asserting their importance in the galaxy of enterprising cities. North Carolina is coming to the front as a manufacturing centre, which is clearly indicated by the rapid increase of factories in the last five or ten years. If such a tendency is not delayed in its onward course, there will be a change in the complexion and character of our people. Such a change will bring with it a new order of life, new habits, a new regime, new associations, and will shift the population from one of homogeneousness and agriculture to one of industry and "foreign mixture—this mean problems."

With the hand writing on the wall, I inquire if such a population does not and will not furnish an important and inviting field for State Mission work? I used to think that the time would soon come when the Board of Missions would finish its work, having occupied all the territory from the mountains to the sea coast; but the field seems to be growing larger, riper and whiter for harvest every year. In the first place, the factory population is a great field for the Baptists, because they love to preach the gospel to the poor. In this they follow the example of the Master, who delighted in preaching to the poor. They pressed near His side to hear His loving and tender words of salvation; and He was glad to have them touch the hem of His garment, and to have the common people hear Him gladly. He came to save the poor as well as the rich. But for the Baptists (and the Methodists have done well), I do not know what the poor and country people would have done, or what would have become of them, worldly and spiritually. The Baptists, especially, have gone from house to house, and into the many homes of the country, and have planted the principles of the Bible. Now that hundreds and thousands of these people, chiefly tenants, are leaving their quiet country homes and are seeking employment in the towns and cities, is it not wise, for the salvation of souls and for the glory of God, that the missionary spirit of the Baptists of the State be felt among them? Hitherto, this class has been neglected in some of our cities, because they have been regarded as the "poor ignorant factory set," and add nothing to the social and financial standing of the church. I thank God, the Baptists have never drawn the line between the poor and the rich, but have gone forth preaching—"There is no difference." The factory population, as a class, are poor, and are likely to remain so, while some of them by the spirit of energy, industry and economy, rise to the positions of superintendents, stockholders, owners, and to other places of prominence.

Secondly, the present tendency of manufacturing in the South and in the State is toward the formation of a population of "foreign mixture." In these times of railroads, steamboats, and quick transit, it is an easy matter for the nationalities of the world to settle in one community. The world is rapidly becoming one great city, with the oceans and railroads, the boulevards and streets as ways of transportation.

In this blending together of the races of the earth, is there not something foretold, which should arouse the missionary spirit of our people? Such a mixed population, with its *issues* and diverse conceptions of Christianity, will be good ground for the preacher and the missionary to cultivate. I believe that a special work should begin now, in the very incipiency of this movement from an agricultural to an industrial life.

Any delay will be a loss of time, and will threaten the moral and spiritual welfare of the factory people. If the Baptists do not make haste, the other denominations will go in and possess the land. They are anxious to do it; they have the means and men to do it. The way to settle a difficult problem, with which Baptists may be confronted in the near future, is to begin in the infancy of this new and mixed population. The Baptists of North Carolina are now being invited to enter an open door of usefulness. There never was such a demand for men and money. The growing towns and cities are laying claims to the Baptists and to Baptist principles. Let us enter these centers of influence, wealth and population with a boldness and faithfulness that becometh the servants of God. We are strong in the country, we ought to be strong in the cities. The Baptists have no reason for hiding on the back streets. Let us come to the front, and preach the pure doctrine of the Bible. Such preaching, and such preaching only, is the antidote for any poisonous influences that may infect the people.

Thirdly, the factory operatives, and the laboring classes generally, are already Baptists, to a great extent, and those who are not Baptists are without fixed convictions. This fact makes the field one of interest and importance to every Baptist agency in the State. The principles have been instilled in the minds, and the foundation-stones have been laid by missionary preachers—God bless them! They have done well. Their influence is now living in the cities.

After a pastorate of eighteen months in Charlotte, one of the largest manufacturing centres in the State, I find that more than half of the factory people are Baptists, or such in principle. All the training that many of them have received has been along this line, and they are easily attracted to our churches and Sunday Schools; but of course we have to go out after them. This is well illustrated in the recent organization of two Baptist Missions in the city. The Presbyterians, in the same communities and in neat chapels, have been doing faithful work, but they have not reached the people. Now the Baptists in the same locality, without regular houses of worship, have Sunday Schools numbering almost one hundred at each Mission; and yet the work is only begun. Here, dear reader, is a great field that must be occupied, and that soon. The people are Baptists, and shall we let them drift away to other denominations, or into a condition of lukewarmness and apostasy? Nay, verily!

Charlotte, N. C.

OUR SUNDAY SCHOOL WORK.

BY REV. M. L. KESLER.

Various attempts have been made within the past few years to solve the problem of our Sunday School Work in this State. In the mean time, the work moves steadily on, improving along with all the rest of our work. The fact that there has been no solution may go far to prove that there is no serious and separate problem to solve. No one department of work in any church can, for any considerable time, be pushed far in advance of all the rest. As all the pipes leading from a reservoir will register the water at the same height—the level of the water in the reservoir—so all the departments of our church work will eventually find the same level. If artificial stimulus is applied to any department, it may boom for awhile; but in due time it will subside to the level of the reservoir of force behind all the work of the church.

The question of organizing a Sunday School Board, separate from the Board of Missions, has been raised, and may be raised again. Whatever else may be true, this is certainly true, that a majority of Baptists will look with disfavor on any movement that would tend to divorce the Sunday School work from the church. We must drive right midway between the rock and the whirlpool—too much machinery on one hand and an unorganized and unutilized mass on the other.

What are the needs?

I do not believe there is another Southern State in which State Missions has been so vigorously pushed as has been in North Carolina during the last few years. Where missionaries, sent out by the State Board, are occupying territory, I have yet to see the need of Sunday School missionaries to go in and organize work in the same field. It is easier for the missionary, already there, to organize a Sunday School than not to do so, if he organizes at all; in fact, it is about the first thing he can do on a mission field. On such territory the work is precisely the same—straight State Mission work. I think it is a fact, that in the States where separate Sunday School Boards have existed, they have practically done State Mission work, plain and simple.

But how about work for a missionary among the churches generally?

I should not thank a Sunday School missionary to come to my church to look after my Sunday School. I am pastor of the Sunday School as well as of the rest of the church, and if I am not capable of looking after the Sunday School, neither am I capable of looking after the rest. Certainly I would welcome help in my work, but I want it to be help in putting more life-force right into the heart of the church. No other man can do the pastor's work. If you would have work done in many churches that is not done, you must put pastors in them who will push that work. The churches do follow their pastors, as a rule. "Like priest, like people," is still true.

Struggle over the problem as you may, this much is certain: You cannot push the work in our churches beyond the pastors; if you do, it will not remain where you push it. This talk about a "layman's movement," that overlooks the absolute necessity of a pastor's movement, is amazingly cheap. There is little more need of a Sunday School missionary, *as such*, than there is for a prayer meeting missionary, unless he is practically doing State Mission work; if so, let it be called State Missions and pushed as such.

Some may hold, that since some men are specially effective in stirring up Sunday School interest, they ought to be sent out to do that work. Does not this argument lead to the position that each department of church work should be handed over to a specialist? This kind of work has its occasional value, 'tis true, but broadside buncombe Sunday School work is vastly overestimated. The mischief has been done for these years, in not considering it the duty of pastors to push vigorously their Sunday School work themselves.

The one crying need, in nearly all our Sunday Schools, is better teaching ability. That need will continue to cry till we have more general education in our churches. Many who are now teaching can never receive a liberal education, and they must stand at their posts till better teachers come on to take their places. Much can be done by teachers' meetings. This is one of the best agencies for improving the teaching.

Some kind of institutes can be of great help. The Chautauqua is a movement in this direction, only; instead of one, there ought to be a dozen in the State. I want to add my testimony to the excellent work done by the Chautauqua here at Red Springs.

I want to say two things more: One is, I believe the North Carolina Sunday School Chautauqua ought to be an object of report and discussion in the State Convention, just as the Orphanage and Wake Forest are. I cannot see how a Baptist in the State can be opposed to this, unless he is opposed to such work altogether. The other is, if it should be thought wise to organize a Sunday School Board, let its principal features be Colportage and Sunday School Institute work. There is great need of colportage work; it is the most neglected work I know.

Aside from the question of supplying literature, there would have been no Sunday School Board in the Southern Baptist Convention, and aside from this there seems to be very little need of such a Board in North Carolina. If I am not misinformed, the Sunday School Board in Virginia was organized primarily to do colportage work, but has, of late years, been doing mainly State Mission work.

These are just the views of one sovereign Baptist. Doubtless there are a thousands others who will differ from me and from each other. But I am willing to abide by what the majority of North Carolina Baptists say ought to be done.

Red Springs, N. C.

THE ATTITUDE OF THE BAPTISTS OF NORTH CAROLINA TO THE SALOON.

BY REV. CHAS. A. G. THOMAS.

I am not acquainted with the sentiment of the brethren on this question throughout the whole State. But I am sure that the attitude of our great Baptist brotherhood is sound and scriptural. I do not believe the country contains a body of people more loyal to right than the Baptists of our State. They do not lean backwards on this important question; but wherever the question has been properly considered, they stand erect.

They may differ as to the many methods of the temperance leaders; but upon the evil, they stand solid against it. We have expected men to jump into full grown temperance men at one bound. We have not been patient enough to wait for the growth of convictions. We have dropped seed principles, but have acted like the little boy who pulled up the beans which he saw coming through the ground, thinking they had been planted bottom-upwards. We need patience to let the principles grow, and they will bear fruit if given room. We plant the seed principle and then try to force it to grow, and if it does not grow to suit us, we pull it up and plant again. This process has set back organized temperance work every few years, until the friends of temperance have become discouraged. The discouragement is providential, because it has inaugurated the educational temperance campaign, as is found in Guilford and some other counties, which will do much to develop the right principles, and naturally lead to some organized effort in the process of time. But some one says, "How long is this to continue—forever?" If God had despairingly asked that question when he begun to educate his people to the coming of the Messiah, He would have given the matter up as a bad job. But "line upon line," "precept upon precept," "here a little, and there a little," the educational process continued, until the world was prepared for His coming. He came—but was rejected! yet He did his work and gave it a start, which has accumulated much force and is moving on in majesty and power, conquering the world. So we must be patient in carrying on this educational work. Yes, patient! For a thousand years, in God's sight, is as but one day. Eternity is God's work day. We can afford to wait. The attitude of the Baptists is all right, on this question. They are not responsible for the blood which fanatics paint on the face of the sun. There has been the trouble with much of our temperance work. There has been a tremendous noise once in four years, and it has been summed up in the cry, "Vote as you pray," and "if you don't vote prohibition, you ain't got religion." The temperance battles thus fought are like the battle between China and Japan at Pain's Exhibition in the Atlanta Exposition. Tremendous explosions—terrific noises—great clouds of smoke—no harm done. It was a battle between friends representing two nationalities. The average temperance battle of the ballots is between friends who are dressed differently. They believe in different methods, but are struggling for the same end. They are not enemies, yet they shoot at each other and make the noise of the bitterest foes. Just here we have weakened our breastworks and made the temperance army and many noble Christians, whose quiet lives have been always against the saloon, to play the part of hypocrites, and have counted them with the saloon, *because they did not believe in our methods*. The Baptist brotherhood has been thus saddled with many a vile slander, and God will hold the men who have made the charge accountable before the Great White Throne. Every man who votes temperance and cries temperance, is not a temperance man, but a hypocrite sometimes is found. It is done by numbers for patronage and applause. There are hypocrites in the temperance cause, as well as in the church. 'Tis sad, but true of both. I have never voted as I prayed, because I have never prayed for the election of any party. I vote for what I *believe* to be the best method of conducting the affairs of government. I pray that God may overrule the affairs of government for the glory of His cause. The old cry, "Vote as you pray," is always interpreted to vote for prohibition. I have never done either, and never expect to so long as prohibition tacks on the "woman's suffrage clause." God teaches us to pray for rulers, not party success. I believe, with all my heart, in the "separation of Church and State." I believe in Civil and Religious Liberty. They are God-given rights, which make me a Baptist, and without which I could not be one. And hence, I believe every man has a right to say and act, with reference to governmental affairs, what he believes is right, without consulting church or State. The church has no right to interfere with a man's vote; it is a violation of constitutional rights, as well as God-given rights. I believe this is the teaching of the great Baptist host—and so long as this is God's privilege, given to every man, so long will the Baptists grant every man the right of choice of method on this great question. But because they grant this, it does not weaken their stand on the question at issue. They stand firm on both positions and cannot be moved. In the realm of thought, a man stands befor the bar of God. In the realm of action, he is accountable to God, his church, and the State. The first vote I ever cast in my church as a boy was to turn a liquor seller out. From that day to this, I have made a relentless war against liquor; but there has never been a day in all those years that I did not accord to my brethren the right to differ on the question. I have never been able to swallow the two wine theory. I have never been able to believe that Christ perpetrated a fraud on the people when he made wine. I have never been able to say that "if Christ came eating and drinking wine he was not divine"—*and God helping me, I never will.* I cannot go the lengths of some brethren on this question, because I believe it is beyond God's Word. I have been in the pastorate about fourteen years, and I have found the great host of Baptists with me in every fight made against the liquor business. I believe they will ever stand thus, and that the sentiment will continue to grow in power, until the curse will be crushed to earth, to rise no more. I hate the traffic in its deadly work; so does every child of God, and it is cruel and devlish to brand every man who does not agree with you as to method, a supporter of the saloon. I have circulated in every part of the State—I have found some people educated on this line more than others; I have found some who were very lax in their conduct along this line, but the great mass of Baptists are solid against the traffic.

The churches of the State are awakening as never before on this question. Discipline is being wisely exercised in many quarters; *in some unwisely*. The pulpit is hurling gospel arrows against this evil as never before. Our ministry is against it; they are crying aloud and sparing not; their work is telling for God in this matter; they will continue the good work—being faithful unto death.

I do not believe the ballot can solve this question in this generation. I believe the Gospel of Christ is the great solution—the Gospel of Christ expressed in the lives of his humble disciples. The war is on, the battle rages. Every brigade in Christ's army must fight—not each other, but the host of hell, gathered in our cities and towns behind the counters of the saloons. Let us look to God for help, and in His name we shall conquer.

Fayetteville, N. C.

THE MINISTERS' RELIEF BOARD.

BY REV. JOHN S. HARDAWAY.

The Ministers' Relief Board was brought into being by a resolution offered in the State Convention of 1889. Its subsequent history has demonstrated the fact that there was a work for it to do, and that the churches would respond when that work was laid before them. The first year the amount contributed to this Board was one hundred dollars, and this came largely from one church. Since then there have been raised yearly about six hundred dollars, and some ten or twelve beneficiaries have received help each year.

While the work has grown, and is growing, the interest in the work is not as wide spread as it should be. The cause of this slow progress is to be found among the pastors. Whatever the pastor takes hold of earnestly, the church will take hold of; and whatever the pastor leaves to take care of itself, the church will leave to the same fate. Why, then, has this work been so reluctantly pressed upon the churches by the pastors? Mainly, I think, because some have wrongly supposed that there was in this work some reflection upon the ministry. In one Association I know it was strongly attacked by influential ministers on this ground, and, perhaps, there has been some such opposition in many of our Associations. Then, too, our older ministers have some of them felt an embarrassment in appealing before the churches for this Board, lest they should be charged with being actuated by personal motives. However it may be accounted for, there has been a considerable indifference manifested toward this work. No such coldness should exist, for the churches can do no nobler act of piety nor one more acceptable before God, than to care for their superannuated, infirm, and disabled ministers and their families, when they need such help. No minister should hesitate to bring the claims of this Board before his people. The possibility that we, ourselves, might become the beneficiaries, ought not to deter us from securing help for the present need.

This Board is rightly named the Ministers' Relief Board, and, as its name implies, it was created to supply the wants of ministers and their families when they are in destitute circumstances. It by no means suggests that all ministers are objects of charity, nor would it be carrying out its mission to extend its aid to those that are not in want. Our observation teaches us that ministers, like other men, are often called to pass through hardships and poverty. Indeed, there are some peculiar causes that operate in the case of ministers that do not operate with other men, which almost inevitably lead to narrow circumstances. Churches usually place their preacher upon a bare living. The large salary is always accompanied by large living expenses. The preacher usually finds himself, at the end of the year, with nothing left over from his salary, whether he preaches to a large church or a small. Besides, the salaries of ministers are not always paid. I judge that no class of men are as carelessly treated in the matter of full and prompt payment of salary promised. Nor is any class of men so slow to demand their rights. Many ministers would rather give up their salaries than to be charged with the hireling spirit.

Again, the preacher cannot be a close business man for two reasons: In proportion as he becomes a shrewd business man, he loses in spirituality; and if he become a business man, with a clear eye for spending and investing money, he will soon clash with business men in their own field, and thus he will destroy his influence as a minister.

Besides the reasons already given, the preacher cannot lay by for old age, because he is expected to lead in all the liberalities of his church. Short, indeed, would all our contributions to our benevolent work fall if our ministers did not stir the hearts of their people by their liberality. I could give touching instances of ministerial liberality, but I need not adduce any proof of what is a well-known fact. The only way for a pastor to get money from his people is to give himself. If a church wants to dry up in liberality, it need only call a penurious preacher, and the work is done.

For these and other reasons, one can easily see that ministers cannot be expected to lay by for old age; and that there is a real necessity for the Ministers' Relief Board.

Often our hearts are impressed with the importance of a work by a sight of the distress to be relieved. So have I learned the need for this Board. I have seen ministers that had labored faithfully and usefully in their years of strength, come down in their old age to a pitiless and grinding poverty. I recall the sad face of one of these servants of God as he sat in my house and reluctantly told me of his abject poverty, and asked me to carry his name before my people as a petitioner for their charity. These practical appeals for this work make us know that such a work is necessary, and that it should be done in a business like way, faithfully and regularly. Otherwise many worthy ministers, laid aside by the infirmities of age, will be greatly straitened to live.

Oxford, N. C.

There are 122 Baptist newspapers in the United States. Fifty-five of them are weeklies, of which thirty-three are published in the South.

HOME MISSIONS.

Of all the various missions occupied under the auspices of the Southern Baptist Convention, those recognized under the name of "Home Missions," is, in some respects, of the greatest importance, and especially is this true as touching the uplifting of the moral and evangelizing influences which needs to be brought to bear on this lovely Southland of ours. I propose to consider in this article the subject in its relation to foreign immigration. For many years foreigners have been pouring into this country at the rate of half a million annually. This flood-tide has hitherto been attracted by the cheap, rich lands and unoccupied territory of the great West. Having been crowded in their native lands all their lives, they longed for homes where they could have room to stretch themselves once in their lives, and be at ease. Now, that the great West is becoming largely filled by native and foreign population, immigrants are turning their faces in large numbers, and with resistless force, to this sunny Southland, so noted for sweet-handed charity and unbounded generosity. These new-comers do not figure in our civil and religious liberty. They are coming from lands of tyranical serfdom, and from lands of priest-ridden slavery. It should not, therefore, be expected that they would, or even could, wield the influence for good as we would like them to wield, until their rough natures are brought in contact with an influence which will cause them to realize the difference between serfdom and freedom, and between dictatorialism and independence.

Liberty, social, political and religious, is a thing entirely foreign to the ideas of most of these raw recruits, and when they arrive on our shores and find themselves face to face with their new and much coveted condition, the natural tendency is to lead them to use the blessings of their advantages to the disadvantage of their benefactors. They naturally think, that as they have liberty once in their lives, they will use it for all its worth. Moreover, these immigrants bring religions with them—religions which render their possessors rather repulsive than attractive to us and our posterity; religions which have no Christ in them, and hence devoid of all the consolations which characterize the true religion of Jesus Christ; religions without moral qualities, which alone can make them good citizens. As they bring with them such conditions, and as these conditions have a contaminating influence on all our social and religious fabric, it becomes our duty as loyal citizens to teach them the true principles of law-abiding citizenship. They need to be taught that the ballot-box is not to be used for selfish ends, but for the general good, instead. Furthermore, it is our duty to implant in their hearts the positive principles of Christianity. They need to be taught that one great fundamental principle which runs through the entire Word of God: "the fatherhood of God and the brotherhood of man"—that all men are created equal, and one God is the father of us all.

There is no channel through which these principles can flow from our hearts into theirs more effectively, or more swiftly, than through the agency of our Home Mission Board. This Board, sustaining as it does, missions in all the Southern States is in a position to meet the immigrants in their newly adopted homes, and grapple with the erroneous isms they bring with them. Wherever a colony of Germans comes, imbued with principles of infidelity, there ought to be a missionary equipped with the Gospel of Christ to teach them salvation through a crucified Redeemer. Wherever comes a colony from any Romanist country, bringing with them their semi-idolatrous worship and their looseness of life, from a moral standpoint, they need to be taught to free themselves from the dictation of Pope and Priest, and stand squarely on the authority of Jesus Christ as found in the Gospel of the Son of God.

Pagans are coming to our shores in vast numbers, bringing with them all the isms that the world ever knew, and all depending on deities (so-called) or theories that are incapable of inspiring their adherents to lives of mortality, honor or integrity, much less of spirituality. They need to be taught to compare the power of their lifeless gods and theories with the power of the living God, the creator of Heaven and earth. Coming as do these people with theories so foreign to our own, and so detrimental in our free institutions, we are laid under renewed obligations for the rising generation, to bring to bear on them all the uplifting influences at our command, if haply we may be the instruments in the hands of God of making them heirs of eternal salvation through Jesus Christ our Lord.

The Atlanta Exposition, now in progress, will likely tend to heighten the aspirations of foreigners and quicken immigration in the South, and make it more necessary for us to guard against the dire calamities which threaten our future prosperity and happiness.

Again, many of these foreigners come to this country in search of a temporary home, for the purpose of making money to carry back to their native lands and enjoy through life. While they come for their temporal benefit only, it behooves us as servants of the Lord, living in a Christian land to enable this Board to throw around them the environments of Christianity, and thus bring them into the fold and favor of God. Then, when they shall have accomplished their temporal purpose, and return to their native lands with their accumulations, they may return with their hearts filled to overflowing with the love of God, and spread out among their fellow countrymen the glad tidings of Jesus and His love.

It is next to useless to send missionaries to China to evangelize the four hundred millions of population, while the few scattered Chinese in this country are left to see nothing of the Christian life in America during their sojourn among us. As a rule, the Pagans who come to America settle in the slums of the larger cities, where they see nothing of the best side of life. They see and mingle with the very outcast, and remembering that America is called a Christian land, they go away impressed with the fact, that if what they have seen here is Christianity, they do not want it in their own hearts, nor in their native land; and it is no wonder that they spurn the Christian missionary as unworthy of their acceptance in their associations.

The aim of the Home Board is to seek out those who come in our midst, whatever may be their condition in life, if destitute of the means of grace, and place in their hands a copy of the Word of God, throw around them influences that will draw them away from the slums, and ground them in the doctrines

of grace as taught in the Gospel of the Son of God. When this aim shall have been accomplished, the returning foreigner will bear from America to his native land evidences of the spiritual superiority of Christianity over the religions under which they have been reared and trained. In order that this aim may be accomplished, the Board must be supplied with funds sufficient to enable it to enlarge the present operations, and place a God-sent missionary in every destitute city, town, village, hamlet and neighborhood in the land.

There is nothing under Heaven but the power of the Gospel that is able to combat these evils and drive them from our midst. God has given us the Gospel, and placed us under lasting obligations to favor those around us with its blessings, and we have no right to refuse to contribute to their moral and spiritual uplifting. Therefore, we ought to consider ourselves stewards of God, to use according to His directions every blessing He has committed to our care. The Home Board is the creature and the servant of the churches of the Southern Baptist Convention. Unless they are supplied with the means, their efforts to accomplish the aim in view will be futile indeed. Let each pastor in the Convention ask himself the question: What is my duty in reference to the Home Mission Board? and after thoroughly considering the matter, go before their churches with an earnest plea for the evangelization of the South through the agency of the Home Board.

A. A. PARRISH.

Edenton, N. C.

BAPTIST MISSIONS IN TOWNS.

BY REV. S. F. CONRAD.

In my travels over the State I have been deeply impressed with the fact that we have been making a radical mistake in our mission work in the larger and growing towns. We have looked on and seen others occupy the ground and have contented ourselves with the fact that we have one or more churches, and leave them to cultivate the field, when they have had all they could do to support their pastors and not able to cultivate the territory lying near their door.

Bro. Dodeon, of sainted memory, used to tell of the wisdom of the Apostles in cultivating the towns which were centers of population and influence. It has not been long ago when we first began to plant missions in many of the towns in the State. Since they have begun to grow and increase so rapidly in population, we have not kept up with their growth and needs.

We now have a number of towns in which we ought to have a live, active city missionary. The Methodists have been wise in watching these points of growth, and there in not an important town in the State in which they have not been in the front rank in planting their missions. The towns are centres of wealth and influence. Many of them are now becoming large manufacturing centers. We ought at once to change our policy and push the town work. The district Associations are able to look after the country territory in most instances, while our State Board ought to begin at once a new policy as to town and city missions. In Charlotte, Salisbury, Greensboro, Winston, and many other towns, we ought to put one or more missionaries in the field at once. It is always hard to begin when the ground is occupied by others.

Stonewall Jackson's great success was *in getting there first*. We need to break the shackles of old fogyism and wake up on this point. If it is said by some of the country churches that we are expending too much on the towns, let it be remembered that the objection is ill-founded. The great bulk of our mission money comes from those churches in towns where we have been fortunate to begin in time. Town churches give ten dollars to one of the country churches, according to wealth and membership. The reason for this is because they are more highly developed in the work. Let our new Board at the coming Convention consider well these facts. Let us at once begin a vigorous campaign of missions in the larger and growing towns in the State.

A SORROWFUL YET JOYFUL FUNERAL.

A sermon preached in the church at Shelby, on Sunday morning the 24th, ult., on the death of Columbus Durham, D. D. Reported for the RECORDER by request.

"And devout men carried Stephen to his burial, and made great lamentation over him."—Acts 8:2.

It is not strange that strong men wept and women wailed aloud. The brother beloved, of sweet and saintly life, the model deacon with his tender ministries, "full of faith and of the Holy Ghost;" the champion of the truth, "full of faith and power," who had confounded his enemies, argument with argument, reason with reason, silencing them out of their own Scriptures, had fallen suddenly in the fullness of his powers and in the moment of glorious triumph. Bewilderment and silence first; then sorrow, wave on wave. But every wave was gold crested with the promises of God and the light of the life to come.

Scripture repeats itself. The text was rewritten in Raleigh a week ago yesterday evening, when Columbus Durham, embalmed in love, and crowned with flowers which were watered with the tears of sorrowing affection, was borne to his grave by devout men who shared the general grief. No other citizen of Cleveland county has had such burial. Poor in a place where wealth counts for so much, without political significance in a city of politicians, without local interests or even an extensive acquaintance with the people around him, Judges of the Supreme Court, officers of the State government, prominent citizens, men and women from a distance were there in tribute to the grandeur of the man. Dr. Skinner, "such an one as Paul the aged," cried: "I shall miss him, how I shall miss him!" The youthful editor of the RECORDER said: "No one will feel the loss as I shall." Caddell said: "My loss is greatest of all." And President Taylor added, with eyes that glistened as he spoke: "Every Baptist in the State is bereaved, but none so sorely bereaved as I." Then the cry went up. Every one felt himself peculiarly afflicted, and had a grief peculiarly his own. Telegram and tear-stained letter from New York; telegram from the General Association of Virginia; tender, sorrowful message from the orphans at Thomasville; tears at the grave from the Confederate Veterans in the Soldier's Home. For weeks to come, there will be fresh outbursts of grief as the news penetrates into the remote neighborhoods of the State, and crosses the ocean to lands where our brethren are preaching the gospel among the heathens.

What is the explanation of these things? Partly, no doubt, it is to be found in what the man had done, what he was still doing, what he hoped to do. And I turn to notice

HIS CAREER.

In 1861, at seventeen years of age, he entered the Confederate army, a boy among men, and remained to the close of the struggle. Brave as the bravest, true and faithful as the most loyal, he was clean as a woman in life and thought; ignorant, to the day of his death, of the taste of whiskey or tobacco and untainted by the license of the camp. Like Havelock, he gathered his comrades for prayer-meeting at night in winter quarters and after marches or battle. Hon. W. H. Kitchen, who was in the regiment with him, once said to me: "Boy as he was, he was so good a soldier and so true a Christian, that he won my confidence and commanded my respect against my will." Capt. W. H. Day, of Weldon, remarked: "I was in the same regiment with him for twelve months. There was no braver soldier or truer man in the Southern armies." He was one of many whom Cleveland county gave to illustrate the courage and patriotism of her sons. But if she had given only this one she might rejoice forever.

In 1867, in his twenty fourth year he entered College, graduating in 1871. At an age when most men have finished their academic course and their preparatory training for professional life, he was just beginning. That he was able to maintain an honorable rank as scholar among such fellow-students as Presidents Brewer and Hobgood, Dr. W. O. McDowell, W. H. Pace and Drs. H. A. Brown, A. C. Dixon and R. T. Vann, is proof of extraordinary intellectual power and of unconquerable will.

1871–76 he was pastor in Goldsboro; five years of singularly successful labor. During these years he was much engaged in evangelistic work. One meeting, which he held in Scotland Neck, was so extraordinary in its immediate results and its far reaching influence as to be worthy of a place among the records of the apostolic churches.

1876–88 he was pastor in Durham; the most brilliant pastorate in the annals of the N. C. Baptists. 1888–95 he was missionary Secretary of our Convention. To write his history for this last period is to write the history of the denomination in the State. No other Baptist in N. C. has been able to touch the denominational life so effectively and at so many vital points.

I notice, next,

HIS PERSONALITY

from which his career flowed naturally as a stream flows from the fountain.

He had a strong and healthy constitution with abounding vital force; inherited from his parents and perfected by labor on the farm and by service in the army. Courage, both physical and moral, he also had in a high degree. His most striking intellectual feature was old-fashioned, Cleveland county common-sense, which in every situation sees the thing that needs to be done, and sees also how to do it, or have it done. With this he had rare gifts for the mastery of details and still rarer gifts for arranging the details into groups, and combining the groups, so as to make them most effective for the work in hand; instant decision which sometimes seemed the flash of intuition; confidence in the utterances of his own judgment; pluck and patience to carry those utterances into effect in spite of opposition and difficulty; hopefulness which never failed; a healthy, well-instructed conscience, which held him ever in its grip; a sense of humor which lightened the darkness, even of his closing hours; an ambition only to serve his brethren and a price of character which nothing could flurry or disturb.

Such was the man's personality as it appeared to me. Quickened in every part, sanctified, ennobled, controlled by the power of Divine Grace, a common-place career would have been impossible to him. It is not strange that such a man should have been loved by his brethren and respected by those who were not of the household of faith with him. He performed an astonishing amount of work, turning easily, from one sort of labor to another; failing in none, leaving none unfinished; a delightful companion; in his office a business man; in the field a general; in the pulpit a preacher far above the average; a clear and vigorous writer; among his flock a great pastor; on the platform one of the most effective speakers in the State; in popular assemblies a master. Well did Judge Clark, of the Supreme Court, say: "He is a loss not to you Baptists only, but to North Carolina."

I ask you to consider now

THE FORCES

which created and shaped him.

They are found in the physical, intellectual and moral currents, which for generations have pervaded the region in which he was born and reared. Commencing with the vicinity of Charlotte and extending back to the foot of the Blue Ridge, is a region of surpassing fertility and beauty. Into this region have gathered more of the forces, which combined, tend to produce a race of noble men and women, than any other part of the earth, of which I have any knowledge. Hither came, first of all, the hardy pioneer, with knife and axe and rifle; to be joined later by the Scotch-Irish, colonized in a hostile land until they had become a distinct race; descendants of Huguenots who fled from the dragoons of Louis the XIV; of the men who defied Alva or fought under William the Silent and William of Orange; of the Covenanters who were harried by Claverhouse; by the Moravians with their sweet mysticism and their thrift; by decendants of men who followed Luther and Melancthon, at the risk, and sometimes at the sacrifice of all things; by patient, silent, long-suffering Quakers, and by Baptists who fled from the neighborhood of Alamance when Tryon laid at their door the troubles of the Regulation and sought to transfer to them the odium of his own barbarities.

Among these last, were the people that founded the church at Sandy Run, on the borders of Cleveland and Rutherford. In such a region and among such people, the victories of Cowpens, Ransom's Mill and King's Mountain, were according to the natural course of things. Of this stock, in this historic region, Columbus Durham was born and reared. His father was a man of great force of character, and earnest piety. His mother was a woman of singular intellectual and spiritual power. It was her prayer, from the first, that the boy might grow up to preach the gospel. Her prayers and her training have borne a glorious fruitage; and the end is not yet.

He was buried on a hillside, which slopes gently to the east, near the spot in which rest the ashes of his friend and co-laborer, Dr. C. T. Bailey, and not far from the place where several hundred of his comrades in arms lie in their last repose, awaiting the resurrection of the dead, and the general judgment.

WHY THE WORLD MUST HAVE CHRISTIAN EDUCATION.

JNO. C. KILGO, D. D.

The Christian college has a distinctive place to fill. It is the same distinctiveness that gives the church the right to exist, and the argument against one bears with equal force against the other. If there is no place for the Christian college, there is no place for the Christian church. But if Christ is to be put into our prayers, our songs, our worship, our merchandise, our domestic duties, and our social gatherings, why should he be driven out of our schools, and the education of our children? How much sincerity is there in a mother's prayers for her son and daughter, while she commits their education to a secular rather than a Christian school?

Really this is the master problem of education. It is not a problem of intellectual results, nor material equipments and expansion. It is deeper and vaster than these outward shows and pretensions. It is the same problem with which Christ struggled, and for which He expended every item of His moral forces, and for which He makes distinctive efforts and claims. To deny Him supreme claim at one point in life, is to deny it at every point. If He is not the Christ for you in the day school, he will not be in the Sabbath-school, and only skeptics would deny him universal supremacy.

It is the Christ-life the world must have and which the church must furnish to it. It is that life of truth, of self denial, of invulnerable courage, of broad charity, of universal sympathies, of faith in God and man, of all that went to make him superior and kingly, this is the life that the church must build up. And this is the idea and life that the college must give in its graduates back to the world. Splendid traders, graceful dancers, professional swearers, trickey politicians, sneering skeptics, scientific infidels, and dependent men add nothing to the living forces of an age and country. The true man is the Christ man; the true college is the Christ college; and the true education is Christian education.

The loud call for Christ-men with Christ-ideas that comes from every direction, is the most hopeful sign of our age. The rich and poor alike are calling for men of faith in Christ to tie the old world back to truth and righteousness. The great heart of the nations of the earth is yearning for his words and refuse to hear any other. Like the enthused apostle, the nations cling on to Christ because he has the words of eternal life. Shall the colleges send back to the crowd of dying humanity, men who stand dumb in the face of their wails? Have college men no words of life to sound in their ears? Have they hunted the flowers of the fields, broken the rocks of the hills, dissected the birds of the air, unboweled the fish of the sea, gone the rounds of the shining worlds, listened to the song of the poets of all ages, and from none of them learned one word of life? The colleges must send back to the world men with the words of Christ-life, and they must not bring them in doubtful theories to vex and mock human miseries, but they must be incarnated in big hearts, whose burning sympathies inspire new life forces. If the colleges cannot give out such men, then they may expect the contempt and hatred of the world. Colleges cannot be dancing while the great masses are toiling for bread and contending against ten thousand evils. College students dare not make a play ground of the throbbing bosom of the world.

It is not surprising that parents are seeking Christian colleges for their sons and daughters, and that Christian philanthropists are investing their money in Christian colleges as the hope of our civilization and the salvation of men. The educated skeptic is not needed, nor is he wanted, and those schools that give back Christian men and women have the confidence of the people.—*N. C. Christian Advocate.*

SOME FACTS ABOUT BAPTISTS.

The Baptists have 44,069 churches throughout the world, and of this number 38,122 are in the United States.

There are 4,184,507 members of Baptist churches.

During the year 1894 there were 221,724 persons baptized.

There are 29,871 ordained Baptist ministers.

In Spain there are 100 Baptist, in Germany 27,332, in England 208,728, and in the United States 3,496,988.

Baptists raised for missions last year $1,467,294.

The expense of maintaining Baptist churches, including salaries, for the year 1894 was $7,986,464.

The value of their church property is $78,605,769.

Baptists sustain 152 educational institutions in the United States, with 1,791 instructors, 23,966 pupils and property worth $31,862,902

The Baptists membership is largest in Georgia, where there are 352,595.

The largest number of baptisms in any State last year was 26,818—in Georgia.

New York aggregates the largest annual contribution, the total for 1894 being $1,826,027.

Massachusetts Baptists average more contributions per member, giving $16.85 each.

Baptists use three chapel cars in the West, and these have traveled 17,834 miles and distributed 74,945 tracts and 681 Bibles.

The Baptist Home Mission Society employs 1,111 missionary workers in this country.

The American Baptist Missionary Union has 2,188 workers in foreign lands.—*Exchange.*

Rev. David J. Hill, LL. D. has tendered his resignation of the presidency of the University of Rochester, (N. Y.,) to which he was called to succeed the late Martin B. Anderson, seven years ago. It is said upon good authority that the resignation was brought on by the failure of Dr. Hill to get the co-operation of the trustees in making the University "broad"—i. e., less denominational.

WHAT A YEAR HAS BROUGHT FORTH.

CHURCHES.

House of worship finished at Macon.

House of worship finished at Warren Plains.

Church at Aberdeen organized, and house of worship dedicated.

Church organized in Duplin county by Rev. A. A. Butler.

Church organized and house dedicated in Dare county. First and only Baptist Church in this county. This enables us to say that there is a Baptist Church in every county in this State.

New Church built at Matthews.

House of worship in Hyde county dedicated; late Bro. Durham preaching.

Church built and dedicated at Haw River.

Church dedicated at Long Creek, near Charlotte; late Dr. Durham preaching.

Tabernacle Church, Newbern, built (C. S. Burgess, pastor.)

Church at Bering's Grove dedicated; late Bro. Durham preaching at night.

House of worship at Lumber Bridge completed.

House of worship at Morganton completed.

Church organized and work began in Montgomery county.

Church organized at Pembroke.

Church organized at Cedar Grove, near Wilmington.

Second Church at Winton.

Church organized at Whale's Head.

West End Church, Raleigh.

First Baptist Church at Durham added $5,000 in improvements. Fourth Baptist Church, at Durham, organized and pastor called.

Church organized and dedicated at Falls of Tar River.

Church organized at Patterson Station, Cleveland county.

Church organized, "Webb's Chapel," near Shelby.

Work of enlargement at Burlington.

Oak Grove, Pilot Mountain, dedicated.

House of worship at Walkertown completed.

Progress made at Washington.

Church at Oxford nearing completion.

Several other Churches have been organized, and a number of buildings begun last year have been completed. Also, a goodly number of Churches have added improvements, etc. Work has commenced on the Baptist Female University, of which the second story is now rising. The corner-stone of the Miller Building at our Orphanage was laid.

MINISTERIAL.

Died.—Revs. J. H. Taylor, D. K. Bennett, Ephraim Bunch, G. W. Hill, Tresvant Harrison, J. M. Register, D. B. Nelson, J. E. Green, C. Durham, C. T. Bailey, J. L. Carroll.

COME INTO THE WORK.

Rev. J. G. Pulliam, from California to Smithfield.

Rev. B. W. Spilman, from Southern Baptist Theological Seminary to Kinston.

Rev. K. C. Horner, from Wake Forest College to Siler City.

Rev. John R. Moore, from Wake Forest College to Carthage.

Rev. Jos. G. Blalock, from Southern Baptist Theological Seminary to Rockingham.

Rev. J. S. Felix, from Virginia to Asheville.

Rev. J. T. Betts, from Virginia to Asheville. (The latter has resigned, and is now in Palestine.)

Rev. C. M. Billings, from Wake Forest College to Greenville.

Rev. Junius W. Millard, from Southern Baptist Theological Seminary to Henderson.

Rev. A. E. Booth, from Yorkville, South Carolina, to Mars Hill College.

Rev. W. R. Cullom, Southern Baptist Theological Seminary to Scotland Neck, as supply six months. (He has returned to his position in the Seminary, and pastor Vann's health has improved.)

Rev. J. E. Armstrong, from Virginia to Yanceyville.

Rev. James Long, from Rochester Theological Seminary to Goldsboro.

Rev. R. D. Cross, Southern Baptist Theological Seminary to Windsor.

Rev. James W. Kramer, from Kingstree, S. C., to Brooklyn Church, Wilmington.

Rev. A. H. Porter, from Southern Baptist Theological Seminary to Orton.

ACCEPTED PASTORATES IN WESTERN CONVENTION.

Rev. Jonathan Wood, Bryson City; Rev. I. T. Newton, Brevard; Rev. M. A. Adams, French Broad, Asheville; Rev. T. Bright, Murphy.

ACCEPTED PASTORATES IN OTHER STATES.

Rev. A. L. Stough, from Kinston to a South Carolina field; parsonage at Pineville, N. C.

Rev. F. H. Poston, from Smithfield to Cordell, Ga.

Rev. J. R. Jones, from Milton to Cape Charles, Va.

Rev. G. L. Finch, from Biltmore to Pulaski City, Va.

Rev. C. A. Jenkens, from Goldsboro to New Brunswick, N. J.

Rufus Ford, from Newbern to Bennettsville, S. C.

Rev. D. A. Glenn, from Hendersonville to Mountain City, Tenn.

Rev. W. M. Gilmore, from Southern Baptist Theological Seminary to Brunswick, Ga.

Rev. John A. Wray, from Broad Street, Winston, to Millegeville, Ga.

Rev. W. T. Jones, from Second Church, Goldsboro, to Laurel Hill, Va.

Rev. T. J. Hudson, Southern Baptist Theological Seminary, sailed for China.

Rev. Duncan McLeod, from Washington, N. C., to Virginia.

ORDAINED.

Revs. W. F. Fry, C. W. Glidewell, S. W. Oldham, W. A. Ferrall, C. L. Greaves, J. E. Yates, E. J. Harrell, M. P. Davis and S. J. Beeker.

OTHER CHANGES.

Rev. R. T. Bryan and family arrive in China.

Rev. O. L. Stringfield gave up pastorate of Fayetteville Street Church, Raleigh, to devote himself to raising funds for our Female University.

Rev. C. W. Blanchard became Financial Agent of Wake Forest College.

Rev. L. N. Chappell and family and Rev. T. C. Britton and family, of China, return for rest in our State.

Rev. J. D. Moore, pastor at Beaufort, entered Southern Baptist Theological Seminary.

Rev. J. T. Jenkins accepts pastorate at Morehead, succeeding Rev. S. J. Porter, late missionary to Brazil, now pastor First Church, Newbern.

Rev. T. S. Wright entered Southern Baptist Theological Seminary.

Rev. J. Hartwell Edwards resigned pastorate at Fayetteville and entered upon work as Assistant Financial Agent of Baptist Female University.

Rev. S. C. Owen, elected Corresponding Secretary of Western N. C. Baptist Convention, succeeding Bro. F. M. Morgan.

Rev. J. B. Boone, Windsor, elected Superintendent of our Thomasville Orphanage, succeeding Bro. J. H. Mills.

LAYMEN.

W. T. Faircloth resigned as Trustee of Wake Forest College, as he entered upon his duties as Chief Justice of the North Carolina Supreme Court.

W. A. Montgomery resigned as member of committee to memorialize the General Assembly, having been elected Associate Justice of the Supreme Court.

E. W. Timberlake, elected Judge of Superior Court.

Chas. M. Cooke, appointed Secretary of State.

A. Johnson, elected editor of *Charity and Children.*

J. W. Bailey, became editor of BIBLICAL RECORDER.

Ivey Allen succeeded Rev. S. W. Hall as Treasurer of our Orphanage.

W. G. Upchurch, Trustee of Wake Forest College, died.

MISCELLANEOUS.

Cape Fear and Brunswick Associations united.

Fayetteville Church joined Cedar Creek Association.

Several churches from adjoining Associations joined the new Piedmont Association.

Associational Women's Missionary Unions organized in many Associations.

Wake Forest has enrolled 242 young men.

Six associational schools have been established.

J. R. Hunter and A. M. Carroll, elected to professorships in Richmond College.

Rev. W. B. Morton, elected President Wake Forest Alumni Association.

Rev. N. S. Jones enlisted the names of a number of brethren who pledged to give a week or ten days to work in destitute localities.

J. B. Bostic reported having handled $1,465 68 in 1894 for Gospel Mission Workers.

Five hundred dollars, special collection for Home Mission Board, made.

J. B. Hawthorne succeeded W. J. Northern as President Home Mission Board. F. W. Boatwright succeeded Prof. Puryear (Chairman of Faculty) as President Richmond College. C. H. Winston succeeded H. H. Harris as President of Foreign Mission Board. E. Y. Mullins elected Associate Secretary of Foreign Mission Board. Dr. R. H. Graves and wife and Rev. R. E. Chambers and wife sail for China. *Foreign Mission Journal* and *Home Field* consolidated. Miss Emma Humphries sailed for China. Miss Fannie S. Knight died in China.

MEETINGS.

Southern Baptist Convention at Washington. Failure of premature effort to organize a Southern Young People's Union. Three hundred North Carolina representatives at the Convention. Rev. Wm. H. Whitsett chosen by trustees to succeed Dr. Broadus as President of Southern Baptist Theological Seminary. Rev. A. T. Robertson elevated to headship of Chair of New Testament Greek at the Seminary. Plans for working among negro population in co-operation with them and with American Baptist Home Mission Society, ratified. $129,000 reported for Foreign Missions; $88,640.20 for Home Missions. Miss F. E. Heck elected President Southern Baptist Woman's Missionary Union. Systematic apportionment of contributions expected from States for Foreign Missions announced. Convention meets at Chatanooga, Tenn., next May.

Wake Forest College Commencement. N. B. Broughton, W. C. Dowd, Rev. J. B. Boone, chosen Trustees. Prof. N. Y. Gulley elected to the Chair of Law and Political Science. Prof. J. H. Gorrell elected to Chair of Modern Languages. Instructor Haywood made Assistant in the departments of Latin and Greek.

Seaside Chautauqua met at Smyrna; North Carolina Baptist Sunday School Chautauqua at Red Springs.

Southern Baptist Young People's Union organized at Atlanta.

INTERESTING FIGURES.

There are thirty-five young men on the Board of Education. It costs nine dollars per month for each man. If funds were forthcoming, there would be fifty deserving young men on the Board.

In 1793 there were 65,345 Baptists in the United States; in 1812 there were 172,073; in 1832 there were 384,926; in 1840 there 571,291; in 1851 there were 770,389; in 1860 were 1,016,134; in 1874 there were 1,633,930; in 1885 there were 2,507,753; in 1895 there are 3,687,421. Surely, our course has been upward and onward. If every country in the world were free as America, our growth throughout the world would be just as steady.

Missionary Baptist Church property in the United States is valued at $20,000,000; in North Carolina, $1,500,000.

In North Carolina in 1790 there were reported 94 Baptist churches; 77 ordained ministers, and 7,503 members. There are now 1,500 white churches, 900 ordained white preachers, and 160,000 white Baptists. Colored Baptists in North Carolina have 1,085 churches, 670 preachers, 33 Associations and 111,000 members. Church property valued at $216,844.

WHAT WE SHOULD BE THANKFUL FOR.

Common blessings of sun and air and sustenance are special to each one, or should be made so; and so too, home, Christ's love, His church, its fellowships and its opportunity for service, the means of grace and the hope of glory, this country of ours, the noblest arena for the Christian citizen. The shadow of disaster has hovered over our material interests and we have escaped. How many things we have *not* suffered! Our thanks may be shown in the cheerful spirit that reflects God's goodness on others, and by actual self-denial helps them with the money He has given us.

THOS. HUME.

In the recent Annual Meeting of the Baptist Union of Great Britain and Ireland, nine women addressed the audience.

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NOT infrequently we see it stated in exchanges, as well as hear it from the lips of individuals, that this is a *reading age*. We do not intend to demur to this hopeful and healthy sentiment. We could wish it were true, to an extent even beyond the imaginations of the most sanguine. That more literature is circulated than ever before would hardly be questioned by anybody; but while this is true, it may not be amiss to question whether the number of individuals who read are causing this great out-flow of books, papers and periodicals, or whether, after all, it is owing to the fact that comparatively few families do the reading for a whole neighborhood, and that these few increase their stock of reading every year. An intelligent family may, for a while, be satisfied with the church paper, the county paper, and a political paper from the capital or other town in the State. But before long the horison of this family is enlarged, and the three papers which were once sufficient now afford but scanty supply of mental pabulum, and to supply this want the *Youth's Companion* for the boys, the *Ladies' Home Journal* for the mother and daughter, the *Southern Cultivator*, a magazine or two, a metropolitan newspaper, and several good books would be just as little reading as a well-to-do intelligent farmer and his grown-up boys could afford during the year. This accounts largely for the increase in the out-put of books, papers and magazines. Many intelligent people are not reading just because, unlike this class referred to, they have never been started.

Not long ago Dr. W. B. Royall, in an address to some young ministers, said, "The chemical action that makes a rusty nail is the same as that which produces a burning lamp. The rusty nail rusts on, attracts nobody, helps nobody. The burning lamp is a light to itself and to all who come within its influence." The bright boys and sprightly girls, who are little more than rusty nails when uncultivated, may be bright lights, the joy of their homes, the ornaments of society, if only the spark in their minds be kindled. To this end every one who loves his God and desires to see the greatest possibilities of his country developed, ought to strive.

EVERY man is entitled to his own opinion as to what the "Monroe Doctrine," to which there is such frequent reference, is or is not; but a writer in the *Forum* has made clear enough what President Monroe meant when he put forth the dictum which has borne his name from generation to generation. It had reference to the Holy Alliance, long since dissolved, the purpose of which was to prevent the growth or increase of republican governments. The reference was specific, though it was soon made a general doctrine; it condemned the Holy Alliance and advised a determined stand against acquisition by it of power or prestige in the Western hemisphere. Now-a-days there is no Holy Alliance; the genius of republican government has obtained recognition in the chief courts of Europe. There is no longer any movement against republican form of government or democratic institutions. The reasons for the enunciation of the Monroe Doctrine no longer exist. But the Monroe Doctrine has been popularly construed to be a declaration against acquisition of property or influence by any foreign nation upon American soil. And every time there is a boundary dispute between some small nation in Central or South America and England the newspapers call for "vigorous action along the lines of the Monroe Doctrine." Furthermore, it is urged that Cuba and Hawaii be annexed in accordance with the Monroe Doctrine. Doubtless President Monroe has been made responsible for considerably more than he calculated.

For our part, England or any other country has as much right to acquire power in South America as the United States. It is not a good plan to conduct one's self according to what some one else is doing. Let us take care of the United States. Certainly, if we can keep our cotton from being marketed at England's prices, keep our gold from England's manipulations and our heiresses from England's fops, well enough without going to war for Venezuela or some other country which has no claim upon us and which cannot be of interest to us.

"JINGOISM" is another expression which the newspaper reader has had to take into consideration in all sorts of connections of late. In old times the kings would bring on a foreign war in order to direct discontented subjects to other affairs than taxation. That was "jingoism" then, but they had no such name for it. To day the jingoist is one who is always urging war upon the slightest provocation, but with little idea of fighting. These over-patriotic fellows (who talk for their country but are slow paying taxes) who make spread-eagle speeches, are in favor of annexing everything in sight, and willing to wade through wars to do it, they are jingoists. We have no sympathy with such sentiments. We doubt the desirability of annexing Cuba, though it ought to belong to us if to any nation; and the the same is true of Hawaii. Neither of them is itself worth a war, however.

THERE used to be but one way of spelling, and that was "Webster's Blue Back." At the present time one can be utterly reckless in this matter, and if question of his orthography is raised, he will not have a great hunt to find "an authority" to sustain him. The question of who shall be authority cannot be decided. Webster and Worcester once had the field between them; but now there is also Stormonth, the Century and the Standard. What is true in this respect of spelling is true also of pronunciation. It is good for those who have poor memories, but hard against the beauty and strength of our language.

Out of these perplexities an Orthographic Union has arisen, by the efforts of well-known literary men, which proposes to reduce spelling to scientific methods. They recognize that such changes as they contemplate must be gone about patiently and cautiously. The people will be slow to sanction them, but the reformers hope that they will gradually become reconciled, and finally wonder why they tolerated Webster.

We print some of the rules as approved by the philological societies of England and America:—

1. Change *ed* to *t* when so pronounced, as in *abasht, drest, hopt*
2. Drop *ue* final when the preceding vowel is short or a diphthong, as *catalog, colleag.*
3. Drop *e* from words ending in *ite* when the *i* is short, as *hypocrit*
4. Drop final *te* in such words as *cigaret.*
5. Drop final *me* in words like *program.*
6. Drop final *e* from words ending in *ile*, when the *i* is short, as *fragil.*
7. Drop final *e* from words ending in *ine*, when the *i* is short, as *doctrin.*
8. Drop final *e* from words ending in *ise*, when the *i* is short, as *promis.*
9. Drop *a* from *ea*, having the short sound of *e*, as *fether.*
10. Drop final *e* from words ending in *ve*, when the preceding vowel is short or is otherwise indicated as long, as *giv, leav, carv.*
11. Change *ph* to *f* when so sounded, as *fantom.*

These rules cover the cases of some fifteen hundred words, to which are added some twenty others that defy classification, like *tho, thru, gard, recsit, rime, frend, similar.*

A leading paper, *The Independent*, announces that it will slowly adopt these rules, and begins by printing a list of words as it will spell them henceforth. Here are a few: altho, bedsted, catalog, colporter, develop, dialog, enrol.

Hereafter those of our readers who are doubtful of their spelling may rest assured that the editor will understand their more glaring errors to imply that they have adopted the new rules or have made some rules of their own.

WE learn from an article by Mr. Josephus Daniels in the *Atlanta Journal* that North Carolina mills have consumed 227,000 bales of cotton this year, an increase of 55,000 over last year. At this rate, it will not be long before we can save freights both ways on all our cotton goods. We have already learned to raise our own meat, corn and wheat, we cannot help raising our own fruit and truck, and if we can only dot the State with schools and keep them running with respectable equipment a reasonable time, North Carolina will be what the Creator intended it to be—the garden spot of this country. Already we have the resources for raising anything we want, and now we are coming to manufacturing.

From the same article we learn that we have also made progress educationally. The endowment of our higher institutions, the number of them, the number enrolled in them, the number of our high schools and academies and their patrons, and the appropriations for free schools and the number of children reached by them, have all increased to a gratifying extent.

Reflections on Notable Events of Recent Baptist History.

The purpose of these suggestions is not to criticise the men or institutions or movements that have figured prominently in recent Baptist history, nor to hold a brief as advocate for any side of any issue that is now before our people. The writer seeks to maintain the attitude of a calm and dispassionate student of our current history, and believes that many facts of that history are remarkably significant and will be very far-reaching in their influence upon the future developments of Baptist life and thought in America. It is probable that few will consider that the conclusions at which he has arrived are fairly deduced from the premises, and many will think that his view of current events is in some respects partial and in others exaggerated and not discriminating at all. It is difficult for men to foresee what historical consequences will flow from the deeds and events of their own generation; but that the future is so closely shrouded from our view does not at all absolve us from the duty of studying the tendencies and drifts of our own time, nor leave us free to act without regard to possible consequences.

One of the notable facts referred to in the title of this article is the friction that has been developed in connection with the work of the American Baptist Education Society. It is quite unnecessary to go into details with regard to it, as it is fresh in everybody's mind—is indeed a significant existing fact to-day. At its inception this movement seemed to be one of great boldness but of striking wisdom and full of blessing to our worthy struggling colleges, particularly in the South. It seemed to be the dawning of a great light upon our educational chaos. It would hardly be too much to say that with reference to our weak colleges in the South, some of us felt a new application of the words: "the people which sat in great darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." It not only seemed the opening of a better day for these institutions in their battle against adversity, but it also gave promise of proving a practicable basis of co operation between the Baptists of the two historic sections of our country. But to the surprise of many, it has not turned so. Some of our colleges have received from it a decided benefit; but its failure to prove a basis of co operation between Northern and Southern Baptists has been as conspicuous as its helpfulness.

Another event, almost synchronous with that just mentioned, was the agitation upon the Sunday-school literature question. With the history of that famous controversy and its issue in the establishment of a Southern Board for the publication of Sunday-school literature, everybody is familiar, for the booming of cannon on that hard fought field has not yet died out of our ears. Now let it be borne in mind that this scribe is not "taking sides," but is maintaining the attitude of an impartial observer; and, whatever may be the right or the wrong of that dispute, this is evident, that the publication of Sunday-school literature has not proved to be a practicable basis of co operation between the Northern and Southern Baptists.

Following close upon these two significant events comes another agitation which has not yet reached its final stage, but the issue of which is in sight—the question of co-operation between the sections in young people's work. It is already apparent that the Young People's Union will not prove a practicable basis of co-operation. Again do I decline the tempting invitation which here is offered to enter into the merits of the question; but insist upon the fact, which to many is so acceptable and to others so distasteful.

Now how shall we account for the notable failure of these distinct, persistent efforts to secure co operation? "It is all sectional prejudice," say some; "a blowing into flame of the old embers of the war." It may be that this explains the attitude of some individuals. Here and there on both sides of the historic line are found men—survivals of a past historical period—who have not made peace. But this explanation is entirely insufficient to account for the facts we are considering. We must seek a deeper and more universally acting cause. For consider that these striking signs of divergence between the Baptists of the two sections have occurred within the period which has witnessed the most remarkable drawing together of these sections into a true national unity which has taken place within the last fifty years. Sectional prejudices have been melting away in the increasing warmth of the national sentiment. The old political demarcations are becoming less distinct as they fall into the shadow of the new issues that are rising. Once within this period of which I speak the attempt was made to accentuate the old issues and to force more prominently into the consciousness of the country the old sectional line; but the "Force Bill" failed. But in the midst of this growing amity between the sections, the divergences between the Baptists of the North and South have become more distinct and explicit.

May it not be, however, that the questions on which these divergences have taken place are superficial and unimportant? Again I answer emphatically, *no*. In each instance it has been a matter of grave importance. Look at them separately. Nothing is more intimately bound up with our denominational life than our denominational colleges. Whatever touches the denominational college affects one of the most powerful radiating centers of Baptist thought and life. In a different way the question of Sunday-school literature touches hardly less directly the formation and conservation of Baptist practice and thought. And in yet other ways the young people's movement bids fair to be no less potent in its effects upon denominational life.

The instincts of great bodies of men hardly ever miss the mark very far. And what is to me the most significant fact yet mentioned is that in each case the Baptists of the South have based their action upon the avowed purpose of conserving the distinct type of church usage and theological thought which has been developed in the South. Collateral motives have entered into their action. They deem it a matter of great practical expediency that the organization of the Southern Baptist Convention should be preserved in its integrity on account of the broad extent of our country which renders it difficult if not impracticable to bring all the Baptists of the nation into one missionary body. But lying deeper than this and acting more powerfully is the other motive. The preservation of the customs and theology of the Southern churches, this it is that has driven in the wedge which has made the breach between us gape so widely.

Another fact of transcendent importance is the different kinds of teaching that prevail in the representative theological institutions of the two sections. It is not too much to say that there is a distinct difference both as to the positive doctrines that are taught and as the general attitude of mind toward all philosophical and theological questions. In the matter of mental attitude the difference is more striking than in the matter of positive doctrine, but a careful observer can hardly fail to discern a clearly marked divergence in doctrine. The institution which represents theological thought in the South is the Seminary at Louisville. It is not so easy to say what institutions most adequately represent the thought of Northern Baptists. Indeed, there seem to be a greater diversity of thought there than there is in the South; which may be accounted for partly by the number of their theological institutions. But I should say that, whatever institution is most representative of the present state of theological opinion in the North, Rochester and Chicago mark best the *direction* in which thought in that section is moving. Now the Seminary at Louisville is the most conservative theological school in this country. Chicago is at the other extreme, while between them, and having more in common with Chicago than with Louisville, stands Rochester. And to go from Louisville even to Crozer or Newton you find yourself passing from one theological atmosphere into another. But it is needless to enlarge. This fact also is notorious, as are the others which I have mentioned. It is a common thing for Southern Baptists to suspect their Northern brethren of heresy, and it is a common thing in the North to regard Southern Baptists as ultra orthodox and reactionary. Of course, many individuals can be found on either side who have stronger theological sympathies with the other section than with their own. But these cases only prove the rule.

Now what is the conclusion to be drawn from these facts? Are we drifting toward a rupture of our Baptist unity in the United States? Is there a tendency toward a split into two distinct denominations? It seems so. Baptist unity is not organic, it is sympathetic. It consists not only in an identity of church polity but also in approximate agreement in doctrine and ecclesiastical usage, i. e., in the conception of inspiration, salvation, church ordinances and in general customs. Such are the bonds of unity for us. These broken, we are no longer one denomination. But, as we have seen, it is in matters of church usage and theological belief that the divergence between Northern and Southern Baptists has taken place. The bond of unity has been strained, there is no doubt about it. We have already drifted so far apart in many of those things which constitute our unity that co-operation in the movements and enterprises which vitally touch them seems to be impossible. The drift in our schools of theology is toward a widening of the breach. I cannot see at work any counteracting and unifying forces that are correspondingly strong. The unity is not yet broken; but is it not plain that unless some mighty unifying forces be at work or be set to work the divergence will increase until we shall be no longer one denomination? Give present forces and tendencies fifty years in which to work without powerful counteraction, and it seems to me that we shall be, to all intents and purposes, two denominations. But what forces can counteract these divergent tendencies? A fact which has in it some encouragement is the visiting of our great denominational gatherings North and South by leading brethren from the other section. But this cannot be very effectual in preserving unity. The three great agencies that preserve unity among Baptists are the denominational paper, the theological school and the anniversaries, or annual conventions. I do not see much indication that we shall be welded together through the agency of the Baptist papers. Too many of them throw their influence in the other direction. We have already referred to the theological schools. There does not seem to be any hope of bringing Baptists North and South into co operation and closer association in annual gatherings. The great moulding forces seem to be moving toward further separation. What the issue is to be no man can certainly foresee. It may be in the inscrutable providence of God inevitable that Baptists in the two sections of the United States shall drift further and further apart until they shall constitute two distinct ecclesiastical types. I cannot look upon the prospect with pleasure. But if God wills it, so let it be.—*Rev. C. S. Gardner, in Baptist Courier.*

New Testament Studies—No. 13.

BY RIGHT C. MOORE.

THE EPISTLE TO THE EPHESIANS.

1. *Ephesus.* This illustrious city of Asia Minor was situated south of the river Cayster, near the Icarian sea, and was the capital of the Roman province of Asia. Its location was specially favorable to commerce. Besides the coast roads leading to Smyrna on the north and Miletus on the south, there were two great inland highways, one leading northeast as far as Galatia and the other extending east to the valley of the Euphrates. It also possessed excellent maritime advantages, and thus became the chief emporium for western Asia. Ephesus was a principal seat of idolatry, a center and stronghold of paganism. It was "renowned for the worship of Diana and the practice of magic." The temple of Diana, standing at the head of the harbor, exhibiting magnificent architectural splendor, and adorned with the richest treasures from all nations, was one of the seven wonders of the world. "It is probable that there was no religious building in the world in which was concentrated a greater amount of admiration, enthusiasm, and superstition." Politically, Ephesus was one of the free cities of the Roman Empire, with its own magistrates under the general supervision of the Roman Proconsul. The people were luxurious and dissolute. A small Turkish village is now all that saves the vast ruins of ancient Ephesus from utter desolation. The magnificent city of Paul's day is no more.

2. *Introduction of Christianity.* A large number of Jews resided in Ephesus. Some of them were at Jerusalem on the day of Pentecost and heard Peter's memorable sermon, and very probably on their return spread the first principles of the new faith. Here also were some disciples of John the Baptist, the only glimpse we get of them after the ascension of Christ. Paul made two visits to Ephesus. The first was only a brief stop on his way to Jerusalem. The second was more extended according to his own statement: "By the space of three years I ceased not to warn every one night and day with tears." He preached in private houses, in the school of Tyrannus, and in the synagogue with much success. Upon his departure, the infant church was entrusted to the care of Timothy under whose ministry it continued to flourish.

3. *Destination.* While Paul doubtless had the Ephesians in mind, it is generally believed that this Epistle was intended as a circular letter to the several churches in the province of Asia, of which Ephesus was the capital and chief city. In that event, the original letter would be without any special address, and all copies for local churches would have a blank space for the name of each particular church. Thus the words "at Ephesus" (1: 1), the only local reference in the entire letter, were inserted in an authentic copy of the Apostle's original and this copy was carried to Ephesus where it was preserved, and subsequently was incorporated in the Scripture canon.

4. *Date.* This Epistle was written by Paul during his first imprisonment at Rome, 61-63 A. D. It is impossible to ascertain the precise date; most probably, however, it was written in the year 63. It was sent with other letters at the hands of Tychicus.

5. *Comparison with Colossians.* The striking resemblance between Ephesians and Colossians is clearly presented in two tables by Conybeare and Howson. From the first which gives a comparative outline of their contents, we learn that "there is scarcely a single topic in the Ephesian Epistle which is not also to be found in the Epistle to the Colossians;" from the second which shows the verbal correspondence between parallel passages "it appears that out of 155 verses in Ephesians, 78 verses contain expressions identical with those in Colossians." With such facts before him, De Wette affirms that Ephesians is "scarcely more than a verbose amplification" of Colossians, and hence the genuineness of the former is questioned. That the coincidence of the Epistles is not due to the work of a copyist or forger is evident from the fact that the purpose of each is distinct; in the one it is incipient Gnosticism; in the other it is the "unity of the church catholic and its place in God's eternal purpose." The resemblance is easily accounted for when we remember that both letters were written by the same man probably within a few hours of each other. Hence the same great ideas and expressions are frequently found in both Epistles.

6. *Features.* (1) The usual signature by Paul himself is omitted. (2) "The theme of the Epistle is electing grace." (3) It contains no reference to any special church and is without messages of personal greeting. (4) Paul's doctrine of the church, the church in its unity, is set forth in this Epistle. For variety and depth of doctrine, exalted

[CONTINUED TO THE NEXT PAGE.]

The Biblical Recorder.

WEDNESDAY, DECEMBER 11, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE NEW SECRETARY.

It will please the Baptists of North Carolina to know that the choosing of a successor to the late Dr. Durham was marked with solemnity and with repeated prayer to God. More than once the Convention bowed in humble petition for the guidance of the Father.

There were no candidates for the place. Brethren would mention this, that and the other one, but there was not a man who could be considered a candidate.

The manner of choosing was calculated to obtain the will of the churches. The representatives from each Association were asked to select one from their number to speak their will, Rev. Chas. E. Taylor, D. D., being named in the motion for chairman. Thirty-two Associations were represented. Prayer was repeatedly offered. Chairman Taylor said, after a conclusion had been reached, that in all his career he had never seen a body of men so impressed with the importance of their charge or more anxious for the direction of the Holy Spirit.

Under these circumstances Rev. John E. White of Edenton was chosen, and the committee nominated him unanimously. The election in the Convention was by acclamation. Every vote was for Bro. White, and every voice was hearty and full—such as to show sincerity, and to encourage the new Secretary.

Being invited to speak to the Convention, Bro. White well nigh overcome with the solemnity of the step that had been taken, informed the body that he accepted the trust not as an honor, but because there was no way to avoid it. Long since he had put on the armor of the Lord, and he could not refuse to respond to His call now. "The policy of this Convention is established; I am not set up to make a new policy, but to maintain that which my revered predecessor so nobly directed. It is now said of Bro. Durham that he was a leader—the leader; by God's help I hope to be a servant."

There followed a touching prayer by Dr. Thos. E. Skinner.

Rev. John E. White is the oldest son of Rev. J. M. White. He was born at Clayton in 1868, and will be twenty-seven years of age this month. His mother was a daughter of a pioneer Baptist preacher, Rev. John Ellington. Periods in his early life were spent in Raleigh, Holly Springs and Apex. His father is an educator as well as preacher, and his children are naturally well trained. John graduated at Wake Forest in 1890. At college he was a leader—not a politician, but one in whom his fellows had confidence and on whom they repeatedly placed honors. At the time of graduating he purposed entering the Law, but the impression made upon him in a revival that session started by the young ministers—(Rev. J. L. White led the meeting the last days)—was a lasting one; and at Mars Hill College, in which he was successfully associated with T. M. Hufham, Esq., he became convicted that he was called to preach. After two years at Mars Hill he was ordained (the late Dr. Durham being one of the presbytery), and accepted a call to Wilson. His first pastorate quickly brought out the promise that was in him. The Wilson brethren and sisters still love him, looking backward to his work among them as remarkable for so young a man. He has been at Elenton two years. His pasterate is well known to our readers. He has proved an able writer as well as speaker. His articles in the RECORDER have been clear and strong. There is no doubt of his positions. His loyalty to Christ and the Baptist principles, in missions, in education, and in every other respect, cannot be questioned; for he has repeatedly made himself felt for them.

God called our new Secretary. We asked God to call him. Our need was great, our perplexities many. Bro. White was raised up—unexpectedly to him and to his brethren. Now may God move the Baptists throughout our Convention to love him and to hold up his hands in the great work which he now enters upon for Christ's sake. When he is known as we know him, there will be no lack of supporters and co-laborers ready and anxious to work with him, not only for the Work's sake, which is the first consideration, but also for his own sake.

We were glad to have a visit from Dr. J. A. Speight, editor of the *Atlantic Baptist*, on his return from the Convention. "You had a good meeting at Greensboro; there was not a few, not a point of criticism," he says. This is getting to be the rule with the Convention.

THE YOUNG PEOPLE ORGANIZE AT GREENSBORO.

Wednesday night of last week found a large number of brethren and sisters (not all of them real young people) gathered in the Baptist church at Greensboro to hold the second annual young peoples' meeting, and to formulate further plans for young peoples' work. This gathering was for young people, if not of young people; and, while there was a goodly number of young people there, all were young in zeal and hope. The Greensboro people are good meeting going folk, and the church, which within is a model of beauty and taste, was well filled.

The opening of the meeting was prefaced with sweet music, Prof. J. H. Ruebush of Virginia, well-known to those who attend our Sunday school Chautauqua, leading.

Rev. J. W. Millard, pastor at Henderson, led devotional exercises, reading 119 Psalm.

Bro. Van Deventer formally opened the meeting with appropriate remarks. The audience sang "Carolina for Jesus," the rally song of the North Carolina Baptist young people.

Prof. J. Y. Joyner's address of welcome, which came at this point, was graceful and warm and earnest. This was followed by a "Welcome Song" for the occasion. Rev. M. L. Kesler responded appropriately, fully voicing the grateful sentiments of the delegates and visitors.

The program of the meeting was divided into three parts—Educational, Devotional and Missionary. Rev. Calvin S. Blackwell of Elizabeth City delivered a strong address on the "College in the Home." He made a rapid survey of the changes of the last fifty years, dwelling with emphasis upon the change of the highest thinkers from Skepticism to the Cross. Our State, too, is changing. One quarter of a million of our population is manufacturing. Only one boy or girl in a hundred can go to college, but we must educate more than that. And the speaker went on to show what our churches and young people in the churches can do in this direction. The Baptists have been in the vanguard of the world in emphasizing doctrine. A religion without doctrine is like a jelly fish—without backbone.

Rev. C. W. Blanchard then spoke on the Denominational Value of High Schools. Bro. Blanchard is doing much work with the purpose of establishing such schools in every direction in our State. He made a good, earnest speech, setting forth good reasons, and pleading for more activity toward this end.

On motion of Rev. John E. White, Bro. Van Deventer was chosen chairman for the rest of the meeting.

Thursday morning, Rev. John E. White was chosen Secretary; and a committee on enrollment was appointed.

On motion of Dr. Pritchard, all who were in sympathy with young people's work were enrolled.

The first address of the day was by Rev. John E White on "Making Baptists"—a loyal, powerful speech; and the RECORDER is glad to be able to promise to print it.

Then came the unique feature of the meeting, the reading by Rev. J. W. Millard of a bright paper by a young woman, Miss Carrie L. MacLean of Charlotte. The subject was "Woman and Education." The RECORDER will also publish this essay.

Time being at the meeting's disposal, on account of the absence of Rev. Chas. A. G. Thomas, who was booked for a chalk talk on "The City of God," Dr. C. C. Bitting, Rev. F. M. Jordan, and Dr. T. P. Bell, visitors, were welcomed; and they responded with fitting remarks.

The exercises for the morning came to an end with an admirable address by Dr. H A. Brown of Winston on "How to Conduct a Prayer-meeting; How to Enlist the Indifferent Members."

The closing session was devoted to missionary subjects: Rev. B. W. Spilman on "How God Led Us"; Dr. Thomas Hume on "Young People's Unions and Foreign Mission Work"; J. W. Bailey on "State Organization"; Dr. Pritchard on "Southern Organization," and Dr. J. S. Felix on "Southern Organization."

J. W. Bailey offered resolutions that it is the sense of the meeting that there ought to be a State organization of young people; that present officers, with approval of the State Convention, be considered permanent; that an Executive Committee and a Constitutional Committee be appointed; that the next meeting be held with the approval of the State Convention at the call of the Executive Committee; that the constitution approved by the Constitutional Committee be authoritative until the constitution is adopted.

The meeting was a success. Those who came to investigate were pleased, and criticism was disarmed. It was a meeting of representatives of the churches (more of them than not being past life's meridian) in behalf of the work of training young people. It was not an enthusiasm meeting. There was work and interest, zeal and good feeling; and when the meeting adjourned, those who attended it were better prepared for the Convention.

The following is the Executive Committee of the Union: Rev. R Van Deventer, Rev. John E. White, J. S. Felix, C. S. Caldwell, Thos. Hume.

The following is the Constitutional Committee: J. W. Bailey, Revs. R. T. Vann, J. Q. Adams, J. W. Millard, L. Johnson, T. J. Taylor, M L. Kesler. The constitution will be published in next RECORDER.

BAPTIST STATE CONVENTION.

THURSDAY NIGHT.

"The Voice of the Past Parent of Hope" was the appropriate subject upon which Rev. Dr. A. M. Simms of the Raleigh Baptist Tabernacle preached such an introductory sermon as the Convention has seldom heard. It was a comforting, encouraging sermon, filled with faith and breathing with trustful hope. We hope to publish it in full. At the close of the sermon Dr. Hufham offered a fervent prayer, and Dr. Thos. Hume pronounced the benediction.

Dr. R. H. Marsh was chosen president of the Convention without an objection. As the years come and go Bro. Marsh gets stronger and stronger in his place, and the brethren get more and more to feel that there can be no president like him. Our efficient secretaries, N. B. Broughton and N. B. Cobb, were re elected; also the other regular officers: J. D. Boushall, treasurer; W. N. Jones, auditor. Vice-presidents as follows: J. W. Carter, W. B. Oliver, W. B. Shaw. Trustees of the Convention: L. Johnson, C. M. Cooke, W. C. Tyree, T. H. Briggs, L. R. Mills.

The address of welcome by Pastor Johnson was just like him—cordial, full and free. And just here it is well to say that the Convention, though large, is well entertained, and has received every evidence of welcome into the homes and hearts of the city. The Convention has reason to be proud of Greensboro.

Bro. John A. Oates, editor of the *North Carolina Baptist*, gracefully responded to the welcome.

Bro. John C. Scarborough announced that the State Board of Missions and Sunday-schools had received enough money to pay off all obligations. Instead of working on a $15,000 basis, the late Secretary had decided that it would not be wise to try to raise more than $11,000 this year. The printed report of the Board was distributed.

There were many allusions to the death of Bro. Durham, and also to brethren Bailey and Carroll. Every one misses their familiar figures, and longs for the sound of their voices. It was decided not to elect the Corresponding Secretary to night.

FRIDAY MORNING.

Religious exercises were conducted by Rev. Junius Millard of Henderson.

Promptly at 10 o'clock the Convention was called to order by the president, and the proceedings of last night were read by Secretary Cobb.

President Marsh announced that a few minutes remained in which visitors and special representatives of various interests of the Southern Baptist Convention would be recognized and welcomed to seats in the Convention. The following were recognized and invited to participate in the exercises of the Convention: Dr. J. S. Felix, Asheville, N. C.; J. N. Booth, South Carolina; Dr. A. E. Dickinson, *Religious Herald*, Virginia; Dr. A. J. S. Thomas, *Baptist Courier*, South Carolina; Dr. C. C. Bitting of the American Baptist Publication Society; Dr. I. T. Tichenor, Secretary Home Mission Board; Dr. T. P. Bell, Secretary Sunday-school Board; Dr. Morehouse, of the Northern Home Mission Society; Dr. W. L. Wright, Richmond; Rev. F. M. Jordan, Western North Carolina Convention.

At this hour the report on Sunday schools for the Southern Baptists was called, and Dr. T. P. Bell invited to address the Convention. It is always a pleasure to the North Carolina Baptist Convention to hear Dr. Bell on this subject. On this occasion he made a strong and effective appeal for the continued support of this Board by the Baptists of North Carolina. "It is our literature; it belongs to us, and I believe in fostering what belongs to us. We ought to support this literature of the Southern Baptist Convention just as the Baptists of North Carolina ought to sustain Wake Forest College." The speaker said we ought to support this enterprise because in a financial point of view it is a success.

Fifty three thousand dollars has been disbursed through this Board since 1892. The profits of this business are distributed to States where they are not able to carry forward their Sunday-school work. For this purpose alone the Board has expended some sixteen thousand dollars.

At the close of this address, Dr. R. T. Vann of Scotland Neck moved to take from the table the motion providing for the appointment of a Secretary State Board of Missions and Sunday schools.

Dr. Simms of Raleigh proposed that the Convention devote a short while to prayer for divine guidance in this matter. Several earnest voluntary prayers were made.

At the close, Dr. Marsh stated the original amendment made by Dr. J. B. Richardson, which was, that a committee consisting of Dr. Chas. E. Taylor and a member from each Association represented, should constitute the committee to recommend a Secretary. This was accepted by the Convention and the committee organized.

The time for the special order, which was the report on State Missions, having arrived, the report was read by Rev. J. E. White, and discussed by Dr. J. W. Carter, J. D. Boushall and Rev. F. M. Jordan. There were many feeling references to Bro. Durham.

The report recommended no definite basis of operations, but looked forward to raising $15,000 the coming year.

EXTRACTS FROM REPORT OF STATE BOARD OF MISSIONS AND SUNDAY-SCHOOLS.

Number of missionaries employed by State Board, 106; mission stations supplied, 335; out stations supplied, 1,246; baptisms, 1,768; added by letter, 1,263; new churches constituted, 56; Sunday-schools organized, 187. Houses of worship dedicated, 12; total cost, $7,000.

The report commends the Regions Beyond work, and suggests appointment of a committee to take the matter in hand.

It is recommended that North Carolina endorse the apportionment of $9,000 to be raised by us for Foreign Missions this year; and it is recommended that the amount be divided among the Associations.

FRIDAY AFTERNOON.

After religious exercises, Dr. I. T. Tichenor, Secretary of the Home Mission Board of the Southern Baptist Convention, spoke to the report on Home Missions. We love to look upon the face of this veteran of the Lord—so genial, kindly and sweet spirited. He made an affecting speech, paying noble tributes to Carroll and Durham.

The report recommended that we raise $6,000 this year. In all, $100,000 ought to be raised by the Southern churches. There is no work that can appeal more strongly to us than Home Missions.

The plans of co operation in work among the colored population, as endorsed by the American Baptist Home Mission Society, the Home Mission Board of the Southern Baptist Convention, and the colored North Carolina Baptist Convention, were adopted by our Convention. Secretary Morehouse, New York, Prest. Crosby (colored) of the State A. & M. College for Colored Race, Prest. Taylor, Prof. J. W. Gore, Dr. J. S. Felix, Dr. W. R. Gwaltney, Prest. Meserve, and Dr. N. B. Cobb made speeches on the subject. The vote was a unanimous rising one. Bro. Meserve's first appearance before the Convention was exceedingly favorable.

We have published an outline of the plans of co operation. The cost falling upon our Convention the first year will be $900. The aggregate cost will be $3,900.

Dr. Moorehouse says the action is like the conjunction of planets—an event of a life time.

Dr. Taylor: "I hail the day with joy. Durham was looking forward to it."

Prest. Crosby: "The Negro is bringing the North and the South to understand each other."

Prof. J. W. Gore: "I am glad I have lived to see this day."

A resolution assuring Bro. Diaz of Cuba of our prayerful interest was adopted.

FRIDAY NIGHT.

Rev. James Long led the opening exercises.

The subject of the hour was the Female University. Dr. J. W. Carter read a most encouraging report. A $38,000 contract has been let; $6,000 has been paid. The second story of the building is being raised. As the trustees are unwilling to risk going in debt, work will go on only as the people send in money. Dr. Carter made a fine speech, as he always seems to us to do. He said this work is the most important before us at the present time. He was followed by Rev. O. L. Stringfield, who made a characteristic, earnest and taking speech. Then came Bro. Edwards, who also spoke to the report. The appeal for subscriptions brought out obligations amounting to $1,225.

The report on Ministerial Relief was read by Secretary MacDuffie. This work is gradually gaining ground. The contributions from the churches show an increase. It is hoped that this object will be put before every church this year. The report asked that enough money (about $1,000) be raised to support twenty-five beneficiaries. The amount appropriated the past year $806. No debt.

Rev. J. S. Hardaway spoke to the report. He mingled common sense and pathos in his advocacy of the claims of the retired brethren, and made a strong impression upon the Convention.

Rev. W. C. Tyree expressed his pleasure that to night for the first time this object has been given a hearing before the full Convention. He plead for the Associational representatives to be more active. Explained the plains and working of the Board. One-third of the amount received yearly is put into a permanent fund; the two-thirds are distributed to beneficiaries. Already the permanent fund amounts to $1,100. Appealed to the pastors present to put the matter before the churches.

Dr. Pritchard enters a plea that every form for church and associational statistics have a column for a Ministerial contributions.

Bro. Reams of Durham made brief but effective remarks, as did also Rev. Calvin S. Blackwell. Rev. M. A. Adams stated that every church in the Piedmont Association had made pledges to this work. After a word from Bro. Burchard, the Convention adjourned.

SATURDAY MORNING.

Rev. A. C. Cree conducted religious exercises. This year it is noticeable that young men have been given this duty. It serves a good purpose, introducing them to the Convention and giving them a start in the work. The exercises have been marked with devotion and spirituality.

Prof. J. B. Carlyle read the following

REPORT ON WAKE FOREST COLLEGE.

"Since the last meeting of the Convention, four Trustees have died. These are C. T. Bailey, W. G. Upchurch, C. Durham, G. W. Blount. They all loved the College and served it well.

"At the annual meeting of the Board in June existing vacancies were filled by the election of N. B. Broughton, J. B. Boone, and W. C. Dowd.

"The number of students enrolled during the whole of the last session was 221. The registration for the present session up to date is 243. Of these sixty four are preparing to preach the gospel. There is reason to hope that others will enter the college within the next sixty days.

"At no time in the history of the College has the health of the faculty and student body been better than during the last twelve months.

"All the chairs in the institution are now filled and regular work is carried on in every department. At the annual meeting of the Trustees in June, J. H. Gorrell, Ph. D, was made full professor and placed in charge of the school of Modern Languages. N. Y. Gully, M. A. was made a full professor and placed in charge of the school of Law and Political Science. R. W. Haywood, M. A., was made assistant professor and work in the schools of Latin and Greek was assigned him.

"The success of the school of Law has been very marked and has even succeeded the expectations of its most sanguine friends. And there is good reason to believe that this is but the earnest of larger things in the near future.

The great majority of the students are working with assiduty and success, and are conducting themselves with perfect decorum. The number of those who are neglecting their opportunities and are disposed to be mischievous is small and will probably soon be smaller.

Many of the friends of the College have heartily endorsed the action of the faculty in prohibiting all games of foot ball except on the athletic grounds of the institution.

In the absence of a regular instructor in Bible studies, Prof. W. L Poteat has done a most valuable and faithful work in organizing and guiding a voluntary movement among the students in this direction. Prof. W. B. Royall is expecting to do some special and regular work during the spring term with the large number of young ministers.

A careful comparison, recently made, reveals the very gratifying fact that a larger proportion of students than for many years past are regular attendants on Sunday-school instruction. And it may be doubted whether there is in any college a more steady glow of missionary zeal than is found at Wake Forest.

The President of the college was at work in the field at large last session. This session he has been almost constant at the college. Since last July all the agency work has devolved upon Rev. C. W. Blanchard who has been seeking to complete the endowment of the Royall Chair. Hopeful progress has been made, but much remains to be accomplished. Than the completion of this special endowment no more important work is before the Baptists of North Carolina. If our people only knew the difficulties and financial embarrassments under which the Trustees and Faculty are seeking to do the great work committed to them and if they could realize the opportunities now before the college, they would speedily put at the disposal of the Trustees such means that the latter would be unhampered in the administration of this great trust."

W. R. GWALTNEY,
J. D. HUFHAM,
C. E. TAYLOR,
Committee.

This morning the Convention reached high water mark. Never in its history has a series of speeches been made on one subject which were so uniformly strong, impressive, clear and sensible. Love for the institution was alive in every heart in the house. Rev. W. L. Wright of Richmond began. One of the College's sons of whom she so justly is proud, he honored his mother worthily this morning. "What the fulcrum is in mechanics, education is in life; what the Gatling gun is as compared with the old flint-lock, in warfare, education is in the warfare of life." "Education is development for service." Beginning on this high plane, he pleaded for loyalty to the College, and pronounced eulogy upon eulogy upon it. Some of the reasons given for loving and cherishing and making sacrifices for the institution were: It is our College; if we have zeal for it, that sometimes makes us seem selfish, we cannot help it—we love her and will die for her; what Wake Forest does claim to do it does as perfectly as any institution on God's earth; we owe it to the professors there (the man at the head of the College, an hundred

fold my superior, is working for $700 less than I); we owe it to ourselves, our principles and our God; above all, it saves the souls of men. A well endowed institution is nearest to immortality of all things of the earth, and it is one of the greatest instruments for salvation.

Rev. J. W. Millard of Henderson followed. Some of the brethren said it was the speech of his life, but he is too young for that. Indeed, it was a magnificent effort. Only a few years out of Wake Forest, just from the Southern Baptist Theological Seminary, he is a fine example of the educated man in the ministry—young, but looked up to and given weight in our deliberations. We cannot attempt to even summarize the speeches of any of the speakers by reason of the limitations of time and space. Wake Forest's chief glory is religious training with intellectual culture. No matter where you take up your lines, they all lead to Wake Forest among Baptists in North Carolina. "Every brick in the buildings is a saint's sepulchre." She is recognized abroad; you know what Harper of Chicago thinks, you know what the Southern Baptist Theological Seminary thinks. Her sons have brought this honor upon her. A mother's glory is her children, a farmer's, his crop; a minister's, his converts; a college's, her sons. Remembering our mother's many gifts to us, let us make returns. She needs more endowment, she needs a biological laboratory, she needs larger facilities, she needs a Summer School."

Rev. R. T. Vann was called out by President Marsh. The Convention is always glad to hear Bro. Vann; but more especially this time because the old-time twinkle beamed from his eyes, the gentle humor flowed from his lips, and the voice so sweet had lost none of its cadences. He is the prose poet of the Convention.

Prof. J. B. Carlyle followed. Every man who had preceded him was an orator. Bro. Carlyle's reputation as a speaker and as a lover of the College prepared the audience for a magnificent effort. There was no disappointment. The brethren who were taking notes forgot their pencils. The speaker said: The strength of our College is not in endowment, not in her faculty, not in her buildings, but in her sons, and, most of all, in the thousands of loyal Baptists throughout the State who never saw the institution, but who love it for what it has done and will do. Behind us are the sufferings and sacrifices of our fathers; we have the blessed heritage of the beginnings made by them and their prayers to God; we have the glory and the duty before us of achievement.

The report was adopted.

Bro. Blanchard was retained by the Trustees in their meeting with a motion that showed their appreciation of his work. He has done a fine work this year, and has proved himself in every way qualified for the position.

The special order at this hour was Ministerial Education. Secretary Mitchell read report and spoke on it. Thirty six young men have been sustained this year at a cost of nine dollars a month for each man. There is question in some minds of the advisability of the present system of requiring the beneficiaries to pay back the amount received after five years. Bro. Mitchell was desirous of having the question settled, but there was no definite expression. For our part, we think the plan a wise and sensible one. A man who will refuse to incur a debt of $360 to get four years' training for the ministry at Wake Forest College—well, he is not the kind of man we admire. We have in mind a young pastor in this State who, though left resourceless at an early age, having a family to support, not only went to college four years, but was debater from his society, editor of the *Student*, took the highest degree, squared up his father's estate, and entered life $2 000 in debt; but in two years reduced it half, and is already planning to go to the Southern Baptist Theological Seminary. This is the kind of man that moves heaven and earth for God.

To return, the Board of Education is $800 in debt. It has expended this year $3 570 56. There is greater demand than ever for educated young ministers. We have refused many applications. Bro. Mitchell pointed to those who had been speaking in the preceding hour, as young men who would hardly have been here but for this Board. It was a good, earnest speech.

Rev. M. A. Adams, another testimony to the college and the Board of Education, read the report on the Orphanage and made a good speech. It was recommended that every church take collections for this object and that the Sunday schools take collections every month. *Charity and Children* under Bro. Johnson was commended. Bro. Boone, manager of the institution followed with a plain, matter of fact speech, not without a deep touch of pathos at the end. The Orphanage has passed the crisis. A debt of $600 reported in August has been reduced to $300. Contributions continue to come in. They come not from rich people, not from the rich churches, but from the poor. The Orphanage is the poor man's or woman's object of love and sympathy. "I have been made to think," said Bro. Boone, "better of the people of North Carolina. There are so many good people of whom I had never known." Increase of capacity is needed. A great step in this direction would be the establishment of a central building for school purposes. It will give more room in the living houses and will foster the spirit of community. This building will cost $3000. We hope by time we meet at Morganton plans for the building will be definite. $180,000 has been given by our churches and individuals for the Orphanage in nine years. There are seven Orphanages in this State. After a collection had been taken. President McIver was recognized, and he said a few words relative to our Female University, expressing his interest and good wishes. Prest. McIver and Prof. Joyner have been exceedingly kind with their repeated invitations to the convention to go over to the State Normal and Industrial School, and a great many have accepted their invitations.

SATURDAY AFTERNOON.

The report of the committee to nominate a successor to the late Dr. Durham was called for Chairman Chas. E. Taylor arose and briefly with a well-chosen introductory stated that the committee unanimously nominated Rev. John E. White. On motion he was elected by the convention corresponding secretary of the State Board of Missions by acclamation.

Bro. F. P. Tucker, president of the Western North Carolina Baptist Convention was recognized and asked to speak to the convention. He expressed the love and the good wishes of our western brethren. He thanked God that we have but one Orphanage and one Wake Forest.

The next order was the report on Sunday day-schools and colportage. Bro. Cary J. Hunter offered report, which pending, Dr. C. C. Bitting made an excellent address. He says the American Baptist Publication Society has the best Baptist periodicals of any institution on earth, and he wants the people to use them. He thinks there is no necessity for others. His speech was well received.

The report on Sunday schools and colportage as offered by Bro Hunter was not understood. There was another report, Rev. Dr. A. M. Simms chairman of committee, on constitutional change; and another (minority report by Bro. J. C. Scarborough.) On motion all these reports were recommitted. At night Bro. Hunter read report recommending that our Sunday-school and colportage work be placed in the hands of a special committee of fifteen members of the State Board, which committee may employ a secretary, and must report to the convention. This puts the Sunday-school work on a good basis, giving it the advantage of being the especial care of selected brethren, and yet keeps it in close touch with the State Board. This is the solution of a problem that seemed dangerous at one time. The report further commended the organization of the Sunday school workers of our convention, the holding of institutes, etc.

The committee, having the matter in hand, reported that the late Dr. Durham had sacrificed a paid up insurance policy for $540 (cash surrender value at time $170) and had gone to other expense in the publication of the pamphlet, "How Far Should a State Undertake to Educate?" A collection was taken amounting to $600 or more, reimbursing the family. There was a tender, earnest prayer by Bro. Skinner. Every now and then during the session, there is a feeling allusion to Bro. Durham, and the expressions of sympathy for him and his family have been warm and general.

It was voted to change the time of holding the Convention to 2.30 p. m. Wednesday after the second Sunday in November. This is a constitutional change, and required two-thirds vote, which was easily obtained. The place selected is Morganton. There was interesting and determined contention by representatives of Greenville and Wilmington, brethren Billings and Lamberth for the former, and brethren Oliver and Hall for the latter. Bro. Patton's claims, however, being backed by the committee and a good speech from himself, received the heartiest vote.

Dr. J. B. Richardson was selected to preach the sermon, Rev. J. H. Lamberth, alternate.

SATURDAY NIGHT.

Rev. E. Y. Mullins, Associate Secretary of the Foreign Mission Board, made a fine impression. His appeals were calculated to reach coldest hearts. His depreciation of the tendency to criticise missions and to hesitate in their support was well sustained by arguments and references to Scripture. Bro. Mullins and Bro. Van Deventer got together the Associational Foreign Mission representatives during the week and gave them a better idea of the work to be done. We will undertake to raise $9,000 this year.

Bro. Britton, who made his farewell on the eve of his departure for China at Greensboro seven years ago, was called out. He made a good speech.

Bro. Chappell was called for, but considering the lateness of the hour and the work yet to be done, expressed his pleasure at being in the Convention, but made no speech.

The Southern Baptist Theological Seminary men had met with Bro. Dargan this afternoon, and organized an Alumni Association. There are between forty and fifty Seminary men in our State. Rev. W. C. Tyree was chosen president, J. K. Fant, vice-president, and J. W. Mullins, secretary. Doctor Dargan's speech, following the discussion on Foreign Missions, was one of the taking features of the Convention. We like him. His ways of saying things, his ready wit, his eloquence, and his memory of names and faces, make him a great collection taker. He had no trouble in getting just what he asked for—$500—and a little more. We have sixteen men at the Seminary, and they are doing well. The number will be greatly increased in the next few years. As Agent of the Aid Fund, the young men have an efficient provider in Bro. Dargan.

Sunday the brethren scattered throughout the city and locality, preaching and hearing preaching. A Sunday school mass meeting was held at the Baptist church early Sunday morning. There were speeches by brethren Broughton, Horne, Spilman and Mullins.

The Baptist Historical Society held its eighth annual session in the Baptist church on Sunday at 3 o'clock.

After the reception of new members, and some appropriate and touching allusions by Dr. Thomas Hume, the president, on the death of Drs. Durham and Carroll, who were members of the Society, Prof. J. B. Brewer read an interesting and instructive paper on the life and labors of Dr. Samuel Wait. This paper contained many valuable parts concerning the early history of the Baptists of North Carolina in their efforts and struggles to start the enterprises which have caused to no small extent the growth and influence of the denomination.

At the conclusion of the reading it was ordered by the Society that the paper be printed and become a part of the permanent history of the Baptists in North Carolina. And as an evidence of the merits of the paper President Brewer was made a life member of the Society.

Dr. J. D. Hufham was then asked to address the Society on the Anti mission Baptists of North Carolina, and for more than an hour this walking encyclopedia of Baptist history brought forth things "new and old" from his rich and apparently exhaustless fund of as yet unwritten history.

We are glad that two young ladies from the Normal School laid violent hands—shorthand—upon his winged words, and that this much of Dr. Hufham's historical fund will become the property of the Society which he has done so much to aid, but for which he has never written.

Speakers and readers of papers who were not present this year, were instructed to continue these subjects till our next meeting in Morganton in 1896.

The Society appointed Dr. W. B. Royall of Wake Forest to prepare a paper on the life and labors of Rev. Elias Dodson, and Bro. T. M. Pittman to prepare a paper on the life and labors of Rev. Josiah Crudup.

A standing committee, consisting of Dr. J. D. Hufham, Dr. N. B. Cobb and Bro. T. M. Pittman, was instructed to have printed such papers as may be of interest to our denominational history.

The following officers were re elected: President—Thos. Hume; Vice-Presidents—Chas. E Taylor, W. B. Oliver and J. W. Carter; Secretary—J. C. Caddell; Treasurer—W. L. Poteat; Corresponding Secretary—N. B. Cobb.

Bro. N. B. Broughton addressed the Y. M. C. A. Sunday afternoon, and Dr. Pritchard delivered a discourse at the State Normal and Industrial School.

The day is quiet and restful; and it is welcomed as a rest day. The week has been crowded with history. Then tension is off. We are thanking the Lord for having brought us through the crises with good feeling, hope and desire to do greater things.

Sunday night eulogies upon the distinguished dead, were delivered by Drs. J. D. Hufham, T. E. Skinner, H. A. Brown, R. T. Vann, T. H. Pritchard, Revs. G. M. Webb, R. N. Hawkins, L Johnson, J. H. Vernon, J. G. Pulliam, and Bro. J. C. Scarborough.

MONDAY MORNING

The Convention met according to adjournment, and Rev. M. L. Kesler conducted worship.

The first order was the report of the committee appointed to take charge of the BIBLICAL RECORDER at the death of the late editor. Rev. H. A. Brown read the report. The present editor and the existing arrangement were approved. There were several speeches.

The report on Periodicals was read by Rev. J. H. Lamberth. The RECORDER as organ of the Convention was heartily endorsed. The *North Carolina Baptist* and *Charity and Children* and other papers were favorably mentioned.

Dr. N. B. Cobb was elected Statistical Secretary.

The report on Young People's Work was brought up. The constitution adopted by the committee appointed by the chairman of the recent Y. P. meeting, was read; and the report was adopted. Dr. Hufham introduced a resolution recognizing the organization, and suggesting the wisdom of having a committee appointed by the Convention to look after the organization, with a view to keeping it in vital touch with the Convention.

The report of the committee to memorialize the Legislature against State aid to Higher Education was read and adopted. The memorial was ordered printed in the minutes, for permanent record. The Convention will not give up its position in this respect.

Very affecting was the parting scene. Resolutions thanking profusely the good people of Greensboro for their kind hospitality were adopted. Pastor Johnson, Dr. Rowe and Bro. Eller deserve especial thanks.

We will publish some of the reports next week.

Many said it was the best Convention in years. Certainly it was remarkable for sweetness of spirit, harmony, intelligent discussions and business like procedure.

NEWS NOTES.

....Rev. F. T. Wooten accepts a call to the Plymouth church.

....Dr. Pritchard is preaching a series of sermons on the compound names of God in the Old Testament. The first subject was Jehovah Nissi, the "Lord our Banner."

....Dr. R. H. Mahon was re-appointed editor of the *Memphis Christian Advocate*, and cautioned by Conference resolution against committing the paper to any theory as respects sanctification.—*Richmond Christian Advocate.*

....The following churches were once aided by the Home Mission Board: Asheville, Henderson, Newbern, Charlotte, Concord, Chapel Hill, Raleigh, Edenton, Goldsboro, Warrenton, Elizabeth City, Washington, Tarboro, Newton, Olivet at Charlotte.

....The *Christian Index* says that "Rev. G. W. Gardner has accepted the call to the church at Fort Valley and will soon move his family from Jackson. Dr. Gardner is a sound preacher, a good pastor, and an earnest worker. Fort Valley is to be congratulated."

....Bro. Robert Sherrer, one of the most prominent and substantial laymen in the Three Forks Association, died at his home near Boone last week of heart disease. Bro. J. G. Pulliam, who married a daughter of Bro. Sherrer, passed through Raleigh on his way to the funeral. We extend sympathy to the family and friends.

....Bro. Joe A. Spruill of Columbia, N. C., writes, Dec. 3d, 1895: "The call extended to Rev. Josiah Elliot by Columbia church two months ago has been accepted, and his work will begin January 1st, 1896. The church is rejoicing. To the Lord be all the praise."

....Rev. W. R. Gwaltney calls attention to the union meeting of the Central Association, and requests the churches to appoint delegates to it as soon as possible. It meets at Paris Chapel church, ten o'clock Saturday before fifth Sunday. Program will be announced.

....Rev. J. A. Campbell is working to have the new building of his school completed by spring. He is also trying to accumulate a library for students, and will appreciate contributions. We are sorry Bro. Campbell could not be with us at Greensboro.

....Rev. Joseph Potts filled the pulpit of the Raleigh First church on Sunday morning last. Rev. A. C. Cree occupied the Tabernacle pulpit both morning and evening. Large congregations greeted both preachers. Pastors Carter and Simms were at the Convention.

....Wake Union Baptist church has called Bro. M. R. Pernell to serve them the ensuing year. This church has for a long time had one of the most efficient pastors of our State, Prof. W. B. Royall, who sometime ago resigned the pastorate to more fully devote his time to college duties. It is gratifying to know that they have secured another pastor so devoted to his Master's work and so fully resigned to his will, for the future.

....Bro. T. Neil Johnson reports a recent missionary meeting at Wake Forest as follows: "The subject was, 'What have been and are likely to be the effects of the China-Japanese war upon missions,' discussed by C. R. Hairfield and Prof. J. B. Carlyle. Prof. Poteat is to deliver his lecture, 'The Physiological Basis of Morals,' before the Scientific Society next Tuesday night. Hope to have Pres. Harper of Chicago give us an address soon."

....The *Wake Forest Student* for November is a good number. Judge Walter Clark, Prof. E. W. Sikes and Prof. R. W. Haywood contribute to its pages, and there are a number of other contributions from students creditable to the College. We were especially interested in "The Sphere of Journalism," by Mr. R. N. Simms, son of the Raleigh Tabernacle pastor. The article is set on a high key, but for all that is a pretty good statement of what an editor ought to be.

....It was the reporter's privilege to attend the Baptist church in the morning. It was communion day; that large and comfortable church was filled with an eager and expectant audience. Rev. Dr. Blackwell, faultlessly dressed, his handsome face lighted with animation, and graceful; his subject well in hand, in his happiest vein delivered one of his best sermons. His delivery was more quiet, and his style more subdued than at times, but with a charming manner and elegance of delivery, he carried with him his hearers, while he enforced by poetical and beautiful illustrations (one of which was indeed homely, but none the less apposite) the lessons embraced in his sermon. His text was, "What shall I render unto the Lord for all his goodness and mercies to us? I will take the cup of salvation and call on the name of the Lord." The sermon was practical in the extreme; it taught gratitude for the present blessings of life; it was full of the gifts of God; it taught the duty of drinking deep of the cup of salvation; and that it was the most acceptable thing one could do in return to God for all his benefits. A touching reference was made to the late Dr. Durham.—*Elizabeth City Economist.*

Seminary Notes.

Dear Recorder:—I beg leave to give your readers a few dots from the Seminary:

To day is the Nation's "Thanksgiving Day", and of course we have holiday. It is a typical autumn day. The sun is shining with unwonted brightness and all nature seems to be in unison with the voice of praise and thanksgiving that is going up from many a heart in our Nation to our Creator and Preserver.

Several of the students are out of the city; some holding services in their churches, some attending weddings, and some have gone to help devour turkey and other good things at the home of friends at a distance. But by far the majority are in the city taking "Thanksgiving" with friends in the city, or partaking of the feast spread before them at New York Hotel.

The Baptists of the city had their usual union service this morning. This year East Baptist church, Dr. J. T. Christian, pastor, was the place, and Dr. W. L. Pickard, pastor of the Broadway church, was the preacher of the occasion. A very appropriate, well conceived and well delivered sermon did he preach from 1 Thess. 5: 18.

Dr. E. C. Dargan preached at the Highland Baptist church in the extreme eastern portion of the city.

The Christian people of Louisville have abundant reason for thanksgiving and praise. Besides the blessings that all people have enjoyed, showers of blessings have descended upon her from the throne of grace. The city has been stirred religiously as perhaps never before as a result of the Mills meetings that closed last week, and the special services that have been held and are being held in the various churches of the city. Rev. S. M. Brown, not unknown in North Carolina, is preaching at the Twenty-second and Walnut Street Baptist church. He can reach men's hearts in song as well as in the proclamation of the truth from the pulpit.

All of the professors are here now except Dr. Whitsitt, who has been in attendance upon the South Carolina State Convention.

The students generally are in excellent health. A few new ones have come in quite recently. One of them was from North Carolina—Bro. Wright of Richmond county. This swells our number to seventeen, perhaps the largest attendance our State has ever had here at one time.

We mourn with the Baptist brotherhood of North Carolina the unexpected death of Dr. Durham. Truly a hero has fallen in the thickest of the battle, but God knows best. May his mantle fall on another who shall carry the work bravely on. May his zeal be caught up by the Baptist hosts of North Carolina and the cause for which he laid down his life be entrenched in their hearts as never before. May he, whose voice is now silent on earth, speak in the hallowed memories that cluster around his useful life in louder tones to them than while he moved among them.

Dec. 1st comes on Sunday. So Monday will be Missionary Day. But more about this later. Very truly,

R. G. KENDRICK, JR.

Louisville, Ky., Nov. 28, 1895.

An interesting program was carried out at the December meeting of the Seminary Missionary Society which met in Norton Hall, Dec. 2.

Prof. Dargan's opening address was a very spirited appeal to pastors "to feed the sheep."

Reports from quite a number of the men now in the field, were received by the Society, among which were communications from some of our North Carolina missionaries; G. W. Greene, D. W. Herring and T. L. Blalock.

Bro. Truex, of Arkansas, read before the society, a very able paper on "Woman Work."

Prof. Harris spoke briefly of the situation in Turkey.

Upon the resignation of Prof. Dargan as president of the society, Prof. Harris has been chosen to succeed him, and will enter upon the duties of of the office at the next meeting in January '96.

Prof. Harris has kindly offered to give his class in Biblical Instruction an extra series of illustrated lectures.

Intermediate examination will commence Jan. 6, and will continue until Feb. 4. However, the regular work will be carried on without a halt.

There are seventeen North Carolina boys now at the Seminary—one addition within the last month, Bro. Wright, of Richmond county all join in best wishes to the RECORDER. Sincerely,

J. D. MOORE.

N. Y. Hall, Louisville, Ky., Dec. 4, '95.

A Meeting and a Prayer.

I have just closed a meeting with Macedonia church, two miles south of Taylorsville, in which from the beginning the presence of the Spirit in great power was manifest. Brethren C. C. Pool and Lee Davis were with us part of the time and did effective work. As a result we received twenty for baptism and one by letter. The church is thoroughly revived and ready for the Master's work. To the Lord be all the praise.

Taylorsville church is praying for an outpouring of the Spirit, looking forward to the coming of Bro. Church after Christmas holidays. This church is enjoying a steady growth. The Wednesday night prayer-meeting is well attended, the Sunday-school is in a flourishing condition, which, together with services twice a month, and an increase of a hundred per cent in membership in the last two years, made the brethren very hopeful by God's blessings of the future.

J. A. WHITE.

Taylorsville, Dec. 4, 1895.

Pamphlets Sent Out.

I am sending out a number of little pamphlets about the opening of the Spring Term of the College on January 15th, 1896. They go to pastors and others for distribution, and, in many cases, directly to young men. The names of the latter have been sent to me by many parties. It may be that some who receive the little brochure are now in academies and high schools, preparing to come to college hereafter.

I have no disposition whatever to hurry a young man to college from a good preparatory school. Those, therefore, who receive my pamphlet and are already in academies will please accept what I have written, not to influence their immediate action, but for their future guidance. We have not *knowingly* sent these circulars to young men now in preparatory schools.

Pastors and other friends of the College who may receive more than one copy will do us a favor by their judicious distribution.

C. E. TAYLOR.

Wake Forest, Dec. 4, 1895.

The "Index to Chimneys" tells what shape and size and make to get for every burner and lamp.

Geo A Macbeth Co, Pittsburgh, Pa, will send it—write. Pearl glass, pearl top, tough glass.

The Baptist Superintendent enters upon its thirteenth year with 1896. It has made an honorable record, and proved itself to be essential to every superintendent who would keep abreast with the times. Special attention is to be paid to blackboard [illegible] and outlines during the year. This feature alone makes it worth many times more than the price, twenty-five cents a [illegible] 1420 Chestnut Street, Philadelphia, either of the branches of the American Baptist Publication Society.

[CONTINUED FROM THE FIRST PAGE.]

metaphor, and animated fervor of style, it stands unrivalled.—Paley. (6) In this Epistle, the divinest composition of man, we have contained every doctrine of Christianity; first, those doctrines peculiar to Christianity and then those precepts common to it with natural religion.—Coleridge. (7) This Epistle is the epic of the New Testament; it is Paul's third heaven epistle; in it soars from the depths of ruin to the heights of redemption.—Pierson. (8) We have here (Zanchy) an epitome of the whole Christian doctrine and of almost all the chief heads of divinity; this Epistle presents (Pendleton) a happy combination of doctrinal, experimental, and practical topics.

7. *Outline.* According to the usual analysis this letter consists of two parts—doctrinal and practical, each section occupying respectively three chapters. "The first part contains a summary of the Christian doctrines taught by Paul, and is especially remarkable for the great prominence given to the abolition of the Mosaic Law. The hortatory part, so dear to Christians of every age, enjoins unity, the renunciation of heathen vices, and the practice of Christian purity."

Fifth-Sunday Meetings.

WATAUGA UNION MEETING.

The next session of the Watauga Union will meet with Poplar Grove church three miles south of Boone, N. C., on Friday before the fifth Sunday in December, 1895. Introductory at 11 o'clock a. m., by Rev. Jacob Younce, alternate, Rev. A. J. Harman.

First question: What is the true relation of Pastors and members, and the duties of each to the other? Speakers—J. F. Davis, A. Rotan, and J. M. Pane.

Second question: What is the relation of baptism to the Lord's supper. Speakers—A. C. Farthing, John Crisp, and Solomon Younce.

Third question: What are the popular objections to Baptist principles and practices? Speakers—J. J. L. Sherwood, J. H. Farthing, and Wm. Cannon.

Fourth question: Do the Scriptures teach that man is wholly mortal and will cease to exist as a conscious being? Speakers—C. S. Farthing, L. C. Wilson and E. J. Norris.

Fifth question: Bible on women preaching and speaking in public assemblies. Speakers—J. C. Harman, E. M. Gragg, and L. W. Farthing.

Sixth question: Is it the duty of Baptists to teach their distinctive views? Speakers—J. F. Eller, J. J. T. Reece, and John Norris.

Your committee would say to all come: come, having carefully and prayerfully studied the questions, so as to be as well prepared as possible to glorify God and advance His Kingdom in their discussion.

J. M. HODGES,
J. W. TRIVETT,
D. C. HARMAN,
Committee.

WESTERN UNION, RALEIGH ASSOCIATION.

Place—Shady Grove church. Time—Dec. 27, 11 a. m.

1. Prayer and praise. J. C. Burns.
2. Reports of S. S. workers from their respective churches, with helpful suggestions.
3. The New Testament law of giving. W. H. Davis and C. W. Blanchard.
4. The pastor's duty in politics. C. H. Utley and J. D. Marcom.
5. Our duty as Christians regarding the liquor traffic. A. D. Hunter and J. J. Adams.
6. How may we best develop our young people in church work? D. M. Pressly and W. B. Upchurch.
7. Should the State give collegiate education to all her sons? Open discussion.

J. M. WHITE, *for Com.*

SANDY CREEK UNION.

Place—Cool Springs church. Time—Friday, Dec. 27.

Rev. L. R. Dixon will preach the introductory sermon.

Queries to be discussed are as follows:

1. Importance of co operation between pastor and church. W. H. H. Lawhon, J. R. Moore, D. L. Webster.
2. What are the duties of the church towards the Temperance question? S. Gilmore, J. L. Smith and R. P. Johnson.
3. What is the duty of the church towards those members who persistently refuse to attend church meetings and bear the financial burdens of the church? O. T. Edwards, Gus. A. Murchison and Dr. E. Ballentine.
4. What is our duty in regard to missions? K. C. Horner, L. R. Dixon and D. R. Sears.

It is very important that the recently appointed Executive Board meet and arrange mission work for the next year.

O. T. EDWARDS.

Mt. Vernon Springs, Nov. 23, 1895.

THE YEOPIM UNION.

Place—Whiteville Grove church, Perquimans county. Elder J. B. Forebee to preach the introductory sermon; Rev. M. O. Carpenter alternate. Rev. W. B. Waff to preach the missionary sermon; Elder A. W. Burton alternate.

TOPICS FOR DISCUSSION.

1. How may we have more power with God and men? A. A. Parish and Josiah Elliott.
2. Is it a religious duty to educate our children? J. H. Parker and M. O. Carpenter.
3. The BIBLICAL RECORDER and our duty to it. A. W. Barnett and Jno. E. White.

W. B. FELTON, *Clerk.*

[illegible] POINT MOUNTAIN ASSOCIATION.

[illegible]—Shoaly Baptist church, Rocking[illegible] Time—Friday before the fifth Sunday in December. To preach the opening sermon, Rev. J. H. Lamberth of Mt. Airy; alternate, Rev. C. W. Glidewell.

PROGRAM.

1. Education. H. A. Brown, W. F. King and T. S. Sprinkle to lead.
2. Missions. S. F. Conrad, W. H. Wilson and T. M. Baker to lead.
3. What does the New Testament teach as essential to church membership? J. H. Lambeth, R. W. Crews and Dr. M. D. Phillips to lead.

W. H. WILSON,
C. W. GLIDEWELL,
T. S. SPRINKLE,
Committee.

By T. M. BAKER, *Clerk.*

MECKLENBURG AND CABARRUS UNION

will meet with Arlington church, three miles northeast of Mint Hill, Dec. 27th to 29th. The following is the program:

Friday, 11 a. m., sermon by Rev. J. W. Abernethy.

1:00 p. m.—1. What can the church do for the spiritual development of those who have recently become members? To open, Rev. L. R. Pruett.

2. What does the Bible teach as the proper method of supporting the ministry? To open, F. M. Hinson.

3. Is it not the duty of every Christian parent to hold family worship night and morning? To open, J. W. Abernethy.

4. What should be required of those who seek or aspire to the gospel ministry? To open, T. H. Pritchard.

Two questions each day time, as may suit the occasion.

J. J. PASSAUR,
W. A. HOUGH,
E. H. HINSON,
J. W. ABERNETHY,
Committee.

For Wakefulness,
Use Horsford's Acid Phosphate.

Dr. A. D. McDonald, Wilmington, N. C., says: "I find eight drops taken in water, on going to bed, will rest the brain and cause a quiet sleep."

From the Goldsboro Pastor.

Dear Recorder:—Am glad to hail again from the Old North State. After a three years stay beyond her borders, it seems natural and pleasant to be home again, especially when received so heartily as I have been. Any token of appreciation or trust only makes me feel the need of my Saviour more. Without him we can do nothing. Through him we can do whatever he would have us do.

Am glad my fortune is so great as to be settled in Goldsboro. Find everything here delightful. Owing to the confused state of things for the last eight months, Baptist interests have been at a standstill in Goldsboro.

Both churches have been without settled pastors most of the year. Think Bro. A. J. Taylor has accepted a call to the Second church. We hope now by a steady pull and hard work that the Lord will do great things for his people in our town. I find a noble band of Baptist brethren and sisters here. But we need what is needed everywhere—something for everybody to do, and everybody doing something, for the Lord.

The Woman's Missionary Society is very active. They have raised thirty dollars for the Yates Memorial Fund. Also by the aid of the church they sent a box valued at sixty dollars to a frontier missionary. We wish more of our ladies were members of this Society.

The Ladies' Aid Society is untiring in its efforts. It carpeted the church in the summer. Two weeks ago it gave us a rare treat. Bro. B. W. Spilman, under its auspices, delivered at the Opera House his excellent lecture, "Laugh and Grow Fat."

Our Sunday school reached its high water mark, for this season, Sunday, Dec. 1st.

The State Sunday school Convention met in our church last week. It was held in our church because our house (though unpretentious on the outside) has the largest seating capacity and best acoustic properties of any in town. As Baptists I think we are losers in co operating with the movement, especially since our denominational Sunday school work is so well organized. Still, I think the general Sunday school information given during its sessions will do good in our congregation.

We had a very pleasant Thanksgiving service, and took a good collection for the Orphanage. We hope to organize our young people as soon as we get a little better acquainted with each other. So far my work has been very encouraging. We have not had running-over houses, but a good comfortable house full at almost every service. Apparently our congregations are on the increase.

Excuse me for writing in so personal and local a way, but I have not known how else to tell what I desired to say. Success to the RECORDER. Hope we can give you some new subscribers for the new year.

JAMES LONG.

Goldsboro, N. C., Dec. 2, 1895.

Pastor's School

The second session of the Pastor's School in Mercer University will open Jan. 8th, 1896. Last session we had thirty-two pastors in regular attendance. The result was such that no one is in any doubt as to the value of the work done. We had brethren of all grades of culture—graduates, undergraduates and brethren who had never before seen a college. Some who began with us have gone on to the Seminary to my great delight.

The scheme of this School is to provide practical instruction for ministers already in the work and who cannot break up their pastorates and go a whole year to the Seminary. The instruction is given in lectures, in plain language, and on topics which concern the every day work of pastors. Such topics as the Bible, its inspiration, its structure, how to study it; texts, how to select them, study them, interpret them, work them into sermons, and how to deliver sermons; churches, their constitution and culture. Soul winning, and matters pertaining to the preacher and his work in general.

The School will be under my direction, but several very able men will assist me. The session will last two months, and all instruction will be free. Board will not cost over $25 00 for the entire session.

If there are brethren in the Old North State who could spare the time to be with us, I can assure them of a cordial welcome. Let any such write to me, and I will look after their comfort.

Brother editor, this is a move to help as noble a body of God's servants as live on the earth. I can but think it vastly important. It arms soldiers on the field and in the fight with better weapons and imparts strength to their hearts. Last session was marked throughout by great spiritual power. We expect to do nothing without the Spirit, but much by His help.

J. B. GAMBRELL.

Mercer University, Macon, Ga.

It is often a mystery how a cold has been "caught." The fact is, however, that when the blood is poor and the system depressed, one becomes peculiarly liable to diseases. When the appetite or the strength fails, Ayer's Sarsaparilla should be taken without delay.

A pinch of salt put into starch will prevent its "sticking."

EVERY FAMILY SHOULD KNOW THAT

PERRY DAVIS' VEGETABLE PAIN KILLER

Is a very remarkable remedy, both for INTERNAL and EXTERNAL use, and wonderful in its quick action to relieve distress.

Pain-Killer is a sure cure for Sore Throat, Coughs, Chills, Diarrhœa, Dysentery, Cramps, Cholera, *and all Bowel Complaints.*

Pain-Killer IS THE BEST remedy known for Sea Sickness, Sick Headache, Pain in the Back or Side, Rheumatism and Neuralgia.

Pain-Killer is *unquestionably* the BEST LINIMENT MADE. It brings *speedy and permanent relief* in all cases of Bruises, Cuts, Sprains, Severe Burns, &c.

Pain-Killer is the well tried and trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes wanting a medicine always at hand, and *safe to use* internally or externally with certainty of relief.

IS RECOMMENDED
By Physicians, by Missionaries, by Ministers, by Mechanics, by Nurses in Hospitals.
BY EVERYBODY.

Pain-Killer is a Medicine Chest in itself, and few vessels leave port without a supply of it.

☞ No family can afford to be without this invaluable remedy in the house. Its price brings it within the reach of all, and it will annually save many times its cost in doctors' bills.

Beware of imitations. Take none but the genuine "PERRY DAVIS."

BUFFALO {Spring No. 2.}
LITHIA WATER

Nature's Great Remedy in Uric-Acid Diathesis.
The Only Known Solvent of Stone in the Bladder—Its Value in Gout.

Case of Gov. THOMAS M. HOLT, of North Carolina.
Stated by Dr. E. C. LAIRD, Haw River, N. C.

Gov. Thomas M. Holt, of North Carolina, a patient with strongly marked **Uric-Acid Diathesis**, suffered frequent attacks of **Nephritic Colic**, and at the same time a severe **Gouty** affection. Except as to the usual treatment for the relief of present paroxysms, I put him exclusively upon **BUFFALO LITHIA WATER** Spring No. 2, which has been attended with happy and remarkable effect, both as to the **Calculus** and **Gouty** affection. Under its action he has at various times discharged large quantities of **Calculi** and **Sand.** The deposition of fine sand not infrequently exceeded a teaspoonful. Under microscopic examination it was evident that the Calculi were originally parts of larger formations which had been disintegrated by the action of the Water.

What Governor Holt Himself says:

"I do not at all doubt that my life was preserved by **BUFFALO LITHIA WATER** which I must regard as one of the most wonderful **Waters of the World.**"

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f. o. b. at the Springs. Descriptive pamphlets sent free to any address.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

THE YOUTH'S COMPANION

"52 Times a Year."

The brilliant and varied character of the next volume of THE COMPANION is shown by the Articles and Authors given below

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Notice.

Having qualified as administrator of the estate of J. H. Hopkins, deceased, all persons having claims against said estate are requested to present the same to me on or before the 21st of December, 1896, at Rolesville, N. C.

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Woman's Missionary Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

DECEMBER.

Mission in Southern States.—"And Jesus * * * said I have compassion on the multitude." Missionaries, 881; baptisms, 4,912; Sunday schools, 1,318; teachers and pupils, 17,270; tracts distributed, 584,983.

Study Topics—Changed conditions. Religious resources of certain States not sufficient to meet demands in those States. City evangelization. Destitute regions. Immigration. Importance of prompt action.

Christmas Programs and Envelopes can be obtained free in any number desired by application to Miss Fannie E. S. Heck, Raleigh, N. C.

An account of the Annual Meeting of the Woman's Missionary Societies, held in Greensboro, Dec. 6 and 7, will appear in this department next week, this week's department going to press on the last date given for the meeting.

A Christmas Reminder.

APPEAL FOR A CHRISTMAS OFFERING TO CHINA.

How touching is the appeal God makes to us through his Psalmist in the hundred and third psalm. "Bless the Lord, O my soul, and forget not all his benefits." If any one but God had dictated that, I think it would have read, "Bless the Lord, O my soul, and remember all his mercies." But God knows his frail, ungrateful, forgetful creatures. With a mighty fitting of his greatness to our incapacity, he pleads that while his mercies stand in forgotten thousands around us, we will remember some—some few, a little company in the multitude that wall us in from death, danger and destruction. He seems to say, "Forgetful child, to whom my every thought to you-ward is a thought of blessing, stop, forget *all*." Nor could we if we would remember all his mercies—those that "are new every morning," that fill the eventide with light; and make the darkness vocal with the songs he giveth in the night. David, the tried and often afflicted, saw a little of their number when he exclaimed, "How precious are thy thoughts unto me, O God; how great is the sum of them. If I should count them, they are more than the sand." For these multitudinous thoughts to us, shall we not think back thoughts of praise? Shall we not sing with David, "In the multitude of my thoughts, his comforts delight my soul!"

The age is thoughtless. We read, we hasten, we contrive; we spare no time to think. We know but few of the books that make up the celestial library, but of one special edition we are told. It is a book of remembrance that was written of them "that feared the Lord and that thought upon his name."

Since God so values thoughts of him, I call upon you, as the Christmas tide approaches, to remember. Day melts into day, and, it may be, we think not; but one day in the year brings us all to pause; the recurring anniversaries of our birth brings thoughts to the most thoughtless. Choose now, to lighten up the fading pathway of your past and bring out from the brightness of the blessings by the way, a woman of your own age from the millions of the heathen women of China. Mark out as fully as you can her life, year by year, by yours. Be she the happiest of her race, darkness stands over against light; woe against happiness. What maketh you to differ? It is summed up in one word—Christ. In his birth was bound up every blessing of your recurring years, a godly heritage, a welcome birth, a joyous childhood, a happy girlhood, honored motherhood, cherished old age. Christ's birthday has brought us every birthday blessing. Christmas brings the time of his birth ever to mind. It is fitting, then, that we should bring offerings of thanks and praise for all the blessings of our years through him.

Year by year the Baptist women of the South have joined with a week of prayer for missions, a Christmas offering. This year in the midst of the precious week of prayer, you are asked to make a Christmas birthday offering to China, for its millions without Christ. That our years may shine out as radiant cycles of blessing and our hearts be touched to pity, the Christmas program is a portrayal of the life of Chinese women.

Let me urge every woman who reads these words to turn aside for a little while and think of all the blessings of her way, and thinking determine that in her society, or, at least, in her home the first week of the new year shall be given to thoughtful, thankfilled prayer coupled with an offering of "a penny, a nickel or a time" for every year her life.

Think on his mercies, forget not all his benefits, count a few grains from the seashore as sands of blessing until the joy wells up and fills our hearts with praise to overflow in deeds of mercy as we sing:

"Were the whole realm of nature mine
It were a present all too small,
Love so amazing, so divine,
Deserves my heart, my life, my all."

FANNIE E. S. HECK,
Prest. Woman's Missionary Union

Missions in the Southern States.

A GLANCE AT THE FIELD.

First, let us make a mental excursion over the field. Start in Baltimore and go westward, passing through Washington, D. C., Covington and Louisville, Ky., St. Louis, St. Joseph, and Kansas City, Mo., Denison, El Paso, and San Antonio, Tex. We have thus skirted the land borders of the territory of the Southern Baptist Convention. Throughout its entire extent we find a large foreign population. All the cities named abound in Germans, as also the States of Missouri and Texas.

Again, begin in the mountains of West Virginia, travel southward through Eastern Kentucky, Western North Carolina, East Tennessee, and Northern Georgia and Alabama. On the mountains throughout this entire region is a population which the Baptists of all people should reach. Thousands of them are already Baptists, but they need developing, and many thousands more are wholly unevangelized.

Once more, cross the Gulf States from east to west, and you pass through a teeming population of colored people. Off in one corner in the western part of our territory are the Indians. In another corner in the South is New Orleans, with its vast Catholic population, and around it the great State of Louisiana.

INFLUENCES AT WORK.

Foreign ideas are at work. The foreigner is not, in the nature of the case, in sympathy with American institutions fully. The process of assimilation is necessary. The Germans on the outskirts of our territory believe in the German and not the American Sabbath. The South is now recognized as the best Sabbath-keeping section of our country. An orderly and reverent observance of the Sabbath is a part of the priceless heritage from our fathers. Yet influences are at work slowly undermining it. Roman Catholicism is at work. Millions of dollars have been recently appropriated for colored schools and churches in the South by the Romish hierarchy.

The various Protestant denominations are at work in the South. We rejoice in all the good they may do. But as Baptists we should be provoked to renewed zeal by the aggressive policy of our brethren of other names. The Congregationalists are making a vigorous effort in the mountain regions named above.

The industrial revolution is producing marked changes in the South. All the forces are moving with accelerated speed in all departments of life. The Atlanta Exposition is an index of the new ambition and throbbing life which has entered into our people. Only a quickened pace on the part of Baptists will enable them to keep abreast of this forward movement. No religious denomination can regard with indifference or complacency any great forward movement in any department of life around them. The religious life is inevitably affected by such movements. The very progress the South is making along material lines is a menace to the spiritual life of the people. When men become engrossed in the pursuit of wealth their supreme peril is the neglect of Christian obligations. This centrifugal tendency away from Christ can be counteracted only by a centripetal tendency toward Christ. And the shortest line to the heart of Christ is to be found by reaching out after the perishing. The way to rise spiritually is to go down to save the lost. A mighty wave of missionary activity, which shall be followed by other waves, and which shall at length become a tide rising higher and higher—this is the only salvation from spiritual paralysis which is threatened by the general quest for material good things.

THE BAPTIST CALL TO THIS WORK.

Have we this call? Are there special reasons why we should prosecute it with vigor? We think there are.

First of all, the South is our stronghold. We have been a numerous and a strong people in the South a long time, but not under conditions which are now shaping themselves. We have been largely a rural people, and the very bone and sinew of our denomination have come from country districts. But in addition to this, we must become a town and city people as well. We must bring the salt of the gospel to the masses of humanity which need its savor. We must become a city people, and yet relax none of our adherence to truth. We must resist the social wiles which imperil us, and the financial snares which allure, and the low, worldly type of Christianity sometimes seen in cities, which chills and blights, and yet we must take the cities. We must adjust our methods to this end. We must hold up our denominational head in the cities and plant our banner on the best corner lots. Abating no jot of our loyalty to Christ and his truth—nay, rising to our true measure of loyalty for to-day—we must arouse ourselves and confront the conditions around us. Towns which a few years ago numbered a thousand people now show on the census ten and fifteen thousand. Country cross roads stores have expanded into respectable towns and villages.

Then, again, our principles accord with the genius of our people, their love of freedom, their self reliance and independence. The germs of popular government are in the Baptist churches. Whether a Baptist church furnished the suggestion to the framers of the Constitution or not, it is quite possible that our denomination may become the bulwark of safety for free institutions.

Then, besides, God is giving us the men to preach, the money to support them, and glorious opportunities. Shall we rise to the occasion? May God enable us by his grace.
—*Baptist Teacher.*

Give what you have. To some one it may be better than you dare to think.—*Longfellow.*

From Durham.

Dear Bro. Bailey:—The death of Bro. Durham caused great grief to many hearts in all parts of the State, but nowhere was the news received with such general and profound sorrow as in Durham. Here he lived longer after his ministry began, here he performed the most laborious, and I believe eternity will reveal, the most fruitful work of his ever earnest and faithful life, and here he impressed his strong and noble character on more lives and enshrined his memory in more admiring and loving hearts than anywhere else. We felt it eminently appropriate and thought it would be profitable to have a public memorial service in his memory. We did so last Sunday morning. A very large congregation assembled. Bro. J. L. Markham led in a tender, reverent, earnest prayer; I read several selections and one passage which Bro. Durham read and commented on at his last visit, in August, at our prayer-meeting. I preached from the text, "But none of these things move me, neither count I my life dear unto myself," &c. Acts 20: 24. This led me to dwell especially on the four most conspicuous traits of his character—*candor, courage, unselfishness* and *submission*. The deepest and most tender interest pervaded the large audience as we wept and prayed together, and thought and spoke about the great and good man, and brother beloved, whom God has taken from us. We have arranged to make a special contribution to State Missions, as I trust many other churches have done. And we have decided to put some permanent memorial of Bro. Durham in our new church. It will be either a memorial window or a tablet. A committee has been appointed to have this done. If any of Bro. Durham's friends in the State would like to make a contribution for this purpose we will very cheerfully give them this privilege. We do not mean to make any appeal for help; but we think there may be, and doubtless are, many who would like to join us in erecting a permanent memorial to the memory of one who was so faithful and useful, and one we all so much loved and honored. Any such contributions will enable us to make the memorial more worthy of our brother than we can otherwise do. Contributions for this memorial can be sent either to me or to Bro. R. T. Howerton, chairman of committee.

The work on our church building is progressing very satisfactorily. As it assumes shape and proportions and begins to appear as it will be, it is already very much admired, and we think it will be a most admirable structure. Our new mission chapel at the Erwin cotton factory will be dedicated next Sunday evening. This makes the fourth Baptist church in Durham. Bro. Smith, who has been called and accepted, will begin his work there the first of January. He will find it a splendid field for usefulness. Bros. Dowell and Horton and I are truly glad that we are to have him as a co laborer. Fraternally yours,

W. C. TYREE.

Durham, N. C., Nov. 29, 1895.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
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1. The American Baptist Publication Society, either at its home office, 1420 Chestnut Street, Philadelphia, or at its Branches in New York or Boston, Chicago or St. Louis, Atlanta or Dallas, will gladly furnish any proper book at the lowest possible price. We are booksellers as well as publishers.

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A. J. ROWLAND, *Sec'y.*

His Will.

Whate'er my Father wills is best,
Delight or suffering, toil or rest—
Thine eye, and Thine alone, can see
What I should have, and do, and be,
I only ask that I may know
The way which Thou wouldst have me go;
That I my will in Thine may lose;
That what Thou, Lord, for me shalt choose,
I, too, may choose.

—*The Outlook.*

Goodness expands the heart and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God, be merciful to me a sinner!"—*Robertson.*

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 13. Mixed. Daily.	No. 35. Daily.
Lv Greensboro...		1 33 a m	10 15 a m
" Elon College..		2 30 a m	10 48 a m
" Burlington ...		3 05 a m	10 58 a m
" Graham		3 19 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University ...		4 45 a m	11 48 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 43 p m
" Selma.....		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No. 35 Daily.	No. 11. Mix. daily	
Ar Greensboro....	7 20 p m	3 28 a m	
" Elon College..	6 41 p m	7 46 a m	
" Burlington ...	6 30 p m	7 58 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 15 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 45. Mixed. Ex. Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City....	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 51 a m	4 45 p m
" Clarkesville...	10 50 a m	13 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	5 59 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m

	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City....	1 08 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarkesville...	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 33 a m	8 46 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv ..... Raleigh ..... Ar	7 30 a m
6 10 a m	" ..... Durham..... "	5 30 a m
8 32 a m	" ..... Greensboro ..... "	9 55 p m
10 15 a m	" ..... Salisbury..... "	7 55 p m
11 09 a m	Ar..... Statesville Lv	7 03 p m
12 30 p m	" ..... Hickory ..... "	5 56 p m
3 59 p m	" ..... Asheville..... "	2 16 p m
4 25 p m	Ar..... Hot Springs..... Lv	11 45 a m

No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv... Winston Salem.... Ar	6 35 a m
7 50 p m	Ar..... Mocksville..... Lv	5 00 a m

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S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.36 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.51 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

8.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.31 A M, DAILY,

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11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

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Dr. Hartman Says.

NOW IS THE TIME TO GUARD AGAINST COLDS—THE FIRST COLD WEATHER.

In a recent lecture at the Surgical Hotel Dr. Hartman is reported as saying that no one need catch cold if he is willing to give the matter slight attention; that a cold is the beginning of chronic catarrh, consumption, disease of the liver, stomach, kidneys and pelvic organs. All this could be prevented by taking his advice. The doctor's professional duties compelled him, for many years, to be much on the road night and day, by carriage, railroad and steamboat. During all this time he never caught a cold. This could not have been done without Pe-ru-na, he says. At the slightest evidence of a cold a few doses of Pe ru na invariably check it.

This is especially seasonable advice, for the cold winter is here, with its storms, sudden changes, slop, rain and snow. Thousands of people will contract diseases from which they will never recover, by catching cold. Dr. Hartman's advice should be heeded. Pe-ru-na cures catarrh of any stage or location. It is the most popular remedy for la grippe, coughs, colds, etc.

Send for a free copy of an illustrated book on catarrh. It contains sixty-four pages of valuable instruction. Address The Pe-ru na Drug Manufacturing Company, Columbus, Ohio. Ask your druggist for a copy of The Pe-ru-na Almanac for 1896.

From Rev. J. W. Powell.

Six years ago the writer, while pastor at Rocky Mount, through the suggestion of Bro. Joe Coley, went out near Bro. Coley's home to preach in an old gin-house with slabs for benches. The writer preached at this as well as at two other mission points while he remained pastor at Rocky Mount. After he left, Bro. Sledge took hold of the Coley mission, and by continuous, earnest and prayerful work, a church—Stony Creek by name—was organized. On last Sunday the brethren dedicated a handsome church-house completed, but not painted, and entirely free from debt. The writer, by request, preached the dedicatory sermon from Matt. 16: 18.

I hope I do not speak too complimentary of one nor derogatory of another, when I say that if the other two stations could have had a Bro Sledge to take up the work where the pastor left it, perhaps the brethren at those stations would have been able to dedicate a church house also. Bro. Sledge has done this kind of work in Nash county several times before. He is an earnest worker.

Stony Creek church starts out well, and for two years has been the only church in the Association that pays its pledges in cash as it makes them.

Brethren, this shows what State and Associational missions can do, and are doing in our destitute sections.

This calls to mind an instance in the life of our late Bro. Durham. We were sitting side by side in the Association at Scotland Neck, when pledges were being made by the churches for State Missions. As Stony Creek was called on for the first time to pledge, Brother Coley arose and said, "We pledge nothing, but here's ten dollars for State Missions." Bro. Durham looked at me surprised (for it was during the panic), and asked me, "What church is that?" I told him it was the Coley mission station that I preached at while at Rocky Mount. I shall never forget his reply, and the expression of gladness that crept over his face, as he remembered the work was at the time under the Mission Board. That look satisfied me that Bro. Durham's heart, life and being was wrapped up in the State Mission work. I do not believe in letting the love or memory of any man prompt us to do for our Master what he through his love constrains us to do; but let our hearts be so filled with the same love that fired Brother Durham's heart that will go to the Convention without debt on the State Mission Board, and select a bold and aggressive leader as his successor.

J. W. POWELL.

Rocky Mount, Nov. 27, 1895.

Sunbeams at Work at Apex.

Dear Recorder:—While the country, on yesterday, was observing "Thanksgiving" our village was not idle. The Sunbeam Society of our church under the direction of its President, Miss Alice Carter, aided by other friends, gave an interesting entertainment, consisting of music, recitations, etc., which were well rendered and adopted to the occasion.

To make our work complete upon this occasion, our pastor, Bro. A. C. Cree had been asked to bring us a speaker from the college. He did not miss his man or his people. Bro. T. B. Hill a ministerial student of Wake Forest College, was present, and delivered an address of great force, power and utility, upon the subject of "Christianity applied by natural means." The discourse was highly appreciated, and it was clear that Bro. Hill had won his audience to his views upon this subject. He closed with an earnest appeal for the Thomasville Orphanage, which was rewarded by a contribution of twenty five dollars. The subject chosen by Bro. Hill is one of great importance and he handles it well. I trust he will have opportunity to deliver this address (or sermon, if you choose), in many places.

The services of the evening were closed by singing the favorite doxology, and many went to their homes feeling that the Lord's work is the greatest of all work.

H. C. OLIVE.

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary cows that failed on account of the storm. "In the Gail Borden Eagle Brand we used during the war."

From Bro. H. B. Orrell.

Dear Recorder:—I commenced a meeting at Bunker Hill on last fourth Sunday, and it was such a precious meeting I hasten to write you an account of what the Lord has done for us.

We held prayer meeting Sunday morning, after which Bro. F. L. Fiddler preached to us. In the evening, the writer preached to a large congregation, and at early candle-light Brother Henry Sheets joined us and preached to a packed house, and he was graciously blessed in holding up Christ to the world. We again met on Monday morning, held prayer meeting service, and Bro. Sheets preached at 11 o'clock an able discourse. Another sermon was preached at two o'clock, and at night Bro. Sheets again preached to a full house, and the people were deeply interested, and many of them cried to know, as did the jailer, what they should do to be saved. They were pointed to the Lamb of God, and some of them were enabled to believe on Jesus and confess him as their Saviour.

Bro. Sheets became very hoarse and had to go home; but the Lord continued to bless us, giving large congregations and convicting a great many of their sins, who came forward for prayer. The meeting continued until Thursday night, when I preached to a crowded house. Many mourners cried to the Lord for mercy.

We had several conversions during the meeting. As a concluding service, we sang "Come, humble sinner, in whose breast," &c., and while we were singing this song, the entire congregation came forward and bade Brother Fiddler and myself farewell. Many shouts arose from the saints of God, and many of the unsaved said, "Pray for me."

I do not think that I ever witnessed such a meeting. I expect to preach there another year, and I want to build a house soon. I hope that a church will be organized some time, as there is some waiting for baptism. May the Lord bless his work.

Yours fraternally,

N. B. ORRELL.

Abbott's Creek, Nov. 30, 1895

Acknowledgments.

Dear Bro. Bailey:—Will you be kind enough to let me acknowledge through the RECORDER the following amounts received for repairs and pews of the Macon Baptist church since March 1st, 1895, viz: Proceeds of festival from ladies at Macor, $15 00; W. E Bowers, $5.00; Weldon and Warrenton churches, Gardner's Sunday-school, Loyd Bros., R. D. Fleming, each $3 00; Warren Union at Bear Swamp, $2 12; Bear Swamp church $2 50; Mrs. J. B. White, John W. Riggan, Sharon church, each $1 00; T. B. Fleming, $1.50; Gardner's Ladies' Aid Society, 97 cents; N L. Shaw, 75 cents. Total, $45 84.

Respectfully yours,

JOHN H. NICHOLSON

Macon, N. C., Nov. 28, 1895.

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

Beauchamp & Beach, Eufaula, Ala., says: "We have handled your Japanese Pile Cure for two years now and can conscientiously say it has given entire satisfaction and is a good seller. We regard it as being the best thing for hemorrhoids or piles that we have ever sold." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

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JONES & POWELL,
Raleigh, N. C.

RALEIGH, N. C., Dec. 6th, 1895.

MR. CARY J. HUNTER, Supt. Union Central Life Ins. Co. for Va. & N. C., Raleigh, N. C.

Dear Sir:—On July the 15th, 1895, while in vigorous health, my husband, Rev. Dr. C. Durham, applied for a policy in your Company and received policy No. 132,702 for $1,500. The proofs of his death left Raleigh the night of Nov. 30th, and I am in receipt of a check for $1,500 dated Dec. 3rd.

The loving thoughtfulness of my beloved husband in thus providing for me after his death is most highly appreciated, and is clearly what a faithful husband should do. Dr. Durham had a high opinion of your company, and your immediate payment of the claim and kindness in the matter of business pertaining thereto causes me to most highly recommend your company to those needing insurance.

(Signed,) MRS. C. DURHAM.

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BELLS

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Apropos of the admission of Utah as a State, Mr. Glen Miller, a resident of Salt Lake City, contributes an article to the December *Forum* under the title "Has the Mormon Church Re Entered Politics?" answering the question in the negative. The article contains a remarkable letter from the Presidents of the Mormon Church, written expressly by them for use in *The Forum*

A trio of stories fitting the season, and of just the right length, starts the list of good things in the Thanksgiving *Youth's Companion*. It is followed by an exciting account of a wolf-hunt, by J. E. Chamberlin, while a liberal supply of miscellany, of a most interesting and instructive order, helps fill the number.

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We desire also to call attention to the reduction in price of the *Advanced Quarterly* and *Bible Lessons*, and to the fact that, beginning with January, *The Baptist Teacher* will have a Missionary Department. Miss Mary E. Wright, of Georgia, will report for the Southern Baptist Convention, Rev. F. S. Dobbins, for the Missionary Union, and Rev. J. W. Weddell, for the Home Mission Society. A view will thus be given of all Baptist missions, Home and Foreign, North and South.

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A. J. ROWLAND, Secretary.



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Caused by Vaccination.

From the Journal, Detroit, Mich

Every one in the vicinity of Meldrum avenue and Champlain street, Detroit, knows Mrs. McDonald, and many a neighbor has reason to feel grateful to her for the kind and friendly interest she has manifested in cases of illness.

She is a kind hearted friend, a natural nurse, and an intelligent and refined lady.

To a reporter she recently talked at some length about Dr. Williams' Pink Pills, giving some very interesting instances in her own immediate knowledge of marvelous cures, and the universal beneficience of the remedy to those who had used it.

"I have reason to know," said Mrs. McDonald, "something of the worth of this medicine, for it it has been demonstrated in my own immediate family. My daughter Kittie is attending high school, and has never been very strong since she began. I suppose she studies hard, and she has quite a distance to go every day. When the smallpox broke out all of the school children had to be vaccinated. I took her over to Dr. Jameson and he vaccinated her. I never saw such an arm in my life and the doctor said he never did. She was broken out on her shoulders and back and was just as sick as she could be. To add to it all neuralgia set in, and the poor child was in misery. She is naturally of a nervous temporament and she suffered most awfully. Even after she recovered the neuralgia did not leave her. Stormy days or days that were damp or preceed a storm, she could not go out at all. She was pale and thin, and had no appetite.

"I have forgotten just who told me about the Pink Pills, but I got some for her and they cured her right up. She has a nice color in her face, eats and sleeps well, goes to school every day, and is well and strong in every particular. I have never heard of anything to build up the blood to compare with Pink Pills. I shall always keep them in the house and recommend them to my neighbors."

Dr. Williams Pink Pills for Pale People are considered an unfailing specific in such diseases as locomotor ataxia, partial paralysis, rheumatism, nervous headache, the after-effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price (50 cents a box or six boxes for $2 50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

Liberty Union.

The next session of Liberty Union will convene with New Friendship church (four mile south of Winston Salem) on Friday before the fifth Junday in Dec. 1895. R. D. Cross to preach the introductory sermon, J. D. Newton alternate.

PROGRAM.

1. What are the difficulties in awakening and keeping up the missionary interest in our churches, and how best to overcome them? Speakers, Thos. Carrick and J. B. Boone.

2. Discuess the work of the Southern Baptist Convention in Japan. Speakers, J. M. Hilliard and C. W. Davis.

3. Is Hesekiah's protracted meeting a proper model for our churches? Speakers, Jno. A. Summy and Jeff. Lanning.

4. Are the speeches of Eliphaz in the book of Job to be received by us as a part of divine truth? Speakers, J. D. Newton and S. W. Hall.

5. Ought christian people to pray for rain? Speakers, J. M. Bennett and J. R. Miller.

6 Report of the Executive Committee and the missionaries.

R. D. Cross,
J. H. Miles,
J. D. Bean,
Committee.

Jno R. Miller, *Sec.*

South Yadkin Union.

Place—New Hope church, Iredell county. Time—Friday, Dec. 27, 1895. Preacher—Rev. N. S. Jones of Salisbury.

PROGRAM.

1. Report as to the condition of the churches.

2. The importance of every head of a family maintaining family worship. Speaker—N. S. Jones.

3 Ought our churches to exercise discipline for the omission of known duty? Speaker—G. H. Church.

4. Ought every Christian to contribute for the Lord's cause at least one tenth of what he receives for his own labor and income of his property? Speaker—W. J. Wyatt. J. B. Holman, *Mod.*

W. F. Reece, *Sec*

I have never seen a finer presiding officer than Dr. R. H Marsh.—*Dr. Tate of Greensboro.*

The colored people are a great trust committed to the Baptists of the South. They are largely in our churches.—*Dr. Moore House, of the Convention*

I have always been an agent, the highest sphere in which any man can work is to be an agent for God and the uplifting of humanity.—*O. L. Stringfield, at the Convension.*

Thanksgiving in Henderson.

Dear Recorder:—Smiling skies and balmy air as well as earnest men and women and happy children responded to the call of the President for a universal expression of gratitude to the Most High for rich harvests and abounding prosperity. At 11 o'clock a. m. on Thursday in our little city, a union service was held in the M. P. church, and, after the usual preliminary exercises, Rev. Dr. Morton of the Presbyterian church preached to a large and inteligent audience from Lev. 25: 10. Those who have heard Dr. Morton need not be told that the sermon was most edifying and that the hearts of his hearers were touched by its tenderness and pathos.

In the evening at 7:30 o'clock p. m. in the Baptist church, there was a Ladies' Memorial song service. The following program, prepared by W. M. L, was effectively rendered by the choir under the direction of Mrs. Laura Millard Jones:

1. Anthem—Softly now the Light of Day. Choir.
2. Hymn—My country, 'tis of thee. Congregation.
3. Solo—Unanswered.
4 Anthem—O, that men would praise the Lord! Choir.
5. Scripture reading and prayer.
6 Song—Jesus, Saviour, pilot me.
7. Address by the pastor.
8. Hymn—On the mountain top appearing.
9 Collection for Yates' Memorial.
10. Solo—The holy city.
11. Anthem—Praise waiteth for thee. Choir.

In addition to the printed selections, the pastor, Rev. Junius W. Millard, in style peculiarly in keeping with the spirit of the majestic, sonorous German music, sang that grand old hymn of Martin Luther's, "A mighty fortress is our God." His address—subject, "The Life and Work of Dr. and Mrs. Matthew T. Yates"—was replete with happy incidents in the lives of these devoted missionaries. He knew their history; he was in touch with the enthusiasm and energy which characterized their labors, and his impassioned words called forth a corresponding sympathy and interest in the hearts of his hearers. He made a stirring appeal to Christians, especially Baptists, in view of the wonderful success which has crowned their efforts both in the home and foreign field, to "go forward" even as did the children of Israel at the command of Jehoveh, with the sea in front of them, stern mountain barriers on either side, and Egypt's hosts pursuing. In conclusion, he commended the women for their zeal in the cause of missions, showing how seemingly heavy burdens rightly borne become blessings.

This week our church has raised fifty dollars for State Mission debt, ordered new song books for the Sunday school, sent off a valuable box to our Orphanage, and the W. M. S. has forwarded $8 60. Christmas offering, to China, and $10 00 for Yates Memorial. M. Parham.

Henderson, Nov. 30, 1895.

Baptist Sunday-schools will find the graded periodicals issued by the American Baptist Publication Society to be the most complete that are published. They are sound in doctrine, attractive in style, and of great excellence throughout. Superintendents who would be thoroughly equipped for the best work should not fail to order a sufficient supply for their schools.

MARRIED.

CAVINESS—LEONARD—On Nov. 23d, 1895, near Lane's Mill, in Chatham county, N. C., by Rev. O. T. Edwards, Mr. C. H. Caviness and Miss Lydia Leonard.

WALKER—CARTER—On Nov. 27th, 1895, at the home of the bride's father, by Rev. J. T. Riddick, Mr. Jesse Walker and Miss Laura Carter, both of Woodsdale, N. C.

HESTER—MELVIN—On Oct. 2d, in Elizabethtown, N. C., at the home of Geo. F. Melvin, Esq., the bride's father, by Rev. William Brunt, Mr. R. J. Hester and Miss Rena G. Melvin.

DIED.

SMITH—Little Rosa Smith, daughter of William Smith, passed quietly away in her fifth year, Thursday, Nov. 14th, 1895. The writer preached her funeral from Phil. 1: 21, "To die is gain." She was laid to rest in the old family graveyard to quietly await the resurrection morn. Geo. W. White.

BUNCH—Viola Elizabeth Bunch died at the home of her grandparents, Mr. and Mrs. Bridgers, Lewiston, N. C., in her sixteenth year. Sister Bunch died in full assurance of hope and in the fellowship of Republican Baptist church. May the Lord comfort the hearts of her mother and aged grandparents. Her funeral was preached by her pastor "Not dead, but sleepeth." L. M. Curtis.

HOCKADAY—On October 5th sister Sallie Hockaday, wife of Bro. W. F. Hockaday, departed this life. She was about thirty-five years old, and had been a consistent member of Brassfield church since young womanhood. She was a beautiful Christian character, and adorned her life with the Christian virtues. Thus ends a grand, noble and devout life. God bless the dear bereaved ones.

Her Pastor.

Tributes of Respect.

WHEREAS, It has pleased God to call from our midst on Sept. 25th, 1895, our Bro. W. E. Richardson, M. D., and while the death of such a useful man is an unseen mystery, and so sudden, yet we bow submissively to his will, knowing that he doeth all things well.

Resolved 1. That in his death Clyde Chapel church and Piny Grove Sunday-school have lost a strong member and a faithful worker, and that the community has lost a good neighbor and loyal citizen.

2. That we, the church and Sunday-school, do deeply sympathize with the family and friends of our departed brother, and ask an Allwise Father to strengthen and comfort them in their bereavement.

3. That a copy of this be spread upon the minutes of the church, a copy be sent to the family of the deceased, and a copy sent to the Biblical Recorder for publication.

W. H. Hood,
C. T. Faison,
H. V. Bunch,
Committee.

Bro. Alfred M. Veazey was born July 25th, 1819, and died Sept. 12th, 1895, in the seventy-sixth year of his age. He professed religion in early life and united with Concord church, Granville county, N. C. and was an active, devoted church member to his death. For some years Bro. Veazey's health had been failing, and he was unable to fill his seat at church often, but he always sent a word of encouragement and love to his pastor and brethren. They all loved him; they went to him for advice.

During his last days he gave much of comfort to the bereaved, when apparently he needed it himself. Yet weak in body he was strong in spirit.

Bro. Veazey longed for all his children to be Christians. About a year before his death he said to his pastor, "I pray often for the conversion of the remaining part of my children, and I believe God will hear my prayers." He not only prayed for his children, but for his neighbor's children. He was a missionary in the true sense of the word. If an appeal came from any mission field or from any of our secretaries of the Convention it seemed to stir his whole soul, and he opened his purse and gave liberally and freely.

He was once elected moderator of the Flat River Association, but feeble health kept him from attending its sessions after that time. He rejoiced when his church invited the Association to hold her sessions, in 1895, with her, hoping that he could attend once more before the Lord called him home, but he was too feeble to attend, but his prayers were with the brethren.

For more than fifty years he was a constant reader of the Biblical Recorder. It, with the Bible, shaped and guided his life. He did not think the Recorder infallible, but he thought its teachings were right. Indeed, his was a beautiful life, full of love and labor. His death was but the laying aside the labor of life to enter the joys of heaven. Christ seemed to be uppermost in his thoughts. He is not dead, but only gone before to the rest and reward of the faithful.

While the death of Bro. Veazey is a great loss to us, we bow submissively to his divine will, knowing and believing that he doeth all things well; therefore

Resolved 1. That in the death of Bro. Veazey our church loses an old and faithful member, and a true deacon who tried for many years to do the work assigned him.

2. That Concord church do deeply sympathize with the family and friends of our devoted brother, and ask an Allwise Father to strengthen and comfort them in their bereavement.

3. That these resolutions be spread on the records of our church to his memory, and a copy be sent to the bereaved family, and a copy sent to the Biblical Recorder for publication.

M. P. Davis,
W. H. Waller,
Ralph Currin,
T. B. Lyon,
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Committee.

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The Home Circle.

Jesus Helped.

I've news to tell you mother,
For I am head at school;
I have not missed a single word
Or broke a single rule.
Now let me whisper, mother—
For I think I ought to tell—
'Twas Jesus helped me study
And keep the rules so well.
I ask him how to do it,
And you see he taught me how,
And I shall ask him always
To help me just as now.

—Selected.

If.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing
And drop it in some lovely vale,
To set the echoes ringing!

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any lift of mine may ease
The burden of another,
God give me love, and care, and strength
To help my toiling brother!

The Present Woman.

"The *present* woman!' And I can fancy how my progressive reader will raise his or her hands in disgust, as they cry 'The *present* woman! Why you are behind the times! It is the *new* woman who is the subject of general interest. It is the *new* woman to whom the eyes of all the world are turned. How stupid and useless it is of you to try to direct our attention to anything less interesting."

Well, perhaps so; but for some reason—I don't know what—I never can find myself becoming unduly enthusiastic over that "new woman" who is to come. Perhaps the reason may be because of one present, middle aged woman to whom I find it necessary to give considerable attentin, and thus I have never really found time to become exercised over any other. Yet be that as it may, I am forced to confess that I feel very little interest in that much talked of female.

Of course I am well aware that this frank confession stamps me at once as being intensely common place, without even that lofty ambition to be something else than that which my Maker designed. But like the father of my country, I must confess the truth, be the consequences what they may.

But the *present* woman! My! But I am interested in her! The real, tangible, present woman, who needs must wash dishes, and write books, and clean house, and teach school, and wrap up little stumped toes, and stand behind counters, and rule in society, and patch little pantaloons and look pleasant when her back is ready to break, and say she is well when she knows it isn't so, and must bargain and scrimp to make one dollar do duty for three and will fib about her age and bear children, and rear them either for heaven or for hell!

Yes, I am intensely interested in her, for it does appear to me that she has about as large a job on her hands as she can, with perfect convenience to herself, undertake to manage. Poor thing! I can't help feeling a bit sorry for her; and all the more so because people are inclined to neglect or ignore her, so they strain their eyes and ears to note the approach of the woman of the future. But all the time whether with sympathy or without it, she must go on in her humdrum round of commomplace duties, which will, if she be but faithful and true, one day usher her into the land of the eternal delight, where never more will there be found a dish to wash, and where bursted buttonholes will be a thing unknown.

Now, it is this class of women who are my sisters. It is with this class of women that I love to neighbor and gossip about the weather, and who is going to marry, and the last new book or baby.

I have an idea that the new woman—if she ever arrives—will not need our help or sympathy; she will be sufficient unto herself. But the present woman is such a needy creature. She really needs the love of her husband and children and the sunlight of her home. She likes to know that the first two are noble and true, and that the last is the sweetest place in all the world to them. To attain the foolish, childish wish, the present woman is weak enough to sacrifice an immense amount of ease and comfort. She resigns without a murmur many a dainty trifle for her toilet, for which her feminine soul secretly yearns, that she may make the home look brighter to those for whom she lives.

I know it is the style to rail at the present woman and to call her frivolous and all unlike either the noble woman of the past or the glorious woman who is to come. But sensible folks—such as you and I—understand that this means nothing at all. Much as I love this world, I must confess that there are a few dissatisfied people in it, and they must attract attention to themselves either by sneers or growls. Once they tried to get the nice old world excited by their attempts to prove that marriage was a failure. But bless their miserable, fault finding souls! The happy young people just went on falling in love and marrying quite as tho' it were not a failure—and I don't believe it is. Then the wise (?) ones exerted themselves to prove that men were filthy masses of corruption, and that no pure-minded girl who respected herself would trust her honor or happiness in their keeping. But it was difficult for the sweet young girls who, all their lives, had been reverencing their fathers and idolizing their brothers, to believe they could be the gay deceivers so graphically described. And being silly sort of creatures, they foolishly argued that if their pure, sweet mother could trust their precious father, and if through a long life time he had proved grandly worthy of her sacred trust; and if their brothers were loyal and true—why then the dearly loved young lovers might prove the same. And it all ended in ordering the orange wreath and vail, and a white silk dree, and in the language of the dear old story books, "They lived happily ever afterwards."

And then the discontented ones tried to convince the women that they were being defrauded of their rights. But the pretty brides—God bless them—by this time were so busy and so happy with their babies, the like of which the world had never seen before, that they found neither time nor inclination to discuss their rights, and so, because a one sided discussion must needs die of itself, that subject also grew to be monotonous.

Now all the attention of the malcontents is centered upon the "new woman" that is to be.

Well, I deem this the best subject they have had. Let them give their Maker all the good advice as to his future work that they deem necessary. I am sure it will be appreciated as it deserves, and, of course, will be acted upon. In the meantime the present woman, with her needs and her fears, and her hopes, and her responsibilities and her possibilities, is here, and you and I can help wonderfully to lighten her burdens and to brighten her pathway. God bless the present women. And let all the people say "Amen."—*Christian Standard.*

How They Differ.

A man is a creature of cast-iron habits; woman adaps herself to circumstances; this is the foundation of the moral difference between them.

A man does not attempt to drive a nail unless he has a hammmer; a woman does not hesitate ta utilize anything, from the heel of a boot to the back of a brush.

A man considers a cork-crew absolutely necessary to open a bottle; a woman attempts to extract the cork with the scissors; if she does not succeed readily, she pushes the cork into the bottle, since the essential thing is to get at the fluid.

Shaving is the only use to which a man puts a razor; a woman employs it for a chiropodist's purposes.

When a man writes, everything must be in apple pie order; pen, paper, and ink must be just so, a profound silence must reign while he accomplishes th's important function. A woman gets any sheet of paper, tears it perhaps from a book or portfolio, sharpens a pencil with the scissors, puts the paper on an old atlas, crosses her feet, balances herself on the chair, and confides her thoughts to paper, changing from pencil to pen and *vice versa* from time to time, nor does she care if the children romp or the cook comes to speak to her.

A man storms if the blotting paper is not conveniently near; a woman dries the ink by blowing on it waving the paper in the air, or holding it near a lamp or fire.

A man drops a letter unhesitatingly in the box; a woman rereads the address, assures herself that the envelope is sealed, the stamp secure, and then throws it violently into the box.

A man can cut a book only with a paper-cutter; a woman deftly inserts a hairpin, and the book is cut.

For a man "good-by" signifies the end of a conversation and the moment of his departure; for a woman it is the beginning of a new chapter, for it is just when they are taking leave of each other that women think of the most important topics of conversation.

A woman ransacks brain trying to mend a broken object; a man puts it aside and forgets that for which there is no remedy. Which is the superior?—*Minnie J. Conrad, in Lippincott's.*

God tells us to love reproof. I don't know anyone who ever took rebuke better than Eli. "It is the Lord!" When Nathan said to David, "Thou art the man," he did not flare up as Herod did. No! he said, "I have sinned!" and went away to write the fifty-first psalm.—*Andrew A. Bonar.*

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IT IS a good sign, that the people of the United States at large have not been interested in the organization or reorganization of the U. S. Senate. It is no matter to a man whose time is worth anything who waits on our Senators. They are abundantly waited upon, to be sure; and that is enough, without reading column upon column o random guessing who will be door keeper or secretary. It is a matter of spoils, and but for this there would be no reorganization. The complexion of a door keeper's politics is not likely to weigh in the progress of the affairs of any one beside himself and his dependents.

SECRETARY CARLISLE has informed Congress that $418 091,678 17 will be required to run our government in 1896—he figures it to the last cent; and makes out the account at an increase of $8,000,000 more than last year. Pensions will cost at least $140,000,000; and the Treasury department fully as much. War is put down to consume $54,489,143 45—not fighting, but preparing for war; and the Navy will cost $30,459,956 20 more. Congress will relieve us of $7,958,814 40 of our burdened treasuries; and Justice (courts, etc) is reckoned upon to need $7,618 000. That is the way the money goes. We cannot make intelligent complaint, since we have never run so large a business; but in our humble opinion based upon moderate observation, is that this country has too many party workers, too many pensioners and too many private appropriation schemes for its good. If economy were the rule in Congress, and parties did not have so many faithfuls to reward, that $418,000 000 could be reduced by half.

THE President's message to Congress is undeniably an able one. He will be remembered for many things, and one of them will be his long, clear and able messages. So much of the message is concerned with careful review of our interests in foreign affairs that it is poor reading to the average man. It is hard to tell what is interesting across the seas, or what is important. If there is a prize fight in America we are likely to get only five lines from Cuba or Armenia; but if there is no prize-fight or no other 'special' then the situation in those countries again assumes a serious aspect. So while the President does well to lay before Congress the details of boundary disputes, island rebellions, etc., we can afford to wait and see what will become of them before worrying ourselves with hundreds of conflicting reports. To return to the message: All the world is interested in financial utterances of the President; and the following extract clearly enough expresses his opinion: "I am convinced the only thorough and practicable remedy for our troubles is found in the retirement and cancellation of our U. S notes, commonly called greenbacks, and the outstanding Treasury notes issued by the government in payment of silver purchases under the act of 1890." He recommends that bonds be issued in exchange for this money—"long-term bonds, thus increasing their desirably as investments, and because their payment could be well postponed to a period far removed from present financial burdens and perplexities." Well, we do not know. We would like to see our currency on a better basis, but bonds are debts, and debts are certainly not the kind of basis we like. The President says he is willing to answer for his full share of the responsibility for the bond issues to keep up the gold reserve. That is like him. Although the people have been violent in their deprecations of bond issues, he stands up and mildly says he is willing to take his part of the responsibility and wait: He has great faith in his convictions. By the way, the last time we looked at the telegraphic columns of a daily the President's address was unknown—he was somewhere about North Carolina and Virginia gunning.

FOLLOWING the adverse report of the commission to look into the representations of the Nicaragua canal promoters, it has come out that sufficient money has been subscribed to finish the old Panama canal, the (we hope temporary) failure of which brought out such deep, disgraceful and general scandal in France a few years ago. If this is true, so much the better. There ought to be a way through; it would save ages of time and billions of dollars, from a commercial point of view. And even if the Panama promoters are not of our country, it is not to be feared but that our capital and influence and power, as a nation and by reason of private stockholders, will have sufficient recognition for all practical purposes. We will always be glad if this enterprise, either Nicaragua or Panama, can be consummated without exposing our nation to the entanglements and the dangers of private schemes and legislative "jobs."

SPEAKING from a secular point of view, it is apparent from the action and the spirit of the Baptist State Convention at Greensboro that the Baptists in North Carolina are determined to persist in their opposition to State-aid to higher education. Their principles are behind their opposition, and they will cling to them. It is worthy of note in this connexion that a gentleman of Virginia declared to the Convention that the same principles are finding lodgment in the minds of the people of Virginia; and also, that the recent Constitutional Convention of South Carolina emphatically refused, after a great struggle, to accept an amendment contrary to these principles. It is now a characteristic of the average Baptist in North Carolina that he is opposed to State aid to higher education; and misrepresented though he has been, as seeking the destruction of institutions, he is not the less sure of the justness of his contention or the ultimate prevalence of his principles.

THE State Normal (and Industrial) School is worth seeing. We went out twice. President McIver was more than courteous. We sat at a window and saw more than two hundred girls come out of a door, one after another; and half of them, if not three-fourths, were in skirts that scarcely fell below their shoe tops. These are the young women of whom the institution is making teachers and industrial (shall we say workers?) It is apparent enough that they are not even ready for entrance into a college or seminary or institute for young women.

We looked in upon a dining room which seats at one time 360 persons; there are 450 or more students in the institution.

Across the centre of the main building is written in bold letters, "State Normal School,"—not a letter for "Industrial." That is significant, even if it can be made to seem not a great matter in itself. It would be just as pertinent to leave out *Normal*, so far as the laws of North Carolina and the will of the people is concerned.

Connected with the institution is a graded school of 150 children, who are taught by certain young women of the senior class of the institution. This is for practice.

At first glance a well equipped institution crowded with women is a pleasing sight, but serious thought puts a new face upon it. Christian education in a State institution is impossible. Education without Christian principles is damaging enough to young men; but the very thought of it for women is appalling—not to mention the question of justice or expediency.

We would not remove a brick of the State Normal and Industrial School. We would not move against any appropriation that is necessary to the maintainence of the legitimate work of such an institution, but as it is, it is without the provisions of the charter, is encroaching seriously and unfairly and ruinously upon the province of other institutions, is either disregarding the principles of our religion and our government, or taking young women from Christian influences when they need them most.

AN advertising agent has just left our office. He came up puzzled; said he: "In the office which I have just left, the editor told me his paper's circulation amounted to 8,000, and the book-keeper ten minutes afterward put the figure at 4,500. Which am I to believe?" The circulation liar is proverbial. It is no joking matter. A newspaper that will lie in its manager's office can be bought in its editor's rooms—if the price is large enough. Above all things a newspaper's good name is most priceless. An editor should take as an insult any hint or suggestion that he is not as honest in his business as any other man. We all know how it is. Circulation lying is one of the sins whose commonness hides its hatefulness. It is a deplorable fact that publishers have to resort to affidavits, public investigations and guarantees. It seems to us that an editor who is worthy of his subscribers' confidence should be above the necessity of swearing to his paper's circulation or opening his books to the public.

Introductory Sermon of the Baptist State Convention.

Preached in the West Washington Street Baptist Church, December 5, 1895, by Rev. A. M. Simms, D. D, Pastor of the Raleigh Baptist Tabernacle.

Text, Isaiah 51: 1, 2—"Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him."

God was cheering his captive people. They thought the Almighty had forsaken them and that all was lost. But he assured them that, while a mother might forsake her sucking child, he could never forsake them. Their names were written in letters of love upon his hands. He would restore them. Ah, said they, but we are only a poor remnant of the great and glorious nation, and the good days of many sons and daughters of God can never come again.

Yes, said he, they shall come, and the nations that oppressed you shall come to you, and I will lift up my hand to the Gentiles and they shall come and swell your ranks, and kings and queens shall strengthen you and shall seek favor at your hands.

Alas! said they, we are in captivity, held by the strong ones of earth, and who can take the prey out of their power? Ah, brethren, how prone we are still to magnify the difficulties. We really argue as if we wished to convince the Almighty that he can do nothing for us. And how gracious he is to reason with us and to explode our theories, drive away our hobgoblins and lead us to hope!

So the Lord said, "I am with you. I can take the prey out of the hands of the strong. I can do the impossible thing, and if you don't believe it, just look back and see what I did for Abraham and Sarah. Look unto the rock and the pit, for I called him alone and blessed him and increased him. Now will not this satisfy you of my power?"

My theme is, THE VOICE OF THE PAST, THE PARENT OF HOPE.

Not your individual past, nor that of your family, but of all the past. God does not limit us to the experiences of yesterday and the day before, but would have us roam over the hoary past and find cheer in whatever occurrence can give it. The prophet swept a period of 1,200 years and brought hope to them who feared the Lord. So you may do. God would have us make the past a theological argument and draw water out of its many wells.

He does not confine you to any age or character. Go to the garden of Eden or roam with the scattered pioneers, spend the night with Noah, eat a meal with Abraham, go to the cave with David, or lunch with raven-fed Elijah, follow the cloudy pillow, or go to the dispersed in Babylon—whithersoever you will, it is for you to feed on.

Get this conception of your privilege and many an Old Testament event and character will be to you as a table in the presence of your enemy.

You thought you were poor. You own no house and draw water from another's well, when behold, every well and spring and house in the past is yours. God invites his people to look back that they may be encouraged to hope in him; and whenever he invites, we can well afford to look. He told the bitten Hebrew to look to the brazen serpent and he found healing. He told the ends of the earth to look unto him, and lo, we have found a Saviour. Notice:—

IT IS BY LOOKING BACK THAT WE GET THE INSPIRATION TO HOPE FOR THE FUTURE.

Take your own life. You were born poor. Your opportunities were limited. Others were ahead of you and above you. Yet the fire of hope became kindled in your heart and you said, "I can be a man. I can be useful. I can rise out of these surroundings, bring sunshine to others and make the world better." That was a great hope. You were another man so soon as it was born in you. The world was new to you from that hour, and life had a new meaning. It has not only changed you, but it has had its influence upon your wife and children, your friends and associates.

Whence came that hope? From the past. Somewhere in literature, in song or in speech, the past had been uncovered before your eyes and you saw a life humble as your own, or sinful as your own, and you heard its story. *That* was the spring of your life. It was not your crib, or your hearthstone that made you: it was the past.

Go to the coast of Europe and notice the open sea in which her ships ride in winter. It is not due to the thermal lines of Europe, for her coast streams pour down from glaciers and snow-capped mountains, but rather it is due to the "Gulf stream" which has been kissed by the burning sun of another clime, thousands of miles away.

So it is with us. The courage, the enthusiasm, the victorious power with which you work to morrow may be drawn from the life of Abram, or David, or Paul.

So it was with Gideon, in a devastated land, oppressed hearts, dismantled homes, a people in weeping. There was nothing in the prospect about him to kindle one ray of hope, but his mind wandered back through the years gone, and he lit on the fact that the Lord had been his people's deliverer, and *then* hope kindled, and *another deliverer* for his people arose.

THAT GOD WILL NOT LEAVE HIS PEOPLE WITHOUT LEADERS.

Our hearts are especially concerned on this subject now. One of our mightiest, a prince in Israel, has fallen. O Durham! I was loving you more and more as I knew your zeal, your self-sacrifice, your love of our principles, your strength of conviction, your great power among the people who needed cementing as a wall!

What does it mean? Will God leave his people without a mighty man for the work? I can't tell when I look forward. I can't tell when I look about me. I must look back to find what his conduct has been in the past, and from that I must draw my conclusion.

When Moses fell, Joshua was ready. When Aaron died, his son was at hand. When Samuel fell asleep, Gad and Nathan arose to guide King David.

When Saul died upon Mount Gilboa, David had already place in the people's hearts and had done valiant service.

When Christ, the great teacher, died, he said, I will not leave you comfortless. The Father will send you another comforter. And so it always will be. Human comforters and leaders will always be raised up by the Holy Spirit to take the places of the fallen.

God's people are as dear to him to day as they were in the past, and he will raise them up one. The anointing of the Almighty is already upon him, somewhere minding the sheep or immersed in business he will be found.

Thus we have seen it. Wingate is gone, but Taylor is here. Broadus, the great preacher, is no more, but B. H. Carroll fills the land. Meredith and Bailey, who did so much for us as editors, have passed away, but a noble son of the latter is filling our hearts with his spiritual power. Carey, the noble pioneer of missions, sleeps with the fathers, but his mantle has fallen on a number of Elishas. So I bring you the gospel of hope.

IT IS WHEN WE LOOK BACK THAT WE CAN CORRECTLY ESTIMATE THE DIFFICULTIES THAT ARE BEFORE US.

There are difficulties looking us in the face. If you look at them forgetting the past, you will be discouraged. They are large and forbidding, and they chill the soul. They look up like mountains. What shall we do? Turn and calmly view them in the light of the past. Put them beside the difficulties you have overcome and see how soon light will begin to break.

When a boy you wished to jump a ditch. It was wide. How did you get courage to leap it? You called up the past. You measured the ditch with your eye and then mentally compared it with another leap that you had made, and so you jumped over.

When traveling in the mountains, how sharp they look, how openless they seem; but you compare them with those you have crossed, and so move on. Destroy memory and hope is gone forever.

So young David did. He compared Goliath to the bear and lion, and said, O King, I can slay him, too.

SO THERE ARE DIFFICULTIES BEFORE US.

Look at one in the way of our civilization, the liquor trade. It is a giant, a bloodthirsty, iron-heeled giant that boastfully stalks in our land; a mighty *Vesuvianic* cloud that settles down with stifling and death on business-house and home; a mighty *Eurocylon* that would pick up the ship of state and hurl it to ruin. It domineers politics, it runs the cities, it controls the Nation. It is manufacturing crime and lawlessness with increasing proportions. [The speaker gave some statistics from the *North Carolina Baptist*, which we have not been able to obtain.—EDITOR.] In some cities there is one saloon for every 150 persons, and one person out of every four is arrested for disorder or crime. When shall we get hope?

Stand for a while and contemplate some mighty evil of the past. Study the gladiatorial contests and shows of Rome when thousands of our Christian fathers perished. How was it removed? By the continued manufacture of sentiment against it. Christians preached and prayed against it, until a nation's conscience was aroused, and then it was closed.

So with this evil. The Word of God must slay it, and it will. But when? When we have taught it truly in every neighborhood and home; when the school shall teach it; when the press shall carry it upon its wings, and when we shall thunder it in our churches and brush arbors, until Christian men shall vote on Christian principles and not by political parties. Yes, it will come. God has a way of hearing the cries of people when evil reigns. He heard the cry from debauched Sodom, and from bloodthirsty Babylon and from degenerate Jerusalem. He heard the cry of the martyr, and put out the fires of persecution, and he will hear the cry from those who mourn over this evil. Oh praise the Lord, my brethren, for he ruleth among the children of men.

AND NOW HERE IS A GREAT CRISIS IN OUR EDUCATIONAL WORK.

Shall we sink or shall we swim? Shall our schools live or shall they die? The future tells us nothing. It is an empty, speechless space into which the present shall be thrown until it is full, and then another future will be found.

The *fundamental facts* and *principles* which will guide in the solution of every difficulty have cropped out somewhere in the past, and to that outcropping we must go for intelligent guidance. As I take it, we are in the midst of a conflict of opinions; nay, more, it is a conflict of convictions—convictions which are sacred to us, and which we must nurse and maintain as we would our children.

We believe that Christian education is both a *duty* and a *necessity*, and that it must be conducted under Christian auspices by Christian men, and is within itself the saturation of the mental powers with the principles of revealed religion.

We believe that if the opinions of our opponents prevail, our denominational schools will crumble to ruin, and it will be as difficult to reach our citizenship as it is to weld cast iron.

If we will turn back one hundred years, we will find that our fathers were in the midst of a similar clashing of opinions. And what did they? They spake and taught their sentiments in a manly Christian way. They printed documents, preached, prayed, and then voted for their opinions until they prevailed. With the illustrious Patrick Henry, we may say, "There is but one lamp by which my feet are guided, and that is the lamp of experience."

Ah, says some one, but this will stir the peace of the land, disrupt families and friendships, and degrade the churches. I admit that it will stir the peace and disrupt some friendships. But do you know what Christ said, "I am not come to send peace but a sword." The father shall be against the son, and the son against the father.

The introduction of principles has always been attended by the disruption of previous ties and friendships. When the time comes that our churches love peace better than principles, they will have lost their right to live. Christ has made his churches the *storm centers* of the world. Every needed revolution must begin there, every agitation against evil and every upheaving against wrong must begin there. Speak not of peace but of right, of conviction, of allegiance to Christ and to the best interests of humanity.

THERE IS A CONDITION THAT CONFRONTS US.

Our people are drifting from the country into the towns and cities. The old homes which were centers of Christian influence, whence come our strong sons and noble daughters; those homes which have been beacon lights for the stranger and bulwarks for the community are crumbling to ruins. The men of moulding character force and the women of polish have gone to the city. The strong country church has become a decrepid organization. Where men once preached to thousands, they now preach to hundreds.

New churches have been organized all around the old one, and while there are large numerical gains reported, the moulding strength of the past is gone. Why is this? The great country preacher is gone. He was the center, the magnetic center which held the school, the educated family, the social system and the vast congregation.

Just as the great preachers have left the great country centers, the people have broken up and drifted. Where are our men in country fields who correspond to Read, Harris, Waller, the Craigs and Creaths, to Lunsford, Andrew Broadus, Barnett, Grimsley, Poindexter and A. B. Brown among the Virginia Baptists? Where in North Carolina is the successor of Patrick W. Dowd, John Culpeper, Dobbins, Hicks, Ross, Posey, Trotman and Crudup?

We must get back. Our young ministers must not be taught that they deserve a broader field than the country church. It is the mighty field. A good country preacher can have the ear of more people than the average city pastor. He can do more to fix character. There are not so many counter currents. And there he is at the fountain head of the stream, for from the country homes comes the fresh blood to keep up the cities. Oh, that it may come pure and strong, fixed in faith and settled in character.

Go back, my young brethren, to the country pastorates; back to the hills and valleys when there the babbling brook, the cascade and the mocking-bird sing together; back to the sea shore whose thundering waves speak of God; back to where the odor of the pine is borne upon the breeze, and there, under the silent stars talk with God until you can pour your soul out upon a hungry people.

And now, brethren, when the hour of conviction comes to the soul on account of sin, when the thunders of Sinai were ringing in the soul, where did we go for hope? Within us there was only condemnation and despair, before us, there was not a ray of light. It was backward—backward to Calvary where the blood of Christ flowed, that our thoughts were directed, and resting upon that work done eighteen hundred years ago we found peace and hope. Bless his holy name, there is hope, then, for every condemned soul. And when we stand before the open grave as some dear form is laid away, whither do we go for anchorage for the grief-tossed soul? Again, we go back to the words of him who is the resurrection and the life, and in his own uplifting from out among the dead, we find the assurance of the awaking of our own dear ones. If Christ not been raised, so shall we the body be. Oh, blessed past! our assurance of a [illegible] triumphant future. May we ever [illegible] the fountain of comfort in Christ Jesus.

Christ taught us to [illegible] the truth, and life, and if we do, [illegible] law is eternal life.

The Biblical Recorder.

WEDNESDAY, DECEMBER 18, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"ADOPT some good plan and push it," writes Bro. A. D. Hunter to the pastors and churches of the Raleigh Association, of which he is vice-president for foreign missions. Adopt some good plan and push it, every pastor and church in our Convention. Let us make this year memorable for a step forward in the development of systematic effort in our churches.

LAST week time and space limited us strictly to a running account of the proceedings of the Convention. This week we print the introductory sermon, Miss MacLean's essay, constitution of Young People's Union, the report of meetings of the woman's missionary societies, the new boards, and such reports, committees, etc., as we think of interest.

WE print this week pictures of the founder and first editor of the RECORDER and of the late editor. Thos. Meredith was editor of this paper seventeen years; C. T. Bailey was editor twenty years. Their influence was as broad as the State and broader; and their names are familiar in every part of North Carolina. They rest from their labors; but their influence is ceaseless and unresting. We see them no more, but we are not without their help; their voices are silent, but their memory is eloquent; their hands are still, their work done; but we have the blessed heritage of their faithful prayers and the work which they have done in the Master's service.

WE WISH to make a rule; we hesitate because we know that it is hard to keep from breaking rules; there are so many exceptions and exceptional cases. It is this: That the editor of the RECORDER will not recommend any man, no matter how well he thinks of him, to a church as pastor before the church has asked him to name some one. An editor is generally better acquainted with more people than the average man; he is in position to see and hear a great deal of people unknown to the average man. It is clearly in the line of his duty to turn these advantages to the good of his denomination; and we will do this. But we shall not essay to advise a church in so grave a matter as the selection of a pastor, until we are asked either by the committee which has charge of the matter, or some responsible member.

NO ONE could value more than we the kind words which have been said of the RECORDER since the present editor took charge. We say this now for fear that failure to acknowledge them might suggest that we are inappreciative. By no means. It is not saying too much to say that but for the encouragement we have received since we undertook this work, we would have given it up. The letters that were sent to the late editor of the RECORDER in the last years of his life, the thousands of reassuring, comforting letters, and those which have come since, will never be forgotten. If in the future the way seem dark or hard, we shall look back to this time and take courage. We know of nothing more worthy of the Baptists of North Carolina than the manner in which they stood by their organ when the trusted editor had been stricken, those three years in which he struggled with ill health. The contributions to the RECORDER'S columns during that period, the letters of sympathy and brotherly love, and the efforts to extend the usefulness of the paper, were as many and as hearty as at any time in the history of the RECORDER.

The present editor has met with nothing but kindness from the beginning. The RECORDER went through the crisis almost without realizing it—those who had been contributors have kept on; and the subscription list is larger than ever. So far as we know there is no one but wishes us well. Our career up to the present time has been a series of revelations of the broad charity and sincere brotherly love of the Baptists in North Carolina. We are grateful to God for our friends, those whom we have seen or communicated with, and thousands of others whose sympathies go out to us for the Work's sake. We shall strive to live worthy of such a blessing.

Looking backward we can say with all [illegible], "Hitherto hath the Lord helped [illegible] far more than we could ex[illegible] so we now formally enter upon [illegible] which our life will be given, God [illegible] Redeemer upon our lips, we [illegible] the sunniest of the growing [illegible] sympathy of our brethren and sis[illegible] the South and strong in the

BAPTIST BROTHERHOOD

A clearly recognized function of the First Baptist Church in Jerusalem was mutual helpfulness in temporal things. For the prevention or relief of suffering, great sacrifices were made, not only voluntarily, but joyfully. Thereby was a great principle established.

Each local Christian church is from one point of view a benevolent society. When it became necessary in this church in Jerusalem, special arrangements were made for organization in adaptation to this special function. The office created thereby abides to the present day, though its origin is often lost sight of.

The very genius of Christianity demands that Christian churches, both individually and collectively, should have beneficence as one of their chief aims.

The Acts of the Apostles, and several of the Epistles, are instinct with the idea of Christian brotherhood. The Baptists of North Carolina are a Brotherhood. And they are only one division of a far wider Brotherhood. This thought is as inspiring as it is true. Perhaps it demands more recognition. We glory rightly in the independence of our churches. There is no less ground for rejoicing in the essential unity that pervades them all.

There are other benevolent societies and institutions and organizations of various kinds in the worlds, besides Christian churches.

Most of these are directly or indirectly the outcome of Christianity. In the course of time these seem to have drawn off from their original source, some, at least, of the interest and energy which are essential to the full discharge of all the duties of the churches. In other words, there is a tendency that our churches shall become less efficient as benevolent societies, and that their sense of brotherhood shall become obscured, if not lost, through the dissipation of spiritual energy and material aid, into other channels.

We have no controversy with those Christians who join other benevolent societies. Each must be persuaded in his own mind. That the objects of many of these organizations are praiseworthy, and that they accomplish good, we cannot doubt. But, that their aims are by no means as exalted, and that their influences is not as salutary as those of Jesus Christ's societies, we are quite sure. And of this also we are certain, that the claims which a Christian church has a right to make upon its members, are paramount. Where there is any conflict, the first and highest duty is to the church. And may it not be considered as at least an open question, whether a Christian may not find ample scope for all his charitable work and cravings for fellowship in his capacity as a church member? When we join other societies, or continue actively to affiliate with them, are we not virtually making a confession that the societies founded by our Lord do not furnish a sufficient arena for our beneficent activities, and do not satisfy our desires for fellowship and brotherhood?

It seems to us that a Baptist church ought to be made to do for its members and for society all that any local chapter can do, and far more besides. Why should it not be so, and why should we not aim for that larger sense of Brotherhood which would intensify the feeling of kinship among all true Baptists? No mystic signs or secret passwords should be needed now any more than among the disciples to secure sympathy and aid anywhere in the great Brotherhood. The truth is, we are prone to put too low an estimate on church membership and Christian fellowship. Could we realize the full significance of belonging to Christ's own societies, it would surely work a revolution. To alienate from the churches to which we belong any of our social influence, material aid, or working capacity, is to delay the coming of the kingdom. In proportion as we exalt the divinely organized churches, and concentrate our activities upon them, and pour our labors into them, will we enable them to solve the problems of society here and now, and to save men for time and eternity.

The good done by other organizations may be valuable, but it is superficial and temporal. What is accomplished by the churches of Christ is invaluable, for it is radical in nature and eternal in result.

"As we have opportunity, let us do good unto all (men), especially unto them who are of the household of faith."

Our Woman's Missionary Societies are to be congratulated upon the good showing they were able to make at Greensboro. Since the Centennial year we have noticed that the aggregate receipts through this source were decreasing, but this year a decided upward trend is apparent. We are sure the columns of the RECORDER devoted to this work were never so interesting and stirring as they have been this last year.

WE ARE looking forward to putting the ten thousandth subscriber on our lists in the coming year. If every present subscriber will send us a name, with fifty cents for four months, or a dollar for half a year with a Baptist almanac, we can reach this mark shortly. Will not the reader try?

Meanwhile it is necessary to say a word to certain of our subscribers whose time has expired. This is the season when we look for these to pay up and renew for 1896. Do not wait for a more personal reminder. There are many names which good business principles will compel us to leave with the old year, unless they are heard from.

AT THE time of the death of the late Secretary of our Board it was not known but that it had been arranged to pay out the full $15,000 which was recommended by the Convention and the Board to be expended this year. In fact, we have reason to believe that the late Secretary himself thought this amount would have to be contributed in order to report out of debt. But it turned out that the real basis of operations was little more than $11,000, and as that amount was raised no debt was reported this year.

For the coming year a basis of $15,000 has been authorized. Let us start out with the determination to raise this amount this year. We can do it.

NEWS NOTES.

....A new Baptist chapel has been dedicated in Winston.

....Rev. H. M. Croom has changed his address from Hartland to Granite Falls.

....Rev. E. J. Edwards of Williamston has become editor of the *Eastern Carolina News*.

....Rev. John C. Hocutt has moved to Graham, which is more convenient to his work.

....Dr. Geo. B. Taylor, perhaps the most distinguished of our foreign missionaries, is on his way back to Italy.

....We extend congratulations and best wishes to Bro. J. H. Vernon who was married near Durham last week.

....Among the probabilities is a Wake Forest Quarterly. We hope the plans for it will be successfully developed.

....Two candidates were baptized into the fellowship of the Raleigh First church on Sunday night last by the pastor, Dr. J. W. Carter.

....I congratulate the Baptists of North Carolina in having the services of Bro. John E. White as successor to the lamented Durham.—*John C. Hocutt.*

....We were glad to see Rev. J. T. Betts, recently of Asheville, at the Convention. He had just returned from a glorious vacation spent in the Holy Land.

....Hon. John C. Scarborough is acting as the Secretary of the State Board of Missions and Sunday-schools until January 1st, 1896, when Bro. White will take charge.

....The State Board of Missions and Sunday schools will meet at Raleigh, Jan. 7th, 1896. The work for the year will be mapped out, and the new Secretary will be present.

....The members of the Waxhaw Baptist church are erecting a handsome and substantial house of worship. The building is octagon in shape and will have a seating capacity of over six hundred.—*Monroe Enquirer.*

....Rev. I. W. Thomas preached a very able sermon to a large congregation at the Baptist church Sunday night. After services, a church conference was held at which Mr. Robert Jordan was licensed to preach.—*Lenoir Topic.*

....Rev. Samuel Saunders preached his last sermon here Sunday morning as pastor of the Baptist church. He is very much beloved here, many moist eyes were seen in the congregation as he spoke of the separation.—*Seaboard cor. Patron and Gleaner.*

....I regard the action of the Convention in the appointment of Bro. White as successor to the lamented Durham, as eminently wise and timely. Young, vigorous, progressive and pious, no interest committed to his charge will be likely to suffer.—*J. F. Tuttle.*

....We were glad to have visits from Rev. Junius W. Millard, Prest Charles E. Taylor, Rev. John E. White, Missionary Britton, Rev. J. N. Booth of South Carolina, W. B. Gilmore of Rives' Chapel, Bro. Yates, Bro. Ewing, Rev. O. L. Stringfield, Rev. J. J. Lansdell.

....Dr. T. T. Speight succeeds Rev. W. P. Jordan as pastor of Rockyhock church. Bro. Jordan was greatly beloved by this church, and appreciation was shown by the resolutions which we publish elsewhere, and also by the gift of a suit of clothes from the women of the church.

....In our issue of Dec. 4th we printed from the *N. C. Christian Advocate* the position held by Dr. J. C. Kilgo on Christian education, which is the same as that held by the Baptists of North Carolina. We are glad to note that the Methodist Conference now in session in Elizabeth City, N. C., has heartily endorsed as its future policy the position held by Dr. Kilgo. The Conference appointed a Missionary Secretary to look especially after the mission interest of the Conference. If the Conference is fortunate in the selection of a man, this is a long step forward, but what will become of the Presiding Elders? We have always understood that their chief business was to do mission work in the destitute fields.

....I desire the use of the manuscript records of the Pee Dee Association from its organization in 1816 to 1825, or the printed minutes of the same. I wish them a short while for historical purposes. If any one has them or knows of them, would confer a favor by corresponding with Rev. Henry Sheets, Lexington, N. C.

....Rev. M. P. Davis of Creedmore, N. C., and Miss Stella Kingann of Centerview, Mo., were united in marriage at Atlanta, Ga., Dec. 4. Bro. Davis graduated at Wake Forest last June. He is one of our safe and conservative young men, and promises to be very useful in the work. We welcome his bride to North Carolina and wish them a happy life.

....We had a pleasant visit from Rev. J. H. Vincent, District Missionary to the Negroes, last week. He informed us that the first of the New Era Institutes in this district will be held at Lumberton, beginning Jan. 8, 1896. Rev. M. L. Kesler, Rev. W. B. Oliver, Dr. H. L. Morehouse, President Meserve, and some of the prominent local brethren, will be there.

....The *Commonwealth*, the new Baptist paper of Pennsylvania, came for the first time to our table last week. It is seldom that a paper makes so attractive an appearance in its first number as this one makes. We infer from the address of the *Commonwealth*, that it is backed by the American Baptist Publication Society, although it is owned by a stock company; and stock is on sale.

....Richmond College announces the first course of lectures on missions, by Rev. E. Y. Mullins; subject, "The Missionary Interpretation of Christianity," to be discussed in three lectures, Dec. 12, 16, 19; first, "As Reflected in the Life of the First Great Missionary"; second, "As Revived in the Beginning of Modern Missions"; third, "As Embodied in the Triumphs of Modern Missions." This is a step forward, a mark of the progressive administration now in charge of old Richmond.

....We found brother and sister John A. Wray cozily housed in the Pastor's home in Milledgeville. Sister Wray has royal Baptist blood in her veins. She is the daughter of Professor L. R. Mills, who is Professor of Mathematics in Wake Forest College. She was born and reared in Wake Forest, N. C. She is a charming woman, both cultured and domestic. The meeting house is hardly big enough to hold the prayer meeting crowds, much less the Sunday congregations; people turned away.—*Christian Index (Georgia).*

....Rev. Duncan McLeod, who has served as pastor of the Baptist church here for two years or more, left for his new field, Windsor, Va., yesterday. We have observed him closely during his stay here, and he has ever proven himself a man of the highest Christian integrity, and most zealous in the cause of Christ. With almost every conceivable obstacle confronting him he has nearly completed a new church for the congregation, that will be an ornament to the town, and a monument to his indomitable energy. We regret deeply to give him up, but the kindest and best wishes of the entire community go with him. Our loss is Virginia's gain.—*Washington Gazette.*

....Very good meetings are now being held in the Tabernacle Baptist church, and we would not be at all surprised if they result in about doubling the membership of the church. Monday evangelistic services began with a talk by Rev. J. E. Hutson in the Sabbath school to the children prefaced by remarks to all upon God's plan and direction in his Word for little children to come to him. Mr. Hutson's plain easy-to-understand style fits him to talk to children as readily as to adults, and about twenty of the scholars including some adults made professions of conversion at the meeting, one of the best of its kind we have ever seen. Mr. Hutson preached both morning and night and several other conversions, nearly, if not quite all, being adults. At the evening service so many went that the house could not accommodate them—numbers had to be turned away.—*Newbern Journal.*

....We had a pleasant and instructive trip to Burlington, where the enlarged church was opened for the first time Sunday. Last year this time a debt of $700 on the old building was paid; and within a year that building has been so added to, that Pastor Van Deventer can seat as many hearers as any pastor in his part of the State. There is a basement and Sunday-school room besides. The Burlington people have done a great year's work under Bro. Van Deventer's leadership. Dr. Hume, who labored there himself to the delight of the people of the town four years ago, had been engaged to preach the sermon. He had a large audience, numbering between 700 and 1,000; and they listened attentively to the sermon and were unstinted in praises of it. Bro. Hume also preached at night to another large and appreciative audience. At the Young People's Meeting in the afternoon there were about three hundred people. Young Brother Alexander lead, putting forth some excellent and appropriate thoughts on thanksgiving. One after another of the young men were called on to read Scripture or pray, and they showed a readiness and an earnestness which would encourage any pastor. There was good, joyous singing. Several of the young men told of the work that was going on through cottage prayer meetings. This feature alone is worth the effort to organize a young people's society. The editor of the RECORDER took advantage of Bro. Van Deventer's invitation to speak on the "Value of Reading a Denominational Paper," and he was followed by Dr. Thos. Hume who made practical suggestions about young people's work. The people of Burlington are going forward; they are proud of their pastor and his good wife, and they love to talk their praises and to aid them in the work; and they are justly proud, too, of the great step forward which they have taken.

....We are glad to be able to announce that Bro. Alderman's suggestion in another column will shortly be acted upon. Rev. R. Van Deventer and Dr. Thomas Hume have consented to give the RECORDER the benefit of their experience in the work of and for young people, in order that pastors may be interested and guided in organizing societies, and also that those who have societies may have the opportunity of comparing methods and programs, and making and accepting suggestions. This will be a regular department of the RECORDER.

RALEIGH ASSOCIATION.

The meeting of this Association which was held at Hephzibah church has been left out, owing to the unusual demand made on our space in the past two weeks. It was the last Association held in the State, and we were delighted to see that in point of interest it stood among the very best held in the State.

The church is one of the best country churches in Wake county.

Some of the best laymen and preachers in State were at one time members of this church. No cleverer people met together than those we saw at this Association. They were once rich in lands and slaves;—the slaves are gone, but the land is better than ever before, and the farms, so far as I saw them, seem to be well cultivated and are yielding abundant crops.

Bro. H. W. Norris was elected Moderator with no opposition. Bro. J. C. Birdsong was elected Clerk and Treasurer to succeed Bro. Lougee, who died only a few days after the close of the Association last year.

The subjects were all ably discussed. For several years Bro. Broughton and others in the Association have given special emphasis to Associational missions. The progress of the present year is most encouraging, and the churches made liberal pledges for the coming year. Bro. Broughton's speech on this subject was strong and stirred the brethren as we have seldom witnessed.

Bro. Stringfield was at his former home, but he was none the less appreciated when he came to speak on the Female University.

The brethren were glad to see Bro. Boone, and hear him on the Orphanage. Bro. J. M. Hilliard who is known and much loved here, aided Bro. Boone in getting subscribers to *Charity and Children*.

Bro. Simms was at his best; his speeches on the BIBLICAL RECORDER and Home Missions could hardly be excelled.

Brethren Coppedge and Creech made some touching references to the trials and hardships which they have undergone while trying to do their work in the destitute fields in Johnston county. These are true men, heroes in the cause of the Master, and eternity alone will reveal the real worth of such men.

Bro. J. M. Beatty, who for years, has given largely of his time and money to have the gospel preached to those who have it not, feels much encouragement at the progress of the past year.

Bro. Pulliam, now at Smithfield, is getting a strong hold on that section. He is one of our best and safest men, and his work will stand the closest test.

I came away sooner, I guess, than I ought to have done; but what I failed to do, brethren Broughton, Simms and Pulliam kindly did for me. I got a large list of subscribers, most of them for a short time, but men like these ought to continue to read the RECORDER, and we shall be disappointed if they fail to renew.

J. C. C.

NOTES

Some papers show their wisdom by what they fail to print. The BIBLICAL RECORDER is one of these papers.—Rev. J. T. Pulliam.

The Baptists in no other State are as loyal to their organ, as the Baptist of North Carolina are to the BIBLICAL RECORDER.—S. O. Ho Wilson.

I once had a property interest in the BIBLICAL RECORDER, but I never felt any greater desire for the success of the paper than I do now. I would rather give up every paper I read, than to be deprived of my church paper.—N. B. Broughton.

Many a man would give the last cent he he possesses if he could only reclaim a wayward boy. In many cases these boys would never have gone astray if their minds had been properly trained and their hearts cultivated by giving them proper reading. Brethren, no man ever touches the earth but once and then he is gone forever, let us die trying to pull the world to God.—Dr. A. M. Simms.

Easy, not Cozy.

Two or three months ago, returning from the King's Mountain Association, I wrote a note for the RECORDER about the meeting and, in closing, referred to the facility, as compared with former days, with which a student could now reach Wake Forest from any part of the State. The printer made me say that a student would have a cozy trip. I wrote "an easy trip." I have not held the good printer responsible, for I was writing in a swiftly moving car. But I have been saving up the little morsel of a mistake against the approach of a Spring Term. It will do for a sort of a text,—a springboard to give me a start in speaking of the Spring Term. And anent the text, I'll say, first cozy is not an appropriate adjective for the belongings and surroundings of young men; it has a feminine suggestiveness. Second, it is easy to go to Wake Forest. Third, it need not cost much after one gets there. Fourth, the Spring Term opens Wednesday, Jan. 15th. Some who can enter Wake Forest at that time may be sorry some day if they fail to do so.

CHAS. E. TAYLOR.

Wake Forest, Dec. 14, 1895.



REV. THOMAS MEREDITH, FOUNDER AND BUILDER OF THE BIBLICAL RECORDER AND FOR ABOUT SEVENTEEN YEARS ITS EDITOR.

CONVENTION NOTES.

You cannot be a Baptist and not be a patriot.—Prest. Meserve.

We are not educating men or women to get a living.—Springfield.

A church that loves peace better than it loves principle has lost its right to live.—Dr. A. M. Simms.

Our responsibility to help the negro is in proportion to his inability to help himself.—Dr. Morehouse.

All of us can make preachers with the aid of a respectable tailor; but it takes God to make men.—Vann.

Churches at the capitals of every Southern State except one have been helped by the Home Board.—Sec'y Tichenor.

The initials of President Tucker of the Western North Carolina Convention are J. H., not F. P., as we stated.

The Conventional issue of the BIBLICAL RECORDER is the finest paper ever issued from a press in North Carolina.—Dr. Chas. E. Taylor.

A prominent Presbyterian in Greensboro said: "These Baptists seem to have more business to transact than any religious gathering I ever saw."

Among the many feeling tributes paid to the late Secretary Durham that of Dr Tichenor in his speech on Home Missions was not surpassed.

The Exposition of the Southern States at Atlanta is greater than the Centennial of the United States at Philadelphia.—Tichenor.

It is conceded that the South is the place to spin the cotton crop. We spin only one-twentieth of it now. We must do more than fell to our fathers to do.—Tichenor.

Wake Forest is now prepared to send forth men to honor her in the Law. Prof. Gulley's work meets with most enthusiastic approval from students as well as the faculty and friends of the college.—Carlyle.

I want Cary Dowd to introduce a bill in the next General Assembly to this effect: Hereafter, when any Baptist minister reaches thirty years of age and isn't turned out of church, let him be recognized as a D. D.—Vann.

Rev. John E White of Edenton, N. C., has been elected to succeed Rev. C. Durham, D. D., as Corresponding Secretary of the North Carolina Baptist State Convention. A most excellent appointment.—Religious Herald.

I am glad you do not have foot ball at Wake Forest. There was a game of football in Richmond Thanksgiving day that was a disgrace to the institutions. I would rather be smart a little higher up than in my toes.—Wright.

In politics, the way to get a thing is to vote for it; but in religion, to get a thing, *we must pay for it* as well as vote for it. If this work for missions is to succeed, we must put our hands deep down into our pockets and bring up the money.—J. W. Carter.

I rejoice to see this day. The co operation of the Baptists of the South with our brethren of the North in the education and evangelization of the negroes will show that we can work with our Northern brethren and still maintain the integrity and individuality of our organizations.—Dr. J. S. Felix.

We may over or underestimate the privileges of a theological seminary. It is not a place to *make* preachers—only a place to help them prepare for their best possible work. You may have all the theology you can drive in with a pestle, but without the grace of God in his heart you won't get a preacher.—Dr. E C. Dargan.

I look back upon the Convention as one of the very best I have yet attended, and that was my tenth in succession. The Spirit of God seemed to be with us. I am encouraged to attempt greater things for God in the future.—W. B. Morton. This was not written for publication; but it so well expresses what many of us feel, that we print it.

This is the only country in the world whose political institutions are in harmony with our Baptist teaching.—Tichenor.

Four men mortgaged their farms for Wake Forest College. Their names should be written in the hearts of the people: Thompson, Purefoy, Wait and Justice.—Wright.

Flattery and compliments ought not to be the extent of our interest in the women of our State. I rejoice at the revival of an interest which means her better intellectual training and her higher moral culture.—Dr. J. W. Carter.

We gather the following facts from the report on Baptist Female University: A lot has been purchased and paid for at a cost of ——; a $38,000 contract for a building has been made, on which $6,000 has been paid, the first story having been raised and work now going on upon the second. A resolution has been passed by the trustees not to endanger the property with debt; so money must be constantly coming in, if the work is to go on. The Secretary has notes and subscriptions to the amount of $15,000.

Speaking of the unanimous adoption of the plans of co operation, Dr. Morehouse of New York said, "It is an event of a life time, a conjunction of the planets." Prest. Crosby, of the Colored A. and M. College: "All this race question is being settled; our best friend is our next door neighbor." President Taylor: "I hail the day gladly." Prof. J. W. Gore: "I am glad I have lived to see this day." Rev. W. R Gwaltney: "I never saw a Convention more unanimous for a plan." Dr. Skinner: "It is a leading of Providence."

Never in the history of the Convention was a more affecting service held than the memorial service Sunday night in memory of S. W. Eaton, Jordan Tysor, F. B Parks, Ezra Tatum, W. G. Forebee, S. N Buxton, J. T. Weff, W. H. Manning, J. W Register, C. T Bailey J L. Carroll, G. W. Hill, W. G. Upchurch, G. W. Blount, Mrs. W. W. Vass, T. Harrison, and C. Durham. Few could refrain from weeping; and all went away closer to God for having reviewed the lives of these good and true servants of the Lord, who were faithful unto death. The following brethren made remarks, and many more would have followed but for the lateness of the hour: J. D. Hufham, T. E Skinner, T. H. Pritchard, H. A. Brown, J. C. Scarborough, G. M. Webb, J. H. Vernon, T. J. Taylor, J. G. Pulliam, R M. Hawkins, J. C. Caddell, L. Johnson.

The plans of co operation of the American Baptist Home Mission Society, our Home Board, the Negro Baptist State Convention and the white Baptist State Convention, as adopted at Greensboro, provide that the four bodies share the expense as follows: For the first year, one-third by each organization; the second year, two fifths by the State Convention, (colored), and the other three fifths equally by the other bodies; third year, one half by the Convention, and the other half equally by the other bodies. A general missionary at a salary of not more than $1 000 and $250 for expenses, and not to exceed four district missionaries, each to receive not more than $600 with $100 for expenses, are provided for. Rev. C. S. Brown of Winton, N. C., has been elected general missionary, brethren Vincent of Raleigh, N.C., Maloy of Wilmington, N.C., and Whitted of Warrenton, N. C., district missionaries, (all colored) Accordingly, the expense this year will be $3,800 (or $4 000, if another missionary is chosen.) Of this $3,800 our Convention and our Home Board are obligated to raise $1,100 this year; next year, $990; the next year, $825. Secretary Morehouse gave the amounts as $900 $844 and $760 respectively; but we have figured it out otherwise. We have reckoned in this matter that the parts apportioned to our Home Board and our State Convention will be practically the burden of our State Convention, that is our State Board. Plans like these have been adopted in Alabama and South Carolina. It is worthy of note that the plans adopted apply to work among the negroes throughout the entire State. They were not submitted to the Western Convention, but will be probably.

Heard at the Y. P. Meeting.

Why not call it sometimes a praise meeting instead of a prayer meeting?—Brown.

Christ taught uneducated men. He conducted the first christian culture course.—Blackwell.

The Young People's Meeting is one of the best ways of developing a church I have yet seen.—Brown.

Sometimes have a testimony meeting: It helps one to tell what the Lord has done, makes him richer.—Brown.

If you have common sense you know more about what your people need than an editor in Chicago.—Brown.

Where the spirit of God is, there should be liberty. Let there be free expression in our prayer meeting.—Brown.

The churches will not be sufficient un'e s the power in the churches is utilized—trained and directed.—Van Deventer.

The people want something more than preaching twice a week and prayer meeting; something more than the opportunity of giving to missions. They want to know the history of missions.—Blackwell.

God makes Baptists. I have an idea that the best Baptists are yet unborn. I have no fear that we are going to excel the Baptists of the past in loyalty; but we may profit by the history they have left us.—White.

Give your members something to do. That is the way to get them to work; put them in the harness. Nothing encourages a young man or woman so much as manifestation of confidence. Show them that they can do something.—Brown.

The New Sunday-school Committee.

The following is the report of committees which had in advisement the matter of dividing the State Mission Board of State Missions and Sunday schools:

The committees on Sunday-schools, Colportage and Bible work; and on the necessary changes in the constitution of the Convention so as to permit a separate Board for Sunday school and Colportage work, to whom the various reports of these committees were recommitted for the purpose of of agreeing on one report to be made this evening, beg leave to submit the following report:

1. That a committee of fifteen members of the Board of Missions and Sunday schools, be and are hereby appointed to whom shall be entrusted the Sunday school and Colportage work conducted by the Convention. The committee to be selected by the convention annually.

Second; That it shall be the duty of the committee to manage the Sunday-school supply store now conducted by the Board of Missions and Sunday schools at Raleigh, and to them shall also be committed the appointment of a Sunday school Secretary or Secretaries to prosecute the Sunday school work in the bounds of the Convention, and we recommend that our Sunday schools be urged to purchase their supplies from our supply store

Third; That the committee is also requested to provide for establishing Sunday-schools, and increasing the efficiency of existing Sunday schools, for holding Sunday-school Institutes in the different associations of the Convention and to organize the Baptist Sunday-school workers of the State.

Fourth; The committee is directed to report to the Board of Missions and Sunday-schools and through them to the Baptist State Convention annually.

Signed, S. F. Conrad, Carey J. Hunter, John C. Scarborough, A. M. Simms, Thos. Hume and J. B. Boone.

The committee is composed as follows:

N. B. Broughton, chairman, A. M. Simms, W. N. Jones, T. H. Briggs, S W. Brewer, J. W. Gore, W. L Poteat, J. C. Scarborough, Jno. T. Pullen, J. W. Bailey, J. H. Weathers, J. W. Carter, J. B. Brewer, W. R. Gwaltney, J. S. Hardaway.

The following is the committee (with the Association of each) which unanimously nominated our new Secretary.

C. E Taylor, chairman; J. D. Hufham, Kings Mountain Association, T. H. Pritchard, Mecklinburg and Cabarrus, C. S. Blackwell, Chowan, T. J. Cobb, Columbus, M. M. Landrum, Green River, E. F. Eddins, Stanly, J. Q Adams, Pee Dee, J. B. Richardson, Liberty, R. L. Patton Catawba River, J. M. Holleman, Little River, J. A. Howard, South River, A. M. Simms, Raleigh, F. P. Hobgood, Flat River, J. A. Oates, Jr., Cedar Creek, T. J. Taylor, Tar River; M. N. Bivins, Union, K. Thompson, Old Yadkin, G. H. Church, South Yadkin, C. W. Scarboro, West Chowan, T. M. Honeycutt, French Broad, E F. Jones, South Fork, W. B. Oliver Eastern, B W. Spillman, Atlantic, W. C. Tyree, Mt. Zion, J. P. Woody, Beulah, J. W. Burchett, Elkin, H. A. Brown, Pilot Mountain, O. T. Edwards, Sandy Creek, R. A. Moore, Robeson, L. Johnson, Piedmont, W. R. Gwaltney, Central, W. R. Bradshaw, Brushy Mountain, D. I. Harris, Watauga.

One of the brightest speeches that this occasion called out was from the youthful Rev. J. W. Millard of Henderson. He began with an incident taken from Dr. Jeter's "Recollections of a Long Life." When he had his great audience at white heat under his pleadings for Wake Forest College, he cried out: "What are alumni for, if not to care for their old mother?"—Religious Herald.

On account of delay in completing repairs, the Union Meeting with Shady Grove church will not be held this coming fifth Sunday, but will be put off until first fifth Sunday in 1896.

Rev. J. K. Howell writes that the house of North Rocky Mount church is being ceiled and plastered. Sunday-school numbers 100; Sunbeams 50; church members 38.



With kind Wishes
Yours truly
C. T. Bailey

Constitution of the Baptist Young People's Union, Auxiliary to the Baptist State Convention of North Carolina.

ARTICLE 1.—Name.—The name of this organization shall be The Baptist Young People's Union, auxiliary to the Baptist State Convention.

ART. 2.—Object.—The object of this organization shall be the alliance of our North Carolina young people in close auxiliary relation to the Baptist State Convention; their growth in knowledge of the Bible doctrine and ethics, of Baptist polity and history, and of missionary principles and enterprises; their development in spiritual life and Christian graces; their training in the best methods of Christian work; and their culture in devout and reverent Christian worship. It shall also be the object of this organization to encourage young people's organizations in the churches, co operating with it to sustain active auxiliary relations to the Boards of the Baptist State Convention. In pursuance of these ends, it shall be the aim of this Union to foster and aid local Baptist young people's organizations in connection with Baptist churches, in harmony with their principles and polity.

ART. 3.—Members.—The members of the Union shall be accredited delegates from the Baptist Young People's Societies under the auspices of the Baptist churches of North Carolina, on the basis of one delegate to every ten members, or major fraction thereof, of each Baptist Young People's Society; provided there be no more than five delegates from any Society. Every Missionary Baptist pastor in North Carolina shall be entitled to membership.

ART. 4.—Officers.—The officers of the Union shall be a President, two Vice-Presidents, a Recording Secretary and a Treasurer, who shall be elected annually by ballot. Each of these officers shall perform the duties usually appertaining to their respective offices, until his successor is chosen.

ART. 5.—Executive Committee.—Sec. 1 There shall be an Executive Committee consisting of the President and Secretary of the Union, and the Secretary of the Board of Missions of the Baptist State Convention, and four members elected by the Union in annual session.

Sec. 2 The Executive Committee may select from its members a Chairman, but its Secretary shall be the Secretary of the Union.

Sec. 3. The Executive Committee shall have two regular meetings, one to be held at the annual meeting of the Union, and the other at not less than three months before the next annual meeting of the Union. Called meetings of the Committee may be held upon the written request of three of its members. Four members of the Committee shall constitute a quorum.

Sec. 4. The Executive Committee shall be empowered to devise such plans, raise such funds, make such appointments, conduct such operations and require such reports as it may deem best for the furtherance of the objects of the Union; and to fill vacancies occurring between meetings of the Union.

Sec. 5. The Executive Committee shall make full reports of its proceedings, and of the work done by and under it, to the Union at its annual meetings, and it shall be subject to the instructions of the Union.

ART. 6. Meetings.—The Union shall hold its regular meetings annually, in connection with and at the place selected for the annual meeting of the Baptist State Convention, or at such other time and place as either the Union or its Executive Committee may appoint. Special meetings of the Union shall be called on the written request of five members of the Executive Committee.

N. B.—By vote of the Union, this Constitution is authoritative until the next meeting, when revision will be made.

We are sorry that it could not be reported that the endowment of the Royall chair, so auspiciously begun by the Charlotte Convention, was not complete at Greensboro. Something like $16,000 has been subscribed. At least $9,000 more must be, as ten per cent. of it must be put into a sinking fund and expenses of canvassing must be paid. This special work ought to be finished without delay.

No lamp is a good one without the right chimney.

The "Index to Chimneys" free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top."

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You may save money by writing us for prices, delivered at your depot direct from headquarters. We have been in the business for twenty years and have not been asleep over one third of the time. The other two-thirds have been learning where to get the best goods for the least money. Give us a trial.

JONES & POWELL,
Raleigh, N. C.

RALEIGH, N. C., Dec. 6th, 1895.

Mr. CARY J. HUNTER, Supt. Union Central Life Ins. Co. for Va. & N. C., Raleigh, N. C.

Dear Sir:—On July the 15th, 1895, while in vigorous health, my husband, Rev. Dr. C. Durham, applied for a policy in your Company and received policy No. 132,702 for $1,500. The proofs of his death left Raleigh the night of Nov. 30th, and I am in receipt of a check for $1,500 dated Dec. 3rd.

The loving thoughtfulness of my beloved husband in thus providing for me after his death is most highly appreciated, and is clearly what a faithful husband should do. Dr. Durham had a high opinion of your company, and your immediate payment of the claim and kindness in the matter of business pertaining thereto causes me to most highly recommend your company to those needing insurance.

(Signed,) MRS. C. DURHAM.

Bells at Half Price.

The C. S. Bell Co., of Hillsboro, O., are offering for a limited time, their Steel Alloy Bells at about half the list price. Parties contemplating the purchase of a Bell will do well to write to them. They are reliable people.

I call your special attention to a new policy issued by the Union Central Life Insurance Company. It is admitted by all who examine it to be the finest plan they have seen. State age, and write to

CARY J. HUNTER, Supt.,
Raleigh, N. C.

Good Pay, Light Work.

If you are member of a Northern Baptist church, and if you would like pleasant, light work, that will pay you handsome proportion, as you push it, write [illegible] cent stamp for reply) to Box [illegible] N. C. Either men or women can

Woman and Education.

Written by Miss Carrie L. MacLean of Charlotte, N. C.; read before the Young People's Meeting at Greensboro, by Rev. Junius W. Millard of Lenoir.

The day is past that held the view of Sir Richard Steele that "woman should be characterized by a tender fear and an inferiority which makes her lovely."

The human mind is itself the greatest proof of the skill of the Infinite mind who created it. It was made to be educated, not only for greater usefulness here, but to prepare it for the endless ages of eternity. For centuries it has not been doubted that man needs an education, but only recently has it been conceded that woman needs it equally as much—even more. Her intellect was bestowed by the same Creator who endowed that of man. It was given for a purpose, and to be educated and exercised.

Christianity has been a mighty power in uplifting the condition of woman, but the work is not yet completed. Woman has had comparatively a small share in the world's progress. It may be true that the old-time training was sufficient to meet the needs of that time, but the present day brings new wants to the home and new duties to the women so that they must need have a better preparation for the manifold duties that are theirs.

Our girls must have a broader education—an education equal to that given their brothers,—not only intellectual training, but education in courage and resolution, in appreciation of the lofty and noble. For years woman has had to fight her way towards equal privileges in educational advantages. She has been neglected and discriminated against. The boys were educated, the girls remained ignorant. This is the situation now, though in a less degree than ever before. Ways are provided for the young men to be educated. In a recent article in the RECORDER, Dr. Kerfoot, of the Seminary, says that any young man who *will* can get an education. The girls have not been so provided for. Their responsibilities are even graver than those of men, and if they are by nature the weaker, all the more do they need to be prepared and strengthened for the great responsibilities which must inevitably come to them. When will the fathers of this country realize that of the two the girl needs the education much more than the boy, and that the good of society depends much more upon her training than upon his? Mr. Stringfield states the matter briefly: "Give the girls the chance the boys have."

It is true that some few men and still fewer women have attained eminence with no educational advantages, but such instances are rare. Most of us need encouragement to sustain, instruction to aid and directions to guide us; and in the cases of those who have succeeded without education, how much greater would their influences have been had their efforts been directed by intelligence.

Why should our women be educated? Because of the power they may become in lifting up, in social life, because of their mission in the home, because in very many cases they must be self-supporting and need to be independent, and because of their share in the work of evangelizing the world.

Pestalozzi tells us in the story of "Leonard and Gertrude" how a whole community was regenerated by the influence of one godly woman. There are to-day in our own land communities in need of a radical change that cannot be brought about by legislation or endowments, important as these are, but by the devotion and efforts of noble women overflowing from the home into the community.

Our social life is a question in which our women are intensely interested; not social life considered only with reference to that which affords pleasure and pastime for those who have leisure to enjoy them, but in a broader sense. There are many evils in society calling loudly for condemnation and reform, and no one is in a position to work so effectively as woman if she only understands her duty and responsibility. This she cannot do without the higher training of mind and spirit which comes from true education. All know the work to be done by women in temperance reform. She must understand the influence of drink upon the moral and physical life before she will be nerved for the conflict. The influence of educated and refined young women along this line is far more potent than all the temperance societies.

We hear many say that "woman's place is the home." No one disputes this, but a home may be made the worst instead of the best of schools if she who has charge of it is ignorant and incompetent. When this is the case, inexpressible evil is wrought. Woman needs a cultivated intellect as well as a sympathizing heart to perform her duties in the home. She must be educated to be a companion for a cultured husband. Her knowledge and business capacity are not only consistent with true womanliness, but are in some degree essential to the comfort and well-being of home. Habits of business do not refer only to trade, but may apply to all the practical affairs of life,—to anything that has to be organized or provided for, to anything that requires method and accuracy.

It is exceedingly important in this day that every young woman may be able to make her own way in the world, and education opens new avenues of employment and self support. An educated woman will possess the faculty of self help when other resources fail her. Education has been her "ornament in prosperity and refuge in adversity."

Of all this is the relation that woman bears to the evangelization of the world. There is a great field and great work in this direction, a necessary in the most successfully the gospel is a proposition for discussion. [illegible] take in the work is a question of far-reaching importance. They are wanted for the work at home and abroad. They are considered absolutely necessary to the success of the work in some parts of the foreign field. More and more they are coming to be relied upon as teachers in our Sunday schools. We are not stating what ought to be, but what is. In all the departments of church work she is becoming more and more an important factor. If she has a place in Christian work and the evangelization of the world, then she needs the highest heart and brain culture possible.

In North Carolina there are 153,000 white Baptists. It may be fairly inferred that one-fourth of these—38,000—are girls—unmarried young women. How few of these are in or have been in our schools, or in any school—how many are not in school at all, and have no hope of ever being able to go! What a power for good could these thirty-eight thousand young women become if they were educated under Christian influences and with Bible instruction. "Only a girl," and yet what wonderful possibilities lie buried there. A Mrs. Yates or a Fannie Knight may come forth to bless the world in winning souls for the Master, or to be the queen of a home. Many of these girls are bright, earnest and energetic. Their lives are passing, and with them the opportunities for enlarged usefulness. They are doing the best they can, but have no opportunity of preparing for the responsibilities they will be called upon to meet. It is to be hoped that this rising tide of interest in and for the young people will eventuate in giving to the young women of our churches higher conceptions of their work, and also a more thorough preparation for that work.

This assembly is only a small part of the great host banded together in North Carolina for a mighty work. Surely a band of young people could find no more profitable or interesting work than making it possible for those who desire an education to obtain it. What nobler work could the young people's societies have than to help in establishing a school from which for all time will emanate influences for good—an imperishable monument to their zeal and devotion to the cause of the Master! Interest a number of the young people in our University, and they will inspire one another and their enthusiasm will grow and spread until, like a blaze kindled from a wandering spark, it will glow and enlarge until it lights up the whole community with its generous flame. Let us awaken to our responsibility, and resolve that we will have a share in this great work. Let us hasten, for to many who would gladly embrace them the opportunities are rapidly slipping away. Interest the young people, and the early success of our University is assured.

"This Sect"—Baptists.

BY REV. W. R. HARRELL.

In his thrilling little pamphlet on "Religious Liberty and the Baptists," Rev. Dr. C. C. Bitting, has this, among many other good things, to say, concerning the people, called in the New Testament, "this sect," and who are specially mentioned in Acts 28: 22, as "everywhere spoken against."

"They are," says he, "a sort of Chamomile people, who thrive better under some battering; and they grew very rapidly and spread widely" under persecution, in the beginning, and in all lands; and in process of time, in Colonial days in Virginia (in 1608), while the State preachers (Episcopalians) "were many of them utterly godless men," caring only for the 'fleece' and not "the flock", but having the law of the Colony on their side, they drove out "this sect," the Baptists, and, wherever they were caught, imprisoned their preachers in the jails of the towns.

But these men, though behind the bars, "preached through the jail-windows," and, when released, they still preached "in the forests, at private houses, anywhere, and thousands were converted and baptized" (immersed) by them into the fellowship of "this sect," so hated and despised by the "society people" of the State in that day.

Dr. Bitting continues: "When they preached from the jails, fences were built up against the windows" from the outside by their enemies, "drums were beaten to drown the voices of the preachers; and devices of various kinds," instigated by the Episcopal clergy," "were employed to check the earnest and imprisoned Baptists; but they still preached Christ to the perishing crowd without," for the Word of God cannot be bound, nor jailed, nor crushed.

"Illiterate and rustic these men may have been, and often were"; poor, helpless, and friendless, in the power of their foes and the State religion they were indeed, but like their great progenitors in sufferings (the first New Testament Baptists) the fishermen of Galilee who followed Jesus, they were fired with a holy zeal and an unconquerable faith, "and being taught of God, they rejected all books but the Bible as guides, and gathered souls for Christ, while the shameful dissoluteness of "many of the 'State clergy' was ruining them" on every hand.

"No more than Jewish sneers" at the "Carpenter's Son," restrained the first disciples in Judea, did the reproaches and trials of these humble Christians restrain or influence them," being "self sacrificing, pious, laborious and devoted Baptists," for they grew and spread and finally overcame "and overturned the power that trampled them under foot, winning at last, that greatest of all boons, "liberty of conscience on this soil for themselves and for every creed." Glory to God!

This was in Virginia; but its blessings reached far and wide; and to day, through the efforts of these Baptists in these United States of America, all denominations can sit peacefully under the tree planted in the sufferings and blood of "this sect," who, through the Spirit of Christ, their blessed Master, still abides on the earth "to contend, as no others can or will, "for the precious faith" of the gospel, the faith once, for all time, "delivered to the saints."

Again, we say, glory to God! And let every Baptist preacher, and every Baptist deacon, and all the "sacramental hosts of God's elect," say Amen and Amen! For unto "this sect," is due, under God to day, the religious freedom of all people over whom wave in protective splendor, the "Stars and Stripes" of "The land of the free and the home of the brave." Baptists did it.

"If any people on earth have an honorable history, surely Baptists have, and," to quote Dr. Bitting again, "they have never been persecutors for conscience' sake. They have never resorted to the lash, or to prisons, or to banishment, or worse, to silence what they could not conquer by arguments," as their enemies have done to them; but loving truth most of all, "this sect" has ever followed whithersoever it leads, and God being their helper, it will ever follow that light, until the time come, when all who love Christ shall be ready to rejoice in the "unity of the faith," and to hold the grand and glorious doctrine of "one Lord, one faith and one baptism" throughout the entire realm of Christianity. For it is of "this sect," of whom the Apostle, doubtless, speaks when he says, in Eph. 3: 15, "Of whom the whole family in heaven and earth is named."

"Spoken against," of course, "everywhere." Oft "persecuted, but not forsaken." "Elect according to the foreknowledge of God, the Father," they will tarry, yes, "this sect" will tarry till the coming of their Lord; and thus, ever more, be with him in glory. So be it. Amen.

Dunn, N. C.

The Dead Line.

The dead line is never passed by a live man. The pastor of the largest Methodist church in New York City has passed threescore years and ten. Dr. Lovick Pierce, of Georgia, was a city pastor after he was eighty five, and preached like an Apollos when in the nineties. He kept enough summer in his heart to hinder winter from creeping into his veins. The man who, at fifty, preaches the sermon he made at twenty five, has one foot, if not both, over the "dead line." He gets and gives no benefit of his mental growth. He who does not fertilize his mind with current literature will soon become barren. A man cannot grow mentally great upon his own stock of information and reflection. A battery with one pole is inert. Memory will not fail with age if it is persistently exercised. The power of abstraction increases with one's years, if the habit of mental concentration is cultivated. If statesmen and lawyers are at their best when octogenarians, why should not preachers be? A man who has lived eighty years has had great opportunities for knowledge. They should be storehouses for the famished. The "barrel" is the bane of preachers. If the dead "heads" it contains could be buried, the live brain would make itself felt. The second time a man preaches a sermon it should be "a new edition, revised and improved." Do not give veal for beef. "We live in deeds, not years." Why not, by molding old plumage, like the eagle, renew thy youth and mount up as upon wings? Soar sunward and "they that look out of the windows" will not be prematurely "darkened." Cut new teeth, and "the sound of the grinders" will not be low. Carry weight and "the grasshopper" will not be "a burden."—*Ram's Horn.*

False Economy

Is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Company, New York.

To the Baptists of Eastern North Carolina.

Bro. Editor:—I wish to announce through the RECORDER that I am getting up an "Historical Account" of the Eastern Association from 1833 to 1895. In this account I purpose to give the date, place, names of moderators, clerks and ministers who preached at each session, number of members, sums contributed, when churches were organized (as far as I have the information), when the churches joined the Association, names of ordained ministers and of those who did missionary work at home and abroad, and many other interesting facts.

I have all the minutes from 1842 to 1895 inclusive, except the copy for 1878, when the Association was held at Shiloh (now Pender county). I would like also to get the copies of the minutes of the old "Goshen Association" for 1833, 1835, 1837, 1839, and 1841.

Any one furnishing me with any or all of the above named minutes will be rewarded for so doing. I have been interested in this matter for sometime, and intend to finish up the work as soon as possible. If any one can furnish me with any or all of the above named copies, please send the same by registered mail to me at Ingold, Sampson county, N. C. OLIVER BLACKBURN.

Ingold, Dec. 7, 1895.

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Proprietor,

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Pain-Killer is the well tried and trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes wanting a medicine always at hand, and *safe to use* internally or externally with certainty of relief.

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Wanted.

In every town and hamlet in North Carolina, good energetic agents, to represent the Massachusetts Benefit Life Association. To such men will be offered first class contracts. Correspondence solicited. Address WILLIAM J. SAUNDERS, General Agent for North Carolina, No. 14, Commercial Bank Building, Raleigh, N. C.

Notice.

Having qualified as administrator of the estate of J. H. Hopkins, deceased, all persons having claims against said estate are requested to present the same to me on or before the 21st of December, 1896, at Rolesville, N. C.

M. L. FOWLER, Adm.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Nov. 17 '95.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	11 53 a m	9 44 p m	
Ar Rocky Mount.	12 57 p m	10 39 p m	
Leave Tarboro...	1 20 p m		
Lv Rocky Mount.	1 00 p m	10 39 p m	5 45 a m
Leave Wilson....	2 08 p m	11 18 p m	6 20 a m
Leave Selma.....	2 58 p m		
Lve Fayetteville.	4 30 p m	1 07 a m	
Arrive Florence..	7 25 p m	3 14 a m	
	No 49. Daily.		
Leave Wilson....			
Leave Goldsboro.	3 10 p m		7 05 a m
Leave Magnolia..	4 16 p m		8 17 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Nov 17, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	8 15 a m	7 40 p m	
Lv Fayetteville..	10 55 a m	9 40 p m	
Leave Selma. ...	12 32 p m		
Arrive Wilson ...	1 20 p m	11 35 p m	
Leave Tarboro...			
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 47 a m		8 30 p m
Lv Goldsboro.....	11 56 a m		9 35 p m
Arrive Wilson ...			
	No 78. Daily.		
Leave Wilson....	1 20 p m	11 35 p m	
Ar Rocky Mount	2 17 p m	12 11 a m	
Arrive Tarboro..			
Lv Rocky Mount.	2 17 p m	12 11 a m	
Arrive Weldon...	3 32 p m	1 01 a m	

Train on Scotland Neck branch road leaves Weldon 3.55 p m, Halifax 4.13 p m; arrive Scotland Neck at 5.05 p m, Greenville 6.47 p m, Kinston 7.45 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 am, arrives Parmele 8.40 a m; Tarboro 10 00 a m; returning leaves Tarboro 4.30 p m, Parmele 6.30 p m, arrives Washington 7.45 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4 50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 6.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m., Clio 8 05 p m. Returning leave Clio 6 10 a m, Dunbar 6.30 a m, arrive Latta 7.50 a m. daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.10 a m. and 6.50 p m. Returning leaves Clinton at 7.00 a m. and 3 00 p m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

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P. COWPER, Adjuster

HOME OFFICE. - RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 6, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	7 25 a m	.....	.....
Ar Fayetteville..	10 35 a m	.....	.....
Lv Fayetteville..	10 55 a m	.....	.....
Lv Fay'ville Junc	10 57 a m	.....	.....
Lv Sanford.....	12 19 p m	.....	.....
Lv Climax.....	2 25 p m	.....	.....
Ar Greensboro...	2 56 p m	.....	.....
Lv Greensboro...	3 05 p m	.....	.....
Lv Stokesdale...	3 59 p m	.....	.....
Ar Walnut Cove.	4 31 p m	.....	.....
Lv Walnut Cove.	4 38 p m	.....	.....
Lv Rural Hall...	5 17 p m	.....	.....
Ar Mt Airy.....	6 45 p m	.....	.....
Lv Bennettsville.	.....	8 25 a m	.....
Ar Maxton	.....	9 13 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs..	.....	9 55 a m	.....
Lv Hope Mills...	.....	10 25 a m	.....
Ar Fayetteville..	.....	10 39 a m	.....
Lv Ramseur.....	.....	.....	6 45 a m
Lv Climax.....	.....	.....	8 35 a m
Ar Greensboro...	.....	.....	9 20 a m
Lv Greensboro...	.....	.....	9 35 a m
Lv Stokesdale...	.....	.....	10 30 a m.
Ar Madison.....	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	9 35 a m		
Lv Rural Hall...	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale...	12 12 p m		
Ar Greensboro...	12 58 p m		
Lv Greensboro...	1 08 p m		
Lv Climax.....	1 50 p m		
Lv Sanford.....	3 19 p m		
Ar Fay'ville June	4 30 p m		
Ar Fayetteville..	4 53 p m		
Lv Fayetteville..	4 45 p m		
Ar Wilmington..	7 55 p m		
Lv Fayetteville..		4 55 p m	
Lv Hope Mills...		4 58 p m	
Lv Red Springs..		5 43 p m	
Ar Maxton		6 19 p m	
Lv Maxton		6 13 p m	
Ar Bennettsville		7 20 p m	
Lv Madison....			12 25 p m
Lv Stokesdale...			1 18 p m
Ar Greensboro...			2 05 p m
Lv Greensboro...			3 10 p m
Lv Climax.....			3 55 p m
Ar Ramseur			5 50 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. J. A. BRIGGS, Raleigh, N. C.

DECEMBER.

Mission in Southern States.—"And Jesus . . . said I have compassion on the multitude." Missionaries, 881; baptisms, 4,212; Sunday-schools, 1 818; teachers and pupils, 17,970; tracts distributed, 584,983.

Study Topics—Changed conditions. Religious resources of certain States not sufficient to meet demands in those States. City evangelization. Destitute regions. Immigration. Importance of prompt action.

The Fifth Annual Meeting.

As the ladies from some forty churches gathered in the Market Street Methodist church, Friday morning, Dec. 6th, for the opening session of the Fifth Annual Meeting of the Woman's Missionary Societies, it was noticeable that they were mostly strangers to one another, few of them having attended previous Annual Meetings. A common interest is, however, a common introduction, and the stiff formality said often to prevail in woman's meetings was noticeably lacking throughout the three sessions of the Meeting. The ladies fell into eager groups telling of plans tried, successes, failures, hopes and ambitions for larger work at each adjournment; left slowly and lingeringly, and finally parted for their homes, only when everybody knew everybody. The Greensboro ladies had thought of those hundred and one things that add to the success of any meeting; they were the entertainers, the ushers, the musicians, and friends and counsellors at every turn.

The first session was opened by devotional exercises conducted by Mrs. Livingston Johnson of Greensboro.

Mrs. C. C. Holton of Greensboro welcomed the ladies to Greensboro, dwelling not only on the pleasure their presence would give, but on the benefit she believed this meeting would be to the home society. Those who had been interested before would now be ardent.

Mrs. T. H. Briggs of Raleigh responded to this address, thanking the Greensboro ladies for its cordiality and emphasizing the binding ties of Christian love. A child once said, "I love you, mother dear, as high as the sky." So our love for one another was as high as the sky, for our mutual love was bound up in love for Christ.

Mrs. Lizzie Battle of Durham presided during the election of officers for the Annual Meeting. This election resulted in the election of Miss Fannie E. S. Heck, President; Mrs. Pruett, Charlotte, Secretary; Mrs. C. E. Holton, Greensboro, Treasurer.

Miss Heck's report as President of the Central Committee called upon all to join with her in returning thanks for the many blessings which had come to the world, the church, and to each individual worker through the work of missions. She sought, she said, to strike the key note of the whole meeting, and to make that note *praise*. Paul enjoined thanksgiving, adding, "and the peace of God which passeth all understanding shall keep your minds, through Jesus Christ. Praise and peace go hand in hand. A remembrance of past mercies is a strengthening of faith for future blessings. In rapid review she glanced at great causes for thanks in foreign fields—7,000 missionaries, 30,000 native helpers, one million converts, the Bible translated into 365 tongues and dialects. She thanked God for what the churches at home had already done, but most of all that this was but an earnest of what they yet would do, and do speedily. For the Woman's Missionary Union she would return thanks, for through its agency, in the eight years of its existence, three hundred and twenty-two thousand dollars had been given into the Lord's treasury for home and foreign missions. Coming more especially to the work of the Baptist women of North Carolina she thankfully remembered the measure of success that had been granted them—the blessings of larger service, enlarged minds, larger and broader interests, closer Christian friendships, the subsidence of obstacles, and most of all, for the blessed assurance of the loyal fellowship of co-workers with God.

Turning from this brief summary of countless blessings, she spoke more particularly of the features of the work of the year just closed. Last year in Charlotte the words discouragement and retrograde had first found utterance in the entire work of the Central Committee. They should certainly find no place here. Encouragement, progress and advance might be written through and through all the year's work. From the first of the year there had been marked increase over the quarterly reports of last year. The Christmas Offering of 1895, the first work following the annual meeting, showed a firmer hold on the work by many of the Societies.

The returns of the Week of Self-denial to relieve the debt of the Home Board had been, she was sure, inadequately reported, from want of care in designating objects for which sums were sent, but from this week dated a remarkable growth of interest in that feature of the work which those who knew it best delighted to call "the blessed work of box packing." Last year the value of boxes reported had been only $167 80. This year boxes had been sent to the value of $1,338 19. Over these had gone up songs of praise, and coming back from those who received their benefits a thousand prayers had called down blessings on those who had thus ministered to the necessity of the saints. There seemed danger that the Societies would forget that the work was threefold, and that State Missions, to which they had contributed by far too small an amount, stood equal with Home and Foreign Missions. Organize a church in North Carolina and you open a fountain whose healing streams will soon flow to all nations.

They met under the shadow of a great loss to State Missions in the death of Dr. C. Durham. She rejoiced that so noble a life had been given to so noble a work.

Having spoken of Foreign, Home and State Missions, she would speak of what might be called Household Missions—the work among the colored women in and around our home. Sunday-school teacher's classes, mother's meetings, prayer-meetings and Bible classes were being conducted among them by our Southern Baptist women, but these should be multiplied many fold. This was a field for which each was a qualified worker.

A most hopeful feature of the last year's work had been the holding of Associational Missionary Meetings at nine of the Associations. These meetings had been held largely through the aid of the Associational Vice Presidents, whose valuable services had added much to the success of the year. There was great need that the number of these Vice Presidents be increased, by far the larger number of the Associations being without them.

The office required work, prayer, patience, tact, gentleness and perseverance. She pleaded for volunteers from those who were willing to offer those gifts to the Lord.

Turning from the special features of last year, she begged that every Society would in some way observe in the opening of the new year, not only the Christmas offering for China, but the Week of Prayer coupled with it. Many had observed this week with great uplift of spirit, but not all.

Leaving the Corresponding Secretary to report the moneyed contributions, she gave the statistics of that part of the work that devolved upon the President of the Committee: Letters written, 1,352; sent out quarterly letters, 1,030; leaflets, 5,441; blanks for reports, etc., 1,600; Christmas programs, 600; Christmas envelopes, 3,000; "Missionary Talks," 3,600.

But one feature of the year remained to be touched upon, that feature around which so much of interest clustered—the Yates Memorial. Proposed and planned in Charlotte, the Central Committee had hoped and labored that this Memorial of $1,000 extra to place a new missionary in China as a living Memorial to Dr. and Mrs. Yates might be a completed success by this meeting. This, she said with much regret, was not the case. Let no one, however, call it a failure. The Memorial would, she felt confident, be a success and that speedily. Those who had striven for it would strive more, those who had overlooked it would do so no longer.

Finally she would close, as she began by giving thanks. While others were striving for the new, we should be thankful for the old faith, old hope, old work. She had no new plans. She commended the old faith that had strengthened for the past labors and the old love that had made that labor light. Might God who had of old been their guard and guide, be in and over all through the coming year.

The afternoon session was opened by devotional exercises conducted by Mrs. Battle of Durham.

Rev. E. Y. Mullins, Assistant Corresponding Secretary of the Foreign Mission Board was introduced. He congratulated the ladies as a part of the Woman's Missionary Union of the Southern Baptist Convention, on the great things accomplished by that organization in its brief history. Organized in 1888 its first year's contribution to Home and Foreign Missions was twenty one thousand dollars. Last year its contributions were nearly fifty thousand dollars.

The Board, he said, was receiving less this year than last because the times were better. In good times men invested more for themselves and had less for God.

Mrs. Meserve, of Raleigh, spoke of the Indians. She had spent several years in a Government school where some forty tribes were represented among the pupils. Every people wished to be judged by their race. She gave instances of the success of members of various Indian tribes. What these had done others might do. In school the Indians succeeded best in those branches which were partly imitative such as writing and drawing. She called attention to a picture of a young Indian chief and his father. The father was a "blanket Indian" in all the war paint and feathers of his chieftainship, the young man with bright, intelligent face was dressed in citizen's clothes. These two were the types of what the Indian was and what he might become and was rapidly becoming.

Mrs. Hatcher of Siler City read a letter of greeting from Mrs. Britton of China. She expressed her regret at not being able to be with the meeting. She spoke of the Yates Memorial as an accomplished fact, and hoped a young lady missionary would soon be sent out.

Mrs. Chappell of China, though present, was unable, through recent sickness, to do more than rise and express her pleasure in looking into the faces of so many of her sisters.

Mr. Britton took for the thought of his address the farewell words of the missionaries in China. The message he was to bear to the brethren at home was, "Pray ye, therefore, the lord of the harvest that he send laborers into his vineyard." Laborers were asking to be sent but could not go.

Mr. Chappell gave a series of contrasts taking his hearers with him in imagination to a number of Chinese homes, setting over against one another, the Chinese Christian home and the Chinese heathen home.

After the adjournment, an informal reception was tendered the missionaries, and the ladies enjoyed greatly inspecting the missionary curios displayed.

The third session of the meeting was opened by a responsive Bible reading. The fact that the Yates Memorial had not been completed, as had been hoped, lent an added thoughtfulness to the meeting, and the thoughts and desires of all were centered around the decision that must be made with regard to it during the morning.

Miss Liddell of Charlotte read the annual report of Mrs. J. A. Briggs, Cor. Sec. of the Central Committee. Mrs. Briggs congratulated the Societies whose work it was her duty to formulate into one gratifying whole. But a small part of the amount here recorded had come from plethoric purses. The faithful giving of littles had made the report what it was, the best ever made by the Central Committee, with the exception of that made in the Centennial year—the total contributions of the year being $4,491 88.

Against five Societies sending boxes last year, thirty had engaged in this work this year.

Though only a limited number had taken part in the Christmas Offering, it amounted to $320 84. The Yates Memorial Fund up to the time of closing her report had only reached $352 71. The general divisions of the work were as follows:—

Foreign Missions, $1,091.66; Christmas Offering, $320 84; Memorial Fund, $352 71. Total Foreign Missions, $1,765 21. Home Missions, $736.20; Value boxes to missionaries, $1,338 19; Week of Self-Denial, $159 83. Total for Home Missions, $2,234.22. State Missions, $402 05; Ministerial Education, $37.96; Orphanage, $46 02; Expense Fund, $6.42. Total, $4,491 88.

Following the adoption of this report the question of what should be done in the matter of the Memorial was thrown open for discussion. Miss Heck stated that since the close of the report funds had been reported for the Memorial sufficient to make the amount in hand $379 00. After a free discussion in which Mrs. Briggs, Mrs. Carter, Mrs. Brown, Miss Liddell, Miss Sheets and others took part it was decided to endeavor to complete the Memorial by the first of April.

Reports from the societies were read by their respective representatives and while it is impossible to give these reports or any mention of them here, it may be said that they were more than ordinarily helpful. They gave in a few words the year's work of each and by what means that work had been accomplished.

This was appropriately followed by a Conference on Society Methods, a number of ladies giving what to them seemed the most helpful feature of the year's work. One said the packing of a box; another the week of prayer, another the spirit of unity prevailing in the work, another the interest of the children in missions until a many sided and most helpful view had been presented.

Miss Applewhite of Carthage read a paper by Mrs. Laura Jones of Henderson, answering the query, Should we have Young Woman's Missionary Societies? Mrs. Jones said the query implied a doubt. In her mind there was no doubt of the need of such Societies.

Miss Zoe Riggsbee of Durham followed with a number of practical suggestions drawn from her own experience.

Miss Draughan of Kinston presented the report for the committee on Plans of Work. While recommending the usual features of the work, the committee laid special stress on the observance of the week of prayer and the training of the children not only in missions but in doctrinal truth. This latter recommendation was somewhat novel in this meeting but met the approval of all, especially when it was coupled with the recommendation to instruct the children in the Broadus catechism.

Miss Sheets presented the report of the committee on Resolutions, and gracefully thanked the many who had contributed so much to the pleasure of the Fifth Annual Meeting of the Woman's Missionary Societies.

After prayer, the doxology was sung, and with general expression of thankfulness for the good year's work closed and hope for the year's work begun, the Meeting adjourned to meet at the same time and place as the Baptist State Convention of 1896.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

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Southern Union Eastern Association.

Place and time—Long Creek church, Pender county, Friday before the fifth Sunday in December, 1895. Introductory sermon by Rev. S. D. Swaim.

The following are the subjects for discussion:

1. The Bible—how to study it. Speakers—Rev. S. D. Swaim and Bro. W. W. Larkins.
2. What is it to be a Christian? Speakers—Rev. W. B. Oliver and Bro. H. A. Bland.
3. What do we owe our children? Speakers—Rev. M. C. Walton and Bro. J. S. Cannady.
4. Am I my brother's keeper? Revs. F. T. Wooten and N. A. Shelly.

SECRETARY.

Spend all the time you can spare in studying some part of the Bible. Ponder it over and over, verse by verse, word by word. Think carefully over the whole reading, and get at its meaning. You can get more benefit from the prayerful study of one chapter than from a dozen chapters hurriedly read.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 23 a m	10 15 a m
" Elon College..		2 20 a m	10 45 a m
" Burlington ...		3 05 a m	10 59 a m
" Graham		3 19 a m	11 01 a m
" Hillsboro		4 22 a m	11 37 a m
" University ...		4 45 a m	11 46 a m
" Durham		5 30 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 43 p m
" Selma.....		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix. daily	
Ar Greensboro....	7 20 p m	3 25 a m	
" Elon College..	6 41 p m	7 46 a m	
" Burlington ...	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 18 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	3 35 p m
" Chase City....	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarksville...	10 59 a m	12 45 a m	4 59 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 62. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City....	1 08 p m	11 45 p m	3 20 p m
" Jeffress	12 39 p m	10 39 p m	2 15 p m
" Clarksville...	12 31 p m	10 25 p m	12 31 p m
" Oxford	11 33 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 62 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)	No 12. Daily.
5 05 a m	Lv ..... Raleigh..... Ar	7 30 a m
6 10 a m	" ..... Durham..... "	5 20 a m
8 22 a m	" ..... Greensboro ..... "	9 55 p m
10 15 a m	" ..... Salisbury ..... "	7 55 p m
11 09 a m	Ar..... Statesville Lv	7 08 p m
12 30 p m	" ..... Hickory ..... "	5 56 p m
3 52 p m	" ..... Asheville..... "	9 16 p m
4 25 p m	Ar..... Hot Springs..... Lv	11 48 a m
No 65. Ex. Sun.		No 64. Ex Sun.
6 10 p m	Lv... Winston-Salem.... Ar	6 35 a m
7 50 p m	Ar..... Mocksville..... Lv	5 00 a m

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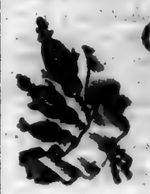
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S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.30 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

8.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

8.50 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.31 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 1.30 a m, makes close connection at Hamlet for Fayetteville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

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Resolutions in Regard to Rev. W. P. Jordan.

WHEREAS, Our beloved pastor, Rev. W. P. Jordan, has been faithfully exercising the pastoral care over our church for the last ten years, and that under his efficient ministrations our church has grown numerically, and also spiritually, and that a deeper interest in missions and charitable objects has been worked under his wise leadership. Therefore,

Resolved 1. That inasmuch as he has seen fit to sever his connection with us as pastor, after having been called in conference by a good majority to serve us longer, we believe that he had no selfish motive in rejecting our call, but under existing circumstances he felt from the depth of his heart it would be best for the church to call some one else as pastor.

2. That we tender to him our sincere thanks for his earnest and impartial labors among us during his long pastorate.

3. That we can conscientiously commend him to any Baptist church needing a pastor as one who walketh uprightly before his flock, and as one who is specially gifted as a church financier, and also a preacher of no ordinary ability, possessing the true qualifications requisite for a good country pastor.

4. That a copy of these resolutions be spread upon our church records, and a copy be sent to the BIBLICAL RECORDER for publication.

W. B. FELTON, *C. C.*

Dec. 5, 1896.

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Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Creekville ch, W Chowan, $3.75; Roanoke ch, ditto, 3.00; Eaton's ch, So Yadkin, 10.00; Spring Hill ch, Pee Dee, 4.13; H M Cates, Mt Zion, 1.00; Moore's Chapel ch, Piedmont, 2.95; Ephesus ch, through Rev J R Moore, 55c; Cameron ch, ditto, 3.75; Spring Garden ch, Atlantic, 1.75; Truitt ch, ditto, 1.00; Vanceboro ch, ditto, 1.00; Cove ch, ditto, 50c; Rev J W Rose, 75c; Independence Hill ch, Meck and Cab, 1.10; Dan Valley ch, 4.52; Siler City ch, Sandy Creek, 1.60; Antioch ch, Yadkin, 2 00; Holly Grove ch, West Chowan, 10.00; Bell's ch, Mt Zion, 1.60; First ch, Durham, Mt Zion, 33.91; W M S, Statesville ch, So Yadkin, 2 50; Cashie ch, W Chowan, 26.52; Mis Society, ditto, ditto, 5 25; W M S, Holly Grove ch, W Chowan, 5 05; Whiteville ch, Columbus, 3.74; W M S, ditto, ditto, 3.24; Flat Rock ch, Central, 5 00; Sawyers's Creek ch, Chowan, 15.00; Magnolia ch, South River, 62c; Mt Carmel ch, Montgomery, 83c; Maple Spring ch, Tar River, 5.87; Union ch, No 1, Caldwell, 2.00; Rocky River ch, Pee Dee, 1 35; Polkton ch, Pee Dee, 1.10; Jackson ch, West Chowan, 2.43; Reuben Smith, Tabor, N C, 1.00; Hopewell ch, Union, 2.00; White Lake ch, Bladen, 1.07; Mt Zion ch, Flat River, 6.79; Ross' ch, W Chowan, 12 05; Chapel Hill ch, Mt Zion, 10 00; Salem ch, Chowan, 3.90; Fishing Creek ch, Tar River, 1.65; Hope Mills ch, 1.65; Rockfish ch, 1.35; Aulander ch, W Chowan, 13 37; Broad St ch, Winston, Pilot Mountain, 20 00. Total, 249 98.

Foreign Missions—Mt Pleasant ch, Sandy Creek, $1.00; Bladen Association, 30 00; Middle Street ch, Newbern, Atlantic, 6.30; Jackson ch, W Chowan, 2.23; Tabernacle ch, Newbern, Atlantic, 2 90; Sunbeams, Scotland Neck ch, Tar River, 1.58; First ch, Raleigh, Central, 113.96; W M S, First ch, Wilmington, Eastern, 4.87; Aulander ch, W Chowan, 67c; Broad St ch, Winston, Pilot Mountain, 5 00. Total, 168.51.

Yates Memorial—W M S, Wake Forest ch, Central, $5.00; Middle St ch, Newbern, Atlantic, 3.00; Wadesboro ch, Anson, 10.00; Tabernacle ch, Newbern, Atlantic, 1.75; W M S, First ch, Raleigh, Central, 10.00. Total, 29.75. Previously reported, 459.91. Total this year, 489 66.

Home Missions—Stovall ch, $3 00; Amis Chapel ch, Flat River, 5 70; Ephesus ch, Raleigh, 2 68; S S, Aberdeen ch, Sandy Creek, 1.35; Sunbeams, Scotland Neck ch, Tar River, 1.57; First ch, Raleigh, Central, 93.96; W M S, Wilmington, Eastern, 2.44. Total, 110.61.

Education—Fayetteville Street ch, Raleigh, Raleigh, $5 00; W M S, Wake Forest ch, Central, 5.00; Tryon Street ch, Charlotte, Meck and Cab, 75.00; Broad Street ch, Winston, Pilot Mountain, 5.89. Total, 88.89.

Orphanage—Bethel Hill ch, Mt Zion, $5.00; Cedar Grove S S, per W P Loyd, 2 65; Greenville ch, Tar River, 18.36; Collection at Convention, 34.53; Antioch ch, Yadkin, 1.10; Ephesus ch, Raleigh, 2.27; S S, Aberdeen ch, Sandy Creek, 1.83; Sawyer's Creek ch, Chowan, 10 00; Walnut Cove ch, Pilot Mountain, 1.90; S S, Bethlehem ch, W Chowan, 2.50; Brooklyn ch, Eastern, 2 60; Salem ch, Chowan, 3 00; West Washington Street ch, Greensboro, Piedmont, 14.64; S S, ditto, ditto, 1.29; First ch, Raleigh, Central, 18 11; Aulander ch, W Chowan, 10.00; Poplar Creek ch, Flat River, 9.00. Total, 138.17.

Ministerial Relief Fund—New Hope ch, Eastern, $1.50; Mt Pleasant ch, Sandy Creek, 15c; W M S, Pollocksville ch, Atlantic, 2.25; Y P Mission Band, Tryon St ch, Charlotte, 11.00; W M S, Elizabeth City ch, Chowan, 10.00. Total, 24 90.

Students' Aid Fund, (Louisville, Ky.)—Collections at Convention, $12 78.

In SHOCCOMAN, Dec 4, $35.09 from Roberts' Chapel ch, Chowan Asso, was an error.

J. D. BOUSHALL,
Treas Bap State Conventions.
Raleigh, Dec 16, 1895.

Our Boards for 1896.

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President, R H Marsh, Oxford, N C; Vice Presidents: J W Carter, Raleigh, N C; W B Oliver, Wilmington, N C; W B Shaw, Henderson, N C; Recording Secretaries, N B Broughton Needham B Cobb, Raleigh, N C; Treasurer, J D Boushall, Raleigh, N C; Auditor, W N Jones, Raleigh, N C; Corresponding Secretary, J E White, Raleigh, N C; Trustees of the Convention: L Johnson, C M Cooke, W C Tyree, T H Briggs, L R Mills

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Ashe and Alleghany, W C Fields; Atlantic, B W Spilman; Alexander, J A White; Beulah, S P Adams; Bladen, W S Mellvin; Brier Creek, W A Myers; Brushy Mountain, R A Spainhour; Caldwell, J V McCall; Cedar Creek, C A G Thomas, Central, P A Dunn; Catawba River, Samuel Huffman; Cape Fear, E W Wooten; Chowan, E F Aydlett; Columbus, J W Powell; Eastern, A A Butler; Elkin, J S Kilby; Flat River, R H Marsh; French Broad, T M Honeycutt; Green River, M M Landrum; King's Mountain, H F Schenck; Liberty, James Smith; Little River, J A Campbell; Mecklenburg and Cabarrus, C Gresham; Mitchell County, L H Greene; Montgomery, W M Bostick; Mt Zion, W C Tyree; Pee Dee, J Q Adams; Piedmont, R W Brooks; Pilot Mountain, H A Brown; Raleigh, O L Stringfield; Robeson, E K Procter, Jr; Sandy Creek, O T Edwards; South Atlantic, J M Long; South Fork, J D Moore; South Yadkin, N S Jones; Stanly, E F Eddings; Tar River, W B Morton and E E Hilliard; Three Forks, W S Farthing; Union, H C Moore; West Chowan, J B Brewer; Yadkin, J C Burres; Yancey County, J F Sams.

The Board meets on Tuesday at 7:30 p. m., after the third Sunday in January, March and July; and at such other times as its work may demand, on a call of the President, to attend to all matters pertaining to missions, Sunday-schools and colportage, that may come before it.

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The American Baptist Publication Society will put its periodicals to any school, not now taking them, at an introductory price of one-half the regular rates. That is to say, if any such school will send us the full price for the quarter ending March 31, 1896, we will continue the subscription without further pay until June 30, 1896.

We desire also to call attention to the reduction in price of the *Advanced Quarterly* and *Bible Lessons*, and to the fact that, beginning with January, *The Baptist Teacher* will have a Missionary Department. Miss Mary E. Wright, of Georgia, will report for the Southern Baptist Convention, Rev. F. S. Dobbins, for the Missionary Union, and Rev. J. W. Weddell, for the Home Mission Society. A view will thus be given of all Baptist missions, Home and Foreign, North and South.

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Fifth-Sunday Meetings.

THE ATLANTIC UNION

will convene with the Tabernacle Baptist church, Newbern, N. C., Friday, December 27th, 1895. The following is the program:

10:30 a. m., devotional service by J. W. Rose. Organization of the Union.

11:30 a. m. How can preaching be made more effectual? J. C. Whitty.

2:30 p. m. The destitution in our Association. How to meet its needs? B. W. Spilman, W. F. Fry.

At night, introductory sermon, by L. R. Carroll.

Saturday, 10 a. m. Devotional exercise. J. W. Nobles.

10:30 a. m. Vital godliness the great need of the church. J. Long.

11:30 a. m. The relation of the pastor to the Sunday-school. J. W. Rose.

2:30 p. m. Devotional service. B. Ward.

3 p. m. Foreign missions. S. J. Porter.

3:30 a. m. Duties of church members: To the church—J. T. Jenkins. To the world—L. R. Carroll.

7:30. Devotional service.

7:45 Education. W. F. Fry.

8:15. Temperance. B. W. Spilman.

Sunday morning, 11 a. m., missionary sermon by J. T. Jenkins.

S. J. PORTER,
C. S. BURGESS,
Committee.

UNION MEETING YADKIN ASSOCIATION

will be held with Reece's church, Boonville, Yadkin county, N. C., Dec. 27th to 29th, 1895. Following is the program:—

Friday, 11 a. m., introductory sermon by Rev. R. M. Loftis; alternate, Rev. J. T. Kirk.

1:30 p. m., devotional exercise by Rev. O J Martin.

3:00 p. m., query: Ought there to be a good religious newspaper in every family? E. J. Adams, J. P. Griffith, J. G. Burrus and A. S. Speer.

7:00 p. m., sermon by Rev. W. G. Brown.

Saturday, 9:30 a. m., devotional exercise by Rev. W. E Nichols.

10:00 a. m., report of missionaries concerning this work.

10:30 a. m., query: What is the nature and office of the Holy Spirit? K. Thompson, J. J. Angell, R. B. Horn and J. J. Wallace.

1:30 p. m., devotional exercise by Rev. A. Davis.

3:00 p. m., query: Ought anybody be excused for not attending Sunday-school? If so, who are they? J. H. Sailor, T. C. Myers and L. A. Speas.

7:00 p. m., sermon by Rev. J P. Griffith.

Sunday, 10 a. m., Sunday school mass meeting conducted by J. H Sailor.

11:00 a. m., sermon by V. M. Swain; alternate, Rev. S S May.

W. B. CASTEVENS, *Sec'y.*

STANLY UNION

will meet (D. V.) Friday, 11 o'clock, before the fifth Sunday in December, at Locust Level.

ORDER OF BUSINESS

Introductory sermon at 11 a. m. by Rev. O. A. Honeycutt. Address of welcome by Rev. E. D. Teeter. Reply by Rev. D. S. Morton.

SUBJECTS FOR DEBATE

1. Discuss 1 Peter 2: 9. Opening speakers—Revs. H. Morris, J. W. Littleton.

2. Heb. 6: 1-3 How are we to leave the principles of the doctrine of Christ and go on unto perfection? Rev. J. W. Suttle and Prof. E F. Eddins.

3. Do we appreciate the sacrifice of our Stanly ministers as we ought? Opened by Revs. G. L. Eudy and E P. Harrington.

Attention called to the troubles in Armenia by Rev. B. H. Carter.

Address to the preachers by Prof. Eddins.

Missionary sermon by Rev. J. W. Suttle.

Locust Level is a beautiful village, situated on the waters of Rocky River. Visiting brethren will come by railroad to Albemarle and be brought out by private conveyance.

J. C. DENNY.

Royall Chair.

I have received the following sums for the endowment of the William Royall Chair:

H. A. Foushee, $25 00; R. P. Walters, 1.00; C. Scott, 5.00; W. D McCorkle, 1 00; Miss Eliza Watson, 1 00; Miss Mary Watson, 1 00; W. J. Tolar, 5 00; T. B. Liles, 3 50; John H. Williams, 1.00; H E Copple, 1 00; R H Williams, 1 00; T. E Williams, 2 00; James H. Williams, 1.00; Walter M. Gilmore, 5 00; James Copley, 5 00; R. J. Day, 1 00; Miss C. C. Lilly, 2 00; Dr. E. H. Bowling, 5 00. Total, $66 50

THOMAS H. BRIGGS,
Treasurer Wake Forest College
Raleigh, Dec. 16, 1895.

A genuine ghost story has yet to be attested; but not so a genuine blood purifier. Over and over again it has been proved that Ayer's Sarsaparilla stands alone among medicines as the most reliable tonic alterative in pharmacy. It stood alone at the World's Fair.

The exhibit of the Seaboard Air Line at the Atlanta Exposition is one of the most ingenious, attractive and creditable features of the exposition. It was designed and arranged by a North Carolinian, which accounts for the keen appreciation of our State's worth which is so evident. We are indebted to our friend and brother, General Passenger Agent, T. J. Anderson, for two souvenir pamphlets, one descriptive of the S. A. L. exhibit, the other outlining a beautiful route from the Atlantic to the Pacific.

Japanese Liver Pellets draw the blood from the head to the stomach, thereby curing sick headache and clearing the complexion. Fifty doses, 25 cents.

NEWS SUMMARY.

North Carolina.

J. T. Harris of Franklin county, while sitting in his house last week was shot and dangerously wounded by some one from ambush.——The Tyson and Jones Buggy Company received the first medal at the Atlanta Exposition.——The Railroad shops at Burlington are to be re-opened——The State pension warrants have been issued amounting to $105,000 to be distributed among 2,800 widows and 2,300 soldiers.——Mr. Auly Lyda was found dead in his buggy last week near Gastonia.——Dr. McCorkle son of Judge McCorkle of Newton, N. C., died at his home in Newton last week.——Mr. Royster Cheek, a promising young printer with Edwards & Broughton of this city died of consumption on the night of the 12th.——Mr. J. A. Claywell has some fine raisins made from North Carolina grapes; this was done by enclosing the grapes in a paper bag.——The directors of the Penetentiary are inspecting the State Farms.——O. R. Hassell, one of the noted insurance swindlers of Beaufort has been convicted.

In General.

For the first time in the history of Kentucky she now has a Republican Governor.——President Cleveland and party are spending some time in the vicinity of Norfolk, Va., and Eastern N. C., shooting wild geese and ducks.——The Atlanta Exposition closes Dec. 31st.——Ex Senator Allen G. Thurman of Ohio, is dead.——The Cotton Belt Railroad has withdrawn from the Southern Passenger Association.——The Southern Railroad will enter Norfolk the first week in January. Trains will run from Selma over the A. C. L. to Tarboro, thence over the Norfolk and Carolina to Norfolk.——Judge R. W. Peckham of New York has been nominated by the President to fill the place made vacant on the Supreme Court Bench, by the death of Judge Jackson; Judge Peckham's brother was once nominated for a place on the Supreme Court Bench but failed to be confirmed.——It is stated that negroes are starving on the Island of Jamaica, they made no effort to make any crop and hence have nothing to eat.——It is stated on good authority that ninety per cent of all the books written find no publisher.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

MARRIED.

ADCOCK—MURRY—On Dec. 1st, 1895, in Granville county, by Rev. J. A. Stradley, Mr. R. W. Adcock and Miss Bessie H. Murry.

CLINE—HOLSHOUSER—On Dec. 5, 1895, by Rev. J. O. Alderman, Mr. James A. Cline and Miss Esther C. Holshouser, both of Concord, N. C.

McLESTER—RITCHIE—On Dec. 5th, 1895, at the home of the bride's sister, by Rev. J. O. Alderman, Mr. Braxton McLester and Miss Lucy Ritchie, all of Concord, N. C.

LEWIS—BOYETT—On Nov. 27th, 1895, at the residence of the bride's father, by Rev. A. J. Taylor, Mr. Junius Lewis of Clinton, N. C., and Miss Mamie Boyett of Sampson county.

JENKINS—KNIGHT—At the residence of the bride's father, E. C. Knight, in Edgecombe county, N. C., by Rev. J. W. Powell, Dr. C. L. Jenkins and Miss Martha A. Knight.

VERNON—COMPTON—On December 11, 1895, near Cedar Grove, N. C., by Rev. John C. Hocutt, assisted by Rev. A. J. Taylor of Mt. Olive, N. C., Rev. J. H. Vernon of Person county and Miss Mattie Compton of Orange.

DIED.

SWEORENGAIN—At his home in Concord on Dec. 5th, 1895, of pneumonia, William Sweorengain passed away at the age of fifty-nine years. He was a member of the Baptist church in Concord, and leaves a wife and several children to sorrow over their loss. "Blessed are the dead which die in the Lord."

PASTOR.

MORGAN—Daniel W. Morgan departed this life in the fifty-eighth year of his age, at Elizabeth City, N. C., Nov. 29th, 1895. He leaves a loving wife and several grown children to mourn their loss. For many weeks Bro. Morgan had been a great sufferer, but bore it all with Christian fortitude. He has been for many years a faithful member of the Baptist church. He related to the writer some days before his death his experience when converted, while yet a youth. There was no doubt of the work of grace in his heart. He loved to talk about his soul. He was prepared, and therefore willing to go. May the Lord bless all who knew him to love him, that they may be as well prepared to go and meet him. May the love of the Lord console those of his own household.

C. S. B.

WEBB—"How unsearchable are his judgments, and his ways past finding out." On Thursday morning, Nov. 7th, 1895, God sent his angel to beat the spirit of Monnie Webb to the better land. After three weeks of suffering, at times most intense, the imprisoned soul broke the bonds of flesh and the loving hearts of mother, sisters, and friends, were left in lonely grief.

In the dark hours of pain and sorrow we can but wonder why heaven should covet earth's fairest treasures; yet we know 'tis right that God should have the best.

Monnie's life was short, her mission soon filled; yet sweet memories of her pure life still linger in our thoughts and make us long to be nobler and better, that we, too, sometime may hear the blessed words, "Well done."

Fond mother, remember not that one less tie binds you to earth but rather that you have one more angel in heaven. Trust the loving Father; he can bind the wound and heal the broken heart.

"God's ways are always right,
And love is o'er them all,
Though far above our sight."

P.

A Request from Rev. A. D. Hunter.

TO THE PASTORS, CHURCHES, SUNDAY-SCHOOLS AND MISSION SOCIETIES OF THE RALEIGH BAPTIST ASSOCIATION.

Brethren:—I was appointed Vice-President of the Foreign Mission Board for the Raleigh Association at its last meeting. I wish to get at once in correspondence with each pastor, church, Sunday-school and mission society.

Let me have the name of the president and secretary of each mission society, and the post-office of each.

Pastors, please write me what plan you will adopt for raising your mission money. I suggest putting the whole mission collections on the weekly basis, paying monthly or quarterly. The monthly basis for church expenses will greatly aid.

Let me suggest that each church arrange to pay expenses of its Sunday-school, and that on each Sunday the school make a collection for our mission, educational or Orphanage work. Let the object of the collection be named one week before it is to be taken and some facts given by the superintendent at the time it is taken. In this way our children can be trained in the objects of our Convention, and not simply to take care of themselves all the time.

Let all churches adopt some good plan and push it. Only one half our churches last year gave to Foreign Missions.

A. D. HUNTER.

Cary, N. C.

Secure a Position.

Wanted, for office work, on salary, in most every county in the south and west, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30.00 to $60.00 a month. Strictly office work. Chances for rapid promotion good. The enterprise is strongly endorsed by bankers Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

Sale of Land.

By virtue of authority given me in a certain Deed of Trust by the Trustees of Bethlehem Church, and at the request of the representatives of said Church, I will on Monday, the 20th day of January, 1896, expose to public sale for cash at the Court-House door in Raleigh, N. C., the property conveyed by said deed, and described as follows: Lying in Wake county, adjoining the lands of J. D. Powell on the south, and W. A. Slater on the other three sides, being the church building and the lot of land on which it is situated. Said Deed of Trust is duly recorded in the office of Register of Deeds for Wake county, in Book 118, page 66). N. B BROUGHTON, Trustee.

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Clothing Department.

Special prices from now to January 1, 1896. In order to reduce our stock we have made the following low prices on all lines of clothing: Child's knee pant suits, gray and brown, well worth $1.50, going at $1 00; boys' suits, 13 to 18 years, regular $5 50 goods at $3.98; boys' suits 13 to 18 years, black thibet, worth $6 00, now $4.85; men's suits, worth $2 50, cut to $1.88; men's $4 50 suits reduced to $2.98; men's black cheviot suits, worth $5 00, cut to $4.88; 100 job suits, retail price $5.00, now $3 48; 240 suits, odd lot, worth $6 50 to $13 50, cut to $5.00 for choice; our $12 50 worsted suits price boiled down to $8 98.

$18.00 overcoats reduced to		$13.88
15 00	" "	12.24
12.50	" "	9.88
10.00	" "	8.24

100 worsted suits, all new and made for this season's trade, that retail everywhere from 8.00 to 4 00, our price 2 21; elegant line 4 50 suits for 3.48; black cheviot suits that you can't buy in any market for less than 5 00, our price 3 38.

The above offer is the lowest ever made in Charlotte, and one that all lovers of good bargains cannot afford to pass. Call and take a look before you venture to buy elsewhere. "Money saved is money made."

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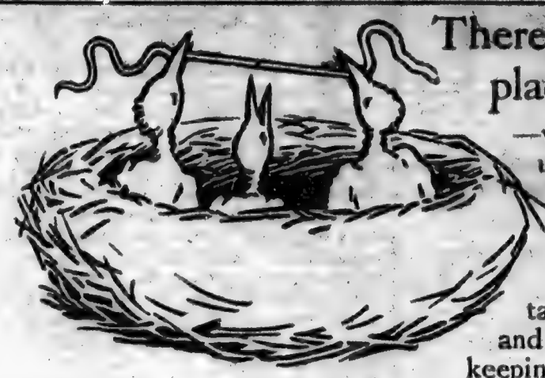
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The two years' course, *Senior* and *Junior*, now completed, has been rearranged so that schools can begin at any time, the lessons not being dated. A Teacher's Edition is now added, which contains the suggestions furnished in *The Baptist Teacher* during the two years.

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OUR YOUNG PEOPLE	10	cents per quarter; 40 cents per year	50 cents.
YOUNG REAPER, Monthly	2½	" " 10 " "	12 "
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OUR LITTLE ONES	6¼	" " 25 " "	30 "
BIBLE LESSON PICTURES	$1.00	" $4.00	$5.00

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$2.40 CASH WITH

The Home Circle.

At Eventide.

Ofttimes, when all the storm-vexed day
The sullen clouds have ceaseless passed,
And winds have wailed as if to pray
For peace at last;
Lo! as if rolled by hand of might,
Aside the gloom of cloud is pressed,
And the soft eve is full of light,
And quiet rest.

Thus, too, beyond our doubt and strife,
Which, cloudlike hide the heavenly light,
Shadowing the fair noon of life
With sombre night,
Awaits a calm and peaceful eve.
Then sorrow shall be overpast;
Then fear shall cease, and struggles leave
God's peace at last.

—Selected.

If no kindly thought or word
We can give, some soul to bless;
If our hands, from hour to hour,
Do no deeds of gentleness:
If to lone and weary ones
We no comfort will impart—
Tho' 'tis summer in the sky,
Yet 'tis winter in the heart!

If we strive to lift the gloom
From a dark and burdened life;
If we seek to lull the storm
Of our fallen brother's strife;
If we bid all hate and scorn
From the spirit to depart—
Tho' 'tis winter in the sky,
Yet 'tis summer in the heart!

—S. S. Times.

Passing Along the Christmas Joy.

Alice Foster was the teacher of a large class of boys in the Sunday-school of Lyndon Avenue church. All were the sons of rich men, save one, Jamie Allen. Poor Jamie! He was the only son of a widow, and six months before, an accident had crippled him for life.

Bright and sunny, he had been a favorite with them all. In school he led his classes, but out of hours he was ever on the alert to earn something to help his mother, whose slender income did not suffice for all their needs. Now he was only a burden, as he sorrowfully thought.

But Jamie was wonderfully ingenious, and as he gained strength, carved really beautiful things with his jackknife. Miss Alice discovered his marvellous gift.

The problem of his future had perplexed her greatly. Dependence was galling to his manly spirit, and he must, in a future not very far away, earn his own living, or partake of charity.

A thought came to her like an inspiration. Her boys more favored than Jamie, could easily contribute enough to give him a course at the Manual Training School in the city. He could now get around nicely on crutches, and the school was near his home. With the aid of the instruction, his natural talent might enable him to provide well for himself and his mother.

One day, when she was paying him a visit, he had confided to her his longing for this very thing. Not that he had any expectation that it would ever be within his reach, but he wanted it, just as a baby cries for the moon.

She laid the matter before the boys, and they grew enthusiastic. She was glad to give them something to think of outside of themselves, and proposed that they should make it really their gift by saving it out of their spending money. The managers of the school offered to give him any special course he might choose for twenty five dollars. She would give five of this herself, leaving a dollar apiece for the twenty boys.

Everything was progressing smoothly, when two weeks before Christmas, as she was in the church aiding the preparations for the the annual festival, she met Mrs. Marvel, a rich, purse proud woman, two of whose boys were in Miss Alice's class.

"I want to know about this scheme of yours," she said. "As I understand it, I don't approve."

So the teacher patiently explained the plan.

"It won't do," continued Mrs. Marvel, "to help such folks too much. If Mrs. Allen cannot afford to send her son to the Training School, let him learn a trade in some other way. Once help them, and you may do it to the end of the chapter."

Miss Alice was aroused. "Is that the spirit of Christ Mrs. Marvel? 'Bear ye one another's burdens.'"

Mrs. Marvel's children were beside her, listening eagerly. "Let us cultivate the true Christian spirit," added the teacher. "'It is more blessed to give than to receive.'"

"I saved my dollar," said Eddie Marvel. The younger boy said nothing, but the poison of selfishness had evidently touched his generous impulse.

"Oh, well, my boys shall give if the rest do," responded Mrs. Marvel, tossing her head. "We shall see what comes of it. My experience has been that you spoil by continually helping."

Christmas night with its festivities rolled around. Jamie Allen's surprise and joy amply repaid the boys for their little self-sacrifice. In passing along the Christmas joy, a three-fold measure returned into their own souls. In after years, Jamie was enabled to live in happy independence, a worker of rare and beautiful woods.—*Sophie Bronson Tillerington, in Young Reaper.*

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Misrepresentation.

One Christmas some one sent Mr. Whittier a gentian flower pressed between two panes of glass. Seen from one side, it appeared only a blurred mass of something without beauty; but seen from the other side, the exquisite beauty of the flower appeared in all its delicate loveliness. Whether the gift was lovely or not to the view depended on the side from which one looked at it. The poet hung the gift on the window pane, putting the blurred side out and the lovely flower side toward his room. Those who passed by without, looking up, marked only a "gray disk of clouded glass," seeing no beauty, but the poet, sitting within, looked at the token and saw outlined against the winter sky all the exquisite loveliness of the flower.

They cannot from their outlook see
The perfect grace it hath for me;
For there the flower, whose fringes through
The frosty breath of autumn blew,
Turns from without its face of bloom
To the warm tropic of my room,
As fair as when beside its brook
The hue of bending skies it took.

But deeper meanings come to me,
My half immortal flower, from thee:
Man judges from a partial view,
None ever yet has brother knew;
The Eternal Eye that sees the whole
May better read the darkened soul,
And find to outward sense denied,
The flower upon its inmost side.

Too often we look upon the blurred side of actions—yes, of people too. We do not see the loveliness that there is on the other side. We are all continually misinterpreting others. There is a flower side in many acts which we condemn because we see only the blurred side. Let us train ourselves to believe the best always of people and of actions, and find some beauty in everything. —*Selected.*

Christmas Time.

Christmas is at hand. In a few days the happy day will be here. Millions of people, young and old, are engaged in making preparations for it. Millions are impatiently waiting for it to come. The tide of joyful expectancy rises every hour to a greater height, and swells in every increasing volume. It is a time of busy thoughtfulness and loving planning and bright anticipation for countless homes and hearts.

Let us not forget in these preparatory weeks, the many who will have little or no share in the Christmas joy unless we give it to them. In every community there are some, and in our great cities a great host, who look forward to the Christmas season with little gladness. The bright and happy time only makes their own poverty or loneliness harder to bear. Those who have lost their children, think gloomily of the last Christmas when their dear ones were still with them, and mourn over their desolated homes. Those who are too poor to provide Christmas gifts for their loved ones are apt to give way to discouragement. It should be our mission to look out and help all such lonely and discouraged souls. What a work we may do, if we will, in bringing good cheer to these sad homes and hearts! If we have the spirit of him whose birth we celebrate, we will, in these preparatory weeks, think of others than ourselves or those immediately connected with us, and do everything in our power to give those who need it most a Merry Christmas and a Happy New Year.—*Our Young People.*

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Well, he is your Saviour! Immanuel—God-man—God in humanity with us. He was *God's Christmas Gift* to the world! Him you can take for your Saviour and in Him can you trust! Him you can recognize as the Messiah, the Prince of Peace, the Mediator and Redeemer! Do so; and eternal life and happiness shall be yours. Believe on him, trust in him, as your Saviour—sent as an evidence of God's *good will to men*, and of God's good will to you!

Believe on the Lord Jesus Christ, and thou shalt be saved.—*Kind Words.*

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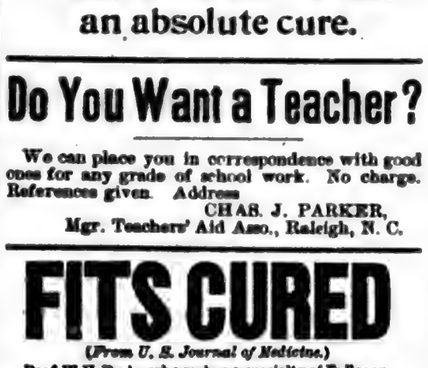
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SOME idea of the extent to which college athletics have been carried can be gotten from the report of the treasurer of the University of Pennsylvania Athletic Association for the past year. Receipts from all sources amounted to $98 826 87, and expenditures footed up to $98 936 37. A few games of foot ball brought in $99,754.81, and cost the association only one third of that amount. The players doubtless made more money and became more famous than they ever will again. The royal way in which the public supports foot ball is evidence enough that the college boys are not solely to blame. The public makes heroes of them and pays them richly.

YOU READ in the papers of efforts to have a "cloture" rule adopted in the United States Senate. There are times when we would have a cloture rule in less august bodies. Cloture, or closure as it is more sensibly called, is a cutting off of debate. In Mell's Parliamentary Practice it is stated that a man once delayed the work of the United States Senate two weeks by sheer perversity. We have frequently thought that such delay could be caused in our Associations and Conventions, if there were any one perverse enough to take advantage of the good Baptist principle of freedom of speech and debate. And, indeed, Baptists do have closure in their business meetings, for the sake of expediency. We have special orders; and discussion of a question must end with the taking up of the next order unless a majority votes to defer the order. The United States Senate could introduce closure in the same way—say, for instance, let a certain question be the special order at a certain hour each day until a certain date, and then close debate. There is every reason to provide for the freest expression of opinion. There could be no objection to allowing every Senator to speak his mind; but when filibustering and dilly dallying are resorted to, that is, when reputable men take advantage of just laws, it is time to treat them like any one else who abuses good laws. It is a pity that closure is necessary; but it is, as all who remember the delay in the last extraordinary session can testify.

WE CANNOT say what Congress will do; but if any of our readers are in hopes that it will take a step toward free coinage, he had better disabuse his mind immediately. The truth is, we rather think there is but little for Congress to do. No matter how badly off the country is, Congress cannot help it half so well as it can by adjourning. It has come to be a fact in business that trade halts when the laws of our country are in the hands of legislators. But there is no rest for the weary. Two hundred and seventy-two bills were introduced in a single day recently, and there have been floods of others. There are several new financial measures, and measures also for the establishment of a uniform system of bankruptcy, of postal savings depositories, and of a bureau of public health. Most of the others were looking to appropriations of private or local character.

THE President has sent a special message, very unexpectedly, to Congress, on the Venezuelan dispute. He does not proclaim war, but he advises Congress to let him appoint a commission to look into the Venezuelan question, with a view to asserting the rights and principles of our nation. He says war should be avoided, and he hopes for peace; but, at the same time, he feels called upon to see to it that England takes no advantage in her dispute with Venezuela such as would involve our self respect. As for us, we are not inclined to view the matter gravely. We are sure if, when the matter is looked into, the United States takes issue with England, that nation will be glad to arbitrate. The President informs the world that the United States will not submit "to wrong and injustice and consequent loss of national self-respect, beneath which is shielded and depended a people's safety and greatness." We are not sure that any one has been thinking that we would submit to anything of the kind. There can be no objection, however, to having the matter investigated.

WHAT is the Venezuelan question? We have deferred answering the question on the ground that it would in the end amount to nothing; but popular interest is now thoroughly aroused. The dispute involves questions of history and of topography. If we knew all the facts, it would not be necessary to get Congress to give Mr. Cleveland authority to appoint a commission. People whose minds are made up, who know all about it, convict themselves of prejudice The bone of contention is the narrow strip of territory between the Essequibo and the Morocco rivers. England contends that this territory was owned and partially occupied by Holland in 1814, when that country ceded to Great Britain "the settlements of Demerara, Berbice and Essequibo" Venezuela denies this and claims that Holland's possessions extended only to the east banks of the Essequibo; that the river was the recognized boundary between Holland and Spain in 1810, when, by her act of independence, Venezuela became the legal successor in title to Spain; and hence that the Essequibo is the present rightful boundary between Venezuela and British Guiana. In 1840 England made a survey of the disputed territory, and had the troublesome boundary laid off; but this was without the knowledge or consent of Venezuela. Before this time, and since, England has conceded that this boundary is not a fair one. Venezuela once asked for arbitration, but England declined to arbitrate. In 1850 it was agreed that neither of the parties were to occupy "any of the unoccupied territory in dispute" until the question of boundary could be settled. As long as the country was not known to be worth anything there was no trouble; but eighteen years ago new gold mines were discovered; and when, a few years later, in 1888, the gold fever spread, Venezuela granted a concession of lands to a certain mining syndicate, composed mostly of American citizens. Now the question comes back to the quotation just above—whether this concession reached into "any of the unoccupied territory in dispute." If it did, Venezuela has broken the treaty; if not, England is making a big row unjustly. The land ceded to the mining company "begins at the most westerly estuary of the Orinoco delta and extends thence eastward, or rather northeastward, along the coast 'to the boundaries of British Guiana' without any definite statement as to where those boundaries may be."

So the question is an old and a complicated one. Settlement of it ought never to have been put off. A man or a nation that will face a situation when it is presented will avoid a great deal of trouble.

Now what has this country of ours to do with this? England is not making "any attempt to extend" her "system to any portion of this hemisphere," (the words of the Monroe Doctrine); and so we cannot fall back upon that doctrine to base our right to interfere. England claims to be only asserting her title to property justly her own—obtained from Holland. But her refusal to submit the question to disinterested arbitrators and her domineering policy has caused Mr. Cleveland and a great many others to suspect that she is not going to do the right unless compelled to; and hence the investigation. At any rate the question is one for lawyers and civil engineers, not armies and guns.

WE HOLD the good name of our courts more sacred than all else of government. We are reluctant to say anything or give report to anything lowering their dignity or touching their honor. Nevertheless the conduct of Judge Robinson demands denunciation. A judge who so far forgets himself as to stuff his ears with cotton when a lawyer is pleading for a man's life, or who leaves the bench "to take a smoke," whether a joke or not, whether the room is cold or warm, is unworthy of the high position which he occupies. For the good of the State it would become Judge Robinson to resign. He himself acknowledges that his conduct has been as the newspapers have charged, and his defence is that he was joking. A judge who jokes while he sits over a jury trying a man on his life, is not the man to wear the white robes of Justice or occupy her exalted seat.

IT OUGHT to be known that the Empire of Turkey exists upon the written guarantee that its Christian inhabitants receive justice. This is a stipulation of the treaty of Berlin, which gives Europe and particularly England not only the right but the duty of interfering in any injustice done the Armenians. Notwithstanding this between 12,000 and 25,000 of them have been slaughtered within a year; and there is no sign of let up.

New Testament Studies—No. 14.

BY HIGHT C. MOORE.

THE EPISTLE TO THE PHILIPPIANS.

1. *Philippi.* This city was founded by Philip of Macedon "to commemorate the addition of a new province to his kingdom and to protect the frontier against the Thracian mountaineers." At the time of Paul it was a Roman colony with civic privileges equal to those enjoyed in the imperial city. It was a prominent city in Macedonia, being located between two mountain ranges and only nine miles from the sea. Its growth was largely due to the fertility of the surrounding plain, its proximity to rich mines of gold, and its position on the great highway from Rome into Asia. Still, it was more prominent in military than in mercantile affairs. There were some Jews in the city, but it was chiefly occupied by Greeks and Romans.

2 *Introduction of Christianity.* Contrary to his previous plans, Paul was specially directed (Acts 16: 9) to enter Macedonia. This was about 52 A. D. He was accompanied by Silas, Luke, and Timothy. Sailing from Troas they passed Samothracia and Neapolis, and arrived at Philippi, which was the first place in Europe to receive the Gospel. There being no synagogue in Philippi, the missionaries began work at the meeting-place by the riverside beyond the city limits. Lydia, a pious Asiatic, was the first convert. Her own conversion was followed by that of her "household," the first example of family religion, and by her entertainment of the disciples, which was the first example of Christian hospitality in the apostolic church. The conversion of the soothsaying damsel raised a storm of persecution which, in turn, was succeeded by the conversion of the jailer and his household. Thus a strong church was founded which, at the departure of Paul and Silas, was left in the hands of Luke and Timothy.

3. *Character of the Philippian Church.* Three things concerning the members of the infant church at Philippi merit special consideration: (1) They were severely persecuted (Phil. 1: 28–30), but their faith remained firm and they were unterrified by their adversaries. (2) Their attitude towards Paul was marked by the strongest personal attachment, unfailing obedience to his commands, and liberal contributions to his support. While in Thessalonica, Corinth, and Rome, Paul received pecuniary aid from the Philippian church which alone of all the churches founded by him thus aided him. (3) They were free from doctrinal errors. The Judaizing party, so frequently on Paul's track, had created no schism at Philippi. The single stain upon the church was a dispute, two women being especially implicated (4: 2), but this was individual rather than doctrinal.

4. *Date.* Various passages in the letter (1: 7, 13, 14, &c.,) classify it among the Epistles of Imprisonment. "Some believe it was written during Paul's confinement at Cæsarea, but "the mention of Cæsar's household (4: 22) and the circumstances described in the first chapter are decisive in favor of Rome." Others assign a very late date. Thus Hilgenfield says, "In this letter we have the Swan song of Paul," and according to Holtzman "it is the last will and testament of the Apostle that we have here." A medium date is more probable, and Dods is perhaps right in his conclusion that "the epistle to the Philippians was written in the second year of the Roman imprisonment, either in the end of 63 or early in 64 A. D."

5. *Occasion.* This Epistle was called forth primarily in acknowlegment of the generosity of the Philippians. They had sent to the Apostle a timely contribution for his relief in prison. This was conveyed to Rome by Epaphroditus whose arrival was followed by a dangerous illness. Upon his recovery he returned to Philippi, Paul having placed in his hands this letter of affectionate remembrance and sincere appreciation

6. *Features.* (1) The name of "Christ" occurs 38 times in the Epistle. (2) This has been called the least dogmatic of all the Pauline letters. (3) In no other Epistle addressed to a church does Paul mention "deacons." (4) About twenty times "joy" and words of kindred meaning appear in the letter. (5) This Epistle contains less of censure and more of praise than any other of Paul's extant letters.—Conybeare and Howson. (6) In this letter Paul gives an unusual amount of information concerning himself. (7) It contains a compendious summary and brief recapitulation of what the Apostle had already written to the churches in his other Epistles.—Wordsworth. (8) The Epistle is valuable as illustrating the heroism and tenderness of Paul's character; also for its compressed statement of his gospel as opposed to the teaching of the Judaizers.—Dods. (9) This is "the most epistolary of the Epistles, the easiest and most friendly of letters."

7. *Contents.* In the first chapter we have the salutation, thanksgiving and prayer for the Philippians, intelligence of the Apostle's condition at Rome, and an exhortation to endurance and concord. In the second, Paul exhorts to lowliness, declares his intentions, and writes of the return of Epaphroditus. In the third, there is warning against "the evil workmen" and an exhortation to perseverance in the Christian race. In the fourth, he enjoins a reconciliation, exhorts to joy and the pursuit of goodness, dwells upon the liberality of the Philippian church, sends salutations, and closes with an autograph benediction. (See Conybeare and Howson).

A more condensed analysis of the Epistle according to chapters is thus given by Pierson: 1. Paul's love and joy; 2. The heavenly citizen and his privileges; 3. Christian progress; 4. Six practical exhortations.

Here also is another interesting division made on the same basis:

1. The Gospel and Christ the Theme.
2. Humility and Christ the Pattern.
3. Earnestness and Christ the Object.
4. Peacefulness and Christ the Strength.

Glimpses of a Great Life.

BY CAPT. D. MCNEILL.

CHAPTER I

"The study of mankind," says a great writer, "is the most improving study for man;" and certainly a retrospective view of the thoughts and actions of one truly great and good, would inspire the reader only to higher and nobler aims. Life is too precious and short to be frittered away and poisoned by reading trashy and impure literature—while that which ennobles and fits for time or eternity may be had. Campbell said:

"Once in the flight of ages past,
There lived a man, and who was he!
Mortal, where'er thy lot is cast,
That man resembled thee!"

Deity impressed his own image upon man and made him a little lower than the angels. What a glorious stamp! What a brilliant introduction to "life's stern bivouac of battle"—to the probationary state—for life is a warfare! May our merciful God fit us for the strife, enable us to "fight a good fight," and give us an abundant entrance to his kingdom for Jesus' sake. Among those who stood in the "forefront of the battle" in our State, and especially in our section, no man stood more heroically, faithfully and earnestly than the

REV. JOHN MONROE.

In stature tall, well formed, muscular, he towered above his fellows; with tender-beaming eye and heart and voice full of love, he led the hosts; the strong right arm of his faith lifted high, and from his clasped hand, flashed the polished "sword of the Spirit," giving life and liberty to those "ready to perish." His life was a "burning, shining light"; his words, gentle, earnest and persuasive, eloquent; his presence, a benediction in every home; his spirit, the undimmed image of his Great Captain, whose commands he uttered and whose words he obeyed. Thus girded and equipped, he fought valiantly. "A prince and a great man," he stood for God and humanity, and triumphed over death and the grave! "O death, where is thy sting! O grave, where is thy victory!" over him who receives the plaudit, "Well done" from his Divine Head—echoed and re-echoed from angels and men, "Well done! well done!!"

A further word of preface may be appropriate before we enter on the main, pleasing work before us; for to the writer, it is a work of love. The status of the Rev. John Monroe as a minister can be estimated but by concomitant testimony. Dr. McCarthy in his great work, the Baptist Encyclopedia, classes him as one of the best in the State. Rev. W. H. Jordan, "the old man eloquent," whose home was with us in Wadesboro while he was pastor of the church there, once went with us to see the Rev. John Monroe and preach at Spring Hill. "I feel," said he, as he approached his dwelling, "like this is holy ground, for I regard him as the purest and best minister in the State." Such testimony from such sources is of weight. We believe that as all round man and preacher, he had but few superiors in our whole country. It has been our good fortune to hear very many of our ablest and best ministers, and those we thought nearest his type were McDonald and Hawthorn of Georgia and J. A. W. Thomas of South Carolina—(Broadus, of course, a higher, greater light and power). His living earnestness beamed in their eyes, actions and words. His tender cadence, melting pathos and overwhelming fervor were theirs also. As he, they could hurl thunderbolts "from high Olympus," or rather, from Sinai's top, among the self-willed and proud, or to the convicted, agonized soul, sobbing, "Lord, be merciful to me a sinner"; they, like he, could give the incense of the bruised night-blooming flowers of Gethsemane where Jesus knelt in agony, or the healing balm when he arose in triumph and majesty, their debt paid, to set them free! They with the finish of college and seminary, he a self taught scholar, delivering the same great message—they might surpass him in the art of delivery and smoothness of diction, but could not in unction, earnestness and power. There is nothing "on the dim spot which men call earth" so deserving of thought as our eternal destiny and the "way and the life" offered through Jesus and his love. Fame is a bauble, wealth "taketh wings," and we have here no "abiding city." Of earthly great men the poet says:

"Rome had its Cæsar great and brave,
Yet stain was on his wreath,
He lived the heartless conqueror
And died the tyrant's death.
France had its eagle, but his wings,
Though lofty they might soar,
Were spread in false ambition's flight
And steeped in murderous gore."

Could this be said or thought of God's great men!

They lay their armor down
To wear a glorious crown.

Next chapter will tell of the parentage and youth of Rev. John Monroe.

Early Church Services.

BY H. H. HORNE.

It was 200 A. D. before the early church had a special house of worship. Before this time the word *church* itself meant only a body of believers and not the edifice where they met. At least four places are known to have been frequented by these early Christians and used for worship,—desert places, groves of the martyrs, crypts of the catacombs and private houses. Special mention is made in the Acts of the home of Aquila and Priscilla, as well as of the school of Tyrannus. A private house was provided with an oblong dining hall, containing a couch for reclining at meals, extending around three sides of a table, and usually in three parts, called a triclinium, and used as a table for communion. An elevated seat was used for reading.

Several reasons account for these places of meeting. The early Christians were poor; yet we know from Paul and Justin that offerings were made. Also they were persecuted, oppressed and frequently outlawed. Further we may believe they loved silence and solitude. "Study to be quiet," says Paul. And they felt a natural aversion to all heathen art. So in the secret of His presence, in wild and barren spots, by the lonely martyr's grave, in the safety of a private home, they met and worshiped.

The germ of the service held where they met may be gotten from a letter of the younger Pliny to the Emperor Trajan, 109 A. D. This is the earliest description of Christian worship. They assembled on Sunday at sunrise. The Jewish Sabbath had now become the Christian Sunday. The world's redemption, not its creation, as heretofore, was thus celebrated. A hymn was sung responsively to Christ as God, Pliny tells us. A pledge (sacramentum) was taken to do no evil work. At even they ate "ordinary and innocent food," which was doubtless the Agape, or love feast partaken of in connection with the communion.

From this germ grew a well developed order of service, consisting of preaching, reading of Scripture, prayer, and song. The preaching was a missionary address to the unconverted, of revival character in the purest sense. Any one of age was allowed to speak, which custom was inherited from the Jews who allowed Christ and Paul to make use of their synagogues. These addresses were such as made by Peter to Cornelius in Acts x, and by Paul at Antioch in Pisidia in Acts xiii. It was a familiar exposition of Scripture and exhortation to repentance and a holy life. This manner of speaking became gradually confined to the clergy as an exclusive privilege.

The reading of Scripture was also transferred into the Christian church from the Jewish synagogue. (Acts xiii, 15; xv, 21). New Testament, the gospels and apostolic epistles were read as well as Moses and the prophets. From Col. iv, 16, and 1 Thes. v, 27, we learn that these epistles were intended for public use and were addressed to whole congregations. We may imagine with what joy the holy brethren heard one of these epistles read and how gladly Thessalonica exchanged letters with Laodicea.

The prayers, like ours, consisted of petition, intercession, and thanksgiving. Though a descendant, too, from Judaism, a new view was incorporated in it, that of Father. Every important act was accompanied by prayer. They obeyed the command, "Pray without ceasing." Sometimes on occasions of special solemnity, as the sending of Paul and Barnabas to the Gentiles, fasting was added to prayer (Acts xiii, 3; xiv, 23; 1 Cor. vii, 5). Though the Psalms and Lord's prayer were early used, there was no liturgy till the third century. Paul bowed the knees in praying (Eph. iii, 14), but the usual posture of the early Christians was standing with outstretched arms in oriental fashion.

The songs were forms of prayer, the Psalms of the Old Testament being used. The Lord sanctioned this custom at the Supper. The singing of Psalms, and hymns, and spiritual songs was enjoined by Paul to the Ephesians and Colossians as a means of social edification.

The church added original psalms, hymns, doxologies, and benedictions. As for example, the song of the heavenly host at the birth of the Saviour, the "*Nunc dimittis*" of Simeon, the Magnificat of the Virgin Mary, the Benedictus of Zacharias, and Peter's thanksgiving after his miraculous deliverance. (Acts iv, 24–30; cf. Psalm 2).

The Epistles furnish us with fragments of of hymns, such as Eph. v, 14; 2 Tim. ii, 11-1; 1 Pet. iii, 10–13. Passages from the Apocalypse are hymnal in character, such as. i, 5–8; iii, 7; v, 9, 12, 13; xi, 15, 17; xv, 18; xix. 6–8. These hymns were sung by individuals (1 Cor. xiv, 26), or by the whole assembly.

The first express confession of faith is the testimony of Peter: "Lord, to whom shall we go but unto thee? for thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God." The so called "Apostles' Creed" grew out of a baptismal formula. The sacraments were two—[illegible] antitypes of circumcision and [illegible] and related to each other as [illegible] and growth of the Christian [illegible].

Such were the simple services of Christians, full of earnestness, [illegible] spiritual power.

Chapel Hill, N. C.

The Biblical Recorder.

WEDNESDAY, DECEMBER 25, 1895.

J. W. BAILEY, - - - - - EDITOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

ALREADY Chicago University's out-reaching influences are provoking discussion. We see the *Watchman* of Boston and the *Standard* of Chicago—two giants—arrayed the one against the other for "affiliation," as surrendering to Chicago University the autonomy of a college is called. Several Baptist colleges have already affiliated, and eight or ten others are being induced.

CHRISTMAS week has been holiday in the RECORDER office from the beginning, on the grounds, first, that the force needed rest; secondly, that a week at the end of the year is needed to clean up and start afresh with the new year, and third, that the failure to get the paper one week increases ability of subscribers to appreciate it.

We are going to break over this year, and see how it goes to get the paper out as usual. We believe our subscribers will appreciate its presence this week more than its absence. At any rate we will have a merry Christmas in getting the paper out as a Christmas present to its friends.

May happiness without alloy be in every home the RECORDER enters; and may the happy ones not forget to make their blessings joyful for others.

WE ARE about to begin another year. We can sing Ebenezer. But there must be more than singing, if we wish to sing that encouraging work-song next year this time; for God helps workers, not singers merely. We want to raise $15,000 for State Missions and Sunday-schools, $12,000 for our Orphanage, $9,000 for Foreign Missions, $6,000 for Home Missions, $4,000 for Ministerial Education, $1,500 for Ministerial Relief, $20,000 to complete our university for women, and not less than $10,000 for Wake Forest College. How much? $87,500.

There are at least 30,000 families of Baptists in North Carolina. Their average income is at least $250. Total, $7,500,000. One tenth, $750,000. This will pay for church expenses and extension, pastors' salaries, and everything else, and certainly leave more than $87,000 for the objects of this Convention.

Do not the Baptists of North Carolina give one-tenth to the Lord? Are we less free with our gifts to God than the children of Israel? We are not bound by the law that bound them; but how greatly are we bound by Love? Surely we will not do less than they.

Let each and every one of us begin now and give at least a tenth to God this year, and he will bless us.

THAT was a remarkable article we published week before last—"Reflections on Notable Events of Recent Baptist History." It was published primarily with the purpose of giving the reader a concise and unbiased statement of several important and meaning matters. We do not believe that "Baptists in two sections of the United States shall drift further and further apart until they shall constitute two distinct ecclesiastical types," (any more distinct than they now are), as the author seems to fear. On the other hand, two scenes upon the floor of our Convention at Greensboro were eloquent in their emphasis of the desire for fraternity of spirit and work between North and South. The plans of co-operation in work among the negroes will be a growing, binding force in this respect. The other scene was that of Dr. Hufham glorying in Dr. Bitting's speech and praising the American Baptist Publication Society.

There are no differences between Northern and Southern Baptists on sectional lines. As was pointed out in the article week before last, there are quite distinct schools of thought and habits of work; but this should not be charged against the blue coats or the gray coats of 'sixty-one. Let the differences be; let us insist upon our beliefs and our practices. There is no danger that a Baptist seminary in the North will out grow its usefulness as a Baptist institution; there is no danger that the American Baptist Publication Society will go out of the business of publishing Baptist literature.

But, for all this, we would rather patronize our Southern Baptist Theological Seminary because it is as good as the best, if not the best, on God's earth; and because a young man who goes there fosters an acquaintanceship which will make him stronger throughout the Southern Baptist Convention. And let us use our Conventional periodicals because they are ours, because they are as good as the best, and because the people upon them go to the work for our Convention.

He is a small man who goes or does not go to a seminary because it is located North [illegible] and smaller still is he who uses [illegible] literature on such grounds.

NEITHER POVERTY NOR RICHES.

This was the prayer of Agur, the son of Jakeh. In theory, we all admit its wisdom. Practically, most of us are very sure as to the first half; as to the second, we are not so certain. Never was the race for wealth more eager than it is to-day. Not only are the young dazzled by the appeal that riches make to their imaginations, but the middle-aged and even the aged become envious, dissatisfied and soured. And too often, alas, both young and old succumb to the allurements of wealth, and resort to unfair, over-reaching, dishonest methods to secure it.

A calm survey of the conditions of happy living, of peace of mind, of the development of Christian character, will surely be enough to convince an open mind that great riches are not worthy objects of desire or labor. And one who has been favored with a wide range of observation of all classes of society will be no less certain that the most useful and happy lives are passed by those who are in only moderate circumstances.

We do not for a moment sympathize with the current tirades against the rich. To be rich is not necessarily to be bad, much less criminal. And in order to make our point it is not necessary, even if it would be right, to blink the fact that all the virtues have occasionally blossomed and borne fruit in the homes of the wealthy. It is possible for a good man to be a millionaire. Capacity, thrift, industry, honesty, have made many rich, and a few very rich, in a perfectly legitimate way. And not a few have rightfully inherited fortunes which were honestly acquired.

Nor are we among those who think that a rich man is necessarily a curse to a community. On the other hand, he may be, incidentally, a great blessing. If a millionaire were to settle in every township in our State, a large proportion of the people would be benefited thereby. If, better still, a native citizen in each county should by perfectly just and honest methods become a millionaire, large numbers of his neighbors would surely become sharers in his prosperity.

But as to whether it would be best for the man himself and for his family, is another question. And this is just the question before us.

As a matter of fact, does wealth, in the long run, make people happy? At first, we are inclined to say yes. We think only of the things that money will buy and of the ease that it will secure. But reflection will suggest that this is a superficial judgment, and observation will prove what reflection suggests. Wealth, it is true, is masterful; it can speak in the imperative mood and command many of the means of pleasure. But not all, nor the most important. The best, the essential things, are unpurchasable. A rich man may sometimes have these essential things. But that is in spite of his riches, not because of them. We have good authority for believing that "a man's life consisteth not in the abundance of things that he possesseth."

We see the silk attired, fur-wrapped lady roll by in her carriage, or the millionaire lolling in the back piazza of his private car. Envious thoughts begin to rise. But stop:—are they happy? We may not ask them, but we can watch them. Are they not often restless, petulant, querulous? Do they seem to be more contented than others? Does their bearing suggest that there are no skeletons in their closets? Do we not read anxiety and black care in some faces, hardness and selfishness in others? Do we often hear from them the spontaneous, ringing laughter that is an outward sign of a happy heart?

No; peace of mind, contentment, happiness, are not purchasable commodities. Money can buy things, externals, the accidents of living. But the roots of happiness lie too deep to be watered by wealth. Money is king in its own limited realm, but there are vast provinces which heed not the sway of its sceptre. And all these best, unpurchasable elements of happiness are really more apt to be possessed by one who is neither rich nor poor, by the man who is above want, but has his work to do and his economies to practice.

"But surely one may pray for riches in order that, through them, he may be more useful." By all means, provided that we are absolutely certain that the object of the prayer will not be forgotten if the prayer is answered. Somehow, in most cases, it seems to be. Rich people—even Christian men and women—do not give as much, in proportion to their incomes, as do those who are in moderate circumstances. There are shining and noble exceptions, rich men and women who really believe that they are God's stewards, and who prove their belief by gifts which are as unostentatious as they are munificent.

But these are exceptions. The rich are never rich enough. "What is my paltry million. My neighbor has three millions. I cannot begin to give yet. When I get more able, call on me." The style of living adapted by many of the wealthy would empty the purse of Fortunatus. But if this should not use up all the income, what is left must be re invested for future gain. May none of our readers ever be so poor as some of the rich imagine themselves to be when asked to be useful through their money. Instead of praying for more, let us so use our few talents or dollars as to prove that we are fit to have more.

But even if wealth could buy happiness or would certainly be used for good purposes, the prayer of Agur would still be the proper one for a Christian to offer, unless it could be shown that the possession of wealth tends to spiritual prosperity. For our business in this world is not to be happy (though the good Lord often makes his children so), but to be good and grow to be better. And few will contend that people have as good a chance to lead sober and godly lives in palaces as in less pretentious homes. Millionaires' children are usually handicapped from the beginning in the struggle for eternal life. And the rich, tempted toward worldliness, pride, fashionable display, have a harder task in treading in the footsteps of the lowly Nazerene than their less wealthy neighbors. No, those who are neither poor nor rich have the better chance to get to heaven, and to enjoy religion on the way thither. In congenial work they find deliverances from many seductions of the devil. Experience proves that to be delivered from the necessity for exertion is no real blessing. Observation shows that those who possess moderate means are usually less selfish, live more virtuous lives, and pass more readily through the narrow gate that openeth into the kingdom of God.

NEWS NOTES.

....Rev. W. L. Ferrall has given up his Snow Hill field, and for the present is in Raleigh.

....Mrs. Mamie Hatcher requests us to say that her address is Liberty, N. C., instead of Siler City, as was stated last week.

....Rennert, N. C., is without a pastor, Rev. A. R. Pittman having resigned. Bro. Pittman serves Long Branch church instead of Rennert.

....It is a good week to remember the orphans. If too late for Christmas day, never mind; the orphans will be happy to hear from you any time.

....The Board of State Missions and Sunday schools will meet in the Raleigh Mission Rooms, Jan. 7. A full attendance of the Board is especially desired.

....We thank Capt. Fred. C. Smith of Chapel Hill for informing us that Rev. J. W. Watson has received calls from Cool Spring and Moore's Chapel churches for 1896.

....Many of our readers will join us in sympathy for Rev. C. A. Jenkens and wife of New Brunswick, N. J., who lost their three year-old daughter, Irma Louise, recently.

....Rev. Geo. J. Dowell of Durham and Rev. J. F. MacDuffie of East Durham were in Raleigh last week. Bro. MacDuffie sets the mark for Ministerial Relief this year at $2,500.

....Two of the Baltimore churches—Seventh Street and Fuller Memorial—have had their calls accepted by Rev. W. J. E. Cox of Staunton, Va., and Rev. S. C. Clopton, D. D., of Anniston, Ala., respectively.

....*The Commonwealth*, Philadelphia, is not backed by the American Baptist Publication Society, as we stated. The fact of its address being that of the Society signifies no more than that our contemporary has rooms in the Society's building.

....Mrs. Mary Fulton, who died in Asheville, Nov. 30th, was eighty-four years old. She had property estimated to be worth $8,000 to $10,000, and it is understood the bulk of it will go to the First Presbyterian church of Asheville.—*Charlotte Observer.*

....Some of our readers sent boxes last year to Rev. E. L. Compere, home missionary to Indian Territory. They with others will be sorry to hear of his death. He was one of the foremost of our workers. He gave his life to the work; and is now resting from his labors.

....After the first of January, Rev. Samuel Saunders will begin his work with the Chowan Baptist church at Winton, giving two Sundays to that church and two to the Murfreesboro church. This necessitated his giving up the Union and Seaboard churches.—*Murfreesboro Index.*

....Rev. A. B. Vincent, distinct missionary of the Negroes, requests us to again call attention to the New Era Institute, to be held at Lumberton beginning Jan. 8. We have seen the program, and it will be very helpful to those who attend. Aside from this, several distinguished brethren will take part.

....This week we begin printing the biography of Rev. John Monroe, one of the mainstays of our cause—a leader in Zion—in the early days of our history. The papers will be of especial interest to the Robeson section of our State, but they will repay any one who reads them. Good biography is most excellent reading for young men and women.

....It is stated in some of our exchanges that Elon College, N. C., has received a gift of $100,000 from a Northern benefactor.

....We were glad to have visits Monday from Rev. A. D. Hunter, Rev. J. M. White, and J. H. Holloman of Apex.

....Georgia brethren are planning to make 1896 an educational year in that State. Circumstances make any other course in North Carolina unwise and unthought of.

....We are anxious to get the minutes of the Associations as soon as they are published. We purpose binding them for reference; and we cannot have the set for any year bound until the minutes of every Association are in hand. Will not the clerks oblige us?

....We have found that nothing so destroys the force of an article as length. A man who writes a column (say a thousand words) on a subject will obtain three readers where the broadside writer has one. The practice of condensation without sacrificing force or clearness is a most helpful one.

...."He sits there a quiet listener and says nothing, but he is speaking through every man that has stood upon this platform to day," said a brother, of Rev. C. E. Taylor, D. D., Wake Forest's able president, on education day at Greensboro.—*Religious Herald's note on N. C. Baptist State Convention.*

....Miss Helen Culver has given Chicago University $1,000,000, to be devoted to the research and spread of knowledge in biological science. By a proposition made by Mr. Rockefeller this gift calls for a like one from him. It is stated that a school of medicine will be established in the University.

....Through a gift of $75,000, jointly made by Mr. W. W. Spence of Baltimore and Mr. George W. Watts of Durham, N. C., and through other donations, making a total of $125,000, the removal of the Southern Presbytherian Union Theological Seminary from Hampden Sydney, Va., to Richmond is made practicable.

....The Baptists of Raleigh will assemble in the First Raleigh Baptist church next Sunday night, Dec. 29th, to consider matters in regard to City missions. Rev. A. D. Hunter has given up the place of City missionary, having his time more largely filled by a field of good country churches. His work in Raleigh was progressive and substantial, and we regret to have him leave.

....The American Baptist Missionary Union anticipates a debt this year of about $300,000. Great efforts will be made to bring it much lower. The Secretary says unless it is reduced, many missionaries will be recalled. No little of this debt, and of other mission debts as well, is due to the enthusiasm of Centennial year; and we are glad the next centennial is a good way off.

....Evangelist Hutson of Richmond, Va., who has been conducting the series of meetings in the Tabernacle Baptist church for the last two weeks, closed the meetings Sunday night and left for his home Monday morning. There were twenty five professions as a result of the meetings. Only a portion of them, however, have as yet given in their names to unite with the church.—*Newbern Journal.*

....The election of Dr. N. B. Cobb as statistician of our Convention will meet with general approval. There is need for such work. In his position Bro. Cobb will be able to stir up the clerks of churches, etc., so that our associational reports may be full. Every blank in every church report must be filled, if the minutes are to be authentic. We hope to see renewed effort made in this direction, and Bro. Cobb shall have hearty co operation at our hands.

....Bro. J. N. Booth has resigned at Union. He has been there for several years and has done a fine work. We would regret very much to lose Bro. Booth from the State, and we do hope some of our pastorless churches will call him at once. He is a safe, wise pastor, and a fine preacher. He came to us from North Carolina and those brethren will be delighted to see him back in the Old North State. We hope they may be disappointed.——We understand that Bro. A. McA. Pittman has resigned Santee church, at Elloree and Corinth. These are good churches, and we are sorry Bro. Pittman has felt it to be his duty to resign. He is a useful man, good preacher and devoted pastor, and we hope he will be called to some field in South Carolina. His North Carolina brethren have been anxious to get him for several years, and we hope some of our pastorates will speak out at once.—*Baptist Courier.* Two good Wake Forest men, who have done fine work in South Carolina, but are capable of doing still better in North Carolina.

....Two years ago meetings were held at noon in Niblo's Garden, New York City, and at 3:30 p. m. in Cooper Union on week days, and thousands of people heard the gospel preached and sung. It was almost a startling revelation to many that more non-Christians, men and women, could be induced to go to these meetings during the busy week than could be drawn into any one church in New York City on Sunday. Hundreds became Christians, and through the daily press the influence of these meetings was felt all over the country. It has been decided, therefore, to rent Cooper Union for a mass meeting of religious workers and all others who will come on every Monday at 3:30 p. m. Rev. A. C. Dixon of Brooklyn will speak at that hour Monday afternoon, January 6th, and the best singers that can be secured will give the people the gospel in song. Mr. Dixon's subject will be "Eternal Life and Death." The prayers of the Christian people everywhere are requested for God's blessing upon this work. Its twofold aim is to reach non-church goers with the gospel which "is the power of God unto salvation," and to inspire Christians of all evangelical creeds to become "workers together with God" in winning to Christ the lost thousands of this great city.

....Rev. M. A. Adams takes charge of French Broad church, Asheville, next week. We do not feel that he is being separated from us, even if he is going to the Western Convention. Bro. Felix, Bro. Tucker and Bro. Jordan brought the mountain country close to us at Greensboro by their active interest in our Convention. Bro. Adam's work at Monroe and Reidsville has been very creditable, indeed, and he has taken a high stand in our work in general. That he will do well in Asheville we have no doubt, and we commend him to his new charge.

....We gather from the table published by the *Baptist Courier* that there are in South Carolina 448 ordained Baptist ministers, 875 Baptist churches, 82,634 Baptists; 682 Sunday schools, 4 684 officers and teachers, 37,471 pupils. There were 3 656 baptisms last year. Contributions as follows: State Missions $8,303 43, Home Missions $3,972 57, Foreign Missions $7,262.65, Education $1,431 06; Orphanage $4,295 20, aged ministers $966.63, miscellaneous $116,536 40; aggregate $143,678. We have a detailed report of the South Carolina Convention in this issue.

....The statistics of the Western N. C. M. E. Conference for 1895 show: Infants baptized, 2,150; adults, 1,641; Epworth Leagues, 90; members of the League, 3,213; Sunday-schools, 673; teachers, 4 515; scholars, 44 973—an increase of scholars of 2 205; paid to Conference claimants, $4,513.37; contributed for foreign missions, $8,674 18; domestic missions, $4 816 19—an increase of over $600. Eleven missions had become self sustaining. For Paine and Lane Institutes, $157 05. Our colleges are: Davenport College, Weaverville College, and a half interest in Trinity. This meagerness of our educational statistics is accounted for by the fact that Greensboro Female College and Asheville Female College, to which we give our patronage, are not the property of the church, and therefore never reported. There are 196 local preachers, and 65,864 members of the church; $5,000 assessed for education, and appropriated to Trinity College, Trinity High School, and Weaverville College.—*Nashville Christian Advocate.*

....Rev. W. P. Fife's recent meeting in Wilson, N. C., resulted in 900 professions of faith, and great quickening to church members generally. Hundreds of people attended from churches in the surrounding country, and numbers of these, as well as citizens of Wilson, were converted. Mr. Price, one of Mr. Fife's assistants, is a member of Dr. Stakely's church, the First Baptist of Washington; the other, Mr. Browne, the singer, is a Methodist. A very large per cent. of the converts was men, a rather unusual thing.——W. P. Fife, the drummer evangelist, is in Winston, N. C., preaching to great crowds of people. In the three weeks' services which he has held, more than one thousand professed conversion, including all the saloon keepers and bar-keepers in the place, and now the business men and the citizens generally are asked to help these men to go out of the whiskey business, which they propose to do.—*Evangel (Baltimore) Dec 18. The Evangel* is not in hearing distance of the truth. If all its reports of the work of professional revivalists are only half as inflated as these they are outrageous misrepresentations. We wonder if the "evangelists" send the *Evangel* these reports.

....We learn from the *North Carolina Christian Advocate* that Rev. G. A Oglesby has been appointed Missionary Secretary of the North Carolina and M. E. Conference. His work will be somewhat like that of Secretary of our State Board of Missions. It is a departure from the usual mode of Conference work, for the State field has heretofore been left to the Presiding Elders. It is significant that the Conference recognizes the need for increased exertion in this respect. We quote statistics of the Conference as given by our contemporary: Number of local preachers are 123; number of white members, 68,777; number of infants baptized, ——; number of adults baptized, 1,897; number of Epworth Leagues, 21; members of Epworth Leagues, 1,405; number of Sunday schools, 659; Sunday-school teachers, 4,789; Sunday school scholars, 38,303; Foreign Missions ——; Church Extension, $1,984; American Bible Society, $359 80; amount paid to P. E's, $11,759; to preachers in charge, $85 169; Bishops, $1,587 18; number of church edifices, 644; value, $778,269." From newspaper reports we infer that the *Advocate* was not endorsed as the organ of the Conference. We hope the matter will be adjusted, and that our contemporary will continue to have the confidence and support of the people it has served so long.

...."A number of writers and some editors are advancing the proposition for consolidation of Presbyterian seminaries, says the *St. Louis Presbyterian*. Since the removal of Union to Richmond it is urged that Columbia be joined with it, and made the school for the Synods east of the mountains. It is further urged that Clarksville and Louisville being too near each other to build two large seminaries, that Clarksville be moved to some point in Texas or Arkansas, for the real Southwest, and Louisville be supported by the central Synods. This would make three seminaries, and by no means equally divide the territory or communicants. We have what we believe is a better division. Consolidate Columbia and Union at Richmond, and make it the Seminary for the Synods of Virginia, North Carolina, South Carolina, Georgia, and Florida, which five Synods have over half the whole number of communicants in the church, and no part of which is more than eighteen hours from Richmond save the lower part of Florida. Then consolidate Clarksville and Louisville at Louisville, and make it the seminary for the remaining Synods, which have less than half of the whole number of communicants, and the remotest part—Southern and Western Texas—is within thirty-six hours of Louisville. Outside of Texas from nearly any point Louisville may be reached in from twelve to eighteen hours."

A Glance Over the Recorder for 1895.

It can be said without boasting that in the year now closing, the RECORDER has been the medium for the expression of the best thought of the Baptists of North Carolina. A glance at the list following shows not only what a fine array of articles we have published, but also that every phase of our work, every phase of thought and opinion, and every part of our State has had free expression, from competent hands, in these columns. We are proud of our list of contributors; they are worthy of the Convention they represent. We might have obtained articles from men of wide reputation and big titles, but they would not have been so good and representative as these. Our first aim is to represent North Carolina Baptist thought and life; but we have also, through articles and editorials, endeavored to keep our readers informed of Baptist affairs in general everywhere, and also of the work of other denominations.

SOME OF THE ARTICLES PUBLISHED IN THE RECORDER IN THE LAST TWELVE MONTHS.

Close Communion from a Church Standpoint. Rev, J. J. Lansdell.

Sketch of Wake Forest College, Illustrated.

Baptist Female University, with Picture.

The Young People's Movement—A Prophecy. Rev. R. Van Deventer.

In Memory of Mrs. Eliza M. Yates. Rev. Thos. E. Skinner.

Annihilation of the Wicked; in three instalments, by Rev. John T. Albritton.

The Weapons of our Warfare. Introductory Sermon, Baptist State Convention, by Rev. T. J. Taylor.

An Educational Controversy in England, Rev. Chas. E Taylor.

Christ a Baptist. Rev. C. A. Jenkins.

Divine Origin of Baptist Churches. Rev. C. A. Jenkens.

Books, by Rev. Hight C. Moore.

Home Missions. Rev. W. C. Tyree.

Believers Baptism a Privilege and a Duty; Baby-Sprinkling a Delusion and Sin. Rev. John Robertson.

The Immigration Movement. Rev. J. B. Solomon.

The Interbiblical Period and the Rise and Characteristics of the Jewish Sects. Dr. J. H. Gorrell.

The Situation As I See It. Rev. O. L. Stringfield.

The Sabbath; three articles refuting Seventh Day Adventism, by Rev. J. S. Hardaway.

Christian Union from a Baptist Standpoint. Rev. Rufus Ford.

Bible Translation in China, and the Controversy About Baptism. Rev. G. W. Greene.

Wake Forest and the Seminary; three articles. Rev. B. W. Spilman.

The Y. P. Movement; two articles by Rev. John E. White and Rev. C. W. Matthews, respectively.

Young People's Unions in our Country Churches. Rev. R. Van Deventer.

Religious Adventure. Rev. N. S. Jones.

The Work of an Evangelist. Rev. N. S. Jones.

Moses; three articles by Rev. J. O. Alderman.

God; sermon by Rev. Calvin S. Blackwell.

Raphael's Transfiguration. Mrs. V. L. Pendleton.

"Jersey Settlement," in two parts. Rev. Henry Sheets.

The Modern Craze for Movements. Rev. S. M. Brown.

The Female Colleges of North Carolina as affected by the Normal and Industrial School. Prest. F. P. Hobgood.

Christ likeness, Rev. Jno. T. Albritton.

Doctrinal Preaching. Rev. J. A. Stradley.

The Ministry of John The Baptist. W. R. Gwaltney.

Duty of a Church to the Pastor. Rev. A. H. Porter.

Modern Sanctification not Bible Sanctification. Rev. W. B. Harrell.

Concerning Denominational Schools. Rev. J. B. Gambrell.

Bishop Randolph on Religious Freedom. Prest. Chas. E. Taylor.

Heavenly Deposits. Rev. J. F. McDuffie.

What Shall we Make of the State. Hon. Thos. W. Mason.

S. S. Chautauqua Supplement.

The Reign of Christ. Rev. I. W. Thomas.

North Carolina Generals and Wars. Hon. Walter Clark.

Sunday school Statistics. Rev. C. Durham.

The Dynamics of Christianity. Rev. Calvin S. Blackwell.

Systematic Giving. Rev. C. W. Blanchard.

The Sunday-school Idea. N. B. Broughton.

Chicago and its University. Prof. J. B. Carlyle.

What Portion? One Tenth. Rev. J. N. Stallings.

The Baptists have Never Persecuted. Chas. A. G. Thomas.

Sketch of Dr. J. L. Carroll, Dr. Thos. Hume.

Heartlessness of the Saloon Traffic. Chas. A. G. Thomas.

Southern Baptist Theological Seminary. Rev. F. H. Kerfoot.

"I am the Way." Sermon by O. C. Peyton.

Sunday school Finances. T. M. Pittman, Esq

Autumn Sermon. By Rev. Archibald Cree.

The Christian in Politics. L. G. Broughton.

Oh! the Curse of Liquor. Rev. W. B. Harrell.

Gospel Tent Meetings. Rev. T. H. Pritchard.

Tithing not Taught in the New Testament. Rev. J. J. Hall.

Labor Statisticians in Convention. Hon. B. R. Lacy.

Where Are Our Preachers? Rev. B. W. Spilman.

God's Superiority an Incentive to Faith; sermon by Rev. Ro. Williamson.

The Baptism of Paul. Rev. J. O. Alderman.

Outline of Pastoral Work. Rev. Hight C. Moore.

How to Infuse the Missionary Spirit into the Minds of the Children. Mrs. Mamie Hatcher.

Duties of Church Members. Jno. S. Hardaway.

Versions of the English Bible. Dr. J. H. Gorrell.

The Cedars of Lebanon, or Growth in Grace. Sermon by S. J. Porter.

Sketch of the Life and Work of Matthew Tyson Yates. Rev. R. J. Willingham.

Why the World Must Have Christian Education. Prest. John C. Kilgo.

Sermon on the death of Rev. C. Durham by Rev. J. D. Hufham.

Minister's Relief Board. Rev. John S. Hardaway.

Attitude of Baptists of North Carolina to the Saloon, by Chas. A. G. Thomas.

Our Sunday school Work. Rev. M. L. Kesler.

Factory Population—A Field for Mission Work. Rev. L. R. Pruitt.

Need of Seminary Men in North Carolina. Rev. B. W. Spilman.

Basic Ideas in the Young People's Movement. Rev. Calvin S. Blackwell.

The Dead Line in the Ministry. Rev. Hight C. Moore.

The Young People's Work. Rev. H. A. Brown.

What we may Expect from State and General Organization. Rev. R. Van Deventer.

Woman's Work in Missions. Rev. N. B. Cobb.

Need for a North Carolina Baptist History. Rev. John E White.

Our Orphanage. E. E. Hilliard.

Relation of North Carolina Christian People to Education. Rev. W. R. Gwaltney.

New Testament Studies. Rev. Hight C. Moore.

Reflections on Notable Events of Recent Baptist History. Rev. C. S. Gardner.

Woman and Education. Miss Carrie L. MacLean.

"The Voice of the Past, Parent of Hope." Introductory sermon by Rev. A. M. Simms.

In addition to these there have been:—

Letters from every part of North Carolina, giving accounts of work in city, town and country;

Opinions from every point of view;

Reports of Associations, Conventions, Chautauqua and other meetings;

More than forty letters from China, and letters from other foreign fields;

Woman's Missionary Department;

The Baptist news in this State and in the world;

The secular news of importance, keeping account of the progress of the world;

Letters from the representatives of all departments of our work.

Letters from Virginia, South Carolina, New Jersey, Georgia, Colorado, Missouri, Mississippi, Illinois, etc., etc.

WAS IT WORTH TWO DOLLARS?

A Word from Fayetteville.

The Greensboro Convention of 1895 will pass into history as a business session. Committees worked rapidly and pressed business from the beginning to the end. I am glad this was so, and hope it will be the motto of every session to transact business for the Lord with the utmost speed as well as care. Three sessions a day kept the brethren on the go. This feature of the meeting compensated for what it lacked in speech making, though there were several very fine speeches.

The election of John E. White as the successor of Durham was not a surprise to many. From the very first I had heard him mentioned. He brings to the work a strong body, a well trained mind, a gifted tongue, and some experience in the work of the Master. If the brethren of the State will bear him up to God in daily prayer, there is no reason why the State mission work should not continue in its onward course. Bro. White deserves and should have the prayers and help of the Baptists all over the State. Let us all rally to his support, and make his work easier than was Durham's.

I was also highly gratified at the strong and tender words said of the young editor of the RECORDER. Every one was deserved; not one was wasted. May these two young men work together as true yoke fellows in the great work the Convention has thrown upon their shoulders, and while they are doing this work, let us give unto them our earnest co-operation and sympathy.

The work in Fayetteville moves along well. Difficulties have beset us in the work, but with God's help some have vanished, and the church in annual conference the week before the Convention passed a strong resolution endorsing the pastor in his fight in the liquor traffic. The conference was the largest since I have been here. Thus the church has put herself squarely against the liquor traffic and the people are enthusiastic in the work which lies before them. Our churches everywhere have been afraid of being left dead if they made too vigorous a war against evil, and they have been left as dead by God's spirit. Better be left dead by the devil in a great battle with him, than to be left dead by God because we feared to fight for him. No man can be left dead in the fight with the devil, because he feels like a coward before the brave soldier of the cross.

Christ is our Captain, and many of us have failed in his fight because we have deserted him for the applause of the world and inconsistent church members.

CHAS. A. G. THOMAS.

Fayetteville, Dec. 12, 1895.

Christmas, 1895.

Make your wife a present of an "All Right" cook stove or a "New Royal" Range, so that you Christmas dinner may be properly cooked, and you will have good cause to give thanks for a long time to come.

JULIUS LEWIS HARDWARE CO.,
Raleigh, N. C.,
Wholesale and Retail Dealer in Foreign and Domestic Hardware.

From Rev. G. P. Bostick in China.

Dear Recorder:—I did not arrive in the United States August the 10th, as you announced I would. I had meant to leave here about July 1st, but could not tell within ten days when I would land in America. My plans to go were broken up by the sudden and unexpected death of our dear Sister King, and the consequent necessity for Bro. King to be absent for a couple of months. I did not say anything publicly about my going, because I felt that things might occur to cause change of plans. I have no plans now as to when I shall go, but am earnestly seeking God's guidance in the matter. I may go soon, or I may defer for sometime yet.

Brethren King and Crocker returned last night from a trip of two months to Tungchow, Chefoo, &c., and seem to be in good health. I have seen them for only a short time.

I spent four days last week tramping through the mountain villages northeast of this city, preaching in about forty villages in the four days, spending the three nights at inns, paying about five cents a day for the food I bought and lodging. I carried butter, cocoa milk and sugar. I had an interesting time, and trust some seeds fell on good ground. I suppose I was the first missionary ever to go into any of those villages. So you can see that it is pre eminently with us here in the interior a time of seed sowing, and yet we have great encouragement. In every village that I entered but one I found some who listened apparently with interest. I met with opposition in only one of them. This was by a proud pharisaical Confucianist, who abused me and Christianity, and urged the people not to listen, but this caused one old woman to draw a little nearer and say with emphasis, "Preach to us, it is good to hear," and of course I preached with increased vigor till I had to leave for my inn at night fall. I hope to live to see some earnest Christians in that region. Dr. Crawford and I are going out again (D. V) tomorrow.

Bro. Blalock is still in Japan, or was at last reports. His eyes were troubling him. Bro. Royall and Miss Sullivan were married at Chiningchow the last of September and went to Shanghai on business. Bro. Herring was at last accounts busy at Chiningchow. The Leagues have secured a good house in Shui Pei. Sister Crawford, Mrs. Bostick and Miss Humphries visit the women in this region nearly every day. The women seem much freer here than in any place of China I have yet lived in.

We are all pretty well. God bless all the saints at home. Fraternally,

G. P. BOSTICK.

G. M. Box, Shanghai,
Tainfu, China, Oct. 23, 1895.

Enjoyed the Convention.

Dear Bro. Bailey:—Please permit me to say through your columns how much I enjoyed the recent session of the North Carolina Baptist Convention at Greensboro. I am not only grateful for the personal kindness which I received and for the generous help accorded my Students' Fund, but on other accounts also it was a great pleasure to be at the Convention.

This was the first time that I have enjoyed that privilege. I find in going about that different state Conventions of Baptists have their different ways of doing things, and yet I am very much impressed with the substantial oneness of our people. I was greatly interested in hearing Bro. Hartwell Edwards comment upon the remarkable fact that so large a per cent of North Carolina's population is native to the soil. In these days of promiscuous foreign imigration, that is a blessing to be highly esteemed. I was particularly impressed with the strength of the Convention. Many things, of course, were noticeable, but this stands out in my mind as I recall the scenes of those few days. The Baptists of North Carolina, if their representatives in the Convention really do represent them, are a strong and vigorous party of the Lord's people. Grave things lie before them. May the Lord give them grace to use their strength for His glory and the building up of His Kingdom on earth! Fraternally yours,

E. C. DARGAN.

Louisville, Ky., Dec. 18, 1895.

From Newbern.

Dear Recorder:—We are moving along in a quiet way and trust that great good is being done. Our Sunday school and congregations are increasing all the time. Our church enjoyed a revival season recently, in which the pastor was assisted by Bro. Tyree of Durham. Bro. Tyree is a man of deep spirituality and possesses great power as an earnest preacher of the Word. His sermons were a spiritual feast, and his stay among us was a benediction to us all. There were two additions to our membership during the meeting. I am greatly encouraged in the work here, and how could I be otherwise, while I have such staunch helpers who stand by me and sympathize with me in every good word and work? Surely the Lord has greatly blessed me in sending me to labor among these good people.

Three years ago some of the brethren of the Middle Street church conceived the idea or doing mission work in the destitute sections surrounding Newbern. At that time this church and Fort Barnwell were the only churches we had in Craven county. Active steps were taken, and the church raised a salary of four hundred dollars, and purchased a good horse and buggy. The services of Rev. J. W. Rose were secured, and he began traveling through the county preaching at various points. His faithful, earnest work has resulted in the organization of four churches—Cove, Spring Garden, Truitt, and Vanceboro. There is a good house of worship at each of these places except the last named, and the young churches are active and prosperous, and promise soon to become strong Baptist centres. Our church rejoices with Bro. Rose over the success which has crowned their mutual efforts. The Lord has blessed and owned the work, and we feel encouraged to go forward.

But Bro. Rose has resigned the work, and has accepted a field embracing La Grange and other points. Our prayers go with him, and we congratulate those churches which have secured the services of this earnest man of God. And now we need a man to take Bro. Rose's place. We want a young, unmarried man, who is not seeking an easy place, but who is willing to do hard work for the Master. We will pay him a very good salary and furnish him with a horse and buggy. And besides, I will furnish him free of charge a room here in the parsonage so that he can make Newbern his headquarters. I shall be glad to correspond with some young brother who is willing to work with us. The Jones county field can also be supplied by us in this way.

Bro. J. E. Hutson is aiding Bro. Burgess in a meeting at the Tabernacle. He is a plain, practical preacher of the Word, and depends largely on the power of the Spirit.

I think Bro. White is the right man in the right place, and I pray the Lord to fill him with the Spirit.

Fraternally yours, SAM. J. PORTER.

Newbern, Dec. 14, 1895.

From the Concord Pastor.

Dear Recorder:—I desire to express my gratification at the work of the convention. I had intended to be there, but sickness in my family and death in my congregation prevented. Also four of my young people had decided to change their names for life and asked for my services at that particular time. And of course I could not disappoint them. Hence I missed the entire session.

But the irrepressible Daily brought me information of what was going on.

Of course every Baptist in the state that marches anywhere about the front was anxious to know the result of the labors of the committee appointed to select a successor to the inimitable Dr. Durham. I for one was very fearful of an unwise choice. But the headline of the Convention dispersed my fears. True I had not once thought of Bro. White as the man, but his name at once dispelled my fears. I have had a high regard for his good common sense since I read his articles on "Call to the Ministry." As much as he was attacked, he hit extremely close to the heart of the matter. I feel that the Convention came as near filling the place as it possibly could. And I look for good and efficient work from Bro. White.

And at last the Young People's Movement has issued in something effective, I trust. The young people are *the* people, because they are coming while the older ones are going. Yet the most needed work is still unfinished. The machinery is important, but the supreme need is the working of the material. Now if some good, efficient brother of experience will give us some practical hints on methods and working of young people's societies, at least some of us will read with interest. *How* can we *organize* and *hold* and *develop* the young people in a church where all or nearly all work seventy-five hours a week? Can not Bro. Bailey nominate a strong committee on Ways and Means for the benefit of us that are as yet unsuccessful in this matter. Our congregations have been this fall the largest all around since I came to Concord nearly four years ago. Last Sunday I received two members by letter at the morning service and one at the night service. And there are some eight or ten more in sight. When I came here I had a far different report of the field from the actual condition of it to-day. There is a bright future for Concord. It must and it will one day be a strong church.

Fraternally, J. O. ALDERMAN.

Concord, Dec. 12, '95.

Wake Forest Notes.

The lectures given in connection with the Bible bands this session are intended to bring out the general atmosphere and character of the time of Christ. On Sunday, Dec. 8th, Prof. C. E. Brewer delivered a very profitable lecture on "Science in the Time of Christ." On Sunday, Dec. 22nd, Dr. J. B. Powers delivered a lecture on "The Healing Art in the Time of Christ."

Dr. Whitman, President of Columbia University, Washington, D. C., has been chosen to preach the sermon to the Graduating Class of '96.

Orators elected by the Faculty for the Commencement are: Phi. Society—G. N. Bray, Camden county; Speight Dowell, Durham; J. H. Gore, Jr., Wilmington. Eu. Society—Bruce Benton, Union county; W. G. Briggs, Raleigh; I. M. Meekins, Tyrrell county.

On the night of Dec. 11th, Rev. T. C. Britton, returned missionary from China, preached a forcible and inspiring sermon from 2 Tim. 2: 1–13. His theme was "The Good Soldier of Jesus Christ." He pointed out the best points and traits in a good, patriotic soldier, and applied them to the Christian. "The soldier loves his country, lives for his country, fights for his country, and dies for his country; so should the Christian soldier for the kingdom of Christ."

The brethren here are quite as hearty as any we have heard in seconding the action of the Convention in selecting Rev. John E. White to succeed Dr. C. Durham.

The W. F. Historical and Economical Society was organized last Thursday night. It will meet once a month to discuss matters historical, economical and social. President—Prof. N. Y. Gulley; Vice-President—Mr. J. H. Gore, Jr.; Secretary—Mr. H. B. Folk. Dr. Hendren Gorrell, Professor of Modern Languages and History, is the starter of this movement. He is an enthusiastic student of history and economy, and will no doubt do all in his power to make the work of the Society pleasant and permanent.

A. C. CREE.

Fifth-Sunday Meetings.

MONTGOMERY COUNTY BAPTIST UNION.

Place—Laurel Hill Baptist church, four miles from Troy on the road leading to Candor. Time—Dec. 27, 11 o'clock a. m.

Introductory sermon by Rev. G. O. Wilhoit. The following are the queries:

1. Should our churches retain members who do not try to pay their debts? To be opened by T. M. Haywood and J. M. Deaton.

2. What claims has the Baptist Orphanage upon us? To be opened by W. B. Owen and N. H. Shepherd.

3. What are the true relations of pastors and members, and the duties of each to the other? To be opened by J. M. Wright and A. L. Ballard.

4. How can we best develop and bring into actual service the resources of our churches? To be opened by D. P. Morris and J. W. Dixon.

5. Sunday-school mass meeting.

By order of the Executive Board.

J. M. WRIGHT, *Secretary.*

CENTRAL UNION.

Place—Perry Chapel. Time—Dec. 28, beginning at 10 o'clock a. m.

The following is the program:

Religious exercises conducted by Rev. Jasper Howell.

What is the duty of a church to one of its members who engages in the manufacture, sale, or use of intoxicating liquors? Rev. H. H. Mashburn and Rev. B. Cade.

The claims of the Baptist Orphanage on the Baptists of the State. Rev. A. E. Wester.

How may we make our Sunday-schools more attractive and more efficient in the new year? Prof. Chas. E. Brewer and Prof. R. B. White.

Doctrinal sermon—Rev. W. B. Royall.

What ought we to do for education in 1896? Prof. J. B. Carlyle and Rev. J. V. Devenny.

Our mission work in the coming year. J. D. Boushall and R. N. Simms.

All churches of the Association are requested to send delegates.

W. R. GWALTNEY,
N. Y. GULLEY,
A. D. HUNTER,
Committee.

CALDWELL COUNTY UNION MEETING.

Place—Conway's Chapel. Time—Friday, Dec. 27.

Introductory sermon to be preached by Rev. I. W. Thomas.

Queries for discussion as follows:

1. What is the Bible plan for the support of the gospel? Speaker—J. W. Shell.

5 What is the obligation of Christians with reference to the spread of the gospel? Speaker—W. R. Beach.

3. Did the lineage of Christ come through the harlot Rahab, and how are we to reconcile Matthew and Luke on that matter? Speaker—I. W. Thomas.

4. How should the distinction of the church and the world become visible? Speaker—Dean Crisp.

5. Aims and methods of the Sunday-school work. Speaker—W. L. Beach.

J. F. CARR, *Mod.*

J. E. TILLEY, *Clerk.*

Resolutions of Scotland Neck Church.

This church has heard with deep sorrow of the death of the Rev. Columbus Durham. We remember with pride and gratitude his early and intimate connection with us and how faithfully and zealously he served the church, virtually as pastor for several months, when the church was almost in its infancy, when its membership was small and weak. The series of meetings held by him in 1876 is regarded as the auspicious beginning of our successful church life. It was his privilege at that time to baptize many of the leading men and women of the community, and from that meeting our church began a career of continually enlarging usefulness. He loved us and we loved him. Many times since then he has ministered among us, always to our joy and profit. To the majority of our members he was personally known and to them he sustained the relation of a warm personal friend. Therefore it is

Resolved 1. That we feel not only the great loss which the denomination has sustained but we have a profound feeling of personal bereavement as well.

2. That we remember with grateful pride his exalted ability, his tireless energy, his masterly leadership, his whole hearted consecration, his heroic self sacrifice, and his faithful devotion to the Master's service.

3. That we beg the privilege of putting on record these testimonials of our appreciation of our friend and brother.

4. That we extend our sympathy to the bereaved family, and pray that God may comfort them in this time of great affliction.

5. That a copy of these resolutions be spread upon the records of the church and a copy be sent to the family of the deceased, and a copy to the BIBLICAL RECORDER for publication.

W. A. DUNN,
NOAH BIGGS,
F. P. SHUFORD,
Committee.

A COUGH, COLD OR SORE THROAT requires immediate attention. "*Brown's Bronchial Troches*" will invariably give relief.

Oxford Female Seminary—Spring Term.

"We are very fortunate in being forced by the large number here now to say that we can accommodate only a few more next term. The prospect is now that every room will be filled on Jan. 14."

F. P. [illegible]

Owing to heavy pressure upon our columns, several communications are crowded out and inserted in this issue.

Literary.

The Century Magazine began in the November number with an account of an English parliamentary election. It will be the leading feature in fiction for the coming twelve months, other and shorter novels being contributed by W. D. Howells, F Hopkinson Smith, Mary Hallock Foote, and Amelia E. Barr. There will also be contributions from Mark Twain and Rudyard Kipling (the latter furnishing to the Christmas *Century* one of the most powerful stories he has ever written); a series of articles on the great naval engagements of Nelson, by Captain Alfred T. Mahan, author of "Influence of Sea Power upon History"; three brilliant articles on Rome, contributed by Marion Crawford, and superbly illustrated by Castaigne, who made the famous World's Fair pictures in *The Century*; a series of articles by George Kennan, author of "Siberia and the Exile System," on the Mountains and the Mountaineers of the Eastern Caucasus, describing a little known people; articles by Henry M. Stanley and the late E. J. Glave on Africa; a series of papers on "The Administration of the Cities of the United States," by Dr. Albert Shaw. *The Century* will also contain during the year a great number of papers on art subjects, richly illustrated. Prof Sloan's "Life of Napoleon," with its wealth of illustration, will reach its most interesting part,—the rise of the conqueror to the height of his power, and his final overthrow and exile. In order that new subscribers may obtain the whole of this monumental work, the publishers have made a rate of $5.00, for which one can have a year's subscription from November, '95, and all of the numbers for the past twelve months, from the beginning of Prof. Sloane's history.

The Income Tax Decisions as an Object Lesson in Constitutional Construction. By Professor Christopher G. Tiedeman, of the University of the City of New York. Pp. 14 8vo. Paper. Price, 15 cents. Philadelphia, 1895.

This is an essay which should attract wide attention among lawyers and students of political science. Professor Tiedeman, who is also the author of "The Unwritten Constitution of the United States," ranks easily among the foremost living writers of the Constitution. In the present essay he argues that the decision against the income tax was not based so much on the fundamental rule of construction that the intention and meaning of the framers of the Constitution must necessarily govern the interpretation of that instrument, as on the idea that the prevalent sense of right must be ascertained in all its bearings and applied to the determination of the question. In the course of his argument Professor Tiedeman gives a careful explanation of what constitutes a direct tax. As he well says in the essay: "It is not an unjustifiable use of the superlative to say that the cases in the Supreme Court of the United States involving an inquiry into the constitutionality of the income tax law have attracted more attention throughout the United States and created more popular discussion than any other litigation of the past thirty years."

The Treasury of Religious Thought for November is adorned with a likeness of Rev. P. S. Hulbert, D. D., of Oak Park, Chicago, and a picture of the Church of which he has recently become pastor. In place of the usual sermon Dr. Hulbert gives us his Statement of Belief, which, in terse and striking language, at once defines its author's position and defends the faith. This is followed by eight full sketches and synopses of sermons. An interesting selection from a Cambridge lecture by the Bishop of Ripon fills out the strictly homiletical side of the magazine. In "Applied Christianity" the editor gives the second part of his illustrated account of the McAll Mission in France. Another illustrated article on the Roman Catholic Church, is the second in a series on Denominational Characteristics by Rev. C. H. Small, Ph. D., late professor in Howard University; while Prof T. W. Hunt, of Princeton, gives the first of a series of Literary Life Sketches, under the title Francis Bacon, and Prof. G. H. Schodde of Columbus treats of Israel as a Factor in History. Rev. G. B. F. Hallock continues his interesting thoughts for the Hour of Prayer. Among the Names of Note are included, besides Dr. Hulbert, Louis Pasteur, Prof. A. H. Sayce, Booker T. Washington, and Rev. C. H. Yatman the Evangelist, who furnishes the first of a series of Bible Talks. The department of Christian Edification contains an interesting story from the pastoral experience of Rev. C. Clarkin. The minor departments are maintained with the usual care and strength. Annual subscription, $2.50 Clergymen, $2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

A Tonic.

Horsford's Acid Phosphate.

Dr. A. E. Carothers, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

South Carolina Baptist State Convention.

The South Carolina Baptist State Convention met this year at Greenville, S. C.

It has become a custom to have a S. C. Baptist Ministers' Conference, preceding the Convention. This year the Conference met at Greenville.

TUESDAY EVENING.

The officers of the Conference elected this year were L. C. Estell, of Woodruff, Moderator; J. A. Brown, of Due West, Secretary.

WEDNESDAY MORNING.

W. Booth, of Union, read a paper on "Co-operation of the Churches." G. B. Greenville, read one on "Monism," and Rufus Ford of Bennettsville, read one on "Providence of God."

Wednesday evening the Convention met, and was called to order by the President, R. W. Sanders of Florence.

The Convention sermon was preached by J. H. Boldrige of Lancaster. Texts—Luke 17: 21; Matt. 6: 10; and Matt. 28: 20.

THURSDAY MORNING.

After devotional services, the report of the Executive Board was read by T. N. Bailey, Corresponding Secretary and Treasurer. He also read in connection therewith, the report of the Treasurer of the Board. The Treasurer's report shows that $10,357.16 have been received since last report for Mission work within the State.

The report of the Board of Trustees of Connie Maxwell Orphanage, was read by J. L. Vass, Superintendent.

This is the fourth annual report, and now as the Orphanage is, it has cared for 112 children since it was established. There are now seventy-five children there and applications are on file for the admission of other children. The fourth building for a home is being erected, and will soon be completed. When completed, the Orphanage will have room in the four homes for one-hundred children. The receipts this year, have been within nearly $8,000.

The report on Aged Ministers' Relief Fund was read by C. C. Brown, and shows that fourteen are being helped to some extent. Nearly $900 was received for them during the year.

Dr. Wm. H. Whitsitt, of the Southern Baptist Theological Seminary, preached on Thanksgiving day, a very forceful sermon from 1st Samuel 7: 12.

The Committee to whom was referred the report of the Executive Board, reported Thursday evening that they had examined the report of the Board, and that they approve the action of the Board in reducing the number of missionaries for this year, but advise that, if possible, the number be increased for next year.

Dr. Bailey said that the report of the Board to this Convention, was the twenty-first annual report he has been permitted to make, (in another State and this,) on State Missions, and the work this year has been harder to prosecute than in any other year of his experience in the work.

Receipts this year, (although not the largest in the history of our Board) have come from a larger number of churches than in any previous year.

L. Cuthbert, of Charleston, addressed the Convention, giving a thrilling account of the re-opening of the First Baptist Church of Charleston, which was closed only a few years ago, and remained closed for about eighteen months.

FRIDAY MORNING

After devotional services, the committee to whom was referred the matter of co-operation between the State Mission Board, the Home Mission Board of the Southern Baptist Convention, and the American Baptist Home Mission Society, for work among the Negroes, was read by W. T. Derieux of Spartanburg.

The report was discussed by W. T. Derieux, and by Dr. H. L. Morehouse, Corresponding Secretary of the American Baptist Home Mission Society of New York.

The matter of Ministerial Education was taken up, and the Convention was addressed by Dr. Wm. H. Whitsitt. There are thirteen students in the Southern Baptist Theological Seminary at Louisville, Ky., from South Carolina.

The report on Sunday-schools was read by A. J. S. Thomas. He said this was the first report the Convention had had on Sunday-schools.

A. J. S. Thomas of Greenville, Vice-President F. M. Board S. B. C. for South Carolina, introduced to the Convention, T. C. Britton, returned missionary from China, who addressed the Convention.

The report of the Central Committee of the Woman's Missionary Societies of South Carolina was read by C. L. Dowell of Society Hill, who also addressed the Convention on the subject matter of the report.

The report on Home Missions was read by F. O. S. Curtis. After an address by Vice-President Saunders of the Home Mission Board for South Carolina, the report was adopted.

The committee on Co-Education in Furman University reported that as the plan has been introduced and seems to be working well, therefore they recommend that the plan be continued as now conducted. Brief comments were made by a number of the members of the Convention, and the report was adopted.

The Convention agreed to meet Dec. 2, 1896, at Charleston, S. C. Rock Hill contested for the honor, but Charleston won.

SATURDAY MORNING.

The Convention was addressed by Dr. Harvey Hatcher of Atlanta, Ga., as the representative of the American Baptist Publication Society.

The report of the Board of Ministerial Education was read by C. S. Gardner of Greenville, and the committee to consider the same matter, also made a report. Both reports were adopted.

The committee on Co-operation in Mission Work for the Colored Population recommended that the co-operative plan be adopted; and that the details of prosecuting the work be referred to the Executive Board. Adopted, followed by singing and a prayer led by C. S. Gardner for the Divine blessing on the co-operative bodies.

SATURDAY EVENING.

The report of committee on B. Y. P. U. was read by C. S. Gardner and adopted. The report recommends the organization of Unions in the churches, under the control of the churches, and that the matter of State organization be referred to the churches.

Report of committee on affiliation between Furman University and Baptist High Schools was read by E. J. Forrester of Greenwood, and adopted.

The report of the Board of Trustees of Furman University and Greenville Female College was read by G. G. Wells of Greenville. Following the report were a number of short speeches on the report, showing that the members of the Convention are deeply interested in these schools. Evidently several thousand dollars will be added to the endowment of the University within the next few years. A plan was devised and has begun to work, whereby the endowment shall be increased annually for the next five years.

SUNDAY.

Pulpits were filled to day by many members of the Convention. In the afternoon, memorial services were held, and the committee on Obituaries made their report.

This Convention was certainly a model one. I don't believe I have ever seen a greater manifestation of interest, nor less friction than in this Convention.

J. W. B.

South Carolina.

Feed Them Properly

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiment in this very important matter. The Gail Borden Eagle Condensed Milk has saved thousands of little lives.

No New Thing Under the Sun.

BY REV. J. K. FAULKNER.

Dear Recorder:—Apropos to "Orthographic Union" and its proposed changes, I note an incident our two from "the Hub":

In 1644 Roger Williams published "his immortal book," "The Bloody Tenet of Persecution for the Cause of Conscience Discussed."

"It was a bitter pill to John Cotton, the minister, and to the magistrates who were so ready to do his bidding. They gnashed their teeth at Williams as he passed through Boston on his way from England to Rhode Island, but they durst not bite. So Williams got safe to his free colony; but a poor man by the name of Painter was tied up and *whipt* because he would not have his child sprinkled!"

Again, in the sentence of Obadiah Holmes, 1651, "Forasmuch as you, Obadiah Holmes, being come in this jurisdiction, did meet at one William Witter's house at Lynn, and did take upon you to preach and baptize upon the Lord's day, or other days,.....and that you did baptize such as were baptized before, and thereby did necessarily deny the baptism administered before to be baptism, the churches no churches, and also other ordinances and ministers, as if all was a nullity; and did also deny the lawfulness of baptising of infants; and all this tends to the dishonor of God," &c., the court doth fine you thirty pounds.....to be paid, or else well *whipt*, and that you shall remain in prison until it be paid or security be given in for it."

Mr. Holmes was whipped, and he tells that "John Hazel and John Spur, who expressed their sympathy by shaking hands with him after it was over, were sentenced to pay forty shillings or be *whipt*."

Thus looking back more than two hundred years, the *Independent* may be reviving an old, instead of making a new orthography.

The above is provoked by your article in the RECORDER of the 11th inst.

Since the Goldsboro pastor took our daughter, our family is all in the Old North State; and the Madam and I are beginning to hail, "Ho for Carolina!"

Saluda, Va.

A clear, soft, rosy complexion is the desire of every lady. Why not give Johnson's Oriental Soap a trial? There is nothing to compare with it as a skin beautifier. Two cakes in a package, 25 cts. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

CONSUMPTION

TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M.C. 183 Pearl St., New York.

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We solicit correspondence from every section of the State. In writing for designs give age of deceased and some limit as to price.

Wanted.

In every town and hamlet in North Carolina, good energetic agents, to represent the Massachusetts Benefit Life Association. To such men will be offered first class contracts. Correspondence solicited. Address WILLIAM J. SAUNDERS, General Agent for North Carolina, No. 14, Commercial Bank Building, Raleigh, N. C.

Notice.

Having qualified as administrator of the estate of J. H. Hopkins, deceased, all persons having claims against said estate are requested to present the same to me on or before the 21st of December, 1896, at Rolesville, N. C.

M. L. FOWLER, Adm.

Wilmington & Weldon R. R. and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Nov. 17 '95.	No 23. Daily.	No 35. Daily.	No 41. Daily
Leave Weldon ...	11 53 a m	9 44 p m	
Ar Rocky Mount.	12 57 p m	10 39 p m	
Leave Tarboro...	12 20 p m		
Lv Rocky Mount.	1 05 p m	10 39 p m	5 45 a m
Leave Wilson....	2 06 p m	11 18 p m	6 30 a m
Leave Selma.....	2 53 p m		
Lve Fayetteville.	4 30 p m	1 07 a m	
Arrive Florence..	7 25 p m	3 14 a m	
	No 49 Daily.		
Leave Wilson....			
Leave Goldsboro.	3 10 p m		7 05 a m
Leave Magnolia..	4 16 p m		8 17 a m
Arr Wilmington.	5 45 p m		10 00 a m

TRAINS GOING NORTH.

Dated Nov 17, '95.	No 78. Daily.	No 32. Daily.	No 40. Daily.
Leave Florence ..	8 15 a m	7 40 p m	
Lv Fayetteville..	10 55 a m	9 40 p m	
Leave Selma.	12 38 p m		
Arrive Wilson ...	1 20 p m	11 35 p m	
Leave Tarboro...			
	No 48. Daily.		
Lve Wilmington.	9 20 a m		7 00 p m
Leave Magnolia..	10 47 a m		8 30 p m
Lv Goldsboro.....	11 56 a m		9 36 p m
Arrive Wilson ...			
	No 78. Daily.		
Leave Wilson....	1 20 p m	11 35 p m	
Ar Rocky Mount	2 17 p m	12 11 a m	
Arrive Tarboro ..			
Lv Rocky Mount.	2 17 p m	12 11 a m	
Arrive Weldon...	3 32 p m	1 01 a m	

Train on Scotland Neck branch road leaves Weldon 3.55 p m, Halifax 4.13 p m; arrive Scotland Neck at 5.05 p m, Greenville 6.47 p m, Kinston 7.45 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 am, arrives Parmele 8.40 a m; Tarboro 10 00 a m; returning leaves Tarboro 4.30 p m, Parmele 6.20 p m, arrives Washington 7.45 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 4.50 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m., Clio 8 05 p m. Returning leave Clio 6 10 a m, Dunbar 6.30 a m, arrive Latta 7.50 a m. daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 11.10 a m. and 8.50 p m. Returning leaves Clinton at 7.00 a m. and 3 00 p m.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON Traffic Manager.

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Have furnished churches at Greenville, Tarboro, Bath, Hobgood, Roper, Pantego, N. C.; Gilmerton and Great Bridge, Va.; and many other places; also a number of churches in this vicinity. Also manufacturers of

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Special attention to making work according to architect's plans.

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$600,000

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CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster

HOME OFFICE. - RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Dec. 8, 1895.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington..	7 25 a m	.....	.....
Ar Fayetteville..	10 35 a m	.....	.....
Lv Fayetteville..	10 55 a m	.....	.....
Lv Fay'ville Junc	10 57 a m	.....	.....
Lv Sanford.....	12 19 p m	.....	.....
Lv Climax.....	2 25 p m	.....	.....
Ar Greensboro...	3 56 p m	.....	.....
Lv Greensboro...	3 05 p m	.....	.....
Lv Stokesdale....	3 59 p m	.....	.....
Ar Walnut Cove.	4 31 p m	.....	.....
Lv Walnut Cove.	4 38 p m	.....	.....
Lv Rural Hall...	5 17 p m	.....	.....
Ar Mt Airy.....	6 45 p m	.....	.....
Lv Bennettsville.	.....	8 25 a m	.....
Ar Maxton	.....	9 23 a m	.....
Lv Maxton	.....	9 29 a m	.....
Lv Red Springs..	.....	9 55 a m	.....
Lv Hope Mills...	.....	10 35 a m	.....
Ar Fayetteville..	.....	10 52 a m	.....
Lv Ramseur.....	.....	.....	6 45 a m
Lv Climax.....	.....	.....	8 35 a m
Ar Greensboro...	.....	.....	9 20 a m
Lv Greensboro...	.....	.....	9 35 a m
Lv Stokesdale....	.....	.....	10 50 a m
Ar Madison.....	.....	.....	11 50 a m

SOUTH BOUND.	No. 1. Daily.	No 3 Daily.	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy.....	9 35 a m		
Lv Rural Hall...	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 45 a m		
Lv Stokesdale...	12 12 p m		
Ar Greensboro...	12 58 p m		
Lv Greensboro...	1 03 p m		
Lv Climax.....	1 32 p m		
Lv Sanford.....	3 19 p m		
Ar Fay'ville Junc	4 30 p m		
Ar Fayetteville..	4 33 p m		
Lv Fayetteville..	4 45 p m		
Ar Wilmington..	7 55 p m		
Lv Fayetteville..		4 38 p m	
Lv Hope Mills...		4 58 p m	
Lv Red Springs..		5 42 p m	
Ar Maxton		6 12 p m	
Lv Maxton		6 18 p m	
Ar Bennettsville.		7 29 p m	
Lv Madison.....			12 25 p m
Lv Stokesdale....			1 28 p m
Ar Greensboro...			2 25 p m
Lv Greensboro...			3 10 p m
Lv Climax.....			3 55 p m
Ar Ramseur.....			5 50 p m

NORTH BOUND CONNECTIONS

at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

SOUTH BOUND CONNECTIONS

at Walnut Cove with N & W R R for Roanoke and points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond, and all points North and East, at Fayetteville with Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South and Southwest.

W. B. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Miss J. A. BRIGGS, Raleigh, N. C.

DECEMBER.

Mission in Southern States.—"And Jesus . . . said I have compassion on the multitude." Missionaries, 381; baptisms, 4,312; Sunday schools, 1 313; teachers and pupils, 17,970; tracts distributed, 584 933.

Study Topics—Changed conditions. Religious resources of certain States not sufficient to meet demands in those States. City evangelization. Destitute regions. Immigration. Importance of prompt action.

Christmas programs and envelopes will be sent free in any number desired on application to Miss Fannie E. S. Heck, Raleigh.

A selection intended for this department, headed "A Story for the Christmas Offering," will be found on the eighth page.

While the Missionary Societies every where have great reason to rejoice over the splendid annual report for the year just closed, the contributions of the Societies to the *general* work of Foreign Missions are not as large as they should be at this time of the year. We would therefore urge all the Societies to observe the Christmas Offering. This has for some years been a regular part of the Societies' work, the contributions made at this time going to the general work of missions in China.

Last Christmas the North Carolina Societies gave $300 as a Christmas Offering. The Central Committee earnestly urges that they make this $400 this year. To this Offering only forty-five Societies contributed. While asking that each of these strive to give what they gave then, the larger number of Societies who gave nothing in this way last year, are urged to give something.

Though named a Christmas Offering, the date fixed is January 8th, so that there will still be time to carry out plans for it when this reaches you. The entertaining and instructive program which has been prepared to make the occasion of the ingathering of the Offering one of marked interest, requires no previous preparation save the selection of readers for the various parts. The whole is designed to be a picture of the life of Chinese women and is made up largely of contributions from our lady missionaries. These programs and Offering envelopes will be sent free in any number desired.

Let it be remembered that we stand pledged to the missionaries now on the field for support.

Let it be remembered also by the Woman's Missionary Societies that their part of this unwritten pledge lacks much of fulfilment.

Miss FANNIE E. S HECK.
Raleigh, N. C.

Echoes from the Annual Meeting.

"Did you enjoy the woman's meetings during the Convention?" This question has doubtless been asked each one since her return from Greensboro. We are sure "yes" can be answered for all without waiting to take the vote. But enjoyment was not the prime object, and the most important question is, Were we prepared for better service by these meetings? The answer comes readily, "we should be"; and it is our own fault if we were not encouraged and strengthened.

The social feature is a most helpful and inspiring one. All acknowledge the electric thrill which comes from comradeship and cordial handshaking. Thus workers learn to know and love one another, and personal friendships are formed for mutual encouragement and benefit. The younger women are strengthened by the strong faith and self-sacrificing lives of many who are older, and who have borne heavy burdens and labored long, earnestly, patiently, in the Master's vineyard. Did not our hearts burn within us as we heard, through others, of the work done by dear Mrs. Payne in the hard struggle of the Greensboro church? Was not her bright, happy, interested face a perfect inspiration to us all? Then, too, the older women rejoice to see others being trained to take their places, and are glad to know that the gospel good news is being proclaimed by the host of women who publish the glad tidings.

The week of prayer was mentioned as being a great spiritual uplift to all the Societies in which it had been observed. One Society reported a program arranged for the week, and each afternoon the service was put in charge of a Missionary Society. By this means all those of other denominations who were interested in missions came in touch, and the attendance was large and the interest and enjoyment widespread.

Christmas—what of it, and how should it be observed? From the reports and suggestions it would seem that all thought a praise service and a thank offering most appropriate for the day. Surely this is the truest, the best way to spend a part of the gladdest, happiest day of the year.

The benefit derived from self-denial week was reported in words and contributions, though the amount collected was not large. There are many who say, "I do not see where I can deny myself; I only have the necessary things of life." And yet, is this true; have we ever really and truly denied ourselves anything we wanted very much, for the Master's sake?

One lady said, "I find some who misunderstand the Yates Memorial, and say they are not willing to put money into a monument; they do not think it would be pleasing to Dr. and Mrs. Yates." We answer most emphatically, "No, it would not;" and the only monument upon which they can smile from their heavenly home, among those who have come through great tribulation, is one made of human hearts rescued from ignorance, superstition and sin. Our memorial is the imperishable one which will be able to stand amid the "wreck of matter and the crush of worlds."

The echoed sentiment of all our workers is, we cannot forego the pleasure and honor of having part in this indestructible, everlasting memorial. There is no doubt the whole amount will be raised before the meeting of the Southern Baptist Convention in May.

The onward movement of our work was most noticeable in the reports from our Young Women's Missionary Societies, and also from the Children's Mission Bands. These two departments should be encouraged, emphasized and stimulated, and be more largely represented at our annual meetings. These young people are the hope of our churches, and will soon be the leaders. Let us help them to know better and do better than we have done.

While the annual meeting was not so largely attended as could have been desired, yet all came with one heart and one purpose. A most remarkable feature was that not one discouraging note was sounded; but every one, even those reporting and regretting the small number of members and meager contributions, yet looked hopefully into the new year with praise, prayer and perseverance for the coming duties, and welcome for the waiting service.

One lady who reported herself as too timid to even answer a question in one of her own missionary meetings, after getting fully warmed and becoming enthusiastic in her admiration and praise for our president, and the work she was doing, said, "If I attend many more of these meetings I shall be speaking out before I know it." This is as it should be in our home Missionary Societies and in our annual meetings. We should become so thoroughly interested in the work that self is lost sight of and the Master's cause and the advancement of his kingdom the greatest aim and object in life.

S. G. B.

CANTON, CHINA, Oct. 28, 1895

Dear Miss Armstrong:—You ask me to tell you about my work. May I, instead, tell you about some whom I have met in my work? I have met them but once or twice, so I can tell you only a little, but they seem to be photographed upon my memory. Shall I try to help you to see them?

It is a dirty house. A half blind woman is mending a torn garment. A blind singing girl, who has led a sinful life, sits near her. Suddenly, a lame boy, with the swiftness of a cat, crawls across the room and crouches at my feet. He is a veritable Ishmael, his hand is against every man and every man's hand is against him. He is knocked at as if he were a dog, and in turn he does his own striking at dogs and children who come between himself and me.

From the moment I begin to speak, there is an earnest look from the upturned face. When I tell of a God who loves and pities—who, in his great love let them nail him to a cross for us, his dark eyes grow tender with the thought of a love like this, and he seems to drink in every word. "I thank thee, O Father, Lord of heaven and earth that thou hast hid these things from the wise and prudent and hast revealed them unto babes"—that even this ignorant, crippled heathen boy has had some glimpses of that love which "passeth understanding."

In a heathen home, a woman is listening for the first time as I tell of Jesus. "Are you sure," she asks, as if her soul's salvation depended upon my answer, "that if I pray to Jesus just as you said, are you sure he will save me?" I turned silently to the Helper of the helpless and breathed the prayer, "Lord, teach her how to pray," realizing that even this earnest soul may be lost through faith in her prayers, instead of faith in a crucified Christ.

Again, another heathen home, and another listener. "How must I believe?" she asks, "I want to, but I do not understand it." "Teach me how." Ah, sisters in a Christian land! it is a solemn thing to be a time wen one groping in darkness stretches out the hand helplessly asking that you lead her missionary in a heathen land—a solemn safely into the light. In a Christian land, you fail, and another may do it for that soul. Here to fail may be to leave the soul to grope its way down to darkness and to death. How often in my "seeking days," I, too, had longed for some one to teach me how to believe. Now faith seems so sweet and simple that I longed to believe for her. But it could not be. So I prayed, "Lord, teach her how to believe," and then tried to make her understand that it was simply trusting an unsaved soul with an unseen but a pitying Saviour.

In still another heathen home. A woman listens silently while the other ask questions. The face is very sad as if all joy had passed out of her heart and life. She has heard of Christ's power and compassion. It may be that he can help her. So she asks, "If I pray to Jesus, is he willing to change my evil destiny?" She has had much sorrow and the explanation she gives of it all is, that she is "fated." Her greatest sorrow is, that she has lost her only child, a baby, by death.

I tell her of how Jesus blessed little children when on earth, how he loves little children now, and has taken hers to heaven. "It is even better for the child," I said, "than if the Emperor had taken it to live in his palace." To make it more real I said, "Jesus said, I will take this baby to my own home where it will never be sick; never have any sorrow; never sin, but will be happy forever more."

Then I told of David who said, "I shall go to him, but he shall not return to me"—that if she loved Jesus she would meet her child in heaven. The burden was being rolled off the woman's heart. Hope came instead of despair—peace, if not joy, instead of unrest and the heart-crushing sorrow. Perhaps her life, after all, was not to be controlled by fate. God had been dealing with her in the past. He might help her in the future which had before seemed so hopeless. It is a blessed privilege to bring even a little sunshine into hearts and lives so dark as hers had been.

This time it is at the back entrance of our chapel. Passers by have been invited in, and a feeble old woman accepts the invitation. "Sit down, grandmother," I said. "Don't ask me to sit down," she replied, "I am only a beggar." "Even a beggar has a soul that is very precious," I remarked. At first she said she had no heart to listen—she was so sad. This was the story she told: "I am not a professional beggar, though I am begging now. I had an only son who died last year of 'the plague.' He was on Hong Kong steamer, had good wages and gave me half of what he earned. Sometimes when I have crossed the river in a ferry boat, the sight of it made me think of him, and I have been so sad that I have been on the point of committing suicide by drowning myself, but I have been dissuaded from it by others." She told us between tears and sobs of the good, faithful son. She went on to say: "I was never covetous, I gave to others when I had it to give. I have tried to be kind to others. The other day I led a blind beggar over a slippery place, fearing he would fall. I have usually begged enough food. The gods have been kind to me. But somehow I seem to have lost their favor during the last few days I have gone out and come back with scarcely anything. I have not had enough altogether for a single meal the last three days. The woman who lets me live with her is very poor, so I have not let her know how hungry I was for fear she would share her food with me. When she has asked: 'Have you eaten your rice?' I have said, 'Yes, I have eaten plenty.'" (She thought her motive being good, justified her in telling an untruth).

I told the sorrowing old woman of Jesus' sympathy with the widow of Nain—that he did not give us back our dead; he comforts our hearts so that it is not so hard to do without them. "Tell all your sorrows to Jesus," I said. "He alone can help and comfort." A very earnest listener she proved. The following Sunday she was at church. I asked if she had been praying to Jesus. She replied, "Yes, I went home that night and knelt down and said, 'Jesus, the foreign lady that I met to day told me to tell you all my troubles and you would comfort me.'" Like a simple hearted child she talked to her unseen friend, feeling sure of his sympathy and his help. She added: "My heart is not so sad now. It is comforted and at rest."

Another burden which rests too lightly upon her heathen conscience—her sins—has not yet been laid upon the Great Burden Bearer. May the Holy Spirit lead her to Christ for pardon and salvation—then will her sorrowing heart know, in its truest sense, the peace that Jesus gives.

Again, at the back entrance of our chapel, a sad face, almost heart-broken woman, tells us her story. "Truly I am an ill-fated woman," she said. "Seven children died in infancy. Two sons lived. My home is with the oldest, but he grudges me the very food I eat. The second son ran away last year with a theatrical company. I had no clue to his whereabouts, but one day I saw him on the street and called his name, delighted to see him once more. He would not recognize me; denied even his name." The poor woman's cup of bitterness was full. All we could do was to tell her of "the God of all consolation," feeling that "earth has no sorrow that heaven cannot heal."

I have tried to tell you of some whom I have met who have begun to grope their way towards the light—pray for them. Pray, too, for the thousands here who know of Jesus, yet care nothing for him or his salvation. Pray that in dealing with all I may be taught of God.

Yours with Christian love,
LULA F. WHILDEN.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Hard soap is better than grease to quiet creaking doors or to make unwilling bureau drawers submissive.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Pastorless Churches.

The recent suggestion made by Dr. Simms that the late Convention make earnest prayer to God for the special guidance of the Holy Spirit in the selection of a Corresponding Secretary was timely; and one which all pastorless churches will do well to consider; for we are too often tempted to lean to our understanding in such matters, and extend a call more upon the commendation of our own judgment, or the recommendation of men than under the leadings of the Spirit of God.

The Holy Spirit will never make a mistake, as is often done without Him, but will always direct the right man to the right place at the right time, if we will follow Him.

W. B. MORTON.

"I gave you many a blessing
Which you did not understand,
For I wrapped a shadow round them,
As I placed them in your hand."

If we do right, God will see to it that we come out right.

SOUTHERN RAILWAY.

(PIEDMONT AIR LINE.)

In Effect May 19, 1895.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

GREENSBORO, RALEIGH AND GOLDSBORO.

		No. 12. Mixed. Daily.	No. 36. Daily.
Lv Greensboro...		1 33 a m	10 15 a m
" Elon College..		2 30 a m	10 46 a m
" Burlington ...		3 05 a m	10 58 a m
" Graham		3 12 a m	11 01 a m
" Hillsboro		4 23 a m	11 37 a m
" University ...		4 45 a m	11 45 a m
" Durham		5 50 a m	12 09 p m
Ar Raleigh		7 30 a m	1 10 p m
		Mixed Ex. Sun.	
Lv Raleigh		9 05 a m	1 10 p m
" Clayton		10 05 a m	1 42 p m
" Selma.....		11 25 a m	2 10 p m
Ar Goldsboro		12 50 p m	3 00 p m
	No 35 Daily.	No. 11. Mix daily	
Ar Greensboro....	7 20 p m	5 25 a m	
" Elon College..	6 41 p m	7 45 a m	
" Burlington ...	6 30 p m	7 33 a m	
" Graham	6 27 p m	7 30 a m	
" Hillsboro	5 47 p m	6 45 a m	
" University....	5 35 p m	6 31 a m	
" Durham	5 15 p m	6 10 a m	
Lv Raleigh.....	4 10 p m	5 05 a m	
		Mixed Ex. Sun.	
Ar Raleigh.....	4 10 p m	10 15 p m	
" Clayton	3 30 p m	9 15 p m	
" Selma	2 54 p m	8 15 p m	
Lv Goldsboro	2 00 p m	6 30 p m	

RICHMOND, KEYSVILLE, DURHAM AND RALEIGH.

	No. 61. Mixed. See Note.	No 43. Mixed. Ex Sun.	No. 15. Daily.
Lv Richmond	12 05 a m		12 55 p m
" Keysville	7 30 a m	10 30 p m	5 35 p m
" Chase City....	9 20 a m	11 45 p m	4 16 p m
" Jeffress	10 20 a m	12 34 a m	4 45 p m
" Clarksville...	10 50 a m	12 45 a m	4 58 p m
" Oxford	2 00 p m	2 50 a m	5 53 p m
" Durham	4 45 p m	5 05 a m	7 15 p m
Ar Raleigh.....		7 40 a m	7 40 a m
	No. 16. Daily.	No 44. Mixed. Ex Sun.	No 60. Mixed. See Note.
Ar Richmond	4 40 p m	6 00 a m	
" Keysville	1 50 p m	12 55 a m	4 35 p m
" Chase City....	1 09 p m	11 45 p m	2 20 p m
" Jeffress	12 39 p m	10 39 p m	1 15 p m
" Clarksville...	12 31 p m	10 35 p m	12 31 p m
" Oxford	11 32 a m	8 45 p m	9 45 a m
" Durham	10 15 a m	6 00 p m	7 15 a m
Lv Raleigh.....	5 05 a m	4 10 p m	5 05 a m

No 61—Mondays, Wednesdays and Fridays.
No 60 Tuesdays, Thursdays and Saturdays.

RALEIGH, GREENSBORO, ASHEVILLE, ETC.

No 11 Daily.	(Eastern Time.)		No 12. Daily.
5 05 a m	Lv ..... Raleigh	Ar	7 30 a m
6 10 a m	" ..... Durham	"	5 20 a m
8 32 a m	" ..... Greensboro	"	9 55 p m
10 15 a m	" ..... Salisbury	"	7 55 p m
11 09 a m	Ar ..... Statesville	Lv	7 08 p m
12 30 p m	" ..... Hickory	"	5 56 p m
3 53 p m	" ..... Asheville	"	2 16 p m
4 25 p m	Ar ..... Hot Springs	Lv	11 43 a m
No 65. Ex. Sun.			No 64. Ex Sun.
6 10 p m	Lv ... Winston-Salem	Ar	6 35 a m
7 50 p m	Ar ..... Mocksville	Lv	5 00 a m

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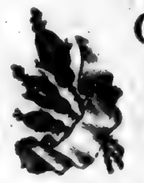
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S. A. L.

Seaboard Air-Line.

Schedule in Effect May 5, 1895.

TRAINS LEAVE RALEIGH:

1.26 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a m., Baltimore 12 noon, Philadelphia 2.20 p m, New York 4.53 p m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A M, DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N Y P & N railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

Pullman sleeping car Atlanta to Portsmouth.

5.35 A M, DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.40 P M, DAILY,

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta, and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5.30 A M, DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.35 P M, DAILY,

From Portsmouth and points north via Bay Line, and N Y P and N railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.21 A M, DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.20 A M, DAILY

From Charlotte, Athens, Atlanta, and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5.35 a m, makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p m; also at Monroe for Charlotte, Shelby and Lincolnton. Also for Wilmington and local stations C C R R.

Nos 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

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Everybody interested in the subject of catarrh and other winter diseases will be glad to learn that The Pe-ru-na Drug Manufacturing Company of Columbus, O., is sending, free of charge, an illustrated book of sixty-four pages on the subject of catarrh. This book contains illustrations showing the brain the nasal passages, throat, lungs, trachea, bronchial tubes, stomach, liver, middle ear, etc. There are four full-page illustrations, showing the circulation, nervous system, glandular system and the vital organs. The book is a complete guide to the prevention and cure of chronic catarrh and all diseases of winter. Colds, coughs, consumption, dyspepsia, la grippe, bronchitis, and pneumonia are described and treated. Diseases of the kidneys, liver, lungs, ear, eyes and pelvic organs are illustrated, explained, and the treatment given. Every family ought to have a copy of this book at once. Thousands of dollars and thousands of lives can be saved by studying it and practicing what it teaches. It will teach mothers how to take care of themselves and shield their families from disease. Write name and address plainly.

Be sure to have a bottle of Pe-ru-na in the house, as the cold weather is already upon us. This remedy, wisely used, will prevent colds, coughs, and other ills of cold weather, and is the greatest catarrh remedy of the age.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Trap Hill ch, $1.46; Marion ch, Green River, 6.25. Total, 7.71. Previously reported, 249.98. Total this year, 257.69.

Foreign Missions—W M S, First ch, Winston, Pilot Mountain, $2.90; W M S, Saddle Tree ch, Robeson, 3.16; W M S, Lilesville ch, Anson, 50c. Total, 6 56. Previously reported, 168.51. Total this year, 174.07.

Yates Memorial—W M S, Sawyer's Creek ch, Chowan, $10.00; Ditto, Tabernacle ch, Raleigh, 50.00; Ditto, Tryon St ch, Charlotte, Meck and Cab, 17.00; Ditto, First ch, Winston, Pilot Mountain, 4.25; Ditto, Liberty ch, Liberty, 3.00; Sunbeams, ditto, ditto, 5.22; W M S, Lexington ch, Liberty, 2.00; Miss Mary Neal, Reidsville, 1 00; Mrs Gunter, Greensboro, 1.00. Total, 93.47. Previously reported, 489.66. Total this year, 583.13.

Home Missions—New Friendship ch, Liberty, $5.00; Piny Grove ch, Liberty, 3 00; Rich Square ch, W Chowan, 2.15; W M S, Lilesville ch, Anson, 3.75. Total, 13.90. Previously reported, 110.61. Total this year, 124.51.

Education—Rev I P Hedgpeth, Robeson, $31.00; Rev T C Britton, Soo Chow, China, 1.00; Farmington ch, South Yadkin, 10 00; Dr John Whitehead, Salisbury, 18.00; William Edwards, South Pines, 18.00; Prof L R Mills, Wake Forest, N C, 5.00. Total, 133 00. Previously reported, 88.89. Total this year, 221.89.

Orphanage—Masonboro ch, Eastern, $3.20; S S, First Raleigh Baptist ch, Central, 46 93; Brassfield ch, Central, 20.00; Sulphur Springs ch, Tar River, 1.10; S S, Tarboro ch, ditto, 2.00; Gum Spring ch, Sandy Creek, 1.55; S S, Macedonia ch, Chowan, 5.46; Jas E Stancill, Margarettsville, 3 00. Total, 83.24. Previously reported, 128.17. Total this year, 211.41.

Ministerial Relief Fund—Wells' Chapel ch, Eastern, $1.60. Previously reported, 24.90. Total this year, 26.50.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Dec 21, 1895.

To the aged, with their poor appetite, feeble circulation, and impoverished blood, Ayer's Sarsaparilla is a boon beyond price. Its effect is to check the ravages of time, by invigorating every organ, nerve, and tissue of the body. See Ayer's Almanac for the new year.

School Notes.

The spring term of Amherst Academy opens Dec. 30th, 1895. Bro. R. L. Moore has enrolled sixty in the last four months. He is doing a good work.

Prest. Booth of Mars Hill College is meeting with gratifying success this year. Nearly three hundred students have been enrolled, and the prospects for the spring term are bright.

Brethren Prince and Wilson have met with such success at Scotland Neck with their Male School as will gratify their friends. We have frequently made inquiries of representative men from Scotland Neck, and they have invariably expressed themselves as proud of the institution. They will send several young men to Wake Forest next fall.

Please renew your subscription to the RECORDER as soon as possible.

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Any lady or gentleman who desires a good business situation and a good position should write for free catalog of Draughon's Practical Business College, Nashville, Tenn. This College guarantees positions under reasonable conditions, and will allow students to deposit money for tuition in a bank until position is secured. It is strongly endorsed by bankers, merchants, ministers and others.

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We desire also to call attention to the reduction in price of the *Advanced Quarterly* and *Bible Lessons*, and to the fact that, beginning with January, *The Baptist Teacher* will have a Missionary Department. Miss Mary E. Wright, of Georgia, will report for the Southern Baptist Convention, Rev. F. S. Dobbins, for the Missionary Union, and Rev. J. W. Weddell, for the Home Mission Society. A view will thus be given of all Baptist missions, Home and Foreign, North and South.

Send orders early to nearest branch house or Philadelphia.

A. J. ROWLAND, Secretary.

Scribner's for Christmas

Frank R Stockton has a Christmas love story, which bears a characteristic title,—"The Staying Power of Sir Rohan." Its illustrations are quaint and exactly suitable.

A thrilling Dective story by C. E. Carryll, entitled "The River Syndicate," perhaps equalling Sherlock Holmes' best work. Illustrated.

Joel Chandler Harris' characteristic tale of a faithful slave—"The Colonel's Nigger-Dog."

Other Christmas stories are "A White Blot," by Henry Van Dyke, a poetic and imaginative tale of a picture (illustrated); "Heroism of Landers," by A. S. Pier (illustrated); and "Hopper's Old Man," by R. C. V. Meyers.

Sentimental Tommy

By J. M. Barrie.

Those who have read (and who has not?) "The Little Minister" and "A Window in Thrums" can anticipate what Mr. Barrie's "Sentimental Tommy" will be.

It is to be the chief serial in SCRIBNER'S for 1896, beginning in the January number.

Two Years for $4.50

SCRIBNER'S MAGAZINE costs $3.00 a year, but new subscribers can have all the numbers for 1895 and a year's subscription for 1896 for $4.50.

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NEWS SUMMARY.

North Carolina.

One of the most awful disasters in our State's history occurred in the Egypt coal mine (known as the Cumnock mine) in Chatham county last Thursday morning. An explosion of gas in the mine resulted in the deaths of thirty-nine men, and the serious injuring of others. The mine had been inspected and reported all right only a few minutes before. Most of the men were married. The destitution of their families will appeal to many just at this time.——The Senate and House committees of congress have been announced. Our Senators and Repre sentatives were treated well, the Senators being honored with important chairmanships, and most of the representatives receiving like honors.——A telephone line, connecting "Tarboro, Wilson, Raleigh, Durham, Greensboro, Wilmington" (and Charlotte we should think) is to be established.——The Board of Public Charities met at Raleigh last week; it investigated the penal and charitable institutions, and found them in admirable condition.——The Beaufort insurance fraud trials have all ended. The last one resulted in the conviction of Hassel and Dr. Delamar of conspiracy, also of Noe. A verdict of not guilty was found as to S. D and J. Delamar on the charge of forgery. Of those indicted, all of the white ones except Dr. L. W. Perkins were convicted on one or more charges. He and all the negroes, with one exception, turned State's evidence. Judge Graham pronounced sentence about noon. C. R. Hassel gets seven years in the penitentiary; William Fisher, colored, five years in the penitentiary; Dr. T. D. Delamar, Sildon Delamar, J. C. Delamar and Levi T. Noe, two years each in Craven county jail. Each one appealed, gave bond and went home having been allowed until January 21st to make up a case on appeal to the Supreme court of the State. Hassel's bond is $1,500; all others, $1 000 each. The bondsmen are citizens of Beaufort. The defendants say the will fight to the last, and will appeal to the Supreme court of the United States if necessary.——We regret to hear of the burning of the Union School-house at Carthage. Loss $2,500.——The Vanderbilt mansion at Biltmore is formally opened this week. A re-union of the extensive Vanderbilt family will occur at the mansion.——The Greensboro furnace, which was put up at great expense by the N. C. Steel and Iron Company has been sold to Dr. J. M. Worth. The amount paid is $26,000, one fourth of the cost. We are sorry that the great plans of the company have come to this.——Judge T. C. Fuller of North Carolina has been re-appointed Justice of the United States court of Private Land Claims.——The efforts of the school children of the State to honor Senator Vance with a memorial is most commendable. Let every school have that great life put before it for study. The work for a Vance Monument is in great contrast with the foolish prating over the refusal of sensible people to contribute towards the purchase of a present for the U. S. Cruiser, Raleigh. We will take it as exceedingly creditable to our State if this effort fails.——Hon. Robert L. Steele of Rockingham, one of our State's best men died in a ripe old age last week. He was prominent and useful in public and commercial life.——The commission appointed to settle the boundary line of Virginia and North Carolina has completed the line on the borders of Hertford, Northampton and Warren counties, and is now working on Vance county. Eighty miles of line. have been fixed, and thirty more remain to be.——Messrs. L. Banks Holt and Julian S. Carr have disclosed their intention of giving up the breeding of trotting horses. The former gentlemen achieved remarkable success, from a speed standpoint, and the latter is now in possession of young horses of no mean promise; but being gentlemen, they could not afford to be connected with a business which is characterized by so much gambling and jockeying. The breeding of good horses is not only legitimate, but is praiseworthy, but a gentleman cannot afford to breed for the race course.

In General.

The President gave the nation two surprices by sending extraordinary messages to Congress last week. The first is explained on our first page; the second was an appeal to Congress to remain in session instead of taking the usual two weeks holiday, to remain in session to enact needed financial legislation. He says another financial crisis faces us. The message on the Venezuelan question hastened this. Congress will remain in session, but it is doubtful whether any financial measure will be agreed upon. All sorts of measures have been proposed. Another bond issue is very probable. The Venezuela question message received the applause of the people, but was denounced on Wall street; the financial message met with but little public favor, but wall street bankers like it. The financial troubles are mostly on that street; there is no crisis in North Carolina.——J. B. Pace, the millionaire tobacco manufacturer, bank president, etc. of Richmond has assigned. He will pay out and have a good sum left to start again.——It has been officially reported that the Turks and Kurds have killed 30,000 Americans.——The street-car strike in Philadelphia assumed such a serious form that, although the cars are running, people are afraid to ride on them. The leaders are being brought together to arbitrate.

If there could be any question as to the excellence of the Lesson Helps provided by the American Baptist Publication Society, Philadelphia, that question would be definitely settled by examination of the series now ready for the opening of the new year. The several periodicals are attractive in appearance; they cover the whole range of Sunday-school instruction, and they are remarkably low in price. Send to 1420 Chestnut street, Philadelphia, Pa., for full particulars.

A lamp with wrong chimney is like a man with another man's hat on—what is he good for?

Geo A Macbeth Co, Pittsburgh, will send you the "Index to Chimneys."

Pearl glass, pearl top, tough glass.

The Young Reaper and *Sunlight* have gained a deservedly high place in the esteem of Baptist Sunday-schools. They were never better than now; every number is a gem. With articles instructive and helpful, with the best religious and moral teaching, and with a corps of contributors better than ever before in their history, the intention evidently seems to be to keep them up to a very high grade of excellence. No school is properly furnished without these bright, attractive papers. Published by the American Baptist Publication Society, Philadelphia, Pa.

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Raleigh, N. C.

MARRIED.

ROSEMAN—PARKER—On Dec. 15th, 1895, at the Baptist parsonage in East Durham, N. C., by Rev. O. C. Horton, Mr. Jerome C. Roseman and Miss Mary E. Parker, both of Durham.

CHANDLER—ADAMS—On Nov. 15th, 1895, at the residence of the bride's parents, by Rev. G. W. Coppedge, Mr. S. P. Chandler and Miss Dora Adams, only daughter of A. M. Adams, Esq., of Cedar Fork township.

DORSEY—PARHAM—On Dec. 17th, 1895, in Granville county, by Rev. R. H. Marsh, D. D., Mr. Wm. E. Dorsey and Miss Cynthia H. Parham, daughter of Mr. W. A. Parham.

STAFFORD—HOLLOWAY—In Raleigh, N. C., at the home of the bride, by Rev. J. F. MacDuffie, Mr. Samuel Stafford of Apex and Miss Cora Holloway.

DIED.

VANN—In her fortieth year, Mrs. J. J. Vann, nee Downs, peacefully entered into rest Nov. 14th, 1895, from yellow chills.

Sister Vann was a true and faithful wife, a devoted mother, a kind neighbor, and a devout Christian. She died in the fellowship of Winton Baptist church. May the Lord comfort the husband and four children left to mourn her departure. Not dead, but sleepeth. Her funeral was conducted by the writer.

L. M. CURTIS.

RAWLINS—Little Mary Guy Rawlins was born Sept. 12th, 1888, and died in Oxford, N. C., Nov. 15th, 1895, aged seven years, two months and three days. Little Mary was the only daughter of Deacon E T. Rawlins and wife. It is hard to lose a child; but O, so hard to lose an only daughter or son! Mary was one of the loveliest flowers that ever bloomed to cheer and beautify an earthly home. She was the joy of the family circle, the pet of all she met on the streets or in her papa's store. Bro. Rawlins, as superintendent of the Oxford Baptist Sunday-school, took little Mary with him to school when she was quite small. She noticed him ring the bell, and open school by reading and prayer. She went home and said, "Papa's a peacher; he winged de bell and den peached."

How mysterious that such a lovely one should be taken from parents and friends, and leave their hearts to ache and bleed. But it was better for her. Before she learned the corrupt language of earth she has been taken to the school of Christ to learn the pure language of heaven. Before contaminated by the pollutions of earth, she has gone where all is pure. Washed in Jesus' cleansing blood, she is "safe in the arms of Jesus." The loving shepherd has taken his tender lamb to the heavenly fold.

"See Israel's gentle shepherd stand,
With all-engaging charms;
Hark! how he calls the tender lambs,
And folds them in his arms.

Permit them to approach, he cries,
Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came."

Bereaved ones, grieve not. "She is not dead, but sleepeth." She shall awake, and rise again. If you love her Jesus, you shall meet her again, "where no farewell tears are shed."

J. A. S.

Tributes of Respect.

Inasmuch as God, in his allwise providence, has seen fit to remove from this to a better world our beloved sister, Fannie Knight King:

Resolved 1. That we, the Missionary Society of Chowan Baptist Female Institute, place on record our appreciation of the noble work done by her, who was once a faithful member of this Society.

2. That while we deeply mourn the loss of the sweet influence of her godly life, and the work she was doing in benighted China as a missionary of the cross, we bow in submission to the will of our Heavenly Father who doeth all things well.

3. That we earnestly pray God that her life, her noble work, and the sacrifices made by her for the cause of Christ, may be an inspiration to us all. Also, we pray God may raise up from this Society others who may take up and carry on the grand work commenced by her.

4. That we deeply sympathize with the bereaved husband in the irreparable loss which he has sustained. Also, we would tender our earnest and most heartfelt sympathy to the aged parents, who, with hearts ever loyal to Christ and earnestly desiring the advancement of his kingdom, gave their beloved Fannie to be used entirely for his honor and glory. May they, with all her friends and relatives, remember that she is not dead, but sleepeth. Having finished her work on earth she has crossed the dark river of death, and is now with the redeemed in heaven.

5. That a copy of these resolutions shall be sent to the parents and husband of the deceased, a copy spread upon the minutes of the Society, and a copy sent to the BIBLICAL RECORDER and *North Carolina Baptist* for publication.

ZEPHIA N. BROWN,
MAGGIE M. CARLTON,
JOSEPHINE ELLIOTT,
Committee.

Murfreesboro, N. C.

WHEREAS, It has pleased Providence to afflict our brother and sister Tatum by taking their little daughter, Eva Rich, whose sunny disposition and bright winning manners endeared her to us all; therefore be it resolved by this conference;

1. That we as a body assure our brother and sister of our deep sorrow in this their time of bereavement, and extend to them our heartfelt Christian sympathy in their great loss.

2. That a copy of this resolution be handed to brother and sister Tatum, that a copy be spread on the minutes of the conference, and that a copy be sent to the BIBLICAL RECORDER and one to the *Davie Times* for publication.

Done by order of conference, Shanghai, Oct. 16th, 1895.

W. W. LAWTON, *Sec'y.*

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Sale of Land.

By virtue of authority given me in a certain Deed of Trust by the Trustees of Bethlehem Church, and at the request of the representatives of said Church, I will on Monday, the 20th day of January, 1896, expose to public sale for cash at the Court-House door in Raleigh, N. C., the property conveyed by said deed, and described as follows: Lying in Wake county, adjoining the lands of J. D. Powell on the south, and W. A. Slater on the other three sides, being the church building and the lot of land on which it is situated. Said Deed of Trust is duly recorded in the office of Register of Deeds for Wake county, in Book 118, page 66).

N. B BROUGHTON, Trustee.

Racket Store.

Clothing Department.

Special prices from now to January 1, 1896. In order to reduce our stock we have made the following low prices on all lines of clothing: Child's knee pant suits, gray and brown, well worth $1.50, going at $1 00; boys' suits, 13 to 18 years, regular $5.50 goods at $2.88; boys' suits, 13 to 18 years, black thibet, worth $6 00, now $4.85; men's suits, worth $2 50, cut to $1.88; men's $4 50 suits reduced to $2.88; men's black cheviot suits, worth $6 00, cut to $4.88; 100 job suits, retail price $5.00, now $3 48; 250 suits, odd lot, worth $6.50 to $13 50, cut to $5.00 for choice; our $12 50 worsted suits price boiled down to $8 88.

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The Home Circle.

Christmas Bells.

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men!

But in despair I bowed my head—
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men."

Then pealed the bells more loud and deep,
"God is not dead, nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good-will to men!"
—Henry W. Longfellow.

When the Glad Year is Dawning.

What has the Old Year brought you, friend?
Joy and love and sweetness?
Then pass them along to others' friend,
That they to imperfect lives may lend
A little of your completeness;
For hearts should be brimming with hope and cheer,
And give no place to grief and fear,
When the glad New Year is dawning.

What has the Old Year brought you, friend?
Bitterness, tears, and sorrow?
Then let them die with the Old Year, friend,
Or safe rrom the sight of the world defend,
That none your gloom may borrow;
For hearts should be brimming with hope and cheer,
And give no place to grief or fear
When the glad New Year is dawning.
—Emma C. Dowd.

"A Merry Christmas."

Hark, throughout Christendom joy-bells are ringing:
From the mountain and valley, o'er land and o'er sea,
Sweet choral melodies pealing and thrilling,
Echoes of ages from far Galilee.
Christmas is here.
Merry old Christmas,
Gift-bearing, heart-touching, joy-bringing Christmas,
Day of grand memories, king of the year.

The Christmas chimes are pealing, softly pealing; the joyous sounds are ringing, ever louder and clearer, ever nearer and nearer, like a sweet toned benediction falling on the ear. Glad ringers are pulling the ropes, and in one grand swell of melody, Christmas, with its old yet ever new and marvelous mysteries, bursts triumphantly upon the world once more.

The cattle have turned their heads to the east, and knelt down to worship the king cradled in a manger; the houses are decked with holly; the yule logs burns brightly; the gray shadows sweep away; the sun is up, and bright-eyed children, who have lain awake all night listening for the patter of old Saint Nick's tiny steeds on the roof, only to fall asleep at the eventful moment, wake hurriedly to find the stockings running over with toys and sweet meats.

Beautiful and right it is that gifts and good wishes should fill the air like snowflakes at Christmas-tide. And beautiful is the year in its coming and in its going—most beautiful and blessed because it is always the year of *Our Lord.*—*Washington Irving.*

A Story for the Christmas Offering.

"Five rows of grapes from the sunny side of my vineyard." Very persistently did the words keeping in my ears late one snowy winter afternoon as I sat in our cozy library before a cheery wood fire. I puzzled for some time over the connection in which I had first found them; then I remembered it was in a mission paper where I had read a little story of a native Christian in Asia Minor who, when asked how much he would give toward the building of a new church, had answered, "Five rows of grapes from the sunny side of my vineyard."

Just why I thought of the words that afternoon I cannot say, but still they kept repeating themselves in my brain, and in time and tune with the sizzling of the sap from the logs on the hearth, over and over again, until by degrees the library, with its familiar books and the gleam of golden bindings on its shelves, became a dim and dreamy place,—the warmth of the fire changed to the warmer glow from a southern sun,—and I found myself walking in a great vineyard flooded with sunshine and filled with vines laden down with luscious fruit. Afar off in this vineyard I saw men and women walking, some enjoying simply strolling in and out between the laden rows, with the warmth of the sunshine about them; others picking and eating the purple clusters, all regardless of some tiny, hungry-eyed children holding out to them empty hands. Still others were busily packing their clusters in huge baskets ready for the market, so busy with thoughts of the profit that they did not heed the sunshine nor the summer air.

But these were not near me, for all around me were the vines of my own goodly vineyard. As I turned to pick a cluster of grapes, lo, a miracle! for instead of the clusters of purple fruit were huge bunches of golden coins. Oh how they gleamed and glittered in the sunlight! Half idly I counted the number of golden discs in a bunch near at hand, and found fifteen. Just the number of yards of material that I wanted for my new winter suit, and each coin was the price of a yard. Surely this was most fortunate, and, going on from cluster to cluster, I found in one the price of a new hat; near at hand, a set of longed-for books; tickets for the lectures and concerts of the season; subscriptions for magazines; many needed comforts or long desired luxuries about [illegible] gifts for dear friends (for I was not wholly selfish); and, in an especially luxuriant corner, so many golden clusters hung together that I felt sure that at last my coveted European journey was not far distant. So I walked throughout all my vineyard until I had numbered all the coins and each bunch was marked, as you have seen a gardener mark different varieties with a tiny label, setting it apart for some specific purpose.

As I passed along the last row, I was conscious of One walking at my side; and as I raised my eyes to his face I knew him indeed to be the Lord of the vineyard, Gladly I greeted Him, for I knew that from him had come the vineyard and the rich harvest found therein.

"Hast thou aught of the fruits of thy vineyard for Me, my child?" he asked, and I answered quickly,—

"Surely, O Master, all that I have is thine, and to thee belong the first fruits of my vineyard."

Yet as He stretched out his hand to gather but one of my golden bunches, I cried, "Nay, dear Lord; not that one!"

But as he turned to the second, I said, "Save me this one also, dear Lord."

"Is this one then for Me, daughter?" he said, with sadness on his face, touching a tiny bunch with but three golden grapes upon it; but, alas, one of those golden grapes was to take me on a pleasure trip, the second to a fine concert, and the third was a year's subscription to a current magazine. So I answered once again, half guiltily, "Not this little one, dear Master, but over yonder, in that shady corner, I think may be found some which I will give gladly."

Then the Master turned from me, with the sadness deepened on his face, and went toward the shady side, where the grapes hung in poor and scattered bunches, while I stood alone in the sunshine with my golden harvest glittering around me.

Suddenly the sunshine faded, and I found myself again in my library, with the winter twilight darkening fast.

It was but a dream, yet the words which had lulled me to dreamland sounded now with a clearer meaning. "Five rows of grapes from the *sunny* side of my vineyard." My vineyard was a large one, I knew, and although the golden grapes of my dream were not very plentiful in reality, yet I knew full well that the lines had fallen to me in pleasant places. If here and there were shady corners, yet I was not often called to walk therein, and the greater part of my vineyard was sunny indeed.

The vividness of my dream set me to thinking. Was I indeed gathering all the fruit of the vineyard into my own barns and storehouses, without giving to the Lord of the first fruits of all my increase! If my golden dream had been true, it would have been worth while to deny myself and give to the Master the fruits. "Five rows" of such golden fruit would be a worthy gift, and one whereof the glory would atone for no small amount self-denial.

If I could send the five hundred dollars needed for that little church in Armenia; could add the thousand dollars wanted to complete the publication of the new dialect Bible of which I had heard that day; could give thousands here and hundreds there, and a quarter of a hundred with a few strokes of my pen,—would I not give gladly? But of what account was it to give, by utmost endeavor, a dollar or two more to the Lord's treasury. If it were a question of giving up an illustrated, morocco bound volume of poems in silken case, that I would gladly have done; but of what use was it to give up buying the ten-cent illustrated paper on the train? Worth while, perhaps, to put the price of a five pound box of candy into the thank offering envelope, but what about giving up the quarter of a pound of chocolates I so often bought down town? "Dear Lord," I said, "if thou hadst given me great riches, and hadst bidden me do some great thing for thee, how gladly would I have done it."

"There," I said to myself, "is my neighbor. Surely he could give great things from his vineyard, but he does not." And conscience straightway answered, "What is that to thee? It is the grapes from the sunny side of your vineyard."

Truly those grapes from that little vineyard in Asia Minor were beginning to weigh heavily on my heart. "But," I argued, "must I give up all,—all my pleasures, all candy, flowers, books, and music?" And my heart answered, "Nay, for the Lord is not a hard master, nor one who claims all." Then seeking to know what portion the Lord did claim, I turned in the Bible to the "Laws of the Vineyard," and read this verse: "Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger." That was all the demand of the ancient law. So rich a harvest for one's self; only the few unneeded grapes to be left. Surely that left ample for one's own needs and pleasures. "When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, the fatherless, and the widow; that the Lord thy God may bless thee in all the work of thine hands."

I closed the Bible in the gathering twilight. If this were all demanded by the stern old dispensation, what were the demands of the new? Ah! there were no demands save those made by love; love, whose standard of measure was the love of Christ,—no law for tithes and offerings save this universal rule, "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

Guided by this law of love, how little question there would be of duty or of tithes; for to Him who loved us, how gladly would we give of our abundance from the sunniest spot in all in our vineyards; give not grudgingly nor of necessity, but gladly and freely, without weights, measures, or values, for "love counteth not the cost."—*Mrs. Alice G. S Derby, in Land and Light*

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